Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Dasakanipātapāḷi

1. Paṭhamapaṇṇāsakaṃ

1. Ānisaṃsavaggo

1. Kimatthiyasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Kimatthiyāni, bhante, kusalāni sīlāni kimānisaṃsānī’’ti? ‘‘Avippaṭisāratthāni kho, ānanda, kusalāni sīlāni avippaṭisārānisaṃsānī’’ti.

‘‘Avippaṭisāro pana, bhante, kimatthiyo kimānisaṃso’’ti? ‘‘Avippaṭisāro kho, ānanda, pāmojjattho pāmojjānisaṃso’’ti [pāmujjattho pāmujjānisaṃsoti (sī. syā. pī.) a. ni. 11.1].

‘‘Pāmojjaṃ pana, bhante, kimatthiyaṃ kimānisaṃsa’’nti? ‘‘Pāmojjaṃ kho, ānanda, pītatthaṃ pītānisaṃsa’’nti.

‘‘Pīti pana, bhante, kimatthiyā kimānisaṃsā’’ti? ‘‘Pīti kho, ānanda, passaddhatthā passaddhānisaṃsā’’ti.

‘‘Passaddhi pana, bhante, kimatthiyā kimānisaṃsā’’ti? ‘‘Passaddhi kho, ānanda, sukhatthā sukhānisaṃsā’’ti.

‘‘Sukhaṃ pana, bhante, kimatthiyaṃ kimānisaṃsa’’nti? ‘‘Sukhaṃ kho, ānanda, samādhatthaṃ samādhānisaṃsa’’nti.

‘‘Samādhi pana, bhante, kimatthiyo kimānisaṃso’’ti? ‘‘Samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso’’ti.

‘‘Yathābhūtañāṇadassanaṃ pana, bhante, kimatthiyaṃ kimānisaṃsa’’nti? ‘‘Yathābhūtañāṇadassanaṃ kho, ānanda, nibbidāvirāgatthaṃ nibbidāvirāgānisaṃsa’’nti.

‘‘Nibbidāvirāgo pana, bhante kimatthiyo kimānisaṃso’’ti? ‘‘Nibbidāvirāgo kho, ānanda, vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso [… nisaṃsoti (sī. ka.)].

‘‘Iti kho, ānanda, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni; avippaṭisāro pāmojjattho pāmojjānisaṃso; pāmojjaṃ pītatthaṃ pītānisaṃsaṃ; pīti passaddhatthā passaddhānisaṃsā; passaddhi sukhatthā sukhānisaṃsā; sukhaṃ samādhatthaṃ samādhānisaṃsaṃ; samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso; yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisaṃsaṃ; nibbidāvirāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso. Iti kho, ānanda, kusalāni sīlāni anupubbena aggāya parentī''ti [arahattāya pūrentīti (syā.)]. Paṭhamaṃ.

2. Cetanākaraṇīyasuttaṃ

2. [a. ni. 11.2] ''Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ – 'avippaṭisāro me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati. Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ – 'pāmojjaṃ me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ jāyati. Pamuditassa, bhikkhave, na cetanāya karaṇīyaṃ – 'pīti me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṃ pamuditassa pīti uppajjati. Pītimanassa, bhikkhave, na cetanāya karaṇīyaṃ – 'kāyo me passambhatū'ti. Dhammatā esā, bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṃ – 'sukhaṃ vediyāmī'ti. Dhammatā esā, bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati. Sukhino, bhikkhave, na cetanāya karaṇīyaṃ – 'cittaṃ me samādhiyatū'ti. Dhammatā esā, bhikkhave, yaṃ sukhino cittaṃ samādhiyati. Samāhitassa, bhikkhave, na cetanāya karaṇīyaṃ – 'yathābhūtaṃ jānāmi passāmī'ti. Dhammatā esā, bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti passati. Yathābhūtaṃ, bhikkhave, jānato passato na cetanāya karaṇīyaṃ – 'nibbindāmi virajjāmī'ti. Dhammatā esā, bhikkhave, yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati. Nibbinnassa [nibbindassa (sī. ka.)], bhikkhave, virattassa na cetanāya karaṇīyaṃ – 'vimuttiñāṇadassanaṃ sacchikaromī'ti. Dhammatā esā, bhikkhave, yaṃ nibbinno [nibbindo (sī. ka.)] viratto vimuttiñāṇadassanaṃ sacchikaroti.

''Iti kho, bhikkhave, nibbidāvirāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso; yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisaṃsaṃ; samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso; sukhaṃ samādhatthaṃ samādhānisaṃsaṃ; passaddhi sukhatthā sukhānisaṃsā; pīti passaddhatthā passaddhānisaṃsā; pāmojjaṃ pītatthaṃ pītānisaṃsaṃ; avippaṭisāro pāmojjattho pāmojjānisaṃso; kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni. Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṃ gamanāyā''ti. Dutiyaṃ.

3. Paṭhamaupanisasuttaṃ

3. [a. ni. 5.24; 11.3] ''Dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ; pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti; pītiyā asati pītivipannassa hatūpanisā hoti passaddhi; passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ; sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi; sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo; nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti…pe… vimuttiñāṇadassanaṃ.

''Sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ; pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti; pītiyā sati pītisampannassa upanisasampannā hoti passaddhi; passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ; sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi; sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo; nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti…pe… vimuttiñāṇadassana''nti. Tatiyaṃ.

4. Dutiyaupanisasuttaṃ

4. [a. ni. 11.4] Tatra kho āyasmā sāriputto bhikkhū āmantesi – ''dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti…pe… vimuttiñāṇadassanaṃ. Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti…pe… vimuttiñāṇadassanaṃ.

''Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti…pe. … vimuttiñāṇadassanaṃ. Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti…pe… vimuttiñāṇadassana''nti. Catutthaṃ.

5. Tatiyaupanisasuttaṃ

5. [a. ni. 11.5] Tatra kho āyasmā ānando bhikkhū āmantesi – ''dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ; pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti; pītiyā asati pītivipannassa hatūpanisā hoti passaddhi; passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ; sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi; sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo; nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro; avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti…pe… vimuttiñāṇadassanaṃ.

''Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ; pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti; pītiyā sati pītisampannassa upanisasampannā hoti passaddhi; passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ; sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi; sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo; nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro; avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti…pe… vimuttiñāṇadassana''nti. Pañcamaṃ.

6. Samādhisuttaṃ

6. [a. ni. 11.18] Atha kho āyasmā ānando yena bhagavā tenupasaṅkami…pe… ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī [paṭhavisaññī (sī.), paṭhavīsaññī (syā.)] assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā’’ti? ‘‘Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyattane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā’’ti?

‘‘Idhānanda, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā’’ti. Chaṭṭhaṃ.

7. Sāriputtasuttaṃ

7. Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā’’ti?

‘‘Siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… na paraloke paralokasaññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, āvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… saññī ca pana assā’’ti? ‘‘Ekamidāhaṃ, āvuso ānanda, samayaṃ idheva sāvatthiyaṃ viharāmi andhavanasmiṃ. Tatthāhaṃ [athāhaṃ (ka.)] tathārūpaṃ samādhiṃ samāpajjiṃ [paṭilabhāmi (ka.)] yathā neva pathaviyaṃ pathavisaññī ahosiṃ, na āpasmiṃ āposaññī ahosiṃ, na tejasmiṃ tejosaññī ahosiṃ, na vāyasmiṃ vāyosaññī ahosiṃ, na ākāsānañcāyatane ākāsānañcāyatanasaññī ahosiṃ, na viññāṇañcāyatane viññāṇañcāyatanasaññī ahosiṃ, na ākiñcaññāyatane ākiñcaññāyatanasaññī ahosiṃ, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī ahosiṃ, na idhaloke idhalokasaññī ahosiṃ, na paraloke paralokasaññī ahosiṃ; saññī ca pana ahosi’’nti.

‘‘Kiṃsaññī panāyasmā sāriputto [kiṃ saññī panāvuso sāriputta (ka.)] tasmiṃ samaye ahosī’’ti? ‘‘Bhavanirodho nibbānaṃ bhavanirodho nibbāna’’nti kho me, āvuso, aññāva saññā uppajjati aññāva saññā nirujjhati. Seyyathāpi, āvuso, sakalikaggissa jhāyamānassa aññāva acci uppajjati aññāva acci nirujjhati; evamevaṃ kho, āvuso, ‘bhavanirodho nibbānaṃ bhavanirodho nibbāna’nti aññāva saññā uppajjati aññāva saññā nirujjhati. ‘Bhavanirodho nibbāna’nti [nibbānaṃ (sī. ka.)] saññī ca panāhaṃ, āvuso, tasmiṃ samaye ahosi’’nti. Sattamaṃ.

8. Jhānasuttaṃ

8. ‘‘Saddho ca [imasmiṃ vākye ayaṃ ca kāro natthi syāmapotthake], bhikkhave, bhikkhu hoti, no ca [no (syā.) evamuparipi. a. ni. 8.71] sīlavā; evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā cā’ti! Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

‘‘Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto…pe… bahussuto ca, no ca dhammakathiko… dhammakathiko ca, no ca parisāvacaro… parisāvacaro ca, no ca visārado parisāya dhammaṃ deseti… visārado ca parisāya dhammaṃ deseti, no ca vinayadharo… vinayadharo ca, no ca āraññiko [āraññako (ka.)] pantasenāsano… āraññiko ca pantasenāsano, no ca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī… catunnañca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca, āraññiko ca pantasenāsano, catunnañca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti.

‘‘Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, vinayadharo ca, āraññiko ca pantasenāsano, catunnañca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati; evaṃ so tenaṅgena paripūro hoti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā’’ti. Aṭṭhamaṃ.

9. Santavimokkhasuttaṃ

9. ‘‘Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā…pe… sīlavā ca, no ca bahussuto… bahussuto ca, no ca dhammakathiko… dhammakathiko ca, no ca parisāvacaro… parisāvacaro ca, no ca visārado parisāya dhammaṃ deseti… visārado ca parisāya dhammaṃ deseti, no ca vinayadharo… vinayadharo ca, no ca āraññiko pantasenāsano… āraññiko ca pantasenāsano, no ca ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati… ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca, āraññiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā vihareyyaṃ, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti.

‘‘Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, vinayadharo ca, āraññiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati; evaṃ so tenaṅgena paripūro hoti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā''ti. Navamaṃ.

10. Vijjāsuttaṃ

10. ''Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – 'kintāhaṃ saddho ca assaṃ sīlavā cā'ti. Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

''Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto bahussuto ca, no ca dhammakathiko dhammakathiko ca, no ca parisāvacaro parisāvacaro ca, no ca visārado parisāya dhammaṃ deseti visārado ca parisāya dhammaṃ deseti, no ca vinayadharo vinayadharo ca, no ca anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Anekavihitañca…pe… pubbenivāsaṃ anussarati, no ca dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti dibbena ca cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti, no ca āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – 'kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca, anekavihitañca pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ, ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, dibbena ca cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajāneyyaṃ, āsavānañca khayā…pe… sacchikatvā upasampajja vihareyya'nti.

''Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, vinayadharo ca, anekavihitañca pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, dibbena ca cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so tenaṅgena paripūro hoti. Imehi, kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā''ti. Dasamaṃ.

Ānisaṃsavaggo paṭhamo.

Tassuddānaṃ –

Kimatthiyaṃ cetanā ca, tayo upanisāpi ca;
Samādhi sāriputto ca, jhānaṃ santena vijjayāti.

2. Nāthavaggo

1. Senāsanasuttaṃ

11. ''Pañcaṅgasamannāgato, bhikkhave, bhikkhu pañcaṅgasamannāgataṃ senāsanaṃ sevamāno bhajamāno nacirasseva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

‘‘Kathañca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti? Idha, bhikkhave, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā…pe… bhagavā’ti; appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati, akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya; thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Evaṃ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.

‘‘Kathañca, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hoti? Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti nāccāsannaṃ gamanāgamanasampannaṃ divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapasarīsapasamphassaṃ [appaḍaṃsa… siriṃsapasamphassaṃ (sī. syā. pī.)]; tasmiṃ kho pana senāsane viharantassa appakasirena uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā; tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā; te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – ‘idaṃ, bhante, kathaṃ, imassa ko attho’ti; tassa te āyasmanto avivaṭañceva vivaranti anuttānīkatañca uttāniṃ karonti anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hoti. Pañcaṅgasamannāgato kho, bhikkhave, bhikkhu pañcaṅgasamannāgataṃ senāsanaṃ sevamāno bhajamāno nacirasseva āsavānaṃ khayā…pe… sacchikatvā upasampajja vihareyyā’’ti. Paṭhamaṃ.

2. Pañcaṅgasuttaṃ

12. ‘‘Pañcaṅgavippahīno, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati. Kathañca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti? Idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ [thīnamiddhaṃ (sī. syā. pī.)] pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti.

‘‘Kathañca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti? Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Evaṃ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.

‘‘Pañcaṅgavippahīno kho, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati.

‘‘Kāmacchando ca byāpādo, thinamiddhañca bhikkhuno;
Uddhaccaṃ vicikicchā ca, sabbasova na vijjati.

‘‘Asekhena ca sīlena, asekhena samādhinā;
Vimuttiyā ca sampanno, ñāṇena ca tathāvidho.

‘‘Sa ve pañcaṅgasampanno, pañca aṅge [pañcaṅgāni (syā.)] vivajjayaṃ [vivajjiya (ka.)];
Imasmiṃ dhammavinaye, kevalī iti vuccatī’’ti. dutiyaṃ;

3. Saṃyojanasuttaṃ

13. ‘‘Dasayimāni, bhikkhave, saṃyojanāni. Katamāni dasa? Pañcorambhāgiyāni saṃyojanāni, pañcuddhambhāgiyāni saṃyojanāni. Katamāni pañcorambhāgiyāni saṃyojanāni? Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo – imāni pañcorambhāgiyāni saṃyojanāni.

‘‘Katamāni pañcuddhambhāgiyāni saṃyojanāni? Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañcuddhambhāgiyāni saṃyojanāni. Imāni kho, bhikkhave, dasa saṃyojanānī’’ti. Tatiyaṃ.

4. Cetokhilasuttaṃ

14. ‘‘Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā appahīnā pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

‘‘Katamassa pañca cetokhilā appahīnā honti? Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati…pe… saṅghe kaṅkhati… sikkhāya kaṅkhati… sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetokhilo appahīno hoti. Imassa pañca cetokhilā appahīnā honti.

‘‘Katamassa pañca cetasovinibandhā asamucchinnā honti? Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho asamucchinno hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti…pe… rūpe avītarāgo hoti…pe… yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati… aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetasovinibandho asamucchinno hoti. Imassa pañca cetasovinibandhā asamucchinnā honti.

‘‘Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

‘‘Seyyathāpi, bhikkhave, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena; evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

‘‘Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahīnā pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

‘‘Katamassa pañca cetokhilā pahīnā honti? Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati, adhimuccati sampasīdati. Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati…pe… saṅghe na kaṅkhati… sikkhāya na kaṅkhati … sabrahmacārīsu na kupito hoti attamano na āhatacitto na khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti attamano na āhatacitto na khilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetokhilo pahīno hoti. Imassa pañca cetokhilā pahīnā honti.

‘‘Katamassa pañca cetasovinibandhā susamucchinnā honti? Idha, bhikkhave, bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Yo so, bhikkhave, bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu kāye vītarāgo hoti…pe… rūpe vītarāgo hoti …pe… na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya…pe… devaññataro vāti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetasovinibandho susamucchinno hoti. Imassa pañca cetasovinibandhā susamucchinnā honti.

‘‘Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

‘‘Seyyathāpi, bhikkhave, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena; evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī’’ti. Catutthaṃ.

5. Appamādasuttaṃ

15. ‘‘Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho; evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṃ [tesaṃ dhammānaṃ (sī. ka.) saṃ. ni. 5.139] aggamakkhāyati.

‘‘Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ [jaṅgamānaṃ (sī. pī.) saṃ. ni. 5.139] pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati, yadidaṃ mahantattena; evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṃ aggamakkhāyati.

‘‘Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭo tāsaṃ aggamakkhāyati; evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṃ aggamakkhāyati.

‘‘Seyyathāpi, bhikkhave, ye keci mūlagandhā, kāḷānusāriyaṃ tesaṃ aggamakkhāyati; evamevaṃ kho bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṃ tesaṃ aggamakkhāyati; evamevaṃ kho bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesaṃ aggamakkhāyati; evamevaṃ kho bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, ye keci khuddarājāno [kuḍḍarājāno (sī. syā. pī.), kuṭṭarājāno, kūṭarājāno (ka.) a. ni. 6.53], sabbe te rañño cakkavattissa anuyantā bhavanti, rājā tesaṃ cakkavattī aggamakkhāyati; evamevaṃ kho, bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candappabhāya kalaṃ nāgghanti soḷasiṃ, candappabhā tāsaṃ aggamakkhāyati; evamevaṃ kho, bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno [abbhussukkamāno (sī.) saṃ. ni. 5.146-148] sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca; evamevaṃ kho, bhikkhave…pe….

‘‘Seyyathāpi, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaṅgamā samuddaninnā samuddapoṇā samuddapabbhārā, mahāsamuddo tāsaṃ aggamakkhāyati; evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṃ aggamakkhāyatī’’ti. Pañcamaṃ.

6. Āhuneyyasuttaṃ

16. ‘‘Dasayime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Katame dasa? Tathāgato arahaṃ sammāsambuddho, paccekabuddho, ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, saddhānusārī, dhammānusārī, gotrabhū – ime kho, bhikkhave, dasa puggalā āhuneyyā…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Chaṭṭhaṃ.

7. Paṭhamanāthasuttaṃ

17. [dī. ni. 3.345, 360] ‘‘Sanāthā, bhikkhave, viharatha, mā anāthā. Dukkhaṃ, bhikkhave, anātho viharati. Dasayime, bhikkhave, nāthakaraṇā dhammā. Katame dasa? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yampi, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ [sātthā sabyañjanā (sī.)] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā [bahū sutā (?)] honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yampi, bhikkhave, bhikkhu bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ. Yampi, bhikkhave, bhikkhu suvaco hoti…pe… anusāsaniṃ, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ…pe… alaṃ kātuṃ alaṃ saṃvidhātuṃ, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo. Yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yampi, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yampi, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā. Yampi, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā, ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Yampi, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā, ayampi dhammo nāthakaraṇo.

‘‘Sanāthā, bhikkhave, viharatha, mā anāthā. Dukkhaṃ, bhikkhave, anātho viharati. Ime kho, bhikkhave, dasa nāthakaraṇā dhammā’’ti. Sattamaṃ.

8. Dutiyanāthasuttaṃ

18. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Sanāthā, bhikkhave, viharatha, mā anāthā. Dukkhaṃ, bhikkhave, anātho viharati. Dasayime, bhikkhave, nāthakaraṇā dhammā. Katame dasa? Idha, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. ‘Sīlavā vatāyaṃ bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesū’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā. ‘Bahussuto vatāyaṃ bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā'ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. 'Kalyāṇamitto vatāyaṃ bhikkhu kalyāṇasahāyo kalyāṇasampavaṅko'ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ. 'Suvaco vatāyaṃ bhikkhu sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsani'nti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. 'Yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho vatāyaṃ bhikkhu analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātu'nti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo. 'Dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo'ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu 'āraddhavīriyo vatāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesū'ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. 'Santuṭṭho vatāyaṃ bhikkhu itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā'ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

''Puna caparaṃ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. ‘Satimā vatāyaṃ bhikkhu paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Ayampi dhammo nāthakaraṇo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. ‘Paññavā vatāyaṃ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimāpi bhikkhū… navāpi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa…pe… no parihāni. Ayampi dhammo nāthakaraṇo.

‘‘Sanāthā, bhikkhave, viharatha, mā anāthā. Dukkhaṃ, bhikkhave, anātho viharati. Ime kho, bhikkhave, dasa nāthakaraṇā dhammā’’ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Aṭṭhamaṃ.

9. Paṭhamaariyāvāsasuttaṃ

19. [dī. ni. 3.348, 360] ‘‘Dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā. Katame dasa? Idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco [panuṇṇapaccekasacco (ka.)], samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño. Ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā’’ti. Navamaṃ.

10. Dutiyaariyāvāsasuttaṃ

20. Ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi…pe….

‘‘Dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā. Katame dasa? Idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.

‘‘Kathañca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti? Idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti.

‘‘Kathañca, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Evaṃ kho, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti.

‘‘Kathañca, bhikkhave, bhikkhu ekārakkho hoti? Idha, bhikkhave, bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho, bhikkhave, bhikkhu ekārakkho hoti.

‘‘Kathañca, bhikkhave, bhikkhu caturāpasseno hoti? Idha, bhikkhave, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. Evaṃ kho, bhikkhave, bhikkhu caturāpasseno hoti.

‘‘Kathañca, bhikkhave, bhikkhu paṇunnapaccekasacco hoti? Idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā, sabbāni tāni nunnāni honti paṇunnāni [nuṇṇāni honti panuṇṇāni (?)] cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho, bhikkhave, bhikkhu paṇunnapaccekasacco hoti.

‘‘Kathañca, bhikkhave, bhikkhu samavayasaṭṭhesano hoti? Idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. Evaṃ kho, bhikkhave, bhikkhu samavayasaṭṭhesano hoti.

‘‘Kathañca, bhikkhave, bhikkhu anāvilasaṅkappo hoti? Idha, bhikkhave, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti. Evaṃ kho, bhikkhave, bhikkhu anāvilasaṅkappo hoti.

‘‘Kathañca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti? Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti.

‘‘Kathañca, bhikkhave, bhikkhu suvimuttacitto hoti? Idha, bhikkhave, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho, bhikkhave, bhikkhu suvimuttacitto hoti.

‘‘Kathañca, bhikkhave, bhikkhu suvimuttapañño hoti? Idha, bhikkhave, bhikkhu ‘rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti, doso me pahīno… pe… ‘moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti. Evaṃ kho, bhikkhave, bhikkhu suvimuttapañño hoti.

‘‘Ye hi keci, bhikkhave, atītamaddhānaṃ ariyā ariyāvāse āvasiṃsu, sabbe te imeva dasa ariyāvāse āvasiṃsu; ye hi keci, bhikkhave, anāgatamaddhānaṃ ariyā ariyāvāse āvasissanti, sabbe te imeva dasa ariyāvāse āvasissanti; ye hi [yepi (?)] keci, bhikkhave, etarahi ariyā ariyāvāse āvasanti, sabbe te imeva dasa ariyāvāse āvasanti. Ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā’’ti. Dasamaṃ.

Nāthavaggo dutiyo.

Tassuddānaṃ –

Senāsanañca pañcaṅgaṃ, saṃyojanākhilena ca;
Appamādo āhuneyyo, dve nāthā dve ariyāvāsāti.

3. Mahāvaggo

1. Sīhanādasuttaṃ

21. ‘‘Sīho, bhikkhave, migarājā sāyanhasamayaṃ āsayā nikkhamati. Āsayā nikkhamitvā vijambhati. Vijambhitvā samantā catuddisaṃ [catuddisā (syā. ka.) a. ni. 6.64] anuviloketi. Samantā catuddisaṃ [catuddisā (syā. ka.) a. ni. 6.64] anuviloketvā tikkhattuṃ sīhanādaṃ nadati. Tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Taṃ kissa hetu? ‘Māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesi’nti!

‘‘‘Sīho’ti, kho bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. Yaṃ kho, bhikkhave, tathāgato parisāya dhammaṃ deseti, idamassa hoti sīhanādasmiṃ.

[ma. ni. 1.148; vibha. 760; paṭi. ma. 2.44] ‘‘Dasayimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa? Idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato anekadhātuṃ nānādhātuṃ lokaṃ [anekadhātunānādhātulokaṃ (sī. ka.)] yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti…pe… brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti…pe… brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti…pe… brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampi…pe… pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti…pe… brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti, iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampi bhikkhave, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yampi, bhikkhave, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Imāni kho, bhikkhave, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavattetī’’ti. Paṭhamaṃ.

2. Adhivuttipadasuttaṃ

22. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca –

‘‘Ye te, ānanda, dhammā tesaṃ tesaṃ adhivuttipadānaṃ [adhimuttipadānaṃ (ka.)] abhiññā sacchikiriyāya saṃvattanti, visārado ahaṃ, ānanda, tattha paṭijānāmi. ‘Tesaṃ tesaṃ tathā tathā dhammaṃ desetuṃ yathā yathā paṭipanno santaṃ vā atthīti ñassati, asantaṃ vā natthīti ñassati, hīnaṃ vā hīnanti ñassati, paṇītaṃ vā paṇītanti ñassati, sauttaraṃ vā sauttaranti ñassati, anuttaraṃ vā anuttaranti ñassati; yathā yathā vā pana taṃ ñāteyyaṃ vā daṭṭheyyaṃ vā sacchikareyyaṃ vā, tathā tathā ñassati vā dakkhati vā sacchikarissati vā’ti ṭhānametaṃ vijjati. Etadānuttariyaṃ, ānanda, ñāṇānaṃ yadidaṃ tattha tattha yathābhūtañāṇaṃ. Etasmā cāhaṃ, ānanda, ñāṇā aññaṃ ñāṇaṃ uttaritaraṃ vā paṇītataraṃ vā natthīti vadāmi.

‘‘Dasayimāni, ānanda, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa? Idhānanda, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti. Yampānanda, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampānanda, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, ānanda, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti. Yampānanda …pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti. Yampānanda…pe… idampānanda…pe….

‘‘Puna caparaṃ, ānanda, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yampānanda, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ…pe… sacchikatvā upasampajja viharati. Idampānanda, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Imāni kho, ānanda, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavattetī’’ti. Dutiyaṃ.

3. Kāyasuttaṃ

23. ‘‘Atthi, bhikkhave, dhammā kāyena pahātabbā, no vācāya. Atthi, bhikkhave, dhammā vācāya pahātabbā, no kāyena. Atthi, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā [disvā disvā (sī. syā.)] pahātabbā.

‘‘Katame ca, bhikkhave, dhammā kāyena pahātabbā, no vācāya? Idha, bhikkhave, bhikkhu akusalaṃ āpanno hoti kiñci desaṃ [kañci deva desaṃ (sī. syā.)] kāyena. Tamenaṃ anuvicca viññū sabrahmacārī evamāhaṃsu – ‘āyasmā kho akusalaṃ āpanno kiñci desaṃ kāyena. Sādhu vatāyasmā kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāvetū’ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti. Ime vuccanti, bhikkhave, dhammā kāyena pahātabbā, no vācāya.

‘‘Katame ca, bhikkhave, dhammā vācāya pahātabbā, no kāyena? Idha, bhikkhave, bhikkhu akusalaṃ āpanno hoti kiñci desaṃ vācāya. Tamenaṃ anuvicca viññū sabrahmacārī evamāhaṃsu – ‘āyasmā kho akusalaṃ āpanno kiñci desaṃ vācāya. Sādhu vatāyasmā vacīduccaritaṃ pahāya vacīsucaritaṃ bhāvetū’ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti. Ime vuccanti, bhikkhave, dhammā vācāya pahātabbā, no kāyena.

‘‘Katame ca, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā? Lobho, bhikkhave, neva kāyena pahātabbo no vācāya, paññāya disvā pahātabbo. Doso, bhikkhave…pe… moho… kodho… upanāho… makkho… paḷāso … macchariyaṃ, bhikkhave, neva kāyena pahātabbaṃ no vācāya, paññāya disvā pahātabbaṃ.

‘‘Pāpikā, bhikkhave, issā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā. Katamā ca, bhikkhave, pāpikā issā? Idha, bhikkhave, ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātarūpena vā. Tatrāññatarassa dāsassa vā upavāsassa vā evaṃ hoti – ‘aho vatimassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā’ti. Samaṇo vā pana brāhmaṇo vā lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tatrāññatarassa samaṇassa vā brāhmaṇassa vā evaṃ hoti – ‘aho vata ayamāyasmā na lābhī assa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’nti. Ayaṃ vuccati, bhikkhave, pāpikā issā.

‘‘Pāpikā, bhikkhave, icchā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā. Katamā ca, bhikkhave, pāpikā icchā? [vibha. 851] Idha, bhikkhave, ekacco assaddho samāno ‘saddhoti maṃ jāneyyu’nti icchati; dussīlo samāno ‘sīlavāti maṃ jāneyyu’nti icchati; appassuto samāno ‘bahussutoti maṃ jāneyyu’nti icchati; saṅgaṇikārāmo samāno ‘pavivittoti maṃ jāneyyu’nti icchati; kusīto samāno ‘āraddhavīriyoti maṃ jāneyyu’nti icchati; muṭṭhassati samāno ‘upaṭṭhitassatīti maṃ jāneyyu’nti icchati; asamāhito samāno ‘samāhitoti maṃ jāneyyu’nti icchati; duppañño samāno ‘paññavāti maṃ jāneyyu’nti icchati; akhīṇāsavo samāno ‘khīṇāsavoti maṃ jāneyyu’nti icchati. Ayaṃ vuccati, bhikkhave, pāpikā icchā. Ime vuccanti, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.

‘‘Tañce, bhikkhave, bhikkhuṃ lobho abhibhuyya iriyati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā abhibhuyya iriyati. So evamassa veditabbo – ‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhibhuyya iriyati; nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhibhuyya iriyatī’ti.

‘‘Tañce, bhikkhave, bhikkhuṃ lobho nābhibhuyya iriyati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā nābhibhuyya iriyati, so evamassa veditabbo – ‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya iriyati; tathā ayamāyasmā pajānāti yathā pajānato doso na hoti… moho… kodho … upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya iriyatī’’’ti. Tatiyaṃ.

4. Mahācundasuttaṃ

24. Ekaṃ samayaṃ āyasmā mahācundo cetīsu viharati sahajātiyaṃ. Tatra kho āyasmā mahācundo bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahācundassa paccassosuṃ. Āyasmā mahācundo etadavoca –

‘‘Ñāṇavādaṃ, āvuso, bhikkhu vadamāno – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhamma’nti. Tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati, doso… moho … kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo – ‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati; nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī’ti.

‘‘Bhāvanāvādaṃ, āvuso, bhikkhu vadamāno – ‘bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo – ‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati; nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti…

moho… kodho… upanāho… makkho… paḷāso … macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī’ti.

‘‘Ñāṇavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo – ‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati; nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī’ti.

‘‘Seyyathāpi, āvuso, puriso daliddova samāno aḍḍhavādaṃ vadeyya, adhanova samāno dhanavāvādaṃ vadeyya, abhogova samāno bhogavāvādaṃ vadeyya. So kismiñcideva dhanakaraṇīye samuppanne na sakkuṇeyya upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā. Tamenaṃ evaṃ jāneyyuṃ – ‘daliddova ayamāyasmā samāno aḍḍhavādaṃ vadeti, adhanova ayamāyasmā samāno dhanavāvādaṃ vadeti, abhogavāva ayamāyasmā samāno bhogavāvādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayamāyasmā kismiñcideva dhanakaraṇīye samuppanne na sakkoti upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā’ti.

‘‘Evamevaṃ kho, āvuso, ñāṇavādañca bhikkhu vadamāno bhāvanāvādañca – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Taṃ ce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo – ‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati; nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā … pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī’ti.

‘‘Ñāṇavādaṃ, āvuso, bhikkhu vadamāno – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhamma’nti. Tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo – ‘ayamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati; tathā ayamāyasmā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhatī’ti.

‘‘Bhāvanāvādaṃ, āvuso, bhikkhu vadamāno – ‘bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo – ‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati; tathā ayamāyasmā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhatī’ti.

‘‘Ñāṇavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo – ‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati; tathā ayamāyasmā pajānāti yathā pajānato doso hoti… moho… kodho… upanāho… makkho… paḷāso…

macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhatī’ti.

‘‘Seyyathāpi, āvuso, puriso aḍḍhova samāno aḍḍhavādaṃ vadeyya, dhanavāva samāno dhanavāvādaṃ vadeyya, bhogavāva samāno bhogavāvādaṃ vadeyya. So kismiñcideva dhanakaraṇīye samuppanne sakkuṇeyya upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā. Tamenaṃ evaṃ jāneyyuṃ – ‘aḍḍhova ayamāyasmā samāno aḍḍhavādaṃ vadeti, dhanavāva ayamāyasmā samāno dhanavāvādaṃ vadeti, bhogavāva ayamāyasmā samāno bhogavāvādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayamāyasmā kismiñcideva dhanakaraṇīye samuppanne sakkoti upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā’ti.

Evamevaṃ kho, āvuso, ñāṇavādañca bhikkhu vadamāno bhāvanāvādañca – ‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti. Tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati, doso… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo – ‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati; tathā ayamāyasmā pajānāti yathā pajānato doso na hoti… moho… kodho… upanāho… makkho… paḷāso… macchariyaṃ… pāpikā issā… pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhatī’’’ti. Catutthaṃ.

5. Kasiṇasuttaṃ

25. [dī. ni. 3.346, 360; a. ni. 10.29] ‘‘Dasayimāni, bhikkhave, kasiṇāyatanāni. Katamāni dasa? Pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ; āpokasiṇameko sañjānāti… pe… tejokasiṇameko sañjānāti… vāyokasiṇameko sañjānāti… nīlakasiṇameko sañjānāti… pītakasiṇameko sañjānāti… lohitakasiṇameko sañjānāti… odātakasiṇameko sañjānāti… ākāsakasiṇameko sañjānāti… viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Imāni kho, bhikkhave, dasa kasiṇāyatanānī’’ti. Pañcamaṃ.

6. Kāḷīsuttaṃ

26. Ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare [gulaghare (ka.) kururaghare mahāva. 257] pavatte pabbate. Atha kho kāḷī upāsikā kuraragharikā yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho kāḷī upāsikā kuraragharikā āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘vuttamidaṃ, bhante, bhagavatā kumāripañhesu –

‘Atthassa pattiṃ hadayassa santiṃ,
Jetvāna senaṃ piyasātarūpaṃ;
Ekohaṃ [ekāhaṃ (ka.)] jhāyaṃ sukhamanubodhiṃ,
Tasmā janena na karomi sakkhiṃ [sakhiṃ (ka.) saṃ. ni. 1.161 passitabbaṃ];
Sakkhī [sakhī (ka.)] na sampajjati kenaci me’ti.

‘‘Imassa kho, bhante, bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti?

‘‘Pathavīkasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ti abhinibbattesuṃ [atthābhinibbattesuṃ (sī. syā.)]. Yāvatā kho, bhagini, pathavīkasiṇasamāpattiparamatā, tadabhiññāsi bhagavā. Tadabhiññāya bhagavā assādamaddasa [ādimaddasa (sī. syā.)] ādīnavamaddasa nissaraṇamaddasa maggāmaggañāṇadassanamaddasa. Tassa assādadassanahetu ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti.

‘‘Āpokasiṇasamāpattiparamā kho, bhagini…pe… tejokasiṇasamāpattiparamā kho, bhagini… vāyokasiṇasamāpattiparamā kho, bhagini… nīlakasiṇasamāpattiparamā kho, bhagini… pītakasiṇasamāpattiparamā kho, bhagini… lohitakasiṇasamāpattiparamā kho, bhagini… odātakasiṇasamāpattiparamā kho, bhagini… ākāsakasiṇasamāpattiparamā kho, bhagini… viññāṇakasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ti abhinibbattesuṃ. Yāvatā kho, bhagini, viññāṇakasiṇasamāpattiparamatā, tadabhiññāsi bhagavā. Tadabhiññāya bhagavā assādamaddasa ādīnavamaddasa nissaraṇamaddasa maggāmaggañāṇadassanamaddasa. Tassa assādadassanahetu ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti. Iti kho, bhagini, yaṃ taṃ vuttaṃ bhagavatā kumāripañhesu –

‘Atthassa pattiṃ hadayassa santiṃ,
Jetvāna senaṃ piyasātarūpaṃ;
Ekohaṃ jhāyaṃ sukhamanubodhiṃ,
Tasmā janena na karomi sakkhiṃ;
Sakkhī na sampajjati kenaci me’ti.

‘‘Imassa kho, bhagini, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti. Chaṭṭhaṃ.

7. Paṭhamamahāpañhāsuttaṃ

27. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pavisiṃsu. Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ; yaṃnūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāmā’’ti.

Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamiṃsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocuṃ –

‘‘Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti – ‘etha tumhe, bhikkhave, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathā’ti; mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema – ‘etha tumhe, āvuso, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathā’ti. Idha no, āvuso, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsani’’nti?

Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu nappaṭikkosiṃsu. Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu – ‘‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā’’ti.

Atha kho te bhikkhū sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

‘‘Idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pavisimhā. Tesaṃ no, bhante, amhākaṃ etadahosi – ‘atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ; yaṃnūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimhā; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimhā. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimhā. Ekamantaṃ nisinne kho, bhante, aññatitthiyā paribbājakā amhe etadavocuṃ –

‘Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti – etha tumhe, bhikkhave, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathāti; mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema – etha tumhe, āvuso, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathāti. Idha no, āvuso, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsani’nti?

‘‘Atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimhā nappaṭikkosimhā. Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimhā – ‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā’’’ti.

‘‘Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘eko, āvuso, pañho eko uddeso ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni, cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇāni, nava pañhā navuddesā nava veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇānī’ti. Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttari ca vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmiṃ. Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.

‘‘‘Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmiṃ ekadhamme? ‘Sabbe sattā āhāraṭṭhitikā’ – imasmiṃ kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Dvīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu dvīsu? Nāme ca rūpe ca – imesu kho, bhikkhave, dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu tīsu? Tīsu vedanāsu – imesu kho, bhikkhave, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Catūsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu catūsu? Catūsu āhāresu – imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Pañcasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu pañcasu? Pañcasu upādānakkhandhesu – imesu kho, bhikkhave, pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Chasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu chasu? Chasu ajjhattikesu āyatanesu – imesu kho, bhikkhave, chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Sattasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu sattasu? Sattasu viññāṇaṭṭhitīsu – imesu kho, bhikkhave, sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Aṭṭhasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu aṭṭhasu? Aṭṭhasu lokadhammesu – imesu kho, bhikkhave, aṭṭhasu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Navasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu navasu? Navasu sattāvāsesu – imesu kho, bhikkhave, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Dasasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu dasasu? Dasasu akusalesu kammapathesu – imesu kho, bhikkhave, dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’’nti. Sattamaṃ.

8. Dutiyamahāpañhāsuttaṃ

28. Ekaṃ samayaṃ bhagavā kajaṅgalāyaṃ viharati veḷuvane. Atha kho sambahulā kajaṅgalakā upāsakā yena kajaṅgalikā bhikkhunī tenupasaṅkamiṃsu; upasaṅkamitvā kajaṅgalikaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho kajaṅgalakā upāsakā kajaṅgalikaṃ bhikkhuniṃ etadavocuṃ –

‘‘Vuttamidaṃ, ayye, bhagavatā mahāpañhesu – ‘eko pañho eko uddeso ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni, cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇāni, nava pañhā navuddesā nava veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇānī’ti. Imassa nu kho, ayye, bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti?

‘‘Na kho panetaṃ, āvuso, bhagavato sammukhā sutaṃ sammukhā paṭiggahitaṃ, napi manobhāvanīyānaṃ bhikkhūnaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ; api ca, yathā mettha khāyati taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī’’ti. ‘‘Evaṃ, ayye’’ti, kho kajaṅgalakā upāsakā kajaṅgalikāya bhikkhuniyā paccassosuṃ. Kajaṅgalikā bhikkhunī etadavoca –

‘‘‘Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti, iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Ekadhamme, āvuso, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmiṃ ekadhamme? Sabbe sattā āhāraṭṭhitikā – imasmiṃ kho, āvuso, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Eko pañho eko uddeso ekaṃ veyyākaraṇanti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

‘‘‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti iti, kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Dvīsu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu dvīsu? Nāme ca rūpe ca…pe… katamesu tīsu? Tīsu vedanāsu – imesu kho, āvuso, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

‘‘‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Catūsu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu catūsu? Catūsu satipaṭṭhānesu – imesu kho, āvuso, catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

‘‘‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Pañcasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu pañcasu? Pañcasu indriyesu…pe… katamesu chasu? Chasu nissaraṇīyāsu dhātūsu…pe… katamesu sattasu? Sattasu bojjhaṅgesu…pe… katamesu aṭṭhasu? Aṭṭhasu ariyaaṭṭhaṅgikamaggesu – imesu kho, āvuso, aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

‘‘‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Navasu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu navasu? Navasu sattāvāsesu – imesu kho, āvuso, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. 'Nava pañhā navuddesā nava veyyākaraṇānī'ti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

'''Dasa pañhā dasuddesā dasa veyyākaraṇānī'ti, iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Dasasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu dasasu? Dasasu kusalesu kammapathesu – imesu kho, āvuso, dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. 'Dasa pañhā dasuddesā dasa veyyākaraṇānī'ti, iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

''Iti kho, āvuso, yaṃ taṃ vuttaṃ bhagavatā saṃkhittena bhāsitāsu mahāpañhāsu – 'eko pañho eko uddeso ekaṃ veyyākaraṇaṃ…pe… dasa pañhā dasuddesā dasa veyyākaraṇānī'ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaññeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā vo [yathā kho (ka.), yathā no (bahūsu) a. ni. 10.115, 172 pana pāṭhabhedo natthi] bhagavā byākaroti tathā naṃ dhāreyyāthā''ti. ''Evaṃ, ayye''ti kho kajaṅgalakā upāsakā kajaṅgalikāya kho bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā kajaṅgalikaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho kajaṅgalakā upāsakā yāvatako ahosi kajaṅgalikāya bhikkhuniyā saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesuṃ.

''Sādhu sādhu, gahapatayo! Paṇḍitā, gahapatayo, kajaṅgalikā bhikkhunī. Mahāpaññā, gahapatayo, kajaṅgalikā bhikkhunī. Mañcepi tumhe, gahapatayo, upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, ahampi cetaṃ evamevaṃ [evameva (ka.) ma. ni. 1.205 passitabbaṃ] byākareyyaṃ yathā taṃ kajaṅgalikāya bhikkhuniyā byākataṃ. Eso ceva tassa [eso cevetassa (ma. ni. 1.205)] attho. Evañca naṃ dhāreyyāthā''ti. Aṭṭhamaṃ.

9. Paṭhamakosalasuttaṃ

29. ''Yāvatā, bhikkhave, kāsikosalā, yāvatā rañño pasenadissa kosalassa vijitaṃ [vijite (sī. ka.)], rājā tattha pasenadi kosalo aggamakkhāyati. Raññopi kho, bhikkhave, pasenadissa kosalassa attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Yāvatā, bhikkhave, candimasūriyā pariharanti disā bhanti virocamānā, tāva sahassadhā loko. Tasmiṃ sahassadhā loke sahassaṃ candānaṃ sahassaṃ sūriyānaṃ [suriyānaṃ (sī. syā. kaṃ. pī.)] sahassaṃ sinerupabbatarājānaṃ sahassaṃ jambudīpānaṃ sahassaṃ aparagoyānānaṃ sahassaṃ uttarakurūnaṃ sahassaṃ pubbavidehānaṃ cattāri mahāsamuddasahassāni cattāri mahārājasahassāni sahassaṃ cātumahārājikānaṃ sahassaṃ tāvatiṃsānaṃ sahassaṃ yāmānaṃ sahassaṃ tusitānaṃ sahassaṃ nimmānaratīnaṃ sahassaṃ paranimmitavasavattīnaṃ sahassaṃ brahmalokānaṃ. Yāvatā, bhikkhave, sahassī lokadhātu, mahābrahmā tattha aggamakkhāyati. Mahābrahmunopi kho, bhikkhave, attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Hoti so, bhikkhave, samayo yaṃ ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāne, bhikkhave, loke yebhuyyena sattā ābhassarasaṃvattanikā [ābhassaravattanikā (sī. syā.)] bhavanti. Te tattha honti manomayā pītibhakkhā sayaṃpabhā antalikkhecarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti. Saṃvaṭṭamāne, bhikkhave, loke ābhassarā devā aggamakkhāyanti. Ābhassarānampi kho, bhikkhave, devānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

[a. ni. 10.25] ‘‘Dasayimāni, bhikkhave, kasiṇāyatanāni. Katamāni dasa? Pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ; āpokasiṇameko sañjānāti…pe… tejokasiṇameko sañjānāti… vāyokasiṇameko sañjānāti… nīlakasiṇameko sañjānāti… pītakasiṇameko sañjānāti… lohitakasiṇameko sañjānāti… odātakasiṇameko sañjānāti… ākāsakasiṇameko sañjānāti… viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Imāni kho, bhikkhave, dasa kasiṇāyatanāni.

‘‘Etadaggaṃ, bhikkhave, imesaṃ dasannaṃ kasiṇāyatanānaṃ yadidaṃ viññāṇakasiṇaṃ eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Evaṃsaññinopi kho, bhikkhave, santi sattā. Evaṃsaññīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

[dī. ni. 3.338, 358; a. ni. 8.64] ‘‘Aṭṭhimāni, bhikkhave, abhibhāyatanāni. Katamāni aṭṭha? Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ paṭhamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ; evamevaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ; evamevaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathāpi nāma bandhujīvakapupphaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ; evamevaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni; ‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ; evamevaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni; 'tāni abhibhuyya jānāmi passāmī'ti, evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanaṃ. Imāni kho, bhikkhave, aṭṭha abhibhāyatanāni.

''Etadaggaṃ, bhikkhave, imesaṃ aṭṭhannaṃ abhibhāyatanānaṃ yadidaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni; 'tāni abhibhuyya jānāmi passāmī'ti, evaṃsaññī hoti. Evaṃsaññinopi kho, bhikkhave, santi sattā. Evaṃsaññīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā – imā kho, bhikkhave, catasso paṭipadā.

''Etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ paṭipadānaṃ yadidaṃ sukhā paṭipadā khippābhiññā. Evaṃpaṭipannāpi kho, bhikkhave, santi sattā. Evaṃpaṭipannānampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Catasso imā, bhikkhave, saññā. Katamā catasso? Parittameko sañjānāti, mahaggatameko sañjānāti, appamāṇameko sañjānāti, 'natthi kiñcī'ti ākiñcaññāyatanameko sañjānāti – imā kho, bhikkhave, catasso saññā.

''Etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ saññānaṃ yadidaṃ 'natthi kiñcī'ti ākiñcaññāyatanameko sañjānāti. Evaṃsaññinopi kho, bhikkhave, santi sattā. Evaṃsaññīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Etadaggaṃ, bhikkhave, bāhirakānaṃ diṭṭhigatānaṃ yadidaṃ 'no cassaṃ, no ca me siyā, na bhavissāmi, na me bhavissatī'ti. Evaṃdiṭṭhino, bhikkhave, etaṃ pāṭikaṅkhaṃ – 'yā cāyaṃ bhave appaṭikulyatā, sā cassa na bhavissati; yā cāyaṃ bhavanirodhe pāṭikulyatā, sā cassa na bhavissatī'ti. Evaṃdiṭṭhinopi kho, bhikkhave, santi sattā. Evaṃdiṭṭhīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Santi, bhikkhave, eke samaṇabrāhmaṇā paramatthavisuddhiṃ paññāpenti. Etadaggaṃ, bhikkhave, paramatthavisuddhiṃ paññāpentānaṃ yadidaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Te tadabhiññāya tassa sacchikiriyāya dhammaṃ desenti. Evaṃvādinopi kho, bhikkhave, santi sattā. Evaṃvādīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati. Tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

''Santi, bhikkhave, eke samaṇabrāhmaṇā paramadiṭṭhadhammanibbānaṃ paññāpenti. Etadaggaṃ, bhikkhave, paramadiṭṭhadhammanibbānaṃ paññāpentānaṃ yadidaṃ channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādā vimokkho. Evaṃvādiṃ kho maṃ, bhikkhave, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – 'samaṇo gotamo na kāmānaṃ pariññaṃ paññāpeti, na rūpānaṃ pariññaṃ paññāpeti, na vedanānaṃ pariññaṃ paññāpetī'ti. Kāmānañcāhaṃ, bhikkhave, pariññaṃ paññāpemi, rūpānañca pariññaṃ paññāpemi, vedanānañca pariññaṃ paññāpemi, diṭṭheva dhamme nicchāto nibbuto sītibhūto anupādā parinibbānaṃ paññāpemī’’ti. Navamaṃ.

10. Dutiyakosalasuttaṃ

30. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā pasenadi kosalo uyyodhikā nivatto hoti vijitasaṅgāmo laddhādhippāyo. Atha kho rājā pasenadi kosalo yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ‘‘kahaṃ nu kho, bhante, bhagavā etarahi viharati arahaṃ sammāsambuddho. Dassanakāmā hi mayaṃ, bhante, taṃ bhagavantaṃ arahantaṃ sammāsambuddha’’nti. ‘‘Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi; vivarissati te bhagavā dvāra’’nti.

Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ. Atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati pāṇīhi ca parisambāhati nāmañca sāveti – ‘‘rājāhaṃ, bhante, pasenadi kosalo; rājāhaṃ, bhante, pasenadi kosalo’’ti.

‘‘Kaṃ pana tvaṃ, mahārāja, atthavasaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mettūpahāraṃ upadaṃsesī’’ti? ‘‘Kataññutaṃ kho ahaṃ, bhante, kataveditaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Bhagavā hi, bhante, bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye ñāye patiṭṭhāpitā yadidaṃ kalyāṇadhammatāya kusaladhammatāya. Yampi, bhante, bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye ñāye patiṭṭhāpitā yadidaṃ kalyāṇadhammatāya kusaladhammatāya, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato. Yampi, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā dīgharattaṃ āraññiko, araññavanapatthāni pantāni senāsanāni paṭisevati. Yampi, bhante, bhagavā dīgharattaṃ āraññiko, araññavanapatthāni pantāni senāsanāni paṭisevati, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yampi, bhante, bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. ‘‘Puna caparaṃ, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Yampi, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ –

appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī. Yampi, bhante, bhagavā yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ – appicchakathā…pe… vimuttiñāṇadassanakathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī. Yampi, bhante, bhagavā catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampi, bhante, bhagavā anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati…pe… yathākammūpage satte pajānāti. Yampi, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Puna caparaṃ, bhante, bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yampi, bhante, bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ…pe… sacchikatvā upasampajja viharati, idampi kho ahaṃ, bhante, atthavasaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.

‘‘Handa ca dāni mayaṃ, bhante, gacchāma. Bahukiccā mayaṃ bahukaraṇīyā’’ti. ‘‘Yassa dāni tvaṃ, mahārāja, kālaṃ maññasī’’ti. Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmīti. Dasamaṃ.

Mahāvaggo tatiyo.

Tassuddānaṃ –

Sīhādhivutti kāyena, cundena kasiṇena ca;

Kāḷī ca dve mahāpañhā, kosalehi pare duveti.

4. Upālivaggo

1. Upālisuttaṃ

31. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘kati nu kho, bhante, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭha’’nti?

‘‘Dasa kho, upāli, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ. Katame dasa? Saṅghasuṭṭhutāya, saṅghaphāsutāya, dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya, diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya, saddhammaṭṭhitiyā, vinayānuggahāya – ime kho, upāli, dasa atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭha’’nti. Paṭhamaṃ.

2. Pātimokkhaṭṭhapanāsuttaṃ

32. ‘‘Kati nu kho, bhante, pātimokkhaṭṭhapanā’’ti? ‘‘Dasa kho, upāli, pātimokkhaṭṭhapanā. Katame dasa? Pārājiko tassaṃ parisāyaṃ nisinno hoti, pārājikakathā vippakatā hoti, anupasampanno tassaṃ parisāyaṃ nisinno hoti, anupasampannakathā vippakatā hoti, sikkhaṃ paccakkhātako tassaṃ parisāyaṃ nisinno hoti, sikkhaṃ paccakkhātakakathā vippakatā hoti, paṇḍako tassaṃ parisāyaṃ nisinno hoti, paṇḍakakathā vippakatā hoti, bhikkhunidūsako tassaṃ parisāyaṃ nisinno hoti, bhikkhunidūsakakathā vippakatā hoti – ime kho, upāli, dasa pātimokkhaṭṭhapanā’’ti. Dutiyaṃ.

3. Ubbāhikāsuttaṃ

33. [cūḷava. 231] ‘‘Katihi nu kho, bhante, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo’’ti? ‘‘Dasahi kho, upāli, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo. Katamehi dasahi? Idhupāli, bhikkhu sīlavā hoti; pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu; bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ [satthā sabyañjanā (sī.) evamuparipi] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā; ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso; vinaye kho pana ṭhito hoti asaṃhīro; paṭibalo hoti ubho atthapaccatthike saññāpetuṃ paññāpetuṃ nijjhāpetuṃ pekkhetuṃ pasādetuṃ; adhikaraṇasamuppādavūpasamakusalo hoti – adhikaraṇaṃ jānāti; adhikaraṇasamudayaṃ jānāti; adhikaraṇanirodhaṃ jānāti; adhikaraṇanirodhagāminiṃ paṭipadaṃ jānāti. Imehi kho, upāli, dasahi dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo’’ti. Tatiyaṃ.

4. Upasampadāsuttaṃ

34. ‘‘Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā upasampādetabba’’nti? ‘‘Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā upasampādetabbaṃ. Katamehi dasahi? Idhupāli, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu; bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā; pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anubyañjanaso; paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā; paṭibalo hoti anabhiratiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā; paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ; paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetuṃ; paṭibalo hoti adhisīle samādapetuṃ; paṭibalo hoti adhicitte samādapetuṃ; paṭibalo hoti adhipaññāya samādapetuṃ. Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā upasampādetabba''nti. Catutthaṃ.

5. Nissayasuttaṃ

35. ''Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā nissayo dātabbo''ti? ''Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā nissayo dātabbo. Katamehi dasahi? Idhupāli, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu; bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā; pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anubyañjanaso; paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā; paṭibalo hoti anabhiratiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā; paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ; paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetuṃ; paṭibalo hoti adhisīle…pe… adhicitte… adhipaññāya samādapetuṃ. Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā nissayo dātabbo''ti. Pañcamaṃ.

6. Sāmaṇerasuttaṃ

36. ''Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo''ti? ''Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo. Katamehi dasahi? Idhupāli, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu; bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā; pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anubyañjanaso; paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā; paṭibalo hoti anabhiratiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā; paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ; paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetuṃ; paṭibalo hoti adhisīle samādapetuṃ; paṭibalo hoti adhicitte samādapetuṃ; paṭibalo hoti adhipaññāya samādapetuṃ. Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo''ti. Chaṭṭhaṃ.

7. Saṅghabhedasuttaṃ

37. '''Saṅghabhedo saṅghabhedo'ti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho bhinno hotī''ti? ''Idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti. Te imehi dasahi vatthūhi avakassanti apakassanti āveni [āveniṃ (cūḷava. 352) āveṇi, āveṇikaṃ (tattheva adholipi)] kammāni karonti āveni pātimokkhaṃ uddisanti. Ettāvatā kho, upāli, saṅgho bhinno hotī''ti. Sattamaṃ.

8. Saṅghasāmaggīsuttaṃ

38. [cūḷava. 353] '''Saṅghasāmaggī saṅghasāmaggī'ti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho samaggo hotī''ti? ''Idhupāli, bhikkhū adhammaṃ adhammoti dīpenti, dhammaṃ dhammoti dīpenti, avinayaṃ avinayoti dīpenti, vinayaṃ vinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti. Te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṃ uddisanti. Ettāvatā kho, upāli, saṅgho samaggo hotī''ti. Aṭṭhamaṃ.

9. Paṭhamaānandasuttaṃ

39. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – '''saṅghabhedo saṅghabhedo'ti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho bhinno hotī''ti? ''Idhānanda, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti…pe… paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti. Te imehi dasahi vatthūhi avakassanti apakassanti āveni kammāni karonti āveni pātimokkhaṃ uddisanti. Ettāvatā kho, ānanda, saṅgho bhinno hotī''ti.

''Samaggaṃ pana, bhante, saṅghaṃ bhinditvā kiṃ so pasavatī''ti? ''Kappaṭṭhikaṃ, ānanda, kibbisaṃ pasavatī''ti. ''Kiṃ pana, bhante, kappaṭṭhikaṃ kibbisa''nti? ''Kappaṃ, ānanda, nirayamhi paccatīti –

''Āpāyiko nerayiko, kappaṭṭho saṅghabhedako;
Vaggarato adhammaṭṭho, yogakkhemā padhaṃsati;
Saṅghaṃ samaggaṃ bhinditvā [bhetvāna (sī. syā.), bhitvāna (ka.) cūḷava. 354; itivu. 18; kathāva. 657] kappaṃ nirayamhi paccatī''ti. navamaṃ;

10. Dutiyaānandasuttaṃ

40. '''Saṅghasāmaggī saṅghasāmaggī'ti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho samaggo hotī''ti? ''Idhānanda, bhikkhū adhammaṃ adhammoti dīpenti, dhammaṃ dhammoti dīpenti, avinayaṃ avinayoti dīpenti, vinayaṃ vinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti. Te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṃ uddisanti. Ettāvatā kho, ānanda, saṅgho samaggo hotī''ti.

''Bhinnaṃ pana, bhante, saṅghaṃ samaggaṃ katvā kiṃ so pasavatī''ti? ''Brahmaṃ, ānanda, puññaṃ pasavatī''ti. ''Kiṃ pana, bhante, brahmaṃ puñña''nti? ''Kappaṃ, ānanda, saggamhi modatīti –

''Sukhā saṅghassa sāmaggī, samaggānañca anuggaho;
Samaggarato dhammaṭṭho, yogakkhemā na dhaṃsati;
Saṅghaṃ samaggaṃ katvāna, kappaṃ saggamhi modatī''ti. dasamaṃ;

Upālivaggo catuttho.

Tassuddānaṃ –

Upāli ṭhapanā ubbāho, upasampadanissayā;
Sāmaṇero ca dve bhedā, ānandehi pare duveti.

5. Akkosavaggo

1. Vivādasuttaṃ

41. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu ko paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu [phāsuṃ (?)] viharantī’’ti? ‘‘Idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti. Ayaṃ kho, upāli, hetu ayaṃ paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu viharantī’’ti. Paṭhamaṃ.

2. Paṭhamavivādamūlasuttaṃ

42. ‘‘Kati nu kho, bhante, vivādamūlānī’’ti? ‘‘Dasa kho, upāli, vivādamūlāni. Katamāni dasa? Idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti. Imāni kho, upāli, dasa vivādamūlānī’’ti. Dutiyaṃ.

3. Dutiyavivādamūlasuttaṃ

43. ‘‘Kati nu kho, bhante, vivādamūlānī’’ti? ‘‘Dasa kho, upāli, vivādamūlāni. Katamāni dasa? Idhupāli, bhikkhū anāpattiṃ āpattīti dīpenti, āpattiṃ anāpattīti dīpenti, lahukaṃ āpattiṃ garukāpattīti dīpenti, garukaṃ āpattiṃ lahukāpattīti dīpenti, duṭṭhullaṃ āpattiṃ aduṭṭhullāpattīti dīpenti, aduṭṭhullaṃ āpattiṃ duṭṭhullāpattīti dīpenti, sāvasesaṃ āpattiṃ anavasesāpattīti dīpenti, anavasesaṃ āpattiṃ sāvasesāpattīti dīpenti, sappaṭikammaṃ āpattiṃ appaṭikammāpattīti dīpenti, appaṭikammaṃ āpattiṃ sappaṭikammāpattīti dīpenti. Imāni kho, upāli, dasa vivādamūlānī’’ti. Tatiyaṃ.

4. Kusinārasuttaṃ

44. Ekaṃ samayaṃ bhagavā kusinārāyaṃ viharati baliharaṇe vanasaṇḍe. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

[cūḷava. 399; pari. 436] ‘‘Codakena, bhikkhave, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā pañca dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo. Katame pañca dhammā ajjhattaṃ paccavekkhitabbā? Codakena, bhikkhave, bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘parisuddhakāyasamācāro nu khomhi, parisuddhenamhi kāyasamācārena samannāgato acchiddena appaṭimaṃsena. Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, bhikkhave, bhikkhu parisuddhakāyasamācāro hoti parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā kāyikaṃ sikkhassū’ti, itissa bhavanti vattāro.

‘‘Puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘parisuddhavacīsamācāro nu khomhi, parisuddhenamhi vacīsamācārena samannāgato acchiddena appaṭimaṃsena. Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, bhikkhave, bhikkhu parisuddhavacīsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā vācasikaṃ sikkhassū’ti, itissa bhavanti vattāro.

‘‘Puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘mettaṃ nu kho me cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ. Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, bhikkhave, bhikkhuno mettaṃ cittaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu anāghātaṃ, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā sabrahmacārīsu mettaṃ cittaṃ upaṭṭhāpehī’ti, itissa bhavanti vattāro.

‘‘Puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘bahussuto nu khomhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā āgamaṃ pariyāpuṇassū’ti, itissa bhavanti vattāro.

‘‘Puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘ubhayāni kho pana me pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso. Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, bhikkhave, bhikkhuno ubhayāni pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, ‘idaṃ panāyasmā, kattha vuttaṃ bhagavatā’ti, iti puṭṭho na sampāyissati. Tassa bhavanti vattāro – ‘iṅgha tāva āyasmā vinayaṃ sikkhassū’ti, itissa bhavanti vattāro. Ime pañca dhammā ajjhattaṃ paccavekkhitabbā.

‘‘Katame pañca dhammā ajjhattaṃ upaṭṭhāpetabbā? ‘Kālena vakkhāmi, no akālena; bhūtena vakkhāmi, no abhūtena; saṇhena vakkhāmi, no pharusena; atthasaṃhitena vakkhāmi, no anatthasaṃhitena; mettacitto vakkhāmi, no dosantaro’ti – ime pañca dhammā ajjhattaṃ upaṭṭhāpetabbā. Codakena, bhikkhave, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ paccavekkhitvā ime pañca dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo’’ti. Catutthaṃ.

5. Rājantepurappavesanasuttaṃ

45. [pāci. 497] ‘‘Dasayime, bhikkhave, ādīnavā rājantepurappavesane. Katame dasa? Idha, bhikkhave, rājā mahesiyā saddhiṃ nisinno hoti. Tatra bhikkhu pavisati. Mahesī vā bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti. Tattha rañño evaṃ hoti – ‘addhā imesaṃ kataṃ vā karissanti vā’ti! Ayaṃ, bhikkhave, paṭhamo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rājā bahukicco bahukaraṇīyo aññataraṃ itthiṃ gantvā na sarati – ‘sā tena gabbhaṃ gaṇhāti’. Tattha rañño evaṃ hoti – ‘na kho idha añño koci pavisati, aññatra pabbajitena. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, dutiyo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rañño antepure aññataraṃ ratanaṃ nassati. Tattha rañño evaṃ hoti – ‘na kho idha añño koci pavisati, aññatra pabbajitena. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, tatiyo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rañño antepure abbhantarā guyhamantā bahiddhā sambhedaṃ gacchanti. Tattha rañño evaṃ hoti – ‘na kho idha añño koci pavisati, aññatra pabbajitena. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, catuttho ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rañño antepure pitā vā puttaṃ pattheti putto vā pitaraṃ pattheti. Tesaṃ evaṃ hoti – ‘na kho idha añño koci pavisati, aññatra pabbajitena. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, pañcamo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rājā nīcaṭṭhāniyaṃ ucce ṭhāne ṭhapeti. Yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti – ‘rājā kho pabbajitena saṃsaṭṭho. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, chaṭṭho ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rājā uccaṭṭhāniyaṃ nīce ṭhāne ṭhapeti. Yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti – ‘rājā kho pabbajitena saṃsaṭṭho. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, sattamo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rājā akāle senaṃ uyyojeti. Yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti – ‘rājā kho pabbajitena saṃsaṭṭho. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, aṭṭhamo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rājā kāle senaṃ uyyojetvā antarāmaggato nivattāpeti. Yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti – ‘rājā kho pabbajitena saṃsaṭṭho. Siyā nu kho pabbajitassa kamma’nti. Ayaṃ, bhikkhave, navamo ādīnavo rājantepurappavesane.

‘‘Puna caparaṃ, bhikkhave, rañño antepuraṃ hatthisammaddaṃ assasammaddaṃ rathasammaddaṃ rajanīyāni rūpasaddagandharasaphoṭṭhabbāni, yāni na pabbajitassa sāruppāni. Ayaṃ, bhikkhave, dasamo ādīnavo rājantepurappavesane. Ime kho, bhikkhave, dasa ādīnavā rājantepurappavesane’’ti. Pañcamaṃ.

6. Sakkasuttaṃ

46. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho sambahulā sakkā upāsakā tadahuposathe yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho sakke upāsake bhagavā etadavoca – ‘‘api nu tumhe, sakkā, aṭṭhaṅgasamannāgataṃ uposathaṃ upavasathā’’ti? ‘‘Appekadā mayaṃ, bhante, aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāma, appekadā na upavasāmā’’ti. ‘‘Tesaṃ vo, sakkā, alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye jīvite maraṇasabhaye jīvite appekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, appekadā na upavasatha.

‘‘Taṃ kiṃ maññatha, sakkā, idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ aḍḍhakahāpaṇaṃ nibbiseyya. Dakkho puriso uṭṭhānasampannoti alaṃ vacanāyā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, sakkā, idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ kahāpaṇaṃ nibbiseyya. Dakkho puriso uṭṭhānasampannoti alaṃ vacanāyā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ, maññatha, sakkā, idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ dve kahāpaṇe nibbiseyya … tayo kahāpaṇe nibbiseyya… cattāro kahāpaṇe nibbiseyya… pañca kahāpaṇe nibbiseyya… cha kahāpaṇe nibbiseyya… satta kahāpaṇe nibbiseyya… aṭṭha kahāpaṇe nibbiseyya… nava kahāpaṇe nibbiseyya… dasa kahāpaṇe nibbiseyya… vīsa kahāpaṇe nibbiseyya… tiṃsa kahāpaṇe nibbiseyya… cattārīsaṃ kahāpaṇe nibbiseyya… paññāsaṃ kahāpaṇe nibbiseyya… kahāpaṇasataṃ nibbiseyya. Dakkho puriso uṭṭhānasampannoti alaṃ vacanāyā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, sakkā, api nu so puriso divase divase kahāpaṇasataṃ kahāpaṇasahassaṃ nibbisamāno laddhaṃ laddhaṃ nikkhipanto vassasatāyuko vassasatajīvī mahantaṃ bhogakkhandhaṃ adhigaccheyyā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, sakkā, api nu so puriso bhogahetu bhoganidānaṃ bhogādhikaraṇaṃ ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhappaṭisaṃvedī vihareyyā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Kāmā hi, bhante, aniccā tucchā musā mosadhammā’’ti.

‘‘Idha pana vo, sakkā, mama sāvako dasa vassāni appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya. So ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu, sakkā, dasa vassāni.

Idha mama sāvako nava vassāni… aṭṭha vassāni… satta vassāni… cha vassāni… pañca vassāni cattāri vassāni… tīṇi vassāni… dve vassāni… ekaṃ vassaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhatu, sakkā, ekaṃ vassaṃ.

Idha mama sāvako dasa māse appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu, sakkā, dasa māsā.

Idha mama sāvako nava māse… aṭṭha māse… satta māse… cha māse… pañca māse… cattāro māse… tayo māse… dve māse… ekaṃ māsaṃ… aḍḍhamāsaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhatu, sakkā, aḍḍhamāso.

Idha mama sāvako dasa rattindive [rattidive (ka.)] appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu, sakkā, dasa rattindivā.

Idha mama sāvako nava rattindive… aṭṭha rattindive… satta rattindive… cha rattindive… pañca rattindive… cattāro rattindive… tayo rattindive… dve rattindive… ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tesaṃ vo, sakkā, alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye jīvite maraṇasabhaye jīvite appekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, appekadā na upavasathā’’ti. ‘‘Ete mayaṃ, bhante, ajjatagge aṭṭhaṅgasamannāgataṃ uposathaṃ upavasissāmā’’ti. Chaṭṭhaṃ.

7. Mahālisuttaṃ

47. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāli licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahāli licchavi bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante hetu, ko paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā’’ti? ‘‘Lobho kho, mahāli, hetu, lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Doso kho, mahāli, hetu, doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Moho kho, mahāli, hetu, moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayoniso manasikāro kho, mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Micchāpaṇihitaṃ kho, mahāli, cittaṃ hetu, micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā''ti.

''Ko pana, bhante, hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā''ti? ''Alobho kho, mahāli, hetu, alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Adoso kho, mahāli, hetu, adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Amoho kho, mahāli, hetu, amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Yoniso manasikāro kho, mahāli, hetu, yoniso manasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Sammāpaṇihitaṃ kho, mahāli, cittaṃ hetu, sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Ime ca, mahāli, dasa dhammā loke na saṃvijjeyyuṃ, nayidha paññāyetha adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā. Yasmā ca kho, mahāli, ime dasa dhammā loke saṃvijjanti, tasmā paññāyati adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā''ti. Sattamaṃ.

8. Pabbajitaabhiṇhasuttaṃ

48. ''Dasayime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa? 'Vevaṇṇiyamhi ajjhupagato'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'parapaṭibaddhā me jīvikā'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'añño me ākappo karaṇīyo'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'kathaṃbhūtassa me rattindivā vītivattantī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'kacci nu kho ahaṃ suññāgāre abhiramāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ; 'atthi nu kho me uttari manussadhammo alamariyañāṇadassanaviseso adhigato, yenāhaṃ [yohaṃ (sī. pī. ka.), sohaṃ (syā.)] pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā''ti. Aṭṭhamaṃ.

9. Sarīraṭṭhadhammasuttaṃ

49. ''Dasayime, bhikkhave, dhammā sarīraṭṭhā. Katame dasa? Sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo, kāyasaṃvaro, vacīsaṃvaro, ājīvasaṃvaro, ponobhaviko [ponobbhaviko (ka.)] bhavasaṅkhāro – ime kho, bhikkhave, dasa dhammā sarīraṭṭhā''ti. Navamaṃ.

10. Bhaṇḍanasuttaṃ

50. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā''ti?

''Idha mayaṃ, bhante, pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharāmā''ti. ''Na kho panetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhāya agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā vihareyyātha.

‘‘Dasayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā [piyakarāṇā garukarāṇā (?)] saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame dasa? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yampi, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yampi, bhikkhave, bhikkhu bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yampi, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni – tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni – tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ, ayampi dhammo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo. Yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yampi, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yampi, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, ayampi dhammo sāraṇīyo…pe… saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. Yampi, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā, ayampi dhammo sāraṇīyo…pe… saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Yampi, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā, ayampi dhammo sāraṇīyo…pe… saṃvattati. Ime kho, bhikkhave, dasa dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattantī’’ti. Dasamaṃ.

Akkosavaggo pañcamo.

Tassuddānaṃ –

Vivādā dve ca mūlāni, kusinārapavesane;
Sakko mahāli abhiṇhaṃ, sarīraṭṭhā ca bhaṇḍanāti.

Paṭhamapaṇṇāsakaṃ samattaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Sacittavaggo

1. Sacittasuttaṃ

51. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti [bhavissāmāti (syā.)] – evañhi vo, bhikkhave, sikkhitabbaṃ.

‘‘Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti? Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā [bhikkhu paccavekkhamāno bahukāro (ka.)] hoti kusalesu dhammesu – ‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi, byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi, vicikiccho nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi, saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi, kusīto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi, asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmī’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhijjhālu bahulaṃ viharāmi, byāpannacitto bahulaṃ viharāmi, thinamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusīto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmī’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya. Evamevaṃ kho tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anabhijjhālu bahulaṃ viharāmi, abyāpannacitto bahulaṃ viharāmi, vigatathinamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhavīriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmī’ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’’ti. Paṭhamaṃ.

2. Sāriputtasuttaṃ

52. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘No ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti – evañhi vo, āvuso, sikkhitabbaṃ.

‘‘Kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti? Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo – ‘lābhā vata me, parisuddhaṃ vata me’ti.

Evamevaṃ kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu – ‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi, byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi, vicikiccho nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi, saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi, kusīto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi, asamāhito nu kho bahulaṃ viharāmī’ti.

‘‘Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhijjhālu bahulaṃ viharāmi…pe… asamāhito bahulaṃ viharāmī’ti, tenāvuso, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya. Evamevaṃ kho, āvuso, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anabhijjhālu bahulaṃ viharāmi…pe… samāhito bahulaṃ viharāmī’ti, tenāvuso, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’’ti. Dutiyaṃ.

3. Ṭhitisuttaṃ

53. ‘‘Ṭhitimpāhaṃ, bhikkhave, na vaṇṇayāmi kusalesu dhammesu, pageva parihāniṃ. Vuḍḍhiñca kho ahaṃ, bhikkhave, vaṇṇayāmi kusalesu dhammesu, no ṭhitiṃ no hāniṃ.

‘‘Kathañca, bhikkhave, hāni hoti kusalesu dhammesu, no ṭhiti no vuḍḍhi? Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no vaḍḍhanti. Hānimetaṃ, bhikkhave, vadāmi kusalesu dhammesu, no ṭhitiṃ no vuḍḍhiṃ. Evaṃ kho, bhikkhave, hāni hoti kusalesu dhammesu, no ṭhiti no vuḍḍhi.

‘‘Kathañca, bhikkhave ṭhiti hoti kusalesu dhammesu, no hāni no vuḍḍhi? Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva hāyanti no vaḍḍhanti. Ṭhitimetaṃ, bhikkhave, vadāmi kusalesu dhammesu, no hāniṃ no vuḍḍhiṃ. Evaṃ kho, bhikkhave, ṭhiti hoti kusalesu dhammesu, no vuḍḍhi no hāni.

‘‘Kathañca, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no ṭhiti no hāni? Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no hāyanti. Vuḍḍhimetaṃ, bhikkhave, vadāmi kusalesu dhammesu, no ṭhitiṃ no hāniṃ. Evaṃ kho, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no ṭhiti no hāni.

‘‘No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

‘‘Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti? Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu – ‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi, byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi, vicikiccho nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi, saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi, kusīto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi, asamāhito nu kho bahulaṃ viharāmī’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhijjhālu bahulaṃ viharāmi, byāpannacitto bahulaṃ viharāmi, thinamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusīto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmī’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anabhijjhālu bahulaṃ viharāmi, abyāpannacitto bahulaṃ viharāmi, vigatathinamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhavīriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmī’ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’’ti. Tatiyaṃ.

4. Samathasuttaṃ

54. ‘‘No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

‘‘Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti? Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu – ‘lābhī nu khomhi ajjhattaṃ cetosamathassa, na nu khomhi lābhī ajjhattaṃ cetosamathassa, lābhī nu khomhi adhipaññādhammavipassanāya, na nu khomhi lābhī adhipaññādhammavipassanāyā’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘lābhīmhi ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā’ti, tena, bhikkhave, bhikkhunā ajjhattaṃ cetosamathe patiṭṭhāya adhipaññādhammavipassanāya yogo karaṇīyo. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘lābhīmhi adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassā’ti, tena, bhikkhave, bhikkhunā adhipaññādhammavipassanāya patiṭṭhāya ajjhattaṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṃ cetosamathassa.

‘‘Sace, pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na lābhī ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā’ti, tena, bhikkhave, bhikkhunā tesaṃyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya. Evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘lābhīmhi ajjhattaṃ cetosamathassa, lābhī adhipaññādhammavipassanāyā’ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo.

‘‘Cīvarampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi. Piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi. Senāsanampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi. Gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi. Janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi. Puggalampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampi.

‘‘‘Cīvarampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā cīvaraṃ – ‘idaṃ kho me cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṃ cīvaraṃ na sevitabbaṃ. Tattha yaṃ jaññā cīvaraṃ – ‘idaṃ kho me cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṃ cīvaraṃ sevitabbaṃ. ‘Cīvarampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘‘‘Piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā piṇḍapātaṃ – ‘imaṃ kho me piṇḍapātaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo piṇḍapāto na sevitabbo. Tattha yaṃ jaññā piṇḍapātaṃ – ‘imaṃ kho me piṇḍapātaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo piṇḍapāto sevitabbo. ‘Piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘‘‘Senāsanampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā senāsanaṃ – ‘idaṃ kho me senāsanaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṃ senāsanaṃ na sevitabbaṃ. Tattha yaṃ jaññā senāsanaṃ – ‘idaṃ kho me senāsanaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṃ senāsanaṃ sevitabbaṃ. ‘Senāsanampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘‘‘Gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā gāmanigamaṃ – ‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo gāmanigamo na sevitabbo. Tattha yaṃ jaññā gāmanigamaṃ – ‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo gāmanigamo sevitabbo. ‘Gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘‘‘Janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā janapadapadesaṃ – ‘imaṃ kho me janapadapadesaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo janapadapadeso na sevitabbo. Tattha yaṃ jaññā janapadapadesaṃ – ‘imaṃ kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo janapadapadeso sevitabbo. ‘Janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

‘‘‘Puggalampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tattha yaṃ jaññā puggalaṃ – ‘imaṃ kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo puggalo na sevitabbo. Tattha yaṃ jaññā puggalaṃ – ‘imaṃ kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo puggalo sevitabbo. ‘Puggalampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi asevitabbampī’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Catutthaṃ.

5. Parihānasuttaṃ

55. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti [bhikkhavoti (sī. syā.)]. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘‘Parihānadhammo puggalo, parihānadhammo puggalo’ti, āvuso, vuccati. ‘Aparihānadhammo puggalo, aparihānadhammo puggalo’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā, kittāvatā ca pana aparihānadhammo puggalo vutto bhagavatā’’ti? ‘‘Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho. Āyasmato sāriputtassa sutvā bhikkhū dhāressantī’’ti.

‘‘Tenahāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Kittāvatā nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā? Idhāvuso, bhikkhu assutañceva dhammaṃ na suṇāti, sutā cassa dhammā sammosaṃ gacchanti, ye cassa dhammā pubbe cetaso asamphuṭṭhapubbā te cassa na samudācaranti, aviññātañceva na vijānāti. Ettāvatā kho, āvuso, parihānadhammo puggalo vutto bhagavatā.

‘‘Kittāvatā ca panāvuso, aparihānadhammo puggalo vutto bhagavatā? Idhāvuso, bhikkhu assutañceva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetaso asamphuṭṭhapubbā te cassa samudācaranti, aviññātañceva vijānāti. Ettāvatā kho, āvuso, aparihānadhammo puggalo vutto bhagavatā.

‘‘No ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti – evañhi vo, āvuso, sikkhitabbaṃ.

‘‘Kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti? Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evameva kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu – ‘anabhijjhālu nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, abyāpannacitto nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, vigatathinamiddho nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, anuddhato nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, tiṇṇavicikiccho nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, akkodhano nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhattaṃ dhammapāmojjassa, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhattaṃ cetosamathassa, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi adhipaññādhammavipassanāya, saṃvijjati nu kho me eso dhammo udāhu no’ti.

‘‘Sace pana, āvuso, bhikkhu paccavekkhamāno sabbepime kusale dhamme attani na samanupassati, tenāvuso, bhikkhunā sabbesaṃyeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya. Evamevaṃ kho, āvuso, tena bhikkhunā sabbesaṃyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace panāvuso, bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme attani na samanupassati, tenāvuso, bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati tesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya. Evamevaṃ kho, āvuso, tena bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati tesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace panāvuso, bhikkhu paccavekkhamāno sabbepime kusale dhamme attani samanupassati, tenāvuso, bhikkhunā sabbesveva imesu kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’’ti. Pañcamaṃ.

6. Paṭhamasaññāsuttaṃ

56. ‘‘Dasayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā. Katamā dasa? Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā – imā kho, bhikkhave, dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā’’ti. Chaṭṭhaṃ.

7. Dutiyasaññāsuttaṃ

57. ‘‘Dasayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā. Katamā dasa? Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā [pulavakasaññā (sī. pī.), puḷuvakasaññā (ka.), a. ni. 1.463-472], vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā – imā kho, bhikkhave, dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā’’ti. Sattamaṃ.

8. Mūlakasuttaṃ

58. [a. ni. 8.83] ‘‘Sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kiṃmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ kinti byākareyyāthā’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti.

‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kiṃmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā kiṃpamukhā sabbe dhammā, kiṃ adhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘chandamūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhippamukhā sabbe dhammā, satādhipateyyā sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā sabbe dhammā, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā’ti. Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā’’ti. Aṭṭhamaṃ.

9. Pabbajjāsuttaṃ

59. ‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘yathāpabbajjāparicitañca no cittaṃ bhavissati, na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti; aniccasaññāparicitañca no cittaṃ bhavissati, anattasaññāparicitañca no cittaṃ bhavissati, asubhasaññāparicitañca no cittaṃ bhavissati, ādīnavasaññāparicitañca no cittaṃ bhavissati, lokassa samañca visamañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, lokassa bhavañca [sambhavañca (sī. syā.)] vibhavañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, lokassa samudayañca atthaṅgamañca ñatvā taṃsaññāparicitañca no cittaṃ bhavissati, pahānasaññāparicitañca no cittaṃ bhavissati, virāgasaññāparicitañca no cittaṃ bhavissati, nirodhasaññāparicitañca no cittaṃ bhavissatī’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

‘‘Yato kho, bhikkhave, bhikkhuno yathāpabbajjāparicitañca cittaṃ hoti na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, aniccasaññāparicitañca cittaṃ hoti, anattasaññāparicitañca cittaṃ hoti, asubhasaññāparicitañca cittaṃ hoti, ādīnavasaññāparicitañca cittaṃ hoti, lokassa samañca visamañca ñatvā taṃsaññāparicitañca cittaṃ hoti, lokassa bhavañca vibhavañca ñatvā taṃsaññāparicitañca cittaṃ hoti, lokassa samudayañca atthaṅgamañca ñatvā taṃsaññāparicitañca cittaṃ hoti, pahānasaññāparicitañca cittaṃ hoti, virāgasaññāparicitañca cittaṃ hoti, nirodhasaññāparicitañca cittaṃ hoti, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’’ti. Navamaṃ.

10. Girimānandasuttaṃ

60. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatu anukampaṃ upādāyā’’ti. ‘‘Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.

‘‘Katamā dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā [anabhiratisaññā (ka.)], sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

‘‘Katamā cānanda, aniccasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ anicca’nti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccatānanda, aniccasaññā.

‘‘Katamā cānanda, anattasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘cakkhu anattā, rūpā anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā’ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccatānanda, anattasaññā.

‘‘Katamā cānanda, asubhasaññā? Idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccatānanda, asubhasaññā.

‘‘Katamā cānanda, ādīnavasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘bahudukkho kho ayaṃ kāyo bahuādīnavo? Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ – cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo kāso sāso pināso ḍāho [ḍaho (sī. syā.)] jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṃ pittaṃ [lohitapittaṃ (sī.)] madhumeho aṃsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo'ti. Iti imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccatānanda, ādīnavasaññā.

''Katamā cānanda, pahānasaññā? Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Ayaṃ vuccatānanda, pahānasaññā.

''Katamā cānanda, virāgasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – 'etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbāna'nti. Ayaṃ vuccatānanda, virāgasaññā.

''Katamā cānanda, nirodhasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – 'etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbāna'nti. Ayaṃ vuccatānanda, nirodhasaññā.

''Katamā cānanda, sabbaloke anabhiratasaññā? Idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto. Ayaṃ vuccatānanda, sabbaloke anabhiratasaññā.

''Katamā cānanda, sabbasaṅkhāresu anicchāsaññā? Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭīyati harāyati jigucchati. Ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.

''Katamā cānanda, ānāpānassati? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova passasati. Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti. Dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti. Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti. Rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti. 'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati. 'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati. 'Pītipaṭisaṃvedī assasissāmī'ti sikkhati. 'Pītipaṭisaṃvedī passasissāmī'ti sikkhati. 'Sukhapaṭisaṃvedī assasissāmī'ti sikkhati. 'Sukhapaṭisaṃvedī passasissāmī'ti sikkhati. 'Cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittasaṅkhārapaṭisaṃvedī passasissāmī'ti sikkhati. 'Passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati. 'Passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati. 'Cittapaṭisaṃvedī assasissāmī'ti sikkhati. 'Cittapaṭisaṃvedī passasissāmī'ti sikkhati. Abhippamodayaṃ cittaṃ…pe… samādahaṃ cittaṃ…pe… vimocayaṃ cittaṃ…pe… aniccānupassī…pe… virāgānupassī…pe… nirodhānupassī…pe… 'paṭinissaggānupassī assasissāmī'ti sikkhati. 'Paṭinissaggānupassī passasissāmī'ti sikkhati. Ayaṃ vuccatānanda, ānāpānassati.

''Sace kho tvaṃ, ānanda, girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā''ti.

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamitvā āyasmato girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi cāyasmā girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato girimānandassa so ābādho ahosī''ti. Dasamaṃ.

Sacittavaggo paṭhamo.

Tassuddānaṃ –

Sacittañca sāriputta, ṭhiti ca samathena ca;
Parihāno ca dve saññā, mūlā pabbajitaṃ girīti.

(7) 2. Yamakavaggo

1. Avijjāsuttaṃ

61. ‘‘Purimā, bhikkhave, koṭi na paññāyati avijjāya – ‘ito pubbe avijjā nāhosi, atha pacchā samabhavī’ti. Evañcetaṃ, bhikkhave, vuccati, atha ca pana paññāyati – ‘idappaccayā avijjā’ti.

‘‘Avijjampāhaṃ [avijjampahaṃ (sī. syā.)], bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? ‘Pañca nīvaraṇā’tissa vacanīyaṃ. Pañcapāhaṃ, bhikkhave, nīvaraṇe sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? ‘Tīṇi duccaritānī’tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, duccaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ duccaritānaṃ? ‘Indriyaasaṃvaro’tissa vacanīyaṃ. Indriyaasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaasaṃvarassa? ‘Asatāsampajañña’ntissa vacanīyaṃ. Asatāsampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatāsampajaññassa? ‘Ayonisomanasikāro’tissa vacanīyaṃ. Ayonisomanasikārampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? ‘Assaddhiya’ntissa vacanīyaṃ. Assaddhiyampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyassa? ‘Asaddhammassavana’ntissa vacanīyaṃ. Asaddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammassavanassa? ‘Asappurisasaṃsevo’tissa vacanīyaṃ.

‘‘Iti kho, bhikkhave, asappurisasaṃsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti. Evametissā avijjāya āhāro hoti, evañca pāripūri.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante ( ) [(galagalāyante) (sī.), (gaḷagaḷāyante) (syā.)] taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe [kussubbhe (sī.), kusubbhe (syā.), kusombhe (ka.) a. ni. 3.96] paripūrenti. Kusobbhā paripūrā mahāsobbhe [mahāsombhe (ka.)] paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti; evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.

‘‘Evamevaṃ kho, bhikkhave, asappurisasaṃsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti; evametissā avijjāya āhāro hoti, evañca pāripūri.

‘‘Vijjāvimuttimpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? ‘Satta bojjhaṅgā’tissa vacanīyaṃ. Sattapāhaṃ, bhikkhave, bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? ‘Cattāro satipaṭṭhānā’tissa vacanīyaṃ. Cattāropāhaṃ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? ‘Tīṇi sucaritānī’tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? ‘Indriyasaṃvaro’tissa vacanīyaṃ. Indriyasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyasaṃvarassa? ‘Satisampajañña’ntissa vacanīyaṃ. Satisampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññassa? ‘Yonisomanasikāro’tissa vacanīyaṃ. Yonisomanasikārampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikārassa? ‘Saddhā’tissa vacanīyaṃ. Saddhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? ‘Saddhammassavana’ntissa vacanīyaṃ. Saddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammassavanassa? ‘Sappurisasaṃsevo’tissa vacanīyaṃ.

‘‘Iti kho, bhikkhave, sappurisasaṃsevo paripūro saddhammassavanaṃ paripūreti, saddhammassavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti; evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūri.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti; evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.

‘‘Evamevaṃ kho, bhikkhave, sappurisasaṃsevo paripūro saddhammassavanaṃ paripūreti, saddhammassavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti; evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūrī’’ti. Paṭhamaṃ.

2. Ḍtaṇhāsuttaṃ

62. ‘‘Purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya – ‘ito pubbe bhavataṇhā nāhosi, atha pacchā samabhavī’ti. Evañcetaṃ, bhikkhave, vuccati, atha ca pana paññāyati – ‘idappaccayā bhavataṇhā’ti.

‘‘Bhavataṇhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro bhavataṇhāya? ‘Avijjā’tissa vacanīyaṃ. Avijjampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? ‘Pañca nīvaraṇā’tissa vacanīyaṃ. Pañca nīvaraṇepāhaṃ, bhikkhave, sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? ‘Tīṇi duccaritānī’tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, duccaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇannaṃ duccaritānaṃ? ‘Indriyaasaṃvaro’tissa vacanīyaṃ. Indriyaasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaasaṃvarassa? ‘Asatāsampajañña’ntissa vacanīyaṃ. Asatāsampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatā sampajaññassa? ‘Ayonisomanasikāro’tissa vacanīyaṃ. Ayonisomanasikārampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? ‘Assaddhiya’ntissa vacanīyaṃ. Assaddhiyampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyassa? ‘Assaddhammassavana’ntissa vacanīyaṃ. Assaddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhammassavanassa? ‘Asappurisasaṃsevo’tissa vacanīyaṃ.

‘‘Iti kho, bhikkhave, asappurisasaṃsevo paripūro assaddhammassavanaṃ paripūreti, assaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti; evametissā bhavataṇhāya āhāro hoti, evañca pāripūri.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti; evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.

‘‘Evamevaṃ kho, bhikkhave, asappurisasaṃsevo paripūro assaddhammassavanaṃ paripūreti, assaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti; evametissā bhavataṇhāya āhāro hoti, evañca pāripūri.

‘‘Vijjāvimuttimpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? ‘Satta bojjhaṅgā’tissa vacanīyaṃ. Sattapāhaṃ, bhikkhave, bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? ‘Cattāro satipaṭṭhānā’tissa vacanīyaṃ. Cattāropāhaṃ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? ‘Tīṇi sucaritānī’tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇannaṃ sucaritānaṃ? ‘Indriyasaṃvaro’tissa vacanīyaṃ. Indriyasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyasaṃvarassa? ‘Satisampajañña’ntissa vacanīyaṃ. Satisampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññassa? ‘Yonisomanasikāro’tissa vacanīyaṃ. Yonisomanasikārampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikārassa? ‘Saddhā’tissa vacanīyaṃ. Saddhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? ‘Saddhammassavana’ntissa vacanīyaṃ. Saddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammassavanassa? ‘Sappurisasaṃsevo’tissa vacanīyaṃ.

‘‘Iti kho, bhikkhave, sappurisasaṃsevo paripūro saddhammassavanaṃ paripūreti, saddhammassavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti; evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūri.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ…pe… evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri. Evamevaṃ kho, bhikkhave, sappurisasaṃsevo paripūro saddhammassavanaṃ paripūreti…pe… evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūrī’’ti. Dutiyaṃ.

3. Niṭṭhaṅgatasuttaṃ

63. ‘‘Ye keci, bhikkhave, mayi niṭṭhaṃ gatā sabbe te diṭṭhisampannā. Tesaṃ diṭṭhisampannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha vihāya niṭṭhā. Katamesaṃ pañcannaṃ idha niṭṭhā? Sattakkhattuparamassa, kolaṃkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā – imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā? Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhaṃsotassa akaniṭṭhagāmino – imesaṃ pañcannaṃ idha vihāya niṭṭhā. Ye keci, bhikkhave, mayi niṭṭhaṃ gatā, sabbe te diṭṭhisampannā. Tesaṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā’’ti. Tatiyaṃ.

4. Aveccappasannasuttaṃ

64. ‘‘Ye keci, bhikkhave, mayi aveccappasannā, sabbe te sotāpannā. Tesaṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha vihāya niṭṭhā. Katamesaṃ pañcannaṃ idha niṭṭhā? Sattakkhattuparamassa, kolaṃkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā – imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā? Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhaṃsotassa akaniṭṭhagāmino – imesaṃ pañcannaṃ idha vihāya niṭṭhā. Ye keci, bhikkhave, mayi aveccappasannā sabbe te sotāpannā. Tesaṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā’’ti. Catutthaṃ.

5. Paṭhamasukhasuttaṃ

65. Ekaṃ samayaṃ āyasmā sāriputto magadhesu viharati nālakagāmake. Atha kho sāmaṇḍakāni paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sāmaṇḍakāni paribbājako āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kiṃ nu kho, āvuso sāriputta, sukhaṃ, kiṃ dukkha’’nti? ‘‘Abhinibbatti kho, āvuso, dukkhā, anabhinibbatti sukhā. Abhinibbattiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ – sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso ñātīpi mittāpi saṅgamma samāgamma rosenti. Abhinibbattiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ. Anabhinibbattiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkhaṃ – na sītaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na satthasamphasso ñātīpi mittāpi saṅgamma samāgamma na rosenti. Anabhinibbattiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkha’’nti. Pañcamaṃ.

6. Dutiyasukhasuttaṃ

66. Ekaṃ samayaṃ āyasmā sāriputto magadhesu viharati nālakagāmake. Atha kho sāmaṇḍakāni paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sāmaṇḍakāni paribbājako āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kiṃ nu kho, āvuso, sāriputta, imasmiṃ dhammavinaye sukhaṃ, kiṃ dukkha’’nti? ‘‘Anabhirati kho, āvuso, imasmiṃ dhammavinaye dukkhā, abhirati sukhā. Anabhiratiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ – gacchantopi sukhaṃ sātaṃ nādhigacchati, ṭhitopi… nisinnopi… sayānopi… gāmagatopi… araññagatopi… rukkhamūlagatopi… suññāgāragatopi… abbhokāsagatopi… bhikkhumajjhagatopi sukhaṃ sātaṃ nādhigacchati. Anabhiratiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ.

‘‘Abhiratiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkhaṃ – gacchantopi sukhaṃ sātaṃ adhigacchati, ṭhitopi… nisinnopi… sayānopi… gāmagatopi… araññagatopi… rukkhamūlagatopi…

suññāgāragatopi… abbhokāsagatopi… bhikkhumajjhagatopi sukhaṃ sātaṃ adhigacchati. Abhiratiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkha''nti. Chaṭṭhaṃ.

7. Paṭhamanaḷakapānasuttaṃ

67. Ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena naḷakapānaṃ nāma kosalānaṃ nigamo tadavasari. Tatra sudaṃ bhagavā naḷakapāne viharati palāsavane. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho bhagavā bahudeva rattiṃ bhikkhūnaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ sāriputtaṃ āmantesi –

''Vigatathinamiddho [vigatathīnamiddho (sī. syā. kaṃ. pī.)] kho, sāriputta, bhikkhusaṅgho. Paṭibhātu taṃ, sāriputta, bhikkhūnaṃ dhammī kathā. Piṭṭhi me āgilāyati; tamahaṃ āyamissāmī''ti. ''Evaṃ, bhante''ti kho āyasmā sāriputto bhagavato paccassosi.

Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ''āvuso bhikkhave''ti. ''Āvuso''ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

''Yassa kassaci, āvuso, saddhā natthi kusalesu dhammesu, hirī [hiri (sī. syā. kaṃ. pī.)] natthi… ottappaṃ natthi … vīriyaṃ [viriyaṃ (sī. syā. kaṃ. pī.)] natthi… paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathāpi, āvuso, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena; evamevaṃ kho, āvuso, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi… ottappaṃ natthi… vīriyaṃ natthi… paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

''Assaddho purisapuggalo'ti, āvuso, parihānametaṃ; 'ahiriko purisapuggalo'ti, āvuso, parihānametaṃ; 'anottappī purisapuggalo'ti, āvuso, parihānametaṃ; 'kusīto purisapuggalo'ti, āvuso, parihānametaṃ; 'duppañño purisapuggalo'ti, āvuso, parihānametaṃ; 'kodhano purisapuggalo'ti, āvuso, parihānametaṃ; 'upanāhī purisapuggalo'ti, āvuso, parihānametaṃ; 'pāpiccho purisapuggalo'ti, āvuso, parihānametaṃ; 'pāpamitto purisapuggalo'ti, āvuso, parihānametaṃ; 'micchādiṭṭhiko purisapuggalo'ti, āvuso, parihānametaṃ.

''Yassa kassaci, āvuso, saddhā atthi kusalesu dhammesu, hirī atthi… ottappaṃ atthi… paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathāpi, āvuso, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena; evamevaṃ kho, āvuso, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi… ottappaṃ atthi… vīriyaṃ atthi… paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

'''Saddho purisapuggalo'ti, āvuso, aparihānametaṃ; 'hirīmā purisapuggalo'ti, āvuso, aparihānametaṃ; 'ottappī purisapuggalo'ti, āvuso, aparihānametaṃ; 'āraddhavīriyo purisapuggalo'ti, āvuso, aparihānametaṃ; 'paññavā purisapuggalo'ti, āvuso, aparihānametaṃ; 'akkodhano purisapuggalo'ti, āvuso, aparihānametaṃ; 'anupanāhī purisapuggalo'ti, āvuso, aparihānametaṃ; 'appiccho purisapuggalo'ti, āvuso, aparihānametaṃ; 'kalyāṇamitto purisapuggalo'ti, āvuso, aparihānametaṃ; 'sammādiṭṭhiko purisapuggalo'ti, āvuso, aparihānameta''nti.

Atha kho bhagavā paccuṭṭhāya āyasmantaṃ sāriputtaṃ āmantesi – ‘‘sādhu sādhu, sāriputta! Yassa kassaci, sāriputta, saddhā natthi kusalesu dhammesu, hirī natthi… ottappaṃ natthi… vīriyaṃ natthi… paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathāpi, sāriputta, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena; evamevaṃ kho, sāriputta, yassa kassaci saddhā natthi kusalesu dhammesu…pe… paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā …pe… no vuddhi.

‘‘‘Assaddho purisapuggalo’ti, sāriputta, parihānametaṃ; ahiriko… anottappī… kusīto… duppañño… kodhano… upanāhī… pāpiccho… pāpamitto… ‘micchādiṭṭhiko purisapuggalo’ti, sāriputta, parihānametaṃ.

‘‘Yassa kassaci, sāriputta, saddhā atthi kusalesu dhammesu, hirī atthi… ottappaṃ atthi… vīriyaṃ atthi… paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathāpi, sāriputta, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena; evamevaṃ kho, sāriputta, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi… ottappaṃ atthi… vīriyaṃ atthi… paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

‘‘‘Saddho purisapuggalo’ti, sāriputta, aparihānametaṃ; hirīmā… ottappī… āraddhavīriyo… paññavā… akkodhano… anupanāhī… appiccho… kalyāṇamitto… ‘sammādiṭṭhiko purisapuggalo’ti, sāriputta, aparihānameta’’nti. Sattamaṃ.

8. Dutiyanaḷakapānasuttaṃ

68. Ekaṃ samayaṃ bhagavā naḷakapāne viharati palāsavane. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho bhagavā bahudeva rattiṃ bhikkhūnaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ sāriputtaṃ āmantesi –

‘‘Vigatathinamiddho kho, sāriputta, bhikkhusaṅgho. Paṭibhātu taṃ, sāriputta, bhikkhūnaṃ dhammī kathā. Piṭṭhi me āgilāyati; tamahaṃ āyamissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā sāriputto bhagavato paccassosi.

Atha kho bhagavā catuggunaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso, bhikkhave’’ti! ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Yassa kassaci, āvuso, saddhā natthi kusalesu dhammesu, hirī natthi… ottappaṃ natthi… vīriyaṃ natthi… paññā natthi… sotāvadhānaṃ natthi… dhammadhāraṇā natthi… atthūpaparikkhā natthi… dhammānudhammappaṭipatti natthi… appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathāpi, āvuso, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena; evamevaṃ kho, āvuso, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi… ottappaṃ natthi… vīriyaṃ natthi… paññā natthi… sotāvadhānaṃ natthi… dhammadhāraṇā natthi… atthūpaparikkhā natthi… dhammānudhammappaṭipatti natthi… appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

‘‘Yassa kassaci, āvuso, saddhā atthi kusalesu dhammesu, hirī atthi… ottappaṃ atthi… vīriyaṃ atthi… paññā atthi… sotāvadhānaṃ atthi… dhammadhāraṇā atthi… atthūpaparikkhā atthi… dhammānudhammappaṭipatti atthi… appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathāpi, āvuso, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena; evamevaṃ kho, āvuso, yassa kassaci saddhā atthi kusalesu dhammesu…pe… appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī''ti.

Atha kho bhagavā paccuṭṭhāya āyasmantaṃ sāriputtaṃ āmantesi – ''sādhu sādhu, sāriputta! Yassa kassaci, sāriputta, saddhā natthi kusalesu dhammesu hirī natthi… ottappaṃ natthi… paññā natthi… vīriyaṃ natthi… sotāvadhānaṃ natthi… dhammadhāraṇā natthi… atthūpaparikkhā natthi… dhammānudhammappaṭipatti natthi… appamādo natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathāpi, sāriputta, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena; evamevaṃ kho, sāriputta, yassa kassaci saddhā natthi kusalesu dhammesu…pe… appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

''Yassa kassaci, sāriputta, saddhā atthi kusalesu dhammesu hirī atthi… ottappaṃ atthi… vīriyaṃ atthi… paññā atthi… sotāvadhānaṃ atthi… dhammadhāraṇā atthi… atthūpaparikkhā atthi… dhammānudhammappaṭipatti atthi… appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathāpi, sāriputta, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena; evamevaṃ kho, sāriputta, yassa kassaci saddhā atthi kusalesu dhammesu…pe… appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī''ti. Aṭṭhamaṃ.

9. Paṭhamakathāvatthusuttaṃ

69. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ – [dī. ni. 1.17; ma. ni. 2.223; saṃ. ni. 5.1080; pāci. 508] rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ (ka.) ma. ni. aṭṭha. 2.223 passitabbaṃ] sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vāti.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā''ti?

''Idha mayaṃ, bhante, pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharāma, seyyathidaṃ – rājakathaṃ corakathaṃ…pe… itibhavābhavakathaṃ iti vā''ti. ''Na kho panetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhāya agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe anekavihitaṃ tiracchānakathaṃ anuyuttā vihareyyātha, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vāti.

‘‘Dasayimāni, bhikkhave, kathāvatthūni. Katamāni dasa? Appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathāti – imāni kho, bhikkhave, dasa kathāvatthūni.

‘‘Imesaṃ ce tumhe, bhikkhave, dasannaṃ kathāvatthūnaṃ upādāyupādāya kathaṃ katheyyātha, imesampi candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ tejasā tejaṃ pariyādiyeyyātha, ko pana vādo aññatitthiyānaṃ paribbājakāna’’nti! Navamaṃ.

10. Dutiyakathāvatthusuttaṃ

70. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ…pe… itibhavābhavakathaṃ iti vāti.

‘‘Dasayimāni, bhikkhave, pāsaṃsāni ṭhānāni. Katamāni dasa? Idha, bhikkhave, bhikkhu attanā ca appiccho hoti, appicchakathañca bhikkhūnaṃ kattā hoti. ‘Appiccho bhikkhu appicchakathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca santuṭṭho hoti, santuṭṭhikathañca bhikkhūnaṃ kattā hoti. ‘Santuṭṭho bhikkhu santuṭṭhikathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca pavivitto hoti, pavivekakathañca bhikkhūnaṃ kattā hoti. ‘Pavivitto bhikkhu pavivekakathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca asaṃsaṭṭho hoti, asaṃsaṭṭhakathañca bhikkhūnaṃ kattā hoti. ‘Asaṃsaṭṭho bhikkhu asaṃsaṭṭhakathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca āraddhavīriyo hoti, vīriyārambhakathañca bhikkhūnaṃ kattā hoti. ‘Āraddhavīriyo bhikkhu vīriyārambhakathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca sīlasampanno hoti, sīlasampadākathañca bhikkhūnaṃ kattā hoti. ‘Sīlasampanno bhikkhu sīlasampadākathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca samādhisampanno hoti, samādhisampadākathañca bhikkhūnaṃ kattā hoti. ‘Samādhisampanno bhikkhu samādhisampadākathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca paññāsampanno hoti, paññāsampadākathañca bhikkhūnaṃ kattā hoti. ‘Paññāsampanno bhikkhu paññāsampadākathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca vimuttisampanno hoti, vimuttisampadākathañca bhikkhūnaṃ kattā hoti. ‘Vimuttisampanno bhikkhu vimuttisampadākathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ.

‘‘Attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathañca bhikkhūnaṃ kattā hoti. ‘Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathañca bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. Imāni kho, bhikkhave, dasa pāsaṃsāni ṭhānānī’’ti. Dasamaṃ.

Yamakavaggo dutiyo.

Tassuddānaṃ –

Avijjā taṇhā niṭṭhā ca, avecca dve sukhāni ca;
Naḷakapāne dve vuttā, kathāvatthūpare duveti.

(8) 3. Ākaṅkhavaggo

1. Ākaṅkhasuttaṃ

71. [a. ni. 4.12; itivu. 111] Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesu.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘sabrahmacārīnaṃ piyo cassaṃ manāpo ca garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’nti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘yesāhaṃ paribhuñjāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ tesaṃ te kārā mahapphalā assu mahānisaṃsā’ti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘ye me [ye maṃ (ma. ni. 1.65)] petā ñātī sālohitā kālaṅkatā [kālakatā (sī. syā. kaṃ. pī.)] pasannacittā anussaranti tesaṃ taṃ mahapphalaṃ assa mahānisaṃsa’nti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘santuṭṭho assaṃ itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā’ti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘khamo assaṃ sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ [tippānaṃ (sī. syā. kaṃ. pī.)] kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko assa’nti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘aratiratisaho assaṃ, na ca maṃ aratirati saheyya, uppannaṃ aratiratiṃ abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘bhayabheravasaho assaṃ, na ca maṃ bhayabheravo saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī’ti, sīlesvevassa…pe… brūhetā suññāgārānaṃ.

‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

‘‘‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesū’ti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Paṭhamaṃ.

2. Kaṇṭakasuttaṃ

72. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca cālena [pālena (syā.)], āyasmatā ca upacālena [uppālena (syā.)], āyasmatā ca kukkuṭena [kakkaṭena (sī. syā.)], āyasmatā ca kaḷimbhena [kavimbhena (sī.)], āyasmatā ca nikaṭena [kaṭena (sī.)], āyasmatā ca kaṭissahena; aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

Tena kho pana samayena sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya [paraṃpurāya (syā. aṭṭha.)] uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti bhagavantaṃ dassanāya. Atha kho tesaṃ āyasmantānaṃ etadahosi – ‘‘ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti bhagavantaṃ dassanāya. ‘Saddakaṇṭakā kho pana jhānā’ vuttā bhagavatā. Yaṃnūna mayaṃ yena gosiṅgasālavanadāyo tenupasaṅkameyyāma. Tattha mayaṃ appasaddā appākiṇṇā phāsuṃ [phāsu (syā. ka.)] vihareyyāmā’’ti. Atha kho te āyasmanto yena gosiṅgasālavanadāyo tenupasaṅkamiṃsu; tattha te āyasmanto appasaddā appākiṇṇā phāsuṃ viharanti.

Atha kho bhagavā bhikkhū āmantesi – ‘‘kahaṃ nu kho, bhikkhave, cālo, kahaṃ upacālo, kahaṃ kukkuṭo, kahaṃ kaḷimbho, kahaṃ nikaṭo, kahaṃ kaṭissaho; kahaṃ nu kho te, bhikkhave, therā sāvakā gatā’’ti?

‘‘Idha, bhante, tesaṃ āyasmantānaṃ etadahosi – ‘ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti bhagavantaṃ dassanāya ‘saddakaṇṭakā kho pana jhānāvuttā bhagavatā yaṃnūna mayaṃ yena gosiṅgasālavanadāyo tenupasaṅkameyyāma tattha mayaṃ appasaddā appākiṇṇā phāsuṃ vihareyyāmā’ti. Atha kho te, bhante, āyasmanto yena gosiṅgasālavanadāyo tenupasaṅkamiṃsu. Tattha te āyasmanto appasaddā appākiṇṇā phāsuṃ viharantī’’ti.

‘‘Sādhu sādhu, bhikkhave, yathā te mahāsāvakā sammā byākaramānā byākareyyuṃ, ‘saddakaṇṭakā hi, bhikkhave, jhānā’ vuttā mayā.

‘‘Dasayime, bhikkhave, kaṇṭakā. Katame dasa? Pavivekārāmassa saṅgaṇikārāmatā kaṇṭako, asubhanimittānuyogaṃ anuyuttassa subhanimittānuyogo kaṇṭako, indriyesu guttadvārassa visūkadassanaṃ kaṇṭako, brahmacariyassa mātugāmūpacāro [mātugāmopavicāro (sī.), mātugāmūpavicaro (ka.)] kaṇṭako, [kathā. 333] paṭhamassa jhānassa saddo kaṇṭako, dutiyassa jhānassa vitakkavicārā kaṇṭakā, tatiyassa jhānassa pīti kaṇṭako, catutthassa jhānassa assāsapassāso kaṇṭako, saññāvedayitanirodhasamāpattiyā saññā ca vedanā ca kaṇṭako rāgo kaṇṭako doso kaṇṭako moho kaṇṭako.

‘‘Akaṇṭakā, bhikkhave, viharatha. Nikkaṇṭakā, bhikkhave, viharatha. Akaṇṭakanikkaṇṭakā, bhikkhave, viharatha. Akaṇṭakā, bhikkhave, arahanto; nikkaṇṭakā, bhikkhave, arahanto;

akaṇṭakanikkaṇṭakā, bhikkhave, arahanto''ti. Dutiyaṃ.

3. Iṭṭhadhammasuttaṃ

73. ''Dasayime, bhikkhave, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Katame dasa? Bhogā iṭṭhā kantā manāpā dullabhā lokasmiṃ; vaṇṇo iṭṭho kanto manāpo dullabho lokasmiṃ; ārogyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; sīlaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; brahmacariyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; mittā iṭṭhā kantā manāpā dullabhā lokasmiṃ; bāhusaccaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; paññā iṭṭhā kantā manāpā dullabhā lokasmiṃ; dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ; saggā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

''Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā paripanthā [paribandhā (ka.)] – ālasyaṃ anuṭṭhānaṃ bhogānaṃ paripantho, amaṇḍanā avibhūsanā vaṇṇassa paripantho, asappāyakiriyā ārogyassa paripantho, pāpamittatā sīlānaṃ paripantho, indriyaasaṃvaro brahmacariyassa paripantho, visaṃvādanā mittānaṃ paripantho, asajjhāyakiriyā bāhusaccassa paripantho, asussūsā aparipucchā paññāya paripantho, ananuyogo apaccavekkhaṇā dhammānaṃ paripantho, micchāpaṭipatti saggānaṃ paripantho. Imesaṃ kho, bhikkhave, dasannaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā paripanthā.

''Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā āhārā – uṭṭhānaṃ anālasyaṃ bhogānaṃ āhāro, maṇḍanā vibhūsanā vaṇṇassa āhāro, sappāyakiriyā ārogyassa āhāro, kalyāṇamittatā sīlānaṃ āhāro, indriyasaṃvaro brahmacariyassa āhāro, avisaṃvādanā mittānaṃ āhāro, sajjhāyakiriyā bāhusaccassa āhāro, sussūsā paripucchā paññāya āhāro, anuyogo paccavekkhaṇā dhammānaṃ āhāro, sammāpaṭipatti saggānaṃ āhāro. Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā āhārā''ti. Tatiyaṃ.

4. Vaḍḍhisuttaṃ

74. ''Dasahi, bhikkhave, vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa. Katamehi dasahi? Khettavatthūhi vaḍḍhati, dhanadhaññena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati – imehi kho, bhikkhave, dasahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassāti.

''Dhanena dhaññena ca yodha vaḍḍhati,
Puttehi dārehi catuppadehi ca;
Sa bhogavā hoti yasassi pūjito,
Ñātīhi mittehi athopi rājubhi.

''Saddhāya sīlena ca yodha vaḍḍhati,
Paññāya cāgena sutena cūbhayaṃ;
So tādiso sappuriso vicakkhaṇo,
Diṭṭheva dhamme ubhayena vaḍḍhatī''ti. catutthaṃ;

5. Migasālāsuttaṃ

75. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca –

‘‘Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ. Pitā me, bhante, purāṇo brahmacārī hoti ārācārī [anācārī (ka.)] virato methunā gāmadhammā. So kālaṅkato bhagavatā byākato – ‘sakadāgāmī satto [sakadāgāmisatto (sī. syā. pī.)] tusitaṃ kāyaṃ upapanno’ti. Pitāmaho me [pettāpi yo me (sī.), pita piyo me (syā.) a. ni. 6.44], bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho. Sopi kālaṅkato bhagavatā byākato – ‘sakadāgāmī satto tusitaṃ kāyaṃ upapanno’ti.

‘‘Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya’’nti? ‘‘Evaṃ kho panetaṃ, bhagini, bhagavatā byākata’’nti.

Atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho āyasmā ānando pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdiṃ. Atha kho, bhante, migasālā upāsikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho, bhante, migasālā upāsikā maṃ etadavoca –

‘Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ. Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. So kālaṅkato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapannoti. Pitāmaho me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho. Sopi kālaṅkato bhagavatā byākato – sakadāgāmī satto tusitaṃ kāyaṃ upapannoti.

Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya’nti? Evaṃ vutte ahaṃ, bhante, migasālaṃ upāsikaṃ etadavocaṃ – ‘evaṃ kho panetaṃ, bhagini, bhagavatā byākata’’’nti.

‘‘Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā [ambakā ambakapaññā (sī. pī.), andhakā andhakapaññā (syā.)], ke ca purisapuggalaparopariye ñāṇe?

‘‘Dasayime, ānanda, puggalā santo saṃvijjamānā lokasmiṃ. Katame dasa? Idhānanda, ekacco puggalo dussīlo hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya; hānagāmīyeva hoti, no visesagāmī.

‘‘Idha panānanda, ekacco puggalo dussīlo hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ [suppaṭividdhaṃ (syā.)] hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya; visesagāmīyeva hoti, no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti – ‘imassapi teva dhammā, aparassapi teva dhammā. Kasmā nesaṃ eko hīno eko paṇīto’ti? Tañhi tesaṃ, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

‘‘Tatrānanda, yvāyaṃ puggalo dussīlo hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. Ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hānanda, puggalaṃ dhammasoto nibbahati. Tadantaraṃ ko jāneyya, aññatra tathāgatena! Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha. Khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto. Ahaṃ vā, ānanda [ahañcānanda (sī. syā. ka.) a. ni. 6.44 passitabbaṃ], puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

‘‘Idha panānanda, ekacco puggalo sīlavā hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya; hānagāmīyeva hoti, no visesagāmī.

‘‘Idha panānanda, ekacco puggalo sīlavā hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya; visesagāmīyeva hoti, no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti…pe… ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

‘‘Idha panānanda, ekacco puggalo tibbarāgo hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa so rāgo apariseso nirujjhati. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya; hānagāmīyeva hoti, no visesagāmī.

‘‘Idha panānanda, ekacco puggalo tibbarāgo hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so rāgo apariseso nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya; visesagāmīyeva hoti, no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti…pe… ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

‘‘Idha panānanda, ekacco puggalo kodhano hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa so kodho apariseso nirujjhati. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya; hānagāmīyeva hoti, no visesagāmī.

‘‘Idha panānanda, ekacco puggalo kodhano hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so kodho apariseso nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya; visesagāmīyeva hoti, no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti…pe… ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

‘‘Idha panānanda, ekacco puggalo uddhato hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya; hānagāmīyeva hoti, no visesagāmī.

‘‘Idha panānanda, ekacco puggalo uddhato hoti. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya; visesagāmīyeva hoti, no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti – ‘imassapi teva dhammā, aparassapi teva dhammā. Kasmā nesaṃ eko hīno eko paṇīto’ti? Tañhi tesaṃ, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

‘‘Tatrānanda, yvāyaṃ puggalo uddhato hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. Ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hānanda, puggalaṃ dhammasoto nibbahati. Tadantaraṃ ko jāneyya aññatra tathāgatena! Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha; mā puggalesu pamāṇaṃ gaṇhittha. Khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto. Ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

‘‘Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariye ñāṇe! Ime kho, ānanda, dasa puggalā santo saṃvijjamānā lokasmiṃ.

‘‘Yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi tathārūpena sīlena isidatto samannāgato abhavissa, nayidha purāṇo isidattassa gatimpi aññassa. Yathārūpāya cānanda, paññāya isidatto samannāgato ahosi tathārūpāya paññāya purāṇo samannāgato abhavissa, nayidha isidatto purāṇassa gatimpi aññassa. Iti kho, ānanda, ime puggalā ubho ekaṅgahīnā’’ti. Pañcamaṃ.

6. Tayodhammasuttaṃ

76. ‘‘Tayome, bhikkhave, dhammā loke na saṃvijjeyyuṃ, na tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya. Katame tayo? Jāti ca, jarā ca, maraṇañca – ime kho, bhikkhave, tayo dhammā loke na saṃvijjeyyuṃ, na tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya. Yasmā ca kho, bhikkhave, ime tayo dhammā loke saṃvijjanti tasmā tathāgato loke uppajjati arahaṃ sammāsambuddho, tasmā tathāgatappavedito dhammavinayo loke dibbati.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. Katame tayo? Rāgaṃ appahāya, dosaṃ appahāya, mohaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

‘‘Tayome bhikkhave, dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. Katame tayo? Sakkāyadiṭṭhiṃ appahāya, vicikicchaṃ appahāya, sīlabbataparāmāsaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. Katame tayo? Ayonisomanasikāraṃ appahāya, kummaggasevanaṃ appahāya, cetaso līnattaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo ayoniso manasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. Katame tayo? Muṭṭhasaccaṃ appahāya, asampajaññaṃ appahāya, cetaso vikkhepaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. Katame tayo? Ariyānaṃ adassanakamyataṃ appahāya, ariyadhammassa [ariyadhammaṃ (syā.)] asotukamyataṃ appahāya, upārambhacittataṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. Katame tayo? Uddhaccaṃ appahāya, asaṃvaraṃ appahāya, dussīlyaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. Katame tayo? Assaddhiyaṃ appahāya, avadaññutaṃ appahāya, kosajjaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. Katame tayo? Anādariyaṃ appahāya, dovacassataṃ appahāya, pāpamittataṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. Katame tayo? Ahirikaṃ appahāya, anottappaṃ appahāya, pamādaṃ appahāya – ime kho, bhikkhave, tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

‘‘Ahirikoyaṃ, bhikkhave, anottāpī pamatto hoti. So pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. So pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. So kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. So dussīlo samāno abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. So upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. So vikkhittacitto samāno abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. So līnacitto samāno abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. So vicikiccho samāno abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. So rāgaṃ appahāya dosaṃ appahāya mohaṃ appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. Katame tayo? Rāgaṃ pahāya, dosaṃ pahāya, mohaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. Katame tayo? Sakkāyadiṭṭhiṃ pahāya, vicikicchaṃ pahāya, sīlabbataparāmāsaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. Katame tayo? Ayonisomanasikāraṃ pahāya, kummaggasevanaṃ pahāya, cetaso līnattaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. Katame tayo? Muṭṭhasaccaṃ pahāya, asampajaññaṃ pahāya, cetaso vikkhepaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. Katame tayo? Ariyānaṃ adassanakamyataṃ pahāya, ariyadhammassa asotukamyataṃ pahāya, upārambhacittataṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo muṭṭhassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. Katame tayo? Uddhaccaṃ pahāya, asaṃvaraṃ pahāya, dussīlyaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. Katame tayo? Assaddhiyaṃ pahāya, avadaññutaṃ pahāya, kosajjaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. Katame tayo? Anādariyaṃ pahāya, dovacassataṃ pahāya, pāpamittataṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

‘‘Tayome, bhikkhave, dhamme pahāya bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. Katame tayo? Ahirikaṃ pahāya, anottappaṃ pahāya, pamādaṃ pahāya – ime kho, bhikkhave, tayo dhamme pahāya bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

‘‘Hirīmāyaṃ, bhikkhave, ottāpī appamatto hoti. So appamatto samāno bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. So kalyāṇamitto samāno bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. So āraddhavīriyo samāno bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. So sīlavā samāno bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. So anupārambhacitto samāno bhabbo muṭṭhassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. So avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. So alīnacitto samāno bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. So avicikiccho samāno bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. So rāgaṃ pahāya dosaṃ pahāya mohaṃ pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātu’’nti. Chaṭṭhaṃ.

7. Kākasuttaṃ

77. ‘‘Dasahi, bhikkhave, asaddhammehi samannāgato kāko. Katamehi dasahi? Dhaṃsī ca, pagabbho ca, tintiṇo [nillajjo (ka.) tintiṇoti tintiṇaṃ vuccati taṇhā… (sī. syā. aṭṭha.) abhidhamme khuddakavatthuvibhaṅge tintiṇapadaniddese passitabbaṃ] ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, muṭṭhassati ca, necayiko [nerasiko (sī.) tadaṭṭhakathāyaṃ pana ‘‘necayiko’’ tveva dissati] ca – imehi kho, bhikkhave, dasahi asaddhammehi samannāgato kāko. Evamevaṃ kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhu. Katamehi dasahi? Dhaṃsī ca, pagabbho ca, tintiṇo ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, muṭṭhassati ca, necayiko ca – imehi kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhū’’ti. Sattamaṃ.

8. Nigaṇṭhasuttaṃ

78. ‘‘Dasahi, bhikkhave, asaddhammehi samannāgatā nigaṇṭhā. Katamehi dasahi? Assaddhā, bhikkhave, nigaṇṭhā; dussīlā, bhikkhave, nigaṇṭhā; ahirikā, bhikkhave, nigaṇṭhā; anottappino, bhikkhave, nigaṇṭhā; asappurisasambhattino, bhikkhave, nigaṇṭhā; attukkaṃsakaparavambhakā, bhikkhave, nigaṇṭhā; sandiṭṭhiparāmāsā ādhānaggāhī duppaṭinissaggino, bhikkhave, nigaṇṭhā; kuhakā, bhikkhave, nigaṇṭhā; pāpicchā, bhikkhave, nigaṇṭhā; pāpamittā, bhikkhave, nigaṇṭhā – imehi kho, bhikkhave, dasahi asaddhammehi samannāgatā nigaṇṭhā’’ti. Aṭṭhamaṃ.

9. Āghātavatthusuttaṃ

79. [a. ni. 9.29] ‘‘Dasayimāni, bhikkhave, āghātavatthūni. Katamāni dasa? ‘Anatthaṃ me acarī’ti āghātaṃ bandhati; ‘anatthaṃ me caratī’ti āghātaṃ bandhati; ‘anatthaṃ me carissatī’ti āghātaṃ bandhati; ‘piyassa me manāpassa anatthaṃ acarī’ti…pe… ‘anatthaṃ caratī’ti…pe… ‘anatthaṃ carissatī’ti āghātaṃ bandhati, ‘appiyassa me amanāpassa atthaṃ acarī’ti…pe… ‘atthaṃ caratī’ti…pe… ‘atthaṃ carissatī’ti āghātaṃ bandhati; aṭṭhāne ca kuppati – imāni kho, bhikkhave, dasa āghātavatthūnī’’ti. Navamaṃ.

10. Āghātapaṭivinayasuttaṃ

80. ‘‘Dasayime, bhikkhave, āghātapaṭivinayā. Katame dasa? ‘Anatthaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivineti, ‘anatthaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti, ‘anatthaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti, piyassa me manāpassa anatthaṃ acari…pe… carati…pe… carissati, taṃ kutettha labbhāti āghātaṃ paṭivineti, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissati, taṃ kutettha labbhāti āghātaṃ paṭivineti, aṭṭhāne ca na kuppati – ime kho, bhikkhave, dasa āghātapaṭivinayā’’ti. Dasamaṃ.

Ākaṅkhavaggo tatiyo.

Tassuddānaṃ –

Ākaṅkho kaṇṭako iṭṭhā, vaḍḍhi ca migasālāya;
Tayo dhammā ca kāko ca, nigaṇṭhā dve ca āghātāti.

(9) 4. Theravaggo

1. Vāhanasuttaṃ

81. Ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaṇiyā tīre. Atha kho āyasmā vāhano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vāhano bhagavantaṃ etadavoca – ‘‘katihi nu kho, bhante, dhammehi tathāgato nissaṭo visaṃyutto vippamutto vimariyādīkatena cetasā viharatī’’ti?

‘‘Dasahi kho, vāhana, dhammehi tathāgato nissaṭo visaṃyutto vippamutto vimariyādīkatena cetasā viharati. Katamehi dasahi? Rūpena kho, vāhana, tathāgato nissaṭo visaṃyutto vippamutto vimariyādīkatena cetasā viharati, vedanāya kho, vāhana…pe… saññāya kho, vāhana… saṅkhārehi kho, vāhana… viññāṇena kho, vāhana… jātiyā kho, vāhana… jarāya kho, vāhana… maraṇena kho, vāhana… dukkhehi kho, vāhana… kilesehi kho, vāhana, tathāgato nissaṭo visaṃyutto vippamutto vimariyādīkatena cetasā viharati. Seyyathāpi, vāhana, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā paccuggamma ṭhitaṃ anupalittaṃ udakena; evamevaṃ kho, vāhana, imehi dasahi dhammehi tathāgato nissaṭo visaṃyutto vippamutto vimariyādīkatena cetasā viharatī’’ti. Paṭhamaṃ.

2. Ānandasuttaṃ

82. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca –

‘‘So vatānanda, bhikkhu ‘assaddho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘dussīlo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘appassuto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘dubbaco samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘pāpamitto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘kusīto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘muṭṭhassati samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘asantuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘pāpiccho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘micchādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘saddho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘sīlavā samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘bahussuto sutadharo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘suvaco samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘kalyāṇamitto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘āraddhavīriyo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘upaṭṭhitassati samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘santuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘appiccho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘sammādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati.

‘‘So vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjatī’’ti. Dutiyaṃ.

3. Puṇṇiyasuttaṃ

83. Atha kho āyasmā puṇṇiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇiyo bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhāti appekadā nappaṭibhātī’’ti?

‘‘Saddho ca, puṇṇiya, bhikkhu hoti, no ca upasaṅkamitā; neva tāva tathāgataṃ dhammadesanā paṭibhāti. Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ tathāgataṃ dhammadesanā paṭibhāti.

‘‘Saddho ca, puṇṇiya, bhikkhu hoti upasaṅkamitā ca, no ca payirupāsitā…pe… payirupāsitā ca, no ca paripucchitā… paripucchitā ca, no ca ohitasoto dhammaṃ suṇāti… ohitasoto ca dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti… sutvā ca dhammaṃ dhāreti, no ca dhātānaṃ dhammānaṃ atthaṃ upaparikkhati… dhātānañca dhammānaṃ atthaṃ upaparikkhati no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti… atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti, no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā… kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ, neva tāva tathāgataṃ dhammadesanā paṭibhāti.

‘‘Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsitā ca, paripucchitā ca, ohitasoto ca dhammaṃ suṇāti, sutvā ca dhammaṃ dhāreti, dhātānañca dhammānaṃ atthaṃ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti, kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ – evaṃ tathāgataṃ dhammadesanā paṭibhāti. Imehi kho, puṇṇiya, dasahi dhammehi samannāgatā [samannāgato (ka.)] [ekantaṃ tathāgataṃ dhammadesanā paṭibhātīti (syā.)] ekantapaṭibhānā [ekantapaṭibhānaṃ (sī.)] tathāgataṃ dhammadesanā hotī’’ti [ekantaṃ tathāgataṃ dhammadesanā paṭibhātīti (syā.)]. Tatiyaṃ.

4. Byākaraṇasuttaṃ

84. Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṃ. Āyasmā mahāmoggallāno etadavoca –

‘‘Idhāvuso, bhikkhu aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti. Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati. So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṃ āpajjati vicinaṃ [visinaṃ (sī. aṭṭha.)] āpajjati anayaṃ āpajjati byasanaṃ āpajjati anayabyasanaṃ āpajjati.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti – ‘kiṃ nu kho ayamāyasmā aññaṃ byākaroti – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti?

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti –

‘Kodhano kho ayamāyasmā; kodhapariyuṭṭhitena cetasā bahulaṃ viharati. Kodhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Upanāhī kho pana ayamāyasmā; upanāhapariyuṭṭhitena cetasā bahulaṃ viharati. Upanāhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Makkhī kho pana ayamāyasmā; makkhapariyuṭṭhitena cetasā bahulaṃ viharati. Makkhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Paḷāsī kho pana ayamāyasmā; paḷāsapariyuṭṭhitena cetasā bahulaṃ viharati. Paḷāsapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Issukī kho pana ayamāyasmā; issāpariyuṭṭhitena cetasā bahulaṃ viharati. Issāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Maccharī kho pana ayamāyasmā; maccherapariyuṭṭhitena cetasā bahulaṃ viharati. Maccherapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Saṭho kho pana ayamāyasmā; sāṭheyyapariyuṭṭhitena cetasā bahulaṃ viharati. Sāṭheyyapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Māyāvī kho pana ayamāyasmā; māyāpariyuṭṭhitena cetasā bahulaṃ viharati. Māyāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Pāpiccho kho pana ayamāyasmā; icchāpariyuṭṭhitena cetasā bahulaṃ viharati. Icchāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Sati [muṭṭhassati (sī. syā.)] kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā vosānaṃ āpanno. Antarā vosānagamanaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ’.

‘‘So vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati. So vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjatī’’ti. Catutthaṃ.

5. Katthīsuttaṃ

85. Ekaṃ samayaṃ āyasmā mahācundo cetīsu viharati sahajātiyaṃ. Tatra kho āyasmā mahācundo bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahācundassa paccassosuṃ. Āyasmā mahācundo etadavoca –

‘‘Idhāvuso, bhikkhu katthī hoti vikatthī adhigamesu – ‘ahaṃ paṭhamaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ catutthaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ ākāsānañcāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ viññāṇañcāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ ākiñcaññāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ nevasaññānāsaññāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ saññāvedayitanirodhaṃ samāpajjāmipi vuṭṭhahāmipī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati. So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṃ āpajjati vicinaṃ āpajjati anayaṃ āpajjati byasanaṃ āpajjati anayabyasanaṃ āpajjati.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti – ‘kiṃ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu – ahaṃ paṭhamaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi…pe… ahaṃ saññāvedayitanirodhaṃ samāpajjāmipi vuṭṭhahāmipī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti –

‘Dīgharattaṃ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī na santatakārī na santatavutti sīlesu. Dussīlo kho ayamāyasmā. Dussilyaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Assaddho kho pana ayamāyasmā; assaddhiyaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Appassuto kho pana ayamāyasmā anācāro; appasaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Dubbaco kho pana ayamāyasmā; dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Pāpamitto kho pana ayamāyasmā; pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Kusīto kho pana ayamāyasmā; kosajjaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Muṭṭhassati kho pana ayamāyasmā; muṭṭhassaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Kuhako kho pana ayamāyasmā; kohaññaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Dubbharo kho pana ayamāyasmā; dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Duppañño kho pana ayamāyasmā; duppaññatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ’.

‘‘Seyyathāpi, āvuso, sahāyako sahāyakaṃ evaṃ vadeyya – ‘yadā te, samma, dhanena [bandho (ka.)] dhanakaraṇīyaṃ assa, yāceyyāsi maṃ [yācissasi maṃ (sī.), pavedeyyāsi maṃ (syā.), parājeyyāpi maṃ (ka.)] dhanaṃ. Dassāmi te dhana’nti. So kiñcideva dhanakaraṇīye samuppanne sahāyako sahāyakaṃ evaṃ vadeyya – ‘attho me, samma, dhanena. Dehi me dhana’nti. So evaṃ vadeyya – ‘tena hi, samma, idha khanāhī’ti. So tatra khananto nādhigaccheyya. So evaṃ vadeyya – ‘alikaṃ maṃ, samma, avaca; tucchakaṃ maṃ, samma, avaca – idha khanāhī’ti. So evaṃ vadeyya – ‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. Tena hi, samma, idha khanāhī’ti. So tatrapi khananto nādhigaccheyya. So evaṃ vadeyya – ‘alikaṃ maṃ, samma, avaca, tucchakaṃ maṃ, samma, avaca – idha khanāhī’ti. So evaṃ vadeyya – ‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. Tena hi, samma, idha khanāhī’ti. So tatrapi khananto nādhigaccheyya. So evaṃ vadeyya – ‘alikaṃ maṃ, samma, avaca, tucchakaṃ maṃ, samma, avaca – idha khanāhī’ti. So evaṃ vadeyya – ‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. Api ca ahameva ummādaṃ pāpuṇiṃ cetaso vipariyāya’nti.

‘‘Evamevaṃ kho, āvuso, bhikkhu katthī hoti vikatthī adhigamesu – ‘ahaṃ paṭhamaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ catutthaṃ jhānaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ ākāsānañcāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ viññāṇañcāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ ākiñcaññāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ nevasaññānāsaññāyatanaṃ samāpajjāmipi vuṭṭhahāmipi, ahaṃ saññāvedayitanirodhaṃ samāpajjāmipi vuṭṭhahāmipī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati. So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṃ āpajjati vicinaṃ āpajjati anayaṃ āpajjati byasanaṃ āpajjati anayabyasanaṃ āpajjati.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti – ‘kiṃ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu – ahaṃ paṭhamaṃ jhānaṃ samāpajjāmi…pe… ahaṃ saññāvedayitanirodhaṃ samāpajjāmipi vuṭṭhahāmipī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittapariyāyakusalo cetasā ceto paricca pajānāti –

‘Dīgharattaṃ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti sīlesu. Dussīlo kho ayamāyasmā; dussilyaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Assaddho kho pana ayamāyasmā; assaddhiyaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Appassuto kho pana ayamāyasmā anācāro; appasaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Dubbaco kho pana ayamāyasmā; dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Pāpamitto kho pana ayamāyasmā; pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Kusīto kho pana ayamāyasmā; kosajjaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Muṭṭhassati kho pana ayamāyasmā; muṭṭhassaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Kuhako kho pana ayamāyasmā; kohaññaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Dubbharo kho pana ayamāyasmā; dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Duppañño kho pana ayamāyasmā; duppaññatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ’.

‘‘So vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati. So vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjatī’’ti. Pañcamaṃ.

6. Adhimānasuttaṃ

86. Ekaṃ samayaṃ āyasmā mahākassapo rājagahe viharati veḷuvane kalandakanivāpe. Tatra kho āyasmā mahākassapo bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahākassapassa paccassosuṃ. Āyasmā mahākassapo etadavoca –

‘‘Idhāvuso, bhikkhu aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti. Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati. So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṃ āpajjati vicinaṃ āpajjati anayaṃ āpajjati byasanaṃ āpajjati anayabyasanaṃ āpajjati.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti – ‘kiṃ nu kho ayamāyasmā aññaṃ byākaroti – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti –

‘Adhimāniko kho ayamāyasmā adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī. Adhimānena aññaṃ byākaroti – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti – ‘kiṃ nu kho ayamāyasmā nissāya adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī. Adhimānena aññaṃ byākaroti – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti –

‘Bahussuto kho pana ayamāyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Tasmā ayamāyasmā adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī. Adhimānena aññaṃ byākaroti – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti.

‘‘Tamenaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti –

‘Abhijjhālu kho pana ayamāyasmā; abhijjhāpariyuṭṭhitena cetasā bahulaṃ viharati. Abhijjhāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Byāpanno kho pana ayamāyasmā; byāpādapariyuṭṭhitena cetasā bahulaṃ viharati. Byāpādapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Thinamiddho kho pana ayamāyasmā; thinamiddhapariyuṭṭhitena cetasā bahulaṃ viharati. Thinamiddhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Uddhato kho pana ayamāyasmā; uddhaccapariyuṭṭhitena cetasā bahulaṃ viharati. Uddhaccapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Vicikiccho kho pana ayamāyasmā; vicikicchāpariyuṭṭhitena cetasā bahulaṃ viharati. Vicikicchāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Kammārāmo kho pana ayamāyasmā kammarato kammārāmataṃ anuyutto. Kammārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Bhassārāmo kho pana ayamāyasmā bhassarato bhassārāmataṃ anuyutto. Bhassārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Niddārāmo kho pana ayamāyasmā niddārato niddārāmataṃ anuyutto. Niddārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Saṅgaṇikārāmo kho pana ayamāyasmā saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto. Saṅgaṇikārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

‘Sati kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā vosānaṃ āpanno. Antarā vosānagamanaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ’.

‘‘So vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti netaṃ ṭhānaṃ vijjati. So vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjatī’’ti. Chaṭṭhaṃ.

7. Nappiyasuttaṃ

87. Tatra kho bhagavā kālaṅkataṃ bhikkhuṃ [kalandakaṃ bhikkhuṃ (sī.), kāḷakabhikkhuṃ (syā.)] ārabbha bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Idha, bhikkhave, bhikkhu adhikaraṇiko hoti, adhikaraṇasamathassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu na sikkhākāmo hoti, sikkhāsamādānassa [sikkhākāmassa (ka.)] na vaṇṇavādī. Yampi, bhikkhave, bhikkhu na sikkhākāmo hoti sikkhāsamādānassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu pāpiccho hoti, icchāvinayassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu kodhano hoti, kodhavinayassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu makkhī hoti, makkhavinayassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu saṭho hoti, sāṭheyyavinayassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu saṭho hoti sāṭheyyavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu māyāvī hoti, māyāvinayassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammānaṃ na nisāmakajātiko hoti, dhammanisantiyā na vaṇṇavādī. Yampi, bhikkhave, bhikkhu dhammānaṃ na nisāmakajātiko hoti dhammanisantiyā na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu na paṭisallīno hoti, paṭisallānassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu na paṭisallīno hoti paṭisallānassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīnaṃ na paṭisanthārako [paṭisandhārako (ka.)] hoti, paṭisanthārakassa na vaṇṇavādī. Yampi, bhikkhave, bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

‘‘Evarūpassa, bhikkhave, bhikkhuno kiñcāpi evaṃ icchā uppajjeyya – ‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ [garukareyyuṃ (sī. syā.)] māneyyuṃ pūjeyyu’nti, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti [garukaronti (sī. syā.)] na mānenti na pūjenti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

‘‘Seyyathāpi, bhikkhave, assakhaḷuṅkassa kiñcāpi evaṃ icchā uppajjeyya – ‘aho vata maṃ manussā ājānīyaṭṭhāne ṭhapeyyuṃ, ājānīyabhojanañca bhojeyyuṃ, ājānīyaparimajjanañca parimajjeyyu’nti, atha kho naṃ manussā na ceva ājānīyaṭṭhāne ṭhapenti na ca ājānīyabhojanaṃ bhojenti na ca ājānīyaparimajjanaṃ parimajjanti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū manussā tāni sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni appahīnāni samanupassanti. Evamevaṃ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya – ‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

‘‘Idha pana, bhikkhave, bhikkhu na adhikaraṇiko hoti, adhikaraṇasamathassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu na adhikaraṇiko hoti adhikaraṇasamathassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sikkhākāmo hoti, sikkhāsamādānassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu sikkhākāmo hoti sikkhāsamādānassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu appiccho hoti, icchāvinayassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu akkodhano hoti, kodhavinayassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu akkodhano hoti kodhavinayassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu amakkhī hoti, makkhavinayassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu amakkhī hoti makkhavinayassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu asaṭho hoti, sāṭheyyavinayassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu asaṭho hoti sāṭheyyavinayassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu amāyāvī hoti, māyāvinayassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammānaṃ nisāmakajātiko hoti, dhammanisantiyā vaṇṇavādī. Yampi, bhikkhave, bhikkhu dhammānaṃ nisāmakajātiko hoti dhammanisantiyā vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu paṭisallīno hoti, paṭisallānassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu paṭisallīno hoti paṭisallānassa vaṇṇavādī, ayampi dhammo…pe… ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīnaṃ paṭisanthārako hoti, paṭisanthārakassa vaṇṇavādī. Yampi, bhikkhave, bhikkhu sabrahmacārīnaṃ paṭisanthārako hoti paṭisanthārakassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

‘‘Evarūpassa, bhikkhave, bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.

‘‘Seyyathāpi, bhikkhave, bhaddassa assājānīyassa kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata maṃ manussā ājānīyaṭṭhāne ṭhapeyyuṃ, ājānīyabhojanañca bhojeyyuṃ, ājānīyaparimajjanañca parimajjeyyu’nti, atha kho naṃ manussā ājānīyaṭṭhāne ca ṭhapenti ājānīyabhojanañca bhojenti ājānīyaparimajjanañca parimajjanti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū manussā tāni sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni pahīnāni samanupassanti.

‘‘Evamevaṃ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassantī’’ti. Sattamaṃ.

8. Akkosakasuttaṃ

88. ‘‘Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ ṭhānametaṃ avakāso [aṭṭhānametaṃ anavakāso (sī. syā. pī.)] yaṃ so dasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya [na nigaccheyya (sī. syā. pī.)]. Katamesaṃ dasannaṃ? Anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyanti, saddhammesu vā adhimāniko hoti anabhirato vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so imesaṃ dasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyyā’’ti. Aṭṭhamaṃ.

9. Kokālikasuttaṃ

89. [saṃ. ni. 1.181; su. ni. kokālikasutta] Atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantaṃ etadavoca – ‘‘pāpicchā, bhante, sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti. ‘‘Mā hevaṃ, kokālika, mā hevaṃ, kokālika! Pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā’’ti.

Dutiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca – ‘‘kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti. ‘‘Mā hevaṃ, kokālika, mā hevaṃ, kokālika! Pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā’’ti.

Tatiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca – ‘‘kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti. ‘‘Mā hevaṃ, kokālika, mā hevaṃ, kokālika! Pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā''ti.

Atha kho kokāliko bhikkhu uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Acirapakkantassa ca kokālikassa bhikkhuno sāsapamattīhi pīḷakāhi sabbo kāyo phuṭo ahosi. Sāsapamattiyo hutvā muggamattiyo ahesuṃ, muggamattiyo hutvā kalāyamattiyo ahesuṃ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ, kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ, kolamattiyo hutvā āmalakamattiyo ahesuṃ, āmalakamattiyo hutvā (tiṇḍukamattiyo ahesuṃ, tiṇḍukamattiyo hutvā,) [saṃ. ni. 1.181; su. ni. kokālikasutta natthi] beḷuvasalāṭukamattiyo ahesuṃ, beḷuvasalāṭukamattiyo hutvā billamattiyo ahesuṃ, billamattiyo hutvā pabhijjiṃsu, pubbañca lohitañca paggharimsu. So sudaṃ kadalipattesu seti macchova visagilito.

Atha kho turū paccekabrahmā [tuduppaccekabrahmā (sī. pī.), tudi paccekabrahmā (syā.), turi paccekabrahmā (ka.) saṃ. ni. 1.180] yena kokāliko bhikkhu tenupasaṅkami; upasaṅkamitvā vehāse ṭhatvā kokālikaṃ bhikkhuṃ etadavoca – ''pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā''ti. ''Kosi tvaṃ, āvuso''ti? ''Ahaṃ turū paccekabrahmā''ti. ''Nanu tvaṃ, āvuso, bhagavatā anāgāmī byākato, atha kiñcarahi idhāgato? Passa yāvañca te idaṃ aparaddha''nti.

Atha kho turū paccekabrahmā kokālikaṃ bhikkhuṃ gāthāhi ajjhabhāsi –

''Purisassa hi jātassa, kuṭhārī jāyate mukhe;
Yāya chindati attānaṃ, bālo dubbhāsitaṃ bhaṇaṃ.

''Yo nindiyaṃ pasaṃsati, taṃ vā nindati yo pasaṃsiyo;
Vicināti mukhena so kaliṃ, kalinā tena sukhaṃ na vindati.

''Appamattako ayaṃ kali, yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā, ayameva mahattaro kali;
Yo sugatesu manaṃ padūsaye.

''Sataṃ sahassānaṃ nirabbudānaṃ, chattiṃsati pañca ca abbudāni;
Yamariyagarahī nirayaṃ upeti, vācaṃ manañca paṇidhāya pāpaka''nti.

Atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi. Kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajjati sāriputtamoggallānesu cittaṃ āghātetvā.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho brahmā sahampati bhagavantaṃ etadavoca – ''kokāliko, bhante, bhikkhu kālaṅkato. Kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno sāriputtamoggallānesu cittaṃ āghātetvā''ti. Idamavoca brahmā sahampati. Idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ''imaṃ, bhikkhave, rattiṃ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, brahmā sahampati maṃ etadavoca – 'kokāliko, bhante, bhikkhu kālaṅkato; kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno sāriputtamoggallānesu cittaṃ āghātetvā'ti. Idamavoca, bhikkhave, brahmā sahampati. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī''ti.

Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – ''kīva dīghaṃ nu kho, bhante, padume niraye āyuppamāṇa''nti? ''Dīghaṃ kho, bhikkhu, padume niraye āyuppamāṇaṃ. Na taṃ sukaraṃ saṅkhātuṃ – ‘ettakāni vassānīti vā ettakāni vassasatānīti vā ettakāni vassasahassānīti vā ettakāni vassasatasahassānīti vā’’’ti.

‘‘Sakkā pana, bhante, upamaṃ kātu’’nti? ‘‘Sakkā, bhikkhū,’’ti bhagavā avoca – ‘‘seyyathāpi, bhikkhu, vīsatikhāriko kosalako tilavāho tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya. Khippataraṃ kho so, bhikkhu, vīsatikhāriko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva eko abbudo nirayo. Seyyathāpi, bhikkhu, vīsati abbudā nirayā, evameko nirabbudo nirayo. Seyyathāpi, bhikkhu, vīsati nirabbudā nirayā, evameko ababo nirayo. Seyyathāpi, bhikkhu, vīsati ababā nirayā, evameko aṭaṭo nirayo. Seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā, evameko ahaho nirayo. Seyyathāpi, bhikkhu, vīsati ahahā nirayā, evameko kumudo nirayo. Seyyathāpi, bhikkhu, vīsati kumudā nirayā, evameko sogandhiko nirayo. Seyyathāpi, bhikkhu, vīsati sogandhikā nirayā, evameko uppalako nirayo. Seyyathāpi, bhikkhu, vīsati uppalakā nirayā, evameko puṇḍarīko nirayo. Seyyathāpi, bhikkhu, vīsati puṇḍarīkā nirayā, evameko padumo nirayo. Padumaṃ kho pana, bhikkhu, nirayaṃ kokāliko bhikkhu upapanno sāriputtamoggallānesu cittaṃ āghātetvā’’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Purisassa hi jātassa, kuṭhārī jāyate mukhe;
Yāya chindati attānaṃ, bālo dubbhāsitaṃ bhaṇaṃ.

‘‘Yo nindiyaṃ pasaṃsati, taṃ vā nindati yo pasaṃsiyo;
Vicināti mukhena so kaliṃ, kalinā tena sukhaṃ na vindati.

‘‘Appamattako ayaṃ kali, yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā, ayameva mahattaro kali;
Yo sugatesu manaṃ padūsaye.

‘‘Sataṃ sahassānaṃ nirabbudānaṃ, chattiṃsati pañca ca abbudāni;
Yamariyagarahī nirayaṃ upeti, vācaṃ manañca paṇidhāya pāpaka’’nti. navamaṃ;

10. Khīṇāsavabalasuttaṃ

90. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca – ‘‘kati nu kho, sāriputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti?

‘‘Dasa, bhante, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’ti. Katamāni dasa? [a. ni. 8.28; paṭi. ma. 2.44] Idha, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yampi, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yampi, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ byantībhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi. Yampi, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ byantībhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'ti.

''Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yampi, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'ti.

''Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā…pe… cattāro iddhipādā bhāvitā honti subhāvitā …pe… pañcindriyāni… pañca balāni bhāvitāni honti subhāvitāni… satta bojjhaṅgā bhāvitā honti subhāvitā… ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yampi, bhante, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'ti.

''Imāni kho, bhante, dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'''ti. Dasamaṃ.

Theravaggo catuttho.

Tassuddānaṃ –

Vāhanānando puṇṇiyo, byākaraṃ katthimāniko;
Napiyakkosakokāli, khīṇāsavabalena cāti.

(10) 5. Upālivaggo

1. Kāmabhogīsuttaṃ

91. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

''Dasayime, gahapati, kāmabhogī santo saṃvijjamānā lokasmiṃ. Katame dasa? Idha, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena; adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na pīṇeti [na attānaṃ sukheti pīṇeti (sī. syā. pī.) evamuparipi] na saṃvibhajati na puññāni karoti.

''Idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena; adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti.

''Idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena; adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

''Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi; dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti.

''Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi; dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti.

‘‘Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi; dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

‘‘Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena; dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti.

‘‘Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena; dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti.

‘‘Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena; dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. Te ca bhoge gathito [gadhito (ka.) a. ni. 3.124 passitabbaṃ] mucchito ajjhosanno [ajjhāpanno (sabbattha) a. ni. 3.124 suttavaṇṇanā ṭīkā oloketabbā] anādīnavadassāvī anissaraṇapañño paribhuñjati.

‘‘Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena; dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. Te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī tīhi ṭhānehi gārayho. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho. ‘Na attānaṃ sukheti na pīṇetī’ti, iminā dutiyena ṭhānena gārayho. ‘Na saṃvibhajati na puññāni karotī’ti, iminā tatiyena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī imehi tīhi ṭhānehi gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi gārayho ekena ṭhānena pāsaṃso. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho. ‘Attānaṃ sukheti pīṇetī’ti, iminā ekena ṭhānena pāsaṃso. ‘Na saṃvibhajati na puññāni karotī’ti iminā dutiyena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi gārayho iminā ekena ṭhānena pāsaṃso.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena gārayho dvīhi ṭhānehi pāsaṃso. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho. ‘Attānaṃ sukheti pīṇetī’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Saṃvibhajati puññāni karotī’ti, iminā dutiyena ṭhānena pāsaṃso. Ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṃso.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena pāsaṃso tīhi ṭhānehi gārayho. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā ekena ṭhānena pāsaṃso. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho. ‘Na attānaṃ sukheti na pīṇetī’ti, iminā dutiyena ṭhānena gārayho. ‘Na saṃvibhajati na puññāni karotī’ti, iminā tatiyena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṃso imehi tīhi ṭhānehi gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṃso dvīhi ṭhānehi gārayho. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho. ‘Attānaṃ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṃso. ‘Na saṃvibhajati na puññāni karotī’ti, iminā dutiyena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso imehi dvīhi ṭhānehi gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, ayaṃ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho. ‘Attānaṃ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṃso. ‘Saṃvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṃso. Ayaṃ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena pāsaṃso dvīhi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā’ti, iminā ekena ṭhānena pāsaṃso. ‘Na attānaṃ sukheti na pīṇetī’ti, iminā paṭhamena ṭhānena gārayho. ‘Na saṃvibhajati na puññāni karotī’ti, iminā dutiyena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṃso imehi dvīhi ṭhānehi gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Attānaṃ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṃso. ‘Na saṃvibhajati na puññāni karotī’ti iminā ekena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho.

‘‘Tatra, gahapati yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjati, ayaṃ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Attānaṃ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṃso. ‘Saṃvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṃso. ‘Te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjatī’ti, iminā ekena ṭhānena gārayho. Ayaṃ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho.

‘‘Tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati, ayaṃ, gahapati, kāmabhogī catūhi ṭhānehi pāsaṃso. ‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso. ‘Attānaṃ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṃso. ‘Saṃvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṃso. ‘Te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjatī’ti, iminā catutthena ṭhānena pāsaṃso. Ayaṃ, gahapati, kāmabhogī imehi catūhi ṭhānehi pāsaṃso.

‘‘Ime kho, gahapati, dasa kāmabhogī santo saṃvijjamānā lokasmiṃ. Imesaṃ kho, gahapati, dasannaṃ kāmabhogīnaṃ yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati, ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho [mokkho (ka. sī.) a. ni. 4.95; 5.181; saṃ. ni. 3.662] ca uttamo ca pavaro ca. Seyyathāpi, gahapati, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo. Sappimaṇḍo tattha aggamakkhāyati.

Evamevaṃ kho, gahapati, imesaṃ dasannaṃ kāmabhogīnaṃ yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati, ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho [mokkho (ka. sī.) a. ni. 5.181] ca uttamo ca pavaro cā''ti. Paṭhamaṃ.

2. Bhayasuttaṃ

92. [a. ni. 9.27; saṃ. ni. 5.1024] Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

''Yato, kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto. Sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

''Katamāni pañca bhayāni verāni vūpasantāni honti? Yaṃ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati samparāyikampi bhayaṃ veraṃ pasavati cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, pāṇātipātā paṭivirato neva diṭṭhadhammikampi [neva diṭṭhadhammikaṃ] bhayaṃ veraṃ pasavati na samparāyikampi [na samparāyikaṃ] bhayaṃ veraṃ pasavati na cetasikampi [na cetasikaṃ (sī. syā. pī.)] dukkhaṃ domanassaṃ paṭisaṃvedeti. Pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

''Yaṃ, gahapati, adinnādāyī…pe… kāmesumicchācārī… musāvādī… surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati samparāyikampi bhayaṃ veraṃ pasavati cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṃ veraṃ pasavati na samparāyikampi bhayaṃ veraṃ pasavati na cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti. Imāni pañca bhayāni verāni vūpasantāni honti.

''Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti? Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā…pe… buddho bhagavā'ti; dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti; saṅghe aveccappasādena samannāgato hoti – 'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti; ariyakantehi sīlehi samannāgato hoti 'akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi'. Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

''Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'iti imasmiṃ sati idaṃ hoti; imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti; avijjāya tveva asesavirāganirodhā saṅkhāranirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti. Ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

''Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya – 'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo''ti. Dutiyaṃ.

3. Kiṃdiṭṭhikasuttaṃ

93. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho anāthapiṇḍiko gahapati divā divassa sāvatthiyā nikkhami bhagavantaṃ dassanāya. Atha kho anāthapiṇḍikassa gahapatissa etadahosi – ''akālo kho tāva bhagavantaṃ dassanāya. Paṭisallīno bhagavā. Manobhāvanīyānampi bhikkhūnaṃ akālo dassanāya. Paṭisallīnā manobhāvanīyā bhikkhū. Yaṃnūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyya''nti.

Atha kho anāthapiṇḍiko gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkami. Tena kho pana samayena aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṃ tiracchānakathaṃ kathentā nisinnā honti. Addasaṃsu kho te aññatitthiyā paribbājakā anāthapiṇḍikaṃ gahapatiṃ dūratova āgacchantaṃ. Disvāna aññamaññaṃ saṇṭhāpesuṃ – ''appasaddā bhonto hontu, mā bhonto saddamakattha. Ayaṃ anāthapiṇḍiko gahapati ārāmaṃ āgacchati samaṇassa gotamassa sāvako. Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā sāvatthiyaṃ paṭivasanti, ayaṃ tesaṃ aññataro anāthapiṇḍiko gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino. Appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā''ti.

Atha kho te aññatitthiyā paribbājakā tuṇhī ahesuṃ. Atha kho anāthapiṇḍiko gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ te aññatitthiyā paribbājakā etadavocuṃ – ''vadehi, gahapati, kiṃdiṭṭhiko samaṇo gotamo''ti? ''Na kho ahaṃ, bhante, bhagavato sabbaṃ diṭṭhiṃ jānāmī''ti.

''Iti kira tvaṃ, gahapati, na samaṇassa gotamassa sabbaṃ diṭṭhiṃ jānāsi; vadehi, gahapati, kiṃdiṭṭhikā bhikkhū''ti? ''Bhikkhūnampi kho ahaṃ, bhante, na sabbaṃ diṭṭhiṃ jānāmī''ti.

''Iti kira tvaṃ, gahapati, na samaṇassa gotamassa sabbaṃ diṭṭhiṃ jānāsi napi bhikkhūnaṃ sabbaṃ diṭṭhiṃ jānāsi; vadehi, gahapati, kiṃdiṭṭhikosi tuva''nti? ''Etaṃ kho, bhante, amhehi na dukkaraṃ byākātuṃ yaṃdiṭṭhikā mayaṃ. Iṅgha tāva āyasmanto yathāsakāni diṭṭhigatāni byākarontu, pacchāpetaṃ amhehi na dukkaraṃ bhavissati byākātuṃ yaṃdiṭṭhikā maya''nti.

Evaṃ vutte aññataro paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca – ''sassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī''ti.

Aññataropi kho paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca – ''asassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī''ti.

Aññataropi kho paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca – ''antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī’’ti.

Evaṃ vutte anāthapiṇḍiko gahapati te paribbājake etadavoca – ‘‘yvāyaṃ, bhante, āyasmā evamāha – ‘sassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī’ti, imassa ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā. Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā. Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. Yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.

‘‘Yopāyaṃ, bhante, āyasmā evamāha – ‘asassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī’ti, imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā. Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā. Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. Yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.

‘‘Yopāyaṃ, bhante, āyasmā evamāha – ‘antavā loko …pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhiko ahaṃ, gahapatī’ti, imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā. Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā. Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. Yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato’’ti.

Evaṃ vutte te paribbājakā anāthapiṇḍikaṃ gahapatiṃ etadavocuṃ – ‘‘byākatāni kho, gahapati, amhehi sabbeheva yathāsakāni diṭṭhigatāni. Vadehi, gahapati, kiṃdiṭṭhikosi tuva’’nti? ‘‘Yaṃ kho, bhante, kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. ‘Yaṃ dukkhaṃ taṃ netaṃ mama, nesohamasmi, na meso attā’ti – evaṃdiṭṭhiko ahaṃ, bhante’’ti.

‘‘Yaṃ kho, gahapati, kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. Yaṃ dukkhaṃ tadeva tvaṃ, gahapati, allīno, tadeva tvaṃ, gahapati, ajjhupagato’’ti.

‘‘Yaṃ kho, bhante, kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. ‘Yaṃ dukkhaṃ taṃ netaṃ mama, nesohamasmi, nameso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ. Tassa ca uttari nissaraṇaṃ yathābhūtaṃ pajānāmī’’ti.

Evaṃ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṃsu. Atha kho anāthapiṇḍiko gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho anāthapiṇḍiko gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. ‘‘Sādhu sādhu, gahapati! Evaṃ kho te, gahapati, moghapurisā kālena kālaṃ sahadhammena suniggahitaṃ niggahetabbā’’ti.

Atha kho bhagavā anāthapiṇḍikaṃ gahapatiṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho anāthapiṇḍiko gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā acirapakkante anāthapiṇḍike gahapatimhi bhikkhū āmantesi – ‘‘yopi so, bhikkhave, bhikkhu vassasatupasampanno [bhikkhu dīgharattaṃ avedhi dhammo (syā.)] imasmiṃ dhammavinaye, sopi evamevaṃ aññatitthiye paribbājake sahadhammena suniggahitaṃ niggaṇheyya yathā taṃ anāthapiṇḍikena gahapatinā niggahitā’’ti. Tatiyaṃ.

4. Vajjiyamāhitasuttaṃ

94. Ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaṇiyā tīre. Atha kho vajjiyamāhito gahapati divā divassa campāya nikkhami bhagavantaṃ dassanāya. Atha kho vajjiyamāhitassa gahapatissa etadahosi – ‘‘akālo kho tāva bhagavantaṃ dassanāya. Paṭisallīno bhagavā. Manobhāvanīyānampi bhikkhūnaṃ akālo dassanāya. Paṭisallīnā manobhāvanīyāpi bhikkhū. Yaṃnūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyya’’nti.

Atha kho vajjiyamāhito gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkami. Tena kho pana samayena te aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṃ tiracchānakathaṃ kathentā nisinnā honti.

Addasaṃsu kho te aññatitthiyā paribbājakā vajjiyamāhitaṃ gahapatiṃ dūratova āgacchantaṃ. Disvāna aññamaññaṃ saṇṭhāpesuṃ – ‘‘appasaddā bhonto hontu. Mā bhonto saddamakattha. Ayaṃ vajjiyamāhito gahapati āgacchati samaṇassa gotamassa sāvako. Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā campāyaṃ paṭivasanti, ayaṃ tesaṃ aññataro vajjiyamāhito gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino. Appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā’’ti.

Atha kho te aññatitthiyā paribbājakā tuṇhī ahesuṃ. Atha kho vajjiyamāhito gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho vajjiyamāhitaṃ gahapatiṃ te aññatitthiyā paribbājakā etadavocuṃ – ‘‘saccaṃ kira, gahapati, samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadatī’’ti? ‘‘Na kho, bhante, bhagavā sabbaṃ tapaṃ garahati napi sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadati. Gārayhaṃ kho, bhante, bhagavā garahati, pasaṃsitabbaṃ pasaṃsati. Gārayhaṃ kho pana, bhante, bhagavā garahanto pasaṃsitabbaṃ pasaṃsanto vibhajjavādo bhagavā. Na so bhagavā ettha ekaṃsavādo’’ti.

Evaṃ vutte aññataro paribbājako vajjiyamāhitaṃ gahapatiṃ etadavoca – ‘‘āgamehi tvaṃ, gahapati, yassa tvaṃ samaṇassa gotamassa vaṇṇaṃ bhāsati, samaṇo gotamo venayiko appaññattiko’’ti? ‘‘Etthapāhaṃ, bhante, āyasmante vakkhāmi sahadhammena – ‘idaṃ kusala’nti, bhante, bhagavatā paññattaṃ; ‘idaṃ akusala’nti, bhante, bhagavatā paññattaṃ. Iti kusalākusalaṃ bhagavā paññāpayamāno sapaññattiko bhagavā; na so bhagavā venayiko appaññattiko’’ti.

Evaṃ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṃsu. Atha kho vajjiyamāhito gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vajjiyamāhito gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

‘‘Sādhu sādhu, gahapati! Evaṃ kho te, gahapati, moghapurisā kālena kālaṃ sahadhammena suniggahitaṃ niggahetabbā. Nāhaṃ, gahapati, sabbaṃ tapaṃ tapitabbanti vadāmi; na ca panāhaṃ, gahapati, sabbaṃ tapaṃ na tapitabbanti vadāmi; nāhaṃ, gahapati, sabbaṃ samādānaṃ samāditabbanti vadāmi; na panāhaṃ, gahapati, sabbaṃ samādānaṃ na samāditabbanti vadāmi; nāhaṃ, gahapati, sabbaṃ padhānaṃ padahitabbanti vadāmi; na panāhaṃ, gahapati, sabbaṃ padhānaṃ na padahitabbanti vadāmi; nāhaṃ, gahapati, sabbo paṭinissaggo paṭinissajjitabboti vadāmi. Na panāhaṃ, gahapati, sabbo paṭinissaggo na paṭinissajjitabboti vadāmi; nāhaṃ, gahapati, sabbā vimutti vimuccitabbāti vadāmi; na panāhaṃ, gahapati, sabbā vimutti na vimuccitabbāti vadāmi.

‘‘Yañhi, gahapati, tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapaṃ na tapitabbanti vadāmi. Yañca khvassa gahapati, tapaṃ tapato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabbanti vadāmi.

‘‘Yañhi, gahapati, samādānaṃ samādiyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabbanti vadāmi. Yañca khvassa, gahapati, samādānaṃ samādiyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabbanti vadāmi.

‘‘Yañhi, gahapati, padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabbanti vadāmi. Yañca khvassa, gahapati, padhānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabbanti vadāmi.

‘‘Yañhi, gahapati, paṭinissaggaṃ paṭinissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṭinissaggo na paṭinissajjitabboti vadāmi. Yañca khvassa, gahapati, paṭinissaggaṃ paṭinissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṭinissaggo paṭinissajjitabboti vadāmi.

‘‘Yañhi, gahapati, vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbāti vadāmi. Yañca khvassa, gahapati, vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbāti vadāmī’’ti.

Atha kho vajjiyamāhito gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā acirapakkante vajjiyamāhite gahapatimhi bhikkhū āmantesi – ‘‘yopi so, bhikkhave, bhikkhu dīgharattaṃ apparajakkho imasmiṃ dhammavinaye, sopi evamevaṃ aññatitthiye paribbājake sahadhammena suniggahitaṃ niggaṇheyya yathā taṃ vajjiyamāhitena gahapatinā niggahitā’’ti. Catutthaṃ.

5. Uttiyasuttaṃ

95. Atha kho uttiyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho uttiyo paribbājako bhagavantaṃ etadavoca – ‘‘kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamañña’’nti? ‘‘Abyākataṃ kho etaṃ, uttiya, mayā – ‘sassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamañña’’nti? ‘‘Etampi kho, uttiya, abyākataṃ mayā – ‘asassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho gotama, antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā … na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti? ‘‘Etampi kho, uttiya, abyākataṃ mayā – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

‘‘‘Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamañña’nti, iti puṭṭho samāno ‘abyākataṃ kho etaṃ, uttiya, mayā – sassato loko, idameva saccaṃ moghamañña’nti vadesi.

‘‘‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamañña’nti, iti puṭṭho samāno – ‘etampi kho, uttiya, abyākataṃ mayā asassato loko, idameva saccaṃ moghamañña’nti vadesi.

‘‘‘Kiṃ nu kho, bho gotama, antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti, iti puṭṭho samāno – ‘etampi kho, uttiya, abyākataṃ mayā – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi. Atha kiñcarahi bhotā gotamena byākata’’nti?

‘‘Abhiññāya kho ahaṃ, uttiya, sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā’’ti.

‘‘Yaṃ panetaṃ bhavaṃ gotamo abhiññāya sāvakānaṃ dhammaṃ desesi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo vā [sabbo ca (ka.)] tena loko nīyati [nīyissati (sī.), niyyāssati (syā.), niyyaṃssati (pī.)] upaḍḍho vā tibhāgo vā’’ti [tibhāgo vāti padehi (ka.)]? Evaṃ vutte bhagavā tuṇhī ahosi.

Atha kho āyasmato ānandassa etadahosi – ‘‘mā hevaṃ kho uttiyo paribbājako pāpakaṃ diṭṭhigataṃ paṭilabhi – ‘sabbasāmukkaṃsikaṃ vata me samaṇo gotamo pañhaṃ puṭṭho saṃsādeti, no vissajjeti, na nūna visahatī’ti. Tadassa uttiyassa paribbājakassa dīgharattaṃ ahitāya dukkhāyā’’ti.

Atha kho āyasmā ānando uttiyaṃ paribbājakaṃ etadavoca – ‘‘tenahāvuso uttiya, upamaṃ te karissāmi. Upamāya midhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso uttiya, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ [daḷhuddāpaṃ (sī. pī.)] daḷhapākāratoraṇaṃ ekadvāraṃ. Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ anukkamati. Anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso biḷāranikkhamanamattampi. No ca khvassa evaṃ ñāṇaṃ hoti – ‘ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā’ti. Atha khvassa evamettha hoti – ‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā’ti.

‘‘Evamevaṃ kho, āvuso uttiya, na tathāgatassa evaṃ ussukkaṃ hoti – ‘sabbo vā tena loko nīyati, upaḍḍho vā, tibhāgo vā’ti. Atha kho evamettha tathāgatassa hoti – ‘ye kho keci lokamhā nīyiṃsu vā nīyanti vā nīyissanti vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā. Evamete [evametena (ka.)] lokamhā nīyiṃsu vā nīyanti vā nīyissanti vā’ti. Yadeva kho tvaṃ [yadeva khvettha (ka.)], āvuso uttiya, bhagavantaṃ pañhaṃ [imaṃ pañhaṃ (syā. ka.)] apucchi tadevetaṃ pañhaṃ bhagavantaṃ aññena pariyāyena apucchi. Tasmā te taṃ bhagavā na byākāsī’’ti. Pañcamaṃ.

6. Kokanudasuttaṃ

96. ‘‘Ekaṃ samayaṃ āyasmā ānando rājagahe viharati tapodārāme. Atha kho āyasmā ānando rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodā tenupasaṅkami gattāni parisiñcituṃ. Tapodāya [tapode (ka.)] gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Kokanudopi kho paribbājako rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodā tenupasaṅkami gattāni parisiñcituṃ.

Addasā kho kokanudo paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ ānandaṃ etadavoca – ‘‘kvettha [ko tettha (sī.), kvattha (pī. ka.)], āvuso’’ti? ‘‘Ahamāvuso, bhikkhū’’ti.

‘‘Katamesaṃ, āvuso, bhikkhūna’’nti? ‘‘Samaṇānaṃ, āvuso, sakyaputtiyāna’’nti.

‘‘Puccheyyāma mayaṃ āyasmantaṃ kiñcideva desaṃ, sace āyasmā okāsaṃ karoti pañhassa veyyākaraṇāyā’’ti. ‘‘Pucchāvuso, sutvā vedissāmā’’ti.

‘‘Kiṃ nu kho, bho, ‘sassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi [evaṃdiṭṭhiko (syā.)] bhava’’nti? ‘‘Na kho ahaṃ, āvuso, evaṃdiṭṭhi – ‘sassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho, ‘asassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhava’’nti? ‘‘Na kho ahaṃ, āvuso, evaṃdiṭṭhi – ‘asassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho, antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhava’’nti? ‘‘Na kho ahaṃ, āvuso, evaṃdiṭṭhi – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

‘‘Tena hi bhavaṃ na jānāti, na passatī’’ti? ‘‘Na kho ahaṃ, āvuso, na jānāmi na passāmi. Jānāmahaṃ, āvuso, passāmī’’ti.

‘‘‘Kiṃ nu kho, bho, sassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhava’nti, iti puṭṭho samāno – ‘na kho ahaṃ, āvuso, evaṃdiṭṭhi – sassato loko, idameva saccaṃ moghamañña’nti vadesi.

‘‘‘Kiṃ pana, bho, asassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhava’nti, iti puṭṭho samāno – ‘na kho ahaṃ, āvuso, evaṃdiṭṭhi – asassato loko, idameva saccaṃ moghamañña’nti vadesi.

‘‘Kiṃ nu kho, bho, antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavanti, iti puṭṭho samāno – ‘na kho ahaṃ, āvuso, evaṃdiṭṭhi – neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi.

‘‘‘Tena hi bhavaṃ na jānāti na passatī’ti, iti puṭṭho samāno – ‘na kho ahaṃ, āvuso, na jānāmi na passāmi. Jānāmahaṃ, āvuso, passāmī’ti vadesi. Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo’’ti?

‘‘‘Sassato loko, idameva saccaṃ moghamañña’nti kho, āvuso, diṭṭhigatametaṃ. ‘Asassato loko, idameva saccaṃ moghamañña’nti kho, āvuso, diṭṭhigatametaṃ. Antavā loko…pe… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti kho, āvuso, diṭṭhigatametaṃ.

‘‘Yāvatā, āvuso, diṭṭhi [diṭṭhigatā (sabbattha)] yāvatā diṭṭhiṭṭhānaṃ diṭṭhiadhiṭṭhānaṃ diṭṭhipariyuṭṭhānaṃ diṭṭhisamuṭṭhānaṃ diṭṭhisamugghāto [yāvatā diṭṭhiṭṭhāna adhiṭṭhāna pariyuṭṭhāna samuṭṭhāna samugghāto (sī. pī.)], tamahaṃ jānāmi tamahaṃ passāmi. Tamahaṃ jānanto tamahaṃ passanto kyāhaṃ vakkhāmi – ‘na jānāmi na passāmī’ti? Jānāmahaṃ, āvuso, passāmī’’ti.

‘‘Ko nāmo āyasmā, kathañca panāyasmantaṃ sabrahmacārī jānantī’’ti? ‘‘‘Ānando’ti kho me, āvuso, nāmaṃ. ‘Ānando’ti ca pana maṃ sabrahmacārī jānantī’’ti. ‘‘Mahācariyena vata kira, bho, saddhiṃ mantayamānā na jānimha – ‘āyasmā ānando’ti. Sace hi mayaṃ jāneyyāma – ‘ayaṃ āyasmā ānando’ti, ettakampi no nappaṭibhāyeyya [nappaṭibhāseyyāma (ka.) nappaṭibhāseyya (bahūsu) ma. ni. 3.216 passitabbaṃ]. Khamatu ca me āyasmā ānando’’ti. Chaṭṭhaṃ.

7. Āhuneyyasuttaṃ

97. ‘‘Dasahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

‘‘Katamehi dasahi? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

‘‘Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

‘‘Kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

‘‘Sammādiṭṭhiko hoti sammādassanena samannāgato.

‘‘Anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti; bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati [parimasati (sī.)] parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti.

‘‘Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

‘‘Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti; vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti; sadosaṃ vā cittaṃ… vītadosaṃ vā cittaṃ… samohaṃ vā cittaṃ… vītamohaṃ vā cittaṃ… saṃkhittaṃ vā cittaṃ… vikkhittaṃ vā cittaṃ… mahaggataṃ vā cittaṃ… amahaggataṃ vā cittaṃ… sauttaraṃ vā cittaṃ… anuttaraṃ vā cittaṃ… samāhitaṃ vā cittaṃ… asamāhitaṃ vā cittaṃ… vimuttaṃ vā cittaṃ… avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

‘‘Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti, iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

‘‘Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata kho bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

‘‘Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti. Sattamaṃ.

8. Therasuttaṃ

98. ‘‘Dasahi, bhikkhave, dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ disāyaṃ viharati, phāsuyeva viharati. Katamehi dasahi? Thero hoti rattaññū cirapabbajito, sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu, bahussuto hoti…pe… diṭṭhiyā suppaṭividdho, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, adhikaraṇasamuppādavūpasamakusalo hoti, dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo, santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, pāsādiko hoti abhikkantapaṭikkante [abhikkantapaṭikkanto (ka.)] susaṃvuto antaraghare nisajjāya, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, dasahi dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ disāyaṃ viharati, phāsuyeva viharatī’’ti. Aṭṭhamaṃ.

9. Upālisuttaṃ

99. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘icchāmahaṃ, bhante, araññavanapatthāni pantāni senāsanāni paṭisevitu’’nti.

‘‘Durabhisambhavāni hi kho [durabhisambhavāni kho (sī. pī.)], upāli, araññavanapatthāni pantāni senāsanāni. Dukkaraṃ pavivekaṃ durabhiramaṃ. Ekatte haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno. Yo kho, upāli, evaṃ vadeyya – ‘ahaṃ samādhiṃ alabhamāno araññavanapatthāni pantāni senāsanāni paṭisevissāmī’ti, tassetaṃ pāṭikaṅkhaṃ – ‘saṃsīdissati vā uplavissati vā’ti [uppilavissati vā (sī. syā. pī.)].

‘‘Seyyathāpi, upāli, mahāudakarahado. Atha āgaccheyya hatthināgo sattaratano vā aḍḍhaṭṭharatano [aṭṭharatano (sī. pī.)] vā. Tassa evamassa – ‘yaṃnūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷeyyaṃ piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷeyyaṃ. Kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷitvā piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷitvā nhatvā [nahātvā (sī. pī.), nhātvā (syā.)] ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyya’nti. So taṃ udakarahadaṃ ogāhetvā kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷeyya piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷeyya; kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷitvā piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷitvā nhatvā ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyya. Taṃ kissa hetu? Mahā, upāli [mahā hupāli (sī. pī.)], attabhāvo gambhīre gādhaṃ vindati.

‘‘Atha āgaccheyya saso vā biḷāro vā. Tassa evamassa – ‘ko cāhaṃ, ko ca hatthināgo! Yaṃnūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷeyyaṃ piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷeyyaṃ; kaṇṇasaṃdhovikampi khiḍḍaṃ kīḷitvā piṭṭhisaṃdhovikampi khiḍḍaṃ kīḷitvā nhatvā ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyya'nti. So taṃ udakarahadaṃ sahasā appaṭisaṅkhā pakkhandeyya. Tassetaṃ pāṭikaṅkhaṃ – 'saṃsīdissati vā uplavissati vā'ti. Taṃ kissa hetu? Paritto, upāli, attabhāvo gambhīre gādhaṃ na vindati. Evamevaṃ kho, upāli, yo evaṃ vadeyya – 'ahaṃ samādhiṃ alabhamāno araññavanapatthāni pantāni senāsanāni paṭisevissāmī'ti, tassetaṃ pāṭikaṅkhaṃ – 'saṃsīdissati vā uplavissati vā'ti.

''Seyyathāpi, upāli, daharo kumāro mando uttānaseyyako sakena muttakarīsena kīḷati. Taṃ kiṃ maññasi, upāli, nanvāyaṃ kevalā paripūrā bālakhiḍḍā''ti? ''Evaṃ, bhante''.

''Sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṃ paripākamanvāya yāni kānici kumārakānaṃ kīḷāpanakāni bhavanti, seyyathidaṃ – vaṅkakaṃ [vaṅkaṃ (sī. pī.)] ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ [piṅgulikaṃ (syā.), ciṅkulakaṃ (ka.)] pattāḷhakaṃ rathakaṃ dhanukaṃ, tehi kīḷati. Taṃ kiṃ maññasi, upāli, nanvāyaṃ khiḍḍā purimāya khiḍḍāya abhikkantatarā ca paṇītatarā cā''ti? ''Evaṃ, bhante''.

''Sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreti cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. Taṃ kiṃ maññasi, upāli, nanvāyaṃ khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca paṇītatarā cā''ti? ''Evaṃ, bhante''.

[dī. ni. 1.190; ma. ni. 2.233] ''Idha kho pana vo [voti nipātamattaṃ (aṭṭha.)], upāli, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

''Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – 'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti.

''So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

''So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

''Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī; athenena sucibhūtena attanā viharati.

''Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

''Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

‘‘Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī; samaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

‘‘So bījagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsidāsapaṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcananikatisāciyogā paṭivirato hoti, chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

‘‘So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati, seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti. Evamevaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

‘‘So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

‘‘So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

‘‘So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññe samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

‘‘So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

‘‘So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

‘‘Puna caparaṃ, upāli, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

‘‘Puna caparaṃ, upāli, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

‘‘Puna caparaṃ, upāli, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ…pe….

Puna caparaṃ, upāli, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

‘‘Puna caparaṃ, upāli, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati…pe….

‘‘Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati…pe….

‘‘Sabbaso ākiñcaññāyatanaṃ samatikkamma ‘santametaṃ paṇītameta’nti nevasaññānāsaññāyatanaṃ upasampajja viharati. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

‘‘Puna caparaṃ, upāli, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati; paññāya cassa disvā āsavā parikkhīṇā honti. Taṃ kiṃ maññasi, upāli, ‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’’ti? ‘‘Evaṃ, bhante’’.

‘‘Imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, anuppattasadatthā ca viharanti. Iṅgha tvaṃ, upāli, saṅghe viharāhi. Saṅghe te viharato phāsu bhavissatī’’ti. Navamaṃ.

10. Abhabbasuttaṃ

100. ‘‘Dasayime, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātuṃ. Katame dasa? Rāgaṃ, dosaṃ, mohaṃ, kodhaṃ, upanāhaṃ, makkhaṃ, paḷāsaṃ, issaṃ, macchariyaṃ, mānaṃ – ime kho bhikkhave, dasa dhamme appahāya abhabbo arahattaṃ sacchikātuṃ.

‘‘Dasayime, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātuṃ. Katame dasa? Rāgaṃ, dosaṃ, mohaṃ, kodhaṃ, upanāhaṃ, makkhaṃ, paḷāsaṃ, issaṃ, macchariyaṃ, mānaṃ – ime kho, bhikkhave, dasa dhamme pahāya bhabbo arahattaṃ sacchikātu’’nti. Dasamaṃ.

Upālivaggo pañcamo.

Tassuddānaṃ –

Kāmabhogī bhayaṃ diṭṭhi, vajjiyamāhituttiyā;
Kokanudo āhuneyyo, thero upāli abhabboti.

Dutiyapaṇṇāsakaṃ samattaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Samaṇasaññāvaggo

1. Samaṇasaññāsuttaṃ

101. ‘‘Tisso imā, bhikkhave, samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti. Katamā tisso? Vevaṇṇiyamhi ajjhupagato, parapaṭibaddhā me jīvikā, añño me ākappo karaṇīyoti – imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti.

‘‘Katame satta? Santatakārī [satatakārī (syā. pī. ka.)] hoti santatavutti [satatavutti (syā. pī.)] sīlesu, anabhijjhālu hoti, abyāpajjo hoti, anatimānī hoti, sikkhākāmo hoti, idamatthaṃtissa hoti jīvitaparikkhāresu, āraddhavīriyo ca [āraddhaviriyo ca (sī. pī.), āraddhaviriyo (syā.)] viharati. Imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā ime satta dhamme paripūrentī’’ti. Paṭhamaṃ.

2. Bojjhaṅgasuttaṃ

102. ‘‘Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti. Katame satta? Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo – ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti. Katamā tisso? Idha, bhikkhave, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti. Āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā imā tisso vijjā paripūrentī’’ti. Dutiyaṃ.

3. Micchattasuttaṃ

103. ‘‘Micchattaṃ, bhikkhave, āgamma virādhanā hoti, no ārādhanā. Kathañca, bhikkhave, micchattaṃ āgamma virādhanā hoti, no ārādhanā? Micchādiṭṭhikassa, bhikkhave, micchāsaṅkappo pahoti, micchāsaṅkappassa micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa micchāsati pahoti, micchāsatissa micchāsamādhi pahoti, micchāsamādhissa micchāñāṇaṃ pahoti, micchāñāṇissa [micchāñāṇassa (pī. ka.)] micchāvimutti pahoti. Evaṃ kho, bhikkhave, micchattaṃ āgamma virādhanā hoti, no ārādhanā.

‘‘Sammattaṃ, bhikkhave, āgamma ārādhanā hoti, no virādhanā. Kathañca, bhikkhave, sammattaṃ āgamma ārādhanā hoti, no virādhanā? Sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇissa [sammāñāṇassa (pī. ka.)] sammāvimutti pahoti. Evaṃ kho, bhikkhave, sammattaṃ āgamma ārādhanā hoti, no virādhanā’’ti. Tatiyaṃ.

4. Bījasuttaṃ

104. [a. ni. 1.306; kathā. 708] ‘‘Micchādiṭṭhikassa, bhikkhave, purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇissa micchāvimuttissa yañca kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ [samādiṇṇaṃ (pī. ka.)] yañca vacīkammaṃ… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa [diṭṭhi hi (sī. syā. pī.)], bhikkhave, pāpikā.

‘‘Seyyathāpi, bhikkhave, nimbabījaṃ vā kosātakibījaṃ vā tittakālābubījaṃ vā allāya pathaviyā nikkhittaṃ yañceva pathavirasaṃ upādiyati yañca āporasaṃ upādiyati, sabbaṃ taṃ tittakattāya kaṭukattāya asātattāya saṃvattati. Taṃ kissa hetu? Bījañhi, bhikkhave, pāpakaṃ. Evamevaṃ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇissa micchāvimuttissa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, pāpikā.

‘‘Sammādiṭṭhikassa, bhikkhave, purisapuggalassa sammāsaṅkappassa sammāvācassa sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇissa sammāvimuttissa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā.

‘‘Seyyathāpi, bhikkhave, ucchubījaṃ vā sālibījaṃ vā muddikābījaṃ vā allāya pathaviyā nikkhittaṃ yañca pathavirasaṃ upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ sātattāya madhurattāya asecanakattāya saṃvattati. Taṃ kissa hetu? Bījañhi bhikkhave, bhaddakaṃ. Evamevaṃ kho, bhikkhave, sammādiṭṭhikassa…pe. … sammāvimuttissa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā''ti. Catutthaṃ.

5. Vijjāsuttaṃ

105. ''Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā, anvadeva ahirikaṃ anottappaṃ. Avijjāgatassa, bhikkhave, aviddasuno micchādiṭṭhi pahoti, micchādiṭṭhikassa micchāsaṅkappo pahoti, micchāsaṅkappassa micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa micchāsati pahoti, micchāsatissa micchāsamādhi pahoti, micchāsamādhissa micchāñāṇaṃ pahoti, micchāñāṇissa micchāvimutti pahoti.

''Vijjā, bhikkhave, pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiyā, anvadeva hirottappaṃ. Vijjāgatassa, bhikkhave, viddasuno sammādiṭṭhi pahoti, sammādiṭṭhikassa sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇissa sammāvimutti pahotī''ti. Pañcamaṃ.

6. Nijjarasuttaṃ

106. [dī. ni. 3.360] ''Dasayimāni, bhikkhave, nijjaravatthūni. Katamāni dasa? Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti; ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti; ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti; ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti; ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti; ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

''Sammāsatissa, bhikkhave, micchāsati nijjiṇṇā hoti; ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti; ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāñāṇissa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti; ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāvimuttissa, bhikkhave, micchāvimutti nijjiṇṇā hoti; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Imāni kho, bhikkhave, dasa nijjaravatthūnī’’ti. Chaṭṭhaṃ.

7. Dhovanasuttaṃ

107. ‘‘Atthi, bhikkhave, dakkhiṇesu janapadesu dhovanaṃ nāma. Tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi gītampi vāditampi. Atthetaṃ, bhikkhave, dhovanaṃ; ‘netaṃ natthī’ti vadāmi. Tañca kho etaṃ, bhikkhave, dhovanaṃ hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

‘‘Ahañca kho, bhikkhave, ariyaṃ dhovanaṃ desessāmi, yaṃ dhovanaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamañca taṃ, bhikkhave, ariyaṃ dhovanaṃ, (yaṃ dhovanaṃ) [( ) natthi syāmapotthake] ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

‘‘Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhotā hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo niddhoto hoti…pe… sammāvācassa, bhikkhave, micchāvācā niddhotā hoti… sammākammantassa, bhikkhave, micchākammanto niddhoto hoti… sammāājīvassa, bhikkhave, micchāājīvo niddhoto hoti… sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhoto hoti… sammāsatissa, bhikkhave, micchāsati niddhotā hoti… sammāsamādhissa, bhikkhave, micchāsamādhi niddhoto hoti… sammāñāṇissa, bhikkhave, micchāñāṇaṃ niddhotaṃ hoti…pe….

‘‘Sammāvimuttissa, bhikkhave, micchāvimutti niddhotā hoti; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Idaṃ kho taṃ, bhikkhave, ariyaṃ dhovanaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccantī’’ti. Sattamaṃ.

8. Tikicchakasuttaṃ

108. ‘‘Tikicchakā, bhikkhave, virecanaṃ denti pittasamuṭṭhānānampi ābādhānaṃ paṭighātāya, semhasamuṭṭhānānampi ābādhānaṃ paṭighātāya, vātasamuṭṭhānānampi ābādhānaṃ paṭighātāya. Atthetaṃ, bhikkhave, virecanaṃ; ‘netaṃ natthī’ti vadāmi. Tañca kho etaṃ, bhikkhave, virecanaṃ sampajjatipi vipajjatipi.

‘‘Ahañca kho, bhikkhave, ariyaṃ virecanaṃ desessāmi, yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamañca taṃ, bhikkhave, ariyaṃ virecanaṃ, yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

‘‘Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi virittā hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo viritto hoti…pe… sammāvācassa, bhikkhave, micchāvācā virittā hoti… sammākammantassa, bhikkhave, micchākammanto viritto hoti… sammāājīvassa, bhikkhave, micchāājīvo viritto hoti… sammāvāyāmassa, bhikkhave, micchāvāyāmo viritto hoti… sammāsatissa, bhikkhave, micchāsati virittā hoti… sammāsamādhissa, bhikkhave, micchāsamādhi viritto hoti… sammāñāṇissa, bhikkhave, micchāñāṇaṃ virittaṃ hoti…pe….

‘‘Sammāvimuttissa, bhikkhave, micchāvimutti virittā hoti; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Idaṃ kho taṃ, bhikkhave, ariyaṃ virecanaṃ yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti…pe… sokaparidevadukkhadomanassupāyāsehi parimuccantī’’ti. Aṭṭhamaṃ.

9. Vamanasuttaṃ

109. ‘‘Tikicchakā, bhikkhave, vamanaṃ denti pittasamuṭṭhānānampi ābādhānaṃ paṭighātāya, semhasamuṭṭhānānampi ābādhānaṃ paṭighātāya, vātasamuṭṭhānānampi ābādhānaṃ paṭighātāya. Atthetaṃ, bhikkhave, vamanaṃ; ‘netaṃ natthī’ti vadāmi. Tañca kho etaṃ, bhikkhave, vamanaṃ sampajjatipi vipajjatipi.

‘‘Ahañca kho, bhikkhave, ariyaṃ vamanaṃ desessāmi, yaṃ vamanaṃ sampajjatiyeva no vipajjati, yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha…pe….

‘‘Katamañca taṃ, bhikkhave, ariyaṃ vamanaṃ, yaṃ vamanaṃ sampajjatiyeva no vipajjati, yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti…pe… sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

‘‘Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi vantā hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa vantā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo vanto hoti…pe… sammāvācassa, bhikkhave, micchāvācā vantā hoti… sammākammantassa, bhikkhave, micchākammanto vanto hoti… sammāājīvassa bhikkhave, micchāājīvo vanto hoti… sammāvāyāmassa, bhikkhave, micchāvāyāmo vanto hoti… sammāsatissa, bhikkhave, micchāsati vantā hoti… sammāsamādhissa, bhikkhave, micchāsamādhi vanto hoti… sammāñāṇissa, bhikkhave, micchāñāṇaṃ vantaṃ hoti …pe….

‘‘Sammāvimuttissa, bhikkhave, micchāvimutti vantā hoti; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa vantā honti; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Idaṃ kho taṃ, bhikkhave, ariyaṃ vamanaṃ yaṃ vamanaṃ sampajjatiyeva no vipajjati, yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti…pe… sokaparidevadukkhadomanassupāyāsehi parimuccantī’’ti. Navamaṃ.

10. Niddhamanīyasuttaṃ

110. ‘‘Dasayime, bhikkhave, niddhamanīyā dhammā. Katame dasa? Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhantā hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhantā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

‘‘Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo niddhanto hoti…pe… sammāvācassa bhikkhave, micchāvācā niddhantā hoti… sammākammantassa, bhikkhave, micchākammanto niddhanto hoti… sammāājīvassa, bhikkhave, micchāājīvo niddhanto hoti… sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhanto hoti… sammāsatissa, bhikkhave, micchāsati niddhantā hoti… sammāsamādhissa, bhikkhave, micchāsamādhi niddhanto hoti… sammāñāṇissa, bhikkhave, micchāñāṇaṃ niddhantaṃ hoti….

‘‘Sammāvimuttissa, bhikkhave, micchāvimutti niddhantā hoti; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhantā honti; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Ime kho, bhikkhave, dasa niddhamanīyā dhammā’’ti. Dasamaṃ.

11. Paṭhamaasekhasuttaṃ

111. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca –

‘‘‘Asekho asekho’ti, bhante, vuccati. Kittāvatā bhante, bhikkhu asekho hotī’’ti? ‘‘Idha, bhikkhu, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Evaṃ kho, bhikkhu, bhikkhu asekho hotī’’ti. Ekādasamaṃ.

12. Dutiyaasekhasuttaṃ

112. ‘‘Dasayime, bhikkhave, asekhiyā dhammā. Katame dasa? Asekhā sammādiṭṭhi, asekho sammāsaṅkappo, asekhā sammāvācā, asekho sammākammanto, asekho sammāājīvo, asekho sammāvāyāmo, asekhā sammāsati, asekho sammāsamādhi, asekhaṃ sammāñāṇaṃ, asekhā sammāvimutti – ime kho, bhikkhave, dasa asekhiyā dhammā’’ti. Dvādasamaṃ.

Samaṇasaññāvaggo paṭhamo.

Tassuddānaṃ –

Saññā bojjhaṅgā micchattaṃ, bījaṃ vijjāya nijjaraṃ;
Dhovanaṃ tikicchā vamanaṃ niddhamanaṃ dve asekhāti.

(12) 2. Paccorohaṇivaggo

1. Paṭhamaadhammasuttaṃ

113. [a. ni. 10.171] ‘‘Adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṃ.

‘‘Katamo ca, bhikkhave, adhammo ca anattho ca? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṃ, micchāvimutti – ayaṃ vuccati, bhikkhave, adhammo ca anattho ca.

‘‘Katamo ca, bhikkhave, dhammo ca attho ca? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – ayaṃ vuccati, bhikkhave, dhammo ca attho ca.

‘‘‘Adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Paṭhamaṃ.

2. Dutiyaadhammasuttaṃ

114. ‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṃ.

‘‘Katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?

‘‘Micchādiṭṭhi, bhikkhave, adhammo; sammādiṭṭhi dhammo; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāsaṅkappo, bhikkhave, adhammo; sammāsaṅkappo dhammo; ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāvācā, bhikkhave, adhammo; sammāvācā dhammo; ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchākammanto, bhikkhave, adhammo; sammākammanto dhammo; ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāājīvo, bhikkhave, adhammo; sammāājīvo dhammo; ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāvāyāmo, bhikkhave, adhammo; sammāvāyāmo dhammo; ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāsati, bhikkhave, adhammo; sammāsati dhammo; ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāsamādhi, bhikkhave, adhammo; sammāsamādhi dhammo; ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāñāṇaṃ, bhikkhave, adhammo; sammāñāṇaṃ dhammo; ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāvimutti, bhikkhave, adhammo; sammāvimutti dhammo; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Dutiyaṃ.

3. Tatiyaadhammasuttaṃ

115. ‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’’nti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – ‘‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’’ti?

Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma [puccheyyāma (sī. syā. pī.) ma. ni. 1.202 passitabbaṃ]. Yathā no āyasmā ānando byākarissati tathā naṃ dhāressāmā’’ti.

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ –

‘‘Idaṃ kho no, āvuso ānanda, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca…pe… tathā paṭipajjitabba’nti.

‘‘Tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavatā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – adhammo ca…pe… tathā paṭipajjitabbanti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

‘‘Tesaṃ no, āvuso, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma. Yathā no āyasmā ānando byākarissati tathā naṃ dhāressāmā’ti. Vibhajatu āyasmā ānando’’ti.

‘‘Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃsampadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ tumhe bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’’ti.

‘‘Addhāvuso ānanda, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ mayaṃ bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyāma, yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajatāyasmā ānando agaruṃ katvā’’ti.

‘‘Tenahāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Athāyasmā ānando etadavoca –

‘‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti.

Katamo cāvuso, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?

‘‘Micchādiṭṭhi, āvuso, adhammo; sammādiṭṭhi dhammo; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāsaṅkappo, āvuso, adhammo; sammāsaṅkappo dhammo… micchāvācā, āvuso, adhammo; sammāvācā dhammo … micchākammanto, āvuso, adhammo; sammākammanto dhammo…

micchāājīvo, āvuso, adhammo; sammāājīvo dhammo… micchāvāyāmo, āvuso, adhammo; sammāvāyāmo dhammo… micchāsati, āvuso, adhammo; sammāsati dhammo… micchāsamādhi, āvuso, adhammo; sammāsamādhi dhammo… micchāñāṇaṃ, āvuso, adhammo; sammāñāṇaṃ dhammo….

Micchāvimutti, āvuso, adhammo; sammāvimutti dhammo; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Ayaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo dhammo ca…pe… tathā paṭipajjitabba’nti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākaroti [byākareyya (syā.)] tathā naṃ dhāreyyāthā’’ti.

‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

‘‘Yaṃ kho no bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo…pe… tathā paṭijjitabba’nti.

‘‘Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – adhammo ca, bhikkhave, veditabbo…pe… tathā paṭipajjitabbanti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

‘‘Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma. Yathā no āyasmā ānando byākarissati tathā naṃ dhāressāmā’ti.

‘‘Atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimhā; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ apucchimhā. Tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho suvibhatto’’ti [vibhattoti (?) evameva hi aññesu īdisasuttesu dissati].

‘‘Sādhu sādhu, bhikkhave! Paṇḍito, bhikkhave, ānando. Mahāpañño, bhikkhave, ānando. Maṃ cepi tumhe, bhikkhave, upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, ahampi cetaṃ evamevaṃ [ahampi taṃ evamevaṃ (ma. ni. 1.205)] byākareyyaṃ yathā taṃ ānandena byākataṃ. Eso ceva tassa [eso cevetassa (ma. ni. 1.205)] attho evañca naṃ dhāreyyāthā’’ti. Tatiyaṃ.

4. Ajitasuttaṃ

116. Atha kho ajito paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ajito paribbājako bhagavantaṃ etadavoca –

‘‘Amhākaṃ, bho gotama, paṇḍito nāma sabrahmacārī. Tena pañcamattāni cittaṭṭhānasatāni cintitāni, yehi aññatitthiyā upāraddhāva jānanti [upāraddhā pajānanti (sī.)] upāraddhasmā’’ti [upāraddhamhāti (sī. pī.)].

Atha kho bhagavā bhikkhū āmantesi – ‘‘dhāretha no tumhe, bhikkhave, paṇḍitavatthūnī’’ti? ‘‘Etassa, bhagavā, kālo etassa, sugata, kālo yaṃ bhagavā bhāseyya, bhagavato sutvā bhikkhū dhāressantī’’ti.

‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Idha, bhikkhave, ekacco adhammikena vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṃ parisaṃ rañjeti. Tena sā adhammikā parisā uccāsaddamahāsaddā hoti – ‘paṇḍito vata, bho, paṇḍito vata, bho’ti.

‘‘Idha pana, bhikkhave, ekacco adhammikena vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṃ parisaṃ rañjeti. Tena sā adhammikā parisā uccāsaddamahāsaddā hoti – ‘paṇḍito vata, bho, paṇḍito vata, bho’ti.

‘‘Idha pana, bhikkhave, ekacco adhammikena vādena dhammikañca vādaṃ adhammikañca vādaṃ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṃ parisaṃ rañjeti. Tena sā adhammikā parisā uccāsaddamahāsaddā hoti – ‘paṇḍito vata, bho, paṇḍito vata, bho’ti.

‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṃ.

‘‘Katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho? Micchādiṭṭhi, bhikkhave, adhammo; sammādiṭṭhi dhammo; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchāsaṅkappo, bhikkhave, adhammo; sammāsaṅkappo dhammo… micchāvācā, bhikkhave, adhammo; sammāvācā dhammo… micchākammanto, bhikkhave, adhammo; sammākammanto dhammo… micchāājīvo, bhikkhave, adhammo; sammāājīvo dhammo … micchāvāyāmo, bhikkhave, adhammo; sammāvāyāmo dhammo… micchāsati, bhikkhave, adhammo; sammāsati dhammo… micchāsamādhi, bhikkhave adhammo; sammāsamādhi dhammo… micchāñāṇaṃ, bhikkhave, adhammo; sammāñāṇaṃ dhammo.

‘‘Micchāvimutti, bhikkhave, adhammo; sammāvimutti dhammo; ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Catutthaṃ.

5. Saṅgāravasuttaṃ

117. [a. ni. 10.169] Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo brāhmaṇo bhagavantaṃ etadavoca – ‘‘kiṃ nu kho, bho gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīra’’nti? ‘‘Micchādiṭṭhi kho, brāhmaṇa, orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ; micchāsaṅkappo orimaṃ tīraṃ, sammāsaṅkappo pārimaṃ tīraṃ; micchāvācā orimaṃ tīraṃ, sammāvācā pārimaṃ tīraṃ; micchākammanto orimaṃ tīraṃ, sammākammanto pārimaṃ tīraṃ; micchāājīvo orimaṃ tīraṃ, sammāājīvo pārimaṃ tīraṃ; micchāvāyāmo orimaṃ tīraṃ, sammāvāyāmo pārimaṃ tīraṃ; micchāsati orimaṃ tīraṃ, sammāsati pārimaṃ tīraṃ; micchāsamādhi orimaṃ tīraṃ, sammāsamādhi pārimaṃ tīraṃ; micchāñāṇaṃ orimaṃ tīraṃ, sammāñāṇaṃ pārimaṃ tīraṃ; micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīranti. Idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīranti.

‘‘Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

‘‘Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.

‘‘Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma, viveke yattha dūramaṃ.

‘‘Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

‘‘Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto [jutīmanto (sī.)], te loke parinibbutā’’ti. pañcamaṃ;

6. Orimatīrasuttaṃ

118. ‘‘Orimañca, bhikkhave, tīraṃ desessāmi pārimañca tīraṃ. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamañca, bhikkhave, orimaṃ tīraṃ, katamañca pārimaṃ tīraṃ? Micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ…pe… micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ. Idaṃ kho, bhikkhave, orimaṃ tīraṃ, idaṃ pārimaṃ tīranti.

‘‘Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

‘‘Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.

‘‘Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anoka māgamma, viveke yattha dūramaṃ.

‘‘Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

‘‘Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā’’ti. chaṭṭhaṃ;

7. Paṭhamapaccorohaṇīsuttaṃ

119. Tena kho pana samayena jāṇussoṇi [jānussoni (ka. sī.), jānussoṇi (ka. sī.), jāṇusoṇi (ka.)]

brāhmaṇo tadahuposathe sīsaṃnhāto [sīsaṃnahāto (sī. pī.), sīsanhāto (syā.)] navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya bhagavato avidūre ekamantaṃ ṭhito hoti.

Addasā kho bhagavā jāṇussoṇiṃ brāhmaṇaṃ tadahuposathe sīsaṃnhātaṃ navaṃ khomayugaṃ nivatthaṃ allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhitaṃ. Disvāna jāṇussoṇiṃ brāhmaṇaṃ etadavoca – ‘‘kiṃ nu tvaṃ, brāhmaṇa, tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhito? Kiṃ nvajja [kiṃ nu ajja (syā.), kiṃ nu kho ajja (pī.), kiṃ nu khvajja (ka.)] brāhmaṇakulassā’’ti [brāhmaṇa brahmakusalassāti (ka.)]? ‘‘Paccorohaṇī, bho gotama, ajja brāhmaṇakulassā’’ti [brahmakusalassāti (ka.)].

‘‘Yathā kathaṃ pana, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hotī’’ti? ‘‘Idha, bho gotama, brāhmaṇā tadahuposathe sīsaṃnhātā navaṃ khomayugaṃ nivatthā allena gomayena pathaviṃ opuñjitvā haritehi kusehi pattharitvā [pavitthāretvā (ka.)] antarā ca velaṃ antarā ca agyāgāraṃ seyyaṃ kappenti. Te taṃ rattiṃ tikkhattuṃ paccuṭṭhāya pañjalikā aggiṃ namassanti – ‘paccorohāma bhavantaṃ, paccorohāma bhavanta’nti. Bahukena ca sappitelanavanītena aggiṃ santappenti. Tassā ca rattiyā accayena paṇītena khādanīyena bhojanīyena brāhmaṇe santappenti. Evaṃ, bho gotama, brāhmaṇānaṃ paccorohaṇī hotī’’ti.

‘‘Aññathā kho, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hotī’’ti. ‘‘Yathā kathaṃ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti? Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye paccorohaṇī hotī’’ti.

‘‘Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bho’’ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

‘‘Idha, brāhmaṇa, ariyasāvako iti paṭisañcikkhati – ‘micchādiṭṭhiyā kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ ti. So iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati; micchādiṭṭhiyā paccorohati.

… Micchāsaṅkappassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāsaṅkappaṃ pajahati; micchāsaṅkappā paccorohati.

… Micchāvācāya kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāvācaṃ pajahati; micchāvācāya paccorohati.

…Micchākammantassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchākammantaṃ pajahati; micchākammantā paccorohati.

…Micchāājīvassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāājīvaṃ pajahati; micchāājīvā paccorohati.

…Micchāvāyāmassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāvāyāmaṃ pajahati; micchāvāyāmā paccorohati.

…Micchāsatiyā kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāsatiṃ pajahati; micchāsatiyā paccorohati.

…Micchāsamādhissa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāsamādhiṃ pajahati; micchāsamādhimhā paccorohati.

…Micchāñāṇassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāñāṇaṃ pajahati; micchāñāṇamhā paccorohati.

‘Micchāvimuttiyā kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya micchāvimuttiṃ pajahati; micchāvimuttiyā paccorohati. Evaṃ kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī’’ti.

‘‘Aññathā, bho gotama, brāhmaṇānaṃ paccorohaṇī, aññathā ca pana ariyassa vinaye paccorohaṇī hoti. Imissā ca, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalaṃ nāgghati soḷasiṃ. Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Sattamaṃ.

8. Dutiyapaccorohaṇīsuttaṃ

120. ‘‘Ariyaṃ vo, bhikkhave, paccorohaṇiṃ desessāmi. Taṃ suṇātha… katamā ca, bhikkhave, ariyā paccorohaṇī? Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘micchādiṭṭhiyā kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati; micchādiṭṭhiyā paccorohati. Micchāsaṅkappassa kho pāpako vipāko… micchāvācāya kho… micchākammantassa kho… micchāājīvassa kho… micchāvāyāmassa kho… micchāsatiyā kho… micchāsamādhissa kho… micchāñāṇassa kho… micchāvimuttiyā kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya micchāvimuttiṃ pajahati; micchāvimuttiyā paccorohati. Ayaṃ vuccati, bhikkhave, ariyā paccorohaṇī’’ti. Aṭṭhamaṃ.

9. Pubbaṅgamasuttaṃ

121. ‘‘Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ – aruṇuggaṃ. Evamevaṃ kho, bhikkhave, kusalānaṃ dhammānaṃ etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ – sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇissa sammāvimutti pahotī’’ti. Navamaṃ.

10. Āsavakkhayasuttaṃ

122. ‘‘Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattanti. Katame dasa? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattantī’’ti. Dasamaṃ.

Paccorohaṇivaggo dutiyo.

Tassuddānaṃ –

Tayo adhammā ajito, saṅgāravo ca orimaṃ;
Dve ceva paccorohaṇī, pubbaṅgamaṃ āsavakkhayoti.

(13) 3. Parisuddhavaggo

1. Paṭhamasuttaṃ

123. ‘‘Dasayime, bhikkhave, dhammā parisuddhā pariyodātā, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – ime kho, bhikkhave, dasa dhammā parisuddhā pariyodātā, nāññatra sugatavinayā''ti. Paṭhamaṃ.

2. Dutiyasuttaṃ

124. ''Dasayime, bhikkhave, dhammā anuppannā uppajjanti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi …pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā anuppannā uppajjanti, nāññatra sugatavinayā''ti. Dutiyaṃ.

3. Tatiyasuttaṃ

125. ''Dasayime, bhikkhave, dhammā mahapphalā mahānisaṃsā, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā mahapphalā mahānisaṃsā, nāññatra sugatavinayā''ti. Tatiyaṃ.

4. Catutthasuttaṃ

126. ''Dasayime, bhikkhave, dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā''ti. Catutthaṃ.

5. Pañcamasuttaṃ

127. ''Dasayime, bhikkhave, dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā''ti. Pañcamaṃ.

6. Chaṭṭhasuttaṃ

128. ''Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi …pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā''ti. Chaṭṭhaṃ.

7. Sattamasuttaṃ

129. ''Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā, nāññatra sugatavinayā''ti. Sattamaṃ.

8. Aṭṭhamasuttaṃ

130. ''Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā''ti. Aṭṭhamaṃ.

9. Navamasuttaṃ

131. ‘‘Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā. Katame dasa? Sammādiṭṭhi…pe… sammāvimutti – ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā’’ti. Navamaṃ.

10. Dasamasuttaṃ

132. ‘‘Dasayime, bhikkhave, micchattā. Katame dasa? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṃ, micchāvimutti – ime kho, bhikkhave, dasa micchattā’’ti. Dasamaṃ.

11. Ekādasamasuttaṃ

133. ‘‘Dasayime, bhikkhave, sammattā. Katame dasa? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – ime kho, bhikkhave, dasa sammattā’’ti. Ekādasamaṃ.

Parisuddhavaggo tatiyo.

(14) 4. Sādhuvaggo

1. Sādhusuttaṃ

134. [a. ni. 10.178] ‘‘Sādhuñca vo, bhikkhave, desessāmi asādhuñca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamañca, bhikkhave, asādhu? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṃ, micchāvimutti – idaṃ vuccati, bhikkhave, asādhu. Katamañca, bhikkhave, sādhu? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – idaṃ vuccati, bhikkhave, sādhū’’ti. Paṭhamaṃ.

2. Ariyadhammasuttaṃ

135. ‘‘Ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anariyo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, anariyo dhammo. Katamo ca, bhikkhave, ariyo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, ariyo dhammo’’ti. Dutiyaṃ.

3. Akusalasuttaṃ

136. ‘‘Akusalañca vo, bhikkhave, desessāmi kusalañca. Taṃ suṇātha …pe… katamañca, bhikkhave, akusalaṃ? Micchādiṭṭhi…pe… micchāvimutti – idaṃ vuccati, bhikkhave, akusalaṃ. Katamañca, bhikkhave, kusalaṃ? Sammādiṭṭhi…pe… sammāvimutti – idaṃ vuccati, bhikkhave, kusala’’nti. Tatiyaṃ.

4. Atthasuttaṃ

137. ‘‘Atthañca vo, bhikkhave, desessāmi anatthañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anattho? Micchādiṭṭhi …pe… micchāvimutti – ayaṃ vuccati, bhikkhave, anattho. Katamo ca, bhikkhave, attho? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, attho’’ti. Catutthaṃ.

5. Dhammasuttaṃ

138. ‘‘Dhammañca vo, bhikkhave, desessāmi adhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, adhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, adhammo. Katamo ca, bhikkhave, dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, dhammo’’ti. Pañcamaṃ.

6. Sāsavasuttaṃ

139. ‘‘Sāsavañca vo, bhikkhave, dhammaṃ desessāmi anāsavañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, sāsavo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, sāsavo dhammo. Katamo ca, bhikkhave, anāsavo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, anāsavo dhammo’’ti. Chaṭṭhaṃ.

7. Sāvajjasuttaṃ

140. ‘‘Sāvajjañca vo, bhikkhave, dhammaṃ desessāmi anavajjañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, sāvajjo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, sāvajjo dhammo. Katamo ca, bhikkhave, anavajjo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, anavajjo dhammo’’ti. Sattamaṃ.

8. Tapanīyasuttaṃ

141. ‘‘Tapanīyañca vo, bhikkhave, dhammaṃ desessāmi atapanīyañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, tapanīyo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, tapanīyo dhammo. Katamo ca, bhikkhave, atapanīyo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, atapanīyo dhammo’’ti. Aṭṭhamaṃ.

9. Ācayagāmisuttaṃ

142. ‘‘Ācayagāmiñca vo, bhikkhave, dhammaṃ desessāmi apacayagāmiñca. Taṃ suṇātha…pe… katamo ca, bhikkhave, ācayagāmī dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, ācayagāmī dhammo. Katamo ca, bhikkhave, apacayagāmī dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, apacayagāmī dhammo’’ti. Navamaṃ.

10. Dukkhudrayasuttaṃ

143. ‘‘Dukkhudrayañca vo, bhikkhave, dhammaṃ desessāmi sukhudrayañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, dukkhudrayo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, dukkhudrayo dhammo. Katamo ca, bhikkhave, sukhudrayo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, sukhudrayo dhammo’’ti. Dasamaṃ.

11. Dukkhavipākasuttaṃ

144. ‘‘Dukkhavipākañca vo, bhikkhave, dhammaṃ desessāmi sukhavipākañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, dukkhavipāko dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, dukkhavipāko dhammo. Katamo ca, bhikkhave, sukhavipāko dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, sukhavipāko dhammo’’ti. Ekādasamaṃ.

Sādhuvaggo catuttho.

(15) 5. Ariyavaggo

1. Ariyamaggasuttaṃ

145. ‘‘Ariyamaggañca vo, bhikkhave, dhammaṃ desessāmi anariyamaggañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anariyo maggo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, anariyo maggo. Katamo ca, bhikkhave, ariyo maggo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, ariyo maggo’’ti. Paṭhamaṃ.

2. Kaṇhamaggasuttaṃ

146. ‘‘Kaṇhamaggañca vo, bhikkhave, dhammaṃ desessāmi sukkamaggañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, kaṇhamaggo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, kaṇhamaggo. Katamo ca, bhikkhave, sukkamaggo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, sukkamaggo’’ti. Dutiyaṃ.

3. Saddhammasuttaṃ

147. ‘‘Saddhammañca vo, bhikkhave, dhammaṃ desessāmi asaddhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, asaddhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, asaddhammo. Katamo ca, bhikkhave, saddhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, saddhammo’’ti. Tatiyaṃ.

4. Sappurisadhammasuttaṃ

148. ‘‘Sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca. Taṃ suṇātha … pe… katamo ca, bhikkhave, asappurisadhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, asappurisadhammo. Katamo ca, bhikkhave, sappurisadhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, sappurisadhammo’’ti. Catutthaṃ.

5. Uppādetabbasuttaṃ

149. ‘‘Uppādetabbañca vo, bhikkhave, dhammaṃ desessāmi na uppādetabbañca. Taṃ suṇātha… pe… katamo ca, bhikkhave, na uppādetabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na uppādetabbo dhammo. Katamo ca, bhikkhave, uppādetabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, uppādetabbo dhammo’’ti. Pañcamaṃ.

6. Āsevitabbasuttaṃ

150. ‘‘Āsevitabbañca vo, bhikkhave, dhammaṃ desessāmi na āsevitabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na āsevitabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na āsevitabbo dhammo. Katamo ca, bhikkhave, āsevitabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, āsevitabbo dhammo’’ti. Chaṭṭhaṃ.

7. Bhāvetabbasuttaṃ

151. ‘‘Bhāvetabbañca vo, bhikkhave, dhammaṃ desessāmi na bhāvetabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na bhāvetabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na bhāvetabbo dhammo. Katamo ca, bhikkhave, bhāvetabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, bhāvetabbo dhammo’’ti. Sattamaṃ.

8. Bahulīkātabbasuttaṃ

152. ‘‘Bahulīkātabbañca vo, bhikkhave, dhammaṃ desessāmi na bahulīkātabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na bahulīkātabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na bahulīkātabbo dhammo. Katamo ca, bhikkhave, bahulīkātabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, bahulīkātabbo dhammo’’ti. Aṭṭhamaṃ.

9. Anussaritabbasuttaṃ

153. ‘‘Anussaritabbañca vo, bhikkhave, dhammaṃ desessāmi na anussaritabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na anussaritabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na anussaritabbo dhammo. Katamo ca, bhikkhave, anussaritabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, anussaritabbo dhammo’’ti. Navamaṃ.

10. Sacchikātabbasuttaṃ

154. ‘‘Sacchikātabbañca vo, bhikkhave, dhammaṃ desessāmi na sacchikātabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na sacchikātabbo dhammo? Micchādiṭṭhi…pe… micchāvimutti – ayaṃ vuccati, bhikkhave, na sacchikātabbo dhammo. Katamo ca, bhikkhave, sacchikātabbo dhammo? Sammādiṭṭhi…pe… sammāvimutti – ayaṃ vuccati, bhikkhave, sacchikātabbo dhammo’’ti. Dasamaṃ.

Ariyavaggo pañcamo.

Tatiyapaṇṇāsakaṃ samattaṃ.

4. Catutthapaṇṇāsakaṃ

(16) 1. Puggalavaggo

1. Sevitabbasuttaṃ

155. ‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo na sevitabbo. Katamehi dasahi? Micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāṇī hoti, micchāvimutti hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevitabbo.

‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi? Sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevitabbo’’ti.

2-12. Bhajitabbādisuttāni

156-166. ‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajitabbo…pe… bhajitabbo…pe… na payirupāsitabbo… payirupāsitabbo…pe… na pujjo hoti… pujjo hoti…pe… na pāsaṃso hoti…

pāsaṃso hoti…pe… agāravo hoti… sagāravo hoti…pe… appatisso hoti… sappatisso hoti…pe… na ārādhako hoti … ārādhako hoti…pe… na visujjhati… visujjhati…pe… mānaṃ nādhibhoti… mānaṃ adhibhoti…pe. … paññāya na vaḍḍhati… paññāya vaḍḍhati…pe….

‘‘Bahuṃ apuññaṃ pasavati… bahuṃ puññaṃ pasavati. Katamehi dasahi? Sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ pasavatī’’ti.

Puggalavaggo paṭhamo.

(17) 2. Jāṇussoṇivaggo

1. Brāhmaṇapaccorohaṇīsuttaṃ

167. Tena kho pana samayena jāṇussoṇi brāhmaṇo tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya bhagavato avidūre ekamantaṃ ṭhito hoti.

Addasā kho bhagavā jāṇussoṇiṃ brāhmaṇaṃ tadahuposathe sīsaṃnhātaṃ navaṃ khomayugaṃ nivatthaṃ allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhitaṃ. Disvāna jāṇussoṇiṃ brāhmaṇaṃ etadavoca – ‘‘kiṃ nu tvaṃ, brāhmaṇa, tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhito? Kiṃ nvajja brāhmaṇakulassā’’ti? ‘‘Paccorohaṇī, bho gotama, ajja brāhmaṇakulassā’’ti.

‘‘Yathā kathaṃ pana, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hotī’’ti? ‘‘Idha, bho gotama, brāhmaṇā tadahuposathe sīsaṃnhātā navaṃ khomayugaṃ nivatthā allena gomayena pathaviṃ opuñjitvā haritehi kusehi pattharitvā antarā ca velaṃ antarā ca agyāgāraṃ seyyaṃ kappenti. Te taṃ rattiṃ tikkhattuṃ paccuṭṭhāya pañjalikā aggiṃ namassanti – ‘paccorohāma bhavantaṃ, paccorohāma bhavanta’nti. Bahukena ca sappitelanavanītena aggiṃ santappenti. Tassā ca rattiyā accayena paṇītena khādanīyena bhojanīyena brāhmaṇe santappenti. Evaṃ, bho gotama, brāhmaṇānaṃ paccorohaṇī hotī’’ti.

‘‘Aññathā kho, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hotī’’ti. ‘‘Yathā kathaṃ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti? Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye paccorohaṇī hotī’’ti.

‘‘Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bho’’ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

‘‘Idha, brāhmaṇa, ariyasāvako iti paṭisañcikkhati – ‘pāṇātipātassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ ti. So iti paṭisaṅkhāya pāṇātipātaṃ pajahati; pāṇātipātā paccorohati.

…Adinnādānassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya adinnādānaṃ pajahati; adinnādānā paccorohati.

…Kāmesumicchācārassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya kāmesumicchācāraṃ pajahati; kāmesumicchācārā paccorohati.

…Musāvādassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya musāvādaṃ pajahati; musāvādā paccorohati.

…Pisuṇāya vācāya kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya pisuṇaṃ vācaṃ pajahati; pisuṇāya vācāya paccorohati.

…Pharusāya vācāya kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya pharusaṃ vācaṃ pajahati; pharusāya vācāya paccorohati.

…Samphappalāpassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya samphappalāpaṃ pajahati; samphappalāpā paccorohati.

…Abhijjhāya kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya abhijjhaṃ pajahati; abhijjhāya paccorohati.

…Byāpādassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcāti. So iti paṭisaṅkhāya byāpādaṃ pajahati; byāpādā paccorohati.

…Micchādiṭṭhiyā kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati; micchādiṭṭhiyā paccorohati. Evaṃ kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī’’ti.

‘‘Aññathā kho, bho gotama, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hoti. Imissā, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalaṃ nāgghati soḷasiṃ. Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Paṭhamaṃ.

2. Ariyapaccorohaṇīsuttaṃ

168. ‘‘Ariyaṃ vo, bhikkhave, paccorohaṇiṃ desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamā ca, bhikkhave, ariyā paccorohaṇī? Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘pāṇātipātassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya pāṇātipātaṃ pajahati; pāṇātipātā paccorohati.

… ‘Adinnādānassa kho pāpako vipāko – diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya adinnādānaṃ pajahati; adinnādānā paccorohati.

… ‘Kāmesumicchācārassa kho pāpako vipāko…pe… kāmesumicchācārā paccorohati.

… ‘Musāvādassa kho pāpako vipāko…pe… musāvādā paccorohati.

… ‘Pisuṇāya vācāya kho pāpako vipāko…pe… pisuṇāya vācāya paccorohati.

… ‘Pharusāya vācāya kho pāpako vipāko…pe… pharusāya vācāya paccorohati.

… ‘Samphappalāpassa kho pāpako vipāko…pe… samphappalāpā paccorohati.

… ‘Abhijjhāya kho pāpako vipāko…pe… abhijjhāya paccorohati.

… ‘Byāpādassa kho pāpako vipāko…pe… byāpādā paccorohati.

‘‘Katamā ca, bhikkhave, ariyā paccorohaṇī? Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘micchādiṭṭhiyā kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati; micchādiṭṭhiyā paccorohati. Ayaṃ vuccati, bhikkhave, ariyā paccorohaṇī’’ti. Dutiyaṃ.

3. Saṅgāravasuttaṃ

169. [a. ni. 10.117] Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo brāhmaṇo bhagavantaṃ etadavoca –

‘‘Kiṃ nu kho, bho gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīra’’nti? ‘‘Pāṇātipāto kho, brāhmaṇa, orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho, brāhmaṇa, orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesumicchācāro orimaṃ tīraṃ, kāmesumicchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisuṇā vācā orimaṃ tīraṃ, pisuṇāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhijjhā orimaṃ tīraṃ, anabhijjhā pārimaṃ tīraṃ. Byāpādo orimaṃ tīraṃ, abyāpādo pārimaṃ tīraṃ. Micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ. Idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīranti.

‘‘Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

‘‘Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.

‘‘Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma, viveke yattha dūramaṃ.

‘‘Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

‘‘Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā’’ti. tatiyaṃ;

4. Orimasuttaṃ

170. ‘‘Orimañca, bhikkhave, tīraṃ desessāmi pārimañca tīraṃ. Taṃ suṇātha…pe… katamañca, bhikkhave, orimaṃ tīraṃ, katamañca pārimaṃ tīraṃ? Pāṇātipāto, bhikkhave, orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesumicchācāro orimaṃ tīraṃ, kāmesumicchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisuṇā vācā orimaṃ tīraṃ, pisuṇāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhijjhā orimaṃ tīraṃ, anabhijjhā pārimaṃ tīraṃ. Byāpādo orimaṃ tīraṃ, abyāpādo pārimaṃ tīraṃ. Micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ. Idaṃ kho, bhikkhave, orimaṃ tīraṃ, idaṃ pārimaṃ tīranti.

‘‘Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

‘‘Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.

‘‘Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma, viveke yattha dūramaṃ.

‘‘Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

‘‘Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā’’ti. catutthaṃ;

5. Paṭhamaadhammasuttaṃ

171. [a. ni. 10.113] ‘‘Adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṃ.

‘‘Katamo ca, bhikkhave, adhammo ca anattho ca? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi – ayaṃ vuccati, bhikkhave, adhammo ca anattho ca.

‘‘Katamo ca, bhikkhave, dhammo ca attho ca? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi – ayaṃ vuccati, bhikkhave, dhammo ca attho ca.

‘‘‘Adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Pañcamaṃ.

6. Dutiyaadhammasuttaṃ

172. ‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’’nti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – ‘‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’’ti?

Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ puccheyyāma. Yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā’’ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocuṃ –

‘‘Idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti.

‘‘Tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – adhammo ca, bhikkhave…pe… tathā paṭipajjitabbanti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

‘‘Tesaṃ no, āvuso, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma. Yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā’ti. Vibhajatu āyasmā mahākaccāno’’ti.

‘‘Seyyathāpi, āvuso, puriso sāratthiko sāraṃ gavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya. Evaṃsampadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha [maññetha (sī.), maññeyyātha (ka.)]. So hāvuso, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ tumhe bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’’ti.

‘‘Addhā, āvuso kaccāna, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ mayaṃ bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyāma. Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajatāyasmā mahākaccāno agaruṃ karitvā’’ti.

‘‘Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, āvuso’’ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ. Athāyasmā mahākaccāno etadavoca –

‘‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo…pe… tathā paṭipajjitabba’nti.

‘‘Katamo, cāvuso, adhammo; katamo ca dhammo? Katamo ca anattho, katamo ca attho? ‘‘Pāṇātipāto, āvuso, adhammo; pāṇātipātā veramaṇī dhammo; ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Adinnādānaṃ, āvuso, adhammo; adinnādānā veramaṇī dhammo; ye ca adinnādānapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; adinnādānā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Kāmesumicchācāro, āvuso, adhammo; kāmesumicchācārā veramaṇī dhammo; ye ca kāmesumicchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; kāmesumicchācārā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Musāvādo, āvuso, adhammo; musāvādā veramaṇī dhammo; ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; musāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Pisuṇā vācā, āvuso, adhammo; pisuṇāya vācāya veramaṇī dhammo; ye ca pisuṇāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; pisuṇāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Pharusā vācā, āvuso, adhammo; pharusāya vācāya veramaṇī dhammo; ye ca pharusāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; pharusāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Samphappalāpo, āvuso, adhammo; samphappalāpā veramaṇī dhammo; ye ca samphappalāpapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; samphappalāpā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Abhijjhā, āvuso, adhammo; anabhijjhā dhammo; ye ca abhijjhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; anabhijjhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Byāpādo, āvuso, adhammo; abyāpādo dhammo; ye ca byāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; abyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Micchādiṭṭhi, āvuso, adhammo; sammādiṭṭhi dhammo; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – adhammo ca, bhikkhave, veditabbo…pe… tathā paṭipajjitabba’nti. Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā’’ti.

‘‘Evamāvuso’’ti kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

‘‘Yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo…pe… tathā paṭipajjitabba’nti.

‘‘Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘adhammo ca, bhikkhave, veditabbo…pe… tathā paṭipajjitabba’nti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

‘‘Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma. Yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā’ti.

‘‘Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimhā; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ apucchimhā. Tesaṃ no, bhante, āyasmatā mahākaccānena imehi akkharehi imehi padehi imehi byañjanehi attho suvibhatto’’ti.

‘‘Sādhu sādhu, bhikkhave! Paṇḍito, bhikkhave, mahākaccāno. Mahāpañño, bhikkhave, mahākaccāno. Maṃ cepi tumhe, bhikkhave, upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, ahampi cetaṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ. Eso ceva tassa attho. Evañca naṃ dhāreyyāthā’’ti. Chaṭṭhaṃ.

7. Tatiyaadhammasuttaṃ

173. ‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṃ.

‘‘Katamo ca, bhikkhave, adhammo, katamo ca dhammo; katamo ca anattho, katamo ca attho? Pāṇātipāto, bhikkhave, adhammo; pāṇātipātā veramaṇī dhammo; ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘Adinnādānaṃ, bhikkhave, adhammo; adinnādānā veramaṇī dhammo… kāmesumicchācāro, bhikkhave, adhammo; kāmesumicchācārā veramaṇī dhammo… musāvādo, bhikkhave, adhammo; musāvādā veramaṇī dhammo… pisuṇā vācā, bhikkhave, adhammo; pisuṇāya vācāya veramaṇī dhammo… pharusā vācā, bhikkhave, adhammo; pharusāya vācāya veramaṇī dhammo… samphappalāpo, bhikkhave, adhammo; samphappalāpā veramaṇī dhammo… abhijjhā, bhikkhave, adhammo; anabhijjhā dhammo… byāpādo, bhikkhave, adhammo; abyāpādo dhammo….

‘‘Micchādiṭṭhi, bhikkhave, adhammo; sammādiṭṭhi dhammo; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

‘‘‘Adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabba’nti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti. Sattamaṃ.

8. Kammanidānasuttaṃ

174. ‘‘Pāṇātipātampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Adinnādānampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Kāmesumicchācārampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Musāvādampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Pisuṇavācampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Pharusavācampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Samphappalāpampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Abhijjhampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Byāpādampāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi.

‘‘Micchādiṭṭhimpāhaṃ, bhikkhave, tividhaṃ vadāmi – lobhahetukampi, dosahetukampi, mohahetukampi. Iti kho, bhikkhave, lobho kammanidānasambhavo, doso kammanidānasambhavo, moho kammanidānasambhavo. Lobhakkhayā kammanidānasaṅkhayo, dosakkhayā kammanidānasaṅkhayo, mohakkhayā kammanidānasaṅkhayo’’ti. Aṭṭhamaṃ.

9. Parikkamanasuttaṃ

175. ‘‘Saparikkamano ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo aparikkamano. Kathañca, bhikkhave, saparikkamano ayaṃ dhammo, nāyaṃ dhammo aparikkamano? Pāṇātipātissa, bhikkhave, pāṇātipātā veramaṇī parikkamanaṃ hoti. Adinnādāyissa, bhikkhave, adinnādānā veramaṇī parikkamanaṃ hoti. Kāmesumicchācārissa, bhikkhave, kāmesumicchācārā veramaṇī parikkamanaṃ hoti. Musāvādissa, bhikkhave, musāvādā veramaṇī parikkamanaṃ hoti. Pisuṇavācassa, bhikkhave, pisuṇāya vācāya veramaṇī parikkamanaṃ hoti. Pharusavācassa, bhikkhave, pharusāya vācāya veramaṇī parikkamanaṃ hoti. Samphappalāpissa, bhikkhave, samphappalāpā veramaṇī parikkamanaṃ hoti. Abhijjhālussa, bhikkhave, anabhijjhā parikkamanaṃ hoti. Byāpannacittassa [byāpādassa (sī. pī. ka.), byāpannassa (syā.)], bhikkhave, abyāpādo parikkamanaṃ hoti. Micchādiṭṭhissa, bhikkhave, sammādiṭṭhi parikkamanaṃ hoti. Evaṃ kho, bhikkhave, saparikkamano ayaṃ dhammo, nāyaṃ dhammo aparikkamano’’ti. Navamaṃ.

10. Cundasuttaṃ

176. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā pāvāyaṃ [campāyaṃ (ka. sī.) dī. ni. 2.189 passitabbaṃ] viharati cundassa kammāraputtassa ambavane. Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā etadavoca – ‘‘kassa no tvaṃ, cunda, soceyyāni rocesī’’ti? ‘‘Brāhmaṇā, bhante, pacchābhūmakā kamaṇḍalukā sevālamālikā [sevālamālakā (sī. syā. pī.)] aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṃ soceyyāni rocemī’’ti.

‘‘Yathā kathaṃ pana, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapentī’’ti? ‘‘Idha, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā. Te sāvakaṃ [sāvake (syā. ka.)] evaṃ samādapenti – ‘ehi tvaṃ, ambho purisa, kālasseva [sakālasseva (syā.)] uṭṭhahantova [uṭṭhahanto (syā.), vuṭṭhahantova (pī. ka.)] sayanamhā pathaviṃ āmaseyyāsi; no ce pathaviṃ āmaseyyāsi, allāni gomayāni āmaseyyāsi; no ce allāni gomayāni āmaseyyāsi, haritāni tiṇāni āmaseyyāsi; no ce haritāni tiṇāni āmaseyyāsi, aggiṃ paricareyyāsi; no ce aggiṃ paricareyyāsi, pañjaliko ādiccaṃ namasseyyāsi; no ce pañjaliko ādiccaṃ namasseyyāsi, sāyatatiyakaṃ udakaṃ oroheyyāsī'ti. Evaṃ kho, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṃ soceyyāni rocemī''ti.

''Aññathā kho, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti, aññathā ca pana ariyassa vinaye soceyyaṃ hotī''ti. ''Yathā kathaṃ pana, bhante, ariyassa vinaye soceyyaṃ hoti? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye soceyyaṃ hotī''ti.

''Tena hi, cunda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho cundo kammāraputto bhagavato paccassosi. Bhagavā etadavoca –

''Tividhaṃ kho, cunda, kāyena asoceyyaṃ hoti; catubbidhaṃ vācāya asoceyyaṃ hoti; tividhaṃ manasā asoceyyaṃ hoti.

''Kathañca, cunda, tividhaṃ kāyena asoceyyaṃ hoti? ''Idha, cunda, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu [pāṇabhūtesu (ka.)].

''Adinnādāyī hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

''Kāmesumicchācārī hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā [natthi sī. syā. pī. potthakesu] bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā [natthi sī. syā. pī. potthakesu] dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, cunda, tividhaṃ kāyena asoceyyaṃ hoti.

''Kathañca, cunda, catubbidhaṃ vācāya asoceyyaṃ hoti? Idha, cunda, ekacco musāvādī hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – 'ehambho purisa, yaṃ jānāsi taṃ vadehī'ti [so ajānaṃ vā ahaṃ jānāmīti, jānaṃ vā ahaṃ na jānāmīti, apassaṃ vā ahaṃ passāmīti, passaṃ vā ahaṃ na passāmīti (pī. ka.) evamuparipi], so ajānaṃ vā āha 'jānāmī'ti, jānaṃ vā āha 'na jānāmī'ti; apassaṃ vā āha 'passāmī'ti, passaṃ vā āha 'na passāmī'ti [so ajānaṃ vā ahaṃ jānāmīti, jānaṃ vā ahaṃ na jānāmīti, apassaṃ vā ahaṃ passāmīti, passaṃ vā ahaṃ na passāmīti (pī. ka.) evamuparipi]. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti.

''Pisuṇavāco hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā [bhedātā (ka.)], bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti.

''Pharusavāco hoti. Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti.

''Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī; anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ. Evaṃ kho, cunda, catubbidhaṃ vācāya asoceyyaṃ hoti.

''Kathañca, cunda, tividhaṃ manasā asoceyyaṃ hoti? Idha, cunda, ekacco abhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā [abhijjhitā (ka.) ma. ni. 1.440 passitabbaṃ] hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti.

‘‘Byāpannacitto hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti [mā vā ahesuṃ iti vā ti (sī. pī. ka.)].

‘‘Micchādiṭṭhiko hoti viparītadassano – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukaṭadukkaṭānaṃ [natthettha pāṭhabhedo] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, cunda, manasā tividhaṃ asoceyyaṃ hoti.

‘‘Ime kho, cunda, dasa akusalakammapathā [akusalā kammapathā (?)]. Imehi kho, cunda, dasahi akusalehi kammapathehi samannāgato kālasseva uṭṭhahantova sayanamhā pathaviṃ cepi āmasati, asuciyeva hoti; no cepi pathaviṃ āmasati, asuciyeva hoti.

‘‘Allāni cepi gomayāni āmasati, asuciyeva hoti; no cepi allāni gomayāni āmasati, asuciyeva hoti.

‘‘Haritāni cepi tiṇāni āmasati, asuciyeva hoti; no cepi haritāni tiṇāni āmasati, asuciyeva hoti.

‘‘Aggiṃ cepi paricarati, asuciyeva hoti, no cepi aggiṃ paricarati, asuciyeva hoti.

‘‘Pañjaliko cepi ādiccaṃ namassati, asuciyeva hoti; no cepi pañjaliko ādiccaṃ namassati, asuciyeva hoti.

‘‘Sāyatatiyakaṃ cepi udakaṃ orohati, asuciyeva hoti; no cepi sāyatatiyakaṃ udakaṃ orohati, asuciyeva hoti. Taṃ kissa hetu? Ime, cunda, dasa akusalakammapathā asucīyeva [asucicceva (syā.)] honti asucikaraṇā ca.

‘‘Imesaṃ pana, cunda, dasannaṃ akusalānaṃ kammapathānaṃ samannāgamanahetu nirayo paññāyati, tiracchānayoni paññāyati, pettivisayo paññāyati, yā vā [yā ca (ka.)] panaññāpi kāci duggatiyo [duggati hoti (syā. ka.)].

‘‘Tividhaṃ kho, cunda, kāyena soceyyaṃ hoti; catubbidhaṃ vācāya soceyyaṃ hoti; tividhaṃ manasā soceyyaṃ hoti.

‘‘Kathaṃ, cunda, tividhaṃ kāyena soceyyaṃ hoti? Idha, cunda, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.

‘‘Adinnādānaṃ pahāya, adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na taṃ adinnaṃ [taṃ nādinnaṃ (ka. sī., ma. ni. 1.441)] theyyasaṅkhātaṃ ādātā hoti.

‘‘Kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, cunda, tividhaṃ kāyena soceyyaṃ hoti.

‘‘Kathañca, cunda, catubbidhaṃ vācāya soceyyaṃ hoti? Idha, cunda, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha ‘na jānāmī’ti, jānaṃ vā āha ‘jānāmī’ti, apassaṃ vā āha ‘na passāmī’ti, passaṃ vā āha ‘passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.

‘‘Pisuṇaṃ vācaṃ pahāya, pisuṇāya vācāya paṭivirato hoti – na ito sutvā amutra akkhātā imesaṃ bhedāya, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusaṃ vācaṃ pahāya, pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpaṃ pahāya, samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī; nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Evaṃ kho, cunda, catubbidhaṃ vācāya soceyyaṃ hoti.

‘‘Kathañca, cunda, tividhaṃ manasā soceyyaṃ hoti? Idha, cunda, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhitā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti.

‘‘Abyāpannacitto hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā hontu [idaṃ padaṃ sī. syā. pī. potthakesu natthi, tathā ma. ni. 1.441] abyāpajjā, anīghā sukhī attānaṃ pariharantū’ti.

‘‘Sammādiṭṭhiko hoti aviparītadassano – ‘atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, cunda, tividhaṃ manasā soceyyaṃ hoti.

‘‘Ime kho, cunda, dasa kusalakammapathā. Imehi kho, cunda, dasahi kusalehi kammapathehi samannāgato kālasseva uṭṭhahantova sayanamhā pathaviṃ cepi āmasati, suciyeva hoti; no cepi pathaviṃ āmasati, suciyeva hoti.

‘‘Allāni cepi gomayāni āmasati, suciyeva hoti; no cepi allāni gomayāni āmasati, suciyeva hoti.

‘‘Haritāni cepi tiṇāni āmasati, suciyeva hoti; no cepi haritāni tiṇāni āmasati, suciyeva hoti.

‘‘Aggiṃ cepi paricarati, suciyeva hoti; no cepi aggiṃ paricarati, suciyeva hoti.

‘‘Pañjaliko cepi ādiccaṃ namassati, suciyeva hoti; no cepi pañjaliko ādiccaṃ namassati, suciyeva hoti.

‘‘Sāyatatiyakaṃ cepi udakaṃ orohati, suciyeva hoti; no cepi sāyatatiyakaṃ udakaṃ orohati, suciyeva hoti. Taṃ kissa hetu? Ime, cunda, dasa kusalakammapathā sucīyeva honti sucikaraṇā ca.

‘‘Imesaṃ pana, cunda, dasannaṃ kusalānaṃ kammapathānaṃ samannāgamanahetu devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo’’ti [sugati hotīti (syā.), sugati hoti (ka.)].

Evaṃ vutte cundo kammāraputto bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante…pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Dasamaṃ.

11. Jāṇussoṇisuttaṃ

177. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca –

‘‘Mayamassu, bho gotama, brāhmaṇā nāma. Dānāni dema, saddhāni karoma – ‘idaṃ dānaṃ petānaṃ ñātisālohitānaṃ upakappatu, idaṃ dānaṃ petā ñātisālohitā paribhuñjantū’ti. Kacci taṃ, bho gotama, dānaṃ petānaṃ ñātisālohitānaṃ upakappati; kacci te petā ñātisālohitā taṃ dānaṃ paribhuñjantī’’ti? ‘‘Ṭhāne kho, brāhmaṇa, upakappati, no aṭṭhāne’’ti.

‘‘Katamaṃ pana, bho [katamañca pana bho (sī. pī.) katamaṃ (syā.)] gotama, ṭhānaṃ, katamaṃ aṭṭhāna’’nti? ‘‘Idha, brāhmaṇa, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti. So kāyassa bhedā paraṃ maraṇā nirayaṃ upapajjati. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi [idaṃ (syā.)] kho, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ na upakappati.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātī…pe… micchādiṭṭhiko hoti. So kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjati. Yo tiracchānayonikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi kho, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ na upakappati.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti. So kāyassa bhedā paraṃ maraṇā manussānaṃ sahabyataṃ upapajjati. Yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi kho, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ na upakappati.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti. So kāyassa bhedā paraṃ maraṇā devānaṃ sahabyataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ upakappati.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti. So kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjati. Yo pettivesayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā panassa ito anuppavecchanti mittāmaccā vā ñātisālohitā vā [mittā vā amaccā vā ñātī vā sālohitā vā (sī. pī.)], tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ kho, brāhmaṇa, ṭhānaṃ yattha ṭhitassa taṃ dānaṃ upakappatī’’ti.

‘‘Sace pana, bho gotama, so peto ñātisālohito taṃ ṭhānaṃ anupapanno hoti, ko taṃ dānaṃ paribhuñjatī’’ti? ‘‘Aññepissa, brāhmaṇa, petā ñātisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjantī’’ti.

‘‘Sace pana, bho gotama, so ceva peto ñātisālohito taṃ ṭhānaṃ anupapanno hoti aññepissa ñātisālohitā petā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjatī’’ti? ‘‘Aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ taṃ ṭhānaṃ vivittaṃ assa iminā dīghena addhunā yadidaṃ petehi ñātisālohitehi. Api ca, brāhmaṇa, dāyakopi anipphalo’’ti.

‘‘Aṭṭhānepi bhavaṃ gotamo parikappaṃ vadatī’’ti? ‘‘Aṭṭhānepi kho ahaṃ, brāhmaṇa, parikappaṃ vadāmi. Idha, brāhmaṇa, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti; so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā paraṃ maraṇā hatthīnaṃ sahabyataṃ upapajjati. So tattha lābhī hoti annassa pānassa mālānānālaṅkārassa [mālāgandhavilepanassa nānālaṅkārassa (ka.)].

‘‘Yaṃ kho, brāhmaṇa, idha pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko, tena so kāyassa bhedā paraṃ maraṇā hatthīnaṃ sahabyataṃ upapajjati. Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā paraṃ maraṇā assānaṃ sahabyataṃ upapajjati…pe… gunnaṃ sahabyataṃ upapajjati…pe… kukkurānaṃ sahabyataṃ upapajjati [‘‘kukkurānaṃ sahabyataṃ upapajjatī’’ti ayaṃ vāro kesuci sīhaḷapotthakesu na dissatīti iṅgalisapotthake adholipi. taṃ dasavāragaṇanāya sameti]. So tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.

‘‘Yaṃ kho, brāhmaṇa, idha pāṇātipātī…pe. … micchādiṭṭhiko, tena so kāyassa bhedā paraṃ maraṇā kukkurānaṃ sahabyataṃ upapajjati. Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā paraṃ maraṇā manussānaṃ sahabyataṃ upapajjati. So tattha lābhī hoti mānusakānaṃ pañcannaṃ kāmaguṇānaṃ.

‘‘Yaṃ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko, tena so kāyassa bhedā paraṃ maraṇā manussānaṃ sahabyataṃ upapajjati. Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti mānusakānaṃ pañcannaṃ kāmaguṇānaṃ.

‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā paraṃ maraṇā devānaṃ sahabyataṃ upapajjati. So tattha lābhī hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ.

‘‘Yaṃ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko, tena so kāyassa bhedā paraṃ maraṇā devānaṃ sahabyataṃ upapajjati. Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ. Api ca, brāhmaṇa, dāyakopi anipphalo’’ti.

‘‘Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāvañcidaṃ, bho gotama, alameva dānāni dātuṃ, alaṃ saddhāni kātuṃ, yatra hi nāma dāyakopi anipphalo’’ti. ‘‘Evametaṃ, brāhmaṇa [evametaṃ brāhmaṇa evametaṃ brāhmaṇa (sī. syā.)], dāyakopi hi, brāhmaṇa, anipphalo’’ti.

‘‘Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Ekādasamaṃ.

Jāṇussoṇivaggo [yamakavaggo (ka.)] dutiyo.

(18) 3. Sādhuvaggo

1. Sādhusuttaṃ

178. [a. ni. 10.134] ‘‘Sādhuñca vo, bhikkhave, desessāmi asādhuñca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamañca, bhikkhave, asādhu? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi – idaṃ vuccati, bhikkhave, asādhu.

‘‘Katamañca, bhikkhave, sādhu? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi – idaṃ vuccati, bhikkhave, sādhū’’ti. Paṭhamaṃ.

2. Ariyadhammasuttaṃ

179. ‘‘Ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anariyo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, anariyo dhammo.

‘‘Katamo ca, bhikkhave, ariyo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, ariyo dhammo’’ti. Dutiyaṃ.

3. Kusalasuttaṃ

180. ‘‘Kusalañca vo, bhikkhave, desessāmi akusalañca. Taṃ suṇātha…pe… katamañca, bhikkhave, akusalaṃ? Pāṇātipāto…pe… micchādiṭṭhi – idaṃ vuccati, bhikkhave, akusalaṃ.

‘‘Katamañca, bhikkhave, kusalaṃ? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – idaṃ vuccati, bhikkhave, kusala’’nti. Tatiyaṃ.

4. Atthasuttaṃ

181. ‘‘Atthañca vo, bhikkhave, desessāmi anatthañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anattho? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, anattho.

‘‘Katamo ca, bhikkhave, attho? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, attho’’ti. Catutthaṃ.

5. Dhammasuttaṃ

182. ‘‘Dhammañca vo, bhikkhave, desessāmi adhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, adhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, adhammo.

‘‘Katamo ca, bhikkhave, dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, dhammo’’ti. Pañcamaṃ.

6. Āsavasuttaṃ

183. ‘‘Sāsavañca vo, bhikkhave, dhammaṃ desessāmi anāsavañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, sāsavo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, sāsavo dhammo.

‘‘Katamo ca, bhikkhave, anāsavo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, anāsavo dhammo’’ti. Chaṭṭhaṃ.

7. Vajjasuttaṃ

184. ‘‘Sāvajjañca vo, bhikkhave, dhammaṃ desessāmi anavajjañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, sāvajjo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, sāvajjo dhammo.

‘‘Katamo ca, bhikkhave, anavajjo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, anavajjo dhammo’’ti. Sattamaṃ.

8. Tapanīyasuttaṃ

185. ‘‘Tapanīyañca vo, bhikkhave, dhammaṃ desessāmi atapanīyañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, tapanīyo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, tapanīyo dhammo.

‘‘Katamo ca, bhikkhave, atapanīyo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, atapanīyo dhammo’’ti. Aṭṭhamaṃ.

9. Ācayagāmisuttaṃ

186. ‘‘Ācayagāmiñca vo, bhikkhave, dhammaṃ desessāmi apacayagāmiñca. Taṃ suṇātha…pe… katamo ca, bhikkhave, ācayagāmī dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, ācayagāmī dhammo.

‘‘Katamo ca, bhikkhave, apacayagāmī dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, apacayagāmī dhammo’’ti. Navamaṃ.

10. Dukkhudrayasuttaṃ

187. ‘‘Dukkhudrayañca vo, bhikkhave, dhammaṃ desessāmi sukhudrayañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, dukkhudrayo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, dukkhudrayo dhammo.

‘‘Katamo ca, bhikkhave, sukhudrayo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, sukhudrayo dhammo’’ti. Dasamaṃ.

11. Vipākasuttaṃ

188. ‘‘Dukkhavipākañca vo, bhikkhave, dhammaṃ desessāmi sukhavipākañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, dukkhavipāko dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, dukkhavipāko dhammo.

‘‘Katamo ca, bhikkhave, sukhavipāko dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, sukhavipāko dhammo’’ti. Ekādasamaṃ.

Sādhuvaggo tatiyo.

(19) 4. Ariyamaggavaggo

1. Ariyamaggasuttaṃ

189. ‘‘Ariyamaggañca vo, bhikkhave, desessāmi anariyamaggañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, anariyo maggo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, anariyo maggo.

‘‘Katamo ca, bhikkhave, ariyo maggo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, ariyo maggo’’ti. Paṭhamaṃ.

2. Kaṇhamaggasuttaṃ

190. ‘‘Kaṇhamaggañca vo, bhikkhave, desessāmi sukkamaggañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, kaṇho maggo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, kaṇho maggo.

‘‘Katamo ca, bhikkhave, sukko maggo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, sukko maggo’’ti. Dutiyaṃ.

3. Saddhammasuttaṃ

191. ‘‘Saddhammañca vo, bhikkhave, desessāmi asaddhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, asaddhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, asaddhammo.

‘‘Katamo ca, bhikkhave, saddhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, saddhammo’’ti. Tatiyaṃ.

4. Sappurisadhammasuttaṃ

192. ‘‘Sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, asappurisadhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, asappurisadhammo.

‘‘Katamo ca, bhikkhave, sappurisadhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, sappurisadhammo’’ti. Catutthaṃ.

5. Uppādetabbadhammasuttaṃ

193. ‘‘Uppādetabbañca vo, bhikkhave, dhammaṃ desessāmi na uppādetabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na uppādetabbo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, na uppādetabbo dhammo.

‘‘Katamo ca, bhikkhave, uppādetabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, uppādetabbo dhammo’’ti. Pañcamaṃ.

6. Āsevitabbadhammasuttaṃ

194. ‘‘Āsevitabbañca vo, bhikkhave, dhammaṃ desessāmi nāsevitabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, nāsevitabbo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, nāsevitabbo dhammo.

‘‘Katamo ca, bhikkhave, āsevitabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, āsevitabbo dhammo’’ti. Chaṭṭhaṃ.

7. Bhāvetabbadhammasuttaṃ

195. ‘‘Bhāvetabbañca vo, bhikkhave, dhammaṃ desessāmi na bhāvetabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na bhāvetabbo dhammo? Pāṇātipāto …pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, na bhāvetabbo dhammo.

‘‘Katamo ca, bhikkhave, bhāvetabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, bhāvetabbo dhammo’’ti. Sattamaṃ.

8. Bahulīkātabbasuttaṃ

196. ‘‘Bahulīkātabbañca vo, bhikkhave, dhammaṃ desessāmi na bahulīkātabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na bahulīkātabbo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, na bahulīkātabbo dhammo.

‘‘Katamo ca, bhikkhave, bahulīkātabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, bahulīkātabbo dhammo’’ti. Aṭṭhamaṃ.

9. Anussaritabbasuttaṃ

197. ‘‘Anussaritabbañca vo, bhikkhave, dhammaṃ desessāmi nānussaritabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, nānussaritabbo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, nānussaritabbo dhammo.

‘‘Katamo ca, bhikkhave, anussaritabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, anussaritabbo dhammo’’ti. Navamaṃ.

10. Sacchikātabbasuttaṃ

198. ‘‘Sacchikātabbañca vo, bhikkhave, dhammaṃ desessāmi na sacchikātabbañca. Taṃ suṇātha…pe… katamo ca, bhikkhave, na sacchikātabbo dhammo? Pāṇātipāto…pe… micchādiṭṭhi – ayaṃ vuccati, bhikkhave, na sacchikātabbo dhammo.

‘‘Katamo ca, bhikkhave, sacchikātabbo dhammo? Pāṇātipātā veramaṇī…pe… sammādiṭṭhi – ayaṃ vuccati, bhikkhave, sacchikātabbo dhammo’’ti. Dasamaṃ.

Ariyamaggavaggo catuttho.

(20) 5. Aparapuggalavaggo

Nasevitabbādisuttāni

199. ‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo na sevitabbo. Katamehi dasahi?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevitabbo.

‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevitabbo’’.

200-209. ‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajitabbo…pe… bhajitabbo… na payirupāsitabbo… payirupāsitabbo… na pujjo hoti… pujjo hoti… na pāsaṃso hoti… pāsaṃso hoti… agāravo hoti… gāravo hoti… appatisso hoti… sappatisso hoti… na ārādhako hoti… ārādhako hoti… na visujjhati… visujjhati… mānaṃ nādhibhoti [nābhibhoti (sī.) a. ni. 10.156-166] … mānaṃ adhibhoti… paññāya na vaḍḍhati… paññāya vaḍḍhati…pe….

210. ‘‘Dasahi, bhikkhave, dhammehi samannāgato puggalo bahuṃ apuññaṃ pasavati… bahuṃ puññaṃ pasavati. Katamehi dasahi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ pasavatī’’ti.

Aparapuggalavaggo pañcamo.

Catutthapaṇṇāsakaṃ samattaṃ.

(21) 1. Karajakāyavaggo

1. Paṭhamanirayasaggasuttaṃ

211. ‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi? Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu [natthettha pāṭhabhedo].

‘‘Adinnādāyī hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

‘‘Kāmesu micchācārī hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti.

‘‘Musāvādī hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha ‘jānāmī’ti, jānaṃ vā āha ‘na jānāmī’ti, apassaṃ vā āha ‘passāmī’ti, passaṃ vā āha ‘na passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti.

‘‘Pisuṇavāco hoti – ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandī, vaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusavāco hoti – yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ.

‘‘Abhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mama assā’ti.

‘‘Byāpannacitto hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti.

‘‘Micchādiṭṭhiko hoti viparītadassano – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi? Idha, bhikkhave, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.

‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

‘‘Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā…pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.

‘‘Musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha ‘na jānāmī’ti, jānaṃ vā āha ‘jānāmī’ti, apassaṃ vā āha ‘na passāmī’ti, passaṃ vā āha ‘passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.

‘‘Pisuṇavācaṃ pahāya pisuṇāya vācāya paṭivirato hoti – na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī, atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

‘‘Anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mama assā’ti.

‘‘Abyāpannacitto hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā hontu abyāpajjā anīghā, sukhī attānaṃ pariharantū’ti.

‘‘Sammādiṭṭhiko hoti aviparītadassano – ‘atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Paṭhamaṃ.

2. Dutiyanirayasaggasuttaṃ

212. ‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi? Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu.

‘‘Adinnādāyī hoti… kāmesumicchācārī hoti… musāvādī hoti… pisuṇavāco hoti… pharusavāco hoti … samphappalāpī hoti… abhijjhālu hoti… byāpannacitto hoti… micchādiṭṭhiko hoti viparītadassano – ‘natthi dinnaṃ…pe… sayaṃ abhiññā sacchikatvā pavedentī’ti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi? Idha, bhikkhave, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.

‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato hoti… kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti… musāvādaṃ pahāya musāvādā paṭivirato hoti… pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti… pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti… samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti… anabhijjhālu hoti… abyāpannacitto hoti… sammādiṭṭhiko hoti aviparītadassano – ‘atthi dinnaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Dutiyaṃ.

3. Mātugāmasuttaṃ

213. ‘‘Dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi? Pāṇātipātī hoti…pe… adinnādāyī hoti… kāmesumicchācārī hoti… musāvādī hoti… pisuṇavāco hoti… pharusavāco hoti… samphappalāpī hoti… abhijjhālu hoti… byāpannacitto hoti… micchādiṭṭhiko hoti…. Imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ niraye.

‘‘Dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi? Pāṇātipātā paṭivirato hoti…pe… adinnādānā paṭivirato hoti… kāmesumicchācārā paṭivirato hoti… musāvādā paṭivirato hoti… pisuṇāya vācāya paṭivirato hoti… pharusāya vācāya paṭivirato hoti… samphappalāpā paṭivirato hoti… anabhijjhālu hoti… abyāpannacitto hoti… sammādiṭṭhiko hoti… imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ sagge’’ti. Tatiyaṃ.

4. Upāsikāsuttaṃ

214. ‘‘Dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ niraye. Katamehi dasahi? Pāṇātipātinī hoti…pe… micchādiṭṭhikā hoti…. Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ niraye.

‘‘Dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ sagge.

Katamehi dasahi? Pāṇātipātā paṭiviratā hoti…pe… sammādiṭṭhikā hoti…. Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ sagge’’. Catutthaṃ.

5. Visāradasuttaṃ

215. ‘‘Dasahi, bhikkhave, dhammehi samannāgatā upāsikā avisāradā agāraṃ ajjhāvasati. Katamehi dasahi? Pāṇātipātinī hoti… adinnādāyinī hoti… kāmesumicchācārinī hoti… musāvādinī hoti… pisuṇāvācā hoti… pharusavācā hoti… samphappalāpinī hoti… abhijjhālunī hoti… byāpannacittā hoti… micchādiṭṭhikā hoti…. Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā avisāradā agāraṃ ajjhāvasati.

‘‘Dasahi, bhikkhave, dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasati. Katamehi dasahi? Pāṇātipātā paṭiviratā hoti… adinnādānā paṭiviratā hoti… kāmesumicchācārā paṭiviratā hoti… musāvādā paṭiviratā hoti… pisuṇāya vācāya paṭiviratā hoti… pharusāya vācāya paṭiviratā hoti… samphappalāpā paṭiviratā hoti… anabhijjhālunī hoti… abyāpannacittā hoti… sammādiṭṭhikā hoti…. Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasatī’’ti. Pañcamaṃ.

6. Saṃsappanīyasuttaṃ

216. ‘‘Saṃsappanīyapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamo ca, bhikkhave, saṃsappanīyapariyāyo dhammapariyāyo? Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti – kalyāṇaṃ vā pāpakaṃ vā – tassa dāyādā bhavanti.

‘‘Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho, adayāpanno sabbapāṇabhūtesu. So saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimhupapatti.

‘‘Jimhagatikassa kho panāhaṃ, bhikkhave, jimhupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – ye vā ekantadukkhā nirayā yā vā saṃsappajātikā tiracchānayoni. Katamā ca sā, bhikkhave, saṃsappajātikā tiracchānayoni? Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā, ye vā panaññepi keci tiracchānayonikā sattā manusse disvā saṃsappanti. Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati. Upapannamenaṃ phassā phusanti. Evamahaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

‘‘Idha pana, bhikkhave, ekacco adinnādāyī hoti…pe… kāmesumicchācārī hoti… musāvādī hoti… pisuṇavāco hoti… pharusavāco hoti… samphappalāpī hoti… abhijjhālu hoti… byāpannacitto hoti… micchādiṭṭhiko hoti viparītadassano – ‘natthi dinnaṃ…pe… sayaṃ abhiññā sacchikatvā pavedentī’ti. So saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimhupapatti.

‘‘Jimhagatikassa kho panāhaṃ, bhikkhave, jimhupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – ye vā ekantadukkhā nirayā yā vā saṃsappajātikā tiracchānayoni. Katamā ca sā, bhikkhave, saṃsappajātikā tiracchānayoni? Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā, ye vā panaññepi keci tiracchānayonikā sattā manusse disvā saṃsappanti. Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati. Upapannamenaṃ phassā phusanti. Evamahaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi. Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti – kalyāṇaṃ vā pāpakaṃ vā – tassa dāyādā bhavanti.

‘‘Idha, bhikkhave, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa uju kāyakammaṃ hoti, uju vacīkammaṃ, uju manokammaṃ, uju gati, ujupapatti.

‘‘Ujugatikassa kho panāhaṃ, bhikkhave, ujupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni. Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati. Upapannamenaṃ phassā phusanti. Evamahaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

‘‘Idha pana, bhikkhave, ekacco adinnādānaṃ pahāya adinnādānā paṭivirato hoti…pe… kāmesumicchācārā paṭivirato hoti… musāvādaṃ pahāya musāvādā paṭivirato hoti… pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti… pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti… samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti… anabhijjhālu hoti… abyāpannacitto hoti… sammādiṭṭhiko hoti aviparītadassano – ‘atthi dinnaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa uju kāyakammaṃ hoti, uju vacīkammaṃ, uju manokammaṃ, uju gati, ujupapatti.

‘‘Ujugatikassa kho pana ahaṃ, bhikkhave, ujupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni. Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati. Upapannamenaṃ phassā phusanti. Evamahaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

‘‘Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti – kalyāṇaṃ vā pāpakaṃ vā – tassa dāyādā bhavanti. Ayaṃ kho so, bhikkhave, saṃsappanīyapariyāyo dhammapariyāyo’’ti. Chaṭṭhaṃ.

7. Paṭhamasañcetanikasuttaṃ

217. ‘‘Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā [appaṭisaṃviditvā (sī. syā. pī.)] byantībhāvaṃ vadāmi. Tañca kho diṭṭheva dhamme upapajje vā [upapajjaṃ vā (ka.) a. ni. 6.63 passitabbaṃ, upapajja vā (ma. ni. 3.303)] apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

‘‘Tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā [akusalaṃ sañcetanikaṃ dukkhudrayaṃ dukkhavipākaṃ (ka.)] hoti; catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti; tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu.

‘‘Adinnādāyī hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

‘‘Kāmesumicchācārī hoti. Yā tā māturakkhitā…pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? Idha, bhikkhave, ekacco musāvādī hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha ‘jānāmī’ti, jānaṃ vā āha ‘na jānāmī’ti, apassaṃ vā āha ‘passāmī’ti, passaṃ vā āha ‘na passāmī’ti, iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti.

‘‘Pisuṇavāco hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandī, vaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusavāco hoti. Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā. Asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ. Evaṃ kho, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? Idha, bhikkhave, ekacco abhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhātā hoti – ‘aho vata, yaṃ parassa taṃ mama assā’ti.

‘‘Byāpannacitto hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti.

Micchādiṭṭhiko hoti viparītadassano – ‘natthi dinnaṃ…pe. … ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Tividha kāyakammantasandosabyāpatti akusalasañcetanikāhetu [… sañcetanikahetu (ka.)] vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; catubbidhavacīkammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; tividhamanokammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

‘‘Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṃkhitto yena yeneva patiṭṭhāti suppatiṭṭhitaṃyeva patiṭṭhāti; evamevaṃ kho, bhikkhave, tividhakāyakammantasandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; catubbidhavacīkammantasandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; tividhamanokammantasandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantīti.

‘‘Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi, tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

‘‘Tatra, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti; catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti; tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? Idha, bhikkhave, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati…pe….

‘‘Adinnādānaṃ pahāya, adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

‘‘Kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā …pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? Idha, bhikkhave, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha ‘na jānāmī’ti, jānaṃ vā āha ‘jānāmī’ti, apassaṃ vā āha ‘na passāmī’ti, passaṃ vā āha ‘passāmī’ti, iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.

‘‘Pisuṇaṃ vācaṃ pahāya, pisuṇāya vācāya paṭivirato hoti – na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandiṃ, samaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusaṃ vācaṃ pahāya, pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpaṃ pahāya, samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Evaṃ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? Idha, bhikkhave, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhātā hoti – ‘aho vata, yaṃ parassa taṃ mamassā’ti.

‘‘Abyāpannacitto hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā hontu abyāpajjā anīghā, sukhī attānaṃ pariharantū’ti.

‘‘Sammādiṭṭhiko hoti aviparītadassano – ‘atthi dinnaṃ, atthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Tividhakāyakammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti; catubbidhavacīkammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti; tividhamanokammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

‘‘Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṃkhitto yena yeneva patiṭṭhāti suppatiṭṭhitaṃyeva patiṭṭhāti; evamevaṃ kho, bhikkhave, tividhakāyakammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti; catubbidhavacīkammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti; tividhamanokammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi. Tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmī’’ti. Sattamaṃ. [aṭṭhakathāyaṃ pana aṭṭhamasuttampi ettheva pariyāpannaṃ viya saṃvaṇṇanā dissati]

8. Dutiyasañcetanikasuttaṃ

218. ‘‘Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi, tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

‘‘Tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti; catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti; tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti…pe… evaṃ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti…pe… evaṃ kho, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti…pe… evaṃ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

‘‘Tividha kāyakammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammanta…pe… tividhamanokammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

‘‘Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi, tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

‘‘Tatra kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti; catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti; tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti…pe… evaṃ kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti…pe… evaṃ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Kathañca, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti…pe… evaṃ kho, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

‘‘Tividhakāyakammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti; catubbidhavacīkammantasampatti…pe… tividhamanokammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti…pe…. [upapajjanti. (syā. ka.) tathā sati ‘‘nāhaṃ bhikkhave sañcetanikāna’’ miccādinā vuccamānavacanena saha ekasuttanti gahetabbaṃ. peyyālena pana purimasutte viya nigamanaṃ dassitaṃ] Aṭṭhamaṃ.

9. Karajakāyasuttaṃ

219. ‘‘Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi, tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye. Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

‘‘Sa kho so, bhikkhave, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ [catutthiṃ (?)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

‘‘So evaṃ pajānāti – ‘pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitaṃ, etarahi pana me idaṃ cittaṃ appamāṇaṃ subhāvitaṃ. Yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati na taṃ tatrāvatiṭṭhatī’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, daharatagge ce so ayaṃ [ce ayaṃ (syā.)] kumāro mettaṃ cetovimuttiṃ bhāveyya, api nu kho [api nu so (?)] pāpakammaṃ kareyyā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā’’ti? ‘‘No hetaṃ, bhante. Akarontañhi, bhante, pāpakammaṃ kuto dukkhaṃ phusissatī’’ti!

‘‘Bhāvetabbā kho panāyaṃ, bhikkhave, mettācetovimutti itthiyā vā purisena vā. Itthiyā vā, bhikkhave, purisassa vā nāyaṃ kāyo ādāya gamanīyo. Cittantaro ayaṃ, bhikkhave, macco. So evaṃ pajānāti – ‘yaṃ kho me idaṃ kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyaṃ; na taṃ anugaṃ bhavissatī’ti. Evaṃ bhāvitā kho, bhikkhave, mettā cetovimutti anāgāmitāya saṃvattati, idha paññassa bhikkhuno uttari [uttariṃ (sī. syā. pī.)] vimuttiṃ appaṭivijjhato.

‘‘Karuṇāsahagatena cetasā… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

‘‘So evaṃ pajānāti – ‘pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitaṃ, etarahi pana me idaṃ cittaṃ appamāṇaṃ subhāvitaṃ. Yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati na taṃ tatrāvatiṭṭhatī’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, daharatagge ce so ayaṃ kumāro upekkhaṃ cetovimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā’’ti? ‘‘No hetaṃ, bhante. Akarontañhi, bhante, pāpakammaṃ kuto dukkhaṃ phusissatī’’ti!

‘‘Bhāvetabbā kho panāyaṃ, bhikkhave, upekkhā cetovimutti itthiyā vā purisena vā. Itthiyā vā, bhikkhave, purisassa vā nāyaṃ kāyo ādāya gamanīyo. Cittantaro ayaṃ, bhikkhave, macco. So evaṃ pajānāti – ‘yaṃ kho me idaṃ kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyaṃ; na taṃ anugaṃ bhavissatī’ti. Evaṃ bhāvitā kho, bhikkhave, upekkhā cetovimutti anāgāmitāya saṃvattati, idha paññassa bhikkhuno uttari vimuttiṃ appaṭivijjhato’’ti. Navamaṃ.

10. Adhammacariyāsuttaṃ

220. [a. ni. 2.16] Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu ko paccayo yenamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti? ‘‘Adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti.

‘‘Ko pana, bho gotama, hetu ko paccayo yenamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti? ‘‘Dhammacariyāsamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti.

‘‘Na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ ājānāmi. Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathāhaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ ājāneyya’’nti. ‘‘Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bho’’ti kho so brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

‘‘Tividhā kho, brāhmaṇa, kāyena adhammacariyāvisamacariyā hoti; catubbidhā vācāya adhammacariyāvisamacariyā hoti; tividhā manasā adhammacariyāvisamacariyā hoti.

‘‘Kathañca, brāhmaṇa, tividhā kāyena adhammacariyāvisamacariyā hoti…pe… evaṃ kho, brāhmaṇa, tividhā kāyena adhammacariyā visamacariyā hoti.

‘‘Kathañca, brāhmaṇa, catubbidhā vācāya adhammacariyāvisamacariyā hoti…pe… evaṃ kho, brāhmaṇa, catubbidhā vācāya adhammacariyā visamacariyā hoti.

‘‘Kathañca, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti…pe… evaṃ kho, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti. Evaṃ adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

‘‘Tividhā brāhmaṇa, kāyena dhammacariyāsamacariyā hoti; catubbidhā vācāya dhammacariyāsamacariyā hoti; tividhā manasā dhammacariyāsamacariyā hoti.

‘‘Kathañca, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti…pe… evaṃ kho, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti.

‘‘Kathañca, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti…pe… evaṃ kho, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti.

‘‘Kathañca, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti…pe… evaṃ kho, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti. Evaṃ dhammacariyāsamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti.

‘‘Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Dasamaṃ.

Karajakāyavaggo paṭhamo.

(22) 2. Sāmaññavaggo

221. ‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi? Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti – imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti.

222. ‘‘Vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi vīsatiyā? Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti; attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti; attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti; attanā ca musāvādī hoti, parañca musāvāde samādapeti; attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti; attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti; attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti; attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti; attanā ca byāpannacitto hoti, parañca byāpāde samādapeti; attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti – imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi vīsatiyā? Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti; attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti; attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti; attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti; attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti; attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti – imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti.

223. ‘‘Tiṃsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi tiṃsāya? Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti; attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuñño hoti; attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuñño hoti; attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuñño hoti; attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuñño hoti; attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuñño hoti; attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuñño hoti; attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuñño hoti; attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuñño hoti; attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuñño hoti – imehi kho, bhikkhave, tiṃsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Tiṃsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi tiṃsāya? Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuñño hoti; attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti; attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuñño hoti; attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti; attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuñño hoti; attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti; attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti; attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti; attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuñño hoti; attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti – imehi kho, bhikkhave, tiṃsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti.

224. ‘‘Cattārīsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi cattārīsāya? Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti, pāṇātipātassa ca vaṇṇaṃ bhāsati; attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuñño hoti, adinnādānassa ca vaṇṇaṃ bhāsati; attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuñño hoti, kāmesumicchācārassa ca vaṇṇaṃ bhāsati; attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuñño hoti, musāvādassa ca vaṇṇaṃ bhāsati; attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuñño hoti, pisuṇāya vācāya ca vaṇṇaṃ bhāsati; attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuñño hoti, pharusāya vācāya ca vaṇṇaṃ bhāsati; attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuñño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati; attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuñño hoti, abhijjhāya ca vaṇṇaṃ bhāsati; attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuñño hoti, byāpādassa ca vaṇṇaṃ bhāsati; attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuñño hoti, micchādiṭṭhiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Cattārīsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi cattārīsāya? Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuñño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuñño hoti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuñño hoti, pisuṇāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā ca samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati; attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuñño hoti, abyāpādassa ca vaṇṇaṃ bhāsati; attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge''ti.

225-228. ''Dasahi, bhikkhave, dhammehi samannāgato khataṃ upahataṃ attānaṃ pariharati…pe… akkhataṃ anupahataṃ attānaṃ pariharati…pe… vīsatiyā, bhikkhave…pe… tiṃsāya, bhikkhave…pe… cattārīsāya, bhikkhave, dhammehi samannāgato khataṃ upahataṃ attānaṃ pariharati…pe….

229-232. ''Dasahi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati…pe… idhekacco kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Vīsatiyā, bhikkhave…pe… tiṃsāya, bhikkhave,…pe… cattārīsāya, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati…pe… idhekacco kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati''.

233-236. ''Dasahi, bhikkhave, dhammehi samannāgato bālo veditabbo…pe… paṇḍito veditabbo…pe… vīsatiyā, bhikkhave…pe… tiṃsāya, bhikkhave…pe… cattārīsāya, bhikkhave, dhammehi samannāgato bālo veditabbo…pe… paṇḍito veditabbo …pe… imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato paṇḍito veditabbo''ti.

Sāmaññavaggo dutiyo.

23. Rāgapeyyālaṃ

237. ''Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā. Katame dasa? Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā – rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā''ti.

238. ''Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā. Katame dasa? Aniccasaññā, anattasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā [pulavakasaññā (sī.) puḷuvakasaññā (ka.)], vinīlakasaññā, vipubbakasaññā, vicchiddakasaññā, uddhumātakasaññā – rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā''ti.

239. ''Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā. Katame dasa? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti – rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā’’ti.

240-266. ‘‘Rāgassa, bhikkhave, pariññāya…pe… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… ( ) [(upasamāya) (sī. syā. pī.) aññesaṃ pana nipātānaṃ pariyosāne idaṃ padaṃ na dissati] cāgāya… paṭinissaggāya…pe… ime dasa dhammā bhāvetabbā.

267-746. ‘‘Dosassa …pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa pariññāya…pe… parikkhayāya… pahānāya … khayāya… vayāya… virāgāya… nirodhāya… ( ) [(upasamāya) (sī. syā. pī.) aññesaṃ pana nipātānaṃ pariyosāne idaṃ padaṃ na dissati] cāgāya… paṭinissaggāya…pe… ime dasa dhammā bhāvetabbā’’ti.

Rāgapeyyālaṃ niṭṭhitaṃ.

Dasakanipātapāḷi niṭṭhitā.

Dāṭhāvaṃso

Namo tassa bhagavato arahato sammāsambuddhassa

1. Visāradaṃ vādapathāti vattinaṃ,
Tilokapajjotamasayhasāhinaṃ;
Asesa ñeyyāvaraṇappahāyinaṃ,
Namāmi satthāramanantagocaraṃ.

2. Tiloka nāthappabhavaṃ bhayāpahaṃ,
Visuddhavijjācaraṇehi sevitaṃ;
Papañca saṃyojanabandhanacchidaṃ,
Namāmi dhammaṃ nipuṇaṃ sududdasaṃ.

3. Pasādamattena'pi yattha pāṇino,
Phūsanti dukkhakkhayamaccutaṃ padaṃ;
Tamāhuṇeyyaṃ susamāhitindriyaṃ,
Namāmi saṅghaṃ munirājasāvakaṃ.

4. Vibhusayaṃ kāḷakanāgaranva yaṃ,
Parakkamo kāruṇiko camūpati;
Gavesamāno jinasāsanassa yo,
Virūḷhimatthañca janassa patthayaṃ.

5. Sudhāmayūkhāmala paṇḍuvaṃsajaṃ,
Virūḷhasaddhaṃ munirājasāsane;
Piyaṃ vadaṃ nītipathānuvattiniṃ,
Sadā pajānaṃ janikaṃ'va mātaraṃ.

6. Piyaṃ parakkantibhujassa rājino,
Mahesi maccunnatakhuddhisampadaṃ;
Vidhāya līlāvatimicchitatthadaṃ,
Asesa laṅkātalarajjalakkhiyaṃ.

7. Kumāramārādhitasādhumantinaṃ,
Mahādayaṃ paṇḍunarinda vaṃsajaṃ;
Vidhāya saddhaṃ madhurindanāmakaṃ,
Susikkhītaṃ pāvacane kalāsu ca.

8. Narindasuññaṃ suciraṃ tisīhaḷaṃ,
Itippatītaṃ ayasaṃ apānudi;
Ciraṃ paṇītena ca civarādinā,
Susaññate saṃyamino atappayi.

9. Ciraṭṭhitiṃ pāvacanassa icchatā,
Kataññunā vikkama buddisālinā;
Satīmatā candima bandhukittinā,
Sagāravaṃ tena'bhīyācito ahaṃ.

10. Sadesa bhāsāya kavīhi sīhaḷe,
Katampi vaṃsaṃ jinadantadhātuyā;
Niruttiyā māgadhikāya vuddhiyā,
Karomi dīpantaravāsinaṃ api.

11. Jīno'yamiddhe amaravhaye pure,

Kadāci hutvāna sumedhanāmako;
Savedavedaṅgavibhāgakovido,
Mahaddhane vippakulamhi māṇavo.

12. Ahañhi jātibyasanena pīḷito,
Jarābhibhuto maraṇena otthaṭo;
Sivaṃ padaṃ jātijarādinissaṭaṃ,
Gavesayissaṃ'ti raho vicintiya.

13. Anekasaṅkhaṃ dhanadhaññasampadaṃ,
Patiṭṭhapetvā kapaṇesi duccajaṃ;
Anappake pemabharānubandhino,
Vihāya mitte ca suteca bandhave.

14. Pahāya kāme nikhile manorame,
Gharābhinikkhamma himācalantike;
Mahīdharaṃ dhammikanāma vissutaṃ,
Upecca nānātarurājibhusitaṃ.

15. Manonukūle surarājanimmīte,
Asammigānaṃ agatimhi assame;
Nivattacīro ajinakkhipaṃ vahaṃ,
Jaṭādharo tāpasa vesamaggahī.

16. Susaññatattoparivāri tindriyo,
Phalāphalādīhi pavattayaṃ tanuṃ;
Gato abhiñgñāsu ca pāramiṃ vasī,
Tahiṃ samāpatti sukhaṃ avindi so.

17. Susajjite rammapurādhivāsinā,
Mahājanena'ttamanena añjase;
Pathappadese abhiyantamattano,
Aniṭṭhiteyeva sumedha tāpaso.

18. Agādhañeyyodadhīpāradassinaṃ,
Bhavantaguṃ nibbanathaṃ vināyakaṃ;
Anekakhīṇāsavalakkhasevitaṃ,
Kadā ci dīpaṅkarabuddhamaddasa.

19. Tato sasaṅghassa tilokabhattuno,
Pariccajitvāna tanumpi jīvitaṃ;
Pasārayitvāna jaṭājinādikaṃ,
Vidhāya setuṃ tanumeva pallale.

20. Anakkamitvā kalalaṃ mahādaye,
Sabhikkhuko gaccatu piṭṭhiyā iti;
Adhiṭṭhahitvāna nipannako tahiṃ,
Anātha metaṃ tibhavaṃ samekkhiya.

21. Dayāya sañcoditamānaso jane,
Bhavaṇṇavā uddharituṃ dukhaddite;
Akāsi sambodhipadassa pattiyā,
Mahābhinīhāramudaggavikkamo.

22. Atho viditvā vasino tamāsayaṃ,

Adāsi so vyākaraṇaṃ mahāmuni;
Tato puraṃ tamhi tathāgate gate,
Sayaṃvasī sammasi pāramiguṇe.

23. Tato ca kappānamalīnavikkamo,
Asaṃkhiye so caturo salakkhake;
Tahiṃ tahiṃ jātisu bodhipācane,
Visuddhasambhāraguṇe apūrayi;
Athābhijāto tusite mahāyaso,
Visuddhasambodhipadopaladdhiyā;
Udikkhamāno samayaṃ dayādhano,
Ciraṃ vibhutiṃ anubhosi sabbaso.

25. Sahassasaṅkhā dasacakkavālato,
Samāgatānekasurādhipādihi;
Udaggudaggehi jinattapattiyā,
Sagāravaṃ so abhigamma yācito.

26. Tato cavitvā kapiḷavhaye pure,
Sadā sato sakyakulekaketuno;
Ahosi suddhodanabhumibhattuno,
Mahādimāyāya mahesiyā suto.

27. Vijātamatto’va vasundharāya so,
Patiṭṭhahitvāna disā vilokayī;
Tadā ahesuṃ vivaṭaṅganā disā,
Apūjayuṃ tattha ca devamānusā.

28. Ādhārayuṃ ātapavāraṇādikaṃ,
Adissamānāva nabhambhi devatā;
Padāni so satta ca uttarāmukho,
Upecca nicchārayi vācamāsabhiṃ.

29. Yathatthasiddhattakumāranāmako,
Mahabbalo yobbanahāriviggaho;
Ututtayānucchavikesu tīsu so,
Nubhosi pāsādavaresu sampadaṃ.

30. Kadāci uyyānapathe jarāhataṃ,
Tathāturaṃ kālakatañca saṃyamiṃ;
Kamena disvāna virattamānaso,
Bhavesu so pabbajituṃ akāmayi.

31. Sapupphadīpādīkarehi rattiyaṃ,
Purakkhato so tidivādhivāsihi;
Sachannako kantakavājiyānato,
Tato mahākāruṇiko’bhinikkhami.

32. Kamena patvāna anomamāpagaṃ,
Sudhotamuttāphalahārisekate;
Patiṭṭhahitvā varamoḷibandhanaṃ,
Sitāsilūnaṃ gagane samukkhipī.

33. Paṭiggahetvā tidasānamissaro,
Suvaṇṇacaṅgoṭavarena taṃ tadā;

Tiyojanaṃ nīlamaṇīhi cetiyaṃ,
Akāsi cūḷāmaṇimattano pure.

34. Tato ghaṭīkārasarojayoninā,
Samāhaṭaṃ dhārayī cīvarādikaṃ;
Atho sakaṃ vatthayugaṃ nabhatthale,
Pasatthavesaggahaṇo samukkhipī.

35. Paṭiggahetvāna tamambujāsano,
Mahiddhiko bhattibharena codito;
Sake bhave dvādasayojanaṃ akā,
Maṇīhi nīlādihi dussacetiyaṃ.

36. Susaññatatto satimā jitindriyo,
Vinītaveso rasagedhavajjito;
Chahāyanāneva anomavikkamo,
Mahāpadhānaṃ padahittha dukkaraṃ.

37. Visākhamāsassatha puṇṇamāsiyaṃ,
Upecca mūlaṃ sahajāya bodhiyā;
Tiṇāsane cuddasahatthasammite,
Adhiṭṭhahitvā vīriyaṃ nisajji so.

38. Avattharantiṃ vasudhaṃca ambaraṃ,
Virūpavesaggahaṇena bhiṃsanaṃ;
Pakampayanto sadharādharaṃ mahiṃ,
Jino padose'jini māravāhiṇiṃ.

39. Surāsurabrahmagaṇehi sajjite,
Jagattaye pupphamayagaghikādinā;
Pavattamāne suradundubhissare,
Abujjhibodhiṃ rajanīparikkhaye.

40. Tadā pakampiṃsu saselakānanā,
Sahassasaṃkhā dasalokadhātuyo;
Agañji so loṇapayodhi sādhutaṃ,
Mahāvabhāso bhuvanesu pattharī.

41. Labhiṃsu andhā vimale vilocane,
Suṇiṃsu sadde badhirāpi jātiyā;
Lapiṃsu mūgā vacanena vaggunā,
Cariṃsu khelaṃ padasā'va paṅgulā.

42. Bhaviṃsu khujjā ujusommaviggahā,
Sikhī'pi nibbāyi avīciādisu;
Apāgamuṃ bandhanato'pi jantavo,
Khudādikaṃ petabhavā apakkamī.

43. Samiṃsu rogavyasanāni pāṇinaṃ,
Bhayaṃ tiraccānagate na pīḷayī;
Janā ahesuṃ sakhilā piyaṃvadā,
Pavattayuṃ koñcanadaṃ mataṅgajā.

44. Hayā ca hesiṃsu pahaṭṭhamānasā,
Nadiṃsu sabbā sayameva dundubhī;

Raviṃsu dehābharaṇāni pāṇinaṃ,
Disā pasīdiṃsu samā samantato.

45. Pavāyi mando sukhasītamāruto,
Pavassi megho’pi akālasambavo;
Jahiṃsu ākāsagatiṃ vihaṅgamā,
Mahiṃ samubhijjajalaṃ samuṭṭhahī.

46. Asandamānā’va ṭhitā savantiyo,
Nabhe virociṃsu asesajotiyo;
Bhavā ahesuṃ vivaṭā samantato,
Janassa nāsuṃ vacanūpapattiyo.

47. Samekkhataṃ nāvaraṇā nagādayo,
Pavāyi gandho api dibbasammato;
Dumā ahesuṃ phalapuppha dhārino,
Ahosi channo kamalehi aṇṇavo.

48. Thalesu toyesu ca pupphamānakā,
Vicittapupphā vikasiṃsu sabbathā;
Nirantaraṃ pupphasugandhavuṭṭhiyā,
Ahosi sabbaṃ vasudhambarannaraṃ.

49. Nisajja pallaṅkavare tahiṃ jino,
Sukhaṃ samāpattivihārasambhavaṃ;
Tato’nubhonto sucirābhipatthitaṃ,
Dināni satteva atikkamāpayī.

50. Samuppatitvā gagaṇaṅganaṃ tato,
Padassayitvā yamakaṃ mahāmuni;
Sapāṭihīraṃ tidivādhivāsinaṃ,
Jinattane saṃsayitaṃ nirākari.

51. Athotaritvāna jayāsanassa so,
Ṭhito’va pubbuttarakaṇṇanissito;
Dināni sattānimisena cakkhunā,
Tamāsanaṃ bodhitaruṃca’pūjayi.

52. Atha’ntarāḷe maṇicaṅkame jino,
Ṭhitappadesassa ca āsanassa ca;
Mahārahe devavarābhinimmite,
Dināni satteva akāsi vaṅkamaṃ.

53. Tato disāyaṃ aparāya bodhiyā,
Upāvisitvā ratanālaye jino;
Samantapaṭṭhānanayaṃ vicintayaṃ,
Dināni satteva savītināmayi.

54. Viniggato satthusarīrato tadā,
Jutippabandho paṭibandhavajjito;
Pamāṇasuññāsu ca lokadhātusu,
Samantato uddhamadho ca pattharī.

55. Vaṭassa mūle ajapālasaññino,
Sukhaṃ phusanto pavivekasambhavaṃ;

Vināyako satta vihāsi vāsare,
Anantadassī surarājapūjito.

56. Vihāsi mūle mucalindasākhino,
Nisajja bhogāvalimandirodare;
Vikiṇṇapupphe mucalindabhogino,
Samādhinā vāsarasattakaṃ jino.

57. Dume'pi rājāyatane samādhinā,
Vihāsi rattindiva sattakaṃ muni;
Sahassanetto atha dantapoṇakaṃ,
Mukhodakañcāpi adāsi satthuno.

58. Tato mahārājavarehi ābhataṃ,
Silāmayaṃ patta catukkamekakaṃ;
Vidhāya matthaṃ madhupiṇḍikaṃ tahiṃ,
Paṭiggahetvāna savāṇijāhaṭā.

59. Katannakicco saraṇesu te ubho,
Patiṭṭhapetvāna tapassubhallike;
Adāsi tesaṃ abhipūjituṃ sakaṃ,
Parāmasitvāna siraṃ siroruhe.

60. Vaṭassamule ajapālasaññino,
Sahampatībrahmavarena yācito;
Janassa kātuṃ varadhammasaṅgahaṃ,
Agañchi bārāṇasimekako muni.

61. Gantvā so dhammarājā vanamisipatanaṃ saññatānaṃ niketaṃ,
Pallaṅkasmiṃ nisinno tahimavicalitaṭṭhānasampāditamhi;
Āsāḷhe puṇṇamāyaṃ sitaruciruciyā jotite cakkavāḷe,
Devabrahmādikānaṃ duritamalaharaṃ vattayi dhammacakkaṃ.

62. Sutvā saddhammamaggaṃ tibhūvanakuharābhogavitthārikaṃ taṃ,
Aññākoṇḍaññanāmadvijamunipamukhāṭṭhārasabrahmakoṭī;
Aññāsuṃ maggadhammaṃ parimitarahite cakkavāḷe uḷāro,
Obhāso pātubhuto sapadi bahuvidhaṃ āsi accherakañca.

Paṭhamo paricchedo.

63. Tato paṭṭhāya so satthā vinento devamānuse,
Bodhito phussamāsamhi navame puṇṇamāsiyaṃ.

64. Laṅkamāgamma gaṅgāya tīre yojanavitthate,
Mahānāgavanuyyāne āyāmena tiyojane.

65. Yakkhānaṃ samitiṃ gantvā ṭhatvāna gagane tahiṃ;
Vātandhakāravuṭṭhihi katvā yakkhe bhayaddite.

66. Laddhābhayehi yakkhehi tehi dinnāya bhumiyā;
Cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe.

67. Cammakhaṇḍaṃ padittaggi jālāmālāsamākulaṃ;
Iddhiyā vaḍḍhayitvāna yāva sindhuṃ samantato.

68. Javena sindhuvelāya rāsibhute nisācare;
Giridīpamidhānetvā patiṭṭhāpesi te tahiṃ.

69. Desayitvā jino dhammaṃ tadā devasamāgame;
Bahunnaṃ pāṇakoṭīnaṃ dhammābhisamayaṃ akā.

70. Mahāsumanadevassa sele sumanakūṭake;
Datvā namassituṃ kese agā jetavanaṃ jino.

71. Patiṭṭhapetvā te satthu nisinnāsanabhumiyaṃ;
Indanīlamayaṃ thūpaṃ karitvā so apūjayi.

72. Nissāya maṇipallaṅkaṃ pabbataṇṇavavāsino;
Disvā yuddhatthike nāge cūḷodara mahodare.

73. Bodhito pañcame vasse cittamāse mahāmuni;
Uposathe kālapakkhe nāgadīpamupāgamī.

74. Tadā samiddhisumano devo jetavane ṭhitaṃ;
Attano bhavanaṃyeva rājāyatanapādapaṃ.

75. Indanīladdikūṭaṃ’va gahetvātuṭṭhamānaso;
Dhārayitvā sahāgañchi chattaṃ katvāna satthuno.

76. Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave;
Nisinno gagane nātho māpayittha mahātamaṃ.

77. Ālokaṃ dassayitvātha assāsetvāna bhogino;
Sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho.

78. Asītikoṭiyo nāgā acalambudhivāsino;
Patiṭṭhahiṃsu muditā sīlesu saraṇesu ca.

79. Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā;
Tatthāsīnaṃ mahāvīraṃ annapānehi tappayuṃ.

80. Patiṭṭhapetvā so tattha rājāyatanapādapaṃ;
Pallaṅkaṃ tañca nāgānaṃ adāsi abhipūjituṃ.

81. Bodhito aṭṭhame vasse vesākhe puṇṇamāsiyaṃ;
Maṇiakkhikanāmena nāgindena nimantito.

82. Nāgarājassa tasseva bhavanaṃ sādhu sajjītaṃ;
Kalyāṇiyaṃ pañcabhikkhū satehi saha āgami.

83. Kalyāṇicetiyaṭṭhāne kate ratana maṇḍape;
Mahārahamhi pallaṅke upāvisi narāsabho.

84. Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ;
Santappesi phaṇindo so bhujaṅgehi purakkhato.

85. Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ;
So satthā sumane kūṭe dassesi padalañchanaṃ.

86. Tato pabbatapādamhi sasaṅgho so vināyako;
Divāvihāraṃ katvāna dīghavāpiṃ upāgami.

87. Thūpaṭṭhāne tahiṃ buddho sasaṅgho'bhinisīdiya;
Samāpatti samubabhutaṃ avindi asamaṃ sukhaṃ.

88. Mahābodhitaruṭṭhāne samādhiṃ appayi jino;
Mahāthūpappadese ca viharittha samādhinā.

89. Thūpārāmamhi thūpassa ṭhāne jhānasukhena so;
Sabhikkhusaṅgho sambuddho muhuttaṃ vītināmayī.

90. Silāthupappadesamhi ṭhatvākālāvidū muni;
Deve samanusāsitvā tato jetavanaṃ agā.

91. Agiddho lābhasakkāre asayhamavamānanaṃ;
Sahanto kevalaṃ sabba lokanittharaṇatthiko.

92. Saṃvaccharāni ṭhatvāna cattāḷīsañca pañca ca;
Desayitvāna suttādi navaṅgaṃ satthusāsanaṃ.

93. Tāretvā bhavakantārā jane saṅkhyātivattino;
Buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā.

94. Kusinārāpure raññaṃ mallānamupavattane;
Sālavanamhi yamakasālarukkhānamantare.

95. Mahārahe supaññatte mañce uttarasīsakaṃ;
Nipanno sīhaseyyāya vesākhe puṇṇamāsiyaṃ.

96. Desetvā paṭhame yāme mallānaṃ dhammamuttamaṃ;
Subhaddaṃ majjhime yāme pāpetvā amataṃ padaṃ.

97. Bhikkhu pacchimayāmamhi dhammakkhandhe asesake;
Saṅgayha ovaditvāna appamāda padena ca.

98. Paccusasamaye jhānasamāpattivihārato;
Uṭṭhāya parinibbāyi sesopādivivajjito.

99. Mahīkampādayo āsuṃ tadā acchariyāvahā;
Pūjāvisesā vattiṃsu devamānusakā bahū.

100. Parinibbāṇasuttante vuttānukkamato pana;
Pūjāviseso viññeyyo icchantehi asesato.

101. Ahatehi ca vatthehi veṭhetvā paṭhamaṃ jinaṃ;
Veṭhayitvāna kappāsapicunā vihatena ca.

102. Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhukaṃ;
Pakkhipitvā suvaṇṇāya telapuṇṇāya doṇiyā.

103. Vīsaṃhatthasatubbedhaṃ gandhadārūhi saṅkhataṃ;
Āropayiṃsu citakaṃ mallānaṃ pamukhā tadā.

104. Mahākassapatherena dhammarāje avandite;
Citakaṃ mā jalitthāti devadhiṭṭhānato pana.

105. Pāmokkhā mallarājūnaṃ vāyamantopa'nekadhā;
Citakaṃ taṃ na sakkhiṃsu gāhāpetuṃ hutāsanaṃ.

106. Mahākassapatherena adhiṭṭhānena attano;
Vatthādīni mahādoṇiṃ citakañca mahārahaṃ.

107. Dvidhā katvāna nikkhamma sakasīse patiṭṭhitā;
Vanditā satthuno pādā yathāṭṭhāne patiṭṭhitā.

108. Tato devānubhāvena pajjalittha citānalo;
Na masi satthudehassa daḍḍhassāsi na chārikā.

109. Dhātuyo avasissiṃsu muttābhā kañcanappabhā;
Adiṭṭhānena buddhassa vippakiṇṇā anekadhā.

110. Uṇhīsaṃ akkhakā dve ca catasso dantadhātuyo;
Iccetā dhātuyo satta vippakiṇṇā na satthuno.

111. Ākāsato patitvāpi uggantvāpi mahītalā;
Samantā jaladhārāyo nibbāpesuṃ citānalaṃ.

112. Therassa sāriputtassa antevāsi mahiddhiko;
Sarabhunāmako thero pabhinna paṭisambhido.

113. Gīvādhātuṃ gahetvāna citato mahiyaṅgaṇe;
Patiṭṭhapetvā thūpamhi akā kañcukacetiyaṃ.

114. Khemavhayo kāruṇiko khīṇasaṃyojano muni;
Citakā to tato vāmadāṭhādhātuṃ samaggahi.

115. Aṭṭhannamatha rājunaṃ dhātuatthāya satthuno;
Uppannaṃ viggahaṃ doṇo sametvāna dvijuttamo.

116. Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo;
Adāsi aṭṭharājūnaṃ taṃ taṃ nagaravāsinaṃ.

117. Haṭṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā;
Gantvā sake sake raṭṭhe cetiyāni akārayuṃ.

118. Ekā dāṭhā surindena ekā gandhāravāsihi;
Ekā bhujaṅgarājūhi āsi sakkatapūjitā.

119. Dantadhātuṃ tato khemo attanā gahitaṃ adā;
Dantapure kaliṅgassa brahmadattassa rājino.

120. Desayitvāna so dhammaṃ bhetvā sabbā kudiṭṭhiyo;
Rājānaṃ taṃ pasādesi aggambhī ratanattaye.

121. Ajjhogāḷho munindassa dhammāmatamahaṇṇavaṃ;
So narindopavāhesi malaṃ macchariyādikaṃ.

122. Pāvussako yathā megho nānā ratanavassato;
Dāḷiddiyanidāghaṃ so nibbāpesi naruttamo.

123. Suvaṇṇakhacitālamba muttājālehi sobhitaṃ;
Kūṭāgārasatākīṇṇaṃ taruṇādiccasannibhaṃ.

124. Nānāratanasobhāya dudikkhaṃ cakkhumūsanaṃ;
Yānaṃ saggāpavaggassa pasādātisayāvahaṃ.

125. Kārayitvāna so rājā dāṭhādhātunivesanaṃ;
Dhātupīṭhañca tattheva kāretvā ratanujjalaṃ.

126. Tahiṃ samappayitvāna dāṭhādhātuṃ mahesino;
Pūjāvatthūhi pūjesi rattindivamatandito.

127. Iti so sañcinitvāna puññasambhāra sampadaṃ;
Jahitvā mānusaṃ dehaṃ saggakāyamalaṅkari.

128. Anujāto tato tassa kāsirājavhayo suto;
Rajjaṃ laddhā amaccānaṃ sokasallamapānudī.

129. Pupphagandhādinā dantadhātuṃ tamabhipūjiya;
Niccaṃ maṇippadīpehi jotayi dhātumandiraṃ.

130. Iccevamādiṃ so rājā katvā kusalasañcayaṃ;
Jahitvāna nijaṃ dehaṃ devindapuramajjhagā.

131. Sunando nāma rājindo ānandajanano sataṃ;
Tassa'trajo tato āsi buddhasāsanamāmako.

132. Sammānetvāna so dantadhātuṃ ñeyyantadassino;
Mahatā bhattiyogena agā devasahavyataṃ.

133. Tato parañca aññe'pi bahavo vasudhādhipā;
Dantadhātuṃ munindassa kamena abhipūjayuṃ.

134. Guhasīvavhayo rājā duratikkama sāsano;
Tato rajjasiriṃ patvā anugaṇhi mahājanaṃ.

135. Saparatthānabhiññe so lābhasakkāralolupe;
Māyāvino avijjandhe nigaṇṭhe samupaṭṭhahi.

136. Vassāratte yathā cando mohakkhandhena āvaṭo;
Nāsakkhī guṇaraṃsīhi jalituṃ so narāsabho.

137. Dhammamaggā apete'pi paviṭṭhe diṭṭhikānanaṃ;
Tasmiṃ sādhupathaṃ aññe nātivattiṃsu pāṇino

138. Hematoraṇamālāhi dhajehi kadalihi ca;
Pupphagaghiyehi'nekehi sajjetvā nāgarā puraṃ

139. Maṅgalatthuti ghosehi naccagītādikehi ca;
Hemarūpiyapupphehi gandhacuṇṇādikehi ca.

140. Pūjentā munirājassa dāṭhādhātuṃ kudācanaṃ;
Akaṃsu ekanigghosaṃ saṃvaṭṭambudhisannibhaṃ.

141. Ugghāṭetvā narindo so pāsāde sihapañjaraṃ;
Passanto janamaddakkhī pūjāvidhiparāyaṇaṃ.

142. Athāmaccasabhāmajetdha rājā vimbhīta mānaso;
Kotuhalākulo hutvā idaṃ vacanamabravī.

143. Accherakaṃ kimetannu kīdisaṃ pāṭihāriyaṃ;
Mametaṃ nagaraṃ kasmā chaṇanissitakaṃ iti.

144. Tato amacco ācikkhi medhāvī buddhamāmako;
Rājino tassa sambuddhānubhāvamavijānato.

145. Sabbābhibhussabuddassa tanhāsaṅkayadassino;
Esā dhātu mahārāja khemattherena āhaṭā.

146. Taṃ dhātuṃ pūjayitvāna rājāno pubbakā idha;
Kalyāṇamitte nissāya devakāyamupāgamuṃ.

147. Nāgarāpi ime sabbe samparāya sukatthikā;
Pūjayanti samāgamma dhātuṃ taṃ satthuno iti.

148. Tassāmaccassa so rājā sutvā dhammaṃ subhāsitaṃ;
Dulladdhīmalamujjhitvā pasīdi ratanattaye.

149. Dhātupūjaṃ karonto so rājā acchariyā vahaṃ;
Titthiye dummane'kāsi sumane cetare jane.

150. Ime ahirikā sabbe saddhādiguṇavajjitā;
Thaddhā saṭhā ca duppaññā saggamokkhavibandhakā.

151. Iti so cintayitvāna guhasīvo narādhipo;
Pabbājesi sakā raṭṭhā nigaṇṭhe te asesake.

152. Tato nignṭhā sabbe'pi ghatasittānalā yathā;
Kodhaggijalitā'gañchuṃ puraṃ pāṭaliputtakaṃ.

153. Tattha rājā mahātejo jambudīpassa issaro;
Paṇḍunāmo tadā āsi anantabalavāhaṇo.

154. Kodhandhātha nigaṇṭhā te sabbe pesuññakārakā;
Upasaṅkamma rājānaṃ idaṃ vacanamabravūṃ.

155. Sabbadevamanussehi vandanīye mahiddhike;
Sivabrahmādayo deve niccaṃ tumhe namassatha.

156. Tuyhaṃ sāmantabhupālo guhasīvo panādhunā;
Nindanno tādise deve chavaṭṭhiṃ vandate iti.

157. Sutvāna vacanaṃ tesaṃ rājā kodhavasānugo;
Sūraṃ sāmantabhūpālaṃ cittayānamatha'bravī.

158. Kaliṅgaraṭṭhaṃ gantvāna guhasīvamidhānaya;
Pūjitaṃ taṃ chavaṭṭhiñca tena rattindivaṃ iti.

159. Cittayāno tato rājā mahatiṃ caturaṅginiṃ;
Sannayahitvā sakaṃ senaṃ purā tamhābhinikkhami.

160. Gantvāna so mahīpālo senaṅgehi purakkhato;
Dantapurassāvidūre khandhāvāraṃ nivesayi.

161. Sutvā āgamanaṃ tassa kaliṅgo so mahipati;
Gajindapābhatādihi taṃ tosesi narādhipaṃ.

162. Hitajjhāsayataṃ ñatvā guhasīvassa rājino;
Dantapuraṃ cittayāno saddhiṃ senāya pāvisi.

163. Pākāragopuraṭṭālapāsādagaghikacittitaṃ;
Dānasālāhi so rājā samiddhaṃ puramaddasa.

164. Tato so sumano gantvā paviṭṭho rājamandiraṃ;
Guhasīvassa ācikkhi paṇḍurājassa sāsanaṃ.

165. Sutvāna sāsanaṃ tassa dāruṇaṃ duratikkamaṃ;
Pasannamukhavaṇṇo'va cittayānaṃ samabravī.

166. Sabbalokahitatthāya maṃsanettādidānato;
Anappakappe sambhāre sambharitvā atandito.

167. Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ;
Anāvaraṇañāṇena sabbadhammesu pāragu.

168. Diṭṭhadhammasukassādaṃ agaṇetvāna attano;
Dhammanāvāya tāresi janataṃ yo bhavaṇṇavā.

169. Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ;
Jano hi avajānanto addhā so vañcito iti.

170. Iccevamādiṃ sutvāna so rājā satthuvaṇṇanaṃ;
Ānandassuppabandhehi pavedesi pasannataṃ.

171. Guhasīvo pasannaṃ taṃ cittayānaṃ udikkhiya;
Tena saddhiṃ mahagghaṃ taṃ agamā dhātumandiraṃ.

172. Haricandanasambhutaṃ dvārabāhādikehi ca;
Pavāḷavāḷamālāhi lambamuttālatāhi ca.

173. Indanīlakavāṭehi maṇikiṅkiṇikāhi ca;
Sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ.

174. Uccaṃ veluriyubbhāsi chadanaṃ makarākulaṃ;
Dhātumandiramaddakkhi ratanujjala pīṭhakaṃ.

175. Tato setātapattassa heṭṭhā ratanacittitaṃ;
Disvā dhātukaraṇḍañca tuṭṭho vimbhayamajjhagā.

176. Tato kaliṅganātho so vivaritvā karaṇḍakaṃ;
Mahītale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ.

177. Añjaliṃ paggahetvāna guṇe dasabalādike;
Saritvā buddhaseṭṭhassa akāsi abhiyācanaṃ.

178. Gaṇḍambarukkhamūlamhi tayā titthīyamaddane;
Yamakaṃ dassayantena pāṭihāriyamabbhutaṃ.

179. Pubbakāyādinikkhantajalānalasamākulaṃ;
Cakkavāḷaṅgaṇaṃ katvā janā sabbe pasāditā.

180. Desetvāna tayo māse abhidhammaṃ sudhāsinaṃ;
Nagaraṃ otarantena saṅkassaṃ tāvatiṃsato.

181. Chattavāmarasaṅkhādigāhakehi anekadhā;
Brahmadevāsurādīhi pūjitena tayā pana.

182. Ṭhatvāna maṇisopāṇe vissakammābhinimmite;
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ.

183. Tathānekesu ṭhānesu munirāja tayāpuna;
Bahūni pāṭihirāni dassitāni sayambhunā.

184. Pāṭihāriyamajjāpi saggamokkhasukhāvahaṃ;
Passantānaṃ manussānaṃ dassanīyaṃ tayā iti.

185. Abbhuggantvā gagaṇa kuharaṃ candalekhābhirāmā,
Vissajjenti rajata dhavalā raṃsiyo dantadhātu;
Dhūpāyanti sapadi bahudhā pajjalantī muhuttaṃ,
Nibbāyantī nayanasubhagaṃ pāṭihīraṃ akāsi.

186. Accheraṃ taṃ parama ruciraṃ cittayāno narindo,
Disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā;
Gantvā buddhaṃ saraṇamasamaṃ sabbaseṇīhi saddhiṃ,
Aggaṃ puññaṃ pasavi bahudhā dhātusammānanāya.

Dutiyo paricchedo

187. Tato kaliṅgādhipatissa tassasocittayānoparamappatīto;
Taṃ sāsanaṃ paṇḍunarādhipassa ñāpesi dhīro duratikkamaṃ’ti.

188. Rājātato dantapuraṃ dhajehi pupphehi dhūpehi ca toraṇehi;
Alaṅkaritvāna mahāvitāna nivāritādiccamarīcijālaṃ.

189. Assuppabandhāvutalocanehi purakkhato negama nāgarehi;
Samubbahanto sirasā nijena mahārahaṃ dhātukaraṇḍakaṃ taṃ.

190. Samussitodāra sitātapattaṃ saṅkhodarodāta turaṅgayuttaṃ;
Rathaṃ navādiccasamānavaṇṇa māruyha cittattharaṇābhirāmaṃ.

191. Anekasaṅkhehi balehi saddhiṃ velātivattambudhisannibhehī;
Nivattamānassa bahujjanassa vināpi dehaṃ manasānuyāto

192. Susanthataṃ sabbadhivālukāhi susajjitaṃ puṇṇa ghaṭādikehi;
Pupphābhikiṇṇaṃ paṭipajji dīghaṃ suvitthataṃ pāṭaliputtamaggaṃ.

193. Kaliṅghanātho kusumādikehi naccehi gītehi ca vāditehi;
Dine dine addhani dantadhātuṃ pūjesi saddhiṃ vanadevatāhi.

194. Suduggamaṃ sindhumahīdharehi kamena maddhānamatikkamitvā;
Ādāya dhātuṃ manujādhinātho agā puraṃ pāṭali puttanāmaṃ.

195. Rājādhirājo’tha sabhāya majjhe disvāna taṃ vītabhayaṃ visaṅkaṃ;
Kaliṅgarājaṃ paṭighābhibhuto abhāsi pesuññakare nigaṇṭhe

196. Deve jahitvāna namassanīye chavaṭṭhimetena namassitaṃ’taṃ;
Aṅgārarāsimhi sajotibhūte nikkhippa khippaṃ dahathādhuneti.

197. Pahaṭṭhacittā’vatato nigaṇṭhārājaṅgaṇe te mahatiṃ gabhīraṃ;
Vītaccikaṅgāraka rāsi puṇṇaṃ aṅgārakāsuṃ abhisaṅkhariṃsu.

198. Samantato pajjalitāya tāya sajotiyā roruvabheravāya;
Mohandhabhutā atha titthiyā te taṃ dantadhātuṃ abhinikkhipiṃsu.

199. Tassānubhāvena tamaggīrāsiṃ hetvā sarojaṃ rathacakkamattaṃ;
Samantato uggatareṇujāla muṭṭhāsi kiñjakkha bharābhirāmaṃ.

200. Tasmiṃ khaṇe paṅkaja kaṇṇikāya patiṭṭhahitvā jinadantadhātu;
Kundāvadātāhi pabhāhi sabbā disā pabhāsesi pabhassarāhi.

201. Disvāna taṃ acchariyaṃ manussā pasannacittā ratanādikehi;
Sampūjayitvā jinadantadhātuṃ sakaṃ sakaṃ diṭṭhimavossajiṃsu.

202. So paṇḍurājā pana diṭṭhijālaṃ cirānubaddhaṃ apariccajanto;
Patiṭṭhapetvā’dhikaraññametaṃ kuṭena ghātāpayi dantadhātuṃ.

203. Tassaṃ nimuggā’dhikaraññamesā upaḍḍhabhāge naca dissamānā;
Pubbācalaṭṭho’va sudhāmarīci jotesi raṃsīhi disā samantā.

204. Disvānubhāvaṃ jinadantadhātu yāpajji so vimbhaya maggarājā;
Eko’tha issāpasuto nigaṇṭho taṃ rājarājānamidaṃ avoca.

205. Rāmādayo deva janaddanassa nānāvatārā bhuvane ahesuṃ;
Tassekadeso’ca idaṃ chavaṭṭhinoce’nubhāvokathamīdisoti.

206. Addhā manussattamupāgatassa devassa pacchā tidivaṃ gatassa;
Dehekadeso ṭhapito hitatthametanti saccaṃvacanaṃbhaveyya.

207. Saṃvaṇṇayitvāna guṇe pahūte nārāyaṇassa’ssamahiddhikassa;
Nimuggamettā’dhikaraññametaṃsampassato mebahinīharitvā.

208. Sampādayitvāna mahājanānaṃ mukhāni paṅkeruhasundarāni;
Yaṭicchitaṃ gaṇhatha vatthujātaṃ iccāha rājā mukhare nigaṇṭhe.

209. Te titthiyā viṇahusuraṃ guṇehi vicitta rūpehi abhitthavitvā;
Toyena siñciṃsu saṭhā tathāpi ṭhitappadesā na calittha dhātu.

210. Jigucchamāno atha te nigaṇṭhe so dhātuyānīharaṇe upāyaṃ;
Anvesamāno vasudhādhinātho bheriṃ carāpesi sake puramhi.

211. Nimuggametthā’dhikaraññamajji yo dhātumetaṃ bahi nīhareyya;
Laddhāna so issariyaṃ mahantaṃ raññosakāsāsukhamessatīti

212. Sutvā na taṃ bheriravaṃuḷāraṃpuñaññatthikobuddhabalepasanno;
Tasmiṃ pure seṭṭhisuto subhaddo pāvekkhiraññо samitiṃ pagabbho.

213. Tamaggarājaṃ atha so namitvā sāmājikānaṃ hadayaṅgamāya;
Bhāsāya sabbaññuguṇappabhāvaṃ vaṇṇesi sārajjavimutta citto.

214. Bhumiṃ kiṇitvā mahatā dhanena manoramaṃ jetavanaṃ vihāraṃ;
Yo kārayitvāna jinassa datvā upaṭṭhahi taṃ catupaccayehi.

215. Anāthapiṇḍippadaseṭṭhiseṭṭhosodiṭṭhadhammopapitāmahome;
Tilokanāthe mama dhammarāje tumhe’dhunāpassathabhattibhāraṃ.

216. Itthaṃ naditvāna pahūtapañeññā katvāna ekaṃsamathuttarīyaṃ;
Mahītalaṃ dakkhiṇajānukena āhacca baddhañjaliko avoca.

217. Chaddantanāgo savisena viddho sallena yo lohitamakkhi taṅgo;
Chabbaṇṇaraṃsīhi samujjalante chetvāna luddāya adāsi dante.

218. Saso’pi hutvāna visuddhasīlo ajjhattadānābhirato dvijāya;
Yo’dajjidehampi sakaṃ nipacca aṅgārarāsimhi bubhukkhitāya.

219. Yo bodhiyā bāhiravatthudānā atittarūpo sivirāja seṭṭho;
Adāsi cakkhūni pabhassarāni dvijāya jiṇṇāya acakkhukāya.

220. Yokhantivādī’pi kalāburāje chedāpayante’pi sahatthapādaṃ;
Pariplutaṅgorudhire titikkhimettāyamāno yasadāyake’va.

221. Yo dhammapālo api sattamāsa jātopaduṭṭhe janakesakamhi;
Kārāpayante asimālakammaṃ cittaṃ na dūsesi patāparāje.

222. Sākhāmigo yo asatā pumena vane papātā sayamuddhaṭena;
Silāya bhinne’pi sake lalāṭe taṃ khemabhumiṃ anayitthamūḷhaṃ.

223. Ruṭṭhena mārena’bhinimmitampi aṅgārakāsuṃ jalitaṃ vihijja;
Samuṭṭhite sajjumahāravinde ṭhatvāna yo seṭṭhi adāsi dānaṃ.

224. Migena yenāpevijaññamekaṃ bhītaṃvadhāmocayituṃkuraṅgiṃ;
Āghātane attasiraṃṭhapetvāpamocitā’ññāpipāṇisaṅghā.

225. Yo sattavasso visikhāya paṃsu kīḷāparo sambhavanāmako’pi;
Sabbaññulīḷhāya niguḷhapañhaṃ puṭṭho viyākāsi sucīratena.

226. Hitvā nikantiṃ sakajīvite’pi baddhāsakucchimhi ca vettavalliṃ;
Sākhāmige nekasahassasaṅkhe vadhāpamocesi kapissaroyo.

227. Santappayaṃ dhammasudhārasena yo mānuse tuṇḍilasūkaro’pi;
Isī’va katvā atha ñāyaganthaṃ nijaṃ pavattesi cirāya dhammaṃ.

228. Paccatthikaṃ puṇṇakayakkhamuggaṃ mahiddhikaṃ kāmaguṇesu giddhaṃ;
Yo tikkhapaññovidhurābhidhānodamesi kāḷāgirimattakamhi.

229. Kulāvasāyi avirūḷhapakkho yo buddhimā vaṭṭakapotako’pi;
Saccena dāvaggimabhijjalantaṃ vassena nibbāpayi vārido’va.

230. Yo maccharājāpi avuṭṭhikāledisvānamacche tasitekilante;
Saccenavākyenamahoghapuṇṇaṃmuhuttamattenaakāsiraṭṭhaṃ.

231. Vicittahatthassa rathādikāni vasundharā kampana kāraṇāni;
Putte’nujāte sadisecadāreyo’dajjivessantarajātiyampi.

232. Buddho bhavitvā api diṭṭhadhamma sukhānapekkho karuṇānuvattī;
Sabbaṃ sahanto avamānanādiṃ yodukkaraṃ lokahitaṃakāsi.

233. Balena saddhiṃ caturaṅgikena abhiddavantaṃ atibhiṃsanena;
Ajeyyasatthaṃ paramiddhipattaṃ damesi yo ālavakampī yakkhaṃ.

234. Dehābhinikkhanta hutāsanacci mālākulaṃ brahmabhavaṃ karitvā;
Bhetvāna diṭṭhiṃ sucirānubaddhaṃ damesi yo brahmavaraṃ munindo.

235. Accaṅkusaṃ dānasudhota gaṇḍaṃ nipātitaṭṭhālaka gopurādiṃ;
Dhāvantamagge dhanapālahatthiṃ damesi yo dāruṇamantakaṃ’va.

236. Manussarattāruṇapāṇipādamukkhippa khaggaṃ anubandhamānaṃ;
Mahādayo duppasahaṃ parehi damesi yo aṅgulimālacoraṃ.

237. Yo dhammarājā vijitārisaṅgho pavattayanto varadhammacakkaṃ;
Saddhamma saññaṃ ratanākarañca ogāhayī saṃ parisaṃ samaggaṃ.

238. Tasseva saddhamma varādhipassatathāgatassa’ppaṭipuggalassa;
Anantañāṇassa visāradassa esā mahākāruṇikassa dhātu.

239. Anena saccena jinassa dhātu khippaṃ samāruyha nabhantarāḷaṃ;
Sudhaṃsulekheva samujjalanti kaṅkhaṃ vinodetu mahājanassa.

240. Tasmiṃ khaṇe sā jinadantadhātu nabhaṃ samuggamma pabhāsayantī;
Sabbā disā osadhitārakā’va janaṃ pasādesi vtiṇṇakaṅkhaṃ.

241. Athotaritvā gaganaṅgaṇamhā sā matthake seṭṭhisutassa tassa;
Patiṭṭhahitvāna sudhābhisittagattaṃ’va taṃ pīṇayi bhattitinnaṃ.

242. Dasvāna taṃ acchariyaṃ nigaṇṭhā iccabravuṃ paṇḍunarādhipaṃ taṃ;
Vijjābalaṃ seṭṭhisutassa etaṃ na dhātuyā deva ayampabhāvo.

243. Nisamma tesaṃ vacanaṃ narindo iccabravī seṭṭhisutaṃ subhaddaṃ;
Yathā ca ete abhisaddaheyyuṃ tathāvidhaṃ dassaya iddhimaññaṃ.

244. Tato subhaddo tapanīyapatte sugandhisītodakapūritamhi;
Vaḍḍhesi dhātuṃ munipuṅgavassa anussaranto caritabbhutāni.

245. Sā rājahaṃ sī’va vidhāvamānā sugandhitoyamhi padakkhiṇena;
Ummujjamānā ca nimujjamānā jane pamodassudhare akāsi.

246. Tato ca kāsuṃ visikhāyamajjhe katvā tahiṃ dhātumabhikkhipitvā;
Paṃsūhi sammā abhipūrayitvā bahūhi maddāpayi kuñjarehi.

247. Bhetvā mahiṃuṭṭhahi cakkamattaṃ virājamānaṃ maṇikaṇṇikāya;
Pabhassaraṃ rūpiyakesarehi saroruhaṃ kañcanapattapāḷiṃ.

248. Patiṭṭhabhitvāna tahiṃ saroje mandānilāvattitareṇu jāle;
Obhāsayanti’va disā pabhāhi diṭṭhā muhuttena jinassadhātu.

249. Khipiṃsu vatthābharaṇāni maccā pavassayuṃ pupphamayañca vassaṃ;
Ukkuṭṭhisaddehi ca sadhukāranādehi puṇṇaṃ nagaraṃ akaṃsu.

250. Te titthiyā taṃ abhivañcanaṃ’ti rājādhirājaṃ atha saññapetvā;
Jigucchanīye kuṇapādikehi khipiṃsu dhātuṃ parikhāya piṭṭhe.

251. Tasmiṃ khaṇe pañcavidhambujehisañchāditāhaṃsagaṇopabhuttā;
Madhubbatālī virutābhirāmā ahosi sā pokkharaṇī’va nandā.

252. Gajādhipā koññcaravaṃ raviṃsu kariṃsu hesāninadaṃ turaṅgā;
Ukkuṭṭhinādaṃ akariṃsu maccā suvāditā dundubhiādayo’pi.

253. Thomiṃsu maccā thutigītakehi nacciṃsu ottappavibhusanā’pi;
Vatthāni sīse bhamayiṃsu mattā bhujāni poṭhesumudaggacittā.

254. Dhūpehi kālāgarusambhavehi ghanāvanaddhaṃ’va nabhaṃ ahosi;
Samussitānekadhajāvalīhi puraṃ tadā vatthamayaṃ’va āsi.

255. Disvā tamaccheramacintanīyaṃ āmoditāmaccagaṇā samaggā;
Atthe niyojetu mupecca tassa vadiṃsu paṇḍussa narādhipassa.

256. Disvāna yo īdisakampi rāja iddhānubhāvaṃ munipuṅgavassa;
Pasādamattampi kareyya noce kimatthiyā tassa bhaveyya paññā.

257. Pasādanīyesu guṇesu rāja pasādanaṃ sādhujanassa dhammo;
Pupphanti sabbe sayameva vande samuggate komudakānanāni.

258. Vācāya tesaṃ pana dummatīnaṃ mā saggamaggaṃ pajahittha rāja;
Andhe gahetvā vicareyya ko hi anvesamāno supathaṃ amūḷho.

259. Narādhipā kappiṇa bimbisāra suddhodanādi api tejavantā;
Taṃ dhammarājaṃ saraṇaṃ upecca piviṃsu dhammāmatamādarena.

260. Sahassanetto tidasādhipo’pi khīṇāyuko khiṇabhavaṃ munindaṃ;
Upecca dhammaṃ vimalaṃ nisamma alattha āyuṃ api diṭṭhadhammo.

261. Tuvampi tasmiṃ jitapañcamāre devātideve varadhammarāje;
Saggāpavaggādhigamāya khippaṃ cittaṃ pasādehi narādhirāja.

262. Sutvānatesaṃ vacanaṃ narindo vikiṇṇakaḍkho ratanattayamhi;
Senāpatiṃ atthavaraṃ avoca pahaṭṭhabhāvo parisāya majjhe.

263. Asaddahāno ratanattayassa guṇe bhavacchedanakāraṇassa;
Cirāya dulladdhipathe caranto ṭhito sarajje api vañcitohaṃ.

264. Mohena khajjopanakaṃ dhamesiṃ sītaddito dhumasikhe jalante;
Pipāsito sindhujalaṃ pahāya piviṃ pamādena marīcitoyaṃ.

265. Pariccajitvā amataṃ cirāya jivatthiko tikkhavisaṃ akhādiṃ;
Vihāya’haṃ campakapupphadāmaṃ adhārayiṃ jattusu nāgabhāraṃ.

266. Gantvāna khippaṃ parikhā samīpaṃ ārādhayitvā jinadantadhātuṃ;
Ānehi pūjāvidhinā karissaṃ puññāni sabbattha sukhāvahāni.

267. Gantvātatesoparikhāsamīpaṃ senādhinātho paramappatīto;
Dhātuṃ munindassa namassamāno ajjhesi rañño hitamā caranto

268. Cirāgataṃ diṭṭhimalaṃ pahāya alattha saddhaṃ sugate narindo;
Pāsādamāgamma pasādamassa vaḍḍhehi rañño ratanattayamhi.

269. Tasmiṃ khaṇe pokkharaṇī vicittā phullehi sovaṇṇasaroruhehi;
Alaṅkarontī gaganaṃ ahosi mandākinīvābhinavāvatārā.

270. Haṃsaṅgaṇevātha munindadhātu sā paṅkajā paṅkajamokkamanti;
Kundāvadātāhi pabhāhi sabbaṃ khirodakucchiṃ’va puraṃ akāsi.

271. Tato surattañjalipaṅkajamhi patiṭṭhahitvāna camupatissa;
Sandissamānā mahatā janena mahapphalaṃ mānusakaṃ akattha.

272. Sutvāna vuttantamimaṃ narindo pahaṭṭhabhāvopadasā’va gantvā;
Saṃsūcayanto diguṇaṃ pasādaṃ suvimhitopañjalikoavoca.

273. Vohāradakkhā manujā muninda saṅghaṭṭayitvā nikasopalamhi;
Karontiagghaṃ varakañcanassa esohi dhammo caritopurāṇo.

274. Maṇiṃ pasatthākarasambhavampi hutāsakammehabhīsaṅkharitvā;
Pāpentirājaññakirīṭakoṭiṃ vibhusanattaṃ vidunomanussā.

275. Vīmaṃsanatthāya tavādhunāpi mayā kataṃ sabbamidaṃ muninda;
Āguṃ mahantaṃ khama bhuripañña khippaṃ mamālaṅkuru uttamaṅgaṃ.

276. Patiṭṭhitā tassa tato kirīṭe maṇippabhā bhāsini dantadhātu;
Amuñci raṃsī dhavalā pajāsu sinehajātā iva khīradhārā.

277. So dantadhātuṃ sirasāvahanto padakkhiṇaṃtaṃnagaraṃ karitvā;
Sampūjayanto kusumādikehi susajjitante puramāharittha.

278. Samussitodārasitātapatte pallaṅkaseṭṭhe ratanujjalamhi;
Patiṭṭhapetvāna jinassa dhātuṃ pūjesi rājā ratanādikehi.

279. Buddhādivatthuttayameva rājā āpāṇakoṭiṃ saraṇaṃ upecca;
Hitvā vihiṃsaṃ karuṇādhivāso ārādhayī sabbajanaṃ guṇehi.

280. Kāresi nānāratanappabhāhi sahassaraṃsīṃ’va virocamānaṃ;
Narādhipo bhattibharānurūpaṃ sucittitaṃ dhātunivesanampi.

281. Vaḍḍhesi so dhātugharamhi dhātuṃ alaṅkaritvā sakalaṃ purampi;
Sesena pūjāvidhinā atitto pūjesi raṭṭhaṃ sadhanaṃ sabhoggaṃ.

282. Āmantayitvā guhasīvarājaṃ sammānitaṃ attasamaṃ karitvā;
Dānādikaṃ puññamanekarūpaṃ saddhādhano sañciṇirājaseṭṭho.

283. Tato so bhupālo kumatijanasaṃsaggamanayaṃ,
Nirākatvā magge sugatavacanujjotasugame;
Padhāvanto sammā saparahitasampatticaturo,
Pasatthaṃ lokatthaṃ acari caritāvajjitajano.

Tatiyo paricchedo.

284. Carati dharaṇi pāle rājadhammesu tasmiṃ,
Samaracaturaseno khīradhāro narindo;
Nijabhujabalalīlā’rātidappappamāthī,
Vibhavajanitamāno yuddhasajjo’bhigañchi.

285. Karivaramatha disvā so guhādvārayātaṃ,
Paṭibhayarahitatto sīharājā’va rājā;
Nijanagarasamīpāyātametaṃ narindaṃ,
Amitabalamamahoghenottharantā’bhiyāyi.

286. Uditabahaḷadhūlīpāḷiruddhantaḷikkho,
Samadavividhayodhārāvasaṃrambhabhīme;
Nisitasarasatālīvassadhārākarāḷe,
Ajini mahati yuddhe paṇḍuko khīradhāraṃ.

287. Atha narapatiseṭṭho saṅgahetvāna raṭṭhaṃ,
Nija tanuja varasmiṃ rajjabhāraṃ nidhāya;
Sugata dasana dhātuṃ sampaṭicchāpayitvā,
Pahiṇi ca guhasīvaṃ sakkaritvā saraṭṭhaṃ.

288. Suviramavanīpālo saññamaṃ ajjhupeto,
Vividha vibhava dānāyācake tappayitvā;
Tidasapura samājaṃ dehabhedā payāto,
Kusala phalamanappaṃ patthitaṃ paccalattha.

289. Narapati guhasīvo taṃ munindassa dhātuṃ,
Sakapuramupanetvā sādhu sammānayanto;
Sugati gamana magge pāṇino yojayanto,
Sucarita mabhirūpaṃ sañciṇanto vihāsi.

290. Agaṇitamahimassujje nirañño tanūjo,
Purima vayasi yevāraddhasaddhābhiyogo;
Dasabala tanudhātuṃ pūjituṃ tassa rañño,
Puravara mupāyāto dantanāmo kumāro.

291. Guṇajanita pasādaṃ taṃ kaliṅgādhināthaṃ,
Nikhila guṇa nivāso so kumāro karitvā;
Vividha mahavidhānaṃ sādhusampādayanto,
Avasi sugatadhātuṃ anvahaṃ vandamāno.

292. Abhavi ca guhasīvassāvanīsassa dhitā,
Vikaca kuvalayakkhī haṃsakantābhiyātā;
Vadana jita sarojā hāridhammillabhārā,
Kucabharanamitaṅgi hema mālābhidhānā.

293. Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ,
Suvimalakulajātaṃ taṃ kumāraṃ viditvā;
Narapati guhasīvo attano dhītaraṃ taṃ,
Adadi sabahumānaṃ rājaputtassa tassa.

294. Manujapati kumāraṃ dhāturakkhādhikāre,
Pacuraparijanaṃ taṃ sabbathā yojayitvā;
Gava mahisa sahassādīhi sampīṇayitvā,
Saka vibhava sarikkhe issaratte ṭhapesi.

295. Samarabhuvi vinaṭṭhe khīradhāre narinde,
Malayavanamupetā bhāgineyyā kumārā;
Pabala mati mahantaṃ saṃharitvā balaggaṃ,
Upapuramupagañchuṃ dhātuyā gaṇhanatthaṃ.

296. Atha nagarasamīpe te nivesaṃ karitvā,
Savaṇakaṭukametaṃ sāsanaṃ pesayiṃsu;
Sugatadasanadhātuṃ dehi vā khippamamhaṃ,
Yasasirijananiṃ vā kīḷa saṅgāmakeḷiṃ.

297. Sapadi dharaṇipālo sāsanaṃ taṃ suṇitvā,
Avadi rahasi vācaṃ rājaputtassa tassa;
Nahi sati mama dehe dhātumaññassa dassaṃ,
Ahamapi yadi jetuṃ neva te sakkuṇeyyaṃ.

298. Suranara namitaṃ taṃ dantadhātuṃ gahetvā,
Gahita dijavilāso sīhaḷaṃ yāhi dīpaṃ;
Iti vacanamudāraṃ mātulassātha sutvā,
Tamavaca guhasīvaṃ dantanāmo kumāro.

299. Tavaca mamaca ko vā sīhaḷe bandhubhūto,
Jinavaraṇasaroje bhattiyutto ca kovā;
Jalanīdhiparatīre sīhaḷaṃ khuddadesaṃ,
Kathamahamatinessaṃ dantadhātuṃ jinassa.

300. Tamavadi guhasīvo bhāgineyyaṃ kumāraṃ,
Dasabalatanudhātu saṇṭhitā sīhaḷasmiṃ;
Bhavabhayahatidakkho vattate satthudhammo,
Gaṇanapathamatītā bhikkhavo cāvasiṃsu.

301. Mama ca piyasahāyo so mahāsena rājā,
Jinacaraṇasarojadvandasevābhiyutto;
Salilamapi ca phuṭṭhaṃ dhātuyā patthayanto,
Vividharatanajātaṃ pābhataṃ pesayittha.

302. Pabhavati manujindo sabbadā buddhimā so,
Sugatadasanadhātuṃ pūjituṃ pūjaneyyaṃ;
Paricitavisayamhā vippavutthaṃ bhavantaṃ,
Vividhavibhavadānā sādhu saṅgaṇhituñca.

303. Nija duhitupatiṃ taṃ itthamārādhayitvā,
Narapati guhasīvo saṅgahetvāna senaṃ;
Raṇadharaṇimupeto so kumārehi saddhiṃ,
Maraṇaparavasattaṃ ajjhagā yujjhamāno.

304. Atha narapati putto dantanāmo suṇitvā,
Savaṇa kaṭukametaṃ mātulassappavattiṃ;
Gahita dijavilāso dantadhātuṃ gahetvā,
Turita turita bhūto so puramhā paḷāyi.

305. Sarabhasa mupagantvā dakkhiṇaṃ cātha desaṃ,
Avicalitasabhāvo iddhiyā devatānaṃ;
Nadimatimahatiṃ so uttaritvāna puṇṇaṃ,
Nidahi dasanadhātuṃ vālukārāsimajjhe.

306. Puna puramupagantvā taṃ gahītaññavesaṃ,
Bhariyamapi gahetvā āgato tattha khippaṃ;
Sugatadasanadhātuṃ vālukāthupakucchiṃ,
Ṭhapitamupacaranto acchi gumbantarasmiṃ.

307. Sapadi nabhasi thero gacchamāno paneko,
Vividhakiraṇajālaṃ vālukārāsithūpā;
Aviraḷitamudentaṃ dhātuyā tāya disvā,
Paṇami sugatadhātuṃ otaritvāna tattha.

308. Munisutamatha disvā jampatī te patītā,
Nijagamanavidhānaṃ sabbamārocayiṃsu;
Dasabalatanujo so dhāturakkhā niyutto,
Parahitaniratatto te ubho ajjhabhāsi.

309. Dasabalatanudhātuṃ sīhaḷaṃ netha tumhe,
Agaṇita tanukhedā vītasārajjametaṃ;
Api ca gamanamagge jātamatte vighāte,
Saratha mamamanekopaddavacchedadakkhaṃ.

310. Iti sugatananūjo jampatīnaṃ kathetvā,
Puna'pi tadanurūpaṃ desayitvāna dhammaṃ;
Puthutaramapanetvā sokasallañca gāḷhaṃ,
Sakavasatimupeto antalikkhena dhīro.

311. Bhujagabhavanavāsī ninnagāyātha tassā,
Bhujagapati mahiddhi paṇḍuhārābhidhāno;
Sakapurapavaramhā nikkhamitvā caranto,
Samupagami tadā taṃ ṭhānamicchāvasena.

312. Vimalapulinathūpā so samuggacchamānaṃ,
Sasiruciramarīcijjālamālokayitvā;
Ṭhitamatha munidhātuṃ vālukārasigabbhe,
Kimidamiti sakaṅkhaṃ pekkhamāno avedi.

313. Sapadi sabahumāno so asandissamāno,
Ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā;
Vitataputhuladeho bhogamālāhi tuṅgaṃ,
Kaṇakasikharirājaṃ veṭhayitvā sayittha.

314. Salilanidhisamīpaṃ jampatī gantukāmā,
Pulinatalagataṃ taṃ dantadhātuṃ adisvā;
Nayanasaliladhāraṃ sokajātaṃ kirantā,
Sugatasutavaraṃ taṃ taṅkhaṇe'nussariṃsu.

315. Atha sugatasuto so cintitaṃ saṃviditvā,
Agami savidhamesaṃ sokadinānanānaṃ;
Asuṇi ca jinadhātuṃ vālukārāsimajjhe,
Nīhitamapi adiṭṭhaṃ pūjitaṃ jampatīhi.

316. Sayitamatha yatīso dibbacakkhuppabhāvā,
Ratanagirinikuñje nāgarājaṃ apassi;
Vihagapatisarīraṃ māpayi tammuhutte,
Vitataputhulapakkhena'ntaḷikkhaṃ thakentaṃ.

317. Jaladhimatigabhīraṃ taṃ dvidhā so karitvā,
Pabalapavanavegena'ttano pakkhajena;
Sarabhasa mahidhāvaṃ bhīmasaṃrambhayogā,
Abhigami bhujagindaṃ merupāde nipannaṃ.

318. Jahitabhujagaveso taṅkhaṇe so phaṇindo,
Paṭibhayacakitatto saṃkhipitvāna bhoge;
Sarabhasa mupagantvā tassa pāde namitvā,
Vinayamadhuramitthaṃ taṃ munīsaṃ avoca.

319. Sakalajanahitatthaṃ eva jāyanti buddhā,
Bhavati janahitatthaṃ dhātumattassa pūjā;
Ahamapi jinadhātuṃ pūjayitvā mahagghaṃ,
Kusalaphalamanappaṃ sañciṇissaṃ'ti gaṇhiṃ.

320. Atha manujagaṇānaṃ saccabodhārahānaṃ,
Vasatibhavanamesā nīyyate sīhaḷaṃ taṃ;
Munivaratanudhātuṃ tena dehīti vutto,
Bhujagapati karaṇḍaṃ dhātugabbhaṃ adajji.

321. Vihagapatitanuṃ taṃ saṃharitvāna thero,
Jalacarasatabhīmā aṇṇavā uppatitvā;
Sakalapathavicakke rajjalakkhiṃ'va dhātuṃ,
Narapatitanujānaṃ jampatīnaṃ adāsi.

322. Iti katabahukāre saṃyaminde payāte,
Sugatadasanadhātuṃ muddhanā ubbahantā;
Mahati vipinadevādīhi magge payutte,
Vividhamahavidhāne te tato nikkhamiṃsu.

323. Mudusurabhīsamīro kaṇṭakādivyapeto,
Vimalapulinahārī āsī sabbattha maggo;
Ayanamupagate te dantadhātuppabhāvā,
Nigamanagaravāsī sādhu sammānayiṃsu.

324. Kusumasurabhicuṇṇākiṇṇahatthāhi niccā,
Sakutukamanuyātā kānane devatāhī;
Acalagahaṇaduggaṃ khepayitvāna maggaṃ,
Agamumaturitā te paṭṭanaṃ tāmalittiṃ.

325. Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ,
Uditaputhulakāraṃ dakkhanīyāmakañca;
Sayamabhimatalaṅkāgāminiṃ nāvamete,
Sapadi samuparūḷhaṃ addasuṃ vāṇijehi.

326. Atha dijapavarā te sīhaḷaṃ gantumicchaṃ,
Sarabhasa mupagantvā nāvikassāvadiṃsu;
Sutisukhavacasā so sādhuvuttena cesaṃ,
Pamuditahadayo te nāvamāropayittha.

327. Jalanidhimabhirūḷhesvesu ādāya dhātuṃ,
Samabhavumupasannā lolakallolamālā;
Samasurabhimanuñño uttaro vāyi vāto,
Vimalarucirasobhā sabbathā'suṃ disā'pi.

328. Nabhasi asitasobhe venateyyo'va nāvā,
Pabalapavanavegā sattataṃ dhāvamānā;
Nayanavisayabhāvātītatīrācalādiṃ,
Pavisi jaladhimajjhaṃ pheṇapupphābhikiṇṇaṃ.

329. Atha abhavi samuddo bhīmasaṃvaṭṭavātā,
Bhīhatasikharikūṭākāravīcippabandho;
Savanabhiduraghorārāvarundhantalikkho,
Bhayacakitamanussakkandito sabbarattiṃ.

330. Udayasikharisīsaṃ nūtanādiccabimbe,
Upagatavati tassā rattiyā accayamhi;
Salilanidhijalaṃ taṃ santakallolamālaṃ,
Asitamaṇivicittaṃ koṭṭimaṃ'vāvabhāsi.

331. Atha vitataphaṇālī bhiṃsanā keci nāgā,
Surabhikusumahatthā keci dibbattabhāvā;
Ruciramaṇipadīpe keci sandhārayantā,
Nijasirasi karontā keci kaṇḍuppalānī.

332. Phuṭakumudakalāpe jattuneke vahantā,
Kaṇakakalasamālā ukkhipattā ca keci;
Pavanacalitaketuggāhakā keci eke,
Rucira kaṇaka cuṇṇāpuṇṇacaṅgoṭahatthā.

333. Salaḷitaramaṇiyaṃ keci naccaṃ karontā,
Salayamadhuragītaṃ gāyamānā'va keci;
Pacuraturiyabhaṇḍe āhanantā'va eke,
Munivaratanudhātuṃ pūjituṃ uṭṭhahiṃsu.

334. Rucirakacakalāpā rājakaññāya tassā,
Munivaradasanaṃ taṃ niggatevindulekhā;
Ujurajatasalākā sannibhe muñci raṃsī.

335. Atulitamanubhāvaṃ dhātuyā pekkhataṃ taṃ,
Pamuditahadayānaṃ taṅkhaṇe pannagānaṃ;
Paṭiravaharitānaṃ sādhuvādādikānaṃ,
Gaganamapariyantaṃ'vāsi vitthāritānaṃ.

336. Pavisi sugata dāṭhādhātu sā moḷigabbhaṃ,
Puna gaganatalamhā otaritvāna tassā;
Phaṇadharanivahā te taṃ tariṃ vārayitvā,
Mahamakarumudāraṃ sattarattindivaṃhi.

337. Acalamiva vimānaṃ antalikkhamhi nāvaṃ,
Gativirahitamamhorāsimajjhamhi disvā;
Bhayavilulitacittā jampatī te samaggā,
Dasabalatanujaṃ taṃ iddhimantaṃ sariṃsu.

338. Sapadi munisuto so cittamesaṃ viditvā,
Nabhasi jaladharālī maddamāno'bhigantvā;
Vihagapatisarīraṃ māpayitvā mahantaṃ,
Bhayacakitabhujaṅge te paḷāpesi khippaṃ.

339. Itthaṃ buddhisute bhujaṅgajanitaṃ bhītiṃ sametvā gate,
Sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ;
Bhīndantī gativegasā puthutaraṃ meghāvalīsannibhaṃ,
Laṅkāpaṭṭanamotarittha sahasā therassa tassiddhiyā.

Catuttho paricchedo.

340. Saṃvaccharamhi navamamhi mahādisena,
Puttassa kittisirimeghanarādhipassa;
Te jampatī tamatha paṭṭanamotaritvā,
Devālaye paṭivasiṃsu manobhirāme.

341. Disvāna te dvijavaro pathike nisāyaṃ,
Santappayittha madhurāsanapānakehi;
Rattikkhaye ca anurādhapurassa maggaṃ,
Chāyāpatīnamatha so abhivedayittha.

342. Ādāya te dasanadhātuvaraṃ jinassa,
Sammānitā dvijavarena'tha paṭṭanamhā;
Nikkhamma dūrataramaggamatikkamitvā,
Padvāragāmamanurādhapurassa'gañchuṃ.

343. Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā,
Jāyāpatī visayametamupāgamiṃsu;
Taṃ vyādhinā samuditena mahādisena,
Laṅkissaraṃsucirakālakataṃ suṇiṃsu.

344. Sokena te sikharineva samuggatena,
Ajjhotthaṭā bahutaraṃ vilapīṃsu muḷhā;
Kāyiṃsu tesamatha mucchitamānasānaṃ,
Sabbā disā ca vidisā ca ghanandhakārā

345. Sutvāna kittisirimeghanarādhipassa,
Rajjeṭhitassa ratanattayamāmakattaṃ;
Vassena nibbutamahādahanā’va kacchā,
Te jampatī samabhavuṃ hatasokatāpā.

346. Sutvāna meghagirināmamahāvihāre,
Bhikkhussa kassaci narādhipavallabhattaṃ;
Tassa’ntikaṃ samupagamma katātitheyyā,
Dhātuppavattimavadiṃsu ubho samecca.

347. Sutvāna so munivaro dasanappavattiṃ,
Haṭṭho yathāmatarasena’hisittagatto;
Gehe sake sapadi paṭṭavitānakehi,
Vaḍḍhesi dhātumamalaṃ samalaṅkatamhi.

348. Tesañca jānipatikānamubhinnameso,
Katvāna saṅgahamuḷārataraṃ yathicchaṃ;
Vuttantametamabhivedayituṃ pasatthaṃ,
Laṅkādhipassa savidhaṃ pahiṇittha bhikkhuṃ.

349. Rājā vasantasamaye saha kāminīhi,
Uyyānakeḷisukha mekadine’nubhonto;
Āgacchamānamatha tattha sudurato’ca,
Taṃ vippasannamukhavaṇṇamapassi bhikkhuṃ.

350. So saṃyami samupagamma narādhipaṃ taṃ,
Vuttantametamabhivedayi tuṭṭhacitto;
Sutvāna taṃ paramapītibharaṃ vahanto,
Sampattacakkaratano’va ahosi rājā.

351. Laṅkissaro dvijavarā jinadantadhātu,
Mādāya jānipatayo ubhaye samecca;
Essanti laṅkamacirena itīritaṃ taṃ,
Nemittikassa vacanañca tathaṃ amañĩi.

352. Rājā tato mahatiyā parisāya saddhiṃ,
Tassānurādhanagarassa puruttarāya;
Āsāya taṃ sapadi meghagiriṃ vihāraṃ,
Saddho agañchi padasā’va pasannacitto.

353. Disvā tato sugatadhātumalabbhaneyyaṃ,
Ānandajassunivahehi ca tārahāraṃ;
Siñcaṃ vidhāya paṇidhiṃ bahumānapubbaṃ,
Romañcakañcukadharo iti cintayittha.

354. So’haṃ anekaratanujjalamoḷidhāriṃ,
Pūjeyyamajja yadi duccajamuttamaṅgaṃ;
Lokattayekasaraṇassa tathāgatassa,
No dhātuyā mahamanucchavikaṃ kareyyaṃ.

355. Etaṃ pahūtaratanaṃ sadhanaṃ sabhoggaṃ,
Sampūjayaṃ api dharāvalayaṃ asesaṃ;
Pūjaṃ karomi tadanucchavikaṃ ahaṃ'ti,
Cinteyya kohi bhuvanesu amūḷhatitto.

356. Laṅkādhipaccamidamappataraṃ mamāsi,
Buddho guṇehi vividhehi pamāṇa suñño;
So'haṃ parittavibhavo tibhavekanāthaṃ,
Taṃ tādisaṃ dasabalaṃ kathamaccayissaṃ.

357. Itthaṃ punappuna tadeva vicintayanto,
Āpajji so dhitiyuto'pi visaññibhāvaṃ;
Saṃvījito sapadi cāmaramārutena,
Khinnena sevakajanena alattha saññaṃ.

358. Thokampi bījamatha vā abhiropayantā,
Medhāvino mahatiyā'pi masundharāya;
Kālena patta tava pupphaphaladikāni,
Vindanti patthitaphalāni anappakāni.

359. Evaṃ guṇehi vividhehi'pi appameyya,
Dhammissaramhi mahamappatarampi katvā;
Kālaccayena pariṇāma visesarammaṃ,
Saggāpavaggasukhamappaṭimaṃ labhissaṃ.

360. Itthaṃ vicintiya pamodabharātireka,
Sampuṇṇacandimasarikkhamukho narindo;
Sabbaññuno dasanadhātuvarassa tassa,
Pūjesi sabbamapi sīhaḷadīpametaṃ.

361. Bhikkhū'pi tepiṭaka jātakabhāṇakādi,
Takkagamādi kusalā api buddhimanto;
Vatthuttayekasaraṇā api poravaggā,
Kotuhalā sapadi sannipatiṃsu tattha.

362. Rājā tato mahatiya parisāya majjhe,
Iccabruvī munivaro hi susukkadāṭho;
Dāṭhā jinassa yadi osadhitārakā'va,
Setā bhaveyya kimayaṃ malināvabhāsā.

363. Tasmiṃ khaṇe dasanadhātu munissarassa,
Pakkhe pasāriya duve viya rājahaṃsī;
Vitthāritaṃ'suni vahā gaganaṅganamhi,
Āvaṭṭato chavi javena muhuttamattaṃ.

364. Paccagghamattharaṇakaṃ sitamattharitvā,
Bhaddāsanamhi vinidhāya munindadhātuṃ;
Taṃ jātipupphanikarena thakesi rājā,
Vassaccayambudharakūṭasamappabhena.

365. Uggamma khippamatha dhātu munissarassa,
Sā puppharāsisikharamhi patiṭṭhahitvā;
Raṃsīhi duddhadhavalehi virocamānā,
Sampassataṃ animise nayane akāsi.

366. Taṃ dhātumāsanagatamhi patiṭṭhapetvā,
Khīrodaeṇepaṭalappaṭime dukuḷe;
Chādesi sāṭakasatehi mahārahehi,
Bhiyyo’pi so upaparikkhitukāmatāya.

367. Abbhuggatā sapadi vatthasatāni bhetvā,
Setambudodaraviniggatacandimā’va;
Ṭhatvāna sā upari tesamabhāsayittha,
Raṃsīhi kundavisadehi disā samantā

368. Tasmiṃ khaṇe vasumatī saha bhūdharehi,
Gajjittha sādhuvacanaṃ’va samuggirantī;
Taṃ abbhūtaṃ viya samekkhitumamburāsi,
So niccalo abhavi santataraṅgabāhu.

369. Mattebhakampitasupupaphitasālato’va,
Bhassiṃsu dibbakusumāni’pi antaḷikkhā;
Naccesu cāturiyayamacchariyaṃ janassa,
Sandassayiṃsu gagane surasundarī’pi.

370. Ānandasañjanitatārаravābhirāmaṃ,
Gāyiṃsu gītamamatāsanagāyakā’pi;
Muñciṃsu dibbaturiyāni’pi vāditāni,
Gambhīramuccamadhuraṃ dviguṇaṃ ninādaṃ.

371. Saṃsibbitaṃ rajatarajjusatānukārī,
Dhārāsatehi vasudhambaramambudena;
Sabbā disā jaladakuṭamahagaghiyesu,
Dittācirajjutipadīpasatāvabhāsā.

372. Ādhuyamāna malayāvala kānananto,
Samathulla pupphaja parāgaharābhihāri;
Sedoda bindugaṇa saṃharaṇappavīṇo,
Mandaṃ avāsi sisiro api gandhavāho.

373. Rājā tamabbhutamavekkhiya pāṭihīraṃ,
Lokussavaṃ bahutarañca adiṭṭhapubbaṃ;
Cipphāritakkhiyugalo paramappamodā,
Pūjaṃ karittha mahatiṃ ratanādikehi.

374. So dhātumattasirasā’tha samubbahanto,
Ṭhatvā samussita sitātapavāraṇamhi;
Cittatthare rathavare sitavājiyutte,
Lakkhinidhānanurādhapuraṃ pavekkhi.

375. Devinda mandira same samalaṅkatamhi,
Rājā sakamhi bhavane atulānubhāvo;
Sīhāsane paṭika kojava santhatamhi,
Dhātuṃ ṭhapesi munino sasitātapatte.

376. Anto’va bhumipati dhātugharaṃ mahagghaṃ,
Katvāna tattha vinidhāya munindadhātuṃ;
Sampūjayittha vividhehi upāyanehi,
Rattīndivaṃ tidivamokkha sukhābhikaṅkhī.

377. Tesañca jānipatikānamubhinnameva,
Tuṭṭho bahūni ratanābharaṇādikāni;
Gāmeca issarakuleka nīvāsabhute,
Datvāna saṅgahamakāsi tisīhaḷindo.

378. Saṅgamma jānapada negama nāgarādī,
Ukkaṇṭhitā sugatadhātumapassamānā;
Lokuttamassa caritāni abhitthavantā,
Ugghosayiṃsu dharaṇīpatisannidhāni;
Dhammissaro sakalalokahitāya loke,
Jāyittha sabbajanatāhitamācarittha;
Vitthāritā bahujanassa hitāya dhātu,
Icchāma dhātumabhipūjayituṃ mayampi.

380. So sannipātiya mahīpati bhikkhusaṅgha,
Mārāmavāsimanurādhapuropakaṇṭhe;
Ajjhāsayaṃ tamabhivedayi satthudhātu,
Pūjāya sannipatitassa mahājanassa.
381. Thero tahiṃ mahati bhikkhugaṇe paneko,
Medhābalena asamo karuṇādhivāso;
Evaṃ tisīhaḷapatissa mahāmatissa,
Lokatthacāracaturassa nivedayittha.

382. Yo ācareyya anujīvijanassa atthaṃ,
Eso bhave’nucarito mahataṃ sabhāvo;
Dhātuṃ vasantasamaye bahi nīharitvā,
Dassehi puññamabhipatthayataṃ janānaṃ.

383. Sutvāna saṃyamivarassa subhāsitāni,
Pucchittha so naravaro puna bhikkhusaṅghaṃ;
Dhātuṃ namassitumanena mahājanena,
Ṭhānaṃ kimettha ramaṇīyataraṃ siyā’ti.

384. Sabbe’pi te atha nikāya nivāsi bhikkhū,
Ṭhānaṃ sakaṃ sakama vaṇṇayumādarena;
Aññoññabhinnavacanesu ca tesu rājā,
Nevābhinandi na paṭikkhipi kiñcivākyaṃ.

385. Majjhattatānugatamānasatāya kintu,
Rājā avo ca puna bhikkhugaṇassa majjhe;
Attānurūpamayameva munindadhātu,
Ṭhānaṃ khaṇena sayameva gamissatīti.

386. Rājā tato bhavanameva sakaṃ upecca,
Dhātuppaṇāmamabhipatthayataṃ janānaṃ;
Khippaṃmukhambujavanānī vikāsayanto,
Sajjetumāha nagarañca vihāramaggaṃ.

387. Sammajjitā salila sevana santadhūlī,
Racchā tadā’si pulinattharaṇābhirāmā;
Ussāpitāni kaṇakādivicittitāni,
Vyagghādi rūpakhacitāni ca toraṇāni.

388. Chāyā nivārita virocana raṃsitāpā,
Naccaṃ’va dassayati vātadhūtā dhajāli;
Vīthi vasantavanarāji samānavaṇṇā,

Jātā sujātakadalītarumālikāhi.

389. Saṃsūcayanti ca sataṃ navapuṇṇakumbhā,
Saggāpavaggasukhamicchitamijjhatīti;
Kappurasāratagarāgarusambhavehi,
Dhūpehi duddinamatho sudinaṃ ahosi.

390. Olambamānasitamuttakajālakāni,
Sajjāpitāni vividhāni ca maṇḍapāni;
Sampāditāni ca tahiṃ kusumagaghikāni,
Āmoda luddha madhupāvali kujitāni.

391. Gacchiṃsu keci gahitussava vesasobhā,
Eke samuggaparipuritapupphahatthā;
Aññe janā surabhicuṇṇabharaṃ vahantā,
Tatthetare dhatavicittamahātapattā.

392. Laṅkissaro’tha sasipaṇḍaravājiyutte,
Ujjotite rathavare ratanappabhāhi;
Dhātuṃ tilokatilakassa patiṭṭhapetvā,
Etaṃ avoca vacanaṃ paṇipātapubbaṃ.

393. Sambodhiyā iva munissara bodhimaṇḍaṃ,
Gaṇḍambarukkhamiva titthiyamaddanāya;
Dhammañca saṃvibhajituṃ migadāyamajja,
Pūjānurūpamupagaccha sayaṃ padesaṃ.

394. Rājā tato samucitācaraṇesu dakkho,
Vissajji phussarathamaṭṭhitasārathiṃ taṃ;
Pacchā sayaṃ mahatiyā parisāya saddhiṃ,
Pūjāvisesamasamaṃ agamā karonto.

395. Ukkuṭṭhinādavisarena mahājanassa,
Hesāravena visaṭena turaṅgamānaṃ;
Bherīravena mahatā kari gajjitena,
Uddāmasāgara samaṃ nagaraṃ ahosi.

396. Āmoditā ubhayavīthigatā kulitthi,
Vātāyanehi kanakābharaṇe khipiṃsu;
Sabbatthakaṃ kusumavassamavassayiṃsu,
Celāniceva bhamayiṃsunijuttamaṅge.

397. Pācīnagopurasamīpamupāgatamhi,
Tasmiṃ rathe jaladhipiṭṭhigate’va pote;
Tuṭṭhā tahiṃ yatigaṇā manujā ca sabbe,
Sampujayiṃsu vividhehi upāyanehi.

398. Katvā padakkhiṇamatho puramuttarena,
Dvārena so rathavaro bahi nikkhamitvā;
Ṭhāne mahindaminudhammakathāpavitte,
Aṭṭhāsi titthagamitā iva bhaṇḍanāvā.

399. Ṭhāne tahiṃ dasanadhātuvaraṃ jinassa,
Laṅkissaro ratanavittakaraṇḍagabbhā;
Sañjhāghanā iva vidhuṃ bahinīharitvā,

Dassesi jānapada negama nāgarānaṃ.

400. Tasmiṃ jane sapadi ābharaṇādivassa,
Maccantapītibharite abhivassayante;
Sānandivandijanamaṅgalagītakehi,
Sampāditesu mukharesu disāmukhesu.

401. Hatthāravindanivahesu mahājanassa,
Candodaye'ca mukulattanamāgatesu;
Brahmāmarādijanitāmita sādhuvāde,
Tārāpathamhi bhuvanodara mottharante.

402. Sādantadhātu sasikhaṇḍa samānavaṇṇā,
Raṃsīhi kunda navacandana paṇḍarehi;
Pāsāda gopura siluccaya pādapādiṃ,
Niddhota rūpiyamayaṃ'va akā khaṇena.

403. Taṃ pāṭihāriya macintiya macculāraṃ,
Disvāna ke tahīmahesu mahaṭṭhalomā;
Kevā'nayuṃ sakasakābharaṇāni gehaṃ,
Kevā na attapaṭilābhamavaṇṇayiṃsu.

404. Ke nojahiṃsu sakadiṭṭhimalānubaddhaṃ,
Ke vā na buddhamahimaṃ abhipatthayiṃsu;
Ke nāma macchariyapāsavasā ahesuṃ,
Vatthuttayañca saraṇaṃ nagamiṃsu kevā.

405. Laṅkissaro'pi navalakkha paribbayena,
Sabbaññudhātumatulaṃ abhipūjayitvā;
Taṃ dantadhātubhavanaṃ puna vaḍḍhayitvā,
Antepuramhi paṭivāsaramaccayittha.

406. Dhātuṃ vihāramahayuttarameva netvā,
Pūjaṃ vidhātumanuvaccharamevarūpaṃ;
Rājā'tha kittisirimeghasamavhayo so,
Vārittalekha mabhilekhayi saccasandho.

407. Vārittametamitare'pi pavattayantā,
Te buddhadāsapamukhā vasudhādhināthā;
Saddhādayādhikaguṇābharaṇābhirāmā,
Taṃ sakkariṃsu bahudhā jinadantadhātuṃ.

408. Satthārā sambhatatthaṃ purimatarabhave sampajānaṃ pajānaṃ,
Sambodhiṃ tassa sabbāsavavigamakariṃ saddahanto'dahanto;
Sotaṃ tassa'ggadhamme nipuṇamati sataṃ saṅgamesaṅgamesaṃ,
Nibbāṇaṃ santamicche tibhavabhayapariccāgahetuṃ gahetuṃ.

Pañcamo paricchedo.

409. Yo candagomi racitevarasaddasatthe,
Ṭīkaṃ pasatthamakarittha ca pañcikāya;
Buddhappabhāvajana niṃca akā samanta,
Pāsādikāya vinayaṭṭhakathāya ṭīkaṃ.

410. Aṅguttarāgamavaraṭṭhakathāya ṭīkaṃ,

Sammobhavibbhama vighātakariṃ akāsi;
Atthāya saṃyamigaṇassa padhānikassa,
Ganthaṃ akā vinayasaṅgahanāmadheyyaṃ.

411. Santindriyassapaṭipatti parāyaṇassa,
Sallekha vutti niratassa samāhitassa;
Appicchatādi guṇayoga vibhusanassa,
Sambuddhasāsanamahodayakāraṇassa.

412. Sabbesuācariyataṃ paramaṃ gatassa,
Satthesu sabbasamayantara kovidassa;
Sissenasāritanujassa mahādisāmi.

413. Suddhanvayena karuṇādiguṇodayena,
Takkāgamādi kusalena visāradena;
Sabbattha patthaṭa sudhākararaṃsijāla,
Saṅkāsakittivisarena parikkhakena.

414. Saddhādhanena sakhilena ca dhammakitti,
Nāmena rājagarunā cariyena eso;
Sotuppasādajanano jinadantadhātu,
Vaṃso kato nikhiladassipabhāvadīpo.

415. Dhammo pavattatu cirāya munissarassa,
Dhamme ṭhitā vasumatīpatayo bhavantu;
Kāle pavassatu ghano nikhilā pajā’pi,
Aññoññamettipaṭilābhasukhaṃ labhantu.

THE LOTUS SUTRA

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BDK English Tripiṭaka Series

THE LOTUS SUTRA

(Taishō Volume 9, Number 262)

Translated from the Chinese of Kumārajiva

by

Tsugunari Kubo
and
Akira Yuyama

Numata Center
for Buddhist Translation and Research
2007

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of the Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYÁZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted

Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ISHIGAMI Zennō, ICHISHIMA Shōshin, KANAOKA Shūyū, NARA Yasuaki, TAMARU Noriyoshi, URYÁZU Ryūshin, YUYAMA Akira, Kenneth K. Tanaka, WATANABE Shōgo, and assistant member YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. The Publication Committee was organized at the Numata Center in December 1991. Since then the publication of all the volumes has been and will continue to be conducted under the supervision of this Committee in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that each volume in the series has gone through a rigorous succession of editorial and bookmaking efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan, chaired by Professor Sengaku Mayeda, Professor Emeritus of Musashino University. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Berkeley, California, are dedicated to the production of clear, readable English texts of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a few influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As recently appointed Chair of the Publication Committee, I am deeply honored to serve in the post formerly held by the late Dr. Philip B. Yampolsky, who was so good to me during his lifetime; the esteemed Dr. Kenneth K. Inada, who has had such a great impact on Buddhist studies in the United States; and the beloved late Dr. Francis H. Cook, a dear friend and colleague.

In conclusion, I wish to thank the members of the Publication Committee for the extraordinary efforts they have undertaken in the course of preparing this volume for publication: Senior Editor Marianne Dresser, Hudaya Kandahjaya, Eisho Nasu, Reverend Kiyoshi Yamashita, and Reverend Brian Nagata, President of the Numata Center for Buddhist Translation and Research.

John R. McRae
Chairperson
Publication Committee

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Translators’ Introduction

This translation was made from the Chinese version by Kumārajīva, the *Miao fa lian hua jing,* in seven fascicles (Taishō Vol. 9, No. 262, 1c12–62b1). Originally from the royal family of Kucha in the present-day autonomous province of Xinqiang, China, Kumārajīva is generally believed to have translated the *Saddharmapuṇḍarīka-sūtra* (*Scripture of the White Lotus of the Marvelous Law*) into Chinese in 406 C.E.

In translating the Chinese text into English we used the Kasuga Edition of Kumārajīva’s version of the *Lotus Sutra* as the basic text, rather than the Taishō Edition. With very few exceptions the readings in these two editions are almost exactly the same in meaning, and the differences are too slight to have any significant effect on the translation. We have tried to make our translation as readable as possible without straying from the original meaning.

The last line of the first verse in Chapter XXIII (Taishō Vol. 9, No. 262, 53b25), which we have translated as, “I have paid homage to the Bhagavat/In order to attain the utmost wisdom,” has no corresponding reading in any extant Sanskrit manuscript, nor is it found in the Tibetan canon or the Chinese version translated from the Sanskrit by Dharmarakṣa in 267 C.E. (Taishō Vol. 9, No. 263). Furthermore, it is absent in a number of authoritative editions of the Buddhist canon in Chinese.

According to the late Professor Shōkō Kabutogi, the foremost specialist in various editions of Kumārajīva’s version of the *Lotus Sutra,* the Kasuga Edition is superior to other editions. The most reliable edition, printed in 1263, is now kept at the Tōshōdaiji in Nara. We are pleased to say that this text was published in facsimile under the editorship of Dr. Kabutogi (Tokyo: The Reiyukai, 1979). Furthermore, at the advice of Dr. Kabutogi, the late Professor Yukio Sakamoto included this version of the text along with his three-volume Japanese translation in the pocketbook series published by Iwanami Shoten (Tokyo, 1962–67). In many cases, however, we have not necessarily followed the traditional Sino-Japanese interpretation.

In this connection we have consulted the Sanskrit and, on rare occasions, the Tibetan versions. Of the former, the so-called Central Asian recension, and in particular the Kashgar Manuscript, is of great importance. This manuscript was no doubt copied in the ancient oasis town of Khotan, but it is generally called the Kashgar Manuscript because the majority of the manuscript was obtained there in 1903 by N. F. Petrovsky, the Imperial Russian consul at the time. The manuscript unfortunately has not been kept intact. It is now scattered in a number of places throughout the world and some folios are missing or damaged. Nevertheless, the available portions have been almost completely reproduced in facsimile under the editorship of Professor Lokesh Chandra of the International Academy of Indian Culture in New Delhi (1976; reprinted by The Reiyukai in 1977). As the fruit of painstaking work, Professor Hirofumi Toda of Tokushima University published a romanization of this text (Tokushima, 1981).

It is interesting to note here that in a number of cases, particularly those of Chinese proper names, either in transliteration or translation, Kumārajīva's version agrees with the readings of the Central Asian Sanskrit recension rather than that in others, such as those found in Nepal or at the ancient site of Gilgit in the northwestern part of the Indian subcontinent and some of those found in Tibet. In such cases we have gladly adopted the version from the Central Asian recension, since some of the readings in Chinese were puzzling.

Within the Buddhist canon, the *Lotus Sutra* is one text that should be read as a whole. We recommend reading the text from the beginning and continuing chapter by chapter so that this magnificent drama can be fully grasped as it unfolds. In this sense, Chapter I can be seen as a dramatic prelude, while the well-known parables that emerge during the course of the sutra serve to clarify and enliven the entire narrative.

For the reader who wants a quick summary of the *Lotus Sutra,* we suggest the preface to Professor Leon Hurvitz's meticulous work, *The Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976).

Those who wish to conduct further research into the *Lotus Sutra* are advised to consult an indispensable bibliographical work by Professor Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes* (Hirakata: Kansai University of Foreign Studies Publication, 1980), and an earlier work by Akira Yuyama, *A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarīkasūtra* (Canberra: Australian National University Press, 1970). The latter volume includes information on versions in other languages.

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We feel pleased and honored that our translation has been adopted in this series, and we believe this must indicate that the philosophy underlying our translation matches the goals of the Society for the Promotion of Buddhism (Bukkyō Dendō Kyōkai) and its English Tripiṭaka Series.

THE LOTUS SUTRA

Chapter I

Introduction

Thus have I heard. Once the Buddha was staying in the city of Rājagṛha, on the mountain called Gṛdhrakūṭa, together with a great assembly of twelve thousand monks, all of whom were arhats whose corruption was at an end, who were free from the confusion of desire, who had achieved their own goals, shattered the bonds of existence, and attained complete mental discipline. Their names were Ājñātakauṇḍinya, Mahākāśyapa, Uruvilvakāśyapa, Gayākāśyapa, Nadīkāśyapa, Śāriputra, Mahāmaudgalyāyana, Mahākātyāyana, Aniruddha, Kapphiṇa, Gavāṃpati, Revata, Pilindavatsa, Bakkula, Mahākauṣṭhila, Nanda, Sundarananda, Pūrṇamaitrāyaṇīputra, Subhūti, Ānanda, and Rāhula. All of them were great arhats, known to the assembly. There were in addition two thousand others, both those who had more to learn and those who did not. The nun Mahāprajāpatī was there, together with her six thousand attendants; and also the nun Yaśodharā, Rāhula's mother, together with her attendants. 1c

There were also eighty thousand bodhisattva *mahāsattva*s, all of whom were irreversible from highest, complete enlightenment (*anuttarā samyaksaṃbodhi*). They had obtained the *dhāraṇī*s, were established in eloquence, and had turned the irreversible wheel of the Dharma. Each had paid homage to countless hundreds of thousands of buddhas, planted roots of merit in their presence, and had always been praised by those buddhas. They had also cultivated compassion within themselves, skillfully caused others to enter the wisdom of a buddha, obtained great wisdom, and reached the other shore. All of them were famous throughout countless worlds and had saved innumerable hundreds of thousands of sentient beings. They were Mañjuśrī, Avalokiteśvara, Mahāsthāmaprāpta, Nityodyukta, Anikṣiptadhura, Ratnapāni, Bhaiṣajyarāja, Pradānaśūra, Ratnacandra, Candraprabha, Pūrṇacandra, Mahāvikramin, Anantavikramin, Trailokyavikrama, Bhadrapāla, Maitreya, Ratnākara, and Susāthavāha. There were altogether eighty thousand such bodhisattva *mahāsattva*s. 2a

At that time Śakra, king of the *deva*s, was also there, attended by twenty thousand *devaputra*s. Candra, Samantagandha, and Ratnaprabha, and the great *deva*s of the four quarters were there, together with a retinue of ten thousand *devaputra*s. The *devaputra*s Īśvara and Maheśvara were there, attended by thirty thousand *devaputra*s. Brahma, the lord of the *sahā* world, as well as the great Brahma Śikhin and the great Brahma Jyotiṣprabha were there, together with a retinue of twelve thousand *devaputra*s. The eight *nāga* kings—namely, Nanda, Upananda, Sāgara, Vāsukin, Takṣaka, Anavatapta, Manasvin, and Utpalaka—were also there, each of them surrounded by several hundreds of thousands of attendants.

There were four kings of the *kiṃnara*s whose names were Dharma, Sudharma, Mahādharma, and Dharmadhara, and each had several hundreds of thousands of attendants. The four kings of the *gandharva*s were there. They were Manojña, Manojñasvara, Madhura, and Madhurasvara, each of them also with several hundreds of thousands of attendants. There, too, were four
2b kings of the *asura*s, called Baḍin, Kharaskandha, Vemacitra, and Rahu, each with several hundreds of thousands of attendants. Mahātejas, Mahākāya, Mahāpūrṇa, and Maharddhiprāpta, the four kings of the *garuḍa*s, were there together with several hundreds of thousands of attendants. Finally, King Ajātaśatru, Vaidehī's son, was also there with several hundreds of thousands of his attendants. Each of them, after having bowed at the Buddha's feet, withdrew and sat to one side.

At that time the Bhagavat was respectfully surrounded by the fourfold assembly (i.e., monks, nuns, laymen, laywomen), paid homage, honored, and praised. He then taught the bodhisattvas the Mahayana sutra called *Immeasurable Meanings* (*Mahānirdeśa*), the instruction for the bodhisattvas and the treasured lore of the buddhas. After having taught this sutra, the Buddha sat cross-legged, entered the *samādhi* called the "abode of immeasurable meanings" (*ananta-nirdeśa-pratiṣṭhāna*) and remained unmoving in both body and mind. *Māndārava* and great *māndārava* flowers, *mañjūṣaka* and great *mañjūṣaka* flowers then fell like rain from the sky, scattering upon the Buddha and all of his attendants; and the whole buddha world quaked in six ways. At that time, that whole assembly of such humans and nonhumans as monks, nuns, laymen, and laywomen, the *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, kings, and noble emperors, having experienced something unprecedented, were filled with joy, and with their palms pressed together they gazed attentively at the Buddha.

Then the Buddha emitted a ray of light from the tuft of white hair between his eyebrows. It illuminated all the eighteen thousand worlds in the east, down as far as the lowest hell, Avīci, and up as high as the Akaniṣṭha Heaven. All the sentient beings in those worlds living in the six transmigratory states became visible from this world. The buddhas in those worlds were also seen, and the Dharma they were teaching could be heard. The monks, nuns, laymen, and laywomen and those who had practiced and achieved the path were also to be seen, while the bodhisattva *mahāsattva*s, of various background causes and conditions, endowed in various degrees with the willingness to understand and having various appearances, were also seen practicing the bodhisattva path. All of the buddhas who had achieved *parinirvāṇa* were seen, as well as their relic stupas made of the seven precious treasures.

At that moment it occurred to Bodhisattva Maitreya: "The Bhagavat has now manifested the sign of great transcendent power. What could be the reason for this marvel? The Buddha, the Bhagavat, has now entered *samādhi.* Whom should I ask about this wonderful marvel? Who would be able to answer my question?"

Then he thought further: "This Mañjuśrī, Prince of the Dharma, has closely attended and paid homage to innumerable buddhas of the past. He must certainly have seen such a marvelous sign before. I should ask him now."

At the same time it occurred to the monks, nuns, laymen, and laywomen, 2c
*deva*s, *nāga*s, *yakṣa*s, and others: "Now whom should we ask about the illumination and marvelous sign of this buddha?"

Then Bodhisattva Maitreya, wanting to clear up his own confusion, and knowing the minds of the fourfold assembly of monks, nuns, laymen, and laywomen and of the *nāga*s, *yakṣa*s, and other beings in that gathering, asked Mañjuśrī: "What is the reason for this marvelous sign, this great ray of light that illuminates the eighteen thousand worlds in the east and renders visible the adornments of all the buddha worlds?"

Thereupon Bodhisattva Maitreya, wanting to elaborate the meaning of this further, spoke to Mañjuśrī in verse:

"O Mañjuśrī!
Why has the Leader

Emitted this great ray of light far and wide
From the tuft of white hair
Between his eyebrows,
Raining down *māndārava* and *mañjūṣaka* flowers,
And gladdening the people
With the fragrant winds of sandalwood?
For this reason
The earth is completely adorned,
And this world quakes in six ways.
And the fourfold assembly
Is completely enraptured,
Delighted in body and mind at the experience of
Such an unprecedented marvel.
From the depths of the Avīci Hell
Up to the summit of existence,
The ray of light from between his eyebrows
Illuminates the eighteen thousand worlds,
Which shimmer like gold,
And, throughout all these worlds,
The births and deaths of the living beings
Of the six transmigratory states of existence,
And the good and bad deeds,
Through which they have received
Good and bad consequences,
Are all to be seen from here.
The buddhas, the Sage Lord (Narendrasiṃhā),
Who teach the subtle and supreme sutra
Are also seen.
Uttering soft sounds
With their pure voices,
They teach innumerable myriads
Of *koṭi*s of bodhisattvas.
With their voices, deep and enticing
Like the sounds of Brahma
They make the people eager to hear them.

In each world they teach the True Dharma;
They illuminate the Buddha-Dharma
And enlighten sentient beings
By means of various explanations
And innumerable illustrations.
To those who are suffering
And are cast down by old age, illness, and death 3a
They teach nirvana
To extinguish their sufferings.
To those who have merit,
Have paid homage to the buddhas
And seek the excellent Dharma,
They teach the ideal of the *pratyekabuddha.*
To those heirs of the buddhas
Who have practiced in various ways
And are seeking the utmost wisdom,
They teach the pure path.
O Mañjuśrī!
Abiding here, I see and hear
Thousands of *koṭi*s of things in this way.
There are many such things.
I shall now explain them in brief.
In these worlds I see bodhisattvas,
Equal in number to the sands of the Ganges River,
Seeking the path of the buddhas
According to their various situations.
Some undertake the practice of giving gifts,
Joyfully giving gold, silver, coral, pearls,
Jewels, conch shells, agates, diamonds,
Servants, carts, and ornamented litters—
They give these things joyfully,
Transferring the merit
To the path of the buddhas,
Wishing to obtain this vehicle
Which is the highest in the three worlds,

And praised by all the buddhas.
Other bodhisattvas give gifts
Such as ornamented carts yoked with four horses
And furnished with railings,
Canopies, and decorated eaves.
Moreover, I see bodhisattvas
Who, seeking for the highest path,
Give gifts such as their bodies, flesh, hands,
And feet, as well as their wives and children.
Moreover, I see bodhisattvas
Who are joyfully giving their heads, eyes, and bodies,
While searching for the wisdom of the buddhas.
O Mañjuśrī!
I see kings making pilgrimages to the buddhas,
Asking about the highest path,
Abandoning their prosperous lands,
Palaces, subjects and harems,
Shaving their heads and beards,
And wearing the robes of the Dharma.
I see some bodhisattvas becoming monks,
Dwelling apart in tranquility,
Reciting the sutras with contentment.
I also see bodhisattvas
Persistent and courageous,
Going into remote mountains
And contemplating the buddha path.
I see some abandoning worldly desires,
Dwelling always in lonely places,
Practicing profound meditations
And obtaining the five transcendent powers.
I see bodhisattvas
Meditating with palms pressed together,
Praising the Kings of the Dharma
With thousands of myriads of verses.
I also see bodhisattvas,

Profound in wisdom and firm in resolution,
Asking the buddhas questions,
Listening carefully and retaining everything.
Furthermore, I see heirs of the buddhas,
Endowed with concentration and wisdom,
Teaching the Dharma by innumerable illustrations
For the benefit of living beings,
Leading and inspiring the bodhisattvas
By joyously teaching the Dharma,
Destroying Māra and his minions
And beating the drums of the Dharma.
I also see bodhisattvas
Who are tranquil and silent in ease,
And never exult
Even in the homage paid by *deva*s and *nāga*s.
I see bodhisattvas
Dwelling in forests, radiating light,
Alleviating the suffering of beings in the hells 3b
And causing them to enter the buddha path.
I also see heirs of the buddhas
Who have never fallen asleep,
And are constantly wandering in forests
In search of the buddha path.
I see some who are pure like jewels,
Endowed with integrity
And faultless in behavior,
In search of the buddha path.
Furthermore, I see heirs of the buddhas
In search of the buddha path,
Who have the power of perseverance
And patiently endure
Those of excessive pride
Who abuse them verbally and physically.
I see bodhisattvas
Who have been searching for the buddha path

For thousands of myriads of *koṭi*s of years,
And who have renounced idlers and foolish companions
And approached the wise.
Having singlemindedly rid themselves of inner confusion
They are meditating in mountain forests.
I also see bodhisattvas seeking
For the highest path,
Who are giving food and drink,
And a hundred kinds of medicine
To the Buddha and the sangha.
They give superb garments and clothing
Worth thousands of myriads,
And priceless robes
To the Buddha and the sangha.
They give thousands of myriads of *koṭi*s
Of treasured monasteries made of sandalwood,
And various kinds of excellent bedding
To the Buddha and the sangha.
They give clean garden groves
Full of flowers and fruits,
Fountains and bathing pools
To the Buddha and the sangha.
Thus they give such various excellent things,
With joy and vigor,
Seeking the supreme path.
There are also bodhisattvas
Who are teaching innumerable sentient beings
The Dharma of tranquility
In various ways.
Furthermore, I see bodhisattvas
Who have perceived the essential character
Of all *dharma*s (phenomena) to be without duality,
Just like empty space.
I also see heirs of the buddhas
Who are seeking the highest path

Through this subtle wisdom,
Their minds free of attachment.
O Mañjuśrī!
There are bodhisattvas
Who pay homage to the relics (*śarīra*s) of the buddhas
After their *parinirvāṇa*s.
I also see heirs of the buddhas
Who have built stupas
As numerous as the sands of the Ganges River,
With which to decorate the buddha worlds.
These jeweled stupas are magnificent—
Five thousand *yojana*s in height and
Two thousand *yojana*s in both length and width.
On each of these stupas
Are one thousand banners, flags, and canopies,
And jeweled bells ringing harmoniously.
And *deva*s, *nāga*s, humans, and nonhumans
Constantly give offerings of
Perfume, flowers, and music to them.
O Mañjuśrī!
The heirs of the buddhas
Have decorated the stupas
In order to pay homage to the relics.
These worlds have been spontaneously
Made as extraordinarily beautiful
As the king of the heavenly trees
When his flowers bloom.
Because the Buddha has emitted this ray of light,
I and those with me in the assembly can see
These worlds of marvelous and varied beauty. 3c
The wisdom and transcendent powers
Of all the buddhas are extraordinary;
By emitting a single ray of light
He has illuminated innumerable lands.
Seeing this, we attain

That which we have not met with before.
O Mañjuśrī, Heir of the Buddhas!
We entreat you to rid us of our confusion!
The fourfold assembly is joyfully
Looking up at you and me.
Why did the Bhagavat emit this ray of light?
O Heir of the Buddhas, now answer!
Resolve our confusion and gladden us!
Why is he emitting this ray of light?
Will the Buddha teach us the True Dharma
That he obtained while he sat
On the terrace of enlightenment (*bodhimaṇḍa*)?
Will he predict enlightenment to us?
It is not for a trifling reason
That all the buddha lands, ornamented
With various jewels,
And all the buddhas have been made visible.
O Mañjuśrī!
You should know that the fourfold assembly,
*Nāga*s, and *deva*s,
Look forward to hearing
What you shall reveal."

Thereupon Mañjuśrī spoke to Bodhisattva Mahāsattva Maitreya and the other worthy beings: "O sons of a virtuous family! I am very sure that the Buddha, the Bhagavat, will now teach the great Dharma, rain down the great Dharma, blow the conch of the great Dharma, beat the drum of the great Dharma, and reveal the meaning of the great Dharma.

"O sons of a virtuous family! I have seen buddhas in the past who have shown this marvel and have taught the great Dharma immediately after emitting a ray of light. Therefore, you should know that in the very same way the Buddha has now emitted this light and has shown this marvel in order to cause all sentient beings to hear and understand the Dharma which in all the worlds is difficult to understand.

"O sons of a virtuous family! In the past, more than innumerable, unthinkable, incalculable *kalpa*s ago, there was a buddha called Candrasūryapradīpa, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. He taught the True Dharma that was good in the beginning, good in the middle, and good in the end. It was profound in meaning, elegant in speech, and endowed with the character of the pure path of discipline and integrity.

"To those seeking for the *śrāvaka* vehicle he taught the Dharma with respect to the Four Noble Truths, causing them to overcome birth, old age, illness, and death and to attain nirvana. He taught the Dharma with respect to dependent origination to the *pratyekabuddha*s; and to the bodhisattvas he taught the Dharma with respect to the six perfections (*pāramitā*s), causing them to attain highest, complete enlightenment and perfect all-knowledge (*sarvajñātā*).

"Then there was another buddha named Candrasūryapradīpa, and after him another buddha also named Candrasūryapradīpa. And so in this way twenty thousand buddhas all had the same name Candrasūryapradīpa. They also had the same family name Bharadvāja.

"O Maitreya! You should know that these buddhas, beginning from the first up to the last, all had the same name Candrasūryapradīpa, endowed with 4a the ten epithets. The Dharma that they taught was good in the beginning, the middle, and the end.

"The last buddha fathered eight princes before he renounced household life. The first was called Mati, the second Sumati, the third Anantamati, the fourth Ratimati, the fifth was called Viśeṣamati, the sixth Vimatisamudghātin, the seventh Ghoṣamati, and the eighth was called Dharmamati. These eight princes were endowed with dignity and power, and each of them ruled over four great continents. Having heard that their father had renounced household life and obtained highest, complete enlightenment, all of them abandoned their kingdoms and also renounced household life. Each caused the spirit of the Mahayana to arise within him, practiced the pure path of discipline and integrity, and became an expounder of the Dharma. They all planted roots of good merit under many thousands of myriads of buddhas.

"At that time, the Buddha Candrasūryapradīpa taught the Mahayana sutra called *Immeasurable Meanings,* the instruction for the bodhisattvas and treasured lore of the buddhas. Having taught this sutra, he sat down cross-legged, undisturbed in body and mind among the great assembly and entered the *samādhi* called the 'abode of immeasurable meanings.'

"Then *māndārava* and great *māndārava* flowers, *mañjūṣaka* and great *mañjūṣaka* flowers fell like rain from the sky, scattering over the Buddha and all of his attendants. And the whole buddha world quaked in six ways. 4a At that time all in that assembly of humans and nonhumans—monks, nuns, laymen, laywomen, *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, kings, and noble emperors—having experienced such an unprecedented marvel, were filled with joy and pressing their palms together they gazed attentively at the Buddha.

"Then the Buddha emitted a ray of light from the tuft of white hair between his eyebrows which completely illuminated all the eighteen thousand worlds in the east, in the same way that all of these buddha worlds are visible now.

"O Maitreya! You should know that at that time there were twenty *koṭi*s of bodhisattvas in the assembly who wanted to hear the Dharma. All of these bodhisattvas, having seen all the buddha worlds completely illuminated by this ray of light, were struck with wonder and wanted to know why it was emitted.

"A bodhisattva named Varaprabha was there with his eight hundred disciples. At that time the Buddha Candrasūryapradīpa, having emerged from *samādhi,* remained sitting for sixty intermediate *kalpa*s and revealed to Bodhisattva Varaprabha the Mahayana sutra called *Saddharmapuṇḍarīka,* the *White Lotus of the Marvelous Law* (hereafter *Lotus Sutra*), which was the instruction for bodhisattvas and the treasured lore of the buddhas. The assembly also sat there undisturbed in body and mind listening to the Buddha's exposition for sixty intermediate *kalpa*s as if only a single mealtime had passed; during that time not a single person among them experienced fatigue of body or mind.

"Having taught this sutra for sixty intermediate *kalpa*s, the Buddha Candrasūryapradīpa made this proclamation to the assembly of Brahmas, *māra*s, 4b *śrāmaṇa*s, brahmans, *deva*s, humans, and *asura*s, saying:

> On this day during the middle watch of the night, the Tathāgata will enter nirvana without residue.

"Then the Buddha Candrasūryapradīpa gave this prediction to a bodhisattva called Śrīgarbha. Addressing the monks, he said:

> This Bodhisattva Śrīgarbha will become the next buddha after me. He will be called Vimalāṅganetra, a Tathāgata, Arhat, Completely Enlightened.

"The Buddha, after having made this prediction, entered nirvana without residue during the middle of the night. After the Buddha passed into extinction, Bodhisattva Varaprabha, having preserved the *Lotus Sutra,* taught it to humans for the full period of eighty intermediate *kalpa*s.

"This Bodhisattva Varaprabha was made the teacher for the Buddha Candrasūryapradīpa's eight princes. Varaprabha led and inspired them and caused them to be firm in highest, complete enlightenment.

"After paying homage to innumerable hundreds of thousands of myriads of *koṭi*s of buddhas, all these princes attained the path of the buddhas. The last of these to become enlightened was named Dīpaṃkara.

"Among the eight hundred disciples of Bodhisattva Varaprabha there was a man named Yaśaskāma who was attached to profit. Even though he had repeatedly recited the sutras he never became versed in them and forgot the greater part. That is why he was called Yaśaskāma, 'Fame Seeker.' But because he had also planted various roots of good merit, he was able to meet innumerable hundreds of thousands of myriads of *koṭi*s of buddhas whom he rendered homage to, honored, revered, and praised.

"O Maitreya! You should know that Bodhisattva Varaprabha at that time was none other than myself, and Bodhisattva Yaśaskāma was none other than you. The marvel we see here is exactly the same as the previous one. Therefore I am certain that today the Tathāgata will teach the Mahayana sutra called the *Lotus Sutra,* the instruction for bodhisattvas and treasured lore of the buddhas."

Thereupon Mañjuśrī, wanting to explain the meaning of this further, spoke to the great assembly in verse:

> I remember that in the past,
> Innumerable incalculable *kalpa*s ago,
> There was a buddha, the Best of Humans,
> Called Candrasūryapradīpa.
> This Bhagavat taught the Dharma,
> Leading and inspiring innumerable sentient beings

And incalculable numbers of bodhisattvas,
To attain the wisdom of the buddhas.
Before renouncing household life
The Buddha fathered eight princes.
Having seen the Great Sage
Renounce household life,
They also followed him
And practiced the pure path of discipline and integrity.
At that time the Buddha taught
And extensively illuminated the Mahayana sutra
Called *Immeasurable Meanings*
To the great assembly.
After having taught this sutra,
The Buddha sat down cross-legged
4c On the seat of Dharma and entered the *samādhi*
Called the "abode of immeasurable meanings."
The heavenly *māndārava* flowers
Fell down like rain;
The heavenly drums resounded spontaneously.
All the *deva*s, *nāga*s, and *yakṣa*s
Paid homage to the Best of Humans.
All of the buddha worlds suddenly quaked greatly.
And the Buddha emitted a ray of light
From the tuft between his eyebrows
And manifested various marvels.
This ray of light illuminated
The eighteen thousand buddha worlds in the east
And revealed the conditions
Resulting from the karma of each sentient being.
Through this light of the Buddha
All the buddha worlds appeared
As if they were decorated with various jewels
Such as lapis lazuli or crystal.
All the *deva*s, humans, *nāga*s,
*Yakṣa*s, *gandharva*s, and *kiṃnara*s

Were each seen paying homage to the buddhas.
All the Tathāgatas, who had spontaneously attained
The path of the buddhas,
Looked majestic and very beautiful
With bodies like golden mountains.
Each Bhagavat appeared like a golden image
In the midst of lapis lazuli,
Expounding the meaning
Of the profound Dharma to the great assembly.
There were innumerable *śrāvaka*s
In each of the buddha worlds,
And they saw all the great assemblies
Because of the light of the Buddha.
There were also monks
Living in mountain forests,
Who, through persistence, possessed purity of conduct,
Which they protected like a precious jewel.
There were bodhisattvas,
As numerous as the sands of the Ganges River,
Practicing by giving (*dāna*), perseverance (*kṣānti*), and so
  on (i.e., the six perfections),
Who also became visible through the light of the Buddha.
There were bodhisattvas, who,
Having entered deep *samādhi,*
Were tranquil and undisturbed in body and mind,
And who were seen seeking for the highest path.
There were also bodhisattvas,
Who, knowing the tranquil character of the Dharma,
Were seen teaching the Dharma
And seeking the path of the buddhas
In each of the buddha worlds.
At that time the fourfold assembly,
Having seen the Buddha Candrasūryapradīpa
Manifest these great transcendent powers,
Became delighted, and asked each other

What the reason for this could be.
The Noble One, revered by *deva*s and humans,
Then emerged from *samādhi* and
5a Praised Bodhisattva Varaprabha, saying:

> You are the Eye of the World.
> You are believed in by all and
> Possess the treasure house of the Dharma.
> You are the only one who can understand
> The Dharma that I have taught!

The Bhagavat praised Varaprabha, delighting him,
And taught this *Lotus Sutra*
For the full period of sixty intermediate *kalpa*s
Without rising from his seat.
This expounder of the Dharma, Varaprabha,
Firmly and completely
Preserved this most excellent Dharma
That was taught by the Buddha.
After having taught this *Lotus Sutra*
And having then gladdened the assembly
On that very day,
The Buddha told the assembly of *deva*s and humans:

> I have already taught you the meaning
> Of the essential character of all *dharma*s.
> Today I will enter nirvana
> In the middle of the night.
> Exert yourselves attentively
> And rid yourselves of negligence!
> The buddhas are extremely hard to meet
> And can be encountered only once
> In *koṭi*s of *kalpa*s!

All the sons of the Bhagavat,
On hearing that the Buddha was to enter nirvana,
Became sad, thinking:

Why will the Buddha enter nirvana so soon?

The Noble Lord, the King of the Dharma,
Consoled the innumerable beings saying:

Do not fear after I enter nirvana!
This Bodhisattva Śrīgarbha has fully realized
The true character of freedom from corruption
And after me he will become
A buddha named Vimalāṅganetra.
And then he will bring
Innumerable sentient beings to the path.

And that night the Buddha entered nirvana,
Like a fire that goes out when the wood is exhausted.
His relics were distributed
And innumerable stupas were built.
There were monks and nuns,
As numerous as the sands of the Ganges River,
Who increased their efforts
And sought for the highest path.
This expounder of the Dharma, Varaprabha,
Possessed of the treasure house of the Buddha,
Extensively proclaimed the *Lotus Sutra*
For eighty intermediate *kalpa*s.
All of the eight princes
Led and inspired by Varaprabha,
Became firmly established
In the highest path,
And met innumerable buddhas.
After having paid homage to the buddhas
And following them in their practice of the great path,
They all in turn received their predictions, 5b
Becoming buddhas in succession.
The last Buddha, the Highest of Devas,
Was called Dīpaṃkara,
And, as the leader of all the sages,

Had brought innumerable sentient beings to the path.
This expounder of the Dharma, Varaprabha,
Had one disciple who was lazy
And attached to fame and fortune.
This disciple ceaselessly sought these things
And amused himself from house to house.
He abandoned recitation of the sutras,
And, forgetting them,
Never became versed in them.
For this very reason he was named Yaśaskāma.
But since he had also performed many good deeds,
He was able to meet innumerable buddhas.
He paid homage to all these buddhas
And having practiced the great path after them,
Acquired all the six perfections and
Now meets the Lion of the Śākyas.
He shall subsequently become a buddha called Maitreya
Who will extensively bring
Innumerable sentient beings to the path.
After the *parinirvāṇa* of that
Buddha Candrasūryapradīpa,
The lazy one was none other than you;
And the expounder of the Dharma, Varaprabha,
Was no one but myself.
When I saw the Buddha Dīpaṃkara
He also revealed this marvel of light.
That is why I know that this buddha
Will now teach the *Lotus Sutra.*
This sign is just like the previous marvel.
It is the skillful means of all the buddhas.
The Buddha has now emitted this ray of light
In order to reveal
The essential character of *dharma*s.
Now it should be clear to everyone.
Wait attentively with palms pressed together!

Having rained the Dharma,
The Buddha will satisfy those seeking the path.
If there is anyone seeking the three vehicles
Who still has any doubts,
The Buddha will completely remove them,
Extinguishing them with none left over.

Chapter II

Skillful Means

At that time the Bhagavat arose tranquilly with insight out of *samādhi* and addressed Śāriputra: "Profound and immeasurable is the wisdom of the buddhas. The gate to their wisdom is hard to enter and difficult to understand. None of the *śrāvaka*s and *pratyekabuddha*s may be capable of understanding it. Why is this? The buddhas have closely attended innumerable hundreds of thousands of myriads of *koṭi*s of other buddhas. They have exhaustively carried out practices with courage and persistence under uncountable numbers of buddhas, their names becoming universally renowned. They have perfected this profound and unprecedented Dharma, and their intention in adapting their explanations to what is appropriate is difficult to understand. 5c

"O Śāriputra! After attaining buddhahood I expounded the teaching extensively with various explanations and illustrations, and with skillful means (*upāya*) led sentient beings to rid themselves of their attachments. Why is this? Because all the Tathāgatas have attained perfect mastery of skillful means, wisdom, and insight.

"O Śāriputra! The wisdom and insight of the Tathāgatas is extensive, profound, immeasurable, and unhindered. They are possessed of power, fearlessness, meditation, liberation, and *samādhi* that is profound and endless. They have completely attained this unprecedented Dharma.

"O Śāriputra! The Tathāgatas can, through various methods, skillfully illuminate the Dharma with gentle speech and gladden the hearts of the assemblies.

"O Śāriputra! To put it briefly, the buddhas have attained this immeasurable, limitless, and unprecedented Dharma. Enough, O Śāriputra, I will speak no further. Why is this? Because the Dharma that the buddhas have attained is foremost, unique, and difficult to understand. No one but the buddhas can completely know the real aspects of all *dharma*s—that is to say their character, nature, substance, potential, function, cause, condition, result, effect, and essential unity."

Thereupon the Bhagavat spoke these verses to explain this meaning again:

The Heroes of the World are inconceivable,
Neither *deva*s, humans, nor any other sentient beings
Are able to comprehend them.
No one is able to discern the power, fearlessness,
Liberation, *samādhi,* and
Other attributes of the buddhas.
Formerly, under innumerable buddhas,
They have fully accomplished their practices
And the Dharma, which is profound and excellent,
Hard to perceive and difficult to understand.
Having pursued these practices
For innumerable *koṭi*s of *kalpa*s,
I attained the result on the terrace of enlightenment
And understood completely.
I and the buddhas of the ten directions
Know such matters,
Such as the great results and rewards,
And the meaning of various aspects and characteristics.
It is impossible to explain this Dharma;
The powers of speech fail.
No other sentient being is able to understand it,
Except for those bodhisattvas
Who, in their belief, are willing to understand.
Even the multitude of the Buddha's disciples,
Who have formerly paid homage to all the buddhas,
Who have put an end to all their corruption
And are bearing their last bodies,
6a Are not able to understand it.
Even if this whole world
Were filled with those such as Śāriputra,
And they tried together to comprehend it,
They still would not be able to understand completely

The wisdom of the buddhas.
Again, even if the worlds of the ten directions
Were filled with such disciples
As Śāriputra,
And they tried together to comprehend it,
They still would not be able to completely understand.
And even if the worlds of the ten directions
Were filled with *pratyekabuddha*s,
As numerous as bamboo trees in a grove,
Who had keen wisdom
And were bearing their last bodies,
Free from corruption,
Even if they tried together singlemindedly,
For innumerable *kalpa*s,
To comprehend the wisdom of the buddhas,
Still they would not understand it in the least.
Even if the worlds of the ten directions
Were packed as thick as stalks of rice,
Flax, bamboo, and reeds
With bodhisattvas, recent aspirants to enlightenment,
Who had paid homage to innumerable buddhas—
Though they fully understood the meaning
And could expound the Dharma,
Even with this subtle wisdom,
If they tried together singlemindedly to comprehend,
For as many *kalpa*s as the sands of the Ganges River,
They still would not be able to know
The wisdom of the buddhas.
Even if bodhisattvas,
As numerous as the sands of the Ganges River,
Who had reached the stage of nonretrogression,
Tried together singlemindedly to comprehend it,
Still they would not be able to know.

The Buddha, still speaking to Śāriputra, said:

I have already attained the profound and subtle Dharma
That is incorruptible
And beyond all comprehension.
Only I and the buddhas of the ten directions know this.
O Śāriputra! You should know that the words
Of the buddhas are never inconsistent.
You should trust fully in the Dharma
That the Buddha expounds;
The Dharma of the Bhagavat
Has been in existence for a long time.
I will now definitely expound the truth.
I address myself to the *śrāvaka*s
And those seeking the *pratyekabuddha* vehicle.
It was I who caused them to become free
From the bondage of suffering, and to attain nirvana.
I have revealed the teaching of the three vehicles
With the power of the skillful means of the buddhas
So as to free the sentient beings
From their various human attachments.

At that time it occurred to the great assembly of twelve hundred *śrāvaka*s, arhats free from corruption, beginning with Ājñātakauṇḍinya, and the 6b other monks, nuns, laymen, and laywomen who had set out to become *śrāvaka*s and *pratyekabuddha*s: "Why has the Bhagavat just now so earnestly praised skillful means? For what reason has he declared that the Dharma that the buddhas have attained is very profound and difficult to understand? Why has he said that their intention in adapting their teaching to what is appropriate is so difficult to comprehend that all the *śrāvaka*s and *pratyekabuddha*s are not able to understand it?

"As long as the Buddha taught the meaning of the single liberation we thought we had attained that Dharma and achieved nirvana. But now we do not understand what he means."

At that time Śāriputra, aware of the confusion of the fourfold assemblies and himself also feeling confused, addressed the Buddha saying: "O Bhagavat! For what reason and on what grounds have you so earnestly praised the unique skillful means of the buddhas and the profound and subtle Dharma that is difficult to understand? Never before have I heard such a thing from the Buddha. Now Bhagavat, I entreat you to explain this because the fourfold assemblies are confused. O Bhagavat! Why have you so earnestly praised the Dharma that is profound, subtle, and difficult to understand?"

Thereupon Śāriputra, wanting to further explain what he meant, spoke these verses:

O Great Seer, Sun of Wisdom!
Now, after a long time,
You have taught this Dharma, saying,

> I have attained the inconceivable Dharma,
> That is to say, power, fearlessness,
> *Samādhi*, meditation, and liberation.
> No one has ever questioned the Dharma
> That I attained on the terrace of enlightenment.
> No one has ever questioned my intentions,
> So difficult to conceive.

Without being asked
You explained it by yourself
And praised the path you have practiced, saying,

> The wisdom the buddhas have attained
> Is extremely subtle!

The arhats free from corruption
And those seeking nirvana
Have all fallen into confusion.
Why has the Buddha said this?
Those seeking to become *pratyekabuddha*s,
Monks, nuns, *deva*s, *nāga*s,
*Yakṣa*s, *gandharva*s, and the others
Glanced at each other in confusion
And looking toward the Best of Humans asked:

> O Buddha! We entreat you to explain why this is so!

The Buddha has said that I am the foremost
Among the *śrāvaka*s, yet now I am confused
About my own knowledge and unable to understand.
Is it the ultimate Dharma?
Is it a path to be practiced?
6c The sons born from the mouths of the buddhas
Stand waiting with palms pressed together,
Looking at the Buddha.
I entreat you to proclaim the truth,
Speaking in the finest voice!
The *deva*s, *nāga*s, and others,
As numerous as the sands of the Ganges River,
As many as eighty thousand bodhisattvas
Who are seeking buddhahood, and noble emperors
Who have come from myriads of *koṭi*s of countries,
Are all standing respectfully with palms pressed together
Asking how to accomplish the path.

Then the Buddha addressed Śāriputra, saying: "Enough, enough! Speak no more! If I explained this matter, the *deva*s and humans in all the worlds would be astounded."

Then Śāriputra again addressed the Buddha: "O Bhagavat! Please explain it! I entreat you to explain it, because in this assembly there are innumerable hundreds of thousands of myriads of *koṭi*s of incalculable sentient beings, sharp in faculties and possessed of wisdom, who have previously encountered the buddhas. When they hear the teaching of the Buddha they will trust, believe, and accept it."

Thereupon Śāriputra spoke in verse to explain this again:

O King of the Dharma, the Best of Humans!
I entreat you to explain it.
Please explain it without hesitation!
In this assembly there are innumerable sentient beings
Who will trust and accept it.

Then the Buddha again tried to dissuade Śāriputra, saying: "If I explain it, the *deva*s, humans, and *asura*s in all the worlds will be astounded, and arrogant monks will certainly go to their downfall."

At that time the Bhagavat again spoke in verse:

Enough, enough! Speak no more!
The Dharma that I have attained
Is excellent and incomprehensible.
Though the arrogant hear it,
They will never accept it.

And again Śāriputra addressed the Buddha, saying: "O Bhagavat! Please explain it! Please explain it! In this assembly there are people like me and others, numbering into the hundreds of thousands of myriads of *koṭi*s of beings, who have been led and inspired by the buddhas in their former existences. Such people will certainly trust, believe, and accept it. And they will benefit, profit, and receive solace from it for a very long time."

Thereupon Śāriputra spoke these verses to elaborate on what he meant:

O Best of Humans!
Please teach the ultimate Dharma!
I am the eldest son of the Buddha.
Please illuminate and explain it!
Innumerable beings in this assembly
Will certainly trust and accept this Dharma,
Because the Buddha in former existences
Led and inspired such people.
All of them will attentively listen and accept, 7a
Their palms pressed together,
To the words of the Buddha.
I entreat you to illuminate and explain it
For the assembly of twelve hundred people like me,
And the others seeking buddhahood.
When they hear this Dharma
They will bring forth great joy.

Then the Bhagavat spoke to Śāriputra, saying: "You have now persistently asked me three times. How could I possibly not explain it to you?

Therefore listen carefully and pay close attention! I will now illuminate and explain it."

When he said this, five thousand monks, nuns, laymen, and laywomen in the assembly immediately got up from their seats, bowed to the Buddha, and left. What was the reason for this? Because the roots of error among this group had been deeply planted and they were arrogant, thinking they had attained what they had not attained and had realized what they had not realized. Because of such defects they did not stay. And the Bhagavat remained silent and did not stop them.

Then the Buddha addressed Śāriputra: "My assembly here is free of useless twigs and leaves; only the pure essence remains.

"O Śāriputra! Let the arrogant ones go! Listen carefully and I will explain it to you."

Then Śāriputra replied: "Indeed, O Bhagavat, I greatly desire to hear it."

Then the Buddha addressed Śāriputra: "Only very rarely do the Buddha Tathāgatas teach such a True Dharma as this, as rarely as the *uḍumbara* flower blooms.

"O Śāriputra! Trust and accept what the Buddha teaches! My words are never false.

"O Śāriputra! The real intention of all the buddhas in adapting their explanations to what is appropriate is difficult to understand. Why is this? Because I have expounded the teachings with innumerable skillful means and various kinds of explanations and illustrations. Yet this Dharma is beyond reason and discernment. Only the buddhas can understand it. Why is this? Because the Buddha Bhagavats appear in this world for one great purpose alone. O Śāriputra! Now I will explain why I said that the Buddha Bhagavats appear in this world for only one great purpose.

"The Buddha Bhagavat appear in this world to cause sentient beings to aspire toward purity and the wisdom and insight of the buddhas. They appear in this world to manifest the wisdom and insight of the buddhas to sentient beings. They appear in this world to cause sentient beings to attain the wisdom and insight of a buddha's enlightenment. They appear in this world in order to cause sentient beings to enter the path of the wisdom and insight of a buddha.

"O Śāriputra! For this one great reason alone the buddhas have appeared in this world."

The Buddha addressed Śāriputra, saying: "The Buddha Tathāgatas lead and inspire only bodhisattvas. All the acts of a buddha are always for one 7b purpose. The buddhas manifest their wisdom and insight solely to inspire sentient beings to enlightenment.

"O Śāriputra! A Tathāgata teaches sentient beings the Dharma only through the single buddha vehicle. There is no other, neither a second nor a third.

"O Śāriputra! The true nature of all the buddhas of the ten directions is exactly like this.

"O Śāriputra! All the buddhas of the past expounded the teachings for the sake of sentient beings, using incalculable and innumerable skillful means and various explanations and illustrations. These teachings were all for the sake of the single buddha vehicle. All these sentient beings, hearing the Dharma from the buddhas, finally attained omniscience.

"O Śāriputra! All the future buddhas who will appear in the world will expound the teachings for the sake of sentient beings, using incalculable and innumerable skillful means and various explanations and illustrations. These teachings will all be for the single buddha vehicle. All sentient beings who hear this Dharma from these buddhas will ultimately attain omniscience.

"O Śāriputra! All the Buddha Bhagavats of the present, in immeasurable hundreds of thousands of myriads of *koṭi*s of buddha worlds of the ten directions, teach the Dharma to sentient beings using incalculable and innumerable skillful means with various explanations and illustrations to benefit many of them and cause them to feel at peace. These Dharmas are all of the single buddha vehicle. All the sentient beings who hear the Dharma from these buddhas will ultimately attain omniscience.

"O Śāriputra! These buddhas lead and inspire only bodhisattvas, because they want to teach sentient beings with the wisdom and insight of the Buddha, to enlighten sentient beings with the wisdom and insight of the Buddha, and to cause sentient beings to enter the path of the wisdom and insight of the Buddha.

"O Śāriputra! I too am now like this. Having understood the various desires and deep-rooted inclinations of sentient beings, I teach the Dharma according to their capacities through the power of skillful means, using various explanations and illustrations.

"O Śāriputra! I do this in order to cause them to attain the omniscience of the single buddha vehicle.

"O Śāriputra! Since there is no second vehicle in the worlds of the ten directions, how could there be a third!

"O Śāriputra! The buddhas appear in the troubled world of the five defilements, which are the defilement of the *kalpa*, the defilement through desire's confusion, the defilement of sentient beings, the defilement of views, and the defilement of lifespan. Therefore, O Śāriputra, in the period of the decadent *kalpa*, because sentient beings are filthy, greedy, jealous, and develop roots of error, all the buddhas illuminate the three [vehicles] with the power of skillful means in order to teach the single buddha vehicle.

"O Śāriputra! If any of my disciples declare that they are arhats or *pratyekabuddha*s, and do not listen or comprehend that all the Buddha Tathāgatas teach only the bodhisattvas, they are not disciples of the buddhas, nor are they arhats or *pratyekabuddha*s.

7c "Again, O Śāriputra! If there are any monks or nuns who would declare that they have attained arhatship, that they are bearing their last bodies and are destined for complete nirvana, and yet who have not sought highest, complete enlightenment, they should be considered arrogant people.

"Why is this? Because there is no case in which a monk who has actually achieved arhatship does not believe in this Dharma, except after the Buddha has entered *parinirvāṇa* and there is no buddha present.

"What is the reason for this? Because after the *parinirvāṇa* of the Buddha it is hard to find people who preserve, recite, and understand the meaning of the sutras like this. But if they should meet other buddhas they will immediately understand this teaching.

"O Śāriputra! You should wholeheartedly accept and preserve the words of the Buddha. The words of the Buddha Tathāgatas are never false. There are no other vehicles, only the single buddha vehicle."

Thereupon the Bhagavat, wanting to elaborate the meaning of this further, uttered these verses:

In the fourfold assembly there were five thousand
Monks and nuns who were excessively proud,
Laymen who were arrogant,
And laywomen who were unaccepting.

They did not see their own defects,
Being faulty in self-discipline,
And clung to their shortcomings;
These of little wisdom have already left.
Through the virtuous dignity of the Buddha
The dregs of the assembly have departed.
Having little virtue,
These people were incapable of accepting this Dharma.
Free of useless twigs and leaves,
Only the pure essence of this assembly remains.
O Śāriputra, listen carefully!
All the buddhas teach the Dharma
That they have attained
Through the immeasurable power of skillful means,
For the sake of sentient beings.
Completely knowing their intentions,
Their various ways of practice,
Their wishes and capacities,
And the good and bad karma
Of their previous lives,
The Buddha gladdens all sentient beings
With the power of words and skillful means,
Using examples and illustrations.
The Buddha teaches by means of sutras, verses,
Stories of his past deeds, and of past events,
Miraculous tales, explanatory tales,
Allegories, poems, and exegeses.
The Buddha teaches nirvana 8a
To those with dull faculties,
Who are satisfied with lowly aspirations
And attached to birth and death,
Who have not practiced the profound path
In the presence of innumerable buddhas
And are confused by suffering.
Having devised this skillful means

I enable them to enter the wisdom of the buddhas.
But I have never said
That all of you would attain
The path of the buddhas.
I have never said this
Because the occasion never arose.
Now is precisely the right time for me
To teach definitively the Mahayana.
I apply these nine kinds of teachings
According to the capacities of sentient beings.
I teach these sutras
Because they are the basis for entering the Mahayana.
I teach the Mahayana sutras
To those heirs of the buddhas
Who are pure in mind, mild, and receptive,
Have keen faculties,
And who have practiced the profound path
Under immeasurable buddhas.
I predict that such people
Will attain the path of the buddhas
In their future lives,
Because they keep the buddhas in mind
With profound thoughts
And practice pure conduct.
Hearing that they shall attain buddhahood
They will be filled with great joy;
Because a buddha knows their intentions
He teaches the Mahayana.
Those *śrāvaka*s or bodhisattvas,
Who have heard even a single verse
Of the Dharma that I have taught,
Will all become buddhas.
There can be no doubt about it.
In the buddha worlds of the ten directions
There is only the Dharma of the single vehicle.

Apart from the skillful means of the buddhas,
There is neither a second nor a third [vehicle].
A buddha merely uses provisional words
In order to lead sentient beings.
All the buddhas appear in the world
To teach the wisdom of the buddhas.
Only this one thing is real,
The other two are not true.
In the end,
A buddha does not save sentient beings
Through an inferior vehicle.
The buddhas themselves
Abide in the Mahayana;
The Dharma that they have attained,
Is adorned with meditation, wisdom, and power;
And through these they save the sentient beings.
I would be ungenerous
If I were to lead and inspire even a single person
Through an inferior vehicle,
Having attained the highest path,
The universal Dharma of the Mahayana.
This is simply not possible.
If anyone takes refuge in the Buddha,
The Tathāgata will not deceive him.
A Tathāgata has neither stinginess nor jealousy
And has detached himself
From the evils of the phenomenal world.
That is why the buddhas of the ten directions 8b
Are the only ones who have no fear.
Having a body adorned with the marks of a buddha,
Emitting a ray of light that illuminates the worlds
And revered by immeasurable sentient beings,
I teach the signs of the true aspects
Of the phenomenal world.
O Śāriputra! You should now know

That originally I made a vow
To make all sentient beings my equal
Without any difference.
Now I have already fulfilled this vow
That I made in the past.
I will lead and inspire all sentient beings
And cause them to enter the path of the buddhas.
If I met sentient beings
And taught them till the end the path of the buddhas,
Those with little understanding
Would be confused and perplexed
And would not accept the teaching.
I know that these sentient beings
Have never cultivated the roots of good merit.
They are attached to the desires of the five senses,
Disordered by delusion and passion,
And have fallen into the three troubled states of being
Because of these desires.
They are wandering through
The six transmigratory states,
Tormented by every kind of suffering.
They are continually being born as tiny embryos
In one world after another.
These people of few qualities and little merit
Are afflicted by various sufferings.
They enter into the jungle of sixty-two false views
Such as “This exists” or “This does not exist.”
They are so firmly and deeply attached to false teachings
That they cannot get rid of them.
They are arrogant, proud, deceitful, and dishonest.
They have heard neither the names
Nor the True Dharma of the buddhas
For thousands of myriads of *koṭi*s of *kalpa*s.
Such people are difficult to save.
That is why, O Śāriputra, I devised the method of teaching

The way to extinguish all suffering through nirvana.
Even though I taught nirvana,
It is not the true extinction.
Every existing thing from the very beginning
Has always had the mark of quiescence.
The heirs of the buddhas who practice this path
Will thereafter become buddhas in the future.
With the power of skillful means
I have presented the teachings of the three vehicles.
Yet all of the Bhagavats
Teach the path of the single vehicle.
This great assembly
Should now rid itself of confusion.
The words of the buddhas are not inconsistent. 8c
There is only the single vehicle;
There is no other.
In the past innumerable *kalpa*s
There appeared immeasurable and incalculable buddhas,
Hundreds of thousands of myriads of *koṭi*s in number,
Who have attained *parinirvāṇa.*
All the Bhagavats
Taught the characteristics of all *dharma*s
With the power of innumerable skillful means,
Using various examples and illustrations.
All these Bhagavats
Taught the Dharma of the single vehicle,
Led and inspired immeasurable sentient beings,
And enabled them to enter the path of the buddhas.
Understanding the deepest desires of the entire world
Of the *deva*s, humans, and other beings,
The Great Sage Lord has illuminated
The highest meaning
With diverse skillful means.
All those sentient beings
Who encountered and heard the teaching

Of the buddhas of the past,
And who accumulated various merits
Through acts of giving (*dāna*), integrity (*śīla*), perseverance (*kṣānti*),
Diligence (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*)
(i.e., the six perfections)
Have certainly attained the path of the buddhas.
And after the *parinirvāṇa* of the buddhas,
Those sentient beings with well-governed minds
Have certainly attained the path of the buddhas.
After the buddhas attained *parinirvāṇa*,
All those who paid homage to the relics,
Who made myriads of *koṭi*s of stupas
Extensively and beautifully adorned with gold, silver,
Crystal, mother of pearl, agate, ruby,
Lapis lazuli, and pearl;
Those who made rock stupas,
Stupas out of sandal, aloe, deodar, and other woods,
As well as brick, tile, mud, and other materials;
All those who made buddha stupas
Out of piles of earth in desolate places;
And even children in play
Who made buddha stupas out of heaps of sand—
All such people have certainly attained
The path of the buddhas.
And all those who made images of the buddhas
Carved with their extraordinary marks
Have certainly attained the path of the buddhas.
All those who made buddha images
Out of the seven treasures,
Decorated with brass, copper, pewter, lead,
Tin, iron, wood, mud, glue, lacquer, and cloth,
9a Have certainly attained the path of the buddhas.
All those who made or had others make buddha images
Painted with the one hundred embellishing
Marks of merit,

Have certainly attained the path of the buddhas.
This even includes children in play
Who have drawn a buddha image
With a blade of grass or a twig,
Brush or fingernail.
Such people, having gradually accumulated merit
And perfected great compassion,
Have certainly attained the path of the buddhas.
Leading and inspiring the bodhisattvas,
They save countless sentient beings.
All those who paid homage to stupas,
Sculpted or painted images,
Honoring them with flowers, perfumes,
Banners, and canopies;
Those who paid homage with all kinds of sweet music—
With drums, horns, conches, pipes, flutes, lutes, harps,
Mandolins, gongs, and cymbals;
Those who joyfully praised the qualities of the buddhas
With various songs or
Even with a single low-pitched sound,
Have certainly attained the path of the buddhas.
Those who, even with distracted minds
Have offered a single flower to a painted image
Will in time see innumerable buddhas.
Or those who have done obeisance to images,
Or merely pressed their palms together,
Or raised a single hand, or nodded their heads,
Will in due time see immeasurable buddhas.
They will attain the highest path
And extensively save innumerable sentient beings.
They will enter nirvana without residue
Just as a fire goes out after its wood is exhausted.
Those who, even with distracted minds,
Entered a stupa compound
And chanted but once, “Homage to the Buddha!”

Have certainly attained the path of the buddhas.
Anyone who heard this teaching,
Either in the presence of a past buddha
Or after their *parinirvāṇa*,
Has certainly attained the path of the buddhas.
The future Bhagavats, Tathāgatas,
Immeasurable in number,
Will teach the Dharma with skillful means.
9b All the Tathāgatas
Will save sentient beings
With immeasurable skillful means,
Causing them to enter the wisdom of the buddhas
That is free from corruption.
Of those hearing this Dharma
There will be no one
Who will not become a buddha.
The original vow of the buddhas
Was to cause all sentient beings to universally
Attain the very same buddha path
That I have practiced.
Even though the buddhas of the future
Will teach hundreds of thousands of *koṭi*s
Of innumerable paths to the Dharma,
Their teachings will actually be
For the sake of the single vehicle.
All the buddhas, the Best of Humans,
Know that all *dharma*s are ever without substance
And that the buddha-seeds germinate
Through dependent origination.
That is why they will teach the single vehicle.
Having realized on the terrace of enlightenment
That the state of the Dharma
Is permanent and unchangeable in this world,
The Leaders will teach with skillful means.
The present buddhas of the ten directions,

As numerous as the sands of the Ganges River,
Revered by *deva*s and humans,
Appear in the world and teach this Dharma
To make sentient beings feel at peace.
They know the utmost tranquility,
And although they teach various paths
With the power of skillful means,
Their teachings are actually for the buddha vehicle.
Knowing the character of sentient beings—
Their deep intentions, past acts,
Wishes, persistence, and strength,
Their keen or dull faculties—
The buddhas teach with skillful means
Using various explanations, illustrations, and words,
In accordance with the capacities of sentient beings.
Now I too reveal the path of the buddhas
Through various paths to the Dharma
To make sentient beings feel at peace.
Through the power of my wisdom
I know the dispositions and desires of sentient beings,
And explain various teachings with skillful means,
Enabling them all to obtain joy.
O Śāriputra!
You should know that through the buddha-eye
I see beings wandering in the six states of existence
Who are poor, deprived of merit and wisdom,
Who are entering into the bitter path of birth and death,
And are suffering repeatedly and without end.
They are deeply attached to the desires of the five senses,
Just as yaks are attached to their tails.
Obstructed by greed, they are blind and cannot see.
They do not seek the buddha who has great power, 9c
Nor the Dharma that cuts off suffering.
Deeply immersed in false views,
They try to eliminate suffering through suffering.

I feel great compassion
For such sentient beings.
Sitting on the terrace of enlightenment for the first time,
Looking at the *bodhi* tree
And walking about,
During those twenty-one days
I was thinking thus:

> The wisdom I have attained
> Is subtle and supreme.
> But the faculties of sentient beings are dull.
> They are attached to pleasures and blinded by delusion.
> How can I save such beings?

Then Brahma and his *devaputra*s, Śakra,
The world-protectors of the four quarters,
Maheśvara and the other *deva*s,
Together with a retinue of hundreds
Of thousands of myriads of attendants,
Paid their respects with palms pressed together
And begged me to turn the wheel of the Dharma.
Then I thought:

> If I only praise the buddha vehicles,
> Those beings who are submerged in suffering
> Will not believe this Dharma.
> Because they reject and do not believe the Dharma,
> They will fall into the three troubled states of being.
> I would rather not teach the Dharma
> And instead immediately enter nirvana.

Then I thought of the power of skillful means
Practiced by past buddhas.
This path that I have attained
Should now also be taught as the three vehicles.
When I thought this,

The buddhas of the ten directions appeared
And with beautiful voices praised me saying:

> O Śākyamuni! Splendid!
> O Supreme Leader,
> You have attained the highest Dharma,
> And yet still use the power of skillful means,
> Following all the other buddhas.
> We too have attained the best and utmost Dharma
> And with discretion have explained the three vehicles
> For the sake of sentient beings.
> Those with little wisdom
> Seek inferior teachings
> And do not believe that they will become buddhas.
> That is why we use skillful means
> And with discretion teach of various results.
> Although we teach the three vehicles
> It is just for the instruction of the bodhisattvas!

O Śāriputra!
You should know
That when I heard this profound
And beautiful roar of the Noble Lions,
I chanted with joy, "Homage to the buddhas!"
And I thought: 10a

> Since I have been born in this defiled world
> I will follow the other buddhas
> And expound what they have expounded.

After contemplating this
I set out for Vārāṇasī.
All *dharma*s have the tranquil character
Of the Dharma:
This could not be expressed in words,
So I taught the five monks

Through the power of skillful means.
This I named: “Turning the Wheel of the Dharma,”
And immediately the word nirvana appeared in it
And the different designations for Arhat (Buddha),
Dharma, and Sangha.
From a great many *kalpa*s ago
I have always taught like this:
I have praised and illuminated
The teaching of nirvana,
Saying that it ends the sufferings
Of birth and death.
O Śāriputra!
You should know that I see
Immeasurable thousands of myriads of *koṭi*s
Of the Buddha’s heirs,
Who, having set out for the buddha path,
And heard the Dharma explained with skillful means,
Have respectfully come before the Buddha.
Then I thought:

> The reason why the Tathāgatas appear is
> To explain the wisdom of the buddhas.
> Now is precisely the right time for this!

O Śāriputra!
You should know that
Those who have dull faculties and little wisdom,
And those who are attached to mere signs and
Are arrogant cannot accept this teaching.
Now I am happy and fearless.
Having openly set aside skillful means,
I will teach only the highest path
To all the bodhisattvas.
Having heard this teaching
The bodhisattvas and twelve hundred arhats,
Freeing themselves from the web of doubt,

Will all become buddhas.
Just as the buddhas in the three periods
Of the past, present, and future,
Teach the true nature of the Dharma,
Now I too will expound the Dharma
That is beyond conception.
All the buddhas
Appear in worlds far away
And are difficult to meet.
Even if they appear in this world
It is difficult to hear their teaching.
Even in immeasurable, innumerable *kalpa*s
It is difficult to hear this Dharma,
And those who are able to hear this Dharma
Are also hard to find.
They are just like the *uḍumbara* flower
Which appears only once in a very long while
And, beloved by all,
Is considered a wonder among *deva*s and humans.
Those who, hearing this teaching, 10b
Happily praise the buddhas
By uttering even a single word
Have already paid homage to all buddhas
Of the three periods.
Such people are even more extraordinary
Than the *uḍumbara* flower.
All of you, have no doubts!
I, the King of the Dharma,
Now proclaim to the great assembly:

> I lead and inspire the bodhisattvas
> Only with the path of the single vehicle;
> I am here without disciples.

O Śāriputra and all of you!
The *śrāvaka*s and bodhisattvas should know

That this True Dharma is the hidden essence
Of all the buddhas.
In the troubled worlds of the five kinds of defilement,
Sentient beings are only attached to various desires,
And ultimately do not seek the path of the buddhas.
In the future the impure will hear
The Buddha teach the single vehicle,
But they will be confused and will not accept it.
They will reject the Dharma
And fall into the troubled states of being.
To those who are modest and pure,
And seek the path of the buddhas,
I will praise extensively
The path of the single vehicle.
O Śāriputra!
You should know that the Dharma
Of all the buddhas is like this.
They teach the Dharma
With myriads of *koṭi*s of skillful means,
According to the capacities of sentient beings;
The inexperienced cannot understand this.
You have come to know with certainty the skillful means
Of the buddhas, the Teachers of the World,
That are expounded in accordance
With people's capacities.
All of you, have no further doubts!
Let great joy arise in your hearts
And know that you will all become buddhas!

Chapter III

A Parable

Thereupon Śāriputra stood up ecstatic and joyful, pressed his palms together and, gazing at the Buddha, the Bhagavat, said: “Now, hearing the words of this Dharma from the Bhagavat, my heart is full of joy for I have experienced something unprecedented. 10c What is the reason for this? In the past when I heard this Dharma from the Buddha and saw the bodhisattvas receive their predictions, I was not included. I grieved because I thought I had been deprived of the immeasurable wisdom and insight of the Tathāgata.

“O Bhagavat! While I was dwelling alone under forest trees, whether sitting or walking, I was constantly thinking this: ‘Since we have also realized the true nature of the Dharma, why has the Tathāgata tried to save us with the teachings of the inferior vehicle?’

“The fault is ours, not the Bhagavat’s. Why is this? If we had waited for your explanation about the way to achieve highest, complete enlightenment, we certainly would have been able to save ourselves by means of the Mahayana. However, we did not understand that you were teaching with skillful means, according to what is appropriate to us. When we first heard the Buddha’s teaching, we immediately accepted, contemplated, and understood it.

“O Bhagavat! Since long ago I have reproached myself incessantly day and night. But now from the Buddha we have heard the unprecedented Dharma that we have never heard before, and it has removed all our doubts.

“I have obtained peace and tranquility in body and mind. Today I have finally realized that I am truly the heir of the Buddha, born from the mouth of the Buddha, incarnated from the Dharma, and that I have inherited a part of the Buddha-Dharma.”

Then Śāriputra, wanting to elaborate this meaning, spoke again in verse:

When I heard the words of this Dharma,
Experiencing something unprecedented,

My heart overflowed with joy,
And I was rid of all my doubts.
From long ago, ever since I heard
The teaching of the Buddha,
I have not lost the Mahayana.
The words of the buddhas are extremely rare
And are capable of ridding sentient beings
Of their suffering.
Although I had already attained
Freedom from corruption,
By hearing the Buddha's voice,
I have also been rid of my anxiety.
Whether I was dwelling
In mountain valleys or under forest trees,
Whether I was sitting or walking,
Grieving and blaming myself deeply,
I thought incessantly:

How have I deceived myself!

I am also the heir of the buddhas,
Having entered the same incorruptible Dharma.
Nevertheless, in the future,
I shall not be able to explain the highest path.
The golden color, the thirty-two marks,
The ten powers, and the liberations
Are all in the same Dharma;
And yet I have not attained any of these.
Moreover, such qualities as
The eighty excellent and eighteen special characteristics
Are completely lost to me.
11a When I was wandering alone,
I saw the Buddha in the great assembly
Filling the ten directions with his fame
And greatly benefiting sentient beings.
I then thought:

I have lost all these benefits
Because I have been deceiving myself.

I thought about this constantly day and night
And wanted to ask the Bhagavat:

Have I or have I not lost these?

I always saw the Bhagavat
Praising the bodhisattvas.
That is why I pondered over such matters
As these both day and night.
Now I have heard the words of the Buddha,
Explaining to sentient beings
The incorruptible Dharma,
Which is difficult to comprehend,
And making them enter
The terrace of enlightenment.
Formerly, I was attached to false views
And was a teacher of brahmans.
The Bhagavat, knowing my mind,
Removed the false views and taught nirvana.
I got rid of false views completely
And attained the teaching of emptiness.
At that time I considered myself
To have attained nirvana.
But now I have become aware
That this was not the real nirvana.
When I become a buddha
I shall be endowed with the thirty-two marks,
And be honored by *deva*s, humans, *yakṣa*s, and *nāga*s.
Only then can it be said that I have
Permanently attained nirvana without residue.
Before the great assembly
The Buddha has proclaimed
That I will become a buddha.

After hearing these words of the Dharma,
I was immediately rid of all my doubts.
When I first heard this teaching of the Buddha's,
I was greatly startled and thought:

> I wonder if Māra, acting like the Buddha,
> Is confusing me!

But the Buddha, who teaches skillfully
By means of various explanations and illustrations,
Has made my mind tranquil like the ocean.
While listening to him
I was freed from the web of my doubts.
The Buddha has said that immeasurable buddhas
Who have attained *parinirvāṇa* in the past,
Established in the use of skillful means,
Have also taught this Dharma.
Immeasurable buddhas in the present and future
Will also teach this Dharma
With various skillful means.
The present Bhagavat,
From the time he was born
And renounced household life
Until he obtained the path
And turned the wheel of the Dharma,
Has also taught through skillful means.
11b The Bhagavat teaches the real path,
But the Wicked One does not.
Therefore I know definitely
That it was not Māra acting like the Buddha.
Because I fell into a web of doubt,
I thought that Māra was impersonating the Buddha.
When I heard the voice of the Buddha,
Profound and very subtle,
Fluently explaining the pure Dharma,
I became full of great joy.

My doubts are completely and forever exhausted,
And I have achieved the true wisdom.
I will definitely become a buddha,
Honored by *deva*s and humans.
I will turn the wheel of the highest Dharma
And lead and inspire the bodhisattvas.

At that time the Buddha said to Śāriputra: "I will now reveal to you before the great assembly of *deva*s, humans, *śrāmaṇa*s, and brahmans that in the past, in the presence of two hundred thousand *koṭi*s of buddhas, I led and inspired you constantly for the sake of the highest path. You have followed my instructions for a long time. Because I led you with skillful means, you were born in my Dharma.

"O Śāriputra! In the past I inspired you to seek the buddha path. Yet just now you had completely forgotten this and considered yourself to have attained nirvana. Now, because I want you to remember the path that you practiced according to your original vow in the past, I will teach the *śrāvaka*s the Mahayana sutra called the *Lotus Sutra,* the instruction for the bodhisattvas and treasured lore of the buddhas.'

"O Śāriputra! In the future after immeasurable, limitless, and inconceivable *kalpa*s, you will have paid homage to thousands of myriads of *koṭi*s of buddhas, preserved the True Dharma, and mastered the path practiced by the bodhisattvas. You will become a buddha called Padmaprabha, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat.

"Your land will be called Viraja. Its earth will be level and pure, ornamented, peaceful, and rich. The *deva*s and humans will prosper. The earth will be made of lapis lazuli with a well-planned network of roads like a chessboard bordered with golden cords. Rows of seven-jeweled trees, which are always full of flowers and fruits, will line the borders of these roads. The Tathāgata Padmaprabha will also lead and inspire sentient beings by means of the three vehicles.

"O Śāriputra! When that buddha appears, even though his will not be a troubled world, he will teach the three vehicles because of his original vow.

This *kalpa* will be called Mahāratnapratimaṇḍita, meaning 'Adorned with Great Jewels.' Why will it be called Mahāratnapratimaṇḍita? Because in that world the bodhisattvas will be like great jewels. The number of these bodhisattvas will be immeasurable, limitless, inconceivable, and beyond all comparison, known only by those with the power of the Buddha's wisdom.

"When they want to walk they will step on jeweled flowers. And these 11c bodhisattvas will not be those who are just setting out. Over a long time they will have planted roots of good merit and practiced the pure path of discipline and integrity in the presence of immeasurable hundreds of thousands of myriads of *koṭi*s of buddhas. They will always be praised by the buddhas and continually practice the buddha wisdom. They will be endowed with transcendent powers and know well all the teachings of the Dharma. They will be honest, without falsity, and firm in recollection. That world will be filled with bodhisattvas like these.

"O Śāriputra! The lifespan of this buddha Padmaprabha will be twelve intermediate *kalpa*s, not including the period after he becomes a prince and before he becomes a buddha; and the lifespan of the people in that world will be eight intermediate *kalpa*s.

"After these twelve intermediate *kalpa*s have passed, the Tathāgata Padmaprabha will predict Bodhisattva Dhṛtiparipūrṇa's attainment of highest, complete enlightenment and will address the monks, saying:

> This Bodhisattva Dhṛtiparipūrṇa will become the next buddha after me. His name will be Padmavṛṣabhavikrama, a Tathāgata, Arhat, Completely Enlightened. His buddha world will also be like this one.

"O Śāriputra! After the *parinirvāṇa* of the Buddha Padmaprabha the True Dharma will remain in the world for thirty-two intermediate *kalpa*s and the Semblance Dharma will also remain in the world for thirty-two intermediate *kalpa*s."

Then the Bhagavat, wanting to elaborate on the meaning of this again, spoke these verses:

> O Śāriputra! In the future
> You will become a buddha of universal wisdom
> Named Padmaprabha,
> Who will save innumerable sentient beings.

Having paid homage to innumerable buddhas,
Perfected the bodhisattva practice,
And the qualities, including the ten powers,
You will attain the highest path.
After immeasurable *kalpa*s have passed,
The *kalpa* will be called Prabhūtaratna,
And the world will be called Viraja,
Pure and without dirt.
The earth will be made of lapis lazuli
And the roads, bordered with golden cords,
Will be lined with variegated trees of the seven treasures
Which are always full of flowers and fruits.
The bodhisattvas in that world
Will be always firm in recollection.
All of them will be completely endowed
With transcendent powers and the perfections
And will have properly practiced the bodhisattva path
In the presence of innumerable buddhas.
Such *mahasattva*s as these
Will be led and inspired by the Buddha Padmaprabha.
When this buddha becomes a prince
He will abdicate his kingship
And give up his worldly fame.
Bearing his last body,
He will renounce household life
And attain the path of the Buddha.
This Buddha Padmaprabha will live in the world
For twelve intermediate *kalpa*s.
And the lifespan of the people in this world
Will be eight intermediate *kalpa*s.
After the *parinirvāṇa* of this buddha,
The True Dharma will last in the world
For thirty-two intermediate *kalpa*s, 12a
During which time many sentient beings
Will be saved.

After the extinction of the True Dharma,
The Semblance Dharma will last
For thirty-two intermediate *kalpa*s.
The relics of the Buddha
Will be distributed widely
And *deva*s and humans will pay them homage.
All that the Buddha Padmaprabha does
Will be exactly like this.
That very Best of Humans,
Who will be foremost and without comparison,
Is none other than you.
You should be delighted to hear this!

At that time the fourfold assembly of monks, nuns, laymen, and laywomen and the great assembly of *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s saw Śāriputra receive his prediction of highest, complete enlightenment in the presence of the Buddha. They rejoiced greatly and became immeasurably happy. All of them removed their outer garments and proffered them to the Buddha as offerings.

Śakra, the lord of *deva*s, and Brahma, together with innumerable *devaputra*s also made offerings to the Buddha of their heavenly beautiful garments, heavenly *māndārava* flowers, and great *māndārava* flowers. Their heavenly garments floated and fluttered in the air, while in the sky the *deva*s played hundreds of thousands of myriads of kinds of music together at one time. They rained down various heavenly flowers and said: "In the past the Buddha turned the wheel of the Dharma for the first time in Vārāṇasī. Now he has turned the wheel of the utmost and greatest Dharma again."

Thereupon the *devaputra*s spoke these verses in order to explain this again:

In the past you turned the wheel of the Dharma
Of the Four [Noble] Truths in Vārāṇasī;
And you illuminated and explained the Dharma
Of the origination and extinction of the five aggregates.
You have now again turned the wheel
Of the subtlest, utmost, and greatest Dharma.

This Dharma is extremely profound;
Only a few will be able to believe it.
Since long ago we have frequently heard
The teaching of the Bhagavat,
Yet we have never before heard
Such a profound and supreme teaching.
When the Bhagavat taught this Dharma
We were all delighted.
And now Śāriputra, possessed of great wisdom,
Has received his prediction from the Bhagavat.
In the same way, we too,
Shall certainly become buddhas.
We shall become peerless,
Unrivaled in all the world.
The path of the Buddha,
Which is difficult to understand,
Is taught with skillful means
According to what is appropriate for sentient beings.
May the merits of our beneficial acts,
Whether of the past or the present,
And those acquired in meeting the Buddha, 12b
Be completely transferred to the buddha path.

At that time Śāriputra said this to the Buddha: "O Bhagavat! I now have no further doubts. I have received the prediction of the highest supreme enlightenment in the presence of the Buddha.

"When all those twelve hundred who have attained complete mental discipline were still under training in the past, the Buddha constantly led and inspired them, saying: 'My teaching overcomes birth, old age, illness, and death and it leads to nirvana.' Both those who were still in training and those who were not thought that they were free from false views about the self, existence and nonexistence, and declared that they had attained nirvana. Yet now, in the presence of the Bhagavat, they have heard what they have never heard before and have fallen into doubt.

"Splendid, O Bhagavat! I entreat you to explain to the fourfold assembly the reason why, and free them from their doubts!"

Then the Buddha said to Śāriputra: "Did I not previously tell you that all the Buddha Bhagavats explain the Dharma with various explanations and illustrations using skillful means, all for the sake of highest, complete enlightenment!? All of these teachings are for leading and inspiring the bodhisattvas.

"Moreover, Śāriputra, I will now clarify what I mean with illustrations. Those with wisdom will be able to understand through these illustrations.

"O Śāriputra! Suppose there were an aged and extremely affluent man, either in a town, city, or country, who has immeasurable wealth, abundant estates, mansions, and servants. He has a spacious house, yet it only has a single entrance. Suppose many people live there, as many as one, two, or even five hundred people. The buildings are in poor repair, the fences and walls are crumbling, the pillar bases are rotten, and the beams and framework are dangerously tilted.

"Suddenly and unexpectedly, fires break out everywhere, setting the house swiftly aflame. The children of this man, ten, twenty, or thirty in number are in the house.

"The affluent man, seeing the fire breaking out everywhere, becomes alarmed and terrified. He thinks:

> I am capable of escaping through the burning entrance in safety, but my children are absorbed in play within the burning house and are not aware [of the fire], do not know, are not alarmed or terrified, and the fire is approaching them! They are not troubled about their suffering nor do they intend to leave the house.

"O Śāriputra, this affluent man thought:

> Since I am still physically strong I could take the children out of the house in the folds of my garment or on top of a desk.

"He further thought:

> There is only one entrance to this house and it is very narrow. The children, who are immature and still unaware, are attached to their place of play. They may fall into danger and be burned by the fire. I should now tell them of the danger; this house is already burning! They must escape as quickly as they can to avoid being burned by the fire!

"After considering this he urged the children according to his thought:

> Children! Run out immediately!

"Although their father in his concern has given them the proper advice, 12c the children are immersed in their play and do not accept it; they are neither alarmed nor afraid and have no intention of leaving [the burning house]. Moreover, they do not even know what a fire is, the condition of the house, or what they may lose. They merely run about, back and forth, looking at their father.

"Thereupon the affluent man thought:

> This house is already engulfed in flames. If my children and I do not get out, we shall perish in the fire. I will now use skillful means to help my children escape from this disaster.

"Since the father already knew that his children were attached to various rare toys and unusual things that each of them liked, he said to them:

> The toys you are fond of are rare and hard to obtain. If you do not take them you will certainly regret it later. Right now, outside the house, there are three kinds of carts. One is yoked to a sheep, one to a deer, and one to an ox. Go play with them. Children! Run out of this burning house immediately and I will give you whatever you want!

"The children, hearing what their father had said about the rare toys, became excited and, in their eagerness to get to them they pushed each other out of the way in a mad rush out of the burning house.

"Then the affluent man saw that his children had got out safely and were sitting unharmed in an open area at a crossroad. He was relieved, happy, and joyful. The children said to their father:

> Father, please give us the toys you promised: those [three] carts, one yoked to a sheep, one to a deer, and one to an ox!

"O Śāriputra, the affluent man then gave each child the same kind of large cart. These carts were tall and spacious, adorned with various jewels, and encircled with railings full of hanging bells. On the tops of the carts were canopies also decorated with various kinds of jewels. These carts were draped with jeweled cords and hung with flower garlands. They were thickly piled with fabrics, and red pillows had been placed about. These carts were each yoked to an ox with a spotlessly white hide. These oxen had beautiful bodies with powerful muscles, even gaits, and were as swift as the wind; and there were many attendants guarding them. Why did the affluent man give these carts? Because the man had great and immeasurable wealth and his abundant storehouses were full. He thus thought further:

> Since my treasure has no limit, I should not give my children inferior carts. These are my children and I love them all equally. I have an immeasurable number of large carts such as these, decorated with the seven treasures. I should equally distribute them to each child without discrimination. Why is this? Even if I gave carts like these to everyone in the country, their number would not be exhausted. Why should I not give them to my own children?

13a "At that time, the children each climbed into a great cart and had an unprecedented experience, one beyond their original expectations.

"O Śāriputra! What do you think about this? This affluent man gave to his children equally a large cart decorated with precious treasures. Has he deceived them or not?"

Śāriputra replied: "No Bhagavat! The affluent man only tried to help his children escape from the disastrous fire. He saved their lives and did not deceive them. This is by no means a deception. Why? Because by saving their lives they obtained marvelous toys. Moreover, they were saved from the burning house by skillful means.

"O Bhagavat! If this affluent man had not given them even the smallest cart, it still would not have been a deception. Why is this? Because this affluent man thought before:

> I will help my children escape with skillful means.

"This is why it was not a deception. How much more so, since the affluent man, knowing that he had immeasurable wealth and wanting to benefit them equally, gave each of his children a large [ox]cart."

The Buddha said to Śāriputra: "Splendid, splendid! It is exactly as you have said. O Śāriputra, the Tathāgata is also just like this. That is to say, as the father of the entire world, he permanently dispels fear, distress, anxiety, ignorance, and blindness. He has attained immeasurable wisdom, insight, power, and fearlessness, as well as great transcendent powers and the power of wisdom. He has attained the perfection of skillful means and of wisdom. With his great mercy and compassion he incessantly and indefatigably seeks the welfare of all beings and benefits them all.

"The Tathāgata appears in the triple world, which is like a decaying old house on fire, to rescue sentient beings from the fire of birth, old age, illness, and death, anxiety, sorrow, suffering, distress, delusion, blindness, and the three poisons of greed, hatred, and ignorance. Thus he leads and inspires sentient beings and causes them to attain highest, complete enlightenment.

"The Tathāgatas see all sentient beings burning in the fire of birth, old age, illness, and death, anxiety, sorrow, suffering, and distress. Because of the desires of the five senses and the desire for monetary profit they also experience various kinds of suffering. Because of their attachment and pursuits they experience various kinds of suffering in the present; and in the future they will suffer in the states of existence of hell, animals, and hungry ghosts (*preta*s). If they are born in the heavens or in the human world they will experience a variety of sorrows such as suffering from poverty and destitution, separation from loved ones, or suffering from encounters with those they dislike.

"Although sentient beings are immersed in such sorrows, they rejoice and play. They are not aware, shocked, startled, or disgusted nor do they seek release. Running around in the burning house of the triple world, they experience great suffering and yet they do not realize it.

"O Śāriputra! Seeing these things the Buddha thought:

> Since I am the father of sentient beings I must rid them of their immeasurable suffering and distress. I will cause them to rejoice through the immeasurable and limitless pleasure of the buddha wisdom.

"O Śāriputra! The Tathāgata further thought:

> If I proclaim the Tathāgata's wisdom, insight, power, and fearlessness to sentient beings with my transcendent powers and the power of my 13b
> wisdom alone, without using skillful means, it will be impossible to

> save them. Why is this? Because these sentient beings have not escaped from birth, old age, illness, and death; anxiety, sorrow, suffering, and distress; and are being burned in the blazing house of the triple world. How would they be able to understand the Buddha's wisdom?

"O Śāriputra! Although that affluent man had physical strength he did not use it. He only earnestly employed skillful means to save his children from the disaster of the burning house, and later he gave each of them a large cart decorated with precious treasures. The Tathāgata is exactly like this.

"Although the Tathāgata has power and fearlessness he does not use them, but rescues sentient beings from the burning house of the triple world only through wisdom and skillful means, teaching the three vehicles to the *śrāvaka*s, *pratyekabuddha*s, and the buddhas, saying:

> Do not take pleasure in living in this burning house of the triple world. And do not thirst after inferior objects, sounds, smells, flavors, and tangibles. If you are attached to these objects and have desires, then you will be burned. Leave the triple world in haste and you will obtain the three vehicles—the vehicles for the *śrāvaka*s, *pratyekabuddha*s, and buddhas. I definitely guarantee this to you. In the end it will come true. You should be diligent and persistent!

"The Tathāgata attracts sentient beings through this skillful means, saying further:

> You should know that the Noble Ones praise the teachings of these three vehicles that are self-directed, unrestricted, and independent. When they ride in them, sentient beings will enjoy faculties free from corruption and also powers, paths to enlightenment, meditation, liberation, and concentration. And they themselves will attain immeasurable ease and pleasure.

"O Śāriputra! Those beings, wise by nature, who accept the Dharma from the Buddha Bhagavat, who are diligent, persistent, and wish to escape from the triple world quickly, and who are seeking nirvana, are all practicing the *śrāvaka* vehicle. They are like those children who left the burning house seeking the cart yoked to a sheep.

"Those beings who accept the Dharma of the Buddha Bhagavat, who are diligent and persevere in seeking the wisdom of the Self-generated One and enjoy tranquility for themselves, who profoundly know the causes of and reasons for existence, are all practicing the *pratyekabuddha* vehicle. They are just like those children who left the burning house seeking the cart yoked to a deer.

"Those beings who accept the Dharma of the Buddha Bhagavat, who are diligent and persevere in seeking the wisdom of the Omniscient One, the wisdom of the Buddha, the wisdom of the Self-generated One, the wisdom acquired without a teacher, the wisdom and insight, powers, and fearlessness of the Tathāgata; who are compassionate, put immeasurable sentient beings at ease, benefit *deva*s and humans, and save all beings, are all practicing the Mahayana. Bodhisattvas are called *mahāsattva*s (great beings) because they seek this vehicle. They are just like those children who left the burning house seeking the cart yoked to an ox.

"O Śāriputra! That affluent man saw his children leave the burning house 13c safely and arrive at a safe place. Knowing that he had immeasurable wealth, he gave a large cart equally to each child. The Tathāgata is exactly like this. As the father of all sentient beings he sees that immeasurable thousands of *koṭi*s of sentient beings escape from the dangers, sufferings, and fears of the triple world through the gates of the Buddha's teaching and attain the pleasure of nirvana.

"Then the Tathāgata thought:

> Because I possess the treasure house of the Dharma of all the buddhas, which contains immeasurable limitless wisdom, power, and fearlessness, and because all sentient beings are my children, I will give them equally the Mahayana. I will not allow anyone to attain nirvana merely for himself but will cause everyone to attain it through the Tathāgata's nirvana.
>
> I will give sentient beings who have escaped from the triple world all the toys of the Buddha's meditations and liberations, which are of one character and one kind, are praised by the Noble Ones, and which produce pure and supreme pleasure.

"O Śāriputra! At first that affluent man attracted his children with three kinds of carts, then later gave them only the safest and best large [ox]cart, adorned with jewels. Moreover, that affluent man was never accused of telling a lie. The Tathāgata is exactly like this. He tells no lies.

"In the beginning the Tathāgata teaches the three vehicles in order to lead sentient beings. And later he saves them through only the Mahayana. Why is this? Because the Tathāgata possesses the treasure house of the Dharma, which contains immeasurable wisdom, power, and fearlessness. And although he is able to give the teaching of the Mahayana to all sentient beings, not all of them can accept it.

"O Śāriputra! You should know that the buddhas, with the power of skillful means, teach the single buddha vehicle, dividing and teaching it as three."

Then the Buddha, wanting to elaborate on the meaning of this again, spoke these verses:

Suppose there were an affluent man
Who had a large house,
And this house was very old,
On the verge of collapsing.
The halls were extremely dangerous,
The pillar bases rotten and disintegrating,
The beams and framework dangerously tilted,
And the stairways were falling apart.
The fences and walls were cracked,
The plaster was peeling off,
The thatched roof was falling down,
The rafters and eaves were coming apart,
The partitions were everywhere askew,
And the whole place was covered with filth.
Five hundred people lived there,
And moving around helter-skelter were
Kites, owls, hawks, eagles, crows, magpies,
Doves, pigeons, lizards, snakes, vipers,
Scorpions, centipedes, millipedes,
Newts, myriapods, ferrets, badgers, mice,
Rats, and other harmful creatures.

It was filled with stench,
And there were places overflowing with excrement.
All kinds of bugs
Had gathered there.
There were foxes, wolves, and vermin
Devouring, trampling, and gnawing on corpses,
Scattering bones and flesh about;
And a pack of dogs,
Forcing each other out of the way, 14a
Rushed to the spot—
Frightened and exhausted from hunger,
They were searching everywhere for food,
Fighting among themselves, snatching at food,
Biting, snarling, and barking at each other.
This house was terrifying,
Corrupted to this grotesque condition:
Ogres of the mountains and valleys,
*Yakṣa*s, and demons were everywhere
Devouring human flesh.
There were various poisonous insects,
All kinds of harmful birds of prey,
And beasts who were producing, rearing,
And protecting their offspring.
*Yakṣa*s were scrabbling and fighting to devour them.
And after sating themselves,
Evil thoughts would arise in them.
The sound of their fighting
Was terrifying.
The *kumbhāṇḍa* demons were crouching on the ground,
Sometimes rising up a foot or two.
Roaming about, pleasing themselves as they liked,
They would catch two legs of a dog,
Beat it until it could not bark
And grabbing the dog’s neck with their legs,
Terrify it for their own amusement.

There were also other demons living there
With large bodies, naked, dark, and gaunt.
They were screaming horrifying howls,
Crying out while searching for food.
Other demons were there,
Some with needlelike throats,
While others had necks
Like a cow's head;
Some had those of human flesh-eaters or dog-devourers.
Their hair was disheveled like rank weeds
And they were destructive and malicious.
Driven by hunger and thirst,
They were crying and scurrying about.
*Yakṣa*s, hungry ghosts,
And various malicious birds and beasts
Were peering out of the windows
And running frantically in all directions,
Driven by hunger.
In this house, with its immeasurable terrors,
There were many such horrendous things as these.
Now suppose this old and decaying house
Belonged to a man,
And this man came out from it a short distance.
Soon after, the house suddenly
Burst into flames behind him.
The fire instantly spread in all directions.
The frame, beams, rafters, and pillars exploded,
And shaking, split and crashed,
While the fences and walls collapsed.
All the demons screamed out loudly.
The hawks, eagles, other birds,
And *kumbhāṇḍa* demons, panicked and terrified,
Could not get out.
Malicious beasts and poisonous insects
Concealed themselves in holes.

There were also *piśāca* demons dwelling there
Who, because of little merit,
Were chased by the flames.
They were tearing at each other,
Drinking blood and eating flesh.
A horde of vermin had already died off,
And the large malicious beasts
Raced to devour them,
While the smoke of the stench flowed
And filled everywhere.
As the centipedes, millipedes,
And poisonous snakes rushed,
Burning, out of their holes 14b
The *kumbhāṇḍa* demons devoured them
One after another.
The hungry ghosts, with their hair on fire,
Ravenous, thirsty, and suffering from the heat,
Frantically scurried about.
In this way, the house was extremely terrifying
With poison and fire,
And disasters more than one.
Then the householder, who was standing
Outside the entrance of the house,
Heard someone say:

> Just a moment ago,
> In the midst of their play,
> Your children entered this house.
> Being young and ignorant,
> They are attached to playing games.

Hearing this, the affluent man was startled
And went into the burning house
To save them from the disaster of the fire.
As he thought fit, he warned the children
And explained the various dangers:

> There are malicious demons, poisonous insects,
> And the fire is raging everywhere.
> There are endless horrors,
> One right after another.
> There are poisonous snakes, lizards, vipers,
> *Yakṣa*s, *kumbhāṇḍa* demons, vermin,
> Foxes, dogs, hawks, eagles, kites,
> Owls, and centipedes, all acutely suffering
> From hunger and thirst
> And all extremely terrifying.
> These horrors are difficult to deal with,
> How much more so the conflagration!

But the children, being ignorant,
Would not listen to their father’s warning.
Still attached to their games,
They kept right on playing.
Thereupon the affluent man thought:

> My children by doing this
> Increase my distress!
> There is nothing to enjoy now in this house.
> Nevertheless, my children who are absorbed in play
> Will not accept my instructions
> And so will be hurt by the fire.

Then he immediately thought
That he should advise his children
Using various skillful means, and said:

> I have a variety of unusual toys
> Such as fine carts adorned with beautiful treasures,
> Yoked to sheep, deer, and oxen.
> They are just outside the gate.
> O children! Come out of the house!
> I had these carts made for you.
> Play with them as you like!

Hearing about these carts,
The children immediately started
To push each other out of the way
To get out of the house.
Arriving at an open area,
They escaped from the disaster.
The affluent man, seeing that his children
Had escaped from the burning house
And were standing at the crossroads,
Sat down on his lion seat.
Then he joyously said:

> Now I am happy!
> It is extremely difficult to raise these children.
> Foolish and ignorant,
> They entered a dangerous house
> Full of various poisonous insects,
> Terrifying ogres from mountains and valleys,
> And a raging fire that broke out in all directions.
> In spite of this, 14c
> These children were attached to playing their games.
> But by causing them to escape from the disaster,
> I have saved them.
> Therefore, my people, I now feel at ease.

Thereupon the children,
Seeing their father sitting in peace,
Approached him saying:

> Please, father,
> Give us the three kinds of carts
> Adorned with treasures
> That you just promised us,
> When you said that if we, your children, came out
> You would give us three kinds of carts
> Just as we like.

Now is the right time.
Give them to us right away!

This affluent man,
Who was extremely wealthy,
Had an abundance of treasures.
He had a number of great carts made,
Adorned with various precious things
Like gold, silver, lapis lazuli,
Mother-of-pearl, and agate.
They were beautifully decorated,
Encircled with railings,
And were covered with hanging bells
Attached to golden cords.
Over them was hung a net of pearls
With golden flower tassels
Hanging down everywhere.
They were all completely
Decorated in a variety of colors.
The bedding was made of soft silk
That was covered with
An extremely fine carpet of spotless white
Which cost thousands of *koṭi*s.
There were large white oxen,
Healthy and powerful with beautiful bodies,
Yoked to the jeweled carts,
And they were guarded by many attendants.
When they were given these fine carts,
The children were joyful and excited.
They got on the carts
And drove delightedly all about.
Amusing themselves in play,
They mastered them without difficulties.

The Buddha said to Śāriputra:

I am also like this.
I am the father of the world,
The best of the sages.
All sentient beings are my children.
They are deeply attached to worldly pleasures
And have no wisdom.
There is no peace in the triple world,
Just like in the burning house,
Which is full of various suffering
And which is extremely terrifying.
There are always the sufferings
Of birth, old age, illness, and death.
Such fires as these burn endlessly.
The Tathāgata, who has already left
The burning house of the triple world,
Lives in tranquility
And dwells at ease in the forest.
Now this triple world is my property
And the sentient beings in it are my children.
There are now many dangers here
And I am the only one who can protect them.
Although I give them advice,
They do not accept it,
Because they are tainted with desires
And have deep attachments.
On this occasion 15a
I teach the three vehicles
Using skillful means.
Realizing the sufferings of the triple world,
I reveal and explain it
To cause sentient beings to
Escape from the mundane path.
If these children are resolute,
They are endowed with the three knowledges

And six transcendent powers.
Or they can become *pratyekabuddha*s or
Bodhisattvas who have reached
The stage of nonretrogression.
O Śāriputra!
I explain the single buddha vehicle
To sentient beings, using this illustration.
If you are able to accept what I say,
You will all attain the buddha path.
This vehicle is subtle, pure, and peerless.
There is nothing superior to it
In all the worlds.
This is what the Buddha enjoys.
All the sentient beings should praise,
Honor, and revere it.
There are immeasurable thousands of *koṭi*s
Of powers, liberations, meditations,
Wisdoms, and other attributes of the Buddha.
I cause my children to obtain such a vehicle
And let them play continuously,
Day and night, for *kalpa*s.
I cause the bodhisattvas as well as the *śrāvaka*s
To board this jeweled vehicle,
And lead them directly
To the terrace of enlightenment.
For this reason,
There is no other vehicle but
The skillful means of the buddhas,
Even if one seeks in all the ten directions.
I tell you, O Śāriputra:
All of you are my children,
And I am thus your father.
Since you were burned by the fire
Of various sufferings for many *kalpa*s,
I saved you all

By leading you out of the triple world.
Although I have previously told you
About your *parinirvāṇa,*
You have only extinguished birth and death
And have not actually attained nirvana.
You should now seek only
The wisdom of the Buddha.
If there are any bodhisattvas in this assembly,
They should listen singlemindedly
To the real teaching of all the buddhas.
Those sentient beings
Whom the Buddha Bhagavats
Lead and inspire with skillful means
Are all bodhisattvas.
Because people have little knowledge
And are deeply attached to pleasures,
I teach them the truth of suffering (i.e., the First Noble Truth).
And those sentient beings rejoice,
Having attained
Such an unprecedented experience.
The truth of suffering taught by the Buddha
Is nothing but the truth.
To those who do not know the origin of suffering (i.e., the Second Noble Truth),
Who are deeply attached to its causes
And unable to abandon them even for a while,
I teach the truth about the path to its cessation
Using skillful means.
All the causes of suffering
Originate from excessive craving.
When this craving is extinguished,
The source is removed.
The cessation of suffering
Is called the Third [Noble] Truth.
One practices the path leading to its cessation (i.e., the Fourth Noble Truth] 15b

In order to attain the truth of cessation.
Removing the bonds of sufferings is called liberation.
In what sense have these people attained liberation?
They have merely removed false views
And called that liberation.
But actually, they have not yet completely attained it.
The Buddha has explained that these people
Have not actually attained nirvana:
I do not intend to lead them to nirvana
Because they have not yet attained the highest path.
I am the Lord of the Dharma
And have mastered the Dharma.
I appear in the world
To cause sentient beings to be at peace.
O, you, Śāriputra!
Teach this my Dharma sign
To benefit the world!
Wherever you may go,
Never propagate it recklessly.
You should know that those who hear,
Rejoice, and fully accept it
Have reached the stage of nonretrogression.
Those who accept the teaching of this sutra
Have formerly seen the buddhas in the past,
Honored, and paid homage to them,
And also heard this teaching.
Those who are able to accept what you teach,
Will see me, you, the monks and the bodhisattvas.
This very *Lotus Sutra* shall be taught
Only to the profoundly wise.
Those of superficial awareness who hear it
Will become confused and will not comprehend it.
This sutra is beyond the comprehension
Of all the *śrāvaka*s and *pratyekabuddha*s.
O, you, Śāriputra!

Even you understood this sutra only through faith;
It is no wonder that the other disciples cannot.
They accept this sutra
Because they believe the Buddha’s teaching,
But it is beyond their intellectual comprehension.
O Śāriputra!
Never teach this sutra
To those who are arrogant and lazy,
Or to those who hold
False views about the self.
Never teach it to those people
Of superficial awareness,
Who are deeply attached
To the desires of the five senses,
Since even if they heard it,
They would not understand.
Those people who will not accept
And who disparage this sutra,
Will consequently destroy the seed of the Buddha
In the entire world.
Now listen to what I teach
About the results of the errors of those people
Who frown upon and have doubts about this sutra.
Listen also to what I teach
Concerning the results of the errors of those people,
Who, whether at the time
Of the Buddha’s presence in this world
Or after his *parinirvāṇa,* disparage this sutra,
And despise, hate, and hold grudges
Against the people who recite, copy, and preserve it.
When such people die,
They will go to the Avīci Hell,
And after spending a *kalpa* there,
Will be born in the same way
Again and again for innumerable *kalpa*s. 15c

After coming out of this hell,
They will be reborn as animals.
If born as dogs or vermin,
Their bodies will be emaciated, dark-spotted,
Devoid of hair, with scabies and leprosy.
Tormented, hated, and despised by people,
They will constantly suffer from hunger and thirst.
With withered bones and flesh,
They will be in anguish while living
And covered with stones after death.
Because they destroyed
The seed of the Buddha,
They will suffer the consequences
Of their errors.
If they are born as camels or mules,
They will always have heavy burdens to carry.
They will be whipped repeatedly
And think of nothing but water and grass.
It is because they disparaged this sutra
That they suffer the consequences of their errors in this way.
If they are born as vermin and enter a village,
Children will beat them because they have scabies,
Leprosy, and perhaps a missing eye.
At times they will be tortured even to death.
After dying,
They will be reborn as giant snakes
With great bodies as long as five hundred *yojana*s.
Deaf, dumb, legless, slithering on their bellies,
Eaten at by small insects,
They will suffer day and night without respite.
They suffer the consequences of their errors in this way,
Because they disparaged this sutra.
If they are born as humans,
They will have dull faculties
And be runts who twitch and are crippled,

Blind, deaf, and humpbacked.
No matter what they may say
People will not believe them.
Their breath will always be foul.
They will be snatched at by demons.
Being poor and degraded and enslaved by others,
They will be emaciated from many illnesses
And will have nowhere to turn.
When they approach others,
They will be disdained.
Even if they manage to get something
They will immediately lose it.
Even if they study medicine
And cure themselves according to the correct method,
They will suffer from other illnesses again
And may even die.
When they get sick
No one will tend to them;
And even if they take the proper medicine
Their pain will increase.
Every hand will be turned against them,
Threatening them, pilfering and stealing from them.
They will fall helplessly into this plight
Because of their transgressions.
Such erring people will never see
The Buddha, the king of seers,
Preaching the Dharma and leading and inspiring people.
Such people will always be born
Into difficult circumstances.
Crazed, unheeding, and unthinking,
They will never hear the teaching.
They will be born deaf and dumb,
With defective faculties
For as many immeasurable *kalpa*s
As the sands of the Ganges River.

Though they will always find themselves in hell,
16a They will feel as if they were playing
In a pleasure garden.
Although they are in other troubled states of being,
They will feel as if they were in their own home.
They will live among camels, mules, boars, and dogs.
These are the results of their error
In disparaging this sutra.
If they are born as human beings,
They will be deaf, blind, mute,
Impoverished, and decrepit.
Such will be their adornments.
They will have dropsy, gonorrhea,
Scabies, leprosy, and tumors.
Such diseases as these will be their clothing.
Their bodies will always be foul, filthy, and impure.
Their deep attachment to false views
About the self will cause
Their anger and passion to increase.
Their sexual desires will be insatiable,
With either birds or beasts as their objects.
These are the results of their
Errors in disparaging this sutra.

The Buddha said to Śāriputra:

If one were to explain
The consequences of the errors
Of those who disparage this sutra,
It would take more than a *kalpa.*
For that reason I am now telling you
Never to expound this sutra
To those who have little wisdom.
You should teach it
Only to those people of sharp faculties
Who are wise, learned, and understanding,

Who have good memories and erudition,
And are seeking the buddha path.
You should teach it to those who have seen
Hundreds of thousands of *koṭi*s of buddhas,
Who have planted good roots, and are resolute.
Teach it to those who strive,
Always practice compassion,
And give unsparingly of their bodies and lives.
You should teach it to those who are respectful
And devoid of hypocrisy,
Who are living alone
In mountains and valleys away from fools.
O Śāriputra!
You should teach it
To those who have left their bad companions
And made friends with virtuous people.
Teach it to the heirs of the Buddha
Who have good conduct, are as pure as jewels,
And who are seeking the Mahayana sutras.
You should teach it
To those who are free of anger,
Honest, flexible, always sympathetic to everyone,
And who honor all the buddhas.
Teach it to the heirs of the Buddha
In the great assembly,
Who have pure thoughts
And who teach the Dharma without doubts,
Using various reasonings,
Illustrations, and explanations.
You should teach it to those monks
Who, always and everywhere in search of the Dharma,
Seek the Omniscient One,
To whom they joyfully press their palms together,
Touch their heads, and preserve
Only the Mahayana sutras with pleasure,

Who never preserve even a single verse
Of any other sutra.
16b Teach it to those who seek this sutra
As intently as they seek for the relics of the Buddha,
Who after obtaining it will accept it
Respectfully, with bowed heads;
And will not seek any other sutra
And will never think about heretical scriptures.
O Śāriputra! I say to you:
I have described the characteristics of those
Who seek the buddha path,
Though a *kalpa* would not suffice to do so in full.
You should teach the *Lotus Sutra*
To those who are able to accept it.

Chapter IV

Willing Acceptance

At that time the noble Subhūti, Mahākātyāyana, Mahākāśyapa, and Mahāmaudgalyāyana, having heard the unprecedented teaching from the Buddha and the Bhagavat's prediction of Śāriputra's highest, complete enlightenment, were filled with wonder and ecstatic joy. They immediately rose from their seats, straightened their garments, leaving their right shoulders bared, and touched their right knees to the ground. With rapt attention and with palms pressed together they bowed in veneration and, gazing at the Bhagavat's face, said to the Buddha: "We are the seniors of the sangha, old and feeble. We considered ourselves to have attained nirvana and to be incapable of further seeking highest, complete enlightenment, so we did not do so.

"It has been a long time since the Bhagavat taught the Dharma in the past. Now we sit with weary bodies and only contemplate emptiness, signlessness, and wishlessness. Neither the bodhisattva teaching, nor the carefree sporting with transcendent powers, nor the pure buddha worlds, nor helping sentient beings attain enlightenment produced any eager desire in us.

"Why is this? Because the Bhagavat caused us to leave the triple world and to attain nirvana. But now we are old and feeble. We did not take even a single thought of pleasure in the Buddha's inspiration of the bodhisattvas to highest, complete enlightenment. And now in the presence of the Buddha we have heard the *śrāvaka*s receive their prediction of highest, complete enlightenment and we are very joyful to have obtained such an unprecedented experience. We never considered that we would suddenly be able to hear this marvelous teaching; and we are overjoyed that we have attained such great benefits—an immeasurable treasure which we attained, though unsought and unawaited.

"O Bhagavat! We now wish to give an illustration to clarify what we mean: Suppose there were a man who, when he was still a child, left his father and ran away. Living in another region for a long time he passed the age of ten, twenty, even fifty years. The older he got the more impoverished he became. He went searching everywhere for food and clothing, and while he was wandering about he started back by chance in the direction of his native country. From the first the father had looked for his son but in vain; in the meantime he had stayed in the city and become extremely wealthy, and now possessed uncountable treasures.

16c "[The father's] storehouses were all filled to overflowing with gold, silver, lapis lazuli, coral, amber, crystal, and other such things. He had many servants, subordinates, and clerks as well as innumerable elephants, horses, carriages, cows, and sheep. He profited through lending and his trade with other countries was also great.

"Then the impoverished son, after wandering through many villages, from one country and city to another, finally reached the city where his father lived. Although the father had constantly thought about the son from whom he had been separated for over fifty years, he nevertheless had spoken to no one about it. He brooded and grieved in his heart, thinking to himself:

> I have become old and feeble; and although I have many treasures, and storehouses filled with gold, silver, and precious jewels, I have no son. When I die my treasures will be scattered and lost for lack of someone to whom to entrust them.

"It was for this reason that he was always thinking anxiously about his son. He also thought:

> If I could get my son back and leave my fortune to him I would be relieved and happy, and without further worry.

"O Bhagavat! At that time the impoverished son, who had been wandering about, taking odd jobs, by chance finally reached his father's house. Standing at the side of the gate he saw his father in the distance sitting on the lion seat with his feet propped up on a jeweled stool, respectfully surrounded by many brahmans, *kṣatriya*s, and householders. His body was adorned with pearl necklaces worth thousands of myriads. He was attended on both sides by clerks and servants holding whisker fans. Above was a jeweled canopy with various hanging flowered banners. Perfume was sprinkled on the ground, which was strewn with a variety of beautiful flowers. There were rows of precious objects, and people were coming and going, buying and selling. With various trappings such as these, the father appeared very majestic indeed.

"The impoverished son, seeing his father wielding such great power, became terrified and regretted that he had ever come to that place. He thought to himself:

> He must be a king or of a similar rank. This is not a place where I can obtain things as a hired worker. It would certainly be better for me to go to a poor village, a place where I can use my ability and easily obtain clothing and food. If I stay here for very long I will be seized and put to forced labor.

"Thinking this way, he quickly fled. At that time the wealthy man, sitting on the lion seat, realized that he had seen his son and became extremely happy. He then thought:

> Now there is someone to whom I can leave my fortune and treasures. I have been constantly thinking about my son but had no way to meet him, and now suddenly he has come. This is exactly what I wanted. Although I am old I still yearn for him.

"The man immediately dispatched his attendants to chase his son and bring him back. Then the attendants quickly ran and overtook him. The impoverished son was frightened and cried out in fear:

> I did nothing wrong! Why are you seizing me?

"The attendants grabbed him more firmly and forced him to return. Then the impoverished son thought:

> They have seized me even though I have done nothing wrong. I shall certainly be killed.

"He was so terrified that he collapsed unconscious on the ground. His 17a
father, seeing this from a distance, told the attendants:

> I don't need him. Don't force him to come! Pour cold water on his face and bring him to consciousness. Don't say anything more to him.

"What was the reason for this? The father knew that his son was of lowly aspiration, and that his own wealth and position would cause him problems. Although the father knew without doubt that the man was his son, he used skillful means and did not say to others, 'This is my son.'

"The attendant then said to the son:

> You are free to go wherever you wish.

"Then the impoverished son, happy because he had never felt such relief, stood up and went to a poor village to seek for food and clothing.

"At that time, wanting to get his son back, the wealthy man employed skillful means and secretly dispatched two attendants of wretched and humble appearance. He said to them:

> Approach the impoverished fellow and gently tell him that there is a place for him to work where he will be paid double. If he gives his assent then bring him back to work. If he asks you what kind of work there is for him to do, tell him that he will be employed to sweep dung and that both of you will work with him.

"Then the two attendants immediately went in search of the impoverished son. When they found him they told him this. At that time he took his pay and immediately went to work sweeping dung.

"The father, seeing his son, felt pity and wondered what to do. Then one day while looking through the window he saw his son in the distance appearing emaciated and wretched, soiled with dung and dirt. The father took off his necklaces, fine garments, and ornaments and put on torn, filthy clothes. Covering himself with dirt and taking a dung sweeper in his right hand, he made himself look fearsome. He said to his workers: 'Work hard and don't be lazy!'

"Through this kind of skillful means he was able to approach his son. He spoke to him further saying:

> You! I want you to always work here. Don't go anywhere else and I will pay you more. There will be no difficulty in getting the things you need, like utensils, rice, noodles, salt, and vinegar. I also have an old servant. If you need him I'll give him to you. Be at ease! I am just like your father, so don't worry about anything! Why am I doing this?

> Because I am old and you are still young. Whenever you work you are never lazy or sullen and never complain. I never see in you the bad qualities the other workers have. From now on you will be just like my own son.

"Then the wealthy man immediately addressed him as his child. At that time, even though the impoverished son rejoiced at being treated this way, he nevertheless still considered himself a humble employee. For this reason his father let him continue to sweep dung for twenty years. At the end of this period of time each had come to trust the other. Yet even though the son had free access to his father's house, he still lived in the same place as before.

"O Bhagavat! One day the wealthy man became ill and knew he was going to die before long. He said to the impoverished son: 17b

> This is what I have been thinking and I want you to understand my intentions: I now have plenty of gold, silver, and precious treasures filling my storehouses. Get to know exactly how much is being taken in and out of them. Why do I want you to do this? Because you and I are one and the same. Take good care of our fortune and don't let it be lost!

"Then the impoverished son obeyed his instructions. Although he learned everything about the gold, silver, precious treasure, and the storehouses, he never wanted to take even the least amount. Nevertheless he still lived in the same place as before and was still not able to get rid of his feeling of inferiority.

"After a short time had passed the father knew that his son's mind had become composed, that his will had increased, and that he was ashamed of his former feelings. When the father was just on the verge of death he ordered his son to meet the king, ministers, *kṣatriya*s, householders, and relatives, who had already assembled there. The father then declared:

> This is my son, my own progeny. When we were in a certain city he left me and fled. He wandered around for more than fifty years undergoing hardships. His original name is Such-and-such, and my name is Such-and-such. Long ago when I was in that city I worried and searched for him. At last and unexpectedly I met up with him. This is my true son and I am, in truth, his father. All of the fortune I now possess

> belongs to my son. He already knows about our finances.

"O Bhagavat! At that time the impoverished son, hearing what his father said, became extremely happy at having obtained such an unprecedented experience. Then he thought:

> I never even considered receiving this; nevertheless, this treasure house has come into my possession, though unsought and unawaited.

"O Bhagavat! This very wealthy man is the Tathāgata, and all of us are the heirs of the Buddha. The Tathāgata has always said that we are his children. Because of the triple sufferings, O Bhagavat, we experienced pain, were confused, ignorant and attached to inferior teachings in life after life. Today the Bhagavat has made us think about getting rid of the dung of fallacies regarding the reality of the world and that, in this respect, we diligently strove to attain the nirvana only as one seeking a salary for a single day's labor. We had already attained it and were extremely happy and satisfied with it. We said to ourselves:

> Because we have made diligent efforts to comprehend the Buddha's teaching we have attained a great deal.

"But the Bhagavat had formerly perceived that we were attached to desires and content with lowly aspirations. While letting us be so he did not explain that we were to have a portion of the treasure house of the Tathāgata's wisdom and insight. Through the power of skillful means the Bhagavat has taught the wisdom of the Tathāgatas. Although we had attained nirvana from the Buddha as our salary for one day's labor, we thought we had attained much and did not seek the Mahayana.

"Furthermore, we have manifested and explained the wisdom of the Tathāgata for the bodhisattvas; but we ourselves had no aspirations regarding it.

17c "Why is this? The Buddha, knowing that we were content with lowly aspirations, taught us according to what is appropriate through the power of skillful means. But we did not know that we really were the heirs of the Buddha.

"Now we fully know that the Bhagavat is unstinting in regard to the wisdom of the buddhas. What is the reason for this? We have actually been the heirs of the Buddha from long ago, even though we only yearned for the inferior teaching. If we had yearned for the superior teaching, then the Buddha would have taught the teachings of the Mahayana to us. Yet, in this sutra he has taught only the single vehicle.

"Now, in the past the Buddha reviled the *śrāvaka*s—those who yearned for the inferior teaching—in the presence of the bodhisattvas, but actually the Buddha inspired them also with the Mahayana. That is why we say that though we originally had no desire to seek the great treasure of the King of the Dharma it has now come to us unsought and unawaited. We have all attained what we should attain as the heirs of the Buddha."

Thereupon Mahākāśyapa, wanting to elaborate on the meaning of this further, spoke these verses:

Today we have heard the Buddha's words,
And we are joyful and ecstatic
At having attained such an unprecedented experience.
The Buddha has said
That the *śrāvaka*s will be able to become buddhas.
The most magnificent jewels
Have been obtained without being sought or awaited.
Suppose there were a young and inexperienced child
Who left his father
And ran away to a distant country.
He wandered around for more than fifty years.
And his worried father looked for him everywhere.
The father, exhausted from searching for him,
Remained in a city
Where he had a house built
And enjoyed the desires of the five senses.
His family built up a vast wealth of much gold, silver,
Mother-of-pearl, agate, pearls, lapis lazuli,
Elephants, horses, cows, sheep, floats, carriages,
Peasants, servants, and other employees.
He earned interest through loans and deposits
And had buyers and sellers
Throughout all the other regions.

He was surrounded by thousands of
Myriads of *koṭi*s of people,
Who held him in awe;
Always loved by the king,
And deeply respected by the subjects
And powerful families.
There were many people
Coming and going on different business.
He was thus extremely wealthy
And very powerful.
And yet as he grew older,
He increasingly worried about his son.
Day and night he thought:

> Soon I will die.
> My foolish son has abandoned me
> For over fifty years.
> What should I do with the
> Various goods in my treasure houses?

At that time the impoverished son
Was going from town to town,
From one country to another,
Seeking food and clothing.
Sometimes he obtained them,
And sometimes he did not.
18a He was emaciated from hunger,
And his body was covered with scabies.
Through his wanderings,
He gradually reached the city
Where his father lived,
And, after having been employed
At one place after another,
Finally ended up at his father's home.
At that time the wealthy man
Was sitting within the gate

On a lion seat, sheltered by
A huge jewel-covered canopy.
He was surrounded by his attendants
And guarded by his men.
Some were counting gold, silver, and jewels;
And some were settling the finances,
While others were keeping the accounts.
The impoverished son saw his father,
Who was extremely wealthy and dignified.
He wondered if this man were a king
Or someone of equal rank.
He became intimidated
And wondered why he had gone there.
He thought to himself:

> If I stay here for long
> I will be harassed and coerced into working.

Thinking this, he ran away
In search of a poor village
Where he could find employment.
At that time the wealthy man,
Who was sitting on the lion seat,
Saw his son in the distance.
Though he recognized him he told no one,
But sent his attendants
To pursue him and bring him back.
The impoverished son was terrified,
Cried out, and collapsed on the ground
In confusion, thinking:

> Since this man has seized me
> I shall certainly be killed.
> In vain did I come here
> In search of food and clothing.

The wealthy man knew that his son's thoughts

Were humble and foolish,
And that he would not believe what he said,
Nor believe that he was his father.
Then using skillful means,
He dispatched other men
With squint eyes, of small stature
And little dignity, saying to them:

> Tell him:
> We will employ you
> To sweep dung, at double your wages.

When he heard this
The impoverished son was overjoyed
And returned to sweep dung and clean houses.
The wealthy man
Constantly watched his son
Through the window and thought
That his son was foolish
And willingly did menial things.
Then the wealthy man
Put on torn and filthy clothes,
And, holding a dung sweeper,
Went out to his son.
He approached his son
Through this skillful means
And said to him:

> Work hard!
> I have already increased your wages
> And given you more balm for your feet,
> Given you sufficient food
> And warm, thick mats.

He further advised him, saying sternly:

> You should work diligently.

Then he gently added:

> I will treat you like my son.

The wealthy man, being wise,
Gradually gave him freedom of the house;
And, after twenty years had passed,
Let him become involved
In the family business.
He showed him the gold,
Silver, pearls, and crystal,
And made him learn about
All aspects of the finances.
Yet the impoverished son still lived
In a thatched hut outside the gate,
And considered himself poor, thinking 18b
That these things were not his own.
The father knew that his son
Was gradually becoming more noble;
And, wanting to give him his fortune,
He assembled the king, ministers,
*Kṣatriya*s, householders, and relatives.
He informed this great assembly, saying:

> This is my son.
> He left me and stayed away
> For fifty years.
> Twenty years have already passed
> Since I saw my son return here.
> Long ago I lost my son in a certain city
> And, after wandering around in search of him,
> I ended up staying here.
> I entrust to him all the houses and men
> That I possess.
> They are all at his disposal.

The son thought:

> Long ago I was poor and of lowly aspiration.
> Now at my father's place
> I have obtained an immense fortune
> Of such things as precious jewels and houses.
> I am overjoyed at having obtained
> Such an unprecedented experience!

The Buddha is also like this.
He knew that we yearned for the inferior teaching,
So he never taught us
That we should become buddhas.
Yet he did tell us that we had attained
The stage of noncorruption,
That we had achieved the inferior vehicle,
And that we were the disciples of the *śrāvaka* vehicle.
The Buddha told us to teach that
Those who practiced the highest path
Would be able to become buddhas.
Accepting the Buddha's teaching,
We explained the highest path
For the great bodhisattvas,
Using various explanations and illustrations,
And many figures of speech.
The heirs of the Buddha
Heard the teachings from us,
Contemplated day and night,
And practiced diligently.
The buddhas instantly made their predictions saying:

> You will all be able to become buddhas in the future.

We have explained the essence
Of the treasured teaching of the buddhas
Only for the sake of the bodhisattvas,
But did not expound it for ourselves.
Just as the impoverished son
Who, after approaching his father,

Learned of various things
Yet did not want them,
So, although we explained the treasure house
Of the teaching of the buddhas,
We never aspired to it.
We thought that we had ourselves attained nirvana
And considered this enough.
We understood only this
And did not think there was anything else.
Even if we heard
About the pure buddha lands
And leading and inspiring sentient beings,
We never rejoiced in it.
Why is this?
Because although we thought thus:

> Every existence is quiescent,
> Neither produced nor extinguished,
> Neither large nor small,
> Incorrupted and unconditioned,

We felt no eagerness.
For days and nights we neither craved for
Nor were attached to the wisdom of the buddhas, 18c
Neither did we aspire to it.
Furthermore, we ourselves thought,
With regard to the Dharma itself,
That this was the ultimate goal.
After practicing the teaching
Of emptiness day and night,
We were able to shake off
The suffering of the triple world,
And, bearing our last bodies,
Abided in the nirvana with residue.
We were led and inspired by the buddhas
So that our attainment of the path was not in vain;

And we have already been able
To pass on the benefits
We received from the Buddha.
Although we have expounded
The teaching of the bodhisattvas
To the heirs of the Buddha
To seek the buddha path,
We never longed for this teaching.
Because he knew our minds
The Leader turned away from us.
At first he did not arouse our zeal
With the explanation that there exists
Real profit in the teaching.
Just as the wealthy man,
Who, knowing that his son was of lowly aspiration,
Broadened his son’s mind using
The power of skillful means,
And only then entrusted his entire fortune to him.
The Buddha is also exactly like this.
He has manifested marvelous things
But perceiving that we were content
With lowly aspirations.
He brought control to our minds using
The power of skillful means,
And only then taught us the great wisdom.
Thus today we have obtained
An unprecedented experience.
The fact that we have now spontaneously obtained
What we had not longed for
Is just like the impoverished son
Who obtained innumerable jewels.
O Bhagavat!
We have now obtained the path and its fruit
And have obtained pure sight
Into the incorruptible Dharma.

For a long while we have maintained
The pure conduct of the Buddha;
Today for the first time
We have obtained the results.
For a long time we have practiced
The pure path of discipline and integrity
Based on the teaching of the Dharma King,
And now we have attained
The supreme fruit of noncorruption.
We are now real *śrāvaka*s
And cause everyone to hear the words “buddha path.”
We are now real arhats and shall be revered
Among the *deva*s, humans, *māra*s, and Brahmas
In all the worlds.
The Bhagavat, the Great Benefactor,
Benefits us with marvelous things
By his inspiration and compassion.
Who can repay him for it
Even in immeasurable *koṭi*s of *kalpa*s!
Even if one were to serve him
With one’s hands and feet,
Bow one’s head in reverence,
And give all kinds of offerings,
One could not repay him.
Even if one were to bear him
On one’s head and shoulders
Out of deep respect, for as many *kalpa*s
As there are sands in the Ganges River,
One could not repay him.
Or even if one were to honor him
With delicious food,
Uncountable jeweled garments,
Beddings, various medicines,
Famed sandalwood from Mount Oxhead,
And various precious jewels;

19a Or by building temples,
Spreading jeweled clothing and other such things
For as many *kalpa*s as there are sands in the Ganges River,
One could not repay him.
The buddhas have marvelous, immeasurable,
Limitless, inconceivable great transcendent powers.
They are the Kings of the Dharma.
Without depravities and unconditioned,
They are patient in all matters,
For the sake of the humble ones.
They teach the common people,
Who are attached to tangible things,
According to what is appropriate to them.
All of the buddhas having attained
Complete mastery over the Dharma,
Perceive the various desires and intentions
Of sentient beings and explain the teachings
With innumerable illustrations,
According to what is appropriate to them.
Judging from the roots of good merit
That sentient beings have planted in former lives,
The buddhas perceive who are mature
And who are not.
Considering this in various ways
And understanding the distinctions completely,
The buddhas teach the single path,
Explaining it as three
In accordance with what is appropriate.

Chapter V

Herbs

Thereupon the Bhagavat addressed Mahākāśyapa and other great disciples saying: "Splendid! Splendid! O Kāśyapa! You have skillfully explained the real merit of the Tathāgata. It is exactly as you have said. The Tathāgata has immeasurable, unlimited, and incalculable merits. Thus even in a period of immeasurable *koṭi*s of *kalpa*s you will never fully be able to explain all of his merits.

"O Kāśyapa! You should know that the Tathāgata is the king of all the teaching. What he teaches is never false. He explains all the teaching using his wisdom and skillful means and what he teaches leads everyone to the stage of omniscience.

"The Tathāgata perceives the goal of all teachings and knows the underlying mental disposition of all sentient beings, perceiving all with no obstructions. He completely understands all teachings and displays omniscience to all sentient beings.

"O Kāśyapa! Suppose in the great manifold cosmos there are mountains, rivers, valleys, and plains where many kinds of grasses, trees, shrubs, and herbs of different names and colors grow. Dense clouds thoroughly cover this great manifold cosmos and rain falls at the same time everywhere, moistening the small, medium, and large roots, stems, branches, and leaves of all the grasses, trees, shrubs, and herbs. 19b

"The sizes of all the trees depend on whether their capacities are superior, mediocre, or inferior; and the rain falling from the same cloud makes them grow according to the nature of their various seeds. Flowers blossom in the same place and fruit ripens in the same place moistened by the same rain, yet there are differences among these grasses and trees.

"O Kāśyapa! You should know that the Tathāgata is exactly like this. He appears in this world like a great overspreading cloud. His great voice resounds over the *deva*s, humans, and *asura*s in the world, just as the great cloud thoroughly covers the great manifold cosmos. He declares to the assembly:

> I am the Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. I set free those who have not been freed. I enlighten those who have not been enlightened and bring calm to those who have not been calmed. I cause those to obtain nirvana who have not yet obtained it. I am the one who knows the present and future worlds exactly as they are. I am the All-Knower, the All-Seer, the Knower of the Path, the One who discloses the path and explains it. All of you *deva*s, humans, and *asura*s! Come and listen to my teachings.

"At that time innumerable thousands of myriads of *koṭi*s of sentient beings approach the Buddha and listen to his teaching. Then the Tathāgata, perceiving the faculties of sentient beings—whether they are sharp or dull, diligent or idle—explains the teachings according to their capacities in a variety of immeasurable ways, gladdening and benefiting them all.

"Having heard his teaching, all of these beings are at peace in this world and are born into a good existence in the future. Through this they will receive peace of mind and be able to hear the teaching. Having already heard the teaching they will become free from obstructions and be able to gradually enter the path to the Dharma according to their capacities.

"Just like the great cloud that rains upon all the grasses, trees, shrubs, and herbs, whose seeds are watered and which grow according to their capacities, the Tathāgata teaches the Dharma of one aspect and character; that is to say, the character of liberation, dispassion, and cessation which ultimately leads to omniscience.

"Those sentient beings who hear, hold, and recite the teachings of the Tathāgata and practice it accordingly will nevertheless not perceive the merit that they have obtained.

"Why is this? Only the Tathāgata knows the seed, character, disposition, and capacity of sentient beings. Only he knows what they contemplate, think, and practice; how they contemplate, think, and practice; what teachings they contemplate, think, and practice; and what teaching they obtain 19c through what teaching. Only the Tathāgata exactly perceives and knows without obstructions the various states in which sentient beings reside.

"It is just like the grasses, trees, shrubs, and herbs that do not know their own natures, whether they are superior, mediocre, or inferior. Yet the Tathāgata knows the teachings of one aspect and character, the character of liberation, dispassion, cessation, complete nirvana, and eternal tranquility which ultimately leads to emptiness.

"The Buddha knows this and perceives the aspirations of sentient beings. For this reason, in order to protect them, he does not immediately teach omniscience.

"O Kāśyapa! It is a rare thing that all of you know that the Tathāgata teaches according to your capacities and that you believe and accept it.

"Why is this? Because the Dharma taught by all the Buddha Bhagavats, according to what is appropriate to sentient beings, is difficult to understand and difficult to know."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

The King of the Dharma,
The destroyer of delusive existence,
Appears in the world
And keeping in mind the aspirations of sentient beings
Teaches the Dharma in various ways
According to the wishes of sentient beings.
The Tathāgata is greatly distinguished,
And his wisdom is profound.
He has been silent for a long time
And intentionally has not taught the essential in haste.
Those who are wise
Will be well convinced when they hear it;
Those who are not wise will have doubts
And remain confused for a long time.
That is why, O Kāśyapa, the Tathāgata teaches
According to the capacities of sentient beings,
And enables them to attain the correct perspective
By using various illustrations.
O Kāśyapa, you should know

That it is as if a great cloud
Arises in the world
And covers everything.
This beneficent cloud contains moisture
And bright lightning flashes from it.
The sound of its thunder shakes the earth afar
And gladdens the people.
It conceals the sun
And cools the earth.
The spreading cloud hangs so low,
As if it could be touched.
Everywhere, equal, and immeasurable
The rain pours down and moistens the earth.
Grasses, herbs, large and small trees,
All kinds of crops, seedlings, sugarcane, and grapes
Growing in the depths of the mountains,
In rivers and in precipitous valleys,
Are all watered and completely nourished by the rain.
The dry earth is moistened everywhere
And the herbs and trees grow up thickly.
Out of this cloud the same rain
Waters these grasses, trees, and shrubs
Each according to their capacities.
All the trees, small, medium, or large
Are able to grow in accordance with their capacities.
The luster and colors of the roots, stems,
Branches, leaves, and flowers
Are all freshened by the same rain.
Each of these, although receiving the same moisture,
Reaches a greater or lesser size
In accordance with their different
Dispositions, characteristics, and natures.
The Buddha is exactly like this.
He appears in the world
20a As a great cloud

Which covers everything universally.
Once appearing in this world
He illuminates and explains
The essence of the teachings
For the sake of sentient beings.
The Great Seer, the Bhagavat, expounds this
To the assembly of all the *deva*s and humans.
I am the Tathāgata, the Best of Humans.
I appear in the world to nourish sentient beings
Just as the great cloud
Moistens all the withered trees.
I cause everyone to be rid of suffering
And attain ease of heart,
Worldly happiness, and the joy of nirvana.
So, *deva*s and humans, listen carefully!
Come, all of you,
And look at the Highest One!
I am the Bhagavat.
No one is equal to me.
I appear in this world
To bring peace of mind to sentient beings
And to teach the Dharma of immortality
To the great assembly.
This Dharma has a single flavor
Of liberation and nirvana.
I expound its meaning with the same subtle voice,
Always making the Mahayana
The subject of my illustrations.
I see everywhere, and regard all as equal.
I have no feelings of like or dislike;
For me there is no this or that.
Nor do I have either love or hate.
I have no attachments and make no distinctions,
And so always teach the Dharma equally to all;
And teach the same thing to one person

As I teach to everyone else.
I always teach the Dharma and nothing else.
Going or coming, sitting or standing,
I never tire of satisfying the world,
Just like the rain that gives nourishment universally.
I tirelessly pour down the rain of the Dharma
Equally on those who are noble or humble,
Superior or inferior, who keep or break the precepts,
Who have good or bad conduct, right or wrong views,
Sharp or dull faculties.
According to their power to understand,
All sentient beings who hear my teaching
Dwell in various stages.
Those living among humans,
*Deva*s, noble emperors, Śakra, and Brahma kings
Are like the small herbs.
Those who know the incorruptible Dharma,
Who are able to attain nirvana,
Have the six transcendent powers, and
Have attained the three sciences.
Those who live alone in mountain forests
Always practicing meditation, and
Who attain the enlightenment of the *pratyekabuddha*s
Are like the medium-sized herbs.
Those who seek the stage
Of the Bhagavat, thinking that
They will become buddhas,
And practice persistence and meditation,
Are like the large herbs.
The heirs of the buddhas
Who concentrate on the path of the Buddha,
Who always cultivate compassion within themselves
And know definitely without a doubt
That they will become buddhas,
Are like the small trees.

Those who are comfortable with transcendent powers, 20b
Who turn the irreversible wheel [of the Dharma]
And save innumerable hundreds
Of thousands of *koṭi*s of sentient beings,
Are the bodhisattvas
Who are like the large trees.
The Buddha’s equal teaching
Is like the rain of one flavor.
The sentient beings accept it
According to their different capacities,
Just as the grasses and trees
Each differently absorb the rain.
The Buddha reveals the single teaching
With illustrations, using skillful means
And explains it with various explanations,
And yet it is just a drop in the ocean
Compared to the Buddha’s wisdom.
I pour down the rain of the Dharma,
Fulfilling the world,
And the sentient beings
Practice the Dharma of one flavor
According to their capacities.
Just as the shrubs, herbs, and trees
Flourish in accordance with their capacities,
Reaching either a greater or lesser size,
The teaching of the buddhas
Is always of one flavor
And fulfills the entire world.
Anyone who practices it little by little
Obtains the fruit of the path.
The *śrāvaka*s and *pratyekabuddha*s
Living in mountain forests,
Who, in their last bodies,
Hear the Dharma and attain its fruit,
Are just like the flourishing herbs.

The bodhisattvas who are firm in wisdom,
Who completely understand the triple world,
And seek the highest vehicle,
Are just like the flourishing small trees.
Those who abide in meditation,
Attain transcendent powers,
Listen to the teaching regarding the emptiness
Of every existence with great joy,
And save sentient beings
By emitting innumerable rays of light,
Are just like the flourishing large trees.
In this way, O Kāśyapa,
The Dharma that the Buddha teaches
Is just like the great cloud that enriches human flowers
With the rain of one flavor,
So that each attains its fruits.
O Kāśyapa!
You should know that I reveal the buddha path
Using various explanations and illustrations
And that this is my skillful means.
All of the buddhas are just like this.
I will now teach the highest truth for your sake:

> There are no *śrāvaka*s who attain nirvana.
> What you practice is the bodhisattva path;
> And if you practice step by step,
> You will all become buddhas.

Chapter VI

Prediction

At that time, after the Bhagavat had spoken these verses, he addressed the great assembly, proclaiming: "This disciple of mine, Mahākāśyapa, in the future will be able to meet three hundred myriads of *koṭi*s of Buddha Bhagavats to whom he will pay homage, respect, veneration, and praise; and he will extensively expound the immeasurable great teachings of these buddhas. In his last body he will become a buddha called Raśmiprabhāsa, a Tathā- 20c gata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. "His world will be called Avabhāsaprāpta in the *kalpa* called Mahāvyūha. The lifespan of this buddha will be twelve intermediate *kalpa*s. The True Dharma will last in the world for twenty intermediate *kalpa*s and the Semblance Dharma will also last for twenty intermediate *kalpa*s.

"His world will be adorned and there will be no dirt, shards, thorns, excrement, or other impurities. The earth will be level without irregularities, hollows, or hills. The earth will be made of lapis lazuli with jeweled trees in rows. Golden cords will line the borders of these roads, which will be scattered with precious flowers, and everywhere will be pure.

"In his world there will be immeasurable thousands of *koṭi*s of bodhisattvas as well as innumerable *śrāvaka*s. All malice will be far removed; and even though Māra and his minions will be there, they will all protect the Buddha-Dharma."

Thereupon the Bhagavat, wanting to explain the meaning of this further, spoke these verses:

I tell you, O monks,
That I see with the buddha-eye
That Kāśyapa in the future
Will become a buddha

After innumerable *kalpa*s have passed.
In the future he will meet and pay homage
To three hundred myriads of *koṭi*s of Buddha Bhagavats
And practice the pure path of discipline and integrity,
Seeking for the wisdom of the buddhas.
Having offered respect to the highest and best of humans
And having completely grasped the ultimate wisdom,
He will become a buddha while in his last body.
His land will be pure.
The earth will be made of lapis lazuli,
And many jeweled trees will be in rows
Along roads bordered with golden cords,
And those who see it will be gladdened.
The air will be always filled
With a pleasant fragrance,
And many beautiful flowers
Will be strewn about.
Various wonderful things
Will adorn this earth,
Which will be level
Without hills or hollows.
There will be an incalculable number
Of bodhisattvas there
Who will have the power of self-control,
Be versed in transcendent powers,
And who will preserve the sutras of the Mahayana
Taught by the buddhas.
The multitude of *śrāvaka*s,
Bearing their last bodies, free from corruption,
Heirs of the Dharma King,
Will also be unreckonable;
Their number will be impossible to calculate
Even with the divine eye.
The lifespan of this buddha
Will be twelve intermediate *kalpa*s.

The True Dharma will last in the world
For twenty intermediate *kalpa*s.
And the Semblance Dharma will also last
For twenty intermediate *kalpa*s.
Thus will things be with
The Bhagavat Raśmiprabhāsa.

At that time Mahāmaudgalyāyana, Subhūti, and Mahākātyāyana were all charged with excitement, and with palms pressed together they attentively gazed at the Bhagavat, never turning their eyes from him. They immediately spoke these verses in unison: 21a

O Bhagavat, Great Hero!
O King of the Dharma of the Śākyas!
Bestow the Buddha's words upon us
Out of your compassion for us.
If, knowing the depths of our hearts,
You give us your predictions,
It will be like cooling our fevers
By sprinkling us with the Dharma of immortality.
It is as though someone coming
From a country suffering from famine
Were suddenly to find
A great king's feast spread before him,
Yet is stricken with doubt
And does not venture to eat,
Until, being instructed by the king,
He dares at last to do so.
We are exactly like this.
We have been constantly thinking
About the faults of the inferior vehicle,
And so we had no knowledge of the way
To obtain the highest wisdom of the Buddha.
Although we hear the Buddha's voice
Saying that we will become buddhas,
We still have doubt in our minds

As if we dare not eat the meal.
If we receive the Buddha's prediction
It will immediately put us at ease.
The Bhagavat, the Great Hero,
Always wants to put the world at ease;
And so we entreat you to bestow
Upon us your predictions,
As though to starving people
Waiting for permission to eat.

Then the Bhagavat, knowing what lay in the thoughts of the great disciples, addressed the monks saying: "This Subhūti in the future will meet, respect, venerate, praise, and pay homage to three hundred myriads of *koṭi*s of *nayuta*s of buddhas; and he will always practice the pure path of discipline and integrity, and complete the bodhisattva path. In his last body he will become a buddha called Yaśasketu, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat.

"His land will be called Ratnasaṃbhava in the *kalpa* called Ratnāvabhāsa. The land will be even and the earth will be made of crystal and adorned with jeweled trees. It will be without pits, pebbles, thorns, or the filth of excrement. The earth will be covered with precious flowers and will be everywhere pure.

"The people in this world will all live in wonderful towers with jeweled terraces. The *śrāvaka*s, the disciples there will be innumerable and limitless, beyond calculation and metaphor, and there will also be innumerable thousands of myriads of *koṭi*s of *nayuta*s of bodhisattvas.

"The lifespan of this buddha will be twelve intermediate *kalpa*s. The True Dharma will last in the world for twenty intermediate *kalpa*s and the Semblance Dharma will also last for twenty intermediate *kalpa*s. This Buddha will always dwell in the air, teaching the Dharma for the multitude, and he will save incalculable bodhisattvas and *śrāvaka*s."

Thereupon the Bhagavat, wanting to explain the meaning of this further, spoke these verses:

O monks! 21b
I shall now make something known to you.
You should attentively listen
To what I have to say.
My great disciple Subhūti
Will become a buddha called Yaśasketu.
He will pay homage to innumerable
Myriads of *koṭi*s of buddhas,
And, following the Buddha’s practice,
He will gradually come to complete the great path.
He will attain the thirty-two marks
In his last body,
And his form will be fine and beautiful
Just like a jeweled mountain.
His buddha world will be ultimately pure.
Of the sentient beings who see it
There will be none who do not rejoice.
There the Buddha will bring
Incalculable sentient beings to enlightenment.
In the midst of his Dharma
There will be many bodhisattvas
With keen faculties,
Who turn the irreversible wheel [of the Dharma].
This world will always
Be graced with bodhisattvas.
There will also be
Incalculable numbers of *śrāvaka*s.
All of them will have perfected the three sciences,
And the six transcendent powers,
Will abide in the eight liberations,
And have great dignity and virtue.
The Buddha will expound the Dharma
And reveal immeasurable,
Unthinkable, transcendent powers.
All the *deva*s and humans,

As numerous as the sands of the Ganges River,
Will listen to the Buddha's words
With palms pressed together.
The lifespan of this buddha
Will be twelve intermediate *kalpa*s.
The True Dharma will last in the world
For twenty intermediate *kalpa*s,
And the Semblance Dharma will also last
For twenty intermediate *kalpa*s.

Thereupon the Bhagavat addressed the monks, saying: "I will now tell you that this Mahākātyāyana in the future will honor, respect, and pay homage to eight thousand *koṭi*s of buddhas with offerings. After the *parinirvāṇa*s of these buddhas, he will erect stupas, each of which will be one thousand *yojana*s in height and five hundred *yojana*s in both width and depth. These stupas will all be constructed of the seven precious treasures—gold, silver, lapis lazuli, mother-of-pearl, agate, pearls, and rubies. He will pay homage to these stupas with many flowers and necklaces, fragrant ointments, scented powders, burning incense, canopies, flags, and banners.

"After this he will also pay homage to two myriads of *koṭi*s of buddhas in exactly the same way and, having done so, he will perfect the bodhisattva path and become a buddha called Jāmbūnadābhāsa, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat.

"His land will be level. The earth will be made of crystal and it will be adorned with jeweled trees. The roads will be bordered with golden cords and beautiful flowers will cover the earth. It will be pure everywhere and those who see it will rejoice.

"There will be none of the four troubled states of being, namely the hells, hungry ghosts, animals, and *asura*s. There will be many *deva*s and humans, 21c and immeasurable myriads of *koṭi*s of *śrāvaka*s and bodhisattvas will grace this world.

"The lifespan of this buddha will be twelve intermediate *kalpa*s. The True Dharma will last in the world for twenty intermediate *kalpa*s and the Semblance Dharma will also last for twenty intermediate *kalpa*s."

At that time the Bhagavat, wanting to explain the meaning of this further, spoke these verses:

> O monks, listen carefully!
> What I shall say
> Is nothing but the truth.
> This Kātyāyana
> Will pay homage to the buddhas
> With various wonderful offerings.
> After the *parinirvāṇa*s of those buddhas,
> He will erect stupas constructed
> Of the seven precious treasures
> And offer respect to their relics
> With flowers and incense.
> In his last body
> He will attain the wisdom of the Buddha
> And will achieve complete enlightenment.
> His world will be pure
> And he will save incalculable
> Myriads of *koṭi*s of sentient beings.
> He will be venerated in the ten directions.
> There is nothing that surpasses
> This Buddha's ray of light,
> So this buddha
> Will be called Jāmbūnadābhāsa.
> There will be innumerable, uncountable
> Bodhisattvas and *śrāvaka*s gracing this world,
> Who have shaken free from every state of being.

Thereupon the Bhagavat again addressed the assembly saying: "I will now tell you that this Mahāmaudgalyāyana will respect, venerate, and pay homage to eight thousand buddhas with various offerings; and after the *parinirvāṇa*s of these buddhas, he will erect stupas, each of which will be one thousand *yojana*s in height and five hundred *yojana*s in both depth and width. These stupas will be constructed with the seven precious treasures—gold, silver, lapis lazuli, mother-of-pearl, agate, pearls, and rubies. He will offer them various flowers, necklaces, fragrant ointments, scented powders, burning incense, canopies, flags, and banners.

“After this he will pay homage to two hundred myriads of *koṭi*s of buddhas in exactly the same way, and will become a buddha called Tamālapatracandanagandha, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat.

“His world will be called Mano’bhirāma in the *kalpa* called Ratiprapūrṇa. The land will be level. The earth will be made of crystal, adorned with jeweled trees, and strewn with flowers of pearls. It will be pure everywhere and those who see it will rejoice. There will be many *deva*s and humans, innumerable bodhisattvas, and *śrāvaka*s.

“The lifespan of this buddha will be twenty-four intermediate *kalpa*s. The True Dharma will last in this world for forty intermediate *kalpa*s and the Semblance Dharma will also last for forty intermediate *kalpa*s.”

Then the Bhagavat, wanting to elaborate on this meaning, spoke these verses:

22a This disciple of mine, Mahāmaudgalyāyana,
Having abandoned this body,
Will meet eight thousand and then two hundred
Myriads of *koṭi*s of Buddha Bhagavats.
For the sake of the buddha path
He will pay them homage and respect them,
And always practice holy conduct (*brahmacarya*)
Of discipline and integrity
In the presence of these buddhas.
He will uphold the Buddha-Dharma
For immeasurable *kalpa*s.
After the *parinirvāṇa*s of these buddhas
He will erect stupas
Constructed with the seven precious treasures
On which golden banners
Will be long displayed.
He will pay homage to
These stupas of the buddhas

With flowers, incense, and music.
After having mastered
The bodhisattva path step by step,
In a land called Mano'bhirāma,
He will become a buddha
Called Tamālapatracandanagandha.
The lifespan of this buddha
Will be twenty-four intermediate *kalpa*s.
He will always expound the buddha path
For the sake of *deva*s and humans.
There will be countless *śrāvaka*s,
As numerous as the sands of the Ganges River,
Who will have perfected the three sciences,
And six transcendent powers,
And have great dignity and virtue.
There will be innumerable bodhisattvas,
Resolute and persevering, who will never turn away
From the wisdom of the buddhas.
After the *parinirvāṇa* of this buddha
The True Dharma will last
For forty intermediate *kalpa*s,
And the Semblance Dharma
Will also be like this.
All of my disciples,
Five hundred in number,
Who are endowed with dignity and virtue,
Will also receive my prediction.
In the future they will all become buddhas.
I will now explain the relationships
That you and I have formed in past lives.
All of you, listen carefully!

Chapter VII

The Apparitional City

The Buddha addressed the monks, saying: "Once upon a time, immeasurable, limitless, inconceivable, incalculable *kalpa*s ago, there was a buddha called Mahābhijñājñānābhibhū Tathāgata, an Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. His land was called Susaṃbhavā in the *kalpa* called Mahārūpa.

"O monks, it has been an extremely long time since this buddha entered nirvana. Suppose there were a man who ground the earth of the entire great manifold cosmos into powdered ink, and he were to then pass through a thousand worlds to the east, where he let fall a single particle of ink, the size of a speck of dust.

"After passing through another thousand worlds, he let fall another particle; and he continued in this way until he had completely used all the ink.

"What do you think about this? Do you think that a mathematician or a mathematician's pupil would be able to count those worlds to the last particle or not?"

"O Bhagavat! No, they could not."

"O monks! Suppose that all the worlds this man passed through, whether letting fall a particle or not, were all ground into dust, and one speck of this dust were equal to one *kalpa.* The time since the *parinirvāṇa* of this buddha 22b surpasses this number by immeasurable, limitless, incalculable hundreds of thousands of myriads of *koṭi*s of *kalpa*s; and through the power of the Tathāgata's wisdom and insight, I can see his distant past, as if it were today."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

> I recall that in the past,
> Immeasurable *kalpa*s ago,

There was a buddha, the most honored among two-legged beings,
Called Mahābhijñājñānābhibhū.
Suppose there was a man
Who vigorously ground up in its entirety
The earth of the great manifold cosmos
And turned it all to powdered ink.
After passing through one thousand worlds,
He let fall one particle of ink;
And in this way
He continued to let fall particles
Until he had used up all the ink.
If all these worlds,
Those where he let fall a particle
And those where he did not,
Were to be ground into specks of dust,
And one speck of dust were equal to a single *kalpa,*
Their number would be surpassed
By the number of *kalpa*s
That have passed since that buddha's *parinirvāṇa,*
So incalculable has this number of *kalpa*s been.
With the Tathāgata's unobstructed wisdom,
I know of these bodhisattvas and *śrāvaka*s
And the *parinirvāṇa* of this buddha;
It is as if I see his *parinirvāṇa* today.
O monks, you should know
That with the knowledge of the Buddha,
Which is pure and subtle,
Incorrupted and without obstructions,
I perceive what happened immeasurable *kalpa*s ago.

The Buddha addressed the monks, saying: "The lifespan of this buddha Mahābhijñājñānābhibhū was five hundred and forty myriads of *koṭi*s of *nayuta*s of *kalpa*s. When that buddha was seated on the terrace of enlightenment after having defeated Māra's army, he tried to obtain highest, complete enlightenment, yet the Dharma of the buddhas did not appear to him. In this way, even after having sat cross-legged for one to ten intermediate *kalpa*s, undisturbed in body and mind, the Dharma of the buddhas still did not appear to him.

"At that time a group of thirty-three *deva*s first prepared for that buddha a lion seat one *yojana* in height under the *bodhi* tree, for this buddha was to attain highest, complete enlightenment on that seat. As soon as the Buddha sat on this seat, all the Brahmas rained down various heavenly flowers for a hundred *yojana*s around; periodically a fragrant breeze would blow away the withered flowers and they would rain down fresh ones.

"In this way they unceasingly paid homage to the Buddha for a full ten intermediate *kalpa*s, raining down these flowers continuously until his *parinirvāṇa.* The *deva*s of the four quarters constantly struck heavenly drums to honor the Buddha, and in the same way all the other *deva*s made divine 22c
music for a full ten intermediate *kalpa*s until his *parinirvāṇa*.

"O monks! The Dharma of the buddhas appeared to the Buddha Mahābhijñājñānābhibhū after ten intermediate *kalpa*s had passed, and he attained highest, complete enlightenment.

"This Buddha had had sixteen children before he renounced household life. The eldest child was called Jñānākara. Each child had various kinds of rare toys. After hearing about their father's attainment of highest, complete enlightenment, they all put aside their toys and set out for where the Buddha was. Weeping sad tears, their mothers saw them off. Their grandfather, the wheel-turning sage king, went with them, along with a hundred ministers and hundreds of thousands of myriads of *koṭi*s of people.

"When they arrived at the terrace of enlightenment, they all wanted to approach the Tathāgata Mahābhijñājñānābhibhū, and pay homage and respect, honor, and praise him. They came up to him and bowed until their foreheads touched his feet, and then circled around him. Attentively, with palms pressed together, they gazed at the Bhagavat and spoke these verses:

The Bhagavat of great, virtuous dignity,
In order to bring sentient beings to the path,
After immeasurable *koṭi*s of *kalpa*s
And perfecting all the vows,
Finally became a buddha.
How wonderful!
There is nothing more auspicious!

The Bhagavat is truly extraordinary!
He sat tranquil for ten intermediate *kalpa*s
With his body and limbs immobile.
His mind was always calm and never distracted.
He has attained ultimate, eternal tranquility,
And is firmly established
In the incorruptible Dharma.
Now seeing the Bhagavat,
Who has serenely attained the buddha path,
We receive benefit and celebrate
With great joy.
Sentient beings, ever suffering,
Are blind and without a teacher.
They are unaware of the path that leads
To the extinction of suffering,
Ignorant of the way to seek liberation.
From one blind state to the next,
Those in the troubled states of being daily increase
While the *deva*s decrease.
They never hear the Buddha's name.
Now the Buddha has attained the highest,
Serene, and incorruptible Dharma.
Thus we and the *deva*s and humans,
Shall obtain the greatest benefit.
Therefore we all bow and pay homage
To the highest Lord.

"At that time the sixteen princes, having praised the Buddha in verse, requested that the Bhagavat turn the wheel of the Dharma, saying:

23a O Bhagavat, teach the Dharma! Put all the *deva*s and people at ease and benefit them through your compassion!

"They spoke further in verse, saying:

O Hero of the World,
The One Who Has No Equal,

Who is adorned with a hundred merits,
And has attained the highest wisdom!
We entreat you to teach
For the sake of the world,
And bring us and all the other
Sentient beings to the path.
Illuminate and reveal this wisdom
So that we may attain it.
If we can become buddhas,
So can the other sentient beings.
The Bhagavat knows
The deep-seated intentions of sentient beings
And the paths they practice,
As well as the power of their wisdom.
May the Bhagavat, being wholly aware
Of their positive intentions,
Accumulated merits, and past deeds,
Turn the highest wheel of the Dharma.

The Buddha addressed the monks, saying: “When the Buddha Mahābhijñājñānābhibhū attained highest, complete enlightenment, five hundred myriads of *koṭi*s of buddha worlds in each of the ten directions quaked in six ways. The dark places between the worlds, where the rays of the sun and moon had been unable to penetrate, were brightly illuminated. The sentient beings there were able to see each other and said:

> How is it possible that sentient beings have suddenly appeared here?

“Moreover, those worlds from the heavenly palaces up to the palaces of the Brahmas, also quaked in six ways. The great ray of light shone everywhere, filling the worlds with a radiance that surpassed the light of the *deva*s.

“At that time the palaces of Brahmas in the five hundred myriads of *koṭi*s of worlds in the east were illuminated twice as brightly as usual. The great Brahmas each thought:

> The palaces are illuminated now as never before. What has caused this phenomenon?

"At that time all of the great Brahmas approached each other to discuss this matter. In that assembly there was a great Brahma called Sarvasattvatrātar who spoke to the assembly of Brahmas in verse, saying:

> This illumination of our palaces
> Has never occurred before!
> Let us find out
> The reason for this!
> This great ray of light
> Has illuminated the ten directions.
> Has a *deva* of great merit been born,
> Or has a buddha appeared in the world?

"Then the great Brahmas of the hundred myriads of *koṭi*s of worlds went toward the west with their palaces to enquire about this phenomenon, carrying heavenly flowers in their robes. They saw the Tathāgata Mahābhijñā-
23b jñānābhibhū on the terrace of enlightenment, sitting on the lion seat under the *bodhi* tree. He was respectfully surrounded by humans and such nonhumans as *deva*s, *nāga* kings, *gandharva*s, *kiṃnara*s, and *mahoraga*s. They also saw the sixteen princes requesting the Buddha to turn the wheel of the Dharma. Then the great Brahmas bowed until their foreheads touched the Buddha's feet and then circled around him one hundred thousand times. They scattered heavenly flowers on the Buddha, and the flowers they scattered were piled as high as Mount Sumeru. They also paid homage to the Buddha's *bodhi* tree, which was ten *yojana*s in height. Having reverently offered him flowers, they presented their palaces to the Buddha, saying:

> Please accept the palaces we now offer you, and benefit us through your compassion!

"Then the great Brahmas spoke these verses wholeheartedly and in unison before the Buddha:

> The Bhagavat, who is truly extraordinary,
> Is extremely difficult to meet.
> He is endowed with immeasurable qualities
> And seeks to protect all.
> The Great Teacher of Devas and Humans

Feels compassion for the world
And causes all sentient beings
In the ten directions
To be universally benefited.
All of us, who have come from
Five hundreds of myriads of *koṭi*s of worlds,
Have given up the pleasure of deep meditation
In order to pay homage to the Buddha.
To the Bhagavat we now present our palaces,
Which the merits of our previous lives
Have caused to be completely adorned.
Please accept them through your compassion!

"Thereupon, having praised the Buddha in verse, the great Brahmas each said this:

> O Bhagavat! We entreat you to turn the wheel of the Dharma, open the path to nirvana, and guide sentient beings to it.

"Then the great Brahmas attentively spoke these verses in unison:

O Hero of the World, the most honored among two-legged beings!
We entreat you to expound the Dharma
And bring the suffering beings to the path
Through the power of your great compassion.

"Then the Tathāgata Mahābhijñājñānābhibhū silently consented.

"Furthermore, O monks, the great Brahmas in the five hundred myriads of *koṭi*s of worlds in the southeast saw their palaces illuminated with a ray of light that had never occurred before. Joyful and ecstatic, they were struck with wonder. They assembled to discuss this matter. At that time there was a great Brahma called Adhimātrakāruṇika. He spoke to the assembly of Brahmas in verse saying:

What is the reason
That this phenomenon has appeared?

Even since the olden times,
This illumination of all of our palaces
Is without precedent.
Has a *deva* of great merit been born,
Or has a buddha appeared in the world?
23c Since we have never seen such a phenomenon,
We should seek thoroughly for its source.
Even if we have to pass
Through thousands of myriads of *koṭi*s of worlds,
We should seek together for the source of this light.
Possibly a buddha has appeared in the world
To save suffering sentient beings.

"Thereupon five hundred myriads of *koṭi*s of great Brahmas went toward the northwest with their palaces, carrying heavenly flowers in their robes, to enquire about this phenomenon. They saw the Tathāgata Mahābhijñājñānābhibhū on the terrace of enlightenment, sitting on the lion seat under the *bodhi* tree. He was respectfully surrounded by humans and such nonhumans as *deva*s, *nāga* kings, *gandharva*s, *kiṃnara*s, and *mahoraga*s. They also saw the sixteen princes requesting the Buddha to turn the wheel of the Dharma.

"Then all the Brahmas bowed until their foreheads touched the Buddha's feet and then circled around him one hundred thousand times. They scattered heavenly flowers on the Buddha, and the flowers they scattered were piled up as high as Mount Sumeru. They also paid homage to the Buddha's *bodhi* tree. Having reverently offered the Buddha flowers, they presented their palaces to him, saying:

> Please accept the palaces we now offer you and benefit us through your compassion!

"Then the great Brahmas spoke these verses wholeheartedly and in unison before the Buddha:

O Great Sage, Deva of Devas!
We now bow to the one
Whose voice is as beautiful as the *kalaviṅka* bird's

And who has compassion for sentient beings.
The Bhagavat is truly extraordinary
And can only be seen once
In an extremely long time.
One hundred and eighty *kalpa*s
Have passed away fruitlessly,
And no buddhas have appeared during this time.
The worlds have been filled
With people in the three troubled states of being,
And the *deva*s have decreased.
The Buddha has now appeared in the world
To be the eyes of sentient beings.
He will be the refuge of the world
And will seek to protect all.
As the father of sentient beings,
He is the compassionate benefactor.
Because of our past merits,
We now have the good fortune to be able
To meet the Bhagavat!

"Thereupon, having praised the Buddha in verse, the great Brahmas said this:

> O Bhagavat! We entreat you to turn the wheel of the Dharma out of your compassion for all and save sentient beings.

"Then the great Brahmas spoke these verses wholeheartedly and in unison:

O Great Sage! Make us very happy!
Turn the wheel of the Dharma,
Reveal the character of all *dharma*s,
Save the suffering beings!
If sentient beings hear this Dharma
They will attain the path and be born as *deva*s.
The beings in the troubled states of being will decrease
While those who persevere in the good will increase. 24a

"Then the Tathāgata Mahābhijñājñānābhibhū silently consented.

"Furthermore, O monks, the great Brahmas in the five hundreds of thousands of *koṭi*s of lands in the south each saw their palaces illuminated as they had never been before. Joyful and ecstatic, they were struck with wonder. They immediately assembled to discuss this matter together, asking:

> Why have our palaces been illuminated?

"At that time there was a great Brahma, called Sudharma. He spoke to the assembly of Brahmas in verse saying:

Our palaces are illuminated
With brilliant light.
There must be a reason for this,
And we should seek its source.
We have not seen such a phenomenon
During the past hundreds of thousands of *kalpa*s.
Has a *deva* of great merit been born,
Or has a buddha appeared in the world?

"Thereupon five hundred myriads of *koṭi*s of great Brahmas went toward the north with their palaces, to enquire about this phenomenon, carrying heavenly flowers in their robes. They saw the Tathāgata Mahābhijñājñānābhibhū on the terrace of enlightenment, sitting on the lion seat under the *bodhi* tree. He was respectfully surrounded by humans and such nonhumans as *deva*s, *nāga* kings, *gandharva*s, *kiṃnara*s, and *mahoraga*s. They also saw the sixteen princes requesting the Buddha to turn the wheel of the Dharma.

"Then all the great Brahmas bowed until their foreheads touched the Buddha's feet and then circled around him one hundred thousand times. They scattered heavenly flowers on the Buddha, and the flowers they scattered piled up as high as Mount Sumeru. They also paid homage to the Buddha's *bodhi* tree. Having revered the Buddha with flowers, they offered their palaces to him, saying:

> Please accept the palaces we now offer you, and benefit us through your compassion!

"Then the great Brahmas spoke these verses wholeheartedly and in unison before the Buddha:

> O Destroyer of Afflictions!
> It is extremely difficult to meet a Bhagavat.
> We are now meeting the Buddha for the first time
> Since one hundred and thirty *kalpa*s have passed away.
> Please satisfy sentient beings,
> Who are suffering from hunger and thirst,
> By pouring down the rain of the Dharma!
> O One Possessed of Immeasurable Wisdom,
> Whom we have never met before!
> Today we have encountered
> The one who appears as rarely
> As the *uḍumbara* flower blooms.
> Our palaces are beautifully adorned
> By this ray of light.
> We entreat you to accept them
> Out of your great compassion!

"Thereupon, having praised the Buddha in verse, the great Brahmas said this: 24b

> O Bhagavat! We request that you turn the wheel of the Dharma, thus causing the *devamāra*s, Brahmas, *śrāmaṇa*s, and brahmans to be at ease and saving them all!

"Then the great Brahmas spoke these verses wholeheartedly and in unison:

> We entreat you, O Best of Devas and Humans,
> To turn the wheel of the highest Dharma,
> Beat the drum of the great Dharma,
> Blow the conch of the great Dharma,
> Rain the rain of the great Dharma everywhere,
> And save incalculable sentient beings!
> We have all come to request

That you expound it
With your profound voice!

"Then the Tathāgata Mahābhijñājñānābhibhū silently consented.

"The very same thing happened in the worlds from the southwestern to the lower regions, as well as those in other directions.

"Then all the great Brahmas in the five hundred myriads of *koṭi*s of lands in the upper region saw their palaces illuminated with a light that had never existed before. Joyful and ecstatic, they were struck with wonder. They immediately assembled to discuss this matter together, asking:

Why have our palaces been illuminated?

"There was a great Brahma in that assembly called Śikhin. He spoke to the assembly of Brahmas in verse, saying:

Why have all our palaces
Been brilliantly illuminated
With this light of virtuous dignity
And adorned in this unprecedented way?
We have never seen such a wonderful phenomenon!
Has a *deva* of great merit been born,
Or has a buddha appeared in the world?

"Thereupon five hundred myriads of *koṭi*s of great Brahmas went into the lower regions with their palaces to enquire about this phenomenon, carrying heavenly flowers in their robes. They saw the Tathāgata Mahābhijñājñānābhibhū on the terrace of enlightenment sitting on the lion seat under the *bodhi* tree. He was respectfully surrounded by humans and such nonhumans as *deva*s, *nāga* kings, *gandharva*s, *kiṃnara*s, and *mahoraga*s. They also saw the sixteen princes requesting the Buddha to turn the wheel of the Dharma.

"Then all the great Brahmas bowed until their foreheads touched the Buddha's feet and then circumambulated him one hundred thousand times. They scattered heavenly flowers on the Buddha, and the flowers they scattered were piled up as high as Mount Sumeru. They also paid homage to the Buddha's *bodhi* tree. Having reverently offered him flowers, they presented their palaces to the Buddha saying:

Please accept the palaces we now offer you, and benefit us through your compassion!

“Then all the great Brahmas spoke these verses wholeheartedly and in unison before the Buddha: 24c

How splendid it is to meet the buddhas,
The Great Sages who deliver the world,
Who diligently work to get sentient beings
Out of the hell of the triple world!
The Best of Devas and Humans,
Who has universal wisdom,
Out of compassion for everyone
Opens the gate to immortality
And extensively saves all.
Since olden times, immeasurable *kalpa*s
Have passed away in vain
Without the presence of the Buddha.
In the time before the Bhagavat appears,
The ten directions are in constant darkness.
Those in the three troubled states of being increase
And the *asura*s also flourish.
The *deva*s decrease all the more,
And when they die
Many of them fall into those troubled states.
Having never heard the teaching from the Buddha,
All of them always behave badly,
And their physical power and wisdom decreases.
Because of their erring deeds
They lose happiness or any notion of it.
Abiding in the teaching of false views
They know nothing of good conduct.
Deprived of the buddhas’ inspiration,
They always fall into the troubled states of being.
After a very long time, the Buddha has now
Appeared as the Eye of the World.

It is out of compassion for sentient beings
That the Buddha appears in the world.
Transcending everything, the Buddha
Has attained complete enlightenment.
We are all extremely happy,
And all the other beings joyfully acclaim
This unprecedented experience.
All our palaces are beautifully adorned
By this ray of light.
We now offer them to the Bhagavat.
Please accept them out of your compassion!
By the universal transference of this merit,
May we and all other beings
Together attain the buddha path!

"Thereupon the five hundred myriads of *koṭi*s of great Brahmas, having praised the Buddha in verse, each spoke to him, saying:

> O Bhagavat! We strongly entreat you to turn the wheel of the Dharma, give ease to many, and enable them to attain the path.

"Then all the great Brahmas spoke these verses:

O Bhagavat! Turn the wheel of the Dharma,
Beat the drum of the Dharma of immortality,
Save the suffering sentient beings,
And reveal the path to nirvana!
We strongly entreat you to accept our request;
And out of your compassion
And with your wonderful voice,
Expound the Dharma
That you have perfected
Over immeasurable *kalpa*s.

25a "And then the Tathāgata Mahābhijñājñānābhibhū acceded to the request made by all the great Brahmas from the ten directions and the sixteen princes. He then immediately turned three times the Dharma wheel of twelve spokes that no *śrāmaṇa*s, brahmans, *devamāra*s, Brahmas, or any other being in the world could turn. He taught:

> This is suffering. This is the origination of suffering. This is the cessation of suffering, and this is the path that leads to the cessation of suffering. (i.e., the Four Noble Truths)

"He also extensively taught the Dharma of the twelve-linked chain of dependent origination, saying:

> Conditioned states are dependent on ignorance. Consciousness is dependent on conditioned states. Name and form are dependent on consciousness. The six sense fields are dependent on name and form. Contact is dependent on the six sense fields. Feelings are dependent on contact. Craving is dependent on feelings. Grasping is dependent on craving. Becoming is dependent on grasping. Birth is dependent on becoming. And old age, illness, death, anxiety, sorrow, suffering, and distress are dependent on birth.
>
> When ignorance ceases, then conditioned states cease. When conditioned states cease, then consciousness ceases. When consciousness ceases, then name and form cease. When name and form cease, then the six sense fields cease. When the six sense fields cease, then contact ceases. When contact ceases, then feelings cease. When feelings cease, then craving ceases. When craving ceases, then grasping ceases. When grasping ceases, then becoming ceases. When becoming ceases, then birth ceases. When birth ceases, then old age, illness, death, anxiety, sorrow, suffering, and distress cease.

"When the Buddha explained this Dharma to the great assembly of the *deva*s and humans, at that time six hundred myriads of *koṭi*s of *nayuta*s of people, because they were not attached to any existent thing, became free of all corruption. All of them perfected profound meditations, the three sciences, the six transcendent powers, and were endowed with the eight liberations.

"When he taught the Dharma for the second, third, and fourth time, thousands of myriads of *koṭi*s of *nayuta*s of sentient beings, equal to the sands of the Ganges River, who were not attached to any existent thing, became free of all corruption. Innumerable, immeasurable, incalculable *śrāvaka*s followed in their turn.

"At that time the sixteen princes who were still young renounced household life and became *śrāmaṇera*s. All their faculties were sharp, and their wisdom was penetrating. They had paid homage to hundreds of thousands of myriads of *koṭi*s of buddhas, practiced the pure path of discipline and integrity, and sought highest, complete enlightenment.

"They all spoke to the Buddha, saying:

> O Bhagavat! All of these immeasurable thousands of myriads of *koṭi*s of *śrāvaka*s of great merit have all attained perfection. O Bhagavat! You should also expound the teaching of highest, complete enlightenment to us! Hearing it, we shall all practice it. O Bhagavat! We aspire for the wisdom and insight of the Tathāgata. The Buddha himself knows what is deep in our minds.

"At that time eight myriads of *koṭi*s of people in the assembly who served the noble emperor saw the sixteen princes renounce household life and appealed to the emperor to allow their own renunciation. The emperor immediately gave his permission.

"Then the Buddha accepted the request of the *śrāmaṇera*s. After twenty thousand *kalpa*s had passed he taught to the fourfold assembly this Mahayana sutra called the *Lotus Sutra,* the instruction for bodhisattvas and treasured lore of the buddhas.

"After the Buddha taught this sutra, all the sixteen *śrāmaṇera*s preserved, recited, and understood it in order to achieve highest, complete enlightenment. When the Buddha taught this sutra, all the sixteen *śrāmaṇera*s, the bodhisattvas, completely accepted it. There were also some among the *śrāvaka*s who believed it. But all the other thousands of myriads of *koṭi*s of sentient beings became confused. 25b

"The Buddha continuously taught this sutra for eight thousand *kalpa*s without stopping. After teaching this sutra, he immediately entered a quiet place and abided in meditation for eighty-four thousand *kalpa*s.

"At that time each of the sixteen *śrāmaṇera*s, the bodhisattvas, knowing that the Buddha had entered the quiet place and was abiding tranquilly in meditation, ascended the Dharma seat and extensively taught and explained the *Lotus Sutra* to the fourfold assembly for eighty-four thousand *kalpa*s. Each of them saved six hundred myriads of *koṭi*s of *nayuta*s of sentient beings equal in number to the sands of the Ganges River. By revealing and teaching it, they gladdened these sentient beings and awoke in them the thought of highest, complete enlightenment.

"Having arisen from *samādhi* after eighty-four thousand *kalpa*s had passed, the Buddha Mahābhijñājñānābhibhū approached the Dharma seat and sat down with complete mindfulness. He addressed everyone in the great assembly, saying:

> These sixteen *śrāmaṇera*s, bodhisattvas, are extraordinary. All their faculties are sharp and their wisdom is penetrating. In times past they have paid homage to immeasurable thousands of myriads of *koṭi*s of buddhas and have constantly practiced the pure path of discipline and integrity under them. They preserved the wisdom of the buddhas and revealed it to sentient beings, causing them to enter into it. All of you should approach and pay them homage again and again. Why is this?
>
> If there are any *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas who are able to believe and preserve the teaching in this sutra expounded by these sixteen bodhisattvas and not disparage it, they will all attain the wisdom of the Tathāgata, highest, complete enlightenment.

The Buddha addressed the monks, saying: "These sixteen bodhisattvas always willingly taught this *Lotus Sutra.* Each bodhisattva has inspired six hundred myriads of *koṭi*s of *nayuta*s of sentient beings equal in number to the sands of the Ganges River. In life after life, they remained with these bodhisattvas and, hearing this teaching from them, they believed and understood. For this reason they were able to meet four myriads of *koṭi*s of Buddha Bhagavats during a period uninterrupted up to the present.

"O monks! I shall now tell you that these sixteen *śrāmaṇera*s, disciples of that buddha Mahābhijñājñānābhibhū, have now attained highest, complete enlightenment and presently teach the Dharma in the lands of the ten directions. There are immeasurable hundreds of thousands of myriads of bodhisattvas and *śrāvaka*s who have become their attendants.

"Two of these *śrāmaṇera*s have became buddhas in the east. One is called Akṣobhya in the land called Abhirati and the other is called Merukūṭa. In the southeast there are two buddhas. One is called Siṃhaghoṣa and the other is called Siṃhadhvaja. In the south there are two buddhas called

25c Ākāśapratiṣṭhita and Nityaparinirvṛta. There are also two buddhas in the southwest. One is called Indradhvaja and the other is called Brahmadhvaja. In the west there are two buddhas called Amitāyus and Sarvalokadhātūpadravodvegapratyuttīrṇa. There are two buddhas in the northwest. One is called Tamālapatracandanagandhābhijña. The other is called Merukalpa. In the north there are two buddhas. One is called Meghasvaradīpa and the other is called Meghasvararāja. In the northeast there is a buddha called Sarvalokabhayacchambhitatvavidhvaṃsanakara. And the sixteenth one is myself, Buddha Śākyamuni, who in this *sahā* world achieved highest, complete enlightenment.

"O monks! When we were *śrāmaṇera*s, each of us inspired immeasurable hundreds of thousands of myriads of *koṭi*s of sentient beings equal in number to the sands of the Ganges River. Those sentient beings who heard the teaching from me attained highest, complete enlightenment. There are sentient beings who still abide in the stage of a *śrāvaka* and whom I will inspire to attain highest, complete enlightenment. By means of this teaching, they will gradually enter the buddha path. Why is this?

"The wisdom of the Tathāgatas is hard to believe and hard to understand. Those incalculable sentient beings equal in number to the sands of the Ganges River who were inspired at that time were you, O monks, and those disciples who will be *śrāvaka*s in the future after my *parinirvāṇa.*

"After my *parinirvāṇa* there will be disciples who will not hear this sutra and will neither know nor understand the bodhisattva practice; yet through the merit they have acquired, the thought of extinction will awake in them and they will enter *parinirvāṇa*.

"I will become a buddha in another land with a different name. Although the idea of extinction has awoken in these disciples and they have entered *parinirvāṇa,* in that land they will still seek the wisdom of the buddhas and will then be able to hear this sutra. They can obtain *parinirvāṇa* only through the buddha vehicle. There are no other vehicles except the one taught through the skillful means of the Tathāgatas.

"O monks! When the Tathāgata realizes that the time of his *parinirvāṇa* is approaching, knowing that the assembly is pure, firm in belief and understanding, has penetrated the teaching of emptiness, and has deeply entered meditation, he will then gather the assembly of bodhisattvas and *śrāvaka*s together and teach this sutra to them. In this world there is no second vehicle through which one can attain *parinirvāṇa;* only through the single buddha vehicle can one attain it.

"You should know, O monks, that the Tathāgata through skillful means deeply penetrates the dispositions of sentient beings. Knowing their inclination toward the inferior teachings and that they are deeply attached to the desires of the five senses, he teaches nirvana for their sake. If they listen, they will accept it.

"Suppose in a desolate, fearful place there were a dangerous road five hundred *yojana*s long. There is a large group that wants to travel along this road to reach a place where there is great treasure. They have a leader who is wise and penetrating and who knows the passable and impassable parts of this dangerous road very well. Although he wants to guide these people past the danger, they become exhausted along the way. Addressing the leader they say: 26a

> We are extremely tired and frightened. We cannot go any further. We are still far away from our destination, and we want to turn back.

"The leader, knowing many skillful means, thinks:

> These people are to be pitied. How could they want to turn back and abandon the great treasure?

"After thinking this the leader, through his skillful means, magically creates a city three hundred *yojana*s away along the dangerous road. He addresses the people, saying:

> Do not be frightened. Do not turn back! You may now stay in this great city and be at your leisure. If you enter this city, you can be comfortable and at ease. Once you are able to go on and reach the treasure site, then you can depart once more.

"Then the exhausted people rejoice greatly and praise this unprecedented experience, saying:

> We are now free of this evil road and will be comfortable and at ease.

"Then they proceed to the apparitional city and enter it. They believe that their hardships are over and feel at ease. Then the leader realizes that they are rested and their fatigue has gone. He immediately makes the apparitional city vanish and says to the people:

> All of you, come along! The treasure site is near. I made that great apparitional city only in order to let you rest.

"O monks! The Tathāgata is exactly like this. Now for your sake he has become a great leader who knows the long, dangerous, and evil road of birth, death, and desire's confusion. You should leave it and be saved.

"If sentient beings hear only about the single buddha vehicle they will then want neither to see nor approach a buddha. They will think that the buddha path is long and attainable only after enduring severe and protracted suffering. The Buddha, knowing their minds, knowing that they are weak-willed and of lowly aspiration, teaches them the two nirvanas through skillful means in order to let them rest halfway to the goal. If there are sentient beings who abide in either of these two stages, the Tathāgata immediately teaches:

> What you have accomplished is not complete. The stage you abide in is close to the wisdom of the buddhas. You should observe and consider that the nirvana you have obtained is not the true one. It is only through the power of the Tathāgata's skillful means that the single buddha vehicle is explained as three.

"The Buddha is just like that leader who conjured a great apparitional city to let the people rest. Knowing that they were rested, he addressed them, saying: "The treasure site is near. This city is not real. It is only my invention."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

> The Buddha Mahābhijñājñānābhibhū sat
> On the terrace of enlightenment for ten *kalpa*s,
> But still the Dharma of the buddhas
> Did not appear to him,
> And he did not attain the buddha path.
> The *deva*s, *nāga* kings, *asura*s, and others
> Constantly rained down heavenly flowers
> In order to pay homage to that buddha.

The *deva*s beat heavenly drums 26b
And played various kinds of music.
The fragrant winds blew the withered flowers away
And then they rained down fresh, beautiful ones.
After ten intermediate *kalpa*s had passed,
He then attained the buddha path;
And all the *deva*s and humans
Became joyful and ecstatic.
The sixteen princes of that buddha,
Surrounded by thousands of
Myriads of *koṭi*s of attendants,
Came to the place where the Buddha was.
Having bowed until their foreheads touched his feet,
They requested him to turn the wheel of the Dharma
Saying:

> O Noble Lion!
> Fill us and everyone else with the rain of the Dharma!
> It is extremely difficult to meet a Bhagavat,
> Since he appears only once in a very long time!

To get the attention of the beings,
The Buddha shook the entire world.
The palaces of the Brahmas in the five hundred
Myriads of *koṭi*s of lands in the east
Were illuminated as never before.
All of the Brahmas, seeing this phenomenon,
Came to the place where the Buddha was.
They reverently scattered flowers
And offered him their palaces.
Requesting the Buddha
To turn the wheel of the Dharma,
They praised him in verse.
The Buddha knew that the right time
Had not yet arrived,
And although he had been asked,

He sat in silence.
The other three directions, the four remaining quarters,
And the upper and lower regions were all like this.
All the Brahmas scattered flowers,
Offered their palaces, and requested the Buddha
To turn the wheel of the Dharma,
Saying:

> It is extremely difficult to meet a Bhagavat.
> We entreat you to open wide the gate to immortality
> And turn the wheel of the highest Dharma
> Through your great compassion!

The Bhagavat, having immeasurable wisdom,
Accepted their request
And expounded various teachings,
Such as the Four [Noble] Truths
And the twelve-linked chain of dependent origination, saying:

> Beginning with ignorance
> And ending with old age and death,
> All these derive from birth.
> You should know about such miseries!

When the Buddha expounded this teaching,
Six hundred myriads of *koṭi*s of trillions of people
Attained the complete extinction of all suffering,
And became arhats.
At the time of the second teaching,
Thousands of myriads of people,
Equal in number to the sands of the Ganges River,
Unattached to any existent thing,
Also attained arhatship.
After that an incalculable number
Of beings attained the path.
26c Even if one were to count
For myriads of *koṭi*s of *kalpa*s,

One could not finish counting their number.
Then the sixteen princes renounced
Household life and became *śrāmaṇera*s.
They all asked the Buddha to expound
The teaching of the Mahayana, saying:

> Let us and all of our attendants
> Attain the buddha path!
> We entreat you to let us obtain
> The Bhagavat’s eye of wisdom, supreme in purity!

The Buddha, knowing the minds of his children
And their past conduct, taught the six perfections
And various transcendent powers
Through incalculably numerous explanations
And various illustrations.
Explaining the true teaching
And the path to be practiced by the bodhisattvas,
He taught this *Lotus Sutra* in verses
Equal in number to the sands of the Ganges River.
After the Buddha taught this sutra,
He entered meditation in a quiet place
And sat with complete concentration in the same spot
For eighty-four thousand *kalpa*s.
Those *śrāmaṇera*s, knowing that the Buddha
Had not arisen from meditation,
Taught the highest wisdom of the buddhas
To immeasurable *koṭi*s of beings.
Each sat on the Dharma seat
And explained this Mahayana sutra.
After the great *parinirvāṇa* of that buddha,
They propagated the Dharma and inspired others.
Each *śrāmaṇera* saved
Six hundred myriads of *koṭi*s of sentient beings,
Equal in number to the sands of the Ganges River.
Those who heard the teaching

After the Buddha's *parinirvāṇa*
Were always born together with their teachers
In various other buddha lands.
These sixteen *śrāmaṇera*s
Completely cultivated the buddha path
And now, in the ten directions,
They have attained highest, complete enlightenment.
Then those who heard the Dharma
In the presence of each of these buddhas
And those who are in the *śrāvaka* stage
Will gradually be taught the buddha path.
I am one of the sixteen.
I have also taught you in the past.
Therefore through skillful means
I will now also lead you to the goal
Which is the wisdom of the buddhas.
Through these former causes and conditions,
I will now teach the *Lotus Sutra*
In order to let you enter the buddha path.
Do not be worried or frightened!
Suppose there were a dangerous road
In a deserted wasteland far away,
Where there are many harmful beasts.
27a There is neither water nor grass.
It is a fearful place for human beings.
Innumerable thousands of myriads of beings
Wish to pass along this dangerous way.
But that road is very long,
Some five hundred *yojana*s.
Then there is a leader,
Endowed with deep wisdom and knowledge,
Discerning and resolute,
Who saves the people from various calamities
When they meet with danger.
The people all get tired

And address the leader, saying:

We are all now totally exhausted.
We want to turn back from here!

The leader thinks:

These people are really to be pitied.
How could they possibly want to return
And lose the great treasure!

He immediately thinks of skillful means 25c
And how he should now use his transcendent powers;
And he makes a great apparitional city
With houses adorned and surrounded
With gardens, moats, and ponds.
There are fortified gates and tall towers,
And it is full of men and women.
When the apparition is complete,
He immediately consoles the people, saying:

Do not be afraid!
When you enter the city,
You can each do as you please.

All the people enter the city.
They are very happy and feel at ease,
Thinking they have been saved.
When the leader knows they are rested,
He gathers them together and addresses them, saying:

You should now proceed,
For this is just an apparitional city!
Seeing that you were extremely fatigued
And that you wanted to turn back
After coming halfway,
I made this apparitional city through skillful means.
You should now strive
To reach the treasure site together.

I am exactly like this.
I am the leader of all.
Perceiving that those seeking the way
Have become timid, have stopped halfway,
And are unable to walk to the end of the dangerous road
Of birth, death, and desire's confusion,
I use skillful means and teach nirvana
So that they may rest, saying:

> You have extinguished suffering,
> And you have completed what must be done.

Knowing that they have reached nirvana
And attained arhatship, the Buddha immediately
Gathers the great assembly together
And teaches the True Dharma.
27b All the buddhas explain and teach
The three vehicles through skillful means.
Although there is only the single buddha vehicle,
They teach two in order to provide a place of rest.
For your benefit I now teach the truth:

> What you have attained is not the ultimate goal.
> You must call forth great efforts
> In order to obtain the omniscience of a buddha.
> If you attain omniscience
> And the qualities of the Buddha,
> Such things as the ten powers,
> And become endowed with the thirty-two marks,
> Then you will have attained the ultimate goal.

The buddhas, the Leaders, teach nirvana
In order to let beings rest in comfort.
When they know that they have rested,
They lead them to the wisdom of the buddhas.

Chapter VIII

The Five Hundred Disciples Receive Their Predictions

At that time, Pūrṇa, the son of Maitrāyaṇī, after hearing the Buddha teach the Dharma according to what is appropriate to sentient beings through the wisdom of skillful means and bestow the prediction of highest, complete enlightenment on all the great disciples, and then hearing stories about past causes and conditions and that all the buddhas have obtained perfect mastery of transcendent powers, obtained an unprecedented experience and became pure in mind and joyful. He immediately rose from his seat, went into the presence of the Buddha, bowed until his forehead touched the Buddha's feet, and then stood to one side gazing unwaveringly at the Buddha and thought this:

> The Bhagavat is truly marvelous. His actions are rare. He teaches the Dharma according to the natural capacities of the beings in the world through skillful means, wisdom, and insight. He leads sentient beings away from their various attachments. We have no words to describe the Buddha's qualities. Only the Buddha, the Bhagavat, is able to know our deep intentions and original vow.

Then the Buddha addressed the monks, saying: "Do you see Pūrṇa, the son of Maitrāyaṇī? I always praise him as the foremost among the teachers of the Dharma. I also always praise his various qualities. He diligently maintains and propagates my teaching and is able to gladden and benefit the fourfold assembly. He interprets the True Dharma of the buddhas perfectly and 27c greatly benefits those who practice the pure path of discipline and integrity together with him. With the exception of the Tathāgata no one else explains the doctrine more eloquently.

"You must not think that Pūrṇa is only now able to protect and propagate my teaching. He also protected and propagated the True Dharma of the buddhas in the presence of ninety *koṭi*s of buddhas in the past when he was always the foremost among the teachers of the Dharma. Moreover he was completely versed in the teaching of emptiness that the buddhas taught, and attained the fourfold unobstructed wisdom. He has always been able to teach the Dharma clearly and purely. He never had any doubts and was endowed with the transcendent powers of the bodhisattvas.

"Throughout each life he always practiced the pure path of discipline and integrity. The people who lived in the same buddha world all thought he really was a *śrāvaka*, yet Pūrṇa benefited immeasurable hundreds of thousands of sentient beings through this skillful means and also led and inspired immeasurable incalculable numbers of beings and caused them to attain highest, complete enlightenment. In order to purify the buddha land he always did what the buddhas have done and led and inspired sentient beings.

"O monks! Pūrṇa also was able to become the foremost among the teachers of the Dharma under the past seven buddhas; and he is also the foremost of those who preach the Dharma under me. He will also be the foremost among the teachers of the Dharma under the future buddhas in this auspicious *kalpa.* He will protect and propagate the Buddha-Dharma; and also in the future he will protect and propagate the Dharma of incalculable limitless buddhas. He will lead, inspire, and benefit incalculable sentient beings and cause them to attain highest, complete enlightenment. In order to purify the buddha lands he will always be diligent and persevering, leading and inspiring sentient beings.

"He will gradually perfect the bodhisattva path and, after immeasurable incalculable *kalpa*s, he will attain highest, complete enlightenment in this land. He will be called Dharmaprabhāsa, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. That Buddha's land will consist of all the worlds in the great manifold cosmos, equal in number to the sands of the Ganges River. The earth will be made of the seven treasures and it will be level, just like the palm of one's hand. There will be no mountains, valleys, or hollow places. This land will be filled with towers of the seven treasures. The heavenly palaces will be in the sky close at hand, and the humans and *deva*s will come and go between them, so that they will be able to see each other. There will be no troubled states of being nor any women. All the sentient beings will be born here spontaneously, without any sexual desires. They will attain great transcendent powers, emit rays of light from their bodies, and fly freely through the air.

"These beings will be firm in recollection, persevering, and wise. They will all be of golden hue and adorned with the thirty-two marks. The sentient beings in that land will always eat two meals: one being the meal of delight in the Dharma, and the other the meal of pleasure in meditation.

"There will be immeasurable incalculable thousands of myriads of *koṭi*s 28a of *nayuta*s of bodhisattvas who have attained great transcendent powers and the fourfold unobstructed wisdom. They will be able skillfully to lead and inspire sentient beings. The number of *śrāvaka*s there will be impossible to calculate. They will all perfect the six transcendent powers, the three sciences, and the eight liberations.

"Such will be the immeasurable merits of this buddha's land, being perfect in adornment. The *kalpa* will be called Ratnāvabhāsa and his land will be called Suviśuddha. This buddha's lifespan will last for immeasurable incalculable *kalpa*s, and the Dharma will abide for a very long time. After the *parinirvāṇa* of that buddha, stupas of the seven treasures will be erected everywhere throughout the land."

Then the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

> O monks! Listen carefully!
> The path that the heir of the buddhas
> Has practiced by learning skillful means
> Cannot be conceived.
> Because the bodhisattvas know
> That sentient beings long for inferior teachings
> And are afraid of great knowledge,
> They make themselves either *śrāvaka*s
> Or *pratyekabuddha*s.
> They inspire those sentient beings
> Using innumerable skillful means, saying:
>
> > We are *śrāvaka*s and still very far away
> > From attaining the buddha path.

They save immeasurable sentient beings,
All of whom they cause to attain perfection;
And they even cause those who are lazy,
Or who have lowly intentions,
Gradually to become buddhas.
These beings secretly carry out the bodhisattva practice
While outwardly calling themselves *śrāvaka*s.
Having little desire,
Their thoughts fixed on birth and death,
They in fact purify the buddha lands.
These bodhisattvas show sentient beings
That they have the three poisons
And further they reveal the mark of false views.
In this way my disciples save
Sentient beings through skillful means.
If I fully disclosed
That they had taken on various forms,
The sentient beings hearing this
Would immediately become doubtful.
This Pūrṇa has now practiced the path
Under thousands of *koṭi*s of buddhas in the past,
And he has propagated and protected
The teaching of these buddhas.
Seeking the highest wisdom
Under all these buddhas,
He showed that he was the foremost
Among the disciples,
And that he was knowledgeable and wise.
Fearless in his teaching,
He was able to gladden the people.
He never tired in performing
The actions of a buddha.
He has already attained the great transcendent powers
And is endowed with the fourfold unobstructed wisdom.
28b Knowing whether the faculties

Of sentient beings are sharp or dull,
He always teaches the pure Dharma.
Expounding such doctrines as these,
He has taught thousands of *koṭi*s of beings
And, by making them abide in the Mahayana teaching,
He himself has purified his buddha land.
In the future he will also pay homage to
Incalculable innumerable buddhas,
Protect and propagate the True Dharma,
And also purify his buddha land.
He will always fearlessly teach the Dharma
Using his skillful means,
Save incalculable sentient beings,
And enable them to achieve omniscience.
Paying homage to all the Tathāgatas
And preserving the treasure house of the Dharma,
He will eventually become the Buddha
Called Dharmaprabhāsa.
His land will be called Suviśuddha
Which will consist of the seven treasures;
His *kalpa* will be called Ratnāvabhāsa.
There will be a large number of bodhisattvas there
Numbering immeasurable *koṭi*s.
His buddha land will be filled
With bodhisattvas who have attained
Great transcendent powers,
And are endowed with dignity.
There will also be innumerable *śrāvaka*s
Who have perfected the three sciences,
The eight liberations,
And the fourfold unobstructed wisdom.
Such beings as these will form the sangha.
The sentient beings in his land
Will have already cut themselves off from sexual desires.
Everyone there will thus be pure and born spontaneously,

With bodies adorned with the thirty-two marks.
They will feast on delight in the Dharma
And pleasure in meditation,
Never thinking of eating anything else.
There will be neither women
Nor troubled states of existence.
The qualities of the monk Pūrṇa
Will be completely perfected
And there will be many wise people
In this pure land.
I am now only briefly explaining
These immeasurable things.

Thereupon there were twelve hundred arhats, who had attained complete mental discipline, who thought this: “We have joyfully attained an unprecedented experience. If the Bhagavat would give each of us a prediction like those he has given the other great disciples, we would be overjoyed!”

The Buddha, knowing their minds, addressed Mahākāśyapa, saying: “I shall now bestow the prediction of highest, complete enlightenment one by one on these twelve hundred arhats who are in my presence.

“My great disciple, the monk Ājñātakauṇḍinya who is in this assembly, will pay homage to sixty-two thousands of *koṭi*s of buddhas. He will there-
28c after become the buddha called Samantaprabha, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat.

“The five hundred arhats beginning with Uruvilvakāśyapa, Gayākāśyapa, Nadīkāśyapa, Kālodāyin, Udāyin, Aniruddha, Revata, Kapphiṇa, Bakkula, Cunda, Svāgata, and the others will all attain highest, complete enlightenment. They will all have the same name, that of Samantaprabha.”

Then the Bhagavat, wanting to elaborate the meaning of this further, spoke these verses:

The monk Kauṇḍinya
Will meet immeasurable buddhas
And, after incalculable *kalpa*s have passed,

He will attain perfect enlightenment.
He will always emit a great ray of light
And will be endowed with transcendent powers.
His fame will spread universally
Throughout the ten directions.
He will be honored by all beings
And will always teach the highest path;
He will therefore be called Samantaprabha.
His land will be pure,
And the bodhisattvas there
Will all be of great vigor.
They will all ascend marvelous towers
And roam in the lands of the ten directions;
They will present the most excellent offerings
To all of the buddhas.
After having shown their reverence in this way,
They will be full of great joy
And immediately return to their own lands.
Such will be their transcendent powers.
The lifespan of this buddha
Will be sixty thousand *kalpa*s
And the True Dharma will last
Twice as long as his lifespan.
The Semblance Dharma
Will last twice as long as this.
When the Dharma disappears,
The *deva*s and humans will grieve.
Those five hundred monks
Will become buddhas each in their turn,
All having the same name Samantaprabha.
They will give predictions
One after the other, saying:

> After my *parinirvāṇa*
> So-and-so will become a buddha.
> The world he inspires

Will be exactly like mine today.
The embellishments of their lands,
All the transcendent powers,
The assembly of bodhisattvas and *śrāvaka*s,
The True and Semblance Dharma,
The lifespan and duration of the *kalpa,*
Will be just as I explained before.

O Kāśyapa! You now know
That the five hundred arhats
Whose minds are free,
And the remaining *śrāvaka*s
Will also be exactly like this.
You should teach those
Who are not in this assembly!

29a Thereupon the five hundred arhats, having obtained their predictions from the Buddha, were joyful and ecstatic. They rose from their seats, approached the Buddha, bowed until their foreheads touched his feet, repented of their faults, and reproached themselves, saying: "O Bhagavat! We have always thought we had attained complete nirvana. We now realize that we were ignorant. Why is this? We should have attained the wisdom of the Tathāgatas. Yet we were satisfied with little wisdom!

"O Bhagavat! Suppose there were a man who came to the house of a close friend and went to sleep after becoming intoxicated with wine. The intimate friend, having to go out on official business, sews a priceless jewel into the inside of his friend's garment and, giving it to him, leaves. But the man who was drunk and asleep is totally unaware of this. After getting up he leaves and roams around until he arrives in another country. Although he diligently seeks for food and clothing they are very difficult to obtain. He is satisfied if he just obtains a very meager amount. Later on the intimate friend happens to meet this man. Seeing him, he says:

> O poor fellow! How have you come to this state through lack of food and clothing? Once, on such-and-such a day in such-and-such a month and year, I sewed a priceless jewel into the inside of your garment,

> wanting to make things easier for you and to let you enjoy the desires of the five senses as much as you wished.
>
> It is still there, although you aren't aware of it, and you seek your livelihood with great effort and hardship! You have been very foolish. Sell this jewel and use it to buy what you need. From now on you will know neither poverty nor want and can live as you wish.

"The Buddha is exactly like this. When he was a bodhisattva he aroused in us the aspiration for omniscience. Nevertheless we forgot, we did not know or understand. We attained the path of the arhats and considered that we had attained nirvana. It was very hard for us to support ourselves and we were satisfied with little. But we never fully lost our wish for all-knowledge. Now the Bhagavat, perceiving our minds, has said this:

> O monks! What you have attained is not the complete nirvana. For a long time I have made you plant the various roots of good merit of a buddha and shown you the marks of nirvana through skillful means. That is why you consider yourselves to have actually attained nirvana!

"O Bhagavat! We now know that we are actually bodhisattvas and will obtain a prediction of highest, complete enlightenment. For this reason we are extremely happy at having obtained such an unprecedented experience."

At that time Ājñātakauṇḍinya and the others, wanting to elaborate on the meaning of this further, spoke these verses:

> We have heard his voice
> Giving the prediction of utmost ease.
> Rejoicing in this unprecedented experience,
> We bow to the Buddha whose wisdom is immeasurable.
> We now repent of our faults
> In the presence of the Bhagavat.
> Although we had attained
> Only a small measure of nirvana,
> Out of the immeasurable treasures of the Buddha,
> We were self-satisfied, 29b
> Just like ignorant fools!
> Suppose there were a poor man

Who went to the house of a close friend
Whose family was very wealthy.
He was entertained with a feast
And had a priceless jewel sewn
To the inside of his garment.
The wealthy friend made him this gift
Without saying anything, and went away.
The poor man had fallen asleep
And did not know of this.
Shortly afterward this man gets up,
And after wandering around
Arrives in another country.
He manages to seek out
Enough food and clothing to live
But has great difficulty in supporting himself.
Yet he is satisfied to obtain a little
And does not desire anything better.
He is still unaware of the priceless jewel
Sewn inside his garment.
The intimate friend who gave him the jewel
Meets this poor man later
And bitterly reproaches him,
Showing him the jewel
That had been sewn into his garment.
The poor man, seeing this jewel, rejoices greatly
And with this rich treasure he enjoys
To his satisfaction the desires of the five senses.
We are exactly like this.
For a long time, the Bhagavat
Has led and inspired us
Through his compassion,
And planted in us the highest aspiration.
Because we were ignorant
We neither noticed nor knew;
We were satisfied with attaining

Only a small measure of nirvana
And did not seek for the rest.
Now the Buddha has enlightened us, saying:

> This is not the real nirvana.
> Attaining the highest wisdom of the buddhas
> Is indeed the only real nirvana.

Now, having heard the predictions from the Buddha
And of the adorned lands,
And the subsequent predictions,
We universally rejoice in body and mind!

Chapter IX

The Predictions for Those Who Still Have More to Learn and for Those Who Do Not

At that time Ānanda and Rāhula thought this: “The delight we would feel if we were to receive our predictions is constantly before our minds!”

Then arising from their seats and going into the presence of the Buddha, they bowed until their foreheads touched his feet, and spoke to him in unison, saying: “O Bhagavat! We should also be qualified to receive our predictions! Both of us take refuge only in the Tathāgata. Moreover we are well known by the *deva*s, humans, and *asura*s throughout the entire world! Ānanda has always attended the Tathāgata, preserving the treasure house of the Dharma; and Rāhula is the son of the Buddha. If the Buddha would bestow upon us the prediction of highest, complete enlightenment then our vows would be fulfilled and our wishes also realized!”

Then two thousand disciples, *śrāvaka*s, some who still had more to learn, 29c and some who did not, all arose from their seats and with their right shoulders bared went into the presence of the Buddha. Attentively, with palms pressed together, they gazed at the Bhagavat, all having the same wish as Ānanda and Rāhula, and stood to one side. Then the Buddha addressed Ānanda, saying: “In the future world you will become a buddha called Sāgaradharabuddhivikrīḍitarājābhijña, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. You will pay homage to sixty-two *koṭi*s of buddhas, preserve the treasure house of the Dharma and ultimately attain highest, complete enlightenment. Further, you will inspire twenty thousands of myriads of *koṭi*s of bodhisattvas, equal in number to the sands of the Ganges River, causing them to attain highest, complete enlightenment.

“Your land will be called Avanāmitavaijayantā. It will be pure and the earth will be made of lapis lazuli. The *kalpa* will be called Manojñaśabdābhigarjita. The lifespan of this buddha will be for immeasurable, incalculable thousands of myriads of *koṭi*s of *kalpa*s. Their number would be incalculable even if one were to count for immeasurable, innumerable thousands of myriads of *koṭi*s of *kalpa*s. The True Dharma will abide in the world twice as long as his lifespan and the Semblance Dharma will abide in the world twice as long as the True Dharma.

"O Ānanda! The virtues of this buddha Sāgaradharabuddhivikrīḍitarājābhijña will be praised by immeasurable thousands of myriads of *koṭi*s of Buddha Tathāgatas in the ten directions, equal in number to the sands of the Ganges River."

Thereupon the Tathāgata, wanting to elaborate on the meaning of this further, spoke these verses:

I now tell the assembly
That Ānanda, the preserver of the Dharma,
Will pay homage to the buddhas
And ultimately attain complete enlightenment.
He will be called the Buddha
Sāgaradharabuddhivikrīḍitarājābhijña.
His land will be pure
And called Avanāmitavaijayantā
He will lead and inspire bodhisattvas
In numbers equal to the sands of the Ganges River.
This buddha will be endowed
With great virtue and dignity, and his fame
Will fill the ten directions.
His lifespan will be immeasurable
Due to his compassion for sentient beings.
The True Dharma will abide
Twice as long as his lifespan
And the Semblance Dharma will abide
Twice as long as the True Dharma.
Countless sentient beings
Within the Dharma of this buddha,
Equal in number to the sands of the Ganges River,
Will plant the seed of the buddha path."

At that time the eight thousand bodhisattvas in the assembly, in whom the thought of enlightenment (*bodhicittta*) had recently awakened, all thought this: "Since we have never heard the great bodhisattvas receive predictions 30a like this, why should the *śrāvaka*s now obtain it?"

Then the Bhagavat, knowing what the bodhisattvas were thinking, spoke to them, saying: "O sons of a virtuous family! The thought of highest, complete enlightenment once awoke simultaneously in Ānanda and myself in the presence of the Buddha Dharmagaganābhyudgatarāja. Ānanda always wanted to hear a great deal about the Dharma, and I always made diligent efforts. For this reason I was shortly able to attain highest, complete enlightenment, whereas Ānanda preserves my teaching and in the future will uphold the treasure house of the Dharma of all the buddhas. He will lead, inspire, and perfect the bodhisattvas. Since this was his original vow, he has obtained this prediction!"

Ānanda, while facing the Buddha in the audience, heard his own prediction and about the adornments of his land. His vow fulfilled, he rejoiced greatly at attaining such an unprecedented experience. With his unobstructed penetration he immediately remembered the treasure house of the Dharma of the past immeasurable thousands of myriads of *koṭi*s of buddhas as if he had just heard of it today; and he also became aware of his original vow.

Thereupon Ānanda spoke these verses:

The Bhagavat is truly extraordinary.
He has enabled me to recollect the Dharma
Of incalculable numbers of buddhas of the past,
Just as if I had first heard of the matter today.
I now have no further doubts.
I am established in the buddha path.
I have become an attendant of the Tathāgata
And, as an attendant, I will preserve
The Dharma of all the buddhas, using skillful means.

Then the Buddha addressed Rāhula, saying: "In the future you will become a buddha called Saptaratnapadmavikrama, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. You will pay homage to the Buddha Tathāgatas, whose number is equal to that of the grains of dust in the ten worlds; and you will always become the eldest son of all the buddhas just as you are my eldest son now.

"The adornments of the land, the number of disciples led and inspired, the duration of the True and Semblance Dharma of this buddha Saptaratnapadmavikrama will be just like those of the Buddha Sāgaradharabuddhivikrīḍitarājābhijña, without the slightest difference. You will also become the eldest son of this buddha and after that attain highest, complete enlightenment."

At that time the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

When I was a prince,
Rāhula was my eldest son.
And now that I have perfected the buddha path,
He accepts my teaching as the heir of the Dharma.
In the future he will meet
Immeasurable *koṭi*s of buddhas.
Becoming the eldest son of all these buddhas,
He will wholeheartedly seek
The buddha path.
Only I am able to discern
Rāhula's unseen practice.
30b But now that he has become my eldest son,
He reveals it to the sentient beings.
His thousands of myriads
Of *koṭi*s of merits are uncountable and incalculable;
He will become established in the Buddha-Dharma
And seek the highest path.

Then the Bhagavat perceived that the minds of those two thousand people, some of whom had more to learn and some of whom did not, were sincere, mild, and receptive. They were all attentively gazing at the Buddha. The Buddha said to Ānanda: "Do you not see these two thousand people, some of whom have more to learn and some of whom do not?"

Ānanda replied: “Yes, I see them.”

The Buddha said: “O Ānanda! All of these people will pay homage to the Buddha Tathāgatas, whose number is equal to that of the grains of dust in fifty worlds. They will respect, honor, and preserve the treasure house of the Dharma and will later all become buddhas simultaneously in the worlds of the ten directions. They will all have the same name, Ratnaketurāja, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. Their lifespans will last one *kalpa.* The adornments of their lands, the number of *śrāvaka*s and bodhisattvas, and the duration of the True and Semblance Dharma will be the same for all.”

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

Now in my presence
These two thousand *śrāvaka*s
Have all received their predictions.
In the future they will all become buddhas.
The buddhas they will revere
Will be equal to the number of grains of dust,
Just as mentioned above.
Preserving this treasure house of the Dharma,
They will later attain complete enlightenment.
They will all have the same name
And dwell in the lands of the ten directions.
All sitting at the exact same time,
On the terrace of enlightenment,
They will attain the highest wisdom.
All of them will be called Ratnaketurāja.
Their lands, the number of disciples,
Duration of the True and Semblance Dharma
Will all be the same without any difference.
Moreover, through their transcendent powers,
They will save sentient beings
Throughout the ten directions.

Their fame will spread universally
And they will gradually enter nirvana.

Then the two thousand people, some of whom had more to learn and some of whom did not, having heard their predictions from the Buddha, rejoiced ecstatically and spoke in verse:

O Bhagavat, the Light of Wisdom!
We have just heard you give us our predictions
And our minds are full of joy,
Just as if we had been sprinkled
With the Dharma of immortality.

Chapter X

The Expounder of the Dharma

Thereupon the Bhagavat by addressing Bodhisattva Bhaiṣajyarāja (Medicine King), through him addressed eighty thousand *mahāsattva*s, saying: "O Bhaiṣajyarāja! In this assembly do you see innumerable humans and nonhumans such as *deva*s, *nāga* kings, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, monks, nuns, laymen, and laywomen, those seeking the *śrāvaka* vehicle, the *pratyekabuddha* vehicle, and the buddha path? If, in the presence of the Buddha any beings such as these hear a single verse or line of the *Lotus Sutra,* and thereupon have even one thought of rejoicing in it, I will bestow upon them my prediction that they will attain highest, complete enlightenment."

The Buddha addressed Bhaiṣajyarāja, saying: "If, after the *parinirvāṇa* of the Tathāgata, any being hears even a single verse or line of the *Lotus Sutra,* and thereupon has even one thought of rejoicing in it, I will bestow upon them the prediction that they will attain highest, complete enlightenment.

"If there is anyone who preserves, recites, explains, or copies even a single verse of the *Lotus Sutra,* or who respects this sutra as if it were a buddha, or who reverently offers it various flowers, perfumes, necklaces, fragrant ointments, scented powders, burning incense, canopies, flags, banners, clothing, or music, or who simply honors it with his palms pressed together, know, O Bhaiṣajyarāja, that this person has already paid homage to tens of myriads of *koṭi*s of buddhas of the past! Such people have completed their great vow in the presence of all the buddhas and yet they have been born as humans out of their compassion for sentient beings.

"O Bhaiṣajyarāja! If anyone should ask you what kind of sentient being will become a buddha in the future, you should inform them that it is those of this kind who will definitely become buddhas in the future. Why is this?

"If there are any sons or daughters of a virtuous family who preserve, recite, explain, and copy even a single line of the *Lotus Sutra,* or who pay homage to this sutra with various offerings of flowers, perfumes, necklaces, scented powders and ointments, burning incense, canopies, flags, banners, clothing, or music, or who honor it with their palms pressed together, such people should be respected by the entire world. They should be revered in the same way as the Tathāgata is revered. Know that these people are great bodhisattvas who are to attain highest, complete enlightenment. Out of their compassion for sentient beings they wish to be born among them in order to expound and explain the *Lotus Sutra* far and wide. How much more to be honored are those who completely preserve the entire sutra and pay homage to it with various offerings!

"O Bhaiṣajyarāja! You should know that after my *parinirvāṇa* these people will set aside the rewards of their pure karma and be born in the troubled world out of their compassion for sentient beings, and in order to expound this sutra far and wide. After my *parinirvāṇa*, if there are any sons and daughters of a virtuous family who expound even a single line of the *Lotus Sutra* in private to even a single person, they should be acknowledged as the ambassadors of the Tathāgata. They have been dispatched by the Tathāgata and carry out the Tathāgata's work. As for those who extensively teach among the common people, know that they are yet greater ambassadors.

31a "O Bhaiṣajyarāja, if there are erring people during a *kalpa,* those with troubled thoughts who always disparage the Buddha in his presence, their fault is nonetheless slight. Yet if there are those who disparage the laity or ordained people who recite the *Lotus Sutra* even with a single evil word, their fault is extremely grave.

"O Bhaiṣajyarāja! Know that those who recite this *Lotus Sutra* adorn themselves with the adornments of a buddha. This means that they will carry the Tathāgata on their shoulders and pay him homage wherever they go. They should be respected, revered, honored, and praised wholeheartedly with palms pressed together, through offerings of flowers, perfumes, necklaces, scented powders, ointments, burning incense, canopies, flags, banners, clothing, delicious food, music, and the best offerings that people can make. They should have heavenly jewels scattered upon them and offered to them. Why is this? Because these people joyfully expound the Dharma and those who hear it even for an instant will fully attain highest, complete enlightenment."

Thereupon the Bhagavat, wanting to elaborate upon the meaning of this further, spoke these verses:

Those who want to abide in the buddha path
And perfect the wisdom of the Self-generated One,
Should always diligently pay homage
To those who preserve the *Lotus Sutra.*
Those who want to quickly attain omniscience
Should hold to this sutra
And pay homage to those who preserve it.
Know that anyone who preserves the *Lotus Sutra*
Is an ambassador of the Buddha
Who feels compassion for sentient beings.
Those who preserve the *Lotus Sutra*
Were born here in this world,
Withholding themselves from the Pure Land
Out of their compassion for sentient beings.
Know that such people are born
Where and when they will.
They are born in this troubled world
To extensively expound the highest Dharma.
Such expounders of the Dharma should be revered
With offerings of divine flowers, perfumes,
Heavenly jeweled clothing, and exquisite celestial jewels.
Those who preserve this sutra
In the troubled world after my *parinirvāṇa,*
Should be paid homage with palms pressed together
Just as one pays homage to the Bhagavat.
These heirs of the buddhas should be revered
With delicious food, various delicacies,
And a variety of clothing, in the hope of hearing
The teaching even for an instant.
If in the future there is anyone
Who preserves this sutra,
I will dispatch him to the world of humans 31b
To carry out the Tathāgata's task.
If throughout one entire *kalpa*
There is anyone with erring thoughts

Who always disparages the Buddha
With an angry countenance, the consequences of
His grave errors will be incalculable.
If there is anyone who speaks
A hostile word even for an instant
About those who recite and preserve this *Lotus Sutra,*
His fault will be even greater.
If throughout one entire *kalpa*
There are people seeking for the buddha path
Who praise the Buddha in my presence
With incalculable numbers of verses
And with palms pressed together,
The merits they attain will be immeasurable
Because of praising this buddha.
If there are people who praise
Those who preserve the sutra,
Their merit will be even greater.
You must pay tribute to those who preserve the sutra
Throughout eighty *koṭi*s of *kalpa*s
With the best objects, sounds,
Fragrances, flavors, and materials.
If you are able to hear the teaching for even a moment,
After having paid tribute in this way,
You will then become delighted, thinking:

I have now attained great benefits.

O Bhaiṣajyarāja! I now tell you that
I have taught many sutras;
Among these sutras, however,
The *Lotus Sutra* is the utmost and best.

Then the Buddha spoke further to Bodhisattva Mahāsattva Bhaiṣajyarāja, saying: “There are immeasurable thousands of myriads of *koṭi*s of sutras I have taught in the past, which I teach now, and which I will teach in the future. Among them, however, this *Lotus Sutra* is the most difficult to accept and to understand.

"O Bhaiṣajyarāja! This sutra is the treasure house of the hidden essence of all the buddhas. It must not be distributed or heedlessly bestowed upon the people. Since times long past all the Buddha Bhagavats have protected it and have never openly taught it. Moreover, people show great hostility to this sutra, even in the presence of the Tathāgata. How much more so after the *parinirvāṇa* of the Tathāgata!

"O Bhaiṣajyarāja! You should know that after the *parinirvāṇa* of the Tathāgata, those who copy, preserve, recite, and revere this sutra and expound it for the sake of others will be clothed with the Tathāgata's garments and treasured by the present buddhas of the other directions. Such people will have the power of great faith, the power of aspiration, as well as the power of the roots of good merit. You should know that these people have dwelled together with the Tathāgata, and his hand has caressed their heads.

"O Bhaiṣajyarāja! Wherever this sutra is taught, read, recited, copied, or wherever it is to be found, one should build a seven-jeweled stupa of great height and width and richly ornamented. There is no need to put a relic inside. Why is this? Because the Tathāgata is already in it. This stupa should be respected, honored, praised and rendered homage with offerings of all kinds 31c of flowers, perfumes, necklaces, canopies, flags, banners, music, and songs. If there is anyone able to see this stupa and to pay it homage and honor it, know that such a one is nearing highest, complete enlightenment.

"O Bhaiṣajyarāja! Among the many people, either among the laity or the ordained, who practice the bodhisattva path, if they are unable to see, hear, recite, copy, preserve, and pay homage to this *Lotus Sutra,* know that they are people who are not yet properly practicing the bodhisattva path. If anyone is able to hear this sutra, such a one is skillfully practicing the bodhisattva path. Among sentient beings seeking the buddha path, if there are those who see or hear this *Lotus Sutra* and, after hearing it, are drawn to it and preserve it, know that they are those who are approaching highest, complete enlightenment.

"O Bhaiṣajyarāja! Suppose there were a thirsty man seeking water. He drills in search of water on a high plain, yet he sees only dry earth and thus realizes that water is still far away. But he does not cease his efforts until he turns up moist earth and gradually reaches mud. Now he is sure that water must be near.

"The bodhisattvas are exactly like this. If they have not yet heard, understood, or been able to practice this *Lotus Sutra,* they should be known as people who are still far away from highest, complete enlightenment. If they hear, understand, contemplate, and are able to practice it, they realize that they are certainly nearing highest, complete enlightenment. Why is this? Because the highest, complete enlightenment of all the bodhisattvas is within this sutra. This sutra opens the gate of skillful means and reveals the marks of the truth. The treasure house of this *Lotus Sutra* is deep and remote. No one is able to discover its depths. That is why the Buddha now reveals it, inspiring and perfecting the bodhisattvas.

"O Bhaiṣajyarāja! If there are bodhisattvas who hear this *Lotus Sutra* and are confused and frightened, know that they are bodhisattvas in whom the thought of enlightenment has only recently awakened. If there are *śrāvaka*s who hear this sutra and are confused and frightened, know that they are people who have excessive pride.

"O Bhaiṣajyarāja! If there are any sons and daughters of a virtuous family who, after the *parinirvāṇa* of the Tathāgata, want to teach this *Lotus Sutra* to the fourfold assembly, how should they teach it? These sons and daughters of a virtuous family, after entering the abode of the Tathāgata, wearing the Tathāgata's garments, and sitting on his seat, should then extensively teach this sutra to the fourfold assembly. The Tathāgata's chamber is nothing but the great compassion toward all sentient beings. The Tathāgata's garments are the thoughts of gentleness and perseverance, and the Tathāgata's seat is the very emptiness of all existing things. After settling among them one should tirelessly and extensively expound this *Lotus Sutra* for the sake of the bodhisattvas and the fourfold assembly.

"O Bhaiṣajyarāja! I will dispatch transformed beings to other worlds who will gather the people together to hear the teaching. I will also dispatch
32a transformed monks, nuns, laymen, and laywomen to hear this teaching. All these transformed beings will hear the Dharma, believe and accept it, and not reject it.

"If an expounder of the Dharma resides in a secluded place, I will then dispatch many *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, and *asura*s to hear his teaching. Although I will be in a different land, I will periodically let the expounders of the Dharma see me. If they forget a line of this sutra I will explain it again, enabling them to master it.”

Thereupon, the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

If you wish to rid yourself of idleness,
You should listen to this sutra.
This sutra is rarely heard,
And it is also difficult to accept.
Suppose there were a thirsty man
Seeking for water by drilling
Into the earth on a high plain.
He sees only dry earth and knows
That water is still far away.
He gradually sees
The moist earth turn into mud
And knows with certainty
That water is near.
O Bhaiṣajyarāja!
You should know that those people
Who do not hear the *Lotus Sutra*
Are very far away
From the Buddha’s wisdom.
If they hear this profound sutra
Which brings resolution to the *śrāvaka*s
And if they hear this King of Sutras
And attentively contemplate it,
Know that these people
Are close to the Buddha’s wisdom.
If people want to expound this sutra,
They should enter the Tathāgata’s chamber,
Put on the Tathāgata’s garments,
And sit on the Tathāgata’s seat.
They then should face the people without fear,
So that they may extensively

Illuminate and explain it to the assembly.
The Tathāgata’s chamber is great compassion,
His garments are gentleness and perseverance,
And his seat is the emptiness of all existent things.
After settling among them,
They should expound the Dharma.
Even if, when they expound this sutra,
People disparage them with evil words,
Or attack them with swords, sticks, tiles, or stones,
Being mindful of the Buddha,
They should persevere.
I will manifest my pure and solid form
In thousands of myriads of *koṭi*s of lands
And teach the Dharma to sentient beings
For immeasurable *koṭi*s of *kalpa*s.
If after my *parinirvāṇa*
There is someone who is able to teach this sutra,
I will dispatch a transformed fourfold assembly
Of monks, nuns, laymen and laywomen
To pay homage to this expounder of the Dharma.
32b I will lead the sentient beings
And gather them together
To let them hear the teaching.
If anyone wishes to do ill to them
With swords, sticks, tiles, or stones,
Then I will dispatch those transformed ones
In order to guard them.
If there is any expounder of the Dharma
Who recites this sutra
In a secluded, tranquil place
Where there is no sound of human beings,
I will then manifest my body of pure light.
If they forget a chapter or a verse,
I will teach it to them,
Enabling them to master it.

If anyone perfects these qualities
If he teaches the fourfold assembly
Or, in a solitary place, recites this sutra,
Such a person will be able to see me.
If anyone abides in a secluded place
I will dispatch *deva*s, *nāga* kings,
*Yakṣa*s, and *rākṣasa*s
To be an audience to their teaching.
Such people teach the Dharma willingly
And explain it without obstruction.
Because all the buddhas protect them
They gladden the great community of people.
Anyone who closely attends an expounder of the Dharma
Will immediately attain the bodhisattva path.
Anyone who follows this expounder's instructions,
Will be able to meet buddhas
Equal in number to the sands of the Ganges River.

Chapter XI

The Appearance of a Jeweled Stupa

At that time there appeared before the Buddha a seven-jeweled stupa, five hundred *yojana*s in height and two hundred and fifty *yojana*s both in length and width, which emerged from the ground and hovered in the air. It was adorned with various jewels, had five thousand railings, and thousands of myriads of chambers. It was decorated with innumerable flags and banners and hanging jeweled necklaces, and myriads of *koṭi*s of jeweled bells hung from the top. The fragrance of *tamāla* leaves and sandalwood trees exuded from all sides of the stupa, covering the world. The banners and umbrellas were composed of the seven jewels such as gold, silver, lapis lazuli, mother-of-pearl, agate, pearl, and ruby; and they rose as high as the palaces of the world-protectors of the four quarters.

The thirty-three *deva*s rained down heavenly *māndārava* flowers in homage to the jeweled stupa. The other thousands of myriads of *koṭi*s of humans, and such nonhumans as *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s also respected, honored, revered, and praised the precious stupa by offering all kinds of flowers, perfumes, necklaces, flags, banners, and music.

Then a tremendous voice issued forth in praise from the jeweled stupa, saying: “Splendid, splendid! O Śākyamuni! The Bhagavat teaches the *Lotus Sutra* to the great assembly: the instruction for bodhisattvas and treasured
lore of the buddhas, which is the wisdom attainable by every sentient being! 32c
Just so! Just so, O Śākyamuni Bhagavat! What you teach is true!”

Thereupon the fourfold assembly saw the great jeweled stupa hovering in the air and also heard the voice that issued forth from the stupa. They all were pleased with the teaching and marveled at this unprecedented experience. They stood up from their seats, honored Śākyamuni with their palms pressed together, and withdrew to one side.

At that time there was a bodhisattva *mahāsattva* called Mahāpratibhāna who, realizing that the *deva*s, humans, and *asura*s of the entire world were puzzled, addressed the Buddha saying: “O Bhagavat! Why has this jeweled stupa emerged from the earth? And why has this voice come forth from it?”

Then the Buddha told Bodhisattva Mahāpratibhāna: “The Tathāgata is in this jeweled stupa. In the remote past, immeasurable, incalculable thousands of myriads of *koṭi*s of worlds away in the east there was a land called Ratnaviśuddha. In that land there was a buddha called Prabhūtaratna. When this buddha was practicing the bodhisattva path in his previous lives he made a great vow, saying:

> If I become a buddha, after my *parinirvāṇa* if the *Lotus Sutra* is being taught anywhere in all the lands of the ten directions, my stupa shall appear there so that this sutra may be heard, and in order that I may bear testimony to it and praise it with the word “Splendid!”

“After the Buddha had perfected the path and immediately before his *parinirvāṇa,* he addressed the monks among the great assembly of *deva*s and humans, saying:

> After my *parinirvāṇa* anyone who wishes to pay me homage should build a great stupa!

“If there is anyone teaching the *Lotus Sutra* anywhere in the worlds of the ten directions, this buddha makes a jeweled stupa emerge out of the ground in that place through his transcendent powers and the power of his vow. He is in the stupa giving praise with the words, ‘Splendid, splendid!’

“O Mahāpratibhāna! The Tathāgata Prabhūtaratna has now emerged from the earth, within his stupa, so that he may hear the *Lotus Sutra* and give praise with the words, ‘Splendid, splendid!’”

At that time Bodhisattva Mahāpratibhāna spoke to the Buddha through the Tathāgata’s transcendent powers, saying: “O Bhagavat! We all want to see this buddha’s form.”

The Buddha answered Bodhisattva Mahāsattva Mahāpratibhāna, saying: “This Buddha Prabhūtaratna made a great vow, saying:

> Whenever my jeweled stupa appears in the presence of a buddha in order to hear the *Lotus Sutra,* if that buddha wants to show my form

> to the fourfold assembly he should gather into one place all his magically created forms that are teaching the Dharma in the worlds of the ten directions. After that my form will appear.

"O Mahāpratibhāna! I shall now gather all my magically created forms who are teaching the Dharma in the worlds of the ten directions."

Mahāpratibhāna spoke to the Buddha, saying: "O Bhagavat! We also strongly wish to see the Bhagavat's magically created forms, to honor and pay homage to them!"

Then the Buddha emitted a ray of light from the tuft of white hair between his eyebrows; and they immediately saw the buddhas in five hundred myriads of *koṭi*s of *nayuta*s of lands in the eastern direction equal in number to 33a the sands of the Ganges River. In these lands the soil was of crystal and adorned with treasure trees and jeweled garments; and these lands were full of innumerable thousands of myriads of *koṭi*s of bodhisattvas. Jeweled drapes were hung everywhere and were covered with jeweled nets. All the buddhas in these lands were teaching the Dharma in most harmonious voices. They also saw immeasurable thousands of myriads of *koṭi*s of bodhisattvas, filling all the lands and teaching the Dharma to sentient beings.

The other directions to the south, north, and west, the four intermediary directions, and the upper and lower regions were also illuminated by the ray of light emitted from the tuft of white hair between the Buddha's eyebrows; and they were also exactly like this.

Then all the buddhas in the ten directions each addressed the assembly of bodhisattvas, saying: "O sons of a virtuous family! We will now go to the place where Śākyamuni is in the *sahā* world and pay homage to the jeweled stupa of the Tathāgata Prabhūtaratna."

At that time the *sahā* world was immediately purified; the earth was of lapis lazuli, adorned with jeweled trees, its roads laid out like a chessboard and bordered with golden cords; and there were no villages, towns, cities, oceans, rivers, mountains, streams, forests, or groves. Very precious incense was burning, *māndārava* flowers were spread everywhere on the earth, and it was covered with jeweled nets and drapes from which jeweled bells hung. With the exception of this assembly the *deva*s and human beings were all moved to other lands.

Then the buddhas each took one great bodhisattva as an attendant and arrived under a jeweled tree in the *sahā* world. Each jeweled tree was five hundred *yojana*s in height and adorned with branches, leaves, blossoms, and fruits in their proper turn. Under all these jeweled trees were lion seats five *yojana*s in height that were adorned with great jewels. The buddhas each sat cross-legged on these seats. They sat one after another in this way, filling the great manifold cosmos. Yet the separate forms of Śākyamuni Buddha of even one direction had not all arrived yet.

At that time Śākyamuni Buddha, wanting to be able to receive all of his magically created forms, transformed and purified two hundred myriads of *koṭi*s of *nayuta*s of lands in each of the world-systems in the eight directions. There were no hells, hungry ghosts, animals, or *asura*s; and all the *deva*s and humans were moved to other lands.

In these transformed lands the earth was made of lapis lazuli and adorned with jeweled trees. These trees were five hundred *yojana*s in height and were adorned with branches, leaves, blossoms, and fruits in their proper turn. Under every tree was a jeweled lion seat five *yojana*s in height which was adorned with various jewels. There were no oceans, rivers, or great mountain kings such as Mount Mucilinda, Mount Mahāmucilinda, Mount Cakravāḍa, Mount Mahācakravāḍa, or Mount Sumeru. The lands were all made into one buddha world throughout. The jeweled earth was level and covered everywhere with jewel-studded drapes. Banners and umbrellas were set up, precious incense was burning, and heavenly jeweled flowers covered the ground everywhere.

Then Śākyamuni Buddha again transformed and purified two hundred myriads of *koṭi*s of *nayuta*s of lands in each of the eight directions so that the buddhas could come and sit. There were no hells, hungry ghosts, animals, or *asura*s; and the *deva*s and humans were moved to other lands.

In the transformed lands the earth was of lapis lazuli and adorned with jeweled trees. The trees were five hundred *yojana*s in height and were adorned with branches, leaves, blossoms, and fruits in their proper turn. Under these trees were jeweled lion seats that were five *yojana*s in height and decorated with great jewels. There were no oceans, rivers, or great mountain kings such as Mount Mucilinda, Mount Mahāmucilinda, Mount Cakravāḍa, Mount Mahācakravāḍa, or Mount Sumeru. The lands were all made into one buddha world throughout. The jeweled earth was level and covered everywhere with jewel-studded drapes. Banners and umbrellas were set up, precious incense was burning, and heavenly jeweled flowers covered the ground everywhere.

Then the magically created forms of Śākyamuni Buddha, which had been teaching the Dharma in the hundreds of thousands of myriads of *koṭi*s of *nayuta*s of lands in the east, equal in number to the sands of the Ganges River, gathered here.

In this way all the buddhas in the ten directions gradually came until all were assembled, sitting in the eight directions. At that time these Buddha Tathāgatas filled four hundred myriads of *koṭi*s of *nayuta*s of lands in each direction. Then sitting on the lion seats under the jeweled trees, the buddhas each dispatched their attendants with hands full of jeweled flowers to inquire after the Buddha Śākyamuni, saying: "O son of a virtuous family! You should approach the Buddha Śākyamuni on Mount Gṛdhrakūṭa and give him a greeting, saying:

> Are you without illness and pain and are you full of vigor and at ease; and are the assemblies of bodhisattvas and *śrāvaka*s all at ease or not?

"Then, having paid homage to the Buddha by scattering him with these jeweled flowers, say this to him:

> The Buddha So-and-so wishes you to open this jeweled stupa.

All the other buddhas dispatched their messengers like this."

Then the Buddha Śākyamuni saw that his magically created forms had already gathered and were each sitting on a lion seat. And he heard that all the buddhas also wanted him to open the treasured stupa. Immediately rising, he hovered in the air and the entire fourfold assembly rose and gazed attentively at the Buddha with their palms pressed together.

Thereupon Śākyamuni Buddha opened the entrance to the seven-jeweled stupa with his right finger. There was a tremendous sound as if the bar and lock to the gateway of a large city were being pushed aside. Then immediately the entire gathering saw the Tathāgata Prabhūtaratna in the jeweled stupa sitting on a lion seat as if he were in meditation, his body whole and undecomposed.

They heard him say: "Splendid, splendid! The Buddha Śākyamuni is 33c
teaching the *Lotus Sutra* and I have come in order to hear it."

At that time the fourfold assembly saw the Buddha who had entered *parinirvāṇa* immeasurable thousands of myriads of *koṭi*s of *kalpa*s ago speaking those words. They praised this unprecedented experience and scattered heavenly jeweled flowers upon the buddhas Prabhūtaratna and Śākyamuni.

Then from within the stupa the Buddha Prabhūtaratna offered half of his seat to the Buddha Śākyamuni, saying: "O Śākyamuni Buddha, please take a seat here!"

The Buddha Śākyamuni immediately entered the stupa and sat cross-legged on half of the seat. Thereupon the great assembly saw the two Tathāgatas sitting cross-legged on the lion seat in the seven-jeweled stupa and they each thought thus: "The buddhas are seated far away. O Tathāgata, we entreat you to use your transcendent powers so that we may be in the air together with you."

The Buddha Śākyamuni immediately moved the entire fourfold assembly into the air through his transcendent powers and addressed them with a great voice, saying: "Who in the *sahā* world is able to extensively teach the *Lotus Sutra*? It is now the right time! The Tathāgata will enter *parinirvāṇa* before long and the Buddha wants to transmit this *Lotus Sutra* to you.

Thereupon the Buddha, wanting to further elaborate upon the meaning of this, spoke these verses:

> Although the Great Sage, the Bhagavat,
> Entered *parinirvāṇa* long ago,
> He has been abiding in a jeweled stupa;
> And he has now come for the sake of the Dharma.
> Why is it that people
> Do not strive for the Dharma?
> Although this buddha entered *parinirvāṇa*
> Incalculable *kalpa*s ago,
> Because it is difficult to encounter,
> He listens to the Dharma
> Wherever it is taught.
> The original vow of this buddha was:
>
> > After my *parinirvāṇa*
> > I will always listen to the Dharma
> > Wherever it may be.

My magically created forms,
Incalculable as the sands of the Ganges River,
Have come to hear the Dharma
And see the Tathāgata Prabhūtaratna,
Who has entered nirvana.
Each buddha-form, having abandoned his beautiful land,
Disciples, *deva*s, humans, *nāga*s,
And ritual tributes, has come here
So that the Dharma may abide forever.
In order to seat all these buddhas,
I transferred immeasurable beings
And purified the lands
Through my transcendent powers;
And each of these buddhas
Settled under a jeweled tree—
As lotus blossoms
Adorn a limpid, cool pond.
Under every jeweled tree was a lion seat
On which the buddhas sat radiating light—
As a great bonfire 34a
Blazes in the dark of the night.
They emitted a subtle fragrance from their bodies
Which filled the lands of the ten directions.
Sentient beings who smelled this fragrance
Were overcome with unsurpassed joy,
Like branches of a small tree
Being blown by a great wind.
Through this skillful means
I enable the Dharma to abide forever.
I tell the great assembly
That after my nirvana
Whoever can preserve and recite this sutra
Should now individually make a declaration
In the presence of the buddhas.
Although the Buddha Prabhūtaratna

Entered *parinirvāṇa* long ago,
Through his great vow
He has roared the lion's roar.
The Tathāgata Prabhūtaratna,
I myself, and all the magically created forms
Who have gathered here
Should know this intention.
O heirs of the buddhas!
Whoever is able to preserve the Dharma
Should make a great vow
So that it may abide forever.
Whoever is able to preserve
The teaching of this sutra
Will thus honor me
And Prabhūtaratna.
This Buddha Prabhūtaratna
Always roams the ten directions
In a jeweled stupa
In order to hear this sutra.
He also honors
All the transformed buddhas
Who have come here and who adorn
All the worlds with light.
Whoever teaches this sutra will see me,
The Tathāgata Prabhūtaratna,
And the transformed buddhas.
O sons of a virtuous family!
Each of you must carefully consider this.
This is indeed a difficult matter.
Make a great vow accordingly!
It is not really difficult
To teach all of the other sutras,
The number of which is
Equal to the sands of the Ganges River.
It is not difficult

To take Mount Sumeru
And throw it to another quarter,
Over innumerable buddha worlds.
It is also not difficult
To shake free the manifold cosmos
With one toe and throw it
Far into another distant world.
It is not difficult to stand
On the highest summit of the world
And teach the other innumerable sutras
For the sake of sentient beings.
However, it will indeed be difficult
To teach this sutra in the troubled world
After the Buddha’s nirvana.
It is not difficult for anyone
To grasp empty space
And wander around with it.
But it will certainly be difficult to copy
And preserve this sutra
And cause others to copy it
After my nirvana.
It is not really difficult
To put the great earth on a toenail
And ascend with it
To the world of Brahmas.
However, it will indeed be difficult
To recite this sutra,
Even for a moment,
In the troubled world
After the Buddha’s nirvana.
It is not really difficult
To enter into the conflagration
At the time of the close of a *kalpa*
Carrying hay on your back
And yet not be burned.

34b It certainly will be difficult
To preserve this sutra
And teach it to even a single person
After my nirvana.
It is indeed not really difficult for anyone to preserve
The eighty-four thousand treasure houses of the Dharma,
And the twelvefold scriptures,
And teach them so that the listeners
Can attain the six transcendent powers.
It will indeed be difficult for anyone
To hear and accept this sutra
And to ask about its meaning
After my nirvana.
It is not really difficult for people to do
Such beneficial things as teaching the Dharma
And making thousands of myriads of *koṭi*s of
Immeasurable, incalculable sentient beings,
Numbering as many as the sands of the Ganges River,
Attain arhatship and perfect
The six transcendent powers.
It will certainly be difficult
To preserve such a sutra as this
After my nirvana.
I have extensively taught many sutras
In incalculable lands
From the beginning until now,
For the sake of the buddha path;
And yet among them
This sutra is the best.
If anyone preserves it,
He preserves the form of the Buddha.
O sons of a virtuous family!
Those who preserve and recite this [*Lotus*] *Sutra*
After my nirvana
Must now individually make a declaration

In the presence of the buddhas.
It is hard to preserve this sutra.
If anyone preserves it
Even for a single moment,
I shall truly rejoice.
All of the other buddhas
Will do so also.
Such people as these
Are praised by the buddhas.
They are courageous.
They are persevering.
They are known as those
Who follow the rules of good conduct
And carry out ascetic practices.
Subsequently they quickly attain
The highest buddha path.
Those in the future
Who recite and preserve this sutra,
Are the true heirs of the Buddha
And abide in the stage of purity.
Those who can understand its meaning
After the Buddha’s nirvana
Will become the Eyes of the World
For *deva*s and humans.
Those who teach it, even for a moment,
In the fearful world
Will be revered
By all the *deva*s and humans.

Chapter XII

Devadatta

The Buddha then addressed the assembly of bodhisattvas, and also the *deva*s, humans, and the fourfold assembly, saying: "In the past, immeasurable *kalpa*s ago, I tirelessly sought the *Lotus Sutra.* Throughout many *kalpa*s I always became a king and made a vow to seek highest enlightenment. My mind became irreversible. Wanting to fulfill the six perfections I diligently carried out practices: unstintingly giving elephants, horses, the seven precious treasures, countries and cities, wives and children, male and female servants, my head, eyes, marrow and brains, the flesh of my body, hands, and feet, without stinginess, not even hesitating to give my own life.

"At that time the lifespan of the people in the world was immeasurable. In order to seek the Dharma I abandoned my kingdom and abdicated my 34c throne to the crown prince. Beating a drum I proclaimed to the four directions that I was seeking the Dharma, saying:

> I will be as a servant for the rest of my life to whosoever can teach me the Mahayana.

"At that time there was a sage who came to this king and said:

> I possess the Mahayana teaching called the *Lotus Sutra*. If you faithfully obey me I will expound it to you.

"Having heard the sage, the king became joyful and ecstatic and, accompanying the sage, he did everything he was asked. He gathered fruits, drew water, collected firewood, and provided meals. He even provided his own body as a bed for the sage. Yet he never tired in either body or mind and in this way served the sage for one thousand years. For the sake of the Dharma he served him diligently, making certain the sage never lacked for anything."

At that time the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

I remember that in the past, many *kalpa*s ago,
Although I became king of the world,
In order to seek the great Dharma
I was never attached to the desires of the five senses.
Striking a bell I declared this
To the four directions:

> If anyone possesses the great Dharma
> And explains it to me,
> I will become his servant.

At that time there was a sage called Asita
Who came to the great king and said:

> I possess a subtle and true Dharma
> That is rare in the world.
> If you are able to practice it,
> I will explain it to you!

On hearing what the sage said
The king became overjoyed.
He immediately accompanied the sage
And performed whatever he was asked.
He gathered firewood and various fruits
And respectfully offered them whenever requested.
Because he longed for the True Dharma,
He never tired in body or mind.
For the sake of sentient beings
He diligently sought everywhere the great Dharma.
He never sought it for his own sake
Nor for the desires of the five senses.
For this reason, although a great king,
He diligently sought and attained this Dharma,
Ultimately becoming a buddha.
That is why I now tell you this.

The Buddha addressed the monks, saying: "The king at that time was I myself, and the sage was he who is now Devadatta. Through the virtuous friendship of Devadatta I was able to become endowed with the six perfections, benevolence, compassion, sympathetic joy, generosity, the thirty-two marks, the eighty excellent characteristics, reddish-gold skin, the ten powers, the four kinds of fearlessness, the four methods of gaining trust, the eighteen excellent qualities, the transcendent powers, and the power of the path. It is all due to the good and virtuous friendship of Devadatta that I attained 35a complete enlightenment and extensively saved innumerable sentient beings."

The Buddha addressed the fourfold assembly, saying: "After immeasurable *kalpa*s have passed, Devadatta will then become a buddha called Devarāja, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. His world will be called Devasopānā. At that time the Buddha Devarāja will abide in the world for twenty intermediate *kalpa*s and extensively teach the True Dharma to sentient beings. Sentient beings equal in number to the sands of the Ganges River will attain arhatship. The thought of a *pratyekabuddha* has awakened in incalculable numbers of sentient beings. The thought of the highest path will awaken in sentient beings equal in number to the sands of the Ganges River, and they will become convinced of the nonarising of all *dharma*s and reside in the stage of nonretrogression.

"Then, after the *parinirvāṇa* of the Buddha Devarāja, the True Dharma will abide in the world for twenty intermediate *kalpa*s. A seven-jeweled stupa, sixty *yojana*s in height and forty *yojana*s in both length and width, will be built for all his relics; and all the *deva*s and humans will honor and revere this beautiful seven-jeweled stupa with various flowers, scented powders, burning incense, fragrant ointments, clothing, necklaces, banners, flags, jeweled canopies, music, and songs. Incalculable sentient beings will attain arhatship. Innumerable sentient beings will be enlightened as *pratyekabuddha*s; and the thought of enlightenment will awaken in an inconceivable number of sentient beings, and they will reach the stage of nonretrogression."

The Buddha addressed the monks, saying: "If, in the future, there are sons and daughters of a virtuous family who, upon hearing the Devadatta chapter of the *Lotus Sutra,* accept it with pure minds and without doubt, they shall not fall into the realms of hell or to the states of hungry ghosts or of animals, but will be born in the presence of the buddhas in the ten directions. Wherever they may be, they will always hear this sutra. If they are born among humans or *deva*s, they will enjoy a supreme and delightful contentment; and if in the presence of a buddha, they will be born spontaneously in a lotus flower."

At that time, in the lower region there was a bodhisattva called Prajñākūṭa who was accompanying the Bhagavat Prabhūtaratna. He urged the Buddha Prabhūtaratna to return to their original land. The Buddha Śākyamuni addressed Prajñākūṭa, saying: "O son of a virtuous family! Wait for a moment! There is a bodhisattva called Mañjuśrī. Let us meet him together and discuss the True Dharma. After that you can return to your original land."

At that time Mañjuśrī, sitting on a thousand-petaled lotus flower as large as a carriage wheel, together with attendant bodhisattvas also seated on jeweled lotus flowers, emerged spontaneously out of the ocean from the palace of the *nāga* king Sāgara and floated in midair. Arriving at Mount Gṛdhrakūṭa they descended from the lotus flowers and went into the presence of the buddhas, where they bowed until their foreheads touched the feet of both Bhagavats. Having honored them, Mañjuśrī approached Prajñākūṭa. They greeted each other and withdrew to sit at one side. Then Bodhisattva Prajñākūṭa asked Mañjuśrī, saying: "Your Eminence! How many sentient beings did you lead and inspire at the palace of the *nāga* king?"

Mañjuśrī answered: "The number is immeasurable and incalculable. It is not possible to express it in words nor is it possible to calculate it with one's
35b mind. Wait a moment and you will have proof!"

Before he had finished speaking, innumerable bodhisattvas emerged from the ocean, seated on jeweled lotus flowers. Arriving at Mount Gṛdhrakūṭa they floated in midair. All of these were bodhisattvas who had been led and inspired by Mañjuśrī. Those who had perfected the bodhisattva practices discussed the six perfections together. Those who were originally *śrāvaka*s explained the *śrāvaka* practices in the air; and now they all practice to understand the meaning of emptiness of the Mahayana.

Mañjuśrī said to Prajñākūṭa: "Thus did I lead and inspire people in the ocean!"

Thereupon Bodhisattva Prajñākūṭa spoke these verses in praise:

O One of great wisdom, virtue, and courage!
This assembly and I have now all witnessed that
You have led and inspired

Incalculable numbers of sentient beings.
You have expounded the essential character of *dharma*s
And revealed the teaching of the single vehicle.
You have extensively led many sentient beings,
Causing them to quickly attain enlightenment.

Mañjuśrī said: "In the ocean I always expounded only the *Lotus Sutra*."

Then Prajñākūṭa questioned Mañjuśrī, saying: "This sutra is profound and subtle. It is a jewel among sutras and rare in the world. If sentient beings diligently strive to practice this sutra, will they immediately become buddhas or not?"

Mañjuśrī answered: "Yes, they will. There is the daughter of the *nāga* king Sāgara who is only eight years old. She is wise; her faculties are sharp; and she also well knows all the faculties and deeds of sentient beings. She has attained the power of recollection. She preserves all the profound secret treasures taught by the buddhas, enters deep meditation, and is well capable of discerning all *dharma*s. She instantly produced the thought of enlightenment and attained the stage of nonretrogression. She has unhindered eloquence and thinks of sentient beings with as much compassion as if they were her own children. Her virtues are perfect. Her thoughts and explanations are subtle and extensive, merciful, and compassionate. She has a harmonious mind and has attained enlightenment."

The Bodhisattva Prajñākūṭa said: "I see the Tathāgata Śākyamuni who has been incessantly carrying out difficult and severe practices for immeasurable *kalpa*s, accumulating merit and virtue while seeking the bodhisattva path. Looking into the great manifold cosmos, there is not a single place even the size of a mustard seed where this bodhisattva has not abandoned his life for the sake of sentient beings. He attained the path to enlightenment only after this. It is hard to believe that this girl will instantly attain complete enlightenment."

Before he had finished speaking the daughter of the *nāga* king suddenly appeared in their presence. Bowing until her forehead touched their feet, she withdrew to one side and spoke these verses in praise:

The Buddha is deeply versed
In the characteristics of good and evil,

And he completely illuminates the ten directions.
His subtle and pure Dharma body
Is endowed with the thirty-two marks;
35c With the eighty good characteristics
Is his Dharma body adorned.
He is adored by *deva*s and humans,
And honored by *nāga*s.
There is no sentient being
Who does not pay him homage.
Moreover, that I will attain enlightenment
Upon hearing him
Can only be known by a buddha.
I will reveal the teaching of the Mahayana
And save suffering sentient beings.

At that time Śāriputra spoke to the daughter of the *nāga* king, saying: "You say that you will soon attain the highest path. This is difficult to believe. Why is this? The female body is polluted; it is not a fit vessel for the Dharma. How can you attain highest enlightenment?

"The buddha path is long. One can only attain it after diligently carrying out severe practices, and completely practicing the perfections over immeasurable *kalpa*s. Moreover, the female body has five obstructions. The first is the inability to become a great Brahma. The second is the inability to become Śakra. The third is the inability to become Māra, and the fourth is the inability to become a universal monarch (*cakravartin*). The fifth is the inability to become a buddha. How can you with your female body quickly become a buddha?"

Then the daughter of the *nāga* king presented to the Buddha a jewel worth the great manifold cosmos, and the Buddha accepted it. The daughter of the *nāga* king spoke to Bodhisattva Prajñākūṭa and the noble Śāriputra, saying: "I offered a jewel and the Bhagavat accepted it. Was that done quickly or not?"

They answered, saying: "It was done extremely quickly!"

The daughter said: "Through your transcendent powers watch me become a buddha even more quickly than that!"

Then the assembly there all saw the daughter of the *nāga* king instantly transform into a man, perfect the bodhisattva practices, go to the *vimalā* world in the south, sit on a jeweled lotus flower, and attain highest, complete enlightenment, become endowed with the thirty-two marks and eighty excellent characteristics, and expound the True Dharma universally for the sake of all sentient beings in the ten directions.

Then the bodhisattvas, *śrāvaka*s, eight kinds of *deva*s, *nāga*s, and so on, humans and nonhumans of the *sahā* world, all saw in the distance that the daughter of the *nāga* king had become a buddha and was universally teaching the Dharma for the sake of the humans and *deva*s in that assembly. They rejoiced greatly and honored her from afar.

On hearing the Dharma, incalculable numbers of sentient beings became enlightened and attained the stage of nonretrogression. Incalculable numbers of sentient beings received their predictions to the path and the *vimalā* world quaked in six ways. In the *sahā* world three thousand sentient beings attained the stage of nonretrogression, and three thousand sentient beings, in whom the thought of enlightenment had awakened, received their predictions. The Bodhisattva Prajñākūṭa, Śāriputra, and the entire assembly accepted and believed in silence.

Chapter XIII

Perseverance

At that time Bodhisattva Mahāsattva Bhaiṣajyarāja and Bodhisattva Mahāsattva Mahāpratibhāna made this declaration in the presence of the Buddha, together with two thousand bodhisattvas: "O Bhagavat! We entreat you not to be concerned since, after the Buddha's *parinirvāṇa* we will preserve, recite, and teach this [*Lotus*] *Sutra*! In the troubled world to come, 36a sentient beings will have hardly any roots of good merit but will have excessive pride and will be greedy to receive offerings. They will increase their roots of bad merit and thus will be far away from liberation. It will be difficult to lead and inspire them. Therefore, we will produce the power of great patience and recite, preserve, teach, and copy this sutra as well as pay it homage in various ways, even willingly giving up our bodies and lives."

Then in the assembly, five hundred arhats who had received their predictions addressed the Buddha, saying: "O Bhagavat! We also declare that in other lands we will extensively teach this sutra."

Moreover, eight thousand of those who had received their predictions, including those who had more to learn and those who did not, rose from their seats and with their palms pressed together, faced the Buddha and made this declaration: "O Bhagavat! We also will extensively teach this sutra in other lands. Why is this? Because in the *sahā* world there are many erring people, with excessive pride and superficial virtue, those who are quick to anger, deceitful, and untrue."

Thereupon the Buddha's aunt, the nun Mahāprajāpatī Gautamī, with six thousand nuns, some of whom had more to learn and some who did not, rose from their seats and with their palms pressed together gazed attentively at the Buddha, never turning their eyes away. Then the Bhagavat spoke to Mahāprajāpatī Gautamī, saying:

"Why are you anxiously staring at the Tathāgata? Are you thinking that I have not given you your prediction of highest, complete enlightenment? O

Mahāprajāpatī Gautamī! I have previously said that all of the *śrāvaka*s would receive their predictions. Now if you wish to know your prediction, I will tell you that in the future you will become a great expounder of the Dharma, taught by sixty-eight thousand *koṭi*s of buddhas. These six thousand nuns, some of whom have more to learn and some who do not, will all become expounders of the Dharma together. In this way you will gradually be able to complete the bodhisattva path and become a buddha called Sarvarūpasaṃdarśana, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. O Mahāprajāpatī Gautamī! This Buddha Sarvarūpasaṃdarśana will give predictions of highest, complete enlightenment one by one to bodhisattvas totaling six thousand in number."

Then the nun Yaśodharā, the mother of Rāhula, thought this: "While giving the predictions, the only name the Bhagavat did not mention was mine."

The Buddha addressed Yaśodharā, saying: "In the future you will cultivate the bodhisattva practice of the teachings of hundreds of thousands of myriads of *koṭi*s of buddhas. You will become a great expounder of the Dharma, and gradually complete the buddha path. In a land called Bhadrā you will become a buddha called Raśmiśatasahasraparipūrṇadhvaja, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct,
36b Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. This buddha's lifespan will be for immeasurable, incalculable *kalpa*s."

At that time the nun Mahāprajāpatī Gautamī and the nun Yaśodharā together with their attendants all rejoiced greatly at having attained such an unprecedented experience. In the presence of the Buddha they immediately spoke in verse, saying:

O Bhagavat! As a great leader
You bring ease to *deva*s and humans.
Having heard our predictions,
Our minds are at peace
And we are content.

Having spoken this verse all the nuns addressed the Buddha, saying: "O Bhagavat! We also will extensively expound this sutra in other lands."

Then the Bhagavat saw eighty myriads of *koṭi*s of *nayuta*s of bodhisattva *mahāsattva*s, all of whom were at the stage of nonretrogression. They had turned the irreversible wheel of the Dharma and attained the power of recollection. Arising from their seats they went before the Buddha with their palms pressed together and with this wholehearted thought: "If the Bhagavat commands us to preserve and teach this sutra, then we will extensively expound this Dharma exactly as the Buddha has taught."

They also thought: "The Buddha now keeps silent and does not command us. What should we do?"

Then all of the bodhisattvas, respecting the Buddha's intention and also wanting to fulfill their original vow, uttered a lion's roar in the presence of the Buddha and declared: "O Bhagavat! After the Tathāgata's *parinirvāṇa* we will roam throughout the worlds of the ten directions enabling sentient beings to copy, preserve, and recite this [*Lotus*] *Sutra,* and to explain its meaning, practice it according to the Dharma, and remember it correctly. This will all be due to the Buddha's majestic power.

"O Bhagavat! We entreat you to protect us from afar while we are in other quarters."

Immediately after that, all of the bodhisattvas spoke these verses in unison:

We entreat you not to be concerned
Because we will extensively teach
In the fearful, troubled world,
After the Buddha's *parinirvāṇa*.
We will be patient
With those who are ignorant,
Those who disparage others with evil words,
Or who attack us with sticks and swords.
Monks in this troubled world
Will have false wisdom
And be deceitful.
They will think they have attained

What they have not, and their minds
Will be full of conceit.
Then there will be those who dwell
In tranquil forests wearing rags,
With the thought that they alone practice the true path,
And who look down on those who lead worldly lives.
There will be those who teach the Dharma
To laypeople only out of greed for offerings,
Yet they will be respected in the world
As if they were arhats endowed with
The six transcendent powers.
36c The minds of such people are in error;
They are always thinking about worldly matters;
And they enjoy pointing out our faults,
Playing the role of the forest dwellers,
Thus they will say such things as:

> All of these monks here
> Teach heretical doctrines
> Because they are greedy for profit!
> They have fabricated this sutra
> To deceive the people of the world,
> And they explain this sutra
> Out of desire for fame!

They always want to slander us
In the great assembly;
They slander us to the kings,
Ministers, brahmans, householders,
And to other monks, saying that we are evil.
They say:

> These are people of false views
> Who teach heretical doctrines.

Since we revere the Buddha,
We will be patient with their wickedness.

They will mockingly address us, saying:

All you buddhas!

We will be patient with
These scornful words.
In the troubled world of the Age of [the Decadent Dharma]
There are many fearful things.
People possessed by evil spirits
Will scorn and slander us.
But we shall wear the armor of patience
Because we trust and revere the Buddha;
And we will persevere under these difficulties
In order to teach this sutra.
We will not be attached to our bodies or lives
We only desire the highest path.
In the future we will preserve
What the Buddha has entrusted us with.
The Bhagavat himself must know
That the erring monks in the troubled world
Will not understand the Dharma
Taught by the Buddha through skillful means,
According to what is appropriate to sentient beings.
They will utter evil words with angry countenances,
And they will repeatedly expel us,
And keep us away from the monasteries and stupas.
There will be many evils such as this.
We will all endure in these matters
Because we remember the Buddha’s decree.
If there are any people seeking this Dharma
In villages or cities, we will all go there
And teach the Dharma entrusted to us by the Buddha.
Because we are the Bhagavat’s ambassadors,
Wherever we go we have nothing to fear.
We will skillfully teach the Dharma.
We entreat you, O Buddha, to be at ease.

In the presence of the Bhagavat,
And all of the buddhas who have come
From the ten directions,
37a We make this declaration.
O Buddha! You know our intentions!

Chapter XIV

Ease in Practice

Thereupon the Prince of the Dharma, Bodhisattva Mahāsattva Mañjuśrī addressed the Buddha, saying: "O Bhagavat! These bodhisattvas are very rare. In respectful obedience to the Buddha they have made this great vow: 'In the troubled world to come, we will preserve, recite, and teach this *Lotus Sutra*!'

"O Bhagavat! How can these bodhisattva *mahāsattva*s teach this sutra in the troubled world to come?"

The Buddha addressed Mañjuśrī, saying: "If the bodhisattva *mahāsattva*s want to teach this sutra in the troubled world to come, they should abide in the four kinds of practices. The first is to establish the sphere of their bodhisattva practice and the sphere of their relationships and thereupon expound this sutra for the sake of sentient beings.

"O Mañjuśrī! What is the sphere of the practice of the bodhisattva *mahāsattva*? If a bodhisattva *mahāsattva* abides in the stage of perseverance, is gentle, tranquil, nonviolent, and unafraid; and furthermore if he remains unmoved with regard to existent things and perceives them in their true aspect, and neither acts nor discriminates, this is called the sphere of the practice of the bodhisattva *mahāsattva*.

"What is the sphere of the relationships of the bodhisattva *mahāsattva*? The bodhisattva *mahāsattva* should not consort with kings, princes, ministers, and chief officials. He should not consort with heretics, brahmans, Jains, and others, or with worldly writers, critics of poetry, materialists, or extreme materialists. Nor should he become acquainted with pranksters, boxers, wrestlers, clowns, and various jugglers, nor with outcastes and people who raise boars, sheep, chickens, and dogs, nor with hunters, fishermen, and those with evil conduct. A bodhisattva should teach such people the Dharma if they come to him, but expect nothing.

"Nor should a bodhisattva consort with monks, nuns, laymen, and laywomen who seek the *śrāvaka* vehicle. Nor should he greet them. The bodhisattva should avoid their company in chambers, on roads, or while in lecture 37b halls, and not remain with them. If they come, teach them the Dharma according to their capacities, but expect nothing!

"Moreover, O Mañjuśrī! The bodhisattva *mahāsattva* should expound the teaching without any thought of desire for, or wish to see, a woman's body.

"If a bodhisattva enters someone else's home he should not talk to young girls, maidens, and widows. A bodhisattva should also not approach the five kinds of impotent men nor be intimate with them. He should not enter someone else's home alone; and if for any reason he should enter it alone a bodhisattva should do nothing but singlemindedly contemplate the Buddha.

"If he should teach the Dharma to women he should not show his teeth when smiling nor reveal his chest. A bodhisattva should not be intimate with them even for the sake of the Dharma. How much less for other things!

"A bodhisattva should take no pleasure in keeping young disciples, *śrāmaṇera*s, or young boys. Nor should he take pleasure in having the same teacher as them. He should always take pleasure in meditation and, in a quiet place, practice to control his mind. O Mañjuśrī! This is what is known as the first sphere of relationships.

"Furthermore, the bodhisattva *mahāsattva*s perceive the emptiness of all *dharma*s in their true aspect. All things are unerring, unmoving, nonreturning, irreversible, and like empty space which lacks substance. They are beyond all language. They are not produced, nor do they emerge, nor do they arise. They do not have any name or mark, and in reality they have no substance. They are immeasurable, limitless, without obstacles or obstructions. They exist only through dependent origination, arising through error. That is why I teach the permanent joy of perceiving the aspects of all existent things in this way. This is what is known as the second sphere of relationships of a bodhisattva *mahāsattva.*"

At that time the Bhagavat, wanting to elaborate upon the meaning of this further, spoke these verses:

If, in the troubled world to come,
A bodhisattva with a fearless mind
Wants to teach this sutra,
He should enter the sphere
Of the bodhisattva practice
And the sphere of relationships.

He should always stay away from kings,
Princes, ministers, chief officials,
Dangerous pranksters, outcastes,
Heretics, and brahmans.
He should not consort
With excessively proud scholars,
Who are attached to scriptures of the inferior vehicle
Contained in the three baskets (Tripiṭaka);
Nor with monks who violate the precepts,
With those who call themselves arhats,
Nor with nuns who like to joke and laugh.
He should not become acquainted with laywomen
Who are attached to the desires of the five senses,
And seek nirvana in their present lives.
If these people come to the bodhisattva
With good intentions
In order to hear about the buddha path,
The bodhisattva should then fearlessly
Teach them the Dharma
Without any expectations.
A bodhisattva should not 37c
Become intimately acquainted
With widows, maidens,
Or impotent men.
Nor should he consort
With slaughterers, butchers, hunters,
Or fishermen who kill for profit.
He should not consort
With people such as those
Who make a living
From selling meat
Or from pandering prostitutes.
He should never become acquainted
With dangerous wrestlers,
Or the varieties of jugglers or courtesans.

He should not teach the Dharma
To a woman alone in a quiet place.
When he teaches the Dharma
He should not joke or laugh.
If he enters a village to beg for food
He should be accompanied by a monk.
If there is no monk he should
Singlemindedly contemplate the Buddha.
This is what is known as
The sphere of the bodhisattva practice
And the sphere of relationships.
Within these two spheres
He can teach at ease.
He should not practice
The superior, mediocre, or inferior teachings,
The conditioned and the unconditioned,
Or the teaching of the real and the unreal.
Nor should he discriminate
Between men and women.
He should not acquire, comprehend,
Or perceive any phenomenon.
This is what is known
As the sphere of the
Bodhisattva practice.
All *dharma*s are empty and without substance,
Impermanent, without origination or cessation.
This is known as the sphere
Of the relationships of the wise.
Through the error of discrimination
One sees all existent things
As existing or nonexisting,
Real or unreal,
Produced or unproduced.
Being in a quiet place, the bodhisattva
Carries out practices to control his mind

And remains as firm and unmoved
As Mount Sumeru.
He should regard all *dharma*s
As being without substance,
Like empty space
Which has no firmness.
All *dharma*s are neither produced
Nor do they emerge;
They are immovable, nonreturning,
And always remain in their single character.
This is known as the sphere of relationships.
Any monk after my *parinirvāṇa*
Who enters the sphere of practice
And the sphere of relationships
Will not be disheartened
When he teaches this sutra.
A bodhisattva, at proper times,
Should enter a quiet chamber
And contemplate all *dharma*s
With correct thoughts,
According to the meaning.
Arising from meditation he should reveal
And expound this sutra
To kings, princes, ministers, and brahmans.
Then his mind will be at ease and unafraid.
O Mañjuśrī!
This is the bodhisattva
Who firmly abides in the Dharma from the beginning
And in the world to come will be able
To teach the *Lotus Sutra.*

"Furthermore, O Mañjuśrī, after the Tathāgata's *parinirvāṇa*, anyone who wants to teach this sutra in the Age of the Decadent Dharma should abide in ease of practice. When he expounds or recites this sutra he should 38a
not take pleasure in talking about the faults of people or of the sutra. Nor

should he slander other expounders of the Dharma or talk of the good and bad, strong and weak points of others.

"As for the *śrāvaka*s, a bodhisattva should not name them and point out their faults, nor name them and praise their virtues. Moreover, he should not feel any hatred; because if he skillfully practices ease of mind in this way, those who listen to him will not oppose his intentions. If he is asked difficult questions, he should not answer using the teaching of the inferior vehicle. He should take his explanation only from the Mahayana, which will enable them to attain omniscience."

At that time the Bhagavat, wanting to elaborate the meaning of this further, spoke these verses:

The bodhisattva should always willingly
Teach the Dharma at ease,
Establishing his seat in a pure place.
He should anoint his body with oil
To cleanse himself of dirt,
And put on new, clean clothing.
Both his outer garments and undergarments being pure,
Sitting comfortably on the Dharma seat,
He should teach according to the questions.
If there are any monks, nuns, laymen, and laywomen,
Or kings, princes, subjects, officials, and commoners,
Using subtle ideas he should teach them
With a composed countenance.
If they have difficult questions
He should answer in accordance with the meaning,
Expounding and illuminating it
With various explanations and illustrations.
Through these skillful means
He should awaken the thought of
Enlightenment in them all,
Gradually benefiting them,
And causing them to enter the buddha path.
Ridding them of idle minds

And lazy thoughts,
As well as anxieties,
He should compassionately
Teach the Dharma.
He should continuously expound
The teaching of the highest path
Both day and night, using various explanations
And incalculable illustrations.
Revealing this to sentient beings
He will cause them all to rejoice.
He should not expect to receive any clothing,
Bedding, food and drink, or medicine.
He should only singlemindedly think
Of teaching the Dharma,
Gain mastery of the buddha path,
And enable sentient beings also to attain it.
It is exactly this kind of offering
That brings great benefit and ease.
After my *parinirvāṇa* if there is any monk
Who is able to explain the *Lotus Sutra,*
His mind will be free from the obstructions of
Jealousy, anger, and anxiety.
He will also be without sorrows
And no one will slander him.
He will not be afraid of being
Attacked with swords and sticks;
And he will not be expelled from the sangha,
Because he abides in perseverance.
The wise skillfully compose
Their minds in this way
And can abide in ease,
As I have described above.
One would not be able to fully 38b
Describe the qualities of such a person
Through calculations and illustrations,

Though they lasted for
Thousands of myriads of *koṭi*s of *kalpa*s.

"Furthermore, O Mañjuśrī, in the future when the Dharma becomes extinct, any bodhisattva *mahāsattva* who preserves and recites this sutra will not feel jealous or be deceitful, nor will he insult those who study the buddha path by pointing out their good qualities or their deficiencies.

"If there are any monks, nuns, laymen, and laywomen who are seeking the *śrāvaka* vehicle, the *pratyekabuddha* vehicle, or the bodhisattva path, a bodhisattva will not worry them, causing them to have doubts by saying:

> You are very far away from the path and will never be able to attain omniscience. Why is this? Because you are negligent and idle in the path.

"Moreover, a bodhisattva also should not devise hollow sophistries concerning the teachings and argue about them. In him the thought of great compassion for all sentient beings should awaken, together with the thought that all Tathāgatas are compassionate fathers and that all bodhisattvas are great teachers. He should always deeply respect and pay homage to all of the great bodhisattvas in the ten directions. He should teach the Dharma equally to all sentient beings in accordance with the Dharma, explaining neither too much nor too little. Nor should he teach too much even to those who are deeply enthusiastic about hearing the Dharma.

"O Mañjuśrī! In the future world, when the Dharma is to be extinguished, this bodhisattva *mahāsattva,* having perfected the third sphere of ease in practice, will not be perplexed when he teaches this Dharma. He will become acquainted with good fellow students who will recite this sutra together. He will also acquire a great following who come to hear his teaching, preserve it after hearing it, recite it after preserving it, teach it after reciting it, copy it after teaching it, and enable others to copy, respect, honor, praise, and pay homage to the [*Lotus*] *Sutra."*

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

If anyone wants to teach this sutra,
He should get rid of jealousy, anger,

Pride, flattery, deceitfulness, and falsity.
He should always practice honest conduct.
He should not slander others
Or make up fallacies about the Dharma.
Nor should he cause others to be doubtful by saying:

> You will not become a buddha.

This heir of the Buddha who teaches the Dharma
Should always be gentle, patient,
And compassionate to all.
He should never have lazy thoughts.
He should respect the great bodhisattvas
In the ten directions who practice the path
Out of their compassion for sentient beings,
And think that they are his great teachers.
He should think that all the Buddha
Bhagavats are the most excellent fathers.
Destroying arrogance, he should teach 38c
The Dharma without obstructions.
The third sphere of the teaching
Of ease in practice is like this.
The wise should preserve it.
Those who practice wholeheartedly and at ease
Will be honored by innumerable sentient beings.

"Furthermore, O Mañjuśrī, in the future world when the Dharma is to be extinguished, any bodhisattva *mahāsattva* who preserves this *Lotus Sutra* will awaken the thought of great kindness toward lay Buddhists and renunciants and also awaken the thought of great compassion toward non-bodhisattvas. He should think:

> People like these have really missed the Tathāgata's teaching of the Dharma according to their capacities through skillful means. They do not hear, know, or realize it. They do not ask, believe, or understand. Those people do not even ask questions about this sutra, believe it, or understand it. When I attain highest, complete enlightenment, wherever

> I am, I will lead them and enable them to abide in this teaching through my transcendent powers and power of wisdom.

"O Mañjuśrī! After the Tathāgata's *parinirvāṇa,* this bodhisattva *mahāsattva,* who has perfected the fourth sphere of the teaching of ease in practice, will be faultless when he teaches this Dharma. He will always be paid homage to, respected, honored, and praised by monks, nuns, laymen, laywomen, kings, princes, ministers, commoners, brahmans, and householders. The *deva*s in the sky will always accompany him in order to hear the Dharma. If he is in a village, city, secluded spot, or forest and the people want to come and ask difficult questions, the *deva*s will protect him both day and night, always for the sake of the Dharma, and he will cause all of those who listen to him to rejoice. Why is this? Because this sutra is preserved through the transcendent powers of all the buddhas of the past, present, and future.

"O Mañjuśrī! Even the title of this *Lotus Sutra* cannot be heard in incalculable lands. How much more is it unable to be seen, accepted, preserved, and recited!

"O Mañjuśrī! Suppose a very powerful noble emperor wanted to subdue other countries with his might, but the lesser kings would not obey his command. In such a case the noble emperor gathers an army together to overcome them. He recognizes the soldiers who have committed brave deeds in war and, greatly rejoicing, he bestows boons according to their merit, such as estates, villages, cities, garments, ornaments, various treasures, gold, silver, lapis lazuli, mother-of-pearl, agate, coral, amber, elephants, horses, chariots, servants, and subjects, but he never gives them the precious jewel in his topknot. Why is this? Because only the noble emperor has this precious jewel in his topknot. If the emperor gives it away his attendants would certainly be very surprised and mistrustful.

39a "O Mañjuśrī! The Tathāgata is exactly like this. He has attained the land of the Dharma through his powers of concentration and wisdom. Thus he has become the king of the triple world. Since the *māra* kings will not obey him, the wise and noble generals of the Tathāgata come to do battle with them. The Tathāgata rejoices at the meritorious ones and teaches various sutras to the fourfold assembly, gladdening them. He bestows upon them the property of all the teachings about concentrations, liberations, faculties without corruption, and powers. He also bestows upon them the city of nirvana. Saying that they have attained nirvana, he leads their minds onward and gladdens them all. And yet he does not teach them the *Lotus Sutra.*

"O Mañjuśrī! It is just as if the noble emperor finally gives the jewel that has been long concealed in his topknot. Although he perceived the great merit of those soldiers and was deeply pleased, he did not rashly give them the marvelous jewel. The Tathāgata is also exactly like this. Since he is the great King of the Dharma in the triple world he inspires all the sentient beings through the Dharma. When he sees the wise and noble soldiers who have done battle with the *māra* of the five aggregates, the *māra* of desires, and the *māra* of death, who have great merit in battle, and have extinguished the three poisons, left the triple world, and broken out of Māra's net, he then rejoices greatly. He now teaches the *Lotus Sutra,* which is treated with hostility by the entire world and is difficult to believe in, and which he has never taught before, and enables sentient beings to attain omniscience.

"O Mañjuśrī! This *Lotus Sutra* is the ultimate teaching of all the Tathāgatas, the most profound among all the teachings, and conferred at the very end. It was in the same way that the very powerful and noble emperor gave the jewel after having preserved it for a long time.

"O Mañjuśrī! This *Lotus Sutra* is the secret treasure house of all the Buddha Tathāgatas, and the foremost among all the sutras. The Buddha has preserved it for a long time and he has not taught it indiscriminately. Now, for the first time he teaches it."

At that time the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

Always practice patience
And be compassionate toward all,
Since only then can one expound
A sutra praised by the Buddha!
In the future those who preserve this sutra
Should be compassionate and kind toward
Lay Buddhists, renunciants, and non-bodhisattvas,
Saying:

Those who have not heard this sutra
Or who do not believe in it
Have consequently lost a great opportunity.
When I attain the buddha path
I will expound this teaching
Through various skillful means
And enable them to abide in it.

Suppose there was a powerful, noble emperor
Who bestows upon those soldiers meritorious in battle
Various gifts of elephants, horses, chariots, conveyances,
Ornaments, estates, villages, cities, garments,
39b Various treasures, servants, and wealth.
He gives these gifts with joy.
If there is anyone who has been brave
And has performed difficult deeds,
The noble emperor gives
The precious jewel in his topknot.
The Tathāgata is exactly like this.
He is the emperor of all the teachings.
Out of his great compassion,
And through his treasury of wisdom
And great power of patience,
He inspires the world according to the Dharma.
Seeing all the sentient beings suffering,
Seeking liberation
And doing battle with the *māra*s,
He explains various teachings for the beings
And teaches various sutras
With his great skillful means.
Knowing that the sentient beings have
Finally attained the power to understand,
He teaches this *Lotus Sutra* only at the very end,
Just like the noble emperor
Who gave the jewel in his topknot.

This sutra is the utmost,
Superior to all the sutras.
I have constantly preserved it
And have not revealed it indiscriminately.
Now is the right time to teach it to you.
After my *parinirvāṇa*
Those seeking the buddha path,
Who want to attain ease and expound this sutra,
Should become familiar with these four spheres
Of the teaching concerning ease in practice.
Those who recite this sutra will always
Be free from anxiety and illness,
And will have a noble countenance.
They will not be born into poverty,
Lowliness or ugliness.
Sentient beings will want to meet them
Just as they long to meet a wise seer,
And all of the *devaputra*s will serve them.
Sticks and swords cannot hurt them,
And poison cannot harm them.
If people slander them
Those slanderers' mouths will be sealed up.
They will travel fearlessly
Like a lion king, and
The light of their wisdom
Will illuminate just like the sun.
If they dream they see only subtle things.
They see the Tathāgatas seated on lion seats,
Teaching the Dharma to the assembly
Of monks surrounding them.
They see *nāga*s and *asura*s,
As numerous as the sands of the Ganges River,
Honoring the Tathāgatas
With their palms pressed together.
Revealing themselves,

They teach the Dharma to these beings.
They also see the buddhas, with golden bodies,
Emitting immeasurable rays of light
Which illuminate universally,
And expounding various teachings
With beautiful voices like Brahma's.
To the fourfold assembly
The Buddha teaches the highest Dharma.
Revealing themselves among them,
They praise the Buddha
With palms pressed together.
Hearing the Dharma they rejoice
And pay homage to the Buddha.
They attain the power of recollection
And achieve the wisdom of nonretrogression.
The Buddha, knowing their minds,
And that they have deeply entered the buddha path,
Gives them a prediction of the highest,
39c Complete enlightenment, saying:

> O son of a virtuous family!
> In the future you will attain immeasurable
> Wisdom and the great path of the Buddha.
> Your land will be pure and vast,
> Beyond all comparison.
> The fourfold assembly will also be there
> Listening to the Dharma with their palms
> Pressed together.

They who recite this sutra also see themselves
In mountain forests, practicing excellent teachings,
Experiencing the real aspect,
Deeply entering into concentration,
And looking at the buddhas in the ten directions,
All of whom have golden bodies
Adorned with a hundred auspicious marks.

They will always have such pleasant dreams
And, hearing the Dharma taught,
They will teach it to others.
They will also dream about becoming
The king of a realm who abandons his palace
And retinue, and the highly pleasing
Desires of the five senses,
Approaches the terrace of enlightenment,
Sits on the lion seat under the *bodhi* tree,
Attains the wisdom of all the buddhas
After seeking the path for seven days,
And who, arising, turns the wheel of the Dharma
After having attained the highest path.
They will teach the Dharma to the fourfold assembly
For thousands of myriads of *koṭi*s of *kalpa*s.
Explaining the true and incorruptible Dharma,
They will save innumerable sentient beings.
Later they will enter nirvana
Just as smoke dies away
When the flame of a candle is extinguished.
If anyone in the troubled world to come
Teaches this highest Dharma
They will attain great benefits
Like the merits mentioned above.

Chapter XV

Bodhisattvas Emerging from the Earth

At that time the bodhisattva *mahāsattva*s, who had arrived from other lands and whose number exceeded that of the sands of eight Ganges Rivers, stood up in the great assembly, bowed with their palms pressed together, and then spoke to the Buddha, saying: "O Bhagavat! If you give us permission to diligently strive to preserve, recite, copy and pay homage to this [*Lotus*] *Sutra* after the *parinirvāṇa* of the Buddha in this *sahā* world, then we will extensively teach it in this land."

Then the Buddha addressed the assembly of bodhisattva *mahāsattva*s, saying: "Enough, O sons of a virtuous family! There is no need for you to preserve this sutra. Why is this? In my *sahā* world there are bodhisattva *mahāsattva*s, equal to the sands of sixty thousand Ganges Rivers in number; and each of these bodhisattvas, in turn, has a retinue equal to the sands of sixty thousand Ganges Rivers. After my *parinirvāṇa* they can preserve, recite, and extensively teach this sutra."

When the Buddha said this all the lands of the great manifold cosmos in the *sahā* world quaked and the earth split. From out of this crevice there 40a simultaneously appeared incalculable thousands of myriads of *koṭi*s of bodhisattva *mahāsattva*s. All of these bodhisattvas had golden bodies endowed with the thirty-two marks and radiating immeasurable rays of light. They had all previously been living in the space under the earth of the *sahā* world. Having heard the sound of Śākyamuni's teaching, all of these bodhisattvas emerged from below.

Each of those bodhisattvas presided over a great assembly and each led a retinue equal to the sands of sixty thousand Ganges Rivers in number. How much more numerous were the bodhisattvas who emerged leading retinues equal in number to the sands of fifty thousand, forty thousand, thirty thousand, twenty thousand, or ten thousand Ganges Rivers! How much more numerous were the bodhisattvas who emerged leading retinues even equal to the sands of one Ganges River, half a Ganges River, a quarter of a Ganges River, or even just one thousandth of a myriad of a *koṭi* of a *nayuta* of the sands of a Ganges River! How many more retinues were there numbering thousands of myriads of *koṭi*s of *nayuta*s! How many more retinues were there numbering myriads of *koṭi*s! How many more were those numbering ten million, one million, or even ten thousand! How many more were those numbering one thousand, one hundred, or even ten! How much more numerous were bodhisattvas leading disciples numbering five, four, three, two, or even one! And how many more bodhisattvas were there who had eagerly practiced alone and far from the worldly life! The number of such bodhisattvas as these is incalculable and limitless, beyond all calculation and metaphor.

Having emerged from the earth, each of these bodhisattvas approached the Tathāgatas Prabhūtaratna and Śākyamuni, still seated in the beautiful seven-jeweled stupa in the air. Going up to them, they bowed until their foreheads touched the feet of both Bhagavats. Then, having bowed to the other buddhas, each sitting on a lion seat under the jeweled trees, they circumambulated them to the right three times, honoring them with their palms pressed together. Having praised them with various bodhisattva eulogies, they withdrew to one side and joyfully gazed at the two Bhagavats. All these bodhisattva *mahāsattva*s, having emerged from the earth, praised the buddhas with various bodhisattva eulogies. While they did, fifty intermediate *kalpa*s passed.

During this time the Buddha Śākyamuni sat in silence; and the fourfold assemblies were also silent while the fifty intermediate *kalpa*s passed. Because of the Buddha's transcendent powers, the great assemblies believed that the time that had passed was only half a day. Then, through the transcendent powers of the Buddha, the fourfold assemblies also saw the bodhisattvas filling the air throughout immeasurable hundreds of thousands of myriads of *koṭi*s of lands.

There were four leaders among those bodhisattvas gathered there. They were called Viśiṣṭacāritra, Anantacāritra, Viśuddhacāritra, and Supratiṣṭhitacāritra. These four bodhisattvas were the foremost leaders in the assembly. At the head of the great assembly, they each pressed their palms together, gazed at Śākyamuni Buddha, and inquired of him, saying: "O Bhagavat! Are you without illness or pain? Are you at ease in practice or not? Do those who should be saved accept your teaching easily or not? Do they not make you weary, O Bhagavat?”

Thereupon the four great bodhisattvas spoke these verses:

O Bhagavat! Are you at ease? 40b
Are you without illness or pain?
Are you fatigued with leading
And inspiring sentient beings?
Do the sentient beings accept
Your guidance easily or not?
Do they not tire the Bhagavat?

At that time the Bhagavat spoke to the great assembly of bodhisattvas, saying: “It is exactly like this, O sons of a virtuous family! It is exactly so! The Tathāgata is at ease and without illness or pain. It is easy to save sentient beings, and I am not fatigued. Why is this? Because sentient beings have continually received my guidance throughout many lives, and they have also planted roots of good merit by revering and honoring the buddhas of the past.

“When these sentient beings first saw me and heard my teaching, all, except for those who had previously practiced and studied the inferior vehicle, immediately believed and accepted it and entered the Tathāgata’s wisdom. Now I enable even such people as these to listen to this sutra and enter the Buddha’s wisdom.”

Then the great bodhisattvas spoke these verses:

Splendid, splendid!
O Bhagavat, Great Hero!
All the sentient beings
Can easily be brought to the path.
They can ask about
The profound wisdom of the buddhas.
Hearing about it, they trust and accept it.
We rejoice about this.

At that time the Bhagavat praised the foremost of the great bodhisattvas, saying: “Splendid, splendid, O sons of virtuous family! Thoughts of joy regarding the Tathāgata have awakened in you.”

Then Bodhisattva Maitreya and the assembly of bodhisattvas equal in number to the sands of eight thousand Ganges Rivers thought this:

> Looking far into the past, we have never seen or heard of such an assembly of great bodhisattva *mahāsattva*s, who have now emerged from the earth and are standing before the Bhagavat with their palms pressed together in reverence, asking the Tathāgata questions.

Then Bodhisattva Mahāsattva Maitreya, knowing the minds of the bodhisattvas whose number was equal to the sands of eight thousand Ganges Rivers, and wanting to clear up their confusion, faced the Buddha with the palms of his hands pressed together and addressed him in verse, saying:

We have never seen such a great assembly
Of incalculable thousands of myriads of *koṭi*s
Of bodhisattvas before.
We entreat you, O Best of Humans,
To explain it to us!
Where have they come from?
For what reason have they gathered here?
They look magnificent
And have great transcendent powers.
Their wisdom is beyond our comprehension.
They are firm in their resolve,
Have the power of great perseverance,
And an appearance that sentient beings
Desire to see.
Where have they come from?
Each of these bodhisattvas is leading
40c A retinue whose number is incalculable,
Like the sands of the Ganges River.
Some great bodhisattvas are leading retinues
Equal in number to the sands
Of sixty thousand Ganges Rivers.
Great are the assemblies,
Singlemindedly seeking the buddha path.

These great leaders, equal in number
To the sands of sixty thousand Ganges Rivers,
Have come all together to pay homage to the Buddha
And preserve this sutra.
The number of bodhisattvas leading retinues
Equal in number to the sands of fifty thousand
Ganges Rivers is even greater;
And the number of bodhisattvas who lead retinues
Equal in number to the sands of forty thousand,
Thirty thousand, twenty thousand, ten thousand,
One thousand, one hundred, even one, one half,
One third, one fourth, one myriadth of a *koṭi*
Of the sands of a Ganges River exceeds even these.
There are disciples who number
Thousands of myriads of *nayuta*s,
Myriads of *koṭi*s, or even half a *koṭi.*
Their numbers also exceed that mentioned above.
There are also disciples in retinues
Of one million, ten thousand,
One thousand, one hundred, fifty, ten,
Even three, two, or one in number.
There are also great bodhisattvas
Who have come without retinues,
Desiring to be in solitude.
The number of those
Who have come before the Buddha
Is far beyond any calculation.
If anyone counted the number of such a great assembly
With bamboo counting-sticks, he would not finish
Even after exhausting *kalpa*s greater in number
Than the sands of the Ganges River.
Who has taught the Dharma
To this assembly of bodhisattvas,
Endowed with great dignity and perseverance?
Who has inspired and perfected them?

Under whom did the thought of enlightenment
First awaken in them?
Which Buddha-Dharma do they praise?
Whose sutra have they preserved and practiced?
And which buddha path have they followed?
Such bodhisattvas as these,
Endowed with transcendent powers
And the power of great wisdom,
Have all emerged out of the earth,
Which quaked in the four directions
And split asunder.
O Bhagavat! We have never seen
Such a thing before.
We entreat you to tell us the name
Of the land from where they have come.
We have been constantly traveling
In various regions,
Nevertheless we have never seen
Such a thing before.
We do not know even a single person
In this assembly.
All of a sudden
They have emerged from the earth.
We entreat you to explain the reason why.
All of the immeasurable hundreds of thousands
Of *koṭi*s of bodhisattvas in this great assembly
41a Now wish to know about this matter.
There must be underlying causes for this,
To explain all of these bodhisattvas.
O Bhagavat, He of Immeasurable Qualities!
We entreat you to clear up
The confusion of the assembly!

Thereupon the buddhas who were the magically created forms of Śākyamuni Buddha arrived from other incalculable thousands of myriads of *koṭi*s of lands and sat cross-legged on lion seats under the jeweled trees in the eight directions. Each attendant of these buddhas had seen the great assembly of bodhisattvas as they emerged from out of the earth and floated in midair in the four directions of the great manifold cosmos. Each of them addressed his Buddha, saying: "O Bhagavat! Where has this great assembly of immeasurable, limitless, incalculable bodhisattvas come from?"

Then the buddhas answered their attendants, saying: "O sons of a virtuous family! Wait a moment! There is a bodhisattva *mahāsattva* called Maitreya, who has received a prediction from the Buddha Śākyamuni that he will become a buddha after Śākyamuni in the future. Since he has already asked about this, the Buddha will now answer him. You shall be able to hear the reason yourselves."

Then the Buddha Śākyamuni addressed Bodhisattva Maitreya, saying: "Splendid, splendid, O Ajita! You have asked the Buddha an important question. You should all singlemindedly don the armor of perseverance and be of firm will. The Tathāgata now wants to reveal the wisdom of the buddhas, the inherent transcendent powers of the buddhas, the lionlike dignified power of the buddhas, the majestic and mighty power of the buddhas."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

> You should be persistent
> And wholeheartedly attentive,
> For I want to explain it to you.
> Do not have any doubts, for the wisdom
> Of the Buddha is difficult to comprehend!
> You should now awaken the power of faith,
> And with perseverance abide in the good.
> Now you will all be able to hear
> What you have never heard before.
> I will now put you at ease.
> Have no doubts or fear!
> The Buddha never speaks false words.
> His wisdom is immeasurable.
> The foremost Dharma that he has attained

Is profound and difficult to explain.
I will now expound this difficult teaching,
So you should listen wholeheartedly.

Then the Bhagavat, after speaking these verses, addressed Bodhisattva Maitreya, saying: “I will now proclaim it to all of you in this assembly. O Ajita! All of you have never seen these immeasurable, innumerable, incal- 41b culable great bodhisattva *mahāsattva*s who have emerged from out of the earth. Having attained highest, complete enlightenment in this *sahā* world, I led, inspired, and instructed these bodhisattvas, restrained their thoughts, and caused the thought of the path to awaken in them. When these bodhisattvas lived in the space under the earth of this *sahā* world, they recited various sutras, became well versed in them, and contemplated, analyzed, and correctly remembered them.

“O Ajita! All these sons of a virtuous family did not wish to be among the multitude where there is always much discussion. They always wanted to be in quiet places. They diligently strove without resting or relying upon *deva*s or humans. They always desired the profound wisdom without obstructions; they always wanted the Dharma of the buddhas. They strove wholeheartedly in seeking the highest wisdom.”

At that time the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

O Ajita! You should know
That all of these great bodhisattvas
Have practiced the wisdom of the Buddha
For innumerable *kalpa*s.
They have all been inspired by me,
And the thought of the great path
Has awakened in them.
They are my heirs.
Abiding in this world,
They always cultivated ascetic practices,
Wishing to be in quiet places.
Rejecting the clamor of the multitude,
They did not want to have much discussion.

All my heirs such as these
Constantly practiced my teaching
With vigor, day and night.
In order to seek the buddha path
They lived in the space
Under the earth of this *sahā* world.
They were firm in recollection,
And they always diligently sought wisdom.
Explaining various subtle teachings
Their minds were free from fear.
Sitting under the *bodhi* tree
In the city of Gayā,
I attained highest, complete enlightenment,
And turned the wheel of the highest Dharma.
I then led and inspired them
So that the thought of the path
Awakened in them for the first time.
All of them are now at the stage of nonretrogression,
And will certainly become buddhas with no residue.
I now teach the truth.
You should wholeheartedly believe that
From long, long ago I have been
Leading and inspiring all these bodhisattvas.

Then Bodhisattva Mahāsattva Maitreya and the innumerable other bodhisattvas became doubtful and confused concerning this unprecedented experience. They thought this: 41c

> How is it possible in such a short time for the Bhagavat to have inspired such an immeasurable, limitless, incalculable number of great bodhisattvas, enabling them to abide in highest, complete enlightenment?

Immediately they addressed the Buddha, saying: "O Bhagavat! When the Tathāgata was a prince he left the palace of the Śākyas, sat on the terrace of enlightenment which is not far from the city of Gayā, and attained highest, complete enlightenment. Since then more than forty years have passed. How is it possible, O Bhagavat, for you to have done such great buddha acts in such a short period of time? Is it through the might of the Buddha and through the Buddha's qualities that you have inspired such an assembly of incalculable great bodhisattvas to achieve highest, complete enlightenment?

"O Bhagavat! Even if someone counted the number of the great bodhisattvas for thousands of myriads of *koṭi*s of *kalpa*s they would not be able to finish. There would be no end. From long ago these bodhisattvas have been planting roots of good merit in the presence of immeasurable, limitless buddhas. They have perfected the bodhisattva path and have always practiced the pure path of discipline and integrity. It is, O Bhagavat, difficult to believe such things in this world.

"Suppose a handsome man with dark hair, twenty-five years of age, were to point to a hundred-year-old man and say:

> He is my son.

"And the one-hundred-year-old man points to the young fellow and says:

> He is my father and he raised me!

"This would be difficult to believe; and what the Buddha has now taught is exactly like this. It has not, in fact, been so long since the Buddha attained the path. Yet for the sake of the buddha path this great assembly of bodhisattvas has been diligently striving for innumerable thousands of myriads of *koṭi*s of *kalpa*s. They have skillfully entered, abided in, and emerged from immeasurable thousands of myriads of *koṭi*s of *samādhi*s. They have attained great transcendent powers and practiced the pure path of discipline and integrity for a long time. They have gradually and ably practiced wholesome teachings and are skilled at discussions. They are jewels among humans and a great rarity in the entire world.

"Today the Bhagavat has correctly said that after he attained the path of the Buddha he caused the thought of enlightenment to awaken in the bodhisattvas for the first time. He then led, inspired, and instructed them to approach highest, complete enlightenment. O Bhagavat! Although it has not been so long since you attained buddhahood yet you have really done these great meritorious acts.

"We believe the Buddha's words, spoken according to our capacities, and that what he says is never false. We are all well versed in the Buddha's knowledge. However, if the bodhisattvas in whom the thought of enlightenment has recently awakened hear this after the Buddha's *parinirvāṇa,* they will not accept it; and this will bring about conditions for erring deeds that destroy the Dharma. That is why, O Bhagavat, we entreat you to explain it to us and remove our doubts. Moreover, in the future, when the sons of a virtuous family hear this, they will also be free from doubt."

Thereupon Bodhisattva Maitreya, wanting to elaborate upon the meaning of this further, spoke these verses:

Long ago the Buddha left 42a
The household of the Śākya clan,
And approached Gayā
Where he sat under the *bodhi* tree;
It has not been so long since that time.
The number of the Buddha's heirs
Is incalculable;
From long ago they have practiced the buddha path
And attained transcendent powers and
The power of wisdom.
They have thoroughly studied
The bodhisattva path,
And are as undefiled by worldly affairs,
As the lotus blossom in the water.
They have emerged from out of the earth,
And all stood respectfully before the Bhagavats.
It is difficult to comprehend this matter,
How can we possibly believe it!
The Buddha attained the path
Only a short time ago,
Yet he has accomplished so much.
We entreat you to remove our doubts
And give a detailed explanation
According to the truth.

Suppose there were a young man
Just twenty-five years of age
Who pointed to a one-hundred-year-old man,
Who was wrinkled and had white hair, saying:

> This is my offspring.

The [old man] also says:

> This is my father.

The father is young, and the son is old.
No one in the world would believe it.
The Bhagavat's teaching is exactly like this.
He attained the path only a very short time ago,
Yet these bodhisattvas are firm in resolution
And without weak will;
They have been practicing the bodhisattva path
For immeasurable *kalpa*s.
They are skilled at difficult discussions,
And their minds are free from fear.
They are resolute and persevering.
They are handsome and dignified,
Praised by the buddhas in the ten directions.
They are good at detailed explanations.
They did not want to be among the multitudes
For they always liked being in meditation,
And so they lived in the space under the earth
In order to seek the buddha path.
Since we heard about this from the Buddha
We have no doubts about it;
But still we entreat you, O Buddha, to expound it
And make it clear for the future.
Anyone in whom doubts awaken
And who does not believe in this sutra
Will certainly fall into the troubled states of being.
That is why we now entreat you to explain

How in such a short time
You have led and inspired
These innumerable bodhisattvas
So that the thought of enlightenment
Has awakened in them
And they abide in the stage of nonretrogression.

Chapter XVI

The Lifespan of the Tathāgata

Thereupon the Buddha addressed the bodhisattvas and the entire great assembly, saying: "O sons of a virtuous family! You should believe the true words of the Tathāgata." 42b

He addressed the great assembly again, saying: "You should believe the Tathāgata's true words."

He repeated this to them, saying: "You should believe the Tathāgata's true words."

Then the great assembly of bodhisattvas, headed by Maitreya, addressed the Buddha with their palms pressed together, saying: "O Bhagavat! We entreat you to explain it. We will accept the Buddha's words."

After they had spoken in this way three times, they again said: "We entreat you to explain it. We will accept the Buddha's words."

Then the Bhagavat, realizing that the bodhisattvas continued to entreat him after those three times, addressed them, saying: "Listen carefully to the Tathāgata's secret and transcendent powers. The *deva*s, humans, and *asura*s in all the worlds all think that the present Buddha, Śākyamuni, left the palace of the Śākyas, sat on the terrace of enlightenment not far from the city of Gayā, and attained highest, complete enlightenment. However, O sons of a virtuous family, immeasurable, limitless, hundreds of thousands of myriads of *koṭi*s of *nayuta*s of *kalpa*s have passed since I actually attained buddhahood.

"Suppose there were a man who ground five hundreds of thousands myriads of *koṭi*s of *nayuta*s of incalculable great manifold cosmos into particles. While passing through five hundred thousands of myriads of *koṭi*s of *nayuta*s of incalculable lands to the east, he dropped just a single particle; and in this way he continued to drop the particles as he went toward the east, until they were all gone.

"O sons of a virtuous family! What do you think about this? Can all of these worlds be calculated or not? Can one imagine all of these worlds, calculate, and know their number or not?"

Bodhisattva Maitreya and the others together addressed the Buddha, saying: “O Bhagavat! These worlds are immeasurable, limitless, incalculable, and beyond our powers of conception. Even all the *śrāvaka*s and *pratyekabuddha*s, with their knowledge free from corruption, are not able to comprehend them, or know their number. Although we abide in the stage of nonretrogression we cannot understand it. O Bhagavat! Such worlds as these are incalculable and limitless.”

Then the Buddha addressed the assembly of the great bodhisattvas, saying: “O sons of a virtuous family! I will now explain it clearly to you. Suppose all these worlds, whether or not a particle was left in them, were reduced to particles, and each particle represented a *kalpa.* The period of time since I became a buddha would exceed this by hundreds of thousands of myriads of *koṭi*s of *nayuta*s of incalculable *kalpa*s. Since then I have constantly been residing in the *sahā* world, teaching the Dharma and inspiring sentient beings. I have also been leading and benefiting sentient beings in incalculable hundreds of thousands of myriads of *koṭi*s of *nayuta*s of other worlds.

“O sons of a virtuous family! During this interim I explained about the 42c Buddha Dīpaṃkara and others. Furthermore, I also said that they had entered *parinirvāṇa.* I have explained such things through skillful means.

“O sons of a virtuous family! If any sentient being comes to me, I perceive the dullness or sharpness of his faith and other faculties with my buddha-eye. According to the way I should bring them to the path, I, myself, proclaim different names and lifespans in various places. In each case I have also clearly stated that I would enter *parinirvāṇa.* Through various skillful means I have explained subtle teachings and have made the sentient beings rejoice.

“O sons of a virtuous family! To those beings whom the Tathāgata perceives as taking pleasure in the inferior teachings, who have few qualities and grave defilements, he teaches that the Buddha attained highest, complete enlightenment after he renounced household life in his young age. However, it has been a very long time indeed since I attained buddhahood. I give such an explanation only to lead and inspire the sentient beings to enter the buddha path through skillful means.

“O sons of a virtuous family! The sutras that the Tathāgata has expounded are all to save the sentient beings. Whether the Tathāgata teaches about himself or others, whether he reveals his form or that of others, whether he shows his acts or those of others, everything he says is true, never false.

“Why is this? Because the Tathāgata perceives all the marks of the triple world as they really are: that there is no birth and death, coming or going; that there is also no existence or extinction in the world, truth or falsehood, sameness or difference. The Tathāgata does not view the triple world as sentient beings in the triple world see it. The Tathāgata perceives such things clearly and without mistakes.

“Since sentient beings have various natures, desires, behaviors, thoughts, and distinctions, the Tathāgata, wanting to cause them to plant roots of good merit, has explained various teachings through a variety of examples, explanations, and illustrations. He has not desisted from doing buddha acts even for a single moment and in this way it has been an extremely long time since I attained buddhahood. My lifespan is immeasurable and incalculable. I abide forever without entering *parinirvāṇa.*

“O sons of a virtuous family! The lifespan that I first attained through practicing the bodhisattva path has not yet expired. It is twice as great as the number previously mentioned. Although I do not actually enter *parinirvāṇa* I proclaim that I do. It is through this skillful means that the Tathāgata leads and inspires sentient beings.

“Why is this? Because if the Buddha abides a long time in this world, 43a
those who have few qualities do not plant roots of good merit, acquire poor and superficial characters, are attached to the desires of the five senses, and enter into the web of illusions and false views. If they see the Tathāgata always existing without extinction, they then become proud, self-willed, and negligent. The thought that the Buddha is difficult to meet and that he is to be respected cannot awaken in them. That is why the Tathāgata teaches through skillful means, saying:

> O monks! You should know that the appearance of the buddhas in the world is very difficult to encounter.

“Why is this? Because some of those with little merit may not see the Buddha during the passage of immeasurable hundreds of thousands of myriads of *koṭi*s of *kalpa*s.

“For this reason I say:

> O monks! It is difficult to meet the Tathāgata.

"Hearing such words, the thought that it is very difficult to meet the Tathāgata will certainly awaken in these sentient beings. Longing and yearning for the Buddha, they will plant roots of good merit. For this reason, although the Tathāgata does not really pass into extinction, he nevertheless says he does.

"Furthermore, O sons of a virtuous family, the teaching of all the Buddha Tathāgatas is exactly like this. It is entirely true, never false, all for the sake of saving sentient beings.

"Suppose there were an excellent doctor. He is wise, knowledgeable, his prescriptions are effective, and he has skillfully cured a variety of diseases. This man has many sons, say ten, twenty, or even one hundred in number. For some reason, he has to go far off to another country and, while he is away, his children, whom he has left behind, drink some poison. The poison starts to take effect and they roll on the ground in agony.

"At this moment their father returns home. Some of the children who have taken the poison are delirious, while others are not. Seeing their father in the distance they all rejoice greatly and kneeling respectfully address him, saying:

> It is good that you have returned safely. In our ignorance we took this poison by mistake. We entreat you to cure and save us, and restore us to life.

"Seeing his children suffering in this way, the father searches for beneficial herbs possessed of good color, aroma, and flavor, according to the medical manual. Blending them together after grinding and sifting, he gives the mixture to the children and says:

> This is an extremely beneficial medicine with good color, aroma, and flavor. All of you take it! It will quickly remove your pain and you will never be afflicted again.

"Then the children who have not become delirious see this beneficial medicine of good color and aroma, and immediately take it. The affliction is completely removed and they are cured. The remaining children, those who are delirious, seeing their father coming to them, rejoice and ask him to seek a cure for their illness. Although he offers them the medicine, they will not take it. Why is this? The poison has so deeply penetrated them that they have become delirious. They do not think that the medicine with good color and aroma is good.

"The father thinks:

> These children are to be pitied. The poison has completely warped their minds. Although they rejoiced upon seeing me and sought a cure they will not take this beneficial medicine. I will now cause them to take this medicine through skillful means.

"Then he says to them:

> You should know that I am now old and feeble, close to death. I will now leave this beneficial medicine here. You should take it. Do not worry about not recovering.

"Having left these instructions he goes to another country and sends a messenger back home to tell them: 'Your father has already died.' Upon hearing that their father is dead, the children become very distressed and think:

> If our father had lived he would have taken pity on us and protected us. But now, abandoning us, he has died in a distant country. 43b

"They now consider themselves orphans having no one to rely upon. Through constant grieving their minds become clear, and only then do they realize that the medicine has fine color, aroma, and flavor. They immediately take it and the poison is completely driven out. The father, hearing that all his children have completely recovered, immediately returns and makes his appearance."

The Buddha then asked the bodhisattvas: "O sons of a virtuous family! Do you think there is anyone who would say that this good doctor is guilty of lying?"

The bodhisattvas replied: "No, we do not, O Bhagavat!"

The Buddha said: "I am just like this. Since I became a buddha, immeasurable, limitless, hundreds of thousands of myriads of *koṭi*s of *nayuta*s of incalculable *kalpa*s have passed. Though for the sake of sentient beings, I use skillful means and say that I will enter *parinirvāṇa,* there is no one who could rightly say that I am guilty of falsehood."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

> Since I attained buddhahood,
> Immeasurable hundreds of thousands of myriads
> Of *koṭi*s of incalculable *kalpa*s have passed.
> I have been constantly teaching the Dharma,
> Through these immeasurable *kalpa*s,
> Leading and inspiring
> Innumerable *koṭi*s of sentient beings
> And enabling them to enter the buddha path.
> Using skillful means
> I have manifested the state of nirvana
> To bring sentient beings to this path;
> Yet I have not actually entered nirvana,
> But continually abide here expounding the Dharma.
> Although I am always among these erring beings,
> With my transcendent powers,
> I prevent them from seeing me.
> The sentient beings,
> Seeing me enter perfect extinction
> Earnestly revere my relics
> And, filled with longing,
> Yearn for me.
> When the sentient beings become
> Sincere, mild, and receptive,
> And, wanting wholeheartedly to meet the Buddha,
> Are willing to give unsparingly
> Of their bodies and lives,
> Then I, together with the sangha,
> Will appear on Mount Gṛdhrakūṭa.
> I will declare this to sentient beings:
>
> > Although I am always here without extinction,
> > Through the power of skillful means
> > I manifest extinction and nonextinction.

If there are any sentient beings in other worlds
Who respect and believe in me,
I will also teach them the highest Dharma.

Not knowing this, you only think
That I have entered *parinirvāṇa.*
I see all sentient beings 43c
Submerged in the ocean of suffering.
That is why, by not manifesting my form,
I cause them to yearn for me.
Then, after awakening this longing,
I appear and expound the Dharma;
Such are my transcendent powers.
For innumerable *kalpa*s
I have constantly resided
On Mount Gṛdhrakūṭa and elsewhere.
When sentient beings see themselves
Amidst a conflagration
At the end of a *kalpa,*
It is in fact my tranquil land,
Always full of *deva*s and humans.
All the gardens and palaces
Are adorned with various gems.
The jeweled trees abound with flowers and fruits,
And the sentient beings are joyful among them.
The *deva*s beat heavenly drums
Making constant and varied music.
They rain down *māndārava* flowers
Upon the Buddha and the great assembly.
Although my Pure Land never decays,
The sentient beings see it as ravaged by fire
And torn with anxiety and distress;
They believe it is filled with these things.
Because of their misdeeds
These erring sentient beings do not hear
The name of the Three Treasures

For incalculable *kalpa*s.
But all who cultivate merit,
And are receptive and honest,
Will see me residing here,
Expounding the Dharma.
For the sake of these sentient beings
I teach that the lifespan
Of the Buddha is immeasurable.
To those who, after a long time,
Finally see the Buddha,
I teach that it is difficult to meet him.
Such is the power of my wisdom.
The light of my wisdom illuminates immeasurably
And my lifespan is of innumerable *kalpa*s.
This has been achieved through long practice.
You wise ones, do not give in to doubt!
Banish all doubt forever!
The Buddha's words are true, never false.
It is like the physician
Who proclaimed his own death,
Although it was untrue.
He did this to cure his delirious sons,
Through excellent skillful means;
So no one could say he really spoke falsehood.
I, also, being the father of the world,
Cure those who suffer.
To the deluded and unenlightened I say that
I have entered nirvana,
Although, in fact, I am really here.
For if they were to see me,
They would become lazy and arrogant.
Attached to the desires of the five senses,
They would fall into the troubled states of being.
44a Always aware of which sentient beings
Practice the path and which do not,

I teach the Dharma in various ways,
According to their ability to be saved.
I am always thinking:

> By what means can I cause sentient beings to be able to
> Enter the highest path
> And quickly attain the Dharma?

Chapter XVII

Description of Merits

Thereupon, when the great assembly heard the Buddha explain that his lifespan was of such a great number of *kalpa*s, an immeasurable, limitless, incalculable number of sentient beings were greatly benefited.

Then the Bhagavat addressed Bodhisattva Mahāsattva Maitreya, saying: "O Ajita! When I explained the great length of this Tathāgata's lifespan, sentient beings, equal to the sands of the six hundred and eighty myriads of *koṭi*s of *nayuta*s of Ganges Rivers in number, gained understanding of the truth of the nonorigination of all *dharma*s. Furthermore, a thousand times this number of bodhisattva *mahāsattva*s attained the power of recollecting what they hear; and bodhisattva *mahāsattva*s equal to the number of particles in one world attained unhindered eloquence. Moreover, there were bodhisattva *mahāsattva*s equal to the particles in one world who attained the power of tenacious memory which revolves hundreds of thousands of myriads of *koṭi*s of immeasurable times. There were also bodhisattva *mahāsattva*s equal to the number of particles in the great manifold cosmos who turned the irreversible wheel of the Dharma, and bodhisattva *mahāsattva*s equal to the number of particles in two medium-sized manifold cosmos who turned the purified wheel of the Dharma.

"Furthermore, there were bodhisattva *mahāsattva*s equal to the number of particles in one small-sized cosmos who will be able to attain highest, complete enlightenment after eight births; bodhisattva *mahāsattva*s equal to the number of particles in the four fourfold continents who will attain highest, complete enlightenment after four births; bodhisattva *mahāsattva*s equal to the number of particles in the threefold four continents who will attain highest, complete enlightenment after three births; bodhisattva *mahāsattva*s equal to the number of particles in the twofold four continents who will attain highest, complete enlightenment after two births; and bodhisattva *mahāsattva*s equal to the number of particles in the four continents who will attain highest, complete enlightenment after one birth. Moreover there were sentient beings equal to the number of particles in the eightfold great manifold cosmos, in all of whom the thought of highest, complete enlightenment had awakened."

When the Buddha explained that these bodhisattva *mahāsattva*s had attained deep insight into the Dharma, *māndārava* and great *māndārava* flowers rained down from the sky, scattering over the buddhas who were seated on lion seats under immeasurable hundreds of thousands of myriads of *koṭi*s of jeweled trees; and they scattered over Śākyamuni Buddha and the Tathāgata Prabhūtaratna, who had attained *parinirvāṇa* long ago, both of whom were sitting on the lion seat in a seven-jeweled stupa; they also scattered over all of the great bodhisattvas and the fourfold assembly. 44b Finely powdered sandalwood and aloeswood incense also rained down, and heavenly drums resounded in the sky with a deep and beautiful sound. One thousand kinds of heavenly garments, draped with strings of pearl, jewels, and wish-fulfilling gems (*maṇi*), rained down, filling the nine directions. Priceless incense burned in various jeweled incense holders, and its fragrance spread spontaneously throughout the great assembly as an offering. Above each buddha there were bodhisattvas holding banners and umbrellas that extended upward to the Brahma world. These bodhisattvas praised the buddhas by singing immeasurable verses with beautiful voices.

Then Bodhisattva Maitreya rose from his seat, leaving his right shoulder bared, faced the Buddha with the palms of his hands pressed together, and spoke these verses:

The Buddha has taught this marvelous Dharma
That we have never heard before.
The Bhagavat has great powers
And his lifespan is immeasurable.
Innumerable heirs of the Buddha
Attained the benefit of the Dharma
After hearing the Bhagavat's explanation,
And became completely filled with joy.
Some attained the stage of nonretrogression,
And others the power of recollection.
Some attained unhindered eloquence,
And others the power of tenacious memory

Which revolves many *koṭi*s of times.
There were also bodhisattvas,
Equal to the number of particles
In the great cosmos,
Who each turned the irreversible wheel
Of the Dharma.
There were also bodhisattvas,
Equal to the number of particles
In a medium cosmos,
Who each turned the purified
Wheel of the Dharma.
There were also bodhisattvas,
Equal to the number of particles
In a small cosmos,
Who after eight births
Will complete the buddha path.
There were also bodhisattvas,
Equal to four times, three times,
And two times the number of particles
In the four continents,
Who after four, three, and two births
Will attain buddhahood.
There were also bodhisattvas,
Equal to the number of particles
In the four continents,
Who will obtain omniscience
After one birth;
And sentient beings, having heard about
The great length of the Buddha's lifespan,
Attained immeasurable results
That were pure and without corruption.
There were also sentient beings,
Equal to the number of particles
In the eight worlds,
In whom, having heard about the lifespan of the Buddha,

The thought of highest enlightenment awakened.
44c The Bhagavat has taught the Dharma
That is immeasurable and inconceivable,
And from which come benefits
As limitless as space.
Heavenly *māndārava*
And great *māndārava* flowers rained down;
And Śakras and Brahmas
Came from innumerable buddha lands,
Equal in number to the sands of the Ganges River.
Sandalwood and aloeswood powder,
Scattered like birds in the sky
Flying in all directions,
And rained down over the buddhas.
Heavenly drums resounded spontaneously
And beautifully in the air;
And thousands of myriads of *koṭi*s
Of heavenly garments floated whirling down.
Precious incense was burned
In various jeweled incense holders,
Its fragrance naturally penetrating everywhere,
In homage to the Bhagavats.
The great assembly of these bodhisattvas
Held myriads of *koṭi*s of tall and beautiful
Seven-jeweled banners and umbrellas,
Which extended gradually to the Brahma world.
They hung jeweled flags and excellent banners
In the presence of each of these buddhas,
And chanted thousands of myriads of verses
In praise of the Tathāgatas.
Such things had never been
Experienced before.
Hearing of the Buddha's
Immeasurable lifespan, all rejoiced;
And, the Buddha's name being heard

Throughout the ten directions,
Sentient beings were greatly benefited.
Everyone became endowed
With the roots of good merit,
And the thought of highest, complete enlightenment
Awakened in them.

At that time the Buddha addressed Bodhisattva Mahāsattva Maitreya, saying: “O Ajita! Those sentient beings who hear about the great length of the Buddha’s lifespan, and can awaken even a single thought of willing acceptance, will all obtain immeasurable merit. If there are sons and daughters of a good family who, for the sake of highest, complete enlightenment, practice the five perfections of giving (*dāna*), good conduct (*śīla*), perseverance (*kṣānti*), effort (*vīrya*), and meditation (*dhyāna*), with the exception of the perfection of wisdom (*prajñā*), for eighty myriads of *koṭi*s of *nayuta*s of *kalpa*s, their merit is not even a hundredth, a thousandth, a hundred thousandth of a myriad of a *koṭi* of the former person’s merit. It is so small that it cannot be conceived of through calculation or illustration. If there are sons and daughters of a virtuous family who possess such merit as the former, they will never revert from highest, complete enlightenment.”

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

Those who seek the Buddha’s wisdom
Will practice the five perfections
For eighty myriads of *koṭi*s
Of *nayuta*s of *kalpa*s.
Throughout these *kalpa*s they will pay homage to
The buddhas, *pratyekabuddha*s, *śrāvaka*s,
And all the bodhisattvas by offering
Rare delicacies, excellent garments, and bedding,
Or by building monasteries out of sandalwood
Which are adorned with gardens.
Through offering such a variety of precious things
Throughout all of these *kalpa*s,
They will transfer the merits to the buddha path.

Those who further maintain good conduct,
Which is pure and without corruption,
Will seek what the buddhas
Have praised as the highest path.
Those who further practice perseverance
And abide in the stage of self-control,
Will be of constant mind,
Even if subjected to ill-treatment.
They will continue to endure
Even if they are scorned and persecuted
By those who think, through their excessive pride,
That they have attained the truth.
Those who make diligent efforts
And are firm in their intentions
For immeasurable *koṭi*s of *kalpa*s
Will be intent and never lazy;
And those who abide in tranquil places
For immeasurable *kalpa*s
Will always discipline their minds, avoiding sleep,
While either sitting or wandering.
For these reasons they will
Abide in various meditations,
Their minds firm and unwavering,
For eighty myriads of *koṭi*s of *kalpa*s.
Maintaining the merit of this concentration
They seek the highest path saying:

> I will attain omniscience.

Then they will achieve
This perfection of meditation.
Practicing thus for hundreds of thousands
Of myriads of *koṭi*s of *kalpa*s,
Their merits will be as mentioned above.
If those sons and daughters of a virtuous family,
Upon hearing me explain about my lifespan

In this way, are able to awaken
Even a single thought of willing acceptance,
Their merit exceeds that of the former.
Such will also be the merit
Of those who have no doubts whatsoever
And believe deeply even for a single moment.
Those bodhisattvas who practice the path
For a period of immeasurable *kalpa*s,
And who believe my explanation of my lifespan
When they hear it, are the ones 45b
Who fully accept this sutra,
Saying:

> Let us in the future devote a long life
> To saving sentient beings!
> Just as the present Bhagavat,
> King among the Śākyas, who roars the lion's roar
> On the terrace of enlightenment,
> Is fearless in teaching the Dharma,
> Let us in the future be respected by all
> And teach of the lifespan
> While seated upon the terrace of enlightenment.

Those who have profound thoughts, are pure,
Honest and learned, have good recollection,
And understand the Buddha's words in accordance
With what is appropriate,
Will have no doubts regarding this.

"Furthermore, O Ajita, those who hear of the great length of the Buddha's lifespan and understand the intent of these words will obtain limitless merit that will give rise to the highest wisdom of the Tathāgata. How much more merit will they gain who extensively hear this sutra, move others to listen to it, preserve it, move others to preserve it, copy it, or move others to copy it; and pay homage to the sutra by offering flowers, incense, necklaces, flags, banners, canopies, lamps of scented oil, and ghee! The merit of these people will be immeasurable and limitless. They will be able to achieve omniscience.

"O Ajita! Those sons and daughters of a virtuous family, who, hearing me teach the great length of the Buddha's lifespan, wholeheartedly accept it, will see the Buddha, who always dwells on Mount Gṛdhrakūṭa together with the great bodhisattvas and *śrāvaka*s, teaching the Dharma to the assembly. Moreover, they will see the land of this *sahā* world, which is made of lapis lazuli, level and even. The network of roads is laid out like a chessboard, paved with Jambūnāda gold and bordered with jeweled trees. All its foundations, towers, and balconies will be made of treasures and the multitude of these bodhisattvas will be dwelling in them. Those who can see such things should know that to be able to do so is a sign of their full and willing acceptance.

"Furthermore, after the Tathāgata's *parinirvāṇa*, those who hear this sutra do not disparage it and rejoice in their hearts, should know that this is a sign of their full and willing acceptance. How much more do those who recite and preserve this sutra show a sign of full and willing acceptance! Such are the people who hold the Tathāgata in respect.

"O Ajita! These sons and daughters of a virtuous family do not have to build stupas and monasteries for me, make chambers for the monks, or pay homage to the sangha with the four kinds of offerings. Why is this? Because these sons and daughters of a virtuous family recite and preserve this sutra, which means they have already built stupas, made chambers for the monks, and paid homage to the sangha. They have already erected seven-jeweled stupas for the 45c Buddha's relics, which are tall and wide, gradually narrowing to a pinnacle that reaches to the Brahma world. They have hung various banners, canopies, and variegated jeweled bells; offered flowers, incense, necklaces, scented powder, and ointment; burned incense; played drums, music, flutes, pipes, harps, and various dances; and adorned the stupas and relics of the Buddha by praising with verses and songs in beautiful voices. In this way they have already paid homage for immeasurable thousands of myriads of *koṭi*s of *kalpa*s.

"O Ajita! After my *parinirvāṇa*, those who hear this sutra and who can preserve it, copy it and move others to copy it, have already built chambers for monks, as well as thirty-two red sandalwood monasteries of the height of eight *tāla* trees, wide and fine, housing hundreds of thousands of monks. The monasteries they have built have gardens, ponds, paths for wandering, meditation caves, garments, food and drink, bedding, medicine, and are replete with all other necessities. Such hundreds of thousands of myriads of *koṭi*s of monks' chambers and towers will be incalculable. With these they pay homage to me and to the assembly of monks.

"I have explained that, for this reason, after the Tathāgata's *parinirvāṇa* those who preserve and recite this sutra, and explain it to others, who copy it or move others to copy it and who pay it homage to it no longer have to build stupas, monasteries, or erect chambers for the monks, or revere the sangha. How much less do those who preserve this sutra and practice the perfections of giving (*dāna*), good conduct (*śīla*), perseverance (*kṣānti*), effort (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*) need to do so! Their merit is the highest, immeasurable and limitless. It is immeasurable and limitless in the same way that space is immeasurable and limitless in the ten directions—east, west, south, north, the four intermediate directions, and the zenith and nadir—and they will thus quickly obtain omniscience.

"Those who recite and preserve this sutra, who explain it for others, who copy it or move others to copy it, build monuments and make chambers for monks, revere and praise the sangha of *śrāvaka*s, and praise the merits of the bodhisattvas in hundreds of thousands of myriads of *koṭi*s of ways; those who explain this *Lotus Sutra* for the sake of others in accordance with its meaning through various illustrations, who preserve pure conduct and dwell together with gentle people, who are patient and have no anger, are firm in their intentions and always hold meditation in high regard, who attain profound *samādhi* and make vigorous efforts, persevere in all good practices, whose wisdom is keen and who answer difficult questions skillfully; O Ajita! Those sons and daughters of a virtuous family, who preserve and recite this sutra after my *parinirvāṇa* will attain good qualities like those mentioned above. You should know that such people have already set out for the terrace of enlightenment, are near to highest, complete enlightenment, and are seated under the *bodhi* tree.

"O Ajita! Wherever these sons and daughters of a virtuous family sit, stand, or walk, there a monument should be built; and all of the *deva*s and 46a humans should pay homage to these monuments as they would do to those of the Buddha."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

If after my *parinirvāṇa* there are people
Who preserve this sutra,
They will have immeasurable merits
As described above.
Such people have already given
Various kinds of offerings:
They have built stupas for the relics,
Adorned with the seven treasures,
With a pole on the top which is very tall and thick,
Gradually tapering upward,
Until it reaches the Brahma world.
These stupas have been adorned
With thousands of myriads of *koṭi*s of jeweled bells
That ring with beautiful sounds as the wind blows.
For immeasurable *kalpa*s such people
Have revered these stupas
By offering flowers, incense, necklaces,
Heavenly garments, and various kinds of music,
While burning scented ointments and butter-oil lamps
Which illuminate them on all sides.
In the troubled world of the Decadent Dharma,
Those who preserve this sutra
Will have already finished paying homage
In the way just described.
If they can preserve this sutra
It will be as if they had paid homage
In the presence of the Buddha;
And had built monasteries for monks
Out of sandalwood from Mount Oxhead,
And thirty-two buildings as tall
As eight *tāla* trees; and offered delicious food,
Excellent garments, bedding, hundreds of
Thousands of dwellings, gardens, ponds,
Paths for wandering, and meditation caves
All of fine quality.

Those who have the thought of willing acceptance,
Who preserve, recite, copy,
Or move others to copy this sutra,
And who pay it homage
By scattering flowers, incense, and scented powders on it,
And by constantly lighting lamps of
Fragrant oil made from *sumanas* flowers,
Campaka wood, and *atimukta* grass;
Those who pay it homage in this way
Will attain immeasurable merit.
Their merit will be as limitless
As empty space.
How much more is the merit
Of those who preserve this sutra,
Who carry out the practice of giving (*dāna*),
Good conduct (*śīla*), perseverance (*kṣānti*), and meditation (*dhyāna*),
Who never get angry or slander others,
Who honor monuments
And are humble before monks,
And who are free from pride, 46b
Always contemplate wisdom,
Never get angry at difficult questions,
And teach in accordance
With the questioner's capacity!
If there is anyone
Who can carry out these practices,
Their merit will be immeasurable.
If one were to see such an expounder of the Dharma
Who has perfected merits like these,
One should scatter heavenly flowers over him
And provide him with heavenly garments,
Bow until one's forehead touches his feet,
And think of him as if he were a buddha.
Furthermore, one should think
That before long the expounder of the Dharma

Will approach the terrace of enlightenment,
Attain the unconditioned state of noncorruption,
And extensively benefit *deva*s and humans.
Wherever he dwells, walks, or sits,
Or recites even a single verse,
A stupa should be built,
Made beautiful with adornments,
And paid homage in various ways.
Wherever the heirs of the Buddha may reside,
There the Buddha himself will take pleasure in its use
And will always be dwelling,
Walking, and sitting within.

Chapter XVIII

The Merits of Joyful Acceptance

Thereupon Bodhisattva Mahāsattva Maitreya addressed the Buddha, saying: “O Bhagavat! If sons and daughters of a virtuous family rejoice in hearing this sutra, how much merit do they acquire?”

And he spoke in verse, saying:

After the Bhagavat’s *parinirvāṇa,*
If there is anyone who hears this sutra
And rejoices in it,
How much merit do they acquire?

Then the Buddha addressed Bodhisattva Mahāsattva Maitreya, saying: “O Ajita! After the Tathāgata’s *parinirvāṇa*, suppose those monks, nuns, laymen, and laywomen and other wise ones, whether old or young, having rejoiced in hearing this sutra, take leave of the Dharma assembly and go to other places—either dwelling in monasteries or tranquil places, cities, towns, 46c villages, or forests—and teach what they have heard to their parents, relatives, good friends, and acquaintances according to the various capacities of these people. Having heard the teaching, they will rejoice and go on to teach it to others. These people having heard it will also joyfully teach it to others in turn, and so it continues in this way until it reaches the fiftieth person.

“O Ajita! I will now explain about the merit which this fiftieth son or daughter of a virtuous family acquires from joyful acceptance. You should listen attentively!

“Suppose that in the four hundreds of myriads of *koṭi*s of incalculable worlds, there are sentient beings in the six transmigratory states and of the four modes of birth—born from an egg, born from the womb, from moisture, or born spontaneously—either with or without form, either with or without consciousness, either unconscious or not unconscious, having no legs, two, four, or many legs; and that, among the number of such beings, there is a person who seeks to acquire merit and gives pleasurable things to these beings, according to their desire. He gives each of those sentient beings gold, silver, lapis lazuli, mother-of-pearl, agate, coral, amber, and other treasures such as would fill this continent of Jambudvīpa, as well as elephant carts, horse carts, and palaces and towers made out of the seven treasures. Having performed such acts of giving for a full eighty years, this great donor thinks:

> I have already given these sentient beings such pleasurable things as they wished. Yet now these sentient beings are old and feeble. They are over eighty years old, with white hair and wrinkles, and they will die before long. I should now instruct them by means of the Buddha-Dharma.

"He immediately gathers these sentient beings together, inspires them by proclaiming the Dharma, and gladdens them by revealing its benefits. In an instant they all successively attain the first stage of the *śrāvaka*s called stream-winner (*srota-āpanna*), the second stage called once-returner (*sakṛdāgāmin*) the third stage called non-returner (*anāgāmin*), and finally the stage of the arhat, free from corruption, entering profound meditations, gaining complete mastery of all, and attaining the eight liberations.

"What do you think about this? Has this great donor acquired abundant merit or not?"

Maitreya addressed the Buddha, saying: "O Bhagavat! The donor's merit is extremely great, immeasurable and limitless. Even if this donor had only given all those pleasurable things to sentient beings, the merit would have been immeasurable. How much greater is this donor's merit after having caused them to attain arhatship!"

The Buddha addressed Maitreya, saying: "I will now clarify this for you. This person has given all these pleasurable things to the sentient beings in the six states of existence in four hundreds of myriads of *koṭi*s of incalculable worlds, and enabled them to attain arhatship. The merit he has attained cannot be compared with that of even the fiftieth person who, after hearing even a single verse of the *Lotus Sutra,* received it with joy. It would be even less than a hundredth, a thousandth, a hundred thousandth of a myriad of a *koṭi* of that person's merit.

"O Ajita! In this way the merit attained by even the fiftieth person who rejoiced in hearing this *Lotus Sutra* is immeasurable, limitless, and incalculable. How much more so is the merit of the first person who heard it in the assembly and rejoiced in it! His merit is even greater, it is immeasurable, limitless, and incalculable, and is not to be apprehended through metaphor. 47a

"Furthermore, O Ajita, if anyone approaches the monasteries in order to listen to this sutra and hears it for even a single moment, whether seated or standing, through this merit they will be reborn into a place where they will gain beautiful and excellent elephant carts, horse carts, palanquins made out of rare treasures, and will ride on a heavenly vehicle. Moreover, if anyone sits in a place where the Dharma is taught, and if another comes along and they invite that person to sit down and listen, or if they offer that person part of their own seat, through this merit they will be reborn in the place where Śakra dwells, in the place where Brahmas dwell, or in a place where a noble emperor dwells.

"O Ajita! If anyone addresses others, saying:

> There is a sutra called the *Lotus Sutra.* Let us go together and listen to it!

"And if their instruction is accepted and the other person listens to it for even a single moment, then through this merit the former person will be reborn in the same place as the bodhisattva who has acquired the *dhāraṇī*s. They will have keen faculties and wisdom. For hundreds and thousands of myriads of lives they will never be deaf and dumb; nor will they have fetid breath. Their tongues will never be diseased, nor will they have diseases of the mouth. Their teeth will never be dirty, black, or yellow, nor gapped; nor will any be missing, irregular, or crooked. Their lips will not be drooping, pursed, or twisted; and their lips will never have cankers, scabs, be cracked, misshapen, thick or fat, black, or ugly. They will have no disagreeable features. Their noses will never be flat or thin, crooked or twisted. They will never be dark-complected, with a narrow or long face that is hollow-cheeked or twisted. They will have no mark that is displeasing to others. Their lips, tongues, and teeth will all be very beautiful. Their noses will be long, high, and straight. Their faces will be round, their eyebrows arched and long. Their foreheads will be broad and even. They will thus have a perfect human countenance. Wherever they may be born, life after life, they will meet a buddha, hear the Dharma, and accept the teaching.

“Look, O Ajita! The merit of that person who moved others to listen to the Dharma is like this. How much more is the merit of those who single-mindedly listen, teach, and recite the sutra, explain it for others in the great assembly, and practice as they explain to others!”

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

If anyone hears this sutra
In the Dharma assembly,
And joyfully teaches others
Even a single verse,
And if in this way it is taught from one person
To another until it reaches the fiftieth one,
The merit that this last person will attain
Shall be as I will now explain:
Suppose there were a great donor
Who gave things to an immeasurable number
Of people as they wished
For a full eighty years.
47b He will see that they are old and feeble,
With white hair and wrinkled faces,
With gaps between their teeth and withered bodies,
And that they will die before long.
He will think that he should now
Teach them and enable them
To attain the fruits
Of the buddha path.
He will teach nirvana, the True Dharma,
Through skillful means, saying:

> The world is impermanent
> Like splashes of water, bubbles, a mirage!
> The feeling of repulsion for it
> Should quickly awaken in you!

All of them, hearing this teaching,
Attain arhatship and perfect

The six transcendent powers, the three sciences,
And the eight liberations.
The merit of the fiftieth person
Who joyfully hears a single verse
Is so much greater than this great donor's
That it is beyond illustration.
The merit of those who successively hear
The *Lotus Sutra* in this way is immeasurable.
How much more is the merit of the first person
Who heard it with joy amid the Dharma assembly!
If there is a person who moves another
To listen to the *Lotus Sutra*, saying:

> This sutra is profound and difficult to encounter
> Even in thousands of myriads of *koṭi*s of *kalpa*s.

And if this person's urging is accepted
And the other one goes to hear it
And listens for a single moment,
The merit that the former person will acquire
Shall be as I will now explain:
Life after life they will have
No diseases of the mouth.
Their teeth will have no gaps,
Nor be yellow or black.
Their lips will be neither fat, thick,
Or thin; nor will they ever have
A disagreeable countenance;
And their tongues will never be
Dry, black, or short.
Their noses will be high, long, and straight.
Their foreheads will be broad and even.
Their faces will be completely handsome,
Pleasing to others who see them.
They will never have fetid breath.
And their mouths will always emit

The fragrance of a blue lotus flower.
I will now explain the merit
Of the one who approaches the monastery
Wanting to hear the *Lotus Sutra,*
And who joyfully listens to it
Even for a single moment:
Later they will be born among *deva*s and humans
And will acquire beautiful elephant and horse carts,
And palanquins made out of rare treasures,
And will ride on a heavenly vehicle.
If one is where the Dharma is taught
And invites another to sit there
And listen to the sutra,
Through the merit which is thus acquired,
One will attain the seats of Śakra,
Brahma, or the noble emperors.
How much more is the merit of a person
Who singlemindedly listens to this sutra,
Explains its meaning, and practices
47c In accordance with its teaching!
Their merit will thus be limitless.

Chapter XIX

The Benefits Obtained by an Expounder of the Dharma

Thereupon the Buddha addressed Bodhisattva Mahāsattva Satatasamitābhiyukta, saying: "If sons or daughters of a virtuous family preserve this *Lotus Sutra,* recite, explain, and copy it, they will attain eight hundred qualities of the eye, twelve hundred qualities of the ear, eight hundred qualities of the nose, twelve hundred qualities of the tongue, eight hundred qualities of the body, and twelve hundred qualities of the mind. These qualities will adorn the six sense faculties, purifying them all. Through the natural bodily eyes given them by their parents, which are thus purified, those sons and daughters of a virtuous family will see the mountains, forests, rivers, and oceans both within and beyond the great manifold cosmos, all the way from the lowest hell up as far as the highest summit of the universe. They will also see all the sentient beings there, perceive and know the causes and consequences of their deeds and of their states of birth."

Then the Bhagavat, wanting to elaborate upon the meaning of this further, spoke these verses:

Listen to the qualities
Of those in the great assembly
Who can fearlessly teach
This *Lotus Sutra*!
Such people will attain
The eight hundred qualities
Of the excellent eye.
Adorned with these qualities
Their eyes are extremely pure.
With the eyes given by their parents
They see both all the manifold cosmos,
Within and beyond Mount Meru, Sumeru, up to Mount Cakravāḍa,

And many other mountains,
Forests, oceans, rivers, and streams,
Down to the lowest hell
And up to the summit of the universe.
There they see all the sentient beings;
Although they have not yet
Attained the divine eyes,
Their power of sight will be like this.

"Furthermore, O Satatasamitābhiyukta, if sons or daughters of a virtuous family preserve, recite, explain, or copy this sutra, they will attain the twelve hundred qualities of the ear. Through their pure ears they will hear both within and beyond the great manifold cosmos, down as far as the lowest hell and up as high as the summit of the universe; they will hear all kinds of voices and sounds, such as the sound of elephants, the neighing of horses, the sound of cows and carts, cries, weeping, the sound of conches and drums, gongs and bells, laughter, talking, male and female voices, the voices of boys and girls, righteous and unrighteous voices, the sounds of suffering and happiness, the voices of common and holy people, pleasant and unpleasant 48a sounds; the voices of *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, the sounds of fire, water, wind, beings in the hells, animals, hungry ghosts, monks, nuns, *śrāvaka*s, *pratyekabuddha*s, bodhisattvas, and buddhas.

"In short, although they do not have the divine faculty of hearing, they will always hear and know everything both within and beyond the great manifold cosmos, through the purified, natural bodily ears given by their parents. They distinguish all these various sounds and yet their faculty of hearing remains unharmed."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

The ear, given by the parents,
Is pure and spotless;
With this natural ear
They hear the sounds of the manifold cosmos.
They hear the sounds of elephants,

Horses, carts and cows;
The sounds of gongs, bells, conches,
Drums, and *vīṇā*s;
The sounds of harps, bamboo pipes, and flutes;
Pure and pleasing songs.
And even though they hear these,
They are not attached to them.
They hear innumerable kinds of human voices,
And yet they are able to discriminate them.
Furthermore, they hear divine sounds,
Subtle melodies, male and female voices,
The sounds of boys and girls.
They also hear the cries of the *kalaviṅka*
And *jīvakajīvaka* birds in the mountains,
Around the rivers, or in deep valleys.
They hear as well various sounds of pain
And suffering from the hells,
And sounds of hungry ghosts,
Who, suffering from hunger and thirst,
Are in search of food and drink.
When the *asura*s living along the ocean
Speak to each other and utter great cries,
Such expounders of the Dharma, living here,
Hear all of these various voices from afar,
And yet their faculty of hearing is unharmed.
Those expounders of the Dharma
Hear all birds and animals
In the ten directions calling to each other.
The expounders of the Dharma dwelling here
Also hear the voices in the Ābhāsvara
And Śubhakṛtsna Heavens above the Brahma world,
All the way up to the summit of the universe.
The expounders of the Dharma dwelling here
Hear all of the monks and nuns 48b
Either reciting the sutra

Or explaining it to others.
They also hear such voices
As those of the bodhisattvas reciting the sutra,
Teaching it to others, compiling the collections,
And explaining their meaning to others.
Those who preserve this *Lotus Sutra*
Will all hear the buddhas, the great seers,
Teaching the subtle Dharma to the great assembly
And leading and inspiring sentient beings.
They will hear all the sounds
Both within and beyond the manifold cosmos,
Down to the lowest hell
And up to the summit of the universe;
And yet their faculty of hearing
Remains unharmed.
Because their faculty of hearing is keen,
They are able to discriminate these sounds.
Although those who preserve this *Lotus Sutra*
Have not yet attained the divine faculty of hearing,
They can simply use the ears given by their parents.
Their qualities are exactly like this.

“Furthermore, O Satatasamitābhiyukta, if sons or daughters of a good family preserve this sutra, recite, explain, or copy it, they will perfect the eight hundred qualities of the nose. With this pure faculty of the nose they will smell all kinds of fragrances both within and beyond the great manifold cosmos, such as the fragrance of *sumanas, jāti, mallikā, campaka, pāṭala* flowers, and red, blue, and white lotus flowers, the scent of blossoming and fruit-bearing trees like sandalwood, aloeswood, and *tagara* wood, the aroma of the leaves of the *tamāla* tree, thousands of myriads of sorts of fragrances of blended incense, either powdered, shaped into balls, or made into scented ointments. Those who preserve this sutra will be able to distinguish all of these fragrances while remaining in a single place. They will be able to distinguish the scents of sentient beings such as elephants, horses, cows, sheep, men and women, boys and girls, grasses, trees, and shrubs or any kind of odor, either nearby or at a distance. They will also be able to unerringly distinguish all kinds of scents.

“Those who preserve this sutra, although they dwell here, can smell all kinds of divine fragrances in heaven, such as the fragrance of *pāracitraka* and *kovidāra* trees; *māndārava*, great *māndārava*, *mañjūṣaka,* and great 48c *mañjūṣaka* flowers, or the fragrance of sandalwood and aloeswood powder and various kinds of powdered and blended incense. Among these divine fragrances, there is not one whose scent they cannot distinguish.

“They can smell the fragrance of the bodies of all the *deva*s. They can also smell from afar the fragrance that is emitted when Śakra, the king of *deva*s, is dwelling in his excellent palace, when he is enjoying the desires of the five senses, or the fragrance that is emitted when he is in the Sudharmā Hall teaching the Dharma to the thirty-three *deva*s, or the fragrance that is emitted when he plays in the garden, or the fragrance of the bodies of all the other male and female *deva*s.

“In this way their faculty of smell reaches up to the Brahma world and to the highest summit of the universe, wherein they can smell the bodies of the *deva*s and the incense the *deva*s burn. They can also smell from afar the fragrance of the *śrāvaka*s, *pratyekabuddha*s, bodhisattvas, and buddhas and know where they are.

“Although they can smell all these fragrances, their faculty of smell will not be harmed or misled; and if they want to discriminate and explain these different fragrances to others, they remember them without error.”

At that time the Bhagavat, wanting to elaborate the meaning of this further, spoke these verses:

Their faculty of smell is pure.
They can smell and discriminate
All kinds of good and bad odors
In this world, such as *sumanas*
And *jāti* flowers, *tamāla* leaves,
Sandalwood, aloeswood, and *tagara* trees,
And various fruits and flowers.
And they also know the fragrance
Of sentient beings, men and women.

The Dharma teachers, although dwelling afar,
Know where these fragrances come from.
They smell the scents of the noble emperors
Of great dignity, the lesser rulers
And their children, subjects and attendants,
And know where they are.
They can smell the fragrance of the rare jewels
That they wear, their underground treasuries,
And the noble emperor's bejeweled queens,
And also know where they are.
They can also smell the ornaments, garments,
And necklaces with which people adorn themselves
And the fragrances they anoint themselves with,
And know who wears them.
Those who preserve this *Lotus Sutra* can smell
The fragrance of the *deva*s and tell
Whether they are walking, sitting,
Playing, or transforming themselves.
Although they dwell here,
49a Those who preserve this sutra,
Know the location of the fragrances
Of various flowers, fruits, and oils in detail.
They can smell the scent of sentient beings,
Either deep in dangerous mountains,
Or where the sandalwood flowers are in bloom,
And know where they are.
Those who preserve this sutra
Can smell the scents of sentient beings,
Either on Mount Cakravāḍa,
In the ocean or underground,
And know exactly where they are.
They can also smell the scents of the male
And female *asura*s and their attendants;
And they can discriminate them,
When they are fighting or when at play.

They can also smell the odors of lions,
Elephants, tigers, wolves, buffaloes,
And water buffaloes dwelling in dangerous
Precipitous places in the wilderness,
And know where they are.
They can smell and discriminate exactly
The scent of a pregnant woman
And determine whether the embryo
Will be male or female,
Without sex organs, or nonhuman.
Through this power of smell
They know in the first instance
If the woman is pregnant,
And whether or not
It will be carried to full term;
And if she will give birth easily,
And to a happy child.
Through this power of the faculty of smell
They know what men and women are thinking,
Their desires, delusions, and anger,
Or whether they cultivate goodness.
They can also smell gold, silver,
And various rare treasures hidden underground,
As well as the contents of copper vessels,
And completely distinguish them.
They can smell various necklaces
And know whether they are valuable or not,
Even when their prices are undetermined,
Where they come from and where they are now.
They can smell and know all about
Divine flowers such as *māndārava*
And *mañjūṣaka* flowers and *pārijāta* trees.
They can also smell and discriminate
The difference between superior,
Mediocre, and inferior fragrances

Of heavenly palaces adorned
With various jeweled flowers.
They can also smell and know exactly
About those who take pleasure
In the heavenly gardens, excellent palaces,
Towers and Dharma halls.
Moreover, they can smell and know exactly
Whether the *deva*s are listening to the Dharma,
Are enjoying the desires of the five senses,
Or whether they are coming, going,
Walking, sitting, or lying.
They can also smell and know every detail of
The garments worn by the heavenly maidens,
Giving off the fragrance of beautiful flowers,
And where those maidens ramble in their play.
In this way their power of smell reaches
All the way up to the Brahma world.
They can smell and know exactly
The *deva*s entering meditation and
Emerging from meditation.
49b They can also smell
All the way from the Ābhāsvara
And Śubhakṛtsna Heavens
Up to the highest summit of the universe,
And know exactly
Who has been born there for the first time
And who has emerged.
Those who preserve this sutra can
Smell the monks and know exactly where they are,
If they are constantly persevering toward the Dharma,
If they are either sitting or walking,
Reciting this sutra;
Or if they are diligently
Meditating under forest trees.
They can also smell and know exactly

If a bodhisattva is firm in intention,
Meditating or reciting the sutra,
Or teaching the Dharma to others.
They can also smell and know exactly
If the Bhagavat is being honored by all,
And if he is teaching the Dharma
Out of his compassion for sentient beings.
Moreover, they can smell and know exactly
If the sentient beings in the presence
Of the Buddha are joyfully listening
To the sutra, and are practicing
According to the Dharma.
Those who preserve this sutra
Will attain a faculty of smell such as this,
Even before the bodhisattva's faculty of smell
That is attained from the incorruptible Dharma.

"Furthermore, O Satatasamitābhiyukta, if sons and daughters of a virtuous family preserve, recite, explain, or copy this sutra, they will attain the twelve hundred qualities of the tongue. All that they taste, whether of good or bad flavor, savory or bland, bitter or astringent, will, through their pure faculty of tongue, come to taste just like the heavenly nectar of immortality, and they will find nothing unpleasant.

"If they expound the teaching to the great multitude with their tongues, their voices will be profound and touch the heart. All those in this multitude will be gladdened and pleased.

"Furthermore, Śakra, Brahma and other *devaputra*s and heavenly maidens, hearing a sequence of their teaching expounded with such profound voices, will all come to hear it. Dragons, the daughters of *nāga*s, *yakṣa*s, the daughters of *yakṣa*s, *gandharva*s, the daughters of *gandharva*s, *asura*s, the daughters of *asura*s, *garuḍa*s, the daughters of *garuḍa*s, *kiṃnara*s, the daughters of *kiṃnara*s, *mahoraga*s, and the daughters of *mahoraga*s will all approach, respect, and honor them in order to listen to their teaching. The monks, nuns, laymen, and laywomen, kings and princes, ministers and their attendants, and the lesser noble emperors and great noble emperors adorned with the seven treasures and their thousand princes and their attendants of the inner and outer households will enter the palace and listen to the teaching.

"Since these bodhisattvas expound the teaching skillfully, the brahmans, householders, and the people of their land will attend and honor such bodhi-49c sattvas until the end of their lives. All the *śrāvaka*s, *pratyekabuddha*s, bodhisattvas, and buddhas will always wish to see them.

"Wherever this person may be, he will teach the Dharma in the presence of the buddhas there. He will thus be able to preserve the Buddha-Dharma entirely as well as utter the profound word of the Dharma."

Whereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

Such people, through their pure faculty of taste,
Will never taste bad flavors.
Whatever they eat
Will all become the nectar of immortality.
With their profound, subtle voice
They will teach the Dharma to the great assembly.
With various explanations and illustrations
Their teaching will touch the hearts of sentient beings.
All those who hear them will be gladdened
And honor them with the best offerings.
All the *deva*s, *nāga*s, *yakṣa*s, and *asura*s
Will come together and listen with respect
To the Dharma.
If these expounders of the Dharma want
Their subtle voice to penetrate
Throughout the manifold cosmos,
It will reach wherever they wish.
The great and lesser noble emperors,
And their thousand princes and attendants,
Will always come and listen to the Dharma
With their palms pressed together
And with respectful thoughts.
All the *deva*s, *nāga*s, *yakṣa*s,
*Rākṣasa*s, and *piśāca*s

With joyful minds will also always
Rejoice to come and honor them.
All the *deva*s,
Such as Brahma, Māra, Īśvara, Maheśvara,
Will always come to them.
All the buddhas and their disciples,
Hearing the sound of his teaching,
Will always remember and protect him,
And at times appear in his presence.

"Furthermore, O Satatasamitābhiyukta, those sons and daughters of a virtuous family who preserve, recite, explain, and copy this sutra will attain eight hundred qualities of the body. Their bodies will be as pure as clear lapis lazuli and sentient beings will gladly look upon them. Because of this purity of body, everything will appear therein: the sentient beings in the great manifold cosmos, when they are born or die, whether they are superior or inferior, whether they are fair or ugly, whether they are in the good or bad states of being. The mountain kings, such as Mount Cakravāḍa, Mount Mahācakravāḍa, Mount Meru, or Mount Mahāmeru, as well as all the sentient beings who dwell there, will all appear in their body. All those who dwell down as far as the lowest hell and up as high as the summit of the universe will appear in their body. Wherever those *śrāvaka*s, *pratyekabuddha*s, bodhisattvas, or buddhas are, the buddhas teach the Dharma; and will appear with 50a
their physical images in their body."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

Their bodies are extremely pure
Like clear lapis lazuli.
All those sentient beings
Who preserve the *Lotus Sutra*
Will gladly look upon them.
Just as all physical images
Reflect in a clear mirror,
The bodhisattvas will see in their own bodies
Everything in this world.

They alone see it,
While no one else does.
All those sentient beings, *deva*s, humans,
*Asura*s, hell-dwellers, hungry ghosts,
Or animals in the manifold cosmos
Will also appear in this body
With their physical images.
All the heavenly palaces
Which reach as high as the top of the universe,
Mount Cakravāḍa, Mount Meru, Mount Mahāmeru
And the oceans will appear in their bodies.
Those buddhas, *śrāvaka*s, or bodhisattvas,
Heirs of the buddhas,
Who are either alone
Or who teach the Dharma to the assembly,
Will all appear in their body.
Even though they have not yet attained
The Dharma body,
Which is subtle and without corruption,
Everything in this world
Will appear in their pure physical bodies.

"Furthermore, O Satatasamitābhiyukta, a son or a daughter of a virtuous family who preserves, recites, explains, or copies this sutra, after the *parinirvāṇa* of the Tathāgata will attain twelve hundred qualities of the mind. Through their pure faculty of mind, on hearing but a single verse or a single line, they will become versed in the immeasurable and limitless meaning.

"If, after having understood this meaning, they teach a single line or a single verse for the period of one month, four months, or one year, all the teachings they expound will be entirely characterized by the mark of truth, in accordance with its meaning.

"If they teach the works on worldly affairs, treatises on political science or enterprise, all these will be in harmony with the True Dharma. They will completely know the minds of those sentient beings who pass through the six transmigratory states in the great manifold cosmos—their workings, shifts, and fallacies—even though they have not yet attained the uncorrupted wisdom. Their faculty of mind will be pure just like this.

"Whatever this person contemplates, judges, or expounds will be nothing but the True Buddha-Dharma, which has also been taught in the sutras by previous buddhas."

Thereupon the Bhagavat, wanting to elaborate the meaning of this further, spoke these verses:

> The minds of such people are pure 50b
> And transparent without impurity.
> Through their faculty of intellect
> They will know the superior,
> Mediocre and inferior teachings.
> On hearing a single verse,
> They will thoroughly penetrate
> The immeasurable meaning.
> Thus they will teach the Dharma little by little
> For a period of one month,
> Four months, or one year.
> As the result of preserving the *Lotus Sutra,*
> They will instantly know
> What all the sentient beings,
> Inside and outside this world,
> Such as *deva*s, *nāga*s, humans, *yakṣa*s, *rākṣasa*s,
> And those who dwell in the six transmigratory states,
> Think in their various ways.
> They will hear and completely preserve the Dharma
> Which the innumerable buddhas in the ten directions,
> Who are possessed of the marks of a hundred merits,
> Teach for the sake of sentient beings.
> They contemplate the immeasurable meaning
> And they teach the Dharma in immeasurable ways;
> They will neither forget nor be confused
> From the beginning to the end
> Because they preserve the *Lotus Sutra.*

They will completely know
All aspects of all *dharma*s,
And discern the meaning
According to the sequence.
They will be versed in names and words
And expound in accordance with this knowledge.
What they teach is the Dharma
That has all been taught
By the buddhas of the past.
Because they expound this Dharma,
They will have no fear among the people.
Those who preserve the *Lotus Sutra* possess
The pure faculty of mind just like this.
Even though they have not yet attained
The stage of noncorruption,
They will previously have had
The characteristics described above.
These people preserve this sutra
And dwell in the marvelous stage;
All the sentient beings will rejoice
And revere them.
They will illuminate and explain the teaching
With thousands of myriads of *koṭi*s of skillful words
Because they preserve the *Lotus Sutra.*

Chapter XX

Bodhisattva Sadāparibhūta

Thereupon the Buddha addressed Bodhisattva Mahāsattva Mahāsthāmaprāpta: "You should know that, as I have previously explained, those who revile, disparage, or slander monks, nuns, laymen, and laywomen who preserve the *Lotus Sutra* will sow a bitter harvest; as I have just taught, the merit attained by preserving the *Lotus Sutra* will result in the pure faculties of the eye, ear, nose, tongue, body, and mind.

"O Mahāsthāmaprāpta, in the past, immeasurable, limitless, inconceivable and incalculable *kalpa*s ago, there was a buddha called Bhīṣmagarjitasvararāja, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. His land was called Mahāsaṃbhavā and the *kalpa* was named Vinirbhoga. The Buddha Bhīṣmagarjitasvararāja expounded the Dharma for the *deva*s, humans, and *asura*s in his world.

"To those who sought the *śrāvaka* vehicle he expounded the Dharma in accordance with the Four Noble Truths, ferried them from birth, old age, illness, and death, and ultimately led them to nirvana. To those who sought the *pratyekabuddha* vehicle, he expounded the Dharma in accordance with the twelve-linked chain of dependent origination. To the bodhisattvas he expounded the Dharma in accordance with the six perfections, with reference to highest, complete enlightenment, and led them to the Buddha's wisdom.

"O Mahāsthāmaprāpta, the lifespan of the Buddha Bhīṣmagarjitasvararāja was as *kalpa*s equal to forty myriads of *koṭi*s of *nayuta*s of sands of the Ganges River. The True Dharma abided for *kalpa*s equal to the number of particles in Jambudvīpa. The Semblance Dharma abided for *kalpa*s equal to the number of particles in the four continents. After having benefited the sentient beings, the Buddha entered *parinirvāṇa*. After the extinction of the True and Semblance Dharmas, there appeared in this land another buddha who was also called Bhīṣmagarjitasvararāja, a Tathāgata, Arhat, Completely Enlightened, 50c Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. In this way there appeared two myriads of *koṭi*s of buddhas one after another, all of whom had the same name.

"After the *parinirvāṇa* of the first Tathāgata Bhīṣmagarjitasvararāja, there were excessively proud and overbearing monks in the Age of the Semblance Dharma, after the True Dharma had been extinguished. At that time there was also a monk, a bodhisattva, called Sadāparibhūta (Never Despising).

"O Mahāsthāmaprāpta, why was he called Sadāparibhūta? Because whenever he saw any monk, nun, layman, or laywoman, he would praise and pay homage to them, saying:

> I deeply respect you. I dare not belittle you. Why is this? Because all of you practice the bodhisattva path, and will become buddhas.

"Furthermore, this monk did not concentrate himself on reciting the sutras but only paid homage such that, even when he saw the fourfold assembly from afar, he would go up to them, praise, and pay homage to them, saying:

> I dare not belittle you, because you will all become buddhas.

"In the fourfold assembly there were some whose minds were impure and who became angry, and reviled and disparaged him, saying:

> Where does this ignorant monk come from? He says that he himself does not belittle us and predicts that we shall all become buddhas. We do not need such an idle prediction.

"In this way he wandered about for many years and was always reviled. But he never got angry and always said, 'You will become a buddha.'

"Whenever he spoke these words, people would assail him with sticks or stones; he fled from them yet still proclaimed loudly at a distance:

> 51a I dare not belittle you. You will all become buddhas.

"Since he always spoke these words, the excessively proud monks, nuns, laymen, and laywomen called him Sadāparibhūta. When this monk was about to die, he heard in the air twenty thousands of myriads of *koṭi*s of verses of the *Lotus Sutra* expounded previously by the Buddha Bhīṣmagarjitasvararāja and, completely preserving them, he attained the purity of the eye, and the purity of the ear, nose, tongue, body, and mind that were described before. After having attained these pure faculties, his lifespan increased two hundreds of myriads of *koṭi*s of *nayuta*s of years and he taught this *Lotus Sutra* to the people far and wide.

“Then those excessively proud monks, nuns, laymen, and laywomen in the fourfold assembly who had despised him and called him Sadāparibhūta saw that he had attained great transcendent powers, the power of joy in eloquence, and the power of great virtuous meditation. Hearing his teaching, all of them believed and followed him.

“Furthermore, this bodhisattva inspired a thousand myriads of *koṭi*s of sentient beings and caused them to abide in highest, complete enlightenment. After his death, he met two thousand *koṭi*s of buddhas, all of whom were called Candrasūryapradīpa. In accordance with his teaching he expounded this *Lotus Sutra,* and for this reason met another two thousand *koṭi*s of buddhas, all of whom were called Meghasvararāja. He preserved and recited this sutra in accordance with the teaching of these buddhas and expounded it for the sake of the fourfold assembly. Thus he attained purity of the natural eye and purity of the ear, nose, tongue, body, and mind, and taught the Dharma to the fourfold assembly without fear.

“O Mahāsthāmaprāpta, this Bodhisattva Mahāsattva Sadāparibhūta respected, honored, praised, and paid homage to all these buddhas. Having planted roots of good merit, he again met thousands of myriads of *koṭi*s of buddhas; and he expounded this sutra over again in accordance with the teaching of those buddhas. Having perfected his merits he attained buddhahood.

“O Mahāsthāmaprāpta, what do you think about this? Was Bodhisattva Sadāparibhūta of that time someone unknown to you? He was none other than I myself. If I had not preserved and recited this sutra and taught it to others in my previous lives, I would not have swiftly attained highest, complete enlightenment. Because I preserved and recited this sutra and taught it to others in the presence of previous buddhas, I swiftly attained highest, complete enlightenment.

“O Mahāsthāmaprāpta, then the fourfold assembly of monks, nuns, laymen, and laywomen who became angry and disparaged me, did not, as a consequence, meet a buddha for two hundred *koṭi*s of *kalpa*s, nor did they

hear the Dharma or see the Sangha. They suffered greatly in the Avīci Hell
51b for a thousand *kalpa*s. After having been freed from the consequences of their errors they finally met Bodhisattva Sadāparibhūta, who led and inspired them to highest, complete enlightenment.

"O Mahāsthāmaprāpta, what do you think about this? Were those in the fourfold assembly of that time who disparaged this bodhisattva persons unknown to you? They are the five hundred bodhisattvas in this assembly, beginning with Bhadrapāla, the five hundred nuns beginning with Siṃhacandrā, and the five hundred laymen beginning with Sugatacetanā, all of whom will never turn back on the path to highest, complete enlightenment.

"O Mahāsthāmaprāpta, know that this *Lotus Sutra* will greatly benefit the bodhisattva *mahāsattva*s and lead them to highest, complete enlightenment. For this reason, after the Tathāgata's *parinirvāṇa* the bodhisattva *mahāsattva*s should always preserve, recite, explain, and copy this sutra."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

In the past there was a buddha
Called Bhīṣmagarjitasvararāja.
He had immeasurable transcendent powers,
Led and guided all sentient beings,
And was paid homage by *deva*s, humans, and *nāga*s.
After the *parinirvāṇa* of this buddha,
When the True Dharma faced extinction,
There was a bodhisattva called Sadāparibhūta.
At that time the fourfold assembly
Was becoming attached
To its own interpretation of the Dharma.
Bodhisattva Sadāparibhūta
Would approach them and say:

> I do not belittle you;
> Practice the path
> And you will all become buddhas.

After hearing this,
All the people insulted and disparaged him;

But Bodhisattva Sadāparibhūta
Patiently bore this.
As he neared the time of his death,
When he had expiated his past errors,
He was able to hear this sutra,
And his six sense faculties became pure.
Through his transcendent powers
He prolonged his life
And explained this sutra far and wide,
Acting, once again, for the benefit of others.
Those who were attached
To their own interpretations of the Dharma
Were led and inspired by this bodhisattva
And were enabled to abide
Within the buddha path.
After the end of his life,
Bodhisattva Sadāparibhūta
Met innumerable buddhas.
Because he explained this sutra,
He attained immeasurable happiness.
Gradually accumulating his merits,
He quickly attained the buddha path.
The Bodhisattva Sadāparibhūta of that time
Was none other than I.
Because the fourfold assembly,
Which was then attached to
Particular aspects of the Dharma,
Heard Bodhisattva Sadāparibhūta say:

> You will all become buddhas,

They have since met innumerable buddhas.
Those people are none other
Than the five hundred bodhisattvas
And laymen and laywomen of pure belief
Who are now gathered before me

In this assembly to hear the Dharma.
In my previous lives I taught them
And led them to hear and accept this sutra,
51c Which is the ultimate Dharma.
I revealed it and taught it to others,
And caused them to abide in nirvana.
Throughout many lifetimes they preserved and kept
A sutra such as this.
Only after myriads of *koṭi*s of *koṭi*s
Of *kalpa*s have passed,
A time inconceivable,
Can they hear this *Lotus Sutra.*
Only after myriads of *koṭi*s of *koṭi*s
Of *kalpa*s have passed,
A time inconceivable,
Do the Buddha Bhagavats
Expound this sutra.
For this reason, all you practitioners
Who hear this sutra
After the nirvana of the Buddha
Should feel no doubt about it.
You must wholeheartedly
Expound this sutra far and wide.
You will then meet the buddhas lifetime after lifetime
And quickly attain the buddha path.

Chapter XXI

The Transcendent Powers of the Tathāgata

Thereupon the bodhisattva *mahāsattva*s equal to the number of particles in the great manifold cosmos, who had emerged from the earth, all in the presence of the Buddha gazed singlemindedly at his face with their palms pressed together, and spoke to the Buddha, saying: "O Bhagavat, after the *parinirvāṇa* of the Buddha, we will teach this sutra extensively in the lands of the Bhagavat's separate forms, at the time of his extinction. Why is this? Because we also wish to attain this true, pure, great Dharma, and to preserve, recite, explain, copy, and make offerings to it."

Then the Bhagavat manifested his great transcendent powers in the presence of Mañjuśrī and other immeasurable hundreds of thousands of myriads of *koṭi*s of bodhisattva *mahāsattva*s who had long lived in this *sahā* world, such humans and nonhumans as monks, nuns, laymen, and laywomen, *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s.

He put out his wide and long tongue which reached upward to the Brahma world. He emitted innumerable and immeasurable colored rays of light from all his pores and universally illuminated the worlds of the ten directions.

All the buddhas sitting on the lion seats under the jeweled trees also put out their wide and long tongues and emitted immeasurable rays of light in the same way. Śākyamuni Buddha and the other buddhas under the jeweled trees manifested transcendent powers while fully hundreds of thousands of years passed.

After this they drew back their tongues, coughed, and snapped their fingers together in unison. Those two sounds penetrated throughout the various buddha worlds of the ten directions and the earth quaked in six ways.

Through the transcendent powers of the Buddha, all the sentient beings in these worlds—humans and such nonhumans as *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s—saw all the buddhas sitting on the lion seats under the immeasurable, limitless hundreds of thousands of myriads of *koṭi*s of jeweled trees in this *sahā* world.

They saw Śākyamuni Buddha sitting on the lion seat in the jeweled stupa, together with Tathāgata Prabhūtaratna. They also saw immeasurable, 52a limitless hundreds of thousands of myriads of *koṭi*s of bodhisattva *mahāsattva*s and the fourfold assembly respectfully surrounding Śākyamuni Buddha. After seeing this, they all rejoiced greatly at having attained this unprecedented experience. At the same time all the *deva*s spoke loudly while in the air, saying: "Beyond these immeasurable, limitless hundreds of thousands of myriads of *koṭi*s of incalculable worlds, there is a land called Sahā. In it is a buddha called Śākyamuni. For the sake of the bodhisattva *mahāsattva*s he now teaches the Mahayana sutra called the *Lotus Sutra,* the instruction for bodhisattvas and treasured lore of the buddhas. You should rejoice deeply. You should also honor and pay homage to Śākyamuni Buddha."

Hearing this voice in the air, all those sentient beings pressed their palms together, faced the *sahā* world and said: "We take refuge in Śākyamuni Buddha. We take refuge in Śākyamuni Buddha."

All of them scattered various kinds of flowers, incense, necklaces, banners, canopies, ornaments, jewels, and other beautiful things over the *sahā* world from afar. All that had been scattered formed together from the ten directions like a cloud and was transformed into a jeweled screen that covered all the buddhas. Then the worlds of the ten directions became pellucid, without obstruction, as if they were one buddha land.

Thereupon the Buddha addressed the great assembly of bodhisattvas, beginning with Viśiṣṭacāritra:

"The transcendent powers of the buddhas are as immeasurable, limitless, and inconceivable as this. Yet if I were to use these transcendent powers to teach the benefits of this sutra so that it would be entrusted to you for immeasurable, limitless, hundreds of thousands of myriads of *koṭi*s of incalculable *kalpa*s, I would not be able to reach the end of these qualities. To sum up, in this sutra I have clearly revealed and taught all the teachings of the Tathāgata, all the transcendent powers of the Tathāgata, all the treasure houses of the hidden essence of the Tathāgata, and all the profound aspects of the Tathāgata. For this reason, after the *parinirvāṇa* of the Tathāgata, you should wholeheartedly preserve, recite, explain, and copy it, and practice according to the teaching. Those who accept, recite, explain, and copy it, and practice according to the teaching, in whichever land they may be, in a place where the sutra abides—either in a garden, a forest, under a tree, in a monk's chamber, in a layman's house, in a palace, on a mountain, in a valley, or in the wilderness—in all of these places they should erect and pay homage to a monument. Why is this? Because you should know that these places are the terraces of enlightenment where all the buddhas have attained highest, complete enlightenment, where all the buddhas have turned the wheel of the Dharma, and where all the buddhas entered *parinirvāṇa*."

Thereupon the Bhagavat, wanting to elaborate on the meaning of this further, spoke these verses:

The buddhas, world-inspirers,
Abiding in their great transcendent powers,
Manifest this immeasurable power 52b
In order to gladden sentient beings.
Their tongues reach up to the Brahma world
And they emit innumerable rays of light
From their bodies.
They manifest this marvel
For those who seek for the buddha path.
The coughing and snapping sounds
Of the buddhas are universally heard
In the lands of the ten directions.
The earth quakes in six ways.
Because this sutra can be preserved
After the nirvana of the Buddha,
All the buddhas rejoice and manifest
Their immeasurable transcendent powers.
Even if, for immeasurable *kalpa*s,
They praise those who preserve this sutra,
In order to entrust it,
They will not reach the limit of their merit.
The qualities of those people are
Limitless and endless,
Just like the boundless sky

In the ten directions.
Those who preserve this sutra
Have already seen me,
The Buddha Prabhūtaratna,
And the various magically created forms;
And today they see all the bodhisattvas
I have led and inspired up until now.
Those who preserve this sutra
Will gladden me, my magically created forms,
As well as the Buddha Prabhūtaratna
Who has entered nirvana.
They will also see, gladden, and pay homage to
The past and future buddhas, and those who are present
In the ten directions.
Those who preserve this sutra
Will before long attain the Dharma,
The hidden essence,
Which was attained by the buddhas
Seated upon the terrace of enlightenment.
Those who preserve this sutra
Will explain the meaning of the Dharma,
The names and phrases, joyfully and with undying vigor,
Like the wind in the sky
That has no obstruction whatsoever.
After the *parinirvāṇa* of the Tathāgata,
They will know the causes and conditions
And the sequences of the sutras
Taught by the Buddha,
And will explain the truth
In accordance with its meaning.
As the light of the sun and moon
Eliminates the darkness,
These people practicing in the world
Will extinguish the blindness of sentient beings,
Teaching innumerable bodhisattvas

To dwell ultimately in the single vehicle.
For this reason,
The wise, hearing of the benefits of these merits,
Should preserve this sutra 52c
After my nirvana.
Those people will be resolute and will
Unwaveringly follow the buddha path.

Chapter XXII

Entrustment

Thereupon, having arisen from the Dharma seat and manifested his great transcendent powers, Śākyamuni Buddha caressed the heads of the innumerable bodhisattva *mahāsattva*s with his right hand, and addressed them, saying: "For immeasurable hundreds of thousands of myriads of *koṭi*s of incalculable *kalpa*s, I practiced this Dharma of highest, complete enlightenment, which is hard to attain. I now entrust it to you. You should wholeheartedly spread this teaching and so extensively benefit others."

Having caressed the heads of the bodhisattva *mahāsattva*s three times in this way, he further addressed them, saying: "For immeasurable hundreds of thousands of myriads of *koṭi*s of incalculable *kalpa*s, I practiced this Dharma of highest, complete enlightenment, which is hard to attain. I now entrust it to you. You should preserve and recite it. You should spread this teaching extensively. You should let all the sentient beings hear and know it. Why is this? Because with his great compassion, unstinting and unafraid, the Tathāgata gives the wisdom of the Buddha, the wisdom of the Tathāgata, and the knowledge of the self-arising one to the sentient beings. The Tathāgata is nothing but the great donor to all the sentient beings. You should accordingly practice the teaching of the Tathāgata. Never allow the thought of avarice to awaken in you! If there are sons and daughters of a virtuous family who believe in the wisdom of the Tathāgata in the future, you should expound this *Lotus Sutra;* and let them hear and know it so that they may attain the wisdom of the Buddha. If there are sentient beings who do not accept it, you should reveal, teach, benefit, and gladden them with the other profound teachings of the Tathāgata. If you do this, you will repay your indebtedness to the Buddha."

Having heard the Buddha teach this, all the bodhisattva *mahāsattva*s were filled with joy, inclined their bodies, bowed their heads with increased respect, and, with their palms pressed together, faced the buddhas and uttered these words: "We will certainly do as the Bhagavat directs us. O Bhagavat, we entreat you to feel no anxiety."

All the bodhisattva *mahāsattva*s uttered these words three times in this way, saying: “We will do as the Bhagavat directs us. O Bhagavat, we entreat you to feel no anxiety.”

At that time, in order to cause all the buddhas who were his magically created forms and who had come from the ten directions to return to their own lands, Śākyamuni Buddha said this: “All the buddhas should be at ease. The Buddha Prabhūtaratna will be restored as before.”

When he said this, all the innumerable buddhas in their magically created forms from the ten directions sitting on the lion seats under the jeweled 53a trees, the Buddha Prabhūtaratna, the great assembly of the limitless and incalculable bodhisattvas beginning with Viśiṣṭacāritra, the fourfold assemblies of the *śrāvaka*s beginning with Śāriputra, and the *deva*s, humans, and *asura*s in all the worlds, having heard what the Buddha had taught, rejoiced greatly.

Chapter XXIII

Ancient Accounts of Bodhisattva Bhaiṣajyarāja

Thereupon Bodhisattva Nakṣatrarājasaṃkusumitābhijña addressed the Buddha, saying: "O Bhagavat, why does Bodhisattva Bhaiṣajyarāja wander in this *sahā* world? O Bhagavat, this Bodhisattva Bhaiṣajyarāja has performed hundreds of thousands of myriads of *koṭi*s of *nayuta*s of difficult and arduous practices. Splendid, O Bhagavat! I entreat you to explain it even a little, so that all the *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s, humans, and nonhumans, and also the assemblies of the bodhisattvas who have come from the other lands and these *śrāvaka*s, will rejoice on hearing it."

Then the Buddha spoke to Bodhisattva Nakṣatrarājasaṃkusumitābhijña, saying: "In the remote past, beyond *kalpa*s as immeasurable as the sands of the Ganges River, there was a buddha called Candrasūryavimalaprabhāsaśrī, an Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. With this buddha were eighty *koṭi*s of great bodhisattva *mahāsattva*s and an assembly of great *śrāvaka*s, as many as the sands of seventy-two Ganges Rivers. The lifespan of this buddha was forty-two thousand *kalpa*s, and the lifespans of the bodhisattvas were also equal to this. In his land there were no women, no hell-dwellers, no hungry ghosts, no animals, no *asura*s, and no calamities. The land was level like the palm of one's hand and was made of lapis lazuli. It was adorned with jeweled trees, and was covered with jeweled canopies with various hanging, flowered banners. This world was filled with jeweled vases and incense burners. There were platforms made of the seven treasures. For each tree there was a platform, and each tree stood away from the platform a distance of no more than a bow-shot. All the bodhisattvas and *śrāvaka*s sat under these jeweled trees. On the top of every jeweled platform were hundreds of *koṭi*s of *deva*s who played divine music and sang in praise and homage to the

Buddha. Then the Buddha expounded the *Lotus Sutra* for Bodhisattva Sarvarūpasaṃdarśana and numerous other bodhisattvas and *śrāvaka*s. Bodhisattva Sarvarūpasaṃdarśana devoted himself entirely to severe practices. Following the teachings of the Buddha Candrasūryavimalaprabhāsaśrī, he strove and wandered up and down in the singleminded search for enlightenment for a full twelve thousand years; and he attained the *samādhi* called *sarvarūpasaṃdarśana.* After having attained this *samādhi,* he rejoiced a great deal and thought thus:

> I have attained the *samādhi* called *sarvarūpasaṃdarśana* entirely because of the power I attained through hearing the *Lotus Sutra.* I will now pay homage to the Buddha Candrasūryavimalaprabhāsaśrī and the *Lotus Sutra.*

53b “Immediately after he had entered this *samādhi*, *māndārava* and great *māndārava* flowers and finely powdered solid and black sandalwood fell from the sky, filling the air like clouds and raining down upon the earth. It also rained the perfume of sandalwood from the inner seacoast of Mount Sumeru. With this quantity of perfume, six drams of which equal the worth of this *sahā* world, he paid homage to the Buddha. Having paid homage to the Buddha, he emerged from *samādhi* and thought this:

> I have paid homage to the Buddha using my transcendent power. This is, however, by no means equal to the tribute of offering my body.

“For a full one thousand two hundred years, he inhaled the fragrance of sandalwood, olibanum, frankincense, clove, aloeswood, and glue trees and drank the fragrant oil of *campaka* flowers. He then anointed his body with scented ointment. In the presence of the Buddha Candrasūryavimalaprabhāsaśrī he covered his body with a divine jeweled garment and with the fragrant oil. Through his transcendent power and vows he set his body alight, which illuminated worlds equal in number to the sands of eighty *koṭi*s of Ganges Rivers. At the same time all the buddhas in these worlds praised him, saying:

> Splendid, splendid, O son of a virtuous family! This is the true perseverance. This is called the true Dharma offering to the Tathāgata. It

> stands no comparison, even if one were to pay tribute with flowers, perfumes, necklaces, burning incense, scented powders, ointments, divine silk banners, canopies, perfumes of sandalwood from the inner seacoast of Mount Sumeru, and various other things like this. It stands no comparison, even if one were to offer one's kingdom or wife and children. O son of a virtuous family, this is the supreme offering. This is the highest and best of all offerings, because you offer the Dharma to the Tathāgatas.

"Having spoken these words, all became silent. His body was alight for one thousand two hundred years. After this period passed, his body burned out. Because he had paid tribute to the Dharma like this, Bodhisattva Sarvarūpasaṃdarśana was reborn after his death in the land of the Buddha Candrasūryavimalaprabhāsaśrī. He was born spontaneously, sitting cross-legged in the house of King Vimaladatta.

"Then he immediately spoke these verses for the sake of his father, saying:

> O Great King! You should now know
> That I, in an instant, attained
> The *samādhi* called *sarvarūpasaṃdarśana*
> In the place where I wandered;
> And, practicing with enthusiasm and perseverance,
> I set aside this, my beloved body.
> I have paid homage to the Bhagavat
> In order to attain the utmost wisdom.

"After having spoken these verses, he addressed his father, saying:

> The Buddha Candrasūryavimalaprabhāsaśrī is now in this world. Having previously paid homage to the Buddha, I attained the *dhāraṇī* of understanding the speech of all sentient beings and heard eight hundred thousands of myriads of *koṭi*s of *nayuta*s of verses and tens of billions of verses, hundreds of billions of verses and thousands of billions of verses of the *Lotus Sutra.* O Great King, I will now once again 53c
> pay homage to this buddha.

"Having spoken this, he sat on the seven-jeweled platform and ascended into the air as high as seven *tāla* trees. Having come before the Buddha, he bowed until his forehead touched the Buddha's feet. He praised the Buddha in verse with his ten fingers pressed together, saying:

> Your countenance is rare and wonderful.
> Your brilliance illuminates the ten directions.
> Once, long ago, I paid you homage.
> I now come to behold you again.

"Thereupon Bodhisattva Sarvarūpasaṃdarśana, having spoken this verse, addressed the Buddha, saying:

> O Bhagavat! The Bhagavat is yet in this world!

"Then the Buddha Candrasūryavimalaprabhāsaśrī said to Bodhisattva Sarvarūpasaṃdarśana:

> O son of a virtuous family! The time of my *parinirvāṇa* has come. The time of extinction has come. I ask you now to prepare my bed. I will enter *parinirvāṇa* tonight.

"The Buddha said again to Bodhisattva Sarvarūpasaṃdarśana:

> O son of a virtuous family! I entrust you with the Buddha-Dharma, and all the bodhisattvas and great *śrāvaka*s as well as the Dharma for highest, complete enlightenment. I will also entrust you with the seven-jeweled world, all the jeweled trees, jeweled platforms, and the *deva*s who are my servants in the great manifold cosmos. After my *parinirvāṇa* I will also entrust you with all my relics. You should distribute them far and wide and pay them homage. You should also erect a great many thousands of stupas.

"Having addressed Bodhisattva Sarvarūpasaṃdarśana in this way, the Buddha Candrasūryavimalaprabhāsaśrī entered *parinirvāṇa* in the last watch of that night.

"Thereupon, having seen the Buddha's *parinirvāṇa,* Bodhisattva Sarvarūpasaṃdarśana was grieved and saddened, and longed and yearned for the Buddha. Having prepared a pyre with sandalwood from the inner seacoast of Mount Sumeru, he cremated the Buddha's body in homage. After the fire had gone out, he collected all the relics. He had eighty-four thousand jeweled urns made and erected eighty-four thousand stupas as high as three worlds. They were adorned with poles from which hung all kinds of banners and canopies and various kinds of jeweled bells.

"Then Bodhisattva Sarvarūpasaṃdarśana thought this:

> Although I have paid tribute in this way, I am not yet satisfied. I will now further pay homage to the relics.

"Then he spoke to all the great assemblies of bodhisattvas, great *śrāvaka*s, *deva*s, *nāga*s, and *yakṣa*s, saying:

> You should pay full attention: I will now pay homage to the relics of the Buddha Candrasūryavimalaprabhāsaśrī.

"Having said these words, he made an offering before the eighty-four thousand stupas by burning his arms adorned with hundreds of merits for seventy-two thousand years. He thus made innumerable *śrāvaka*s and immeasurable, incalculable people set forth toward highest, complete enlightenment. All of them were made to dwell in the *samādhi* called *sarvarūpasaṃdarśana.* 54a

"At that time all the bodhisattvas, *deva*s, humans, and *asura*s saw that his arms were missing and became grieved and distressed. They said:

> This Bodhisattva Sarvarūpasaṃdarśana is our teacher. He has led and inspired us. He has now burned his arms, and his body is deformed.

"Then Bodhisattva Sarvarūpasaṃdarśana made a vow and said to the great assembly:

> I have abandoned both my arms, and I shall definitely attain the golden body of the Buddha. If this is true and not false, then may both arms be restored as before.

"Because this bodhisattva was endowed with profound merit and wisdom, after he had made this vow his arms recovered spontaneously. At that very time the great manifold cosmos quaked in six ways. It rained jeweled flowers from the heavens and all the *deva*s and humans experienced an unprecedented marvel."

The Buddha addressed Bodhisattva Nakṣatrarājasaṃkusumitābhijña, saying: “What do you think about this? Is Bodhisattva Sarvarūpasaṃdarśana someone unknown to you? He is none other than this Bodhisattva Bhaiṣajyarāja. He undertook the practice of giving by abandoning his body immeasurable hundreds of thousands of myriads of *koṭi*s of *nayuta*s of times in this way. O Nakṣatrarājasaṃkusumitābhijña! If there is anyone who sets forth and wishes to attain highest, complete enlightenment, he should pay homage to the stupas of the Buddha by burning either a finger or a toe. He is superior to those who pay homage by giving their countries and cities, their wives and children, or the mountains, forests, rivers, ponds, and many other rare treasures.

“If there is anyone who pays homage to all the buddhas, great bodhisattvas, *pratyekabuddha*s, and arhats by filling the great manifold cosmos with the seven precious treasures, the merit of this person will not be equal to the surpassing merit of one who receives and holds to even a single verse consisting of four lines of the *Lotus Sutra*.

“O Nakṣatrarājasaṃkusumitābhijña! Just as the ocean is the greatest of streams and rivers and of all waters, this *Lotus Sutra* is the most profound of the sutras taught by the Tathāgatas. Just as Mount Sumeru is the greatest of mountains—greater than Earth Mountain, Black Mountain, Mount Cakravāḍa, Mount Mahācakravāḍa, and the ten jeweled mountains—this *Lotus Sutra* is the greatest of the sutras. Just as the moon is the greatest among all the stars, this *Lotus Sutra* is the most illuminating of the thousands of *koṭi*s of sutras. Just as the sun destroys darkness, in the same way this sutra destroys the darkness of erring thought. Just as the noble emperor is the best of all the kings, 54b this sutra is the noblest of all the sutras. Just as Śakra is the king of the thirty-three *deva*s, this sutra is the King of Sutras. Just as Great Brahma is the father of all the sentient beings, in the same way this sutra is the father of all the wise, the noble, those who have more to learn and those who do not, and those in whom the thought of enlightenment has awakened. Just as those who have entered the stream of the teaching (*srota-āpanna*s), those who are to return to this world once again (*sakṛdāgāmin*s), those who are never to return (*anāgāmin*s), arhats, and *pratyekabuddha*s are the best of all the common people, in the same way this is the best of all the sutras taught by all the Tathāgatas, bodhisattvas, or *śrāvaka*s.

“Those who hold to this sutra are the best of all sentient beings. The bodhisattvas are the best of all *śrāvaka*s and *pratyekabuddha*s. In the same way, this sutra is the best of all sutras. Just as the Buddha is the King of the Dharma, this sutra is the King of Sutras.

“O Nakṣatrarājasaṃkusumitābhijña! This sutra saves all sentient beings. This sutra makes all sentient beings free from suffering. This sutra greatly benefits all sentient beings and brings their aspirations to fulfillment, just as a clear, cool pond satisfies the thirsty, as a fire satisfies those suffering from cold, as clothes for the naked, as a caravan leader for merchants, as a mother for her children, as a boat for the traveler, as a physician for the sick, as a lamp for the gloom, as a treasure for the poor, as a king for the people, as the sea for traders, and a torch for those in darkness. In the same way, this *Lotus Sutra* frees sentient beings from every suffering, all the pains and bonds of illness and of birth and death. If there is anyone who hears this *Lotus Sutra,* copies it, or moves others to copy it, their merit will be limitless even if it is measured through the Buddha’s wisdom. If there is anyone who copies it and pays it tribute with flowers, perfumes, necklaces, burning incense, scented powders, fragrant ointments, banners, canopies, clothes, various kinds of ghee lamps, oil lamps, fragrant oil lamps, lamps of oil made from *campaka, sumanas, pāṭala, vārṣika,* and *navamālikā* trees, that person’s merit will also be immeasurable.

“O Nakṣatrarājasaṃkusumitābhijña! If there is anyone who hears this chapter ‘Ancient Accounts of Bodhisattva Bhaiṣajyarāja,’ they will attain immeasurable and limitless merit. If there is any woman who hears and holds to this chapter ‘Ancient Accounts of Bodhisattva Bhaiṣajyarāja,’ she will never be reborn with a female body. If there is any woman five hundred years after the *parinirvāṇa* of the Tathāgata who hears this sutra and practices 54c according to the teaching, she will immediately reach the dwelling of the Buddha Amitāyus in the Sukhāvatī world, surrounded by great bodhisattvas, and will be born on a jeweled seat in a lotus flower. Never again troubled by the [three poisons] of greed, anger, or ignorance, by arrogance or jealousy, he will attain the bodhisattva’s transcendent powers and the acceptance of the nonorigination of all *dharma*s. After attaining this acceptance, his faculty of sight will be pure; and with this pure eye faculty, he will see all the Buddha Tathāgatas, equal in number to the sands of seventy-two million *koṭi*s of *nayuta*s of Ganges Rivers. At that time all the buddhas will praise him from afar, saying:

> Splendid! Splendid! Son of a virtuous family! You have preserved, recited, and contemplated this sutra from the teachings of the Buddha Śākyamuni and taught it to others. The merit you have obtained is immeasurable and limitless. Even fire cannot burn it. Even water cannot wash it away. Even thousands of buddhas cannot give a complete description of your merit. You have already destroyed the *māra*s. You have already conquered the armies of birth and death. You have defeated all enemies. O son of a virtuous family! Hundreds of thousands of buddhas together protect you with their transcendent powers. There is no one equal to you among the *deva*s and humans of the entire world. With the exception of the Tathāgata, the wisdom and meditation of all *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas can never equal yours.

"O Nakṣatrarājasaṃkusumitābhijña! Such is the power of the merit and wisdom that this bodhisattva has perfected. If there is anyone who hears this chapter 'Ancient Accounts of Bodhisattva Bhaiṣajyarāja,' rejoices in it, and praises it well, in his present life he will always exhale the fragrance of blue lotus flowers from his mouth and will always emit the fragrance of the sandalwood on Mount Oxhead from his pores. The benefits of the qualities he has obtained are just as mentioned above. For this reason, O Nakṣatrarājasaṃkusumitābhijña, I will entrust you with this chapter 'Ancient Accounts of Bodhisattva Bhaiṣajyarāja.' During the period of five hundred years after my *parinirvāṇa* you must spread it far and wide in Jambudvīpa and not allow it to be destroyed. You must not give Māra and his men, or the *deva*s, *nāga*s, *yakṣa*s, and *kumbhāṇḍa* demons any chance of destroying it. O Nakṣatrarājasaṃkusumitābhijña! You should protect this sutra with your transcendent power. Why is this? Because this sutra is good medicine for the ills of the people of Jambudvīpa. If there is any sick person who hears this sutra, his illness will disappear, and he will neither die nor grow old. O Nakṣatrarājasaṃkusumitābhijña! If you see anyone who holds to this sutra, you should scatter blue lotus flowers full of scented powder on him. After scattering them, you should think like this:

> This man will before long destroy the army of Māra, sitting on the grass-covered terrace of enlightenment. He will blow the conch of the 55a Dharma, beat the drum of the great Dharma, and ferry all sentient beings across the ocean of old age, illness, and death.

"Therefore, if those seeking the buddha path see those who hold to this sutra, the thought of respect should awaken in them."

When this chapter, "Ancient Accounts of Bodhisattva Bhaiṣajyarāja," was being taught, eighty-four thousand bodhisattvas attained the *dhāraṇī* of understanding the speech of all sentient beings. The Tathāgata Prabhūtaratna in the jeweled stupa praised Bodhisattva Nakṣatrarājasaṃkusumitābhijña, saying: "Splendid! Splendid! O Nakṣatrarājasaṃkusumitābhijña! You have attained marvelous merit, for you have questioned the Buddha Śākyamuni about these things and benefited all of the immeasurable numbers of sentient beings."

Chapter XXIV

Bodhisattva Gadgadasvara

Thereupon, the Buddha Śākyamuni emitted a ray of light from his topknot (*uṣṇīṣa*), the mark of a great person, and also from the tuft of white hair between his eyebrows (*ūrṇā*), thus illuminating all the buddha worlds in the east equal to the sands of one hundred and eight myriads of *koṭi*s of *nayuta*s of Ganges Rivers. Beyond this number of worlds was the buddha world called Vairocanaraśmipratimaṇḍitā. In that world was the buddha named Kamaladalavimalanakṣatrarājasaṃkusumitābhijña, a Tathāgata, Arhat, Completely Enlightened, Perfect in Knowledge and Conduct, Well-Departed, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavat. He was respectfully surrounded by a great assembly of countless, innumerable bodhisattvas, and he expounded his teaching for them. The ray of light emitted from the tuft of white hair between the eyebrows of Śākyamuni Buddha illuminated that entire world.

At that time, in the buddha world of Vairocanaraśmipratimaṇḍitā there was a bodhisattva whose name was Gadgadasvara (Wonderful Voice). Having planted many roots of good merit over a long period, he paid homage to and closely attended immeasurable hundreds of thousands of myriads of *koṭi*s of buddhas, and accomplished complete and profound wisdom. He attained the *samādhi*s called *dhvajāgrakeyūra, saddharmapuṇḍarīka, vimaladatta, nakṣatrarājavikrīḍita, anilambha, jñānamudrā, sarvarutakauśalya, sarvapuṇyasamuccaya, prasādavatī, ṛddhivikrīḍita, jñānolkā, vyūharāja, vimalaprabhāsa,* 55b *vimalagarbha, apkṛtsna,* and *sūryāvarta.* He thus attained great *samādhi*s equal in number to the sands of hundreds of thousands of myriads of *koṭi*s of Ganges Rivers. As the light of the Buddha Śākyamuni illuminated his body, he addressed the Buddha Kamaladalavimalanakṣatrarājasaṃkusumitābhijña, saying: "O Bhagavat! I shall go to the *sahā* world, approach the Buddha Śākyamuni in homage and reverence, and see Bodhisattva Mañjuśrī, the Prince of the Dharma, as well as Bodhisattva Bhaiṣajyarāja, Bodhisattva

Pradānaśūra, Bodhisattva Nakṣatrarājasaṃkusumitābhijña, Bodhisattva Viśiṣṭacāritra, Bodhisattva Vyūharāja, and Bodhisattva Bhaiṣajyasamudgata."

Then the Buddha Kamaladalavimalanakṣatrarājasaṃkusumitābhijña addressed Bodhisattva Gadgadasvara, saying: "You must not despise that world nor think it inferior. O son of a virtuous family! The land of that *sahā* world is uneven and irregular and is filled with mud, stones, mountains, and filth. The Buddha is short of body, as are the bodhisattvas. By contrast, your body is forty-two thousand *yojana*s tall, and my body is six million eight hundred thousand *yojana*s tall. Your body is perfect in its bearing and illuminated most beautifully with hundreds of millions of merits. Yet, when you go there you must not despise that country nor think the Buddha, bodhisattvas, or the world itself inferior."

The Bodhisattva Gadgadasvara addressed the Buddha, saying: "O Bhagavat! I am now going to the *sahā* world through the power of the Tathāgata, the carefree play of the transcendent powers of the Tathāgata, and the adornment of the qualities and wisdom of the Tathāgata."

At that time Bodhisattva Gadgadasvara, without rising from his seat or moving his body, entered *samādhi*. Through the power of the *samādhi* he caused eighty-four thousand jeweled lotus flowers to appear on Mount Gṛdhrakūṭa, not far from the seat of the Dharma. The stems were made of Jambūnāda gold, the leaves of silver, the pistils of diamond, and the calyces of ruby.

On seeing these lotus flowers, Bodhisattva Mañjuśrī, the Prince of the Dharma, addressed the Buddha, saying: "O Bhagavat! Why has this marvel appeared? There are a great many millions of lotus flowers, whose stems are made of Jambūnāda gold, leaves of silver, pistils of diamond, and calyces of ruby."

The Buddha Śākyamuni answered Mañjuśrī, saying: "The Bodhisattva Gadgadasvara wishes to come to this *sahā* world from the buddha world called Kamaladalavimalanakṣatrarājasaṃkusumitābhijña, together with eighty-four thousand bodhisattvas as his retinue. He approaches me in homage and reverence, wishing to make offerings and to hear the *Lotus Sutra."*

Mañjuśrī asked the Buddha, saying: "O Bhagavat! What roots of good merit has he planted, and what merits has he practiced to attain his great transcendent powers? What kind of *samādhi* has he practiced? I entreat you to 55c tell us the name of this *samādhi.* We wish to practice it with diligence. By practicing this *samādhi* we wish to see the shape, appearance, size, and manner of this bodhisattva. I entreat you, O Bhagavat, to use your transcendent powers and let us see the appearance of that bodhisattva."

Then, the Buddha Śākyamuni spoke to Mañjuśrī, saying: "The Tathāgata Prabhūtaratna, who long ago entered *parinirvāṇa,* will manifest the signs for you."

At that time the Buddha Prabhūtaratna addressed that bodhisattva, saying: "Come, O son of a virtuous family! Mañjuśrī, the Prince of the Dharma, wishes to see you."

Thereupon Bodhisattva Gadgadasvara disappeared from his world and arrived together with eighty-four thousand bodhisattvas. In the worlds through which he passed, the land quaked in six ways, seven-jeweled lotus flowers rained everywhere, and hundreds of thousands of heavenly musical instruments sounded spontaneously without being played. The eyes of this bodhisattva were as large as blue lotus leaves. Even if hundreds of thousands of myriads of moons were gathered together they would not exceed the beauty of his countenance. His body was pure gold in color, adorned with immeasurable hundreds of thousands of merits, radiant with virtuous dignity, and brilliantly illuminated like the adamantine body of the god Nārāyaṇa. Having entered the seven-jeweled platform and ascended into the air, he flew above the earth at a height of seven *tāla* trees. Surrounded by respectful bodhisattvas, he arrived at Mount Gṛdhrakūṭa in this *sahā* world and descended from the seven-jeweled terrace. He came before the Buddha Śākyamuni with a necklace worth hundreds of thousands in his hand and bowed until his forehead reached the Buddha's feet. He presented the necklace to the Buddha, saying: "O Bhagavat! The Buddha Kamaladalavimalanakṣatrarājasaṃkusumitābhijña inquires of the Bhagavat:

> Are you without illness or pain? Is your daily life pleasant? Are you at ease in practice? Is the world around you harmonious? Are your worldly affairs bearable? Is it easy to save sentient beings? Are they not filled with greed, anger, foolishness, avarice, and pride? Are they mindful of their parents? Do they respect *śrāmaṇa*s? Do they not have false views or erring thoughts? Do they control the desires of their five senses? O Bhagavat! Do the sentient beings conquer *māra*s? Has the Tathāgata

> Prabhūtaratna sitting in the seven-jeweled stupa long after his *parinirvāṇa* come here to hear the Dharma?

Furthermore, he inquired of the Tathāgata Prabhūtaratna, saying: "Are you at ease and without pain? O Bhagavat! Will your life be long and endured with patience? I now wish to see the body of the Buddha Prabhūtaratna. I entreat you, O Bhagavat, to manifest and show it to me."

At that time the Buddha Śākyamuni said to the Buddha Prabhūtaratna: "This Bodhisattva Gadgadasvara wants to see you."

Then, the Buddha Prabhūtaratna addressed Gadgadasvara, saying: "Splendid! Splendid! You have paid homage to the Buddha Śākyamuni and heard
56a the *Lotus Sutra,* and have come here in order to see Mañjuśrī and others."

Thereupon Bodhisattva Padmaśrī addressed the Buddha, saying: "O Bhagavat! What roots of good merit has this Bodhisattva Gadgadasvara planted, and what merits has he practiced to attain these transcendent powers?"

The Buddha answered Bodhisattva Padmaśrī, saying: "In the past there was the Buddha called Meghadundubhisvararāja, a Tathāgata, Arhat, Completely Enlightened. His world was called Sarvarūpasaṃdarśana and the *kalpa* was called Priyadarśana. For a period of twelve thousand years Bodhisattva Gadgadasvara paid homage to the Buddha Meghadundubhisvararāja with a hundred thousand kinds of music and eighty-four thousand seven-jeweled bowls. As a result of his deeds he was born in the world of the Buddha Kamaladalavimalanakṣatrarājasaṃkusumitābhijña and has attained his transcendent powers. O Padmaśrī! What do you think about this? Is Bodhisattva Gadgadasvara, who paid homage to the Buddha Meghadundubhisvararāja with music and jeweled vessels, someone unknown? Bodhisattva Mahāsattva Gadgadasvara here present is one and the same. O Padmaśrī! Having closely and respectfully attended innumerable buddhas and planted roots of good merit over a long time, this Bodhisattva Gadgadasvara met hundreds of thousands of myriads of *koṭi*s of *nayuta*s of buddhas equal in number to the sands of the Ganges River. O Padmaśrī! You think that the body of Bodhisattva Gadgadasvara exists only here; however, this bodhisattva manifests himself in various bodies. He has thus taught this sutra in many places for the sake of the sentient beings. Sometimes he has appeared in the form of Brahma. Sometimes he has appeared in the form of Śakra. Sometimes he has appeared in the form of Īśvara. Sometimes he has appeared in the form of Maheśvara. Sometimes he has appeared in the form of the great commander of the *deva*s. Sometimes he has appeared in the form of Vaiśravaṇa. Sometimes he has appeared in the form of a noble emperor. Sometimes he has appeared in the form of a minor king. Sometimes he has appeared in the form of a wealthy man. Sometimes he has appeared in the form of a householder. Sometimes he has appeared in the form of a state official. Sometimes he has appeared in the form of a brahman. Sometimes he has appeared in the form of a monk, nun, layman, or laywoman. Sometimes he has appeared in the form of the wife of a wealthy man or a householder. Sometimes he has appeared in the form of the wife of a state official. Sometimes he has appeared in the form of the wife of a brahman. Sometimes he has appeared in the form of a boy or a girl. Sometimes he has appeared in the form of a human, or a nonhuman such as a *deva*, *nāga, yakṣa*, *gandharva*, *asura, garuḍa*, *kiṃnara*, or *mahoraga.*

"In this way he has expounded this sutra and saved those in the states of being of hell-dwellers, hungry ghosts, animals, and those in difficult circumstances. Sometimes he has transformed himself into a female in royal harems and taught this sutra. O Padmaśrī! This Bodhisattva Gadgadasvara saves all sentient beings in the *sahā* world. This Bodhisattva Gadgadasvara has transformed himself into various forms and taught this sutra for the sake of all sentient beings. Nevertheless, his transcendent power has never decreased, nor his power of transformation or his wisdom. This bodhisattva 56b
illuminates the *sahā* world with his great wisdom and causes every sentient being to attain what should be known. He does exactly the same in all the worlds of the ten directions, which are equal in number to the sands of the Ganges River. If he is able to save them in the form of a *śrāvaka,* he teaches the Dharma by changing himself into the form of a *śrāvaka.* If he is able to save them in the form of a *pratyekabuddha,* he teaches the Dharma by changing himself into the form of a *pratyekabuddha.* If he is able to save them in the form of a bodhisattva, he teaches the Dharma by changing himself into the form of a bodhisattva. If he is able to save them in the form of a buddha, he teaches the Dharma by changing himself into the form of a buddha. Thus he transforms himself in various ways according to the capacities of those who are to be saved. If he is able to save them by means of *parinirvāṇa,* he manifests *parinirvāṇa* to them. O Padmaśrī! Bodhisattva Mahāsattva

Gadgadasvara has achieved his transcendent powers and the power of wisdom in just such a manner."

Thereupon, Bodhisattva Padmaśrī addressed the Buddha, saying: "O Bhagavat! Deep are the roots of good merit that this Bodhisattva Gadgadasvara has planted! O Bhagavat! In what *samādhi* did this bodhisattva dwell, such that he was able to appear in various places in this way, and bring sentient beings to the path?"

The Buddha answered Bodhisattva Padmaśrī, saying: "O son of a virtuous family! That *samādhi* was called *sarvarūpasaṃdarśana.* Dwelling in this *samādhi*, Bodhisattva Gadgadasvara has benefited innumerable sentient beings in this way."

When this chapter "Bodhisattva Gadgadasvara," was being taught, those eighty-four thousand people who had come with Bodhisattva Gadgadasvara attained the *samādhi* called *sarvarūpasaṃdarśana.* Innumerable bodhisattvas in this *sahā* world also attained this *samādhi* and *dhāraṇī.* Then Bodhisattva Mahāsattva Gadgadasvara paid homage to the Buddha Śākyamuni and the stupa of the Buddha Prabhūtaratna and returned to his own world.

Those worlds through which he traveled quaked in six ways and it rained jeweled lotus flowers. Hundreds of thousands of myriads of *koṭi*s of variegated music was heard. Having returned to his own world, he approached the Buddha Kamaladalavimalanakṣatrarājasaṃkusumitābhijña, surrounded by eighty-four thousand bodhisattvas, and said to him: "O Bhagavat! I have been to the *sahā* world and benefited the sentient beings. Having seen the Buddha Śākyamuni and the stupa of the Buddha Prabhūtaratna, I paid homage to them and made them offerings. Having seen Bodhisattva Mañjuśrī, the Prince of the Dharma, Bodhisattva Bhaiṣajyarāja, Bodhisattva Vīryabalavegaprāpta, and Bodhisattva Pradānaśūra, I caused these eighty-four thousand bodhisattvas to attain the *samādhi* called *sarvarūpasaṃdarśana.*"

When this chapter, "The Coming and Going of Bodhisattva Gadgadasvara," was taught, forty-two thousand sons of the *deva*s attained the acceptance of the nonorigination of all *dharma*s; and Bodhisattva Padmaśrī attained
56c the *saddharmapuṇḍarīka samādhi.*

Chapter XXV

The Gateway to Every Direction [Manifested by Bodhisattva Avalokiteśvara]

Thereupon arising from his seat with his right shoulder bared, Bodhisattva Akṣayamati faced the Buddha with his palms pressed together, and spoke thus to him: "O Bhagavat! For what reason is Bodhisattva Avalokiteśvara (Hearer of the Sounds of the World) called Avalokiteśvara?"

The Buddha answered Bodhisattva Akṣayamati, saying: "O son of a virtuous family! If innumerable hundreds of thousands of myriads of *koṭi*s of sentient beings who experience suffering hear of Bodhisattva Avalokiteśvara and wholeheartedly chant his name, Bodhisattva Avalokiteśvara will immediately perceive their voices and free them from their suffering. Even if those who hold to the name of Bodhisattva Avalokiteśvara were to enter a great fire, because of this bodhisattva's transcendent power, the fire would not be able to burn them. If they were adrift on the great waters, by chanting his name they would reach the shallows. There are hundreds of thousands of myriads of *koṭi*s of sentient beings who enter the great ocean to seek such treasures as gold, silver, lapis lazuli, mother-of-pearl, agate, coral, amber, and pearl. Even if a cyclone were to blow the ship of one of these toward the land of *rākṣasa* demons, they would all become free from the danger of those *rākṣasa* demons if there were even a single person among them who chanted the name of Bodhisattva Avalokiteśvara. For this reason he is called Avalokiteśvara.

"If anyone who is about to be beaten chants the name of Bodhisattva Avalokiteśvara, the sticks and swords will immediately be broken into pieces and he will be delivered. If the *yakṣa*s and *rākṣasa*s filling the great manifold cosmos come with the intent to afflict the people but hear them chanting, those demons' evil eyes will be unable to see them, so how could they possibly hurt them?

"If anyone, whether guilty or innocent, is bound with fetters or chains, such bonds will be broken into pieces; and those who have been bound will become free by chanting the name of Bodhisattva Avalokiteśvara. When a caravan leader travels on a dangerous road together with his fellow merchants, carrying precious treasures in a great manifold cosmos filled with evil robbers, if there be a single person who says:

> O sons of a virtuous family! Do not fear! You should wholeheartedly chant the name of Bodhisattva Avalokiteśvara. This bodhisattva bestows fearlessness upon sentient beings. If you chant his name, you will be free from these evil robbers.

"Now, if those merchants chant loudly in unison, saying:

> Homage to Bodhisattva Avalokiteśvara!

"Then, by chanting his name, the caravan will immediately gain deliverance. 57a O Akṣayamati! The transcendent power of Bodhisattva Mahāsattva Avalokiteśvara is as great and mighty as this.

"If there are any sentient beings who are greatly subject to sensual desires, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from these desires. If there are any sentient beings who often become angry, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from anger. If there are any sentient beings who are greatly confused, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from their confusion. O Akṣayamati! Thus Bodhisattva Avalokiteśvara greatly benefits sentient beings through his transcendent power. For this reason sentient beings should always turn their thoughts to him.

"If any woman wanting to have a baby boy pays homage and makes offerings to Bodhisattva Avalokiteśvara, she will bear a baby boy endowed with good merit and wisdom. If she wants to have a baby girl, she will bear a beautiful and handsome baby girl who has planted roots of good merit and will have the love of sentient beings. O Akṣayamati! Such are the transcendent powers of Bodhisattva Avalokiteśvara that if any sentient being reverently respects him, the merit they achieve will never be in vain. For this reason sentient beings should hold to the name of Bodhisattva Avalokiteśvara. O Akṣayamati! What do you think of someone who holds to the names of the bodhisattvas equal in number to the sands of sixty-two *koṭi*s of Ganges Rivers and pays homage to them with drink and food, clothes, bedding, and medicine. Is the merit of this son or daughter of a virtuous family great or not?"

Akṣayamati answered, saying: "O Bhagavat! It is great."

The Buddha said: "If there is anyone who holds to the name of Bodhisattva Avalokiteśvara and anyone who pays homage to him and makes offerings even for a moment, the merit of these two people will be equal and the same; it will never be extinguished after hundreds of thousands of myriads of *koṭi*s of *kalpa*s. O Akṣayamati! Those who hold to the name of Bodhisattva Avalokiteśvara will attain such benefits of immeasurable and limitless merit."

The Bodhisattva Akṣayamati addressed the Buddha, saying: "O Bhagavat! How does Bodhisattva Avalokiteśvara wander through this *sahā* world? How does he teach the Dharma for the sake of sentient beings? What of his power of skillful means?"

The Buddha said to Bodhisattva Akṣayamati: "O son of a virtuous family! If there is any land where sentient beings are to be saved by the form of a buddha, Bodhisattva Avalokiteśvara teaches the Dharma by changing himself into the form of a buddha. To those who are to be saved by the form of a *pratyekabuddha,* he teaches the Dharma by changing himself into the form of a *pratyekabuddha.* To those who are to be saved by the form of a *śrāvaka,* he teaches the Dharma by changing himself into the form of a *śrāvaka.* To those who are to be saved by the form of Brahma, he teaches the Dharma by changing himself into the form of Brahma. To those who are to be saved by the form of Śakra, he teaches the Dharma by changing himself into the form of Śakra. To those who are to be saved by the form of Īśvara, he teaches 57b the Dharma by changing himself into the form of Īśvara. To those who are to be saved in the form of Maheśvara, he teaches the Dharma by changing himself into the form of Maheśvara. To those who are to be saved by the form of the great commander of the *deva*s, he teaches the Dharma by changing himself into the form of the great commander of the *deva*s. To those who are to be saved by the form of Vaiśravaṇa, he teaches the Dharma by changing himself into the form of Vaiśravaṇa. To those who are to be saved by the form of a minor king, he teaches the Dharma by changing himself into the form of a minor king. To those who are to be saved by the form of a wealthy man, he teaches the Dharma by changing himself into the form of a wealthy man. To those who are to be saved by the form of a householder, he teaches the Dharma by changing himself into the form of a householder. To those who are to be saved by the form of a state official, he teaches the Dharma by changing himself into the form of a state official. To those who are to be saved by the form of a brahman, he teaches the Dharma by changing himself into the form of a brahman. To those who are to be saved by the form of a monk, nun, layman, or laywoman, he teaches the Dharma by changing himself into the form of a monk, nun, layman, or laywoman. To those who are to be saved by the form of a wife of either a wealthy man, a householder, a state official, or a brahman, he teaches the Dharma by changing himself into the form of such a wife. To those who are to be saved by the form of a boy or a girl, he teaches the Dharma by changing himself into the form of a boy or a girl. To those who are to be saved by the form of a human or of a nonhuman such as a *deva, nāga, yakṣa, gandharva, asura, garuḍa, kiṃnara,* or *mahoraga,* he teaches the Dharma by changing himself into any of these forms. To those who are to be saved by the form of Vajrapāṇi, he teaches the Dharma by changing himself into the form of Vajrapāṇi.

"O Akṣayamati! This Bodhisattva Avalokiteśvara displays such qualities, wanders through many lands in various forms, and saves sentient beings. For this reason you should wholeheartedly pay homage to Bodhisattva Avalokiteśvara. This Bodhisattva Avalokiteśvara bestows fearlessness in times of fearful calamity. For this reason everybody in this *sahā* world calls him Abhayaṃdada (Giver of Fearlessness).

The Bodhisattva Akṣayamati addressed the Buddha, saying: "O Bhagavat! I shall now pay homage to Bodhisattva Avalokiteśvara."

He then took from his neck a many-jeweled necklace worth hundreds of thousands of gold coins, gave it to him, and said: "I entreat you to accept this rare-jeweled necklace for the Dharma."

At that time Bodhisattva Avalokiteśvara did not dare to receive it. Akṣayamati addressed Bodhisattva Avalokiteśvara, saying: "I entreat you to accept this necklace out of pity for us."

57c Then the Buddha said to Bodhisattva Avalokiteśvara: "You should accept this necklace out of pity for such humans and nonhumans as this Bodhisattva Akṣayamati, the fourfold assembly, *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s."

The Bodhisattva Avalokiteśvara accepted the necklace out of pity for the fourfold assembly, *deva*s, *nāga*s, humans, nonhumans, and the rest. He then divided it into two parts and gave one part to the Buddha Śākyamuni and the other part to the stupa of the Buddha Prabhūtaratna.

"O Akṣayamati! With such inherent transcendent powers Bodhisattva Avalokiteśvara wanders throughout the *sahā* world."

Thereupon, Bodhisattva Akṣayamati asked a question in verse, saying:

O Bhagavat, endowed with excellent marks!
I now wish to ask you about him once again:
For what reason is the heir of the Buddha
Named Avalokiteśvara?

The Bhagavat, endowed with excellent marks, answered Akṣayamati in verse:

Listen to the practices of Avalokiteśvara,
Which have their application to all!
His vow is deep like the ocean
And his *kalpa* is of inconceivable length.
After having attended
Many thousands of *koṭi*s of buddhas,
He made a great, pure vow.
I will now explain it to you in brief:
If you hear his name and see his body,
And contemplate him in thought,
Your life will not be in vain;
And you will extinguish all suffering.
If anyone wants to hurt you
And pushes you into a great firepit,
If you contemplate the power of Avalokiteśvara,
The firepit will change into a pond.
If you drift upon the great ocean and meet danger
From dragons, fish, and demons,
If you contemplate the power of Avalokiteśvara,
You will not be swallowed by the waves.

If you are on the peak of Sumeru
And are pushed by somebody,
If you contemplate the power of Avalokiteśvara,
You will stay suspended in the air like the sun.
If any evil one chases you
And pushes you from Mount Diamond,
If you contemplate the power of Avalokiteśvara,
Not even a single hair will be hurt.
If evil robbers surround you
Each with a sword and the intent to harm,
If you contemplate the power of Avalokiteśvara,
The thought of mercy will awaken in them.
If you suffer under the punishment of a king
And your life is to be ended by execution,
If you contemplate the power of Avalokiteśvara,
The sword will be immediately broken into pieces.
If you are imprisoned with a neck chain,
Your hands and feet fettered,
58a If you contemplate the power of Avalokiteśvara,
They will disappear and you will be released.
If anyone wants to hurt your body
With a curse or poison,
If you contemplate the power of Avalokiteśvara,
These ills will return and afflict their authors.
If you meet evil *rākṣasa*s,
Poisonous dragons, or demons,
If you contemplate the power of Avalokiteśvara,
They will not dare to hurt you.
If you are surrounded by evil animals
Whose teeth and claws are fearfully sharp,
If you contemplate the power of Avalokiteśvara,
They will run away swiftly
And to an immeasurable distance.
If there are lizards, snakes, vipers, or scorpions,
Whose breath is poisonous like a flaming smoke,

If you contemplate the power of Avalokiteśvara,
They will turn away swiftly at the sound of your voice.
If thunder resounds, lightning flashes,
Hail falls, and a great rain pours out of the clouds,
If you contemplate the power of Avalokiteśvara,
They will disappear immediately.
If sentient beings are in great adversity,
And immeasurable pain afflicts them,
The wonderful power of the wisdom of Avalokiteśvara
Can relieve the suffering of the world.
Endowed with transcendent powers
And having fully mastered wisdom and skillful means,
In all the worlds of the ten directions,
There is no place where he will not manifest himself.
The suffering of those in the troubled states of being:
Hell-dwellers, hungry ghosts, and animals;
And the suffering of birth, old age, illness, and death
Will gradually be extinguished.
He who perceives the world with truth, purity,
And vast knowledge,
And with benevolence and compassion,
Should be ever longed for and looked up to.
He is a spotless pure ray of light,
A sun of wisdom that destroys the darkness,
A flame that withstands the winds of calamity.
He brilliantly illuminates the entire world.
His will, the essence of which is compassion,
Shakes like thunder;
And the mind of mercy
Is like a beautiful overspreading cloud,
Which pours the Dharma rain of immortality
And extinguishes the flame of desires.
In a dispute before judges,
Or fearful in the midst of battle,
If you contemplate the power of Avalokiteśvara,

All enemies will flee away.
He has a wondrous voice,
The voice of one who perceives the world,
A voice like Brahma's, a voice like the rolling tide,
A voice unsurpassed in this world;
For this reason you should always contemplate him.
You should have no doubt, even for a moment.
The pure seer Avalokiteśvara will be a refuge
When suffering distress or the misery of death.
58b He is endowed with every quality,
Sees the sentient beings with his benevolent eyes,
And his ocean of merit is immeasurable;
For this reason you should pay him homage.

At that time Bodhisattva Dharaṇiṃdhara arose from his seat, went before the Buddha and said to him: "O Bhagavat! If there are any sentient beings who hear of this chapter, 'Bodhisattva Avalokiteśvara,' and these effortless deeds, the manifestation of the gateway to all directions, and the transcendent powers, know that their merit will not be little!"

When the Buddha taught the chapter, "The Gateway to Every Direction," the thought of incomparable highest, complete enlightenment awoke in eighty-four thousand sentient beings in the assembly.

Chapter XXVI

Dhāraṇī

Thereupon, rising from his seat with his right shoulder bared, Bodhisattva Bhaiṣajyarāja faced the Buddha with his palms pressed together, and spoke to him, saying: "O Bhagavat! If there is any son or daughter of a virtuous family who preserves the *Lotus Sutra* and recites it, is versed in it, and copies it, how much merit will he or she attain?"

Then the Buddha addressed Bhaiṣajyarāja, saying: "If there is any son or daughter of a virtuous family who pays homage to buddhas numbering as many as the sands of eight hundred myriads of *koṭi*s of *nayuta*s of Ganges Rivers, what do you think? Will the merit he or she attains be great or not?"

He answered: "It will be great, O Bhagavat!"

The Buddha said: "If any son or daughter of a virtuous family preserves a verse of four lines of this sutra, recites it, understands the meaning, or practices what it teaches, his or her merit will be very great."

Thereupon, Bodhisattva Bhaiṣajyarāja addressed the Buddha, saying: "O Bhagavat! I will now give the *dhāraṇī*s to the expounders of the Dharma and protect them."

He then recited a *dhāraṇī:*

> *Anye manye mane mamane citte carite same samitā viśānte mukte muktatame same avisame samasame jaye kṣaye akṣaye akṣiṇe śānte samite dhāraṇi ālokabhāṣe pratyavekṣaṇi nidhiru abhyantaranirviṣte abhyantarapāriśuddhi mutkule araḍe paraḍe sukāṇkṣi asamasame buddhavilokite dharmaparikśite saṃgha-nirghoṣanirghoṇi bhayābhayaviśodhani mantre mantrākṣayate rute rutakauśalye akṣaye akṣayavanatāye vakkule valoḍa amanyanatāye.* 58c

"O Bhagavat! This mantra-*dhāraṇī* was spoken by buddhas equal in number to the sands of sixty-two *koṭi*s of Ganges Rivers. Anyone who attacks or slanders an expounder of the Dharma also attacks or slanders these buddhas."

Thereupon, the Buddha Śākyamuni praised Bodhisattva Bhaiṣajyarāja, saying: "Splendid! Splendid! O Bhaiṣajyarāja! Out of compassion you have taught this *dhāraṇī* in order to protect the expounders of the Dharma. It will greatly benefit all sentient beings."

Then Bodhisattva Pradānaśūra addressed the Buddha, saying: "O Bhagavat! I also will teach a *dhāraṇī* in order to protect anyone who recites and preserves the *Lotus Sutra.* If expounders of the Dharma attain this *dhāraṇī,* no *yakṣa*, *rākṣasa, pūtana, kṛtya, kumbhāṇḍa,* or hungry ghost will ever have a chance to strike at their weaknesses even if they try to do so."

59a In the presence of the Buddha he taught a *dhāraṇī,* saying:

> *Jvale mahājvale ukke mukke aḍe aḍāvati nṛtye nṛtyāvati iṭṭini viṭṭini ciṭṭini nṛtyani nṛtyāvati.*

"O Bhagavat! This mantra-*dhāraṇī* has been spoken by buddhas equal in number to the sands of the Ganges River and everyone has rejoiced in it. Anyone who attacks or slanders an expounder of the Dharma also attacks or slanders these buddhas."

Thereupon, the *devarāja* Vaiśravaṇa, a world-protector, addressed the Buddha, saying: "O Bhagavat! I will also teach a *dhāraṇī* out of pity for sentient beings and in order to protect expounders of the Dharma."

He then recited a *dhāraṇī,* saying:

> *Aṭṭe naṭṭe vanaṭṭe anaḍe nāḍi kunaḍi.*

"O Bhagavat! With this mantra-*dhāraṇī* I protect the expounders of the Dharma; I will also protect those who hold to this sutra. All heavy cares shall be banished for a hundred *yojana*s around."

At that time the *devarāja* Dhṛtarāṣṭra was present in the assembly, respectfully surrounded by thousands of myriads of *koṭi*s of *nayuta*s of *gandharva*s. He came before the Buddha together with them and addressed the Buddha with his palms pressed together, saying: "O Bhagavat! With a mantra-*dhāraṇī* I will also protect those who hold to the *Lotus Sutra."*

He then recited the *dhāraṇī,* saying:

> *Agaṇe gaṇe gauri gandhāri caṇḍāli mātaṅgi jaṅguli vrūsaṇi agasti.*

"O Bhagavat! This mantra-*dhāraṇī* was spoken by forty-two *koṭi*s of buddhas. Anyone who attacks or slanders an expounder of the Dharma also attacks or slanders these buddhas.

“At that time there were ten *rākṣasī*s. Their names were Lambā, Vilambā, Kūṭadantī, Puṣpadantī, Makuṭadantī, Keśinī, Acalā, Mālādhāri, Kuntī, and Sarvasattvojohārī. These ten *rākṣasī*s, together with Hārītī and their children and retinues, came before the Buddha and addressed him in unison, saying: “O Bhagavat! We also want to protect those who recite and preserve the *Lotus Sutra* and rid them of their heavy cares. Those who try to strike at the expounders of the Dharma through their weaknesses shall never be able to do so.”

They then recited a *dhāraṇī* in the presence of the Buddha, saying: 59b

> *Iti me iti me iti me iti me iti me nime nime nime nime nime ruhe ruhe ruhe ruhe stuhe stuhe stuhe stuhe stuhe.*

“Let troubles come upon our heads rather than distress the expounders of the Dharma. No *yakṣa*, no *rākṣasa*, no hungry ghost, no *pūtana,* no *kṛtya,* no *vetāla,* no *skanda,* no *omāraka,* no *apasmāraka,* no *yakṣakṛtya,* no *manuṣyakṛtya,* no fever; no fever for one day, for two days, for three days, for four days or even up to seven days or at any time; no one in the form of a man, no one in the form of a woman, no one in the form of a boy, no one in the form of a maiden, no one who may appear even in a dream, in any of these forms shall cause them distress.”

They then spoke to the Buddha in verse, saying:

If anyone does not accept my *dhāraṇī*,
And troubles one who expounds the Dharma,
His head will be split into seven pieces
Just like a branch of the *arjaka* tree.
Consider the transgression of parricide,
Of pressing sesame mixed with impurities,
Of cheating people with scales;
Consider the transgression committed by Devadatta
Who divided the sangha.
Those who slander this expounder of the Dharma
Shall suffer consequences such as these.

After having spoken these verses the *rākṣasī*s addressed the Buddha, saying: “O Bhagavat! We also want to protect those who preserve, recite, and practice this sutra, and cause them to live at ease, rid them of their weighty cares, and drive out various poisons.”

The Buddha said to the *rākṣasī*s: “Splendid! Splendid! You protect those who preserve the name of the *Lotus Sutra.* Your merit is immeasurable. How much more merit is there in protecting those who perfectly preserve and revere the sutra in various ways; such as by offering flowers, perfumes, necklaces, fragrant ointments, scented powders, burning incense, banners, canopies, and music, or by lighting ghee lamps, oil lamps, fragrant oil lamps, lamps of oil made from *sumanas, campaka, vārṣika,* and *utpala* flowers! How much more merit is there in offering such things in hundreds to thousands of ways! O Kuntī! You and your retinues should protect the expounders of the Dharma in this way.”

When this chapter, *“Dhāraṇī,”* was taught, sixty-eight thousand people attained the acceptance of the nonorigination of all *dharma*s.

Chapter XXVII

Ancient Accounts of King Śubhavyūha

Thereupon, the Buddha addressed the great assembly, saying: "Once upon a time, immeasurable, limitless, inconceivable, and incalculable *kalpa*s ago, there was a buddha named Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃ- 59c
kusumitābhijña, a Tathāgata, Arhat, Completely Enlightened. His land was called Vairocanaraśmipratimaṇḍitā and the *kalpa* was named Priyadarśana. There was a king practicing the teaching of the Buddha. He was called Śubhavyūha, and his consort was named Vimaladatta. They had two sons. One was named Vimalagarbha, and the other Vimalanetra. These two sons were endowed with great transcendent power, merit, and wisdom, and practiced the bodhisattva path for a long time. They were versed in the perfections of giving (*dāna*), good conduct (*śīla*), perseverance (*kṣānti*), effort (*vīrya*), meditation (*dhyāna*), wisdom (*prajñā*), and skillful means and compassion, benevolence, joy, and generosity; as well as the thirty-seven helpful ways to attain the Dharma. Furthermore, they were also versed in the bodhisattva *samādhi*s of *vimala, nakṣatrarājāditya, vimalanirbhāsa, vimalarūpa, vimalabhāsa, alaṃkāraśubha,* and *mahātejogarbha.*

"Then the Buddha, wanting to guide King Śubhavyūha, and out of compassion for sentient beings, taught this *Lotus Sutra.* At that time Prince Vimalagarbha and Prince Vimalanetra approached their mother and addressed her with their palms and ten fingers pressed together, saying:

> We entreat you, O mother, to go before the Buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijña. We shall also go before him together with you, attend him, make offerings to him, and pay him homage. Why is this? Because this buddha teaches the *Lotus Sutra* amid the assembly of all the *deva*s and humans. Thus we should all listen to him.

"Their mother answered the sons, saying:

> Your father follows heresies and is deeply attached to the teachings of
> 60a the brahmans. You should go to your father to ask him to come with us.

"Vimalagarbha and Vimalanetra said to their mother with their palms and ten fingers pressed together:

> We are the children of the King of the Dharma, although we were born in this house of wrong views.

"The mother replied to her sons, saying:

> You should have compassion for your father and show him great miracles. If he sees them, his mind will certainly be purified. He will then allow us to go before the Buddha.

"Thereafter the two sons jumped up into the air as high as seven *tāla* trees and, out of their love for their father, showed him various miracles. They walked, stood, sat, and slept in the air, causing water to flow from their upper bodies and blowing fire out of their lower bodies, causing water to flow from their lower bodies, and blowing fire out of their upper bodies; enlarging their bodies so that they filled the air, making them small and then enlarging them again; disappearing in midair and instantly reappearing on the earth; entering the earth as if it were water and walking on the water as though on the earth. By showing various marvels like these, they purified their father's mind and caused him to believe them. When their father saw the transcendent powers of his sons, he rejoiced a great deal at his unprecedented experience and addressed his sons with his palms pressed together, saying:

> Who is your teacher? Whose pupils are you?

"The two sons said:

> O great king! The Buddha Jaladharagarjitaghoṣasusvaranakṣatrarāja-saṃkusumitābhijña is now sitting on the seat of the Dharma under the seven-jeweled *bodhi* tree and teaching the *Lotus Sutra* extensively to the assembly of all the *deva*s and humans in this world. He is our teacher. We are his pupils.

"The father said to his sons:

> I now also wish to see your teacher. Let me go with you!

“Thereupon, the two sons descended from the air, approached their mother, and addressed her with their palms pressed together, saying:

> Our father believed us and the thought of highest, complete enlightenment can now awaken in him. We have done the Buddha’s work for the sake of our father. We entreat you, O mother, to allow us to renounce household life and practice the bodhisattva path under the guidance of that buddha.

“At that time the two sons addressed the mother in verse, wanting to elaborate on this meaning further, saying:

> We entreat you, O mother, to allow us
> To renounce household life
> And to become *śrāmaṇa*s!
> It is extremely difficult to meet buddhas.
> We will learn by following this buddha.
> It is more difficult to meet a buddha
> Than to see *uḍumbara* flowers.
> It is also difficult to escape from adversity.
> We entreat you to allow us
> To renounce household life.

“Their mother addressed them immediately, saying:

> I give my consent for you to renounce household life. What is the reason for this? It is because it is difficult to meet a buddha.

“Then the two sons addressed their parents, saying:

> Splendid! O father and mother! We entreat you now to approach and meet the Buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijña and pay homage to him. Why is this? Because it is difficult to meet a buddha, just as it is to see *uḍumbara* flowers or for a 60b
> one-eyed turtle to find the hole in a floating piece of wood. Because of our profound merits accumulated in the past, we were born to meet the Buddha-Dharma. For this reason our father and mother should

> allow us to renounce household life. Why is this? Because it is difficult to meet buddhas and it is also difficult to obtain an opportunity for meeting them.

"At that time eighty-four thousand women in the palace of King Śubhavyūha all became capable of preserving this *Lotus Sutra.* Bodhisattva Vimalanetra had already been versed in the *saddharmapuṇḍarīka samādhi* for a long time and Bodhisattva Vimalagarbha had also been versed in the *sarvasattvapāpajahana samādhi* for immeasurable hundreds of thousands of myriads of *koṭi*s of *kalpa*s, for he wanted all sentient beings to be separated from evil states of being. The consort of that king attained the *sarvabuddhasaṃgīti samādhi* and the secret treasure house of the buddhas was revealed to her. In this way the two sons inspired their father through the power of their skillful means and caused him to have faith and pleasure in the Buddha-Dharma.

"Then King Śubhavyūha together with his subjects and retinue, Queen Vimaladatta together with her servants and retinue, and the two princes together with forty-two thousand people came before the Buddha at the same time. Having approached the Buddha, they bowed until their foreheads touched his feet, then circled around him three times and sat to one side.

"At that time the Buddha expounded and taught the Buddha-Dharma for the king's sake, greatly benefiting and rejoicing him. Then King Śubhavyūha and his queen took off their pearl necklaces worth hundreds of thousands and scattered them over the Buddha. In the air they transformed into a four-pillared jeweled platform. On the platform was a great jeweled bed, spread with hundreds of thousands of myriads of heavenly clothes. The Buddha sat cross-legged upon it, emitting great rays of light. Then King Śubhavyūha thought:

> The Buddha's form is marvelous, most superior in dignity, and given perfection by the most delicate countenance.

"Thereupon the Buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijña addressed the fourfold assembly, saying:

> Do you see King Śubhavyūha standing with his palms pressed together in my presence? This king has become a monk in my Dharma. He will diligently practice the Dharma that aids those on the buddha path, and will become a buddha. He will be called Śālendrarāja. His land will

> be called Vistīrṇavatī and the *kalpa* Abhyudgatarāja. With this buddha Śālendrarāja will be innumerable bodhisattvas and *śrāvaka*s. His land will be level. Such will be his merits.

"That king immediately gave his kingdom to his younger brother. He renounced household life and practiced the Buddha-Dharma together with his queen, two sons, and their retinue. For a period of eighty-four thousand years after their renunciation the king continued to make diligent efforts and practiced the *Lotus Sutra.* After this he attained the *sarvaguṇālaṃkāravyūha samādhi.* He ascended instantly into the air to a height of seven *tāla* trees 60c and addressed the Buddha, saying:

> O Bhagavat! My two sons have done the Buddha's work. Through their miracles they have reformed my erring mind so that I dwell in the Buddha-Dharma. These two sons are my good friends; they enabled me to see the Bhagavat. It was because they wanted to nurture the roots of good merit accumulated in my past and benefit me that they were born in my house.

"Then the Buddha Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijña addressed King Śubhavyūha, saying:

> Exactly! Exactly! It is exactly as you have said. If the sons and daughters of a virtuous family make good friends throughout many lives, after having planted roots of good merit, those good friends will perform the Buddha's work, illuminating, teaching, benefiting, and gladdening them, and will cause them to enter highest, complete enlightenment. O great king! You should know that a good friend is indeed the great spur that brings inspiration to others, causing them to meet a buddha and the thought of highest, complete enlightenment to awaken in them. O great king! Do you see these two sons? These two sons have already paid homage to buddhas equal in number to the sands of sixty-five hundred thousands of myriads of *koṭi*s of *nayuta*s of Ganges Rivers, closely attended the buddhas with respect, accepted the *Lotus Sutra* in their presence, and, in their compassion, caused sentient beings with false views to dwell in right views.

"Immediately after that, King Śubhavyūha descended from the air and addressed the Buddha, saying:

> O Bhagavat! The Tathāgata is extraordinary. Because he is endowed with merits and wisdom, his topknot is brilliantly illuminated, his deep blue eyes are long and wide, the tuft of hair between his eyebrows is white like the bright moon, his white teeth are even and always shining, and his scarlet lips are like the *bimba* fruit in their beauty.

"At that time King Śubhavyūha praised immeasurable hundreds of thousands of myriads of *koṭi*s of qualities of the Buddha like these and, again, wholeheartedly addressed the Buddha with his palms pressed together, in the presence of the Tathāgata, saying:

> O Bhagavat! This is unprecedented. The Tathāgata's Dharma is endowed and perfected with inconceivable subtle qualities. His teaching, integrity, and deeds are serene and comfortable. From today on we shall never act selfishly and the wrongful thoughts of false views, pride and anger shall never awaken in us.

"Having spoken these words he bowed to the Buddha and went away."

The Buddha addressed the great assembly, saying: "What do you think about this? Is King Śubhavyūha someone unknown? He is none other than this Bodhisattva Padmaśrī. His Queen Vimaladatta is none other than this Vairocanaraśmipratimaṇḍitādhvajarāja now in the presence of the Buddha. Because she had compassion for King Śubhavyūha and his retinue, she was born here. These two sons are none other than Bodhisattva Bhaiṣajyarāja and Bodhisattva Bhaiṣajyasamudgata. These bodhisattvas Bhaiṣajyarāja and Bhaiṣajyasamudgata perfected great qualities such as these and, having planted many roots of good merit under the guidance of innumerable hundreds of thousands
61a of myriads of *koṭi*s of buddhas, perfected inconceivable good merit. If anyone holds the names of these two bodhisattvas in memory, the *deva*s and humans in this entire world will certainly pay homage to those bodhisattvas."

When the Buddha taught this chapter, "Ancient Accounts of King Śubhavyūha," eighty-four thousand people removed themselves from impurity, rid themselves of defilement, and attained pure Dharma-eyes with which to see the teachings.

Chapter XXVIII

Encouragement of Bodhisattva Samantabhadra

Thereupon Bodhisattva Samantabhadra, through his effortless transcendent power, dignity, and fame, arrived from the east together with innumerable, limitless, and incalculable numbers of great bodhisattvas. All the lands quaked universally wherever he passed. Jeweled lotus flowers rained down and immeasurable hundreds of thousands of myriads of *koṭi*s of kinds of music were heard. He was surrounded by a great assembly of innumerable beings: humans and such nonhumans as *deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s, each manifesting dignity and transcendent powers. He then arrived at Mount Gṛdhrakūṭa in the *sahā* world. He prostrated himself before Śākyamuni Buddha and circled around him to the right. He then addressed him, saying: "O Bhagavat! Afar in the land of the Buddha Ratnatejo'bhyudgatarāja I heard you expound the *Lotus Sutra* in this *sahā* world. I have come here to listen to you, together with the assembly of immeasurable and limitless hundreds of thousands of myriads of *koṭi*s of bodhisattvas. I entreat you, O Bhagavat, to teach us how the sons and daughters of a virtuous family may attain the *Lotus Sutra* after the *parinirvāṇa* of the Tathāgata."

The Buddha said to Bodhisattva Samantabhadra: "After the *parinirvāṇa* of the Tathāgata the sons and daughters of a virtuous family will attain the *Lotus Sutra* if they achieve the four necessary accomplishments: the first is to be protected by the buddhas; the second is to plant roots of good merit; the third is to enter a group of those who are rightly resolute; and the fourth is to awaken the thought of saving all sentient beings. Those sons and daughters of a virtuous family will definitely attain this sutra after the *parinirvāṇa* of the Tathāgata if they perfect these four accomplishments."

Then Bodhisattva Samantabhadra addressed the Buddha, saying: "O Bhagavat! If there are those who preserve this sutra in the troubled world of five hundred years after, I will protect them and rid them of their heavy cares, cause

them to attain happiness, and allow no one to strike at them through their weaknesses. I will not give Māra any chance to afflict them, nor the sons of Māra, daughters of Māra, minions of Māra, those possessed by Māra, *yakṣa*s, *rākṣasa*s, *kumbhāṇḍa*s, *piśāca*s, *kṛtya*s, *pūtana*s, or *vetāla*s. If they recite this sutra, whether
61b walking or standing, I will then come before them on a white elephant king with six tusks, together with the assembly of great bodhisattvas, manifest myself, pay homage and protect them, and console their minds for the sake of revering the *Lotus Sutra.* If they sit contemplating upon this sutra, I will then manifest myself before them on a white elephant king. If they forget a single line or a verse in the *Lotus Sutra,* I will teach and recite it with them and cause them to become proficient in it. At that time those who accept and recite the *Lotus Sutra* will be able to see me and, greatly rejoicing, will thus make further efforts. As a result of seeing me they will attain the *samādhi* and *dhāraṇī*s named *āvartā dhāraṇī, koṭīśatasahasrāvartā dhāraṇī,* and *sarvarutakauśalyāvartā dhāraṇī.* They will attain *dhāraṇī*s like these. O Bhagavat! In the troubled world of five hundred years after those monks, nuns, laymen, and laywomen who seek, preserve, recite, copy, and wish to practice this *Lotus Sutra* should persevere singlemindedly for twenty-one days. After a full twenty-one days I will appear on a white elephant with six tusks, accompanied by innumerable bodhisattvas who themselves will also be surrounded by their retinues, and manifest myself before sentient beings in whatever form they wish to see. Then I will expound and teach the Dharma to them and gladden them. I will also give them a *dhāraṇī*-spell. When they attain this *dhāraṇī,* nonhumans will have no power to destroy them and women no power to trouble them. I myself will also protect these people. I entreat you, O Bhagavat, to allow me to teach this *dhāraṇī.*"

Thus he taught the spell in the presence of the Buddha, saying:

> *Adaṇḍe daṇḍapati daṇḍāvartani daṇḍakuśale daṇḍasudhāri sudhāri sudhārapati buddhapaśyane sarvadhāraṇī āvartani sarvabhāṣyāvartane su-āvartane saṃghaparīkṣani saṃghanirghātani asaṃge saṃgāpa-gate tṛ-adhvasaṃgatulyaprāpte sarvasaṃgasamatikrānte sarvadharmasuparīkṣite sarvasattvarutakauśalyānugate siṃhavikrīḍite.*

"O Bhagavat! If there is any bodhisattva who hears this *dhāraṇī,* he should know it is because of the transcendent power of Samantabhadra. If
61c there is anyone who accepts the *Lotus Sutra* practiced in Jambudvīpa, he

should think: ‘This is nothing but Samantabhadra’s virtuous power.’ If there is anyone who preserves, recites, correctly remembers, understands this meaning, and practices in accordance with the teaching, know that they are practicing the practice of Samantabhadra. They plant deep roots of good merit in the presence of innumerable and limitless buddhas. The Tathāgatas will caress their heads. If they copy this sutra, after their death they will be born in the Trāyastriṃśa Heaven. At that time eighty-four thousand heavenly maidens will welcome them, performing various kinds of music. They will wear seven-jeweled coronets and be happy among their female servants. How much more for those who preserve, recite, remember correctly, understand the meaning, and practice in accordance with the teaching! If there is anyone who preserves, recites, and understands this meaning, at the end of their life a thousand buddhas will offer their hands, so that they will neither be afraid nor fall into the troubled states of being. They will thus arrive in the Tuṣita Heaven of Bodhisattva Maitreya, who is endowed with the thirty-two marks and surrounded by an assembly of great bodhisattvas and a retinue of hundreds of thousands of myriads of *koṭi*s of heavenly maidens. There they will be born and such will be their merit and benefits. For this reason the wise should wholeheartedly copy, move others to copy, preserve, recite, and remember it correctly and practice in accordance with the teaching. O Bhagavat! Through my transcendent powers I will now protect, extensively distribute and keep this sutra from extermination in Jambudvīpa after the *parinirvāṇa* of the Tathāgata.”

Thereupon the Buddha Śākyamuni praised him, saying: “Splendid! Splendid! O Samantabhadra! You will protect this sutra and bring benefit and happiness to sentient beings in many places. You have already accomplished inconceivable merits and profound compassion. Long, long ago the thought of highest, complete enlightenment awakened in you, and you made this vow of transcendent power: ‘I will protect this sutra. Through my transcendent powers I will protect the one who holds to the name of Bodhisattva Samantabhadra.’ O Samantabhadra! If there is anyone who preserves, recites, correctly remembers, practices, and copies this *Lotus Sutra,* they should know that they will meet the Buddha Śākyamuni and hear this sutra from the mouth of the Buddha. By this they should know that they are paying 62a
homage to the Buddha Śākyamuni. They should know that they will be

praised by the Śākyamuni Buddha with the word 'Splendid!' They should know that the hand of the Buddha Śākyamuni will caress their heads. They should know that they will be clad in the robe of the Buddha Śākyamuni. Such people are not attached to worldly pleasures. They dislike heretical scriptures and writings. They are not pleased to consort with heretics, wicked people, butchers, those who keep boars, sheep, chickens, or dogs, hunters, or those who make a living by pandering. They will be honest in mind, and will have correct recollection and the power of merit. They will not be troubled by the three kinds of poison. Nor will they be confused by jealousy, selfishness, false pride, or arrogance. Having little desire they can know satisfaction and practice the practice of Samantabhadra. O Samantabhadra! If you meet anyone who preserves and recites the *Lotus Sutra* five hundred years after the *parinirvāṇa* of the Tathāgata, you should think like this:

> This man will before long approach the terrace of enlightenment, destroy the hosts of Māra, attain highest, complete enlightenment, turn the wheel of the Dharma, beat the drum of the Dharma, blow the conch of the Dharma, pour down the rain of the Dharma, and will sit on the lion seat of the Dharma in the great assembly of *deva*s and humans.

"O Samantabhadra! Those who preserve and recite this sutra in the future world will not be greedy for clothes, bedding, food and drink, and the necessities of life. Their aspirations will not be unrewarded, and their happy reward will be attained in this world. If there is anyone who despises them, saying: 'You are mad. This practice of yours is in vain and will attain nothing at the end,' they will have no eyes lifetime after lifetime as a retribution for this wrongdoing. If there is anyone who pays them homage and praises them, he will attain tangible rewards in this world. If anyone sees those who preserve this sutra and speaks maliciously about their faults, whether true or not, such a person will suffer from leprosy in this life. If anyone scorns them, that person's teeth will be either loose or missing; their lips will be ugly, their nose will be flat, their limbs will be crooked; they will squint; their body will stink and be dirty, suffering from evil tumors, oozing pus; their belly will swell with water; and they will have tuberculosis and other evil and serious illnesses. For this reason, O Samantabhadra, if you see anyone who holds to this sutra, you should stand up and show your respect even from afar, just as you would pay homage to the Buddha."

When this chapter, "Encouragement of Bodhisattva Samantabhadra," was being taught, innumerable and limitless bodhisattvas equal in number to the sands of Ganges Rivers attained hundreds of thousands of myriads of *koṭi*s of *dhāraṇī*s named *āvartā,* and bodhisattvas equal to the number of atoms in the manifold cosmos mastered the path of Samantabhadra.

When the Buddha had taught this sutra, the entire great assembly of bodhisattvas including Samantabhadra, the *śrāvaka*s including Śāriputra, *deva*s, *nāga*s, humans, and nonhumans rejoiced greatly, accepted the Buddha's words, bowed to him and departed.

Glossary

anuttarā samyaksaṃbodhi: Complete, perfect enlightenment.

apasmāraka: A class of demonic beings.

arhat ("one who is worthy"): A saint who has completely eradicated the passions and attained liberation from the cycle of birth and death (samsara); arhatship is the highest of the four stages of spiritual attainment in the Hinayana. Capitalized, the term is an epithet for a buddha. *See also* birth and death; Hinayana.

asura: A class of supernatural beings that are in constant conflict with the gods (*deva*s). *See also deva.*

Avalokiteśvara: The name of a great bodhisattva who represents great compassion.

Bhagavat ("Blessed One"): A venerable teacher; an epithet of a buddha.

birth and death (samsara): The cycle of existence, the continuous round of birth and death through which beings transmigrate; the world of suffering, contrasted with the bliss of nirvana. *See also* nirvana; *sahā* world; triple world.

bodhisattva ("enlightenment being"): The spiritual ideal of the Mahayana, a selfless being with universal compassion who has generated the profound aspiration to achieve enlightenment in order to benefit sentient beings. In the course of their spiritual careers, bodhisattvas engage in the practice of the six perfections and pass through stages of increasingly higher levels of spiritual accomplishment. *See also* Mahayana; six perfections.

bodhi tree: The tree under which a buddha attains enlightenment.

buddhahood: The state of becoming or being a buddha; the goal of the bodhisattva path.

buddha land: A cosmic world or realm in which a particular buddha dwells.

Brahma: Lord of the *sahā* world. *See also sahā* world.

brahman: The priestly caste in the Indian caste system; in the *Lotus Sutra* the term also applies to a class of heavenly beings.

Decadent Dharma: The last of the three ages of the Dharma, following the age of the Semblance Dharma, in which only the teaching of the Buddha exists but correct practice is no longer possible. *See also* Semblance Dharma; True Dharma.

dependent origination (*pratītyasamutpāda*): The Buddhist doctrine which holds that all phenomena (*dharma*s) arise in relation to causes and conditions and in turn are the causes and conditions for the arising of other phenomena. Nothing exists independently of its causes and conditions. *See also dharma.*

deva: A class of supernatural beings; a god or divine being.

Devadatta ("God-given"): A cousin of the Buddha who became his disciple but later tried to murder him and assume leadership of the sangha.

dhāraṇī: A powerful verbal incantation or mantra.

dharma: Any phenomenon, thing, or element; the elements that make up the perceived phenomenal world.

Dharma: The truth, law; the teachings of the Buddha. *See also* Decadent Dharma; Semblance Dharma; True Dharma.

Dharma body (*dharmakāya*): The manifestation of the Buddha as ultimate reality.

emptiness (*śūnyatā*): The absence of substantiality or inherent existence of the self and all phenomena (*dharma*s); all *dharma*s arise only through the dependent origination of causes and conditions (*pratītyasamutpāda*). Direct insight into emptiness is the attainment of *prajñā* (transcendental wisdom). *See also* dependent origination; *dharma; prajñā.*

five *skandha*s: The five elements of form, feeling, conception, mental process, and consciousness which comprise the personality and give rise to the mistaken view of a permanent, inherent self.

four modes of birth: According to Buddhism, the four possible ways that a being may be born, i.e., 1) from a womb, 2) from an egg, 3) from moisture, or 4) through metamorphosis or spontaneous generation.

Four Noble Truths: The basic doctrine of Buddhism: 1) the truth of suffering, 2) the truth regarding the cause of suffering, 3) the truth regarding the extinction of suffering, and 4) the truth regarding the path to nirvana.

gandharva: A heavenly musician.

garuḍa: A mythological being in the form of a giant bird.

Hinayana ("Lesser Vehicle"): A derogatory term applied by Mahayana Buddhists to early schools of Buddhism whose primary soteriological aim is individual salvation. Hinayana followers are grouped into the two categories of *śrāvaka*s and *pratyekabuddha*s and there are four stages of spiritual attainment, culminating in arhatship. *See also* arhat; Mahayana; non-returner; once-returner; *pratyekabuddha; śrāvaka;* stream-enterer.

Jambudvīpa: A mythological continent, one of the four continents that surround Mount Sumeru; the world of human beings. *See also* Mount Sumeru.

kalpa: An eon, an immensely long period of time.

karma (“action”): Any action of body, speech, or mind (thought), which may be either morally good, bad, or neutral. The concept of karma is connected with the Buddhist theory of transmigration in the cycle of birth and death. *See also* birth and death.

kiṃnara: A class of mythological beings, half bird and half human, that make celestial music.

koṭi: A large unit of measurement, said to equal ten million.

kṛtya: A class of evil beings, sorcerers.

kṣatriya: The warrior caste in the Indian caste system; the politically governing or military.

kumbhāṇḍa: A class of demonic beings.

lion’s roar: A metaphor for great eloquence in teaching the Dharma.

Mahayana: (“Great Vehicle”): A form of Buddhism that developed in India around 100 B.C.E. and which exalts as its religious ideal the bodhisattva, great beings who aspire to enlightenment on behalf of all sentient beings. *See also* bodhisattva.

mahoraga: A class of snake-like mythical beings.

Maitreya: The future Buddha, currently still a bodhisattva. *See also* bodhisattva.

Mañjuśrī: The bodhisattva who represents great wisdom. *See also* bodhisattva.

manuṣyakṛtya: A class of human sorcerers. *See also kṛtya; yakṣakṛtya.*

Māra: The Evil One, the personification of death. The lower-case term *māra* refers to the afflictions that hinder progress on the path to buddhahood.

Mount Sumeru: In Buddhist cosmology, the highest mountain rising from the center of the world, surrounded by an ocean in which the four continents that comprise the world of human beings are situated.

nayuta: A large unit of numerical measurement, said to be equal to ten million or one hundred billion.

nirvana: Liberation from the cycle of birth and death, a state in which all passions are extinguished and the highest wisdom (*prajñā*) attained; *bodhi,* enlightenment. *See also* birth and death; *prajñā*.

non-returner (*anāgāmin*): The third of the four stages of spiritual attainment in the Hinayana; one who has attained this stage is no longer subject to rebirth in the realm of desire. *See also* Hinayana; triple world.

once-returner (*sakṛdāgāmin*): The second of the four stages of spiritual attainment in the Hinayana; one who has attained this state is subject to rebirth only once in each of the three realms of the triple world before attaining nirvana. *See also* Hinayana; nirvana; triple world.

parinirvāṇa: Complete nirvana *See also* nirvana.

prajñā: Transcendental, liberative wisdom; one of the six perfections. *See also* six perfections.

pratyekabuddha ("solitary enlightened one"): One of the two kinds of Hinayana followers, along with *śrāvaka*s, who seek to reach the stage of arhat and attain nirvana. A *pratyekabuddha* attains liberation through direct observation and understanding of the principle of dependent origination without the guidance of a teacher, and does not teach others. *See also* arhat; dependent origination; Hinayana; nirvana; *śrāvaka.*

piśāca: A class of demonic beings.

pūtana: A class of demonic beings that cause disease in children.

rākṣasa: A type of demon. The female form is *rākṣasī.*

sahā world: The world of endurance, suffering.

Śakra: Lord of the *deva*s. *See also deva.*

Śākyamuni ("Sage of the Śākyas"): The historical Buddha, who lived in India in the fifth century B.C.E. and whose life and teachings form the basis for Buddhism.

Śākyas: The name of the historical Buddha Śākyamuni's family clan.

samādhi: Mental concentration; a meditative state.

sangha: The Buddhist order, the community of Buddhist followers.

Semblance Dharma: The second of the three ages of the Buddhist Dharma, following the age of the True Dharma, in which the Buddha's teaching is practiced but enlightenment is no longer possible. *See also* Decadent Dharma; True Dharma.

sense faculties: The sense perceptions that correspond to the six sense organs (eyes, ears, nose, tongue, body, and mind)—visual, auditory, olfactory, gustatory, tactile, and mental perceptions.

single vehicle (*ekayāna*): The one buddha vehicle, the Mahayana teaching espoused in the *Lotus Sutra* that leads to complete enlightenment and attainment of buddhahood, contrasted with the teachings of the two Hinayana vehicles. The single vehicle includes and transcends all three vehicles of the *śrāvaka, pratyekabuddha,* and bodhisattva paths. *See also* three vehicles; two vehicles.

six perfections (*parāmitā*s): Six qualities perfected by bodhisattvas—1) giving (*dāna*), 2) integrity or good conduct (*śīla*), 3) perseverance (*kṣānti*), 4) diligence or effort (*vīrya*), 5) meditation (*dhyāna*), and 6) wisdom (*prajñā*). *See also* bodhisattva; *prajñā.*

skillful means (*upāya*): The various methods and means used by buddhas and bodhisattvas to guide and teach sentient beings, adapted to their different capacities.

śramaṇa: Mendicant, monk; a Buddhist monk, originally applied to those who maintained an ascetic practice.

śrāmaṇera: A novice in the Buddhist sangha.

śrāvaka ("auditor"): Originally, a disciple of the Buddha, one of those who heard him expound the teachings directly; later, the term came to refer to one of the two kinds of Hinayana followers, along with *pratyekabuddha*s, to distinguish them from followers of the Mahayana. *See also* Hinayana; Mahayana; *pratyekabuddha.*

stream-enterer (*srota-āpanna*): The first of the four stages of spiritual attainment in the Hinayana; one who has entered the stream of the Dharma by destroying various wrong views. *See also* Hinayana.

stupa: A tope; a structure in which the relics of a buddha are placed.

Sugata ("Well-gone"): An epithet for a buddha; one who has attained bliss.

sutra: A Buddhist scripture, a discourse of the Buddha.

Tathāgata: An epithet for a buddha. It means "one who has gone to (*gata*) and come from (*āgata*) the truth of suchness (*tathā*)," i.e., "one who embodies the truth of suchness."

three vehicles: The paths of the *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas, respectively. *See also* bodhisattva; *pratyekabuddha; śrāvaka.*

triple world: The three realms of samsaric existence in which living beings transmigrate as a result of their karma: 1) the realm of desire (*kāmadhātu*), i.e., the world of ordinary consciousness accompanied by desires; the realm of form (*rūpadhātu*), in which desires have been eliminated but the physical body remains; and the formless realm (*ārūpyadhātu*), in which the physical body no longer exists.

True Dharma: The first of the three ages of the Buddhist Dharma, in which the Buddhist teaching is properly practiced and enlightenment can be attained. *See also* Decadent Dharma; Semblance Dharma.

two vehicles: The two Hinayana paths of *śrāvaka*s and *pratyekabuddha*s. *See also* Hinayana; *pratyekabuddha; śrāvaka.*

universal monarch (*cakravartin*): The ideal king, as conceived of in Indian philosophy.

yakṣa: A class of demonic beings.

yakṣakṛtya: A class of demonic sorcerers. *See also kṛtya.*

yojana: An Indian unit of distance, roughly equivalent to seven to nine miles, based on the distance the royal army could march in one day.

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BDK English Tripiṭaka (First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

Title		**Taishō No.**
Ch.	Changahanjing (長阿含經)	1
Skt.	Dīrghāgama	
Ch.	Zhongahanjing (中阿含經)	26
Skt.	Madhyamāgama	
Ch.	Dachengbenshengxindiguanjing (大乘本生心地觀經)	159
Ch.	Fosuoxingzan (佛所行讃)	192
Skt.	Buddhacarita	
Ch.	Zabaocangjing (雜寶藏經)	203
Eng.	*The Storehouse of Sundry Valuables* (1994)	
Ch.	Fajupiyujing (法句譬喩經)	211
Eng.	*The Scriptural Text: Verses of the Doctrine, with Parables* (1999)	
Ch.	Xiaopinbanruoboluomijing (小品般若波羅蜜經)	227
Skt.	Aṣṭasāhasrikā-prajñāpāramitā-sūtra	
Ch.	Jingangbanruoboluomijing (金剛般若波羅蜜經)	235
Skt.	Vajracchedikā-prajñāpāramitā-sūtra	
Ch.	Daluojingangbukongzhenshisanmoyejing (大樂金剛不空眞實三麼耶經)	243
Skt.	Adhyardhaśatikā-prajñāpāramitā-sūtra	
Ch.	Renwangbanruoboluomijing (仁王般若波羅蜜經)	245
Skt.	Kāruṇikārājā-prajñāpāramitā-sūtra (?)	

Title		**Taishō No.**
Ch.	Banruoboluomiduoxingjing (般若波羅蜜多心經)	251
Skt.	Prajñāpāramitāhṛdaya-sūtra	
Ch.	Miaofalianhuajing (妙法蓮華經)	262
Skt.	Saddharmapuṇḍarīka-sūtra	
Eng.	*The Lotus Sutra* (Revised Second Edition, 2007)	
Ch.	Wuliangyijing (無量義經)	276
Ch.	Guanpuxianpusaxingfajing (觀普賢菩薩行法經)	277
Ch.	Dafangguangfohuayanjing (大方廣佛華嚴經)	278
Skt.	Avataṃsaka-sūtra	
Ch.	Shengmanshizihouyichengdafangbianfangguangjing (勝鬘師子吼一乘大方便方廣經)	353
Skt.	Śrīmālādevīsiṃhanāda-sūtra	
Eng.	*The Sutra of Queen Śrīmālā of the Lion's Roar* (2004)	
Ch.	Wuliangshoujing (無量壽經)	360
Skt.	Sukhāvatīvyūha	
Eng.	*The Larger Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Guanwuliangshoufojing (觀無量壽佛經)	365
Skt.	Amitāyurdhyāna-sūtra	
Eng.	*The Sutra on Contemplation of Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Amituojing (阿彌陀經)	366
Skt.	Sukhāvatīvyūha	
Eng.	*The Smaller Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Dabanniepanjing (大般涅槃經)	374
Skt.	Mahāparinirvāṇa-sūtra	
Ch.	Fochuibaniepanlüeshuojiaojiejing (佛垂般涅槃略説教誡經)	389
Eng.	*The Bequeathed Teaching Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dicangpusabenyuanjing (地藏菩薩本願經)	412
Skt.	Kṣitigarbhapraṇidhāna-sūtra (?)	
Ch.	Banzhousanmeijing (般舟三昧經)	418
Skt.	Pratyutpannabuddhasaṃmukhāvasthitasamādhi-sūtra	
Eng.	*The Pratyutpanna Samādhi Sutra* (1998)	

Title		**Taishō No.**
Ch.	Yaoshiliuliguangrulaibenyuangongdejing (藥師琉璃光如來本願功德經)	450
Skt.	Bhaiṣajyaguruvaiḍūryaprabhāsapūrvapraṇidhānaviśeṣavistara	
Ch.	Milexiashengchengfojing (彌勒下生成佛經)	454
Skt.	Maitreyavyākaraṇa (?)	
Ch.	Wenshushiliwenjing (文殊師利問經)	468
Skt.	Mañjuśrīparipṛcchā (?)	
Ch.	Weimojiesuoshuojing (維摩詰所説經)	475
Skt.	Vimalakīrtinirdeśa-sūtra	
Eng.	*The Vimalakīrti Sutra* (2004)	
Ch.	Yueshangnüjing (月上女經)	480
Skt.	Candrottarādārikāparipṛcchā	
Ch.	Zuochansanmeijing (坐禪三昧經)	614
Ch.	Damoduoluochanjing (達磨多羅禪經)	618
Ch.	Yuedengsanmeijing (月燈三昧經)	639
Skt.	Samādhirājacandrapradīpa-sūtra	
Ch.	Shoulengyansanmeijing (首楞嚴三昧經)	642
Skt.	Śūraṅgamasamādhi-sūtra	
Eng.	*The Śūraṅgama Samādhi Sutra* (1998)	
Ch.	Jinguangmingzuishengwangjing (金光明最勝王經)	665
Skt.	Suvarṇaprabhāsa-sūtra	
Ch.	Rulengqiejing (入楞伽經)	671
Skt.	Laṅkāvatāra-sūtra	
Ch.	Jieshenmijing (解深密經)	676
Skt.	Saṃdhinirmocana-sūtra	
Eng.	*The Scripture on the Explication of Underlying Meaning* (2000)	
Ch.	Yulanpenjing (盂蘭盆經)	685
Skt.	Ullambana-sūtra (?)	
Eng.	*The Ullambana Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Sishierzhangjing (四十二章經)	784
Eng.	*The Sutra of Forty-two Sections* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dafangguangyuanjuexiuduoluoliaoyijing (大方廣圓覺修多羅了義經)	842
Eng.	*The Sutra of Perfect Enlightenment* (in *Apocryphal Scriptures,* 2005)	

Title		Taishō No.
Ch.	Dabiluzhenachengfoshenbianjiachijing (大毘盧遮那成佛神變加持經)	848
Skt.	Mahāvairocanābhisambodhivikurvitādhiṣṭhānavaipulyasūtrendrarājanāmadharmaparyāya	
Eng.	*The Vairocanābhisaṃbodhi Sutra* (2005)	
Ch.	Jinggangdingyiqierulaizhenshishedachengxianzhengdajiaowangjing (金剛頂一切如來眞實攝大乘現證大教王經)	865
Skt.	Sarvatathāgatatattvasaṃgrahamahāyānābhisamayamahākalparāja	
Eng.	*The Adamantine Pinnacle Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Suxidijieluojing (蘇悉地羯囉經)	893
Skt.	Susiddhikaramahātantrasādhanopāyika-paṭala	
Eng.	*The Susiddhikara Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Modengqiejing (摩登伽經)	1300
Skt.	Mātaṅgī-sūtra (?)	
Ch.	Mohesengqilü (摩訶僧祇律)	1425
Skt.	Mahāsāṃghika-vinaya (?)	
Ch.	Sifenlü (四分律)	1428
Skt.	Dharmaguptaka-vinaya (?)	
Ch.	Shanjianlüpiposha (善見律毘婆沙)	1462
Pāli	Samantapāsādikā	
Ch.	Fanwangjing (梵網經)	1484
Skt.	Brahmajāla-sūtra (?)	
Ch.	Youposaijiejing (優婆塞戒經)	1488
Skt.	Upāsakaśīla-sūtra (?)	
Eng.	*The Sutra on Upāsaka Precepts* (1994)	
Ch.	Miaofalianhuajingyoubotishe (妙法蓮華經憂波提舍)	1519
Skt.	Saddharmapuṇḍarīka-upadeśa	
Ch.	Shizhupiposhalun (十住毘婆沙論)	1521
Skt.	Daśabhūmika-vibhāṣā (?)	
Ch.	Fodijinglun (佛地經論)	1530
Skt.	Buddhabhūmisūtra-śāstra (?)	
Eng.	*The Interpretation of the Buddha Land* (2002)	
Ch.	Apidamojushelun (阿毘達磨俱舍論)	1558
Skt.	Abhidharmakośa-bhāṣya	

Title		**Taishō No.**
Ch.	Zhonglun (中論)	1564
Skt.	Madhyamaka-śāstra	
Ch.	Yuqieshidilun (瑜伽師地論)	1579
Skt.	Yogācārabhūmi	
Ch.	Chengweishilun (成唯識論)	1585
Eng.	*Demonstration of Consciousness Only*	
	(in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishisanshilunsong (唯識三十論頌)	1586
Skt.	Triṃśikā	
Eng.	*The Thirty Verses on Consciousness Only*	
	(in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishiershilun (唯識二十論)	1590
Skt.	Viṃśatikā	
Eng.	*The Treatise in Twenty Verses on Consciousness Only*	
	(in *Three Texts on Consciousness Only,* 1999)	
Ch.	Shedachenglun (攝大乘論)	1593
Skt.	Mahāyānasaṃgraha	
Eng.	*The Summary of the Great Vehicle* (Revised Second Edition, 2003)	
Ch.	Bianzhongbianlun (辯中邊論)	1600
Skt.	Madhyāntavibhāga	
Ch.	Dachengzhuangyanjinglun (大乘莊嚴經論)	1604
Skt.	Mahāyānasūtrālaṃkāra	
Ch.	Dachengchengyelun (大乘成業論)	1609
Skt.	Karmasiddhiprakaraṇa	
Ch.	Jiujingyichengbaoxinglun (究竟一乘寶性論)	1611
Skt.	Ratnagotravibhāgamahāyānottaratantra-śāstra	
Ch.	Yinmingruzhenglilun (因明入正理論)	1630
Skt.	Nyāyapraveśa	
Ch.	Dachengjipusaxuelun (大乘集菩薩學論)	1636
Skt.	Śikṣāsamuccaya	
Ch.	Jingangzhenlun (金剛針論)	1642
Skt.	Vajrasūcī	
Ch.	Zhangsuozhilun (彰所知論)	1645
Eng.	*The Treatise on the Elucidation of the Knowable* (2004)	

Title		Taishō No.
Ch.	Putixingjing (菩提行經)	1662
Skt.	Bodhicaryāvatāra	
Ch.	Jingangdingyuqiezhongfaanouduoluosanmiaosanputixinlun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
Ch.	Dachengqixinlun (大乘起信論)	1666
Skt.	Mahāyānaśraddhotpāda-śāstra (?)	
Eng.	*The Awakening of Faith* (2005)	
Ch.	Shimoheyanlun (釋摩訶衍論)	1668
Ch.	Naxianbiqiujing (那先比丘經)	1670
Pāli	Milindapañha	
Ch.	Banruoboluomiduoxinjingyuzan (般若波羅蜜多心經幽賛)	1710
Eng.	*A Comprehensive Commentary on the Heart Sutra* (*Prajñāpāramitā-hṛdaya-sūtra*) (2001)	
Ch.	Miaofalianhuajingxuanyi (妙法蓮華經玄義)	1716
Ch.	Guanwuliangshoufojingshu (觀無量壽佛經疏)	1753
Ch.	Sanlunxuanyi (三論玄義)	1852
Ch.	Dachengxuanlun (大乘玄論)	1853
Ch.	Zhaolun (肇論)	1858
Ch.	Huayanyichengjiaoyifenqizhang (華嚴一乘教義分齊章)	1866
Ch.	Yuanrenlun (原人論)	1886
Ch.	Mohezhiguan (摩訶止觀)	1911
Ch.	Xiuxizhiguanzuochanfayao (修習止觀坐禪法要)	1915
Ch.	Tiantaisijiaoyi (天台四教儀)	1931
Ch.	Guoqingbailu (國清百録)	1934
Ch.	Zhenzhoulinjihuizhaochanshiwulu (鎭州臨濟慧照禪師語録)	1985
Eng.	*The Recorded Sayings of Linji* (in *Three Chan Classics,* 1999)	
Ch.	Foguoyuanwuchanshibiyanlu (佛果圜悟禪師碧巖録)	2003
Eng.	*The Blue Cliff Record* (1998)	
Ch.	Wumenguan (無門關)	2005
Eng.	*Wumen's Gate* (in *Three Chan Classics,* 1999)	

Title		Taishō No.
Ch.	Liuzudashifabaotanjing (六祖大師法寶壇經)	2008
Eng.	*The Platform Sutra of the Sixth Patriarch* (2000)	
Ch.	Xinxinming (信心銘)	2010
Eng.	*The Faith-Mind Maxim* (in *Three Chan Classics,* 1999)	
Ch.	Huangboshanduanjichanshichuanxinfayao (黃檗山斷際禪師傳心法要)	2012A
Eng.	*Essentials of the Transmission of Mind* (in *Zen Texts,* 2005)	
Ch.	Yongjiazhengdaoge (永嘉證道歌)	2014
Ch.	Chixiubaizhangqinggui (勅修百丈清規)	2025
Eng.	*The Baizhang Zen Monastic Regulations* (2007)	
Ch.	Yibuzonglunlun (異部宗輪論)	2031
Skt.	Samayabhedoparacanacakra	
Eng.	*The Cycle of the Formation of the Schismatic Doctrines* (2004)	
Ch.	Ayuwangjing (阿育王經)	2043
Skt.	Aśokāvadāna	
Eng.	*The Biographical Scripture of King Aśoka* (1993)	
Ch.	Mamingpusachuan (馬鳴菩薩傳)	2046
Eng.	*The Life of Aśvaghoṣa Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Longshupusachuan (龍樹菩薩傳)	2047
Eng.	*The Life of Nāgārjuna Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Posoupandoufashichuan (婆藪槃豆法師傳)	2049
Eng.	*Biography of Dharma Master Vasubandhu* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Datangdaciensisancangfashichuan (大唐大慈恩寺三藏法師傳)	2053
Eng.	*A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty* (1995)	
Ch.	Gaosengchuan (高僧傳)	2059
Ch.	Biqiunichuan (比丘尼傳)	2063
Eng.	*Biographies of Buddhist Nuns* (in *Lives of Great Monks and Nuns,* 2002)	

Title		Taishō No.
Ch.	Gaosengfaxianchuan (高僧法顯傳)	2085
Eng.	*The Journey of the Eminent Monk Faxian* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Datangxiyuji (大唐西域記)	2087
Eng.	*The Great Tang Dynasty Record of the Western Regions* (1996)	
Ch.	Youfangjichao: Tangdaheshangdongzhengchuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch.	Hongmingji (弘明集)	2102
Ch.	Fayuanzhulin (法苑珠林)	2122
Ch.	Nanhaijiguineifachuan (南海寄歸内法傳)	2125
Eng.	*Buddhist Monastic Traditions of Southern Asia* (2000)	
Ch.	Fanyuzaming (梵語雑名)	2135
Jp.	Shōmangyōgisho (勝鬘經義疏)	2185
Jp.	Yuimakyōgisho (維摩經義疏)	2186
Jp.	Hokkegisho (法華義疏)	2187
Jp.	Hannyashingyōhiken (般若心經秘鍵)	2203
Jp.	Daijōhossōkenjinshō (大乘法相研神章)	2309
Jp.	Kan-jin-kaku-mu-shō (觀心覺夢鈔)	2312
Jp.	Risshūkōyō (律宗綱要)	2348
Eng.	*The Essentials of the Vinaya Tradition* (1995)	
Jp.	Tendaihokkeshūgishū (天台法華宗義集)	2366
Eng.	*The Collected Teachings of the Tendai Lotus School* (1995)	
Jp.	Kenkairon (顯戒論)	2376
Jp.	Sangegakushōshiki (山家學生式)	2377
Jp.	Hizōhōyaku (秘藏寶鑰)	2426
Eng.	*The Precious Key to the Secret Treasury* (in *Shingon Texts*, 2004)	
Jp.	Benkenmitsunikyōron (辨顯密二教論)	2427
Eng.	*On the Differences between the Exoteric and Esoteric Teachings* (in *Shingon Texts*, 2004)	

Title		**Taishō No.**
Jp.	Sokushinjōbutsugi (即身成佛義)	2428
Eng.	*The Meaning of Becoming a Buddha in This Very Body* (in *Shingon Texts*, 2004)	
Jp.	Shōjijissōgi (聲字實相義)	2429
Eng.	*The Meanings of Sound, Sign, and Reality* (in *Shingon Texts*, 2004)	
Jp.	Unjigi (吽字義)	2430
Eng.	*The Meanings of the Word Hūṃ* (in *Shingon Texts*, 2004)	
Jp.	Gorinkujimyōhimitsushaku (五輪九字明秘密釋)	2514
Eng.	*The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables* (in *Shingon Texts*, 2004)	
Jp.	Mitsugoninhotsurosangemon (密嚴院發露懺悔文)	2527
Eng.	*The Mitsugonin Confession* (in *Shingon Texts,* 2004)	
Jp.	Kōzengokokuron (興禪護國論)	2543
Eng.	*A Treatise on Letting Zen Flourish to Protect the State* (in *Zen Texts,* 2005)	
Jp.	Fukanzazengi (普勧坐禪儀)	2580
Eng.	*A Universal Recommendation for True Zazen* (in *Zen Texts,* 2005)	
Jp.	Shōbōgenzō (正法眼藏)	2582
Jp.	Zazenyōjinki (坐禪用心記)	2586
Eng.	*Advice on the Practice of Zazen* (in *Zen Texts,* 2005)	
Jp.	Senchakuhongannenbutsushū (選擇本願念佛集)	2608
Eng.	*Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow* (1997)	
Jp.	Kenjōdoshinjitsukyōgyōshōmonrui (顯淨土眞實教行証文類)	2646
Eng.	*Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment* (2003)	
Jp.	Tannishō (歎異抄)	2661
Eng.	*Tannishō: Passages Deploring Deviations of Faith* (1996)	
Jp.	Rennyoshōninofumi (蓮如上人御文)	2668
Eng.	*Rennyo Shōnin Ofumi: The Letters of Rennyo* (1996)	
Jp.	Ōjōyōshū (往生要集)	2682

Title		Taishō No.
Jp.	Risshōankokuron (立正安國論)	2688
Eng.	*Risshōankokuron or The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation* (in *Two Nichiren Texts,* 2003)	
Jp.	Kaimokushō (開目抄)	2689
Eng.	*Kaimokushō or Liberation from Blindness* (2000)	
Jp.	Kanjinhonzonshō (觀心本尊抄)	2692
Eng.	*Kanjinhonzonshō or The Most Venerable One Revealed by Introspecting Our Minds for the First Time at the Beginning of the Fifth of the Five Five Hundred-year Ages* (in *Two Nichiren Texts,* 2003)	
Ch.	Fumuenzhongjing (父母恩重經)	2887
Eng.	*The Sutra on the Profundity of Filial Love* (in *Apocryphal Scriptures,* 2005)	
Jp.	Hasshūkōyō (八宗綱要)	extracanonical
Eng.	*The Essentials of the Eight Traditions* (1994)	
Jp.	Sangōshīki (三教指帰)	extracanonical
Jp.	Mappōtōmyōki (末法燈明記)	extracanonical
Eng.	*The Candle of the Latter Dharma* (1994)	
Jp.	Jūshichijōkenpō (十七條憲法)	extracanonical

Namo tassa bhagavato arahato sammāsambuddhassa

Dhammanīti

1. Vanditvā ratanaṃ seṭṭhaṃ, nissāya pubbake garuṃ;
Nitidhammaṃpavakkhāmi, sabbalokasukhāvahaṃ.

2. Ācariyocasippañca, paññāsutaṃkathādhanaṃ;
Desocanissayomittaṃ, dujjanosujanobalaṃ.

3. Itthīputtocadāsoca, gharāvāsokatākato;
Ñātabbocaalaṅkāro, rājadhammopasevako;
Dukādimissakoceva, pakiṇṇakotimātikā.

4. Kintehipādasussasā, yesaṃnatthigarūniha;
Yetappādarajokiṇṇā, tevasādhūvivekino.

5. Vināgarūpadesantaṃ, bālolaṅkattumicchati;
Sampāpuṇenaviññūhi, hasabhāvaṃkathaṃnuso.

6. Uṭṭhānāupaṭṭhānāca, sussusāparicārikā;
Sakkaccaṃsippuggahaṇaṃ, garuṃārādhayebudho.

7. Upajjhācariyānañca, mātāpitūnamevaca;
Sakkaccaṃyonupaṭṭhāti, sutopitassatādiso.

8. Upajjhācariyānañca, mātāpitūnamevaca;
Sakkaccaṃyoupaṭṭhāti, sutopitassatādiso;

9. Sammāupaparikkhitvā;
Akkharesupadesuca;
Coraghātosissosiyā,
Garucoraṭṭakārako.

10. Paṇḍitosutasampanno, yatthaatthīti cesuto;
Mahussāhenataṃṭhānaṃ, gantabbaṃvasutesinā.

11. Sukhaṃrukkhassachāyāva, tatoñātimātāpitu;
Tatoācariyorañño, tatojinassasāsanaṃ.

12. Pāsāṇachattaṃgarukaṃ, tatodevānacikkhanaṃ;
Tatovuḍḍhānamovādo, tatojinassasāsanaṃ.

13. Tulaṃsallahukaṃloke, tatocapalajātiko;
Tatovuḍḍhānanovādo, yatidhammepamādako.

14. Sutisammutisaṅkhyāca, yogānitivisesakā;
Gandhabbāgaṇikāceva, dhanubedācapūraṇā.

15. Tikicchāitihāsāca, jotimāyācachandati;
Ketumantācasaddāca, sippāṭṭhārasakāime.

16. Alasassakutosippaṃ, asippassakutodhanaṃ;
Adhanassakutomittaṃ, amittassakutosukhaṃ;
Asukhassakutopuññaṃ, apuññassakutonibbānaṃ.

17. Sippaṃsamaṃdhanaṃnatthi, sippaṃcorānagaṇhanti;
Idhalokesippaṃmittaṃ, paralokesukhāvahaṃ.

18. Bodhaputrasadāvityaṃ, mākhedācariyaṃgaruṃ;
Sadesepūjitorājā, budhosabbatthapūjito.

19. Bodhaputrakimālasse, abodhobhāravāhako;
Bodhakopūjito loke, bodhaputradinedine.

20. Rūpayobbannasampannā, visālakulasambhavā;
Vityāhīnānasobhanti, nigandhāivakiṃsukā.

21. Mātāsatrurupitāca, bālakālenasikkhita;
Na sobhatisabhāmajjhe, haṃsamajjhebakoyathā.

22. Guṇoseṭṭhaṅgataṃyāti, nauccesayanevase;
Pāsādasīkharevāso, kākokiṃgaruḷosiyā.

23. Sabbasutamadhiyate, hīnamukkaṭṭhamajjhime;
Sabbassaatthaṃjāneyya, nacasabbaṃpayojaye.

24. Nalokesobhatemuḷho,
Kevalattapasaṃsako;
Apisampihitokūpe,
Katavijjopakāsito.

25. Madantadamanaṃsatthaṃ, khalānaṃkurutemadaṃ;
Cakkhusaṅkhārakaṃtejaṃ, ulūkānamivandhakaṃ.

26. Bhojanaṃmethunaṃniddā,
Gaveposecavijjati;
Vijjāvisesoposassa,
Taṃhīnogosamobhave.

27. Yosissosippalobhena, bahuṃbahuṃvagaṇhāti;
Mugovasupinaṃpassaṃ, nasakkākathituṃ paraṃ.

28. Sussusāsutavaḍḍhanā, paññāyavaḍḍhanaṃsutaṃ;
Paññāyaatthaṃjānanti, ñātoatthosukhāvaho.

29. Anāgataṃbhayaṃdisvā, dūratoparivajjaye;
Āgatañcabhayaṃdisvā, abhitohotipaṇḍito.

30. Lobhaṃkodhaṃmadaṃmānaṃ, tandiṃissaṃpamattakaṃ;
Soṇḍaṃniddālukaṃmakkhaṃ, maccherañcajahebudho.

31. Saddhāhiricaottappaṃ, bāhusaccaṃviraṃsati;
Paññācasattadhammehi, sampannopaṇḍitomato.

32. Diṭṭhedhammecayoattho,
Yocatthosamparāyiko;
Atthābhisamayādhīro,
Paṇḍitotipavuccati.

33. Sabhāvasadisaṃvākyaṃ, sabhāvasadisaṃpiyaṃ;
Sabhāvasadisaṃkodhaṃ, yojānātisapaṇḍito.

34. Bhūpālopaṇḍitoniccaṃ, nevatulyokudācanaṃ;
Sadesepūjitorājā, budhosabbatthapūjito.

35. Paṇḍitassapasaṃsāya, daṇḍobālenadiyyate;
Paṇḍitopaṇḍiteneva, vaṇṇitovasuvaṇṇito.

36. Attanāyadiekena, vinithenamahājanā;
Vinayaṃyantisabbepi, kodhaṃnāseyyapaṇḍito.

37. Sarīrassaguṇānañca, dūramaccantamantaraṃ;
Sarīraṃkhaṇaviddhaṃsi, guṇātukappaṭhāyino.

38. Atthaṃmahantamāpajjaṃ, vijjaṃsampattimevaca;
Vicareyyāmānathaddho, paṇḍitosopavuccati.

39. Nālabbhamatipatthenti, naṭṭhampinacasocare;
Vippatyañcanamuyhanti, yenarātevapaṇḍitā.

40. Gaṇṭhiṭhāneekapade, nātimaññeyyapaṇḍito;
Kimakkoveḷupabbhāro, timahādīpabhānudo.

41. Guṇadosesunekena, atthikocivivajjito;
Sukhumālapadumassa, naḷaṃbhavatikakkhaḷaṃ.

42. Sumahantānisatthāni, dhārayantābahussutā;
Chedāyosaṃsayānantu, klissantilobhamohitā.

43. Dosaṃpisaguṇedisvā, guṇavādīvadantina;
Nalokovijjamānampicandepassatilañjanaṃ.

44. Sakiṃpiviññūdhīrena, karotisahasaṅgamaṃ;
Attatthañcaparatthañca, nibbānantaṃsukhaṃlabhe.

45. Nadītīreṭṭhitekūpe, araṇitālavaṇḍake;
Navadāpādinatthīti, namukhevacanaṃtathā.

46. Paṇḍitoapuṭṭhobherī, pajjunnohotipucchito;
Bālopuṭṭhoapuṭṭhopi, bahuṃvikatthatesadā.

47. Guṇasampannalaṅkāro, sabbasattahitāvaho;
Parattatthaṃnacareyya, kutosopaṇḍitobhave.

48. Saparatthaṃcaredhīro, asakkontosakaṃcare;
Tampicevaasakkonto, pāpāttānaṃviyojaye.

49. Sabbaṃsuṇātisotena, sabbaṃpassaticakkhunā;
Nacadiṭṭhaṃsutaṃdhīro, sabbicchitumarahati.

50. Cakkhumāssayathāandho, sotavābadhiroyathā;
Paññāvāpiyathāmugo, balavādubbaloriva;
Athaatthesamuppanne, sayeyyamatasāyitaṃ.

51. Atijātaṃmanujātaṃ, puttamicchantipaṇḍitā;
Avajātaṃnaicchanti, yohotikulachinnako.

52. Tayovapaṇḍitāsatthe, ahamevātivādica;
Ahamapitivādīca, nāhanticaimetayo;

53. Nasāsabhāyatthanasantisanto,
Natesantoyenavadantidhammaṃ;
Rāgañcadosañcapahāyamohaṃ,
Dhammaṃbhaṇantāvabhavantisanto.

54. Bālecummattakebhūpe, gurumātāpitūsvapi;
Saṅghejeṭhecabhātari, nadosākariyābudhā.

55. Attanāmanotāpañca, ghareduccaritānica;
Vañcanañcaavamānaṃ, matimānapakāsaye.

56. Paradāraṃjanettiṃva, leḍḍuṃvaparasantakaṃ;
Attāvasabbasattānaṃ, yopassatisapaṇḍito.

57. Saṭhenamittaṃkalusenadhammaṃ,
Paropatāpenasamiddhibhāvaṃ;
Sukhenavijjaṃpharusenanāriṃ,
Icchantiyetenacevapaṇḍitā.

58. Nipuṇesuhameseyya, vicinitvāsutatthiko;
Sattaṃhukkhaliyaṃpakkaṃ, bhājanepitathābhave.

59. Vasuṃgaṇhantidūraṭṭhā, pabbateratanocite;
Namilakkhāsamīpaṭṭhā, evaṃbālābahussute.

60. Hiraññenamigānaṃva, susīlenaasīlino;
Adhammikassadhamena, bālānampisutenakiṃ.

61. Appassutāyaṃpuriso, balibaddhovajīvati;
Maṃsānitassavaḍḍhanti, paññātassanavaḍḍhati.

62. Appassutosutaṃappaṃ, bahumaññatimāniko;
Sindhūdakaṃapassanto, kūpesoyaṃvamaṇḍuko.

63. Tadamināpijānātha, sobbhesupatīresuca;
Saṇantāyantikusobbhā, tuṇhīyantimahodadhī.

64. Subhāsitaṃuttamamāhusanto,
Dhammaṃbhaṇenādhammaṃ, taṃdutiyaṃ;
Piyaṃbhaṇenāpiyaṃtaṃtatiyaṃ,
Saccaṃbhaṇenālikaṃtaṃcatutthaṃ.

65. Sīhamedāsuvaṇṇeva, nacatiṭṭhantiracate;
Paṇḍitānaṃkathāvākyaṃ nacatiṭṭhatidujjane.

66. Mahātejopitejoyaṃ, mattikaṃnamuduṃkare;
Āpopāpetimudukaṃ, sādhuvācācakakkhaḷaṃ;

67. Mudunāvaripuṃjeti, mudunājetidāruṇaṃ;
Nāsiddhimudunākiñci, yatotomudunājaye.

68. Candanaṃ sītalaṃ loke, tato candaṃva sītalaṃ;
Candana canda sītamhā, sādhuvākyaṃ subhāsitaṃ.

69. Sītavāco bahumitto, pharusotu amittako;
Upamaṃ ettha ñātabbā, candasūriyarājunaṃ.

70. Pattakalloditaṃappaṃ, vākyaṃsubhāsitaṃbhave;
Khudditassakadannampi, bhuttaṃsādurasobhave.

71. Satthakāpibahuvācā, nādarābahubhāṇino;
Sopakārampyudāsīnaṃ, nanudiṭṭhaṃnadījalaṃ.

72. Nātivelaṃpabhāseyya, natuṇhisabbadāsiyā;
Avikiṇṇaṃmitaṃvākyaṃ, pattakāleudīraye.

73. Icchitabbesukammesu, vācāyakusalaṃmūlaṃ;
Vācāyakusalenaṭṭhe, icchitabbaṃnasijjhati.

74. Hatthapādāsiropiṭṭhi, kucchipañcaimejanā;
Mukhamevūpasevanti, sadāvaanusāsitā.

75. Saddhādhanaṃsīladhanaṃ, hiriottappiyaṃdhanaṃ;
Sutadhanañcacāgoca, paññāvesattamaṃdhanaṃ.

76. Itthīnañcadhanaṃrūpaṃ, purisānaṃdhanaṃkulaṃ;
Uragānaṃdhanaṃvisaṃ, bhūpālānaṃdhanaṃbalaṃ;
Bhikkhūnañcadhanaṃsīlaṃ, brahmaṇānaṃdhanaṃvijjā.

77. Narūpaṃnacapaññāṇaṃ, nacakulañcasambhavo;
Kālavippattisampatte, dhanamevavisesakaṃ.

78. Dhanahīnaṃcajemittā, puttadārāsahodarā;
Dhanavantaṃvasevanti, dhanaṃlokemahāsakhā.

79. Sattāsadūpasevanti, sodakaṃvāpiādikaṃ;
Sabhogaṃsadhanañceva, tucchātecejahantite.

80. Attanāvakatālakkhī, alakkhīattanākatā;
Nahilakkhiṃalakkhiñca, aññoaññassakārito.

81. Dhanavājotiyorājā, nadīvejjotathāime;
Pañcayatthanavijjanti, natatthadivasaṃvase.

82. Yatthadesenasamāno, napītinacabandhavo;
Nacavijjāgamokoci, natatthadivasaṃvase.

83. Amānanāyatthasiyā, santānaṃavamānanaṃ;
Hīnasamānanāvāpi, natatthadivasaṃvase.

84. Desamosajjagacchanti, sīhāsappurisāgajā;
Tattevanidhanaṃyanti, kākākāpurisāmigā.

85. Yatthālasocadakkhoca, sūrobhirusamapūjā;
Nasantotatthavasanti, avisesakarenako.

86. Calatyekenapādena, tiṭṭhatyekenapaṇḍito;
Nāsamikkhyaparaṃṭhānaṃ, pubbamāyatanaṃcaje.

87. Ṭhānabhaṭṭhānasobhante, dantākesānakhānarā;
Itiviññāyamatimā, saṭhānaṃnalahuṃcaje.

88. Guṇosabbaññutulyopi, sīdatyekoanissayo;
Anagghaṃratanaṃmaṇi, hemaṃnissāyasobhate.

89. Nasevepharusaṃsāmiṃ, taṃpisevenamacchariṃ;
Tatoniggaṇhikaṃsāmiṃ, nevāpaggaṇhikaṃtato.

90. Parokkheguṇahantāraṃ, paccakkhepiyabhāṇinaṃ;
Tādisaṃnopaseveyya, visakumbhaṃpalobhitaṃ.

91. Piṭṭhitokkaṃniseveyya, niseveaggikucchinā;
Sāmīnaṃsabbakāyena, paralokaṃamuḷhako.

92. Nasevekatapāpamhi, na sevālikavādane;
Naseveattadatthamhi, naseveatisantake.

93. Mahantaṃnissayaṃkatvā, khuddakopimahābhave;
Hemapabbataṃnissāya, hemapakkhībhavantite.

94. Asahāyosamattopi, tejasīkiṃkarissati;
Nivātasaṇṭhitoaggi, sayamevūpasammati.

95. Rukkhāsubhūminissāya, pupphaphalaṃpavaḍḍhati;
Sappūrisūpanissāya, mahāpuññaṃpavaḍḍhati.

96. Analasoacaṇḍikko, asaṭṭhosucisaccavā;
Aluddhoatthakāmoca, tamuttaṃuttamonaro.

97. Ahitepaṭisedhoca, hitesucaniyojako;
Byasanecāpariccāgo, saṅkhepaṃmittalakkhaṇaṃ.

98. Āturebyasanesace, dubbhikkheparaviggahe;
Rājadvāresusāneca, saṅkhepaṃmittalakkhiṇaṃ.

99. Hitesanosumittoca, viññūcadullabhojano;
Yathosadhañcasāduñca, rogahārīcasajjano.

100. Yodhuvāniparicajja, adhuvānopasevati;
Dhuvānitassanassanti, adhuvesukathāvakā.

101. Luddhamatthenagaṇheyya, thaddhamañjathikammunā;
Chandānuvattiyāmuḷhaṃ, yathābhūtenapaṇḍitaṃ.

102. Saccābhikkhaṇasaṃsaggā, asamosaraṇenaca;
Etenamittājiranti, akāleyācanenaca.

103. Tasmānābhikkhaṇaṃgacche, nacagacchecirāciraṃ;
Kālenayācaṃyāceyya, evaṃmittānajīyare.

104. Yenamittenasaṃsaggā, yogakkhemovihīyati;
Pubbevajjhabhavaṃtassa, rakkheyyaggiṃvapaṇḍito.

105. Yenamittenasaṃsaggā, yogakkhemopavaḍḍhati;
Kareyyattasamaṃvuttiṃ, sabbakiccesupaṇḍito.

106. Pabbepabbekamenucchu, visesarasavāggato;
Tathāsumettikosādhu, viparittovadujjano.

107. Tenevamuninävuttaṃ, dhammāyekecilokiyā;
Tatālokuttarāceva, dhammānibbānagāmino.

108. Kalyāṇamittamāgamma, sabbetehontipāṇinaṃ;
Tasmākalyāṇamittesu, kātabbaṃhisadādaraṃ.

109. Yohavekataññūkatavedidhīro,
Kalyāṇamittedaḷhabhatticahoti;
Dukkhitassasakkaccaṃkarotikiccaṃ,
Tabbhāvaṃsappurisaṃvadantiloke.

110. Hitakāroparobandhu, bandhūpiahitoparo;
Ahitodehajobyādhi, hitamāraññamosadhaṃ.

111. Padumaṃvamukhayassa, vācācandanasītalaṃ;
Madhutiṭṭhatijivhagge, hadayesuhalāhalaṃ;
Tādisaṃnopaseveyya, taṃmittaṃparivajjaye.

112. Katvānakusalaṃkammaṃ, katvāna, kusalaṃpure;
Sukhitaṃdukkhitaṃhontaṃ, sobāloyonapassati.

113. Kālakkhepenahāpeti, dānasīlādikaṃjaḷo;
Athiraṃpithiraṃmaññe, attānaṃsassatīsamaṃ.

114. Bālodhapāpakaṃkatvā, nataṃchaṭṭitumussahe;
Kiṃbyagghaādigacchanto, padaṃmakkhetumussahe.

115. Niddhanopicakāmeti, dubbaloverikaṃkaro;
Mandasatthovivādatthī, tividhaṃmuḷhalakkhaṇaṃ.

116. Anavhāyaṃgamayanto, apucchābahubhāsako;
Attagguṇaṃpasaṃsanti, tividhaṃhīnalakkhaṇaṃ.

117. Yathācuṭṭamparāpakkā, bahirattakamevaca;
Antokimilapūraṇo, evaṃdujjanadhammatā.

118. Yadūnakaṃsaṇatitaṃ, yaṃpūraṃsantamevataṃ;
Aḍḍhakumbhupamobālo, yaṃpūrakumbhovapaṇḍito.

119. Budhehisāsamānopi, khalobahutaketavo;
Ghaṃsiyamānopaṅgāro, nilamattaṃnigacchati.

120. Muḷhasissopadesena, kunārībharaṇenaca;
Khalasattūhisaṃyogā, paṇḍitopyavasīdati.

121. Cārutāparadārāya, dhanaṃlokatapattiyā;
Pasutaṃsādhunāsāya, khalekhalatarāguṇā.

122. Itohāsataraṃloke, kiñcitassanavijjati;
Dujjanoticayaṃāha, sujanaṃdujjanosayaṃ.

123. Navināparavādena, ramantidujjanākhalu;
Nasāsabbarasebhutvā, vināsuddhenatussati.

124. Tappateyātisambandhaṃ, dravaṃbhavatyavanataṃ;
Mududujjanacittaṃna kiṃlohenapamīyate.

125. Tasmādujjanasaṃsaggaṃ, āsivīsamivoragaṃ;
Ārakāparivajjeyya, bhūtakāmovicakkhaṇo.

126. Dujjanenahisaṃsaggaṃ, sattutāpinayujjati;
Tattovaḍayhatyaṅgāro, santokāḷāyataṃkaro;

127. Dujjanovajjanīyova, vijjāyālaṅkatopice;
Maṇinālaṅkatosanto, sabbokiṃnubhayaṃkaro.

128. Agginodahatodāyaṃ, sakhābhavatimāluto;
Soevadīpaṃnāseti, khalenatthevamittatā.

129. Sabboduṭṭhokhaloduṭṭho, sabbāduṭṭhatarokhalo;
Mantosadhehisosabbo, khalokenupasammati.

130. Hadayaṭṭhenasutena, khalonevasusīlavā;
Madhunākoṭaraṭṭhena, nimbokiṃmadhurobhave.

131. Asataṃsampayogena, santopiasantobhave;
Maggokacavarayutto, ujumpiasādhubhave.

132. Putimacchaṃkusaggena, yonaroupanayhati;
Kusāpiputiṃvāyanti, evaṃbālupasevanā.

133. Bālaṃnapassenasuṇe, nacabāsenasaṃvase;
Bālenālāpasallāpaṃ, nakarenacarocaye.

134. Anayaṃnetidummedho, adhurāyaniyuñjati;
Dunnayoseyyasohoti, sammāvuttopikuppati;
Vinayaṃsonajānāti, sādhusenaadassanaṃ.

135. Yāvajīvaṃpicebālo, paṇḍitaṃpayirūpāsi;
Nasodhammaṃvijānāti, dabbisūparasaṃyathā.

136. Phalaṃvekadaliṃhanti, hantiveḷunaḷaṃphalaṃ;
Sakkārokāpurisaṃhanti, gabbhoassatariṃyathā.

137. Sunakhosunakhaṃdisvā, dantaṃdassetihiṃsituṃ;
Dujjanodujjanaṃdisvā, rosayaṃhiṃsamicchati.

138. Maṇḍūkopinukkosīho, sukaropinukkodīpi;
Bilārosadisobyaggho, duppaññopinapaññavā.

139. Maṇḍūkopisīhoviya,
Kākogaṇhepiññepiññe;
Bālocapaṇḍitoviya,
Dhīropucchevayevaye.

140. Kākoduṭṭhosakuṇesu, ghareduṭṭhocamūsiko;
Vānarocavaneduṭṭho, manussesucabrahmaṇo.

141. Tiṇānibhūmicodakaṃ, catutthaṃvākyasuṭṭhutaṃ;
Etānihisataṃgehe, nochijjantekadācipi.

142. Ambuṃpivantinonajjo, rukkhākhādantinophalaṃ;
Meghokadācinosassaṃ, paratthāyasataṃdhanaṃ.

143. Guṇākubbantidūtattaṃ, dūrepivasataṃsataṃ;
Keṭakegandhamāghāya, gacchantibhamarāsayaṃ.

144. Ākiṇṇopiasabbhīdha, asaṃsaṭṭhovabhaddako;
Bahunāsannajātena, gacche naummattakena.

145. Pāpamittevivajjetvā, bhajeyyuttamapuggalaṃ;
Ovādecassatiṭṭheyya, patthantoacalaṃsukhaṃ.

146. Yathācapanasāpakkā, bahisaṇḍakamevaca;
Antoamatapūraṇo, evaṃ sujanadhammatā.

147. Taggarañjapalāsena, yonaroupanayhati;
Pattāpigandhaṃvāyanti, evaṃdhīrupasevanā.

148. Dhīraṃpassesuṇedhīraṃ, dhīrenasahasaṃvase;
Dhīrenālāpasallāpaṃ, taṃkaretañcarocaye.

149. Nayaṃnayati medhāvī, adhurāyanayujjati;
Sunayoseyyasohoti, sammāvuttonakuppati;
Vinayaṃsopajānāti, sādhutenasamāgamo.

150. Appakenapiceviññū, paṇḍitaṃpayirūpāsi;
Khippaṃdhammaṃvijānāti, jivhāsūparasaṃyathā.

151. Bāhubalañcaamaccaṃ, bhogaṃabhijaccaṃbalaṃ;
Imehicatubalehi, paññāveseṭhataṃbalaṃ.

152. Balaṃpakkhīnamākāso, macchānaṃudakaṃbalaṃ;
Dubbalassabalaṃrājā, kumārānaṃrudaṃbalaṃ.

153. Balaṃcandobalaṃsūro, balaṃsamaṇabrahmaṇā;
Balaṃvelaṃsamuddassa, balaṃtibalamitthiyā.

154. Sapādānaṃbalaṃsīho, tatopuḷuvakobalaṃ;
Tatokippilikonaro, rājāsabbesamantato.

155. Gatimigānaṃpavanaṃ, ākāsopakkhinaṃgati;
Virāgogatidhammānaṃ, nibbānārahataṃgati.

156. Careyyakulajaṃpañño, virūpamavikaññakaṃ;
Hīnāyapisurūpāya, vivāhasadisaṃkare.

157. Sāmāmigakkhīsukesī, tanumajjhimadantavā;
Dassanīyāmukhavaṇṇā, gambhīranābhivācakā;
Susīlāvāyamatica, hīnakulaṃpivāhaye.

158. Suttomātāvabhojesi, bharaṇesucadhātiyo;
Kammesusakapanti ca, katakammesudhātinaṃ.

159. Dhammesupatiṭṭhāniccaṃ, sayanesucavaṇṇibhā;
Kulesubhātaraṃvācī, yānārīseṭṭhasammatā.

160. Yonaṃbharatisabbadā, niccaṃātāpiussuko;
Sabbakāmaharaṃposaṃ, bhattāraṃnātimaññati.

161. Nacāpisvatthibhattāraṃ, icchācārenarosaye;
Bhattucagarunosabbe, patipūjetipaṇḍitā.

162. Uṭṭhāhikāanalassā, saṅgāhikāparijane;
Bhattumanāpaṃcarati, sambhatamanurakkhati.

163. Evaṃvattatiyānārī, bhattuchandavasānugā;
Manāpānāmatedevā, yatthasāupapajjati.

164. Itthiyekacciyovāpi, seyyāvuttāvamuninā;
Bhaṇḍānaṃuttamāitthī, aggupaṭṭhāyikātipi.

165. Mātarādhītarāvāpi, bhaginiyāvicakkhaṇo;
Navivittāsanemante, nārīmāyāvinīnanu.

166. Vijjutānañcalolattaṃ, satthānañcātitikkhaṇaṃ;
Siṅghataṃvāyutejānaṃ, anukubbantināriyo.

167. Diguṇothīnamāhāro,
Buddhicāpicatugguṇo;
Chaguṇohotivāyāmo,
Kāmotvaṭṭhaguṇobhave.

168. Ekamekāyaitthiyā, aṭṭhaaṭṭhapatinosiyuṃ;
Sūrocapalavantoca, sabbakāmarasāharā;
Kareyyanavamechandaṃ, unnattāhinapūrati.

169. Vivādasīlīussuyā, passantataṇhikāgatā;
Amitābhuñjanāniddā, sataṃputtaṃpitaṃjahe.

170. Lapantīsaddhimaññena, passantaññaṃsavibbhamā;
Cittakaṃcintayantaññaṃ, nārīnaṃnāmakopiyo.

171. Gaṇheyyavātaṃjālena, sāgaramekapāṇinā;
Osiñceyyacatāḷena, sakenajanayeravaṃ;
Pamādāsuvisajjeyya, itthiyesāvadhammatā.

172. Jivhāsahassikoyohi, jīvevassasataṃnaro;
Tenanikammunāvutto, thidosokiṃkhayaṃgato.

173. Pañcaṭhānānisampassaṃ, puttamicchantipaṇḍitā;
Bhatovānobharissati, kiccaṃvānokarissati.

174. Kulavaṃsociraṃtiṭṭhe, dāyajjaṃpatipajjati;
Athavāpanapetānaṃ, dakkhiṇānupadassati.

175. Atijātamanujātaṃ, puttamicchantipaṇḍitā;
Avajātaṃnaicchanti, yohotikulachinnako.

176. Ekūdarasamuppannā, nabhavantisamassamā;
Nānāvaṇṇānānācarā, yathābadarakaṇḍakā.

177. Adammebahavodose, dammetubahavoguṇe;
Tasmāputtañcasissañca, dammakālevadammaye.

178. Ovādeyyānusāseyya,
Asappāyānivāraye;
Dantohiyopiyohoti,
Adantohotiappiyo.

179. Puttaṃvābhātaraṃduṭṭhaṃ, anusāseyyanojahe;
Kiṃnuchejjaṃhatthapādaṃ, littaasucināsiyā.

180. Antojātodhanakkito, dāsabyopagatosayaṃ;
Dāsākaramarānito, iccevaṃcatudhāsiyuṃ.

181. Dāsāpañcevacorayya, sakhaññātattasadisā;
Tathāviññūhiviññeyya, mittādārācabandhavā.

182. Duṭṭhadārenaamityā, dāsocuttaravācako;
Sasappecagharevāso, maccumevanasaṃsayo.

183. Yasaṃlābhaṃpatthayantaṃ, naraṃvajjantidūrato;
Tasmāanapekkhitvāna, taṃmaggaṃmaggayebudho.

184. Khalaṃsālaṃpasuṃkhettaṃ, gantācassaabhikkhaṇaṃ;
Mitaṃdhaññaṃnidhāpeyya, mitañcapācayeghare.

185. Añjanānaṃkhayaṃdisvā, vammikānañcasañcayaṃ;
Madhūnañcasamāhāraṃ, paṇḍitogharamāvase.

186. Sayaṃāyaṃvayaṃjaññā, sayaṃjaññākatākataṃ;
Niggaṇhenigganhārahaṃ, paggaṇhepaggaṇhārahaṃ.

187. Ekayāmonarādhippo,
Dviyāmopaṇḍitonaro;
Tayoyāmogharāvāsoca,
Catuyāmocaduggato.

188. Yocabandhuhiteyutto,
Sopitāyocaposako;
Taṃmittaṃyatthavisāso,
Bhariyāyatthanibbuti.

189. Saddhāpemesusantesu, nagaṇemāsakaṃsataṃ;
Saddhāpemeasantesu, māsakaṃpisataṃgaṇe.

190. Yācakoapiyohoti, yācaṃadadamappiyaṃ;
Tasmāseṭṭhanaroloke, dhanaṃsippaṃpariggahe.

191. Sabbadāpidhanaṃrakkhe, dāraṃrakkhedhanaṃpica;
Dāraṃdhanañcaattānaṃ, rakkhāyevasadābhave.

192. Nasādhāraṇadārassa, nabhuñjesādumekako;
Nasevelokāyatikaṃ, netaṃpaññāyavaḍḍhanaṃ.

193. Sīlavāvattasampanno, appamattovicakkhaṇo;
Nivātavuttiathaddho, sūratosakhilomudu.

194. Saṅgahetāvamittānaṃ, saṃvibhāgīvijānavā;
Tappeyyaannapānena, sadāsamaṇabrahmaṇā.

195. Dhammakāmosutaddharo, bhaveyyaparipucchāko;
Sakkaccaṃpayirūpāse, sīlavantebahussute.

196. Pubbasirosimedhāvī, dīghāyudakkhiṇaṃsiro;
Pacchimocittasantosi, maraṇaṃuttarobhave.

197. Āyumāpācinaṃmūkhaṃ, dhanavādakkhiṇaṃbhave;
Pacchimaṃyasasībhuñje, nobhuñjeuttaraṃmukhaṃ;

198. Bhutvānisīdanaṃthūlaṃ, tiṭṭhantobalavaḍḍhano;
Āyumācaṅkamosiyā, dhāvantorogavajjito.

199. Yocasitañcauṇhañca, tiṇābhiyyonamaññati;
Karaṃpurisakiccāni, sosukhānavihāyati.

200. Visamhāmatamādeyya, asuddhamhāpikañcanaṃ;
Nīcamhāpyuttamovijjaṃ, ratanathiṃpidukkulā.

201. Guyhamatthamasambuddhaṃ, sambodhayatiyonaro;
Mantabhedabhayātassa, dāsabhūtotitikkhati.

202. Aññātavāsavasatā, jātavedasamenapi;
Khamitabbaṃsapaññena, apidāsassatajjitaṃ.

203. Dhanadhaññapayogesu, tathāvijjāgamesuca;
Dūtecabyāhāresu, cattolajjaṃsadābhave.

204. Nahikocikatekicce, kattāraṃsamapekkhate;
Tasmāsabbānikammāni, sāvasesānikāraye.

205. Upakāraṃhiteneva, sattunāsattumuddhare;
Pādalaggaṃkaraṭṭhena, kaṇḍakenevakaṇḍakaṃ.

206. Namenamantassabhajebhajantaṃ,
Kiccānikubbassakareyyakiccaṃ;
Nānatthakāmassakareyyaatthaṃ,
Asambhajantaṃpinasambhajeyya.

207. Vajecajantisinehākiriyā,
Apemacittena nasambhajeyya;
Dijovadumaṃkhiṇaphalaṃñatvā,
Aññaṃapekkheyyamahāhiloko.

208. Cajeekaṃkulassatthaṃ, gāmassatthaṃkulaṃcaje,
Gāmaṃjanapadassatthaṃ, attatthaṃpathaviṃcaje.

209. Dhanaṃcajeaṅgaṃvarassahetu,
Aṅgaṃcajejīvitaṃrakkhamāno;
Dhanaṃaṅgaṃjīvitañcāpisabbaṃ,
Cajenarodhammamanussaranto.

210. Ahāgacchantihāyantā, sattānamihajīvitaṃ;
Tasmāhimāpamattataṃ, gacchantujinasāsane.

211. Etesiyyosamāyanti, santitesaṃnajīrati;
Yoadhippannaṃsahati, yocajānātidesanaṃ.

212. Aggiāpoitthīmuḷho, sapporājakulānica;
Payatanovagantabbo, maccupāṇaharāniti.

213. Satthaṃsunicchitamapītivicintanīyaṃ,
Sārādhitopyavanipoparisaṅkanīyo;
Hatthaṅgatāpiyuvatīparirakkhanīyā,
Satthāvanīpayuvatīsukutovasītaṃ.

214. Ussāhoripuvamittaṃ, alasomittaṃvaripu,
Visaṃviyāmataṃvijjā, pamādoamataṃvisaṃ.

215. Vaheamittaṃkhandhena, yāvakāleanāgate;
Tamevaāgatekāle, bhindekumbhaṃvasilāyaṃ.

216. Siṅgiṃpaññāsahatthena, satenavāhanaṃcaje;
Hatthīnantusahassena, desacajjenadujjanaṃ.

217. Paccakkhegaravosaṃse, parokkhemittabandhave;
Kammantecadāsabhacce, puttadāresaṃsemate.

218. Sinesippaṃsinedhanaṃ, sinepabbatamāruhe;
Sinekāmocakodhoca, imepañcasinesine.

219. Sataṃcakkhusataṃkaṇṇā, nāyakassasutosadā;
Tathāpiandhabadhiro, esānāyakadhammatā.

220. Bahūnaṃappasārānaṃ, sāmaggiyātidujjayo;
Tiṇenavaṭṭaterajju, tenanāgopibandhate.

221. Uppajjatesacekodho, āvajjekakacūpamaṃ;
Uppajjaterasetaṇhā, puttamaṃsūpamaṃsare.

222. Dānaṃsinehabhesajjaṃ, maccheraṃdosanosadhaṃ;
Dānaṃyasassibhesajjaṃ, maccheraṃkappanosadhaṃ.

223. Dhanamicchevaṇijjeyya, sippamicchebahussute;
Puttamicchenārikaññe, rājāmaccaṃicchāgate.

224. Mahantaṃvaṭṭarukkhādiṃ, khuddabījaṃbahupphalaṃ;
Sakkhiṃkatvāudikkheyya, puññapāpaṃkaronaro.

225. Garukātabbaposesu, nīcavuttiṃkarotiyo;
Nīcattaṃsopahantvāna, uttamatthepatiṭṭhati.

226. Uttamaṃpaṇipātena, sūraṃbhedenavijaye;
Hīnamappapadānena, vikkamenasamaṃjaye.

227. Nattadosaṃparejaññā, jaññādosaṃparassatu;
Kummoguyhāivaṅgāni, parabhāvañcalakkhaye.

228. Ussūraseyyaṃālasyaṃ, caṇḍikkaṃdīghasuttiyaṃ;
Ekassaddhānagamanaṃ, paradārupasevanaṃ;
Etaṃbrahmaṇassevassu, anatthāyabhavissati.

229. Surāyogovikāloca, samajjānagharaṅgato;
Khiḍḍadhuttopāpamitto, alasosoimejanā;
Mahābhogāvinassanti, hīnabhāvassidaṃphalaṃ.

230. Atisītaṃatiuṇhaṃ, atisāyamidaṃahu;
Itivissaṭṭhakammante, khaṇāaccantimāṇave.

231. Paranāsanatonaṭṭho, purevaparanāsako;
Siṅghaṃvaānasaṃyāti, tiṇopāsādajhāpako.

232. Navisāseamittassa, mittañcāpinavisāse;
Kadācikuppitomitto, sabbadosapakāsako.

233. Kudesañcakumittañca, kusambandhaṃkubandhavaṃ;
Kudārañcakurājānaṃ, dūratoparivajjaye.

234. Kakkaṭoasīsoyāti, sabbāpadovagacchati;
Athanīkukkuṭīputtā, purisenāvamaññare.

235. Hīnaputtorājāmacco, bālaputtopipaṇḍito;
Adhanassaputtoseṭṭhi, purisenāvamaññare.

236. Yenamicchatisambandhaṃ, tenatīṇinakāraye;
Vivādamatthasambandhaṃ, parokkhedāradassanaṃ.

237. Iṇasesoaggiseso,
Satrusesotathevaca;
Punappunampivaḍḍhanti,
Tasmāsesaṃnakāraye.

238. Kulajātokulaputto, kulavaṃsasurakkhito;
Attanādukkhapattopi, hīnakammaṃnakāraye.

239. Samiddhodhanadhaññena, nakaṭṭhodatiṇaggihi;
Sabbatoduggatonaṭṭho, tasmānadukkaṭaṃkare.

240. Nagaṇassaggathogacche, siddhekammesamaṃphalaṃ;
Kammavippatticehoti, pharusaṃtassabhāsaye.

241. Bālakkopetadhūmoca, vuḍḍhitthipallalodakaṃ;
Āyukkhayakaraṃniccaṃ, rattocadadhibhojanaṃ.

242. Itthīnaṃdujjanānañca, visāsonopapajjate;
Visesigimhinadiyaṃ, rogerājakulamhica.

243. Ayuttakammārabhanaṃvirodho,
Saṅghassayuddhañcamahābalehi;
Visāsakammaṃpamadāsuniccaṃ,
Dvārānimaccussavadantividvā.

244. Thiyoseveyyanaccantaṃ, sādubhuñjeyyanāhitaṃ;
Pūjayemānayevuḍḍhe, garuṃmāyāyanobhaje.

245. Vināsatthaṃnagaccheyya, sūrosaṅgāmabhūmiyaṃ;
Paṇḍitvaddhagūvāṇijjo, videsagamanotathā.

246. Dehītivacanadvārā, dehaṭṭhāpañcadevatā;
Sajjaniyyantidhikitti, matihīrisirīpica.

247. Natthītivacanaṃdukkhaṃ, dehītivacanaṃtathā;
Vākyanatthītidehīti, mābhaveyyabhavābhave.

248. Yatthavosaṃnajānanti, jātiyāvinayenavā;
Natatthamānaṃkiriyā, janevasamaññātake.

249. Mātāhīnassadubbhāsā, pitāhīnassadukriyā;
Ubhomātāpitāhīnā, dubbhāsācadukkiriyā.

250. Mātāseṭṭhassasubhāsā,
Pitāseṭṭhassasukiriyā;
Ubhomātāpitāseṭṭhā,
Subhāsācasukiriyā.

251. Atidīghomahāmuḷho, majjhimocavicakkhaṇo;
Vāsudevaṃpurekkhitvā, sabbevāmanakāsaṭhā.

252. Ācārokulamakkhāti, desamakkhatibhāsitaṃ;
Sambhavopemamakkhāti, dehamakkhātibhojanaṃ.

253. Jalappamāṇaṃkumudanāḷaṃ,
Kulappamāṇaṃkaraṇakammaṃ;
Paññāpamāṇaṃkathitavākyaṃ,
Bhūmippamāṇaṃbhajjalatiṇaṃ.

254. Javenabhadraṃjānanti, vahenacabalibaddhaṃ;
Duhenadhenujānanti, bhāsamānenapaṇḍitaṃ.

255. Jāneyyapesanebhaccaṃ bandhavaṃpibhayāgame,
Byasanecatathāmittaṃ, dārañcavibhavakkhaye.

256. Vināsatthaṃnajānanti, kālaṃsabbepijotikā;
Kukkuṭāpanajānanti, tatorukkhātatobhvāpā.

257. Pathavībhūsanaṃmeru, rattiyābhūsanaṃsasī;
Janānaṃbhūsanaṃrājā, senānaṃbhūsanaṃgajo.

258. Sīlatāsobhaterūpaṃ,
Cāritāsobhatekulaṃ;
Sapupphāsobhateraññaṃ,
Sagajāsobhatebalaṃ.

259. Kokilānaṃsaddaṃrūpaṃ, nārīrūpaṃpatibbataṃ;
Vijjārūpaṃarūpānaṃ, khamārūpaṃtapassinaṃ.

260. Kisāsobhātapassīca,
Thūlāsobhācatuppadā;
Vijjāsobhāmanussāca,
Itthīsobhācasāmikā.

261. Rattihīnonacandaro, ūmihīnonasāgaro;
Haṃsahīnonasaṃphullo, itthihīnonapuriso.

262. Vatthahīnaṃnalaṅkāraṃ, patihīnānanārikā;
Sippahīnonapuriso, dhenuhīnaṃnabhojanaṃ.

263. Dīpakedīpakocando, nārikedīpakopati;
Tilokedīpakodhammo, suputtokuladīpako.

264. Aputtakaṃgharaṃsuññaṃ, desaṃsuññaṃarājikaṃ;
Apaññassamukhaṃsuññaṃ, sabbasuññaṃdaliddakaṃ.

265. Sotaṃsutenevanakuṇḍalena,
Dānenapāṇīnatukaṅkaṇena;
Ābhātikāyopurisuttamassa,
Paropakārenanacandanena.

266. Dānaṃsīlaṃpariccāgaṃ, ajjavaṃmaddavaṃtapaṃ;
Akodhaṃavihiṃsañca, khantīcaavirodhanaṃ;
Dasetedhammerājāno, appamattenadhāreyyuṃ.

267. Dānaṃatthacariyāpiya, vācāattasamaṃpica;
Saṅgahācaturoime, munindenapakāsitā.

268. Vanemigānalabhanti, matābhayāniddasukhaṃ;
Rājānopinalabhanti, uttarathāmabhītato;
Saṃsārabhayabhitena, naramantiyepaṇḍitā.

269. Khamājāgariyuṭṭhānaṃ, saṃvibhāgodayikkhanā;
Nāyakassaguṇāete, icchitabbāhitatthino.

270. Paribhūtomuduhoti, atitikkhañcaveravā;
Etañcaubhayaṃñatvā, anumajjhaṃsamācare.

271. Nekantamudunāsakkā, ekantatikhiṇenavā;
Mahatteṭṭhapituattaṃ, tasmāubhayamācare.

272. Kassakovāṇijomacco, samaṇosutasīlavā;
Tesuvipulajātesu, raṭṭhaṃpivipulaṃsiyā.

273. Tesudubbalajātesu, raṭṭhaṃpidubbalaṃsiyā;
Saraṭṭhaṃvipulaṃtasmā, dhāreyyaraṭṭhabhāravā.

274. Mahārukkhassaphalino, āmaṃchindatiyophalaṃ;
Rasañcassanajānāti, bījañcassavinassati.

275. Mahārukkhūpamaṃraṭṭhaṃ, adhammenapasāsati;
Rasañcassanajānāti, raṭṭhañcāpivinassati.

276. Mahārukkhassaphalino, pakkaṃchindatiyophalaṃ;
Rasañcassavijānāti, bījañcassananassati.

277. Mahārukkhūpamaṃraṭṭhaṃ, dhammena yopasāsati;
Rasañcassavijānāti, raṭṭhañcāpinanassati.

278. Yocarājājanapadaṃ, adhammenapasāsati;
Sabbosadhīhisorājā, viruddhohotikhattiyo.

279. Tathevanegamehiṃsaṃ, yeyuttākayavikkaye;
Ojādānabalikāre, sakosenavirujjhati.

280. Pahāravarakhettaññū, saṅgāmekatanissame;
Ussitehiṃsayaṃrājā, sabalenavirujjhati.

281. Tathevaisayohiṃsaṃ, saṃyamebrahmacāriyo;
Adhammacārikhattiyo, sasaggenavirujjhati.

282. Sayaṃkatānaparena, mahānajjojuvaṅkatā;
Issarenatathāraññā, saraṭṭheadhipaccattā.

283. Puttopāpaṃkatomātā,
Sissopāpaṃkatogaru;
Nāgarehikatorājā,
Rājāpāpaṃpurohito.

284. Puññāpuññaṃkarontesu, chabhāgoekadesakaṃ;
Rājālabhatisabbehi, tasmāpāpānivāraye;
Puññamevapavaḍḍhento, janakāyaṃpasāsaye.

285. Bālassajīvitaṃappaṃ, paṇḍitassabahutaraṃ;
Janakāyassarājāva, rājadhammovarājunaṃ.

286. Anāyakāvinassanti, nassantibahunāyakā;
Thināyakāvinassanti, nassantisusunāyakā.

287. Kacchapīnañcamacchīnaṃ, kukkuṭīnañcadhenunaṃ;
Puttaposoyathāhoti, tathāmaccesurājunaṃ.

288. Nahirājakulaṃpatto, aññātolabhateyasaṃ;
Nāsūronātidummedho, napamattokudācanaṃ.

289. Yadāsīlañcapaññañca, soceyyañcādhigacchati;
Athavisāsitotamhi, guyhañcassanarakkhati.

290. Divāvāyadivārattiṃ, rājakiccesupaṇḍito;
Ajjhiṭṭhonavikappeyya, sarājavasatiṃvase.

291. Naraññāsamakaṃvatthaṃ, namālaṃnavilepanaṃ;
Ākappaṃsarakuttiṃvā, naraññāsadisamācare.

292. Kiḷerājāamaccehi, bhariyāparivārito;
Nāmaccorājabhariyā, bhāvaṃkubbethapaṇḍito.

293. Anuddhatoacapalo, nipakosaṃvutindriyo;
Manopaṇidhisampanno, sarājavasatiṃvase.

294. Nāssabhariyākiḷeyya, namanteyyarahogato;
Nāssakosedhanaṃgaṇhe, sarājavasatiṃvase.

295. Na niddaṃbahuṃmaññeyya, namadāyasuraṃpive;
Nāsadāyemigehaññe, sarājavasatiṃvase.

296. Nāssapiṭṭhaṃnapallaṅkaṃ, nakocchaṃnanāvaṃrathaṃ;
Sammatomhītiāruḷhe, sarājavasatiṃvase.

297. Nātidūrebhajerañño, naccāsannevicakkhaṇo;
Samukhācassatiṭṭheyya, santasantosabhattuno.

298. Namerājāsakhāhoti 6, narājāhotimethuno;
Khippaṃkujjhantirājāno, sulenakkhivaghaṭṭitaṃ.

299. Napūjitomaññamāno, medhāvīpaṇḍitonaro;
Pharusaṃpatimanteyya, rājānaṃparisaṃgataṃ.

300. Laddhadvārolabhedvāraṃ, nevarājūsuvīsaye;
Aggiṃvasaṃyatotiṭṭhe, sarājavasatiṃvase.

301. Puttaṃvābhātaraṃvāpi, sampaggaṇhātikhattiyo;
Gāmehinigamehivā, raṭṭhehijanapadehi;
Tuṇhibhūtovudikkheyya, nabhaṇechekapāpakaṃ.

302. Hatthāroheanikaṭṭhe, rathikepattikārake;
Tesaṃkammāvadhānena, rājāvaḍḍhetivettanaṃ;
Natesaṃantarāgacche, sarājavasatiṃvase.

303. Cāpovūnūdarocassa, vaṃsovāpipakampayye;
Paṭilomaṃnavatteyya, sarājavasatiṃvase.

304. Cāpovūnūdarocassa, macchovassaajivhako;
Abhāsaṃnipakosūro, sarājavasatiṃvase.

305. Nabāḷhaṃitthiṃgaccheyya, sampassaṃ tejasaṅkhayaṃ;
Kāsaṃsāsaṃthaddhābalaṃ, khīṇamedhonigacchati.

306. Nātivelaṃpabhāseyya, natuṇhisabbadāsiyā;
Avitiṇṇaṃmitaṃvācaṃ, patthakāleudīraye.

307. Akodhanoasaṅghaṭṭo,
Saccosaṇhoapesuṇo;
Samphaṃgiraṃnabhāseyya,
Sarājavasatiṃvase.

308. Mātāpitubharoassa, kulejeṭṭhāpacāyiko;
Hiriottappasampanno, sarājavasatiṃvase.

309. Vinitosippavādanto, yatattoniyatomudu;
Appamattosucidakkho, sarājavasatiṃvase.

310. Nivātavuttivuḍḍhesu, sappatissosagāravo;
Sūratosukhasaṃvāso, sarājavasatiṃvase.

311. Ārakāparivajjeyya, saññituṃpahitaṃjanaṃ;
Bhattāramevudikkheyya, nacaaññassarājino.

312. Samaṇebrahmaṇecāpi, sīlavantebahussute;
Sakkaccaṃpayirūpāse, annapānenatappayye;
Āsajjapañhepuccheyya, ākaṅkhaṃvuḍḍhimattano.

313. Dinnapubbaṃnahāpeyya, dānaṃsamaṇabrahmaṇe;
Nacakiñcinivāreyya, dānakālevaṇibbake.

314. Paññāvāvuḍḍhisampanno, vidhānavidhikovido;
Kālaññūsamayaññūca, sarājavasatiṃvase.

315. Uṭṭhātākammaceresu, appamattovicakkhaṇo;
Susaṃvihitakammanto, sarājavasatiṃvase.

316. Khalaṃsālaṃpasuṃkhettaṃ, gantācassaabhikkhaṇaṃ;
Mitaṃdhaññaṃnidhāpeyya, mitañcapācayeghare.

317. Puttaṃvābhātaraṃvāpi, sīlesuasamāhitaṃ;
Anaṅgavāhitebālā, yathāpetātathevate;
Coḷañcanesaṃpiṇḍañca, āsanañcapadāpare.

318. Dāsekammakarepose, sīlesususamāhite;
Dakkheuṭṭhānasampanne, adhipaccamhiṭhāpaye.

319. Sīlavācaalobhoca, anuruttocarājino;
Āvīrahohitocassa, sarājavasatiṃvase.

320. Chandaññūrājinoassa, cittaṭṭhocassarājino;
Asaṅkusakavuttissa, sarājavasatiṃvase.

321. Ucchādanenhāpaneca, dhotepādeadosiraṃ;
Āhatopinakuppeyya, sarājavasatiṃvase.

322. Kumbhiñhipañjaliṃkriyā, cātañcāpipadakkhiṇaṃ;
Kimevasabbakāmānaṃ, nadādaṃdhīramuttamaṃ.

323. Yodetisayanaṃvatthaṃ, yānaṃāvasataṃgharaṃ;
Pajjunnorivabhūtānaṃ, bhogehiabhivassati.

324. Dvevimekaṇḍakātikkhā, sarīraparisositā;
Kāmetiniddhanoyoca, yocakuppatyanissaro.

325. Adhanassarasaṃkhādā, abalassahatāhatā;
Apaññassakathāvākyā, tividhaṃhīnalakkhaṇaṃ.

326. Pathabyāmadhurātīṇi, ucchunārīsubhāsitaṃ;
Ucchunārīsutappanti, natappantisubhāsitaṃ.

327. Pathabyātīṇiratanāni, saṅgahānimahītale;
Sippaṃdhaññañcamittañca, bhavantiratanāime.

328. Kalyāṇamittaṃkantāraṃ, yuddhaṃsabhāyabhāsituṃ;
Asatthāgantumicchanti, muḷhātecaturojanā.

329. Jīvantopimatāpañca, byāsenaparikittitā;
Dukkhitobyādhitopakkho, iṇavānityasevako.

330. Cakkhudvārādikaṃchakkaṃ, saṃvutosapaññonaro;
Chabbidhohotisīlena, asīlenāpichabbidho.

331. Niddālukopamādoca, sukhitorogavālaso;
Nicchandocakammārāmo, sattetesatthavajjitā.

332. Kulajopaññavāchando, hirottapposutaddharo;
Atthakāmosurakkhoca, aṭṭhetesatthayujjitā.

333. Kulaseṭṭhosapaññoca, vuḍḍhisūrocasīlavā;
Bahussutovuṭṭhānoca, mīrosugatigāmiko;
Navetesujanāseṭṭhā, pāpāttānaṃnivāraye.

334. Buddhopaccekabuddhoca, arahāaggasāvako;
Mātāpitāgarusatthā, dāyakodhammadesako;
Paṇḍitehiimedasa, na dubbhantītijāniyā.

335. Dhammatthakāmamokkhānaṃ, pāṇosaṃsiddhikāraṇaṃ;
Taṃnighātokiṃnihato, rakkhitokiṃnarakkhati.

336. Sathaṃdīghāyukosabba, sattānaṃsukhakāraṇaṃ;
Asathaṃpanasabbesaṃ, dukkhahetunasaṃsayo.

337. Yantagatoucchurasaṃ, najahātigajotathā;
Saṅgāmesugatoliḷaṃ, sussutenāpicandanaṃ.

338. Sāragandhaṃnajahāti, dukkhapattopipaṇḍito;
Najahātisataṃdhammaṃ, sukhakālekathāvakā.

339. Attābandhumanussānaṃ, ripuattāvajantunaṃ;
Attāvaniyatoñāti, attāvaniyatoripu.

340. Attānaṃpariccāgena, yaṃnissitānurakkhanaṃ;
Karontisajjanāyeva, nataṃnitimātāmataṃ.

341. Satthakabbavicārena, kālogacchatidhīmataṃ;
Byasanenaasādhūnaṃ, niddāyakalahenavā.

342. Bhamarāpupphamicchanti, putimicchantimakkhikā;
Sujānāguṇamicchanti, dosamicchantidujjanā.

343. Namantiphalinorukkhā, namatevabudhājanā;
Sukkhakaṭṭhañcamuḷhoca, nevanamantibhijjate.

344. Sacesantovivādati, khippasandhiyarepuna;
Bālopattāvabhijjanti, natesamatamāgamuṃ.

345. Appampisādhūnaṃdhanaṃ, kūpāvārivanissayo;
Bahukaṃpiasādhūnaṃ, nacavārivaaṇṇave.

346. Sokaṭhānasahassāni, bhayaṭhānasatānica;
Divasedivasemuḷhaṃ, āvīsantinapaṇḍitaṃ.

347. Duṭṭhacittopanāhissa, kodhopāsāṇalekhito;
Kucchitabbosujanassa, jalelekhāciraṭṭhitā.

348. Nidulukoasantuṭṭho, akataññūcabhiruko;
Sakkontinasamācāraṃ, sikkhituṃtekadācipi.

349. Sādhuttaṃsujanasamāgamākhalānaṃ,
Sādhūnaṃnakhalasamāgamākhalattaṃ;
Āmodaṃkusumabhavaṃdadhātibhūmi,

Bhūgandhaṃnacakusumānidhārayanti.

350. Guṇamaddhisamaṃmakkhe, parenakalahesati;
Addhisamaṃpakāsentaṃ, anumattaṃpidosakaṃ.

351. Dosaṃparassapassanti, attadosaṃnapassati;
Tilamattaṃparadosaṃ, nāḷikeraṃnapassati.

352. Kodhoatthaṃnajānāti, kodhodhammaṃnapassati;
Andhatamaṃtadāhoti, yaṃkodhosahatenaraṃ.

353. Kodhoabbhantarejāto, dhuvaṃnāsetikodhanaṃ;
Vatthālaṅkārapuṇṇāyaṃ, mañjusāyaṃsikhīyathā.

354. Rāgonāmamanosallaṃ, guṇavarattacorako;
Rāhuvijjāsasaṅkissa, tapodhanahutāsano.

355. Natittirājādhanena, paṇḍitopisubhāsite;
Cakkhūpipiyadassane, sāgaropimahājale.

356. Asantuṭṭhoyatinaṭṭho, santuṭṭhopimahīpati;
Sasajjāgaṇikānaṭṭhā, nilajjāsukulagatā.

357. Bhūpāṇṇavaggithīsippī, abhijjhālucapuggalo;
Etesaṃmahicchantānaṃ, mahicchatāanicchitā.

358. Ārogyaṃparamaṃlābhaṃ, santuṭṭhīparamaṃdhanaṃ;
Visāsoparamaṃñāti, nibbānaṃparamaṃsukhaṃ.

359. Duggataṃgacchabholābha, lābholābhenapūrati;
Thalepavuṭṭhapajjunna, āpoāpenapūrati.

360. Bodhayantinayācanti, dehītipacchimājanā;
Passavatthuṃadānassa, mābhavatūtiīdiso.

361. Seleselenamāṇikaṃ, gajegajenamuttikaṃ;
Vanevanenacandanaṃ, ṭhāneṭhānenapaṇḍitaṃ.

362. Satesujāyatesūro, sahassesucapaṇḍito;
Vākyaṃsatasahassesu, cāgobhavativānavā.

363. Jinenaāgataṃsūraṃ, dhanañcagehamāgataṃ;
Jiṇṇaannaṃpasaṃseyya, dārañcagatayobbanaṃ.

364. Potthakesucayaṃsippaṃ, parahatthesuyaṃdhanaṃ;
Yadāicchesamuppanne, nataṃsippaṃnataṃdhanaṃ.

365. Vācāvudhācarājāno, saccāvudhācasamaṇā;
Dhanāvudhāseṭṭhinoca, goṇāvudhādaliddakā.

366. Ukkaṭṭhesūramicchanti, kolāhalesubhāsitaṃ;
Piyaṃannañcapānañca, atthakiccesupaṇḍitaṃ.

367. Kapaṇetārayemittaṃ, dubbhikkhedhaññaṃdhāraye;
Sabhāyaṃdhārayesippaṃ, saṅgahānimahītale.

368. Dubbhikkheannadānañca, subhikkhecahiraññadaṃ;
Bhayecabhayadhātāraṃ, sabbesaṃvaramaṃvaraṃ.

369. Haṃsomajjhenakākānaṃ, sīhogunnaṃnasobhate;
Gadrabhānaṃnaturaṅgo, bālānañcanapaṇḍito.

370. Nasorājāyoajeyyaṃ, jinātinasosakhāraṃ;
Yoayuttenajināti, nasābhariyāpatino;
Virodhatinateputtā, yenabharanti jiṇṇa.

371. Natthivijjāsamaṃmittaṃ, natthibyādhisamoripu;
Natthiattasamaṃpemaṃ, natthikammaparaṃbalaṃ.

372. Itthimissokutosīlaṃ,
Maṃsabhakkhokutodayaṃ;
Surāpānokutosaccaṃ,
Mahākodhokutotapaṃ.

373. Kvātibhārosamatthānaṃ, kiṃdūrobyavahārinaṃ;
Kovidesosavijjānaṃ, koparopiyavādinaṃ.

374. Dubbhikkhokasinonatthi, santānaṃnatthipāpako;
Mugassakalahonatthi, natthijāgaratobhayaṃ.

375. Bālitthīmakkhikātuṇḍi, isīnañcakamaṇḍalu;
Setambuphalaṃtambulaṃ, nojjhiṭṭhamupajāyato.

376. Pañcaratyāsugandhabbā, sattaratyādhanuggahā;
Ekamāsāsubhariyā, aḍḍhamāsāsissāmalā.

377. Malitthiyāduccaritaṃ, maccheraṃdadatomalaṃ;
Malāvelāmakādhammā, asmiṃlokeparamhica;
Malaṃmalataraṃtato, avijjāparamaṃmalaṃ.

378. Sutassarakkhāsabbadābhiyogo,
Kulassavatthaṃpurisassavijjā;
Raññopamādopasamodhanassa,
Itthīnantunatthevajāturakkhā.

379. Sattānaṃjaratāhanti, taṇhāhantisabbasukhaṃ;
Sabbabalaṃcintāhanti, dayāhantisakaṃdhanaṃ.

380. Nīcevāsosiriṃhanti, hantigaruṃcayācako;
Pasaṃsāsuguṇaṃhanti, hanticittaṃasaññatā.

381. Asanaṃbhayamantānaṃ, maccānaṃmaraṇaṃbhayaṃ;
Uttamānantusabbesaṃ, avamānaṃparaṃbhayaṃ.

382. Sūriyotapanaṃtapo, nasantiparivāritā;
Candaraṃsītalaṃjātaṃ, tārakāparivāritā;
Upamāetthañātabbā, sūriyacandarājunaṃ.

383. Alasomandabuddhica, sukhitorogapīḷito;
Niddāromaṃsavaḍḍhano, subhakkhocaviluddhako.

384. Pamādojāyatemadā, pamādājāyatekhayo;
Khayādosāpavaḍḍhanti, madaṃkiṃnajahebudho.

385. Yādisaṃvappatebījaṃ, tādisaṃphalaṃsampatto;
Kalyāṇakārikalyāṇaṃ, pāpakārīcapāpakaṃ.

386. Puññāpāpaphalaṃyoce, nasaddahatisaccato;
Sovesakānanaṃkhippaṃ, ādāsatalamānaye.

387. Samparāyikattheyo, nasaddahaticepiso;
Āvāsesappagāmīnaṃ, mokkhabhekiṃnapassati.

388. Saddhāhiricaottappaṃ, bāhusaccaṃviraṃsati;
Paññācasattadhammehi, sampannopaṇḍitomato.

389. Ravimūlaṃsasīkhandhaṃ, soriaṅgācapattikaṃ;
Buddhaṃpupphaṃgarubījaṃ, bharaguphalamevaca.

390. Potthakādīnikhettaṃva, lekhāniyuganaṅgalaṃ;
Akkharānibījaṃkatvā, carantopaṇḍitobhave.

391. Akkharaṃekamekañca, buddharūpaṃsamaṃsiyā;
Tasmāhipaṇḍitoposo, likheyyapiṭakattayaṃ.

392. Duggatiṃnābhijāyeyya, piṭakattayakārako;
Bahukkhattuṃcakkavatti, rājācatudīpādhipo.

393. Padesarajjaṃvipulaṃ, gaṇanātoasaṅkhyeyo;
Chakāmāvacarodeva, rājāhotibahukkhattuṃ.

394. Dānādīnicapuññāni, karontobodhiaṅkuro;
Bhavāsabbaṅgasampanno, tilokapūjitobhave.

395. Addhemahaddhanephite, jāyarekulamuttame;
Uttamenevasaṃvāso, piṭakattayavācako.

396. Ekakkharaphalenahi, piṭakattayakārako;
Caturāsītisahassaṃ, labhantipavaraṃsukhaṃ.

397. Appakenāpimedhāvī, pābhatenavicakkhaṇo;
Samuṭṭhāpetiattānaṃ, anumaggivasandhamaṃ.

398. Dukkhaṃpāpassapuññassa, sukhaṃmissassamissakaṃ;
Sabbaṃsadisakaṃyāti, ñātabbaṃkammunophalaṃ.

399. Codentocatubhāgāca, kammakārātayobhāgā;
Sāminosamabhāgāca, ekabhāgānumodanā.

400. Anattassavākyāparamaṃtuṇhi,
Asantamittāparamaṃekaṃ;
Surūpadārāvaramandhā,
Dūrekalābhāvaramassasukkhaṃ.

401. Hīnacajjopice hoti, uṭṭhātādhītimānaro;
Sīlaācārasampanno, niseaggivabhāsati.

402. Nacajjavasalohoti,
Nacajjahotibrahmaṇo;
Kammunāvasalohoti,
Kammunāhotibrahmaṇo.

403. Pathavīveḷukampattaṃ, cakkavāḷaṃsucipphalaṃ;
Sineruvammikaṃkhuddaṃ, samuddopātitaṃyathā.

404. Ekenevacakappena, mātukhīraṃnasañcayaṃ;
Tatotusamuddocāpi, atirekataraṃbahuṃ.

405. Brahmātimātāpītaro, pubbācariyāvuccate;
Āhuneyyācaputtānaṃ, pajānamanukampakā.

406. Tasmāhinenamasseyya, sakkareyyacapaṇḍito;
Annenaathopānena, vatthenasayanenaca.

407. Ucchādanenanhāpena, pādānaṃdhovanenaca;
Uṭṭhāyapādacariyā, upaṭṭhāpeyyapaṇḍito;
Idhevanaṃpasaṃsanti, paccasaggepamodati.

408. Ekassekenakappena, puggalassaṭṭhisañcayo;
Samaṃpabbatarāsimhi, itivuttaṃmahesinā.

409. Sabbadānaṃdhammadānaṃjināti;
Sabbarasaṃdhammarasojināti,
Sabbaratiṃdhammaratijināti;
Sabbadukkhaṃtaṇhakkhayojināti.

410. Appamādaratāhotha, sacittamanurakkhatha;
Dukkhāuddharathattānaṃ, paṅkesannaṃvakuñjaraṃ.

411. Cajadujjanasaṃsaggaṃ, bhajasādhusamāgamaṃ;
Karapuññamahorattiṃ, saraniccamaniccataṃ.

412. Aniccāvatasaṅkhārā, uppādavayadhammino;
Uppajjitvānirujjhanti, tesaṃvūpasamosukho.

413. Nahidhammoadhammoca, ubhosamavipākino;
Adhammonirayaṃneti, dhammopāpetisuggatiṃ.

414. Samasīsaṃsamapādaṃ, antarañcasamaṃsamaṃ;
Idaṃmanasinidhāya, likheyyapiṭakattayanti.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Dhammapada-aṭṭhakathā

(Paṭhamo bhāgo)

Ganthārambhakathā

1. Mahāmohatamonaddhe, loke lokantadassinā;
Yena saddhammapajjoto, jālito jalitiddhinā.

2. Tassa pāde namassitvā, sambuddhassa sirīmato;
Saddhammañcassa pūjetvā, katvā saṅghassa cañjaliṃ.

3. Taṃ taṃ kāraṇamāgamma, dhammādhammesu kovido;
Sampattasaddhammapado, satthā **dhammapadaṃ** subhaṃ.

4. Desesi karuṇāvega-samussāhitamānaso;
Yaṃ ve devamanussānaṃ, pītipāmojjavaḍḍhanaṃ.

5. Paramparābhatā tassa, nipuṇā **atthavaṇṇanā**;
Yā tambapaṇṇidīpamhi, dīpabhāsāya saṇṭhitā.

6. Na sādhayati sesānaṃ, sattānaṃ hitasampadaṃ;
Appeva nāma sādheyya, sabbalokassa sā hitaṃ.

7. Iti āsīsamānena, dantena samacārinā;
Kumārakassapenāhaṃ, therena thiracetasā.

8 . Saddhammaṭṭhitikāmena, sakkaccaṃ abhiyācito;
Taṃ bhāsaṃ ativitthāra-gatañca vacanakkamaṃ.

9 . Pahāyāropayitvāna, tantibhāsaṃ manoramaṃ;
Gāthānaṃ byañjanapadaṃ, yaṃ tattha na vibhāvitaṃ.

10. Kevalaṃ taṃ vibhāvetvā, sesaṃ tameva atthato;
Bhāsantarena bhāsissaṃ, āvahanto vibhāvinaṃ;
Manaso pītipāmojjaṃ, atthadhammūpanissitanti.

1. Yamakavaggo

1. Cakkhupālattheravatthu

1. **‘‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;**
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato pada’’nti. –

Ayaṃ dhammadesanā kattha bhāsitāti? Sāvatthiyaṃ. Kaṃ ārabbhāti? Cakkhupālattheraṃ.

Sāvatthiyaṃ kira mahāsuvaṇṇo nāma kuṭumbiko ahosi aḍḍho mahaddhano mahābhogo aputtako. So ekadivasaṃ nhānatitthaṃ nhatvā natvā āgacchanto antarāmagge sampannapattasākhaṃ ekaṃ vanappatiṃ disvā ‘‘ayaṃ mahesakkhāya devatāya pariggahito bhavissatī’’ti tassa heṭṭhābhāgaṃ sodhāpetvā pākāraparikkhepaṃ kārāpetvā vālukaṃ okirāpetvā dhajapaṭākaṃ ussāpetvā vanappatiṃ alaṅkaritvā añjaliṃ karitvā ‘‘sace puttaṃ vā dhītaraṃ vā labheyyaṃ, tumhākaṃ mahāsakkāraṃ karissāmī’’ti patthanaṃ katvā pakkāmi.

Athassa na cirasseva bhariyāya kucchiyaṃ gabbho patiṭṭhāsi. Sā gabbhassa patiṭṭhitabhāvaṃ ñatvā tassa ārocesi. So tassā gabbhassa parihāramadāsi. Sā dasamāsaccayena puttaṃ vijāyi. Taṃ nāmaggahaṇadivase seṭṭhi attanā pālitaṃ vanappatiṃ nissāya laddhattā tassa **pālo**ti nāmaṃ akāsi. Sā aparabhāge aññampi puttaṃ labhi. Tassa **cūḷapālo**ti nāmaṃ katvā itarassa **mahāpālo**ti nāmaṃ akāsi. Te vayappatte gharabandhanena bandhiṃsu. Aparabhāge mātāpitaro kālamakaṃsu. Sabbampi vibhavaṃ itareyeva vicāriṃsu.

Tasmiṃ samaye satthā pavattitavaradhammacakko anupubbenāgantvā anāthapiṇḍikena mahāseṭṭhinā catupaṇṇāsakoṭidhanaṃ vissajjetvā kārite jetavanamahāvihāre viharati mahājanaṃ saggamagge ca mokkhamagge ca patiṭṭhāpayamāno. Tathāgato hi mātipakkhato asītiyā, pitipakkhato asītiyāti dveasītiñātikulasahassehi kārite nigrodhamahāvihāre ekameva vassāvāsaṃ vasi, anāthapiṇḍikena kārite jetavanamahāvihāre ekūnavīsativassāni, visākhāya sattavīsatikoṭidhanapariccāgena kārite pubbārāme chabbassānīti dvinnaṃ kulānaṃ guṇamahattataṃ paṭicca sāvatthiṃ nissāya pañcavīsativassāni vassāvāsaṃ vasi. Anāthapiṇḍikopi visākhāpi mahāupāsikā nibaddhaṃ divasassa dve vāre tathāgatassa upaṭṭhānaṃ gacchanti, gacchantā ca ‘‘daharasāmaṇerā no hatthe olokessantī’’ti tucchahatthā na gatapubbā. Purebhattaṃ gacchantā khādanīyabhojanīyādīni gahetvāva gacchanti, pacchābhattaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni. Nivesanesu pana tesaṃ dvinnaṃ dvinnaṃ bhikkhusahassānaṃ niccaṃ paññattāsanāneva honti. Annapānabhesajjesu yo yaṃ icchati, tassa taṃ yathicchitameva sampajjati. Tesu anāthapiṇḍikena ekadivasampi satthā pañhaṃ na pucchitapubbo. So kira ‘‘tathāgato buddhasukhumālo khattiyasukhumālo, ‘bahūpakāro me, gahapatī’ti mayhaṃ dhammaṃ desento kilameyyā’’ti satthari adhimattasinehena pañhaṃ na pucchati. Satthā pana tasmiṃ nisinnamatteyeva ‘‘ayaṃ seṭṭhi maṃ arakkhitabbaṭṭhāne rakkhati. Ahañhi kappasatasahassādhikāni cattāri asaṅkhyeyyāni alaṅkatapaṭiyattaṃ attano sīsaṃ chinditvā akkhīni uppāṭetvā hadayamaṃsaṃ uppāṭetvā pāṇasamaṃ puttadāraṃ pariccajitvā pāramiyo pūrento paresaṃ dhammadesanatthameva pūresiṃ. Esa maṃ arakkhitabbaṭṭhāne rakkhatī’’ti ekaṃ dhammadesanaṃ kathetiyeva.

Tadā sāvatthiyaṃ satta manussakoṭiyo vasanti. Tesu satthu dhammakathaṃ sutvā pañcakoṭimattā manussā ariyasāvakā jātā, dvekoṭimattā manussā puthujjanā. Tesu ariyasāvakānaṃ dveyeva kiccāni ahesuṃ – purebhattaṃ dānaṃ denti, pacchābhattaṃ gandhamālādihatthā vatthabhesajjapānakādīni gāhāpetvā dhammassavanatthāya gacchanti. Athekadivasaṃ mahāpālo ariyasāvake gandhamālādihatthe vihāraṃ gacchante disvā ‘‘ayaṃ mahājano kuhiṃ gacchatī’’ti pucchitvā ‘‘dhammassavanāyā’’ti sutvā ‘‘ahampi gamissāmī’’ti gantvā satthāraṃ vanditvā parisapariyante nisīdi.

Buddhā ca nāma dhammaṃ desentā saraṇasīlapabbajjādīnaṃ upanissayaṃ oloketvā ajjhāsayavasena dhammaṃ desenti, tasmā taṃ divasaṃ satthā tassa upanissayaṃ oloketvā dhammaṃ desento anupubbikathaṃ kathesi. Seyyathidaṃ – dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ, okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Taṃ sutvā mahāpālo kuṭumbiko cintesi – ‘‘paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā bhogā vā nānugacchanti, sarīrampi attanā saddhiṃ na gacchati, kiṃ me gharāvāsena pabbajissāmī’’ti. So desanāpariyosāne satthāraṃ upasaṅkamitvā pabbajjaṃ yāci. Atha naṃ satthā – ‘‘atthi te koci āpucchitabbayuttako ñātī’’ti āha. ‘‘Kaniṭṭhabhātā me atthi, bhante’’ti. ‘‘Tena hi taṃ āpucchāhī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā satthāraṃ vanditvā gehaṃ gantvā kaniṭṭhaṃ pakkosāpetvā – ‘‘tāta, yaṃ mayhaṃ imasmiṃ gehe saviññāṇakampi aviññāṇakampi dhanaṃ kiñci atthi, sabbaṃ taṃ tava bhāro, paṭipajjāhi na’’nti. ‘‘Tumhe pana kiṃ karissathā’’ti āha. ‘‘Ahaṃ satthu santike pabbajissāmī’’ti. ‘‘Kiṃ kathesi bhātika, tvaṃ me mātari matāya mātā viya, pitari mate pitā viya laddho, gehe te mahāvibhavo, sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ, mā evaṃ karitthā’’ti. ‘‘Tāta, ahaṃ satthu dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi. Satthārā hi atisaṇhasukhumaṃ tilakkhaṇaṃ āropetvā ādimajjhapariyosānakalyāṇo dhammo desito, na sakkā so agāramajjhe vasantena pūretuṃ, pabbajissāmi, tātā’’ti. ‘‘Bhātika, taruṇāyeva tāvattha, mahallakakāle pabbajissathā’’ti. ‘‘Tāta, mahallakassa hi attano hatthapādāpi anassavā honti, na attano vase vattanti, kimaṅgaṃ pana ñātakā, svāhaṃ tava kathaṃ na karomi, samaṇapaṭipattiṃyeva pūressāmi’’.

‘‘Jarājajjaritā honti, hatthapādā anassavā;
Yassa so vihatatthāmo, kathaṃ dhammaṃ carissati’’. –

Pabbajissāmevāhaṃ, tātāti tassa viravantasseva satthu santikaṃ gantvā pabbajjaṃ yācitvā laddhapabbajjūpasampado ācariyupajjhāyānaṃ santike pañca vassāni vasitvā vuṭṭhavasso pavāretvā satthāramupasaṅkamitvā vanditvā pucchi – ‘‘bhante, imasmiṃ sāsane kati dhurānī’’ti? ‘‘Ganthadhuraṃ, vipassanādhuranti dveyeva dhurāni bhikkhū’’ti. ‘‘Katamaṃ pana, bhante, ganthadhuraṃ, katamaṃ vipassanādhura’’nti? ‘‘Attano paññānurūpena ekaṃ vā dve vā nikāye sakalaṃ vā pana tepiṭakaṃ buddhavacanaṃ uggaṇhitvā tassa dhāraṇaṃ, kathanaṃ, vācananti idaṃ **ganthadhuraṃ** nāma, sallahukavuttino pana pantasenāsanābhiratassa attabhāve khayavayaṃ paṭṭhapetvā sātaccakiriyavasena vipassanaṃ vaḍḍhetvā arahattaggahaṇanti idaṃ **vipassanādhuraṃ** nāmā’’ti. ‘‘Bhante, ahaṃ mahallakakāle pabbajito ganthadhuraṃ pūretuṃ na sakkhissāmi, vipassanādhuraṃ pana pūressāmi, kammaṭṭhānaṃ me kathethā’’ti. Athassa satthā yāva arahattaṃ kammaṭṭhānaṃ kathesi.

So satthāraṃ vanditvā attanā sahagāmino bhikkhū pariyesanto saṭṭhi bhikkhū labhitvā tehi saddhiṃ nikkhamitvā vīsayojanasatamaggaṃ gantvā ekaṃ mahantaṃ paccantagāmaṃ patvā tattha saparivāro piṇḍāya pāvisi. Manussā vattasampanne bhikkhū disvāva pasannacittā āsanāni paññāpetvā nisīdāpetvā paṇītenāhārena parivisitvā, ‘‘bhante, kuhiṃ ayyā gacchantī’’ti pucchitvā ‘‘yathāphāsukaṭṭhānaṃ upāsakā’’ti vutte paṇḍitā manussā ‘‘vassāvāsaṃ senāsanaṃ pariyesanti bhadantā’’ti ñatvā, ‘‘bhante, sace ayyā imaṃ temāsaṃ idha vaseyyuṃ, mayaṃ saraṇesu patiṭṭhāya sīlāni gaṇheyyāmā’’ti āhaṃsu. Tepi ‘‘mayaṃ imāni kulāni nissāya bhavanissaraṇaṃ karissāmā’’ti adhivāsesuṃ.

Manussā tesaṃ paṭiññaṃ gahetvā vihāraṃ paṭijaggitvā rattiṭṭhānadivāṭṭhānāni sampādetvā adaṃsu. Te nibaddhaṃ tameva gāmaṃ piṇḍāya pavisanti. Atha ne eko vejjo upasaṅkamitvā, ‘‘bhante, bahūnaṃ vasanaṭṭhāne aphāsukampi nāma hoti, tasmiṃ uppanne mayhaṃ katheyyātha, bhesajjaṃ karissāmī’’ti pavāresi. Thero vassūpanāyikadivase te bhikkhū āmantetvā pucchi, ‘‘āvuso, imaṃ temāsaṃ katihi iriyāpathehi vītināmessathā’’ti? ‘‘Catūhi, bhante’’ti. ‘‘Kiṃ panetaṃ, āvuso, patirūpaṃ, nanu appamattehi bhavitabbaṃ’’? ‘‘Mayañhi dharamānakassa buddhassa santikā kammaṭṭhānaṃ gahetvā āgatā, buddhā ca nāma na sakkā pamādena ārādhetuṃ, kalyāṇajjhāsayena te vo ārādhetabbā. Pamattassa ca nāma cattāro apāyā sakagehasadisā, appamattā hothāvuso’’ti. ‘‘Kiṃ tumhe pana, bhante’’ti? ‘‘Ahaṃ tīhi iriyāpathehi vītināmessāmi, piṭṭhiṃ na pasāressāmi, āvuso’’ti. ‘‘Sādhu, bhante, appamattā hothā’’ti.

Atha therassa niddaṃ anokkamantassa paṭhamamāse atikkante majjhimamāse sampatte akkhirogo uppajji. Chiddaghaṭato udakadhārā viya akkhīhi assudhārā paggharanti. So sabbarattiṃ samaṇadhammaṃ katvā aruṇuggamane gabbhaṃ pavisitvā nisīdi. Bhikkhū bhikkhācāravelāya therassa santikaṃ gantvā, ‘‘bhikkhācāravelā, bhante’’ti āhaṃsu. ‘‘Tena hi, āvuso, gaṇhatha pattacīvara’’nti. Attano pattacīvaraṃ gāhāpetvā nikkhami. Bhikkhū tassa akkhīhi assūni paggharante disvā, ‘‘kimetaṃ, bhante’’ti pucchiṃsu. ‘‘Akkhīni me, āvuso, vātā vijjhantī’’ti. ‘‘Nanu, bhante, vejjena pavāritamhā, tassa kathemā’’ti. ‘‘Sādhāvuso’’ti te vejjassa kathayiṃsu. So telaṃ pacitvā pesesi. Thero nāsāya telaṃ āsiñcanto nisinnakova āsiñcitvā antogāmaṃ pāvisi. Vejjo taṃ disvā āha – ‘‘bhante, ayyassa kira akkhīni vāto vijjhatī''ti? ''Āma, upāsakā''ti. ''Bhante, mayā telaṃ pacitvā pesitaṃ, nāsāya vo telaṃ āsitta''nti? ''Āma, upāsakā''ti. ''Idāni kīdisa''nti? ''Rujjateva upāsakā''ti. Vejjo ''mayā ekavāreneva vūpasamanasamatthaṃ telaṃ pahitaṃ, kiṃ nu kho rogo na vūpasanto''ti cintetvā, ''bhante, nisīditvā vo telaṃ āsittaṃ, nipajjitvā''ti pucchi. Thero tuṇhī ahosi, punappunaṃ pucchiyamānopi na kathesi. So ''vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokessāmī''ti cintetvā – ''tena hi, bhante, gacchathā''ti theraṃ vissajjetvā vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokento caṅkamananisīdanaṭṭhānameva disvā sayanaṭṭhānaṃ adisvā, ''bhante, nisinnehi vo āsittaṃ, nipannehī''ti pucchi. Thero tuṇhī ahosi. ''Mā, bhante, evaṃ karittha, samaṇadhammo nāma sarīraṃ yāpentena sakkā kātuṃ, nipajjitvā āsiñcathā''ti punappunaṃ yāci. ''Gaccha tvaṃ tāvāvuso, mantetvā jānissāmī''ti vejjaṃ uyyojesi. Therassa ca tattha neva ñātī, na sālohitā atthi, tena saddhiṃ manteyya? Karajakāyena pana saddhiṃ mantento ''vadehi tāva, āvuso pālita, tvaṃ kiṃ akkhīni olokessasi, udāhu buddhasāsanaṃ? Anamataggasmiñhi saṃsāravaṭṭe tava akkhikāṇassa gaṇanā nāma natthi, anekāni pana buddhasatāni buddhasahassāni atītāni. Tesu te ekabuddhopi na paricinno, idāni imaṃ antovassaṃ tayo māse na nipajjissāmīti temāsaṃ nibaddhavīriyaṃ karissāmi. Tasmā te cakkhūni nassantu vā bhijjantu vā, buddhasāsanameva dhārehi, mā cakkhūnī''ti bhūtakāyaṃ ovadanto imā gāthāyo abhāsi –

''Cakkhūni hāyantu mamāyitāni,
Sotāni hāyantu tatheva kāyo;
Sabbampidaṃ hāyatu dehanissitaṃ,
Kiṃ kāraṇā pālita tvaṃ pamajjasi.

''Cakkhūni jīrantu mamāyitāni,
Sotāni jīrantu tatheva kāyo;
Sabbampidaṃ jīratu dehanissitaṃ,
Kiṃ kāraṇā pālita tvaṃ pamajjasi.

''Cakkhūni bhijjantu mamāyitāni,
Sotāni bhijjantu tatheva kāyo;
Sabbampidaṃ bhijjatu dehanissitaṃ,
Kiṃ kāraṇā pālita tvaṃ pamajjasī''ti.

Evaṃ tīhi gāthāhi attano ovādaṃ datvā nisinnakova natthukammaṃ katvā gāmaṃ piṇḍāya pāvisi. Vejjo taṃ disvā ''kiṃ, bhante, natthukammaṃ kata''nti pucchi. ''Āma, upāsakā''ti. ''Kīdisaṃ, bhante''ti? ''Rujjateva upāsakā''ti. ''Nisīditvā vo, bhante, natthukammaṃ kataṃ, nipajjitvā''ti. Thero tuṇhī ahosi, punappunaṃ pucchiyamānopi na kiñci kathesi. Atha naṃ vejjo, ''bhante, tumhe sappāyaṃ na karotha, ajjato paṭṭhāya 'asukena me telaṃ pakka'nti mā vadittha, ahampi 'mayā vo telaṃ pakka'nti na vakkhāmī''ti āha. So vejjena paccakkhāto vihāraṃ gantvā tvaṃ vejjenāpi paccakkhātosi, iriyāpathaṃ mā vissajji samaṇāti.

''Paṭikkhitto tikicchāya, vejjenāpi vivajjito;
Niyato maccurājassa, kiṃ pālita pamajjasī''ti. –

Imāya gāthāya attānaṃ ovaditvā samaṇadhammaṃ akāsi. Athassa majjhimayāme atikkante apubbaṃ acarimaṃ akkhīni ceva kilesā ca bhijjiṃsu. So sukkhavipassako arahā hutvā gabbhaṃ pavisitvā nisīdi.

Bhikkhū bhikkhācāravelāya āgantvā ''bhikkhācārakālo, bhante''ti āhaṃsu. ''Kālo, āvuso''ti? ''Āma, bhante''ti. ''Tena hi gacchathā''ti. ''Kiṃ tumhe pana, bhante''ti? ''Akkhīni me, āvuso, parihīnānī''ti. Te tassa akkhīni oloketvā assupuṇṇanettā hutvā, ''bhante, mā cintayittha, mayaṃ vo paṭijaggissāmā''ti theraṃ samassāsetvā kattabbayuttakaṃ vattapaṭivattaṃ katvā gāmaṃ piṇḍāya pavisiṃsu. Manussā theraṃ adisvā, ''bhante, amhākaṃ ayyo kuhi''nti pucchitvā taṃ pavattiṃ sutvā yāguṃ pesetvā sayaṃ piṇḍapātamādāya gantvā theraṃ vanditvā pādamūle parivattamānā roditvā, ‘‘bhante, mayaṃ vo paṭijaggissāma, tumhe mā cintayitthā’’ti samassāsetvā pakkamiṃsu.

Tato paṭṭhāya nibaddhaṃ yāgubhattaṃ vihārameva pesenti. Theropi itare saṭṭhi bhikkhū nirantaraṃ ovadati. Te tassovāde ṭhatvā upakaṭṭhāya pavāraṇāya sabbeva saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Te vuṭṭhavassā ca pana satthāraṃ daṭṭhukāmā hutvā theramāhaṃsu, ‘‘bhante, satthāraṃ daṭṭhukāmamhā’’ti. Thero tesaṃ vacanaṃ sutvā cintesi – ‘‘ahaṃ dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi, mayi etehi saddhiṃ gacchante sabbe kilamissanti, bhikkhampi labhituṃ na sakkhissanti, ime puretarameva pesessāmī’’ti. Atha ne āha – ‘‘āvuso, tumhe purato gacchathā’’ti. ‘‘Tumhe pana bhante’’ti? ‘‘Ahaṃ dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi, mayi tumhehi saddhiṃ gacchante sabbe kilamissatha, tumhe purato gacchathā’’ti. ‘‘Mā, bhante, evaṃ karittha, mayaṃ tumhehi saddhiṃyeva gamissāmā’’ti. ‘‘Mā vo, āvuso, evaṃ rucittha, evaṃ sante mayhaṃ aphāsukaṃ bhavissati, mayhaṃ kaniṭṭho pana tumhe disvā pucchissati, athassa mama cakkhūnaṃ parihīnabhāvaṃ āroceyyātha, so mayhaṃ santikaṃ kañcideva pahiṇissati, tena saddhiṃ āgacchissāmi, tumhe mama vacanena dasabalañca asītimahāthere ca vandathā’’ti te uyyojesi.

Te theraṃ khamāpetvā antogāmaṃ pavisiṃsu. Manussā te disvā nisīdāpetvā bhikkhaṃ datvā ‘‘kiṃ, bhante, ayyānaṃ gamanākāro paññāyatī’’ti? ‘‘Āma, upāsakā, satthāraṃ daṭṭhukāmamhā’’ti. Te punappunaṃ yācitvā tesaṃ gamanachandameva ñatvā anugantvā paridevitvā nivattiṃsu. Tepi anupubbena jetavanaṃ gantvā satthārañca asītimahāthere ca therassa vacanena vanditvā punadivase yattha therassa kaniṭṭho vasati, taṃ vīthiṃ piṇḍāya pavisiṃsu. Kuṭumbiko te sañjānitvā nisīdāpetvā katapaṭisanthāro ‘‘bhātikatthero me, bhante, kuhi’’nti pucchi. Athassa te taṃ pavattiṃ ārocesuṃ. So taṃ sutvāva tesaṃ pādamūle parivattento roditvā pucchi – ‘‘idāni, bhante, kiṃ kātabba’’nti? ‘‘Thero ito kassaci āgamanaṃ paccāsīsati, tassa gatakāle tena saddhiṃ āgamissatī’’ti. ‘‘Ayaṃ me, bhante, bhāgineyyo pālito nāma, etaṃ pesethā’’ti. ‘‘Evaṃ pesetuṃ na sakkā, magge paripantho atthi, taṃ pabbājetvā pesetuṃ vaṭṭatī’’ti. ‘‘Evaṃ katvā pesetha, bhante’’ti. Atha naṃ pabbājetvā aḍḍhamāsamattaṃ pattacīvaraggahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā pahiṇiṃsu.

So anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā, ‘‘imaṃ gāmaṃ nissāya koci āraññako vihāro atthī’’ti pucchi. ‘‘Atthi, bhante’’ti. ‘‘Ko nāma tattha vasatī’’ti? ‘‘Pālitatthero nāma, bhante’’ti. ‘‘Maggaṃ me ācikkhathā’’ti. ‘‘Kosi tvaṃ, bhante’’ti? ‘‘Therassa bhāgineyyomhī’’ti. Atha naṃ gahetvā vihāraṃ nesi. So theraṃ vanditvā aḍḍhamāsamattaṃ vattapaṭivattaṃ katvā theraṃ sammā paṭijaggitvā, ‘‘bhante, mātulakuṭumbiko me tumhākaṃ āgamanaṃ paccāsīsati, etha, gacchāmā’’ti āha. ‘‘Tena hi imaṃ me yaṭṭhikoṭiṃ gaṇhāhī’’ti. So yaṭṭhikoṭiṃ gahetvā therena saddhiṃ antogāmaṃ pāvisi. Manussā theraṃ nisīdāpetvā ‘‘kiṃ, bhante, gamanākāro vo paññāyatī’’ti pucchiṃsu. ‘‘Āma, upāsakā, gantvā satthāraṃ vandissāmī’’ti. Te nānappakārena yācitvā alabhantā theraṃ uyyojetvā upaḍḍhapathaṃ gantvā roditvā nivattiṃsu. Sāmaṇero theraṃ yaṭṭhikoṭiyā ādāya gacchanto antarāmagge aṭaviyaṃ kaṭṭhanagaraṃ nāma therena upanissāya vuṭṭhapubbaṃ gāmaṃ sampāpuṇi, so gāmato nikkhamitvā araññe gītaṃ gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddaṃ sutvā sare nimittaṃ gaṇhi. Itthisaddo viya hi añño saddo purisānaṃ sakalasarīraṃ pharitvā ṭhātuṃ samattho nāma natthi. Tenāha bhagavā –

> ‘‘Nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthisaddo’’ti (a. ni. 1.2).

Sāmaṇero tattha nimittaṃ gahetvā yaṭṭhikoṭiṃ vissajjetvā ‘‘tiṭṭhatha tāva, bhante, kiccaṃ me atthī’’ti tassā santikaṃ gato. Sā taṃ disvā tuṇhī ahosi. So tāya saddhiṃ sīlavipattiṃ pāpuṇi. Thero cintesi – ‘‘idāneva eko gītasaddo suyyittha. So ca kho itthiyā saddo chijji, sāmaṇeropi cirāyati, so tāya saddhiṃ sīlavipattiṃ patto bhavissatī’’ti. Sopi attano kiccaṃ niṭṭhāpetvā āgantvā ‘‘gacchāma, bhante’’ti āha. Atha naṃ thero pucchi – ‘‘pāpojātosi sāmaṇerā’’ti. So tuṇhī hutvā therena punappunaṃ puṭṭhopi na kiñci kathesi. Atha naṃ thero āha – ‘‘tādisena pāpena mama yaṭṭhikoṭiggahaṇakiccaṃ natthī’’ti. So saṃvegappatto kāsāyāni apanetvā gihiniyāmena paridahitvā, ‘‘bhante, ahaṃ pubbe sāmaṇero, idāni panamhi gihī jāto, pabbajantopi ca svāhaṃ na saddhāya pabbajito, maggaparipanthabhayena pabbajito, etha gacchāmā''ti āha. ''Āvuso, gihipāpopi samaṇapāpopi pāpoyeva, tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi, gihī hutvā kiṃ nāma kalyāṇaṃ karissasi, tādisena pāpena mama yaṭṭhikoṭiggahaṇakiccaṃ natthī''ti āha. ''Bhante, amanussupaddavo maggo, tumhe ca andhā apariṇāyakā, kathaṃ idha vasissathā''ti? Atha naṃ thero, ''āvuso, tvaṃ mā evaṃ cintayi, idheva me nipajjitvā marantassāpi aparāparaṃ parivattantassāpi tayā saddhiṃ gamanaṃ nāma natthī''ti vatvā imā gāthā abhāsi –

''Handāhaṃ hatacakkhusmi, kantāraddhānamāgato;
Seyyamāno na gacchāmi, natthi bāle sahāyatā.

''Handāhaṃ hatacakkhusmi, kantāraddhānamāgato;
Marissāmi no gamissāmi, natthi bāle sahāyatā''ti.

Taṃ sutvā itaro saṃvegajāto ''bhāriyaṃ vata me sāhasikaṃ ananucchavikaṃ kammaṃ kata''nti bāhā paggayha kandanto vanasaṇḍaṃ pakkhanditvā tathā pakkantova ahosi. Therassāpi sīlatejena saṭṭhiyojanāyāmaṃ paññāsayojanavitthataṃ pannarasayojanabahalaṃ jayasumanapupphavaṇṇaṃ nisīdanuṭṭhahanakālesu onamanunnamanapakatikaṃ sakkassa devarañño paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko ''ko nu kho maṃ ṭhānā cāvetukāmo''ti olokento dibbena cakkhunā theraṃ addasa. Tenāhu porāṇā –

''Sahassanetto devindo, dibbacakkhuṃ visodhayi;
Pāpagarahī ayaṃ pālo, ājīvaṃ parisodhayi.

''Sahassanetto devindo, dibbacakkhuṃ visodhayi;
Dhammagaruko ayaṃ pālo, nisinno sāsane rato''ti.

Athassa etadahosi – ''sacāhaṃ evarūpassa pāpagarahino dhammagarukassa ayyassa santikaṃ na gamissāmi, muddhā me sattadhā phaleyya, gamissāmi tassa santika''nti. Tato –

''Sahassanetto devindo, devarajjasirindharo;
Taṅkhaṇena āgantvāna, cakkhupālamupāgami''. –

Upagantvā ca pana therassa avidūre padasaddamakāsi. Atha naṃ thero pucchi – ''ko eso''ti? ''Ahaṃ, bhante, addhiko''ti. ''Kuhiṃ yāsi upāsakā''ti? ''Sāvatthiyaṃ, bhante''ti. ''Yāhi, āvuso''ti. ''Ayyo pana, bhante, kuhiṃ gamissatī''ti? ''Ahampi tattheva gamissāmī''ti. ''Tena hi ekatova gacchāma, bhante''ti. ''Ahaṃ, āvuso, dubbalo, mayā saddhiṃ gacchantassa tava papañco bhavissatī''ti. ''Mayhaṃ accāyikaṃ natthi, ahampi ayyena saddhiṃ gacchanto dasasu puññakiriyavatthūsu ekaṃ labhissāmi, ekatova gacchāma, bhante''ti. Thero ''eso sappuriso bhavissatī''ti cintetvā – ''tena hi saddhiṃ gamissāmi, yaṭṭhikoṭiṃ gaṇha upāsakā''ti āha. Sakko tathā katvā pathaviṃ saṅkhipanto sāyanhasamaye jetavanaṃ sampāpesi. Thero saṅkhapaṇavādisaddaṃ sutvā ''kattheso saddo''ti pucchi. ''Sāvatthiyaṃ, bhante''ti? ''Pubbe mayaṃ gamanakāle cirena gamimhā''ti. ''Ahaṃ ujumaggaṃ jānāmi, bhante''ti. Tasmiṃ khaṇe thero ''nāyaṃ manusso, devatā bhavissatī''ti sallakkhesi.

''Sahassanetto devindo, devarajjasirindharo;
Saṅkhipitvāna taṃ maggaṃ, khippaṃ sāvatthimāgamī''ti.

So theraṃ netvā therassevatthāya kaniṭṭhakuṭumbikena kāritaṃ paṇṇasālaṃ netvā phalake nisīdāpetvā piyasahāyakavaṇṇena tassa santikaṃ gantvā, ''samma, cūḷapālā''ti pakkosi. ''Kiṃ, sammā''ti? ''Therassāgatabhāvaṃ jānāsī''ti? ''Na jānāmi, kiṃ pana thero āgato''ti? ''Āma, samma, idāni ahaṃ vihāraṃ gantvā theraṃ tayā kāritapaṇṇasālāya nisinnakaṃ disvā āgatomhī''ti vatvā pakkāmi.

Kuṭumbikopi vihāraṃ gantvā theraṃ disvā pādamūle parivattanto roditvā ‘‘idaṃ disvā ahaṃ, bhante, tumhākaṃ pabbajituṃ nādāsi’’ntiādīni vatvā dve dāsadārake bhujisse katvā therassa santike pabbājetvā ‘‘antogāmato yāgubhattādīni āharitvā theraṃ upaṭṭhahathā’’ti paṭiyādesi. Sāmaṇerā vattapaṭivattaṃ katvā theraṃ upaṭṭhahiṃsu.

Athekadivasaṃ disāvāsino bhikkhū ‘‘satthāraṃ passissāmā’’ti jetavanaṃ āgantvā tathāgataṃ vanditvā asītimahāthere ca, vanditvā vihāracārikaṃ carantā cakkhupālattherassa vasanaṭṭhānaṃ patvā ‘‘idampi passissāmā’’ti sāyaṃ tadabhimukhā ahesuṃ. Tasmiṃ khaṇe mahāmegho uṭṭhahi. Te ‘‘idāni atisāyanho, megho ca uṭṭhito, pātova gantvā passissāmā’’ti nivattiṃsu. Devo paṭhamayāmaṃ vassitvā majjhimayāme vigato. Thero āraddhavīriyo āciṇṇacaṅkamano, tasmā pacchimayāme caṅkamanaṃ otari. Tadā ca pana navavuṭṭhāya bhūmiyā bahū indagopakā uṭṭhahiṃsu. Te there caṅkamante yebhuyyena vipajjiṃsu. Antevāsikā therassa caṅkamanaṭṭhānaṃ kālasseva na sammajjiṃsu. Itare bhikkhū ‘‘therassa vasanaṭṭhānaṃ passissāmā’’ti āgantvā caṅkamane matapāṇake disvā ‘‘ko imasmiṃ caṅkamatī’’ti pucchiṃsu. ‘‘Amhākaṃ upajjhāyo, bhante’’ti. Te ujjhāyiṃsu ‘‘passathāvuso, samaṇassa kammaṃ, sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni cakkhuvikalakāle ‘caṅkamāmī’ti ettake pāṇake māresi ‘atthaṃ karissāmī’ti anatthaṃ karotī’’ti.

Atha kho te gantvā tathāgatassa ārocesuṃ, ‘‘bhante, cakkhupālatthero ‘caṅkamāmī’ti bahū pāṇake māresī’’ti. ‘‘Kiṃ pana so tumhehi mārento diṭṭho’’ti? ‘‘Na diṭṭho, bhante’’ti. ‘‘Yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati. Khīṇāsavānaṃ maraṇacetanā nāma natthi, bhikkhave’’ti. ‘‘Bhante, arahattassa upanissaye sati kasmā andho jāto’’ti? ‘‘Attano katakammavasena, bhikkhave’’ti. ‘‘Kiṃ pana, bhante, tena kata’’nti? Tena hi, bhikkhave, suṇātha –

Atīte bārāṇasiyaṃ kāsiraññe rajjaṃ kārente eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubbalaṃ itthiṃ disvā pucchi – ‘‘kiṃ te aphāsuka’’nti? ‘‘Akkhīhi na passāmī’’ti. ‘‘Bhesajjaṃ te karissāmī’’ti? ‘‘Karohi, sāmī’’ti. ‘‘Kiṃ me dassasī’’ti? ‘‘Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmī’’ti. So ‘‘sādhū’’ti bhesajjaṃ saṃvidahi, ekabhesajjeneva akkhīni pākatikāni ahesuṃ. Sā cintesi – ‘‘ahametassa saputtadhītā dāsī bhavissāmī’’ti paṭijāniṃ, ‘‘na kho pana maṃ saṇhena sammācārena samudācarissati, vañcessāmi na’’nti. Sā vejjenāgantvā ‘‘kīdisaṃ, bhadde’’ti puṭṭhā ‘‘pubbe me akkhīni thokaṃ rujjiṃsu, idāni pana atirekataraṃ rujjantī’’ti āha. Vejjo ‘‘ayaṃ maṃ vañcetvā kiñci adātukāmā, na me etāya dinnāya bhatiyā attho, idāneva naṃ andhaṃ karissāmī’’ti cintetvā gehaṃ gantvā bhariyāya etamatthaṃ ācikkhi. Sā tuṇhī ahosi. So ekaṃ bhesajjaṃ yojetvā tassā santikaṃ gantvā ‘‘bhadde, imaṃ bhesajjaṃ añjehī’’ti añjāpesi. Athassā dve akkhīni dīpasikhā viya vijjhāyiṃsu. So vejjo cakkhupālo ahosi.

Bhikkhave, tadā mama puttena katakammaṃ pacchato pacchato anubandhi. Pāpakammañhi nāmetaṃ dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya anugacchatīti idaṃ vatthuṃ kathetvā anusandhiṃ ghaṭetvā patiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha –

1. ‘‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato pada’’nti.

Tattha **mano**ti kāmāvacarakusalādibhedaṃ sabbampi catubhūmikacittaṃ. Imasmiṃ pana pade tadā tassa vejjassa uppannacittavasena niyamiyamānaṃ vavatthāpiyamānaṃ paricchijjiyamānaṃ domanassasahagataṃ paṭighasampayuttacittameva labbhati. **Pubbaṅgamā**ti tena paṭhamagāminā hutvā samannāgatā. **Dhammā**ti guṇadesanāpariyattinissattanijjīvavasena cattāro dhammā nāma. Tesu –

‘‘Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggati’’nti. (theragā. 304; jā. 1.15.386) –

Ayaṃ guṇadhammo nāma. ‘‘Dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇa’’nti (ma. ni. 3.420) ayaṃ desanādhammo nāma. ‘‘Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ geyya’’nti (ma. ni. 1.239) ayaṃ pariyattidhammo nāma. ‘‘Tasmiṃ kho pana samaye dhammā honti, khandhā hontī’’ti (dha. sa. 121) ayaṃ nissattadhammo nāma, nijjīvadhammotipi eso eva. Tesu imasmiṃ ṭhāne nissattanijjīvadhammo adhippeto. So atthato tayo arūpino khandhā vedanākkhandho saññākkhandho saṅkhārakkhandhoti. Ete hi mano pubbaṅgamo etesanti **manopubbaṅgamā** nāma.

Kathaṃ panetehi saddhiṃ ekavatthuko ekārammaṇo apubbaṃ acarimaṃ ekakkhaṇe uppajjamāno mano pubbaṅgamo nāma hotīti? Uppādapaccayaṭṭhena. Yathā hi bahūsu ekato gāmaghātādīni kammāni karontesu ‘‘ko etesaṃ pubbaṅgamo’’ti vutte yo nesaṃ paccayo hoti, yaṃ nissāya te taṃ kammaṃ karonti, so datto vā mitto vā tesaṃ pubbaṅgamoti vuccati, evaṃsampadamidaṃ veditabbaṃ. Iti uppādapaccayaṭṭhena mano pubbaṅgamo etesanti manopubbaṅgamā. Na hi te mane anuppajjante uppajjituṃ sakkonti, mano pana ekaccesu cetasikesu anupajjantesupi uppajjatiyeva. Adhipativasena pana mano seṭṭho etesanti **manoseṭṭho**. Yathā hi corādīnaṃ corajeṭṭhakādayo adhipatino seṭṭhā. Tathā tesampi mano adhipati manova seṭṭhā. Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā tepi manato nipphannattā **manomayā** nāma.

Paduṭṭhenāti āgantukehi abhijjhādīhi dosehi paduṭṭhena. Pakatimano hi bhavaṅgacittaṃ, taṃ apaduṭṭhaṃ. Yathā hi pasannaṃ udakaṃ āgantukehi nīlādīhi upakkiliṭṭhaṃ nīlodakādibhedaṃ hoti, na ca navaṃ udakaṃ, nāpi purimaṃ pasannaudakameva, tathā tampi āgantukehi abhijjhādīhi dosehi paduṭṭhaṃ hoti, na ca navaṃ cittaṃ, nāpi purimaṃ bhavaṅgacittameva, tenāha bhagavā – ‘‘pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha’’nti (a. ni. 1.49). Evaṃ **manasā ce paduṭṭhena, bhāsati vā karoti vā** so bhāsamāno catubbidhaṃ vacīduccaritameva bhāsati, karonto tividhaṃ kāyaduccaritameva karoti, abhāsanto akaronto tāya abhijjhādīhi paduṭṭhamānasatāya tividhaṃ manoduccaritaṃ pūreti. Evamassa dasa akusalakammapathā pāripūriṃ gacchanti.

Tato naṃ dukkhamanvetīti tato tividhaduccaritato taṃ puggalaṃ dukkhaṃ anveti, duccaritānubhāvena catūsu apāyesu, manussesu vā tamattabhāvaṃ gacchantaṃ kāyavatthukampi itarampīti iminā pariyāyena kāyikacetasikaṃ vipākadukkhaṃ anugacchati. Yathā kiṃ? **Cakkaṃva vahato pada**nti dhure yuttassa dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya. Yathā hi so ekampi divasaṃ dvepi pañcapi dasapi aḍḍhamāsampi māsampi vahanto cakkaṃ nivattetuṃ jahituṃ na sakkoti, atha khvassa purato abhikkamantassa yugaṃ gīvaṃ bādhati, pacchato paṭikkamantassa cakkaṃ ūrumaṃsaṃ paṭihanati. Imehi dvīhi ākārehi bādhantaṃ cakkaṃ tassa padānupadikaṃ hoti; tatheva manasā paduṭṭhena tīṇi duccaritāni pūretvā ṭhitaṃ puggalaṃ nirayādīsu tattha tattha gatagataṭṭhāne duccaritamūlakaṃ kāyikampi cetasikampi dukkhamanubandhatīti.

Gāthāpariyosāne tiṃsasahassā bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Sampattaparibhāyapi desanā sātthikā saphalā ahosīti.

Cakkhupālattheravatthu paṭhamaṃ

2. Maṭṭhakuṇḍalīvatthu

2. **Manopubbaṅgamā dhammā**ti dutiyagāthāpi sāvatthiyaṃyeva maṭṭhakuṇḍaliṃ ārabbha bhāsitā.

Sāvatthiyaṃ kira adinnapubbako nāma brāhmaṇo ahosi. Tena kassaci kiñci na dinnapubbaṃ, tena taṃ ‘‘adinnapubbako’’tveva sañjāniṃsu. Tassa ekaputtako ahosi piyo manāpo. Athassa pilandhanaṃ kāretukāmo ‘‘sace suvaṇṇakāre kāressāmi, bhattavetanaṃ dātabbaṃ bhavissatī’’ti sayameva suvaṇṇaṃ koṭṭetvā maṭṭhāni kuṇḍalāni katvā adāsi. Tenassa putto **maṭṭhakuṇḍalī**tveva paññāyittha. Tassa soḷasavassikakāle paṇḍurogo udapādi. Tassa mātā puttaṃ oloketvā, ‘‘brāhmaṇa, puttassa te rogo uppanno, tikicchāpehi na’’nti āha. ‘‘Bhoti sace vejjaṃ ānessāmi, bhattavetanaṃ dātabbaṃ bhavissati; kiṃ tvaṃ mama dhanacchedaṃ na olokessasī’’ti? ‘‘Atha naṃ kiṃ karissasi, brāhmaṇā’’ti? ‘‘Yathā me dhanacchedo na hoti, tathā karissāmī’’ti. So vejjānaṃ santikaṃ gantvā ‘‘asukarogassa nāma tumhe kiṃ bhesajjaṃ karothā’’ti pucchi. Athassa te yaṃ vā taṃ vā rukkhatacādiṃ ācikkhanti. So tamāharitvā puttassa bhesajjaṃ karoti. Taṃ karontassevassa rogo balavā ahosi, atekicchabhāvaṃ upāgami. Brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjaṃ pakkosi. So taṃ oloketvāva ‘‘amhākaṃ ekaṃ kiccaṃ atthi, aññaṃ vejjaṃ pakkositvā tikicchāpehī’’ti taṃ pahāya nikkhami. Brāhmaṇo tassa maraṇasamayaṃ ñatvā ‘‘imassa dassanatthāya āgatā antogehe sāpateyyaṃ passissanti, bahi naṃ karissāmī’’ti puttaṃ nīharitvā bahiāḷinde nipajjāpesi.

Taṃ divasaṃ bhagavā balavapaccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya pubbabuddhesu katādhikārānaṃ ussannakusalamūlānaṃ veneyyabandhavānaṃ dassanatthaṃ buddhacakkhunā lokaṃ volokento dasasahassacakkavāḷesu ñāṇajālaṃ patthari. Maṭṭhakuṇḍalī bahiāḷinde nipannākāreneva tassa anto paññāyi. Satthā taṃ disvā tassa antogehā nīharitvā tattha nipajjāpitabhāvaṃ ñatvā ‘‘atthi nu kho mayhaṃ ettha gatapaccayena attho’’ti upadhārento idaṃ addasa – ayaṃ māṇavo mayi cittaṃ pasādetvā kālaṃ katvā tāvatiṃsadevaloke tiṃsayojanike kanakavimāne nibbattissati, accharāsahassaparivāro bhavissati, brāhmaṇopi taṃ jhāpetvā rodanto āḷāhane vicarissati. Devaputto tigāvutappamāṇaṃ saṭṭhisakaṭabhārālaṅkārapaṭimaṇḍitaṃ accharāsahassaparivāraṃ attabhāvaṃ oloketvā ‘‘kena nu kho kammena mayā ayaṃ sirisampatti laddhā’’ti oloketvā mayi cittappasādena laddhabhāvaṃ ñatvā ‘‘ayaṃ brāhmaṇo dhanacchedabhayena mama bhesajjamakatvā idāni āḷāhanaṃ gantvā rodati, vippakārappattaṃ naṃ karissāmī’’ti pitari rodante maṭṭhakuṇḍalivaṇṇena āgantvā āḷāhanassāvidūre nipajjitvā rodissati. Atha naṃ brāhmaṇo ‘‘kosi tva’’nti pucchissati. ‘‘Ahaṃ te putto maṭṭhakuṇḍalī’’ti ācikkhissati. ‘‘Kuhiṃ nibbattosī’’ti? ‘‘Tāvasiṃsabhavane’’ti. ‘‘Kiṃ kammaṃ katvā’’ti vutte mayi cittappasādena nibbattabhāvaṃ ācikkhissati. Brāhmaṇo ‘‘tumhesu cittaṃ pasādetvā sagge nibbatto nāma atthī’’ti maṃ pucchissati. Athassāhaṃ ‘‘ettakāni satāni vā sahassāni vā satasahassāni vāti na sakkā gaṇanā paricchinditu’’nti vatvā dhammapade gāthaṃ bhāsissāmi. Gāthāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissati, maṭṭha kuṇḍalī sotāpanno bhavissati. Tathā adinnapubbako brāhmaṇo. Iti imaṃ kulaputtaṃ nissāya mahādhammābhisamayo bhavissatīti disvā punadivase katasarīrapaṭijaggano mahābhikkhusaṅghaparivuto sāvatthiṃ piṇḍāya pavisitvā anupubbena brāhmaṇassa gehadvāraṃ gato.

Tasmiṃ khaṇe maṭṭhakuṇḍalī antogehābhimukho nipanno hoti. Athassa satthā attano apassanabhāvaṃ ñatvā ekaṃ rasmiṃ vissajjesi. Māṇavo ‘‘kiṃ obhāso nāmeso’’ti parivattetvā nipannova satthāraṃ disvā, ‘‘andhabālapitaraṃ nissāya evarūpaṃ buddhaṃ upasaṅkamitvā kāyaveyyāvaṭikaṃ vā kātuṃ dānaṃ vā dātuṃ dhammaṃ vā sotuṃ nālatthaṃ, idāni me hatthāpi anadhipateyyā, aññaṃ kattabbaṃ natthī’’ti manameva pasādesi. Satthā ‘‘alaṃ ettakena cittappasādena imassā’’ti pakkāmi. So tathāgate cakkhupathaṃ vijahanteyeva pasannamano kālaṃ katvā suttappabuddho viya devaloke tiṃsayojanike kanakavimāne nibbatti.

Brāhmaṇopissa sarīraṃ jhāpetvā āḷāhane rodanaparāyaṇo ahosi, devasikaṃ āḷāhanaṃ gantvā rodati – ‘‘kahaṃ ekaputtaka, kahaṃ ekaputtakā’’ti. Devaputtopi attano sampattiṃ oloketvā, ‘‘kena me kammena laddhā’’ti upadhārento ‘‘satthari manopasādenā’’ti ñatvā ‘‘ayaṃ brāhmaṇo mama aphāsukakāle bhesajjamakāretvā idāni āḷāhanaṃ gantvā rodati, vippakārappattameva naṃ kātuṃ vaṭṭatī’’ti maṭṭhakuṇḍalivaṇṇena āgantvā āḷāhanassāvidūre bāhā paggayha rodanto aṭṭhāsi. Brāhmaṇo taṃ disvā ‘‘ahaṃ tāva puttasokena rodāmi, esa kimatthaṃ rodati, pucchissāmi na’’nti pucchanto imaṃ gāthamāha –

‘‘Alaṅkato maṭṭhakuṇḍalī,
Māladhārī haricandanussado;
Bāhā paggayha kandasi,
Vanamajjhe kiṃ dukkhito tuva’’nti. (vi. va. 1207; pe. va. 186);

So māṇavo āha –

‘‘Sovaṇṇamayo pabhassaro,
Uppanno rathapañjaro mama;
Tassa cakkayugaṃ na vindāmi,
Tena dukkhena jahāmi jīvita’’nti. (va. 1208; pe. va. 187);

Atha naṃ brāhmaṇo āha –

‘‘Sovaṇṇamayaṃ maṇimayaṃ,
Lohitakamayaṃ atha rūpiyamayaṃ;
Ācikkha me bhadda māṇava,
Cakkayugaṃ paṭipādayāmi te’’ti. (vi. va. 1209; pe. va. 188);

Taṃ sutvā māṇavo ‘‘ayaṃ brāhmaṇo puttassa bhesajjamakatvā puttapatirūpakaṃ maṃ disvā rodanto ‘suvaṇṇādimayaṃ rathacakkaṃ karomī’ti vadati, hotu niggaṇhissāmi na’’nti cintetvā ‘‘kīva mahantaṃ me cakkayugaṃ karissasī’’ti vatvā ‘‘yāva mahantaṃ ākaṅkhasi, tāva mahantaṃ karissāmī’’ti vutte ‘‘candimasūriyehi me attho, te me dehī’’ti yācanto āha –

‘‘So māṇavo tassa pāvadi,
Candasūriyā ubhayettha dissare;
Sovaṇṇamayo ratho mama,
Tena cakkayugena sobhatī’’ti. (vi. va. 1210; pe. va. 189);

Atha naṃ brāhmaṇo āha –

‘‘Bālo kho tvaṃ asi māṇava,
Yo tvaṃ patthayase apatthiyaṃ;
Maññāmi tuvaṃ marissasi,
Na hi tvaṃ lacchasi candasūriye’’ti. (vi. va. 1211; pe. va. 190);

Atha naṃ māṇavo āha –

‘‘Kiṃ pana paññāyamānassatthāya rodanto bālo hoti, udāhu apaññāyamānassatthāyā’’ti vatvā –

‘‘Gamanāgamanampi dissati,
Vaṇṇadhātu ubhayattha vīthiyā;
Peto kālakato na dissati,
Ko nidha kandataṃ bālyataro’’ti. (vi. va. 1212; pe. va. 191);

Taṃ sutvā brāhmaṇo ‘‘yuttaṃ esa vadatī’’ti sallakkhetvā –

‘‘Saccaṃ kho vadesi māṇava,
Ahameva kandataṃ bālyataro;
Candaṃ viya dārako rudaṃ,
Petaṃ kālakatābhipatthayi’’nti. (vi. va. 1213; pe. va. 192) –

Vatvā tassa kathāya nissoko hutvā māṇavassa thutiṃ karonto imā gāthā abhāsi –

‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

‘‘Abbahī vata me sallaṃ, sokaṃ hadayanissitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

‘‘Svāhaṃ abbūḷhasallosmi, sītibhūtosmi nibbuto;
Na socāmi na rodāmi, tava sutvāna māṇavā’’ti. (vi. va. 1214-1216; pe. va. 193-195);

Atha naṃ ‘‘ko nāma tva’’nti pucchanto –

‘‘Devatānusi gandhabbo, adu sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ maya’’nti. (vi. va. 1217; pe. va. 196) –

Āha. Athassa māṇavo –

‘‘Yañca kandasi yañca rodasi,
Puttaṃ āḷāhane sayaṃ dahitvā;
Svāhaṃ kusalaṃ karitvā kammaṃ,
Tidasānaṃ sahabyataṃ gato’’ti. (vi. va. 1218; pe. va. 197) –

Ācikkhi. Atha naṃ brāhmaṇo āha –

‘‘Appaṃ vā bahuṃ vā nāddasāma,
Dānaṃ dadantassa sake agāre;
Uposathakammaṃ vā tādisaṃ,
Kena kammena gatosi devaloka’’nti. (vi. va. 1219; pe. va. 198);

Māṇavo āha –

‘‘Ābādhikohaṃ dukkhito gilāno,
Āturarūpomhi sake nivesane;
Buddhaṃ vigatarajaṃ vitiṇṇakaṅkhaṃ,
Addakkhiṃ sugataṃ anomapaññaṃ.

‘‘Svāhaṃ muditadhano pasannacitto,
Añjaliṃ akariṃ tathāgatassa;
Tāhaṃ kusalaṃ karitvāna kammaṃ,
Tidasānaṃ sahabyataṃ gato’’ti. (vi. va. 1220-1221; pe. va. 199-200);

Tasmiṃ kathenteyeva brāhmaṇassa sakalasarīraṃ pītiyā paripūri. So taṃ pītiṃ pavedento –

‘‘Acchariyaṃ vata abbhutaṃ vata,
Añjalikammassa ayamīdiso vipāko;
Ahampi pamuditamano pasannacitto,
Ajjeva buddhaṃ saraṇaṃ vajāmī’’ti. (vi. va. 1222; pe. va. 201) –

Āha. Atha naṃ māṇavo –

‘‘Ajjeva buddhaṃ saraṇaṃ vajāhi,
Dhammañca saṅghañca pasannacitto;
Tatheva sikkhāpadāni pañca,
Akhaṇḍaphullāni samādiyassu.

Pāṇātipātā viramassu khippaṃ,
Loke adinnaṃ parivajjayassu;
Amajjapo mā ca musā bhaṇāhi,
Sakena dārena ca hohi tuṭṭho’’ti. (vi. va. 1223-1224; pe. va. 202-203) –

Āha. So ‘‘sādhū’’ti sampaṭicchitvā imā gāthā abhāsi –

‘‘Atthakāmosi me yakkha, hitakāmosi devate;
Karomi tuyhaṃ vacanaṃ, tvaṃsi ācariyo mama.

‘‘Upemi saraṇaṃ buddhaṃ, dhammañcāpi anuttaraṃ;
Saṅghañca naradevassa, gacchāmi saraṇaṃ ahaṃ.

‘‘Pāṇātipātā viramāmi khippaṃ,
Loke adinnaṃ parivajjayāmi;
Amajjapo no ca musā bhaṇāmi,
Sakena dārena ca homi tuṭṭho’’ti. (vi. va. 1225-1227; pe. va. 204-206);

Atha naṃ devaputto, ‘‘brāhmaṇa, te gehe bahuṃ dhanaṃ atthi, satthāraṃ upasaṅkamitvā dānaṃ dehi, dhammaṃ suṇāhi, pañhaṃ pucchāhī’’ti vatvā tattheva antaradhāyi.

Brāhmaṇopi gehaṃ gantvā brāhmaṇiṃ āmantetvā, ‘‘bhadde, ahaṃ ajja samaṇaṃ gotamaṃ nimantetvā pañhaṃ pucchissāmi, sakkāraṃ karohī’’ti vatvā vihāraṃ gantvā satthāraṃ neva abhivādetvā na paṭisanthāraṃ katvā ekamantaṃ ṭhito, ‘‘bho gotama, adhivāsehi ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti āha. Satthā adhivāsesi. So satthu adhivāsanaṃ viditvā vegenāgantvā sake nivesane paṇītaṃ khādanīyaṃ bhojanīyañca paṭiyādāpesi. Satthā bhikkhusaṅghaparivuto tassa gehaṃ gantvā paññattāsane nisīdi. Brāhmaṇo sakkaccaṃ parivisi, mahājano sannipati. Micchādiṭṭhikena kira tathāgate nimantite dve janakāyā sannipatanti micchādiṭṭhikā ‘‘ajja samaṇaṃ gotamaṃ pañhaṃ pucchanāya viheṭhiyamānaṃ passissāmā’’ti sannipatanti, sammādiṭṭhikā ‘‘ajja buddhavisayaṃ buddhalīḷaṃ passissāmā’’ti sannipatanti. Atha kho brāhmaṇo katabhattakiccaṃ tathāgatamupasaṅkamitvā nīcāsane nisinno pañhaṃ pucchi – ‘‘bho gotama, tumhākaṃ dānaṃ adatvā pūjaṃ akatvā dhammaṃ asutvā uposathavāsaṃ avasitvā kevalaṃ manopasādamatteneva sagge nibbattā nāma hontī’’ti? ‘‘Brāhmaṇa, kasmā maṃ pucchasi, nanu te puttena maṭṭhakuṇḍalinā mayi manaṃ pasādetvā attano sagge nibbattabhāvo kathito’’ti? ‘‘Kadā, bho gotamā’’ti? Nanu tvaṃ ajja susānaṃ gantvā kandanto avidūre bāhā paggayha kandantaṃ ekaṃ māṇavaṃ disvā ‘‘alaṅkato maṭṭhakuṇḍalī, māladhārī haricandanussado’’ti dvīhi janehi kathitakathaṃ pakāsento sabbaṃ maṭṭhakuṇḍalivatthuṃ kathesi. Tenevetaṃ buddhabhāsitaṃ nāma jātaṃ.

Taṃ kathetvā ca pana ‘‘na kho, brāhmaṇa, ekasataṃ vā na dvesataṃ, atha kho mayi manaṃ pasādetvā sagge nibbattānaṃ gaṇanā nāma natthī’’ti āha. Atha mahājano na nibbematiko hoti, athassa anibbematikabhāvaṃ viditvā satthā ‘‘maṭṭhakuṇḍalidevaputto vimāneneva saddhiṃ āgacchatū’’ti adhiṭṭhāsi. So tigāvutappamāṇeneva dibbābharaṇapaṭimaṇḍitena attabhāvena āgantvā vimānato oruyha satthāraṃ vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ satthā ‘‘tvaṃ imaṃ sampattiṃ kiṃ kammaṃ katvā paṭilabhī’’ti pucchanto –

‘‘Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate;
Obhāsentī disā sabbā, osadhī viya tārakā;
Pucchāmi taṃ deva mahānubhāva, manussabhūto kimakāsi puñña’’nti. –

Gāthamāha. ‘‘Devaputto ayaṃ me, bhante, sampatti tumhesu cittaṃ pasādetvā laddhā’’ti. ‘‘Mayi cittaṃ pasādetvā laddhā te’’ti? ‘‘Āma, bhante’’ti. Mahājano devaputtaṃ oloketvā ‘‘acchariyā vata, bho, buddhaguṇā, adinnapubbakabrāhmaṇassa nāma putto aññaṃ kiñci puññaṃ akatvā satthari cittaṃ pasādetvā evarūpaṃ sampattiṃ paṭilabhī’’ti tuṭṭhiṃ pavedesi.

Atha nesaṃ kusalākusalakammakaraṇe manova pubbaṅgamo, manova seṭṭho. Pasannena hi manena kataṃ kammaṃ devalokaṃ manussalokaṃ gacchantaṃ puggalaṃ chāyāva na vijahatīti idaṃ vatthuṃ kathetvā anusandhiṃ ghaṭetvā patiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha –

2. ‘‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā.

Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī’’ti.

Tattha kiñcāpi **mano**ti avisesena sabbampi catubhūmikacittaṃ vuccati, imasmiṃ pana pade niyamiyamānaṃ vavatthāpiyamānaṃ paricchijjiyamānaṃ aṭṭhavidhaṃ kāmāvacarakusalacittaṃ labbhati. Vatthuvasena panāhariyamānaṃ tatopi somanassasahagataṃ ñāṇasampayuttacittameva labbhati. **Pubbaṅgamā**ti tena paṭhamagāminā hutvā samannāgatā. **Dhammā**ti vedanādayo tayo khandhā. Ete hi uppādapaccayaṭṭhena somanassasampayuttamano pubbaṅgamo etesanti **manopubbaṅgamā** nāma. Yathā hi bahūsu ekato hutvā mahābhikkhusaṅghassa cīvaradānādīni vā uḷārapūjādhammassavanādīni vā mālāgandhasakkārakaraṇādīni vā puññāni karontesu ‘‘ko etesaṃ pubbaṅgamo’’ti vutte yo tesaṃ paccayo hoti, yaṃ nissāya te tāni puññāni karonti, so tisso vā phusso vā tesaṃ pubbaṅgamoti vuccati, evaṃsampadamidaṃ veditabbaṃ. Iti uppādapaccayaṭṭhena mano pubbaṅgamo etesanti manopubbaṅgamā. Na hi te mane anuppajjante uppajjituṃ sakkonti, mano pana ekaccesu cetasikesu anuppajjantesupi uppajjatiyeva. Evaṃ adhipativasena pana mano seṭṭho etesanti **manoseṭṭhā**. Yathā hi gaṇādīnaṃ adhipati puriso gaṇaseṭṭho seṇiseṭṭhoti vuccati, tathā tesampi manova seṭṭho. Yathā pana suvaṇṇādīhi nipphāditāni bhaṇḍāni suvaṇṇamayādīni nāma honti, tathā etepi manato nipphannattā **manomayā** nāma.

Pasannenāti anabhijjhādīhi guṇehi pasannena. **Bhāsati vā karoti vā**ti evarūpena manena bhāsanto catubbidhaṃ vacīsucaritameva bhāsati, karonto tividhaṃ kāyasucaritameva karoti, abhāsanto akaronto tāya anabhijjhādīhi pasannamānasatāya tividhaṃ manosucaritaṃ pūreti. Evamassa dasa kusalakammapathā pāripūriṃ gacchanti.

Tato naṃ sukhamanvetīti tato tividhasucaritato naṃ puggalaṃ sukha manveti. Idha tebhūmikampi kusalaṃ adhippetaṃ, tasmā tebhūmikasucaritānubhāvena sugatibhave nibbattaṃ puggalaṃ, duggatiyaṃ vā sukhānubhavanaṭṭhāne ṭhitaṃ kāyavatthukampi itaravatthukampi avatthukampīti kāyikacetasikaṃ vipākasukhaṃ anugacchati, na vijahatīti attho veditabbo. Yathā kiṃ? **Chāyāva anapāyinī**ti yathā hi chāyā nāma sarīrappaṭibaddhā sarīre gacchante gacchati, tiṭṭhante tiṭṭhati, nisīdante nisīdati, na sakkoti, ‘‘saṇhena vā pharusena vā nivattāhī’’ti vatvā vā pothetvā vā nivattāpetuṃ. Kasmā? Sarīrappaṭibaddhattā. Evameva imesaṃ dasannaṃ kusalakammapathānaṃ āciṇṇasamāciṇṇakusalamūlikaṃ kāmāvacarādibhedaṃ kāyikacetasikasukhaṃ gatagataṭṭhāne anapāyinī chāyā viya hutvā na vijahatīti.

Gāthāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi, maṭṭhakuṇḍalidevaputto sotāpattiphale patiṭṭhahi, tathā adinnapubbako brāhmaṇo. So tāvamahantaṃ vibhavaṃ buddhasāsane vippakirīti.

Maṭṭhakuṇḍalīvatthu dutiyaṃ.

3. Tissattheravatthu

Akkocchi manti imaṃ dhammadesanaṃ satthā jetavane viharanto tissattheraṃ ārabbha kathesi.

So kirāyasmā tissatthero bhagavato pitucchāputto ahosi, mahallakakāle pabbajitvā buddhānaṃ uppannalābhasakkāraṃ paribhuñjanto thūlasarīro ākoṭitapaccākoṭitehi cīvarehi nivāsetvā yebhuyyena vihāramajjhe upaṭṭhānasālāyaṃ nisīdati. Tathāgataṃ dassanatthāya āgatā āgantukabhikkhū taṃ disvā ‘‘eko mahāthero bhavissatī’’ti saññāya tassa santikaṃ gantvā vattaṃ āpucchanti, pādasambāhanādīni āpucchanti. So tuṇhī ahosi. Atha naṃ eko daharabhikkhu ‘‘kativassā tumhe’’ti pucchitvā ‘‘vassaṃ natthi, mahallakakāle pabbajitā maya’’nti vutte, ‘‘āvuso, dubbinīta, mahallaka, attano pamāṇaṃ na jānāsi, ettake mahāthere disvā sāmīcikammamattampi na karosi, vatte āpucchiyamāne tuṇhī hosi, kukkuccamattampi te natthī’’ti accharaṃ pahari. So khattiyamānaṃ janetvā ‘‘tumhe kassa santikaṃ āgatā’’ti pucchitvā ‘‘satthu santika’’nti vutte ‘‘maṃ pana ‘ko eso’ti sallakkhetha, mūlameva vo chindissāmī’’ti vatvā rudanto dukkhī dummano satthu santikaṃ agamāsi. Atha naṃ satthā ‘‘kiṃ nu tvaṃ tissa dukkhī dummano assumukho rodamāno āgatosī’’ti pucchi. Tepi bhikkhū ‘‘esa gantvā kiñci āloḷaṃ kareyyā’’ti teneva saddhiṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. So satthārā pucchito ‘‘ime maṃ, bhante, bhikkhū akkosantī’’ti āha. ‘‘Kahaṃ pana tvaṃ nisinnosī’’ti? ‘‘Vihāramajjhe upaṭṭhānasālāyaṃ, bhante’’ti. ‘‘Ime te bhikkhū āgacchantā diṭṭhā’’ti? ‘‘Āma, diṭṭhā, bhante’’ti. ‘‘Kiṃ uṭṭhāya te paccuggamanaṃ kata’’nti? ‘‘Na kataṃ, bhante’’ti. ‘‘Parikkhāraggahaṇaṃ āpucchita’’nti? ‘‘Nāpucchitaṃ, bhante’’ti. ‘‘Vattaṃ vā pānīyaṃ vā āpucchita’’nti. ‘‘Nāpucchitaṃ bhante’’ti? ‘‘Āsanaṃ nīharitvā abhivādetvā pādasambāhanaṃ kata’’nti? ‘‘Na kataṃ, bhante’’ti. ‘‘Tissa mahallakabhikkhūnaṃ sabbaṃ etaṃ vattaṃ kātabbaṃ, etaṃ vattaṃ akarontena vihāramajjhe nisīdituṃ na vaṭṭati, taveva doso, ete bhikkhū khamāpehī’’ti? ‘‘Ete maṃ, bhante, akkosiṃsu, nāhaṃ ete khamāpemī’’ti. ‘‘Tissa mā evaṃ kari, taveva doso, khamāpehi ne’’ti? ‘‘Na khamāpemi, bhante’’ti. Atha satthā ‘‘dubbaco esa, bhante’’ti bhikkhūhi vutte ‘‘na, bhikkhave, idāneva dubbaco esa, pubbepi esa dubbacoyevā’’ti vatvā ‘‘idāni tāvassa, bhante, dubbacabhāvo amhehi ñāto, atīte esa kiṃ akāsī’’ti vutte ‘‘tena hi, bhikkhave, suṇāthā’’ti vatvā atītamāhari.

Atīte bārāṇasiyaṃ bārāṇasiraññe rajjaṃ kārente devilo nāma tāpaso aṭṭha māse himavante vasitvā loṇambilasevanatthāya cattāro māse nagaramupanissāya vasitukāmo himavantato āgantvā nagaradvāre dārake disvā pucchi – ‘‘imaṃ nagaraṃ sampattapabbajitā kattha vasantī’’ti? ‘‘Kumbhakārasālāyaṃ, bhante’’ti. Tāpaso kumbhakārasālaṃ gantvā dvāre ṭhatvā ‘‘sace te bhaggava agaru, vaseyyāma ekarattiṃ sālāya’’nti āha. Kumbhakāro ‘‘mayhaṃ rattiṃ sālāyaṃ kiccaṃ natthi, mahatī sālā, yathāsukhaṃ vasatha, bhante’’ti sālaṃ niyyādesi. Tasmiṃ pavisitvā nisinne aparopi nārado nāma tāpaso himavantato āgantvā kumbhakāraṃ ekarattivāsaṃ yāci. Kumbhakāro ‘‘paṭhamaṃ āgato iminā saddhiṃ ekato vasitukāmo bhaveyya vā no vā, attānaṃ parimocessāmī’’ti cintetvā ‘‘sace, bhante, paṭhamaṃ upagato rocessati, tassa ruciyā vasathā’’ti āha. So tamupasaṅkamitvā ‘‘sace te, ācariya agaru, mayañcettha ekarattiṃ vaseyyāmā’’ti yāci. ‘‘Mahatī sālā, pavisitvā ekamante vasāhī’’ti vutte pavisitvā puretaraṃ paviṭṭhassa devilassa aparabhāge nisīdi. Ubhopi sāraṇīyakathaṃ kathetvā nipajjiṃsu.

Sayanakāle nārado devilassa nipajjanaṭṭhānañca dvārañca sallakkhetvā nipajji. So pana devilo nipajjamāno attano nipajjanaṭṭhāne anipajjitvā dvāramajjhe tiriyaṃ nipajji. Nārado rattiṃ nikkhamanto tassa jaṭāsu akkami. ‘‘Ko maṃ akkamī’’ti ca vutte, ‘‘ācariya, aha’’nti āha. ‘‘Kūṭajaṭila, araññato āgantvā mama jaṭāsu akkamasī’’ti. ‘‘Ācariya, tumhākaṃ idha nipannabhāvaṃ na jānāmi, khamatha me’’ti vatvā tassa kandantasseva bahi nikkhami. Itaro ‘‘ayaṃ pavisantopi maṃ akkameyyā’’ti parivattetvā pādaṭṭhāne sīsaṃ katvā nipajji. Nāradopi pavisanto ‘‘paṭhamampāhaṃ ācariye aparajjhiṃ, idānissa pādapassena pavisissāmī’’ti cintetvā āgacchanto gīvāya akkami. ‘‘Ko eso’’ti ca vutte ‘‘ahaṃ, ācariyā’’ti vatvā ‘‘kūṭajaṭila, paṭhamaṃ mama jaṭāsu akkamitvā idāni gīvāya akkamasi, abhisapissāmi ta’’nti vutte, ‘‘ācariya, mayhaṃ doso natthi, ahaṃ tumhākaṃ evaṃ nipannabhāvaṃ na jānāmi, ‘paṭhamampi me aparaddhaṃ, idāni pādapassena pavisissāmī’ti paviṭṭhomhi, khamatha me’’ti āha. ‘‘Kūṭajaṭila, abhisapissāmi ta’’nti. ‘‘Mā evaṃ karittha ācariyā’’ti. So tassa vacanaṃ anādiyitvā –

‘‘Sahassaraṃsī satatejo, sūriyo tamavinodano;

Pātodayante sūriye, muddhā te phalatu sattadhā’’ti. –

Taṃ abhisapi eva. Nārado, ‘‘ācariya, mayhaṃ doso natthīti mama vadantasseva tumhe abhisapatha, yassa doso atthi, tassa muddhā phalatu, mā niddosassā’’ti vatvā –

‘‘Sahassaraṃsī satatejo, sūriyo tamavinodano;
Pātodayante sūriye, muddhā te phalatu sattadhā’’ti. –

Abhisapi. So pana mahānubhāvo atīte cattālīsa, anāgate cattālīsāti asītikappe anussarati. Tasmā ‘‘kassa nu kho upari abhisapo patissatī’’ti upadhārento ‘‘ācariyassā’’ti ñatvā tasmiṃ anukampaṃ paṭicca iddhibalena aruṇuggamanaṃ nivāreti.

Nāgarā aruṇe anuggacchante rājadvāraṃ gantvā, ‘‘deva, tayi rajjaṃ kārente aruṇo na uṭṭhahati, aruṇaṃ no uṭṭhāpehī’’ti kandiṃsu. Rājā attano kāyakammādīni olokento kiñci ayuttaṃ adisvā ‘‘kiṃ nu kho kāraṇa’’nti cintetvā ‘‘pabbajitānaṃ vivādena bhavitabba’’nti parisaṅkamāno ‘‘kacci imasmiṃ nagare pabbajitā atthī’’ti pucchi. ‘‘Hiyyo sāyaṃ kumbhakārasālāyaṃ āgatā atthi devā’’ti vutte taṃkhaṇaññeva rājā ukkāhi dhāriyamānāhi tattha gantvā nāradaṃ vanditvā ekamantaṃ nisinno āha –

‘‘Kammantā nappavattanti, jambudīpassa nārada;
Kena loko tamobhūto, taṃ me akkhāhi pucchito’’ti.

Nārado sabbaṃ taṃ pavattiṃ ācikkhitvā iminā kāraṇena ahaṃ iminā abhisapito, athāhaṃ ‘‘mayhaṃ doso natthi, yassa doso atthi, tasseva upari abhisapo patatū’’ti vatvā abhisapiṃ. Abhisapitvā ca pana ‘‘kassa nu kho upari abhisapo patissatī’’ti upadhārento ‘‘sūriyuggamanavelāya ācariyassa muddhā sattadhā phalissatī’’ti disvā etasmiṃ anukampaṃ paṭicca aruṇassa uggamanaṃ na demīti. ‘‘Kathaṃ pana assa, bhante, antarāyo na bhaveyyā’’ti. ‘‘Sace maṃ khamāpeyya, na bhaveyyā’’ti. ‘‘Tena hi khamāpehī’’ti vutte ‘‘eso, mahārāja, maṃ jaṭāsu ca gīvāya ca akkami, nāhaṃ etaṃ kūṭajaṭilaṃ khamāpemī’’ti. ‘‘Khamāpehi, bhante, mā evaṃ karitthā’’ti. ‘‘Na khamāpemī’’ti. ‘‘Muddhā te sattadhā phalissatī’’ti vuttepi na khamāpetiyeva. Atha naṃ rājā ‘‘na tvaṃ attano ruciyā khamāpessasī’’ti hatthapādakucchigīvāsu gāhāpetvā nāradassa pādamūle onamāpesi. Nāradopi ‘‘uṭṭhehi, ācariya, khamāmi te’’ti vatvā, ‘‘mahārāja, nāyaṃ yathāmanena khamāpeti, nagarassa avidūre eko saro atthi, tattha naṃ sīse mattikāpiṇḍaṃ katvā galappamāṇe udake ṭhapāpehī’’ti āha. Rājā tathā kāresi. Nārado devilaṃ āmantetvā, ‘‘ācariya, mayā iddhiyā vissaṭṭhāya sūriyasantāpe uṭṭhahante udake nimujjitvā aññena ṭhānena uttaritvā gaccheyyāsī’’ti āha. ‘‘Tassa sūriyaraṃsīhi saṃphuṭṭhamattova mattikāpiṇḍo sattadhā phali, so nimujjitvā aññena ṭhānena palāyī’’ti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘tadā, bhikkhave, rājā ānando ahosi, devilo tisso, nārado ahamevāti evaṃ tadāpesa dubbacoyevā’’ti vatvā tissattheraṃ āmantetvā, ‘‘tissa, bhikkhuno nāma ‘asukenāhaṃ akkuṭṭho, asukena pahaṭo, asukena jito, asuko kho me bhaṇḍaṃ ahāsī’ti cintentassa veraṃ nāma na vūpasammati, evaṃ pana anupanayhantasseva upasammatī’’ti vatvā imā gāthā abhāsi –

3. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

4. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammatī’’ti.

Tattha **akkocchī**ti akkosi. **Avadhī**ti pahari. **Ajinī**ti kūṭasakkhiotāraṇena vā vādapaṭivādena vā karaṇuttariyakaraṇena vā ajesi. **Ahāsi me**ti mama santakaṃ pattādīsu kiñcideva avahari. **Ye ca ta**nti ye keci devatā vā manussā vā gahaṭṭhā vā pabbajitā vā taṃ ‘‘akkocchi ma’’ntiādivatthukaṃ kodhaṃ sakaṭadhuraṃ viya naddhinā pūtimacchādīni viya ca kusādīhi punappunaṃ veṭhetvā upanayhanti, tesaṃ sakiṃ uppannaṃ veraṃ **na sammatī**ti vūpasammati. **Ye ca taṃ nupanayhantī**ti asatiyā amanasikāravasena vā kammapaccavekkhaṇādivasena vā ye taṃ akkosādivatthukaṃ kodhaṃ tayāpi koci niddoso purimabhave akkuṭṭho bhavissati, pahaṭo bhavissati, kūṭasakkhiṃ otāretvā jito bhavissati, kassaci te pasayha kiñci acchinnaṃ bhavissati, tasmā niddoso hutvāpi akkosādīni pāpuṇāsīti evaṃ na upanayhanti. Tesu pamādena uppannampi veraṃ iminā anupanayhanena nirindhano viya jātavedo vūpasammatīti.

Desanāpariyosāne satasahassabhikkhū sotāpattiphalādīni pāpuṇiṃsu. Dhammadesanā mahājanassa sātthikā ahosi. Dubbacopi subbacoyeva jātoti.

Tissattheravatthu tatiyaṃ.

4. Kāḷayakkhinīvatthu

Na hi verenāti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ vañjhitthiṃ ārabbha kathesi.

Eko kira kuṭumbikaputto pitari kālakate khette ca ghare ca sabbakammāni attanāva karonto mātaraṃ paṭijaggi. Athassa mātā ‘‘kumārikaṃ te, tāta, ānessāmī’’ti āha. ‘‘Amma, mā evaṃ vadetha, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmī’’ti. ‘‘Tāta, khette ca ghare ca kiccaṃ tvameva karosi, tena mayhaṃ cittasukhaṃ nāma na hoti, ānessāmī’’ti. So punappunaṃ paṭikkhipitvā tuṇhī ahosi. Sā ekaṃ kulaṃ gantukāmā gehā nikkhami. Atha naṃ putto ‘‘kataraṃ kulaṃ gacchathā’’ti pucchitvā ‘‘asukakulaṃ nāmā’’ti vutte tattha gamanaṃ paṭisedhetvā attano abhirucitaṃ kulaṃ ācikkhi. Sā tattha gantvā kumārikaṃ vāretvā divasaṃ vavatthapetvā taṃ ānetvā tassa ghare akāsi. Sā vañjhā ahosi. Atha naṃ mātā, putta, tvaṃ attano ruciyā kumārikaṃ āṇāpesi, sā idāni vañjhā jātā, aputtakañca nāma kulaṃ vinassati, paveṇī na ghaṭīyati, tena aññaṃ te kumārikaṃ ānemīti. Tena ‘‘alaṃ, ammā’’ti vuccamānāpi punappunaṃ kathesi. Vañjhitthī taṃ kathaṃ sutvā ‘‘puttā nāma mātāpitūnaṃ vacanaṃ atikkamituṃ na sakkonti, idāni aññaṃ vijāyiniṃ itthiṃ ānetvā maṃ dāsibhogena bhuñjissati. Yaṃnūnāhaṃ sayameva ekaṃ kumārikaṃ āneyya’’nti cintetvā ekaṃ kulaṃ gantvā tassatthāya kumārikaṃ vāretvā ‘‘kiṃ nāmetaṃ, amma, vadesī’’ti tehi paṭikkhittā ‘‘ahaṃ vañjhā, aputtakaṃ nāma kulaṃ vinassati, tumhākaṃ pana dhītā puttaṃ vā dhītaraṃ vā labhitvā kuṭumbikassa sāminī bhavissati, mayhaṃ sāmikassa naṃ dethā’’ti yācitvā sampaṭicchāpetvā ānetvā sāmikassa ghare akāsi.

Athassā etadahosi – ‘‘sacāyaṃ puttaṃ vā dhītaraṃ vā labhissati, ayameva kuṭumbassa sāminī bhavissati. Yathā dārakaṃ na labhati, tatheva naṃ kātuṃ vaṭṭatī’’ti. Atha naṃ sā āha – ‘‘amma, yadā te kucchiyaṃ gabbho patiṭṭhāti, atha me āroceyyāsī’’ti. Sā ‘‘sādhū’’ti paṭissuṇitvā gabbhe patiṭṭhite tassā ārocesi. Itarissā pana sā sayameva niccaṃ yāgubhattaṃ deti, athassā āhāreneva saddhiṃ gabbhapātanabhesajjamadāsi, gabbho pati. Dutiyampi gabbhe patiṭṭhite ārocesi, itarā dutiyampi tatheva pātesi. Atha naṃ paṭivissakitthiyo pucchiṃsu – ‘‘kacci te sapatti antarāyaṃ karotī’’ti? Sā tamatthaṃ ārocetvā ‘‘andhabāle, kasmā evamakāsi, ayaṃ tava issariyabhayena gabbhassa pātanabhesajjaṃ yojetvā deti, tena te gabbho patati, mā puna evamakatthā’’ti vuttā tatiyavāre na kathesi. Atha sā itarissā udaraṃ disvā ‘‘kasmā mayhaṃ gabbhassa patiṭṭhitabhāvaṃ na kathesī’’ti vatvā ‘‘tvaṃ maṃ ānetvā vañcetvā dve vāre gabbhaṃ pātesi, kimatthaṃ tuyhaṃ kathemī’’ti vutte ‘‘naṭṭhā dānimhī’’ti cintetvā tassā pamādaṃ olokentī pariṇate gabbhe okāsaṃ labhitvā bhesajjaṃ yojetvā adāsi. Gabbho pariṇatattā patituṃ asakkonto tiriyaṃ nipati, kharā vedanā uppajji, jīvitasaṃsayaṃ pāpuṇi. Sā ‘‘nāsitamhi tayā, tvameva maṃ ānetvā tvameva tayopi vāre dārake nāsesi, idāni ahampi nassāmi, ito dāni cutā yakkhinī hutvā tava dārake khādituṃ samatthā hutvā nibbatteyya’’nti patthanaṃ paṭṭhapetvā kālaṃ katvā tasmiṃyeva gehe majjārī hutvā nibbatti. Itarampi sāmiko gahetvā ‘‘tayā me kulūpacchedo kato’’ti kapparajaṇṇukādīhi supothitaṃ pothesi. Sā tenevābādhena kālaṃ katvā tattheva kukkuṭī hutvā nibbattā.

Kukkuṭī na cirasseva aṇḍāni vijāyi, majjārī āgantvā tāni aṇḍāni khādi. Dutiyampi tatiyampi khādiyeva. Kukkuṭī cintesi – ‘‘tayo vāre mama aṇḍāni khāditvā idāni mampi khāditukāmāsī’’ti. ‘‘Ito cutā saputtakaṃ taṃ khādituṃ labheyya’’nti patthanaṃ katvā tato cutā araññe dīpinī hutvā nibbatti. Itarā migī hutvā nibbatti. Tassā vijātakāle dīpinī āgantvā tayo vāre puttake khādi. Migī maraṇakāle ‘‘ayaṃ me tikkhattuṃ puttake khāditvā idāni mampi khādissati, ito dāni cutā etaṃ saputtakaṃ khādituṃ labheyya’’nti patthanaṃ katvā ito cutā yakkhinī hutvā nibbatti. Dīpinīpi tatheva tato cutā sāvatthiyaṃ kuladhītā hutvā nibbatti, sā vuddhippattā dvāragāmake patikulaṃ agamāsi, aparabhāge ca puttaṃ vijāyi. Yakkhinīpi tassā piyasahāyikāvaṇṇena āgantvā ‘‘kuhiṃ me sahāyikā’’ti ‘‘antogabbhe vijātā’’ti vutte ‘‘puttaṃ nu kho vijātā, udāhu dhītaranti passissāmi na’’nti gabbhaṃ pavisitvā passantī viya dārakaṃ gahetvā khāditvā gatā. Puna dutiyavārepi tatheva khādi. Tatiyavāre itarā garubhārā hutvā sāmikaṃ āmantetvā, ‘‘sāmi, imasmiṃ ṭhāne ekā yakkhinī mama dve putte khāditvā gatā, idāni mama kulagehaṃ gantvā vijāyissāmī’’ti kulagehaṃ gantvā vijāyi.

Tadā sā yakkhinī udakavāraṃ gatā hoti. Vessavaṇassa hi yakkhiniyo vārena anotattadahato sīsaparamparāya udakamāharanti. Tā catumāsaccayenapi pañcamāsaccayenapi muccanti. Aparā yakkhiniyo kilantakāyā jīvitakkhayampi pāpuṇanti. Sā pana udakavārato muttamattāva vegena taṃ gharaṃ gantvā ‘‘kuhiṃ me sahāyikā’’ti pucchi. ‘‘Kuhiṃ naṃ passissasi, tassā imasmiṃ ṭhāne jātajātadārake yakkhinī āgantvā khādati, tasmā kulagehaṃ gatā’’ti. Sā ‘‘yattha vā tattha vā gacchatu, na me muccissatī’’ti veravegasamussāhitamānasā nagarābhimukhī pakkhandi. Itarāpi nāmaggahaṇadivase naṃ dārakaṃ nhāpetvā nāmaṃ katvā, ‘‘sāmi, idāni sakagharaṃ gacchāmā’’ti puttamādāya sāmikena saddhiṃ vihāramajjhe gatamaggena gacchantī puttaṃ sāmikassa datvā vihārapokkharaṇiyā nhātvā sāmike nhāyante uttaritvā puttassa thaññaṃ pāyamānā ṭhitā yakkhiniṃ āgacchantiṃ disvā sañjānitvā, ‘‘sāmi, vegena ehi, ayaṃ sā yakkhinī, vegena ehi, ayaṃ sā yakkhinī’’ti uccāsaddaṃ katvā yāva tassa āgamanaṃ saṇṭhātuṃ asakkontī nivattetvā antovihārābhimukhī pakkhandi.

Tasmiṃ samaye satthā parisamajjhe dhammaṃ desesi. Sā puttaṃ tathāgatassa pādapiṭṭhe nipajjāpetvā ‘‘tumhākaṃ mayā esa dinno, puttassa me jīvitaṃ dethā’’ti āha. Dvārakoṭṭhake adhivattho sumanadevo nāma yakkhiniyā anto pavisituṃ nādāsi. Satthā ānandattheraṃ āmantetvā ‘‘gaccha, ānanda, taṃ yakkhiniṃ pakkosāhī’’ti āha. Thero pakkosi. Itarā ‘‘ayaṃ, bhante, āgacchatī’’ti āha. Satthā ‘‘etu, mā saddamakāsī’’ti vatvā taṃ āgantvā ṭhitaṃ ‘‘kasmā evaṃ karosi, sace tumhe mādisassa buddhassa sammukhībhāvaṃ nāgamissatha, ahinakulānaṃ viya acchaphandanānaṃ viya kākolūkānaṃ viya ca kappaṭṭhitikaṃ vo veraṃ abhavissa, kasmā veraṃ paṭiveraṃ karotha. Verañhi averena upasammati, no verenā’’ti vatvā imaṃ gāthamāha –

5. ‘‘Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano’’ti.

Tattha **na hi verenā**ti yathā hi kheḷasiṅghāṇikādīhi asucīhi makkhitaṃ ṭhānaṃ teheva asucīhi dhovantā suddhaṃ niggandhaṃ kātuṃ na sakkonti, atha kho taṃ ṭhānaṃ bhiyyosomattāya asuddhatarañceva duggandhatarañca hoti; evameva akkosantaṃ paccakkosanto paharantaṃ paṭipaharanto verena veraṃ vūpasametuṃ na sakkoti, atha kho bhiyyo bhiyyo verameva karoti. Iti verāni nāma verena kismiñci kāle na sammanti, atha kho vaḍḍhantiyeva. **Averena ca sammantī**ti yathā pana tāni kheḷādīni asucīni vippasannena udakena dhoviyamānāni nassanti, taṃ ṭhānaṃ suddhaṃ hoti sugandhaṃ; evameva averena khantimettodakena yoniso manasikārena paccavekkhaṇena verāni vūpasammanti paṭippassambhanti abhāvaṃ gacchanti. **Esa dhammo sanantano**ti esa averena verūpasamanasaṅkhāto porāṇako dhammo; sabbesaṃ buddhapaccekabuddhakhīṇāsavānaṃ gatamaggoti.

Gāthāpariyosāne yakkhinī sotāpattiphale patiṭṭhahi. Sampattaparisāyapi dhammadesanā sātthikā ahosi.

Satthā taṃ itthiṃ āha – ‘‘etissā tava puttaṃ dehī’’ti. ‘‘Bhāyāmi, bhante’’ti. ‘‘Mā bhāyi, natthi te etaṃ nissāya paripantho’’ti āha. Sā tassā puttamadāsi. Sā taṃ cumbitvā āliṅgetvā puna mātuyeva datvā roditum̐ ārabhi. Atha naṃ satthā ‘‘kimeta’’nti pucchi. ‘‘Bhante, ahaṃ pubbe yathā vā tathā vā jīvikaṃ kappentīpi kucchipūraṃ nālatthaṃ, idāni kathaṃ jīvissāmī’’ti. Atha naṃ satthā ‘‘mā cintayī’’ti samassāsetvā taṃ itthimāha – ‘‘imaṃ netvā attano gehe nivāsāpetvā aggayāgubhattehi paṭijaggāhī’’ti. Sā taṃ netvā piṭṭhivaṃse patiṭṭhāpetvā aggayāgubhattehi paṭijaggi, tassā vīhipaharaṇakāle musalaggena muddhaṃ paharantaṃ viya upaṭṭhāsi. Sā sahāyikaṃ āmantetvā ‘‘imasmiṃ ṭhāne vasituṃ na sakkomi, aññattha maṃ patiṭṭhāpehī’’ti vatvā musalasālāya udakacāṭiyaṃ uddhane nibbakose saṅkārakūṭe gāmadvāre cāti etesu ṭhānesu patiṭṭhāpitāpi idha me musalena sīsaṃ bhindantaṃ viya upaṭṭhāti, idha dārakā ucchiṭṭhodakaṃ otārenti, idha sunakhā nipajjanti, idha dārakā asuciṃ karonti, idha kacavaraṃ chaḍḍenti, idha gāmadārakā lakkhayoggaṃ karontīti sabbāni tāni paṭikkhipi. Atha naṃ bahigāme vivittokāse patiṭṭhāpetvā tattha tassā aggayāgubhattādīni haritvā paṭijaggi. Sā yakkhinī evaṃ cintesi – ‘‘ayaṃ me sahāyikā idāni bahūpakārā, handāhaṃ kiñci paṭiguṇaṃ karomī’’ti. Sā ‘‘imasmiṃ saṃvacchare subbuṭṭhikā bhavissati, thalaṭṭhāne sassaṃ karohi, imasmiṃ saṃvacchare dubbuṭṭhikā bhavissati, ninnaṭṭhāneyeva sassaṃ karohī’’ti sahāyikāya āroceti. Sesajanehi katasassaṃ atiudakena vā anodakena vā nassati, tassā ativiya sampajjati. Atha naṃ sesajanā, ‘‘amma, tayā katasassaṃ neva accodakena, na anudakena nassati, subbuṭṭhidubbuṭṭhibhāvaṃ ñatvā kammaṃ karosi, kiṃ nu kho eta’’nti pucchiṃsu. ‘‘Amhākaṃ sahāyikā yakkhinī subbuṭṭhidubbuṭṭhibhāvaṃ ācikkhati, mayaṃ tassā vacanena thalesu ninnesu sassāni karoma, tena no sampajjati. Kiṃ na passatha? Nibaddhaṃ amhākaṃ gehato yāgubhattādīni hariyamānāni, tāni etissā harīyanti, tumhepi etissā aggayāgubhattādīni haratha, tumhākampi kammante olokessatī’’ti. Athassā sakalanagaravāsino sakkāraṃ kariṃsu. Sāpi tato paṭṭhāya sabbesaṃ kammante olokentī lābhaggappattā ahosi mahāparivārā. Sā aparabhāge aṭṭha salākabhattāni paṭṭhapesi. Tāni yāvajjakālā dīyantiyevāti.

Kāḷayakkhinīvatthu catutthaṃ.

5. Kosambakavatthu

Pare ca na vijānantīti imaṃ dhammadesanaṃ satthā jetavane viharanto kosambake bhikkhū ārabbha kathesi.

Kosambiyañhi ghositārāme pañcasatapañcasataparivārā dve bhikkhū vihariṃsu vinayadharo ca dhammakathiko ca. Tesu dhammakathiko ekadivasaṃ sarīravalañjaṃ katvā udakakoṭṭhake ācamanaudakāvasesaṃ bhājane ṭhapetvāva nikkhami. Pacchā vinayadharo tattha paviṭṭho taṃ udakaṃ disvā nikkhamitvā itaraṃ pucchi, ‘‘āvuso, tayā udakaṃ ṭhapita’’nti? ‘‘Āma, āvuso’’ti. ‘‘Kiṃ panettha āpattibhāvaṃ na jānāsī’’ti? ‘‘Āma, na jānāmī’’ti. ‘‘Hoti, āvuso, ettha āpattī’’ti. ‘‘Tena hi paṭikarissāmi na’’nti. ‘‘Sace pana te, āvuso, asañcicca assatiyā kataṃ, natthi āpattī’’ti. So tassā āpattiyā anāpattidiṭṭhi ahosi. Vinayadharopi attano nissitakānaṃ ‘‘ayaṃ dhammakathiko āpattiṃ āpajjamānopi na jānātī’’ti ārocesi. Te tassa nissitake disvā ‘‘tumhākaṃ upajjhāyo āpattiṃ āpajjitvāpi āpattibhāvaṃ na jānātī’’ti āhaṃsu. Te gantvā attano upajjhāyassa ārocesuṃ. So evamāha – ‘‘ayaṃ vinayadharo pubbe anāpattīti vatvā idāni āpattīti vadati, musāvādī eso’’ti. Te gantvā ‘‘tumhākaṃ upajjhāyo musāvādī’’ti āhaṃsu. Te evaṃ aññamaññaṃ kalahaṃ vaḍḍhayiṃsu. Kato vinayadharo okāsaṃ labhitvā dhammakathikassa āpattiyā adassane ukkhepanīyakammamakāsi. Tato paṭṭhāya tesaṃ paccayadāyakā upaṭṭhākāpi dve koṭṭhāsā ahesuṃ, ovādapaṭiggāhakā bhikkhuniyopi ārakkhadevatāpi tāsaṃ sandiṭṭhasambhattā ākāsaṭṭhadevatāpīti yāva brahmalokā sabbepi puthujjanā dve pakkhā ahesuṃ. Cātumahārājikaṃ ādiṃ katvā yāva akaniṭṭhabhāvanā pana ekaninnādaṃ kolāhalaṃ agamāsi.

Atheko aññataro bhikkhu tathāgatamupasaṅkamitvā ukkhepakānaṃ vinayadharaantevāsikānaṃ ‘‘dhammikenevāyaṃ vinayakammena ukkhitto’’ti laddhiñca, ukkhittānuvattakānaṃ dhammakathikaantevāsikānaṃ pana ‘‘adhammikeneva kammena ukkhitto’’ti laddhiñca, ukkhepakehi vāriyamānānampi ca tesaṃ taṃ anuparivāretvā vicaraṇabhāvañca ārocesi bhagavā ‘‘samaggā kira hontū’’ti dve vāre pesetvā ‘‘na icchanti, bhante, samaggā bhavitu’’nti sutvā tatiyavāre ‘‘bhinno bhikkhusaṅgho, bhinno bhikkhusaṅgho’’ti tesaṃ santikaṃ gantvā ukkhepakānaṃ ukkhepane, itaresañca āpattiyā adassane ādīnavaṃ kathetvā puna tesaṃ tattheva ekasīmāyaṃ uposathādīni anujānitvā bhattaggādīsu bhaṇḍanajātānaṃ ‘‘āsanantarikāya nisīditabba’’nti (mahāva. 456) bhattagge vattaṃ paññāpetvā ‘‘idānipi bhaṇḍanajātāva viharantī’’ti sutvā tattha gantvā ‘‘alaṃ, bhikkhave, mā bhaṇḍana’’ntiādīni vatvā, ‘‘bhikkhave, bhaṇḍanakalahaviggahavivādā nāmete anatthakārakā. Kalahaṃ nissāya hi laṭukikāpi sakuṇikā hatthināgaṃ jīvitakkhayaṃ pāpesī’’ti **laṭukikajātakaṃ** (jā. 1.5.39 ādayo) kathetvā, ‘‘bhikkhave, samaggā hotha, mā vivadatha. Vivādaṃ nissāya hi anekasatasahassā vaṭṭakāpi jīvitakkhayaṃ pattā’’ti **vaṭṭakajātakaṃ** (jā. 1.1.118) kathesi. Evampi tesu bhagavato vacanaṃ anādiyantesu aññatarena dhammavādinā tathāgatassa vihesaṃ anicchantena ‘‘āgametu, bhante bhagavā, dhammasāmi, appossukko, bhante bhagavā, diṭṭhadhammasukhavihāramanuyutto viharatu, mayameva tena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti (mahāva. 457; ma. ni. 3.236) vutte atītaṃ āhari –

Bhūtapubbaṃ, bhikkhave, bārāṇasiyaṃ brahmadatto nāma kāsirājā ahosi. Brahmadattena dīghītissa kosalarañño rajjaṃ acchinditvā aññātakavesena vasantassa pituno māritabhāvañceva dīghāvukumārena attano jīvite dinne tato paṭṭhāya tesaṃ samaggabhāvañca kathetvā ‘‘tesañhi nāma, bhikkhave, rājūnaṃ ādinnadaṇḍānaṃ ādinnasatthānaṃ evarūpaṃ khantisoraccaṃ bhavissati. Idha kho taṃ, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā’’ti ovaditvāpi neva te samagge kātuṃ asakkhi. So tāya ākiṇṇavihāratāya ukkaṇṭhito ‘‘ahaṃ kho idāni ākiṇṇo dukkhaṃ viharāmi, ime ca bhikkhū mama vacanaṃ na karonti. Yaṃnūnāhaṃ ekakova gaṇamhā vūpakaṭṭho vihareyya’’nti cintetvā kosambiyaṃ piṇḍāya caritvā anapaloketvā bhikkhusaṅghaṃ ekakova attano pattacīvaramādāya bālakaloṇakagāmaṃ gantvā tattha bhaguttherassa ekacārikavattaṃ kathetvā pācinavaṃsamigadāye tiṇṇaṃ kulaputtānaṃ sāmaggiyānisaṃsaṃ kathetvā yena pālileyyakaṃ atthi, tadavasari. Tatra sudaṃ bhagavā pālileyyakaṃ upanissāya rakkhitavanasaṇḍe bhaddasālamūle pālileyyakena hatthinā upaṭṭhiyamāno phāsukaṃ vassāvāsaṃ vasi.

Kosambivāsinopi kho upāsakā vihāraṃ gantvā satthāraṃ apassantā ‘‘kuhiṃ, bhante, satthā’’ti pucchitvā ‘‘pālileyyakavanasaṇḍaṃ gato’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Amhe samagge kātuṃ vāyami, mayaṃ pana na samaggā ahumhā’’ti. ‘‘Kiṃ, bhante, tumhe satthu santike pabbajitvā tasmiṃ sāmaggiṃ karonte samaggā nāhuvatthā’’ti? ‘‘Evamāvuso’’ti. ‘‘Manussā ime satthu santike pabbajitvā tasmiṃ sāmaggiṃ karontepi samaggā na jātā, mayaṃ ime nissāya satthāraṃ daṭṭhuṃ na labhimhā, imesaṃ neva āsanaṃ dassāma, na abhivādanādīni karissāmā’’ti tato paṭṭhāya tesaṃ sāmīcimattampi na kariṃsu. Te appāhāratāya sussamānā katipāheneva ujukā hutvā aññamaññaṃ accayaṃ desetvā khamāpetvā ‘‘upāsakā mayaṃ samaggā jātā, tumhepi no purimasadisā hothā’’ti āhaṃsu. ‘‘Khamāpito pana vo, bhante, satthā’’ti. ‘‘Na khamāpito, āvuso’’ti. ‘‘Tena hi satthāraṃ khamāpetha, satthu khamāpitakāle mayampi tumhākaṃ purimasadisā bhavissāmā’’ti. Te antovassabhāvena satthu santikaṃ gantuṃ avisahantā dukkhena taṃ antovassaṃ vītināmesuṃ. Satthā pana tena hatthinā upaṭṭhiyamāno sukhaṃ vasi. Sopi hi hatthināgo gaṇaṃ pahāya phāsuvihāratthāyeva taṃ vanasaṇḍaṃ pāvisi.

Yathāha – ‘‘ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthīnīhi hatthikalabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañca me sākhābhaṅgaṃ khādanti, āvilāni ca pānīyāni pivāmi, ogāhā cassa me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, yaṃnūnāhaṃ ekova gaṇamhā vūpakaṭṭho vihareyya’’nti (mahāva. 467; udā. 35). Atha kho so hatthināgo yūthā apakkamma yena pālileyyakaṃ rakkhitavanasaṇḍaṃ bhaddasālamūlaṃ, yena bhagavā tenupasaṅkami, upasaṅkamitvā pana bhagavantaṃ vanditvā olokento aññaṃ kiñci adisvā bhaddasālamūlaṃ pādeneva paharanto tacchetvā soṇḍāya sākhaṃ gahetvā sammajji. Tato paṭṭhāya soṇḍāya ghaṭaṃ gahetvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, uṇhodakena atthe sati uṇhodakaṃ paṭiyādeti. Kathaṃ? Hatthena kaṭṭhāni ghaṃsitvā aggiṃ sampādeti, tattha dārūni pakkhipanto aggiṃ jāletvā tattha pāsāṇe pakkhipitvā pacitvā dārudaṇḍakena pavaṭṭetvā paricchinnāya khuddakasoṇḍikāya khipati, tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati. Satthā ‘‘udakaṃ te tāpitaṃ pālileyyakā’’ti vatvā tattha gantvā nhāyati. Athassa nānāvidhāni phalāni āharitvā deti. Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattacīvaramādāya kumbhe patiṭṭhapetvā satthārā saddhiṃyeva gacchati. Satthā gāmūpacāraṃ patvā ‘‘pālileyyaka ito paṭṭhāya tayā gantuṃ na sakkā, āhāra me pattacīvara’’nti āharāpetvā gāmaṃ piṇḍāya pāvisi. Sopi yāva satthu nikkhamanā tattheva ṭhatvā āgamanakāle paccuggamanaṃ katvā purimanayeneva pattacīvaraṃ gahetvā vasanaṭṭhāne otāretvā vattaṃ dassetvā sākhāya bījati, rattiṃ vāḷamigaparipanthanivāraṇatthaṃ mahantaṃ daṇḍaṃ soṇḍāya gahetvā ‘‘satthāraṃ rakkhissāmī’’ti yāva aruṇuggamanā vanasaṇḍassa antarantarena vicarati, tato paṭṭhāyayeva kira so vanasaṇḍo pālileyyakarakkhitavanasaṇḍo nāma jāto. Aruṇe uggate mukhodakadānaṃ ādiṃ katvā tenevūpāyena sabbavattāni karoti.

Atheko makkaṭo taṃ hatthiṃ uṭṭhāya samuṭṭhāya divase divase tathāgatassa ābhisamācārikaṃ karontaṃ disvā ‘‘ahampi kiñcideva karissāmī’’ti vicaranto ekadivasaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā daṇḍakaṃ bhañjitvā daṇḍakeneva saddhiṃ madhupaṭalaṃ satthu santikaṃ āharitvā kadalipattaṃ chinditvā tattha ṭhapetvā adāsi. Satthā gaṇhi. Makkaṭo ‘‘karissati nu kho paribhogaṃ na karissatī’’ti olokento gahetvā nisinnaṃ disvā ‘‘kiṃ nu kho’’ti cintetvā daṇḍakoṭiyaṃ gahetvā parivattetvā upadhārento aṇḍakāni disvā tāni saṇikaṃ apanetvā puna adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso taṃ taṃ sākhaṃ gahetvā naccantova aṭṭhāsi. Athassa gahitasākhāpi akkantasākhāpi bhijjiṃsu. So ekasmiṃ khāṇumatthake patitvā niviṭṭhagatto satthari pasanneneva cittena kālaṃ katvā tāvatiṃsabhavane tiṃsayojanike kanakavimāne nibbatti, accharāsahassaparivāro makkaṭadevaputto nāma ahosi.

Tathāgatassa tattha hatthināgena upaṭṭhiyamānassa vasanabhāvo sakalajambudīpe pākaṭo ahosi. Sāvatthinagarato ‘‘anāthapiṇḍiko visākhā ca mahāupāsikā’’tievamādīni mahākulāni ānandattherassa sāsanaṃ pahiṇiṃsu ‘‘satthāraṃ no, bhante, dassethā’’ti. Disāvāsinopi pañcasatā bhikkhū vuṭṭhavassā ānandattheraṃ upasaṅkamitvā ‘‘cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā, sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā’’ti yāciṃsu. Thero te bhikkhū ādāya tattha gantvā ‘‘temāsaṃ ekavihārino tathāgatassa santikaṃ ettakehi bhikkhūhi saddhiṃ upasaṅkamituṃ ayutta’’nti cintetvā te bhikkhū bahi ṭhapetvā ekakova satthāraṃ upasaṅkami. Pālileyyako taṃ disvā daṇḍamādāya pakkhandi. Satthā oloketvā apehi ‘‘apehi pālileyyaka, mā nivārayi, buddhupaṭṭhāko eso’’ti āha. So tattheva daṇḍaṃ chaḍḍetvā pattacīvarapaṭiggahaṇaṃ āpucchi. Thero nādāsi. Nāgo ‘‘sace uggahitavatto bhavissati, satthu nisīdanapāsāṇaphalake attano parikkhāraṃ na ṭhapessatī’’ti cintesi. Thero pattacīvaraṃ bhūmiyaṃ ṭhapesi. Vattasampannā hi garūnaṃ āsane vā sayane vā attano parikkhāraṃ na ṭhapenti.

Thero satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdi. Satthā ‘‘ānanda, ekova āgatosī’’ti pucchitvā pañcasatehi bhikkhūhi saddhiṃ āgatabhāvaṃ sutvā ‘‘kahaṃ panete’’ti vatvā ‘‘tumhākaṃ cittaṃ ajānanto bahi ṭhapetvā āgatomhī’’ti vutte ‘‘pakkosāhi ne’’ti āha. Thero tathā akāsi. Te bhikkhū āgantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Satthā tehi saddhiṃ paṭisanthāraṃ katvā tehi bhikkhūhi, ‘‘bhante bhagavā, hi buddhasukhumālo ceva khattiyasukhumālo ca, tumhehi temāsaṃ ekakehi tiṭṭhantehi nisīdantehi ca dukkaraṃ kataṃ, vattapaṭivattakārakopi mukhodakādidāyakopi nāhosi maññe’’ti vutte, ‘‘bhikkhave, pālileyyakahatthinā mama sabbakiccāni katāni. Evarūpañhi sahāyaṃ labhantena ekatova vasituṃ yuttaṃ, alabhantassa ekacārikabhāvova seyyo’’ti vatvā imā nāgavagge tisso gāthā abhāsi –

‘‘Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃcaraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.

‘‘No ce labhetha nipakaṃ sahāyaṃ,
Saddhiṃcaraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññeva nāgo.

‘‘Ekassa caritaṃ seyyo,
Natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā,
Appossukko mātaṅgaraññeva nāgo’’ti. (mahāva. 464; ma. ni. 3.237; dha. pa. 328-330; su. ni. 45-46);

Gāthāpariyosāne pañcasatāpi te bhikkhū arahatte patiṭṭhahiṃsu. Ānandattheropi anāthapiṇḍikādīhi pesitasāsanaṃ ārocetvā, ‘‘bhante, anāthapiṇḍikappamukhā te pañca ariyasāvakakoṭiyo tumhākaṃ āgamanaṃ paccāsīsantī’’ti āha. Satthā ‘‘tena hi gaṇhāhi pattacīvara’’nti pattacīvaraṃ gāhāpetvā nikkhami. Nāgo gantvā gatamagge tiriyaṃ aṭṭhāsi. ‘‘Kiṃ karoti, bhante, nāgo’’ti? ‘‘Tumhākaṃ, bhikkhave, bhikkhaṃ dātuṃ paccāsīsati, dīgharattaṃ kho panāyaṃ mayhaṃ upakārako, nāssa cittaṃ kopetuṃ vaṭṭati, nivattatha, bhikkhave’’ti satthā bhikkhū gahetvā nivatti. Hatthīpi vanasaṇḍaṃ pavisitvā panasakadaliphalādīni nānāphalāni saṃharitvā rāsiṃ katvā punadivase bhikkhūnaṃ adāsi. Pañcasatā bhikkhū sabbāni khepetuṃ nāsakkhiṃsu. Bhattakiccapariyosāne satthā pattacīvaraṃ gāhetvā nikkhami. Nāgo bhikkhūnaṃ antarantarena gantvā satthu purato tiriyaṃ aṭṭhāsi. ‘‘Kiṃ karoti, bhante, nāgo’’ti? ‘‘Ayañhi bhikkhave, tumhe pesetvā maṃ nivattetukāmo’’ti. Atha naṃ satthā ‘‘pālileyyaka, idaṃ pana mama anivattagamanaṃ, tava iminā attabhāvena jhānaṃ vā vipassanaṃ vā maggaphalaṃ vā natthi, tiṭṭha tva’’nti āha. Taṃ sutvā nāgo mukhe soṇḍaṃ pakkhipitvā rodanto pacchato pacchato agamāsi. So hi satthāraṃ nivattetuṃ labhanto teneva niyāmena yāvajīvaṃ paṭijaggeyya, satthā pana taṃ gāmūpacāraṃ patvā ‘‘pālileyyaka ito paṭṭhāya tava abhūmi, manussāvāso saparipantho, tiṭṭha tva’’nti āha. So rodamāno tattheva ṭhatvā satthari cakkhupathaṃ vijahante hadayena phalitena kālaṃ katvā satthari pasādena tāvatiṃsabhavane tiṃsayojanike kanakavimāne accharāsahassamajjhe nibbatti, pālileyyakadevaputtoyevassa nāmaṃ ahosi.

Satthāpi anupubbena jetavanaṃ agamāsi. Kosambakā bhikkhū ‘‘satthā kira sāvatthiṃ āgato’’ti sutvā satthāraṃ khamāpetuṃ tattha agamaṃsu. Kosalarājā ‘‘te kira kosambakā bhaṇḍanakārakā bhikkhū āgacchantī’’ti sutvā satthāraṃ upasaṅkamitvā ‘‘ahaṃ, bhante, tesaṃ mama vijitaṃ pavisituṃ na dassāmī’’ti āha. ‘‘Mahārāja, sīlavantā ete bhikkhū, kevalaṃ aññamaññaṃ vivādena mama vacanaṃ na gaṇhiṃsu, idāni maṃ khamāpetuṃ āgacchanti, āgacchantu mahārājā’’ti. Anāthapiṇḍikopi ‘‘ahaṃ, bhante, tesaṃ vihāraṃ pavisituṃ na dassāmī’’ti vatvā tatheva bhagavatā paṭikkhitto tuṇhī ahosi. Sāvatthiyaṃ anuppattānaṃ pana tesaṃ bhagavā ekamante vivittaṃ kārāpetvā senāsanaṃ dāpesi. Aññe bhikkhū tehi saddhiṃ neva ekato nisīdanti, na tiṭṭhanti, āgatāgatā satthāraṃ pucchanti – ‘‘katamete, bhante, bhaṇḍanakārakā kosambakā bhikkhū’’ti? Satthā ‘‘ete’’ti dasseti. ‘‘Ete kira te, ete kira te’’ti āgatāgatehi aṅgulikā dassiyamānā lajjāya sīsaṃ ukkhipituṃ asakkontā bhagavato pādamūle nipajjitvā bhagavantaṃ khamāpesuṃ. Satthā ‘‘bhāriyaṃ vo, bhikkhave, kataṃ, tumhe hi nāma mādisassa buddhassa santike pabbajitvā mayi sāmaggiṃ karonte mama vacanaṃ na karittha, porāṇakapaṇḍitāpi vajjhappattānaṃ mātāpitūnaṃ ovādaṃ sutvā tesu jīvitā voropiyamānesupi taṃ anatikkamitvā pacchā dvīsu raṭṭhesu rajjaṃ kārayiṃsū’’ti vatvā punadeva **kosambikajātakaṃ** (jā. 1.9.10 ādayo) kathetvā ‘‘evaṃ, bhikkhave, dīghāvukumāro mātāpitūsu jīvitā voropiyamānesupi tesaṃ ovādaṃ anatikkamitvā pacchā brahmadattassa dhītaraṃ labhitvā dvīsu kāsikosalaraṭṭhesu rajjaṃ kāresi, tumhehi pana mama vacanaṃ akarontehi bhāriyaṃ kata’’nti vatvā imaṃ gāthamāha –

6. ‘‘Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā’’ti.

Tattha **pare**ti paṇḍite ṭhapetvā tato aññe bhaṇḍanakārakā pare nāma. Te tattha saṅghamajjhe kolāhalaṃ karontā ‘‘mayaṃ yamāmase uparamāma vinassāma satataṃ samitaṃ maccusantikaṃ gacchāmā’’ti na vijānanti. **Ye ca tattha vijānantī**ti ye tattha paṇḍitā ‘‘mayaṃ maccusantikaṃ gacchāmā’’ti vijānanti. **Tato sammanti medhagā**ti evañhi te jānantā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajjanti. Atha nesaṃ tāya paṭipattiyā te medhagā sammantīti. Atha vā **pare cā**ti pubbe mayā ‘‘mā, bhikkhave, bhaṇḍana’’ntiādīni vatvā ovadiyamānāpi mama ovādassa apaṭiggahaṇena atikkamanena amāmakā pare nāma. ‘‘Mayaṃ chandādivasena micchāgāhaṃ gahetvā ettha saṅghamajjhe yamāmase bhaṇḍanādīnaṃ vuddhiyā vāyamāmā’’ti na vijānanti. Idāni pana yoniso paccavekkhamānā tattha tumhākaṃ antare ye ca paṇḍitapurisā ‘‘pubbe mayaṃ chandādivasena vāyamantā ayoniso paṭipannā’’ti vijānanti, tato tesaṃ santikā te paṇḍitapurise nissāya ime dāni kalahasaṅkhātā medhagā sammantīti ayamettha atthoti.

Gāthāpariyosāne sampattabhikkhū sotāpattiphalādīsu patiṭṭhahiṃsūti.

Kosambakavatthu pañcamaṃ.

6. Mahākāḷattheravatthu

Subhānupassinti imaṃ dhammadesanaṃ satthā setabyanagaraṃ upanissāya siṃsapāvane viharanto cūḷakāḷamahākāḷe ārabbha kathesi.

Setabyanagaravāsino hi cūḷakāḷo, majjhimakāḷo, mahākāḷoti tayo bhātaro kuṭumbikā. Tesu jeṭṭhakaniṭṭhā disāsu vicaritvā pañcahi sakaṭasatehi bhaṇḍaṃ āharanti, majjhimakāḷo ābhataṃ vikkiṇāti. Athekasmiṃ samaye te ubhopi bhātaro pañcahi sakaṭasatehi nānābhaṇḍaṃ gahetvā sāvatthiṃ gantvā sāvatthiyā ca jetavanassa ca antare sakaṭāni mocayiṃsu. Tesu mahākāḷo sāyanhasamaye mālāgandhādihatthe sāvatthivāsino ariyasāvake dhammassavanāya gacchante disvā ‘‘kuhiṃ ime gacchantī’’ti pucchitvā tamatthaṃ sutvā ‘‘ahampi gamissāmī’’ti cintetvā kaniṭṭhaṃ āmantetvā, ‘‘tāta, tesu sakaṭesu appamatto hohi, ahaṃ dhammaṃ sotuṃ gacchāmī’’ti vatvā gantvā tathāgataṃ vanditvā parisapariyante nisīdi. Satthā taṃ disvā tassa ajjhāsayavasena anupubbiṃ kathaṃ kathento **dukkhakkhandhasuttā**divasena (ma. ni. 1.163 ādayo) anekapariyāyena kāmānaṃ ādīnavaṃ okāraṃ saṃkilesañca kathesi. Taṃ sutvā mahākāḷo ‘‘sabbaṃ kira pahāya gantabbaṃ, paralokaṃ gacchantaṃ neva bhogā, na ñātakā ca anugacchanti, kiṃ me gharāvāsena pabbajissāmī’’ti cintetvā mahājane satthāraṃ vanditvā pakkante satthāraṃ pabbajjaṃ yācitvā satthārā ‘‘natthi te koci apaloketabbo’’ti vutte, ‘‘kaniṭṭho me, bhante, atthī’’ti vatvā tena hi ‘‘apalokehi na’’nti vutte, ‘‘sādhu, bhante’’ti vatvā gantvā kaniṭṭhaṃ pakkosāpetvā, ‘‘tāta, imaṃ sabbaṃ sāpateyyaṃ paṭipajjāhī’’ti āha. ‘‘Tumhe pana kiṃ karissatha bhātikā’’ti? ‘‘Ahaṃ satthu santike pabbajissāmī’’ti. So taṃ nānappakārehi yācitvā nivattetuṃ asakkonto ‘‘sādhu, sāmi, yathā ajjhāsayaṃ karothā’’ti āha. Mahākāḷo gantvā satthu santike pabbaji. ‘‘Ahaṃ bhātikaṃ gahetvāva uppabbajissāmī’’ti cūḷakāḷopi pabbaji. Aparabhāge mahākāḷo upasampadaṃ labhitvā satthāraṃ upasaṅkamitvā sāsane dhurāni pucchitvā satthārā dvīsu dhuresu kathitesu ‘‘ahaṃ, bhante, mahallakakāle pabbajitattā ganthadhuraṃ pūretuṃ na sakkhissāmi, vipassanādhuraṃ pana pūressāmī’’ti yāva arahattā kammaṭṭhānaṃ kathāpetvā sosānikadhutaṅgaṃ samādāya paṭhamayāmātikkante sabbesu niddaṃ okkantesu susānaṃ gantvā paccūsakāle sabbesu anuṭṭhitesuyeva vihāraṃ āgacchati.

Athekā susānagopikā kālī nāma chavaḍāhikā therassa ṭhitaṭṭhānaṃ nisinnaṭṭhānaṃ caṅkamitaṭṭhānañca disvā ‘‘ko nu kho idhāgacchati, pariggaṇhissāmi na’’nti pariggaṇhituṃ asakkontī ekadivasaṃ susānakuṭikāyameva dīpaṃ jāletvā puttadhītaro ādāya gantvā ekamante nilīyamānā majjhimayāme theraṃ āgacchantaṃ disvā gantvā vanditvā, ‘‘ayyo, no, bhante, imasmiṃ ṭhāne viharatī’’ti āha. ‘‘Āma, upāsike’’ti. ‘‘Bhante, susāne viharantehi nāma vattaṃ uggaṇhituṃ vaṭṭatī’’ti. Thero ‘‘kiṃ pana mayaṃ tayā kathitavatte vattissāmā’’ti avatvā ‘‘kiṃ kātuṃ vaṭṭati upāsike’’ti āha. ‘‘Bhante, sosānikehi nāma susāne vasanabhāvo susānagopakānañca vihāre mahātherassa ca gāmabhojakassa ca kathetuṃ vaṭṭatī’’ti. ‘‘Thero kiṃ kāraṇā’’ti? ‘‘Katakammā corā dhanasāmikehi padānupadaṃ anubaddhā susāne bhaṇḍakaṃ chaḍḍetvā palāyanti, atha manussā sosānikānaṃ paripanthaṃ karonti, etesaṃ pana kathite ‘mayaṃ imassa bhaddantassa ettakaṃ nāma kālaṃ ettha vasanabhāvaṃ jānāma, acoro eso’ti upaddavaṃ nivārenti. Tasmā etesaṃ kathetuṃ vaṭṭatī’’ti.

‘‘Thero aññaṃ kiṃ kātabba’’nti? ‘‘Bhante, susāne vasantena nāma ayyena macchamaṃsatilapiṭṭhatelaguḷādīni vajjetabbāni, divā na niddāyitabbaṃ, kusītena na bhavitabbaṃ, āraddhavīriyena bhavitabbaṃ, asaṭhena amāyāvinā hutvā kalyāṇajjhāsayena bhavitabbaṃ, sāyaṃ sabbesu suttesu vihārato āgantabbaṃ, paccūsakāle sabbesu anuṭṭhitesuyeva vihāraṃ gantabbaṃ. Sace, bhante, ayyo imasmiṃ ṭhāne evaṃ viharanto pabbajitakiccaṃ matthakaṃ pāpetuṃ sakkhissati, sace matasarīraṃ ānetvā chaḍḍenti, ahaṃ kambalakūṭāgāraṃ āropetvā gandhamālādīhi sakkāraṃ katvā sarīrakiccaṃ karissāmi. No ce sakkhissati, citakaṃ āropetvā aggiṃ jāletvā saṅkunā ākaḍḍhitvā bahi khipitvā pharasunā koṭṭetvā khaṇḍākhaṇḍikaṃ chinditvā aggimhi pakkhipitvā jhāpessāmī''ti āha. Atha naṃ thero ''sādhu bhadde, ekaṃ pana rūpārammaṇaṃ disvā mayhaṃ katheyyāsī''ti āha. Sā ''sādhū''ti paccassosi. Thero yathājjhāsayena susāne samaṇadhammaṃ karoti. Cūḷakāḷatthero pana uṭṭhāya samuṭṭhāya gharāvāsaṃ cinteti, puttadāraṃ anussarati. ''Bhātiko me atibhāriyaṃ kammaṃ karotī''ti cinteti.

Athekā kuladhītā taṃmuhuttasamuṭṭhitena byādhinā sāyanhasamaye amilātā akilantā kālamakāsi. Tamenaṃ ñātakādayo dārutelādīhi saddhiṃ sāyaṃ susānaṃ netvā susānagopikāya ''imaṃ jhāpehī''ti bhatiṃ datvā niyyādetvā pakkamiṃsu. Sā tassā pārutavatthaṃ apanetvā taṃmuhuttamataṃ pīṇitapīṇitaṃ suvaṇṇavaṇṇaṃ sarīraṃ disvā, ''imaṃ ayyassa dassetuṃ patirūpaṃ ārammaṇa''nti cintetvā gantvā theraṃ vanditvā, ''bhante, evarūpaṃ nāma ārammaṇaṃ atthi, oloketha ayyā''ti āha. Thero ''sādhū''ti vatvā pārupanaṃ nīharāpetvā pādatalato yāva kesaggā oloketvā ''atipīṇitametaṃ rūpaṃ suvaṇṇavaṇṇaṃ aggimhi naṃ pakkhipitvā mahājālāhi gahitamattakāle mayhaṃ āroceyyāsī''ti vatvā sakaṭṭhānameva gantvā nisīdi. Sā tathā katvā therassa ārocesi. Thero gantvā olokesi. Jālāya pahaṭapahaṭaṭṭhānaṃ kabaragāviyā viya sarīravaṇṇaṃ ahosi, pādā namitvā olambiṃsu, hatthā paṭikuṭiṃsu, ūrunalāṭaṃ niccammaṃ ahosi. Thero ''idaṃ sarīraṃ idāneva olokentānaṃ apariyantakaraṃ hutvā idāneva khayaṃ pattaṃ vayaṃ patta''nti rattiṭṭhānaṃ gantvā nisīditvā khayavayaṃ sampassamāno –

> ''Aniccā vata saṅkhārā, uppādavayadhammino;
> Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho''ti. (dī. ni. 2.221, 272; saṃ. ni. 1.186; 2.143; jā. 1.1.95) –

Gāthaṃ vatvā vipassanaṃ vaḍḍhetvā saha paṭisambhidāhi arahattaṃ pāpuṇi.

Tasmiṃ arahattaṃ patte satthā bhikkhusaṅghaparivuto cārikaṃ caramāno setabyaṃ gantvā siṃsapāvanaṃ pāvisi. Cūḷakāḷassa bhariyāyo ''satthā kira anuppatto siṃsapāvana''nti sutvā ''amhākaṃ sāmikaṃ gaṇhissāmā''ti pesetvā satthāraṃ nimantāpesuṃ. Buddhānaṃ pana aparicinnaṭṭhāne āsanapaññattiṃ ācikkhantena ekena bhikkhunā paṭhamataraṃ gantuṃ vaṭṭati. Buddhānañhi majjhimaṭṭhāne āsanaṃ paññāpetvā tassa dakkhiṇato sāriputtattherassa, vāmato mahāmoggallānattherassa, tato paṭṭhāya ubhosu passesu bhikkhusaṅghassa āsanaṃ paññāpetabbaṃ hoti. Tasmā mahākāḷatthero cīvarapārupanaṭṭhāne ṭhatvā, ''cūḷakāḷa, tvaṃ purato gantvā āsanapaññattiṃ ācikkhā''ti cūḷakāḷaṃ pesesi. Tassa diṭṭhakālato paṭṭhāya gehajanā tena saddhiṃ parihāsaṃ karontā nīcāsanāni saṅghattherassa koṭiyaṃ attharanti, uccāsanāni saṅghanavakassa koṭiyaṃ. Itaro ''mā evaṃ karotha, nīcāsanāni upari mā paññāpetha, uccāsanāni upari paññāpetha, nīcāsanāni heṭṭhā''ti āha. Itthiyo tassa vacanaṃ asuṇantiyo viya ''tvaṃ kiṃ karonto vicarasi, kiṃ tava āsanāni paññāpetuṃ na vaṭṭati, tvaṃ kaṃ āpucchitvā pabbajito, kena pabbajitosi, kasmā idhāgatosī''ti vatvā nivāsanapārupanaṃ acchinditvā setakāni nivāsetvā sīse ca mālācumbuṭakaṃ ṭhapetvā, ''gaccha satthāraṃ ānehi, mayaṃ āsanāni paññāpessāmā''ti pahiṇiṃsu. Na ciraṃ bhikkhubhāve ṭhatvā avassikova uppabbajitattā lajjituṃ na jānāti, tasmā so tena ākappena nirāsaṅkova gantvā satthāraṃ vanditvā buddhappamukhaṃ bhikkhusaṅghaṃ ādāya āgato. Bhikkhusaṅghassa pana bhattakiccāvasāne mahākāḷassa bhariyāyo ''imāhi attano sāmiko gahito, mayampi amhākaṃ sāmikaṃ gaṇhissāmā''ti cintetvā punadivase satthāraṃ nimantayiṃsu. Tadā pana āsanapaññāpanatthaṃ añño bhikkhu agamāsi. Tā tasmiṃ khaṇe okāsaṃ alabhitvā buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā bhikkhaṃ adaṃsu. Cūḷakāḷassa pana dve bhariyāyo, majjhimakāḷassa catasso, mahākāḷassa pana aṭṭha. Bhikkhūpi bhattakiccaṃ kātukāmā nisīditvā bhattakiccamakaṃsu, bahi gantukāmā uṭṭhāya agamaṃsu. Satthā pana nisīditvā bhattakiccaṃ kari. Tassa bhattakiccapariyosāne tā itthiyo, ‘‘bhante, mahākāḷo amhākaṃ anumodanaṃ katvā āgacchissati, tumhe purato gacchathā’’ti vadiṃsu. Satthā ‘‘sādhū’’ti vatvā purato agamāsi. Gāmadvāraṃ patvā bhikkhū ujjhāyiṃsu ‘‘kiṃ nāmetaṃ satthārā kataṃ, ñatvā nu kho kataṃ, udāhu ajānitvā. Hiyyo cūḷakāḷassa purato gatattā pabbajjantarāyo jāto, ajja aññassa purato gatattā antarāyo nāhosi. Idāni mahākāḷaṃ ṭhapetvā āgato, sīlavā kho pana bhikkhu ācārasampanno, karissati nu kho tassa pabbajjantarāya’’nti. Satthā tesaṃ vacanaṃ sutvā nivattitvā ṭhito ‘‘kiṃ kathetha, bhikkhave’’ti pucchi. Te tamatthaṃ ārocesuṃ. ‘‘Kiṃ pana tumhe, bhikkhave, cūḷakāḷaṃ viya mahākāḷaṃ sallakkhethā’’ti? ‘‘Āma, bhante’’. Tassa hi dve pajāpatiyo, imassa aṭṭha. ‘‘Aṭṭhahi parikkhipitvā gahito kiṃ karissati, bhante’’ti? Satthā ‘‘mā, bhikkhave, evaṃ avacuttha, cūḷakāḷo uṭṭhāya samuṭṭhāya subhārammaṇabahulo viharati, papāte ṭhito dubbalarukkhasadiso. Mayhaṃ pana putto mahākāḷo asubhānupassī viharati, ghanaselapabbato viya acalo’’ti vatvā imā gāthā abhāsi –

7. ‘‘Subhānupassiṃ viharantaṃ, indriyesu asaṃvutaṃ;
Bhojanamhi cāmattaññuṃ, kusītaṃ hīnavīriyaṃ;
Taṃ ve pasahati māro, vāto rukkhaṃva dubbalaṃ.

8. ‘‘Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ;
Bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ;
Taṃ ve nappasahatī māro, vāto selaṃva pabbata’’nti.

Tattha **subhānupassiṃ viharanta**nti sutaṃ anupassantaṃ, iṭṭhārammaṇe mānasaṃ vissajjetvā viharantanti attho. Yo hi puggalo nimittaggāhaṃ anubyañjanaggāhaṃ gaṇhanto ‘‘nakhā sobhanā’’ti gaṇhāti, ‘‘aṅguliyo sobhanā’’ti gaṇhāti, ‘‘hatthapādā, jaṅghā, ūru, kaṭi, udaraṃ, thanā, gīvā, oṭṭhā, dantā, mukhaṃ, nāsā, akkhīni, kaṇṇā, bhamukā, nalāṭaṃ, kesā, sobhanā’’ti gaṇhāti, ‘‘kesā, lomā, nakhā, dantā, taco, sobhanā’’ti gaṇhāti, vaṇṇo subho, saṇṭhānaṃ subhanti, ayaṃ subhānupassī nāma. Evaṃ taṃ subhānupassiṃ viharantaṃ. **Indriyesū**ti cakkhādīsu chasu indriyesu. **Asaṃvuta**nti cakkhudvārādīni arakkhantaṃ. Pariyesanamattā paṭiggahaṇamattā paribhogamattāti imissā mattāya ajānanato **bhojanamhi cāmattaññuṃ**. Apica paccavekkhaṇamattā vissajjanamattāti imissāpi mattāya ajānanato amattaññuṃ, idaṃ bhojanaṃ dhammikaṃ, idaṃ adhammikantipi ajānantaṃ. Kāmacchandabyāpādavihiṃsāvitakkavasitāya **kusītaṃ. Hīnavīriya**nti nibbīriyaṃ catūsu iriyāpathesu vīriyakaraṇarahitaṃ. **Pasahatī**ti abhibhavati ajjhottharati. **Vāto rukkhaṃva dubbala**nti balavavāto chinnapapāte jātaṃ dubbalarukkhaṃ viya. Yathā hi so vāto tassa dubbalarukkhassa pupphaphalapallavādīnipi pāteti, khuddakasākhāpi bhañjati, mahāsākhāpi bhañjati, samūlakampi taṃ rukkhaṃ uppāṭetvā uddhaṃmūlaṃ adhosākhaṃ katvā gacchati, evameva evarūpaṃ puggalaṃ anto uppanno kilesamāro pasahati, balavavāto dubbalarukkhassa pupphaphalapallavādipātanaṃ viya khuddānukhuddakāpattiāpajjanampi karoti, khuddakasākhābhañjanaṃ viya nissaggiyādiāpattiāpajjanampi karoti, mahāsākhābhañjanaṃ viya terasasaṅghādisesāpattiāpajjanampi karoti, uppāṭetvā uddhaṃ, mūlakaṃ heṭṭhāsākhaṃ katvā pātanaṃ viya pārājikāpattiāpajjanampi karoti, svākkhātasāsanā nīharitvā katipāheneva gihibhāvaṃ pāpetīti evaṃ evarūpaṃ puggalaṃ kilesamāro attano vase vattetīti attho.

Asubhānupassinti dasasu asubhesu aññataraṃ asubhaṃ passantaṃ paṭikūlamanasikāre yuttaṃ kese asubhato passantaṃ lome nakhe dante tacaṃ vaṇṇaṃ saṇṭhānaṃ asubhato passantaṃ. **Indriyesū**ti chasu indriyesu. **Susaṃvuta**nti nimittādiggāharahitaṃ pihitadvāraṃ. Amattaññutāpaṭikkhepena **bhojanamhi ca mattaññuṃ. Saddha**nti kammassa ceva phalassa ca saddahanalakkhaṇāya lokikāya saddhāya ceva tīsu vatthūsu aveccappasādasaṅkhātāya lokuttarasaddhāya ca samannāgataṃ. **Āraddhavīriya**nti paggahitavīriyaṃ paripuṇṇavīriyaṃ. **Taṃ ve**ti evarūpaṃ taṃ puggalaṃ yathā dubbalavāto saṇikaṃ paharanto ekagghanaṃ selaṃ cāletuṃ na sakkoti, tathā abbhantare uppajjamānopi dubbalakilesamāro nappasahati, khobhetuṃ vā cāletuṃ vā na sakkotīti attho.

Tāpi kho tassa purāṇadutiyikāyo theraṃ parivāretvā ‘‘tvaṃ kaṃ āpucchitvā pabbajito, idāni gihī bhavissasi na bhavissasī’’tiādīni vatvā kāsāvaṃ nīharitukāmā ahesuṃ. Thero tāsaṃ ākāraṃ sallakkhetvā nisinnāsanā vuṭṭhāya iddhiyā uppattitvā kūṭāgārakaṇṇikaṃ dvidhā bhinditvā ākāsenāgantvā satthari gāthā pariyosāpenteyeva satthu suvaṇṇavaṇṇaṃ sarīraṃ abhitthavanto ākāsato otaritvā tathāgatassa pāde vandi.

Gāthāpariyosāne sampattabhikkhū sotāpattiphalādīsu patiṭṭhahiṃsūti.

Mahākāḷattheravatthu chaṭṭhaṃ.

7. Devadattavatthu

Anikkasāvoti imaṃ dhammadesanaṃ satthā jetavane viharanto rājagahe devadattassa kāsāvalābhaṃ ārabbha kathesi.

Ekasmiñhi samaye dve aggasāvakā pañcasate pañcasate attano attano parivāre ādāya satthāraṃ āpucchitvā vanditvā jetavanato rājagahaṃ agamaṃsu. Rājagahavāsino dvepi tayopi bahūpi ekato hutvā āgantukadānaṃ adaṃsu. Athekadivasaṃ āyasmā sāriputto anumodanaṃ karonto ‘‘upāsakā eko sayaṃ dānaṃ deti, paraṃ na samādapeti, so nibbattanibbattaṭṭhāne bhogasampadaṃ labhati, no parivārasampadaṃ. Eko sayaṃ na deti, paraṃ samādapeti, so nibbattanibbattaṭṭhāne parivārasampadaṃ labhati, no bhogasampadaṃ. Eko sayampi na deti, parampi na samādapeti, so nibbattanibbattaṭṭhāne kañjikamattampi kucchipūraṃ na labhati, anātho hoti nippaccayo. Eko sayampi deti, parampi samādapeti, so nibbattanibbattaṭṭhāne attabhāvasatepi attabhāvasahassepi attabhāvasatasahassepi bhogasampadañceva parivārasampadañca labhatī’’ti evaṃ dhammaṃ desesi.

Tameko paṇḍitapuriso dhammaṃ sutvā ‘‘acchariyā vata bho, abbhutā vata bho dhammadesanā, sukāraṇaṃ kathitaṃ, mayā imāsaṃ dvinnaṃ sampattīnaṃ nipphādakaṃ kammaṃ kātuṃ vaṭṭatī’’ti cintetvā – ‘‘bhante, sve mayhaṃ bhikkhaṃ gaṇhathā’’ti theraṃ nimantesi. ‘‘Kittakehi te bhikkhūhi attho upāsakā’’ti. ‘‘Kittakā pana vo, bhante, parivārā’’ti? ‘‘Sahassamattā upāsakā’’ti. ‘‘Sabbehi saddhiṃyeva sve bhikkhaṃ gaṇhatha, bhante’’ti. ‘‘Thero adhivāsesi’’. Upāsako nagaravīthiyaṃ caranto – ‘‘ammā, tātā, mayā bhikkhusahassaṃ nimantitaṃ, tumhe kittakānaṃ bhikkhūnaṃ bhikkhaṃ dātuṃ sakkhissatha, tumhe kittakāna’’nti samādapesi. Manussā attano attano pahonakaniyāmena – ‘‘mayaṃ dasannaṃ dassāma, mayaṃ vīsatiyā, mayaṃ satassā’’ti āhaṃsu. Upāsako – ‘‘tena hi ekasmiṃ ṭhāne samāgamaṃ katvā ekatova parivisissāma, sabbe tilataṇḍulasappimadhuphāṇitādīni samāharathā’’ti ekasmiṃ ṭhāne samāharāpesi.

Athassa eko kuṭumbiko satasahassagghanikaṃ gandhakāsāvavatthaṃ datvā – ‘‘sace te dānavattaṃ nappahoti, idaṃ vissajjetvā yaṃ ūnaṃ, taṃ pūreyyāsi. Sace pahoti, yassicchasi, tassa bhikkhuno dadeyyāsī’’ti āha. Tadā tassa sabbaṃ dānavattaṃ pahosi, kiñci ūnaṃ nāma nāhosi. So manusse pucchi – ‘‘idaṃ, ayyā, kāsāvaṃ ekena kuṭumbikena evaṃ nāma vatvā dinnaṃ atirekaṃ jātaṃ, kassa naṃ demā’’ti. Ekacce ‘‘sāriputtattherassā’’ti āhaṃsu. Ekacce ‘‘thero sassapākasamaye āgantvā gamanasīlo, devadatto amhākaṃ maṅgalāmaṅgalesu sahāyo udakamaṇiko viya niccaṃ patiṭṭhito, tassa taṃ demā’’ti āhaṃsu. Sambahulikāya kathāyapi ‘‘devadattassa dātabba’’nti vattāro bahutarā ahesuṃ, atha naṃ devadattassa adaṃsu. So taṃ chinditvā sibbitvā rajitvā nivāsetvā pārupitvā vicarati. Taṃ disvā manussā ‘‘nayidaṃ devadattassa anucchavikaṃ, sāriputtattherassa anucchavikaṃ. Devadatto attano ananucchavikaṃ nivāsetvā pārupitvā vicaratī’’ti vadiṃsu. Atheko disāvāsiko bhikkhu rājagahā sāvatthiṃ gantvā satthāraṃ vanditvā katapaṭisanthāro satthārā dvinnaṃ aggasāvakānaṃ phāsuvihāraṃ pucchito ādito paṭṭhāya sabbaṃ taṃ pavattiṃ ārocesi. Satthā ‘‘na kho bhikkhu idāneveso attano ananucchavikaṃ vatthaṃ dhāreti, pubbepi dhāresiyevā’’ti vatvā atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasivāsī eko hatthimārako hatthiṃ māretvā māretvā dante ca nakhe ca antāni ca ghanamaṃsañca āharitvā vikkiṇanto jīvitaṃ kappeti. Athekasmiṃ araññe anekasahassā hatthino gocaraṃ gahetvā gacchantā paccekabuddhe disvā tato paṭṭhāya gacchamānā gamanāgamanakāle jaṇṇukehi nipatitvā vanditvā pakkamanti. Ekadivasañhi hatthimārako taṃ kiriyaṃ disvā – ‘‘ahaṃ ime kicchena māremi, ime ca gamanāgamanakāle paccekabuddhe vandanti, kiṃ nu kho disvā vandantī’’ti cintento – ‘‘kāsāva’’nti sallakkhetvā, ‘‘mayāpi idāni kāsāvaṃ laddhuṃ vaṭṭatī’’ti cintetvā ekassa paccekabuddhassa jātassaraṃ oruyha nhāyantassa tīre ṭhapitesu kāsāvesu cīvaraṃ thenetvā tesaṃ hatthīnaṃ gamanāgamanamagge sattiṃ gahetvā sasīsaṃ pārupitvā nisīdati. Hatthino taṃ disvā – ‘‘paccekabuddho’’ti saññāya vanditvā pakkamanti. So tesaṃ sabbapacchato gacchantaṃ sattiyā paharitvā māretvā dantādīni gahetvā sesaṃ bhūmiyaṃ nikhaṇitvā gacchati. Aparabhāge bodhisatto hatthiyoniyaṃ paṭisandhiṃ gahetvā hatthijeṭṭhako yūthapati ahosi. Tadāpi so tatheva karoti. Mahāpuriso attano parisāya parihāniṃ ñatvā, ‘‘kuhiṃ ime hatthī gatā, mandā jātā’’ti pucchitvā, ‘‘na jānāma, sāmī’’ti vutte, ‘‘kuhiñci gacchantā maṃ anāpucchitvā na gamissanti, paripanthena bhavitabba’’nti vatvā, ‘‘ekasmiṃ ṭhāne kāsāvaṃ pārupitvā nisinnassa santikā paripanthena bhavitabba’’nti parisaṅkitvā, ‘‘taṃ pariggaṇhituṃ vaṭṭatī’’ti sabbe hatthī purato pesetvā sayaṃ pacchato vilambamāno āgacchati. So sesahatthīsu vanditvā gatesu mahāpurisaṃ āgacchantaṃ disvā cīvaraṃ saṃharitvā sattiṃ vissajji. Mahāpuriso satiṃ uppaṭṭhapetvā āgacchanto pacchato paṭikkamitvā sattiṃ vivajjesi. Atha naṃ ‘‘iminā ime hatthī nāsitā’’ti gaṇhituṃ pakkhandi. Itaro ekaṃ rukkhaṃ purato katvā nilīyi. Atha ‘‘naṃ rukkhena saddhiṃ soṇḍāya parikkhipitvā gahetvā bhūmiyaṃ pothessāmī’’ti tena nīharitvā dassitaṃ kāsāvaṃ disvā – ‘‘sacāhaṃ imasmiṃ dubbhissāmi, anekasahassesu me buddhapaccekabuddhakhīṇāsavesu lajjā nāma bhinnā bhavissatī’’ti adhivāsetvā – ‘‘tayā me ettakā ñātakā nāsitā’’ti pucchi. ‘‘Āma, sāmī’’ti. ‘‘Kasmā evaṃ bhāriyakammamakāsi, attano ananucchavikaṃ vītarāgānaṃ anucchavikaṃ vatthaṃ paridahitvā evarūpaṃ kammaṃ karontena bhāriyaṃ tayā kata’’nti. Evañca pana vatvā uttaripi naṃ niggaṇhanto ‘‘anikkasāvo kāsāvaṃ…pe… sa ve kāsāvamarahatī’’ti gāthaṃ vatvā – ‘‘ayuttaṃ te kata’’nti vatvā taṃ vissajjesi.

Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘tadā hatthimārako devadatto ahosi, tassa niggāhako hatthināgo ahamevā’’ti jātakaṃ samodhānetvā, ‘‘na, bhikkhave, idāneva, pubbepi devadatto attano ananucchavikaṃ vatthaṃ dhāresiyevā’’ti vatvā imā gāthā abhāsi –

9. ‘‘Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;
Apeto damasaccena, na so kāsāvamarahati.

10. ‘‘Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahatī’’ti.

Chaddantajātakenāpi (jā. 1.16.122-123) ca ayamattho dīpetabbo.

Tattha **anikkasāvo**ti rāgādīhi kasāvehi sakasāvo. **Paridahissatī**ti nivāsanapārupanaattharaṇavasena paribhuñjissati. Paridhassatītipi pāṭho. **Apeto damasaccenā**ti indriyadamena ceva paramatthasaccapakkhikena vacīsaccena ca apeto, viyutto pariccatthoti attho. **Na so**ti so evarūpo puggalo kāsāvaṃ paridahituṃ nārahati. **Vantakasāvassā**ti catūhi maggehi vantakasāvo chaḍḍitakasāvo pahīnakasāvo assa. **Sīlesū**ti catupārisuddhisīlesu. **Susamāhito**ti suṭṭhu samāhito suṭṭhito. **Upeto**ti indriyadamena ceva vuttappakārena ca saccena upagato. **Sa ve**ti so evarūpo puggalo taṃ gandhakāsāvavatthaṃ arahatīti.

Gāthāpariyosāne so disāvāsiko bhikkhu sotāpanno ahosi, aññepi bahū sotāpattiphalādīni pāpuṇiṃsu. Desanā mahājanassa sātthikā ahosīti.

Devadattavatthu sattamaṃ.

8. Sāriputtattheravatthu

Asāre sāramatinoti imaṃ dhammadesanaṃ satthā veḷuvane viharanto aggasāvakehi niveditaṃ sañcayassa anāgamanaṃ ārabbha kathesi.

Tatrāyaṃ anupubbikathā – amhākañhi satthā ito kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake amaravatiyā nāma nagare sumedho nāma brāhmaṇakumāro hutvā sabbasippesu nipphattiṃ patvā mātāpitūnaṃ accayena anekakoṭisaṅkhyaṃ dhanaṃ pariccajitvā isipabbajjaṃ pabbajitvā himavante vasanto jhānābhiññā nibbattetvā ākāsena gacchanto dīpaṅkaradasabalassa sudassanavihārato rammavatīnagaraṃ pavisanatthāya maggaṃ sodhayamānaṃ janaṃ disvā sayampi ekaṃ padesaṃ gahetvā maggaṃ sodheti. Tasmiṃ asodhiteyeva āgatassa satthuno attānaṃ setuṃ katvā kalale ajinacammaṃ attharitvā ‘‘satthā sasāvakasaṅgho kalalaṃ anakkamitvā maṃ akkamanto gacchatū’’ti nipanno. Satthārā taṃ disvāva ‘‘buddhaṅkuro esa, anāgate kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ pariyosāne gotamo nāma buddho bhavissatī’’ti byākato. Tassa satthuno aparabhāge ‘‘koṇḍañño maṅgalo sumano revato sobhito anomadassī padumo nārado padumuttaro sumedho sujāto piyadassī atthadassī dhammadassī siddhattho tisso phusso vipassī sikhī vessabhū kakusandho koṇāgamano kassapo’’ti lokaṃ obhāsetvā uppannānaṃ imesampi tevīsatiyā buddhānaṃ santike laddhabyākaraṇo, ‘‘dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyo’’ti samattiṃsa pāramiyo pūretvā vessantarattabhāve ṭhito pathavikampanāni mahādānāni datvā puttadāraṃ pariccajitvā āyupariyosāne tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā dasa sahassacakkavāḷadevatāhi sannipatitvā –

> ‘‘Kālo deva mahāvīra, uppajja mātukucchiyaṃ;
> Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.67) –

Vutte –

> ‘‘Kālaṃ desañca dīpañca, kulaṃ mātarameva ca;
> Ime pañca viloketvā, uppajjati mahāyaso’’ti. –

Pañca mahāvilokanāni viloketvā tato cuto sakyarājakule paṭisandhiṃ gahetvā dasamāsaccayena mātukucchito vijāyi. Soḷasavassakāle tattha mahāsampattiyā parihariyamāno anukkamena bhadrayobbanaṃ patvā tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu devalokasiriṃ viya rajjasiriṃ anubhavanto uyyānakīḷāya gamanasamaye anukkamena jiṇṇabyādhimatasaṅkhāte tayo devadūte disvā sañjātasaṃvego nivattitvā catutthavāre pabbajitaṃ disvā, ‘‘sādhu pabbajjā’’ti pabbajjāya ruciṃ uppādetvā uyyānaṃ gantvā tattha divasaṃ khepetvā maṅgalapokkharaṇītīre nisinno kappakavesaṃ gahetvā āgatena vissakammena devaputtena alaṅkatapaṭiyatto rāhulakumārassa jātasāsanaṃ sutvā puttasinehassa balavabhāvaṃ ñatvā, ‘‘yāva idaṃ bandhanaṃ na vaḍḍhati, tāvadeva naṃ chindissāmī’’ti cintetvā sāyaṃ nagaraṃ pavisanto –

> ‘‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;
> Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’’ti. –

Kisāgotamiyā nāma pitucchādhītāya bhāsitaṃ imaṃ gāthaṃ sutvā, ‘‘ahaṃ imāya nibbutapadaṃ sāvito’’ti muttāhāraṃ omuñcitvā tassā pesetvā attano bhavanaṃ pavisitvā sirisayane nisinno niddopagatānaṃ nāṭakitthīnaṃ vippakāraṃ disvā nibbinnahadayo channaṃ uṭṭhāpetvā kaṇḍakaṃ āharāpetvā taṃ āruyha channasahāyo dasasahassacakkavāḷadevatāhi parivuto mahābhinikkhamanaṃ nikkhamitvā anomānadītīre pabbajitvā anukkamena rājagahaṃ gantvā tattha piṇḍāya caritvā paṇḍavapabbatapabbhāre nisinno magadharaññā rajjena nimantiyamāno taṃ paṭikkhipitvā sabbaññutaṃ patvā attano vijitaṃ āgamanatthāya tena gahitapaṭiñño āḷārañca udakañca upasaṅkamitvā tesaṃ santike adhigatavisesaṃ analaṅkaritvā chabbassāni mahāpadhānaṃ padahitvā visākhapuṇṇamadivase pātova sujātāya dinnapāyasaṃ paribhuñjitvā nerañjarāya nadiyā suvaṇṇapātiṃ pavāhetvā nerañjarāya nadiyā tīre mahāvanasaṇḍe nānāsamāpattīhi divasabhāgaṃ vītināmetvā sāyanhasamaye sottiyena dinnaṃ tiṇaṃ gahetvā kāḷena nāgarājena abhitthutaguṇo bodhimaṇḍaṃ āruyha tiṇāni santharitvā ‘‘na tāvimaṃ pallaṅkaṃ bhindissāmi, yāva me anupādāya āsavehi cittaṃ na muccissatī’’ti paṭiññaṃ katvā puratthābhimukho nisīditvā sūriye anatthaṅgamiteyeva mārabalaṃ vidhamitvā paṭhamayāme pubbenivāsañāṇaṃ, majjhimayāme cutūpapātañāṇaṃ patvā pacchimayāmāvasāne paccayākāre ñāṇaṃ otāretvā aruṇuggamane dasabalacatuvesārajjādisabbaguṇapaṭimaṇḍitaṃ sabbaññutaññāṇaṃ paṭivijjhitvā sattasattāhaṃ bodhimaṇḍe vītināmetvā aṭṭhame sattāhe ajapālanigrodhamūle nisinno dhammagambhīratāpaccavekkhaṇena appossukkataṃ āpajjamāno dasasahassacakkavāḷamahābrahmaparivārena sahampatibrahmunā āyācitadhammadesano buddhacakkhunā lokaṃ voloketvā brahmuno ajjhesanaṃ adhivāsetvā, ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti olokento āḷārudakānaṃ kālakatabhāvaṃ ñatvā pañcavaggiyānaṃ bhikkhūnaṃ bahūpakārataṃ anussaritvā uṭṭhāyāsanā kāsipuraṃ gacchanto antarāmagge upakena saddhiṃ mantetvā āsāḷhipuṇṇamadivase isipatane migadāye pañcavaggiyānaṃ vasanaṭṭhānaṃ patvā te ananucchavikena samudācārena samudācarante saññāpetvā aññātakoṇḍaññappamukhe aṭṭhārasa brahmakoṭiyo amatapānaṃ pāyento dhammacakkaṃ pavattetvā pavattitavaradhammacakko pañcamiyaṃ pakkhassa sabbepi te bhikkhū arahatte patiṭṭhāpetvā taṃ divasameva yasakulaputtassa upanissayasampattiṃ disvā taṃ rattibhāge nibbinditvā gehaṃ pahāya nikkhantaṃ disvā, ‘‘ehi yasā’’ti pakkositvā tasmiṃyeva rattibhāge sotāpattiphalaṃ pāpetvā punadivase arahattaṃ pāpetvā aparepi tassa sahāyake catupaṇṇāsa jane ehibhikkhupabbajjāya pabbājetvā arahattaṃ pāpesi.

Evaṃ loke ekasaṭṭhiyā arahantesu jātesu vuṭṭhavasso pavāretvā, ‘‘caratha, bhikkhave, cārika’’nti saṭṭhi bhikkhū disāsu pesetvā sayaṃ uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe tiṃsa jane bhaddavaggiyakumāre vinesi. Tesu sabbapacchimako sotāpanno sabbuttamo anāgāmī ahosi. Te sabbepi ehibhikkhubhāveneva pabbājetvā disāsu pesetvā sayaṃ uruvelaṃ gantvā aḍḍhuḍḍhāni pāṭihāriyasahassāni dassetvā uruvelakassapādayo sahassajaṭilaparivāre tebhātikajaṭile vinetvā ehibhikkhubhāveneva pabbājetvā gayāsīse nisīdāpetvā **ādittapariyāyadesanāya** (mahāva. 54; saṃ. ni. 4.28) arahatte patiṭṭhāpetvā tena arahantasahassena parivuto ‘‘bimbisārarañño dinnaṃ paṭiññaṃ mocessāmī’’ti rājagahanagarūpacāre laṭṭhivanuyyānaṃ gantvā, ‘‘satthā kira āgato’’ti sutvā dvādasanahutehi brāhmaṇagahapatikehi saddhiṃ āgatassa rañño madhuradhammakathaṃ kathento rājānaṃ ekādasahi nahutehi saddhiṃ sotāpattiphale patiṭṭhāpetvā ekanahutaṃ saraṇesu patiṭṭhāpetvā punadivase sakkena devarājena māṇavakavaṇṇaṃ gahetvā abhitthutaguṇo rājagahanagaraṃ pavisitvā rājanivesane katabhattakicco veḷuvanārāmaṃ paṭiggahetvā tattheva vāsaṃ kappesi. Tattha naṃ sāriputtamoggallānā upasaṅkamiṃsu.

Tatrāyaṃ anupubbikathā – anuppanneyeva hi buddhe rājagahato avidūre upatissagāmo kolitagāmoti dve brāhmaṇagāmā ahesuṃ. Tesu upatissagāme sāriyā nāma brāhmaṇiyā gabbhassa patiṭṭhitadivaseyeva kolitagāme moggaliyā nāma brāhmaṇiyāpi gabbho patiṭṭhāsi. Tāni kira dvepi kulāni yāva sattamā kulaparivaṭṭā ābaddhapaṭibaddhasahāyakāneva ahesuṃ, tāsaṃ dvinnampi ekadivasameva gabbhaparihāraṃ adaṃsu. Tā ubhopi dasamāsacceyena putte vijāyiṃsu. Nāmaggahaṇadivase sāriyā brāhmaṇiyā puttassa upatissagāmake jeṭṭhakulassa puttattā **upatisso**ti nāmaṃ kariṃsu, itarassa kolitagāme jeṭṭhakulassa puttattā **kolito**ti nāmaṃ kariṃsu. Te ubhopi vuḍḍhimanvāya sabbasippānaṃ pāraṃ agamaṃsu. Upatissamāṇavassa kīḷanatthāya nadiṃ vā uyyānaṃ vā gamanakāle pañca suvaṇṇasivikasatāni parivārāni honti, kolitamāṇavassa pañca ājaññayuttarathasatāni. Dvepi janā pañcapañcamāṇavakasataparivārā honti. Rājagahe ca anusaṃvaccharaṃ giraggasamajjo nāma ahosi. Tesaṃ dvinnampi ekaṭṭhāneyeva mañcaṃ bandhanti. Dvepi ekato nisīditvā samajjaṃ passantā hasitabbaṭṭhāne hasanti, saṃvegaṭṭhāne saṃvejenti, dāyaṃ dātuṃ yuttaṭṭhāne dāyaṃ denti. Tesaṃ imināva niyāmena ekadivasaṃ samajjaṃ passantānaṃ paripākagatattā ñāṇassa purimadivasesu viya hasitabbaṭṭhāne hāso vā saṃvegaṭṭhāne saṃvego vā dātuṃ yuttaṭṭhāne dānaṃ vā nāhosi. Dvepi pana janā evaṃ cintayiṃsu – ‘‘kimettha oloketabbaṃ atthi, sabbepime appatte vassasate appaṇṇattikabhāvaṃ gamissanti, amhehi pana ekaṃ mokkhadhammaṃ pariyesituṃ vaṭṭatī’’ti ārammaṇaṃ gahetvā nisīdiṃsu. Tato kolito upatissaṃ āha – ‘‘samma upatissa, na tvaṃ aññesu divasesu viya haṭṭhapahaṭṭho, idāni anattamanadhātukosi, kiṃ te sallakkhita’’nti? ‘‘Samma kolita, etesaṃ volokane sāro natthi, niratthakametaṃ, attano mokkhadhammaṃ gavesituṃ vaṭṭatī''ti idaṃ cintayanto nisinnomhi. Tvaṃ pana kasmā anattamanosīti? Sopi tatheva āha. Athassa attanā saddhiṃ ekajjhāsayataṃ ñatvā upatisso āha – ''amhākaṃ ubhinnampi sucintikaṃ, mokkhadhammaṃ pana gavesantehi ekā pabbajjā laddhuṃ vaṭṭati. Kassa santike pabbajāmā''ti?

Tena kho pana samayena sañcayo nāma paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Te ''tassa santike pabbajissāmā''ti pañcamāṇavakasatāni ''sivikāyo ca rathe ca gahetvā gacchathā''ti uyyojetvā ekāya sivikāya ekena rathena gantvā sañcayassa santike pabbajiṃsu. Tesaṃ pabbajitakālato paṭṭhāya sañcayo atirekalābhaggayasaggappatto ahosi. Te katipāheneva sabbaṃ sañcayassa samayaṃ parimadditvā, ''ācariya, tumhākaṃ jānanasamayo ettakova, udāhu uttarimpi atthī''ti pucchiṃsu. ''Ettakova sabbaṃ tumhehi ñāta''nti vutte cintayiṃsu – ''evaṃ sati imassa santike brahmacariyavāso niratthako, mayaṃ yaṃ mokkhadhammaṃ gavesituṃ nikkhantā, so imassa santike uppādetuṃ na sakkā, mahā kho pana jambudīpo, gāmanigamarājadhāniyo carantā addhā mokkhadhammadesakaṃ kañci ācariyaṃ labhissāmā''ti. Tato paṭṭhāya, ''yattha yattha paṇḍitā samaṇabrāhmaṇā atthī''ti vadanti, tattha tattha gantvā sākacchaṃ karonti. Tehi puṭṭhaṃ pañhaṃ aññe kathetuṃ na sakkonti, te pana tesaṃ pañhaṃ vissajjenti. Evaṃ sakalajambudīpaṃ pariggaṇhitvā nivattitvā sakaṭṭhānameva āgantvā, ''samma kolita, amhesu yo paṭhamaṃ amataṃ adhigacchati, so itarassa ārocetū''ti katikaṃ akaṃsuṃ.

Evaṃ tesu katikaṃ katvā viharantesu satthā vuttānukkamena rājagahaṃ patvā veḷuvanaṃ paṭiggahetvā veḷuvane viharati. Tadā ''caratha, bhikkhave, cārikaṃ bahujanahitāyā''ti ratanattayaguṇapakāsanatthaṃ uyyojitānaṃ ekasaṭṭhiyā arahantānaṃ antare pañcavaggiyānaṃ abbhantaro assajitthero paṭinivattitvā rājagahaṃ āgato, punadivase pātova pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Tasmiṃ samaye upatissaparibbājakopi pātova bhattakiccaṃ katvā paribbājakārāmaṃ gacchanto theraṃ disvā cintesi – ''mayā evarūpo pabbajito nāma na diṭṭhapubboyeva, ye loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃnūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ – 'kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī'''ti? Athassa etadahosi – ''akālo kho imaṃ bhikkhuṃ pañhaṃ pucchituṃ, antaragharaṃ paviṭṭho piṇḍāya carati, yaṃnūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ, atthikehi upaññātaṃ magga''nti. So theraṃ laddhapiṇḍapātaṃ aññataraṃ okāsaṃ gacchantaṃ disvā nisīditukāmatañcassa ñatvā attano paribbājakapīṭhakaṃ paññāpetvā adāsi, so bhattakiccapariyosānepissa attano kuṇḍikāya udakaṃ adāsi.

Evaṃ ācariyavattaṃ katvā katabhattakiccena therena saddhiṃ madhurapaṭisanthāraṃ katvā evamāha – ''vippasannāni kho pana te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī''ti pucchi. Thero cintesi – ''ime paribbājakā nāma sāsanassa paṭipakkhabhūtā, imassa sāsanassa gambhīrataṃ dassessāmī''ti. Attano navakabhāvaṃ dassento āha – ''ahaṃ kho, āvuso, navo acirapabbajito, adhunāgato imaṃ dhammavinayaṃ, na tāvāhaṃ sakkhissāmi vitthārena dhammaṃ desetu''nti. Paribbājako – ''ahaṃ upatisso nāma, tvaṃ yathāsattiyā appaṃ vā bahuṃ vā vada, etaṃ nayasatena nayasahassena paṭivijjhituṃ mayhaṃ bhāro''ti cintetvā āha –

> ''Appaṃ vā bahuṃ vā bhāsassu, atthaṃyeva me brūhi;
> Attheneva me attho, kiṃ kāhasi byañjanaṃ bahu''nti. (mahāva. 60);

Evaṃ vutte thero – ''ye dhammā hetuppabhavā''ti (mahāva. 60; apa. thera 1.1.286) gāthamāha. Paribbājako paṭhamapadadvayameva sutvā sahassanayapaṭimaṇḍite sotāpattiphale patiṭṭhahi, itaraṃ padadvayaṃ sotāpannakāle niṭṭhāpesi. So sotāpanno hutvā uparivisese appavattante ''bhavissati ettha kāraṇa''nti sallakkhetvā theraṃ āha – ''bhante, mā upari dhammadesanaṃ vaḍḍhayittha, ettakameva hotu, kuhiṃ amhākaṃ satthā vasatī''ti? ''Veḷuvane, āvuso''ti. ''Tena hi, bhante, tumhe purato yātha, mayhaṃ eko sahāyako atthi, amhehi ca aññamaññaṃ katikā katā 'amhesu yo amataṃ paṭhamaṃ adhigacchati, so itarassa ārocetū’ti. Ahaṃ taṃ paṭiññaṃ mocetvā sahāyakaṃ gahetvā tumhākaṃ gatamaggeneva satthu santikaṃ āgamissāmīti pañcapatiṭṭhitena therassa pādesu nipatitvā tikkhattuṃ padakkhiṇaṃ katvā theraṃ uyyojetvā paribbājakārāmābhimukho agamāsi’’.

Atha kho kolitaparibbājako taṃ dūratova āgacchantaṃ disvā, ‘‘ajja mayhaṃ sahāyakassa mukhavaṇṇo na aññadivasesu viya, addhā tena amataṃ adhigataṃ bhavissatī’’ti amatādhigamaṃ pucchi. Sopissa ‘‘āmāvuso, amataṃ adhigata’’nti paṭijānitvā tameva gāthaṃ abhāsi. Gāthāpariyosāne kolito sotāpattiphale patiṭṭhahitvā āha – ‘‘kuhiṃ kira, samma, amhākaṃ satthā vasatī’’ti? ‘‘Veḷuvane kira, samma, evaṃ no ācariyena assajittherena kathita’’nti. ‘‘Tena hi, samma, āyāma, satthāraṃ passissāmā’’ti. Sāriputtatthero ca nāmesa sadāpi ācariyapūjakova, tasmā sahāyaṃ evamāha – ‘‘samma, amhehi adhigataṃ amataṃ amhākaṃ ācariyassa sañcayaparibbājakassāpi kathessāma, bujjhamāno paṭivijjhissati, appaṭivijjhanto amhākaṃ saddahitvā satthu, santikaṃ gamissati, buddhānaṃ desanaṃ sutvā maggaphalapaṭivedhaṃ karissatī’’ti. Tato dvepi janā sañcayassa santikaṃ agamaṃsu.

Sañcayo te disvāva – ‘‘kiṃ, tātā, koci vo amatamaggadesako laddho’’ti pucchi. ‘‘Āma, ācariya, laddho, buddho loke uppanno, dhammo loke uppanno, saṅgho loke uppanno, tumhe tucche asāre vicaratha, tasmā etha, satthu santikaṃ gamissāmā’’ti. ‘‘Gacchatha tumhe, nāhaṃ sakkhissāmī’’ti. ‘‘Kiṃ kāraṇāhi’’? ‘‘Ahaṃ mahājanassa ācariyo hutvā vicariṃ, vicarantassa me antevāsikavāso cāṭiyā udañcanabhāvappatti viya hoti, na sakkhissāmahaṃ antevāsikavāsaṃ vasitu’’nti. ‘‘Mā evaṃ karittha, ācariyā’’ti. ‘‘Hotu, tātā, gacchatha tumhe, nāhaṃ sakkhissāmī’’ti. Ācariya, loke buddhassa uppannakālato paṭṭhāya mahājano gandhamālādihattho gantvā tameva pūjessati, mayampi tattheva gamissāma. ‘‘Tumhe kiṃ karissathā’’ti? ‘‘Tātā, kiṃ nu kho imasmiṃ loke dandhā bahū, udāhu paṇḍitā’’ti. ‘‘Dandhā, ācariya, bahū, paṇḍitā ca nāma katipayā eva hontī’’ti. ‘‘Tena hi, tātā, paṇḍitā paṇḍitassa samaṇassa gotamassa santikaṃ gamissanti, dandhā dandhassa mama santikaṃ āgamissanti, gacchatha tumhe, nāhaṃ gamissāmī’’ti. Te ‘‘paññāyissatha tumhe, ācariyā’’ti pakkamiṃsu. Tesu gacchantesu sañcayassa parisā bhijji, tasmiṃ khaṇe ārāmo tuccho ahosi. So tucchaṃ ārāmaṃ disvā uṇhaṃ lohitaṃ chaḍḍesi. Tehipi saddhiṃ gacchantesu pañcasu paribbājakasatesu sañcayassa aḍḍhateyyasatāni nivattiṃsu, atha kho te attano antevāsikehi aḍḍhateyyehi paribbājakasatehi saddhiṃ veḷuvanaṃ agamaṃsu.

Satthā catuparisamajjhe nisinno dhammaṃ desento te dūratova disvā bhikkhū āmantesi – ‘‘ete, bhikkhave, dve sahāyakā āgacchanti kolito ca upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggaṃ bhaddayuga’’nti. Te satthāraṃ vanditvā ekamantaṃ nisīdiṃsu, nisīditvā ca pana bhagavantaṃ etadavocuṃ – ‘‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada’’nti. ‘‘Etha, bhikkhavo’’ti bhagavā avoca – ‘‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti. Sabbepi iddhimayapattacīvaradharā saṭṭhivassikattherā viya ahesuṃ.

Atha nesaṃ parisāya caritavasena satthā dhammadesanaṃ vaḍḍhesi. Ṭhapetvā dve aggasāvake avasesā arahattaṃ pāpuṇiṃsu, aggasāvakānaṃ pana uparimaggattayakiccaṃ na niṭṭhāsi. Kiṃ kāraṇā? Sāvakapāramiñāṇassa mahantatāya. Athāyasmā mahāmoggallāno pabbajitadivasato sattame divase magadharaṭṭhe kallavālagāmakaṃ upanissāya viharanto thinamiddhe okkamante satthārā saṃvejito thinamiddhaṃ vinodetvā tathāgatena dinnaṃ dhātukammaṭṭhānaṃ suṇantova uparimaggattayakiccaṃ niṭṭhāpetvā sāvakapāramiñāṇassa matthakaṃ patto. Sāriputtattheropi pabbajitadivasato aḍḍhamāsaṃ atikkamitvā satthārā saddhiṃ tameva rājagahaṃ upanissāya sūkarakhataleṇe viharanto attano bhāgineyyassa dīghanakhaparibbājakassa vedanāpariggahasuttante desiyamāne suttānusārena ñāṇaṃ pesetvā parassa vaḍḍhitabhattaṃ paribhuñjanto viya sāvakapāramiñāṇassa matthakaṃ patto. Nanu cāyasmā mahāpañño, atha kasmā mahāmoggallānato ciratarena sāvakapāramiñāṇaṃ pāpuṇīti? Parikammamahantatāya. Yathā hi duggatamanussā yattha katthaci gantukāmā khippameva nikkhamanti, rājūnaṃ pana hatthivāhanakappanādiṃ mahantaṃ parikammaṃ laddhuṃ vaṭṭati, evaṃsampadamidaṃ veditabbaṃ.

Taṃ divasaññeva pana satthā vaḍḍhamānakacchāyāya veḷuvane sāvakasannipātaṃ katvā dvinnaṃ therānaṃ aggasāvakaṭṭhānaṃ datvā pātimokkhaṃ uddisi. Bhikkhū ujjhāyiṃsu – ‘‘satthā mukholokanena bhikkhaṃ deti, aggasāvakaṭṭhānaṃ dadantena nāma paṭhamaṃ pabbajitānaṃ pañcavaggiyānaṃ dātuṃ vaṭṭati, ete anolokentena yasatherappamukhānaṃ pañcapaṇṇāsabhikkhūnaṃ dātuṃ vaṭṭati, ete anolokentena bhaddavaggiyānaṃ tiṃsajanānaṃ, ete anolokentena uruvelakassapādīnaṃ tebhātikānaṃ, ete pana ettake mahāthere pahāya sabbapacchā pabbajitānaṃ aggasāvakaṭṭhānaṃ dadantena mukhaṃ oloketvā dinna’’nti. Satthā, ‘‘kiṃ kathetha, bhikkhave’’ti pucchitvā, ‘‘idaṃ nāmā’’ti vutte ‘‘nāhaṃ, bhikkhave, mukhaṃ oloketvā bhikkhaṃ demi, etesaṃ pana attanā attanā patthitapatthitameva demi. Aññātakoṇḍañño hi ekasmiṃ sasse nava vāre aggasassadānaṃ dadanto aggasāvakaṭṭhānaṃ patthetvā nādāsi, aggadhammaṃ pana arahattaṃ sabbapaṭhamaṃ paṭivijjhituṃ patthetvā adāsī’’ti. ‘‘Kadā pana bhagavā’’ti? ‘‘Suṇissatha, bhikkhave’’ti. ‘‘Āma, bhante’’ti, bhagavā atītaṃ āhari –

Bhikkhave, ito ekanavutikappe vipassī nāma bhagavā loke udapādi. Tadā mahākāḷo cūḷakāḷoti dvebhātikā kuṭumbikā mahantaṃ sālikkhettaṃ vapāpesuṃ. Athekadivasaṃ cūḷakāḷo sālikkhettaṃ gantvā ekaṃ sāligabbhaṃ phāletvā khādi, taṃ atimadhuraṃ ahosi. So buddhappamukhassa saṅghassa sāligabbhadānaṃ dātukāmo hutvā jeṭṭhabhātikaṃ upasaṅkamitvā, ‘‘bhātika, sāligabbhaṃ phāletvā buddhānaṃ anucchavikaṃ katvā pacāpetvā dānaṃ demā’’ti āha. ‘‘Kiṃ vadesi, tāta, sāligabbhaṃ phāletvā dānaṃ nāma neva atīte bhūtapubbaṃ, na anāgatepi bhavissati, mā sassaṃ nāsayī’’ti; vuttopi so punappunaṃ yāciyeva. Atha naṃ bhātā, ‘‘tena hi sālikkhettaṃ dve koṭṭhāse katvā mama koṭṭhāsaṃ anāmasitvā attano koṭṭhāse khette yaṃ icchasi, taṃ karohī’’ti āha. So ‘‘sādhū’’ti khettaṃ vibhajitvā bahū manusse hatthakammaṃ yācitvā sāligabbhaṃ phāletvā nirudakena khīrena pacāpetvā sappimadhusakkharādīhi yojetvā buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā bhattakiccapariyosāne – ‘‘idaṃ, bhante, mama aggadānaṃ aggadhammassa sabbapaṭhamaṃ paṭivedhāya saṃvattatū’’ti āha. Satthā ‘‘evaṃ hotū’’ti anumodanamakāsi.

So khettaṃ gantvā olokento sakalakkhettaṃ kaṇṇikabaddhehi viya sālisīsehi sañchannaṃ disvā pañcavidhapītiṃ paṭilabhitvā, ‘‘lābhā vata me’’ti cintetvā puthukakāle puthukaggaṃ nāma adāsi, gāmavāsīhi saddhiṃ aggasassadānaṃ nāma adāsi, lāyane lāyanaggaṃ, veṇikaraṇe veṇaggaṃ, kalāpādīsu kalāpaggaṃ, khalaggaṃ, khalabhaṇḍaggaṃ, koṭṭhagganti. Evaṃ ekasasse nava vāre aggadānaṃ adāsi. Tassa sabbavāresu gahitagahitaṭṭhānaṃ paripūri, sassaṃ atirekaṃ uṭṭhānasampannaṃ ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

> ‘‘Dhammo have rakkhati dhammacāriṃ,
> Dhammo suciṇṇo sukhamāvahāti;
> Esānisaṃso dhamme suciṇṇe,
> Na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102) –

‘‘Evamesa vipassīsammāsambuddhakāle aggadhammaṃ paṭhamaṃ paṭivijjhituṃ patthento nava vāre aggadānāni adāsi. Ito satasahassakappamatthake pana haṃsavatīnagare padumuttarasambuddhakālepi sattāhaṃ mahādānaṃ datvā tassa bhagavato pādamūle nipajjitvā aggadhammassa paṭhamaṃ paṭivijjhanatthameva patthanaṃ ṭhapesi. Iti iminā patthitameva mayā dinnaṃ, nāhaṃ, bhikkhave, mukhaṃ oloketvā demī’’ti.

‘‘Yasakulaputtappamukhā pañcapaññāsa janā kiṃ kammaṃ kariṃsu, bhante’’ti? ‘‘Etepi ekassa buddhassa santike arahattaṃ patthentā bahuṃ puññakammaṃ katvā aparabhāge anuppanne buddhe sahāyakā hutvā vaggabandhanena puññāni karontā anāthamatasarīrāni paṭijaggantā vicariṃsu. Te ekadivasaṃ sagabbhaṃ itthiṃ kālakataṃ disvā, ‘jhāpessāmā’ti susānaṃ hariṃsu. Tesu pañca jane ‘tumhe jhāpethā’ti susāne ṭhapetvā sesā gāmaṃ paviṭṭhā. Yasadārako taṃ matasarīraṃ sūlehi vijjhitvā parivattetvā parivattetvā jhāpento asubhasaññaṃ paṭilabhi, itaresampi catunnaṃ janānaṃ – ‘passatha, bho, imaṃ sarīraṃ tattha tattha viddhaṃsitacammaṃ, kabaragorūpaṃ viya asuciṃ duggandhaṃ paṭikūla’nti dassesi. Tepi tattha asubhasaññaṃ paṭilabhiṃsu. Te pañcapi janā gāmaṃ gantvā sesasahāyakānaṃ kathayiṃsu. Yaso pana dārako gehaṃ gantvā mātāpitūnañca bhariyāya ca kathesi. Te sabbepi asubhaṃ bhāvayiṃsu. Idametesaṃ pubbakammaṃ. Teneva yasassa itthāgāre susānasaññā uppajji, tāya ca upanissayasampattiyā sabbesampi visesādhigamo nibbatti. Evaṃ imepi attanā patthitameva labhiṃsu. Nāhaṃ mukhaṃ oloketvā dammī''ti.

''Bhaddavaggiyasahāyakā pana kiṃ kammaṃ kariṃsu, bhante''ti? ''Etepi pubbabuddhānaṃ santike arahattaṃ patthetvā puññāni katvā aparabhāge anuppanne buddhe tiṃsa dhuttā hutvā tuṇḍilovādaṃ sutvā saṭṭhivassasahassāni pañca sīlāni rakkhiṃsu. Evaṃ imepi attanā patthitameva labhiṃsu. Nāhaṃ mukhaṃ oloketvā dammī''ti.

''Uruvelakassapādayo pana kiṃ kammaṃ kariṃsu, bhante''ti? ''Tepi arahattameva patthetvā puññāni kariṃsu. Ito hi dvenavutikappe tisso phussoti dve buddhā uppajjiṃsu. Phussabuddhassa mahindo nāma rājā pitā ahosi. Tasmiṃ pana sambodhiṃ patte rañño kaniṭṭhaputto paṭhamaaggasāvako purohitaputto dutiyaaggasāvako ahosi. Rājā satthu santikaṃ gantvā – 'jeṭṭhaputto me buddho, kaniṭṭhaputto paṭhamaaggasāvako, purohitaputto dutiyaaggasāvako'ti te oloketvā, 'mameva buddho, mameva dhammo, mameva saṅgho, namo tassa bhagavato arahato sammāsambuddhassā'ti tikkhattuṃ udānaṃ udānetvā satthu pādamūle nipajjitvā, 'bhante, idāni me navutivassasahassaparimāṇassa āyuno koṭiyaṃ nisīditvā niddāyanakālo viya aññesaṃ gehadvāraṃ agantvā yāvāhaṃ jīvāmi, tāva me cattāro paccaye adhivāsethā'ti paṭiññaṃ gahetvā nibaddhaṃ buddhupaṭṭhānaṃ karoti. Rañño pana aparepi tato puttā ahesuṃ. Tesu jeṭṭhassa pañca yodhasatāni parivārāni, majjhimassa tīṇi, kaniṭṭhassa dve. Te 'mayampi bhātikaṃ bhojessāmā'ti pitaraṃ okāsaṃ yācitvā alabhamānā punappunaṃ yācantāpi alabhitvā paccante kupite tassa vūpasamanatthāya pesitā paccantaṃ vūpasametvā pitu santikaṃ āgamiṃsu. Atha ne pitā āliṅgitvā sīse cumbitvā, 'varaṃ vo, tātā, dammī'ti āha.

''Te 'sādhu devā'ti varaṃ gahitakaṃ katvā puna katipāhaccayena pitarā 'gaṇhatha, tātā, vara'nti vuttā, ''deva, amhākaṃ aññena kenaci attho natthi, ito paṭṭhāya mayaṃ bhātikaṃ bhojessāma, imaṃ no varaṃ dehī''ti āhaṃsu. 'Na demi, tātā'ti. 'Niccakālaṃ adento satta saṃvaccharāni detha, devā'ti. 'Na demi, tātā'ti. 'Tena hi cha pañca cattāri tīṇi dve ekaṃ saṃvaccharaṃ detha, devā'ti. 'Na demi, tātā'ti. 'Tena hi, deva, satta māse dethā'ti. 'Cha māse pañca māse cattāro māse tayo māse detha, devā'ti. 'Na demi, tātā'ti. 'Hotu, deva, ekekassa no ekekaṃ māsaṃ katvā tayo māse dethā'ti. 'Sādhu, tātā, tena hi tayo māse bhojethā'ti āha. Te tuṭṭhā rājānaṃ vanditvā sakaṭṭhānameva gatā. Tesaṃ pana tiṇṇampi ekova koṭṭhāgāriko, ekova āyuttako, tassa dvādasanahutā purisaparivārā. Te te pakkosāpetvā, 'mayaṃ imaṃ temāsaṃ dasa sīlāni gahetvā dve kāsāvāni nivāsetvā satthārā sahavāsaṃ vasissāma, tumhe ettakaṃ nāma dānavattaṃ gahetvā devasikaṃ navutisahassānaṃ bhikkhūnaṃ yodhasahassassa ca sabbaṃ khādanīyabhojanīyaṃ pavatteyyātha. Mayañhi ito paṭṭhāya na kiñci vakkhāmā'ti vadiṃsu.

''Te tayopi janā parivārasahassaṃ gahetvā dasa sīlāni samādāya kāsāyavatthāni nivāsetvā vihāreyeva vasiṃsu. Koṭṭhāgāriko ca āyuttako ca ekato hutvā tiṇṇaṃ bhātikānaṃ koṭṭhāgārehi vārena vārena dānavattaṃ gahetvā dānaṃ denti, kammakārānaṃ pana puttā yāgubhattādīnaṃ atthāya rodanti. Te tesaṃ bhikkhusaṅghe anāgateyeva yāgubhattādīni denti. Bhikkhusaṅghassa bhattakiccāvasāne kiñci atirekaṃ na bhūtapubbaṃ. Te 'aparabhāge dārakānaṃ demā'ti attanāpi gahetvā khādiṃsu. Manuññaṃ āhāraṃ disvā adhivāsetuṃ nāsakkhiṃsu. Te pana caturāsītisahassā ahesuṃ. Te saṅghassa dinnadānavattaṃ khāditvā kāyassa bhedā paraṃ maraṇā pettivisaye nibbattiṃsu. Tebhātikā pana purisasahassena saddhiṃ kālaṃ katvā devaloke nibbattitvā devalokā manussalokaṃ, manussalokā devalokaṃ saṃsarantā dvenavutikappe khepesuṃ. 'Evaṃ te tayo bhātaro arahattaṃ patthentā tadā kalyāṇakammaṃ kariṃsu. Te attanā patthitameva labhiṃsu. Nāhaṃ mukhaṃ oloketvā dammī'''ti.

Tadā pana tesaṃ āyuttako bimbisāro rājā ahosi, koṭṭhāgāriko visākho upāsako. Tayo rājakumārā tayo jaṭilā ahesuṃ. Tesaṃ kammakārā tadā petesu nibbattitvā sugatiduggativasena saṃsarantā imasmiṃ kappe cattāri buddhantarāni petalokeyeva nibbattiṃsu. Te imasmiṃ kappe sabbapaṭhamaṃ uppannaṃ cattālīsavassasahassāyukaṃ kakusandhaṃ bhagavantaṃ upasaṅkamitvā, ''amhākaṃ āhāraṃ labhanakālaṃ ācikkhathā’’ti pucchiṃsu. So ‘‘mama tāva kāle na labhissatha, mama pacchato mahāpathaviyā yojanamattaṃ abhiruḷhāya koṇāgamano nāma buddho uppajjissati, taṃ puccheyyāthā’’ti āha. Te tattakaṃ kālaṃ khepetvā tasmiṃ uppanne taṃ pucchiṃsu. Sopi ‘‘mama kāle na labhissatha, mama pacchato mahāpathaviyā yojanamattaṃ abhiruḷhāya kassapo nāma buddho uppajjissati, taṃ puccheyyāthā’’ti āha. Te tattakaṃ kālaṃ khepetvā tasmiṃ uppanne taṃ pucchiṃsu. Sopi ‘‘mama kāle na labhissatha, mama pana pacchato mahāpathaviyā yojanamattaṃ abhiruḷhāya gotamo nāma buddho uppajjissati, tadā tumhākaṃ ñātako bimbisāro nāma rājā bhavissati, so satthu dānaṃ datvā tumhākaṃ pattiṃ pāpessati, tadā labhissathā’’ti āha. Tesaṃ ekaṃ buddhantaraṃ svedivasasadisaṃ ahosi. Te tathāgate uppanne bimbisāraraññā paṭhamadivasaṃ dāne dinne pattiṃ alabhitvā rattibhāge bheravasaddaṃ katvā rañño attānaṃ dassayiṃsu. So punadivase veḷuvanaṃ gantvā tathāgatassa taṃ pavattiṃ ārocesi.

Satthā, ‘‘mahārāja, ito dvenavutikappamatthake phussabuddhakāle ete tava ñātakā, bhikkhusaṅghassa dinnadānavattaṃ khāditvā petaloke nibbattitvā saṃsarantā kakusandhādayo buddhe pucchitvā tehi idañcidañca vuttā ettakaṃ kālaṃ tava dānaṃ paccāsīsamānā hiyyo tayā dāne dinne pattiṃ alabhamānā evamakaṃsū’’ti āha. ‘‘Kiṃ pana, bhante, idānipi dinne labhissantī’’ti? ‘‘Āma, mahārājā’’ti. Rājā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā punadivase mahādānaṃ datvā, ‘‘bhante, ito tesaṃ petānaṃ dibbaannapānaṃ sampajjatū’’ti pattiṃ adāsi, tesaṃ tatheva nibbatti. Punadivase naggā hutvā attānaṃ dassesuṃ. Rājā ‘‘ajja, bhante, naggā hutvā attānaṃ dassesu’’nti ārocesi. ‘‘Vatthāni te na dinnāni, mahārājā’’ti. Rājāpi punadivase buddhappamukhassa bhikkhusaṅghassa cīvaradānaṃ datvā, ‘‘ito tesaṃ petānaṃ dibbavatthāni hontū’’ti pāpesi. Taṅkhaṇaññeva tesaṃ dibbavatthāni uppajjiṃsu. Te petattabhāvaṃ vijahitvā dibbattabhāve saṇṭhahiṃsu. Satthā anumodanaṃ karonto ‘‘tirokuṭṭesu tiṭṭhantī’’tiādinā (khu. pā. 7.1; pe. va. 14) tirokuṭṭānumodanaṃ akāsi. Anumodanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Iti satthā tebhātikajaṭilānaṃ vatthuṃ kathetvā imampi dhammadesanaṃ āhari.

Aggasāvakā pana, ‘‘bhante, kiṃ kariṃsū’’ti? ‘‘Aggasāvakabhāvāya patthanaṃ kariṃsu’’. Ito kappasatasahassādhikassa hi kappānaṃ asaṅkhyeyyassa matthake sāriputto brāhmaṇamahāsālakule nibbatti, nāmena saradamāṇavo nāma ahosi. Moggallāno gahapatimahāsālakule nibbatti, nāmena sirivaḍḍhanakuṭumbiko nāma ahosi. Te ubhopi sahapaṃsukīḷakā sahāyakā ahesuṃ. Tesu saradamāṇavo pitu accayena kusalantakaṃ mahādhanaṃ paṭipajjitvā ekadivasaṃ rahogato cintesi – ‘‘ahaṃ idhalokattabhāvameva jānāmi, no paralokattabhāvaṃ. Jātasattānañca maraṇaṃ nāma dhuvaṃ, mayā ekaṃ pabbajjaṃ pabbajitvā mokkhadhammagavesanaṃ kātuṃ vaṭṭatī’’ti. So sahāyakaṃ upasaṅkamitvā āha – ‘‘samma sirivaḍḍhana, ahaṃ pabbajitvā mokkhadhammaṃ gavesissāmi, tvaṃ mayā saddhiṃ pabbajituṃ sakkhissasi, na sakkhissasī’’ti? ‘‘Na sakkhissāmi, samma, tvaṃyeva pabbajāhī’’ti. So cintesi – ‘‘paralokaṃ gacchanto sahāye vā ñātimitte vā gahetvā gato nāma natthi, attanā kataṃ attanova hotī’’ti. Tato ratanakoṭṭhāgāraṃ vivarāpetvā kapaṇaddhikavaṇibbakayācakānaṃ mahādānaṃ datvā pabbatapādaṃ pavisitvā isipabbajjaṃ pabbaji. Tassa eko dve tayoti evaṃ anupabbajjaṃ pabbajitā catusattatisahassamattā jaṭilā ahesuṃ. So pañca abhiññā, aṭṭha ca samāpattiyo nibbattetvā tesaṃ jaṭilānaṃ kasiṇaparikammaṃ ācikkhi. Tepi sabbe pañca abhiññā aṭṭha ca samāpattiyo nibbattesuṃ.

Tena samayena anomadassī nāma sammāsambuddho loke udapādi. Nagaraṃ candavatī nāma ahosi, pitā yasavā nāma khattiyo, mātā yasodharā nāma devī, bodhi ajjunarukkho, nisabho ca anomo ca dve aggasāvakā, varuṇo nāma upaṭṭhāko, sundarā ca sumanā ca dve aggasāvikā ahesuṃ. Āyu vassasatasahassaṃ ahosi, sarīraṃ aṭṭhapaññāsahatthubbedhaṃ, sarīrappabhā dvādasayojanaṃ phari, bhikkhusatasahassaparivāro ahosi. So ekadivasaṃ paccūsakāle mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento saradatāpasaṃ disvā, ‘‘ajja mayhaṃ saradatāpasassaṃ santikaṃ gatapaccayena dhammadesanā ca mahatī bhavissati, so ca aggasāvakaṭṭhānaṃ patthessati, tassa sahāyako sirivaḍḍhanakuṭumbiko dutiyasāvakaṭṭhānaṃ, desanāpariyosāne cassa parivārā catusattatisahassamattā jaṭilā arahattaṃ pāpuṇissanti, mayā tattha gantuṃ vaṭṭatī’’ti attano pattacīvaramādāya aññaṃ kañci anāmantetvā sīho viya ekacaro hutvā saradatāpasassa antevāsikesu phalāphalatthāya gatesu ‘‘buddhabhāvaṃ me jānātū’’ti adhiṭṭhahitvā passantasseva saradatāpasassa ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Saradatāpaso buddhānubhāvañceva sarīranipphattiñcassa disvā lakkhaṇamante sammasitvā ‘‘imehi lakkhaṇehi samannāgato nāma agāramajjhe vasanto rājā hoti cakkavattī, pabbajanto loke vivaṭṭacchado sabbaññubuddho hoti. Ayaṃ puriso nissaṃsayaṃ buddho’’ti jānitvā paccuggamanaṃ katvā pañcapatiṭṭhitena vanditvā aggāsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññatte aggāsane. Saradatāpasopi attano anucchavikaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Tasmiṃ samaye catusattatisahassajaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā buddhānañceva ācariyassa ca nisinnāsanaṃ oloketvā āhaṃsu – ‘‘ācariya, mayaṃ ‘imasmiṃ loke tumhehi mahantataro natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti? ‘‘Tātā, kiṃ vadetha, sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ samaṃ kātuṃ icchatha, sabbaññubuddhena saddhiṃ mamaṃ upamaṃ mā karittha puttakā’’ti. Atha te tāpasā, ‘‘sacāyaṃ ittarasatto abhavissa, amhākaṃ ācariyo na evarūpaṃ upamaṃ āharissa, yāva mahā vatāyaṃ puriso’’ti sabbeva pādesu nipatitvā sirasā vandiṃsu. Atha ne ācariyo āha – ‘‘tātā, amhākaṃ buddhānaṃ anucchaviko deyyadhammo natthi, satthā ca bhikkhācāravelāyaṃ idhāgato, mayaṃ yathāsatti yathābalaṃ deyyadhammaṃ dassāma, tumhe yaṃ yaṃ paṇītaṃ phalāphalaṃ, taṃ taṃ āharathā’’ti āharāpetvā hatthe dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā phalāphale paṭiggahitamatte devatā dibbojaṃ pakkhipiṃsu. So tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhattakiccaṃ katvā nisinne satthari sabbe antevāsike pakkositvā satthu santike sāraṇīyakathaṃ kathento nisīdi. Satthā ‘‘dve aggasāvakā bhikkhusaṅghena saddhiṃ āgacchantū’’ti cintesi. Te satthu cittaṃ ñatvā satasahassakhīṇāsavaparivārā āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Tato saradatāpaso antevāsike āmantesi – ‘‘tātā, buddhānaṃ nisinnāsanampi nīcaṃ, samaṇasatasahassānampi āsanaṃ natthi, ajja tumhehi uḷāraṃ buddhasakkāraṃ kātuṃ vaṭṭati, pabbatapādato vaṇṇagandhasampannāni pupphāni āharathā’’ti. Kathanakālo papañco viya hoti, iddhimato pana iddhivisayo acinteyyoti muhuttamatteneva te tāpasā vaṇṇagandhasampannāni pupphāni āharitvā buddhānaṃ yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ. Ubhinnaṃ aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ ahosi. ‘‘Kathaṃ ekasmiṃ assamapade tāva mahantāni āsanāni paññattānī’’ti na cintetabbaṃ. Iddhivisayo hesa. Evaṃ paññattesu āsanesu saradatāpaso tathāgatassa purato añjaliṃ paggayha ṭhito, ‘‘bhante, mayhaṃ dīgharattaṃ hitāya sukhāya imaṃ pupphāsanaṃ abhiruhathā’’ti āha. Tena vuttaṃ –

‘‘Nānāpupphañca gandhañca, sampādetvāna ekato;
Pupphāsanaṃ paññāpetvā, idaṃ vacanamabravi.

‘‘Idaṃ me āsanaṃ vīra, paññattaṃ tavanucchaviṃ;
Mama cittaṃ pasādento, nisīda pupphamāsane.

‘‘Sattarattindivaṃ buddho, nisīdi pupphamāsane;
Mama cittaṃ pasādetvā, hāsayitvā sadevake’’ti.

Evaṃ nisinne satthari dve aggasāvakā sesabhikkhū ca attano attano pattāsane nisīdiṃsu. Saradatāpaso mahantaṃ pupphacchattaṃ gahetvā tathāgatassa matthake dhārento aṭṭhāsi. Satthā ‘‘jaṭilānaṃ ayaṃ sakkāro mahapphalo hotū’’ti nirodhasamāpattiṃ samāpajji. Satthu samāpattiṃ samāpannabhāvaṃ ñatvā dve aggasāvakāpi sesabhikkhūpi samāpattiṃ samāpajjiṃsu. Tathāgate sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nisinne antevāsikā bhikkhācārakāle sampatte vanamūlaphalāphalaṃ paribhuñjitvā sesakāle buddhānaṃ añjaliṃ paggayha tiṭṭhanti. Saradatāpaso pana bhikkhācārampi agantvā pupphacchattaṃ dhārayamānova sattāhaṃ pītisukhena vītināmesi. Satthā nirodhato vuṭṭhāya dakkhiṇapasse nisinnaṃ paṭhamaaggasāvakaṃ nisabhattheraṃ āmantesi – ‘‘nisabha, sakkārakārakānaṃ tāpasānaṃ pupphāsanānumodanaṃ karohī’’ti. Thero cakkavattirañño santikā paṭiladdhamahālābho mahāyodho viya tuṭṭhamānaso sāvakapāramiñāṇe ṭhatvā pupphāsanānumodanaṃ ārabhi. Tassa desanāvasāne dutiyasāvakaṃ āmantesi – ‘‘tvampi bhikkhu dhammaṃ desehī’’ti. Anomatthero tepiṭakaṃ buddhavacanaṃ sammasitvā dhammaṃ kathesi. Dvinnaṃ aggasāvakānaṃ desanāya ekassāpi abhisamayo nāhosi. Atha satthā aparimāṇe buddhavisaye ṭhatvā dhammadesanaṃ ārabhi. Desanāpariyosāne ṭhapetvā saradatāpasaṃ sabbepi catusattatisahassajaṭilā arahattaṃ pāpuṇiṃsu, satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Tesaṃ tāvadeva kesamassūni antaradhāyiṃsu, aṭṭhaparikkhārā kāye paṭimukkāva ahesuṃ.

Saradatāpaso ‘‘kasmā arahattaṃ na patto’’ti? Vikkhittacittattā. So kira buddhānaṃ dutiyāsane nisīditvā sāvakapāramiñāṇe ṭhatvā dhammaṃ desayato aggasāvakassa dhammadesanaṃ sotuṃ āraddhakālato paṭṭhāya, ‘‘aho vatāhampi anāgate uppajjanakabuddhassa sāsane iminā sāvakena paṭiladdhadhuraṃ labheyya’’nti cittaṃ uppādesi. So tena parivitakkena maggaphalapaṭivedhaṃ kātuṃ nāsakkhi. Tathāgataṃ pana vanditvā sammukhe ṭhatvā āha – ‘‘bhante, tumhākaṃ anantarāsane nisinno bhikkhu tumhākaṃ sāsane ko nāma hotī’’ti? ‘‘Mayā pavattitaṃ dhammacakkaṃ anupavattento sāvakapāramiñāṇassa koṭippatto soḷasa paññā paṭivijjhitvā ṭhito mayhaṃ sāsane aggasāvako nisabho nāma eso’’ti. ‘‘Bhante, yvāyaṃ mayā sattāhaṃ pupphacchattaṃ dhārentena sakkāro kato, ahaṃ imassa phalena aññaṃ sakkattaṃ vā brahmattaṃ vā na patthemi, anāgate pana ayaṃ nisabhatthero viya ekassa buddhassa aggasāvako bhaveyya’’nti patthanaṃ akāsinti. Satthā ‘‘samajjhissati nu kho imassa purisassa patthanā’’ti anāgataṃsañāṇaṃ pesetvā olokento kappasatasahassādhikaṃ ekaṃ asaṅkhyeyyaṃ atikkamitvā samijjhanabhāvaṃ addasa. Disvāna saradatāpasaṃ āha – ‘‘na te ayaṃ patthanā moghā bhavissati, anāgate pana kappasatasahassādhikaṃ ekaṃ asaṅkhyeyyaṃ atikkamitvā gotamo nāma buddho uppajjissati, tassa mātā mahāmāyā nāma devī bhavissati, pitā suddhodano nāma mahārājā, putto rāhulo nāma, upaṭṭhāko ānando nāma, dutiyaaggasāvako moggallāno nāma, tvaṃ panassa paṭhamaaggasāvako dhammasenāpati sāriputto nāma bhavissasī’’ti. Evaṃ tāpasaṃ byākaritvā dhammakathaṃ kathetvā bhikkhusaṅghaparivuto ākāsaṃ pakkhandi.

Saradatāpasopi antevāsikattherānaṃ santikaṃ gantvā sahāyakassa sirivaḍḍhanakuṭumbikassa sāsanaṃ pesesi, ‘‘bhante, mama sahāyakassa vadetha, sahāyakena te saradatāpasena anomadassībuddhassa pādamūle anāgate uppajjanakassa gotamabuddhassa sāsane paṭhamaaggasāvakaṭṭhānaṃ patthitaṃ, tvaṃ dutiyaaggasāvakaṭṭhānaṃ patthehī’’ti. Evañca pana vatvā therehi puretarameva ekapassena gantvā sirivaḍḍhanassa nivesanadvāre aṭṭhāsi. Sirivaḍḍhano ‘‘cirassaṃ vata me ayyo āgato’’ti āsane nisīdāpetvā attanā nīcāsane nisinno, ‘‘antevāsikaparisā pana vo, bhante, na paññāyatī’’ti pucchi. ‘‘Āma, samma, amhākaṃ assamaṃ anomadassī buddho āgato, mayaṃ tassa attano balena sakkāraṃ akarimhā, satthā sabbesaṃ dhammaṃ desesi, desanāpariyosāne ṭhapetvā maṃ sesā arahattaṃ patvā pabbajiṃsu. Ahaṃ satthu paṭhamaaggasāvakaṃ nisabhattheraṃ disvā anāgate uppajjanakassa gotamabuddhassa nāma sāsane paṭhamaaggasāvakaṭṭhānaṃ patthesiṃ, tvampi tassa sāsane dutiyaaggasāvakaṭṭhānaṃ patthehī’’ti. ‘‘Mayhaṃ buddhehi saddhiṃ paricayo natthi, bhante’’ti. ‘‘Buddhehi saddhiṃ kathanaṃ mayhaṃ bhāro hotu, tvaṃ mahantaṃ sakkāraṃ sajjehī’’ti.

Sirivaḍḍhano tassa vacanaṃ sutvā attano nivesanadvāre rājamānena aṭṭhakarīsamattaṃ ṭhānaṃ samatalaṃ kāretvā vālukaṃ okirāpetvā lājapañcamānipupphāni vikirāpetvā nīluppalacchadanaṃ maṇḍapaṃ kāretvā buddhāsanaṃ paññāpetvā sesabhikkhūnampi āsanāni paṭiyādetvā mahantaṃ sakkārasammānaṃ sajjetvā buddhānaṃ nimantanatthāya saradatāpasassa saññaṃ adāsi. Tāpaso buddhappamukhaṃ bhikkhusaṅghaṃ gahetvā tassa nivesanaṃ agamāsi. Sirivaḍḍhanopi paccuggamanaṃ katvā tathāgatassa hatthato pattaṃ gahetvā maṇḍapaṃ pavesetvā paññattāsanesu nisinnassa buddhappamukhassa bhikkhusaṅghassa dakkhiṇodakaṃ datvā paṇītena bhojanena parivisitvā bhattakiccapariyosāne buddhappamukhaṃ bhikkhusaṅghaṃ mahārahehi vatthehi acchādetvā, ‘‘bhante, nāyaṃ ārabbho appamattakaṭṭhānatthāya, imināva niyāmena sattāhaṃ anukampaṃ karothā’’ti āha. Satthā adhivāsesi. So teneva niyāmena sattāhaṃ mahādānaṃ pavattetvā bhagavantaṃ vanditvā añjaliṃ paggayha ṭhito āha – ‘‘bhante, mama sahāyo saradatāpaso yassa satthussa paṭhamaaggasāvako bhaveyya’’nti patthesi, ahampi ‘‘tasseva dutiyaaggasāvako bhaveyya’’nti patthemīti.

Satthā anāgataṃ oloketvā tassa patthanāya samijjhanabhāvaṃ disvā byākāsi – ‘‘tvaṃ ito kappasatasahassādhikaṃ asaṅkhyeyyaṃ atikkamitvā gotamabuddhassa dutiyaaggasāvako bhavissasī’’ti. Buddhānaṃ byākaraṇaṃ sutvā sirivaḍḍhano haṭṭhapahaṭṭho ahosi. Satthāpi bhattānumodanaṃ katvā saparivāro vihārameva gato. ‘‘Ayaṃ, bhikkhave, mama puttehi tadā patthitapatthanā. Te yathāpatthitameva labhiṃsu. Nāhaṃ mukhaṃ oloketvā demī’’ti.

Evaṃ vutte dve aggasāvakā bhagavantaṃ vanditvā, ‘‘bhante, mayaṃ agāriyabhūtā samānā giraggasamajjaṃ dassanāya gatā’’ti yāva assajittherassa santikā sotāpattiphalapaṭivedhā sabbaṃ paccuppannavatthuṃ kathetvā, ‘‘te mayaṃ, bhante, ācariyassa sañcayassa santikaṃ gantvā taṃ tumhākaṃ pādamūle ānetukāmā tassa laddhiyā nissārabhāvaṃ kathetvā idhāgamane ānisaṃsaṃ kathayimhā. So idāni mayhaṃ antevāsikavāso nāma cāṭiyā udañcanabhāvappattisadiso, na sakkhissāmi antevāsivāsaṃ vasitu’’nti vatvā, ‘‘ācariya, idāni mahājano gandhamālādihattho gantvā satthārameva pūjessati, tumhe kathaṃ bhavissathā’’ti vutte ‘‘kiṃ pana imasmiṃ loke paṇḍitā bahū, udāhu dandhā’’ti? ‘‘Dandhā’’ti kathite ‘‘tena hi paṇḍitā paṇḍitassa samaṇassa gotamassa santikaṃ gamissanti, dandhā dandhassa mama santikaṃ āgamissanti, gacchatha tumhe’’ti vatvā ‘‘āgantuṃ na icchi, bhante’’ti. Taṃ sutvā satthā, ‘‘bhikkhave, sañcayo attano micchādiṭṭhitāya asāraṃ sāroti, sārañca asāroti gaṇhi. Tumhe pana attano paṇḍitatāya sārañca sārato, asārañca asārato ñatvā asāraṃ pahāya sārameva gaṇhitthā’’ti vatvā imā gāthā abhāsi –

11. ‘‘Asāre sāramatino, sāre cāsāradassino;
Te sāraṃ nādhigacchanti, micchāsaṅkappagocarā.

12. ‘‘Sārañca sārato ñatvā, asārañca asārato;
Te sāraṃ adhigacchanti, sammāsaṅkappagocarā’’ti.

Tattha **asāre sāramatino**ti cattāro paccayā, dasavatthukā micchādiṭṭhi, tassā upanissayabhūtā dhammadesanāti ayaṃ asāro nāma, tasmiṃ sāradiṭṭhinoti attho. **Sāre cāsāradassino**ti dasavatthukā sammādiṭṭhi, tassā upanissayabhūtā dhammadesanāti ayaṃ sāro nāma, tasmiṃ ‘‘nāyaṃ sāro’’ti asāradassino. **Te sāra**nti te pana taṃ micchādiṭṭhiggahaṇaṃ gahetvā ṭhitā kāmavitakkādīnaṃ vasena micchāsaṅkappagocarā hutvā sīlasāraṃ, samādhisāraṃ, paññāsāraṃ, vimuttisāraṃ, vimuttiñāṇadassanasāraṃ, ‘‘paramatthasāraṃ, nibbānañca nādhigaccha’’nti. **Sārañcā**ti tameva sīlasārādisāraṃ ‘‘sāro nāmāya’’nti, vuttappakārañca asāraṃ ‘‘asāro aya’’nti ñatvā. **Te sāra**nti te paṇḍitā evaṃ sammādassanaṃ gahetvā ṭhitā nekkhammasaṅkappādīnaṃ vasena sammāsaṅkappagocarā hutvā taṃ vuttappakāraṃ sāraṃ adhigacchantīti.

Gāthāpariyosāne bahū sotāpattiphalādīni pāpuṇiṃsu. Sannipatitānaṃ sātthikā dhammadesanā ahosīti.

Sāriputtattheravatthu aṭṭhamaṃ.

9. Nandattheravatthu

Yathā agāranti imaṃ dhammadesanaṃ satthā jetavane viharanto āyasmantaṃ nandaṃ ārabbha kathesi.

Satthā hi pavattitavaradhammacakko rājagahaṃ gantvā veḷuvane viharanto – ‘‘puttaṃ me ānetvā dassethā’’ti suddhodanamahārājena pesitānaṃ sahassasahassaparivārānaṃ dasannaṃ dūtānaṃ sabbapacchato gantvā arahattappattena kāḷudāyittherena gamanakālaṃ ñatvā maggavaṇṇaṃ vaṇṇetvā vīsatisahassakhīṇāsavaparivuto kapilapuraṃ nīto ñātisamāgame pokkharavassaṃ atthuppattiṃ katvā **vessantarajātakaṃ** (jā. 2.22.1655 ādayo) kathetvā punadivase piṇḍāya paviṭṭho, ‘‘uttiṭṭhe nappamajjeyyā’’ti (dha. pa. 168) gāthāya pitaraṃ sotāpattiphale patiṭṭhāpetvā, ‘‘dhammañcare’’ti (dha.

pa. 169) gāthāya mahāpajāpatiṃ sotāpattiphale, rājānañca sakadāgāmiphale patiṭṭhāpesi. Bhattakiccāvasāne pana rāhulamātuguṇakathaṃ nissāya **candakinnarījātakaṃ** (jā. 1.14.18 ādayo) kathetvā tato tatiyadivase nandakumārassa abhisekagehappavesanavivāhamaṅgalesu pavattamānesu piṇḍāya pavisitvā nandakumārassa hatthe pattaṃ datvā maṅgalaṃ vatvā uṭṭhāyāsanā pakkamanto nandakumārassa hatthato pattaṃ na gaṇhi. Sopi tathāgatagāravena ''pattaṃ vo, bhante, gaṇhathā''ti vattuṃ nāsakkhi. Evaṃ pana cintesi – ''sopānasīse pattaṃ gaṇhissatī''ti. Satthā tasmimpi ṭhāne na gaṇhi. Itaro ''sopānapādamūle gaṇhissatī''ti cintesi. Satthā tatthāpi na gaṇhi. Itaro ''rājaṅgaṇe gaṇhissatī''ti cintesi. Satthā tatthāpi na gaṇhi. Kumāro nivattitukāmo aruciyā gacchanto satthugāravena ''pattaṃ gaṇhathā''ti vattuṃ na sakkoti. ''Idha gaṇhissati, ettha gaṇhissatī''ti cintento gacchati.

Tasmiṃ khaṇe aññā itthiyo taṃ disvā janapadakalyāṇiyā ācikkhiṃsu – ''ayye, bhagavā nandakumāraṃ gahetvā gato, tumhehi taṃ vinā karissatī''ti. Sā udakabindūhi paggharanteheva aḍḍhullikhitehi kesehi vegena gantvā, ''tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī''ti āha. Taṃ tassā vacanaṃ tassa hadaye tiriyaṃ patitvā viya ṭhitaṃ. Satthāpissa hatthato pattaṃ aggaṇhitvāva taṃ vihāraṃ netvā, ''pabbajissasi nandā''tiāha. So buddhagāravena ''na pabbajissāmī''ti avatvā, ''āma, pabbajissāmī''ti āha. Satthā ''tena hi nandaṃ pabbājethā''ti āha. Satthā kapilapuraṃ gantvā tatiyadivase nandaṃ pabbājesi.

Sattame divase rāhulamātā kumāraṃ alaṅkaritvā bhagavato santikaṃ pesesi – ''passa, tāta, etaṃ vīsatisahassasamaṇaparivutaṃ suvaṇṇavaṇṇaṃ brahmarūpivaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhikumbhiyo ahesuṃ. Tyāssa nikkhamanato paṭṭhāya na passāma, gaccha naṃ dāyajjaṃ yācassu – 'ahaṃ, tāta, kumāro, abhisekaṃ patvā cakkavattī bhavissāmi, dhanena me attho, dhanaṃ me dehi. Sāmiko hi putto pitusantakassā'''ti. Kumāro bhagavato santikaṃ gantvāva pitusinehaṃ paṭilabhitvā haṭṭhacitto ''sukhā te, samaṇa, chāyā''ti vatvā aññampi bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā katabhattakicco anumodanaṃ katvā uṭṭhāyāsanā pakkāmi. Kumāropi ''dāyajjaṃ me, samaṇa, dehi, dāyajjaṃ me, samaṇa, dehī''ti bhagavantaṃ anubandhi. Bhagavāpi kumāraṃ na nivattāpesi. Parijanopi bhagavatā saddhiṃ gacchantaṃ nivattetuṃ nāsakkhi. Iti so bhagavatā saddhiṃ ārāmameva agamāsi.

Tato bhagavā cintesi – ''yaṃ ayaṃ pitusantakaṃ dhanaṃ icchati, taṃ vaṭṭānugataṃ savighātaṃ, handassa bodhitale paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demi, lokuttaradāyajjassa naṃ sāmikaṃ karomī''ti. Atha kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi – ''tena hi tvaṃ, sāriputta, rāhulakumāraṃ pabbājehī''ti. Thero kumāraṃ pabbājesi. Pabbajite ca pana kumāre rañño adhimattaṃ dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto bhagavato nivedetvā, ''sādhu, bhante, ayyā, mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyu''nti varaṃ yāci. Bhagavā tassa taṃ varaṃ datvā punekadivasaṃ rājanivesane katapātarāso ekamantaṃ nisinnena raññā, ''bhante, tumhākaṃ dukkarakārikakāle ekā devatā maṃ upasaṅkamitvā, 'putto te kālakato'ti āha. Ahaṃ tassā vacanaṃ asaddahanto 'na mayhaṃ putto bodhiṃ appatvā kālaṃ karotī'ti paṭikkhipi''nti vutte – ''idāni kiṃ saddahissatha, pubbepi aṭṭhikāni dassetvā, 'putto te mato'ti vutte na saddahitvā''ti imissā atthuppattiyā **mahādhammapālajātakaṃ** (jā. 1.10.92 ādayo) kathesi. Gāthāpariyosāne rājā anāgāmiphale patiṭṭhahi. Iti bhagavā pitaraṃ tīsu phalesu patiṭṭhāpetvā bhikkhusaṅghaparivuto punadeva rājagahaṃ gantvā tato anāthapiṇḍikena sāvatthiṃ āgamanatthāya gahitapaṭiñño niṭṭhite jetavane vihāre tattha gantvā vāsaṃ kappesi.

Evaṃ satthari jetavane viharante āyasmā nando ukkaṇṭhitvā bhikkhūnaṃ etamatthaṃ ārocesi – ''anabhirato ahaṃ, āvuso, brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī''ti. Bhagavā taṃ pavattiṃ sutvā āyasmantaṃ nandaṃ pakkosāpetvā etadavoca – ''saccaṃ kira tvaṃ, nanda, sambahulānaṃ bhikkhūnaṃ evaṃ ārocesi – 'anabhirato, āvuso, brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī'''ti? ''Evaṃ, bhante''ti. ''Kissa pana tvaṃ, nanda, anabhirato brahmacariyaṃ carasi, na sakkosi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissasī''ti? ''Sākiyānī maṃ, bhante, janapadakalyāṇī gharā nikkhamantassa aḍḍhullikhitehi kesehi apaloketvā maṃ etadavoca –

‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’ti, so kho ahaṃ, bhante, taṃ anussaramāno anabhirato brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī’’ti.

Atha kho bhagavā āyasmantaṃ nandaṃ bāhāyaṃ gahetvā iddhibalena tāvatiṃsadevalokaṃ ānento antarāmagge ekasmiṃ jhāmakkhette jhāmakhāṇuke nisinnaṃ chinnakaṇṇanāsanaṅguṭṭhaṃ ekaṃ paluṭṭhamakkaṭiṃ dassetvā tāvatiṃsabhavane sakkassa devarañño upaṭṭhānaṃ āgatāni kakuṭapādāni pañca accharāsatāni dassesi. **Kakuṭapādānī**ti rattavaṇṇatāya pārevatapādasadisapādāni. Dassetvā ca panāha – ‘‘taṃ kiṃ maññasi, nanda, katamā nu kho abhirūpatarā vā dassanīyatarā vā pāsādikatarā vā sākiyānī vā janapadakalyāṇī, imāni vā pañca accharāsatāni kakuṭapādānī’’ti? Taṃ sutvā āha – ‘‘seyyathāpi sā, bhante, chinnakaṇṇanāsanaṅguṭṭhā paluṭṭhamakkaṭī, evameva kho, bhante, sākiyānī janapadakalyāṇī, imesaṃ pañcannaṃ accharāsatānaṃ upanidhāya saṅkhyampi na upeti, kalampi na upeti, kalabhāgampi na upeti. Atha kho imāneva pañca accharāsatāni abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā’’ti. ‘‘Abhirama, nanda, abhirama, nanda, ahaṃ te pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādāna’’nti. ‘‘Sace me, bhante bhagavā, pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ, abhiramissāmahaṃ, bhante, bhagavati brahmacariye’’ti.

Atha kho bhagavā āyasmantaṃ nandaṃ gahetvā tattha antarahito jetavaneyeva pāturahosi. Assosuṃ kho bhikkhū, ‘‘āyasmā kira nando bhagavato bhātā mātucchāputto accharānaṃ hetu brahmacariyaṃ carati. Bhagavā kirassa pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādāna’’nti. Atha kho āyasmato nandassa sahāyakā bhikkhū āyasmantaṃ nandaṃ bhatakavādena ca upakkitakavādena ca samudācaranti, ‘‘bhatako kirāyasmā nando, upakkitako kirāyasmā nando, accharānaṃ hetu brahmacariyaṃ carati. Bhagavā kirassa pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādāna’’nti. Atha kho āyasmā nando sahāyakānaṃ bhikkhūnaṃ bhatakavādena ca upakkitakavādena ca aṭṭiyamāno harāyamāno jigucchamāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi, ‘‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca kho panāyasmā nando arahataṃ ahosi.

Athekā devatā rattibhāge sakalaṃ jetavanaṃ obhāsetvā satthāraṃ upasaṅkamitvā vanditvā ārocesi – ‘‘āyasmā, bhante, nando bhagavato bhātā mātucchāputto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’ti. Bhagavatopi kho ñāṇaṃ udapādi ‘‘nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’ti. Sopāyasmā nando tassā rattiyā accayena bhagavantaṃ upasaṅkamitvā vanditvā etadavoca – ‘‘yaṃ me, bhante, bhagavā pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ, muñcāmahaṃ, bhante, bhagavantaṃ etasmā paṭissavā’’ti. ‘‘Mayāpi kho te, nanda, cetasā ceto paricca vidito ‘nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti. Devatāpi me etamatthaṃ ārocesi – ‘āyasmā, bhante, nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti. Yadeva kho te, nanda, anupādāya āsavehi cittaṃ vimuttaṃ, athāhaṃ mutto etasmā paṭissavā’’ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Yassa nittiṇṇo paṅko, maddito kāmakaṇṭako;
Mohakkhayaṃ anuppatto, sukhadukkhesu na vedhatī sa bhikkhū’’ti. (udā. 22);

Athekadivasaṃ bhikkhū taṃ āyasmantaṃ nandaṃ pucchiṃsu – ‘‘āvuso nanda, pubbe tvaṃ ‘ukkaṇṭhitomī’ti vadesi, idāni te katha’’nti? ‘‘Natthi me, āvuso, gihibhāvāya ālayo’’ti. Taṃ sutvā bhikkhū – ‘‘abhūtaṃ āyasmā nando katheti, aññaṃ byākaroti, atītadivasesu ‘ukkaṇṭhitomhī’ti vatvā idāni ‘natthi me gihibhāvāya ālayo’ti kathetī’’ti gantvā bhagavato etamatthaṃ ārocesuṃ. Bhagavā ‘‘bhikkhave, atītadivasesu nandassa attabhāvo ducchannagehasadiso ahosi, idāni succhannagehasadiso jāto. Ayañhi dibbaccharānaṃ diṭṭhakālato paṭṭhāya pabbajitakiccassa matthakaṃ pāpetuṃ vāyamanto taṃ kiccaṃ patto’’ti vatvā imā gāthā abhāsi –

13. ‘‘Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

14. ‘‘Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhatī’’ti.

Tattha **agāra**nti yaṃkiñci gehaṃ. **Ducchanna**nti viraḷacchannaṃ chiddāvachiddaṃ. **Samativijjhatī**ti vassavuṭṭhi vinivijjhati. **Abhāvita**nti taṃ agāraṃ vuṭṭhi viya bhāvanāya rahitattā abhāvitaṃ cittaṃ rāgo samati vijjhati. Na kevalaṃ rāgova, dosamohamānādayo sabbakilesā tathārūpaṃ cittaṃ ativiya vijjhantiyeva. **Subhāvita**nti samathavipassanābhāvanāhi subhāvitaṃ. Evarūpaṃ cittaṃ succhannaṃ gehaṃ vuṭṭhi viya rāgādayo kilesā ativijjhituṃ na sakkontīti.

Gāthāpariyosāne bahū sotāpattiphalādīni pāpuṇiṃsu. Mahājanassa desanā sātthikā ahosi.

Atha kho bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, buddhā nāma acchariyā, janapadakalyāṇiṃ nissāya ukkaṇṭhito nāmāyasmā nando satthārā devaccharā āmisaṃ katvā vinīto’’ti. Satthā āgantvā – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘imāya nāmā’’ti vutte, ‘‘na, bhikkhave, idāneva, pubbepesa mayā mātugāmena palobhetvā vinītoyevā’’ti vatvā atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasivāsī kappaṭo nāma vāṇijo ahosi. Tasseko gadrabho kumbhabhāraṃ vahati, ekadivasena satta yojanāni gacchati. So ekasmiṃ samaye gadrabhabhārakehi saddhiṃ takkasilaṃ gantvā yāva bhaṇḍassa vissajjanaṃ, tāva gadrabhaṃ carituṃ vissajjesi. Athassa so gadrabho parikhāpiṭṭhe caramāno ekaṃ gadrabhiṃ disvā upasaṅkami. Sā tena saddhiṃ paṭisanthāraṃ karontī āha – ‘‘kuto āgatosī’’ti? ‘‘Bārāṇasito’’ti. ‘‘Kena kammenā’’ti? ‘‘Vāṇijjakammenā’’ti. ‘‘Kittakaṃ bhāraṃ vahasī’’ti? ‘‘Kumbhabhāra’’nti? ‘‘Ettakaṃ bhāraṃ vahanto kati yojanāni gacchasī’’ti? ‘‘Satta yojanānī’’ti. ‘‘Gatagataṭṭhāne te kāci pādaparikammapiṭṭhiparikammakarā atthī’’ti? ‘‘Natthī’’ti. ‘‘Evaṃ sante mahādukkhaṃ nāma anubhosī’’ti? ‘‘Kiñcāpi hi tiracchānagatānaṃ pādaparikammādikārakā nāma natthi, kāmasaṃyojanaghaṭṭanatthāya pana evarūpaṃ kathaṃ kathesi’’? So tassā kathāya ukkaṇṭhi. Kappaṭopi bhaṇḍaṃ vissajjetvā tassa santikaṃ āgantvā – ‘‘ehi, tāta, gamissāmā’’ti āha. ‘‘Gacchatha tumhe, nāhaṃ gamissāmī’’ti. Atha naṃ punappunaṃ yācitvā, ‘‘anicchantaṃ paribhāsetvā naṃ nessāmī’’ti cintetvā gāthamāha –

‘‘Patodaṃ te karissāmi, sāḷasaṅgulikaṇṭakaṃ;
Sañchindissāmi te kāyaṃ, evaṃ jānāhi gadrabhā’’ti.

Taṃ sutvā gadrabho ‘‘evaṃ sante ahampi te kattabbaṃ jānissāmī’’ti vatvā imaṃ gāthamāha –

‘‘Patodaṃ me karissasi, soḷasaṅgulikaṇṭakaṃ;
Purato patiṭṭhahitvāna, uddharitvāna pacchato;
Dantaṃ te pātayissāmi, evaṃ jānāhi kappaṭā’’ti.

Taṃ sutvā vāṇijo – ‘‘kena nu kho kāraṇena esa evaṃ vadatī’’ti cintetvā, ito cito ca olokento taṃ gadrabhiṃ disvā, ‘‘imāyesa evaṃ sikkhāpito bhavissati, ‘evarūpiṃ nāma te gadrabhiṃ ānessāmī’ti mātugāmena naṃ palobhetvā nessāmī’’ti imaṃ gāthamāha –

‘‘Catuppadiṃ saṅkhamukhiṃ, nāriṃ sabbaṅgasobhiniṃ;
Bhariyaṃ te ānayissāmi, evaṃ jānāhi gadrabhā’’ti.

Taṃ sutvā tuṭṭhacitto gadrabho imaṃ gāthamāha –

‘‘Catuppadiṃ saṅkhamukhiṃ, nāriṃ sabbaṅgasobhiniṃ;
Bhariyaṃ me ānayissasi, evaṃ jānāhi kappaṭa;
Kappaṭa bhiyyo gamissāmi, yojanāni catuddasā’’ti.

Atha naṃ kappaṭo, ‘‘tena hi ehī’’ti gahetvā sakaṭṭhānaṃ agamāsi. So katipāhaccayena naṃ āha – ‘‘nanu maṃ tumhe ‘bhariyaṃ te ānayissāmī’ti avocutthā’’ti? ‘‘Āma, vuttaṃ, nāhaṃ attano kathaṃ bhindissāmi, bhariyaṃ te ānessāmi, vetanaṃ pana tuyhaṃ ekakasseva dassāmi, tuyhaṃ vetanaṃ dutiyassa pahotu vā mā vā, tvameva jāneyyāsi. Ubhinnaṃ pana vo saṃvāsamanvāya puttā vijāyissanti, tehipi bahūhi saddhiṃ tuyhaṃ taṃ pahotu vā mā vā, tvameva jāneyyāsī’’ti. Gadrabho tasmiṃ kathenteyeva anapekkho ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘tadā, bhikkhave, gadrabhī janapadakalyāṇī ahosi, gadrabho nando, vāṇijo ahameva. Evaṃ pubbepesa mayā mātugāmena palobhetvā vinīto’’ti jātakaṃ niṭṭhāpesīti.

Nandattheravatthu navamaṃ.

10. Cundasūkarikavatthu

Idha socetīti imaṃ dhammadesanaṃ satthā veḷuvane viharanto cundasūkarikaṃ nāma purisaṃ ārabbha kathesi.

So kira pañcapaṇṇāsa vassāni sūkare vadhitvā khādanto ca vikkiṇanto ca jīvikaṃ kappesi. Chātakāle sakaṭena vīhiṃ ādāya janapadaṃ gantvā ekanāḷidvenāḷimattena gāmasūkarapotake kiṇitvā sakaṭaṃ pūretvā āgantvā pacchānivesane vajaṃ viya ekaṃ ṭhānaṃ parikkhipitvā tattheva tesaṃ nivāpaṃ ropetvā, tesu nānāgacche ca sarīramalañca khāditvā vaḍḍhitesu yaṃ yaṃ māretukāmo hoti, taṃ taṃ āḷāne niccalaṃ bandhitvā sarīramaṃsassa uddhumāyitvā bahalabhāvatthaṃ caturassamuggarena pothetvā, ‘‘bahalamaṃso jāto’’ti ñatvā mukhaṃ vivaritvā antare daṇḍakaṃ datvā lohathāliyā pakkuthitaṃ uṇhodakaṃ mukhe āsiñcati. Taṃ kucchiṃ pavisitvā pakkuthitaṃ karīsaṃ ādāya adhobhāgena nikkhamati, yāva thokampi karīsaṃ atthi, tāva āvilaṃ hutvā nikkhamati, suddhe udare acchaṃ anāvilaṃ hutvā nikkhamati. Athassa avasesaṃ udakaṃ piṭṭhiyaṃ āsiñcati. Taṃ kāḷacammaṃ uppāṭetvā gacchati. Tato tiṇukkāya lomāni jhāpetvā tikhiṇena asinā sīsaṃ chindati. Paggharaṇataṃ lohitaṃ bhājanena paṭiggahetvā maṃsaṃ lohitena madditvā pacitvā puttadāramajjhe nisinno khāditvā sesaṃ vikkiṇāti. Tassa imināva niyāmena jīvikaṃ kappentassa pañcapaṇṇāsa vassāni atikkantāni. Tathāgate dhuravihāre vasante ekadivasampi pupphamuṭṭhimattena pūjā vā kaṭacchumattaṃ bhikkhadānaṃ vā aññaṃ vā kiñci puññaṃ nāma nāhosi. Athassa sarīre rogo uppajji, jīvantasseva avīcimahānirayasantāpo upaṭṭhahi. Avīcisantāpo nāma yojanasate ṭhatvā olokentassa akkhīnaṃ bhijjanasamattho pariḷāho hoti. Vuttampi cetaṃ –

‘‘Tassa ayomayā bhūmi, jalitā tejasāyutā;
Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā’’ti. (ma. ni. 3.267; a. ni. 3.36);

Nāgasenattherena panassa pākatikaggisantāpato adhimattatāya ayaṃ upamā vuttā – ‘‘yathā, mahārāja, kūṭāgāramatto pāsāṇopi nerayikaggimhi pakkhitto khaṇena vilayaṃ gacchati, nibbattasattā panettha kammabalena mātukucchigatā viya na vilīyantī’’ti (mi. pa. 2.4.6). Tassa tasmiṃ santāpe upaṭṭhite kammasarikkhako ākāro uppajji. Gehamajjheyeva sūkararavaṃ ravitvā jaṇṇukehi vicaranto puratthimavatthumpi pacchimavatthumpi gacchati. Athassa gehamānusakā taṃ daḷhaṃ gahetvā mukhaṃ pidahanti. Kammavipāko nāma na sakkā kenaci paṭibāhituṃ. So viravantova ito cito ca vicarati. Samantā sattasu gharesu manussā niddaṃ na labhanti. Maraṇabhayena tajjitassa pana bahinikkhamanaṃ nivāretuṃ asakkonto sabbo gehajano yathā antoṭhito bahi vicarituṃ na sakkoti, tathā gehadvārāni thaketvā bahigehaṃ parivāretvā rakkhanto acchati. Itaro antogeheyeva nirayasantāpena viravanto ito cito ca vicarati. Evaṃ sattadivasāni vicaritvā aṭṭhame divase kālaṃ katvā avīcimahāniraye nibbatti. Avīcimahānirayo **devadūtasuttena** (ma. ni. 3.261 ādayo; a. ni. 3.36) vaṇṇetabboti.

Bhikkhū tassa gharadvārena gacchantā taṃ saddaṃ sutvā, ‘‘sūkarasaddo’’ti saññino hutvā vihāraṃ gantvā satthu santike nisinnā evamāhaṃsu – ‘‘bhante, cundasūkaritassa gehadvāraṃ pidahitvā sūkarānaṃ māriyamānānaṃ ajja sattamo divaso, gehe kāci maṅgalakiriyā bhavissati maññe. Ettake nāma, bhante, sūkare mārentassa ekampi mettacittaṃ vā kāruññaṃ vā natthi, na vata no evarūpo kakkhaḷo pharuso satto diṭṭhapubbo’’ti. Satthā – ‘‘na, bhikkhave, so ime sattadivase sūkare māreti, kammasarikkhakaṃ panassa vipākaṃ udapādi, jīvantasseva avīcimahānirayasantāpo upaṭṭhāsi. So tena santāpena satta divasāni sūkararavaṃ ravanto antonivesane vicaritvā ajja kālaṃ katvā avīcimhi nibbatto’’ti vatvā, ‘‘bhante, idha loke evaṃ socitvā puna gantvā socanaṭṭhāneyeva nibbatto’’ti vutte, ‘‘āma, bhikkhave, pamattā nāma gahaṭṭhā vā hontu pabbajitā vā, ubhayattha socantiyevā’’ti vatvā imaṃ gāthamāha –

15. ‘‘Idha socati pecca socati,
Pāpakārī ubhayattha socati;
So socati so vihaññati;
Disvā kammakiliṭṭhamattano’’ti.

Tattha **pāpakārī**ti nānappakārassa pāpakammassa kārako puggalo ‘‘akataṃ vata me kalyāṇaṃ, kataṃ pāpa’’nti ekaṃseneva maraṇasamaye idha **socati,** idamassa kammasocanaṃ. Vipākaṃ anubhavanto pana **pecca socati**. Idamassa paraloke vipākasocanaṃ. Evaṃ so **ubhayattha socati**yeva. Teneva kāraṇena jīvamānoyeva **so** cundasūkarikopi **socati. Disvā kammakiliṭṭha**nti attano kiliṭṭhakammaṃ passitvā nānappakārakaṃ vilapanto vihaññatīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Mahājanassa sātthikā dhammadesanā jātāti.

Cundasūkarikavatthu dasamaṃ.

11. Dhammikaupāsakavatthu

Idha modatīti imaṃ dhammadesanaṃ satthā jetavane viharanto dhammikaupāsakaṃ ārabbha kathesi.

Sāvatthiyaṃ kira pañcasatā dhammikaupāsakā nāma ahesuṃ. Tesu ekekassa pañca pañca upāsakasatāni parivārā. Yo tesaṃ jeṭṭhako, tassa satta puttā satta dhītaro. Tesu ekekassa ekekā salākayāgu salākabhattaṃ pakkhikabhattaṃ nimantanabhattaṃ uposathikabhattaṃ āgantukabhattaṃ saṅghabhattaṃ vassāvāsikaṃ ahosi. Tepi sabbeva anujātaputtā nāma ahesuṃ. Iti cuddasannaṃ puttānaṃ bhariyāya upāsakassāti soḷasa salākayāguādīni pavattanti. Iti so saputtadāro sīlavā kalyāṇadhammo dānasaṃvibhāgarato ahosi. Athassa aparabhāge rogo uppajji, āyusaṅkhāro parihāyi. So dhammaṃ sotukāmo ‘‘aṭṭha vā me soḷasa vā bhikkhū pesethā’’ti satthu santikaṃ pahiṇi. Satthā pesesi. Te gantvā tassa mañcaṃ parivāretvā paññattesu āsanesu nisinnā. ‘‘Bhante, ayyānaṃ me dassanaṃ dullabhaṃ bhavissati, dubbalomhi, ekaṃ me suttaṃ sajjhāyathā’’ti vutte ‘‘kataraṃ suttaṃ sotukāmo upāsakā’’ti? ‘‘Sabbabuddhānaṃ avijahitaṃ satipaṭṭhānasutta’’nti vutte – ‘‘ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā’’ti (dī. ni. 2.373; ma. ni. 1.106) suttantaṃ paṭṭhapesuṃ. Tasmiṃ khaṇe chahi devalokehi sabbālaṅkārapaṭimaṇḍitā sahassasindhavayuttā diyaḍḍhayojanasatikā cha rathā āgamiṃsu.

Tesu ṭhitā devatā ‘‘amhākaṃ devalokaṃ nessāma, amhākaṃ devalokaṃ nessāma, ambho mattikabhājanaṃ bhinditvā suvaṇṇabhājanaṃ gaṇhanto viya amhākaṃ devaloke abhiramituṃ idha nibbattāhi, amhākaṃ devaloke abhiramituṃ idha nibbattāhī’’ti vadiṃsu. Upāsako dhammassavanantarāyaṃ anicchanto – ‘‘āgametha āgamethā’’ti āha. Bhikkhū ‘‘amhe vāretī’’ti saññāya tuṇhī ahesuṃ.

Athassa puttadhītaro ‘‘amhākaṃ pitā pubbe dhammassavanena atitto ahosi, idāni pana bhikkhū pakkosāpetvā sajjhāyaṃ kāretvā sayameva vāreti, maraṇassa abhāyanakasatto nāma natthī’’ti viraviṃsu. Bhikkhū ‘‘idāni anokāso’’ti uṭṭhāyāsanā pakkamiṃsu. Upāsako thokaṃ vītināmetvā satiṃ paṭilabhitvā putte pucchi – ‘‘kasmā kandathā’’ti? ‘‘Tāta, tumhe bhikkhū pakkosāpetvā dhammaṃ suṇantā sayameva vārayittha, atha mayaṃ ‘maraṇassa abhāyanakasatto nāma natthī’ti kandimhā’’ti. ‘‘Ayyā pana kuhi’’nti? ‘‘‘Anokāso’ti uṭṭhāyāsanā pakkantā, tātā’’ti. ‘‘Nāhaṃ, ayyehi saddhiṃ kathemī’’ti vutte ‘‘atha kena saddhiṃ kathethā’’ti. ‘‘Chahi devalokehi devatā cha rathe alaṅkaritvā ādāya ākāse ṭhatvā ‘amhāhi devaloke abhirama, amhākaṃ devaloke abhiramā’ti saddaṃ karonti, tāhi saddhiṃ kathemī’’ti. ‘‘Kuhiṃ, tāta, rathā, na mayaṃ passāmā’’ti? ‘‘Atthi pana mayhaṃ ganthitāni pupphānī’’ti? ‘‘Atthi, tātā’’ti. ‘‘Kataro devaloko ramaṇīyo’’ti? ‘‘Sabbabodhisattānaṃ buddhamātāpitūnañca vasitaṭṭhānaṃ tusitabhavanaṃ ramaṇīyaṃ, tātā’’ti. ‘‘Tena hi ‘tusitabhavanato āgatarathe laggatū’ti pupphadāmaṃ khipathā’’ti. Te khipiṃsu. Taṃ rathadhure laggitvā ākāse olambi. Mahājano tadeva passati, rathaṃ na passati. Upāsako ‘‘passathetaṃ pupphadāma’’nti vatvā, ‘‘āma, passāmā’’ti vutte – ‘‘etaṃ tusitabhavanato āgatarathe olambati, ahaṃ tusitabhavanaṃ gacchāmi, tumhe mā cintayittha, mama santike nibbattitukāmā hutvā mayā kataniyāmeneva puññāni karothā’’ti vatvā kālaṃ katvā rathe patiṭṭhāsi.

Tāvadevassa tigāvutappamāṇo saṭṭhisakaṭabhārālaṅkārapaṭimaṇḍito attabhāvo nibbatti, accharāsahassaṃ parivāresi, pañcavīsatiyojanikaṃ kanakavimānaṃ pāturahosi. Tepi bhikkhū vihāraṃ anuppatte satthā pucchi – ‘‘sutā, bhikkhave, upāsakena dhammadesanā’’ti? ‘‘Āma, bhante, antarāyeva pana ‘āgamethā’ti vāresi. Athassa puttadhītaro kandiṃsu. Mayaṃ ‘idāni anokāso’ti uṭṭhāyāsanā nikkhantā’’ti. ‘‘Na so, bhikkhave, tumhehi saddhiṃ kathesi, chahi devalokehi devatā cha rathe alaṅkaritvā āharitvā taṃ upāsakaṃ pakkosiṃsu. So dhammadesanāya antarāyaṃ anicchanto tāhi saddhiṃ kathesī’’ti. ‘‘Evaṃ, bhante’’ti. ‘‘Evaṃ, bhikkhave’’ti. ‘‘Idāni kuhiṃ nibbatto’’ti? ‘‘Tusitabhavane, bhikkhave’’ti. ‘‘Bhante, idāni idha ñātimajjhe modamāno vicaritvā idāneva gantvā puna modanaṭṭhāneyeva nibbatto’’ti. ‘‘Āma, bhikkhave, appamattā hi gahaṭṭhā vā pabbajitā vā sabbattha modantiyevā’’ti vatvā imaṃ gāthamāha –

16. ‘‘Idha modati pecca modati,
Katapuñño ubhayattha modati;
So modati so pamodati,
Disvā kammavisuddhimattano’’ti.

Tattha **katapuñño**ti nānappakārassa kusalassa kārako puggalo ‘‘akataṃ vata me pāpaṃ, kataṃ me kalyāṇa’’nti idha kammamodanena, pecca vipākamodanena modati. Evaṃ **ubhayattha modati** nāma. **Kammavisuddhi**nti dhammikaupāsakopi attano kammavisuddhiṃ puññakammasampattiṃ disvā kālakiriyato pubbe idhalokepi modati, kālaṃ katvā idāni paralokepi atimodatiyevāti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ mahājanassa sātthikā dhammadesanā jātāti.

Dhammikaupāsakavatthu ekādasamaṃ.

12. Devadattavatthu

Idha tappatīti imaṃ dhammadesanaṃ satthā jetavane viharanto devadattaṃ ārabbha kathesi.

Devadattassa vatthu pabbajitakālato paṭṭhāya yāva pathavippavesanā devadattaṃ ārabbha bhāsitāni sabbāni jātakāni vitthāretvā kathitaṃ. Ayaṃ panettha saṅkhepo – satthari anupiyaṃ nāma mallānaṃ nigamo atthi. Taṃ nissāya anupiyambavane viharanteyeva tathāgatassa lakkhaṇapaṭiggahaṇadivaseyeva asītisahassehi ñātikulehi ‘‘rājā vā hotu, buddho vā, khattiyaparivārova vicarissatī’’ti asītisahassaputtā paṭiññātā. Tesu yebhuyyena pabbajitesu bhaddiyaṃ nāma rājānaṃ, anuruddhaṃ, ānandaṃ, bhaguṃ, kimilaṃ, devadattanti ime cha sakye apabbajante disvā, ‘‘mayaṃ attano putte pabbājema, ime cha sakyā na ñātakā maññe, kasmā na pabbajantī’’ti? Kathaṃ samuṭṭhāpesuṃ. Atha kho mahānāmo sakyo anuruddhaṃ upasaṅkamitvā, ‘‘tāta, amhākaṃ kulā pabbajito natthi, tvaṃ vā pabbaja, ahaṃ vā pabbajissāmī’’ti āha. So pana sukhumālo hoti sampannabhogo, ‘‘natthī’’ti vacanampi tena na sutapubbaṃ. Ekadivasañhi tesu chasu khattiyesu guḷakīḷaṃ kīḷantesu anuruddho pūvena parājito pūvatthāya pahiṇi, athassa mātā pūve sajjetvā pahiṇi. Te khāditvā puna kīḷiṃsu. Punappunaṃ tasseva parājayo hoti. Mātā panassa pahite pahite tikkhattuṃ pūve pahiṇitvā catutthavāre ‘‘pūvā natthī’’ti pahiṇi. So ‘‘natthī’’ti vacanassa asukapubbattā ‘‘esāpekā pūvavikati bhavissatī’’ti maññamāno ‘‘natthipūvaṃ me āharathā’’ti pesesi. Mātā panassa ‘‘natthipūvaṃ kira, ayye, dethā’’ti vutte, ‘‘mama puttena ‘natthī’ti padaṃ na sutapubbaṃ, iminā pana upāyena naṃ etamatthaṃ jānāpessāmī’’ti tucchaṃ suvaṇṇapātiṃ aññāya suvaṇṇapātiyā paṭikujjitvā pesesi. Nagarapariggāhikā devatā cintesuṃ – ‘‘anuruddhasakyena annabhārakāle attano bhāgabhattaṃ upariṭṭhapaccekabuddhassa datvā ‘‘‘natthī’ti me vacanassa savanaṃ mā hotu, bhojanuppattiṭṭhānajānanaṃ mā ‘hotū’ti patthanā katā, sacāyaṃ tucchapātiṃ passissati, devasamāgamaṃ pavisituṃ na labhissāma, sīsampi no sattadhā phaleyyā’’ti. Atha naṃ pātiṃ dibbapūvehi puṇṇaṃ akaṃsu. Kassā guḷamaṇḍale ṭhapetvā ugghāṭitamattāya pūvagandho sakalanagare chādetvā ṭhito. Pūvakhaṇḍaṃ mukhe ṭhapitamattameva sattarasaharaṇīsahassāni anuphari.

So cintesi – ‘‘nāhaṃ mātu piyo, ettakaṃ me kālaṃ imaṃ natthipūvaṃ nāma na paci, ito paṭṭhāya aññaṃ pūvaṃ nāma na khādissāmī’’ti, so gehaṃ gantvāva mātaraṃ pucchi – ‘‘amma, tumhākaṃ ahaṃ piyo, appiyo’’ti? ‘‘Tāta, ekakkhino akkhi viya ca hadayaṃ viya ca ativiya piyo me ahosī’’ti. ‘‘Atha kasmā ettakaṃ kālaṃ mayhaṃ natthi pūvaṃ na pacittha, ammā’’ti? Sā cūḷūpaṭṭhākaṃ pucchi – ‘‘atthi kiñci pātiyaṃ, tātā’’ti? ‘‘Paripuṇṇā, ayye, pāti pūvehi, evarūpā pūvā nāma me na diṭṭhapubbā’’ti ārocesi. Sā cintesi – ‘‘mayhaṃ putto puññavā katābhinīhāro bhavissati, devatāhi pātiṃ pūretvā pūvā pahitā bhavissantī’’ti. ‘‘Atha naṃ putto, amma, ito paṭṭhāyāhaṃ aññaṃ pūvaṃ nāma na khādissāmi, natthipūvameva paceyyāsī’’ti. Sāpissa tato paṭṭhāya ‘‘pūvaṃ khāditukāmomhī’’ti vutte tucchapātimeva aññāya pātiyā paṭikucchitvā pesesi. Yāva agāramajjhe vasi, tāvassa devatāva pūve pahiṇiṃsu.

So ettakampi ajānanto pabbajjaṃ nāma kiṃ jānissati? Tasmā ‘‘kā esā pabbajjā nāmā’’ti bhātaraṃ pucchitvā ‘‘ohāritakesamassunā kāsāyanivatthena kaṭṭhattharake vā bidalamañcake vā nipajjitvā piṇḍāya carantena viharitabbaṃ. Esā pabbajjā nāmā’’ti vutte, ‘‘bhātika, ahaṃ sukhumālo. Nāhaṃ sakkhissāmi pabbajitu’’nti āha. ‘‘Tena hi, tāta, kammantaṃ uggahetvā gharāvāsaṃ vasa. Na hi sakkā amhesu ekena apabbajitu’’nti. Atha naṃ ‘‘ko esa kammanto nāmā’’ti pucchi. ‘‘Bhattuṭṭhānaṭṭhānampi ajānanto kulaputto kammantaṃ nāma kiṃ jānissatī’’ti? Ekadivasañhi tiṇṇaṃ khattiyānaṃ kathā udapādi – ‘‘bhattaṃ nāma kuhiṃ uṭṭhahatī’’ti? Kimilo āha – ‘‘koṭṭhe uṭṭhahatī’’ti. Atha naṃ bhaddiyo ‘‘tvaṃ bhattassa uṭṭhānaṭṭhānaṃ na jānāsi, bhattaṃ nāma ukkhaliyaṃ uṭṭhahatī’’ti āha. Anuruddho ‘‘tumhe dvepi na jānātha, bhattaṃ nāma ratanamakuḷāya suvaṇṇapātiyaṃ uṭṭhahatī’’ti āha.

Tesu kira ekadivasaṃ kimilo koṭṭhato vīhī otāriyamāne disvā, ‘‘ete koṭṭheyeva jātā’’ti saññī ahosi. Bhaddiyo ekadivasaṃ ukkhalito bhattaṃ vaḍḍhiyamānaṃ disvā ‘‘ukkhaliyaññeva uppanna’’nti saññī ahosi. Anuruddhena pana neva vīhī koṭṭentā, na bhattaṃ pacantā, na vaḍḍhentā diṭṭhapubbā, vaḍḍhetvā pana purato ṭhapitameva passati. So bhuñjitukāmakāle ‘‘bhattaṃ pātiyaṃ uṭṭhahatī’’ti saññamakāsi. Evaṃ tayopi te bhattuṭṭhānaṭṭhānaṃ na jānanti. Tenāyaṃ ‘‘ko esa kammanto nāmā’’ti pucchitvā, ‘‘paṭhamaṃ khettaṃ kasāpetabba’’ntiādikaṃ saṃvacchare saṃvacchare kattabbaṃ kiccaṃ sutvā, ‘‘kadā kammantānaṃ anto paññāyissati, kadā mayaṃ appossukkā bhoge bhuñjissāmā’’ti vatvā kammantānaṃ apariyantatāya akkhātāya ‘‘tena hi tvaññeva gharāvāsaṃ vasa, na mayhaṃ etenattho’’ti mātaraṃ upasaṅkamitvā, ‘‘anujānāhi maṃ, amma, pabbajissāmī’’ti vatvā tāya nānappakārehi tikkhattuṃ paṭikkhipitvā, ‘‘sace te sahāyako bhaddiyarājā pabbajissati, tena saddhiṃ pabbajāhī’’ti vutte taṃ upasaṅkamitvā, ‘‘mama kho, samma, pabbajjā tava paṭibaddhā’’ti vatvā taṃ nānappakārehi saññāpetvā sattame divase attanā saddhiṃ pabbajanatthāya paṭiññaṃ gaṇhi.

Tato bhaddiyo sakyarājā anuruddho ānando bhagu kimilo devadattoti ime cha khattiyā upālikappakasattamā devā viya dibbasampattiṃ sattāhaṃ sampattiṃ anubhavitvā uyyānaṃ gacchantā viya caturaṅginiyā senāya nikkhamitvā paravisayaṃ patvā rājāṇāya senaṃ nivattāpetvā paravisayaṃ okkamiṃsu. Tattha cha khattiyā attano attano ābharaṇāni omuñcitvā bhaṇḍikaṃ katvā, ‘‘handa bhaṇe, upāli, nivattassu, alaṃ te ettakaṃ jīvikāyā’’ti tassa adaṃsu. So tesaṃ pādamūle parivattitvā paridevitvā tesaṃ āṇaṃ atikkamituṃ asakkonto uṭṭhāya taṃ gahetvā nivatti. Tesaṃ dvidhā jātakāle, vanaṃ ārodanappattaṃ viya pathavīkampamānākārappattā viya ahosi. Upāli kappakopi thokaṃ gantvā nivattitvā ‘‘caṇḍā kho sākiyā, ‘iminā kumārā nippātitā’ti ghāteyyumpi maṃ. Ime hi nāma sakyakumārā evarūpaṃ sampattiṃ pahāya imāni anagghāni ābharaṇāni kheḷapiṇḍaṃ viya chaḍḍetvā pabbajissanti, kimaṅgaṃ panāha’’nti bhaṇḍikaṃ omuñcitvā tāni ābharaṇāni rukkhe laggetvā ‘‘atthikā gaṇhantū’’ti vatvā tesaṃ santikaṃ gantvā tehi ‘‘kasmā nivattosī’’ti puṭṭho tamatthaṃ ārocesi. Atha naṃ te ādāya satthu santikaṃ gantvā, ‘‘mayaṃ, bhante, sākiyā nāma mānanissitā, ayaṃ amhākaṃ dīgharattaṃ paricārako, imaṃ paṭhamataraṃ pabbājetha, mayamassa abhivādanādīni karissāma, evaṃ no māno nimmānāyissatī’’ti vatvā taṃ paṭhamataraṃ pabbājetvā pacchā sayaṃ pabbajiṃsu. Tesu āyasmā bhaddiyo teneva antaravassena tevijjo ahosi. Āyasmā anuruddho dibbacakkhuko hutvā pacchā **mahāvitakkasuttaṃ** (a. ni. 8.30) sutvā arahattaṃ pāpuṇi. Āyasmā ānando sotāpattiphale patiṭṭhahi. Bhagutthero ca kimilatthero ca aparabhāge vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇiṃsu. Devadatto pothujjanikaṃ iddhiṃ patto.

Aparabhāge satthari kosambiyaṃ viharante sasāvakasaṅghassa tathāgatassa mahanto lābhasakkāro nibbatti. Vatthabhesajjādihatthā manussā vihāraṃ pavisitvā ‘‘kuhiṃ satthā, kuhiṃ sāriputtatthero, kuhiṃ mahāmoggallānatthero, kuhiṃ mahākassapatthero, kuhiṃ bhaddiyatthero, kuhiṃ anuruddhatthero, kuhiṃ ānandatthero, kuhiṃ bhagutthero, kuhiṃ kimilatthero’’ti asītimahāsāvakānaṃ nisinnaṭṭhānaṃ olokentā vicaranti. ‘‘Devadattatthero kuhiṃ nisinno vā, ṭhito vā’’ti pucchanto nāma natthi. So cintesi – ‘‘ahampi etehi saddhiññeva pabbajito, etepi khattiyapabbajitā, ahampi khattiyapabbajito, lābhasakkārahatthā manussā eteyeva pariyesanti, mama nāmaṃ gahetāpi natthi. Kena nu kho saddhiṃ ekato hutvā kaṃ pasādetvā mama lābhasakkāraṃ nibbatteyya’’nti. Athassa etadahosi – ‘‘ayaṃ kho rājā bimbisāro paṭhamadassaneneva ekādasahi nahutehi saddhiṃ sotāpattiphale patiṭṭhito, na sakkā etena saddhiṃ ekato bhavituṃ, kosalaraññāpi saddhiṃ na sakkā bhavituṃ. Ayaṃ kho pana rañño putto ajātasattu kumāro kassaci guṇadose na jānāti, etena saddhiṃ ekato bhavissāmī’’ti. So kosambito rājagahaṃ gantvā kumārakavaṇṇaṃ abhinimminitvā cattāro āsīvise catūsu hatthapādesu ekaṃ gīvāya pilandhitvā ekaṃ sīse cumbaṭakaṃ katvā ekaṃ ekaṃsaṃ karitvā imāya ahimekhalāya ākāsato oruyha ajātasattussa ucchaṅge nisīditvā tena bhītena ‘‘kosi tva’’nti vutte ‘‘ahaṃ devadatto’’ti vatvā tassa bhayavinodanatthaṃ taṃ attabhāvaṃ paṭisaṃharitvā saṅghāṭipattacīvaradharo purato ṭhatvā taṃ pasādetvā lābhasakkāraṃ nibbattesi. So lābhasakkārābhibhūto ‘‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’’ti pāpakaṃ cittaṃ uppādetvā saha cittuppādena iddhito parihāyitvā satthāraṃ veḷuvanavihāre sarājikāya parisāya dhammaṃ desentaṃ vanditvā uṭṭhāyāsanā añjaliṃ paggayha – ‘‘bhagavā, bhante, etarahi jiṇṇo vuḍḍho mahallako, appossukko diṭṭhadhammasukhavihāraṃ anuyuñjatu, ahaṃ bhikkhusaṅghaṃ pariharissāmi, niyyādetha me bhikkhusaṅgha’’nti vatvā satthārā kheḷāsakavādena apasādetvā paṭikkhitto anattamano imaṃ paṭhamaṃ tathāgate āghātaṃ bandhitvā pakkāmi.

Athassa bhagavā rājagahe pakāsanīyakammaṃ kāresi. So ‘‘pariccatto dāni ahaṃ samaṇena gotamena, idānissa anatthaṃ karissāmī’’ti ajātasattuṃ upasaṅkamitvā, ‘‘pubbe kho, kumāra, manussā dīghāyukā, etarahi appāyukā. Ṭhānaṃ kho panetaṃ vijjati, yaṃ tvaṃ kumārova samāno kālaṃ kareyyāsi, tena hi tvaṃ, kumāra, pitaraṃ hantvā rājā hohi, ahaṃ bhagavantaṃ hantvā buddho bhavissāmī’’ti vatvā tasmiṃ rajje patiṭṭhite tathāgatassa vadhāya purise payojetvā tesu sotāpattiphalaṃ patvā nivattesu sayaṃ gijjhakūṭapabbataṃ abhiruhitvā, ‘‘ahameva samaṇaṃ gotamaṃ jīvitā voropessāmī’’ti silaṃ pavijjhitvā ruhiruppādakakammaṃ katvā imināpi upāyena māretuṃ asakkonto puna nāḷāgiriṃ vissajjāpesi. Tasmiṃ āgacchante ānandatthero attano jīvitaṃ satthu pariccajitvā purato aṭṭhāsi. Satthā nāgaṃ dametvā nagarā nikkhamitvā vihāraṃ gantvā anekasahassehi upāsakehi abhihaṭaṃ mahādānaṃ paribhuñjitvā tasmiṃ divase sannipatitānaṃ aṭṭhārasakoṭisaṅkhātānaṃ rājagahavāsīnaṃ anupubbiṃ kathaṃ kathetvā caturāsītiyā pāṇasahassānaṃ dhammābhisamaye jāte ‘‘aho āyasmā ānando mahāguṇo, tathārūpe nāma hatthināge āgacchante attano jīvitaṃ pariccajitvā satthu puratova aṭṭhāsī’’ti therassa guṇakathaṃ sutvā ‘‘na, bhikkhave, idāneva, pubbepesa mamatthāya jīvitaṃ pariccajiyevā’’ti vatvā bhikkhūhi yācito **cūḷahaṃsa** (jā. 1.15.133 ādayo; 2.21.1 ādayo) – **mahāhaṃsa** (jā. 2.21.89 ādayo) – **kakkaṭakajātakāni** (jā. 1.3.49 ādayo) kathesi. Devadattassāpi kammaṃ neva pākaṭaṃ, tathā rañño mārāpitattā, na vadhakānaṃ payojitattā na silāya paviddhattā pākaṭaṃ ahosi, yathā nāḷāgirihatthino vissajjitattā. Tadā hi mahājano ‘‘rājāpi devadatteneva mārāpito, vadhakopi payojito, silāpi apaviddhā. Idāni pana tena nāḷāgiri vissajjāpito, evarūpaṃ nāma pāpakaṃ gahetvā rājā vicaratī’’ti kolāhalamakāsi.

Rājā mahājanassa kathaṃ sutvā pañca thālipākasatāni nīharāpetvā na puna tassūpaṭṭhānaṃ agamāsi, nāgarāpissa kulaṃ upagatassa bhikkhāmattampi na adaṃsu. So parihīnalābhasakkāro kohaññena jīvitukāmo satthāraṃ upasaṅkamitvā pañca vatthūni yācitvā bhagavato ‘‘alaṃ, devadatta, yo icchati, so āraññako hotū’’ti paṭikkhitto kassāvuso, vacanaṃ sobhanaṃ, kiṃ tathāgatassa udāhu mama, ahañhi ukkaṭṭhavasena evaṃ vadāmi, ‘‘sādhu, bhante, bhikkhū yāvajīvaṃ āraññakā assu, piṇḍapātikā, paṃsukūlikā, rukkhamūlikā, macchamaṃsaṃ na khādeyyu’’nti. ‘‘Yo dukkhā muccitukāmo, so mayā saddhiṃ āgacchatū’’ti vatvā pakkāmi. Tassa vacanaṃ sutvā ekacce navakapabbajitā mandabuddhino ‘‘kalyāṇaṃ devadatto āha, etena saddhiṃ vicarissāmā’’ti tena saddhiṃ ekato ahesuṃ. Iti so pañcasatehi bhikkhūhi saddhiṃ tehi pañcahi vatthūhi lūkhappasannaṃ janaṃ saññāpento kulesu viññāpetvā viññāpetvā bhuñjanto saṅghabhedāya parakkami. So bhagavatā, ‘‘saccaṃ kira tvaṃ, devadatta, saṅghabhedāya parakkamasi cakkabhedāyā’’ti puṭṭho ‘‘saccaṃ bhagavā’’ti vatvā, ‘‘garuko kho, devadatta, saṅghabhedo’’tiādīhi ovaditopi satthu vacanaṃ anādiyitvā pakkanto āyasmantaṃ ānandaṃ rājagahe piṇḍāya carantaṃ disvā, ‘‘ajjatagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā, aññatra, bhikkhusaṅghā uposathaṃ karissāmi, saṅghakammaṃ karissāmī’’ti āha. Thero tamatthaṃ bhagavato ārocesi. Taṃ viditvā satthā uppannadhammasaṃvego hutvā, ‘‘devadatto sadevakassa lokassa anatthanissitaṃ attano avīcimhi paccanakakammaṃ karotī’’ti vitakketvā –

‘‘Sukarāni asādhūni, attano ahitāni ca;
Yaṃ ve hitañca sādhuñca, taṃ ve paramadukkara’’nti. (dha. pa. 163) –

Imaṃ gāthaṃ vatvā puna imaṃ udānaṃ udānesi –

‘‘Sukaraṃ sādhunā sādhu, sādhu pāpena dukkaraṃ;
Pāpaṃ pāpena sukaraṃ, pāpamariyehi dukkara’’nti. (udā. 48; cūḷava. 343);

Atha kho devadatto uposathadivase attano parisāya saddhiṃ ekamantaṃ nisīditvā, ‘‘yassimāni pañca vatthūni khamanti, so salākaṃ gaṇhatū’’ti vatvā pañcasatehi vajjiputtakehi navakehi appakataññūhi salākāya gahitāya saṅghaṃ bhinditvā te bhikkhū ādāya gayāsīsaṃ agamāsi. Tassa tattha gatabhāvaṃ sutvā satthā tesaṃ bhikkhūnaṃ ānayanatthāya dve aggasāvake pesesi. Te tattha gantvā ādesanāpāṭihāriyānusāsaniyā ceva iddhipāṭihāriyānusāsaniyā ca anusāsantā te amataṃ pāyetvā ādāya ākāsena āgamiṃsu. Kokālikopi kho ‘‘uṭṭhehi, āvuso devadatta, nītā te bhikkhū sāriputtamoggallānehi, nanu tvaṃ mayā vutto ‘mā, āvuso, sāriputtamoggallāne vissāsī’ti. Pāpicchā sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti vatvā jaṇṇukena hadayamajjhe pahari, tassa tattheva uṇhaṃ lohitaṃ mukhato uggañchi. Āyasmantaṃ pana sāriputtaṃ bhikkhusaṅghaparivutaṃ ākāsena āgacchantaṃ disvā bhikkhū āhaṃsu – ‘‘bhante, āyasmā sāriputto gamanakāle attadutiyo gato, idāni mahāparivāro āgacchanto sobhatī’’ti. Satthā ‘‘na, bhikkhave, idāneva sāriputto sobhati, pubbe tiracchānayoniyaṃ nibbattakālepi mayhaṃ putto mama santikaṃ āgacchanto sobhiyevā’’ti vatvā –

> ‘‘Hoti sīlavataṃ attho, paṭisanthāravuttinaṃ;
> Lakkhaṇaṃ passa āyantaṃ, ñātisaṅghapurakkhataṃ;
> Atha passasimaṃ kāḷaṃ, suvihīnaṃva ñātibhī’’ti. (jā. 1.1.11) –

Idaṃ jātakaṃ kathesi. Puna bhikkhūhi, ‘‘bhante, devadatto kira dve aggasāvake ubhosu passesu nisīdāpetvā ‘buddhalīḷāya dhammaṃ desessāmī’ti tumhākaṃ anukiriyaṃ karotī’’ti vutte, ‘‘na, bhikkhave, idāneva, pubbepesa mama anukiriyaṃ kātuṃ vāyami, na pana sakkhī’’ti vatvā –

> ‘‘Api vīraka passesi, sakuṇaṃ mañjubhāṇakaṃ;
> Mayūragīvasaṅkāsaṃ, patiṃ mayhaṃ saviṭṭhakaṃ.
>
> ‘‘Udakathalacarassa pakkhino,
> Niccaṃ āmakamacchabhojino;
> Tassānukaraṃ saviṭṭhako,
> Sevāle paliguṇṭhito mato’’ti. (jā. 1.2.107-108) –

Ādinā jātakaṃ vatvā aparāparesupi divasesu tathānurūpameva kathaṃ ārabbha –

> ‘‘Acāri vatāyaṃ vitudaṃ vanāni,
> Kaṭṭhaṅgarukkhesu asārakesu;
> Athāsadā khadiraṃ jātasāraṃ,
> Yatthabbhidā garuḷo uttamaṅga’’nti. (jā. 1.2.120);
>
> ‘‘Lasī ca te nipphalikā, matthako ca padālito;
> Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasī’’ti. (jā. 1.1.143) –

Evamādīni jātakāni kathesi. Puna ‘‘akataññū devadatto’’ti kathaṃ ārabbha –

> ‘‘Akaramhasa te kiccaṃ, yaṃ balaṃ ahuvamhase;
> Migarāja namo tyatthu, api kiñci labhāmase.
>
> ‘‘Mama lohitabhakkhassa, niccaṃ luddāni kubbato;
> Dantantaragato santo, taṃ bahuṃ yampi jīvasī’’ti. (jā. 1.4.29-30) –

Ādīni jātakāni kathesi. Puna vadhāya parisakkanamassa ārabbha –

> ‘‘Ñātametaṃ kuruṅgassa, yaṃ tvaṃ sepaṇṇi siyyasi;
> Aññaṃ sepaṇṇi gacchāmi, na me te ruccate phala’’nti. (jā. 1.1.21) –

Ādīni jātakāni kathesi. Punadivase ‘‘ubhato parihīno devadatto lābhasakkārato ca sāmaññato cā’’ti kathāsu pavattamānāsu ‘‘na, bhikkhave, idāneva devadatto parihīno, pubbepesa parihīnoyevā’’ti vatvā –

> ‘‘Akkhī bhinnā paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ;
> Ubhato paduṭṭhā kammantā, udakamhi thalamhi cā’’ti. (jā. 1.1.139) –

Ādīni jātakāni kathesi. Evaṃ rājagahe viharantova devadattaṃ ārabbha bahūni jātakāni kathetvā rājagahato sāvatthiṃ gantvā jetavane vihāre vāsaṃ kappesi. Devadattopi kho nava māse gilāno pacchime kāle satthāraṃ daṭṭhukāmo hutvā attano sāvake āha – ‘‘ahaṃ satthāraṃ daṭṭhukāmo, taṃ me dassethā’’ti. ‘‘Tvaṃ samatthakāle satthārā saddhiṃ verī hutvā acari, na mayaṃ tattha nessāmā’’ti vutte, ‘‘mā maṃ nāsetha, mayā satthari āghāto kato, satthu pana mayi kesaggamattopi āghāto natthi’’. So hi bhagavā –

> ‘‘Vadhake devadattamhi, core aṅgulimālake;
> Dhanapāle rāhule ca, sabbattha samamānaso’’ti. (apa. thera 1.1.585; mi. pa. 6.6.5) –

‘‘Dassetha me bhagavanta’’nti punappunaṃ yāci. Atha naṃ te mañcakenādāya nikkhamiṃsu. Tassa āgamanaṃ sutvā bhikkhū satthu ārocesuṃ – ‘‘bhante, devadatto kira tumhākaṃ dassanatthāya āgacchatī’’ti. ‘‘Na, bhikkhave, so tenattabhāvena maṃ passituṃ labhissatī’’ti. Devadatto kira pañcannaṃ vatthūnaṃ āyācitakālato paṭṭhāya puna buddhaṃ daṭṭhuṃ na labhati, ayaṃ dhammatā. ‘‘Asukaṭṭhānañca asukaṭṭhānañca āgato, bhante’’ti. ‘‘Yaṃ icchati, taṃ karotu, na so maṃ passituṃ labhissatī’’ti. ‘‘Bhante, ito yojanamattaṃ āgato, aḍḍhayojanaṃ, gāvutaṃ, jetavanapokkharaṇīsamīpaṃ āgato, bhante’’ti. ‘‘Sacepi antojetavanaṃ pavisati, neva maṃ passituṃ labhissatī’’ti. Devadattaṃ gahetvā āgatā jetavanapokkharaṇītīre mañcaṃ otāretvā pokkharaṇiṃ nhāyituṃ otariṃsu. Devadattopi kho mañcato vuṭṭhāya ubho pāde bhūmiyaṃ ṭhapetvā nisīdi. Pādā pathaviṃ pavisiṃsu. So anukkamena yāva gopphakā, yāva jaṇṇukā, yāva kaṭito, yāva thanato, yāva gīvato pavisitvā hanukaṭṭhikassa bhūmiyaṃ paviṭṭhakāle –

> ‘‘Imehi aṭṭhīhi tamaggapuggalaṃ,
> Devātidevaṃ naradammasārathiṃ;
> Samantacakkhuṃ satapuññalakkhaṇaṃ,
> Pāṇehi buddhaṃ saraṇaṃ upemī’’ti. (mi. pa. 4.1.3) –

Imaṃ gāthamāha. Idaṃ kira ṭhānaṃ disvā tathāgato devadattaṃ pabbājesi. Sace hi na so pabbajissa, gihī hutvā kammañca bhāriyaṃ akarissa, āyatiṃ bhavanissaraṇapaccayaṃ kātuṃ na sakkhissa, pabbajitvā ca pana kiñcāpi kammaṃ bhāriyaṃ karissati, āyatiṃ bhavanissaraṇapaccayaṃ kātuṃ sakkhissatīti taṃ satthā pabbājesi. So hi ito satasahassakappamatthake aṭṭhissaro nāma paccekabuddho bhavissati, so pathaviṃ pavisitvā avīcimhi nibbatti. Niccale buddhe aparajjhabhāvena pana niccalova hutvā paccatūti yojanasatike anto avīcimhi yojanasatubbedhamevassa sarīraṃ nibbatti. Sīsaṃ yāva kaṇṇasakkhalito upari ayakapallaṃ pāvisi, pādā yāva gopphakā heṭṭhā ayapathaviyaṃ paviṭṭhā, mahātālakkhandhaparimāṇaṃ ayasūlaṃ pacchimabhittito nikkhamitvā piṭṭhimajjhaṃ bhinditvā urena nikkhamitvā purimabhittiṃ pāvisi, aparaṃ dakkhiṇabhittito nikkhamitvā dakkhiṇapassaṃ bhinditvā vāmapassena nikkhamitvā uttarabhittiṃ pāvisi, aparaṃ upari kapallato nikkhamitvā matthakaṃ bhinditvā adhobhāgena nikkhamitvā ayapathaviṃ pāvisi. Evaṃ so tattha niccalova pacci.

Bhikkhū ‘‘ettakaṃ ṭhānaṃ devadatto āgacchanto satthāraṃ daṭṭhuṃ alabhitvāva pathaviṃ paviṭṭho’’ti kathaṃ samuṭṭhāpesuṃ. Satthā ‘‘na, bhikkhave, devadatto idāneva mayi aparajjhitvā pathaviṃ pāvisi, pubbepi paviṭṭhoyevā’’ti vatvā hatthirājakāle maggamūḷhaṃ purisaṃ samassāsetvā attano piṭṭhiṃ āropetvā khemantaṃ pāpitassa puna tikkhattuṃ āgantvā aggaṭṭhāne majjhimaṭṭhāne mūlehi evaṃ dante chinditvā tatiyavāre mahāpurisassa cakkhupathaṃ atikkamantassa tassa pathaviṃ paviṭṭhabhāvaṃ dīpetuṃ –

> ‘‘Akataññussa posassa, niccaṃ vivaradassino;
> Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye’’ti. (jā. 1.1.72; 1.9.107) –

Idaṃ jātakaṃ kathetvā punapi tatheva kathāya samuṭṭhitāya khantivādibhūte attani aparajjhitvā kalāburājabhūtassa tassa pathaviṃ paviṭṭhabhāvaṃ dīpetuṃ **khantivādijātakañca** (jā. 1.4.49 ādayo), cūḷadhammapālabhūte attani aparajjhitvā mahāpatāparājabhūtassa tassa pathaviṃ paviṭṭhabhāvaṃ dīpetuṃ **cūḷadhammapālajātakañca** (jā. 1.5.44 ādayo) kathesi.

Pathaviṃ paviṭṭhe pana devadatte mahājano haṭṭhatuṭṭho dhajapaṭākakadaliyo ussāpetvā puṇṇaghaṭe ṭhapetvā ‘‘lābhā vata no’’ti mahantaṃ chaṇaṃ anubhoti. Tamatthaṃ bhagavato ārocesuṃ. Bhagavā ‘‘na, bhikkhave, idāneva devadatte mate mahājano tussati, pubbepi tussiyevā’’ti vatvā sabbajanassa appiye caṇḍe pharuse bārāṇasiyaṃ piṅgalaraññe nāma mate mahājanassa tuṭṭhabhāvaṃ dīpetuṃ –

‘‘Sabbo jano hiṃsito piṅgalena,
Tasmiṃ mate paccayā vedayanti;
Piyo nu te āsi akaṇhanetto,
Kasmā tuvaṃ rodasi dvārapāla.

‘‘Na me piyo āsi akaṇhanetto,
Bhāyāmi paccāgamanāya tassa;
Ito gato hiṃseyya maccurājaṃ,
So hiṃsito āneyya puna idhā’’ti. (jā. 1.2.179-180) –

Idaṃ **piṅgalajātakaṃ** kathesi. Bhikkhū satthāraṃ pucchiṃsu – ‘‘idāni, bhante, devadatto kuhiṃ nibbatto’’ti? ‘‘Avīcimahāniraye, bhikkhave’’ti. ‘‘Bhante, idha tappanto vicaritvā puna gantvā tappanaṭṭhāneyeva nibbatto’’ti. ‘‘Āma, bhikkhave, pabbajitā vā hontu gahaṭṭhā vā, pamādavihārino ubhayattha tappantiyevā’’ti vatvā imaṃ gāthamāha –

17. ‘‘Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
Pāpaṃ me katanti tappati, bhiyyo tappati duggatiṃ gato’’ti.

Tattha **idha tappatī**ti idha kammatappanena domanassamattena tappati. **Peccā**ti paraloke pana vipākatappanena atidāruṇena apāyadukkhena tappati. **Pāpakārī**ti nānappakārassa pāpassa kattā. **Ubhayatthā**ti iminā vuttappakārena tappanena ubhayattha tappati nāma. **Pāpaṃ me**ti so hi kammatappanena kappanto ‘‘pāpaṃ me kata’’nti tappati. Taṃ appamattakaṃ tappanaṃ, vipākatappanena pana tappanto **bhiyyo tappati duggatiṃ gato** atipharusena tappanena ativiya tappatīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Desanā mahājanassa sātthikā jātāti.

Devadattavatthu dvādasamaṃ.

13. Sumanādevīvatthu

Idha nandatīti imaṃ dhammadesanaṃ satthā jetavane viharanto sumanādeviṃ ārabbha kathesi.

Sāvatthiyañhi devasikaṃ anāthapiṇḍikassa gehe dve bhikkhūsahassāni bhuñjanti, tathā visākhāya mahāupāsikāya. Sāvatthiyaṃ yo yo dānaṃ dātukāmo hoti, so so tesaṃ ubhinnaṃ okāsaṃ labhitvāva karoti. Kiṃ kāraṇā? ‘‘Tumhākaṃ dānaggaṃ anāthapiṇḍiko vā visākhā vā āgatā’’ti pucchitvā, ‘‘nāgatā’’ti vutte satasahassaṃ vissajjetvā katadānampi ‘‘kiṃ dānaṃ nāmeta’’nti garahanti. Ubhopi hi te bhikkhusaṅghassa ruciñca anucchavikakiccāni ca ativiya jānanti, tesu vicārentesu bhikkhū cittarūpaṃ bhuñjanti. Tasmā sabbe dānaṃ dātukāmā te gahetvāva gacchanti. Iti te attano attano ghare bhikkhū parivisituṃ na labhanti. Tato visākhā, ‘‘ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṃ parivisissatī’’ti upadhārentī puttassa dhītaraṃ disvā taṃ attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅghaṃ parivisati. Anāthapiṇḍikopi mahāsubhaddaṃ nāma jeṭṭhadhītaraṃ ṭhapesi. Sā bhikkhūnaṃ veyyāvaccaṃ karontī dhammaṃ suṇantī sotāpannā hutvā patikulaṃ agamāsi. Tato cūḷasubhaddaṃ ṭhapesi. Sāpi tatheva karontī sotāpannā hutvā patikulaṃ gatā. Atha sumanadeviṃ nāma kaniṭṭhadhītaraṃ ṭhapesi. Sā pana dhammaṃ sutvā sakadāgāmiphalaṃ patvā kumārikāva hutvā tathārūpena aphāsukena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṃ dānagge tassā sāsanaṃ sutvāva āgantvā, ‘‘kiṃ, amma sumane’’ti āha. Sāpi naṃ āha – ‘‘kiṃ, tāta kaniṭṭhabhātikā’’ti? ‘‘Vilapasi ammā’’ti? ‘‘Na vilapāmi, kaniṭṭhabhātikā’’ti. ‘‘Bhāyasi, ammā’’ti? ‘‘Na bhāyāmi, kaniṭṭhabhātikā’’ti. Ettakaṃ vatvāyeva pana sā kālamakāsi. So sotāpannopi samāno seṭṭhidhītari uppannasokaṃ adhivāsetuṃ asakkonto dhītu sarīrakiccaṃ kāretvā rodanto satthu santikaṃ gantvā, ‘‘kiṃ, gahapati, dukkhī dummano assumukho rodamāno āgatosī''ti vutte, ''dhītā me, bhante, sumanadevī kālakatā''ti āha. ''Atha kasmā socasi, nanu sabbesaṃ ekaṃsikaṃ maraṇa''nti? ''Jānāmetaṃ, bhante, evarūpā nāma me hiriottappasampannā dhītā, sā maraṇakāle satiṃ paccupaṭṭhāpetuṃ asakkontī vilapamānā matā, tena me anappakaṃ domanassaṃ uppajjatī''ti. ''Kiṃ pana tāya kathitaṃ mahāseṭṭhī''ti? ''Ahaṃ taṃ, bhante, 'amma, sumane'ti āmantesiṃ. Atha maṃ āha – 'kiṃ, tāta, kaniṭṭhabhātikā'ti? 'Vilapasi, ammā'ti? 'Na vilapāmi, kaniṭṭhabhātikā'ti. 'Bhāyasi, ammā'ti? 'Na bhāyāmi kaniṭṭhabhātikā'ti. Ettakaṃ vatvā kālamakāsī''ti. Atha naṃ bhagavā āha – ''na te mahāseṭṭhi dhītā vilapatī''ti. ''Atha kasmā bhante evamāhā''ti? ''Kaniṭṭhattāyeva. Dhītā hi te, gahapati, maggaphalehi tayā mahallikā. Tvañhi sotāpanno, dhītā pana te sakadāgāminī. Sā maggaphalehi tayā mahallikattā taṃ evamāhā''ti. ''Evaṃ, bhante''ti? ''Evaṃ, gahapatī''ti. ''Idāni kuhiṃ nibbattā, bhante''ti? ''Tusitabhavane, gahapatī''ti. ''Bhante, mama dhītā idha ñātakānaṃ antare nandamānā vicaritvā ito gantvāpi nandanaṭṭhāneyeva nibbattā''ti. Atha naṃ satthā ''āma, gahapati, appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandantiyevā''ti vatvā imaṃ gāthamāha –

18. ''Idha nandati pecca nandati, katapuñño ubhayattha nandati;
Puññaṃ me katanti nandati, bhiyyo nandati suggatiṃ gato''ti.

Tattha **idhā**ti idha loke kammanandanena nandati. **Peccā**ti paraloke vipākanandanena nandati. **Katapuñño**ti nānappakārassa puññassa kattā. **Ubhayatthā**ti idha ''kataṃ me kusalaṃ, akataṃ me pāpa''nti nandati, parattha vipākaṃ anubhavanto nandati. **Puññaṃ me**ti idha nandanto pana ''puññaṃ me kata''nti somanassamatteneva kammanandanaṃ upādāya nandati. **Bhiyyo**ti vipākanandanena pana sugatiṃ gato sattapaññāsavassakoṭiyo saṭṭhivassasatasahassāni dibbasampattiṃ anubhavanto tusitapure ativiya nandatīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Mahājanassa sātthikā dhammadesanā jātāti.

Sumanādevīvatthu terasamaṃ.

14. Dvesahāyakabhikkhuvatthu

Bahumpi ceti imaṃ dhammadesanaṃ satthā jetavane viharanto dve sahāyake ārabbha kathesi.

Sāvatthivāsino hi dve kulaputtā sahāyakā vihāraṃ gantvā satthu dhammadesanaṃ sutvā kāme pahāya sāsane uraṃ datvā pabbajitvā pañca vassāni ācariyupajjhāyānaṃ santike vasitvā satthāraṃ upasaṅkamitvā sāsane dhuraṃ pucchitvā vipassanādhurañca ganthadhurañca vitthārato sutvā eko tāva ''ahaṃ, bhante, mahallakakāle pabbajito na sakkhissāmi ganthadhuraṃ pūretuṃ, vipassanādhuraṃ pana pūressāmī''ti yāva arahattā vipassanādhuraṃ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arahattaṃ pāpuṇi. Itaro pana ''ahaṃ ganthadhuraṃ pūressāmī''ti anukkamena tepiṭakaṃ buddhavacanaṃ uggaṇhitvā gatagataṭṭhāne dhammaṃ katheti, sarabhaññaṃ bhaṇati, pañcannaṃ bhikkhusatānaṃ dhammaṃ vācento vicarati. Aṭṭhārasannaṃ mahāgaṇānaṃ ācariyo ahosi. Bhikkhū satthu santike kammaṭṭhānaṃ gahetvā itarassa therassa vasanaṭṭhānaṃ gantvā tassa ovāde ṭhatvā arahattaṃ patvā theraṃ vanditvā, ''satthāraṃ daṭṭhukāmamhā''ti vadanti. Thero ''gacchatha, āvuso, mama vacanena satthāraṃ vanditvā asīti mahāthere vandatha, sahāyakattherampi me 'amhākaṃ ācariyo tumhe vandatī'ti vadathā''ti peseti. Te bhikkhū vihāraṃ gantvā satthārañceva asīti mahāthere ca vanditvā ganthikattherassa santikaṃ gantvā, ''bhante, amhākaṃ ācariyo tumhe vandatī''ti vadanti. Itarena ca ''ko nāma so''ti vutte, ''tumhākaṃ sahāyakabhikkhu, bhante''ti vadanti. Evaṃ there punappunaṃ sāsanaṃ pahiṇante so bhikkhu thokaṃ kālaṃ sahitvā aparabhāge sahituṃ asakkonto ''amhākaṃ ācariyo tumhe vandatī''ti vutte, ''ko eso''ti vatvā ''tumhākaṃ sahāyakabhikkhū''ti vutte, ''kiṃ pana tumhehi tassa santike uggahitaṃ, kiṃ dīghanikāyādīsu aññataro nikāyo, kiṃ tīsu piṭakesu ekaṃ piṭaka''nti vatvā ''catuppadikampi gāthaṃ na jānāti, paṃsukūlaṃ gahetvā pabbajitakāleyeva araññaṃ paviṭṭho, bahū vata antevāsike labhi, tassa āgatakāle mayā pañhaṃ pucchituṃ vaṭṭatī''ti cintesi.

Atha aparabhāge thero satthāraṃ daṭṭhuṃ āgato. Sahāyakassa therassa santike pattacīvaraṃ ṭhapetvā gantvā satthārañceva asīti mahāthere ca vanditvā sahāyakassa vasanaṭṭhānaṃ paccāgami. Athassa so vattaṃ kāretvā samappamāṇaṃ āsanaṃ gahetvā, ‘‘pañhaṃ pucchissāmī’’ti nisīdi. Tasmiṃ khaṇe satthā ‘‘esa evarūpaṃ mama puttaṃ viheṭhetvā niraye nibbatteyyā’’ti tasmiṃ anukampāya vihāracārikaṃ caranto viya tesaṃ nisinnaṭṭhānaṃ gantvā paññattavarabuddhāsane nisīdi. Tattha tattha nisīdantā hi bhikkhū buddhāsanaṃ paññāpetvāva nisīdanti. Tena satthā pakatipaññatteyeva āsane nisīdi. Nisajja kho pana ganthikabhikkhuṃ paṭhamajjhāne pañhaṃ pucchitvā tasmiṃ akathite dutiyajjhānaṃ ādiṃ katvā aṭṭhasupi samāpattīsu rūpārūpesu ca pañhaṃ pucchi. Ganthikatthero ekampi kathetuṃ nāsakkhi. Itaro taṃ sabbaṃ kathesi. Atha naṃ sotāpattimagge pañhaṃ pucchi. Ganthikatthero kathetuṃ nāsakkhi. Tato khīṇāsavattheraṃ pucchi. Thero kathesi. Satthā ‘‘sādhu sādhu, bhikkhū’’ti abhinanditvā sesamaggesupi paṭipāṭiyā pañhaṃ pucchi. Ganthiko ekampi kathetuṃ nāsakkhi, khīṇāsavo pucchitaṃ pucchitaṃ kathesi. Satthā catūsupi ṭhānesu tassa sādhukāraṃ adāsi. Taṃ sutvā bhummadeve ādiṃ katvā yāva brahmalokā sabbā devatā ceva nāgasupaṇṇā ca sādhukāraṃ adaṃsu. Taṃ sādhukāraṃ sutvā tassa antevāsikā ceva saddhivihārino ca satthāraṃ ujjhāyiṃsu – ‘‘kiṃ nāmetaṃ satthārā kataṃ, kiñci ajānantassa mahallakattherassa catūsu ṭhānesu sādhukāraṃ adāsi, amhākaṃ panācariyassa sabbapariyattidharassa pañcannaṃ bhikkhusatānaṃ pāmokkhassa pasaṃsāmattampi na karī’’ti. Atha ne satthā ‘‘kiṃ nāmetaṃ, bhikkhave, kathethā’’ti pucchitvā tasmiṃ atthe ārocite, ‘‘bhikkhave, tumhākaṃ ācariyo mama sāsane bhatiyā gāvo rakkhaṇasadiso, mayhaṃ pana putto yathāruciyā pañca gorase paribhuñjanakasāmisadiso’’ti vatvā imā gāthā abhāsi –

19. ‘‘Bahumpi ce saṃhita bhāsamāno,
Na takkaro hoti naro pamatto;
Gopova gāvo gaṇayaṃ paresaṃ,
Na bhāgavā sāmaññassa hoti.

20. ‘‘Appampi ce saṃhita bhāsamāno,
Dhammassa hoti anudhammacārī;
Rāgañca dosañca pahāya mohaṃ,
Sammappajāno suvimuttacitto.
‘‘Anupādiyāno idha vā huraṃ vā,
Sa bhāgavā sāmaññassa hotī’’ti.

Tattha **saṃhita**nti tepiṭakassa buddhavacanassetaṃ nāmaṃ. Taṃ ācariye upasaṅkamitvā uggaṇhitvā bahumpi paresaṃ **bhāsamāno** vācento taṃ dhammaṃ sutvā yaṃ kārakena puggalena kattabbaṃ, takkaro na hoti. Kukkuṭassa pakkhapaharaṇamattampi aniccādivasena yonisomanasikāraṃ nappavatteti. Eso yathā nāma divasaṃ bhatiyā gāvo rakkhanto gopo pātova niravasesaṃ sampaṭicchitvā sāyaṃ gahetvā sāmikānaṃ niyyādetvā divasabhatimattaṃ gaṇhāti, yathāruciyā pana pañca gorase paribhuñjituṃ na labhati, evameva kevalaṃ antevāsikānaṃ santikā vattapaṭivattakaraṇamattassa bhāgī hoti, sāmaññassa pana bhāgī na hoti. Yathā pana gopālakena niyyāditānaṃ gunnaṃ gorasaṃ sāmikāva paribhuñjanti, tathā tena kathitaṃ dhammaṃ sutvā kārakapuggalā yathānusiṭṭhaṃ paṭipajjitvā keci paṭhamajjhānādīni pāpuṇanti, keci vipassanaṃ vaḍḍhetvā maggaphalāni pāpuṇanti, goṇasāmikā gorasasseva sāmaññassa bhāgino honti.

Iti satthā sīlasampannassa bahussutassa pamādavihārino aniccādivasena yonisomanasikāre pamattassa bhikkhuno vasena paṭhamaṃ gāthaṃ kathesi, na dussīlassa. Dutiyagāthā pana appassutassapi yonisomanasikāre kammaṃ karontassa kārakapuggalassa vasena kathitā.

Tattha **appampī ce**ti thokaṃ ekavaggadvivaggamattampi. **Dhammassa hoti anudhammacārī**ti atthamaññāya dhammamaññāya navalokuttaradhammassa anurūpaṃ dhammaṃ pubbabhāgapaṭipadāsaṅkhātaṃ catupārisuddhisīladhutaṅgaasubhakammaṭṭhānādibhedaṃ caranto anudhammacārī hoti. So ‘‘ajja ajjevā’’ti paṭivedhaṃ ākaṅkhanto vicarati. So imāya sammāpaṭipattiyā rāgañca dosañca pahāya mohaṃ sammā hetunā nayena parijānitabbe dhamme parijānanto tadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇavimuttīnaṃ vasena suvimuttacitto, **anupādiyāno idha vā huraṃ vā**ti idhalokaparalokapariyāpannā vā ajjhattikabāhirā vā khandhāyatanadhātuyo catūhi upādānehi anupādiyanto mahākhīṇāsavo maggasaṅkhātassa sāmaññassa vasena āgatassa phalasāmaññassa ceva pañcaasekkhadhammakkhandhassa ca bhāgavā hotīti ratanakūṭena viya agārassa arahattena desanāya kūṭaṃ gaṇhīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Desanā mahājanassa sātthikā jātāti.

Dvesahāyakabhikkhuvatthu cuddasamaṃ.

Yamakavaggavaṇṇanā niṭṭhitā.

Paṭhamo vaggo.

2. Appamādavaggo

1. Sāmāvatīvatthu

Appamādo amatapadanti imaṃ dhammadesanaṃ satthā kosambiṃ upanissāya ghositārāme viharanto sāmāvatippamukhānaṃ pañcannaṃ itthisatānaṃ, māgaṇḍiyappamukhānañca etissā pañcannaṃ ñātisatānaṃ maraṇabyasanaṃ ārabbha kathesi.

Tatrāyaṃ anupubbikathā – atīte allakapparaṭṭhe allakapparājā nāma, veṭhadīpakaraṭṭhe veṭhadīpakarājā nāmāti ime dve daharakālato paṭṭhāya sahāyakā hutvā ekācariyakule sippaṃ uggaṇhitvā attano attano pitūnaṃ accayena chattaṃ ussāpetvā āyāmena dasadasayojanike raṭṭhe rājāno ahesuṃ. Te kālena kālaṃ samāgantvā ekato tiṭṭhantā nisīdantā nipajjantā mahājanaṃ jāyamānañca jīyamānañca mīyamānañca disvā ‘‘paralokaṃ gacchantaṃ anugacchanto nāma natthi, antamaso attano sarīrampi nānugacchati, sabbaṃ pahāya gantabbaṃ, kiṃ no gharāvāsena, pabbajissāmā’’ti mantetvā rajjāni puttadārānaṃ niyyādetvā isipabbajjaṃ pabbajitvā himavantappadese vasantā mantayiṃsu – ‘‘mayaṃ rajjaṃ pahāya pabbajitā, na jīvituṃ asakkontā. Te mayaṃ ekaṭṭhāne vasantā apabbajitasadisāyeva homa, tasmā visuṃ vasissāma. Tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi. Anvaḍḍhamāsaṃ pana uposathadivase ekato bhavissāmā’’ti. Atha kho nesaṃ etadahosi – ‘‘evampi no gaṇasaṅgaṇikāva bhavissati, tvaṃ pana tava pabbate aggiṃ jāleyyāsi, ahaṃ mama pabbate aggiṃ jālessāmi, tāya saññāya atthibhāvaṃ jānissāmā’’ti. Te tathā kariṃsu.

Atha aparabhāge veṭhadīpakatāpaso kālaṃ katvā mahesakkho devarājā hutvā nibbatto. Tato aḍḍhamāse sampatte aggiṃ adisvāva itaro ‘‘sahāyako me kālakato’’ti aññāsi. Itaropi nibbattakkhaṇeyeva attano devasiriṃ oloketvā kammaṃ upadhārento nikkhamanato paṭṭhāya attano tapacariyaṃ disvā ‘‘gantvā mama sahāyakaṃ passissāmī’’ti taṃ attabhāvaṃ vijahitvā maggikapuriso viya tassa santikaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ so āha – ‘‘kuto āgatosī’’ti? ‘‘Maggikapuriso ahaṃ, bhante, dūratova āgatomhi. Kiṃ pana, bhante, ayyo imasmiṃ ṭhāne ekakova vasati, aññopi koci atthī’’ti? ‘‘Atthi me eko sahāyako’’ti. ‘‘Kuhiṃ so’’ti? ‘‘Etasmiṃ pabbate vasati, uposathadivase pana aggiṃ na jāleti, mato nūna bhavissatī’’ti. ‘‘Evaṃ, bhante’’ti? ‘‘Evamāvuso’’ti. ‘‘Ahaṃ so, bhante’’ti. ‘‘Kuhiṃ nibbattosī’’ti? ‘‘Devaloke mahesakkho devarājā hutvā nibbattosmi, bhante, ‘ayyaṃ passissāmī’ti puna āgatomhi. Api nu kho ayyānaṃ imasmiṃ ṭhāne vasantānaṃ koci upaddavo atthī’’ti? ‘‘Āma, āvuso, hatthī nissāya kilamāmī’’ti. ‘‘Kiṃ vo, bhante, hatthī karontī’’ti? ‘‘Sammajjanaṭṭhāne laṇḍaṃ pātenti, pādehi bhūmiyaṃ paharitvā paṃsuṃ uddharanti, svāhaṃ laṇḍaṃ chaḍḍento paṃsuṃ samaṃ karonto kilamāmī’’ti. ‘‘Kiṃ pana tesaṃ anāgamanaṃ icchathā’’ti? ‘‘Āmāvuso’’ti. ‘‘Tena hi tesaṃ anāgamanaṃ karissāmī’’ti tāpasassa hatthikantavīṇañceva hatthikantamantañca adāsi. Dadanto ca pana vīṇāya tisso tantiyo dassetvā tayo mante uggaṇhāpetvā ‘‘imaṃ tantiṃ paharitvā imasmiṃ mante vutte nivattitvā oloketumpi asakkontā hatthī palāyanti, imaṃ tantiṃ paharitvā imasmiṃ mante vutte nivattitvā pacchato olokentā olokentā palāyanti, imaṃ tantiṃ paharitvā imasmiṃ mante vutte hatthiyūthapati piṭṭhiṃ upanāmento āgacchatī’’ti ācikkhitvā, ‘‘yaṃ vo ruccati, taṃ kareyyāthā’’ti vatvā tāpasaṃ vanditvā pakkāmi. Tāpaso palāyanamantaṃ vatvā palāyanatantiṃ paharitvā hatthī palāpetvā vasi.

Tasmiṃ samaye kosambiyaṃ pūrantappo nāma rājā hoti. So ekadivasaṃ gabbhiniyā deviyā saddhiṃ bālasūriyatapaṃ tappamāno abbhokāsatale nisīdi. Devī rañño pārupanaṃ satasahassagghanikaṃ rattakambalaṃ pārupitvā nisinnā raññā saddhiṃ samullapamānā rañño aṅgulito satasahassagghanikaṃ rājamuddikaṃ nīharitvā attano aṅguliyaṃ pilandhi. Tasmiṃ samaye hatthiliṅgasakuṇo ākāsena gacchanto dūrato rattakambalapārupanaṃ deviṃ disvā ‘‘maṃsapesī’’ti saññāya pakkhe vissajjetvā otari. Rājā tassa otaraṇasaddena bhīto uṭṭhāya antonivesanaṃ pāvisi. Devī garugabbhatāya ceva bhīrukajātikatāya ca vegena gantuṃ nāsakkhi. Atha naṃ so sakuṇo ajjhappatto nakhapañjare nisīdāpetvā ākāsaṃ pakkhandi. Te kira sakuṇā pañcannaṃ hatthīnaṃ balaṃ dhārenti. Tasmā ākāsena netvā yathārucitaṭṭhāne nisīditvā maṃsaṃ khādanti. Sāpi tena nīyamānā maraṇabhayabhītā cintesi – ‘‘sacāhaṃ viravissāmi, manussasaddo nāma tiracchānagatānaṃ ubbejanīyo, taṃ sutvā maṃ chaḍḍessati. Evaṃ sante saha gabbhena jīvitakkhayaṃ pāpuṇissāmi, yasmiṃ pana ṭhāne nisīditvā maṃ khādituṃ ārabhissati, tatra naṃ saddaṃ katvā palāpessāmī’’ti. Sā attano paṇḍitatāya adhivāsesi.

Tadā ca himavantapadese thokaṃ vaḍḍhitvā maṇḍapākārena ṭhito eko mahānigrodho hoti. So sakuṇo migarūpādīni tattha netvā khādati, tasmā tampi tattheva netvā viṭapabbhantare ṭhapetvā āgatamaggaṃ olokesi. Āgatamaggolokanaṃ kira tesaṃ dhammatā. Tasmiṃ khaṇe devī, ‘‘idāni imaṃ palāpetuṃ vaṭṭatī’’ti cintetvā ubho hatthe ukkhipitvā pāṇisaddañceva mukhasaddañca katvā taṃ palāpesi. Athassā sūriyatthaṅgamanakāle gabbhe kammajavātā caliṃsu. Sabbadisāsu gajjanto mahāmegho uṭṭhahi. Sukhedhitāya rājamahesiyā ‘‘mā bhāyi, ayye’’ti vacanamattampi alabhamānāya dukkhaparetāya sabbarattiṃ niddā nāma nāhosi. Vibhātāya pana rattiyā valāhakavigamo ca aruṇuggamanañca tassā gabbhavuṭṭhānañca ekakkhaṇeyeva ahosi. Sā meghautuñca pabbatautuñca aruṇautuñca gahetvā jātattā puttassa utenoti nāmaṃ akāsi.

Allakappatāpasassapi kho tato avidūre vasanaṭṭhānaṃ hoti. So pakatiyāva vassadivase sītabhayena phalāphalatthāya vanaṃ na pavisati, taṃ rukkhamūlaṃ gantvā sakuṇehi khāditamaṃsānaṃ aṭṭhiṃ āharitvā koṭṭetvā rasaṃ katvā pivati. Tasmā taṃ divasaṃ ‘‘aṭṭhiṃ āharissāmī’’ti tattha gantvā rukkhamūle aṭṭhiṃ pariyesento upari dārakasaddaṃ sutvā ullokento deviṃ disvā ‘‘kāsi tva’’nti vatvā ‘‘mānusitthimhī’’ti. ‘‘Kathaṃ āgatāsī’’ti? ‘‘Hatthiliṅgasakuṇenānītāmhī’’ti vutte ‘‘otarāhī’’ti āha. ‘‘Jātisambhedato bhāyāmi, ayyā’’ti. ‘‘Kāsi tva’’nti? ‘‘Khattiyāmhī’’ti. ‘‘Ahampi khattiyoyevā’’ti. ‘‘Tena hi khattiyamāyaṃ kathehī’’ti. So khattiyamāyaṃ kathesi. ‘‘Tena hi āruyha puttaṃ me otārehī’’ti. So ekena passena abhiruhanamaggaṃ katvā abhiruhitvā dārakaṃ gaṇhi. ‘‘Mā maṃ hatthena chupī’’ti ca vutte taṃ achupitvāva dārakaṃ otāresi. Devīpi otari. Atha naṃ assamapadaṃ netvā sīlabhedaṃ akatvāva anukampāya paṭijaggi, nimmakkhikamadhuṃ āharitvā sayaṃjātasāliṃ āharitvā yāguṃ pacitvā adāsi. Evaṃ tasmiṃ paṭijaggante sā aparabhāge cintesi – ‘‘ahaṃ neva āgatamaggaṃ jānāmi, na gamanamaggaṃ jānāmi, imināpi me saddhiṃ vissāsamattampi natthi. Sace panāyaṃ amhe pahāya katthaci gamissati, ubhopi idheva maraṇaṃ pāpuṇissāma, yaṃkiñci katvā imassa sīlaṃ bhinditvā yathā maṃ na muñcati, tathā taṃ kātuṃ vaṭṭatī’’ti. Atha naṃ dunnivatthaduppārutadassanena palobhetvā sīlavināsaṃ pāpesi. Tato paṭṭhāya dvepi samaggavāsaṃ vasiṃsu.

Athekadivasaṃ tāpaso nakkhattayogaṃ ullokento pūrantappassa nakkhattamilāyanaṃ disvā ‘‘bhadde kosambiyaṃ pūrantapparājā mato’’ti āha. ‘‘Kasmā, ayya, evaṃ vadesi? Kiṃ te tena saddhiṃ āghāto atthī’’ti? ‘‘Natthi, bhadde, nakkhattamilāyanamassa disvā evaṃ vadāmī’’ti, sā parodi. Atha naṃ ‘‘kasmā rodasī’’ti pucchitvā tāya tassa attano sāmikabhāve akkhāte āha – ‘‘mā, bhadde, rodi, jātassa nāma niyato maccū''ti. ''Jānāmi, ayyā''ti vutte ''atha kasmā rodasī''ti? ''Putto me kulasantakassa rajjassa anucchaviko, 'sace tatra abhavissa, setacchattaṃ ussāpayissa. Idāni mahājāniko vata jāto'ti sokena rodāmi, ayyā''ti. ''Hotu, bhadde, mā cintayi, sacassa rajjaṃ patthesi, ahamassa rajjalabhanākāraṃ karissāmī''ti. Athassa hatthikantavīṇañceva hatthikantamante ca adāsi. Tadā anekāni hatthisahassāni āgantvā vaṭarukkhamūle nisīdanti. Atha naṃ āha – ''hatthīsu anāgatesuyeva rukkhaṃ abhiruhitvā tesu āgatesu imaṃ mantaṃ vatvā imaṃ tantiṃ pahara, sabbe nivattitvā oloketumpi asakkontā palāyissanti, atha otaritvā āgaccheyyāsī''ti. So tathā katvā āgantvā taṃ pavattiṃ ārocesi. Atha naṃ dutiyadivase āha – ''ajja imaṃ mantaṃ vatvā imaṃ tantiṃ pahareyyāsi, sabbe nivattitvā olokentā palāyissantī''ti. Tadāpi tathā katvā āgantvā ārocesi. Atha naṃ tatiyadivase āha – ''ajja imaṃ mantaṃ vatvā imaṃ tantiṃ pahareyyāsi, yūthapati piṭṭhiṃ upanāmento āgamissatī''ti. Tadāpi tathā katvā ārocesi.

Athassa mātaraṃ āmantetvā, ''bhadde, puttassa te sāsanaṃ vadehi, ettova gantvā rājā bhavissatī''ti āha. Sā puttaṃ āmantetvā, ''tāta, tvaṃ kosambiyaṃ pūrantapparañño putto, maṃ sagabbhaṃ hatthiliṅgasakuṇo ānesī''ti vatvā senāpatiādīnaṃ nāmāni ācikkhitvā ''asaddahantānaṃ imaṃ pitu pārupanakambalañceva pilandhanamuddikañca dasseyyāsī''ti vatvā uyyojesi. Kumāro tāpasaṃ ''idāni kiṃ karomī''ti āha. ''Rukkhassa heṭṭhimasākhāya nisīditvā imaṃ mantaṃ vatvā imaṃ tantiṃ pahara, jeṭṭhakahatthī te piṭṭhiṃ upanāpetvā upasaṅkamissati, tassa piṭṭhiyaṃ nisinnova raṭṭhaṃ gantvā rajjaṃ gaṇhāhī''ti. So mātāpitaro vanditvā tathā katvā āgatassa hatthino piṭṭhiyaṃ nisīditvā kaṇṇe mantayi – ''ahaṃ kosambiyaṃ pūrantapparañño putto, pettikaṃ me rajjaṃ gaṇhitvā dehi sāmī''ti. So taṃ sutvā ''anekāni hatthisahassāni sannipatantū''ti hatthiravaṃ ravi, anekāni hatthisahassāni sannipatiṃsu. Puna ''jiṇṇā hatthī paṭikkamantū''ti hatthiravaṃ ravi, jiṇṇā hatthī paṭikkamiṃsu. Puna ''atitaruṇā hatthī nivattantū''ti hatthiravaṃ ravi, tepi nivattiṃsu. So anekehi yūthahatthisahasseheva parivuto paccantagāmaṃ patvā ''ahaṃ rañño putto, sampattiṃ patthayamānā mayā saddhiṃ āgacchantū''ti āha. ''Tato paṭṭhāya manussānaṃ saṅgahaṃ karonto gantvā nagaraṃ parivāretvā 'yuddhaṃ vā me detu, rajjaṃ vā'''ti sāsanaṃ pesesi. Nāgarā āhaṃsu – ''mayaṃ dvepi na dassāma. Amhākañhi devī garugabbhā hatthiliṅgasakuṇena nītā, tassā atthibhāvaṃ vā natthibhāvaṃ vā mayaṃ na jānāma. Yāva tassā pavattiṃ na suṇāma. Tāva neva yuddhaṃ dassāma, na rajja''nti. Tadā kira taṃ paveṇirajjaṃ ahosi. Tato kumāro ''ahaṃ tassā putto''ti vatvā senāpatiādīnaṃ nāmāni kathetvā tathāpi asaddahantānaṃ kambalañca muddikañca dassesi. Te kambalañca muddikañca sañjānitvā nikkaṅkhā hutvā dvāraṃ vivaritvā taṃ rajje abhisiñciṃsu. Ayaṃ tāva utenassa uppatti.

Allakapparaṭṭhe pana dubbhikkhe jīvituṃ asakkonto eko kotuhaliko nāma manusso kāpiṃ nāma taruṇaputtañca kāḷiṃ nāma bhariyañca ādāya ''kosambiṃ gantvā jīvissāmī''ti pātheyyaṃ gahetvā nikkhami. ''Ahivātarogena mahājane marante disvā nikkhamī''tipi vadantiyeva. Te gacchantā pātheyye parikkhīṇe khudābhibhūtā dārakaṃ vahituṃ nāsakkhiṃsu. Atha sāmiko pajāpatiṃ āha – ''bhadde, mayaṃ jīvantā puna puttaṃ labhissāma, chaḍḍetvā naṃ gacchāmā''ti. Mātu hadayaṃ nāma mudukaṃ hoti. Tasmā sā āha – ''nāhaṃ jīvantameva puttaṃ chaḍḍetuṃ sakkhissāmī''ti. ''Atha kiṃ karomā''ti? ''Vārena naṃ vahāmā''ti. Mātā attano vāre pupphadāmaṃ viya naṃ ukkhipitvā ure nipajjāpetvā aṅkena vahitvā pituno deti. Tassa taṃ gahetvā gamanakāle chātakatopi balavatarā vedanā uppajji. So punappunaṃ āha – ''bhadde, mayaṃ jīvantā puttaṃ labhissāma, chaḍḍema na''nti. Sāpi punappunaṃ paṭikkhipitvā paṭivacanaṃ nādāsi. Dārako vārena parivattiyamāno kilanto pitu hatthe niddāyi. So tassa niddāyanabhāvaṃ ñatvā mātaraṃ purato katvā ekassa gacchassa heṭṭhā paṇṇasanthare taṃ nipajjāpetvā pāyāsi. Mātā nivattitvā olokentī puttaṃ adisvā, ''sāmi, kuhiṃ me putto''ti pucchi. ''Ekassa me gacchassa heṭṭhā nipajjāpito''ti. ''Sāmi, mā maṃ nāsayi, puttaṃ vinā jīvituṃ na sakkhissāmi, ānehi me putta''nti uraṃ paharitvā paridevi. Atha naṃ nivattitvā ānesi. Puttopi antarāmagge mato hoti. Iti so ettake ṭhāne puttaṃ chaḍḍetvā tassa nissandena bhavantare satta vāre chaḍḍito. ''Pāpakammaṃ nāmetaṃ appaka''nti na avamaññitabbaṃ.

Te gacchantā ekaṃ gopālakulaṃ pāpuṇiṃsu. Taṃ divasañca gopālakassa dhenumaṅgalaṃ hoti. Gopālakassa gehe nibaddhaṃ eko paccekabuddho bhuñjati. So taṃ bhojetvā maṅgalamakāsi. Bahu pāyāso paṭiyatto hoti. Gopālako te āgate disvā, ''kuto āgatatthā''ti pucchitvā sabbaṃ pavattiṃ sutvā mudujātiko kulaputto tesu anukampaṃ katvā bahukena sappinā pāyāsaṃ dāpesi. Bhariyā ‘‘sāmi, tayi jīvante ahampi jīvāmi nāma, dīgharattaṃ ūnodarosi, yāvadatthaṃ bhuñjāhī’’ti sappiñca dadhiñca tadabhimukhaññeva katvā attanā mandasappinā thokameva bhuñji. Itaro bahuṃ bhuñjitvā sattaṭṭhadivase chātatāya āhārataṇhaṃ chindituṃ nāsakkhi. Gopālako tesaṃ pāyāsaṃ dāpetvā sayaṃ bhuñjituṃ ārabhi. Kotuhaliko taṃ olokento nisīditvā heṭṭhāpīṭhe nipannāya sunakhiyā gopālakena vaḍḍhetvā diyyamānaṃ pāyāsapiṇḍaṃ disvā ‘‘puññā vatāyaṃ sunakhī, nibaddhaṃ evarūpaṃ bhojanaṃ labhatī’’ti cintesi. So rattibhāge taṃ pāyāsaṃ jīrāpetuṃ asakkonto kālaṃ katvā tassā sunakhiyā kucchimhi nibbatti.

Athassa bhariyā sarīrakiccaṃ katvā tasmiṃyeva gehe bhatiṃ katvā taṇḍulanāḷiṃ labhitvā pacitvā paccekabuddhassa patte patiṭṭhāpetvā, ‘‘dāsassa vo pāpuṇātū’’ti vatvā cintesi – ‘‘mayā idheva vasituṃ vaṭṭati, nibaddhaṃ, ayyo, idhāgacchati, deyyadhammo hotu vā, mā vā, devasikaṃ vandantī veyyāvaccaṃ karontī cittaṃ pasādentī bahuṃ puññaṃ pasavissāmī’’ti. Sā tattheva bhatiṃ karontī vasi. Sāpi sunakhī chaṭṭhe vā sattame vā māse ekameva kukkuraṃ vijāyi. Gopālako tassa ekadhenuyā khīraṃ dāpesi. So na cirasseva vaḍḍhi. Athassa paccekabuddho bhuñjanto nibaddhaṃ ekaṃ bhattapiṇḍaṃ deti. So bhattapiṇḍaṃ nissāya paccekabuddhe sinehamakāsi. Gopālakopi nibaddhaṃ dve vāre paccekabuddhassupaṭṭhānaṃ yāti. Gacchantopi antarāmagge vāḷamigaṭṭhāne daṇḍena gacche ca bhūmiñca paharitvā ‘‘susū’’ti tikkhattuṃ saddaṃ katvā vāḷamige palāpeti. Sunakhopi tena saddhiṃ gacchati.

So ekadivasaṃ paccekabuddhaṃ āha – ‘‘bhante, yadā me okāso na bhavissati, tadā imaṃ sunakhaṃ pesessāmi, tena saññāṇena āgaccheyyāthā’’ti. Tato paṭṭhāya anokāsadivase, ‘‘gaccha, tāta, ayyaṃ ānehī’’ti sunakhaṃ pesesi. So ekavacaneneva pakkhanditvā sāmikassa gacchapothanabhūmipothanaṭṭhāne tikkhattuṃ bhussitvā tena saddena vāḷamigānaṃ palātabhāvaṃ ñatvā pātova sarīrapaṭijagganaṃ katvā paṇṇasālaṃ pavisitvā nisinnassa paccekabuddhassa vasanaṭṭhānaṃ gantvā paṇṇasāladvāre tikkhattuṃ bhussitvā attano āgatabhāvaṃ jānāpetvā ekamante nipajjati, paccekabuddhe velaṃ sallakkhetvā nikkhante bhussanto purato gacchati. Antarantarā paccekabuddho taṃ vīmaṃsanto aññaṃ maggaṃ paṭipajjati. Athassa purato tiriyaṃ ṭhatvā bhussitvā itaramaggameva naṃ āropeti. Athekadivasaṃ aññaṃ maggaṃ paṭipajjitvā tena purato tiriyaṃ ṭhatvā vāriyamānopi anivattitvā sunakhaṃ pādena paharitvā pāyāsi. Sunakho tassa anivattanabhāvaṃ ñatvā nivāsanakaṇṇe ḍaṃsitvā ākaḍḍhanto itaramaggameva naṃ āropesi. Evaṃ so tasmiṃ balavasinehaṃ uppādesi.

Tato aparabhāge paccekabuddhassa cīvaraṃ jīri. Athassa gopālako cīvaravatthāni adāsi. Tamenaṃ paccekabuddho āha – ‘‘āvuso, cīvaraṃ nāma ekakena kātuṃ dukkaraṃ, phāsukaṭṭhānaṃ gantvā kāressāmī’’ti. ‘‘Idheva, bhante, karothā’’ti. ‘‘Na sakkā, āvuso’’ti. ‘‘Tena hi, bhante, mā ciraṃ bahi vasitthā’’ti. Sunakho tesaṃ kathaṃ suṇantova aṭṭhāsi, paccekabuddhopi ‘‘tiṭṭha, upāsakā’’ti gopālakaṃ nivattāpetvā vehāsaṃ abbhuggantvā gandhamādanābhimukho pāyāsi. Sunakhassa taṃ ākāsena gacchantaṃ disvā bhukkaritvā ṭhitassa tasmiṃ cakkhupathaṃ vijahante hadayaṃ phalitvā mato. Tiracchānā kira nāmete ujujātikā honti akuṭilā. Manussā pana aññaṃ hadayena cintenti, aññaṃ mukhena kathenti. Tenevāha – ‘‘gahanañhetaṃ, bhante, yadidaṃ manussā, uttānakañhetaṃ, bhante, yadidaṃ pasavo’’ti (ma. ni. 2.3).

Iti so tāya ujucittatāya akuṭilatāya kālaṃ katvā tāvatiṃsabhavane nibbatto accharāsahassaparivuto mahāsampattiṃ anubhosi. Tassa kaṇṇamūle mantayantassa saddo soḷasayojanaṭṭhānaṃ pharati, pakatikathāsaddo pana sakalaṃ dasayojanasahassaṃ devanagaraṃ chādeti. Tenevassa ‘‘ghosakadevaputto’’ti nāmaṃ ahosi. ‘‘Kissa panesa nissando’’ti. Paccekabuddhe pemena bhukkaraṇassa nissando. So tattha na ciraṃ ṭhatvā cavi. Devalokato hi devaputtā āyukkhayena puññakkhayena āhārakkhayena kopenāti catūhi kāraṇehi cavanti.

Tattha yena bahuṃ puññakammaṃ kataṃ hoti, so devaloke uppajjitvā yāvatāyukaṃ ṭhatvā uparūpari nibbattati. Evaṃ **āyukkhayena** cavati nāma. Yena parittaṃ puññaṃ kataṃ hoti, tassa rājakoṭṭhāgāre pakkhittaṃ ticatunāḷimattaṃ dhaññaṃ viya antarāva taṃ puññaṃkhīyati, antarāva kālaṃ karoti. Evaṃ **puññakkhayena** cavati nāma. Aparopi kāmaguṇe paribhuñjamāno satisammosena āhāraṃ aparibhuñjitvā kilantakāyo kālaṃ karoti. Evaṃ **āhārakkhayena** cavati nāma. Aparopi parassa sampattiṃ asahanto kujjhitvā kālaṃ karoti. Evaṃ **kopena** cavati nāma.

Ayaṃ pana kāmaguṇe paribhuñjanto muṭṭhassati hutvā āhārakkhayena cavi, cavitvā ca pana kosambiyaṃ nagarasobhiniyā kucchimhi paṭisandhiṃ gaṇhi. Sāpi jātadivase ‘‘kiṃ eta’’nti dāsiṃ pucchitvā, ‘‘putto, ayye’’ti vutte – ‘‘handa, je, imaṃ dārakaṃ kattarasuppe āropetvā saṅkārakūṭe chaḍḍehī’’ti chaḍḍāpesi. Nagarasobhiniyo hi dhītaraṃ paṭijagganti, na puttaṃ. Dhītarā hi tāsaṃ paveṇī ghaṭīyati. Dārakaṃ kākāpi sunakhāpi parivāretvā nisīdiṃsu. Paccekabuddhe sinehappabhavassa bhukkaraṇassa nissandena ekopi upagantuṃ na visahi. Tasmiṃ khaṇe eko manusso bahi nikkhanto taṃ kākasunakhasannipātaṃ disvā, ‘‘kiṃ nu kho eta’’nti gantvā dārakaṃ disvā puttasinehaṃ paṭilabhitvā ‘‘putto me laddho’’ti gehaṃ nesi. Tadā kosambakaseṭṭhi rājakulaṃ gacchanto rājanivesanato āgacchantaṃ purohitaṃ disvā, ‘‘kiṃ, ācariya, ajja te tithikaraṇanakkhattayogo olokito’’ti pucchi. ‘‘Āma, mahāseṭṭhi, amhākaṃ kiṃ aññaṃ kiccanti? Janapadassa kiṃ bhavissatī’’ti? ‘‘Aññaṃ natthi, imasmiṃ pana nagare ajja jātadārako jeṭṭhakaseṭṭhi bhavissatī’’ti. Tadā seṭṭhino bhariyā garugabbhā hoti. Tasmā so sīghaṃ gehaṃ purisaṃ pesesi – ‘‘gaccha bhaṇe, jānāhi naṃ vijātā vā, no vā’’ti. ‘‘Na vijāyatī’’ti sutvā rājānaṃ disvāva vegena gehaṃ gantvā kāḷiṃ nāma dāsiṃ pakkositvā sahassaṃ datvā, ‘‘gaccha je, imasmiṃ nagare upadhāretvā sahassaṃ datvā ajja jātadārakaṃ gaṇhitvā ehī’’ti. Sā upadhārentī taṃ gehaṃ gantvā dārakaṃ disvā, ‘‘ayaṃ dārako kadā jāto’’ti gahapatāniṃ pucchitvā ‘‘ajja jāto’’ti vutte, ‘‘imaṃ mayhaṃ dehī’’ti ekakahāpaṇaṃ ādiṃ katvā mūlaṃ vaḍḍhentī sahassaṃ datvā taṃ ānetvā seṭṭhino dassesi. Seṭṭhi ‘‘sace me dhītā vijāyissati, tāya naṃ saddhiṃ nivesetvā seṭṭhiṭṭhānassa sāmikaṃ karissāmi. Sace me putto vijāyissati, māressāmi na’’nti cintetvā taṃ gehe kāresi.

Athassa bhariyā katipāhaccayena puttaṃ vijāyi. Seṭṭhi ‘‘imasmiṃ asati mama puttova seṭṭhiṭṭhānaṃ labhissati, idāneva taṃ māretuṃ vaṭṭatī’’ti cintetvā kāḷiṃ āmantetvā, ‘‘gaccha, je, vajato gunnaṃ nikkhamanavelāya vajadvāramajjhe imaṃ tiriyaṃ nipajjāpehi, gāviyo naṃ madditvā māressanti, madditāmadditabhāvaṃ panassa ñatvā ehī’’ti āha. Sā gantvā gopālakena vajadvāre vivaṭamatteyeva taṃ tathā nipajjāpesi. Gogaṇajeṭṭhako usabho aññasmiṃ kāle sabbapacchā nikkhamantopi taṃ divasaṃ sabbapaṭhamaṃ nikkhamitvā dārakaṃ catunnaṃ pādānaṃ antare katvā aṭṭhāsi. Anekasatagāviyo usabhassa dve passāni ghaṃsantiyo nikkhamiṃsu. Gopālakopi ‘‘ayaṃ usabho pubbe sabbapacchā nikkhamati, ajja pana sabbapaṭhamaṃ nikkhamitvā vajadvāramajjhe niccalova ṭhito, kiṃ nu kho eta’’nti cintetvā gantvā tassa heṭṭhā nipannaṃ dārakaṃ disvā puttasinehaṃ paṭilabhitvā, ‘‘putto me laddho’’ti gehaṃ nesi.

Kāḷī gantvā seṭṭhinā pucchitā tamatthaṃ ārocetvā, ‘‘gaccha, naṃ puna sahassaṃ datvā ānehī’’ti vuttā sahassaṃ datvā puna ānetvā adāsi. Atha naṃ āha – ‘‘amma, kāḷi imasmiṃ nagare pañca sakaṭasatāni paccūsakāle uṭṭhāya vāṇijjāya gacchanti, tvaṃ imaṃ netvā cakkamagge nipajjāpehi, goṇā vā naṃ maddissanti, cakkā vā chindissanti, pavattiṃ cassa ñatvāva āgaccheyyāsī’’ti. Sā taṃ netvā cakkamagge nipajjāpesi. Tadā sākaṭikajeṭṭhako purato ahosi. Athassa goṇā taṃ ṭhānaṃ patvā dhuraṃ chaḍḍesuṃ, punappunaṃ āropetvā pājiyamānāpi purato na gacchiṃsu. Evaṃ tassa tehi saddhiṃ vāyamantasseva aruṇaṃ uṭṭhahi. So ‘‘kiṃ nāmetaṃ goṇā kariṃsū’’ti maggaṃ olokento dārakaṃ disvā, ‘‘bhāriyaṃ vata me kamma’’nti cintetvā, ‘‘putto me laddho’’ti tuṭṭhamānaso taṃ gehaṃ nesi.

Kāḷī gantvā seṭṭhinā pucchitā taṃ pavattiṃ ācikkhitvā, ‘‘gaccha, naṃ puna sahassaṃ datvā ānehī’’ti vuttā tathā akāsi. Atha naṃ so āha – ‘‘idāni naṃ āmakasusānaṃ netvā gacchantare nipajjāpehi, tattha sunakhādīhi vā khādito, amanussehi vā pahaṭo marissati, mātāmatabhāvañcassa jānitvāva āgaccheyyāsī’’ti. Sā taṃ netvā tattha nipajjāpetvā ekamante aṭṭhāsi. Taṃ sunakho vā kāko vā amanusso vā upasaṅkamituṃ nāsakkhi. ‘‘Nanu cassa neva mātā na pitā na bhātikādīsu koci rakkhitā nāma atthi, ko taṃ rakkhatī’’ti? Sunakhakāle paccekabuddhe sinehena pavattitabhukkaraṇamattameva taṃ rakkhati. Atheko ajapālako anekasahassā ajā gocaraṃ nento susānapassena gacchati. Ekā ajā paṇṇāni khādamānā gacchantaraṃ paviṭṭhā dārakaṃ disvā jaṇṇukehi ṭhatvā dārakassa thanaṃ adāsi, ajapālakena ‘‘he he’’ti sadde katepi na nikkhami. So ‘‘yaṭṭhiyā naṃ paharitvā nīharissāmī’’ti gacchantaraṃ paviṭṭho jaṇṇukehi ṭhatvā dārakaṃ khīraṃ pāyantiṃ ajiṃ disvā dārake puttasinehaṃ paṭilabhitvā, ‘‘putto me laddho’’ti ādāya pakkāmi.

Kāḷī gantvā seṭṭhinā pucchitā taṃ pavattiṃ ācikkhitvā, ‘‘gaccha, taṃ puna sahassaṃ datvā ānehī’’ti vuttā tathā akāsi. Atha naṃ āha – ‘‘amma kāḷi, imaṃ ādāya corapapātapabbataṃ abhiruhitvā papāte khipa, pabbatakucchiyaṃ paṭihaññamāno khaṇḍākhaṇḍiko hutvā bhūmiyaṃ patissati, matāmatabhāvañcassa ñatvāva āgaccheyyāsī’’ti. Sā taṃ tattha netvā pabbatamatthake ṭhatvā khipi. Taṃ kho pana pabbatakucchiṃ nissāya mahāveḷugumbo pabbatānusāreneva vaḍḍhi, tassa matthakaṃ ghanajāto jiñjukagumbo avatthari. Dārako patanto kojavake viya tasmiṃ pati. Taṃ divasañca naḷakārajeṭṭhakassa veḷubali patto hoti. So puttena saddhiṃ gantvā taṃ veḷugumbaṃ chindituṃ ārabhi. Tasmiṃ calante dārako saddamakāsi. So ‘‘dārakasaddo viyā’’ti ekena passena abhiruhitvā taṃ disvā, ‘‘putto me laddho’’ti tuṭṭhacitto ādāya gato.

Kāḷī seṭṭhissa santikaṃ gantvā tena pucchitā taṃ pavattiṃ ācikkhitvā, ‘‘gaccha, naṃ puna sahassaṃ datvā ānehī’’ti vuttā tathā akāsi. Seṭṭhino idañcidañca karontasseva dārako vaḍḍhito ‘‘ghosako’’tvevassa nāmaṃ ahosi. So seṭṭhino akkhimhi kaṇṭako viya khāyi, ujukaṃ taṃ oloketumpi na visati. Athassa māraṇūpāyaṃ cintento attano sahāyakassa kumbhakārassa santikaṃ gantvā, ‘‘kadā tvaṃ āvāpaṃ ālimpessasī’’ti pucchitvā – ‘‘sve’’ti vutte, ‘‘tena hi idaṃ sahassaṃ gahetvā mama ekaṃ kammaṃ karohī’’ti āha. ‘‘Kiṃ, sāmī’’ti? ‘‘Eko me avajātaputto atthi, taṃ tava santikaṃ pesessāmi, atha naṃ gahetvā gabbhaṃ pavesetvā tikhiṇāya vāsiyā khaṇḍākhaṇḍikaṃ chinditvā cāṭiyaṃ pakkhipitvā āvāpe paceyyāsi, idaṃ te sahassaṃ saccakārasadisaṃ. Uttariṃ pana te kattabbayuttakaṃ pacchā karissāmī’’ti. Kumbhakāro ‘‘sādhū’’ti sampaṭicchi. Seṭṭhi punadivase ghosakaṃ pakkositvā, ‘‘hiyyo mayā kumbhakāro ekaṃ kammaṃ āṇatto, ehi, tvaṃ tassa santikaṃ gantvā evaṃ vadehi – ‘hiyyo kira me pitarā āṇattaṃ kammaṃ nipphādehī’’’ti pahiṇi. So ‘‘sādhū’’ti agamāsi. Taṃ tattha gacchantaṃ itaro seṭṭhino putto dārakehi saddhiṃ guḷaṃ kīḷanto disvā taṃ pakkositvā, ‘‘kuhiṃ gacchasi bhātikā’’ti pucchitvā ‘‘pitu sāsanaṃ gahetvā kumbhakārassa santika’’nti vutte ‘‘ahaṃ tattha gamissāmi. Ime maṃ dārakā bahuṃ lakkhaṃ jiniṃsu, taṃ me paṭijinitvā dehī’’ti āha. ‘‘Ahaṃ pitu bhāyāmī’’ti. ‘‘Mā bhāyi, bhātika, ahaṃ taṃ sāsanaṃ harissāmi. Bahūhi jito, yāvāhaṃ āgacchāmi, tāva me lakkhaṃ paṭijinā’’ti.

Ghosako kira guḷakīḷāya cheko, tena naṃ evaṃ nibandhi. Sopi taṃ ‘‘tena hi gantvā kumbhakāraṃ vadehi – ‘pitarā kira me hiyyo ekaṃ kammaṃ āṇattaṃ, taṃ nipphādehī’’’ti vatvā uyyojesi. So tassa santikaṃ gantvā tathā avaca. Atha naṃ kumbhakāro seṭṭhinā vuttaniyāmeneva māretvā āvāpe khipi. Ghosakopi divasabhāgaṃ kīḷitvā sāyanhasamaye gehaṃ gantvā ‘‘kiṃ, tāta, na gatosī’’ti vutte attano agatakāraṇañca kaniṭṭhassa gatakāraṇañca ārocesi. Taṃ sutvā seṭṭhi ‘‘ahaṃ dhī’’ti mahāviravaṃ viravitvā sakalasarīre pakkuthitalohito viya hutvā, ‘‘ambho, kumbhakāra, mā maṃ nāsayi, mā maṃ nāsayī’’ti bāhā paggayha kandanto tassa santikaṃ agamāsi. Kumbhakāro taṃ tathā āgacchantaṃ disvā, ‘‘sāmi, mā saddaṃ kari, kammaṃ te nipphanna’’nti āha. So pabbatena viya mahantena sokena avatthaṭo hutvā anappakaṃ domanassaṃ paṭisaṃvedesi. Yathā taṃ appaduṭṭhassa padussamāno. Tenāha bhagavā –

‘‘Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

‘‘Vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ;
Garukaṃ vāpi ābādhaṃ, cittakkhepañca pāpuṇe.

‘‘Rājato vā upasaggaṃ, abbhakkhānañca dāruṇaṃ;
Parikkhayañca ñātīnaṃ, bhogānañca pabhaṅguraṃ.

‘‘Atha vāssa agārāni, aggi ḍahati pāvako;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī’’ti. (dha. pa. 137-140);

Evaṃ santepi puna naṃ seṭṭhi ujukaṃ oloketuṃ na sakkoti. ‘‘Kinti naṃ māreyya’’nti cintento, ‘‘mama gāmasate āyuttakassa santikaṃ pesetvā māressāmī’’ti upāyaṃ disvā, ‘‘ayaṃ me avajātaputto, imaṃ māretvā vaccakūpe khipatu, evaṃ kate ahaṃ mātulassa kattabbayuttakaṃ pacchā jānissāmī’’ti tassa paṇṇaṃ likhitvā, ‘‘tāta ghosaka, amhākaṃ gāmasate āyuttako atthi, imaṃ paṇṇaṃ haritvā tassa dehī’’ti vatvā paṇṇaṃ tassa dussante bandhi. So pana akkharasamayaṃ na jānāti. Daharakālato paṭṭhāya hi naṃ mārāpentova seṭṭhi māretuṃ nāsakkhi, kiṃ akkharasamayaṃ sikkhāpessati? Iti so attano mārāpanapaṇṇameva dussante bandhitvā nikkhamanto āha – ‘‘pātheyyaṃ me, tāta, natthī’’ti. ‘‘Pātheyyena te kammaṃ natthi, antarāmagge ‘asukagāme nāma mamasahāyako seṭṭhi atthi, tassa ghare pātarāsaṃ katvā purato gacchāhī’’’ti. So ‘‘sādhū’’ti pitaraṃ vanditvā nikkhanto taṃ gāmaṃ patvā seṭṭhissa gharaṃ pucchitvā gantvā seṭṭhijāyaṃ passi. ‘‘Tvaṃ kuto āgatosī’’ti ca vutte, ‘‘antonagarato’’ti āha. ‘‘Kassa puttosī’’ti? ‘‘Tumhākaṃ sahāyakaseṭṭhino, ammā’’ti. ‘‘Tvaṃsi ghosako nāmā’’ti? ‘‘Āma, ammā’’ti. Tassā saha dassaneneva tasmiṃ puttasineho uppajji. Seṭṭhino panekā dhītā atthi pannarasasoḷasavassuddesikā abhirūpā pāsādikā, taṃ rakkhituṃ ekameva pesanakārikaṃ dāsiṃ datvā sattabhūmikassa pāsādassa uparimatale sirigabbhe vasāpenti. Seṭṭhidhītā tasmiṃ khaṇe taṃ dāsiṃ antarāpaṇaṃ pesesi. Atha naṃ seṭṭhijāyā disvā, ‘‘kuhiṃ gacchasī’’ti pucchitvā, ‘‘ayyadhītāya pesanenā’’ti vutte ‘‘ito tāva ehi, tiṭṭhatu pesanaṃ, puttassa me pīṭhakaṃ attharitvā pāde dhovitvā telaṃ makkhitvā sayanaṃ attharitvā dehi, pacchā pesanaṃ karissasī’’ti āha. Sā tathā akāsi.

Atha naṃ cirenāgataṃ seṭṭhidhītā santajjesi. Atha naṃ sā āha – ‘‘mā me kujjhi, seṭṭhiputto ghosako āgato, tassa idañcidañca katvā tattha gantvā āgatāmhī’’ti. Seṭṭhidhītāya ‘‘seṭṭhiputto ghosako’’ti nāmaṃ sutvāva pemaṃ chaviyādīni chinditvā aṭṭhimiñjaṃ āhacca ṭhitaṃ. Kotuhalakālasmiñhi sā tassa pajāpatī hutvā nāḷikodanaṃ paccekabuddhassa adāsi, tassānubhāvenāgantvā imasmiṃ seṭṭhikule nibbattā. Iti taṃ so pubbasineho avattharitvā gaṇhi. Tenāha bhagavā –

‘‘Pubbeva sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake’’ti. (jā. 1.2.174);

Atha naṃ pucchi – ‘‘kuhiṃ so, ammā’’ti? ‘‘Sayane nipanno niddāyatī’’ti. ‘‘Atthi panassa hatthe kiñcī’’ti? ‘‘Dussante paṇṇaṃ atthī’’ti. Sā ‘‘kiṃ paṇṇaṃ nu kho eta’’nti tasmiṃ niddāyante mātāpitūnaṃ aññavihitatāya apassantānaṃ otaritvā samīpaṃ gantvā taṃ paṇṇaṃ mocetvā ādāya attano gabbhaṃ pavisitvā dvāraṃ pidhāya vātapānaṃ vivaritvā akkharasamaye kusalatāya paṇṇaṃ vācetvā, ‘‘aho vata bālo, attano maraṇapaṇṇaṃ dussante bandhitvā vicarati, sace mayā na diṭṭhaṃ assa, natthissa jīvita’’nti taṃ paṇṇaṃ phāletvā seṭṭhissa vacanena aparaṃ paṇṇaṃ likhi – ‘‘ayaṃ mama putto ghosako nāma, gāmasatato paṇṇākāraṃ āharāpetvā imassa janapadaseṭṭhino dhītarā saddhiṃ maṅgalaṃ katvā attano vasanagāmassa majjhe dvibhūmakaṃ gehaṃ kāretvā pākāraparikkhepena ceva purisaguttiyā ca susaṃvihitārakkhaṃ karotu, mayhañca ‘idañcidañca mayā kata’nti sāsanaṃ pesetu, evaṃ kate ahaṃ mātulassa kattabbayuttakaṃ pacchā jānissāmī’’ti, likhitvā ca pana saṅgharitvā otaritvā dussanteyevassa bandhi.

So divasabhāgaṃ niddāyitvā uṭṭhāya bhuñjitvā pakkāmi. Punadivase pātova taṃ gāmaṃ gantvā āyuttakaṃ gāmakiccaṃ karontaṃyeva passi. So taṃ disvā, ‘‘kiṃ, tātā’’ti pucchi. ‘‘Pitarā me tumhākaṃ paṇṇaṃ pesita’’nti. ‘‘Kiṃ paṇṇaṃ, tāta, āharā’’ti paṇṇaṃ gahetvā vācetvā tuṭṭhamānaso ‘‘passatha, bho, mama sāmino mayi sinehaṃ katvā jeṭṭhaputtassa me maṅgalaṃ karotū’’ti mama santikaṃ pahiṇi. ‘‘Sīghaṃ dāruādīni āharathā’’ti gahapatike vatvā gāmamajjhe vuttapakāraṃ gehaṃ kārāpetvā gāmasatato paṇṇākāraṃ āharāpetvā janapadaseṭṭhino santikā dhītaraṃ ānetvā maṅgalaṃ katvā seṭṭhissa sāsanaṃ pahiṇi ‘‘idañcidañca mayā kata’’nti.

Taṃ sutvā seṭṭhino ‘‘yaṃ kāremi, taṃ na hoti; yaṃ na kāremi, tadeva hotī’’ti mahantaṃ domanassaṃ uppajji. Puttasokena saddhiṃ so soko ekato hutvā kucchiḍāhaṃ uppādetvā atisāraṃ janesi. Seṭṭhidhītāpi ‘‘sace koci seṭṭhino santikā āgacchati, mama akathetvā seṭṭhiputtassa paṭhamataraṃ mā kathayitthā’’ti jane āṇāpesi. Seṭṭhipi kho ‘‘dāni taṃ duṭṭhaputtaṃ mama sāpateyyassa sāmikaṃ na karissāmī’’ti cintetvā ekaṃ āyuttakaṃ āha – ‘‘mātula, puttaṃ me daṭṭhukāmomhi, ekaṃ pādamūlikaṃ pesetvā mama puttaṃ pakkosāpehī’’ti. So ‘‘sādhū’’ti vatvā paṇṇaṃ datvā ekaṃ purisaṃ pesesi. Seṭṭhidhītāpi tassa āgantvā dvāre ṭhitabhāvaṃ sutvā taṃ pakkosāpetvā, ‘‘kiṃ, tātā’’ti pucchi. So āha – ‘‘seṭṭhi gilāno, puttaṃ passituṃ pakkosāpesi, ayye’’ti. ‘‘Kiṃ, tāta, balavā, dubbalo’’ti? ‘‘Balavā tāva, āhāraṃ bhuñjatiyeva, ayye’’ti. Sā seṭṭhiputtaṃ ajānāpetvāva tassa nivesanañca paribbayañca dāpetvā ‘‘mayā pesitakāle gamissasi, acchassu tāvā’’ti āha. Seṭṭhi puna āyuttakaṃ avaca, ‘‘kiṃ, mātula, na te mama puttassa santikaṃ pahita’’nti? ‘‘Pahitaṃ, sāmi, gatapuriso na tāva etī’’ti. ‘‘Tena hi puna aparaṃ pesehī’’ti. So pesesi. Seṭṭhidhītā tasmimpi tatheva paṭipajji. Atha seṭṭhino rogo balavā jāto, ekaṃ bhājanaṃ pavisati, ekaṃ nikkhamati. Puna seṭṭhi āyuttakaṃ pucchi – ‘‘kiṃ, mātula, na te mama puttassa santikaṃ pahita’’nti? ‘‘Pahitaṃ, sāmi, gatapuriso na tāva etī’’ti. ‘‘Tena hi puna aparaṃ pesehī’’ti. So pesesi. Seṭṭhidhītā tatiyavāre āgatampi taṃ pavattiṃ pucchi. So ‘‘bāḷhagilāno, ayye, seṭṭhi āhāraṃ pacchinditvā maccuparāyaṇo jāto, ekaṃ bhājanaṃ nikkhamati, ekaṃ pavisatī’’ti āha. Seṭṭhidhītā ‘‘idāni gantuṃ kālo’’ti seṭṭhiputtassa ‘‘pitā te kira gilāno’’ti ārocetvā ‘‘kiṃ vadesi bhadde’’ti vutte ‘‘aphāsukamassa, sāmī’’ti āha. ‘‘Idāni kiṃ kātabba’’nti. Sāmi? ‘‘Gāmasatato vuṭṭhānakapaṇṇākāraṃ ādāya gantvā passissāma na’’nti. So ‘‘sādhū’’ti paṇṇākāraṃ āharāpetvā sakaṭehi ādāya pakkāmi.

Atha naṃ sā ‘‘pitā te dubbalo, ettakaṃ paṇṇākāraṃ gahetvā gacchantānaṃ papañco bhavissati, etaṃ nivattāpehī’’ti vatvā taṃ sabbaṃ attano kulagehaṃ pesetvā puna taṃ āha – ‘‘sāmi, tvaṃ attano pitu pādapasse tiṭṭheyyāsi, ahaṃ ussīsakapasse ṭhassāmī’’ti. Gehaṃ pavisamānāyeva ca ‘‘gehassa purato ca pacchato ca ārakkhaṃ gaṇhathā’’ti attano purise āṇāpesi. Paviṭṭhakāle pana seṭṭhiputto pitu pādapasse aṭṭhāsi, itarā ussīsakapasse.

Tasmiṃ khaṇe seṭṭhi uttānako nipanno hoti. Āyuttako pana tassa pāde parimajjanto ‘‘putto te, sāmi, āgato’’ti āha. ‘‘Kuhiṃ so’’ti? ‘‘Esa pādamūle ṭhito’’ti. Atha naṃ disvā āyakammikaṃ pakkosāpetvā, ‘‘mama gehe kittakaṃ dhana’’nti pucchi. ‘‘Sāmi, dhanasseva cattālīsakoṭiyo, upabhogaparibhogabhaṇḍānaṃ pana vanagāmakkhettadvipadacatuppadayānavāhanānañca ayañca ayañca paricchedo’’ti vutte, ‘‘ahaṃ ettakaṃ dhanaṃ mama puttassa ghosakassa na demī’’ti vattukāmo ‘‘demī’’ti āha. Taṃ sutvā seṭṭhidhītā ‘‘ayaṃ puna kathento aññaṃ kiñci katheyyā’’ti cintetvā sokāturā viya kese vikiritvā rodamānā ‘‘kiṃ nāmetaṃ, tāta, vadetha, idampi nāma vo vacanaṃ suṇoma, alakkhikā vatamhā’’ti vatvā matthakena naṃ uramajjhe paharantī patitvā yathā puna vattuṃ na sakkoti, tathāssa uramajjhe matthakena ghaṃsentī ārodanaṃ dassesi. Seṭṭhi taṃkhaṇaññeva kālamakāsi. ‘‘Seṭṭhi mato’’ti gantvā utenassa rañño ārocayiṃsu. Rājā tassa sarīrakiccaṃ kārāpetvā, ‘‘atthi panassa putto vā dhītā vā’’ti pucchi. ‘‘Atthi, deva, ghosako nāma tassa putto, sabbaṃ sāpateyyaṃ tassa niyyādetvāva mato, devā’’ti.

Rājā aparabhāge seṭṭhiputtaṃ pakkosāpesi. Tasmiñca divase devo vassi. Rājaṅgaṇe tattha tattha udakaṃ saṇṭhāti. Seṭṭhiputto ‘‘rājānaṃ passissāmī’’ti pāyāsi. Rājā vātapānaṃ vivaritvā taṃ āgacchantaṃ olokento rājaṅgaṇe udakaṃ laṅghitvā āgacchantaṃ disvā āgantvā vanditvā ṭhitaṃ ‘‘tvaṃ ghosako nāma, tātā’’ti pucchitvā ‘‘āma, devā’’ti vutte ‘‘pitā me matoti mā soci, tava pettikaṃ seṭṭhiṭṭhānaṃ tuyhameva dassāmī’’ti taṃ samassāsetvā ‘‘gaccha, tātā’’ti uyyojesi. Rājā gacchantañca naṃ olokentova aṭṭhāsi. So āgamanakāle laṅghitaṃ udakaṃ gamanakāle otaritvā saṇikaṃ agamāsi. Atha naṃ rājā tatova pakkosāpetvā, ‘‘kiṃ nu kho, tāta, tvaṃ mama santikaṃ āgacchanto udakaṃ laṅghitvā āgamma gacchanto otaritvā saṇikaṃ gacchasī’’ti pucchi. ‘‘Āma, deva, ahaṃ tasmiṃ khaṇe kumārako, kīḷanakālo nāma, so idāni pana me devena ṭhānantaraṃ paṭissutaṃ. Tasmā yathā pure acaritvā idāni sannisinnena hutvā carituṃ vaṭṭatī’’ti. Taṃ sutvā rājā ‘‘dhitimāyaṃ puriso, idānevassa ṭhānantaraṃ dassāmī’’ti pitarā bhuttaṃ bhogaṃ datvā sabbasatena seṭṭhiṭṭhānaṃ adāsi.

So rathe ṭhatvā nagaraṃ padakkhiṇaṃ akāsi. Olokitolokitaṭṭhānaṃ kampati. Seṭṭhidhītā kāḷidāsiyā saddhiṃ mantayamānā nisinnā ‘‘amma kāḷi, puttassa te ettikā sampatti maṃ nissāya uppannā’’ti āha. ‘‘Kiṃ kāraṇā, ammā’’ti? ‘‘Ayañhi attano maraṇapaṇṇaṃ dussante bandhitvā amhākaṃ gharaṃ āgato, athassa mayā taṃ paṇṇaṃ phāletvā mayā saddhiṃ maṅgalakaraṇatthāya aññaṃ paṇṇaṃ likhitvā ettakaṃ kālaṃ tattha ārakkho kato’’ti. ‘‘Amma, tvaṃ ettakaṃ passasi, imaṃ pana seṭṭhi daharakālato paṭṭhāya māretukāmo māretuṃ nāsakkhi, kevalaṃ imaṃ nissāya bahuṃ dhanaṃ khīyī’’ti. ‘‘Amma, atibhāriyaṃ vata seṭṭhinā kata’’nti. Nagaraṃ padakkhiṇaṃ katvā gehaṃ pavisantaṃ pana naṃ disvā, ‘‘ayaṃ ettikā sampatti maṃ nissāya uppannā’’ti hasitaṃ akāsi. Atha naṃ seṭṭhiputto disvā, ‘‘kiṃ kāraṇā hasī’’ti pucchi. ‘‘Ekaṃ kāraṇaṃ nissāyā’’ti. ‘‘Kathehi na’’nti? ‘‘Sā na kathesi’’. So ‘‘sace na kathessasi, dvidhā taṃ chindissāmī’’ti tajjetvā asiṃ nikkaḍḍhi. Sā ‘‘ayaṃ ettikā sampatti tayā maṃ nissāya laddhāti cintetvā hasita’’nti āha. ‘‘Yadi mama pitarā attano santakaṃ mayhaṃ niyyāditaṃ, tvaṃ ettha kiṃ hosī’’ti? So kira ettakaṃ kālaṃ kiñci na jānāti, tenassā vacanaṃ na saddahi. Athassa sā ‘‘tumhākaṃ pitarā maraṇapaṇṇaṃ datvā pesitā, tumhe mayā idañcidañca katvā rakkhitā’’ti sabbaṃ kathesi. ‘‘Tvaṃ abhūtaṃ kathesī’’ti asaddahanto ‘‘mātaraṃ kāḷiṃ pucchissāmī’’ti cintetvā ‘‘evaṃ kira, ammā’’ti. ‘‘Āma, tāta, daharakālato paṭṭhāya taṃ māretukāmo māretuṃ asakkonto taṃ nissāya bahuṃ dhanaṃ khīyi, sattasu ṭhānesu tvaṃ maraṇato mutto, idāni bhogagāmato āgamma sabbasatena saddhiṃ seṭṭhiṭṭhānaṃ patto’’ti. So taṃ sutvā ‘‘bhāriyaṃ vata kammaṃ, evarūpā kho pana maraṇā muttassa mama pamādajīvitaṃ jīvituṃ ayuttaṃ, appamatto bhavissāmī’’ti cintetvā devasikaṃ sahassaṃ vissajjetvā addhikakapaṇādīnaṃ dānaṃ paṭṭhapesi. Mitto nāmassa kuṭumbiko dānabyāvaṭo ahosi. Ayaṃ ghosakaseṭṭhino uppatti.

Tasmiṃ pana kāle bhaddavatīnagare bhaddavatiyaseṭṭhi nāma ghosakaseṭṭhino adiṭṭhapubbasahāyako ahosi. Bhaddavatīnagarato āgatānaṃ vāṇijānaṃ santike ghosakaseṭṭhi bhaddavatiyaseṭṭhino sampattiñca vayappadesañca sutvā tena saddhiṃ sahāyakabhāvaṃ icchanto paṇṇākāraṃ pesesi. Bhaddavatiyaseṭṭhipi kosambito āgatānaṃ vāṇijānaṃ santike ghosakaseṭṭhino sampattiñca vayappadesañca sutvā tena saddhiṃ sahāyakabhāvaṃ icchanto paṇṇākāraṃ pesesi. Evaṃ te aññamaññaṃ adiṭṭhapubbasahāyakā hutvā vasiṃsu. Aparabhāge bhaddavatiyaseṭṭhino gehe ahivātarogo patito. Tasmiṃ patite paṭhamaṃ makkhikā maranti, tato anukkameneva kīṭā mūsikā kukkuṭā sūkarā gāvo dāsī dāsā sabbapacchā gharamānusakāpi maranti. Tesu ye bhittiṃ bhinditvā palāyanti, te jīvitaṃ labhanti, tadā pana seṭṭhi ca bhariyā ca dhītā cassa tathā palāyitvā ghosakaseṭṭhiṃ passituṃ patthentā kosambimaggaṃ paṭipajjiṃsu. Te antarāmaggeyeva khīṇapātheyyā vātātapena ceva khuppipāsāhi ca kilantasarīrā kicchena kosambiṃ patvā udakaphāsukaṭṭhāne ṭhatvā nhatvā nagaradvāre ekaṃ sālaṃ pavisiṃsu.

Tato seṭṭhi bhariyaṃ āha – ‘‘bhadde, iminā nīhārena gacchantā vijātamātuyāpi amanāpā honti, sahāyako kira me addhikakapaṇādīnaṃ devasikaṃ sahassaṃ vissajjetvā dānaṃ dāpesi. Tattha dhītaraṃ pesetvā āhāraṃ āharāpetvā ekāhaṃ dvīhaṃ idheva sarīraṃ santappetvā sahāyakaṃ passissāmā’’ti. Sā ‘‘sādhu, sāmī’’ti. Te sālāyameva vasiṃsu. Punadivase kāle ārocite kapaṇaddhikādīsu āhāratthāya gacchantesu mātāpitaro, ‘‘amma, gantvā amhākaṃ āhāraṃ āharā’’ti dhītaraṃ pesayiṃsu. Mahābhogakulassa dhītā vipattiyā acchinnalajjitāya alajjamānā pātiṃ gahetvā kapaṇajanena saddhiṃ āhāratthāya gantvā ‘‘kati paṭivīse gaṇhissasi, ammā’’ti puṭṭhā ca pana ‘‘tayo’’ti āha. Athassā tayo paṭivīse adāsi. Tāya bhatte āhaṭe tayopi ekato bhuñjituṃ nisīdiṃsu.

Atha mātādhītaro seṭṭhiṃ āhaṃsu – ‘‘sāmi, vipatti nāma mahākulānampi uppajjati, mā amhe oloketvā bhuñja, mā cintayī’’ti. Iti naṃ nānappakārehi yācitvā bhojesuṃ. So bhuñjitvā āhāraṃ jīrāpetuṃ asakkonto aruṇe uggacchante kālamakāsi. Mātādhītaro nānappakārehi paridevitvā rodiṃsu. Kumārikā punadivase rodamānā āhāratthāya gantvā, ‘‘kati paṭivīse gaṇhissasī’’ti vuttā, ‘‘dve’’ti vatvā āhāraṃ āharitvā mātaraṃ yācitvā bhojesi. Sāpi tāya yāciyamānā bhuñjitvā āhāraṃ jīrāpetuṃ asakkontī taṃ divasameva kālamakāsi. Kumārikā ekikāva roditvā paridevitvā tāya dukkhuppattiyā ativiya sañjātachātakadukkhā punadivase yācakehi saddhiṃ rodantī āhāratthāya gantvā, ‘‘kati paṭivīse gaṇhissasi, ammā’’ti vuttā ‘‘eka’’nti āha. Mittakuṭumbiko taṃ tayo divase bhattaṃ gaṇhantiṃ sañjānāti, tena taṃ ‘‘apehi nassa, vasali, ajja tava kucchippamāṇaṃ aññāsī’’ti āha. Hirottappasampannā kuladhītā paccorasmiṃ sattipahāraṃ viya vaṇe khārodakasecanakaṃ viya ca patvā ‘‘kiṃ, sāmī’’ti āha. ‘‘Tayā pure tayo koṭṭhāsā gahitā, hiyyo dve, ajja ekaṃ gaṇhāsi. Ajja te attano kucchippamāṇaṃ ñāta’’nti. ‘‘Mā maṃ, sāmi, ‘attanova atthāya gaṇhī’ti maññitthā’’ti. ‘‘Atha kasmā evaṃ gaṇhī’’ti? ‘‘Pure tayo janā ahumha, sāmi, hiyyo dve, ajja ekikāva jātāmhī’’ti. So ‘‘kena kāraṇenā’’ti pucchitvā ādito paṭṭhāya tāya kathitaṃ sabbaṃ pavattiṃ sutvā assūni sandhāretuṃ asakkonto sañjātabalavadomanasso hutvā, ‘‘amma, evaṃ sante mā cintayi, tvaṃ bhaddavatiyaseṭṭhino dhītā ajjakālato paṭṭhāya mama dhītāyeva nāmā’’ti vatvā sīse cumbitvā gharaṃ netvā attano jeṭṭhadhītuṭṭhāne ṭhapesi.

Sā dānagge uccāsaddaṃ mahāsaddaṃ sutvā, ‘‘tāta, kasmā etaṃ janaṃ nissaddaṃ katvā dānaṃ na dethā’’ti āha. ‘‘Na sakkā kātuṃ, ammā’’ti. ‘‘Sakkā, tātā’’ti. ‘‘Kathaṃ sakkā, ammā’’ti? ‘‘Tāta dānaggaṃ parikkhipitvā ekekasseva pavesanappamāṇena dve dvārāni yojetvā, ‘ekena dvārena pavisitvā ekena nikkhamathā’ti vadetha, evaṃ nissaddā hutvāva gaṇhissantī’’ti. So taṃ sutvā, ‘‘bhaddakova, amma, upāyo’’ti tathā kāresi. Sāpi pubbe sāmā nāma. Vatiyā pana kāritattā **sāmāvatī** nāma jātā. Tato paṭṭhāya dānagge kolāhalaṃ pacchindī. Ghosakaseṭṭhi pubbe taṃ saddaṃ suṇanto ‘‘mayhaṃ dānagge saddo’’ti tussati. Dvīhatīhaṃ pana saddaṃ asuṇanto mittakuṭumbikaṃ attano upaṭṭhānaṃ āgataṃ pucchi – ‘‘diyyati kapaṇaddhikādīnaṃ dāna’’nti? ‘‘Āma, sāmī’’ti. ‘‘Atha kiṃ dvīhatīhaṃ saddo na suyyatī’’ti? ‘‘Yathā nissaddā hutvā gaṇhanti, tathā me upāyo kato’’ti. ‘‘Atha pubbeva kasmā nākāsī’’ti? ‘‘Ajānanatāya, sāmī’’ti. ‘‘Idāni kathaṃ te ñāto’’ti? ‘‘Dhītarā me akkhāto, sāmī’’ti. Mayhaṃ aviditā ‘‘tava dhītā nāma atthī’’ti. So ahivātaroguppattito paṭṭhāya sabbaṃ bhaddavatiyaseṭṭhino pavattiṃ ācikkhitvā tassā attano jeṭṭhadhītuṭṭhāne ṭhapitabhāvaṃ ārocesi. Atha naṃ seṭṭhi ‘‘evaṃ sante mama kasmā na kathesi, mama sahāyakassa dhītā mama dhītā nāmā’’ti taṃ pakkosāpetvā pucchi – ‘‘amma, seṭṭhino dhītāsī’’ti? ‘‘Āma, tātā’’ti. ‘‘Tena hi mā cintayi, tvaṃ mama dhītāsī’’ti taṃ sīse cumbitvā parivāratthāya tassā pañca itthisatāni datvā taṃ attano jeṭṭhadhītuṭṭhāne ṭhapesi.

Athekadivasaṃ tasmiṃ nagare nakkhattaṃ saṅghuṭṭhaṃ hoti. Tasmiṃ pana nakkhatte bahi anikkhamanakā kuladhītaropi attano parivārena saddhiṃ padasāva nadiṃ gantvā nhāyanti. Tasmā taṃ divasaṃ sāmāvatīpi pañcahi itthisatehi parivāritā rājaṅgaṇeneva nhāyituṃ agamāsi. Uteno sīhapañjare ṭhito taṃ disvā ‘‘kassimā nāṭakitthiyo’’ti pucchi. ‘‘Na kassaci nāṭakitthiyo, devā’’ti. ‘‘Atha kassa dhītaro’’ti? ‘‘Ghosakaseṭṭhino dhītā deva, sāmāvatī nāmesā’’ti. So disvāva uppannasineho seṭṭhino sāsanaṃ pāhesi – ‘‘dhītaraṃ kira me pesetū’’ti. ‘‘Na pesemi, devā’’ti. ‘‘Mā kira evaṃ karotu, pesetuyevā’’ti. ‘‘Mayaṃ gahapatikā nāma kumārikānaṃ pothetvā viheṭhetvā kaḍḍhanabhayena na dema, devā’’ti. Rājā kujjhitvā gehaṃ lañchāpetvā seṭṭhiñca bhariyañca hatthe gahetvā bahi kārāpesi. Sāmāvatī, nhāyitvā āgantvā gehaṃ pavisituṃ okāsaṃ alabhantī, ‘‘kiṃ etaṃ, tātā’’ti pucchi. ‘‘Amma, rājā tava kāraṇā pahiṇi. Atha ‘na mayaṃ dassāmā’ti vutte gharaṃ lañchāpetvā amhe bahi kārāpesī’’ti. ‘‘Tāta, bhāriyaṃ vo kammaṃ kataṃ, raññā nāma pahite ‘na, demā’ti avatvā ‘sace me dhītaraṃ saparivāraṃ gaṇhatha, demā’ti vattabbaṃ bhaveyya, tātā’’ti. ‘‘Sādhu, amma, tava ruciyā sati evaṃ karissāmī’’ti rañño tathā sāsanaṃ pāhesi. Rājā ‘‘sādhū’’ti sampaṭicchitvā taṃ saparivāraṃ ānetvā abhisiñcitvā aggamahesiṭṭhāne ṭhapesi. Sesā tassāyeva parivāritthiyo ahesuṃ. Ayaṃ sāmāvatiyā uppatti.

Utenassa pana aparāpi vāsuladattā nāma devī ahosi caṇḍapajjotassa dhītā. Ujjeniyañhi caṇḍapajjoto nāma rājā ahosi. So ekadivasaṃ uyyānato āgacchanto attano sampattiṃ oloketvā, ‘‘atthi nu kho aññassapi kassaci evarūpā sampattī’’ti vatvā taṃ sutvā manussehi ‘‘kiṃ sampatti nāmesā, kosambiyaṃ utenassa rañño atimahatī sampatī’’ti vutte rājā āha – ‘‘tena hi gaṇhissāma na’’nti? ‘‘Na sakkā so gahetu’’nti. ‘‘Kiñci katvā gaṇhissāmayevā’’ti? ‘‘Na sakkā devā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘So hatthikantaṃ nāma sippaṃ jānāti, mantaṃ parivattetvā hatthikantavīṇaṃ vādento nāge palāpetipi gaṇhātipi. Hatthivāhanasampanno tena sadiso nāma natthī’’ti. ‘‘Na sakkā mayā so gahetu’’nti. ‘‘Sace te, deva, ekantena ayaṃ nicchayo, tena hi dāruhatthiṃ kāretvā tassāsannaṭṭhānaṃ pesehi. So hatthivāhanaṃ vā assavāhanaṃ vā sutvā dūrampi gacchati. Tattha naṃ āgataṃ gahetuṃ sakkā bhavissatī’’ti.

Rājā ‘‘attheso upāyo’’ti dārumayaṃ yantahatthiṃ kārāpetvā bahi pilotikāhi veṭhetvā katacittakammaṃ katvā tassa vijite āsannaṭṭhāne ekasmiṃ saratīre vissajjāpesi. Hatthino antokucchiyaṃ saṭṭhi purisā aparāparaṃ caṅkamanti, hatthilaṇḍaṃ āharitvā tattha tattha chaḍḍesuṃ. Eko vanacarako hatthiṃ disvā, ‘‘amhākaṃ rañño anucchaviko’’ti cintetvā, gantvā rañño ārocesi – ‘‘deva, mayā sabbaseto kelāsakūṭapaṭibhāgo tumhākaññeva anucchaviko varavāraṇo diṭṭho’’ti. Uteno tameva maggadesakaṃ katvā hatthiṃ abhiruyha saparivāro nikkhami. Tassa āgamanaṃ ñatvā carapurisā gantvā caṇḍapajjotassa ārocesuṃ. So āgantvā majjhe tucchaṃ katvā ubhosu passesu balakāyaṃ payojesi. Uteno tassāgamanaṃ ajānanto hatthiṃ anubandhi. Anto ṭhitamanussā vegena palāpesuṃ. Kaṭṭhahatthī rañño mantaṃ parivattetvā vīṇaṃ vādentassa tantisaddaṃ asuṇanto viya palāyatiyeva. Rājā hatthināgaṃ pāpuṇituṃ asakkonto assaṃ āruyha anubandhi. Tasmiṃ vegena anubandhante balakāyo ohīyi. Rājā ekakova ahosi. Atha naṃ ubhosu passesu payuttā caṇḍapajjotassa purisā gaṇhitvā attano rañño adaṃsu. Athassa balakāyo amittavasaṃ gatabhāvaṃ ñatvā bahinagareva khandhāvāraṃ nivesetvā acchi.

Caṇḍapajjotopi utenaṃ jīvaggāhameva gāhāpetvā ekasmiṃ coragehe pakkhipitvā dvāraṃ pidahāpetvā tayo divase jayapānaṃ pivi. Uteno tatiyadivase ārakkhake pucchi – ‘‘kahaṃ vo, tāta, rājā’’ti? ‘‘‘Paccāmitto me gahito’ti jayapānaṃ pivatī’’ti. ‘‘Kā nāmesā mātugāmassa viya tumhākaṃ rañño kiriyā, nanu paṭirājūnaṃ gahetvā vissajjetuṃ vā māretuṃ vā vaṭṭati, amhe dukkhaṃ nisīdāpetvā jayapānaṃ kira pivatī’’ti. Te gantvā tamatthaṃ rañño ārocesuṃ. So āgantvā ‘‘saccaṃ kira tvaṃ evaṃ vadasī’’ti pucchi. ‘‘Āma, mahārājā’’ti. ‘‘Sādhu taṃ vissajjessāmi, evarūpo kira te manto atthi, taṃ mayhaṃ dassasī’’ti. ‘‘Sādhu dassāmi, gahaṇasamaye maṃ vanditvā taṃ gaṇhāhi. Kiṃ pana tvaṃ vandissasī’’ti? ‘‘Kyāhaṃ taṃ vandissāmi, na vandissāmī’’ti? ‘‘Ahampi te na dassāmī’’ti. ‘‘Evaṃ sante rājāṇaṃ te karissāmī’’ti. ‘‘Karohi, sarīrassa me issaro, na pana cittassā’’ti. Rājā tassa sūragajjitaṃ sutvā, ‘‘kathaṃ nu kho imaṃ mantaṃ gaṇhissāmī’’ti cintetvā, ‘‘imaṃ mantaṃ aññaṃ jānāpetuṃ na sakkā, mama dhītaraṃ etassa santike uggaṇhāpetvā ahaṃ tassā santike gaṇhissāmī’’ti. Atha naṃ āha – ‘‘aññassa vanditvā gaṇhantassa dassasī’’ti. ‘‘Āma, mahārājā’’ti. ‘‘Tena hi amhākaṃ ghare ekā khujjā atthi tassā antosāṇiyaṃ vanditvā nisinnāya tvaṃ bahisāṇiyaṃ ṭhitova mantaṃ vācehī’’ti. ‘‘Sādhu, mahārāja, khujjā vā hotu pīṭhasappi vā, vandantiyā dassāmī’’ti. Tato rājā gantvā dhītaraṃ vāsuladattaṃ āha – ‘‘amma, eko saṅkhakuṭṭhī anagghamantaṃ jānāti, taṃ aññaṃ jānāpetuṃ na sakkā. Tvaṃ antosāṇiyaṃ nisīditvā taṃ vanditvā mantaṃ gaṇha, so bahisāṇiyaṃ ṭhatvā tuyhaṃ vācessati. Tava santikā ahaṃ taṃ gaṇhissāmī’’ti.

Evaṃ so tesaṃ aññamaññaṃ santhavakaraṇabhayena dhītaraṃ khujjaṃ, itaraṃ saṅkhakuṭṭhiṃ katvā kathesi. So tassā antosāṇiyaṃ vanditvā nisinnāya bahi ṭhito mantaṃ vācesi. Atha naṃ ekadivasaṃ punappunaṃ vuccamānampi mantapadaṃ vattuṃ asakkontiṃ ‘‘are khujje atibahaloṭṭhakapolaṃ te mukhaṃ, evaṃ nāma vadehī’’ti āha. ‘‘Sā kujjhitvā are duṭṭhasaṅkhakuṭṭhi kiṃ vadesi, kiṃ mādisā khujjā nāma hotī’’ti? Sāṇikaṇṇaṃ ukkhipitvā ‘‘kāsi tva’’nti vutte, ‘‘rañño dhītā vāsuladattā nāmāha’’nti āha. ‘‘Pitā te taṃ mayhaṃ kathento ‘khujjā’ti kathesī’’ti. ‘‘Mayhampi kathento taṃ saṅkhakuṭṭhiṃ katvā kathesī’’ti. Te ubhopi ‘‘tena hi amhākaṃ santhavakaraṇabhayena kathitaṃ bhavissatī’’ti antosāṇiyaññeva santhavaṃ kariṃsu.

Tato paṭṭhāya mantaggahaṇaṃ vā sippaggahaṇaṃ vā natthi. Rājāpi dhītaraṃ niccaṃ pucchati – ‘‘sippaṃ gaṇhasi, ammā’’ti? ‘‘Gaṇhāmi, tātā’’ti. Atha naṃ ekadivasaṃ uteno āha – ‘‘bhadde, sāmikena kattabbaṃ nāma neva mātāpitaro na bhātubhaginiyo kātuṃ sakkonti, sace mayhaṃ jīvitaṃ dassasi, pañca te itthisatāni parivāraṃ datvā aggamahesiṭṭhānaṃ dassāmī’’ti. ‘‘Sace imasmiṃ vacane patiṭṭhātuṃ sakkhissatha, dassāmi vo jīvita’’nti. ‘‘Sakkhissāmi, bhadde’’ti. Sā ‘‘sādhu, sāmī’’ti pitu santikaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ so pucchi – ‘‘amma, niṭṭhitaṃ sippa’’nti? ‘‘Na tāva niṭṭhitaṃ, tāta, sippa’’nti. Atha naṃ so pucchi – ‘‘kiṃ, ammā’’ti? ‘‘Amhākaṃ ekaṃ dvārañca ekaṃ vāhanañca laddhuṃ vaṭṭati, tātā’’ti. ‘‘Idaṃ kiṃ, ammā’’ti? ‘‘Tāta, rattiṃ kira tārakasaññāya mantassa upacāratthāya ekaṃ osadhaṃ gahetabbaṃ atthi. Tasmā amhākaṃ velāya vā avelāya vā nikkhamanakāle ekaṃ dvārañceva ekaṃ vāhanañca laddhuṃ vaṭṭatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchi. Te attano abhirucitaṃ ekaṃ dvāraṃ hatthagataṃ kariṃsu. Rañño pana pañca vāhanāni ahesuṃ. Bhaddavatī nāma kareṇukā ekadivasaṃ paññāsa yojanāni gacchati, kāko nāma dāso saṭṭhi yojanāni gacchati, celakaṭṭhi ca muñcakesī cāti dve assā yojanasataṃ gacchanti, nāḷāgiri hatthī vīsati yojanasatanti.

So kira rājā anuppanne buddhe ekassa issarassa upaṭṭhāko ahosi. Athekadivasaṃ issare bahinagaraṃ gantvā nhatvā āgacchante eko paccekabuddho nagaraṃ piṇḍāya pavisitvā sakalanagaravāsīnaṃ mārena āvaṭṭitattā ekaṃ bhikkhāmpi alabhitvā yathādhotena pattena nikkhami. Atha naṃ nagaradvāraṃ pattakāle māro aññātakavesena upasaṅkamitvā, ''api, bhante, vo kiñci laddha''nti pucchi. ''Kiṃ pana me tvaṃ alabhanākāraṃ karī''ti? ''Tena hi nivattitvā puna pavisatha, idāni na karissāmī''ti. ''Nāhaṃ puna nivattissāmī''ti. Sace hi nivatteyya, puna so sakalanagaravāsīnaṃ sarīre adhimuñcitvā pāṇiṃ paharitvā hasanakeḷiṃ kareyya. Paccekabuddhe anivattitvā gate māro tattheva antaradhāyi. Atha so issaro yathādhoteneva pattena āgacchantaṃ paccekabuddhaṃ disvā vanditvā, ''api, bhante, kiñci laddha''nti pucchi. ''Caritvā nikkhantamhāvuso''ti. So cintesi – ''ayyo, mayā pucchitaṃ akathetvā aññaṃ vadati, na kiñci laddhaṃ bhavissatī''ti. Athassa pattaṃ olokento tucchaṃ disvā gehe bhattassa niṭṭhitāniṭṭhitabhāvaṃ ajānanatāya sūro hutvā pattaṃ gahetuṃ avisahanto ''thokaṃ, bhante, adhivāsethā''ti vatvā vegena gharaṃ gantvā ''amhākaṃ bhattaṃ niṭṭhita''nti pucchitvā, ''niṭṭhita''nti vutte taṃ upaṭṭhākaṃ āha – ''tāta, añño tayā sampannavegataro nāma natthi, sīghena javena bhadantaṃ patvā 'pattaṃ me, bhante, dethā'ti vatvā pattaṃ gahetvā vegena ehī''ti. So ekavacaneneva pakkhanditvā pattaṃ gahetvā āhari. Issaropi attano bhojanassa pattaṃ pūretvā ''imaṃ sīghaṃ gantvā ayyassa sampādehi, ahaṃ te ito pattiṃ dammī''ti āha.

Sopi taṃ gahetvā javena gantvā paccekabuddhassa pattaṃ datvā pañcapatiṭṭhitena vanditvā, ''bhante, 'velā upakaṭṭhā'ti ahaṃ atisīghena javena āgato ca gato ca, etassa me javassa phalena yojanānaṃ paṇṇāsasaṭṭhisatavīsasatagamanasamatthāni pañca vāhanāni nibbattantu, āgacchantassa ca me gacchantassa ca sarīraṃ sūriyatejena tatthaṃ, tassa me phalena nibbattanibbattaṭṭhāne āṇā sūriyatejasadisā hotu, imasmiṃ me piṇḍapāte sāminā patti dinnā, tassā me nissandena tumhehi diṭṭhadhammassa bhāgī homī''ti āha. Paccekabuddho ''evaṃ hotū''ti vatvā –

> ''Icchitaṃ patthitaṃ tuyhaṃ, sabbameva samijjhatu;
> Sabbe pūrentu saṅkappā, cando pannaraso yathā. (dī. ni. aṭṭha. 2.95
> pubbūpanissayasampattikathā; a. ni. aṭṭha. 1.1. 192);
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> ''Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
> Sabbe pūrentu saṅkappā, maṇijotiraso yathā''ti. –

Anumodanaṃ akāsi. Paccekabuddhānaṃ kira idhāva dve gāthā anumodanagāthā nāma honti. Tattha **jotiraso**ti sabbakāmadadaṃ maṇiratanaṃ vuccati. Idaṃ tassa pubbacaritaṃ. So etarahi caṇḍapajjoto ahosi. Tassa ca kammassa nissandena imāni pañca vāhanāni nibbattiṃsu. Athekadivasaṃ rājā uyyānakīḷāya nikkhami. Uteno ''ajja palāyitabba''nti mahantāmahante cammapasibbake hiraññasuvaṇṇassa pūretvā kareṇukāpiṭṭhe ṭhapetvā vāsuladattaṃ ādāya palāyi. Antepurapālakā palāyantaṃ taṃ disvā gantvā rañño ārocesuṃ. Rājā ''sīghaṃ gacchathā''ti balaṃ pahiṇi. Uteno balassa pakkhandabhāvaṃ ñatvā kahāpaṇapasibbakaṃ mocetvā pātesi, manussā kahāpaṇe uccinitvā puna pakkhandiṃsu. Itaro suvaṇṇapasibbakaṃ mocetvā pātetvā nesaṃ suvaṇṇalobhena papañcentānaññeva bahi nivuṭṭhaṃ attano khandhāvāraṃ pāpuṇi. Atha naṃ āgacchantaṃ disvāva attano balakāyo parivāretvā nagaraṃ pavesesi. So patvāva vāsuladattaṃ abhisiñcitvā aggamahesiṭṭhāne ṭhapesīti. Ayaṃ vāsuladattāya uppatti.

Aparā pana māgaṇḍiyā nāma rañño santikā aggamahesiṭṭhānaṃ labhi. Sā kira kururaṭṭhe māgaṇḍiyabrāhmaṇassa dhītā. Mātāpissā māgaṇḍiyāyeva nāmaṃ. Cūḷapitāpissā māgaṇḍiyova, sā abhirūpā ahosi devaccharapaṭibhāgā. Pitā panassā anucchavikaṃ sāmikaṃ alabhanto mahantehi mahantehi kulehi yācitopi ''na mayhaṃ dhītu tumhe anucchavikā''ti tajjetvā uyyojesi. Athekadivasaṃ satthā paccūsasamaye lokaṃ volokento māgaṇḍiyabrāhmaṇassa sapajāpatikassa anāgāmiphalūpanissayaṃ disvā attano pattacīvaramādāya tassa bahinigame aggiparicaraṇaṭṭhānaṃ agamāsi. So tathāgatassa rūpasobhaggappattaṃ attabhāvaṃ oloketvā, ''imasmiṃ loke iminā purisena sadiso añño puriso nāma natthi, ayaṃ mayhaṃ dhītu anucchaviko, imassa posāpanatthāya dhītaraṃ dassāmī''ti cintetvā, ''samaṇa, ekā me dhītā atthi, ahaṃ ettakaṃ kālaṃ tassā anucchavikaṃ purisaṃ na passāmi, tumhe tassā anucchavikā, sā ca tumhākaññeva anucchavikā. Tumhākañhi pādaparicārikā, tassā ca bhattā laddhuṃ vaṭṭati, taṃ vo ahaṃ dassāmi, yāva mamāgamanā idheva tiṭṭhathā''ti āha. Satthā kiñci avatvā tuṇhī ahosi. Brāhmaṇo vegena gharaṃ gantvā, ''bhoti, bhoti dhītu me anucchaviko puriso diṭṭho, sīghaṃ sīghaṃ naṃ alaṅkarohī''ti taṃ alaṅkārāpetvā saddhiṃ brāhmaṇiyā ādāya satthu santikaṃ pāyāsi. Sakalanagaraṃ saṅkhubhi. Ayaṃ ''ettakaṃ kālaṃ mayhaṃ dhītu anucchaviko natthī''ti kassaci adatvā ''ajja me dhītu anucchaviko diṭṭho''ti kira vadeti, ''kīdiso nu kho so puriso, passissāma na''nti mahājano teneva saddhiṃ nikkhami.

Tasmiṃ dhītaraṃ gahetvā āgacchante satthā tena vuttaṭṭhāne aṭṭhatvā tattha padacetiyaṃ dassetvā gantvā aññasmiṃ ṭhāne aṭṭhāsi. Buddhānañhi padacetiyaṃ adhiṭṭhahitvā akkantaṭṭhāneyeva paññāyati, na aññattha. Yesañcatthāya adhiṭṭhitaṃ hoti, teyeva naṃ passanti. Tesaṃ pana adassanakaraṇatthaṃ hatthiādayo vā akkamantu, mahāmegho vā pavassatu, verambhavātā vā paharantu, na taṃ koci makkhetuṃ sakkoti. Atha brāhmaṇī brāhmaṇaṃ āha – ''kuhiṃ so puriso''ti. '''Imasmiṃ ṭhāne tiṭṭhāhī'ti naṃ avacaṃ, kuhiṃ nu kho so gato''ti ito cito olokento padacetiyaṃ disvā ''ayamassa padavalañjo''ti āha. Brāhmaṇī salakkhaṇamantānaṃ tiṇṇaṃ vedānaṃ paguṇatāya lakkhaṇamante parivattetvā padalakkhaṇaṃ upadhāretvā, ''nayidaṃ, brāhmaṇa, pañcakāmaguṇasevino pada''nti vatvā imaṃ gāthamāha –

''Rattassa hi ukkuṭikaṃ padaṃ bhave,
Duṭṭhassa hoti sahasānupīḷitaṃ;
Mūḷhassa hoti avakaḍḍhitaṃ padaṃ,
Vivaṭṭacchadassa idamīdisaṃ pada''nti. (a. ni. aṭṭha. 1.1.260-261; visuddhi. 1.45);

Atha naṃ brāhmaṇo evamāha – ''bhoti tvaṃ udakapātiyaṃ kumbhīlaṃ, gehamajjhe ca pana coraṃ viya mante passanasīlā, tuṇhī hohī''ti. Brāhmaṇa, yaṃ icchasi, taṃ vadehi, nayidaṃ pañcakāmaguṇasevino padanti. Tato ito cito ca olokento satthāraṃ disvā, ''ayaṃ so puriso''ti vatvā brāhmaṇo gantvā, ''samaṇa, dhītaraṃ me tava posāpanatthāya demī''ti āha. Satthā ''dhītarā te mayhaṃ attho atthi vā natthi vā''ti avatvāva, ''brāhmaṇa, ekaṃ te kāraṇaṃ kathemī''ti vatvā, ''kathehi samaṇā''ti vutte mahābhinikkhamanato paṭṭhāya yāva ajapālanigrodhamūlā mārena anubaddhabhāvaṃ ajapālanigrodhamūle ca pana ''atīto dāni me esa visaya''nti tassa sokāturassa sokavūpasamanatthaṃ āgatāhi māradhītāhi kumārikavaṇṇādivasena payojitaṃ palobhanaṃ ācikkhitvā, ''tadāpi mayhaṃ chando nāhosī''ti vatvā –

''Disvāna taṇhaṃ aratiṃ ragañca,
Nāhosi chando api methunasmiṃ;
Kimevidaṃ muttakarīsapuṇṇaṃ,
Pādāpi naṃ samphusituṃ na icche''ti. (a. ni. aṭṭha. 1.1.260-261; su. ni. 841) –

Imaṃ gāthamāha. Gāthāpariyosāne brāhmaṇo ca brāhmaṇī ca anāgāmiphale patiṭṭhahiṃsu. Māgaṇḍiyāpi kho ''sacassa mayā attho natthi, anatthikabhāvova vattabbo, ayaṃ pana maṃ muttakarīsapuṇṇaṃ karoti, pādāpi naṃ samphusituṃ na iccheti, hotu, attano jātikulapadesabhogayasavayasampattiṃ āgamma tathārūpaṃ bhattāraṃ labhitvā samaṇassa gotamassa kattabbayuttakaṃ jānissāmī''ti satthari āghātaṃ bandhi. ''Kiṃ pana satthā tāya attani āghātuppattiṃ jānāti, no''ti? ''Jānātiyeva. Jānanto kasmā gāthamāhā''ti? Itaresaṃ dvinnaṃ vasena. Buddhā hi āghātaṃ agaṇetvā maggaphalādhigamārahānaṃ vasena dhammaṃ desentiyeva. Mātāpitaro taṃ netvā cūḷamāgaṇḍiyaṃ kaniṭṭhaṃ paṭicchāpetvā pabbajitvā arahattaṃ pāpuṇiṃsu. Cūḷamāgaṇḍiyopi cintesi – ''mama dhītā omakasattassa na anucchavikā, ekassa raññova anucchavikā''ti. Taṃ ādāya kosambiṃ gantvā sabbālaṅkārehi alaṅkaritvā, ''imaṃ itthiratanaṃ devassa anucchavika''nti utenassa rañño adāsi. So taṃ disvāva uppannabalavasineho abhisekaṃ katvā pañcasatamātugāmaparivāraṃ datvā aggamahesiṭṭhāne ṭhapesi. Ayaṃ māgaṇḍiyāya uppatti.

Evamassa diyaḍḍhasahassanāṭakitthiparivārā tisso aggamahesiyo ahesuṃ. Tasmiṃ kho pana samaye ghosakaseṭṭhi kukkuṭaseṭṭhi pāvārikaseṭṭhīti kosambiyaṃ tayo seṭṭhino honti. Te upakaṭṭhāya vassūpanāyikāya pañcasatatāpase himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṃ gahetvā cattāro māse attano santike vasāpetvā puna vassāratte āgamanatthāya paṭijānāpetvā uyyojesuṃ. Tāpasāpi tato paṭṭhāya aṭṭha māse himavante vasitvā cattāro māse tesaṃ santike vasiṃsu. Te aparabhāge himavantato āgacchantā araññāyatane ekaṃ mahānigrodhaṃ disvā tassa mūle nisīdiṃsu. Tesu jeṭṭhakatāpaso cintesi – ‘‘imasmiṃ rukkhe adhivatthā devatā oramattikā na bhavissati, mahesakkhenevettha devarājena bhavitabbaṃ, sādhu vata sacāyaṃ isigaṇassa pānīyaṃ dadeyyā’’ti. Sopi pānīyaṃ adāsi. Tāpaso nhānodakaṃ cintesi, tampi adāsi. Tato bhojanaṃ cintesi, tampi adāsi. Athassa etadahosi – ‘‘ayaṃ devarājā amhehi cintitaṃ cintitaṃ sabbaṃ deti, aho vata naṃ passeyyāmā’’ti. So rukkhakkhandhaṃ padāletvā attānaṃ dassesi. Atha naṃ tāpasā, ‘‘devarāja, mahatī te sampatti, kiṃ nu kho katvā ayaṃ te laddhā’’ti pucchiṃsu. ‘‘Mā pucchatha, ayyā’’ti. ‘‘Ācikkha, devarājā’’ti. So attanā katakammassa parittakattā lajjamāno kathetuṃ na visahi. Tehi punappunaṃ nippīḷiyamāno pana ‘‘tena hi suṇāthā’’ti vatvā kathesi.

So kireko duggatamanusso hutvā bhatiṃ pariyesanto anāthapiṇḍikassa santike bhatikammaṃ labhitvā taṃ nissāya jīvikaṃ kappesi. Athekasmiṃ uposathadivase sampatte anāthapiṇḍiko vihārato āgantvā pucchi – ‘‘tassa bhatikassa ajjuposathadivasabhāvo kenaci kathito’’ti? ‘‘Na kathito, sāmī’’ti. ‘‘Tena hissa sāyamāsaṃ pacathā’’ti. Athassa patthodanaṃ paciṃsu. So divasaṃ arañña kammaṃ katvā sāyaṃ āgantvā bhatte vaḍḍhetvā dinne ‘‘chātomhī’’ti sahasā abhuñjitvāva ‘‘aññesu divasesu imasmiṃ gehe ‘bhattaṃ detha, sūpaṃ detha, byañjanaṃ dethā’ti mahākolāhalaṃ ahosi, ajja te sabbe nissaddā nipajjiṃsu, mayhameva ekassāhāraṃ vaḍḍhayiṃsu, kiṃ nu kho eta’’nti cintetvā pucchi – ‘‘avasesā bhuñjiṃsu, na bhuñjiṃsū’’ti? ‘‘Na bhuñjiṃsu, tātā’’ti. ‘‘Kiṃ kāraṇā’’ti? Imasmiṃ gehe uposathadivasesu sāyamāsaṃ na bhuñjanti, sabbeva uposathikā honti. Antamaso thanapāyinopi dārake mukhaṃ vikkhālāpetvā catumadhuraṃ mukhe pakkhipāpetvā mahāseṭṭhi uposathike kāreti. Gandhatelappadīpe jālante khuddakamahallakadārakā sayanagatā dvattiṃsākāraṃ sajjhāyanti. Tuyhaṃ pana uposathadivasabhāvaṃ kathetuṃ satiṃ na karimhā. Tasmā taveva bhattaṃ pakkaṃ, naṃ bhuñjassūti. Sace idāni uposathikena bhavituṃ vaṭṭati, ahampi bhaveyyanti. ‘‘Idaṃ seṭṭhi jānātī’’ti. ‘‘Tena hi naṃ pucchathā’’ti. Te gantvā seṭṭhiṃ pucchiṃsu. So evamāha – ‘‘idāni pana abhuñjitvā mukhaṃ vikkhāletvā uposathaṅgāni adhiṭṭhahanto upaḍḍhaṃ uposathakammaṃ labhissatī’’ti. Itaro taṃ sutvā tathā akāsi.

Tassa sakaladivasaṃ kammaṃ katvā chātassa sarīre vātā kuppiṃsu. So yottena uraṃ bandhitvā yottakoṭiyaṃ gahetvā parivattati. Seṭṭhi taṃ pavattiṃ sutvā ukkāhi dhāriyamānāhi catumadhuraṃ gāhāpetvā tassa santikaṃ āgantvā, ‘‘kiṃ, tātā’’ti pucchi. ‘‘Sāmi, vātā me kuppitā’’ti. ‘‘Tena hi uṭṭhāya idaṃ bhesajjaṃ khādāhī’’ti. ‘‘Tumhepi khādatha, sāmī’’ti. ‘‘Amhākaṃ aphāsukaṃ natthi, tvaṃ khādāhī’’ti. ‘‘Sāmi, ahaṃ uposathakammaṃ karonto sakalaṃ kātuṃ nāsakkhiṃ, upaḍḍhakammampi me vikalaṃ mā ahosī’’ti na icchi. ‘‘Mā evaṃ kari, tātā’’ti vuccamānopi anicchitvā aruṇe uṭṭhahante milātamālā viya kālaṃ katvā tasmiṃ nigrodharukkhe devatā hutvā nibbatti. Tasmā imamatthaṃ kathetvā ‘‘so seṭṭhi buddhamāmako, dhammamāmako, saṅghamāmako, taṃ nissāya katassa upaḍḍhuposathakammassa nissandenesā sampatti mayā laddhā’’ti āha.

‘‘Buddho’’ti vacanaṃ sutvāva pañcasatā tāpasā uṭṭhāya devatāya añjaliṃ paggayha ‘‘buddhoti vadesi, buddhoti vadesī’’ti pucchitvā, ‘‘buddhoti vadāmi, buddhoti vadāmī’’ti tikkhattuṃ paṭijānāpetvā ‘‘ghosopi kho eso dullabho lokasmi’’nti udānaṃ udānetvā ‘‘devate anekesu kappasatasahassesu asutapubbaṃ saddaṃ tayā suṇāpitamhā’’ti āhaṃsu. Atha antevāsino ācariyaṃ etadavocuṃ – ‘‘tena hi satthu santikaṃ gacchāmā’’ti. ‘‘Tātā, tayo seṭṭhino amhākaṃ bahūpakārā, sve tesaṃ nivesane bhikkhaṃ gaṇhitvā tesampi ācikkhitvā gamissāma, adhivāsetha, tātā’’ti. Te adhivāsayiṃsu. Punadivase seṭṭhino yāgubhattaṃ sampādetvā āsanāni paññāpetvā ‘‘ajja no ayyānaṃ āgamanadivaso’’ti ñatvā paccuggamanaṃ katvā te ādāya nivesanaṃ gantvā nisīdāpetvā bhikkhaṃ adaṃsu. Te katabhattakiccā mahāseṭṭhino ‘‘mayaṃ gamissāmā’’ti vadiṃsu. ‘‘Nanu, bhante, tumhehi cattāro vassike māse amhākaṃ gahitāva paṭiññā, idāni kuhiṃ gacchathā’’ti? ‘‘Loke kira buddho uppanno, dhammo uppanno, saṅgho uppanno, tasmā satthu santikaṃ gamissāmā’’ti. ‘‘Kiṃ pana tassa satthuno santikaṃ tumhākaññeva gantuṃ vaṭṭatī’’ti? ‘‘Aññesampi avāritaṃ, āvuso’’ti. ‘‘Tena hi, bhante, āgametha, mayampi gamanaparivacchaṃ katvā gacchāmā’’ti. ‘‘Tumhesu parivacchaṃ karontesu amhākaṃ papañco hoti, mayaṃ purato gacchāma, tumhe pacchā āgaccheyyāthā’’ti vatvā te puretaraṃ gantvā sammāsambuddhaṃ disvā abhitthavitvā vanditvā ekamantaṃ nisīdiṃsu. Atha nesaṃ satthā anupubbiṃ kathaṃ kathetvā dhammaṃ desesi. Desanāpariyosāne sabbepi saha paṭisambhidāhi arahattaṃ patvā pabbajjaṃ yācitvā ‘‘etha, bhikkhavo’’ti vacanasamanantaraṃyeva iddhimayapattacīvaradharā ehibhikkhū ahesuṃ.

Tepi kho tayo seṭṭhino pañcahi pañcahi sakaṭasatehi bhattacchādanasappimadhuphāṇitādīni dānūpakaraṇāni ādāya sāvatthiṃ patvā satthāraṃ vanditvā dhammakathaṃ sutvā kathāpariyosāne sotāpattiphale patiṭṭhāya addhamāsamattampi dānaṃ dadamānā satthu santike vasitvā kosambiṃ āgamanatthāya satthāraṃ yācitvā satthārā paṭiññaṃ dadantena ‘‘suññāgāre kho gahapatayo tathāgatā abhiramantī’’ti vutte, ‘‘aññātaṃ, bhante, amhehi pahitasāsanena āgantuṃ vaṭṭatī’’ti vatvā kosambiṃ gantvā ghosakaseṭṭhi ghositārāmaṃ, kukkuṭaseṭṭhi kukkuṭārāmaṃ, pāvārikaseṭṭhi pāvārikārāmanti tayo mahāvihāre kāretvā satthu āgamanatthāya sāsanaṃ pahiṇiṃsu. Satthā tesaṃ sāsanaṃ sutvā tattha agamāsi. Te paccuggantvā satthāraṃ vihāraṃ pavesetvā vārena vārena paṭijagganti. Satthā devasikaṃ ekekasmiṃ vihāre vasati. Yassa vihāre vuṭṭho hoti, tasseva gharadvāre piṇḍāya carati. Tesaṃ pana tiṇṇaṃ seṭṭhīnaṃ upaṭṭhāko sumano nāma mālākāro ahosi. So te seṭṭhino evamāha – ‘‘ahaṃ tumhākaṃ dīgharattaṃ upakārako, satthāraṃ bhojetukāmomhi, mayhampi ekadivasaṃ satthāraṃ dethā’’ti. ‘‘Tena hi bhaṇe sve bhojehī’’ti. ‘‘Sādhu, sāmī’’ti so satthāraṃ nimantetvā sakkāraṃ paṭiyādesi.

Tadā rājā sāmāvatiyā devasikaṃ pupphamūle aṭṭha kahāpaṇe deti. Tassā khujjuttarā nāma dāsī sumanamālākārassa santikaṃ gantvā nibaddhaṃ pupphāni gaṇhāti. Atha naṃ tasmiṃ divase āgataṃ mālākāro āha – ‘‘mayā satthā nimantito, ajja pupphehi satthāraṃ pūjessāmi, tiṭṭha tāva, tvaṃ parivesanāya sahāyikā hutvā dhammaṃ sutvā avasesāni pupphāni gahetvā gamissasī’’ti. Sā ‘‘sādhū’’ti adhivāsesi. Sumano buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā anumodanakaraṇatthāya pattaṃ aggahesi. Satthā anumodanadhammadesanaṃ ārabhi. Khujjuttarāpi satthu dhammakathaṃ suṇantīyeva sotāpattiphale patiṭṭhahi. Sā aññesu divasesu cattāro kahāpaṇe attano gahetvā catūhi pupphāni gahetvā gacchati, taṃ divasaṃ aṭṭhahipi pupphāni gahetvā gatā. Atha naṃ sāmāvatī āha – ‘‘kiṃ nu kho, amma, ajja amhākaṃ raññā dviguṇaṃ pupphamūlaṃ dinna’’nti? ‘‘No, ayye’’ti. ‘‘Atha kasmā bahūni pupphānī’’ti? ‘‘Aññesu divasesu ahaṃ cattāro kahāpaṇe attano gahetvā catūhi pupphāni āharāmī’’ti. ‘‘Ajja kasmā na gaṇhī’’ti? ‘‘Sammāsambuddhassa dhammakathaṃ sutvā dhammassa adhigatattā’’ti. Atha naṃ ‘‘are, duṭṭhadāsi ettakaṃ kālaṃ tayā gahitakahāpaṇe me dehī’’ti atajjetvā, ‘‘amma, tayā pivitaṃ amataṃ amhepi pāyehī’’ti vatvā ‘‘tena hi maṃ nhāpehī’’ti vutte soḷasahi gandhodakaghaṭehi nhāpetvā dve maṭṭhasāṭake dāpesi. Sā ekaṃ nivāsetvā ekaṃ ekaṃsaṃ pārupitvā āsanaṃ paññāpetvā ekaṃ bījaniṃ āharāpetvā āsane nisīditvā citrabījaniṃ ādāya pañca mātugāmasatāni āmantetvā tāsaṃ satthārā desitaniyāmeneva dhammaṃ desesi. Tassā dhammakathaṃ sutvā tā sabbāpi sotāpattiphale patiṭṭhahiṃsu.

Tā sabbāpi khujjuttaraṃ vanditvā, ‘‘amma, ajjato paṭṭhāya tvaṃ kiliṭṭhakammaṃ mā kari, amhākaṃ mātuṭṭhāne ca ācariyaṭṭhāne ca ṭhatvā satthu santikaṃ gantvā satthārā desitaṃ dhammaṃ sutvā amhākaṃ kathehī’’ti vadiṃsu. Sā tathā karontī aparabhāge tipiṭakadharā jātā. Atha naṃ satthā ‘‘etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ bahussutānaṃ dhammakathikānaṃ yadidaṃ khujjuttarā’’ti etadagge ṭhapesi. Tāpi kho pañcasatā itthiyo taṃ evamāhaṃsu – ‘‘amma, satthāraṃ daṭṭhukāmāmhā, taṃ no dassehi, gandhamālādīhi taṃ pūjessāmā’’ti. ‘‘Ayye, rājakulaṃ nāma bhāriyaṃ, tumhe gahetvā bahi gantuṃ na sakkā’’ti. ‘‘Amma, no mā nāsehi, dasseheva amhākaṃ satthāra’’nti. ‘‘Tena hi tumhākaṃ vasanagabbhānaṃ bhittīsu yattakena oloketuṃ sakkā hoti, tattakaṃ chiddaṃ katvā gandhamālādīni āharāpetvā satthāraṃ tiṇṇaṃ seṭṭhīnaṃ gharadvāraṃ gacchantaṃ tumhe tesu tesu ṭhānesu ṭhatvā oloketha ceva, hatthe ca pasāretvā vandatha, pūjetha cā’’ti. Tā tathā katvā satthāraṃ gacchantañca āgacchantañca oloketvā vandiṃsu ceva pūjesuñca.

Athekadivasaṃ māgaṇḍiyā attano pāsādatalato nikkhamitvā caṅkamamānā tāsaṃ vasanaṭṭhānaṃ gantvā gabbhesu chiddaṃ disvā, ‘‘idaṃ ki’’nti pucchitvā, tāhi tassā satthari āghātabaddhabhāvaṃ ajānantīhi ‘‘satthā imaṃ nagaraṃ āgato, mayaṃ ettha ṭhatvā satthāraṃ vandāma ceva pūjema cā’’ti vutte, ‘‘āgato nāma imaṃ nagaraṃ samaṇo gotamo, idānissa kattabbaṃ jānissāmi, imāpi tassa upaṭṭhāyikā, imāsampi kattabbaṃ jānissāmī’’ti cintetvā gantvā rañño ārocesi – ‘‘mahārāja, sāmāvatimissikānaṃ bahiddhā patthanā atthi, katipāheneva te jīvitaṃ māressantī’’ti. Rājā ‘‘na tā evarūpaṃ karissantī’’ti na saddahi. Punappunaṃ vuttepi na saddahi eva. Atha naṃ evaṃ tikkhattuṃ vuttepi asaddahantaṃ ‘‘sace me na saddahasi, tāsaṃ vasanaṭṭhānaṃ gantvā upacārehi, mahārājā’’ti āha. Rājā gantvā gabbhesu chiddaṃ disvā, ‘‘idaṃ ki’’nti pucchitvā, tasmiṃ atthe ārocite tāsaṃ akujjhitvā, kiñci avatvāva chiddāni pidahāpetvā sabbagabbhesu uddhacchiddakavātapānāni kāresi. Uddhacchiddakavātapānāni kira tasmiṃ kāle uppannāni. Māgaṇḍiyā tāsaṃ kiñci kātuṃ asakkuṇitvā, ‘‘samaṇassa gotamasseva kattabbaṃ karissāmī’’ti nāgarānaṃ lañjaṃ datvā, ‘‘samaṇaṃ gotamaṃ antonagaraṃ pavisitvā vicarantaṃ dāsakammakaraporisehi akkosetvā paribhāsetvā palāpethā’’ti āṇāpesi. Micchādiṭṭhikā tīsu ratanesu appasannā antonagaraṃ paviṭṭhaṃ satthāraṃ anubandhitvā, ‘‘corosi, bālosi, mūḷhosi, oṭṭhosi, goṇosi, gadrabhosi, nerayikosi, tiracchānagatosi, natthi tuyhaṃ sugati, duggatiyeva tuyhaṃ pāṭikaṅkhā’’ti dasahi akkosavatthūhi akkosanti paribhāsanti.

Taṃ sutvā āyasmā ānando satthāraṃ etadavoca – ‘‘bhante, ime nāgarā amhe akkosanti paribhāsanti, ito aññattha gacchāmā’’ti. ‘‘Kuhiṃ, ānandoti’’? ‘‘Aññaṃ nagaraṃ, bhante’’ti. ‘‘Tattha manussesu akkosantesu puna kattha gamissāma, ānando’’ti? ‘‘Tatopi aññaṃ nagaraṃ, bhante’’ti. ‘‘Tatthāpi manussesu akkosantesu kuhiṃ gamissāmā’’ti? ‘‘Tatopi aññaṃ nagaraṃ, bhante’’ti. ‘‘Ānanda, evaṃ kātuṃ na vaṭṭati. Yattha adhikaraṇaṃ uppannaṃ, tattheva tasmiṃ vūpasante aññattha gantuṃ vaṭṭati. Ke pana te, ānanda, akkosantī’’ti? ‘‘Bhante, dāsakammakare upādāya sabbe akkosantī’’ti. ‘‘Ahaṃ, ānanda, saṅgāmaṃ otiṇṇahatthisadiso, saṅgāmaṃ otiṇṇahatthino hi catūhi disāhi āgate sare sahituṃ bhāro, tatheva bahūhi dussīlehi kathitakathānaṃ sahanaṃ nāma mayhaṃ bhāro’’ti vatvā attānaṃ ārabbha dhammaṃ desento imā nāgavagge tisso gāthā abhāsi –

‘‘Ahaṃ nāgova saṅgāme, cāpato patitaṃ saraṃ;
Ativākyaṃ titikkhissaṃ, dussīlo hi bahujjano.

‘‘Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
Danto seṭṭho manussesu, yotivākyaṃ titikkhati.

‘‘Varamassatarā dantā, ājānīyā ca sindhavā;
Kuñjarā ca mahānāgā, attadanto tato vara’’nti. (dha. pa. 320-322);

Dhammakathā sampattamahājanassa sātthikā ahosi. Evaṃ dhammaṃ desetvā mā cintayi, ānanda, ete sattāhamattameva akkosissanti, aṭṭhame divase tuṇhī bhavissanti, buddhānañhi uppannaṃ adhikaraṇaṃ sattāhato uttari na gacchati. Māgaṇḍiyā satthāraṃ akkosāpetvā palāpetuṃ asakkontī, ‘‘kiṃ nu kho karissāmī’’ti cintetvā, ‘‘imā etassa upatthambhabhūtā, etāsampi byasanaṃ karissāmī’’ti ekadivasaṃ rañño surāpānaṭṭhāne upaṭṭhānaṃ karontī cūḷapitu sāsanaṃ pahiṇi ‘‘attho me kira kukkuṭehi, aṭṭha matakukkuṭe, aṭṭha sajīvakukkuṭe ca gahetvā āgacchatu, āgantvā ca sopānamatthake ṭhatvā āgatabhāvaṃ nivedetvā ‘pavisatū’ti vuttepi apavisitvā paṭhamaṃ aṭṭha sajīvakukkuṭe pahiṇatu, ‘pacchā itare’’’ti. Cūḷāpaṭṭhākassa ca ‘‘mama vacanaṃ kareyyāsī’’ti lañjaṃ adāsi. Māgaṇḍiyo āgantvā, rañño nivedāpetvā, ‘‘pavisatū’’ti vutte, ‘‘rañño āpānabhūmiṃ na pavisissāmī’’ti āha. Itarā cūḷupaṭṭhākaṃ pahiṇi – ‘‘gaccha, tāta, mama cūḷapitu santika’’nti. So gantvā tena dinne aṭṭha sajīvakukkuṭe ānetvā, ‘‘deva, purohitena paṇṇākāro pahito’’ti āha. Rājā ‘‘bhaddako vata no uttaribhaṅgo uppanno, ko nu kho paceyyā’’ti āha. Māgaṇḍiyā, ‘‘mahārāja, sāmāvatippamukhā pañcasatā itthiyo nikkammikā vicaranti, tāsaṃ pesehi, tā pacitvā āharissantī’’ti āha. Rājā ‘‘gaccha, tāsaṃ datvā aññassa kira hatthe adatvā sayameva māretvā pacantū''ti pesesi. Cūḷupaṭṭhāko ''sādhu devā''ti gantvā tathā vatvā tāhi ''mayaṃ pāṇātipātaṃ na karomā''ti paṭikkhitto āgantvā tamatthaṃ rañño ārocesi. Māgaṇḍiyā ''diṭṭhaṃ te, mahārāja, idāni tāsaṃ pāṇātipātassa karaṇaṃ vā akaraṇaṃ vā jānissasi, 'samaṇassa gotamassa pacitvā pesentū'ti vadehi devā''ti āha. Rājā tathā vatvā pesesi. Itaro te gahetvā gacchanto viya hutvā gantvā te kukkuṭe purohitassa datvā matakukkuṭe tāsaṃ santikaṃ netvā, ''ime kira kukkuṭe pacitvā satthu santikaṃ pahiṇathā''ti āha. Tā, ''sāmi, āhara, idaṃ nāma amhākaṃ kicca''nti paccuggantvā gaṇhiṃsu. So rañño santikaṃ gantvā, ''kiṃ, tātā''ti puṭṭho, ''samaṇassa gotamassa pacitvā pesethāti vuttamatteyeva paṭimaggaṃ āgantvā gaṇhiṃsū''ti ācikkhi. Māgaṇḍiyā ''passa, mahārāja, na tā tumhādisānaṃ karonti, bahiddhā patthanā tāsaṃ atthīti vutte na saddahasī''ti āha. Rājā taṃ sutvāpi adhivāsetvā tuṇhīyeva ahosi. Māgaṇḍiyā ''kiṃ nu kho karissāmī''ti cintesi.

Tadā pana rājā ''sāmāvatiyā vāsuladattāya māgaṇḍiyāya cā''ti tissannampi etāsaṃ pāsādatale vārena vārena sattāhaṃ sattāhaṃ vītināmeti. Atha naṃ ''sve vā parasuve vā sāmāvatiyā pāsādatalaṃ gamissatī''ti ñatvā māgaṇḍiyā cūḷapitu sāsanaṃ pahiṇi – ''agadena kira dāṭhā dhovitvā ekaṃ sappaṃ pesetū''ti. So tathā katvā pesesi. Rājā attano gamanaṭṭhānaṃ hatthikantavīṇaṃ ādāyayeva gacchati, tassā pokkhare ekaṃ chiddaṃ atthi. Māgaṇḍiyā tena chiddena sappaṃ pavesetvā chiddaṃ mālāguḷena thakesi. Sappo dvīhatīhaṃ antovīṇāyameva ahosi. Māgaṇḍiyā rañño gamanadivase ''ajja katarissitthiyā pāsādaṃ gamissasi devā''ti pucchitvā ''sāmāvatiyā''ti vutte, ''ajja mayā, mahārāja, amanāpo supino diṭṭho. Na sakkā tattha gantuṃ, devā''ti? ''Gacchāmevā''ti. Sā yāva tatiyaṃ vāretvā, ''evaṃ sante ahampi tumhehi saddhiṃ gamissāmi, devā''ti vatvā nivattiyamānāpi anivattitvā, ''na jānāmi, kiṃ bhavissati devā''ti raññā saddhiṃyeva agamāsi.

Rājā sāmāvatimissikāhi dinnāni vatthapupphagandhābharaṇāni dhāretvā subhojanaṃ bhuñjitvā vīṇaṃ ussīsake ṭhapetvā sayane nipajji. Māgaṇḍiyā aparāparaṃ vicarantī viya hutvā vīṇāchiddato pupphaguḷaṃ apanesi. Sappo dvīhatīhaṃ nirāhāro tena chiddena nikkhamitvā passasanto phaṇaṃ katvā sayanapiṭṭhe nipajji. Māgaṇḍiyā taṃ disvā, ''dhī dhī, deva, sappo''ti mahāsaddaṃ katvā rājānañca tā ca akkosantī, ''ayaṃ andhabālarājā alakkhiko mayhaṃ vacanaṃ na suṇāti, imāpi nissirīkā dubbinītā, kiṃ nāma rañño santikā na labhanti, kiṃ nu tumhe imasmiṃ mateyeva sukhaṃ jīvissatha, jīvante dukkhaṃ jīvatha, 'ajja mayā pāpasupino diṭṭho, sāmāvatiyā pāsādaṃ gantuṃ na vaṭṭatī'ti vārentiyāpi me vacanaṃ na suṇasi, devā''ti āha. Rājā sappaṃ disvā maraṇabhayatajjito ''evarūpampi nāma imā karissanti, aho pāpā, ahaṃ imāsaṃ pāpabhāvaṃ ācikkhantiyāpi imissā vacanaṃ na saddahiṃ, paṭhamaṃ attano gabbhesu chiddāni katvā nisinnā, puna mayā pesite kukkuṭe paṭipahiṇiṃsu, ajja sayane sappaṃ vissajjiṃsū''ti kodhena sampajjalito viya ahosi.

Sāmāvatīpi pañcannaṃ itthisatānaṃ ovādaṃ adāsi – ''ammā, amhākaṃ aññaṃ paṭisaraṇaṃ natthi, narinde ca deviyā ca attani ca samameva mettacittaṃ pavattetha, mā kassaci kopaṃ karitthā''ti. Rājā sahassathāmaṃ siṅgadhanuṃ ādāya jiyaṃ pothetvā visapītaṃ saraṃ sannayhitvā sāmāvatiṃ dhure katvā sabbā tā paṭipāṭiyā ṭhapāpetvā sāmāvatiyā ure saraṃ vissajjesi. So tassā mettānubhāvena paṭinivattitvā āgatamaggābhimukhova hutvā rañño hadayaṃ pavisanto viya aṭṭhāsi. Rājā cintesi – ''mayā khitto saro silampi vinivijjhitvā gacchati, ākāse paṭihananakaṭṭhānaṃ natthi, atha ca panesa nivattitvā mama hadayābhimukho jāto, ayañhi nāma nissatto nijjīvo saropi etissā guṇaṃ jānāti, ahaṃ manussabhūtopi na jānāmī''ti, so dhanuṃ chaḍḍetvā añjaliṃ paggayha sāmāvatiyā pādamūle ukkuṭikaṃ nisīditvā imaṃ gāthamāha –

''Sammuyhāmi pamuyhāmi, sabbā muyhanti me disā;
Sāmāvati maṃ tāyassu, tvañca me saraṇaṃ bhavā''ti.

Sā tassa vacanaṃ sutvā, ''sādhu, deva, maṃ saraṇaṃ gacchā''ti avatvā, ''yamahaṃ, mahārāja, saraṇaṃ gatā, tameva tvampi saraṇaṃ gacchāhī''ti idaṃ vatvā sāmāvatī sammāsambuddhasāvikā –

''Mā maṃ tvaṃ saraṇaṃ gaccha, yamahaṃ saraṇaṃ gatā;

Esa buddho mahārāja, esa buddho anuttaro;
Saraṇaṃ gaccha taṃ buddhaṃ, tvañca me saraṇaṃ bhavā''ti. –

Āha. Rājā tassa vacanaṃ sutvā, ''idānāhaṃ atirekataraṃ bhāyāmī''ti vatvā imaṃ gāthamāha –

''Esa bhiyyo pamuyhāmi, sabbā muyhanti me disā;
Sāmāvati maṃ tāyassu, tvañca me saraṇaṃ bhavā''ti.

Atha naṃ sā purimanayeneva puna paṭikkhipitvā, ''tena hi tvañca saraṇaṃ gacchāmi, satthārañca saraṇaṃ gacchāmi, varañca te dammī''ti vutte, ''varo gahito hotu, mahārājā''ti āha. So satthāraṃ upasaṅkamitvā saraṇaṃ gantvā nimantetvā buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ datvā sāmāvatiṃ āmantetvā, ''uṭṭhehi, varaṃ gaṇhā''ti āha. ''Mahārāja, mayhaṃ hiraññādīhi attho natthi, imaṃ pana me varaṃ dehi, tathā karohi, yathā satthā nibaddhaṃ pañcahi bhikkhusatehi saddhiṃ idhāgacchati, dhammaṃ suṇissāmī''ti. Rājā satthāraṃ vanditvā, ''bhante, pañcahi bhikkhusatehi saddhiṃ nibaddhaṃ idhāgacchatha, sāmāvatimissikā 'dhammaṃ suṇissāmā'ti vadantī''ti āha. ''Mahārāja, buddhānaṃ nāma ekasmiṃ ṭhāne nibaddhaṃ gantuṃ na vaṭṭati, mahājano satthāraṃ āgamanatthāya paccāsīsatī''ti. ''Tena hi, bhante, ekaṃ bhikkhuṃ āṇāpethā''ti. Satthā ānandattheraṃ āṇāpesi. So tato paṭṭhāya pañca bhikkhusatāni ādāya nibaddhaṃ rājakulaṃ gacchati. Tāpi deviyo nibaddhaṃ theraṃ saparivāraṃ bhojenti, dhammaṃ suṇanti. Tā ekadivasaṃ therassa dhammakathaṃ sutvā pasīditvā, pañcahi uttarāsaṅgasatehi dhammapūjaṃ akaṃsu. Ekeko uttarāsaṅgo pañca satāni pañca satāni agghati.

Tā ekavatthā disvā rājā pucchi – ''kuhiṃ vo uttarāsaṅgo''ti. ''Ayyassa no dinnā''ti. ''Tena sabbe gahitā''ti? ''Āma, gahitā''ti. Rājā theraṃ upasaṅkamitvā vanditvā tāhi uttarāsaṅgānaṃ dinnabhāvaṃ pucchitvā tāhi dinnabhāvañca therena gahitabhāvañca sutvā, ''nanu, bhante, atibahūni vatthāni, ettakehi kiṃ karissathā''ti pucchi. ''Amhākaṃ pahonakāni vatthāni gaṇhitvā sesāni jiṇṇacīvarikānaṃ bhikkhūnaṃ dassāmi, mahārājā''ti. ''Te attano jiṇṇacīvarāni kiṃ karissantī''ti? ''Jiṇṇataracīvarikānaṃ dassantī''ti. ''Te attano jiṇṇataracīvarāni kiṃ karissantī''ti? ''Paccattharaṇāni karissantī''ti. ''Purāṇapaccattharaṇāni kiṃ karissantī''ti? ''Bhūmattharaṇāni karissantī''ti. ''Purāṇabhūmattharaṇāni kiṃ karissantī''ti? ''Pādapuñchanāni karissanti, mahārājā''ti. ''Purāṇapādapuñchanāni kiṃ karissantī''ti? ''Khaṇḍākhaṇḍikaṃ koṭṭetvā mattikāya madditvā bhittiṃ limpissantī''ti. ''Bhante, ettakāni katvāpi ayyānaṃ dinnāni na nassantī''ti? ''Āma, mahārājā''ti. Rājā pasanno aparānipi pañca vatthasatāni āharāpetvā therassa pādamūle ṭhapāpesi. Thero kira pañcasatagghanakāneva vatthāni pañcasatabhāgena pādamūle ṭhapetvā dinnāni pañcasatakkhattuṃ labhi, sahassagghanakāni sahassabhāgena pādamūle ṭhapetvā dinnāni sahassakkhattuṃ labhi, satasahassagghanakāni satasahassabhāgena pādamūle ṭhapetvā dinnāni satasahassakkhattuṃ labhi. Ekaṃ dve tīṇi cattāri pañca dasātiādinā nayena laddhānaṃ pana gaṇanā nāma natthi. Tathāgate kira parinibbute thero sakalajambudīpaṃ vicaritvā sabbavihāresu bhikkhūnaṃ attano santakāneva pattacīvarāni adāsi.

Tadā māgaṇḍiyāpi ''yamahaṃ karomi. Taṃ tathā ahutvā aññathāva hoti, idāni kiṃ nu kho karissāmī''ti cintetvā, ''attheso upāyo''ti rañño uyyānakīḷaṃ gacchante cūḷapitu sāsanaṃ pahiṇi – ''sāmāvatiyā pāsādaṃ gantvā, dussakoṭṭhāgārāni ca telakoṭṭhāgārāni ca vivarāpetvā, dussāni telacāṭīsu temetvā temetvā thambhe veṭhetvā tā sabbāpi ekato katvā dvāraṃ pidahitvā bahi yantakaṃ datvā daṇḍadīpikāhi gehe aggiṃ dadamāno otaritvā gacchatū''ti. So pāsādaṃ abhiruyha koṭṭhāgārāni vivaritvā vatthāni telacāṭīsu temetvā temetvā thambhe veṭhetuṃ ārabhi. Atha naṃ sāmāvatippamukhā itthiyo ''kiṃ etaṃ cūḷapitā''ti vadantiyo upasaṅkamiṃsu. ''Ammā, rājā daḷhikammatthāya ime thambhe telapilotikāhi veṭhāpeti, rājagehe nāma suyuttaṃ duyuttaṃ dujjānaṃ, mā me santike hotha, ammā''ti evaṃ vatvā tā āgatā gabbhe pavesetvā dvārāni pidahitvā bahi yantakaṃ datvā ādito paṭṭhāya aggiṃ dento otari. Sāmāvatī tāsaṃ ovādaṃ adāsi – ''amhākaṃ anamatagge saṃsāre vicarantīnaṃ evameva agginā jhāyamānānaṃ attabhāvānaṃ paricchedo buddhañāṇenapi na sukaro, appamattā hothā''ti. Tā gehe jhāyante vedanāpariggahakammaṭṭhānaṃ manasikarontiyo kāci dutiyaphalaṃ, kāci tatiyaphalaṃ pāpuṇiṃsu. Tena vuttaṃ – ‘‘atha kho sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘idha, bhante, rañño utenassa uyyānagatassa antepuraṃ daḍḍhaṃ, pañca ca itthisatāni kālakatāni sāmāvatippamukhāni. Tāsaṃ, bhante, upāsikānaṃ kā gati, ko abhisamparāyo’ti? Santettha, bhikkhave, upāsikāyo sotāpannā, santi sakadāgāmiyo, santi anāgāmiyo, sabbā tā, bhikkhave, upāsikāyo anipphalā kālakatā’’ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

> ‘‘Mohasambandhano loko, bhabbarūpova dissati;
> Upadhībandhano bālo, tamasā parivārito;
> Sassatoriva khāyati, passato natthi kiñcana’’nti. (udā. 70);

Evañca pana vatvā, ‘‘bhikkhave, sattā nāma vaṭṭe vicarantā niccakālaṃ appamattā hutvā puññakammameva na karonti, pamādino hutvā pāpakammampi karonti. Tasmā vaṭṭe vicarantā sukhampi dukkhampi anubhavantī’’ti dhammaṃ desesi.

Rājā ‘‘sāmāvatiyā gehaṃ kira jhāyatī’’ti sutvā vegenāgacchantopi adaḍḍhe sampāpuṇituṃ nāsakkhi. Āgantvā pana gehaṃ nibbāpento uppannabalavadomanasso amaccagaṇaparivuto nisīditvā sāmāvatiyā guṇe anussaranto, ‘‘kassa nu kho idaṃ kamma’’nti cintetvā – ‘‘māgaṇḍiyāya kāritaṃ bhavissatī’’ti ñatvā, ‘‘tāsetvā pucchiyamānā na kathessati, saṇikaṃ upāyena pucchissāmī’’ti cintetvā amacce āha – ‘‘ambho, ahaṃ ito pubbe uṭṭhāya samuṭṭhāya āsaṅkitaparisaṅkitova homi, sāmāvatī me niccaṃ otārameva gavesati, idāni pana me cittaṃ nibbutaṃ bhavissati, sukhena ca vasituṃ labhissāmī’’ti, te ‘‘kena nu kho, deva, idaṃ kata’’nti āhaṃsu. ‘‘Mayi sinehena kenaci kataṃ bhavissatī’’ti. Māgaṇḍiyāpi samīpe ṭhitā taṃ sutvā, ‘‘nañño koci kātuṃ sakkhissati, mayā kataṃ, deva, ahaṃ cūḷapitaraṃ āṇāpetvā kāresi’’nti āha. ‘‘Taṃ ṭhapetvā añño mayi sineho satto nāma natthi, pasannosmi, varaṃ te dammi, attano ñātigaṇaṃ pakkosāpehī’’ti. Sā ñātakānaṃ sāsanaṃ pahiṇi – ‘‘rājā me pasanno varaṃ deti, sīghaṃ āgacchantū’’ti. Rājā āgatāgatānaṃ mahantaṃ sakkāraṃ kāresi. Taṃ disvā tassā aññātakāpi lañjaṃ datvā ‘‘mayaṃ māgaṇḍiyāya ñātakā’’ti āgacchiṃsu. Rājā te sabbe gāhāpetvā rājaṅgaṇe nābhippamāṇe āvāṭe khaṇāpetvā te tattha nisīdāpetvā paṃsūhi pūretvā upari palāle vikirāpetvā aggiṃ dāpesi. Cammassa daḍḍhakāle ayanaṅgalena kasāpetvā khaṇḍākhaṇḍaṃ hīrāhīraṃ kāresi. Māgaṇḍiyāya sarīratopi tikhiṇena satthena ghanaghanaṭṭhānesu maṃsaṃ uppāṭetvā telakapālaṃ uddhanaṃ āropetvā pūve viya pacāpetvā tameva khādāpesi.

Dhammasabhāyampi bhikkhū kathaṃ samuṭṭhāpesuṃ, ‘‘ananucchavikaṃ vata, āvuso, evarūpāya saddhāya pasannāya upāsikāya evarūpaṃ maraṇa’’nti. Satthā āgantvā, ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, imasmiṃ attabhāve sāmāvatippamukhānaṃ itthīnaṃ etaṃ ayuttaṃ sampattaṃ. Pubbe katakammassa pana yuttameva etāhi laddha’’nti vatvā, ‘‘kiṃ, bhante, etāhi pubbe kataṃ, taṃ ācikkhathā’’ti tehi yācito atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente rājagehe nibaddhaṃ aṭṭha paccekabuddhā bhuñjanti. Pañcasatā itthiyo te upaṭṭhahanti. Tesu satta paccekabuddhā himavantaṃ gacchanti, eko nadītīre ekaṃ tiṇagahanaṃ atthi, tattha jhānaṃ samāpajjitvā nisīdi. Athekadivasaṃ rājā paccekabuddhesu gatesu tā itthiyo ādāya nadiyaṃ udakakīḷaṃ kīḷituṃ gato. Tattha tā itthiyo divasabhāgaṃ udake kīḷitvā uttaritvā sītapīḷitā aggiṃ visibbetukāmā ‘‘amhākaṃ aggikaraṇaṭṭhānaṃ olokethā’’ti aparāparaṃ vicarantiyo taṃ tiṇagahanaṃ disvā, ‘‘tiṇarāsī’’ti saññāya taṃ parivāretvā ṭhitā aggiṃ adaṃsu. Tiṇesu jhāyitvā patantesu paccekabuddhaṃ disvā, ‘‘naṭṭhāmhā, amhākaṃ rañño paccekabuddho jhāyati, rājā ñatvā amhe nāsessati, sudaḍḍhaṃ naṃ karissāmā’’ti sabbā tā itthiyo ito cito ca dārūni āharitvā tassa upari dārurāsiṃ kariṃsu. Mahādārurāsi ahosi. Atha naṃ ālimpetvā, ‘‘idāni jhāyissatī’’ti pakkamiṃsu. Tā paṭhamaṃ asañcetanikā hutvā kammunā na bajjhiṃsu, idāni pacchā sañcetanāya kammunā bajjhiṃsu. Paccekabuddhaṃ pana antosamāpattiyaṃ sakaṭasahassehi dārūni āharitvā ālimpentāpi usmākāramattampi gahetuṃ na sakkonti. Tasmā so sattame divase uṭṭhāya yathāsukhaṃ agamāsi. Tā tassa kammassa katattā bahūni vassasatasahassāni niraye paccitvā tasseva kammassa vipākāvasesena attabhāvasate imināva niyāmena gehe jhāyamāne jhāyiṃsu. Idaṃ etāsaṃ pubbakammanti.

Evaṃ vutte bhikkhū satthāraṃ paṭipucchiṃsu – ‘‘khujjuttarā pana, bhante, kena kammena khujjā jātā, kena kammena mahāpaññā, kena kammena sotāpattiphalaṃ adhigatā, kena kammena paresaṃ pesanakāritā jātā’’ti? Bhikkhave, tasseva rañño bārāṇasiyaṃ rajjaṃ karaṇakāle sveva paccekabuddho thokaṃ khujjadhātuko ahosi. Athekā upaṭṭhāyikā itthī kambalaṃ pārupitvā suvaṇṇasaraṇaṃ gahetvā, ‘‘amhākaṃ paccekabuddho evañca evañca vicaratī’’ti khujjā hutvā tassa vicaraṇākāraṃ dassesi. Tassa nissandena khujjā jātā. Te pana paccekabuddhe paṭhamadivase rājagehe nisīdāpetvā patte gāhāpetvā pāyāsassa pūretvā dāpesi. Uṇhapāyāsassa pūre patte paccekabuddhā parivattetvā parivattetvā gaṇhanti. Sā itthī te tathā karonte disvā attano santakāni aṭṭha dantavalayāni datvā, ‘‘idha ṭhapetvā gaṇhathā’’ti āha. Tesu tathā katvā taṃ oloketvā ṭhitesu tesaṃ adhippāyaṃ ñatvā, ‘‘natthi, bhante, amhākaṃ etehi attho. Tumhākaññeva etāni pariccattāni, gahetvā gacchathā’’ti āha. Te gahetvā nandamūlakapabbhāraṃ agamaṃsu. Ajjatanāpi tāni valayāni arogāneva. Sā tassa kammassa nissandena idāni tipiṭakadharā mahāpaññā jātā. Paccekabuddhānaṃ kataupaṭṭhānassa nissandena pana sotāpattiphalaṃ pattā. Idamassā buddhantare pubbakammaṃ.

Kassapasammāsambuddhakāle pana ekā bārāṇasiseṭṭhino dhītā vaḍḍhamānakacchāyāya ādāsaṃ gahetvā attānaṃ alaṅkarontī nisīdi. Athassā vissāsikā ekā khīṇāsavā bhikkhunī taṃ daṭṭhuṃ agamāsi. Bhikkhuniyo hi khīṇāsavāpi sāyanhasamaye upaṭṭhākakulāni daṭṭhukāmā honti. Tasmiṃ pana khaṇe seṭṭhidhītāya santike kāci pesanakārikā natthi, sā ‘‘vandāmi, ayye, etaṃ tāva me pasādhanapeḷakaṃ gahetvā dethā’’ti āha. Therī cintesi – ‘‘sacassā imaṃ gaṇhitvā na dassāmi, mayi āghātaṃ katvā niraye nibbattissati. Sace pana dassāmi, parassa pesanakārikā hutvā nibbattissati. Nirayasantāpato kho pana parassa pesanabhāvova seyyo’’ti. ‘‘Sā anudayaṃ paṭicca taṃ gahetvā tassā adāsi. Tassa kammassa nissandena paresaṃ pesanakārikā jātā’’ti.

Atha punekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘sāmāvatippamukhā pañcasatā itthiyo gehe agginā jhāyiṃsu, māgaṇḍiyāya ñātakā upari palālaggiṃ datvā ayanaṅgalehi bhinnā, māgaṇḍiyā pakkuthitatele pakkā, ke nu kho ettha jīvanti nāma, ke matā nāmā’’ti. Satthā āgantvā, ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, ye keci pamattā, te vassasataṃ jīvantāpi matāyeva nāma. Ye appamattā, te matāpi jīvantiyeva. Tasmā māgaṇḍiyā jīvantīpi matāyeva nāma, sāmāvatippamukhā pañcasatā itthiyo matāpi jīvantiyeva nāma. Na hi, bhikkhave, appamattā maranti nāmā’’ti vatvā imā gāthā abhāsi –

21. ‘‘Appamādo amatapadaṃ, pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

22. ‘‘Evaṃ visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratā.

23. ‘‘Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttara’’nti.

Tattha **appamādo**ti padaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ gahetvā tiṭṭhati. Sakalampi hi tepiṭakaṃ buddhavacanaṃ āharitvā kathiyamānaṃ appamādapadameva otarati. Tena vuttaṃ –

> ‘‘Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati yadidaṃ mahantattena. Evameva kho, bhikkhave, ye keci kusalā dhammā, sabbete appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ aggamakkhāyatī’’ti (saṃ. ni. 5.140).

So panesa atthato satiyā avippavāso nāma. Niccaṃ upaṭṭhitāya satiyā cetaṃ nāmaṃ. **Amatapada**nti amataṃ vuccati nibbānaṃ. Tañhi ajātattā nu jīyati na mīyati, tasmā amatanti vuccati. Pajjanti imināti padaṃ, amataṃ pāpuṇantīti attho. Amatassa padaṃ amatapadaṃ, amatassa adhigamūpāyoti vuttaṃ hoti, **pamādo**ti pamajjanabhāvo, muṭṭhassatisaṅkhātassa satiyā vosaggassetaṃ nāmaṃ. **Maccuno**ti maraṇassa. **Pada**nti upāyo maggo. Pamatto hi jātiṃ nātivattati, jāto jīyati ceva mīyati cāti pamādo maccuno padaṃ nāma hoti, maraṇaṃ upeti. **Appamattā na mīyantī**ti satiyā samannāgatā hi appamattā na maranti. Ajarā amarā hontīti na sallakkhetabbaṃ. Na hi koci satto ajaro amaro nāma atthi, pamattassa pana vaṭṭaṃ nāma aparicchinnaṃ, appamattassa paricchinnaṃ. Tasmā pamattā jātiādīhi aparimuttattā jīvantāpi matāyeva nāma. Appamattā pana appamādalakkhaṇaṃ vaḍḍhetvā khippaṃ maggaphalāni sacchikatvā dutiyatatiyaattabhāvesu na nibbattanti. Tasmā te jīvantāpi matāpi na mīyantiyeva nāma. **Ye pamattā yathā matā**ti ye pana sattā pamattā, te pamādamaraṇena matattā, yathā hi jīvitindriyupacchedena matā dārukkhandhasadisā apagataviññāṇā, tatheva honti. Tesampi hi matānaṃ viya gahaṭṭhānaṃ tāva ‘‘dānaṃ dassāma, sīlaṃ rakkhissāma, uposathakammaṃ karissāmā’’ti ekacittampi na uppajjati, pabbajitānampi ‘‘ācariyupajjhāyavattādīni pūressāma, dhutaṅgāni samādiyissāma, bhāvanaṃ vaḍḍhessāmā’’ti na uppajjatīti matena te kiṃ nānākaraṇāva honti. Tena vuttaṃ – ‘‘ye pamattā yathā matā’’ti.

Evaṃ visesato ñatvāti pamattassa vaṭṭato nissaraṇaṃ natthi, appamattassa atthīti evaṃ visesatova jānitvā. Ke panetaṃ visesaṃ jānantīti? **Appamādamhi paṇḍitā**ti ye paṇḍitā medhāvino sappaññā attano appamāde ṭhatvā appamādaṃ vaḍḍhenti, te evaṃ visesakāraṇaṃ jānanti. **Appamāde pamodantī**ti te evaṃ ñatvā tasmiṃ attano appamāde pamodanti, pahaṃsitamukhā tuṭṭhapahaṭṭhā honti. **Ariyānaṃ gocare ratā**ti te evaṃ appamāde pamodantā taṃ appamādaṃ vaḍḍhetvā ariyānaṃ buddhapaccekabuddhabuddhasāvakānaṃ gocarasaṅkhāte catusatipaṭṭhānādibhede sattatiṃsa bodhipakkhiyadhamme navavidhalokuttaradhamme ca ratā niratā, abhiratā hontīti attho.

Te jhāyinoti te appamattā paṇḍitā aṭṭhasamāpattisaṅkhātena ārammaṇūpanijjhānena vipassanāmaggaphalasaṅkhātena lakkhaṇūpanijjhānena cāti duvidhenapi jhānena jhāyino. **Sātatikā**ti abhinikkhamanakālato paṭṭhāya yāva arahattamaggā satataṃ pavattakāyikacetasikavīriyā. **Niccaṃ daḷhaparakkamā**ti yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatīti evarūpena vīriyena antarā anosakkitvā niccappavattena daḷhaparakkamena samannāgatā. **Phusantī**ti ettha dve phusanā ñāṇaphusanā ca, vipākaphusanā ca. Tattha cattāro maggā ñāṇaphusanā nāma, cattāri phalāni vipākaphusanā nāma. Tesu idha vipākaphusanā adhippetā. Ariyaphalena nibbānaṃ sacchikaronto dhīrā paṇḍitā tāya vipākaphusanāya phusanti, nibbānaṃ sacchikaronti. **Yogakkhemaṃ anuttara**nti ye cattāro yogā mahājanaṃ vaṭṭe osīdāpenti, tehi khemaṃ nibbhayaṃ sabbehi lokiyalokuttaradhammehi seṭṭhattā anuttaranti.

Desanāpariyosāne bahū sotāpannādayo ahesuṃ. Desanā mahājanassa sātthikā jātāti.

Sāmāvatīvatthu paṭhamaṃ.

2. Kumbhaghosakaseṭṭhivatthu

Uṭṭhānavatoti imaṃ dhammadesanaṃ satthā veḷuvane viharanto kumbhaghosakaṃ ārabbha kathesi. Rājagahanagarasmiñhi rājagahaseṭṭhino gehe ahivātarogo uppajji, tasmiṃ uppanne makkhikā ādiṃ katvā yāva gāvā paṭhamaṃ tiracchānagatā maranti, tato dāsakammakaro, sabbapacchā gehasāmikā, tasmā so rogo sabbapacchā seṭṭhiñca jāyañca gaṇhi. Te rogena phuṭṭhā puttaṃ santike ṭhitaṃ oloketvā assupuṇṇehi nettehi taṃ āhaṃsu – ‘‘tāta, imasmiṃ kira roge uppanne bhittiṃ bhinditvā palāyantāva jīvitaṃ labhanti, tvaṃ amhe anoloketvā palāyitvā jīvanto punāgantvā amhākaṃ asukaṭṭhāne nāma cattālīsa dhanakoṭiyo nidahitvā ṭhapitā, tā uddharitvā jīvikaṃ kappeyyāsī’’ti. So tesaṃ vacanaṃ sutvā rudamāno mātāpitaro vanditvā maraṇabhayabhīto bhittiṃ bhinditvā palāyitvā pabbatagahanaṃ gantvā dvādasa vassāni tattha vasitvā mātāpituvasanaṭṭhānaṃ paccāgañchi.

Atha naṃ daharakāle gantvā parūḷhakesamassukāle āgatattā na koci sañjāni. So mātāpitūhi dinnasaññāvasena dhanaṭṭhānaṃ gantvā dhanassa arogabhāvaṃ ñatvā cintesi – ‘‘maṃ na koci sañjānāti, sacāhaṃ dhanaṃ uddharitvā valañjissāmi, ‘ekena duggatena nidhi uddhaṭo’ti maṃ gahetvā viheṭheyyuṃ, yaṃnūnāhaṃ bhatiṃ katvā jīveyya’’nti. Athekaṃ pilotikaṃ nivāsetvā, ‘‘atthi koci bhatakena atthiko’’ti pucchanto bhatakavīthiṃ pāpuṇi. Atha naṃ bhatakā disvā, ‘‘sace amhākaṃ ekaṃ kammaṃ karissasi, bhattavetanaṃ te dassāmā’’ti āhaṃsu. ‘‘Kiṃ kammaṃ nāmā’’ti? ‘‘Pabodhanacodanakammaṃ. Sace ussahasi, pātova uṭṭhāya ‘tātā, uṭṭhahatha, sakaṭāni sannayhatha, goṇe yojetha, hatthiassānaṃ tiṇatthāya gamanavelā; ammā, tumhepi uṭṭhahatha, yāguṃ pacatha, bhattaṃ pacathā’ti vicaritvā ārocehī’’ti. So ‘‘sādhū’’ti sampaṭicchi. Athassa vasanatthāya ekaṃ gharaṃ adaṃsu. So devasikaṃ taṃ kammaṃ akāsi.

Athassa ekadivasaṃ rājā bimbisāro saddamassosi. So pana sabbaravaññū ahosi. Tasmā ‘‘mahādhanassa purisassesa saddo’’ti āha. Athassa santike ṭhitā ekā paricārikā ‘‘rājā yaṃ vā taṃ vā na kathessati, idaṃ mayā ñātuṃ vaṭṭatī’’ti cintetvā – ‘‘gaccha, tāta, etaṃ jānāhī’’ti ekaṃ purisaṃ pahiṇi. So vegena gantvā taṃ disvā āgantvā, ‘‘eko bhatakānaṃ bhatikārako kapaṇamanusso eso’’ti ārocesi. Rājā tassa vacanaṃ sutvā tuṇhī hutvā dutiyadivasepi tatiyadivasepi taṃ tassa saddaṃ sutvā tatheva āha. Sāpi paricārikā tatheva cintetvā punappunaṃ pesetvā, ‘‘kapaṇamanusso eso’’ti vutte cintesi – ‘‘rājā ‘kapaṇamanusso eso’ti vacanaṃ sutvāpi na saddahati, punappunaṃ ‘mahādhanassa purisassesa saddo’ti vadati, bhavitabbamettha kāraṇena, yathāsabhāvato etaṃ ñātuṃ vaṭṭatī’’ti. Sā rājānaṃ āha, ‘‘deva, ahaṃ sahassaṃ labhamānā dhītaraṃ ādāya gantvā etaṃ dhanaṃ rājakulaṃ pavesessāmī’’ti. Rājā tassā sahassaṃ dāpesi.

Sā taṃ gahetvā dhītaraṃ ekaṃ malinadhātukaṃ vatthaṃ nivāsāpetvā tāya saddhiṃ rājagehato nikkhamitvā maggapaṭipannā viya bhatakavīthiṃ gantvā ekaṃ gharaṃ pavisitvā, ‘‘amma, mayaṃ maggapaṭipannā, ekāhadvīhaṃ idha vissamitvā gamissāmā’’ti āha. ‘‘Amma, bahūni gharamānusakāni, na sakkā idha vasituṃ, etaṃ kumbhaghosakassa gehaṃ tucchaṃ, tattha gacchathā’’ti. Sā tattha gantvā, ‘‘sāmi, mayaṃ maggapaṭipannakā, ekāhadvīhaṃ idha vasissāmā’’ti vatvā tena punappunaṃ paṭikkhittāpi, ‘‘sāmi, ajjekadivasamattaṃ vasitvā pātova gamissāmā’’ti nikkhamituṃ na icchi. Sā tattheva vasitvā punadivase tassa araññagamanavelāya, ‘‘sāmi, tava nivāpaṃ datvā yāhi, āhāraṃ te pacissāmī’’ti vatvā, ‘‘alaṃ, amma, ahameva pacitvā bhuñjissāmī’’ti vutte punappunaṃ nibandhitvā tena dinne gahitamattakeyeva katvā antarāpaṇato bhājanāni ceva parisuddhataṇḍulādīni ca āharāpetvā rājakule pacananiyāmena suparisuddhaṃ odanaṃ, sādhurasāni ca dve tīṇi sūpabyañjanāni pacitvā tassa araññato āgatassa adāsi. Atha naṃ bhuñjitvā muducittataṃ āpannaṃ ñatvā, ‘‘sāmi, kilantamha, ekāhadvīhaṃ idheva homā’’ti āha. So ‘‘sādhū’’ti sampaṭicchi.

Athassa sāyampi punadivasepi madhurabhattaṃ pacitvā adāsi. Atha muducittataṃ tassa ñatvā ‘‘sāmi, katipāhaṃ idheva vasissāmā’’ti. Tattha vasamānā tikhiṇena satthena tassa mañcavāṇaṃ heṭṭhāaṭaniyaṃ tahaṃ tahaṃ chindi. Mañco tasmiṃ āgantvā nisinnamatteyeva heṭṭhā olambi. So ‘‘kasmā ayaṃ mañco evaṃ chijjitvā gato’’ti āha. ‘‘Sāmi, daharadārake vāretuṃ na sakkomi, ettheva sannipatantī’’ti. ‘‘Amma, idaṃ me dukkhaṃ tumhe nissāya jātaṃ. Ahañhi pubbe katthaci gacchanto dvāraṃ pidahitvā gacchāmī’’ti. ‘‘Kiṃ karomi, tāta, vāretuṃ na sakkomī’’ti. Sā imināva niyāmena dve tayo divase chinditvā tena ujjhāyitvā khīyitvā vuccamānāpi tatheva vatvā puna ekaṃ dve rajjuke ṭhapetvā sese chindi. Taṃ divasaṃ tasmiṃ nisinnamatteyeva sabbaṃ vāṇaṃ bhūmiyaṃ pati, sīsaṃ jaṇṇukehi saddhiṃ ekato ahosi, so uṭṭhāya, ‘‘kiṃ karomi, idāni kuhiṃ gamissāmi, nipajjanamañcassapi tumhehi asāmiko viya katomhī’’ti āha. ‘‘Tāta, kiṃ karomi, paṭivissakadārake vāretuṃ na sakkomi, hotu, mā cintayi, imāya nāma velāya kuhiṃ gamissasī’’ti dhītaraṃ āmantetvā, ‘‘amma, tava bhātikassa nipajjanokāsaṃ karohī’’ti āha. Sā ekapasse sayitvā ‘‘idhāgaccha, sāmī’’ti āha. Itaropi naṃ ‘‘gaccha, tāta, bhaginiyā saddhiṃ nipajjā’’ti vadesi. So tāya saddhiṃ ekamañce nipajjitvā taṃ divasaññeva santhavaṃ akāsi, kumārikā parodi. Atha naṃ mātā pucchi – ‘‘kiṃ, amma, rodasī’’ti? ‘‘Amma, idaṃ nāma jāta’’nti. ‘‘Hotu, amma, kiṃ sakkā kātuṃ, tayāpi ekaṃ bhattāraṃ imināpekaṃ pādaparicārikaṃ laddhuṃ vaṭṭatī’’ti taṃ jāmātaraṃ akāsi. Te samaggavāsaṃ vasiṃsu.

Sā katipāhaccayena rañño sāsanaṃ pesesi – ‘‘bhatakavīthiyaṃ chaṇaṃ karontu. Yassa pana ghare chaṇo na karīyati, tassa ettako nāma daṇḍoti ghosanaṃ kāretū’’ti. Rājā tathā kāresi. Atha naṃ sassu āha – ‘‘tāta, bhatakavīthiyaṃ rājāṇāya chaṇo kattabbo jāto, kiṃ karomā’’ti? ‘‘Amma, ahaṃ bhatiṃ karontopi jīvituṃ na sakkomi, kiṃ karissāmī’’ti? ‘‘Tāta, gharāvāsaṃ vasantā nāma iṇampi gaṇhanti, rañño āṇā akātuṃ na labbhā. Iṇato nāma yena kenaci upāyena muccituṃ sakkā, gaccha, kutoci ekaṃ vā dve vā kahāpaṇe āharā’’ti āha. So ujjhāyanto khīyanto gantvā cattālīsakoṭidhanaṭṭhānato ekameva kahāpaṇaṃ āhari. Sā taṃ kahāpaṇaṃ rañño pesetvā attano kahāpaṇena chaṇaṃ katvā puna katipāhaccayena tatheva sāsanaṃ pahiṇi. Puna rājā tatheva ‘‘chaṇaṃ karontu, akarontānaṃ ettako daṇḍo’’ti āṇāpesi. Punapi so tāya tatheva vatvā nippīḷiyamāno gantvā tayo kahāpaṇe āhari. Sā tepi kahāpaṇe rañño pesetvā puna katipāhaccayena tatheva sāsanaṃ pahiṇi – ‘‘idāni purise pesetvā imaṃ pakkosāpetū’’ti. Rājā pesesi. Purisā gantvā, ‘‘kumbhaghosako nāma kataro’’ti pucchitvā pariyesantā taṃ disvā ‘‘ehi, bho rājā, taṃ pakkosatī’’ti āhaṃsu. So bhīto ‘‘na maṃ rājā jānātī’’tiādīni vatvā gantuṃ na icchi. Atha naṃ balakkārena hatthādīsu gahetvā ākaḍḍhiṃsu. Sā itthī te disvā, ‘‘are, dubbinītā, tumhe mama jāmātaraṃ hatthādīsu gahetuṃ ananucchavikā’’ti tajjetvā, ‘‘ehi, tāta, mā bhāyi, rājānaṃ disvā tava hatthādigāhakānaṃ hattheyeva chindāpessāmī’’ti dhītaraṃ ādāya purato hutvā rājagehaṃ patvā vesaṃ parivattetvā sabbālaṅkārapaṭimaṇḍitā ekamantaṃ aṭṭhāsi. Itarampi parikaḍḍhitvā ānayiṃsuyeva.

Atha naṃ vanditvā ṭhitaṃ rājā āha – ‘‘tvaṃ kumbhaghosako nāmā’’ti? ‘‘Āma, devā’’ti. ‘‘Kiṃ kāraṇā mahādhanaṃ vañcetvā khādasī’’ti? ‘‘Kuto me, deva, dhanaṃ bhatiṃ katvā jīvantassā’’ti? ‘‘Mā evaṃ kari, kiṃ amhe vañcesī’’ti? ‘‘Na vañcemi, deva, natthi me dhana’’nti. Athassa rājā te kahāpaṇe dassetvā, ‘‘ime kassa kahāpaṇā’’ti āha. So sañjānitvā, ‘‘aho bālomhi, kathaṃ nu kho ime rañño hatthaṃ pattā’’ti ito cito ca olokento tā dvepi paṭimaṇḍitapasādhanā gabbhadvāramūle ṭhitā disvā, ‘‘bhāriyaṃ vatidaṃ kammaṃ, imāhi raññā payojitāhi bhavitabba’’nti cintesi. Atha naṃ rājā ‘‘vadehi, bho, kasmā evaṃ karosī’’ti āha. ‘‘Nissayo me natthi, devā’’ti. ‘‘Mādiso nissayo bhavituṃ na vaṭṭatī’’ti. ‘‘Kalyāṇaṃ, deva, sace me devo avassayo hotī’’ti. ‘‘Homi, bho, kittakaṃ te dhana’’nti? ‘‘Cattālīsakoṭiyo, devā’’ti. ‘‘Kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Sakaṭāni devā’’ti? Rājā anekasatāni sakaṭāni yojāpetvā pahiṇitvā taṃ dhanaṃ āharāpetvā rājaṅgaṇe rāsiṃ kārāpetvā rājagahavāsino sannipātāpetvā, ‘‘atthi kassaci imasmiṃ nagare ‘‘ettakaṃ dhana’’nti pucchitvā ‘‘natthi, devā’’ti. ‘‘Kiṃ panassa kātuṃ vaṭṭatī’’ti? ‘‘Sakkāraṃ, devā’’ti vutte mahantena sakkārena taṃ seṭṭhiṭṭhāne ṭhapetvā dhītaraṃ tasseva datvā tena saddhiṃ satthu santikaṃ gantvā vanditvā ‘‘bhante, passathimaṃ purisaṃ, evarūpo dhitimā nāma natthi, cattālīsakoṭivibhavo hontopi uppilāvitākāraṃ vā asmimānamattaṃ vā na karoti, kapaṇo viya pilotikaṃ nivāsetvā bhatakavīthiyaṃ bhatiṃ katvā jīvanto mayā iminā nāma upāyena ñāto. Jānitvā ca pana pakkosāpetvā sadhanabhāvaṃ sampaṭicchāpetvā taṃ dhanaṃ āharāpetvā seṭṭhiṭṭhāne ṭhapito, dhītā cassa mayā dinnā. Bhante, mayā ca evarūpo dhitimā na diṭṭhapubbo’’ti āha.

Taṃ sutvā satthā ‘‘evaṃ jīvantassa jīvikaṃ dhammikajīvikaṃ nāma, mahārāja, corikādikammaṃ pana idhaloke ceva pīḷeti hiṃseti, paraloke ca, tatonidānaṃ sukhaṃ nāma natthi. Purisassa hi dhanapārijuññakāle kasiṃ vā bhatiṃ vā katvā jīvikameva dhammikajīvikaṃ nāma. Evarūpassa hi vīriyasampannassa satisampannassa kāyavācāhi parisuddhakammassa paññāya nisammakārino kāyādīhi saññatassa dhammajīvikaṃ jīvantassa satiavippavāse ṭhitassa issariyaṃ vaḍḍhatiyevā’’ti vatvā imaṃ gāthamāha –

24. ‘‘Uṭṭhānavato satīmato,
Sucikammassa nisammakārino;
Saññatassa dhammajīvino,
Appamattassa yasobhivaḍḍhatī’’ti.

Tattha **uṭṭhānavato**ti uṭṭhānavīriyavantassa. **Satimato**ti satisampannassa. **Sucikammassā**ti niddosehi niraparādhehi kāyakammādīhi samannāgatassa. **Nisammakārino**ti evañce bhavissati, evaṃ karissāmīti vā, imasmiṃ kamme evaṃ kate idaṃ nāma bhavissatīti vā evaṃ nidānaṃ sallakkhetvā rogatikicchanaṃ viya sabbakammāni nisāmetvā upadhāretvā karontassa. **Saññatassā**ti kāyādīhi saññatassa nicchiddassa. **Dhammajīvino**ti agārikassa tulākūṭādīni vajjetvā kasigorakkhādīhi, anagārikassa vejjakammadūtakammādīni vajjetvā dhammena samena bhikkhācariyāya jīvikaṃ kappentassa. **Appamattassā**ti avippavutthasatino. **Yasobhivaḍḍhatī**ti issariyabhogasampannasaṅkhāto ceva kittivaṇṇabhaṇanasaṅkhāto ca yaso abhivaḍḍhatīti.

Gāthāpariyosāne kumbhaghosako sotāpattiphale patiṭṭhahi. Aññepi bahū sotāpattiphalādīni pāpuṇiṃsu. Evaṃ mahājanassa sātthikā dhammadesanā jātāti.

Kumbhaghosakaseṭṭhivatthu dutiyaṃ.

3. Cūḷapanthakattheravatthu

Uṭṭhānenappamādenāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto cūḷapanthakattheraṃ ārabbha kathesi.

Rājagahe kira dhanaseṭṭhikulassa dhītā vayappattakāle mātāpitūhi sattabhūmikassa pāsādassa uparimatale ativiya rakkhiyamānā yobbanamadamattatāya purisalolā hutvā attano dāseneva saddhiṃ santhavaṃ katvā, ‘‘aññepi me idaṃ kammaṃ jāneyyu’’nti bhītā evamāha – ‘‘amhehi imasmiṃ ṭhāne na sakkā vasituṃ. Sace me mātāpitaro imaṃ dosaṃ jānissanti, khaṇḍākhaṇḍikaṃ maṃ karissanti. Videsaṃ gantvā vasissāmā’’ti. Te hatthasāraṃ gahetvā aggadvārena nikkhamitvā, ‘‘yattha vā tattha vā aññehi ajānanaṭṭhānaṃ gantvā vasissāmā’’ti ubhopi agamaṃsu. Tesaṃ ekasmiṃ ṭhāne vasantānaṃ saṃvāsamanvāya tassā kucchismiṃ gabbho patiṭṭhāsi. Sā gabbhaparipākaṃ āgamma tena saddhiṃ mantesi, ‘‘gabbho me paripākaṃ gato, ñātibandhuvirahite ṭhāne gabbhavuṭṭhānaṃ nāma ubhinnampi amhākaṃ dukkhāvahaṃ, kulagehameva gacchāmā’’ti. So ‘‘sacāhaṃ tattha gamissāmi, jīvitaṃ me natthī’’ti bhayena ‘‘ajja gacchāma, sve gacchāmā’’ti divase atikkāmesi. Sā cintesi – ‘‘ayaṃ bālo attano dosamahantatāya gantuṃ na ussahati, mātāpitaro nāma ekantahitāva, ayaṃ gacchatu vā, mā vā, ahaṃ gamissāmī’’ti. Sā tasmiṃ gehā nikkhante gehaparikkhāraṃ paṭisāmetvā attano kulagharaṃ gatabhāvaṃ anantaragehavāsīnaṃ ārocetvā maggaṃ paṭipajji.

Sopi gharaṃ āgantvā taṃ adisvā paṭivissake pucchitvā, ‘‘sā kulagharaṃ gatā’’ti sutvā vegena anubandhitvā antarāmagge sampāpuṇi. Tassāpi tattheva gabbhavuṭṭhānaṃ ahosi. So ‘‘kiṃ idaṃ, bhadde’’ti pucchi. ‘‘Sāmi, me eko putto jāto’’ti. ‘‘Idāni kiṃ karissāmā’’ti? ‘‘Yassatthāya mayaṃ kulagharaṃ gaccheyyāma, taṃ kammaṃ antarāmaggeva nipphannaṃ, tattha gantvā kiṃ karissāma, nivattissāmā’’ti dvepi ekacittā hutvā nivattiṃsu. Tassa ca dārakassa panthe jātattā **panthako**ti nāmaṃ kariṃsu. Tassā nacirasseva aparopi gabbho patiṭṭhahi. Sabbaṃ purimanayeneva vitthāretabbaṃ. Tassapi dārakassa panthe jātattā paṭhamajātassa **mahāpanthako**ti nāmaṃ katvā itarassa **cūḷapanthako**ti nāmaṃ kariṃsu. Te dvepi dārake gahetvā attano vasanaṭṭhānameva gatā. Tesaṃ tattha vasantānaṃ mahāpanthakadārako aññe dārake ‘‘cūḷapitā mahāpitāti, ayyako ayyikā’’ti ca vadante sutvā mātaraṃ pucchi – ‘‘amma, aññe dārakā ‘ayyako ayyikā’tipi, ‘mahāpitā cūḷapitā’tipi vadanti, kacci amhākaññeva ñātakā natthī’’ti? ‘‘Āma, tāta, amhākaṃ ettha ñātakā natthi. Rājagahanagare pana vo dhanaseṭṭhi nāma ayyako, tattha amhākaṃ bahū ñātakā’’ti. ‘‘Kasmā tattha na gacchatha, ammā’’ti? Sā attano agamanakāraṇaṃ puttassa akathetvā puttesu punappunaṃ kathentesu sāmikaṃ āha – ‘‘ime dārakā maṃ ativiya kilamenti, kiṃ no mātāpitaro disvā maṃsaṃ khādissanti, ehi, dārakānaṃ ayyakakulaṃ dassessāmā’’ti? ‘‘Ahaṃ sammukhā bhavituṃ na sakkhissāmi, te pana nayissāmī’’ti. ‘‘Sādhu yena kenaci upāyena dārakānaṃ ayyakakulameva daṭṭhuṃ vaṭṭatī’’ti. Dvepi janā dārake ādāya anupubbena rājagahaṃ patvā nagaradvāre ekissā sālāya pavisitvā dārakamātā dve dārake gahetvā attano āgatabhāvaṃ mātāpitūnaṃ ārocāpesi. Te taṃ sāsanaṃ sutvā, ‘‘saṃsāre vicarantānaṃ na putto na dhītā bhūtapubbā nāma natthi, te amhākaṃ mahāparādhikā, na sakkā tehi amhākaṃ cakkhupathe ṭhātuṃ, ettakaṃ nāma dhanaṃ gahetvā dvepi janā phāsukaṭṭhānaṃ gantvā jīvantu, dārake pana idha pesentū’’ti dhanaṃ datvā dūtaṃ pāhesuṃ.

Tehi pesitaṃ dhanaṃ gahetvā dārake āgatadūtānaññeva hatthe datvā pahiṇiṃsu. Dārakā ayyakakule vaḍḍhanti. Tesu cūḷapanthako atidaharo, mahāpanthako pana ayyakena saddhiṃ dasabalassa dhammakathaṃ sotuṃ gacchati. Tassa niccaṃ satthu santikaṃ gacchantassa pabbajjāya cittaṃ nami. So ayyakaṃ āha – ''sace maṃ anujāneyyātha, ahaṃ pabbajeyya''nti. ''Kiṃ vadesi, tāta, sakalassa lokassapi me pabbajjāto tava pabbajjā bhaddikā. Sace sakkosi pabbajāhī''ti. Taṃ satthu santikaṃ netvā, ''kiṃ, gahapati, dārako te laddho''ti vutte, ''āma, bhante, ayaṃ me nattā tumhākaṃ santike pabbajitukāmo''ti āha. Satthā aññataraṃ piṇḍapātacārikaṃ bhikkhuṃ ''imaṃ dārakaṃ pabbājehī''ti āṇāpesi. Thero tassa tacapañcakakammaṭṭhānaṃ ācikkhitvā pabbājesi. So bahuṃ buddhavacanaṃ uggaṇhitvā paripuṇṇavasso upasampadaṃ labhitvā yonisomanasikārena kammaṭṭhānaṃ karonto arahattaṃ pāpuṇi. So jhānasukhena phalasukhena vītināmento cintesi – ''sakkā nu kho idaṃ sukhaṃ cūḷapanthakassa dātu''nti! Tato ayyakaseṭṭhissa santikaṃ gantvā evamāha – ''mahāseṭṭhi, sace anujāneyyātha, ahaṃ cūḷapanthakaṃ pabbājeyya''nti. ''Pabbājetha, bhante''ti. Seṭṭhi kira sāsane ca suppasanno, ''kataradhītāya vo ete puttā''ti pucchiyamāno ca ''palātadhītāyā''ti vattuṃ lajjati, tasmā sukheneva tesaṃ pabbajjaṃ anujāni. Thero cūḷapanthakaṃ pabbājetvā sīlesu patiṭṭhāpesi. So pabbajitvāva dandho ahosi.

''Padmaṃ yathā kokanadaṃ sugandhaṃ,
Pāto siyā phullamavītagandhaṃ;
Aṅgīrasaṃ passa virocamānaṃ,
Tapantamādiccamivantalikkhe''ti. (saṃ. ni. 1.123; a. ni. 5.195) –

Imaṃ ekaṃ gāthaṃ catūhi māsehi uggaṇhituṃ nāsakkhi. So kira kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabhikkhuno uddesaggahaṇakāle parihāsakeḷiṃ akāsi. So bhikkhu tena parihāsena lajjito neva uddesaṃ gaṇhi, na sajjhāyamakāsi. Tena kammena ayaṃ pabbajitvāva dandho jāto, gahitagahitaṃ padaṃ uparūparipadaṃ gaṇhantassa nassati. Tassa imameva gāthaṃ uggahetuṃ vāyamantassa cattāro māsā atikkantā. Atha naṃ mahāpanthako, ''cūḷapanthaka, tvaṃ imasmiṃ sāsane abhabbo, catūhi māsehi ekaṃ gāthampi gaṇhituṃ na sakkosi, pabbajitakiccaṃ pana kathaṃ matthakaṃ pāpessasi, nikkhama ito''ti vihārā nikkaḍḍhi. Cūḷapanthako buddhasāsane sinehena gihibhāvaṃ na pattheti.

Tasmiñca kāle mahāpanthako bhattuddesako ahosi. Jīvako komārabhacco bahuṃ mālāgandhavilepanaṃ ādāya attano ambavanaṃ gantvā satthāraṃ pūjetvā dhammaṃ sutvā uṭṭhāyāsanā dasabalaṃ vanditvā mahāpanthakaṃ upasaṅkamitvā, ''kittakā, bhante, satthu santike bhikkhū''ti pucchi. ''Pañcamattāni bhikkhusatānī''ti. ''Sve, bhante, buddhappamukhāni pañca bhikkhusatāni ādāya amhākaṃ nivesane bhikkhaṃ gaṇhathā''ti. ''Upāsaka, cūḷapanthako nāma bhikkhu dandho aviruḷhidhammo, taṃ ṭhapetvā sesānaṃ nimantanaṃ sampaṭicchāmī''ti thero āha. Taṃ sutvā cūḷapanthako cintesi – ''thero ettakānaṃ bhikkhūnaṃ nimantanaṃ sampaṭicchanto maṃ bāhiraṃ katvā sampaṭicchati, nissaṃsayaṃ mayhaṃ bhātikassa mayi cittaṃ bhinnaṃ bhavissati, kiṃ dāni mayhaṃ iminā sāsanena, gihī hutvā dānādīni puññāni karonto jīvissāmī''ti? So punadivase pātova vibbhamituṃ pāyāsi.

Satthā paccūsakāleyeva lokaṃ volokento imaṃ kāraṇaṃ disvā paṭhamataraṃ gantvā cūḷapanthakassa gamanamagge dvārakoṭṭhake caṅkamanto aṭṭhāsi. Cūḷapanthako gacchanto satthāraṃ disvā upasaṅkamitvā vanditvā aṭṭhāsi. Atha naṃ satthā ''kuhiṃ pana tvaṃ, cūḷapanthaka, imāya velāya gacchasī''ti āha. ''Bhātā maṃ, bhante, nikkaḍḍhati, tenāhaṃ vibbhamituṃ gacchāmī''ti. ''Cūḷapanthaka, tava pabbajjā nāma mama santakā, bhātarā nikkaḍḍhito kasmā mama santikaṃ nāgañchi, ehi, kiṃ te gihibhāvena, mama santike bhavissasī''ti cakkaṅkitatalena pāṇinā taṃ sirasi parāmasitvā ādāya gantvā gandhakuṭippamukhe nisīdāpetvā, ''cūḷapanthaka, puratthābhimukho hutvā imaṃ pilotikaṃ 'rajoharaṇaṃ rajoharaṇa'nti parimajjanto idheva hohī''ti iddhiyā abhisaṅkhataṃ parisuddhaṃ pilotikaṃ datvā kāle ārocite bhikkhusaṅghaparivuto jīvakassa gehaṃ gantvā paññattāsane nisīdi. Cūḷapanthakopi sūriyaṃ olokento taṃ pilotikaṃ ''rajoharaṇaṃ rajoharaṇa''nti parimajjanto nisīdi. Tassa taṃ pilotikakhaṇḍaṃ parimajjantassa kiliṭṭhaṃ ahosi. Tato cintesi – ''idaṃ pilotikakhaṇḍaṃ ativiya parisuddhaṃ, imaṃ pana attabhāvaṃ nissāya purimapakatiṃ vijahitvā evaṃ kiliṭṭhaṃ jātaṃ, aniccā vata saṅkhārā''ti khayavayaṃ paṭṭhapento vipassanaṃ vaḍḍhesi. Satthā ''cūḷapanthakassa cittaṃ vipassanaṃ āruḷha''nti ñatvā, ''cūḷapanthaka, tvaṃ pilotikakhaṇḍameva saṃkiliṭṭhaṃ 'rajaṃ raja'nti mā saññaṃ kari, abbhantare pana te rāgarajādayo atthi, te harāhī''ti vatvā obhāsaṃ vissajjetvā purato nisinno viya paññāyamānarūpo hutvā imā gāthā abhāsi –

''Rāgo rajo na ca pana reṇu vuccati,
Rāgassetaṃ adhivacanaṃ rajoti;
Etaṃ rajjaṃ vippajahitva bhikkhavo,
Viharanti te vigatarajassa sāsane.

''Doso rajo na ca pana reṇu vuccati,
Dosassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitva bhikkhavo,
Viharanti te vigatarajassa sāsane.

''Moho rajo na ca pana reṇu vuccati,
Mohassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitva bhikkhavo,
Viharanti te vigatarajassa sāsane''ti. (mahāni. 209);

Gāthāpariyosāne cūḷapanthako saha paṭisambhidāhi arahattaṃ pāpuṇi. Saha paṭisambhidāhiyevassa tīṇi piṭakāni āgamiṃsu.

So kira pubbe rājā hutvā nagaraṃ padakkhiṇaṃ karonto nalāṭato sede muccante parisuddhena sāṭakena nalāṭantaṃ puñchi, sāṭako kiliṭṭho ahosi. So ''imaṃ sarīraṃ nissāya evarūpo parisuddho sāṭako pakatiṃ jahitvā kiliṭṭho jāto, aniccā vata saṅkhārā''ti aniccasaññaṃ paṭilabhi. Te kāraṇenassa rajoharaṇameva paccayo jāto.

Jīvakopi kho komārabhacco dasabalassa dakkhiṇodakaṃ upanāmesi. Satthā ''nanu, jīvaka, vihāre bhikkhū atthī''ti hatthena pattaṃ pidahi. Mahāpanthako ''nanu, bhante, vihāre bhikkhū natthī''ti āha. Satthā ''atthi, jīvakā''ti āha. Jīvako ''tena hi bhaṇe gaccha, vihāre bhikkhūnaṃ atthibhāvaṃ vā natthibhāvaṃ vā tvaññeva jānāhī''ti purisaṃ pesesi. Tasmiṃ khaṇe cūḷapanthako ''mayhaṃ bhātiko 'vihāre bhikkhū natthī'ti bhaṇati, vihāre bhikkhūnaṃ atthibhāvamassa pakāsessāmī''ti sakalaṃ ambavanaṃ bhikkhūnaññeva pūresi. Ekacce bhikkhū cīvarakammaṃ karonti, ekacce rajanakammaṃ karonti, ekacce sajjhāyaṃ karonti. Evaṃ aññamaññaasadisaṃ bhikkhusahassaṃ māpesi. So puriso vihāre bahū bhikkhū disvā nivattitvā, ''ayya, sakalaṃ ambavanaṃ bhikkhūhi paripuṇṇa''nti jīvakassa ārocesi. Theropi kho tattheva –

''Sahassakkhattumattānaṃ, nimminitvāna panthako;
Nisīdambavane ramme, yāva kālappavedanā''ti.

Atha satthā taṃ purisaṃ āha – ''vihāraṃ gantvā 'satthā cūḷapanthakaṃ nāma pakkosatī'ti vadehī''ti. Tena gantvā tathā vutte, ''ahaṃ cūḷapanthako, ahaṃ cūḷapanthako''ti mukhasahassaṃ uṭṭhahi. So puriso puna gantvā, ''sabbepi kira, bhante, cūḷapanthakāyeva nāmā''ti āha. ''Tena hi gantvā yo 'ahaṃ cūḷapanthako'ti paṭhamaṃ vadati, taṃ hatthe gaṇha, avasesā antaradhāyissantī''ti. So tathā akāsi. Tāvadeva sahassamattā bhikkhū antaradhāyiṃsu. Theropi tena purisena saddhiṃ agamāsi. Satthā bhattakiccapariyosāne jīvakaṃ āmantesi – ''jīvaka, cūḷapanthakassa pattaṃ gaṇhāhi, ayaṃ te anumodanaṃ karissatī''ti. Jīvako tathā akāsi. Thero sīhanādaṃ nadanto taruṇasīho viya tīhi piṭakehi saṅkhobhetvā anumodanamakāsi. Satthā uṭṭhāyāsanā bhikkhusaṅghaparivuto vihāraṃ gantvā bhikkhūhi vatte dassite gandhakuṭippamukhe ṭhatvā bhikkhusaṅghassa sugatovādaṃ datvā kammaṭṭhānaṃ kathetvā bhikkhusaṅghaṃ uyyojetvā surabhigandhavāsitaṃ gandhakuṭiṃ pavisitvā dakkhiṇena passena sīhaseyyaṃ upagato. Atha sāyanhasamaye bhikkhū ito cito ca samosaritvā rattakambalasāṇiyā parikkhittā viya nisīditvā satthu guṇakathaṃ ārabhiṃsu, ‘‘āvuso, mahāpanthako cūḷapanthakassa ajjhāsayaṃ ajānanto catūhi māsehi ekaṃ gāthaṃ uggaṇhāpetuṃ na sakkoti, ‘dandho aya’nti vihārā nikkaḍḍhi, sammāsambuddho pana attano anuttaradhammarājatāya ekasmiṃyevassa antarabhatte saha paṭisambhidāhi arahattaṃ adāsi, tīṇi piṭakāni saha paṭisambhidāhiyeva āgatāni, aho buddhānaṃ balaṃ nāma mahanta’’nti.

Atha bhagavā dhammasabhāyaṃ imaṃ kathāpavattiṃ ñatvā, ‘‘ajja mayā gantuṃ vaṭṭatī’’ti buddhaseyyāya uṭṭhāya surattadupaṭṭaṃ nivāsetvā vijjulataṃ viya kāyabandhanaṃ bandhitvā rattakambalasadisaṃ sugatamahācīvaraṃ pārupitvā surabhigandhakuṭito nikkhamma mattavaravāraṇasīhavijambhitavilāsena anantāya buddhalīḷāya dhammasabhaṃ gantvā alaṅkatamaṇḍalamāḷamajjhe supaññattavarabuddhāsanaṃ abhiruyha chabbaṇṇabuddharaṃsiyo vissajjento aṇṇavakucchiṃ khobhayamāno yugandharamatthake bālasūriyo viya āsanamajjhe nisīdi. Sammāsambuddhe pana āgatamatte bhikkhusaṅgho kathaṃ pacchinditvā tuṇhī ahosi. Satthā mudukena mettacittena parisaṃ oloketvā, ‘‘ayaṃ parisā ativiya sobhati, ekassapi hatthakukkuccaṃ vā pādakukkuccaṃ vā ukkāsitasaddo vā khipitasaddo vā natthi, sabbepi ime buddhagāravena sagāravā, buddhatejena tajjitā. Mayi āyukappampi akathetvā nisinne paṭhamaṃ kathaṃ samuṭṭhāpetvā na kathessanti. Kathāsamuṭṭhāpanavattaṃ nāma mayāva jānitabbaṃ, ahameva paṭhamaṃ kathessāmī’’ti madhurena brahmassarena bhikkhū āmantetvā, ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’’ti pucchitvā, ‘‘imāya nāmā’’ti vutte, ‘‘na, bhikkhave, cūḷapanthako idāneva dandho, pubbepi dandhoyeva. Na kevalañcassāhaṃ idāneva avassayo jāto, pubbepi avassayo ahosimeva. Pubbe panāhaṃ imaṃ lokiyakuṭumbassa sāmikaṃ akāsiṃ, idāni lokuttarakuṭumbassā’’ti vatvā tamatthaṃ vitthārato sotukāmehi bhikkhūhi āyācito atītaṃ āhari –

‘‘Atīte, bhikkhave, bārāṇasinagaravāsī eko māṇavo takkasilaṃ gantvā sippuggahaṇatthāya disāpāmokkhassa ācariyassa dhammantevāsiko hutvā pañcannaṃ māṇavakasatānaṃ antare ativiya ācariyassa upakārako ahosi, pādaparikammādīni sabbakiccāni karoti. Dandhatāya pana kiñci uggaṇhituṃ na sakko’’ti. Ācariyo ‘‘ayaṃ mama bahūpakāro, sikkhāpessāmi na’’nti vāyamantopi kiñci sikkhāpetuṃ na sakkoti. So ciraṃ vasitvā ekagāthampi uggaṇhituṃ asakkonto ukkaṇṭhitvā ‘‘gamissāmī’’ti ācariyaṃ āpucchi. Ācariyo cintesi – ‘‘ayaṃ mayhaṃ upakārako, paṇḍitabhāvamassa paccāsīsāmi, na naṃ kātuṃ sakkomi, avassaṃ mayā imassa paccupakāro kātabbo, ekamassa mantaṃ bandhitvā dassāmī’’ti so taṃ araññaṃ netvā ‘‘ghaṭṭesi ghaṭṭesi, kiṃ kāraṇā ghaṭṭesi? Ahampi taṃ jānāmi jānāmī’’ti imaṃ mantaṃ bandhitvā uggaṇhāpento anekasatakkhattuṃ parivattāpetvā, ‘‘paññāyati te’’ti pucchitvā, ‘‘āma, paññāyatī’’ti vutte ‘‘dandhena nāma vāyāmaṃ katvā paguṇaṃ kataṃ sippaṃ na palāyatī’’ti cintetvā maggaparibbayaṃ datvā, ‘‘gaccha, imaṃ mantaṃ nissāya jīvissasi, apalāyanatthāya panassa niccaṃ sajjhāyaṃ kareyyāsī’’ti vatvā taṃ uyyojesi. Athassa mātā bārāṇasiyaṃ sampattakāle ‘‘putto me sippaṃ sikkhitvā āgato’’ti mahāsakkārasammānaṃ akāsi.

Tadā bārāṇasirājā ‘‘atthi nu kho me kāyakammādīsu koci doso’’ti paccavekkhanto attano aruccanakaṃ kiñci kammaṃ adisvā ‘‘attano vajjaṃ nāma attano na paññāyati, paresaṃ paññāyati, nāgarānaṃ parigganhissāmī’’ti cintetvā sāyaṃ aññātakavesena nikkhamitvā, ‘‘sāyamāsaṃ bhuñjitvā nisinnamanussānaṃ kathāsallāpo nāma nānappakārako hoti, ‘sacāhaṃ adhammena rajjaṃ kāremi, pāpena adhammikena raññā daṇḍabaliādīhi hatamhā’ti vakkhanti. ‘Sace dhammena rajjaṃ kāremi, dīghāyuko hotu no rājā’tiādīni vatvā mama guṇaṃ kathessantī’’ti tesaṃ tesaṃ gehānaṃ bhittianusāreneva vicarati.

Tasmiṃ khaṇe umaṅgacorā dvinnaṃ gehānaṃ antare umaṅgaṃ bhindanti ekaumaṅgeneva dve gehāni pavisanatthāya. Rājā te disvā gehacchāyāya aṭṭhāsi. Tesaṃ umaṅgaṃ bhinditvā gehaṃ pavisitvā bhaṇḍakaṃ olokitakāle māṇavo pabujjhitvā taṃ mantaṃ sajjhāyanto ‘‘ghaṭṭesi ghaṭṭesi, kiṃ kāraṇā ghaṭṭesi? Ahampi taṃ jānāmi jānāmī’’ti āha. Te taṃ sutvā, ‘‘iminā kiramhā ñātā, idāni no nāsessatī’’ti nivatthavatthānipi chaḍḍetvā bhītā sammukhasammukhaṭṭhāneneva palāyiṃsu. Rājā te palāyante disvā itarassa ca mantasajjhāyanasaddaṃ sutvā gehaññeva vavatthapetvā nāgarānaṃ pariggaṇhitvā nivesanaṃ pāvisi. So vibhātāya pana rattiyā pātovekaṃ purisaṃ pakkositvā āha – ‘‘gaccha bhaṇe, asukavīthiyaṃ nāma yasmiṃ gehe umaṅgo bhinno, tattha takkasilato sippaṃ uggaṇhitvā āgatamāṇavo atthi, taṃ ānehī’’ti. So gantvā ‘‘rājā taṃ pakkosatī’’ti vatvā māṇavaṃ ānesi. Atha naṃ rājā āha – ‘‘tvaṃ, tāta, takkasilato sippaṃ uggaṇhitvā āgatamāṇavo’’ti? ‘‘Āma, devā’’ti. ‘‘Amhākampi taṃ sippaṃ dehī’’ti. ‘‘Sādhu, deva, samānāsane nisīditvā gaṇhāhī’’ti. Rājāpi tathā katvā mantaṃ gahetvā ‘‘ayaṃ te ācariyabhāgo’’ti sahassaṃ adāsi.

Tadā senāpati rañño kappakaṃ āha – ‘‘kadā rañño massuṃ karissasī’’ti? ‘‘Sve vā parasuve vā’’ti. So tassa sahassaṃ datvā ‘‘kiccaṃ me atthī’’ti vatvā, ‘‘kiṃ, sāmī’’ti vutte ‘‘rañño massukammaṃ karonto viya hutvā khuraṃ ativiya pahaṃsitvā galanāḷiṃ chinda, tvaṃ senāpati bhavissasi, ahaṃ rājā’’ti. So ‘‘sādhū’’ti sampaṭicchitvā rañño massukammakaraṇadivase gandhodakena massuṃ temetvā khuraṃ pahaṃsitvā nalāṭante gahetvā, ‘‘khuro thokaṃ kuṇṭhadhāro, ekappahāreneva galanāḷiṃ chindituṃ vaṭṭatī’’ti puna ekamantaṃ ṭhatvā khuraṃ pahaṃsi. Tasmiṃ khaṇe rājā attano mantaṃ saritvā sajjhāyaṃ karonto ‘‘ghaṭṭesi ghaṭṭesi, kiṃ kāraṇā ghaṭṭesi? Ahampi taṃ jānāmi jānāmī’’ti āha. Nhāpitassa nalāṭato sedā mucciṃsu. So ‘‘jānāti mama kāraṇaṃ rājā’’ti bhīto khuraṃ bhūmiyaṃ khipitvā pādamūle urena nipajji. Rājāno nāma chekā honti, tena taṃ evamāha – ‘‘are, duṭṭha, nhāpita, ‘na maṃ rājā jānātī’ti saññaṃ karosī’’ti. ‘‘Abhayaṃ me dehi, devā’’ti. ‘‘Hotu, mā bhāyi, kathehī’’ti. Senāpati me, deva, sahassaṃ datvā, ‘‘rañño massuṃ karonto viya galanāḷiṃ chinda, ahaṃ rājā hutvā taṃ senāpatiṃ karissāmī’’ti āhāti. Rājā taṃ sutvā ‘‘ācariyaṃ me nissāya jīvitaṃ laddha’’nti cintetvā senāpatiṃ pakkosāpetvā, ‘‘ambho, senāpati, kiṃ nāma tayā mama santikā na laddhaṃ, idāni taṃ daṭṭhuṃ na sakkomi, mama raṭṭhā nikkhamāhī’’ti taṃ raṭṭhā pabbājetvā ācariyaṃ pakkosāpetvā, ‘‘ācariya, taṃ nissāya mayā jīvitaṃ laddha’’nti vatvā mahantaṃ sakkāraṃ karitvā tassa senāpatiṭṭhānaṃ adāsi. ‘‘So tadā cūḷapanthako ahosi, satthā disāpāmokkho ācariyo’’ti.

Satthā imaṃ atītaṃ āharitvā, ‘‘evaṃ, bhikkhave, pubbepi cūḷapanthako dandhoyeva ahosi, tadāpissāhaṃ avassayo hutvā taṃ lokiyakuṭumbe patiṭṭhāpesi’’nti vatvā puna ekadivasaṃ ‘‘aho satthā cūḷapanthakassa avassayo jāto’’ti kathāya samuṭṭhitāya **cūḷaseṭṭhijātake** atītavatthuṃ kathetvā –

> ‘‘Appakenāpi medhāvī, pābhatena vicakkhaṇo;
> Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhama’’nti. (jā. 1.1.4) –

Gāthaṃ vatvā, ‘‘na, bhikkhave, idānevāhaṃ imassa avassayo jāto, pubbepi avassayo ahosimeva. Pubbe panāhaṃ imaṃ lokiyakuṭumbassa sāmikaṃ akāsiṃ, idāni lokuttarakuṭumbassa. Tadā hi cūḷantevāsiko cūḷapanthako ahosi, cūḷaseṭṭhi pana paṇḍito byatto nakkhattakovido ahamevā’’ti jātakaṃ samodhānesi.

Punekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, cūḷapanthako catūhi māsehi catuppadaṃ gāthaṃ gahetuṃ asakkontopi vīriyaṃ anossajjitvāva arahatte patiṭṭhito, idāni lokuttaradhammakuṭumbassa sāmiko jāto’’ti. Satthā āgantvā, ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, mama sāsane āraddhavīriyo bhikkhu lokuttaradhammassa sāmiko hotiyevā’’ti vatvā imaṃ gāthamāha –

> **25.** ‘‘Uṭṭhānenappamādena, saṃyamena damena ca;
> Dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīratī’’ti.

Tattha **dīpaṃ kayirāthā**ti vīriyasaṅkhātena uṭṭhānena, satiyā avippavāsākārasaṅkhātena appamādena, catupārisuddhisīlasaṅkhātena saṃyamena, indriyadamena cāti imehi kāraṇabhūtehi catūhi dhammehi dhammojapaññāya samannāgato medhāvī imasmiṃ ativiya dullabhapatiṭṭhatāya atigambhīre saṃsārasāgare attano patiṭṭhānabhūtaṃ arahattaphalaṃ dīpaṃ kayirātha kareyya, kātuṃ sakkuṇeyyāti attho. Kīdisaṃ? **Yaṃ ogho nābhikīratī**ti yaṃ catubbidhopi kilesogho abhikirituṃ viddhaṃsetuṃ na sakkoti. Na hi sakkā arahattaṃ oghena abhikiritunti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Evaṃ desanā sampattaparisāya sātthikā jātāti.

Cūḷapanthakattheravatthu tatiyaṃ.

4. Bālanakkhattasaṅghuṭṭhavatthu

Pamādamanuyuñjantīti imaṃ dhammadesanaṃ satthā jetavane viharanto bālanakkhattaṃ ārabbha kathesi.

Ekasmiñhi samaye sāvatthiyaṃ bālanakkhattaṃ nāma saṅghuṭṭhaṃ. Tasmiṃ nakkhatte bālā dummedhino janā chārikāya ceva gomayena ca sarīraṃ makkhetvā sattāhaṃ asabbhaṃ bhaṇantā vicaranti. Kiñci ñāti suhajjaṃ vā pabbajitaṃ vā disvā lajjantā nāma natthi. Dvāre dvāre ṭhatvā asabbhaṃ bhaṇanti. Manussā tesaṃ asabbhaṃ sotuṃ asakkontā yathābalaṃ aḍḍhaṃ vā pādaṃ vā kahāpaṇaṃ vā pesenti. Te tesaṃ dvāre laddhaṃ laddhaṃ gahetvā pakkamanti. Tadā pana sāvatthiyaṃ pañca koṭimattā ariyasāvakā vasanti, te satthu santikaṃ sāsanaṃ pesayiṃsu – ‘‘bhagavā, bhante, sattāhaṃ bhikkhusaṅghena saddhiṃ nagaraṃ appavisitvā vihāreyeva hotū’’ti. Tañca pana sattāhaṃ bhikkhusaṅghassa vihāreyeva yāgubhattādīni sampādetvā pahiṇiṃsu, sayampi gehā na nikkhamiṃsu. Te nakkhatte pana pariyosite aṭṭhame divase buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā nagaraṃ pavesetvā mahādānaṃ datvā ekamantaṃ nisinnā, ‘‘bhante, atidukkhena no satta divasāni atikkantāni, bālānaṃ asabbhāni suṇantānaṃ kaṇṇā bhijjanākārappattā honti, koci kassaci na lajjati, tena mayaṃ tumhākaṃ antonagaraṃ pavisituṃ nādamha, mayampi gehato na nikkhamimhā’’ti āhaṃsu. Satthā tesaṃ kathaṃ sutvā, ‘‘bālānaṃ dummedhānaṃ kiriyā nāma evarūpā hoti, medhāvino pana dhanasāraṃ viya appamādaṃ rakkhitvā amatamahānibbānasampattiṃ pāpuṇantī’’ti vatvā imā gāthā abhāsi –

26. ‘‘Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

27. ‘‘Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ;
Appamatto hi jhāyanto, pappoti vipulaṃ sukha’’nti.

Tattha **bālā**ti bālyena samannāgatā idhalokaparalokatthaṃ ajānantā. **Dummedhino**ti nippaññā. Te pamāde ādīnavaṃ apassantā pamādaṃ anuyuñjanti pavattenti, pamādena kālaṃ vītināmenti. **Medhāvī**ti dhammojapaññāya samannāgato pana paṇḍito kulavaṃsāgataṃ seṭṭhaṃ uttamaṃ sattaratanadhanaṃ viya appamādaṃ rakkhati. Yathā hi uttamaṃ dhanaṃ nissāya ‘‘kāmaguṇasampattiṃ pāpuṇissāma, puttadāraṃ posessāma, paralokagamanamaggaṃ sodhessāmā’’ti dhane ānisaṃsaṃ passantā taṃ rakkhanti, evaṃ paṇḍitopi appamatto ‘‘paṭhamajjhānādīni paṭilabhissāmi, maggaphalādīni pāpuṇissāmi, tisso vijjā, cha abhiññā sampādessāmī’’ti appamāde ānisaṃsaṃ passanto dhanaṃ seṭṭhaṃva appamādaṃ rakkhatīti attho. **Mā pamāda**nti tasmā tumhe mā pamādamanuyuñjetha mā pamādena kālaṃ vītināmayittha. **Mā kāmaratisanthava**nti vatthukāmakilesakāmesu ratisaṅkhātaṃ taṇhāsanthavampi mā anuyuñjetha mā cintayittha mā paṭilabhittha. **Appamatto hī**ti upaṭṭhitassatitāya hi appamatto jhāyanto puggalo vipulaṃ uḷāraṃ nibbānasukhaṃ pāpuṇātīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ. Mahājanassa sātthikā dhammadesanā jātāti.

Bālanakkhattasaṅghuṭṭhavatthu catutthaṃ.

5. Mahākassapattheravatthu

Pamādaṃ appamādenāti imaṃ dhammadesanaṃ satthā jetavane viharanto mahākassapattheraṃ ārabbha kathesi.

Ekasmiñhi divase thero pipphaliguhāyaṃ viharanto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto ālokaṃ vaḍḍhetvā pamatte ca appamatte ca udakapathavīpabbatādīsu cavanake upapajjanake ca satte dibbena cakkhunā olokento nisīdi. Satthā jetavane nisinnakova ‘‘kena nu kho vihārena ajja mama putto kassapo viharatī’’ti dibbena cakkhunā upadhārento ‘‘sattānaṃ cutūpapātaṃ olokento viharatī’’ti ñatvā ‘‘sattānaṃ cutūpapāto nāma buddhañāṇenapi aparicchinno, mātukucchiyaṃ paṭisandhiṃ gahetvā mātāpitaro ajānāpetvā cavanasattānaṃ paricchedo kātuṃ na sakkā, te jānituṃ tava avisayo, kassapa, appamattako tava visayo, sabbaso pana cavante ca upapajjante ca jānituṃ passituṃ buddhānameva visayo’’ti vatvā obhāsaṃ pharitvā sammukhe nisinno viya hutvā imaṃ gāthamāha –

28. ‘‘Pamādaṃ appamādena, yadā nudati paṇḍito;
Paññāpāsādamāruyha, asoko sokiniṃ pajaṃ;
Pabbataṭṭhova bhūmaṭṭhe, dhīro bāle avekkhatī’’ti.

Tattha **nudatī**ti yathā nāma pokkharaṇiṃ pavisantaṃ navodakaṃ purāṇodakaṃ khobhetvā tassokāsaṃ adatvā taṃ attano matthakamatthakena palāyantaṃ nudati nīharati, evameva paṇḍito appamādalakkhaṇaṃ brūhento pamādassokāsaṃ adatvā yadā appamādavegena taṃ nudati nīharati, atha so panunnapamādo accuggatatthena parisuddhaṃ dibbacakkhusaṅkhātaṃ paññāpāsādaṃ tassa anucchavikaṃ paṭipadaṃ pūrento tāya paṭipadāya nisseṇiyā pāsādaṃ viya āruyha pahīnasokasallatāya **asoko,** appahīnasokasallatāya **sokiniṃ pajaṃ** sattanikāyaṃ cavamānañceva upapajjamānañca dibbacakkhunā **avekkhati** passati. Yathā kiṃ? **Pabbataṭṭhova bhūmaṭṭhe**ti pabbatamuddhani ṭhito bhūmiyaṃ ṭhite, uparipāsāde vā pana ṭhito pāsādapariveṇe ṭhite akicchena avekkhati, tathā sopi dhīro paṇḍito mahākhīṇāsavo asamucchinnavaṭṭabīje bāle cavante ca upapajjante ca akicchena avekkhatīti.

Gāthāpariyosāne bahū sotāpattiphalādīni sacchikariṃsūti.

Mahākassapattheravatthu pañcamaṃ.

6. Pamattāpamattadvesahāyakavatthu

Appamatto pamattesūti imaṃ dhammadesanaṃ satthā jetavane viharanto dve sahāyake bhikkhū ārabbha kathesi.

Te kira satthu santike kammaṭṭhānaṃ gahetvā āraññakavihāraṃ pavisiṃsu. Tesu eko kira kālasseva dārūni āharitvā aṅgārakapallaṃ sajjetvā daharasāmaṇerehi saddhiṃ sallapanto paṭhamayāmaṃ visibbamāno nisīdati. Eko appamatto samaṇadhammaṃ karonto itaraṃ ovadati, ‘‘āvuso, mā evaṃ kari, pamattassa hi cattāro apāyā sakagharasadisā. Buddhā nāma sāṭheyyena ārādhetuṃ na sakkā’’ti so tassovādaṃ na suṇāti. Itaro ‘‘nāyaṃ vacanakkhamo’’ti taṃ avatvā appamattova samaṇadhammamakāsi. Alasattheropi paṭhamayāme visibbetvā itarassa caṅkamitvā gabbhaṃ paviṭṭhakāle pavisitvā, ‘‘mahākusīta, tvaṃ nipajjitvā sayanatthāya araññaṃ paviṭṭhosi, kiṃ buddhānaṃ santike kammaṭṭhānaṃ gahetvā uṭṭhāya samaṇadhammaṃ kātuṃ vaṭṭatī’’ti vatvā attano vasanaṭṭhānaṃ pavisitvā nipajjitvā supati. Itaropi majjhimayāme vissamitvā pacchimayāme paccuṭṭhāya samaṇadhammaṃ karoti. So evaṃ appamatto viharanto na cirasseva saha paṭisambhidāhi arahattaṃ pāpuṇi. Itaro pamādeneva kālaṃ vītināmesi. Te vuṭṭhavassā satthu santikaṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Satthā tehi saddhiṃ paṭisanthāraṃ katvā, ‘‘kacci, bhikkhave, appamattā samaṇadhammaṃ karittha, kacci vo pabbajitakiccaṃ matthakaṃ patta’’nti pucchi. Paṭhamaṃ pamatto bhikkhu āha – ‘‘kuto, bhante, etassa appamādo, gatakālato paṭṭhāya nipajjitvā niddāyanto kālaṃ vītināmesī’’ti. ‘‘Tvaṃ pana bhikkhū’’ti. ‘‘Ahaṃ, bhante, kālasseva dārūni āharitvā aṅgārakapallaṃ sajjetvā paṭhamayāme visibbento nisīditvā aniddāyantova kālaṃ vītināmesi’’nti. Atha naṃ satthā ‘‘tvaṃ pamatto kālaṃ vītināmetvā ‘appamattomhī’ti vadasi, appamattaṃ pana pamattaṃ karosī’’ti āha. Puna pamāde dose, appamāde ānisaṃse pakāsetuṃ, ‘‘tvaṃ mama puttassa santike javacchinno dubbalasso viya, esa pana tava santike sīghajavasso viyā’’ti vatvā imaṃ gāthamāha –

29. ‘‘Appamatto pamattesu, suttesu bahujāgaro;
Abalassaṃva sīghasso, hitvā yāti sumedhaso’’ti.

Tattha **appamatto**ti sativepullappattatāya appamādasampanne khīṇāsavo. **Pamattesū**ti sativosagge ṭhitesu sattesu. **Suttesū**ti satijāgariyābhāvena sabbiriyāpathesu niddāyantesu. **Bahujāgaro**ti mahante sativepulle jāgariye ṭhito. **Abalassaṃvā**ti kuṇṭhapādaṃ chinnajavaṃ dubbalassaṃ sīghajavo sindhavājānīyo viya. **Sumedhaso**ti uttamapañño. Tathārūpaṃ puggalaṃ āgamenapi adhigamenapi **hitvā yāti**. Mandapaññasmiñhi ekaṃ suttaṃ gahetuṃ vāyamanteyeva sumedhaso ekaṃ vaggaṃ gaṇhāti, evaṃ tāva āgamena hitvā yāti. Mandapaññe pana rattiṭṭhānadivāṭṭhānāni kātuṃ vāyamanteyeva kammaṭṭhānaṃ uggahetvā sajjhāyanteyeva ca sumedhaso pubbabhāgepi parena kataṃ rattiṭṭhānaṃ vā divāṭṭhānaṃ vā pavisitvā kammaṭṭhānaṃ sammasanto sabbakilese khepetvā neva lokuttaradhamme hatthagate karoti, evaṃ adhigamenapi hitvā yāti. Vaṭṭe pana naṃ hitvā chaḍḍetvā vaṭṭato nissaranto yātiyevāti.

Gāthāpariyosāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pamattāpamattadvesahāyakavatthu chaṭṭhaṃ.

7. Maghavatthu

Appamādena maghavāti imaṃ dhammadesanaṃ satthā vesāliyaṃ upanissāya kūṭāgārasālāyaṃ viharanto sakkaṃ devarājānaṃ ārabbha kathesi.

Vesāliyañhi mahāli nāma licchavī vasati, so tathāgatassa **sakkapañhasuttantadesanaṃ** (dī. ni. 2.344 ādayo) sutvā ‘‘sammāsambuddho sakkasampattiṃ mahatiṃ katvā kathesi, ‘disvā nu kho kathesi, udāhu adisvā. Jānāti nu kho sakkaṃ, udāhu no’ti pucchissāmi na’’nti cintesi. Atha kho, mahāli, licchavī yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho, mahāli, licchavī bhagavantaṃ etadavoca – ‘‘diṭṭho kho, bhante, bhagavatā sakko devānamindo’’ti? ‘‘Diṭṭho kho me, mahāli, sakko devānamindo’’ti. ‘‘So hi nuna, bhante, sakkapatirūpako bhavissati. Duddaso hi, bhante, sakko devānamindo’’ti. ‘‘Sakkañca khvāhaṃ, mahāli, pajānāmi sakkakaraṇe ca dhamme, yesaṃ dhammānaṃ samādinnattā sakko sakkattaṃ ajjhagā, tañca pajānāmi’’.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā ‘‘maghavā’’ti vuccati.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno pure dānaṃ adāsi, tasmā ‘‘purindado’’ti vuccati.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno sakkaccaṃ dānaṃ adāsi, tasmā ‘‘sakko’’ti vuccati.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno āvasathaṃ adāsi, tasmā ‘‘vāsavo’’ti vuccati.

Sakko, mahāli, devānamindo sahassampi atthaṃ muhuttena cinteti, tasmā ‘‘sahassakkho’’ti vuccati.

Sakkassa, mahāli, devānamindassa sujā nāma asurakaññā, pajāpati, tasmā ‘‘sujampatī’’ti vuccati.

Sakko, mahāli, devānamindo devānaṃ tāvatiṃsānaṃ issariyādhipaccaṃ rajjaṃ kāreti, tasmā ‘‘devānamindo’’ti vuccati.

Sakkassa, mahāli, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnāni ahesuṃ, yesaṃ samādinnattā sakko sakkattaṃ ajjhagā. Katamāni satta vatapadāni? Yāvajīvaṃ mātāpettibharo assaṃ, yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ, yāvajīvaṃ saṇhavāco assaṃ, yāvajīvaṃ apisuṇavāco assaṃ, yāvajīvaṃ vigatamalamaccherena cetasā agāraṃ ajjhāvaseyyaṃ, muttacāgo payatapāṇi vosaggarato yācayogo dānasaṃvibhāgarato assaṃ. Yāvajīvaṃ saccavāco assaṃ, yāvajīvaṃ akkodhano assaṃ, ‘‘sacepi me kodho uppajjeyya, khippameva na paṭivineyya’’nti. Sakkassa, mahāli, devānamindassa pubbe manussabhūtassa imāni satta vatapadāni samattāni samādinnāni ahesuṃ, yesaṃ samādinnattā sakko sakkattaṃ ajjhagāti.

‘‘Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyinaṃ;
Saṇhaṃ sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ.

‘‘Maccheravinaye yuttaṃ, saccaṃ kodhābhibhuṃ naraṃ;
Taṃ ve devā tāvatiṃsā, āhu sappuriso itī’’ti. (saṃ. ni. 1.257) –

Idaṃ, mahāli, sakkena maghamāṇavakāle katakammanti vatvā puna tena ‘‘kathaṃ, bhante, maghamāṇavo paṭipajjī’’ti? Tassa paṭipattiṃ vitthārato sotukāmena puṭṭho ‘‘tena hi, mahāli, suṇāhī’’ti vatvā atītaṃ āhari –

Atīte magadharaṭṭhe macalagāme magho nāma māṇavo gāmakammakaraṇaṭṭhānaṃ gantvā attano ṭhitaṭṭhānaṃ pādantena paṃsuṃ viyūhitvā ramaṇīyaṃ katvā aṭṭhāsi. Aparo taṃ bāhunā paharitvā tato apanetvā sayaṃ tattha aṭṭhāsi. So tassa akujjhitvāva aññaṃ ṭhānaṃ ramaṇīyaṃ katvā ṭhito. Tatopi naṃ añño āgantvā bāhunā paharitvā apanetvā sayaṃ aṭṭhāsi. So tassapi akujjhitvāva aññaṃ ṭhānaṃ ramaṇīyaṃ katvā ṭhito, iti taṃ gehato nikkhantā nikkhantā purisā bāhunā paharitvā ṭhitaṭhitaṭṭhānato apanesuṃ. So ‘‘sabbepete maṃ nissāya sukhitā jātā, iminā kammena mayhaṃ sukhadāyakena puññakammena bhavitabba’’nti cintetvā, punadivase kudālaṃ ādāya khalamaṇḍalamattaṃ ṭhānaṃ ramaṇīyaṃ akāsi. Sabbe gantvā tattheva aṭṭhaṃsu. Atha nesaṃ sītasamaye aggiṃ katvā adāsi, gimhakāle udakaṃ. Tato ‘‘ramaṇīyaṃ ṭhānaṃ nāma sabbesaṃ piyaṃ, kassaci appiyaṃ nāma natthi, ito paṭṭhāya mayā maggaṃ samaṃ karontena vicarituṃ vaṭṭatī’’ti cintetvā, pātova nikkhamitvā, maggaṃ samaṃ karonto chinditvā, haritabbayuttakā rukkhasākhā haranto vicarati. Atha naṃ aparo disvā āha – ‘‘samma, kiṃ karosī’’ti? ‘‘Mayhaṃ saggagāminaṃ maggaṃ karomi, sammā’’ti. ‘‘Tena hi ahampi te sahāyo homī’’ti. ‘‘Hohi, samma, saggo nāma bahūnampi manāpo sukhabahulo’’ti. Tato paṭṭhāya dve janā ahesuṃ. Te disvā tatheva pucchitvā ca sutvā ca aparopi tesaṃ sahāyo jāto, evaṃ aparopi aparopīti sabbepi tettiṃsa janā jātā. Te sabbepi kudālādihatthā maggaṃ samaṃ karontā ekayojanadviyojanamattaṭṭhānaṃ gacchanti.

Te disvā gāmabhojako cintesi – ‘‘ime manussā ayoge yuttā, sace ime araññato macchamaṃsādīni vā āhareyyuṃ. Suraṃ vā katvā piveyyuṃ, aññaṃ vā tādisaṃ kammaṃ kareyyuṃ, ahampi kiñci kiñci labheyya’’nti. Atha ne pakkosāpetvā pucchi – ‘‘kiṃ karontā vicarathā’’ti? ‘‘Saggamaggaṃ, sāmī’’ti. ‘‘Gharāvāsaṃ vasantehi nāma evaṃ kātuṃ na vaṭṭati, araññato macchamaṃsādīni āharituṃ, suraṃ katvā pātuṃ, nānappakāre ca kammante kātuṃ vaṭṭatī’’ti. Te tassa vacanaṃ paṭikkhipiṃsu, evaṃ punappunaṃ vuccamānāpi paṭikkhipiṃsuyeva. So kujjhitvā ‘‘nāsessāmi ne’’ti rañño santikaṃ gantvā, ‘‘core te, deva, vaggabandhanena vicarante passāmī’’ti vatvā, ‘‘gaccha, te gahetvā ānehī’’ti vutte tathā katvā sabbe te bandhitvā ānetvā rañño dassesi. Rājā avīmaṃsitvāva ‘‘hatthinā maddāpethā’’ti āṇāpesi. Magho sesānaṃ ovādamadāsi – ‘‘sammā, ṭhapetvā mettaṃ añño amhākaṃ avassayo natthi, tumhe katthaci kopaṃ akatvā raññe ca gāmabhojake ca maddanahatthimhi ca attani ca mettacittena samacittāva hothā’’ti. Te tathā kariṃsu. Atha nesaṃ mettānubhāvena hatthī uppasaṅkamitumpi na visahi. Rājā tamatthaṃ sutvā bahū manusse disvā madditum na visahissati? ‘‘Gacchatha, ne kilañjena paṭicchādetvā maddāpethā’’ti āha. Te kilañjena paṭicchādetvā madditum pesiyamānopi hatthī dūratova paṭikkami.

Rājā taṃ pavattiṃ sutvā ‘‘kāraṇenettha bhavitabba’’nti te pakkosāpetvā pucchi – ‘‘tātā, maṃ nissāya tumhe kiṃ na labhathā’’ti? ‘‘Kiṃ nāmetaṃ, devā’’ti? ‘‘Tumhe kira vaggabandhanena corā hutvā araññe vicarathā’’ti? ‘‘Ko evamāha, devā’’ti? ‘‘Gāmabhojako, tātā’’ti. ‘‘Na mayaṃ, deva, corā, mayaṃ pana attano saggamaggaṃ sodhentā idañcidañca karoma, gāmabhojako amhe akusalakiriyāya niyojetvā attano vacanaṃ akaronte nāsetukāmo kujjhitvā evamāhā’’ti. Atha rājā tesaṃ kathaṃ sutvā somanassappatto hutvā, ‘‘tātā, ayaṃ tiracchāno tumhākaṃ guṇe jānāti, ahaṃ manussabhūto jānituṃ nāsakkhiṃ, khamatha me’’ti. Evañca pana vatvā saputtadāraṃ gāmabhojakaṃ tesaṃ dāsaṃ, hatthiṃ ārohaniyaṃ, tañca gāmaṃ yathāsukhaṃ paribhogaṃ katvā adāsi. Te ‘‘idheva no katapuññassānisaṃso diṭṭho’’ti bhiyyosomattāya pasannamānasā hutvā taṃ hatthiṃ vārena vārena abhiruyha gacchantā mantayiṃsu ‘‘idāni amhehi atirekataraṃ puññaṃ kātabbaṃ, kiṃ karoma? Catumahāpathe thāvaraṃ katvā mahājanassa vissamanasālaṃ karissāmā’’ti. Te vaḍḍhakiṃ pakkosāpetvā sālaṃ paṭṭhapesuṃ. Mātugāmesu pana vigatacchandatāya tassā sālāya mātugāmānaṃ pattiṃ nādaṃsu.

Maghassa pana gehe nandā, cittā, sudhammā, sujāti catasso itthiyo honti. Tāsu **sudhammā** vaḍḍhakinā saddhiṃ ekato hutvā, ‘‘bhātika, imissā sālāya maṃ jeṭṭhikaṃ karohī’’ti vatvā lañjaṃ adāsi. So ‘‘sādhū’’ti sampaṭicchitvā paṭhamameva kaṇṇikatthāya rukkhaṃ sukkhāpetvā tacchetvā vijjhitvā kaṇṇikaṃ niṭṭhāpetvā, ‘‘sudhammā nāma ayaṃ sālā’’ti akkharāni chinditvā vatthena paliveṭhetvā ṭhapesi. Atha ne vaḍḍhakī sālaṃ niṭṭhāpetvā kaṇṇikāropanadivase ‘‘aho, ayyā, ekaṃ karaṇīyaṃ na sarimhā’’ti āha. ‘‘Kiṃ nāma, bho’’ti? ‘‘Kaṇṇika’’nti. ‘‘Hotu taṃ āharissāmā’’ti. ‘‘Idāni chinnarukkhena kātuṃ na sakkā, pubbeyeva taṃ chinditvā tacchetvā vijjhitvā ṭhapitakaṇṇikā laddhuṃ vaṭṭatī’’ti. ‘‘Idāni kiṃ kātabba’’nti? ‘‘Sace kassaci gehe niṭṭhāpetvā ṭhapitā vikkāyikakaṇṇikā atthi, sā pariyesitabbā’’ti. Te pariyesantā sudhammāya gehe disvā sahassaṃ datvāpi mūlena na labhiṃsu. ‘‘Sace maṃ sālāya pattiṃ karotha, dassāmī’’ti vutte pana ‘‘mayaṃ mātugāmānaṃ pattiṃ na dammā’’ti āhaṃsu.

Atha ne vaḍḍhakī āha – ‘‘ayyā, tumhe kiṃ kathetha, ṭhapetvā brahmalokaṃ aññaṃ mātugāmarahitaṭṭhānaṃ nāma natthi, gaṇhatha kaṇṇikaṃ. Evaṃ sante amhākaṃ kammaṃ niṭṭhaṃ gamissatī’’ti. Te ‘‘sādhū’’ti kaṇṇikaṃ gahetvā sālaṃ niṭṭhāpetvā tidhā vibhajiṃsu. Ekasmiṃ koṭṭhāse issarānaṃ vasanaṭṭhānaṃ kariṃsu, ekasmiṃ duggatānaṃ, ekasmiṃ gilānānaṃ. Tettiṃsa janā tettiṃsa phalakāni paññapetvā hatthissa saññaṃ adaṃsu – ‘‘āgantuko āgantvā yassa atthataphalake nisīdati, taṃ gahetvā phalakasāmikasseva gehe patiṭṭhapehi, tassa pādaparikammapiṭṭhiparikammapānīyakhādanīyabhojanīyasayanāni sabbāni phalakasāmikasseva bhāro bhavissatī’’ti. Hatthī āgatāgataṃ gahetvā phalakasāmikasseva gharaṃ neti. So tassa taṃ divasaṃ kattabbaṃ karoti. Magho sālāya avidūre koviḷārarukkhaṃ ropetvā tassa mūle pāsāṇaphalakaṃ atthari. Sālaṃ paviṭṭhapaviṭṭhā janā kaṇṇikaṃ oloketvā akkharāni vācetvā, ‘‘sudhammā nāmesā sālā’’ti vadanti. Tettiṃsajanānaṃ nāmaṃ na paññāyati. **Nandā** cintesi – ‘‘ime sālaṃ karontā amhe apattikā kariṃsu, sudhammā pana attano byattatāya kaṇṇikaṃ katvā pattikā jātā, mayāpi kiñci kātuṃ vaṭṭati, kiṃ nu kho karissāmī’’ti? Athassā etadahosi – ‘‘sālaṃ āgatāgatānaṃ pānīyañceva nhānodakañca laddhuṃ vaṭṭati, pokkharaṇiṃ khaṇāpessāmī’’ti. Sā pokkharaṇiṃ kāresi. **Cittā** cintesi – ‘‘sudhammāya kaṇṇikā dinnā, nandāya pokkharaṇī kāritā, mayāpi kiñci kātuṃ vaṭṭati, kiṃ nu kho karissāmī’’ti? Athassā etadahosi – ‘‘sālaṃ āgatāgatehi pānīyaṃ pivitvā nhatvā gamanakālepi mālaṃ pilandhitvā gantuṃ vaṭṭati, pupphārāmaṃ kārāpessāmī’’ti. Sā ramaṇīyaṃ pupphārāmaṃ kāresi. Yebhuyyena tasmiṃ ārāme ‘‘asuko nāma pupphūpagaphalūpagarukkho natthī’’ti nāhosi.

Sujā pana ‘‘ahaṃ maghassa mātuladhītā ceva pādaparicārikā ca, etena kataṃ kammaṃ mayhameva, mayā kataṃ etassevā’’ti cintetvā, kiñci akatvā attabhāvameva maṇḍayamānā kālaṃ vītināmesi. Maghopi mātāpituupaṭṭhānaṃ kule jeṭṭhāpacāyanakammaṃ saccavācaṃ apharusavācaṃ api, suṇavācaṃ maccheravinayaṃ akkodhananti imāni satta vatapadāni pūretvā –

‘‘Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyinaṃ;

Saṇhaṃ sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ.

‘‘Maccheravinaye yuttaṃ, saccaṃ kodhābhibhuṃ naraṃ;
Taṃ ve devā tāvatiṃsā, āhu ‘sappuriso’itī’’ti. (saṃ. ni. 1.257) –

Evaṃ pasaṃsiyabhāvaṃ āpajjitvā jīvitapariyosāne tāvatiṃsabhavane sakko devarājā hutvā nibbatti, tepissa sahāyakā tattheva nibbattiṃsu, vaḍḍhakī vissakammadevaputto hutvā nibbatti. Tadā tāvatiṃsabhavane asurā vasanti. Te ‘‘abhinavā devaputtā nibbattā’’ti dibbapānaṃ sajjayiṃsu. Sakko attano parisāya kassaci apivanatthāya saññamadāsi. Asurā dibbapānaṃ pivitvā majjiṃsu. Sakko ‘‘kiṃ me imehi sādhāraṇena rajjenā’’ti attano parisāya saññaṃ datvā te pādesu gāhāpetvā mahāsamudde khipāpesi. Te avaṃsirā samudde patiṃsu. Atha nesaṃ puññānubhāvena sineruno heṭṭhimatale asuravimānaṃ nāma nibbatti, cittapāṭali nāma nibbatti.

Devāsurasaṅgāme pana asuresu parājitesu dasayojanasahassaṃ tāvatiṃsadevanagaraṃ nāma nibbatti. Tassa pana nagarassa pācīnapacchimadvārānaṃ antarā dasayojanasahassaṃ hoti, tathā dakkhiṇuttaradvārānaṃ. Taṃ kho pana nagaraṃ dvārasahassayuttaṃ ahosi ārāmapokkharaṇipaṭimaṇḍitaṃ. Tassa majjhe sālāya nissandena tiyojanasatubbedhehi dhajehi paṭimaṇḍito sattaratanamayo sattayojanasatubbedho vejayanto nāma pāsādo uggañchi. Suvaṇṇayaṭṭhīsu maṇidhajā ahesuṃ, maṇiyaṭṭhīsu suvaṇṇadhajā; pavāḷayaṭṭhīsu muttadhajā, muttayaṭṭhīsu pavāḷadhajā; sattaratanamayāsu yaṭṭhīsu sattaratanadhajā, majjhe ṭhito dhajo tiyojanasatubbedho ahosi. Iti sālāya nissandena yojanasahassubbedho pāsādo sattaratanamayova hutvā nibbatti, koviḷārarukkhassa nissandena samantā tiyojanasataparimaṇḍalo pāricchattako nibbatti, pāsāṇaphalakassa nissandena pāricchattakamūle dīghato saṭṭhiyojanā puthulato paṇṇāsayojanā bahalato pañcadasayojanā jayasumanarattakambalavaṇṇā paṇḍukambalasilā nibbatti. Tattha nisinnakāle upaḍḍhakāyo pavisati, uṭṭhitakāle ūnaṃ paripūrati.

Hatthī pana erāvaṇo nāma devaputto hutvā nibbatti. Devalokasmiñhi tiracchānagatā na honti. Tasmā so uyyānakīḷāya nikkhamanakāle attabhāvaṃ vijahitvā diyaḍḍhayojanasatiko erāvaṇo nāma hatthī ahosi. So tettiṃsajanānaṃ atthāya tettiṃsa kumbhe māpesi āvaṭṭena tigāvutaaḍḍhayojanappamāṇe, sabbesaṃ majjhe sakkassa atthāya sudassanaṃ nāma tiṃsayojanikaṃ kumbhaṃ māpesi. Tassa upari dvādasayojaniko ratanamaṇḍapo hoti. Tattha antarantarā sattaratanamayā yojanubbedhā dhajā uṭṭhahanti. Pariyante kiṅkiṇikajālaṃ olambati. Yassa mandavāteritassa pañcaṅgikatūriyasaddasammisso dibbagītasaddo viya ravo niccharati. Maṇḍapamajjhe sakkassatthāya yojaniko maṇipallaṅko paññatto hoti, tattha sakko nisīdi. Tettiṃsa devaputtā attano kumbhe ratanapallaṅke nisīdiṃsu. Tettiṃsāya kumbhānaṃ ekekasmiṃ kumbhe satta satta dante māpesi. Tesu ekeko paṇṇāsayojanāyāmo, ekekasmiñcettha dante satta satta pokkharaṇiyo honti, ekekāya pokkharaṇiyā satta satta paduminīgacchāni, ekekasmiṃ gacche satta satta pupphāni honti, ekekasmiṃ pupphe satta satta pattāni, ekekasmiṃ patte satta satta devadhītaro naccanti. Evaṃ samantā paṇṇāsayojanaṭhānesu hatthidantesuyeva naṭasamajjā honti. Evaṃ mahantaṃ yasaṃ anubhavanto sakko devarājā vicarati.

Sudhammāpi kālaṃ katvā gantvā tattheva nibbatti. Tassā sudhammā nāma nava yojanasatikā devasabhā nibbatti. Tato ramaṇīyataraṃ kira aññaṃ ṭhānaṃ nāma natthi, māsassa aṭṭha divase dhammassavanaṃ tattheva hoti. Yāvajjatanā aññataraṃ ramaṇīyaṃ ṭhānaṃ disvā, ‘‘sudhammā devasabhā viyā’’ti vadanti. Nandāpi kālaṃ katvā gantvā tattheva nibbatti, tassā pañcayojanasatikā nandā nāma pokkharaṇī nibbatti. Cittāpi kālaṃ katvā gantvā tattheva nibbatti, tassāpi pañcayojanasatikaṃ cittalatāvanaṃ nāma nibbatti, tattha uppannapubbanimitte devaputte netvā mohayamānā vicaranti. Sujā pana kālaṃ katvā ekissā girikandarāya ekā bakasakuṇikā hutvā nibbatti. Sakko attano paricārikā olokento ‘‘sudhammā idheva nibbattā, tathā nandā ca cittā ca, sujā nu kho kuhiṃ nibbattā’’ti cintento taṃ tattha nibbattaṃ disvā, ‘‘bālā kiñci puññaṃ akatvā idāni tiracchānayoniyaṃ nibbattā, idāni pana taṃ puññaṃ kāretvā idhānetuṃ vaṭṭatī’’ti attabhāvaṃ vijahitvā aññātakavesena tassā santikaṃ gantvā, ‘‘kiṃ karontī idha vicarasī''ti pucchi. ''Ko pana tvaṃ, sāmī''ti? ''Ahaṃ te sāmiko magho''ti. ''Kuhiṃ nibbattosi, sāmī''ti? ''Ahaṃ tāvatiṃsadevaloke nibbatto''. ''Tava sahāyikānaṃ pana nibbattaṭṭhānaṃ jānāsī''ti? ''Na jānāmi, sāmī''ti. ''Tāpi mameva santike nibbattā, passissasi tā sahāyikā''ti. ''Kathāhaṃ tattha gamissāmī''ti? Sakko ''ahaṃ taṃ tattha nessāmī''ti vatvā hatthatale ṭhapetvā devalokaṃ netvā nandāya pokkharaṇiyā tīre vissajjetvā itarāsaṃ tissannaṃ ārocesi – ''tumhākaṃ sahāyikaṃ sujaṃ passissathā''ti. ''Kuhiṃ sā, devā''ti? ''Nandāya pokkharaṇiyā tīre ṭhitā''ti āha. Tā tissopi gantvā, ''aho ayyāya evarūpaṃ attabhāvamaṇḍanassa phalaṃ, idānissā tuṇḍaṃ passatha, pāde passatha, jaṅghā passatha, sobhati vatassā attabhāvo''ti keḷiṃ katvā pakkamiṃsu.

Puna sakko tassā santikaṃ gantvā, ''diṭṭhā te sahāyikā''ti vatvā ''diṭṭhā maṃ uppaṇḍetvā gatā, tattheva maṃ nehī''ti vutte taṃ tattheva netvā udake vissajjetvā, ''diṭṭhā te tāsaṃ sampattī''ti pucchi. ''Diṭṭhā, devā''ti? ''Tayāpi tattha nibbattanūpāyaṃ kātuṃ vaṭṭatī''ti. ''Kiṃ karomi, devā''ti? ''Mayā dinnaṃ ovādaṃ rakkhissasī''ti. ''Rakkhissāmi, devā''ti. Athassā pañca sīlāni datvā, ''appamattā rakkhāhī''ti vatvā pakkāmi. Sā tato paṭṭhāya sayaṃmatamacchakeyeva pariyesitvā khādati. Sakko katipāhaccayena tassā vīmaṃsanatthāya gantvā, vālukāpiṭṭhe matamacchako viya hutvā uttāno nipajji. Sā taṃ disvā ''matamacchako''ti saññāya aggahesi. Maccho gilanakāle naṅguṭṭhaṃ cālesi. Sā ''sajīvamacchako''ti udake vissajjesi. So thokaṃ vītināmetvā puna tassā purato uttāno hutvā nipajji. Puna sā ''matamacchako''ti saññāya gahetvā gilanakāle agganaṅguṭṭhaṃ cālesi. Taṃ disvā ''sajīvamaccho''ti vissajjesi. Evaṃ tikkhattuṃ vīmaṃsitvā ''sādhukaṃ sīlaṃ rakkhatī''ti attānaṃ jānāpetvā ''ahaṃ tava vīmaṃsanatthāya āgato, sādhukaṃ sīlaṃ rakkhasi, evaṃ rakkhamānā na cirasseva mama santike nibbattissasi, appamattā hohī''ti vatvā pakkāmi.

Sā tato paṭṭhāya pana sayaṃmatamacchaṃ labhati vā, na vā. Alabhamānā katipāhaccayeneva sussitvā kālaṃ katvā tassa sīlassa phalena bārāṇasiyaṃ kumbhakārassa dhītā hutvā nibbatti. Athassā pannarasasoḷasavassuddesikakāle sakko ''kuhiṃ nu kho sā nibbattā''ti āvajjento disvā, ''idāni mayā tattha gantuṃ vaṭṭatī''ti eḷālukavaṇṇena paññāyamānehi sattahi ratanehi yānakaṃ pūretvā taṃ pājento bārāṇasiṃ pavisitvā, ''ammatātā, eḷālukāni gaṇhatha gaṇhathā''ti ugghosento vīthiṃ paṭipajji. Muggamāsādīni gahetvā āgate pana ''mūlena na demī''ti vatvā, ''kathaṃ desī''ti vutte, ''sīlarakkhikāya itthiyā dammī''ti āha. ''Sīlaṃ nāma, sāmi, kīdisaṃ, kiṃ kāḷaṃ, udāhu nīlādivaṇṇa''nti? ''Tumhe 'sīlaṃ kīdisa'ntipi na jānātha, kimeva naṃ rakkhissatha, sīlarakkhikāya pana dassāmī''ti. ''Sāmi, esā kumbhakārassa dhītā 'sīlaṃ rakkhāmī'ti vicarati, etissā dehī''ti. Sāpi naṃ ''tena hi mayhaṃ dehi, sāmī''ti āha. ''Kāsi tva''nti? ''Ahaṃ avijahitapañcasīlā''ti. ''Tuyhamevetāni mayā ānītānī''ti yānakaṃ pājento tassā gharaṃ gantvā aññehi anāhariyaṃ katvā eḷālukavaṇṇena devadattiyaṃ dhanaṃ datvā attānaṃ jānāpetvā, ''idaṃ te jīvitavuttiyā dhanaṃ, pañcasīlāni akhaṇḍādīni katvā rakkhāhī''ti vatvā pakkāmi.

Sāpi tato cavitvā asurabhavane asurajeṭṭhakassa dhītā hutvā sakkassa verighare nibbatti. Dvīsu pana attabhāvesu sīlassa surakkhitattā abhirūpā ahosi suvaṇṇavaṇṇā asādhāraṇāya rūpasiriyā samannāgatā. Vepacittiasurindo āgatāgatānaṃ asurānaṃ ''tumhe mama dhītu anucchavikā na hothā''ti taṃ kassaci adatvā, ''mama dhītā attanāva attano anucchavikaṃ sāmikaṃ gahessatī''ti asurabalaṃ sannipātāpetvā, ''tuyhaṃ anucchavikaṃ sāmikaṃ gaṇhā''ti tassā, hatthe pupphadāmaṃ adāsi. Tasmiṃ khaṇe sakko tassā nibbattaṭṭhānaṃ olokento taṃ pavattiṃ ñatvā, ''idāni mayā gantvā taṃ ānetuṃ vaṭṭatī''ti mahallakaasuravaṇṇaṃ nimminitvā gantvā parisapariyante aṭṭhāsi. Sāpi ito cito ca olokentī taṃ diṭṭhamattāva pubbasannivāsavasena uppannena pemena mahogheneva ajjhotthaṭahadayā hutvā, ''eso me sāmiko''ti tassa upari pupphadāmaṃ khipi. Asurā ''amhākaṃ rājā ettakaṃ kālaṃ dhītu anucchavikaṃ alabhitvā idāni labhi, ayamevassa dhītu pitāmahato mahallako anucchaviko''ti lajjamānā apakkamiṃsu. Sakkopi taṃ hatthe gahetvā ''sakkohamasmī''ti naditvā ākāse pakkhandi. Asurā ''vañcitamhā jarasakkenā''ti taṃ anubandhiṃsu. Mātali, saṅgāhako vejayantarathaṃ āharitvā antarāmagge aṭṭhāsi. Sakko taṃ tattha āropetvā devanagarābhimukho pāyāsi. Athassa sippalivanaṃ sampattakāle rathasaddaṃ sutvā bhītā garuḷapotakā viraviṃsu. Tesaṃ saddaṃ sutvā sakko mātaliṃ pucchi – ''ke ete viravantī''ti? ''Garuḷapotakā, devā''ti. ''Kiṃ kāraṇā''ti? ''Rathasaddaṃ sutvā maraṇabhayenā’’ti. ‘‘Maṃ ekaṃ nissāya ettako dijo rathavegena vicuṇṇito mā nassi, nivattehi ratha’’nti. Sopi sindhavasahassassa daṇḍakasaññaṃ datvā rathaṃ nivattesi. Taṃ disvā asurā ‘‘jarasakko asurapurato paṭṭhāya palāyanto idāni rathaṃ nivattesi, addhā tena upatthambho laddho bhavissatī’’ti nivattetvā āgamanamaggeneva asurapuraṃ pavisitvā puna sīsaṃ na ukkhipiṃsu.

Sakkopi sujaṃ asurakaññaṃ devanagaraṃ netvā aḍḍhateyyānaṃ accharākoṭīnaṃ jeṭṭhikaṭṭhāne ṭhapesi. Sā sakkaṃ varaṃ yāci – ‘‘mahārāja, mama imasmiṃ devaloke mātāpitaro vā bhātikabhaginiyo vā natthi, yattha yattha gacchasi, tattha tattha maṃ gahetvāva gaccheyyāsī’’ti. So ‘‘sādhū’’ti tassā paṭiññaṃ adāsi. Tato paṭṭhāya cittapāṭaliyā pupphitāya asurā ‘‘amhākaṃ nibbattaṭṭhāne dibbapāricchattakassa pupphanakālo’’ti yuddhatthāya saggaṃ abhiruhanti. Sakko heṭṭhāsamudde nāgānaṃ ārakkhaṃ adāsi, tato supaṇṇānaṃ, tato kumbhaṇḍānaṃ, tato yakkhānaṃ. Tato catunnaṃ mahārājānaṃ. Sabbūpari pana upaddavanivattanatthāya devanagaradvāresu vajirahatthā indapaṭimā ṭhapesi. Asurā nāgādayo jinitvā āgatāpi indapaṭimā dūrato disvā ‘‘sakko nikkhanto’’ti palāyanti. Evaṃ, mahāli, magho māṇavo appamādapaṭipadaṃ paṭipajji. Evaṃ appamatto panesa evarūpaṃ issariyaṃ patvā dvīsu devalokesu rajjaṃ kāresi. Appamādo nāmesa buddhādīhi pasattho. Appamādañhi nissāya sabbesampi lokiyalokuttarānaṃ visesānaṃ adhigamo hotīti vatvā imaṃ gāthamāha –

30. ‘‘Appamādena maghavā, devānaṃ seṭṭhataṃ gato;
Appamādaṃ pasaṃsanti, pamādo garahito sadā’’ti.

Tattha **appamādenā**ti macalagāme bhūmippadesasodhanaṃ ādiṃ katvā katena appamādena. **Maghavā**ti idāni ‘‘maghavā’’tipaññāto magho māṇavo dvinnaṃ devalokānaṃ rājabhāvena **devānaṃ seṭṭhataṃ gato. Pasaṃsantī**ti buddhādayo paṇḍitā appamādameva thomenti vaṇṇayanti. Kiṃ kāraṇā? Sabbesaṃ lokiyalokuttarānaṃ visesānaṃ paṭilābhakāraṇattā. **Pamādo garahito sadā**ti pamādo pana tehi ariyehi niccaṃ garahito nindito. Kiṃ kāraṇā? Sabbavipattīnaṃ mūlabhāvato. Manussadobhaggaṃ vā hi apāyuppatti vā sabbā pamādamūlikāyevāti.

Gāthāpariyosāne mahāli licchavī sotāpattiphale patiṭṭhahi, sampattaparisāyapi bahū sotāpannādayo jātāti.

Maghavatthu sattamaṃ.

8. Aññatarabhikkhuvatthu

Appamādarato bhikkhūti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi.

So kira satthu santike yāva arahattā kammaṭṭhānaṃ kathāpetvā araññaṃ pavisitvā ghaṭento vāyamanto arahattaṃ pattuṃ nāsakkhi. So ‘‘visesetvā kammaṭṭhānaṃ kathāpessāmī’’ti tato nikkhamitvā satthu santikaṃ āgacchanto antarāmagge mahantaṃ dāvaggiṃ uṭṭhitaṃ disvā vegena ekaṃ muṇḍapabbatamatthakaṃ abhiruyha nisinno araññaṃ ḍayhamānaṃ aggiṃ disvā ārammaṇaṃ gaṇhi – ‘‘yathā ayaṃ aggi mahantāni ca khuddakāni ca upādānāni ḍahanto gacchati, evaṃ ariyamaggañāṇaggināpi mahantāni ca khuddakāni ca saṃyojanāni ḍahantena gantabbaṃ bhavissatī’’ti. Satthā gandhakuṭiyaṃ nisinnova tassa cittācāraṃ ñatvā, ‘‘evameva, bhikkhu, mahantānipi khuddakānipi upādānāni viya imesaṃ sattānaṃ abbhantare uppajjamānāni aṇumthūlāni saṃyojanāni, tāni ñāṇagginā jhāpetvā abhabbuppattikāni kātuṃ vaṭṭatī’’ti vatvā obhāsaṃ vissajjetvā tassa bhikkhuno abhimukhe nisinno viya paññāyamāno imaṃ obhāsagāthamāha –

31. ‘‘Appamādarato bhikkhu, pamāde bhayadassi vā;
Saṃyojanaṃ aṇuṃ thūlaṃ, ḍahaṃ aggīva gacchatī’’ti.

Tattha **appamādarato**ti appamāde rato abhirato, appamādena vītināmentoti attho. **Pamāde bhayadassi vā**ti nirayuppattiādikaṃ pamāde bhayaṃ bhayato passanto, tāsaṃ vā uppattīnaṃ mūlattā pamādaṃ bhayato passanto. **Saṃyojana**nti vaṭṭadukkhena saddhiṃ yojanaṃ bandhanaṃ pajānaṃ vaṭṭe osīdāpanasamatthaṃ dasavidhaṃ saṃyojanaṃ. **Aṇuṃ thūla**nti mahantañca khuddakañca. **Ḍahaṃ aggīva gacchatī**ti yathā ayaṃ aggī etaṃ mahantañca khuddakañca upādānaṃ ḍahantova gacchati. Evameso appamādarato bhikkhu appamādādhigatena ñāṇagginā etaṃ saṃyojanaṃ ḍahanto abhabbuppattikaṃ karonto gacchatīti attho.

Gāthāpariyosāne so bhikkhu yathānisinnova sabbasaṃyojanāni jhāpetvā saha paṭisambhidāhi arahattaṃ patvā ākāsenāgantvā tathāgatassa suvaṇṇavaṇṇaṃ sarīraṃ thometvā vaṇṇetvā vandamānova pakkāmīti.

Aññatarabhikkhuvatthu aṭṭhamaṃ.

9. Nigamavāsitissattheravatthu

Appamādaratoti imaṃ dhammadesanaṃ satthā jetavane viharanto nigamavāsitissattheraṃ nāma ārabbha kathesi.

Ekasmiñhi sāvatthito avidūre nigamagāme jātasaṃvaḍḍho eko kulaputto satthu sāsane pabbajitvā laddhūpasampado ‘‘nigamavāsitissatthero nāma appiccho santuṭṭho pavivitto āraddhavīriyo’’ti paññāyi. So nibaddhaṃ ñātigāmeyeva piṇḍāya vicarati. Anāthapiṇḍikādīsu mahādānāni karontesu, pasenadikosale asadisadānaṃ karontepi sāvatthiṃ nāgacchati. Bhikkhū ‘‘ayaṃ nigamavāsitissatthero uṭṭhāya samuṭṭhāya ñātisaṃsaṭṭho viharati, anāthapiṇḍikādīsu mahādānādīni karontesu, pasenadikosale asadisadānaṃ karontepi neva āgacchatī’’ti kathaṃ samuṭṭhāpetvā satthu ārocayiṃsu. Satthā taṃ pakkosāpetvā, ‘‘saccaṃ kira tvaṃ, bhikkhu, evaṃ karosī’’ti pucchitvā, ‘‘natthi, bhante, mayhaṃ ñātisaṃsaggo, ahaṃ ete manusse nissāya ajjhoharaṇīyamattaṃ āhāraṃ labhāmi lūkhe vā paṇīte vā. Yāpanamatte laddhe puna kiṃ āhārapariyesanenāti na gacchāmi, ñātīhi pana me saṃsaggo nāma natthi, bhante’’ti vutte satthā pakatiyāpi tassa ajjhāsayaṃ vijānanto – ‘‘sādhu sādhu, bhikkhū’’ti tassa sādhukāraṃ datvā, ‘‘anacchariyaṃ kho panetaṃ bhikkhu, yaṃ tvaṃ mādisaṃ ācariyaṃ labhitvā appiccho ahosi. Ayañhi appicchatā nāma mama tanti, mama paveṇī’’ti vatvā bhikkhūhi yācito atītaṃ āhari –

Atīte himavante gaṅgātīre ekasmiṃ udumbaravane anekasahassā suvā vasiṃsu. Tatreko suvarājā attano nivāsarukkhassa phalesu khīṇesu yaṃ yadeva avasiṭṭhaṃ hoti aṅkuro vā pattaṃ vā taco vā, taṃ taṃ khāditvā gaṅgāyaṃ pānīyaṃ pivitvā paramappiccho santuṭṭho hutvā aññattha na gacchati. Tassa appicchasantuṭṭhabhāvaguṇena sakkassa bhavanaṃ kampi. Sakko āvajjamāno taṃ disvā tassa vīmaṃsanatthaṃ attano ānubhāvena taṃ rukkhaṃ sukkhāpesi. Rukkho obhaggo khāṇumatto chiddāvachiddova hutvā vāte paharante ākoṭito viya saddaṃ nicchārento aṭṭhāsi. Tassa chiddehi cuṇṇāni nikkhamanti. Suvarājā tāni khāditvā gaṅgāyaṃ pānīyaṃ pivitvā aññattha agantvā vātātapaṃ agaṇetvā udumbarakhāṇumatthake nisīdati. Sakko tassa paramappicchabhāvaṃ ñatvā, ‘‘mittadhammaguṇaṃ kathāpetvā varamassa datvā udumbaraṃ amataphalaṃ katvā āgamissāmī’’ti eko haṃsarājā hutvā sujaṃ asurakaññaṃ purato katvā udumbaravanaṃ gantvā avidūre ekassa rukkhassa sākhāya nisīditvā tena saddhiṃ kathento imaṃ gāthamāha –

> ‘‘Santi rukkhā haripattā, dumānekaphalā bahū;
> Kasmā nu sukkhe koḷāpe, suvassa nirato mano’’ti. (jā. 1.9.30);

Sabbaṃ suvajātakaṃ navakanipāte āgatanayeneva vitthāretabbaṃ. Aṭṭhuppattiyeva hi tattha ca idha ca nānā, sesaṃ tādisameva. Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘tadā sakko ānando ahosi, suvarājā ahamevā’’ti vatvā, ‘‘evaṃ, bhikkhave, appicchatā nāmesā mama tanti, mama paveṇī, anacchariyā mama puttassa nigamavāsitissassa mādisaṃ ācariyaṃ labhitvā appicchatā, bhikkhunā nāma nigamavāsitissena viya appiccheneva bhavitabbaṃ. Evarūpo hi bhikkhu abhabbo samathavipassanādhammehi vā maggaphalehi vā parihānāya, aññadatthu nibbānasseva santike hotī''ti vatvā imaṃ gāthamāha –

32. ''Appamādarato bhikkhu, pamāde bhayadassi vā;
Abhabbo parihānāya, nibbānasseva santike''ti.

Tattha **abhabbo parihānāyā**ti so evarūpo bhikkhu samathavipassanādhammehi vā maggaphalehi vā parihānāya abhabbo, nāpi pattehi parihāyati, na appattāni na pāpuṇāti. **Nibbānasseva santike**ti kilesaparinibbānassapi anupādāparinibbānassāpi santikeyevāti.

Gāthāpariyosāne nigamavāsitissatthero saha paṭisambhidāhi arahattaṃ pāpuṇi. Aññepi bahū sotāpannādayo ahesuṃ. Mahājanassa sātthikā dhammadesanā jātāti.

Nigamavāsitissattheravatthu navamaṃ.

Appamādavaggavaṇṇanā niṭṭhitā. Dutiyo vaggo.

3. Cittavaggo

1. Meghiyattheravatthu

Phandanaṃ capalaṃ cittanti imaṃ dhammadesanaṃ satthā cālikāya pabbate viharanto āyasmantaṃ meghiyaṃ ārabbha kathesi.

Tassa vatthuṃ vibhāvanatthaṃ sabbaṃ **meghiyasuttantaṃ** (udā. 31) vitthāretabbaṃ. Satthā pana tīhi vitakkehi anvāsattatāya tasmiṃ ambavane padhānaṃ anuyuñjituṃ asakkuṇitvā āgataṃ meghiyattheraṃ āmantetvā, ''atibhāriyaṃ te, meghiya, kataṃ 'āgamehi tāva, meghiya, ekakomhi yāva aññopi koci bhikkhu āgacchatī'ti maṃ yācantaṃ ekakaṃ pahāya gacchantena bhikkhunā nāma evaṃ cittavasikena bhavituṃ na vaṭṭati, cittaṃ nāmetaṃ lahukaṃ, taṃ attano vase vattetuṃ vaṭṭatī''ti vatvā imā dve gāthā abhāsi –

33. ''Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ;
Ujuṃ karoti medhāvī, usukārova tejanaṃ.

34. ''Vārijova thale khitto, okamokataubbhato;
Pariphandatidaṃ cittaṃ, māradheyyaṃ pahātave''ti.

Tattha **phandana**nti rūpādīsu ārammaṇesu vipphandamānaṃ. **Capala**nti ekairiyāpathena asaṇṭhahanto gāmadārako viya ekasmiṃ ārammaṇe asaṇṭhahanato capalaṃ. **Citta**nti viññāṇaṃ, bhūmivatthuārammaṇakiriyādivicittatāya panetaṃ ''citta''nti vuttaṃ. **Dūrakkha**nti kiṭṭhasambādhe ṭhāne kiṭṭhakhādakagoṇaṃ viya ekekasmiṃ sappāyārammaṇeyeva duṭṭhapanato dūrakkhaṃ. **Dunnivāraya**nti visabhāgārammaṇaṃ gacchantaṃ paṭisedhetuṃ dukkhattā dunnivārayaṃ. **Usukārova tejana**nti yathā nāma usukāro araññato ekaṃ vaṅkadaṇḍakaṃ āharitvā nittacaṃ katvā kañjiyatelena makkhetvā aṅgārakapalle tāpetvā rukkhālake uppīḷetvā nivaṅkaṃ ujuṃ vālavijjhanayoggaṃ karoti, katvā ca pana rājarājamahāmattānaṃ sippaṃ dassetvā mahantaṃ sakkārasammānaṃ labhati, evameva medhāvī paṇḍito viññū puriso phandanādisabhāvametaṃ cittaṃ dhutaṅgāraññāvāsavasena, nittacaṃ apagataoḷārikakilesaṃ katvā saddhāsinehena temetvā kāyikacetasikavīriyena tāpetvā samathavipassanālake uppīḷetvā ujuṃ akuṭilaṃ nibbisevanaṃ karoti, katvā ca pana saṅkhāre sammasitvā mahantaṃ avijjakkhandhaṃ padāletvā, ‘‘tisso vijjā, cha abhiññā, nava lokuttaradhamme’’ti imaṃ visesaṃ hatthagatameva katvā aggadakkhiṇeyyabhāvaṃ labhati.

Vārijovāti maccho viya, **thale khitto**ti hatthena vā pādena vā jālādīnaṃ vā aññatarena thale chaḍḍito. **Okamokataubbhato**ti ‘‘okapuṇṇehi cīvarehī’’ti ettha (mahāva. 306) udakaṃ okaṃ, ‘‘okaṃ pahāya aniketasārī’’ti ettha (su. ni. 850) ālayo, ettha ubhayampi labbhati. ‘‘Okamokataubbhato’’ti hi ettha **okamokato**ti udakasaṅkhātā ālayāti ayamattho. **Ubbhato**ti uddhaṭo. **Paripphandatidaṃ citta**nti yathā so udakālayato ubbhato thale khitto maccho udakaṃ alabhanto paripphandati, evamidaṃ pañcakāmaguṇālayābhirataṃ cittaṃ tato uddharitvā māradheyyasaṅkhātaṃ vaṭṭaṃ pahātuṃ vipassanākammaṭṭhāne khittaṃ kāyikacetasikavīriyena santāpiyamānaṃ paripphandati, saṇṭhātuṃ na sakkoti. Evaṃ santepi dhuraṃ anikkhipitvā medhāvī puggalo taṃ vuttanayeneva ujuṃ kammaniyaṃ karotīti attho. Aparo nayo – idaṃ māradheyyaṃ kilesavaṭṭaṃ avijahitvā ṭhitaṃ cittaṃ so vārijo viya paripphandati, tasmā **māradheyyaṃ pahātave,** yena kilesavaṭṭasaṅkhātena māradheyyeneva paripphandati, taṃ pahātabbanti.

Gāthāpariyosāne meghiyatthero sotāpattiphale patiṭṭhito, aññepi bahū sotāpannādayo jātāti.

Meghiyattheravatthu paṭhamaṃ.

2. Aññatarabhikkhuvatthu

Dunniggahassa lahunoti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi.

Kosalarañño kira vijite pabbatapāde mātikagāmo nāma eko ghanavāso gāmo ahosi. Athekadivasaṃ saṭṭhimattā bhikkhū satthu santike yāva arahattā kammaṭṭhānaṃ kathāpetvā taṃ gāmaṃ gantvā piṇḍāya pavisiṃsu. Atha ne yo tassa gāmassa sāmiko mātiko nāma, tassa mātā disvā gehe nisīdāpetvā nānaggarasena yāgubhattena parivisitvā, ‘‘bhante, kattha gantukāmā’’ti pucchi. ‘‘Yathā phāsukaṭṭhānaṃ mahāupāsike’’ti. Sā ‘‘vassāvāsaṭṭhānaṃ, ayyā, pariyesanti maññe’’ti ñatvā pādamūle nipajjitvā, ‘‘sace, ayyā, imaṃ temāsaṃ idha vasissanti, ahaṃ tīṇi saraṇāni, pañca sīlāni gahetvā uposathakammaṃ karissāmī’’ti āha. Bhikkhū ‘‘mayaṃ imaṃ nissāya bhikkhāya akilamantā bhavanissaraṇaṃ kātuṃ sakkhissāmā’’ti adhivāsayiṃsu. Sā tesaṃ vasanaṭṭhānaṃ vihāraṃ paṭijaggitvā adāsi.

Te tattheva vasantā ekadivasaṃ sannipatitvā aññamaññaṃ ovadiṃsu, ‘‘āvuso, amhehi pamādacāraṃ carituṃ na vaṭṭati. Amhākañhi sakagehaṃ viya aṭṭha mahānirayā vivaṭadvārāyeva, dharamānakabuddhassa kho pana santike kammaṭṭhānaṃ gahetvā mayaṃ āgatā, buddhā ca nāma padānupadikaṃ vicarantenāpi saṭhena ārādhetuṃ na sakkā, yathājjhāsayeneva ārādhetuṃ sakkā, appamattā hotha, dvīhi ekaṭṭhāne na ṭhātabbaṃ, na nisīditabbaṃ, sāyaṃ kho pana therūpaṭṭhānakāle pātova bhikkhācārakāle ekato bhavissāma, sesakāle dve ekato na bhavissāma, apica kho pana aphāsukena bhikkhunā āgantvā vihāramajjhe ghaṇḍiyā pahatāya ghaṇḍisaññāya āgantvā tassa bhesajjaṃ karissāmā’’ti.

Tesu evaṃ katikaṃ katvā viharantesu ekadivasaṃ sā upāsikā sappitelaphāṇitādīni gāhāpetvā dāsadāsikammakarādīhi parivutā sāyanhasamaye taṃ vihāraṃ gantvā vihāramajjhe bhikkhū adisvā, ‘‘kahaṃ nu kho, ayyā, gatā’’ti purise pucchitvā, ‘‘attano attano rattiṭṭhānadivāṭṭhānesu nisinnā bhavissanti, ayye’’ti vutte, ‘‘kiṃ nu kho katvā daṭṭhuṃ sakkhissāmī’’ti āha. Atha naṃ bhikkhusaṅghassa katikavattaṃ jānanamanussā āhaṃsu – ‘‘ghaṇḍiyā pahatāya sannipatissanti, ayye’’ti. Sā ca ghaṇḍiṃ paharāpesi. Bhikkhū ghaṇḍisaddaṃ sutvā, ‘‘kassaci aphāsukaṃ bhavissatī’’ti sakasakaṭṭhānehi nikkhamitvā vihāramajjhe sannipatiṃsu. Dvepi janā ekamaggenāgatā nāma natthi. Upāsikā ekekaṭṭhānato ekekameva āgacchantaṃ disvā, ‘‘mama puttehi aññamaññaṃ kalaho kato bhavissatī’’ti cintetvā bhikkhusaṅghaṃ vanditvā pucchi – ‘‘kalahaṃ nu kho, bhante, karitthā’’ti? ‘‘Na karoma, mahāupāsike''ti. ''Sace vo, bhante, kalaho natthi, atha kasmā yathā amhākaṃ gehaṃ āgacchantā sabbe ekatova āgacchatha, evaṃ anāgantvā ekekaṭṭhānato ekekāva āgatā''ti? ''Mahāupāsike, ekekasmiṃ ṭhāne nisīditvā samaṇadhammaṃ karimhā''ti. ''Ko esa, bhante, samaṇadhammo nāmā''ti? ''Dvattiṃsākāre sajjhāyaṃ karoma, attabhāve ca khayavayaṃ paṭṭhapema, mahāupāsike''ti. ''Kiṃ pana, bhante, dvattiṃsākāre sajjhāyaṃ kātuṃ, attabhāve ca khayavayaṃ paṭṭhapetuṃ tumhākameva vaṭṭati, udāhu amhākampīti, kassacipi avārito esa dhammo, mahāupāsike''ti. ''Tena hi, bhante, mayhampi dvattiṃsākāraṃ detha, attabhāve ca khayavayapaṭṭhapanaṃ ācikkhathā''ti. ''Tena hi uggaṇha, mahāupāsike''ti sabbaṃ uggaṇhāpesuṃ.

Sā tato paṭṭhāya dvattiṃsākāre sajjhāyaṃ katvā attani khayavayaṃ paṭṭhapetvā tehi bhikkhūhi puretarameva tayo magge, tīṇi ca phalāni pāpuṇi. Maggeneva cassā catasso paṭisambhidā lokiyaabhiññā ca āgamiṃsu. Sā maggaphalasukhato vuṭṭhāya dibbacakkhunā oloketvā, ''kadā nu kho mama puttehi ayaṃ dhammo adhigato''ti upadhārentī sabbepime sarāgā sadosā samohā jhānavipassanāmattampi tesaṃ natthi, ''kiṃ nu kho mayhaṃ puttānaṃ arahattassa upanissayo atthi, natthī''ti āvajjetvā, ''atthī''ti disvā, ''senāsanasappāyaṃ nu kho atthi, natthī''ti āvajjetvā tampi disvā, ''puggalasappāyaṃ nu kho labhanti, na labhantī''ti āvajjesi, puggalasappāyampi disvā, ''āhārasappāyaṃ nu kho labhanti, na labhantī''ti upadhārentī ''āhārasappāyaṃ nesaṃ natthī''ti disvā tato paṭṭhāya nānāvidhaṃ yāguṃ, anekappakāraṃ khajjakaṃ, nānaggarasañca bhojanaṃ sampādetvā gehe bhikkhū nisīdāpetvā dakkhiṇodakaṃ datvā, ''bhante, tumhākaṃ yaṃ yaṃ ruccati, taṃ taṃ gahetvā paribhuñjathā''ti niyyādesi. Te yathāruci yāguādīni gahetvā paribhuñjanti. Tesaṃ sappāyāhāraṃ labhantānaṃ cittaṃ ekaggaṃ ahosi.

Te ekaggena cittena vipassanaṃ vaḍḍhetvā na cirasseva saha paṭisambhidāhi arahattaṃ patvā cintayiṃsu – ''aho mahāupāsikā amhākaṃ patiṭṭhā jātā, sace mayaṃ sappāyāhāraṃ na labhimha, na no maggaphalapaṭivedho abhavissa, idāni vuṭṭhavassā pavāretvā satthu santikaṃ gamissāmā''ti. Te ''satthāraṃ daṭṭhukāmamhā''ti mahāupāsikaṃ āpucchiṃsu. ''Mahāupāsikā sādhu, ayyā''ti. Te anugantvā punapi, ''bhante, amhe olokeyyāthā''ti bahūni piyavacanāni vatvā paṭinivatti. Tepi kho bhikkhū sāvatthiṃ gantvā satthāraṃ vanditvā ekamantaṃ nisinnā ''kacci, bhikkhave, khamanīyaṃ, kacci yāpanīyaṃ, na ca piṇḍakena kilamitthā''ti vutte ''khamanīyaṃ, bhante, yāpanīyaṃ, bhante, piṇḍakena pana neva kilamimha. Amhākañhi mātikamātā nāmekā upāsikā cittācāraṃ ñatvā, 'aho vata no evarūpaṃ nāma āhāraṃ paṭiyādeyyā'ti cintite yathācintitaṃ āhāraṃ paṭiyādetvā adāsī''ti tassā guṇakathaṃ kathayiṃsu.

Aññataro bhikkhu tassā guṇakathaṃ sutvā tattha gantukāmo hutvā satthu santike kammaṭṭhānaṃ gahetvā, ''bhante, taṃ gāmaṃ gamissāmī''ti satthāraṃ āpucchitvā jetavanato nikkhamitvā anupubbena taṃ gāmaṃ patvā vihāraṃ pavisanadivaseyeva cintesi – ''ayaṃ kira upāsikā cintitacintitaṃ jānāti, ahañca maggakilanto vihāraṃ paṭijaggituṃ na sakkhissāmi, aho vata me vihārapaṭijaggakaṃ manussaṃ peseyyā''ti. Upāsikā gehe nisinnāva āvajjentī tamatthaṃ ñatvā, ''gaccha, vihāraṃ paṭijaggitvā ehī''ti manussaṃ pesesi. Itaropi pānīyaṃ pivitukāmo ''aho vata me sakkharapānakaṃ katvā peseyyā''ti cintesi. Upāsikā tampi pesesi. So punadivase ''pātova siniddhayāguṃ me sauttaribhaṅgaṃ pesetū''ti cintesi. Upāsikā tathā akāsi. So yāguṃ pivitvā, ''aho vata me evarūpaṃ khajjakaṃ peseyyā''ti cintesi. Upāsikā tampi pesesi. So cintesi – ''ayaṃ upāsikā mayā sabbaṃ cintitacintitaṃ pesesi, ahaṃ etaṃ daṭṭhukāmo, aho vata me nānaggarasabhojanaṃ gāhāpetvā sayameva āgaccheyyā''ti. Upāsikā ''mama putto maṃ daṭṭhukāmo, āgamanaṃ me paccāsīsatī''ti bhojanaṃ gāhāpetvā vihāraṃ gantvā tassa adāsi. So katabhattakicco ''mātikamātā nāma tvaṃ, mahāupāsike''ti pucchi. ''Āma, tātā''ti. ''Tvaṃ paracittaṃ jānāsī''ti? ''Kiṃ maṃ pucchasi, tātā''ti? ''Mayā cintitacintitaṃ sabbamakāsi, tena taṃ pucchāmī''ti. ''Paracittajānanakabhikkhū bahū, tātā''ti? ''Nāhaṃ aññe pucchāmi, tuvaṃ pucchāmi, upāsike''ti. Evaṃ santepi upāsikā ''paracittaṃ jānāmī''ti avatvā ''paracittaṃ jānantā nāma evaṃ karonti puttā''ti āha. So ''bhāriyaṃ vatidaṃ kammaṃ, puthujjanā nāma sobhanampi asobhanampi cintenti, sacāhaṃ kiñci ayuttaṃ cintayissāmi, saha bhaṇḍakena coraṃ cūḷāya gaṇhantī viya maṃ vippakāraṃ pāpeyya, mayā ito palāyituṃ vaṭṭatī''ti cintetvā, ''upāsike, ahaṃ gamissāmī''ti āha. ''Kahaṃ, ayyā''ti? ''Satthu santikaṃ, upāsike''ti. ''Vasatha tāva, bhante, idhā''ti. ''Na vasissāmi, upāsike, gamissāmevā''ti nikkhamitvā satthu santikaṃ agamāsi. Atha naṃ satthā ''kiṃ bhikkhu na tvaṃ tattha vasasī''ti pucchi. ''Āma, bhante, na sakkā tattha vasitu''nti. ''Kiṃ kāraṇā bhikkhū''ti? ''Bhante, sā upāsikā cintitacintitaṃ sabbaṃ jānāti, puthujjanā ca nāma sobhanampi asobhanampi cintenti, sacāhaṃ kiñci ayuttaṃ cintessāmi, saha bhaṇḍakena coraṃ cūḷāya gaṇhantī viya maṃ vippakāraṃ pāpessatī''ti cintetvā āgatomhīti. ''Bhikkhu, tattheva tayā vasituṃ vaṭṭatī''ti, ''na sakkomi, bhante, nāhaṃ tattha vasissāmī''ti. ''Tena hi tvaṃ, bhikkhu, ekameva rakkhituṃ sakkhissasī''ti. ''Kiṃ, bhante''ti? ''Tava cittameva rakkha, cittaṃ nāmetaṃ durakkhaṃ, tvaṃ attano cittameva niggaṇha, mā aññaṃ kiñci cintayi, cittaṃ nāmetaṃ dunniggaha''nti vatvā imaṃ gāthamāha –

35. ''Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvaha''nti.

Tattha cittaṃ nāmetaṃ dukkhena niggayhatīti dunniggahaṃ. Lahuṃ uppajjati ca nirujjhati cāti lahu. Tassa **dunniggahassa lahuno. Yatthakāmanipātino**ti yattha katthacideva nipatanasīlassa. Etañhi labhitabbaṭṭhānaṃ vā alabhitabbaṭṭhānaṃ vā yuttaṭṭhānaṃ vā ayuttaṭṭhānaṃ vā na jānāti, neva jātiṃ oloketi, na gottaṃ, na vayaṃ. Yattha yattha icchati, tattha tattheva nipatatīti ''yatthakāmanipātī''ti vuccati. Tassa evarūpassa **cittassa damatho sādhu** catūhi ariyamaggehi dantabhāvo yathā nibbisevanaṃ hoti, tathā katabhāvo sādhu. Kiṃ kāraṇā? Idañhi **cittaṃ dantaṃ sukhāvahaṃ** nibbisevanaṃ kataṃ maggaphalasukhaṃ paramatthanibbānasukhañca āvahatīti.

Desanāpariyosāne sampattaparisāya bahū sotāpannādayo ahesuṃ, mahājanassa sātthikā dhammadesanā jātāti.

Satthā tassa bhikkhuno imaṃ ovādaṃ datvā, ''gaccha, bhikkhu, aññaṃ kiñci acintayitvā tattheva vasāhī''ti pahiṇi. So bhikkhu satthu santikā ovādaṃ labhitvā tattha agamāsi. Kiñci bahiddhā cintanaṃ nāma na cintesi. Mahāupāsikāpi dibbena cakkhunā olokentī theraṃ disvā, ''idāni ovādadāyakaṃ ācariyaṃ labhitvā punāgato mama putto''ti attano ñāṇeneva paricchinditvā tassa sappāyāhāraṃ paṭiyādetvā adāsi. So sappāyabhojanaṃ sevitvā katipāheneva arahattaṃ patvā maggaphalasukhena vītināmento ''aho mahāupāsikā mayhaṃ patiṭṭhā jātā, ahaṃ imaṃ nissāya bhavanissaraṇaṃ pattomhī''ti cintetvā, ''imasmiṃ tāva me attabhāve patiṭṭhā jātā, saṃsāre pana me saṃsarantassa aññesupi attabhāvesu ayaṃ patiṭṭhā bhūtapubbā, no''ti upadhārento ekūnaattabhāvasataṃ anussari. Sāpi ekūnaattabhāvasate tassa pādaparicārikā aññesu paṭibaddhacittā hutvā taṃ jīvitā voropesi. Thero tassā ettakaṃ aguṇaṃ disvā, ''aho mayaṃ mahāupāsikā bhāriyaṃ kammaṃ akāsī''ti cintesi.

Mahāupāsikāpi gehe nisinnāva ''kiṃ nu kho mayhaṃ puttassa pabbajitakiccaṃ mattakaṃ pattaṃ, no''ti upadhārayamānā tassa arahattapattiṃ ñatvā uttari upadhāriyamānā, ''mama putto arahattaṃ patvā aho vata me ayaṃ upāsikā mahatī patiṭṭhā jātā''ti cintetvā, ''atītepi nu kho me ayaṃ patiṭṭhā bhūtapubbā, no''ti upadhārento ekūnaattabhāvasataṃ anussari, ''ahaṃ kho pana ekūnaattabhāvasate aññehi saddhiṃ ekato hutvā etaṃ jīvitā voropesiṃ, ayaṃ me ettakaṃ aguṇaṃ disvā 'aho bhāriyaṃ kammaṃ kataṃ upāsikāyā''ti cintesi. ''Atthi nu kho evaṃ saṃsāre saṃsarantiyā mama puttassa upakāro katapubbo''ti upadhārayamānā tato uttariṃ satamaṃ attabhāvaṃ anussaritvā satame attabhāve mayā etassa pādaparicārikāya hutvā etasmiṃ jīvitā voropanaṭṭhāne jīvitadānaṃ dinnaṃ, aho mayā mama puttassa mahāupakāro katapubbo''ti gehe nisinnāva uttariṃ visesetvā ''upadhārethā''ti āha. So dibbāya sotadhātuyā saddaṃ sutvā visesetvā satamaṃ attabhāvaṃ anussaritvā tattha tāya attano jīvitassa dinnabhāvaṃ disvā, ''aho mama imāya mahāupāsikāya upakāro katapubbo''ti attamano hutvā tassā tattheva catūsu maggaphalesu pañhaṃ kathetvā anupādisesāya nibbānadhātuyā parinibbāyīti.

Aññatarabhikkhuvatthu dutiyaṃ.

3. Aññataraukkaṇṭhitabhikkhuvatthu

Sududdasanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto aññataraṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi.

Satthari kira sāvatthiyaṃ viharante eko seṭṭhiputto attano kulūpagattheraṃ upasaṅkamitvā, ‘‘bhante, ahaṃ dukkhā muccitukāmo, ekaṃ me dukkhato muccanakāraṇaṃ kathethā’’ti āha. ‘‘Sādhāvuso, sacesi dukkhā muccitukāmo, salākabhattaṃ dehi, pakkhikabhattaṃ dehi, vassāvāsikaṃ dehi, cīvarādayo paccaye dehi, attano sāpateyyaṃ tayo koṭṭhāse katvā ekena kammantaṃ payojehi, ekena puttadāraṃ posehi, ekaṃ buddhasāsane dehī’’ti āha. So ‘‘sādhu, bhante’’ti vuttapaṭipāṭiyā sabbaṃ katvā puna theraṃ pucchi – ‘‘tato uttariṃ aññaṃ kiṃ karomi, bhante’’ti? ‘‘Āvuso, tīṇi saraṇāni gaṇha, pañca sīlāni gaṇhāhī’’ti. Tānipi paṭiggahetvā tato uttariṃ pucchi. ‘‘Tena hi dasa sīlāni gaṇhāhī’’ti. ‘‘Sādhu, bhante’’ti gaṇhi. So evaṃ anupubbena puññakammassa katattā anupubbaseṭṭhiputto nāma jāto. Tato ‘‘uttarimpi kattabbaṃ atthi, bhante’’ti puna pucchitvā, ‘‘tena hi pabbajāhī’’ti vutto nikkhamitvā pabbaji. Tasseko ābhidhammikabhikkhu ācariyo ahosi. Eko vinayadharo upajjhāyo. Tassa laddhūpasampadassa ācariyo attano santikaṃ āgatakāle abhidhamme pañhaṃ kathesi – ‘‘buddhasāsane nāma idaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī’’ti. Upajjhāyopissa attano santikaṃ āgatakāle vinaye pañhaṃ kathesi – ‘‘buddhasāsane nāma idaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭati, idaṃ kappati, idaṃ na kappatī’’ti. So cintesi – ‘‘aho bhāriyaṃ idaṃ kammaṃ, ahaṃ dukkhā muccitukāmo pabbajito, idha ca mama hatthapasāraṇaṭṭhānampi na paññāyati, gehe ṭhatvāva dukkhā muccituṃ sakkā, mayā gihinā bhavituṃ vaṭṭatī’’ti. So tato paṭṭhāya ukkaṇṭhito anabhirato dvattiṃsākāre sajjhāyaṃ na karoti, uddesaṃ na gaṇhāti, kiso lūkho dhamanisanthatagatto ālassiyābhibhūto kacchuparikiṇṇo ahosi.

Atha naṃ daharasāmaṇerā, ‘‘āvuso, kiṃ tvaṃ ṭhitaṭṭhāne ṭhitova nisinnaṭṭhāne nisinnova ahosi, paṇḍurogābhibhūto kiso lūkho dhamanisanthatagatto ālassiyābhibhūto kacchuparikiṇṇo, kiṃ te kata’’nti pucchiṃsu. ‘‘Ukkaṇṭhitomhi, āvuso’’ti. ‘‘Kiṃ kāraṇā’’ti? So taṃ pavattiṃ ārocesi. Te tassa ācariyupajjhāyānaṃ ācikkhiṃsu. Ācariyupajjhāyā taṃ ādāya satthu santikaṃ agamaṃsu. Satthā ‘‘kiṃ, bhikkhave, āgatatthā’’ti āha. ‘‘Bhante, ayaṃ bhikkhu tumhākaṃ sāsane ukkaṇṭhito’’ti. ‘‘Evaṃ kira bhikkhū’’ti. ‘‘Āma, bhante’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Ahaṃ, bhante, dukkhā muccitukāmova pabbajito, tassa me ācariyo abhidhammakathaṃ kathesi, upajjhāyo vinayakathaṃ kathesi, svāhaṃ ‘idha me hatthapasāraṇaṭṭhānampi natthi, gihinā hutvā sakkā dukkhā muccituṃ, gihi bhavissāmī’ti sanniṭṭhānamakāsiṃ, bhante’’ti. ‘‘Sace tvaṃ, bhikkhu, ekameva rakkhituṃ sakkhissasi, avasesānaṃ rakkhanakiccaṃ natthī’’ti. ‘‘Kiṃ, bhante’’ti? ‘‘Tava cittameva rakkhituṃ sakkhissasī’’ti. ‘‘Sakkhissāmi, bhante’’ti. ‘‘Tena hi attano cittameva rakkhāhi, sakkā dukkhā muccitu’’nti imaṃ ovādaṃ datvā imaṃ gāthamāha –

36. ‘‘Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvaha’’nti.

Tattha **sududdasa**nti suṭṭhu duddasaṃ. **Sunipuṇa**nti suṭṭhu nipuṇaṃ paramasaṇhaṃ. **Yatthakāmanipātina**nti jātiādīni anoloketvā labhitabbālabhitabbayuttāyuttaṭṭhānesu yattha katthaci nipatanasīlaṃ. **Cittaṃ rakkhetha medhāvī**ti andhabālo dummedho attano cittaṃ rakkhituṃ samattho nāma natthi, cittavasiko hutvā anayabyasanaṃ pāpuṇāti. Medhāvī pana paṇḍitova cittaṃ rakkhituṃ sakkoti, tasmā tvampi cittameva gopehi. Idañhi **cittaṃ guttaṃ sukhāvahaṃ** maggaphalanibbānasukhāni āvahatīti.

Desanāpariyosāne so bhikkhu sotāpattiphalaṃ pāpuṇi, aññepi bahū sotāpannādayo ahesuṃ, desanā mahājanassa sātthikā ahosīti.

Aññataraukkaṇṭhitabhikkhuvatthu tatiyaṃ.

4. Saṅgharakkhitabhāgineyyattheravatthu

Dūraṅgamanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto saṅgharakkhitaṃ nāma bhikkhuṃ ārabbha kathesi.

Sāvatthiyaṃ kireko kulaputto satthu dhammadesanaṃ sutvā nikkhamitvā pabbajito laddhūpasampado saṅgharakkhitatthero nāma hutvā katipāheneva arahattaṃ pāpuṇi. Tassa kaniṭṭhabhaginī puttaṃ labhitvā therassa nāmaṃ akāsi. So bhāgineyyasaṅgharakkhito nāma hutvā vayappatto therasseva santike pabbajitvā laddhūpasampado aññatarasmiṃ gāmakārāme vassaṃ upagantvā, ‘‘ekaṃ sattahatthaṃ, ekaṃ aṭṭhahattha’’nti dve vassāvāsikasāṭake labhitvā aṭṭhahatthaṃ ‘‘upajjhāyassa me bhavissatī’’ti sallakkhetvā ‘‘sattahatthaṃ mayhaṃ bhavissatī’’ti cintetvā vuṭṭhavasso ‘‘upajjhāyaṃ passissāmī’’ti āgacchanto antarāmagge piṇḍāya caranto āgantvā there vihāraṃ anāgateyeva vihāraṃ pavisitvā therassa divāṭṭhānaṃ sammajjitvā pādodakaṃ upaṭṭhapetvā āsanaṃ paññapetvā āgamanamaggaṃ olokento nisīdi. Athassāgamanabhāvaṃ disvā paccuggamanaṃ katvā pattacīvaraṃ paṭiggahetvā, ‘‘nisīdatha, bhante’’ti theraṃ nisīdāpetvā tālavaṇṭaṃ ādāya bījitvā pānīyaṃ datvā pāde dhovitvā taṃ sāṭakaṃ ānetvā pādamūle ṭhapetvā, ‘‘bhante, imaṃ paribhuñjathā’’ti vatvā bījayamāno aṭṭhāsi.

Atha naṃ thero āha – ‘‘saṅgharakkhita, mayhaṃ cīvaraṃ paripuṇṇaṃ, tvameva paribhuñjā’’ti. ‘‘Bhante, mayā laddhakālato paṭṭhāya ayaṃ tumhākameva sallakkhito, paribhogaṃ karothā’’ti. ‘‘Hotu, saṅgharakkhita, paripuṇṇaṃ me cīvaraṃ, tvameva paribhuñjā’’ti. ‘‘Bhante, mā evaṃ karotha, tumhehi paribhutte mayhaṃ mahapphalaṃ bhavissatī’’ti. Atha naṃ tassa punappunaṃ kathentassapi thero na icchiyeva.

Evaṃ so bījayamāno ṭhitova cintesi – ‘‘ahaṃ therassa gihikāle bhāgineyyo, pabbajitakāle saddhivihāriko, evampi mayā saddhiṃ upajjhāyo paribhogaṃ na kattukāmo. Imasmiṃ mayā saddhiṃ paribhogaṃ akaronte kiṃ me samaṇabhāvena, gihi bhavissāmī’’ti. Athassa etadahosi – ‘‘dussaṇṭhāpito gharāvāso, kiṃ nu kho katvā gihibhūto jīvissāmī’’ti. Tato cintesi – ‘‘aṭṭhahatthasāṭakaṃ vikkiṇitvā ekaṃ eḷikaṃ gaṇhissāmi, eḷikā nāma khippaṃ vijāyati, svāhaṃ vijātaṃ vijātaṃ vikkiṇitvā mūlaṃ karissāmi, mūle bahū katvā ekaṃ pajāpatiṃ ānessāmi, sā ekaṃ puttaṃ vijāyissati. Athassa mama mātulassa nāmaṃ katvā cūḷayānake nisīdāpetvā mama puttañca bhariyañca ādāya mātulaṃ vandituṃ āgamissāmi, āgacchante antarāmagge mama bhariyaṃ evaṃ vakkhāmi – ‘ānehi tāva me puttaṃ vahissāmina’nti. Sā ‘kiṃ te puttena, ehi, imaṃ yānakaṃ pājehī’ti vatvā puttaṃ gahetvā, ‘ahaṃ nessāmi na’nti netvā sandhāretuṃ asakkontī cakkapathe chaḍḍessati. Athassa sarīraṃ abhiruhitvā cakkaṃ gamissati, atha naṃ ‘tvaṃ mama puttaṃ neva mayhaṃ adāsi, naṃ sandhāretuṃ nāsakkhi nāsitosmi tayā’ti vatvā patodayaṭṭhiyā piṭṭhiyaṃ paharissāmī’’ti.

So evaṃ cintentova ṭhatvā bījayamāno therassa sīse tālavaṇṭena pahari. Thero ‘‘kiṃ nu kho ahaṃ saṅgharakkhitena sīse pahato’’ti upadhārento tena cintitacintitaṃ sabbaṃ ñatvā, ‘‘saṅgharakkhita, mātugāmassa pahāraṃ dātuṃ nāsakkhi, ko ettha mahallakattherassa doso’’ti āha. So ‘‘aho naṭṭhomhi, ñātaṃ kira me upajjhāyena cintitacintitaṃ, kiṃ me samaṇabhāvenā’’ti tālavaṇṭaṃ chaḍḍetvā palāyituṃ āraddho.

Atha naṃ daharā ca sāmaṇerā ca anubandhitvā ādāya satthu santikaṃ agamaṃsu. Satthā te bhikkhū disvāva ‘‘kiṃ, bhikkhave, āgatattha, eko vo bhikkhu laddho’’ti pucchi. ‘‘Āma, bhante, imaṃ daharaṃ ukkaṇṭhitvā palāyantaṃ gahetvā tumhākaṃ santikaṃ āgatamhā’’ti. ‘‘Evaṃ kira bhikkhū’’ti? ‘‘Āma, bhante’’ti. ‘‘Kimatthaṃ te bhikkhu evaṃ bhāriyaṃ kammaṃ kataṃ, nanu tvaṃ āraddhavīriyassa ekassa buddhassa putto, mādisassa nāma buddhassa sāsane pabbajitvā attānaṃ dametvā sotāpannoti vā sakadāgāmīti vā anāgāmīti vā arahāti vā vadāpetuṃ nāsakkhi, kimatthaṃ evaṃ bhāriyaṃ kammamakāsī’’ti? ‘‘Ukkaṇṭhitosmi, bhante’’ti. ‘‘Kiṃ kāraṇā ukkaṇṭhitosī’’ti? So evaṃ vassāvāsikasāṭakānaṃ laddhadivasato paṭṭhāya yāva therassa tālavaṇṭena pahārā sabbaṃ taṃ pavattiṃ ārocetvā, ‘‘iminā kāraṇena palātosmi, bhante’’ti āha. Atha naṃ satthā ‘‘ehi bhikkhu, mā cintayi cittaṃ nāmetaṃ dūre hontampi ārammaṇaṃ sampaṭicchanakajātikaṃ, rāgadosamohabandhanā muccanatthāya vāyamituṃ vaṭṭatī''ti vatvā imaṃ gāthamāha –

37. ''Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā''ti.

Tattha **dūraṅgama**nti cittassa hi makkaṭasuttamattakampi puratthimādidisābhāgena gamanāgamanaṃ nāma natthi, dūre santampi pana ārammaṇaṃ sampaṭicchatīti dūraṅgamaṃ nāma jātaṃ. Sattaṭṭhacittāni pana ekato kaṇṇikabaddhāni ekakkhaṇe uppajjituṃ samatthāni nāma natthi. Uppattikāle ekekameva cittaṃ uppajjati, tasmiṃ niruddhe puna ekekameva uppajjatīti **ekacaraṃ** nāma jātaṃ. Cittassa sarīrasaṇṭhānaṃ vā nīlādippakāro vaṇṇabhedo vā natthīti **asarīraṃ** nāma jātaṃ. Guhā nāma catumahābhūtaguhā, idañca hadayarūpaṃ nissāya pavattatīti **guhāsayaṃ** nāma jātaṃ. **Ye citta**nti ye keci purisā vā itthiyo vā gahaṭṭhā vā pabbajitā vā anuppajjanakakilesassa uppajjituṃ adentā satisammosena uppannakilesaṃ pajahantā **cittaṃ saṃyamessanti** saṃyataṃ avikkhittaṃ karissanti. **Mokkhanti mārabandhanā**ti sabbete kilesabandhanābhāvena mārabandhanasaṅkhātā tebhūmakavaṭṭā muccissantīti.

Desanāpariyosāne bhāgineyyasaṅgharakkhitatthero sotāpattiphalaṃ pāpuṇi, aññepi bahū sotāpannādayo jātā, mahājanassa sātthikā dhammadesanā ahosīti.

Saṅgharakkhitabhāgineyyattheravatthu catutthaṃ.

5. Cittahatthattheravatthu

Anavaṭṭhitacittassāti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto cittahatthattheraṃ ārabbha kathesi.

Eko kira sāvatthivāsī kulaputto naṭṭhagoṇaṃ pariyesanto araññaṃ pavisitvā majjhanhike kāle goṇaṃ disvā goyūthe vissajjetvā, ''avassaṃ ayyānaṃ santike āhāramattaṃ labhissāmī''ti khuppipāsāpīḷito vihāraṃ pavisitvā bhikkhūnaṃ santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Tasmiṃ kho pana samaye bhikkhūnaṃ avakkārapātiyaṃ bhuttāvasesakaṃ bhattaṃ hoti, te taṃ chātakapīḷitaṃ disvā, ''ito bhattaṃ gahetvā bhuñjāhī''ti vadiṃsu. Buddhakāle ca pana anekasūpabyañjanaṃ bhattaṃ uppajjati, so tato yāpanamattaṃ gahetvā bhuñjitvā pānīyaṃ pivitvā hatthe dhovitvā bhikkhū vanditvā, ''kiṃ, bhante, ajja, ayyā, nimantanaṭṭhānaṃ agamaṃsū''ti pucchi. ''Natthi, upāsaka, bhikkhū imināva nīhārena nibaddhaṃ labhantī''ti. So ''mayaṃ uṭṭhāya samuṭṭhāya rattindivaṃ nibaddhaṃ kammaṃ karontāpi evaṃ madhurabyañjanaṃ bhattaṃ na labhāma, ime kira nibaddhaṃ bhuñjanti, kiṃ me gihibhāvena, bhikkhu bhavissāmī''ti cintetvā bhikkhū upasaṅkamitvā pabbajjaṃ yāci. Atha naṃ bhikkhū ''sādhu upāsakā''ti pabbājesuṃ.

So laddhūpasampado sabbappakāraṃ vattapaṭivattaṃ akāsi. So buddhānaṃ uppannena lābhasakkārena katipāhaccayena thūlasarīro ahosi. Tato cintesi – ''kiṃ me bhikkhāya caritvā jīvitena, gihī bhavissāmī''ti. So vibbhamitvā gehaṃ pāvisi. Tassa gehe kammaṃ karontassa katipāheneva sarīraṃ milāyi. Tato ''kiṃ me iminā dukkhena, samaṇo bhavissāmī''ti cintetvā puna gantvā pabbaji. So katipāhaṃ vītināmetvā puna ukkaṇṭhitvā vibbhami, pabbajitakāle pana bhikkhūnaṃ upakārako hoti. So katipāheneva punapi ukkaṇṭhitvā, ''kiṃ me gihibhāvena, pabbajissāmī''ti gantvā bhikkhū vanditvā pabbajjaṃ yāci. Atha naṃ bhikkhū upakāravasena puna pabbājayiṃsu. Evaṃ so iminā niyāmeneva chakkhattuṃ pabbajitvā uppabbajito. Tassa bhikkhū ''esa cittavasiko hutvā vicaratī''ti **cittahatthathero**ti nāmaṃ kariṃsu.

Tassevaṃ aparāparaṃ vicarantasseva bhariyā gabbhinī ahosi. So sattame vāre araññato kasibhaṇḍamādāya gehaṃ gantvā bhaṇḍakaṃ ṭhapetvā ''attano kāsāvaṃ gaṇhissāmī''ti gabbhaṃ pāvisi. Tasmiṃ khaṇe tassa bhariyā nipajjitvā niddāyati. Tassā nivatthasāṭako apagato hoti, mukhato ca lālā paggharati, nāsā ghuraghurāyati, mukhaṃ vivaṭṭaṃ, dantaṃ ghaṃsati, sā tassa uddhumātakasarīraṃ viya upaṭṭhāsi. So ‘‘aniccaṃ dukkhaṃ ida’’nti saññaṃ labhitvā, ‘‘ahaṃ ettakaṃ kālaṃ pabbajitvā imaṃ nissāya bhikkhubhāve saṇṭhātuṃ nāsakkhi’’nti kāsāyakoṭiyaṃ gahetvā udare bandhitvā gehā nikkhami.

Athassa anantaragehe ṭhitā sassu taṃ tathā gacchantaṃ disvā, ‘‘ayaṃ paṭiukkaṇṭhito bhavissati, idāneva araññato āgantvā kāsāvaṃ udare bandhitvāva gehā nikkhanto vihārābhimukho gacchati, kiṃ nu kho’’ti gehaṃ pavisitvā niddāyamānaṃ dhītaraṃ passitvā ‘‘imaṃ disvā so vippaṭisārī hutvā gato’’ti ñatvā dhītaraṃ paharitvā ‘‘uṭṭhehi kāḷakaṇṇi, sāmiko te taṃ niddāyamānaṃ disvā vippaṭisārī hutvā gato, natthi so ito paṭṭhāya tuyha’’nti āha. ‘‘Apehi apehi, amma, kuto tassa gamanaṃ atthi, katipāheneva punāgamissatī’’ti āha. Sopi ‘‘aniccaṃ dukkha’’nti vatvā gacchanto gacchantova sotāpattiphalaṃ pāpuṇi. So gantvā bhikkhū vanditvā pabbajjaṃ yāci. ‘‘Na sakkhissāma maṃyaṃ taṃ pabbājetuṃ, kuto tuyhaṃ samaṇabhāvo, satthakanisānapāsāṇasadisaṃ tava sīsa’’nti. ‘‘Bhante, idāni maṃ anukampāya ekavāraṃ pabbājethā’’ti. Te taṃ upakāravasena pabbājayiṃsu. So katipāheneva saha paṭisambhidāhi arahattaṃ pāpuṇi.

Tepi naṃ āhaṃsu – ‘‘āvuso cittahattha, tava gamanasamayaṃ tvameva jāneyyāsi, imasmiṃ vāre te cirāyita’’nti. ‘‘Bhante, saṃsaggassa atthibhāvakāle gatamhā, so no saṃsaggo chinno, idāni agamanadhammā jātamhā’’ti. Bhikkhū satthu santikaṃ gantvā, ‘‘bhante, ayaṃ bhikkhu amhehi evaṃ vutto evaṃ nāma kathesi, aññaṃ byākaroti, abhūtaṃ vadatī’’ti āhaṃsu. Satthā ‘‘āma, bhikkhave, mama putto attano anavaṭṭhitacittakāle saddhammaṃ ajānanakāle gamanāgamanaṃ akāsi, idānissa puññañca pāpañca pahīna’’nti vatvā imā dve gāthā āha –

38. ‘‘Anavaṭṭhitacittassa, saddhammaṃ avijānato;
Pariplavapasādassa, paññā na paripūrati.

39. ‘‘Anavassutacittassa, ananvāhatacetaso;
Puññapāpapahīnassa, natthi jāgarato bhaya’’nti.

Tattha **anavaṭṭhitacittassā**ti cittaṃ nāmetaṃ kassaci nibaddhaṃ vā thāvaraṃ vā natthi. Yo pana puggalo assapiṭṭhe ṭhapitakumbhaṇḍaṃ viya ca thusarāsimhi koṭṭitakhāṇuko viya ca khallāṭasīse ṭhapitakadambapupphaṃ viya ca na katthaci saṇṭhāti, kadāci buddhasāvako hoti, kadāci ājīvako, kadāci nigaṇṭho, kadāci tāpaso. Evarūpo puggalo anavaṭṭhitacitto nāma. Tassa anavaṭṭhitacittassa. **Saddhammaṃ avijānato**ti sattatiṃsabodhipakkhiyadhammabhedaṃ imaṃ saddhammaṃ avijānantassa parittasaddhatāya vā uplavasaddhatāya vā **pariplavapasādassa** kāmāvacararūpāvacarādibhedā **paññā na paripūrati**. Kāmāvacarāyapi aparipūrayamānāya kutova rūpāvacarārūpāvacaralokuttarapaññā paripūrissatīti dīpeti. **Anavassutacittassā**ti rāgena atintacittassa. **Ananvāhatacetaso**ti ‘‘āhatacitto khilajāto’’ti (dī. ni. 3.319; vibha. 941; ma. ni. 1.185) āgataṭṭhāne dosena cittassa pahatabhāvo vutto, idha pana dosena appaṭihatacittassāti attho. **Puññapāpapahīnassā**ti catutthamaggena pahīnapuññassa ceva pahīnapāpassa ca khīṇāsavassa. **Natthi jāgarato bhaya**nti khīṇāsavassa jāgarantasseva abhayabhāvo kathito viya. So pana saddhādīhi pañcahi jāgaradhammehi samannāgatattā jāgaro nāma. Tasmā tassa jāgarantassāpi ajāgarantassāpi kilesabhayaṃ natthi kilesānaṃ apacchāvattanato. Na hi taṃ kilesā anubandhanti tena tena maggena pahīnānaṃ kilesānaṃ puna anupagamanato. Tenevāha – ‘‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati, sakadāgāmianāgāmiarahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatī’’ti (cūḷani. mettagūmāṇavapucchāniddesa 27).

Desanā mahājanassa sātthikā saphalā ahosi.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘bhāriyā vatime, āvuso, kilesā nāma, evarūpassa arahattassa upanissāyasampanno kulaputto kilesehi āloḷito sattavāre gihī hutvā sattavāre pabbajito''ti. Satthā tesaṃ taṃ kathāpavattiṃ sutvā taṅkhaṇānurūpena gamanena dhammasabhaṃ gantvā buddhāsane nisinno ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā, ''imāya nāmā''ti vutte evameva, bhikkhave, kilesā nāma bhāriyā, sace ete rūpino hutvā katthaci pakkhipituṃ sakkā bhaveyyuṃ, cakkavāḷaṃ atisambādhaṃ, brahmaloko atinīcakoti okāso nesaṃ na bhaveyya, mādisampi nāmete paññāsampannaṃ purisājāneyyaṃ āloḷenti, avasesesu kā kathā? ''Ahañhi aḍḍhanāḷimattaṃ varakacorakaṃ kuṇṭhakudālañca nissāya cha vāre pabbajitvā uppabbajitapubbo''ti. ''Kadā, bhante, kadā sugatā''ti? ''Suṇissatha, bhikkhave''ti. ''Āma, bhante''ti. ''Tena hi suṇāthā''ti atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kudālapaṇḍito nāma bāhirakapabbajjaṃ pabbajitvā aṭṭha māse himavante vasitvā vassārattasamaye bhūmiyā tintāya ''gehe me aḍḍhanāḷimatto varakacorako ca kuṇṭhakudālako ca atthi, varakacorakabījaṃ mā nassī''ti uppabbajitvā ekaṃ ṭhānaṃ kudālena kasitvā taṃ bījaṃ vapitvā vatiṃ katvā pakkakāle uddharitvā nāḷimattabījaṃ ṭhapetvā sesaṃ khādi. So ''kiṃ me dāni gehena, puna aṭṭha māse pabbajissāmī''ti cintetvā nikkhamitvā pabbaji. Imināva nīhārena nāḷimattaṃ varakacorakañca kuṇṭhakudālañca nissāya sattavāre gihī hutvā sattavāre pabbajitvā sattame pana vāre cintesi – ''ahaṃ cha vāre imaṃ kuṇṭhakudālaṃ nissāya gihī hutvā pabbajito, katthacideva naṃ chaḍḍessāmī''ti. So gaṅgāya tīraṃ gantvā, ''patitaṭṭhānaṃ passanto otaritvā gaṇheyyaṃ, yathāssa patitaṭṭhānaṃ na passāmi, tathā naṃ chaḍḍessāmī''ti cintetvā nāḷimattaṃ bījaṃ pilotikāya bandhitvā pilotikaṃ kudālaphalake bandhitvā kudālaṃ aggadaṇḍake gahetvā gaṅgāya tīre ṭhito akkhīni nimīletvā uparisīse tikkhattuṃ āvijjhitvā gaṅgāyaṃ khipitvā nivattitvā olokento patitaṭṭhānaṃ adisvā ''jitaṃ me, jitaṃ me''ti tikkhattuṃ saddamakāsi.

Tasmiṃ khaṇe bārāṇasirājā paccantaṃ vūpasametvā āgantvā nadītīre khandhāvāraṃ nivāsetvā nhānatthāya nadiṃ otiṇṇo taṃ saddaṃ assosi. Rājūnañca nāma ''jitaṃ me''ti saddo amanāpo hoti, so tassa santikaṃ gantvā, ''ahaṃ idāni amittamaddanaṃ katvā 'jitaṃ me'ti āgato, tvaṃ pana 'jitaṃ me, jitaṃ me'ti viravasi, kiṃ nāmeta''nti pucchi. Kudālapaṇḍito ''tvaṃ bāhirakacore jini, tayā jitaṃ puna avajitameva hoti, mayā pana ajjhattiko lobhacoro jito, so puna maṃ na jinissati, tasseva jayo sādhū''ti vatvā imaṃ gāthamāha –

''Na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyati;
Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatī''ti. (jā. 1.1.70);

Taṃ khaṇaṃyeva ca gaṅgaṃ olokento āpokasiṇaṃ nibbattetvā adhigataviseso ākāse pallaṅkena nisīdi. Rājā mahāpurisassa dhammakathaṃ sutvā vanditvā pabbajjaṃ yācitvā saddhiṃ balakāyena pabbaji. Yojanamattā parisā ahosi. Aparopi sāmantarājā tassa pabbajitabhāvaṃ sutvā, ''tassa rajjaṃ gaṇhissāmī''ti āgantvā tathā samiddhaṃ nagaraṃ suññaṃ disvā, ''evarūpaṃ nagaraṃ chaḍḍetvā pabbajito rājā orake ṭhāne na pabbajissati, mayāpi pabbajituṃ vaṭṭatī''ti cintetvā tattha gantvā mahāpurisaṃ upasaṅkamitvā pabbajjaṃ yācitvā saparivāro pabbaji. Eteneva nīhārena satta rājāno pabbajiṃsu. Sattayojaniko assamo ahosi. Satta rājāno bhoge chaḍḍetvā ettakaṃ janaṃ gahetvā pabbajiṃsu. Mahāpuriso brahmacariyavāsaṃ vasitvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā, ''ahaṃ, bhikkhave, tadā kudālapaṇḍito ahosiṃ, kilesā nāmete evaṃ bhāriyā''ti āha.

Cittahatthattheravatthu pañcamaṃ.

6. Pañcasatabhikkhuvatthu

Kumbhūpamanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto āraddhavipassake bhikkhū ārabbha kathesi.

Sāvatthiyaṃ kira pañcasatā bhikkhū satthu santike yāva arahattā kammaṭṭhānaṃ gahetvā, ‘‘samaṇadhammaṃ karissāmā’’ti yojanasatamaggaṃ gantvā ekaṃ mahāvāsagāmaṃ agamaṃsu. Atha te manussā disvā paññattāsane nisīdāpetvā paṇītehi yāgubhattādīhi parivisitvā, ‘‘kahaṃ, bhante, gacchathā’’ti pucchitvā, ‘‘yathāphāsukaṭṭhāna’’nti vutte, ‘‘bhante, imaṃ temāsaṃ idheva vasatha, mayampi tumhākaṃ santike saraṇesu patiṭṭhāya pañca sīlāni rakkhissāmā’’ti yācitvā tesaṃ adhivāsanaṃ viditvā, ‘‘avidūre ṭhāne mahanto vanasaṇḍo atthi, ettha vasatha, bhante’’ti vatvā uyyojesuṃ. Bhikkhū taṃ vanasaṇḍaṃ pavisiṃsu. Tasmiṃ vanasaṇḍe adhivatthā devatā ‘‘sīlavanto, ayyā, imaṃ vanasaṇḍaṃ anuppattā, ayuttaṃ kho pana asmākaṃ ayyesu idha vasantesu puttadāre gahetvā rukkhe abhiruyha vasitu’’nti rukkhato otaritvā bhūmiyaṃ nisīditvā cintayiṃsu, ‘‘ayyā, imasmiṃ ṭhāne ajjekarattiṃ vasitvā addhā sve gamissantī’’ti. Bhikkhūpi punadivase antogāme piṇḍāya caritvā puna tameva vanasaṇḍaṃ āgamiṃsu. Devatā ‘‘bhikkhusaṅgho svātanāya kenaci nimantito bhavissati, tasmā punāgacchati, ajja gamanaṃ na bhavissati, sve gamissati maññe’’ti iminā upāyena aḍḍhamāsamattaṃ bhūmiyameva acchiṃsu.

Tato cintayiṃsu – ‘‘bhadantā imaṃ temāsaṃ idheva maññe vasissanti, idheva kho pana imesu vasantesu amhākaṃ rukkhe abhiruhitvā nisīditumpi na yuttaṃ, temāsaṃ puttadāre gahetvā bhūmiyaṃ nisīdanaṭṭhānānipi dukkhāni, kiñci katvā ime bhikkhū palāpetuṃ vaṭṭatī’’ti. Tā tesu tesu rattiṭṭhānadivāṭṭhānesu ceva caṅkamanakoṭīsu ca chinnasīsāni kabandhāni dassetuṃ amanussasaddañca bhāvetuṃ ārabhiṃsu. Bhikkhūnaṃ khipitakāsādayo rogā pavattiṃsu. Te aññamaññaṃ ‘‘tuyhaṃ, āvuso, kiṃ rujjatī’’ti pucchantā, ‘‘mayhaṃ khipitarogo, mayhaṃ kāso’’ti vatvā, ‘‘āvuso, ahaṃ ajja caṅkamanakoṭiyaṃ chinnasīsaṃ addasaṃ, ahaṃ rattiṭṭhāne kabandhaṃ addasaṃ, ahaṃ divāṭṭhāne amanussasaddaṃ assosiṃ, parivajjetabbayuttakamidaṃ ṭhānaṃ, amhākaṃ idha aphāsukaṃ ahosi, satthu santikaṃ gamissāmā’’ti nikkhamitvā anupubbena satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdiṃsu.

Atha ne satthā āha – ‘‘kiṃ, bhikkhave, tasmiṃ ṭhāne vasituṃ na sakkhissathā’’ti? ‘‘Āma, bhante, amhākaṃ tasmiṃ ṭhāne vasantānaṃ evarūpāni bheravārammaṇāni upaṭṭhahanti, evarūpaṃ aphāsukaṃ hoti, tena mayaṃ ‘vajjetabbayuttakamidaṃ ṭhāna’nti taṃ chaḍḍetvā tumhākaṃ santikaṃ āgatā’’ti. ‘‘Bhikkhave, tattheva tumhākaṃ gantuṃ vaṭṭatī’’ti. ‘‘Na sakkā, bhante’’ti. ‘‘Bhikkhave, tumhe āvudhaṃ aggahetvā gatā, idāni āvudhaṃ gahetvā gacchathā’’ti. ‘‘Katarāvudhaṃ, bhante’’ti? Satthā ‘‘ahaṃ āvudhaṃ vo dassāmi, mayā dinnaṃ āvudhaṃ gahetvā gacchathā’’ti vatvā –

> ‘‘Karaṇīyamatthakusalena, yanta santaṃ padaṃ abhisamecca;
> Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī’’ti. (khu. pā. 9.1; su. ni. 143) –

Sakalaṃ **mettasuttaṃ** kathetvā, ‘‘bhikkhave, imaṃ tumhe bahi vihārassa vanasaṇḍato paṭṭhāya sajjhāyantā antovihāraṃ paviseyyāthā’’ti uyyojesi. Te satthāraṃ vanditvā nikkhamitvā anupubbena taṃ ṭhānaṃ patvā bahivihāre gaṇasajjhāyaṃ katvā sajjhāyamānā vanasaṇḍaṃ pavisiṃsu. Sakalavanasaṇḍe devatā mettacittaṃ paṭilabhitvā tesaṃ paccuggamanaṃ katvā pattacīvarapaṭiggahaṇaṃ āpucchiṃsu, hatthapādasambāhanaṃ āpucchiṃsu, tesaṃ tattha tattha ārakkhaṃ saṃvidahiṃsu, pakkadhūpanatelaṃ viya sannisinnā ahesuṃ. Katthaci amanussasaddo nāma nāhosi. Tesaṃ bhikkhūnaṃ cittaṃ ekaggaṃ ahosi. Te rattiṭṭhānadivāṭṭhānesu nisinnā vipassanāya cittaṃ otāretvā attani khayavayaṃ paṭṭhapetvā, ‘‘ayaṃ attabhāvo nāma bhijjanakaṭṭhena athāvaraṭṭhena kulālabhājanasadiso’’ti vipassanaṃ vaḍḍhayiṃsu. Sammāsambuddho gandhakuṭiyā nisinnova tesaṃ vipassanāya āraddhabhāvaṃ ñatvā te bhikkhū āmantetvā, ‘‘evameva, bhikkhave, ayaṃ attabhāvo nāma bhijjanakaṭṭhena athāvaraṭṭhena kulālabhājanasadiso evā’’ti vatvā obhāsaṃ pharitvā yojanasate ṭhitopi abhimukhe nisinno viya chabbaṇṇaraṃsiyo vissajjetvā dissamānena rūpena imaṃ gāthamāha –

40. ‘‘Kumbhūpamaṃ kāyamimma viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā’’ti.

Tattha **kumbhūpama**nti abaladubbalaṭṭhena anaddhaniyatāvakālikaṭṭhena imaṃ kesādisamūhasaṅkhātaṃ kāyaṃ kumbhūpamaṃ kulālabhājanasadisaṃ viditvā. **Nagarūpamaṃ cittamidaṃ ṭhapetvā**ti nagaraṃ nāma bahiddhā thiraṃ hoti, gambhīraparikhaṃ pākāraparikkhittaṃ dvāraṭṭālakayuttaṃ, antosuvibhattavīthicatukkasiṅghāṭakasampannaṃ antarāpaṇaṃ, taṃ ‘‘vilumpissāmā’’ti bahiddhā corā āgantvā pavisituṃ asakkontā pabbataṃ āsajja paṭihatā viya gacchanti, evameva paṇḍito kulaputto attano vipassanācittaṃ thiraṃ nagarasadisaṃ katvā ṭhapetvā nagare ṭhito ekatodhārādinānappakārāvudhena coragaṇaṃ viya vipassanāmayena ca ariyamaggamayena ca paññāvudhena taṃtaṃmaggavajjhaṃ kilesamāraṃ paṭibāhanto taṃ taṃ kilesamāraṃ yodhetha, pahareyyāthāti attho. **Jitañca rakkhe**ti jitañca uppāditaṃ taruṇavipassanaṃ āvāsasappāyautusappāyabhojanasappāyapuggalasappāyadhammassavanasappāyādīni āsevanto antarantarā samāpattiṃ samāpajjitvā tato vuṭṭhāya suddhacittena saṅkhāre sammasanto rakkheyya.

Anivesano siyāti anālayo bhaveyya. Yathā nāma yodho saṅgāmasīse balakoṭṭhakaṃ katvā amittehi saddhiṃ yujjhanto chāto vā pipāsito vā hutvā sannāhe vā sithile āvudhe vā patite balakoṭṭhakaṃ pavisitvā vissamitvā bhuñjitvā pivitvā sannahitvā āvudhaṃ gahetvā puna nikkhamitvā yujjhanto parasenaṃ maddati, ajitaṃ jināti, jitaṃ rakkhati. So hi sace balakoṭṭhake ṭhito evaṃ vissamanto taṃ assādento accheyya, rajjaṃ parahatthagataṃ kareyya, evameva, bhikkhu, paṭiladdhaṃ taruṇavipassanaṃ punappunaṃ samāpattiṃ samāpajjitvā tato vuṭṭhāya suddhacittena saṅkhāre sammasanto rakkhituṃ sakkoti, uttarimaggaphalapaṭilābhena kilesamāraṃ jināti. Sace pana so samāpattimeva assādeti, suddhacittena punappunaṃ saṅkhāre na sammasati, maggaphalapaṭivedhaṃ kātuṃ na sakkoti. Tasmā rakkhitabbayuttakaṃ rakkhanto anivesano siyā, samāpattiṃ nivesanaṃ katvā tattha na niveseyya, ālayaṃ na kareyyāti attho. ‘‘Addhā tumhepi evaṃ karothā’’ti evaṃ satthā tesaṃ bhikkhūnaṃ dhammaṃ desesi.

Desanāvasāne pañcasatā bhikkhū nisinnaṭṭhāne nisinnāyeva saha paṭisambhidāhi arahattaṃ patvā tathāgatassa suvaṇṇavaṇṇaṃ sarīraṃ vaṇṇayantā thomentā vandantāva āgacchiṃsūti.

Pañcasatabhikkhuvatthu chaṭṭhaṃ.

7. Pūtigattatissattheravatthu

Aciraṃ vatayaṃ kāyoti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto pūtigattatissattheraṃ ārabbha kathesi.

Eko kira sāvatthivāsī kulaputto satthu santike dhammaṃ sutvā sāsane uraṃ datvā pabbajito, so laddhūpasampado tissatthero nāma ahosi. Gacchante gacchante kāle tassa sarīre rogo udapādi. Sāsapamattiyo piḷakā uṭṭhahiṃsu. Tā anupubbena muggamattā kalāyamattā kolaṭṭhimattā āmalakamattā beḷuvasalāṭumattā beḷuvamattā hutvā pabhijjiṃsu, sakalasarīraṃ chiddāvachiddaṃ ahosi. **Pūtigattatissattthero**tvevassa nāmaṃ udapādi. Athassa aparabhāge aṭṭhīni bhijjiṃsu. So appaṭijaggiyo ahosi. Nivāsanapārupanaṃ pubbalohitamakkhitaṃ jālapūvasadisaṃ ahosi. Saddhivihārikādayo paṭijaggituṃ asakkontā chaḍḍayiṃsu. So anātho hutvā nipajji.

Buddhānañca nāma dve vāre lokavolokanaṃ avijahitaṃ hoti. Paccūsakāle lokaṃ volokentā cakkavāḷamukhavaṭṭito paṭṭhāya gandhakuṭiabhimukhaṃ ñāṇaṃ katvā olokenti, sāyaṃ olokentā gandhakuṭito paṭṭhāya bāhirābhimukhaṃ ñāṇaṃ katvā olokenti. Tasmiṃ pana samaye bhagavato ñāṇajālassa anto pūtigattatissatthero paññāyi. Satthā tassa bhikkhuno arahattassa upanissayaṃ disvā, ‘‘ayaṃ saddhivihārikādīhi chaḍḍito, idānissa maṃ ṭhapetvā aññaṃ paṭisaraṇaṃ natthī’’ti gandhakuṭito nikkhamitvā vihāracārikaṃ caramāno viya aggisālaṃ gantvā ukkhaliṃ dhovitvā udakaṃ datvā uddhanaṃ āropetvā udakassa tattabhāvaṃ āgamayamāno aggisālāyameva aṭṭhāsi. Tattabhāvaṃ jānitvā gantvā tassa bhikkhuno nipannamañcakoṭiyaṃ gaṇhi, tadā bhikkhū ‘‘apetha, bhante, mayaṃ gaṇhissāmā’’ti mañcakaṃ gahetvā aggisālaṃ ānayiṃsu. Satthā ambaṇaṃ āharāpetvā uṇhodakaṃ āsiñcitvā tehi bhikkhūhi tassa pārupanaṃ gāhāpetvā uṇhodake maddāpetvā mandātape vissajjāpesi. Athassa santike ṭhatvā sarīraṃ uṇhodakena temetvā ghaṃsitvā nhāpesi, tassa nahānapariyosāne pārupanaṃ sukkhi. Atha naṃ taṃ nivāsāpetvā nivatthakāsāvaṃ udake maddāpetvā ātape vissajjāpesi. Athassa gatte udake chinnamatte tampi sukkhi. So ekaṃ kāsāvaṃ nivāsetvā ekaṃ pārupitvā sallahukasarīro ekaggacitto mañcake nipajji. Satthā tassa ussīsake ṭhatvā, ‘‘bhikkhu ayaṃ tava kāyo apetaviññāṇo nirupakāro hutvā kaliṅgaraṃ viya pathaviyaṃ sessatī’’ti vatvā imaṃ gāthamāha –

41. ‘‘Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;
Chuddho apetaviññāṇo, niratthaṃva kaliṅgara’’nti.

Tattha **aciraṃ vatā**ti bhikkhu na cirasseva **ayaṃ kāyo pathaviṃ adhisessati,** imissā pakatisayanena sayitāya pathaviyā upari sayissati. **Chuddho**ti apaviddho, apagataviññāṇatāya tuccho hutvā sessatīti dasseti. Yathā kiṃ? **Niratthaṃva kaliṅgaraṃ** nirupakāraṃ niratthakaṃ kaṭṭhakhaṇḍaṃ viya. Dabbasambhāratthikā hi manussā araññaṃ pavisitvā ujukaṃ ujukasaṇṭhānena vaṅkaṃ vaṅkasaṇṭhānena chinditvā dabbasambhāraṃ gaṇhanti, avasesaṃ pana susirañca pūtikañca asārakañca gaṇṭhijātañca chinditvā tattheva chaḍḍenti. Aññe dabbasambhāratthikā āgantvā taṃ gahetāro nāma natthi, oloketvā attano upakārakameva gaṇhanti, itaraṃ pathavīgatameva hoti. Taṃ pana tena tena upāyena mañcapaṭipādakaṃ vā pādakathalikaṃ vā phalakapīṭhaṃ vā kātuṃ sakkāpi bhaveyya. Imasmiṃ pana attabhāve dvattiṃsāya koṭṭhāsesu ekakoṭṭhāsopi mañcapaṭipādakādivasena aññena vā upakāramukhena gayhūpago nāma natthi, kevalaṃ niratthaṃva kaliṅgaraṃ ayaṃ kāyo apagataviññāṇo katipāheneva pathaviyaṃ sessatīti.

Desanāvasāne pūtigattatissatthero saha paṭisambhidāhi arahattaṃ pāpuṇi, aññepi bahū sotāpannādayo ahesuṃ. Theropi arahattaṃ patvāva parinibbāyi. Satthā tassa sarīrakiccaṃ kārāpetvā dhātuyo gahetvā cetiyaṃ kārāpesi. Bhikkhū satthāraṃ pucchiṃsu – ‘‘bhante, pūtigattatissatthero kuhiṃ nibbatto’’ti. ‘‘Parinibbuto, bhikkhave’’ti. ‘‘Bhante, evarūpassa pana arahattūpanissayasampannassa bhikkhuno kiṃ kāraṇā gattaṃ putikaṃ jātaṃ, kiṃ kāraṇā aṭṭhīni bhinnāni, kimassa kāraṇaṃ arahattassa upanissayabhāvaṃ patta’’nti? ‘‘Bhikkhave, sabbametaṃ etassa attanā katakammeneva nibbatta’’nti. ‘‘Kiṃ pana tena, bhante, kata’’nti? ‘‘Tena hi, bhikkhave, suṇāthā’’ti atītaṃ āhari –

Ayaṃ kassapasammāsambuddhakāle sākuṇiko hutvā bahū sakuṇe vadhitvā issarajanaṃ upaṭṭhahi. Tesaṃ dinnāvasese vikkiṇāti, ‘‘vikkitāvasesā māretvā ṭhapitā pūtikā bhavissantī’’ti yathā uppatituṃ na sakkonti, tathā tesaṃ jaṅghaṭṭhīni ca pakkhaṭṭhīni ca bhinditvā rāsiṃ katvā ṭhapeti, te punadivase vikkiṇāti. Atibahūnaṃ pana laddhakāle attanopi atthāya pacāpeti. Tassekadivasaṃ rasabhojane pakke eko khīṇāsavo piṇḍāya caranto gehadvāre aṭṭhāsi. So theraṃ disvā cittaṃ pasādetvā, ‘‘mayā bahū pāṇā māretvā khāditā, ayyo ca me gehadvāre ṭhito, antogehe ca rasabhojanaṃ saṃvijjati, piṇḍapātamassa dassāmī’’ti tassa pattaṃ ādāya pūretvā rasapiṇḍapātaṃ datvā theraṃ pañcapatiṭṭhitena vanditvā, ‘‘bhante, tumhehi diṭṭhadhammassa matthakaṃ pāpuṇeyya’’nti āha. Thero ‘‘evaṃ hotū’’ti anumodanaṃ akāsi. ‘‘Bhikkhave, tadā katakammavasenetaṃ tissassa nipphannaṃ, sakuṇānaṃ aṭṭhibhedananissandena tissassa gattañca pūtikaṃ jātaṃ, aṭṭhīni ca bhinnāni, khīṇāsavassa rasapiṇḍapātadānanissandena arahattaṃ patto’’ti.

Pūtigattatissattheravatthu sattamaṃ.

8. Nandagopālakavatthu

Diso disanti imaṃ dhammadesanaṃ satthā kosalajanapade nandagopālakaṃ ārabbha kathesi.

Sāvatthiyaṃ kira anāthapiṇḍikassa gahapatino nando nāma gopālako goyūthaṃ rakkhati aḍḍho mahaddhano mahābhogo. So kira yathā keṇiyo jaṭilo pabbajjāvesena, evaṃ gopālakattena rājabaliṃ pariharanto attano kuṭumbaṃ rakkhati. So kālena kālaṃ pañca gorase ādāya anāthapiṇḍikassa santikaṃ āgantvā satthāraṃ passati, dhammaṃ suṇāti, attano vasanaṭṭhānaṃ āgamanatthāya satthāraṃ yācati. Satthā tassa ñāṇaparipākaṃ āgamayamāno āgantvā paripakkabhāvaṃ ñatvā ekadivasaṃ mahābhikkhusaṅghaparivuto cārikaṃ caranto maggā okkamma tassa vasanaṭṭhānāsanne aññatarasmiṃ rukkhamūle nisīdi. Nando satthu santikaṃ agantvā vanditvā paṭisanthāraṃ katvā satthāraṃ nimantetvā satthāhaṃ buddhappamukhassa bhikkhusaṅghassa paṇītaṃ pañcagorasadānaṃ adāsi. Sattame divase satthā anumodanaṃ katvā dānakathādibhedaṃ anupubbiṃ kathaṃ kathesi. Kathāpariyosāne nandagopālako sotāpattiphale patiṭṭhāya satthu pattaṃ gahetvā satthāraṃ anugacchanto dūraṃ gantvā, ‘‘tiṭṭha, upāsakā’’ti nivattiyamāno vanditvā nivatti. Atha naṃ eko luddako vijjhitvā māresi. Pacchato āgacchantā bhikkhū naṃ disvā gantvā satthāraṃ āhaṃsu – ‘‘nando, bhante, gopālako tumhākaṃ idhāgatattā mahādānaṃ datvā anugantvā nivattento mārito, sace tumhe nāgacchissatha, nāssa maraṇaṃ abhavissā’’ti. Satthā, ‘‘bhikkhave, mayi āgatepi anāgatepi tassa catasso disā catasso anudisā ca gacchantassāpi maraṇato muccanūpāyo nāma natthi. Yañhi neva corā, na verino karonti, taṃ imesaṃ sattānaṃ antopaduṭṭhaṃ micchāpaṇihitaṃ cittameva karotī’’ti vatvā imaṃ gāthamāha –

42. ‘‘Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare’’ti.

Tattha **diso disa**nti coro coraṃ. ‘‘Disvā’’ti pāṭhaseso. **Yaṃ taṃ kayirā**ti yaṃ taṃ tassa anayabyasanaṃ kareyya. Dutiyapadepi eseva nayo. Idaṃ vuttaṃ hoti – eko ekassa mittadubbhī coro puttadārakhettavatthu gomahiṃsādīsu aparajjhanto yassa aparajjhati, tampi tatheva attani aparajjhantaṃ coraṃ disvā, **veri vā pana** kenacideva kāraṇena baddhaveraṃ veriṃ disvā attano kakkhaḷatāya dāruṇatāya yaṃ taṃ tassa anayabyasanaṃ kareyya, puttadāraṃ vā pīḷeyya, khettādīni vā nāseyya, jīvitā vā pana naṃ voropeyya, dasasu akusalakammapathesu micchāṭhapitattā **micchāpahiṇitaṃ cittaṃ pāpiyo naṃ tato kare** taṃ purisaṃ tato pāpataraṃ kareyya. Vuttappakārehi, diso disassa vā verī verino vā imasmiṃyeva attabhāve dukkhaṃ vā uppādeyya, jīvitakkhayaṃ vā kareyya. Idaṃ pana akusalakammapathesu micchāṭhapitaṃ cittaṃ diṭṭheva dhamme anayabyasanaṃ pāpeti, attabhāvasatasahassesupi catūsu apāyesu khipitvā sīsaṃ ukkhipituṃ na detīti.

Desanāpariyosāne bahū sotāpattiphalādīni pattā. Mahājanassa sātthikā desanā jātā. Upāsakena pana bhavantare katakammaṃ bhikkhūhi na pucchitaṃ, tasmā satthārā na kathitanti.

Nandagopālakavatthu aṭṭhamaṃ.

9. Soreyyattheravatthu

Na taṃ mātā pitā kayirāti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ jetavane viharanto soreyyattheraṃ ārabbha kathesi.

Vatthu soreyyanagare samuṭṭhitaṃ, sāvatthiyaṃ niṭṭhāpesi. Sammāsambuddhe sāvatthiyaṃ viharante soreyyanagare soreyyaseṭṭhiputto ekena sahāyakena saddhiṃ sukhayānake nisīditvā mahantena parivārena nhānatthāya nagarā nikkhami. Tasmiṃ khaṇe mahākaccāyanatthero soreyyanagaraṃ piṇḍāya pavisitukāmo hutvā bahinagare saṅghāṭiṃ pārupati. Therassa ca suvaṇṇavaṇṇaṃ sarīraṃ. Soreyyaseṭṭhiputto taṃ disvā cintesi – ‘‘aho vata ayaṃ vā thero mama bhariyā bhaveyya, mama vā bhariyāya sarīravaṇṇo etassa sarīravaṇṇo viya bhaveyyā’’ti. Tassa cintitamatteyeva purisaliṅgaṃ antaradhāyi, itthiliṅgaṃ pāturahosi. So lajjamāno yānakā oruyha palāyi. Parijano taṃ asañjānanto ‘‘kimeta’’nti āha. Sāpi takkasilamaggaṃ paṭipajji. Sahāyakopissā ito cito ca vicaritvāpi nāddasa. Sabbe nhāyitvā gehaṃ agamiṃsu. ‘‘Kahaṃ seṭṭhiputto’’ti ca vutte, ‘‘nhatvā āgato bhavissatīti maññimhā’’ti vadiṃsu. Athassa mātāpitaro tattha tattha pariyesitvā apassantā roditvā paridevitvā, ‘‘mato bhavissatī’’ti matakabhattaṃ adaṃsu. Sā ekaṃ takkasilagāmiṃ satthavāhaṃ disvā yānakassa pacchato pacchato anubandhi.

Atha naṃ manussā disvā, ‘‘amhākaṃ yānakassa pacchato pacchato anugacchati, mayaṃ ‘kassesā dārikā’ti taṃ na jānāmā’’ti vadiṃsu. Sāpi ‘‘tumhe attano yānakaṃ pājetha, ahaṃ padasā gamissāmī’’ti gacchantī aṅgulimuddikaṃ datvā ekasmiṃ yānake okāsaṃ kāresi. Manussā cintayiṃsu – ‘‘takkasilanagare amhākaṃ seṭṭhiputtassa bhariyā natthi, tassa ācikkhissāma, mahāpaṇṇākāro no bhavissatī’’ti. Te gehaṃ gantvā, ‘‘sāmi, amhehi tumhākaṃ ekaṃ itthiratanaṃ ānīta’’nti āhaṃsu. So taṃ sutvā taṃ pakkosāpetvā attano vayānurūpaṃ abhirūpaṃ pāsādikaṃ disvā uppannasineho gehe akāsi. Purisā hi itthiyo, itthiyo vā purisā abhūtapubbā nāma natthi. Purisā hi parassa dāresu aticaritvā kālaṃ katvā bahūni vassasatasahassāni niraye paccitvā manussajātiṃ āgacchantā attabhāvasate itthibhāvaṃ āpajjanti.

Ānandattheropi kappasatasahassaṃ pūritapāramī ariyasāvako saṃsāre saṃsaranto ekasmiṃ attabhāve kammārakule nibbatto. Paradārakammaṃ katvā niraye paccitvā pakkāvasesena cuddasasu attabhāvesu purisassa pādaparicārikā itthī ahosi, sattasu attabhāvesu bījuddharaṇaṃ pāpuṇi. Itthiyo pana dānādīni puññāni katvā itthibhāve chandaṃ virājetvā, ‘‘idaṃ no puññaṃ purisattabhāvapaṭilābhāya saṃvattatū’’ti cittaṃ adhiṭṭhahitvā kālaṃ katvā purisattabhāvaṃ paṭilabhanti, patidevatā hutvā sāmike sammāpaṭipattivasenāpi purisattabhāvaṃ paṭilabhanteva.

Ayaṃ pana seṭṭhiputto there ayoniso cittaṃ uppādetvā imasmiṃyeva attabhāve itthibhāvaṃ paṭilabhi. Takkasilāyaṃ seṭṭhiputtena saddhiṃ saṃvāsamanvāya pana tassā kucchiyaṃ gabbho patiṭṭhāsi. Sā dasamāsaccayena puttaṃ labhitvā tassa padasā gamanakāle aparampi puttaṃ paṭilabhi. Evamassā kucchiyaṃ vutthā dve, soreyyanagare taṃ paṭicca nibbattā dveti cattāro puttā ahesuṃ. Tasmiṃ kāle soreyyanagarato tassā sahāyako seṭṭhiputto pañcahi sakaṭasatehi takkasilaṃ gantvā sukhayānake nisinno nagaraṃ pāvisi. Atha naṃ sā uparipāsādatale vātapānaṃ vivaritvā antaravīthiṃ olokayamānā ṭhitā disvā sañjānitvā dāsiṃ pesetvā pakkosāpetvā mahātale nisīdāpetvā mahantaṃ sakkārasammānaṃ akāsi. Atha naṃ so āha – ‘‘bhadde, tvaṃ ito pubbe amhehi na diṭṭhapubbā, atha ca pana no mahantaṃ sakkāraṃ karosi, jānāsi tvaṃ amhe’’ti. ‘‘Āma, sāmi, jānāmi, nanu tumhe soreyyanagaravāsino’’ti? ‘‘Āma, bhadde’’ti. Sā mātāpitūnañca bhariyāya ca puttānañca arogabhāvaṃ pucchi. Itaro ‘‘āma, bhadde, arogā’’ti vatvā ‘‘jānāsi tvaṃ ete’’ti āha. ‘‘Āma sāmi, jānāmi. Tesaṃ eko putto atthi, so kahaṃ, sāmī’’ti? ‘‘Bhadde, mā etaṃ kathehi, mayaṃ tena saddhiṃ ekadivasaṃ sukhayānake nisīditvā nhāyituṃ nikkhantā nevassa gatiṃ jānāma, ito cito ca vicaritvā taṃ adisvā mātāpitūnaṃ ārocayimhā, tepissa roditvā kanditvā petakiccaṃ kiriṃsū’’ti. ‘‘Ahaṃ so, sāmī’’ti. ‘‘Apehi, bhadde, kiṃ kathesi mayhaṃ sahāyo devakumāro viya eko puriso’’ti? ‘‘Hotu, sāmi, ahaṃ so’’ti. ‘‘Atha idaṃ kiṃ nāmā’’ti? ‘‘Taṃ divasaṃ te ayyo mahākaccāyanatthero diṭṭho’’ti? ‘‘Āma, diṭṭho’’ti. Ahaṃ ayyaṃ mahākaccāyanattheraṃ oloketvā, ‘‘aho vata ayaṃ vā thero mama bhariyā bhaveyya, etassa vā sarīravaṇṇo viya mama bhariyāya sarīravaṇṇo bhaveyyā’’ti cintesiṃ. Cintitakkhaṇeyeva me purisaliṅgaṃ antaradhāyi, itthiliṅgaṃ pātubhavi. Athāhaṃ lajjamānā kassaci kiñci vattuṃ asakkuṇitvā tato palāyitvā idhāgatā, sāmīti.

‘‘Aho vata te bhāriyaṃ kammaṃ kataṃ, kasmā mayhaṃ nācikkhi, apica pana te thero khamāpito’’ti? ‘‘Na khamāpito, sāmi. Jānāsi pana tvaṃ kahaṃ thero’’ti? ‘‘Imameva nagaraṃ upanissāya viharatī’’ti. ‘‘Sace piṇḍāya caranto idhāgaccheyya, ahaṃ mama ayyassa bhikkhāhāraṃ dadeyyaṃ, sāmī’’ti. ‘‘Tena hi sīghaṃ sakkāraṃ karohi, amhākaṃ ayyaṃ khamāpessāmā’’ti so therassa vasanaṭṭhānaṃ gantvā vanditvā ekamantaṃ nisinno, ‘‘bhante, sve mayhaṃ bhikkhaṃ gaṇhathā’’ti āha. ‘‘Nanu tvaṃ, seṭṭhiputta, āgantukosī’’ti. ‘‘Bhante, mā amhākaṃ āgantukabhāvaṃ pucchatha, sve me bhikkhaṃ gaṇhathā’’ti. Thero adhivāsesi, gehepi therassa mahāsakkāro paṭiyatto. Thero punadivase taṃ gehadvāraṃ agamāsi. Atha naṃ nisīdāpetvā paṇītenāhārena parivisitvā seṭṭhiputto taṃ itthiṃ gahetvā therassa pādamūle nipajjāpetvā, ‘‘bhante, mayhaṃ sahāyikāya khamathā’’ti āha. ‘‘Kimeta’’nti? ‘‘Ayaṃ, bhante, pubbe mayhaṃ piyasahāyako hutvā tumhe oloketvā evaṃ nāma cintesi, athassa purisaliṅgaṃ antaradhāyi, itthiliṅgaṃ pātubhavi, khamatha, bhante’’ti. ‘‘Tena hi uṭṭhahatha, khamāmi vo aha’’nti. Therena ‘‘khamāmī’’ti vuttamatteyeva itthiliṅgaṃ antaradhāyi, purisaliṅgaṃ pātubhavi.

Purisaliṅge pātubhūtamatteyeva taṃ takkasilāya seṭṭhiputto āha – ‘‘samma sahāyaka, ime dve dārakā tava kucchiyaṃ vutthattā maṃ paṭicca nibbattattā ubhinnampino puttā eva, idheva vasissāma, mā ukkaṇṭhī’’ti. ‘‘Samma, ahaṃ ekenattabhāvena paṭhamaṃ puriso hutvā itthibhāvaṃ patvā puna puriso jātoti vippakārappatto, paṭhamaṃ maṃ paṭicca dve puttā nibbattā, idāni me kucchito dve puttā nikkhantā, svāhaṃ ekenattabhāvena vippakārappatto, puna ‘gehe vasissatī’ti saññaṃ mā kari, ahaṃ mama ayyassa santike pabbajissāmi. Ime dve dārakā tava bhārāti, imesu mā pamajjī’’ti vatvā putte sīse paricumbitvā parimajjitvā ure nipajjāpetvā pitu niyyādetvā nikkhamitvā therassa santike pabbajjaṃ yāci. Theropi naṃ pabbājetvā upasampādetvā gaṇhitvāva cārikaṃ caramāno anupubbena sāvatthiṃ agamāsi. Tassa **soreyyattthero**ti nāmaṃ ahosi. Janapadavāsino taṃ pavattiṃ ñatvā saṅkhubhitvā kotūhalajātā taṃ upasaṅkamitvā pucchiṃsu – ‘‘evaṃ kira, bhante’’ti? ‘‘Āma, āvuso’’ti. ‘‘Bhante, evarūpampi kāraṇaṃ nāma hoti’’? ‘‘Tumhākaṃ kucchiyaṃ kira dve puttā nibbattā, tumhe paṭicca dve jātā, tesaṃ vo kataresu balavasineho hotī’’ti? ‘‘Kucchiyaṃ vutthakesu, āvuso’’ti. Āgatāgatā nibaddhaṃ tatheva pucchiṃsu.

Thero ‘‘kucchiyaṃ vuttakesu eva sineho balavā’’ti punappunaṃ kathento harāyamāno ekova nisīdati, ekova tiṭṭhati. So evaṃ ekattūpagato attabhāve khayavayaṃ samuṭṭhāpetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Atha naṃ āgatāgatā pucchanti – ‘‘bhante, evaṃ kira nāma ahosī’’ti? ‘‘Āmāvuso’’ti. ‘‘Kataresu sineho balavā’’ti? ‘‘Mayhaṃ katthaci sineho nāma natthī’’ti. Bhikkhū ‘‘ayaṃ abhūtaṃ kathesi, purimadivasesu ‘kucchiyaṃ vutthaputtesu sineho balavā’ti vatvā idāni ‘mayhaṃ katthaci sineho natthī’ti vadati, aññaṃ byākaroti, bhante’’ti āhaṃsu. Satthā ‘‘na, bhikkhave, mama putto aññaṃ byākaroti, mama puttassa sammāpaṇihitena cittena maggassa diṭṭhakālato paṭṭhāya na katthaci sineho jāto, yaṃ sampattiṃ neva mātā, na pitā kātuṃ sakkoti, taṃ imesaṃ sattānaṃ abbhantare pavattaṃ sammāpaṇihitaṃ cittameva detī’’ti vatvā imaṃ gāthamāha –

43. ‘‘Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā;
Sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare’’ti.

Tattha**na ta**nti taṃ kāraṇaṃ neva mātā kareyya, na pitā, na aññe ñātakā. **Sammāpaṇihita**nti dasasu kusalakammapathesu sammā ṭhapitaṃ. **Seyyaso naṃ tato kare**ti tato kāraṇato seyyaso naṃ varataraṃ uttaritaraṃ kareyya, karotīti attho. Mātāpitaro hi puttānaṃ dhanaṃ dadamānā ekasmiṃyeva attabhāve kammaṃ akatvā sukhena jīvikakappanaṃ dhanaṃ dātuṃ sakkonti. Visākhāya mātāpitaropi tāva mahaddhanā mahābhogā, tassā ekasmiṃyeva attabhāve sukhena jīvikakappanaṃ dhanaṃ adaṃsu. Catūsu pana dīpesu cakkavattisiriṃ dātuṃ samatthā mātāpitaropi nāma puttānaṃ natthi, pageva dibbasampattiṃ vā paṭhamajjhānādisampattiṃ vā, lokuttarasampattidāne kathāva natthi, sammāpaṇihitaṃ pana cittaṃ sabbampetaṃ sampattiṃ dātuṃ sakkoti. Tena vuttaṃ ‘‘seyyaso naṃ tato kare’’ti.

Desanāvasāne bahū sotāpattiphalādīni pattā. Desanā mahājanassa sātthikā jātāti.

Soreyyattheravatthu navamaṃ.

Cittavaggavaṇṇanā niṭṭhitā.

Tatiyo vaggo.

4. Pupphavaggo

1. Pathavikathāpasutapañcasatabhikkhuvatthu

Ko imaṃ pathaviṃ vicessatīti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto pathavikathāpasute pañcasate bhikkhū ārabbha kathesi.

Te kira bhagavatā saddhiṃ janapadacārikaṃ caritvā jetavanaṃ āgantvā sāyanhasamaye upaṭṭhānasālāyaṃ sannisinnā attanā gatagataṭṭhānesu ‘‘asukagāmato asukagāmagamanaṭṭhāne samaṃ visamaṃ kaddamabahulaṃ sakkharabahulaṃ kāḷamattikaṃ tambamattika’’nti pathavikathaṃ kathesuṃ. Satthā āgantvā, ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘bhante, amhehi vicaritaṭṭhāne pathavikathāyā’’ti vutte, ‘‘bhikkhave, esā bāhirapathavī nāma, tumhehi ajjhuttikapathaviyaṃ parikammaṃ kātuṃ vaṭṭatī’’ti vatvā imā dve gāthā abhāsi –

44. ‘‘Ko imaṃ pathaviṃ vicessati,
Yamalokañca imaṃ sadevakaṃ;
Ko dhammapadaṃ sudesitaṃ,
Kusalo pupphamiva pacessati.

45. ‘‘Sekho pathaviṃ vicessati,
Yamalokañca imaṃ sadevakaṃ;
Sekho dhammapadaṃ sudesitaṃ,
Kusalo pupphamiva pacessatī’’ti.

Tattha **ko ima**nti ko imaṃ attabhāvasaṅkhātaṃ pathaviṃ. **Vicessatī**ti attano ñāṇena vicinissati vijānissati, paṭivijjhissati, sacchikarissatīti attho. **Yamalokañcā**ti catubbidhaṃ apāyalokañca. **Imaṃ sadevaka**nti imaṃ manussalokañca devalokena saddhiṃ ko vicessati vicinissati vijānissati paṭivijjhissati sacchikarissatīti pucchi. **Ko dhammapadaṃ sudesita**nti yathāsabhāvato kathitattā sudesitaṃ sattatiṃsabodhipakkhiyadhammasaṅkhātaṃ dhammapadaṃ **kusalo** mālākāro **pupphaṃ** vicinanto viya **ko pacessati** vicinissati vijānissati upaparikkhissati paṭivijjhissati, sacchikarissatīti attho. **Sekho**ti adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhāti imā tisso sikkhā sikkhanato sotāpattimaggaṭṭhaṃ ādiṃ katvā yāva arahattamaggaṭṭhā sattavidho sekho imaṃ attabhāvasaṅkhātaṃ pathaviṃ arahattamaggena tato chandarāgaṃ apakaḍḍhanto vicessati vicinissati vijānissati paṭivijjhissati sacchikarissati. **Yamalokañcā**ti taṃ yathāvuttapakāraṃ yamalokañca imaṃ manussalokañca saha devehi sadevakaṃ sveva vicessati vicinissati vijānissati paṭivijjhissati sacchikarissati. **Sekho**ti sveva sattavidho sekho, yathā nāma kusalo mālākāro pupphārāmaṃ pavisitvā taruṇamakuḷāni ca pāṇakaviddhāni ca milātāni ca gaṇṭhikajātāni ca pupphāni vajjetvā sobhanāni sujātasujātāneva pupphāni vicināti, evameva imaṃ sukathitaṃ sunidditthaṃ bodhipakkhiyadhammapadampi paññāya pacessati vicinissati upaparikkhissati paṭivijjhissati sacchikarissatīti satthā sayameva pañhaṃ vissajjesi.

Desanāvasāne pañcasatāpi bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Pathavikathāpasutapañcasatabhikkhuvatthu paṭhamaṃ.

2. Marīcikammaṭṭhānikattheravatthu

Pheṇūpamanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto aññataraṃ marīcikammaṭṭhānikaṃ bhikkhuṃ ārabbha kathesi.

So kira bhikkhu satthu santike kammaṭṭhānaṃ gahetvā, ‘‘samaṇadhammaṃ karissāmī’’ti araññaṃ pavisitvā ghaṭetvā vāyamitvā arahattaṃ pattuṃ asakkonto ‘‘visesetvā kammaṭṭhānaṃ kathāpessāmī’’ti satthu santikaṃ āgacchanto antarāmagge marīciṃ disvā, ‘‘yathā ayaṃ gimhasamaye uṭṭhitā marīci dūre ṭhitānaṃ rūpagatā viya paññāyati, santikaṃ āgacchantānaṃ neva paññāyati, ayaṃ attabhāvopi uppādavayaṭṭhena evarūpo’’ti marīcikammaṭṭhānaṃ bhāvento āgantvā maggakilanto aciravatiyaṃ nhāyitvā ekasmiṃ caṇḍasotatīre rukkhachāyāya nisinno udakavegābhighātena uṭṭhahitvā mahante mahante pheṇapiṇḍe bhijjamāne disvā, ‘‘ayaṃ attabhāvopi uppajjitvā bhijjanaṭṭhena evarūpoyevā’’ti ārammaṇaṃ aggahesi. Satthā gandhakuṭiyaṃ ṭhitova taṃ theraṃ disvā, ‘‘evameva, bhikkhu, evarūpovāyaṃ attabhāvo pheṇapiṇḍo viya marīci viya uppajjanabhijjanasabhāvoyevā''ti vatvā imaṃ gāthamāha –

46. ''Pheṇūpamaṃ kāyamimaṃ viditvā,
Marīcidhammaṃ abhisambudhāno;
Chetvāna mārassa papupphakāni,
Adassanaṃ maccurājassa gacche''ti.

Tattha **pheṇūpama**nti imaṃ kesādisamūhasaṅkhātaṃ kāyaṃ abaladubbalaṭṭhena anaddhaniyatāvakālikaṭṭhena pheṇapiṇḍasarikkhakoti viditvā. **Marīcidhamma**nti yathā marīci dūre ṭhitānaṃ rūpagatā viya gayhūpagā viya hoti, santike upagacchantānaṃ rittā tucchā agayhūpagā sampajjati, evameva khaṇikaittarapaccupaṭṭhānaṭṭhena ayaṃ kāyopi marīcidhammoti **abhisambudhāno** bujjhanto, jānantoti attho. **Mārassa papupphakānī**ti mārassa papupphakasaṅkhātāni tebhūmakāni vaṭṭāni ariyamaggena chinditvā khīṇāsavo bhikkhu maccurājassa adassanaṃ avisayaṃ amatamahānibbānaṃ gaccheyyāti.

Gāthāpariyosāne thero saha paṭisambhidāhi arahattaṃ patvā satthu suvaṇṇavaṇṇaṃ sarīraṃ thomento vaṇṇento vandantova āgatoti.

Marīcikammaṭṭhānikattheravatthu dutiyaṃ.

3. Viṭaṭūbhavatthu

Pupphāniheva pacinantanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto saparisaṃ mahoghena ajjhottharitvā māritaṃ viṭaṭūbhaṃ ārabbha kathesi.

Tatrāyaṃ anupubbikathā – sāvatthiyañhi mahākosalarañño putto pasenadikumāro nāma. Vesāliyaṃ licchavirañño putto licchavikumāro mahāli nāma, kusinārāyaṃ mallarājaputto bandhulo nāmāti ime tayo disāpāmokkhassācariyassa santike sippuggahaṇatthaṃ takkasilaṃ gantvā bahinagare sālāya samāgatā aññamaññassa āgatakāraṇañca kulañca nāmañca pucchitvā sahāyakā hutvā ekatova ācariyaṃ upasaṅkamitvā sippaṃ sikkhantā na cirasseva uggahitasippā ācariyaṃ āpucchitvā ekatova nikkhamitvā sakasakaṭṭhānāni agamaṃsu. Tesu **pasenadikumāro** pitu sippaṃ dassetvā pasannena pitarā rajje abhisitto. **Mahālikumāro** licchavīnaṃ sippaṃ dassento mahantena ussāhena dassesi, tassa akkhīni bhijjitvā agamaṃsu. Licchavirājāno ''aho vata amhākaṃ ācariyo akkhivināsaṃ patto, na naṃ pariccajissāma, upaṭṭhahissāma na''nti tassa satasahassuṭṭhānakaṃ ekaṃ dvāraṃ adaṃsu. So taṃ nissāya pañcasate licchavirājaputte sippaṃ sikkhāpento vasi. **Bandhulakumāro** saṭṭhiṃ saṭṭhiṃ veḷū gahetvā majjhe ayasalākaṃ pakkhipitvā saṭṭhikalāpe ussāpetvā ṭhapite mallarājakulehi ''ime kappetū''ti vutto asītihatthaṃ ākāsaṃ ullaṅghitvā asinā kappento agamāsi. So osānakalāpe ayasalākāya ''kirī''ti saddaṃ sutvā, ''kiṃ eta''nti pucchitvā sabbakalāpesu ayasalākānaṃ ṭhapitabhāvaṃ ñatvā asiṃ chaḍḍetvā rodamāno ''mayhaṃ ettakesu ñātisuhajjesu ekopi sasineho hutvā imaṃ kāraṇaṃ nācikkhi. Sace hi ahaṃ jāneyyaṃ, ayasalākāya saddaṃ anuṭṭhāpentova chindeyya''nti vatvā, ''sabbepime māretvā rajjaṃ kareyya''nti mātāpitūnaṃ kathesi. Tehi ''paveṇirajjaṃ nāma, tāta, idaṃ na labbhā evaṃ kātu''nti nānappakārena vārito ''tena hi mama sahāyakassa santikaṃ gamissāmī''ti sāvatthiṃ agamāsi.

Pasenadi kosalo rājā tassāgamanaṃ sutvā paccuggantvā mahantena sakkārena taṃ nagaraṃ pavesetvā senāpatiṭṭhāne ṭhapesi. So mātāpitaro pakkosāpetvā tattheva vāsaṃ kappesi. Athekadivasaṃ rājā uparipāsāde ṭhito antaravīthiṃ olokayamāno ''anāthapiṇḍikassa cūḷaanāthapiṇḍikassa visākhāya suppavāsāyā''ti etesaṃ gehe niccaṃ bhattakiccatthāya gacchante anekasahasse bhikkhū disvā, ''kahaṃ, ayyā, gacchantī''ti pucchitvā, ''deva, anāthapiṇḍikassa gehe niccabhattasalākabhattagilānabhattādīnaṃ atthāya devasikaṃ dve bhikkhusahassāni gacchanti, cūḷaanāthapiṇḍikassa gehe pañcasatāni, tathā visākhāya tathā suppavāsāyā''ti vutte sayampi bhikkhusaṅghaṃ upaṭṭhahitukāmo vihāraṃ gantvā bhikkhusahassena saddhiṃ satthāraṃ nimantetvā sattāhaṃ sahatthā dānaṃ datvā sattame divase satthāraṃ vanditvā, ‘‘bhante, pañcahi me bhikkhusatehi saddhiṃ nibaddhaṃ bhikkhaṃ gaṇhathā’’ti āha. ‘‘Mahārāja buddhā nāma ekaṭṭhāne nibaddhaṃ bhikkhaṃ na gaṇhanti, bahū janā buddhānaṃ āgamanaṃ paccāsīsantī’’ti. ‘‘Tena hi ekaṃ bhikkhuṃ nibaddhaṃ pesethā’’ti āha. Satthā ānandattherassa bhāraṃ akāsi. Rājā bhikkhusaṅghe āgate pattaṃ gahetvā, ‘‘ime nāma parivisantū’’ti avicāretvāva sattāhaṃ sayameva parivisitvā aṭṭhame divase vikkhittacitto pamajjamakāsi. Rājakule nāma anāṇattā āsanāni paññāpetvā bhikkhū nisīdāpetvā parivisituṃ na labhanti ‘‘na mayaṃ idha ṭhātuṃ sakkhissāmā’’ti bahū bhikkhū pakkamiṃsu. Rājā dutiyadivasepi pamajji, dutiyadivasepi bahū bhikkhū pakkamiṃsu. Tatiyadivasepi pamajji, tadā ānandattheraṃ ekakameva ṭhapetvā avasesā pakkamiṃsu. Puññavantā nāma kāraṇavasikā honti, kulānaṃ pasādaṃ rakkhanti. Tathāgatassa ca sāriputtatthero mahāmoggallānattheroti dve aggasāvakā, khemā uppalavaṇṇāti dve aggasāvikā, upāsakesu citto, gahapati, hatthako āḷavakoti dve aggaupāsakā, upāsikāsu veḷukaṇṭhakī nandamātā, khujjuttarāti dve aggaupāsikā, iti ime aṭṭha jane ādiṃ katvā ṭhānantarapattā sabbepi sāvakā ekadesena dasannaṃ pāramīnaṃ pūritattā mahāpuññā abhinīhārasampannā. Ānandattheropi kappasatasahassaṃ pūritapāramī abhinīhārasampanno mahāpuñño attano kāraṇavasikatāya kulassa pasādaṃ rakkhanto aṭṭhāsi. Taṃ ekakameva nisīdāpetvā parivisiṃsu.

Rājā bhikkhūnaṃ gatakāle āgantvā khādanīyabhojanīyāni tatheva ṭhitāni disvā, ‘‘kiṃ, ayyā, nāgamiṃsū’’ti pucchitvā, ‘‘ānandatthero ekakova āgato devā’’ti sutvā, ‘‘addhā ettakaṃ me bhattacchedanamakaṃsū’’ti bhikkhūnaṃ kuddho satthu santikaṃ gantvā, ‘‘bhante, mayā pañcannaṃ bhikkhusatānaṃ bhikkhā paṭiyattā, ānandatthero kira ekakovāgato, paṭiyattā bhikkhā tatheva ṭhitā, pañcasatā bhikkhū mama gehe saññaṃ na kariṃsu, kiṃ nu kho kāraṇa’’nti āha. Satthā bhikkhūnaṃ dosaṃ avatvā, ‘‘mahārāja, mama sāvakānaṃ tumhehi saddhiṃ vissāso natthi, tena na gatā bhavissantī’’ti vatvā kulānaṃ anupagamanakāraṇañca upagamanakāraṇañca pakāsento bhikkhū āmantetvā imaṃ suttamāha –

> ‘‘Navahi, bhikkhave, aṅgehi samannāgataṃ kulaṃ anupagantvā vā nālaṃ upagantuṃ, upagantvā vā nālaṃ upanisīdituṃ. Katamehi navahi? Na manāpena paccuṭṭhenti, na manāpena abhivādenti, na manāpena āsanaṃ denti, santamassa pariguhanti, bahukampi thokaṃ denti, paṇītampi lūkhaṃ denti, asakkaccaṃ denti no sakkaccaṃ, na upanisīdanti dhammassavanāya, bhāsitamassa na sussūsanti. Imehi kho, bhikkhave, navahaṅgehi samannāgataṃ kulaṃ anupagantvā vā nālaṃ upagantuṃ, upagantvā vā nālaṃ upanisīdituṃ.
>
> ‘‘Navahi, bhikkhave, aṅgehi samannāgataṃ kulaṃ anupagantvā vā alaṃ upagantuṃ, upagantvā vā alaṃ upanisīdituṃ. Katamehi navahi? Manāpena paccuṭṭhenti, manāpena abhivādenti, manāpena āsanaṃ denti, santamassa na pariguhanti, bahukampi bahukaṃ denti, paṇītampi paṇītaṃ denti, sakkaccaṃ denti no asakkaccaṃ, upanisīdanti dhammassavanāya, bhāsitamassa sussūsanti. Imehi kho, bhikkhave, navahaṅgehi samannāgataṃ kulaṃ anupagantvā vā alaṃ upagantuṃ, upagantvā vā alaṃ upanisīditu’’nti (a. ni. 9.17).

Iti kho, mahārāja, mama sāvakā tumhākaṃ santikā vissāsaṃ alabhantā na gatā bhavissantīti. Porāṇakapaṇḍitāpi hi avissāsikaṭṭhāne sakkaccaṃ upaṭṭhiyamānāpi māraṇantikaṃ vedanaṃ patvā vissāsikaṭṭhānameva agamiṃsūti. ‘‘Kadā, bhante’’ti raññā puṭṭho atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kesavo nāma rājā rajjaṃ pahāya isipabbajjaṃ pabbaji. Taṃ pañca purisasatāni anupabbajiṃsu. So kesavatāpaso nāma ahosi. Pasādhanakappako panassa anupabbajitvā kappako nāma antevāsiko ahosi. Kesavatāpaso parisāya saddhiṃ aṭṭha māse himavante vasitvā vassārattasamaye loṇambilasevanatthāya bārāṇasiṃ patvā bhikkhāya pāvisi. Atha naṃ rājā disvā pasīditvā catumāsaṃ attano santike vasanatthāya paṭiññaṃ gahetvā uyyāneva vasāpento sayaṃ sāyaṃpātaṃ assa upaṭṭhānaṃ gacchati. Avasesā tāpasā katipāhaṃ vasitvā hatthisaddādīhi ubbāḷhā hutvā ukkaṇṭhitvā, ‘‘ācariya, ukkaṇṭhitamhā, gacchāmā’’ti āhaṃsu. ‘‘Kahaṃ, tātā’’ti?

‘‘Himavantaṃ, ācariyā’’ti. Rājā amhākaṃ āgatadivaseyeva catumāsaṃ idha vasanatthāya paṭiññaṃ gaṇhi. ‘‘Kathaṃ gamissatha, tātā’’ti? ‘‘Tumhehi amhākaṃ anācikkhitvāva paṭiññā dinnā, mayaṃ idha na sakkoma vasituṃ, ito avidūre tumhākaṃ pavattissavanaṭṭhāne vasissāmā’’ti vanditvā pakkamiṃsu. Kappantevāsikena saddhiṃ ācariyo ohīyi.

Rājā upaṭṭhānaṃ āgato, ‘‘kahaṃ, ayyā’’ti pucchi. ‘‘Sabbe ukkaṇṭhitamhāti vatvā himavantaṃ gatā, mahārājā’’ti āha. Kappakopi na cirasseva ukkaṇṭhitvā ācariyena punappunaṃ vāriyamānopi ‘‘na sakkomī’’ti vatvā pakkāmi. Itaresaṃ pana santikaṃ agantvā ācariyassa pavattiṃ suṇanto avidūre ṭhāne vasi. Aparabhāge ācariyassa antevāsike anussarantassa kucchirogo uppajji. Rājā vejjehi tikicchāpesi, rogo na vūpasammati. Tāpaso āha – ‘‘kiṃ, mahārāja, icchasi me rogavūpasama’’nti? ‘‘Bhante, sacāhaṃ sakkuṇeyyaṃ, idāneva vo phāsukaṃ kareyya’’nti. ‘‘Mahārāja, sace me phāsukaṃ icchasi, maṃ antevāsikānaṃ santikaṃ pesehī’’ti. Rājā ‘‘sādhu, bhante’’ti taṃ mañcake nipajjāpetvā nāradaamaccappamukhe cattāro amacce ‘‘mama ayyassa pavattiṃ ñatvā, mayhaṃ sāsanaṃ pahiṇeyyāthā’’ti uyyojesi. Kappantevāsiko ācariyassa āgamanaṃ sutvā paccuggamanaṃ katvā itare ‘‘kaha’’nti vutte, ‘‘asukaṭṭhāne kira vasantī’’ti āha. Tepi ācariyassāgamanabhāvaṃ sutvā tattheva samosaritvā ācariyassa uṇhodakaṃ datvā phalāphalaṃ adaṃsu. Taṃ khaṇaññeva rogo vūpasammati. So katipāheneva suvaṇṇavaṇṇo ahosi. Atha naṃ nārado pucchi –

‘‘Manussindaṃ jahitvāna, sabbakāmasamiddhinaṃ;
Kathaṃ nu bhagavā kesī, kappassa ramati assame.

‘‘Sādūni ramaṇīyāni, santi vakkhā manoramā;
Subhāsitāni kappassa, nārada ramayanti maṃ.

‘‘Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ;
Kathaṃ sāmākanīvāraṃ, aloṇaṃ chādayanti taṃ.

‘‘Sāduṃ vā yadi vāsāduṃ, appaṃ vā yadi vā bahuṃ;
Vissattho yattha bhuñjeyya, vissāsaparamā rasā’’ti. (jā. 1.4.181-184);

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānento ‘‘tadā rājā moggallāno ahosi, nārado sāriputto, kappantevāsiko ānando, kesavatāpaso ahamevā’’ti vatvā, ‘‘evaṃ, mahārāja, pubbepi paṇḍitā māraṇantikaṃ vedanaṃ patvā vissāsikaṭṭhānaṃ gamiṃsu, mama sāvakā tumhākaṃ santike vissāsaṃ na labhanti maññe’’ti āha. Rājā ‘‘bhikkhusaṅghena saddhiṃ mayā vissāsaṃ kātuṃ vaṭṭati, kathaṃ nu kho karissāmīti sammāsambuddhassa ñātidhītaraṃ mama gehe kātuṃ vaṭṭati, evaṃ sante ‘daharā ca sāmaṇerā ca sammāsambuddhassa ñātirājā’ti mama santikaṃ vissatthā nibaddhaṃ āgamissantī’’ti cintetvā – ‘‘ekaṃ me dhītaraṃ dentū’’ti sākiyānaṃ santikaṃ sāsanaṃ pesesi. ‘‘Katarassa sakyassa dhītā’’ti ca pucchitvā, ‘‘ñatvā āgaccheyyāthā’’ti vatvā dūte āṇāpesi. Dūtā gantvā sākiye dārikaṃ yāciṃsu. Te sannipatitvā, ‘‘pakkhantariko rājā, sace na dassāma, vināsessati no, na kho pana amhehi kulena sadiso, kiṃ nu kho kātabba’’nti mantayiṃsu. Mahānāmo ‘‘mama dāsiyā kucchimhi jātā vāsabhakhattiyā nāma dhītā rūpasobhaggappattā atthi, taṃ dassāmā’’ti vatvā dūte āha – ‘‘sādhu, rañño dārikaṃ dassāmā’’ti. ‘‘Sā kassa, dhītā’’ti? ‘‘Sammāsambuddhassa cūḷapituputtassa mahānāmassa sakkassa dhītā vāsabhakhattiyā nāmā’’ti.

Te gantvā rañño ārocayiṃsu. Rājā ‘‘yadi evaṃ, sādhu, sīghaṃ ānetha, khattiyā ca nāma bahumāyā, dāsidhītarampi pahiṇeyyuṃ, pitarā saddhiṃ ekabhājane bhuñjantiṃ āneyyāthā’’ti pesesi. Te gantvā, ‘‘deva, tumhehi saddhiṃ ekato bhuñjantiṃ rājā icchatī’’ti āhaṃsu. Mahānāmo ‘‘sādhu, tātā’’ti taṃ alaṅkārāpetvā attano bhojanakāle pakkosāpetvā tāya saddhiṃ ekato bhuñjanākāraṃ dassetvā dūtānaṃ niyyādesi. Te taṃ ādāya sāvatthiṃ gantvā taṃ pavattiṃ rañño ārocesuṃ. Rājā tuṭṭhamānaso taṃ pañcannaṃ itthisatānaṃ jeṭṭhikaṃ katvā aggamahesiṭṭhāne abhisiñci. Sā na cirasseva suvaṇṇavaṇṇaṃ puttaṃ vijāyi.

Athassa nāmaggahaṇadivase rājā dārakassa ayyakassa santikaṃ pesesi ‘‘sakyarājadhītā vāsabhakhattiyā puttaṃ vijātā, kimassa nāmaṃ karomā’’ti? Taṃ pana sāsanaṃ gahetvā gato amacco thokaṃ badhiradhātuko, so gantvā rañño ayyakassa ārocesi, so taṃ sutvā ‘‘vāsabhakhattiyā puttaṃ avijāyitvāpi sabbajanaṃ abhibhavi, idāni pana rañño ativiya vallabhā bhavissatī’’ti āha. Badhiro amacco ‘‘vallabhā’’ti vacanaṃ dussutaṃ sutvā ‘‘viṭaṭūbho’’ti sallakkhetvā rājānaṃ upagantvā, ‘‘deva, kumārassa kira ‘viṭaṭūbho’ti nāmaṃ karothā’’ti āha. Rājā ‘‘porāṇakaṃ no kulasantakaṃ nāmaṃ bhavissatī’’ti cintetvā taṃ nāmaṃ akāsi. Athassa daharakāleyeva rājā ‘‘satthu piyaṃ karomī’’ti senāpatiṭṭhānaṃ adāsi.

So kumāraparihārena vaḍḍhanto sattavassikakāle aññesaṃ kumārānaṃ mātāmahakulato hatthirūpakaassarūpakādīni āhariyamānāni disvā mātaraṃ pucchi – ‘‘amma, aññesaṃ mātāmahakulato paṇṇākāro āharīyati, mayhaṃ koci kiñci na pesesi, kiṃ tvaṃ nimātā nipitā’’ti? Atha naṃ sā, ‘‘tāta, tava sakyarājāno mātāmahā dūre pana vasanti, tena te kiñci na pesentī’’ti vañcesi. Soḷasavassikakāle, ‘‘amma, tava mātāmahakulaṃ passitukāmomhī’’ti vatvā, ‘‘alaṃ, tāta, kiṃ tattha gantvā karissatī’’ti vāriyamānopi punappunaṃ yāci. Athassa mātā ‘‘tena hi gacchā’’ti sampaṭicchi. So pitu ārocetvā mahantena parivārena nikkhami. Vāsabhakhattiyā puretaraṃ paṇṇaṃ pesesi – ‘‘ahaṃ idha sukhaṃ vasāmi, māssa kiñci sāmino antaraṃ dassayiṃsū’’ti. Sākiyā viṭaṭūbhassa āgamanaṃ ñatvā, ‘‘vandituṃ na sakkomā’’ti tassa daharadahare kumāre janapadaṃ pahiṇitvā tasmiṃ kapilapuraṃ sampatte santhāgāre sannipatiṃsu. Kumāro tattha gantvā aṭṭhāsi.

Atha naṃ ‘‘ayaṃ te, tāta, mātāmaho, ayaṃ mātulo’’ti vatvā vandāpesuṃ. So sabbe vandamāno vicaritvā ekampi attānaṃ vandantaṃ adisvā ‘‘kiṃ nu kho maṃ vandantā natthī’’ti pucchi. Sākiyā, ‘‘tāta, te kaniṭṭhakumārā janapadaṃ gatā’’ti vatvā tassa mahantaṃ sakkāraṃ kariṃsu. So katipāhaṃ vasitvā mahantena parivārena nikkhami. Athekā dāsī santhāgāre tena nisinnaphalakaṃ ‘‘idaṃ vāsabhakhattiyāya dāsiyā puttassa nisinnaphalaka’’nti akkositvā paribhāsitvā khīrodakena dhovi. Eko puriso attano āvudhaṃ pamussitvā nivatto taṃ gaṇhanto viṭaṭūbhakumārassa akkosanasaddaṃ sutvā taṃ kāraṇaṃ pucchitvā, ‘‘vāsabhakhattiyā dāsiyā kucchimhi mahānāmasakkaṃ paṭicca jātā’’ti ñatvā balakāyassa kathesi. ‘‘Vāsabhakhattiyā kira dāsidhītā’’ti mahākolāhalaṃ ahosi. Taṃ sutvā viṭaṭūbho ‘‘ete tāva mama nisinnaphalakaṃ khīrodakena dhovantu, ahaṃ pana rajje patiṭṭhitakāle etesaṃ galalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmī’’ti cittaṃ paṭṭhapesi. Tasmiṃ sāvatthiṃ gate amaccā taṃ pavattiṃ rañño ārocayiṃsu. Rājā ‘‘mayhaṃ dāsidhītaraṃ adaṃsū’’ti sākiyānaṃ kujjhitvā vāsabhakhattiyāya ca puttassa ca dinnaparihāraṃ acchinditvā dāsadāsīhi laddhabbamattameva dāpesi.

Tato katipāhaccayena satthā rājanivesanaṃ gantvā paññattāsane nisīdi. Rājā āgantvā vanditvā, ‘‘bhante, tumhākaṃ kira ñātakehi dāsidhītā mayhaṃ dinnā, tenassā ahaṃ saputtāya parihāraṃ acchinditvā dāsadāsīhi laddhabbamattameva dāpesi’’nti āha. Satthā ‘‘ayuttaṃ, mahārāja, sākiyehi kataṃ, dadantehi nāma samānajātikā dātabbā assa, taṃ pana, mahārāja, vadāmi, vāsabhakhattiyā khattiyarājadhītā khattiyarañño gehe abhisekaṃ labhi. Viṭaṭūbhopi khattiyarājānameva paṭicca jāto, mātugottaṃ nāma kiṃ karissati, pitugottameva pamāṇanti. Porāṇakapaṇḍitā dalidditthiyā kaṭṭhahārikāya aggamahesiṭṭhānaṃ adaṃsu, tassā ca kucchimhi jātakumāro dvādasayojanikāya bārāṇasiyā rajjaṃ patvā kaṭṭhavāhanarājā nāma jāto’’ti **kaṭṭhahārijātakaṃ** (jā. 1.1.7) kathesi. Rājā dhammakathaṃ sutvā ‘‘pitugottameva kira pamāṇa’’nti tussitvā vāsabhakhattiyāya ca puttassa ca pakatiparihārameva dāpesi.

Bandhulasenāpatissapi kho kusinārāyaṃ mallarājadhītā mallikā nāma bhariyā dīgharattaṃ puttaṃ na vijāyi. Atha naṃ bandhulo ‘‘attano kulagharameva gacchā’’ti uyyojesi. Sā ‘‘satthāraṃ disvāva gamissāmī’’ti jetavanaṃ pavisitvā tathāgataṃ vanditvā ṭhitā, ‘‘kahaṃ gacchasī’’ti vuttā ‘‘sāmiko maṃ bhante, kulagharaṃ pesetī’’ āha. ‘‘Kiṃ kāraṇā’’ti? ‘‘Vañjhā kirasmi aputtikā’’ti. ‘‘Yadi evaṃ, gamanakiccaṃ natthi, nivattassū’’ti. Sā tuṭṭhamānasā satthāraṃ vanditvā nivesanaṃ gantvā ‘‘kasmā nivattāsī’’ti vuttā ‘‘dasabalena nivattitāmhī’’ti āha bandhulo ‘‘diṭṭhaṃ bhavissati dīghadassinā kāraṇa’’nti sampaṭicchi. Sā na cirasseva gabbhaṃ paṭilabhitvā uppannadāhaḷā ‘‘dohaḷo me uppanno’’ti ārocesi. ‘‘Kiṃ dohaḷo’’ti? ‘‘Vesālinagare gaṇarājakulānaṃ abhisekamaṅgalapokkharaṇiyaṃ otaritvā nhatvā pānīyaṃ pātukāmāmhi, sāmī''ti. Bandhulo ''sādhū''ti vatvā sahassathāmadhanuṃ gahetvā taṃ rathaṃ āropetvā sāvatthito nikkhamitvā rathaṃ pājento mahālilicchavino dinnadvārena vesāliṃ pāvisi. Mahālilicchavino ca dvārasamīpe eva nivesanaṃ hoti. So rathassa ummāre panighātasaddaṃ sutvāva ''bandhulassa rathasaddo eso, ajja licchavīnaṃ bhayaṃ uppajjissatī''ti āha.

Pokkharaṇiyā anto ca bahi ca ārakkhā balavatī, upari lohajālaṃ patthaṭaṃ, sakuṇānampi okāso natthi. Bandhulasenāpati pana rathā otaritvā ārakkhake manusse vettena paharanto palāpetvā lohajālaṃ chinditvā antopokkharaṇīyaṃ bhariyaṃ nhāpetvā sayampi nhatvā puna taṃ rathaṃ āropetvā nagarā nikkhamitvā āgatamaggeneva pāyāsi. Te ārakkhamanussā licchavirājūnaṃ ārocesuṃ. Licchavirājāno kujjhitvā pañca rathasatāni āruyha ''bandhulamallaṃ gaṇhissāmā''ti nikkhamiṃsu. Taṃ pavattiṃ mahālissa ārocesuṃ. Mahāli, ''mā gamittha, so hi vo sabbe ghotessatī''ti āha. Tepi ''mayaṃ gamissāma evā''ti vadiṃsu. ''Tena hi tassa rathacakkassa yāva nābhito pathaviṃ paviṭṭhaṭṭhānaṃ disvā nivatteyyātha, tato anivattantā purato asanisaddaṃ viya suṇissatha, tamhā ṭhānā nivatteyyātha. Tato anivattantā tumhākaṃ rathadhuresu chiddaṃ passissatha, tamhā ṭhānā nivatteyyātha, purato mā gamitthā''ti. Te tassa vacanena anivattitvā taṃ anubandhiṃsu eva. Mallikā disvā, ''rathā, sāmi, paññāyantī''ti āha. ''Tena hi ekasseva rathassa paññāyanakāle maṃ āroceyyāsī''ti. Sā yadā sabbe rathā eko viya hutvā paññāyiṃsu, tadā ''ekameva, sāmi, rathasīsaṃ paññāyatī''ti āha. Bandhulo ''tena hi imā rasmiyo gaṇhāhī''ti tassā rasmiyo datvā rathe ṭhitova dhanuṃ āropesi, rathacakkaṃ yāva nābhito pathaviṃ pāvisi.

Licchavino taṃ ṭhānaṃ disvāpi na nivattiṃsu. Itaro thokaṃ gantvā jiyaṃ pothesi, asanisaddo viya ahosi. Te tatopi na nivattiṃsu, anubandhantā gacchanteva. Bandhulo rathe ṭhitakova ekasaraṃ khipi, so pañcannaṃ rathasatānaṃ rathasīse chiddaṃ katvā pañca rājasatāni parikarabandhanaṭṭhāne vinivijjhitvā pathaviṃ pāvisi. Te attano paviddhabhāvaṃ ajānitvā, ''tiṭṭha, re, tiṭṭha, re''ti vadantā anubandhiṃsu eva. Bandhulo rathaṃ ṭhapetvā ''tumhe matakā, matakehi saddhiṃ mayhaṃ yuddhaṃ nāma natthī''ti āha. ''Matakā nāma amhādisā na hontī''ti. ''Tena hi sabbapacchimassa parikaraṃ mocethā''ti. Te mocayiṃsu. So muttamatte eva maritvā patito. Atha te sabbepi ''tumhe evarūpā, attano gharāni gantvā saṃvidhātabbaṃ saṃvidahitvā puttadāraṃ anusāsitvā sannāhaṃ mocethā''ti āha. Te tathā katvā sabbepi jīvitakkhayaṃ pattā. Bandhulopi mallikaṃ sāvatthiṃ ānesi. Sā soḷasakkhattuṃ yamake yamake putte vijāyi. Sabbepi sūrā thāmasampannā ahesuṃ, sabbasippānaṃ nipphattiṃ pāpuṇiṃsu. Ekekassa purisasahassaṃ parivāro ahosi. Pitarā saddhiṃ rājanivesanaṃ gacchantehi teheva rājaṅgaṇaṃ paripūri.

Athekadivasaṃ vinicchaye kūṭaṭṭaparājitā manussā bandhulaṃ āgacchantaṃ disvā mahāviravaṃ viravantā vinicchayaamaccānaṃ kūṭaṭṭakaraṇaṃ tassa ārocesuṃ. So vinicchayaṃ gantvā taṃ aṭṭaṃ vicāretvā sāmikameva sāmikaṃ akāsi. Mahājano mahāsaddena sādhukāraṃ pavatteti. Rājā ''kiṃ ida''nti pucchitvā tamatthaṃ sutvā tussitvā sabbepi te amacce hāretvā bandhulasseva vinicchayaṃ niyyādesi. So tato paṭṭhāya sammā vinicchayi. Tato te porāṇakavinicchayikā amaccā kiñci lañjaṃ alabhantā appalābhā hutvā ''bandhulo rajjaṃ patthetī''ti rājakule paribhindiṃsu. Rājā tesaṃ kathaṃ saddahitvā cittaṃ niggahetuṃ nāsakkhi. ''Imasmiṃ idheva ghātiyamāne garahā me uppajjissatī''ti puna cintetvā payuttapurisehi paccantaṃ pahārāpetvā bandhulaṃ pakkosāpetvā, ''paccanto kira kupito, tava puttehi saddhiṃ gantvā, core gaṇhāhī''ti pahiṇitvā, ''etthevassa dvattiṃsāya puttehi saddhiṃ sīsaṃ chinditvā āharathā''ti tehi saddhiṃ aññepi samatthe mahāyodhe pesesi. Tasmiṃ paccantaṃ gacchanteyeva ''senāpati kira āgacchatī''ti payuttacorā palāyiṃsu. So taṃ padesaṃ āvāsāpetvā saṇṭhāpetvā nivatti.

Athassa nagarato avidūre ṭhāne te yodhā puttehi saddhiṃ sīsaṃ chindiṃsu. Taṃ divasaṃ mallikāya pañcahi bhikkhusatehi saddhiṃ dve aggasāvakā nimantitā honti. Athassā pubbaṇhe eva ''sāmikassa te saddhiṃ puttehi sīsaṃ chinna''nti paṇṇaṃ āharitvā adaṃsu. Sā taṃ pavattiṃ ñatvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge ṭhapetvā bhikkhusaṅghameva parivisi. Athassā paricārikāyo bhikkhūnaṃ bhattaṃ datvā sappicāṭiṃ āharantiyo therānaṃ purato sappicāṭiṃ bhindiṃsu. Dhammasenāpati ''bhedanadhammaṃ bhinnaṃ, na cintitabba''nti āha. Sā ucchaṅgato paṇṇaṃ nīharitvā ''dvattiṃsāya puttehi saddhiṃ pitusīsaṃ chinnanti me imaṃ paṇṇaṃ āhariṃsu, ahaṃ idaṃ sutvāpi na cintemi, sappicāṭiyā bhinnāya kiṃ cintayissāmi, bhante''ti āha. Dhammasenāpati ''animittamanaññātaṃ, maccānaṃ idha jīvita''ntiādīni (su. ni. 579) vatvā dhammaṃ desetvā uṭṭhāyāsanā vihāraṃ agamāsi. Sāpi dvattiṃsa suṇisāyo pakkosāpetvā, ''tumhākaṃ sāmikā niraparādhā attano purimakammaphalaṃ labhiṃsu, tumhe mā socayittha, mā paridevittha, rañño upari manopadosaṃ mā karitthā''ti ovadi.

Rañño carapurisā taṃ kathaṃ sutvā gantvā tesaṃ niddosabhāvaṃ rañño kathayiṃsu. Rājā saṃvegappatto tassā nivesanaṃ gantvā mallikañca suṇisāyo cassā khamāpetvā mallikāya varaṃ adāsi. Sā ''varo gahito me hotū''ti vatvā tasmiṃ gate matakabhattaṃ datvā nhatvā rājānaṃ upasaṅkamitvā vanditvā, ''deva, tumhehi mayhaṃ varo dinno, mayhañca aññena attho natthi, dvattiṃsāya me suṇisānaṃ mamañca kulagharagamanaṃ anujānāthā''ti āha. Rājā sampaṭicchi. Sā dvattiṃsa suṇisāyo yathāsakāni kulāni pesesi, sayampi kusinārānagare attano kulagharaṃ agamāsi.

Rājāpi bandhulasenāpatino bhāgineyyassa dīghakārāyanassa nāma senāpatiṭṭhānaṃ adāsi. So pana ''mātulo me iminā mārito''ti rañño otāraṃ gavesanto vicarati. Rājāpi niraparādhassa bandhulassa māritakālato paṭṭhāya vippaṭisārī hutvā cittassādaṃ na labhati, rajjasukhaṃ nānubhoti. Tadā satthā sakyānaṃ medāḷupaṃ nāma nigamaṃ upanissāya viharati. Rājā tattha gantvā ārāmato avidūre khandhāvāraṃ nivāsetvā, ''mandena parivārena satthāraṃ vandissāmī''ti vihāraṃ gantvā pañcarājākakudhabhaṇḍāni dīghakārāyanassa datvā ekakova gandhakuṭiṃ pāvisi. Sabbaṃ **dhammacetiyasutta**niyāmena (ma. ni. 2.364 ādayo) dīpetabbaṃ. Tasmiṃ gandhakuṭiṃ paviṭṭhe dīghakārāyano tāni pañca rājakakudhabhaṇḍāni gahetvā viṭaṭūbhaṃ rājānaṃ katvā rañño ekaṃ assaṃ ekañca upaṭṭhānakārikaṃ mātugāmaṃ ṭhapetvā nivattetvā sāvatthiṃ agamāsi.

Rājā satthārā saddhiṃ piyakathaṃ kathetvā satthāraṃ vanditvā nikkhanto senaṃ adisvā taṃ mātugāmaṃ pucchitvā taṃ pavattiṃ sutvā, ''ahaṃ bhāgineyyaṃ ādāya gantvā, viṭaṭūbhaṃ gahessāmī''ti rājagahanagaraṃ gacchanto vikāle dvāresu pidahitesu nagaraṃ patvā ekissā sālāya nipajjitvā vātātapehi kilanto rattibhāge tattheva kālamakāsi. Vibhātāya rattiyā, ''deva, kosalanarinda anātho jātosī''ti vippalapantiyā tassā itthiyā saddaṃ sutvā rañño ārocesuṃ. So mātulassa mahantena sakkārena sarīrakiccaṃ kāresi.

Viṭaṭūbhopi rajjaṃ labhitvā taṃ veraṃ saritvā ''sabbepi sākiye māressāmī''ti mahatiyā senāya nikkhami. Taṃ divasaṃ satthā paccūsakāle lokaṃ volokento ñātisaṅghassa vināsaṃ disvā, ''ñātisaṅgahaṃ kātuṃ vaṭṭatī''ti cintetvā pubbaṇhasamaye piṇḍāya caritvā, piṇḍapātapaṭikkanto gandhakuṭiyaṃ sīhaseyyaṃ kappetvā, sāyanhasamaye ākāsena gantvā, kapilavatthusāmante ekasmiṃ kabaracchāye rukkhamūle nisīdi. Tato viṭaṭūbhassa rajjasīmāya mahanto sandacchāyo nigrodho atthi. Viṭaṭūbho satthāraṃ disvā upasaṅkamitvā vanditvā, ''bhante, kiṃ kāraṇā evarūpāya uṇhavelāya imasmiṃ kabaracchāye rukkhamūle nisīdatha, etasmiṃ sandacchāye nigrodhamūle nisīdatha, bhante''ti vatvā, ''hotu, mahārāja, ñātakānaṃ chāyā nāma sītalā''ti vutte, ''ñātakānurakkhanatthāya satthā āgato bhavissatī''ti cintetvā satthāraṃ vanditvā nivattitvā sāvatthiṃyeva paccāgami. Satthāpi uppatitvā jetavanameva gato.

Rājā sākiyānaṃ dosaṃ saritvā dutiyampi nikkhamitvā tatheva satthāraṃ passitvā puna nivatti. Tatiyavārepi nikkhamitvā tatheva satthāraṃ passitvā puna nivatti. Catutthavāre pana tasmiṃ nikkhante satthā sākiyānaṃ pubbakammaṃ oloketvā tesaṃ ekadivasaṃ nadiyaṃ visapakkhipanapāpakammassa appaṭibāhiyabhāvaṃ ñatvā catutthavāre nāgamāsi. Viṭaṭūbho ''sākiye ghātessāmī''ti mahantena balakāyena nikkhami. Sammāsambuddhassa pana ñātakā asattaghātakā nāma, attanā marantāpi paresaṃ jīvitaṃ na voropenti. Te cintayiṃsu – ''mayaṃ susikkhitā katahatthā katūpāsanā mahissāsā, na kho pana sakkā amhehi paraṃ jīvitā voropetuṃ, attano kammaṃ dassetvā palāpessāmā''ti te katasannāhā nikkhamitvā yuddhaṃ ārabhiṃsu. Tehi khittā sarā viṭaṭūbhassa purisānaṃ antarantarena gacchanti, phalakantarakaṇṇachiddantarādīhi nikkhamanti. Viṭaṭūbho disvā nanu bhaṇe ''sākiyā asattaghātakāmhā''ti vadanti, atha ca pana me purise nāsentīti.

Atha naṃ eko puriso āha – ‘‘kiṃ sāmi, nivattitvā olokesī’’ti? ‘‘Sākiyā me purise nāsentī’’ti. ‘‘Tumhākaṃ koci puriso mato nāma natthi. Iṅgha te gaṇāpethā’’ti. Gaṇāpento ekassapi khayaṃ na passi. So tato nivattitvā ‘‘ye ye pana bhaṇe ‘sākiyamhā’ti bhaṇanti, sabbe māretha, mātāmahassa pana mahānāmasakkassa santike ṭhitānaṃ jīvitaṃ dethā’’ti āha. Sākiyā gahetabbagahaṇaṃ apassantā ekacce tiṇaṃ ḍaṃsitvā, ekacce naḷaṃ gahetvā aṭṭhaṃsu. ‘‘Tumhe sākiyā, no’’ti pucchitā yasmā te marantāpi musāvādaṃ na bhaṇanti, tasmā tiṇaṃ ḍaṃsitvā ṭhitā ‘‘no sāko, tiṇa’’nti vadanti. Naḷaṃ gahetvā ṭhitā ‘‘no sāko, naḷo’’ti vadanti. Ye ca mahānāmassa santike ṭhitā, te ca jīvitaṃ labhiṃsu. Tesu tiṇaṃ ḍaṃsitvā ṭhitā **tiṇasākiyā** nāma, naḷaṃ gahetvā ṭhitā **naḷasākiyā** nāma jātāti, viṭaṭūbho avasese khīrapakepi dārake avissajjetvā ghātāpento lohitanadiṃ pavattetvā tesaṃ galalohitena phalakaṃ dhovāpesi. Evaṃ sākiyavaṃso viṭaṭūbhena upacchinno.

So mahānāmasakkaṃ gāhāpetvā nivatto ‘‘pātarāsavelāya pātarāsaṃ karissāmī’’ti ekasmiṃ ṭhāne otaritvā bhojane upanīte ‘‘ekatova bhuñjissāmā’’ti ayyakaṃ pakkosāpesi. Khattiyā pana jīvitaṃ cajantāpi dāsiputtehi saddhiṃ na bhuñjanti. Tasmā mahānāmo ekaṃ saraṃ oloketvā ‘‘kiliṭṭhagattomhi, nhāyissāmi, tātā’’ti āha. ‘‘Sādhu, ayyaka, nhāyathā’’ti. So ‘‘ayaṃ maṃ ekato abhuñjantaṃ ghātessati, sayameva me mataṃ seyyo’’ti kese muñcitvā agge gaṇṭhiṃ katvā kesesu pādaṅguṭṭhake pavesetvā udake nimujji. Tassa guṇatejena nāgabhavanaṃ uṇhākāraṃ dassesi. Nāgarājā ‘‘kiṃ nu kho’’ti upadhārento taṃ ñatvā tassa santikaṃ āgantvā taṃ attano phaṇe nisīdāpetvā nāgabhavanaṃ pavesesi. So dvādassa vassāni tattheva vasi. Viṭaṭūbhopi ‘‘mayhaṃ ayyako idāni āgamissati, idāni āgamissatī’’ti āgamayamānova nisīdi. Tasmiṃ aticirāyante saraṃ vicināpetvā dīpālokena purisabbhantarānipi oloketvā adisvā ‘‘gato bhavissatī’’ti pakkāmi. So rattibhāge aciravatiṃ patvā khandhāvāraṃ nivāsesi. Ekacce antonadiyaṃ vālukāpuline nipajjiṃsu, ekacce bahithale, antonipannesupi pubbe akatapāpakammā atthi, bahinipannesupi pubbe katapāpakammā atthi, tesaṃ nipannaṭṭhānesu kipillikā uṭṭhahiṃsu. Te ‘‘mayhaṃ nipannaṭṭhāne kipillikā, mayhaṃ nipannaṭṭhāne kipillikā’’ti uṭṭhahitvā akatapāpakammā uttaritvā thale nipajjiṃsu, katapāpakammā otaritvā vālukāpuline nipajjiṃsu. Tasmiṃ khaṇe mahāmegho uṭṭhahitvā ghanavassaṃ vassi. Nadiyā ogho āgantvā viṭaṭūbhaṃ saddhiṃ parisāya samuddameva pāpesi. Sabbe tattha macchakacchapabhakkhā ahesuṃ.

Mahājano kathaṃ samuṭṭhāpesi ‘‘sākiyānaṃ maraṇaṃ ayuttaṃ, ‘evaṃ nāma koṭṭetvā koṭṭetvā sākiyā māretabbā’ti ananucchavikameta’’nti. Satthā taṃ kathaṃ sutvā, ‘‘bhikkhave, imasmiṃ attabhāve kiñcāpi sākiyānaṃ evaṃ maraṇaṃ ayuttaṃ, pubbe katapāpakammavasena pana yuttamevetehi laddha’’nti āha. ‘‘Kiṃ pana, bhante, ete pubbe akaṃsū’’ti? Sabbe ekato hutvā nadiyaṃ visaṃ pakkhipiṃsūti. Punekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘viṭaṭūbho ettake sākiye māretvā āgacchanto attano manorathe matthakaṃ appatteyeva ettakaṃ janaṃ ādāya mahāsamudde macchakacchapabhakkho jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘imesaṃ sattānaṃ manorathe matthakaṃ appatteyeva maccurājā suttaṃ gāmaṃ ajjhottharanto mahogho viya jīvitindriyaṃ chinditvā catūsu apāyasamuddesu nimujjāpetī’’ti vatvā imaṃ gāthamāha –

47. ‘‘Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchatī’’ti.

Tattha **byāsattamanasaṃ nara**nti sampatte vā asampatte vā laggamānasaṃ. Idaṃ vuttaṃ hoti – yathā mālākāro pupphārāmaṃ pavisitvā ‘‘pupphāni pacinissāmī’’ti tato pupphāni gahetvā aññamaññaṃ vā gacchaṃ patthento sakale pupphārāme manaṃ peseti, ‘‘ito cito ca pupphāni pacinissāmī’’ti tato pupphāni aggahetvā aññattha manaṃ pesesi, tameva gacchaṃ pacinanto pamādamāpajjati, evameva ekacco pupphārāmasadisaṃ pañcakāmaguṇamajjhaṃ otaritvā manoramaṃ rūpaṃ labhitvā manoramānaṃ saddagandharasaphoṭṭhabbānaṃ aññataraṃ pattheti. Añño tesu vā aññataraṃ labhitvā aññataraṃ pattheti, rūpameva vā labhitvā aññaṃ apatthento tameva assādeti, saddādīsu vā aññataraṃ. Eseva nayo gomahiṃsadāsidāsakhettavatthugāmanigamajanapadādīsu, pabbajitānampi pariveṇavihārapattacīvarādīsūti evaṃ pañcakāmaguṇasaṅkhātāni pupphāni eva pacinantaṃ sampatte vā asampatte vā kāmaguṇe byāsattamanasaṃ naraṃ. **Suttaṃ gāma**nti gāmassa gehabhittiādīnaṃ pana supanavasena supanaṃ nāma natthi, sattānaṃ pana suttapamattataṃ upādāya sutto nāma hoti. Evaṃ suttaṃ gāmaṃ dve tīṇi yojanāni āyatagambhīro mahoghova maccu ādāya gacchati. Yathā so mahogho itthipurisagomahiṃsakukkuṭādīsu kiñci anavasesetvā sabbaṃ taṃ gāmaṃ samuddaṃ pāpetvā macchakacchapabhakkhaṃ karoti, evameva byāsattamanasaṃ naraṃ maccu ādāya jīvitindriyamassa chinditvā catūsu apāyasamuddesu nimujjāpetīti.

Desanāvasāne bahū sotāpattiphalādīni pattā. Mahājanassa sātthikā desanā jātāti.

Viṭaṭūbhavatthu tatiyaṃ.

4. Patipūjikakumārivatthu

Pupphāni hevāti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto patipūjikaṃ nāma kumārikaṃ ārabbha kathesi. Vatthu tāvatiṃsadevaloke samuṭṭhitaṃ.

Tattha kira mālabhārī nāma devaputto accharāsahassaparivuto uyyānaṃ pāvisi. Pañcasatā devadhītaro rukkhaṃ āruyha pupphāni pātenti, pañcasatā patitāni pupphāni gahetvā devaputtaṃ alaṅkaronti. Tāsu ekā devadhītā rukkhasākhāyameva cutā, sarīraṃ dīpasikhā viya nibbāyi. Sā sāvatthiyaṃ ekasmiṃ kulagehe paṭisandhiṃ gahetvā jātakāle jātissarā hutvā ‘‘mālabhārīdevaputtassa bhariyāmhī’’ti anussarantī vuḍḍhimanvāya gandhamālādīhi pūjaṃ katvā sāmikassa santike abhinibbattiṃ patthesi. Sā soḷasavassakāle parakulaṃ gatāpi salākabhattapakkhikabhattavassāvāsikādīni datvā, ‘‘ayaṃ me sāmikassa santike nibbattanatthāya paccayo hotū’’ti vadati. Athassā bhikkhū ‘‘ayaṃ kumārikā uṭṭhāya samuṭṭhāya patimeva patthetīti patipūjikā’’ti nāmaṃ kariṃsu. Sāpi nibaddhaṃ āsanasālaṃ paṭijaggati, pānīyaṃ upaṭṭhapeti, āsanāni paññapeti. Aññepi manussā salākabhattādīni dātukāmā, ‘‘amma, imānipi bhikkhusaṅghassa paṭipādeyyāsī’’ti vatvā āharitvā denti. Sāpi etena niyāmena āgacchantī gacchantī ekapadavāre chapaññāsa kusaladhamme (dha. sa. 1; dha. sa. aṭṭha. 1 yevāpanakavaṇṇanā) paṭilabhati. Tassā kucchiyaṃ gabbho patiṭṭhahi. Sā dasamāsaccayena puttaṃ vijāyi. Tassa padasā gamanakāle aññampi aññampīti cattāro putte paṭilabhi.

Sā ekadivasaṃ dānaṃ datvā pūjaṃ katvā dhammaṃ sutvā sikkhāpadāni rakkhitvā divasapariyosāne taṃ khaṇaṃ nibbattena kenaci rogena kālaṃ katvā attano sāmikasseva santike nibbatti. Itarāpi ettakaṃ kālaṃ devaputtaṃ alaṅkaronti eva. Devaputto taṃ disvā ‘‘tvaṃ pātova paṭṭhāya na dissasi, kuhiṃ gatāsī’’ti āha. ‘‘Cutāmhi sāmī’’ti. ‘‘Kiṃ vadesī’’ti? ‘‘Evametaṃ, sāmī’’ti. ‘‘Kuhiṃ nibbattāsī’’ti? ‘‘Sāvatthiyaṃ kulagehe’’ti. ‘‘Kittakaṃ kālaṃ tattha ṭhitāsī’’ti? ‘‘Dasamāsaccayena mātu kucchito nikkhamitvā soḷasavassakāle parakulaṃ gantvā cattāro putte vijāyitvā dānādīni puññāni katvā tumhe patthetvā āgantvā tumhākameva santike nibbattāmhi, sāmī’’ti. ‘‘Manussānaṃ kittakaṃ āyū’’ti? ‘‘Vassasatamatta’’nti. ‘‘Ettakamevā’’ti? ‘‘Āma, sāmī’’ti. ‘‘Ettakaṃ āyuṃ gahetvā nibbattamanussā kiṃ nu kho suttapamattā kālaṃ atikkāmenti, udāhu dānādīni puññāni karontī’’ti. ‘‘Kiṃ vadetha, sāmi’’? ‘‘Asaṅkhyeyyaṃ āyuṃ gahetvā nibbattā viya ajarāmarā viya ca niccaṃ pamattā, manussā’’ti. Mālabhārīdevaputtassa mahāsaṃvego udapādi ‘‘vassasatamattamāyuṃ gahetvā nibbattamanussā kira pamattā nipajjitvā niddāyanti, kadā nu kho dukkhā muccissantī’’ti? Manussānaṃ pana vassasataṃ tāvatiṃsānaṃ devānaṃ eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsena dvādasamāsiko saṃvaccharo, tena saṃvaccharena dibbavassasahassaṃ āyuppamāṇaṃ, taṃ manussagaṇanāya tisso vassakoṭiyo, saṭṭhi ca vassasatasahassāni honti. Tasmā tassa devaputtassa ekadivasopi nātikkanto muhuttasadisova kālo ahosi. Evaṃ appāyukamanussānaṃ pamādo nāma ativiya ayuttoti.

Punadivase bhikkhū gāmaṃ paviṭṭhā āsanasālaṃ apaṭijaggitaṃ, āsanāni apaññattāni, pānīyaṃ anuṭṭhapitaṃ disvā, ‘‘kahaṃ patipūjikā’’ti āhaṃsu. ‘‘Bhante, kahaṃ tumhe taṃ dakkhissatha, hiyyo ayyesu bhuñjitvā gatesu sāyanhasamaye matā’’ti. Taṃ sutvā puthujjanā bhikkhū tassā upakāraṃ sarantā assūni sandhāretuṃ nāsakkhiṃsu. Khīṇāsavānaṃ dhammasaṃvego udapādi. Te bhattakiccaṃ katvā vihāraṃ gantvā satthāraṃ vanditvā pucchiṃsu – ‘‘bhante, patipūjikā nāma upāsikā uṭṭhāya samuṭṭhāya nānappakārāni puññāni katvā sāmikameva patthesi, sā idāni matā, kahaṃ nu kho nibbattā’’ti? ‘‘Attano sāmikasseva santike, bhikkhave’’ti. ‘‘Natthi, bhante, sāmikassa santike’’ti. ‘‘Na sā, bhikkhave, etaṃ sāmikaṃ pattheti, tāvatiṃsabhavane tassā mālabhārīdevaputto nāma sāmiko, sā tassa pupphapilandhanaṭṭhānato cavitvā puna gantvā tasseva santike nibbattā’’ti. ‘‘Evaṃ kira, bhante’’ti. ‘‘Āma, bhikkhave’’ti. ‘‘Aho parittaṃ, bhante, sattānaṃ jīvitaṃ, pātova amhe parivisitvā sāyaṃ uppannabyādhinā matā’’ti. Satthā ‘‘āma, bhikkhave, parittaṃ sattānaṃ jīvitaṃ nāma, teneva ime satte vatthukāmehi ceva kilesakāmehi ca atitte eva antako attano vase vattetvā kandante paridevante gahetvā gacchatī’’ti vatvā imaṃ gāthamāha –

48. ‘‘Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;
Atittaṃyeva kāmesu, antako kurute vasa’’nti.

Tattha **pupphāni heva pacinanta**nti pupphārāme mālākāro nānāpupphāni viya attabhāvapaṭibaddhāni ceva upakaraṇapaṭibaddhāni ca kāmaguṇapupphāni ocinantameva. **Byāsattamanasaṃ nara**nti asampattesu patthanāvasena, sampattesu gedhavasena vividhenākārena āsattacittaṃ. **Atittaṃyeva kāmesū**ti vatthukāmakilesakāmesu pariyesanenapi paṭilābhenapi paribhogenapi nidhānenapi atittaṃ eva samānaṃ. **Antako kurute vasa**nti maraṇasaṅkhāto antako kandantaṃ paridevantaṃ gahetvā gacchanto attano vasaṃ pāpetīti attho.

Desanāvasāne bahū sotāpattiphalādīni pattā, desanā mahājanassa sātthikā jātāti.

Patipūjikakumārivatthu catutthaṃ.

5. Macchariyakosiyaseṭṭhivatthu

Yathāpi bhamaro pupphanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto macchariyakosiyaseṭṭhiṃ ārabbha kathesi. Tassa vatthu rājagahe samuṭṭhitaṃ.

Rājagahanagarassa kira avidūre sakkāraṃ nāma nigamo ahosi. Tattheko macchariyakosiyo nāma seṭṭhi asītikoṭivibhavo paṭivasati. So tiṇaggena telabindumpi paresaṃ na deti, na attanā paribhuñjati. Itissa taṃ vibhavajātaṃ neva puttadārādīnaṃ, na samaṇabrāhmaṇānaṃ atthaṃ anubhoti, rakkhasapariggahitā pokkharaṇī viya aparibhogaṃ tiṭṭhati. Satthā ekadivasaṃ paccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya sakalalokadhātuyaṃ bodhaneyyabandhave olokento pañcacattālīsayojanamatthake vasantassa seṭṭhino sapajāpatikassa sotāpattiphalassa upanissayaṃ addasa. Tato purimadivase pana so rājānaṃ upaṭṭhātuṃ rājagehaṃ gantvā rājūpaṭṭhānaṃ katvā āgacchanto ekaṃ chātajjhattaṃ janapadamanussaṃ kummāsapūraṃ kapallakapūvaṃ khādantaṃ disvā tattha pipāsaṃ uppādetvā attano gharaṃ gantvā cintesi – ‘‘sacāhaṃ kapallakapūvaṃ khāditukāmomhīti vakkhāmi, bahū manussā mayā saddhiṃ khāditukāmā bhavissanti, evaṃ me bahūni tilataṇḍulasappiphāṇitādīni parikkhayaṃ gamissanti, na kassaci kathessāmī’’ti taṇhaṃ adhivāsento carati. So gacchante gacchante kāle uppaṇḍuppaṇḍukajāto dhamanisanthatagatto jāto. Tato taṇhaṃ adhivāsetuṃ asakkonto gabbhaṃ pavisitvā mañcake upagūhitvā nipajji. Evaṃ gatopi dhanahānibhayena na kassaci kiñci kathesi.

Atha naṃ bhariyā upasaṅkamitvā piṭṭhiṃ parimajjitvā, ‘‘kiṃ te, sāmi, aphāsukaṃ jāta’’nti pucchi. ‘‘Na me kiñci aphāsukaṃ atthī’’ti. ‘‘Kiṃ nu kho te rājā kupito’’ti? ‘‘Rājāpi me na kuppatī’’ti. ‘‘Atha kiṃ te puttadhītāhi vā dāsakammakarādīhi vā kiñci amanāpaṃ kataṃ atthī’’ti? ‘‘Evarūpampi natthī’’ti. ‘‘Kismiñci pana te taṇhā atthī’’ti? Evaṃ vuttepi dhanahānibhayena kiñci avatvā nissaddova nipajji, atha naṃ bhariyā ‘‘kathehi, sāmi kismiñci te taṇhā atthī’’ti āha. So vacanaṃ parigilanto viya ‘‘atthi me taṇhā’’ti āha. ‘‘Kiṃ taṇhā, sāmī’’ti? ‘‘Kapallakapūvaṃ khāditukāmomhī’’ti. ‘‘Atha kimatthaṃ me na kathesi, kiṃ tvaṃ daliddosi, idāni sakalanigamavāsīnaṃ pahonake kapallakapūve pacissāmī’’ti. ‘‘Kiṃ te etehi, attano kammaṃ katvā khādissantī’’ti? ‘‘Tena hi ekaracchavāsīnaṃ pahonake pacissāmī’’ti.

‘‘Jānāmahaṃ tava mahaddhanabhāva’’nti. ‘‘Imasmiṃ gehasāmante sabbesaṃ pahonakaṃ katvā pacāmī’’ti. ‘‘Jānāmahaṃ tava mahajjhāsayabhāva’’nti. ‘‘Tena hi te puttadāramattasseva pahonakaṃ katvā pacāmī’’ti. ‘‘Kiṃ te etehī’’ti? ‘‘Kiṃ pana tuyhañca mayhañca pahonakaṃ katvā pacāmī’’ti? ‘‘Tvaṃ kiṃ karissasī’’ti? ‘‘Tena hi ekakasseva te pahonakaṃ katvā pacāmī’’ti. ‘‘Imasmiṃ ṭhāne pacamāne bahū paccāsīsanti. Sakalataṇḍule ṭhapetvā bhinnataṇḍule ca uddhanakapallāni ca ādāya thokaṃ khīrasappimadhuphāṇitañca gahetvā sattabhūmikassa pāsādassa uparimatalaṃ āruyha paca, tatthāhaṃ ekakova nisīditvā khādissāmī’’ti. Sā ‘‘sādhū’’ti paṭissuṇitvā gahetabbaṃ gāhāpetvā pāsādaṃ abhiruyha dāsiyo vissajjetvā seṭṭhiṃ pakkosāpesi, so ādito paṭṭhāya dvārāni pidahanto sabbadvāresu sūcighaṭikaṃ datvā sattamatalaṃ abhiruhitvā tatthapi dvāraṃ pidahitvā nisīdi. Bhariyāpissa uddhane aggiṃ jāletvā kapallaṃ āropetvā pūve pacituṃ ārabhi.

Atha satthā pātova mahāmoggallānattheraṃ āmantesi – ‘‘eso, moggallāna, rājagahassa avidūre sakkāranigame macchariyaseṭṭhi ‘kapallakapūve khādissāmī’ti aññesaṃ dassanabhayena sattabhūmike pāsāde kapallakapūve pacāpeti, tvaṃ tattha gantvā seṭṭhiṃ dametvā nibbisevanaṃ katvā ubhopi jāyampatike pūve ca khīrasappimadhuphāṇitāni ca gāhāpetvā attano balena jetavanaṃ ānehi, ajjāhaṃ pañcahi bhikkhusatehi saddhiṃ vihāre eva nisīdissāmi, pūveheva bhattakiccaṃ karissāmī’’ti.

Thero ‘‘sādhu, bhante’’ti satthu vacanaṃ sampaṭicchitvā tāvadeva iddhibalena taṃ nigamaṃ gantvā tassa pāsādassa sīhapañjaradvāre sunivattho supāruto ākāse eva maṇirūpakaṃ viya aṭṭhāsi. Mahāseṭṭhino theraṃ disvāva hadayamaṃsaṃ kampi. So ahaṃ evarūpānaṃyeva dassanabhayena imaṃ ṭhānamāgato, ayañca bhikkhu ākāsenāgantvā vātapānadvāre ṭhitoti. So gahetabbagahaṇaṃ apassanto aggimhi pakkhittaloṇasakkharā viya dosena taṭataṭāyanto evamāha – ‘‘samaṇa, ākāse ṭhatvāpi kiṃ labhissasi, ākāse apade padaṃ dassetvā caṅkamantopi neva labhissasī’’ti. Thero tasmiṃ eva ṭhāne aparāparaṃ caṅkami. Seṭṭhi ‘‘caṅkamanto kiṃ labhissasi, ākāse pallaṅkena nisīdantopi na labhissasiyevā’’ti āha. Thero pallaṅkaṃ ābhujitvā nisīdi. Atha naṃ ‘‘ākāse nisinno kiṃ labhissasi, āgantvā vātapānassa ummāre ṭhitopi na labhissasī’’ti āha. Thero ummāre ṭhito. ‘‘Ummāre ṭhitopi kiṃ labhissasi, dhūmāyantopi na labhissasi evā’’ti āha. Theropi dhūmāyi. Sakalapāsādo ekadhūmo ahosi. Seṭṭhino akkhīnaṃ sūciyā vijjhanakālo viya ahosi, gehajjhāyanabhayena pana ‘‘tvaṃ pajjalantopi na labhissasī’’ti avatvā ‘‘ayaṃ samaṇo suṭṭhu laggo, aladdhā na gamissati, ekamassa pūvaṃ dāpessāmī’’ti bhariyaṃ āha – ‘‘bhadde ekaṃ khuddakapūvaṃ pacitvā samaṇassa datvā uyyojehi na’’nti. Sā thokaṃ eva piṭṭhaṃ kapallapātiyaṃ pakkhipi, mahāpūvo hutvā sakalapātiṃ pūretvā uddhumāto hutvā aṭṭhāsi.

Seṭṭhi taṃ disvā ‘‘bahuṃ tayā piṭṭhaṃ gahitaṃ bhavissatī’’ti sayameva dabbikaṇṇena thokaṃ piṭṭhaṃ gahetvā pakkhipi, pūvo purimapūvato mahantataro jāto. Evaṃ yaṃ yaṃ pacati, so so mahantamahantova hoti. So nibbinno bhariyaṃ āha – ‘‘bhadde, imassa ekaṃ pūvaṃ dehī’’ti. Tassā pacchito ekaṃ pūvaṃ gaṇhantiyā sabbe ekābaddhā allīyiṃsu. Sā seṭṭhiṃ āha – ‘‘sāmi, sabbe pūvā ekato laggā, visuṃ kātuṃ na sakkomī’’ti. ‘‘Ahaṃ karissāmī’’ti sopi kātuṃ nāsakkhi. Ubhopi janā koṭiyaṃ gahetvā kaḍḍhantāpi viyojetuṃ nāsakkhiṃsu eva. Athassa pūvehi saddhiṃ vāyamantasseva sarīrato sedā mucciṃsu, pipāsā upacchijji. Tato bhariyaṃ āha – ‘‘bhadde, na me pūvehi attho, pacchiyā saddhiṃyeva imassa dehī’’ti. Sā pacchiṃ ādāya theraṃ upasaṅkamitvā adāsi. Thero ubhinnampi dhammaṃ desesi, tiṇṇaṃ ratanānaṃ guṇaṃ kathesi, ‘‘atthi dinnaṃ, atthi yiṭṭha’’nti dinnadānādīnaṃ phalaṃ gaganatale puṇṇacandaṃ viya dassesi.

Taṃ sutvā pasannacitto hutvā seṭṭhi ‘‘bhante, āgantvā imasmiṃ pallaṅke nisīditvā paribhuñjathā’’ti āha. Thero, ‘‘mahāseṭṭhi, sammāsambuddho ‘pūve khādissāmī’ti pañcahi bhikkhusatehi saddhiṃ vihāre nisinno, tumhākaṃ ruciyā sati ahaṃ vo nessāmi, seṭṭhibhariyaṃ pūve ca khīrādīni ca gaṇhāpetha, satthu santikaṃ gamissāmā’’ti āha. ‘‘Kahaṃ pana, bhante, etarahi satthā’’ti? ‘‘Ito pañcacattālīsayojanamatthake jetavanavihāre, mahāseṭṭhī’’ti. ‘‘Bhante, kālaṃ anatikkamitvā ettakaṃ addhānaṃ kathaṃ gamissāmā’’ti. ‘‘Mahāseṭṭhi, tumhākaṃ ruciyā sati ahaṃ vo attano iddhibalena nessāmi, tumhākaṃ pāsāde sopānasīsaṃ attano ṭhāne eva bhavissati, sopānapariyosānaṃ pana vo jetavanadvārakoṭṭhake bhavissati, uparipāsādā heṭṭhāpāsādaṃ otaraṇakālamatteneva jetavanaṃ nessāmī''ti. So ''sādhu, bhante''ti sampaṭicchi.

Thero sopānasīsaṃ tattheva katvā ''sopānapādamūlaṃ jetavanadvārakoṭṭhake hotū''ti adhiṭṭhāsi. Tatheva ahosi. Iti thero seṭṭhiñca seṭṭhibhariyañca uparipāsādā heṭṭhāpāsādaṃ otaraṇakālato khippataraṃ jetavanaṃ sampāpesi. Te ubhopi satthāraṃ upasaṅkamitvā kālaṃ ārocesuṃ. Satthā bhattaggaṃ pavisitvā paññattavarabuddhāsane nisīdi saddhiṃ bhikkhusaṅghena. Mahāseṭṭhi buddhappamukhassa bhikkhusaṅghassa dakkhiṇodakaṃ adāsi. Bhariyāpissa tathāgatassa patte pūvaṃ patiṭṭhāpesi. Satthā attano yāpanamattaṃ gaṇhi, pañcasatā bhikkhūpi yāpanamattaṃ gaṇhiṃsu. Seṭṭhi khīrasappimadhusakkharādīni dadamāno na khayaṃ agamāsi. Satthā pañcahi bhikkhusatehi saddhiṃ bhattakiccaṃ niṭṭhāpesi. Mahāseṭṭhipi saddhiṃ bhariyāya yāvadatthaṃ khādi. Pūvānaṃ pariyosānameva na paññāyati. Sakalavihāre bhikkhūnañca vighāsādānañca dinnesupi pariyanto na paññāyateva. ''Bhante, pūvā parikkhayaṃ na gacchantī''ti bhagavato ārocesuṃ. ''Tena hi jetavanadvārakoṭṭhake chaḍḍethā''ti. Atha ne dvārakoṭṭhakassa avidūre pabbhāraṭṭhāne chaḍḍayiṃsu. Yāvajjatanāpi taṃ ṭhānaṃ **kapallakapūvapabbhāra**nteva paññāyati. Mahāseṭṭhi saha bhariyāya bhagavantaṃ upasaṅkamitvā vanditvā ekamantaṃ aṭṭhāsi. Bhagavā anumodanamakāsi. Anumodanāvasāne ubhopi sotāpattiphale patiṭṭhāya satthāraṃ vanditvā dvārakoṭṭhake sopānaṃ āruyha attano pāsādeyeva patiṭṭhahiṃsu.

Tato paṭṭhāya seṭṭhi asītikoṭidhanaṃ buddhasāsaneyeva vikkiri. Punadivase sāyanhasamaye dhammasabhāyaṃ sannisinnā bhikkhū ''passathāvuso, mahāmoggallānattherassa ānubhāvaṃ, anupahacca nāma saddhaṃ, anupahacca bhoge macchariyaseṭṭhiṃ muhutteneva dametvā nibbisevanaṃ katvā pūve gāhāpetvā jetavanaṃ ānetvā satthu sammukhaṃ katvā sotāpattiphale patiṭṭhāpesi, aho mahānubhāvo thero''ti therassa guṇaṃ kathentā nisīdiṃsu. Satthā dibbāya sotadhātuyā kathaṃ sutvā āgantvā, ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā, ''imāya nāmā''ti vutte, ''bhikkhave, kuladamakena nāma bhikkhunā anupahacca saddhaṃ, anupahacca bhoge, kulaṃ akilametvā aviheṭhetvā pupphato reṇuṃ gaṇhantena bhamarena viya upasaṅkamitvā buddhaguṇaṃ jānāpetabbaṃ, tādiso mama putto moggallāno''ti theraṃ pasaṃsitvā imaṃ gāthamāha –

49. ''Yathāpi bhamaro pupphaṃ, vaṇṇagandhamaheṭhayaṃ;
Paleti rasamādāya, evaṃ gāme munī care''ti.

Tattha **bhamaro**ti yā kāci madhukarajāti. **Puppha**nti pupphārāme caranto pupphañca vaṇṇañca gandhañca aheṭhayanto avināsento vicaratīti attho. **Paletī**ti evaṃ caritvā yāvadatthaṃ rasaṃ pivitvā aparampi madhukaraṇatthāya ādāya paleti, so evaṃ vanagahanaṃ ajjhogāhetvā ekasmiṃ rukkhasusire taṃ rajamissakaṃ rasaṃ ṭhapetvā anupubbena madhurarasaṃ madhuṃ karoti, na tassa pupphārāme vicaritapaccayā pupphaṃ vā vaṇṇagandhaṃ vāssa vigacchati, atha kho sabbaṃ pākatikameva hoti. **Evaṃ gāme munī care**ti evaṃ sekhāsekhabhedo anāgāriyamuni kulapaṭipāṭiyā gāme bhikkhaṃ gaṇhanto vicaratīti attho. Na hi tassa gāme caraṇapaccayā kulānaṃ saddhāhāni vā bhogahāni vā honti. Saddhāpi bhogāpi pākatikāva honti. Evaṃ caritvā ca pana nikkhamitvā sekhamuni tāva bahigāme udakaphāsukaṭṭhāne saṅghāṭiṃ paññāpetvā nisinno akkhabhañjanavaṇapaṭicchādanaputtamaṃsūpamādivasena paccavekkhanto piṇḍapātaṃ paribhuñjitvā tathārūpaṃ vanasaṇḍaṃ anupavisitvā ajjhattikakammaṭṭhānaṃ sammasanto cattāro magge, cattāri ca sāmaññaphalāni hatthagatāneva karoti. Asekhamuni pana diṭṭhadhammasukhavihāramanuyuñjati. Ayamassa bhamarena saddhiṃ madhukaraṇasarikkhatā veditabbā. Idha pana khīṇāsavova adhippeto.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Satthā imaṃ dhammadesanaṃ vatvā uttaripi therassa guṇaṃ pakāsetuṃ ''na, bhikkhave, idāneva moggallānena macchariyaseṭṭhi damito, pubbepi naṃ dametvā kammaphalasambandhaṃ jānāpesi evā''ti vatvā imamatthaṃ pakāsento atītaṃ āharitvā –

‘‘Ubho khañjā ubho kuṇī, ubho visamacakkhukā;
Ubhinnaṃ piḷakā jātā, nāhaṃ passāmi illisa’’nti. (jā. 1.1.78) –

Imaṃ **illisajātakaṃ** kathesīti.

Macchariyakosiyaseṭṭhivatthu pañcamaṃ.

6. Pāveyyakājīvakavatthu

Na paresaṃ vilomānīti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto pāveyyaṃ nāma ājīvakaṃ ārabbha kathesi.

Sāvatthiyaṃ kirekā gahapatānī puttaṭṭhāne ṭhapetvā pāveyyaṃ nāma ājīvakaṃ paṭijaggi. Tassānantaragharesu manussā satthu dhammadesanaṃ sutvā āgantvā, ‘‘aho acchariyā buddhānaṃ dhammadesanā’’ti nānappakārehi buddhaguṇe vaṇṇenti. Sā buddhānaṃ guṇakathaṃ sutvā vihāraṃ gantvā dhammaṃ sotukāmā ājīvakassa etamatthaṃ kathetvā, ‘‘gacchissāmi ahaṃ buddhasantikaṃ, ayyā’’ti āha. So ‘‘mā gacchāhī’’ti nivāretvā taṃ punappunaṃ yācamānampi nivāresi eva. Sā ‘‘ayaṃ mama vihāraṃ gantvā dhammaṃ sotuṃ na deti, satthāraṃ nimantetvā idheva dhammaṃ suṇissāmī’’ti sāyanhasamaye puttaṃ pakkositvā, ‘‘gaccha, tāta, svātanāya satthāraṃ nimantehī’’ti pesesi. So gacchanto paṭhamataraṃ ājīvakassa vasanaṭṭhānaṃ gantvā taṃ vanditvā nisīdi. Atha naṃ so ‘‘kahaṃ gacchasī’’ti āha. ‘‘Mātu vacanena satthāraṃ nimantetuṃ gacchāmī’’ti āha. ‘‘Mā tassa santikaṃ gacchāhī’’ti. ‘‘Alaṃ, ayya, mama mātu bhāyāmi, gacchissāmaha’’nti. ‘‘Etassa katasakkāraṃ ubhopi khādissāma, mā gacchāhī’’ti. ‘‘Alaṃ, ayya, mātā me tajjessatī’’ti. Tena hi gaccha, gantvā pana nimantetvā, ‘‘amhākaṃ gehaṃ asukaṭṭhāne vā asukavīthiyaṃ vā asukamaggena vā gantabba’’nti mā ācikkhi. ‘‘Santike ṭhito viya aññena maggena gacchanto viya palāyitvā ehī’’ti. So ājīvakassa vacanaṃ sutvā satthu santikaṃ gantvā nimantetvā ājīvakena vuttaniyāmeneva sabbaṃ katvā tassa santikaṃ gantvā, ‘‘kiṃ te kata’’nti puṭṭho, ‘‘sabbaṃ kataṃ, ayyā’’ti āha. ‘‘Bhaddakaṃ te kataṃ, tassa sakkāraṃ ubhopi khādissāmā’’ti vatvā punadivase ājīvako pātova taṃ gehaṃ agamāsi. Taṃ gahetvā pacchāgabbhe nisīdāpesuṃ.

Paṭivissakamanussā taṃ gehaṃ allagomayena upalimpitvā lājapañcamāni pupphāni vikiritvā satthu nisīdanatthāya mahārahaṃ āsanaṃ paññāpesuṃ. Buddhehi saddhiṃ aparicitamanussā hi āsanapaññattiṃ na jānanti, buddhānañca maggadesakena kiccaṃ nāma natthi, bodhimūle dasasahassisokadhātuṃ kampetvā sambodhiṃ pattadivaseyeva hi nesaṃ ‘‘ayaṃ maggo nirayaṃ gacchati, ayaṃ tiracchānayoniṃ, ayaṃ pettivisayaṃ, ayaṃ manussalokaṃ, ayaṃ devalokaṃ, ayaṃ amatamahānibbāna’’nti sabbe maggā āvibhūtā. Gāmanigamādīnaṃ pana magge vattabbameva natthi. Tasmā satthā pātova pattacīvaramādāya mahāupāsikāya gehadvāraṃ gato. Sā gehā nikkhamitvā satthāraṃ pañcapatiṭṭhitena vanditvā antonivesanaṃ pavesetvā āsane nisīdāpetvā dakkhiṇodakaṃ datvā paṇītena khādanīyena bhojanīyena parivisi. Upāsikā katabhattakiccassa satthuno anumodanaṃ kāretukāmā pattaṃ gaṇhi. Satthā madhurassarena anumodanadhammakathaṃ ārabhi. Upāsikā ‘‘sādhu, sādhū’’ti sādhukāraṃ dadamānā dhammaṃ suṇi. Ājīvakopi pacchāgabbhe nisinnova tassā sādhukāraṃ datvā dhammaṃ suṇantiyā saddaṃ sutvā sandhāretuṃ nāsakkhi. ‘‘Na idānesā mayha’’nti nikkhamitvā ‘‘naṭṭhāsi kāḷakaṇṇi, etassa evaṃ sakkāraṃ karotī’’ti nānappakārena upāsikañca satthārañca akkosanto palāyi. Upāsikā tassa kathāya lajjitā aññathattaṃ gataṃ cittaṃ desanānusārena ñāṇaṃ pesetuṃ nāsakkhi. Atha naṃ satthā ‘‘kiṃ upāsike cittaṃ desanānugataṃ kātuṃ na sakkosī’’ti? ‘‘Bhante, etassa me kathāya cittaṃ aññathattaṃ upagata’’nti. Satthā ‘‘evarūpassa visabhāgajanassa kathitaṃ kathaṃ nāma āvajjituṃ na vaṭṭati, evarūpaṃ asamannāharitvā attano katākatameva oloketuṃ vaṭṭatī’’ti vatvā imaṃ gāthamāha –

50. ‘‘Na paresaṃ vilomāni, na paresaṃ katākataṃ;
Attanova avekkheyya, katāni akatāni cā’’ti.

Tattha **na paresaṃ vilomānī**ti paresaṃ vilomāni pharusāni mammacchedakavacanāni na manasikātabbāni. **Na paresaṃ katākata**nti ‘‘asuko upāsako assaddho appasanno, nāpissa gehe kaṭacchubhikkhādīni diyyanti, na salākabhattādīni, na cīvarādipaccayadānaṃ etassa atthi, tathā asukā upāsikā assaddhā appasannā, nāpissā gehe kaṭacchubhikkhādīni diyyanti, na salākabhattādīni, na cīvarādipaccayadānaṃ etissā atthi, tathā asuko bhikkhu assaddho appasanno, nāpi upajjhāyavattaṃ karoti, na ācariyavattaṃ, na āgantukavattaṃ, na gamikavattaṃ, na cetiyaṅgaṇavattaṃ, na uposathāgāravattaṃ, na bhojanasālāvattaṃ, na jantāgharavattādīni, nāpissa kiñci dhutaṅgaṃ atthi, na bhāvanārāmatāya ussāhamattampī’’ti evaṃ paresaṃ katākataṃ nāma na oloketabbaṃ. **Attanova avekkheyyā**ti ‘‘kathaṃ bhūtassa me rattindivā vītivattantīti pabbajitena abhiṇhaṃ paccavekkhitabba’’nti (a. ni. 10.48) imaṃ ovādaṃ anussaranto saddhāpabbajito kulaputto ‘‘kiṃ nu kho ahaṃ ‘aniccaṃ dukkhaṃ anattā’ti tilakkhaṇaṃ āropetvā yoge kammaṃ kātuṃ sakkhiṃ, nāsakkhi’’nti evaṃ attano katākatāni olokeyyāti.

Desanāvasāne sā upāsikā sotāpattiphale patiṭṭhitā, desanā mahājanassa sātthikā jātāti.

Pāveyyakājīvakavatthu chaṭṭhaṃ.

7. Chattapāṇiupāsakavatthu

Yathāpi ruciraṃ pupphanti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto chattapāṇiupāsakaṃ ārabbha kathesi.

Sāvatthiyañhi chattapāṇi nāma upāsako tipiṭakadharo anāgāmī. So pātova uposathiko hutvā satthu upaṭṭhānaṃ agamāsi. Anāgāmiariyasāvakānañhi samādānavasena uposathakammaṃ nāma natthi, maggeneva tesaṃ brahmacariyañca ekabhattikañca āgataṃ. Tenevāha – ‘‘ghaṭikāro kho, mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo’’ti (ma. ni. 2.288). Evaṃ anāgāmino pakatiyāva ekabhattikā ca brahmacārino ca honti. Sopi tatheva uposathiko hutvā satthāraṃ upasaṅkamitvā vanditvā dhammakathaṃ suṇanto nisīdi. Tasmiṃ samaye rājā pasenadi kosalo satthu upaṭṭhānaṃ agamāsi. Chattapāṇi upāsako taṃ āgacchantaṃ disvā ‘‘uṭṭhātabbaṃ nu kho, no’’ti cintetvā – ‘‘ahaṃ aggarājassa santike nisinno, tassa me padesarājānaṃ disvā uṭṭhātuṃ na yuttaṃ, rājā kho pana me anuṭṭhahantassa kujjhissati, etasmiṃ kujjhantepi neva uṭṭhahissāmi. Rājānaṃ disvā uṭṭhahantena hi rājā garukato hoti, no satthā, tasmā neva uṭṭhahissāmī’’ti na uṭṭhahi. Paṇḍitapurisā nāma garutarānaṃ santike nisīditvā anuṭṭhahantaṃ disvā na kujjhanti. Rājā pana taṃ anuṭṭhahantaṃ disvā kupitamānaso satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā kupitabhāvaṃ ñatvā, ‘‘mahārāja, ayaṃ chattapāṇi upāsako paṇḍito diṭṭhadhammo tipiṭakadharo atthānatthakusalo’’ti upāsakassa guṇaṃ kathesi. Rañño tassa guṇakathaṃ suṇantasseva cittaṃ mudukaṃ jātaṃ.

Athekadivasaṃ rājā uparipāsāde ṭhito chattapāṇiṃ upāsakaṃ katabhattakiccaṃ chattamādāya upāhanamāruyha rājaṅgaṇena gacchantaṃ disvā pakkosāpesi. So chattupāhanaṃ apanetvā rājānamupasaṅkamitvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ rājā āha – ‘‘bho upāsaka, kinte chattupāhanaṃ apanīta’’nti. ‘‘‘Rājā pakkosatī’ti sutvā apanetvā āgatomhī’’ti. ‘‘Ajja amhākaṃ rājabhāvo tumhehi ñāto bhavissatī’’ti. ‘‘Sadāpi mayaṃ, deva, tumhākaṃ rājabhāvaṃ jānāmā’’ti. ‘‘Yadi evaṃ kasmā purimadivase satthu santike nisinno maṃ disvā na uṭṭhahī’’ti? ‘‘Mahārāja, ahaṃ aggarājassa santike nisinno, padesarājānaṃ disvā uṭṭhahanto satthari agāravaṃ pavedeyyaṃ, tasmā na uṭṭhahi’’nti. ‘‘Hotu, bho, tiṭṭhatetaṃ’’. ‘‘Tumhe kira diṭṭhadhammikasamparāyikānaṃ atthānatthānaṃ kusalā tipiṭakadharā amhākaṃ antepure dhammaṃ vācethā’’ti. ‘‘Na sakkomi, devā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Rājagehaṃ nāma mahāsāvajjaṃ, duyuttasuyuttakāni garukānettha, devā’’ti. ‘‘Mā evaṃ vadetha, ‘purimadivase maṃ disvā na uṭṭhitomhī’ti mā kukkuccaṃ karothā’’ti. ‘‘Deva, gihīnaṃ vicaraṇaṭṭhānaṃ nāma mahāsāvajjaṃ, ekaṃ pabbajitaṃ pakkosāpetvā dhammaṃ vācāpethā’’ti. Rājā ‘‘sādhu, bho, gacchatha tumhe’’ti taṃ uyyojetvā satthu santikaṃ gantvā satthāraṃ yāci, ‘‘bhante, mallikā ca devī vāsabhakhattiyā ca dhammaṃ pariyāpuṇissāmāti vadanti, pañcahi bhikkhusatehi saddhiṃ nibaddhaṃ mama gehaṃ gantvā tāsaṃ dhammaṃ uddisathā''ti. ''Buddhānaṃ nibaddhaṃ ekaṭṭhānagamanaṃ nāma natthi, mahārājā''ti. ''Tena hi, bhante, aññaṃ ekaṃ bhikkhuṃ dethā''ti. Satthā ānandattherassa bhāramakāsi. Thero nibaddhaṃ gantvā tāsaṃ uddesaṃ uddisati. Tāsu mallikā sakkaccaṃ gahetvā sajjhāyitvā uddesaṃ paṭicchāpesi. Vāsabhakhattiyā pana neva sakkaccaṃ gaṇhāti, na sajjhāyati, na uddesaṃ paṭicchāpetuṃ sakkoti.

Athekadivasaṃ satthā theraṃ pucchi – ''kimānanda, upāsikā dhammaṃ pariyāpuṇantī''ti? ''Āma, bhante''ti. ''Kā sakkaccaṃ gaṇhātī''ti? ''Mallikā, bhante, sakkaccaṃ gaṇhāti, sakkaccaṃ sajjhāyati, sakkaccaṃ uddesaṃ paṭicchāpetuṃ sakkoti. Tumhākaṃ pana ñātidhītā neva sakkaccaṃ gaṇhāti, na sajjhāyati, na uddesaṃ paṭicchāpetuṃ sakkotī''ti. Satthā therassa vacanaṃ sutvā, ''ānanda, mayā kathitadhammo nāma sakkaccamasuṇantassa aggaṇhantassa asajjhāyantassa adesentassa vaṇṇasampannaṃ agandhakapupphaṃ viya aphalo hoti, sakkaccaṃ pana savanādīni karontassa mahapphalo hoti mahānisaṃso''ti vatvā imā dve gāthā abhāsi –

51. ''Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsitā vācā, aphalā hoti akubbato.

52. ''Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sagandhakaṃ;
Evaṃ subhāsitā vācā, saphalā hoti kubbato''ti.

Tattha **rucira**nti sobhanaṃ. **Vaṇṇavanta**nti vaṇṇasaṇṭhānasampannaṃ, **agandhaka**nti gandhavirahitaṃ pālibhaddakagirikaṇṇikajayasumanādibhedaṃ. **Evaṃ subhāsitā vācā**ti subhāsitā vācā nāma tepiṭakaṃ buddhavacanaṃ. Taṃ vaṇṇasaṇṭhānasampannaṃ agandhakapupphasadisaṃ. Yathā pana agandhakapupphaṃ yo naṃ dhāreti, tassa sarīre gandhaṃ na pharati, evaṃ etampi yo naṃ sakkaccaṃ savanādīhi na samācarati, tassa sakkaccaṃ asamācarantassa yaṃ tattha kattabbaṃ, taṃ akubbato sutagandhañca vācāgandhañca paṭipattigandhañca na āvahati aphalā hoti. Tena vuttaṃ – ''evaṃ subhāsitā vācā, aphalā hoti akubbato''ti. **Sagandhaka**nti campakanīluppalādibhedaṃ. **Eva**nti yathā taṃ pupphaṃ dhārentassa sarīre gandho pharati, evaṃ tepiṭakabuddhavacanasaṅkhātā subhāsitā vācāpi. **Kubbato**ti yo sakkaccaṃ savanādīhi tattha kattabbaṃ karoti, sā assa puggalassa saphalā hoti, sutagandhavācāgandhapaṭipattigandhānaṃ āvahanato mahapphalā hoti, mahānisaṃsāti attho.

Desanāvasāne bahū sotāpattiphalādīni pattā. Desanā mahājanassa sātthikā jātāti.

Chattapāṇiupāsakavatthu sattamaṃ.

8. Visākhāvatthu

Yathāpi puppharāsimhāti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ upanissāya pubbārāme viharanto visākhaṃ upāsikaṃ ārabbha kathesi.

Sā kira aṅgaraṭṭhe bhaddiyanagare meṇḍakaseṭṭhiputtassa dhanañcayaseṭṭhino aggamahesiyā sumanadeviyā kucchismiṃ nibbatti. Tassā sattavassikakāle satthā selabrāhmaṇādīnaṃ bodhaneyyabandhavānaṃ upanissayasampadaṃ disvā mahābhikkhusaṅghaparivāro cārikaṃ caramāno taṃ nagaraṃ pāpuṇi.

Tasmiñca samaye meṇḍako, gahapati, tasmiṃ nagare pañcannaṃ mahāpuññānaṃ jeṭṭhako hutvā seṭṭhiṭṭhānaṃ karoti. **Pañca mahāpuññā** nāma meṇḍako seṭṭhi, candapadumā nāma tasseva jeṭṭhakabhariyā, tasseva jeṭṭhakaputto dhanañcayo nāma, tassa bhariyā sumanadevī nāma, meṇḍakaseṭṭhino dāso puṇṇo nāmāti. Na kevalañca meṇḍakaseṭṭhiyeva, bimbisārarañño pana vijite **pañca amitabhogā** nāma ahesuṃ – jotiko, jaṭilo, meṇḍako, puṇṇako, kākavaliyoti. Tesu ayaṃ meṇḍakaseṭṭhi dasabalassa attano nagaraṃ sampattabhāvaṃ ñatvā puttassa dhanañcayaseṭṭhino dhītaraṃ visākhaṃ dārikaṃ pakkosāpetvā āha – ‘‘amma, tuyhampi maṅgalaṃ, amhākampi maṅgalaṃ, tava parivārehi pañcahi dārikāsatehi saddhiṃ pañca rathasatāni āruyha pañcahi dāsisatehi parivutā dasabalassa paccuggamanaṃ karohī’’ti. Sā ‘‘sādhū’’ti paṭissuṇitvā tathā akāsi. Kāraṇākāraṇesu pana kusalattā yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikāva satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ aṭṭhāsi. Athassā cariyāvasena satthā dhammaṃ desesi. Sā desanāvasāne pañcahi dārikāsatehi saddhiṃ sotāpattiphale patiṭṭhahi. Meṇḍakaseṭṭhipi kho satthāramupasaṅkamitvā dhammakathaṃ sutvā sotāpattiphale patiṭṭhāya svātanāya nimantetvā punadivase attano nivesane paṇītena khādanīyena bhojanīyena buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā eteneva upāyena aḍḍhamāsaṃ mahādānamadāsi. Satthā bhaddiyanagare yathābhirantaṃ viharitvā pakkāmi.

Tena kho pana samayena bimbisāro ca pasenadi kosalo ca aññamaññaṃ bhaginipatikā honti. Athekadivasaṃ kosalarājā cintesi – ‘‘bimbisārassa vijite pañca amitabhogā mahāpuññā vasanti, mayhaṃ vijite ekopi tādiso natthi, yaṃnūnāhaṃ bimbisārassa santikaṃ gantvā ekaṃ mahāpuññaṃ yāceyya’’nti. So tattha gantvā raññā katapaṭisanthāro ‘‘kiṃ kāraṇā āgatosī’’ti puṭṭho ‘‘‘tumhākaṃ vijite pañca amitabhogā mahāpuññā vasanti, tato ekaṃ gahetvā gamissāmī’ti āgatomhi, tesu me ekaṃ dethā’’ti āha. ‘‘Mahākulāni amhehi cāletuṃ na sakkā’’ti āha. ‘‘Ahaṃ aladdhā na gamissāmī’’ti āha. Rājā amaccehi saddhiṃ mantetvā ‘‘jotikādīnaṃ mahākulānaṃ cālanaṃ nāma mahāpathaviyā cālanasadisaṃ, meṇḍakamahāseṭṭhissa putto dhanañcayaseṭṭhi nāma atthi, tena saddhiṃ mantetvā paṭivacanaṃ te dassāmī’’ti vatvā taṃ pakkosāpetvā, tāta, kosalarājā ‘‘‘ekaṃ dhanaseṭṭhiṃ gahetvā gamissāmī’ti vadati, tvaṃ tena saddhiṃ gacchāhī’’ti. ‘‘Tumhesu pahiṇantesu gamissāmi, devā’’ti. ‘‘Tena hi parivacchaṃ katvā gaccha, tātā’’ti. So attano kattabbayuttakamakāsi. Rājāpissa mahantaṃ sakkāraṃ katvā, ‘‘imaṃ ādāya gacchathā’’ti pasenadirājānaṃ uyyojesi. So taṃ ādāya sabbattha ekarattivāsena gacchanto ekaṃ phāsukaṭṭhānaṃ patvā nivāsaṃ gaṇhi, atha naṃ dhanañcayaseṭṭhi pucchi – ‘‘idaṃ kassa vijita’’nti? ‘‘Mayhaṃ, seṭṭhī’’ti. ‘‘Kīva dūro ito sāvatthī’’ti? ‘‘Sattayojanamatthake’’ti. ‘‘Antonagaraṃ sambādhaṃ, amhākaṃ parijano mahanto, sace rocetha, idheva vaseyyāma, devā’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā tasmiṃ ṭhāne nagaraṃ māpetvā tassa datvā agamāsi. Tasmiṃ padese sayaṃ vasanaṭṭhānassa gahitattā nagarassa sāketantveva nāmaṃ ahosi.

Sāvatthiyampi kho migāraseṭṭhino putto puṇṇavaḍḍhanakumāro nāma vayappatto ahosi. Atha naṃ mātāpitaro vadiṃsu – ‘‘tāta, tava ruccanaṭṭhāne ekaṃ dārikaṃ upadhārehī’’ti. ‘‘‘Mayhaṃ evarūpāya bhariyāya kiccaṃ natthī’ti, putta, mā evaṃ kari, kulaṃ nāma aputtakaṃ na tiṭṭhatī’’ti. So punappunaṃ vuccamāno ‘‘tena hi pañcakalyāṇasamannāgataṃ dārikaṃ labhamāno tumhākaṃ vacanaṃ karissāmī’’ti āha. ‘‘Kāni panetāni **pañca kalyāṇāni** nāma, tātā’’ti. Kesakalyāṇaṃ, maṃsakalyāṇaṃ, aṭṭhikalyāṇaṃ, chavikalyāṇaṃ, vayakalyāṇanti. Mahāpuññāya hi itthiyā kesā morakalāpasadisā hutvā muñcitvā vissaṭṭhā nivāsanantaṃ paharitvā nivattitvā uddhaggā tiṭṭhanti, idaṃ **kesakalyāṇaṃ** nāma, dantāvaraṇaṃ bimbaphalasadisaṃ vaṇṇasampannaṃ samaṃ suphusitaṃ hoti, idaṃ **maṃsakalyāṇaṃ** nāma, dantā sukkā samā aviraḷā ussāpetvā ṭhapitavajirapanti viya samacchinnasaṅkhapanti viya ca sobhanti, idaṃ **aṭṭhikalyāṇaṃ** nāma, kāḷiyā cuṇṇakādīhi avilitto eva chavivaṇṇo siniddho nīluppaladāmasadiso hoti, odātāya ca kaṇikārapupphadāmasadiso hoti, idaṃ **chavikalyāṇaṃ** nāma, dasakkhattuṃ vijātāpi kho pana sakiṃ vijātā viya avigatayobbanāyeva hoti, idaṃ **vayakalyāṇaṃ** nāma hoti. Athassa mātāpitaro aṭṭhuttarasatabrāhmaṇe nimantetvā bhojetvā ‘‘pañcakalyāṇasamannāgatā itthiyo nāma hontī’’ti pucchiṃsu. ‘‘Āma, hontī’’ti. ‘‘Tena hi evarūpaṃ dārikaṃ pariyesituṃ aṭṭha janā gacchantū’’ti bahuṃ dhanaṃ datvā ‘‘āgatakāle vo kattabbaṃ jānissāma, gacchatha, evarūpaṃ dārikaṃ pariyesatha, diṭṭhakāle ca imaṃ pilandhanaṃ dadeyyāthā’’ti satasahassagghanikaṃ suvaṇṇamālaṃ datvā uyyojesuṃ.

Te mahantamahantāni nagarāni gantvā pariyesamānā pañcakalyāṇasamannāgataṃ dārikaṃ adisvā nivattitvā āgacchantā vivaṭanakkhattadivase sāketaṃ anuppattā – ‘‘ajja amhākaṃ kammaṃ nipphajjissatī’’ti cintayiṃsu. Tasmiṃ pana nagare anusaṃvaccharaṃ vivaṭanakkhattaṃ nāma hoti. Tadā bahi anikkhamanakulānipi parivārena saddhiṃ gehā nikkhamitvā appaṭicchannena sarīrena padasāva nadītīraṃ gacchanti. Tasmiṃ divase khattiyamahāsālādīnaṃ puttāpi ‘‘attano samānajātikaṃ manāpaṃ kuladārikaṃ disvā mālāguḷena parikkhipissāmā’’ti taṃ taṃ maggaṃ nissāya tiṭṭhanti. Tepi kho brāhmaṇā nadītīre ekaṃ sālaṃ pavisitvā aṭṭhaṃsu. ‘‘Tasmiṃ khaṇe visākhā pannarasasoḷasavassuddesikā hutvā sabbābharaṇapaṭimaṇḍitā pañcahi kumārikāsatehi parivutā nadiṃ gantvā nhāyissāmī’’ti taṃ padesaṃ pattā, atha kho megho uṭṭhahitvā pāvassi. Pañcasatā kumārikāyo vegena gantvā sālaṃ pavisiṃsu. Brāhmaṇā olokentā tāsu ekampi pañcakalyāṇasamannāgataṃ na passiṃsu. Atha visākhā pakatigamaneneva sālaṃ pāvisi, vatthābharaṇāni temiṃsu. Brāhmaṇā tassā cattāri kalyāṇāni disvā dante passitukāmā ‘‘alasajātikā amhākaṃ dhītā, etissā sāmiko kañjikamattampi na labhissati maññe’’ti aññamaññaṃ kathayiṃsu. Atha ne visākhā āha – ‘‘kaṃ vadetha tumhe’’ti? ‘‘Taṃ kathema, ammā’’ti. Madhuro hi tassā saddo kaṃsatāḷasaro viya niccharati. Atha ne puna madhurasaddena ‘‘kiṃ kāraṇā bhaṇathā’’ti pucchi. ‘‘Tava parivāritthiyo vatthālaṅkāre atemetvā vegena sālaṃ paviṭṭhā, tuyhaṃ ettakaṃ ṭhānaṃ vegena āgamanamattampi natthi, vatthābharaṇāni temetvā āgatāsi. Tasmā kathema, ammā’’ti.

‘‘Tātā, evaṃ mā vadetha, ahaṃ etāhi balavatarā, kāraṇaṃ pana sallakkhetvā javena nāgatāmhī’’ti. ‘‘Kiṃ, ammā’’ti? ‘‘Tātā, cattāro janā javamānā na sobhanti, aparampi kāraṇaṃ atthī’’ti. ‘‘Katame cattāro janā javamānā na sobhanti, ammā’’ti? Tātā, **abhisittarājā** tāva sabbābharaṇapaṭimaṇḍito kacchaṃ bandhitvā rājaṅgaṇe javamāno na sobhati, ‘‘kiṃ ayaṃ rājā gahapatiko viya dhāvatī’’ti aññadatthu garahaṃ labhati, saṇikaṃ gacchantova sobhati. Rañño **maṅgalahatthī**pi alaṅkato javamāno na sobhati, vāraṇalīḷāya gacchantova sobhati. **Pabbajito** javamāno na sobhati, ‘‘kiṃ ayaṃ samaṇo gihī viya dhāvatī’’ti kevalaṃ garahameva labhati, samitagamanena pana sobhati. **Itthī** javamānā na sobhati, ‘‘kiṃ esā itthī puriso viya dhāvatī’’ti garahitabbāva hoti, ‘‘ime cattāro janā javamānā na sobhanti, tātā’’ti. ‘‘Katamaṃ pana aparaṃ kāraṇaṃ, ammā’’ti? ‘‘Tātā, mātāpitaro nāma dhītaraṃ aṅgapaccaṅgāni saṇṭhāpetvā posenti. Mayañhi vikkiṇeyyabhaṇḍaṃ nāma, amhe parakulapesanatthāya posenti. Sace javamānānaṃ nivatthadussakaṇṇe vā akkamitvā bhūmiyaṃ vā pakkhalitvā patitakāle hattho vā pādo vā bhijjeyya, kulasseva bhāro bhaveyya, pasādhanabhaṇḍaṃ pana me temetvā sussissati. Imaṃ kāraṇaṃ sallakkhetvā na dhāvitāmhi, tātā’’ti.

Brāhmaṇā tassā kathanakāle dantasampattiṃ disvā ‘‘evarūpā no dantasampatti diṭṭhapubbā’’ti tassā sādhukāraṃ datvā, ‘‘amma, tuyhamevesā anucchavikā’’ti vatvā taṃ suvaṇṇamālaṃ pilandhayiṃsu. Atha ne pucchi – ‘‘kataranagarato āgatāttha, tātā’’ti? ‘‘Sāvatthito, ammā’’ti. ‘‘Seṭṭhikulaṃ kataraṃ nāmā’’ti? ‘‘Migāraseṭṭhi nāma, ammā’’ti. ‘‘Ayyaputto ko nāmā’’ti? ‘‘Puṇṇavaḍḍhanakumāro nāma, ammā’’ti. Sā ‘‘samānajātikaṃ no kula’’nti adhivāsetvā pitu sāsanaṃ pahiṇi ‘‘amhākaṃ rathaṃ pesetū’’ti. Kiñcāpi hi sā āgamanakāle padasā āgatā, suvaṇṇamālāya pana pilandhanakālato paṭṭhāya tathā gantuṃ na labhati, issaradārikā rathādīhi gacchanti, itarā pakatiyānakaṃ vā abhiruhanti, chattaṃ vā tālapaṇṇaṃ vā upari karonti, tasmimpi asati nivatthasāṭakassa dasantaṃ ukkhipitvā aṃse khipantā gacchanti eva. Tassā pana pitā pañca rathasatāni pesesi. Sā saparivārā rathaṃ āruyha gatā. Brāhmaṇāpi ekatova agamaṃsu. Atha ne seṭṭhi pucchi – ‘‘kuto āgatātthā’’ti? ‘‘Sāvatthito mahāseṭṭhī’’ti. ‘‘Seṭṭhi kataro nāmā’’ti? ‘‘Migāraseṭṭhi nāmā’’ti. ‘‘Putto ko nāmā’’ti? ‘‘Puṇṇavaḍḍhanakumāro nāma mahāseṭṭhī’’ti. ‘‘Dhanaṃ kittaka’’nti? ‘‘Cattālīsakoṭiyo mahāseṭṭhī’’ti. ‘‘Dhanaṃ tāva amhākaṃ dhanaṃ upādāya kākaṇikamattaṃ, dārikāya pana ārakkhamattāya laddhakālato paṭṭhāya kiṃ aññena kāraṇenā’’ti adhivāsesi. So tesaṃ sakkāraṃ katvā ekāhadvīhaṃ vasāpetvā uyyojesi.

Te sāvatthiṃ gantvā migāraseṭṭhissa ‘‘laddhā no dārikā’’ti ārocayiṃsu. ‘‘Kassa dhītā’’ti? ‘‘Dhanañcayaseṭṭhino’’ti. So ‘‘mahākulassa me dārikā laddhā, khippameva naṃ ānetuṃ vaṭṭatī’’ti tattha gamanatthaṃ rañño ārocesi. Rājā ‘‘‘mahākulaṃ etaṃ mayā bimbisārassa santikā ānetvā sākete nivesitaṃ, tassa sammānaṃ kātuṃ vaṭṭatī’ti ahampi āgamissāmī’’ti āha, so ‘‘sādhu, devā’’ti vatvā dhanañcayaseṭṭhino sāsanaṃ pesesi – ‘‘mayi āgacchante rājāpi āgamissati, mahantaṃ rājabalaṃ ettakassa janassa kattabbayuttakaṃ kātuṃ sakkhissasi, na sakkhissasī’’ti? Itaropi ‘‘sacepi dasa rājāno āgacchanti, āgacchantū’’ti paṭisāsanaṃ pesesi. Migāraseṭṭhi tāva mahante nagare gehagopakamattaṃ ṭhapetvā sesajanaṃ ādāya gantvā aḍḍhayojanamatte ṭhāne ṭhatvā ‘‘āgatāmhā’’ti sāsanaṃ pahiṇi. Dhanañcayaseṭṭhi bahupaṇṇākāraṃ pesetvā dhītarā saddhiṃ mantesi, ‘‘amma, sasuro kira te kosalaraññā saddhiṃ āgato, tassa kataraṃ gehaṃ paṭijaggitabbaṃ, rañño kataraṃ, uparājādīnaṃ katarānī''ti? Paṇḍitā seṭṭhidhītā vajiraggatikhiṇañāṇā kappasatasahassaṃ patthitapatthanā abhinīhārasampannā ''sasurassa me asukagehaṃ paṭijaggatha, rañño asukagehaṃ, uparājādīnaṃ asukānī''ti saṃvidahitvā dāsakammakare pakkosāpetvā ''ettakā rañño kattabbakiccaṃ karotha, ettakā uparājādīnaṃ, hatthiassādayopi tumheyeva paṭijaggatha, assabandhādayopi āgantvā maṅgalachaṇaṃ anubhavissantī''ti saṃvidahi. ''Kiṃ kāraṇā''? '''Mayaṃ visākhāya maṅgalaṭṭhānaṃ gantvā na kiñci labhimha, assarakkhaṇādīni karontā sukhaṃ na vicarimhā'ti keci vattuṃ mā labhiṃsū''ti.

Taṃ divasameva visākhāya pitā pañcasate suvaṇṇakāre pakkosāpetvā ''dhītu me **mahālatāpasādhanaṃ** nāma karothā''ti rattasuvaṇṇassa nikkhasahassaṃ, tadanurūpāni ca rajatamaṇimuttāpavāḷavajirādīni dāpesi. Rājā katipāhaṃ vasitvāva dhanañcayaseṭṭhissa sāsanaṃ pahiṇi ''na sakkā seṭṭhinā amhākaṃ ciraṃ posanaṃ nāma kātuṃ, dāni dārikāya gamanakālaṃ jānātū''ti. Sopi rañño sāsanaṃ pesesi – ''idāni vassakālo āgato, na sakkā catumāsaṃ vicarituṃ, tumhākaṃ balakāyassa yaṃ yaṃ laddhuṃ vaṭṭati, sabbaṃ taṃ mama bhāro, mayā pesitakāle devo gamissatī''ti. Tato paṭṭhāya sāketanagaraṃ niccanakkhattaṃ viya ahosi. Rājānaṃ ādiṃ katvā sabbesaṃ mālāgandhavatthādīni paṭiyattāneva honti. Tato te janā cintayiṃsu – ''seṭṭhi amhākameva sakkāraṃ karotī''ti, evaṃ tayo māsā atikkantā, pasādhanaṃ pana tāva na niṭṭhāti. Kammantādhiṭṭhāyakā āgantvā seṭṭhino ārocesuṃ – ''aññaṃ asantaṃ nāma natthi, balakāyassa pana bhattapacanadārūni nappahontī''ti. ''Gacchatha, tātā, imasmiṃ nagare parijiṇṇā hatthisālādayo ceva parijiṇṇakāni ca gehāni gahetvā pacathā''ti. Evaṃ pacantānampi aḍḍhamāso atikkanto. Tato punapi ''dārūni natthī''ti ārocayiṃsu. ''Imasmiṃ kāle na sakkā dārūni laddhuṃ, dussakoṭṭhāgārāni vivaritvā thūlasāṭakehi vaṭṭiyo katvā telacāṭīsu temetvā bhattaṃ pacathā''ti. Te aḍḍhamāsaṃ tathā akaṃsu. Evaṃ cattāro māsā atikkantā, pasādhanampi niṭṭhitaṃ.

Tasmiṃ pasādhane catasso vajiranāḷiyo upayogaṃ agamaṃsu, muttānaṃ ekādasa nāḷiyo, pavāḷassa bāvīsati nāḷiyo, maṇīnaṃ tettiṃsa nāḷiyo. Iti etehi ca aññehi ca ratanehi niṭṭhānaṃ agamāsi. Asuttamayaṃ pasādhanaṃ rajatena suttakiccaṃ kariṃsu. Taṃ sīse paṭimukkaṃ pādapiṭṭhiṃ gacchati. Tasmiṃ tasmiṃ ṭhāne muddikā yojetvā katā suvaṇṇamayā gaṇṭhikā honti, rajatamayā pāsakā, matthakamajjhe ekā muddikā, dvīsu kaṇṇapiṭṭhīsu dve, galavāṭake ekā, dvīsu jattūsu dve, dvīsu kapparesu dve, dvīsu kaṭipassesu dveti. Tasmiṃ kho pana pasādhane ekaṃ moraṃ kariṃsu, tassa dakkhiṇapakkhe rattasuvaṇṇamayāni pañca pattasatāni ahesuṃ, vāmapakkhe pañca pattasatāni, tuṇḍaṃ pavāḷamayaṃ, akkhīni maṇimayāni, tathā gīvā ca piñchāni ca, pattanāḷiyo rajatamayā, tathā jaṅghāyo. So visākhāya matthakamajjhe pabbatakūṭe ṭhatvā naccanamayūro viya khāyati. Pattanāḷisahassassa saddo dibbasaṅgītaṃ viya pañcaṅgikatūriyaghoso viya ca pavattati. Santikaṃ upagatāyeva tassā amorabhāvaṃ jānanti. Pasādhanaṃ navakoṭiagghanakaṃ ahosi, satasahassaṃ hatthakammamūlaṃ dīyittha.

''Kissa pana nissandena tāyetaṃ pasādhanaṃ laddha''nti? Sā kira kassapasammāsambuddhakāle vīsatiyā bhikkhusahassānaṃ cīvarasāṭakaṃ datvā suttampi sūciyopi rajanampi attano santakameva adāsi. Tassa cīvaradānassa nissandena imaṃ mahālatāpasādhanaṃ labhi. Itthīnañhi cīvaradānaṃ mahālatāpasādhanabhaṇḍena matthakaṃ pappoti, purisānaṃ iddhimayapattacīvarenāti. Evaṃ mahāseṭṭhi catūhi māsehi dhītu parivacchaṃ katvā tassā deyyadhammaṃ dadamāno kahāpaṇapūrāni pañca sakaṭasatāni adāsi, suvaṇṇabhājanapūrāni pañca, rajatabhājanapūrāni pañca, tambabhājanapūrāni pañca, pattuṇṇavatthakoseyyavatthapūrāni pañca, sappipūrāni pañca, telapūrāni pañca, sālitaṇḍulapūrāni pañca, naṅgalaphālādiupakaraṇapūrāni pañcasakaṭasatāni adāsi. Evaṃ kirassa ahosi – ''mama dhītu gataṭṭhāne 'asukena nāma me attho'ti mā parassa gehadvāraṃ pahiṇī''ti. Tasmā sabbūpakaraṇāni dāpesi. Ekekasmiṃ rathe sabbālaṅkārapaṭimaṇḍitā tisso tisso vaṇṇadāsiyo ṭhapetvā pañca rathasatāni adāsi. ''Etaṃ nhāpentiyo bhojentiyo alaṅkarontiyo vicarathā''ti diyaḍḍhasahassaparicārikāyo adāsi. Athassa etadahosi – ''mama dhītu gāvo dassāmī''ti. So purise āṇāpesi – ''gacchatha bhaṇe cūḷavajassa dvāraṃ vivaritvā tīsu gāvutesu tisso bheriyo gahetvā tiṭṭhatha, puthulato usabhamatte ṭhāne ubhosu passesu tiṭṭhatha. Gāvīnaṃ tato paraṃ gantuṃ mā adattha. Evaṃ ṭhitakāle bherisaññaṃ kareyyāthā''ti. Te tathā akaṃsu. Te gāvīnaṃ vajato nikkhamitvā gāvutaṃ gatakāle bherisaññaṃ akaṃsu, puna aḍḍhayojanaṃ gatakāle akaṃsu. Punapi tigāvutaṃ gatakāle bherisaññaṃ akaṃsu, puthulato gamanañca nivāresuṃ. Evaṃ dīghato tigāvute, puthulato usabhamatte ṭhāne gāviyo aññamaññaṃ nighaṃsantiyo aṭṭhaṃsu.

Mahāseṭṭhi ‘‘mama dhītu ettakā gāvo alaṃ, dvāraṃ pidahathā’’ti vajadvāraṃ pidahāpesi. Dvārasmiṃ pidahite visākhāya puññabalena balavagāvo ca dhenuyo ca uppatitvā uppatitvā nikkhamiṃsu. Manussānaṃ vārentānaṃ vārentānameva saṭṭhisahassā balavagāvo ca saṭṭhisahassā dhenuyo ca nikkhantā, tattakā balavavacchā tāsaṃ dhenūnaṃ usabhā uppatitvā anubandhā ahesuṃ. ‘‘Kissa pana nissandena evaṃ gāvo gatā’’ti? Nivārentānaṃ nivārentānaṃ dinnadānassa. Sā kira kassapasammāsambuddhakāle kikissa rañño sattannaṃ dhītānaṃ kaniṭṭhā saṅghadāsī nāma hutvā vīsatiyā bhikkhusahassānaṃ pañcagorasadānaṃ dadamānā therānañca daharānañca sāmaṇerānañca pattaṃ pidahitvā, ‘‘alaṃ, ala’’nti nivārentānampi ‘‘idaṃ madhuraṃ, idaṃ manāpa’’nti adāsi. Evaṃ tassa nissandena vāriyamānāpi gāvo nikkhamiṃsu. Seṭṭhinā ettakassa dhanassa dinnakāle seṭṭhibhariyā āha – ‘‘tumhehi mayhaṃ dhītu sabbaṃ saṃvidahitaṃ, veyyāvaccakarā pana dāsadāsiyo na saṃvidahitā, kiṃ kāraṇā’’ti? ‘‘Mama dhītari sasinehanissinehānaṃ jānanatthaṃ. Ahañhi tāya saddhiṃ āgacchamānake gīvāya gahetvā na pahiṇāmi, yānaṃ āruyha gamanakāleyeva etāya saddhiṃ gantukāmā gacchantu, mā agantukāmāti vakkhāmī’’ti āha.

Atha ‘‘sve mama dhītā gamissatī’’ti gabbhe nisinno dhītaraṃ samīpe nisīdāpetvā, ‘‘amma, patikule vasantiyā nāma imañca imañca ācāraṃ rakkhituṃ vaṭṭatī’’ti ovādamadāsi. Ayampi migāraseṭṭhi anantaragabbhe nisinno dhanañcayaseṭṭhino ovādaṃ assosi. Sopi seṭṭhi dhītaraṃ evaṃ ovadi –

> ‘‘Amma, sasurakule vasantiyā nāma antoaggi bahi na nīharitabbo, bahiaggi anto na pavesetabbo, dadantasseva dātabbaṃ, adadantassa na dātabbaṃ, dadantassāpi adadantassāpi dātabbaṃ, sukhaṃ nisīditabbaṃ, sukhaṃ bhuñjitabbaṃ, sukhaṃ nipajjitabbaṃ, aggi paricaritabbo, antodevatā namassitabbā’’ti.

Imaṃ dasavidhaṃ ovādaṃ datvā punadivase sabbā seniyo sannipātetvā rājasenāya majjhe aṭṭha kuṭumbike pāṭibhoge gahetvā, ‘‘sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo’’ti vatvā navakoṭiagghanakena mahālatāpasādhanena dhītaraṃ pasādhetvā nhānacuṇṇamūlakaṃ catupaṇṇāsakoṭidhanaṃ datvā yānaṃ āropetvā sāketassa sāmantā attano santakesu anurādhapuramattesu cuddasasu bhattagāmesu bheriṃ carāpesi – ‘‘mama dhītarā saddhiṃ gantukāmā gacchantū’’ti. Te saddaṃ sutvāva – ‘‘amhākaṃ ayyāya gamanakāle kiṃ amhākaṃ idhā’’ti cuddasa gāmakā kiñci asesetvā nikkhamiṃsu? Dhanañcayaseṭṭhipi rañño ca migāraseṭṭhino ca sakkāraṃ katvā thokaṃ anugantvā tehi saddhiṃ dhītaraṃ uyyojesi.

Migāraseṭṭhipi sabbapacchato yānake nisīditvā gacchanto balakāyaṃ disvā, ‘‘ke nāmete’’ti pucchi. ‘‘Suṇisāya vo veyyāvaccakarā dāsidāsā’’ti. ‘‘Ettake ko posessa’’ti? ‘‘Pothetvā te palāpetha, apalāyante ito daṇḍaṃ karothā’’ti. Visākhā pana ‘‘apetha, mā vāretha, balameva balassa bhattaṃ dassatī’’ti āha. Seṭṭhi evaṃ vuttepi, ‘‘amma, natthi amhākaṃ etehi attho, ko ete posessatī’’ti leḍḍudaṇḍādīhi pothetvā palāpetvā sesake ‘‘alaṃ amhākaṃ ettakehī’’ti gahetvā pāyāsi. Atha visākhā sāvatthinagaradvāraṃ sampattakāle cintesi – ‘‘paṭicchannayānasmiṃ nu kho nisīditvā pavisissāmi, udāhu rathe ṭhatvā’’ti. Athassā etadahosi – ‘‘paṭicchannayānena me pavisantiyā mahālatāpasādhanassa viseso na paññāyissatī’’ti. Sā sakalanagarassa attānaṃ dassentī rathe ṭhatvā nagaraṃ pāvisi. Sāvatthivāsino visākhāya sampattiṃ disvā, ‘‘esā kira visākhā nāma, evarūpā ayaṃ sampatti etissāva anucchavikā’’ti āhaṃsu. Iti sā mahāsampattiyā seṭṭhino gehaṃ pāvisi. Gatadivase cassā sakalanagaravāsino ‘‘amhākaṃ dhanañcayaseṭṭhi attano nagaraṃ sampattānaṃ mahāsakkāraṃ akāsī’’ti yathāsatti yathābalaṃ paṇṇākāraṃ pahiṇiṃsu. Visākhā pahitapahitaṃ paṇṇākāraṃ tasmiṃyeva nagare aññamaññesu kulesu sabbatthakameva dāpesi. Iti sā ‘‘idaṃ mayhaṃ mātu detha, idaṃ mayhaṃ pitu detha, idaṃ mayhaṃ bhātu detha, idaṃ mayhaṃ bhaginiyā dethā’’ti tesaṃ tesaṃ vayānurūpaṃ piyavacanaṃ vatvā paṇṇākāraṃ pesentī sakalanagaravāsino ñātake viya akāsi. Athassā rattibhāgasamanantare ājaññavaḷavāya gabbhavuṭṭhānaṃ ahosi. Sā dāsīhi daṇḍadīpikā gāhāpetvā tattha gantvā vaḷavaṃ uṇhodakena nhāpetvā telena makkhāpetvā attano vasanaṭṭhānameva agamāsi.

Migāraseṭṭhipi puttassa āvāhamaṅgalaṃ karonto dhuravihāre vasantampi tathāgataṃ amanasikaritvā dīgharattaṃ naggasamaṇakesu patiṭṭhitena pemena codiyamāno ‘‘mayhaṃ ayyānampi sakkāraṃ karissāmī’’ti ekadivasaṃ anekasatesu navabhājanesu nirudakapāyāsaṃ pacāpetvā pañcasate acelake nimantāpetvā antogehaṃ pavesetvā, ‘‘āgacchatu me suṇisā, arahante vandatū’’ti visākhāya sāsanaṃ pahiṇi. Sā ‘‘arahanto’’ti vacanaṃ sutvā sotāpannā ariyasāvikā haṭṭhatuṭṭhā hutvā tesaṃ bhojanaṭṭhānaṃ āgantvā te oloketvā, ‘‘evarūpā hirottappavirahitā arahantā nāma na honti, kasmā maṃ sasuro pakkosāpesī’’ti, ‘‘dhī, dhī’’ti seṭṭhiṃ garahitvā attano vasanaṭṭhānameva gatā. Acelakā taṃ disvā sabbe ekappahāreneva seṭṭhiṃ garahiṃsu – ‘‘kiṃ tvaṃ, gahapati, aññaṃ nālattha, samaṇassa gotamassa sāvikaṃ mahākāḷakaṇṇiṃ idha pavesesi, vegena naṃ imasmā gehā nikkaḍḍhāpehī’’ti. So ‘‘na sakkā mayā imesaṃ vacanamatteneva nikkaḍḍhāpetuṃ, mahākulassa sā dhītā’’ti cintetvā, ‘‘ayyā, daharā nāma jānitvā vā ajānitvā vā kareyyuṃ, tumhe tuṇhī hothā’’ti te uyyojetvā sayaṃ mahārahe āsane nisīditvā suvaṇṇapātiyaṃ nirudakaṃ madhupāyāsaṃ paribhuñji.

Tasmiṃ samaye eko piṇḍapātikatthero piṇḍāya caranto taṃ nivesanaṃ pāvisi. Visākhā sasuraṃ bījayamānā ṭhitā taṃ disvā ‘‘sasurassa ācikkhituṃ ayutta’’nti yathā so theraṃ passati, evaṃ apagantvā aṭṭhāsi. So pana bālo theraṃ disvāpi apassanto viya hutvā adhomukho bhuñjateva. Visākhā ‘‘theraṃ disvāpi me sasuro saññaṃ na karotī’’ti ñatvā, ‘‘aticchatha, bhante, mayhaṃ sasuro purāṇaṃ khādatī’’ti āha. So nigaṇṭhehi kathitakāle adhivāsetvāpi ‘‘purāṇaṃ khādatī’’ti vuttakkhaṇeyeva hatthaṃ apanetvā, ‘‘imaṃ pāyāsaṃ ito nīharatha, etaṃ imasmā gehā nikkaḍḍhatha, ayaṃ maṃ evarūpe maṅgalakāle asucikhādakaṃ nāma karotī’’ti āha. Tasmiṃ kho pana nivesane sabbepi dāsakammakarā visākhāya santakāva, ko naṃ hatthe vā pāde vā gaṇhissati, mukhena kathetuṃ samatthopi natthi. Visākhā sasurassa kathaṃ sutvā āha – ‘‘tāta, na ettakeneva mayaṃ nikkhamāma, nāhaṃ tumhehi udakatitthato kumbhadāsī viya ānītā, dharamānakamātāpitūnaṃ dhītaro nāma na ettakeneva nikkhamanti, eteneva me kāraṇena pitā idhāgamanakāle aṭṭha kuṭumbike pakkosāpetvā ‘sace me dhītu doso uppajjati, sodheyyāthā’ti vatvā maṃ tesaṃ hatthe ṭhapesi, te pakkosāpetvā mayhaṃ dosādosaṃ sodhāpethā’’ti.

Seṭṭhi ‘‘kalyāṇaṃ esā kathetī’’ti aṭṭha kuṭumbike pakkosāpetvā, ‘‘ayaṃ dārikā maṅgalakāle nisīditvā suvaṇṇapātiyaṃ nirudakapāyāsaṃ paribhuñjantaṃ maṃ ‘asucikhādako’ti vadatī’’ti āha, ‘‘imissā dosaṃ āropetvā imaṃ gehato nikkaḍḍhathā’’ti. ‘‘Evaṃ kira, ammā’’ti. Nāhaṃ evaṃ vadāmi, ekasmiṃ pana piṇḍapātikatthere gharadvāre ṭhite sasuro me appodakaṃ madhupāyāsaṃ paribhuñjanto taṃ na manasikaroti, ahaṃ ‘‘mayhaṃ sasuro imasmiṃ attabhāve puññaṃ na karoti, purāṇapuññameva khādatī’’ti cintetvā, ‘‘aticchatha, bhante, mayhaṃ sasuro purāṇaṃ khādatī’’ti avacaṃ, ‘‘ettha me ko doso’’ti? ‘‘Ayya, idha doso natthi, amhākaṃ dhītā yuttaṃ katheti, tvaṃ kasmā kujjhasī’’ti? ‘‘Ayyā, esa tāva doso mā hotu, ayaṃ pana ekadivasaṃ majjhimayāme dāsīparivutā pacchāgehaṃ agamāsī’’ti. ‘‘Evaṃ kira, ammā’’ti. ‘‘Tātā, nāhaṃ aññena kāraṇena gatā, imasmiṃ pana gehe ājāneyyavaḷavāya vijātāya saññampi akatvā nisīdituṃ nāma ayutta’’nti daṇḍadīpikā gāhāpetvā uṇhodakādīnipi gāhāpetvā dāsīhi saddhiṃ gantvā vaḷavāya vijātaparihāraṃ kārāpesiṃ, ‘‘ettha me ko doso’’ti? ‘‘Ayya, idha doso natthi, amhākaṃ dhītā tava gehe dāsīhipi akattabbayuttakaṃ kammaṃ karoti, tvaṃ kiṃ ettha dosaṃ passasī’’ti?

Ayyā, idhāpi tāva doso mā hotu, imissā pana pitā idhāgamanakāle imaṃ ovadanto guyhe paṭicchanne dasa ovāde adāsi, tesaṃ atthaṃ na jānāmi, tesaṃ me atthaṃ kathetu. Imissā pana pitā **‘‘antoaggi bahi na nīharitabbo’’**ti āha, ‘‘sakkā nu kho amhehi ubhato paṭivissakagehānaṃ aggiṃ adatvā vasitu’’nti? ‘‘Evaṃ kira, ammā’’ti. ‘‘Tātā, mayhaṃ pitā na etaṃ sandhāya kathesi. Idaṃ pana sandhāya kathesi – ‘amma, tava sassusasurasāmikānaṃ aguṇaṃ disvā bahi tasmiṃ tasmiṃ gehe ṭhatvā mā kathesi. Evarūpo hi aggisadiso aggi nāma natthī’’’ti.

Ayyā, etaṃ tāva evaṃ hotu, imissā pana pitā **‘‘bāhirato aggi na anto pavesetabbo’’**ti āha, ‘‘kiṃ sakkā amhehi anto aggimhi nibbute bāhirato aggiṃ anāharitu’’nti? ‘‘Evaṃ kira, ammā’’ti. Tātā, mayhaṃ pitā na etaṃ sandhāya kathesi, idaṃ pana sandhāya kathesi – sace paṭivissakagehesu itthiyo vā purisā vā sassusasurasāmikānaṃ aguṇaṃ kathenti, tehi kathitaṃ āharitvā ‘‘asuko nāma tumhākaṃ evañca evañca aguṇaṃ kathetī’’ti puna mā katheyyāsi. ‘‘Etena hi agginā sadiso aggi nāma natthī’’ti. Evaṃ imasmimpi kāraṇe sā niddosāva ahosi. Yathā ca ettha, evaṃ sesesupi.

Tesu pana ayamadhippāyo – yampi hi tassā pitarā **‘‘ye dadanti, tesaṃyeva dātabba’’**nti vuttaṃ. Taṃ ‘‘yācitakaṃ upakaraṇaṃ gahetvā ye paṭidenti, tesaññeva dātabba’’nti sandhāya vuttaṃ.

‘‘Ye na denti, tesaṃ na dātabba’’nti idampi ye yācitakaṃ gahetvā na paṭidenti, tesaṃ na dātabbanti sandhāya vuttaṃ.

‘‘Dadantassāpi adadantassāpi dātabba’’nti idaṃ pana daliddesu ñātimittesu sampattesu te paṭidātuṃ sakkontu vā mā vā, tesaṃ dātumeva vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ nisīditabba’’nti idampi sassusasurasāmike disvā vuṭṭhātabbaṭṭhāne nisīdituṃ na vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ bhuñjitabba’’nti idaṃ pana sassusasurasāmikehi puretaraṃ abhuñjitvā te parivisitvā sabbehi laddhāladdhaṃ ñatvā pacchā sayaṃ bhuñjituṃ vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ nipajjitabba’’nti idampi sassusasurasāmikehi puretaraṃ sayanaṃ āruyha na nipajjitabbaṃ, tesaṃ kattabbayuttakaṃ vattapaṭivattaṃ katvā pacchā sayaṃ nipajjituṃ yuttanti sandhāya vuttaṃ.

‘‘Aggi paricaritabbo’’ti idaṃ pana sassumpi sasurampi sāmikampi aggikkhandhaṃ viya uragarājānaṃ viya ca katvā passituṃ vaṭṭatīti sandhāya vuttaṃ.

‘‘Antodevatā namassitabbā’’ti idampi sassuñca sasurañca sāmikañca devatā viya katvā daṭṭhuṃ vaṭṭatīti sandhāya vuttaṃ. Evaṃ seṭṭhi imesaṃ dasaovādānaṃ atthaṃ sutvā paṭivacanaṃ apassanto adhomukho nisīdi.

Atha naṃ kuṭumbikā ‘‘kiṃ seṭṭhi aññopi amhākaṃ dhītu doso atthī’’ti pucchiṃsu. ‘‘Natthi, ayyā’’ti. ‘‘Atha kasmā naṃ niddosaṃ akāraṇena gehā nikkaḍḍhāpesī’’ti evaṃ vutte visākhā āha – ‘‘tātā, kiñcāpi mayhaṃ sasurassa vacanena paṭhamameva gamanaṃ na yuttaṃ, pitā pana me āgamanakāle mama dosasodhanatthāya maṃ tumhākaṃ hatthe ṭhapesi, tumhehi ca me niddosabhāvo ñāto, idāni ca mayhaṃ gantuṃ yutta’’nti dāsidāse ‘‘yānādīhi sajjāpethā’’ti āṇāpesi. Atha naṃ seṭṭhi kuṭumbike gahetvā ‘‘amma, mayā ajānitvāva kathitaṃ, khamāhi me’’ti āha. ‘‘Tāta, tumhākaṃ khamitabbaṃ tāva khamāmi, ahaṃ pana buddhasāsane aveccappasannassa kulassa dhītā, na mayaṃ vinā bhikkhusaṅghena vattāma, sace mama ruciyā bhikkhusaṅghaṃ paṭijaggituṃ labhāmi, vasissāmī’’ti. ‘‘Amma, tvaṃ yathāruciyā tava samaṇe paṭijaggā’’ti āha.

Visākhā dasabalaṃ nimantāpetvā punadivase nivesanaṃ pavesesi. Naggasamaṇāpi satthu migāraseṭṭhino gehaṃ gamanabhāvaṃ sutvā gantvā gehaṃ parivāretvā nisīdiṃsu. Visākhā dakkhiṇodakaṃ datvā ‘‘sabbo sakkāro paṭiyādito, sasuro me āgantvā dasabalaṃ parivisatū’’ti sāsanaṃ pesesi. Atha naṃ gantukāmaṃ ājīvakā ‘‘mā kho tvaṃ, gahapati, samaṇassa gotamassa santikaṃ gacchā’’ti nivāresuṃ. So ‘‘suṇhā me sayameva parivisatū’’ti sāsanaṃ pahiṇi. Sā buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā niṭṭhite bhattakicce puna sāsanaṃ pesesi – ‘‘sasuro me āgantvā dhammakathaṃ suṇātū’’ti. Atha naṃ ‘‘idāni agamanaṃ nāma ativiya ayutta’’nti dhammaṃ sotukāmatāya gacchantaṃ puna te āhaṃsu – ‘‘tena hi samaṇassa gotamassa dhammaṃ suṇanto bahisāṇiyā nisīditvā suṇāhī''ti. Puretaramevassa gantvā sāṇiṃ parikkhipiṃsu. So gantvā bahisāṇiyaṃ nisīdi. Satthā ''tvaṃ bahisāṇiyaṃ vā nisīda, parakuṭṭe vā parasele vā paracakkavāḷe vā pana nisīda, ahaṃ buddho nāma sakkomi taṃ mama saddaṃ sāvetu''nti mahājambuṃ khandhe gahetvā cālento viya amatavassaṃ vassento viya ca dhammaṃ desetuṃ anupubbiṃ kathaṃ ārabhi.

Sammāsambuddhe ca pana dhammaṃ desente purato ṭhitāpi pacchato ṭhitāpi cakkavāḷasataṃ cakkavāḷasahassaṃ atikkamitvā ṭhitāpi akaniṭṭhabhavane ṭhitāpi ''satthā mamaññeva oloketi, mayhameva dhammaṃ desetī''ti vadanti. Satthā hi taṃ taṃ olokento viya tena tena saddhiṃ sallapanto viya ca ahosi. Candasamā kira buddhā. Yathā cando gaganamajjhe ṭhito ''mayhaṃ upari cando, mayhaṃ upari cando''ti sabbasattānaṃ khāyati, evameva yattha katthaci ṭhitānaṃ abhimukhe ṭhitā viya khāyanti. Idaṃ kira tesaṃ alaṅkatasīsaṃ chinditvā añjitaakkhīni uppāṭetvā hadayamaṃsaṃ uppāṭetvā parassa dāsatthāya jālisadise putte kaṇhājināsadisā dhītaro maddisadisā pajāpatiyo pariccajitvā dinnadānassa phalaṃ. Migāraseṭṭhipi kho tathāgate dhammadesanaṃ vinivattente bahisāṇiyaṃ nisinnova sahassa nayapaṭimaṇḍite sotāpattiphale patiṭṭhāya acalāya saddhāya samannāgato tīsu ratanesu nikkaṅkho hutvā sāṇikaṇṇaṃ ukkhipitvā āgantvā suṇhāya thanaṃ mukhena gahetvā, ''tvaṃ me ajjato paṭṭhāya mātā''ti taṃ mātuṭṭhāne ṭhapesi. Tato paṭṭhāya **migāramātā** nāma jātā. Pacchābhāge puttaṃ labhitvāpi migārotissa nāmamakāsi.

Mahāseṭṭhi suṇhāya thanaṃ vissajjetvā gantvā bhagavato dvīsu pādesu sirasā nipatitvā pāde pāṇīhi ca parisambāhanto mukhena ca paricumbanto ''migāro ahaṃ, bhante, migāro ahaṃ, bhante''ti tikkhattuṃ nāmaṃ sāvetvā, ''ahaṃ, bhante, ettakaṃ kālaṃ yattha nāma dvinnaṃ mahapphalanti na jānāmi, idāni ca me suṇisaṃ nissāya ñātaṃ, sabbā apāyadukkhā muttomhi, suṇisā me imaṃ gehaṃ āgacchantī mama atthāya hitāya sukhāya āgatā''ti vatvā imaṃ gāthamāha –

''Sohaṃ ajja pajānāmi, yattha dinnaṃ mahapphalaṃ;
Atthāya vata me bhaddā, suṇisā gharamāgatā''ti.

Visākhā punadivasatthāyapi satthāraṃ nimantesi. Athassā punadivasepi sassu sotāpattiphalaṃ pattā. Tato paṭṭhāya taṃ gehaṃ sāsanassa vivaṭadvāraṃ ahosi. Tato seṭṭhi cintesi – ''bahūpakārā me suṇisā pasannākāramassā karissāmi, etissā bhāriyaṃ pasādhanaṃ niccakālaṃ pasādhetuṃ na sakkā, sallahukamassā divā ca ratto ca sabbairiyāpathesu pasādhanayoggaṃ pasādhanaṃ kāressāmī''ti satasahassagghanakaṃ ghanamaṭṭhakaṃ nāma pasādhanaṃ kāretvā tasmiṃ niṭṭhite buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sakkaccaṃ bhojetvā visākhaṃ soḷasahi gandhodakaghaṭehi nhāpetvā satthu sammukhe ṭhapetvā pasādhetvā satthāraṃ vandāpesi. Satthā anumodanaṃ katvā vihārameva gato. Visākhāpi tato paṭṭhāya dānādīni puññāni karontī satthu santikā **aṭṭha vare** (mahāva. 350) labhitvā gaganatale candalekhā viya paññāyamānā puttadhītāhi vuḍḍhiṃ pāpuṇi. Tassā kira dasa puttā dasa dhītaro ca ahesuṃ. Tesu ekekassa dasa dasa puttā dasa dasa dhītaro ahesuṃ. Tesu tesupi ekekassa dasa dasa puttā dasa dasa dhītaro cāti evamassā puttanattapanattasantānavasena pavattāni vīsādhikāni cattāri satāni aṭṭha ca pāṇasahassāni ahesuṃ. Tenāhu porāṇā –

''Visākhā vīsati puttā, nattā ca caturo satā;
Panattā aṭṭhasahassā, jambudīpe supākaṭā''ti.

Āyu vīsavassasataṃ ahosi, sīse ekampi palitaṃ nāma nāhosi, niccaṃ soḷasavassuddesikā viya ahosi. Taṃ puttanattapanattaparivāraṃ vihāraṃ gacchantiṃ disvā, ''katamā ettha visākhā''ti paripucchitāro honti? Ye naṃ gacchantiṃ passanti, ''idāni thokaṃ gacchatu, gacchamānāva no, ayyā sobhatī''ti, cintenti. Ye naṃ ṭhitaṃ nisinnaṃ nipannaṃ passanti, ''idāni thokaṃ nipajjatu, nipannāva no, ayyā, sobhatī''ti cintenti. Iti sā ''catūsu iriyāpathesu asukairiyāpathena nāma na sobhatī''ti vattabbā na hoti. Pañcannaṃ kho pana hatthīnaṃ balaṃ dhāreti. Rājā ''visākhā kira pañcannaṃ hatthīnaṃ balaṃ dhāretī''ti sutvā tassā vihāraṃ gantvā dhammaṃ sutvā āgamanavelāya thāmaṃ vīmaṃsitukāmo hatthiṃ vissajjāpesi, so soṇḍaṃ ukkhipitvā visākhābhimukho agamāsi. Tassā parivāritthiyo pañcasatā ekaccā palāyiṃsu, ekaccā na parissajjitvā ‘‘kiṃ ida’’nti vutte – ‘‘rājā kira te, ayye, balaṃ vīmaṃsitukāmo hatthiṃ vissajjāpesī’’ti vadiṃsu. Visākhā imaṃ disvā, ‘‘kiṃ palāyitena, kathaṃ nu kho taṃ gaṇhissāmī’’ti cintetvā, ‘‘sace taṃ daḷhaṃ gaṇhissāmi, vinasseyyā’’ti dvīhi aṅgulīhi soṇḍāya gahetvā paṭipaṇāmesi. Hatthī attānaṃ sandhāretvā ṭhātuṃ nāsakkhi, rājaṅgaṇe ukkuṭiko hutvā patito. Mahājano sādhukāraṃ adāsi. Sāpi saparivārā sotthinā gehaṃ agamāsi.

Tena kho pana samayena sāvatthiyaṃ visākhā migāramātā bahuputtā hoti bahunattā arogaputtā aroganattā abhimaṅgalasammatā, tāvatakesu puttanattesu ekopi antarā maraṇaṃ patto nāma nāhosi. Sāvatthivāsino maṅgalesu chaṇesu visākhaṃ paṭhamaṃ nimantetvā bhojenti. Athekasmiṃ ussavadivase mahājane maṇḍitapasādhite dhammassavanāya vihāraṃ gacchante visākhāpi nimantitaṭṭhāne bhuñjitvā mahālatāpasādhanaṃ pasādhetvā mahājanena saddhiṃ vihāraṃ gantvā ābharaṇāni omuñcitvā uttarāsaṅgena bhaṇḍikaṃ bandhitvā dāsiyā adāsi. Yaṃ sandhāya vuttaṃ –

> ‘‘Tena kho pana samayena sāvatthiyaṃ ussavo hoti, manussā alaṅkatapaṭiyattā ārāmaṃ gacchanti, visākhāpi migāramātā alaṅkatapaṭiyattā vihāraṃ gacchati. Atha kho visākhā migāramātā ābharaṇāni omuñcitvā uttarāsaṅgena bhaṇḍikaṃ bandhitvā dāsiyā adāsi ‘handa je imaṃ bhaṇḍikaṃ gaṇhāhī’’’ti (pāci. 503).

Sā kira vihāraṃ gacchantī cintesi – ‘‘evarūpaṃ mahagghaṃ pasādhanaṃ sīse paṭimukkaṃ yāva pādapiṭṭhiṃ alaṅkāraṃ alaṅkaritvā vihāraṃ pavisituṃ ayutta’’nti naṃ omuñcitvā bhaṇḍikaṃ katvā attano puññeneva nibbattāya pañcahatthithāmadharāya dāsiyā hatthe adāsi. Sā eva kira taṃ gaṇhituṃ sakkoti. Tena naṃ āha – ‘‘amma, imaṃ pasādhanaṃ gaṇha, satthusantikā nivattanakāle pasādhessāmi na’’nti. Taṃ pana datvā ghanamaṭṭhakaṃ pasādhanaṃ pasādhetvā satthāraṃ upasaṅkamitvā dhammaṃ assosi, dhammassavanāvasāne bhagavantaṃ vanditvā uṭṭhāya pakkāmi. Sāpissā dāsī taṃ pasādhanaṃ pamuṭṭhā. Dhammaṃ sutvā pana pakkantāya parisāya sace kiñci pamuṭṭhaṃ hoti, taṃ ānandatthero paṭisāmeti. Iti so taṃ divasaṃ mahālatāpasādhanaṃ disvā satthu ārocesi – ‘‘bhante, visākhā pasādhanaṃ pamussitvā gatā’’ti. ‘‘Ekamantaṃ ṭhapehi, ānandā’’ti. Thero taṃ ukkhipitvā sopānapasse laggetvā ṭhapesi.

Visākhāpi suppiyāya saddhiṃ ‘‘āgantukagamikagilānādīnaṃ kattabbayuttakaṃ jānissāmī’’ti antovihāre vicari. Tā pana upāsikāyo antovihāre disvā sappimadhutelādīhi atthikā pakatiyāva daharā ca sāmaṇerā ca thālakādīni gahetvā upasaṅkamanti. Tasmimpi divase tatheva kariṃsu. Athekaṃ gilānaṃ bhikkhuṃ disvā suppiyā (mahāva. 280) ‘‘kenattho ayyassā’’ti pucchitvā ‘‘paṭicchādanīyenā’’ti vutte hotu, ayya, pesessāmīti dutiyadivase kappiyamaṃsaṃ alabhantī attano ūrumaṃsena kattabbakiccaṃ katvā puna satthari pasādena pākatikasarīrāva ahosi. Visākhāpi gilāne ca dahare ca sāmaṇere ca oloketvā aññena dvārena nikkhamitvā vihārūpacāre ṭhitā, ‘‘amma, pasādhanaṃ āhara pasādhessāmī’’ti āha. Tasmiṃ khaṇe sā dāsī pamussitvā nikkhantabhāvaṃ ñatvā, ‘‘ayye, pamuṭṭhāmhī’’ti āha. ‘‘Tena hi gantvā gaṇhitvā ehi, sace pana mayhaṃ ayyena ānandattherena ukkhipitvā aññasmiṃ ṭhāne ṭhapitaṃ hoti, mā āhareyyāsi, ayyasseva taṃ mayā pariccatta’’nti. Jānāti kira sā ‘‘kulamanussānaṃ pamuṭṭhabhaṇḍakaṃ thero paṭisāmetī’’ti; tasmā evamāha. Theropi taṃ dāsiṃ disvāva ‘‘kimatthaṃ āgatāsī’’ti pucchitvā, ‘‘ayyāya me pasādhanaṃ pamussitvā āgatāmhī’’ti vutte, ‘‘etasmiṃ me sopānapasse ṭhapitaṃ, gaccha naṃ gaṇhāhī’’ti āha. Sā, ‘‘ayya, tumhākaṃ hatthena āmaṭṭhabhaṇḍakaṃ mayhaṃ ayyāya anāhāriyaṃ kata’’nti vatvā tucchahatthāva gantvā, ‘‘kiṃ, ammā’’ti visākhāya puṭṭhā tamatthaṃ ārocesi. ‘‘Amma, nāhaṃ mama ayyena āmaṭṭhabhaṇḍaṃ pilandhissāmi, pariccattaṃ mayā. Ayyānaṃ pana paṭijaggituṃ dukkhaṃ, taṃ vissajjetvā kappiyabhaṇḍaṃ upanessāmi, gaccha, taṃ āharāhī’’ti. Sā gantvā āhari. Visākhā taṃ apilandhitvāva kammāre pakkosāpetvā agghāpesi. Tehi ‘‘nava koṭiyo agghati, hatthakārāpaṇiyaṃ panassa satasahassa’’nti vutte pasādhanaṃ yāne ṭhapāpetvā ‘‘tena hi taṃ vikkiṇathā’’ti āha. Bhattakaṃ dhanaṃ datvā gaṇhiṃtu na koci sakkhissati. Tañhi pasādhanaṃ pasādhetuṃ anucchavikā itthiyo nāma dullabhā. Pathavimaṇḍalasmiñhi tissova itthiyo mahālatāpasādhanaṃ labhiṃsu visākhā mahāupāsikā, bandhulamallasenāpatissa bhariyā, mallikā, bārāṇasīseṭṭhino dhītāti.

Tasmā visākhā sayameva tassa mūlaṃ datvā satasahassādhikā nava koṭiyo sakaṭe āropetvā vihāraṃ netvā satthāraṃ vanditvā, ‘‘bhante, mayhaṃ ayyena ānandattherena mama pasādhanaṃ hatthena āmaṭṭhaṃ, tena āmaṭṭhakālato paṭṭhāya na sakkā taṃ mayā pilandhituṃ. Taṃ pana vissajjetvā kappiyaṃ upanessāmīti vikkiṇāpentī aññaṃ taṃ gaṇhituṃ samatthaṃ adisvā ahameva tassa mūlaṃ gāhāpetvā āgatā, catūsu paccayesu katarapaccayena upanessāmi, bhante’’ti. Pācīnadvāre saṅghassa vasanaṭṭhānaṃ kātuṃ te yuttaṃ visākheti ‘‘yuttaṃ, bhante’’ti visākhā tuṭṭhamānasā navakoṭīhi bhūmimeva gaṇhi. Aparāhi navakoṭīhi vihāraṃ kātuṃ ārabhi.

Athekadivasaṃ satthā paccūsasamaye lokaṃ volokento devalokā cavitvā bhaddiyanagare seṭṭhikule nibbattassa bhaddiyassa nāma seṭṭhiputtassa upanissayasampattiṃ disvā anāthapiṇḍikassa gehe bhattakiccaṃ katvā uttaradvārābhimukho ahosi. Pakatiyā hi satthā visākhāya gehe bhikkhaṃ gaṇhitvā dakkhiṇadvārena nikkhamitvā jetavane vasati. Anāthapiṇḍikassa gehe bhikkhaṃ gahetvā pācīnadvārena nikkhamitvā pubbārāme vasati. Uttaradvāraṃ sandhāya gacchantaṃyeva bhagavantaṃ disvā, ‘‘cārikaṃ pakkamissatī’’ti jānanti. Visākhāpi taṃ divasaṃ ‘‘satthā uttaradvārābhimukho gato’’ti sutvā vegena gantvā vanditvā āha – ‘‘cārikaṃ gantukāmattha, bhante’’ti? ‘‘Āma, visākhe’’ti. ‘‘Bhante, ettakaṃ dhanaṃ pariccajitvā tumhākaṃ vihāraṃ kāremi, nivattatha, bhante’’ti. ‘‘Anivattagamanaṃ idaṃ visākhe’’ti. Sā ‘‘addhā hetusampannaṃ kañci passissati bhagavā’’ti cintetvā, ‘‘tena hi, bhante, mayhaṃ katākatavijānanakaṃ ekaṃ bhikkhuṃ nivattetvā gacchathā’’ti āha. ‘‘Yaṃ ruccasi, tassa pattaṃ gaṇha visākhe’’ti āha. Sā kiñcāpi ānandattheraṃ piyāyati, ‘‘mahāmoggallānatthero iddhimā, etaṃ me nissāya kammaṃ lahuṃ nipphajjissatī’’ti pana cintetvā therassa pattaṃ gaṇhi. Thero satthāraṃ olokesi. Satthā ‘‘tava parivāre pañcasate bhikkhū gahetvā nivatta moggallānā’’ti āha. So tathā akāsi. Tassānubhāvena paññāsasaṭṭhiyojanānipi rukkhatthāya ca pāsāṇatthāya ca gatā manussā mahante mahante rukkhe ca pāsāṇe ca gahetvā taṃ divasameva āgacchanti, neva sakaṭe rukkhapāsāṇe āropentā kilamanti, na akkho bhijjati. Na cirasseva dvebhūmikaṃ pāsādaṃ kariṃsu. Heṭṭhābhūmiyaṃ pañca gabbhasatāni, uparibhūmiyaṃ pañca gabbhasatānīti gabbhasahassapaṭimaṇḍito pāsādo ahosi. Aṭṭhakarīse parisuddhe bhūmibhāge pāsādaṃ kārāpesi, ‘‘suddhapāsādo pana na sobhatī’’ti taṃ parivāretvā pañca padhānavettagehasatāni, pañca cūḷapāsādasatāni, pañca dīghamāḷakasatāni kārāpesi.

Atha satthā navahi māsehi cārikaṃ caritvā puna sāvatthiṃ agamāsi. Visākhāyapi pāsāde kammaṃ navahi māsehi niṭṭhitaṃ. Pāsādakūṭaṃ ghanakoṭṭitarattasuvaṇṇeneva saṭṭhiudakaghaṭagaṇhanakaṃ kārāpesi. ‘‘Satthā jetavanavihāraṃ gacchatī’’ti ca sutvā paccuggamanaṃ katvā satthāraṃ attano vihāraṃ netvā paṭiññaṃ gaṇhi, ‘‘bhante, imaṃ catumāsaṃ bhikkhusaṅghaṃ gahetvā idheva vasatha, pāsādamahaṃ karissāmī’’ti. Satthā adhivāsesi. Sā tato paṭṭhāya buddhappamukhassa bhikkhusaṅghassa vihāre eva dānaṃ deti. Athassā ekā sahāyikā satasahassagghanakaṃ ekaṃ vatthaṃ ādāya āgantvā, ‘‘sahāyike ahaṃ imaṃ vatthaṃ tava pāsāde bhūmattharaṇasaṅkhepena attharitukāmā, attharaṇaṭṭhānaṃ me ācikkhathā’’ti āha. ‘‘Sādhu sahāyike, sace tyāhaṃ ‘okāso natthī’ti vakkhāmi, tvaṃ ‘me okāsaṃ adātukāmā’ti maññissasi, sayameva pāsādassa dve bhūmiyo gabbhasahassañca oloketvā attharaṇaṭṭhānaṃ jānāhī’’ti āha. Sā satasahassagghanakaṃ vatthaṃ gahetvā tattha tattha vicarantī tato appataramūlaṃ vatthaṃ adisvā ‘‘nāhaṃ imasmiṃ pāsāde puññabhāgaṃ labhāmī’’ti domanassappattā ekasmiṃ ṭhāne rodantī aṭṭhāsi. Atha naṃ ānandatthero disvā, ‘‘kasmā rodasī’’ti pucchi. Sā tamatthaṃ ārocesi. Thero ‘‘mā cintayi, ahaṃ te attharaṇaṭṭhānaṃ ācikkhissāmī’’ti vatvā, ‘‘sopānapādamūle pādadhovanaṭṭhāne imaṃ pādapuñchanakaṃ katvā attharāhi, bhikkhū pāde dhovitvā paṭhamaṃ ettha pādaṃ puñchitvā anto pavisissanti, evaṃ te mahapphalaṃ bhavissatī’’ti āha. Visākhāya kiretaṃ asallakkhitaṭṭhānaṃ.

Visākhā cattāro māse antovihāre buddhappamukhassa bhikkhusaṅghassa dānaṃ adāsi, avasānadivase bhikkhusaṅghassa cīvarasāṭake adāsi. Saṅghanavakena laddhacīvarasāṭakā sahassagghanakā honti. Sabbesaṃ pattāni pūretvā bhesajjaṃ adāsi. Dānapariccāge nava koṭiyo agamaṃsu. Iti vihārassa bhūmiggahaṇe nava koṭiyo, vihārassa kārāpane nava, vihāramahe navāti sabbāpi sattavīsati koṭiyo sā buddhasāsane pariccaji. Itthibhāve ṭhatvā micchādiṭṭhikassa gehe vasamānāya evarūpo mahāpariccāgo nāma aññissā natthi. Sā vihāramahassa niṭṭhitadivase vaḍḍhamānakacchāyāya puttanattapanattaparivutā ‘‘yaṃ yaṃ mayā pubbe patthitaṃ, sabbameva matthakaṃ patta’’nti pāsādaṃ anupariyāyantī pañcahi gāthāhi madhurasaddena imaṃ udānaṃ udānesi –

‘‘Kadāhaṃ pāsādaṃ rammaṃ, sudhāmattikalepanaṃ;
Vihāradānaṃ dassāmi, saṅkappo mayha pūrito.

‘‘Kadāhaṃ mañcapīṭhañca, bhisibimbohanāni ca;
Senāsanabhaṇḍaṃ dassāmi, saṅkappo mayha pūrito.

‘‘Kadāhaṃ salākabhattaṃ, suciṃ maṃsūpasecanaṃ;
Bhojanadānaṃ dassāmi, saṅkappo mayha pūrito.

‘‘Kadāhaṃ kāsikaṃ vatthaṃ, khomakappāsikāni ca;
Cīvaradānaṃ dassāmi, saṅkappo mayha pūrito.

‘‘Kadāhaṃ sappinavanītaṃ, madhutelañca phāṇitaṃ;
Bhesajjadānaṃ dassāmi, saṅkappo mayha pūrito’’ti.

Bhikkhū tassā saddaṃ sutvā satthu ārocayiṃsu – ‘‘bhante, amhehi ettake addhāne visākhāya gāyanaṃ nāma na diṭṭhapubbaṃ, sā ajja puttanattapanattaparivutā gāyamānā pāsādaṃ anupariyāyati, kiṃ nu khvassā pittaṃ vā kupitaṃ, udāhu ummattikā jātā’’ti? Satthā ‘‘na, bhikkhave, mayhaṃ dhītā gāyati, attano panassā ajjhāsayo paripuṇṇo, sā ‘patthitapatthanā me matthakaṃ pattā’ti tuṭṭhamānasā udānaṃ udānentī vicaratī’’ti vatvā ‘‘kadā pana, bhante, tāya patthanā patthitā’’ti? ‘‘Suṇissatha, bhikkhave’’ti. ‘‘Suṇissāma, bhante’’ti vutte atītaṃ āhari –

‘‘Atīte, bhikkhave, ito kappasatasahassamatthake padumuttaro nāma buddho loke nibbatti. Tassa vassasatasahassaṃ āyu ahosi, khīṇāsavānaṃ satasahassaparivāro, nagaraṃ haṃsavatī nāma, pitā sunando nāma rājā, mātā sujātā nāma devī, tassa aggaupaṭṭhāyikā ekā upāsikā aṭṭha vare yācitvā mātuṭṭhāne ṭhatvā satthāraṃ catūhi paccayehi paṭijaggantī sāyaṃpātaṃ upaṭṭhānaṃ gacchati. Tassā ekā sahāyikā tāya saddhiṃ vihāraṃ nibaddhaṃ gacchati. Sā tassā satthārā saddhiṃ vissāsena kathanañca vallabhabhāvañca disvā, ‘kiṃ nu kho katvā evaṃ buddhānaṃ vallatā hotī’ti cintetvā satthāraṃ pucchi – ‘bhante, esā itthī tumhākaṃ kiṃ hotī’’’ti? ‘‘Upaṭṭhāyikānaṃ aggā’’ti. ‘‘Bhante, kiṃ katvā upaṭṭhāyikānaṃ aggā hotī’’ti? ‘‘Kappasatasahassaṃ patthanaṃ patthetvā’’ti. ‘‘Idāni patthetvā laddhuṃ sakkā, bhante’’ti. ‘‘Āma, sakkā’’ti. ‘‘Tena hi, bhante, bhikkhusatasahassena saddhiṃ sattāhaṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti āha. Satthā adhivāsesi. Sā sattāhaṃ dānaṃ datvā osānadivase cīvarasāṭake datvā satthāraṃ vanditvā pādamūle nipajjitvā, ‘‘bhante, nāhaṃ imassa dānassa phalena devissariyādīnaṃ aññataraṃ patthemi, tumhādisassa panekassa buddhassa santike aṭṭha vare labhitvā mātuṭṭhāne ṭhatvā catūhi paccayehi paṭijaggituṃ samatthānaṃ aggā bhaveyya’’nti patthanaṃ paṭṭhapesi. Satthā ‘‘samijjhissati nu kho imissā patthanā’’ti anāgataṃ āvajjento kappasatasahassaṃ oloketvā ‘‘kappasatasahassapariyosāne gotamo nāma buddho uppajjissati, tadā tvaṃ visākhā nāma upāsikā hutvā tassa santike aṭṭha vare labhitvā mātuṭṭhāne ṭhatvā catūhi paccayehi paṭijaggantīnaṃ upaṭṭhāyikānaṃ aggā bhavissasī’’ti āha. Tassā sā sampatti sveva laddhabbā viya ahosi.

Sā yāvatāyukaṃ puññaṃ katvā tato cutā devaloke nibbattitvā devamanussesu saṃsarantī kassapasammāsambuddhakāle kikissa kāsirañño sattannaṃ dhītānaṃ kaniṭṭhā saṅghadāsī nāma hutvā parakulaṃ agantvā tāhi jeṭṭhabhaginīhi saddhiṃ dīgharattaṃ dānādīni puññāni katvā kassapasammāsambuddhassa pādamūlepi ‘‘anāgate tumhādisassa buddhassa mātuṭṭhāne ṭhatvā catupaccayadāyikānaṃ aggā bhaveyya’’nti patthanaṃ akāsi. Sā tato paṭṭhāya pana devamanussesu saṃsarantī imasmiṃ attabhāve meṇḍakaseṭṭhiputtassa dhanañcayaseṭṭhino dhītā hutvā nibbattā. Mayhaṃ sāsane bahūni puññāni akāsi. Iti kho, bhikkhave, ‘‘na mayhaṃ dhītā gāyati, patthitapatthanāya pana nipphattiṃ disvā udānaṃ udānetī’’ti vatvā satthā dhammaṃ desento, ‘‘bhikkhave, yathā nāma cheko mālākāro nānāpupphānaṃ mahantaṃ rāsiṃ katvā nānappakāre mālāguṇe karoti, evameva visākhāya nānappakārāni puññāni kātuṃ cittaṃ namatī''ti vatvā imaṃ gāthamāha –

53. ''Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
Evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu''nti.

Tattha **puppharāsimhā**ti nānappakārānaṃ pupphānaṃ rāsimhā. **Kayirā**ti kareyya. **Mālāguṇe bahū**ti ekato vaṇṭikamālādibhedā nānappakārā mālāvikatiyo. **Maccenā**ti maritabbasabhāvatāya ''macco''ti laddhanāmena sattena cīvaradānādibhedaṃ **bahuṃ kusalaṃ kattabbaṃ**. Tattha puppharāsiggahaṇaṃ bahupupphadassanatthaṃ. Sace hi appāni pupphāni honti, mālākāro ca cheko neva bahū mālāguṇe kātuṃ sakkoti, acheko pana appesu bahūsupi pupphesu na sakkotiyeva. Bahūsu pana pupphesu sati cheko mālākāro dakkho kusalo bahū mālāguṇe karoti, evameva sace ekaccassa saddhā mandā hoti, bhogā ca bahū saṃvijjanti, neva sakkoti bahūni kusalāni kātuṃ, mandāya ca pana saddhāya mandesu ca pana bhogesu na sakkoti. Uḷārāya ca pana saddhāya mandesu ca bhogesu na sakkotiyeva. Uḷārāya ca pana saddhāya uḷāresu ca bhogesu sati sakkoti. Tathārūpā ca visākhā upāsikā. Taṃ sandhāyetaṃ vuttaṃ – ''yathāpi…pe… kattabbaṃ kusalaṃ bahu''nti.

Desanāvasāne bahū sotāpannādayo ahesuṃ. Mahājanassa sātthikā dhammadesanā jātāti.

Visākhāvatthu aṭṭhamaṃ

9. Ānandattherapañhāvatthu

Na pupphagandho paṭivātametīti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto ānandattherassa pañhaṃ vissajjento kathesi.

Thero kira sāyanhasamaye paṭisallīno cintesi – ''bhagavatā mūlagandho, sāragandho, pupphagandhoti tayo uttamagandhā vuttā, tesaṃ anuvātameva gandho gacchati, no paṭivātaṃ. Atthi nu kho taṃ gandhajātaṃ, yassa paṭivātampi gandho gacchatī''ti. Athassa etadahosi – ''kiṃ mayhaṃ attanā vinicchitena, satthāraṃyeva pucchissāmī''ti. So satthāraṃ upasaṅkamitvā pucchi. Tena vuttaṃ –

> ''Atha kho āyasmā ānando sāyanhasamaye paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –
>
> ''Tīṇimāni, bhante, gandhajātāni, yesaṃ anuvātameva gandho gacchati, no paṭivātaṃ. Katamāni tīṇi? Mūlagandho, sāragandho, pupphagandho, imāni kho, bhante, tīṇi gandhajātāni. Yesaṃ anuvātameva gandho gacchati, no paṭivātaṃ. Atthi nu kho, bhante, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī''ti? (A. ni. 3.80)

Athassa bhagavā pañhaṃ vissajjento –

> ''Atthānanda, kiñci gandhajātaṃ, yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī''ti. ''Katamaṃ pana taṃ, bhante, gandhajātaṃ''? ''Yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī''ti?
>
> ''Idhānanda, yasmiṃ gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti,

surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato.

‘‘Tassa disāsu samaṇabrāhmaṇā vaṇṇaṃ bhāsanti, ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti…pe… dānasaṃvibhāgarato’’’ti.

‘‘Devatāpissa vaṇṇaṃ bhāsanti, ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti…pe… dānasaṃvibhāgarato’’’ti. ‘‘Idaṃ kho taṃ, ānanda, gandhajātaṃ, yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī’’ti (a. ni. 3.80) vatvā imā gāthā abhāsi –

54. ‘‘Na pupphagandho paṭivātameti,
Na candanaṃ tagaramallikā vā;
Satañca gandho paṭivātameti,
Sabbā disā sappuriso pavāyati. (a. ni. 3.80);

55. ‘‘Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro’’ti.

Tattha **na pupphagandho**ti tāvatiṃsabhavane paricchattakarukkho āyāmato ca vitthārato ca yojanasatiko, tassa pupphānaṃ ābhā paññāsa yojanāni gacchati, gandho yojanasataṃ, sopi anuvātameva gacchati, paṭivātaṃ pana aṭṭhaṅgulamattampi gantuṃ na sakkoti, evarūpopi na pupphagandho paṭivātameti. **Candanan**ti candanagandho. **Tagaramallikā vā**ti imesampi gandho eva adhippeto. Sāragandhānaṃ aggassa hi lohitacandanassāpi tagarassapi mallikāyapi anuvātameva vāyati, no paṭivātaṃ. **Satañca gandho**ti sappurisānaṃ pana buddhapaccekabuddhasāvakānaṃ sīlagandho paṭivātameti. Kiṃ kāraṇā? **Sabbā disā sappuriso pavāyati** yasmā pana sappuriso sīlagandhena sabbāpi disā ajjhottharitvāva gacchati, tasmā ‘‘tassa gandho na paṭivātametī’’ti na vattabbo. Tena vuttaṃ ‘‘paṭivātametī’’ti. **Vassikī**ti jātisumanā. **Etesa**nti imesaṃ candanādīnaṃ gandhajātānaṃ gandhato sīlavantānaṃ sappurisānaṃ sīlagandhova anuttaro asadiso apaṭibhāgoti.

Desanāvasāne bahū sotāpattiphalādīni pattā. Desanā mahājanassa sātthikā jātāti.

Ānandattherapañhāvatthu navamaṃ.

10. Mahākassapattherapiṇḍapātadinnavatthu

Appamatto ayaṃ gandhoti imaṃ dhammadesanaṃ satthā veḷuvane viharanto mahākassapattherassa piṇḍapātadānaṃ ārabbha kathesi.

Ekasmiñhi divase thero sattāhaccayena nirodhā vuṭṭhāya ‘‘rājagahe sapadānaṃ piṇḍāya carissāmī’’ti nikkhami. Tasmiṃ pana samaye sakkassa devarañño paricārikā kakuṭapādiniyo pañcasatā accharāyo ‘‘therassa piṇḍapātaṃ dassāmā’’ti ussāhajātā pañca piṇḍapātasatāni sajjetvā ādāya antarāmagge ṭhatvā, ‘‘bhante, imaṃ piṇḍapātaṃ gaṇhatha, saṅgahaṃ no karothā’’ti vadiṃsu. ‘‘Gacchatha tumhe, ahaṃ duggatānaṃ saṅgahaṃ karissāmī’’ti. ‘‘Bhante, mā no nāsetha, saṅgahaṃ no karothā’’ti. Thero ñatvā puna paṭikkhipitvā punapi apagantuṃ anicchamānā yācantiyo ‘‘attano pamāṇaṃ na jānātha, apagacchathā’’ti accharaṃ pahari. Tā therassa accharasaddaṃ sutvā santhambhitvā sammukhā ṭhātuṃ asakkontiyo palāyitvā devalokameva gantvā, sakkena ‘‘kahaṃ gatātthā’’ti puṭṭhā, ‘‘‘samāpattito vuṭṭhitassa therassa piṇḍapātaṃ dassāmā’ti gatāmhā, devā’’ti. ‘‘Dinno pana vā’’ti?

‘‘Gaṇhituṃ na icchatī’’ti. ‘‘Kiṃ kathesī’’ti? ‘‘‘Duggatānaṃ saṅgahaṃ karissāmī’ti āha, devā’’ti. ‘‘Tumhe kenākārena gatā’’ti. ‘‘Imināva, devā’’ti. Sakko ‘‘tumhādisiyo therassa piṇḍapātaṃ kiṃ dassantī’’ti sayaṃ dātukāmo hutvā, jarājiṇṇo mahallako khaṇḍadanto palitakeso otaggasarīro mahallakatanta vāyo hutvā sujampi devadhītaraṃ tathārūpameva mahallikaṃ katvā ekaṃ pesakāravīthiṃ māpetvā tantaṃ pasārento acchi.

Theropi ‘‘duggatānaṃ saṅgahaṃ karissāmī’’ti nagarābhimukho gacchanto bahinagare eva taṃ vīthiṃ disvā olokento dve jane addasa. Tasmiṃ khaṇe sakko tantaṃ pasāreti, sujā tasaraṃ vaṭṭeti. Thero cintesi – ‘‘ime mahallakakālepi kammaṃ karontiyeva imasmiṃ nagare imehi duggatatarā natthi maññe, imehi dinnaṃ uḷuṅkamattampi sākamattampi gahetvā imesaṃ saṅgahaṃ karissāmī’’ti. So tesaṃ gehābhimukho ahosi. Sakko taṃ āgacchantaṃ disvā sujaṃ āha – ‘‘bhadde, mayhaṃ ayyo ito āgacchati, tvaṃ apassantī viya tuṇhī hutvā nisīda, khaṇena theraṃ vañcetvā piṇḍapātaṃ dassāmā’’ti. Thero āgantvā gehadvāre aṭṭhāsi. Tepi apassantā viya attano kammameva karontā thokaṃ āgamiṃsu.

Atha sakko ‘‘gehadvāre eko thero viya ṭhito, upadhārehi tāvā’’ti āha. ‘‘Gantvā upadhāretha, sāmī’’ti. So gehā nikkhamitvā theraṃ pañcapatiṭṭhitena vanditvā ubhohi hatthehi jaṇṇukāni olambitvā nitthunanto uṭṭhāya ‘‘kataro thero nu kho ayyo’’ti thokaṃ osakkitvā ‘‘akkhīni me dhūmāyantī’’ti vatvā nalāṭe hatthaṃ ṭhapetvā uddhaṃ oloketvā ‘‘aho dukkhaṃ, ayyo no mahākassapatthero cirassaṃ me kuṭidvāraṃ āgato, atthi nu kho kiñci gehe’’ti āha. Sujā thokaṃ ākulaṃ viya hutvā ‘‘atthi, sāmī’’ti paṭivacanaṃ adāsi. Sakko, ‘‘bhante, lūkhaṃ vā paṇītaṃ vāti acintetvā saṅgahaṃ no karothā’’ti pattaṃ gaṇhi. Thero ‘‘etehi dinnaṃ sākaṃ vā hotu kuṇḍakamuṭṭhi vā, saṅgahaṃ nesaṃ karissāmī’’ti pattaṃ adāsi. So antogharaṃ pavisitvā ghaṭiodanaṃ nāma ghaṭiyā uddharitvā pattaṃ pūretvā therassa hatthe ṭhapesi. So ahosi piṇḍapāto anekasūpabyañjano, sakalaṃ rājagahanagaraṃ gandhena ajjhotthari.

Tadā thero cintesi – ‘‘ayaṃ puriso appesakkho, piṇḍapāto mahesakkho, sakkassa bhojanasadiso, ko nu kho eso’’ti. Atha naṃ ‘‘sakko’’ti ñatvā āha – ‘‘bhāriyaṃ te kammaṃ kataṃ duggatānaṃ sampattiṃ vilumpantena, ajja mayhaṃ dānaṃ datvā kocideva duggato senāpatiṭṭhānaṃ vā seṭṭhiṭṭhānaṃ vā labheyyā’’ti. ‘‘Mayā duggatataro natthi, bhante’’ti. ‘‘Kiṃ kāraṇā tvaṃ duggato devaloke rajjasiriṃ anubhavanto’’ti? ‘‘Bhante, evaṃ nāmetaṃ, mayā pana anuppanne buddhe kalyāṇakammaṃ kataṃ, buddhuppāde vattamāne kalyāṇakammaṃ katvā cūḷarathadevaputto mahārathadevaputto anekavaṇṇadevaputtoti ime tayo samānadevaputtā mama āsannaṭṭhāne nibbattā, mayā tejavantatarā. Ahañhi tesu devaputtesu ‘nakkhattaṃ kīḷissāmā’ti paricārikāyo gahetvā antaravīthiṃ otiṇṇesu palāyitvā gehaṃ pavisāmi. Tesañhi sarīrato tejo mama sarīraṃ ottharati, mama sarīrato tejo tesaṃ sarīraṃ na ottharati, ‘ko mayā duggatataro, bhante’ti. ‘Evaṃ santepi ito paṭṭhāya mayhaṃ mā evaṃ vañcetvā dānamadāsī’’’ti. ‘‘Vañcetvā tumhākaṃ dāne dinne mayhaṃ kusalaṃ atthi, na atthī’’ti? ‘‘Atthāvuso’’ti. ‘‘Evaṃ sante kusalakammakaraṇaṃ nāma mayhaṃ bhāro, bhante’’ti. So evaṃ vatvā theraṃ vanditvā sujaṃ gahetvā theraṃ padakkhiṇaṃ katvā vehāsaṃ abbhuggantvā ‘‘aho dānaṃ paramadānaṃ kassape suppatiṭṭhita’’nti udānaṃ udānesi. Tena vuttaṃ –

> ‘‘Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati, sattāhaṃ ekapallaṅkena nisinno hoti aññataraṃ samādhiṃ samāpajjitvā. Atha kho āyasmā mahākassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi. Atha kho āyasmato mahākassapassa tamhā samādhimhā vuṭṭhitassa etadahosi – ‘‘yaṃnūnāhaṃ rājagahaṃ piṇḍāya paviseyya’’nti.
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> ‘‘Tena kho pana samayena pañcamattāni devatāsatāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātapaṭilābhāya. Atha kho āyasmā mahākassapo tāni pañcamattāni devatāsatāni paṭikkhipitvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.
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> ‘‘Tena kho pana samayena sakko devānamindo āyasmato mahākassapassa piṇḍapātaṃ

> dātukāmo hoti. Pesakāravaṇṇaṃ abhinimminitvā tantaṃ vināti, sujā asurakaññā tasaraṃ pūreti. Atha kho āyasmā mahākassapo rājagahe sapadānaṃ piṇḍāya caramāno yena sakkassa devānamindassa nivesanaṃ tenupasaṅkami, addasā kho sakko devānamindo āyasmantaṃ mahākassapaṃ dūratova āgacchantaṃ, disvā gharā nikkhamitvā paccuggantvā hatthato pattaṃ gahetvā gharaṃ pavisitvā ghaṭiyā odanaṃ uddharitvā pattaṃ pūretvā āyasmato mahākassapassa adāsi. So ahosi piṇḍapāto anekasūpo anekabyañjano anekarasabyañjano. Atha kho āyasmato mahākassapassa etadahosi – 'ko nu kho ayaṃ satto, yassāyaṃ evarūpo iddhānubhāvo'ti. Atha kho āyasmato mahākassapassa etadahosi – 'sakko kho ayaṃ devānamindo'ti viditvā sakkaṃ devānamindaṃ etadavoca – 'kataṃ kho te idaṃ, kosiya, mā punapi evarūpamakāsī''ti. ''Amhākampi, bhante kassapa, puññena attho, amhākampi puññena karaṇīya''nti.
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> ''Atha kho sakko devānamindo āyasmantaṃ mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā vehāsaṃ abbhuggantvā ākāse antalikkhe tikkhattuṃ udānaṃ udānesi – 'aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ, aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ, aho dānaṃ paramadānaṃ kassape suppatiṭṭhita'''nti (udā. 27).

Atha kho bhagavā vihāre ṭhito eva tassa taṃ saddaṃ sutvā bhikkhū āmantetvā – ''passatha, bhikkhave, sakkaṃ devānamindaṃ udānaṃ udānetvā ākāsena gacchanta''nti āha. ''Kiṃ pana tena kataṃ, bhante''ti? ''Vañcetvā tena mayhaṃ puttassa kassapassa piṇḍapāto dinno, taṃ datvā tuṭṭhamānaso udānaṃ udānento gacchatī''ti. ''Therassa piṇḍapātaṃ dātuṃ vaṭṭatī''ti kathaṃ, bhante, tena ñātanti. ''Bhikkhave, mama puttena sadisaṃ nāma piṇḍapātikaṃ devāpi manussāpi pihayantīti vatvā sayampi udānaṃ udāne''si. Sutte pana etthakameva āgataṃ –

> ''Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sakkassa devānamindassa vehāsaṃ abbhuggantvā ākāse antalikkhe tikkhattuṃ udānaṃ udānentassa ''aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ, aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ, aho dānaṃ paramadānaṃ kassape suppatiṭṭhita''nti (udā. 27).

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

''Piṇḍapātikassa bhikkhuno,
Attabharassa anaññaposino;
Devā pihayanti tādino,
Upasantassa sadā satīmato''ti. (udā. 27);

Imañca pana udānaṃ udānetvā, ''bhikkhave, sakko devānamindo mama puttassa sīlagandhena āgantvā piṇḍapātaṃ adāsī''ti vatvā imaṃ gāthamāha –

56. ''Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;
Yo ca sīlavataṃ gandho, vāti devesu uttamo''ti.

Tattha **appamatto**ti parittappamāṇo. **Yo ca sīlavata**nti yo pana sīlavantānaṃ sīlagandho, so tagaraṃ viya lohitacandanaṃ viya ca parittako na hoti, ativiya uḷāro vipphārito. Teneva kāraṇena **vāti devesu uttamo**ti pavaro seṭṭho hutvā devesu ca manussesu ca sabbatthameva vāyati, ottharanto gacchatīti.

Desanāvasāne bahū sotāpattiphalādīni pattā. Desanā mahājanassa sātthikā jātāti.

Mahākassapattherapiṇḍapātadinnavatthu dasamaṃ.

11. Godhikattheraparinibbānavatthu

Tesaṃ sampannasīlānanti imaṃ dhammadesanaṃ satthā rājagahaṃ upanissāya veḷuvane viharanto godhikattherassa parinibbānaṃ ārabbha kathesi.

So hi āyasmā isigilipasse kāḷasilāyaṃ viharanto appamatto ātāpī pahitatto sāmāyikaṃ cetovimuttiṃ phusitvā ekassa anussāyikassa rogassa vasena tato parihāyi. So dutiyampi tatiyampi chakkhattuṃ jhānaṃ nibbattetvā parihīno, sattame vāre uppādetvā cintesi – ‘‘ahaṃ chakkhattuṃ jhānā parihīno, parihīnajjhānassa kho pana aniyatā gati, idāneva satthaṃ āharissāmī’’ti kesoropanasatthakaṃ gahetvā galanāḷiṃ chindituṃ pañcake nipajji. Māro tassa cittaṃ ñatvā ‘‘ayaṃ bhikkhu satthaṃ āharitukāmo, satthaṃ āharantā kho pana jīvite nirapekkhā honti, te vipassanaṃ paṭṭhapetvā arahattampi pāpuṇanti, sacāhaṃ etaṃ vāressāmi, na me vacanaṃ karissati, satthāraṃ vārāpessāmī’’ti aññātakavesena satthāraṃ upasaṅkamitvā evamāha –

‘‘Mahāvīra mahāpañña, iddhiyā yasasā jalaṃ;
Sabbaverabhayātīta, pāde vandāmi cakkhuma.

‘‘Sāvako te mahāvīra, maraṇaṃ maraṇābhibhū;
Ākaṅkhati cetayati, taṃ nisedha jutindhara.

‘‘Kathañhi bhagavā tuyhaṃ, sāvako sāsane rato;
Appattamānaso sekkho, kālaṃ kayirā jane sutā’’ti. (saṃ. ni. 1.159);

Tasmiṃ khaṇe therena satthaṃ āharitaṃ hoti. Satthā ‘‘māro aya’’nti viditvā imaṃ gāthamāha –

‘‘Evañhi dhīrā kubbanti, nāvakaṅkhanti jīvitaṃ;
Samūlaṃ taṇhamabbuyha, godhiko parinibbuto’’ti. (saṃ. ni. 1.159);

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ therassa satthaṃ āharitvā nipannaṭṭhānaṃ agamāsi. Tasmiṃ khaṇe māro pāpimā ‘‘kattha nu kho imassa paṭisandhiviññāṇaṃ patiṭṭhita’’nti dhūmarāsi viya timirapuñjo viya ca hutvā sabbadisāsu therassa viññāṇaṃ samanvesati. Bhagavā taṃ dhūmatimirabhāvaṃ bhikkhūnaṃ dassetvā ‘‘eso kho, bhikkhave, māro pāpimā godhikassa kulaputtassa viññāṇaṃ samanvesati ‘kattha godhikassa kulaputtassa viññāṇaṃ patiṭṭhita’nti. Apatiṭṭhitena ca, bhikkhave, viññāṇena godhiko kulaputto parinibbuto’’ti āha. Māropi tassa viññāṇaṭṭhānaṃ daṭṭhuṃ asakkonto kumārakavaṇṇo hutvā beluvapaṇḍuvīṇaṃ ādāya satthāraṃ upasaṅkamitvā pucchi –

‘‘Uddhaṃ adho ca tiriyaṃ, disā anudisā svahaṃ;
Anvesaṃ nādhigacchāmi, godhiko so kuhiṃ gato’’ti. (saṃ. ni. 1.159);

Atha naṃ satthā āha –

‘‘Yo dhīro dhitisampanno, jhāyī jhānarato sadā;
Ahorattaṃ anuyuñjaṃ, jīvitaṃ anikāmayaṃ.

‘‘Jetvāna maccuno senaṃ, anāgantvā punabbhavaṃ;
Samūlaṃ taṇhamabbuyha, godhiko parinibbuto’’ti. (saṃ. ni. 1.159);

Evaṃ vutte māro pāpimā bhagavantaṃ gāthāya ajjhabhāsi –

‘‘Tassa sokaparetassa, vīṇā kacchā abhassatha;
Tato so dummano yakkho, tatthevantaradhāyathā’’ti. (saṃ. ni. 1.159);

Satthāpi ‘‘kiṃ te, pāpima, godhikassa kulaputtassa nibbattaṭṭhānena? Tassa hi nibbattaṭṭhānaṃ tumhādisānaṃ satampi sahassampi daṭṭhuṃ na sakkotī’’ti vatvā imaṃ gāthamāha –

57. ‘‘Tesaṃ sampannasīlānaṃ, appamādavihārinaṃ;
Sammadaññā vimuttānaṃ, māro maggaṃ na vindatī’’ti.

Tattha **tesa**nti yathā appatiṭṭhitena viññāṇena godhiko kulaputto parinibbuto, ye ca evaṃ parinibbāyanti, tesaṃ **sampannasīlāna**nti paripuṇṇasīlānaṃ. **Appamādavihārina**nti satiavippavāsasaṅkhātena appamādena viharantānaṃ. **Sammadaññā vimuttāna**nti hetunā ñāyena kāraṇena jānitvā ‘‘tadaṅgavimuttiyā, vikkhambhanavimuttiyā, samucchedavimuttiyā, paṭippassaddhivimuttiyā, nissaraṇavimuttiyā’’ti imāhi pañcahi vimuttīhi vimuttānaṃ. **Māro maggaṃ na vindatī**ti evarūpānaṃ mahākhīṇāsavānaṃ sabbathāmena maggantopi māro gatamaggaṃ na vindati na labhati na passatīti.

Desanāvasāne bahū sotāpattiphalādīni pattā. Desanā mahājanassa sātthikā jātāti.

Godhikattheraparinibbānavatthu ekādasamaṃ.

12. Garahadinnavatthu

Yathā saṅkāraṭṭhānasminti imaṃ dhammadesanaṃ satthā jetavane viharanto garahadinnaṃ nāma nigaṇṭhasāvakaṃ ārabbha kathesi.

Sāvatthiyañhi sirigutto ca garahadinno cāti dve sahāyakā ahesuṃ. Tesu sirigutto upāsako buddhasāvako, garahadinno nigaṇṭhasāvako. Taṃ nigaṇṭhā abhikkhaṇaṃ evaṃ vadanti – ‘‘tava sahāyakaṃ siriguttaṃ ‘kiṃ tvaṃ samaṇaṃ gotamaṃ upasaṅkamasi, tassa santike kiṃ labhissasī’ti vatvā yathā amhe upasaṅkamitvā amhākañca deyyadhammaṃ dassati, kiṃ evaṃ ovadituṃ na vaṭṭatī’’ti. Garahadinno tesaṃ vacanaṃ sutvā abhikkhaṇaṃ gantvā ṭhitanisinnaṭṭhānādīsu siriguttaṃ evaṃ ovadati – ‘‘samma, kiṃ te samaṇena gotamena, taṃ upasaṅkamitvā kiṃ labhissasi, kiṃ te mama, ayye, upasaṅkamitvā tesaṃ dānaṃ dātuṃ na vaṭṭatī’’ti? Sirigutto tassa kathaṃ sutvāpi bahū divase tuṇhī hutvā nibbijjitvā ekadivasaṃ, ‘‘samma, tvaṃ abhikkhaṇaṃ āgantvā maṃ ṭhitaṭṭhānādīsu evaṃ vadesi, ‘samaṇaṃ gotamaṃ upasaṅkamitvā kiṃ labhissasi, mama, ayye, upasaṅkamitvā tesaṃ dānaṃ dehī’ti, kathehi tāva me, tava, ayyā, kiṃ jānantī’’ti? ‘‘‘Aho, sāmi, mā evaṃ vada, mama ayyānaṃ aññātaṃ nāma natthi, sabbaṃ atītānāgatapaccuppannaṃ sabbaṃ kāyavacīmanokammaṃ idaṃ bhavissati, idaṃ na bhavissatī’ti sabbaṃ bhabbābhabbaṃ jānantī’’ti? ‘‘Evaṃ vadesī’’ti. ‘‘Āma, vademī’’ti. ‘‘Yadi evaṃ, atibhāriyaṃ te kataṃ, ettakaṃ kālaṃ mayhaṃ etamatthaṃ anācikkhantena, ajja mayā ayyānaṃ ñāṇānubhāvo ñāto, gaccha, samma, ayye, mama vacanena nimantehī’’ti. So nigaṇṭhānaṃ santikaṃ gantvā te vanditvā ‘‘mayhaṃ sahāyako sirigutto svātanāya tumhe nimantetī’’ti āha. ‘‘Siriguttena sāmaṃ tvaṃ vutto’’ti? ‘‘Āma, ayyā’’ti. Te haṭṭhatuṭṭhā hutvā ‘‘nipphannaṃ no kiccaṃ, siriguttassa amhesu pasannakālato paṭṭhāya kā nāma sampatti amhākaṃ na bhavissatī’’ti vadiṃsu.

Siriguttassāpi mahantaṃ nivesanaṃ. So tasmiṃ dvinnaṃ gehānaṃ antare ubhato dīghaṃ āvāṭaṃ khaṇāpetvā gūthakalalassa pūrāpesi. Bahiāvāṭe dvīsu pariyantesu khāṇuke koṭṭāpetvā tesu rajjuyo bandhāpetvā āsanānaṃ purimapāde āvāṭassa purimapasse ṭhapāpetvā pacchimapāde rajjukesu ṭhapāpesi. ‘‘Evaṃ nisinnakāle evaṃ avaṃsirā patissantī’’ti maññamāno yathā āvāṭo na paññāyati, evaṃ āsanānaṃ upari paccattharaṇāni dāpesi. Mahantā mahantā cāṭiyo ṭhapāpetvā kadalipaṇṇehi ca setapilotikāhi ca mukhāni bandhāpetvā tā tucchā eva gehassa pacchimabhāge bahi yāgubhattasitthasappitelamadhuphāṇitapūvacuṇṇamakkhitā katvā ṭhapāpesi. Garahadinno pātova tassa gharaṃ vegena gantvā, ‘‘ayyānaṃ sakkāro sajjito’’ti pucchi. ‘‘Āma, samma, sajjito’’ti. ‘‘Kahaṃ pana eso’’ti. ‘‘Etāsu ettikāsu cāṭīsu yāgu, ettikāsu bhattaṃ, ettikāsu sappiphāṇitapūvādīni pūritāni, āsanāni paññattānī’’ti. So ‘‘sādhū’’ti vatvā gato tassa gatakāle pañcasatā nigaṇṭhā āgamiṃsu. Sirigutto gehā nikkhamitvā pañcapatiṭṭhitena nigaṇṭhe vanditvā tesaṃ purato añjaliṃ paggayha ṭhito evaṃ cintesi –

‘‘tumhe kira atītādibhedaṃ sabbaṃ jānātha, evaṃ tumhākaṃ upaṭṭhākena mayhaṃ kathitaṃ. Sace sabbaṃ tumhe jānātha, mayhaṃ gehaṃ mā pavisittha. Mama gehaṃ paviṭṭhānañhi vo neva yāgu atthi, na bhattādīni. Sace ajānitvā pavisissatha, gūthaāvāṭe vo pātetvā pothessāmī’’ti evaṃ cintetvā purisānaṃ saññaṃ adāsi. Evaṃ tesaṃ nisīdanabhāvaṃ ñatvā pacchimapasse ṭhatvā āsanānaṃ upari paccattharaṇāni apaneyyātha, mā tāni asucinā makkhayiṃsūti.

Atha nigaṇṭhe ‘‘ito etha, bhante’’ti āha. Nigaṇṭhā pavisitvā paññattāsanesu nisīdituṃ ārabhiṃsu. Atha ne manussā vadiṃsu – ‘‘āgametha, bhante, mā tāva nisīdathā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Amhākaṃ gehaṃ paviṭṭhānaṃ ayyānaṃ vattaṃ ñatvā nisīdituṃ vaṭṭatī’’ti. ‘‘Kiṃ kātuṃ vaṭṭati, āvuso’’ti? ‘‘Attano attano pattāsanamūlesu ṭhatvā sabbepi ekappahāreneva nisīdituṃ vaṭṭatī’’ti. Idaṃ kirassa adhippāyo – ‘‘ekasmiṃ āvāṭe patite ‘mā, āvuso, avasesā āsane nisīdantū’ti vattuṃ mā labhatū’’ti. Te ‘‘sādhū’’ti vatvā ‘‘imehi kathitakathaṃ amhehi kātuṃ vaṭṭatī’’ti cintayiṃsu. Atha sabbe attano attano pattāsanamūle paṭipāṭiyā aṭṭhaṃsu. Atha ne, ‘‘bhante, khippaṃ ekappahāreneva nisīdathā’’ti vatvā tesaṃ nisinnabhāvaṃ ñatvā āsanānaṃ upari paccattharaṇāni nīhariṃsu. Nigaṇṭhā ekappahāreneva nisinnā, rajjūnaṃ upari ṭhapitā āsanapādā bhaṭṭhā, nigaṇṭhā avaṃsirā āvāṭe patiṃsu. Sirigutto tesu patitesu dvāraṃ pidahitvā te uttiṇṇuttiṇṇe ‘‘atītānāgatapaccuppannaṃ kasmā na jānāthā’’ti daṇḍehi pāthetvā ‘‘ettakaṃ etesaṃ vaṭṭissatī’’ti dvāraṃ vivarāpesi. Te nikkhamitvā palāyituṃ ārabhiṃsu. Gamanamagge pana tesaṃ sudhāparikammakataṃ bhūmiṃ picchilaṃ kārāpesi. Te tattha asaṇṭhahitvā patite patite puna pothāpetvā ‘‘alaṃ ettakaṃ tumhāka’’nti uyyojesi. Te ‘‘nāsitamhā tayā, nāsitamhā tayā’’ti kandantā upaṭṭhākassa gehadvāraṃ agamaṃsu.

Garahadinno taṃ vippakāraṃ disvā kuddho ‘‘nāsitamhi siriguttena, hatthaṃ pasāretvā vandantānaṃ sadevake loke yathāruciyā dātuṃ samatthe nāma puññakkhettabhūte mama, ayye, pothāpetvā byasanaṃ pāpesī’’ti rājakulaṃ gantvā tassa kahāpaṇasahassaṃ daṇḍaṃ kāresi. Athassa rājā sāsanaṃ pesesi. So gantvā rājānaṃ vanditvā, ‘‘deva, upaparikkhitvā daṇḍaṃ gaṇhatha, mā anupaparikkhitvā’’ti āha. ‘‘Upaparikkhitvā gaṇhissāmī’’ti. ‘‘Sādhu, devā’’ti. ‘‘Tena hi gaṇhāhī’’ti. Deva, mayhaṃ sahāyako nigaṇṭhasāvako maṃ upasaṅkamitvā ṭhitanisinnaṭṭhānādīsu abhiṇhaṃ evaṃ vadesi – ‘‘samma, kiṃ te samaṇena gotamena, taṃ upasaṅkamitvā kiṃ labhissasī’’ti idaṃ ādiṃ katvā sirigutto sabbaṃ taṃ pavattiṃ ārocetvā ‘‘deva, sace imasmiṃ kāraṇe daṇḍaṃ gahetuṃ yuttaṃ, gaṇhathā’’ti. Rājā garahadinnaṃ oloketvā ‘‘saccaṃ kira te evaṃ vutta’’nti āha. ‘‘Saccaṃ, devā’’ti. Tvaṃ ettakampi ajānante satthāroti gahetvā vicaranto ‘‘sabbaṃ jānantī’’ti kiṃ kāraṇā tathāgatasāvakassa kathesi. ‘‘Tayā āropitadaṇḍo tuyhameva hotū’’ti evaṃ sveva daṇḍaṃ pāpito, tasseva kulūpakā pothetvā nīhaṭā.

So taṃ kujjhitvā tato paṭṭhāya aḍḍhamāsamattampi siriguttena saddhiṃ akathetvā cintesi – ‘‘evaṃ vicarituṃ mayhaṃ ayuttaṃ, etassa kulūpakānampi mayā byasanaṃ kātuṃ vaṭṭatī’’ti siriguttaṃ upasaṅkamitvā āha – ‘‘sahāya siriguttā’’ti. ‘‘Kiṃ, sammā’’ti? ‘‘Ñātisuhajjānaṃ nāma kalahopi hoti vivādopi, kiṃ tvaṃ kiñci na kathesi, kasmā evaṃ karosī’’ti? ‘‘Samma, tava mayā saddhiṃ akathanato na kathemī’’ti. ‘‘Yaṃ, samma, kataṃ, katameva taṃ na mayaṃ mettiṃ bhindissāmā’’ti. Tato paṭṭhāya ubhopi ekaṭṭhāne tiṭṭhanti nisīdanti. Athekadivasaṃ sirigutto garahadinnaṃ āha – ‘‘kiṃ te nigaṇṭhehi, te upasaṅkamitvā kiṃ labhissasi, mama satthāraṃ upasaṅkamituṃ vā ayyānaṃ dānaṃ dātuṃ vā kiṃ te na vaṭṭatī’’ti? Sopi etameva paccāsīsati, tenassa kaṇḍuvanaṭṭhāne nakhena vilekhitaṃ viya ahosi. So, ‘‘sirigutta, tava satthā kiṃ jānātī’’ti pucchi. ‘‘Ambho, mā evaṃ vada, satthu me ajānitabbaṃ nāma natthi, atītādibhedaṃ sabbaṃ jānāti, soḷasahākārehi sattānaṃ cittaṃ paricchindatī’’ti. ‘‘Ahaṃ evaṃ na jānāmi, kasmā mayhaṃ ettakaṃ kālaṃ na kathesi, tena hi tvaṃ gaccha, tava satthāraṃ svātanāya nimantehi, bhojessāmi, pañcahi bhikkhusatehi saddhiṃ mama bhikkhaṃ gaṇhituṃ vadehī’’ti.

Sirigutto satthāraṃ upasaṅkamitvā vanditvā evamāha – ‘‘bhante, mama sahāyako garahadinno tumhe nimantāpeti, pañcahi kira bhikkhusatehi saddhiṃ sve tassa bhikkhaṃ gaṇhatha, purimadivase kho pana tassa kulūpakānaṃ mayā idaṃ nāma kataṃ, mayā katassa paṭikaraṇampi na jānāmi, tumhākaṃ suddhacittena bhikkhaṃ dātukāmatampi na jānāmi, āvajjetvā yuttaṃ ce, adhivāsetha. No ce, mā adhivāsayitthā’’ti. Satthā ‘‘kiṃ nu kho so amhākaṃ kātu kāmo’’ti āvajjetvā addasa ‘‘dvinnaṃ gehānaṃ antare mahantaṃ āvāṭaṃ khaṇāpetvā asītisakaṭamattāni khadiradārūni āharāpetvā pūrāpetvā aggiṃ datvā amhe aṅgāraāvāṭe pātetvā niggaṇhitukāmo’’ti. Puna āvajjesi – ‘‘kiṃ nu kho tattha gatapaccayā attho atthi, natthī’’ti. Tato idaṃ addasa – ‘‘ahaṃ aṅgāraāvāṭe pādaṃ pasāressāmi, taṃ paṭicchādetvā ṭhapitakilañjaṃ antaradhāyissati, aṅgārakāsuṃ bhinditvā cakkamattaṃ mahāpadumaṃ uṭṭhahissati, athāhaṃ padumakaṇṇikā akkamanto āsane nisīdissāmi, pañcasatā bhikkhūpi tatheva gantvā nisīdissanti, mahājano sannipatissati, ahaṃ tasmiṃ samāgame dvīhi gāthāhi anumodanaṃ karissāmi, anumodanapariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissati, sirigutto ca garahadinno ca sotāpannā bhavissanti, attano ca dhanarāsiṃ sāsane vikirissanti, imaṃ kulaputtaṃ nissāya mayā gantuṃ vaṭṭatī’’ti bhikkhaṃ adhivāsesi.

Sirigutto gantvā satthu adhivāsanaṃ garahadinnassa ārocetvā ‘‘lokajeṭṭhassa sakkāraṃ karohī’’ti āha. Garahadinno ‘‘idānissa kattabbayuttakaṃ jānissāmī’’ti dvinnaṃ gehānaṃ antare mahantaṃ āvāṭaṃ khaṇāpetvā asītisakaṭamattāni khadiradārūni āharāpetvā pūrāpetvā aggiṃ datvā khadiraṅgārarāsīnaṃ yojāpetvā sabbarattiṃ dhamāpetvā khadiraṅgārarāsiṃ kārāpetvā āvāṭamatthake rukkhapadarāni ṭhapāpetvā kilañjena paṭicchādetvā gomayena limpāpetvā ekena passena dubbaladaṇḍake attharitvā gamanamaggaṃ kāresi, ‘‘evaṃ akkantaakkantakāle daṇḍakesu bhaggesu parivaṭṭetvā aṅgārakāsuyaṃ patissantī’’ti maññamāno gehapacchābhāge siriguttena ṭhapitaniyāmeneva cāṭiyo ṭhapāpesi, āsanānipi tatheva paññāpesi. Sirigutto pātova tassa gehaṃ gantvā ‘‘kato te, samma, sakkāro’’ti āha. ‘‘Āma, sammā’’ti. ‘‘Kahaṃ pana so’’ti? ‘‘Ehi, passāmā’’ti sabbaṃ siriguttena dassitanayeneva dassesi. Sirigutto ‘‘sādhu, sammā’’ti āha. Mahājano sannipati. Micchādiṭṭhikena hi nimantite mahanto sannipāto ahosi. Micchādiṭṭhikāpi ‘‘samaṇassa gotamassa vippakāraṃ passissāmā’’ti sannipatanti, sammādiṭṭhikāpi ‘‘ajja satthā mahādhammadesanaṃ desessati, buddhavisayaṃ buddhalīlaṃ upadhāressāmā’’ti sannipatanti.

Punadivase satthā pañcahi bhikkhusatehi saddhiṃ garahadinnassa gehadvāraṃ agamāsi. So gehā nikkhamitvā pañcapatiṭṭhitena vanditvā purato añjaliṃ paggayha ṭhito cintesi – ‘‘bhante, ‘tumhe kira atītādibhedaṃ sabbaṃ jānātha, sattānaṃ soḷasahākārehi cittaṃ paricchindathā’ti evaṃ tumhākaṃ upaṭṭhākena mayhaṃ kathitaṃ. Sace jānātha, mayhaṃ gehaṃ mā pavisittha. Paviṭṭhānañhi vo neva yāgu atthi, na bhattādīni, sabbe kho pana tumhe aṅgārakāsuyaṃ pātetvā niggaṇhissāmī’’ti. Evaṃ cintetvā satthu pattaṃ gahetvā ‘‘ito etha bhagavā’’ti vatvā, ‘‘bhante, amhākaṃ gehaṃ āgatānaṃ vattaṃ ñatvā āgantuṃ vaṭṭatī’’ti āha. ‘‘Kiṃ kātuṃ vaṭṭati, āvuso’’ti? ‘‘Ekekassa pavisitvā purato gantvā nisinnakāle pacchā aññena āgantuṃ vaṭṭatī’’ti. Evaṃ kirassa ahosi – ‘‘purato gacchantaṃ aṅgārakāsuyaṃ patitaṃ disvā avasesā na āgacchissanti, ekekameva pātetvā niggaṇhissāmī’’ti. Satthā ‘‘sādhū’’ti vatvā ekakova pāyāsi. Garahadinno aṅgārakāsuṃ patvā apasakkitvā ṭhito ‘‘purato yātha, bhante’’ti āha. Atha satthā aṅgārakāsumatthake pādaṃ pasāresi, kilañjaṃ antaradhāyi, aṅgārakāsuṃ bhinditvā cakkamattāni padumāni uṭṭhahiṃsu. Satthā padumakaṇṇikā akkamanto gantvā paññatte buddhāsane nisīdi, bhikkhūpi tatheva gantvā nisīdiṃsu. Garahadinnassa kāyato ḍāho uṭṭhahi.

So vegena gantvā siriguttaṃ upasaṅkamitvā, ‘‘sāmi, me tāṇaṃ hohī’’ti āha. ‘‘Kiṃ eta’’nti? ‘‘Pañcannaṃ bhikkhusatānaṃ gehe yāgu vā bhattādīni vā natthi, kiṃ nu kho karomī’’ti? ‘‘Kiṃ pana tayā kata’’nti āha. Ahaṃ dvinnaṃ gehānaṃ antare mahantaṃ āvāṭaṃ aṅgārassa pūraṃ kāresiṃ – ‘‘tattha pātetvā niggaṇhissāmī’’ti. ‘‘Atha naṃ bhinditvā mahāpadumāni uṭṭhahiṃsu. Sabbe padumakaṇṇikā akkamitvā gantvā paññattāsanesu nisinnā, idāni kiṃ karomi, sāmī’’ti? Nanu tvaṃ idāneva mayhaṃ ‘‘‘ettikā cāṭiyo, ettikā yāgu, ettakāni sattādīnī’ti dassesī’’ti. ‘‘Musā taṃ, sāmi, tucchāva cāṭiyo’’ti. Hotu, ‘‘gaccha, tāsu cāṭīsu yāguādīni olokehī’’ti. Taṃ khaṇaññeva tena yāsu cāṭīsu ‘‘yāgū’’ti vuttaṃ, tā yāguyā pūrayiṃsu, yāsu ‘‘bhattādīnī’’ti vuttaṃ, tā bhattādīnaṃ paripuṇṇāva ahesuṃ. Taṃ sampattiṃ disvāva garahadinnassa sarīraṃ pītipāmojjena paripūritaṃ, cittaṃ pasannaṃ. So sakkaccaṃ buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā katabhattakiccassa satthuno anumodanaṃ kāretukāmo pattaṃ gaṇhi. Satthā anumodanaṃ karonto ‘‘ime sattā paññācakkhuno abhāveneva mama sāvakānaṃ buddhasāsanassa guṇaṃ na jānanti. Paññācakkhuvirahitā hi andhā nāma, paññavanto sacakkhukā nāmā''ti vatvā imā gāthā abhāsi –

58. ''Yathā saṅkāradhānasmiṃ, ujjhitasmiṃ mahāpathe;
Padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.

59. ''Evaṃ saṅkārabhūtesu, andhabhūte puthujjane;
Atirocati paññāya, sammāsambuddhasāvako''ti.

Tattha **saṅkāradhānasmi**nti saṅkāraṭhānasmiṃ, kacavararāsimhīti attho. **Ujjhitasmiṃ mahāpathe**ti mahāmagge chaḍḍitasmiṃ. **Sucigandha**nti surabhigandhaṃ. Mano ettha ramatīti **manoramaṃ. Saṅkārabhūtesū**ti saṅkāramiva bhūtesu. **Puthujjane**ti puthūnaṃ kilesānaṃ jananato evaṃladdhanāme lokiyamahājane. Idaṃ vuttaṃ hoti – yathā nāma mahāpathe chaḍḍite saṅkārarāsimhi asucijegucchiyapaṭikūlepi sucigandhaṃ padumaṃ jāyetha, taṃ rājarājamahāmattādīnaṃ manoramaṃ piyaṃ manāpaṃ uparimatthake patiṭṭhānārahameva bhaveyya, evameva saṅkārabhūtesupi puthujjanesu jāto nippaññassa mahājanassa acakkhukassa antare nibbattopi attano paññābalena kāmesu ādīnavaṃ, nekkhamme ca ānisaṃsaṃ disvā nikkhamitvā pabbajito pabbajjāmattenapi, kato uttariṃ sīlasamādhipaññāvimuttivimuttiñāṇadassanāni ārādhetvāpi atirocati. Sammāsambuddhasāvako hi khīṇāsavo bhikkhu andhabhūte puthujjane atikkamitvā rocati virocati sobhatīti.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Garahadinno ca sirigutto ca sotāpattiphalaṃ pāpuṇiṃsu. Te sabbaṃ attano dhanaṃ buddhasāsane vippakiriṃsu. Satthā uṭṭhāyāsanā vihāramagamāsi. Bhikkhū sāyanhasamaye dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''aho acchariyā buddhaguṇā nāma, tathārūpaṃ nāma khadiraṅgārarāsiṃ bhinditvā padumāni uṭṭhahiṃsū''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā, ''imāya nāmā''ti vutte – ''anacchariyaṃ, bhikkhave, yaṃ mama etarahi buddhabhūtassa aṅgārarāsimhā padumāni uṭṭhitāni, aparipakke ñāṇe vattamānassa bodhisattabhūtassapi me uṭṭhahiṃsū''ti vatvā, ''kadā, bhante, ācikkhatha no''ti yācito atītaṃ āharitvā –

''Kāmaṃ patāmi nirayaṃ, uddhaṃpādo avaṃsiro;
Nānariyaṃ karissāmi, handa piṇḍaṃ paṭiggahā''ti. (jā. 1.1.40) –

Idaṃ **khadiraṅgārajātakaṃ** vitthāretvā kathesīti.

Garahadinnavatthu dvādasamaṃ.

Pupphavaggavaṇṇanā niṭṭhitā.

Catuttho vaggo.

5. Bālavaggo

1. Aññatarapurisavatthu

Dīghā jāgarato rattīti imaṃ dhammadesanaṃ satthā jetavane viharanto pasenadikosalañceva aññatarañca purisaṃ ārabbha kathesi.

Rājā kira pasenadi kosalo ekasmiṃ chaṇadivase alaṅkatapaṭiyattaṃ sabbasetaṃ ekaṃ puṇḍarīkaṃ nāma hatthiṃ abhiruyha mahantena rājānubhāvena nagaraṃ padakkhiṇaṃ karoti. Ussāraṇāya vattamānāya leḍḍudaṇḍādīhi pothiyamāno mahājano palāyanto gīvaṃ parivaṭṭetvāpi oloketiyeva. Rājūnaṃ kira sudinnadānassetaṃ phalaṃ. Aññatarassāpi duggatapurisassa bhariyā sattabhūmikassa pāsādassa uparitale ṭhitā ekaṃ vātapānakavāṭaṃ vivaritvā rājānaṃ oloketvāva apagacchi. Rañño puṇṇacando valāhakantaraṃ paviṭṭho viya upaṭṭhāsi. So tassā paṭibaddhacitto hatthikkhandhato patanākārappatto viya hutvā khippaṃ nagaraṃ padakkhiṇaṃ katvā antepuraṃ pavisitvā ekaṃ vissāsakaṃ amaccaṃ āha – ‘‘asukaṭṭhāne te mayā olokitapāsādo diṭṭho’’ti? ‘‘Āma, devā’’ti. ‘‘Tatthekaṃ itthiṃ addasā’’ti? ‘‘Addasaṃ, devā’’ti. ‘‘Gaccha, tassā sasāmikaasāmikabhāvaṃ jānāhī’’ti. So gantvā tassā sasāmikabhāvaṃ ñatvā āgantvā rañño ‘‘sasāmikā’’ti ārocesi. Atha raññā ‘‘tena hi tassā sāmikaṃ pakkosāhī’’ti vutte so gantvā, ‘‘ehi, bho, rājā taṃ pakkosatī’’ti āha. So ‘‘bhariyaṃ me nissāya bhayena uppannena bhavitabba’’nti cintetvā rañño āṇaṃ paṭibāhituṃ asakkonto gantvā rājānaṃ vanditvā aṭṭhāsi. Atha naṃ rājā ‘‘maṃ ito paṭṭhāya upaṭṭhāhī’’ti āha. ‘‘Alaṃ, deva, ahaṃ attano kammaṃ katvā tumhākaṃ suṅkaṃ dadāmi, ghareyeva me jīvikā hotū’’ti. ‘‘Tava suṅkena mayhaṃ attho natthi, ajjato paṭṭhāya maṃ upaṭṭhāhī’’ti tassa phalakañca āvudhañca dāpesi. Evaṃ kirassa ahosi – ‘‘kañcidevassa dosaṃ āropetvā ghātetvā bhariyaṃ gaṇhissāmī’’ti. Atha naṃ so maraṇabhayabhīto appamatto hutvā upaṭṭhāsi.

Rājā tassa dosaṃ apassanto kāmapariḷāhe vaḍḍhante ‘‘ekamassa dosaṃ āropetvā rājāṇaṃ karissāmī’’ti pakkosāpetvā evamāha – ‘‘ambho ito yojanamatthake nadiyā asukaṭṭhānaṃ nāma gantvā sāyaṃ mama nhānavelāya kumuduppalāni ceva aruṇavatīmattikañca āhara. Sace tasmiṃ khaṇe nāgacchasi, āṇaṃ te karissāmī’’ti. Sevako kira catūhipi dāsehi patikiṭṭhataro. Dhanakkītādayo hi dāsā ‘‘sīsaṃ me rujjati, piṭṭhi me rujjatī’’ti vatvā acchituṃ labhantiyeva. Sevakassetaṃ natthi, āṇattakammaṃ kātumeva vaṭṭati. Tasmā so ‘‘avassaṃ mayā gantabbaṃ, kumuduppalehi saddhiṃ aruṇavatīmattikā nāma nāgabhavane uppajjati, ahaṃ kuhiṃ labhissāmī’’ti cintento maraṇabhayabhīto vegena gehaṃ gantvā, ‘‘bhadde, niṭṭhitaṃ me bhatta’’nti āha. ‘‘Uddhanamatthake, sāmī’’ti. So yāva bhattaṃ otarati, tāva sandhāretuṃ asakkonto uḷuṅkena kañjikaṃ harāpetvā yathāladdhena byañjanena saddhiṃ allameva bhattaṃ pacchiyaṃ opīḷetvā ādāya yojanikaṃ maggaṃ pakkhando, tassa gacchantasseva bhattaṃ pakkaṃ ahosi. So anucchiṭṭhaṃ katvāva thokaṃ bhattaṃ apanetvā bhuñjanto ekaṃ addhikaṃ disvā mayā apanetvā ṭhapitaṃ thokaṃ anucchiṭṭhaṃ bhattameva atthi gahetvā bhuñja sāmīti. So gaṇhitvā bhuñji. Itaropi bhuñjitvā ekaṃ bhattamuṭṭhiṃ udake khipitvā mukhaṃ vikkhāletvā mahantena saddena ‘‘imasmiṃ nadīpadese adhivatthā nāgā supaṇṇā devatā ca vacanaṃ me suṇantu, rājā mayhaṃ āṇaṃ kātukāmo ‘kumuduppalehi saddhiṃ aruṇavatīmattikaṃ āharā’ti maṃ āṇāpesi, addhikamanussassa ca me bhattaṃ dinnaṃ, taṃ sahassānisaṃsaṃ, udake macchānaṃ dinnaṃ, taṃ satānisaṃsaṃ. Ettakaṃ puññaphalaṃ tumhākaṃ pattiṃ katvā dammi, mayhaṃ kumuduppalehi saddhiṃ aruṇavatīmattikaṃ āharathā’’ti tikkhattuṃ anussāvesi. Tattha adhivattho nāgarājā taṃ saddaṃ sutvā mahallakavesena tassa santikaṃ gantvā ‘‘kiṃ vadesī’’ti āha. So punapi tatheva vatvā ‘‘mayhaṃ taṃ pattiṃ dehī’’ti vutte, ‘‘demī’’ti āha. Punapi ‘‘dehī’’ti vutte, ‘‘demi, sāmī’’ti āha. Evaṃ so dve tayo vāre pattiṃ āharāpetvā kumuduppalehi saddhiṃ aruṇavatīmattikaṃ adāsi.

Rājā pana cintesi – ‘‘manussā nāma bahumāyā, sace so kenaci upāyena labheyya, kiccaṃ me na nipphajjeyyā’’ti. So kālasseva dvāraṃ pidahāpetvā muddikaṃ attano santikaṃ āharāpesi. Itaropi puriso rañño nhānavelāyamevāgantvā dvāraṃ alabhanto dvārapālaṃ pakkosetvā ‘‘dvāraṃ vivarā’’ti āha. ‘‘Na sakkā vivarituṃ, rājā kālasseva muddikaṃ datvā rājagehaṃ āharāpesī’’ti. So ‘‘rājadūto ahaṃ, dvāraṃ vivarā’’ti vatvāpi ‘‘dvāraṃ alabhanto natthi me idāni jīvitaṃ. Kiṃ nu kho karissāmī’’ti cintetvā dvārassa upariummāre mattikāpiṇḍaṃ khipitvā tassūpari pupphāni laggetvā mahāsaddaṃ karonto, ‘‘ambho, nagaravāsino rañño mayā āṇattiyā gatabhāvaṃ jānātha, rājā maṃ akāraṇena vināsetukāmo’’ti tikkhattuṃ viravitvā ‘‘kattha nu kho gacchissāmī’’ti cintetvā ‘‘bhikkhū nāma muduhadayā, vihāraṃ gantvā nipajjissāmī’’ti sanniṭṭhānamakāsi. Ime hi nāma sattā sukhitakāle bhikkhūnaṃ atthibhāvampi ajānitvā dukkhābhibhūtakāle vihāraṃ gantukāmā honti, tasmā sopi ‘‘me aññaṃ tāṇaṃ natthī’’ti vihāraṃ gantvā ekasmiṃ phāsukaṭṭhāne nipajji. Atha raññopi taṃ rattiṃ niddaṃ alabhantassa taṃ itthiṃ anussarantassa kāmapariḷāho uppajji. So cintesi – ‘‘vibhātakkhaṇeyeva taṃ purisaṃ ghātāpetvā taṃ itthiṃ ānessāmī’’ti.

Tasmiṃ khaṇeyeva saṭṭhiyojanikāya lohakumbhiyā nibbattā cattāro purisā pakkuthitāya ukkhaliyā taṇḍulā viya samparivattakaṃ paccamānā tiṃsāya vassasahassehi heṭṭhimatalaṃ patvā aparehi tiṃsāya vassasahassehi puna mukhavaṭṭiyaṃ pāpuṇiṃsu. Te sīsaṃ ukkhipitvā aññamaññaṃ oloketvā ekekaṃ gāthaṃ vattukāmā vattuṃ asakkontā ekekaṃ akkharaṃ vatvā parivattitvā lohakumbhimeva paviṭṭhā. Rājā niddaṃ alabhanto majjhimayāmasamanantare taṃ saddaṃ sutvā bhīto utrastamānaso ‘‘kiṃ nu kho mayhaṃ jīvitantarāyo bhavissati, udāhu me aggamahesiyā, udāhu me rajjaṃ vinassissatī’’ti cintento sakalarattiṃ akkhīni nimīletuṃ nāsakkhi. So aruṇuggamanavelāya eva purohitaṃ pakkosāpetvā, ‘‘ācariya, mayā majjhimayāmasamanantare mahantā bheravasaddā sutā, ‘rajjassa vā aggamahesiyā vā mayhaṃ vā kassa antarāyo bhavissatī’ti na jānāmi, tena me tvaṃ pakkosāpito’’ti āha. Mahārāja, kiṃ te saddā sutāti? ‘‘Ācariya, **du**-iti **sa**-iti **na**-iti **so**-itīti ime sadde assosiṃ, imesaṃ nipphattiṃ upadhārehī’’ti. Brāhmaṇassa mahāandhakāraṃ paviṭṭhassa viya na kiñci paññāyati, ‘‘na jānāmī’’ti vutte ‘‘pana lābhasakkāro me parihāyissatī’’ti bhāyitvā ‘‘bhāriyaṃ, mahārājā’’ti āha. ‘‘Kiṃ, ācariyā’’ti? ‘‘Jīvitantarāyo te paññāyatī’’ti. So dviguṇaṃ bhīto, ‘‘ācariya, atthi kiñci pana paṭighātakāraṇa’’nti āha. ‘‘Atthi, mahārāja, mā bhāyi, ahaṃ tayo vede jānāmī’’ti. ‘‘Kiṃ pana laddhuṃ vaṭṭatī’’ti? ‘‘Sabbasatayaññaṃ yajitvā jīvitaṃ labhissasi, devā’’ti. ‘‘Kiṃ laddhuṃ vaṭṭatī’’ti? Hatthisataṃ assasataṃ usabhasataṃ dhenusataṃ ajasataṃ urabbhasataṃ kukkuṭasataṃ sūkarasataṃ dārakasataṃ dārikāsatanti evaṃ ekekaṃ pāṇajātiṃ sataṃ sataṃ katvā gaṇhāpento ‘‘sace migajātimeva gaṇhāpessāmi, ‘attano khādanīyameva gaṇhāpetī’ti vakkhantī’’ti hatthiassamanussepi gaṇhāpeti. Rājā ‘‘mama jīvitameva mayhaṃ lābho’’ti cintetvā ‘‘sabbapāṇe sīghaṃ gaṇhathā’’ti āha. Āṇattamanussā adhikataraṃ gaṇhiṃsu. Vuttampi cetaṃ kosalasaṃyutte –

> ‘‘Tena kho pana samayena rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya. Yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karontī’’ti (saṃ. ni. 1.120).

Mahājano attano attano puttadhītuñātīnaṃ atthāya paridevamāno mahāsaddamakāsi, mahāpathavīundriyanasaddo viya ahosi. Atha mallikā devī taṃ saddaṃ sutvā rañño santikaṃ gantvā ‘‘kiṃ nu kho te, mahārāja, indriyāni apākatikāni, kilantarūpāni viya paññāyantī’’ti pucchi. ‘‘Kiṃ tuyhaṃ, mallike, tvaṃ mama kaṇṇamūlena āsivisampi gacchantaṃ na jānāsī’’ti? ‘‘Kiṃ panetaṃ, devā’’ti? ‘‘Rattibhāge me evarūpo nāma saddo suto, svāhaṃ purohitaṃ pucchitvā jīvitantarāyo te paññāyati, sabbasatayaññaṃ yajitvā jīvitaṃ labhissasī’’ti sutvā ‘‘mama jīvitameva mayhaṃ lābho’’ti ime pāṇe gaṇhāpesinti. Mallikā devī, ‘‘andhabālosi, mahārāja, kiñcāpi mahābhakkhosi, anekasūpabyañjanavikatikaṃ doṇapākaṃ bhojanaṃ bhuñjasi, dvīsu raṭṭhesu rajjaṃ kāresi, paññā pana te mandā’’ti āha. ‘‘Kasmā evaṃ vadesi, devī’’ti? ‘‘Kahaṃ tayā aññassa maraṇena aññassa jīvitalābho diṭṭhapubbo, andhabālassa brāhmaṇassa kathaṃ gahetvā kasmā mahājanassa upari dukkhaṃ khipasi, dhuravihāre sadevakassa lokassa aggapuggalo atītādīsu appaṭihatañāṇo satthā vasati, taṃ pucchitvā tassovādaṃ karohī’’ti vutte rājā sallahukehi yānehi mallikāya saddhiṃ vihāraṃ gantvā maraṇabhayatajjito kiñci vattuṃ asakkonto satthāraṃ vanditvā ekamantaṃ nisīdi.

Atha naṃ satthā ‘‘handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā’’ti paṭhamataraṃ ālapi. So tuṇhīyeva nisīdi. Tato mallikā bhagavato ārocesi – ‘‘bhante, raññā kira majjhimayāmasamanantare saddo suto. Atha naṃ purohitassa ārocesi. Purohito ‘jīvitantarāyo te bhavissati, tassa paṭighātatthāya sabbasate pāṇe gahetvā tesaṃ galalohitena yaññe yajite jīvitaṃ labhissasī’ti āha. Rājā pāṇe gaṇhāpesi, tenāyaṃ mayā idhānīto’’ti. ‘‘Evaṃ kira, mahārājā’’ti? ‘‘Evaṃ, bhante’’ti. ‘‘Kinti te saddo suto’’ti? So attanā sutaniyāmeneva ācikkhi. Tathāgatassa taṃ sutvāva ekobhāso ahosi. Atha naṃ sattā āha – ‘‘mā bhāyi, mahārāja, tava antarāyo natthi, pāpakammino satthā attano dukkhaṃ āvīkarontā evamāhaṃsū’’ti. ‘‘Kiṃ pana, bhante, tehi kata’’nti? Atha kho bhagavā tesaṃ kammaṃ ācikkhituṃ ‘‘tena hi, mahārāja, suṇāhī’’ti vatvā atītaṃ āhari –

Atīte vīsativassasahassāyukesu manussesu kassapo bhagavā loke uppajjitvā vīsatiyā khīṇāsavasahassehi saddhiṃ cārikaṃ caramāno bārāṇasimagamāsi. Bārāṇasivāsino dvepi tayopi bahutarāpi ekato hutvā āgantukadānaṃ pavattayiṃsu. Tadā bārāṇasiyaṃ cattālīsakoṭivibhavā cattāro seṭṭhiputtā sahāyakā ahesuṃ. Te mantayiṃsu – ‘‘amhākaṃ gehe bahudhanaṃ, tena kiṃ karomā’’ti? ‘‘Evarūpe buddhe cārikaṃ caramāne dānaṃ dassāma, sīlaṃ rakkhissāma, pūjaṃ karissāmā’’ti ekopi avatvā tesu eko tāva evamāha – ‘‘tikhiṇasuraṃ pivantā madhuramaṃsaṃ khādantā vicarissāma, idaṃ amhākaṃ jīvitaphala’’nti. Aparopi evamāha – ‘‘devasikaṃ tivassikagandhasālibhattaṃ nānaggarasehi bhuñjantā vicarissāmā’’ti. Aparopi evamāha – ‘‘nānappakāraṃ pūvakhajjakavikatiṃ pacāpetvā khādantā vicarissāmā’’ti. Aparopi evamāha – ‘‘sammā mayaṃ aññaṃ kiñci na karissāma, ‘dhanaṃ dassāmā’ti vutte anicchamānā itthī nāma natthi, tasmā dhanena palobhetvā pāradārikakammaṃ karissāmā’’ti. ‘‘Sādhu, sādhū’’ti sabbeva tassa kathāya aṭṭhaṃsu.

Te tato paṭṭhāya abhirūpānaṃ itthīnaṃ dhanaṃ pesetvā vīsativassasahassāni pāradārikakammaṃ katvā kālaṃ katvā avīciniraye nibbattā. Te ekaṃ buddhantaraṃ niraye paccitvā tattha kālaṃ katvā pakkāvasesena saṭṭhiyojanikāya lohakumbhiyā nibbattitvā tiṃsāya vassasahassehi heṭṭhimatalaṃ patvā punapi tiṃsāya vassasahassehi lohakumbhimukhaṃ patvā ekekaṃ gāthaṃ vattukāmā hutvā vattuṃ asakkontā ekekaṃ akkharaṃ vatvā puna parivattitvā, lohakumbhimeva paviṭṭhā. ‘‘Vadehi, mahārāja, paṭhamaṃ te kiṃ saddo nāma suto’’ti? ‘‘Du-iti, bhante’’ti. Satthā tena aparipuṇṇaṃ katvā vuttaṃ gāthaṃ paripuṇṇaṃ katvā dassento evamāha –

‘‘Dujjīvitamajīvimha, ye sante na dadamhase;
Vijjamānesu bhogesu, dīpaṃ nākamha attano’’ti. (jā. 1.4.53; pe. va. 804);

Atha rañño imissā gāthāya atthaṃ pakāsetvā, ‘‘kiṃ te, mahārāja, dutiyasaddo tatiyasaddo catutthasaddo suto’’ti pucchitvā ‘‘evaṃ nāmā’’ti vutte avasesaṃ paripūrento –

‘‘Saṭṭhivassasahassāni, paripuṇṇāni sabbaso;
Niraye paccamānānaṃ, kadā anto bhavissati.

‘‘Natthi anto kuto anto, na anto paṭidissati;
Tadā hi pakataṃ pāpaṃ, mama tuyhañca mārisā.

‘‘Sohaṃ nūna ito gantvā, yoniṃ laddhāna mānusiṃ;
Vadaññū sīlasampanno, kāhāmi kusalaṃ bahu’’nti. (jā. 1.4.54-56; pe. va. 802, 803, 805) –

Paṭipāṭiyā imā gāthā vatvā tāsaṃ atthaṃ pakāsetvā ‘‘iti kho, mahārāja, te cattāro janā ekekaṃ gāthaṃ vattukāmāpi vattuṃ asakkontā ekakameva akkharaṃ vatvā puna lohakumbhimeva paviṭṭhā’’ti āha.

Raññā kira pasenadikosalena tassa saddassa sutakālato paṭṭhāya te heṭṭhā bhassanti eva, ajjāpi ekaṃ vassasahassaṃ nātikkamanti. Rañño taṃ desanaṃ sutvā mahāsaṃvego uppajji. So ‘‘bhāriyaṃ vatidaṃ pāradārikakammaṃ nāma, ekaṃ kira buddhantaraṃ niraye paccitvā tato cutā saṭṭhiyojanikāya lohakumbhiyā nibbattitvā tattha saṭṭhivassasahassāni paccitvā evampi nesaṃ dukkhā muccanakālo na paññāyati, ahampi paradāre sinehaṃ katvā sabbarattiṃ niddaṃ na labhiṃ, idāni ito paṭṭhāya paradāre mānasaṃ na bandhissāmī’’ti cintetvā tathāgataṃ āha – ‘‘bhante, ajja me rattiyā dīghabhāvo ñāto’’ti. Sopi puriso tattheva nisinno taṃ kathaṃ sutvā ‘‘laddho me balavappaccayo’’ti satthāraṃ āha – ‘‘bhante, raññā tāva ajja rattiyā dīghabhāvo ñāto, ahaṃ pana hiyyo sayameva yojanassa dīghabhāvaṃ aññāsi’’nti. Satthā dvinnampi kathaṃ saṃsanditvā ‘‘ekaccassa ratti dīghā hoti, ekaccassa yojanaṃ dīghaṃ hoti, bālassa pana saṃsāro dīgho hotī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

60. ‘‘Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
Dīgho bālāna saṃsāro, saddhammaṃ avijānata’’nti.

Tattha **dīghā**ti ratti nāmesā tiyāmamattāva, jāgarantassa pana dīghā hoti, dviguṇatiguṇā viya hutvā khāyati. Tassā dīghabhāvaṃ attānaṃ maṅkuṇasaṅghassa bhattaṃ katvā yāva sūriyuggamanā samparivattakaṃ semāno mahākusītopi, subhojanaṃ bhuñjitvā sirisayane sayamāno kāmabhogīpi na jānāti, sabbarattiṃ pana padhānaṃ padahanto yogāvacaro ca, dhammakathaṃ kathento dhammakathiko ca, āsanasamīpe ṭhatvā dhammaṃ suṇanto ca, sīsarogādiphuṭṭho vā hatthapādacchedanādiṃ patto vā vedanābhibhūto ca, rattiṃ maggapaṭipanno addhiko ca jānāti. **Yojana**nti yojanampi catugāvutamattameva, **santassa** pana kilantassa **dīghaṃ** hoti, dviguṇatiguṇaṃ viya khāyati. Sakaladivasañhi maggaṃ gantvā kilanto paṭipathaṃ āgacchantaṃ disvā ‘‘purato gāmo kīvadūro’’ti pucchitvā ‘‘yojana’’nti vutte thokaṃ gantvā aparampi pucchitvā tenāpi ‘‘yojana’’nti vutte puna thokaṃ gantvā aparampi pucchati. Sopi ‘‘yojana’’nti vadati. So pucchitapucchitā yojananteva vadanti, dīghaṃ vatidaṃ yojanaṃ, ekayojanaṃ dve tīṇi yojanāni viya maññeti. **Bālāna**nti idhalokaparalokatthaṃ pana ajānantānaṃ bālānaṃ saṃsāravaṭṭassa pariyantaṃ kātuṃ asakkontānaṃ yaṃ sattatiṃsabodhipakkhiyabhedaṃ saddhammaṃ ñatvā saṃsārassa antaṃ karonti, taṃ **saddhammaṃ avijānataṃ saṃsāro dīgho** nāma hoti. So hi attano dhammatāya eva dīgho nāma. Vuttampi cetaṃ – ‘‘anamataggoyaṃ, bhikkhave, saṃsāro, pubbā koṭi na paññāyatī’’ti (saṃ. ni. 2.124). Bālānaṃ pana pariyantaṃ kātuṃ asakkontānaṃ atidīghoyevāti.

Desanāvasāne so puriso sotāpattiphalaṃ patto, aññepi bahū sotāpattiphalādīni pattā. Mahājanassa sātthikā dhammadesanā jātāti.

Rājā satthāraṃ vanditvā gacchantoyeva te satte bandhanā mocesi. Tattha itthipurisā bandhanā muttā sīsaṃ nhatvā sakāni gehāni gacchantā ‘‘ciraṃ jīvatu no, ayyā, mallikā devī, taṃ nissāya jīvitaṃ labhimhā’’ti mallikāya guṇakathaṃ kathayiṃsu. Sāyanhasamaye bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘aho paṇḍitā vatāyaṃ, mallikā, attano paññaṃ nissāya ettakassa janassa jīvitadānaṃ adāsī’’ti. Satthā gandhakuṭiyaṃ nisinnova tesaṃ bhikkhūnaṃ kathaṃ sutvā gandhakuṭito nikkhamitvā dhammasabhaṃ pavisitvā paññatte āsane nisīditvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘na, bhikkhave, mallikā, idāneva attano paññaṃ nissāya mahājanassa jīvitadānaṃ deti, pubbepi adāsiyevā’’ti vatvā tamatthaṃ pakāsanto atītaṃ āhari –

Atīte bārāṇasiyaṃ rañño putto ekaṃ nigrodharukkhaṃ upasaṅkamitvā tattha nibbattāya devatāya āyāci – ‘‘sāmi devarāja, imasmiṃ jambudīpe ekasatarājāno ekasataaggamahesiyo, sacāhaṃ pitu accayena rajjaṃ labhissāmī, etesaṃ galalohitena baliṃ karissāmī’’ti. So pitari kālakate rajjaṃ patvā ‘‘devatāya me ānubhāvena rajjaṃ pattaṃ, balimassā karissāmī’’ti mahatiyā senāya nikkhamitvā ekaṃ rājānaṃ attano vase vattetvā tena saddhiṃ aparampi aparampīti sabbe rājāno attano vase katvā saddhiṃ aggamahesīhi ādāya gacchanto uggasenassa nāma sabbakaniṭṭhassa rañño dhammadinnā nāma aggamahesī garugabbhā, taṃ ohāya āgantvā ‘‘ettakajanaṃ visapānakaṃ pāyetvā māressāmī’’ti rukkhamūlaṃ sodhāpesi. Devatā cintesi – ‘‘ayaṃ rājā ettake rājāno gaṇhanto ‘maṃ nissāya gahitā ime’ti cintetvā tesaṃ galalohitena mayhaṃ baliṃ kātukāmo, sace panāyaṃ ete ghātessati, jambudīpe rājavaṃso upacchijjissati, rukkhamūlepi, me asuci bhavissati, sakkhissāmi nu kho etaṃ nivāretu’’nti. Sā upadhārentī ‘‘nāhaṃ sakkhissāmī’’ti ñatvā aññampi devataṃ upasaṅkamitvā etamatthaṃ ārocetvā ‘‘tvaṃ sakkhissasī’’ti āha. Tāyapi paṭikkhittā aññampi aññampīti evaṃ sakalacakkavāḷadevatāyo upasaṅkamitvā tāhipi paṭikkhittā catunnaṃ mahārājūnaṃ santikaṃ gantvā ‘‘mayaṃ na sakkoma, amhākaṃ pana rājā amhehi puññena ca paññāya ca visiṭṭho, taṃ pucchā’’ti tehipi paṭikkhittakāle sakkaṃ upasaṅkamitvā tamatthaṃ ārocetvā, ‘‘deva, tumhesu appossukkataṃ āpannesu khattiyavaṃso upacchijjissati, tassa paṭisaraṇaṃ hothā’’ti āha. Sakko ‘‘ahampi naṃ paṭibāhituṃ na sakkhissāmi, upāyaṃ pana te vakkhāmī’’ti vatvā upāyaṃ ācikkhi – ‘‘gaccha, tvaṃ rañño passantasseva rattavatthaṃ nivāsetvā attano rukkhato nikkhamitvā gamanākāraṃ dassehi. Atha taṃ rājā ‘devatā gacchati, nivattāpessāmi na’nti nānappakārena yācissati. Atha naṃ vadeyyāsi ‘tvaṃ ekasatarājāno saddhiṃ aggamahesīhi ānetvā tesaṃ galalohitena baliṃ karissāmī’ti mayhaṃ āyācitvā uggasenassa rañño deviṃ ohāya āgato, nāhaṃ tādisassa musāvādassa baliṃ sampaṭicchāmī’’ti, ‘‘evaṃ kira vutte rājā taṃ āṇāpessati, sā rañño dhammaṃ desetvā ettakassa janassa jīvitadānaṃ dassatī’’ti. Iminā kāraṇena sakko devatāya imaṃ upāyaṃ ācikkhi. Devatā tathā akāsi.

Rājāpi taṃ āṇāpesi. Sā āgantvā tesaṃ rājūnaṃ pariyante nisinnampi attano rājānameva vandi. Rājā ‘‘mayi sabbarājajeṭṭhake ṭhite sabbakaniṭṭhaṃ attano sāmikaṃ vandatī’’ti tassā kujjhi. Atha naṃ sā āha – ‘‘kiṃ mayhaṃ tayi paṭibaddhaṃ, ayaṃ pana me sāmiko issariyassa dāyako, imaṃ avanditvā kasmā taṃ vandissāmī’’ti? Rukkhadevatā passantasseva mahājanassa ‘‘evaṃ, bhadde, evaṃ, bhadde’’ti vatvā taṃ pupphamuṭṭhinā pūjesi. Puna rājā āha – ‘‘sace maṃ na vandasi, mayhaṃ rajjasiridāyikaṃ evaṃ mahānubhāvaṃ devataṃ kasmā na vandasī’’ti? ‘‘Mahārāja, tayā attano puññe ṭhatvā rājāno gahitā, na devatāya gahetvā dinnā’’ti. Punapi taṃ devatā ‘‘evaṃ, bhadde, evaṃ, bhadde’’ti vatvā tatheva pūjesi. Puna sā rājānaṃ āha – ‘‘tvaṃ ‘devatāya me ettakā rājāno gahetvā dinnā’ti vadesi, idāni te devatāya upari vāmapasse rukkho agginā daḍḍho, sā taṃ aggiṃ nibbāpetuṃ kasmā nāsakkhi, yadi evaṃ mahānubhāvā’’ti. Punapi taṃ devatā ‘‘evaṃ, bhadde, evaṃ, bhadde’’ti vatvā tatheva pūjesi.

Sā kathayamānā ṭhitā rodi ceva hasi ca. Atha naṃ rājā ‘‘kiṃ ummattikāsī’’ti āha. ‘‘Kasmā deva evaṃ vadesi’’? ‘‘Na mādisiyo ummattikā hontī’’ti. Atha ‘‘naṃ kiṃ kāraṇā rodasi ceva hasasi cā’’ti? ‘‘Suṇāhi, mahārāja, ahañhi atīte kuladhītā hutvā patikule vasantī sāmikassa sahāyakaṃ pāhunakaṃ āgataṃ disvā tassa bhattaṃ pacitukāmā ‘maṃsaṃ āharā’ti dāsiyā kahāpaṇaṃ datvā tāya maṃsaṃ alabhitvā āgatāya ‘natthi maṃsa’nti vutte gehassa pacchimabhāge sayitāya eḷikāya sīsaṃ chinditvā bhattaṃ sampādesiṃ. Sāhaṃ ekissāya eḷikāya sīsaṃ chinditvā niraye paccitvā pakkāvasesena tassā lomagaṇanāya sīsacchedaṃ pāpuṇiṃ, ‘tvaṃ ettakaṃ janaṃ vadhitvā kadā dukkhā muccissasī’ti evamahaṃ tava dukkhaṃ anussarantī rodi’’nti vatvā imaṃ gāthamāha –

‘‘Ekissā kaṇṭhaṃ chetvāna, lomagaṇanāya paccisaṃ;
Bahūnaṃ kaṇṭhe chetvāna, kathaṃ kāhasi khattiyā’’ti.

Atha ‘‘kasmā tvaṃ hasasī’’ti? ‘‘‘Etasmā dukkhā muttāmhī’ti tussitvā, mahārājā’’ti. Punapi taṃ devatā ‘‘evaṃ, bhadde, evaṃ, bhadde’’ti vatvā pupphamuṭṭhinā pūjesi. Rājā ‘‘aho me bhāriyaṃ kataṃ kammaṃ, ayaṃ kira ekaṃ eḷikaṃ vadhitvā niraye pakkāvasesena tassā lomagaṇanāya sīsacchedaṃ pāpuṇi, ahaṃ ettakaṃ janaṃ vadhitvā kadā sotthiṃ pāpuṇissāmī’’ti sabbe rājāno mocetvā attano mahallakatare vanditvā daharadaharānaṃ añjaliṃ paggayha sabbe khamāpetvā sakasakaṭṭhānameva pahiṇi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, na idāneva, mallikā devī, attano paññaṃ nissāya mahājanassa jīvitadānaṃ deti, pubbepi adāsiyevā’’ti vatvā atītaṃ samodhānesi – ‘‘tadā bārāṇasirājā pasenadi kosalo ahosi, dhammadinnā, devī mallikā, rukkhadevatā ahamevā’’ti. Evaṃ atītaṃ samodhānetvā puna dhammaṃ desento, ‘‘bhikkhave, pāṇātipāto nāma na kattabbayuttako. Pāṇātipātino hi dīgharattaṃ socantī’’ti vatvā imā gāthā āha –

‘‘Idha socati pecca socati,
Pāpakārī ubhayattha socati;
So socati so vihaññati,
Disvā kammakiliṭṭhamattano’’ti. (dha. pa. 15);

‘‘Evaṃ ce sattā jāneyyuṃ, dukkhāyaṃ jātisambhavo;
Na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatī’’ti. (jā. 1.1.18);

Aññatarapurisavatthu paṭhamaṃ.

2. Mahākassapattherasaddhivihārikavatthu

Carañce nādhigaccheyyāti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ jetavane viharanto mahākassapattherassa saddhivihārikaṃ ārabbha kathesi. Desanā rājagahe samuṭṭhitā.

Theraṃ kira rājagahaṃ nissāya pippaliguhāyaṃ vasantaṃ dve saddhivihārikā upaṭṭhahiṃsu. Tesu eko sakkaccaṃ vattaṃ karoti, eko tena kataṃ kataṃ attanā kataṃ viya dassento mukhodakadantakaṭṭhānaṃ paṭiyāditabhāvaṃ ñatvā, ‘‘bhante, mukhodakadantakaṭṭhāni me paṭiyāditāni, mukhaṃ dhovathā’’ti vadati, pādadhovananhānādikālepi evameva vadati. Itaro cintesi – ‘‘ayaṃ niccakālaṃ mayā kataṃ kataṃ attanā kataṃ viya katvā dasseti, hotu, kattabbayuttakamassa karissāmī’’ti. Tassa bhuñjitvā supantasseva nhānodakaṃ tāpetvā ekasmiṃ ghaṭe katvā piṭṭhikoṭṭhake ṭhapesi, udakatāpanabhājane pana nāḷimattaṃ udakaṃ sesetvā usumaṃ muñcantaṃ ṭhapesi. Taṃ itaro sāyanhasamaye pabujjhitvā usumaṃ nikkhantaṃ disvā ‘‘udakaṃ tāpetvā koṭṭhake ṭhapitaṃ bhavissatī’’ti vegena gantvā theraṃ vanditvā, ‘‘bhante, koṭṭhake udakaṃ ṭhapitaṃ, nhāyathā’’ti vatvā therena saddhiṃyeva koṭṭhakaṃ pāvisi. Thero udakaṃ apassanto ‘‘kahaṃ udakaṃ, āvuso’’ti āha. Daharo aggisālaṃ gantvā bhājane uḷuṅkaṃ otāretvā tucchabhāvaṃ ñatvā ‘‘passatha duṭṭhassa kammaṃ tucchabhājanaṃ uddhane āropetvā kuhiṃ gato, ahaṃ ‘koṭṭhake udaka’nti saññāya ārocesi’’nti ujjhāyanto ghaṭaṃ ādāya titthaṃ agamāsi. Itaropi piṭṭhikoṭṭhakato udakaṃ āharitvā koṭṭhake ṭhapesi.

Thero cintesi – ‘‘ayaṃ daharo ‘udakaṃ me tāpetvā koṭṭhake ṭhapitaṃ, etha, bhante, nhāyathā’ti vatvā idāni ujjhāyanto ghaṭaṃ ādāya titthaṃ gacchati, kiṃ nu kho eta’’nti upadhārento ‘‘ettakaṃ kālaṃ esa daharo iminā kataṃ vattaṃ attanāva kataṃ viya pakāsetī’’ti ñatvā sāyaṃ āgantvā nisinnassa ovādamadāsi, ‘‘āvuso, bhikkhunā nāma ‘attanā katameva kata’nti vattuṃ vaṭṭati, no akataṃ, tvaṃ idāneva ‘koṭṭhake udakaṃ ṭhapitaṃ, nhāyatha, bhante’ti vatvā mayi pavisitvā ṭhite ghaṭaṃ ādāya ujjhāyanto gacchasi, pabbajitassa nāma evaṃ kātuṃ na vaṭṭatī’’ti. So ‘‘passatha therassa kammaṃ, udakamattakaṃ nāma nissāya maṃ evaṃ vadesī’’ti kujjhitvā punadivase therena saddhiṃ piṇḍāya na pāvisi. Thero itarena saddhiṃ ekaṃ padesaṃ agamāsi. So tasmiṃ gate therassa upaṭṭhākakulaṃ gantvā ‘‘thero kahaṃ, bhante’’ti puṭṭho ‘‘therassa aphāsukaṃ jātaṃ, vihāreyeva nisinno’’ti āha. ‘‘Kiṃ pana, bhante, laddhuṃ vaṭṭatī’’ti? ‘‘Evarūpaṃ kira nāma āhāraṃ dethā’’ti vutte tena vuttaniyāmeneva sampādetvā adaṃsu. So antarāmaggeva taṃ bhattaṃ bhuñjitvā vihāraṃ gato. Theropi gataṭṭhāne mahantaṃ sukhumavatthaṃ labhitvā attanā saddhiṃ gatadaharassa adāsi. So taṃ rajitvā attano nivāsanapārupanaṃ akāsi.

Thero punadivase taṃ upaṭṭhākakulaṃ gantvā, ‘‘bhante, ‘tumhākaṃ kira aphāsukaṃ jāta’nti amhehi daharena vuttaniyāmeneva paṭiyādetvā āhāro pesito, paribhuñjitvā vo phāsukaṃ jāta’’nti vutte tuṇhī ahosi. Vihāraṃ pana gantvā taṃ daharaṃ vanditvā nisinnaṃ evamāha – ‘‘āvuso, tayā kira hiyyo, idaṃ nāma kataṃ, idaṃ pabbajitānaṃ na anucchavikaṃ, viññattiṃ katvā bhuñjituṃ na vaṭṭatī’’ti. So kujjhitvā there āghātaṃ bandhitvā ‘‘purimadivase udakamattaṃ nissāya maṃ musāvādiṃ katvā ajja attano upaṭṭhākakule bhattamuṭṭhiyā bhuttakāraṇā maṃ ‘viññattiṃ katvā bhuñjituṃ na vaṭṭatī’ti vadati, vatthampi tena attano upaṭṭhākasseva dinnaṃ, aho therassa bhāriyaṃ kammaṃ, jānissāmissa kattabbayuttaka’’nti punadivase there gāmaṃ pavisante sayaṃ vihāre ohīyitvā daṇḍaṃ gahetvā paribhogabhājanāni bhinditvā therassa paṇṇasālāya aggiṃ datvā yaṃ na jhāyati, taṃ muggarena paharanto bhinditvā nikkhamitvā palāto. So kālaṃ katvā avīcimahāniraye nibbatti.

Mahājano kathaṃ samuṭṭhāpesi – ‘‘therassa kira saddhivihāriko ovādamattaṃ asahanto kujjhitvā paṇṇasālaṃ jhāpetvā palāto’’ti. Atheko bhikkhu aparabhāge rājagahā nikkhamitvā satthāraṃ daṭṭhukāmo jetavanaṃ gantvā satthāraṃ vanditvā satthārā paṭisanthāraṃ katvā ‘‘kuto āgatosī’’ti puṭṭho ‘‘rājagahato, bhante’’ti āha. ‘‘Mama puttassa mahākassapassa khamanīya’’nti? ‘‘Khamanīyaṃ, bhante, eko pana saddhivihāriko ovādamattena kujjhitvā paṇṇasālaṃ jhāpetvā palāto’’ti. Satthā ‘‘na so idāneva ovādaṃ sutvā kujjhati, pubbepi kujjhiyeva. Na idāneva kuṭiṃ dūseti, pubbepi dūsesiyevā’’ti vatvā atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente himavantapadese eko siṅgilasakuṇo kulāvakaṃ katvā vasi. Athekadivasaṃ deve vassante eko makkaṭo sītena kampamāno taṃ padesaṃ agamāsi.

Siṅgilo taṃ disvā gāthamāha –

‘‘Manussasseva te sīsaṃ, hatthapādā ca vānara;
Atha kena nu vaṇṇena, agāraṃ te na vijjatī’’ti. (jā. 1.4.81);

Makkaṭo ‘‘kiñcāpi me hatthapādā atthi, yāya pana paññāya vicāretvā agāraṃ kareyyaṃ, sā me paññā natthī’’ti cintetvā tamatthaṃ viññāpetukāmo imaṃ gāthamāha –

‘‘Manussasseva me sīsaṃ, hatthapādā ca siṅgila;
Yāhu seṭṭhā manussesu, sā me paññā na vijjatī’’ti. (jā. 1.4.82);

Atha naṃ ‘‘evarūpassa tava kathaṃ gharāvāso ijjhissatī’’ti garahanto siṅgilo imaṃ gāthādvayamāha –

‘‘Anavaṭṭhitacittassa, lahucittassa dubbhino;
Niccaṃ addhuvasīlassa, sukhabhāvo na vijjati.

‘‘So karassu ānubhāvaṃ, vītivattassu sīliyaṃ;
Sītavātaparittāṇaṃ, karassu kuṭavaṃ kapī’’ti. (jā. 1.4.83-84);

Makkaṭo ‘‘ayaṃ maṃ anavaṭṭhitacittaṃ lahucittaṃ mittadubbhiṃ addhuvasīlaṃ karoti, idānissa mittadubbhibhāvaṃ dassessāmī’’ti kulāvakaṃ viddhaṃsetvā vippakiri. Sakuṇo tasmiṃ kulāvakaṃ gaṇhante eva ekena passena nikkhamitvā palāyi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā makkaṭo kuṭidūsakabhikkhu ahosi, siṅgilasakuṇo kassapo ahosī’’ti. Jātakaṃ samodhānetvā ‘‘evaṃ, bhikkhave, na idāneva, pubbepi so ovādakkhaṇe kujjhitvā kuṭiṃ dūsesi, mama puttassa kassapassa evarūpena bālena saddhiṃ vasanato ekakasseva nivāso seyyo’’ti vatvā imaṃ gāthamāha –

61. ‘‘Carañce nādhigaccheyya, seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā, natthi bāle sahāyatā’’ti.

Tattha **cara**nti iriyāpathacāraṃ aggahetvā manasācāro veditabbo, kalyāṇamittaṃ pariyesantoti attho. **Seyyaṃ sadisamattano**ti attano sīlasamādhipaññāguṇehi adhikataraṃ vā sadisaṃ vā na labheyya ce. **Ekacariya**nti etesu hi seyyaṃ labhamāno sīlādīhi vaḍḍhati, sadisaṃ labhamāno na parihāyati, hīnena pana saddhiṃ ekato vasanto ekato saṃbhogaparibhogaṃ karonto sīlādīhi parihāyati. Tena vuttaṃ – ‘‘evarūpo puggalo na sevitabbo na bhajitabbo na payirupāsitabbo aññatra anuddayā aññatra anukampā’’ti (pu. pa. 121; a. ni. 3.26). Tasmā sace kāruññaṃ paṭicca ‘‘ayaṃ maṃ nissāya sīlādīhi vaḍḍhissatī’’ti tamhā puggalā kiñci apaccāsīsanto taṃ saṅgaṇhituṃ sakkoti, iccetaṃ kusalaṃ. No ce sakkoti, **ekacariyaṃ daḷhaṃ kayirā** ekībhāvameva thiraṃ katvā sabbairiyāpathesu ekakova vihareyya. Kiṃ kāraṇā? **Natthi bāle sahāyatā**ti sahāyatā nāma cūḷasīlaṃ majjhimasīlaṃ mahāsīlaṃ dasa kathāvatthūni terasa dhutaṅgaguṇā vipassanāguṇā cattāro maggā cattāri phalāni tisso vijjā cha abhiññā. Ayaṃ sahāyatāguṇo bālaṃ nissāya natthīti.

Desanāvasāne āgantuko bhikkhu sotāpattiphalaṃ patto, aññepi bahū sotāpattiphalādīni pāpuṇiṃsu, desanā mahājanassa sātthikā ahosīti.

Mahākassapattherasaddhivihārikavatthu dutiyaṃ.

3. Ānandaseṭṭhivatthu

Puttā matthīti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto ānandaseṭṭhiṃ ārabbha kathesi.

Sāvatthiyaṃ kira ānandaseṭṭhi nāma cattālīsakoṭivibhavo mahāmaccharī ahosi. So anvaḍḍhamāsaṃ ñātake sannipātetvā puttaṃ mūlasiriṃ nāma tīsu velāsu evaṃ ovadati – ‘‘idaṃ cattālīsakoṭidhanaṃ ‘bahū’’’ti mā saññaṃ kari, vijjamānaṃ dhanaṃ na dātabbaṃ, navaṃ dhanaṃ uppādetabbaṃ. Ekekampi hi kahāpaṇaṃ vayaṃ karontassa pana khīyateva. Tasmā –

‘‘Añjanānaṃ khayaṃ disvā, upacikānañca ācayaṃ;
Madhūnañca samāhāraṃ, paṇḍito gharamāvase’’ti.

So aparena samayena attano pañca mahānidhiyo puttassa anācikkhitvā dhananissito maccheramalamalino kālaṃ katvā tasseva nagarassa ekasmiṃ dvāragāmake caṇḍālānaṃ kulasahassaṃ paṭivasati. Tatthekissā caṇḍāliyā kucchismiṃ paṭisandhiṃ gaṇhi. Rājā tassa kālakiriyaṃ sutvā puttamassa mūlasiriṃ pakkosāpetvā seṭṭhiṭṭhāne ṭhapesi. Tampi caṇḍālakulasahassaṃ ekatova bhatiyā kammaṃ katvā jīvamānaṃ tassa paṭisandhiggahaṇato paṭṭhāya neva bhatiṃ labhati, na yāpanamattato paraṃ bhattapiṇḍampi. Te ‘‘mayaṃ etarahi kammaṃ karontāpi piṇḍabhattampi na labhāma, amhākaṃ antare kāḷakaṇṇiyā bhavitabba’’nti dve koṭṭhāsā hutvā yāva tassa mātāpitaro visuṃ honti, tāva vibhajitvā ‘‘imasmiṃ kule kāḷakaṇṇī uppannā’’ti tassa mātaraṃ nīhariṃsu.

Sāpi yāvassā so kucchigato, tāva yāpanamattampi kicchena labhitvā puttaṃ vijāyi. Tassa hatthā ca pādā ca akkhīni ca kaṇṇā ca nāsā ca mukhañca yathāṭhāne na ahesuṃ. So evarūpena aṅgavekallena samannāgato paṃsupisācako viya ativirūpo ahosi. Evaṃ santepi taṃ mātā na pariccaji. Kucchiyaṃ vasitaputtasmiñhi sineho balavā hoti. Sā taṃ kicchena posayamānā taṃ ādāya gatadivase kiñci alabhitvā gehe katvā sayameva gatadivase bhatiṃ labhati. Atha naṃ piṇḍāya caritvā jīvituṃ samatthakāle sā kapālakaṃ hatthe ṭhapetvā, ‘‘tāta, mayaṃ taṃ nissāya mahādukkhaṃ pattā, idāni na sakkomi taṃ posetuṃ, imasmiṃ nagare kapaṇaddhikādīnaṃ paṭiyattabhattāni atthi, tattha bhikkhāya caritvā jīvāhī’’ti taṃ vissajjesi. So gharapaṭipāṭiyā caranto ānandaseṭṭhikāle nivuttaṭṭhānaṃ gantvā jātissaro hutvā attano gehaṃ pāvisi. Tīsu pana dvārakoṭṭhakesu na koci sallakkhesi. Catutthe dvārakoṭṭhake mūlasiriseṭṭhino puttakā disvā ubbiggahadayā parodiṃsu. Atha naṃ seṭṭhipurisā ‘‘nikkhama kāḷakaṇṇī’’ti pothetvā nīharitvā saṅkāraṭṭhāne khipiṃsu. Satthā ānandattherena pacchāsamaṇena piṇḍāya caranto taṃ ṭhānaṃ patto theraṃ oloketvā tena puṭṭho taṃ pavattiṃ ācikkhi. Thero mūlasiriṃ pakkosāpesi. Atha mahājanakāyo sannipati. Satthā mūlasiriṃ āmantetvā ‘‘jānāsi eta’’nti pucchitvā ‘‘na jānāmī’’ti vutte, ‘‘pitā te ānandaseṭṭhī’’ti vatvā asaddahantaṃ ‘‘ānandaseṭṭhi puttassa te pañca mahānidhiyo ācikkhāhī’’ti ācikkhāpetvā saddahāpesi. So satthāraṃ saraṇaṃ agamāsi. Tassa dhammaṃ desento imaṃ gāthamāha –

62. ‘‘Puttā matthi dhanammatthi, iti bālo vihaññati;
Attā hi attano natthi, kuto puttā kuto dhana’’nti.

Tassattho – **puttā me atthi, dhanaṃ me atthi, iti bālo** puttataṇhāya ceva dhanataṇhāya ca haññati **vihaññati** dukkhayati, ‘‘puttā me nassiṃsū’’ti vihaññati, ‘‘nassantī’’ti vihaññati, ‘‘nassissantī’’ti vihaññati. Dhanepi eseva nayo. Iti chahākārehi vihaññati. ‘‘Putte posessāmī’’ti rattiñca divā ca thalajalapathādīsu nānappakārato vāyamantopi vihaññati, ‘‘dhanaṃ uppādessāmī’’ti kasivāṇijjādīni karontopi vihaññateva. Evaṃ vihaññassa ca **attā hi attano natthi** tena vighātena dukkhitaṃ attānaṃ sukhitaṃ kātuṃ asakkontassa pavattiyampissa attā hi attano natthi, maraṇamañce nipannassa māraṇantikāhi vedanāhi aggijālāhi viya pariḍayhamānassa chijjamānesu sandhibandhanesu, bhijjamānesu aṭṭhisaṅghāṭesu nimīletvā paralokaṃ ummīletvā idhalokaṃ passantassāpi divase divase dvikkhattuṃ nhāpetvā tikkhattuṃ bhojetvā gandhamālādīhi alaṅkaritvā yāvajīvaṃ positopi sahāyabhāvena dukkhaparittāṇaṃ kātuṃ asamatthatāya attā hi attano natthi. **Kuto puttā kuto dhanaṃ** puttā vā dhanaṃ vā tasmiṃ samaye kimeva karissanti, ānandaseṭṭhinopi kassaci kiñci adatvā puttassatthāya dhanaṃ saṇṭhapetvā pubbe vā maraṇamañce nipannassa, idāni vā imaṃ dukkhaṃ pattassa kuto puttā kuto dhanaṃ. Puttā vā dhanaṃ vā tasmiṃ samaye kiṃ dukkhaṃ hariṃsu, kiṃ vā sukhaṃ uppādayiṃsūti.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Desanā mahājanassa sātthikā ahosīti.

Ānandaseṭṭhivatthu tatiyaṃ.

4. Gaṇṭhibhedakacoravatthu

Yo bāloti imaṃ dhammadesanaṃ satthā jetavane viharanto gaṇṭhibhedakacore ārabbha kathesi.

Te kira dve sahāyakā dhammassavanatthāya gacchantena mahājanena saddhiṃ jetavanaṃ gantvā eko dhammakathaṃ assosi, eko attano gayhūpagaṃ olokesi. Tesu eko dhammaṃ suṇamāno sotāpattiphalaṃ pāpuṇi, itaro ekassa dussante baddhaṃ pañcamāsakamattaṃ labhi. Tassa taṃ gehe pākabhattaṃ jātaṃ, itarassa gehe na paccati. Atha naṃ sahāyakacoro attano bhariyāya saddhiṃ uppaṇḍayamāno ‘‘tvaṃ atipaṇḍitatāya attano gehe pākabhattamūlampi na nipphādesī’’ti āha. Itaro pana ‘‘bālabhāveneva vatāyaṃ attano paṇḍitabhāvaṃ maññatī’’ti taṃ pavattiṃ satthu ārocetuṃ ñātīhi saddhiṃ jetavanaṃ gantvā ārocesi. Satthā tassa dhammaṃ desento imaṃ gāthamāha –

63. ‘‘Yo bālo maññati bālyaṃ, paṇḍito vāpi tena so;
Bālo ca paṇḍitamānī, sa ve ‘bālo’ti vuccatī’’ti.

Tattha **yo bālo**ti yo andhabālo apaṇḍito samāno ‘‘bālo aha’’nti attano bālyaṃ bālabhāvaṃ maññati jānāti. **Tena so**ti tena kāraṇena so puggalo **paṇḍito vāpi** hoti paṇḍitasadiso vā. So hi ‘‘bālo aha’’nti jānamāno aññaṃ paṇḍitaṃ upasaṅkamanto payirupāsanto tena paṇḍitabhāvatthāya ovadiyamāno anusāsiyamāno taṃ ovādaṃ gaṇhitvā paṇḍito vā hoti paṇḍitataro vā. **Sa ve bālo**ti yo ca bālo samāno ‘‘ko añño mayā sadiso bahussuto vā dhammakathiko vā vinayadharo vā dhutaṅgadharo vā atthī’’ti evaṃ paṇḍitamānī hoti. So aññaṃ paṇḍitaṃ anupasaṅkamanto apayirupāsanto neva pariyattiṃ uggaṇhāti, na paṭipattiṃ pūreti, ekantabālabhāvameva pāpuṇāti. So gaṇṭhibhedakacoro viya. Tena vuttaṃ ‘‘sa ve ‘bālo’ti vuccatī’’ti.

Desanāpariyosāne itarassa ñātakehi saddhiṃ mahājano sotāpattiphalādīni pāpuṇīti.

Gaṇṭhibhedakacoravatthu catutthaṃ.

5. Udāyittheravatthu

Yāvajīvampi ce bāloti imaṃ dhammadesanaṃ satthā jetavane viharanto udāyittheraṃ ārabbha kathesi.

So kira mahātheresu paṭikkantesu dhammasabhaṃ gantvā dhammāsane nisīdi. Atha naṃ ekadivasaṃ āgantukā bhikkhū disvā ‘‘ayaṃ bahussuto mahāthero bhavissatī’’ti maññamānā khandhādipaṭisaṃyuttaṃ pañhaṃ pucchitvā kiñci ajānamānaṃ ‘‘ko eso, buddhehi saddhiṃ ekavihāre vasamāno khandhadhātuāyatanamattampi na jānātī’’ti garahitvā taṃ pavattiṃ tathāgatassa ārocesuṃ. Satthā tesaṃ dhammaṃ desento imaṃ gāthamāha –

64. ‘‘Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā’’ti.

Tassattho – **bālo** nāmesa yāvajīvampi paṇḍitaṃ upasaṅkamanto payirupāsanto ‘‘idaṃ buddhavacanaṃ, ettakaṃ buddhavacana’’nti evaṃ pariyattidhammaṃ vā ‘‘ayaṃ cāro, ayaṃ vihāro, ayaṃ ācāro, ayaṃ gocaro, idaṃ sāvajjaṃ, idaṃ anavajjaṃ, idaṃ sevitabbaṃ, idaṃ na sevitabbaṃ, idaṃ paṭivijjhitabbaṃ, idaṃ sacchikātabba’’nti evaṃ paṭipattipaṭivedhadhammaṃ vā na jānāti. Yathā kiṃ? **Dabbī sūparasaṃ yathā**ti. Yathā hi dabbī yāva parikkhayā nānappakārāya sūpavikatiyā samparivattamānāpi ‘‘idaṃ loṇikaṃ, idaṃ aloṇikaṃ, idaṃ tittakaṃ, idaṃ khārikaṃ, idaṃ kaṭukaṃ, idaṃ ambilaṃ, idaṃ anambilaṃ, idaṃ kasāva’’nti sūparasaṃ na jānāti, evameva bālo yāvajīvampi paṇḍitaṃ payirupāsamāno vuttappakāraṃ dhammaṃ na jānātīti.

Desanāvasāne āgantukā bhikkhū āsavehi cittāni vimucciṃsūti.

Udāyittheravatthu pañcamaṃ.

6. Tiṃsamattapāveyyakabhikkhuvatthu

Muhuttamapi ce viññūti imaṃ dhammadesanaṃ satthā jetavane viharanto tiṃsamatte pāveyyake bhikkhū ārabbha kathesi.

Tesañhi bhagavā itthiṃ pariyesantānaṃ kappāsikavanasaṇḍe paṭhamaṃ dhammaṃ desesi. Tadā te sabbeva ehibhikkhubhāvaṃ patvā iddhimayapattacīvaradharā hutvā terasa dhutaṅgāni samādāya vattamānā punapi dīghassa addhuno accayena satthāraṃ upasaṅkamitvā **anamataggadhammadesanaṃ** sutvā tasmiṃyeva āsane arahattaṃ pāpuṇiṃsu. Bhikkhū ‘‘aho vatimehi bhikkhūhi khippameva dhammo viññāto’’ti dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā taṃ sutvā ‘‘na, bhikkhave, idāneva, pubbepi ime tiṃsamattā sahāyakā dhuttā hutvā **tuṇḍilajātake** (jā. 1.6.88 ādayo) mahātuṇḍilassa dhammadesanaṃ sutvāpi khippameva dhammaṃ viññāya pañca sīlāni samādiyiṃsu, te teneva upanissayena etarahi nisinnāsaneyeva arahattaṃ pattā’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

65. ‘‘Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā’’ti.

Tassattho – **viññū** paṇḍitapuriso **muhuttamapi ce** aññaṃ **paṇḍitaṃ payirupāsati,** so tassa santike uggaṇhanto paripucchanto **khippa**meva pariyattidhammaṃ **vijānāti**. Tato kammaṭṭhānaṃ kathāpetvā paṭipattiyaṃ ghaṭento vāyamanto yathā nāma anupahatajivhāpasādo puriso rasavijānanatthaṃ jivhagge ṭhapetvā eva loṇikādibhedaṃ rasaṃ vijānāti, evaṃ paṇḍito khippameva lokuttaradhammampi vijānātīti.

Desanāvasāne bahū bhikkhū arahattaṃ pāpuṇiṃsūti.

Tiṃsamattapāveyyakabhikkhuvatthu chaṭṭhaṃ.

7. Suppabuddhakuṭṭhivatthu

Caranti bālā dummedhāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto suppabuddhakuṭṭhiṃ ārabbha kathesi. Suppabuddhakuṭṭhivatthu **udāne** (udā. 43) āgatameva.

Tadā hi suppabuddhakuṭṭhi parisapariyante nisinno bhagavato dhammadesanaṃ sutvā sotāpattiphalaṃ patvā attanā paṭiladdhaguṇaṃ satthu ārocetukāmo parisamajjhe ogāhituṃ avisahanto mahājanassa satthāraṃ vanditvā anugantvā nivattanakāle vihāraṃ agamāsi. Tasmiṃ khaṇe sakko devarājā ‘‘ayaṃ suppabuddhakuṭṭhi attano satthu sāsane paṭiladdhaguṇaṃ pākaṭaṃ kātukāmo’’ti ñatvā ‘‘vīmaṃsissāmi na’’nti gantvā ākāse ṭhitova etadavoca – ‘‘suppabuddha, tvaṃ manussadaliddo manussavarāko, ahaṃ te apariyantaṃ dhanaṃ dassāmi, ‘buddho na buddho, dhammo na dhammo, saṅgho na saṅgho, alaṃ me buddhena, alaṃ me dhammena, alaṃ me saṅghenā’ti vadehī’’ti. Atha naṃ so āha – ‘‘kosi tva’’nti? ‘‘Ahaṃ sakko’’ti. Andhabāla, ahirika tvaṃ mayā saddhiṃ kathetuṃ na yuttarūpo, tvaṃ maṃ ‘‘duggato daliddo kapaṇo’’ti vadesi, nevāhaṃ duggato, na daliddo, sukhappatto ahamasmi mahaddhano –

‘‘Saddhādhanaṃ sīladhanaṃ, hirī ottappiyaṃ dhanaṃ;
Sutadhanañca cāgo ca, paññā ve sattamaṃ dhanaṃ.

‘‘Yassa ete dhanā atthi, itthiyā purisassa vā;
‘Adaliddo’ti taṃ āhu, amoghaṃ tassa jīvita’’nti. (a. ni. 7.5-6) –

Imāni me sattavidhaariyadhanāni santi, yesañhi imāni satta dhanāni santi, na te buddhehi vā paccekabuddhehi vā ‘‘daliddā’’ti vuccantīti. Sakko tassa kathaṃ sutvā taṃ antarāmagge ohāya satthu santikaṃ gantvā sabbaṃ taṃ vacanapaṭivacanaṃ ārocesi. Atha naṃ bhagavā āha – ‘‘na kho, sakka, sakkā tādisānaṃ satenapi sahassenapi suppabuddhakuṭṭhiṃ ‘buddho na buddho’ti vā, ‘dhammo na dhammo’ti vā, ‘saṅgho na saṅgho’ti vā kathāpetu’’nti. Suppabuddhopi kho kuṭṭhi satthu santikaṃ gantvā satthārā katapaṭisanthāro sammodamāno attanā paṭiladdhaguṇaṃ ārocetvā vuṭṭhāyāsanā pakkāmi. Atha naṃ acirapakkantaṃ gāvī taruṇavacchā jīvitā voropesi.

Sā kira ekā yakkhinī pukkusātikulaputtaṃ, bāhiyaṃ dārucīriyaṃ, tambadāṭhikacoraghātakaṃ, suppabuddhakuṭṭhinti imesaṃ catunnaṃ janānaṃ anekasate attabhāve gāvī hutvā jīvitā voropesi. Te kira atīte cattāro seṭṭhiputtā hutvā ekaṃ nagarasobhiniṃ gaṇikaṃ uyyānaṃ netvā divasaṃ sampattiṃ anubhavitvā sāyanhasamaye evaṃ sammantayiṃsu – ‘‘imasmiṃ ṭhāne añño natthi, imissā amhehi dinnaṃ kahāpaṇasahassañca sabbañca pasādhanabhaṇḍaṃ gahetvā imaṃ māretvā gacchāmā’’ti. Sā tesaṃ kathaṃ sutvā ‘‘ime nillajjā, mayā saddhiṃ abhiramitvā idāni maṃ māretukāmā, jānissāmi nesaṃ kattabbayuttaka’’nti tehi māriyamānā ‘‘ahaṃ yakkhinī hutvā yathā maṃ ete mārenti, evameva te māretuṃ samatthā bhaveyya’’nti patthanaṃ akāsi. Tassa nissandena ime māresi. Sambahulā bhikkhū tassa kālakiriyaṃ bhagavato ārocetvā ‘‘tassa kā gati, kena ca kāraṇena kuṭṭhibhāvaṃ patto’’ti pucchiṃsu. Satthā sotāpattiphalaṃ patvā tassa tāvatiṃsabhavane uppannabhāvañca tagarasikhipaccekabuddhaṃ disvā niṭṭhubhitvā apasabyaṃ katvā dīgharattaṃ niraye paccitvā vipākāvasesena idāni kuṭṭhibhāvappattiñca byākaritvā, ‘‘bhikkhave, ime sattā attanāva attano kaṭukavipākakammaṃ karontā vicarantī’’ti vatvā anusandhiṃ ghaṭetvā uttari dhammaṃ desento imaṃ gāthamāha –

66. ‘‘Caranti bālā dummedhā, amitteneva attanā;
Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphala’’nti.

Tattha **carantī**ti catūhi iriyāpathehi akusalameva karontā vicaranti. **Bālā**ti idhalokatthañca paralokatthañca ajānantā idha bālā nāma. **Dummedhā**ti duppaññā. **Amitteneva attanā**ti attanā amittabhūtena viya verinā hutvā. **Kaṭukapphala**nti tikhiṇaphalaṃ dukkhaphalanti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Suppabuddhakuṭṭhivatthu sattamaṃ.

8. Kassakavatthu

Na taṃ kammaṃ kataṃ sādhūti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ kassakaṃ ārabbha kathesi.

So kira sāvatthito avidūre ekaṃ khettaṃ kasati. Corā udakaniddhamanena nagaraṃ pavisitvā ekasmiṃ aḍḍhakule umaṅgaṃ bhinditvā bahuṃ hiraññasuvaṇṇaṃ gahetvā udakaniddhamaneneva nikkhamiṃsu. Eko coro te vañcetvā ekaṃ sahassatthavikaṃ ovaṭṭikāya katvā taṃ khettaṃ gantvā tehi saddhiṃ bhaṇḍaṃ bhājetvā ādāya gacchanto ovaṭṭikato patamānaṃ sahassatthavikaṃ na sallakkhesi. Taṃ divasaṃ satthā paccūsasamaye lokaṃ volokento taṃ kassakaṃ attano ñāṇajālassa antopaviṭṭhaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti upadhārayamāno idaṃ addasa – ‘‘ayaṃ kassako pātova kasituṃ gamissati, bhaṇḍasāmikā corānaṃ anupadaṃ gantvā ovaṭṭikato patamānaṃ sahassatthavikaṃ disvā etaṃ gaṇhissanti, maṃ ṭhapetvā tassa añño sakkhī nāma na bhavissati, sotāpattimaggassa upanissayopissa atthi, tattha mayā gantuṃ vaṭṭatī’’ti. Sopi kassako pātova kasituṃ gato. Satthā ānandattherena pacchāsamaṇena tattha agamāsi. Kassako satthāraṃ disvā gantvā bhagavantaṃ vanditvā puna kasituṃ ārabhi. Satthā tena saddhiṃ kiñci avatvāva sahassatthavikāya patitaṭṭhānaṃ gantvā taṃ disvā ānandattheraṃ āha – ‘‘passa, ānanda, āsīviso’’ti. ‘‘Passāmi, bhante, ghoraviso’’ti.

Kassako taṃ kathaṃ sutvā ‘‘mama velāya vā avelāya vā vicaraṇaṭṭhānametaṃ, āsīviso kirettha atthī’’ti cintetvā satthari ettakaṃ vatvā pakkante ‘‘māressāmi na’’nti patodalaṭṭhiṃ ādāya gato sahassabhaṇḍikaṃ disvā ‘‘imaṃ sandhāya satthārā kathitaṃ bhavissatī’’ti taṃ ādāya nivatto, abyattatāya ekamante ṭhapetvā paṃsunā paṭicchādetvā puna kasituṃ ārabhi. Manussā ca vibhātāya rattiyā gehe corehi katakammaṃ disvā padānupadaṃ gacchantā taṃ khettaṃ gantvā tattha corehi bhaṇḍassa bhājitaṭṭhānaṃ disvā kassakassa padavalañjaṃ addasaṃsu. Te tassa padānusārena gantvā thavikāya ṭhapitaṭṭhānaṃ disvā paṃsuṃ viyūhitvā thavikaṃ ādāya ‘‘tvaṃ gehaṃ vilumpitvā khettaṃ kasamāno viya vicarasī’’ti tajjetvā pothetvā netvā rañño dassayiṃsu. Rājā taṃ pavattiṃ sutvā tassa vadhaṃ āṇāpesi. Rājapurisā taṃ pacchābāhaṃ bandhitvā kasāhi tāḷentā āghātanaṃ nayiṃsu. So kasāhi tāḷiyamāno aññaṃ kiñci avatvā ‘‘passānanda, āsīvisoti, passāmi bhagavā ghoraviso’’ti vadanto gacchati. Atha naṃ rājapurisā ‘‘tvaṃ satthu ceva ānandattherassa ca kathaṃ kathesi, kiṃ nāmeta’’nti pucchitvā – ‘‘rājānaṃ daṭṭhuṃ labhamāno kathessāmī’’ti vutte rañño santikaṃ netvā rañño taṃ pavattiṃ kathayiṃsu. Atha naṃ rājā ‘‘kasmā evaṃ kathesī’’ti pucchi. So ‘‘nāhaṃ, deva, coro’’ti vatvā kasanatthāya nikkhantakālato paṭṭhāya sabbaṃ taṃ pavattiṃ rañño ācikkhi. Rājā tassa kathaṃ sutvā ‘‘ayaṃ bhaṇe loke aggapuggalaṃ satthāraṃ sakkhiṃ apadisati, na yuttaṃ etassa dosaṃ āropetuṃ, ahamettha kattabbaṃ jānissāmī’’ti taṃ ādāya sāyanhasamaye satthu santikaṃ gantvā satthāraṃ pucchi – ‘‘bhagavā kacci tumhe ānandattherena saddhiṃ etassa kassakassa kasanaṭṭhānaṃ gatā’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Kiṃ vo tattha diṭṭha’’nti? ‘‘Sahassatthavikā, mahārājā’’ti. ‘‘Disvā kiṃ avocutthā’’ti? ‘‘Idaṃ nāma, mahārājā’’ti. ‘‘Bhante, sacāyaṃ puriso tumhādisaṃ apadisaṃ nākarissa, na jīvitaṃ alabhissa, tumhehi pana kathitakathaṃ kathetvā tena jīvitaṃ laddha’’nti. Taṃ sutvā satthā ‘‘āma, mahārāja, ahampi ettakameva vatvā gato, paṇḍitena nāma yaṃ kammaṃ katvā pacchānutappaṃ hoti, taṃ na kattabba’’nti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

67. ‘‘Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;
Yassa assumukho rodaṃ, vipākaṃ paṭisevatī’’ti.

Tattha **na taṃ kamma**nti yaṃ nirayādīsu nibbattanasamatthaṃ dukkhudrayaṃ kammaṃ katvā anussaranto anussaritānussaritakkhaṇe anutappati anusocati, taṃ kataṃ **na sādhu** na sundaraṃ niratthakaṃ. **Yassa assumukho**ti yassa assūhi tintamukho rodanto vipākaṃ anubhotīti.

Desanāvasāne kassako upāsako sotāpattiphalaṃ patto, sampattabhikkhūpi sotāpattiphalādīni pāpuṇiṃsūti.

Kassakavatthu aṭṭhamaṃ.

9. Sumanamālākāravatthu

Tañca kammaṃ kataṃ sādhūti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sumanaṃ nāma mālākāraṃ ārabbha kathesi.

So kira devasikaṃ bimbisārarājānaṃ pātova aṭṭhahi sumanapupphanāḷīhi upaṭṭhahanto aṭṭha kahāpaṇe labhati. Athekadivasaṃ tasmiṃ pupphāni gahetvā nagaraṃ paviṭṭhamatte bhagavā mahābhikkhusaṅghaparivuto chabbaṇṇaraṃsiyo vissajjetvā mahatā buddhānubhāvena mahatiyā buddhalīḷāya nagaraṃ piṇḍāya pāvisi. Bhagavā hi ekadā chabbaṇṇaraṃsiyo cīvarena paṭicchādetvā aññataro piṇḍapātiko viya carati tiṃsayojanamaggaṃ aṅgulimālassa paccuggamanaṃ gacchanto viya, ekadā chabbaṇṇaraṃsiyo vissajjetvā kapilavatthuppavesanādīsu viya. Tasmimpi divase sarīrato chabbaṇṇaraṃsiyo vissajjento mahantena buddhānubhāvena mahatiyā buddhalīḷāya rājagahaṃ pāvisi. Mālākāro bhagavato ratanagghiyasadisaṃ attabhāvaṃ disvā dvattiṃsamahāpurisalakkhaṇaasītānubyañjanasarīrasobhaggaṃ oloketvā pasannacitto ‘‘kiṃ nu kho satthu adhikāraṃ karomī’’ti cintetvā aññaṃ apassanto ‘‘imehi pupphehi bhagavantaṃ pūjessāmī’’ti cintetvā puna cintesi – ‘‘imāni rañño nibaddhaṃ upaṭṭhānapupphāni, rājā imāni alabhanto maṃ bandhāpeyya vā ghātāpeyya vā raṭṭhato vā pabbājeyya, kiṃ nu kho karomī’’ti? Athassa etadahosi ‘‘rājā maṃ ghātetu vā bandhāpetu vā raṭṭhato pabbājetu vā, so hi mayhaṃ dadamānopi imasmiṃ attabhāve jīvitamattaṃ dhanaṃ dadeyya, satthupūjā pana me anekāsu kappakoṭīsu alaṃ hitāya ceva sukhāya cā’’ti attano jīvitaṃ tathāgatassa pariccaji.

So ‘‘yāva me pasannaṃ cittaṃ na patikuṭati, taṃ tāvadeva pūjaṃ karissāmī’’ti haṭṭhatuṭṭho udaggudaggo satthāraṃ pūjesi. Kathaṃ? Paṭhamaṃ tāva dveva pupphamuṭṭhiyo tathāgatassa upari khipi, tā uparimatthake vitānaṃ hutvā aṭṭhaṃsu. Aparā dve muṭṭhiyo khipi, tā dakkhiṇahatthapassena mālāpaṭacchannena otaritvā aṭṭhaṃsu. Aparā dve muṭṭhiyo khipi, tā piṭṭhipassena otaritvā tatheva aṭṭhaṃsu. Aparā dve muṭṭhiyo khipi, tā vāmahatthapassena otaritvā tatheva aṭṭhaṃsu. Evaṃ aṭṭha nāḷiyo aṭṭha muṭṭhiyo hutvā catūsu ṭhānesu tathāgataṃ parikkhipiṃsu. Purato gamanadvāramattameva ahosi. Pupphānaṃ vaṇṭāni anto ahesuṃ, pattāni bahimukhāni. Bhagavā rajatapattaparikkhitto viya hutvā pāyāsi. Pupphāni acittakānipi sacittakaṃ nissāya sacittakāni viya abhijjitvā apatitvā satthārā saddhiṃyeva gacchanti, ṭhitaṭhitaṭṭhāne tiṭṭhanti. Satthu sarīrato satasahassavijjulatā viya raṃsiyo nikkhamiṃsu. Purato ca pacchato ca dakkhiṇato ca vāmato ca sīsamatthakato ca nirantaraṃ nikkhantaraṃsīsu ekāpi sammukhasammukhaṭṭhāneneva apalāyitvā sabbāpi satthāraṃ tikkhattuṃ padakkhiṇaṃ katvā taruṇatālakkhandhappamāṇā hutvā purato eva dhāvanti. Sakalanagaraṃ saṅkhubhi. Antonagare nava koṭiyo, bahinagare nava koṭiyoti aṭṭhārasasu koṭīsu ekopi puriso vā itthī vā bhikkhaṃ gahetvā anikkhanto nāma natthi. Mahājano sīhanādaṃ nadanto celukkhepasahassāni karonto satthu puratova gacchati. Satthāpi mālākārassa guṇaṃ pākaṭaṃ kātuṃ tigāvutappamāṇe nagare bhericaraṇamaggeneva acari. Mālākārassa sakalasarīraṃ pañcavaṇṇāya pītiyā paripūri.

So thokaññeva tathāgatena saddhiṃ caritvā manosilārase nimuggo viya buddharasmīnaṃ anto paviṭṭho satthāraṃ thometvā vanditvā tucchapacchimeva gahetvā gehaṃ agamāsi. Atha naṃ bhariyā pucchi ‘‘kahaṃ pupphānī’’ti? ‘‘Satthā me pūjito’’ti. ‘‘Rañño dāni kiṃ karissasī’’ti? ‘‘Rājā maṃ ghātetu vā raṭṭhato vā nīharatu, ahaṃ jīvitaṃ pariccajitvā satthāraṃ pūjesiṃ, sabbapupphāni aṭṭha muṭṭhiyova ahesuṃ, evarūpā nāma pūjā jātā. Mahājano ukkuṭṭhisahassāni karonto satthārā saddhiṃ carati, yo esa mahājanassa ukkuṭṭhisaddo, tasmiṃ ṭhāne eso’’ti. Athassa bhariyā andhabālatāya evarūpe pāṭihāriye pasādaṃ nāma ajanetvā taṃ akkositvā paribhāsitvā ‘‘rājāno nāma caṇḍā, sakiṃ kuddhā hatthapādādicchedanena bahumpi anatthaṃ karonti, tayā katakammena mayhampi anattho siyā’’ti putte ādāya rājakulaṃ gantvā raññā pakkositvā ‘‘kiṃ eta’’nti pucchitā āha – ‘‘mama sāmiko tumhākaṃ upaṭṭhānapupphehi satthāraṃ pūjetvā tucchahattho gharaṃ āgantvā ‘kahaṃ pupphānī’ti mayā puṭṭho idaṃ nāma vadesi, ahaṃ taṃ paribhāsitvā ‘rājāno nāma caṇḍā, sakiṃ kuddhā hatthapādādicchedanena bahumpi anatthaṃ karonti, tayā katakammena mayhampi anattho siyā’ti taṃ chaḍḍetvā idhāgatā, tena kataṃ kammaṃ sukataṃ vā hotu, dukkaṭaṃ vā, tassevetaṃ, mayā tassa chaḍḍitabhāvaṃ jānāhi, devā’’ti. Rājā paṭhamadassaneneva sotāpattiphalaṃ patto saddho pasanno ariyasāvako cintesi – ‘‘aho ayaṃ itthī andhabālā, evarūpe guṇe pasādaṃ na uppādesī’’ti. So kuddho viya hutvā, ‘‘amma, kiṃ vadesi, mayhaṃ upaṭṭhānapupphehi tena pūjā katā’’ti? ‘‘Āma, devā’’ti. ‘‘Bhaddakaṃ te kataṃ taṃ chaḍḍentiyā, mama pupphehi pūjākārassa ahaṃ kattabbayuttakaṃ jānissāmī’’ti taṃ uyyojetvā vegena satthu santikaṃ gantvā vanditvā satthārā saddhiṃyeva vicari.

Satthā rañño cittappasādaṃ ñatvā bhericaraṇavīthiyā nagaraṃ caritvā rañño gharadvāraṃ agamāsi. Rājā pattaṃ gahetvā satthāraṃ gehaṃ pavesetukāmo ahosi. Satthā pana rājaṅgaṇeyeva nisīdanākāraṃ dassesi. Rājā taṃ ñatvā ‘‘sīghaṃ maṇḍapaṃ karothā’’ti taṅkhaṇaññeva maṇḍapaṃ kārāpesi. Nisīdi satthā saddhiṃ bhikkhusaṅghena. Kasmā pana satthā rājagehaṃ na pāvisi?

Evaṃ kirassa ahosi – ‘‘sacāhaṃ anto pavisitvā nisīdeyyaṃ, mahājano maṃ daṭṭhuṃ na labheyya, mālākārassa guṇo pākaṭo na bhaveyya, rājaṅgaṇe pana maṃ nisinnaṃ mahājano daṭṭhuṃ labhissati, mālākārassa guṇo pākaṭo bhavissatī’’ti. Guṇavantānañhi guṇaṃ buddhā eva pākaṭaṃ kātuṃ sakkonti, avasesajano guṇavantānaṃ guṇaṃ kathento maccharāyati. Cattāro pupphapaṭā catuddisaṃ aṭṭhaṃsu. Mahājano satthāraṃ parivāresi. Rājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītenāhārena parivisi. Satthā bhattakiccāvasāne anumodanaṃ katvā purimanayeneva catūhi pupphapaṭehi parikkhitto sīhanādaṃ nadanto mahājanena parivuto vihāraṃ agamāsi. Rājā satthāraṃ anugantvā nivatto mālākāraṃ pakkosāpetvā ‘‘mama āharitapupphehi kinti katvā satthāraṃ pūjesī’’ti pucchi. Mālākāro ‘‘rājā maṃ ghātetu vā raṭṭhato vā pabbājetūti jīvitaṃ pariccajitvā pūjesiṃ devā’’ti āha. Rājā ‘‘tvaṃ mahāpuriso nāmā’’ti vatvā aṭṭha hatthī ca asse ca dāse ca dāsiyo ca mahāpasādhanāni ca aṭṭha kahāpaṇasahassāni ca rājakulato nīharitvā sabbālaṅkārappaṭimaṇḍitā aṭṭha nāriyo ca aṭṭha gāmavare cāti idaṃ sabbaṭṭhakaṃ nāma dānaṃ adāsi.

Ānandatthero cintesi – ‘‘ajja pātova paṭṭhāya sīhanādasahassāni ceva celukkhepasahassāni ca pavattanti, ko nu kho mālākārassa vipāko’’ti? So satthāraṃ pucchi. Atha naṃ satthā āha – ‘‘ānanda, iminā mālākārena appamattakaṃ kammaṃ kata’’nti mā sallakkhesi, ayañhi mayhaṃ jīvitaṃ pariccajitvā pūjaṃ akāsi. So evaṃ mayi cittaṃ pasādetvā –

‘‘Kappānaṃ satasahassaṃ, duggatiṃ na gamissati;
Ṭhatvā devamanussesu, phalaṃ etassa kammuno;
Pacchā paccekasambuddho, sumano nāma bhavissatī’’ti. –

Āha. Satthu pana vihāraṃ gantvā gandhakuṭipavisanakāle tāni pupphāni dvārakoṭṭhake patiṃsu. Sāyanhasamaye bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘aho acchariyaṃ mālākārassa kammaṃ, dharamānakabuddhassa jīvitaṃ pariccajitvā pupphapūjaṃ katvā taṅkhaṇaññeva sabbaṭṭhakaṃ nāma labhatī’’ti. Satthā gandhakuṭito nikkhamitvā tiṇṇaṃ gamanānaṃ aññatarena gamanena dhammasabhaṃ gantvā buddhāsane nisīditvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘āma, bhikkhave, yassa kammassa katattā pacchānutappaṃ na hoti, anussaritānussaritakkhaṇe somanassameva uppajjati, evarūpaṃ kammaṃ kattabbamevā’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

68. ‘‘Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;
Yassa patīto sumano, vipākaṃ paṭisevatī’’ti.

Tattha **yaṃ katvā**ti yaṃ devamanussasampattīnañceva nibbānasampattiyā ca nibbattanasamatthaṃ sukhudrayaṃ kammaṃ katvā nānutappati, atha kho diṭṭhadhammeyeva anussaritānussaritakkhaṇeyeva pītivegena patīto somanassavegena ca sumano hutvā āyatiṃ pītisomanassajāto hutvā vipākaṃ paṭisevati, **taṃ kammaṃ kataṃ sādhu** bhaddakanti.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosīti.

Sumanamālākāravatthu navamaṃ.

10. Uppalavaṇṇattherīvatthu

Madhuvā maññatīti imaṃ dhammadesanaṃ satthā jetavane viharanto uppalavaṇṇattheriṃ ārabbha

kathesi.

Sā kira padumuttarabuddhassa pādamūle patthanaṃ paṭṭhapetvā kappasatasahassaṃ puññāni kurumānā devesu ca manussesu ca saṃsarantī imasmiṃ buddhuppāde devalokato cavitvā sāvatthiyaṃ seṭṭhikule paṭisandhiṃ gaṇhi. Nīluppalagabbhasamānavaṇṇatāya cassā **uppalavaṇṇā**tveva nāmaṃ akaṃsu. Athassā vayappattakāle sakalajambudīpe rājāno ca seṭṭhino ca seṭṭhissa santikaṃ sāsanaṃ pahiṇiṃsu – ‘‘dhītaraṃ amhākaṃ detū’’ti. Apahiṇanto nāma nāhosi. Tato seṭṭhi cintesi – ‘‘ahaṃ sabbesaṃ manaṃ gahetuṃ na sakkhissāmi, upāyaṃ panekaṃ karissāmī’’ti dhītaraṃ pakkosāpetvā, ‘‘amma, pabbajituṃ sakkhissasī’’ti āha. Tassā pacchimabhavikattā taṃ vacanaṃ sīse āsittaṃ satapākatelaṃ viya ahosi. Tasmā pitaraṃ ‘‘pabbajissāmi, tātā’’ti āha. So tassā mahantaṃ sakkāraṃ katvā bhikkhunīupassayaṃ netvā pabbājesi. Tassā acirapabbajitāya eva uposathāgāre kālavāro pāpuṇi. Sā dīpaṃ jāletvā uposathāgāraṃ sammajjitvā dīpasikhāya nimittaṃ gaṇhitvā ṭhitāva punappunaṃ olokayamānā tejokasiṇārammaṇaṃ jhānaṃ nibbattetvā tameva pādakaṃ katvā arahattaṃ pāpuṇi saddhiṃ paṭisambhidāhi ceva abhiññāhi ca.

Sā aparena samayena janapadacārikaṃ caritvā paccāgantvā andhavanaṃ pāvisi. Tadā bhikkhunīnaṃ araññavāso appaṭikkhitto hoti. Athassā tattha kuṭikaṃ katvā mañcakaṃ paññāpetvā sāṇiyā parikkhipiṃsu. Sā sāvatthiyaṃ piṇḍāya pavisitvā nikkhami. Mātulaputto panassā nandamāṇavo nāma gihikālato paṭṭhāya paṭibaddhacitto. So tassā āgatabhāvaṃ sutvā theriyā āgamanato puretarameva andhavanaṃ gantvā taṃ kuṭikaṃ pavisitvā heṭṭhāmañcake nilīno theriyā āgantvā kuṭikaṃ pavisitvā dvāraṃ pidhāya mañcake nisinnamattāya bahi ātapato āgatattā cakkhupathe andhakāre avigateyeva heṭṭhāmañcakato nikkhamitvā mañcakaṃ abhiruyha ‘‘mā nassi bāla, mā nassi bālā’’ti theriyā vāriyamānoyeva abhibhavitvā attanā patthitakammaṃ katvā pāyāsi. Athassa aguṇaṃ dhāretuṃ asakkontī viya mahāpathavī dvedhā bhijji. So pathaviṃ paviṭṭho gantvā mahāavīcimhi eva nibbatti. Therīpi tamatthaṃ bhikkhunīnaṃ ārocesi. Bhikkhuniyo bhikkhūnaṃ etamatthaṃ ārocesuṃ. Bhikkhū bhagavato ārocayiṃsu. Taṃ sutvā satthā bhikkhū āmantetvā, ‘‘bhikkhave, bhikkhubhikkhunī upāsakaupāsikāsu yo koci bālo pāpakammaṃ karonto madhusakkharādīsu kiñci deva madhurarasaṃ khādamāno puriso viya tuṭṭhahaṭṭho udaggudaggo viya karotī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

69. ‘‘Madhuvā maññati bālo, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchatī’’ti.

Tattha **madhuvā**ti bālassa hi pāpaṃ akusalakammaṃ karontassa taṃ kammaṃ madhu viya madhurarasaṃ viya iṭṭhaṃ kantaṃ manāpaṃ viya upaṭṭhāti. Iti naṃ so madhuṃva maññati. **Yāvā**ti yattakaṃ kālaṃ. **Pāpaṃ na paccatī**ti diṭṭhadhamme vā samparāye vā vipākaṃ na deti, tāva naṃ evaṃ maññati. **Yadā cā**ti yadā panassa diṭṭhadhamme vā vividhā kammakāraṇā kayiramānassa, samparāye vā nirayādīsu mahādukkhaṃ anubhavantassa taṃ pāpaṃ paccati, atha so bālo dukkhaṃ nigacchati vindati paṭilabhatīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu.

Aparena pana samayena dhammasabhāyaṃ mahājano kathaṃ samuṭṭhāpesi ‘‘khīṇāsavāpi maññe kāmasukhaṃ sādiyanti, kāmaṃ sevanti, kiṃ na sevissanti, na hi ete koḷāparukkhā, na ca vammikā allamaṃsasarīrāva, tasmā etepi kāmasukhaṃ sādiyanti, kāmaṃ sevantī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘na, bhikkhave, khīṇāsavā kāmasukhaṃ sādiyanti, na kāmaṃ sevanti. Yathā hi padumapatte patitaṃ udakabindu, na vilimpati, na saṇṭhāti, vinivattetvā patateva, yathā ca āragge sāsapo na vilimpati, na saṇṭhāti, vinivattetvā patateva, evaṃ khīṇāsavassa citte duvidhopi kāmo na vilimpati, na saṇṭhātī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ brāhmaṇavagge gāthamāha –

‘‘Vāri pokkharapatteva, āraggeriva sāsapo;
Yo na limpati kāmesu, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 401);

Imissā attho brāhmaṇavaggeyeva āvi bhavissati. Satthā pana rājānaṃ pasenadikosalaṃ pakkosāpetvā, ‘‘mahārāja, imasmiṃ sāsane yatheva kulaputtā, evaṃ kuladhītaropi mahantaṃ ñātigaṇañca bhogakkhandhañca pahāya pabbajitvā araññe viharanti. Tā evaṃ viharamānā rāgarattā pāpapuggalā omānātimānavasena viheṭhentipi, brahmacariyantarāyampi pāpenti, tasmā bhikkhunisaṅghassa antonagare vasanaṭṭhānaṃ kātuṃ vaṭṭatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā nagarassa ekapasse bhikkhunisaṅghassa vasanaṭṭhānaṃ kārāpesi. Tato paṭṭhāya bhikkhuniyo antogāmeyeva vasantīti.

Uppalavaṇṇattherīvatthu dasamaṃ.

11. Jambukattheravatthu

Māse māseti imaṃ dhammadesanaṃ satthā veḷuvane viharanto jambukaṃ ājīvakaṃ ārabbha kathesi.

Atīte kira kassapasammāsambuddhakāle gāmavāsī eko kuṭumbiko ekassa therassa vihāraṃ katvā taṃ tattha viharantaṃ catūhi paccayehi upaṭṭhahi. Thero tassa gehe nibaddhaṃ bhuñjati. Atheko khīṇāsavo bhikkhu divā piṇḍāya caranto tassa gehadvāraṃ pāpuṇi. Kuṭumbiko taṃ disvā tassa iriyāpathe pasanno gehaṃ pavesetvā sakkaccaṃ paṇītena bhojanena parivisitvā, ‘‘bhante, imaṃ sāṭakaṃ rajitvā nivāseyyāthā’’ti mahantaṃ sāṭakaṃ datvā, ‘‘bhante, kesā vo dīghā, tumhākaṃ kesoropanatthāya nhāpitaṃ ānessāmi, sayanatthāya ca vo mañcakaṃ gāhāpetvā āgamissāmī’’ti āha. Nibaddhaṃ gehe bhuñjanto kulūpako bhikkhu taṃ tassa sakkāraṃ disvā cittaṃ pasādetuṃ nāsakkhi, ‘‘ayaṃ taṃ muhuttaṃ diṭṭhakassa evarūpaṃ sakkāraṃ karoti, nibaddhaṃ gehe bhuñjantassa pana mayhaṃ na karotī’’ti cintetvā vihāraṃ agamāsi. Itaropi teneva saddhiṃ gantvā kuṭumbikena dinnasāṭakaṃ rajitvā nivāsesi. Kuṭambikopi nhāpitaṃ ādāya gantvā therassa kese ohārāpetvā mañcakaṃ attharāpetvā, ‘‘bhante, imasmiṃyeva mañcake sayathā’’ti vatvā dvepi there svātanāya nimantetvā pakkāmi.

Nevāsiko tassa taṃ sakkāraṃ kayiramānaṃ adhivāsetuṃ nāsakkhi. Athassa so sāyaṃ therassa nipannaṭṭhānaṃ gantvā catūhākārehi theraṃ akkosi, ‘‘āvuso, āgantuka kuṭumbikassa te gehe bhattaṃ bhuñjanato varataraṃ mīḷhaṃ khādituṃ, kuṭumbikena ānītanhāpitena kesohārāpanato varataraṃ tālaṭṭhikena kese luñcāpetuṃ. Kuṭumbikena dinnasāṭakanivāsanato varataraṃ naggena vicarituṃ, kuṭumbikena ābhatamañcake nipajjanato varataraṃ bhūmiyaṃ nipajjitu’’nti. Theropi ‘‘mā esa bālo maṃ nissāya nassī’’ti nimantanaṃ anādiyitvā pātova uṭṭhāya yathāsukhaṃ agamāsi. Nevāsikopi pātova vihāre kattabbavattaṃ katvā bhikkhācāravelāya ‘‘idānipi āgantuko niddāyati, ghaṇḍikasaddena pabujjheyyā’’ti saññāya nakhapiṭṭheneva ghaṇḍiṃ paharitvā gāmaṃ piṇḍāya pāvisi. Kuṭumbikopi sakkāraṃ katvā therānaṃ āgamanamaggaṃ olokento nevāsikaṃ disvā, ‘‘bhante, thero kuhi’’nti pucchi. Atha naṃ nevāsiko ‘‘mā, āvuso, kiñci avaca, tuyhaṃ kulūpako hiyyo, tava nikkhantavelāya ovarakaṃ pavisitvā niddaṃ okkanto pātova uṭṭhāya mama vihārasammajjanasaddampi pānīyaghaṭaparibhojanīyaghaṭesu udakasiñcanasaddampi ghaṇḍikasaddampi karontassa na jānātī’’ti āha. Kuṭumbiko cintesi – ‘‘tādisāya iriyāpathasampattiyā samannāgatassa me ayyassa yāva imamhā kālā niddāyanaṃ nāma natthi, maṃ pana tassa sakkāraṃ karontaṃ disvā addhā iminā bhadantena kiñci vuttaṃ bhavissatī’’ti. So attano paṇḍitabhāvena taṃ sakkaccaṃ bhojetvā tassa pattaṃ sādhukaṃ dhovitvā nānaggarasabhojanassa pūretvā, ‘‘bhante, sace me ayyaṃ passeyyātha, imamassa piṇḍapātaṃ dadeyyāthā’’ti āha.

Itaro taṃ gahetvāva cintesi – ‘‘sace so evarūpaṃ piṇḍapātaṃ bhuñjissati, imasmiṃyeva ṭhāne paluddho bhavissatī’’ti antarāmagge taṃ piṇḍapātaṃ chaḍḍetvā therassa vasanaṭṭhānaṃ gantvā taṃ tattha olokento na addasa. Atha naṃ ettakassa kammassa katattā vīsativassasahassāni katopi samaṇadhammo rakkhituṃ nāsakkhi. Āyupariyosāne pana kālaṃ katvā avīcimhi nibbattitvā ekaṃ buddhantaraṃ mahādukkhaṃ anubhavitvā imasmiṃ buddhuppāde rājagahanagare ekasmiṃ bahvannapāne kulaghare nibbatti. So padasā gamanakālato paṭṭhāya neva sayane sayituṃ, na bhattaṃ bhuñjituṃ icchati, attano sarīravalañjameva khādati. ‘‘Bālatāya ajānanto karotī’’ti taṃ posayiṃsu. Mahallakakālepi vatthaṃ nivāsetuṃ na icchati, naggova vicarati, bhūmiyaṃ sayati, attano sarīravalañjameva khādati. Athassa mātāpitaro ‘‘nāyaṃ kulagharassa anucchaviko, kevalaṃ alajjanako ājīvakānaṃ esa anucchaviko’’ti tesaṃ santikaṃ netvā ‘‘imaṃ dārakaṃ pabbājethā’’ti adaṃsu. Atha naṃ te pabbājesuṃ. Pabbājentā ca pana galappamāṇe āvāṭe ṭhapetvā dvinnaṃ aṃsakūṭānaṃ upariṃ padarāni datvā tesaṃ upari nisīditvā tālaṭṭhikhaṇḍena kese luñciṃsu. Atha ne tassa mātāpitaro svātanāya nimantetvā pakkamiṃsu.

Punadivase ājīvakā ‘‘ehi, gāmaṃ pavisissāmā’’ti taṃ vadiṃsu. So ‘‘gacchatha tumhe, ahaṃ idheva bhavissāmī’’ti na icchi. Atha naṃ punappunaṃ vatvā anicchamānaṃ ohāya agamaṃsu. Sopi tesaṃ gatabhāvaṃ ñatvā vaccakuṭiyā padaraṃ vivaritvā oruyha ubhohi hatthehi ālopaṃ ālopaṃ katvā gūthaṃ khādi. Ājīvakā tassa antogāmato āhāraṃ pahiṇiṃsu. Tampi na icchi. Punappunaṃ vuccamānopi ‘‘na me iminā attho. Laddho me āhāro’’ti āha. ‘‘Kahaṃ laddho’’ti? ‘‘Idheva laddho’’ti. Evaṃ dutiye tatiye catutthepi divase tehi bahumpi vuccamāno ‘‘ahaṃ idheva bhavissāmī’’ti gāmaṃ gantuṃ na icchi. Ājīvakā ‘‘ayaṃ divase divase neva gāmaṃ pavisituṃ icchati, na amhehi pahitāhāraṃ āharituṃ icchati, ‘idheva me laddho’ti vadati, kiṃ nu kho karoti, pariggaṇhissāma na’’nti gāmaṃ pavisantā ekaṃ dve jane tassa pariggaṇhanatthaṃ ohāya gamiṃsu. Te pacchato gacchantā viya hutvā nilīyiṃsu. Sopi tesaṃ gatabhāvaṃ ñatvā purimanayeneva vaccakuṭiṃ oruyha gūthaṃ khādi.

Itare tassa kiriyaṃ disvā ājīvakānaṃ ārocayiṃsu. Taṃ sutvā ājīvakā ‘‘aho bhāriyaṃ kammaṃ, sace samaṇassa gotamassa sāvakā jāneyyuṃ, ‘ājīvakā gūthaṃ khādamānā vicarantī’ti amhākaṃ akittiṃ pakāseyyuṃ, nāyaṃ amhākaṃ anucchaviko’’ti taṃ attano santikā nīhariṃsu. So tehi nīharito mahājanassa uccārakaraṇaṭṭhāne patthārito eko piṭṭhipāsāṇo atthi. Tasmiṃ mahantaṃ soṇḍi, piṭṭhipāsāṇaṃ nissāya mahājanassa uccārakaraṇaṭṭhānaṃ. So tattha gantvā rattiṃ gūthaṃ khāditvā mahājanassa sarīravalañjanatthāya āgamanakāle ekena hatthena pāsāṇassa ekaṃ antaṃ olubbha ekaṃ pādaṃ ukkhipitvā jaṇṇuke ṭhapetvā uddhaṃvātābhimukho mukhaṃ vivaritvā tiṭṭhati. Mahājano taṃ disvā upasaṅkamitvā vanditvā, ‘‘bhante, kasmā ayyo mukhaṃ vivaritvā ṭhito’’ti pucchati. ‘‘Ahaṃ vātabhakkho, añño me āhāro natthī’’ti. Atha ‘‘kasmā ekaṃ pādaṃ jaṇṇuke katvā ṭhitosi, bhante’’ti? ‘‘Ahaṃ uggatapo ghoratapo, mayā dvīhi pādehi akkantā pathavī kampati, tasmā ekaṃ pādaṃ ukkhipitvā jaṇṇuke ṭhapetvā ṭhitomhi. Ahañhi rattindivaṃ ṭhitakova vītināmemi, na nisīdāmi, na nipajjāmī’’ti. Manussā nāma yebhuyyena vacanamattameva saddahanti, tasmā ‘‘aho acchariyaṃ, evarūpāpi nāma tapassino honti, na no evarūpā diṭṭhapubbā’’ti yebhuyyena aṅgamagadhavāsino saṅkhubhitvā upasaṅkamitvā māse māse mahantaṃ sakkāraṃ abhiharanti. So ‘‘ahaṃ vātameva bhakkhāmi, na aññaṃ āhāraṃ. Aññañhi me khādantassa tapo nassatī’’ti tehi abhihaṭaṃ na kiñci icchati. Manussā ‘‘mā no, bhante, nāsetha, tumhādisena ghoratapena paribhoge kate amhākaṃ dīgharattaṃ hitāya sukhāya saṃvattatī’’ti punappunaṃ yācanti. Tassa añño āhāro na ruccati. Mahājanassa pana yācanāya pīḷito tehi ābhatāni sappiphāṇitādīni kusaggena jivhagge ṭhapetvā ‘‘gacchatha, alaṃ vo ettakaṃ hitāya sukhāya cā’’ti uyyojesi. Evaṃ so pañcapaññāsa vassāni naggo gūthaṃ khādanto kese luñcanto bhūmiyaṃ sayamāno vītināmesi.

Buddhānampi kho paccūsakāle lokavolokanaṃ avijahitameva hoti. Tasmā ekadivasaṃ bhagavato paccūsasamaye lokaṃ volokentassa ayaṃ jambukājīvako ñāṇajālassa anto paññāyi. Satthā ‘‘kiṃ nu kho bhavissatī’’ti āvajjetvā tassa saha paṭisambhidāhi arahattassūpanissayaṃ disvā ‘‘ahaṃ etaṃ ādiṃ katvā ekaṃ gāthaṃ bhāsissāmi, gāthāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissati. Imaṃ kulaputtaṃ nissāya mahājano sotthibhāvaṃ pāpuṇissatī’’ti ñatvā punadivase rājagahe piṇḍāya caritvā piṇḍapātapaṭikkanto ānandattheraṃ āmantesi – ‘‘ānanda, jambukājīvakassa santikaṃ gamissāmī’’ti. ‘‘Bhante, kiṃ tumheyeva gamissathā’’ti? ‘‘Āma, ahamevā’’ti evaṃ vatvā satthā vaḍḍhamānakacchāyāya tassa santikaṃ pāyāsi.

Devatā cintayiṃsu – ‘‘satthā sāyaṃ jambukājīvakassa santikaṃ gacchati, so ca jegucche uccārapassāvadantakaṭṭhakiliṭṭhe piṭṭhipāsāṇe vasati, devaṃ vassāpetuṃ vaṭṭatī’’ti attano ānubhāvena taṃ muhuttaṃyeva devaṃ vassāpesuṃ. Piṭṭhipāsāṇo suci nimmalo ahosi. Athassa upari pañcavaṇṇaṃ pupphavassaṃ vassāpesuṃ. Satthā sāyaṃ jambukājīvakassa santikaṃ gantvā ‘‘jambukā’’ti saddamakāsi. Jambuko ‘‘ko nu kho esa, dujjano maṃ jambukavādena vadatī’’ti cintetvā ‘‘ko eso’’ti āha. ‘‘Ahaṃ samaṇo’’ti. ‘‘Kiṃ mahāsamaṇā’’ti? ‘‘Ajja me ekarattiṃ idha vasanaṭṭhānaṃ dehī’’ti. ‘‘Natthi, mahāsamaṇa, imasmiṃ ṭhāne vasanaṭṭhāna’’nti. ‘‘Jambuka, mā evaṃ kari, ekarattiṃ me vasanaṭṭhānaṃ dehi, pabbajitā nāma pabbajitaṃ patthenti, manussā manussaṃ, pasavo pasava’’nti. ‘‘Kiṃ pana tvaṃ pabbajito’’ti? ‘‘Āma, pabbajitomhī’’ti. ‘‘Sace tvaṃ pabbajito, kahaṃ te lābukaṃ, kahaṃ dhūmakaṭacchuko, kahaṃ yaññasuttaka’’nti? ‘‘‘Atthetaṃ mayhaṃ, visuṃ visuṃ pana gahetvā vicaraṇaṃ dukkha’nti abbhantareneva gahetvā carāmī’’ti. So ‘‘carissasi tvaṃ etaṃ agghaṇhitvā’’ti kujjhi. Atha naṃ satthā āha – ‘‘hotu, jambuka, mā kujjha, vasanaṭṭhānaṃ me ācikkhā’’ti. ‘‘Natthi, mahāsamaṇa, ettha vasanaṭṭhāna’’nti.

Satthā tassa vasanaṭṭhānato avidūre ekaṃ pabbhāraṃ atthi, taṃ niddisanto ‘‘etasmiṃ pabbhāre ko vasatī’’ti āha. ‘‘Natthi koci, mahāsamaṇā’’ti. ‘‘Tena hi etaṃ mayhaṃ dehī’’ti. ‘‘Tvaññeva jāna, mahāsamaṇā’’ti. Satthā pabbhāre nisīdanaṃ paññāpetvā nisīdi. Paṭhamayāme cattāro mahārājāno catuddisaṃ ekobhāsaṃ karontā satthu upaṭṭhānaṃ āgamiṃsu. Jambuko obhāsaṃ disvā ‘‘ko obhāso nāmeso’’ti cintesi. Majjhimayāme sakko devarājā āgami. Jambuko tampi disvā ‘‘ko nāmeso’’ti cintesi. Pacchimayāme ekāya aṅguliyā ekaṃ, dvīhi dve, dasahi dasa cakkavāḷāni obhāsetuṃ samattho mahābrahmā sakalaṃ araññaṃ ekobhāsaṃ karonto āgami. Jambuko tampi disvā ‘‘ko nu kho eso’’ti cintetvā pātova satthu santikaṃ gantvā paṭisanthāraṃ katvā ekamantaṃ ṭhito satthāraṃ pucchi – ‘‘mahāsamaṇa, tumhākaṃ santikaṃ catasso disā obhāsento ke āgatā’’ti? ‘‘Cattāro mahārājāno’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Maṃ upaṭṭhātu’’nti. ‘‘Kiṃ pana tvaṃ catūhi mahārājehi uttaritaro’’ti? ‘‘Āma, jambuka, mahārājūnampi atirājā’’ti. ‘‘Majjhimayāme pana ko āgato’’ti? ‘‘Sakko devarājā, jambukā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Maṃ upaṭṭhātumevā’’ti. ‘‘Kiṃ pana tvaṃ sakkadevarājatopi uttaritaro’’ti? ‘‘Āma, jambuka, sakkatopi uttaritaromhi, eso pana mayhaṃ gilānupaṭṭhāko kappiyakārakasāmaṇerasadiso’’ti. ‘‘Pacchimayāme sakalaṃ araññaṃ obhāsetvā ko āgato’’ti? ‘‘Yaṃ loke brāhmaṇādayo khipitvā pakkhalitvā ‘namo mahābrahmuno’ti vadanti, so eva mahābrahmā’’ti. ‘‘Kiṃ pana tvaṃ mahābrahmatopi uttaritaro’’ti? ‘‘Āma, jambuka, ahañhi brahmunāpi atibrahmā’’ti. ‘‘Acchariyosi tvaṃ, mahāsamaṇa, mayhaṃ pana pañca paññāsa vassāni idha vasantassa etesu ekopi maṃ upaṭṭhātuṃ nāgatapubbo. Ahañhi ettakaṃ addhānaṃ vātabhakkho hutvā ṭhitakova vītināmesiṃ, na tāva te mayhaṃ upaṭṭhānaṃ āgatapubbā’’ti.

Atha naṃ satthā āha – jambuka, tvaṃ lokasmiṃ andhabālaṃ mahājanaṃ vañcayamāno mampi vañcetukāmo jāto, nanu tvaṃ pañcapaññāsa vassāni gūthameva khādi, bhūmiyaṃyeva nipajji, naggo hutvā vicari, tālaṭṭhikhaṇḍena kese luñci. Atha ca pana lokaṃ vañcento ‘‘ahaṃ vātabhakkho, ekapādena tiṭṭhāmi, na nisīdāmi, na nipajjāmī’’ti vadesi, ‘‘mamampi vañcetukāmosi pubbepi tvaṃ pāpikaṃ lāmikaṃ diṭṭhiṃ nissāya ettakaṃ kālaṃ gūthabhakkho bhūmisayo naggo vicaranto tālaṭṭhikhaṇḍena kesaluñcanaṃ patto, idānipi pāpikaṃ lāmikaṃ diṭṭhimeva gaṇhāsī’’ti. ‘‘Kiṃ pana mayā kataṃ, mahāsamaṇā’’ti? Athassa satthā pubbe katakammaṃ ācikkhi. Tassa satthari kathenteyeva saṃvego uppajji, hirottappaṃ upaṭṭhitaṃ, so ukkuṭiko nisīdi. Athassa satthā udakasāṭikaṃ khipitvā adāsi. So taṃ nivāsetvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthāpissa anupubbiṃ kathaṃ kathetvā dhammaṃ desesi. So desanāvasāne saha paṭisambhidāhi arahattaṃ patvā satthāraṃ vanditvā uṭṭhāyāsanā pabbajjañca upasampadañca yāci. Ettāvatā tassa purimakammaṃ parikkhīṇaṃ. Ayañhi khīṇāsavamahātheraṃ catūhi akkosehi akkositvā yāvāyaṃ mahāpathavī tigāvutādhikaṃ yojanaṃ ussannā, tāva avīcimhi paccitvā tattha pakkāvasesena pañcapaññāsa vassāni imaṃ vippakāraṃ patto. Tenassa taṃ kammaṃ khīṇaṃ. Vīsati pana vassasahassāni iminā katassa samaṇadhammassa phalaṃ nāsetuṃ na sakkā. Tasmā satthā dakkhiṇahatthaṃ pasāretvā ‘‘ehi, bhikkhu, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti āha. Tāvadevassa gihiliṅgaṃ antaradhāyi aṭṭhaparikkhāradharo saṭṭhivassikamahāthero viya ahosi.

Aṅgamagadhavāsīnaṃ tassa sakkāraṃ gahetvā āgatadivaso kiresa, tasmā ubhayaraṭṭhavāsino sakkāraṃ gahetvā āgatā tathāgataṃ disvā ‘‘kiṃ nu kho amhākaṃ ayyo jambuko mahā, udāhu samaṇo gotamo’’ti cintetvā ‘‘sace samaṇo gotamo mahā bhaveyya, ayaṃ samaṇassa gotamassa santikaṃ gaccheyya, jambukājīvakassa pana mahantatāya samaṇo gotamo imassa santikaṃ āgato’’ti cintayiṃsu. Satthā mahājanassa parivitakkaṃ ñatvā, ‘‘jambuka, tava upaṭṭhākānaṃ kaṅkhaṃ chindāhī’’ti āha, so ‘‘ahampi, bhante, ettakameva paccāsīsāmī’’ti vatvā catutthajjhānaṃ samāpajjitvā uṭṭhāya tālappamāṇaṃ vehāsaṃ abbhuggantvā ‘‘satthā me, bhante bhagavā, sāvakohamasmī’’ti vatvā oruyha vanditvā puna dvitālamattaṃ titālamattanti evaṃ sattatālamattaṃ vehāsaṃ abbhuggantvā oruyha attano sāvakabhāvaṃ jānāpesi. Taṃ disvā mahājano ‘‘aho buddhā nāma acchariyā anopamaguṇā’’ti cintesi. Satthā mahājanena saddhiṃ kathento evamāha – ‘‘ayaṃ ettakaṃ kālaṃ tumhehi ābhataṃ sakkāraṃ kusaggena jivhagge ṭhapetvā ‘tapacaraṇaṃ pūremī’ti idha nivuṭṭho, sacepi iminā upāyena vassasataṃ tapacaraṇaṃ pūreyya, yā cassa idāni kālaṃ vā bhattaṃ vā kukkuccāyitvā abhuñjantassa bhattacchedanakusalacetanā, tassā taṃ tapacaraṇaṃ soḷasiṃ kalampi na agghatī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

70. ‘‘Māse māse kusaggena, bālo bhuñjeyya bhojanaṃ;
Na so saṅkhātadhammānaṃ, kalaṃ agghati soḷasi’’nti.

Tassattho – sace **bālo** apariññātadhammo sīlādiguṇā paribāhiro titthāyatane pabbajito ‘‘tapacaraṇaṃ pūressāmī’’ti māse māse patte kusaggena bhojanaṃ bhuñjanto vassasataṃ bhuñjeyya bhojanaṃ. **Na so saṅkhātadhammānaṃ, kalaṃ agghati soḷasi**nti saṅkhātadhammā vuccanti ñātadhammā tulitadhammā. Tesu heṭṭhimakoṭiyā sotāpanno saṅkhātadhammo, uparimakoṭiyā khīṇāsavo. Imesaṃ saṅkhātadhammānaṃ so bālo kalaṃ na agghati soḷasinti puggalādhiṭṭhānā desanā. Ayaṃ panettha attho – yā cassa tathā tapacaraṇaṃ pūrentassa vassasataṃ cetanā yā ca saṅkhātadhammānaṃ kālaṃ vā bhattaṃ vā kukkuccāyitvā abhuñjantānaṃ ekā bhattacchedanakusalacetanā, tassā cetanāya sā tāva dīgharattaṃ pavattacetanā soḷasiṃ kalaṃ na agghati. Idaṃ vuttaṃ hoti – yaṃ tassā saṅkhātadhammānaṃ cetanāya phalaṃ, taṃ soḷasa koṭṭhāse katvā tato ekekaṃ puna soḷasa soḷasa koṭṭhāse katvā tato ekassa koṭṭhāsassa yaṃ phalaṃ, tadeva tassa bālassa tapacaraṇato mahapphalataranti.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosīti.

Jambukattheravatthu ekādasamaṃ.

12. Ahipetavatthu

Na hi pāpaṃ kataṃ kammanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto aññataraṃ ahipetaṃ ārabbha kathesi.

Ekasmiñhi divase jaṭilasahassassa abbhantaro āyasmā lakkhaṇatthero ca mahāmoggallānatthero ca ‘‘rājagahe piṇḍāya carissāmā’’ti gijjhakūṭato otaranti. Tesu āyasmā mahāmoggallānatthero ekaṃ ahipetaṃ disvā sitaṃ pātvākāsi. Atha naṃ lakkhaṇatthero ‘‘kasmā, āvuso, sitaṃ pātukarosī’’ti sitakāraṇaṃ pucchi. ‘‘Akālo, āvuso lakkhaṇa, imassa pañhassa, bhagavato santike maṃ puccheyyāsī’’ti thero āha. Tesu rājagahe piṇḍāya caritvā bhagavato santikaṃ gantvā nisinnesu lakkhaṇatthero pucchi, ‘‘āvuso, moggallānaṃ tvaṃ gijjhakūṭā otaranto sitaṃ pātukaritvā mayā sitakāraṇaṃ puṭṭho ‘bhagavato santike maṃ puccheyyāsī’ti avaca, kathehi idāni taṃ kāraṇa’’nti. Thero āha – ‘‘ahaṃ, āvuso, ekaṃ petaṃ disvā sitaṃ pātvākāsiṃ. Tassa evarūpo attabhāvo – manussasīsaṃ viya assa sīsaṃ, ahissa viya seso attabhāvo, ahipeto nāmesa pamāṇato pañcavīsatiyojaniko, tassa sīsato uṭṭhitā aggijālā yāva naṅguṭṭhā gacchanti, naṅguṭṭhato uṭṭhitā aggijālā yāva sīsā, majjhesīsato uṭṭhitā dve passāni gacchanti, dvīhi passehi uṭṭhitā majjhe otarantī’’ti. Dvinnaṃyeva kira petānaṃ attabhāvo pañcavīsatiyojaniko, avasesānaṃ tigāvutappamāṇo. Imassa ceva ahipetassa kākapetassa ca pañcavīsatiyojaniko. Tesu ayaṃ tāva ahipeto. Kākapetampi mahāmoggallāno gijjhakūṭamatthake paccamānaṃ disvā tassa pubbakammaṃ pucchanto imaṃ gāthamāha –

‘‘Pañcayojanikā jivhā, sīsaṃ te navayojanaṃ;
Kāyo accuggato tuyhaṃ, pañcavīsatiyojanaṃ;
Kiṃ nu kammaṃ karitvāna, pattosi dukkhamīdisa’’nti.

Athassa peto ācikkhanto –

‘‘Ahaṃ bhante moggallāna, kassapassa mahesino;
Saṅghassa ābhataṃ bhattaṃ, āhāresiṃ yadicchaka’’nti. –

Gāthaṃ vatvā āha – ‘‘bhante, kassapabuddhakāle sambahulā bhikkhū gāmaṃ piṇḍāya pavisiṃsu,. Manussā there disvā sampiyāyamānā āsanasālāyaṃ nisīdāpetvā pāde dhovitvā telaṃ makkhetvā yāguṃ pāyetvā khajjakaṃ datvā piṇḍapātakālaṃ āgamayamānā dhammaṃ suṇantā nisīdiṃsu. Dhammakathāvasāne therānaṃ patte ādāya attano attano gehā nānaggarasabhojanassa pūretvā āhariṃsu. Tadā ahaṃ kāko hutvā āsanasālāya chadanapiṭṭhe nilīno taṃ disvā ekena gahitapattato tikkhattuṃ mukhaṃ pūrento tayo kabaḷe aggahesiṃ. Taṃ pana bhattaṃ neva saṅghassa santakaṃ, na saṅghassa niyametvā dinnaṃ, na bhikkhūhi gahitāvasesakaṃ. Attano attano gehaṃ netvā manussehi bhuñjitabbakaṃ, kevalaṃ saṅghaṃ uddissa abhihaṭamattameva. Tato mayā tayo kabaḷā gahitā, ettakaṃ me pubbakammaṃ. Svāhaṃ kālaṃ katvā tassa kammassa vipākena avīcimhi paccitvā tattha pakkāvasesena idāni gijjhakūṭe kākapeto hutvā nibbatto imaṃ dukkhaṃ paccānubhomī’’ti. Idaṃ kākapetassa vatthu.

Idha pana thero ‘‘ahipetaṃ disvā sitaṃ pātvākāsi’’nti āha. Athassa satthā sakkhī hutvāpi uṭṭhāya ‘‘saccaṃ, bhikkhave, moggallāno āha. Mayāpesa sambodhipattadivaseyeva diṭṭho, apicāhaṃ ‘ye me vacanaṃ na saddaheyyuṃ, tesaṃ ahitāya bhaveyyā’ti parānuddayāya na kathesi’’nti āha. **Lakkhaṇasaṃyuttepi** (saṃ. ni. 2.202 ādayo) hi mahāmoggallānena diṭṭhakāleyeva satthā tassa sakkhī hutvā vinītavatthūni kathesi, idampi tena tatheva kathitaṃ. Taṃ sutvā bhikkhū tassa pubbakammaṃ pucchiṃsu. Satthāpi tesaṃ kathesi –

Atīte kira bārāṇasiṃ nissāya nadītīre paccekabuddhassa paṇṇasālaṃ kariṃsu. So tattha viharanto nibaddhaṃ nagare piṇḍāya carati. Nāgarāpi sāyaṃpātaṃ gandhapupphādihatthā paccekabuddhassūpaṭṭhānaṃ gacchanti. Eko bārāṇasivāsī puriso taṃ maggaṃ nissāya khettaṃ kasi. Mahājano sāyaṃpātaṃ paccekabuddhassūpaṭṭhānaṃ gacchanto taṃ khettaṃ maddanto gacchati. Kassako ca ‘‘mā me khettaṃ maddathā’’ti vārentopi vāretuṃ nāsakkhi. Athassa etadahosi – ‘‘sace imasmiṃ ṭhāne paccekabuddhassa paṇṇasālā na bhaveyya, na me khettaṃ maddeyyu’’nti. So paccekabuddhassa piṇḍāya paviṭṭhakāle paribhogabhājanāni bhinditvā paṇṇasālaṃ jhāpesi. Paccekabuddho taṃ jhāmaṃ disvā yathāsukhaṃ pakkāmi. Mahājano gandhamālaṃ ādāya āgato jhāmapaṇṇasālaṃ disvā ‘‘kahaṃ nu kho no ayyo gato’’ti āha. Sopi mahājaneneva saddhiṃ gato mahājanamajjhe ṭhitakova evamāha – ‘‘mayā tassa paṇṇasālā jhāpitā’’ti. Atha naṃ ‘‘gaṇhatha, imaṃ pāpimaṃ nissāya mayaṃ paccekabuddhaṃ daṭṭhuṃ na labhimhā’’ti daṇḍādīhi pothetvā jīvitakkhayaṃ pāpesuṃ. So avīcimhi nibbattitvā yāvāyaṃ mahāpathavī yojanamattaṃ ussannā, tāva niraye paccitvā pakkāvasesena gijjhakūṭe ahipeto hutvā nibbatti. Satthā idaṃ tassa pubbakammaṃ kathetvā, ‘‘bhikkhave, pāpakammaṃ nāmetaṃ khīrasadisaṃ, yathā khīraṃ duyhamānameva na pariṇamati. Tathā kammaṃ kayiramānameva na vipaccati. Yadā pana vipaccati, tadā evarūpena dukkhena socatī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

71. ‘‘Na hi pāpaṃ kataṃ kammaṃ, sajjukhīraṃva muccati;
Ḍahantaṃ bālamanveti, bhasmacchannova pāvako’’ti.

Tattha **sajjukhīraṃ vā**ti taṃ khaṇaṃyeva dhenuyā thanehi nikkhantaṃ abbhuṇhaṃ khīraṃ na muccati na pariṇamati. Idaṃ vuttaṃ hoti – yathā idaṃ sajjukhīraṃ taṃ khaṇaññeva na muccati na pariṇamati na pakatiṃ vijahati. Yasmiṃ pana bhājane duhitvā gahitaṃ yāva tattha takkādiambilaṃ na pakkhipati, yāva dadhibhājanādikaṃ ambilabhājanaṃ na pāpuṇāti, tāva pakatiṃ avijahitvā pacchā jahati, evameva pāpakammampi kariyamānameva na vipaccati. Yadi vipacceyya, na koci pāpakammaṃ kātuṃ visaheyya. Yāva pana kusalābhinibbattā khandhā dharanti, tāva naṃ te rakkhanti. Tesaṃ bhedā apāye nibbattakkhandhesu vipaccati, vipaccamānañca **ḍahantaṃ bālamanveti.**''Kiṃ viyā''ti? **''Bhasmacchannova pāvako''**ti. Yathā hi chārikāya paṭicchanno vītaccitaṅgāro akkantopi chārikāya paṭicchannattā na tāva ḍahati, chārikaṃ pana tāpetvā cammādīnaṃ ḍahanavasena yāva matthaluṅgā ḍahanto gacchati, evameva pāpakammampi yena kataṃ hoti, taṃ bālaṃ dutiye vā tatiye vā attabhāve nirayādīsu nibbattaṃ ḍahantaṃ anugacchatīti.

Desanāvasāne bahū sotāpannādayo ahesunti.

Ahipetavatthu dvādasamaṃ.

13. Saṭṭhikūṭapetavatthu

Yāvadeva anatthāyāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto saṭṭhikūṭapetaṃ ārabbha kathesi.

Purimanayeneva hi mahāmoggallānatthero lakkhaṇattherena saddhiṃ gijjhakūṭā orohanto aññatarasmiṃ padese sitaṃ pātvākāsi. Therena sitakāraṇaṃ puṭṭho ''bhagavato santike maṃ puccheyyāsī''ti vatvā piṇḍāya caritvā satthāraṃ upasaṅkamitvā vanditvā nisinnakāle puna puṭṭho āha – ''ahaṃ, āvuso, ekaṃ petaṃ addasaṃ tigāvutappamāṇena attabhāvena, tassa saṭṭhi ayakūṭasahassāni ādittāni sampajjalitāni uparimatthake patitvā patitvā uṭṭhahanti sīsaṃ bhindanti, bhinnaṃ bhinnaṃ puna samuṭṭhahati, iminā attabhāvena mayā evarūpo attabhāvo na diṭṭhapubbo, ahaṃ taṃ disvā sitaṃ pātvākāsi''nti. Petavatthusmiñhi –

> ''Saṭṭhi kūṭasahassāni, paripuṇṇāni sabbaso;
> Sīse tuyhaṃ nipatanti, vobhindanteva matthaka''nti. (pe. va. 808, 810, 813) ādi –

Imameva petaṃ sandhāya vuttaṃ. Satthā therassa kathaṃ sutvāva, ''bhikkhave, mayāpesa satto bodhimaṇḍe nisinneneva diṭṭho 'ye ca pana me vacanaṃ na saddaheyyuṃ, tesaṃ ahitāya bhaveyyā'ti paresaṃ anukampāya na kathesiṃ, idāni pana moggallānassa sakkhī hutvā kathemī''ti āha. Taṃ sutvā bhikkhū tassa pubbakammaṃ pucchiṃsu. Satthāpi nesaṃ kathesi –

Atīte kira bārāṇasiyaṃ sāḷittakasippe nipphattiṃ patto eko pīṭhasappi ahosi. So nagaradvāre ekassa vaṭarukkhassa heṭṭhā nisinno sakkharāni khipitvā tassa paṇṇāni chindanto ''hatthirūpakaṃ no dassehi, assarūpakaṃ no dassehī''ti gāmadārakehi vuccamāno icchiticchitāni rūpāni dassetvā tesaṃ santikā khādanīyādīni labhati. Athekadivasaṃ rājā uyyānaṃ gacchanto taṃ padesaṃ pāpuṇi. Dārakā pīṭhasappiṃ pārohantare katvā palāyiṃsu. Rañño ṭhitamajjhanhike rukkhamūlaṃ paviṭṭhassa chiddāvachiddacchāyā sarīraṃ phari. So ''kiṃ nu kho eta''nti uddhaṃ olokento rukkhapaṇṇesu hatthirūpakādīni disvā ''kassetaṃ kamma''nti pucchitvā ''pīṭhasappino''ti sutvā taṃ pakkosāpetvā āha – ''mayhaṃ purohito atimukharo appamattakepi vutte bahuṃ bhaṇanto maṃ upaddaveti, sakkhissasi tassa mukhe nāḷimattā ajalaṇḍikā khipitu''nti? ''Sakkhissāmi, deva. Ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyaṃ nisīdatha, ahamettha kattabbaṃ jānissāmī''ti. Atha rājā tathā kāresi. Itaro kattariyaggena sāṇiyā chiddaṃ katvā purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamatte ekekaṃ ajalaṇḍikaṃ khipi. Purohito mukhaṃ paviṭṭhaṃ paviṭṭhaṃ gili. Pīṭhasappī khīṇāsu ajalaṇḍikāsu sāṇiṃ cālesi. Rājā tāya saññāya ajalaṇḍikānaṃ khīṇabhāvaṃ ñatvā āha – ''ācariya, ahaṃ tumhehi saddhiṃ kathento kathaṃ nittharituṃ na sakkhissāmi, tumhe atimukharatāya nāḷimattā ajalaṇḍikā gilantāpi tuṇhībhāvaṃ nāpajjathā''ti. Brāhmaṇo maṅguubhāvaṃ āpajjitvā tato paṭṭhāya mukhaṃ vivaritvā raññā saddhiṃ sallapituṃ nasakkhi. Rājā pīṭhasappiguṇaṃ anussaritvā taṃ pakkosāpetvā ‘‘taṃ nissāya me sukhaṃ laddha’’nti tuṭṭho tassa sabbaṭṭhakaṃ nāma dhanaṃ datvā nagarassa catūsu disāsu cattāro varagāme adāsi. Tamatthaṃ viditvā rañño atthadhammānusāsako amacco imaṃ gāthamāha –

‘‘Sādhu kho sippakaṃ nāma, api yādisa kīdisaṃ;
Passa khañjappahārena, laddhā gāmā catuddisā’’ti. (jā. 1.1.107);

So pana amacco tena samayena ayameva bhagavā ahosi. Atheko puriso pīṭhasappinā laddhasampattiṃ disvā cintesi – ‘‘ayaṃ nāma pīṭhasappī hutvā imaṃ sippaṃ nissāya mahāsampattiṃ patto, mayāpetaṃ sikkhituṃ vaṭṭatī’’ti. So taṃ upasaṅkamitvā vanditvā ‘‘idaṃ me, ācariya, sippaṃ dethā’’ti āha. ‘‘Na sakkā, tāta, dātu’’nti. So tena paṭikkhitto ‘‘hotu, ārādhessāmi na’’nti tassa hatthapādaparikammādīni karonto cirassaṃ taṃ ārādhetvā punappunaṃ yāci, pīṭhasappī ‘‘ayaṃ me ativiya upakāro’’ti taṃ paṭibāhituṃ asakkonto sippaṃ sikkhāpetvā ‘‘nipphannaṃ te, tāta, sippaṃ, idāni kiṃ karissasī’’ti āha. ‘‘Bahi gantvā sippaṃ vīmaṃsissāmī’’ti. ‘‘Kiṃ karissasī’’ti? ‘‘Gāviṃ vā manussaṃ vā paharitvā māressāmī’’ti. ‘‘Tātā, gāviṃ mārentassa sataṃ daṇḍo hoti manussaṃ mārentassa sahassaṃ, tvaṃ saputtadāropi taṃ nittharituṃ na sakkhissasi, mā vinassa, yamhi pahaṭe daṇḍo natthi, tādisaṃ nimātāpitikaṃ kañci upadhārehī’’ti. So ‘‘sādhū’’ti sakkharā ucchaṅge katvā tādisaṃ upadhārayamāno vicaranto gāviṃ disvā ‘‘ayaṃ sasāmikā’’ti paharituṃ na visahi, manussaṃ disvā ‘‘ayaṃ samātāpitiko’’ti paharituṃ na visati.

Tena samayena sunetto nāma paccekabuddho taṃ nagaraṃ nissāya paṇṇasālāya viharati. So taṃ piṇḍāya pavisantaṃ nagaradvārantare disvā ‘‘ayaṃ nimātāpitiko, imasmiṃ pahaṭe daṇḍo natthi, imaṃ paharitvā sippaṃ vīmaṃsissāmī’’ti paccekabuddhassa dakkhiṇakaṇṇasotaṃ sandhāya sakkharaṃ khipi. Sā dakkhiṇakaṇṇasotena pavisitvā vāmena nikkhami, dukkhā vedanā uppajji. Paccekabuddho bhikkhāya carituṃ nāsakkhi, ākāsena paṇṇasālaṃ gantvā parinibbāyi. Manussā paccekabuddhe anāgacchante ‘‘kiñci aphāsukaṃ bhavissatī’’ti cintetvā tattha gantvā taṃ parinibbutaṃ disvā rodiṃsu parideviṃsu. Sopi mahājanaṃ gacchantaṃ disvā tattha gantvā paccekabuddhaṃ sañjānitvā ‘‘ayaṃ piṇḍāya pavisanto dvārantare mama sammukhībhūto, ahaṃ attano sippaṃ vīmaṃsanto imaṃ pahari’’nti āha. Manussā ‘‘iminā kira pāpakena paccekabuddho pahaṭo, gaṇhatha gaṇhathā’’ti pothetvā tattheva naṃ jīvitakkhayaṃ pāpesuṃ. So avīcimhi nibbattitvā yāvāyaṃ mahāpathavī yojanamattaṃ ussannā, tāva paccitvā vipākāvasesena gijjhakūṭamatthake saṭṭhikūṭapeto hutvā nibbatti. Satthā tassa imaṃ pubbakammaṃ kathetvā, ‘‘bhikkhave, bālassa nāma sippaṃ vā issariyaṃ vā uppajjamānaṃ anatthāya uppajjati. Bālo hi sippaṃ vā issariyaṃ vā labhitvā attano anatthameva karotī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha.

72. ‘‘Yāvadeva anatthāya, ñattaṃ bālassa jāyati;
Hanti bālassa sukkaṃsaṃ, muddhamassa vipātaya’’nti.

Tattha **yāvadevā**ti avadhiparicchedanatthe nipāto. **Ñatta**nti jānanasabhāvo. Yaṃ sippaṃ jānāti, yamhi vā issariye yase sampattiyañca ṭhito janena ñāyati, pākaṭo paññāto hoti, tassetaṃ nāmaṃ. Sippaṃ vā hi issariyādibhāvo vā bālassa anatthāyeva jāyati. Taṃ nissāya so attano anatthameva karoti. **Hantī**ti vināseti. **Sukkaṃsa**nti kusalakoṭṭhāsaṃ, bālassa hi sippaṃ vā issariyaṃ vā uppajjamānaṃ kusalakoṭṭhāsaṃ ghātentameva uppajjati. **Muddha**nti paññāyetaṃ nāmaṃ. **Vipātaya**nti viddhaṃsayamānaṃ. Tassa hi taṃ sukkaṃsaṃ hanantaṃ paññāsaṅkhātaṃ muddhaṃ vipātentaṃ viddhaṃsentameva hantīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu.

Saṭṭhikūṭapetavatthu terasamaṃ.

14. Cittagahapativatthu

Asantaṃ bhāvanamiccheyyāti imaṃ dhammadesanaṃ satthā jetavane viharanto sudhammattheraṃ ārabbha kathesi. Desanā macchikāsaṇḍe samuṭṭhāya sāvatthiyaṃ niṭṭhitā.

Macchikāsaṇḍanagarasmiñhi citto nāma gahapati pañcavaggiyānaṃ abbhantaraṃ mahānāmattheraṃ nāma piṇḍāya caramānaṃ disvā tassa iriyāpathe pasīditvā pattaṃ ādāya gehaṃ pavesetvā bhojetvā bhattakiccāvasāne dhammakathaṃ suṇanto sotāpattiphalaṃ patvā acalasaddho hutvā ambāṭakavanaṃ nāma attano uyyānaṃ saṅghārāmaṃ kattukāmo therassa hatthe udakaṃ pātetvā niyyādesi. Tasmiṃ khaṇe ''patiṭṭhitaṃ buddhasāsana''nti udakapariyantaṃ katvā mahāpathavī kampi. Mahāseṭṭhi uyyāne mahāvihāraṃ kāretvā sabbadisāhi āgatānaṃ bhikkhūnaṃ vivaṭadvāro ahosi. Macchikāsaṇḍe sudhammatthero nāma nevāsiko ahosi.

Aparena samayena cittassa guṇakathaṃ sutvā dve aggasāvakā tassa saṅgahaṃ kattukāmā macchikāsaṇḍaṃ agamaṃsu. Citto gahapati tesaṃ āgamanaṃ sutvā aḍḍhayojanamaggaṃ paccuggantvā te ādāya attano vihāraṃ pavesetvā āgantukavattaṃ katvā, ''bhante, thokaṃ dhammakathaṃ sotukāmomhī''ti dhammasenāpatiṃ yāci. Atha naṃ thero, ''upāsaka, addhānena āgatāmhā kilantarūpā. Apica thokaṃ suṇāhī''ti tassa dhammaṃ kathesi. So therassa dhammaṃ suṇantova anāgāmiphalaṃ pāpuṇi. So dve aggasāvake vanditvā, ''bhante, sve bhikkhusahassena saddhiṃ mama gehe bhikkhaṃ gaṇhathā''ti nimantetvā pacchā nevāsikaṃ sudhammattheraṃ ''tumhepi, bhante, sve therehi saddhiṃ āgaccheyyāthā''ti nimantesi. So ''ayaṃ maṃ pacchā nimantetī''ti kuddho paṭikkhipitvā punappunaṃ yāciyamānopi paṭikkhipi eva. Upāsako ''paññāyissatha, bhante''ti pakkamitvā punadivase attano nivesane mahādānaṃ sajjesi. Sudhammattheropi paccūsakāleyeva ''kīdiso nu kho gahapatinā aggasāvakānaṃ sakkāro sajjito, sve gantvā passissāmī''ti cintetvā pātova pattacīvaraṃ ādāya tassa gehaṃ agamāsi.

So gahapatinā ''nisīdatha, bhante''ti vuccamānopi ''nāhaṃ nisīdāmi, piṇḍāya carissāmī''ti vatvā aggasāvakānaṃ paṭiyāditaṃ sakkāraṃ oloketvā gahapatiṃ jātiyā ghaṭṭetukāmo ''uḷāro te, gahapati, sakkāro, apicettha ekaññeva natthī''ti āha. ''Kiṃ, bhante''ti? ''Tilasaṃguḷikā, gahapatī''ti vatvā gahapatinā kākopamāya apasādito kujjhitvā ''eso te, gahapati, āvāso, pakkamissāmaha''nti vatvā yāvatatiyaṃ vāriyamānopi pakkamitvā satthu santikaṃ gantvā cittena ca attanā ca vuttavacanaṃ ārocesi. Satthā ''tayā upāsako saddho pasanno hīnena khuṃsito''ti tasseva dosaṃ āropetvā paṭisāraṇīyakammaṃ kārāpetvā ''gaccha, cittagahapatiṃ khamāpehī''ti pesesi. So tattha gantvā, ''gahapati, mayhameva so doso, khamāhi me''ti vatvāpi ''nāhaṃ khamāmī''ti tena paṭikkhitto maṅkubhūto taṃ khamāpetuṃ nāsakkhi. Punadeva satthu santikaṃ paccāgamāsi. Satthā ''nāssa upāsako khamissatī''ti jānantopi ''mānathaddho esa, tiṃsayojanaṃ tāva maggaṃ gantvā paccāgacchatū''ti khamanūpāyaṃ anācikkhitvāva uyyojesi. Athassa punāgatakāle nihatamānassa anudūtaṃ datvā ''gaccha, iminā saddhiṃ gantvā upāsakaṃ khamāpehī''ti vatvā ''samaṇena nāma 'mayhaṃ vihāro, mayhaṃ nivāsaṭṭhānaṃ, mayhaṃ upāsako, mayhaṃ upāsikā'ti mānaṃ vā issaṃ vā kātuṃ na vaṭṭati. Evaṃ karontassa hi icchāmānādayo kilesā vaḍḍhantī''ti anusandhiṃ ghaṭṭetvā dhammaṃ desento imā gāthā abhāsi –

73. ''Asantaṃ bhāvanamiccheyya, purekkhārañca bhikkhusu;
Āvāsesu issariyaṃ, pūjā parakulesu ca.

74. Mameva kata maññantu, gihī pabbajitā ubho.

Mamevātivasā assu, kiccākiccesu kismici;
Iti bālassa saṅkappo, icchā māno ca vaḍḍhatī''ti.

Tattha **asanta**nti yo bālo bhikkhu avijjamānaṃ sambhāvanaṃ iccheyya, ''assaddhova samāno 'saddhoti maṃ jano jānātū'ti icchatī''ti. **Pāpicchatā**niddese (vibha. 851) vuttanayeneva bālo ''asaddho dussīlo appassuto appavivitto kusīto anupaṭṭhitassati asamāhito duppañño akhīṇāsavova samāno 'aho vata maṃ jano ayaṃ saddho, sīlavā, bahussuto, pavivitto, āraddhavīriyo, upaṭṭhitassati, samāhito, paññavā, khīṇāsavo’ti jāneyyā’’ti idaṃ asantasambhāvanaṃ icchati. **Purekkhāra**nti parivāraṃ. ‘‘Aho vata maṃ sakalavihāre bhikkhū parivāretvā pañhaṃ pucchantā vihareyyu’’nti evaṃ icchācāre ṭhatvā purekkhārañca bhikkhūsu icchati. **Āvāsesū**ti saṅghikesu ca āvāsesu yāni vihāramajjhe paṇītasenāsanāni, tāni attano sandiṭṭhasambhattādīnaṃ bhikkhūnaṃ ‘‘tumhe idha vasathā’’ti vicārento sayampi varataraṃ senāsanaṃ palibodhento, sesānaṃ āgantukabhikkhūnaṃ paccantimāni lāmakasenāsanāni ceva amanussapariggahitāni ca ‘‘tumhe idha vasathā’’ti vicārento āvāsesu issariyaṃ icchati. **Pūjā parakulesu cā**ti neva mātāpitūnaṃ na ñātakānaṃ paresuyeva kulesu ‘‘aho vatime mayhameva dadeyyuṃ, na aññesa’’nti evaṃ catuppaccayehi pūjaṃ icchati.

Mameva kata maññantūti yassa ca bālassa ‘‘yaṃkiñci vihāre uposathāgārādikaraṇavasena kataṃ navakammaṃ, taṃ sabbaṃ amhākaṃ therena katanti evaṃ gihī ca pabbajitā ca ubhopi mameva nissāya kataṃ parikammaṃ niṭṭhitaṃ maññantū’’ti saṅkappo uppajjati. **Mamevātivasā** assūti ‘‘gihī ca pabbajitā ca sabbepi mameva vase vattantu, sakaṭagoṇavāsipharasuādīni vā laddhabbāni hontu, antamaso yāgumattampi tāpetvā pivanādīni vā, evarūpesu kiccākiccesu khuddakamahantesu karaṇīyesu kismiñci ekakiccepi mameva vase vattantu, mameva āpucchitvā karontū’’ti saṅkappo uppajjati. **Iti bālassā**ti yassa bālassa sā ca icchā ayañca evarūpo saṅkappo uppajjati, tassa neva vipassanā, na maggaphalāni vaḍḍhanti. Kevalaṃ panassa candodaye samuddassa udakaṃ viya chasu dvāresu uppajjamānā taṇhā ceva navavidhamāno ca vaḍḍhatīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sudhammattheropi imaṃ ovādaṃ sutvā satthāraṃ vanditvā uṭṭhāyāsanā padakkhiṇaṃ katvā tena anudūtena bhikkhunā saddhiṃ gantvā upāsakassa cakkhupathe āpattiṃ paṭikaritvā upāsakaṃ khamāpesi. So upāsakena ‘‘khamāmahaṃ, bhante, sace mayhaṃ doso atthi, khamatha me’’ti paṭikhamāpito satthārā dinne ovāde ṭhatvā katipāheneva saha paṭisambhidāhi arahattaṃ pāpuṇi. Upāsakopi cintesi – ‘‘mayā satthāraṃ adisvāva sotāpattiphalaṃ pattaṃ, adisvā eva anāgāmiphale patiṭṭhito, satthāraṃ me daṭṭhuṃ vaṭṭatī’’ti. So tilataṇḍulasappiphāṇitavatthacchādanādīhi paripūrāni pañca sakaṭasatāni yojāpetvā ‘‘satthāraṃ daṭṭhukāmā āgacchantu, piṇḍapātādīhi na kilamissantī’’ti bhikkhusaṅghassa ārocāpetvā bhikkhunīsaṅghassāpi upāsakānampi upāsikānampi ārocāpesi. Tena saddhiṃ pañcasatā pañcasatā bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca nikkhamiṃsu. So tesañceva attano parisāya cāti tiṇṇaṃ janasahassānaṃ yathā tiṃsayojane magge yāgubhattādīhi kiñci vekallaṃ na hoti, tathā saṃvidahi. Tassa pana nikkhantabhāvaṃ ñatvā yojane yojane devatā khandhāvāraṃ bandhitvā dibbehi yāgukhajjakabhattapānakādīhi taṃ mahājanaṃ upaṭṭhahiṃsu, kassaci kenaci vekallaṃ na hoti. Evaṃ devatāhi upaṭṭhiyamāno devasikaṃ yojanaṃ gacchanto māsena sāvatthiṃ pāpuṇi, pañca sakaṭasatāni yathāpūritāneva ahesuṃ. Devatāhi ceva manussehi ca abhihaṭaṃ paṇṇākāraṃ vissajjentova agamāsi.

Satthā ānandattheraṃ āha – ‘‘ānanda, ajja vaḍḍhamānakacchāyāya citto gahapati pañcahi upāsakasatehi parivuto āgantvā maṃ vandissatī’’ti. ‘‘Kiṃ pana, bhante, tassa tumhākaṃ vandanakāle kiñci pāṭihāriyaṃ bhavissatī’’ti? ‘‘Bhavissati, ānandā’’ti. ‘‘Kiṃ, bhante’’ti? Tassa āgantvā ‘‘maṃ vandanakāle rājamānena aṭṭhakarīsamatte padese jaṇṇukamattena odhinā pañcavaṇṇānaṃ dibbapupphānaṃ ghanavassaṃ vassissatī’’ti. Taṃ kathaṃ sutvā nagaravāsino ‘‘evaṃ mahāpuñño kira citto nāma gahapati āgantvā ajja satthāraṃ vandissati, evarūpaṃ kira pāṭihāriyaṃ bhavissati, mayampi taṃ mahāpuññaṃ daṭṭhuṃ labhissāmā’’ti paṇṇākāraṃ ādāya maggassa ubhosu passesu aṭṭhaṃsu. Vihārasamīpe āgatakāle pañca bhikkhusatāni paṭhamaṃ āgamiṃsu. Citto gahapati, ‘‘ammā, tumhe pacchato āgacchathā’’ti mahāupāsikāyo ṭhapetvā pañcahi upāsakasatehi parivuto satthu santikaṃ agamāsi. Buddhānaṃ sammukhaṭṭhāne pana ṭhitā vā nisinnā vā ito vā etto vā na honti, buddhavīthiyā dvīsu passesu niccalāva tiṭṭhanti. Citto gahapati mahantaṃ buddhavīthiṃ okkami. Tīṇi phalāni pattena ariyasāvakena olokitolokitaṭṭhānaṃ kampi. ‘‘Eso kira citto gahapatī’’ti mahājano olokesi. So satthāraṃ upasaṅkamitvā chabbaṇṇānaṃ buddharasmīnaṃ anto pavisitvā dvīsu gopphakesu satthu pāde gahetvā vandi. Taṃ khaṇaññeva vuttappakāraṃ pupphavassaṃ vassi, sādhukārasahassāni pavattayiṃsu. So ekamāsaṃ satthu santike vasi, vasamāno ca sakalaṃ buddhappamukhaṃ bhikkhusaṅghaṃ vihāreyeva nisīdāpetvā mahādānaṃ adāsi, attanā saddhiṃ āgatepi antovihāreyeva katvā paṭijaggi. Ekadivasampi attano sakaṭesu kiñci gahetabbaṃ nāhosi, devamanussehi ābhatapaṇṇākāreneva dānaṃ adāsi, sabbakiccāni akāsi. So satthāraṃ vanditvā āha – ''bhante, ahaṃ 'tumhākaṃ dānaṃ dassāmī'ti āgacchanto māsaṃ antarāmagge ahosiṃ. Idheva me māso vītivatto, mayā ābhataṃ paṇṇākāraṃ kiñci gahetuṃ na labhāmi, ettakaṃ kālaṃ devamanussehi ābhatapaṇṇākāreneva dānaṃ adāsiṃ, sohaṃ sacepi idha saṃvaccharaṃ vasissāmi, neva mama deyyadhammaṃ dātuṃ labhissāmi. Ahaṃ sakaṭāni otāretvā gantuṃ icchāmi, paṭisāmanaṭṭhānaṃ me ārocāpethā''ti.

Satthā ānandattheraṃ āha – ''ānanda, upāsakassa ekaṃ padesaṃ tucchaṃ kāretvā dehī''ti. Thero tathā akāsi. Kappiyabhūmi (mahāva. 295) kira cittassa gahapatino anuññātā. Upāsakopi attanā saddhiṃ āgatehi tīhi janasahassehi saddhiṃ tucchasakaṭehi puna maggaṃ paṭipajji. Devamanussā uṭṭhāya, ''ayya, tayā tucchasakaṭehi gamanakammaṃ kata''nti sattahi ratanehi sakaṭāni pūrayiṃsu. So attano ābhatapaṇṇākāreneva mahājanaṃ paṭijagganto agamāsi. Ānandatthero satthāraṃ vanditvā āha – ''bhante, tumhākaṃ santikaṃ āgacchantopi māsena āgato, idhāpi māsameva vuṭṭho, ettakaṃ kālaṃ devamanussehi abhihaṭapaṇṇākāreneva mahāvadānaṃ adāsi, idāni pañca sakaṭasatāni tucchāni katvā māseneva kira gamissati, devamanussā panassa uṭṭhāya, 'ayya, tayā tucchasakaṭehi gamanakammaṃ kata'nti pañca sakaṭasatāni sattaratanehi pūrayiṃsu. So puna attano ābhatapaṇṇākāreneva kira mahājanaṃ paṭijagganto gamissatī''ti. ''Kiṃ pana, bhante, etassa tumhākaṃ santikaṃ āgacchantassevāyaṃ sakkāro uppajjati, udāhu aññattha gacchantassāpi uppajjatī''ti? ''Ānanda, mama santikaṃ āgacchantassāpi aññattha gacchantassāpi etassa uppajjateva. Ayañhi upāsako saddho pasanno sampannasīlo, evarūpo puggalo yaṃ yaṃ padesaṃ bhajati, tattha tatthevassa lābhasakkāro nibbattatī''ti vatvā satthā imaṃ pakiṇṇakavagge gāthamāha –

''Saddho sīlena sampanno, yaso bhogasamappito;
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito''ti. (dha. pa. 303);

Attho panassā tattheva āvibhavissati.

Evaṃ vutte ānandatthero cittassa pubbakammaṃ pucchi. Athassa satthā ācikkhanto āha –

Ānanda, ayaṃ padumuttarassa bhagavato pādamūle katābhinīhāro kappasatasahassaṃ devamanussesu saṃsaritvā kassapabuddhakāle migaluddakakule nibbatto vuddhimanvāya ekadivasaṃ deve vassante migānaṃ māraṇattāya sattiṃ ādāya araññaṃ gantvā mige olokento ekasmiṃ akaṭapabbhāre sasīsaṃ pārupitvā ekaṃ bhikkhuṃ nisinnaṃ disvā ''eko, ayyo, samaṇadhammaṃ karonto nisinno bhavissati, bhattamassa āharissāmī''ti vegena gehaṃ gantvā ekasmiṃ uddhane hiyyo, ābhatamaṃsaṃ, ekasmiṃ bhattaṃ pacāpetvā aññe piṇḍapātacārike bhikkhū disvā tesampi patte ādāya paññattāsane nisīdāpetvā bhikkhaṃ sampādetvā, ''ayye, parivisathā''ti aññaṃ āṇāpetvā taṃ bhattaṃ puṭake pakkhipitvā ādāya gacchanto antarāmagge nānāpupphāni ocinitvā pattapuṭe katvā therassa nisinnaṭṭhānaṃ gantvā ''mayhaṃ, bhante, saṅgahaṃ karothā''ti vatvā pattaṃ ādāya pūretvā therassa hatthe ṭhapetvā tehi pupphehi pūjaṃ katvā ''yathā me ayaṃ rasapiṇḍapāto pupphapūjāya saddhiṃ cittaṃ tosesi, evaṃ nibbattanibbattaṭṭhāne paṇṇākārasahassāni ādāya āgantvā mayhaṃ cittaṃ tosentu, pañcavaṇṇakusumavassañca vassatū''ti patthanaṃ paṭṭhapesi. So yāvajīvaṃ kusalaṃ katvā devaloke nibbatti, nibbattaṭṭhāne jaṇṇukamattena odhinā dibbapupphavassaṃ vassi. Idānipissa jātadivase ceva idha ca āgatassa pupphavassavassanañca paṇṇākārābhihāro ca sattahi ratanehi sakaṭapūraṇañca tasseva kammassa nissandoti.

Cittagahapativatthu cuddasamaṃ.

15. Vanavāsītissasāmaṇeravatthu

Aññā hi lābhūpanisāti imaṃ dhammadesanaṃ satthā jetavane viharanto vanavāsikatissattheraṃ ārabbha kathesi. Desanā rājagahe samuṭṭhitā.

Sāriputtattherasa kira pitu vaṅgantabrāhmaṇassa sahāyako mahāsenabrāhmaṇo nāma rājagahe vasati. Sāriputtatthero ekadivasaṃ piṇḍāya caranto tasmiṃ anukampāya tassa gehadvāraṃ agamāsi. So pana parikkhīṇavibhavo daliddo. So ‘‘mama putto mayhaṃ gehadvāraṃ piṇḍāya carituṃ āgato bhavissati, ahañcamhi duggato, mayhaṃ duggatabhāvaṃ na jānāti maññe, natthi me koci deyyadhammo’’ti therassa sammukhā bhavituṃ asakkonto nilīyi. Thero aparampi divasaṃ agamāsi, brāhmaṇo tatheva nilīyi. ‘‘Kiñcideva labhitvā dassāmī’’ti cintentopi nālabhi. Athekadivasaṃ ekasmiṃ brāhmaṇavācake thūlasāṭakena saddhiṃ pāyasapātiṃ labhitvā ādāya gehaṃ gantvāva theraṃ anussari, ‘‘imaṃ piṇḍapātaṃ mayā therassa dātuṃ vaṭṭatī’’ti. Theropi taṃ khaṇaṃ jhānaṃ samāpajjitvā samāpattito vuṭṭhāya taṃ brāhmaṇaṃ disvā ‘‘brāhmaṇo deyyadhammaṃ labhitvā mama āgamanaṃ paccāsīsati, mayā tattha gantuṃ vaṭṭatī’’ti saṅghāṭiṃ pārupitvā pattaṃ ādāya tassa gehadvāre ṭhitameva attānaṃ dassesi.

Brāhmaṇo theraṃ disvāva cittaṃ pasīdi. Atha naṃ upasaṅkamitvā vanditvā paṭisanthāraṃ katvā antogehe nisīdāpetvā pāyasapātiṃ gahetvā therassa patte ākiri. Thero upaḍḍhaṃ sampaṭicchitvā hatthena pattaṃ pidahi. Atha naṃ brāhmaṇo āha – ‘‘bhante, ekapaṭivīsamattova ayaṃ pāyaso, paralokasaṅgahaṃ me karotha, mā idhalokasaṅgahaṃ, niravasesameva dātukāmomhī’’ti sabbaṃ ākiri. Thero tattheva paribhuñji. Athassa bhattakiccapariyosāne tampi sāṭakaṃ datvā vanditvā evamāha – ‘‘bhante, ahampi tumhehi diṭṭhadhammameva pāpuṇeyya’’nti. Thero ‘‘evaṃ hotu brāhmaṇā’’ti tassa anumodanaṃ katvā uṭṭhāyāsanā pakkamanto anupubbena cārikaṃ caranto jetavanaṃ agamāsi. ‘‘Duggatakāle dinnadānaṃ pana ativiya tosetī’’ti brāhmaṇopi taṃ dānaṃ datvā pasannacitto somanassajāto there adhimattaṃ sinehamakāsi. So there sineheneva kālaṃ katvā sāvatthiyaṃ therassūpaṭṭhākakule paṭisandhiṃ gaṇhi. Taṃkhaṇeyeva panassa mātā ‘‘kucchiyaṃ me gabbho patiṭṭhito’’ti ñatvā sāmikassa ārocesi. So tassā gabbhaparihāraṃ adāsi.

Tassā accuṇhaatisītaatiambilādiparibhogaṃ vajjetvā sukhena gabbhaṃ parihariyamānāya evarūpo dohaḷo uppajji ‘‘aho vatāhaṃ sāriputtattherappamukhāni pañca bhikkhusatāni nimantetvā gehe nisīdāpetvā asambhinnakhīrapāyasaṃ datvā sayampi kāsāyavatthāni paridahitvā suvaṇṇasarakaṃ ādāya āsanapariyante nisīditvā ettakānaṃ bhikkhūnaṃ ucchiṭṭhapāyasaṃ paribhuñjeyya’’nti. Tassā kira so kāsāyavatthaparidahane dohaḷo kucchiyaṃ puttassa buddhasāsane pabbajjāya pubbanimittaṃ ahosi. Athassā ñātakā ‘‘dhammiko no dhītāya dohaḷo’’ti sāriputtattheraṃ saṅghattheraṃ katvā pañcannaṃ bhikkhusatānaṃ asambhinnakhīrapāyasaṃ adaṃsu. Sāpi ekaṃ kāsāvaṃ nivāsetvā ekaṃ pārupitvā suvaṇṇasarakaṃ gahetvā āsanapariyante nisinnā ucchiṭṭhapāyasaṃ paribhuñji, dohaḷo paṭippassambhi. Tassā yāva gabbhavuṭṭhānā antarantarā katamaṅgalesupi, dasamāsaccayena puttaṃ vijātāya katamaṅgalesupi sāriputtattherappamukhānaṃ pañcannaṃ bhikkhusatānaṃ appodakamadhupāyasameva adaṃsu. Pubbe kiresa dārakena brāhmaṇakāle dinnapāyasassa nissando.

Jātamaṅgaladivase pana taṃ dārakaṃ pātova nhāpetvā maṇḍetvā sirisayane satasahassagghanikassa kambalassa upari nipajjāpesuṃ. So tattha nipannakova theraṃ oloketvā ‘‘ayaṃ me pubbācariyo, mayā theraṃ nissāya ayaṃ sampatti laddhā, mayā imassa ekaṃ pariccāgaṃ kātuṃ vaṭṭatī’’ti sikkhāpadagahaṇatthāya ānīyamāno taṃ kambalaṃ cūḷaṅguliyā veṭhetvā aggahesi. Athassa ‘‘aṅguliyaṃ kambalo laggo’’ti te taṃ harituṃ ārabhiṃsu. So parodi. Ñātakā ‘‘apetha, mā dārakaṃ rodāpethā’’ti kambaleneva saddhiṃ ānayiṃsu. So theraṃ vandanakāle kambalato aṅguliṃ apakaḍḍhitvā kambalaṃ therassa pādamūle pātesi. Ñātakā ‘‘daharakumārena ajānitvā kata’’nti avatvā ‘‘puttena no dinnaṃ, pariccattameva hotu, bhante’’ti vatvā, ‘‘bhante, satasahassagghanikena kambalena pūjākārakassa tumhākaṃ dāsassa sikkhāpadāni dethā’’ti āhaṃsu. ‘‘Ko nāmo ayaṃ dārako’’ti? ‘‘Bhante, ayyena samānanāmako, tisso nāmesa bhavissatī’’ti. Thero kira gihikāle upatissamāṇavo nāma ahosi. Mātāpissa cintesi – ‘‘na mayā puttassa ajjhāsayo bhinditabbo’’ti. Evaṃ dārakassa nāmakaraṇamaṅgalaṃ katvā puna tassa āhāraparibhogamaṅgalepi puna tassa kaṇṇavijjhanamaṅgalepi dussagahaṇamaṅgalepi cūḷākappanamaṅgalepi sāriputtattherappamukhānaṃ pañcannaṃ bhikkhusatānaṃ appodakamadhupāyasameva adaṃsu.

Dārako vuddhimanvāya sattavassikakāle mātaraṃ āha – ‘‘amma, therassa santike pabbajissāmī’’ti. ‘‘Sādhu, tāta, pubbevāhaṃ ‘na mayā puttassa ajjhāsayo bhinditabbo’ti manaṃ akāsiṃ, pabbaja, puttā’’ti theraṃ nimantāpetvā tassa āgatassa bhikkhañca datvā, ‘‘bhante, tumhākaṃ dāso ‘pabbajissāmī’ti vadati, imaṃ ādāya sāyaṃ vihāraṃ āgamissāmā’’ti theraṃ uyyojetvā sāyanhasamaye mahantena sakkārasammānena puttaṃ ādāya vihāraṃ gantvā therassa niyyādesi. Thero tena saddhiṃ kathesi – ‘‘tissa, pabbajjā nāma dukkarā, uṇhena atthe sati sītaṃ labhati, sītena atthe sati uṇhaṃ labhati, pabbajitā kicchena jīvanti, tvañca sukhedhito’’ti. ‘‘Bhante, ahaṃ tumhehi vuttaniyāmeneva sabbaṃ kātuṃ sakkhissāmī’’ti. Thero ‘‘sādhū’’ti vatvā tassa paṭikūlamanasikāravasena tacapañcakakammaṭṭhānaṃ ācikkhitvā taṃ pabbājesi. Sakalampi hi dvattiṃsākāraṃ kathetuṃ vaṭṭatiyeva. Sabbaṃ kathetuṃ asakkontena pana tacapañcakakammaṭṭhānaṃ kathetabbameva. Idañhi kammaṭṭhānaṃ sabbabuddhānaṃ avijahitameva. Kesādīsu ekekakoṭṭhāsesu arahattaṃ pattānaṃ bhikkhūnampi bhikkhunīnampi upāsakānampi upāsikānampi paricchedo natthi. Abyattā bhikkhū pana pabbajentā arahattassūpanissayaṃ nāsenti. Tasmā thero kammaṭṭhānaṃ ācikkhitvā pabbājetvā dasasu sīlesu patiṭṭhāpesi.

Mātāpitaro puttassa pabbajitasakkāraṃ karontā sattāhaṃ vihāreyeva buddhappamukhassa bhikkhusaṅghassa appodakamadhupāyasameva adaṃsu. Bhikkhūpi ‘‘nibaddhaṃ appodakamadhupāyasaṃ paribhuñjituṃ na sakkomā’’ti ujjhāyiṃsu. Tassapi mātāpitaro sattame divase sāyaṃ gehaṃ agamaṃsu. Sāmaṇero aṭṭhame divase bhikkhūhi saddhiṃ piṇḍāya pāvisi. Sāvatthivāsino ‘‘sāmaṇero kira ajja piṇḍāya pavisissati, sakkāramassa karissāmā’’ti pañcahi sāṭakasatehi cumbaṭakāni katvā pañca piṇḍapātasatāni sajjetvā ādāya paṭipathe ṭhatvā adaṃsu, punadivase vihārassa upavanaṃ āgantvā adaṃsu. Evaṃ sāmaṇero dvīheva divasehi sāṭakasahassehi saddhiṃ piṇḍapātasahassaṃ labhitvā bhikkhusaṅghassa dāpesi. Brāhmaṇakāle dinnathūlasāṭakassa kiresa nissando. Athassa bhikkhū ‘‘piṇḍapātadāyakatisso’’ti nāmaṃ kariṃsu.

Punekadivasaṃ sāmaṇero sītakāle vihāracārikaṃ caranto bhikkhū tattha tattha aggisālādīsu visibbente disvā āha – ‘‘kiṃ, bhante, visibbentā nisinnātthā’’ti? ‘‘Sītaṃ no pīḷeti sāmaṇero’’ti. ‘‘Bhante, sītakāle nāma kambalaṃ pārupituṃ vaṭṭati. So hi sītaṃ paṭibāhituṃ samattho’’ti. Sāmaṇera ‘‘tvaṃ mahāpuñño kambalaṃ labheyyāsi, amhākaṃ kuto kambalo’’ti. ‘‘Tena hi, bhante, kambalatthikā mayā saddhiṃ āgacchantū’’ti sakalavihāre ārocāpesi. Atha bhikkhū ‘‘sāmaṇerena saddhiṃ gantvā kambalaṃ āharissāmā’’ti sattavassikasāmaṇeraṃ nissāya sahassamattā bhikkhū nikkhamiṃsu. So ‘‘ettakānaṃ bhikkhūnaṃ kuto kambalaṃ labhissāmī’’ti cittampi anuppādetvā te ādāya nagarābhimukho pāyāsi. Sudinnassa hi dānassa evarūpo ānubhāvo hoti. So bahinagareyeva gharapaṭipāṭiyā caranto pañca kambalasatāni labhitvā antonagaraṃ pāvisi. Manussā ito cito ca kambale āharanti.

Eko pana puriso āpaṇadvārena āgacchanto pañca kambalasatāni pasāretvā nisinnaṃ ekaṃ āpaṇikaṃ disvā āha – ‘‘ambho, eko sāmaṇero kambale saṃharanto āgacchati, tava kambale paṭicchādehī’’ti? ‘‘Kiṃ pana so dinnake gaṇhāti, udāhu adinnake’’ti? ‘‘Dinnake gaṇhātī’’ti. ‘‘Evaṃ sante sace icchāmi, dassāmi, no ce, na dassāmi, gaccha tva’’nti uyyojesi. Maccharino hi andhabālā evarūpesu dānaṃ dadamānesu maccharāyitvā asadisadānaṃ disvā maccharāyanto kāḷo (dha. pa. 177) viya niraye nibbattanti. Āpaṇiko cintesi – ‘‘ayaṃ puriso attano dhammatāya āgacchamāno ‘tava kambale paṭicchādehī’ti maṃ āha. ‘Sacepi so dinnakaṃ gaṇhā’ti, ahaṃ pana ‘mama santakaṃ sace icchāmi, dassāmi, no ce, na dassāmī’ti avacaṃ, diṭṭhakaṃ pana adentassa lajjā uppajjati, attano santakaṃ paṭicchādentassa doso natthi, imesu pañcakambalasatesu dve kambalāni satasahassagghanikāni, imāneva paṭicchādetuṃ vaṭṭatī’’ti. Dvepi kambale dasāya dasaṃ sambandhitvā tesaṃ antare pakkhipitvā paṭicchādesi. Sāmaṇeropi bhikkhusahassena saddhiṃ taṃ padesaṃ pāpuṇi. Āpaṇikassa sāmaṇeraṃ disvāva puttasineho uppajji, sakalasarīraṃ sinehena paripuṇṇaṃ ahosi. So cintesi – ‘‘tiṭṭhatu kambalāni, imaṃ disvā hadayamaṃsampi dātuṃ yutta’’nti. Te dvepi kambale nīharitvā sāmaṇerassa pādamūle ṭhapetvā vanditvā, ‘‘bhante, tayā diṭṭhadhammassa bhāgī assa’’nti avaca. Sopissa ‘‘evaṃ hotū’’ti anumodanaṃ akāsi.

Sāmaṇero antonagarepi pañca kambalasatāni labhi. Evaṃ ekadivasaṃyeva kambalasahassaṃ labhitvā bhikkhusahassassa adāsi. Athassa kambaladāyakatissattheroti nāmaṃ kariṃsu. Evaṃ nāmakaraṇadivase dinnakambalo sattavassikakāle kambalasahassabhāvaṃ pāpuṇi. Buddhasāsanañhi ṭhapetvā natthaññaṃ taṃ ṭhānaṃ, yattha appaṃ dinnaṃ bahuṃ hoti, bahuṃ dinnaṃ bahutaraṃ. Tenāha bhagavā –

> ‘‘Tathārūpoyaṃ, bhikkhave, bhikkhusaṅgho, yathārūpe bhikkhusaṅghe appaṃ dinnaṃ bahuṃ hoti, bahuṃ dinnaṃ bahutara’’nti (ma. ni. 3.146) –

Evaṃ sāmaṇero ekakambalassa nissandena sattavassikova kambalasahassaṃ labhi. Tassa jetavane viharantassa abhikkhaṇaṃ ñātidāyakā santikaṃ āgantvā kathāsallāpaṃ karonti. So cintesi – ‘‘mayā idha vasantena ñātidāyakesu āgantvā kathentesu akathetumpi na sakkā, etehi saddhiṃ kathāpapañcena attano patiṭṭhaṃ kātuṃ na sakkā, yaṃnūnāhaṃ satthu santike kammaṭṭhānaṃ uggaṇhitvā araññaṃ paviseyya’’nti. So satthāraṃ upasaṅkamitvā vanditvā yāva arahattā kammaṭṭhānaṃ kathāpetvā upajjhāyaṃ vanditvā pattacīvaramādāya vihārā nikkhamitvā ‘‘sace āsannaṭṭhāne vasissāmi, ñātakā maṃ pakkosissantī’’ti vīsati yojanasataṃ maggaṃ agamāsi. Athekena gāmadvārena gacchanto ekaṃ mahallakapurisaṃ disvā pucchi – ‘‘kiṃ nu kho, mahāupāsaka, imasmiṃ padese vasantānaṃ āraññakavihāro atthī’’ti? ‘‘Atthi, bhante’’ti. ‘‘Tena hi me maggaṃ ācikkhāhī’’ti. Mahallakaupāsakassa pana taṃ disvāva puttasineho udapādi. Athassa tattheva ṭhito anācikkhitvā ‘‘ehi, bhante, ācikkhissāmi te’’ti gahetvā agamāsi. Sāmaṇero tena saddhiṃ gacchanto antarāmagge nānāpupphaphalapaṭimaṇḍite rukkhapabbatapadese disvā ‘‘ayaṃ, upāsaka, kiṃ padeso nāma, ayaṃ upāsaka kiṃ padeso nāmā’’ti pucchi. Sopissa tesaṃ nāmāni ācikkhanto āraññakavihāraṃ patvā ‘‘idaṃ, bhante, phāsukaṭṭhānaṃ, idheva vasāhī’’ti vatvā, ‘‘bhante, ko nāmo tva’’nti nāmaṃ pucchitvā ‘‘ahaṃ vanavāsītisso nāma upāsakā’’ti vutte, ‘‘sve amhākaṃ gāme bhikkhāya carituṃ vaṭṭatī’’ti vatvā nivattitvā antogāmameva gato. ‘‘Vanavāsītisso nāma vihāraṃ āgato, tassa yāgubhattādīni paṭiyādethā’’ti manussānaṃ ārocesi.

Sāmaṇero paṭhamameva tisso nāma hutvā tato piṇḍapātadāyakatisso kambaladāyakatisso vanavāsītissoti tīṇi nāmāni labhitvā sattavassabbhantare cattāri nāmāni labhi. So punadivase pātova taṃ gāmaṃ piṇḍāya pāvisi. Manussā bhikkhaṃ datvā vandiṃsu. Sāmaṇero ‘‘sukhitā hotha, dukkhā muccathā’’ti āha. Ekamanussopi tassa bhikkhaṃ datvā puna gehaṃ gantuṃ nāsakkhi, sabbeva olokentā aṭṭhaṃsu. Sopi attano yāpanamattameva gaṇhi. Sakalagāmavāsino tassa pādamūle urena nipajjitvā, ‘‘bhante, tumhesu imaṃ temāsaṃ idha vasantesu mayaṃ tīṇi saraṇāni gahetvā pañcasu sīlesu patiṭṭhāya māsassa aṭṭha uposathakammāni upavasissāma, idha vasanatthāya no paṭiññaṃ dethā’’ti. So upakāraṃ sallakkhetvā tesaṃ paṭiññaṃ datvā nibaddhaṃ tattheva piṇḍapātacāraṃ cari. Vanditavanditakkhaṇe ca ‘‘sukhitā hotha, dukkhā muccathā’’ti padadvayameva kathetvā pakkāmi. So tatthevapaṭhamamāsañca dutiyamāsañca vītināmetvā tatiyamāse gacchante saha paṭisambhidāhi arahattaṃ pāpuṇi.

Athassa pavāretvā vuṭṭhavassakāle upajjhāyo satthāraṃ upasaṅkamitvā vanditvā āha – ‘‘ahaṃ, bhante, tissasāmaṇerassa santikaṃ gacchāmī’’ti. ‘‘Gaccha, sāriputtā’’ti. So attano parivāre pañcasate bhikkhū ādāya pakkanto, ‘‘āvuso moggallāna, ahaṃ tissasāmaṇerassa santikaṃ gacchāmī’’ti āha. Mahāmoggallānatthero ‘‘ahampi, āvuso, gacchāmī’’ti pañcahi bhikkhusatehi saddhiṃ nikkhami. Etenupāyena mahākassapatthero anuruddhatthero upālitthero puṇṇattheroti sabbe mahāsāvakā pañcahi pañcahi bhikkhusatehi saddhiṃ nikkhamiṃsu. Sabbepi mahāsāvakānaṃ parivārā cattālīsa bhikkhusahassāni ahesuṃ. Te vīsatiyojanasataṃ maggaṃ gantvā gocaragāmaṃ sampattā. Sāmaṇerassa nibaddhūpaṭṭhāko upāsako dvāreyeva disvā paccuggantvā vandi.

Atha naṃ sāriputtatthero pucchi – ‘‘atthi nu kho, upāsaka, imasmiṃ padese āraññakavihāro’’ti? ‘‘Atthi, bhante’’ti. ‘‘Sabhikkhuko, abhikkhuko’’ti? ‘‘Sabhikkhuko, bhante’’ti. ‘‘Ko nāmo tattha vasatī’’ti? ‘‘Vanavāsītisso, bhante’’ti. ‘‘Tena hi maggaṃ no ācikkhā’’ti. ‘‘Ke tumhe, bhante’’ti? ‘‘Mayaṃ sāmaṇerassa santikaṃ āgatā’’ti. Upāsako oloketvā dhammasenāpatiṃ ādiṃ katvā sabbepi mahāsāvake sañjānitvā nirantaraṃ pītiyā phuṭṭhasarīro hutvā ‘‘tiṭṭhatha tāva, bhante’’ti vegena gāmaṃ pavisitvā ‘‘ete, ayyā, sāriputtattheraṃ ādiṃ katvā asīti mahāsāvakā attano attano parivārehi saddhiṃ sāmaṇerassa santikaṃ āgatā, mañcapīṭhapaccattharaṇadīpatelādīni gahetvā vegena nikkhamathā’’ti ugghosesi. Manussā ‘‘tāvadeva mañcādīni gahetvā therānaṃ padānupadikā hutvā therehi saddhiṃyeva vihāraṃ pavisiṃsu. Sāmaṇero bhikkhusaṅghaṃ sañjānitvā katipayānaṃ mahātherānaṃ pattacīvarāni paṭiggahetvā vattamakāsi. Tassa therānaṃ vasanaṭṭhānaṃ saṃvidahantassa pattacīvaraṃ paṭisāmentasseva andhakāro jātā’’ti. Sāriputtatthero upāsake āha – ‘‘gacchatha, upāsakā, tumhākaṃ andhakāro jāto’’ti. ‘‘Bhante, ajja dhammassavanadivaso, na mayaṃ gamissāma, dhammaṃ suṇissāma, ito pubbe dhammassavanampi natthī’’ti. ‘‘Tena hi, sāmaṇera, dīpaṃ jāletvā dhammassavanassa kālaṃ ghosehī’’ti. So tathā akāsi. Atha naṃ thero āha – ‘‘tissa tava upaṭṭhākā ‘dhammaṃ sotukāmāmhā’ti vadanti, kathehi tesaṃ dhamma’’nti. Upāsakā ekappahāreneva uṭṭhāya, ‘‘bhante, amhākaṃ ayyo ‘sukhitā hotha, dukkhā muccathā’ti imāni dve padāni ṭhapetvā aññaṃ dhammakathaṃ na jānāti, amhākaṃ aññaṃ dhammakathikaṃ dethā’’ti vadiṃsu. ‘‘Sāmaṇero pana arahattaṃ patvāpi neva tesaṃ dhammakathaṃ kathesī’’ti.

Tadā pana naṃ upajjhāyo, ‘‘sāmaṇera, kathaṃ pana sukhitā honti, ‘kathaṃ pana dukkhā muccantī’ti imesaṃ no dvinnaṃ padānaṃ atthaṃ kathehī’’ti āha. So ‘‘sādhu, bhante’’ti cittabījaniṃ gahetvā dhammāsanaṃ āruyha pañcahi nikāyehi atthañca kāraṇañca ākaḍḍhitvā ghanavassaṃ vassanto cātuddīpakamahāmegho viya khandhadhātuāyatanabodhipakkhiyadhamme vibhajanto arahattakūṭena dhammakathaṃ kathetvā, ‘‘bhante, evaṃ arahattappattassa sukhaṃ hoti, arahattaṃ pattoyeva dukkhā muccati, sesajanā jātidukkhādīhi ceva nirayadukkhādīhi ca na parimuccantī’’ti āha. ‘‘Sādhu, sāmaṇera, sukathito te paṭibhāṇo, idāni sarabhaññaṃ bhaṇāhī’’ti. So sarabhaññampi bhaṇi. Aruṇe uggacchante sāmaṇerassa upaṭṭhākamanussā dve bhāgā ahesuṃ. Ekacce ‘‘na vata no ito pubbe evarūpo kakkhaḷo diṭṭhapubbo. Kathañhi nāma evarūpaṃ dhammakathaṃ jānanto ettakaṃ kālaṃ mātāpituṭṭhāne ṭhatvā upaṭṭhahantānaṃ manussānaṃ ekampi dhammapadaṃ na kathesī’’ti kujjhiṃsu. Ekacce ‘‘lābhā vata no, ye mayaṃ evarūpaṃ bhadantaṃ guṇaṃ vā aguṇaṃ vā ajānantāpi upaṭṭhahimha, idāni ca panassa santike dhammaṃ sotuṃ labhimhā’’ti tussiṃsu.

Sammāsambuddhopi taṃ divasaṃ paccūsasamaye lokaṃ volokento vanavāsītissassa upaṭṭhāke attano ñāṇajālassa anto paviṭṭhe disvā ‘‘kiṃ nu kho bhavissatī’’ti āvajjento imamatthaṃ upadhāresi ‘‘vanavāsītissasāmaṇerassa upaṭṭhākā ekacce tuṭṭhā, ekacce kuddhā, mayhaṃ puttassa pana sāmaṇerassa kuddhā nirayabhāgino bhavissanti, gantabbameva tattha mayā, mayi gate sabbepi te sāmaṇere mettacittaṃ katvā dukkhā muccissantī’’ti. Tepi manussā bhikkhusaṅghaṃ nimantetvā gāmaṃ gantvā maṇḍapaṃ kāretvā yāgubhattādīni sampādetvā āsanāni paññāpetvā saṅghassa āgamanamaggaṃ olokentā nisīdiṃsu. Bhikkhūpi sarīrapaṭijagganaṃ katvā bhikkhācāravelāya gāmaṃ piṇḍāya pavisantā sāmaṇeraṃ pucchiṃsu – ‘‘kiṃ, tissa, tvaṃ amhehi saddhiṃ gamissasi, udāhu pacchā’’ti? ‘‘Mama gamanavelāyameva gamissāmi, gacchatha tumhe, bhante’’ti. Bhikkhū pattacīvaramādāya pavisiṃsu.

Satthā jetavanasmiṃyeva cīvaraṃ pārupitvā pattamādāya ekacittakkhaṇeneva gantvā bhikkhūnaṃ purato ṭhitameva attānaṃ dassesi. ‘‘Sammāsambuddho āgato’’ti sakalagāmo saṅkhubhitvā ekakolāhalo ahosi. Manussā udaggacittā buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā yāguṃ datvā khajjakaṃ adaṃsu. Sāmaṇero bhatte aniṭṭhiteyeva antogāmaṃ pāvisi. Gāmavāsino nīharitvā tassa sakkaccaṃ bhikkhaṃ adaṃsu. So yāpanamattaṃ gahetvā satthu santikaṃ gantvā pattaṃ upanāmesi. Satthā ‘‘āhara, tissā’’ti hatthaṃ pasāretvā pattaṃ gahetvā ‘‘passa, sāriputta, tava sāmaṇerassa patta’’nti therassa dassesi. Thero satthu hatthato pattaṃ gahetvā sāmaṇerassa datvā ‘‘gaccha, attano pattaṭṭhāne nisīditvā bhattakiccaṃ karohī’’ti āha.

Gāmavāsino buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā satthāraṃ vanditvā anumodanaṃ yāciṃsu. Satthā anumodanaṃ karonto evamāha – ‘‘lābhā vata vo upāsakā, ye tumhe attano kulūpakaṃ sāmaṇeraṃ nissāya sāriputtaṃ moggallānaṃ kassapaṃ anuruddhanti asītimahāsāvake dassanāya labhatha, ahampi tumhākaṃ kulūpakameva nissāya āgato, buddhadassanampi vo imaṃ nissāyeva laddhaṃ, lābhā vo, suladdhaṃ vo’’ti. Manussā cintayiṃsu – ‘‘aho amhākaṃ lābhā, buddhānañceva bhikkhusaṅghassa ca ārādhanasamatthaṃ amhākaṃ ayyaṃ dassanāya labhāma, deyyadhammañcassa dātuṃ labhāmā''ti sāmaṇerassa kuddhā manussā tussiṃsu. Tuṭṭhā manussā bhiyyosomattāya pasīdiṃsu. Anumodanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu. Satthā uṭṭhāyāsanā pakkāmi. Manussā satthāraṃ anugantvā vanditvā nivattiṃsu. Satthā sāmaṇerena saddhiṃ samadhurena gacchanto, ''sāmaṇera, ayaṃ padeso konāmo, ayaṃ padeso konāmo''ti pubbe tassa upāsakena dassitapadese pucchanto agamāsi. Sāmaṇeropi, ''bhante, ayaṃ itthannāmo, ayaṃ itthannāmo''ti ācikkhamānova agamāsi. Satthā tassa vasanaṭṭhānaṃ gantvā pabbatamatthakaṃ abhiruhi. Tattha ṭhitānaṃ pana mahāsamuddo paññāyati. Satthā sāmaṇeraṃ pucchi – ''tissa, pabbatamatthake ṭhito ito cito ca oloketvā kiṃ passasī''ti? ''Mahāsamuddaṃ, bhante''ti. ''Mahāsamuddaṃ disvā kiṃ cintesī''ti? ''Mama dukkhitakāle rodantassa catūhi mahāsamuddehi atirekatarena assunā bhavitabbanti idaṃ, bhante, cintesi''nti. ''Sādhu sādhu, tissa, evametaṃ. Ekekassa hi sattassa dukkhitakāle paggharitaassūni catūhi mahāsamuddehi atirekatarānevā''ti. Idañca pana vatvā imaṃ gāthamāha –

''Catūsu samuddesu jalaṃ parittakaṃ,
Tato bahuṃ assujalaṃ anappakaṃ;
Dukkhena phuṭṭhassa narassa socanā,
Kiṃkāraṇā samma tuvaṃ pamajjasī''ti.

Atha naṃ puna pucchi – ''tissa, kahaṃ vasasī''ti? ''Imasmiṃ pabbhāre, bhante''ti. ''Tattha pana vasanto kiṃ cintesī''ti? ''Mayā marantena imasmiṃ ṭhāne katassa sarīranikkhepassa paricchedo 'natthī'ti cintesiṃ, bhante''ti. ''Sādhu sādhu, tissa, evametaṃ. Imesañhi sattānaṃ pathaviyaṃ nipajjitvā amataṭṭhānaṃ nāma natthī''ti vatvā –

''Upasāḷakanāmāni, sahassāni catuddasa;
Asmiṃ padese daḍḍhāni, natthi loke anāmataṃ.

''Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Etaṃ ariyā sevanti, etaṃ loke anāmata''nti. (jā.1.2.31-32) –

Imaṃ dukanipāte **upasāḷakajātakaṃ** kathesi. Iti pathaviyaṃ sarīranikkhepaṃ katvā marantesu sattesu amatapubbapadese marantā nāma natthi, ānandattherasadisā pana amatapubbapadese parinibbāyanti.

Ānandatthero kira vīsavassasatikakāle āyusaṅkhāraṃ olokento parikkhīṇabhāvaṃ ñatvā ''ito sattame divase parinibbāyissāmī''ti ārocesi. Taṃ pavattiṃ sutvā rohiṇīnadiyā ubhayatīravāsikesu manussesu orimatīravāsikā ''mayaṃ therassa bahūpakārā, amhākaṃ santike parinibbāyissatī''ti vadiṃsu. Paratīravāsikāpi ''mayaṃ therassa bahūpakārā, amhākaṃ santike parinibbāyissatī''ti vadiṃsu. Thero tesaṃ vacanaṃ sutvā ''ubhayatīravāsino mayhaṃ upakārā, ime nāma anupakārāti na sakkā vattuṃ, sacāhaṃ orimatīre parinibbāyissāmi, paratīravāsino dhātugahaṇatthaṃ tehi saddhiṃ kalahaṃ karissanti. Sace paratīre parinibbāyissāmi, orimatīravāsinopi tathā karissanti, kalaho uppajjamānopi maṃ nissāyeva uppajjissati, vūpasamamānopi maṃ nissāyeva vūpasamissatī''ti cintetvā ''orimatīravāsinopi mayhaṃ upakārā, paratīravāsinopi mayhaṃ upakārā, anupakārāpi nāma natthi, orimatīravāsino orimatīreyeva sannipatantu, paratīravāsinopi paratīreyevā''ti āha. Tato sattame divase majjhenadiyā sattatālappamāṇe ākāse pallaṅkena nisīditvā mahājanassa dhammaṃ kathetvā ''mama sarīraṃ majjhe bhijjitvā eko bhāgo orimatīre patatu, eko bhāgo paratīre''ti adhiṭṭhāya yathānisinnova tejodhātuṃ samāpajji, jālā uṭṭhahiṃsu. Sarīraṃ majjhe bhijjitvā eko bhāgo orimatīre pati, eko bhāgo paratīre. Tato mahājano paridevi, pathaviundriyanasaddo viya ārodanasaddo ahosi. Satthu parinibbāne ārodanasaddatopi kāruññataro ahosi. Manussā cattāro māse rodantā paridevantā ''satthu pattacīvaraggāhake tiṭṭhante satthu ṭhitakālo viya no ahosi, idāni no satthā parinibbuto''ti vippalapantā viravantā vicariṃsūti.

Puna satthā sāmaṇeraṃ pucchi – ''tissa, imasmiṃ vanasaṇḍe dīpiādīnaṃ saddena bhāyasi, na bhāyasī''ti? ''Na bhāyāmi bhagavā, apica kho pana me etesaṃ saddaṃ sutvā vanarati nāma uppajjatī''ti vatvā saṭṭhimattāhi gāthāhi vanavaṇṇanaṃ nāma kathesi. Atha naṃ satthā ''tissā''ti āmantesi. ''Kiṃ, bhante''ti? ''Mayaṃ gacchāma, tvaṃ gamissasi, nivattissasī''ti. ''Mayhaṃ upajjhāye maṃ ādāya gacchante gamissāmi, nivattente nivattissāmi, bhante''ti. Satthā bhikkhusaṅghena saddhiṃ pakkāmi. Sāmaṇerassa pana nivattitumeva ajjhāsayo, thero taṃ ñatvā ''tissa, sace nivattitukāmo, nivattā''ti āha. So satthārañca bhikkhusaṅghañca vanditvā nivatti. Satthā jetavanameva agamāsi.

Bhikkhūnaṃ dhammasabhāyaṃ kathā udapādi – ''aho vata vanavāsītissasāmaṇero dukkaraṃ karoti, paṭisandhiggahaṇato paṭṭhāyassa ñātakā sattasu maṅgalesu pañcannaṃ bhikkhusatānaṃ appodakamadhupāyasameva adaṃsu, pabbajitakāle antovihāre buddhappamukhassa bhikkhusaṅghassa satta divasāni appodakamadhupāyasameva adaṃsu. Pabbajitvā aṭṭhame divase antogāmaṃ pavisanto dvīheva divasehi sāṭakasahassena saddhiṃ piṇḍapātasahassaṃ labhi, punekadivasaṃ kambalasahassaṃ labhi. Itissa idha vasanakāle mahālābhasakkāro uppajji, idāni evarūpaṃ lābhasakkāraṃ chaḍḍetvā araññaṃ pavisitvā missakāhārena yāpeti, dukkarakārako vata tissasāmaṇero''ti. Satthā āgantvā, ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''āma, bhikkhave, lābhūpanisā nāmesā aññā, nibbānagāminī paṭipadā aññā. 'Evaṃ lābhaṃ labhissāmī'ti hi āraññikādidhutaṅgasamādānavasena lābhūpanisaṃ rakkhantassa bhikkhuno cattāro apāyā vivaṭadvārā eva tiṭṭhanti, nibbānagāminiyā pana paṭipadāya uppannaṃ lābhasakkāraṃ pahāya araññaṃ pavisitvā ghaṭento vāyamanto arahattaṃ gaṇhātī''ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

75. ''Aññā hi lābhūpanisā, aññā nibbānagāminī;
Evametaṃ abhiññāya, bhikkhu buddhassa sāvako;
Sakkāraṃ nābhinandeyya, vivekamanubrūhaye''ti.

Tattha **aññā hi lābhūpanisā, aññā nibbānagāminī**ti lābhūpanisā nāmesā aññā eva, aññā nibbānagāminī paṭipadā. Lābhuppādakena hi bhikkhunā thokaṃ akusalakammaṃ kātuṃ vaṭṭati, kāyavaṅkādīni kātabbāni honti. Yasmiñhi kāle kāyavaṅkādīsu kiñci karoti, tadā lābho uppajjati. Pāyasapātiyañhi vaṅkaṃ akatvā ujukameva hatthaṃ otāretvā ukkhipantassa hattho makkhitamattakova hoti, vaṅkaṃ katvā otāretvā ukkhipantassa pana pāyasapiṇḍaṃ uddharantova nikkhamati, evaṃ kāyavaṅkādīni karaṇakāleyeva lābho uppajjati. Ayaṃ adhammikā lābhūpanissā nāma. Upadhisampadā cīvaradhāraṇaṃ bāhusaccaṃ parivāro araññavāsoti evarūpehi pana kāraṇehi uppanno lābho dhammiko nāma hoti. Nibbānagāminiṃ paṭipadaṃ pūrentena pana bhikkhunā kāyavaṅkādīni pahātabbāni. Anandheneva andhena viya, amūgeneva mūgena viya, abadhireneva badhirena viya bhavituṃ vaṭṭati. Asaṭhena amāyena bhavituṃ vaṭṭati. **Evameta**nti etaṃ lābhuppādanaṃ paṭipadañca nibbānagāminiṃ paṭipadañca evaṃ ñatvā sabbesaṃ saṅkhatāsaṅkhatadhammānaṃ bujjhanaṭṭhena **buddhassa** savanante jātaṭṭhena ovādānusāsaniṃ vā savanaṭṭhena **sāvako bhikkhu** adhammikaṃ catupaccayasakkāraṃ nābhinandeyya, na ceva dhammikaṃ paṭikkoseyya, kāyavivekādikaṃ **vivekaṃ anubrūhaye**. Tattha **kāyaviveko**ti kāyassa ekībhāvo. **Cittaviveko**ti aṭṭha samāpattiyo. **Upadhiviveko**ti nibbānaṃ. Tesu kāyaviveko gaṇasaṅgaṇikaṃ vinodeti, cittaviveko kilesasaṅgaṇikaṃ vinodeti, upadhiviveko saṅkhārasaṅgaṇikaṃ vinodeti. Kāyaviveko cittavivekassa paccayo hoti, cittaviveko upadhivivekassa paccayo hoti. Vuttampihetaṃ –

> ''Kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ, upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatāna''nti (mahāni. 150). –

Imaṃ tividhampi vivekaṃ brūheyya vaḍḍheyya, upasampajja vihareyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Vanavāsītissasāmaṇeravatthu pannarasamaṃ.

Bālavaggavaṇṇanā niṭṭhitā.

Pañcamo vaggo.

6. Paṇḍitavaggo

1. Rādhattheravatthu

Nidhīnaṃva pavattāranti imaṃ dhammadesanaṃ satthā jetavane viharanto āyasmantaṃ rādhattheraṃ ārabbha kathesi.

So kira gihikāle sāvatthiyaṃ duggatabrāhmaṇo ahosi. So ‘‘bhikkhūnaṃ santike jīvissāmī’’ti cintetvā vihāraṃ gantvā appaharitakaṃ karonto pariveṇaṃ sammajjanto mukhadhovanādīni dadanto antovihāreyeva vasi. Bhikkhūpi naṃ saṅgaṇhiṃsu, pabbājetuṃ pana na icchanti. So pabbajjaṃ alabhamāno kiso ahosi. Athekadivasaṃ satthā paccūsakāle lokaṃ volokento taṃ brāhmaṇaṃ disvā ‘‘kiṃ nu kho’’ti upadhārento ‘‘arahā bhavissatī’’ti ñatvā sāyanhasamaye vihāracārikaṃ caranto viya brāhmaṇassa santikaṃ gantvā, ‘‘brāhmaṇa, kiṃ karonto vicarasī’’ti āha. ‘‘Bhikkhūnaṃ vattapaṭivattaṃ karonto, bhante’’ti. ‘‘Labhasi nesaṃ santikā saṅgaha’’nti? ‘‘Āma, bhante, āhāramattaṃ labhāmi, na pana maṃ pabbājentī’’ti. Satthā etasmiṃ nidāne bhikkhusaṅghaṃ sannipātāpetvā tamatthaṃ pucchitvā, ‘‘bhikkhave, atthi koci imassa brāhmaṇassa adhikāraṃ saratī’’ti pucchi. Sāriputtatthero ‘‘ahaṃ, bhante, sarāmi, ayaṃ me rājagahe piṇḍāya carantassa attano abhihaṭaṃ kaṭacchubhikkhaṃ dāpesi, imamassāhaṃ adhikāraṃ sarāmī’’ti āha. So satthārā ‘‘kiṃ pana te, sāriputta, evaṃ katūpakāraṃ dukkhato mocetuṃ na vaṭṭatī’’ti vutte, ‘‘sādhu, bhante, pabbājessāmī’’ti taṃ brāhmaṇaṃ pabbājesi. Tassa bhattagge āsanapariyante āsanaṃ pāpuṇāti, yāgubhattādīhipi kilamati. Thero taṃ ādāya cārikaṃ pakkāmi, abhikkhaṇañca naṃ ‘‘idaṃ te kattabbaṃ, idaṃ te na kattabba’’nti ovadi anusāsi. So suvaco ahosi padakkhiṇaggāhī. Tasmā yathānusiṭṭhaṃ paṭipajjamāno katipāheneva arahattaṃ pāpuṇi.

Thero taṃ ādāya satthu santikaṃ gantvā vanditvā nisīdi. Atha naṃ satthā paṭisanthāraṃ katvā āha – ‘‘suvaco nu kho, sāriputta, te antevāsiko’’ti. ‘‘Āma, bhante, ativiya suvaco, kismiñci dose vuccamāne na kuddhapubbo’’ti. ‘‘Sāriputta, evarūpe saddhivihārike labhanto kittake gaṇheyyāsī’’ti? ‘‘Bhante, bahukepi gaṇheyyamevā’’ti. Athekadivasaṃ dhammasabhāya kathaṃ samuṭṭhāpesuṃ – ‘‘sāriputtatthero kira kataññū katavedī, kaṭacchubhikkhāmattaṃ upakāraṃ saritvā duggatabrāhmaṇaṃ pabbājesi. Theropi ovādakkhamo ovādakkhamameva labhī’’ti. Satthā tesaṃ kathaṃ sutvā ‘‘na, bhikkhave, idāneva, pubbepi sāriputto kataññū katavedīyevā’’ti vatvā tamatthaṃ pakāsetuṃ –

> ‘‘Alīnacittaṃ nissāya, pahaṭṭhā mahatī camū;
> Kosalaṃ senāsantuṭṭhaṃ, jīvaggāhaṃ agāhayi.
>
> ‘‘Evaṃ nissayasampanno, bhikkhu āraddhavīriyo;
> Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
> Pāpuṇe anupubbena, sabbasaṃyojanakkhaya’’nti. (jā. 1.2.11-12) –

Imaṃ dukanipāte **alīnacittajātakaṃ** vitthāretvā kathesi. Tadā kira vaḍḍhakīhi pādassa arogakaraṇabhāvena kahaṃ attano upakāraṃ ñatvā sabbasetassa hatthipotakassa dāyako ekacāriko hatthī sāriputtatthero ahosīti evaṃ theraṃ ārabbha jātakaṃ kathetvā rādhattheraṃ ārabbha, ‘‘bhikkhave, bhikkhunā nāma rādhena viya suvacena bhavitabbaṃ, dosaṃ dassetvā ovadiyamānenapi na kujjhitabbaṃ, ovādadāyako pana nidhiācikkhaṇako viya daṭṭhabbo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

76. ‘‘Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;

Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo''ti.

Tattha **nidhīna**nti tattha tattha nidahitvā ṭhapitānaṃ hiraññasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ. **Pavattāra**nti kicchajīvike duggatamanusse anukampaṃ katvā ''ehi, sukhena jīvanūpāyaṃ dassessāmī''ti nidhiṭṭhānaṃ netvā hatthaṃ pasāretvā ''imaṃ gahetvā sukhena jīvā''ti ācikkhitāraṃ viya. **Vajjadassina**nti dve vajjadassino ''iminā naṃ asāruppena vā khalitena vā saṅghamajjhe niggaṇhissāmī''ti randhagavesako ca, aññātaṃ ñāpanatthāya ñātaṃ anuggahaṇatthāya sīlādīnamassa vuddhikāmatāya taṃ taṃ vajjaṃ olokanena ullumpanasabhāvasaṇṭhito ca. Ayaṃ idha adhippeto. Yathā hi duggatamanusso ''imaṃ gaṇhāhī''ti tajjetvāpi pothetvāpi nidhiṃ dassente kopaṃ na karoti, pamudito eva hoti, evameva evarūpe puggale asāruppaṃ vā khalitaṃ vā disvā ācikkhante kopo na kātabbo, tuṭṭheneva bhavitabbaṃ, ''bhante, mahantaṃ vo kammaṃ kataṃ, mayhaṃ ācariyupajjhāyaṭṭhāne ṭhatvā ovadantehi punapi maṃ vadeyyāthā''ti pavāretabbameva. **Niggayhavādi**nti ekacco hi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā ''ayaṃ me mukhodakadānādīhi sakkaccaṃ upaṭṭhahati, sace naṃ vakkhāmi, na maṃ upaṭṭhahissati, evaṃ me parihāni bhavissatī''ti vatthuṃ avisahanto na niggayhavādī nāma hoti. So imasmiṃ sāsane kacavaraṃ ākirati. Yo pana tathārūpaṃ vajjaṃ disvā vajjānurūpaṃ tajjento paṇāmento daṇḍakammaṃ karonto vihārā taṃ nīharanto sikkhāpeti, ayaṃ niggayhavādī nāma seyyathāpi sammāsambuddho. Vuttañhetaṃ – ''niggayha niggayhāhaṃ, ānanda, vakkhāmi, pavayha pavayha, ānanda, vakkhāmi, yo sāro so ṭhassatī''ti (ma. ni. 3.196). **Medhāvi**nti dhammojapaññāya samannāgataṃ. **Tādisa**nti evarūpaṃ **paṇḍitaṃ** bhajeyya payirupāseyya. Tādisañhi ācariyaṃ **bhajamānassa** antevāsikassa **seyyo hoti, na pāpiyo** vaḍḍhiyeva hoti, no parihānīti.

Desanāpariyosāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Rādhattheravatthu paṭhamaṃ.

2. Assajipunabbasukavatthu

Ovadeyyānusāseyyāti imaṃ dhammadesanaṃ satthā jetavane viharanto assajipunabbasukabhikkhū ārabbha kathesi. Desanā pana kīṭāgirismiṃ samuṭṭhitā.

Te kira dve bhikkhū kiñcāpi aggasāvakānaṃ saddhivihārikā, alajjino pana ahesuṃ pāpabhikkhū. Te pāpakehi attano parivārehi pañcahi bhikkhusatehi saddhiṃ kīṭāgirismiṃ viharantā ''mālāvacchaṃ ropentipi ropāpentipī''tiādikaṃ (pārā. 431; cūḷava. 21) nānappakāraṃ anācāraṃ karontā kuladūsakakammaṃ katvā tato uppannehi paccayehi jīvikaṃ kappentā taṃ āvāsaṃ pesalānaṃ bhikkhūnaṃ anāvāsaṃ akaṃsu. Satthā taṃ pavattiṃ sutvā tesaṃ pabbājanīyakammakaraṇatthāya saparivāre dve aggasāvake āmantetvā ''gacchatha, sāriputtā, tesu ye tumhākaṃ vacanaṃ na karonti, tesaṃ pabbājanīyakammaṃ karotha, ye pana karonti, te ovadatha anusāsatha. Ovadanto hi anusāsanto apaṇḍitānaṃyeva appiyo hoti amanāpo, paṇḍitānaṃ pana piyo hoti manāpo''ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

77. ''Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo''ti.

Tattha **ovadeyyā**ti uppanne vatthusmiṃ vadanto ovadati nāma, anuppanne vatthusmiṃ ''ayasopi te siyā''tiādivasena anāgataṃ dassento anusāsati nāma. Sammukhā vadanto ovadati nāma, parammukhā dūtaṃ vā sāsanaṃ vā pesento anusāsati nāma. Sakiṃ vadanto ovadati nāma, punappunaṃ vadanto anusāsati nāma. Ovadanto eva vā anusāsati nāmāti evaṃ ovadeyya anusāseyya. **Asabbhā cā**ti akusaladhammā ca nivāreyya, kusaladhamme patiṭṭhāpeyyāti attho. **Satañhi so piyo hotī**ti so evarūpo puggalo buddhādīnaṃ sappurisānaṃ piyo hoti. Ye pana adiṭṭhadhammā avitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā, tesaṃ **asataṃ** so ovādako anusāsako, '''na tvaṃ amhākaṃ upajjhāyo, na ācariyo, kasmā amhe ovadasī’ti evaṃ mukhasattīhi vijjhantānaṃ appiyo hotī’’ti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti. Sāriputtamoggallānāpi tattha gantvā te bhikkhū ovadiṃsu anusāsiṃsu. Tesu ekacce ovādaṃ sampaṭicchitvā sammā vattiṃsu, ekacce vibbhamiṃsu, ekacce pabbājanīyakammaṃ pāpuṇiṃsūti.

Assajipunabbasukavatthu dutiyaṃ.

3. Channattheravatthu

Na bhaje pāpake mitteti imaṃ dhammadesanaṃ satthā jetavane viharanto channattheraṃ ārabbha kathesi.

So kira āyasmā ‘‘ahaṃ amhākaṃ ayyaputtena saddhiṃ mahābhinikkhamanaṃ nikkhanto tadā aññaṃ ekampi na passāmi, idāni pana ‘ahaṃ sāriputto nāma, ahaṃ moggallāno nāma, mayaṃ aggasāvakamhā’ti vatvā ime vicarantī’’ti dve aggasāvake akkosati. Satthā bhikkhūnaṃ santikā taṃ pavattiṃ sutvā channattheraṃ pakkosāpetvā ovadati. So taṅkhaṇeyeva tuṇhī hutvā puna gantvā there akkosatiyeva. Evaṃ yāvatatiyaṃ akkosantaṃ pakkosāpetvā satthā ovaditvā ‘‘channa, dve aggasāvakā nāma tuyhaṃ kalyāṇamittā uttamapurisā, evarūpe kalyāṇamitte sevassu bhajassū’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

78. ‘‘Na bhaje pāpake mitte, na bhaje purisādhame;
Bhajetha mitte kalyāṇe, bhajetha purisuttame’’ti.

Tassattho – kāyaduccaritādiakusalakammābhiratā **pāpamittā** nāma. Sandhicchedanādike vā ekavīsatianesanādibhede vā aṭṭhāne niyojakā **purisādhamā** nāma. Ubhopi vā ete pāpamittā ceva purisādhamā ca, te na bhajeyya na payirupāseyya, viparītā pana kalyāṇamittā ceva sappurisā ca, te bhajetha payirupāsethāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Channatthero pana taṃ ovādaṃ sutvāpi purimanayeneva bhikkhū akkosati paribhāsati. Punapi satthu ārocesuṃ. Satthā, ‘‘bhikkhave, mayi dharante channaṃ sikkhāpetuṃ na sakkhissatha, mayi pana parinibbute sakkhissathā’’ti vatvā parinibbānakāle āyasmatā ānandena, ‘‘bhante, kathaṃ channatthere amhehi paṭipajjitabba’’nti vutte, ‘‘ānanda, channassa bhikkhuno brahmadaṇḍo dātabbo’’ti āṇāpesi. So satthari parinibbute ānandattherena ārocitaṃ brahmadaṇḍaṃ sutvā dukkhī dummano tikkhattuṃ mucchito patitvā ‘‘mā maṃ, bhante, nāsayitthā’’ti yācitvā sammā vattaṃ pūrento na cirasseva saha paṭisambhidāhi arahattaṃ pāpuṇīti.

Channattheravatthu tatiyaṃ.

4. Mahākappinattheravatthu

Dhammapīti sukhaṃ setīti imaṃ dhammadesanaṃ satthā jetavane viharanto mahākappinattheraṃ ārabbha kathesi.

Tatrāyaṃ anupubbī kathā – atīte kira āyasmā mahākappino padumuttarabuddhassa pādamūle katābhinīhāro saṃsāre saṃsaranto bārāṇasito avidūre ekasmiṃ pesakāragāme jeṭṭhakapesakāro hutvā nibbatti. Tadā sahassamattā paccekabuddhā aṭṭha māse himavante vasitvā vassike cattāro māse janapade vasanti. Te ekavāraṃ bārāṇasiyā avidūre otaritvā ‘‘senāsanakaraṇatthāya hatthakammaṃ yācathā’’ti rañño santikaṃ aṭṭha paccekabuddhe pahiṇiṃsu. Tadā pana rañño vappamaṅgalakālo hoti. So ‘‘paccekabuddhā kira āgatā’’ti sutvā tasmiṃ khaṇe nikkhamitvā āgatakāraṇaṃ pucchitvā ‘‘ajja, bhante, okāso natthi, sve amhākaṃ vappamaṅgalaṃ, tatiyadivase karissāmī’’ti vatvā paccekabuddhe animantetvāva pāvisi. Paccekabuddhā ‘‘aññattha gamissāmā’’ti pakkamiṃsu. Tasmiṃ khaṇe jeṭṭhapesakārassa bhariyā kenacideva karaṇīyena bārāṇasiṃ gacchantī te paccekabuddhe disvā vanditvā ‘‘kiṃ, bhante, avelāya, ayyā, āgatā’’ti pucchitvā ādito paṭṭhāya kathesuṃ. Taṃ pavattiṃ sutvā saddhāsampannā ñāṇasampannā itthī ‘‘sve, bhante, amhākaṃ bhikkhaṃ gaṇhathā’’ti nimantesi. ‘‘Bahukā mayaṃ bhaginī’’ti. ‘‘Kittakā, bhante’’ti? ‘‘Sahassamattā’’ti. ‘‘Bhante, imasmiṃ gāme sahassapesakārā vasimha. Ekeko ekekassa bhikkhaṃ dassati, bhikkhaṃ adhivāsetha, ahameva vo vasanaṭṭhānampi kāressāmī’’ti āha. Paccekabuddhā adhivāsayiṃsu.

Sā gāmaṃ pavisitvā ugghosesi – ‘‘ahaṃ sahassamatte paccekabuddhe disvā nimantayiṃ, ayyānaṃ nisīdanaṭṭhānaṃ saṃvidahatha, yāgubhattādīni sampādethā’’ti. Gāmamajjhe maṇḍapaṃ kāretvā āsanāni paññāpetvā punadivase paccekabuddhe nisīdāpetvā paṇītena khādanīyena bhojanīyena parivisitvā bhattakiccāvasāne tasmiṃ gāme sabbā itthiyo ādāya tāhi saddhiṃ paccekabuddhe vanditvā, ‘‘bhante, temāsaṃ vasanatthāya paṭiññaṃ dethā’’ti tesaṃ paṭiññaṃ gahetvā puna gāme ugghosesi – ‘‘ammatātā, ekekakulato ekeko puriso pharasuvāsiādīni gahetvā araññaṃ pavisitvā dabbasambhāre āharitvā ayyānaṃ vasanaṭṭhānaṃ karotū’’ti. Gāmavāsino tassāyeva vacanaṃ sutvā ekeko ekekaṃ katvā saddhiṃ rattiṭṭhānadivāṭṭhānehi paṇṇasālasahassaṃ kāretvā attano attano paṇṇasālāyaṃ vassūpagate paccekabuddhe ‘‘ahaṃ sakkaccaṃ upaṭṭhahissāmi, ahaṃ sakkaccaṃ upaṭṭhahissāmī’’ti upaṭṭhahiṃsu. Vassaṃvuṭṭhakāle ‘‘attano attano paṇṇasālāya vassaṃvuṭṭhānaṃ paccekabuddhānaṃ cīvarasāṭake sajjethā’’ti samādapetvā ekekassa sahassasahassamūlaṃ cīvaraṃ dāpesi. Paccekabuddhā vuṭṭhavassā anumodanaṃ katvā pakkamiṃsu.

Gāmavāsinopi idaṃ puññakammaṃ katvā ito cutā tāvatiṃsabhavane nibbattitvā gaṇadevaputtā nāma ahesuṃ. Te tattha dibbasampattiṃ anubhavitvā kassapasammāsambuddhakāle bārāṇasiyaṃ kuṭumbikagehesu nibbattiṃsu. Jeṭṭhakapesakāro jeṭṭhakakuṭumbikassa putto ahosi. Bhariyāpissa jeṭṭhakakuṭumbikasseva dhītā ahosi. Tā sabbāpi vayappattā parakulaṃ gacchantiyo tesaṃ tesaṃyeva gehāni agamiṃsu. Athekadivasaṃ vihāre dhammassavanaṃ saṅghuṭṭhaṃ. ‘‘Satthā dhammaṃ desessatī’’ti sutvā sabbepi te kuṭumbikā ‘‘dhammaṃ sossāmā’’ti bhariyāhi saddhiṃ vihāraṃ agamiṃsu. Tesaṃ vihāramajjhaṃ paviṭṭhakkhaṇe vassaṃ uṭṭhahi. Yesaṃ kulūpakā vā ñātisāmaṇerādayo vā atthi, te tesaṃ pariveṇāni pavisiṃsu. Te pana tathārūpānaṃ natthitāya katthaci, pavisituṃ avisahantā vihāramajjheyeva aṭṭhaṃsu. Atha ne jeṭṭhakakuṭumbiko āha – ‘‘passatha amhākaṃ vippakāraṃ, kulaputtehi nāma ettakena lajjituṃ yutta’’nti. ‘‘Ayya, kiṃ pana karomā’’ti? ‘‘Mayaṃ vissāsikaṭṭhānassa abhāvena imaṃ vippakāraṃ pattā, sabbe dhanaṃ saṃharitvā pariveṇaṃ karomā’’ti. ‘‘Sādhu, ayyā’’ti jeṭṭhako sahassaṃ adāsi, sesā pañca pañca satāni. Itthiyo aḍḍhateyyāni aḍḍhateyyāni satāni. Te taṃ dhanaṃ saṃharitvā sahassakūṭāgāraparivāraṃ satthu vasanatthāya mahāpariveṇaṃ nāma ārabhiṃsu. Navakammassa mahantatāya dhane appahonte pubbe dinnadhanato puna upaḍḍhūpaḍḍhaṃ adaṃsu. Niṭṭhite pariveṇe vihāramahaṃ karontā buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ datvā vīsatiyā bhikkhusahassānaṃ cīvarāni sajjiṃsu.

Jeṭṭhakakuṭumbikassa pana bhariyā sabbehi samānaṃ akatvā attano paññāya ṭhitā ‘‘atirekataraṃ katvā satthāraṃ pūjessāmī’’ti anojapupphavaṇṇena sahassamūlena sāṭakena saddhiṃ anojapupphacaṅkoṭakaṃ gahetvā anumodanakāle satthāraṃ anojapupphehi pūjetvā taṃ sāṭakaṃ satthu pādamūle ṭhapetvā, ‘‘bhante, nibbattanibbattaṭṭhāne anojapupphavaṇṇaṃyeva me sarīraṃ hotu, anojā eva ca me nāmaṃ hotū’’ti patthanaṃ paṭṭhapesi. Satthā ‘‘evaṃ hotū’’ti anumodanaṃ akāsi. Te sabbepi yāvatāyukaṃ ṭhatvā tato cutā devaloke nibbattitvā imasmiṃ buddhuppāde devalokā cavitvā jeṭṭhakakuṭumbiko kukkuṭavatīnagare rājakule nibbattitvā vayappatto mahākappinarājā nāma ahosi, sesā amaccakule nibbattiṃsu. Jeṭṭhakakuṭumbikassa bhariyā maddaraṭṭhe sāgalanagare rājakule nibbatti, anojapupphavaṇṇamevassā sarīraṃ ahosi, **anojā**tvevassā nāmaṃ kariṃsu. Sā vayappattā mahākappinarañño gehaṃ gantvā anojādevī nāma ahosi. Sesitthiyopi amaccakulesu nibbattitvā vayappattā tesaṃyeva amaccaputtānaṃ gehāni agamaṃsu. Te sabbe rañño sampattisadisaṃ sampattiṃ anubhaviṃsu. Yadā rājā sabbālaṅkārapaṭimaṇḍito hatthiṃ abhiruhitvā vicari, tadā tepi tatheva vicaranti. Tasmiṃ assena vā rathena vā vicarante tepi tatheva vicaranti? Evaṃ te ekato hutvā katānaṃ puññānaṃ ānubhāvena ekatova sampattiṃ anubhaviṃsu. Rañño pana balo, balavāhano, puppho, pupphavāhano, supattoti pañca assā honti. Rājā tesu supattaṃ assaṃ sayaṃ ārohati, itare cattāro assārohānaṃ sāsanāharaṇatthāya adāsi. Rājā te pātova bhojetvā ‘‘gacchatha dve vā tīṇi vā yojanāni āhiṇḍitvā buddhassa vā dhammassa vā saṅghassa vā uppannabhāvaṃ ñatvā mayhaṃ sukhasāsanaṃ āharathā’’ti pesesi. Te catūhi dvārehi nikkhamitvā tīṇi yojanāni āhiṇḍitvā sāsanaṃ alabhitvā paccāgacchanti.

Athekadivasaṃ rājā supattaṃ assaṃ āruyha amaccasahassaparivuto uyyānaṃ gacchanto kilantarūpe pañcasatavāṇijake nagaraṃ pavisante disvā ‘‘ime addhānakilantā, addhā imesaṃ santikā ekaṃ bhaddakaṃ sāsanaṃ sossāmī’’ti te pakkosāpetvā ‘‘kuto āgacchathā’’ti pucchi. ‘‘Atthi, deva, ito vīsatiyojanasatamatthake sāvatthi nāma nagaraṃ, tato āgacchāmā’’ti. ‘‘Atthi pana vo padese kiñci sāsanaṃ uppanna’’nti. ‘‘Deva, aññaṃ kiñci natthi, sammāsambuddho pana uppanno’’ti. Rājā tāvadeva pañcavaṇṇāya pītiyā phuṭṭhasarīro kiñci sallakkhetuṃ asakkonto muhuttaṃ vītināmetvā, ‘‘tātā, kiṃ vadethā’’ti pucchi. ‘‘Buddho, deva, uppanno’’ti. Rājā dutiyampi tatiyampi tatheva vītināmetvā catutthe vāre ‘‘kiṃ vadetha, tātā’’ti pucchitvā ‘‘buddho, deva, uppanno’’ti vutte, ‘‘tātā, vo satasahassaṃ dadāmī’’ti vatvā ‘‘aññampi kiñci sāsanaṃ atthī’’ti pucchi. ‘‘Atthi, deva, dhammo uppanno’’ti. Rājā tampi sutvā purimanayeneva tayo vāre vītināmetvā catutthe vāre ‘‘dhammo uppanno’’ti vutte ‘‘idhāpi vo satasahassaṃ dammī’’ti vatvā ‘‘aparampi sāsanaṃ atthi, tātā’’ti pucchi. ‘‘Atthi, deva, saṅgharatanaṃ uppanna’’nti. Rājā tampi sutvā tayo vāre vītināmetvā catutthe vāre ‘‘saṅgho’’ti pade vutte ‘‘idhāpi vo satasahassaṃ dammī’’ti vatvā amaccasahassaṃ oloketvā, ‘‘tātā, kiṃ karissathā’’ti pucchi. ‘‘Deva, tumhe kiṃ karissathā’’ti? ‘‘Ahaṃ, tātā, ‘buddho uppanno, dhammo uppanno, saṅgho uppanno’ti sutvā na puna nivattissāmi, satthāraṃ uddissa gantvā tassa santike pabbajissāmī’’ti. ‘‘Mayampi, deva, tumhehi saddhiṃ pabbajissāmā’’ti. Rājā suvaṇṇapaṭṭe akkharāni likhāpetvā vāṇijake āha – ‘‘anojā nāma devī tumhākaṃ tīṇi satasahassāni dassati, evañca pana naṃ vadeyyātha ‘rañño kira te issariyaṃ vissaṭṭhaṃ, yathāsukhaṃ sampattiṃ paribhuñjāhī’ti, sace pana vo ‘rājā kaha’nti pucchati, ‘satthāraṃ uddissa pabbajissāmīti vatvā gato’ti āroceyyāthā’’ti. Amaccāpi attano attano bhariyānaṃ tatheva sāsanaṃ pahiṇiṃsu. Rājā vāṇijake uyyojetvā assaṃ abhiruyha amaccasahassaparivuto taṃ khaṇaṃyeva nikkhami.

Satthāpi taṃ divasaṃ paccūsakāle lokaṃ volokento mahākappinarājānaṃ saparivāraṃ disvā ‘‘ayaṃ mahākappino vāṇijakānaṃ santikā tiṇṇaṃ ratanānaṃ uppannabhāvaṃ sutvā tesaṃ vacanaṃ tīhi satasahassehi pūjetvā rajjaṃ pahāya amaccasahassehi parivuto maṃ uddissa pabbajitukāmo sve nikkhamissati. So saparivāro saha paṭisambhidāhi arahattaṃ pāpuṇissati, paccuggamanamassa karissāmī’’ti punadivase cakkavattī viya khuddakagāmabhojakaṃ paccuggacchanto sayameva pattacīvaraṃ gahetvā vīsayojanasataṃ maggaṃ paccuggantvā candabhāgāya nadiyā tīre nigrodharukkhamūle chabbaṇṇarasmiyo vissajjento nisīdi. ‘‘Rājāpi āgacchanto ekaṃ nadiṃ patvā ‘‘kā nāmesā’’ti pucchi. ‘‘Aparacchā nāma, devā’’ti. ‘‘Kimassā parimāṇaṃ, tātā’’ti? ‘‘Gambhīrato gāvutaṃ, puthulato dve gāvutāni, devā’’ti. ‘‘Atthi panettha nāvā vā uḷumpo vā’’ti? ‘‘Natthi, devā’’ti. ‘‘Nāvādīni olokente amhe jāti jaraṃ upaneti, jarā maraṇaṃ. Ahaṃ nibbematiko hutvā tīṇi ratanāni uddissa nikkhanto, tesaṃ me ānubhāvena imaṃ udakaṃ udakaṃ viya mā ahosī’’ti tiṇṇaṃ ratanānaṃ guṇaṃ āvajjetvā ‘‘itipi so bhagavā arahaṃ sammāsambuddho’’ti buddhānussatiṃ anussaranto saparivāro assasahassena udakapiṭṭhiṃ pakkhandi. Sindhavā piṭṭhipāsāṇe viya pakkhandiṃsu. Khurānaṃ aggā neva temiṃsu.

So taṃ uttaritvā purato gacchanto aparampi nadiṃ disvā ‘‘ayaṃ kā nāmā’’ti pucchi. ‘‘Nīlavāhinī nāma, devā’’ti. ‘‘Kimassā parimāṇa’’nti? ‘‘Gambhīratopi puthulatopi aḍḍhayojanaṃ, devā’’ti. Sesaṃ purimasadisameva. Taṃ pana nadiṃ disvā ‘‘svākkhāto bhagavatā dhammo’’ti dhammānussatiṃ anussaranto pakkhandi. Tampi atikkamitvā gacchanto aparampi nadiṃ disvā ‘‘ayaṃ kā nāmā’’ti pucchi. ‘‘Candabhāgā nāma, devā’’ti. ‘‘Kimassā parimāṇa’’nti? ‘‘Gambhīratopi puthulatopi yojanaṃ, devā’’ti.

Sesaṃ purimasadisameva. Imaṃ pana nadiṃ disvā ‘‘suppaṭipanno bhagavato sāvakasaṅgho’’ti saṅghānussatiṃ anussaranto pakkhandi. Taṃ pana nadiṃ atikkamitvā gacchanto satthu sarīrato nikkhantā chabbaṇṇarasmiyo addasa. Nigrodharukkhassa sākhāviṭapapalāsāni sovaṇṇamayāni viya ahesuṃ. Rājā cintesi – ‘‘ayaṃ pana obhāso neva candassa, na sūriyassa, na devamārabrahmanāgasupaṇṇādīnaṃ aññatarassa, addhā ahaṃ satthāraṃ uddissa āgacchanto mahāgotamabuddhena diṭṭho bhavissāmī’’ti. So tāvadeva assapiṭṭhito otaritvā onatasarīro rasmianusārena satthāraṃ upasaṅkamitvā manosilārase nimujjanto viya buddharasmīnaṃ anto pavisitvā satthāraṃ vanditvā ekamantaṃ nisīdi saddhiṃ amaccasahassena, satthā tassa anupubbiṃ kathaṃ kathesi. Desanāvasāne rājā saparivāro sotāpattiphale patiṭṭhahi. Atha sabbeva uṭṭhahitvā pabbajjaṃ yāciṃsu. Satthā ‘‘āgamissati nu kho imesaṃ kulaputtānaṃ iddhimayapattacīvara’’nti upadhārento ‘‘ime kulaputtā paccekabuddhasahassassa cīvarasahassaṃ adaṃsu, kassapasammāsambuddhakāle vīsatiyā bhikkhusahassānampi vīsaticīvarasahassānipi adaṃsu. Anacchariyaṃ imesaṃ iddhimayapattacīvarāgamana’’nti ñatvā dakkhiṇahatthaṃ pasāretvā ‘‘etha, bhikkhavo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti āha. Te tāvadeva aṭṭhaparikkhāradharā vassasaṭṭhikattherā viya hutvā vehāsaṃ abbhuggantvā paccorohitvā satthāraṃ vanditvā nisīdiṃsu.

Tepi vāṇijakā rājakulaṃ gantvā raññā pahitabhāvaṃ ārocāpetvā deviyā ‘‘āgacchantū’’ti vutte pavisitvā vanditvā ekamantaṃ aṭṭhaṃsu. Atha ne devī pucchi – ‘‘tātā, kiṃ kāraṇā āgatatthā’’ti? ‘‘Mayaṃ raññā tumhākaṃ santikaṃ pahitā, tīṇi kira no satasahassāni dethā’’ti. ‘‘Tātā, atibahuṃ bhaṇatha, kiṃ tumhehi rañño kataṃ, kismiṃ vo rājā pasanno ettakaṃ dhanaṃ dāpesī’’ti? ‘‘Devi, na aññaṃ kiñci kataṃ, rañño pana ekaṃ sāsanaṃ ārocayimhā’’ti? ‘‘Sakkā pana, tātā, mayhaṃ ārocetu’’nti. ‘‘Sakkā, devī’’ti. ‘‘Tena hi, tātā, vadethā’’ti. ‘‘Devi buddho loke uppanno’’ti. Sāpi ‘‘taṃ sutvā purimanayeneva pītiyā phuṭṭhasarīrā tikkhattuṃ kiñci asallakkhetvā catutthe vāre ‘buddho’ti padaṃ sutvā, tātā, imasmiṃ pade raññā kiṃ dinna’’nti? ‘‘Satasahassaṃ, devī’’ti. ‘‘Tātā, ananucchavikaṃ raññā kataṃ evarūpaṃ sāsanaṃ sutvā tumhākaṃ satasahassaṃ dadamānena. Ahañhi vo mama duggatapaṇṇākāre tīṇi satasahassāni dammi, aparampi tumhehi rañño kiṃ ārocita’’nti? Te idañcidañcāti itarānipi dve sāsanāni ārocayiṃsu. Devī purimanayeneva pītiyā phuṭṭhasarīrā tikkhattuṃ kiñci asallakkhetvā catutthe vāre tatheva sutvā tīṇi tīṇi satasahassāni dāpesi, evaṃ te sabbānipi dvādasa satasahassāni labhiṃsu.

Atha ne devī pucchi – ‘‘rājā kahaṃ, tātā’’ti? Devi, ‘‘satthāraṃ uddissa ‘pabbajissāmī’ti gato’’ti. ‘‘Mayhaṃ tena kiṃ sāsanaṃ dinna’’nti? ‘‘Sabbaṃ kira tena tumhākaṃ issariyaṃ vissaṭṭhaṃ, tumhe kira yathāruciyā sampattiṃ anubhavathā’’ti. ‘‘Amaccā pana kahaṃ, tātā’’ti? Tepi ‘‘‘raññā saddhiṃyeva pabbajissāmā’ti gatā, devī’’ti. Sā tesaṃ bhariyāyo pakkosāpetvā, ammā, tumhākaṃ sāmikā ‘‘raññā saddhiṃ pabbajissāmā’’ti gatā, ‘‘tumhe kiṃ karissathā’’ti? ‘‘Kiṃ pana tehi amhākaṃ sāsanaṃ pahitaṃ, devī’’ti? ‘‘Tehi kira attano sampatti tumhākaṃ vissaṭṭhā, tumhe kira taṃ sampattiṃ yathāruci paribhuñjathā’’ti. ‘‘Tumhe pana, devi, kiṃ karissathā’’ti? ‘‘Ammā, so tāva rājā sāsanaṃ sutvā magge ṭhitakova tīhi satasahassehi tīṇi ratanāni pūjetvā kheḷapiṇḍaṃ viya sampattiṃ pahāya ‘pabbajissāmī’ti nikkhanto, mayā pana tiṇṇaṃ ratanānaṃ sāsanaṃ sutvā tīṇi ratanāni navahi satasahassehi pūjitāni, na kho panesā sampatti nāma raññoyeva dukkhā, mayhampi dukkhāyeva. Ko raññā chaḍḍitakheḷapiṇḍaṃ jāṇukehi patiṭṭhahitvā mukhena gaṇhissati, na mayhaṃ sampattiyā attho, ahampi satthāraṃ uddissa gantvā pabbajissāmī’’ti. ‘‘Devi, mayampi tumheheva saddhiṃ pabbajissāmā’’ti. ‘‘Sace sakkotha, sādhu, ammā’’ti? ‘‘Sakkoma, devī’’ti. ‘‘Sādhu, ammā, tena hi ethā’’ti rathasahassaṃ yojāpetvā rathaṃ āruyha tāhi saddhiṃ nikkhamitvā antarāmagge paṭhamaṃ nadiṃ disvā yathā raññā puṭṭhaṃ, tatheva pucchitvā sabbapavattiṃ sutvā ‘‘rañño gatamaggaṃ olokethā’’ti vatvā ‘‘sindhavānaṃ padavalañjaṃ na passāma, devī’’ti vutte ‘‘rājā tīṇi ratanāni uddissa nikkhanto saccakiriyaṃ katvā gato bhavissati. Ahampi tīṇi ratanāni uddissa nikkhantā, tesameva anubhāvena idaṃ udakaṃ viya mā ahosī’’ti tiṇṇaṃ ratanānaṃ guṇaṃ anussaritvā rathasahassaṃ pesesi. Udakaṃ piṭṭhipāsāṇasadisaṃ ahosi. Cakkānaṃ aggagganemivaṭṭiyo neva temiṃsu. Eteneva upāyena itarā dve nadiyo uttari.

Atha satthā tassāgamanabhāvaṃ ñatvā yathā attano santike nisinnā bhikkhū na paññāyanti, evamakāsi. Sāpi gacchantī gacchantī satthu sarīrato nikkhantā chabbaṇṇarasmiyo disvā tatheva cintetvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhitā pucchi – ‘‘bhante, mahākappino tumhākaṃ uddissa nikkhanto āgatettha maññe, kahaṃ so, amhākampi naṃ dassethā’’ti? ‘‘Nisīdatha tāva, idheva naṃ passissathā’’ti. Tā sabbāpi tuṭṭhacittā ‘‘idheva kira nisinnā sāmike passissāmā’’ti nisīdiṃsu. Satthā tāsaṃ anupubbiṃ kathaṃ kathesi, anojādevī desanāvasāne saparivārā sotāpattiphalaṃ pāpuṇi. Mahākappinatthero tāsaṃ vaḍḍhitadhammadesanaṃ suṇanto saparivāro saha paṭisambhidāhi arahattaṃ pāpuṇi. Tasmiṃ khaṇe satthā tāsaṃ te bhikkhū arahattappatte dassesi. Tāsaṃ kira āgatakkhaṇeyeva attano sāmike kāsāvadhare muṇḍakasīse disvā cittaṃ ekaggaṃ na bhaveyya, tena maggaphalāni pattuṃ na sakkuṇeyyuṃ. Tasmā acalasaddhāya patiṭṭhitakāle tāsaṃ te bhikkhū arahattappatteyeva dassesi.

Tāpi te disvā pañcapatiṭṭhitena vanditvā, ‘‘bhante, tumhākaṃ tāva pabbajitakiccaṃ matthakaṃ patta’’nti vatvā satthāraṃ vanditvā ekamantaṃ ṭhitā pabbajjaṃ yāciṃsu. Evaṃ kira vutte ‘‘satthā uppalavaṇṇāya āgamanaṃ cintesī’’ti ekacce vadanti. Satthā pana tā upāsikāyo āha – ‘‘sāvatthiṃ gantvā bhikkhunīupassaye pabbajethā’’ti. Tā anupubbena janapadacārikaṃ caramānā antarāmagge mahājanena abhihaṭasakkārasammānā padasāva vīsayojanasatikaṃ gantvā bhikkhunīupassaye pabbajitvā arahattaṃ pāpuṇiṃsu. Satthāpi bhikkhusahassaṃ ādāya ākāseneva jetavanaṃ agamāsi. Tatra sudaṃ āyasmā mahākappino rattiṭṭhānadivāṭṭhānādīsu ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānento vicarati. Bhikkhū bhagavato ārocesuṃ – ‘‘bhante, mahākappino ‘aho sukhaṃ, aho sukha’nti udānaṃ udānento vicarati, attano kāmasukhaṃ rajjasukhaṃ ārabbha kathesi maññe’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, kappina, kāmasukhaṃ rajjasukhaṃ ārabbha udānaṃ udānesī’’ti. ‘‘Bhagavā me, bhante, taṃ ārabbha udānabhāvaṃ vā anudānabhāvaṃ vā jānātī’’ti? Satthā ‘‘na, bhikkhave, mama putto kāmasukhaṃ rajjasukhaṃ ārabbha udānaṃ udāneti, puttassa pana me dhammapīti nāma dhammarati nāma uppajjati, so amatamahānibbānaṃ ārabbha eva udānaṃ udānesī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

79. ‘‘Dhammapīti sukhaṃ seti, vippasannena cetasā;
Ariyappavedite dhamme, sadā ramati paṇḍito’’ti.

Tattha **dhammapītī**ti dhammapāyako, dhammaṃ pivantoti attho. Dhammo ca nāmesa na sakkā bhājanena yāguādīni viya pātuṃ? Navavidhaṃ pana lokuttaradhammaṃ nāmakāyena phusanto ārammaṇato sacchikaronto pariññābhisamayādīhi dukkhādīni ariyasaccāni paṭivijjhanto dhammaṃ pivati nāma. **Sukhaṃ setī**ti desanāmattamevetaṃ, catūhipi iriyāpathehi sukhaṃ viharatīti attho. **Vippasannenā**ti anāvilena nirupakkilesena. **Ariyappavedite**ti buddhādīhi ariyehi pavedite satipaṭṭhānādibhede bodhipakkhiyadhamme. **Sadā ramatī**ti evarūpo dhammapīti vippasannena cetasā viharanto paṇḍiccena samannāgato sadā ramati abhiramatīti.

Desanāvasāne bahū sotāpannādayo ahesunti.

Mahākappinattheravatthu catutthaṃ.

5. Paṇḍitasāmaṇeravatthu

Udakañhi nayantīti imaṃ dhammadesanaṃ satthā jetavane viharanto paṇḍitasāmaṇeraṃ ārabbha kathesi.

Atīte kira kassapasammāsambuddho vīsatikhīṇāsavasahassaparivāro bārāṇasiṃ agamāsi. Manussā attano balaṃ sallakkhetvā aṭṭhapi dasapi ekato hutvā agantukadānādīni adaṃsu. Athekadivasaṃ satthā bhattakiccapariyosāne evaṃ anumodanamakāsi –

> ‘‘Upāsakā idha ekacco ‘attano santakameva dātuṃ vaṭṭati, kiṃ parena samādapitenā’ti attanāva dānaṃ deti, paraṃ na samādapeti. So nibbattanibbattaṭṭhāne bhogasampadaṃ labhati,

> no parivārasampadaṃ. Ekacco paraṃ samādapeti, attanā na deti. So nibbattanibbattaṭṭhāne parivārasampadaṃ labhati, no bhogasampadaṃ ekacco attanāpi na deti, parampi na samādapeti. So nibbattanibbattaṭṭhāne neva bhogasampadaṃ labhati, na parivārasampadaṃ, vighāsādova hutvā jīvati. Ekacco attanā ca deti, parañca samādapeti. So nibbattanibbattaṭṭhāne bhogasampadampi labhati parivārasampadampī''ti.

Taṃ sutvā samīpe ṭhito eko paṇḍitapuriso cintesi – ''ahaṃ dāni tathā karissāmi, yathā me dvepi sampattiyo bhavissantī''ti. So satthāraṃ vanditvā āha – ''bhante, svātanāya mayhaṃ bhikkhaṃ gaṇhathā''ti. ''Kittakehi te bhikkhūhi attho''ti? ''Kittako pana vo, bhante, parivāro''ti? ''Vīsati bhikkhusahassānī''ti. ''Bhante, sabbehi saddhiṃ svātanāya mayhaṃ bhikkhaṃ gaṇhathā''ti. Satthā adhivāsesi. So gāmaṃ pavisitvā, ''ammatātā, svātanāya mayā buddhappamukho bhikkhusaṅgho nimantito, tumhe yattakānaṃ bhikkhūnaṃ dātuṃ sakkhissatha, tattakānaṃ dānaṃ dethā''ti ārocetvā vicaranto attano attano balaṃ sallakkhetvā ''mayaṃ dasannaṃ dassāma, mayaṃ vīsatiyā, mayaṃ satassa, mayaṃ pañcasatāna''nti vutte sabbesaṃ vacanaṃ ādito paṭṭhāya paṇṇe āropesi.

Tena ca samayena tasmiṃ nagare atiduggatabhāveneva ''mahāduggato''ti paññāto eko puriso atthi. So tampi sammukhāgataṃ disvā, samma mahāduggata, mayā svātanāya buddhappamukho bhikkhusaṅgho nimantito, sve nagaravāsino dānaṃ dassanti, ''tvaṃ kati bhikkhū bhojessasī''ti? ''Sāmi, mayhaṃ kiṃ bhikkhūhi, bhikkhūhi nāma sadhanānaṃ attho, mayhaṃ pana sve yāguatthāya taṇḍulanāḷimattampi natthi, ahaṃ bhatiṃ katvā jīvāmi, kiṃ me bhikkhūhī''ti? Samādapakena nāma byattena bhavitabbaṃ. Tasmā so tena ''natthī''ti vuttepi tuṇhībhūto ahutvā evamāha – ''samma mahāduggata, imasmiṃ nagare subhojanaṃ bhuñjitvā sukhumavatthaṃ nivāsetvā nānābharaṇapaṭimaṇḍitā sirisayane sayamānā bahū janā sampattiṃ anubhavanti, tvaṃ pana divasaṃ bhatiṃ katvā kucchipūraṇamattampi na labhasi, evaṃ santepi 'ahaṃ pubbe puññaṃ akatattā kiñci na labhāmī'ti na jānāsī''ti? ''Jānāmi, sāmī''ti. ''Atha kasmā idāni puññaṃ na karosi, tvaṃ yuvā balasampanno, kiṃ tayā bhatiṃ katvāpi yathābalaṃ dānaṃ dātuṃ na vaṭṭatī''ti? So tasmiṃ kathenteyeva saṃvegappatto hutvā ''mayhampi ekaṃ bhikkhuṃ paṇṇe āropehi, kiñcideva bhatiṃ katvā ekassa bhikkhaṃ dassāmī''ti āha. Itaro ''kiṃ ekena bhikkhunā paṇṇe āropitenā''ti na āropesi? Mahāduggatopi gehaṃ gantvā bhariyaṃ āha – ''bhadde, nagaravāsino sve saṅghabhattaṃ karissanti, ahampi samādapakena 'ekassa bhikkhaṃ dehī'ti vutto, mayampi sve ekassa bhikkhaṃ dassāmā''ti. Athassa bhariyā ''mayaṃ daliddā, kasmā tayā sampaṭicchita''nti avatvāva, ''sāmi, bhaddakaṃ te kataṃ, mayaṃ pubbepi kiñci adatvā idāni duggatā jātā, mayaṃ ubhopi bhatiṃ katvā ekassa bhikkhaṃ dassāma, sāmī''ti vatvā ubhopi gehā nikkhamitvā bhatiṭṭhānaṃ agamaṃsu.

Mahāseṭṭhi taṃ disvā ''kiṃ, samma mahāduggata, bhatiṃ karissasī''ti pucchi. ''Āma, ayyā''ti. ''Kiṃ karissasī''ti? ''Yaṃ tumhe kāressatha, taṃ karissāmī''ti. ''Tena hi mayaṃ sve dve tīṇi bhikkhusatāni bhojessāma, ehi, dārūni phālehī''ti vāsipharasuṃ nīharitvā dāpesi. Mahāduggato daḷhaṃ kacchaṃ bandhitvā mahussāhappatto vāsiṃ pahāya pharasuṃ gaṇhanto, pharasuṃ pahāya vāsiṃ gaṇhanto dārūni phāleti. Atha naṃ seṭṭhi āha – ''samma, tvaṃ ajja ativiya ussāhappatto kammaṃ karosi, kiṃ nu kho kāraṇa''nti? ''Sāmi, ahaṃ sve ekaṃ bhikkhuṃ bhojessāmī''ti. Taṃ sutvā seṭṭhi pasannamānaso cintesi – ''aho iminā dukkaraṃ kataṃ, 'ahaṃ duggato'ti tuṇhībhāvaṃ anāpajjitvā 'bhatiṃ katvā ekaṃ bhikkhuṃ bhojessāmī'ti vadatī''ti. Seṭṭhibhariyāpi tassa bhariyaṃ disvā, ''amma, kiṃ kammaṃ karissasī''ti pucchitvā ''yaṃ tumhe kāressatha, taṃ karomī''ti vutte udukkhalasālaṃ pavesetvā suppamusalādīni dāpesi. Sā naccantī viya tuṭṭhapahaṭṭhā vīhiṃ koṭṭeti ceva ophuṇāti ca. Atha naṃ seṭṭhibhariyā pucchi – ''amma, tvaṃ ativiya tuṭṭhapahaṭṭhā kammaṃ karosi, kiṃ nu kho kāraṇa''nti? ''Ayye, imaṃ bhatiṃ katvā mayampi ekaṃ bhikkhuṃ bhojessāmā''ti. Taṃ sutvā seṭṭhibhariyāpi tassaṃ ''aho vatāyaṃ dukkarakārikā''ti pasīdi. Seṭṭhi mahāduggatassa dārūnaṃ phālitakāle ''ayaṃ te bhatī''ti sālīnaṃ catasso nāḷiyo dāpetvā ''ayaṃ te tuṭṭhidāyo''ti aparāpi catasso nāḷiyo dāpesi.

So gehaṃ gantvā bhariyaṃ āha – ''mayā bhatiṃ katvā sāli laddho, ayaṃ nivāpo bhavissati, tayā laddhāya bhatiyā dadhitelakaṭukabhaṇḍāni gaṇhāhī’’ti. Seṭṭhibhariyāpi puna tassā ekaṃ sappikaroṭikañceva dadhibhājanañca kaṭukabhaṇḍañca suddhataṇḍuḷināḷiñca dāpesi. Iti ca ubhinnampi nava taṇḍulanāḷiyo ahesuṃ. Te ‘‘deyyadhammo no laddho’’ti tuṭṭhahaṭṭhā pātova uṭṭhahiṃsu. Bhariyā mahāduggataṃ āha – ‘‘gaccha, sāmi, paṇṇaṃ pariyesitvā āharā’’ti. So antarāpaṇe paṇṇaṃ adisvā nadītīraṃ gantvā ‘‘ajja ayyānaṃ bhojanaṃ dātuṃ labhissāmī’’ti pahaṭṭhamānaso gāyanto paṇṇaṃ uccinati. Mahājālaṃ khipitvā ṭhito kevaṭṭo ‘‘mahāduggatassa saddena bhavitabba’’nti taṃ pakkositvā pucchi – ‘‘ativiya tuṭṭhacitto gāyasi, kiṃ nu kho kāraṇa’’nti? ‘‘Paṇṇaṃ uccināmi, sammā’’ti. ‘‘Kiṃ karissasī’’ti? ‘‘Ekaṃ bhikkhuṃ bhojessāmī’’ti. ‘‘Aho sukhito, bhikkhu, so tava kiṃ paṇṇaṃ khādissatī’’ti? ‘‘Kiṃ karomi, samma, attanā laddhapaṇṇena bhojessāmī’’ti? ‘‘Tena hi ehī’’ti. ‘‘Kiṃ karomi, sammā’’ti? ‘‘Ime macche gahetvā pādagghanakāni aḍḍhagghanakāni kahāpaṇagghanakāni ca uddānāni karohī’’ti. So tathā akāsi. Baddhabaddhe macche nagaravāsino nimantitanimantitānaṃ bhikkhūnaṃ atthāya hariṃsu. Tassa macchuddānāni karontasseva bhikkhācāravelā pāpuṇi. So velaṃ sallakkhetvā ‘‘gamissāmahaṃ, samma, ayaṃ bhikkhūnaṃ āgamanavelā’’ti āha. ‘‘Atthi pana kiñci macchuddāna’’nti? ‘‘Natthi, samma, sabbāni khīṇānī’’ti. ‘‘Tena hi mayā attano atthāya vālukāya nikhaṇitvā cattāro rohitamacchā ṭhapitā, sace bhikkhuṃ bhojetukāmosi, ime gahetvā gacchā’’ti te macche tassa adāsi.

Taṃ divasaṃ pana satthā paccūsakāle lokaṃ volokento mahāduggataṃ attano ñāṇajālassa anto paviṭṭhaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti āvajjento ‘‘mahāduggato ‘ekaṃ bhikkhuṃ bhojessāmī’ti bhariyāya saddhiṃ hiyyo bhatiṃ akāsi, kataraṃ nu kho bhikkhuṃ labhissatī’’ti cintetvā ‘‘manussā paṇṇe āropitasaññāya bhikkhū gahetvā attano attano gehesu nisīdāpessanti, mahāduggato maṃ ṭhapetvā aññaṃ bhikkhuṃ na labhissatī’’ti upadhāresi. Buddhā kira duggatesu anukampaṃ karonti. Tasmā satthā pātova sarīrapaṭijagganaṃ katvā ‘‘mahāduggataṃ saṅgaṇhissāmī’’ti gandhakuṭiṃ pavisitvā nisīdi. Mahāduggatepi macche gahetvā gehaṃ pavisante sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So ‘‘kiṃ nu kho kāraṇa’’nti olokento ‘‘hiyyo, mahāduggato ‘ekassa bhikkhuno bhikkhaṃ dassāmī’ti attano bhariyāya saddhiṃ bhatiṃ akāsi, kataraṃ nu kho bhikkhuṃ labhissatī’’ti cintetvā ‘‘natthetassa añño bhikkhu, satthā pana mahāduggatassa saṅgahaṃ karissāmī’’ti gandhakuṭiyaṃ nisinno. Mahāduggato attano upakappanakaṃ yāgubhattaṃ paṇṇasūpeyyampi tathāgatassa dadeyya, ‘‘yaṃnūnāhaṃ mahāduggatassa gehaṃ gantvā bhattakārakakammaṃ kareyya’’nti aññātakavesena tassa gehasamīpaṃ gantvā ‘‘atthi nu kho kassaci kiñci bhatiyā kātabba’’nti pucchi. Mahāduggato taṃ disvā āha – ‘‘samma, kiṃ kammaṃ karissasī’’ti? ‘‘Ahaṃ, sāmi, sabbasippiko, mayhaṃ ajānanasippaṃ nāma natthi, yāgubhattādīnipi sampādetuṃ jānāmī’’ti. ‘‘Samma, mayaṃ tava kammena atthikā, tuyhaṃ pana kiñci dātabbaṃ bhatiṃ na passāmā’’ti. ‘‘Kiṃ pana te kattabba’’nti? ‘‘Ekassa bhikkhussa bhikkhaṃ dātukāmomhi, tassa yāgubhattasaṃvidhānaṃ icchāmī’’ti. ‘‘Sace bhikkhussa bhikkhaṃ dassasi, na me bhatiyā attho, kiṃ mama puññaṃ na vaṭṭatī’’ti? ‘‘Evaṃ sante sādhu, samma, pavisā’’ti. So tassa gehaṃ pavisitvā telataṇḍulādīni āharāpetvā ‘‘gaccha, attano pattabhikkhuṃ ānehī’’ti taṃ uyyojesi. Dānaveyyāvaṭikopi paṇṇe āropitaniyāmeneva tesaṃ tesaṃ gehāni bhikkhū pahiṇi.

Mahāduggato tassa santikaṃ gantvā ‘‘mayhaṃ pattabhikkhuṃ dehī’’ti āha. So tasmiṃ khaṇe satiṃ labhitvā ‘‘ahaṃ tava bhikkhuṃ pamuṭṭho’’ti āha. Mahāduggato tikhiṇāya sattiyā kucchiyaṃ pahaṭo viya, ‘‘sāmi, kasmā maṃ nāsesi, ahaṃ tayā hiyyo samādapito bhariyāya saddhiṃ divasaṃ bhatiṃ katvā ajja pātova paṇṇatthāya nadītīre āhiṇḍitvā āgato, dehi me ekaṃ bhikkhu’’nti bāhā paggayha paridevi. Manussā sannipatitvā ‘‘kimetaṃ, mahāduggatā’’ti pucchiṃsu. So tamatthaṃ ārocesi. Te veyyāvaṭikaṃ pucchiṃsu – ‘‘saccaṃ kira, samma, tayā esa ‘bhatiṃ katvā ekassa bhikkhussa bhikkhaṃ dehī’ti samādapito’’ti? ‘‘Āma, ayyā’’ti. ‘‘Bhāriyaṃ te kammaṃ kataṃ, yo tvaṃ ettake bhikkhū saṃvidahanto etassa ekaṃ bhikkhuṃ nādāsī’’ti. So tesaṃ vacanena maṅkubhūto taṃ āha – ‘‘samma mahāduggata, mā maṃ nāsayi, ahaṃ tava kāraṇā mahāvihesaṃ patto, manussā paṇṇe āropitaniyāmena attano attano pattabhikkhū nayiṃsu, attano gehe nisinnabhikkhuṃ nīharitvā dento nāma natthi, satthā pana mukhaṃ dhovitvā gandhakuṭiyameva nisinno, rājayuvarājasenāpatiādayo satthu gandhakuṭito nikkhamanaṃ olokentā nisinnā satthu pattaṃ gahetvā ‘gamissāmā’ti. Buddhā nāma duggate anukampaṃ karonti, tvaṃ vihāraṃ gantvā ‘duggatomhi, bhante, mama saṅgahaṃ karothā’ti satthāraṃ vanda, sace te puññaṃ atthi, addhā lacchasī''ti.

So vihāraṃ agamāsi. Atha naṃ aññesu divasesu vihāre vighāsādabhāvena diṭṭhattā rājayuvarājādayo, ''mahāduggata, na tāva bhattakālo, kasmā tvaṃ āgacchasī''ti āhaṃsu. So ''jānāmi, sāmi, 'na tāva bhattakālo'ti. Satthāraṃ pana vandituṃ āgacchāmī''ti vadanto gantvā gandhakuṭiyā ummāre sīsaṃ ṭhapetvā pañcapatiṭṭhitena vanditvā, ''bhante, imasmiṃ nagare mayā duggatataro natthi, avassayo me hotha, karotha me saṅgaha''nti āha. Satthā gandhakuṭidvāraṃ vivaritvā pattaṃ nīharitvā tassa hatthe ṭhapesi. So cakkavattisiriṃ patto viya ahosi, rājayuvarājādayo aññamaññassa mukhāni olokayiṃsu. Satthārā dinnapattañhi koci issariyavasena gahetuṃ samattho nāma natthi. Evaṃ pana vadiṃsu, ''samma mahāduggata, satthu pattaṃ amhākaṃ dehi ettakaṃ nāma te dhanaṃ dassāma, tvaṃ duggato dhanaṃ gaṇhāhi, kiṃ te pattenā''ti? Mahāduggato ''na kassaci dassāmi, na me dhanena attho, satthāraṃyeva bhojessāmī''ti āha. Avasesā taṃ yācitvā pattaṃ alabhitvā nivattiṃsu. Rājā pana ''mahāduggato dhanena palobhiyamānopi satthu pattaṃ na deti, satthārā ca sayaṃ dinnapattaṃ koci gahetuṃ na sakkoti, imassa deyyadhammo nāma kittako bhavissati, iminā deyyadhammassa dinnakāle satthāraṃ ādāya gehaṃ netvā mayhaṃ sampāditaṃ āhāraṃ dassāmī''ti cintetvā satthārā saddhiṃyeva agamāsi. Sakkopi devarājā yāgukhajjakabhattasūpeyyapaṇṇādīni sampādetvā satthu nisīdanārahaṃ āsanaṃ paññapetvā nisīdi.

Mahāduggato satthāraṃ netvā ''pavisatha, bhante''ti āha. Vasanagehañcassa nīcaṃ hoti, anonatena pavisituṃ na sakkā. Buddhā ca nāma gehaṃ pavisantā na onamitvā pavisanti. Gehañhi pavisanakāle mahāpathavī vā heṭṭhā ogacchati, gehaṃ vā uddhaṃ gacchati. Idaṃ tesaṃ sudinnadānassa phalaṃ. Puna nikkhamitvā gatakāle sabbaṃ pākatikameva hoti. Tasmā satthā ṭhitakova gehaṃ pavisitvā sakkena paññattāsane nisīdi. Satthari nisinne rājā āha – ''samma mahāduggata, tayā amhākaṃ yācantānampi satthu patto na dinno, passāma tāva, kīdiso te satthu sakkāro kato''ti? Athassa sakko yāgukhajjakādīni vivaritvā dassesi. Tesaṃ vāsagandho sakalanagaraṃ chādetvā aṭṭhāsi. Rājā yāguādīni oloketvā bhagavantaṃ āha – ''bhante, 'ahaṃ mahāduggatassa deyyadhammo kittako bhavissati, iminā deyyadhamme dinne satthāraṃ gehaṃ netvā attano sampāditaṃ āhāraṃ dassāmī'ti cintetvā āgato, mayā evarūpo āhāro na diṭṭhapubbo, mayi idha ṭhite mahāduggato kilameyya, gacchāmaha''nti satthāraṃ vanditvā pakkāmi. Sakkopi satthāraṃ yāguādīni datvā sakkaccaṃ parivisi. Satthāpi katabhattakicco anumodanaṃ katvā uṭṭhāyāsanā pakkāmi.

Sakko mahāduggatassa saññaṃ adāsi. So pattaṃ gahetvā satthāraṃ anugacchi. Sakko nivattitvā mahāduggatassa gehadvāre ṭhito ākāsaṃ olokesi. Tāvadeva ākāsato sattaratanavassaṃ vassitvā tassa gehe sabbabhājanāni pūretvā sakalaṃ gehaṃ pūresi. Tassa gehe okāso nāhosi. Tassa bhariyā dārake hatthesu gahetvā nīharitvā bahi aṭṭhāsi. So satthāraṃ anugantvā nivatto dārake bahi disvā ''kiṃ ida''nti pucchi. ''Sāmi, sakalaṃ no gehaṃ sattahi ratanehi puṇṇaṃ, pavisituṃ okāso natthī''ti. So ''ajjeva me dānena vipāko dinno''ti cintetvā rañño santikaṃ gantvā vanditvā, ''kasmā āgatosī''ti vutte āha –''deva, gehaṃ me sattahi ratanehi puṇṇaṃ, taṃ dhanaṃ gaṇhathā''ti. Rājā ''aho buddhānaṃ dinnadānaṃ, ajjeva matthakaṃ patta''nti cintetvā taṃ āha – ''kiṃ te laddhuṃ vaṭṭatī''ti? ''Dhanaharaṇatthāya sakaṭasahassaṃ, devā''ti. Rājā sakaṭasahassaṃ pesetvā dhanaṃ āharāpetvā rājaṅgaṇe okirāpesi. Tālappamāṇo rāsi ahosi. Rājā nagare sannipātāpetvā ''imasmiṃ nagare atthi kassaci ettakaṃ dhana''nti pucchi. ''Natthi, devā''ti. ''Evaṃ mahādhanassa kiṃ kātuṃ vaṭṭatī''ti? ''Seṭṭhiṭṭhānaṃ dātuṃ vaṭṭati, devā''ti. Rājā tassa mahāsakkāraṃ katvā seṭṭhiṭṭhānaṃ dāpesi.

Athassa pubbe ekassa seṭṭhino gehaṭṭhānaṃ ācikkhitvā ''ettha jāte gacche harāpetvā gehaṃ uṭṭhāpetvā vasāhī''ti āha. Tassa taṃ ṭhānaṃ sodhetvā samaṃ katvā bhūmiyā khaññamānāya aññamaññaṃ āhacca nidhikumbhiyo uṭṭhahiṃsu. Tena rañño ārocite ''tava puññena nibbattā, tvameva gaṇhāhī''ti āha. So gehaṃ kāretvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Tato parampi yāvatāyukaṃ tiṭṭhanto puññāni karitvā āyupariyosāne devaloke nibbatto.

Ekaṃ buddhantaraṃ dibbasampattiṃ anubhavitvā imasmiṃ buddhuppāde tato cuto sāvatthiyaṃ sāriputtattherassūpaṭṭhākakule seṭṭhidhītu kucchiyaṃ paṭisandhiṃ gaṇhi. Athassā mātāpitaro gabbhassa patiṭṭhitabhāvaṃ ñatvā gabbhaparihāraṃ adaṃsu. Tassā aparena samayena evarūpo dohaḷo uppajji – ‘‘aho vatāhaṃ dhammadesanāpatiṃ ādiṃ katvā pañcannaṃ bhikkhusatānaṃ rohitamaccharasena dānaṃ datvā kāsāyāni vatthāni nivāsetvā āsanapariyante nisinnā tesaṃ bhikkhūnaṃ ucchiṭṭhabhattaṃ paribhuñjeyya’’nti. Sā mātāpitūnaṃ ārocetvā tathā akāsi, dohaḷo paṭipassambhi. Athassā tato aparesupi sattasu maṅgalesu rohitamaccharaseneva dhammasenāpatittherappamukhāni pañca bhikkhusatāni bhojesuṃ. Sabbaṃ tissakumārassa vatthumhi vuttaniyāmeneva veditabbaṃ. Ayamassa pana mahāduggatakāle dinnassa rohitamaccharasadānasseva nissando. Nāmaggahaṇadivase panassa, ‘‘bhante, dāsassa vo sikkhāpadāni dethā’’ti mātarā vutte thero āha – ‘‘konāmo ayaṃ dārako’’ti? ‘‘Bhante, imassa dārakassa kucchiyaṃ paṭisandhiggahaṇato paṭṭhāya imasmiṃ gehe jaḷā eḷamūgāpi paṇḍitā jātā, tasmā me puttassa **paṇḍito**tveva nāmaṃ bhavissatī’’ti. Thero sikkhāpadāni adāsi. Jātadivasato paṭṭhāya panassa ‘‘nāhaṃ mama puttassa ajjhāsayaṃ bhindissāmī’’ti mātu cittaṃ uppajji. So sattavassikakāle mātaraṃ āha – ‘‘amma, therassa santike pabbajissāmī’’ti. ‘‘Sādhu, tāta, ‘ahaṃ tava ajjhāsayaṃ na bhindissāmicceva manaṃ uppādesi’’’nti vatvā theraṃ nimantetvā bhojetvā, ‘‘bhante, dāso vo pabbajitukāmo, ahaṃ imaṃ sāyanhasamaye vihāraṃ ānessāmī’’ti theraṃ uyyojetvā ñātake sannipātāpetvā ‘‘mama puttassa gihikāle kattabbasakkāraṃ ajjeva karissāmā’’ti mahantaṃ sakkāraṃ kāretvā taṃ ādāya vihāraṃ gantvā ‘‘imaṃ, bhante, pabbājethā’’ti therassa adāsi.

Thero pabbajjāya dukkarabhāvaṃ ācikkhitvā ‘‘karissāmahaṃ, bhante, tumhākaṃ ovāda’’nti vutte ‘‘tena hi ehī’’ti kese temetvā tacapañcakakammaṭṭhānaṃ ācikkhitvā pabbājesi. Mātāpitaropissa sattāhaṃ vihāreyeva vasantā buddhappamukhassa bhikkhusaṅghassa rohitamaccharaseneva dānaṃ datvā sattame divase sāyaṃ gehaṃ agamaṃsu. Thero aṭṭhame divase antogāmaṃ gacchanto taṃ ādāya gacchati, bhikkhusaṅghena saddhiṃ nāgamāsi. Kiṃ kāraṇā? Na tāvassa pattacīvaraggahaṇāni vā iriyāpatho vā pāsādiko hoti, apica vihāre therassa kattabbavattaṃ atthi. Thero hi bhikkhusaṅghe antogāmaṃ paviṭṭhe sakalavihāraṃ vicaranto asammajjanaṭṭhānaṃ sammajjitvā tucchabhājanesu pānīyaparibhojanīyāni upaṭṭhapetvā dunnikkhittāni mañcapīṭhādīni paṭisāmetvā pacchā gāmaṃ pavisati. Apica ‘‘aññatitthiyā tucchavihāraṃ pavisitvā ‘passatha samaṇassa gotamassa sāvakānaṃ nisinnaṭṭhānānī’ti vattuṃ mā labhiṃsū’’ti sakalavihāraṃ paṭijaggitvā pacchā gāmaṃ pavisati. Tasmā taṃ divasampi sāmaṇerena pattacīvaraṃ gāhāpetvā divātaraṃ piṇḍāya pāvisi.

Sāmaṇero upajjhāyena saddhiṃ gacchanto antarāmagge mātikaṃ disvā, ‘‘bhante, idaṃ kiṃ nāmā’’ti pucchi. ‘‘Mātikā nāma, sāmaṇerā’’ti. ‘‘Imāya kiṃ karontī’’ti? ‘‘Ito cito ca udakaṃ āharitvā attano sassakammaṃ sampādentī’’ti. ‘‘Kiṃ pana, bhante, udakassa cittaṃ atthī’’ti? ‘‘Natthāvuso’’ti. ‘‘Evarūpaṃ acittakaṃ attano icchitaṭṭhānaṃ haranti, bhante’’ti? ‘‘Āmāvuso’’ti. So cintesi – ‘‘sace evarūpampi acittakaṃ attano icchiticchitaṭṭhānaṃ haritvā kammaṃ karonti, kasmā sacittakāpi cittaṃ attano vase vattetvā samaṇadhammaṃ kātuṃ na sakkhissantī’’ti. Atheso purato gacchanto usukāre saradaṇḍakaṃ aggimhi tāpetvā akkhikoṭiyā oloketvā ujukaṃ karonte disvā, ‘‘ime, bhante, ke nāmā’’ti pucchi. ‘‘Usukārā nāmāvuso’’ti. ‘‘Kiṃ panete karontī’’ti? ‘‘Aggimhi tāpetvā saradaṇḍakaṃ ujuṃ karontī’’ti. ‘‘Sacittako, bhante, eso’’ti? ‘‘Acittako, āvuso’’ti. So cintesi – ‘‘sace acittakaṃ gahetvā aggimhi tāpetvā ujuṃ karonti, kasmā sacittakāpi attano cittaṃ vase vattetvā samaṇadhammaṃ kātuṃ na sakkhissantī’’ti. Atheso purato gacchanto dārūni araneminābhiādīni tacchante disvā, ‘‘bhante, ime ke nāmā’’ti pucchi. ‘‘Tacchakā nāmāvuso’’ti. ‘‘Kiṃ panete karontī’’ti? ‘‘Dārūni gahetvā yānakādīnaṃ cakkādīni karonti, āvuso’’ti. ‘‘Etāni pana sacittakāni, bhante’’ti? ‘‘Acittakāni, āvuso’’ti. Athassa etadahosi – ‘‘sace acittakāni kaṭṭhakaliṅgarāni gahetvā cakkādīni karonti, kasmā sacittakā attano cittaṃ vase vattetvā samaṇadhammaṃ kātuṃ na sakkhissantī’’ti. So imāni kāraṇāni disvā, ‘‘bhante, sace tumhākaṃ pattacīvare tumhe gaṇheyyātha, ahaṃ nivatteyya’’nti. Thero ‘‘ayaṃ adhunā pabbajito daharasāmaṇero maṃ anubandhamāno evaṃ vadetī’’ti cittaṃ anuppādetvāva ‘‘āhara, sāmaṇerā’’ti vatvā attano pattacīvaraṃ aggahesi.

Sāmaṇeropi upajjhāyaṃ vanditvā nivattanto, ‘‘bhante, mayhaṃ āhāraṃ āharanto rohitamaccharaseneva āhareyyāthā’’ti āha. ‘‘Kathaṃ labhissāmāvuso’’ti? ‘‘Bhante, attano puññena alabhantā mama puññena labhissathā''ti āha. Thero ''daharasāmaṇerassa bahi nisinnakassa paripanthopi bhaveyyā''ti kuñjikaṃ datvā ''mayhaṃ vasanagabbhassa dvāraṃ vivaritvā anto pavisitvā nisīdeyyāsī''ti āha. So tathā katvā attano karajakāye ñāṇaṃ otāretvā attabhāvaṃ sammasanto nisīdi. Athassa guṇatejena sakkassa āsanaṃ uṇhākāraṃ dassesi. So ''kiṃ nu kho kāraṇa''nti upadhārento ''paṇḍitasāmaṇero upajjhāyassa pattacīvaraṃ datvā 'samaṇadhammaṃ karissāmī'ti nivatto, mayāpi tattha gantuṃ vaṭṭatī''ti cintetvā cattāro mahārāje āmantetvā ''vihārassa upavane vasante sakuṇe palāpetvā samantato ārakkhaṃ gaṇhathā''ti vatvā candadevaputtaṃ ''candamaṇḍalaṃ ākaḍḍhitvā gaṇhāhī''ti, sūriyadevaputtaṃ ''sūriyamaṇḍalaṃ ākaḍḍhitvā gaṇhāhī''ti vatvā sayaṃ gantvā āviñchanarajjuṭṭhāne ārakkhaṃ gahetvā aṭṭhāsi, vihāre purāṇapaṇṇassa patantassapi saddo nāhosi, sāmaṇerassa cittaṃ ekaggaṃ ahosi. So antarābhatteyeva attabhāvaṃ sammasitvā tīṇi phalāni pāpuṇi.

Theropi ''sāmaṇero vihāre nisinno, tassa upakappanakaṃ bhojanaṃ asukakule nāma sakkā laddhu''nti ekaṃ pemagāravayuttaṃ upaṭṭhākakulaṃ agamāsi. Tattha ca manussā taṃ divasaṃ rohitamacche labhitvā therasseva āgamanaṃ olokento nisīdiṃsu. Te theraṃ āgacchantaṃ disvā, ''bhante, bhaddakaṃ vo kataṃ idhāgacchantehī''ti antogehe pavesetvā yāgukhajjakādīni datvā rohitamaccharasenassa piṇḍapātaṃ adaṃsu. Thero haraṇākāraṃ dassesi. Manussā ''paribhuñjatha, bhante, haraṇakabhattampi labhissathā''ti vatvā therassa bhattakiccāvasāne pattaṃ rohitamaccharasabhojanassa pūretvā adaṃsu. Thero ''sāmaṇero me chāto''ti sīghaṃ agamāsi. Satthāpi taṃ divasaṃ kālasseva bhuñjitvā vihāraṃ gantvā evaṃ āvajjesi – ''paṇḍitasāmaṇero upajjhāyassa pattacīvaraṃ datvā 'samaṇadhammaṃ karissāmī'ti nivatto, nipphajjissati nu kho assa pabbajitakicca''nti upadhārento tiṇṇaṃ phalānaṃ pattabhāvaṃ ñatvā ''arahattassa upanissayo atthi, natthī''ti āvajjento ''atthī''ti disvā ''purebhattameva arahattaṃ pattuṃ sakkhissati, na sakkhissatī''ti upadhārento ''sakkhissatī''ti aññāsi. Athassa etadahosi – ''sāriputto sāmaṇerassa bhattaṃ ādāya sīghaṃ āgacchati, antarāyampissa kareyya dvārakoṭṭhake ārakkhaṃ gahetvā nisīdissāmi, atha naṃ pañhaṃ pucchissāmi, tasmiṃ pañhe vissajjiyamāne sāmaṇero saha paṭisambhidāhi arahattaṃ pāpuṇissatī''ti. Tato gantvā dvārakoṭṭhake ṭhatvā sampattaṃ theraṃ cattāro pañhe pucchi, puṭṭhaṃ puṭṭhaṃ pañhaṃ vissajjesi.

Tatridaṃ pucchāvissajjanaṃ – satthā kira naṃ āha – ''sāriputta, kiṃ te laddha''nti? ''Āhāro, bhante''ti. ''Āhāro nāma kiṃ āharati, sāriputtā''ti? ''Vedanaṃ, bhante''ti. ''Vedanaṃ kiṃ āharati, sāriputtā''ti? ''Rūpaṃ, bhante''ti. ''Rūpaṃ pana kiṃ āharati, sāriputtā''ti? ''Phassaṃ, bhante''ti. Tatrāyaṃ adhippāyo – ''jighacchitena hi paribhutto āhāro tassa khuddaṃ pariharitvā sukhaṃ vedanaṃ āharati. Āhāraparibhogena sukhitassa sukhāya vedanāya uppajjamānāya sarīre vaṇṇasampatti hoti. Evaṃ vedanā rūpaṃ āharati. Sukhito pana āhārajarūpavasena uppannasukhasomanasso 'idāni me assādo jāto'ti nippajjanto vā nisīdanto vā sukhasamphassaṃ paṭilabhatī''ti.

Evaṃ imesu catūsu pañhesu vissajjikesu sāmaṇero saha paṭisambhidāhi arahattaṃ patto. Satthāpi theraṃ āha – ''gaccha, sāriputta, tava sāmaṇerassa bhattaṃ dehī''ti. Thero gantvā dvāraṃ ākoṭesi. Sāmaṇero nikkhamitvā therassa hatthato pattaṃ gahetvā ekamantaṃ ṭhapetvā tālavaṇṭena theraṃ bīji. Atha naṃ thero āha – ''sāmaṇera, bhattakiccaṃ karohī''ti. ''Tumhe pana, bhante''ti. ''Kataṃ mayā bhattakiccaṃ, tvaṃ karohī''ti. Sattavassikadārako pabbajitvā aṭṭhame divase taṃ khaṇaṃ vikasitapadumuppalasadiso arahattaṃ patto, paccavekkhitaṭṭhānaṃ pana paccavekkhanto nisīditvā bhattakiccamakāsi. Tena pattaṃ dhovitvā paṭisāmitakāle candadevaputto candamaṇḍalaṃ vissajjesi, sūriyadevaputto sūriyamaṇḍalaṃ. Cattāro mahārājāno catuddisaṃ ārakkhaṃ vissajjesuṃ, sakko devarājā āviñchanake ārakkhaṃ vissajjesi. Sūriyo majjhaṭṭhānato galitvā gato.

Bhikkhū ujjhāyiṃsu, ''chāyā adhikappamāṇā jātā, sūriyo majjhaṭṭhānato galitvā gato, sāmaṇerena ca idāneva bhuttaṃ, kiṃ nu kho eta''nti. Satthā taṃ pavattiṃ ñatvā āgantvā pucchi – ''bhikkhave, kiṃ kathethā''ti? ''Idaṃ nāma, bhante''ti? ''Āma, bhikkhave, puññavato samaṇadhammaṃ karaṇakāle candadevaputto candamaṇḍalaṃ, sūriyadevaputto sūriyamaṇḍalaṃ ākaḍḍhitvā gaṇhi, cattāro mahārājāno vihāropavane catuddisaṃ ārakkhaṃ gaṇhiṃsu, sakko devarājā āviñchanake ārakkhaṃ gaṇhi, ahampi 'buddhomhī'ti appossukko nisīdituṃ nālatthaṃ, gantvā dvārakoṭṭhake mama puttassa ārakkhaṃ aggahesiṃ, nettike ca mātikāya udakaṃ harante, usukāre ca usuṃ ujuṃ karonte, tacchake ca dārūni tacchante disvā ettakaṃ ārammaṇaṃ gahetvā paṇḍitā attānaṃ dametvā arahattaṃ gaṇhantiyevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

80. ‘‘Udakañhi nayanti nettikā, usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā’’ti.

Tattha **udaka**nti pathaviyā thalaṭṭhānaṃ khaṇitvā āvāṭaṭṭhānaṃ pūretvā mātikaṃ vā katvā rukkhadoṇiṃ vā ṭhapetvā attanā icchiticchitaṭṭhānaṃ udakaṃ. Nentīti **nettikā. Tejana**nti kaṇḍaṃ. Idaṃ vuttaṃ hoti – nettikā attano ruciyā udakaṃ **nayanti, usukārā**pi tāpetvā tejanaṃ **namayanti** usuṃ ujuṃ karonti. **Tacchakā**pi nemiādīnaṃ atthāya tacchantā **dāruṃ namayanti** attano ruciyā ujuṃ vā vaṅkaṃ vā karonti. Evaṃ ettakaṃ ārammaṇaṃ katvā **paṇḍitā** sotāpattimaggādīni uppādentā **attānaṃ damayanti,** arahattappattā pana ekantadantā nāma hontīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Paṇḍitasāmaṇeravatthu pañcamaṃ.

6. Lakuṇḍakabhaddiyattheravatthu

Selo yathāti imaṃ dhammadesanaṃ satthā jetavane viharanto lakuṇḍakabhaddiyattheraṃ ārabbha kathesi.

Puthujjanā kira sāmaṇerādayo theraṃ disvā sīsepi kaṇṇesupi nāsāyapi gahetvā ‘‘kiṃ, cūḷapita, sāsanasmiṃ na ukkaṇṭhasi, abhiramasī’’ti vadanti. Thero tesu neva kujjhati, na dussati. Dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘passathāvuso, lakuṇḍakabhaddiyattheraṃ disvā sāmaṇerādayo evañcevañca viheṭhenti, so tesu neva kujjhati, na dussatī’’ti. Satthā āgantvā ‘‘kiṃ kathetha, bhikkhave’’ti pucchitvā ‘‘imaṃ nāma, bhante’’ti vutte ‘‘āma, bhikkhave, khīṇāsavā nāma neva kujjhanti, na dussanti. Ghanaselasadisā hete acalā akampiyā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

81. ‘‘Selo yathā ekaghano, vātena na samīrati;
Evaṃ nindāpasaṃsāsu, na samiñjanti paṇḍitā’’ti.

Tattha **nindāpasaṃsāsū**ti kiñcāpi idha dve lokadhammā vuttā, attho pana aṭṭhannampi vasena veditabbo. Yathā hi **ekaghano** asusiro **selo** puratthimādibhedena **vātena na samīrati** na iñjati na calati, evaṃ aṭṭhasupi lokadhammesu ajjhottharantesu **paṇḍitā na samiñjanti,** paṭighavasena vā anunayavasena vā na calanti na kampanti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Lakuṇḍakabhaddiyattheravatthu chaṭṭhaṃ.

7. Kāṇamātuvatthu

Yathāpi rahadoti imaṃ dhammadesanaṃ satthā jetavane viharanto kāṇamātaraṃ ārabbha kathesi. Vatthu vinaye (pāci. 230) āgatameva.

Tadā pana kāṇamātarā atucchahatthaṃ dhītaraṃ patikulaṃ pesetuṃ pakkesu pūvesu catukkhattuṃ catunnaṃ bhikkhūnaṃ dinnakāle satthārā tasmiṃ vatthusmiṃ sikkhāpade paññatte kāṇāya sāmikena aññāya pajāpatiyā ānītāya kāṇā taṃ pavattiṃ sutvā ‘‘imehi me gharāvāso nāsito’’ti diṭṭhadiṭṭhe bhikkhū akkosati paribhāsati. Bhikkhū taṃ vīthiṃ paṭipajjituṃ na visahiṃsu. Satthā taṃ pavattiṃ ñatvā tattha agamāsi. Kāṇamātā satthāraṃ vanditvā paññattāsane nisīdāpetvā yāgukhajjakaṃ adāsi. Satthā katapātarāso ‘‘kahaṃ kāṇā’’ti pucchi. ‘‘Esā, bhante, tumhe disvā maṅkubhūtā rodantī ṭhitā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Esā, bhante, bhikkhū akkosati paribhāsati, tasmā tumhe disvā maṅkubhūtā rodamānā ṭhitā’’ti. Atha naṃ satthā pakkosāpetvā – ‘‘kāṇe, kasmā maṃ disvā maṅkubhūtā nilīyitvā rodasī’’ti. Athassā mātā tāya katakiriyaṃ ārocesi. Atha naṃ satthā āha – ‘‘kiṃ pana kāṇamāte mama sāvakā tayā dinnakaṃ gaṇhiṃsu, adinnaka’’nti? ‘‘Dinnakaṃ, bhante’’ti. ‘‘Sace mama sāvakā piṇḍāya carantā tava gehadvāraṃ pattā tayā dinnakaṃ gaṇhiṃsu, ko tesaṃ doso’’ti? ‘‘Natthi, bhante, ayyānaṃ doso’’. ‘‘Etissāyeva doso’’ti. Satthā kāṇaṃ āha – ‘‘kāṇe, mayhaṃ kira sāvakā piṇḍāya caramānā gehadvāraṃ āgatā, atha nesaṃ tava mātarā pūvā dinnā, ko nāmettha mama sāvakānaṃ doso’’ti? ‘‘Natthi, bhante, ayyānaṃ doso, mayhameva doso’’ti satthāraṃ vanditvā khamāpesi.

Athassā satthā anupubbiṃ kathaṃ kathesi, sā sotāpattiphalaṃ pāpuṇi. Satthā uṭṭhāyāsanā vihāraṃ gacchanto rājaṅgaṇena pāyāsi. Rājā disvā ‘‘satthā viya bhaṇe’’ti pucchitvā ‘‘āma, devā’’ti vutte ‘‘gacchatha, mama āgantvā vandanabhāvaṃ ārocethā’’ti pesetvā rājaṅgaṇe ṭhitaṃ satthāraṃ upasaṅkamitvā vanditvā ‘‘kahaṃ, bhante, gatātthā’’ti pucchi. ‘‘Kāṇamātāya gehaṃ, mahārājā’’ti. ‘‘Kiṃ kāraṇā, bhante’’ti? ‘‘Kāṇā kira bhikkhū akkosati paribhāsati, taṃkāraṇā gatomhī’’ti. ‘‘Kiṃ pana vo, bhante, tassā anakkosanabhāvo kato’’ti? ‘‘Āma, mahārāja, bhikkhūnañca anakkosikā katā, lokuttarakuṭumbasāminī cā’’ti. ‘‘Hotu, bhante, tumhehi sā lokuttarakuṭumbasāminī katā, ahaṃ pana naṃ lokiyakuṭumbasāminiṃ karissāmī’’ti vatvā rājā satthāraṃ vanditvā paṭinivatto paṭicchannamahāyoggaṃ pahiṇitvā kāṇaṃ pakkosāpetvā sabbābharaṇehi alaṅkaritvā jeṭṭhadhītuṭṭhāne ṭhapetvā ‘‘mama dhītaraṃ posetuṃ samatthā gaṇhantū’’ti āha. Atheko sabbatthakamahāmatto ‘‘ahaṃ devassa dhītaraṃ posessāmī’’ti taṃ attano gehaṃ netvā sabbaṃ issariyaṃ paṭicchāpetvā ‘‘yathāruci puññāni karohī’’ti āha. Tato paṭṭhāya kāṇā catūsu dvāresu purise ṭhapetvā attanā upaṭṭhātabbe bhikkhū ca bhikkhuniyo ca pariyesamānāpi na labhati. Kāṇāya gehadvāre paṭiyādetvā ṭhapitaṃ khādanīyabhojanīyaṃ mahogho viya pavattati. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘pubbe, āvuso, cattāro mahallakattherā kāṇāya vippaṭisāraṃ kariṃsu, sā evaṃ vippaṭisārinī hutvāpi satthāraṃ āgamma saddhāsampadaṃ labhi. Satthārā puna tassā gehadvāraṃ bhikkhūnaṃ upasaṅkamanārahaṃ kataṃ. Idāni upaṭṭhātabbe bhikkhū vā bhikkhuniyo vā pariyesamānāpi na labhati, aho buddhā nāma acchariyaguṇā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva tehi mahallakabhikkhūhi kāṇāya vippaṭisāro kato, pubbepi kariṃsuyeva. Na ca idāneva mayā kāṇā mama vacanakārikā katā, pubbepi katāyevā’’ti vatvā tamatthaṃ sotukāmehi bhikkhūhi yācito –

> ‘‘Yattheko labhate babbu, dutiyo tattha jāyati;
> Tatiyo ca catuttho ca, idaṃ te babbukā bila’’nti. (jā. 1.1.137) –

Idaṃ **babbujātakaṃ** vitthārena kathetvā ‘‘tadā cattāro mahallakabhikkhū cattāro biḷārā ahesuṃ, mūsikā kāṇā, maṇikāro ahamevā’’ti jātakaṃ samodhānetvā ‘‘evaṃ, bhikkhave, atītepi kāṇā dummanā āvilacittā vikkhittacittā hutvā mama vacanena pasannaudakarahado viya vippasannacittā ahosī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

> **82.** ‘‘Yathāpi rahado gambhīro, vippasanno anāvilo;
> Evaṃ dhammāni sutvāna, vippasīdanti paṇḍitā’’ti.

Tattha **rahado**ti yo caturaṅginiyāpi senāya ogāhantiyā nakhubhati evarūpo udakaṇṇavo, sabbākārena pana caturāsītiyojanasahassagambhīro nīlamahāsamuddo rahado nāma. Tassa hi heṭṭhā cattālīsayojanasahassamatte ṭhāne udakaṃ macchehi calati, upari tāvattakeyeva ṭhāne udakaṃ vātena calati, majjhe catuyojanasahassamatte ṭhāne udakaṃ niccalaṃ tiṭṭhati. Ayaṃ **gambhīro** rahado nāma. **Evaṃ dhammānī**ti desanādhammāni. Idaṃ vuttaṃ hoti – yathā nāma rahado anākulatāya **vippasanno,** acalatāya **anāvilo,** evaṃ mama desanādhammaṃ sutvā sotāpattimaggādivasena nirupakkilesacittataṃ āpajjantā **vippasīdanti paṇḍitā,** arahattappattā pana ekantavippasannāva hontīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kāṇamātuvatthu sattamaṃ.

8. Pañcasatabhikkhuvatthu

Sabbattha ve sappurisā cajantīti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate bhikkhū ārabbha kathesi. Desanā verañjāyaṃ samuṭṭhitā.

Paṭhamabodhiyañhi bhagavā verañjaṃ gantvā verañjena brāhmaṇena nimantito pañcahi bhikkhusatehi saddhiṃ vassaṃ upagañchi. Verañjo brāhmaṇo mārāvaṭṭanena āvaṭṭo ekadivasampi satthāraṃ ārabbha satiṃ na uppādesi. Verañjāpi dubbhikkhā ahosi, bhikkhū santarabāhiraṃ verañjaṃ piṇḍāya caritvā piṇḍapātaṃ alabhantā kilamiṃsu. Tesaṃ assavāṇijakā patthapatthapulakaṃ bhikkhaṃ paññāpesuṃ. Te kilamante disvā mahāmoggallānatthero pathavojaṃ bhojetukāmo, uttarakuruñca piṇḍāya pavesetukāmo ahosi, satthā taṃ paṭikkhipi. Bhikkhūnaṃ ekadivasampi piṇḍapātaṃ ārabbha parittāso nāhosi, icchācāraṃ vajjetvā eva vihariṃsu. Satthā tattha temāsaṃ vasitvā verañjaṃ brāhmaṇaṃ apaloketvā tena katasakkārasammāno taṃ saraṇesu patiṭṭhāpetvā tato nikkhanto anupubbena cārikaṃ caramāno ekasmiṃ samaye sāvatthiṃ patvā jetavane vihāsi, sāvatthivāsino satthu āgantukabhattāni kariṃsu. Tadā pana pañcasatamattā vighāsādā bhikkhū nissāya antovihāreyeva vasanti. Te bhikkhūnaṃ bhuttāvasesāni paṇītabhojanāni bhuñjitvā niddāyitvā uṭṭhāya nadītīraṃ gantvā nadantā vaggantā mallamuṭṭhiyuddhaṃ yujjhantā kīḷantā antovihārepi bahivihārepi anācārameva carantā vicaranti. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘passathāvuso, ime vighāsādā dubbhikkhakāle verañjāyaṃ kañci vikāraṃ na dassesuṃ, idāni pana evarūpāni paṇītabhojanāni bhuñjitvā anekappakāraṃ vikāraṃ dassentā vicaranti. Bhikkhū pana verañjāyampi upasantarūpā viharitvā idānipi upasantupasantāva viharantī’’ti. Satthā dhammasabhaṃ gantvā, ‘‘bhikkhave, kiṃ kathethā’’ti pucchitvā ‘‘idaṃ nāmā’’ti vutte ‘‘pubbepete gadrabhayoniyaṃ nibbattā pañcasatā gadrabhā hutvā pañcasatānaṃ ājānīyasindhavānaṃ allarasamuddikapānakapītāvasesaṃ ucchiṭṭhakasaṭaṃ udakena madditvā makacipilotikāhi parissāvitattā ‘volodaka’nti saṅkhyaṃ gataṃ apparasaṃ nihīnaṃ pivitvā madhumattā viya nadantā vicariṃsūti vatvā –

‘‘Vālodakaṃ apparasaṃ nihīnaṃ,
Pitvā mado jāyati gadrabhānaṃ;
Imañca pitvāna rasaṃ paṇītaṃ,
Mado na sañjāyati sindhavānaṃ.

‘‘Appaṃ pivitvāna nihīnajacco,
So majjatī tena janinda puṭṭho;
Dhorayhasīlī ca kulamhi jāto,
Na majjatī aggarasaṃ pivitvā’’ti. (jā. 1.2.65);

Idaṃ **vālodakajātakaṃ** vitthārena kathetvā ‘‘evaṃ, bhikkhave, sappurisā lokadhammaṃ vivajjetvā sukhitakālepi dukkhitakālepi nibbikārāva hontī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

83. ‘‘Sabbattha ve sappurisā cajanti,
Na kāmakāmā lapayanti santo;
Sukhena phuṭṭhā atha vā dukhena,
Na uccāvacaṃ paṇḍitā dassayantī’’ti.

Tattha **sabbatthā**ti pañcakkhandhādibhedesu sabbadhammesu. **Sappurisā**ti supurisā. **Cajantī**ti arahattamaggañāṇena apakaḍḍhantā chandarāgaṃ vijahanti. **Kāmakāmā**ti kāme kāmayantā kāmahetu kāmakāraṇā. **Na lapayanti santo**ti buddhādayo santo kāmahetu neva attanā lapayanti, na paraṃ lapāpenti. Ye hi bhikkhāya paviṭṭhā icchācāre ṭhitā ‘‘kiṃ, upāsaka, sukhaṃ te puttadārassa, rājacorādīnaṃ vasena dvipadacatuppadesu natthi koci upaddavo’’tiādīni vadanti, tāva te lapayanti nāma. Tathā pana vatvā ‘‘āma, bhante, sabbesaṃ no sukhaṃ, natthi koci upaddavo, idāni no gehaṃ pahūtaannapānaṃ, idheva vasathā’’ti attānaṃ nimantāpentā lapāpenti nāma. Santo pana idaṃ ubhayampi na karonti. **Sukhena phuṭṭhā atha vā dukhenā**ti desanāmattametaṃ, aṭṭhahi pana lokadhammehi phuṭṭhā tuṭṭhibhāvamaṅkubhāvavasena vā vaṇṇabhaṇanaavaṇṇabhaṇanavasena vā **uccāvacaṃ** ākāraṃ **paṇḍitā na dassayantī**ti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pañcasatabhikkhuvatthu aṭṭhamaṃ.

9. Dhammikattheravatthu

Na attahetūti imaṃ dhammadesanaṃ satthā jetavane viharanto dhammikattheraṃ ārabbha kathesi.

Sāvatthiyaṃ kireko upāsako dhammena samena agāraṃ ajjhāvasati. So pabbajitukāmo hutvā ekadivasaṃ bhariyāya saddhiṃ nisīditvā sukhakathaṃ kathento āha – ‘‘bhadde, icchāmahaṃ pabbajitu’’nti. ‘‘Tena hi, sāmi, āgamehi tāva, yāvāhaṃ kucchigataṃ dārakaṃ vijāyāmī’’ti. So āgametvā dārakassa padasā gamanakāle puna taṃ āpucchitvā ‘‘āgamehi tāva, sāmi, yāvāyaṃ vayappatto hotī’’ti vutte ‘‘kiṃ me imāya apalokitāya vā anapalokitāya vā, attano dukkhanissaraṇaṃ karissāmī’’ti nikkhamitvā pabbaji. So kammaṭṭhānaṃ gahetvā ghaṭento vāyamanto attano pabbajitakiccaṃ niṭṭhapetvā tesaṃ dassanatthāya puna sāvatthiṃ gantvā puttassa dhammakathaṃ kathesi. Sopi nikkhamitvā pabbaji, pabbajitvā ca pana na cirasseva arahattaṃ pāpuṇi. Purāṇadutiyikāpissa ‘‘yesaṃ atthāya ahaṃ gharāvāse vaseyyaṃ, te ubhopi pabbajitā, idāni me kiṃ gharāvāsena, pabbajissāmī’’ti nikkhamitvā pabbaji, pabbajitvā ca pana na cirasseva arahattaṃ pāpuṇi. Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, dhammikaupāsako attano dhamme patiṭṭhitattā nikkhamitvā pabbajitvā arahattaṃ patto puttadārassāpi patiṭṭhā jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘imāya nāmā’’’ti vutte, ‘‘bhikkhave, paṇḍitena nāma neva attahetu, na parahetu samiddhi icchitabbā, dhammikeneva pana dhammapaṭisaraṇena bhavitabba’’nti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

84. ‘‘Na attahetu na parassa hetu,
Na puttamicche na dhanaṃ na raṭṭhaṃ;
Na iccheyya adhammena samiddhimattano,
Sa sīlavā paññavā dhammiko siyā’’ti.

Tattha **na attahetū**ti paṇḍito nāma attahetu vā parahetu vā pāpaṃ na karoti. **Na puttamicche**ti puttaṃ vā **dhanaṃ** vā **raṭṭhaṃ** vā pāpakammena na iccheyya, etānipi icchato pāpakammaṃ na karotiyevāti attho. **Samiddhimattano**ti yā attano samiddhi, tampi **adhammena na iccheyya,**samiddhikāraṇāpi pāpaṃ na karotīti attho. **Sa sīlavā**ti yo evarūpo puggalo, so eva sīlavā ca **paññavā ca dhammiko**ca **siyā,** na aññoti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Dhammikattheravatthu navamaṃ.

10. Dhammassavanavatthu

Appakā te manussesūti imaṃ dhammadesanaṃ satthā jetavane viharanto dhammassavanaṃ ārabbha kathesi.

Sāvatthiyaṃ kira ekavīthivāsino manussā samaggā hutvā gaṇabandhena dānaṃ datvā sabbarattiṃ dhammassavanaṃ kāresuṃ, sabbarattiṃ pana dhammaṃ sotuṃ nāsakkhiṃsu. Ekacce kāmaratinissitā hutvā, puna gehameva gatā, ekacce dosanissitā hutvā, ekacce mānanissitā hutvā, ekacce thinamiddhasamaṅgino hutvā tattheva nisīditvā pacalāyantā sotuṃ nāsakkhiṃsu. Punadivase bhikkhū taṃ pavattiṃ ñatvā dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, imā sattā nāma yebhuyyena bhavanissitā, bhavesu eva laggā viharanti, pāragāmino nāma appakā’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā āha –

85. ‘‘Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

86. ‘‘Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttara’’nti.

Tattha **appakā**ti thokā na bahū. **Pāragāmino**ti nibbānapāragāmino. **Athāyaṃ itarā pajā**ti yā panāyaṃ avasesā pajā sakkāyadiṭṭhitīrameva **anudhāvati,** ayameva bahutarāti attho. **Sammadakkhāte**ti sammā akkhāte sukathite. **Dhamme**ti desanādhamme. **Dhammānuvattino**ti taṃ dhammaṃ sutvā tadanucchavikaṃ paṭipadaṃ pūretvā maggaphalasacchikaraṇena dhammānuvattino. **Pāramessantī**ti te evarūpā janā nibbānapāraṃ gamissanti. **Maccudheyya**nti kilesamārasaṅkhātassa maccussa nivāsaṭṭhānabhūtaṃ tebhūmikavaṭṭaṃ. **Suduttara**nti ye janā dhammānuvattino, te etaṃ suduttaraṃ duratikkamaṃ māradheyyaṃ taritvā atikkamitvā nibbānapāraṃ gamissantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Dhammassavanavatthu dasamaṃ.

11. Pañcasataāgantukabhikkhuvatthu

Kaṇhaṃ dhammaṃ vippahāyāti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate āgantuke bhikkhū ārabbha kathesi.

Kosalaraṭṭhe kira pañcasatā bhikkhū vassaṃ vasitvā vuṭṭhavassā ‘‘satthāraṃ passissāmā’’ti jetavanaṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Satthā tesaṃ cariyapaṭipakkhaṃ nisāmetvā dhammaṃ desento imā gāthā abhāsi –

87. ‘‘Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma, viveke yattha dūramaṃ.

88. ‘‘Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

89. ‘‘Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā’’ti.

Tattha **kaṇhaṃ dhamma**nti kāyaducaritādibhedaṃ akusalaṃ dhammaṃ **vippahāya** jahitvā. **Sukkaṃ bhāvethā**ti **paṇḍito** bhikkhu abhinikkhamanato paṭṭhāya yāva arahattamaggā kāyasucaritādibhedaṃ sukkaṃ dhammaṃ bhāveyya. Kathaṃ? **Okā anokamāgammā**ti okaṃ vuccati ālayo, **anokaṃ** vuccati anālayo, ālayato nikkhamitvā anālayasaṅkhātaṃ nibbānaṃ paṭicca ārabbha taṃ patthayamāno bhāveyyāti attho. **Tatrābhiratimiccheyyā**ti yasmiṃ anālayasaṅkhāte viveke nibbāne imehi sattehi durabhiramaṃ, tatra abhiratiṃ iccheyya. **Hitvā kāme**ti vatthukāmakilesakāme hitvā **akiñcano** hutvā viveke abhiratiṃ iccheyyāti attho. **Cittaklesehī**ti pañcahi nīvaraṇehi, **attānaṃ pariyodapeyya** vodāpeyya, parisodheyyāti attho. **Sambodhiyaṅgesū**ti sambojjhaṅgesu. **Sammā cittaṃ subhāvita**nti hetunā nayena cittaṃ suṭṭhu bhāvitaṃ vaḍḍhitaṃ. **Ādānapaṭinissagge**ti ādānaṃ vuccati gahaṇaṃ, tassa paṭinissaggasaṅkhāte aggahaṇe catūhi upādānehi kiñci anupādiyitvā **ye ratā**ti attho. **Jutimanto**ti ānubhāvavanto, arahattamaggañāṇajutiyā khandhādibhede dhamme jotetvā ṭhitāti attho. **Te loke**ti imasmiṃ khandhādiloke **parinibbutā** nāma arahattapattito paṭṭhāya kilesavaṭṭassa khepitattā saupādisesena, carimacittanirodhena khandhavaṭṭassa khepitattā anupādisesena cāti dvīhi parinibbānehi parinibbutā, anupādāno viya padīpo apaṇṇattikabhāvaṃ gatāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pañcasataāgantukabhikkhuvatthu ekādasamaṃ.

Paṇḍitavaggavaṇṇanā niṭṭhitā.

Chaṭṭho vaggo.

7. Arahantavaggo

1. Jīvakapañhavatthu

Gataddhinoti imaṃ dhammadesanaṃ satthā jīvakambavane viharanto jīvakena puṭṭhapañhaṃ ārabbha kathesi. Jīvakavatthu khandhake (mahāva. 326 ādayo) vitthāritameva.

Ekasmiṃ pana samaye devadatto ajātasattunā saddhiṃ ekato hutvā gijjhakūṭaṃ abhiruhitvā paduṭṭhacitto ‘‘satthāraṃ vadhissāmī’’ti silaṃ pavijjhi. Taṃ dve pabbatakūṭāni sampaṭicchiṃsu. Tato bhijjitvā gatā papaṭikā bhagavato pādaṃ paharitvā lohitaṃ uppādesi, bhusā vedanā pavattiṃsu. Bhikkhū satthāraṃ maddakucchiṃ nayiṃsu. Satthā tatopi jīvakambavanaṃ gantukāmo ‘‘tattha maṃ nethā’’ti āha. Bhikkhū bhagavantaṃ ādāya jīvakambavanaṃ agamaṃsu. Jīvako taṃ pavattiṃ sutvā satthu santikaṃ gantvā vaṇapaṭikammatthāya tikhiṇabhesajjaṃ datvā vaṇaṃ bandhitvā satthāraṃ etadavoca – ‘‘bhante, mayā antonagare ekassa manussassa bhesajjaṃ kataṃ, tassa santikaṃ gantvā puna āgamissāmi, idaṃ bhesajjaṃ yāva mamāgamanā baddhaniyāmeneva tiṭṭhatū’’ti. So gantvā tassa purisassa kattabbakiccaṃ katvā dvārapidahanavelāya āgacchanto dvāraṃ na sampāpuṇi. Athassa etadahosi – ‘‘aho mayā bhāriyaṃ kammaṃ kataṃ, yvāhaṃ aññatarassa purisassa viya tathāgatassa pāde tikhiṇabhesajjaṃ datvā vaṇaṃ bandhiṃ, ayaṃ tassa mocanavelā, tasmiṃ amuccamāne sabbarattiṃ bhagavato sarīre pariḷāho uppajjissatī’’ti. Tasmiṃ khaṇe satthā ānandattheraṃ āmantesi – ‘‘ānanda, jīvako sāyaṃ āgacchanto dvāraṃ na sampāpuṇi, ‘ayaṃ vaṇassa mocanavelā’ti pana cintesi, mocesi na’’nti. Thero mocesi, vaṇo rukkhato challi viya apagato. Jīvako antoaruṇeyeva satthu santikaṃ vegena āgantvā ‘‘kiṃ nu kho, bhante, sarīre vo pariḷāho uppanno’’ti pucchi. Satthā ‘‘tathāgatassa kho, jīvaka, bodhimaṇḍeyeva sabbapariḷāho vūpasanto’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

90. ‘‘Gataddhino visokassa, vippamuttassa sabbadhi;
Sabbaganthappahīnassa, pariḷāho na vijjatī’’ti.

Tattha **gataddhino**ti gatamaggassa kantāraddhā vaṭṭaddhāti dve addhā nāma. Tesu kantārapaṭipanno yāva icchitaṭṭhānaṃ na pāpuṇāti, tāva addhikoyeva, etasmiṃ pana patte gataddhi nāma hoti. Vaṭṭasannissitāpi sattā yāva vaṭṭe vasanti, tāva addhikā eva. Kasmā? Vaṭṭassa akhepitattā. Sotāpannādayopi addhikā eva, vaṭṭaṃ pana khepetvā ṭhito khīṇāsavo gataddhi nāma hoti. Tassa gataddhino. **Visokassā**ti vaṭṭamūlakassa sokassa vigatattā visokassa. **Vippamuttassa sabbadhī**ti sabbesu khandhādidhammesu vippamuttassa, **sabbaganthappahīnassā**ti catunnampi ganthānaṃ pahīnattā sabbāganthappahīnassa. **Pariḷāho na vijjatī**ti duvidho pariḷāho kāyiko cetasiko cāti. Tesu khīṇāsavassa sītuṇhādivasena uppannattā kāyikapariḷāho anibbutova, taṃ sandhāya jīvako pucchati. Satthā pana dhammarājatāya desanāvidhikusalatāya cetasikapariḷāhavasena desanaṃ vinivattento, ‘‘jīvaka, paramatthena evarūpassa khīṇāsavassa pariḷāho na vijjatī’’ti āha.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Jīvakapañhavatthu paṭhamaṃ.

2. Mahākassapattheravatthu

Uyyuñjantīti imaṃ dhammadesanaṃ satthā veḷuvane viharanto mahākassapattheraṃ ārabbha kathesi.

Ekasmiñhi samaye satthā rājagahe vuṭṭhavasso ‘‘addhamāsaccayena cārikaṃ pakkamissāmī’’ti bhikkhūnaṃ ārocāpesi. Vattaṃ kiretaṃ buddhānaṃ bhikkhūhi saddhiṃ cārikaṃ caritukāmānaṃ ‘‘evaṃ bhikkhū attano pattapacanacīvararajanādīni katvā sukhaṃ gamissantī’’ti ‘‘idāni addhamāsaccayena cārikaṃ pakkamissāmī’’ti bhikkhūnaṃ ārocāpanaṃ. Bhikkhūsu pana attano pattacīvarādīni karontesu mahākassapattheropi cīvarāni dhovi. Bhikkhū ujjhāyiṃsu ‘‘thero kasmā cīvarāni dhovati, imasmiṃ nagare anto ca bahi ca aṭṭhārasa manussakoṭiyo vasanti. Tattha ye therassa na ñātakā, te upaṭṭhākā, ye na upaṭṭhākā, te ñātakā. Te therassa catūhi paccayehi sammānasakkāraṃ karonti. Ettakaṃ upakāraṃ pahāya esa kahaṃ gamissati? Sacepi gaccheyya, māpamādakandarato paraṃ na gamissatī’’ti. Satthā kira yaṃ kandaraṃ patvā nivattetabbayuttake bhikkhū ‘‘tumhe ito nivattatha, mā pamajjitthā’’ti vadati. Taṃ ‘‘māpamādakandara’’nti vuccati, taṃ sandhāyetaṃ vuttaṃ.

Satthāpi cārikaṃ pakkamanto cintesi – ‘‘imasmiṃ nagare anto ca bahi ca aṭṭhārasa manussakoṭiyo vasanti. Manussānaṃ maṅgalāmaṅgalaṭṭhānesu bhikkhūhi gantabbaṃ hoti, na sakkā vihāraṃ tucchaṃ kātuṃ, kaṃ nu kho nivattessāmī’’ti? Athassa etadahosi –‘‘kassapassa hete manussā ñātakā ca upaṭṭhākā ca, kassapaṃ nivattetuṃ vaṭṭatī’’ti. So theraṃ āha – ‘‘kassapa, na sakkā vihāraṃ tucchaṃ kātuṃ, manussānaṃ maṅgalāmaṅgalaṭṭhānesu bhikkhūhi attho hoti, tvaṃ attano parisāya saddhiṃ nivattassū’’ti. ‘‘Sādhu, bhante’’ti thero parisaṃ ādāya nivatti. Bhikkhū upajjhāyiṃsu ‘‘diṭṭhaṃ vo, āvuso, nanu idāneva amhehi vuttaṃ ‘mahākassapo kasmā cīvarāni dhovati, na eso satthārā saddhiṃ gamissatī’ti, yaṃ amhehi vuttaṃ, tadeva jāta’’nti. Satthā bhikkhūnaṃ kathaṃ sutvā nivattitvā ṭhito āha – ‘‘bhikkhave, kiṃ nāmetaṃ kathethā’’ti? ‘‘Mahākassapattheraṃ ārabbha kathema, bhante’’ti attanā kathitaniyāmeneva sabbaṃ ārocesuṃ. Taṃ sutvā satthā ‘‘na, bhikkhave, tumhe kassapaṃ ‘kulesu ca paccayesu ca laggo’ti vadetha, so ‘mama vacanaṃ karissāmī’ti nivatto. Eso hi pubbe patthanaṃ karontoyeva ‘catūsu paccayesu alaggo candūpamo hutvā kulāni upasaṅkamituṃ samattho bhaveyya’nti patthanaṃ akāsi. Natthetassa kule vā paccaye vā laggo, ahaṃ candopamappaṭipadañceva (saṃ. ni. 2.146) ariyavaṃsappaṭipadañca kathento mama puttaṃ kassapaṃ ādiṃ katvā kathesi’’nti āha.

Bhikkhū satthāraṃ pucchiṃsu – ‘‘bhante, kadā pana therena patthanā ṭhapitā’’ti? ‘‘Sotukāmāttha, bhikkhave’’ti? ‘‘Āma, bhante’’ti. Satthā tesaṃ, ‘‘bhikkhave, ito kappasatasahassamatthake padumuttaro nāma buddho loke udapādī’’ti vatvā padumuttarapādamūle tena ṭhapitapatthanaṃ ādiṃ katvā sabbaṃ therassa pubbacaritaṃ kathesi. Taṃ therapāḷiyaṃ (theragā. 1054 ādayo) vitthāritameva. Satthā pana imaṃ therassa pubbacaritaṃ vitthāretvā ‘‘iti kho, bhikkhave, ahaṃ candopamappaṭipadañceva ariyavaṃsappaṭipadañca mama puttaṃ kassapaṃ ādiṃ katvā kathesiṃ, mama puttassa kassapassa paccayesu vā kulesu vā vihāresu vā pariveṇesu vā laggo nāma natthi, pallale otaritvā tattha caritvā gacchanto rājahaṃso viya katthaci alaggoyeva mama putto''ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

91. ''Uyyuñjanti satīmanto, na nikete ramanti te;
Haṃsāva pallalaṃ hitvā, okamokaṃ jahanti te''ti.

Tattha **uyyuñjanti satīmanto**ti sativepullappattā khīṇāsavā attanā paṭividdhaguṇesu jhānavipassanādīsu āvajjanasamāpajjanavuṭṭhānādhiṭṭhānapaccavekkhaṇāhi yuñjanti ghaṭenti. **Na nikete ramanti te**ti tesaṃ ālaye rati nāma natthi. **Haṃsāvā**ti desanāsīsametaṃ, ayaṃ panettha attho – yathā gocarasampanne pallale sakuṇā attano gocaraṃ gahetvā gamanakāle ''mama udakaṃ, mama padumaṃ, mama uppalaṃ, mama kaṇṇikā''ti tasmiṃ ṭhāne kañci ālayaṃ akatvā anapekkhāva taṃ ṭhānaṃ pahāya uppatitvā ākāse kīḷamānā gacchanti; evamevaṃ khīṇāsavā yattha katthaci viharantāpi kulādīsu alaggā eva viharitvā gamanasamayepi taṃ ṭhānaṃ pahāya gacchantā ''mama vihāro, mama pariveṇaṃ, mamūpaṭṭhākā''ti anālayā anupekkhāva gacchanti. **Okamoka**nti ālayālayaṃ, sabbālaye pariccajantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahākassapattheravatthu dutiyaṃ.

3. Belaṭṭhasīsattheravatthu

Yesaṃ sannicayo natthīti imaṃ dhammadesanaṃ satthā jetavane viharanto āyasmantaṃ belaṭṭhasīsaṃ ārabbha kathesi.

So kirāyasmā antogāme ekaṃ vīthiṃ piṇḍāya caritvā bhattakiccaṃ katvā puna aparaṃ vīthiṃ caritvā sukkhaṃ kūraṃ ādāya vihāraṃ haritvā paṭisāmetvā ''nibaddhaṃ piṇḍapātapariyesanaṃ nāma dukkha''nti katipāhaṃ jhānasukhena vītināmetvā āhārena atthe sati taṃ paribhuñjati. Bhikkhū ñatvā ujjhāyitvā tamatthaṃ bhagavato ārocesuṃ. Satthā etasmiṃ nidāne āyatiṃ sannidhikāraparivajjanatthāya bhikkhūnaṃ sikkhāpadaṃ paññapetvāpi therena pana apaññatte sikkhāpade appicchataṃ nissāya katattā tassa dosābhāvaṃ pakāsento anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

92. ''Yesaṃ sannicayo natthi, ye pariññātabhojanā;
Suññato animitto ca, vimokkho yesaṃ gocaro;
Ākāseva sakuntānaṃ, gati tesaṃ durannayā''ti.

Tattha **sannicayo**ti dve sannicayā – kammasannicayo ca, paccayasannicayo ca. Tesu kusalākusalakammaṃ **kammasannicayo** nāma, cattāro paccayā **paccayasannicayo** nāma. Tattha vihāre vasantassa bhikkhuno ekaṃ guḷapiṇḍaṃ, catubhāgamattaṃ sappiṃ, ekañca taṇḍulanāḷiṃ ṭhapentassa paccayasannicayo natthi, tato uttari hoti. **Yesaṃ** ayaṃ duvidhopi sannicayo **natthi. Pariññātabhojanā**ti tīhi pariññāhi pariññātabhojanā. Yāguādīnañhi yāgubhāvādijānanaṃ ñātapariññā, āhāre paṭikūlasaññāvasena pana bhojanassa parijānanaṃ tīraṇapariññā, kabaḷīkārāhāre chandarāgaapakaḍḍhanañāṇaṃ pahānapariññā. Imāhi tīhi pariññāhi **ye** pariññātabhojanā. **Suññato animitto cā**ti ettha appaṇihitavimokkhopi gahitoyeva. Tīṇipi cetāni nibbānasseva nāmāni. Nibbānañhi rāgadosamohānaṃ abhāvena suññato, tehi ca vimuttanti suññato vimokkho, tathā rāgādinimittānaṃ abhāvena animittaṃ, tehi ca vimuttanti animitto vimokkho, rāgādipaṇidhīnaṃ pana abhāvena appaṇihitaṃ, tehi ca vimuttanti appaṇihito vimokkhoti vuccati. Phalasamāpattivasena taṃ ārammaṇaṃ katvā viharantānaṃ ayaṃ tividho **vimokkho yesaṃ gocaro. Gati tesaṃ durannayā**ti yathā nāma ākāsena gatānaṃ sakuṇānaṃ padanikkhepassa adassanena gati durannayā na sakkā jānituṃ, evameva yesaṃ ayaṃ duvidho sannicayo natthi, imāhi ca tīhi pariññāhi pariññātabhojanā, yesañca ayaṃ vuttappakāro vimokkho gocaro, tesaṃ tayo bhavā, catasso yoniyo, pañca gatiyo, satta viññāṇaṭṭhitiyo, nava sattāvāsāti imesu pañcasu koṭṭhāsesu iminā nāma gatāti gamanassa apaññāyanato gati durannayā na sakkā paññāpetunti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Belaṭṭhasīsattheravatthu tatiyaṃ.

4. Anuruddhattheravatthu

Yassāsavāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto anuruddhattheraṃ ārabbha kathesi.

Ekasmiñhi divase thero jiṇṇacīvaro saṅkārakūṭādīsu cīvaraṃ pariyesati. Tassa ito tatiye attabhāve purāṇadutiyikā tāvatiṃsabhavane nibbattitvā jālinī nāma devadhītā ahosi. Sā theraṃ coḷakāni pariyesamānaṃ disvā therassa atthāya terasahatthāyatāni catuhatthavitthatāni tīṇi dibbadussāni gahetvā ‘‘sacāhaṃ imāni iminā nīhārena dassāmi, thero na gaṇhissatī’’ti cintetvā tassa coḷakāni pariyesamānassa purato ekasmiṃ saṅkārakūṭe yathā nesaṃ dasantamattameva paññāyati, tathā ṭhapesi. Thero tena maggena coḷakapariyesamānaṃ caranto nesaṃ dasantaṃ disvā tattheva gahetvā ākaḍḍhamāno vuttappamāṇāni dibbadussāni disvā ‘‘ukkaṭṭhapaṃsukūlaṃ vata ida’’nti ādāya pakkāmi. Athassa cīvarakaraṇadivase satthā pañcasatabhikkhuparivāro vihāraṃ gantvā nisīdi, asītimahātherāpi tattheva nisīdiṃsu, cīvaraṃ sibbetuṃ mahākassapatthero mūle nisīdi, sāriputtatthero majjhe, ānandatthero agge, bhikkhusaṅgho suttaṃ vaṭṭesi, satthā sūcipāsake āvuṇi, mahāmoggallānatthero yena yena attho, taṃ taṃ upanento vicari.

Devadhītāpi antogāmaṃ pavisitvā ‘‘bhontā ayyassa no anuruddhattherassa cīvaraṃ karonto satthā asītimahāsāvakaparivuto pañcahi bhikkhusatehi saddhiṃ vihāre nisīdi, yāguādīni ādāya vihāraṃ gacchathā’’ti bhikkhaṃ samādapesi. Mahāmoggallānattheropi antarābhatte mahājambupesiṃ āhari, pañcasatā bhikkhū parikkhīṇaṃ khādituṃ nāsakkhiṃsu. Sakko cīvarakaraṇaṭṭhāne bhūmiparibhaṇḍamakāsi, bhūmi alattakarasarañjitā viya ahosi. Bhikkhūhi paribhuttāvasesānaṃ yāgukhajjakabhattānaṃ mahārāsi ahosi. Bhikkhū ujjhāyiṃsu ‘‘ettakānaṃ bhikkhūnaṃ kiṃ evaṃbahukehi yāguādīhi, nanu nāma pamāṇaṃ sallakkhetvā ettakaṃ nāma āharathā’’ti ñātakā ca upaṭṭhākā ca vattabbā siyuṃ, anuruddhatthero attano ñātiupaṭṭhākānaṃ bahubhāvaṃ ñāpetukāmo maññe’’ti, atha ne satthā ‘‘kiṃ, bhikkhave, kathethā’’ti pucchitvā, ‘‘bhante, idaṃ nāmā’’ti vutte ‘‘kiṃ pana tumhe, bhikkhave, ‘idaṃ anuruddhena āharāpita’nti maññathā’’ti? ‘‘Āma, bhante’’ti. ‘‘Na, bhikkhave, mama putto anuruddho evarūpaṃ vadeti. Na hi khīṇāsavā paccayapaṭisaṃyuttaṃ kathaṃ kathenti, ayaṃ pana piṇḍapāto devatānubhāvena nibbatto’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

93. ‘‘Yassāsavā parikkhīṇā, āhāre ca anissito;
Suññato animitto ca, vimokkho yassa gocaro;
Ākāseva sakuntānaṃ, padaṃ tassa durannaya’’nti.

Tattha **yassāsavā**ti yassa cattāro āsavā **parikkhīṇā. Āhāre ca anissito**ti āhārasmiñca taṇhādiṭṭhinissayehi anissito. **Padaṃ tassa durannaya**nti yathā **ākāse** gacchantānaṃ sakuṇānaṃ ‘‘imasmiṃ ṭhāne pādehi akkamitvā gatā, idaṃ ṭhānaṃ urena paharitvā gatā, idaṃ sīsena, idaṃ pakkhehī’’ti na sakkā ñātuṃ, evameva evarūpassa bhikkhuno ‘‘nirayapadena vā gato, tiracchānayonipadena vā’’tiādinā nayena padaṃ paññāpetuṃ nāma na sakkoti.

Desanāvasāne bahū sotāpatti phalādīni pāpuṇiṃsūti.

Anuruddhattheravatthu catutthaṃ.

5. Mahākaccāyanattheravatthu

Yassindriyānīti imaṃ dhammadesanaṃ satthā pubbārāme viharanto mahākaccāyanattheraṃ ārabbha kathesi.

Ekasmiñhi samaye bhagavā mahāpavāraṇāya migāramātuyā pāsādassa heṭṭhā mahāsāvakaparivuto nisīdi. Tasmiṃ samaye mahākaccāyanatthero avantīsu viharati. So panāyasmā dūratopi āgantvā dhammassavanaṃ paggaṇhātiyeva. Tasmā mahātherā nisīdantā mahākaccāyanattherassa āsanaṃ ṭhapetvā nisīdiṃsu. Sakko devarājā dvīhi devalokehi devaparisāya saddhiṃ āgantvā dibbagandhamālādīhi satthāraṃ pūjetvā ṭhito mahākaccāyanattheraṃ adisvā kiṃ nu kho mama, ayyo, na dissati, sādhu kho panassa sace āgaccheyyāti. Theropi taṃ khaṇaññeva āgantvā attano āsane nisinnameva attānaṃ dassesi. Sakko theraṃ disvā gopphakesu daḷhaṃ gahetvā ‘‘sādhu vata me, ayyo, āgato, ahaṃ ayyassa āgamanameva paccāsīsāmī’’ti vatvā ubhohi hatthehi pāde sambāhitvā gandhamālādīhi pūjetvā vanditvā ekamantaṃ aṭṭhāsi. Bhikkhū ujjhāyiṃsu. ‘‘Sakko mukhaṃ oloketvā sakkāraṃ karoti, avasesamahāsāvakānaṃ evarūpaṃ sakkāraṃ akaritvā mahākaccāyanaṃ disvā vegena gopphakesu gahetvā ‘sādhu vata me, ayyo, āgato, ahaṃ ayyassa āgamanameva paccāsīsāmī’ti vatvā ubhohi hatthehi pāde sambāhitvā pūjetvā vanditvā ekamantaṃ ṭhito’’ti. Satthā tesaṃ taṃ kathaṃ sutvā, ‘‘bhikkhave, mama puttena mahākaccāyanena sadisā indriyesu guttadvārā bhikkhū devānampi manussānampi piyāyevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

94. ‘‘Yassindriyāni samathaṅgatāni,
Assā yathā sārathinā sudantā;
Pahīnamānassa anāsavassa,
Devāpi tassa pihayanti tādino’’ti.

Tassattho – **yassa** bhikkhuno chekena **sārathinā sudantā assā** viya cha **indriyāni samathaṃ** dantabhāvaṃ nibbisevanabhāvaṃ **gatāni,** tassa navavidhaṃ mānaṃ pahāya ṭhitattā **pahīnamānassa** catunnaṃ āsavānaṃ abhāvena **anāsavassa. Tādino**ti tādibhāvasaṇṭhitassa tathārūpassa **devāpi pihayanti,** manussāpi dassanañca āgamanañca patthentiyevāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahākaccāyanattheravatthu pañcamaṃ.

6. Sāriputtattheravatthu

Pathavisamoti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi.

Ekasmiñhi samaye āyasmā sāriputto vuṭṭhavasso cārikaṃ pakkamitukāmo bhagavantaṃ āpucchitvā vanditvā attano parivārena saddhiṃ nikkhami. Aññepi bahū bhikkhū theraṃ anugacchiṃsu. Thero ca nāmagottavasena paññāyamāne bhikkhū nāmagottavasena kathetvā nivattāpesi. Aññataro nāmagottavasena apākaṭo bhikkhu cintesi – ‘‘aho vata mampi nāmagottavasena paggaṇhanto kathetvā nivattāpeyyā’’ti thero mahābhikkhusaṅghassa antare taṃ na sallakkhesi. So ‘‘aññe viya bhikkhū na maṃ paggaṇhātī’’ti there āghātaṃ bandhi. Therassapi saṅghāṭikaṇṇo tassa bhikkhuno sarīraṃ phusi, tenāpi āghātaṃ bandhiyeva. So ‘‘dāni thero vihārūpacāraṃ atikkanto bhavissatī’’ti ñatvā satthāraṃ upasaṅkamitvā ‘‘āyasmā maṃ, bhante, sāriputto tumhākaṃ aggasāvakomhīti kaṇṇasakkhaliṃ bhindanto viya paharitvā akhamāpetvāva cārikaṃ pakkanto’’ti āha. Satthā theraṃ pakkosāpesi.

Tasmiṃ khaṇe mahāmoggallānatthero ca ānandatthero ca cintesuṃ – ‘‘amhākaṃ aggajeṭṭhabhātarā imassa bhikkhuno apahaṭabhāvaṃ satthā no na jānāti, sīhanādaṃ pana nadāpetukāmo bhavissatīti parisaṃ sannipātāpessāmā’’ti. Te kuñcikahatthā pariveṇadvārāni vivaritvā ‘‘abhikkamathāyasmanto,

abhikkamathāyasmanto, idānāyasmā sāriputto bhagavato sammukhā sīhanādaṃ nadissatī''ti (a. ni. 9.11) mahābhikkhusaṅghaṃ sannipātesuṃ. Theropi āgantvā satthāraṃ vanditvā nisīdi. Atha naṃ satthā tamatthaṃ pucchi. Thero ''nāyaṃ bhikkhu mayā pahaṭo''ti avatvāva attano guṇakathaṃ kathento ''yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṃ sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyyā''ti vatvā ''seyyathāpi, bhante, pathaviyaṃ sucimpi nikkhipanti, asucimpi nikkhipantī''tiādinā nayena attano pathavīsamacittatañca āpotejovāyo rajoharaṇacaṇḍālakumārakausabhachinnavisāṇasamacittatañca ahikuṇapādīhi viya attano kāyena aṭṭiyanañca medakathālikā viya attano kāyapariharaṇañca pakāsesi. Imāhi ca pana navahi upamāhi there attano guṇe kathente navasupi ṭhānesu udakapariyantaṃ katvā mahāpathavī kampi. Rajoharaṇacaṇḍālakumārakamedakathāliko pamānaṃ pana āharaṇakāle puthujjanā bhikkhū assūni sandhāretuṃ nāsakkhiṃsu, khīṇāsavānaṃ dhammasaṃvego udapādi.

There attano guṇaṃ kathenteyeva abbhācikkhanakassa bhikkhuno sakalasarīre ḍāho uppajji, so tāvadeva bhagavato pādesu patitvā attano abbhācikkhanadosaṃ pakāsetvā accayaṃ desesi. Satthā theraṃ āmantetvā, ''sāriputta, khama imassa moghapurisassa, yāvassa sattadhā muddhā na phalatī''ti āha. Thero ukkuṭikaṃ nisīditvā añjaliṃ paggayha ''khamāmahaṃ, bhante, tassa āyasmato, khamatu ca me so āyasmā, sace mayhaṃ doso atthī''ti āha. Bhikkhū kathayiṃsu ''passatha dānāvuso, therassa anopamaguṇaṃ, evarūpassa nāma musāvādena abbhācikkhanakassa bhikkhuno upari appamattakampi kopaṃ vā dosaṃ vā akatvā sayameva ukkuṭikaṃ nisīditvā añjaliṃ paggayha khamāpetī''ti. ''Satthā taṃ kathaṃ sutvā, bhikkhave, kiṃ kathethā''ti pucchitvā ''idaṃ nāma, bhante''ti vutte, ''na bhikkhave, sakkā sāriputtasadisānaṃ kopaṃ vā dosaṃ vā uppādetuṃ, mahāpathavīsadisaṃ, bhikkhave, indakhīlasadisaṃ pasannaudakarahadasadisañca sāriputtassa citta''nti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

95. ''Pathavisamo no virujjhati,
Indakhilupamo tādi subbato;
Rahadova apetakaddamo,
Saṃsārā na bhavanti tādino''ti.

Tassattho – bhikkhave, yathā nāma pathaviyaṃ sucīni gandhamālādīnipi nikkhipanti, asucīni muttakarīsādīnipi nikkhipanti, yathā nāma nagaradvāre nikhātaṃ indakhīlaṃ dārakādayo omuttentipi ūhadantipi, apare pana taṃ gandhamālādīhi sakkaronti. Tattha pathaviyā indakhīlassa ca neva anurodho uppajjati, na virodho; evameva yvāyaṃ khīṇāsavo bhikkhu aṭṭhahi lokadhammehi akampiyabhāvena **tādi,** vatānaṃ sundaratāya **subbato**. So ''ime maṃ catūhi paccayehi sakkaronti, ime pana na sakkarontī''ti sakkārañca asakkārañca karontesu neva anurujjhati, **no virujjhati,** atha kho **pathavisamo** ca **indakhilupamo** eva ca hoti. Yathā ca apagatakaddamo **rahado** pasannodako hoti, evaṃ apagatakilesatāya rāgakaddamādīhi akaddamo vippasannova hoti. **Tādino**ti tassa pana evarūpassa sugatiduggatīsu saṃsaraṇavasena **saṃsārā** nāma na hontīti.

Desanāvasāne nava bhikkhusahassāni saha paṭisambhidāhi arahattaṃ pāpuṇiṃsūti.

Sāriputtattheravatthu chaṭṭhaṃ.

7. Kosambivāsītissattherasāmaṇeravatthu

Santaṃ tassa manaṃ hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto tissattherassa sāmaṇeraṃ ārabbha kathesi.

Eko kira kosambivāsī kulaputto satthu sāsane pabbajitvā laddhupasampado ''kosambivāsītissatthero''ti paññāyi. Tassa kosambiyaṃ vuṭṭhavassassa upaṭṭhāko ticīvarañceva sappiphāṇitañca āharitvā pādamūle ṭhapesi. Atha naṃ thero āha – ''kiṃ idaṃ upāsakā''ti. ''Nanu mayā, bhante, tumhe vassaṃ vāsitā, amhākañca vihāre vuṭṭhavassā imaṃ lābhaṃ labhanti, gaṇhatha, bhante''ti. ''Hotu, upāsaka, na mayhaṃ iminā attho''ti. ''Kiṃ kāraṇā, bhante''ti? ''Mama santike kappiyakārako sāmaṇeropi natthi, āvuso''ti. ''Sace, bhante, kappiyakārako natthi, mama putto ayyassa santike sāmaṇero bhavissatī''ti. Thero adhivāsesi. Upāsako sattavassikaṃ attano puttaṃ therassa santikaṃ netvā ''imaṃ pabbājethā''ti adāsi. Athassa thero kese temetvā tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ pāpuṇi.

Thero taṃ pabbājetvā aḍḍhamāsaṃ tattha vasitvā ''satthāraṃ passissāmī''ti sāmaṇeraṃ bhaṇḍakaṃ gāhāpetvā gacchanto antarāmagge ekaṃ vihāraṃ pāvisi. Sāmaṇero upajjhāyassa senāsanaṃ gahetvā paṭijaggi. Tassa taṃ paṭijaggantasseva vikālo jāto, tena attano senāsanaṃ paṭijaggituṃ nāsakkhi. Atha naṃ upaṭṭhānavelāyaṃ āgantvā nisinnaṃ thero pucchi – ''sāmaṇera, attano vasanaṭṭhānaṃ paṭijaggita''nti? ''Bhante, paṭijaggituṃ okāsaṃ nālattha''nti. ''Tena hi mama vasanaṭṭhāneyeva vasa, dukkhaṃ te āgantukaṭṭhāne bahi vasitu''nti taṃ gahetvāva senāsanaṃ pāvisi. Thero pana puthujjano nipannamattova niddaṃ okkami. Sāmaṇero cintesi – ''ajja me upajjhāyena saddhiṃ tatiyo divaso ekasenāsane vasantassa, 'sace nipajjitvā niddāyissāmi, thero sahaseyyaṃ āpajjeyyā'ti nisinnakova vītināmessāmī''ti upajjhāyassa mañcakasamīpe pallaṅkaṃ ābhujitvā nisinnakova rattiṃ vītināmesi. Thero paccūsakāle paccuṭṭhāya ''sāmaṇeraṃ nikkhamāpetuṃ vaṭṭatī''ti mañcakapasse ṭhapitabījaniṃ gahetvā bījanipattassa aggena sāmaṇerassa kaṭasārakaṃ paharitvā bījaniṃ uddhaṃ ukkhipanto ''sāmaṇera, bahi nikkhamā''ti āha, bījanipattadaṇḍako akkhimhi paṭihaññi, tāvadeva akkhi bhijji. So ''kiṃ, bhante''ti vatvā uṭṭhāya ''bahi nikkhamā''ti vutte ''akkhi me, bhante, bhinna''nti avatvā ekena hatthena paṭicchādetvā nikkhami. Vattakaraṇakāle ca pana ''akkhi me bhinna''nti tuṇhī anisīditvā ekena hatthena akkhiṃ gahetvā ekena hatthena muṭṭhisammuñjaniṃ ādāya vaccakuṭiñca mukhadhovanaṭṭhānañca sammajjitvā mukhadhovanodakañca ṭhapetvā pariveṇaṃ sammajji. So upajjhāyassa dantakaṭṭhaṃ dadamāno ekeneva hatthena adāsi.

Atha naṃ upajjhāyo āha – ''asikkhito vatāyaṃ sāmaṇero, ācariyupajjhāyānaṃ ekena hatthena dantakaṭṭhaṃ dātuṃ na vaṭṭatī''ti. Jānāmahaṃ, bhante, ''na evaṃ vaṭṭatī''ti, eko pana me hattho na tucchoti. ''Kiṃ sāmaṇerā''ti? So ādito paṭṭhāya taṃ pavattiṃ ārocesi. Thero sutvāva saṃviggamānaso ''aho vata mayā bhāriyaṃ kammaṃ kata''nti vatvā ''khamāhi me, sappurisa, nāhametaṃ jānāmi, avassayo me hohī''ti añjaliṃ paggayha sattavassikadārakassa pādamūle ukkuṭikaṃ nisīdi. Atha naṃ sāmaṇero āha – ''nāhaṃ, bhante, etadatthāya kathesiṃ, tumhākaṃ cittaṃ anurakkhantena mayā evaṃ vuttaṃ nevettha tumhākaṃ doso atthi, na mayhaṃ. Vaṭṭasseveso doso, mā cintayittha, mayā tumhākaṃ vippaṭisāraṃ rakkhanteneva nārocita''nti. Thero sāmaṇerena assāsiyamānopi anassāsitvā uppannasaṃvego sāmaṇerassa bhaṇḍakaṃ gahetvā satthu santikaṃ pāyāsi. Satthāpissa āgamanaṃ olokentova nisīdi. So gantvā satthāraṃ vanditvā satthārā saddhiṃ paṭisammodanaṃ katvā ''khamanīyaṃ te bhikkhu, kiñci atirekaṃ aphāsukaṃ atthī''ti pucchito āha – ''khamanīyaṃ, bhante, natthi me kiñci atirekaṃ aphāsukaṃ, apica kho pana me ayaṃ daharasāmaṇero viya añño atirekaguṇo na diṭṭhapubbo''ti. ''Kiṃ pana iminā kataṃ bhikkhū''ti. So ādito paṭṭhāya sabbaṃ taṃ pavattiṃ bhagavato ārocento āha – ''evaṃ, bhante, mayā khamāpiyamāno maṃ evaṃ vadesi 'nevettha tumhākaṃ doso atthi, na mayhaṃ. Vaṭṭasseveso doso, tumhe mā cintayitthā'ti, iti maṃ assāsesiyeva, mayi neva kopaṃ, na dosamakāsi, na me, bhante, evarūpo guṇasampanno diṭṭhapubbo''ti. Atha naṃ satthā ''bhikkhu khīṇāsavā nāma na kassaci kuppanti, na dussanti, santindriyā santamānasāva hontī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

96. ''Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca;
Sammadaññā vimuttassa, upasantassa tādino''ti.

Tattha **santaṃ tassā**ti tassa khīṇāsavasāmaṇerassa abhijjhādīnaṃ abhāvena **manaṃ** santameva **hoti** upasantaṃ nibbutaṃ. Tathā musāvādādīnaṃ abhāvena **vācā ca** pāṇātipātādīnaṃ abhāvena kāyakammañca santameva hoti. **Sammadaññā vimuttassā**ti nayena hetunā jānitvā pañcahi vimuttīhi vimuttassa. **Upasantassā**ti abbhantare rāgādīnaṃ upasamena upasantassa. **Tādino**ti tathārūpassa guṇasampannassāti.

Desanāvasāne kosambivāsītissatthero saha paṭisambhidāhi arahattaṃ pāpuṇi. Sesamahājanassāpi sātthikā dhammadesanā ahosīti.

Kosambivāsītissattherasāmaṇeravatthu sattamaṃ.

8. Sāriputtattheravatthu

Assaddhoti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi.

Ekasmiñhi samaye tiṃsamattā āraññakā bhikkhū satthu santikaṃ āgantvā vanditvā nisīdiṃsu. Satthā tesaṃ saha paṭisambhidāhi arahattassūpanissayaṃ disvā sāriputtattheraṃ āmantetvā ‘‘saddahasi tvaṃ, sāriputta, saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amatapariyosāna’’nti (saṃ. ni. 5.514) evaṃ pañcindriyāni ārabbha pañhaṃ pucchi. Thero ‘‘na khvāhaṃ, bhante, ettha bhagavato saddhāya gacchāmi, saddhindriyaṃ…pe… amatapariyosānaṃ. Yesañhetaṃ, bhante, aññātaṃ assa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya, te tattha paresaṃ saddhāya gaccheyyuṃ. Saddhindriyaṃ…pe… amatapariyosāna’’nti (saṃ. ni. 5.514) evaṃ taṃ pañhaṃ byākāsi. Taṃ sutvā bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘sāriputtatthero micchāgahaṇaṃ neva vissajjesi, ajjāpi sammāsambuddhassa na saddahatiyevā’’ti. Taṃ sutvā satthā ‘‘kiṃ nāmetaṃ, bhikkhave, vadetha. Ahañhi ‘pañcindriyāni abhāvetvā samathavipassanaṃ avaḍḍhetvā maggaphalāni sacchikātuṃ samattho nāma atthīti saddahasi tvaṃ sāriputto’ti pucchiṃ. So ‘evaṃ sacchikaronto atthi nāmāti na saddahāmi, bhante’ti kathesi. Na dinnassa vā katassa vā phalaṃ vipākaṃ na saddahati, nāpi buddhādīnaṃ guṇaṃ na saddahati. Eso pana attanā paṭividdhesu jhānavipassanāmaggaphaladhammesu paresaṃ saddhāya na gacchati. Tasmā anupavajjo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

97. ‘‘Assaddho akataññū ca, sandhicchedo ca yo naro,
Hatāvakāso vantāso, sa ve uttamaporiso’’ti.

Tassatho – attano paṭividdhaguṇaṃ paresaṃ kathāya na saddahatīti **assaddho**. Akataṃ nibbānaṃ jānātīti **akataññū**, sacchikatanibbānoti attho. Vaṭṭasandhiṃ, saṃsārasandhiṃ chinditvā ṭhitoti **sandhicchedo**. Kusalākusalakammabījassa khīṇattā nibbattanāvakāso hato assāti **hatāvakāso**. Catūhi maggehi kattabbakiccassa katattā,sabbā āsā iminā vantāti **vantāso**. So evarūpo **naro**. Paṭividdhalokuttaradhammatāya purisesu uttamabhāvaṃ pattoti **purisuttamo**ti.

Gāthāvasāne te āraññakā tiṃsamattā bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Sesajanassāpi satthikā dhammadesanā ahosīti.

Sāriputtattheravatthu aṭṭhamaṃ.

9. Khadiravaniyarevatattheravatthu

Gāme vāti imaṃ dhammadesanaṃ satthā jetavane viharanto khadiravaniyarevatattheraṃ ārabbha kathesi.

Āyasmā hi sāriputto sattāsītikoṭidhanaṃ pahāya pabbajitvā cālā, upacālā, sīsūpacālāti tisso bhaginiyo, cundo upasenoti ime dve ca bhātaro pabbājesi. Revatakumāro ekova gehe avasiṭṭho. Athassa mātā cintesi – ‘‘mama putto upatisso ettakaṃ dhanaṃ pahāya pabbajitvā tisso ca bhaginiyo dve ca bhātaro pabbājesi, revato ekova avaseso. Sace imampi pabbājessati, ettakaṃ no dhanaṃ nassissati, kulavaṃso pacchijjissati, daharakāleyeva naṃ gharāvāsena bandhissāmī’’ti. Sāriputtattheropi paṭikacceva bhikkhū āṇāpesi ‘‘sace, āvuso, revato pabbajitukāmo āgacchati, āgatamattameva naṃ pabbājeyyātha, mama mātāpitaro micchādiṭṭhikā, kiṃ tehi āpucchitehi, ahameva tassa mātā ca pitā cā''ti. Mātāpissa revatakumāraṃ sattavassikameva gharabandhanena bandhitukāmā samānajātike kule dārikaṃ vāretvā divasaṃ vavatthapetvā kumāraṃ maṇḍetvā pasādhetvā mahatā parivārena saddhiṃ ādāya kumārikāya ñātigharaṃ agamāsi. Atha nesaṃ katamaṅgalānaṃ dvinnampi ñātakesu sannipatitesu udakapātiyaṃ hatthe otāretvā maṅgalāni vatvā kumārikāya vuḍḍhiṃ ākaṅkhamānā ñātakā ''tava ayyikāya diṭṭhadhammaṃ passa, ayyikā viya ciraṃ jīva, ammā''ti āhaṃsu. Revatakumāro ''ko nu kho imissā ayyikāya diṭṭhadhammo''ti cintetvā ''katarā imissā ayyikā''ti pucchi. Atha naṃ āhaṃsu, ''tāta, kiṃ na passasi imaṃ vīsavassasatikaṃ khaṇḍadantaṃ palitakesaṃ valittacaṃ tilakāhatagattaṃ gopānasivaṅkaṃ, esā etissā ayyikā''ti. ''Kiṃ pana ayampi evarūpā bhavissatī''ti? ''Sace jīvissati, bhavissati, tātā''ti. So cintesi – ''evarūpampi nāma sarīraṃ jarāya imaṃ vippakāraṃ pāpuṇissati, imaṃ me bhātarā upatissena diṭṭhaṃ bhavissati, ajjeva mayā palāyitvā pabbajituṃ vaṭṭatī''ti. Atha naṃ ñātakā kumārikāya saddhiṃ ekayānaṃ āropetvā ādāya pakkamiṃsu.

So thokaṃ gantvā sarīrakiccaṃ apadisitvā ''ṭhapetha tāva yānaṃ, otaritvā āgamissāmī''ti yānā otaritvā ekasmiṃ gumbe thokaṃ papañcaṃ katvā agamāsi. Punapi thokaṃ gantvā teneva apadesena otaritvā abhiruhi, punapi tatheva akāsi. Athassa ñātakā ''addhā imassa uṭṭhānāni vattantī''ti sallakkhetvā nātidaḷhaṃ ārakkhaṃ kariṃsu. So punapi thokaṃ gantvā teneva apadesena otaritvā ''tumhe pājento purato gacchatha, mayaṃ pacchato saṇikaṃ āgamissāmā''ti vatvā otaritvā gumbābhimukho ahosi. Ñātakāpissa ''pacchato āgamissatī''ti saññāya yānaṃ pājentā gamiṃsu. Sopi tato palāyitvā ekasmiṃ padese tiṃsamattā bhikkhū vasanti, tesaṃ santikaṃ gantvā vanditvā āha – ''pabbājetha maṃ, bhante''ti. ''Āvuso, tvaṃ sabbālaṅkārapaṭimaṇḍito, mayaṃ te rājaputtabhāvaṃ vā amaccaputtabhāvaṃ vā na jānāma, kathaṃ pabbājessāmā''ti? ''Tumhe maṃ, bhante, na jānāthā''ti? ''Na jānāmāvuso''ti. ''Ahaṃ upatissassa kaniṭṭhabhātiko''ti. ''Ko esa upatisso nāmā''ti? ''Bhante, bhaddantā mama bhātaraṃ 'sāriputto'ti vadanti, tasmā mayā 'upatisso'ti vutte na jānantī''ti. ''Kiṃ pana tvaṃ sāriputtattherassa kaniṭṭhabhātiko''ti? ''Āma, bhante''ti. ''Tena hi ehi, bhātarā te anuññātamevā''ti vatvā bhikkhū tassa ābharaṇāni omuñcāpetvā ekamantaṃ ṭhapetvā taṃ pabbājetvā therassa sāsanaṃ pahiṇiṃsu. Thero taṃ sutvā bhagavato ārocesi – ''bhante, 'āraññikabhikkhūhi kira revato pabbājito'ti sāsanaṃ pahiṇiṃsu, gantvā taṃ passitvā āgamissāmī''ti. Satthā ''adhivāsehi tāva, sāriputtā''ti gantuṃ na adāsi. Thero puna katipāhaccayena satthāraṃ āpucchi. Satthā ''adhivāsehi tāva, sāriputta, mayampi āgamissāmā''ti neva gantuṃ adāsi.

Sāmaṇeropi ''sacāhaṃ idha vasissāmi, ñātakā maṃ anubandhitvā pakkosissantī''ti tesaṃ bhikkhūnaṃ santike yāva arahattā kammaṭṭhānaṃ uggaṇhitvā pattacīvaramādāya cārikaṃ caramāno tato tiṃsayojanike ṭhāne khadiravanaṃ gantvā antovasseyeva temāsabbhantare saha paṭisambhidāhi arahattaṃ pāpuṇi. Theropi pavāretvā satthāraṃ puna tattha gamanatthāya āpucchi. Satthā ''mayampi gamissāma, sāriputtā''ti pañcahi bhikkhusatehi saddhiṃ nikkhami. Thokaṃ gatakāle ānandatthero dvedhāpathe ṭhatvā satthāraṃ āha – ''bhante, revatassa santikaṃ gamanamaggesu ayaṃ parihārapatho saṭṭhiyojaniko manussāvāso, ayaṃ ujumaggo tiṃsayojaniko amanussapariggahito, katarena gacchāmā''ti. ''Sīvali, pana, ānanda, amhehi saddhiṃ āgato''ti? ''Āma, bhante''ti. ''Sace, sīvali, āgato, ujumaggameva gaṇhāhī''ti. Satthā kira ''ahaṃ tumhākaṃ yāgubhattaṃ uppādessāmi, ujumaggaṃ gaṇhāhī''ti avatvā ''tesaṃ tesaṃ janānaṃ puññassa vipākadānaṭṭhānaṃ eta''nti ñatvā ''sace, sīvali, āgato, ujumaggaṃ gaṇhāhī''ti āha. Satthari pana taṃ maggaṃ paṭipanne devatā ''amhākaṃ ayyassa sīvalittherassa sakkāraṃ karissāmā''ti cintetvā ekekayojane vihāre kāretvā ekayojanato uddhaṃ gantuṃ adatvā pāto vuṭṭhāya dibbayāguādīni gahetvā, ''ayyo, no sīvalitthero kahaṃ nisinno''ti vicaranti. Thero attano abhihaṭaṃ buddhappamukhassa bhikkhusaṅghassa dāpesi. Evaṃ satthā saparivāro tiṃsayojanikaṃ kantāraṃ sīvalittherassa puññaṃ anubhavamānova āgamāsi. Revatattheropi satthu āgamanaṃ ñatvā bhagavato gandhakuṭiṃ māpetvā pañca kūṭāgārasatāni, pañca caṅkamanasatāni, pañcarattiṭṭhānadivāṭṭhānasatāni ca māpesi. Satthā tassa santike māsamattameva vasi. Tasmiṃ vasamānopi sīvalittherasseva puññaṃ anubhavi.

Tattha pana dve mahallakabhikkhū satthu khadiravanaṃ pavisanakāle evaṃ cintayiṃsu – ''ayaṃ bhikkhu ettakaṃ navakammaṃ karonto kiṃ sakkhissati samaṇadhammaṃ kātuṃ, satthā ‘sāriputtassa kaniṭṭho’ti mukholokanakiccaṃ karonto evarūpassa navakammikassa bhikkhussa santikaṃ āgato’’ti. Satthāpi taṃ divasaṃ paccūsakāle lokaṃ voloketvā te bhikkhū disvā tesaṃ cittācāraṃ aññāsi. Tasmā tattha māsamattaṃ vasitvā nikkhamanadivase yathā te bhikkhū attano telanāḷiñca udakatumbañca upāhanāni ca pamussanti, tathā adhiṭṭhahitvā nikkhamanto vihārūpacārato bahi nikkhantakāle iddhiṃ vissajjesi. Atha te bhikkhū ‘‘mayā idañcidañca pamuṭṭhaṃ, mayāpi pamuṭṭha’’nti ubhopi nivattitvā taṃ ṭhānaṃ asallakkhetvā khadirarukkhakaṇṭakehi vijjhamānā vicaritvā ekasmiṃ khadirarukkhe olambantaṃ attano bhaṇḍakaṃ disvā ādāya pakkamiṃsu. Satthāpi bhikkhusaṅghaṃ ādāya puna māsamatteneva sīvalittherassa puññaṃ anubhavamāno paṭigantvā pubbārāmaṃ pāvisi.

Atha te mahallakabhikkhū pātova mukhaṃ dhovitvā ‘‘āgantukabhattadāyikāya visākhāya gharaṃ yāguṃ pivissāmā’’ti gantvā yāguṃ pivitvā khajjakaṃ khāditvā nisīdiṃsu. Atha ne visākhā pucchi – ‘‘tumhepi, bhante, satthārā saddhiṃ revatattherassa vasanaṭṭhānaṃ agamitthā’’ti. ‘‘Āma, upāsiketi, ramaṇīyaṃ, bhante, therassa vasanaṭṭhāna’’nti. ‘‘Kuto tassa ramaṇīyatā setakaṇṭakakhadirarukkhagahanaṃ petānaṃ nivāsanaṭṭhānasadisaṃ upāsike’’ti. Athaññe dve daharabhikkhū āgamiṃsu. Upāsikā tesampi yāgukhajjakaṃ datvā tatheva paṭipucchi. Te āhaṃsu – ‘‘na sakkā upāsike vaṇṇetuṃ, sudhammadevasabhāsadisaṃ iddhiyā abhisaṅkhataṃ viya therassa vasanaṭṭhāna’’nti. Upāsikā cintesi – ‘‘paṭhamaṃ āgatā bhikkhū aññathā vadiṃsu, ime aññathā vadanti, paṭhamaṃ āgatā bhikkhū kiñcideva pamussitvā iddhiyā vissaṭṭhakāle paṭinivattitvā gatā bhavissanti, ime pana iddhiyā abhisaṅkharitvā nimmitakāle gatā bhavissantī’’ti attano paṇḍitabhāvena etamatthaṃ ñatvā ‘‘satthāraṃ āgatakāle pucchissāmī’’ti aṭṭhāsi. Tato muhuttaṃyeva satthā bhikkhusaṅghaparivuto visākhāya gehaṃ gantvā paññattāsane nisīdi. Sā buddhappamukhaṃ bhikkhusaṅghaṃ sakkaccaṃ parivisitvā bhattakiccāvasāne satthāraṃ vanditvā paṭipucchi – ‘‘bhante, tumhehi saddhiṃ gatabhikkhūsu ekacce revatattherassa vasanaṭṭhānaṃ ‘khadiragahanaṃ arañña’nti vadanti, ekacce ‘ramaṇīya’nti, kiṃ nu kho eta’’nti? Taṃ sutvā satthā ‘‘upāsike gāmo vā hotu araññaṃ vā, yasmiṃ ṭhāne arahanto viharanti, taṃ ramaṇīyamevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

98. ‘‘Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyaka’’nti.

Tattha kiñcāpi arahanto gāmante kāyavivekaṃ na labhanti, cittavivekaṃ pana labhanteva. Tesañhi dibbapaṭibhāgānipi ārammaṇāni cittaṃ cāletuṃ na sakkonti. Tasmā gāmo vā hotu araññādīnaṃ vā aññataraṃ, **yattha arahanto viharanti, taṃ bhūmirāmaṇeyyaka**nti so bhūmipadeso ramaṇīyo evāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aparena samayena bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, kena nu kho kāraṇena āyasmā sīvalitthero sattadivasasattamāsādhikāni satta vassāni mātu kucchiyaṃ vasi, kena niraye pacci, kena nissandena lābhaggayasaggappatto jāto’’ti? Satthā taṃ kathaṃ sutvā, ‘‘bhikkhave, kiṃ kathethā’’ti pucchitvā, ‘‘bhante, idaṃ nāmā’’ti vutte tassāyasmato pubbakammaṃ kathento āha –

Bhikkhave, ito ekanavutikappe vipassī bhagavā loke uppajjitvā ekasmiṃ samaye janapadacārikaṃ caritvā pitu nagaraṃ paccāgamāsi. Rājā buddhappamukhassa bhikkhusaṅghassa āgantukadānaṃ sajjetvā nāgarānaṃ sāsanaṃ pesesi ‘‘āgantvā mayhaṃ dāne sahāyakā hontū’’ti. Te tathā katvā ‘‘raññā dinnadānato atirekataraṃ dassāmā’’ti satthāraṃ nimantetvā punadivase dānaṃ paṭiyādetvā rañño sāsanaṃ pahiṇiṃsu. Rājā āgantvā tesaṃ dānaṃ disvā ‘‘ito adhikataraṃ dassāmī’’ti punadivasatthāya satthāraṃ nimantesi, neva rājā nāgare parājetuṃ sakkhi, na nāgarā rājānaṃ. Nāgarā chaṭṭhe vāre ‘‘sve dāni yathā ‘imasmiṃ dāne idaṃ nāma natthī’ti na sakkā hoti vattuṃ, evaṃ dānaṃ dassāmā’’ti cintetvā punadivase dānaṃ paṭiyādetvā ‘‘kiṃ nu kho ettha natthī’’ti olokentā allamadhumeva na addasaṃsu. Pakkamadhu pana bahuṃ atthi. Te allamadhussatthāya catūsu nagaradvāresu cattāri kahāpaṇasahassāni gāhāpetvā pahiṇiṃsu. Atheko janapadamanusso gāmabhojakaṃ passituṃ āgacchanto antarāmagge madhupaṭalaṃ disvā makkhikā palāpetvā sākhaṃ chinditvā sākhādaṇḍakeneva saddhiṃ madhupaṭalaṃ ādāya ‘‘gāmabhojakassa dassāmī’’ti nagaraṃ pāvisi. Madhuatthāya gato taṃ disvā, ‘‘ambho, vikkiṇiyaṃ madhu’’nti pucchi. ‘‘Na vikkiṇiyaṃ, sāmī’’ti. ‘‘Handa, imaṃ kahāpaṇaṃ gahetvā dehī’’ti. So cintesi – ‘‘imaṃ madhupaṭalaṃ pādamattampi na agghati, ayaṃ pana kahāpaṇaṃ deti. Bahukahāpaṇako maññe, mayā vaḍḍhetuṃ vaṭṭatī’’ti. Atha naṃ ‘‘na demī’’ti āha, ‘‘tena hi dve kahāpaṇe gaṇhāhī’’ti. ‘‘Dvīhipi na demī’’ti. Evaṃ tāva vaḍḍhesi, yāva so ‘‘tena hi idaṃ sahassaṃ gaṇhāhī’’ti bhaṇḍikaṃ upanesi.

Atha naṃ so āha – ‘‘kiṃ nu kho tvaṃ ummattako, udāhu kahāpaṇānaṃ ṭhapanokāsaṃ na labhasi, pādampi na agghanakaṃ madhuṃ ‘sahassaṃ gahetvā dehī’ti vadasi, ‘kiṃ nāmeta’’’nti? ‘Jānāmahaṃ, bho, iminā pana me kammaṃ atthi, tenevaṃ vadāmī’ti. ‘‘Kiṃ kammaṃ, sāmī’’ti? ‘‘Amhehi vipassībuddhassa aṭṭhasaṭṭhisamaṇasahassaparivārassa mahādānaṃ sajjitaṃ, tatrekaṃ allamadhumeva natthi, tasmā evaṃ gaṇhāmī’’ti. Evaṃ, sante, nāhaṃ mūlena dassāmi, sace ‘‘ahampi dāne pattiṃ labhissāmi, dassāmī’’ti. So gantvā nāgarānaṃ tamatthaṃ ārocesi. Nāgarā tassa saddhāya balavabhāvaṃ ñatvā, ‘‘sādhu, pattiko hotū’’ti paṭijāniṃsu, te buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā yāgukhajjakaṃ datvā mahatiṃ suvaṇṇapātiṃ āharāpetvā madhupaṭalaṃ pīḷāpesuṃ. Teneva manussena paṇṇākāratthāya dadhivārakopi āhaṭo atthi, so tampi dadhiṃ pātiyaṃ ākiritvā tena madhunā saṃsanditvā buddhappamukhassa bhikkhusaṅghassa ādito paṭṭhāya adāsi. Taṃ yāvadatthaṃ gaṇhantānaṃ sabbesaṃ pāpuṇi uttarimpi avasiṭṭhaṃ ahosiyeva. ‘‘Evaṃ thokaṃ madhu kathaṃ tāva bahūnaṃ pāpuṇī’’ti na cintetabbaṃ. Tañhi buddhānubhāvena pāpuṇi. Buddhavisayo na cintetabbo. Cattāri hi ‘‘acinteyyānī’’ti (a. ni. 4.77) vuttāni. Tāni cintento ummādasseva bhāgī hotīti. So puriso ettakaṃ kammaṃ katvā āyupariyosāne devaloke nibbattitvā ettakaṃ kālaṃ saṃsaranto ekasmiṃ samaye devalokā cavitvā bārāṇasiyaṃ rājakule nibbatto pitu accayena rajjaṃ pāpuṇi. So ‘‘ekaṃ nagaraṃ gaṇhissāmī’’ti gantvā parivāresi, nāgarānañca sāsanaṃ pahiṇi ‘‘rajjaṃ vā me dentu yuddhaṃ vā’’ti. Te ‘‘neva rajjaṃ dassāma, na yuddha’’nti vatvā cūḷadvārehi nikkhamitvā dārūdakādīni āharanti, sabbakiccāni karonti.

Itaropi cattāri mahādvārāni rakkhanto sattamāsādhikāni satta vassāni nagaraṃ uparundhi. Athassa mātā ‘‘kiṃ me putto karotī’’ti pucchitvā ‘‘idaṃ nāma devī’’ti taṃ pavattiṃ sutvā ‘‘bālo mama putto, gacchatha, tassa ‘cūḷadvārānipi pidhāya nagaraṃ uparundhatū’ti vadethā’’ti. So mātu sāsanaṃ sutvā tathā akāsi. Nāgarāpi bahi nikkhamituṃ alabhantā sattame divase attano rājānaṃ māretvā tassa rajjaṃ adaṃsu. So imaṃ kammaṃ katvā āyupariyosāne avīcimhi nibbattitvā yāvāyaṃ pathavī yojanamattaṃ ussannā, tāva niraye paccitvā catunnaṃ cūḷadvārānaṃ pidahitattā tato cuto tassā eva mātu kucchismiṃ paṭisandhiṃ gahetvā sattamāsādhikāni satta vassāni antokucchismiṃ vasitvā satta divasāni yonimukhe tiriyaṃ nipajji. Evaṃ, bhikkhave, sīvali, tadā nagaraṃ uparundhitvā gahitakammena ettakaṃ kālaṃ niraye paccitvā catunnaṃ cūḷadvārānaṃ pidahitattā tato cuto tassā eva mātu kucchiyaṃ paṭisandhiṃ gahetvā ettakaṃ kālaṃ kucchiyaṃ vasi. Navamadhuno dinnattā lābhaggayasaggappatto jātoti.

Punekadivasaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘aho sāmaṇerassa lābho, aho puññaṃ, yena ekakena pañcannaṃ bhikkhusatānaṃ pañcakūṭāgārasatādīni katānī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, mayhaṃ puttassa neva puññaṃ atthi, na pāpaṃ, ubhayamassa pahīna’’nti vatvā brāhmaṇavagge imaṃ gāthamāha –

‘‘Yodha puññañca pāpañca, ubho saṅgamupaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 412);

Khadiravaniyarevatattheravatthu navamaṃ.

10. Aññataraitthivatthu

Ramaṇīyānīti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ itthiṃ ārabbha kathesi.

Eko kira piṇḍapātiko bhikkhu satthu santike kammaṭṭhānaṃ gahetvā ekaṃ jiṇṇauyyānaṃ pavisitvā samaṇadhammaṃ karoti. Ekā nagarasobhinī itthī purisena saddhiṃ ''ahaṃ asukaṭṭhānaṃ nāma gamissāmi, tvaṃ tattha āgaccheyyāsī''ti saṅketaṃ katvā agamāsi. So puriso nāgacchi. Sā tassa āgamanamaggaṃ olokentī taṃ adisvā ukkaṇṭhitvā ito cito ca vicaramānā taṃ uyyānaṃ pavisitvā theraṃ pallaṅkaṃ ābhujitvā nisinnaṃ disvā ito cito ca olokayamānā aññaṃ kañci adisvā ''ayañca puriso eva, imassa cittaṃ pamohessāmī''ti tassa purato ṭhatvā punappunaṃ nivatthasāṭakaṃ mocetvā nivāseti, kese muñcitvā bandhati, pāṇiṃ paharitvā hasati. Therassa saṃvego uppajjitvā sakalasarīraṃ phari. So ''kiṃ nu kho ida''nti cintesi. Satthāpi ''mama santike kammaṭṭhānaṃ gahetvā 'samaṇadhammaṃ karissāmī'ti gatassa bhikkhuno kā nu kho pavattī''ti upadhārento taṃ itthiṃ disvā tassā anācārakiriyaṃ, therassa ca saṃveguppattiṃ ñatvā gandhakuṭiyaṃ nisinnova tena saddhiṃ kathesi – ''bhikkhu, kāmagavesakānaṃ aramaṇaṭṭhānameva vītarāgānaṃ ramaṇaṭṭhānaṃ hotī''ti. Evañca pana vatvā obhāsaṃ pharitvā tassa dhammaṃ desento imaṃ gāthamāha –

99. ''Ramaṇīyāni araññāni, yattha na ramatī jano;
Vītarāgā ramissanti, na te kāmagavesino''ti.

Tattha **araññānī**ti supupphitataruvanasaṇḍapaṭimaṇḍitāni vimalasalilasampannāni araññāni nāma **ramaṇīyāni. Yatthā**ti yesu araññesu vikasitesu padumavanesu gāmamakkhikā viya kāmagavesako **jano na ramati. Vītarāgā**ti vigatarāgā pana khīṇāsavā nāma bhamaramadhukarā viya padumavanesu tathārūpesu araññesu **ramissanti**. Kiṃ kāraṇā? **Na te kāmapavesino,** yasmā te kāmagavesino na hontīti attho.

Desanāvasāne so thero yathānisinnova saha paṭisambhidāhi arahattaṃ pāpuṇitvā ākāsenāgantvā thutiṃ karonto tathāgatassa pāde vanditvā agamāsīti.

Aññataraitthivatthu dasamaṃ.

Arahantavaggavaṇṇanā niṭṭhitā.

Sattamo vaggo.

8. Sahassavaggo

1. Tambadāṭhikacoraghātakavatthu

Sahassamapi ce vācāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto tambadāṭhikacoraghātakaṃ ārabbha kathesi.

Ekūnapañcasatā kira corā gāmaghātakādīni karontā jīvikaṃ kappesuṃ. Atheko puriso nibbiddhapiṅgalo tambadāṭhiko tesaṃ santikaṃ gantvā ''ahampi tumhehi saddhiṃ jīvissāmī''ti āha. Atha naṃ corajeṭṭhakassa dassetvā ''ayampi amhākaṃ santike vasituṃ icchatī''ti āhaṃsu. Atha naṃ corajeṭṭhako oloketvā ''ayaṃ mātu thanaṃ chinditvā pitu vā galalohitaṃ nīharitvā khādanasamattho atikakkhaḷo''ti cintetvā ''natthetassa amhākaṃ santike vasanakicca''nti paṭikkhipi. So evaṃ paṭikkhittopi āgantvā ekaṃ tasseva antevāsikaṃ upaṭṭhahanto ārādhesi. So taṃ ādāya corajeṭṭhakaṃ upasaṅkamitvā, ''sāmi, bhaddako esa, amhākaṃ upakārako, saṅgaṇhatha na''nti yācitvā corajeṭṭhakaṃ paṭicchāpesi. Athekadivasaṃ nāgarā rājapurisehi saddhiṃ ekato hutvā te core gahetvā vinicchayamahāmaccānaṃ santikaṃ nayiṃsu. Amaccā tesaṃ pharasunā sīsacchedaṃ āṇāpesuṃ. Tato ''ko nu kho ime māressatī''ti pariyesantā te māretuṃ icchantaṃ kañci adisvā corajeṭṭhakaṃ āhaṃsu –

‘‘tvaṃ ime māretvā jīvitañceva labhissasi sammānañca, mārehi ne’’ti. Sopi attānaṃ nissāya vasitattā te māretuṃ na icchi. Etenūpāyena ekūnapañcasate pucchiṃsu, sabbepi na icchiṃsu. Sabbapacchā taṃ nibbiddhapiṅgalaṃ tambadāṭhikaṃ pucchiṃsu. So ‘‘sādhū’’ti sampaṭicchitvā te sabbepi māretvā jīvitañceva sammānañca labhi. Etenūpāyena nagarassa dakkhiṇatopi pañca corasatāni ānetvā amaccānaṃ dassetvā tehi tesampi sīsacchede āṇatte corajeṭṭhakaṃ ādiṃ katvā pucchantā kañci māretuṃ icchantaṃ adisvā ‘‘purimadivase eko puriso pañcasate core māresi, kahaṃ nu kho so’’ti. ‘‘Asukaṭṭhāne amheti diṭṭho’’ti vutte taṃ pakkosāpetvā ‘‘ime mārehi, sammānaṃ lacchasī’’ti āṇāpesuṃ. So ‘‘sādhū’’ti sampaṭicchitvā te sabbepi māretvā sammānaṃ labhi. Atha naṃ ‘‘bhaddako ayaṃ puriso, nibaddhaṃ coraghātakameva etaṃ karissāmā’’ti mantetvā tassa taṃ ṭhānantaraṃ datvāva sammānaṃ kariṃsu. So pacchimadisatopi uttaradisatopi ānīte pañcasate pañcasate core ghātesiyeva. Evaṃ catūhi disāhi ānītāni dve sahassāni māretvā tato paṭṭhāya devasikaṃ ekaṃ dveti ānīte te manusse māretvā pañcapaṇṇāsa saṃvaccharāni coraghātakakammaṃ akāsi.

So mahallakakāle ekappahāreneva sīsaṃ chindituṃ na sakkoti, dve tayo vāre paharanto manusse kilameti. Nāgarā cintayiṃsu – ‘‘aññopi coraghātako uppajjissati, ayaṃ ativiya manusse kilameti, kiṃ iminā’’ti tassa taṃ ṭhānantaraṃ hariṃsu. So pubbe coraghātakakammaṃ karonto ‘‘ahatasāṭake nivāsetuṃ, navasappinā saṅkhataṃ khīrayāguṃ pivituṃ, sumanapupphāni pilandhituṃ, gandhe vilimpitu’’nti imāni cattāri na labhi. So ṭhānā cāvitadivase ‘‘khīrayāguṃ me pacathā’’ti vatvā ahatavatthasumanamālāvilepanāni gāhāpetvā nadiṃ gantvā nhatvā ahatavatthāni nivāsetvā mālā pilandhitvā gandhehi anulittagatto gehaṃ āgantvā nisīdi. Athassa navasappinā saṅkhataṃ khīrayāguṃ purato ṭhapetvā hatthadhovanodakaṃ āhariṃsu. Tasmiṃ khaṇe sāriputtatthero samāpattito vuṭṭhāya ‘‘kattha nu kho ajja mayā gantabba’’nti attano bhikkhācāraṃ olokento tassa gehe khīrayāguṃ disvā ‘‘karissati nu kho me puriso saṅgaha’’nti upadhārento ‘‘maṃ disvā mama saṅgahaṃ karissati, karitvā ca pana mahāsampattiṃ labhissati ayaṃ kulaputto’’ti ñatvā cīvaraṃ pārupitvā pattaṃ ādāya tassa gehadvāre ṭhitameva attānaṃ dassesi.

So theraṃ disvā pasannacitto cintesi – ‘‘mayā ciraṃ coraghātakakammaṃ kataṃ, bahū manussā māritā, idāni me gehe khīrayāgu paṭiyattā, thero āgantvā mama gehadvāre ṭhito, idāni mayā ayyassa deyyadhammaṃ dātuṃ vaṭṭatī’’ti purato ṭhapitayāguṃ apanetvā theraṃ upasaṅkamitvā vanditvā antogehe nisīdāpetvā patte khīrayāguṃ ākiritvā navasappiṃ āsiñcitvā theraṃ bījamāno aṭṭhāsi. Athassa ca dīgharattaṃ aladdhapubbatāya khīrayāguṃ pātuṃ balavaajjhāsayo ahosi. Thero tassa ajjhāsayaṃ ñatvā ‘‘tvaṃ, upāsaka, attano yāguṃ pivā’’ti āha. So aññassa hatthe bījaniṃ datvā yāguṃ pivi. Thero bījamānaṃ purisaṃ ‘‘gaccha, upāsakameva bījāhī’’ti āha. So bījiyamāno kucchipūraṃ yāguṃ pivitvā āgantvā theraṃ bījamāno ṭhatvā katāhārakiccassa therassa pattaṃ aggahesi. Thero tassa anumodanaṃ ārabhi. So attano cittaṃ therassa dhammadesanānugaṃ kātuṃ nāsakkhi. Thero sallakkhetvā, ‘‘upāsaka, kasmā cittaṃ desanānugaṃ kātuṃ na sakkosī’’ti pucchi. ‘‘Bhante, mayā dīgharattaṃ kakkhaḷakammaṃ kataṃ, bahū manussā māritā, tamahaṃ attano kammaṃ anussaranto cittaṃ ayyassa desanānugaṃ kātuṃ nāsakkhi’’nti. Thero ‘‘vañcessāmi na’’nti cintetvā ‘‘kiṃ pana tvaṃ attano ruciyā akāsi, aññehi kāritosī’’ti? ‘‘Rājā maṃ kāresi, bhante’’ti. ‘‘Kiṃ nu kho te, upāsaka, evaṃ sante akusalaṃ hotī’’ti? Mandadhātuko upāsako therenevaṃ vutte ‘‘natthi mayhaṃ akusala’’nti saññī hutvā tena hi, ‘‘bhante, dhammaṃ kathethā’’ti. So there anumodanaṃ karonte ekaggacitto hutvā dhammaṃ suṇanto sotāpattimaggassa orato anulomikaṃ khantiṃ nibbattesi. Theropi anumodanaṃ katvā pakkāmi.

Upāsakaṃ theraṃ anugantvā nivattamānaṃ ekā yakkhinī dhenuvesena āgantvā ure paharitvā māresi. So kālaṃ katvā tusitapure nibbatti. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘coraghātako pañcapaṇṇāsa vassāni kakkhaḷakammaṃ katvā ajjeva tato mutto, ajjeva therassa bhikkhaṃ datvā ajjeva kālaṃ kato, kahaṃ nu kho nibbatto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, tusitapure nibbatto’’ti āha. ‘‘Kiṃ, bhante, vadetha, ettakaṃ kālaṃ ettake manusse ghātetvā tusitavimāne nibbatto’’ti. ‘‘Āma, bhikkhave, mahanto tena kalyāṇamitto laddho, so sāriputtassa dhammadesanaṃ sutvā anulomañāṇaṃ nibbattetvā ito cuto tusitavimāne nibbatto’’ti vatvā imaṃ gāthamāha –

‘‘Subhāsitaṃ suṇitvāna, nagare coraghātako;
Anulomakhantiṃ laddhāna, modatī tidivaṃ gato’’ti.

‘‘Bhante, anumodanakathā nāma na balavā, tena kataṃ akusalakammaṃ mahantaṃ, kathaṃ ettakena visesaṃ nibbattesī’’ti. Satthā ‘‘kiṃ, bhikkhave, ‘mayā desitadhammassa appaṃ vā bahuṃ vā’ti mā pamāṇaṃ gaṇhatha. Ekavācāpi hi atthanissitā seyyāvā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

100. ‘‘Sahassamapi ce vācā, anatthapadasaṃhitā;
Ekaṃ atthapadaṃ seyyo, yaṃ sutvā upasammatī’’ti.

Tattha **sahassamapī**ti paricchedavacanaṃ, ekaṃ sahassaṃ dve sahassānīti evaṃ sahassena cepi paricchinnavācā honti, tā ca pana **anatthapadasaṃhitā** ākāsavaṇṇanāpabbatavaṇṇanāvanavaṇṇanādīni pakāsakehi aniyyānadīpakehi anatthakehi padehi saṃhitā yāva bahukā hoti, tāva pāpikā evāti attho. **Ekaṃ atthapada**nti **yaṃ** pana ‘‘ayaṃ kāyo, ayaṃ kāyagatāsati, tisso vijjā anuppatto, kataṃ buddhassa sāsana’’nti evarūpaṃ ekaṃ atthapadaṃ **sutvā** rāgādivūpasamena **upasammati,** taṃ atthasādhakaṃ nibbānappaṭisaṃyuttaṃ khandhadhātuāyatanaindriyabalabojjhaṅgasatipaṭṭhānaparidīpakaṃ ekampi padaṃ seyyoyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Tambadāṭhikacoraghātakavatthu paṭhamaṃ.

2. Bāhiyadārucīriyattheravatthu

Sahassamapi ce gāthāti imaṃ dhammadesanaṃ satthā jetavane viharanto dārucīriyattheraṃ ārabbha kathesi.

Ekasmiñhi kāle bahū manussā nāvāya mahāsamuddaṃ pakkhanditvā antomahāsamudde bhinnāya nāvāya macchakacchapabhakkhā ahesuṃ. Ekovettha ekaṃ phalakaṃ gahetvā vāyamanto suppārakapaṭṭanatīraṃ okkami, tassa nivāsanapārupanaṃ natthi. So aññaṃ kiñci apassanto sukkhakaṭṭhadaṇḍake vākehi paliveṭhetvā nivāsanapārupanaṃ katvā devakulato kapālaṃ gahetvā suppārakapaṭṭanaṃ agamāsi, manussā taṃ disvā yāgubhattādīni datvā ‘‘ayaṃ eko arahā’’ti sambhāvesuṃ. So vatthesu upanītesu ‘‘sacāhaṃ nivāsessāmi vā pārupissāmi vā, lābhasakkāro me parihāyissatī’’ti tāni vatthāni paṭikkhipitvā dārucīrāneva paridahi. Athassa bahūhi ‘‘arahā arahā’’ti vuccamānassa evaṃ cetaso parivitakko udapādi ‘‘ye kho keci loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesaṃ aññataro’’ti. Athassa purāṇasālohitā devatā evaṃ cintesi.

Purāṇasālohitāti pubbe ekato katasamaṇadhammā. Pubbe kira kassapadasabalassa sāsane osakkamāne sāmaṇerādīnaṃ vippakāraṃ disvā satta bhikkhū saṃvegappattā ‘‘yāva sāsanassa antaradhānaṃ na hoti, tāva attano patiṭṭhaṃ karissāmā’’ti suvaṇṇacetiyaṃ vanditvā araññaṃ paviṭṭhā ekaṃ pabbataṃ disvā ‘‘jīvite sālayā nivattantu. Nirālayā imaṃ pabbataṃ abhiruhantū’’ti vatvā nisseṇiṃ bandhitvā sabbepi taṃ abhiruyha nisseṇiṃ pātetvā samaṇadhammaṃ kariṃsu. Tesu saṅghatthero ekarattātikkameneva arahattaṃ pāpuṇi. So anotattadahe nāgalatādantakaṭṭhaṃ khāditvā uttarakuruto piṇḍapātaṃ āharitvā te bhikkhū āha – ‘‘āvuso, imaṃ dantakaṭṭhaṃ khāditvā mukhaṃ dhovitvā imaṃ piṇḍapātaṃ paribhuñjathā’’ti. Kiṃ pana, bhante, amhehi evaṃ katikā katā ‘‘yo paṭhamaṃ arahattaṃ pāpuṇāti, tenābhataṃ piṇḍapātaṃ avasesā paribhuñjissantī’’ti? ‘‘No hetaṃ, āvuso’’ti. ‘‘Tena hi sace mayampi tumhe viya visesaṃ nibbattessāma, sayaṃ āharitvā paribhuñjissāmā’’ti na icchiṃsu. Dutiyadivase dutiyatthero anāgāmiphalaṃ pāpuṇi. Sopi tatheva piṇḍapātaṃ āharitvā itare nimantesi. Te evamāhaṃsu – ‘‘kiṃ pana, bhante, amhehi evaṃ katikā katā ‘mahātherena ābhataṃ piṇḍapātaṃ abhuñjitvā anutherena ābhataṃ bhuñjissāmā’’’ti? ‘‘No hetaṃ, āvuso’’ti. ‘‘Evaṃ sante tumhe viya mayampi visesaṃ nibbattetvā attano purisakārena bhuñjituṃ sakkontā bhuñjissāmā’’ti na icchiṃsu. Tesu arahattaṃ patto bhikkhu parinibbāyi, anāgāmī brahmaloke nibbatti. Itare pañca therā visesaṃ nibbattetuṃ asakkontā sussitvā sattame divase kālaṃ katvā devaloke nibbattitvā imasmiṃ buddhuppāde tato cavitvā tattha tattha kulagharesu nibbattiṃsu. Tesu eko **pukkusāti rājā** (ma. ni. 3.342) ahosi, eko **kumārakassapo** (ma. ni. 1.249), eko **dārucīriyo** (udā. 10), eko **dabbo mallaputto** (pārā. 380; udā. 79) eko **sabhiyo paribbājako**ti (su. ni. sabhiyasuttaṃ). Tattha yo brahmaloke nibbatto bhikkhu taṃ sandhāyetaṃ vuttaṃ ‘‘purāṇasālohitā devatā’’ti.

Tassa hi brahmuno etadahosi – ‘‘ayaṃ mayā saddhiṃ nisseṇiṃ bandhitvā pabbataṃ abhiruhitvā samaṇadhammaṃ akāsi, idāni imaṃ laddhiṃ gahetvā vicaranto vinasseyya, saṃvejessāmi na’’nti. Atha naṃ upasaṅkamitvā evamāha – ‘‘neva kho tvaṃ, bāhiya, arahā, napi arahattamaggaṃ vā samāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno’’ti. Bāhiyo ākāse ṭhatvā kathentaṃ mahābrahmānaṃ oloketvā cintesi – ‘‘aho bhāriyaṃ kammaṃ kataṃ, ahaṃ ‘arahantomhī’ti cintesiṃ, ayañca maṃ ‘na tvaṃ arahā, napi arahattamaggaṃ vā samāpannosī’ti vadati, atthi nu kho loke añño arahā’’ti. Atha naṃ pucchi – ‘‘atthi nu kho etarahi devate loke arahā vā arahattamaggaṃ vā samāpanno’’ti. Athassa devatā ācikkhi – ‘‘atthi, bāhiya, uttaresu janapadesu sāvatthi nāma nagaraṃ, tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho. So hi, bāhiya, bhagavā arahā ceva arahattatthāya ca dhammaṃ desetī’’ti.

Bāhiyo rattibhāge devatāya kathaṃ sutvā saṃviggamānaso taṃ khaṇaṃyeva suppārakā nikkhamitvā ekarattivāsena sāvatthiṃ agamāsi, sabbaṃ vīsayojanasatikaṃ maggaṃ ekarattivāseneva agamāsi. Gacchanto ca pana devatānubhāvena gato. ‘‘Buddhānubhāvenā’’tipi vadantiyeva. Tasmiṃ pana khaṇe satthā sāvatthiṃ piṇḍāya paviṭṭho hoti. So bhuttapātarāse kāyaālasiyavimocanatthaṃ abbhokāse caṅkamante sambahule bhikkhū ‘‘kahaṃ etarahi satthā’’ti pucchi. Bhikkhū ‘‘bhagavā sāvatthiṃ piṇḍāya paviṭṭho’’ti vatvā taṃ pucchiṃsu – ‘‘tvaṃ pana kuto āgatosī’’ti? ‘‘Suppārakā āgatomhī’’ti. ‘‘Kadā nikkhantosī’’ti? ‘‘Hiyyo sāyaṃ nikkhantomhī’’ti. ‘‘Dūratosi āgato, nisīda, tava pāde dhovitvā telena makkhetvā thokaṃ vissamāhi, āgatakāle satthāraṃ dakkhissasī’’ti. ‘‘Ahaṃ, bhante, satthu vā attano vā jīvitantarāyaṃ na jānāmi, ekarattenevamhi katthaci aṭṭhatvā anisīditvā vīsayojanasatikaṃ maggaṃ āgato, satthāraṃ passitvāva vissamissāmī’’ti. So evaṃ vatvā taramānarūpo sāvatthiṃ pavisitvā bhagavantaṃ anopamāya buddhasiriyā piṇḍāya carantaṃ disvā ‘‘cirassaṃ vata me gotamo sammāsambuddho diṭṭho’’ti diṭṭhaṭṭhānato paṭṭhāya onatasarīro gantvā antaravīthiyameva pañcapatiṭṭhitena vanditvā gopphakesu daḷhaṃ gahetvā evamāha – ‘‘desetu me, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā’’ti. Atha naṃ satthā ‘‘akālo kho tāva, bāhiya, antaragharaṃ paviṭṭhamhā piṇḍāyā’’ti paṭikkhipi.

Taṃ sutvā bāhiyo, bhante, saṃsāre saṃsarantena kabaḷīkārāhāro na aladdhapubbo, tumhākaṃ vā mayhaṃ vā jīvitantarāyaṃ na jānāmi, desetu me dhammanti. Satthā dutiyampi paṭikkhipiyeva. Evaṃ kirassa ahosi – ‘‘imassa maṃ diṭṭhakālato paṭṭhāya sakalasarīraṃ pītiyā nirantaraṃ ajjhotthaṭaṃ hoti, balavapītivego dhammaṃ sutvāpi na sakkhissati paṭivijjhituṃ, majjhattupekkhāya tāva tiṭṭhatu, ekaratteneva vīsayojanasatikaṃ maggaṃ āgatattā darathopissa balavā, sopi tāva paṭippassambhatū’’ti. Tasmā dvikkhattuṃ paṭikkhipitvā tatiyaṃ yācito antaravīthiyaṃ ṭhitova ‘‘tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ ‘diṭṭhe diṭṭhamattaṃ bhavissatī’’’tiādinā (udā. 10) nayena dhammaṃ desesi. So satthu dhammaṃ suṇantoyeva sabbāsave khepetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Tāvadeva ca pana bhagavantaṃ pabbajjaṃ yāci, ‘‘paripuṇṇaṃ te pattacīvara’’nti puṭṭho ‘‘na paripuṇṇa’’nti āha. Atha naṃ satthā ‘‘tena hi pattacīvaraṃ pariyesāhī’’ti vatvā pakkāmi.

‘‘So kira vīsati vassasahassāni samaṇadhammaṃ karonto ‘bhikkhunā nāma attanā paccaye labhitvā aññaṃ anoloketvā sayameva paribhuñjituṃ vaṭṭatī’ti ekabhikkhussāpi pattena vā cīvarena vā saṅgahaṃ na akāsi, tenassa iddhimayapattacīvaraṃ na upajjissatī’’ti ñatvā ehibhikkhubhāvena pabbajjaṃ na adāsi. Tampi pattacīvaraṃ pariyesamānameva ekā yakkhinī dhenurūpena āgantvā uramhi paharitvā jīvitakkhayaṃ pāpesi. Satthā piṇḍāya caritvā katabhattakicco sambahulehi bhikkhūhi saddhiṃ nikkhanto bāhiyassa sarīraṃ saṅkāraṭṭhāne patitaṃ disvā bhikkhū āṇāpesi, ‘‘bhikkhave, ekasmiṃ gehadvāre ṭhatvā mañcakaṃ āharāpetvā imaṃ sarīraṃ nagarato nīharitvā jhāpetvā thūpaṃ karothā’’ti. Bhikkhū tathā kariṃsu, katvā ca pana vihāraṃ gantvā satthāraṃ upasaṅkamitvā attanā katakiccaṃ ārocetvā tassa abhisamparāyaṃ pucchiṃsu. Atha nesaṃ bhagavā tassa parinibbutabhāvaṃ ācikkhitvā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ khippābhiññānaṃ yadidaṃ bāhiyo dārucīriyo’’ti (a. ni. 1.216) etadagge ṭhapesi. Atha naṃ bhikkhū pucchiṃsu – ‘‘bhante, tumhe ‘bāhiyo arahattaṃ patto’ti vadetha, kadā so arahattaṃ patto’’ti? ‘‘Mama dhammaṃ sutakāle, bhikkhave’’ti. ‘‘Kadā panassa, bhante, tumhehi dhammo kathito’’ti? ‘‘Piṇḍāya carantena antaravīthiyaṃ ṭhatvā’’ti. ‘‘Appamattako hi, bhante, tumhehi antaravīthiyaṃ ṭhatvā kathitadhammo kathaṃ so tāvattakena visesaṃ nibbattesī’’ti, atha ne satthā ‘‘kiṃ, bhikkhave, mama dhammaṃ ‘appaṃ vā bahuṃ vā’ti mā pamāṇaṃ gaṇhatha. Anekānipi hi gāthāsahassāni anatthanissitāni na seyyo, atthanissitaṃ pana ekampi gāthāpadaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

101. ‘‘Sahassamapi ce gāthā, anatthapadasaṃhitā;
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammatī’’ti.

Tattha **ekaṃ gāthāpadaṃ seyyo**ti ‘‘appamādo amatapadaṃ…pe… yathā mayā’’ti (dha. pa. 21) evarūpā ekā gāthāpi seyyoti attho. Sesaṃ purimanayeneva veditabbaṃ.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Bāhiyadārucīriyattheravatthu dutiyaṃ.

3. Kuṇḍalakesittherīvatthu

Yo ca gāthāsataṃ bhāseti imaṃ dhammadesanaṃ satthā jetavane viharanto kuṇḍalakesiṃ ārabbha kathesi.

Rājagahe kira ekā seṭṭhidhītā soḷasavassuddesikā abhirūpā ahosi dassanīyā pāsādikā. Tasmiñca vaye ṭhitā nāriyo purisajjhāsayā honti purisalolā. Atha naṃ mātāpitaro sattabhūmikassa pāsādassa uparimatale sirigabbhe nivāsāpesuṃ. Ekamevassā dāsiṃ paricārikaṃ adaṃsu. Athekaṃ kulaputtaṃ corakammaṃ karontaṃ gahetvā pacchābāhaṃ bandhitvā catukke catukke kasāhi paharitvā āghātanaṃ nayiṃsu. Seṭṭhidhītā mahājanassa saddaṃ sutvā ‘‘kiṃ nu kho eta’’nti pāsādatale ṭhatvā olokentī taṃ disvā paṭibaddhacittā hutvā taṃ patthayamānā āhāraṃ paṭikkhipitvā mañcake nipajji. Atha naṃ mātā pucchi – ‘‘kiṃ idaṃ, ammā’’ti? ‘‘Sace etaṃ ‘coro’ti gahetvā niyyamānaṃ purisaṃ labhissāmi, jīvissāmi. No ce labhissāmi, jīvitaṃ me natthi, idheva marissāmī’’ti. ‘‘Amma, mā evaṃ kari, amhākaṃ jātiyā ca gottena ca bhogena ca sadisaṃ aññaṃ sāmikaṃ labhissasī’’ti. ‘‘Mayhaṃ aññena kiccaṃ natthi, imaṃ alabhamānā marissāmī’’ti. Mātā dhītaraṃ saññāpetuṃ asakkontī pituno ārocesi. Sopi naṃ saññāpetuṃ asakkonto ‘‘kiṃ sakkā kātu’’nti cintetvā taṃ coraṃ gahetvā gacchantassa rājapurisassa sahassabhaṇḍikaṃ pesesi – ‘‘imaṃ gahetvā etaṃ purisaṃ mayhaṃ dehī’’ti. So ‘‘sādhū’’ti kahāpaṇe gahetvā taṃ muñcitvā aññaṃ māretvā ‘‘mārito, deva, coro’’ti rañño ārocesi. Seṭṭhipi tassa dhītaraṃ adāsi.

Sā tato paṭṭhāya ‘‘sāmikaṃ ārādhessāmī’’ti sabbābharaṇapaṭimaṇḍitā sayameva tassa yāguādīni saṃvidahati, coro katipāhaccayena cintesi – ‘‘kadā nu kho imaṃ māretvā etissā ābharaṇāni gahetvā ekasmiṃ surāgehe vikkiṇitvā khādituṃ labhissāmī’’ti? So ‘‘attheko upāyo’’ti cintetvā āhāraṃ paṭikkhipitvā mañcake nipajji, atha naṃ sā upasaṅkamitvā ‘‘kiṃ te, sāmi, rujjatī’’ti pucchi. ‘‘Na kiñci me, bhaddeti, kacci pana me mātāpitaro tuyhaṃ kuddhā’’ti? ‘‘Na kujjhanti, bhadde’’ti. Atha ‘‘kiṃ nāmeta’’nti? ‘‘Bhadde, ahaṃ taṃ divasaṃ bandhitvā niyyamāno corapapāte adhivatthāya devatāya balikammaṃ paṭissuṇitvā jīvitaṃ labhiṃ, tvampi mayā tassā eva ānubhāvena laddhā, ‘taṃ me devatāya balikammaṃ ṭhapita’nti cintemi, bhadde’’ti. ‘‘Sāmi, mā cintayi, karissāmi balikammaṃ, vadehi, kenattho''ti? ''Appodakamadhupāyasena ca lājapañcamakapupphehi cā''ti. ''Sādhu, sāmi, ahaṃ paṭiyādessāmī''ti sā sabbaṃ balikammaṃ paṭiyādetvā ''ehi, sāmi, gacchāmā''ti āha. ''Tena hi, bhadde, tava ñātake nivattetvā mahagghāni vatthābharaṇāni gahetvā attānaṃ alaṅkarohi, hasantā kīḷantā sukhaṃ gamissāmā''ti. Sā tathā akāsi.

Atha naṃ so pabbatapādaṃ gatakāle āha – ''bhadde, ito paraṃ ubhova janā gamissāma, sesajanaṃ yānakena saddhiṃ nivattāpetvā balikammabhājanaṃ sayaṃ ukkhipitvā gaṇhāhī''ti. Sā tathā akāsi. Coro taṃ gahetvā corapapātapabbataṃ abhiruhi. Tassa hi ekena passena manussā abhiruhanti, ekaṃ passaṃ chinnapapātaṃ. Pabbatamatthake ṭhitā tena passena core pātenti. Te khaṇḍākhaṇḍaṃ hutvā bhūmiyaṃ patanti. Tasmā ''corapapāto''ti vuccati. Sā tassa pabbatassa matthake ṭhatvā ''balikammaṃ te, sāmi, karohī''ti āha. So tuṇhī ahosi. Puna tāya ''kasmā, sāmi, tuṇhībhūtosī''ti vutte taṃ āha – ''na mayhaṃ balikammenattho, vañcetvā pana taṃ ādāya āgatomhī''ti. ''Kiṃ kāraṇā, sāmī''ti? ''Taṃ māretvā tava ābharaṇāni gahetvā palāyanatthāyā''ti. Sā maraṇabhayatajjitā āha – ''sāmi, ahañca ābharaṇāni ca tava santakāneva, kasmā evaṃ vadesī''ti? So, ''mā evaṃ karohī''ti, punappunaṃ yāciyamānopi ''māremi evā''ti āha. ''Evaṃ sante kiṃ te mama maraṇena? Imāni ābharaṇāni gahetvā mayhaṃ jīvitaṃ dehi, ito paṭṭhāya maṃ 'matā'ti dhārehi, dāsī vā te hutvā kammaṃ karissāmī''ti vatvā imaṃ gāthamāha –

> ''Idaṃ suvaṇṇakeyūraṃ, muttā veḷuriyā bahū;
> Sabbaṃ harassu bhaddante, maṃ ca dāsīti sāvayā''ti. (apa. therī 2.3.27);

Taṃ sutvā coro ''evaṃ kate tvaṃ gantvā mātāpitūnaṃ ācikkhissasi, māressāmiyeva, mā tvaṃ bāḷhaṃ paridevasī''ti vatvā imaṃ gāthamāha –

> ''Mā bāḷhaṃ paridevesi, khippaṃ bandhāhi bhaṇḍikaṃ;
> Na tuyhaṃ jīvitaṃ atthi, sabbaṃ gaṇhāmi bhaṇḍaka''nti. –

Sā cintesi – ''aho idaṃ kammaṃ bhāriyaṃ. Paññā nāma na pacitvā khādanatthāya katā, atha kho vicāraṇatthāya katā, jānissāmissa kattabba''nti, atha naṃ āha – ''sāmi, yadā tvaṃ 'coro'ti gahetvā nīyasi, tadāhaṃ mātāpitūnaṃ ācikkhiṃ, te sahassaṃ vissajjetvā taṃ āharāpetvā gehe kariṃsu. Tato paṭṭhāya ahaṃ tuyhaṃ upakārikā, ajja me sudiṭṭhaṃ katvā attānaṃ vandituṃ dehī''ti. So ''sādhu, bhadde, sudiṭṭhaṃ katvā vandāhī''ti vatvā pabbatante aṭṭhāsi. Atha naṃ sā tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditvā, ''sāmi, idaṃ te pacchimadassanaṃ, idāni tuyhaṃ vā mama dassanaṃ, mayhaṃ vā tava dassanaṃ natthī''ti purato ca pacchato ca āliṅgitvā pamattaṃ hutvā pabbatante ṭhitaṃ piṭṭhipasse ṭhatvā ekena hatthena khandhe gahetvā ekena piṭṭhikacchāya gahetvā pabbatapapāte khipi. So pabbatakucchiyaṃ paṭihato khaṇḍākhaṇḍikaṃ hutvā bhūmiyaṃ pati. Corapapātamatthake adhivatthā devatā tesaṃ dvinnampi kiriyaṃ disvā tassā itthiyā sādhukāraṃ datvā imaṃ gāthamāha –

> ''Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
> Itthīpi paṇḍitā hoti, tattha tattha vicakkhaṇā''ti. (apa. therī 2.3.31);

Sāpi coraṃ papāte khipitvā cintesi – ''sacāhaṃ gehaṃ gamissāmi, 'sāmiko te kuhi'nti pucchissanti, sacāhaṃ evaṃ puṭṭhā 'mārito me'ti vakkhāmi, 'dubbinīte sahassaṃ datvā taṃ āharāpetvā idāni naṃ māresī'ti maṃ mukhasattīhi vijjhissanti, 'ābharaṇatthāya so maṃ māretukāmo ahosī'ti vuttepi na saddahissanti, alaṃ me gehenā''ti tatthevābharaṇāni chaḍḍetvā araññaṃ pavisitvā anupubbena vicarantī ekaṃ paribbājakānaṃ assamaṃ patvā vanditvā ''mayhaṃ, bhante, tumhākaṃ santike pabbajjaṃ dethā''ti āha. Atha naṃ pabbājesuṃ. Sā pabbajitvāva pucchi – ''bhante, tumhākaṃ pabbajjāya kiṃ uttama''nti? ''Bhadde, dasasu vā kasiṇesu parikammaṃ katvā jhānaṃ nibbattetabbaṃ, vādasahassaṃ vā uggaṇhitabbaṃ, ayaṃ amhākaṃ pabbajjāya uttamattho''ti. ''Jhānaṃ tāva nibbattetuṃ ahaṃ na sakkhissāmi, vādasahassaṃ pana uggaṇhissāmi, ayyā''ti. Atha naṃ te vādasahassaṃ uggaṇhāpetvā ''uggahitaṃ te sippaṃ, idāni tvaṃ jambudīpatale vicaritvā attanā saddhiṃ pañhaṃ kathetuṃ samatthaṃ olokehī''ti tassa hatthe jambusākhaṃ datvā uyyojesuṃ – ''gaccha, bhadde, sace koci gihibhūto tayā saddhiṃ pañhaṃ kathetuṃ sakkoti, tasseva pādaparicārikā bhavāhi, sace pabbajito sakkoti, tassa santike pabbajāhī''ti.

Sā nāmena jambuparibbājikā nāma hutvā tato nikkhamitvā diṭṭhe diṭṭhe pañhaṃ pucchantī vicarati. Tāya saddhiṃ kathetuṃ samattho nāma nāhosi. ''Ito jambuparibbājikā āgacchatī''ti sutvāva manussā palāyanti. Sā gāmaṃ vā nigamaṃ vā bhikkhāya pavisantī gāmadvāre vālukarāsiṃ katvā tattha jambusākhaṃ ṭhapetvā ''mayā saddhiṃ kathetuṃ samattho jambusākhaṃ maddatū''ti vatvā gāmaṃ pāvisi. Taṃ ṭhānaṃ upasaṅkamituṃ samattho nāma nāhosi. Sāpi milātāya jambusākhāya aññaṃ jambusākhaṃ gaṇhāti, iminā nīhārena vicarantī sāvatthiṃ patvā gāmadvāre vālukarāsiṃ katvā jambusākhaṃ ṭhapetvā vuttanayeneva vatvā bhikkhāya pāvisi. Sambahulā gāmadārakā jambusākhaṃ parivāretvā aṭṭhaṃsu. Tadā sāriputtatthero piṇḍāya caritvā katabhattakicco nagarā nikkhanto te dārake jambusākhaṃ parivāretvā ṭhite disvā ''kiṃ ida''nti pucchi. Dārakā therassa taṃ pavattiṃ ācikkhiṃsu. ''Tena hi dārakā imaṃ sākhaṃ maddathā''ti. ''Bhāyāma, bhante''ti. ''Ahaṃ pañhaṃ kathessāmi, maddatha tumhe''ti. Te therassa vacanena sañjātussāhā tathā katvā maddantā jambusākhaṃ ukkhipiṃsu. Paribbājikā āgantvā te paribhāsitvā ''tumhehi saddhiṃ mama pañhena kiccaṃ natthi, kasmā me sākhaṃ maddathā''ti āha. ''Ayyenamhā maddāpitā''ti āhaṃsu. ''Bhante, tumhehi me sākhā maddāpitā''ti? ''Āma, bhaginī''ti. ''Tena hi mayā saddhiṃ pañhaṃ kathethā''ti. ''Sādhu kathessāmī''ti.

Sā vaḍḍhamānakacchāyāya pañhaṃ pucchituṃ therassa santikaṃ agamāsi, sakalanagaraṃ saṅkhubhi. ''Dvinnaṃ paṇḍitānaṃ kathaṃ suṇissāmā''ti nāgarā tāya saddhiṃyeva gantvā theraṃ vanditvā ekamantaṃ nisīdiṃsu. Paribbājikā theraṃ āha – ''bhante, pucchāmi te pañha''nti. ''Puccha, bhaginī''ti. Sā vādasahassaṃ pucchi, pucchitaṃ pucchitaṃ thero vissajjesi. Atha naṃ thero āha – ''ettakā eva te pañhā, aññepi atthī''ti? ''Ettakā eva, bhante''ti. ''Tayā bahū pañhā puṭṭhā, mayampi ekaṃ pucchāma, vissajjissasi no''ti? ''Jānamānā vissajjissāmi pucchatha, bhante''ti. Thero ''ekaṃ nāma ki''nti (khu. pā. 4.1) pañhaṃ pucchi. Sā ''evaṃ nāmesa vissajjetabbo''ti ajānantī ''kiṃ nāmetaṃ, bhante''ti pucchi. ''Buddhapañho nāma, bhaginī''ti. ''Mayhampi taṃ detha, bhante''ti. ''Sace mādisā bhavissasi, dassāmī''ti. ''Tena hi maṃ pabbājethā''ti. Thero bhikkhunīnaṃ ācikkhitvā pabbājesi. Sā pabbajitvā laddhūpasampadā kuṇḍalakesittherī nāma hutvā katipāhaccayeneva saha paṭisambhidāhi arahattaṃ pāpuṇi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''kuṇḍalakesittheriyā dhammassavanañca bahuṃ natthi, pabbajitakiccañcassā matthakaṃ pattaṃ, ekena kira corena saddhiṃ mahāsaṅgāmaṃ katvā jinitvā āgatā''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte, ''bhikkhave, mayā desitadhammaṃ 'appaṃ vā bahuṃ vā'ti pamāṇaṃ mā gaṇhatha, anatthakaṃ padasatampi seyyo na hoti, dhammapadaṃ pana ekampi seyyova. Avasesacore jinantassa ca jayo nāma na hoti, ajjhattikakilesacore jinantasseva pana jayo nāma hotī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

102. ''Yo ca gāthāsataṃ bhāse, anatthapadasaṃhitā;
Ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.

103. ''Yo sahassaṃ sahassena, saṅgāme mānuse jine;
Ekañca jeyyamattānaṃ, sa ve saṅgāmajuttamo''ti.

Tattha **gāthāsata**nti yo ca puggalo sataparicchedā bahūpi gāthā bhāseyyāti attho. **Anatthapadasaṃhitā**ti ākāsavaṇṇanādivasena anatthakehi padehi saṃhitā. **Dhammapada**nti atthasādhakaṃ khandhādipaṭisaṃyuttaṃ, ''cattārimāni paribbājakā dhammapadāni. Katamāni cattāri? Anabhijjhā paribbājakā dhammapadaṃ, abyāpādo paribbājakā dhammapadaṃ, sammāsati paribbājakā dhammapadaṃ, sammāsamādhi paribbājakā dhammapada''nti (a. ni. 4.30) evaṃ vuttesu catūsu dhammapadesu ekampi dhammapadaṃ **seyyo. Yo sahassaṃ sahassenā**ti yo eko saṅgāmayodho sahassena guṇitaṃ sahassaṃ **mānuse** ekasmiṃ **saṅgāme** jineyya, dasamanussasatasahassaṃ jinitvā jayaṃ āhareyya, ayampi saṅgāmajinataṃ uttamo pavaro nāma na hoti. **Ekañca jeyyamattāna**nti yo rattiṭṭhānadivāṭṭhānesu ajjhattikakammaṭṭhānaṃ sammasanto attano lobhādikilesajayena attānaṃ jineyya. **Sa ve saṅgāmajuttamo**ti so saṅgāmajinānaṃ uttamo pavaro saṅgāmasīsayodhoti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kuṇḍalakesittherīvatthu tatiyaṃ.

4. Anatthapucchakabrāhmaṇavatthu

Attā haveti imaṃ dhammadesanaṃ satthā jetavane viharanto anatthapucchakaṃ brāhmaṇaṃ ārabbha kathesi.

So kira brāhmaṇo ‘‘kiṃ nu kho sammāsambuddho atthameva jānāti, udāhu anatthampi, pucchissāmi na’’nti satthāraṃ upasaṅkamitvā pucchi – ‘‘bhante, tumhe atthameva jānātha maññe, no anattha’’nti? ‘‘Atthañcāhaṃ, brāhmaṇa, jānāmi anatthañcā’’ti. ‘‘Tena hi me anatthaṃ kathethā’’ti. Athassa satthā imaṃ gāthamāha –

‘‘Ussūraseyyaṃ ālasyaṃ, caṇḍikkaṃ dīghasoṇḍiyaṃ;
Ekassaddhānagamanaṃ paradārūpasevanaṃ;
Etaṃ brāhmaṇa sevassu, anatthaṃ te bhavissatī’’ti.

Taṃ sutvā brāhmaṇo sādhukāramadāsi ‘‘sādhu sādhu, gaṇācariya, gaṇajeṭṭhaka, tumhe atthañca jānātha anatthañcā’’ti. ‘‘Evaṃ kho, brāhmaṇa, atthānatthajānanako nāma mayā sadiso natthī’’ti. Athassa satthā ajjhāsayaṃ upadhāretvā, ‘‘brāhmaṇa, kena kammena jīvasī’’ti pucchi. ‘‘Jūtakammena, bho gotamā’’ti. ‘‘Kiṃ pana te jayo hoti parājayo’’ti. ‘‘Jayopi hoti parājayopī’’ti vutte, ‘‘brāhmaṇa, appamattako esa, paraṃ jinantassa jayo nāma na seyyo. Yo pana kilesajayena attānaṃ jināti, tassa jayo seyyo. Na hi taṃ jayaṃ koci apajayaṃ kātuṃ sakkotī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

104. ‘‘Attā have jitaṃ seyyo, yā cāyaṃ itarā pajā;
Attadantassa posassa, niccaṃ saññatacārino.

105. ‘‘Neva devo na gandhabbo, na māro saha brahmunā;
Jitaṃ apajitaṃ kayirā, tathārūpassa jantuno’’ti.

Tattha **have**ti nipāto. **Jita**nti liṅgavipallāso, attano kilesajayena attā jito seyyoti attho. **Yā cāyaṃ itarā pajā**ti yā panāyaṃ avasesā pajā jūtena vā dhanaharaṇena vā saṅgāmena vā balābhibhavena vā jitā bhaveyya, taṃ jinantena yaṃ jitaṃ, na taṃ seyyoti attho. Kasmā pana tadeva jitaṃ seyyo, idaṃ na seyyoti? Yasmā **attadantassa…pe… tathārūpassa jantuno**ti. Idaṃ vuttaṃ hoti – yasmā hi yvāyaṃ nikkilesatāya attadanto poso, tassa attadantassa kāyādīhi niccaṃ saññatacārino evarūpassa imehi kāyasaññamādīhi saññatassa jantuno **devo** vā **gandhabbo** vā **māro** vā **brahmunā saha** uṭṭhahitvā ‘‘ahamassa jitaṃ apajitaṃ karissāmi, maggabhāvanāya pahīne kilese puna uppādessāmī’’ti ghaṭentopi vāyamantopi yathā dhanādīhi parājito pakkhantaro hutvā itarena jitaṃ puna jinanto apajitaṃ kareyya, ‘‘evaṃ apajitaṃ kātuṃ neva sakkuṇeyyā’’ti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Anatthapucchakabrāhmaṇavatthu catutthaṃ.

5. Sāriputtattherassa mātulabrāhmaṇavatthu

Māse māseti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sāriputtattherassa mātulabrāhmaṇaṃ ārabbha kathesi.

Thero kira tassa santikaṃ gantvā āha – ‘‘kiṃ nu kho, brāhmaṇa, kiñcideva kusalaṃ karosī’’ti? ‘‘Karomi, bhante’’ti. ‘‘Kiṃ karosī’’ti? ‘‘Māse māse sahassapariccāgena dānaṃ dammī’’ti. ‘‘Kassa desī’’ti? ‘‘Nigaṇṭhānaṃ, bhante’’ti. ‘‘Kiṃ patthayanto’’ti? ‘‘Brahmalokaṃ, bhante’’ti. ‘‘Kiṃ pana brahmalokassa ayaṃ maggo’’ti? ‘‘Āma, bhante’’ti. ‘‘Ko evamāhā’’ti? ‘‘Ācariyehi me kathitaṃ, bhante’’ti. ‘‘No tvaṃ brahmalokassa maggaṃ jānāsi, nāpi te ācariyā, satthāva eko jānāti, ehi, brāhmaṇa, brahmalokassa te maggaṃ kathāpessāmī’’ti taṃ ādāya satthu santikaṃ netvā, ‘‘bhante, ayaṃ brāhmaṇo evamāhā’’ti, ‘‘taṃ pavattiṃ ārocetvā sādhu vatassa brahmalokassa maggaṃ kathethā’’ti. Satthā ‘‘evaṃ kira, brāhmaṇā’’ti pucchitvā ‘‘āma, bho gotamā’’ti vutte, ‘‘brāhmaṇa, tayā evaṃ dadamānena vassasataṃ dinnadānatopi muhuttamattaṃ pasannacittena mama sāvakassa olokanaṃ vā kaṭacchubhikkhāmattadānaṃ vā mahapphalatara’’nti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

106. ‘‘Māse māse sahassena, yo yajetha sataṃ samaṃ;
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye;
Sāyeva pūjanā seyyo, yañce vassasataṃ huta’’nti.

Tattha **sahassenā**hi sahassapariccāgena. **Yo yajetha sataṃ sama**nti yo vassasataṃ māse māse sahassaṃ pariccajanto lokiyamahājanassa dānaṃ dadeyya, **ekañca bhāvitattāna**nti yo pana ekaṃ sīlādiguṇavisesena vaḍḍhitaattānaṃ heṭṭhimakoṭiyā sotāpannaṃ, uparimakoṭiyā khīṇāsavaṃ gharadvāraṃ sampattaṃ kaṭacchubhikkhādānavasena vā yāpanamattaāhāradānavasena vā thūlasāṭakadānamattena vā pūjeyya. **Yaṃ** itarena **vassasataṃ hutaṃ**. Tato **sāyeva pūjanā seyyo**. Seṭṭho uttamoti atthoti.

Desanāvasāne so brāhmaṇo sotāpattiphalaṃ patto, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattherassa mātulabrāhmaṇavatthu pañcamaṃ.

6. Sāriputtattherassa bhāgineyyavatthu

Yo ca vassasataṃ jantūti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sāriputtattherassa bhāgineyyaṃ ārabbha kathesi.

Tampi hi thero upasaṅkamitvā āha – ‘‘kiṃ, brāhmaṇa, kusalaṃ karosī’’ti? ‘‘Āma, bhante’’ti. ‘‘Kiṃ karosī’’ti? ‘‘Māse māse ekaṃ ekaṃ pasuṃ ghātetvā aggiṃ paricarāmī’’ti. ‘‘Kimatthaṃ evaṃ karosī’’ti? ‘‘Brahmalokamaggo kireso’’ti. ‘‘Kenevaṃ kathita’’nti? ‘‘Ācariyehi me, bhante’’ti. ‘‘Neva tvaṃ brahmalokassa maggaṃ jānāsi, nāpi te ācariyā, ehi, satthu santikaṃ gamissāmā’’ti taṃ satthu santikaṃ netvā taṃ pavattiṃ ārocetvā ‘‘imassa, bhante, brahmalokassa maggaṃ kathethā’’ti āha. Satthā ‘‘evaṃ kirā’’ti pucchitvā ‘‘evaṃ, bho gotamā’’ti vutte, ‘‘brāhmaṇa, vassasatampi evaṃ aggiṃ paricarantassa tava aggipāricariyā mama sāvakassa taṅkhaṇamattaṃ pūjampi na pāpuṇātī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

107. ‘‘Yo ca vassasataṃ jantu, aggiṃ paricare vane;
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye;
Sāyeva pūjanā seyyo, yañce vassasataṃ huta’’nti.

Tattha **jantū**ti sattādhivacanametaṃ. **Aggiṃ paricare vane**ti nippapañcabhāvapatthanāya vanaṃ pavisitvāpi tattha aggiṃ paricareyya. Sesaṃ purimasadisamevāti.

Desanāvasāne so brāhmaṇo sotāpattiphalaṃ pāpuṇi, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattherassa bhāgineyyavatthu chaṭṭhaṃ.

7. Sāriputtattherassa sahāyakabrāhmaṇavatthu

Yaṃ kiñci yiṭṭhaṃ vāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sāriputtattherassa sahāyakabrāhmaṇaṃ ārabbha kathesi.

Tampi hi thero upasaṅkamitvā ''kiṃ, brāhmaṇa, kiñci kusalaṃ karosī''ti pucchi. ''Āma, bhante''ti. ''Kiṃ karosī''ti? ''Yiṭṭhayāgaṃ yajāmī''ti. ''Tadā kira taṃ yāgaṃ mahāpariccāgena yaja''nti. Ito paraṃ thero purimanayeneva pucchitvā taṃ satthu santikaṃ netvā taṃ pavattiṃ ārocetvā ''imassa, bhante, brahmalokassa maggaṃ kathethā''ti āha. Satthā, ''brāhmaṇa, evaṃ kirā''ti pucchitvā ''evaṃ, bho gotamā''ti vutte, ''brāhmaṇa, tayā saṃvaccharaṃ yiṭṭhayāgaṃ yajantena lokiyamahājanassa dinnadānaṃ pasannacittena mama sāvakānaṃ vandantānaṃ uppannakusalacetanāya catubhāgamattampi na agghatī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

108. ''Yaṃ kiñci yiṭṭhaṃ va hutaṃ va loke,
Saṃvaccharaṃ yajetha puññapekkho;
Sabbampi taṃ na catubhāgameti,
Abhivādanā ujjugatesu seyyo''ti.

Tattha **yaṃ kiñcī**ti anavasesapariyādānavacanametaṃ. **Yiṭṭha**nti yebhuyyena maṅgalakiriyādivasesu dinnadānaṃ. **Huta**nti abhisaṅkharitvā kataṃ pāhunadānañceva, kammañca phalañca saddahitvā katadānañca. **Saṃvaccharaṃ yajethā**ti ekasaṃvaccharaṃ nirantarameva vuttappakāraṃ dānaṃ sakalacakkavāḷepi lokiyamahājanassa dadeyya. **Puññapekkho**ti puññaṃ icchanto. **Ujjugatesū**ti heṭṭhimakoṭiyā sotāpannesu uparimakoṭiyā khīṇāsavesu. Idaṃ vuttaṃ hoti – ''evarūpesu pasannacittena sarīraṃ onamitvā vandantassa kusalacetanāya yaṃ phalaṃ, tato catubhāgampi sabbaṃ taṃ dānaṃ na agghati, tasmā ujugatesu abhivādanameva seyyo''ti.

Desanāvasāne so brāhmaṇo sotāpattiphalaṃ patto, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattherassa sahāyakabrāhmaṇavatthu sattamaṃ.

8. Āyuvaḍḍhanakumāravatthu

Abhivādanasīlissāti imaṃ dhammadesanaṃ satthā dīghalaṅghikaṃ nissāya araññakuṭiyaṃ viharanto dīghāyukumāraṃ ārabbha kathesi.

Dīghalaṅghikanagaravāsino kira dve brāhmaṇā bāhirakapabbajjaṃ pabbajitvā aṭṭhacattālīsa vassāni tapacaraṇaṃ kariṃsu. Tesu eko ''paveṇi me nassissati, vibbhamissāmī''ti cintetvā attanā kataṃ tapaṃ paresaṃ vikkiṇitvā gosatena ceva kahāpaṇasatena ca saddhiṃ bhariyaṃ labhitvā kuṭumbaṃ saṇṭhapesi. Athassa bhariyā puttaṃ vijāyi. Itaro panassa sahāyako pavāsaṃ gantvā punadeva taṃ nagaraṃ paccāgami. So tassa āgatabhāvaṃ sutvā puttadāraṃ ādāya sahāyakassa dassanatthāya agamāsi. Gantvā puttaṃ mātu hatthe datvā sayaṃ tāva vandi, mātāpi puttaṃ pitu hatthe datvā vandi. So ''dīghāyukā hothā''ti āha, putte pana vandāpite tuṇhī ahosi. Atha naṃ ''kasmā, bhante, amhehi vandite 'dīghāyukā hothā'ti vatvā imassa vandanakāle kiñci na vadethā''ti āha. ''Imasseko antarāyo atthi, brāhmaṇā''ti. ''Kittakaṃ jīvissati, bhante''ti? ''Sattāhaṃ, brāhmaṇā''ti. ''Paṭibāhanakāraṇaṃ atthi, bhante''ti? ''Nāhaṃ paṭibāhanakāraṇaṃ jānāmī''ti. ''Ko pana jāneyya, bhante''ti? ''Samaṇo gotamo jāneyya, tassa santikaṃ gantvā pucchāhī''ti. ''Tattha gacchanto tapaparihānito bhāyāmī''ti. ''Sace te puttasineho atthi, tapaparihāniṃ acintetvā tassa santikaṃ gantvā pucchāhī''ti.

So satthu santikaṃ gantvā sayaṃ tāva vandi. Satthā ‘‘dīghāyuko hohī’’ti āha, pajāpatiyā vandanakālepi tassā tatheva vatvā puttassa vandāpanakāle tuṇhī ahosi. So purimanayeneva satthāraṃ pucchi, satthāpi tatheva byākāsi. So kira brāhmaṇo sabbaññutaññāṇaṃ apaṭivijjhitvāva attano mantaṃ sabbaññutaññāṇena saṃsandesi, paṭibāhanūpāyaṃ pana na jānāti. Brāhmaṇo satthāraṃ pucchi – ‘‘atthi pana, bhante, paṭibāhanūpāyo’’ti? ‘‘Bhaveyya, brāhmaṇā’’ti. ‘‘Kiṃ bhaveyyā’’ti? ‘‘Sace tvaṃ attano gehadvāre maṇḍapaṃ kāretvā tassa majjhe pīṭhikaṃ kāretvā taṃ parikkhipanto aṭṭha vā soḷasa vā āsanāni paññāpetvā tesu mama sāvake nisīdāpetvā sattāhaṃ nirantaraṃ parittaṃ kātuṃ sakkuṇeyyāsi, evamassa antarāyo nasseyyā’’ti. ‘‘Bho gotama, mayā maṇḍapādīni sakkā kātuṃ, tumhākaṃ pana sāvake kathaṃ lacchāmī’’ti? ‘‘Tayā ettake kate ahaṃ mama sāvake pahiṇissāmī’’ti. ‘‘Sādhu, bho gotamā’’ti so attano gehadvāre sabbaṃ kiccaṃ niṭṭhāpetvā satthu santikaṃ agamāsi. Satthā bhikkhū pahiṇi, te gantvā tattha nisīdiṃsu, dārakampi pīṭhikāyaṃ nipajjāpesuṃ, bhikkhū sattarattindivaṃ nirantaraṃ parittaṃ bhaṇiṃsu, sattame divase sāyaṃ satthā āgacchi. Tasmiṃ āgate sabbacakkavāḷadevatā sannipatiṃsu. Eko pana avaruddhako nāma yakkho dvādasa saṃvaccharāni vessavaṇaṃ upaṭṭhahitvā tassa santikā varaṃ labhanto ‘‘ito sattame divase imaṃ dārakaṃ gaṇheyyāsī’’ti labhi. Tasmā sopi āgantvā aṭṭhāsi.

Satthari pana tattha gate mahesakkhāsu devatāsu sannipatitāsu appesakkhā devatā osakkitvā osakkitvā okāsaṃ alabhamānā dvādasa yojanāni paṭikkamiṃsu. Avaruddhakopi tatheva paṭikkami, satthāpi sabbarattiṃ parittamakāsi. Sattāhe vītivatte avaruddhako dārakaṃ na labhi. Aṭṭhame pana divase aruṇe uggatamatte dārakaṃ ānetvā satthāraṃ vandāpesuṃ. Satthā ‘‘dīghāyuko hohī’’ti āha. ‘‘Kīvaciraṃ pana, bho gotama, dārako ṭhassatī’’ti? ‘‘Vīsavassasataṃ, brāhmaṇā’’ti. Athassa ‘‘āyuvaḍḍhanakumāro’’ti nāmaṃ kariṃsu. So vuddhimanvāya pañcahi upāsakasatehi parivuto vicari. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘passathāvuso, āyuvaḍḍhanakumārena kira sattame divase maritabbaṃ abhavissa, so idāni vīsavassasataṭṭhāyī hutvā pañcahi upāsakasatehi parivuto vicarati, atthi maññe imesaṃ sattānaṃ āyuvaḍḍhanakāraṇa’’nti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, na kevalaṃ āyuvaḍḍhanameva, ime pana sattā guṇavante vandantā abhivādentā catūhi kāraṇehi vaḍḍhanti, parissayato muccanti, yāvatāyukameva tiṭṭhantī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

109. ‘‘Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ bala’’nti.

Tattha **abhivādanasīlissā**ti vandanasīlissa, abhiṇhaṃ vandanakiccapasutassāti attho. **Vuḍḍhāpacāyino**ti gihissa vā tadahupabbajite daharasāmaṇerepi, pabbajitassa vā pana pabbajjāya vā upasampadāya vā vuḍḍhatare guṇavuḍḍhe apacāyamānassa, abhivādanena vā **niccaṃ** pūjentassāti attho. **Cattāro dhammā vaḍḍhantī**ti āyumhi vaḍḍhamāne yattakaṃ kālaṃ taṃ vaḍḍhati, tattakaṃ itarepi vaḍḍhantiyeva. Yena hi paññāsavassaāyusaṃvattanikaṃ kusalaṃ kataṃ, pañcavīsativassakāle cassa jīvitantarāyo uppajjeyya, so abhivādanasīlatāya paṭippassambhati, so yāvatāyukameva tiṭṭhati, vaṇṇādayopissa āyunāva saddhiṃ vaḍḍhanti. Ito uttaripi eseva nayo. Anantarāyena pavattassāyuno vaḍḍhanaṃ nāma natthi.

Desanāvasāne āyuvaḍḍhanakumāro pañcahi upāsakasatehi saddhiṃ sotāpattiphale patiṭṭhahi, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti.

Āyuvaḍḍhanakumāravatthu aṭṭhamaṃ.

9. Saṃkiccasāmaṇeravatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto saṃkiccasāmaṇeraṃ ārabbha kathesi.

Sāvatthiyaṃ kira tiṃsamattā kulaputtā satthu dhammakathaṃ sutvā sāsane uraṃ datvā pabbajiṃsu. Te upasampadāya pañcavassā hutvā satthāraṃ upasaṅkamitvā ganthadhuraṃ vipassanādhuranti dve dhurānīti sutvā ‘‘mayaṃ mahallakakāle pabbajitā’’ti ganthadhure ussāhaṃ akatvā vipassanādhuraṃ pūretukāmā yāva arahattā kammaṭṭhānaṃ kathāpetvā, ‘‘bhante, ekaṃ araññāyatanaṃ gamissāmā’’ti satthāraṃ āpucchiṃsu. Satthā ‘‘kataraṃ ṭhānaṃ gamissathā’’ti pucchitvā ‘‘asukaṃ nāmā’’ti vutte ‘‘tattha tesaṃ ekaṃ vighāsādaṃ nissāya bhayaṃ uppajjissati, tañca pana saṃkiccasāmaṇere gate vūpasamissati, atha nesaṃ pabbajitakiccaṃ pāripūriṃ gamissatī’’ti aññāsi.

Saṃkiccasāmaṇero nāma sāriputtattherassa sāmaṇero sattavassiko jātiyā. Tassa kira mātā sāvatthiyaṃ aḍḍhakulassa dhītā. Sā tasmiṃ kucchigate ekena byādhinā taṅkhaṇaññeva kālamakāsi. Tassā jhāpiyamānāya ṭhapetvā gabbhamaṃsaṃ sesaṃ jhāyi. Athassā gabbhamaṃsaṃ citakato otāretvā dvīsu tīsu ṭhānesu sūlehi vijjhiṃsu. Sūlakoṭi dārakassa akkhikoṭiṃ pahari. Evaṃ gabbhamaṃsaṃ vijjhitvā aṅgārarāsimhi khipitvā aṅgāreheva paṭicchādetvā pakkamiṃsu. Gabbhamaṃsaṃ jhāyi, aṅgāramatthake pana suvaṇṇabimbasadiso dārako padumagabbhe nipanno viya ahosi. Pacchimabhavikassa sattassa hi sinerunā otthariyamānassapi arahattaṃ appatvā jīvitakkhayo nāma natthi. Punadivase ‘‘citakaṃ nibbāpessāmā’’ti āgatā tathānipannaṃ dārakaṃ disvā acchariyabbhutacittajātā ‘‘kathañhi nāma ettakesu dārūsu khīyamānesu sakalasarīre jhāpiyamāne dārako na jhāyi, kiṃ nu kho bhavissatī’’ti dārakaṃ ādāya antogāmaṃ gantvā nemittake pucchiṃsu. Nemittakā ‘‘sace ayaṃ dārako agāraṃ ajjhāvassissati, yāva sattamā kulaparivaṭṭā ñātakā duggatā bhavissanti? Sace pabbajissati, pañcahi samaṇasatehi parivuto vicarissatī’’ti āhaṃsu. Tassa saṅkunā akkhikoṭiyā bhinnattā **saṃkicca**nti nāmaṃ kariṃsu. So aparena samayena saṃkiccoti paññāyi. Atha naṃ ñātakā ‘‘hotu, vaḍḍhitakāle amhākaṃ ayyassa sāriputtassa santike pabbājessāmā’’ti posiṃsu. So sattavassikakāle ‘‘tava mātukucchiyaṃ vasanakāle mātā te kālamakāsi, tassā sarīre jhāpiyamānepi tvaṃ na jhāyī’’ti kumārakānaṃ kathaṃ sutvā ‘‘ahaṃ kira evarūpā bhayā mutto, kiṃ me gharāvāsena, pabbajissāmī’’ti ñātakānaṃ ārocesi. Te ‘‘sādhu, tātā’’ti sāriputtattherassa santikaṃ netvā, ‘‘bhante, imaṃ pabbājethā’’ti adaṃsu. Thero tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Ayaṃ saṃkiccasāmaṇero nāma.

Satthā ‘‘etasmiṃ gate taṃ bhayaṃ vūpasamissati, atha nesaṃ pabbajitakiccaṃ pāripūriṃ gamissatī’’ti ñatvā, ‘‘bhikkhave, tumhākaṃ jeṭṭhabhātikaṃ sāriputtattheraṃ oloketvā gacchathā’’ti āha. Te ‘‘sādhū’’ti vatvā therassa santikaṃ gantvā ‘‘kiṃ, āvuso’’ti vutte mayaṃ satthu santike kammaṭṭhānaṃ gahetvā araññaṃ pavisitukāmā hutvā āpucchimhā, atha no satthā evamāha – ‘‘tumhākaṃ jeṭṭhabhātikaṃ oloketvā gacchathā’’ti? ‘‘Tenamhā idhāgatā’’ti. Thero ‘‘satthārā ime ekaṃ kāraṇaṃ disvā idha pahitā bhavissanti, kiṃ nu kho eta’’nti āvajjento tamatthaṃ ñatvā āha – ‘‘atthi pana vo, āvuso, sāmaṇero’’ti? ‘‘Natthi, āvuso’’ti. ‘‘Sace natthi, imaṃ saṃkiccasāmaṇeraṃ gahetvā gacchathā’’ti. ‘‘Alaṃ, āvuso, sāmaṇeraṃ nissāya no palibodho bhavissati, kiṃ araññe vasantānaṃ sāmaṇerenā’’ti? ‘‘Nāvuso, imaṃ nissāya tumhākaṃ palibodho, apica kho pana tumhe nissāya imassa palibodho bhavissati. Satthāpi tumhe mama santikaṃ pahiṇanto tumhehi saddhiṃ sāmaṇerassa pahiṇanaṃ paccāsīsanto pahiṇi, imaṃ gahetvā gacchathā’’ti. Te ‘‘sādhū’’ti adhivāsetvā sāmaṇerena saddhiṃ ekatiṃsa janā theraṃ apaloketvā vihārā nikkhamma cārikaṃ carantā vīsayojanasatamatthake ekaṃ sahassakulaṃ gāmaṃ pāpuṇiṃsu.

Manussā te disvā pasannacittā sakkaccaṃ parivisitvā, ‘‘bhante, kattha gamissathā’’ti pucchitvā ‘‘yathāphāsukaṭṭhānaṃ, āvuso’’ti vutte pādamūle nipajjitvā ‘‘mayaṃ, bhante, ayyesu imaṃ ṭhānaṃ nissāya antovassaṃ vasantesu pañcasīlaṃ samādāya uposathakammaṃ karissāmā’’ti yāciṃsu. Therā adhivāsesuṃ. Atha nesaṃ manussā rattiṭṭhānadivāṭṭhānacaṅkamanapaṇṇasālāyo saṃvidahitvā ‘‘ajja mayaṃ, sve maya’’nti ussāhappattā upaṭṭhānamakaṃsu. Therā vassūpanāyikadivase katikavattaṃ kariṃsu, ‘‘āvuso, amhehi dharamānakabuddhassa santike kammaṭṭhānaṃ gahitaṃ, na kho pana sakkā aññatra paṭipattisampadāya buddhe ārādhetuṃ, amhākañca apāyadvārāni vivaṭāneva, tasmā aññatra pāto bhikkhācāravelaṃ, sāyaṃ therūpaṭṭhānavelañca sesakāle dve ekaṭṭhāne na bhavissāma, yassa aphāsukaṃ bhavissati, tena ghaṇḍiyā pahaṭāya tassa santikaṃ gantvā bhesajjaṃ karissāma, ito aññasmiṃ rattibhāge vā divasabhāge vā appamattā kammaṭṭhānamanuyuñjissāmā’’ti.

Tesu evaṃ katikaṃ katvā viharantesu eko duggatapuriso dhītaraṃ upanissāya jīvanto tasmiṃ ṭhāne dubbhikkhe uppanne aparaṃ dhītaraṃ upanissāya jīvitukāmo maggaṃ paṭipajji. Therāpi gāme piṇḍāya caritvā vasanaṭṭhānaṃ āgacchantā antarāmagge ekissā nadiyā nhatvā vālukapuline nisīditvā bhattakiccaṃ kariṃsu. Tasmiṃ khaṇe so puriso taṃ ṭhānaṃ patvā ekamantaṃ aṭṭhāsi. Atha naṃ therā ‘‘kahaṃ gacchasī’’ti pucchiṃsu. So tamatthaṃ ārocesi. Therā tasmiṃ kāruññaṃ uppādetvā, ‘‘upāsaka, ativiya chātosi, gaccha, paṇṇaṃ āhara, ekamekaṃ te bhattapiṇḍaṃ dassāmā’’ti vatvā tena paṇṇe āhaṭe attanā attanā bhuñjananiyāmeneva sūpabyañjanehi sannahitvā ekamekaṃ piṇḍaṃ adaṃsu. Etadeva kira vattaṃ, yaṃ bhojanakāle āgatassa bhattaṃ dadamānena bhikkhunā aggabhattaṃ adatvā attanā bhuñjananiyāmeneva thokaṃ vā bahuṃ vā dātabbaṃ. Tasmā tepi tathā adaṃsu. So katabhattakicco there vanditvā pucchi – ‘‘kiṃ, bhante, ayyā, kenaci nimantitā’’ti? ‘‘Natthi, upāsaka, nimantanaṃ, manussā devasikaṃ evarūpameva āhāraṃ dentī’’ti. So cintesi – ‘‘mayaṃ niccakālaṃ uṭṭhāya samuṭṭhāya kammaṃ karontāpi evarūpaṃ āhāraṃ laddhuṃ na sakkoma, kiṃ me aññattha gatena, imesaṃ santikeyeva jīvissāmī’’ti. Atha ne āha – ‘‘ahaṃ vattapaṭivattaṃ katvā ayyānaṃ santike vasituṃ icchāmī’’ti. ‘‘Sādhu, upāsakā’’ti. So tehi saddhiṃ tesaṃ vasanaṭṭhānaṃ gantvā sādhukaṃ vattapaṭivattaṃ karonto bhikkhū ativiya ārādhetvā dvemāsaccayena dhītaraṃ daṭṭhukāmo hutvā ‘‘sace, ayye, āpucchissāmi, na maṃ vissajjissanti, anāpucchā gamissāmī’’ti tesaṃ anācikkhitvāva nikkhami. Ettakameva kirassa oḷārikaṃ khalitaṃ ahosi, yaṃ bhikkhūnaṃ anārocetvā pakkāmi.

Tassa pana gamanamagge ekā aṭavī atthi. Tattha pañcasatānaṃ corānaṃ ‘‘yo imaṃ aṭaviṃ pavisati, taṃ māretvā tassa maṃsalohitena tuyhaṃ balikammaṃ karissāmā’’ti devatāya āyācanaṃ katvā vasantānaṃ sattamo divaso hoti. Tasmā sattame divase corajeṭṭhako rukkhaṃ āruyha olokento taṃ āgacchantaṃ disvā corānaṃ saññamadāsi. Te tassa aṭavimajjhaṃ paviṭṭhabhāvaṃ ñatvā parikkhipitvā taṃ gaṇhitvā gāḷhabandhanaṃ katvā araṇisahitena aggiṃ nibbattetvā dārūni saṅkaḍḍhitvā mahantaṃ aggikkhandhaṃ katvā sūlāni tacchiṃsu. So tesaṃ taṃ kiriyaṃ disvā, ‘‘sāmi, imasmiṃ ṭhāne neva sūkarā, na migādayo dissanti, kiṃ kāraṇā idaṃ karothā’’ti pucchi. ‘‘Taṃ māretvā tava maṃsalohitena devatāya balikammaṃ karissāmā’’ti. So maraṇabhayatajjito bhikkhūnaṃ taṃ upakāraṃ acintetvā kevalaṃ attano jīvitameva rakkhamāno evamāha – ‘‘sāmi, ahaṃ vighāsādo, ucchiṭṭhabhattaṃ bhuñjitvā vaḍḍhito, vighāsādo nāma kāḷakaṇṇiko, ayyā pana yato tato nikkhamitvā pabbajitāpi khattiyāva, asukasmiṃ ṭhāne ekatiṃsa bhikkhū vasanti, te māretvā balikammaṃ karotha, ativiya vo devatā tussissatī’’ti. Taṃ sutvā corā ‘‘bhaddakaṃ esa vadeti, kiṃ iminā kāḷakaṇṇinā, khattiye māretvā balikammaṃ karissāmā’’ti cintetvā ‘‘ehi, nesaṃ vasanaṭṭhānaṃ dassehī’’ti tameva maggadesakaṃ katvā taṃ ṭhānaṃ patvā vihāramajjhe bhikkhū adisvā ‘‘kahaṃ bhikkhū’’ti naṃ pucchiṃsu. So dve māse vasitattā tesaṃ katikavattaṃ jānanto evamāha – ‘‘attano divāṭṭhānarattiṭṭhānesu nisinnā, etaṃ ghaṇḍiṃ paharatha, ghaṇḍisaddena sannipatissantī’’ti. Corajeṭṭhako ghaṇḍiṃ pahari.

Bhikkhū ghaṇḍisaddaṃ sutvā ‘‘akāle ghaṇḍi pahaṭā, kassaci aphāsukaṃ bhavissatī’’ti āgantvā vihāramajjhe paṭipāṭiyā paññattesu pāsāṇaphalakesu nisīdiṃsu. Saṅghatthero core oloketvā pucchi – ‘‘upāsakā kenāyaṃ ghaṇḍi pahaṭā’’ti? Corajeṭṭhako āha – ‘‘mayā, bhante’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Amhehi aṭavidevatāya āyācitaṃ atthi, tassā balikammakaraṇatthāya ekaṃ bhikkhuṃ gahetvā gamissāmā’’ti. Taṃ sutvā mahāthero bhikkhū āha – ‘‘āvuso, bhātikānaṃ uppannakiccaṃ nāma jeṭṭhabhātikena nittharitabbaṃ, ahaṃ attano jīvitaṃ tumhākaṃ pariccajitvā imehi saddhiṃ gamissāmi, mā sabbesaṃ antarāyo hotu, appamattā samaṇadhammaṃ karothā’’ti. Anuthero āha – ‘‘bhante, jeṭṭhabhātu kiccaṃ nāma kaniṭṭhassa bhāro, ahaṃ gamissāmi, tumhe appamattā hothā’’ti. Iminā upāyena ‘‘ahameva ahamevā’’ti vatvā paṭipāṭiyā tiṃsapi janā uṭṭhahiṃsu, evaṃ te neva ekissā mātuyā puttā, na ekassa pituno, nāpi vītarāgā, atha ca pana avasesānaṃ atthāya paṭipāṭiyā jīvitaṃ pariccajiṃsu. Tesu ekopi ‘‘tvaṃ yāhī’’ti vattuṃ samattho nāma nāhosi.

Saṃkiccasāmaṇero tesaṃ kathaṃ sutvā, ‘‘bhante, tumhe tiṭṭhatha, ahaṃ tumhākaṃ jīvitaṃ pariccajitvā gamissāmī’’ti āha. Te āhaṃsu – ‘‘āvuso, mayaṃ sabbe ekato māriyamānāpi taṃ ekakaṃ na vissajjessāmā''ti. ''Kiṃ kāraṇā, bhante''ti? '''Āvuso, tvaṃ dhammasenāpatisāriputtattherassa sāmaṇero, sace taṃ vissajjessāma, sāmaṇeraṃ me ādāya gantvā corānaṃ niyyādiṃsū'ti thero no garahissati, taṃ nindaṃ nittharituṃ na sakkhissāma, tena taṃ na vissajjessāmā''ti. ''Bhante, sammāsambuddho tumhe mama upajjhāyassa santikaṃ pahiṇantopi, mama upajjhāyo maṃ tumhehi saddhiṃ pahiṇantopi idameva kāraṇaṃ disvā pahiṇi, tiṭṭhatha tumhe, ahameva gamissāmī''ti so tiṃsa bhikkhū vanditvā ''sace, bhante, me doso atthi, khamathā''ti vatvā nikkhami. Tadā bhikkhūnaṃ mahāsaṃvego uppajji, akkhīni assupuṇṇāni hadayamaṃsaṃ pavedhi. Mahāthero core āha – ''upāsakā ayaṃ daharako tumhe aggiṃ karonte, sūlāni tacchante, paṇṇāni attharante disvā bhāyissati, imaṃ ekamante ṭhapetvā tāni kiccāni kareyyāthā''ti. Corā sāmaṇeraṃ ādāya gantvā ekamante ṭhapetvā sabbakiccāni kariṃsu.

Kiccapariyosāne corajeṭṭhako asiṃ abbāhitvā sāmaṇeraṃ upasaṅkami. Sāmaṇero nisīdamāno jhānaṃ samāpajjitvāva nisīdi. Corajeṭṭhako asiṃ parivattetvā sāmaṇerassa khandhe pātesi, asi namitvā dhārāya dhāraṃ pahari, so ''na sammā pahari''nti maññamāno puna taṃ ujukaṃ katvā pahari. Asi tālapaṇṇaṃ viya veṭhayamāno tharumūlaṃ agamāsi. Sāmaṇerañhi tasmiṃ kāle sinerunā avattharantopi māretuṃ samattho nāma natthi, pageva asinā. Taṃ pāṭihāriyaṃ disvā corajeṭṭhako cintesi – ''pubbe me asi silāthambhaṃ vā khadirakhāṇuṃ vā kaḷīraṃ viya chindati, idāni ekavāraṃ nami, ekavāraṃ tālapattaveṭhako viya jāto. Ayaṃ nāma asi acetanā hutvāpi imassa guṇaṃ jānāti, ahaṃ sacetanopi na jānāmī''ti. So asiṃ bhūmiyaṃ khipitvā tassa pādamūle urena nipajjitvā, ''bhante, mayaṃ dhanakāraṇā aṭaviṃ paviṭṭhāmhā, amhe dūratova disvā sahassamattāpi manussā pavedhanti, dve tisso kathā kathetuṃ na sakkonti. Tava pana santāsamattampi natthi, ukkāmukhe suvaṇṇaṃ viya supupphitakaṇikāraṃ viya ca te mukhaṃ virocati, kiṃ nu kho kāraṇa''nti pucchanto imaṃ gāthamāha –

''Tassa te natthi bhītattaṃ, bhiyyo vaṇṇo pasīdati;
Kasmā na paridevesi, evarūpe mahabbhaye''ti. (theragā. 706);

Sāmaṇero jhānā vuṭṭhāya tassa dhammaṃ desento, ''āvuso gāmaṇi, khīṇāsavassa attabhāvo nāma sīse ṭhapitabhāro viya hoti, so tasmiṃ bhijjante vā nassante vā tussateva, na bhāyatī''ti vatvā imā gāthā abhāsi –

''Natthi cetasikaṃ dukkhaṃ, anapekkhassa gāmaṇi;
Atikkantā bhayā sabbe, khīṇasaṃyojanassa ve.

''Khīṇāya bhavanettiyā, diṭṭhe dhamme yathātathe;
Na bhayaṃ maraṇe hoti, bhāranikkhepane yathā''ti. (theragā. 707-708);

So tassa kathaṃ sutvā pañca corasatāni oloketvā āha – ''tumhe kiṃ karissathā''ti? ''Tumhe pana, sāmī''ti. ''Mama tāva, bho, 'evarūpaṃ pāṭihāriyaṃ disvā agāramajjhe kammaṃ natthi, ayyassa santike pabbajissāmī'ti. Mayampi tatheva karissāmā''ti. ''Sādhu, tātā''ti tato pañcasatāpi corā sāmaṇeraṃ vanditvā pabbajjaṃ yāciṃsu. So tesaṃ asidhārāhi eva kese ceva vatthadasā ca chinditvā tambamattikāya rajitvā tāni kāsāyāni acchādāpetvā dasasu sīlesu patiṭṭhāpetvā te ādāya gacchanto cintesi – ''sacāhaṃ there adisvāva gamissāmi, te samaṇadhammaṃ kātuṃ na sakkhissanti. Corānañhi maṃ gahetvā nikkhantakālato paṭṭhāya tesu ekopi assūni sandhāretuṃ nāsakkhi, 'mārito nu kho sāmaṇero, no'ti cintentānaṃ kammaṭṭhānaṃ abhimukhaṃ na bhavissati, tasmā disvāva ne gamissāmī''ti. So pañcasatabhikkhuparivāro tattha gantvā attano dassanena paṭiladdhaassāsehi tehi ''kiṃ, sappurisa, saṃkicca, laddhaṃ te jīvita''nti vutte, ''āma, bhante, ime maṃ māretukāmā hutvā māretuṃ asakkontā mama guṇe pasīditvā dhammaṃ sutvā pabbajitā, ahaṃ 'tumhe disvāva gamissāmī'ti āgato, appamattā samaṇadhammaṃ karotha, ahaṃ satthu santikaṃ gamissāmī''ti te bhikkhū vanditvā itare ādāya upajjhāyassa santikaṃ gantvā ''kiṃ saṃkicca, antevāsikā te laddhā''ti vutte, ''āma, bhante''ti taṃ pavattiṃ ārocesi. Therena ''gaccha saṃkicca, satthāraṃ passāhī''ti vutte, ''sādhū''ti theraṃ vanditvā te ādāya satthu santikaṃ gantvā satthārāpi ''kiṃ saṃkicca, antevāsikā te laddhā''ti vutte, ''āma, bhante''ti taṃ pavattiṃ ārocesi. Satthā ‘‘evaṃ kira, bhikkhave’’ti pucchitvā, ‘‘āma, bhante’’ti vutte, ‘‘bhikkhave, tumhākaṃ corakammaṃ katvā dussīle patiṭṭhāya vassasataṃ jīvanato idāni sīle patiṭṭhāya ekadivasampi jīvitaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

110. ‘‘Yo ca vassasataṃ jīve, dussīlo asamāhito;
Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino’’ti.

Tattha **dussīlo**ti nissīlo. **Sīlavantassā**ti dussīlassa **vassasataṃ** jīvanato **sīlavantassa** dvīhi jhānehi **jhāyino** ekadivasampi ekamuhuttampi **jīvitaṃ seyyo,** uttamanti attho.

Desanāvasāne te pañcasatāpi bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu, sampattamahājanassāpi sātthikā dhammadesanā ahosīti.

Aparena samayena saṃkicco upasampadaṃ labhitvā dasavasso hutvā sāmaṇeraṃ gaṇhi. So pana tasseva bhāgineyyo adhimuttasāmaṇero nāma. Atha naṃ thero paripuṇṇavassakāle āmantetvā ‘‘upasampadaṃ te karissāmi, gaccha, ñātakānaṃ santike vassaparimāṇaṃ pucchitvā ehī’’ti uyyojesi. So mātāpitūnaṃ santikaṃ gacchanto antarāmagge pañcasatehi corehi balikammatthāya māriyamāno tesaṃ dhammaṃ desetvā pasannacittehi tehi ‘‘na te imasmiṃ ṭhāne amhākaṃ atthibhāvo kassaci ārocetabbo’’ti vissaṭṭho paṭipathe mātāpitaro āgacchante disvā tameva maggaṃ paṭipajjantānampi tesaṃ saccamanurakkhanto nārocesi. Tesaṃ corehi viheṭhiyamānānaṃ ‘‘tvampi corehi saddhiṃ ekato hutvā maññe, amhākaṃ nārocesī’’ti paridevantānaṃ saddaṃ sutvā te mātāpitūnampi anārocitabhāvaṃ ñatvā pasannacittā pabbajjaṃ yāciṃsu. Sopi saṃkiccasāmaṇero viya te sabbe pabbājetvā upajjhāyassa santikaṃ ānetvā tena satthu santikaṃ pesito gantvā taṃ pavattiṃ ārocesi. Satthā ‘‘evaṃ kira, bhikkhave’’ti pucchitvā, ‘‘āma, bhante’’ti vutte purimanayeneva anusandhiṃ ghaṭetvā dhammaṃ desento imameva gāthamāha –

‘‘Yo ca vassasataṃ jīve, dussīlo asamāhito;
Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino’’ti.

Idampi **adhimuttasāmaṇeravatthu** vuttanayamevāti.

Saṃkiccasāmaṇeravatthu navamaṃ.

10. Khāṇukoṇḍaññattheravatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto khāṇukoṇḍaññattheraṃ ārabbha kathesi.

So kira thero satthu santike kammaṭṭhānaṃ gahetvā araññe viharanto arahattaṃ patvā ‘‘satthu ārocessāmī’’ti tato āgacchanto antarāmagge kilanto maggā okkamma ekasmiṃ piṭṭhipāsāṇe nisinno jhānaṃ samāpajji. Athekaṃ gāmaṃ vilumpitvā pañcasatā corā attano balānurūpena bhaṇḍikaṃ bandhitvā sīsenādāya gacchantā dūraṃ gantvā kilantarūpā ‘‘dūraṃ āgatāmha, imasmiṃ piṭṭhipāsāṇe vissamissāmā’’ti maggā okkamma piṭṭhipāsāṇassa santikaṃ gantvā theraṃ disvāpi ‘‘khāṇuko aya’’nti saññino ahesuṃ. Atheko coro therassa sīse bhaṇḍikaṃ ṭhapesi, aparopi taṃ nissāya bhaṇḍikaṃ ṭhapesi. Evaṃ pañcasatāpi corā pañcahi bhaṇḍikasatehi theraṃ parikkhipitvā sayampi nisinnā niddāyitvā aruṇuggamanakāle pabujjhitvā attano attano bhaṇḍikaṃ gaṇhantā theraṃ disvā ‘‘amanusso’’ti saññāya palāyituṃ ārabhiṃsu. Atha ne thero āha – ‘‘mā bhāyittha upāsakā, pabbajito aha’’nti. Te therassa pādamūle nipajjitvā ‘‘khamatha, bhante, mayaṃ khāṇukasaññino ahumhā’’ti theraṃ khamāpetvā corajeṭṭhakena ‘‘ahaṃ ayyassa santike pabbajissāmī’’ti vutte sesā ‘‘mayampi pabbajissāmā’’ti vatvā sabbepi ekacchandā hutvā theraṃ pabbajjaṃ yāciṃsu. Thero saṃkiccasāmaṇero viya sabbepi te pabbājesi. Tato paṭṭhāya **khāṇukoṇḍañño**ti paññāyi. So tehi bhikkhūhi saddhiṃ satthu santikaṃ gantvā satthārā ‘‘kiṃ, koṇḍañña, antevāsikā te laddhā’’ti vutte taṃ pavattiṃ ārocesi. Satthā ‘‘evaṃ kira, bhikkhave’’ti pucchitvā, ‘‘āma, bhante, na no aññassa evarūpo ānubhāvo diṭṭhapubbo, tenamhā pabbajitā’’ti vutte, ‘‘bhikkhave, evarūpe duppaññakamme patiṭṭhāya vassasataṃ jīvanato idāni vo paññāsampadāya vattamānānaṃ ekāhampi jīvitaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

111. ‘‘Yo ca vassasataṃ jīve, duppañño asamāhito;
Ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino’’ti.

Tattha **duppañño** nippañño. **Paññavantassā**ti sappaññassa. Sesaṃ purimasadisamevāti.

Desanāvasāne pañcasatāpi te bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Sampattamahājanassāpi sātthikā dhammadesanā ahosīti.

Khāṇukoṇḍaññattheravatthu dasamaṃ.

11. Sappadāsattheravatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto sappadāsattheraṃ ārabbha kathesi.

Sāvatthiyaṃ kireko kulaputto satthu dhammadesanaṃ sutvā pabbajitvā laddhūpasampado aparena samayena ukkaṇṭhitvā ‘‘mādisassa kulaputtassa gihibhāvo nāma ayutto, pabbajjāya ṭhatvā maraṇamhi me seyyo’’ti cintetvā attano maraṇūpāyaṃ cintento vicarati. Athekadivasaṃ pātova katabhattakiccā bhikkhū vihāraṃ gantvā aggisālāya sappaṃ disvā taṃ ekasmiṃ kuṭe pakkhipitvā kuṭaṃ pidahitvā ādāya vihārā nikkhamiṃsu. Ukkaṇṭhitabhikkhupi bhattakiccaṃ katvā āgacchanto te bhikkhū disvā ‘‘kiṃ idaṃ, āvuso’’ti pucchitvā ‘‘sappo, āvuso’’ti vutte iminā ‘‘kiṃ karissathā’’ti? ‘‘Chaḍḍessāma na’’nti. Tesaṃ vacanaṃ sutvā ‘‘iminā attānaṃ ḍaṃsāpetvā marissāmī’’ti ‘‘āharatha, ahaṃ taṃ chaḍḍessāmī’’ti tesaṃ hatthato kuṭaṃ gahetvā ekasmiṃ ṭhāne nisinno tena sappena attānaṃ ḍaṃsāpeti, sappo ḍaṃsituṃ na icchati. So kuṭe hatthaṃ otāretvā ito cito ca āloleti, ghorasappassa mukhaṃ vivaritvā aṅguliṃ pakkhipati, neva naṃ sappo ḍaṃsi. So ‘‘nāyaṃ āsīviso, gharasappo eso’’ti taṃ pahāya vihāraṃ agamāsi. Atha naṃ bhikkhū ‘‘chaḍḍito te, āvuso, sappo’’ti āhaṃsu. ‘‘Na so, āvuso, ghorasappo, gharasappo eso’’ti. ‘‘Ghorasappoyevāvuso, mahantaṃ phaṇaṃ katvā susuyanto dukkhena amhehi gahito, kiṃ kāraṇā evaṃ tvaṃ vadesī’’ti āhaṃsu. ‘‘Ahaṃ, āvuso, tena attānaṃ ḍaṃsāpentopi mukhe aṅguliṃ pakkhipentopi taṃ ḍaṃsāpetuṃ nāsakkhi’’nti. Taṃ sutvā bhikkhū tuṇhī ahesuṃ.

Athekadivasaṃ nhāpito dve tayo khure ādāya vihāraṃ gantvā ekaṃ bhūmiyaṃ ṭhapetvā ekena bhikkhūnaṃ kese ohāreti. So bhūmiyaṃ ṭhapitaṃ khuraṃ gahetvā ‘‘iminā gīvaṃ chinditvā marissāmī’’ti ekasmiṃ rukkhe gīvaṃ upanidhāya khuradhāraṃ galanāḷiyaṃ katvā ṭhito upasampadāmāḷato paṭṭhāya attano sīlaṃ āvajjento vimalacandamaṇḍalaṃ viya sudhotamaṇikhandhamiva ca nimmalaṃ sīlaṃ addasa. Tassa taṃ olokentassa sakalasarīraṃ pharantī pīti uppajji. So pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhento saha paṭisambhidāhi arahattaṃ patvā khuraṃ ādāya vihāramajjhaṃ pāvisi. Atha naṃ bhikkhū ‘‘kahaṃ gatosi, āvuso’’ti pucchiṃsu. ‘‘‘Iminā khurena galanāḷiṃ chinditvā marissāmī’ti gatomhi, āvuso’’ti. Atha ‘‘kasmā na matosī’’ti? Idānimhi satthaṃ āharituṃ abhabbo jāto. Ahañhi ‘‘iminā khurena galanāḷiṃ chindissāmī’’ti ñāṇakhurena sabbakilese chindinti. Bhikkhū ‘‘ayaṃ abhūtena aññaṃ byākarotī’’ti bhagavato ārocesuṃ. Bhagavā tesaṃ kathaṃ sutvā āha – ‘‘na, bhikkhave, khīṇāsavā nāma sahatthā attānaṃ jīvitā voropentī’’ti. Bhante, tumhe imaṃ ‘‘khīṇāsavo’’ti vadatha, evaṃ arahattūpanissayasampanno panāyaṃ kasmā ukkaṇṭhati, kimassa arahattūpanissayakāraṇaṃ ‘‘kasmā so sappo etaṃ na ḍaṃsatī’’ti? ‘‘Bhikkhave, so tāva sappo imassa ito tatiye attabhāve dāso ahosi, so attano sāmikassa sarīraṃ ḍaṃsituṃ na visahatī’’ti. Evaṃ tāva nesaṃ satthā ekaṃ kāraṇaṃ ācikkhi. Tato paṭṭhāya ca so bhikkhu **sappadāso** nāma jāto.

Kassapasammāsambuddhakāle kireko kulaputto satthu dhammakathaṃ sutvā uppannasaṃvego pabbajitvā laddhūpasampado aparena samayena anabhiratiyā uppannāya ekassa sahāyakassa bhikkhuno ārocesi. So tassa abhiṇhaṃ gihibhāve ādīnavaṃ kathesi. Taṃ sutvā itaro sāsane abhiramitvā pubbe anabhiratakāle malaggahite samaṇaparikkhāre ekasmiṃ soṇḍitīre nimmale karonto nisīdi. Sahāyakopissa santikeyeva nisinno. Atha naṃ so evamāha – ''ahaṃ, āvuso, uppabbajanto ime parikkhāre tuyhaṃ dātukāmo ahosi''nti. So lobhaṃ uppādetvā cintesi – ''iminā mayhaṃ pabbajitena vā uppabbajitena vā ko attho, idāni parikkhāre gaṇhissāmī''ti. So tato paṭṭhāya ''kiṃ dānāvuso, amhākaṃ jīvitena, ye mayaṃ kapālahatthā parakulesu bhikkhāya carāma, puttadārehi saddhiṃ ālāpasallāpaṃ na karomā''tiādīni vadanto gihibhāvassa guṇaṃ kathesi. So tassa kathaṃ sutvā puna ukkaṇṭhito hutvā cintesi – ''ayaṃ mayā 'ukkaṇṭhitomhī'ti vutte paṭhamaṃ gihibhāve ādīnavaṃ kathetvā idāni abhiṇhaṃ guṇaṃ katheti, 'kiṃ nu kho kāraṇa'''nti cintento ''imesu samaṇaparikkhāresu lobhenā''ti ñatvā sayameva attano cittaṃ nivattesi. Evamassa kassapasammāsambuddhakāle ekassa bhikkhuno ukkaṇṭhāpitattā idāni anabhirati uppannā. Yo pana teneva tadā vīsati vassasahassāni samaṇadhammo kato, svassa etarahi arahattūpanissayo jātoti.

Imamatthaṃ te bhikkhū bhagavato santikā sutvā uttariṃ pucchiṃsu – ''bhante, ayaṃ kira bhikkhu khuradhāraṃ galanāḷiyaṃ katvā ṭhitova arahattaṃ pāpuṇāti, uppajjissati nu kho ettakena khaṇena arahattamaggo''ti. ''Āma, bhikkhave, āraddhavīriyassa bhikkhuno pādaṃ ukkhipitvā bhūmiyaṃ ṭhapentassa pāde bhūmiyaṃ asampatteyeva arahattamaggo uppajjati. Kusītassa puggalassa hi vassasataṃ jīvanato āraddhavīriyassa khaṇamattampi jīvitaṃ seyyo''ti vatvā anusandhiṃ ghaṭetvā imaṃ gāthamāha –

112. ''Yo ca vassasataṃ jīve, kusīto hīnavīriyo;
Ekāhaṃ jīvikaṃ seyyo, vīriyamārabhato daḷha''nti.

Tattha **kusīto**ti kāmavitakkādīhi tīhi vitakkehi vītināmento puggalo. **Hīnavīriyo**ti nibbīriyo. **Vīriyamārabhato daḷha**nti duvidhajjhānanibbattanasamatthaṃ thiraṃ vīriyaṃ ārabhantassa. Sesaṃ purimasadisameva.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sappadāsattheravatthu ekādasamaṃ.

12. Paṭācārātherīvatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto paṭācāraṃ theriṃ ārabbha kathesi.

Sā kira sāvatthiyaṃ cattālīsakoṭivibhavassa seṭṭhino dhītā ahosi abhirūpā. Taṃ soḷasavassuddesikakāle sattabhūmikassa pāsādassa uparimatale rakkhantā vasāpesuṃ. Evaṃ santepi sā ekena attano cūḷūpaṭṭhākena saddhiṃ vippaṭipajji. Athassā mātāpitaro samajātikakule ekassa kumārassa paṭissuṇitvā vivāhadivasaṃ ṭhapesuṃ. Tasmiṃ upakaṭṭhe sā taṃ cūḷūpaṭṭhākaṃ āha – ''maṃ kira asukakulassa nāma dassanti, mayi patikulaṃ gate mama paṇṇākāraṃ gahetvā āgatopi tattha pavesanaṃ na labhissasi, sace te mayi sineho atthi, idāneva maṃ gahetvā yena vā tena vā palāyassū''ti. ''So sādhu, bhadde''ti. ''Tena hi ahaṃ sve pātova nagaradvārassa asukaṭṭhāne nāma ṭhassāmi, tvaṃ ekena upāyena nikkhamitvā tattha āgaccheyyāsī''ti vatvā dutiyadivase saṅketaṭṭhāne aṭṭhāsi. Sāpi pātova kiliṭṭhaṃ vatthaṃ nivāsetvā kese vikkiritvā kuṇḍakena sarīraṃ makkhitvā kuṭaṃ ādāya dāsīhi saddhiṃ gacchantī viya gharā nikkhamitvā taṃ ṭhānaṃ agamāsi. So taṃ ādāya dūraṃ gantvā ekasmiṃ gāme nivāsaṃ kappetvā araññe khettaṃ kasitvā dārupaṇṇādīni āharati. Itarā kuṭena udakaṃ āharitvā sahatthā koṭṭanapacanādīni karontī attano pāpassa phalaṃ anubhoti. Athassā kucchiyaṃ gabbho patiṭṭhāsi. Sā paripuṇṇagabbhā ''idha me koci upakārako natthi, mātāpitaro nāma puttesu muduhadayā honti, tesaṃ santikaṃ maṃ nehi, tattha me gabbhavuṭṭhānaṃ bhavissatī''ti sāmikaṃ yāci. So ''kiṃ, bhadde, kathesi, maṃ disvā tava mātāpitaro vividhā kammakāraṇā kareyyuṃ, na sakkā mayā tattha gantu''nti paṭikkhipi. Sā punappunaṃ yācitvāpi gamanaṃ alabhamānā tassa araññaṃ gatakāle paṭivissake āmantetvā ''sace so āgantvā maṃ apassanto 'kahaṃ gatā'ti pucchissati, mama attano kulagharaṃ gatabhāvaṃ ācikkheyyāthā''ti vatvā gehadvāraṃ pidahitvā pakkāmi. Sopi āgantvā taṃ apassanto paṭivissake pucchitvā taṃ pavattiṃ sutvā ''nivattessāmi na''nti anubandhitvā taṃ disvā nānappakāraṃ yāciyamānopi nivattetuṃ nāsakkhi. Athassā ekasmiṃ ṭhāne kammajavātā caliṃsu. Sā ekaṃ gacchantaraṃ pavisitvā, ''sāmi, kammajavātā me calitā''ti vatvā bhūmiyaṃ nipajjitvā samparivattamānā kicchena dārakaṃ vijāyitvā ''yassatthāyāhaṃ kulagharaṃ gaccheyyaṃ, so attho nipphanno''ti punadeva tena saddhiṃ gehaṃ āgantvā vāsaṃ kappesi.

Tassā aparena samayena puna gabbho patiṭṭhahi. Sā paripuṇṇagabbhā hutvā purimanayeneva sāmikaṃ yācitvā gamanaṃ alabhamānā puttaṃ aṅkenādāya tatheva pakkamitvā tena anubandhitvā ''tiṭṭhāhī''ti vutte nivattituṃ na icchi. Atha nesaṃ gacchantānaṃ mahā akālamegho udapādi samantā vijjulatāhi ādittaṃ viya meghatthanitehi, bhijjamānaṃ viya udakadhārānipātanirantaraṃ nabhaṃ ahosi. Tasmiṃ khaṇe tassā kammajavātā caliṃsu. Sā sāmikaṃ āmantetvā, ''sāmi, kammajavātā me calitā, na sakkomi sandhāretuṃ, anovassakaṭṭhānaṃ me jānāhī''ti āha. So hatthagatāya vāsiyā ito cito ca upadhārento ekasmiṃ vammikamatthake jātaṃ gumbaṃ disvā chindituṃ ārabhi. Atha naṃ vammikato nikkhamitvā ghoraviso āsīviso ḍaṃsi. Taṅkhaṇaññevassa sarīraṃ antosamuṭṭhitāhi aggijālāhi ḍayhamānaṃ viya nīlavaṇṇaṃ hutvā tattheva pati. Itarāpi mahādukkhaṃ anubhavamānā tassa āgamanaṃ olokentīpi taṃ adisvāva aparampi puttaṃ vijāyi. Dve dārakā vātavuṭṭhivegaṃ asahamānā mahāviravaṃ viravanti. Sā ubhopi te urantare katvā dvīhi jaṇṇukehi ceva hatthehi ca bhūmiyaṃ uppīḷetvā tathā ṭhitāva rattiṃ vītināmesi. Sakalasarīraṃ nillohitaṃ viya paṇḍupalāsavaṇṇaṃ ahosi. Sā uṭṭhite aruṇe maṃsapesivaṇṇaṃ ekaṃ puttaṃ aṅkenādāya itaraṃ aṅguliyā gahetvā ''ehi, tāta, pitā te ito gato''ti vatvā sāmikassa gatamaggena gacchantī taṃ vammikamatthake kālaṃ katvā patitaṃ nīlavaṇṇaṃ thaddhasarīraṃ disvā ''maṃ nissāya mama sāmiko panthe mato''ti rodantī paridevantī pāyāsi.

Sā sakalarattiṃ devena vuṭṭhattā aciravatiṃ nadiṃ jaṇṇuppamāṇena kaṭippamāṇena thanappamāṇena udakena paripuṇṇaṃ disvā attano mandabuddhitāya dvīhi dārakehi saddhiṃ udakaṃ otarituṃ avisahantī jeṭṭhaputtaṃ orimatīre ṭhapetvā itaraṃ ādāya paratīraṃ gantvā sākhābhaṅgaṃ attharitvā nipajjāpetvā ''itarassa santikaṃ gamissāmī''ti bālaputtakaṃ pahāya tarituṃ asakkontī punappunaṃ nivattitvā olokayamānā pāyāsi. Athassā nadīmajjhaṃ gatakāle eko seno taṃ kumāraṃ disvā ''maṃsapesī''ti saññāya ākāsato bhassi. Sā taṃ puttassatthāya bhassantaṃ disvā ubho hatthe ukkhipitvā ''sūsū''ti tikkhattuṃ mahāsaddaṃ nicchāresi. Seno dūrabhāvena taṃ asutvāva kumārakaṃ gahetvā vehāsaṃ uppatitvā gato. Orimatīre ṭhitaputto mātaraṃ nadīmajjhe ubho hatthe ukkhipitvā mahāsaddaṃ nicchārayamānaṃ disvā ''maṃ pakkosatī''ti saññāya vegena udake pati. Itissā bālaputtaṃ seno hari, jeṭṭhaputto udakena vūḷho.

Sā ''eko me putto senena gahito, eko udakena vūḷho, panthe me pati mato''ti rodantī paridevantī gacchamānā sāvatthito āgacchantaṃ ekaṃ purisaṃ disvā pucchi – ''kattha vāsikosi, tātā''ti? ''Sāvatthivāsikomhi, ammā''ti. ''Sāvatthinagare asukavīthiyaṃ evarūpaṃ asukakulaṃ nāma atthi, jānāsi, tātā''ti? ''Jānāmi, amma, taṃ pana mā pucchi, sace aññaṃ jānāsi pucchā''ti. ''Aññena me kammaṃ natthi, tadeva pucchāmi, tātā''ti. ''Amma, tvaṃ attano anācikkhituṃ na desi, ajja te sabbarattiṃ devo vassanto diṭṭho''ti. ''Diṭṭho me, tāta, mayhameveso sabbarattiṃ vuṭṭho, na aññassa. Mayhaṃ pana vuṭṭhakāraṇaṃ pacchā te kathessāmi, etasmiṃ tāva me seṭṭhigehe pavattiṃ kathehī''ti. ''Amma, ajja rattiṃ seṭṭhiñca seṭṭhibhariyañca seṭṭhiputtañcāti tayopi jane avattharamānaṃ gehaṃ pati, te ekacitakasmiṃ jhāyanti. Esa dhūmo paññāyati, ammā''ti. Sā tasmiṃ khaṇe nivatthavatthaṃ patamānaṃ na sañjāni, ummattikabhāvaṃ patvā yathājātāva rodantī paridevantī –

> ''Ubho puttā kālakatā, panthe mayhaṃ patī mato;
> Mātā pitā ca bhātā ca, ekacitamhi ḍayhare''ti. (apa. therī 2.2.498) –

Vilapantī paribbhami. Manussā taṃ disvā ‘‘ummattikā ummattikā’’ti kacavaraṃ gahetvā paṃsuṃ gahetvā matthake okirantā leḍḍūhi paharanti. Satthā jetavanamahāvihāre aṭṭhaparisamajjhe nisīditvā dhammaṃ desento taṃ āgacchamānaṃ addasa kappasatasahassaṃ pūritapāramiṃ abhinīhārasampannaṃ.

Sā kira padumuttarabuddhakāle padumuttarasatthārā ekaṃ vinayadharattheriṃ bāhāya gahetvā nandanavane ṭhapentaṃ viya etadaggaṭṭhāne ṭhapiyamānaṃ disvā ‘‘ahampi tumhādisassa buddhassa santike vinayadharattherīnaṃ aggaṭṭhānaṃ labheyya’’nti adhikāraṃ katvā patthanaṃ ṭhapesi. Padumuttarabuddho anāgataṃsañāṇaṃ pattharitvā patthanāya samijjhanabhāvaṃ ñatvā ‘‘anāgate gotamabuddhassa nāma sāsane ayaṃ paṭācārā nāmena vinayadharattherīnaṃ aggā bhavissatī’’ti byākāsi. Taṃ evaṃ patthitapatthanaṃ abhinīhārasampannaṃ satthā dūratova āgacchantiṃ disvā ‘‘imissā ṭhapetvā maṃ añño avassayo bhavituṃ samattho nāma natthī’’ti cintetvā taṃ yathā vihārābhimukhaṃ āgacchati, evaṃ akāsi. Parisā taṃ disvāva ‘‘imissā ummattikāya ito āgantuṃ mā dadittha’’ti āha. Satthā ‘‘apetha, mā naṃ vārayittha’’ti vatvā avidūraṭṭhānaṃ āgatakāle ‘‘satiṃ paṭilabha bhaginī’’ti āha. Sā taṃ khaṇaṃyeva buddhānubhāvena satiṃ paṭilabhi. Tasmiṃkāle nivatthavatthassa patitabhāvaṃ sallakkhetvā hirottappaṃ paccupaṭṭhāpetvā ukkuṭikaṃ nisīdi. Athassā eko puriso uttarasāṭakaṃ khipi. Sā taṃ nivāsetvā satthāraṃ upasaṅkamitvā suvaṇṇavaṇṇesu pādesu pañcapatiṭṭhitena vanditvā, ‘‘bhante, avassayo me hotha, patiṭṭhā me hotha. Ekañhi me puttaṃ seno gaṇhi, eko udakena vūḷho, panthe me pati mato, mātāpitaro ceva me bhātā ca gehena avatthaṭā ekacitakasmiṃ jhāyantī’’ti.

Satthā tassā vacanaṃ sutvā ‘‘paṭācāre, mā cintayi, tava tāṇaṃ saraṇaṃ avassayo bhavituṃ samatthasseva santikaṃ āgatāsi. Yathā hi tava idāni eko puttako senena gahito, eko udakena vūḷho, panthe pati mato, mātāpitaro ceva bhātā ca gehena avatthaṭā; evameva imasmiṃ saṃsāre puttādīnaṃ matakāle tava rodantiyā paggharitaassu catunnaṃ mahāsamuddānaṃ udakato bahutara’’nti vatvā imaṃ gāthamāha –

‘‘Catūsu samuddesu jalaṃ parittakaṃ,
Tato bahuṃ assujalaṃ anappakaṃ;
Dukkhena phuṭṭhassa narassa socanā,
Kiṃ kāraṇā amma tuvaṃ pamajjasī’’ti.

Evaṃ satthari **anamataggapariyāyaṃ** kathente tassa sarīre soko tanuttaṃ agamāsi. Atha naṃ tanubhūtasokaṃ ñatvā puna satthā āmantetvā ‘‘paṭācāre puttādayo nāma paralokaṃ gacchantassa tāṇaṃ vā leṇaṃ vā saraṇaṃ vā bhavituṃ na sakkonti, tasmā vijjamānāpi te na santiyeva, paṇḍitena pana sīlaṃ visodhetvā attano nibbānagāmimaggaṃ khippameva sodhetuṃ vaṭṭatī’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

‘‘Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhipannassa, natthi ñātīsu tāṇatā. (dha. pa. 288; apa. therī 2.2.501);

‘‘Etamatthavassaṃ ñatvā, paṇḍito sīlasaṃvuto;
Nibbānagamanaṃ maggaṃ, khippameva visodhaye’’ti. (dha. pa. 289);

Desanāvasāne paṭācārā mahāpathaviyaṃ paṃsuparimāṇe kilese jhāpetvā sotāpattiphale patiṭṭhahi, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti. Sā pana sotāpannā hutvā satthāraṃ pabbajjaṃ yāci. Satthā taṃ bhikkhunīnaṃ santikaṃ pahiṇitvā pabbājesi. Sā laddhūpasampadā paṭitācārattā **paṭācārā**tveva paññāyi. Sā ekadivasaṃ kuṭena udakaṃ ādāya pāde dhovantī udakaṃ āsiñci, taṃ thokaṃ gantvā pacchijji. Dutiyavāre āsittaṃ tato dūrataraṃ agamāsi. Tatiyavāre āsittaṃ tatopi dūrataranti. Sā tadeva ārammaṇaṃ gahetvā tayo vaye paricchinditvā ‘‘mayā paṭhamaṃ āsittaṃ udakaṃ viya ime sattā paṭhamavayepi maranti, tato dūrataraṃ gataṃ dutiyavāre āsittaṃ udakaṃ viya majjhimavayepi maranti, tatopi dūrataraṃ gataṃ tatiyavāre āsittaṃ udakaṃ viya pacchimavayepi marantiyevā’’ti cintesi. Satthā gandhakuṭiyaṃ nisinnova obhāsaṃ pharitvā tassā sammukhe ṭhatvā kathento viya ‘‘evametaṃ paṭācāre, pañcannampi khandhānaṃ udayabbayaṃ apassantassa vassasataṃ jīvanato tesaṃ udayabbayaṃ passantassa ekāhampi ekakkhaṇampi jīvitaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento gāthamāha –

113. ‘‘Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato udayabbaya’’nti.

Tattha **apassaṃ udayabbaya**nti pañcannaṃ khandhānaṃ pañcavīsatiyā lakkhaṇehi udayañca vayañca apassanto. **Passato udayabbaya**nti tesaṃ udayañca vayañca passantassa. Itarassa jīvanato ekāhampi jīvitaṃ seyyoti.

Desanāvasāne paṭācārā saha paṭisambhidāhi arahattaṃ pāpuṇi.

Paṭācārātherīvatthu dvādasamaṃ.

13. Kisāgotamīvatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto kisāgotamiṃ ārabbha kathesi.

Sāvatthiyaṃ kirekassa seṭṭhissa gehe cattālīsakoṭidhanaṃ aṅgārā eva hutvā aṭṭhāsi. Seṭṭhi taṃ disvā uppannasoko āhāraṃ paṭikkhipitvā mañcake nipajji. Tasseko sahāyako gehaṃ gantvā, ‘‘samma, kasmā socasī’’ti pucchitvā taṃ pavattiṃ sutvā, ‘‘samma, mā soci, ahaṃ ekaṃ upāyaṃ jānāmi, taṃ karohī’’ti. ‘‘Kiṃ karomi, sammā’’ti? Attano āpaṇe kilañjaṃ pasāretvā tattha te aṅgāre rāsiṃ katvā vikkiṇanto viya nisīda, āgatāgatesu manussesu ye evaṃ vadanti – ‘‘sesajanā vatthatelamadhuphāṇitādīni vikkiṇanti, tvaṃ pana aṅgāre vikkiṇanto nisinno’’ti. Te vadeyyāsi – ‘‘attano santakaṃ avikkiṇanto kiṃ karomī’’ti? Yo pana taṃ evaṃ vadati ‘‘sesajanā vatthatelamadhuphāṇitādīni vikkiṇanti, tvaṃ pana hiraññasuvaṇṇaṃ vikkiṇanto nisinno’’ti. Taṃ vadeyyāsi ‘‘kahaṃ hiraññasuvaṇṇa’’nti. ‘‘Ida’’nti ca vutte ‘‘āhara, tāva na’’nti hatthehi paṭiccheyyāsi. Evaṃ dinnaṃ tava hatthe hiraññasuvaṇṇaṃ bhavissati. Sā pana sace kumārikā hoti, tava gehe puttassa naṃ āharitvā cattālīsakoṭidhanaṃ tassā niyyādetvā tāya dinnaṃ valañjeyyāsi. Sace kumārako hoti, tava gehe vayappattaṃ dhītaraṃ tassa datvā cattālīsakoṭidhanaṃ niyyādetvā tena dinnaṃ valañjeyyāsīti. So ‘‘bhaddako upāyo’’ti attano āpaṇe aṅgāre rāsiṃ katvā vikkiṇanto viya nisīdi. Ye pana naṃ evamāhaṃsu – ‘‘sesajanā vatthatelamadhuphāṇitādīni vikkiṇanti, kiṃ pana tvaṃ aṅgāre vikkiṇanto nisinno’’ti? Tesaṃ ‘‘attano santakaṃ avikkiṇanto kiṃ karomī’’ti paṭivacanaṃ adāsi. Athekā gotamī nāma kumārikā kisasarīratāya **kisāgotamī**ti paññāyamānā parijiṇṇakulassa dhītā attano ekena kiccena āpaṇadvāraṃ gantvā taṃ seṭṭhiṃ disvā evamāha – ‘‘kiṃ, tāta, sesajanā vatthatelamadhuphāṇitādīni vikkiṇanti, tvaṃ hiraññasuvaṇṇaṃ vikkiṇanto nisinno’’ti? ‘‘Kahaṃ, amma, hiraññasuvaṇṇa’’nti? ‘‘Nanu ‘tvaṃ tadeva gahetvā nisinnosī’ti, āhara, tāva naṃ, ammā’’ti. Sā hatthapūraṃ gahetvā tassa hatthesu ṭhapesi, taṃ hiraññasuvaṇṇameva ahosi.

Atha naṃ seṭṭhi ‘‘kataraṃ te, amma, geha’’nti pucchitvā ‘‘asukaṃ nāmā’’ti vutte tassā assāmikabhāvaṃ ñatvā dhanaṃ paṭisāmetvā taṃ attano puttassa ānetvā cattālīsakoṭidhanaṃ paṭicchāpesi. Sabbaṃ hiraññasuvaṇṇameva ahosi. Tassā aparena samayena gabbho patiṭṭhahi. Sā dasamāsaccayena puttaṃ vijāyi. So padasā gamanakāle kālamakāsi. Sā adiṭṭhapubbamaraṇatāya taṃ jhāpetuṃ nīharante vāretvā ‘‘puttassa me bhesajjaṃ pucchissāmī’’ti matakaḷevaraṃ aṅkenādāya ‘‘api nu me puttassa bhesajjaṃ jānāthā’’ti pucchantī gharapaṭipāṭiyā vicarati. Atha naṃ manussā, ‘‘amma, tvaṃ ummattikā jātā, matakaputtassa bhesajjaṃ pucchantī vicarasī’’ti vadanti. Sā ‘‘avassaṃ mama puttassa bhesajjaṃ jānanakaṃ labhissāmī’’ti maññamānā vicarati. Atha naṃ eko paṇḍitapuriso disvā, ‘‘ayaṃ mama dhītā paṭhamaṃ puttakaṃ vijātā bhavissati adiṭṭhapubbamaraṇā, mayā imissā avassayena bhavituṃ vaṭṭatī''ti cintetvā āha – ''amma, ahaṃ bhesajjaṃ na jānāmi, bhesajjajānanakaṃ pana jānāmī''ti. ''Ko jānāti, tātā''ti? ''Satthā, amma, jānāti, gaccha, taṃ pucchāhī''ti. Sā ''gamissāmi, tāta, pucchissāmi, tātā''ti vatvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhitā pucchi – ''tumhe kira me puttassa bhesajjaṃ jānātha, bhante''ti? ''Āma, jānāmī''ti. ''Kiṃ laddhuṃ vaṭṭatī''ti? ''Accharaggahaṇamatte siddhatthake laddhuṃ vaṭṭatī''ti. ''Labhissāmi, bhante''. ''Kassa pana gehe laddhuṃ vaṭṭatī''ti? ''Yassa gehe putto vā dhītā vā na koci matapubbo''ti. Sā ''sādhu, bhante''ti satthāraṃ vanditvā mataputtakaṃ aṅkenādāya antogāmaṃ pavisitvā paṭhamagehassa dvāre ṭhatvā ''atthi nu kho imasmiṃ gehe siddhatthako, puttassa kira me bhesajjaṃ eta''nti vatvā ''atthī''ti vutte tena hi dethāti. Tehi āharitvā siddhatthakesu diyyamānesu ''imasmiṃ gehe putto vā dhītā vā matapubbo koci natthi, ammā''ti pucchitvā ''kiṃ vadesi, amma? Jīvamānā hi katipayā, matakā eva bahukā''ti vutte ''tena hi gaṇhatha vo siddhatthake, netaṃ mama puttassa bhesajja''nti paṭiadāsi.

Sā iminā nīyāmena ādito paṭṭhāya naṃ pucchantī vicari. Sā ekagehepi siddhatthake agahetvā sāyanhasamaye cintesi – ''aho bhāriyaṃ kammaṃ, ahaṃ 'mameva putto mato'ti saññamakāsiṃ, sakalagāmepi pana jīvantehi matakāva bahutarā''ti. Tassā evaṃ cintayamānāya puttasinehaṃ mudukahadayaṃ thaddhabhāvaṃ agamāsi. Sā puttaṃ araññe chaḍḍetvā satthu santikaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ satthā ''laddhā te ekaccharamattā siddhatthakā''ti āha. ''Na laddhā, bhante, sakalagāme jīvantehi matakāva bahutarā''ti. Atha naṃ satthā ''tvaṃ 'mameva putto mato'ti sallakkhesi, dhuvadhammo esa sattānaṃ. Maccurājā hi sabbasatte aparipuṇṇajjhāsaye eva mahogho viya parikaḍḍhamānoyeva apāyasamudde pakkhipatī''ti vatvā dhammaṃ desento imaṃ gāthamāha –

''Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchatī''ti. (dha. pa. 287);

Gāthāpariyosāne kisāgotamī sotāpattiphale patiṭṭhahi, aññepi bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sā pana satthāraṃ pabbajjaṃ yāci, satthā taṃ bhikkhunīnaṃ santikaṃ pesetvā pabbājesi. Sā laddhūpasampadā **kisāgotamī therī**ti paññāyi. Sā ekadivasaṃ uposathāgāre vāraṃ patvā dīpaṃ jāletvā nisinnā dīpajālā uppajjantiyo ca bhijjantiyo ca disvā ''evameva ime sattā uppajjanti ceva nirujjhanti ca, nibbānappattā eva na paññāyantī''ti ārammaṇaṃ aggahesi. Satthā gandhakuṭiyaṃ nisinnova obhāsaṃ pharitvā tassā sammukhe nisīditvā kathento viya ''evameva, gotami, ime sattā dīpajālā viya uppajjanti ceva nirujjhanti ca, nibbānappattā eva na paññāyanti, evaṃ nibbānaṃ apassantānaṃ vassasataṃ jīvanato nibbānaṃ passantassa khaṇamattampi jīvitaṃ seyyo''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

114. ''Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ pada''nti.

Tattha **amataṃ pada**nti maraṇavirahitakoṭṭhāsaṃ, amatamahānibbānanti attho. Sesaṃ purimasadisameva.

Desanāvasāne kisāgotamī yathānisinnāva saha paṭisambhidāhi arahatte patiṭṭhahīti.

Kisāgotamīvatthu terasamaṃ.

14. Bahuputtikattherīvatthu

Yo ca vassasataṃ jīveti imaṃ dhammadesanaṃ satthā jetavane viharanto bahuputtikaṃ theriṃ ārabbha kathesi.

Sāvatthiyaṃ kirekasmiṃ kule satta puttā satta ca dhītaro ahesuṃ. Te sabbepi vayappattā gehe patiṭṭhahitvā attano dhammatāya sukhappattā ahesuṃ. Tesaṃ aparena samayena pitā kālamakāsi. Mahāupāsikā sāmike naṭṭhepi na tāva kuṭumbaṃ vibhajati. Atha naṃ puttā āhaṃsu – ‘‘amma, amhākaṃ pitari naṭṭhe tuyhaṃ ko attho kuṭumbena, kiṃ mayaṃ taṃ upaṭṭhātuṃ na sakkomā’’ti. Sā tesaṃ kathaṃ sutvā tuṇhī hutvā punappunaṃ tehi vuccamānā ‘‘puttā maṃ paṭijaggissanti, kiṃ me visuṃ kuṭumbenā’’ti sabbaṃ sāpateyyaṃ majjhe bhinditvā adāsi. Atha naṃ katipāhaccayena jeṭṭhaputtassa bhariyā ‘‘aho amhākaṃ, ayyā, ‘jeṭṭhaputto me’ti dve koṭṭhāse datvā viya imameva gehaṃ āgacchatī’’ti āha. Sesaputtānaṃ bhariyāpi evameva vadiṃsu. Jeṭṭhadhītaraṃ ādiṃ katvā tāsaṃ gehaṃ gatakālepi naṃ evameva vadiṃsu. Sā avamānappattā hutvā ‘‘kiṃ imesaṃ santike vuṭṭhena, bhikkhunī hutvā jīvissāmī’’ti bhikkhunīupassayaṃ gantvā pabbajjaṃ yāci. Tā naṃ pabbājesuṃ. Sā laddhūpasampadā hutvā **bahuputtikattherī**ti paññāyi. Sā ‘‘ahaṃ mahallakakāle pabbajitā, appamattāya me bhavitabba’’nti bhikkhunīnaṃ vattapaṭivattaṃ karontī ‘‘sabbarattiṃ samaṇadhammaṃ karissāmī’’ti heṭṭhāpāsāde ekaṃ thambhaṃ hatthena gahetvā taṃ āviñchamānāva samaṇadhammaṃ karoti, caṅkamamānāpi ‘‘andhakāraṭṭhāne me rukkhe vā katthaci vā sīsaṃ paṭihaññeyyā’’ti taṃ rukkhaṃ hatthena gahetvā taṃ āviñchamānāva samaṇadhammaṃ karoti, ‘‘satthārā desitadhammameva karissāmī’’ti dhammaṃ āvajjetvā dhammaṃ anussaramānāva samaṇadhammaṃ karoti. Atha satthā gandhakuṭiyaṃ nisinnova obhāsaṃ pharitvā sammukhe nisinno viya tāya saddhiṃ kathento ‘‘bahuputtike mayā desitaṃ dhammaṃ anāvajjentassa apassantassa vassasataṃ jīvanato mayā desitaṃ dhammaṃ passantassa muhuttampi jīvitaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

115. ‘‘Yo ca vassasataṃ jīve, apassaṃ dhammamuttamaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato dhammamuttama’’nti.

Tattha **dhammamuttama**nti navavidhaṃ lokuttaradhammaṃ. So hi uttamo dhammo nāma. Yo hi taṃ na passati, tassa vassasatampi jīvanato taṃ dhammaṃ passantassa paṭivijjhantassa ekāhampi ekakkhaṇampi **jīvitaṃ seyyo**ti.

Gāthāpariyosāne bahuputtikattherī saha paṭisambhidāhi arahatte patiṭṭhahīti.

Bahuputtikattherīvatthu cuddasamaṃ.

Sahassavaggavaṇṇanā niṭṭhitā.

Aṭṭhamo vaggo.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Dhammapada-aṭṭhakathā

(Dutiyo bhāgo)

9. Pāpavaggo

1. Cūḷekasāṭakabrāhmaṇavatthu

Abhittharetha kalyāṇeti imaṃ dhammadesanaṃ satthā jetavane viharanto cūḷekasāṭakabrāhmaṇaṃ ārabbha kathesi.

Vipassidasabalassa kālasmiñhi mahāekasāṭakabrāhmaṇo nāma ahosi, ayaṃ pana etarahi sāvatthiyaṃ cūḷekasāṭako nāma. Tassa hi eko nivāsanasāṭako ahosi, brāhmaṇiyāpi eko. Ubhinnampi ekameva pārupanaṃ, bahi gamanakāle brāhmaṇo vā brāhmaṇī vā taṃ pārupati. Athekadivasaṃ vihāre dhammassavane ghosite brāhmaṇo āha – ‘‘bhoti dhammassavanaṃ ghositaṃ, kiṃ divā dhammassavanaṃ gamissasi, udāhu rattiṃ. Pārupanassa hi abhāvena na sakkā amhehi ekato gantu’’nti. Brāhmaṇī, ‘‘sāmi, ahaṃ divā gamissāmī’’ti sāṭakaṃ pārupitvā agamāsi. Brāhmaṇo divasabhāgaṃ gehe vītināmetvā rattiṃ gantvā satthu purato nisinnova dhammaṃ assosi. Athassa sarīraṃ pharamānā pañcavaṇṇā pīti uppajji. So satthāraṃ pūjitukāmo hutvā ‘‘sace imaṃ sāṭakaṃ dassāmi, neva brāhmaṇiyā, na mayhaṃ pārupanaṃ bhavissatī’’ti cintesi. Athassa maccheracittānaṃ sahassaṃ uppajji, punekaṃ saddhācittaṃ uppajji. Taṃ abhibhavitvā puna maccherasahassaṃ uppajji. Itissa balavamaccheraṃ bandhitvā gaṇhantaṃ viya saddhācittaṃ paṭibāhatiyeva. Tassa ‘‘dassāmi, na dassāmī’’ti cintentasseva paṭhamayāmo apagato, majjhimayāmo sampatto. Tasmimpi dātuṃ nāsakkhi. Pacchimayāme sampatte so cintesi – ‘‘mama saddhācittena maccheracittena ca saddhiṃ yujjhantasseva dve yāmā vītivattā, idaṃ mama ettakaṃ maccheracittaṃ vaḍḍhamānaṃ catūhi apāyehi sīsaṃ ukkhipituṃ na dassati, dassāmi na’’nti. So maccherasahassaṃ abhibhavitvā saddhācittaṃ purecārikaṃ katvā sāṭakaṃ ādāya satthu pādamūle ṭhapetvā ‘‘jitaṃ me, jitaṃ me’’ti tikkhattuṃ mahāsaddamakāsi.

Rājā pasenadi kosalo dhammaṃ suṇanto taṃ saddaṃ sutvā ‘‘pucchatha naṃ, kiṃ kira tena jita’’nti āha. So rājapurisehi pucchito tamatthaṃ ārocesi. Taṃ sutvā rājā ‘‘dukkaraṃ kataṃ brāhmaṇena, saṅgahamassa karissāmī’’ti ekaṃ sāṭakayugaṃ dāpesi. So tampi tathāgatasseva adāsi. Puna rājā dve cattāri aṭṭha soḷasāti dviguṇaṃ katvā dāpesi. So tānipi tathāgatasseva adāsi. Athassa rājā dvattiṃsa yugāni dāpesi. Brāhmaṇo ‘‘attano aggahetvā laddhaṃ laddhaṃ vissajjesiyevā’’ti vādamocanatthaṃ tato ekaṃ yugaṃ attano, ekaṃ brāhmaṇiyāti dve yugāni gahetvā tiṃsa yugāni tathāgatasseva adāsi. Rājā pana tasmiṃ sattakkhattumpi dadante puna dātukāmoyeva ahosi. Pubbe mahāekasāṭako catusaṭṭhiyā sāṭakayugesu dve aggahesi, ayaṃ pana dvattiṃsāya laddhakāle dve aggahesi. Rājā purise āṇāpesi – ‘‘dukkaraṃ bhaṇe brāhmaṇena kataṃ, antepure mama dve kambalāni āharāpeyyāthā’’ti. Te tathā kariṃsu. Rājā satasahassagghanake dve kambale dāpesi. Brāhmaṇo ‘‘na ime mama sarīre upayogaṃ arahanti, buddhasāsanasseva ete anucchavikā’’ti ekaṃ kambalaṃ antogandhakuṭiyaṃ satthu sayanassa upari vitānaṃ katvā bandhi, ekaṃ attano ghare nibaddhaṃ bhuñjantassa bhikkhuno bhattakiccaṭṭhāne vitānaṃ katvā bandhi. Rājā sāyanhasamaye satthu santikaṃ gantvā taṃ kambalaṃ sañjānitvā, ‘‘bhante, kena pūjā katā’’ti pucchitvā ‘‘ekasāṭakenā’’ti vutte ‘‘brāhmaṇo mama pasādaṭṭhāneyeva pasīdatī’’ti vatvā ‘‘cattāro hatthī cattāro asse cattāri kahāpaṇasahassāni catasso itthiyo catasso dāsiyo cattāro purise caturo gāmavare’’ti evaṃ yāva sabbasatā cattāri cattāri katvā sabbacatukkaṃ nāma assa dāpesi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘aho acchariyaṃ cūḷekasāṭakassa kammaṃ, taṃmuhuttameva sabbacatukkaṃ labhi, idāni katena kalyāṇakammena ajjameva vipāko dinno’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, sacāyaṃ ekasāṭako paṭhamayāme mayhaṃ dātuṃ asakkhissa, sabbasoḷasakaṃ alabhissa. Sace majjhimayāme asakkhissa, sabbaṭṭhakaṃ alabhissa. Balavapacchimayāme dinnattā panesa sabbacatukkaṃ labhi. Kalyāṇakammaṃ karontena hi uppannaṃ cittaṃ ahāpetvā taṅkhaṇaññeva kātabbaṃ. Dandhaṃ kataṃ kusalañhi sampattiṃ dadamānaṃ dandhameva dadāti, tasmā cittuppādasamanantarameva kalyāṇakammaṃ kātabba’’nti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

116. ‘‘Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye;
Dandhañhi karoto puññaṃ, pāpasmiṃ ramatī mano’’ti.

Tattha **abhittharethā**ti turitaturitaṃ sīghasīghaṃ kareyyāti attho. Gihinā vā hi ‘‘salākabhattadānādīsu kiñcideva kusalaṃ karissāmī’’ti citte uppanne yathā aññe okāsaṃ na labhanti, evaṃ ‘‘ahaṃ pure, ahaṃ pure’’ti turitaturitameva kātabbaṃ. Pabbajitena vā upajjhāyavattādīni karontena aññassa okāsaṃ adatvā ‘‘ahaṃ pure, ahaṃ pure’’ti turitaturitameva kātabbaṃ. **Pāpā citta**nti kāyaduccaritādipāpakammato vā akusalacittuppādato vā sabbathāmena cittaṃ **nivāraye. Dandhañhi karoto**ti yo pana ‘‘dassāmi, na dassāmi sampajjissati nu kho me, no’’ti evaṃ cikkhallamaggena gacchanto viya dandhaṃ puññaṃ karoti, tassa ekasāṭakassa viya maccherasahassaṃ pāpaṃ okāsaṃ labhati. Athassa **pāpasmiṃ ramatī mano,** kusalakammakaraṇakāleyeva hi cittaṃ kusale ramati, tato muccitvā pāpaninnameva hotīti.

Gāthāpariyosāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Cūḷekasāṭakabrāhmaṇavatthu paṭhamaṃ.

2. Seyyasakattheravatthu

Pāpañca purisoti imaṃ dhammadesanaṃ satthā jetavane viharanto seyyasakattheraṃ ārabbha kathesi.

So hi lāḷudāyittherassa saddhivihāriko, attano anabhiratiṃ tassa ārocetvā tena paṭhamasaṅghādisesakamme samādapito uppannuppannāya anabhiratiyā taṃ kammamakāsi (pārā. 234). Satthā tassa kiriyaṃ sutvā taṃ pakkosāpetvā ‘‘evaṃ kira tvaṃ karosī’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘kasmā bhāriyaṃ kammaṃ akāsi, ananucchavikaṃ moghapurisā’’ti nānappakārato garahitvā sikkhāpadaṃ paññāpetvā ‘‘evarūpañhi kammaṃ diṭṭhadhammepi samparāyepi dukkhasaṃvattanikameva hotī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

117. ‘‘Pāpañce puriso kayirā, na naṃ kayirā punappunaṃ;
Na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo’’ti.

Tassattho – sace **puriso** sakiṃ pāpakammaṃ kareyya, taṅkhaṇeyeva paccavekkhitvā ‘‘idaṃ appatirūpaṃ oḷārika’’nti **na naṃ kayirā punappunaṃ**. Yopi **tamhi** chando vā ruci vā uppajjeyya, tampi vinodetvā na kayirātheva. Kiṃ kāraṇā? **Dukkho pāpassa uccayo**. Pāpassa hi uccayo vuḍḍhi idhalokepi samparāyepi dukkhameva āvahatīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Seyyasakattheravatthu dutiyaṃ.

3. Lājadevadhītāvatthu

Puññañceti imaṃ dhammadesanaṃ satthā jetavane viharanto lājadevadhītaraṃ ārabbha kathesi. Vatthu rājagahe samuṭṭhitaṃ.

Āyasmā hi mahākassapo pippaliguhāyaṃ viharanto jhānaṃ samāpajjitvā sattame divase vuṭṭhāya dibbena cakkhunā bhikkhācāraṭṭhānaṃ olokento ekaṃ sālikhettapālikaṃ itthiṃ sālisīsāni gahetvā lāje kurumānaṃ disvā ‘‘saddhā nu kho, assaddhā’’ti vīmaṃsitvā ‘‘saddhā’’ti ñatvā ‘‘sakkhissati nu kho me saṅgahaṃ kātuṃ, no’’ti upadhārento ‘‘visāradā kuladhītā mama saṅgahaṃ karissati, katvā ca pana mahāsampattiṃ labhissatī’’ti ñatvā cīvaraṃ pārupitvā pattamādāya sālikhettasamīpeyeva aṭṭhāsi. Kuladhītā theraṃ disvāva pasannacittā pañcavaṇṇāya pītiyā phuṭṭhasarīrā ‘‘tiṭṭhatha, bhante’’ti vatvā lāje ādāya vegena gantvā therassa patte ākiritvā pañcapatiṭṭhitena vanditvā, ‘‘bhante, tumhehi diṭṭhadhammassa bhāginī assa’’nti patthanaṃ akāsi. Thero ‘‘evaṃ hotū’’ti anumodanamakāsi. Sāpi theraṃ vanditvā attanā dinnadānaṃ āvajjamānā nivatti. Tāya ca pana kedāramariyādāya gamanamagge ekasmiṃ bile ghoraviso sappo nipajji. So therassa kāsāyapaṭicchannaṃ jaṅghaṃ ḍaṃsituṃ nāsakkhi.

Itarā dānaṃ āvajjamānā nivattantī taṃ padesaṃ pāpuṇi. Sappo bilā nikkhamitvā taṃ ḍaṃsitvā tattheva pātesi. Sā pasannacittena kālaṃ katvā tāvatiṃsabhavane tiṃsayojanike kanakavimāne suttappabuddhā viya sabbālaṅkārapaṭimaṇḍitena tigāvutena attabhāvena nibbatti. Sā dvādasayojanikaṃ ekaṃ dibbavatthaṃ nivāsetvā ekaṃ pārupitvā accharāsahassaparivutā pubbakammapakāsanatthāya suvaṇṇalājabharitena olambakena suvaṇṇasarakena paṭimaṇḍite vimānadvāre ṭhitā attano sampattiṃ oloketvā ‘‘kiṃ nu kho me katvā ayaṃ sampatti laddhā’’ti dibbena cakkhunā upadhārentī ‘‘ayyassa me mahākassapattherassa dinnalājanissandena sā laddhā’’ti aññāsi.

Sā evaṃ parittakena kammena evarūpaṃ sampattiṃ labhitvā ‘‘na dāni mayā pamajjituṃ vaṭṭati, ayyassa vattapaṭivattaṃ katvā imaṃ sampattiṃ thāvaraṃ karissāmī’’ti cintetvā pātova kanakamayaṃ sammajjaniñceva kacavarachaḍḍanakañca pacchiṃ ādāya gantvā therassa pariveṇaṃ sammajjitvā pānīyaparibhojanīyaṃ upaṭṭhāpesi. Thero taṃ disvā ‘‘kenaci daharena vā sāmaṇerena vā vattaṃ kataṃ bhavissatī’’ti sallakkhesi. Sā dutiyadivasepi tatheva akāsi, theropi tatheva sallakkhesi. Tatiyadivase pana thero tassā sammajjanisaddaṃ sutvā tālacchiddādīhi ca paviṭṭhaṃ sarīrobhāsaṃ disvā dvāraṃ vivaritvā ‘‘ko esa sammajjatī’’ti pucchi. ‘‘Ahaṃ, bhante, tumhākaṃ upaṭṭhāyikā lājadevadhītā’’ti. ‘‘Nanu mayhaṃ evaṃnāmikā upaṭṭhāyikā nāma natthī’’ti. ‘‘Ahaṃ, bhante, sālikhettaṃ rakkhamānā lāje datvā pasannacittā nivattantī sappena daṭṭhā kālaṃ katvā tāvatiṃsadevaloke uppannā, mayā ayyaṃ nissāya ayaṃ sampatti laddhā, idānipi tumhākaṃ vattapaṭivattaṃ katvā ‘sampattiṃ thāvaraṃ karissāmī’ti āgatāmhi, bhante’’ti. ‘‘Hiyyopi parepi tayāvetaṃ ṭhānaṃ sammajjitaṃ, tayāva pānīyabhojanīyaṃ upaṭṭhāpita’’nti. ‘‘Āma, bhante’’ti. ‘‘Apehi devadhīte, tayā kataṃ vattaṃ kataṃva hotu, ito paṭṭhāya imaṃ ṭhānaṃ mā āgamī’’ti. ‘‘Bhante, mā maṃ nāsetha, tumhākaṃ vattaṃ katvā sampattiṃ me thiraṃ kātuṃ dethā’’ti. ‘‘Apehi devadhīte, mā maṃ anāgate cittabījaniṃ gahetvā nisinnehi dhammakathikehi ‘mahākassapattherassa kira ekā devadhītā āgantvā vattapaṭivattaṃ katvā pānīyaparibhojanīyaṃ upaṭṭhāpesī’ti vattabbataṃ kari, ito paṭṭhāya idha mā āgami, paṭikkamā’’ti. Sā ‘‘mā maṃ, bhante, nāsethā’’ti punappunaṃ yāciyeva. Thero ‘‘nāyaṃ mama vacanaṃ suṇātī’’ti cintetvā ‘‘tuvaṃ pamāṇaṃ na jānāsī’’ti accharaṃ pahari. Sā tattha saṇṭhātuṃ asakkontī ākāse uppatitvā añjaliṃ paggayha, ‘‘bhante, mayā laddhasampattiṃ mā nāsetha, thāvaraṃ kātuṃ dethā’’ti rodantī ākāse aṭṭhāsi.

Satthā jetavane gandhakuṭiyaṃ nisinnova tassā roditasaddaṃ sutvā obhāsaṃ pharitvā devadhītāya sammukhe nisīditvā kathento viya ‘‘devadhīte mama puttassa kassapassa saṃvarakaraṇameva bhāro, puññatthikānaṃ pana ‘ayaṃ no attho’ti sallakkhetvā puññakaraṇameva bhāro. Puññakaraṇañhi idha ceva samparāye ca sukhamevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

118. ‘‘Puññañce puriso kayirā, kayirā naṃ punappunaṃ;
Tamhi chandaṃ kayirātha, sukho puññassa uccayo’’ti.

Tassattho – sace **puriso puññaṃ** kareyya, ‘‘ekavāraṃ me puññaṃ kataṃ, alaṃ ettāvatā’’ti anoramitvā **punappunaṃ** karotheva. Tassa akaraṇakkhaṇepi **tamhi** puññe **chandaṃ** ruciṃ ussāhaṃ karotheva. Kiṃ kāraṇā? **Sukho puññassa uccayo**. Puññassa hi uccayo vuḍḍhi idhalokaparalokasukhāvahanato sukhoti.

Desanāvasāne devadhītā pañcacattālīsayojanamatthake ṭhitāva sotāpattiphalaṃ pāpuṇīti.

Lājadevadhītāvatthu tatiyaṃ.

4. Anāthapiṇḍikaseṭṭhivatthu

Pāpopi passatī bhadranti imaṃ dhammadesanaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi.

Anāthapiṇḍiko hi vihārameva uddissa catupaṇṇāsakoṭidhanaṃ buddhasāsane vikiritvā satthari jetavane viharante devasikaṃ tīṇi mahāupaṭṭhānāni gacchati, gacchanto ca ‘‘kiṃ nu kho ādāya āgatoti sāmaṇerā vā daharā vā hatthampi me olokeyyu’’nti tucchahattho nāma na gatapubbo. Pātova gacchanto yāguṃ gāhāpetvāva gacchati, katapātarāso sappinavanītādīni bhesajjāni. Sāyanhasamaye mālāgandhavilepanavatthādīni gāhāpetvā gacchati. Evaṃ niccakālameva divase divase dānaṃ datvā sīlaṃ rakkhati. Aparabhāge dhanaṃ parikkhayaṃ gacchati. Vohārūpajīvinopissa hatthato aṭṭhārasakoṭidhanaṃ iṇaṃ gaṇhiṃsu, kulasantakāpissa aṭṭhārasahiraññakoṭiyo, nadītīre nidahitvā ṭhapitā udakena kūle bhinne mahāsamuddaṃ pavisiṃsu. Evamassa anupubbena dhanaṃ parikkhayaṃ agamāsi. So evaṃbhūtopi saṅghassa dānaṃ detiyeva, paṇītaṃ pana katvā dātuṃ na sakkoti.

So ekadivasaṃ satthārā ‘‘dīyati pana te, gahapati, kule dāna’’nti vutte ‘‘dīyati, bhante, tañca kho kaṇājakaṃ bilaṅgadutiya’’nti āha. Atha naṃ satthā, ‘‘gahapati, ‘lūkhaṃ dānaṃ demī’ti mā cintayi. Cittasmiñhi paṇīte buddhādīnaṃ dinnadānaṃ lūkhaṃ nāma natthi, apica tvaṃ aṭṭhannaṃ ariyapuggalānaṃ dānaṃ desi, ahaṃ pana velāmakāle sakalajambudīpaṃ unnaṅgalaṃ katvā mahādānaṃ pavattayamānopi tisaraṇagatampi kañci nālatthaṃ, dakkhiṇeyyā nāma evaṃ dullabhā. Tasmā ‘lūkhaṃ me dāna’nti mā cintayī’’ti vatvā **velāmasutta**massa (a. ni. 9.20) kathesi. Athassa dvārakoṭṭhake adhivatthā devatā satthari ceva satthusāvakesu ca gehaṃ pavisantesu tesaṃ tejena saṇṭhātuṃ asakkontī, ‘‘yathā ime imaṃ gehaṃ na pavisanti, tathā gahapatiṃ paribhindissāmī’’ti taṃ vattukāmāpi issarakāle kiñci vattuṃ nāsakkhi, idāni ‘‘panāyaṃ duggato gaṇhissati me vacana’’nti rattibhāge seṭṭhissa sirigabbhaṃ pavisitvā ākāse aṭṭhāsi. Atha seṭṭhi naṃ disvā ‘‘ko eso’’ti āha. Ahaṃ te mahāseṭṭhi catutthadvārakoṭṭhake adhivatthā devatā, tuyhaṃ ovādadānatthāya āgatāti. Tena hi ovadehīti. Mahāseṭṭhi tayā pacchimakālaṃ anoloketvāva samaṇassa gotamassa sāsane bahuṃ dhanaṃ vippakiṇṇaṃ, idāni duggato hutvāpi taṃ na muñcasiyeva, evaṃ vattamāno katipāheneva ghāsacchādanamattampi na labhissasi, kiṃ te samaṇena gotamena, atipariccāgato oramitvā kammante payojento kuṭumbaṃ saṇṭhāpehīti. Ayaṃ me tayā dinnaovādoti. Āma, seṭṭhīti. Gaccha, nāhaṃ tādisīnaṃ satenapi sahassenapi satasahassenapi sakkā kampetuṃ, ayuttaṃ te vuttaṃ, kaṃ tayā mama gehe vasamānāya, sīghaṃ sīghaṃ me gharā nikkhamāhīti. Sā sotāpannassa ariyasāvakassa vacanaṃ sutvā ṭhātuṃ asakkontī dārake ādāya nikkhami, nikkhamitvā ca pana aññattha vasanaṭṭhānaṃ alabhamānā ‘‘seṭṭhiṃ khamāpetvā tattheva vasissāmī’’ti nagarapariggāhakaṃ devaputtaṃ upasaṅkamitvā attanā katāparādhaṃ ācikkhitvā ‘‘ehi, maṃ seṭṭhissa santikaṃ netvā khamāpetvā vasanaṭṭhānaṃ dāpehī’’ti āha. So ‘‘ayuttaṃ tayā vuttaṃ, nāhaṃ tassa santikaṃ gantuṃ ussahāmī’’ti taṃ paṭikkhipi. Sā catunnaṃ mahārājānaṃ santikaṃ gantvā tehipi paṭikkhittā sakkaṃ devarājānaṃ upasaṅkamitvā taṃ pavattiṃ ācikkhitvā, ‘‘ahaṃ, deva, vasanaṭṭhānaṃ alabhamānā dārake hatthena gahetvā anāthā vicarāmi, vasanaṭṭhānaṃ me dāpehī’’ti suṭṭhutaraṃ yāci.

Atha naṃ so ‘‘ahampi tava kāraṇā seṭṭhiṃ vattuṃ na sakkhissāmi, ekaṃ pana te upāyaṃ kathessāmī’’ti āha. Sādhu, deva, kathehīti. Gaccha, seṭṭhino āyuttakavesaṃ gahetvā seṭṭhissa hatthato paṇṇaṃ āropetvā vohārūpajīvīhi gahitaṃ aṭṭhārasakoṭidhanaṃ attano ānubhāvena sodhetvā tucchagabbhe pūretvā mahāsamuddaṃ paviṭṭhaṃ aṭṭhārasakoṭidhanaṃ atthi, aññampi asukaṭṭhāne nāma assāmikaṃ aṭṭhārasakoṭidhanaṃ atthi, taṃ sabbaṃ saṃharitvā tassa tucchagabbhe pūretvā daṇḍakammaṃ katvā khamāpehīti. Sā ‘‘sādhu, devā’’ti vuttanayeneva taṃ sabbaṃ katvā puna tassa sirigabbhaṃ obhāsayamānā ākāse ṭhatvā ‘‘ko eso’’ti vutte ahaṃ te catutthadvārakoṭṭhake adhivatthā andhabāladevatā, mayā andhabālatāya yaṃ tumhākaṃ santike kathitaṃ, taṃ me khamatha. Sakkassa hi me vacanena catupaṇṇāsakoṭidhanaṃ saṃharitvā tucchagabbhapūraṇaṃ daṇḍakammaṃ kataṃ, vasanaṭṭhānaṃ alabhamānā kilamāmīti. Anāthapiṇḍiko cintesi – ‘‘ayaṃ devatā ‘daṇḍakammañca me kata’nti vadati, attano ca dosaṃ paṭijānāti, sammāsambuddhassa naṃ dassessāmī’’ti. So taṃ satthu santikaṃ netvā tāya katakammaṃ sabbaṃ ārocesi. Devatā satthu pādesu sirasā nipatitvā, ‘‘bhante, yaṃ mayā andhabālatāya tumhākaṃ guṇe ajānitvā pāpakaṃ vacanaṃ vuttaṃ, taṃ me khamathā’’ti satthāraṃ khamāpetvā mahāseṭṭhiṃ khamāpesi. Satthā kalyāṇapāpakānaṃ kammānaṃ vipākavasena seṭṭhiñceva devatañca ovadanto ‘‘idha, gahapati, pāpapuggalopi yāva pāpaṃ na paccati, tāva bhadrampi passati. Yadā panassa pāpaṃ paccati, tadā pāpameva passati. Bhadrapuggalopi yāva bhadraṃ na paccati, tāva pāpāni passati. Yadā panassa bhadraṃ paccati, tadā bhadrameva passatī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

119. ‘‘Pāpopi passatī bhadraṃ, yāva pāpaṃ na paccati;
Yadā ca paccatī pāpaṃ, atha pāpo pāpāni passati.

120. ‘‘Bhadropi passatī pāpaṃ, yāva bhadraṃ na paccati;
Yadā ca paccatī bhadraṃ, atha bhadro bhadrāni passatī’’ti.

Tattha **pāpo**ti kāyaduccaritādinā pāpakammena yuttapuggalo. Sopi hi purimasucaritānubhāvena nibbattaṃ sukhaṃ anubhavamāno **bhadrampi passati. Yāva pāpaṃ na paccatī**ti yāvassa taṃ pāpakammaṃ diṭṭhadhamme vā samparāye vā vipākaṃ na deti. **Yadā** panassa taṃ diṭṭhadhamme vā samparāye vā vipākaṃ deti, **atha** diṭṭhadhamme vividhā kammakāraṇā, samparāye ca apāyadukkhaṃ anubhonto so **pāpo pāpāniyeva passati**. Dutiyagāthāyapi kāyasucaritādinā bhadrakammena yutto **bhadro**. Sopi hi purimaduccaritānubhāvena nibbattaṃ dukkhaṃ anubhavamāno **pāpaṃ passati. Yāva bhadraṃ na paccatī**ti yāvassa taṃ bhadraṃ kammaṃ diṭṭhadhamme vā samparāye vā vipākaṃ na deti. **Yadā** pana taṃ vipākaṃ deti, **atha** diṭṭhadhamme lābhasakkārādisukhaṃ, samparāye ca dibbasampattisukhaṃ anubhavamāno so **bhadro bhadrāniyeva passatī**ti.

Desanāvasāne sā devatā sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Anāthapiṇḍikaseṭṭhivatthu catutthaṃ.

5. Asaññataparikkhārabhikkhuvatthu

Māvamaññetha pāpassāti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ asaññataparikkhāraṃ bhikkhuṃ ārabbha kathesi.

So kira yaṃ kiñci mañcapīṭhādibhedaṃ parikkhāraṃ bahi paribhuñjitvā tattheva chaḍḍeti. Parikkhāro vassenapi ātapenapi upacikādīhipi vinassati. So bhikkhūhi ‘‘nanu, āvuso, parikkhāro nāma paṭisāmitabbo’’ti vutte ‘‘appakaṃ mayā kataṃ, āvuso, etaṃ, na etassa cittaṃ atthi, na pitta’’nti vatvā tatheva karoti. Bhikkhū tassa kiriyaṃ satthu ārocesuṃ. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu evaṃ karosī’’ti pucchi. So satthārā pucchitopi ‘‘kiṃ etaṃ bhagavā appakaṃ mayā kataṃ, na tassa cittaṃ atthi, nāssa pitta’’nti tatheva avamaññanto āha. Atha naṃ satthā ‘‘bhikkhūhi evaṃ kātuṃ na vaṭṭati, pāpakammaṃ nāma ‘appaka’nti na avamaññitabbaṃ. Ajjhokāse ṭhapitañhi vivaṭamukhaṃ bhājanaṃ deve vassante kiñcāpi ekabindunā na pūrati, punappunaṃ vassante pana pūrateva, evamevaṃ pāpaṃ karonto puggalo anupubbena mahantaṃ pāparāsiṃ karotī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

121. ‘‘Māvamaññetha pāpassa, na mandaṃ āgamissati;
Udabindunipātena, udakumbhopi pūrati;
Bālo pūrati pāpassa, thokaṃ thokampi ācina’’nti.

Tattha **māvamaññethā**ti na avajāneyya. **Pāpassā**ti pāpaṃ. **Na mandaṃ āgamissatī**ti ‘‘appamattakaṃ me pāpakaṃ kataṃ, kadā etaṃ vipaccissatī’’ti evaṃ pāpaṃ nāvajāneyyāti attho. **Udakumbhopī**ti deve vassante mukhaṃ vivaritvā ṭhapitaṃ yaṃ kiñci kulālabhājanaṃ yathā taṃ ekekassāpi udakabinduno nipātena anupubbena **pūrati,** evaṃ bālapuggalo thokaṃ thokampi pāpaṃ ācinanto karonto vaḍḍhento **pāpassa pūratiyevā**ti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu. Satthāpi ‘‘ajjhokāse seyyaṃ santharitvā paṭipākatikaṃ akaronto imaṃ nāma āpattimāpajjatī’’ti (pāci. 108-110) sikkhāpadaṃ paññāpesīti.

Asaññataparikkhārabhikkhuvatthu pañcamaṃ.

6. Biḷālapādakaseṭṭhivatthu

Māvamaññetha puññassāti imaṃ dhammadesanaṃ satthā jetavane viharanto biḷālapādakaseṭṭhiṃ ārabbha kathesi.

Ekasmiñhi samaye sāvatthivāsino vaggabandhanena buddhappamukhassa bhikkhusaṅghassa dānaṃ denti. Athekadivasaṃ satthā anumodanaṃ karonto evamāha –

> ‘‘Upāsakā idhekacco attanāva dānaṃ deti, paraṃ na samādapeti. So nibbattanibbattaṭṭhāne bhogasampadaṃ labhati, no parivārasampadaṃ. Ekacco attanā dānaṃ na deti, paraṃ samādapeti. So nibbattanibbattaṭṭhāne parivārasampadaṃ labhati, no bhogasampadaṃ. Ekacco attanā ca na deti, parañca na samādapeti. So nibbattanibbattaṭṭhāne neva bhogasampadaṃ labhati, na parivārasampadaṃ, vighāsādo hutvā vicarati. Ekacco attanā ca deti, parañca samādapeti. So nibbattanibbattaṭṭhāne bhogasampadañceva labhati, parivārasampadañcā’’ti.

Atheko paṇḍitapuriso taṃ dhammadesanaṃ sutvā ‘‘aho acchariyamidaṃ kāraṇaṃ, ahaṃ dāni ubhayasampattisaṃvattanikaṃ kammaṃ karissāmī’’ti cintetvā satthāraṃ uṭṭhāya gamanakāle āha – ‘‘bhante, sve amhākaṃ bhikkhaṃ gaṇhathā’’ti. Kittakehi pana te bhikkhūhi atthoti? Sabbabhikkhūhi, bhanteti. Satthā adhivāsesi. Sopi gāmaṃ pavisitvā, ‘‘ammatātā, mayā svātanāya buddhappamukho bhikkhusaṅgho nimantito, yo yattakānaṃ bhikkhūnaṃ sakkoti, so tattakānaṃ yāguādīnaṃ atthāya taṇḍulādīni detu, ekasmiṃ ṭhāne pacāpetvā dānaṃ dassāmā’’ti ugghosento vicari.

Atha naṃ eko seṭṭhi attano āpaṇadvāraṃ sampattaṃ disvā ‘‘ayaṃ attano pahonake bhikkhū animantetvā pana sakalagāmaṃ samādapento vicaratī’’ti kujjhitvā ‘‘tayā gahitabhājanaṃ āharā’’ti tīhi aṅgulīhi gahetvā thoke taṇḍule adāsi, tathā mugge, tathā māseti. So tato paṭṭhāya **biḷālapādakaseṭṭhi** nāma jāto, sappiphāṇitādīni dentopi karaṇḍaṃ kuṭe pakkhipitvā ekato koṇaṃ katvā binduṃ binduṃ paggharāyanto thokathokameva adāsi. Upāsako avasesehi dinnaṃ ekato katvā iminā dinnaṃ visuṃyeva aggahesi. So seṭṭhi tassa kiriyaṃ disvā ‘‘kiṃ nu kho esa mayā dinnaṃ visuṃ gaṇhātī’’ti cintetvā tassa pacchato pacchato ekaṃ cūḷupaṭṭhākaṃ pahiṇi ‘‘gaccha, yaṃ esa karoti, taṃ jānāhī’’ti. So gantvā ‘‘seṭṭhissa mahapphalaṃ hotū’’ti yāgubhattapūvānaṃ atthāya ekaṃ dve taṇḍule pakkhipitvā muggamāsepi telaphāṇitādibindūnipi sabbabhājanesu pakkhipi. Cūḷupaṭṭhāko gantvā seṭṭhissa ārocesi. Taṃ sutvā seṭṭhi cintesi – ‘‘sace me so parisamajjhe avaṇṇaṃ bhāsissati, mama nāme gahitamatteyeva naṃ paharitvā māressāmī’’ti nivāsanantare churikaṃ bandhitvā punadivase gantvā bhattagge aṭṭhāsi. So puriso buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā bhagavantaṃ āha – ‘‘bhante, mayā mahājanaṃ samādapetvā imaṃ dānaṃ dinnaṃ, tattha samādapitamanussā attano attano balena bahūnipi thokānipi taṇḍulādīni adaṃsu, tesaṃ sabbesaṃ mahapphalaṃ hotū’’ti. Taṃ sutvā so seṭṭhi cintesi – ‘‘ahaṃ ‘asukena nāma accharāya gaṇhitvā taṇḍulādīni dinnānīti mama nāme gahitamatte imaṃ māressāmī’ti āgato, ayaṃ pana sabbasaṅgāhikaṃ katvā ‘yehipi nāḷiādīhi minitvā dinnaṃ, yehipi accharāya gahetvā dinnaṃ, sabbesaṃ mahapphalaṃ hotū’ti vadati. Sacāhaṃ evarūpaṃ na khamāpessāmi, devadaṇḍo mama matthake patissatī’’ti. So tassa pādamūle nipajjitvā ‘‘khamāhi me, sāmī’’ti āha. ‘‘Kiṃ ida’’nti ca tena vutte sabbaṃ taṃ pavattiṃ ārocesi. Taṃ kiriyaṃ disvā satthā ‘‘kiṃ ida’’nti dānaveyyāvaṭikaṃ pucchi. So atītadivasato paṭṭhāya sabbaṃ taṃ pavattiṃ ārocesi. Atha naṃ satthā ‘‘evaṃ kira seṭṭhī’’ti pucchitvā, ‘‘āma, bhante’’ti vutte, ‘‘upāsaka, puññaṃ nāma ‘appaka’nti na avamaññitabbaṃ, mādisassa buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā ‘appaka’nti na avamaññitabbaṃ. Paṇḍitamanussā hi puññaṃ karontā vivaṭabhājanaṃ viya udakena anukkamena puññena pūrantiyevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

122. ‘‘Māvamaññetha puññassa, na mandaṃ āgamissati;
Udabindunipātena, udakumbhopi pūrati;

Dhīro pūrati puññassa, thokaṃ thokampi ācina’’nti.

Tassattho – paṇḍitamanusso puññaṃ katvā ‘‘appakamattaṃ mayā kataṃ, **na mandaṃ** vipākavasena **āgamissati,** evaṃ parittakaṃ kammaṃ kahaṃ maṃ dakkhissati, ahaṃ vā taṃ kahaṃ dakkhissāmi, kadā etaṃ vipaccissatī’’ti evaṃ puññaṃ **māvamaññetha** na avajāneyya. Yathā hi nirantaraṃ **udabindunipātena** vivaritvā ṭhapitaṃ kulālabhājanaṃ **pūrati,** evaṃ **dhīro** paṇḍitapuriso **thokaṃ thokampi** puññaṃ ācinanto **puññassa pūratī**ti.

Desanāvasāne so seṭṭhi sotāpattiphalaṃ pāpuṇi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Biḷālapādakaseṭṭhivatthu chaṭṭhaṃ.

7. Mahādhanavāṇijavatthu

Vāṇijovāti imaṃ dhammadesanaṃ satthā jetavane viharanto mahādhanavāṇijaṃ ārabbha kathesi.

Tassa kira vāṇijassa gehe pañcasatā corā otāraṃ gavesamānā otāraṃ na labhiṃsu. Aparena samayena vāṇijo pañca sakaṭasatāni bhaṇḍassa pūretvā bhikkhūnaṃ ārocāpesi – ‘‘ahaṃ asukaṭṭhānaṃ nāma vāṇijjatthāya gacchāmi, ye, ayyā, taṃ ṭhānaṃ gantukāmā, te nikkhamantu, magge bhikkhāya na kilamissantī’’ti. Taṃ sutvā pañcasatā bhikkhū tena saddhiṃ maggaṃ paṭipajjiṃsu. Tepi corā ‘‘so kira vāṇijo nikkhanto’’ti gantvā aṭaviyaṃ aṭṭhaṃsu. Vāṇijopi gantvā aṭavimukhe ekasmiṃ gāme vāsaṃ katvā dve tayopi divase goṇasakaṭādīni saṃvidahi, tesaṃ pana bhikkhūnaṃ nibaddhaṃ bhikkhaṃ detiyeva. Corā tasmiṃ aticirāyante ‘‘gaccha, tassa nikkhamanadivasaṃ ñatvā ehī’’ti ekaṃ purisaṃ pahiṇiṃsu. So taṃ gāmaṃ gantvā ekaṃ sahāyakaṃ pucchi – ‘‘kadā vāṇijo nikkhamissatī’’ti. So ‘‘dvīhatīhaccayenā’’ti vatvā ‘‘kimatthaṃ pana pucchasī’’ti āha. Athassa so ‘‘mayaṃ pañcasatā corā etassatthāya aṭaviyaṃ ṭhitā’’ti ācikkhi. Itaro ‘‘tena hi gaccha, sīghaṃ nikkhamissatī’’ti taṃ uyyojetvā, ‘‘kiṃ nu kho core vāremi, udāhu vāṇija’’nti cintetvā, ‘‘kiṃ me corehi, vāṇijaṃ nissāya pañcasatā bhikkhū jīvanti, vāṇijassa saññaṃ dassāmī’’ti so tassa santikaṃ gantvā ‘‘kadā gamissathā’’ti pucchitvā ‘‘tatiyadivase’’ti vutte mayhaṃ vacanaṃ karotha, aṭaviyaṃ kira tumhākaṃ atthāya pañcasatā corā ṭhitā, mā tāva gamitthāti. Tvaṃ kathaṃ jānāsīti? Tesaṃ antare mama sahāyo atthi, tassa me kathāya ñātanti. ‘‘Tena hi ‘kiṃ me etto gatenā’ti nivattitvā gehameva gamissāmī’’ti āha. Tasmiṃ cirāyante puna tehi corehi pesito puriso āgantvā taṃ sahāyakaṃ pucchitvā taṃ pavattiṃ sutvā ‘‘nivattitvā gehameva kira gamissatī’’ti gantvā corānaṃ ārocesi. Taṃ sutvā corā tato nikkhamitvā itarasmiṃ magge aṭṭhaṃsu, tasmiṃ cirayante punapi te corā tassa santikaṃ purisaṃ pesesuṃ. So tesaṃ tattha ṭhitabhāvaṃ ñatvā puna vāṇijassa ārocesi. Vāṇijo ‘‘idhāpi me vekallaṃ natthi, evaṃ sante neva etto gamissāmi, na ito, idheva bhavissāmī’’ti bhikkhūnaṃ santikaṃ gantvā āha – ‘‘bhante, corā kira maṃ vilumpitukāmā magge ṭhitā, ‘puna nivattissatī’ti sutvā itarasmiṃ magge ṭhitā, ahaṃ etto vā ito vā agantvā thokaṃ idheva bhavissāmi, bhadantā idheva vasitukāmā vasantu, gantukāmā attano ruciṃ karontū’’ti. Bhikkhū ‘‘evaṃ sante mayaṃ nivattissāmā’’ti vāṇijaṃ āpucchitvā punadeva sāvatthiṃ gantvā satthāraṃ vanditvā nisīdiṃsu. Satthā ‘‘kiṃ, bhikkhave, mahādhanavāṇijena saddhiṃ na gamitthā’’ti pucchitvā ‘‘āma, bhante, mahādhanavāṇijassa vilumpanatthāya dvīsupi maggesu corā pariyuṭṭhiṃsu, tena so tattheva ṭhito, mayaṃ pana taṃ āpucchitvā āgatā’’ti vutte, ‘‘bhikkhave, mahādhanavāṇijo corānaṃ atthitāya maggaṃ parivajjati, jīvitukāmo viya puriso halāhalaṃ visaṃ parivajjeti, bhikkhunāpi ‘tayo bhavā corehi pariyuṭṭhitamaggasadisā’ti ñatvā pāpaṃ parivajjetuṃ vaṭṭatī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

123. ‘‘Vāṇijova bhayaṃ maggaṃ, appasattho mahaddhano;
Visaṃ jīvitukāmova, pāpāni parivajjaye’’ti.

Tattha **bhaya**nti bhāyitabbaṃ, corehi pariyuṭṭhitattā sappaṭibhayanti attho. Idaṃ vuttaṃ hoti – yathā mahādhanavāṇijo **appasattho** sappaṭibhayaṃ **maggaṃ,** yathā ca **jīvitukāmo** halāhalaṃ **visaṃ** parivajjeti, evaṃ paṇḍito bhikkhu appamattakānipi **pāpāni** parivajjeyyāti.

Desanāvasāne te bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu, sampattamahājanassāpi sātthikā dhammadesanā ahosīti.

Mahādhanavāṇijavatthu sattamaṃ.

8. Kukkuṭamittanesādavatthu

Pāṇimhi ceti imaṃ dhammadesanaṃ satthā veḷuvane viharanto kukkuṭamittaṃ nāma nesādaṃ ārabbha kathesi.

Rājagahe kira ekā seṭṭhidhītā vayappattā sattabhūmikapāsādassa upari sirigabbhe ārakkhaṇatthāya ekaṃ paricārikaṃ datvā mātāpitūhi vāsiyamānā ekadivasaṃ sāyanhasamaye vātapānena antaravīthiṃ olokentī pañca pāsasatāni pañca sūlasatāni ādāya mige vadhitvā jīvamānaṃ ekaṃ kukkuṭamittaṃ nāma nesādaṃ pañca migasatāni vadhitvā tesaṃ maṃsena mahāsakaṭaṃ pūretvā sakaṭadhure nisīditvā maṃsavikkiṇanatthāya nagaraṃ pavisantaṃ disvā tasmiṃ paṭibaddhacittā paricārikāya hatthe paṇṇākāraṃ datvā ‘‘gaccha, etassa paṇṇākāraṃ datvā gamanakālaṃ ñatvā ehī’’ti pesesi. Sā gantvā tassa paṇṇākāraṃ datvā pucchi – ‘‘kadā gamissasī’’ti? So ‘‘ajja maṃsaṃ vikkiṇitvā pātova asukadvārena nāma nikkhamitvā gamissāmī’’ti āha. Sā tena kathitakathaṃ sutvā āgantvā tassā ārocesi. Seṭṭhidhītā attanā gahetabbayuttakaṃ vatthābharaṇajātaṃ saṃvidahitvā pātova malinavatthaṃ nivāsetvā kuṭaṃ ādāya dāsīhi saddhiṃ udakatitthaṃ gacchantī viya nikkhamitvā taṃ ṭhānaṃ gantvā tassāgamanaṃ olokentī aṭṭhāsi. Sopi pātova sakaṭaṃ pājento nikkhami. Sā tassa pacchato pacchato pāyāsi. So taṃ disvā ‘‘ahaṃ taṃ ‘asukassa nāma dhītā’ti na jānāmi, mā maṃ anubandhi, ammā’’ti āha. Na maṃ tvaṃ pakkosasi, ahaṃ attano dhammatāya āgacchāmi, tvaṃ tuṇhī hutvā attano sakaṭaṃ pājehīti. So punappunaṃ taṃ nivāretiyeva. Atha naṃ sā āha – ‘‘sāmi, sirī nāma attano santikaṃ āgacchantī nivāretuṃ na vaṭṭatī’’ti. So tassā nissaṃsayena āgamanakāraṇaṃ ñatvā taṃ sakaṭaṃ āropetvā agamāsi. Tassā mātāpitaro ito cito ca pariyesāpetvā apassantā ‘‘matā bhavissatī’’ti matakabhattaṃ kariṃsu. Sāpi tena saddhiṃ saṃvāsamanvāya paṭipāṭiyā satta putte vijāyitvā te vayappatte gharabandhanena bandhi.

Athekadivasaṃ satthā paccūsasamaye lokaṃ volokento kukkuṭamittaṃ saputtaṃ sasuṇisaṃ attano ñāṇajālassa anto paviṭṭhaṃ disvā, ‘‘kiṃ nu kho eta’’nti upadhārento tesaṃ pannarasannampi sotāpattimaggassa upanissayaṃ disvā pātova pattacīvaraṃ ādāya tassa pāsaṭṭhānaṃ agamāsi. Taṃ divasaṃ pāse baddho ekamigopi nāhosi. Satthā tassa pāsamūle padavalañjaṃ dassetvā purato ekassa gumbassa heṭṭhā chāyāyaṃ nisīdi. Kukkuṭamitto pātova dhanuṃ ādāya pāsaṭṭhānaṃ gantvā ādito paṭṭhāya pāse olokayamāno pāse baddhaṃ ekampi migaṃ adisvā satthu padavalañjaṃ addasa. Athassa etadahosi – ‘‘ko mayhaṃ baddhamige mocento vicaratī’’ti. So satthari āghātaṃ bandhitvā gacchanto gumbamūle nisinnaṃ satthāraṃ disvā, ‘‘iminā mama migā mocitā bhavissanti, māressāmi na’’nti dhanuṃ ākaḍḍhi. Satthā dhanuṃ ākaḍḍhituṃ datvā vissajjetuṃ nādāsi. So saraṃ vissajjetumpi oropetumpi asakkonto phāsukāhi bhijjantīhi viya mukhato kheḷena paggharantena kilantarūpo aṭṭhāsi. Athassa puttā gehaṃ gantvā ‘‘pitā no cirāyati, kiṃ nu kho eta’’nti vatvā ‘‘gacchatha, tātā, pitu santika’’nti mātarā pesitā dhanūni ādāya gantvā pitaraṃ tathāṭhitaṃ disvā ‘‘ayaṃ no pitu paccāmitto bhavissatī’’ti sattapi janā dhanūni ākaḍḍhitvā buddhānubhāvena yathā nesaṃ pitā ṭhito, tatheva aṭṭhaṃsu. Atha nesaṃ mātā ‘‘kiṃ nu kho me puttāpi cirāyantī’’ti vatvā sattahi suṇisāhi saddhiṃ gantvā te tathāṭhite disvā ‘‘kassa nu kho ime dhanūni ākaḍḍhitvā ṭhitā’’ti olokentī satthāraṃ disvā bāhā paggayha – ‘‘mā me pitaraṃ nāsetha, mā me pitaraṃ nāsethā’’ti mahāsaddamakāsi. Kukkuṭamitto taṃ saddaṃ sutvā cintesi – ‘‘naṭṭho vatamhi, sasuro kira me esa, aho mayā bhāriyaṃ kammaṃ kata’’nti. Puttāvissa ‘‘ayyako kira no esa, aho bhāriyaṃ kammaṃ kata’’nti cintayiṃsu. Kukkuṭamitto ‘‘ayaṃ sasuro me’’ti mettacittaṃ upaṭṭhapesi, puttāpissa ‘‘ayyako no’’ti mettacittaṃ upaṭṭhapesuṃ. Atha te nesaṃ mātā seṭṭhidhītā ‘‘khippaṃ dhanūni chaḍḍetvā pitaraṃ me khamāpethā’’ti āha.

Satthā tesaṃ muducittataṃ ñatvā dhanuṃ otāretuṃ adāsi. Te sabbe satthāraṃ vanditvā ‘‘khamatha no, bhante’’ti khamāpetvā ekamantaṃ nisīdiṃsu. Atha nesaṃ satthā anupubbiṃ kathaṃ kathesi. Desanāvasāne kukkuṭamitto saddhiṃ puttehi ceva suṇisāhi ca attapañcadasamo sotāpattiphale patiṭṭhahi. Satthā piṇḍāya caritvā pacchābhattaṃ vihāraṃ agamāsi. Atha naṃ ānandatthero pucchi – ‘‘bhante, kahaṃ gamitthā’’ti. Kukkuṭamittassa santikaṃ, ānandāti. Pāṇātipātakammassa vo, bhante, akārako katoti. Āmānanda, so attapañcadasamo acalasaddhāya patiṭṭhāya tīsu ratanesu nikkaṅkho hutvā pāṇātipātakammassa akārako jātoti. Bhikkhū āhaṃsu – ‘‘nanu, bhante, bhariyāpissa atthī’’ti. Āma, bhikkhave, sā kulagehe kumārikā hutvā sotāpattiphalaṃ pattāti. Bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘kukkuṭamittassa kira bhariyā kumārikakāle eva sotāpattiphalaṃ patvā tassa gehaṃ gantvā satta putte labhi, sā ettakaṃ kālaṃ sāmikena ‘dhanuṃ āhara, sare āhara, sattiṃ āhara, sūlaṃ āhara, jālaṃ āharā’ti vuccamānā tāni adāsi. Sopi tāya dinnāni ādāya gantvā pāṇātipātaṃ karoti, kiṃ nu kho sotāpannāpi pāṇātipātaṃ karontī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘na, bhikkhave, sotāpannā pāṇātipātaṃ karonti, sā pana ‘sāmikassa vacanaṃ karomī’ti tathā akāsi. ‘Idaṃ gahetvā esa gantvā pāṇātipātaṃ karotū’ti tassā cittaṃ natthi. Pāṇitalasmiñhi vaṇe asati visaṃ gaṇhantassa taṃ visaṃ anuḍahituṃ na sakkoti, evamevaṃ akusalacetanāya abhāvena pāpaṃ akarontassa dhanuādīni nīharitvā dadatopi pāpaṃ nāma na hotī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

124. ‘‘Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ;
Nābbaṇaṃ visamanveti, natthi pāpaṃ akubbato’’ti.

Tattha **nāssā**ti na bhaveyya. **Hareyyā**ti harituṃ sakkuṇeyya. Kiṃ kāraṇā? Yasmā **nābbaṇaṃ visamanveti** avaṇañhi pāṇiṃ visaṃ anvetuṃ na sakkoti, evameva dhanuādīni nīharitvā dentassāpi akusalacetanāya abhāvena pāpaṃ **akubbato pāpaṃ** nāma **natthi,** avaṇaṃ pāṇiṃ visaṃ viya nāssa cittaṃ pāpaṃ anugacchatīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aparena samayena bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘ko nu kho kukkuṭamittassa saputtassa sasuṇisassa sotāpattimaggassūpanissayo, kena kāraṇena nesādakule nibbatto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, bhikkhave, atīte kassapadasabalassa dhātucetiyaṃ saṃvidahantā evamāhaṃsu – ‘‘kiṃ nu kho imassa cetiyassa mattikā bhavissati, kiṃ udaka’’nti. Atha nesaṃ etadahosi – ‘‘haritālamanosilā mattikā bhavissati, tilatelaṃ udaka’’nti. Te haritālamanosilā koṭṭetvā tilatelena saṃsanditvā iṭṭhakāya ghaṭetvā suvaṇṇena khacitvā anto piniṃsu, bahimukhe pana ekagghanasuvaṇṇaiṭṭhakāva ahesuṃ. Ekekā satasahassagghanikā ahosi. Te yāva dhātunidhānā cetiye niṭṭhite cintayiṃsu – ‘‘dhātunidhānakāle bahunā dhanena attho, kaṃ nu kho jeṭṭhakaṃ karomā’’ti.

Atheko gāmavāsiko seṭṭhi ‘‘ahaṃ jeṭṭhako bhavissāmī’’ti dhātunidhāne ekaṃ hiraññakoṭiṃ pakkhipi. Taṃ disvā raṭṭhavāsino ‘‘ayaṃ nagaraseṭṭhi dhanameva saṃharati, evarūpe cetiye jeṭṭhako bhavituṃ na sakkoti, gāmavāsī pana koṭidhanaṃ pakkhipitvā jeṭṭhako jāto’’ti ujjhāyiṃsu. So tesaṃ kathaṃ sutvā ‘‘ahaṃ dve koṭiyo datvā jeṭṭhako bhavissāmī’’ti dve koṭiyo adāsi. Itaro ‘‘ahameva jeṭṭhako bhavissāmī’’ti tisso koṭiyo adāsi. Evaṃ vaḍḍhetvā vaḍḍhetvā nagaravāsī aṭṭha koṭiyo adāsi. Gāmavāsino pana gehe navakoṭidhanameva atthi, nagaravāsino cattālīsakoṭidhanaṃ. Tasmā gāmavāsī cintesi – ‘‘sacāhaṃ nava koṭiyo dassāmi, ayaṃ ‘dasa koṭiyo dassāmī’ti vakkhati, atha me niddhanabhāvo paññāyissatī’’ti. So evamāha – ‘‘ahaṃ ettakañca dhanaṃ dassāmi, saputtadāro ca cetiyassa dāso bhavissāmī’’ti satta putte satta suṇisāyo bhariyañca gahetvā attanā saddhiṃ cetiyassa niyyādesi. Raṭṭhavāsino ‘‘dhanaṃ nāma sakkā uppādetuṃ, ayaṃ pana saputtadāro attānaṃ niyyādesi, ayameva jeṭṭhako hotū’’ti taṃ jeṭṭhakaṃ kariṃsu. Iti te soḷasapi janā cetiyassa dāsā ahesuṃ. Raṭṭhavāsino pana te bhujisse akaṃsu. Evaṃ santepi cetiyameva paṭijaggitvā yāvatāyukaṃ ṭhatvā tato cutā devaloke nibbattiṃsu. Tesu ekaṃ buddhantaraṃ devaloke vasantesu imasmiṃ buddhuppāde bhariyā tato cavitvā rājagahe seṭṭhino dhītā hutvā nibbatti. Sā kumārikāva hutvā sotāpattiphalaṃ pāpuṇi. Adiṭṭhasaccassa pana paṭisandhi nāma bhāriyāti tassā sāmiko samparivattamāno gantvā nesādakule nibbatti. Tassa saha dassaneneva seṭṭhidhītaraṃ pubbasineho ajjhotthari. Vuttampi cetaṃ –

‘‘Pubbeva sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake’’ti. (jā. 1.2.174);

Sā pubbasineheneva nesādakulaṃ agamāsi. Puttāpissā devalokā cavitvā tassā eva kucchismiṃ paṭisandhiṃ gaṇhiṃsu, suṇisāyopissā tattha tattha nibbattitvā vayappattā tesaṃyeva gehaṃ agamaṃsu. Evaṃ te sabbepi tadā cetiyaṃ paṭijaggitvā tassa kammassānubhāvena sotāpattiphalaṃ pattāti.

Kukkuṭamittanesādavatthu aṭṭhamaṃ.

9. Kokasunakhaluddakavatthu

Yo appaduṭṭhassāti imaṃ dhammadesanaṃ satthā jetavane viharanto kokaṃ nāma sunakhaluddakaṃ ārabbha kathesi.

So kira ekadivasaṃ pubbaṇhasamaye dhanuṃ ādāya sunakhaparivuto araññaṃ gacchanto antarāmagge ekaṃ piṇḍāya pavisantaṃ bhikkhuṃ disvā kujjhitvā ‘‘kāḷakaṇṇi me diṭṭho, ajja kiñci na labhissāmī’’ti cintetvā pakkāmi. Theropi gāme piṇḍāya caritvā katabhattakicco puna vihāraṃ pāyāsi. Itaropi araññe vicaritvā kiñci alabhitvā paccāgacchanto puna theraṃ disvā ‘‘ajjāhaṃ imaṃ kāḷakaṇṇiṃ disvā araññaṃ gato kiñci na labhiṃ, idāni me punapi abhimukho jāto, sunakhehi naṃ khādāpessāmī’’ti saññaṃ datvā sunakhe vissajjesi. Theropi ‘‘mā evaṃ kari upāsakā’’ti yāci. So ‘‘ajjāhaṃ tava sammukhībhūtattā kiñci nālatthaṃ, punapi me sammukhībhāvamāgatosi, khādāpessāmeva ta’’nti vatvā sunakhe uyyojesi. Thero vegena ekaṃ rukkhaṃ abhiruhitvā purisappamāṇe ṭhāne nisīdi. Sunakhā rukkhaṃ parivāresuṃ. Luddako gantvā ‘‘rukkhaṃ abhiruhatopi te mokkho natthī’’ti taṃ saratuṇḍena pādatale vijjhi. Thero ‘‘mā evaṃ karohī’’ti taṃ yāciyeva. Itaro tassa yācanaṃ anādiyitvā punappunaṃ vijjhiyeva. Thero ekasmiṃ pādatale vijjhiyamāne taṃ ukkhipitvā dutiyaṃ pādaṃ olambitvā tasmiṃ vijjhiyamāne tampi ukkhipati, evamassa so yācanaṃ anādiyitvāva dvepi pādatalāni vijjhiyeva. Therassa sarīraṃ ukkāhi ādittaṃ viya ahosi. So vedanānuvattiko hutvā satiṃ paccupaṭṭhāpetuṃ nāsakkhi, pārutacīvaraṃ bhassantampi na sallakkhesi. Taṃ patamānaṃ kokaṃ sīsato paṭṭhāya parikkhipantameva pati. Sunakhā ‘‘thero patito’’ti saññāya cīvarantaraṃ pavisitvā attano sāmikaṃ luñjitvā khādantā aṭṭhimattāvasesaṃ kariṃsu. Sunakhā cīvarantarato nikkhamitvā bahi aṭṭhaṃsu.

Atha nesaṃ thero ekaṃ sukkhadaṇḍakaṃ bhañjitvā khipi. Sunakhā theraṃ disvā ‘‘sāmikova amhehi khādito’’ti ñatvā araññaṃ pavisiṃsu. Thero kukkuccaṃ uppādesi ‘‘mama cīvarantaraṃ pavisitvā esa naṭṭho, arogaṃ nu kho me sīla’’nti. So rukkhā otaritvā satthu santikaṃ gantvā ādito paṭṭhāya sabbaṃ taṃ pavattiṃ ārocetvā – ‘‘bhante, mama cīvaraṃ nissāya so upāsako naṭṭho, kacci me arogaṃ sīlaṃ, atthi me samaṇabhāvo’’ti pucchi. Satthā tassa vacanaṃ sutvā ‘‘bhikkhu arogaṃ te sīlaṃ, atthi te samaṇabhāvo, so appaduṭṭhassa padussitvā vināsaṃ patto, na kevalañca idāneva, atītepi appaduṭṭhānaṃ padussitvā vināsaṃ pattoyevā’’ti vatvā tamatthaṃ pakāsento atītaṃ āhari –

Atīte kireko vejjo vejjakammatthāya gāmaṃ vicaritvā kiñci kammaṃ alabhitvā chātajjhatto nikkhamitvā gāmadvāre sambahule kumārake kīḷante disvā ‘‘ime sappena ḍaṃsāpetvā tikicchitvā āhāraṃ labhissāmī’’ti ekasmiṃ rukkhabile sīsaṃ niharitvā nipannaṃ sappaṃ dassetvā, ‘‘ambho, kumārakā eso sāḷikapotako, gaṇhatha na’’nti āha. Atheko kumārako sappaṃ gīvāyaṃ daḷhaṃ gahetvā nīharitvā tassa sappabhāvaṃ ñatvā viravanto avidūre ṭhitassa vejjassa matthake khipi. Sappo vejjassa khandhaṭṭhikaṃ parikkhipitvā daḷhaṃ ḍaṃsitvā tattheva jīvitakkhayaṃ pāpesi, evamesa koko sunakhaluddako pubbepi appaduṭṭhassa padussitvā vināsaṃ pattoyevāti.

Satthā imaṃ atītaṃ āharitvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

125. ‘‘Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa;
Tameva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃva khitto’’ti.

Tattha **appaduṭṭhassā**ti attano vā sabbasattānaṃ vā aduṭṭhassa. **Narassā**ti sattassa. **Dussatī**ti aparajjhati. **Suddhassā**ti niraparādhasseva. **Posassā**ti idampi aparenākārena sattādhivacanameva. **Anaṅgaṇassā**ti nikkilesassa. **Paccetī**ti patieti. **Paṭivāta**nti yathā ekena purisena paṭivāte ṭhitaṃ paharitukāmatāya **khitto sukhumo rajo**ti tameva purisaṃ pacceti, tasseva upari patati, evameva yo puggalo apaduṭṭhassa purisassa pāṇippaharādīni dadanto padussati, **tameva bālaṃ** diṭṭheva dhamme, samparāye vā nirayādīsu vipaccamānaṃ taṃ **pāpaṃ** vipākadukkhavasena paccetīti attho.

Desanāvasāne so bhikkhu arahatte patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Kokasunakhaluddakavatthu navamaṃ.

10. Maṇikārakulūpakatissattheravatthu

Gabbhameketi imaṃ dhammadesanaṃ satthā jetavane viharanto maṇikārakulūpakaṃ tissattheraṃ ārabbha kathesi.

So kira thero ekassa maṇikārassa kule dvādasa vassāni bhuñji. Tasmiṃ kule jayampatikā mātāpituṭṭhāne ṭhatvā theraṃ paṭijaggiṃsu. Athekadivasaṃ so maṇikāro therassa purato maṃsaṃ chindanto nisinno hoti. Tasmiṃ khaṇe rājā pasenadi kosalo ekaṃ maṇiratanaṃ ‘‘imaṃ dhovitvā vijjhitvā pahiṇatū’’ti pesesi. Maṇikāro salohiteneva hatthena taṃ paṭiggahetvā peḷāya upari ṭhapetvā hatthadhovanatthaṃ anto pāvisi. Tasmiṃ pana gehe posāvaniyakoñcasakuṇo atthi. So lohitagandhena maṃsasaññāya taṃ maṇiṃ therassa passantasseva gili. Maṇikāro āgantvā maṇiṃ apassanto ‘‘maṇi kena gahito’’ti bhariyañca puttake ca paṭipāṭiyā pucchitvā tehi ‘‘na gaṇhāmā’’ti vutte ‘‘therena gahito bhavissatī’’ti. Cintetvā bhariyāya saddhiṃ mantesi – ‘‘therena maṇi gahito bhavissatī’’ti. Sā, sāmi, mā evaṃ avaca, ettakaṃ kālaṃ mayā therassa na kiñci vajjaṃ diṭṭhapubbaṃ, na so maṇiṃ gaṇhātīti. Maṇikāro theraṃ pucchi – ‘‘bhante, imasmiṃ ṭhāne maṇiratanaṃ tumhehi gahita’’nti. Na gaṇhāmi, upāsakāti. Bhante, na idha añño atthi, tumhehiyeva gahito bhavissati, detha me maṇiratananti. So tasmiṃ asampaṭicchante puna bhariyaṃ āha – ‘‘thereneva maṇi gahito, pīḷetvā naṃ pucchissāmī’’ti. Sā, sāmi, mā no nāsayi, varaṃ amhehi dāsabyaṃ upagantuṃ, na ca theraṃ evarūpaṃ vattunti. So ‘‘sabbeva mayaṃ dāsattaṃ upagacchantā maṇimūlaṃ na agghāmā’’ti rajjuṃ gahetvā therassa sīsaṃ veṭhetvā daṇḍena ghaṭṭesi. Therassa sīsato ca kaṇṇanāsāhi ca lohitaṃ pagghari, akkhīni nikkhamanākārappattāni ahesuṃ, so vedanāpamatto bhūmiyaṃ pati. Koñco lohitagandhenā gantvā lohitaṃ pivi. Atha naṃ maṇikāro there uppannakodhavegena ‘‘tvaṃ kiṃ karosī’’ti pādena paharitvā khipi. So ekappahāreneva maritvā uttāno ahosi.

Thero taṃ disvā, upāsaka, sīse veṭhanaṃ tāva me sithilaṃ katvā imaṃ koñcaṃ olokehi ‘‘mato vā, no vā’’ti. Atha naṃ so āha – ‘‘eso viya tvampi marissasī’’ti. Upāsaka, iminā so maṇi gilito, sace ayaṃ na amarissā, na te ahaṃ marantopi maṇiṃ ācikkhissanti. So tassa udaraṃ phāletvā maṇiṃ disvā pavedhento saṃviggamānaso therassa pādamūle nipajjitvā ‘‘khamatha, me, bhante, ajānantena mayā kata’’nti āha. Upāsaka, neva tuyhaṃ doso atthi, na mayhaṃ, vaṭṭassevesa doso, khamāmi teti. Bhante, sace me khamatha, pakatiniyāmeneva me gehe nisīditvā bhikkhaṃ gaṇhathāti. ‘‘Upāsaka, na dānāhaṃ ito paṭṭhāya paresaṃ gehassa antochadanaṃ pavisissāmi, antogehapavesanasseva hi ayaṃ doso, ito paṭṭhāya pādesu āvahantesu gehadvāre ṭhitova bhikkhaṃ gaṇhissāmī’’ti vatvā dhutaṅgaṃ samādāya imaṃ gāthamāha –

‘‘Paccati munino bhattaṃ, thokaṃ thokaṃ kule kule;

Piṇḍikāya carissāmi, atthi jaṅghabalaṃ mamā''ti. (theragā. 248) –

Idañca pana vatvā thero teneva byādhinā na cirasseva parinibbāyi. Koñco maṇikārassa bhariyāya kucchismiṃ paṭisandhiṃ gaṇhi. Maṇikāro kālaṃ katvā niraye nibbatti. Maṇikārassa bhariyā there muducittatāya kālaṃ katvā devaloke nibbatti. Bhikkhū satthāraṃ tesaṃ abhisamparāyaṃ pucchiṃsu. Satthā, ''bhikkhave, idhekacce gabbhe nibbattanti, ekacce pāpakārino niraye nibbattanti, ekacce katakalyāṇā devaloke nibbattanti, anāsavā pana parinibbāyantī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

126. ''Gabbhameke uppajjanti, nirayaṃ pāpakammino;
Saggaṃ sugatino yanti, parinibbanti anāsavā''ti.

Tattha **gabbha**nti idha manussagabbhova adhippeto. Sesamettha uttānatthameva.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Maṇikārakulūpakatissattheravatthu dasamaṃ.

11. Tayojanavatthu

Na antalikkheti imaṃ dhammadesanaṃ satthā jetavane viharanto tayo jane ārabbha kathesi.

Satthari kira jetavane viharante sambahulā bhikkhū satthu dassanatthāya āgacchantā ekaṃ gāmaṃ piṇḍāya pavisiṃsu. Gāmavāsino te sampatte ādāya āsanasālāya nisīdāpetvā yāgukhajjakaṃ datvā piṇḍapātavelaṃ āgamayamānā dhammaṃ suṇantā nisīdiṃsu. Tasmiṃ khaṇe bhattaṃ pacitvā sūpabyañjanaṃ dhūpayamānāya ekissā itthiyā bhājanato aggijālā uṭṭhahitvā chadanaṃ gaṇhi. Tato ekaṃ tiṇakaraḷaṃ uṭṭhahitvā jalamānaṃ ākāsaṃ pakkhandi. Tasmiṃ khaṇe eko kāko ākāsena gacchanto tattha gīvaṃ pavesetvā tiṇavalliveṭhito jhāyitvā gāmamajjhe pati. Bhikkhū taṃ disvā ''aho bhāriyaṃ kammaṃ, passathāvuso, kākena pattaṃ vippakāraṃ, iminā katakammaṃ aññatra satthārā ko jānissati, satthāramassa kammaṃ pucchissāmā''ti cintetvā pakkamiṃsu.

Aparesampi bhikkhūnaṃ satthu dassanatthāya nāvaṃ abhiruyha gacchantānaṃ nāvā samudde niccalā aṭṭhāsi. Manussā ''kāḷakaṇṇinā ettha bhavitabba''nti salākaṃ vicāresuṃ. Nāvikassa ca bhariyā paṭhamavaye ṭhitā dassanīyā pāsādikā, salākā tassā pāpuṇi. ''Salākaṃ puna vicārethā''ti vatvā yāvatatiyaṃ vicāresuṃ, tikkhattumpi tassā eva pāpuṇi. Manussā ''kiṃ, sāmī''ti nāvikassa mukhaṃ olokesuṃ. Nāviko ''na sakkā ekissā atthāya mahājanaṃ nāsetuṃ, udake naṃ khipathā''ti āha. Sā gahetvā udake khipiyamānā maraṇabhayatajjitā viravaṃ akāsi. Taṃ sutvā nāviko ko attho imissā ābharaṇehi naṭṭhehi, sabbābharaṇāni omuñcitvā ekaṃ pilotikaṃ nivāsāpetvā chaḍḍetha naṃ, ahaṃ panetaṃ udakapiṭṭhe plavamānaṃ daṭṭhuṃ na sakkhissāmī tasmā yathā naṃ ahaṃ na passāmi, tathā ekaṃ vālukakuṭaṃ gīvāya bandhitvā samudde khipathāti. Te tathā kariṃsu. Tampi patitaṭṭhāneyeva macchakacchapā vilumpiṃsu. Bhikkhū taṃ pavattiṃ ñatvā ''ṭhapetvā satthāraṃ ko añño etissā itthiyā katakammaṃ jānissati, satthāraṃ tassā kammaṃ pucchissāmā''ti icchitaṭṭhānaṃ patvā nāvāto oruyha pakkamiṃsu.

Aparepi satta bhikkhū satthu dassanatthāya gacchantā sāyaṃ ekaṃ vihāraṃ pavisitvā vasanaṭṭhānaṃ pucchiṃsu. Ekasmiñca leṇe satta mañcā honti. Tesaṃ tadeva labhitvā tattha nipannānaṃ rattibhāge kūṭāgāramatto pāsāṇo pavaṭṭamāno āgantvā leṇadvāraṃ pidahi. Nevāsikā bhikkhū ''mayaṃ imaṃ leṇaṃ āgantukabhikkhūnaṃ pāpayimhā, ayañca mahāpāsāṇo leṇadvāraṃ pidahanto aṭṭhāsi, apanessāma na''nti samantā sattahi gāmehi manusse sannipātetvā vāyamantāpi ṭhānā cāletuṃ nāsakkhiṃsu. Anto paviṭṭhabhikkhūpi vāyamiṃsuyeva. Evaṃ santepi sattāhaṃ pāsāṇaṃ cāletuṃ nāsakkhiṃsu. Āgantukā sattāhaṃ chātajjhattā mahādukkhaṃ anubhaviṃsu. Sattame divase pāsāṇo sayameva pavaṭṭitvā apagato. Bhikkhū nikkhamitvā ‘‘amhākaṃ imaṃ pāpaṃ aññatra satthārā ko jānissati, satthāraṃ pucchissāmā’’ti cintetvā pakkamiṃsu. Te purimehi saddhiṃ antarāmagge samāgantvā sabbe ekatova satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinnā satthārā katapaṭisanthārā attanā attanā diṭṭhānubhūtāni kāraṇāni paṭipāṭiyā pucchiṃsu.

Satthāpi tesaṃ paṭipāṭiyā evaṃ byākāsi – ‘‘bhikkhave, so tāva kāko attanā katakammameva anubhosi. Atītakāle hi bārāṇasiyaṃ eko kassako attano goṇaṃ damento dametuṃ nāsakkhi. So hissa goṇo thokaṃ gantvā nipajji, pothetvā uṭṭhāpitopi thokaṃ gantvā punapi tatheva nipajji. So vāyamitvā taṃ dametuṃ asakkonto kodhābhibhūto hutvā ‘ito dāni paṭṭhāya sukhaṃ nipajjissasī’ti palālapiṇḍaṃ viya karonto palālena tassa gīvaṃ paliveṭhetvā aggimadāsi, goṇo tattheva jhāyitvā mato. Tadā, bhikkhave, tena kākena taṃ pāpakammaṃ kataṃ. So tassa vipākena dīgharattaṃ niraye paccitvā vipākāvasesena sattakkhattuṃ kākayoniyaṃ nibbattitvā evameva ākāse jhāyitvāva mato’’ti.

Sāpi, bhikkhave, itthī attanā katakammameva anubhosi. Sā hi atīte bārāṇasiyaṃ ekassa gahapatikassa bhariyā udakaharaṇakoṭṭanapacanādīni sabbakiccāni sahattheneva akāsi. Tassā eko sunakho taṃ gehe sabbakiccāni kurumānaṃ olokentova nisīdati. Khette bhattaṃ harantiyā dārupaṇṇādīnaṃ vā atthāya araññaṃ gacchantiyā tāya saddhiṃyeva gacchati. Taṃ disvā daharamanussā ‘‘ambho nikkhanto sunakhaluddako, ajja mayaṃ maṃsena bhuñjissāmā’’ti uppaṇḍenti. Sā tesaṃ kathāya maṅku hutvā sunakhaṃ leḍḍudaṇḍādīhi paharitvā palāpeti, sunakho nivattitvā puna anubandhati. So kirassā tatiye attabhāve bhattā ahosi, tasmā sinehaṃ chindituṃ na sakkoti. Kiñcāpi hi anamatagge saṃsāre jāyā vā pati vā abhūtapubbā nāma natthi, avidūre pana attabhāve ñātakesu adhimatto sineho hoti, tasmā so sunakho taṃ vijahituṃ na sakkoti. Sā tassa kujjhitvā khettaṃ sāmikassa yāguṃ haramānā rajjuṃ ucchaṅge ṭhapetvā agamāsi, sunakho tāyeva saddhiṃ gato. Sā sāmikassa yāguṃ datvā tucchakuṭaṃ ādāya ekaṃ udakaṭṭhānaṃ gantvā kuṭaṃ vālukāya pūretvā samīpe oloketvā ṭhitassa sunakhassa saddamakāsi. Sunakho ‘‘cirassaṃ vata me ajja madhurakathā laddhā’’ti naṅguṭṭhaṃ cālento taṃ upasaṅkami. Sā taṃ gīvāyaṃ daḷhaṃ gahetvā ekāya rajjukoṭiyā kuṭaṃ bandhitvā ekaṃ rajjukoṭiṃ sunakhassa gīvāyaṃ bandhitvā kuṭaṃ udakābhimukhaṃ pavaṭṭesi. Sunakho kuṭaṃ anubandhanto udake patitvā tattheva kālamakāsi. Sā tassa kammassa vipākena dīgharattaṃ niraye paccitvā vipākāvasesena attabhāvasate vālukakuṭaṃ gīvāyaṃ bandhitvā udake pakkhittā kālamakāsīti.

Tumhehipi, bhikkhave, attanā katakammameva anubhūtaṃ. Atītasmiñhi bārāṇasivāsino satta gopālakadārakā ekasmiṃ aṭavipadese sattāhavārena gāviyo vicarantā ekadivasaṃ gāviyo vicāretvā āgacchantā ekaṃ mahāgodhaṃ disvā anubandhiṃsu. Godhā palāyitvā ekaṃ vammikaṃ pāvisi. Tassa pana vammikassa satta chiddāni, dārakā ‘‘mayaṃ dāni gahetuṃ na sakkhissāma, sve āgantvā gaṇhissāmā’’ti ekeko ekekaṃ sākhabhaṅgamuṭṭhiṃ ādāya sattapi janā satta chiddāni pidahitvā pakkamiṃsu. Te punadivase taṃ godhaṃ amanasikatvā aññasmiṃ padese gāviyo vicāretvā sattame divase gāviyo ādāya gacchantā taṃ vammikaṃ disvā satiṃ paṭilabhitvā ‘‘kā nu kho tassā godhāya pavattī’’ti attanā attanā pidahitāni chiddāni vivariṃsu. Godhā jīvite nirālayā hutvā aṭṭhicammāvasesā pavedhamānā nikkhami. Te taṃ disvā anukampaṃ katvā ‘‘mā naṃ māretha, sattāhaṃ chinnabhattā jātā’’ti tassā piṭṭhiṃ parimajjitvā ‘‘sukhena gacchāhī’’ti vissajjesuṃ. Te godhāya amāritattā niraye tāva na pacciṃsu. Te pana satta janā ekato hutvā cuddasasu attabhāvesu satta satta divasāni chinnabhattā ahesuṃ. Tadā, bhikkhave, tumhehi sattahi gopālakehi hutvā taṃ kammaṃ katanti. Evaṃ satthā tehi puṭṭhapuṭṭhaṃ pañhaṃ byākāsi.

Atheko bhikkhu satthāraṃ āha – ‘‘kiṃ pana, bhante, pāpakammaṃ katvā ākāse uppatitassapi samuddaṃ pakkhandassāpi pabbatantaraṃ paviṭṭhassāpi mokkho natthī’’ti. Satthā ‘‘evametaṃ, bhikkhave, ākāsādīsupi ekapadesopi natthi, yattha ṭhito pāpakammato mucceyyā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

127. ‘‘Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;
Na vijjatī so jagatippadeso, yatthaṭṭhito mucceyya pāpakammā’’ti.

Tassattho – sace hi koci ‘‘iminā upāyena pāpakammato muccissāmī’’ti **antalikkhe** vā nisīdeyya, caturāsītiyojanasahassagambhīraṃ mahāsamuddaṃ vā paviseyya, pabbatantare vā nisīdeyya, neva pāpakammato **mucceyya**. Puratthimādīsu jagatipadesesu pathavībhāgesu na so vālaggamattopi okāso atthi, yattha ṭhito pāpakammato muccituṃ sakkuṇeyyāti.

Desanāvasāne te bhikkhū sotāpattiphalādīni pāpuṇiṃsu, sampattamahājanassāpi sātthikā dhammadesanā ahosīti.

Tayojanavatthu ekādasamaṃ.

12. Suppabuddhasakyavatthu

Na antalikkheti imaṃ dhammadesanaṃ satthā nigrodhārāme viharanto suppabuddhaṃ sakkaṃ ārabbha kathesi.

So kira ‘‘ayaṃ mama dhītaraṃ chaḍḍetvā nikkhanto ca, mama puttaṃ pabbājetvā tassa veriṭṭhāne ṭhito cā’’ti imehi dvīhi kāraṇehi satthari āghātaṃ bandhitvā ekadivasaṃ ‘‘na dānissa nimantanaṭṭhānaṃ gantvā bhuñjituṃ dassāmī’’ti gamanamaggaṃ pidahitvā antaravīthiyaṃ suraṃ pivanto nisīdi. Athassa satthari bhikkhusaṅghaparivute taṃ ṭhānaṃ āgate ‘‘satthā āgato’’ti ārocesuṃ. So āha – ‘‘purato gacchāti tassa vadetha, nāyaṃ mayā mahallakataro, nāssa maggaṃ dassāmī’’ti punappunaṃ vuccamānopi tatheva vatvā nisīdi. Satthā mātulassa santikā maggaṃ alabhitvā tato nivatti. Sopi ekaṃ carapurisaṃ pesesi ‘‘gaccha, tassa kathaṃ sutvā ehī’’ti. Satthāpi nivattanto sitaṃ katvā ānandattherena ‘‘ko nu kho, bhante, sitassa pātukammassa paccayo’’ti puṭṭho āha – ‘‘passasi, ānanda, suppabuddha’’nti. Passāmi, bhanteti. Bhāriyaṃ tena kammaṃ kataṃ mādisassa buddhassa maggaṃ adentena, ito sattame divase heṭṭhāpāsāde sopānapādamūle pathaviṃ pavisissatīti. Carapuriso taṃ kathaṃ sutvā suppabuddhassa santikaṃ gantvā ‘‘kiṃ mama bhāgineyyena nivattantena vutta’’nti puṭṭho yathāsutaṃ ārocesi. So tassa vacanaṃ sutvā ‘‘na dāni mama bhāgineyyassa kathāya doso atthi, addhā yaṃ so vadati, taṃ tatheva hoti. Evaṃ santepi naṃ idāni musāvādena niggaṇhissāmi. So hi maṃ ‘sattame divase pathaviṃ pavisissatī’ti aniyamena avatvā ‘heṭṭhāpāsāde sopānapādamūle pathaviṃ pavisissatī’’’ti āha. ‘‘Ito dāni paṭṭhāyāhaṃ taṃ ṭhānaṃ na gamissāmi, atha naṃ tasmiṃ ṭhāne pathaviṃ apavisitvā musāvādena niggaṇhissāmī’’ti attano upabhogajātaṃ sabbaṃ sattabhūmikapāsādassa upari āropetvā sopānaṃ harāpetvā dvāraṃ pidahāpetvā ekekasmiṃ dvāre dve dve malle ṭhapetvā ‘‘sacāhaṃ pamādena heṭṭhā orohitukāmo homi, nivāreyyātha ma’’nti vatvā sattame pāsādatale sirigabbhe nisīdi. Satthā taṃ pavattiṃ sutvā, ‘‘bhikkhave, suppabuddho na kevalaṃ pāsādatale vehāsaṃ uppatitvā ākāse vā nisīdatu, nāvāya vā samuddaṃ pakkhandatu, pabbatantaraṃ vā pavisatu, buddhānaṃ kathāya dvidhābhāvo nāma natthi, mayā vuttaṭṭhāneyeva so pathaviṃ pavisissatī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

128. ‘‘Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;
Na vijjatī so jagatippadeso, yatthaṭṭhitaṃ nappasaheyya maccū’’ti.

Tattha **yattha ṭhitaṃ nappasaheyya, maccū**ti yasmiṃ padese ṭhitaṃ maraṇaṃ nappasaheyya nābhibhaveyya, kesaggamattopi pathavippadeso natthi. Sesaṃ purimasadisamevāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sattame divase satthu bhikkhācāramaggassa niruddhavelāya heṭṭhāpāsāde suppabuddhassa maṅgalasso uddāmo hutvā taṃ taṃ bhittiṃ pahari. So upari nisinnovassa saddaṃ sutvā ‘‘kimeta’’nti pucchi. ‘‘Maṅgalasso uddāmo’’ti. So panasso suppabuddhaṃ disvāva sannisīdati. Atha naṃ so gaṇhitukāmo hutvā nisinnaṭṭhānā uṭṭhāya dvārābhimukho ahosi, dvārāni sayameva vivaṭāni, sopānaṃ sakaṭṭhāneyeva ṭhitaṃ. Dvāre ṭhitā mallā taṃ gīvāyaṃ gahetvā heṭṭhābhimukhaṃ khipiṃsu. Etenupāyena sattasupi talesu dvārāni sayameva vivaṭāni, sopānāni yathāṭhāne ṭhitāni. Tattha tattha mallā taṃ gīvāyameva gahetvā heṭṭhābhimukhaṃ khipiṃsu. Atha naṃ heṭṭhāpāsāde sopānapādamūlaṃ sampattameva mahāpathavī vivaramānā bhijjitvā sampaṭicchi, so gantvā avīcimhi nibbattīti.

Suppabuddhasakyavatthu dvādasamaṃ.

Pāpavaggavaṇṇanā niṭṭhitā.

Navamo vaggo.

10. Daṇḍavaggo

1. Chabbaggiyabhikkhuvatthu

Sabbe tasantīti imaṃ dhammadesanaṃ satthā jetavane viharanto chabbaggiye bhikkhū ārabbha kathesi.

Ekasmiñhi samaye sattarasavaggiyehi senāsane paṭijaggite chabbaggiyā bhikkhū ‘‘nikkhamatha, mayaṃ mahallakatarā, amhākaṃ etaṃ pāpuṇātī’’ti vatvā tehi ‘‘na mayaṃ dassāma, amhehi paṭhamaṃ paṭijaggita’’nti vutte te bhikkhū pahariṃsu. Sattarasavaggiyā maraṇabhayatajjitā mahāviravaṃ viraviṃsu. Satthā tesaṃ saddaṃ sutvā ‘‘kiṃ ida’’nti pucchitvā ‘‘idaṃ nāmā’’ti ārocite ‘‘na, bhikkhave, ito paṭṭhāya bhikkhunā nāma evaṃ kattabbaṃ, yo karoti, so imaṃ nāma āpattiṃ āpajjatī’’ti **pahāradānasikkhāpadaṃ** (pāci. 449 ādayo) paññāpetvā, ‘‘bhikkhave, bhikkhunā nāma ‘yathā ahaṃ, tatheva aññepi daṇḍassa tasanti, maccuno bhāyantī’ti ñatvā paro na paharitabbo, na ghātetabbo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

129. ‘‘Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye’’ti.

Tattha **sabbe tasantī**ti sabbepi sattā attani daṇḍe patante tassa daṇḍassa tasanti. **Maccuno**ti maraṇassāpi **bhāyanti**yeva. Imissā ca desanāya byañjanaṃ niravasesaṃ, attho pana sāvaseso. Yathā hi raññā ‘‘sabbe sannipatantū’’ti bheriyā carāpitāyapi rājamahāmatte ṭhapetvā sesā sannipatanti, evamidha ‘‘sabbe tasantī’’ti vuttepi hatthājāneyyo assājāneyyo usabhājāneyyo khīṇāsavoti ime cattāro ṭhapetvā avasesāva tasantīti veditabbā. Imesu hi khīṇāsavo sakkāyadiṭṭhiyā pahīnattā maraṇakasattaṃ apassanto na bhāyati, itare tayo sakkāyadiṭṭhiyā balavattā attano paṭipakkhabhūtaṃ sattaṃ apassantā na bhāyantīti. **Na haneyya na ghātaye**ti yathā ahaṃ, evaṃ aññepi sattāti neva paraṃ pahareyya na paharāpeyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Chabbaggiyabhikkhuvatthu paṭhamaṃ.

2. Chabbaggiyabhikkhuvatthu

Sabbe tasantīti imaṃ dhammadesanaṃ satthā jetavane viharanto chabbaggiye bhikkhū ārabbha kathesi.

Teyeva ekasmiñhi samaye teneva kāraṇena purimasikkhāpade sattarasavaggiye pahariṃsu. Teneva kāraṇena tesaṃ talasattikaṃ uggiriṃsu. Idhāpi satthā tesaṃ saddaṃ sutvā ‘‘kiṃ ida’’nti pucchitvā ‘‘idaṃ nāmā’’ti ārocite ‘‘na, bhikkhave, ito paṭṭhāya bhikkhunā nāma evaṃ kattabbaṃ, yo karoti, so imaṃ nāma āpattiṃ āpajjatī’’ti **talasattikasikkhāpadaṃ** (pāci. 454 ādayo) paññāpetvā, ‘‘bhikkhave, bhikkhunā nāma ‘yathā ahaṃ, tatheva aññepi daṇḍassa tasanti, yathā ca mayhaṃ, tatheva nesaṃ jīvitaṃ piya’nti ñatvā paro na paharitabbo na ghāṭetabbo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

130. ‘‘Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye’’ti.

Tattha **sabbesaṃ jīvitaṃ piya**nti khīṇāsavaṃ ṭhapetvā sesasattānaṃ jīvitaṃ piyaṃ madhuraṃ, khīṇāsavo pana jīvite vā maraṇe vā upekkhakova hoti. Sesaṃ purimasadisamevāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Chabbaggiyabhikkhuvatthu dutiyaṃ.

3. Sabbahulakumārakavatthu

Sukhakāmāni bhūtānīti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule kumārake ārabbha kathesi.

Ekasmiñhi samaye satthā sāvatthiyaṃ piṇḍāya pavisanto antarāmagge sambahule kumārake ekaṃ gharasappajātikaṃ ahiṃ daṇḍakena paharante disvā ‘‘kumārakā kiṃ karothā’’ti pucchitvā ‘‘ahiṃ, bhante, daṇḍakena paharāmā’’ti vutte ‘‘kiṃ kāraṇā’’ti puna pucchitvā ‘‘ḍaṃsanabhayena, bhante’’ti vutte ‘‘tumhe ‘attano sukhaṃ karissāmā’ti imaṃ paharantā nibbattanibbattaṭṭhāne sukhalābhino na bhavissatha. Attano sukhaṃ patthentena hi paraṃ paharituṃ na vaṭṭatī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

131. ‘‘Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;
Attano sukhamesāno, pecca so na labhate sukhaṃ.

132. ‘‘Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;
Attano sukhamesāno, pecca so labhate sukha’’nti.

Tattha **yo daṇḍenā**ti yo puggalo daṇḍena vā leḍḍuādīhi vā viheṭheti. **Pecca so na labhate sukha**nti so puggalo paraloke manussasukhaṃ vā dibbasukhaṃ vā paramatthabhūtaṃ vā nibbānasukhaṃ na labhati. Dutiyagāthāya **pecca so labhate**ti so puggalo paraloke vuttappakāraṃ tividhampi **sukhaṃ** labhatīti attho.

Desanāvasāne pañcasatāpi te kumārakā sotāpattiphale patiṭṭhahiṃsūti.

Sambahulakumārakavatthu tatiyaṃ.

4. Koṇḍadhānattheravatthu

Māvoca pharusaṃ kañcīti imaṃ dhammadesanaṃ satthā jetavane viharanto koṇḍadhānattheraṃ ārabbha kathesi.

Tassa kira pabbajitadivasato paṭṭhāya ekaṃ itthirūpaṃ therena saddhiṃyeva vicarati. Taṃ thero na passati, mahājano pana passati. Antogāmaṃ piṇḍāya caratopissa manussā ekaṃ bhikkhaṃ datvā, ‘‘bhante, ayaṃ tumhākaṃ hotu, ayaṃ pana tumhākaṃ sahāyikāyā’’ti vatvā dutiyampi dadanti.

Kiṃ tassa pubbakammanti? Kassapasammāsambuddhakāle kira dve sahāyakā bhikkhū ekamātukucchito nikkhantasadisā ativiya samaggā ahesuṃ. Dīghāyukabuddhakāle ca anusaṃvaccharaṃ vā anuchamāsaṃ vā bhikkhū uposathatthāya sannipatanti. Tasmā tepi ‘‘uposathaggaṃ gamissāmā’’ti vasanaṭṭhānā nikkhamiṃsu. Te ekā tāvatiṃsabhavane nibbattadevatā disvā ‘‘ime bhikkhū ativiya samaggā, sakkā nu kho ime bhinditu’’nti cintetvā attano bālatāya cintitasamanantarameva āgantvā tesu ekena, ‘‘āvuso, muhuttaṃ āgamehi, sarīrakiccenamhi atthiko’’ti vutte sā devatā ekaṃ manussitthivaṇṇaṃ māpetvā therassa gacchantaraṃ pavisitvā nikkhamanakāle ekena hatthena kesakalāpaṃ, ekena nivāsanaṃ saṇṭhāpayamānā tassa piṭṭhito nikkhami. So taṃ na passati, tamāgamayamāno pana purato ṭhitabhikkhu nivattitvā olokayamāno taṃ tathā katvā nikkhamantaṃ passi. Sā tena diṭṭhabhāvaṃ ñatvā antaradhāyi. Itaro taṃ bhikkhuṃ attano santikaṃ āgatakāle āha – ‘‘āvuso, sīlaṃ te bhinna’’nti. ‘‘Natthāvuso, mayhaṃ evarūpa’’nti. Idāneva te mayā pacchato nikkhamamānā taruṇaitthī idaṃ nāma karontī diṭṭhā, tvaṃ ‘‘natthi mayhaṃ evarūpa’’nti kiṃ vadesīti. So asaniyā matthake avatthaṭo viya mā maṃ, āvuso, nāsehi, natthi mayhaṃ evarūpanti. Itaro ‘‘mayā sāmaṃ akkhīhi diṭṭhaṃ, kiṃ tava saddahissāmī’’ti daṇḍako viya bhijjitvā pakkāmi, uposathaggepi ‘‘nāhaṃ iminā saddhiṃ uposathaṃ karissāmī’’ti nisīdi. Itaro ‘‘mayhaṃ, bhante, sīle aṇumattampi kāḷaṃ natthī’’ti bhikkhūnaṃ kathesi. Sopi ‘‘mayā sāmaṃ diṭṭha’’nti āha. Devatā taṃ tena saddhiṃ uposathaṃ kātuṃ anicchantaṃ disvā ‘‘bhāriyaṃ mayā kammaṃ kata’’nti cintetvā – ‘‘bhante, mayhaṃ ayyassa sīlabhedo natthi, mayā pana vīmaṃsanavasenetaṃ kataṃ, karotha tena saddhiṃ uposatha’’nti āha. So tassā ākāse ṭhatvā kathentiyā saddahitvā uposathaṃ akāsi, na pana there pubbe viya muducitto ahosi. Ettakaṃ devatāya pubbakammaṃ.

Āyupariyosāne pana te therā yathāsukhaṃ devaloke nibbattiṃsu. Devatā apīcimhi nibbattitvā ekaṃ buddhantaraṃ tattha paccitvā imasmiṃ buddhuppāde sāvatthiyaṃ nibbattitvā vuddhimanvāya sāsane pabbajitvā upasampadaṃ labhi. Tassa pabbajitadivasato paṭṭhāya taṃ itthirūpaṃ tatheva paññāyi. Tenevassa **koṇḍadhānatthero**ti nāmaṃ kariṃsu. Taṃ tathāvicarantaṃ disvā bhikkhū anāthapiṇḍikaṃ āhaṃsu – ‘‘mahāseṭṭhi, imaṃ dussīlaṃ tava vihārā nīhara. Imañhi nissāya sesabhikkhūnaṃ ayaso uppajjissatī’’ti. Kiṃ pana, bhante, satthā vihāre natthīti? Atthi upāsakāti. Tena hi, bhante, satthāva jānissatīti. Bhikkhū gantvā visākhāyapi tatheva kathesuṃ. Sāpi nesaṃ tatheva paṭivacanaṃ adāsi.

Bhikkhūpi tehi asampaṭicchitavacanā rañño ārocesuṃ – ‘‘mahārāja, koṇḍadhānatthero ekaṃ itthiṃ gahetvā vicaranto sabbesaṃ ayasaṃ uppādesi, taṃ tumhākaṃ vijitā nīharathā’’ti. ‘‘Kahaṃ pana so, bhante’’ti? ‘‘Vihāre, mahārājā’’ti. ‘‘Katarasmiṃ senāsane viharatī’’ti? ‘‘Asukasmiṃ nāmā’’ti. ‘‘Tena hi gacchatha, ahaṃ taṃ gaṇhissāmī’’ti so sāyanhasamaye vihāraṃ gantvā taṃ senāsanaṃ purisehi parikkhipāpetvā therassa vasanaṭṭhānābhimukho agamāsi. Thero mahāsaddaṃ sutvā vihārā nikkhamitvā pamukhe aṭṭhāsi. Tampissa itthirūpaṃ piṭṭhipasse ṭhitaṃ rājā addasa. Thero rañño āgamanaṃ ñatvā vihāraṃ abhiruhitvā nisīdi. Rājā theraṃ na vandi, tampi itthiṃ nāddasa. So dvārantarepi heṭṭhāmañcepi olokento adisvāva theraṃ āha – ‘‘bhante, imasmiṃ ṭhāne ekaṃ itthiṃ addasaṃ, kahaṃ sā’’ti? ‘‘Na passāmi, mahārājā’’ti. ‘‘Idāni mayā tumhākaṃ piṭṭhipasse ṭhitā diṭṭhā’’ti vuttepi ‘‘ahaṃ na passāmi’’ccevāha. Rājā ‘‘kiṃ nu kho eta’’nti cintetvā, ‘‘bhante, ito tāva nikkhamathā’’ti āha. There nikkhamitvā pamukhe ṭhite puna sā therassa piṭṭhipasse aṭṭhāsi. Rājā taṃ disvā puna uparitalaṃ abhiruhi, tassa āgatabhāvaṃ ñatvā thero nisīdi. Puna rājā taṃ sabbaṭṭhānesu olokentopi adisvā, ‘‘bhante, kahaṃ sā itthī’’ti puna theraṃ pucchi. Nāhaṃ passāmi mahārājāti. ‘‘Kiṃ kathetha, bhante, mayā idāneva tumhākaṃ piṭṭhipasse ṭhitā diṭṭhā’’ti āha. Āma, mahārāja, mahājanopi ‘‘me pacchato pacchato itthī vicaratī’’ti vadati, ahaṃ pana na passāmīti. Rājā ‘‘paṭirūpakena bhavitabba’’nti sallakkhetvā puna theraṃ, ‘‘bhante, ito tāva otarathā’’ti vatvā there otaritvā pamukhe ṭhite puna taṃ tassa piṭṭhipasse ṭhitaṃ disvā uparitalaṃ abhiruhi. Puna nāddasa. So puna theraṃ pucchitvā tena ‘‘na passāmi’’cceva vutte ‘‘paṭirūpakameveta’’nti niṭṭhaṃ gantvā theraṃ āha – ‘‘bhante, evarūpe saṃkilese tumhākaṃ piṭṭhito vicarante añño koci tumhākaṃ bhikkhaṃ na dassati, nibaddhaṃ mama gehaṃ pavisatha, ahameva catūhi paccayehi upaṭṭhahissāmī’’ti theraṃ nimantetvā pakkāmi.

Bhikkhū ‘‘passathāvuso, rañño pāpakiriyaṃ, ‘etaṃ vihārato nīharā’ti vutte āgantvā catūhi paccayehi nimantetvā gato’’ti ujjhāyiṃsu. Tampi theraṃ āhaṃsu – ‘‘ambho, dussīla, idānisi rājakoṇḍo jāto''ti. Sopi pubbe bhikkhū kiñci vattuṃ asakkonto ''tumhe dussīlā, tumhe koṇḍā, tumhe itthiṃ gahetvā vicarathā''ti āha. Te gantvā satthu ārocesuṃ – ''bhante, koṇḍadhānatthero amhehi vutto amhe 'dussīlā'tiādīni vatvā akkosatī''ti. Satthā taṃ pakkosāpetvā pucchi – ''saccaṃ kira tvaṃ, bhikkhu, evaṃ vadesī''ti? ''Saccaṃ, bhante''ti. ''Kiṃ kāraṇā''ti? ''Mayā saddhiṃ kathitakāraṇā''ti. ''Tumhe, bhikkhave, iminā saddhiṃ kasmā kathethā''ti. ''Imassa pacchato itthiṃ vicarantiṃ disvā, bhante''ti. ''Ime kira tayā saddhiṃ itthiṃ vicarantiṃ disvā vadanti, tvaṃ kasmā kathesi, ete tāva disvā kathenti. Tvaṃ adisvāva imehi saddhiṃ kasmā kathesi, nanu pubbe taveva pāpikaṃ diṭṭhiṃ nissāya idaṃ jātaṃ, idāni kasmā puna pāpikaṃ diṭṭhiṃ gaṇhāsī''ti. Bhikkhū ''kiṃ pana, bhante, iminā pubbe kata''nti pucchiṃsu. Atha nesaṃ satthā tassa pubbakammaṃ kathetvā ''bhikkhu idaṃ pāpakammaṃ nissāya tvaṃ imaṃ vippakāraṃ patto, idāni te puna tathārūpaṃ pāpikaṃ diṭṭhiṃ gahetuṃ na yuttaṃ, mā puna bhikkhūhi saddhiṃ kiñci kathehi, nissaddo mukhavaṭṭiyaṃ chinnakaṃsathālasadiso hohi, evaṃ karonto nibbānappatto nāma bhavissatī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

133. ''Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ;
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

134. ''Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārambho te na vijjatī''ti.

Tattha **māvoca pharusaṃ kañcī**ti kañci ekapuggalampi pharusaṃ mā avaca. **Vuttā**ti tayā pare ''dussīlā''ti vuttā, tampi tatheva **paṭivadeyyuṃ. Sārambhakathā**ti esā karaṇuttarā yugaggāhakathā nāma **dukkhā. Paṭidaṇḍā**ti kāyadaṇḍādīhi paraṃ paharantassa tādisā paṭidaṇḍā ca tava matthake pateyyuṃ. **Sace neresī**ti sace attānaṃ niccalaṃ kātuṃ sakkhissasi. **Kaṃso upahato yathā**ti mukhavaṭṭiyaṃ chinditvā talamattaṃ katvā ṭhapitakaṃsathālaṃ viya. Tañhi hatthapādehi vā daṇḍakena vā pahaṭampi saddaṃ na karoti, **esa pattosī**ti sace evarūpo bhavituṃ sakkhissasi, imaṃ paṭipadaṃ pūrayamāno idāni appattopi eso nibbānappatto nāma. **Sārambho te na vijjatī**ti evaṃ sante ca pana ''tvaṃ dussīlo, tumhe dussīlā''tievamādiko uttarakaraṇavācālakkhaṇo sārambhopi te na vijjati, na bhavissatiyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu, koṇḍadhānattheropi satthārā dinnaovāde ṭhatvā arahattaṃ pāpuṇi, na cirasseva ākāse uppatitvā paṭhamaṃ salākaṃ gaṇhīti.

Koṇḍadhānattheravatthu catutthaṃ.

5. Uposathikaitthīnaṃ vatthu

Yathā daṇḍenāti imaṃ dhammadesanaṃ satthā pubbārāme viharanto visākhādīnaṃ upāsikānaṃ uposathakammaṃ ārabbha kathesi.

Sāvatthiyaṃ kira ekasmiṃ mahāuposathadivase pañcasatamattā itthiyo uposathikā hutvā vihāraṃ agamiṃsu. Visākhā tāsu mahallakitthiyo upasaṅkamitvā pucchi, ''ammā, kimatthaṃ uposathikā jātatthā''ti. Tāhi ''dibbasampattiṃ patthetvā''ti vutte majjhimitthiyo pucchi, tāhi ''sapattivāsā muccanatthāyā''ti vutte taruṇitthiyo pucchi, tāhi ''paṭhamagabbhe puttapaṭilābhatthāyā''ti vutte kumārikāyo pucchi, tāhi ''taruṇabhāveyeva patikulagamanatthāyā''ti vutte taṃ sabbampi tāsaṃ kathaṃ sutvā tā ādāya satthu santikaṃ gantvā paṭipāṭiyā ārocesi. Taṃ sutvā satthā ''visākhe imesaṃ sattānaṃ jātiādayo nāma daṇḍahatthakagopālakasadisā, jāti jarāya santikaṃ, jarā byādhino santikaṃ, byādhi maraṇassa santikaṃ pesetvā maraṇaṃ kuṭhāriyā chindantā viya jīvitaṃ chindati, evaṃ santepi vivaṭṭaṃ patthentā nāma natthi, vaṭṭameva pana patthentī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

135. ''Yathā daṇḍena gopālo, gāvo pājeti gocaraṃ;

Evaṃ jarā ca maccu ca, āyuṃ pājenti pāṇina''nti.

Tattha **pājetī**ti cheko **gopālo** kedārantaraṃ pavisantiyo **gāvo daṇḍena** nivāretvā teneva pothento sulabhatiṇodakaṃ **gocaraṃ** neti. **Āyuṃ pājentī**ti jīvitindriyaṃ chindanti khepenti. Gopālako viya hi jarā ca maccu ca, gogaṇo viya jīvitindriyaṃ, gocarabhūmi viya maraṇaṃ. Tattha jāti tāva sattānaṃ jīvitindriyaṃ jarāya santikaṃ pesesi, jarā byādhino santikaṃ, byādhi maraṇassa santikaṃ. Tameva maraṇaṃ kuṭhāriyā chedaṃ viya chinditvā gacchatīti idamettha opammasampaṭipādanaṃ.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Uposathikaitthīnaṃ vatthu pañcamaṃ.

6. Ajagarapetavatthu

Atha pāpāni kammānīti imaṃ dhammadesanaṃ satthā veḷuvane viharanto ajagarapetaṃ ārabbha kathesi.

Ekasmiñhi samaye mahāmoggallānatthero lakkhaṇattherena saddhiṃ gijjhakūṭato otaranto dibbena cakkhunā pañcavīsatiyojanikaṃ ajagarapetaṃ nāma addasa. Tassa sīsato aggijālā uṭṭhahitvā pariyantaṃ gacchanti, pariyantato uṭṭhahitvā sīsaṃ gacchanti, ubhayato uṭṭhahitvā majjhe otaranti. Thero taṃ disvā sitaṃ pātvākāsi. Lakkhaṇattherena sitakāraṇaṃ puṭṭho ''akālo, āvuso, imassa pañhassa veyyākaraṇāya, satthu santike maṃ puccheyyāsī''ti vatvā rājagahe piṇḍāya caritvā satthu santikaṃ gatakāle lakkhaṇattherena puṭṭho āha – ''tatrāhaṃ, āvuso, ekaṃ petaṃ addasaṃ, tassa evarūpo nāma attabhāvo, ahaṃ taṃ disvā 'na vata me evarūpo attabhāvo diṭṭhapubbo'ti sitaṃ pātvākāsi''nti. Satthā ''cakkhubhūtā vata, bhikkhave, sāvakā viharantī''tiādīni (pārā. 228; saṃ. ni. 2.202) vadanto therassa kathaṃ patiṭṭhāpetvā ''mayāpi eso, bhikkhave, peto bodhimaṇḍeyeva diṭṭho, 'ye ca pana me vacanaṃ na saddaheyyuṃ, tesaṃ taṃ ahitāya assā'ti na kathesiṃ, idāni moggallānaṃ sakkhiṃ labhitvā kathemī''ti vatvā bhikkhūhi tassa pubbakammaṃ puṭṭho byākāsi –

Kassapabuddhakāle kira sumaṅgalaseṭṭhi nāma suvaṇṇiṭṭhakāhi bhūmiṃ santharitvā vīsatiusabhaṭṭhāne tattakeneva dhanena vihāraṃ kāretvā tāvattakeneva vihāramahaṃ kāresi. So ekadivasaṃ pātova satthu santikaṃ gacchanto nagaradvāre ekissā sālāya kāsāvaṃ sasīsaṃ pārupitvā kalalamakkhitehi pādehi nipannaṃ ekaṃ coraṃ disvā ''ayaṃ kalalamakkhitapādo rattiṃ vicaritvā divā nipannamanusso bhavissatī''ti āha. Coro mukhaṃ vivaritvā seṭṭhiṃ disvā ''hotu, jānissāmi te kattabba''nti āghātaṃ bandhitvā sattakkhattuṃ khettaṃ jhāpesi, sattakkhattuṃ vaje gunnaṃ pāde chindi, sattakkhattuṃ gehaṃ jhāpesi, so ettakenāpi kopaṃ nibbāpetuṃ asakkonto tassa cūḷūpaṭṭhākena saddhiṃ mittasanthavaṃ katvā ''kiṃ te seṭṭhino piya''nti puṭṭho ''gandhakuṭito aññaṃ tassa piyataraṃ natthī''ti sutvā ''hotu, gandhakuṭiṃ jhāpetvā kopaṃ nibbāpessāmī''ti satthari piṇḍāya paviṭṭhe pānīyaparibhojanīyaghaṭe bhinditvā gandhakuṭiyaṃ aggiṃ adāsi. Seṭṭhi ''gandhakuṭi kira jhāyatī''ti sutvā āgacchanto jhāmakāle āgantvā gandhakuṭiṃ jhāmaṃ olokento vālaggamattampi domanassaṃ akatvā vāmabāhuṃ samañjitvā dakkhiṇena hatthena mahāapphoṭanaṃ apphoṭesi. Atha naṃ samīpe ṭhitā pucchiṃsu – ''kasmā, sāmi, ettakaṃ dhanaṃ vissajjetvā katagandhakuṭiyā jhāmakāle apphoṭesī''ti? So āha – ''ettakaṃ me, tātā, aggiādīhi asādhāraṇe buddhassa sāsane dhanaṃ nidahituṃ laddhaṃ, 'punapi ettakaṃ dhanaṃ vissajjetvā satthu gandhakuṭiṃ kātuṃ labhissāmī'ti tuṭṭhamānaso apphoṭesi''nti. So puna tattakaṃ dhanaṃ vissajjetvā gandhakuṭiṃ kāretvā vīsatisahassabhikkhuparivārassa satthuno dānaṃ adāsi. Taṃ disvā coro cintesi – ''ahaṃ imaṃ amāretvā maṅkukātuṃ na sakkhissāmi, hotu, māressāmi na''nti nivāsanantare churikaṃ bandhitvā sattāhaṃ vihāre vicarantopi okāsaṃ na labhi. Mahāseṭṭhipi satta divasāni buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā satthāraṃ vanditvā āha – ''bhante, mama ekena purisena sattakkhattuṃ khettaṃ jhāpitaṃ, sattakkhattuṃ vaje gunnaṃ pādā chinnā, sattakkhattuṃ gehaṃ jhāpitaṃ, idāni gandhakuṭipi teneva jhāpitā bhavissati, ahaṃ imasmiṃ dāne paṭhamaṃ pattiṃ tassa dammī''ti.

Taṃ sutvā coro ‘‘bhāriyaṃ vata me kammaṃ kataṃ, evaṃ aparādhakārake mayi imassa kopamattampi natthi, imasmimpi dāne mayhameva paṭhamaṃ pattiṃ deti, ahaṃ imasmiṃ dubbhāmi, evarūpaṃ me purisaṃ akhamāpentassa devadaṇḍopi me matthake pateyyā’’ti gantvā seṭṭhissa pādamūle nipajjitvā ‘‘khamāhi me, sāmī’’ti vatvā ‘‘kiṃ ida’’nti vutte, ‘‘sāmi, evaṃ ayuttakaṃ kammaṃ mayā kataṃ, tassa me khamāhī’’ti āha. Atha naṃ seṭṭhi ‘‘tayā me idañcidañca kata’’nti sabbaṃ pucchitvā ‘‘āma, mayā kata’’nti vutte, ‘‘tvaṃ mayā na diṭṭhapubbo, kasmā me kujjhitvā evamakāsī’’ti pucchi. So ekadivasaṃ nagarā nikkhantena tena vuttavacanaṃ sāretvā ‘‘iminā me kāraṇena kopo uppādito’’ti āha. Seṭṭhi attanā vuttaṃ saritvā ‘‘āma, tāta, vuttaṃ mayā, taṃ me khamāhī’’ti coraṃ khamāpetvā ‘‘uṭṭhehi, tāta, khamāmi te, gaccha, tātā’’ti āha. Sace me, sāmi, khamasi, saputtadāraṃ maṃ gehe dāsaṃ karohīti. Tāta, tvaṃ mayā ettake kathite evarūpaṃ chedanaṃ akāsi, gehe vasantena pana saddhiṃ na sakkā kiñci kathetuṃ, na me tayā gehe vasantena kiccaṃ atthi, khamāmi te, gaccha, tātāti. Coro taṃ kammaṃ katvā āyupariyosāne avīcimhi nibbatto dīgharattaṃ tattha paccitvā vipākāvasesena idāni gijjhakūṭe pabbate paccatīti.

Evaṃ satthā tassa pubbakammaṃ kathetvā, ‘‘bhikkhave, bālā nāma pāpāni kammāni karontā na bujjhanti, pacchā pana attanā katakammehi ḍayhamānā attanāva attano dāvaggisadisāva hontī’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

136. ‘‘Atha pāpāni kammāni, karaṃ bālo na bujjhati;
Sehi kammehi dummedho, aggiḍaḍḍhova tappatī’’ti.

Tattha **atha pāpānī**ti na kevalaṃ **bālo** kodhavasena pāpāni karoti, karontopi pana **na bujjhatī**ti attho. Pāpaṃ karonto ca ‘‘pāpaṃ karomī’’ti abujjhanako nāma natthi. ‘‘Imassa kammassa evarūpo nāma vipāko’’ti ajānanatāya ‘‘na bujjhatī’’ti vuttaṃ. **Sehī**ti so tehi attano santakehi **kammehi dummedho** nippañño puggalo niraye nibbattitvā **aggiḍaḍḍhova tappatī**ti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ajagarapetavatthu chaṭṭhaṃ.

7. Mahāmoggallānattheravatthu

Yo daṇḍenāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto mahāmoggallānattheraṃ ārabbha kathesi.

Ekasmiñhi samaye titthiyā sannipatitvā mantesuṃ – ‘‘jānāthāvuso, ‘kena kāraṇena samaṇassa gotamassa lābhasakkāro mahā hutvā nibbatto’ti. Mayaṃ na jānāma, tumhe pana jānāthāti. Āma, jānāma, mahāmoggallānaṃ nāma ekaṃ nissāya uppanno. So hi devalokaṃ gantvā devatāhi katakammaṃ pucchitvā āgantvā manussānaṃ katheti ‘idaṃ nāma katvā evarūpaṃ sampattiṃ labhantī’ti. Niraye nibbattānampi kammaṃ pucchitvā āgantvā manussānaṃ katheti ‘idaṃ nāma katvā evarūpaṃ dukkhaṃ anubhavantī’ti. Manussā tassa kathaṃ sutvā mahantaṃ lābhasakkāraṃ abhiharanti, sace taṃ māretuṃ sakkhissāma, so lābhasakkāro amhākaṃ nibbattissatī’’ti. Te ‘‘attheko upāyo’’ti sabbe ekacchandā hutvā ‘‘yaṃkiñci katvā taṃ mārāpessāmā’’ti attano upaṭṭhāke samādapetvā kahāpaṇasahassaṃ labhitvā purisaghātakammaṃ katvā carante core pakkosāpetvā ‘‘mahāmoggallānatthero nāma kāḷasilāyaṃ vasati, tattha gantvā taṃ mārethā’’ti tesaṃ kahāpaṇe adaṃsu. Corā dhanalobhena sampaṭicchitvā ‘‘theraṃ māressāmā’’ti gantvā tassa vasanaṭṭhānaṃ parivāresuṃ. Thero tehi parikkhittabhāvaṃ ñatvā kuñcikacchiddena nikkhamitvā pakkāmi. Te corā taṃ divasaṃ theraṃ adisvā punekadivasaṃ gantvā parikkhipiṃsu. Thero ñatvā kaṇṇikāmaṇḍalaṃ bhinditvā ākāsaṃ pakkhandi. Evaṃ te paṭhamamāsepi majjhimamāsepi theraṃ gahetuṃ nāsakkhiṃsu. Pacchimamāse pana sampatte thero attanā katakammassa ākaḍḍhanabhāvaṃ ñatvā na apagacchi. Corā gantvā theraṃ gahetvā taṇḍulakaṇamattānissa aṭṭhīni karontā bhindiṃsu. Atha naṃ ‘‘mato’’ti saññāya ekasmiṃ gumbapiṭṭhe khipitvā pakkamiṃsu.

Thero ‘‘satthāraṃ passitvāva parinibbāyissāmī’’ti attabhāvaṃ jhānaveṭhanena veṭhetvā thiraṃ katvā ākāsena satthu santikaṃ gantvā satthāraṃ vanditvā, ‘‘bhante, parinibbāyissāmī’’ti āha. ‘‘Parinibbāyissasi, moggallānā’’ti? ‘‘Āma, bhante’’ti. ‘‘Kattha gantvā’’ti? ‘‘Kāḷasilāpadesaṃ, bhante’’ti. Tena hi, moggallāna, mayhaṃ dhammaṃ kathetvā yāhi. Tādisassa hi me sāvakassa idāni dassanaṃ natthīti. So ‘‘evaṃ karissāmi, bhante’’ti satthāraṃ vanditvā ākāsaṃ uppatitvā parinibbānadivase sāriputtatthero viya nānappakārā iddhiyo katvā dhammaṃ kathetvā satthāraṃ vanditvā kāḷasilāṭaviṃ gantvā parinibbāyi. ‘‘Theraṃ kira corā māresu’’nti ayampi kathā sakalajambudīpe patthari. Rājā ajātasattu core pariyesanatthāya carapurise payojesi. Tesupi coresu surāpāne suraṃ pivantesu eko ekassa piṭṭhiṃ paharitvā pātesi. So taṃ santejjetvā ‘‘ambho dubbinīta, tvaṃ kasmā me piṭṭhiṃ pātesī’’ti āha. Kiṃ pana hare duṭṭhacora, tayā mahāmoggallānatthero paṭhamaṃ pahaṭoti? Kiṃ pana mayā pahaṭabhāvaṃ tvaṃ na jānāsīti? Iti nesaṃ ‘‘mayā pahaṭo, mayā pahaṭo’’ti vadantānaṃ vacanaṃ sutvā te carapurisā te sabbe core gahetvā rañño ārocesuṃ. Rājā core pakkosāpetvā pucchi – ‘‘tumhehi thero mārito’’ti? ‘‘Āma, devā’’ti. ‘‘Kena tumhe uyyojitā’’ti? ‘‘Naggasamaṇakehi, devā’’ti. Rājā pañcasate naggasamaṇake gāhāpetvā pañcasatehi corehi saddhiṃ rājaṅgaṇe nābhippamāṇesu āvāṭesu nikhaṇāpetvā palālehi paṭicchādāpetvā aggiṃ dāpesi. Atha nesaṃ jhāmabhāvaṃ ñatvā ayanaṅgalehi kasāpetvā sabbe khaṇḍākhaṇḍikaṃ kārāpesi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘mahāmoggallānatthero attano ananurūpameva maraṇaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, moggallāno imasseva attabhāvassa ananurūpaṃ maraṇaṃ patto, pubbe pana tena katassa kammassa anurūpameva maraṇaṃ patto’’ti vatvā ‘‘kiṃ panassa, bhante, pubbakamma’’nti puṭṭho vitthāretvā kathesi –

Atīte kira bārāṇasivāsī eko kulaputto sayameva koṭṭanapacanādīni kammāni karonto mātāpitaro paṭijaggi. Athassa mātāpitaro naṃ, ‘‘tāta, tvaṃ ekakova gehe ca araññe ca kammaṃ karonto kilamasi, ekaṃ te kumārikaṃ ānessāmā’’ti vatvā, ‘‘ammatātā, na mayhaṃ evarūpāyattho, ahaṃ yāva tumhe jīvatha, tāva vo sahatthā upaṭṭhahissāmī’’ti tena paṭikkhittā punappunaṃ taṃ yācitvā kumārikaṃ ānayiṃsu. Sā katipāhameva te upaṭṭhahitvā pacchā tesaṃ dassanampi anicchantī ‘‘na sakkā tava mātāpitūhi saddhiṃ ekaṭṭhāne vasitu’’nti ujjhāyitvā tasmiṃ attano kathaṃ aggaṇhante tassa bahigatakāle makacivākakhaṇḍāni ca yāgupheṇañca gahetvā tattha tattha ākiritvā tenāgantvā ‘‘kiṃ ida’’nti puṭṭhā āha – ‘‘imesaṃ andhamahallakānaṃ etaṃ kammaṃ, sabbaṃ gehaṃ kiliṭṭhaṃ karontā vicaranti, na sakkā etehi saddhiṃ ekaṭṭhāne vasitu’’nti. Evaṃ tāya naṃ punappunaṃ kathayamānāya evarūpopi pūritapāramī satto mātāpitūhi saddhiṃ bhijji. So ‘‘hotu, jānissāmi nesaṃ kattabba’’nti te bhojetvā, ‘‘ammatātā, asukaṭṭhāne nāma tumhākaṃ ñātakā āgamanaṃ paccāsīsanti, tattha gamissāmā’’ti te yānakaṃ āropetvā ādāya gacchanto aṭavimajjhaṃ pattakāle, ‘‘tāta, rasmiyo gaṇhātha, gāvo patodasaññāya gamissanti, imasmiṃ ṭhāne corā vasanti, ahaṃ otarāmī’’ti pitu hatthe rasmiyo datvā otaritvā gacchanto saddaṃ parivattetvā corānaṃ uṭṭhitasaddamakāsi. Mātāpitaro saddaṃ sutvā ‘‘corā uṭṭhitā’’ti saññāya, ‘‘tāta, mayaṃ mahallakā, tvaṃ attānameva rakkhāhī’’ti āhaṃsu. So mātāpitaro tathāviravantepi corasaddaṃ karonto koṭṭetvā māretvā aṭaviyaṃ khipitvā paccāgami.

Satthā idaṃ tassa pubbakammaṃ kathetvā, ‘‘bhikkhave, moggallāno ettakaṃ kammaṃ katvā anekavassasatasahassāni niraye paccitvā vipākāvasesena attabhāvasate evameva koṭṭetvā saṃcuṇṇito maraṇaṃ patto. Evaṃ moggallānena attano kammānurūpameva maraṇaṃ laddhaṃ, pañcahi corasatehi saddhiṃ labhiṃsu. Appaduṭṭhesu hi padussanto dasahi kāraṇehi anayabyasanaṃ pāpuṇātiyevā’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

137. ‘‘Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

138. ‘‘Vedanaṃ pharusaṃ jāniṃ, sarīrassa va bhedanaṃ;
Garukaṃ vāpi ābādhaṃ, cittakkhepaṃ va pāpuṇe.

139. ‘‘Rājato vā upasaggaṃ, abbhakkhānaṃ va dāruṇaṃ;
Parikkhayaṃ va ñātīnaṃ, bhogānaṃ va pabhaṅguraṃ.

140. ‘‘Atha vāssa agārāni, aggi ḍahati pāvako;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī’’ti.

Tattha **adaṇḍesū**ti kāyadaṇḍādirahitesu khīṇāsavesu. **Appaduṭṭhesū**ti paresu vā attani vā niraparādhesu. **Dasannamaññataraṃ ṭhāna**nti dasasu dukkhakāraṇesu aññataraṃ kāraṇaṃ. **Vedana**nti sīsarogādibhedaṃ **pharusaṃ** vedanaṃ. **Jāni**nti kicchādhigatassa dhanassa jāniṃ. **Bhedana**nti hatthacchedādikaṃ sarīrabhedanaṃ. **Garuka**nti pakkhahataekacakkhukapīṭhasappikuṇībhāvakuṭṭharogādibhedaṃ garukābādhaṃ vā. **Cittakkhepa**nti ummādaṃ. **Upasagga**nti yasavilopasenāpatiṭṭhānādiacchindanādikaṃ **rājato** upasaggaṃ vā. **Abbhakkhāna**nti adiṭṭhaasutaacintitapubbaṃ ‘‘idaṃ sandhicchedādikammaṃ, idaṃ vā rājāparādhitakammaṃ tayā kata’’nti evarūpaṃ **dāruṇaṃ** abbhakkhānaṃ vā. **Parikkhayaṃ va ñātīna**nti attano avassayo bhavituṃ samatthānaṃ **ñātīnaṃ** parikkhayaṃ vā. **Pabhaṅgura**nti pabhaṅgubhāvaṃ pūtibhāvaṃ. Yaṃ hissa gehe dhaññaṃ, taṃ pūtibhāvaṃ āpajjati, suvaṇṇaṃ aṅgārabhāvaṃ, muttā kappāsaṭṭhibhāvaṃ, kahāpaṇaṃ kapālakhaṇḍādibhāvaṃ, dvipadacatuppadā kāṇakuṇādibhāvanti attho. **Aggi ḍahatī**ti ekasaṃvacchare dvattikkhattuṃ aññasmiṃ ḍāhake avijjamānepi asaniaggi vā patitvā ḍahati, attanova dhammatāya uṭṭhito pāvako vā ḍahatiyeva. **Niraya**nti diṭṭheva dhamme imesaṃ dasannaṃ ṭhānānaṃ aññataraṃ patvāpi ekaṃsena samparāye pattabbaṃ dassetuṃ ‘‘nirayaṃ sopapajjatī’’ti vuttaṃ.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahāmoggallānattheravatthu sattamaṃ.

8. Bahubhaṇḍikabhikkhuvatthu

Na naggacariyāti imaṃ dhammadesanaṃ satthā jetavane viharanto bahubhaṇḍikaṃ bhikkhuṃ ārabbha kathesi.

Sāvatthivāsī kireko kuṭumbiko bhariyāya kālakatāya pabbaji. So pabbajanto attano pariveṇañca aggisālañca bhaṇḍagabbhañca kāretvā sabbampi bhaṇḍagabbhaṃ sappimadhutelādīhi pūretvā pabbaji, pabbajitvā ca pana attano dāse pakkosāpetvā yathārucikaṃ āhāraṃ pacāpetvā bhuñjati. Bahubhaṇḍo ca bahuparikkhāro ca ahosi. Rattiṃ aññaṃ nivāsanapārupanaṃ hoti, divā aññaṃ nivāsanapārupanaṃ hoti, divā aññaṃ vihārapaccante vasati. Tassekadivasaṃ cīvarapaccattharaṇāni sukkhāpentassa senāsanacārikaṃ āhiṇḍantā bhikkhū passitvā ‘‘kassimāni, āvuso’’ti pucchitvā ‘‘mayha’’nti vutte, ‘‘āvuso, bhagavatā ticīvarāni anuññātāni, tvañca pana evaṃ appicchassa buddhassa sāsane pabbajitvā evaṃ bahuparikkhāro jāto’’ti taṃ satthu santikaṃ netvā, ‘‘bhante, ayaṃ bhikkhu atibahubhaṇḍo’’ti ārocesuṃ. Satthā ‘‘saccaṃ kira taṃ bhikkhū’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte āha – ‘‘kasmā pana tvaṃ, bhikkhu, mayā appicchatāya dhamme desite evaṃ bahubhaṇḍo jāto’’ti. So tāvattakeneva kupito ‘‘iminā dāni nīhārena carissāmī’’ti pārupanaṃ chaḍḍetvā parisamajjhe ekacīvaro aṭṭhāsi. Atha naṃ satthā upatthambhayamāno nanu tvaṃ bhikkhu pubbe hirottappagavesako dakarakkhasakālepi hirottappaṃ gavesamāno dvādasa vassāni vihāsi, kasmā idāni evaṃ garuke buddhasāsane pabbajitvā catuparisamajjhe pārupanaṃ chaḍḍetvā hirottappaṃ pahāya ṭhitosīti. So satthu vacanaṃ sutvā hirottappaṃ paccupaṭṭhāpetvā taṃ cīvaraṃ pārupitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Bhikkhū tassa atthassa āvibhāvatthaṃ bhagavantaṃ yāciṃsu. Bhagavā atītaṃ āharitvā kathesi –

Atīte kira bārāṇasirañño aggamahesiyā kucchismiṃ bodhisatto paṭisandhiṃ gaṇhi. Tassa nāmaggahaṇadivase **mahiṃsakumāro**ti nāmaṃ kariṃsu. Tassa kaniṭṭhabhātā **candakumāro** nāma ahosi. Tesaṃ mātari kālakatāya rājā aññaṃ aggamahesiṭṭhāne ṭhapesi. Sāpi puttaṃ vijāyi, **sūriyakumāro**tissa nāmaṃ kariṃsu. Taṃ disvā rājā tuṭṭho ''puttassa te varaṃ dammī''ti āha. Sāpi kho, ''deva, icchitakāle gaṇhissāmī''ti vatvā puttassa vayappattakāle rājānaṃ āha – ''devena mayhaṃ puttassa jātakāle varo dinno, idāni me puttassa rajjaṃ dehī''ti. Rājā ''mama dve puttā aggikkhandhā viya jalantā vicaranti, na sakkā tassa rajjaṃ dātu''nti paṭikkhipitvāpi taṃ punappunaṃ yācamānameva disvā ''ayaṃ me puttānaṃ anatthampi kareyyā''ti putte pakkosāpetvā, ''tātā, ahaṃ sūriyakumārassa jātakāle varaṃ adāsiṃ, idānissa mātā rajjaṃ yācati, ahaṃ tassa na dātukāmo, tassa mātā tumhākaṃ anatthampi kareyya, gacchatha tumhe, araññe vasitvā mamaccayenāgantvā rajjaṃ gaṇhathā''ti uyyojesi. Te pitaraṃ vanditvā pāsādā otarante rājaṅgaṇe kīḷamāno sūriyakumāro disvā taṃ kāraṇaṃ ñatvā tehi saddhiṃ nikkhami. Tesaṃ himavantaṃ paviṭṭhakāle bodhisatto maggā okkamma aññatarasmiṃ rukkhamūle nisīditvā sūriyakumāraṃ āha – ''tāta, etaṃ saraṃ gantvā nhatvā ca pivitvā ca amhākampi paduminipaṇṇehi udakaṃ āharā''ti. So pana saro vessavaṇṇassa santikā ekena dakarakkhasena laddho hoti. Vessavaṇṇo ca taṃ āha – ''ṭhapetvā devadhammajānanake ye ca aññe imaṃ saraṃ otaranti, te khādituṃ labhasī''ti. Tato paṭṭhāya so taṃ saraṃ otiṇṇotiṇṇe devadhamme pucchitvā ajānante khādati, sūriyakumāropi taṃ saraṃ avīmaṃsitvāva otari, tena ca ''devadhamme jānāsī''ti pucchito ''devadhammā nāma candimasūriyā''ti āha. Atha naṃ ''tvaṃ devadhamme na jānāsī''ti udakaṃ pavesetvā attano bhavane ṭhapesi. Bodhisattopi taṃ cirāyantaṃ disvā candakumāraṃ pesesi. Sopi tena ''devadhamme jānāsī''ti pucchito ''devadhammā nāma catasso disā''ti āha. Dakarakkhaso tampi udakaṃ pavesetvā tattheva ṭhapesi.

Bodhisatto tasmimpi cirāyante ''antarāyena bhavitabba''nti sayaṃ gantvā dvinnampi otaraṇapadaṃyeva disvā ''ayaṃ saro rakkhasapariggahito''ti ñatvā khaggaṃ sannayhitvā dhanuṃ gahetvā aṭṭhāsi. Rakkhaso taṃ anotarantaṃ disvā vanakammikapurisavesenāgantvā āha – ''bho purisa, tvaṃ maggakilanto, kasmā imaṃ saraṃ otaritvā nhatvā ca pivitvā ca bhisamulālaṃ khāditvā pupphāni pilandhitvā na gacchasī''ti. Bodhisatto taṃ disvāva ''esa so yakkho''ti ñatvā ''tayā me bhātaro gahitā''ti āha. Āma, mayā gahitāti. Kiṃ kāraṇāti? Ahaṃ imaṃ saraṃ otiṇṇotiṇṇe labhāmīti. Kiṃ pana sabbeva labhasīti? Devadhammajānanake ṭhapetvā avasese labhāmīti. Atthi pana te devadhammehi atthoti? Āma, atthīti. Ahaṃ kathessāmīti. Tena hi kathehīti. Na sakkā kiliṭṭhena gattena kathetunti. Yakkho bodhisattaṃ nhāpetvā pānīyaṃ pāyetvā alaṅkaritvā alaṅkatamaṇḍapamajjhe pallaṅkaṃ āropetvā sayamassa pādamūle nisīdi. Atha naṃ bodhisatto ''sakkaccaṃ suṇāhī''ti vatvā imaṃ gāthamāha –

''Hiriottappasampannā, sukkadhammasamāhitā;
Santo sappurisā loke, **devadhammā**ti vuccare''ti. (jā. 1.1.6);

Yakkho imaṃ dhammadesanaṃ sutvā pasanno bodhisattaṃ āha – ''paṇḍita, ahaṃ te pasanno, ekaṃ bhātaraṃ dammi, kataraṃ ānemī''ti? ''Kaniṭṭhaṃ ānehī''ti. Paṇḍita, tvaṃ kevalaṃ devadhamme jānāsiyeva, na pana tesu vattasīti. Kiṃ kāraṇāti? Yasmā jeṭṭhaṃ ṭhapetvā kaniṭṭhaṃ āharāpento jeṭṭhāpacāyikakammaṃ na karosīti, devadhamme cāhaṃ yakkha jānāmi, tesu ca vattāmi. Mayañhi etaṃ nissāya imaṃ araññaṃ paviṭṭhā. Etassa hi atthāya amhākaṃ pitaraṃ etassa mātā rajjaṃ yāci, amhākaṃ pana pitā taṃ varaṃ adatvā amhākaṃ anurakkhaṇatthāya araññe vāsaṃ anujāni, so kumāro anivattitvā amhehi saddhiṃ āgato. ''Taṃ araññe eko yakkho khādī''ti vuttepi na koci saddahissati. Tenāhaṃ garahabhayabhīto tamevāharāpemīti. Yakkho bodhisattassa pasīditvā ''sādhu paṇḍita, tvameva devadhamme jānāsi, devadhammesu ca vattasī''ti dve bhātaro ānetvā adāsi. Atha naṃ bodhisatto yakkhabhāve ādīnavaṃ kathetvā pañcasu sīlesu patiṭṭhāpesi. So tena susaṃvihitārakkho tasmiṃ araññe vasitvā pitari kālakate yakkhaṃ ādāya bārāṇasiṃ gantvā rajjaṃ gahetvā candakumārassa uparajjaṃ, sūriyakumārassa senāpatiṭṭhānaṃ datvā yakkhassa ramaṇīye ṭhāne āyatanaṃ kārāpetvā yathā so lābhaggappatto hoti, tathā akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ''tadā rakkhaso bahubhaṇḍikabhikkhu ahosi, sūriyakumāro ānando, candakumāro sāriputto, mahiṃsakumāro pana ahamevā''ti. Evaṃ satthā jātakaṃ kathetvā ''evaṃ tvaṃ, bhikkhu, pubbe devadhamme gavesamāno hiriottappasampanno vicaritvā idāni catuparisamajjhe iminā nīhārena ṭhatvā mama purato 'appicchomhī'ti vadanto ayuttaṃ akāsi. Na hi sāṭakapaṭikkhepādimattena samaṇo nāma hotī''ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

141. ''Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā;
Rajojallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkha''nti.

Tattha **nānāsakā**ti na anasakā, bhattapaṭikkhepakāti attho. **Thaṇḍilasāyikā**ti bhūmisayanā. **Rajojalla**nti kaddamalepanākārena sarīre sannihitarajo. **Ukkuṭikappadhāna**nti ukkuṭikabhāvena āraddhavīriyaṃ. Idaṃ vuttaṃ hoti – yo hi macco ''evaṃ ahaṃ lokanissaraṇasaṅkhātaṃ suddhiṃ pāpuṇissāmī''ti imesu naggacariyādīsu yaṃ kiñci samādāya vatteyya, so kevalaṃ micchādassanañceva vaḍḍheyya, kilamathassa ca bhāgī assa. Na hi etāni susamādinnānipi aṭṭhavatthukāya kaṅkhāya avitiṇṇabhāvena **avitiṇṇakaṅkhaṃ maccaṃ sodhentī**ti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Bahubhaṇḍikabhikkhuvatthu aṭṭhamaṃ.

9. Santatimahāmattavatthu

Alaṅkato cepīti imaṃ dhammadesanaṃ satthā jetavane viharanto santatimahāmattaṃ ārabbha kathesi.

So hi ekasmiṃ kāle rañño pasenadikosalassa paccantaṃ kupitaṃ vūpasametvā āgato. Athassa rājā tuṭṭho satta divasāni rajjaṃ datvā ekaṃ naccagītakusalaṃ itthiṃ adāsi. So satta divasāni surāmadamatto hutvā sattame divase sabbālaṅkārapaṭimaṇḍito hatthikkhandhavaragato nhānatitthaṃ gacchanto satthāraṃ piṇḍāya pavisantaṃ dvārantare disvā hatthikkhandhavaragatova sīsaṃ cāletvā vanditvā pakkāmi. Satthā sitaṃ katvā ''ko nu kho, bhante, sitapātukaraṇe hetū''ti ānandattherena puṭṭho sitakāraṇaṃ ācikkhanto āha – ''passānanda, santatimahāmattaṃ, ajja sabbābharaṇapaṭimaṇḍitova mama santikaṃ āgantvā catuppadikagāthāvasāne arahattaṃ patvā sattatālamatte ākāse nisīditvā parinibbāyissatī''ti. Mahājano therena saddhiṃ kathentassa satthu vacanaṃ assosi. Tattha micchādiṭṭhikā cintayiṃsu – ''passatha samaṇassa gotamassa kiriyaṃ, mukhappattameva bhāsati, ajja kira esa evaṃ surāmadamatto yathālaṅkatova etassa santike dhammaṃ sutvā parinibbāyissati, ajjeva taṃ musāvādena niggaṇhissāmā''ti. Sammādiṭṭhikā cintesuṃ – ''aho buddhānaṃ mahānubhāvatā, ajja buddhalīḷañceva santatimahāmattalīḷañca daṭṭhuṃ labhissāmā''ti.

Santatimahāmattopi nhānatitthe divasabhāgaṃ udakakīḷaṃ kīḷitvā uyyānaṃ gantvā āpānabhūmiyaṃ nisīdi. Sāpi itthī raṅgamajjhaṃ otaritvā naccagītaṃ dassetuṃ ārabhi. Tassā sarīralīḷāya dassanatthaṃ sattāhaṃ appāhāratāya taṃ divasaṃ naccagītaṃ dassayamānāya antokucchiyaṃ satthakavātā samuṭṭhāya hadayamaṃsaṃ kantitvā agamaṃsu. Sā taṅkhaṇaññeva mukhena ceva akkhīhi ca vivaṭehi kālamakāsi. Santatimahāmatto ''upadhāretha na''nti vatvā ''niruddhā, sāmī''ti ca vuttamatteyeva balavasokena abhibhūto taṅkhaṇaññevassa sattāhaṃ pītasurā tattakapāle udakabindu viya parikkhayaṃ agamāsi. So ''na me imaṃ sokaṃ aññe nibbāpetuṃ sakkhissanti aññatra tathāgatenā''ti balakāyaparivuto sāyanhasamaye satthu santikaṃ gantvā vanditvā evamāha – ''bhante, 'evarūpo me soko uppanno, taṃ me tumhe nibbāpetuṃ sakkhissathā'ti āgatomhi, paṭisaraṇaṃ me hothā''ti. Atha naṃ satthā ''sokaṃ nibbāpetuṃ samatthasseva santikaṃ āgatosi. Imissā hi itthiyā imināva ākārena matakāle tava rodantassa paggharitaassūni catunnaṃ mahāsamuddānaṃ udakato atirekatarānī''ti vatvā imaṃ gāthamāha –

‘‘Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasī’’ti. (su. ni. 955, 1105; cūḷani.
jatukaṇṇimāṇavapucchāniddesa 68);

Gāthāpariyosāne santatimahāmatto arahattaṃ patvā attano āyusaṅkhāraṃ olokento tassa appavattanabhāvaṃ ñatvā satthāraṃ āha – ‘‘bhante, parinibbānaṃ me anujānāthā’’ti. Satthā tena katakammaṃ jānantopi ‘‘musāvādena niggaṇhanatthaṃ sannipatitā micchādiṭṭhikā okāsaṃ na labhissanti, ‘buddhalīḷañceva santatimahāmattalīḷañca passissāmā’ti sannipatitā sammādiṭṭhikā iminā katakammaṃ sutvā puññesu ādaraṃ karissantī’’ti sallakkhetvā ‘‘tena hi tayā katakammaṃ mayhaṃ kathehi, kathento ca bhūmiyaṃ ṭhito akathetvā sattatālamatte ākāse ṭhito kathehī’’ti āha. So ‘‘sādhu, bhante’’ti satthāraṃ vanditvā ekatālappamāṇaṃ uggamma orohitvā puna satthāraṃ vanditvā uggacchanto paṭipāṭiyā sattatālappamāṇe ākāse pallaṅkena nisīditvā ‘‘suṇātha me, bhante, pubbakamma’’nti vatvā āha –

Ito ekanavutikappe vipassīsammāsambuddhakāle ahaṃ bandhumatinagare ekasmiṃ kule nibbattitvā cintesiṃ – ‘‘kiṃ nu kho paresaṃ chedaṃ vā pīḷaṃ vā akaraṇakamma’’nti upadhārento dhammaghosakakammaṃ disvā tato paṭṭhāya taṃ kammaṃ karonto mahājanaṃ samādapetvā ‘‘puññāni karotha, uposathadivasesu uposathaṃ samādiyatha, dānaṃ detha, dhammaṃ suṇātha, buddharatanādīhi sadisaṃ aññaṃ nāma natthi, tiṇṇaṃ ratanānaṃ sakkāraṃ karothā’’ti ugghosento vicarāmi. Tassa mayhaṃ saddaṃ sutvā buddhapitā bandhumatimahārājā maṃ pakkosāpetvā, ‘‘tāta, kiṃ karonto vicarasī’’ti pucchitvā, ‘‘deva, tiṇṇaṃ ratanānaṃ guṇaṃ pakāsetvā mahājanaṃ puññakammesu samādapento vicarāmī’’ti vutte, ‘‘kattha nisinno vicarasī’’ti maṃ pucchitvā ‘‘padasāva, devā’’ti mayā vutte, ‘‘tāta, na tvaṃ evaṃ vicarituṃ arahasi, imaṃ pupphadāmaṃ pilandhitvā assapiṭṭhe nisinnova vicarā’’ti mayhaṃ muttādāmasadisaṃ pupphadāmaṃ datvā dantaṃ assaṃ adāsi. Atha maṃ raññā dinnaparihārena tatheva ugghosetvā vicarantaṃ puna rājā pakkosāpetvā, ‘‘tāta, kiṃ karonto vicarasī’’ti pucchitvā ‘‘tadeva, devā’’ti vutte, ‘‘tāta, assopi te nānucchaviko, idha nisīditvā vicarā’’ti catusindhavayuttarathaṃ adāsi. Tatiyavārepi me rājā saddaṃ sutvā pakkosāpetvā, ‘‘tāta, kiṃ karonto vicarasī’’ti pucchitvā ‘‘tadeva, devā’’ti vutte, ‘‘tāta, rathopi te nānucchaviko’’ti mayhaṃ mahantaṃ bhogakkhandhaṃ mahāpasādhanañca datvā ekañca hatthiṃ adāsi. Svāhaṃ sabbābharaṇapaṭimaṇḍito hatthikkhandhe nisinno asīti vassasahassāni dhammaghosakakammaṃ akāsiṃ, tassa me ettakaṃ kālaṃ kāyato candanagandho vāyati, mukhato uppalagandho vāyati. Idaṃ mayā katakammanti.

Evaṃ so attano pubbakammaṃ kathetvā ākāse nisinnova tejodhātuṃ samāpajjitvā parinibbāyi. Sarīre aggijālā uṭṭhahitvā maṃsalohitaṃ jhāpesi, sumanapupphāni viya dhātuyo avasissiṃsu. Satthā suddhavatthaṃ pasāresi, dhātuyo tattha patiṃsu. Tā patte pakkhipitvā catumahāpathe thūpaṃ kāresi ‘‘mahājano vanditvā puññabhāgī bhavissatī’’ti. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, santatimahāmatto gāthāvasāne arahattaṃ patvā alaṅkatapaṭiyattoyeva ākāse nisīditvā parinibbuto, kiṃ nu kho etaṃ ‘samaṇo’ti vattuṃ vaṭṭati udāhu brāhmaṇo’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, mama puttaṃ ‘samaṇo’tipi vattuṃ vaṭṭati, ‘brāhmaṇo’tipi vattuṃ vaṭṭatiyevā’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

142. Alaṅkato cepi samaṃ careyya,
Santo danto niyato brahmacārī;
Sabbesu bhūtesu nidhāya daṇḍaṃ,
So brāhmaṇo so samaṇo sa bhikkhū’’ti.

Tattha **alaṅkato**ti vatthābharaṇehi paṭimaṇḍito. Tassattho – vatthālaṅkārādīhi alaṅkato **cepi** puggalo kāyādīhi **samaṃ careyya,** rāgādivūpasamena **santo** indriyadamanena **danto** catumagganiyamena **niyato** seṭṭhacariyāya **brahmacārī** kāyadaṇḍādīnaṃ oropitatāya **sabbesu bhūtesu nidhāya daṇḍaṃ. So** evarūpo bāhitapāpattā **brāhmaṇo**tipi samitapāpattā **samaṇo**tipi bhinnakilesattā

bhikkhūtipi vattabboyevāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Santatimahāmattavatthu navamaṃ.

10. Pilotikatissattheravatthu

Hirīnisedhoti imaṃ dhammadesanaṃ satthā jetavane viharanto pilotikattheraṃ ārabbha kathesi.

Ekasmiñhi samaye ānandatthero ekaṃ pilotikakhaṇḍanivatthaṃ kapālaṃ ādāya bhikkhāya carantaṃ dārakaṃ disvā ‘‘kiṃ te evaṃ vicaritvā jīvanato pabbajjā na uttaritarā’’ti vatvā, ‘‘bhante, ko maṃ pabbājessatī’’ti vutte ‘‘ahaṃ pabbājessāmī’’ti taṃ ādāya gantvā sahatthā nhāpetvā kammaṭṭhānaṃ datvā pabbājesi. Tañca pana nivatthapilotikakhaṇḍaṃ pasāretvā olokento parissāvanakaraṇamattampi gayhūpagaṃ kañci padesaṃ adisvā kapālena saddhiṃ ekissā rukkhasākhāya ṭhapesi. So pabbajitvā laddhūpasampado buddhānaṃ uppannalābhasakkāraṃ paribhuñjamāno mahagghāni cīvarāni acchādetvā vicaranto thūlasarīro hutvā ukkaṇṭhitvā ‘‘kiṃ me janassa saddhādeyyaṃ nivāsetvā vicaraṇena, attano pilotikameva nivāsessāmī’’ti taṃ ṭhānaṃ gantvā pilotikaṃ gahetvā ‘‘ahirika nillajja evarūpānaṃ vatthānaṃ acchādanaṭṭhānaṃ pahāya imaṃ pilotikakhaṇḍaṃ nivāsetvā kapālahattho bhikkhāya carituṃ gacchasī’’ti taṃ ārammaṇaṃ katvā attanāva attānaṃ ovadi, ovadantasseva panassa cittaṃ sannisīdi. So taṃ pilotikaṃ tattheva paṭisāmetvā nivattitvā vihārameva gato. So katipāhaccayena punapi ukkaṇṭhitvā tatheva vatvā nivatti, punapi tathevāti. Taṃ evaṃ aparāparaṃ vicarantaṃ disvā bhikkhū ‘‘kahaṃ, āvuso, gacchasī’’ti pucchanti. So ‘‘ācariyassa santikaṃ gacchāmāvuso’’ti vatvā eteneva nīhārena attano pilotikakhaṇḍameva ārammaṇaṃ katvā attānaṃ nisedhetvā katipāheneva arahattaṃ pāpuṇi. Bhikkhū āhaṃsu – ‘‘kiṃ, āvuso, na dāni ācariyassa santikaṃ gacchasi, nanu ayaṃ te vicaraṇamaggo’’ti. Āvuso, ācariyena saddhiṃ saṃsagge sati gatomhi, idāni pana me chinno saṃsaggo, tenassa santikaṃ na gacchāmīti. Bhikkhū tathāgatassa ārocesuṃ – ‘‘bhante, pilotikatthero aññaṃ byākarotī’’ti. Kimāha, bhikkhaveti? Idaṃ nāma, bhanteti. Taṃ sutvā satthā ‘‘āma, bhikkhave, mama putto saṃsagge sati ācariyassa santikaṃ gato, idāni panassa saṃsaggo chinno, attanāva attānaṃ nisedhetvā arahattaṃ patto’’ti vatvā imā gāthā abhāsi –

143. ‘‘Hirīnisedho puriso, koci lokasmiṃ vijjati;
Yo niddaṃ apabodheti, asso bhadro kasāmiva.

144. ‘‘Asso yathā bhadro kasāniviṭṭho,
Ātāpino saṃvegino bhavātha;
Saddhāya sīlena ca vīriyena ca,
Samādhinā dhammavinicchayena ca;
Sampannavijjācaraṇā patissatā,
Jahissatha dukkhamidaṃ anappaka’’nti.

Tattha anto uppannaṃ akusalavitakkaṃ hiriyā nisedhetīti **hirīnisedho. Koci lokasmi**nti evarūpo puggalo dullabho, kocideva lokasmiṃ **vijjati. Yo nidda**nti appamatto samaṇadhammaṃ karonto attano uppannaṃ niddaṃ apaharanto bujjhatīti **apabodheti. Kasāmivā**ti yathā **bhadro asso** attani patamānaṃ kasaṃ apaharati, attani patituṃ na deti. Yo evaṃ niddaṃ apabodheti, so dullabhoti attho.

Dutiyagāthāya ayaṃ saṅkhepattho – ‘‘bhikkhave, yathā **bhadro asso** pamādamāgamma kasāya niviṭṭho, ahampi nāma kasāya pahaṭo’’ti aparabhāge ātappaṃ karoti, evaṃ tumhepi **ātāpino saṃvegino bhavatha**, evaṃbhūtā lokiyalokuttarāya duvidhāya **saddhāya** ca catupārisuddhisīlena ca kāyikacetasikavīriyena ca aṭṭhasamāpattisamādhinā ca kāraṇākāraṇajānanalakkhaṇena **dhammavinicchayena** ca samannāgatā hutvā tissannaṃ vā aṭṭhannaṃ vā vijjānaṃ, pañcadasannañca caraṇānaṃ sampattiyā **sampannavijjācaraṇā**. Upaṭṭhitasatitāya **patissatā** hutvā idaṃ anappakaṃ vaṭṭadukkhaṃ pajahissathāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pilotikatissattheravatthu dasamaṃ.

11. Sukhasāmaṇeravatthu

Udakañhi nayantīti imaṃ dhammadesanaṃ satthā jetavane viharanto sukhasāmaṇeraṃ ārabbha kathesi.

Atītasmiñhi bārāṇasiseṭṭhino gandhakumāro nāma putto ahosi. Rājā tassa pitari kālakate taṃ pakkosāpetvā samassāsetvā mahantena sakkārena tasseva seṭṭhiṭṭhānaṃ adāsi. So tato paṭṭhāya **gandhaseṭṭhī**ti paññāyi. Athassa bhaṇḍāgāriko dhanagabbhadvāraṃ vivaritvā, ‘‘sāmi, idaṃ te ettakaṃ pitu dhanaṃ, ettakaṃ pitāmahādīna’’nti nīharitvā dassesi. So taṃ dhanarāsiṃ oloketvā āha – ‘‘kiṃ pana te imaṃ dhanaṃ gahetvā na gamiṃsū’’ti. ‘‘Sāmi, dhanaṃ gahetvā gatā nāma natthi. Attanā kataṃ kusalākusalameva hi ādāya sattā gacchantī’’ti. So cintesi – ‘‘te bālatāya dhanaṃ saṇṭhāpetvā pahāya gatā, ahaṃ panetaṃ gahetvāva gamissāmī’’ti. Evaṃ pana cintento ‘‘dānaṃ vā dassāmi, pūjaṃ vā karissāmī’’ti acintetvā ‘‘idaṃ sabbaṃ khāditvāva gamissāmī’’ti cintesi. So satasahassaṃ vissajjetvā phalikamayaṃ nhānakoṭṭhakaṃ kāresi, satasahassaṃ datvā phalikamayameva nhānaphalakaṃ, satasahassaṃ datvā nisīdanapallaṅkaṃ, satasahassaṃ datvā bhojanapātiṃ, satasahassameva datvā bhojanaṭṭhāne maṇḍapaṃ kārāpesi, satasahassaṃ datvā bhojanapātiyā āsittakūpadhānaṃ kāresi, satasahasseneva gehe sīhapañjaraṃ saṇṭhāpesi, attano pātarāsatthāya sahassaṃ adāsi, sāyamāsatthāyapi sahassameva. Puṇṇamadivase pana bhojanatthāya satasahassaṃ dāpesi, taṃ bhattaṃ bhuñjanadivase satasahassaṃ vissajjetvā nagaraṃ alaṅkaritvā bheriṃ carāpesi – ‘‘gandhaseṭṭhissa kira bhattabhuñjanākāraṃ olokentū’’ti.

Mahājano mañcātimañce bandhitvā sannipati. Sopi satasahassagghanake nhānakoṭṭhake satasahassagghanake phalake nisīditvā soḷasahi gandhodakaghaṭehi nhatvā taṃ sīhapañjaraṃ vivaritvā tasmiṃ pallaṅke nisīdi. Athassa tasmiṃ āsittakūpadhāne taṃ pātiṃ ṭhapetvā satasahassagghanakaṃ bhojanaṃ vaḍḍhesuṃ. So nāṭakaparivuto evarūpāya sampattiyā taṃ bhojanaṃ bhuñjati. Aparena samayena eko gāmikamanusso attano paribbayāharaṇatthaṃ dāruādīni yānake pakkhipitvā nagaraṃ gantvā sahāyakassa gehe nivāsaṃ gaṇhi. Tadā pana puṇṇamadivaso hoti. ‘‘Gandhaseṭṭhino bhuñjanalīḷaṃ olokentū’’ti nagare bheriṃ carāpesi. Atha naṃ sahāyako āha – ‘‘samma, gandhaseṭṭhino te bhuñjanalīḷaṃ diṭṭhapubba’’nti. ‘‘Na diṭṭhapubbaṃ, sammā’’ti. ‘‘Tena hi ehi, gacchāma, ayaṃ nagare bherī carati, etassa mahāsampattiṃ passāmā’’ti nagaravāsī janapadavāsiṃ gahetvā agamāsi. Mahājanopi mañcātimañce abhiruhitvā passati. Gāmavāsī bhattagandhaṃ ghāyitvāva nagaravāsiṃ āha – ‘‘mayhaṃ etāya pātiyā bhattapiṇḍe pipāsā jātā’’ti. Samma, mā etaṃ patthayi, na sakkā laddhunti. Samma, alabhanto na jīvissāmīti. So taṃ paṭibāhituṃ asakkonto parisapariyante ṭhatvā ‘‘paṇamāmi te, sāmī’’ti tikkhattuṃ mahāsaddaṃ nicchāretvā ‘‘ko eso’’ti vutte ahaṃ, sāmīti. ‘‘Kimeta’’nti. ‘‘Ayaṃ eko gāmavāsī tumhākaṃ pātiyaṃ bhattapiṇḍe pipāsaṃ upādesi, ekaṃ bhattapiṇḍaṃ dāpethā’’ti. ‘‘Na sakkā laddhu’’nti. ‘‘Kiṃ, samma, sutaṃ te’’ti? ‘‘Sutaṃ me, apica labhanto jīvissāmi, alabhantassa me maraṇaṃ bhavissatī’’ti. So punapi viravi – ‘‘ayaṃ kira, sāmi, alabhanto marissati, jīvitamassa dethā’’ti. Ambho bhattapiṇḍo nāma satampi agghati, satadvayampi agghati. Yo yo yācati, tassa tassa dadamāno ahaṃ kiṃ bhuñjissāmīti? Sāmi, ayaṃ alabhanto marissati, jīvitamassa dethāti. Na sakkāva mudhā laddhuṃ, yadi pana alabhanto na jīvati, tīṇi saṃvaccharāni mama gehe bhatiṃ karotu, evamassa bhattapātiṃ dāpessāmīti. Gāmavāsī taṃ sutvā ‘‘evaṃ hotu, sammā’’ti sahāyakaṃ vatvā puttadāraṃ pahāya ‘‘bhattapātiatthāya tīṇi saṃvaccharāni bhatiṃ karissāmī’’ti seṭṭhissa gehaṃ pāvisi. So bhatiṃ karonto sabbakiccāni sakkaccaṃ akāsi. Gehe vā araññe vā rattiṃ vā divā vā sabbāni kattabbakammāni katāneva paññāyiṃsu. ‘‘Bhattabhatiko’’ti ca vutte sakalanagarepi paññāyi. Athassa divase paripuṇṇe bhattaveyyāvaṭiko ‘‘bhattabhatikassa, sāmi, divaso puṇṇo, dukkaraṃ tena kataṃ tīṇi saṃvaccharāni bhatiṃ karontena, ekampi kammaṃ na kopitapubba’’nti āha.

Athassa seṭṭhi attano sāyapātarāsatthāya dve sahassāni, tassa pātarāsatthāya sahassanti tīṇi sahassāni dāpetvā āha – ‘‘ajja mayhaṃ kattabbaṃ parihāraṃ tasseva karothā’’ti. Vatvā ca pana ṭhapetvā ekaṃ cintāmaṇiṃ nāma piyabhariyaṃ avasesajanampi ‘‘ajja tameva parivārethā’’ti vatvā sabbasampattiṃ tassa niyyādesi. So seṭṭhino nhānodakena tasseva koṭṭhake tasmiṃ phalake nisinno nhatvā tasseva nivāsanasāṭake nivāsetvā tasseva pallaṅke nisīdi. Seṭṭhipi nagare bheriṃ carāpesi – ‘‘bhattabhatiko gandhaseṭṭhissa gehe tīṇi saṃvaccharāni bhatiṃ katvā pātiṃ labhi, tassa bhuñjanasampattiṃ olokentū’’ti. Mahājano mañcātimañce abhiruhitvā passati, gāmavāsissa olokitolokitaṭṭhānaṃ kampanākārappattaṃ ahosi. Nāṭakā parivāretvā aṭṭhasuṃ, tassa purato bhattapātiṃ vaḍḍhetvā ṭhapayiṃsu. Athassa hatthadhovanavelāya gandhamādane eko paccekabuddho sattame divase samāpattito vuṭṭhāya ‘‘kattha nu kho ajja bhikkhācāratthāya gacchāmī’’ti upadhārento bhattabhatikaṃ addasa. Atha so ‘‘ayaṃ tīṇi saṃvaccharāni bhatiṃ katvā bhattapātiṃ labhi, atthi nu kho etassa saddhā, natthī’’ti upadhārento ‘‘atthī’’ti ñatvā ‘‘saddhāpi ekacce saṅgahaṃ kātuṃ na sakkonti, sakkhissati nu kho me saṅgahaṃ kātu’’nti cintetvā ‘‘sakkhissati ceva mama ca saṅgahakaraṇaṃ nissāya mahāsampattiṃ labhissatī’’ti ñatvā cīvaraṃ pārupitvā pattamādāya vehāsaṃ abbhuggantvā parisantarena gantvā tassa purato ṭhitameva attānaṃ dassesi.

So paccekabuddhaṃ disvā cintesi – ‘‘ahaṃ pubbe adinnabhāvena ekissā bhattapātiyā atthāya tīṇi saṃvaccharāni paragehe bhatiṃ akāsiṃ, idāni me idaṃ bhattaṃ ekaṃ rattindivaṃ rakkheyya, sace pana naṃ ayyassa dassāmi, anekānipi kappakoṭisahassāni rakkhissati, ayyasseva naṃ dassāmī’’ti. So tīṇi saṃvaccharāni bhatiṃ katvā laddhabhattapātito ekapiṇḍampi mukhe aṭṭhapetvā taṇhaṃ vinodetvā sayameva pātiṃ ukkhipitvā paccekabuddhassa santikaṃ gantvā pātiṃ aññassa hatthe datvā pañcapatiṭṭhitena vanditvā pātiṃ vāmahatthena gahetvā dakkhiṇahatthena tassa patte bhattaṃ ākiri. Paccekabuddho bhattassa upaḍḍhasesakāle pattaṃ hatthena pidahi. Atha naṃ so āha – ‘‘bhante, ekova paṭiviso na sakkā dvidhā kātuṃ, mā maṃ idhalokena saṅgaṇhatha, paralokena saṅgahameva karotha, sāvasesaṃ akatvā niravasesameva dassāmī’’ti. Attano hi thokampi anavasesetvā dinnaṃ niravasesadānaṃ nāma, taṃ mahapphalaṃ hoti. So tathā karonto sabbaṃ datvā puna vanditvā āha – ‘‘bhante, ekaṃ bhattapātiṃ nissāya tīṇi saṃvaccharāni me paragehe bhatiṃ karontena dukkhaṃ anubhūtaṃ, idāni me nibbattanibbattaṭṭhāne sukhameva hotu, tumhehi diṭṭhadhammasseva bhāgī assa’’nti. Paccekabuddho ‘‘evaṃ hotu, cintāmaṇi viya te sabbakāmadado manosaṅkappā puṇṇacando viya pūrentū’’ti anumodanaṃ karonto –

‘‘Icchitaṃ patthitaṃ tuyhaṃ, sabbameva samijjhatu;
Sabbe pūrentu saṅkappā, cando pannaraso yathā.

‘‘Icchitaṃ patthikaṃ tuyhaṃ, khippameva samijjhatu;
Sabbe pūrentu saṅkappā, maṇi jotiraso yathā’’ti. –

Vatvā ‘‘ayaṃ mahājano yāva gandhamādanapabbatagamanā maṃ passanto tiṭṭhatū’’ti adhiṭṭhāya ākāsena gandhamādanaṃ agamāsi.

Mahājanopi naṃ passantova aṭṭhāsi. So tattha gantvā taṃ piṇḍapātaṃ pañcasatānaṃ paccekabuddhānaṃ vibhajitvā adāsi. Sabbe attano pahonakaṃ gaṇhiṃsu. ‘‘Appo piṇḍapāto kathaṃ pahosī’’ti na cintetabbaṃ. Cattāri hi acinteyyāni (a. ni. 4.77) vuttāni, tatrāyaṃ paccekabuddhavisayoti. Mahājano paccekabuddhānaṃ piṇḍapātaṃ vibhajitvā diyyamānaṃ disvā sādhukārasahassāni pavattesi, asanisatanipākasaddo viya ahosi. Taṃ sutvā gandhaseṭṭhi cintesi – ‘‘bhattabhatiko mayā dinnasampattiṃ dhāretuṃ nāsakkhi maññe, tenāyaṃ mahājano parihāsaṃ karonto sannipatito nadatī’’ti. So tappavattijānanatthaṃ manusse pesesi. Te āgantvā ‘‘sampattidhārakā nāma, sāmi, evaṃ hontū’’ti vatvā taṃ pavattiṃ ārocesuṃ. Seṭṭhi taṃ sutvāva pañcavaṇṇāya pītiyā phuṭṭhasarīro hutvā ‘‘aho dukkaraṃ tena kataṃ, ahaṃ ettakaṃ kālaṃ evarūpāya sampattiyā ṭhito kiñci dātuṃ nāsakkhi’’nti taṃ pakkosāpetvā ‘‘saccaṃ kira tayā idaṃ nāma kata’’nti pucchitvā ‘‘āma, sāmī’’ti vutte, ‘‘handa, sahassaṃ gahetvā tava dāne mayhampi pattiṃ dehī’’ti āha. So tathā akāsi. Seṭṭhipissa sabbaṃ attano santakaṃ majjhe bhinditvā adāsi.

Catasso hi sampadā nāma – vatthusampadā, paccayasampadā, cetanāsampadā, guṇātirekasampadāti. Tattha nirodhasamāpattiraho arahā vā anāgāmī vā dakkhiṇeyyo **vatthusampadā** nāma. Paccayānaṃ dhammena samena uppatti **paccayasampadā** nāma. Dānato pubbe dānakāle pacchā bhāgeti tīsu kālesu cetanāya somanassasahagatañāṇasampayuttabhāvo **cetanāsampadā** nāma. Dakkhiṇeyyassa samāpattito vuṭṭhitabhāvo **guṇātirekasampadā** nāmāti. Imassa ca khīṇāsavo paccekabuddho dakkhiṇeyyā, bhatiṃ katvā laddhabhāvena paccayo dhammato uppanno, tīsu kālesu parisuddhā cetanā, samāpattito vuṭṭhitamatto paccekabuddho guṇātirekoti catassopi sampadā nipphannā. Etāsaṃ ānubhāvena diṭṭheva dhamme mahāsampattiṃ pāpuṇanti. Tasmā so seṭṭhino santikā sampattiṃ labhi. Aparabhāge ca rājāpi iminā katakammaṃ sutvā taṃ pakkosāpetvā sahassaṃ datvā pattiṃ gahetvā tuṭṭhamānaso mahantaṃ bhogakkhandhaṃ datvā seṭṭhiṭṭhānaṃ adāsi. **Bhattabhatikaseṭṭhī**tissa nāmaṃ akāsi. So gandhaseṭṭhinā saddhiṃ sahāyo hutvā ekato khādanto pivanto yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbattitvā ekaṃ buddhantaraṃ dibbasampattiṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ sāriputtattherassūpaṭṭhākakule paṭisandhiṃ gaṇhi. Athassa mātā laddhagabbhaparihārā katipāhaccayena ‘‘aho vatāhaṃ pañcasatehi bhikkhūhi saddhiṃ sāriputtattherassa satarasabhojanaṃ datvā kāsāyavatthanivatthā suvaṇṇasarakaṃ ādāya āsanapariyante nisinnā tesaṃ bhikkhūnaṃ ucchiṭṭhāvasesakaṃ paribhuñjeyya’’nti dohaḷinī hutvā tatheva katvā dohaḷaṃ paṭivinodesi. Sā sesamaṅgalesupi tathārūpameva dānaṃ datvā puttaṃ vijāyitvā nāmaggahaṇadivase ‘‘puttassa me, bhante, sikkhāpadāni dethā’’ti theraṃ āha. Thero ‘‘kimassa nāma’’nti pucchi. ‘‘Bhante, puttassa me paṭisandhiggahaṇato paṭṭhāya imasmiṃ gehe kassaci dukkhaṃ nāma na bhūtapubbaṃ, tenevassa **sukhakumāro**ti nāmaṃ bhavissatī’’ti vutte tadevassa nāmaṃ gahetvā sikkhāpadāni adāsi.

Tadā evañcassa mātu ‘‘nāhaṃ mama puttassa ajjhāsayaṃ bhindissāmī’’ti cittaṃ uppajji. Sā tassa kaṇṇavijjhanamaṅgalādīsupi tatheva dānaṃ adāsi. Kumāropi sattavassikakāle ‘‘icchāmahaṃ, amma, therassa santike pabbajitu’’nti āha. Sā ‘‘sādhu, tāta, nāhaṃ tava ajjhāsayaṃ bhindissāmī’’ti theraṃ nimantetvā bhojetvā, ‘‘bhante, putto me pabbajituṃ icchati, imāhaṃ sāyanhasamaye vihāraṃ ānessāmī’’ti theraṃ uyyojetvā ñātake sannipātetvā ‘‘puttassa me gihikāle kattabbaṃ kiccaṃ ajjeva karissāmā’’ti vatvā puttaṃ alaṅkaritvā mahantena sirisobhaggena vihāraṃ netvā therassa niyyādesi. Theropi taṃ, ‘‘tāta, pabbajjā nāma dukkarā, sakkhissasi abhiramitu’’nti vatvā ‘‘karissāmi vo, bhante, ovāda’’nti vutte kammaṭṭhānaṃ datvā pabbājesi. Mātāpitaropissa pabbajjāya sakkāraṃ karontā antovihāreyeva sattāhaṃ buddhappamukhassa bhikkhusaṅghassa satarasabhojanaṃ datvā sāyaṃ attano gehaṃ agamaṃsu. Aṭṭhame divase sāriputtatthero bhikkhusaṅghe gāmaṃ paviṭṭhe vihāre kattabbakiccaṃ katvā sāmaṇeraṃ pattacīvaraṃ gāhāpetvā gāmaṃ piṇḍāya pāvisi. Sāmaṇero antarāmagge mātikādīni disvā paṇḍitasāmaṇero viya pucchi. Theropi tassa tatheva byākāsi. Sāmaṇero tāni kāraṇāni sutvā ‘‘sace tumhe attano pattacīvaraṃ gaṇheyyātha, ahaṃ nivatteyya’’nti vatvā therena tassa ajjhāsayaṃ abhinditvā, ‘‘sāmaṇera, dehi mama pattacīvara’’nti pattacīvare gahite theraṃ vanditvā nivattamāno, ‘‘bhante, mayhaṃ āhāraṃ āharamāno satarasabhojanaṃ āhareyyāthā’’ti āha. Kuto taṃ labhissāmīti? Attano puññena alabhanto mama puññena labhissatha, bhanteti. Athassa thero kuñcikaṃ datvā gāmaṃ piṇḍāya pāvisi. Sopi vihāraṃ āgantvā therassa gabbhaṃ vivaritvā pavisitvā dvāraṃ pidhāya attano kāye ñāṇaṃ otāretvā nisīdi.

Tassa guṇatejena sakkassa āsanaṃ uṇhākāraṃ dassesi. Sakko ‘‘kiṃ nu kho eta’’nti olokento sāmaṇeraṃ disvā ‘‘sukhasāmaṇero attano upajjhāyassa pattacīvaraṃ datvā ‘samaṇadhammaṃ karissāmī’ti nivatto, mayā tattha gantuṃ vaṭṭatī’’ti cintetvā cattāro mahārāje pakkosāpetvā ‘‘gacchatha, tātā, vihārassūpavane dussaddake sakuṇe palāpethā’’ti uyyojesi. Te tathā katvā sāmantā ārakkhaṃ gaṇhiṃsu. Candimasūriye ‘‘attano vimānāni gahetvā tiṭṭhathā’’ti āṇāpesi. Tepi tathā kariṃsu. Sayampi āviñchanaṭṭhāne ārakkhaṃ gaṇhi. Vihāro sannisinno niravo ahosi. Sāmaṇero ekaggacittena vipassanaṃ vaḍḍhetvā tīṇi maggaphalāni pāpuṇi. Thero ‘‘sāmaṇerena ‘satarasabhojanaṃ āhareyyāthā’ti vuttaṃ, kassa nu kho ghare sakkā laddhu’’nti olokento ekaṃ ajjhāsayasampannaṃ upaṭṭhākatulaṃ disvā tattha gantvā, ‘‘bhante, sādhu vo kataṃ ajja idhāgacchantehī’’ti tehi tuṭṭhamānasehi pattaṃ gahetvā nisīdāpetvā yāgukhajjakaṃ datvā yāva bhattakālaṃ dhammakathaṃ yācito tesaṃ sāraṇīyadhammakathaṃ kathetvā kālaṃ sallakkhetvā desanaṃ niṭṭhāpesi. Athassa satarasabhojanaṃ datvā taṃ ādāya gantukāmaṃ theraṃ disvā ‘‘bhuñjatha, bhante, aparampi te dassāmā’’ti theraṃ bhojetvā puna pattapūraṃ adaṃsu. Thero taṃ ādāya ‘‘sāmaṇero me chāto’’ti turitaturito vihāraṃ pāyāsi. Taṃ divasaṃ satthā pātova nikkhamitvā gandhakuṭiyaṃ nisinnova āvajjesi – ‘‘ajja sukhasāmaṇero upajjhāyassa pattacīvaraṃ datvā ‘samaṇadhammaṃ karissāmī’ti nivatto, nipphannaṃ nu kho tassa kicca’’nti. So tiṇṇaṃyeva maggaphalānaṃ pattabhāvaṃ disvā uttaripi upadhārento ‘‘sakkhissatāyaṃ ajja arahattaṃ pāpuṇituṃ, sāriputto pana ‘sāmaṇero me chāto’ti vegena bhattaṃ ādāya nikkhamati, sace imasmiṃ arahattaṃ appatte bhattaṃ āharissati, imassa antarāyo bhavissati, mayā gantvā dvārakoṭṭhake ārakkhaṃ gaṇhituṃ vaṭṭatī’’ti cintetvā gandhakuṭito nikkhamitvā dvārakoṭṭhake ṭhatvā ārakkhaṃ gaṇhi.

Theropi bhattaṃ āhari. Atha naṃ heṭṭhā vuttanayeneva cattāro pañhe pucchi. Pañhavissajjanāvasāne sāmaṇero arahattaṃ pāpuṇi. Satthā theraṃ āmantetvā ‘‘gaccha, sāriputta, sāmaṇerassa te bhattaṃ dehī’’ti āha. Thero gantvā dvāraṃ ākoṭesi. Sāmaṇeropi nikkhamitvā upajjhāyassa vattaṃ katvā ‘‘bhattakiccaṃ karohī’’ti vutte therassa bhattena anatthikabhāvaṃ ñatvā sattavassikakumāro taṅkhaṇaññeva arahattaṃ patto nīcāsanaṭṭhānaṃ paccavekkhanto bhattakiccaṃ katvā pattaṃ dhovi. Tasmiṃ kāle cattāro mahārājāno ārakkhaṃ vissajjesuṃ. Candimasūriyāpi vimānāni muñciṃsu. Sakkopi āviñchanaṭṭhāne ārakkhaṃ vissajjesi. Sūriyo nabhamajjhaṃ atikkantoyeva paññāyi. Bhikkhū ‘‘sāyanho paññāyati, sāmaṇerena ca idāneva bhattakiccaṃ kataṃ, kiṃ nu kho ajja pubbaṇho balavā jāto, sāyanho mando’’ti vadiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘bhante, ajja pubbaṇho balavā jāto, sāyanho mando, sāmaṇerena ca idāneva bhattakiccaṃ kataṃ, atha ca pana sūriyo nabhamajjhaṃ atikkantoyeva paññāyatī’’ti vutte, ‘‘bhikkhave, evamevaṃ hoti puññavantānaṃ samaṇadhammakaraṇakāle. Ajja hi cattāro mahārājāno sāmantā ārakkhaṃ gaṇhiṃsu, candimasūriyā vimānāni gahetvā aṭṭhaṃsu, sakko āviñchanake ārakkhaṃ gaṇhi, ahampi dvārakoṭṭhake ārakkhaṃ gaṇhiṃ, ajja sukhasāmaṇero mātikāya udakaṃ harante, usukāre usuṃ ujuṃ karonte, tacchake cakkādīni karonte disvā attānaṃ dametvā arahattaṃ patto’’ti vatvā imaṃ gāthamāha –

145. ‘‘Udakañhi nayanti nettikā, usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā’’ti.

Tattha **subbatā**ti suvadā, sukhena ovaditabbā anusāsitabbāti attho. Sesaṃ heṭṭhā vuttanayameva.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sukhasāmaṇeravatthu ekādasamaṃ.

Daṇḍavaggavaṇṇanā niṭṭhitā.

Dasamo vaggo.

11. Jarāvaggo

1. Visākhāya sahāyikānaṃ vatthu

Ko nu hāso kimānandoti imaṃ dhammadesanaṃ satthā jetavane viharanto visākhāya sahāyikāyo ārabbha kathesi.

Sāvatthiyaṃ kira pañcasatā kulaputtā ‘‘evaṃ imā appamādavihāriniyo bhavissantī’’ti attano attano bhariyāyo visākhaṃ mahāupāsikaṃ sampaṭicchāpesuṃ. Tā uyyānaṃ vā vihāraṃ vā gacchantiyo tāya saddhiṃyeva gacchanti. Tā ekasmiṃ kāle ‘‘sattāhaṃ surāchaṇo bhavissatī’’ti chaṇe saṅghuṭṭhe attano attano sāmikānaṃ suraṃ paṭiyādesuṃ. Te sattāhaṃ surāchaṇaṃ kīḷitvā aṭṭhame divase kammantabheriyā nikkhantāya kammante agamaṃsu. Tāpi itthiyo ‘‘mayaṃ sāmikānaṃ sammukhā suraṃ pātuṃ na labhimhā, avasesā surā ca atthi, idaṃ yathā te na jānanti, tathā pivissāmā’’ti visākhāya santikaṃ gantvā ‘‘icchāma, ayye, uyyānaṃ daṭṭhu’’nti vatvā ‘‘sādhu, ammā, tena hi kattabbakiccāni katvā nikkhamathā’’ti vutte tāya saddhiṃ gantvā paṭicchannākārena suraṃ nīharāpetvā uyyāne pivitvā mattā vicariṃsu. Visākhāpi ‘‘ayuttaṃ imāhi kataṃ, idāni maṃ ‘samaṇassa gotamassa sāvikā visākhā suraṃ pivitvā vicaratī’ti titthiyāpi garahissantī’’ti cintetvā tā itthiyo āha – ‘‘ammā ayuttaṃ vo kataṃ, mamapi ayaso uppādito, sāmikāpi vo kujjhissanti, idāni kiṃ karissathā’’ti. Gilānālayaṃ dassayissāma, ayyeti. Tena hi paññāyissatha sakena kammenāti. Tā gehaṃ gantvā gilānālayaṃ kariṃsu. Atha tāsaṃ sāmikā ‘‘itthannāmā ca itthannāmā ca kaha’’nti pucchitvā ‘‘gilānā’’ti sutvā ‘‘addhā etāhi avasesasurā pītā bhavissantī’’ti sallakkhetvā tā pothetvā anayabyasanaṃ pāpesuṃ. Tā aparasmimpi chaṇavāre tatheva suraṃ pivitukāmā visākhaṃ upasaṅkamitvā, ‘‘ayye, uyyānaṃ no nehī’’ti vatvā ‘‘pubbepi me tumhehi ayaso uppādito, gacchatha, na vo ahaṃ nessāmī’’ti tāya paṭikkhittā ‘‘idāni evaṃ na karissāmā’’ti sammantayitvā puna taṃ upasaṅkamitvā āhaṃsu, ‘‘ayye, buddhapūjaṃ kātukāmāmhā, vihāraṃ no nehī’’ti. Idāni ammā yujjati, gacchatha, parivacchaṃ karothāti. Tā caṅkoṭakehi gandhamālādīni gāhāpetvā surāpuṇṇe muṭṭhivārake hatthehi olambetvā mahāpaṭe pārupitvā visākhaṃ upasaṅkamitvā tāya saddhiṃ vihāraṃ pavisamānā ekamantaṃ gantvā muṭṭhivārakeheva suraṃ pivitvā vārake chaḍḍetvā dhammasabhāyaṃ satthu purato nisīdiṃsu.

Visākhā ‘‘imāsaṃ, bhante, dhammaṃ kathethā’’ti āha. Tāpi madavegena kampamānasarīrā ‘‘iccāma, gāyāmā’’ti cittaṃ uppādesuṃ. Athekā mārakāyikā devatā ‘‘imāsaṃ sarīre adhimuccitvā samaṇassa gotamassa purato vippakāraṃ dassessāmī’’ti cintetvā tāsaṃ sarīre adhimucci. Tāsu ekaccā satthu purato pāṇiṃ paharitvā hasituṃ, ekaccā naccituṃ ārabhiṃsu. Satthā ‘‘kiṃ ida’’nti āvajjento taṃ kāraṇaṃ ñatvā ‘‘na idāni mārakāyikānaṃ otāraṃ labhituṃ dassāmi. Na hi mayā ettakaṃ kālaṃ pāramiyo pūrentena mārakāyikānaṃ otāralābhatthāya pūritā’’ti tā saṃvejetuṃ bhamukalomato rasmiyo vissajjesi, tāvadeva andhakāratimisā ahosi. Tā bhītā ahesuṃ maraṇabhayatajjitā. Tena tāsaṃ kucchiyaṃ surā jīri. Satthā nisinnapallaṅke antarahito sinerumuddhani ṭhatvā uṇṇālomato rasmiṃ vissajjesi, taṅkhaṇaṃyeva candasahassuggamanaṃ viya ahosi. Atha satthā tā itthiyo āmantetvā ‘‘tumhehi mama santikaṃ āgacchamānāhi pamattāhi āgantuṃ na vaṭṭati. Tumhākañhi pamādeneva mārakāyikā devatā otāraṃ labhitvā tumhe hasādīnaṃ akaraṇaṭṭhāne hasādīni kārāpesi, idāni tumhehi rāgādīnaṃ aggīnaṃ nibbāpanatthāya ussāhaṃ kātuṃ vaṭṭatī’’ti vatvā imaṃ gāthamāha –

146. ‘‘Ko nu hāso kimānando, niccaṃ pajjalite sati;
Andhakārena onaddhā, padīpaṃ na gavesathā’’ti.

Tattha **ānando**ti tuṭṭhi. Idaṃ vuttaṃ hoti – imasmiṃ lokasannivāse rāgādīhi ekādasahi aggīhi **niccaṃ pajjalite sati ko nu** tumhākaṃ **hāso** vā tuṭṭhi vā? Nanu esa akattabbarūpoyeva. Aṭṭhavatthukena hi avijjāndhakārena **onaddhā** tumhe tasseva andhakārassa vidhamanatthāya kiṃ kāraṇā ñāṇappadīpaṃ **na gavesatha** na karothāti.

Desanāvasāne pañcasatāpi tā itthiyo sotāpattiphale patiṭṭhahiṃsu.

Satthā tāsaṃ acalasaddhāya patiṭṭhitabhāvaṃ ñatvā sinerumatthakā otaritvā buddhāsane nisīdi. Atha naṃ visākhā āha – ‘‘bhante, surā nāmesā pāpikā. Evarūpā hi nāma imā itthiyo tumhādisassa buddhassa purato nisīditvā iriyāpathamattampi saṇṭhāpetuṃ asakkontiyo uṭṭhāya pāṇiṃ paharitvā hasanagītanaccādīni ārabhiṃsū’’ti. Satthā ‘‘āma, visākhe, pāpikā eva esā surā nāma. Etañhi nissāya aneke sattā anayabyasanaṃ pattā’’ti vatvā ‘‘kadā panesā, bhante, uppannā’’ti vutte tassā uppattiṃ vitthārena kathetuṃ atītaṃ āharitvā **kumbhajātakaṃ** (jā. 1.16.33 ādayo) kathesīti.

Visākhāya sahāyikānaṃ vatthu paṭhamaṃ.

2. Sirimāvatthu

Passa cittakatanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sirimaṃ ārabbha kathesi.

Sā kira rājagahe abhirūpā gaṇikā. Ekasmiṃ pana antovasse sumanaseṭṭhiputtassa bhariyāya puṇṇakaseṭṭhissa dhītāya uttarāya nāma upāsikāya aparajjhitvā taṃ pasādetukāmā tassā gehe bhikkhusaṅghena saddhiṃ katabhattakiccaṃ satthāraṃ khamāpetvā taṃ divasaṃ dasabalassa bhattānumodanaṃ sutvā –

> ‘‘Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
> Jine kadariyaṃ dānena, saccenālikavādina’’nti. (jā. 1.2.2; dha. pa. 223) –

Gāthāpariyosāne sotāpattiphalaṃ pāpuṇi. Ayamettha saṅkhepo, vitthārakathā pana kodhavagge anumodanagāthāvaṇṇanāyameva āvibhavissati. Evaṃ sotāpattiphalaṃ pattā pana sirimā dasabalaṃ nimantetvā punadivase mahādānaṃ datvā saṅghassa aṭṭhakabhattaṃ nibaddhaṃ dāpesi. Ādito paṭṭhāya nibaddhaṃ aṭṭha bhikkhū gehaṃ gacchanti. ‘‘Sappiṃ gaṇhatha, khīraṃ gaṇhathā’’tiādīni vatvā tesaṃ patte pūreti. Ekena laddhaṃ tiṇṇampi catunnampi pahoti. Devasikaṃ soḷasakahāpaṇaparibbayena piṇḍapāto dīyati. Athekadivasaṃ eko bhikkhu tassā gehe aṭṭhakabhattaṃ bhuñjitvā tiyojanamatthake ekaṃ vihāraṃ agamāsi. Atha naṃ sāyaṃ therupaṭṭhāne nisinnaṃ pucchiṃsu – ‘‘āvuso, kahaṃ bhikkhaṃ gahetvā āgatosī’’ti. Sirimāya aṭṭhakabhattaṃ me bhuttanti. Manāpaṃ katvā deti, āvusoti. ‘‘Na sakkā tassā bhattaṃ vaṇṇetuṃ, ativiya paṇītaṃ katvā deti, ekena laddhaṃ tiṇṇampi catunnampi pahoti, tassā pana deyyadhammatopi dassanameva uttaritaraṃ. Sā hi itthī evarūpā ca evarūpā cā’’ti tassā guṇe vaṇṇesi.

Atheko bhikkhu tassā guṇakathaṃ sutvā adassaneneva sinehaṃ uppādetvā ‘‘mayā gantvā taṃ daṭṭhuṃ vaṭṭatī’’ti attano vassaggaṃ kathetvā taṃ bhikkhuṃ ṭhitikaṃ pucchitvā ‘‘sve, āvuso, tasmiṃ gehe tvaṃ saṅghatthero hutvā aṭṭhakabhattaṃ labhissasī’’ti sutvā taṅkhaṇaññeva pattacīvaraṃ ādāya pakkantopi pātova aruṇe uggate salākaggaṃ pavisitvā ṭhito saṅghatthero hutvā tassā gehe aṭṭhakabhattaṃ labhi. Yo pana bhikkhu hiyyo bhuñjitvā pakkāmi, tassa gatavelāyameva assā sarīre rogo uppajji. Tasmā sā ābharaṇāni omuñcitvā nipajji. Athassā dāsiyo aṭṭhakabhattaṃ labhitvā āgate bhikkhū disvā ārocesuṃ. Sā sahatthā patte gahetvā nisīdāpetuṃ vā parivisituṃ vā asakkontī dāsiyo āṇāpesi – ‘‘ammā patte gahetvā, ayye, nisīdāpetvā yāguṃ pāyetvā khajjakaṃ datvā bhattavelāya patte pūretvā dethā’’ti. Tā ‘‘sādhu, ayye’’ti bhikkhū pavesetvā yāguṃ pāyetvā khajjakaṃ datvā bhattavelāya bhattassa patte pūretvā tassā ārocayiṃsu. Sā ‘‘maṃ pariggahetvā netha, ayye, vandissāmī’’ti vatvā tāhi pariggahetvā bhikkhūnaṃ santikaṃ nītā vedhamānena sarīrena bhikkhū vandi. So bhikkhu taṃ oloketvā cintesi – ‘‘gilānāya tāva evarūpā ayaṃ etissā rūpasobhā, arogakāle pana sabbābharaṇapaṭimaṇḍitāya imissā kīdisī rūpasampattī’’ti. Athassa anekavassakoṭisannicito kileso samudācari, so aññāṇī hutvā bhattaṃ bhuñjituṃ asakkonto pattamādāya vihāraṃ gantvā pattaṃ pidhāya ekamante ṭhapetvā cīvaraṃ pattharitvā nipajji.

Atha naṃ eko sahāyako bhikkhu yācantopi bhojetuṃ nāsakkhi. So chinnabhatto ahosi. Taṃ divasameva sāyanhasamaye sirimā kālamakāsi. Rājā satthu sāsanaṃ pesesi – ‘‘bhante, jīvakassa kaniṭṭhabhaginī, sirimā, kālamakāsī’’ti. Satthā taṃ sutvā rañño sāsanaṃ pahiṇi ‘‘sirimāya jhāpanakiccaṃ natthi, āmakasusāne taṃ yathā kākasunakhādayo na khādanti, tathā nipajjāpetvā rakkhāpethā’’ti. Rājāpi tathā akāsi. Paṭipāṭiyā tayo divasā atikkantā, catutthe divase sarīraṃ uddhumāyi, navahi vaṇamukhehi puḷavā paggharimsu, sakalasarīraṃ bhinnaṃ sālibhattacāṭi viya ahosi. Rājā nagare bheriṃ carāpesi – ‘‘ṭhapetvā geharakkhake dārake sirimāya dassanatthaṃ anāgacchantānaṃ aṭṭha kahāpaṇāni daṇḍo’’ti. Satthu santi kañca pesesi – ‘‘buddhappamukho kira bhikkhusaṅgho sirimāya dassanatthaṃ āgacchatū’’ti. Satthā bhikkhūnaṃ ārocesi – ‘‘sirimāya dassanatthaṃ gamissāmā’’ti. Sopi daharabhikkhu cattāro divase kassaci vacanaṃ aggahetvā chinnabhattova nipajji. Patte bhattaṃ pūtikaṃ jātaṃ, patte malaṃ uṭṭhahi. Atha naṃ so sahāyako bhikkhu upasaṅkamitvā, ‘‘āvuso, satthā sirimāya dassanatthaṃ gacchatī’’ti āha. So tathā chātajjhattopi ‘‘sirimā’’ti vuttapadeyeva sahasā uṭṭhahitvā ‘‘kiṃ bhaṇasī’’ti āha. ‘‘Satthā sirimaṃ daṭṭhuṃ gacchati, tvampi gamissasī’’ti vutte, ‘‘āma, gamissāmī’’ti bhattaṃ chaḍḍetvā pattaṃ dhovitvā thavikāya pakkhipitvā bhikkhusaṅghena saddhiṃ agamāsi. Satthā bhikkhusaṅghaparivuto ekapasse aṭṭhāsi, bhikkhunisaṅghopi rājaparisāpi upāsakaparisāpi upāsikāparisāpi ekekapasse aṭṭhaṃsu.

Satthā rājānaṃ pucchi – ‘‘kā esā, mahārājo’’ti. Bhante, jīvakassa bhaginī, sirimā, nāmāti. Sirimā, esāti. Āma, bhanteti. Tena hi nagare bheriṃ carāpehi ‘‘sahassaṃ datvā sirimaṃ gaṇhantū’’ti. Rājā tathā kāresi. Ekopi ‘ha’nti vā ‘hu’nti vā vadanto nāma nāhosi. Rājā satthu ārocesi – ‘‘na gaṇhanti, bhante’’ti. Tena hi, mahārāja, agghaṃ ohārehīti. Rājā ‘‘pañcasatāni datvā gaṇhantū’’ti bheriṃ carāpetvā kañci gaṇhanakaṃ adisvā ‘‘aḍḍhateyyāni satāni, dve satāni, sataṃ, paṇṇāsaṃ, pañcavīsati kahāpaṇe, dasa kahāpaṇe, pañca kahāpaṇe, ekaṃ kahāpaṇaṃ aḍḍhaṃ, pādaṃ, māsakaṃ, kākaṇikaṃ datvā sirimaṃ gaṇhantū’’ti bheriṃ carāpesi. Koci taṃ na icchi. ‘‘Mudhāpi gaṇhantū’’ti bheriṃ carāpesi. ‘Ha’nti vā ‘hu’nti vā vadanto nāma nāhosi. Rājā ‘‘mudhāpi, bhante, gaṇhanto nāma natthī’’ti āha. Satthā ‘‘passatha, bhikkhave, mahājanassa piyaṃ mātugāmaṃ, imasmiṃyeva nagare sahassaṃ datvā pubbe ekadivasaṃ labhiṃsu, idāni mudhā gaṇhantopi natthi, evarūpaṃ nāma rūpaṃ khayavayappattaṃ, passatha, bhikkhave, āturaṃ attabhāva’’nti vatvā imaṃ gāthamāha –

147. ‘‘Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhitī’’ti.

Tattha **cittakata**nti katacittaṃ, vatthābharaṇamālālattakādīhi vicittanti attho. **Bimba**nti dīghādiyuttaṭṭhānesu dīghādīhi aṅgapaccaṅgehi saṇṭhitaṃ attabhāvaṃ. **Arukāya**nti navannaṃ vaṇamukhānaṃ vasena arubhūtaṃ kāyaṃ. **Samussita**nti tīhi aṭṭhisatehi samussitaṃ. **Ātura**nti sabbakālaṃ iriyāpathādīhi pariharitabbatāya niccagilānaṃ. **Bahusaṅkappa**nti mahājanena bahudhā saṅkappitaṃ. **Yassa natthi dhuvaṃ ṭhitī**ti yassa dhuvabhāvo vā ṭhitibhāvo vā natthi, ekantena bhedanavikiraṇaviddhaṃsanadhammamevetaṃ, imaṃ passathāti attho.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi, sopi bhikkhu sotāpattiphale patiṭṭhahīti.

Sirimāvatthu dutiyaṃ.

3. Uttarātherīvatthu

Parijiṇṇamidanti imaṃ dhammadesanaṃ satthā jetavane viharanto uttarātheriṃ nāma bhikkhuniṃ ārabbha kathesi.

Therī kira vīsavassasatikā jātiyā piṇḍāya caritvā laddhapiṇḍapātā antaravīthiyaṃ ekaṃ bhikkhuṃ disvā piṇḍapātena āpucchitvā tassa apaṭikkhipitvā gaṇhantassa sabbaṃ datvā nirāhārā ahosi. Evaṃ dutiyepi tatiyepi divase tasseva bhikkhuno tasmiṃyeva ṭhāne bhattaṃ datvā nirāhārā ahosi, catutthe divase pana piṇḍāya carantī ekasmiṃ sambādhaṭṭhāne satthāraṃ disvā paṭikkamantī olambantaṃ attano cīvarakaṇṇaṃ akkamitvā saṇṭhātuṃ asakkontī parivattitvā pati. Satthā tassā santikaṃ gantvā, ‘‘bhagini, parijiṇṇo te attabhāvo na cirasseva bhijjissatī’’ti vatvā imaṃ gāthamāha –

148. ‘‘Parijiṇṇamidaṃ rūpaṃ, roganīḷaṃ pabhaṅguraṃ;
Bhijjati pūtisandeho, maraṇantañhi jīvita’’nti.

Tassattho – bhagini **idaṃ** tava sarīrasaṅkhātaṃ **rūpaṃ** mahallakabhāvena **parijiṇṇaṃ,** tañca kho sabbarogānaṃ nivāsaṭṭhānaṭṭhena **roganīḷaṃ,** yathā kho pana taruṇopi siṅgālo ‘‘jarasiṅgālo’’ti vuccati, taruṇāpi gaḷocīlatā ‘‘pūtilatā’’ti vuccati, evaṃ tadahujātaṃ suvaṇṇavaṇṇampi samānaṃ niccaṃ paggharaṇaṭṭhena pūtitāya **pabhaṅguraṃ,** so esa pūtiko samāno tava deho **bhijjati,** na cirasseva bhijjissatīti veditabbo. Kiṃ kāraṇā? **Maraṇantañhi jīvitaṃ** yasmā sabbasattānaṃ jīvitaṃ maraṇapariyosānamevāti vuttaṃ hoti.

Desanāvasāne sā therī sotāpattiphalaṃ pattā, mahājanassāpi sātthikā dhammadesanā ahosīti.

Uttarātherīvatthu tatiyaṃ.

4. Sambahulaadhimānikabhikkhuvatthu

Yānimānīti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule adhimānike bhikkhū ārabbha kathesi.

Pañcasatā kira bhikkhū satthu santike kammaṭṭhānaṃ gahetvā araññaṃ pavisitvā ghaṭentā vāyamantā jhānaṃ nibbattetvā ‘‘kilesānaṃ asamudācārena pabbajitakiccaṃ no nipphannaṃ, attanā paṭiladdhaguṇaṃ satthu ārocessāmā’’ti āgamiṃsu. Satthā tesaṃ bahidvārakoṭṭhakaṃ pattakāleyeva ānandattheraṃ āha – ‘‘ānanda, etesaṃ bhikkhūnaṃ pavisitvā mayā diṭṭhena kammaṃ natthi, āmakasusānaṃ gantvā tato āgantvā maṃ passantū’’ti. Thero gantvā tesaṃ tamatthaṃ ārocesi. Te ‘‘kiṃ amhākaṃ āmakasusānenā’’ti avatvāva ‘‘dīghadassinā buddhena kāraṇaṃ diṭṭhaṃ bhavissatī’’ti āmakasusānaṃ gantvā tattha kuṇapāni passantā ekāhadvīhapatitesu kuṇapesu āghātaṃ paṭilabhitvā taṃ khaṇaṃ patitesu allasarīresu rāgaṃ uppādayiṃsu, tasmiṃ khaṇe attano sakilesabhāvaṃ jāniṃsu. Satthā gandhakuṭiyaṃ nisinnova obhāsaṃ pharitvā tesaṃ bhikkhūnaṃ sammukhe kathento viya ‘‘nappatirūpaṃ nu kho, bhikkhave, tumhākaṃ evarūpaṃ aṭṭhisaṅghātaṃ disvā rāgaratiṃ uppādetu’’nti vatvā imaṃ gāthamāha –

149. ‘‘Yānimāni apatthāni, alābūneva sārade;
Kāpotakāni aṭṭhīni, tāni disvāna kā ratī’’ti.

Tattha **apatthānī**ti chaḍḍitāni. **Sārade**ti saradakāle vātātapapahatāni tattha tattha vippakiṇṇaalābūni viya. **Kāpotakānī**ti kapotakavaṇṇāni. **Tāni disvānā**ti tāni evarūpāni aṭṭhīni disvā tumhākaṃ kā rati, nanu appamattakampi kāmaratiṃ kātuṃ na vaṭṭatiyevāti attho.

Desanāvasāne te bhikkhū yathāṭhitāva arahattaṃ patvā bhagavantaṃ abhitthavamānā āgantvā vandiṃsūti.

Sambahulaadhimānikabhikkhuvatthu catutthaṃ.

5. Janapadakalyāṇī rūpanandātherīvatthu

Aṭṭhīnaṃ nagaraṃ katanti imaṃ dhammadesanaṃ satthā jetavane viharanto janapadakalyāṇiṃ rūpanandātheriṃ ārabbha kathesi.

Sā kira ekadivasaṃ cintesi – ‘‘mayhaṃ jeṭṭhabhātiko rajjasiriṃ pahāya pabbajitvā loke aggapuggalo buddho jāto, puttopissa rāhulakumāro pabbajito, bhattāpi me pabbajito, mātāpi me pabbajitā, ahampi ettake ñātijane pabbajite gehe kiṃ karissāmi, pabbajissāmā’’ti. Sā bhikkhunupassayaṃ gantvā pabbaji ñātisineheneva, no saddhāya, abhirūpatāya pana **rūpanandā**ti paññāyi. ‘‘Satthā kira ‘rūpaṃ aniccaṃ dukkhaṃ anattā, vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ dukkhaṃ anattā’ti vadetī’’ti sutvā sā evaṃ dassanīye pāsādike mamapi rūpe dosaṃ katheyyāti satthu sammukhībhāvaṃ na gacchati. Sāvatthivāsino pātova dānaṃ datvā samādinnuposathā suddhuttarāsaṅgā gandhamālādihatthā sāyanhasamaye jetavane sannipatitvā dhammaṃ suṇanti. Bhikkhunisaṅghopi satthu dhammadesanāya uppannacchando vihāraṃ gantvā dhammaṃ suṇāti. Dhammaṃ sutvā nagaraṃ pavisanto satthu guṇakathaṃ kathentova pavisati.

Catuppamāṇike hi lokasannivāse appakāva te sattā, yesaṃ tathāgataṃ passantānaṃ pasādo na uppajjati. Rūpappamāṇikāpi hi tathāgatassa lakkhaṇānubyañjanapaṭimaṇḍitaṃ suvaṇṇavaṇṇaṃ sarīraṃ disvā pasīdanti, ghosappamāṇikāpi anekāni jātisatāni nissāya pavattaṃ satthu guṇaghosañceva aṭṭhaṅgasamannāgataṃ dhammadesanāghosañca sutvā pasīdanti, lūkhappamāṇikāpissa cīvarādilūkhataṃ paṭicca pasīdanti, dhammappamāṇikāpi ‘‘evarūpaṃ dasabalassa sīlaṃ, evarūpo samādhi, evarūpā paññā, bhagavā sīlādīhi guṇehi asamo appaṭipuggalo’’ti pasīdanti. Tesaṃ tathāgatassa guṇaṃ kathentānaṃ mukhaṃ nappahoti. Rūpanandā bhikkhunīnañceva upāsikānañca santikā tathāgatassa guṇakathaṃ sutvā cintesi – ‘‘ativiya me bhātikassa vaṇṇaṃ kathentiyeva. Ekadivasampi me rūpe dosaṃ kathento kittakaṃ kathessati. Yaṃnūnāhaṃ bhikkhunīhi saddhiṃ gantvā attānaṃ adassetvāva tathāgataṃ passitvā dhammamassa suṇitvā āgaccheyya’’nti. Sā ‘‘ahampi ajja dhammassavanaṃ gamissāmī’’ti bhikkhunīnaṃ ārocesi.

Bhikkhuniyo ‘‘cirassaṃ vata rūpanandāya satthu upaṭṭhānaṃ gantukāmatā uppannā, ajja satthā imaṃ nissāya vicitradhammadesanaṃ nānānayaṃ desessatī’’ti tuṭṭhamānasā taṃ ādāya nikkhamiṃsu. Sā nikkhantakālato paṭṭhāya ‘‘ahaṃ attānaṃ neva dassessāmī’’ti cintesi. Satthā ‘‘ajja rūpanandā mayhaṃ upaṭṭhānaṃ āgamissati, kīdisī nu kho tassā dhammadesanā sappāyā’’ti cintetvā ‘‘rūpagarukā esā attabhāve balavasinehā, kaṇṭakena kaṇṭakuddharaṇaṃ viya rūpenevassā rūpamadanimmadanaṃ sappāya’’nti sanniṭṭhānaṃ katvā tassā vihāraṃ pavisanasamaye ekaṃ pana abhirūpaṃ itthiṃ soḷasavassuddesikaṃ rattavatthanivatthaṃ sabbābharaṇapaṭimaṇḍitaṃ bījaniṃ gahetvā attano santike ṭhatvā bījayamānaṃ iddhibalena abhinimmini. Taṃ kho pana itthiṃ satthā ceva passati rūpanandā ca. Sā bhikkhunīhi saddhiṃ vihāraṃ pavisitvā bhikkhunīnaṃ piṭṭhipasse ṭhatvā pañcapatiṭṭhitena satthāraṃ vanditvā bhikkhunīnaṃ antare nisinnā pādantato paṭṭhāya satthāraṃ olokentī lakkhaṇavicittaṃ anubyañjanasamujjalaṃ byāmappabhāparikkhittaṃ satthu sarīraṃ disvā puṇṇacandasassirikaṃ mukhaṃ olokentī samīpe ṭhitaṃ itthirūpaṃ addasa. Sā taṃ oloketvā attabhāvaṃ olokentī suvaṇṇarājahaṃsiyā purato kākīsadisaṃ attānaṃ avamaññi. Iddhimayarūpaṃ diṭṭhakālato paṭṭhāyeva hi tassā akkhīni bhamiṃsu. Sā ‘‘aho imissā kesā sobhanā, aho nalāṭaṃ sobhana’’nti sabbesaṃ sārīrappadesānaṃ rūpasiriyā samākaḍḍhitacittā tasmiṃ rūpe balavasinehā ahosi.

Satthā tassā tattha abhiratiṃ ñatvā dhammaṃ desentova taṃ rūpaṃ soḷasavassuddesikabhāvaṃ atikkamitvā vīsativassuddesikaṃ katvā dassesi. Rūpanandā oloketvā ‘‘na vatidaṃ rūpaṃ purimasadisa’’nti thokaṃ virattacittā ahosi. Satthā anukkameneva tassā itthiyā sakiṃ vijātavaṇṇaṃ majjhimitthivaṇṇaṃ jarājiṇṇamahallikitthivaṇṇañca dassesi. Sāpi anupubbeneva ‘‘idampi antarahitaṃ, idampi antarahita’’nti jarājiṇṇakāle taṃ virajjamānā khaṇḍadantiṃ palitasiraṃ obhaggaṃ gopānasivaṅkaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ disvā ativiya virajji. Atha satthā taṃ byādhinā abhibhūtaṃ katvā dassesi. Sā taṅkhaṇaññeva daṇḍañca tālavaṇṭañca chaḍḍetvā mahāviravaṃ viravamānā bhūmiyaṃ patitvā sake muttakarīse nimuggā aparāparaṃ parivatti. Rūpanandā tampi disvā ativiya virajji. Satthāpi tassā itthiyā maraṇaṃ dassesi. Sā taṅkhaṇaṃyeva uddhumātakabhāvaṃ āpajji, navahi vaṇamukhehi pubbavaṭṭiyo ceva puḷavā ca paggharimsu, kākādayo sannipatitvā vilumpiṃsu. Rūpanandāpi taṃ oloketvā ‘‘ayaṃ itthī imasmiṃyeva ṭhāne jaraṃ pattā, byādhiṃ pattā, maraṇaṃ pattā, imassāpi me attabhāvassa evameva jarābyādhimaraṇāni āgamissantī’’ti attabhāvaṃ aniccato passi. Aniccato diṭṭhattā eva pana dukkhato anattato diṭṭhoyeva hoti. Athassā tayo bhavā ādittā gehā viya gīvāya baddhakuṇapaṃ viya ca upaṭṭhahiṃsu, kammaṭṭhānābhimukhaṃ cittaṃ pakkhandi. Satthā tāya aniccato diṭṭhabhāvaṃ ñatvā ‘‘sakkhissati nu kho sayameva attano patiṭṭhaṃ kātu’’nti olokento ‘‘na sakkhissati, bahiddhā paccayaṃ laddhuṃ vaṭṭatī’’ti cintetvā tassā sappāyavasena dhammaṃ desento āha –

‘‘Āturaṃ asuciṃ pūtiṃ, passa nande samussayaṃ;

Uggharantaṃ paggharantaṃ, bālānaṃ abhipatthitaṃ.

‘‘Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Dhātuto suññato passa, mā lokaṃ punarāgami;
Bhave chandaṃ virājetvā, upasanto carissatī’’ti. –

Itthaṃ sudaṃ bhagavā nandaṃ bhikkhuniṃ ārabbha imā gāthāyo abhāsitthāti. Nandā desanānusārena ñāṇaṃ pesetvā sotāpattiphalaṃ pāpuṇi. Athassā upari tiṇṇaṃ maggaphalānaṃ vipassanāparivāsatthāya suññatākammaṭṭhānaṃ kathetuṃ, ‘‘nande, mā ‘imasmiṃ sarīre sāro atthī’ti saññaṃ kari. Appamattakopi hi ettha sāro natthi, tīṇi aṭṭhisatāni ussāpetvā kataṃ aṭṭhinagarameta’’nti vatvā imaṃ gāthamāha –

150. ‘‘Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ;
Yattha jarā ca maccu ca, māno makkho ca ohito’’ti.

Tassattho – yatheva hi pubbaṇṇāparaṇṇādīnaṃ odahanatthāya kaṭṭhāni ussāpetvā vallīhi bandhitvā mattikāya vilimpetvā nagarasaṅkhātaṃ bahiddhā gehaṃ karonti, evamidaṃ ajjhattikampi tīṇi aṭṭhisatāni ussāpetvā nhāruvinaddhaṃ maṃsalohitalepanaṃ tacapaṭicchannaṃ jīraṇalakkhaṇāya jarāya maraṇalakkhaṇassa maccuno ārohasampadādīni paṭicca maññanalakkhaṇassa mānassa sukatakāraṇavināsanalakkhaṇassa makkhassa ca odahanatthāya **nagaraṃ kataṃ**. Evarūpo eva hi ettha kāyikacetasiko ābādho ohito, ito uddhaṃ kiñci gayhūpagaṃ natthīti.

Desanāvasāne sā therī arahattaṃ pāpuṇi, mahājanassāpi sātthikā dhammadesanā ahosīti.

Janapadakalyāṇī rūpanandātherīvatthu pañcamaṃ.

6. Mallikādevīvatthu

Jīranti veti imaṃ dhammadesanaṃ satthā jetavane viharanto mallikaṃ deviṃ ārabbha kathesi.

Sā kira ekadivasaṃ nhānakoṭṭhakaṃ paviṭṭhā mukhaṃ dhovitvā onatasarīrā jaṅghaṃ dhovituṃ ārabhi. Tāya ca saddhiṃyeva paviṭṭho eko vallabhasunakho atthi. So taṃ tathā onataṃ disvā asaddhammasanthavaṃ kātuṃ ārabhi. Sā phassaṃ sādiyantī aṭṭhāsi. Rājāpi uparipāsāde vātapānena olokento taṃ disvā tato āgatakāle ‘‘nassa, vasali, kasmā evarūpamakāsī’’ti āha. Kiṃ mayā kataṃ, devāti. Sunakhena saddhiṃ santhavoti. Natthetaṃ, devāti. Mayā sāmaṃ diṭṭhaṃ, nāhaṃ tava saddahissāmi, nassa, vasalīti. ‘‘Mahārāja, yo koci imaṃ koṭṭhakaṃ paviṭṭho iminā vātapānena olokentassa ekova dvidhā paññāyatī’’ti abhūtaṃ kathesi. Deva, sace me saddahasi, etaṃ koṭṭhakaṃ pavisa, ahaṃ taṃ iminā vātapānena olokessāmīti. Rājā mūḷhadhātuko tassā vacanaṃ saddahitvā koṭṭhakaṃ pāvisi. Sāpi kho devī vātapāne ṭhatvā olokentī ‘‘andhabāla, mahārāja, kiṃ nāmetaṃ, ajikāya saddhiṃ santhavaṃ karosī’’ti āha. ‘‘Nāhaṃ, bhadde, evarūpaṃ karomī’’ti ca vuttepi ‘‘mayā sāmaṃ diṭṭhaṃ, nāhaṃ tava saddahissāmī’’ti āha.

Taṃ sutvā rājā ‘‘addhā imaṃ koṭṭhakaṃ paviṭṭho ekova dvidhā paññāyatī’’ti saddahi. Mallikā cintesi – ‘‘ayaṃ rājā andhabālatāya mayā vañcito, pāpaṃ me kataṃ, ayañca me abhūtena abbhācikkhito, idaṃ me kammaṃ satthāpi jānissati, dve aggasāvakāpi asīti mahāsāvakāpi jānissanti, aho vata me bhāriyaṃ kammaṃ kata’’nti. Ayaṃ kira rañño asadisadāne sahāyikā ahosi. Tattha ca ekadivasaṃ katapariccāgo dhanassa cuddasakoṭiagghanako ahosi. Tathāgatassa setacchattaṃ nisīdanapallaṅko ādhārako pādapīṭhanti imāni pana cattāri anagghāneva ahesuṃ. Sā maraṇakāle evarūpaṃ mahāpariccāgaṃ nānussaritvā tadeva pāpakammaṃ anussarantī kālaṃ katvā avīcimhi nibbatti. Rañño pana sā ativiya piyā ahosi. So balavasokābhibhūto tassā sarīrakiccaṃ kāretvā ‘‘nibbattaṭṭhānamassā pucchissāmī’’ti satthu santikaṃ agamāsi. Satthā yathā so āgatakāraṇaṃ na sarati, tathā akāsi. So satthu santike sāraṇīyadhammakathaṃ sutvā gehaṃ paviṭṭhakāle saritvā ‘‘ahaṃ bhaṇe mallikāya nibbattaṭṭhānaṃ pucchissāmīti satthu santikaṃ gantvā pamuṭṭho, sve puna pucchissāmī''ti punadivasepi agamāsi. Satthāpi paṭipāṭiyā satta divasāni yathā so na sarati, tathā akāsi. Sāpi sattāhameva niraye paccitvā aṭṭhame divase tato cutā tusitabhavane nibbatti. Kasmā panassa satthā asaraṇabhāvaṃ akāsīti? Sā kira tassa ativiya piyā ahosi manāpā, tasmā tassā niraye nibbattabhāvaṃ sutvā ''sace evarūpā saddhāsampannā niraye nibbattā, dānaṃ datvā kiṃ karissāmī''ti micchādiṭṭhiṃ gahetvā pañcannaṃ bhikkhusatānaṃ gehe pavattaṃ niccabhattaṃ harāpetvā niraye nibbatteyya, tenassa satthā sattāhaṃ asaraṇabhāvaṃ katvā aṭṭhame divase piṇḍāya caranto sayameva rājakuladvāraṃ agamāsi.

Rājā ''satthā āgato''ti sutvā nikkhamitvā pattaṃ ādāya pāsādaṃ abhiruhituṃ ārabhi. Satthā pana rathasālāya nisīdituṃ ākāraṃ dassesi. Rājā satthāraṃ tattheva nisīdāpetvā yāgukhajjakena paṭimānetvā vanditvā nisinnova ahaṃ, bhante, mallikāya deviyā nibbattaṭṭhānaṃ pucchissāmīti gantvā pamuṭṭho, kattha nu kho sā, bhante, nibbattāti. Tusitabhavane, mahārājāti, bhante, tāya tusitabhavane anibbattantiyā ko añño nibbattissati, bhante, natthi tāya sadisā itthī. Tassā hi nisinnaṭṭhānādīsu ''sve tathāgatassa idaṃ dassāmi, idaṃ karissāmī''ti dānasaṃvidhānaṃ ṭhapetvā aññaṃ kiccameva natthi, bhante, tassā paralokaṃ gatakālato paṭṭhāya sarīraṃ me na vahatīti. Atha naṃ satthā ''mā cintayi, mahārāja, sabbesaṃ dhuvadhammo aya''nti vatvā ''ayaṃ, mahārāja, ratho kassā''ti pucchi. Taṃ sutvā rājā sirasmiṃ añjaliṃ patiṭṭhāpetvā ''pitāmahassa me, bhante''ti āha. ''Ayaṃ kassā''ti? ''Pitu me, bhante''ti. ''Ayaṃ pana ratho kassā''ti? ''Mama, bhante''ti. Evaṃ vutte satthā, ''mahārāja, tava pitāmahassa ratho tenevākārena tava pitu rathaṃ na pāpuṇi, tava pitu ratho tava rathaṃ na pāpuṇi, evarūpassa nāma kaṭṭhakaliṅgarassāpi jarā āgacchati, kimaṅgaṃ pana attabhāvassa. Mahārāja, sappurisadhammasseva hi jarā natthi, sattā pana ajīrakā nāma natthī''ti vatvā imaṃ gāthamāha –

151. ''Jīranti ve rājarathā sucittā,
Atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti,
Santo have sabbhi pavedayantī''ti.

Tattha **ve**ti nipāto. **Sucittā**ti sattahi ratanehi aparehi ca rathālaṅkārehi suṭṭhu cittitā rājūnaṃ rathāpi **jīranti. Sarīrampī**ti na kevalaṃ rathā eva, idaṃ suppaṭijaggitaṃ sarīrampi khaṇḍiccādīni pāpuṇantaṃ **jaraṃ upeti. Satañcā**ti buddhādīnaṃ pana santānaṃ navavidho lokuttaradhammo ca kiñci upaghātaṃ na upetīti **na jaraṃ upeti** nāma. **Pavedayantī**ti evaṃ **santo** buddhādayo **sabbhi** paṇḍitehi saddhiṃ kathentīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mallikādevīvatthu chaṭṭhaṃ.

7. Lāḷudāyittheravatthu

Appassutāyanti imaṃ dhammadesanaṃ satthā jetavane viharanto lāḷudāyittheraṃ ārabbha kathesi.

So kira maṅgalaṃ karontānaṃ gehaṃ gantvā ''tirokuṭṭesu tiṭṭhantī''tiādinā (khu. pā. 7.1; pe. va. 14) nayena avamaṅgalaṃ katheti, avamaṅgalaṃ karontānaṃ gehaṃ gantvā tirokuṭṭādīsu kathetabbesu ''dānañca dhammacariyā cā''tiādinā (khu. pā. 5.7; su. ni. 266) nayena maṅgalagāthā vā ''yaṃ kiñci vittaṃ idha vā huraṃ vā''ti ratanasuttaṃ (khu. pā. 6.3; su. ni. 226) vā katheti. Evaṃ tesu tesu ṭhānesu ''aññaṃ kathessāmī''ti aññaṃ kathentopi ''aññaṃ kathemī''ti na jānāti. Bhikkhū tassa kathaṃ sutvā satthu ārocesuṃ – ''kiṃ, bhante, lāḷudāyissa maṅgalāmaṅgalaṭṭhānesu gamanena, aññasmiṃ kathetabbe aññameva kathetī''ti. Satthā ''na, bhikkhave, idānevesa evaṃ katheti, pubbepi aññasmiṃ kathetabbe aññameva kathesī''ti vatvā atītaṃ āhari –

Atīte kira bārāṇasiyaṃ aggidattassa nāma brāhmaṇassa putto somadattakumāro nāma rājānaṃ upaṭṭhahi. So raññā piyo ahosi manāpo. Brāhmaṇo pana kasikammaṃ nissāya jīvati. Tassa dveyeva goṇā ahesuṃ. Tesu eko mato. Brāhmaṇo puttaṃ āha – ‘‘tāta, somadatta, rājānaṃ me yācitvā ekaṃ goṇaṃ āharā’’ti. Somadatto ‘‘sacāhaṃ rājānaṃ yācissāmi, lahubhāvo me paññāyissatī’’ti cintetvā ‘‘tumheyeva, tāta, rājānaṃ yācathā’’ti vatvā ‘‘tena hi, tāta, maṃ gahetvā yāhī’’ti vutto cintesi – ‘‘ayaṃ brāhmaṇo dandhapañño abhikkamādivacanamattampi na jānāti, aññasmiṃ vattabbe aññameva vadati, sikkhāpetvā pana naṃ nessāmī’’ti. So taṃ ādāya bīraṇatthambhakaṃ nāma susānaṃ gantvā tiṇakalāpe bandhitvā ‘‘ayaṃ rājā, ayaṃ uparājā, ayaṃ senāpatī’’ti nāmāni katvā paṭipāṭiyā pitu dassetvā ‘‘tumhehi rājakulaṃ gantvā evaṃ abhikkamitabbaṃ, evaṃ paṭikkamitabbaṃ, evaṃ nāma rājā vattabbo, evaṃ nāma uparājā, rājānaṃ pana upasaṅkamitvā ‘jayatu bhavaṃ, mahārājā’ti vatvā evaṃ ṭhatvā imaṃ gāthaṃ vatvā goṇaṃ yāceyyāthā’’ti gāthaṃ uggaṇhāpesi –

‘‘Dve me goṇā mahārāja, yehi khettaṃ kasāmase;
Tesu eko mato deva, dutiyaṃ dehi khattiyā’’ti.

So hi saṃvaccharamattena taṃ gāthaṃ paguṇaṃ katvā paguṇabhāvaṃ puttassa ārocetvā ‘‘tena hi, tāta, kañcideva paṇṇākāraṃ ādāya āgacchatha, ahaṃ purimataraṃ gantvā rañño santike ṭhassāmī’’ti vutte ‘‘sādhu, tātā’’ti paṇṇākāraṃ gahetvā somadattassa rañño santike ṭhitakāle ussāhappatto rājakulaṃ gantvā raññā tuṭṭhacittena katapaṭisammodano, ‘‘tāta, cirassaṃ vata āgatattha, idamāsanaṃ nisīditvā vadatha, yenattho’’ti vutte imaṃ gāthamāha –

‘‘Dve me goṇā mahārāja, yehi khettaṃ kasāmase;
Tesu eko mato deva, dutiyaṃ gaṇha khattiyā’’ti.

Raññā ‘‘kiṃ vadesi, tāta, puna vadehī’’ti vuttepi tameva gāthaṃ āha. Rājā tena virajjhitvā kathitabhāvaṃ ñatvā sitaṃ katvā, ‘‘somadatta, tumhākaṃ gehe bahū maññe goṇā’’ti vatvā ‘‘tumhehi dinnā bahū bhavissanti, devā’’ti vutte bodhisattassa tussitvā brāhmaṇassa soḷasa goṇe alaṅkārabhaṇḍakaṃ nivāsagāmañcassa brahmadeyyaṃ datvā mahantena yasena brāhmaṇaṃ uyyojesīti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘tadā rājā ānando ahosi, brāhmaṇo lāḷudāyī, somadatto pana ahamevā’’ti jātakaṃ samodhānetvā ‘‘na, bhikkhave, idāneva, pubbepesa attano appassutatāya aññasmiṃ vattabbe aññameva vadati. Appassutapuriso hi balibaddasadiso nāma hotī’’ti vatvā imaṃ gāthamāha –

152. ‘‘Appassutāyaṃ puriso, balibaddova jīrati;
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhatī’’ti.

Tattha **appassutāya**nti ekassa vā dvinnaṃ vā paṇṇāsakānaṃ. Atha vā pana vaggānaṃ sabbantimena paricchedena ekassa vā dvinnaṃ vā suttantānaṃ vāpi abhāvena appassuto ayaṃ. Kammaṭṭhānaṃ pana uggahetvā anuyuñjanto bahussutova. **Balibaddova jīratī**ti yathā hi balibaddo jīramāno vaḍḍhamāno neva mātu, na pitu, na sesañātakānaṃ atthāya vaḍḍhati, atha kho niratthakameva jīrati, evamevaṃ ayampi na upajjhāyavattaṃ karoti, na ācariyavattaṃ, na āgantukavattādīni, na bhāvanārāmataṃ anuyuñjati, niratthakameva jīrati, **maṃsāni tassa vaḍḍhantī**ti yathā balibaddassa ‘‘yuganaṅgalādīni vahituṃ asamattho eso’’ti araññe vissaṭṭhassa tattheva vicarantassa khādantassa pivantassa maṃsāni vaḍḍhanti, evameva imassāpi upajjhāyādīhi vissaṭṭhassa saṅghaṃ nissāya cattāro paccaye labhitvā uddhavirecanādīni katvā kāyaṃ posentassa maṃsāni vaḍḍhanti, thūlasarīro hutvā vicarati. **Paññā tassā**ti lokiyalokuttarā panassa paññā ekaṅgulamattāpi **na vaḍḍhati,** araññe pana gacchalatādīni viya cha dvārāni nissāya taṇhā ceva navavidhamāno ca vaḍḍhatīti attho.

Desanāvasāne mahājano sotāpattiphalādīni pāpuṇīti.

Lāḷudāyittheravatthu sattamaṃ.

8. Udānavatthu

Anekajātisaṃsāranti imaṃ dhammadesanaṃ satthā bodhirukkhamūle nisinno udānavasena udānetvā aparabhāge ānandattherena puṭṭho kathesi.

So hi bodhirukkhamūle nisinno sūriye anatthaṅgateyeva mārabalaṃ viddhaṃsetvā paṭhamayāme pubbenivāsapaṭicchādakaṃ tamaṃ padāletvā majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme sattesu kāruññataṃ paṭicca paccayākāre ñāṇaṃ otāretvā taṃ anulomapaṭilomavasena sammasanto aruṇuggamanavelāya sammāsambodhiṃ abhisambujjhitvā anekehi buddhasatasahassehi avijahitaṃ udānaṃ udānento imā gāthā abhāsi –

153. ‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

154. ‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti.

Tattha **gahakāraṃ gavesanto**ti ahaṃ imassa attabhāvasaṅkhātassa gehassa kārakaṃ taṇhāvaḍḍhakiṃ gavesanto yena ñāṇena sakkā taṃ daṭṭhuṃ, tassa bodhiñāṇassatthāya dīpaṅkarapādamūle katābhinīhāro ettakaṃ kālaṃ **anekajātisaṃsāraṃ** anekajātisatasahassasaṅkhātaṃ imaṃ saṃsāravaṭṭaṃ **anibbisaṃ** taṃ ñāṇaṃ avindanto alabhantoyeva **sandhāvissaṃ** saṃsariṃ, aparāparaṃ anuvicarinti attho. **Dukkhā jāti punappuna**nti idaṃ gahakārakagavesanassa kāraṇavacanaṃ. Yasmā jarābyādhimaraṇamissitāya jāti nāmesā punappunaṃ upagantuṃ dukkhā, na ca sā tasmiṃ adiṭṭhe nivattati. Tasmā taṃ gavesanto sandhāvissanti attho. **Diṭṭhosī**ti sabbaññutaññāṇaṃ paṭivijjhantena mayā idāni diṭṭhosi. **Puna geha**nti puna imasmiṃ saṃsāravaṭṭe attabhāvasaṅkhātaṃ mama gehaṃ **na kāhasi. Sabbā te phāsukā bhaggā**ti tava sabbā avasesā kilesaphāsukā mayā bhaggā. **Gahakūṭaṃ visaṅkhata**nti imassa tayā katassa attabhāvagehassa avijjāsaṅkhātaṃ kaṇṇikamaṇḍalampi mayā viddhaṃsitaṃ. **Visaṅkhāragataṃ citta**nti idāni mama cittaṃ visaṅkhāraṃ nibbānaṃ ārammaṇakaraṇavasena gataṃ anupaviṭṭhaṃ. **Taṇhānaṃ khayamajjhagā**ti taṇhānaṃ khayasaṅkhātaṃ arahattaṃ adhigatosmīti.

Udānavatthu aṭṭhamaṃ.

9. Mahādhanaseṭṭhiputtavatthu

Acaritvāti imaṃ dhammadesanaṃ satthā isipatane migadāye viharanto mahādhanaseṭṭhiputtaṃ ārabbha kathesi.

So kira bārāṇasiyaṃ asītikoṭivibhave kule nibbatti. Athassa mātāpitaro cintesuṃ – ‘‘amhākaṃ kule mahābhogakkhandho, puttassa no hatthe ṭhapetvā yathāsukhaṃ paribhogaṃ karissāma, aññena kammena kiccaṃ natthī’’ti. Taṃ naccagītavāditamattameva sikkhāpesuṃ. Tasmiṃyeva nagare aññasmiṃ asītikoṭivibhave kule ekā dhītāpi nibbatti. Tassāpi mātāpitaro tatheva cintetvā taṃ naccagītavāditamattameva sikkhāpesuṃ. Tesaṃ vayappattānaṃ āvāhavivāho ahosi. Atha nesaṃ aparabhāge mātāpitaro kālamakaṃsu. Dveasītikoṭidhanaṃ ekasmiṃyeva gehe ahosi. Seṭṭhiputto divasassa tikkhattuṃ rañño upaṭṭhānaṃ gacchati. Atha tasmiṃ nagare dhuttā cintesuṃ – ‘‘sacāyaṃ seṭṭhiputto surāsoṇḍo bhavissati, amhākaṃ phāsukaṃ bhavissati, uggaṇhāpema naṃ surāsoṇḍabhāva’’nti. Te suraṃ ādāya khajjakamaṃse ceva loṇasakkharā ca dussante bandhitvā mūlakande gahetvā tassa rājakulato āgacchantassa maggaṃ olokayamānā nisīditvā taṃ āgacchantaṃ disvā suraṃ pivitvā loṇasakkharaṃ mukhe khipitvā mūlakandaṃ ḍaṃsitvā ‘‘vassasataṃ jīva sāmi, seṭṭhiputta, taṃ nissāya mayaṃ khādanapivanasamatthā bhaveyyāmā’’ti āhaṃsu. So tesaṃ vacanaṃ sutvā pacchato āgacchantaṃ cūḷūpaṭṭhākaṃ pucchi – ‘‘kiṃ ete pivantī’’ti. Ekaṃ pānakaṃ, sāmīti. Manāpajātikaṃ etanti. Sāmi, imasmiṃ jīvaloke iminā sadisaṃ pātabbayuttakaṃ nāma natthīti. So ‘‘evaṃ sante mayāpi pātuṃ vaṭṭatī’’ti thokaṃ thokaṃ āharāpetvā pivati. Athassa nacirasseva te dhuttā pivanabhāvaṃ ñatvā taṃ parivārayiṃsu. Gacchante kāle parivāro mahā ahosi. So satenapi satadvayenapi suraṃ āharāpetvā pivanto iminā anukkameneva nisinnaṭṭhānādīsu kahāpaṇarāsiṃ ṭhapetvā suraṃ pivanto ‘‘iminā mālā āharatha, iminā gandhe, ayaṃ jano jute cheko, ayaṃ nacce, ayaṃ gīte, ayaṃ vādite. Imassa sahassaṃ detha, imassa dve sahassānī’’ti evaṃ vikiranto nacirasseva attano santakaṃ asītikoṭidhanaṃ khepetvā ‘‘khīṇaṃ te, sāmi, dhana’’nti vutte kiṃ bhariyāya me santakaṃ natthīti. Atthi, sāmīti. Tena hi taṃ āharathāti. Tampi tatheva khepetvā anupubbena khettaārāmuyyānayoggādikampi antamaso bhājanabhaṇḍakampi attharaṇapāvuraṇanisīdanampi sabbaṃ attano santakaṃ vikkiṇitvā khādi. Atha naṃ mahallakakāle yehissa kulasantakaṃ gehaṃ vikkiṇitvā gahitaṃ, te taṃ gehā nīhariṃsu. So bhariyaṃ ādāya parajanassa gehabhittiṃ nissāya vasanto kapālakhaṇḍaṃ ādāya bhikkhāya caritvā janassa ucchiṭṭhakaṃ bhuñjituṃ ārabhi.

Atha naṃ ekadivasaṃ āsanasālāya dvāre ṭhatvā daharasāmaṇerehi diyyamānaṃ ucchiṭṭhakabhojanaṃ paṭiggaṇhantaṃ disvā satthā sitaṃ pātvākāsi. Atha naṃ ānandatthero sitakāraṇaṃ pucchi. Satthā sitakāraṇaṃ kathento ‘‘passānanda, imaṃ mahādhanaseṭṭhiputtaṃ imasmiṃ nagare dveasītikoṭidhanaṃ khepetvā bhariyaṃ ādāya bhikkhāya carantaṃ. Sace hi ayaṃ paṭhamavaye bhoge akhepetvā kammante payojayissa, imasmiṃyeva nagare aggaseṭṭhi abhavissa. Sace pana nikkhamitvā pabbajissa, arahattaṃ pāpuṇissa, bhariyāpissa anāgāmiphale patiṭṭhahissa. Sace majjhimavaye bhoge akhepetvā kammante payojayissa, dutiyaseṭṭhi abhavissa, nikkhamitvā pabbajanto anāgāmī abhavissa. Bhariyāpissa sakadāgāmiphale patiṭṭhahissa. Sace pacchimavaye bhoge akhepetvā kammante payojayissa, tatiyaseṭṭhi abhavissa, nikkhamitvā pabbajantopi sakadāgāmī abhavissa, bhariyāpissa sotāpattiphale patiṭṭhahissa. Idāni panesa gihibhogatopi parihīno sāmaññatopi. Parihāyitvā ca pana sukkhapallale koñcasakuṇo viya jāto’’ti vatvā imā gāthā abhāsi –

155. ‘‘Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ;
Jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

156. ‘‘Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ;
Senti cāpātikhīṇāva, purāṇāni anutthuna’’nti.

Tattha **acaritvā**ti brahmacariyavāsaṃ avasitvā. **Yobbane**ti anuppanne vā bhoge uppādetuṃ uppanne vā bhoge rakkhituṃ samatthakāle dhanampi alabhitvā. **Khīṇamacche**ti te evarūpā bālā udakassa abhāvā khīṇamacche **pallale** parikkhīṇapattā **jiṇṇakoñcā** viya avajhāyanti. Idaṃ vuttaṃ hoti – pallale udakassa abhāvo viya hi imesaṃ vasanaṭṭhānassa abhāvo, macchānaṃ khīṇabhāvo viya imesaṃ bhogānaṃ abhāvo, khīṇapattānaṃ koñcānaṃ uppatitvā gamanābhāvo viya imesaṃ idāni jalathalapathādīhi bhoge saṇṭhāpetuṃ asamatthabhāvo. Tasmā te khīṇapattā koñcā viya ettheva bajjhitvā avajhāyantīti. **Cāpātikhīṇāvā**ti cāpato atikhīṇā, cāpā vinimuttāti attho. Idaṃ vuttaṃ hoti – yathā cāpā vinimuttā sarā yathāvegaṃ gantvā patitā, taṃ gahetvā ukkhipante asati tattheva upacikānaṃ bhattaṃ honti, evaṃ imepi tayo vaye atikkantā idāni attānaṃ uddharituṃ asamatthatāya maraṇaṃ upagamissanti. Tena vuttaṃ – ‘‘senti cāpātikhīṇāvā’’ti. **Purāṇāni anutthuna**nti ‘‘iti amhehi khāditaṃ iti pīta’’nti pubbe katāni khāditapivitanaccagītavāditādīni anutthunantā socantā anusocantā sentīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahādhanaseṭṭhiputtavatthu navamaṃ.

Jarāvaggavaṇṇanā niṭṭhitā.

Ekādasamo vaggo.

12. Attavaggo

1. Bodhirājakumāravatthu

Attānañceti imaṃ dhammadesanaṃ satthā bhesakaḷāvane viharanto bodhirājakumāraṃ ārabbha kathesi.

So kira pathavītale aññehi pāsādehi asadisarūpaṃ ākāse uppatamānaṃ viya kokanudaṃ nāma pāsādaṃ kāretvā vaḍḍhakiṃ pucchi – ‘‘kiṃ tayā aññatthāpi evarūpo pāsādo katapubbo, udāhu paṭhamasippameva te ida’’nti. ‘‘Paṭhamasippameva, devā’’ti ca vutte cintesi – ‘‘sace ayaṃ aññassapi evarūpaṃ pāsādaṃ karissati, ayaṃ pāsādo anacchariyo bhavissati. Imaṃ mayā māretuṃ vā hatthapāde vāssa chindituṃ akkhīni vā uppāṭetuṃ vaṭṭati, evaṃ aññassa pāsādaṃ na karissatī’’ti. So tamatthaṃ attano piyasahāyakassa sañjīvakaputtassa nāma māṇavakassa kathesi. So cintesi – ‘‘nissaṃsayaṃ esa vaḍḍhakiṃ nāsessati, anaggho sippī, so mayi passante mā nassatu, saññamassa dassāmī’’ti. So taṃ upasaṅkamitvā ‘‘pāsāde te kammaṃ niṭṭhitaṃ, no’’ti pucchitvā ‘‘niṭṭhita’’nti vutte ‘‘rājakumāro taṃ nāsetukāmo attānaṃ rakkheyyāsī’’ti āha. Vaḍḍhakīpi ‘‘bhaddakaṃ te, sāmi, kataṃ mama ārocentena, ahamettha kattabbaṃ jānissāmī’’ti vatvā ‘‘kiṃ, samma, amhākaṃ pāsāde kammaṃ niṭṭhita’’nti rājakumārena puṭṭho ‘‘na tāva, deva, niṭṭhitaṃ, bahu avasiṭṭha’’nti āha. Kiṃ kammaṃ nāma avasiṭṭhanti? Pacchā, deva, ācikkhissāmi, dārūni tāva āharāpethāti. Kiṃ dārūni nāmāti? Nissārāni sukkhadārūni, devāti. So āharāpetvā adāsi. Atha naṃ āha – ‘‘deva, te ito paṭṭhāya mama santikaṃ nāgantabbaṃ. Kiṃ kāraṇā? Sukhumakammaṃ karontassa hi aññehi saddhiṃ sallapantassa me kammavikkhepo hoti, āhāravelāyaṃ pana me bhariyāva āhāraṃ āharissatī’’ti. Rājakumāropi ‘‘sādhū’’ti paṭissuṇi. Sopi ekasmiṃ gabbhe nisīditvā tāni dārūni tacchetvā attano puttadārassa anto nisīdanayoggaṃ garuḷasakuṇaṃ katvā āhāravelāya pana bhariyaṃ āha – ‘‘gehe vijjamānakaṃ sabbaṃ vikkiṇitvā hiraññasuvaṇṇaṃ gaṇhāhī’’ti. Rājakumāropi vaḍḍhakissa anikkhamanatthāya gehaṃ parikkhipitvā ārakkhaṃ ṭhapesi. Vaḍḍhakīpi sakuṇassa niṭṭhitakāle ‘‘ajja sabbepi dārake gahetvā āgaccheyyāsī’’ti bhariyaṃ vatvā bhuttapātarāso puttadāraṃ sakuṇassa kucchiyaṃ nisīdāpetvā vātapānena nikkhamitvā palāyi. So tesaṃ, ‘‘deva, vaḍḍhakī palāyatī’’ti kandantānaṃyeva gantvā himavante otaritvā ekaṃ nagaraṃ māpetvā kaṭṭhavāhanarājā nāma jāto.

Rājakumāropi ‘‘pāsādamahaṃ karissāmī’’ti satthāraṃ nimantetvā pāsāde catujjātiyagandhehi paribhaṇḍikaṃ katvā paṭhamaummārato paṭṭhāya celapaṭikaṃ patthari. So kira aputtako, tasmā ‘‘sacāhaṃ puttaṃ vā dhītaraṃ vā lacchāmi, satthā imaṃ akkamissatī’’ti cintetvā patthari. So satthari āgate satthāraṃ pañcapatiṭṭhitena vanditvā pattaṃ gahetvā ‘‘pavisatha, bhante’’ti āha. Satthā na pāvisi, so dutiyampi tatiyampi yāci. Satthā apavisitvāva ānandattheraṃ olokesi. Thero olokitasaññāyeva vatthānaṃ anakkamanabhāvaṃ ñatvā taṃ ‘‘saṃharatu, rājakumāra, dussāni, na bhagavā celapaṭikaṃ akkamissati, pacchimajanataṃ tathāgato oloketī’’ti dussāni saṃharāpesi. So dussāni saṃharitvā satthāraṃ antonivesanaṃ pavesatvā yāgukhajjakena sammānetvā ekamantaṃ nisinno vanditvā āha – ‘‘bhante, ahaṃ tumhākaṃ upakārako tikkhattuṃ saraṇaṃ gato, kucchigato ca kiramhi ekavāraṃ saraṇaṃ gato, dutiyaṃ taruṇadārakakāle, tatiyaṃ viññubhāvaṃ pattakāle. Tassa me kasmā celapaṭikaṃ na akkamitthā’’ti? ‘‘Kiṃ pana tvaṃ, kumāra, cintetvā celāni attharī’’ti? ‘‘Sace puttaṃ vā dhītaraṃ vā lacchāmi, satthā me celapaṭikaṃ akkamissatī’’ti idaṃ cintetvā, bhanteti. Tenevāhaṃ taṃ na akkaminti. ‘‘Kiṃ panāhaṃ, bhante, puttaṃ vā dhītaraṃ vā neva lacchāmī’’ti? ‘‘Āma, kumārā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Purimakaattabhāve jāyāya saddhiṃ pamādaṃ āpannattā’’ti. ‘‘Kasmiṃ kāle, bhante’’ti? Athassa satthā atītaṃ āharitvā dassesi –

Atīte kira anekasatā manussā mahatiyā nāvāya samuddaṃ pakkhandiṃsu. Nāvā samuddamajjhe bhijji. Dve jayampatikā ekaṃ phalakaṃ gahetvā antaradīpakaṃ pavisiṃsu, sesā sabbe tattheva mariṃsu. Tasmiṃ kho pana dīpake mahāsakuṇasaṅgho vasati. Te aññaṃ khāditabbakaṃ adisvā chātajjhattā sakuṇaaṇḍāni aṅgāresu pacitvā khādiṃsu, tesu appahontesu sakuṇacchāpe gahetvā khādiṃsu. Evaṃ paṭhamavayepi majjhimavayepi pacchimavayepi khādiṃsuyeva. Ekasmimpi vaye appamādaṃ nāpajjiṃsu, ekopi ca nesaṃ appamādaṃ nāpajji.

Satthā idaṃ tassa pubbakammaṃ dassetvā ‘‘sace hi tvaṃ, kumāra, tadā ekasmimpi vaye bhariyāya saddhiṃ appamādaṃ āpajjissa, ekasmimpi vaye putto vā dhītā vā uppajjeyya. Sace pana vo ekopi appamatto abhavissa, taṃ paṭicca putto vā dhītā vā uppajjissa. Kumāra, attānañhi piyaṃ maññamānena tīsupi vayesu appamattena attā rakkhitabbo, evaṃ asakkontena ekavayepi rakkhitabboyevā’’ti vatvā imaṃ gāthamāha –

157. ‘‘Attānañce piyaṃ jaññā, rakkheyya naṃ surakkhitaṃ;
Tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito’’ti.

Tattha **yāma**nti satthā attano dhammissaratāya desanākusalatāya ca idha tiṇṇaṃ vayānaṃ aññataraṃ vayaṃ yāmanti katvā desesi, tasmā evamettha attho veditabbo. Sace **attānaṃ piyaṃ** jāneyya, **rakkheyya naṃ surakkhita**nti yathā so surakkhito hoti, evaṃ naṃ rakkheyya. Tattha sace gīhī samāno ‘‘attānaṃ rakkhissāmī’’ti uparipāsādatale susaṃvutaṃ gabbhaṃ pavisitvā sampannārakkho hutvā vasantopi, pabbajito hutvā susaṃvute pihitadvāravātapāne leṇe viharantopi attānaṃ na rakkhatiyeva. Gihī pana samāno yathābalaṃ dānasīlādīni puññāni karonto, pabbajito vā pana vattapaṭivattapariyattimanasikāresu ussukkaṃ āpajjanto attānaṃ rakkhati nāma. Evaṃ tīsu vayesu asakkonto aññatarasmimpi vaye paṇḍitapuriso attānaṃ paṭijaggatiyeva. Sace hi gihibhūto paṭhamavaye khiḍḍāpasutatāya kusalaṃ kātuṃ na sakkoti, majjhimavaye appamattena hutvā kusalaṃ kātabbaṃ. Sace majjhimavaye puttadāraṃ posento kusalaṃ kātuṃ na sakkoti, pacchimavaye kātabbameva. Evampi karontena attā paṭijaggitova hoti. Evaṃ akarontassa pana attā piyo nāma na hoti, apāyaparāyaṇameva naṃ karoti. Sace pana pabbajito paṭhamavaye sajjhāyaṃ karonto dhārento vācento vattapaṭivattaṃ karonto pamādaṃ āpajjati, majjhimavaye appamattena samaṇadhammo kātabbo. Sace paṭhamavaye uggahitapariyattiyā aṭṭhakathaṃ vinicchayaṃ kāraṇākāraṇañca pucchanto majjhimavaye pamādaṃ āpajjati, pacchimavaye appamattena samaṇadhammo kātabboyeva. Evampi karontena attā paṭijaggitova hoti. Evaṃ akarontassa pana attā piyo nāma na hoti, pacchānutāpeneva naṃ tāpetīti.

Desanāvasāne bodhirājakumāro sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Bodhirājakumāravatthu paṭhamaṃ.

2. Upanandasakyaputtattheravatthu

Attānameva paṭhamanti imaṃ dhammadesanaṃ satthā jetavane viharanto upanandaṃ sakyaputtaṃ ārabbha kathesi.

So kira thero dhammakathaṃ kathetuṃ cheko. Tassa appicchatādipaṭisaṃyuttaṃ dhammakathaṃ sutvā bahū bhikkhu taṃ ticīvarehi pūjetvā dhutaṅgāni samādiyiṃsu. Tehi vissaṭṭhaparikkhāre soyeva gaṇhi. So ekasmiṃ antovasse upakaṭṭhe janapadaṃ agamāsi. Atha naṃ ekasmiṃ vihāre daharasāmaṇerā dhammakathikapemena, ‘‘bhante, idha vassaṃ upethā’’ti vadiṃsu. ‘‘Idha kittakaṃ vassāvāsikaṃ labbhatī’’ti pucchitvā tehi ‘‘ekeko sāṭako’’ti vutte tattha upāhanā ṭhapetvā aññaṃ vihāraṃ agamāsi. Dutiyaṃ vihāraṃ gantvā ‘‘idha kiṃ labbhatī’’ti pucchitvā ‘‘dve sāṭakā’’ti vutte kattarayaṭṭhiṃ ṭhapesi. Tatiyaṃ vihāraṃ gantvā ‘‘idha kiṃ labbhatī’’ti pucchitvā ‘‘tayo sāṭakā’’ti vutte tattha udakatumbaṃ ṭhapesi. Catutthaṃ vihāraṃ gantvā ‘‘idha kiṃ labbhatī’’ti pucchitvā ‘‘cattāro sāṭakā’’ti vutte ‘‘sādhu idha vasissāmī’’ti tattha vassaṃ upagantvā gahaṭṭhānañceva bhikkhūnañca dhammakathaṃ kathesi. Te naṃ bahūhi vatthehi ceva cīvarehi ca pūjesuṃ. So vuṭṭhavasso itaresupi vihāresu sāsanaṃ pesetvā ‘‘mayā parikkhārassa ṭhapitattā vassāvāsikaṃ laddhabbaṃ, taṃ me pahiṇantū’’ti sabbaṃ āharāpetvā yānakaṃ pūretvā pāyāsi.

Athekasmiṃ vihāre dve daharabhikkhū dve sāṭake ekañca kambalaṃ labhitvā ‘‘tuyhaṃ sāṭakā hontu, mayhaṃ kambalo’’ti bhājetuṃ asakkontā maggasamīpe nisīditvā vivadanti. Te taṃ theraṃ āgacchantaṃ disvā, ‘‘bhante, tumhe no bhājetvā dethā’’ti vadiṃsu. Tumheyeva bhājethāti. Na sakkoma, bhante, tumheyeva no bhājetvā dethāti. Tena hi mama vacane ṭhassathāti. Āma, ṭhassāmāti. ‘‘Tena hi sādhū’’ti tesaṃ dve sāṭake datvā ‘‘ayaṃ dhammakathaṃ kathentānaṃ amhākaṃ pārupanāraho’’ti mahagghaṃ kambalaṃ ādāya pakkāmi. Daharabhikkhū vippaṭisārino hutvā satthu santikaṃ gantvā tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, idāneva tumhākaṃ santakaṃ gahetvā tumhe vippaṭisārino karoti, pubbepi akāsiyevā’’ti vatvā atītaṃ āhari –

Atītasmiṃ anutīracārī ca gambhīracārī cāti dve uddā mahantaṃ rohitamacchaṃ labhitvā ‘‘mayhaṃ sīsaṃ hotu, tava naṅguṭṭha’’nti vivādāpannā bhājetuṃ asakkontā ekaṃ siṅgālaṃ disvā āhaṃsu – ‘‘mātula, imaṃ no bhājetvā dehī’’ti. Ahaṃ raññā vinicchayaṭṭhāne ṭhapito, tattha ciraṃ nisīditvā jaṅghavihāratthāya āgatomhi, idāni me okāso natthīti. Mātula, mā evaṃ karotha, bhājetvā eva no dethāti. Mama vacane ṭhassathāti. Ṭhassāma, mātulāti. ‘‘Tena hi sādhū’’ti so sīsaṃ chinditvā ekamante akāsi, naṅguṭṭhaṃ ekamante. Katvā ca pana, ‘‘tātā, yena vo anutīre caritaṃ, so naṅguṭṭhaṃ gaṇhātu. Yena gambhīre caritaṃ, tassa sīsaṃ hotu. Ayaṃ pana majjhimo khaṇḍo mama vinicchayadhamme ṭhitassa bhavissatī’’ti te saññāpento –

‘‘Anutīracāri naṅguṭṭhaṃ, sīsaṃ gambhīracārino;
Accāyaṃ majjhimo khaṇḍo, dhammaṭṭhassa bhavissatī’’ti. (jā. 1.7.33) –

Imaṃ gāthaṃ vatvā majjhimakhaṇḍaṃ ādāya pakkāmi. Tepi vippaṭisārino taṃ oloketvā aṭṭhaṃsu.

Satthā imaṃ atītaṃ dassetvā ‘‘evamesa atītepi tumhe vippaṭisārino akāsiyevā’’ti te bhikkhū saññāpetvā upanandaṃ garahanto, ‘‘bhikkhave, paraṃ ovadantena nāma paṭhamameva attā patirūpe patiṭṭhāpetabbo’’ti vatvā imaṃ gāthamāha –

158. ‘‘Attānameva paṭhamaṃ, patirūpe nivesaye;
Athaññamanusāseyya, na kilisseyya paṇḍito’’ti.

Tattha **patirūpe nivesaye**ti anucchavike guṇe patiṭṭhāpeyya. Idaṃ vuttaṃ hoti – yo appicchatādiguṇehi vā ariyavaṃsapaṭipadādīhi vā paraṃ anusāsitukāmo, so **attānameva paṭhamaṃ** tasmiṃ guṇe patiṭṭhāpeyya. Evaṃ patiṭṭhāpetvā **athaññaṃ** tehi guṇehi **anusāseyya**. Attānañhi tattha anivesetvā kevalaṃ parameva anusāsamāno parato nindaṃ labhitvā kilissati nāma, tattha attānaṃ nivesetvā anusāsamāno parato pasaṃsaṃ labhati, tasmā na kilissati nāma. Evaṃ karonto **paṇḍito na kilisseyyā**ti.

Desanāvasāne te bhikkhū sotāpattiphale patiṭṭhahiṃsu, mahājanassāpi sātthikā dhammadesanā ahosīti.

Upanandasakyaputtattheravatthu dutiyaṃ.

3. Padhānikatissattheravatthu

Attānañceti imaṃ dhammadesanaṃ satthā jetavane viharanto padhānikatissattheraṃ ārabbha kathesi.

So kira satthu santike kammaṭṭhānaṃ gahetvā pañcasate bhikkhū ādāya araññe vassaṃ upagantvā, ‘‘āvuso, dharamānakassa buddhassa santike vo kammaṭṭhānaṃ gahitaṃ, appamattāva samaṇadhammaṃ karothā’’ti ovaditvā sayaṃ gantvā nipajjitvā supati. Te bhikkhū paṭhamayāme caṅkamitvā majjhimayāme vihāraṃ pavisanti. So niddāyitvā pabuddhakāle tesaṃ santikaṃ gantvā ‘‘kiṃ tumhe ‘nipajjitvā niddāyissāmā’ti āgatā, sīghaṃ nikkhamitvā samaṇadhammaṃ karothā’’ti vatvā sayaṃ gantvā tatheva supati. Itare majjhimayāme bahi caṅkamitvā pacchimayāme vihāraṃ pavisanti. So punapi pabujjhitvā tesaṃ santikaṃ gantvā te vihārā nīharitvā sayaṃ puna gantvā tatheva supati. Tasmiṃ niccakālaṃ evaṃ karonte te bhikkhū sajjhāyaṃ vā kammaṭṭhānaṃ vā manasikātuṃ nāsakkhiṃsu, cittaṃ aññathattaṃ agamāsi. Te ‘‘amhākaṃ ācariyo ativiya āraddhavīriyo, pariggaṇhissāma na’’nti pariggaṇhantā tassa kiriyaṃ disvā ‘‘naṭṭhamhā, āvuso, ācariyo no tuccharavaṃ ravatī’’ti vadiṃsu. Tesaṃ ativiya niddāya kilamantānaṃ ekabhikkhupi visesaṃ nibbattetuṃ nāsakkhi. Te vuṭṭhavassā satthu santikaṃ gantvā satthārā katapaṭisanthārā ‘‘kiṃ, bhikkhave, appamattā hutvā samaṇadhammaṃ karitthā’’ti pucchitā tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, idāneva, pubbepesa tumhākaṃ antarāyamakāsiyevā’’ti vatvā tehi yācito –

‘‘Amātāpitarasaṃvaḍḍho, anācerakule vasaṃ;
Nāyaṃ kālaṃ akālaṃ vā, abhijānāti kukkuṭo’’ti. (jā. 1.1.119) –

Imaṃ **akālarāvikukkuṭajātakaṃ** vitthāretvā kathesi. ‘‘Tadā hi so kukkuṭo ayaṃ padhānikatissatthero ahosi, ime pañca satā bhikkhū te māṇavā ahesuṃ, disāpāmokkho ācariyo ahamevā’’ti satthā imaṃ jātakaṃ vitthāretvā, ‘‘bhikkhave, paraṃ ovadantena nāma attā sudanto kātabbo. Evaṃ ovadanto hi sudanto hutvā dameti nāmā’’ti vatvā imaṃ gāthamāha –

159. ‘‘Attānañce tathā kayirā, yathāññamanusāsati;
Sudanto vata dametha, attā hi kira duddamo’’ti.

Tassattho – yo hi bhikkhu ‘‘paṭhamayāmādīsu caṅkamitabba’’nti vatvā paraṃ ovadati, sayaṃ caṅkamanādīni adhiṭṭhahanto **attānañce tathā kayirā, yathāññamanusāsati,** evaṃ sante **sudanto vata damethā**ti yena guṇena paraṃ anusāsati, tena attanā sudanto hutvā dameyya. **Attā hi kira duddamo**ti ayañhi attā nāma duddamo. Tasmā yathā so sudanto hoti, tathā dametabboti.

Desanāvasāne pañca satāpi te bhikkhū arahattaṃ pāpuṇiṃsūti.

Padhānikatissattheravatthu tatiyaṃ.

4. Kumārakassapamātutherīvatthu

Attā hi attano nāthoti imaṃ dhammadesanaṃ satthā jetavane viharanto kumārakassapattherassa mātaraṃ ārabbha kathesi.

Sā kira rājagahanagare seṭṭhidhītā viññutaṃ pattakālato paṭṭhāya pabbajjaṃ yāci. Atha sā punappunaṃ yācamānāpi mātāpitūnaṃ santikā pabbajjaṃ alabhitvā vayappattā patikulaṃ gantvā patidevatā hutvā agāraṃ ajjhāvasi. Athassā na cirasseva kucchismiṃ gabbho patiṭṭhahi. Sā gabbhassa patiṭṭhitabhāvaṃ ajānitvāva sāmikaṃ ārādhetvā pabbajjaṃ yāci. Atha naṃ so mahantena sakkārena bhikkhunupassayaṃ netvā ajānanto devadattapakkhikānaṃ bhikkhunīnaṃ santike pabbājesi. Aparena samayena bhikkhuniyo tassā gabbhinibhāvaṃ ñatvā tāhi ‘‘kiṃ ida’’nti vuttā nāhaṃ, ayye, jānāmi ‘‘kimetaṃ’’, sīlaṃ vata me arogamevāti. Bhikkhuniyo taṃ devadattassa santikaṃ netvā ‘‘ayaṃ bhikkhunī saddhāpabbajitā, imissā mayaṃ gabbhassa patiṭṭhitabhāvaṃ jānāma, kālaṃ na jānāma, kiṃ dāni karomā’’ti pucchiṃsu. Devadatto ‘‘mā mayhaṃ ovādakārikānaṃ bhikkhunīnaṃ ayaso uppajjatū’’ti ettakameva cintetvā ‘‘uppabbājetha na’’nti āha. Taṃ sutvā sā daharā mā maṃ, ayye, nāsetha, nāhaṃ devadattaṃ uddissa pabbajitā, etha, maṃ satthu santikaṃ jetavanaṃ nethāti. Tā taṃ ādāya jetavanaṃ gantvā satthu ārocesuṃ. Satthā ‘‘tassā gihikāle gabbho patiṭṭhito’’ti jānantopi paravādamocanatthaṃ rājānaṃ pasenadikosalaṃ mahāanāthapiṇḍikaṃ cūḷaanāthapiṇḍikaṃ visākhāupāsikaṃ aññāni ca mahākulāni pakkosāpetvā upālittheraṃ āṇāpesi – ‘‘gaccha, imissā daharāya bhikkhuniyā catuparisamajjhe kammaṃ parisodhehī’’ti. Thero rañño purato visākhaṃ pakkosāpetvā taṃ adhikaraṇaṃ paṭicchāpesi. Sā sāṇipākāraṃ parikkhipāpetvā antosāṇiyaṃ tassā hatthapādanābhiudarapariyosānāni oloketvā māsadivase samānetvā ‘‘gihibhāve imāya gabbho laddho’’ti ñatvā therassa tamatthaṃ ārocesi. Athassā thero parisamajjhe parisuddhabhāvaṃ patiṭṭhāpesi. Sā aparena samayena padumuttarabuddhassa pādamūle patthitapatthanaṃ mahānubhāvaṃ puttaṃ vijāyi.

Athekadivasaṃ rājā bhikkhunupassayasamīpena gacchanto dārakasaddaṃ sutvā ‘‘kiṃ ida’’nti pucchitvā, ‘‘deva, ekissā bhikkhuniyā putto jāto, tassesa saddo’’ti vutte taṃ kumāraṃ attano gharaṃ netvā dhātīnaṃ adāsi. Nāmaggahaṇadivase cassa **kassapo**ti nāmaṃ katvā kumāraparihārena vaḍḍhitattā **kumārakassapo**ti sañjāniṃsu. So kīḷāmaṇḍale dārake paharitvā ‘‘nimmātāpitikenamhā pahaṭā’’ti vutte rājānaṃ upasaṅkamitvā, ‘‘deva, maṃ ‘nimmātāpitiko’ti vadanti, mātaraṃ me ācikkhathā’’ti pucchitvā raññā dhātiyo dassetvā ‘‘imā te mātaro’’ti vutte ‘‘na ettikā me mātaro, ekāya me mātarā bhavitabbaṃ, taṃ me ācikkhathā’’ti āha. Rājā ‘‘na sakkā imaṃ vañcetu’’nti cintetvā, tāta, tava mātā bhikkhunī, tvaṃ mayā bhikkhunupassayā ānītoti. So tāvatakeneva samuppannasaṃvego hutvā, ‘‘tāta, pabbājetha ma’’nti āha. Rājā ‘‘sādhu, tātā’’ti taṃ mahantena sakkārena satthu santike pabbājesi. So laddhūpasampado **kumārakassapatthero**ti paññāyi. So satthu santike kammaṭṭhānaṃ gahetvā araññaṃ pavisitvā vāyamitvā visesaṃ nibbattetuṃ asakkonto ‘‘puna kammaṭṭhānaṃ visesetvā gahessāmī’’ti satthu santikaṃ gantvā andhavane vihāsi.

Atha naṃ kassapabuddhakāle ekato samaṇadhammaṃ katvā anāgāmiphalaṃ patvā brahmaloke nibbattabhikkhu brahmalokato āgantvā pannarasa pañhe pucchitvā ‘‘ime pañhe ṭhapetvā satthāraṃ añño byākātuṃ samattho nāma natthi, gaccha, satthu santike imesaṃ atthaṃ uggaṇhā’’ti uyyojesi. So tathā katvā pañhavissajjanāvasāne arahattaṃ pāpuṇi. Tassa pana nikkhantadivasato paṭṭhāya dvādasa vassāni mātubhikkhuniyā akkhīhi assūni pavattiṃsu. Sā puttaviyogadukkhitā assutinteneva mukhena bhikkhāya caramānā antaravīthiyaṃ theraṃ disvāva, ‘‘putta, puttā’’ti viravantī taṃ gaṇhituṃ upadhāvamānā parivattitvā pati. Sā thanehi khīraṃ muñcantehi uṭṭhahitvā allacīvarā gantvā theraṃ gaṇhi. So cintesi – ‘‘sacāyaṃ mama santikā madhuravacanaṃ labhissati, vinassissati. Thaddhameva katvā imāya saddhiṃ sallapissāmī’’ti. Atha naṃ āha – ‘‘kiṃ karontī vicarasi, sinehamattampi chindituṃ na sakkosī’’ti. Sā ‘‘aho kakkhaḷā therassa kathā’’ti cintetvā ‘‘kiṃ vadesi, tātā’’ti vatvā punapi tena tatheva vuttā cintesi – ‘‘ahaṃ imassa kāraṇā dvādasa vassāni assūni sandhāretuṃ na sakkomi, ayaṃ panevaṃ thaddhahadayo, kiṃ me iminā’’ti puttasinehaṃ chinditvā taṃdivasameva arahattaṃ pāpuṇi.

Aparena samayena dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, devadattena evaṃ upanissayasampanno kumārakassapo ca therī ca nāsitā, satthā pana tesaṃ patiṭṭhā jāto, aho buddhā nāma lokānukampakā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva ahaṃ imesaṃ paccayo patiṭṭhā jāto, pubbepi nesaṃ ahaṃ patiṭṭhā ahosiṃyevā’’ti vatvā –

> ‘‘Nigrodhameva seveyya, na sākhamupasaṃvase;
> Nigrodhasmiṃ mataṃ seyyo, yañce sākhasmi jīvita’’nti. (jā. 1.1.12; 1.10.81) –

Imaṃ **nigrodhajātakaṃ** vitthārena kathetvā ‘‘tadā sākhamigo devadatto ahosi, parisāpissa devadattaparisā, vārappattā migadhenu therī ahosi, putto kumārakassapo, gabbhinīmigiyā jīvitaṃ pariccajitvā gato nigrodhamigarājā pana ahamevā’’ti jātakaṃ samodhānetvā puttasinehaṃ chinditvā theriyā attanāva attano patiṭṭhānakatabhāvaṃ pakāsento, ‘‘bhikkhave, yasmā parassa attani ṭhitena saggaparāyaṇena vā maggaparāyaṇena vā bhavituṃ na sakkā, tasmā attāva attano nātho, paro kiṃ karissatī’’ti vatvā imaṃ gāthamāha –

160. ‘‘Attā hi attano nātho, ko hi nātho paro siyā;
Attanā hi sudantena, nāthaṃ labhati dullabha’’nti.

Tattha **nātho**ti patiṭṭhā. Idaṃ vuttaṃ hoti – yasmā attani ṭhitena attasampannena kusalaṃ katvā saggaṃ vā pāpuṇituṃ, maggaṃ vā bhāvetuṃ, phalaṃ vā sacchikātuṃ sakkā. Tasmā hi attāva **attano** patiṭṭhā hoti, **paro ko** nāma kassa patiṭṭhā **siyā. Attanā** eva **hi sudantena** nibbisevanena arahattaphalasaṅkhātaṃ **dullabhaṃ nāthaṃ labhati**. Arahattañhi sandhāya idha ‘‘nāthaṃ labhati dullabha’’nti vuttaṃ.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kumārakassapamātutherīvatthu catutthaṃ.

5. Mahākālaupāsakavatthu

Attanā hi kataṃ pāpanti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ mahākālaṃ nāma sotāpannaupāsakaṃ ārabbha kathesi.

So kira māsassa aṭṭhadivasesu uposathiko hutvā vihāre sabbarattiṃ dhammakathaṃ suṇāti. Atha rattiṃ corā ekasmiṃ gehe sandhiṃ chinditvā bhaṇḍakaṃ gahetvā lohabhājanasaddena pabuddhehi sāmikehi anubaddhā gahitabhaṇḍaṃ chaḍḍetvā palāyiṃsu. Sāmikāpi te anubandhiṃsuyeva, te disā pakkhandiṃsu. Eko pana vihāramaggaṃ gahetvā mahākālassa rattiṃ dhammakathaṃ sutvā pātova pokkharaṇitīre mukhaṃ dhovantassa purato bhaṇḍikaṃ chaḍḍetvā palāyi. Core anubandhitvā āgatamanussā bhaṇḍikaṃ disvā ‘‘tvaṃ no gehasandhiṃ chinditvā bhaṇḍikaṃ haritvā dhammaṃ suṇanto viya vicarasī’’ti taṃ gahetvā pothetvā māretvā chaḍḍetvā agamiṃsu. Atha naṃ pātova pānīyaghaṭaṃ ādāya gatā daharasāmaṇerā disvā ‘‘vihāre dhammakathaṃ sutvā sayitaupāsako ayuttaṃ maraṇaṃ labhatī’’ti vatvā satthu ārocesuṃ. Satthā ‘‘āma, bhikkhave, imasmiṃ attabhāve kālena appatirūpaṃ maraṇaṃ laddhaṃ, pubbe katakammassa pana tena yuttameva laddha’’nti vatvā tehi yācito tassa pubbakammaṃ kathesi –

Atīte kira bārāṇasirañño vijite ekassa paccantagāmassa aṭavimukhe corā paharanti. Rājā aṭavimukhe ekaṃ rājabhaṭaṃ ṭhapesi, so bhatiṃ gahetvā manusse orato pāraṃ neti, pārato oraṃ āneti. Atheko manusso abhirūpaṃ attano bhariyaṃ cūḷayānakaṃ āropetvā taṃ ṭhānaṃ agamāsi. Rājabhaṭo taṃ itthiṃ disvāva sañjātasineho tena ‘‘aṭaviṃ no, sāmi, atikkāmehī’’ti vuttepi ‘‘idāni vikālo, pātova atikkāmessāmī’’ti āha. So sakālo, sāmi, idāneva no nehīti. Nivatta, bho, amhākaṃyeva gehe āhāro ca nivāso ca bhavissatīti. So neva nivattituṃ icchi. Itaro purisānaṃ saññaṃ datvā yānakaṃ nivattāpetvā anicchantasseva dvārakoṭṭhake nivāsaṃ datvā āhāraṃ paṭiyādāpesi. Tassa pana gehe ekaṃ maṇiratanaṃ atthi. So taṃ tassa yānakantare pakkhipāpetvā paccūsakāle corānaṃ paviṭṭhasaddaṃ kāresi. Athassa purisā ‘‘maṇiratanaṃ, sāmi, corehi haṭa’’nti ārocesuṃ. So gāmadvāresu ārakkhaṃ ṭhapetvā ‘‘antogāmato nikkhamante vicinathā’’ti āha. Itaropi pātova yānakaṃ yojetvā pāyāsi. Athassa yānakaṃ sodhentā attanā ṭhapitaṃ maṇiratanaṃ disvā santajjetvā ‘‘tvaṃ maṇiṃ gahetvā palāyasī’’ti pothetvā ‘‘gahito no, sāmi, coro’’ti gāmabhojakassa dassesuṃ. So ‘‘bhatakassa vata me gehe nivāsaṃ datvā bhattaṃ dinnaṃ, maṇiṃ gahetvā gato, gaṇhatha naṃ pāpapurisa’’nti pothāpetvā māretvā chaḍḍāpesi. Idaṃ tassa pubbakammaṃ. So tato cuto avīcimhi nibbattitvā tattha dīgharattaṃ paccitvā vipākāvasesena attabhāvasate tatheva pothito maraṇaṃ pāpuṇi.

Evaṃ satthā mahākālassa pubbakammaṃ dassetvā, ‘‘bhikkhave, evaṃ ime satte attanā katapāpakammameva catūsu apāyesu abhimatthatī’’ti vatvā imaṃ gāthamāha –

161. ‘‘Attanā hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ;
Abhimatthati dummedhaṃ, vajiraṃvasmamayaṃ maṇi’’nti.

Tattha **vajiraṃvasmamayaṃ maṇi**nti vajiraṃva asmamayaṃ maṇiṃ. Idaṃ vuttaṃ hoti – yathā pāsāṇamayaṃ pāsāṇasambhavaṃ vajiraṃ tameva asmamayaṃ maṇiṃ attano uṭṭhānaṭṭhānasaṅkhātaṃ pāsāṇamaṇiṃ khāditvā chiddaṃ chiddaṃ khaṇḍaṃ khaṇḍaṃ katvā aparibhogaṃ karoti, evameva **attanā**

kataṃ attani jātaṃ **attasambhavaṃ** pāpaṃ **dummedhaṃ** nippaññaṃ puggalaṃ catūsu apāyesu **abhimatthati** kantati viddhaṃsetīti.

Desanāvasāne sampattabhikkhū sotāpattiphalādīni pāpuṇiṃsūti.

Mahākālaupāsakavatthu pañcamaṃ.

6. Devadattavatthu

Yassa accantadussīlyanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi.

Ekasmiñhi divase bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''āvuso, devadatto dussīlo pāpadhammo dussīlyakāraṇena vaḍḍhitāya taṇhāya ajātasattuṃ saṅgaṇhitvā mahantaṃ lābhasakkāraṃ nibbattetvā ajātasattuṃ pituvadhe samādapetvā tena saddhiṃ ekato hutvā nānappakārena tathāgatassa vadhāya parisakkatī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi devadatto nānappakārena mayhaṃ vadhāya parisakkatī''ti vatvā **kuruṅgamigajātakā**dīni (jā. 1.2.111-2) kathetvā, ''bhikkhave, accantadussīlapuggalaṃ nāma dussīlyakāraṇā uppannā taṇhā māluvā viya sālaṃ pariyonandhitvā sambhañjamānā nirayādīsu pakkhipatī''ti vatvā imaṃ gāthāmāha –

162. ''Yassa accantadussīlyaṃ, māluvā sālamivotthataṃ;
Karoti so tathattānaṃ, yathā naṃ icchatī diso''ti.

Tattha **accantadussīlya**nti ekantadussīlabhāvo. Gihī vā jātito paṭṭhāya dasa akusalakammapathe karonto, pabbajito vā upasampannadivasato paṭṭhāya garukāpattiṃ āpajjamāno accantadussīlo nāma. Idha pana yo dvīsu tīsu attabhāvesu dussīlo, etassa gatiyā āgataṃ dussīlabhāvaṃ sandhāyetaṃ vuttaṃ. **Dussīlabhāvo**ti cettha dussīlassa cha dvārāni nissāya uppannā taṇhā veditabbā. **Māluvā sālamivotthata**nti yassa puggalassa taṃ taṇhāsaṅkhātaṃ dussīlyaṃ yathā nāma māluvā sālaṃ ottharantī deve vassante pattehi udakaṃ sampaṭicchitvā sambhañjanavasena sabbatthakameva pariyonandhati, evaṃ attabhāvaṃ otthataṃ pariyonandhitvā ṭhitaṃ. So māluvāya sambhañjitvā bhūmiyaṃ pātiyamāno rukkho viya tāya dussīlyasaṅkhātāya taṇhāya sambhañjitvā apāyesu pātiyamāno, yathā naṃ anatthakāmo diso icchati, tathā attānaṃ karoti nāmāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Devadattavatthu chaṭṭhaṃ.

7. Saṅghabhedaparisakkanavatthu

Sukarānīti imaṃ dhammadesanaṃ satthā veḷuvane viharanto saṅghabhedaparisakkanaṃ ārabbha kathesi.

Ekadivasañhi devadatto saṅghabhedāya parisakkanto āyasmantaṃ ānandaṃ piṇḍāya carantaṃ disvā attano adhippāyaṃ ārocesi. Taṃ sutvā thero satthu santikaṃ gantvā bhagavantaṃ etadavoca – ''idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ. Addasā kho maṃ, bhante, devadatto rājagahe piṇḍāya carantaṃ. Disvā yenāhaṃ tenupasaṅkami, upasaṅkamitvā maṃ etadavoca – 'ajjatagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā aññatra bhikkhusaṅghena uposathaṃ karissāmi saṅghakammañcā'ti. Ajja bhagavā devadatto saṅghaṃ bhindissati, uposathañca karissati saṅghakammāni cā''ti. Evaṃ vutte satthā –

> ‘‘Sukaraṃ sādhunā sādhu, sādhu pāpena dukkaraṃ;
> Pāpaṃ pāpena sukaraṃ, pāpamariyehi dukkara’’nti. (udā. 48) –

Imaṃ udānaṃ udānetvā, ‘‘ānanda, attano ahitakammaṃ nāma sukaraṃ, hitakammameva dukkara’’nti vatvā imaṃ gāthamāha –

163. ‘‘Sukarāni asādhūni, attano ahitāni ca;
Yaṃ ve hitañca sādhuñca, taṃ ve paramadukkara’’nti.

Tassattho – yāni kammāni **asādhūni** sāvajjāni apāyasaṃvattanikattāyeva **attano ahitāni ca** honti, tāni **sukarāni**. **Yaṃ** pana sugatisaṃvattanikattā attano **hitañca** anavajjatthena **sādhuñca** sugatisaṃvattanikañceva nibbānasaṃvattanikañca kammaṃ, **taṃ** pācīnaninnāya gaṅgāya ubbattetvā pacchāmukhakaraṇaṃ viya atidukkaranti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Saṅghabhedaparisakkanavatthu sattamaṃ.

8. Kālattheravatthu

Yo sāsananti imaṃ dhammadesanaṃ satthā jetavane viharanto kālattheraṃ ārabbha kathesi.

Sāvatthiyaṃ kirekā itthī mātuṭṭhāne ṭhatvā taṃ theraṃ upaṭṭhahi. Tassā paṭivissakagehe manussā satthu santike dhammaṃ sutvā āgantvā ‘‘aho buddhā nāma acchariyā, aho dhammadesanā madhurā’’ti pasaṃsanti. Sā itthī tesaṃ kathaṃ sutvā, ‘‘bhante, ahampi satthu dhammadesanaṃ sotukāmā’’ti tassa ārocesi. So ‘‘tattha mā gamī’’ti taṃ nivāresi. Sā punadivase punadivasepīti yāvatatiyaṃ tena nivāriyamānāpi sotukāmāva ahosi. Kasmā so panetaṃ nivāresīti? Evaṃ kirassa ahosi – ‘‘satthu santike dhammaṃ sutvā mayi bhijjissatī’’ti. Sā ekadivasaṃ pātova bhuttapātarāsā uposathaṃ samādiyitvā, ‘‘amma, sādhukaṃ ayyaṃ pariviseyyāsī’’ti dhītaraṃ āṇāpetvā vihāraṃ agamāsi. Dhītāpissā taṃ bhikkhuṃ āgatakāle parivisitvā ‘‘kuhiṃ mahāupāsikā’’ti vuttā ‘‘dhammassavanāya vihāraṃ gatā’’ti āha. So taṃ sutvāva kucchiyaṃ uṭṭhitena ḍāhena santappamāno ‘‘idāni sā mayi bhinnā’’ti vegena gantvā satthu santike dhammaṃ suṇamānaṃ disvā satthāraṃ āha, ‘‘bhante, ayaṃ itthī dandhā sukhumaṃ dhammakathaṃ na jānāti, imissā khandhādipaṭisaṃyuttaṃ sukhumaṃ dhammakathaṃ akathetvā dānakathaṃ vā sīlakathaṃ vā kathetuṃ vaṭṭatī’’ti. Satthā tassajjhāsayaṃ viditvā ‘‘tvaṃ duppañño pāpikaṃ diṭṭhiṃ nissāya buddhānaṃ sāsanaṃ paṭikkosasi. Attaghātāyeva vāyamasī’’ti vatvā imaṃ gāthamāha –

164. ‘‘Yo sāsanaṃ arahataṃ, ariyānaṃ dhammajīvinaṃ;
Paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ;
Phalāni kaṭṭhakasseva, attaghātāya phallatī’’ti.

Tassattho – **yo dummedho** puggalo attano sakkārahānibhayena **pāpikaṃ diṭṭhiṃ nissāya** ‘‘dhammaṃ vā sossāma, dānaṃ vā dassāmā’’ti vadante paṭikkosanto **arahataṃ ariyānaṃ dhammajīvinaṃ** buddhānaṃ **sāsanaṃ paṭikkosati,** tassa taṃ paṭikkosanaṃ sā ca pāpikā diṭṭhi veḷusaṅkhātassa **kaṭṭhakassa phalāni** viya hoti. Tasmā yathā kaṭṭhako phalāni gaṇhanto **attaghātāya phallati,** attano ghātatthameva phalati, evaṃ sopi attaghātāya phallatīti. Vuttampi cetaṃ –

> ‘‘Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;
> Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā’’ti. (cūḷava. 335; a. ni. 4.68);

Desanāvasāne upāsikā sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Kālattheravatthu aṭṭhamaṃ.

9. Cūḷakālaupāsakavatthu

Attanā hi katanti imaṃ dhammadesanaṃ satthā jetavane viharanto cūḷakālaṃ upāsakaṃ ārabbha kathesi.

Ekadivasañhi mahākālavatthusmiṃ vuttanayeneva umaṅgacorā sāmikehi anubaddhā rattiṃ vihāre dhammakathaṃ sutvā pātova vihārā nikkhamitvā sāvatthiṃ āgacchantassa tassa upāsakassa purato bhaṇḍikaṃ chaḍḍetvā palāyiṃsu. Manussā taṃ disvā ''ayaṃ rattiṃ corakammaṃ katvā dhammaṃ suṇanto viya carati, gaṇhatha na''nti taṃ pothayiṃsu. Kumbhadāsiyo udakatitthaṃ gacchamānā taṃ disvā ''apetha, sāmi, nāyaṃ evarūpaṃ karotī''ti taṃ mocesuṃ. So vihāraṃ gantvā, ''bhante, ahamhi manussehi nāsito, kumbhadāsiyo me nissāya jīvitaṃ laddha''nti bhikkhūnaṃ ārocesi. Bhikkhū tathāgatassa tamatthaṃ ārocesuṃ. Satthā tesaṃ kathaṃ sutvā, ''bhikkhave, cūḷakālaupāsako kumbhadāsiyo ceva nissāya, attano ca akaraṇabhāvena jīvitaṃ labhi. Ime hi nāma sattā attanā pāpakammaṃ katvā nirayādīsu attanāva kilissanti, kusalaṃ katvā pana sugatiñceva nibbānañca gacchantā attanāva visujjhantī''ti vatvā imaṃ gāthamāha –

165. ''Attanā hi kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhī asuddhi paccattaṃ, nāñño aññaṃ visodhaye''ti.

Tassattho – yena **attanā** akusalakammaṃ **kataṃ** hoti, so catūsu apāyesu dukkhaṃ anubhavanto **attanāva saṃkilissati**. Yena pana **attanā akataṃ pāpaṃ,** so sugatiñceva nibbānañca gacchanto **attanāva visujjhati**. Kusalakammasaṅkhātā **suddhi** akusalakammasaṅkhātā ca **asuddhi paccattaṃ** kārakasattānaṃ attaniyeva vipaccati. **Añño** puggalo **aññaṃ** puggalaṃ **na visodhaye** neva visodheti, na kilesetīti vuttaṃ hoti.

Desanāvasāne cūḷakālo sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Cūḷakālaupāsakavatthu navamaṃ.

10. Attadatthattheravatthu

Attadatthanti imaṃ dhammadesanaṃ satthā jetavane viharanto attadatthattheraṃ ārabbha kathesi.

Satthārā hi parinibbānakāle, ''bhikkhave, ahaṃ ito catumāsaccayena parinibbāyissāmī''ti vutte uppannasaṃvegā sattasatā puthujjanā bhikkhū satthu santikaṃ avijahitvā ''kiṃ nu kho, āvuso, karissāmā''ti sammantayamānā vicaranti. Attadatthatthero pana cintesi – ''satthā kira catumāsaccayena parinibbāyissati, ahañcamhi avītarāgo, satthari dharamāneyeva arahattatthāya vāyamissāmī''ti. So bhikkhūnaṃ santikaṃ na gacchati. Atha naṃ bhikkhū ''kasmā, āvuso, tvaṃ neva amhākaṃ santikaṃ āgacchasi, na kiñci mantesī''ti vatvā satthu santikaṃ netvā ''ayaṃ, bhante, evaṃ nāma karotī''ti ārocayiṃsu. So satthārāpi ''kasmā evaṃ karosī''ti vutte ''tumhe kira, bhante, catumāsaccayena parinibbāyissatha, ahaṃ tumhesu dharantesuyeva arahattappattiyā vāyamissāmī''ti. Satthā tassa sādhukāraṃ datvā, ''bhikkhave, yassa mayi sineho atthi, tena attadatthena viya bhavituṃ vaṭṭati. Na hi gandhādīhi pūjentā maṃ pūjenti, dhammānudhammapaṭipattiyā pana maṃ pūjenti. Tasmā aññenapi attadatthasadiseneva bhavitabba''nti vatvā imaṃ gāthamāha –

166. ''Attadatthaṃ paratthena, bahunāpi na hāpaye;
Attadatthamabhiññāya, sadatthapasuto siyā''ti.

Tassattho – gihibhūtā tāva kākaṇikamattampi attano atthaṃ sahassamattenāpi parassa atthena na hāpaye. Kākaṇikamattenāpi hissa attadatthova khādanīyaṃ vā bhojanīyaṃ vā nipphādeyya, na parattho. Idaṃ pana evaṃ akathetvā kammaṭṭhānasīsena kathitaṃ, tasmā ‘‘attadatthaṃ na hāpemī’’ti bhikkhunā nāma saṅghassa uppannaṃ cetiyapaṭisaṅkharaṇādikiccaṃ vā upajjhāyādivattaṃ vā na hāpetabbaṃ. Ābhisamācārikavattañhi pūrentoyeva ariyaphalādīni sacchikaroti, tasmā ayampi attadatthova. Yo pana accāraddhavipassako ‘‘ajja vā suve vā’’ti paṭivedhaṃ patthayamāno vicarati, tena upajjhāyavattādīnipi hāpetvā attano kiccameva kātabbaṃ. Evarūpañhi **attadatthamabhiññāya** ‘‘ayaṃ me attano attho’’ti sallakkhetvā, **sadatthapasuto siyā**ti tasmiṃ sake atthe uyyuttapayutto bhaveyyāti.

Desanāvasāne so thero arahatte patiṭṭhahi, sampattabhikkhūnampi sātthikā dhammadesanā ahosīti.

Attadatthattheravatthu dasamaṃ.

Attavaggavaṇṇanā niṭṭhitā.

Dvādasamo vaggo.

13. Lokavaggo

1. Daharabhikkhuvatthu

Hīnaṃ dhammanti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ daharabhikkhuṃ ārabbha kathesi.

Aññataro kira thero daharabhikkhunā saddhiṃ pātova visākhāya gehaṃ agamāsi. Visākhāya gehe pañcasatānaṃ bhikkhūnaṃ dhuvayāgu niccapaññattā hoti. Thero tattha yāguṃ pivitvā daharabhikkhuṃ nisīdāpetvā sayaṃ aññaṃ gehaṃ agamāsi. Tena ca samayena visākhāya puttassa dhītā ayyikāya ṭhāne ṭhatvā bhikkhūnaṃ veyyāvaccaṃ karoti. Sā tassa daharassa udakaṃ parissāventī cāṭiyaṃ attano mukhanimittaṃ disvā hasi, daharopi taṃ oloketvā hasi. Sā taṃ hasamānaṃ disvā ‘‘chinnasīso hasatī’’ti āha. Atha naṃ daharo ‘‘tvaṃ chinnasīsā, mātāpitaropi te chinnasīsā’’ti akkosi. Sā rodamānā mahānase ayyikāya santikaṃ gantvā ‘‘kiṃ idaṃ, ammā’’ti vutte tamatthaṃ ārocesi. Sā daharassa santikaṃ āgantvā, ‘‘bhante, mā kujjhi, na etaṃ chinnakesanakhassa chinnanivāsanapārupanassa majjhe chinnakapālaṃ ādāya bhikkhāya carantassa ayyassa agaruka’’nti āha. Daharo āma, upāsike, tvaṃ mama chinnakesādibhāvaṃ jānāsi, imissā maṃ ‘‘chinnasīso’’ti katvā akkosituṃ vaṭṭissatīti. Visākhā neva daharaṃ saññāpetuṃ asakkhi, napi dārikaṃ. Tasmiṃ khaṇe thero āgantvā ‘‘kimidaṃ upāsike’’ti pucchitvā tamatthaṃ sutvā daharaṃ ovadanto āha – ‘‘apehi, āvuso, nāyaṃ chinnakesanakhavatthassa majjhe chinnakapālaṃ ādāya bhikkhāya carantassa akkoso, tuṇhī hohī’’ti. Āma, bhante, kiṃ tumhe attano upaṭṭhāyikaṃ atajjetvā maṃ tajjetha, maṃ ‘‘chinnasīso’’ti akkosituṃ vaṭṭissatīti. Tasmiṃ khaṇe satthā āgantvā ‘‘kiṃ ida’’nti pucchi. Visākhā ādito paṭṭhāya taṃ pavattiṃ ārocesi. Satthā tassa daharassa sotāpattiphalūpanissayaṃ disvā ‘‘mayā imaṃ daharaṃ anuvattituṃ vaṭṭatī’’ti cintetvā visākhaṃ āha – ‘‘kiṃ pana visākhe tava dārikāya chinnakesādimattakeneva mama sāvake chinnasīse katvā akkosituṃ vaṭṭatī’’ti? Daharo tāvadeva uṭṭhāya añjaliṃ paggahetvā, ‘‘bhante, etaṃ pañhaṃ tumheva suṭṭhu jānātha, amhākaṃ upajjhāyo ca upāsikā ca suṭṭhu na jānantī’’ti āha. Satthā daharassa attano anukulabhāvaṃ ñatvā ‘‘kāmaguṇaṃ ārabbha hasanabhāvo nāma hīno dhammo, hīnañca nāma dhammaṃ sevituṃ pamādena saddhiṃ saṃvasituṃ na vaṭṭatī’’ti vatvā imaṃ gāthamāha –

167. ‘‘Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase;
Micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano’’ti.

Tattha **hīnaṃ dhamma**nti pañcakāmaguṇaṃ dhammaṃ. So hi hīno dhammo na antamaso oṭṭhagoṇādīhipi paṭisevitabbo. Hīnesu ca nirayādīsu ṭhānesu nibbattāpetīti hīno nāma, taṃ **na seveyya. Pamādenā**ti sativossaggalakkhaṇena pamādenāpi **na saṃvase. Na seveyyā**ti micchādiṭṭhimpi na gaṇheyya. **Lokavaḍḍhano**ti yo hi evaṃ karoti, so lokavaḍḍhano nāma hoti. Tasmā evaṃ akaraṇena na siyā lokavaḍḍhanoti.

Desanāvasāne so daharo sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Daharabhikkhuvatthu paṭhamaṃ.

2. Suddhodanavatthu

Uttiṭṭheti imaṃ dhammadesanaṃ satthā nigrodhārāme viharanto pitaraṃ ārabbha kathesi.

Ekasmiñhi samaye satthā paṭhamagamanena kapilapuraṃ gantvā ñātīhi katapaccuggamano nigrodhārāmaṃ patvā ñātīnaṃ mānabhindanatthāya ākāse ratanacaṅkamaṃ māpetvā tattha caṅkamanto dhammaṃ desesi. Ñātī pasannacittā suddhodanamahārājānaṃ ādiṃ katvā vandiṃsu. Tasmiṃ ñātisamāgame pokkharavassaṃ vassi. Taṃ ārabbha mahājanena kathāya samuṭṭhāpitāya ‘‘na, bhikkhave, idāneva, pubbepi mayhaṃ ñātisamāgame pokkharavassaṃ vassiyevā’’ti vatvā **vessantarajātakaṃ** (jā. 2.22.1655 ādayo) kathesi. Dhammadesanaṃ sutvā pakkamantesu ñātīsu ekopi satthāraṃ na nimantesi. Rājāpi ‘‘mayhaṃ putto mama gehaṃ anāgantvā kahaṃ gamissatī’’ti animantetvāva agamāsi. Gantvā ca pana gehe vīsatiyā bhikkhusahassānaṃ yāguādīni paṭiyādāpetvā āsanāni paññāpesi. Punadivase satthā piṇḍāya pavisanto ‘‘kiṃ nu kho atītabuddhā pitu nagaraṃ patvā ujukameva ñātikulaṃ pavisiṃsu, udāhu paṭipāṭiyā piṇḍāya cariṃsū’’ti āvajjento ‘‘paṭipāṭiyā cariṃsū’’ti disvā paṭhamagehato paṭṭhāya piṇḍāya caranto pāyāsi. Rāhulamātā pāsādatale nisinnāva disvā taṃ pavattiṃ rañño ārocesi. Rājā sāṭakaṃ saṇṭhāpento vegena nikkhamitvā satthāraṃ vanditvā – ‘‘putta, kasmā maṃ nāsesi, ativiya te piṇḍāya carantena lajjā uppāditā, yuttaṃ nāma vo imasmiṃyeva nagare suvaṇṇasivikādīhi vicaritvā piṇḍāya carituṃ, kiṃ maṃ lajjāpesī’’ti? ‘‘Nāhaṃ taṃ, mahārāja, lajjāpemi, attano pana kulavaṃsaṃ anuvattāmī’’ti. ‘‘Kiṃ pana, tāta, piṇḍāya caritvā jīvanavaṃso mama vaṃso’’ti? ‘‘Neso, mahārāja, tava vaṃso, mama paneso vaṃso. Anekāni hi buddhasahassāni piṇḍāya caritvāva jīviṃsū’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

168. ‘‘Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

169. ‘‘Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā’’ti.

Tattha **uttiṭṭhe**ti uṭṭhahitvā paresaṃ gharadvāre ṭhatvā gahetabbapiṇḍe. **Nappamajjeyyā**ti piṇḍacārikavattañhi hāpetvā paṇītabhojanāni pariyesanto uttiṭṭhe pamajjati nāma, sapadānaṃ piṇḍāya caranto pana na pamajjati nāma. Evaṃ karonto uttiṭṭhe nappamajjeyya. **Dhamma**nti anesanaṃ pahāya sapadānaṃ caranto tameva bhikkhācariyadhammaṃ **sucaritaṃ care. Sukhaṃ setī**ti desanāmattametaṃ, evaṃ panetaṃ bhikkhācariyadhammaṃ caranto **dhammacārī** idha loke catūhi iriyāpathehi **sukhaṃ** viharatīti attho. **Na naṃ duccarita**nti vesiyādibhede agocare caranto bhikkhācariyadhammaṃ duccaritaṃ carati nāma. Evaṃ acaritvā **dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care**. Sesaṃ vuttatthameva.

Desanāvasāne rājā sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Suddhodanavatthu dutiyaṃ.

3. Pañcasatavipassakabhikkhuvatthu

Yathā pubbuḷakanti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate vipassake bhikkhū ārabbha kathesi.

Te kira satthu santike kammaṭṭhānaṃ gahetvā araññaṃ pavisitvā ghaṭentā vāyamantā appavisesā ‘‘visesetvā kammaṭṭhānaṃ gahessāmā’’ti satthu santikaṃ āgacchantā antarāmagge marīcikammaṭṭhānaṃ bhāventāva āgamiṃsu. Tesaṃ vihāraṃ paviṭṭhakkhaṇeyeva devo vassi. Te tattha tattha pamukhesu ṭhatvā dhārāvegena uṭṭhahitvā bhijjante pubbaḷake disvā ‘‘ayampi attabhāvo uppajjitvā bhijjanatthena pubbuḷakasadisoyevā’’ti ārammaṇaṃ gaṇhiṃsu. Satthā gandhakuṭiyaṃ nisinnova te bhikkhū oloketvā tehi saddhiṃ kathento viya obhāsaṃ pharitvā imaṃ gāthamāha –

170. ‘‘Yathā pubbuḷakaṃ passe, yathā passe marīcikaṃ;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti.

Tattha **marīcika**nti mayūkhaṃ. Te hi dūratova gehasaṇṭhānādivasena upaṭṭhitāpi upagacchantānaṃ agayhūpagā rittakā tucchakāva. Tasmā yathā uppajjitvā bhijjanatthena **pubbuḷakaṃ** rittatucchādibhāveneva passeyya, evaṃ khandhādilokaṃ **avekkhantaṃ maccurājā na passatī**ti attho.

Desanāvasāne te bhikkhū ṭhitaṭṭhāneyeva arahattaṃ pāpuṇiṃsūti.

Pañcasatavipassakabhikkhuvatthu tatiyaṃ.

4. Abhayarājakumāravatthu

Etha passathimaṃ lokanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto abhayarājakumāraṃ ārabbha kathesi.

Tassa kira paccantaṃ vūpasametvā āgatassa pitā bimbisāro tussitvā ekaṃ naccagītakusalaṃ nāṭakitthiṃ datvā sattāhaṃ rajjamadāsi. So sattāhaṃ gehā bahi anikkhantova rajjasiriṃ anubhavitvā aṭṭhame divase nadītitthaṃ gantvā nhatvā uyyānaṃ pavisitvā santatimahāmatto viya tassā itthiyā naccagītaṃ passanto nisīdi. Sāpi taṅkhaṇaññeva santatimahāmattassa nāṭakitthī viya satthakavātānaṃ vasena kālamakāsi. Kumāro tassā kālakiriyāya uppannasoko ‘‘na me imaṃ sokaṃ ṭhapetvā satthāraṃ añño nibbāpetuṃ sakkhissatī’’ti satthāraṃ upasaṅkamitvā, ‘‘bhante, sokaṃ me nibbāpethā’’ti āha. Satthā taṃ samassāsetvā ‘‘tayā hi, kumāra, imissā itthiyā evameva matakāle rodantena pavattitānaṃ assūnaṃ anamatagge saṃsāre pamāṇaṃ natthī’’ti vatvā tāya desanāya sokassa tanubhāvaṃ ñatvā, ‘‘kumāra, mā soci, bālajanānaṃ saṃsīdanaṭṭhānameta’’nti vatvā imaṃ gāthamāha –

171. ‘‘Etha passathimaṃ lokaṃ, cittaṃ rājarathūpamaṃ;
Yattha bālā visīdanti, natthi saṅgo vijānata’’nti.

Tattha **te passathā**ti rājakumārameva sandhāyāha. **Imaṃ loka**nti imaṃ khandhalokādisaṅkhātaṃ attabhāvaṃ. **Citta**nti sattaratanādivicittaṃ rājarathaṃ viya vatthālaṅkārādicittitaṃ. **Yattha bālā**ti yasmiṃ attabhāve bālā evaṃ visīdanti. **Vijānata**nti vijānantānaṃ paṇḍitānaṃ ettha rāgasaṅgādīsu ekopi **saṅgo natthī**ti attho.

Desanāvasāne rājakumāro sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Abhayarājakumāravatthu catutthaṃ.

5. Sammajjanattheravatthu

Yo ca pubbeti imaṃ dhammadesanaṃ satthā jetavane viharanto sammajjanattheraṃ ārabbha

kathesi.

So kira pāto vā sāyaṃ vāti velaṃ pamāṇaṃ akatvā abhikkhaṇaṃ sammajjantova vicarati. So ekadivasaṃ sammajjaniṃ gahetvā divāṭṭhāne nisinnassa revatattherassa santikaṃ gantvā ‘‘ayaṃ mahākusīto janassa saddhādeyyaṃ bhuñjitvā āgantvā nisīdati, kiṃ nāmetassa sammajjaniṃ gahetvā ekaṃ ṭhānaṃ sammajjituṃ na vaṭṭatī’’ti āha. Thero ‘‘ovādamassa dassāmī’’ti cintetvā ehāvusoti. Kiṃ, bhanteti? Gaccha nhatvā ehīti. So tathā akāsi. Atha naṃ thero ekamantaṃ nisīdāpetvā ovadanto āha – ‘‘āvuso, bhikkhunā nāma na sabbakālaṃ sammajjantena vicarituṃ vaṭṭati, pāto eva pana sammajjitvā piṇḍāya caritvā piṇḍapātapaṭikkantena āgantvā rattiṭṭhāne vā divāṭṭhāne vā nisinnena dvattiṃsākāraṃ sajjhāyitvā attabhāve khayavayaṃ paṭṭhapetvā sāyanhe uṭṭhāya sammajjituṃ vaṭṭati, niccakālaṃ asammajjitvā attanopi nāma okāso kātabbo’’ti. So therassa ovāde ṭhatvā na cirasseva arahattaṃ pāpuṇi. Taṃ taṃ ṭhānaṃ uklāpaṃ ahosi. Atha naṃ bhikkhū āhaṃsu – ‘‘āvuso sammajjanatthera, taṃ taṃ ṭhānaṃ uklāpaṃ kasmā na sammajjasī’’ti? ‘‘Bhante, mayā pamādakāle evaṃ kataṃ, idānāmhi appamatto’’ti. Bhikkhū ‘‘ayaṃ thero aññaṃ byākarotī’’ti satthu ārocesuṃ. Satthā ‘‘āma, bhikkhave, mama putto pubbe pamādakāle sammajjanto vicari, idāni pana maggaphalasukhena vītināmento na sammajjatī’’ti vatvā imaṃ gāthamāha –

172. ‘‘Yo ca pubbe pamajjitvā, pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā’’ti.

Tassattho – **yo** puggalo **pubbe** vattapaṭivattakaraṇena vā sajjhāyādīhi vā **pamajjitvā pacchā** maggaphalasukhena vītināmento **nappamajjati, so** abbhādīhi **mutto** candova okāsalokaṃ maggañāṇena **imaṃ** khandhādilokaṃ obhāseti, ekālokaṃ karotīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sammajjanattheravatthu pañcamaṃ.

6. Aṅgulimālattheravatthu

Yassa pāpanti imaṃ dhammadesanaṃ satthā jetavane viharanto aṅgulimālattheraṃ ārabbha kathesi. Vatthu **aṅgulimālasuttanta**vaseneva (ma. ni. 2.347 ādayo) veditabbaṃ.

Thero pana satthu santike pabbajitvā arahattaṃ pāpuṇi. Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhapaṭisaṃvedī. Tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Yo ca pubbe pamajjitvā, pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā’’ti. –

Ādinā nayena udānaṃ udānetvā anupādisesāya nibbānadhātuyā parinibbuto. Bhikkhū ‘‘kahaṃ nu kho, āvuso, thero uppanno’’ti dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ? Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā, ‘‘bhante, aṅgulimālattherassa nibbattaṭṭhānakathāyā’’ti vutte ‘‘parinibbuto ca, bhikkhave, mama putto’’ti. ‘‘Bhante, ettake manusse māretvā parinibbuto’’ti? ‘‘Āma, bhikkhave, so pubbe ekaṃ kalyāṇamittaṃ alabhitvā ettakaṃ pāpamakāsi, pacchā pana kalyāṇamittapaccayaṃ labhitvā appamatto ahosi. Tenassa taṃ pāpakammaṃ kusalena pihita’’nti vatvā imaṃ gāthamāha –

173. ‘‘Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā’’ti.

Tattha **kusalenā**ti arahattamaggaṃ sandhāya vuttaṃ. Sesaṃ uttānatthamevāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aṅgulimālattheravatthu chaṭṭhaṃ.

7. Pesakāradhītāvatthu

Andhabhūtoti imaṃ dhammadesanaṃ satthā aggāḷave cetiye viharanto ekaṃ pesakāradhītaraṃ ārabbha kathesi.

Ekadivasañhi āḷavivāsino satthari āḷaviṃ sampatte nimantetvā dānaṃ adaṃsu. Satthā bhattakiccāvasāne anumodanaṃ karonto ‘‘addhuvaṃ me jīvitaṃ, dhuvaṃ me maraṇaṃ, avassaṃ mayā maritabbameva, maraṇapariyosānaṃ me jīvitaṃ, jīvitameva aniyataṃ, maraṇaṃ niyatanti evaṃ maraṇassatiṃ bhāvetha. Yesañhi maraṇassati abhāvitā, te pacchime kāle āsīvisaṃ disvā bhītaadaṇḍapuriso viya santāsappattā bheravaravaṃ ravantā kālaṃ karonti. Yesaṃ pana maraṇassati bhāvitā, te dūratova āsīvisaṃ disvā daṇḍakena gahetvā chaḍḍetvā ṭhitapuriso viya pacchime kāle na santasanti, tasmā maraṇassati bhāvetabbā’’ti āha. Taṃ dhammadesanaṃ sutvā avasesajanā sakiccappasutāva ahesuṃ. Ekā pana soḷasavassuddesikā pesakāradhītā ‘‘aho buddhānaṃ kathā nāma acchariyā, mayā pana maraṇassatiṃ bhāvetuṃ vaṭṭatī’’ti rattindivaṃ maraṇassatimeva bhāvesi. Satthāpi tato nikkhamitvā jetavanaṃ agamāsi. Sāpi kumārikā tīṇi vassāni maraṇassatiṃ bhāvesiyeva.

Athekadivasaṃ satthā paccūsasamaye lokaṃ olokento taṃ kumārikaṃ attano ñāṇajālassa antopaviṭṭhaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti upadhārento ‘‘imāya kumārikāya mama dhammadesanāya sutadivasato paṭṭhāya tīṇi vassāni maraṇassati bhāvitā, idānāhaṃ tattha gantvā imaṃ kumārikaṃ cattāro pañhe pucchitvā tāya vissajjentiyā catūsu ṭhānesu sādhukāraṃ datvā imaṃ gāthaṃ bhāsissāmi. Sā gāthāvasāne sotāpattiphale patiṭṭhahissati, taṃ nissāya mahājanassāpi sātthikā dhammadesanā bhavissatī’’ti ñatvā pañcasatabhikkhuparivāro jetavanā nikkhamitvā anupubbena aggāḷavavihāraṃ agamāsi. Āḷavivāsino ‘‘satthā āgato’’ti sutvā taṃ vihāraṃ gantvā nimantayiṃsu. Tadā sāpi kumārikā satthu āgamanaṃ sutvā ‘‘āgato kira mayhaṃ pitā, sāmi, ācariyo puṇṇacandamukho mahāgotamabuddho’’ti tuṭṭhamānasā ‘‘ito me tiṇṇaṃ saṃvaccharānaṃ matthake suvaṇṇavaṇṇo satthā diṭṭhapubbo, idānissa suvaṇṇavaṇṇaṃ sarīraṃ daṭṭhuṃ madhurojañca varadhammaṃ sotuṃ labhissāmī’’ti cintesi. Pitā panassā sālaṃ gacchanto āha – ‘‘amma, parasantako me sāṭako āropito, tassa vidatthimattaṃ aniṭṭhitaṃ, taṃ ajja niṭṭhāpessāmi, sīghaṃ me tasaraṃ vaṭṭetvā āhareyyāsī’’ti. Sā cintesi – ‘‘ahaṃ satthu dhammaṃ sotukāmā, pitā ca maṃ evaṃ āha. Kiṃ nu kho satthu dhammaṃ suṇāmi, udāhu pitu tasaraṃ vaṭṭetvā harāmī’’ti? Athassā etadahosi ‘‘pitā maṃ tasare anāhariyamāne potheyyapi pahareyyapi, tasmā tasaraṃ vaṭṭetvā tassa datvā pacchā dhammaṃ sossāmī’’ti pīṭhake nisīditvā tasaraṃ vaṭṭesi.

Āḷavivāsinopi satthāraṃ parivisitvā pattaṃ gahetvā anumodanatthāya aṭṭhaṃsu. Satthā ‘‘yamahaṃ kuladhītaraṃ nissāya tiṃsayojanamaggaṃ āgato, sā ajjāpi okāsaṃ na labhati. Tāya okāse laddhe anumodanaṃ karissāmī’’ti tuṇhībhūto ahosi. Evaṃ tuṇhībhūtampi satthāraṃ sadevake loke koci kiñci vattuṃ na visahati. Sāpi kho kumārikā tasaraṃ vaṭṭetvā pacchiyaṃ ṭhapetvā pitu santikaṃ gacchamānā parisapariyante ṭhatvā satthāraṃ olokayamānāva aṭṭhāsi. Satthāpi gīvaṃ ukkhipitvā taṃ olokesi. Sā olokitākāreneva aññāsi – ‘‘satthā evarūpāya parisāya majjhe nisīditvāva maṃ olokento mamāgamanaṃ paccāsīsati, attano santikaṃ āgamanameva paccāsīsatī’’ti. Sā tasarapacchiṃ ṭhapetvā satthu santikaṃ agamāsi. Kasmā pana naṃ satthā olokesīti? Evaṃ kirassa ahosi ‘‘esā ettova gacchamānā puthujjanakālakiriyaṃ katvā aniyatagatikā bhavissati, mama santikaṃ āgantvā gacchamānā sotāpattiphalaṃ patvā niyatagatikā hutvā tusitavimāne nibbattissatī’’ti. Tassā kira taṃ divasaṃ maraṇato mutti nāma natthi. Sā olokitasaññāṇeneva satthāraṃ upasaṅkamitvā chabbaṇṇaraṃsīnaṃ antaraṃ pavisitvā vanditvā ekamantaṃ aṭṭhāsi. Tathārūpāya parisāya majjhe nisīditvā tuṇhībhūtaṃ satthāraṃ vanditvā ṭhitakkhaṇeyeva taṃ āha – ‘‘kumārike, kuto āgacchasī’’ti? ‘‘Na jānāmi, bhante’’ti. ‘‘Kattha gamissasī’’ti? ‘‘Na jānāmi, bhante’’ti. ‘‘Na jānāsī’’ti? ‘‘Jānāmi, bhante’’ti. ‘‘Jānāsī’’ti? ‘‘Na jānāmi, bhante''ti. Iti naṃ satthā cattāro pañhe pucchi. Mahājano ujjhāyi – ''ambho, passatha, ayaṃ pesakāradhītā sammāsambuddhena saddhiṃ icchiticchitaṃ kathesi, nanu nāma imāya 'kuto āgacchasī'ti vutte 'pesakāragehato'ti vattabbaṃ. 'Kahaṃ gacchasī'ti vutte 'pesakārasāla'nti vattabbaṃ siyā''ti.

Satthā mahājanaṃ nissaddaṃ katvā, ''kumārike, tvaṃ kuto āgacchasī''ti vutte ''kasmā na jānāmīti vadesī''ti pucchi. Bhante, tumhe mama pesakāragehato āgatabhāvaṃ jānātha, ''kuto āgatāsī''ti pucchantā pana ''kuto āgantvā idha nibbattāsī''ti pucchatha. Ahaṃ pana na jānāmi ''kuto ca āgantvā idha nibbattāmhī''ti. Athassā satthā ''sādhu sādhu, kumārike, mayā pucchitapañhova tayā vissajjito''ti paṭhamaṃ sādhukāraṃ datvā uttarimpi pucchi – ''kattha gamissasīti puna puṭṭhā kasmā 'na jānāmī'ti vadesī''ti? Bhante, tumhe maṃ tasarapacchiṃ gahetvā pesakārasālaṃ gacchantiṃ jānātha, ''ito gantvā kattha nibbattissasī''ti pucchatha. Ahañca ito cutā na jānāmi ''kattha gantvā nibbattissāmī''ti. Athassā satthā ''mayā pucchitapañhoyeva tayā vissajjito''ti dutiyaṃ sādhukāraṃ datvā uttarimpi pucchi – ''atha kasmā 'na jānāsī'ti puṭṭhā 'jānāmī'ti vadesī''ti? ''Maraṇabhāvaṃ jānāmi, bhante, tasmā evaṃ vademī''ti. Athassā satthā ''mayā pucchitapañhoyeva tayā vissajjito''ti tatiyaṃ sādhukāraṃ datvā uttarimpi pucchi – ''atha kasmā 'jānāsī'ti puṭṭhā 'na jānāmī'ti vadesī''ti. Mama maraṇabhāvameva ahaṃ jānāmi, bhante, ''rattindivapubbaṇhādīsu pana asukakāle nāma marissāmī''ti na jānāmi, tasmā evaṃ vademīti. Athassā satthā ''mayā pucchitapañhoyeva tayā vissajjito''ti catutthaṃ sādhukāraṃ datvā parisaṃ āmantetvā ''ettakaṃ nāma tumhe imāya kathitaṃ na jānātha, kevalaṃ ujjhāyatheva. Yesañhi paññācakkhu natthi, te andhā eva. Yesaṃ paññācakkhu atthi, te eva cakkhumanto''ti vatvā imaṃ gāthamāha –

174. ''Andhabhūto ayaṃ loko, tanukettha vipassati;
Sakuṇo jālamuttova, appo saggāya gacchatī''ti.

Tattha **andhabhūto ayaṃ loko**ti ayaṃ lokiyamahājano paññācakkhuno abhāvena andhabhūto. **Tanukettha**ti tanuko ettha, na bahu jano aniccādivasena **vipassati. Jālamuttovā**ti yathā chekena sākuṇikena jālena ottharitvā gayhamānesu vaṭṭakesu kocideva jālato muccati. Sesā antojālameva pavisanti. Tathā maraṇajālena otthaṭesu sattesu bahū apāyagāmino honti, **appo** kocideva satto **saggāya gacchati,** sugatiṃ vā nibbānaṃ vā pāpuṇātīti attho.

Desanāvasāne kumārikā sotāpattiphale patiṭṭhahi, mahājanassāpi sātthikā dhammadesanā ahosīti.

Sāpi tasarapacchiṃ gahetvā pitu santikaṃ agamāsi, sopi nisinnakova niddāyi. Tassā asallakkhetvāva tasarapacchiṃ upanāmentiyā tasarapacchi vemakoṭiyaṃ paṭihaññitvā saddaṃ kurumānā pati. So pabujjhitvā gahitanimitteneva vemakoṭiṃ ākaḍḍhi. Vemakoṭi gantvā taṃ kumārikaṃ ure pahari, sā tattheva kālaṃ katvā tusitabhavane nibbatti. Athassā pitā taṃ olokento sakalasarīrena lohitamakkhitena patitvā mataṃ addasa. Athassa mahāsoko uppajji. So ''na mama sokaṃ añño nibbāpetuṃ sakkhissatī''ti rodanto satthu santikaṃ gantvā tamatthaṃ ārocetvā, ''bhante, sokaṃ me nibbāpethā''ti āha. Satthā taṃ samassāsetvā ''mā soci, upāsaka. Anamataggasmiñhi saṃsāre tava evameva dhītu maraṇakāle paggharitaassu catunnaṃ mahāsamuddānaṃ udakato atirekatara''nti vatvā anamataggakathaṃ kathesi. So tanubhūtasoko satthāraṃ pabbajjaṃ yācitvā laddhūpasampado na cirasseva arahattaṃ pāpuṇīti.

Pesakāradhītāvatthu sattamaṃ.

8. Tiṃsabhikkhuvatthu

Haṃsādiccapatheti imaṃ dhammadesanaṃ satthā jetavane viharanto tiṃsa bhikkhū ārabbha kathesi.

Ekasmiñhi divase tiṃsamattā disāvāsikā bhikkhū satthāraṃ upasaṅkamiṃsu. Ānandatthero satthu vattakaraṇavelāya āgantvā te bhikkhū disvā ‘‘satthārā imehi saddhiṃ paṭisanthāre kate vattaṃ karissāmī’’ti dvārakoṭṭhake aṭṭhāsi. Satthāpi tehi saddhiṃ paṭisanthāraṃ katvā tesaṃ sāraṇīyadhammaṃ kathesi. Taṃ sutvā te sabbepi arahattaṃ patvā uppatitvā ākāsena agamiṃsu. Ānandatthero tesu cirāyantesu satthāraṃ upasaṅkamitvā, ‘‘bhante, idāneva tiṃsamattā bhikkhū āgatā, te kuhi’’nti pucchi. ‘‘Gatā, ānandā’’ti. ‘‘Katarena maggena, bhante’’ti? ‘‘Ākāsenānandā’’ti. ‘‘Kiṃ pana te, bhante, khīṇāsavā’’ti? ‘‘Āmānanda, mama santike dhammaṃ sutvā arahattaṃ pattā’’ti. Tasmiṃ pana khaṇe ākāsena haṃsā āgamiṃsu. Satthā ‘‘yassa kho panānanda, cattāro iddhipādā subhāvitā, so haṃsā viya ākāsena gacchatī’’ti vatvā imaṃ gāthamāha –

175. ‘‘Haṃsādiccapathe yanti, ākāse yanti iddhiyā;
Nīyanti dhīrā lokamhā, jetvā māraṃ savāhini’’nti.

Tassattho – ime **haṃsā ādiccapathe ākāse** gacchanti. Yesaṃ iddhipādā subhāvitā, tepi ākāse **yanti iddhiyā. Dhīrā** paṇḍitā **savāhiniṃ māraṃ jetvā** imamhā vaṭṭalokā **nīyanti,** nibbānaṃ pāpuṇantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Tiṃsabhikkhuvatthu aṭṭhamaṃ.

9. Ciñcamāṇavikāvatthu

Ekaṃ dhammanti dhammadesanaṃ satthā jetavane viharanto ciñcamāṇavikaṃ ārabbha kathesi.

Paṭhamabodhiyañhi dasabalassa puthubhūtesu sāvakesu appamāṇesu devamanussesu ariyabhūmiṃ okkantesu patthaṭe guṇasamudaye mahālābhasakkāro udapādi. Titthiyā sūriyuggamane khajjopanakasadisā ahesuṃ hatalābhasakkārā. Te antaravīthiyaṃ ṭhatvā ‘‘kiṃ samaṇo gotamova buddho, mayampi buddhā, kiṃ tasseva dinnaṃ mahapphalaṃ, amhākampi dinnaṃ mahapphalameva, amhākampi detha sakkarothā’’ti evaṃ manusse viññāpentāpi lābhasakkāraṃ alabhitvā raho sannipatitvā ‘‘kena nu kho upāyena samaṇassa gotamassa manussānaṃ antare avaṇṇaṃ uppādetvā lābhasakkāraṃ nāseyyāmā’’ti cintayiṃsu.

Tadā sāvatthiyaṃ ciñcamāṇavikā nāmekā paribbājikā uttamarūpadharā sobhaggappattā devaccharā viya. Assā sarīrato rasmiyo niccharanti. Atheko kharamantī evamāha – ‘‘ciñcamāṇavikaṃ paṭicca samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāraṃ nāsessāmā’’ti. Te ‘‘attheko upāyo’’ti sampaṭicchiṃsu. Atha sā titthiyārāmaṃ gantvā vanditvā aṭṭhāsi, titthiyā tāya saddhiṃ na kathesuṃ. Sā ‘‘ko nu kho me doso’’ti yāvatatiyaṃ ‘‘vandāmi, ayyā’’ti vatvā, ‘‘ayyā, ko nu kho me doso, kiṃ mayā saddhiṃ na kathethā’’ti āha. ‘‘Bhagini, samaṇaṃ gotamaṃ amhe viheṭhayantaṃ hatalābhasakkāre katvā vicarantaṃ na jānāsī’’ti? ‘‘Na jānāmi, ayyā, kiṃ panettha mayā kattabba’’nti. ‘‘Sace tvaṃ, bhagini, amhākaṃ sukhamicchasi, attānaṃ paṭicca samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāraṃ nāsehī’’ti.

Sā ‘‘sādhu, ayyā, mayhaṃveso bhāro, mā cintayitthā’’ti vatvā pakkamitvā itthimāyāsu kusalatāya tato paṭṭhāya sāvatthivāsīnaṃ dhammakathaṃ sutvā jetavanā nikkhamanasamaye indagopakavaṇṇaṃ paṭaṃ pārupitvā gandhamālādihatthā jetavanābhimukhī gacchati. ‘‘Imāya velāya kuhiṃ gacchasī’’ti vutte, ‘‘kiṃ tumhākaṃ mama gamanaṭṭhānenā’’ti vatvā jetavanasamīpe titthiyārāme vasitvā pātova ‘‘aggavandanaṃ vandissāmā’’ti nagarā nikkhamante upāsakajane jetavanassa antovuṭṭhā viya hutvā nagaraṃ pavisati. ‘‘Kuhiṃ vuṭṭhāsī’’ti vutte, ‘‘kiṃ tumhākaṃ mama vuṭṭhaṭṭhānenā’’ti vatvā māsaddhamāsaccayena pucchiyamānā jetavane samaṇena gotamena saddhiṃ ekagandhakuṭiyā vuṭṭhāmhīti. Puthujjanānaṃ ‘‘saccaṃ nu kho etaṃ, no’’ti kaṅkhaṃ uppādetvā temāsacatumāsaccayena pilotikāhi udaraṃ veṭhetvā gabbhinivaṇṇaṃ dassetvā upari rattapaṭaṃ pārupitvā ‘‘samaṇaṃ gotamaṃ paṭicca gabbho uppanno’’ti andhabāle saddahāpetvā aṭṭhanavamāsaccayena udare dārumaṇḍalikaṃ bandhitvā upari paṭaṃ pārupitvā hatthapādapiṭṭhiyo gohanukena koṭṭāpetvā ussade dassetvā kilantindriyā hutvā sāyanhasamaye tathāgate alaṅkatadhammāsane nisīditvā dhammaṃ desente dhammasabhaṃ gantvā tathāgatassa purato ṭhatvā, ‘‘mahāsamaṇa, mahājanassa tāva dhammaṃ desesi, madhuro te saddo, samphusitaṃ dantāvaraṇaṃ. Ahaṃ pana taṃ paṭicca gabbhaṃ labhitvā paripuṇṇagabbhā jātā, neva me sūtigharaṃ jānāsi, sappitelādīni sayaṃ akaronto upaṭṭhākānampi aññataraṃ kosalarājānaṃ vā anāthapiṇḍikaṃ vā visākhaṃ upāsikaṃ vā ‘imissā ciñcamāṇavikāya kattabbayuttakaṃ karohī’ti na vadesi, abhiramituṃyeva jānāsi, gabbhaparihāraṃ na jānāsī’’ti gūthapiṇḍaṃ gahetvā candamaṇḍalaṃ dūsetuṃ vāyamantī viya parisamajjhe tathāgataṃ akkosi. Tathāgato dhammakathaṃ ṭhapetvā sīho viya abhinadanto, ‘‘bhagini, tayā kathitassa tathabhāvaṃ vā vitathabhāvaṃ vā ahameva ca tvañca jānāmā’’ti āha. ‘‘Āma, mahāsamaṇa, tayā ca mayā ca ñātabhāvenetaṃ jāta’’nti.

Tasmiṃ khaṇe sakkassa āsanaṃ uṇhākāraṃ dassesi. So āvajjamāno ‘‘ciñcamāṇavikā tathāgataṃ abhūtena akkosatī’’ti ñatvā ‘‘idaṃ vatthuṃ sodhessāmī’’ti catūhi devaputtehi saddhiṃ āgami. Devaputtā mūsikapotakā hutvā dārumaṇḍalikassa bandhanarajjuke ekappahāreneva chindiṃsu, pārutapaṭaṃ vāto ukkhipi, dārumaṇḍalikaṃ patamānaṃ tassā pādapiṭṭhiyaṃ pati, ubho aggapādā chijjiṃsu. Manussā ‘‘dhī kāḷakaṇṇi, sammāsambuddhaṃ akkosī’’ti sīse kheḷaṃ pātetvā leḍḍudaṇḍādihattā jetavanā nīhariṃsu. Athassā tathāgatassa cakkhupathaṃ atikkantakāle mahāpathavī bhijjitvā vivaramadāsi, avīcito aggijālā uṭṭhahi. Sā kuladattiyaṃ kambalaṃ pārupamānā viya gantvā avīcimhi nibbatti. Aññatitthiyānaṃ lābhasakkāro parihāyi, dasabalassa bhiyyosomattāya vaḍḍhi. Punadivase dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, ciñcamāṇavikā evaṃ uḷāraguṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi esā maṃ abhūtena akkositvā vināsaṃ pattāyevā’’ti vatvā –

‘‘Nādaṭṭhā parato dosaṃ, aṇuṃ thūlāni sabbaso;
Issaro paṇaye daṇḍaṃ, sāmaṃ appaṭivekkhiyā’’ti. –

Imaṃ dvādasanipāte **mahāpadumajātakaṃ** (jā. 1.12.106) vitthāretvā kathesi –

Tadā kiresā mahāpadumakumārassa bodhisattassa mātu sapattī rañño aggamahesī hutvā mahāsattaṃ asaddhammena nimantetvā tassa manaṃ alabhitvā attanāva attani vippakāraṃ katvā gilānālayaṃ dassetvā ‘‘tava putto maṃ anicchantiṃ imaṃ vippakāraṃ pāpesī’’ti rañño ārocesi. Rājā kuddho mahāsattaṃ corapapāte khipi. Atha naṃ pabbatakucchiyaṃ adhivatthā devatā paṭiggahetvā nāgarājassa phaṇagabbhe patiṭṭhapesi. Nāgarājā taṃ nāgabhavanaṃ netvā upaḍḍharajjena sammānesi. So tattha saṃvaccharaṃ vasitvā pabbajitukāmo himavantappadesaṃ patvā pabbajitvā jhānābhiññāyo nibbattesi. Atha naṃ eko vanacarako disvā rañño ārocesi. Rājā tassa santikaṃ gantvā katapaṭisanthāro sabbaṃ taṃ pavattiṃ ñatvā mahāsattaṃ rajjena nimantetvā tena ‘‘mayhaṃ rajjena kiccaṃ natthi, tvaṃ pana dasa rājadhamme akopetvā agatigamanaṃ pahāya dhammena rajjaṃ kārehī’’ti ovadito uṭṭhāyāsanā roditvā nagaraṃ gacchanto antarāmagge amacce pucchi – ‘‘ahaṃ kaṃ nissāya evaṃ ācārasampannena puttena viyogaṃ patto’’ti? ‘‘Aggamahesiṃ nissāya, devā’’ti. Rājā taṃ uddhaṃpādaṃ gahetvā corapapāte khipāpetvā nagaraṃ pavisitvā dhammena rajjaṃ kāresi. Tadā mahāpadumakumāro satthā ahosi, mātu sapattī ciñcamāṇavikāti.

Satthā imamatthaṃ pakāsetvā, ‘‘bhikkhave, ekaṃ dhammañhi saccavacanaṃ pahāya musāvāde patiṭṭhitānaṃ vissaṭṭhaparalokānaṃ akattabbapāpakammaṃ nāma natthī’’ti vatvā imaṃ gāthamāha –

176. ‘‘Ekaṃ dhammaṃ atītassa, musāvādissa jantuno;
Vitiṇṇaparalokassa, natthi pāpaṃ akāriya’’nti.

Tattha **ekaṃ dhamma**nti saccaṃ. **Musāvādissā**ti yassa dasasu vacanesu ekampi saccaṃ natthi, evarūpassa musāvādino. **Vitiṇṇaparalokassā**ti vissaṭṭhaparalokassa. Evarūpo hi manussasampattiṃ devasampattiṃ avasāne nibbānasampattinti imā tissopi sampattiyo na passati. **Natthi pāpa**nti tassa evarūpassa idaṃ nāma pāpaṃ akattabbanti natthi.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ciñcamāṇavikāvatthu navamaṃ.

10. Asadisadānavatthu

Na ve kadariyāti imaṃ dhammadesanaṃ satthā jetavane viharanto asadisadānaṃ ārabbha kathesi.

Ekasmiñhi samaye satthā cārikaṃ caritvā pañcasatabhikkhuparivāro jetavanaṃ pāvisi. Rājā vihāraṃ gantvā satthāraṃ nimantetvā punadivase āgantukadānaṃ sajjetvā ‘‘dānaṃ me passantū’’ti nāgare pakkosi. Nāgarā āgantvā rañño dānaṃ disvā punadivase satthāraṃ nimantetvā dānaṃ sajjetvā ‘‘amhākampi dānaṃ, devo, passatū’’ti rañño pahiṇiṃsu. Rājā tesaṃ dānaṃ disvā ‘‘imehi mama dānato uttaritaraṃ kataṃ, puna dānaṃ karissāmī’’ti punadivasepi dānaṃ sajjesi. Nāgarāpi taṃ disvā punadivase sajjayiṃsu. Evaṃ neva rājā nāgare parājetuṃ sakkoti, na nāgarā rājānaṃ. Atha chaṭṭhe vāre nāgarā sataguṇaṃ sahassaguṇaṃ vaḍḍhetvā yathā na sakkā hoti ‘‘idaṃ nāma imesaṃ dāne natthī’’ti vattuṃ, evaṃ dānaṃ sajjayiṃsu. Rājā taṃ disvā ‘‘sacāhaṃ imesaṃ dānato uttaritaraṃ kātuṃ na sakkhissāmi, kiṃ me jīvitenā’’ti upāyaṃ cintento nipajji. Atha naṃ mallikā devī upasaṅkamitvā, ‘‘kasmā, mahārāja, evaṃ nipannosi, kena te indriyāni kilantāni viyā’’ti pucchi. Rājā āha – ‘‘na dāni tvaṃ, devi, jānāsī’’ti. ‘‘Na jānāmi, devā’’ti. So tassā tamatthaṃ ārocesi.

Atha naṃ mallikā āha – ‘‘deva, mā cintayi, kahaṃ tayā pathavissaro rājā nāgarehi parājiyamāno diṭṭhapubbo vā sutapubbo vā, ahaṃ te dānaṃ saṃvidahissāmī’’ti. Itissa asadisadānaṃ saṃvidahitukāmatāya evaṃ vatvā, mahārāja, sālakalyāṇipadarehi pañcannaṃ bhikkhusatānaṃ anto āvaṭṭe nisīdanamaṇḍapaṃ kārehi, sesā bahiāvaṭṭe nisīdissanti. Pañca setacchattasatāni kārehi, tāni gahetvā pañcasatā hatthī pañcannaṃ bhikkhusatānaṃ matthake dhārayamānā ṭhassanti. Aṭṭha vā dasa vā rattasuvaṇṇanāvāyo kārehi, tā maṇḍapamajjhe bhavissanti. Dvinnaṃ dvinnaṃ bhikkhūnaṃ antare ekekā khattiyadhītā nisīditvā gandhe pisissati, ekekā khattiyadhītā bījanaṃ ādāya dve dve bhikkhū bījamānā ṭhassati, sesā khattiyadhītaro pise pise gandhe haritvā suvaṇṇanāvāsu pakkhipissanti, tāsu ekaccā khattiyadhītaro nīluppalakalāpe gahetvā suvaṇṇanāvāsu pakkhittagandhe āloḷetvā vāsaṃ gāhāpessanti. Nāgarānañhineva khattiyadhītaro atthi, na setacchattāni, na hatthino ca. Imehi kāraṇehi nāgarā parājissanti, evaṃ karohi, mahārājāti. Rājā ‘‘sādhu, devi, kalyāṇaṃ te kathita’’nti tāya kathitaniyāmena sabbaṃ kāresi. Ekassa pana bhikkhuno eko hatthi nappahosi. Atha rājā mallikaṃ āha – ‘‘bhadde, ekassa bhikkhuno eko hatthi nappahoti, kiṃ karissāmā’’ti. ‘‘Kiṃ, deva, pañca hatthisatāni natthī’’ti? ‘‘Atthi, devi, avasesā duṭṭhahatthino, te bhikkhū disvāva verambhavātā viya caṇḍā hontī’’ti. ‘‘Deva, ahaṃ ekassa duṭṭhahatthipotakassa chattaṃ gahetvā tiṭṭhanaṭṭhānaṃ jānāmī’’ti. ‘‘Kattha naṃ ṭhapessāmā’’ti? ‘‘Ayyassa aṅgulimālassa santike’’ti. Rājā tathā kāresi. Hatthipotako vāladhiṃ antarasatthimhi pakkhipitvā ubho kaṇṇe pātetvā akkhīni nimiletvā aṭṭhāsi. Mahājano ‘‘evarūpassa nāma caṇḍahatthino ayamākāro’’ti hatthimeva olokesi.

Rājā buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā satthāraṃ vanditvā, ‘‘bhante, yaṃ imasmiṃ dānagge kappiyabhaṇḍaṃ vā akappiyabhaṇḍaṃ vā, sabbaṃ taṃ tumhākameva dammī’’ti āha. Tasmiṃ pana dāne ekadivaseneva pariccattaṃ cuddasakoṭidhanaṃ hoti. Satthu pana setacchattaṃ nisīdanapallaṅko ādhārako pādapīṭhikāti cattāri anagghāneva. Puna evarūpaṃ katvā buddhānaṃ dānaṃ nāma dātuṃ samattho nāhosi, teneva taṃ ‘‘asadisadāna’’nti paññāyi. Taṃ kira sabbabuddhānaṃ ekavāraṃ hotiyeva, sabbesaṃ pana itthīyeva saṃvidahati. Rañño pana kāḷo ca juṇho cāti dve amaccā ahesuṃ. Tesu kāḷo cintesi – ‘‘aho rājakulassa parihāni, ekadivaseneva cuddasakoṭidhanaṃ khayaṃ gacchati, ime imaṃ dānaṃ bhuñjitvā gantvā nipannā niddāyissanti, aho naṭṭhaṃ rājakula''nti. Juṇho cintesi – ''aho rañño dānaṃ sudinnaṃ. Na hi sakkā rājabhāve aṭṭhitena evarūpaṃ dānaṃ dātuṃ, sabbasattānaṃ pattiṃ adento nāma natthi, ahaṃ panidaṃ dānaṃ anumodāmī''ti.

Satthu bhattakiccāvasāne rājā anumodanatthāya pattaṃ gaṇhi. Satthā cintesi – ''raññā mahoghaṃ pavattentena viya mahādānaṃ dinnaṃ, asakkhi nu kho mahājano cittaṃ pasādetuṃ, udāhu no''ti. So tesaṃ amaccānaṃ cittācāraṃ ñatvā ''sace rañño dānānucchavikaṃ anumodanaṃ karissāmi, kāḷassa muddhā sattadhā phalissati, juṇho sotāpattiphale patiṭṭhahissatī''ti ñatvā kāḷe anukampaṃ paṭicca evarūpaṃ dānaṃ datvā ṭhitassa rañño catuppadikaṃ gāthameva vatvā uṭṭhāyāsanā vihāraṃ gato. Bhikkhū aṅgulimālaṃ pucchiṃsu – ''na kiṃ nu kho, āvuso, duṭṭhahatthiṃ chattaṃ dhāretvā ṭhitaṃ disvā bhāyī''ti? ''Na bhāyiṃ, āvuso''ti. Te satthāraṃ upasaṅkamitvā āhaṃsu – ''aṅgulimālo, bhante, aññaṃ byākarosī''ti. Satthā ''na, bhikkhave, aṅgulimālo bhāyati. Khīṇāsavausabhānañhi antare jeṭṭhakausabhā mama puttasadisā bhikkhū na bhāyantī''ti vatvā brāhmaṇavagge imaṃ gāthamāha –

''Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Anejaṃ nhātakaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇa''nti. (dha. pa. 422; su. ni. 651);

Rājāpi domanassappatto ''evarūpāya nāma parisāya dānaṃ datvā ṭhitassa mayhaṃ anucchavikaṃ anumodanaṃ akatvā gāthameva vatvā satthā uṭṭhāyāsanā gato. Mayā satthu anucchavikaṃ dānaṃ akatvā ananucchavikaṃ kataṃ bhavissati, kappiyabhaṇḍaṃ adatvā akappiyabhaṇḍaṃ vā dinnaṃ bhavissati, satthārā me kupitena bhavitabbaṃ. Evañhi asadisadānaṃ nāma, dānānurūpaṃ anumodanaṃ kātuṃ vaṭṭatī''ti vihāraṃ gantvā satthāraṃ vanditvā etadavoca – ''kiṃ nu kho me, bhante, dātabbayuttakaṃ dānaṃ na dinnaṃ, udāhu dānānurūpaṃ kappiyabhaṇḍaṃ adatvā akappiyabhaṇḍameva dinna''nti. ''Kimetaṃ, mahārājā''ti? ''Na me tumhehi dānānucchavikā anumodanā katā''ti? ''Mahārāja, anucchavikameva te dānaṃ dinnaṃ. Etañhi asadisadānaṃ nāma, ekassa buddhassa ekavārameva sakkā dātuṃ, puna evarūpaṃ nāma dānaṃ duddada''nti. ''Atha kasmā, bhante, me dānānurūpaṃ anumodanaṃ na karitthā''ti? ''Parisāya asuddhattā, mahārājā''ti. ''Ko nu kho, bhante, parisāya doso''ti? Athassa satthā dvinnampi amaccānaṃ cittācāraṃ ārocetvā kāḷe anukampaṃ paṭicca anumodanāya akatabhāvaṃ ācikkhi. Rājā ''saccaṃ kira te, kāḷa, evaṃ cintita''nti pucchitvā ''sacca''nti vutte ''tava santakaṃ aggahetvā mama puttadārehi saddhiṃ mayi attano santakaṃ dente tuyhaṃ kā pīḷā. Gaccha, bho, yaṃ te mayā dinnaṃ, taṃ dinnameva hotu, raṭṭhato pana me nikkhamā''ti taṃ raṭṭhā nīharitvā juṇhaṃ pakkosāpetvā ''saccaṃ kira te evaṃ cintita''nti pucchitvā ''sacca''nti vutte, ''sādhu, mātula, pasannosmi, tvaṃ mama parijanaṃ gahetvā mayā dinnaniyāmeneva satta divasāni dānaṃ dehī''ti sattāhaṃ rajjaṃ niyyādetvā satthāraṃ āha – ''passatha, bhante, bālassa karaṇaṃ, mayā evaṃ dinnadāne pahāramadāsī''ti. Satthā ''āma, mahārāja, bālā nāma parassa dānaṃ anabhinanditvā duggatiparāyaṇā honti, dhīrā pana paresampi dānaṃ anumoditvā saggaparāyaṇā eva hontī''ti vatvā imaṃ gāthamāha –

177. ''Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ;
Dhīro ca dānaṃ anumodamāno, teneva so hoti sukhī paratthā''ti.

Tattha **kadariyā**ti thaddhamaccharino. **Bālā**ti idhalokaparalokaṃ ajānanakā. **Dhīro**ti paṇḍito. **Sukhī paratthā**ti **teneva so** dānānumodanapuññena paraloke dibbasampattiṃ anubhavamāno sukhī **hotī**ti.

Desanāvasāne juṇho sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosi, juṇhopi sotāpanno hutvā sattāhaṃ raññā dinnaniyāmeneva dānaṃ adāsīti.

Asadisadānavatthu dasamaṃ.

11. Anāthapiṇḍakaputtakālavatthu

Pathabyā ekarajjenāti imaṃ dhammadesanaṃ satthā jetavane viharanto kālaṃ nāma anāthapiṇḍikassa puttaṃ ārabbha kathesi.

So kira tathāvidhassa saddhāsampannassa seṭṭhino putto hutvā neva satthu santikaṃ gantuṃ, na gehaṃ āgatakāle daṭṭhuṃ, na dhammaṃ sotuṃ, na saṅghassa veyyāvaccaṃ kātuṃ icchati. Pitarā ‘‘mā evaṃ, tāta, karī’’ti vuttopi tassa vacanaṃ na suṇāti. Athassa pitā cintesi – ‘‘ayaṃ evarūpaṃ diṭṭhiṃ gahetvā vicaranto avīciparāyaṇo bhavissati, na kho panetaṃ patirūpaṃ, yaṃ mayi passante mama putto nirayaṃ gaccheyya. Imasmiṃ kho pana loke dhanadānena abhijjanakasatto nāma natthi, dhanena naṃ bhindissāmī’’ti. Atha naṃ āha – ‘‘tāta, uposathiko hutvā vihāraṃ gantvā dhammaṃ sutvā ehi, kahāpaṇasataṃ te dassāmī’’ti. Dassatha, tātāti. Dassāmi, puttāti. So yāvatatiyaṃ paṭiññaṃ gahetvā uposathiko hutvā vihāraṃ agamāsi. Dhammassavanena panassa kiccaṃ natthi, yathāphāsukaṭṭhāne sayitvā pātova gehaṃ agamāsi. Athassa pitā ‘‘putto me uposathiko ahosi, sīghamassa yāguādīni āharathā’’ti vatvā dāpesi. So ‘‘kahāpaṇe aggahetvā na bhuñjissāmī’’ti āhaṭāhaṭaṃ paṭikkhipi. Athassa pitā pīḷaṃ asahanto kahāpaṇabhaṇḍaṃ dāpesi. So taṃ hatthena gahetvāva āhāraṃ paribhuñji.

Atha naṃ punadivase seṭṭhi, ‘‘tāta, kahāpaṇasahassaṃ te dassāmi, satthu purato ṭhatvā ekaṃ dhammapadaṃ uggaṇhitvā āgaccheyyāsī’’ti pesesi. Sopi vihāraṃ gantvā satthu purato ṭhatvāva ekameva padaṃ uggaṇhitvā palāyitukāmo ahosi. Athassa satthā asallakkhaṇākāraṃ akāsi. So taṃ padaṃ asallakkhetvā uparipadaṃ uggaṇhissāmīti ṭhatvā assosiyeva. Uggaṇhissāmīti suṇantova kira sakkaccaṃ suṇāti nāma. Evañca kira suṇantānaṃ dhammo sotāpattimaggādayo deti. Sopi uggaṇhissāmīti suṇāti, satthāpissa asallakkhaṇākāraṃ karoti. So ‘‘uparipadaṃ uggaṇhissāmī’’ti ṭhatvā suṇantova sotāpattiphale patiṭṭhāsi.

So punadivase buddhappamukhena bhikkhusaṅghena saddhiṃyeva sāvatthiṃ pāvisi. Mahāseṭṭhi taṃ disvā ‘‘ajja mama puttassa ākāro ruccatī’’ti cintesi. Tassapi etadahosi – ‘‘aho vata me pitā ajja satthu santike kahāpaṇe na dadeyya, kahāpaṇakāraṇā mayhaṃ uposathikabhāvaṃ paṭicchādeyyā’’ti. Satthā panassa hiyyova kahāpaṇassa kāraṇā uposathikabhāvaṃ aññāsi. Mahāseṭṭhi, buddhappamukhassa bhikkhusaṅghassa yāguṃ dāpetvā puttassapi dāpesi. So nisīditvā tuṇhībhūtova yāguṃ pivi, khādanīyaṃ khādi, bhattaṃ bhuñji. Mahāseṭṭhi satthu bhattakiccāvasāne puttassa purato sahassabhaṇḍikaṃ ṭhapāpetvā, ‘‘tāta, mayā te ‘sahassaṃ dassāmī’ti vatvā uposathaṃ samādāpetvā vihāraṃ pahito. Idaṃ te sahassa’’nti āha. So satthu purato kahāpaṇe diyyamāne disvā lajjanto ‘‘alaṃ me kahāpaṇehī’’ti vatvā, ‘‘gaṇha, tātā’’ti vuccamānopi na gaṇhi. Athassa pitā satthāraṃ vanditvā, ‘‘bhante, ajja me puttassa ākāro ruccatī’’ti vatvā ‘‘kiṃ, mahāseṭṭhī’’ti vutte ‘‘mayā esa purimadivase ‘kahāpaṇasataṃ te dassāmī’ti vatvā vihāraṃ pesito. Punadivase kahāpaṇe aggahetvā bhuñjituṃ na icchi, ajja pana diyyamānepi kahāpaṇe na icchatī’’ti āha. Satthā ‘‘āma, mahāseṭṭhi, ajja tava puttassa cakkavattisampattitopi devalokabrahmalokasampattīhipi sotāpattiphalameva vara’’nti vatvā imaṃ gāthamāha –

178. ‘‘Pathabyā ekarajjena, saggassa gamanena vā;
Sabbalokādhipaccena, sotāpattiphalaṃ vara’’nti.

Tattha **pathabyā ekarajjenā**ti cakkavattirajjena. **Saggassa gamanena vā**ti chabbīsatividhassa saggassa adhigamanena. **Sabbalokādhipaccenā**ti na ekasmiṃ ettake loke nāgasupaṇṇavemānikapetehi saddhiṃ, sabbasmiṃ loke ādhipaccena. **Sotāpattiphalaṃ vara**nti yasmā ettake ṭhāne rajjaṃ kāretvāpi nirayādīhi amuttova hoti, sotāpanno pana pihitāpāyadvāro hutvā sabbadubbalopi aṭṭhame bhave na nibbattati, tasmā sotāpattiphalameva varaṃ uttamanti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Anāthapiṇḍakaputtakālavatthu ekādasamaṃ.

Lokavaggavaṇṇanā niṭṭhitā.

Terasamo vaggo.

14. Buddhavaggo

1. Māradhītaravatthu

Yassa jitanti imaṃ dhammadesanaṃ satthā bodhimaṇḍe viharanto māradhītaro ārabbha kathesi. Desanaṃ pana sāvatthiyaṃ samuṭṭhāpetvā puna kururaṭṭhe māgaṇḍiyabrāhmaṇassa kathesi.

Kururaṭṭhe kira māgaṇḍiyabrāhmaṇassa dhītā māgaṇḍiyāyeva nāma ahosi uttamarūpadharā. Taṃ patthayamānā anekabrāhmaṇamahāsālā ceva khattiyamahāsālā ca ‘‘dhītaraṃ no detū’’ti māgaṇḍiyassa pahiṇiṃsu. Sopi ‘‘na tumhe mayhaṃ dhītu anucchavikā’’ti sabbe paṭikkhipateva. Athekadivasaṃ satthā paccūsasamaye lokaṃ volokento attano ñāṇajālassa anto paviṭṭhaṃ māgaṇḍiyabrāhmaṇaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti upadhārento brāhmaṇassa ca brāhmaṇiyā ca tiṇṇaṃ maggaphalānaṃ upanissayaṃ addasa. Brāhmaṇopi bahigāme nibaddhaṃ aggiṃ paricarati. Satthā pātova pattacīvaramādāya taṃ ṭhānaṃ agamāsi. Brāhmaṇo satthu rūpasiriṃ olokento ‘‘imasmiṃ loke iminā sadiso puriso nāma natthi, ayaṃ mayhaṃ dhītu anucchaviko, imassa me dhītaraṃ dassāmā’’ti cintetvā satthāraṃ āha – ‘‘samaṇa, mama ekā dhītā atthi, ahaṃ tassā anucchavikaṃ purisaṃ apassanto taṃ na kassaci adāsiṃ, tvaṃ panassā anucchaviko, ahaṃ te dhītaraṃ pādaparicārikaṃ katvā dātukāmo, yāva naṃ ānemi, tāva idheva tiṭṭhāhī’’ti. Satthā tassa kathaṃ sutvā neva abhinandi, na paṭikkosi.

Brāhmaṇopi gehaṃ gantvā brāhmaṇiṃ āha – ‘‘bhoti, ajja me dhītu anucchaviko puriso diṭṭho, tassa naṃ dassāmā’’ti dhītaraṃ alaṅkārāpetvā ādāya brāhmaṇiyā saddhiṃ taṃ ṭhānaṃ agamāsi. Mahājanopi kutūhalajāto nikkhami. Satthā brāhmaṇena vuttaṭṭhāne aṭṭhatvā tattha padacetiyaṃ dassetvā aññasmiṃ ṭhāne aṭṭhāsi. Buddhānaṃ kira padacetiyaṃ ‘‘idaṃ asuko nāma passatū’’ti adhiṭṭhahitvā akkantaṭṭhāneyeva paññāyati, sesaṭṭhāne taṃ passanto nāma natthi. Brāhmaṇo attanā saddhiṃ gacchamānāya brāhmaṇiyā ‘‘kahaṃ so’’ti puṭṭho ‘‘imasmiṃ ṭhāne tiṭṭhāhīti taṃ avaca’’nti olokento padavalañjaṃ disvā ‘‘idamassa pada’’nti dassesi. Sā lakkhaṇamantakusalatāya ‘‘na idaṃ, brāhmaṇa, kāmabhogino pada’’nti vatvā brāhmaṇena, ‘‘bhoti, tvaṃ udakapātimhi susumāraṃ passasi, mayā so samaṇo diṭṭho ‘dhītaraṃ te dassāmī’ti vutto, tenāpi adhivāsita’’nti vutte, ‘‘brāhmaṇa, kiñcāpi tvaṃ evaṃ vadesi, idaṃ pana nikkilesasseva pada’’nti vatvā imaṃ gāthamāha –

> ‘‘Rattassa hi ukkuṭikaṃ padaṃ bhave,
> Duṭṭhassa hoti sahasānupīḷitaṃ;
> Mūḷhassa hoti avakaḍḍhitaṃ padaṃ,
> Vivaṭṭacchadassa idamīdisaṃ pada’’nti. (visuddhi. 1.45; a. ni. aṭṭha. 1.1.260-261; dha. pa. aṭṭha. 1.sāmāvatīvatthu);

Atha naṃ brāhmaṇo, ‘‘bhoti, mā viravi, tuṇhībhūtāva ehī’’ti gacchanto satthāraṃ disvā ‘‘ayaṃ so puriso’’ti tassā dassetvā satthāraṃ upasaṅkamitvā, ‘‘samaṇa, dhītaraṃ te dassāmī’’ti āha. Satthā ‘‘na me tava dhītāya attho’’ti avatvā, ‘‘brāhmaṇa, ekaṃ te kāraṇaṃ kathessāmi, suṇissasī’’ti vatvā ‘‘kathehi, bho samaṇa, suṇissāmī’’ti vutte abhinikkhamanato paṭṭhāya atītaṃ āharitvā dassesi.

Tatrāyaṃ saṅkhepakathā – mahāsatto rajjasiriṃ pahāya kaṇṭakaṃ āruyha channasahāyo abhinikkhamanto nagaradvāre ṭhitena mārena ‘‘siddhattha, nivatta, ito te sattame divase cakkaratanaṃ pātubhavissatī’’ti vutte, ‘‘ahametaṃ, māra, jānāmi, na me tenattho’’ti āha. Atha kimatthāya nikkhamasīti? Sabbaññutaññāṇatthāyāti. ‘‘Tena hi sace ajjato paṭṭhāya kāmavitakkādīnaṃ ekampi vitakkaṃ vitakkessasi, jānissāmi te kattabba’’nti āha. So tato paṭṭhāya otārāpekkho satta vassāni mahāsattaṃ anubandhi.

Satthāpi chabbassāni dukkarakārikaṃ caritvā paccattapurisakāraṃ nissāya bodhimūle sabbaññutaññāṇaṃ paṭivijjhitvā vimuttisukhaṃ paṭisaṃvedayamāno pañcamasattāhe ajapālanigrodhamūle nisīdi. Tasmiṃ samaye māro ‘‘ahaṃ ettakaṃ kālaṃ anubandhitvā otārāpekkhopi imassa kiñci khalitaṃ nāddasaṃ, atikkanto idāni esa mama visaya’’nti domanassappatto mahāmagge nisīdi. Athassa taṇhā aratī ragāti imā tisso dhītaro ‘‘pitā no na paññāyati, kahaṃ nu kho etarahī’’ti olokayamānā taṃ tathā nisinnaṃ disvā upasaṅkamitvā ‘‘kasmā, tāta, dukkhī dummanosī’’ti pucchiṃsu. So tāsaṃ tamatthaṃ ārocesi. Atha naṃ tā āhaṃsu – ‘‘tāta, mā cintayi, mayaṃ taṃ attano vase katvā ānessāmā’’ti. ‘‘Na sakkā ammā, esa kenaci vase kātunti. ‘‘Tāta, mayaṃ itthiyo nāma idāneva naṃ rāgapāsādīhi bandhitvā ānessāma, tumhe mā cintayitthā’’ti satthāraṃ upasaṅkamitvā ‘‘pāde te, samaṇa, paricāremā’’ti āhaṃsu. Satthā neva tāsaṃ vacanaṃ manasākāsi, na akkhīni ummīletvā olokesi.

Puna māradhītaro ‘‘uccāvacā kho purisānaṃ adhippāyā, kesañci kumārikāsu pemaṃ hoti, kesañci paṭhamavaye ṭhitāsu, kesañci majjhimavaye ṭhitāsu, kesañci pacchimavaye ṭhitāsu, nānappakārehi taṃ palobhessāmā’’ti ekekā kumārikavaṇṇādivasena sataṃ sataṃ attabhāve abhinimminitvā kumāriyo, avijātā, sakiṃ vijātā, duvijātā, majjhimitthiyo, mahallakitthiyo ca hutvā chakkhattuṃ bhagavantaṃ upasaṅkamitvā ‘‘pāde te, samaṇa, paricāremā’’ti āhaṃsu. Tampi bhagavā na manasākāsi yathā taṃ anuttare upadhisaṅkhaye vimuttoti. Atha satthā ettakenapi tā anugacchantiyo ‘‘apetha, kiṃ disvā evaṃ vāyamatha, evarūpaṃ nāma vītarāgānaṃ purato kātuṃ na vaṭṭati. Tathāgatassa pana rāgādayo pahīnā. Kena taṃ kāraṇena attano vasaṃ nessathā’’ti vatvā imā gāthā abhāsi –

179. ‘‘Yassa jitaṃ nāvajīyati,
Jitaṃ yassa noyāti koci loke;
Taṃ buddhamanantagocaraṃ,
Apadaṃ kena padena nessatha.

180. ‘‘Yassa jālinī visattikā,
Taṇhā natthi kuhiñci netave;
Taṃ buddhamanantagocaraṃ,
Apadaṃ kena padena nessathā’’ti.

Tattha **yassa jitaṃ nāvajīyatī**ti yassa sammāsambuddhassa tena tena maggena jitaṃ rāgādikilesajātaṃ puna asamudācaraṇato nāvajīyati, dujjitaṃ nāma na hoti. **Noyātī**ti na uyyāti, yassa jitaṃ kilesajātaṃ rāgādīsu koci eko kilesopi loke pacchato vattī nāma na hoti, nānubandhatīti attho. **Anantagocara**nti anantārammaṇassa sabbaññutaññāṇassa vasena apariyanta gocaraṃ. **Kena padenā**ti yassa hi rāgapadādīsu ekapadampi atthi, taṃ tumhe tena padena nessatha. Buddhassa pana ekapadampi natthi, taṃ apadaṃ buddhaṃ tumhe kena padena nessatha.

Dutiyagāthāya taṇhā nāmesā saṃsibbitapariyonandhanaṭṭhena jālamassā atthītipi jālakārikātipi jālūpamātipi **jālinī**. Rūpādīsu ārammaṇesu visattatāya visattamanatāya visāharatāya visapupphatāya visaphalatāya visaparibhogatāya **visattikā**. Sā evarūpā taṇhā **yassa kuhiñci** bhave **netuṃ** natthi, taṃ tumhe apadaṃ buddhaṃ kena padena nessathāti attho.

Desanāvasāne bahūnaṃ devatānaṃ dhammābhisamayo ahosi. Māradhītaropi tattheva antaradhāyiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘māgaṇḍiya, ahaṃ pubbe imā tisso māradhītaro addasaṃ semhādīhi apalibuddhena suvaṇṇakkhandhasadisena attabhāvena samannāgatā, tadāpi methunasmiṃ chando nāhosiyeva. Tava dhītu sarīraṃ dvattiṃsākārakuṇapaparipūraṃ bahivicitto viya asucighaṭo. Sace hi mama pādo asucimakkhito bhaveyya, ayañca ummāraṭṭhāne tiṭṭheyya, tathāpissā sarīre ahaṃ pāde na phuseyya’’nti vatvā imaṃ gāthamāha –

‘‘Disvāna taṇhaṃ aratiṃ ragañca,
Nāhosi chando api methunasmiṃ;
Kimevidaṃ muttakarīsapuṇṇaṃ,
Pādāpi naṃ samphusituṃ na icche’’ti. (su. ni. 841; mahāni. 70);

Desanāvasāne ubhopi jayampatikā anāgāmiphale patiṭṭhahiṃsūti.

Māradhītaravatthu paṭhamaṃ.

2. Devorohaṇavatthu

Ye jhānapasutā dhīrāti imaṃ dhammadesanaṃ satthā saṅkassanagaradvāre bahū devamanusse ārabbha kathesi. Desanā pana rājagahe samuṭṭhitā.

Ekasmiñhi samaye rājagahaseṭṭhi parissayamocanatthañceva pamādena galitānaṃ ābharaṇādīnaṃ rakkhaṇatthañca jālakaraṇḍakaṃ parikkhipāpetvā gaṅgāya udakakīḷaṃ kīḷi. Atheko rattacandanarukkho gaṅgāya uparitīre jāto gaṅgodakena dhotamūlo patitvā tattha tattha pāsāṇesu saṃbhajjamāno vippakiri. Tato ekā ghaṭappamāṇā ghaṭikā pāsāṇehi ghaṃsiyamānā udakaūmīhi pothiyamānā maṭṭhā hutvā anupubbena vuyhamānā sevālapariyonaddhā āgantvā tassa jāle laggi. Seṭṭhi ‘‘kimeta’’nti vatvā ‘‘rukkhaghaṭikā’’ti sutvā taṃ āharāpetvā ‘‘kiṃ nāmeta’’nti upadhāraṇatthaṃ vāsikaṇṇena tacchāpesi. Tāvadeva alattakavaṇṇaṃ rattacandanaṃ paññāyi. Seṭṭhi pana neva sammādiṭṭhi na micchādiṭṭhi, majjhattadhātuko. So cintesi – ‘‘mayhaṃ gehe rattacandanaṃ bahu, kiṃ nu kho iminā karissāmī’’ti. Athassa etadahosi – ‘‘imasmiṃ loke ‘mayaṃ arahanto mayaṃ arahanto’ti vattāro bahū, ahaṃ ekaṃ arahantampi na passāmi. Gehe bhamaṃ yojetvā pattaṃ likhāpetvā sikkāya ṭhapetvā veḷuparamparāya saṭṭhihatthamatte ākāse olambāpetvā ‘sace arahā atthi, imaṃ ākāsenāgantvā gaṇhātū’ti vakkhāmi. Yo taṃ gahessati, taṃ saputtadāro saraṇaṃ gamissāmī’’ti. So cintitaniyāmeneva pattaṃ likhāpetvā veḷuparamparāya ussāpetvā ‘‘yo imasmiṃ loke arahā, so ākāsenāgantvā imaṃ pattaṃ gaṇhātū’’ti āha.

Cha satthāro ‘‘amhākaṃ esa anucchaviko, amhākameva naṃ dehī’’ti vadiṃsu. So ‘‘ākāsenāgantvā gaṇhathā’’ti āha. Atha chaṭṭhe divase nigaṇṭho nāṭaputto antevāsike pesesi – ‘‘gacchatha, seṭṭhiṃ evaṃ vadetha – ‘amhākaṃ ācariyasseva anucchavikoyaṃ, mā appamattakassa kāraṇā ākāsenāgamanaṃ kari, dehi kira me taṃ patta’’’nti. Te gantvā seṭṭhiṃ tathā vadiṃsu. Seṭṭhi ‘‘ākāsenāgantvā gaṇhituṃ samatthova gaṇhātū’’ti āha. Nāṭaputto sayaṃ gantukāmo antevāsikānaṃ saññaṃ adāsi – ‘‘ahaṃ ekaṃ hatthañca pādañca ukkhipitvā uppatitukāmo viya bhavissāmi, tumhe maṃ, ‘ācariya, kiṃ karotha, dārumayapattassa kāraṇā paṭicchannaṃ arahattaguṇaṃ mahājanassa mā dassayitthā’ti vatvā maṃ hatthesu ca pādesu ca gahetvā ākaḍḍhantā bhūmiyaṃ pāteyyāthā’’ti. So tattha gantvā seṭṭhiṃ āha, ‘‘mahāseṭṭhi, mayhaṃ ayaṃ patto anucchaviko, aññesaṃ nānucchaviko, mā te appamattakassa kāraṇā mama ākāse uppatanaṃ rucci, dehi me patta’’nti. Bhante, ākāse uppatitvāva gaṇhathāti. Tato nāṭaputto ‘‘tena hi apetha apethā’’ti antevāsike apanetvā ‘‘ākāse uppatissāmī’’ti ekaṃ hatthañca pādañca ukkhipi. Atha naṃ antevāsikā, ‘‘ācariya, kiṃ nāmetaṃ karotha, chavassa lāmakassa dārumayapattassa kāraṇā paṭicchannaguṇena mahājanassa dassitena ko attho’’ti taṃ hatthapādesu gahetvā ākaḍḍhitvā bhūmiyaṃ pātesuṃ. So seṭṭhiṃ āha – ‘‘ime, mahāseṭṭhi, uppatituṃ na denti, dehi me patta’’nti. Uppatitvā gaṇhatha, bhanteti. Evaṃ titthiyā cha divasāni vāyamitvāpi taṃ pattaṃ na labhiṃsuyeva.

Sattame divase āyasmato mahāmoggallānassa ca āyasmato piṇḍolabhāradvājassa ca ‘‘rājagahe piṇḍāya carissāmā’’ti gantvā ekasmiṃ piṭṭhipāsāṇe ṭhatvā cīvaraṃ pārupanakāle dhuttakā kathaṃ samuṭṭhāpesuṃ ‘‘ambho pubbe cha satthāro loke ‘mayaṃ arahantamhā’ti vicariṃsu., Rājagahaseṭṭhino pana ajja sattamo divaso pattaṃ ussāpetvā ‘sace arahā atthi, ākāsenāgantvā gaṇhātū’ti vadantassa, ekopi ‘ahaṃ arahā’ti ākāse uppatanto natthi. Ajja no loke arahantānaṃ natthibhāvo ñāto’’ti. Taṃ kathaṃ sutvā āyasmā mahāmoggallāno āyasmantaṃ piṇḍolabhāradvājaṃ āha – ‘‘sutaṃ te, āvuso bhāradvāja, imesaṃ vacanaṃ, ime buddhassa sāsanaṃ pariggaṇhantā viya vadanti. Tvañca mahiddhiko mahānubhāvo, gaccha taṃ pattaṃ ākāsena gantvā gaṇhāhī’’ti. Āvuso mahāmoggallāna, tvaṃ iddhimantānaṃ aggo, tvaṃ etaṃ gaṇhāhi, tayi pana aggaṇhante ahaṃ gaṇhissāmīti. ‘‘Gaṇhāvuso’’ti vutte āyasmā piṇḍolabhāradvājo abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā uṭṭhāya tigāvutaṃ piṭṭhipāsāṇaṃ pādantena paṭicchādento tulapicu viya ākāse uṭṭhāpetvā rājagahanagarassa upari sattakkhattuṃ anupariyāyi. So tigāvutapamāṇassa nagarassa pidhānaṃ viya paññāyi. Nagaravāsino ‘‘pāsāṇo no avattharitvā gaṇhātī’’ti bhītā suppādīni matthake katvā tattha tattha nilīyiṃsu. Sattame vāre thero piṭṭhipāsāṇaṃ bhinditvā attānaṃ dassesi. Mahājano theraṃ disvā, ‘‘bhante piṇḍolabhāradvāja, tava pāsāṇaṃ daḷhaṃ katvā gaṇha, mā no sabbe nāsayī’’ti. Thero pāsāṇaṃ pādantena khipitvā vissajjesi. So gantvā yathāṭhāneyeva patiṭṭhāsi. Thero seṭṭhissa gehamatthake aṭṭhāsi. Taṃ disvā seṭṭhi urena nipajjitvā ‘‘otaratha sāmī’’ti vatvā ākāsato otiṇṇaṃ theraṃ nisīdāpetvā pattaṃ otārāpetvā catumadhurapuṇṇaṃ katvā therassa adāsi. Thero pattaṃ gahetvā vihārābhimukho pāyāsi. Athassa ye araññagatā vā suññāgāragatā vā taṃ pāṭihāriyaṃ nāddasaṃsu. Te sannipatitvā, ‘‘bhante, amhākampi pāṭihāriyaṃ dassehī’’ti theraṃ anubandhiṃsu. So tesaṃ tesaṃ pāṭihāriyaṃ dassetvā vihāraṃ agamāsi.

Satthā taṃ anubandhitvā unnādentassa mahājanassa saddaṃ sutvā, ‘‘ānanda, kasseso saddo’’ti pucchitvā, ‘‘bhante, piṇḍolabhāradvājena ākāse uppatitvā candanapatto gahito, tassa santike eso saddo’’ti sutvā bhāradvājaṃ pakkosāpetvā ‘‘saccaṃ kira tayā evaṃ kata’’nti pucchitvā ‘‘saccaṃ, bhante’’ti vutte, ‘‘kasmā te, bhāradvāja, evaṃ kata’’nti theraṃ garahitvā taṃ pattaṃ khaṇḍākhaṇḍaṃ bhedāpetvā bhikkhūnaṃ añjanapisanatthāya dāpetvā pāṭihāriyassa akaraṇatthāya sāvakānaṃ sikkhāpadaṃ (cūḷava. 252) paññāpesi.

Titthiyā ‘‘samaṇo kira gotamo taṃ pattaṃ bhedāpetvā pāṭihāriyassa akaraṇatthāya sāvakānaṃ sikkhāpadaṃ paññāpesī’’ti sutvā ‘‘samaṇassa gotamassa sāvakā paññattaṃ sikkhāpadaṃ jīvitahetupi nātikkamanti, samaṇopi gotamo taṃ rakkhissateva. Idāni amhehi okāso laddho’’ti nagaravīthīsu ārocentā vicariṃsu ‘‘mayaṃ attano guṇaṃ rakkhantā pubbe dārumayapattassa kāraṇā attano guṇaṃ mahājanassa na dassayimhā, samaṇassa gotamassa sāvakā pattakamattassa kāraṇā attano guṇaṃ mahājanassa dassesuṃ. Samaṇo gotamo attano paṇḍitatāya pattaṃ bhedāpetvā sikkhāpadaṃ paññāpesi, idāni mayaṃ teneva saddhiṃ pāṭihāriyaṃ karissāmā’’ti.

Rājā bimbisāro taṃ kathaṃ sutvā satthu santikaṃ gantvā ‘‘tumhehi kira, bhante, pāṭihāriyassa akaraṇatthāya sāvakānaṃ sikkhāpadaṃ paññatta’’nti? ‘‘Āma, mahārājā’’ti. Idāni titthiyā ‘‘tumhehi saddhiṃ pāṭihāriyaṃ karissāmā’’ti vadanti, kiṃ idāni karissathāti? ‘‘Tesu karontesu karissāmi, mahārājā’’ti. Nanu tumhehi sikkhāpadaṃ paññattanti. Nāhaṃ, mahārāja, attano sikkhāpadaṃ paññāpesiṃ, taṃ mameva sāvakānaṃ paññattanti. Tumhe ṭhapetvā aññattha sikkhāpadaṃ paññattaṃ nāma hoti, bhanteti. Tena hi, mahārāja, tamevettha paṭipucchāmi, ‘‘atthi pana te, mahārāja, vijite uyyāna’’nti. ‘‘Atthi, bhante’’ti. ‘‘Sace te, mahārāja, uyyāne mahājano ambādīni khādeyya, kimassa kattabba’’nti? ‘‘Daṇḍo, bhante’’ti. ‘‘Tvaṃ pana khādituṃ labhasī’’ti? ‘‘Āma, bhante, mayhaṃ daṇḍo natthi, ahaṃ attano santakaṃ khādituṃ labhāmī’’ti. ‘‘Mahārāja, yathā tava tiyojanasatike rajje āṇā pavattati, attano uyyāne ambādīni khādantassa daṇḍo natthi, aññesaṃ atthi, evaṃ mamapi cakkavāḷakoṭisatasahasse āṇā pavattati, attano sikkhāpadapaññattiyā atikkamo nāma natthi, aññesaṃ pana atthi, karissāmahaṃ pāṭihāriya’’nti. Titthiyā taṃ kathaṃ sutvā ‘‘idānamhā naṭṭhā, samaṇena kira gotamena sāvakānaṃyeva sikkhāpadaṃ paññattaṃ, na attano. Sayameva kira pāṭihāriyaṃ kattukāmo, kiṃ nu kho karomā’’ti mantayiṃsu.

Rājā satthāraṃ pucchi – ‘‘bhante, kadā pāṭihāriyaṃ karissathā’’ti. ‘‘Ito catumāsaccayena āsāḷhipuṇṇamāyaṃ, mahārājā’’ti. ‘‘Kattha karissatha, bhante’’ti? ‘‘Sāvatthiṃ nissāya, mahārājā’’ti. ‘‘Kasmā pana satthā evaṃ dūraṭṭhānaṃ apadisī’’ti? ‘‘Yasmā taṃ sabbabuddhānaṃ mahāpāṭihāriyakaraṇaṭṭhānaṃ, apica mahājanassa sannipātanatthāyapi dūraṭṭhānameva apadisī’’ti. Titthiyā taṃ kathaṃ sutvā ‘‘ito kira catunnaṃ māsānaṃ accayena samaṇo gotamo sāvatthiyaṃ pāṭihāriyaṃ karissati, idāni taṃ amuñcitvāva anubandhissāma, mahājano amhe disvā ‘kiṃ ida’nti pucchissati. Athassa vakkhāma ‘mayaṃ samaṇena gotamena saddhiṃ pāṭihāriyaṃ karissāmā’ti vadimhā. So palāyati, mayamassa palāyituṃ adatvā anubandhāmā''ti. Satthā rājagahe piṇḍāya caritvā nikkhami. Titthiyāpissa pacchatova nikkhamitvā bhattakiccaṭṭhāne vasanti. Vasitaṭṭhāne punadivase pātarāsaṃ karonti. Te manussehi ''kimida''nti pucchitā heṭṭhā cintitaniyāmeneva ārocesuṃ. Mahājanopi ''pāṭihāriyaṃ passissāmā''ti anubandhi.

Satthā anupubbena sāvatthiṃ pāpuṇi. Titthiyāpi tena saddhiṃyeva gantvā upaṭṭhāke samādapetvā satasahassaṃ labhitvā khadirathambhehi maṇḍapaṃ kāretvā nīluppalehi chādāpetvā ''idha pāṭihāriyaṃ karissāmā''ti nisīdiṃsu. Rājā pasenadi kosalo satthāraṃ upasaṅkamitvā, ''bhante, titthiyehi maṇḍapo kārito, ahampi tumhākaṃ maṇḍapaṃ karissāmī''ti. ''Alaṃ, mahārāja, atthi mayhaṃ maṇḍapakārako''ti. ''Bhante, maṃ ṭhapetvā ko añño kātuṃ sakkhissatī''ti? ''Sakko, devarājā''ti. ''Kahaṃ pana, bhante, pāṭihāriyaṃ karissathā''ti? ''Kaṇḍambarukkhamūle, mahārājā''ti. Titthiyā ''ambarukkhamūle kira pāṭihāriyaṃ karissatī''ti sutvā attano upaṭṭhākānaṃ ārocetvā yojanabbhantare ṭhāne antamaso tadahujātampi ambapotakaṃ uppāṭetvā araññe khipāpesuṃ.

Satthā āsāḷhipuṇṇamadivase antonagaraṃ pāvisi. Raññopi uyyānapālo kaṇḍo nāma ekaṃ piṅgalakipillikehi katapattapuṭassa antare mahantaṃ ambapakkaṃ disvā tassa gandharasalobhena sampatante vāyase palāpetvā rañño khādanatthāya ādāya gacchanto antarāmagge satthāraṃ disvā cintesi – ''rājā imaṃ ambaṃ khāditvā mayhaṃ aṭṭha vā soḷasa vā kahāpaṇe dadeyya, taṃ me ekattabhāvepi jīvitavuttiyā nālaṃ. Sace panāhaṃ satthu imaṃ dassāmi, avassaṃ taṃ me dīghakālaṃ hitāvahaṃ bhavissatī''ti. So taṃ ambapakkaṃ satthu upanāmesi. Satthā ānandattheraṃ olokesi. Athassa thero catumahārājadattiyaṃ pattaṃ nīharitvā hatthe ṭhapesi. Satthā pattaṃ upanāmetvā ambapakkaṃ paṭiggahetvā tattheva nisīdanākāraṃ dassesi. Thero cīvaraṃ paññāpetvā adāsi. Athassa tasmiṃ nisinne thero pānīyaṃ parissāvetvā ambapakkaṃ madditvā pānakaṃ katvā adāsi. Satthā ambapānakaṃ pivitvā kaṇḍaṃ āha – ''imaṃ ambaṭṭhiṃ idheva paṃsuṃ viyūhitvā ropehī''ti. So tathā akāsi. Satthā tassa upari hatthaṃ dhovi. Hatthe dhovitamatteyeva naṅgalasīsamattakkhandho hutvā ubbedhena paṇṇāsahattho ambarukkho uṭṭhahi. Catūsu disāsu ekekā, uddhaṃ ekāti pañca mahāsākhā paṇṇāsahatthā ahesuṃ. So tāvadeva pupphaphalasañchanno hutvā ekekasmiṃ ṭhāne paripakkaambapiṇḍidharo ahosi. Pacchato āgacchantā bhikkhū ambapakkāni khādantā eva āgamiṃsu. Rājā ''evarūpo kira ambarukkho uṭṭhito''ti sutvā ''mā naṃ koci chindī''ti ārakkhaṃ ṭhapesi. So pana kaṇḍena ropitattā **kaṇḍambarukkho**tveva paññāyi. Dhuttakāpi ambapakkāni khāditvā ''hare duṭṭhatitthiyā 'samaṇo kira gotamo kaṇḍambarukkhamūle pāṭihāriyaṃ karissatī'ti tumhehi yojanabbhantare tadahujātāpi ambapotakā uppāṭāpitā, kaṇḍambo nāma aya''nti vatvā te ucchiṭṭhaambaṭṭhīhi pahariṃsu.

Sakko vātavalāhakaṃ devaputtaṃ āṇāpesi ''titthiyānaṃ maṇḍapaṃ vātehi uppāṭetvā ukkārabhūmiyaṃ khipāpehī''ti. So tathā akāsi. Sūriyampi devaputtaṃ āṇāpesi ''sūriyamaṇḍalaṃ nikaḍḍhanto tāpehī''ti. So tathā akāsi. Puna vātavalāhakaṃ āṇāpesi ''vātamaṇḍalaṃ uṭṭhāpento yāhī''ti. So tathā karonto titthiyānaṃ paggharitasedasarīre rajovaṭṭiyā okiri. Te tambamattikasadisā ahesuṃ. Vassavalāhakampi āṇāpesi ''mahantāni bindūni pātehī''ti. So tathā akāsi. Atha nesaṃ kāyo kabaragāvisadiso ahosi. Te nigaṇṭhā lajjamānā hutvā sammukhasammukhaṭṭhāneneva palāyiṃsu. Evaṃ palāyantesu purāṇakassapassa upaṭṭhāko eko kassako ''idāni me ayyānaṃ pāṭihāriyakaraṇavelā, gantvā pāṭihāriyaṃ passissāmī''ti goṇe vissajjetvā pātova ābhataṃ yāgukuṭañceva yottakañca gahetvā āgacchanto purāṇaṃ tathā palāyantaṃ disvā, bhante, ajja 'ayyānaṃ pāṭihāriyaṃ passissāmī'ti āgacchāmi, tumhe kahaṃ gacchathā''ti. Kiṃ te pāṭihāriyena, imaṃ kuṭañca yottañca dehīti. So tena dinnaṃ kuṭañca yottañca ādāya nadītīraṃ gantvā kuṭaṃ yottena attano gīvāya bandhitvā lajjanto kiñci akathetvā rahade patitvā udakapubbuḷe uṭṭhāpento kālaṃ katvā avīcimhi nibbatti.

Sakko ākāse ratanacaṅkamaṃ māpesi. Tassa ekā koṭi pācīnacakkavāḷamukhavaṭṭiyaṃ ahosi, ekā pacchimacakkavāḷamukhavaṭṭiyaṃ. Satthā sannipatitāya chattiṃsayojanikāya parisāya vaḍḍhamānakacchāyāya ''idāni pāṭihāriyakaraṇavelā''ti gandhakuṭito nikkhamitvā pamukhe aṭṭhāsi. Atha naṃ **gharaṇī** nāma iddhimantī ekā anāgāmiupāsikā upasaṅkamitvā, ''bhante, mādisāya dhītari vijjamānāya tumhākaṃ kilamanakiccaṃ natthi, ahaṃ pāṭihāriyaṃ karissāmī''ti āha. ''Kathaṃ tvaṃ karissasi, gharaṇī''ti? ''Bhante, ekasmiṃ cakkavāḷagabbhe mahāpathaviṃ udakaṃ katvā udakasakuṇikā viya nimujjitvā pācīnacakkavāḷamukhavaṭṭiyaṃ attānaṃ dassessāmi, tathā pacchimauttaradakkhiṇacakkavāḷamukhavaṭṭiyaṃ, tathā majjhe''. Mahājano maṃ disvā ''kā esā''ti vutte vakkhati ''gharaṇī nāmesā, ayaṃ tāva ekissā itthiyā ānubhāvo, buddhānubhāvo pana kīdiso bhavissatī''ti. Evaṃ titthiyā tumhe adisvāva palāyissantīti. Atha naṃ satthā ''jānāmi te gharaṇī evarūpaṃ pāṭihāriyaṃ kātuṃ samatthabhāvaṃ, na panāyaṃ tavatthāya baddho mālāpuṭo''ti vatvā paṭikkhipi. Sā ''na me satthā anujānāti, addhā mayā uttaritaraṃ pāṭihāriyaṃ kātuṃ samattho añño atthī''ti ekamantaṃ aṭṭhāsi. Satthāpi ''evameva tesaṃ guṇo pākaṭo bhavissatīti evaṃ chattiṃsayojanikāya parisāya majjhe sīhanādaṃ nadissatī''ti maññamāno aparepi pucchi – ''tumhe kathaṃ pāṭihāriyaṃ karissathā''ti. Te ''evañca evañca karissāma, bhante''ti satthu purato ṭhitāva sīhanādaṃ nadiṃsu. Tesu kira **cūḷaanāthapiṇḍiko** ''mādise anāgāmiupāsake putte vijjamāne satthu kilamanakiccaṃ natthī''ti cintetvā ''ahaṃ, bhante, pāṭihāriyaṃ karissāmī''ti vatvā ''kathaṃ karissasī''ti puṭṭho ''ahaṃ, bhante, dvādasayojanikaṃ brahmattabhāvaṃ nimminitvā imissā parisāya majjhe mahāmeghagajjitasadisena saddena brahmaapphoṭanaṃ nāma apphoṭessāmī''ti. Mahājano ''kiṃ nāmeso saddo''ti pucchitvā ''cūḷaanāthapiṇḍikassa kira brahmaapphoṭanasaddo nāmā''ti vakkhati. Titthiyā ''gahapatikassa kira tāva eso ānubhāvo, buddhānubhāvo kīdiso bhavissatī''ti tumhe adisvāva palāyissantīti. Satthā ''jānāmi te ānubhāva''nti tassapi tatheva vatvā pāṭihāriyakaraṇaṃ nānujāni.

Athekā paṭisambhidappattā sattavassikā cīrasāmaṇerī kira nāma satthāraṃ vanditvā ''ahaṃ, bhante, pāṭihāriyaṃ karissāmī''ti āha. ''Kathaṃ karissasi cīre''ti? ''Bhante, sineruñca cakkavāḷapabbatañca himavantañca āharitvā imasmiṃ ṭhāne paṭipāṭiyā ṭhapetvā ahaṃ haṃsasakuṇī viya tato tato nikkhamitvā asajjamānā gamissāmi, mahājano maṃ disvā 'kā esā'ti pucchitvā 'cīrasāmaṇerī'ti vakkhati. Titthiyā 'sattavassikāya tāva sāmaṇeriyā ayamānubhāvo, buddhānubhāvo kīdiso bhavissatī'ti tumhe adisvāva palāyissantī''ti. Ito paraṃ evarūpāni vacanāni vuttānusāreneva veditabbāni. Tassāpi bhagavā ''jānāmi te ānubhāva''nti vatvā pāṭihāriyakaraṇaṃ nānujāni. Atheko paṭisambhidappatto khīṇāsavo **cundasāmaṇero** nāma jātiyā sattavassiko satthāraṃ vanditvā ''ahaṃ bhagavā pāṭihāriyaṃ karissāmī''ti vatvā ''kathaṃ karissasī''ti puṭṭho āha – ''ahaṃ, bhante, jambudīpassa dhajabhūtaṃ mahājamburukkhaṃ khandhe gahetvā cāletvā mahājambupesiyo āharitvā imaṃ parisaṃ khādāpessāmi, pāricchattakakusumāni ca āharitvā tumhe vandissāmī''ti. Satthā ''jānāmi te ānubhāva''nti tassa pāṭihāriyakaraṇaṃ paṭikkhipi.

Atha uppalavaṇṇā therī satthāraṃ vanditvā ''ahaṃ, bhante, pāṭihāriyaṃ karissāmī''ti vatvā ''kathaṃ karissasī''ti puṭṭhā āha – ''ahaṃ, bhante, samantā dvādasayojanikaṃ parisaṃ dassetvā āvaṭṭato chattiṃsayojanāya parisāya parivuto cakkavattirājā hutvā āgantvā tumhe vandissāmī''ti. Satthā ''jānāmi te ānubhāva''nti tassāpi pāṭihāriyakaraṇaṃ paṭikkhipi. Atha mahāmoggallānatthero bhagavantaṃ vanditvā ''ahaṃ, bhante, pāṭihāriyaṃ karissāmī''ti vatvā ''kathaṃ karissasī''ti puṭṭho āha – ''ahaṃ, bhante, sinerupabbatarājānaṃ dantantare ṭhapetvā māsasāsapabījaṃ viya khādissāmī''ti. ''Aññaṃ kiṃ karissasī''ti? ''Imaṃ mahāpathaviṃ kaṭasārakaṃ viya saṃvellitvā aṅgulantare nikkhipissāmī''ti. ''Aññaṃ kiṃ karissasī''ti? ''Mahāpathaviṃ kulālacakkaṃ viya parivattetvā mahājanaṃ pathavojaṃ khādāpessāmī''ti. ''Aññaṃ kiṃ karissasī''ti? ''Vāmahatthe pathaviṃ katvā ime satte dakkhiṇahatthena aññasmiṃ dīpe ṭhapessāmī''ti. ''Aññaṃ kiṃ karissasī''ti? ''Sineruṃ chattadaṇḍaṃ viya katvā mahāpathaviṃ ukkhipitvā tassupari ṭhapetvā chattahattho bhikkhu viya ekahatthenādāya ākāse caṅkamissāmī''ti. Satthā ''jānāmi te ānubhāva''nti tassapi pāṭihāriyakaraṇaṃ nānujāni. So ''jānāti maññe satthā mayā uttaritaraṃ pāṭihāriyaṃ kātuṃ samattha''nti ekamantaṃ aṭṭhāsi.

Atha naṃ satthā ''nāyaṃ moggallānaṃ tavatthāya baddho bālāpuṭo. Ahañhi asamadhuro, mama dhuraṃ añño vahituṃ samattho nāma natthi. Anacchariyametaṃ, yaṃ idāni mama dhuraṃ vahituṃ samattho nāma bhaveyya. Ahetukatiracchānayoniyaṃ nibbattakālepi mama dhuraṃ añño vahituṃ samattho nāma nāhosiyevā''ti vatvā ''kadā pana, bhante''ti therena puṭṭho atītaṃ āharitvā –

''Yato yato garu dhuraṃ, yato gambhīravattanī;

Tadāssu kaṇhaṃ yuñjanti, svāssu taṃ vahate dhura’’nti. –

Idaṃ **kaṇhausabhajātakaṃ** (jā. 1.1.29) vitthāretvā puna tameva vatthuṃ visesetvā dassento –

‘‘Manuññameva bhāseyya, nāmanuññaṃ kudācanaṃ;
Manuññaṃ bhāsamānassa, garuṃ bhāraṃ udaddhari;
Dhanañca naṃ alābhesi, tena cattamano ahū’’ti. –

Idaṃ **nandivisālajātakaṃ** vitthāretvā kathesi. Kathetvā ca pana satthā ratanacaṅkamaṃ abhiruhi, purato dvādasayojanikā parisā ahosi tathā pacchato ca uttarato ca dakkhiṇato ca. Ujukaṃ pana catuvīsatiyojanikāya parisāya majjhe bhagavā yamakapāṭihāriyaṃ akāsi.

Taṃ pāḷito tāva evaṃ veditabbaṃ (paṭi. ma. 1.116) – katamaṃ tathāgatassa yamakapāṭihāriye ñāṇaṃ? Idhaṃ tathāgato yamakapāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi, uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattati. Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati. Puratthimakāyato, pacchimakāyato; pacchimakāyato, puratthimakāyato; dakkhiṇaakkhito, vāmaakkhito; vāmaakkhito, dakkhiṇaakkhito; dakkhiṇakaṇṇasotato, vāmakaṇṇasotato; vāmakaṇṇasotato, dakkhiṇakaṇṇasotato; dakkhiṇanāsikāsotato, vāmanāsikāsotato; vāmanāsikāsotato, dakkhiṇanāsikāsotato; dakkhiṇaaṃsakūṭato, vāmaaṃsakūṭato; vāmaaṃsakūṭato, dakkhiṇaaṃsakūṭato; dakkhiṇahatthato, vāmahatthato; vāmahatthato, dakkhiṇahatthato; dakkhiṇapassato, vāmapassato; vāmapassato, dakkhiṇapassato; dakkhiṇapādato, vāmapādato; vāmapādato, dakkhiṇapādato; aṅgulaṅgulehi, aṅgulantarikāhi; aṅgulantarikāhi, aṅgulaṅgulehi; ekekalomakūpato aggikkhandho pavattati, ekekalomato udakadhārā pavattati. Ekekalomato aggikkhandho pavattati, ekekalomakūpato udakadhārā pavattati channaṃ vaṇṇānaṃ nīlānaṃ pītakānaṃ lohitakānaṃ odātānaṃ mañjeṭṭhānaṃ pabhassarānaṃ. Bhagavā caṅkamati, buddhanimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti…pe… nimmito seyyaṃ kappeti, bhagavā caṅkamati vā tiṭṭhati vā nisīdati vā. Idaṃ tathāgatassa yamakapāṭihāriye ñāṇanti.

Idaṃ pana pāṭihāriyaṃ bhagavā tasmiṃ caṅkame caṅkamitvā akāsi. Tassa tejokasiṇasamāpattivasena uparimakāyato aggikkhandho pavattati, āpokasiṇasamāpattivasena heṭṭhimakāyato udakadhārā pavattati. Na pana udakadhārāya pavattanaṭṭhānato aggikkhandho pavattati, aggikkhandhassa pavattanaṭṭhānato udakadhārā pavattatīti dassetuṃ ‘‘heṭṭhimakāyato uparimakāyato’’ti vuttaṃ. Eseva nayo sabbapadesu. Aggikkhandho panettha udakadhārāya asammisso ahosi, tathā udakadhārā aggikkhandhena. Ubhayampi kira cetaṃ yāva brahmalokā uggantvā cakkavāḷamukhavaṭṭiyaṃ patati. ‘‘Channaṃ vaṇṇāna’’nti vuttā panassa chabbaṇṇaraṃsiyo ghaṭehi āsiñcamānaṃ vilīnasuvaṇṇaṃ viya yantanālikato nikkhantasuvaṇṇarasadhārā viya ca ekacakkavāḷagabbhato uggantvā brahmalokaṃ āhacca paṭinivattitvā cakkavāḷamukhavaṭṭimeva gaṇhiṃsu. Ekacakkavāḷagabbhaṃ vaṅkagopānasikaṃ viya bodhigharaṃ ahosi ekālokaṃ.

Taṃdivasaṃ satthā caṅkamitvā pāṭihāriyaṃ karonto antarantarā mahājanassa dhammaṃ kathesi. Kathento ca janaṃ nirassāsaṃ akatvā tassa assāsavāraṃ deti. Tasmiṃ khaṇe mahājano sādhukāraṃ pavattesi. Tassa sādhukārapavattanakāle satthā tāvamahatiyā parisāya cittaṃ olokento ekekassa soḷasannaṃ ākārānaṃ vasena cittācāraṃ aññāsi. Evaṃ lahukaparivattaṃ buddhānaṃ cittaṃ. Yo yo yasmiñca dhamme yasmiñca pāṭihīre pasanno, tassa tassa ajjhāsayavaseneva dhammañca kathesi, pāṭihīrañca akāsi. Evaṃ dhamme desiyamāne pāṭihīre ca kariyamāne mahājanassa dhammābhisamayo ahosi. Satthā pana tasmiṃ samāgame attano manaṃ gahetvā aññaṃ pañhaṃ pucchituṃ samatthaṃ adisvā nimmitabuddhaṃ māpesi. Tena pucchitaṃ pañhaṃ satthā vissajjesi, satthārā pucchitaṃ so vissajjesi. Bhagavato caṅkamanakāle nimmito ṭhānādīsu aññataraṃ kappesi, nimmitassa caṅkamanakāle bhagavā ṭhānādīsu aññataraṃ kappesi. Tamatthaṃ dassetuṃ ‘‘nimmito caṅkamati vā’’tiādi vuttaṃ. Evaṃ karontassa satthu pāṭihāriyaṃ disvā dhammakathaṃ sutvā tasmiṃ samāgame vīsatiyā pāṇakoṭīnaṃ dhammābhisamayo ahosi.

Satthā pāṭihīraṃ karontova ‘‘kattha nu kho atītabuddhā idaṃ pāṭihīraṃ katvā vassaṃ upentī’’ti āvajjetvā ‘‘tāvatiṃsabhavane vassaṃ upagantvā mātu abhidhammapiṭakaṃ desentī’’ti disvā dakkhiṇapādaṃ ukkhipitvā yugandharamatthake ṭhapetvā itaraṃ pādaṃ ukkhipitvā sinerumatthake ṭhapesi. Evaṃ aṭṭhasaṭṭhiyojanasatasahassaṭṭhāne tayo padavārā ahesuṃ, dve pādachiddāni. Satthā pādaṃ pasāretvā akkamīti na sallakkhetabbaṃ. Tassa hi pādukkhipanakāleyeva pabbatā pādamūlaṃ āgantvā sampaṭicchiṃsu, satthārā akkamanakāle te pabbatā uṭṭhāya sakaṭṭhāneyeva aṭṭhaṃsu. Sakko satthāraṃ disvā cintesi – ‘‘paṇḍukambalasilāya maññe satthā imaṃ vassāvāsaṃ upessati, bahūnañca devatānaṃ upakāro bhavissati, satthari panettha vassāvāsaṃ upagate aññā devatā hatthampi ṭhapetuṃ na sakkhissanti. Ayaṃ kho pana paṇḍukambalasilā dīghato saṭṭhiyojanā, vitthārato paṇṇāsayojanā, puthulato pannarasayojanā, satthari nisinnepi tucchaṃ bhavissatī’’ti. Satthā tassa ajjhāsayaṃ viditvā attano saṅghāṭiṃ silāsanaṃ paṭicchādayamānaṃ khipi. Sakko cintesi – ‘‘cīvaraṃ tāva paṭicchādayamānaṃ khipi, sayaṃ pana parittake ṭhāne nisīdissatī’’ti. Satthā tassa ajjhāsayaṃ viditvā nīcapīṭhakaṃ mahāpaṃsukūliko viya paṇḍukambalasilaṃ antocīvarabhogeyeva katvā nisīdi. Mahājanopi taṃkhaṇaññeva satthāraṃ olokento nāddasa, candassa atthaṅgamitakālo viya sūriyassa ca atthaṅgamitakālo viya ahosi. Mahājano –

‘‘Gato nu cittakūṭaṃ vā, kelāsaṃ vā yugandharaṃ;
Na no dakkhemu sambuddhaṃ, lokajeṭṭhaṃ narāsabha’’nti. –

Imaṃ gāthaṃ vadanto paridevi. Apare ‘‘satthā nāma pavivekarato, so ‘evarūpāya me parisāya evarūpaṃ pāṭihīraṃ kata’nti lajjāya aññaṃ raṭṭhaṃ vā janapadaṃ vā gato bhavissati, na dāni taṃ dakkhissāmā’’ti paridevantā imaṃ gāthamāhaṃsu –

‘‘Pavivekarato dhīro, nimaṃ lokaṃ punehiti;
Na no dakkhemu sambuddhaṃ, lokajeṭṭhaṃ narāsabha’’nti.

Te mahāmoggallānaṃ pucchiṃsu – ‘‘kahaṃ, bhante, satthā’’ti? So sayaṃ jānantopi ‘‘paresampi guṇā pākaṭā hontū’’ti ajjhāsayena ‘‘anuruddhaṃ pucchathā’’ti āha. Te theraṃ tathā pucchiṃsu – ‘‘kahaṃ, bhante, satthā’’ti? Tāvatiṃsabhavane paṇḍukambalasilāyaṃ vassaṃ upagantvā mātu abhidhammapiṭakaṃ desetuṃ gatoti. ‘‘Kadā āgamissati, bhante’’ti? ‘‘Tayo māse abhidhammapiṭakaṃ desetvā mahāpavāraṇadivase’’ti. Te ‘‘satthāraṃ adisvā na gamissāmā’’ti tattheva khandhāvāraṃ bandhiṃsu. Ākāsameva kira nesaṃ chadanaṃ ahosi. Tāya ca mahatiyā parisāya sarīranighaṃso nāma na paññāyi, pathavī vivaraṃ adāsi, sabbattha parisuddhameva bhūmitalaṃ ahosi.

Satthā paṭhamameva moggallānattheraṃ avoca – ‘‘moggallāna, tvaṃ etissāya parisāya dhammaṃ deseyyāsi, cūḷaanāthapiṇḍiko āhāraṃ dassatī’’ti. Tasmā taṃ temāsaṃ cūḷaanāthapiṇḍikova tassā parisāya yāpanaṃ yāgubhattaṃ khādanīyaṃ tambulatelagandhamālāpilandhanāni ca adāsi. Mahāmoggallāno dhammaṃ desesi, pāṭihāriyadassanatthaṃ āgatāgatehi puṭṭhapañhe ca vissajjesi. Satthārampi mātu abhidhammadesanatthaṃ paṇḍukambalasilāyaṃ vassaṃ upagataṃ dasasahassacakkavāḷadevatā parivārayiṃsu. Tena vuttaṃ –

‘‘Tāvatiṃse yadā buddho, silāyaṃ paṇḍukambale;
Pāricchattakamūlamhi, vihāsi purisuttamo.

‘‘Dasasu lokadhātūsu, sannipatitvāna devatā;
Payirupāsanti sambuddhaṃ, vasantaṃ nāgamuddhani.

‘‘Na koci devo vaṇṇena, sambuddhassa virocati;
Sabbe deve atikkamma, sambuddhova virocatī’’ti. (pe. va. 317-319);

Evaṃ sabbā devatā attano sarīrappabhāya abhibhavitvā nisinnassa panassa mātā tusitavimānato āgantvā dakkhiṇapasse nisīdi. Indakopi devaputto āgantvā dakkhiṇapasseyeva nisīdi, aṅkuro vāmapasse nisīdi. So mahesakkhāsu devatāsu sannipatantīsu apagantvā dvādasayojanike ṭhāne okāsaṃ labhi, indako tattheva nisīdi. Satthā te ubhopi oloketvā attano sāsane dakkhiṇeyyapuggalānaṃ dinnadānassa mahapphalabhāvaṃ ñāpetukāmo evamāha – ''aṅkura, tayā dīghamantare dasavassasahassaparimāṇakāle dvādasayojanikaṃ uddhanapantiṃ katvā mahādānaṃ dinnaṃ, idāni mama samāgamaṃ āgantvā dvādasayojanike ṭhāne okāsaṃ labhi, kiṃ nu kho ettha kāraṇa''nti? Vuttampi cetaṃ –

''Oloketvāna sambuddho, aṅkurañcāpi indakaṃ;
Dakkhiṇeyyaṃ sambhāvento, idaṃ vacanamabravi.

''Mahādānaṃ tayā dinnaṃ, aṅkura dīghamantare;
Atidūre nisinnosi, āgaccha mama santike''ti. (pe. va. 321-322);

So saddho pathavītalaṃ pāpuṇi. Sabbāpi naṃ sā parisā assosi. Evaṃ vutte –

''Codito bhāvitattena, aṅkuro etamabravi;
Kiṃ mayhaṃ tena dānena, dakkhiṇeyyena suññataṃ.

''Ayaṃ so indako yakkho, dajjā dānaṃ parittakaṃ;
Atirocati amhehi, cando tārāgaṇe yathā''ti. (pe. va. 323-324);

Tattha **dajjā**ti datvā. Evaṃ vutte satthā indakaṃ āha – ''indaka, tvaṃ mama dakkhiṇapasse nisinno, kasmā anapagantvāva nisīdasī''ti? So ''ahaṃ, bhante, sukhette appakabījaṃ vapanakassako viya dakkhiṇeyyasampadaṃ alattha''nti dakkhiṇeyyaṃ pabhāvento āha –

''Ujjaṅgale yathā khette, bījaṃ bahumpi ropitaṃ;
Na phalaṃ vipulaṃ hoti, napi toseti kassakaṃ.

''Tatheva dānaṃ bahukaṃ, dussīlesu patiṭṭhitaṃ;
Na phalaṃ vipulaṃ hoti, napi toseti dāyakaṃ.

''Yathāpi bhaddake khette, bījaṃ appampi ropitaṃ;
Sammā dhāraṃ pavecchante, phalaṃ toseti kassakaṃ.

''Tatheva sīlavantesu, guṇavantesu tādisu;
Appakampi kataṃ kāraṃ, puññaṃ hoti mahapphala''nti. (pe. va. 325-328);

Kiṃ panetassa pubbakammanti? So kira anuruddhattherassa antogāmaṃ piṇḍāya paviṭṭhassa attano ābhataṃ kaṭacchubhikkhaṃ dāpesi. Tadā tassa puññaṃ aṅkurena dasavassasahassāni dvādasayojanikaṃ uddhanapantiṃ katvā dinnadānato mahapphalataraṃ jātaṃ. Tasmā evamāha.

Evaṃ vutte satthā, ''aṅkura, dānaṃ nāma viceyya dātuṃ vaṭṭati, evaṃ taṃ sukhettesu vuttabījaṃ viya mahapphalaṃ hoti. Tvaṃ pana na tathā akāsi, tena te dānaṃ mahapphalaṃ na jāta''nti imamatthaṃ vibhāvento –

''Viceyya dānaṃ dātabbaṃ, yattha dinnaṃ mahapphalaṃ…pe….

''Viceyya dānaṃ sugatappasatthaṃ,
Ye dakkhiṇeyyā idha jīvaloke;
Etesu dinnāni mahapphalāni,

Bījāni vuttāni yathā sukhette''ti. (pe. va. 329-330) –

Vatvā uttarimpi dhammaṃ desento imā gāthā abhāsi –

''Tiṇadosāni khettāni, rāgadosā ayaṃ pajā;
Tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ.

''Tiṇadosāni khettāni, dosadosā ayaṃ pajā;
Tasmā hi vītadosesu, dinnaṃ hoti mahapphalaṃ.

''Tiṇadosāni khettāni, mohadosā ayaṃ pajā;
Tasmā hi vītamohesu, dinnaṃ hoti mahapphalaṃ.

''Tiṇadosāni khettāni, icchādosā ayaṃ pajā;
Tasmā hi vigaticchesu, dinnaṃ hoti mahapphala''nti.

Desanāvasāne aṅkuro ca indako ca sotāpattiphale patiṭṭhahiṃsu, mahājanassāpi sātthikā dhammadesanā ahosīti.

Atha satthā devaparisāya majjhe nisinno mātaraṃ ārabbha ''kusalā dhammā, akusalā dhammā, abyākatā dhammā''ti abhidhammapiṭakaṃ paṭṭhapesi. Evaṃ tayo māse nirantaraṃ abhidhammapiṭakaṃ kathesi. Kathento pana bhikkhācāravelāya ''yāva mamāgamanā ettakaṃ nāma dhammaṃ desetū''ti nimmitabuddhaṃ māpetvā himavantaṃ gantvā nāgalatādantakaṭṭhaṃ khāditvā anotattadahe mukhaṃ dhovitvā uttarakuruto piṇḍapātaṃ āharitvā mahāsālamāḷake nisinno bhattakiccaṃ akāsi. Sāriputtatthero tattha gantvā satthu vattaṃ karoti. Satthā bhattakiccapariyosāne, ''sāriputta, ajja mayā ettako nāma dhammo bhāsito, tvaṃ attano antevāsikānaṃ bhikkhūnaṃ vācehī''ti therassa kathesi. Yamakapāṭihīre kira pasīditvā pañcasatā kulaputtā therassa santike pabbajiṃsu. Te sandhāya theraṃ evamāha. Vatvā ca pana devalokaṃ gantvā nimmitabuddhena desitaṭṭhānato paṭṭhāya sayaṃ dhammaṃ desesi. Theropi gantvā tesaṃ bhikkhūnaṃ dhammaṃ desesi. Te satthari devaloke viharanteyeva sattapakaraṇikā ahesuṃ.

Te kira kassapabuddhakāle khuddakavagguliyo hutvā ekasmiṃ pabbhāre olambantā dvinnaṃ therānaṃ caṅkamitvā abhidhammaṃ sajjhāyantānaṃ saddaṃ sutvā sare nimittaṃ aggahesuṃ. Te ''ime khandhā nāma, imā dhātuyo nāmā''ti ajānitvā sare nimittagahaṇamatteneva tato cutā devaloke nibbattā, ekaṃ buddhantaraṃ dibbasampattiṃ anubhavitvā tato cavitvā sāvatthiyaṃ kulagharesu nibbattā. Yamakapāṭihīre uppannapasādā therassa santike pabbajitvā sabbapaṭhamaṃ sattapakaraṇikā ahesuṃ. Satthāpi teneva nīhārena taṃ temāsaṃ abhidhammaṃ desesi. Desanāvasāne asītikoṭisahassānaṃ devatānaṃ dhammābhisamayo ahosi, mahāmāyāpi sotāpattiphale patiṭṭhahi.

Sāpi kho chattiṃsayojanaparimaṇḍalā parisā ''idāni sattame divase mahāpavāraṇā bhavissatī''ti mahāmoggallānattheraṃ upasaṅkamitvā āha – ''bhante satthu, orohaṇadivasaṃ saññātuṃ vaṭṭati, na hi mayaṃ satthāraṃ adisvā gamissāmā''ti. Āyasmā mahāmoggallāno taṃ kathaṃ sutvā ''sādhāvuso''ti vatvā tattheva pathaviyaṃ nimuggo sinerupādaṃ gantvā ''maṃ abhiruhantaṃ parisā passatū''ti adhiṭṭhāya maṇiratanena āvutaṃ paṇḍukambalasuttaṃ viya paññāyamānarūpova sinerumajjhena abhiruhi. Manussāpi naṃ ''ekayojanaṃ abhiruḷho, dviyojanaṃ abhiruḷho''ti olokayiṃsu. Theropi satthu pāde sīsena ukkhipanto viya abhiruhitvā vanditvā evamāha – ''bhante, parisā tumhe disvāva gantukāmā, kadā orohissathā''ti. ''Kahaṃ pana te, moggallāna, jeṭṭhabhātiko sāriputto''ti. ''Bhante, saṅkassanagare vassaṃ upagato''ti. Moggallāna, ahaṃ ito sattame divase mahāpavāraṇāya saṅkassanagaradvāre otarissāmi, maṃ daṭṭhukāmā tattha āgacchantu, sāvatthito saṅkassanagaradvāraṃ tiṃsayojanāni, ettake magge kassaci pātheyyakiccaṃ natthi, uposathikā hutvā dhuravihāraṃ dhammassavanatthāya gacchantā viya āgaccheyyāthāti tesaṃ āroceyyāsīti. Thero ''sādhu, bhante''ti gantvā tathā ārocesi.

Satthā vuṭṭhavasso pavāretvā sakkassa ārocesi – ‘‘mahārāja, manussapathaṃ gamissāmī’’ti. Sakko suvaṇṇamayaṃ maṇimayaṃ rajatamayanti tīṇi sopānāni māpesi. Tesaṃ pādā saṅkassanagaradvāre patiṭṭhahiṃsu, sīsāni sinerumuddhani. Tesu dakkhiṇapasse suvaṇṇamayaṃ sopānaṃ devatānaṃ ahosi, vāmapasse rajatamayaṃ sopānaṃ mahābrahmānaṃ ahosi, majjhe maṇimayaṃ sopānaṃ tathāgatassa ahosi. Satthāpi sinerumuddhani ṭhatvā devorohaṇasamaye yamakapāṭihāriyaṃ katvā uddhaṃ olokesi, yāva brahmalokā ekaṅgaṇā ahesuṃ. Adho olokesi, yāva avīcito ekaṅgaṇaṃ ahosi. Disāvidisā olokesi, anekāni cakkavāḷasatasahassāni ekaṅgaṇāni ahesuṃ. Devā manusse passiṃsu, manussāpi deve passiṃsu, sabbe sammukhāva passiṃsu.

Bhagavā chabbaṇṇaraṃsiyo vissajjesi. Taṃ divasaṃ buddhasiriṃ oloketvā chattiṃsayojana parimaṇḍalāya parisāya ekopi buddhabhāvaṃ apatthento nāma natthi. Suvaṇṇasopānena devā otariṃsu, rajatasopānena mahābrahmāno otariṃsu, maṇisopānena sammāsambuddho otari. Pañcasikho gandhabbadevaputto beluvapaṇḍuvīṇaṃ ādāya dakkhiṇapasse ṭhatvā satthu gandhabbamadhuradibbavīṇāya saddena pūjaṃ karonto otari, mātali, saṅgāhako vāmapasse ṭhatvā dibbagandhamālāpupphaṃ gahetvā namassamāno pūjaṃ katvā otari, mahābrahmā chattaṃ dhāresi, suyāmo vālabījaniṃ dhāresi. Satthā iminā parivārena saddhiṃ otaritvā saṅkassanagaradvāre patiṭṭhahi. Sāriputtattheropi āgantvā satthāraṃ vanditvā yasmā sāriputtattherena tathārūpāya buddhasiriyā otaranto satthā ito pubbe na diṭṭhapubbo, tasmā –

‘‘Na me diṭṭho ito pubbe, na suto uda kassaci;
Evaṃ vagguvado satthā, tusitā gaṇimāgato’’ti. (su. ni. 961; mahāni. 190) –

Ādīhi attano tuṭṭhiṃ pakāsetvā, ‘‘bhante, ajja sabbepi devamanussā tumhākaṃ pihayanti, patthentī’’ti āha. Atha naṃ satthā, ‘‘sāriputta, evarūpehi guṇehi samannāgatā buddhā devamanussānaṃ piyā hontiyevā’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

181. ‘‘Ye jhānapasutā dhīrā, nekkhammūpasame ratā;
Devāpi tesaṃ pihayanti, sambuddhānaṃ satīmata’’nti.

Tattha **ye jhānapasutā**ti lakkhaṇūpanijjhānaṃ ārammaṇūpanijjhānanti imesu dvīsu jhānesu āvajjanasamāpajjanaadhiṭṭhānavuṭṭhānapaccavekkhaṇehi yuttappayuttā. **Nekkhammūpasame ratā**ti ettha pabbajjā nekkhammanti na gahetabbā, kilesavūpasamanibbānaratiṃ pana sandhāyetaṃ vuttaṃ. **Devāpī**ti devāpi manussāpi tesaṃ pihayanti patthenti. **Satīmata**nti evarūpaguṇānaṃ tesaṃ satiyā samannāgatānaṃ sambuddhānaṃ. ‘‘Aho vata mayaṃ buddhā bhaveyyāmā’’ti buddhabhāvaṃ icchamānā pihayantīti attho.

Desanāvasāne tiṃsamattānaṃ pāṇakoṭīnaṃ dhammābhisamayo ahosi, therassa saddhivihārikā pañcasatabhikkhū arahatte patiṭṭhahiṃsu.

Sabbabuddhānaṃ kira avijahitameva yamakapāṭihīraṃ katvā devaloke vassaṃ vasitvā saṅkassanagaradvāre otaraṇaṃ. Tattha pana dakkhiṇapādassa patiṭṭhitaṭṭhānaṃ acalacetiyaṭṭhānaṃ nāma hoti. Satthā tattha ṭhatvā puthujjanādīnaṃ visaye pañhaṃ pucchi, puthujjanā attano visaye pañhe vissajjetvā sotāpannavisaye pañhaṃ vissajjetuṃ nāsakkhiṃsu. Tathā sakadāgāmiādīnaṃ visaye sotāpannādayo, mahāmoggallānavisaye sesamahāsāvakā, sāriputtattherassa visaye mahāmoggallāno, buddhavisaye ca sāriputtopi vissajjetuṃ nāsakkhiyeva. So pācīnadisaṃ ādiṃ katvā sabbadisā olokesi, sabbattha ekaṅgaṇameva ahosi. Aṭṭhasu disāsu devamanussā uddhaṃ yāva brahmalokā heṭṭhā bhūmaṭṭhā ca yakkhanāgasupaṇṇā añjaliṃ paggahetvā, ‘‘bhante, idha tassa pañhassa vissajjetā natthi, ettheva upadhārethā’’ti āhaṃsu. Satthā sāriputto kilamati. Kiñcāpi hesa –

‘‘Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā’’ti. (su. ni. 1044; cūḷani.

ajitamāṇavapucchāniddesa 7) –

Imaṃ buddhavisaye puṭṭhapañhaṃ sutvā ‘satthā maṃ sekhāsekhānaṃ āgamanapaṭipadaṃ pucchatī’ti pañhe nikkaṅkho, khandhādīsu pana katarena nu kho mukhena imaṃ paṭipadaṃ kathento ‘ahaṃ satthu ajjhāsayaṃ gaṇhituṃ na sakkhissāmī’ti mama ajjhāsaye kaṅkhati, so mayā naye adinne kathetuṃ na sakkhissati, nayamassa dassāmīti nayaṃ dassento ‘‘bhūtamidaṃ, sāriputta, samanupassasī’’ti āha. Evaṃ kirassa ahosi ‘‘sāriputto mama ajjhāsayaṃ gahetvā kathento khandhavasena kathessatī’’ti. Therassa saha nayadānena so pañho nayasatena nayasahassena nayasatasahassena upaṭṭhāsi. So satthārā dinnanaye ṭhatvā taṃ pañhaṃ kathesi. Ṭhapetvā kira sammāsambuddhaṃ añño sāriputtattherassa paññaṃ pāpuṇituṃ samattho nāma natthi. Teneva kira thero satthu purato ṭhatvā sīhanādaṃ nadi – ‘‘ahaṃ, bhante, sakalakappampi deve vuṭṭhe ‘ettakāni bindūni mahāsamudde patitāni, ettakāni bhūmiyaṃ, ettakāni pabbate’ti gaṇetvā lekhaṃ āropetuṃ samattho’’ti. Satthāpi naṃ ‘‘jānāmi, sāriputta, gaṇetuṃ samatthabhāva’’nti āha. Tassa āyasmato paññāya upamā nāma natthi. Tenevāha –

‘‘Gaṅgāya vālukā khīye, udakaṃ khīye mahaṇṇave;
Mahiyā mattikā khīye, na khīye mama buddhiyā’’ti.

Idaṃ vuttaṃ hoti – sace hi, bhante, buddhisampannalokanātha, mayā ekasmiṃ pañhe vissajjite ekaṃ vā vālukaṃ ekaṃ vā udakabinduṃ ekaṃ vā paṃsukhaṇḍaṃ akhipitvā pañhānaṃ satena vā sahassenavā satasahassena vā vissajjite gaṅgāya vālukādīsu ekekaṃ ekamante khipeyya, khippataraṃ gaṅgādīsu vālukādayo parikkhayaṃ gaccheyyuṃ, na tveva mama pañhānaṃ vissajjananti. Evaṃ mahāpaññopi hi bhikkhu buddhavisaye pañhassa antaṃ vā koṭiṃ vā adisvā satthārā dinnanaye ṭhatvāva pañhaṃ vissajjesi. Taṃ sutvā bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘yaṃ pañhaṃ puṭṭho sabbopi jano kathetuṃ na sakkhi, taṃ dhammasenāpati sāriputto ekakova kathesī’’ti. Satthā taṃ kathaṃ sutvā ‘‘na idāneva sāriputto yaṃ pañhaṃ mahājano vissajjetuṃ nāsakkhi, taṃ vissajjesi, pubbepi anena vissajjitoyevā’’ti vatvā atītaṃ āharituṃ –

‘‘Parosahassampi samāgatānaṃ,
Kandeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño,
Yo bhāsitassa vijānāti attha’’nti. (jā. 1.1.99) –

Imaṃ jātakaṃ vitthārena kathesīti.

Devorohaṇavatthu dutiyaṃ.

3. Erakapattanāgarājavatthu

Kiccho manussapaṭilābhoti imaṃ dhammadesanaṃ satthā bārāṇasiyaṃ upanissāya sattasirīsakarukkhamūle viharanto erakapattaṃ nāma nāgarājaṃ ārabbha kathesi.

So kira pubbe kassapabuddhasāsane daharabhikkhu hutvā gaṅgāya nāvaṃ abhiruyha gacchanto ekasmiṃ erakagumbe erakapattaṃ gahetvā nāvāya vegasā gacchamānāyapi na muñci, erakapattaṃ chijjitvā gataṃ. So ‘‘appamattakaṃ eta’’nti āpattiṃ adesetvā vīsati vassasahassāni araññe samaṇadhammaṃ katvāpi maraṇakāle erakapattena gīvāya gahito viya āpattiṃ desetukāmopi aññaṃ bhikkhuṃ apassamāno ‘‘aparisuddhaṃ me sīla’’nti uppannavippaṭisāro tato cavitvā ekarukkhadoṇikanāvappamāṇo nāgarājā hutvā nibbatti, **erakapatto**tvevassa nāmaṃ ahosi. So nibbattakkhaṇeyeva attabhāvaṃ oloketvā ‘‘ettakaṃ nāma kālaṃ samaṇadhammaṃ katvā ahetukayoniyaṃ maṇḍūkabhakkhaṭṭhāne nibbattomhī’’ti vippaṭisārī ahosi. So aparabhāge ekaṃ dhītaraṃ labhitvā majjhe gaṅgāya udakapiṭṭhe mahantaṃ phalaṃ ukkhipitvā dhītaraṃ tasmiṃ ṭhapetvā naccāpetvā gāyāpesi. Evaṃ kirassa ahosi – ‘‘addhā ahaṃ idha iminā upāyena buddhe uppanne tassa uppannabhāvaṃ suṇissāmī’’ti. Yo me gītassa paṭigītaṃ āharati, tassa mahantena nāgabhavanena saddhiṃ dhītaraṃ dassāmīti anvaḍḍhamāsaṃ uposathadivase taṃ dhītaraṃ phaṇe ṭhapesi. Sā tattha ṭhitā naccantī –

‘‘Kiṃsu adhippatī rājā, kiṃsu rājā rajjissaro;
Kathaṃsu virajo hoti, kathaṃ bāloti vuccatī’’ti. –

Imaṃ gītaṃ gāyati.

Sakalajambudīpavāsino ‘‘nāgamāṇavikaṃ gaṇhissāmā’’ti gantvā attano attano paññābalena paṭigītaṃ katvā gāyanti. Sā taṃ paṭikkhipati. Tassā anvaḍḍhamāsaṃ phaṇe ṭhatvā evaṃ gāyantiyāva ekaṃ buddhantaraṃ vītivattaṃ. Atha amhākaṃ satthā loke uppajjitvā ekadivasaṃ paccūsakāle lokaṃ volokento erakapattaṃ ādiṃ katvā uttaramāṇavaṃ nāma attano ñāṇajālassa anto paviṭṭhaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti āvajjento ‘‘ajja erakapattassa dhītaraṃ phaṇe ṭhapetvā naccāpanadivaso, ayaṃ uttaramāṇavo mayā dinnaṃ paṭigītaṃ gaṇhantova sotāpanno hutvā taṃ ādāya nāgarājassa santikaṃ gamissati. So taṃ sutvā ‘buddho uppanno’ti ñatvā mama santikaṃ āgamissati, ahaṃ tasmiṃ āgate mahāsamāgame gāthaṃ kathessāmi, gāthāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissatī’’ti addasa. So tattha gantvā bārāṇasito avidūre satta sirīsakarukkhā atthi, tesu ekassa mūle nisīdi. Jambudīpavāsino gītapaṭigītaṃ ādāya sannipatiṃsu. Satthā avidūre ṭhāne gacchantaṃ uttaramāṇavaṃ disvā ‘‘ehi, uttarā’’ti āha. ‘‘Kiṃ, bhante’’ti? ‘‘Ito tāva ehī’’ti. Atha naṃ āgantvā vanditvā nisinnaṃ āha ‘‘kahaṃ gacchasī’’ti? ‘‘Erakapattassa dhītu gāyanaṭṭhāna’’nti. ‘‘Jānāsi pana gītapaṭigīta’’nti? ‘‘Jānāmi, bhante’’ti. ‘‘Vadehi tāva na’’nti? Atha naṃ attano jānananiyāmeneva vadantaṃ ‘‘na uttaraṃ etaṃ paṭigītaṃ, ahaṃ te paṭigītaṃ dassāmi, ādāya naṃ gamissasī’’ti. ‘‘Sādhu, bhante’’ti. Atha naṃ satthā, uttara, tvaṃ nāgamāṇavikāya gītakāle –

‘‘Chadvārādhippatī rājā, rajjamāno rajjissaro;
Arajjaṃ virajo hoti, rajjaṃ bāloti vuccatī’’ti. –

Imaṃ paṭigītaṃ gāyeyyāsīti āha.

Māṇavikāya gītassa attho – **kiṃsu adhippatī rājā**ti kiṃ adhippati rājā nāma hoti? **Kiṃsu rājā rajjissaro**ti kathaṃ pana rājā rajjissaro nāma hoti? **Kathaṃsu virajo hotī**ti kathaṃ nu kho so rājā virajo nāma hotīti?

Paṭigītassa pana attho – **chadvārādhippatī rājā**ti yo channaṃ dvārānaṃ adhippati, ekadvārepi rūpādīhi anabhibhūto, ayaṃ rājā nāma. **Rajjamāno rajjissaro**ti yo pana tesu ārammaṇesu rajjati, so rajjamāno rajjissaro nāma. **Arajja**nti arajjamāno pana virajo nāma hoti. **Rajja**nti rajjamāno bāloti vuccatīti.

Evamassa satthā paṭigītaṃ datvā, uttara, tayā imasmiṃ gīte gāyite imassa gītassa imaṃ paṭigītaṃ gāyissati –

‘‘Kenassu vuyhati bālo, kathaṃ nudati paṇḍito;
Yogakkhemī kathaṃ hoti, taṃ me akkhāhi pucchito’’ti.

Athassa tvaṃ idaṃ paṭigītaṃ gāyeyyāsi –

‘‘Oghena vuyhati bālo, yogā nudati paṇḍito;
Sabbayogavisaṃyutto, yogakkhemīti vuccatī’’ti.

Tassattho – ‘‘kāmoghādinā catubbidhena oghena bālo vuyhati, taṃ oghaṃ paṇḍito sammappadhānasaṅkhātena yogena nudati. So sabbehi kāmayogādīhi visaṃyutto yogakkhemī nāma vuccatī''ti.

Uttaro imaṃ paṭigītaṃ gaṇhantova sotāpattiphale patiṭṭhahi. So sotāpanno hutvā taṃ gāthaṃ ādāya gantvā, ''ambho, mayā gītapaṭigītaṃ āhaṭaṃ, okāsaṃ me dethā''ti vatvā nirantaraṃ ṭhitassa mahājanassa jaṇṇunā akkamanto agamāsi. Nāgamāṇavikā pitu phaṇe ṭhatvā naccamānā ''kiṃsu adhippatī rājā''ti gītaṃ gāyati? Uttaro ''chadvārādhippatī rājā''ti paṭigītaṃ gāyi. Puna nāgamāṇavikā ''kenassu vuyhatī''ti tassa gītaṃ gāyati? Athassā paṭigītaṃ gāyanto uttaro ''oghena vuyhatī''ti imaṃ gāthamāha. Nāgarājā taṃ sutvāva buddhassa uppannabhāvaṃ ñatvā ''mayā ekaṃ buddhantaraṃ evarūpaṃ padaṃ nāma na sutapubbaṃ, uppanno vata, bho, loke buddho''ti tuṭṭhamānaso naṅguṭṭhena udakaṃ pahari, mahāvīciyo uṭṭhahiṃsu, ubho tīrāni bhijjiṃsu. Ito cito ca usabhamatte ṭhāne manussā udake nimujjiṃsu. So ettakaṃ mahājanaṃ phaṇe ṭhapetvā ukkhipitvā thale patiṭṭhapesi. So uttaraṃ upasaṅkamitvā ''kahaṃ, sāmi, satthā''ti pucchi. ''Ekasmiṃ rukkhamūle nisinno, mahārājā''ti. So ''ehi, sāmi, gacchāmā''ti uttarena saddhiṃ agamāsi. Mahājanopi tena saddhiṃyeva gato. Nāgarājā gantvā chabbaṇṇaraṃsīnaṃ antaraṃ pavisitvā satthāraṃ vanditvā rodamāno aṭṭhāsi. Atha naṃ satthā āha – ''kiṃ idaṃ, mahārājā''ti? ''Ahaṃ, bhante, tumhādisassa buddhassa sāvako hutvā vīsati vassasahassāni samaṇadhammaṃ akāsiṃ, sopi maṃ samaṇadhammo niddhāretuṃ nāsakkhi. Appamattakaṃ erakapattachindanamattaṃ nissāya ahetukapaṭisandhiṃ gahetvā urena parisakkanaṭṭhāne nibbattosmi, ekaṃ buddhantaraṃ neva manussattaṃ labhāmi, na saddhammassavanaṃ, na tumhādisassa buddhassa dassana''nti satthā tassa kathaṃ sutvā, ''mahārāja, manussattaṃ nāma dullabhameva, tathā saddhammassavanaṃ, tathā buddhuppādo, idaṃ kicchena kasirena labbhatī''ti vatvā dhammaṃ desento imaṃ gāthamāha –

182. ''Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitaṃ;
Kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo''ti.

Tassattho – mahantena hi vāyāmena mahantena kusalena laddhattā manussattapaṭilābho nāma kiccho dullabho. Nirantaraṃ kasikammādīni katvā jīvitavuttiṃ ghaṭanatopi parittaṭṭhāyitāyapi maccānaṃ jīvitaṃ kicchaṃ. Anekesupi kappesu dhammadesakassa puggalassa dullabhatāya saddhammassavanampi kicchaṃ. Mahantena vāyāmena abhinīhārassa samijjhanato samiddhābhinīhārassa ca anekehipi kappakoṭisahassehi dullabhuppādato buddhānaṃ uppādopi kicchoyeva, ativiya dullabhoti.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Nāgarājāpi taṃdivasaṃ sotāpattiphalaṃ labheyya, tiracchānagatattā pana nālattha. So yesu paṭisandhigahaṇatacajahanavissaṭṭhaniddokkamanasajātiyāmethunasevanacutisaṅkhātesu pañcasu ṭhānesu nāgasarīrameva gahetvā kilamanti, tesu akilamanabhāvaṃ patvā māṇavarūpeneva vicarituṃ labhatīti.

Erakapattanāgarājavatthu tatiyaṃ.

4. Ānandattherapañhavatthu

Sabbapāpassa akaraṇanti imaṃ dhammadesanaṃ satthā jetavane viharanto ānandattherassa pañhaṃ ārabbha kathesi.

Thero kira divāṭṭhāne nisinno cintesi – ''satthārā sattannaṃ buddhānaṃ mātāpitaro āyuparicchedo bodhi sāvakasannipāto aggasāvakasannipāto aggasāvakaupaṭṭhākoti idaṃ sabbaṃ kathitaṃ, uposatho pana akathito, kiṃ nu kho tesampi ayameva uposatho, añño''ti? So satthāraṃ upasaṅkamitvā tamatthaṃ pucchi. Yasmā pana tesaṃ buddhānaṃ kālabhedova ahosi, na kathābhedo. Vipassī sammāsambuddho hi sattame sattame saṃvacchare uposathaṃ akāsi. Ekadivasaṃ dinnovādoyeva hissa sattannaṃ saṃvaccharānaṃ alaṃ hoti. Sikhī ceva vessabhū ca chaṭṭhe chaṭṭhe saṃvacchare uposathaṃ kariṃsu, kakusandho koṇāgamano ca saṃvacchare saṃvacchare. Kassapadasabalo chaṭṭhe chaṭṭhe māse uposathaṃ akāsi. Ekadivasaṃ dinnovādo eva hissa channaṃ māsānaṃ alaṃ ahosi. Tasmā satthā tesaṃ imaṃ kālabhedaṃ ārocetvā ‘‘ovādagāthā pana nesaṃ imāyevā’’ti vatvā sabbesaṃ ekameva uposathaṃ āvi karonto imā gāthā abhāsi –

183. ‘‘Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

184. ‘‘Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī,
Na samaṇo hoti paraṃ viheṭhayanto.

185. ‘‘Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsana’’nti.

Tattha **sabbapāpassā**ti sabbassa akusalakammassa. **Upasampadā**ti abhinikkhamanato paṭṭhāya yāva arahattamaggā kusalassa uppādanañceva uppāditassa ca bhāvanā. **Sacittapariyodapana**nti pañcahi nīvaraṇehi attano cittassa vodāpanaṃ. **Etaṃ buddhāna sāsana**nti sabbabuddhānaṃ ayamanusiṭṭhi.

Khantīti yā esā titikkhāsaṅkhātā khantī nāma, idaṃ imasmiṃ sāsane paramaṃ uttamaṃ tapo. **Nibbānaṃ paramaṃ vadanti buddhā**ti buddhā ca paccekabuddhā ca anubuddhā cāti ime tayo buddhā nibbānaṃ uttamantī vadanti. **Na hi pabbajito**ti pāṇiādīhi paraṃ apahananto viheṭhento parūpaghātī pabbajito nāma na hoti. **Na samaṇo**ti vuttanayeneva paraṃ viheṭhayanto samaṇopi na hotiyeva.

Anūpavādoti anūpavādanañceva anūpavādāpanañca. **Anūpaghāto**ti anūpaghātanañceva anūpaghātāpanañca. **Pātimokkhe**ti jeṭṭhakasīle. **Saṃvaro**ti pidahanaṃ. **Mattaññutā**ti mattaññubhāvo pamāṇajānanaṃ. **Panta**nti vivittaṃ. **Adhicitte**ti aṭṭhasamāpattisaṅkhāte adhicitte. **Āyogo**ti payogakaraṇaṃ. **Eta**nti etaṃ sabbesaṃ buddhānaṃ sāsanaṃ. Ettha hi anūpavādena vācasikaṃ sīlaṃ kathitaṃ, anūpaghātena kāyikasīlaṃ, ‘‘pātimokkhe ca saṃvaro’’ti sīlaṃ kathitaṃ, anūpaghātena kāyikasīlaṃ, ‘‘pātimokkhe ca saṃvaro’’ti iminā pātimokkhasīlañceva indriyasaṃvarañca, mattaññutāya ājīvapārisuddhi ceva paccayasannisitasīlañca, pantasenāsanena sappāyasenāsanaṃ, adhicittena aṭṭha samāpattiyo. Evaṃ imāya gāthāya tissopi sikkhā kathitā eva hontīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ānandattherapañhavatthu catutthaṃ.

5. Anabhiratabhikkhuvatthu

Na kahāpaṇavassenāti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ anabhiratabhikkhuṃ ārabbha kathesi.

So kira sāsane pabbajitvā laddhūpasampado ‘‘asukaṭṭhānaṃ nāma gantvā uddesaṃ uggaṇhāhī’’ti upajjhāyena pesito tattha agamāsi. Athassa pituno rogo uppajji. So puttaṃ daṭṭhukāmo hutvā taṃ pakkosituṃ samatthaṃ kañci alabhitvā puttasokena vippalapantoyeva āsannamaraṇo hutvā ‘‘idaṃ me puttassa pattacīvaramūlaṃ kareyyāsī’’ti kahāpaṇasataṃ kaniṭṭhassa hatthe datvā kālamakāsi. So daharassa āgatakāle pādamūle nipatitvā pavaṭṭento roditvā, ‘‘bhante, pitā te vippalapantova kālakato, mayhaṃ pana tena kahāpaṇasataṃ hatthe ṭhapitaṃ, tena kiṃ karomī’’ti āha. Daharo ‘‘na me kahāpaṇehi attho''ti paṭikkhipitvā aparabhāge cintesi – ''kiṃ me parakulesu piṇḍāya caritvā jīvitena, sakkā taṃ kahāpaṇasataṃ nissāya jīvituṃ, vibbhamissāmī''ti. So anabhiratiyā pīḷito vissaṭṭhasajjhāyanakammaṭṭhāno paṇḍurogī viya ahosi. Atha naṃ daharasāmaṇerā ''kiṃ ida''nti pucchitvā ''ukkaṇṭhitomhī''ti vutte ācariyupajjhāyānaṃ ācikkhiṃsu. Atha naṃ te satthu santikaṃ netvā satthu dassesuṃ. Satthā ''saccaṃ kira tvaṃ ukkaṇṭhito''ti pucchitvā, ''āma, bhante''ti vutte ''kasmā evamakāsi, atthi pana te koci jīvitapaccayo''ti āha. ''Āma, bhante''ti. ''Kiṃ te atthī''ti? ''Kahāpaṇasataṃ, bhante''ti. Tena hi katthaci tāva sakkharā āhara, gaṇetvā jānissāma ''sakkā vā tāvattakena jīvituṃ, no vā''ti. So sakkharā āhari. Atha naṃ satthā āha – ''paribhogatthāya tāva paṇṇāsaṃ ṭhapehi, dvinnaṃ goṇānaṃ atthāya catuvīsati, ettakaṃ nāma bījatthāya, yuganaṅgalatthāya, kuddālavāsipharasuatthāyā''ti evaṃ gaṇiyamāne taṃ kahāpaṇasataṃ nappahoti. Atha naṃ satthā ''bhikkhu tava kahāpaṇā appakā, kathaṃ ete nissāya taṇhaṃ pūressasi, atīte kira cakkavattirajjaṃ kāretvā apphoṭitamattena dvādasayojanaṭṭhāne kaṭippamāṇena ratanavassaṃ vassāpetuṃ samattho yāva chattiṃsa sakkā cavanti, ettakaṃ kālaṃ devarajjaṃ kāretvāpi maraṇakāle taṇhaṃ apūretvāva kālamakāsī''ti vatvā tena yācito atītaṃ āharitvā **mandhātujātakaṃ** (jā. 1.3.22) vitthāretvā –

''Yāvatā candimasūriyā pariharanti, disā bhanti virocanā;
Sabbeva dāsā mandhātu, ye pāṇā pathavissitā''ti. –

Imissā gāthāya anantarā imā dve gāthā abhāsi –

186. ''Na kahāpaṇavassena, titti kāmesu vijjati;
Appassādā dukhā kāmā, iti viññāya paṇḍito.

187. ''Api dibbesu kāmesu, ratiṃ so nādhigacchati;
Taṇhakkhayarato hoti, sammāsambuddhasāvako''ti.

Tattha **kahāpaṇavassenā**ti yaṃ so apphoṭetvā sattaratanavassaṃ vassāpesi, taṃ idha kahāpaṇavassanti vuttaṃ. Tenapi hi vatthukāmakilesakāmesu titti nāma natthi. Evaṃ duppūrā esā taṇhā. **Appassādā**ti supinasadisatāya parittasukhā. **Dukhā**ti dukkhakkhandhādīsu āgatadukkhavasena pana bahudukkhāva. **Iti viññāyā**ti evamete kāme jānitvā. **Api dibbesū**ti sace hi devānaṃ upakappanakakāmehi nimanteyyāpi āyasmā samiddhi viya evampi tesu kāmesu ratiṃ na vindatiyeva. **Taṇhakkhayarato**ti arahatte ceva nibbāne ca abhirato hoti, taṃ patthayamāno viharati. **Sammāsambuddhasāvako**ti sammāsambuddhena desitassa dhammassa savanena jāto yogāvacarabhikkhūti.

Desanāvasāne so bhikkhu sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Anabhiratabhikkhuvatthu pañcamaṃ.

6. Aggidattabrāhmaṇavatthu

Bahuṃ ve saraṇaṃ yantīti imaṃ dhammadesanaṃ satthā jetavane viharanto vālikarāsimhi nisinnaṃ aggidattaṃ nāma kosalarañño purohitaṃ ārabbha kathesi.

So kira mahākosalassa purohito ahosi. Atha naṃ pitari kālakate rājā pasenadi kosalo ''pitu me purohito''ti gāravena tasmiṃyeva ṭhāne ṭhapetvā tassa attano upaṭṭhānaṃ āgatakāle paccuggamanaṃ karoti, ''ācariya, idha nisīdathā''ti samānāsanaṃ dāpesi. So cintesi – ''ayaṃ rājā mayi ativiya gāravaṃ karoti, na kho pana rājūnaṃ niccakālameva sakkā cittaṃ gahetuṃ. Samānavayeneva hi saddhiṃ rajjasukhaṃ nāma sukhaṃ hoti, ahañcamhi mahallako, pabbajituṃ me yutta''nti. So rājānaṃ pabbajjaṃ anujānāpetvā nagare bheriṃ carāpetvā sattāhena sabbaṃ attano dhanaṃ dānamukhe vissajjetvā bāhirakapabbajjaṃ pabbaji. Taṃ nissāya dasa purisasahassāni anupabbajiṃsu. So tehi saddhiṃ aṅgamagadhānañca kururaṭṭhassa ca antare vāsaṃ kappetvā imaṃ ovādaṃ deti, ‘‘tātā, yassa kāmavitakkādayo uppajjanti, so nadito ekekaṃ vālukapuṭaṃ uddharitvā imasmiṃ okiratū’’ti. Te ‘‘sādhū’’ti paṭissuṇitvā kāmavitakkādīnaṃ uppannakāle tathā kariṃsu. Aparena samayena mahāvālukarāsi ahosi, taṃ ahichatto nāma nāgarājā paṭiggahesi. Aṅgamagadhavāsino ceva kururaṭṭhavāsino ca māse māse tesaṃ mahantaṃ sakkāraṃ abhiharitvā dānaṃ denti. Atha nesaṃ aggidatto imaṃ ovādaṃ adāsi – ‘‘pabbataṃ saraṇaṃ yātha, vanaṃ saraṇaṃ yātha, ārāmaṃ saraṇaṃ yātha, rukkhaṃ saraṇaṃ yātha, evaṃ sabbadukkhato muccissathā’’ti. Attano antevāsikepi iminā ovādena ovadi.

Bodhisattopi katābhinikkhamano sammāsambodhiṃ patvā tasmiṃ samaye sāvatthiṃ nissāya jetavane viharanto paccūsakāle lokaṃ volokento aggidattabrāhmaṇaṃ saddhiṃ antevāsikehi attano ñāṇajālassa anto paviṭṭhaṃ disvā ‘‘sabbepi ime arahattassa upanissayasampannā’’ti ñatvā sāyanhasamaye mahāmoggallānattheraṃ āha – ‘‘moggallāna, kiṃ passasi aggidattabrāhmaṇaṃ mahājanaṃ atitthe pakkhandāpentaṃ, gaccha tesaṃ ovādaṃ dehī’’ti. Bhante, bahū ete, ekakassa mayhaṃ avisayhā. Sace tumhepi āgamissatha, visayhā bhavissantīti. Moggallāna, ahampi āgamissāmi, tvaṃ purato yāhīti. Thero purato gacchantova cintesi – ‘‘ete balavanto ceva bahū ca. Sace sabbesaṃ samāgamaṭṭhāne kiñci kathessāmi, sabbepi vaggavaggena uṭṭhaheyyu’’nti attano ānubhāvena thūlaphusitakaṃ devaṃ vuṭṭhāpesi. Te thūlaphusitakesu patantesu uṭṭhāyuṭṭhāya attano attano paṇṇasālaṃ pavisiṃsu. Thero aggidattassa brāhmaṇassa paṇṇasāladvāre ṭhatvā ‘‘aggidattā’’ti āha. So therassa saddaṃ sutvā ‘‘maṃ imasmiṃ loke nāmena ālapituṃ samattho nāma natthi, ko nu kho maṃ nāmena ālapatī’’ti mānathaddhatāya ‘‘ko eso’’ti āha. ‘‘Ahaṃ, brāhmaṇā’’ti. ‘‘Kiṃ vadesī’’ti? ‘‘Ajja me ekarattiṃ idha vasanaṭṭhānaṃ tvaṃ ācikkhāhī’’ti. ‘‘Idha vasanaṭṭhānaṃ natthi, ekassa ekāva paṇṇasālā’’ti. ‘‘Aggidatta, manussā nāma manussānaṃ, gāvo gunnaṃ, pabbajitā pabbajitānaṃ santikaṃ gacchanti, mā evaṃ kari, dehi me vasanaṭṭhāna’’nti. ‘‘Kiṃ pana tvaṃ pabbajito’’ti? ‘‘Āma, pabbajitomhī’’ti. ‘‘Sace pabbajito, kahaṃ te khāribhaṇḍaṃ, ko pabbajitaparikkhāro’’ti. ‘‘Atthi me parikkhāro, visuṃ pana naṃ gahetvā vicarituṃ dukkhanti abbhantareneva naṃ gahetvā vicarāmi, brāhmaṇā’’ti. So ‘‘taṃ gahetvā vicarissasī’’ti therassa kujjhi. Atha naṃ so āha – ‘‘amhe, aggidatta, mā kujjhi, vasanaṭṭhānaṃ me ācikkhāhī’’ti. Natthi ettha vasanaṭṭhānanti. Etasmiṃ pana vālukarāsimhi ko vasatīti. Eko, nāgarājāti. Etaṃ me dehīti. Na sakkā dātuṃ, bhāriyaṃ etassa kammanti. Hotu, dehi meti. Tena hi tvaṃ eva jānāhīti.

Thero vālukarāsiabhimukho pāyāsi. Nāgarājā taṃ āgacchantaṃ disvā ‘‘ayaṃ samaṇo ito āgacchati, na jānāti maññe mama atthibhāvaṃ, dhūmāyitvā naṃ māressāmī’’ti dhūmāyi. Thero ‘‘ayaṃ nāgarājā ‘ahameva dhūmāyituṃ sakkomi, aññe na sakkontī’ti maññe sallakkhetī’’ti sayampi dhūmāyi. Dvinnampi sarīrato uggatā dhūmā yāva brahmalokā uṭṭhahiṃsu. Ubhopi dhūmā theraṃ abādhetvā nāgarājānameva bādhenti. Nāgarājā dhūmavegaṃ sahituṃ asakkonto pajjali. Theropi tejodhātuṃ samāpajjitvā tena saddhiṃyeva pajjali. Aggijālā yāva brahmalokā uṭṭhahiṃsu. Ubhopi theraṃ abādhetvā nāgarājānameva bādhayiṃsu. Athassa sakalasarīraṃ ukkāhi padittaṃ viya ahosi. Isigaṇo oloketvā cintesi – ‘‘nāgarājā, samaṇaṃ jhāpeti, bhaddako vata samaṇo amhākaṃ vacanaṃ asutvā naṭṭho’’ti. Thero nāgarājānaṃ dametvā nibbisevanaṃ katvā vālukarāsimhi nisīdi. Nāgarājā vālukarāsiṃ bhogehi parikkhipitvā kūṭāgārakucchipamāṇaṃ phaṇaṃ māpetvā therassa upari dhāresi.

Isigaṇā pātova ‘‘samaṇassa matabhāvaṃ vā amatabhāvaṃ vā jānissāmā’’ti therassa santikaṃ gantvā taṃ vālukarāsimatthake nisinnaṃ disvā añjaliṃ paggayha abhitthavantā āhaṃsu – ‘‘samaṇa, kacci nāgarājena na bādhito’’ti. ‘‘Kiṃ na passatha mama upariphaṇaṃ dhāretvā ṭhita’’nti? Te ‘‘acchariyaṃ vata bho, samaṇassa evarūpo nāma nāgarājā damito’’ti theraṃ parivāretvā aṭṭhaṃsu. Tasmiṃ khaṇe satthā āgato. Thero satthāraṃ disvā uṭṭhāya vandi. Atha naṃ isayo āhaṃsu – ‘‘ayampi tayā mahantataro’’ti. Eso bhagavā satthā, ahaṃ imassa sāvakoti. Satthā vālukarāsimatthake nisīdi, isigaṇo ‘‘ayaṃ tāva sāvakassa ānubhāvo, imassa pana ānubhāvo kīdiso bhavissatī’’ti añjaliṃ paggayha satthāraṃ abhitthavi. Satthā aggidattaṃ āmantetvā āha – ‘‘aggidatta, tvaṃ tava sāvakānañca upaṭṭhākānañca ovādaṃ dadamāno kinti vatvā desī''ti. ''Etaṃ pabbataṃ saraṇaṃ gacchatha, vanaṃ ārāmaṃ rukkhaṃ saraṇaṃ gacchatha. Etāni hi saraṇaṃ gato sabbadukkhā pamuccatī''ti evaṃ tesaṃ ovādaṃ dammīti. Satthā ''na kho, aggidatta, etāni saraṇaṃ gato sabbadukkhā pamuccati, buddhaṃ dhammaṃ saṅghaṃ pana saraṇaṃ gantvā sakalavaṭṭadukkhā pamuccatī''ti vatvā imā gāthā abhāsi –

188. ''Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca;
Ārāmarukkhacetyāni, manussā bhayatajjitā.

189. ''Netaṃ kho saraṇaṃ khemaṃ, netaṃ saraṇamuttamaṃ;
Netaṃ saraṇamāgamma, sabbadukkhā pamuccati.

190. ''Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

191. ''Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

192. ''Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī''ti.

Tattha **bahu**nti bahu. **Pabbatānī**ti tattha tattha isigilivepullavebhārādike pabbate ca mahāvanagosiṅgasālavanādīni vanāni ca veḷuvanajīvakambavanādayo ārāme ca udenacetiyagotamacetiyādīni rukkhacetyāni ca te te manussā tena tena bhayena tajjitā bhayato muccitukāmā puttalābhādīni vā patthayamānā saraṇaṃ yantīti attho. **Netaṃ saraṇa**nti etaṃ sabbampi saraṇaṃ neva khemaṃ na uttamaṃ, na ca etaṃ paṭicca jātiādidhammesu sattesu ekopi jātiādito sabbadukkhā pamuccatīti attho.

Yo cāti idaṃ akhemaṃ anuttamaṃ saraṇaṃ dassetvā khemaṃ uttamaṃ saraṇaṃ dassanatthaṃ āraddhaṃ. Tassattho – yo ca gahaṭṭho vā pabbajito vā ''itipi so bhagavā arahaṃ sammāsambuddho''tiādikaṃ buddhadhammasaṅghānussatikammaṭṭhānaṃ nissāya seṭṭhavasena buddhañca dhammañca saṅghañca saraṇaṃ gato, tassapi taṃ saraṇagamanaṃ aññatitthiyavandanādīhi kuppati calati. Tassa pana acalabhāvaṃ dassetuṃ maggena āgatasaraṇameva pakāsanto **cattāri ariyasaccāni sammappaññāya passatī**ti āha. Yo hi etesaṃ saccānaṃ dassanavasena etāni saraṇaṃ gato, etassa etaṃ saraṇaṃ khemañca uttamañca, so ca puggalo etaṃ saraṇaṃ paṭicca sakalasmāpi vaṭṭadukkhā pamuccati, tasmā **etaṃ kho saraṇaṃ khema**ntiādi vuttaṃ.

Desanāvasāne sabbepi te isayo saha paṭisambhidāhi arahattaṃ patvā satthāraṃ vanditvā pabbajjaṃ yāciṃsu. Satthāpi cīvaragabbhato hatthaṃ pasāretvā ''etha bhikkhavo, caratha brahmacariya''nti āha. Te taṅkhaṇeyeva aṭṭhaparikkhāradharā vassasaṭṭhikatherā viya ahesuṃ. So ca sabbesampi aṅgamagadhakururaṭṭhavāsīnaṃ sakkāraṃ ādāya āgamanadivaso ahosi. Te sakkāraṃ ādāya āgatā sabbepi te isayo pabbajite disvā ''kiṃ nu kho amhākaṃ aggidattabrāhmaṇo mahā, udāhu samaṇo gotamo''ti cintetvā samaṇassa gotamassa āgatattā ''aggidattova mahā''ti maññiṃsu. Satthā tesaṃ ajjhāsayaṃ oloketvā, ''aggidatta, parisāya kaṅkhaṃ chindā''ti āha. So ''ahampi ettakameva paccāsīsāmī''ti iddhibalena sattakkhattuṃ vehāsaṃ abbhuggantvā punappunaṃ oruyha satthāraṃ vanditvā ''satthā me, bhante, bhagavā, sāvakohamasmī''ti vatvā sāvakattaṃ pakāsesīti.

Aggidattabrāhmaṇavatthu chaṭṭhaṃ.

7. Ānandattherapañhavatthu

Dullabhoti imaṃ dhammadesanaṃ satthā jetavane viharanto ānandattherassa pañhaṃ ārabbha

kathesi.

Thero hi ekadivasaṃ divāṭṭhāne nisinno cintesi – ‘‘hatthājānīyo chaddantakule vā uposathakule vā uppajjati, assājānīyo sindhavakule vā valāhakassarājakule vā, usabho goājanīyo dakkhiṇapathetiādīni vadantena satthārā hatthiājānīyādīnaṃ uppattiṭṭhānādīni kathitāni, purisājānīyo pana kahaṃ nu kho uppajjatī’’ti. So satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā etamatthaṃ pucchi. Satthā, ‘‘ānanda, purisājānīyo nāma sabbattha nuppajjati, ujukato pana tiyojanasatāyāme vitthārato aḍḍhateyyasate āvaṭṭato navayojanasatappamāṇe majjhimapadesaṭṭhāne uppajjati. Uppajjanto ca pana na yasmiṃ vā tasmiṃ vā kule uppajjati, khattiyamahāsālabrāhmaṇamahāsālakulānaṃ pana aññatarasmiṃyeva uppajjatī’’ti vatvā imaṃ gāthamāha –

193. ‘‘Dullabho purisājañño, na so sabbattha jāyati;
Yattha so jāyatī dhīro, taṃ kulaṃ sukhamedhatī’’ti.

Tattha **dullabho**ti purisājañño hi dullabho, na hatthiājānīyādayo viya sulabho, so sabbattha paccantadese vā nīcakule vā na jāyati, majjhimadesepi mahājanassa abhivādanādisakkārakaraṇaṭṭhāne khattiyabrāhmaṇakulānaṃ aññatarasmiṃ kule jāyati. Evaṃ jāyamāno **yattha so jāyati dhīro** uttamapañño sammāsambuddho, **taṃ kulaṃ sukhamedhatī**ti sukhappattameva hotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ānandattherapañhavatthu sattamaṃ.

8. Sambahulabhikkhuvatthu

Sukho buddhānanti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahulānaṃ bhikkhūnaṃ kathaṃ ārabbha kathesi.

Ekadivasañhi pañcasatabhikkhū upaṭṭhānasālāyaṃ nisinnā, ‘‘āvuso, kiṃ nu kho imasmiṃ loke sukha’’nti kathaṃ samuṭṭhāpesuṃ? Tattha keci ‘‘rajjasukhasadisaṃ sukhaṃ nāma natthī’’ti āhaṃsu. Keci kāmasukhasadisaṃ, keci ‘‘sālimaṃsabhojanādisadisaṃ sukhaṃ nāma natthī’’ti āhaṃsu. Satthā tesaṃ nisinnaṭṭhānaṃ gantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, kiṃ kathetha? Idañhi sabbampi sukhaṃ vaṭṭadukkhapariyāpannameva, imasmiṃ loke buddhuppādo dhammassavanaṃ, saṅghasāmaggī, sammodamānabhāvoti idameva sukha’’nti vatvā imaṃ gāthamāha –

194. ‘‘Sukho buddhānamuppādo, sukhā saddhammadesanā;
Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho’’ti.

Tattha **buddhānamuppādo**ti yasmā buddhā uppajjamānā mahājanaṃ rāgakantārādīhi tārenti, tasmā buddhānaṃ uppādo sukho uttamo. Yasmā saddhammadesanaṃ āgamma jātiādidhammā sattā jātiādīhi muccanti, tasmā **saddhammadesanā sukhā. Sāmaggī**ti samacittatā, sāpi sukhā eva. Samaggānaṃ pana ekacittānaṃ yasmā buddhavacanaṃ vā uggaṇhituṃ dhutaṅgāni vā pariharituṃ samaṇadhammaṃ vā kātuṃ sakkā, tasmā **samaggānaṃ tapo sukho**ti vuttaṃ. Tenevāha – ‘‘yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, sammaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānī’’ti (dī. ni. 2.136).

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsu, mahājanassāpi sātthikā dhammadesanā ahosīti.

Sambahulabhikkhuvatthu aṭṭhamaṃ.

9. Kassapadasabalassa suvaṇṇacetiyavatthu

Pūjāraheti imaṃ dhammadesanaṃ satthā cārikaṃ caramāno kassapadasabalassa suvaṇṇacetiyaṃ ārabbha kathesi.

Tathāgato sāvatthito nikkhamitvā anupubbena bārāṇasiṃ gacchanto antarāmagge todeyyagāmassa samīpe mahābhikkhusaṅghaparivāro aññataraṃ devaṭṭhānaṃ sampāpuṇi. Tatra nisinno sugato dhammabhaṇḍāgārikaṃ pesetvā avidūre kasikammaṃ karontaṃ brāhmaṇaṃ pakkosāpesi. So brāhmaṇo āgantvā tathāgataṃ anabhivanditvā tameva devaṭṭhānaṃ vanditvā aṭṭhāsi. Sugatopi ‘‘imaṃ padesaṃ kinti maññasi brāhmaṇā’’ti āha. Amhākaṃ paveṇiyā āgatacetiyaṭṭhānanti vandāmi, bho gotamāti. ‘‘Imaṃ ṭhānaṃ vandantena tayā sādhu kataṃ brāhmaṇā’’ti sugato taṃ sampahaṃsesi. Taṃ sutvā bhikkhū ‘‘kena nu kho kāraṇena bhagavā evaṃ sampahaṃsesī’’ti saṃsayaṃ sañjanesuṃ. Tato tathāgato tesaṃ saṃsayamapanetuṃ majjhimanikāye **ghaṭikārasuttantaṃ** (ma. ni. 2.282 ādayo) vatvā iddhānubhāvena kassapadasabalassa yojanubbedhaṃ kanakacetiyaṃ aparañca kanakacetiyaṃ ākāse nimminitvā mahājanaṃ dassetvā, ‘‘brāhmaṇa, evaṃvidhānaṃ pūjārahānaṃ pūjā yuttatarāvā’’ti vatvā **mahāparinibbānasutte** (dī. ni. 2.206) dassitanayeneva buddhādike cattāro thūpārahe pakāsetvā sarīracetiyaṃ uddissacetiyaṃ paribhogacetiyanti tīṇi cetiyāni visesato paridīpetvā imā gāthā abhāsi –

195. ‘‘Pūjārahe pūjayato, buddhe yadi ca sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

196. ‘‘Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi kenacī’’ti. (apa. thera 1.10.1-2);

Tattha pūjituṃ arahā **pūjārahā,** pūjituṃ yuttāti attho. **Pūjārahe pūjayato**ti abhivādanādīhi ca catūhi ca paccayehi pūjentassa. Pūjārahe dasseti **buddhe**tiādinā. **Buddhe**ti sammāsambuddhe. **Yadī**ti yadi vā, atha vāti attho. Tattha paccekabuddheti kathitaṃ hoti, sāvake ca. **Papañcasamatikkante**ti samatikkantataṇhādiṭṭhimānapapañce. **Tiṇṇasokapariddave**ti atikkantasokapariddave, ime dve atikkanteti attho. Etehi pūjārahattaṃ dassitaṃ.

Teti buddhādayo. **Tādise**ti vuttagahaṇavasena. **Nibbute**ti rāgādinibbutiyā. Natthi kutoci bhavato vā ārammaṇato vā etesaṃ bhayanti akutobhayā, te **akutobhaye. Na sakkā puññaṃ saṅkhātu**nti puññaṃ gaṇetuṃ na sakkā. Kathanti ce? **Imettamapi kenacī**ti imaṃ ettakaṃ, imaṃ ettakanti kenacīti apisaddo idha sambandhitabbo, kenaci puggalena mānena vā. Tattha **puggalenā**ti tena brahmādinā. **Mānenā**ti tividhena mānena tīraṇena dhāraṇena pūraṇena vā. **Tīraṇaṃ** nāma idaṃ ettakanti nayato tīraṇaṃ. **Dhāraṇa**nti tulāya dhāraṇaṃ. **Pūraṇaṃ** nāma aḍḍhapasatapatthanāḷikādivasena pūraṇaṃ. Kenaci puggalena imehi tīhi mānehi buddhādike pūjayato puññaṃ vipākavasena gaṇetuṃ na sakkā pariyantarahitatoti dvīsu ṭhānesu pūjayato kiṃ dānaṃ paṭhamaṃ dharamāne buddhādī pūjayato na sakkā puññaṃ saṅkhātuṃ, puna te tādise kilesaparinibbānanimittena khandhaparinibbānena nibbutepi pūjayato na sakkā saṅkhātunti bhedā yujjanti. Tena hi vimānavatthumhi –

‘‘Tiṭṭhante nibbute cāpi, same citte samaṃ phalaṃ;
Cetopaṇidhihetu hi, sattā gacchanti suggati’’nti. (vi. va. 806);

Desanāvasāne so brāhmaṇo sotāpanno ahosīti. Yojanikaṃ kanakacetiyaṃ sattāhamākāseva aṭṭhāsi, mahantena samāgamo cāhosi, sattāhaṃ cetiyaṃ nānappakārena pūjesuṃ. Tato bhinnaladdhikānaṃ laddhibhedo jāto, buddhānubhāvena taṃ cetiyaṃ sakaṭṭhānameva gataṃ, tattheva taṃkhaṇe mahantaṃ pāsāṇacetiyaṃ ahosi. Tasmiṃ samāgame caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosīti.

Kassapadasabalassa suvaṇṇacetiyavatthu navamaṃ.

Buddhavaggavaṇṇanā niṭṭhitā.

Cuddasamo vaggo.

Paṭhamabhāṇavāraṃ niṭṭhitaṃ.

15. Sukhavaggo

1. Ñāātikalahavūpasamanavatthu

Susukhaṃ vatāti imaṃ dhammadesanaṃ satthā sakkesu viharanto kalahavūpasamanatthaṃ ñātake ārabbha kathesi.

Sākiyakoliyā kira kapilavatthunagarassa ca koliyanagarassa ca antare rohiṇiṃ nāma nadiṃ ekeneva āvaraṇena bandhāpetvā sassāni karonti. Atha jeṭṭhamūlamāse sassesu milāyantesu ubhayanagaravāsikānampi kammakārā sannipatiṃsu. Tattha koliyanagaravāsino āhaṃsu – ‘‘idaṃ udakaṃ ubhayato hariyamānaṃ neva tumhākaṃ, na amhākaṃ pahossati, amhākaṃ pana sassaṃ ekaudakeneva nipphajjissati, idaṃ udakaṃ amhākaṃ dethā’’ti. Itarepi āhaṃsu – ‘‘tumhesu koṭṭhake pūretvā ṭhitesu mayaṃ rattasuvaṇṇanīlamaṇikāḷakahāpaṇe ca gahetvā pacchipasibbakādihatthā na sakkhissāma tumhākaṃ gharadvāre vicarituṃ, amhākampi sassaṃ ekaudakeneva nipphajjissati, idaṃ udakaṃ amhākaṃ dethā’’ti. Na mayaṃ dassāmāti. Mayampi na dassāmāti evaṃ kathaṃ vaḍḍhetvā eko uṭṭhāya ekassa pahāraṃ adāsi, sopi aññassāti evaṃ aññamaññaṃ paharitvā rājakulānaṃ jātiṃ ghaṭṭetvā kalahaṃ vaḍḍhayiṃsu.

Koliyakammakārā vadanti – ‘‘tumhe kapilavatthuvāsike gahetvā gajjatha, ye soṇasiṅgālādayo viya attano bhaginīhi saddhiṃ saṃvasiṃsu, etesaṃ hatthino ceva assā ca phalakāvudhāni ca amhākaṃ kiṃ karissantī’’ti. Sākiyakammakārāpi vadanti ‘‘tumhe idāni kuṭṭhino dārake gahetvā gajjatha, ye anāthā niggatikā tiracchānā viya kolarukkhe vasiṃsu, etesaṃ hatthino ca assā ca phalakāvudhāni ca amhākaṃ kiṃ karissantī’’ti. Te gantvā tasmiṃ kamme niyuttānaṃ amaccānaṃ kathayiṃsu, amaccā rājakulānaṃ kathesuṃ. Tato sākiyā ‘‘bhaginīhi saddhiṃ saṃvasitakānaṃ thāmañca balañca dassessāmā’’ti yuddhasajjā nikkhamiṃsu. Koliyāpi ‘‘kolarukkhavāsīnaṃ thāmañca balañca dassessāmā’’ti yuddhasajjā nikkhamiṃsu.

Satthāpi paccūsasamaye lokaṃ volokento ñātake disvā ‘‘mayi agacchante ime nassissanti, mayā gantuṃ vaṭṭatī’’ti cintetvā ekakova ākāsena gantvā rohiṇinadiyā majjhe ākāse pallaṅkena nisīdi. Ñātakā satthāraṃ disvā āvudhāni chaḍḍetvā vandiṃsu. Atha ne satthā āha – ‘‘kiṃ kalaho nāmesa, mahārājā’’ti? ‘‘Na jānāma, bhante’’ti. ‘‘Ko dāni jānissatī’’ti? Te ‘‘uparājā jānissati, senāpati jānissatī’’ti iminā upāyena yāva dāsakammakare pucchitvā, ‘‘bhante, udakakalaho’’ti āhaṃsu. ‘‘Udakaṃ kiṃ agghati, mahārājā’’ti? ‘‘Appagghaṃ, bhante’’ti. ‘‘Khattiyā kiṃ agghanti mahārājā’’ti? ‘‘Khattiyā nāma anagghā, bhante’’ti. ‘‘Ayuttaṃ tumhākaṃ appamattataṃ udakaṃ nissāya anagghe khattiye nāsetu’’nti. Te tuṇhī ahesuṃ. Atha te satthā āmantetvā ‘‘kasmā mahārājā evarūpaṃ karotha, mayi asante ajja lohitanadī pavattissati, ayuttaṃ vo kataṃ, tumhe pañcahi verehi saverā viharatha, ahaṃ avero viharāmi. Tumhe kilesāturā hutvā viharatha, ahaṃ anāturo. Tumhe kāmaguṇapariyesanussukkā hutvā viharatha, ahaṃ anussukko viharāmī’’ti vatvā imā gāthā abhāsi –

197. ‘‘Susukhaṃ vata jīvāma, verinesu averino,
Verinesu manussesu, viharāma averino.

198. ‘‘Susukhaṃ vata jīvāma, āturesu anāturā;
Āturesu manussesu, viharāma anāturā.

199. ‘‘Susukhaṃ vata jīvāma, ussukesu anussukā;
Ussukesu manussesu, viharāma anussukā’’ti.

Tattha **susukha**nti suṭṭhu sukhaṃ. Idaṃ vuttaṃ hoti – ye gihino sandhicchedādivasena, pabbajitā vā pana vejjakammādivasena jīvitavuttiṃ uppādetvā ‘‘sukhena jīvāmā’’ti vadanti, tehi mayameva susukhaṃ vata jīvāma, ye mayaṃ pañcahi verīhi verinesu manussesu averino, kilesāturesu manussesu nikkilesatāya anāturā, pañcakāmaguṇapariyesane ussukesu tāya pariyesanāya abhāvena anussukāti. Sesaṃ uttānatthameva.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ñātikalahavūpasamanavatthu paṭhamaṃ.

2. Māravatthu

Susukhaṃ vata jīvāmāti imaṃ dhammadesanaṃ satthā pañcasālāya brāhmaṇagāme viharanto māraṃ ārabbha kathesi.

Ekadivasañhi satthā pañcasatānaṃ kumārikānaṃ sotāpattimaggassūpanissayaṃ disvā taṃ gāmaṃ upanissāya vihāsi. Tāpi kumārikāyo ekasmiṃ nakkhattadivase nadiṃ gantvā nhatvā alaṅkatapaṭiyattā gāmābhimukhiyo pāyiṃsu. Satthāpi taṃ gāmaṃ pavisitvā piṇḍāya carati. Atha māro sakalagāmavāsīnaṃ sarīre adhimuccitvā yathā satthā kaṭacchubhattamattampi na labhati, evaṃ katvā yathādhotena pattena nikkhamantaṃ satthāraṃ gāmadvāre ṭhatvā āha – ‘‘api, samaṇa, piṇḍapātaṃ labhitthā’’ti. ‘‘Kiṃ pana tvaṃ, pāpima, tathā akāsi, yathāhaṃ piṇḍaṃ na labheyya’’nti? ‘‘Tena hi, bhante, puna pavisathā’’ti. Evaṃ kirassa ahosi – ‘‘sace puna pavisati, sabbesaṃ sarīre adhimuccitvā imassa purato pāṇiṃ paharitvā hassakeḷiṃ karissāmī’’ti. Tasmiṃ khaṇe tā kumārikāyo gāmadvāraṃ patvā satthāraṃ disvā vanditvā ekamantaṃ aṭṭhaṃsu. Māropi satthāraṃ āha – ‘‘api, bhante, piṇḍaṃ alabhamānā jighacchādukkhena pīḷitatthā’’ti. Satthā ‘‘ajja mayaṃ, pāpima, kiñci alabhitvāpi ābhassaraloke mahābrahmāno viya pītisukheneva vītināmessāmā’’ti vatvā imaṃ gāthamāha –

200. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Pītibhakkhā bhavissāma, devā ābhassarā yathā’’ti.

Tattha **yesaṃ no**ti yesaṃ amhākaṃ palibujjhanatthena rāgādīsu kiñcanesu ekampi kiñcanaṃ natthi. **Pītibhakkhā**ti yathā ābhassarā devā pītibhakkhā hutvā pītisukheneva vītināmenti, evaṃ mayampi, pāpima, kiñci alabhitvā pītibhakkhā bhavissāmāti attho.

Desanāvasāne pañcasatāpi kumārikāyo sotāpattiphale patiṭṭhahiṃsūti.

Māravatthu dutiyaṃ.

3. Kosalarañño parājayavatthu

Jayaṃ veranti imaṃ dhammadesanaṃ satthā jetavane viharanto kosalarañño parājayaṃ ārabbha kathesi.

So kira kāsikagāmaṃ nissāya bhāgineyyena ajātasattunā saddhiṃ yujjhanto tena tayo vāre parājito tatiyavāre cintesi – ‘‘ahaṃ khīramukhampi dārakaṃ parājetuṃ nāsakkhiṃ, kiṃ me jīvitenā’’ti. So āhārūpacchedaṃ katvā mañcake nipajji. Athassa sā pavatti sakalanagaraṃ patthari. Bhikkhū tathāgatassa ārocesuṃ – ‘‘bhante, rājā kira kāsikagāmakaṃ nissāya tayo vāre parājito, so idāni parājitvā āgato ‘khīramukhampi dārakaṃ parājetuṃ nāsakkhiṃ, kiṃ me jīvitenā’ti āhārūpacchedaṃ katvā mañcake nipanno’’ti. Satthā tesaṃ kathaṃ sutvā, ‘‘bhikkhave, jinantopi veraṃ pasavati, parājito pana dukkhaṃ setiyevā’’ti vatvā imaṃ gāthamāha –

201. ‘‘Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito;
Upasanto sukhaṃ seti, hitvā jayaparājaya’’nti.

Tattha **jaya**nti paraṃ jinanto veraṃ paṭilabhati. **Parājito**ti parena parājito ‘‘kadā nu kho paccāmittassa piṭṭhiṃ daṭṭhuṃ sakkhissāmī’’ti dukkhaṃ seti sabbiriyāpathesu dukkhameva viharatīti attho. **Upasanto**ti abbhantare upasantarāgādikileso khīṇāsavo jayañca parājayañca hitvā sukhaṃ seti, sabbiriyāpathesu sukhameva viharatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kosalarañño parājayavatthu tatiyaṃ.

4. Aññatarakuladārikāvatthu

Natthi rāgasamoti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ kuladārikaṃ ārabbha kathesi.

Tassā kira mātāpitaro āvāhaṃ katvā maṅgaladivase satthāraṃ nimantayiṃsu. Satthā bhikkhusaṅghaparivuto tattha gantvā nisīdi. Sāpi kho vadhukā bhikkhusaṅghassa udakaparissāvanādīni karontī aparāparaṃ sañcarati. Sāmikopissā taṃ olokento aṭṭhāsi. Tassa rāgavasena olokentassa anto kileso samudācari. So aññāṇābhibhūto neva buddhaṃ upaṭṭhahi, na asīti mahāthere. Hatthaṃ pasāretvā ‘‘taṃ vadhukaṃ gaṇhissāmī’’ti pana cittaṃ akāsi. Satthā tassajjhāsayaṃ oloketvā yathā taṃ itthiṃ na passati, evamakāsi. So adisvā satthāraṃ olokento aṭṭhāsi. Satthā tassa oloketvā ṭhitakāle ‘‘kumāraka, na hi rāgagginā sadiso aggi nāma, dosakalinā sadiso kali nāma, khandhapariharaṇadukkhena sadisaṃ dukkhaṃ nāma atthi, nibbānasukhasadisaṃ sukhampi natthiyevā’’ti vatvā imaṃ gāthamāha –

202. ‘‘Natthi rāgasamo aggi, natthi dosasamo kali;
Natthi khandhasamā dukkhā, natthi santiparaṃ sukha’’nti.

Tattha **natthi rāgasamo**ti dhūmaṃ vā jālaṃ vā aṅgāraṃ vā adassetvā antoyeva jhāpetvā bhasmamuṭṭhiṃ kātuṃ samattho rāgena samo añño aggi nāma natthi. **Kalī**ti dosena samo aparādhopi natthi. **Khandhasamā**ti khandhehi samā. Yathā parihariyamānā khandhā dukkhā, evaṃ aññaṃ dukkhaṃ nāma natthi. **Santipara**nti nibbānato uttariṃ aññaṃ sukhampi natthi. Aññañhi sukhaṃ sukhameva, nibbānaṃ paramasukhanti attho.

Desanāvasāne kumārikā ca kumārako ca sotāpattiphale patiṭṭhahiṃsu. Tasmiṃ samaye bhagavā tesaṃ aññamaññaṃ dassanākāraṃ akāsīti.

Aññatarakuladārikāvatthu catutthaṃ.

5. Ekaupāsakavatthu

Jighacchāti imaṃ dhammadesanaṃ satthā āḷaviyaṃ viharanto ekaṃ upāsakaṃ ārabbha kathesi.

Ekasmiñhi divase satthā jetavane gandhakuṭiyaṃ nisinnova paccūsakāle lokaṃ volokento āḷaviyaṃ ekaṃ duggatamanussaṃ disvā tassūpanissayasampattiṃ ñatvā pañcasatabhikkhuparivāro āḷaviṃ agamāsi. Āḷavivāsino satthāraṃ nimantayiṃsu. Sopi duggatamanusso ‘‘satthā kira āgato’’ti sutvā ‘‘satthu santike dhammaṃ sossāmī’’ti manaṃ akāsi. Taṃdivasameva cassa eko goṇo palāyi. So ‘‘kiṃ nu kho goṇaṃ pariyesissāmi, udāhu dhammaṃ suṇāmī''ti cintetvā ''goṇaṃ pariyesitvā pacchā dhammaṃ sossāmī''ti pātova gehā nikkhami. Āḷavivāsinopi buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā parivisitvā anumodanatthāya pattaṃ gaṇhiṃsu. Satthā ''yaṃ nissāya ahaṃ tiṃsayojanamaggaṃ āgato, so goṇaṃ pariyesituṃ araññaṃ paviṭṭho, tasmiṃ āgateyeva dhammaṃ desessāmī''ti tuṇhī ahosi.

Sopi manusso divā goṇaṃ disvā gogaṇe pakkhipitvā ''sacepi aññaṃ natthi, satthu vandanamattampi karissāmī''ti jighacchāpīḷitopi gehaṃ gamanāya manaṃ akatvā vegena satthu santikaṃ āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhāsi. Satthā tassa ṭhitakāle dānaveyyāvaṭikaṃ āha – ''atthi kiñci bhikkhusaṅghassa atirittabhatta''nti? ''Bhante, sabbaṃ atthī''ti. Tena hi ''imaṃ parivisāhī''ti. So satthārā vuttaṭṭhāneyeva taṃ nisīdāpetvā yāgukhādanīyabhojanīyehi sakkaccaṃ parivisi. So bhuttabhatto mukhaṃ vikkhālesi. Ṭhapetvā kira imaṃ ṭhānaṃ tīsu piṭakesu aññattha gatāgatassa bhattavicāraṇaṃ nāma natthi. Tassa passaddhadarathassa cittaṃ ekaggaṃ ahosi. Athassa satthā anupubbiṃ kathaṃ kathetvā saccāni pakāsesi. So desanāvasāne sotāpattiphale patiṭṭhahi. Satthāpi anumodanaṃ katvā uṭṭhāyāsanā pakkāmi. Mahājano satthāraṃ anugantvā nivatti.

Bhikkhū satthārā saddhiṃ gacchantāyeva ujjhāyiṃsu – ''passathāvuso, satthu kammaṃ, aññesu divasesu evarūpaṃ natthi, ajja panekaṃ manussaṃ disvāva yāguādīni vicāretvā dāpesī''ti. Satthā nivattitvā ṭhitakova ''kiṃ kathetha, bhikkhave''ti pucchitvā tamatthaṃ sutvā ''āma, bhikkhave, ahaṃ tiṃsayojanaṃ kantāraṃ āgacchanto tassa upāsakassūpanissayaṃ disvā āgato, so ativiya jighacchito, pātova paṭṭhāya goṇaṃ pariyesanto araññe vicari. 'Jighacchadukkhena dhamme desiyamānepi paṭivijjhituṃ na sakkhissatī'ti cintetvā evaṃ akāsiṃ, jighacchārogasadiso rogo nāma natthī''ti vatvā imaṃ gāthamāha –

203. ''Jighacchāparamā rogā, saṅkhāraparamā dukhā;
Etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukha''nti.

Tattha **jighacchāparamā rogā**ti yasmā añño rogo sakiṃ tikicchito vinassati vā tadaṅgavasena vā pahīyati, jighacchā pana niccakālaṃ tikicchitabbāyevāti sesarogānaṃ ayaṃ paramā nāma. **Saṅkhārā**ti pañca khandhā. **Etaṃ ñatvā**ti jighacchāsamo rogo natthi, khandhapariharaṇasamaṃ dukkhaṃ nāma natthīti etamatthaṃ yathābhūtaṃ ñatvā paṇḍito nibbānaṃ sacchi karoti. **Nibbānaṃ paramaṃ sukha**nti tañhi sabbasukhānaṃ paramaṃ uttamaṃ sukhanti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ekaupāsakavatthu pañcamaṃ.

6. Pasenadikosalavatthu

Ārogyaparamā lābhāti imaṃ dhammadesanaṃ satthā jetavane viharanto rājānaṃ pasenadikosalaṃ ārabbha kathesi.

Ekasmiñhi samaye rājā taṇḍuladoṇassa odanaṃ tadupiyena sūpabyañjanena bhuñjati. Ekadivasaṃ bhuttapātarāso bhattasammadaṃ avinodetvā satthu santikaṃ gantvā kilantarūpo ito cito ca samparivattati, niddāya abhibhūyamānopi ujukaṃ nipajjituṃ asakkonto ekamantaṃ nisīdi. Atha naṃ satthā āha – ''kiṃ, mahārāja, avissamitvāva āgatosī''ti? ''Āma, bhante, bhuttakālato paṭṭhāya me mahādukkhaṃ hotī''ti. Atha naṃ satthā, ''mahārāja, atibahubhojanaṃ evaṃ dukkhaṃ hotī''ti vatvā imaṃ gāthamāha –

''Middhī yadā hoti mahagghaso ca,
Niddāyitā samparivattasāyī;

> Mahāvarāhova nivāpapuṭṭho,
> Punappunaṃ gabbhamupeti mando''ti. (dha. pa. 325); –

Imāya gāthāya ovaditvā, ''mahārāja, bhojanaṃ nāma mattāya bhuñjituṃ vaṭṭati. Mattabhojino hi sukhaṃ hotī''ti uttari ovadanto imaṃ gāthamāha –

> ''Manujassa sadā satīmato,
> Mattaṃ jānato laddhabhojane;
> Tanukassa bhavanti vedanā,
> Saṇikaṃ jīrati āyupālaya''nti. (saṃ. ni. 1.124);

Rājā gāthaṃ uggaṇhituṃ nāsakkhi, samīpe ṭhitaṃ pana bhāgineyyaṃ, sudassanaṃ nāma māṇavaṃ ''imaṃ gāthaṃ uggaṇha, tātā''ti āha. So taṃ gāthaṃ uggaṇhitvā ''kiṃ karomi, bhante''ti satthāraṃ pucchi. Atha naṃ satthā āha – ''rañño bhuñjantassa osānapiṇḍakāle imaṃ gāthaṃ vadeyyāsi, rājā atthaṃ sallakkhetvā yaṃ piṇḍaṃ chaḍḍessati, tasmiṃ piṇḍe sitthagaṇanāya rañño bhattapacanakāle tattake taṇḍule hareyyāsī''ti. So ''sādhu, bhante''ti sāyampi pātopi rañño bhuñjantassa osānapiṇḍakāle taṃ gāthaṃ udāharitvā tena chaḍḍitapiṇḍe sitthagaṇanāya taṇḍule hāpesi. Rājāpi tassa gāthaṃ sutvā sahassaṃ sahassaṃ dāpesi. So aparena samayena nāḷikodanaparamatāya saṇṭhahitvā sukhappatto tanusarīro ahosi.

Athekadivasaṃ satthu santikaṃ gantvā satthāraṃ vanditvā āha – ''bhante, idāni me sukhaṃ jātaṃ, migampi assampi anubandhitvā gaṇhanasamattho jātomhi. Pubbe me bhāgineyyena saddhiṃ yuddhameva hoti, idāni vajīrakumāriṃ nāma dhītaraṃ bhāgineyyassa datvā so gāmo tassāyeva nhānacuṇṇamūlaṃ katvā dinno, tena saddhiṃ viggaho vūpasanto, imināpi me kāraṇena sukhameva jātaṃ. Kulasantakaṃ rājamaṇiratanaṃ no gehe purimadivase naṭṭhaṃ, tampi idāni hatthapattaṃ āgataṃ, imināpi me kāraṇena sukhameva jātaṃ. Tumhākaṃ sāvakehi saddhiṃ vissāsaṃ icchantena ñātidhītāpi no gehe katā, imināpi me kāraṇena sukhameva jāta''nti. Satthā ''ārogyaṃ nāma, mahārāja, paramo lābho, yathāladdhena santuṭṭhabhāvasadisampi dhanaṃ, vissāsasadiso ca paramā ñāti, nibbānasadisañca sukhaṃ nāma natthī''ti vatvā imaṃ gāthamāha –

> **204**. ''Ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanaṃ;
> Vissāsaparamā ñāti, nibbānaparamaṃ sukha''nti.

Tattha **ārogyaparamā lābhā**ti arogabhāvaparamā lābhā. Rogino hi vijjamānāpi lābhā alābhāyeva, tasmā arogassa sabbalābhā āgatāva honti. Tenetaṃ vuttaṃ – ''ārogyaparamā lābhā''ti. **Santuṭṭhiparamaṃ dhana**nti gihino vā pabbajitassa vā yaṃ attanā laddhaṃ attano santakaṃ, teneva tussanabhāvo santuṭṭhī nāma sesadhanehi paramaṃ dhanaṃ. **Vissāsaparamā ñātī**ti mātā vā hotu pitā vā, yena saddhiṃ vissāso natthi, so aññātakova. Yena aññātakena pana saddhiṃ vissāso atthi, so asambandhopi paramo uttamo ñāti. Tena vuttaṃ – ''vissāsaparamā ñātī''ti. Nibbānasadisaṃ pana sukhaṃ nāma natthi, tenevāha – **nibbānaparamaṃ sukha**nti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pasenadikosalavatthu chaṭṭhaṃ.

7. Tissattheravatthu

Pavivekarasanti imaṃ dhammadesanaṃ satthā vesāliyaṃ viharanto aññataraṃ bhikkhuṃ ārabbha kathesi.

Satthārā hi, ''bhikkhave, ahaṃ ito catūhi māsehi parinibbāyissāmī''ti vutte satthu santike satta bhikkhusatāni santāsaṃ āpajjiṃsu, khīṇāsavānaṃ dhammasaṃvego uppajji, puthujjanā assūni sandhāretuṃ nāsakkhiṃsu. Bhikkhū vaggā vaggā hutvā ‘‘kiṃ nu kho karissāmā’’ti mantentā vicaranti. Atheko tissatthero nāma bhikkhū ‘‘satthā kira catumāsaccayena parinibbāyissati, ahañcamhi avītarāgo, satthari dharamāneyeva mayā arahattaṃ gaṇhituṃ vaṭṭatī’’ti catūsu iriyāpathesu ekakova vihāsi. Bhikkhūnaṃ santike gamanaṃ vā kenaci saddhiṃ kathāsallāpo vā natthi. Atha naṃ bhikkhū āhaṃsu – ‘‘āvuso, tissa tasmā evaṃ karosī’’ti. So tesaṃ kathaṃ na suṇāti. Te tassa pavattiṃ satthu ārocetvā, ‘‘bhante, tumhesu tissattherassa sineho natthī’’ti āhaṃsu. Satthā taṃ pakkosāpetvā ‘‘kasmā tissa evaṃ akāsī’’ti pucchitvā tena attano adhippāye ārocite ‘‘sādhu, tissā’’ti sādhukāraṃ datvā, ‘‘bhikkhave, mayi sineho tissasadisova hotu. Gandhamālādīhi pūjaṃ karontāpi neva maṃ pūjenti, dhammānudhammaṃ paṭipajjamānāyeva pana maṃ pūjentī’’ti vatvā imaṃ gāthamāha –

205. ‘‘Pavivekarasaṃ pitvā, rasaṃ upasamassa ca;
Niddaro hoti nippāpo, dhammapītirasaṃ piva’’nti.

Tattha **pavivekarasa**nti pavivekato uppannaṃ rasaṃ, ekībhāvasukhanti attho. **Pitvā**ti dukkhapariññādīni karonto ārammaṇato sacchikiriyāvasena pivitvā. **Upasamassa cā**ti kilesūpasamanibbānassa ca rasaṃ pitvā. **Niddaro hotī**ti tena ubhayarasapānena khīṇāsavo bhikkhu abbhantare rāgadarathādīnaṃ abhāvena niddaro ceva nippāpo ca hoti. **Rasaṃ piva**nti navavidhalokuttaradhammavasena uppannaṃ pītirasaṃ pivantopi niddaro nippāpo ca hoti.

Desanāvasāne tissatthero arahattaṃ pāpuṇi, mahājanassāpi sātthikā dhammadesanā ahosīti.

Tissattheravatthu sattamaṃ.

8. Sakkavatthu

Sāhu dassananti imaṃ dhammadesanaṃ satthā veḷuvagāmake viharanto sakkaṃ ārabbha kathesi.

Tathāgatassa hi āyusaṅkhāre vissaṭṭhe lohitapakkhandikābādhassa uppannabhāvaṃ ñatvā sakko devarājā ‘‘mayā satthu santikaṃ gantvā gilānupaṭṭhānaṃ kātuṃ vaṭṭatī’’ti cintetvā tigāvutappamāṇaṃ attabhāvaṃ vijahitvā satthāraṃ upasaṅkamitvā hatthehi pāde parimajji. Atha naṃ satthā āha ‘‘ko eso’’ti? ‘‘Ahaṃ, bhante, sakko’’ti. ‘‘Kasmā āgatosī’’ti? ‘‘Tumhe gilāne upaṭṭhahituṃ, bhante’’ti. ‘‘Sakka, devānaṃ manussagandho yojanasatato paṭṭhāya gale baddhakuṇapaṃ viya hoti, gaccha tvaṃ, atthi me gilānupaṭṭhakā bhikkhū’’ti. ‘‘Bhante, caturāsītiyojanasahassamatthake ṭhito tumhākaṃ sīlagandhaṃ ghāyitvā āgato, ahameva upaṭṭhahissāmī’’ti so satthu sarīravaḷañjanabhājanaṃ aññassa hatthenāpi phusituṃ adatvā sīseyeva ṭhapetvā nīharanto mukhasaṅkocanamattampi na akāsi, gandhabhājanaṃ pariharanto viya ahosi. Evaṃ satthāraṃ paṭijaggitvā satthu phāsukakāleyeva agamāsi.

Bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘aho satthari sakkassa sineho, evarūpaṃ nāma dibbasampattiṃ pahāya mukhasaṅkocanamattampi akatvā gandhabhājanaṃ nīharanto viya satthu sarīravaḷañjanabhājanaṃ sīsena nīharanto upaṭṭhānamakāsī’’ti. Satthā tesaṃ kathaṃ sutvā kiṃ vadetha, bhikkhave, anacchariyaṃ etaṃ, yaṃ sakko devarājā mayi sinehaṃ karoti. Ayaṃ sakko hi devarājā maṃ nissāya jarasakkabhāvaṃ vijahitvā sotāpanno hutvā taruṇasakkassa bhāvaṃ patto, ahaṃ hissa maraṇabhayatajjitassa pañcasikhagandhabbadevaputtaṃ purato katvā āgatakāle indasālaguhāyaṃ devaparisāya majjhe nisinnassa –

‘‘Puccha vāsava maṃ pañhaṃ, yaṃ kiñci manasicchasi;
Tassa tasseva pañhassa, ahaṃ antaṃ karomi te’’ti. (dī. ni. 2.356) –

Vatvā tassa kaṅkhaṃ vinodento dhammaṃ desesiṃ. Desanāvasāne cuddasannaṃ pāṇakoṭīnaṃ dhammābhisamayo ahosi, sakkopi yathānisinnova sotāpattiphalaṃ patvā taruṇasakko jāto.

Evamassāhaṃ bahūpakāro. Tassa mayi sineho nāma anacchariyo. Bhikkhave, ariyānañhi dassanampi sukhaṃ, tehi saddhiṃ ekaṭṭhāne sannivāsopi sukho. Bālehi saddhiṃ pana sabbametaṃ dukkhanti vatvā imā gāthā abhāsi –

206. ‘‘Sāhu dassanamariyānaṃ, sannivāso sadā sukho;
Adassanena bālānaṃ, niccameva sukhī siyā.

207. ‘‘Bālasaṅgatacārī hi, dīghamaddhāna socati;
Dukkho bālehi saṃvāso, amitteneva sabbadā;
Dhīro ca sukhasaṃvāso, ñātīnaṃva samāgamo’’.

Tasmā hi –

208. ‘‘Dhīrañca paññañca bahussutañca,dhorayhasīlaṃ vatavantamariyaṃ;
Taṃ tādisaṃ sappurisaṃ sumedhaṃ,bhajetha nakkhattapathaṃ va candimā’’ti.

Tattha **sāhū**ti sundaraṃ bhaddakaṃ. **Sannivāso**ti na kevalañca tesaṃ dassanameva, tehi saddhiṃ ekaṭṭhāne nisīdanādibhāvopi tesaṃ vattapaṭivattaṃ kātuṃ labhanabhāvopi sādhuyeva. **Bālasaṅgatacārī hī**ti yo bālena sahacārī. **Dīghamaddhāna**nti so bālasahāyena ‘‘ehi sandhicchedādīni karomā’’ti vuccamāno tena saddhiṃ ekacchando hutvā tāni karonto hatthacchedādīni patvā dīghamaddhānaṃ socati. **Sabbadā**ti yathā asihatthena vā amittena āsīvisādīhi vā saddhiṃ ekato vāso nāma niccaṃ dukkho, tatheva bālehi saddhinti attho. **Dhīro ca sukhasaṃvāso**ti ettha sukho saṃvāso etenāti sukhasaṃvāso, paṇḍitena saddhiṃ ekaṭṭhāne saṃvāso sukhoti attho. Kathaṃ? **Ñātīnaṃva samāgamo**ti yathāpi ñātīnaṃ samāgamo sukho, evaṃ sukho.

Tasmā hīti yasmā bālehi saddhiṃ saṃvāso dukkho, paṇḍitena saddhiṃ sukho, tasmā hi dhitisampannaṃ dhīrañca, lokiyalokuttarapaññāsampannaṃ paññañca, āgamādhigamasampannaṃ bahussutañca, arahattapāpanakasaṅkhātāya dhuravahanasīlatāya dhorayhasīlaṃ, sīlavatena ceva dhutaṅgavatena ca vatavantaṃ, kilesehi ārakatāya ariyaṃ, tathārūpaṃ sappurisaṃ sobhanapaññaṃ yathā nimmalaṃ nakkhattapathasaṅkhātaṃ ākāsaṃ candimā bhajati, evaṃ bhajetha payirupāsethāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sakkavatthu aṭṭhamaṃ.

Sukhavaggavaṇṇanā niṭṭhitā.

Pannarasamo vaggo.

16. Piyavaggo

1. Tayojanapabbajitavatthu

Ayogeti imaṃ dhammadesanaṃ satthā jetavane viharanto tayo pabbajite ārabbha kathesi.

Sāvatthiyaṃ kira ekasmiṃ kule mātāpitūnaṃ ekaputtako ahosi piyo manāpo. So ekadivasaṃ gehe nimantitānaṃ bhikkhūnaṃ anumodanaṃ karontānaṃ dhammakathaṃ sutvā pabbajitukāmo hutvā mātāpitaro pabbajjaṃ yāci. Te nānujāniṃsu. Tassa etadahosi – ‘‘ahaṃ mātāpitūnaṃ apassantānaṃyeva bahi gantvā pabbajissāmī’’ti. Athassa pitā bahi nikkhamanto ‘‘imaṃ rakkheyyāsī’’ti mātaraṃ paṭicchāpesi, mātā bahi nikkhamantī pitaraṃ paṭicchāpesi. Athassa ekadivasaṃ pitari bahi gate mātā ‘‘puttaṃ rakkhissāmī’’ti ekaṃ dvārabāhaṃ nissāya ekaṃ pādehi uppīḷetvā chamāya nisinnā suttaṃ kantati. So ‘‘imaṃ vañcetvā gamissāmī’’ti cintetvā, ‘‘amma, thokaṃ tāva apehi, sarīravalañjaṃ karissāmī’’ti vatvā tāya pāde samiñjite nikkhamitvā vegena vihāraṃ gantvā bhikkhū upasaṅkamitvā ‘‘pabbājetha maṃ, bhante’’ti yācitvā tesaṃ santike pabbaji.

Athassa pitā āgantvā mātaraṃ pucchi – ‘‘kahaṃ me putto’’ti? ‘‘Sāmi, imasmiṃ padese ahosī’’ti. So ‘‘kahaṃ nu kho me putto’’ti olokento taṃ adisvā ‘‘vihāraṃ gato bhavissatī’’ti vihāraṃ gantvā puttaṃ pabbajitaṃ disvā kanditvā roditvā, ‘‘tāta, kiṃ maṃ nāsesī’’ti vatvā ‘‘mama putte pabbajite ahaṃ idāni gehe kiṃ karissāmī’’ti sayampi bhikkhū yācitvā pabbaji. Athassa mātāpi ‘‘kiṃ nu kho me putto ca pati ca cirāyanti, kacci vihāraṃ gantvā pabbajitā’’ti te olokentī vihāraṃ gantvā ubhopi pabbajite disvā ‘‘imesaṃ pabbajitakāle mama gehena ko attho’’ti sayampi bhikkhuniupassayaṃ gantvā pabbaji. Te pabbajitvāpi vinā bhavituṃ na sakkonti, vihārepi bhikkhuniupassayepi ekatova nisīditvā sallapantā divasaṃ vītināmenti. Tena bhikkhūpi bhikkhūniyopi ubbāḷhā honti.

Athekadivasaṃ bhikkhū nesaṃ kiriyaṃ satthuṃ ārocesuṃ. Satthā te pakkosāpetvā ‘‘saccaṃ kira tumhe evaṃ karothā’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘kasmā evaṃ karotha? Na hi esa pabbajitānaṃ yogo’’ti. ‘‘Bhante, vinā bhavituṃ na sakkomā’’ti. ‘‘Pabbajitakālato paṭṭhāya evaṃ karaṇaṃ ayuttaṃ. Piyānañhi adassanaṃ, appiyānañca dassanaṃ dukkhameva. Tasmā sattesu ca saṅkhāresu ca kañci piyaṃ vā appiyaṃ vā kātuṃ na vaṭṭatī’’ti vatvā imā gāthā abhāsi –

209. ‘‘Ayoge yuñjamattānaṃ, yogasmiñca ayojayaṃ;
Atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ.

210. ‘‘Mā piyehi samāgañchi, appiyehi kudācanaṃ;
Piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.

211. ‘‘Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako;
Ganthā tesaṃ na vijjanti, yesaṃ natthi piyāppiya’’nti.

Tattha **ayoge**ti ayuñjitabbe ayonisomanasikāre. Vesiyāgocarādibhedassa hi chabbidhassa agocarassa sevanaṃ idha ayonisomanasikāro nāma, tasmiṃ ayonisomanasikāre attānaṃ yuñjantoti attho. **Yogasmi**nti tabbiparīte ca yonisomanasikāre ayuñjantoti attho. **Atthaṃ hitvā**ti pabbajitakālato paṭṭhāya adhisīlādisikkhattayaṃ attho nāma, taṃ atthaṃ hitvā. **Piyaggāhī**ti pañcakāmaguṇasaṅkhātaṃ piyameva gaṇhanto. **Pihetattānuyogina**nti tāya paṭipattiyā sāsanato cuto gihibhāvaṃ patvā pacchā ye attānuyogaṃ anuyuttā sīlādīni sampādetvā devamanussānaṃ santikā sakkāraṃ labhanti, tesaṃ piheti, ‘‘aho vatāhampi evarūpo assa’’nti icchatīti attho.

Mā piyehīti piyehi sattehi vā saṅkhārehi vā kudācanaṃ ekakkhaṇepi na samāgaccheyya, tathā appiyehi. Kiṃ kāraṇā? Piyā nañhi viyogavasena adassanaṃ appiyānañca upasaṅkamanavasena dassanaṃ nāma dukkhaṃ. **Tasmā**ti yasmā idaṃ ubhayampi dukkhaṃ, tasmā kañci sattaṃ vā saṅkhāraṃ vā piyaṃ nāma na kareyya. **Piyāpāyo hī**ti piyehi apāyo viyogo. **Pāpako**ti lāmako. **Ganthā tesaṃ na vijjantī**ti yesaṃ piyaṃ natthi, tesaṃ abhijjhākāyagantho pahīyati. Yesaṃ appiyaṃ natthi, tesaṃ byāpādo kāyagantho. Tesu pana dvīsu pahīnesu sesaganthā pahīnā honti. Tasmā piyaṃ vā appiyaṃ vā na kattabbanti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti. Tena pana tayo janā ‘‘mayaṃ vinā bhavituṃ na sakkomā’’ti vibbhamitvā gehameva agamiṃsūti.

Tayojanapabbajitavatthu paṭhamaṃ.

2. Aññatarakuṭumbikavatthu

Piyato jāyatīti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ kuṭumbikaṃ ārabbha kathesi.

So hi attano putte kālakate puttasokābhibhūto āḷāhanaṃ gantvā rodati, puttasokaṃ sandhāretuṃ na sakkoti. Satthā paccūsakāle lokaṃ volokento tassa sotāpattimaggassūpanissayaṃ disvā piṇḍapātapaṭikkanto ekaṃ pacchāsamaṇaṃ gahetvā tassa gehadvāraṃ agamāsi. So satthu āgatabhāvaṃ sutvā ''mayā saddhiṃ paṭisanthāraṃ kātukāmo bhavissatī''ti satthāraṃ pavesetvā gehamajjhe āsanaṃ paññāpetvā satthari nisinne āgantvā ekamantaṃ nisīdi. Atha naṃ satthā ''kiṃ nu kho, upāsaka, dukkhitosī''ti pucchitvā tena puttaviyogadukkhe ārocite, ''upāsaka, mā cintayi, idaṃ maraṇaṃ nāma na ekasmiṃyeva ṭhāne, na ca ekasseva hoti, yāvatā pana bhavuppatti nāma atthi, sabbasattānaṃ hotiyeva. Ekasaṅkhāropi nicco nāma natthi. Tasmā 'maraṇadhammaṃ mataṃ, bhijjanadhammaṃ bhinna'nti yoniso paccavekkhitabbaṃ, na socitabbaṃ. Porāṇapaṇḍitāpi hi puttassa matakāle 'maraṇadhammaṃ mataṃ, bhijjanadhammaṃ bhinna'nti sokaṃ akatvā maraṇassatimeva bhāvayiṃsū''ti vatvā, ''bhante, ke evamakaṃsu, kadā ca akaṃsu, ācikkhatha me''ti yācito tassatthassa pakāsanatthaṃ atītaṃ āharitvā –

''Uragova tacaṃ jiṇṇaṃ, hitvā gacchati saṃ tanuṃ;
Evaṃ sarīre nibbhoge, pete kālakate sati.

''Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī''ti. (jā. 1.5.19-20) –

Imaṃ pañcakanipāte **uragajātakaṃ** vitthāretvā ''evaṃ pubbe paṇḍitā piyaputte kālakate yathā etarahi tvaṃ kammante vissajjetvā nirāhāro rodanto vicarasi, tathā avicaritvā maraṇassatibhāvanābalena sokaṃ akatvā āhāraṃ paribhuñjiṃsu, kammantañca adhiṭṭhahiṃsu. Tasmā 'piyaputto me kālakato'ti mā cintayi. Uppajjamāno hi soko vā bhayaṃ vā piyameva nissāya uppajjatī''ti vatvā imaṃ gāthamāha –

212. ''Piyato jāyatī soko, piyato jāyatī bhayaṃ;
Piyato vippamuttassa, natthi soko kuto bhaya''nti.

Tattha **piyato**ti vaṭṭamūlako hi soko vā bhayaṃ vā uppajjamānaṃ piyameva sattaṃ vā saṅkhāraṃ vā nissāya uppajjati, tato pana vippamuttassa ubhayampetaṃ natthīti attho.

Desanāvasāne kuṭumbiko sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Aññatarakuṭumbikavatthu dutiyaṃ.

3. Visākhāvatthu

Pemato jāyatīti imaṃ dhammadesanaṃ satthā jetavane viharanto visākhaṃ upāsikaṃ ārabbha kathesi.

Sā kira puttassa dhītaraṃ sudattaṃ nāma kumārikaṃ attano ṭhāne ṭhapetvā gehe bhikkhusaṅghassa veyyāvaccaṃ kāresi. Sā aparena samayena kālamakāsi. Sā tassā sarīranikkhepaṃ kāretvā sokaṃ sandhāretuṃ asakkontī dukkhinī dummanā satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Atha naṃ satthā ''kiṃ nu kho tvaṃ, visākhe, dukkhinī dummanā assumukhā rodamānā nisinnā''ti āha. Sā tamatthaṃ ārocetvā ''piyā me, bhante, sā kumārikā vattasampannā, idāni tathārūpaṃ na passāmī''ti āha. ''Kittakā pana, visākhe, sāvatthiyaṃ manussā''ti? ''Bhante, tumhehiyeva me kathitaṃ satta janakoṭiyo''ti. ''Sace panāyaṃ ettako jano tava nattāya sadiso bhaveyya, iccheyyāsi na''nti? ''Āma, bhante''ti. ''Kati pana janā sāvatthiyaṃ devasikaṃ kālaṃ karontī''ti? ''Bahū, bhante''ti. ''Nanu evaṃ, bhante, tava asocanakālo na bhaveyya, rattindivaṃ rodantīyeva vicareyyāsī''ti. ''Hotu, bhante, ñātaṃ mayā''ti. Atha naṃ satthā ''tena hi mā soci, soko vā bhayaṃ vā pematova jāyatī''ti vatvā imaṃ

gāthamāha –

213. ‘‘Pemato jāyatī soko, pemato jāyatī bhayaṃ;
Pemato vippamuttassa, natthi soko kuto bhaya’’nti.

Tattha **pemato**ti puttadhītādīsu kataṃ pemameva nissāya soko jāyatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Visākhāvatthu tatiyaṃ.

4. Licchavīvatthu

Ratiyā jāyatīti imaṃ dhammadesanaṃ satthā vesāliṃ nissāya kūṭāgārasālāyaṃ viharanto licchavī ārabbha kathesi.

Te kira ekasmiṃ chaṇadivase aññamaññaṃ asadisehi alaṅkārehi alaṅkaritvā uyyānagamanatthāya nagarā nikkhamiṃsu. Satthā piṇḍāya pavisanto te disvā bhikkhū āmantesi – ‘‘passatha, bhikkhave, licchavayo, yehi devā tāvatiṃsā na diṭṭhapubbā, te ime olokentū’’ti vatvā nagaraṃ pāvisi. Tepi uyyānaṃ gacchantā ekaṃ nagarasobhiniṃ itthiṃ ādāya gantvā taṃ nissāya issābhibhūtā aññamaññaṃ paharitvā lohitaṃ nadiṃ viya pavattayiṃsu. Atha ne mañcenādāya ukkhipitvā āgamaṃsu. Satthāpi katabhattakicco nagarā nikkhami. Bhikkhūpi licchavayo tathā nīyamāne disvā satthāraṃ āhaṃsu – ‘‘bhante, licchavirājāno pātova alaṅkatapaṭiyattā devā viya nagarā nikkhamitvā idāni ekaṃ itthiṃ nissāya imaṃ byasanaṃ pattā’’ti. Satthā, ‘‘bhikkhave, soko vā bhayaṃ vā uppajjamānaṃ ratiṃ nissāya uppajjatiyevā’’ti vatvā imaṃ gāthamāha –

214. ‘‘Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ;
Ratiyā vippamuttassa, natthi soko kuto bhaya’’nti.

Tattha **ratiyā**ti pañcakāmaguṇaratito, taṃ nissāyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Licchavīvatthu catutthaṃ.

5. Anitthigandhakumāravatthu

Kāmatoti imaṃ dhammadesanaṃ satthā jetavane viharanto anitthigandhakumāraṃ nāma ārabbha kathesi.

So kira brahmalokā cutasatto sāvatthiyaṃ mahābhogakule nibbatto jātadivasato paṭṭhāya itthisamīpaṃ upagantuṃ na icchati, itthiyā gayhamāno rodati. Vatthacumbaṭakena naṃ gahetvā thaññaṃ pāyenti. So vayappatto mātāpitūhi, ‘‘tāta, āvāhaṃ te karissāmā’’ti vutte ‘‘na me itthiyā attho’’ti paṭikkhipitvā punappunaṃ yāciyamāno pañcasate suvaṇṇakāre pakkosāpetvā rattasuvaṇṇanikkhasahassaṃ dāpetvā ativiya pāsādikaṃ ghanakoṭṭimaṃ itthirūpaṃ kāretvā puna mātāpitūhi, ‘‘tāta, tayi āvāhaṃ akaronte kulavaṃso na patiṭṭhahissati, kumārikaṃ te ānessāmā’’ti vutte ‘‘tena hi sace me evarūpaṃ kumārikaṃ ānessatha, karissāmi vo vacana’’nti taṃ suvaṇṇarūpakaṃ dasseti. Athassa mātāpitaro abhiññāte brāhmaṇe pakkosāpetvā ‘‘amhākaṃ putto mahāpuñño, avassaṃ iminā saddhiṃ katapuññā kumārikā bhavissati, gacchatha imaṃ suvaṇṇarūpakaṃ gahetvā evarūpaṃ kumārikaṃ āharathā’’ti pahiṇiṃsu. Te ‘‘sādhū’’ti cārikaṃ carantā maddaraṭṭhe sāgalanagaraṃ gatā. Tasmiñca nagare ekā soḷasavassuddesikā abhirūpā kumārikā ahosi, taṃ mātāpitaro sattabhūmikassa pāsādassūparimatale parivāsesuṃ. Tepi kho brāhmaṇā ‘‘sace idha evarūpā kumārikā bhavissati, imaṃ disvā ‘ayaṃ asukassa kulassa dhītā viya abhirūpā’ti vakkhantī’’ti taṃ suvaṇṇarūpakaṃ titthamagge ṭhapetvā ekamantaṃ nisīdiṃsu.

Athassa kumārikāya dhātī taṃ kumārikaṃ nhāpetvā sayampi nhāyitukāmā hutvā titthaṃ āgatā taṃ rūpakaṃ disvā ‘‘dhītā me’’ti saññāya ‘‘dubbinītāsi, idānevāhaṃ nhāpetvā nikkhantā, tvaṃ mayā puretaraṃ idhāgatāsī’’ti hatthena paharitvā thaddhabhāvañceva nibbikāratañca ñatvā ‘‘ahaṃ me, dhītāti saññamakāsiṃ, kiṃ nāmeta’’nti āha. Atha naṃ te brāhmaṇā ‘‘evarūpā te, amma, dhītā’’ti pucchiṃsu. Ayaṃ mama dhītu santike kiṃ agghatīti? Tena hi te dhītaraṃ amhākaṃ dassehīti. Sā tehi saddhiṃ gehaṃ gantvā sāmikānaṃ ārocesi. Te brāhmaṇehi saddhiṃ katapaṭisammodanā dhītaraṃ otāretvā heṭṭhāpāsāde suvaṇṇarūpakassa santike ṭhapesuṃ. Suvaṇṇarūpakaṃ nippabhaṃ ahosi, kumārikā sappabhā ahosi. Brāhmaṇā taṃ tesaṃ datvā kumārikaṃ paṭicchāpetvā gantvā anitthigandhakumārassa mātāpitūnaṃ ārocayiṃsu. Te tuṭṭhamānasā ‘‘gacchatha, naṃ sīghaṃ ānethā’’ti mahantena sakkārena pahiṇiṃsu.

Kumāropi taṃ pavattiṃ sutvā ‘‘kañcanarūpatopi kira abhirūpatarā dārikā atthī’’ti savanavaseneva sinehaṃ uppādetvā ‘‘sīghaṃ ānentū’’ti āha. Sāpi kho yānaṃ āropetvā ānīyamānā atisukhumālatāya yānugghātena samuppāditavātarogā antarāmaggeyeva kālamakāsi. Kumāropi ‘‘āgatā’’ti nirantaraṃ pucchati, tassa atisinehena pucchantassa sahasāva anārocetvā katipāhaṃ vikkhepaṃ katvā tamatthaṃ ārocayiṃsu. So ‘‘tathārūpāya nāma itthiyā saddhiṃ samāgamaṃ nālattha’’nti uppannadomanasso pabbatena viya sokadukkhena ajjhotthaṭo ahosi. Satthā tassūpanissayaṃ disvā piṇḍāya caranto taṃ gehadvāraṃ agamāsi. Athassa mātāpitaro satthāraṃ antogehaṃ pavesetvā sakkaccaṃ parivisiṃsu. Satthā bhattakiccāvasāne ‘‘kahaṃ anitthigandhakumāro’’ti pucchi. ‘‘Eso, bhante, āhārūpacchedaṃ katvā antogabbhe nisinno’’ti. ‘‘Pakkosatha na’’nti. So āgantvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā ‘‘kiṃ nu kho, kumāra, balavasoko uppanno’’ti vutte, ‘‘āma, bhante, ‘evarūpā nāma itthī antarāmagge kālakatā’ti sutvā balavasoko uppanno, bhattampi me nacchādetī’’ti. Atha naṃ satthā ‘‘jānāsi pana tvaṃ, kumāra, kiṃ te nissāya soko uppanno’’ti? ‘‘Na jānāmi, bhante’’ti. ‘‘Kāmaṃ nissāya, kumāra, balavasoko uppanno, soko vā bhayaṃ vā kāmaṃ nissāya uppajjatī’’ti vatvā imaṃ gāthamāha –

215. ‘‘Kāmato jāyatī soko, kāmato jāyatī bhayaṃ;
Kāmato vippamuttassa, natthi soko kuto bhaya’’nti.

Tattha **kāmato**ti vatthukāmakilesakāmato, duvidhampetaṃ kāmaṃ nissāyāti attho.

Desanāvasāne anitthigandhakumāro sotāpattiphale patiṭṭhahi.

Anitthigandhakumāravatthu pañcamaṃ.

6. Aññatarabrāhmaṇavatthu

Taṇhāya jāyatīti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi.

So kira micchādiṭṭhiko ekadivasaṃ nadītīraṃ gantvā khettaṃ sodheti. Satthā tassa upanissayasampattiṃ disvā tassa santikaṃ agamāsi. So satthāraṃ disvāpi sāmīcikammaṃ akatvā tuṇhī ahosi. Atha naṃ satthā puretaraṃ ālapitvā, ‘‘brāhmaṇa, kiṃ karosī’’ti āha. ‘‘Khettaṃ, bho gotama, sodhemī’’ti. Satthā ettakameva vatvā gato. Punadivasepi tassa khettaṃ kasituṃ āgatassa santikaṃ gantvā, ‘‘brāhmaṇa, kiṃ karosī’’ti pucchitvā ‘‘khettaṃ kasāmi, bho gotamā’’ti sutvā pakkāmi. Punadivasādīsupi tatheva gantvā pucchitvā, ‘‘bho gotama, khettaṃ vapāmi niddemi rakkhāmī’’ti sutvā pakkāmi. Atha naṃ ekadivasaṃ brāhmaṇo āha – ‘‘bho gotama, tvaṃ mama khettasodhanadivasato paṭṭhāya āgato. Sace me sassaṃ sampajjissati, tuyhampi saṃvibhāgaṃ karissāmi, tuyhaṃ adatvā sayaṃ na khādissāmi, ito dāni paṭṭhāya tvaṃ mama sahāyo''ti.

Athassa aparena samayena sassaṃ sampajji, tassa ''sampannaṃ me sassaṃ, sve dāni lāyāpessāmī''ti lāyanatthaṃ kattabbakiccassa rattiṃ mahāmegho vassitvā sabbaṃ sassaṃ hari, khettaṃ tacchetvā ṭhapitasadisaṃ ahosi. Satthā pana paṭhamadivasaṃyeva ''taṃ sassaṃ na sampajjissatī''ti aññāsi. Brāhmaṇo pātova ''khettaṃ olokessāmī''ti gato tucchaṃ khettaṃ disvā uppannabalavasoko cintesi – ''samaṇo gotamo mama khettasodhanakālato paṭṭhāya āgato, ahampi naṃ 'imasmiṃ sasse nipphanne tuyhampi saṃvibhāgaṃ karissāmi, tuyhaṃ adatvā sayaṃ na khādissāmi, ito paṭṭhāya dāni tvaṃ mama sahāyo'ti avacaṃ. Sopi me manoratho matthakaṃ na pāpuṇī''ti āhārūpacchedaṃ katvā mañcake nipajji. Athassa satthā gehadvāraṃ agamāsi. So satthu āgamanaṃ sutvā ''sahāyaṃ me ānetvā idha nisīdāpethā''ti āha. Parijano tathā akāsi. Satthā nisīditvā ''kahaṃ brāhmaṇo''ti pucchitvā ''gabbhe nipanno''ti vutte ''pakkosatha na''nti pakkosāpetvā āgantvā ekamantaṃ nisinnaṃ āha ''kiṃ, brāhmaṇā''ti? Bho gotama, tumhe mama khettasodhanadivasato paṭṭhāya āgatā, ahampi ''sasse nipphanne tumhākaṃ saṃvibhāgaṃ karissāmī''ti avacaṃ. So me manoratho anipphanno, tena me soko uppanno, bhattampi me nacchādetīti. Atha naṃ satthā ''jānāsi pana, brāhmaṇa, kiṃ te nissāya soko uppanno''ti pucchitvā ''na jānāmi, bho gotama, tvaṃ pana jānāsī''ti vutte, ''āma, brāhmaṇa, uppajjamāno soko vā bhayaṃ vā taṇhaṃ nissāya uppajjatī''ti vatvā imaṃ gāthamāha –

216. ''Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ;
Taṇhāya vippamuttassa, natthi soko kuto bhaya''nti.

Tattha **taṇhāyā**ti chadvārikāya taṇhāya, etaṃ taṇhaṃ nissāya uppajjatīti attho.

Desanāvasāne brāhmaṇo sotāpattiphale patiṭṭhahīti.

Aññatarabrāhmaṇavatthu chaṭṭhaṃ.

7. Pañcasatadārakavatthu

Sīladassanasampannanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto antarāmagge pañcasatadārake ārabbha kathesi.

Ekadivasañhi satthā asītimahātherehi saddhiṃ pañcasatabhikkhuparivāro rājagahaṃ piṇḍāya pavisanto ekasmiṃ chaṇadivase pañcasate dārake pūvapacchiyo ukkhipāpetvā nagarā nikkhamma uyyānaṃ gacchante addasa. Tepi satthāraṃ vanditvā pakkamiṃsu, te ekaṃ bhikkhumpi ''pūvaṃ gaṇhathā''ti na vadiṃsu. Satthā tesaṃ gatakāle bhikkhū āha – ''khādissatha, bhikkhave, pūve''ti. ''Kahaṃ bhante, pūvā''ti? ''Kiṃ na passatha te dārake pūvapacchiyo ukkhipāpetvā atikkante''ti? ''Bhante, evarūpā nāma dārakā kassaci pūvaṃ na dentī''ti. ''Bhikkhave, kiñcāpi ete maṃ vā tumhe vā pūvehi na nimantayiṃsu, pūvasāmiko pana bhikkhu pacchato āgacchati, pūve khāditvāva gantuṃ vaṭṭatī''ti. Buddhānañhi ekapuggalepi issā vā doso vā natthi, tasmā imaṃ vatvā bhikkhusaṅghaṃ ādāya ekasmiṃ rukkhamūle chāyāya nisīdi. Dārakā mahākassapattheraṃ pacchato āgacchantaṃ disvā uppannasinehā pītivegena paripuṇṇasarīrā hutvā pacchiyo otāretvā theraṃ pañcapatiṭṭhitena vanditvā pūve pacchīhi saddhiṃyeva ukkhipitvā ''gaṇhatha, bhante''ti theraṃ vadiṃsu. Atha ne thero āha – ''esa satthā bhikkhusaṅghaṃ gahetvā rukkhamūle nisinno, tumhākaṃ deyyadhammaṃ ādāya gantvā bhikkhusaṅghassa saṃvibhāgaṃ karothā''ti. Te ''sādhu, bhante''ti nivattitvā therena saddhiṃyeva gantvā pūve datvā olokayamānā ekamante ṭhatvā paribhogāvasāne udakaṃ adaṃsu. Bhikkhū ujjhāyiṃsu ''dārakehi mukholokanena bhikkhā dinnā, sammāsambuddhaṃ vā mahāthere vā pūvehi anāpucchitvā mahākassapattheraṃ disvā pacchīhi saddhiṃyeva ādāya āgamiṃsū''ti. Satthā tesaṃ kathaṃ sutvā, ''bhikkhave, mama puttena mahākassapena sadiso bhikkhu devamanussānaṃ piyo hoti, te ca tassa catupaccayena pūjaṃ karontiyevā''ti vatvā imaṃ gāthamāha –

217. ‘‘Sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ;
Attano kamma kubbānaṃ, taṃ jano kurute piya’’nti.

Tattha **sīladassanasampanna**nti catupārisuddhisīlena ceva maggaphalasampayuttena ca sammādassanena sampannaṃ. **Dhammaṭṭha**nti navavidhalokuttaradhamme ṭhitaṃ, sacchikatalokuttaradhammanti attho. **Saccavedina**nti catunnaṃ saccānaṃ soḷasahākārehi sacchikatattā saccañāṇena saccavedinaṃ. **Attano kamma kubbāna**nti attano kammaṃ nāma tisso sikkhā, tā pūrayamānanti attho. **Taṃ jano**ti taṃ puggalaṃ lokiyamahājano piyaṃ karoti, daṭṭhukāmo vanditukāmo paccayena pūjetukāmo hotiyevāti attho.

Desanāvasāne sabbepi te dārakā sotāpattiphale patiṭṭhahiṃsūti.

Pañcasatadārakavatthu sattamaṃ.

8. Ekaanāgāmittheravatthu

Chandajātoti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ anāgāmittheraṃ ārabbha kathesi.

Ekadivasañhi taṃ theraṃ saddhivihārikā pucchiṃsu – ‘‘atthi pana vo, bhante, visesādhigamo’’ti. Thero ‘‘anāgāmiphalaṃ nāma gahaṭṭhāpi pāpuṇanti, arahattaṃ pattakāleyeva tehi saddhiṃ kathessāmī’’ti harāyamāno kiñci akathetvāva kālakato suddhāvāsadevaloke nibbatti. Athassa saddhivihārikā roditvā paridevitvā satthu santikaṃ gantvā satthāraṃ vanditvā rodantāva ekamantaṃ nisīdiṃsu. Atha ne satthā ‘‘kiṃ, bhikkhave, rodathā’’ti āha. ‘‘Upajjhāyo no, bhante, kālakato’’ti. ‘‘Hotu, bhikkhave, mā cintayittha, dhuvadhammo nāmeso’’ti? ‘‘Āma, bhante, mayampi jānāma, apica mayaṃ upajjhāyaṃ visesādhigamaṃ pucchimhā, so kiñci akathetvāva kālakato, tenamha dukkhitā’’ti. Satthā, ‘‘bhikkhave, mā cintayittha, upajjhāyena vo anāgāmiphalaṃ pattaṃ, so ‘gihīpetaṃ pāpuṇanti, arahattaṃ patvāva nesaṃ kathessāmī’ti harāyanto tumhākaṃ kiñci akathetvā kālaṃ katvā suddhāvāse nibbatto, assāsatha, bhikkhave, upajjhāyo vo kāmesu appaṭibaddhacittataṃ patto’’ti vatvā imaṃ gāthamāha –

218. ‘‘Chandajāto anakkhāte, manasā ca phuṭo siyā;
Kāmesu ca appaṭibaddhacitto, uddhaṃsototi vuccatī’’ti.

Tattha **chandajāto**ti kattukāmatāvasena jātachando ussāhapatto. **Anakkhāte**ti nibbāne. Tañhi ‘‘asukena kataṃ vā nīlādīsu evarūpaṃ vā’’ti avattabbatāya anakkhātaṃ nāma. **Manasā ca phuṭo siyā**ti heṭṭhimehi tīhi maggaphalacittehi phuṭo pūrito bhaveyya. **Appaṭibaddhacitto**ti anāgāmimaggavasena kāmesu appaṭibaddhacitto. **Uddhaṃsoto**ti evarūpo bhikkhu avihesu nibbattitvā tato paṭṭhāya paṭisandhivasena akaniṭṭhaṃ gacchanto uddhaṃsototi vuccati, tādiso vo upajjhāyoti attho.

Desanāvasāne te bhikkhū arahattaphale patiṭṭhahiṃsu, mahājanassāpi sātthikā dhammadesanā ahosīti.

Ekaanāgāmittheravatthu aṭṭhamaṃ.

9. Nandiyavatthu

Cirappavāsinti imaṃ dhammadesanaṃ satthā isipatane viharanto nandiyaṃ ārabbha kathesi.

Bārāṇasiyaṃ kira saddhāsampannassa kulassa nandiyo nāma putto ahosi, so mātāpitūnaṃ anurūpo saddhāsampanno saṅghupaṭṭhāko ahosi. Athassa mātāpitaro vayappattakāle sammukhagehato mātuladhītaraṃ revatiṃ nāma ānetukāmā ahesuṃ. Sā pana assaddhā adānasīlā, nandiyo taṃ na icchi.

Athassa mātā revatiṃ āha – ‘‘amma, tvaṃ imasmiṃ gehe bhikkhusaṅghassa nisajjanaṭṭhānaṃ upalimpitvā āsanāni paññāpehi, ādhārake ṭhapehi, bhikkhūnaṃ āgatakāle pattaṃ gahetvā nisīdāpetvā dhammakaraṇena pānīyaṃ parissāvetvā bhuttakāle patte dhova, evaṃ me puttassa ārādhitā bhavissasī’’ti. Sā tathā akāsi. Atha naṃ ‘‘ovādakkhamā jātā’’ti puttassa ārocetvā tena sādhūti sampaṭicchite divasaṃ ṭhapetvā āvāhaṃ kariṃsu.

Atha naṃ nandiyo āha – ‘‘sace bhikkhusaṅghañca mātāpitaro ca me upaṭṭhahissasi, evaṃ imasmiṃ gehe vasituṃ labhissasi, appamattā hohī’’ti. Sā ‘‘sādhū’’ti paṭissuṇitvā katipāhaṃ saddhā viya hutvā bhattāraṃ upaṭṭhahantī dve putte vijāyi. Nandiyassāpi mātāpitaro kālamakaṃsu, gehe sabbissariyaṃ tassāyeva ahosi. Nandiyopi mātāpitūnaṃ kālakiriyato paṭṭhāya mahādānapati hutvā bhikkhusaṅghassa dānaṃ paṭṭhapesi. Kapaṇaddhikādīnampi gehadvāre pākavattaṃ paṭṭhapesi. So aparabhāge satthu dhammadesanaṃ sutvā āvāsadāne ānisaṃsaṃ sallakkhetvā isipatane mahāvihāre catūhi gabbhehi paṭimaṇḍitaṃ catusālaṃ kāretvā mañcapīṭhādīni attharāpetvā taṃ āvāsaṃ niyyādento buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā tathāgatassa dakkhiṇodakaṃ adāsi. Satthu hatthe dakkhiṇodakapatiṭṭhānena saddhiṃyeva tāvatiṃsadevaloke sabbadisāsu dvādasayojaniko uddhaṃ yojanasatubbedho sattaratanamayo nārīgaṇasampanno dibbapāsādo uggacchi.

Athekadivase mahāmoggallānatthero devacārikaṃ gantvā tassa pāsādassa avidūre ṭhito attano santike āgate devaputte pucchi – ‘‘kasseso accharāgaṇaparivuto dibbapāsādo nibbatto’’ti. Athassa devaputtā vimānasāmikaṃ ācikkhantā āhaṃsu – ‘‘bhante, yena nandiyena nāma gahapatiputtena isipatane satthu vihāraṃ kāretvā dinno, tassatthāya etaṃ vimānaṃ nibbatta’’nti. Accharāsaṅghopi naṃ disvā pāsādato orohitvā āha – ‘‘bhante, mayaṃ ‘nandiyassa paricārikā bhavissāmā’ti idha nibbattā, taṃ pana apassantī ativiya ukkaṇṭhitamhā, mattikapātiṃ bhinditvā suvaṇṇapātigahaṇaṃ viya manussasampattiṃ jahitvā dibbasampattigahaṇaṃ, idhāgamanatthāya naṃ vadeyyāthā’’ti. Thero tato āgantvā satthāraṃ upasaṅkamitvā pucchi – ‘‘nibbattati nu kho, bhante, manussaloke ṭhitānaṃyeva katakalyāṇānaṃ dibbasampattī’’ti. ‘‘Moggallāna, nanu te devaloke nandiyassa nibbattā dibbasampatti sāmaṃ diṭṭhā, kasmā maṃ pucchasī’’ti. ‘‘Evaṃ, bhante, nibbattatī’’ti.

Atha naṃ satthā ‘‘moggallānaṃ kiṃ nāmetaṃ kathesi. Yathā hi cirappavuṭṭhaṃ puttaṃ vā bhātaraṃ vā vippavāsato āgacchantaṃ gāmadvāre ṭhito kocideva disvā vegena gehaṃ āgantvā ‘asuko nāma āgato’ti āroceyya, athassa ñātakā haṭṭhapahaṭṭhā vegena nikkhamitvā ‘āgatosi, tāta, arogosi, tātā’ti taṃ abhinandeyyuṃ, evameva idha katakalyāṇaṃ itthiṃ vā purisaṃ vā imaṃ lokaṃ jahitvā paralokaṃ gataṃ dasavidhaṃ dibbapaṇṇākāraṃ ādāya ‘ahaṃ purato, ahaṃ purato’ti paccuggantvā devatā abhinandantī’’ti vatvā imā gāthā abhāsi –

219. ‘‘Cirappavāsiṃ purisaṃ, dūrato sotthimāgataṃ;
Ñātimittā suhajjā ca, abhinandanti āgataṃ.

220. ‘‘Tatheva katapuññampi, asmā lokā paraṃ gataṃ;
Puññāni paṭigaṇhanti, piyaṃ ñātīva āgata’’nti.

Tattha **cirappavāsi**nti cirappavuṭṭhaṃ. **Dūrato sotthimāgata**nti vaṇijjaṃ vā rājaporisaṃ vā katvā laddhalābhaṃ nipphannasampattiṃ anupaddavena dūraṭṭhānato āgataṃ. **Ñātimittā suhajjā cā**ti kulasambandhavasena ñātī ca sandiṭṭhādibhāvena mittā ca suhadayabhāvena suhajjā ca. **Abhinandanti āgata**nti naṃ disvā āgatanti vacanamattena vā añjalikaraṇamattena vā gehasampattaṃ pana nānappakārapaṇṇākārābhiharaṇavasena abhinandanti. **Tathevā**ti tenevākārena katapuññampi puggalaṃ imasmā lokā paralokaṃ gataṃ dibbaṃ āyuvaṇṇasukhayasaādhipateyyaṃ, dibbaṃ rūpasaddagandharasaphoṭṭhabbanti imaṃ dasavidhaṃ paṇṇākāraṃ ādāya mātāpituṭṭhāne ṭhitāni puññāni abhinandantāni paṭiggaṇhanti. **Piyaṃ ñātīvā**ti idhaloke piyañātakaṃ āgataṃ sesañātakā viyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Nandiyavatthu navamaṃ.

Piyavaggavaṇṇanā niṭṭhitā.

Soḷasamo vaggo.

17. Kodhavaggo

1. Rohinīkhattiyakaññāvatthu

Kodhaṃ jaheti imaṃ dhammadesanaṃ satthā nigrodhārāme viharanto rohiniṃ nāma khattiyakaññaṃ ārabbha kathesi.

Ekasmiṃ kira samaye āyasmā anuruddho pañcasatehi bhikkhūhi saddhiṃ kapilavatthuṃ agamāsi. Athassa ñātakā ‘‘thero āgato’’ti sutvā therassa santikaṃ agamaṃsu ṭhapetvā rohiniṃ nāma therassa bhaginiṃ. Thero ñātake pucchi ‘‘kahaṃ, rohinī’’ti? ‘‘Gehe, bhante’’ti. ‘‘Kasmā idha nāgatā’’ti? ‘‘Sarīre tassā chavirogo uppannoti lajjāya nāgatā, bhante’’ti. Thero ‘‘pakkosatha na’’nti pakkosāpetvā paṭakañcukaṃ paṭimuñcitvā āgataṃ evamāha – ‘‘rohini, kasmā nāgatāsī’’ti? ‘‘Sarīre me, bhante, chavirogo uppanno, tasmā lajjāya nāgatāmhī’’ti. ‘‘Kiṃ pana te puññaṃ kātuṃ na vaṭṭatī’’ti? ‘‘Kiṃ karomi, bhante’’ti? ‘‘Āsanasālaṃ kārehī’’ti. ‘‘Kiṃ gahetvā’’ti? ‘‘Kiṃ te pasādhanabhaṇḍakaṃ natthī’’ti? ‘‘Atthi, bhante’’ti. ‘‘Kiṃ mūla’’nti? ‘‘Dasasahassamūlaṃ bhavissatī’’ti. ‘‘Tena hi taṃ vissajjetvā āsanasālaṃ kārehī’’ti. ‘‘Ko me, bhante, kāressatī’’ti? Thero samīpe ṭhitañātake oloketvā ‘‘tumhākaṃ bhāro hotū’’ti āha. ‘‘Tumhe pana, bhante, kiṃ karissathā’’ti? ‘‘Ahampi idheva bhavissāmī’’ti. ‘‘Tena hi etissā dabbasambhāre āharathā’’ti. Te ‘‘sādhu, bhante’’ti āhariṃsu.

Thero āsanasālaṃ saṃvidahanto rohiniṃ āha – ‘‘dvibhūmikaṃ āsanasālaṃ kāretvā upari padarānaṃ dinnakālato paṭṭhāya heṭṭhāsālaṃ nibaddhaṃ sammajjitvā āsanāni paññāpehi, nibaddhaṃ pānīyaghaṭe upaṭṭhāpehī’’ti. Sā ‘‘sādhu, bhante’’ti pasādhanabhaṇḍakaṃ vissajjetvā dvibhūmikaāsanasālaṃ kāretvā upari padarānaṃ dinnakālato paṭṭhāya heṭṭhāsālaṃ sammajjanādīni akāsi. Nibaddhaṃ bhikkhū nisīdanti. Athassā āsanasālaṃ sammajjantiyāva chavirogo milāyi. Sā āsanasālāya niṭṭhitāya buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā āsanasālaṃ pūretvā nisinnassa buddhappamukhassa bhikkhusaṅghassa paṇītaṃ khādanīyaṃ bhojanīyaṃ adāsi. Satthā katabhattakicco ‘‘kassetaṃ dāna’’nti pucchi. ‘‘Bhaginiyā me, bhante, rohiniyā’’ti. ‘‘Sā pana kaha’’nti? ‘‘Gehe, bhante’’ti. ‘‘Pakkosatha na’’nti? Sā āgantuṃ na icchi. Atha naṃ satthā anicchamānampi pakkosāpesiyeva. Āgantvā ca pana vanditvā nisinnaṃ āha – ‘‘rohini, kasmā nāgamitthā’’ti? ‘‘Sarīre me, bhante, chavirogo atthi, tena lajjamānā nāgatāmhī’’ti. ‘‘Jānāsi pana kiṃ te nissāya esa uppanno’’ti? ‘‘Na jānāmi, bhante’’ti. ‘‘Tava kodhaṃ nissāya uppanno eso’’ti. ‘‘Kiṃ pana me, bhante, kata’’nti? ‘‘Tena hi suṇāhī’’ti. Athassā satthā atītaṃ āhari.

Atīte bārāṇasirañño aggamahesī ekissā rañño nāṭakitthiyā āghātaṃ bandhitvā ‘‘dukkhamassā uppādessāmī’’ti cintetvā mahākacchuphalāni āharāpetvā taṃ nāṭakitthiṃ attano santikaṃ pakkosāpetvā yathā sā na jānāti, evamassā sayane ceva pāvārakojavādīnañca antaresu kacchucuṇṇāni ṭhapāpesi, keḷiṃ kurumānā viya tassā sarīrepi okiri. Taṃ khaṇaṃyeva tassā sarīraṃ uppakkuppakkaṃ gaṇḍāgaṇḍajātaṃ ahosi. Sā kaṇḍuvantī gantvā sayane nipajji, tatrāpissā kacchucuṇṇehi khādiyamānāya kharatarā vedanā uppajji. Tadā aggamahesī rohinī ahosīti.

Satthā imaṃ atītaṃ āharitvā, ‘‘rohini, tadā tayāvetaṃ kammaṃ kataṃ. Appamattakopi hi kodho vā issā vā kātuṃ na yuttarūpo evā’’ti vatvā imaṃ gāthamāha –

221. ‘‘Kodhaṃ jahe vippajaheyya mānaṃ,

Saṃyojanaṃ sabbamatikkameyya;
Taṃ nāmarūpasmimasajjamānaṃ,
Akiñcanaṃ nānupatanti dukkhā''ti.

Tattha **kodha**nti sabbākārampi kodhaṃ navavidhampi mānaṃ jaheyya. **Saṃyojana**nti kāmarāgasaṃyojanādikaṃ dasavidhampi sabbasaṃyojanaṃ atikkameyya. **Asajjamāna**nti alaggamānaṃ. Yo hi ''mama rūpaṃ mama vedanā''tiādinā nayena nāmarūpaṃ paṭiggaṇhāti, tasmiñca bhijjamāne socati vihaññati, ayaṃ nāmarūpasmiṃ sajjati nāma. Evaṃ aggaṇhanto avihaññanto na sajjati nāma. Taṃ puggalaṃ evaṃ asajjamānaṃ rāgādīnaṃ abhāvena akiñcanaṃ dukkhā nāma nānupatantīti attho. Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti. Rohinīpi sotāpattiphale patiṭṭhitā, taṅkhaṇaññevassā sarīraṃ suvaṇṇavaṇṇaṃ ahosi.

Sā tato cutā tāvatiṃsabhavane catunnaṃ devaputtānaṃ sīmantare nibbattitvā pāsādikā rūpasobhaggappattā ahosi. Cattāropi devaputtā taṃ disvā uppannasinehā hutvā ''mama sīmāya anto nibbattā, mama sīmāya anto nibbattā''ti vivadantā sakkassa devarañño santikaṃ gantvā, ''deva, imaṃ no nissāya aḍḍo uppanno, taṃ vinicchināthā''ti āhaṃsu. Sakkopi taṃ oloketvāva uppannasineho hutvā evamāha – ''imāya vo diṭṭhakālato paṭṭhāya kathaṃ cittāni uppannānī''ti. Atheko āha – ''mama tāva uppannacittaṃ saṅgāmabheri viya sannisīdituṃ nāsakkhī''ti. Dutiyo ''mama cittaṃ pabbatanadī viya sīghaṃ pavattatiyevā''ti. Tatiyo ''mama imissā diṭṭhakālato paṭṭhāya kakkaṭassa viya akkhīni nikkhamiṃsū''ti. Catuttho ''mama cittaṃ cetiye ussāpitadhajo viya niccalaṃ ṭhātuṃ nāsakkhī''ti. Atha ne sakko āha – ''tātā, tumhākaṃ tāva cittāni pasayharūpāni, ahaṃ pana imaṃ labhanto jīvissāmi, alabhantassa me maraṇaṃ bhavissatī''ti. Devaputtā, ''mahārāja, tumhākaṃ maraṇena attho natthī''ti taṃ sakkassa vissajjetvā pakkamiṃsu. Sā sakkassa piyā ahosi manāpā. ''Asukakīḷaṃ nāma gacchāmā''ti vutte sakko tassā vacanaṃ paṭikkhipituṃ nāsakkhīti.

Rohinīkhattiyakaññāvatthu paṭhamaṃ.

2. Aññatarabhikkhuvatthu

Yo ve uppatitanti imaṃ dhammadesanaṃ satthā aggāḷave cetiye viharanto aññataraṃ bhikkhuṃ ārabbha kathesi.

Satthārā hi bhikkhusaṅghassa senāsane anuññāte rājagahaseṭṭhiādīhi senāsanesu kariyamānesu eko āḷaviko bhikkhu attano senāsanaṃ karonto ekaṃ manāparukkhaṃ disvā chindituṃ ārabhi. Tattha pana nibbattā ekā taruṇaputtā devatā puttaṃ aṅkenādāya ṭhitā yāci ''mā me, sāmi, vimānaṃ chindi, na sakkhissāmi puttaṃ ādāya anāvāsā vicaritu''nti. So ''ahaṃ aññatra īdisaṃ rukkhaṃ na labhissāmī''ti tassā vacanaṃ nādiyi. Sā ''imampi tāva dārakaṃ oloketvā oramissatī''ti puttaṃ rukkhasākhāya ṭhapesi. Sopi bhikkhu ukkhipitaṃ pharasuṃ sandhāretuṃ asakkonto dārakassa bāhuṃ chindi, devatā uppannabalavakodhā ''paharitvā naṃ māressāmī''ti ubho hatthe ukkhipitvā evaṃ tāva cintesi – ''ayaṃ bhikkhu sīlavā. Sacāhaṃ imaṃ māressāmi, nirayagāminī bhavissāmi. Sesadevatāpi attano rukkhaṃ chindante bhikkhū disvā 'asukadevatāya evaṃ nāma mārito bhikkhū'ti maṃ pamāṇaṃ katvā bhikkhū māressanti. Ayañca sasāmiko bhikkhu, sāmikasseva naṃ kathessāmī''ti ukkhittahatthe apanetvā rodamānā satthu santikaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ satthā ''kiṃ devate''ti āha. Sā, ''bhante, tumhākaṃ me sāvakena idaṃ nāma kataṃ, ahampi naṃ māretukāmā hutvā idaṃ nāma cintetvā amāretvāva idhāgatā''ti sabbaṃ taṃ pavattiṃ vitthārato ārocesi.

Satthā taṃ sutvā ''sādhu, sādhu devate, sādhu te kataṃ evaṃ uggataṃ kopaṃ bhantaṃ rathaṃ viya niggaṇhamānāyā''ti vatvā imaṃ gāthamāha –

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Tamahaṃ sārathiṃ brūmi, rasmiggāho itaro jano''ti.

Tattha **uppatita**nti uppannaṃ. **Rathaṃ bhantaṃ vā**ti yathā nāma cheko sārathi ativegena dhāvantaṃ rathaṃ niggaṇhitvā yathicchakaṃ ṭhapeti, evaṃ yo puggalo uppannaṃ kodhaṃ vāraye niggaṇhituṃ sakkoti. **Tamaha**nti taṃ ahaṃ sārathiṃ brūmi. **Itaro jano**ti itaro pana rājauparājādīnaṃ rathasārathijano rasmiggāho nāma hoti, na uttamasārathīti.

Desanāvasāne devatā sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Devatā pana sotāpannā hutvāpi rodamānā aṭṭhāsi. Atha naṃ satthā ‘‘kiṃ devate’’ti pucchitvā, ‘‘bhante, vimānaṃ me naṭṭhaṃ, idāni kiṃ karissāmī’’ti vutte, ‘‘alaṃ devate, mā cintayi, ahaṃ te vimānaṃ dassāmī’’ti jetavane gandhakuṭisamīpe purimadivase cutadevataṃ ekaṃ rukkhaṃ apadisanto ‘‘amukasmiṃ okāse rukkho vivitto, tattha upagacchā’’ti āha. Sā tattha upagañchi. Tato paṭṭhāya ‘‘buddhadattiyaṃ imissā vimāna’’nti mahesakkhadevatāpi āgantvā taṃ cāletuṃ nāsakkhiṃsu. Satthā taṃ atthuppattiṃ katvā bhikkhūnaṃ bhūtagāmasikkhāpadaṃ paññāpesīti.

Aññatarabhikkhuvatthu dutiyaṃ.

3. Uttarāupāsikāvatthu

Akkodhena jine kodhanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto uttarāya gehe katabhattakicco uttaraṃ upāsikaṃ ārabbha kathesi.

Tatrāyamanupubbī kathā – rājagahe kira sumanaseṭṭhiṃ nissāya puṇṇo nāma daliddo bhatiṃ katvā jīvati. Tassa bhariyā ca uttarā nāma dhītā cāti dveyeva gehamānusakā. Athekadivasaṃ ‘‘sattāhaṃ nakkhattaṃ kīḷitabba’’nti rājagahe ghosanaṃ kariṃsu. Taṃ sutvā sumanaseṭṭhi pātova āgataṃ puṇṇaṃ āmantetvā, ‘‘tāta, amhākaṃ parijano nakkhattaṃ kīḷitukāmo, tvaṃ kiṃ nakkhattaṃ kīḷissasi, udāhu bhatiṃ karissasī’’ti āha. ‘‘Sāmi, nakkhattaṃ nāma sadhanānaṃ hoti, mama pana gehe svātanāya yāgutaṇḍulampi natthi, kiṃ me nakkhattena, goṇe labhanto kasituṃ gamissāmī’’ti. ‘‘Tena hi goṇe gaṇhāhī’’ti. So balavagoṇe ca naṅgalañca gahetvā, ‘‘bhadde, nāgarā nakkhattaṃ kīḷanti, ahaṃ daliddatāya bhatiṃ kātuṃ gamissāmi, mayhampi tāva ajja dviguṇaṃ nivāpaṃ pacitvā bhattaṃ āhareyyāsī’’ti bhariyaṃ vatvā khettaṃ agamāsi.

Sāriputtattheropi sattāhaṃ nirodhasamāpanno taṃ divasaṃ vuṭṭhāya ‘‘kassa nu kho ajja mayā saṅgahaṃ kātuṃ vaṭṭatī’’ti olokento puṇṇaṃ attano ñāṇajālassa anto paviṭṭhaṃ disvā ‘‘saddho nu kho esa, sakkhissati vā me saṅgahaṃ kātu’’nti olokento tassa saddhabhāvañca saṅgahaṃ kātuṃ samatthabhāvañca tappaccayā cassa mahāsampattipaṭilābhañca ñatvā pattacīvaramādāya tassa kasanaṭṭhānaṃ gantvā āvāṭatīre ekaṃ gumbaṃ olokento aṭṭhāsi.

Puṇṇo theraṃ disvāva kasiṃ ṭhapetvā pañcapatiṭṭhitena theraṃ vanditvā ‘‘dantakaṭṭhena attho bhavissatī’’ti dantakaṭṭhaṃ kappiyaṃ katvā adāsi. Athassa thero pattañca parissāvanañca nīharitvā adāsi. So ‘‘pānīyena attho bhavissatī’’ti taṃ ādāya pānīyaṃ parissāvetvā adāsi. Thero cintesi – ‘‘ayaṃ paresaṃ pacchimagehe vasati. Sacassa gehadvāraṃ gamissāmi, imassa bhariyā maṃ daṭṭhuṃ na labhissati. Yāvassā bhattaṃ ādāya maggaṃ paṭipajjati, tāva idheva bhavissāmī’’ti. So tattheva thokaṃ vītināmetvā tassa maggāruḷhabhāvaṃ ñatvā antonagarābhimukho pāyāsi.

Sā antarāmagge theraṃ disvā cintesi – ‘‘appekadāhaṃ deyyadhamme sati ayyaṃ na passāmi, appekadā me ayyaṃ passantiyā deyyadhammo na hoti. Ajja pana me ayyo ca diṭṭho, deyyadhammo cāyaṃ atthi, karissati nu kho me saṅgaha’’nti. Sā bhattabhājanaṃ oropetvā theraṃ pañcapatiṭṭhitena vanditvā, ‘‘bhante, idaṃ lūkhaṃ vā paṇītaṃ vāti acintetvā dāsassa vo saṅgahaṃ karothā’’ti āha. Thero pattaṃ upanāmetvā tāya ekena hatthena bhājanaṃ dhāretvā ekena hatthena tato bhattaṃ dadamānāya upaḍḍhabhatte dinne ‘‘ala’’nti hatthena pattaṃ pidahi. Sā, ‘‘bhante, ekova paṭiviso, na sakkā dvidhā kātuṃ. Tumhākaṃ dāsassa idhalokasaṅgahaṃ akatvā paralokasaṅgahaṃ karotha, niravasesameva dātukāmamhī''ti vatvā sabbameva therassa patte patiṭṭhapetvā ''tumhehi diṭṭhadhammasseva bhāgī assa''nti patthanaṃ akāsi. Thero ''evaṃ hotū''ti vatvā ṭhitakova anumodanaṃ karitvā ekasmiṃ udakaphāsukaṭṭhāne nisīditvā bhattakiccamakāsi. Sāpi nivattitvā taṇḍule pariyesitvā bhattaṃ paci. Puṇṇopi aḍḍhakarīsamattaṭṭhānaṃ kasitvā jighacchaṃ sahituṃ asakkonto goṇe vissajjetvā ekarukkhacchāyaṃ pavisitvā maggaṃ olokento nisīdi.

Athassa bhariyā bhattaṃ ādāya gacchamānā taṃ disvāva ''esa jighacchāya pīḷito maṃ olokento nisinno. Sace maṃ 'ativiya je cirāyī'ti tajjetvā patodalaṭṭhiyā maṃ paharissati, mayā katakammaṃ niratthakaṃ bhavissati. Paṭikaccevassa ārocessāmī''ti cintetvā evamāha – ''sāmi, ajjekadivasaṃ cittaṃ pasādehi, mā mayā katakammaṃ niratthakaṃ kari. Ahañhi pātova te bhattaṃ āharantī antarāmagge dhammasenāpatiṃ disvā tava bhattaṃ tassa datvā puna gantvā bhattaṃ pacitvā āgatā, pasādehi, sāmi, citta''nti. So ''kiṃ vadesi, bhadde''ti pucchitvā puna tamatthaṃ sutvā, ''bhadde, sādhu vata te kataṃ mama bhattaṃ ayyassa dadamānāya, mayāpissa ajja pātova dantakaṭṭhañca mukhodakañca dinna''nti pasannamānaso taṃ vacanaṃ abhinanditvā ussure laddhabhattatāya kilantakāyo tassā aṅke sīsaṃ katvā niddaṃ okkami.

Athassa pātova kasitaṭṭhānaṃ paṃsucuṇṇaṃ upādāya sabbaṃ rattasuvaṇṇaṃ kaṇikārapuppharāsi viya sobhamānaṃ aṭṭhāsi. So pabuddho oloketvā bhariyaṃ āha – ''bhadde, etaṃ kasitaṭṭhānaṃ sabbaṃ mama suvaṇṇaṃ hutvā paññāyati, kiṃ nu kho me atiussure laddhabhattatāya akkhīni bhamantī''ti. ''Sāmi, mayhampi evameva paññāyatī''ti. So uṭṭhāya tattha gantvā ekapiṇḍaṃ gahetvā naṅgalasīse paharitvā suvaṇṇabhāvaṃ ñatvā ''aho ayyassa dhammasenāpatissa me dinnadānena ajjeva vipāko dassito, na kho pana sakkā ettakaṃ dhanaṃ paṭicchādetvā paribhuñjitu''nti bhariyāya ābhataṃ bhattapātiṃ suvaṇṇassa pūretvā rājakulaṃ gantvā raññā katokāso pavisitvā rājānaṃ abhivādetvā ''kiṃ, tātā''ti vutte, ''deva, ajja mayā kasitaṭṭhānaṃ sabbaṃ suvaṇṇabharitameva hutvā ṭhitaṃ, idaṃ suvaṇṇaṃ āharāpetuṃ vaṭṭatī''ti. ''Kosi tva''nti? ''Puṇṇo nāma aha''nti. ''Kiṃ pana te ajja kata''nti? ''Dhammasenāpatissa me ajja pātova dantakaṭṭhañca mukhodakañca dinnaṃ, bhariyāyapi me mayhaṃ āharaṇabhattaṃ tasseva dinna''nti.

Taṃ sutvā rājā ''ajjeva kira, bho, dhammasenāpatissa dinnadānena vipāko dassito''ti vatvā, ''tāta, kiṃ karomī''ti pucchi. ''Bahūni sakaṭasahassāni pahiṇitvā suvaṇṇaṃ āharāpethā''ti. Rājā sakaṭāni pahiṇi. Rājapurisesu ''rañño santaka''nti gaṇhantesu gahitagahitaṃ mattikāva hoti. Te gantvā rañño ārocetvā ''tumhehi kinti vatvā gahita''nti. Puṭṭhā ''tumhākaṃ santaka''nti āhaṃsu. Na mayhaṃ, tātā, santakaṃ, gacchatha ''puṇṇassa santaka''nti vatvā gaṇhathāti. Te tathā kariṃsu, gahitagahitaṃ suvaṇṇameva ahosi. Sabbampi āharitvā rājaṅgaṇe rāsimakaṃsu, asītihatthubbedho rāsi ahosi. Rājā nāgare sannipātetvā ''imasmiṃ nagare atthi kassaci ettakaṃ suvaṇṇa''nti? ''Natthi, devā''ti. ''Kiṃ panassa dātuṃ vaṭṭatī''ti? ''Seṭṭhichattaṃ, devā''ti. Rājā ''bāhudhanaseṭṭhi nāma hotū''ti mahantena bhogena saddhiṃ tassa seṭṭhichattamadāsi. Atha naṃ so āha – ''mayaṃ, deva, ettakaṃ kālaṃ parakule vasimhā, vasanaṭṭhānaṃ no dethā''ti. ''Tena hi passa, esa gumbo paññāyati, etaṃ harāpetvā gehaṃ kārehī''ti purāṇaseṭṭhissa gehaṭṭhānaṃ ācikkhi. So tasmiṃ ṭhāne katipāheneva gehaṃ kārāpetvā gehappavesanamaṅgalañca chattamaṅgalañca ekatova karonto sattāhaṃ buddhappamukhassa bhikkhusaṅghassa dānaṃ adāsi. Athassa satthā anumodanaṃ karonto anupubbiṃ kathaṃ kathesi. Dhammakathāvasāne puṇṇaseṭṭhi ca bhariyā cassa dhītā ca uttarāti tayo janā sotāpannā ahesuṃ.

Aparabhāge rājagahaseṭṭhi puṇṇaseṭṭhino dhītaraṃ attano puttassa vāresi. So ''nāhaṃ dassāmī''ti vatvā ''mā evaṃ karotu, ettakaṃ kālaṃ amhe nissāya vasanteneva te sampatti laddhā, detu me puttassa dhītara''nti vutte ''so micchādiṭṭhiko, mama dhītā tīhi ratanehi vinā vattituṃ na sakkoti, nevassa dhītaraṃ dassāmī''ti āha. Atha naṃ bahū seṭṭhigaṇādayo kulaputtā ''mā tena saddhiṃ vissāsaṃ bhindi, dehissa dhītara''nti yāciṃsu. So tesaṃ vacanaṃ sampaṭicchitvā āsāḷhipuṇṇamāyaṃ dhītaraṃ adāsi. Sā patikulaṃ gatakālato paṭṭhāya bhikkhuṃ vā bhikkhuniṃ vā upasaṅkamituṃ dānaṃ vā dātuṃ dhammaṃ vā sotuṃ nālattha. Evaṃ aḍḍhatiyesu māsesu vītivattesu santike ṭhitaṃ paricārikaṃ pucchi – ''idāni kittakaṃ antovassassa avasiṭṭha''nti? ''Aḍḍhamāso, ayye''ti. Sā pitu sāsanaṃ pahiṇi ''kasmā maṃ evarūpe bandhanāgāre pakkhipiṃsu, varaṃ me lakkhaṇāhataṃ katvā paresaṃ dāsiṃ sāvetuṃ. Evarūpassa micchādiṭṭhikulassa dātuṃ na vaṭṭati. Āgatakālato paṭṭhāya bhikkhudassanādīsu ekampi puññaṃ kātuṃ na labhāmī''ti.

Athassā pitā ''dukkhitā vata me dhītā''ti anattamanataṃ pavedetvā pañcadasa kahāpaṇasahassāni pesesi ''imasmiṃ nagare sirimā nāma gaṇikā atthi, devasikaṃ sahassaṃ gaṇhāti. Imehi kahāpaṇehi taṃ ānetvā sāmikassa pādaparicārikaṃ katvā sayaṃ puññāni karotū''ti. Sā sirimaṃ pakkosāpetvā ''sahāyike ime kahāpaṇe gahetvā imaṃ aḍḍhamāsaṃ tava sahāyakaṃ paricarāhī''ti āha. Sā ''sādhū''ti paṭissuṇi. Sā taṃ ādāya sāmikassa santikaṃ gantvā tena sirimaṃ disvā ''kiṃ ida''nti vutte, ''sāmi, imaṃ aḍḍhamāsaṃ mama sahāyikā tumhe paricaratu, ahaṃ pana imaṃ aḍḍhamāsaṃ dānañceva dātukāmā dhammañca sotukāmā''ti āha. So taṃ abhirūpaṃ itthiṃ disvā uppannasineho ''sādhū''ti sampaṭicchi.

Uttarāpi kho buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā, ''bhante, imaṃ aḍḍhamāsaṃ aññattha agantvā idheva bhikkhā gahetabbā''ti satthu paṭiññaṃ gahetvā ''ito dāni paṭṭhāya yāva mahāpavāraṇā, tāva satthāraṃ upaṭṭhātuṃ dhammañca sotuṃ labhissāmī''ti tuṭṭhamānasā ''evaṃ yāguṃ pacatha, evaṃ pūve pacathā''ti mahānase sabbakiccāni saṃvidahantī vicarati. Athassā sāmiko ''sve pavāraṇā bhavissatī''ti mahānasābhimukho vātapāne ṭhatvā ''kiṃ nu kho karontī sā andhabālā vicaratī''ti olokento taṃ seṭṭhīdhītaraṃ sedakilinnaṃ chārikāya okiṇṇaṃ aṅgāramasimakkhitaṃ tathā saṃvidahitvā vicaramānaṃ disvā ''aho andhabālā evarūpe ṭhāne imaṃ sirisampattiṃ nānubhavati, 'muṇḍakasamaṇe upaṭṭhahissāmī'ti tuṭṭhacittā vicaratī''ti hasitvā apagañchi.

Tasmiṃ apagate tassa santike ṭhitā sirimā ''kiṃ nu kho oloketvā esa hasī''ti teneva vātapānena olokentī uttaraṃ disvā ''imaṃ oloketvā iminā hasitaṃ, addhā imassa etāya saddhiṃ santhavo atthī''ti cintesi. Sā kira aḍḍhamāsaṃ tasmiṃ gehe bāhirakaitthī hutvā vasamānāpi taṃ sampattiṃ anubhavamānā attano bāhirakaitthibhāvaṃ ajānitvā ''ahaṃ gharasāminī''ti saññamakāsi. Sā uttarāya āghātaṃ bandhitvā ''dukkhamassā uppādessāmī''ti pāsādā oruyha mahānasaṃ pavisitvā pūvapacanaṭṭhāne pakkuthitaṃ sappiṃ kaṭacchunā ādāya uttarābhimukhaṃ pāyāsi. Uttarā taṃ āgacchantiṃ disvā ''mama sahāyikāya mayhaṃ upakāro kato, cakkavāḷaṃ atisambādhaṃ, brahmaloko atinīcako, mama sahāyikāya guṇova mahanto. Ahañhi etaṃ nissāya dānañca dātuṃ dhammañca sotuṃ labhiṃ. Sace mama etissā upari kopo atthi, idaṃ sappi maṃ dahatu. Sace natthi, mā dahatū''ti taṃ mettāya phari. Tāya tassā matthake āsittaṃ pakkuthitasappi sītudakaṃ viya ahosi.

Atha naṃ ''idaṃ sītalaṃ bhavissatī''ti kaṭacchuṃ pūretvā ādāya āgacchantiṃ uttarāya dāsiyo disvā ''apehi dubbinīte, na tvaṃ amhākaṃ ayyāya pakkuthitaṃ sappiṃ āsiñcituṃ anucchavikā''ti santajjentiyo ito cito ca uṭṭhāya hatthehi ca pādehi ca pothetvā bhūmiyaṃ pātesuṃ. Uttarā vārentīpi vāretuṃ nāsakkhi. Athassā upari ṭhitā sabbā dāsiyo paṭibāhitvā ''kissa te evarūpaṃ bhāriyaṃ kata''nti sirimaṃ ovaditvā uṇhodakena nhāpetvā satapākatelena abbhañji. Tasmiṃ khaṇe sā attano bāhirakitthibhāvaṃ ñatvā cintesi – ''mayā bhāriyaṃ kammaṃ kataṃ sāmikassa hasanamattakāraṇā imissā upari pakkuthitaṃ sappiṃ āsiñcantiyā, ayaṃ 'gaṇhatha na'nti dāsiyo na āṇāpesi. Maṃ viheṭhanakālepi sabbadāsiyo paṭibāhitvā mayhaṃ kattabbameva akāsi. Sacāhaṃ imaṃ na khamāpessāmi, muddhā me sattadhā phaleyyā''ti tassā pādamūle nipajjitvā, ''ayye, khamāhi me''ti āha. Ahaṃ sapitikā dhītā, pitari khamante khamāmīti. Hotu, ayye, pitaraṃ te puṇṇaseṭṭhiṃ khamāpessāmīti. Puṇṇo mama vaṭṭajanakapitā, vivaṭṭajanake pitari khamante panāhaṃ khamissāmīti. Ko pana te vivaṭṭajanakapitāti? Sammāsambuddhoti. Mayhaṃ tena saddhiṃ vissāso natthīti. Ahaṃ karissāmi, satthā sve bhikkhusaṅghaṃ ādāya idhāgamissati, tvaṃ yathāladdhaṃ sakkāraṃ gahetvā idheva āgantvā taṃ khamāpehīti. Sā ''sādhu, ayye''ti uṭṭhāya attano gehaṃ gantvā pañcasatā parivāritthiyo āṇāpetvā nānāvidhāni khādanīyāni ceva sūpeyyāni ca sampādetvā punadivase taṃ sakkāraṃ ādāya uttarāya gehaṃ āgantvā buddhappamukhassa bhikkhusaṅghassa patte patiṭṭhāpetuṃ avisahantī aṭṭhāsi. Taṃ sabbaṃ gahetvā uttarāva saṃvidahi. Sirimāpi bhattakiccāvasāne saddhiṃ parivārena satthu pādamūle nipajji.

Atha naṃ satthā pucchi – ‘‘ko te aparādho’’ti? Bhante, mayā hiyyo idaṃ nāma kataṃ, atha me sahāyikā maṃ viheṭhayamānā dāsiyo nivāretvā mayhaṃ upakārameva akāsi. Sāhaṃ imissā guṇaṃ jānitvā imaṃ khamāpesiṃ, atha maṃ esā ‘‘tumhesu khamantesu khamissāmī’’ti āha. ‘‘Evaṃ kira uttare’’ti? ‘‘Āma, bhante, sīse me sahāyikāya pakkuthitasappi āsitta’’nti. Atha ‘‘tayā kiṃ cintita’’nti? ‘‘Cakkavāḷaṃ atisambādhaṃ, brahmaloko atinīcako, mama sahāyikāya guṇova mahanto. Ahañhi etaṃ nissāya dānañca dātuṃ dhammañca sotuṃ alatthaṃ, sace me imissā upari kopo atthi, idaṃ maṃ dahatu. No ce, mā dahatū’’ti evaṃ cintetvā imaṃ mettāya phariṃ, bhanteti. Satthā ‘‘sādhu sādhu, uttare, evaṃ kodhaṃ jinituṃ vaṭṭati. Kodho hi nāma akkodhena, akkosakaparibhāsako anakkosantena aparibhāsantena, thaddhamaccharī attano santakassa dānena, musāvādī saccavacanena jinitabbo’’ti vatvā imaṃ gāthamāha –

223. ‘‘Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenālikavādina’’nti.

Tattha **akkodhenā**ti kodhano hi puggalo akkodhena hutvā jinitabbo. **Asādhu**nti abhaddako bhaddakena hutvā jinitabbo. **Kadariya**nti thaddhamaccharī attano santakassa cāgacittena jinitabbo. Alikavādī saccavacanena jinitabbo. Tasmā evamāha – ‘‘akkodhena jine kodhaṃ…pe… saccenālikavādina’’nti.

Desanāvasāne sirimā saddhiṃ pañcasatāhi itthīhi sotāpattiphale patiṭṭhahīti.

Uttarāupāsikāvatthu tatiyaṃ.

4. Mahāmoggallānattherapañhavatthu

Saccaṃ bhaṇeti imaṃ dhammadesanaṃ satthā jetavane viharanto mahāmoggallānattherassa pañhaṃ ārabbha kathesi.

Ekasmiñhi samaye thero devacārikaṃ gantvā mahesakkhāya devatāya vimānadvāre ṭhatvā taṃ attano santikaṃ āgantvā vanditvā ṭhitaṃ evamāha – ‘‘devate mahatī te sampatti, kiṃ kammaṃ katvā imaṃ alatthā’’ti? ‘‘Mā maṃ, bhante, pucchathā’’ti. Devatā kira attano parittakammena lajjamānā evaṃ vadati. Sā pana therena ‘‘kathehiyevā’’ti vuccamānā āha – ‘‘bhante, mayā neva dānaṃ dinnaṃ, na pūjā katā, na dhammo suto, kevalaṃ saccamattaṃ rakkhita’’nti. Thero aññāni vimānadvārāni gantvā āgatāgatā aparāpi devadhītaro pucchi. Tāsupi tatheva niguhitvā theraṃ paṭibāhituṃ asakkontīsu ekā tāva āha – ‘‘bhante, mayā neva dānādīsu kataṃ nāma atthi, ahaṃ pana kassapabuddhakāle parassa dāsī ahosiṃ, tassā me sāmiko ativiya caṇḍo pharuso, gahitaggahiteneva kaṭṭhena vā kaliṅgarena vā sīsaṃ bhindati. Sāhaṃ uppanne kope ‘esa tava sāmiko lakkhaṇāhataṃ vā kātuṃ nāsādīni vā chindituṃ issaro, mā kujjhī’ti attānameva paribhāsetvā kopaṃ nāma na akāsiṃ, tena me ayaṃ sampatti laddhā’’ti. Aparā āha – ‘‘ahaṃ, bhante, ucchukhettaṃ rakkhamānā ekassa bhikkhuno ucchuyaṭṭhiṃ adāsiṃ’’. Aparā ekaṃ timbarusakaṃ adāsiṃ. Aparā ekaṃ eḷālukaṃ adāsiṃ. Aparā ekaṃ phārusakaṃ adāsiṃ. Aparā ekaṃ mūlamuṭṭhiṃ. Aparā ‘‘nimbamuṭṭhi’’ntiādinā nayena attanā attanā kataṃ parittadānaṃ ārocetvā ‘‘iminā iminā kāraṇena amhehi ayaṃ sampatti laddhā’’ti āhaṃsu.

Thero tāhi katakammaṃ sutvā satthāraṃ upasaṅkamitvā pucchi – ‘‘sakkā nu kho, bhante, saccakathanamattena, kopanibbāpanamattena, atiparittakena timbarusakādidānamattena dibbasampattiṃ laddhu’’nti. ‘‘Kasmā maṃ, moggallāna, pucchasi, nanu te devatāhi ayaṃ attho kathito’’ti? ‘‘Āma, bhante, labbhati maññe ettakena dibbasampattī’’ti. Atha naṃ satthā ‘‘moggallāna, saccamattaṃ kathetvāpi kopamattaṃ jahitvāpi parittakaṃ dānaṃ datvāpi devalokaṃ gacchatiyevā’’ti vatvā imaṃ gāthamāha –

224. ‘‘Saccaṃ bhaṇe na kujjheyya, dajjā appampi yācito;

Etehi tīhi ṭhānehi, gacche devāna santike''ti.

Tattha **saccaṃ bhaṇe**ti saccaṃ dīpeyya vohareyya, sacce patiṭṭhaheyyāti attho. **Na kujjheyyā**ti parassa na kujjheyya. **Yācito**ti yācakā nāma sīlavanto pabbajitā. Te hi kiñcāpi ''dethā''ti ayācitvāva gharadvāre tiṭṭhanti, atthato pana yācantiyeva nāma. Evaṃ sīlavantehi yācito appasmiṃ deyyadhamme vijjamāne appamattakampi dadeyya. **Etehi tīhī**ti etesu tīsu ekenāpi kāraṇena devalokaṃ gaccheyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahāmoggallānattherapañhavatthu catutthaṃ.

5. Buddhapitubrāhmaṇavatthu

Ahiṃsakā yeti imaṃ dhammadesanaṃ satthā sāketaṃ nissāya añjanavane viharanto bhikkhūhi paṭṭhapañhaṃ ārabbha kathesi.

Bhagavato kira bhikkhusaṅghaparivutassa sāketaṃ piṇḍāya pavisanakāle eko sāketavāsī mahallakabrāhmaṇo nagarato nikkhamanto antaragharadvāre dasabalaṃ disvā pādesu nipatitvā gopphakesu daḷhaṃ gahetvā, ''tāta, nanu nāma puttehi jiṇṇakāle mātāpitaro paṭijaggitabbā, kasmā ettakaṃ kālaṃ amhākaṃ attānaṃ na dassesi. Mayā tāva diṭṭhosi, mātarampi passituṃ ehī''ti satthāraṃ gahetvā attano gehaṃ agamāsi. Satthā tattha gantvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Brāhmaṇīpi āgantvā satthu pādesu nipatitvā, ''tāta, ettakaṃ kālaṃ kuhiṃ gatosi, nanu nāma mātāpitaro mahallakakāle upaṭṭhātabbā''ti vatvā puttadhītaro ''etha bhātaraṃ vandathā''ti vandāpesi. Te ubhopi tuṭṭhamānasā buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā, ''bhante, idheva nibaddhaṃ bhikkhaṃ gaṇhathā''ti vatvā ''buddhā nāma ekaṭṭhāneyeva nibaddhaṃ bhikkhaṃ na gaṇhantī''ti vutte, ''tena hi, bhante, ye vo nimantetuṃ āgacchanti, te amhākaṃ santikaṃ pahiṇeyyāthā''ti āhaṃsu. Satthā tato paṭṭhāya nimantetuṃ āgate ''gantvā brāhmaṇassa āroceyyāthā''ti pesesi. Te gantvā ''mayaṃ svātanāya satthāraṃ nimantemā''ti brāhmaṇaṃ vadanti. Brāhmaṇo punadivase attano gehato bhattabhājanasūpeyyabhājanāni ādāya satthu nisīdanaṭṭhānaṃ gacchati. Aññatra pana nimantane asati satthā brāhmaṇasseva gehe bhattakiccaṃ karoti. Te ubhopi attano deyyadhammaṃ niccakālaṃ tathāgatassa dentā dhammakathaṃ suṇantā anāgāmiphalaṃ pāpuṇiṃsu.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ''āvuso, brāhmaṇo 'tathāgatassa suddhodano pitā, mahāmāyā mātā'ti jānāti, jānantova saddhiṃ brāhmaṇiyā tathāgataṃ 'amhākaṃ putto'ti vadati, satthāpi tatheva adhivāseti. Kiṃ nu kho kāraṇa''nti? Satthā tesaṃ kathaṃ sutvā, ''bhikkhave, ubhopi te attano puttameva puttoti vadantī''ti vatvā atītaṃ āhari.

Atīte, bhikkhave, ayaṃ brāhmaṇo nirantaraṃ pañca jātisatāni mayhaṃ pitā ahosi, pañca jātisatāni cūḷapitā, pañca jātisatāni mahāpitā. Sāpi me brāhmaṇī nirantarameva pañca jātisatāni mātā ahosi, pañca jātisatāni cūḷamātā, pañca jātisatāni mahāmātā. Evāhaṃ diyaḍḍhajātisahassaṃ brāhmaṇassa hatthe saṃvaḍḍho, diyaḍḍhajātisahassaṃ brāhmaṇiyā hattheti tīṇi jātisahassāni tesaṃ puttabhāvaṃ dassetvā imā gāthā abhāsi –

''Yasmiṃ mano nivisati, cittañcāpi pasīdati;
Adiṭṭhapubbake pose, kāmaṃ tasmimpi vissase. (jā. 1.1.68);

''Pubbeva sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake''ti. (jā. 1.2.174);

Satthā temāsameva taṃ kulaṃ nissāya vihāsi. Te ubhopi arahattaṃ sacchikatvā parinibbāyiṃsu.

Atha nesaṃ mahāsakkāraṃ katvā ubhopi ekakūṭāgārameva āropetvā nīhariṃsu. Satthāpi pañcasatabhikkhuparivāro tehi saddhiṃyeva āḷāhanaṃ agamāsi. ‘‘Buddhānaṃ kira mātāpitaro’’ti mahājano nikkhami. Satthāpi āḷāhanasamīpe ekaṃ sālaṃ pavisitvā aṭṭhāsi. Manussā satthāraṃ vanditvā ekamante ṭhatvā, ‘‘bhante, ‘mātāpitaro vo kālakatā’ti mā cintayitthā’’ti satthārā saddhiṃ paṭisanthāraṃ karonti. Satthā te ‘‘mā evaṃ avacutthā’’ti appaṭikkhipitvā parisāya āsayaṃ oloketvā taṅkhaṇānurūpaṃ dhammaṃ desento –

‘‘Appaṃ vata jīvitaṃ idaṃ,
Oraṃ vassasatāpi miyyati;
Yo cepi aticca jīvati,
Atha so jarasāpi miyyatī’’ti. (su. ni. 810; mahāni. 39) –

Idaṃ **jarāsuttaṃ** kathesi. Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Bhikkhū brāhmaṇassa ca brāhmaṇiyā ca parinibbutabhāvaṃ ajānantā, ‘‘bhante, tesaṃ ko abhisamparāyo’’ti pucchiṃsu. Satthā, ‘‘bhikkhave, evarūpānaṃ asekhamunīnaṃ abhisamparāyo nāma natthi. Evarūpā hi accutaṃ amataṃ mahānibbānameva pāpuṇantī’’ti vatvā imaṃ gāthamāha –

225. ‘‘Ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā;
Te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare’’ti.

Tattha **munayo**ti moneyyapaṭipadāya maggaphalapattā asekhamunayo. **Kāyenā**ti desanāmattamevetaṃ, tīhipi dvārehi susaṃvutāti attho. **Accuta**nti sassataṃ. **Ṭhāna**nti akuppaṭṭhānaṃ dhuvaṭṭhānaṃ. **Yatthā**ti yasmiṃ nibbāne gantvā na socare na socanti na vihaññanti, taṃ ṭhānaṃ gacchantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Buddhapitubrāhmaṇavatthu pañcamaṃ.

6. Puṇṇadāsīvatthu

Sadā jāgaramānānanti imaṃ dhammadesanaṃ satthā gijjhakūṭe viharanto puṇṇaṃ nāma rājagahaseṭṭhino dāsiṃ ārabbha kathesi.

Tassā kira ekadivasaṃ koṭṭanatthāya bahuvīhiṃ adaṃsu. Sā rattimpi dīpaṃ jāletvā vīhiṃ koṭṭentī vissamanatthāya sedatintena gattena bahivāte aṭṭhāsi. Tasmiṃ samaye dabbo mallaputto bhikkhūnaṃ senāsanapaññāpako ahosi. So dhammassavanaṃ sutvā attano attano senāsanaṃ gacchantānaṃ bhikkhūnaṃ aṅguliṃ jāletvā purato purato maggadesanatthāya gacchanto bhikkhūnaṃ ālokaṃ nimmini. Puṇṇā tenālokena pabbate vicarante bhikkhū disvā ‘‘ahaṃ tāva attano dukkhena upaddutā imāyapi velāya niddaṃ na upemi, bhaddantā kiṃ kāraṇā na niddāyantī’’ti cintetvā ‘‘addhā kassaci bhikkhuno aphāsukaṃ vā bhavissati, dīghajātikena vā upaddavo bhavissatī’’ti saññaṃ katvā pātova kuṇḍakaṃ ādāya udakena temetvā hatthatale pūvaṃ katvā aṅgāresu pacitvā ucchaṅge katvā titthamagge khādissāmīti ghaṭaṃ ādāya titthābhimukhī pāyāsi. Satthāpi gāmaṃ piṇḍāya pavisituṃ tameva maggaṃ paṭipajji.

Sā satthāraṃ disvā cintesi – ‘‘aññesu divasesu satthari diṭṭhepi mama deyyadhammo na hoti, deyyadhamme sati satthāraṃ na passāmi, idāni me deyyadhammo ca atthi, satthā ca sammukhībhūto. Sace lūkhaṃ vā paṇītaṃ vāti acintetvā gaṇheyya, dadeyyāhaṃ imaṃ pūva’’nti ghaṭaṃ ekamante nikkhipitvā satthāraṃ vanditvā, ‘‘bhante, imaṃ lūkhaṃ dānaṃ paṭiggaṇhantā mama saṅgahaṃ karothā’’ti āha. Satthā ānandattheraṃ oloketvā tena nīharitvā dinnaṃ mahārājadattiyaṃ pattaṃ upanāmetvā pūvaṃ gaṇhi. Puṇṇāpi taṃ satthu patte patiṭṭhapetvāva pañcapatiṭṭhitena vanditvā, ‘‘bhante, tumhehi diṭṭhadhammoyeva me samijjhatū''ti āha. Satthā ''evaṃ hotū''ti ṭhitakova anumodanaṃ akāsi.

Puṇṇāpi cintesi – ''kiñcāpi me satthā saṅgahaṃ karonto pūvaṃ gaṇhi, na panidaṃ khādissati. Addhā purato kākassa vā sunakhassa vā datvā rañño vā rājaputtassa vā gehaṃ gantvā paṇītabhojanaṃ bhuñjissatī''ti. Satthāpi ''kiṃ nu kho esā cintesī''ti tassā cittācāraṃ ñatvā ānandattheraṃ oloketvā nisīdanākāraṃ dassesi. Thero cīvaraṃ paññāpetvā adāsi. Satthā bahinagareyeva nisīditvā bhattakiccaṃ akāsi. Devatā sakalacakkavāḷagabbhe devamanussānaṃ upakappanakaṃ ojaṃ madhupaṭalaṃ viya pīḷetvā tattha pakkhipiṃsu. Puṇṇā ca olokentī aṭṭhāsi. Bhattakiccāvasāne thero udakaṃ adāsi. Satthā katabhattakicco puṇṇaṃ āmantetvā ''kasmā tvaṃ puṇṇe mama sāvake paribhavasī''ti āha. Na paribhavāmi, bhanteti. Atha tayā mama sāvake oloketvā kiṃ kathitanti? ''Ahaṃ tāva iminā dukkhupaddavena niddaṃ na upemi, bhaddantā kimatthaṃ niddaṃ na upenti, addhā kassaci aphāsukaṃ vā bhavissati, dīghajātikena vā upaddavo bhavissatī''ti ettakaṃ mayā, bhante, cintitanti. Satthā tassā vacanaṃ sutvā ''puṇṇe tvaṃ na tāva dukkhupaddavena niddāyasi, mama sāvakā sadā jāgariyamanuyuttatāya na niddāyantī''ti vatvā imaṃ gāthamāha –

226. ''Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ;
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā''ti.

Tattha **ahorattānusikkhina**nti divā ca rattiñca tisso sikkhā sikkhamānānaṃ. **Nibbānaṃ adhimuttāna**nti nibbānajjhāsayānaṃ. **Atthaṃ gacchantī**ti evarūpānaṃ sabbepi āsavā atthaṃ vināsaṃ natthibhāvaṃ gacchantīti attho.

Desanāvasāne yathāṭhitā puṇṇā sotāpattiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Satthā kuṇḍakaaṅgārapūvena bhattakiccaṃ katvā vihāraṃ agamāsi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''dukkaraṃ, āvuso, sammāsambuddhena kataṃ puṇṇāya dinnena kuṇḍakaaṅgārapūvena bhattakiccaṃ karontenā''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi mayā imāya dinnakuṇḍakaṃ paribhuttamevā''ti vatvā atītaṃ āharitvā –

''Bhutvā tiṇaparighāsaṃ, bhutvā ācāmakuṇḍakaṃ;
Etaṃ te bhojanaṃ āsi, kasmā dāni na bhuñjasi.

''Yattha posaṃ na jānanti, jātiyā vinayena vā;
Bahuṃ tattha mahābrahme, api ācāmakuṇḍakaṃ.

''Tvañca kho maṃ pajānāsi, yādisāyaṃ hayuttamo;
Jānanto jānamāgamma, na te bhakkhāmi kuṇḍaka''nti. (jā. 1.3.10-12) –

Imaṃ **kuṇḍakasindhavapotakajātakaṃ** vitthāretvā kathesi.

Puṇṇadāsīvatthu chaṭṭhaṃ.

7. Atulaupāsakavatthu

Porāṇametanti imaṃ dhammadesanaṃ satthā jetavane viharanto atulaṃ nāma upāsakaṃ ārabbha kathesi.

So hi sāvatthivāsī upāsako pañcasataupāsakaparivāro ekadivasaṃ te upāsake ādāya dhammassavanatthāya vihāraṃ gantvā revatattherassa santike dhammaṃ sotukāmo hutvā revatattheraṃ vanditvā nisīdi. So panāyasmā paṭisallānārāmo sīho viya ekacāro, tasmā tena saddhiṃ na kiñci kathesi. So ‘‘ayaṃ thero na kiñci kathesī’’ti kuddho uṭṭhāya sāriputtattherassa santikaṃ gantvā ekamantaṃ ṭhito therena ‘‘kenatthena āgatatthā’’ti vutte ‘‘ahaṃ, bhante, ime upāsake ādāya dhammassavanatthāya revatattheraṃ upasaṅkamiṃ, tassa me thero na kiñci kathesi, svāhaṃ tassa kujjhitvā idhāgato, dhammaṃ me kathethā’’ti āha. Atha thero ‘‘tena hi upāsakā nisīdathā’’ti vatvā bahukaṃ katvā abhidhammakathaṃ kathesi. Upāsakopi ‘‘abhidhammakathā nāma atisaṇhā, thero bahuṃ abhidhammameva kathesi, amhākaṃ iminā ko attho’’ti kujjhitvā parisaṃ ādāya ānandattherassa santikaṃ agamāsi.

Therenāpi ‘‘kiṃ upāsakā’’ti vutte, ‘‘bhante, mayaṃ dhammassavanatthāya revatattheraṃ upasaṅkamimhā, tassa santike ālāpasallāpamattampi alabhitvā kuddhā sāriputtattherassa santikaṃ agamimhā, sopi no atisaṇhaṃ bahuṃ abhidhammameva kathesi, ‘iminā amhākaṃ ko attho’ti etassāpi kujjhitvā idhāgamimhā, kathehi no, bhante, dhammakatha’’nti. Tena hi nisīditvā suṇāthāti thero tesaṃ suviññeyyaṃ katvā appakameva dhammaṃ kathesi. Te therassapi kujjhitvā satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdiṃsu, atha ne satthā āha – ‘‘kasmā upāsakā āgatatthā’’ti? ‘‘Dhammassavanāya, bhante’’ti. ‘‘Suto pana vo dhammo’’ti? ‘‘Bhante, mayaṃ ādito revatattheraṃ upasaṅkamimhā, so amhehi saddhiṃ na kiñci kathesi, tassa kujjhitvā sāriputtattheraṃ upasaṅkamimhā, tena no bahu abhidhammo kathito, taṃ asallakkhetvā kujjhitvā ānandattheraṃ upasaṅkamimhā, tena no appamattakova dhammo kathito, tassapi kujjhitvā idhāgatamhā’’ti.

Satthā tassa kathaṃ sutvā, ‘‘atula, porāṇato paṭṭhāya āciṇṇamevetaṃ, tuṇhībhūtampi bahukathampi mandakathampi garahantiyeva. Ekantaṃ garahitabboyeva vā hi pasaṃsitabboyeva vā natthi. Rājānopi ekacce nindanti, ekacce pasaṃsanti. Mahāpathavimpi candimasūriyepi ākāsādayopi catuparisamajjhe nisīditvā dhammaṃ kathentampi sammāsambuddhaṃ ekacce garahanti, ekacce pasaṃsanti. Andhabālānañhi nindā vā pasaṃsā vā appamāṇā, paṇḍitena pana medhāvinā nindito nindito nāma, pasaṃsito ca pasaṃsito nāma hotī’’ti vatvā imā gāthā abhāsi –

227. ‘‘Porāṇametaṃ atula, netaṃ ajjatanāmiva;
Nindanti tuṇhimāsīnaṃ, nindanti bahubhāṇinaṃ;
Mitabhāṇimpi nindanti, natthi loke anindito.

228. ‘‘Na cāhu na ca bhavissati, na cetarahi vijjati;
Ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.

229. ‘‘Yaṃ ce viññū pasaṃsanti, anuvicca suve suve;
Acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitaṃ.

230. ‘‘Nikkhaṃ jambonadasseva, ko taṃ ninditumarahati;
Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito’’ti.

Tattha **porāṇameta**nti purāṇakaṃ etaṃ. **Atulā**ti taṃ upāsakaṃ nāmena ālapati. **Netaṃ ajjatanāmivā**ti idaṃ nindanaṃ vā pasaṃsanaṃ vā ajjatanaṃ adhunā uppannaṃ viya na hoti. **Tuṇhimāsīna**nti kiṃ eso mūgo viya badhiro viya kiñci ajānanto viya tuṇhī hutvā nisinnoti nindanti. **Bahubhāṇina**nti kiṃ esa vātāhatatālapaṇṇaṃ viya taṭataṭāyati, imassa kathāpariyantoyeva natthīti nindanti. **Mitabhāṇimpī**ti kiṃ esa suvaṇṇahiraññaṃ viya attano vacanaṃ maññamāno ekaṃ vā dve vā vatvā tuṇhī ahosīti nindanti. Evaṃ sabbathāpi imasmiṃ loke anindito nāma natthīti attho. **Na cāhū**ti atītepi nāhosi, anāgatepi na bhavissati.

Yaṃ ce viññūti bālānaṃ nindā vā pasaṃsā vā appamāṇā, yaṃ pana paṇḍitā divase divase anuvicca nindakāraṇaṃ vā pasaṃsakāraṇaṃ vā jānitvā pasaṃsanti, acchiddāya vā sikkhāya acchiddāya vā jīvitavuttiyā samannāgatattā acchiddavuttiṃ dhammojapaññāya samannāgatattā medhāviṃ lokiyalokuttarapaññāya ceva catupārisuddhisīlena ca samannāgatattā paññāsīlasamāhitaṃ pasaṃsanti, taṃ suvaṇṇadosavirahitaṃ ghaṭṭanamajjanakkhamaṃ jambonadanikkhaṃ viya ko ninditumarahatīti attho. **Devāpī**ti devatāpi paṇḍitamanussāpi taṃ bhikkhuṃ upaṭṭhāya thomenti pasaṃsanti. **Brahmunāpī**ti na kevalaṃ devamanussehi, dasasahassacakkavāḷe mahābrahmunāpi esa pasaṃsitoyevāti attho.

Desanāvasāne pañcasatāpi upāsakā sotāpattiphale patiṭṭhahiṃsūti.

Atulaupāsakavatthu sattamaṃ.

8. Chabbaggiyavatthu

Kāyappakopanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto chabbaggiye bhikkhū ārabbha kathesi.

Ekadivasañhi satthā veḷuvane viharanto tesaṃ chabbaggiyānaṃ ubhohi hatthehi yaṭṭhiyo gahetvā kaṭṭhapādukā āruyha piṭṭhipāsāṇe caṅkamantānaṃ khaṭakhaṭātisaddaṃ sutvā, ‘‘ānanda, kiṃ saddo nāmeso’’ti pucchitvā ‘‘chabbaggiyānaṃ pādukā āruyha caṅkamantānaṃ khaṭakhaṭasaddo’’ti sutvā sikkhāpadaṃ paññāpetvā ‘‘bhikkhunā nāma kāyādīni rakkhituṃ vaṭṭatī’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

231. ‘‘Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā;
Kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

232. ‘‘Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā;
Vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.

233. ‘‘Manopakopaṃ rakkheyya, manasā saṃvuto siyā;
Manoduccaritaṃ hitvā, manasā sucaritaṃ care.

234. ‘‘Kāyena saṃvutā dhīrā, atho vācāya saṃvutā;
Manasā saṃvutā dhīrā, te ve suparisaṃvutā’’ti.

Tattha **kāyappakopa**nti tividhaṃ kāyaduccaritaṃ rakkheyya. **Kāyena saṃvuto**ti kāyadvāre duccaritapavesanaṃ nivāretvā saṃvuto pihitadvāro siyā. Yasmā pana kāyaduccaritaṃ hitvā kāyasucaritaṃ caranto ubhayampetaṃ karoti, tasmā **kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care**ti vuttaṃ. Anantaragāthāsupi eseva nayo. **Kāyena saṃvutā dhīrā**ti ye paṇḍitā pāṇātipātādīni akarontā kāyena, musāvādādīni akarontā vācāya, abhijjhādīni asamuṭṭhapentā manasā saṃvutā, te idha lokasmiṃ susaṃvutā surakkhitā sugopitā supihitadvārāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Chabbaggiyavatthu aṭṭhamaṃ.

Kodhavaggavaṇṇanā niṭṭhitā.

Sattarasamo vaggo.

18. Malavaggo

1. Goghātakaputtavatthu

Paṇḍupalāsova dānisīti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ goghātakaputtaṃ ārabbha kathesi.

Sāvatthiyaṃ kireko goghātako gāvo vadhitvā varamaṃsāni gahetvā pacāpetvā puttadārehi saddhiṃ nisīditvā maṃsañca khādati, mūlena ca vikkiṇitvā jīvikaṃ kappesi. So evaṃ pañcapaṇṇāsa vassāni goghātakakammaṃ karonto dhuravihāre viharantassa satthu ekadivasampi kaṭacchumattampi yāguṃ vā bhattaṃ vā na adāsi. So ca vinā maṃsena bhattaṃ na bhuñjati. So ekadivasaṃ divasabhāge maṃsaṃ vikkiṇitvā attano atthāya pacituṃ ekaṃ maṃsakhaṇḍaṃ bhariyāya datvā nhāyituṃ agamāsi. Athassa sahāyako gehaṃ gantvā bhariyaṃ āha – ‘‘thokaṃ me vikkiṇiyamaṃsaṃ dehi, gehaṃ me pāhunako āgato’’ti. Natthi vikkiṇiyamaṃsaṃ, sahāyako te maṃsaṃ vikkiṇitvā idāni nhāyituṃ gatoti. Mā evaṃ kari, sace maṃsakhaṇḍaṃ atthi, dehīti. Sahāyakassa te nikkhittamaṃsaṃ ṭhapetvā aññaṃ natthīti. So ‘‘sahāyakassa me atthāya ṭhapitamaṃsato aññaṃ maṃsaṃ natthi, so ca vinā maṃsena na bhuñjati, nāyaṃ dassatī’’ti sāmaṃyeva taṃ maṃsaṃ gahetvā pakkāmi.

Goghātakopi nhatvā āgato tāya attano pakkapaṇṇena saddhiṃ vaḍḍhetvā bhatte upanīte āha ‘‘kahaṃ maṃsa’’nti? ‘‘Natthi, sāmī’’ti. Nanu ahaṃ paccanatthāya maṃsaṃ datvā gatoti. Tava sahāyako āgantvā ‘‘pāhunako me āgato, vikkiṇiyamaṃsaṃ dehī’’ti vatvā mayā ‘‘sahāyakassa te ṭhapitamaṃsato aññaṃ maṃsaṃ natthi, so ca vinā maṃsena na bhuñjatī’’ti vuttepi balakkārena taṃ maṃsaṃ sāmaṃyeva gahetvā gatoti. Ahaṃ vinā maṃsena bhattaṃ na bhuñjāmi, harāhi nanti. Kiṃ sakkā kātuṃ, bhuñja, sāmīti. So ‘‘nāhaṃ bhuñjāmī’’ti taṃ bhattaṃ harāpetvā satthaṃ ādāya pacchāgehe ṭhito goṇo atthi, tassa santikaṃ gantvā mukhe hatthaṃ pakkhipitvā jivhaṃ nīharitvā satthena mūle chinditvā ādāya gantvā aṅgāresu pacāpetvā bhattamatthake ṭhapetvā nisinno ekaṃ bhattapiṇḍaṃ bhuñjitvā ekaṃ maṃsakhaṇḍaṃ mukhe ṭhapesi. Taṅkhaṇaññevassa jivhā chijjitvā bhattapātiyaṃ pati. Taṅkhaṇaññeva kammasarikkhakaṃ vipākaṃ labhi. Sopi kho goṇo viya lohitadhārāya mukhato paggharantiyā antogehaṃ pavisitvā jaṇṇukehi vicaranto viravi.

Tasmiṃ samaye goghātakassa putto pitaraṃ olokento samīpe ṭhito hoti. Atha naṃ mātā āha – ‘‘passa, putta, imaṃ goghātakaṃ goṇaṃ viya gehamajjhe jaṇṇukehi vicaritvā viravantaṃ, idaṃ dukkhaṃ tava matthake patissati, mamampi anoloketvā attano sotthiṃ karonto palāyassū’’ti. So maraṇabhayatajjito mātaraṃ vanditvā palāyi, palāyitvā ca pana takkasilaṃ agamāsi. Goghātakopi goṇo viya gehamajjhe viravanto vicaritvā kālakato avīcimhi nibbatti. Goṇopi kālamakāsi. Goghātakaputtopi takkasilaṃ gantvā suvaṇṇakārakammaṃ uggaṇhi. Athassācariyo gāmaṃ gacchanto ‘‘evarūpaṃ nāma alaṅkāraṃ kareyyāsī’’ti vatvā pakkāmi. Sopi tathārūpaṃ alaṅkāraṃ akāsi. Athassācariyo āgantvā alaṅkāraṃ disvā ‘‘ayaṃ yattha katthaci gantvā jīvituṃ samattho’’ti vayappattaṃ attano dhītaraṃ adāsi. So puttadhītāhi vaḍḍhi.

Athassa puttā vayappattā sippaṃ uggaṇhitvā aparabhāge sāvatthiyaṃ gantvā tattha gharāvāsaṃ saṇṭhapetvā vasantā saddhā pasannā ahesuṃ. Pitāpi nesaṃ takkasilāyaṃ kiñci kusalaṃ akatvāva jaraṃ pāpuṇi. Athassa puttā ‘‘pitā no mahallako’’ti attano santikaṃ pakkosāpetvā ‘‘pitu atthāya dānaṃ dassāmā’’ti buddhappamukhaṃ bhikkhusaṅghaṃ nimantayiṃsu. Te punadivase antogehe buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā sakkaccaṃ parivisitvā bhattakiccāvasāne satthāraṃ āhaṃsu – ‘‘bhante, amhehi idaṃ pitu jīvabhattaṃ dinnaṃ, pitu no anumodanaṃ karothā’’ti. Satthā taṃ āmantetvā, ‘‘upāsaka, tvaṃ mahallako paripakkasarīro paṇḍupalāsasadiso, tava paralokagamanāya kusalapātheyyaṃ natthi, attano patiṭṭhaṃ karohi, paṇḍito bhava, mā bālo’’ti anumodanaṃ karonto imā dve gāthā abhāsi –

235. ‘‘Paṇḍupalāsova dānisi,
Yamapurisāpi ca te upaṭṭhitā;
Uyyogamukhe ca tiṭṭhasi,

Pātheyyampi ca te na vijjati.

236. ‘‘So karohi dīpamattano,
Khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo,
Dibbaṃ ariyabhūmiṃ upehisī’’ti.

Tattha **paṇḍupalāsova dānisī**ti, upāsaka, tvaṃ idāni chijjitvā bhūmiyaṃ patitapaṇḍupalāso viya ahosi. **Yamapurisā**ti yamadūtā vuccanti, idaṃ pana maraṇameva sandhāya vuttaṃ, maraṇaṃ te paccupaṭṭhitanti attho. **Uyyogamukhe**ti parihānimukhe, avuḍḍhimukhe ca ṭhitosīti attho. **Pātheyya**nti gamikassa taṇḍulādipātheyyaṃ viya paralokaṃ gacchantassa tava kusalapātheyyampi natthīti attho. **So karohī**ti so tvaṃ samudde nāvāya bhinnāya dīpasaṅkhātaṃ patiṭṭhaṃ viya attano kusalapatiṭṭhaṃ karohi. Karonto ca khippaṃ vāyama, sīghaṃ sīghaṃ vīriyaṃ ārabha, attano kusalakammapatiṭṭhakaraṇena paṇḍito bhava. Yo hi maraṇamukhaṃ appatvā kātuṃ samatthakāleva kusalaṃ karoti, esa paṇḍito nāma, tādiso bhava, mā andhabāloti attho. **Dibbaṃ ariyabhūmi**nti evaṃ vīriyaṃ karonto rāgādīnaṃ malānaṃ nīhaṭatāya niddhantamalo aṅgaṇābhāvena anaṅgaṇo nikkileso hutvā pañcavidhaṃ suddhāvāsabhūmiṃ pāpuṇissasīti attho.

Desanāvasāne upāsako sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Te punadivasatthāyapi satthāraṃ nimantetvā dānaṃ datvā katabhattakiccaṃ satthāraṃ anumodanakāle āhaṃsu – ‘‘bhante, idampi amhākaṃ pitu jīvabhattameva, imasseva anumodanaṃ karothā’’ti. Satthā tassa anumodanaṃ karonto imā dve gāthā abhāsi –

237. ‘‘Upanītavayo ca dānisi,
Sampayātosi yamassa santikaṃ;
Vāso te natthi antarā,
Pātheyyampi ca te na vijjati.

238. ‘‘So karohi dīpamattano,
Khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo,
Na puna jātijaraṃ upehisī’’ti.

Tattha **upanītavayo**ti **upā**ti nipātamattaṃ, **nītavayo**ti vigatavayo atikkantavayo, tvañcasi dāni tayo vaye atikkamitvā maraṇamukhe ṭhitoti attho. **Sampayātosi yamassa santika**nti maraṇamukhaṃ gantuṃ sajjo hutvā ṭhitosīti attho. **Vāso te natthi antarā**ti yathā maggaṃ gacchantā tāni tāni kiccāni karontā antarāmagge vasanti, na evaṃ paralokaṃ gacchantā. Na hi sakkā paralokaṃ gacchantena ‘‘adhivāsetha katipāhaṃ, dānaṃ tāva demi, dhammaṃ tāva suṇāmī’’tiādīni vattuṃ. Ito pana cavitvā paraloke nibbattova hoti. Imamatthaṃ sandhāyetaṃ vuttaṃ. **Pātheyya**nti idaṃ kiñcāpi heṭṭhā vuttameva, upāsakassa pana punappunaṃ daḷhīkaraṇatthaṃ idhāpi satthārā kathitaṃ. **Jātijara**nti ettha byādhimaraṇānipi gahitāneva honti. Heṭṭhimagāthāhi ca anāgāmimaggo kathito, idha arahattamaggo kathito. Evaṃ santepi yathā nāma raññā attano mukhapamāṇena kabaḷaṃ vaḍḍhetvā puttassa upanīte so kumāro attano mukhapamāṇeneva gaṇhāti, evameva satthārā uparimaggavasena dhamme desitepi upāsako attano upanissayavasena heṭṭhā sotāpattiphalaṃ patvā imissā anumodanāya avasāne anāgāmiphalaṃ patto. Sesaparisāyapi sātthikā dhammadesanā ahosīti.

Goghātakaputtavatthu paṭhamaṃ.

2. Aññatarabrāhmaṇavatthu

Anupubbenāti imaṃ dhammadesanaṃ satthā jetavane viharanto aññatarabrāhmaṇaṃ ārabbha kathesi.

So kira ekadivasaṃ pātova nikkhamitvā bhikkhūnaṃ cīvarapārupanaṭṭhāne bhikkhū cīvaraṃ pārupante olokento aṭṭhāsi. Taṃ pana ṭhānaṃ virūḷhatiṇaṃ hoti. Athekassa bhikkhuno cīvaraṃ pārupantassa cīvarakaṇṇo tiṇesu pavaṭṭento ussāvabindūhi temi. Brāhmaṇo ‘‘imaṃ ṭhānaṃ appaharitaṃ kātuṃ vaṭṭatī’’ti punadivase kuddālaṃ ādāya gantvā taṃ ṭhānaṃ tacchetvā khalamaṇḍalasadisaṃ akāsi. Punadivasepi taṃ ṭhānaṃ āgantvā bhikkhūsu cīvaraṃ pārupantesu ekassa cīvarakaṇṇaṃ bhūmiyaṃ patitvā paṃsumhi pavaṭṭamānaṃ disvā ‘‘idha vālukaṃ okirituṃ vaṭṭatī’’ti cintetvā vālukaṃ āharitvā okiri.

Athekadivasaṃ purebhattaṃ caṇḍo ātapo ahosi, tadāpi bhikkhūnaṃ cīvaraṃ pārupantānaṃ gattato sede muccante disvā ‘‘idha mayā maṇḍapaṃ kāretuṃ vaṭṭatī’’ti cintetvā maṇḍapaṃ kāresi. Punadivase pātova vassaṃ vassi, vaddalikaṃ ahosi. Tadāpi brāhmaṇo bhikkhū olokentova ṭhito tintacīvarake bhikkhū disvā ‘‘ettha mayā sālaṃ kāretuṃ vaṭṭatī’’ti sālaṃ kāretvā ‘‘idāni sālamahaṃ karissāmī’’ti cintetvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā anto ca bahi ca bhikkhū nisīdāpetvā bhattakiccāvasāne anumodanatthāya satthu pattaṃ gahetvā, ‘‘bhante, ahaṃ bhikkhūnaṃ cīvarapārupanakāle imasmiṃ ṭhāne olokento ṭhito idañcidañca disvā idañcidañca kāresi’’nti ādito paṭṭhāya sabbaṃ taṃ pavattiṃ ārocesi. Satthā tassa vacanaṃ sutvā, ‘‘brāhmaṇa, paṇḍitā nāma khaṇe khaṇe thokaṃ kusalaṃ karontā anupubbena attano akusalamalaṃ nīharantiyevā’’ti vatvā imaṃ gāthamāha –

239. ‘‘Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva, niddhame malamattano’’ti.

Tattha **anupubbenā**ti anupaṭipāṭiyā. **Medhāvī**ti dhammojapaññāya samannāgato. **Khaṇe khaṇe**ti okāse okāse kusalaṃ karonto. **Kammāro rajatassevā**ti yathā suvaṇṇakāro ekavārameva suvaṇṇaṃ tāpetvā koṭṭetvā malaṃ nīharitvā pilandhanavikatiṃ kātuṃ na sakkoti, punappunaṃ tāpento koṭṭento pana malaṃ nīharati, tato anekavidhaṃ pilandhanavikatiṃ karoti, evameva punappunaṃ kusalaṃ karonto paṇḍito attano rāgādimalaṃ niddhameyya, evaṃ niddhantamalo nikkilesova hotīti attho.

Desanāvasāne brāhmaṇo sotāpattiphale patiṭṭhati, mahājanassāpi sātthikā dhammadesanā ahosīti.

Aññatarabrāhmaṇavatthu dutiyaṃ.

3. Tissattheravatthu

Ayasāva malanti imaṃ dhammadesanaṃ satthā jetavane viharanto tissattheraṃ nāma bhikkhuṃ ārabbha kathesi.

Eko kira sāvatthivāsī kulaputto pabbajitvā laddhūpasampado tissattheroti paññāyi. So aparabhāge janapadavihāre vassūpagato aṭṭhahatthakaṃ thūlasāṭakaṃ labhitvā vutthavasso pavāretvā taṃ ādāya gantvā bhaginiyā hatthe ṭhapesi. Sā ‘‘na me eso sāṭako bhātu anucchaviko’’ti taṃ tikhiṇāya vāsiyā chinditvā hīrahīraṃ katvā udukkhale koṭṭetvā pavisetvā pothetvā vaṭṭetvā sukhumasuttaṃ kantitvā sāṭakaṃ vāyāpesi. Theropi suttañceva sūciyo ca saṃvidahitvā cīvarakārake daharasāmaṇere sannipātetvā bhaginiyā santikaṃ gantvā ‘‘taṃ me sāṭakaṃ detha, cīvaraṃ kāressāmī’’ti āha. Sā navahatthaṃ sāṭakaṃ nīharitvā kaniṭṭhabhātikassa hatthe ṭhapesi. So taṃ gahetvā vitthāretvā oloketvā ‘‘mama sāṭako thūlo aṭṭhahattho, ayaṃ sukhumo navahattho. Nāyaṃ mama sāṭako, tumhākaṃ esa, na me iminā attho, tameva me dethā’’ti āha. ‘‘Bhante, tumhākameva eso, gaṇhatha na’’nti? So neva icchi. Athassa attanā katakiccaṃ sabbaṃ ārocetvā, ‘‘bhante, tumhākamevesa, gaṇhatha na’’nti adāsi. So taṃ ādāya vihāraṃ gantvā cīvarakammaṃ paṭṭhapesi.

Athassa bhaginī cīvarakārānaṃ atthāya yāgubhattādīni sampādesi. Cīvarassa niṭṭhitadivase pana atirekasakkāraṃ kāresi. So cīvaraṃ oloketvā tasmiṃ uppannasineho ''sve dāni naṃ pārupissāmī''ti saṃharitvā cīvaravaṃse ṭhapetvā taṃ rattiṃ bhuttāhāraṃ jirāpetuṃ asakkonto kālaṃ katvā tasmiṃyeva cīvare ūkā hutvā nibbatti. Bhaginīpissa kālakiriyaṃ sutvā bhikkhūnaṃ pādesu pavattamānā rodi. Bhikkhū tassa sarīrakiccaṃ katvā gilānupaṭṭhākassa abhāvena saṅghasseva taṃ pāpuṇāti. ''Bhājessāma na''nti taṃ cīvaraṃ nīharāpesuṃ. Sā ūkā ''ime mama santakaṃ vilumpantī''ti viravantī ito cito ca sandhāvi. Satthā gandhakuṭiyaṃ nisinnova dibbāya sotadhātuyā taṃ saddaṃ sutvā, ''ānanda, tissassa cīvaraṃ abhājetvā sattāhaṃ nikkhipituṃ vadehī''ti āha. Thero tathā kāresi. Sāpi sattame divase kālaṃ katvā tusitavimāne nibbatti. Satthā ''aṭṭhame divase tissassa cīvaraṃ bhājetvā gaṇhathā''ti āṇāpesi. Bhikkhū tathā kariṃsu.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''kasmā nu kho satthā tissassa cīvaraṃ satta divase ṭhapāpetvā aṭṭhame divase gaṇhituṃ anujānī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte, ''bhikkhave, tisso attano cīvare ūkā hutvā nibbatto, tumhehi tasmiṃ bhājiyamāne 'ime mama santakaṃ vilumpantī'ti viravantī ito cito ca dhāvi. Sā tumhehi cīvare gayhamāne tumhesu manaṃ padussitvā niraye nibbatteyya, tena cāhaṃ cīvaraṃ nikkhipāpesiṃ. Idāni pana sā tusitavimāne nibbattā, tena vo mayā cīvaragahaṇaṃ anuññāta''nti vatvā puna tehi ''bhāriyā vata ayaṃ, bhante, taṇhā nāmā''ti vutte ''āma, bhikkhave, imesaṃ sattānaṃ taṇhā nāma bhāriyā. Yathā ayato malaṃ uṭṭhahitvā ayameva khādati vināseti aparibhogaṃ karoti, evamevāyaṃ taṇhā imesaṃ sattānaṃ abbhantare uppajjitvā te satte nirayādīsu nibbattāpeti, vināsaṃ pāpetī''ti vatvā imaṃ gāthamāha –

240. ''Ayasāva malaṃ samuṭṭhitaṃ,
Tatuṭṭhāya tameva khādati;
Evaṃ atidhonacārinaṃ,
Sāni kammāni nayanti duggati''nti.

Tattha **ayasāvā**ti ayato samuṭṭhitaṃ. **Tatuṭṭhāyā**ti tato uṭṭhāya. **Atidhonacārina**nti dhonā vuccati cattāro paccaye ''idamatthaṃ ete''ti paccavekkhitvā paribhuñjanapaññā, taṃ atikkamitvā caranto atidhonacārī nāma. Idaṃ vuttaṃ hoti – yathā ayato malaṃ samuṭṭhāya tato samuṭṭhitaṃ tameva khādati, evamevaṃ catupaccaye apaccavekkhitvā paribhuñjantaṃ atidhonacārinaṃ sāni kammāni attani ṭhitattā attano santakāneva tāni kammāni duggatiṃ nayantīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Tissattheravatthu tatiyaṃ.

4. Lāludāyittheravatthu

Asajjhāyamalāti imaṃ dhammadesanaṃ satthā jetavane viharanto lāludāyittheraṃ ārabbha kathesi.

Sāvatthiyaṃ kira pañcakoṭimattā ariyasāvakā vasanti, dve koṭimattā puthujjanā vasanti. Tesu ariyasāvakā purebhattaṃ dānaṃ datvā pacchābhattaṃ sappitelamadhuphāṇitavatthādīni gahetvā vihāraṃ gantvā dhammakathaṃ suṇanti. Dhammaṃ sutvā gamanakāle ca sāriputtamoggallānānaṃ guṇakathaṃ kathenti. Udāyitthero tesaṃ kathaṃ sutvā ''etesaṃ tāva dhammaṃ sutvā tumhe evaṃ kathetha, mama dhammakathaṃ sutvā kiṃ nu kho na kathessathā''ti vadati. Manussā tassa kathaṃ sutvā ''ayaṃ eko dhammakathiko bhavissati, imassapi amhehi dhammakathaṃ sotuṃ vaṭṭatī''ti te ekadivasaṃ theraṃ yācitvā, ''bhante, ajja amhākaṃ dhammassavanadivaso''ti saṅghassa dānaṃ datvā, ''bhante, tumhe amhākaṃ divā dhammakathaṃ katheyyāthā''ti āhaṃsu. Sopi tesaṃ adhivāsesi.

Tehi dhammassavanavelāya āgantvā, ‘‘bhante, no dhammaṃ kathethā’’ti vutte lāludāyitthero āsane nisīditvā cittabījaniṃ gahetvā cālento ekampi dhammapadaṃ adisvā ‘‘ahaṃ sarabhaññaṃ bhaṇissāmi, añño dhammakathaṃ kathetū’’ti vatvā otari. Te aññena dhammakathaṃ kathāpetvā sarabhāṇatthāya puna taṃ āsanaṃ āropayiṃsu. So punapi kiñci adisvā ‘‘ahaṃ rattiṃ kathessāmi, añño sarabhaññaṃ bhaṇatū’’ti vatvā āsanā otari. Te aññena sarabhaññaṃ bhaṇāpetvā puna rattiṃ theraṃ ānayiṃsu. So rattimpi kiñci adisvā ‘‘ahaṃ paccūsakāle kathessāmi, rattiṃ añño kathetū’’ti vatvā otari. Te aññena rattiṃ kathāpetvā puna paccūse taṃ ānayiṃsu. So punapi kiñci nāddasa. Mahājano leḍḍudaṇḍādīni gahetvā, ‘‘andhabāla, tvaṃ sāriputtamoggallānānaṃ vaṇṇe kathiyamāne evañcevañca vadesi, idāni kasmā na kathesī’’ti santajjetvā palāyantaṃ anubandhi. So palāyanto ekissā vaccakuṭiyā pati.

Mahājano kathaṃ samuṭṭhāpesi – ‘‘ajja lāludāyī sāriputtamoggallānānaṃ guṇakathāya pavattamānāya ussūyanto attano dhammakathikabhāvaṃ pakāsetvā manussehi sakkāraṃ katvā ‘dhammaṃ suṇomā’ti vutte catukkhattuṃ āsane nisīditvā kathetabbayuttakaṃ kiñci apassanto ‘tvaṃ amhākaṃ ayyehi sāriputtamoggallānattherehi saddhiṃ yugaggāhaṃ gaṇhāsī’ti leḍḍudaṇḍādīni gahetvā santajjetvā palāpiyamāno vaccakuṭiyā patito’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi eso gūthakūpe nimuggoyevā’’ti vatvā atītaṃ āharitvā –

‘‘Catuppado ahaṃ samma, tvampi samma catuppado;
Ehi samma nivattassu, kiṃ nu bhīto palāyasi.

‘‘Asucipūtilomosi, duggandho vāsi sūkara;
Sace yujjhitukāmosi, jayaṃ samma dadāmi te’’ti. (jā. 1.2.5-6) –

Imaṃ **jātakaṃ** vitthāretvā kathesi. Tadā sīho sāriputto ahosi, sūkaro lāludāyīti. Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘bhikkhave, lāludāyinā appamattakova dhammo uggahito, sajjhāyaṃ pana neva akāsi, kiñci pariyattiṃ uggahetvā tassā asajjhāyakaraṇaṃ malamevā’’ti vatvā imaṃ gāthamāha –

241. ‘‘Asajjhāyamalā mantā, anuṭṭhānamalā gharā;
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato mala’’nti.

Tattha **asajjhāyamalā**ti yākāci pariyatti vā sippaṃ vā yasmā asajjhāyantassa ananuyuñjantassa vinassati vā nirantaraṃ vā na upaṭṭhāti, tasmā ‘‘asajjhāyamalā mantā’’ti vuttaṃ. Yasmā pana gharāvāsaṃ vasantassa uṭṭhāyuṭṭhāya jiṇṇapaṭisaṅkharaṇādīni akarontassa gharaṃ nāma vinassati, tasmā **‘‘anuṭṭhānamalā gharā’’**ti vuttaṃ. Yasmā gihissa vā pabbajitassa vā kosajjavasena sarīrapaṭijagganaṃ vā parikkhārapaṭijagganaṃ vā akarontassa kāyo dubbaṇṇo hoti, tasmā **‘‘malaṃ vaṇṇassa kosajja’’**nti vuttaṃ. Yasmā gāvo rakkhantassa pamādavasena niddāyantassa vā kīḷantassa vā tā gāvo atitthapakkhandanādinā vā vāḷamigacorādiupaddavena vā paresaṃ sālikhettādīni otaritvā khādanavasena vināsaṃ āpajjanti, sayampi daṇḍaṃ vā paribhāsaṃ vā pāpuṇāti, pabbajitaṃ vā pana cha dvārāni arakkhantaṃ pamādavasena kilesā otaritvā sāsanā cāventi, tasmā **‘‘pamādo rakkhato mala’’**nti vuttaṃ. So hissa vināsāvahanena malaṭṭhāniyattā malanti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Lāludāyittheravatthu catutthaṃ.

5. Aññatarakulaputtavatthu

Malitthiyā duccaritanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto aññataraṃ kulaputtaṃ ārabbha kathesi.

Tassa kira samānajātikaṃ kulakumārikaṃ ānesuṃ. Sā ānītadivasato paṭṭhāya aticārinī ahosi. So kulaputto tassā aticārena lajjito kassaci sammukhībhāvaṃ upagantuṃ asakkonto buddhupaṭṭhānādīni pacchinditvā katipāhaccayena satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno ‘‘kiṃ, upāsaka, na dissasī’’ti vutte tamatthaṃ ārocesi. Atha naṃ satthā, ‘‘upāsaka, pubbepi mayā ‘itthiyo nāma nadīādisadisā, tāsu paṇḍitena kodho na kātabbo’ti vuttaṃ, tvaṃ pana bhavapaṭicchannattā na sallakkhesī’’ti vatvā tena yācito –

‘‘Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, velā tāsaṃ na vijjatī’’ti. (jā. 1.1.65; 1.12.9) –

Jātakaṃ vitthāretvā, ‘‘upāsaka, itthiyā hi aticārinibhāvo malaṃ, dānaṃ dentassa maccheraṃ malaṃ, idhalokaparalokesu sattānaṃ akusalakammaṃ vināsanatthena malaṃ, avijjā pana sabbamalānaṃ uttamamala’’nti vatvā imā gāthā abhāsi –

242. ‘‘Malitthiyā duccaritaṃ, maccheraṃ dadato malaṃ;
Malā ve pāpakā dhammā, asmiṃ loke paramhi ca.

243. ‘‘Tato malā malataraṃ, avijjā paramaṃ malaṃ;
Etaṃ malaṃ pahantvāna, nimmalā hotha bhikkhavo’’ti.

Tattha **duccarita**nti aticāro. Aticāriniñhi itthiṃ sāmikopi gehā nīharati, mātāpitūnaṃ santikaṃ gatampi ‘‘tvaṃ kulassa agāravabhūtā, akkhīhipi na daṭṭhabbā’’ti taṃ nīharanti. Sā anāthā vicarantī mahādukkhaṃ pāpuṇāti. Tenassā duccaritaṃ ‘‘mala’’nti vuttaṃ. **Dadato**ti dāyakassa. Yassa hi khettakasanakāle ‘‘imasmiṃ khette sampanne salākabhattādīni dassāmī’’ti cintetvā nipphanne sassepi maccheraṃ uppajjitvā cāgacittaṃ nivāreti, so maccheravasena cāgacitte avirūhante manussasampattiṃ dibbasampattiṃ nibbānasampattinti tisso sampattiyo na labhati. Tena vuttaṃ – **‘‘maccheraṃ dadato mala’’**nti. Sesesupi eseva nayo. **Pāpakā dhammā**ti akusaladhammā pana idhaloke ca paraloke ca malameva.

Tatoti heṭṭhā vuttamalato. **Malatara**nti atirekamalaṃ vo kathemīti attho. **Avijjā**ti aṭṭhavatthukaṃ aññāṇameva paramaṃ malaṃ. **Pahantvānā**ti etaṃ malaṃ jahitvā, bhikkhave, tumhe nimmalā hothāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aññatarakulaputtavatthu pañcamaṃ.

6. Cūḷasārivatthu

Sujīvanti imaṃ dhammadesanaṃ satthā jetavane viharanto cūḷasāriṃ nāma sāriputtatherassa saddhivihārikaṃ ārabbha kathesi.

So kira ekadivase vejjakammaṃ katvā paṇītabhojanaṃ labhitvā ādāya nikkhamanto antarāmagge theraṃ disvā, ‘‘bhante, idaṃ mayā vejjakammaṃ katvā laddhaṃ, tumhe aññattha evarūpaṃ bhojanaṃ na labhissatha, imaṃ bhuñjatha, ahaṃ te vejjakammaṃ katvā niccakālaṃ evarūpaṃ āhāraṃ āharissāmī’’ti āha. Thero tassa vacanaṃ sutvā tuṇhībhūtova pakkāmi. Bhikkhū vihāraṃ gantvā satthu tamatthaṃ ārocesuṃ. Satthā, ‘‘bhikkhave, ahiriko nāma pagabbho kākasadiso hutvā ekavīsatividhāya anesanāya ṭhatvā sukhaṃ jīvati, hiriottappasampanno pana dukkhaṃ jīvatī’’ti vatvā imā gāthā abhāsi –

244. ‘‘Sujīvaṃ ahirikena, kākasūrena dhaṃsinā;
Pakkhandinā pagabbhena, saṃkiliṭṭhena jīvitaṃ.

245. ‘‘Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā;
Alīnenāppagabbhena, suddhājīvena passatā’’ti.

Tattha **ahirikenā**ti chinnahirottappakena. Evarūpena hi amātarameva ‘‘mātā me’’ti apitādayo eva ca ‘‘pitā me’’tiādinā nayena vatvā ekavīsatividhāya anesanāya patiṭṭhāya sukhena jīvatuṃ sakkā. **Kākasūrenā**ti sūrakākasadisena. Yathā hi sūrakāko kulagharesu yāguādīni gaṇhitukāmo bhittiādīsu nisīditvā attano olokanabhāvaṃ ñatvā anolokento viya aññavihitako viya niddāyanto viya ca hutvā manussānaṃ pamādaṃ sallakkhetvā anupatitvā ‘‘sūsū’’ti vadantesuyeva bhājanato mukhapūraṃ gahetvā palāyati, evamevaṃ ahirikapuggalopi bhikkhūhi saddhiṃ gāmaṃ pavisitvā yāgubhattaṭṭhānādīni vavatthapeti. Tattha bhikkhū piṇḍāya caritvā yāpanamattaṃ ādāya āsanasālaṃ gantvā paccavekkhantā yāguṃ pivitvā kammaṭṭhānaṃ manasi karonti sajjhāyanti āsanasālaṃ sammajjanti. Ayaṃ pana akatvā gāmābhimukhova hoti.

So hi bhikkhūhi ‘‘passathima’’nti olokiyamānopi anolokento viya aññavihito viya niddāyanto viya gaṇṭhikaṃ paṭimuñcanto viya cīvaraṃ saṃvidahanto viya hutvā ‘‘asukaṃ nāma me kammaṃ atthī’’ti vadanto uṭṭhāyāsanā gāmaṃ pavisitvā pātova vavatthapitagehesu aññataraṃ gehaṃ upasaṅkamitvā gharamānusakesu thokaṃ kavāṭaṃ pidhāya dvāre nisīditvā kandantesupi ekena hatthena kavāṭaṃ paṇāmetvā anto pavisati. Atha naṃ disvā akāmakāpi āsane nisīdāpetvā yāguādīsu yaṃ atthi, taṃ denti. So yāvadatthaṃ bhuñjitvā avasesaṃ pattenādāya pakkamati. Ayaṃ kākasūro nāma. Evarūpena ahirikena sujīvanti attho.

Dhaṃsināti ‘‘asukatthero nāma appiccho’’tiādīni vadantesu – ‘‘kiṃ pana mayaṃ na appicchā’’tiādivacanena paresaṃ guṇadhaṃsanatāya dhaṃsinā. Tathārūpassa vacanaṃ sutvā ‘‘ayampi appicchatādiguṇe yutto’’ti maññamānā manussā dātabbaṃ maññanti. So pana tato paṭṭhāya viññūpurisānaṃ cittaṃ ārādhetuṃ asakkonto tamhāpi lābhā parihāyati. Evaṃ dhaṃsipuggalo attanopi parassapi lābhaṃ nāsetiyeva.

Pakkhandināti pakkhandacārinā. Paresaṃ kiccānipi attano kiccāni viya dassento pātova bhikkhūsu cetiyaṅgaṇādīsu vattaṃ katvā kammaṭṭhānamanasikārena thokaṃ nisīditvā uṭṭhāya gāmaṃ pavisantesu mukhaṃ dhovitvā paṇḍukāsāvapārupanaakkhiañjanasīsamakkhanādīhi attabhāvaṃ maṇḍetvā sammajjanto viya dve tayo sammajjanipahāre datvā dvārakoṭṭhakābhimukho hoti. Manussā pātova ‘‘cetiyaṃ vandissāma, mālāpūjaṃ karissāmā’’ti āgatā taṃ disvā ‘‘ayaṃ vihāro imaṃ daharaṃ nissāya paṭijagganaṃ labhati, imaṃ mā pamajjitthā’’ti vatvā tassa dātabbaṃ maññanti. Evarūpena pakkhandināpi sujīvaṃ. **Pagabbhenā**ti kāyapāgabbhiyādīhi samannāgatena. **Saṃkiliṭṭhena jīvita**nti evaṃ jīvikaṃ kappetvā jīvantena hi puggalena saṃkiliṭṭhena hutvā jīvitaṃ nāma hoti, taṃ dujjīvitaṃ pāpamevāti attho.

Hirīmatā cāti hirottappasampannena puggalena dujjīvaṃ. So hi amātādayova ‘‘mātā me’’tiādīni avatvā adhammike paccaye gūthaṃ viya jigucchanto dhammena samena pariyesanto sapadānaṃ piṇḍāya caritvā jīvikaṃ kappento lūkhaṃ jīvikaṃ jīvatīti attho. **Sucigavesinā**ti sucīni kāyakammādīni gavesantena. **Alīnenā**ti jīvitavuttimanallīnena. **Suddhājīvena passatā**ti evarūpo hi puggalo suddhājīvo nāma hoti. Tena evaṃ suddhājīvena tameva suddhājīvaṃ sārato passatā lūkhajīvitavasena dujjīvaṃ hotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Cūḷasārivatthu chaṭṭhaṃ.

7. Pañcaupāsakavatthu

Yo pāṇanti imaṃ dhammadesanaṃ satthā jetavane viharanto pañca upāsake ārabbha kathesi.

Tesu hi eko pāṇātipātāveramaṇisikkhāpadameva rakkhati, itare itarāni. Te ekadivasaṃ ‘‘ahaṃ dukkaraṃ karomi, dukkaraṃ rakkhāmī’’ti vivādāpannā satthu santikaṃ gantvā vanditvā tamatthaṃ ārocesuṃ. Satthā tesaṃ kathaṃ sutvā ekasīlampi kaniṭṭhakaṃ akatvā ‘‘sabbāneva durakkhānī’’ti vatvā imā gāthā abhāsi –

246. ‘‘Yo pāṇamatipāteti, musāvādañca bhāsati;
Loke adinnamādiyati, paradārañca gacchati.

247. ‘‘Surāmerayapānañca, yo naro anuyuñjati;
Idheva meso lokasmiṃ, mūlaṃ khaṇati attano.

248. ‘‘Evaṃ bho purisa jānāhi, pāpadhammā asaññatā;
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayu’’nti.

Tattha **yo pāṇamatipātetī**ti yo sāhatthikādīsu chasu payogesu ekapayogenāpi parassa jīvitindriyaṃ upacchindati. **Musāvāda**nti paresaṃ atthabhañjanakaṃ musāvādañca bhāsati. **Loke adinnamādiyatī**ti imasmiṃ sattaloke theyyāvahārādīsu ekenapi avahārena parapariggahitaṃ ādiyati. **Paradārañca gacchatī**ti parassa rakkhitagopitesu bhaṇḍesu aparajjhanto uppathacāraṃ carati. **Surāmerayapāna**nti yassa kassaci surāya ceva merayassa ca pānaṃ. **Anuyuñjatī**ti sevati bahulīkaroti. **Mūlaṃ khaṇatī**ti tiṭṭhatu paraloko, so pana puggalo idha lokasmiṃyeva yena khettavatthuādinā mūlena patiṭṭhapeyya, tampi aṭṭhapetvā vā vissajjetvā vā suraṃ pivanto attano mūlaṃ khaṇati, anātho kapaṇo hutvā vicarati. **Evaṃ, bho**ti pañcadussīlyakammakārakaṃ puggalaṃ ālapati. **Pāpadhammā**ti lāmakadhammā. **Asaññatā**ti kāyasaññatādirahitā. Acetasātipi pāṭho, acittakāti attho. **Lobho adhammo cā**ti lobho ceva doso ca. Ubhayampi hetaṃ akusalameva. **Ciraṃ dukkhāya randhayu**nti cirakālaṃ nirayadukkhādīnaṃ atthāya taṃ ete dhammā mā randhentu mā matthentūti attho.

Desanāvasāne te pañca upāsakā sotāpattiphale patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcaupāsakavatthu sattamaṃ.

8. Tissadaharavatthu

Dadāti veti imaṃ dhammadesanaṃ satthā jetavane viharanto tissadaharaṃ nāma ārabbha kathesi.

So kira anāthapiṇḍikassa gahapatino visākhāya upāsikāyāti pañcannaṃ ariyasāvakakoṭīnaṃ dānaṃ nindanto vicari, asadisadānampi nindiyeva. Tesaṃ tesaṃ dānagge sītalaṃ labhitvā ‘‘sītala’’nti nindi, uṇhaṃ labhitvā ‘‘uṇha’’nti nindi. Appaṃ dentepi ‘‘kiṃ ime appamattakaṃ dentī’’ti nindi, bahuṃ dentepi ‘‘imesaṃ gehe ṭhapanaṭṭhānaṃ maññe natthi, nanu nāma bhikkhūnaṃ yāpanamattaṃ dātabbaṃ, ettakaṃ yāgubhattaṃ niratthakameva vissajjatī’’ti nindi. Attano pana ñātake ārabbha ‘‘aho amhākaṃ ñātakānaṃ gehaṃ catūhi disāhi āgatāgatānaṃ bhikkhūnaṃ opānabhūta’’ntiādīni vatvā pasaṃsaṃ pavattesi. So panekassa dovārikassa putto janapadaṃ vicarantehi vaḍḍhakīhi saddhiṃ vicaranto sāvatthiṃ patvā pabbajito. Atha naṃ bhikkhū evaṃ manussānaṃ dānādīni nindantaṃ disvā ‘‘pariggaṇhissāma na’’nti cintetvā, ‘‘āvuso, tava ñātakā kahaṃ vasantī’’ti pucchitvā ‘‘asukagāme nāmā’’ti sutvāva katipaye dahare pesesuṃ. Te tattha gantvā gāmavāsikehi āsanasālāya nisīdāpetvā katasakkārā pucchiṃsu – ‘‘imamhā gāmā nikkhamitvā pabbajito tisso nāma daharo atthi. Tassa katame ñātakā’’ti? Manussā ‘‘idha kulagehato nikkhamitvā pabbajitadārako natthi, kiṃ nu kho ime vadantī’’ti cintetvā, ‘‘bhante, eko dovārikaputto vaḍḍhakīhi saddhiṃ vicaritvā pabbajitoti suṇoma, taṃ sandhāya vadetha maññe’’ti āhaṃsu. Daharabhikkhū tissassa tattha issarañātakānaṃ abhāvaṃ ñatvā sāvatthiṃ gantvā ‘‘akāraṇameva, bhante, tisso vilapanto vicaratī’’ti taṃ pavattiṃ bhikkhūnaṃ ārocesuṃ. Bhikkhūpi taṃ tathāgatassa ārocesuṃ.

Satthā ‘‘na, bhikkhave, idāneva vikatthento vicarati, pubbepi vikatthakova ahosī’’ti vatvā bhikkhūhi yācito atītaṃ āharitvā –

‘‘Bahumpi so vikattheyya, aññaṃ janapadaṃ gato;
Anvāgantvāna dūseyya, bhuñja bhoge kaṭāhakā’’ti. (jā. 1.1.125) –

Imaṃ **kaṭāhajātakaṃ** vitthāretvā, ‘‘bhikkhave, yo hi puggalo parehi appake vā bahuke vā lūkhe vā paṇīte vā dinne aññesaṃ vā datvā attano adinne maṅku hoti, tassa jhānaṃ vā vipassanaṃ vā maggaphalādīni vā na uppajjantī’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

249. ‘‘Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ jano;
Tattha yo ca maṅku hoti, paresaṃ pānabhojane;
Na so divā vā rattiṃ vā, samādhimadhigacchati.

250. ‘‘Yassa cetaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ;
Sa ve divā vā rattiṃ vā, samādhimadhigacchatī’’ti.

Tattha **dadāti ve yathāsaddha**nti lūkhapaṇītādīsu yaṃkiñci dento jano yathāsaddhaṃ attano saddhānurūpameva deti. **Yathāpasādana**nti theranavādīsu cassa yasmiṃ yasmiṃ pasādo uppajjati, tassa dento yathāpasādanaṃ attano pasādānurūpameva deti. **Tatthā**ti tasmiṃ parassa dāne ‘‘mayā appaṃ vā laddhaṃ, lūkhaṃ vā laddha’’nti maṅkubhāvaṃ āpajjati. **Samādhi**nti so puggalo divā vā rattiṃ vā upacārappanāvasena vā maggaphalavasena vā samādhiṃ nādhigacchati. **Yassa ceta**nti yassa puggalassa etaṃ ekesu ṭhānesu maṅkubhāvasaṅkhātaṃ akusalaṃ samucchinnaṃ mūlaghaccaṃ katvā arahattamaggañāṇena samūhataṃ, so vuttappakāraṃ samādhiṃ adhigacchatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Tissadaharavatthu aṭṭhamaṃ.

9. Pañcaupāsakavatthu

Natthi rāgasamo aggīti imaṃ dhammadesanaṃ satthā jetavane viharanto pañca upāsake ārabbha kathesi.

Te kira dhammaṃ sotukāmā vihāraṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Buddhānañca ‘‘ayaṃ khattiyo, ayaṃ brāhmaṇo, ayaṃ aḍḍho, ayaṃ duggato, imassa uḷāraṃ katvā dhammaṃ desessāmi, imassa no’’ti cittaṃ na uppajjati. Yaṃkiñci ārabbha dhammaṃ desento dhammagāravaṃ purakkhatvā ākāsagaṅgaṃ otārento viya deseti. Evaṃ desentassa pana tathāgatassa santike nisinnānaṃ tesaṃ eko nisinnakova niddāyi, eko aṅguliyā bhūmiṃ likhanto nisīdi, eko ekaṃ rukkhaṃ cālento nisīdi, eko ākāsaṃ ullokento nisīdi, eko pana sakkaccaṃ dhammaṃ assosi.

Ānandatthero satthāraṃ bījayamāno tesaṃ ākāraṃ olokento satthāraṃ āha – ‘‘bhante, tumhe imesaṃ mahāmeghagajjitaṃ gajjantā viya dhammaṃ desetha, ete pana tumhesupi dhammaṃ kathentesu idañcidañca karontā nisinnā’’ti. ‘‘Ānanda, tvaṃ ete na jānāsī’’ti? ‘‘Āma, na jānāmi, bhante’’ti. Etesu hi yo esa niddāyanto nisinno, esa pañca jātisatāni sappayoniyaṃ nibbattitvā bhogesu sīsaṃ ṭhapetvā niddāyi, idānipissa niddāya titti natthi, nāssa kaṇṇaṃ mama saddo pavisatīti. Kiṃ pana, bhante, paṭipāṭiyā kathetha, udāhu antarantarāti. Ānanda, etassa hi kālena manussattaṃ, kālena devattaṃ, kālena nāgattanti evaṃ antarantarā uppajjantassa upapattiyo sabbaññutaññāṇenāpi na sakkā paricchindituṃ. Paṭipāṭiyā panesa pañca jātisatāni nāgayoniyaṃ nibbattitvā niddāyantopi niddāya atittoyeva. Aṅguliyā bhūmiṃ likhanto nisinnapurisopi pañca jātisatāni gaṇḍuppādayoniyaṃ nibbattitvā bhūmiṃ khaṇi, idānipi bhūmiṃ khaṇantova mama saddaṃ na suṇāti. Esa rukkhaṃ cālento nisinnapurisopi paṭipāṭiyā pañca jātisatāni makkaṭayoniyaṃ nibbatti, idānipi pubbāciṇṇavasena rukkhaṃ cāletiyeva, nāssa kaṇṇaṃ mama saddo pavisati. Esa ākāsaṃ ulloketvā nisinnapurisopi pañca jātisatāni nakkhattapāṭhako hutvā nibbatti, idāni pubbāciṇṇavasena ajjāpi ākāsameva ulloketi, nāssa kaṇṇaṃ mama saddo pavisati. Esa sakkaccaṃ dhammaṃ suṇanto nisinnapuriso pana paṭipāṭiyā pañca jātisatāni tiṇṇaṃ vedānaṃ pāragū mantajjhāyakabrāhmaṇo hutvā nibbatti, idānipi mantaṃ saṃsandanto viya sakkaccaṃ suṇātīti.

‘‘Bhante, tumhākaṃ dhammadesanā chaviādīni chinditvā aṭṭhimiñjaṃ āhacca tiṭṭhati, kasmā ime tumhesupi dhammaṃ desentesu sakkaccaṃ na suṇantī’’ti? ‘‘Ānanda, mama dhammo sussavanīyoti saññaṃ karosi maññe’’ti. ‘‘Kiṃ pana, bhante, dussavanīyo’’ti? ‘‘Āma, ānandā’’ti. ‘‘Kasmā, bhante’’ti? ‘‘Ānanda, buddhoti vā dhammoti vā saṅghoti vā padaṃ imehi sattehi anekesupi kappakoṭisatasahassesu asutapubbaṃ. Yasmā imaṃ dhammaṃ sotuṃ na sakkontā anamatagge saṃsāre ime sattā anekavihitaṃ tiracchānakathaṃyeva suṇantā āgatā, tasmā surāpānakeḷimaṇḍalādīsu gāyantā naccantā vicaranti, dhammaṃ sotuṃ na sakkontī’’ti. ‘‘Kiṃ nissāya panete na sakkonti, bhante’’ti?

Athassa satthā, ‘‘ānanda, rāgaṃ nissāya dosaṃ nissāya mohaṃ nissāya taṇhaṃ nissāya na sakkonti. Rāgaggisadiso aggi nāma natthi, so chārikampi asesetvā satte dahati. Kiñcāpi sattasūriyapātubhāvaṃ nissāya uppanno kappavināsako aggipi kiñci anavasesetvāva lokaṃ dahati, so pana aggi kadāciyeva dahati. Rāgaggino adahanakālo nāma natthi, tasmā rāgasamo vā aggi dosasamo vā gaho mohasamaṃ vā jālaṃ taṇhāsamā vā nadī nāma natthī’’ti vatvā imaṃ gāthamāha –

251. ‘‘Natthi rāgasamo aggi, natthi dosasamo gaho;
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī’’ti.

Tattha **rāgasamo**ti dhūmādīsu kiñci adassetvā antoyeva uṭṭhāya jhāpanavasena rāgena samo aggi nāma natthi. **Dosasamo**ti yakkhagahaajagaragahakumbhilagahādayo ekasmiṃyeva attabhāve gaṇhituṃ sakkonti, dosagaho pana sabbattha ekantameva gaṇhātīti dosena samo gaho nāma natthi. **Mohasaman**ti onandhanapariyonandhanaṭṭhena pana mohasamaṃ jālaṃ nāma natthi. **Taṇhāsamā**ti gaṅgādīnaṃ nadīnaṃ puṇṇakālopi ūnakālopi sukkhakālopi paññāyati, taṇhāya pana puṇṇakālo vā sukkhakālo vā natthi, niccaṃ ūnāva paññāyatīti duppūraṇaṭṭhena taṇhāya samā nadī nāma natthīti attho.

Desanāvasāne sakkaccaṃ dhammaṃ suṇanto upāsako sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcaupāsakavatthu navamaṃ.

10. Meṇḍakaseṭṭhivatthu

Sudassaṃ vajjanti imaṃ dhammadesanaṃ satthā bhaddiyanagaraṃ nissāya jātiyāvane viharanto meṇḍakaseṭṭhiṃ ārabbha kathesi.

Satthā kira aṅguttarāpesu cārikaṃ caranto meṇḍakaseṭṭhino ca, bhariyāya cassa candapadumāya, puttassa ca dhanañcayaseṭṭhino, suṇisāya ca sumanadeviyā, nattāya cassa visākhāya, dāsassa ca puṇṇassāti imesaṃ sotāpattiphalūpanissayaṃ disvā bhaddiyanagaraṃ gantvā jātiyāvane vihāsi. Meṇḍakaseṭṭhi satthu āgamanaṃ assosi. Kasmā panesa meṇḍakaseṭṭhi nāma jātoti? Tassa kira pacchimagehe aṭṭhakarīsamatte ṭhāne hatthiassausabhapamāṇā suvaṇṇameṇḍakā pathaviṃ bhinditvā piṭṭhiyā piṭṭhiṃ paharamānā uṭṭhahiṃsu. Tesaṃ mukhesu pañcavaṇṇānaṃ suttānaṃ geṇḍukā pakkhittā honti. Sappitelamadhuphāṇitādīhi vā vatthacchādanahiraññasuvaṇṇādīhi vā atthe sati tesaṃ mukhato geṇḍuke apanenti, ekassāpi meṇḍakassa mukhato jambudīpavāsīnaṃ pahonakaṃ sappitelamadhuphāṇitavatthacchādanahiraññasuvaṇṇaṃ nikkhamati. Tato paṭṭhāya meṇḍakaseṭṭhīti paññāyi.

Kiṃ panassa pubbakammanti? Vipassībuddhakāle kira esa avarojassa nāma kuṭumbikassa bhāgineyyo mātulena samānanāmo avarojo nāma ahosi. Athassa mātulo satthu gandhakuṭiṃ kātuṃ ārabhi. So tassa santikaṃ gantvā, ‘‘mātula, ubhopi saheva karomā’’ti vatvā ‘‘ahaṃ aññehi saddhiṃ asādhāraṇaṃ katvā ekakova karissāmī’’ti tena pana paṭikkhittakāle ‘‘imasmiṃ ṭhāne gandhakuṭiyā katāya imasmiṃ nāma ṭhāne kuñjarasālaṃ nāma laddhuṃ vaṭṭatī’’ti cintetvā araññato dabbasambhāre āharāpetvā ekaṃ thambhaṃ suvaṇṇakhacitaṃ, ekaṃ rajatakhacitaṃ, ekaṃ maṇikhacitaṃ, ekaṃ sattaratanakhacitanti evaṃ tulāsaṅghātadvārakavāṭavātapānagopānasīchadaniṭṭhakā sabbāpi suvaṇṇādikhacitāva kāretvā gandhakuṭiyā sammukhaṭṭhāne tathāgatassa sattaratanamayaṃ kuñjarasālaṃ kāresi. Tassā upari ghanarattasuvaṇṇamayā kambalā pavāḷamayā sikharathūpikāyo ahesuṃ. Kuñjarasālāya majjhe ṭhāne ratanamaṇḍapaṃ kāretvā dhammāsanaṃ patiṭṭhāpesi. Tassa ghanarattasuvaṇṇamayā pādā ahesuṃ, tathā catasso aṭaniyo. Cattāro pana suvaṇṇameṇḍake kārāpetvā āsanassa catunnaṃ pādānaṃ heṭṭhā ṭhapesi, dve meṇḍake kārāpetvā pādapīṭhakāya heṭṭhā ṭhapesi, cha suvaṇṇameṇḍake kārāpetvā maṇḍapaṃ parikkhipento ṭhapesi. Dhammāsanaṃ paṭhamaṃ suttamayehi rajjukehi vāyāpetvā majjhe suvaṇṇasuttamayehi upari muttamayehi suttehi vāyāpesi. Tassa candanamayo apassayo ahosi. Evaṃ kuñjarasālaṃ niṭṭhāpetvā sālāmahaṃ karonto aṭṭhasaṭṭhīhi bhikkhusatasahassehi saddhiṃ satthāraṃ nimantetvā cattāro māse dānaṃ datvā osānadivase ticīvaraṃ adāsi. Tattha saṅghanavakassa satasahassagghanikaṃ pāpuṇi.

Evaṃ vipassībuddhakāle puññakammaṃ katvā tato cuto devesu ca manussesu ca saṃsaranto imasmiṃ bhaddakappe bārāṇasiyaṃ mahābhogakule nibbattitvā bārāṇasiseṭṭhi nāma ahosi. So ekadivasaṃ rājūpaṭṭhānaṃ gacchanto purohitaṃ disvā ‘‘kiṃ, ācariya, nakkhattamuhuttaṃ, upadhārethā’’ti āha. Āma, upadhāremi, kiṃ aññaṃ amhākaṃ kammanti. Tena hi kīdisaṃ janapadacārittanti? Ekaṃ bhayaṃ bhavissatīti. Kiṃ bhayaṃ nāmāti? Chātakabhayaṃ seṭṭhīti. Kadā bhavissatīti? Ito tiṇṇaṃ saṃvaccharānaṃ accayenāti. Taṃ sutvā seṭṭhi bahuṃ kasikammaṃ kāretvā gehe vijjamānadhanenāpi dhaññameva gahetvā aḍḍhaterasāni koṭṭhasatāni kāretvā sabbakoṭṭhake vīhīhi paripūresi. Koṭṭhesu appahontesu cāṭiādīni pūretvā avasesaṃ bhūmiyaṃ āvāṭe katvā nikhaṇi. Nidhānāvasesaṃ mattikāya saddhiṃ madditvā bhittiyo limpāpesi.

So aparena samayena chātakabhaye sampatte yathānikkhittaṃ dhaññaṃ paribhuñjanto koṭṭhesu ca cāṭiādīsu ca nikkhittadhaññe parikkhīṇe parijane pakkosāpetvā āha – ‘‘gacchatha, tātā, pabbatapādaṃ pavisitvā jīvantā subhikkhakāle mama santikaṃ āgantukāmā āgacchatha, anāgantukāmā tattha tattheva jīvathā’’ti. Te rodamānā assumukhā hutvā seṭṭhiṃ vanditvā khamāpetvā sattāhaṃ nisīditvā tathā akaṃsu. Tassa pana santike veyyāvaccakaro ekova puṇṇo nāma dāso ohīyi, tena saddhiṃ seṭṭhijāyā seṭṭhiputto seṭṭhisuṇisāti pañceva janā ahesuṃ. Te bhūmiyaṃ āvāṭesu nihitadhaññepi parikkhīṇe bhittimattikaṃ pātetvā temetvā tato laddhadhaññena yāpayiṃsu. Athassa jāyā chātake avattharante mattikāya khīyamānāya bhittipādesu avasiṭṭhamattikaṃ pātetvā temetvā aḍḍhāḷhakamattaṃ vīhiṃ labhitvā koṭṭetvā ekaṃ taṇḍulanāḷiṃ gahetvā ‘‘chātakakāle corā bahū hontī’’ti corabhayena ekasmiṃ kuṭe pakkhipitvā pidahitvā bhūmiyaṃ nikhaṇitvā ṭhapesi. Atha naṃ seṭṭhi rājūpaṭṭhānato āgantvā āha – ‘‘bhadde, chātomhi, atthi kiñcī’’ti. Sā vijjamānaṃ ‘‘natthī’’ti avatvā ‘‘ekā taṇḍulanāḷi atthī’’ti āha. ‘‘Kahaṃ sā’’ti? ‘‘Corabhayena me nikhaṇitvā ṭhapitā’’ti. ‘‘Tena hi naṃ uddharitvā kiñci pacāhī’’ti. ‘‘Sace yāguṃ pacissāmi, dve vāre labhissati. Sace bhattaṃ pacissāmi, ekavārameva labhissati, kiṃ pacāmi, sāmī’’ti āha. ‘‘Amhākaṃ añño paccayo natthi, bhattaṃ bhuñjitvā marissāma, bhattameva pacāhī’’ti. Sā bhattaṃ pacitvā pañca koṭṭhāse katvā seṭṭhino koṭṭhāsaṃ vaḍḍhetvā purato ṭhapesi.

Tasmiṃ khaṇe gandhamādanapabbate paccekabuddho samāpattito vuṭṭhāti. Antosamāpattiyaṃ kira samāpattibalena jighacchā na bādhati. Samāpattito vuṭṭhitānaṃ pana balavatī hutvā udarapaṭalaṃ ḍayhantī viya uppajjati. Tasmā te labhanaṭṭhānaṃ oloketvā gacchanti. Taṃ divasañca tesaṃ dānaṃ datvā senāpatiṭṭhānādīsu aññatarasampattiṃ labhanti. Tasmā sopi dibbena cakkhunā olokento ‘‘sakalajambudīpe chātakabhayaṃ uppannaṃ, seṭṭhigehe ca pañcannaṃ janānaṃ nāḷikodanova pakko, saddhā nu kho ete, sakkhissanti vā mama saṅgahaṃ kātu’’nti tesaṃ saddhabhāvañca saṅgahaṃ kātuṃ samatthabhāvañca disvā pattacīvaramādāya mahāseṭṭhissa purato dvāre ṭhitameva attānaṃ dassesi. So taṃ disvā pasannacitto ‘‘pubbepi mayā dānassa adinnattā evarūpaṃ chātakaṃ diṭṭhaṃ, idaṃ kho pana bhattaṃ maṃ ekadivasameva rakkheyya. Ayyassa pana dinnaṃ anekāsu kappakoṭīsu mama hitasukhāvahaṃ bhavissatī’’ti taṃ bhattapātiṃ apanetvā paccekabuddhaṃ upasaṅkamitvā pañcapatiṭṭhitena vanditvā gehaṃ pavesetvā āsane nisinnassa pāde dhovitvā suvaṇṇapādapīṭhe ṭhapetvā bhattapātimādāya paccekabuddhassa patte okiri. Upaḍḍhāvasese bhatte paccekabuddho hatthena pattaṃ pidahi. Atha naṃ, ‘‘bhante, ekāya taṇḍulanāḷiyā pañcannaṃ janānaṃ pakkaodanassa ayaṃ eko koṭṭhāso, imaṃ dvidhā kātuṃ na sakkā. Mā mayhaṃ idhaloke saṅgahaṃ karotha, ahaṃ niravasesaṃ dātukāmomhī’’ti vatvā sabbaṃ bhattamadāsi. Datvā ca pana patthanaṃ paṭṭhapesi, ‘‘mā, bhante, puna nibbattanibbattaṭṭhāne evarūpaṃ chātakabhayaṃ addasaṃ, ito paṭṭhāya sakalajambudīpavāsīnaṃ bījabhattaṃ dātuṃ samattho bhaveyyaṃ, sahatthena kammaṃ katvā jīvikaṃ na kappeyyaṃ, aḍḍhaterasa koṭṭhasatāni sodhāpetvā sīsaṃ nhāyitvā tesaṃ dvāre nisīditvā uddhaṃ olokitakkhaṇeyeva me rattasālidhārā patitvā sabbakoṭṭhe pūreyyuṃ. Nibbattanibbattaṭṭhāne ca ayameva bhariyā, ayameva putto, ayameva suṇisā, ayameva dāso hotū’’ti.

Bhariyāpissa ‘‘mama sāmike jighacchāya pīḷiyamāne na sakkā mayā bhuñjitu’’nti cintetvā attano koṭṭhāsaṃ paccekabuddhassa datvā patthanaṃ paṭṭhapesi, ‘‘bhante, idāni nibbattanibbattaṭṭhāne evarūpaṃ chātakabhayaṃ na passeyyaṃ, bhattathālikaṃ purato katvā sakalajambudīpavāsīnaṃ bhattaṃ dentiyāpi ca me yāva na uṭṭhahissāmi, tāva gahitagahitaṭṭhānaṃ pūritameva hotu. Ayameva sāmiko, ayameva putto, ayameva suṇisā, ayameva dāso hotū’’ti. Puttopissa attano koṭṭhāsaṃ paccekabuddhassa datvā patthanaṃ paṭṭhapesi, ‘‘bhante, ito paṭṭhāya evarūpaṃ chātakabhayaṃ na passeyyaṃ, ekañca me sahassathavikaṃ gahetvā sakalajambudīpavāsīnaṃ kahāpaṇaṃ dentassāpi ayaṃ sahassathavikā paripuṇṇāva hotu, imeyeva mātāpitaro hontu, ayaṃ bhariyā, ayaṃ dāso hotū’’ti.

Suṇisāpissa attano koṭṭhāsaṃ paccekabuddhassa datvā patthanaṃ paṭṭhapesi, ‘‘ito paṭṭhāya evarūpaṃ chātakabhayaṃ na passeyyaṃ, ekañca me dhaññapiṭakaṃ purato ṭhapetvā sakalajambudīpavāsīnaṃ bījabhattaṃ dentiyāpi khīṇabhāvo mā paññāyittha, nibbattanibbattaṭṭhāne imeyeva sasurā hontu, ayameva sāmiko, ayameva dāso hotū’’ti. Dāsopi attano koṭṭhāsaṃ paccekabuddhassa datvā patthanaṃ paṭṭhapesi, ‘‘ito paṭṭhāya evarūpaṃ chātakabhayaṃ na passeyyaṃ, sabbe ime sāmikā hontu, kasantassa ca me ito tisso, etto tisso, majjhe ekāti dāruambaṇamattā satta satta sītāyo gacchantū’’ti. So taṃ divasaṃ senāpatiṭṭhānaṃ patthetvā laddhuṃ samatthopi sāmikesu sinehena ‘‘imeyeva me sāmikā hontū’’ti patthanaṃ paṭṭhapesi. Paccekabuddho sabbesampi vacanāvasāne ‘‘evaṃ hotū’’ti vatvā –

‘‘Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
Sabbe pūrentu saṅkappā, cando pannaraso yathā.

‘‘Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
Sabbe pūrentu saṅkappā, maṇi jotiraso yathā’’ti. –

Paccekabuddhagāthāhi anumodanaṃ katvā ‘‘mayā imesaṃ cittaṃ pasādetuṃ vaṭṭatī’’ti cintetvā ‘‘yāva gandhamādanapabbatā ime maṃ passantū’’ti adhiṭṭhahitvā pakkāmi. Tepi oloketvāva aṭṭhaṃsu. So gantvā taṃ bhattaṃ pañcahi paccekabuddhasatehi saddhiṃ saṃvibhaji. Taṃ tassānubhāvena sabbesampi pahoti. Te olokentāyeva aṭṭhaṃsu.

Atikkante pana majjhanhike seṭṭhibhariyā ukkhaliṃ dhovitvā pidahitvā ṭhapesi. Seṭṭhipi jighacchāya pīḷito nipajjitvā niddaṃ okkami. So sāyanhe pabujjhitvā bhariyaṃ āha – ‘‘bhadde, ativiya chātomhi, atthi nu kho ukkhaliyā tale jhāmakasitthānī’’ti. Sā dhovitvā ukkhaliyā ṭhapitabhāvaṃ jānantīpi ‘‘natthī’’ti avatvā ‘‘ukkhaliṃ vivaritvā ācikkhissāmī’’ti uṭṭhāya ukkhalimūlaṃ gantvā ukkhaliṃ vivari, tāvadeva sumanamakulasadisavaṇṇassa bhattassa pūrā ukkhali pidhānaṃ ukkhipitvā aṭṭhāsi. Sā taṃ disvāva pītiyā phuṭṭhasarīrā seṭṭhiṃ āha – ‘‘uṭṭhehi, sāmi, ahaṃ ukkhaliṃ dhovitvā pidahiṃ, sā pana sumanamakulasadisavaṇṇassa bhattassa pūrā, puññāni nāma kattabbarūpāni, dānaṃ nāma kattabbayuttakaṃ. Uṭṭhehi, sāmi, bhuñjassū''ti. Sā dvinnaṃ pitāputtānaṃ bhattaṃ adāsi. Tesu sutvā uṭṭhitesu suṇisāya saddhiṃ nisīditvā bhuñjitvā puṇṇassa bhattaṃ adāsi. Gahitagahitaṭṭhānaṃ na khīyati, kaṭacchunā sakiṃ gahitaṭṭhānameva paññāyati. Taṃdivasameva koṭṭhādayo pubbe pūritaniyāmeneva puna pūrayiṃsu. ''Seṭṭhissa gehe bhattaṃ uppannaṃ, bījabhattehi atthikā āgantvā gaṇhantū''ti nagare ghosanaṃ kāresi. Manussā tassa gehato bījabhattaṃ gaṇhiṃsu. Sakalajambudīpavāsino taṃ nissāya jīvitaṃ labhiṃsuyeva.

So tato cuto devaloke nibbattitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde bhaddiyanagare seṭṭhikule nibbatti. Bhariyāpissa mahābhogakule nibbattitvā vayappattā tasseva gehaṃ agamāsi. Tassa taṃ pubbakammaṃ nissāya pacchāgehe pubbe vuttappakārā meṇḍakā uṭṭhahiṃsu. Puttopi nesaṃ puttova, suṇisā suṇisāva, dāso dāsova ahosi. Athekadivasaṃ seṭṭhi attano puññaṃ vīmaṃsitukāmo aḍḍhaterasāni koṭṭhasatāni sodhāpetvā sīsaṃ nhāto dvāre nisīditvā uddhaṃ olokesi. Sabbānipi vuttappakārānaṃ rattasālīnaṃ pūrayiṃsu. So sesānampi puññāni vīmaṃsitukāmo bhariyañca puttādayo ca ''tumhākampi puññāni vīmaṃsissathā''ti āha.

Athassa bhariyā sabbālaṅkārehi alaṅkaritvā mahājanassa passantasseva taṇḍule mināpetvā tehi bhattaṃ pacāpetvā dvārakoṭṭhake paññattāsane nisīditvā suvaṇṇakaṭacchuṃ ādāya ''bhattena atthikā āgacchantū''ti ghosāpetvā āgatāgatānaṃ upanītabhājanāni pūretvā adāsi. Sakaladivasampi dentiyā kaṭacchunā gahitaṭṭhānameva paññāyati. Tassā pana purimabuddhānampi bhikkhusaṅghassa vāmahatthena ukkhaliṃ dakkhiṇahatthena kaṭacchuṃ gahetvā evameva patte pūretvā bhattassa dinnattā vāmahatthatalaṃ pūretvā padumalakkhaṇaṃ nibbatti, dakkhiṇahatthatalaṃ pūretvā candalakkhaṇaṃ nibbatti. Yasmā pana vāmahatthato dhammakaraṇaṃ ādāya bhikkhusaṅghassa udakaṃ parissāvetvā dadamānā aparāparaṃ vicari, tenassā dakkhiṇapādatalaṃ pūretvā candalakkhaṇaṃ nibbatti, vāmapādatalaṃ pūretvā padumalakkhaṇaṃ nibbatti. Tassā iminā kāraṇena candapadumāti nāmaṃ kariṃsu.

Puttopissa sīsaṃ nhāto sahassathavikaṃ ādāya ''kahāpaṇehi atthikā āgacchantū''ti vatvā āgatāgatānaṃ gahitabhājanāni pūretvā adāsi. Thavikāya kahāpaṇasahassaṃ ahosiyeva. Suṇisāpissa sabbālaṅkārehi alaṅkaritvā vīhipiṭakaṃ ādāya ākāsaṅgaṇe nisinnā ''bījabhattehi atthikā āgacchantū''ti vatvā āgatāgatānaṃ gahitabhājanāni pūretvā adāsi. Piṭakaṃ yathāpūritameva ahosi. Dāsopissa sabbālaṅkārehi alaṅkaritvā suvaṇṇayugesu suvaṇṇayottehi goṇe yojetvā suvaṇṇapatodayaṭṭhiṃ ādāya dvinnaṃ goṇānaṃ gandhapañcaṅgulikāni datvā visāṇesu suvaṇṇakosake paṭimuñcitvā khettaṃ gantvā pājesi. Ito tisso, etto tisso, majjhe ekāti satta sītā bhijjitvā agamaṃsu. Jambudīpavāsino bhattabījahiraññasuvaṇṇādīsu yathārucitaṃ seṭṭhigehatoyeva gaṇhiṃsu. Ime pañca mahāpuññā.

Evaṃ mahānubhāvo seṭṭhi ''satthā kira āgato''ti sutvā ''satthu paccuggamanaṃ karissāmī''ti nikkhamanto antarāmagge titthiye disvā tehi ''kasmā taṃ, gahapati, kiriyavādo samāno akiriyavādassa samaṇassa gotamassa santikaṃ gacchasī''ti nivāriyamānopi tesaṃ vacanaṃ anādiyitvā gantvā satthāraṃ vanditvā ekamantaṃ nisīdi. Athassa satthā anupubbiṃ kathaṃ kathesi. So desanāvasāne sotāpattiphalaṃ patvā satthu titthiyehi avaṇṇaṃ vatvā attano nivāritabhāvaṃ ārocesi. Atha naṃ satthā, ''gahapati, ime sattā nāma mahantampi attano dosaṃ na passanti, avijjamānampi paresaṃ dosaṃ vijjamānaṃ katvā tattha tattha bhusaṃ viya opunantī''ti vatvā imaṃ gāthamāha –

252. ''Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Paresañhi so vajjāni, opunāti yathā bhusaṃ;
Attano pana chādeti, kaliṃva kitavā saṭho''ti.

Tattha **sudassaṃ vajja**nti parassa aṇumattampi vajjaṃ khalitaṃ sudassaṃ sukheneva passituṃ sakkā, attano pana atimahantampi duddasaṃ. **Paresaṃ hī**ti teneva kāraṇena so puggalo saṅghamajjhādīsu paresaṃ vajjāni uccaṭṭhāne ṭhapetvā bhusaṃ opunanto viya opunāti. **Kaliṃva kitavā saṭho**ti ettha sakuṇesu aparajjhanabhāvena attabhāvo kali nāma, sākhabhaṅgādikaṃ paṭicchādanaṃ kitavā nāma, sākuṇiko saṭho nāma. Yathā sakuṇaluddako sakuṇe gahetvā māretukāmo kitavā viya attabhāvaṃ paṭicchādeti, evaṃ attano vajjaṃ chādetīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Meṇḍakaseṭṭhivatthu dasamaṃ.

11. Ujjhānasaññittheravatthu

Paravajjānupassissāti imaṃ dhammadesanaṃ satthā jetavane viharanto ujjhānasaññiṃ nāma ekaṃ theraṃ ārabbha kathesi.

So kira ''ayaṃ evaṃ nivāseti, evaṃ pārupatī''ti bhikkhūnaṃ antarameva gavesanto vicarati. Bhikkhū ''asuko nāma, bhante, thero evaṃ karotī''ti satthu ārocesuṃ. Satthā, ''bhikkhave, vattasīse ṭhatvā evaṃ ovadanto ananupavādo. Yo pana niccaṃ ujjhānasaññitāya paresaṃ antaraṃ pariyesamāno evaṃ vatvā vicarati, tassa jhānādīsu ekopi viseso nuppajjati, kevalaṃ āsavāyeva vaḍḍhantī''ti vatvā imaṃ gāthamāha –

253. ''Paravajjānupassissa, niccaṃ ujjhānasaññino;
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā''ti.

Tattha **ujjhānasaññino**ti evaṃ nivāsetabbaṃ evaṃ pārupitabbanti paresaṃ antaragavesitāya ujjhānabahulassa puggalassa jhānādīsu ekadhammopi na vaḍḍhati, atha kho āsavāva tassa vaḍḍhanti. Teneva kāraṇena so arahattamaggasaṅkhātā āsavakkhayā ārā dūraṃ gatova hotīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ujjhānasaññittheravatthu ekādasamaṃ.

12. Subhaddaparibbājakavatthu

Ākāseti idaṃ dhammadesanaṃ satthā kusinārāyaṃ upavattane mallānaṃ sālavane parinibbānamañcake nipanno subhaddaṃ paribbājakaṃ ārabbha kathesi.

So kira atīte kaniṭṭhabhātari ekasmiṃ sasse navakkhattuṃ aggadānaṃ dente dānaṃ dātuṃ anicchanto osakkitvā avasāne adāsi. Tasmā paṭhamabodhiyampi majjhimabodhiyampi satthāraṃ daṭṭhuṃ nālattha. Pacchimabodhiyaṃ pana satthu parinibbānakāle ''ahaṃ tīsu pañhesu attano kaṅkhaṃ mahallake paribbājake pucchitvā samaṇaṃ gotamaṃ 'daharo'ti saññāya na pucchiṃ, tassa ca dāni parinibbānakālo, pacchā me samaṇassa gotamassa apucchitakāraṇā vippaṭisāro uppajjeyyā''ti satthāraṃ upasaṅkamitvā ānandattherena nivāriyamānopi satthārā okāsaṃ katvā, ''ānanda, mā subhaddaṃ nivārayi, pucchatu maṃ pañha''nti vutte antosāṇiṃ pavisitvā heṭṭhāmañcake nisinno, ''bho samaṇa, kiṃ nu kho ākāse padaṃ nāma atthi, ito bahiddhā samaṇo nāma atthi, saṅkhārā sassatā nāma atthī''ti ime pañhe pucchi. Athassa satthā tesaṃ abhāvaṃ ācikkhanto imāhi gāthāhi dhammaṃ desesi –

254. ''Ākāseva padaṃ natthi, samaṇo natthi bāhire;
Papañcābhiratā pajā, nippapañcā tathāgatā.

255. ''Ākāseva padaṃ natthi, samaṇo natthi bāhire;
Saṅkhārā sassatā natthi, natthi buddhānamiñjita''nti.

Tattha **pada**nti imasmiṃ ākāse vaṇṇasaṇṭhānavasena evarūpanti paññāpetabbaṃ kassaci padaṃ nāma natthi. **Bāhire**ti mama sāsanato bahiddhā maggaphalaṭṭho samaṇo nāma natthi. **Pajā**ti ayaṃ sattalokasaṅkhātā pajā taṇhādīsu papañcesuyevābhiratā. **Nippapañcā**ti bodhimūleyeva sabbapapañcānaṃ samucchinnattā nippapañcā tathāgatā. **Saṅkhārā**ti pañcakkhandhā. Tesu hi ekopi sassato nāma natthi. **Iñjita**nti buddhānaṃ pana taṇhāmānādīsu iñjitesu yena saṅkhārā sassatāti gaṇheyya, taṃ ekaṃ iñjitampi nāma natthīti attho.

Desanāvasāne subhaddo anāgāmiphale patiṭṭhahi, sampattaparisāyapi sātthikā dhammadesanā ahosīti.

Subhaddaparibbājakavatthu dvādasamaṃ.

Malavaggavaṇṇanā niṭṭhitā.

Aṭṭhārasamo vaggo.

19. Dhammaṭṭhavaggo

1. Vinicchayamahāmattavatthu

Na tena hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto vinicchayamahāmatte ārabbha kathesi.

Ekadivasañhi bhikkhū sāvatthiyaṃ uttaradvāragāme piṇḍāya caritvā piṇḍapātapaṭikkantā nagaramajjhena vihāraṃ āgacchanti. Tasmiṃ khaṇe megho uṭṭhāya pāvassi. Te sammukhāgataṃ vinicchayasālaṃ pavisitvā vinicchayamahāmatte lañjaṃ gahetvā sāmike asāmike karonte disvā ‘‘aho ime adhammikā, mayaṃ pana ‘ime dhammena vinicchayaṃ karontī’ti saññino ahumhā’’ti cintetvā vasse vigate vihāraṃ gantvā satthāraṃ vanditvā ekamantaṃ nisinnā tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, chandādivasikā hutvā sāhasena atthaṃ vinicchinantā dhammaṭṭhā nāma honti, aparādhaṃ pana anuvijjitvā aparādhānurūpaṃ asāhasena vinicchayaṃ karontā eva dhammaṭṭhā nāma hontī’’ti vatvā imā gāthā abhāsi –

256. ‘‘Na tena hoti dhammaṭṭho, yenatthaṃ sāhasā naye;
Yo ca atthaṃ anatthañca, ubho niccheyya paṇḍito.

257. ‘‘Asāhasena dhammena, samena nayatī pare;
Dhammassa gutto medhāvī, dhammaṭṭhoti pavuccatī’’ti.

Tattha **tenā**ti ettakeneva kāraṇena. **Dhammaṭṭho**ti rājā hi attano kātabbe vinicchayadhamme ṭhitopi dhammaṭṭho nāma na hoti. **Yenā**ti yena kāraṇena. **Attha**nti otiṇṇaṃ vinicchitabbaṃ atthaṃ. **Sāhasā naye**ti chandādīsu patiṭṭhito sāhasena musāvādena vinicchеyya. Yo hi chande patiṭṭhāya ñātīti vā mittoti vā musā vatvā asāmikameva sāmikaṃ karoti, dose patiṭṭhāya attano verīnaṃ musā vatvā sāmikameva asāmikaṃ karoti, mohe patiṭṭhāya lañjaṃ gahetvā vinicchayakāle aññavihito viya ito cito ca olokento musā vatvā ‘‘iminā jitaṃ, ayaṃ parājito’’ti paraṃ nīharati, bhaye patiṭṭhāya kassacideva issarajātikassa parājayaṃ pāpuṇantassāpi jayaṃ āropeti, ayaṃ sāhasena atthaṃ neti nāma. Eso dhammaṭṭho nāma na hotīti attho. **Atthaṃ anatthañcā**ti bhūtañca abhūtañca kāraṇaṃ. **Ubho niccheyyā**ti yo pana paṇḍito ubho atthānatthe vinicchinitvā vadati. **Asāhasenā**ti amusāvādena. **Dhammenā**ti vinicchayadhammena, na chandādivasena. **Samenā**ti aparādhānurūpeneva pare nayati, jayaṃ vā parājayaṃ vā pāpeti. **Dhammassa gutto**ti so dhammagutto dhammarakkhito dhammojapaññāya samannāgato medhāvī vinicchayadhamme ṭhitattā dhammaṭṭhoti pavuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Vinicchayamahāmattavatthu paṭhamaṃ.

2. Chabbaggiyavatthu

Na tena paṇḍito hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto chabbaggiye ārabbha kathesi.

Te kira vihārepi gāmepi bhattaggaṃ ākulaṃ karontā vicaranti. Athekadivase bhikkhū gāme bhattakiccaṃ katvā āgate dahare sāmaṇere ca pucchiṃsu – ‘‘kīdisaṃ, āvuso, bhattagga’’nti? Bhante, mā pucchatha, chabbaggiyā ‘‘mayameva viyattā, mayameva paṇḍitā, ime paharitvā sīse kacavaraṃ ākiritvā nīharissāmā’’ti vatvā amhe piṭṭhiyaṃ gahetvā kacavaraṃ okirantā bhattaggaṃ ākulaṃ akaṃsūti. Bhikkhū satthu santikaṃ gantvā tamatthaṃ ārocesuṃ. Satthā ‘‘nāhaṃ, bhikkhave, bahuṃ bhāsitvā pare viheṭhayamānaṃ ‘paṇḍito’ti vadāmi, kheminaṃ pana averīnaṃ abhayameva paṇḍitoti vadāmī’’ti vatvā imaṃ gāthamāha –

258. ‘‘Na tena paṇḍito hoti, yāvatā bahu bhāsati;
Khemī averī abhayo, paṇḍitoti pavuccatī’’ti.

Tattha **yāvatā**ti yattakena kāraṇena saṅghamajjhādīsu bahuṃ katheti, tena paṇḍito nāma na hoti. Yo pana sayaṃ khemī pañcannaṃ verānaṃ abhāvena averī nibbhayo, yaṃ vā āgamma mahājanassa bhayaṃ na hoti, so paṇḍito nāma hotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Chabbaggiyavatthu dutiyaṃ.

3. Ekudānakhīṇāsavattheravatthu

Na tāvatāti imaṃ dhammadesanaṃ satthā jetavane viharanto ekudānattheraṃ nāma khīṇāsavaṃ ārabbha kathesi.

So kira ekakova ekasmiṃ vanasaṇḍe viharati, ekamevassa udānaṃ paguṇaṃ –

‘‘Adhicetaso appamajjato,
Munino monapathesu sikkhato;
Sokā na bhavanti tādino,
Upasantassa sadā satīmato’’ti. (pāci. 153; udā. 37);

So kira uposathadivasesu sayameva dhammassavanaṃ ghosetvā imaṃ gāthaṃ vadati. Pathaviundriyanasaddo viya devatānaṃ sādhukārasaddo hoti. Athekasmiṃ uposathadivase pañcapañcasataparivārā dve tipiṭakadharā bhikkhū tassa vasanaṭṭhānaṃ agamaṃsu. So te disvāva tuṭṭhamānaso ‘‘sādhu vo kataṃ idha āgacchantehi, ajja mayaṃ tumhākaṃ dhammaṃ suṇissāmā’’ti āha. Atthi pana, āvuso, idha dhammaṃ sotukāmāti. Atthi, bhante, ayaṃ vanasaṇḍo dhammassavanadivase devatānaṃ sādhukārasaddena ekaninnādo hotīti. Tesu eko tipiṭakadharo dhammaṃ osāresi, eko kathesi. Ekadevatāpi sādhukāraṃ nādāsi. Te āhaṃsu – ‘‘tvaṃ, āvuso, dhammassavanadivase imasmiṃ vanasaṇḍe devatā mahantena saddena sādhukāraṃ dentīti vadesi, kiṃ nāmeta’’nti. Bhante, aññesu divasesu sādhukārasaddena ekaninnādo eva hoti, na ajja pana jānāmi ‘‘kimeta’’nti. ‘‘Tena hi, āvuso, tvaṃ tāva dhammaṃ kathehī’’ti. So bījaniṃ gahetvā āsane nisinno tameva gāthaṃ vadesi. Devatā mahantena saddena sādhukāramadaṃsu. Atha nesaṃ parivārā bhikkhū ujjhāyiṃsu ‘‘imasmiṃ vanasaṇḍe devatā mukholokanena sādhukāraṃ dadanti, tipiṭakadharabhikkhūsu ettakaṃ bhaṇantesupi kiñci pasaṃsanamattampi avatvā ekena mahallakattherena ekagāthāya kathitāya mahāsaddena sādhukāraṃ dadantī''ti. Tepi vihāraṃ gantvā satthu tamatthaṃ ārocesuṃ.

Satthā ''nāhaṃ, bhikkhave, yo bahumpi uggaṇhati vā bhāsati vā, taṃ dhammadharoti vadāmi. Yo pana ekampi gāthaṃ uggaṇhitvā saccāni paṭivijjhati, ayaṃ dhammadharo nāmā''ti vatvā dhammaṃ desento imaṃ gāthamāha –

259. ''Na tāvatā dhammadharo, yāvatā bahu bhāsati;
Yo ca appampi sutvāna, dhammaṃ kāyena passati;
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjatī''ti.

Tattha **yāvatā**ti yattakena uggahaṇadhāraṇavācanādinā kāraṇena bahuṃ bhāsati, tāvattakena dhammadharo na hoti, vaṃsānurakkhako pana paveṇipālako nāma hoti. **Yo ca appampī**ti yo pana appamattakampi sutvā dhammamanvāya atthamanvāya dhammānudhammappaṭipanno hutvā nāmakāyena dukkhādīni parijānanto catusaccadhammaṃ passati, sa ve dhammadharo hoti. **Yo dhammaṃ nappamajjatī**ti yopi āraddhavīriyo hutvā ajja ajjevāti paṭivedhaṃ ākaṅkhanto dhammaṃ nappamajjati, ayampi dhammadharoyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ekudānakhīṇāsavattheravatthu tatiyaṃ.

4. Lakuṇḍakabhaddiyattheravatthu

Na tena thero so hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto lakuṇḍakabhaddiyattheraṃ ārabbha kathesi.

Ekadivasañhi tasmiṃ there satthu upaṭṭhānaṃ gantvā pakkantamatte tiṃsamattā āraññikā bhikkhū taṃ passantā eva āgantvā satthāraṃ vanditvā nisīdiṃsu. Satthā tesaṃ arahattūpanissayaṃ disvā imaṃ pañhaṃ pucchi – ''ito gataṃ ekaṃ theraṃ passathā''ti? ''Na passāma, bhante''ti. ''Kiṃ nu diṭṭho vo''ti? ''Ekaṃ, bhante, sāmaṇeraṃ passimhā''ti. ''Na so, bhikkhave, sāmaṇero, thero eva so''ti? ''Ativiya khuddako, bhante''ti. ''Nāhaṃ, bhikkhave, mahallakabhāvena therāsane nisinnamattakena theroti vadāmi. Yo pana saccāni paṭivijjhitvā mahājanassa ahiṃsakabhāve ṭhito, ayaṃ thero nāmā''ti vatvā imā gāthā abhāsi –

260. ''Na tena thero so hoti, yenassa palitaṃ siro;
Paripakko vayo tassa, moghajiṇṇoti vuccati.

261. ''Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro, thero iti pavuccatī''ti.

Tattha **paripakko**ti pariṇato, vuḍḍhabhāvaṃ pattoti attho. **Moghajiṇṇo**ti anto therakarānaṃ dhammānaṃ abhāvena tucchajiṇṇo nāma. **Yamhi saccañca dhammo cā**ti yamhi pana puggale soḷasahākārehi paṭividdhattā catubbidhaṃ saccaṃ, ñāṇena sacchikatattā navavidho lokuttaradhammo ca atthi. **Ahiṃsā**ti ahiṃsanabhāvo. Desanāmattametaṃ, yamhi pana catubbidhāpi appamaññābhāvanā atthīti attho. **Saṃyamo damo**ti sīlañceva indriyasaṃvaro ca. **Vantamalo**ti maggañāṇena nīhaṭamalo. **Dhīro**ti dhitisampanno. **Thero**ti so imehi thirabhāvakārakehi samannāgatattā theroti vuccatīti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsūti.

Lakuṇḍakabhaddiyattheravatthu catutthaṃ.

5. Sambahulabhikkhuvatthu

Na vākkaraṇamattenāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule bhikkhū ārabbha kathesi.

Ekasmiñhi samaye dahare ceva sāmaṇere ca attano dhammācariyānameva cīvararajanādīni veyyāvaccāni karonte disvā ekacce therā cintayiṃsu – ‘‘mayampi byañjanasamaye kusalā, amhākameva kiñci natthi. Yaṃnūna mayaṃ satthāraṃ upasaṅkamitvā evaṃ vadeyyāma, ‘bhante, mayaṃ byañjanasamaye kusalā, aññesaṃ santike dhammaṃ uggaṇhitvāpi imesaṃ santike asodhetvā mā sajjhāyitthāti daharasāmaṇere āṇāpethā’ti. Evañhi amhākaṃ lābhasakkāro vaḍḍhissatī’’ti. Te satthāraṃ upasaṅkamitvā tathā vadiṃsu.

Satthā tesaṃ vacanaṃ sutvā ‘‘imasmiṃ sāsane paveṇivaseneva evaṃ vattuṃ labhati, ime pana lābhasakkāre nissitāti ñatvā ahaṃ tumhe vākkaraṇamattena sādhurūpāti na vadāmi. Yassa panete issādayo dhammā arahattamaggena samucchinnā, eso eva sādhurūpo’’ti vatvā imā gāthā abhāsi –

262. ‘‘Na vākkaraṇamattena, vaṇṇapokkharatāya vā;
Sādhurūpo naro hoti, issukī maccharī saṭho.

263. ‘‘Yassa cetaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ;
Savantadoso medhāvī, sādhurūpoti vuccatī’’ti.

Tattha **na vākkaraṇamattenā**ti vacīkaraṇamattena saddalakkhaṇasampannavacanamattena. **Vaṇṇapokkharatāya vā**ti sarīravaṇṇassa manāpabhāvena vā. **Naro**ti ettakeneva kāraṇena paralābhādīsu issāmanako pañcavidhena maccherena samannāgato kerāṭikabhāvena saṭho naro sādhurūpo na hoti. **Yassa ceta**nti yassa ca puggalassetaṃ issādidosajātaṃ arahattamaggañāṇena samūlakaṃ chinnaṃ, mūlaghātaṃ katvā samūhataṃ, so vantadoso dhammojapaññāya samannāgato sādhurūpoti vuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sambahulabhikkhuvatthu pañcamaṃ.

6. Hatthakavatthu

Na muṇḍakena samaṇoti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto hatthakaṃ ārabbha kathesi.

So kira vādakkhitto ‘‘tumhe asukavelāya asukaṭṭhānaṃ nāma āgaccheyyātha, vādaṃ karissāmā’’ti vatvā puretarameva tattha gantvā ‘‘passatha, titthiyā mama bhayena nāgatā, esova pana nesaṃ parājayo’’tiādīni vatvā vādakkhitto aññenaññaṃ paṭicaranto vicarati. Satthā ‘‘hatthako kira evaṃ karotī’’ti sutvā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, hatthaka, evaṃ karosī’’ti pucchitvā ‘‘sacca’’nti vutte, ‘‘kasmā evaṃ karosi? Evarūpañhi musāvādaṃ karonto sīsamuṇḍanādimatteneva samaṇo nāma na hoti. Yo pana aṇūni vā thūlāni vā pāpāni sametvā ṭhito, ayameva samaṇo’’ti vatvā imā gāthā abhāsi –

264. ‘‘Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ;
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.

265. ‘‘Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso;

Samitattā hi pāpānaṃ, samaṇoti pavuccatī''ti.

Tattha **muṇḍakenā**ti sīsamuṇḍanamattena. **Abbato**ti sīlavatena ca dhutaṅgavatena ca virahito. **Alikaṃ bhaṇa**nti musāvādaṃ bhaṇanto asampattesu ārammaṇesu icchāya pattesu ca lobhena samannāgato samaṇo nāma kiṃ bhavissati? **Sametī**ti yo ca parittāni vā mahantāni vā pāpāni vūpasameti, so tesaṃ samitattā samaṇoti pavuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Hatthakavatthu chaṭṭhaṃ.

7. Aññatarabrāhmaṇavatthu

Na tena bhikkhu so hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi.

So kira bāhirasamaye pabbajitvā bhikkhaṃ caranto cintesi – ''samaṇo gotamo attano sāvake bhikkhāya caraṇena 'bhikkhū'ti vadati, mampi 'bhikkhū'ti vattuṃ vaṭṭatī''ti. So satthāraṃ upasaṅkamitvā, ''bho gotama, ahampi bhikkhaṃ caritvā jīvāmi, mampi 'bhikkhū'ti vadehī''ti āha. Atha naṃ satthā ''nāhaṃ, brāhmaṇa, bhikkhanamattena bhikkhūti vadāmi. Na hi vissaṃ dhammaṃ samādāya vattanto bhikkhu nāma hoti. Yo pana sabbasaṅkhāresu saṅkhāya carati, so bhikkhu nāmā''ti vatvā imā gāthā abhāsi –

266. ''Na tena bhikkhu so hoti, yāvatā bhikkhate pare;
Vissaṃ dhammaṃ samādāya, bhikkhu hoti na tāvatā.

267. ''Yodha puññañca pāpañca, bāhetvā brahmacariyavā;
Saṅkhāya loke carati, sa ve bhikkhūti vuccatī''ti.

Tattha **yāvatā**ti yattakena pare bhikkhate, tena bhikkhanamattena bhikkhu nāma na hoti. **Vissa**nti visamaṃ dhammaṃ, vissagandhaṃ vā kāyakammādikaṃ dhammaṃ samādāya caranto bhikkhu nāma na hoti. **Yodhā**ti yo idha sāsane ubhayampetaṃ puññañca pāpañca maggabrahmacariyena bāhetvā panuditvā brahmacariyavā hoti. **Saṅkhāyā**ti ñāṇena. **Loke**ti khandhādiloke ''ime ajjhattikā khandhā, ime bāhirā''ti evaṃ sabbepi dhamme jānitvā carati, so tena ñāṇena kilesānaṃ bhinnattā ''bhikkhū''ti vuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aññatarabrāhmaṇavatthu sattamaṃ.

8. Titthiyavatthu

Na monenāti imaṃ dhammadesanaṃ satthā jetavane viharanto titthiye ārabbha kathesi.

Te kira bhuttaṭṭhānesu manussānaṃ ''khemaṃ hotu, sukhaṃ hotu, āyu vaḍḍhatu, asukaṭṭhāne nāma kalalaṃ atthi, asukaṭṭhāne nāma kaṇṭako atthi, evarūpaṃ ṭhānaṃ gantuṃ na vaṭṭatī''tiādinā nayena maṅgalaṃ vatvā pakkamanti. Bhikkhū pana paṭhamabodhiyaṃ anumodanādīnaṃ ananuññātakāle bhattagge manussānaṃ anumodanaṃ akatvā pakkamanti. Manussā ''titthiyānaṃ santikā maṅgalaṃ suṇāma, bhaddantā pana tuṇhībhūtā pakkamantī''ti ujjhāyiṃsu. Bhikkhū tamatthaṃ satthu ārocesuṃ. Satthā, ''bhikkhave, ito paṭṭhāya bhattaggādīsu yathāsukhaṃ anumodanaṃ karotha, upanisinnakathaṃ karotha, dhammaṃ kathethā''ti anujāni. Te tathā kariṃsu. Manussā anumodanādīni suṇantā ussāhappattā bhikkhū nimantetvā sakkāraṃ karontā vicaranti. Titthiyā pana ‘‘mayaṃ munino monaṃ karoma, samaṇassa gotamassa sāvakā bhattaggādīsu mahākathaṃ kathentā vicarantī’’ti ujjhāyiṃsu.

Satthā tamatthaṃ sutvā ‘‘nāhaṃ, bhikkhave, tuṇhībhāvamattena ‘munī’ti vadāmi. Ekacce hi ajānantā na kathenti, ekacce avisāradatāya, ekacce ‘mā no imaṃ atisayatthaṃ aññe jāniṃsū’ti maccherena. Tasmā monamattena muni na hoti, pāpavūpasamena pana muni nāma hotī’’ti vatvā imā gāthā abhāsi –

268. ‘‘Na monena munī hoti, mūḷharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

269. ‘‘Pāpāni parivajjeti, sa munī tena so muni;
Yo munāti ubho loke, muni tena pavuccatī’’ti.

Tattha **na monenā**ti kāmañhi moneyyapaṭipadāsaṅkhātena maggañāṇamonena muni nāma hoti, idha pana tuṇhībhāvaṃ sandhāya ‘‘monenā’’ti vuttaṃ. **Mūḷharūpo**ti tuccharūpo. **Aviddasū**ti aviññū. Evarūpo hi tuṇhībhūtopi muni nāma na hoti. Atha vā monena muni nāma na hoti, tucchasabhāvo pana aviññū ca hotīti attho. **Yo ca tulaṃva pagayhā**ti yathā hi tulaṃ gahetvā ṭhito atirekaṃ ce hoti, harati. Ūnaṃ ce hoti, pakkhipati. Evameva yo atirekaṃ haranto viya pāpaṃ harati parivajjeti, ūnake pakkhipanto viya kusalaṃ paripūreti. Evañca pana karonto sīlasamādhipaññāvimuttivimuttiñāṇadassanasaṅkhātaṃ varaṃ uttamameva ādāya pāpāni akusalakammāni parivajjeti. **Sa munī**ti so muni nāmāti attho. **Tena so munī**ti kasmā pana so munīti ce? Yaṃ heṭṭhā vuttakāraṇaṃ, tena so munīti attho. **So munāti ubho loke**ti yo puggalo imasmiṃ khandhādiloke tulaṃ āropetvā minanto viya ‘‘ime ajjhattikā khandhā, ime bāhirā’’tiādinā nayena ime ubho atthe munāti. **Muni tena pavuccatī**ti tena kāraṇena munīti vuccatiyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Titthiyavatthu aṭṭhamaṃ.

9. Bālisikavatthu

Na tena ariyo hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ ariyaṃ nāma bālisikaṃ ārabbha kathesi.

Ekadivasañhi satthā tassa sotāpattimaggassūpanissayaṃ disvā sāvatthiyā uttaradvāragāme piṇḍāya caritvā bhikkhusaṅghaparivuto tato āgacchati. Tasmiṃ khaṇe so bālisiko balisena macche gaṇhanto buddhappamukhaṃ bhikkhusaṅghaṃ disvā balisayaṭṭhiṃ chaḍḍetvā aṭṭhāsi. Satthā tassa avidūre ṭhāne nivattitvā ṭhito ‘‘tvaṃ kiṃ nāmosī’’ti sāriputtattherādīnaṃ nāmāni pucchi. Tepi ‘‘ahaṃ sāriputto ahaṃ moggallāno’’ti attano attano nāmāni kathayiṃsu. Bālisiko cintesi – ‘‘satthā sabbesaṃ nāmāni pucchati, mamampi nāmaṃ pucchissati maññe’’ti. Satthā tassa icchaṃ ñatvā, ‘‘upāsaka, tvaṃ ko nāmosī’’ti pucchitvā ‘‘ahaṃ, bhante, ariyo nāmā’’ti vutte ‘‘na, upāsaka, tādisā pāṇātipātino ariyā nāma honti, ariyā pana mahājanassa ahiṃsanabhāve ṭhitā’’ti vatvā imaṃ gāthamāha –

270. ‘‘Na tena ariyo hoti, yena pāṇāni hiṃsati;
Ahiṃsā sabbapāṇānaṃ, ariyoti pavuccatī’’ti.

Tattha **ahiṃsā**ti ahiṃsanena. Idaṃ vuttaṃ hoti – yena hi pāṇāni hiṃsati, na tena kāraṇena ariyo hoti. Yo pana sabbapāṇānaṃ pāṇiādīhi ahiṃsanena mettādibhāvanāya patiṭṭhitattā hiṃsato ārāva ṭhito, ayaṃ ariyoti vuccatīti attho.

Desanāvasāne bālisiko sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Bālisikavatthu navamaṃ.

10. Sambahulasīlādisampannabhikkhuvatthu

Na sīlabbatamattenāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule sīlādisampanne bhikkhū ārabbha kathesi.

Tesu kira ekaccānaṃ evaṃ ahosi – ‘‘mayaṃ sampannasīlā, mayaṃ dhutaṅgadharā, mayaṃ bahussutā, mayaṃ pantasenāsanavāsino, mayaṃ jhānalābhino, na amhākaṃ arahattaṃ dullabhaṃ, icchitadivaseyeva arahattaṃ pāpuṇissāmā’’ti. Yepi tattha anāgāmino, tesampi etadahosi – ‘‘na amhākaṃ idāni arahattaṃ dullabha’’nti. Te sabbepi ekadivasaṃ satthāraṃ upasaṅkamitvā vanditvā nisinnā ‘‘api nu kho vo, bhikkhave, pabbajitakiccaṃ matthakaṃ patta’’nti satthārā puṭṭhā evamāhaṃsu – ‘‘bhante, mayaṃ evarūpā evarūpā ca, tasmā ‘icchiticchitakkhaṇeyeva arahattaṃ pattuṃ samatthamhā’ti cintetvā viharāmā’’ti.

Satthā tesaṃ vacanaṃ sutvā, ‘‘bhikkhave, bhikkhunā nāma parisuddhasīlādimattakena vā anāgāmisukhappattamattakena vā ‘appakaṃ no bhavadukkha’nti vattuṃ na vaṭṭati, āsavakkhayaṃ pana appatvā ‘sukhitomhī’ti cittaṃ na uppādetabba’’nti vatvā imā gāthā abhāsi –

271. ‘‘Na sīlabbatamattena, bāhusaccena vā pana;
Atha vā samādhilābhena, vivittasayanena vā.

272. ‘‘Phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ;
Bhikkhu vissāsamāpādi, appatto āsavakkhaya’’nti.

Tattha **sīlabbatamattenā**ti catupārisuddhisīlamattena vā terasadhutaṅgamattena vā. **Bāhusaccena vā**ti tiṇṇaṃ piṭakānaṃ uggahitamattena vā. **Samādhilābhenā**ti aṭṭhasamāpattiyā lābhena. **Nekkhammasukha**nti anāgāmisukhaṃ. Taṃ anāgāmisukhaṃ phusāmīti ettakamattena vā. **Aputhujjanasevita**nti puthujjanehi asevitaṃ ariyasevitameva. **Bhikkhū**ti tesaṃ aññataraṃ ālapanto āha. **Vissāsamāpādī**ti vissāsaṃ na āpajjeyya. Idaṃ vuttaṃ hoti – bhikkhu iminā sampannasīlādibhāvamattakeneva ‘‘mayhaṃ bhavo appako parittako’’ti āsavakkhayasaṅkhātaṃ arahattaṃ appatto hutvā bhikkhu nāma vissāsaṃ nāpajjeyya. Yathā hi appamattakopi gūtho duggandho hoti, evaṃ appamattakopi bhavo dukkhoti.

Desanāvasāne te bhikkhū arahatte patiṭṭhahaṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Sambahulasīlādisampannabhikkhuvatthu dasamaṃ.

Dhammaṭṭhavaggavaṇṇanā niṭṭhitā.

Ekūnavīsatimo vaggo.

20. Maggavaggo

1. Pañcasatabhikkhuvatthu

Maggānaṭṭhaṅgikoti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate bhikkhū ārabbha kathesi.

Te kira satthari janapadacārikaṃ caritvā puna sāvatthiṃ āgate upaṭṭhānasālāya nisīditvā ‘‘asukagāmato asukagāmassa maggo samo, asukagāmassa maggo visamo, sasakkharo, asakkharo’’tiādinā nayena attano vicaritamaggaṃ ārabbha maggakathaṃ kathesuṃ. Satthā tesaṃ arahattassūpanissayaṃ disvā taṃ ṭhānaṃ āgantvā paññattāsane nisinno ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, ayaṃ bāhirakamaggo, bhikkhunā nāma ariyamagge kammaṃ kātuṃ vaṭṭati, evañhi karonto bhikkhu sabbadukkhā pamuccatī’’ti vatvā imā gāthā abhāsi –

273. ‘‘Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

274. ‘‘Eseva maggo natthañño, dassanassa visuddhiyā;
Etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

275. ‘‘Etañhi tumhe paṭipannā, dukkhassantaṃ karissatha;
Akkhāto vo mayā maggo, aññāya sallakantanaṃ.

276. ‘‘Tumhehi kiccamātappaṃ, akkhātāro tathāgatā;
Paṭipannā pamokkhanti, jhāyino mārabandhanā’’ti.

Tattha **maggānaṭṭhaṅgiko**ti jaṅghamaggādayo vā hontu dvāsaṭṭhi diṭṭhigatamaggā vā, tesaṃ sabbesampi maggānaṃ sammādiṭṭhiādīhi aṭṭhahi aṅgehi micchādiṭṭhiādīnaṃ aṭṭhannaṃ pahānaṃ karonto nirodhaṃ ārammaṇaṃ katvā catūsupi saccesu dukkhaparijānanādikiccaṃ sādhayamāno aṭṭhaṅgiko maggo seṭṭho uttamo. **Saccānaṃ caturo padā**ti ‘‘saccaṃ bhaṇe na kujjheyyā’’ti (dha. pa. 224) āgataṃ vacīsaccaṃ vā hotu, ‘‘sacco brāhmaṇo sacco khattiyo’’tiādibhedaṃ sammutisaccaṃ vā ‘‘idameva saccaṃ moghamañña’’nti (dha. sa. 1144; ma. ni. 2.187-188) diṭṭhisaccaṃ vā ‘‘dukkhaṃ ariyasacca’’ntiādibhedaṃ paramatthasaccaṃ vā hotu, sabbesampi imesaṃ saccānaṃ parijānitabbaṭṭhena sacchikātabbaṭṭhena pahātabbaṭṭhena bhāvetabbaṭṭhena ekapaṭivedhaṭṭhena ca tathapaṭivedhaṭṭhena ca dukkhaṃ ariyasaccantiādayo caturo padā seṭṭhā nāma. **Virāgo seṭṭho dhammāna**nti ‘‘yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyatī’’ti (itivu. 90; a. ni. 4.34) vacanato sabbadhammānaṃ nibbānasaṅkhāto virāgo seṭṭho. **Dvipadānañca cakkhumā**ti sabbesaṃ devamanussādibhedānaṃ dvipadānaṃ pañcahi cakkhūhi cakkhumā tathāgatova seṭṭho. Ca-saddo sampiṇḍanattho, arūpadhamme sampiṇḍeti. Tasmā arūpadhammānampi tathāgato seṭṭho uttamo.

Dassanassa visuddhiyāti maggaphaladassanassa visuddhatthaṃ yo mayā ‘‘seṭṭho’’ti vutto, esova maggo, natthañño. **Etañhi tumhe**ti tasmā tumhe etameva paṭipajjatha. **Mārassetaṃ pamohana**nti etaṃ māramohanaṃ māramanthananti vuccati. **Dukkhassanta**nti sakalassapi vaṭṭadukkhassa antaṃ paricchedaṃ karissathāti attho. **Aññāya sallakantana**nti rāgasallādīnaṃ kantanaṃ nimmathanaṃ abbūhaṇaṃ etaṃ maggaṃ, mayā vinā anussavādīhi attapaccakkhato ñatvāva ayaṃ maggo akkhāto, idāni tumhehi kilesānaṃ ātāpanena ‘‘ātappa’’nti saṅkhaṃ gataṃ tassa adhigamatthāya sammappadhānavīriyaṃ kiccaṃ karaṇīyaṃ. Kevalañhi akkhātārova tathāgatā. Tasmā tehi akkhātavasena ye paṭipannā dvīhi jhānehi jhāyino, te tebhūmakavaṭṭasaṅkhātā mārabandhanā pamokkhantīti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcasatabhikkhuvatthu paṭhamaṃ.

2. Aniccalakkhaṇavatthu

Sabbe saṅkhārā aniccāti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate bhikkhū ārabbha kathesi.

Te kira satthu santike kammaṭṭhānaṃ gahetvā gantvā araññe vāyamantāpi arahattaṃ appatvā ‘‘visesetvā kammaṭṭhānaṃ uggaṇhissāmā’’ti satthu santikaṃ āgamiṃsu. Satthā ‘‘kiṃ nu kho imesaṃ sappāya’’nti vīmaṃsanto ‘‘ime kassapabuddhakāle vīsati vassasahassāni aniccalakkhaṇe anuyuñjiṃsu, tasmā aniccalakkhaṇeneva tesaṃ ekaṃ gāthaṃ desetuṃ vaṭṭatī’’ti cintetvā, ‘‘bhikkhave, kāmabhavādīsu sabbepi saṅkhārā hutvā abhāvaṭṭhena aniccā evā’’ti vatvā imaṃ gāthamāha –

277. ‘‘Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti.

Tattha **sabbe saṅkhārā**ti kāmabhavādīsu uppannā khandhā tattha tattheva nirujjhanato **aniccā**ti yadā vipassanāpaññāya passati, atha imasmiṃ khandhapariharaṇadukkhe nibbindati, nibbindanto dukkhaparijānanādivasena saccāni paṭivijjhati. **Esa maggo visuddhiyā**ti visuddhatthāya vodānatthāya esa maggoti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsu, sampattaparisānampi sātthikā dhammadesanā ahosīti.

Aniccalakkhaṇavatthu dutiyaṃ.

3. Dukkhalakkhaṇavatthu

Dutiyagāthāyapi evarūpameva vatthu. Tadā hi bhagavā tesaṃ bhikkhūnaṃ dukkhalakkhaṇe katābhiyogabhāvaṃ ñatvā, ‘‘bhikkhave, sabbepi khandhā paṭipīḷanaṭṭhena dukkhā evā’’ti vatvā imaṃ gāthamāha –

278. ‘‘Sabbe saṅkhārā dukkhāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti.

Tattha **dukkhā**ti paṭipīḷanaṭṭhena dukkhā. Sesaṃ purimasadisameva.

Dukkhalakkhaṇavatthu tatiyaṃ.

4. Anattalakkhaṇavatthu

Tatiyagāthāyapi eseva nayo. Kevalañhi ettha bhagavā tesaṃ bhikkhūnaṃ pubbe anattalakkhaṇe anuyuttabhāvaṃ ñatvā, ‘‘bhikkhave, sabbepi khandhā avasavattanaṭṭhena anattā evā’’ti vatvā imaṃ gāthamāha –

279. ‘‘Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti.

Tattha **sabbe dhammā**ti pañcakkhandhā eva adhippetā. **Anattā**ti ‘‘mā jīyantu mā mīyantū’’ti vase vattetuṃ na sakkāti avasavattanaṭṭhena anattā attasuññā assāmikā anissarāti attho. Sesaṃ purimasadisamevāti.

Anattalakkhaṇavatthu catutthaṃ.

5. Padhānakammikatissattheravatthu

Uṭṭhānakālamhīti imaṃ dhammadesanaṃ satthā jetavane viharanto padhānakammikatissattheraṃ ārabbha kathesi.

Sāvatthivāsino kira pañcasatā kulaputtā satthu santike pabbajitvā kammaṭṭhānaṃ gahetvā araññaṃ agamaṃsu. Tesu eko tattheva ohīyi. Avasesā araññe samaṇadhammaṃ karontā arahattaṃ patvā ‘‘paṭiladdhaguṇaṃ satthu ārocessāmā’’ti puna sāvatthiṃ agamaṃsu. Te sāvatthito yojanamatte ekasmiṃ gāmake piṇḍāya carante disvā eko upāsako yāgubhattādīhi patimānetvā anumodanaṃ sutvā punadivasatthāyapi nimantesi. Te tadaheva sāvatthiṃ gantvā pattacīvaraṃ paṭisāmetvā sāyanhasamaye satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdiṃsu. Satthā tehi saddhiṃ ativiya tuṭṭhiṃ pavedayamāno paṭisanthāraṃ akāsi.

Atha nesaṃ tattha ohīno sahāyakabhikkhu cintesi – ‘‘satthu imehi saddhiṃ paṭisanthāraṃ karontassa mukhaṃ nappahoti, mayhaṃ pana maggaphalābhāvena mayā saddhiṃ na katheti, ajjeva arahattaṃ patvā satthāraṃ upasaṅkamitvā mayā saddhiṃ kathāpessāmī’’ti. Tepi bhikkhū, ‘‘bhante, mayaṃ āgamanamagge ekena upāsakena svātanāya nimantitā, tattha pātova gamissāmā’’ti satthāraṃ apalokesuṃ. Atha nesaṃ sahāyako bhikkhu sabbarattiṃ caṅkamanto niddāvasena caṅkamakoṭiyaṃ ekasmiṃ pāsāṇaphalake pati, ūruṭṭhi bhijji. So mahāsaddena viravi. Tassa te sahāyakā bhikkhū saddaṃ sañjānitvā ito cito ca upadhāviṃsu. Tesaṃ dīpaṃ jāletvā tassa kattabbakiccaṃ karontānaṃyeva aruṇo uṭṭhahi, te taṃ gāmaṃ gantuṃ okāsaṃ na labhiṃsu. Atha ne satthā āha – ‘‘kiṃ, bhikkhave, bhikkhācāragāmaṃ na gamitthā’’ti. Te ‘‘āma, bhante’’ti taṃ pavattiṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, esa idāneva tumhākaṃ lābhantarāyaṃ karoti, pubbepi akāsiyevā’’ti vatvā tehi yācito atītaṃ āharitvā –

‘‘Yo pubbe karaṇīyāni, pacchā so kātumicchati;
Varuṇakaṭṭhabhañjova, sa pacchā manutappatī’’ti. (jā. 1.1.71) –

Jātakaṃ vitthāresi. Tadā kira te bhikkhū pañcasatā māṇavakā ahesuṃ, kusītamāṇavako ayaṃ bhikkhu ahosi, ācariyo pana tathāgatova ahosīti.

Satthā imaṃ dhammadesanaṃ āharitvā, ‘‘bhikkhave, yo hi uṭṭhānakāle uṭṭhānaṃ na karoti, saṃsannasaṅkappo hoti, kusīto so jhānādibhedaṃ visesaṃ nādhigacchatī’’ti vatvā imaṃ gāthamāha –

280. ‘‘Uṭṭhānakālamhi anuṭṭhahāno,
Yuvā balī ālasiyaṃ upeto;
Saṃsannasaṅkappamano kusīto,
Paññāya maggaṃ alaso na vindatī’’ti.

Tattha **anuṭṭhahāno**ti anuṭṭhahanto avāyamanto. **Yuvā balī**ti paṭhamayobbane ṭhito balasampannopi hutvā alasabhāvena upeto hoti, bhutvā sayati. **Saṃsannasaṅkappamano**ti tīhi micchāvitakkehi suṭṭhu avasannasammāsaṅkappacitto. **Kusīto**ti nibbīriyo. **Alaso**ti mahāalaso paññāya daṭṭhabbaṃ ariyamaggaṃ apassanto na vindati, na paṭilabhatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Padhānakammikatissattheravatthu pañcamaṃ.

6. Sūkarapetavatthu

Vācānurakkhīti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sūkarapetaṃ ārabbha kathesi.

Ekasmiñhi divase mahāmoggallānatthero lakkhaṇattherena saddhiṃ gijjhakūṭā orohanto ekasmiṃ padese sitaṃ pātvākāsi. ‘‘Ko nu kho, āvuso, hetu sitassa pātukammāyā’’ti lakkhaṇattherena puṭṭho ‘‘akālo, āvuso, imassa pañhassa, satthu santike maṃ puccheyyāthā’’ti vatvā lakkhaṇattherena saddhiṃyeva rājagahe piṇḍāya caritvā piṇḍapātapaṭikkanto veḷuvanaṃ gantvā satthāraṃ vanditvā nisīdi. Atha naṃ lakkhaṇatthero tamatthaṃ pucchi. So āha – ‘‘āvuso, ahaṃ ekaṃ petaṃ addasaṃ, tassa tigāvutappamāṇaṃ sarīraṃ, taṃ manussasarīrasadisaṃ. Sīsaṃ pana sūkarassa viya, tassa mukhe naṅguṭṭhaṃ jātaṃ, tato puḷavā paggharanti. Svāhaṃ ‘na me evarūpo satto diṭṭhapubbo’ti taṃ disvā sitaṃ pātvākāsi’’nti. Satthā ‘‘cakkhubhūtā vata, bhikkhave, mama sāvakā viharantī’’ti vatvā ‘‘ahampetaṃ sattaṃ bodhimaṇḍeyeva addasaṃ. ‘Ye pana me na saddaheyyuṃ, tesaṃ ahitāya assā’ti paresaṃ anukampāya na kathesiṃ. Idāni moggallānaṃ sakkhiṃ katvā kathemi. Saccaṃ, bhikkhave, moggallāno āhā’’ti kathesi. Taṃ sutvā bhikkhū satthāraṃ pucchiṃsu – ‘‘kiṃ pana, bhante, tassa pubbakamma’’nti. Satthā ‘‘tena hi, bhikkhave, suṇāthā’’ti atītaṃ āharitvā tassa pubbakammaṃ kathesi.

Kassapabuddhakāle kira ekasmiṃ gāmakāvāse dve therā samaggavāsaṃ vasiṃsu. Tesu eko saṭṭhivasso, eko ekūnasaṭṭhivasso. Ekūnasaṭṭhivasso itarassa pattacīvaraṃ ādāya vicari, sāmaṇero viya sabbaṃ vattapaṭivattaṃ akāsi. Tesaṃ ekamātukucchiyaṃ vutthabhātūnaṃ viya samaggavāsaṃ vasantānaṃ vasanaṭṭhānaṃ eko dhammakathiko āgami. Tadā ca dhammassavanadivaso hoti. Therā naṃ saṅgaṇhitvā ‘‘dhammakathaṃ no kathehi sappurisā’’ti āhaṃsu. So dhammakathaṃ kathesi. Therā ‘‘dhammakathiko no laddho’’ti tuṭṭhacittā punadivase taṃ ādāya dhuragāmaṃ piṇḍāya pavisitvā tattha katabhattakiccā, ‘‘āvuso, hiyyo kathitaṭṭhānatova thokaṃ dhammaṃ kathehī’’ti manussānaṃ dhammaṃ kathāpesuṃ. Manussā dhammakathaṃ sutvā punadivasatthāyapi nimantayiṃsu. Evaṃ samantā bhikkhācāragāmesu dve dve divase taṃ ādāya piṇḍāya cariṃsu.

Dhammakathiko cintesi – ‘‘ime dvepi atimudukā, mayā ubhopete palāpetvā imasmiṃ vihāre vasituṃ vaṭṭatī’’ti. So sāyaṃ therūpaṭṭhānaṃ gantvā bhikkhūnaṃ uṭṭhāya gatakāle nivattitvā mahātheraṃ upasaṅkamitvā, ‘‘bhante, kiñci vattabbaṃ atthī’’ti vatvā ‘‘kathehi, āvuso’’ti vutte thokaṃ cintetvā, ‘‘bhante, kathā nāmesā mahāsāvajjā’’ti vatvā akathetvāva pakkāmi. Anutherassāpi santikaṃ gantvā tatheva akāsi. So dutiyadivase tatheva katvā tatiyadivase tesaṃ ativiya kotuhale uppanne mahātheraṃ upasaṅkamitvā, ‘‘bhante, kiñci vattabbaṃ atthi, tumhākaṃ pana santike vattuṃ na visahāmī’’ti vatvā therena ‘‘hotu, āvuso, kathehī’’ti nippīḷito āha – ‘‘kiṃ pana, bhante, anuthero tumhehi saddhiṃ saṃbhogo’’ti. Sappurisa, kiṃ nāmetaṃ kathesi, mayaṃ ekamātukucchiyaṃ vutthaputtā viya, amhesu ekena yaṃ laddhaṃ, itarenāpi laddhameva hoti. Mayā etassa ettakaṃ kālaṃ aguṇo nāma na diṭṭhapubboti? Evaṃ, bhanteti. Āmāvusoti. Bhante maṃ anuthero evamāha – ‘‘sappurisa, tvaṃ kulaputto, ayaṃ mahāthero lajjī pesaloti etena saddhiṃ saṃbhogaṃ karonto upaparikkhitvā kareyyāsī’’ti evamesa maṃ āgatadivasato paṭṭhāya vadatīti.

Mahāthero taṃ sutvāva kuddhamānaso daṇḍābhihataṃ kulālabhājanaṃ viya bhijji. Itaropi uṭṭhāya anutherassa santikaṃ gantvā tatheva avoca, sopi tatheva bhijji. Tesu kiñcāpi ettakaṃ kālaṃ ekopi visuṃ piṇḍāya paviṭṭhapubbo nāma natthi, punadivase pana visuṃ piṇḍāya pavisitvā anuthero puretaraṃ āgantvā upaṭṭhānasālāya aṭṭhāsi, mahāthero pacchā agamāsi. Taṃ disvā anuthero cintesi – ‘‘kiṃ nu kho imassa pattacīvaraṃ paṭiggahetabbaṃ, udāhu no’’ti. So ‘‘na idāni paṭiggahessāmī’’ti cintetvāpi ‘‘hotu, na mayā evaṃ katapubbaṃ, mayā attano vattaṃ hāpetuṃ na vaṭṭatī’’ti cittaṃ mudukaṃ katvā theraṃ upasaṅkamitvā, ‘‘bhante, pattacīvaraṃ dethā’’ti āha. Itaro ‘‘gaccha, dubbinīta, na tvaṃ mama pattacīvaraṃ paṭiggahetuṃ yuttarūpo’’ti accharaṃ paharitvā tenapi ‘‘āma, bhante, ahampi tumhākaṃ pattacīvaraṃ na paṭiggaṇhāmīti cintesi’’nti vutte, ‘‘āvuso navaka, kiṃ tvaṃ cintesi, mama imasmiṃ vihāre koci saṅgo atthī’’ti āha. Itaropi ‘‘tumhe pana, bhante, kiṃ evaṃ maññatha ‘mama imasmiṃ vihāre koci saṅgo atthī’ti, eso te vihāro’’ti vatvā pattacīvaraṃ ādāya nikkhami. Itaropi nikkhami. Te ubhopi ekamaggenāpi agantvā eko pacchimadvārena maggaṃ gaṇhi, eko puratthimadvārena. Dhammakathiko, ‘‘bhante, mā evaṃ karotha, mā evaṃ karothā’’ti vatvā ‘‘tiṭṭhāvuso’’ti vutte nivatti. So punadivase dhuragāmaṃ paviṭṭho manussehi, ‘‘bhante, bhaddantā kuhi’’nti vutte, ‘‘āvuso, mā pucchatha, tumhākaṃ kulupakā hiyyo kalahaṃ katvā nikkhamiṃsu, ahaṃ yācantopi nivattetuṃ nāsakkhi’’nti āha. Tesu bālā tuṇhī ahesuṃ. Paṇḍitā pana ‘‘amhehi ettakaṃ kālaṃ bhaddantānaṃ kiñci khalitaṃ nāma na diṭṭhapubbaṃ, tesaṃ bhayaṃ imaṃ nissāya uppannaṃ bhavissatī’’ti domanassappattā ahesuṃ.

Tepi therā gataṭṭhāne cittasukhaṃ nāma na labhiṃsu. Mahāthero cintesi – ‘‘aho navakassa bhikkhuno bhāriyaṃ kammaṃ kataṃ, muhuttaṃ diṭṭhaṃ nāma āgantukabhikkhuṃ āha – ‘mahātherena saddhiṃ saṃbhogaṃ mā akāsī’’ti. Itaropi cintesi – ‘‘aho mahātherassa bhāriyaṃ kammaṃ kataṃ, muhuttaṃ diṭṭhaṃ nāma āgantukabhikkhuṃ āha – ‘iminā saddhiṃ saṃbhogaṃ mā akāsī’’ti. Tesaṃ neva sajjhāyo na manasikāro ahosi. Te vassasataccayena pacchimadisāya ekaṃ vihāraṃ agamaṃsu. Tesaṃ ekameva senāsanaṃ pāpuṇi. Mahāthere pavisitvā mañcake nisinne itaropi pāvisi. Mahāthero taṃ disvāva sañjānitvā assūni sandhāretuṃ nāsakkhi. Itaropi mahātheraṃ sañjānitvā assupuṇṇehi nettehi ‘‘kathemi nu kho mā kathemī’’ti cintetvā ‘‘na taṃ saddheyyarūpa’’nti theraṃ vanditvā ‘‘ahaṃ, bhante, ettakaṃ kālaṃ tumhākaṃ pattacīvaraṃ gahetvā vicariṃ, api nu kho me kāyadvārādīsu tumhehi kiñci asāruppaṃ diṭṭhapubba’’nti. ‘‘Na diṭṭhapubbaṃ, āvuso’’ti. Atha kasmā dhammakathikaṃ avacuttha ‘‘mā etena saddhiṃ saṃbhogamakāsī’’ti? ‘‘Nāhaṃ, āvuso, evaṃ kathemi, tayā kira mama antare evaṃ vutta’’nti. ‘‘Ahampi, bhante, na vadāmī’’ti. Te tasmiṃ khaṇe ‘‘tena amhe bhinditukāmena evaṃ vuttaṃ bhavissatī’’ti ñatvā aññamaññaṃ accayaṃ desayiṃsu. Te vassasataṃ cittassādaṃ alabhantā taṃ divasaṃ samaggā hutvā ‘‘āyāma, naṃ tato vihārā nikkaḍḍhissāmā’’ti pakkamitvā anupubbena taṃ vihāraṃ agamaṃsu.

Dhammakathikopi there disvā pattacīvaraṃ paṭiggahetuṃ upagacchi. Therā ‘‘na tvaṃ imasmiṃ vihāre vasituṃ yuttarūpo’’ti accharaṃ pahariṃsu. So saṇṭhātuṃ asakkonto tāvadeva nikkhamitvā palāyi. Atha naṃ vīsati vassasahassāni kato samaṇadhammo sandhāretuṃ nāsakkhi, tato cavitvā avīcimhi nibbatto ekaṃ buddhantaraṃ paccitvā idāni gijjhakūṭe vuttappakārena attabhāvena dukkhaṃ anubhotīti.

Satthā idaṃ tassa pubbakammaṃ āharitvā, ‘‘bhikkhave, bhikkhunā nāma kāyādīhi upasantarūpena bhavitabba’’nti vatvā imaṃ gāthamāha –

281. ‘‘Vācānurakkhī manasā susaṃvuto,
Kāyena ca nākusalaṃ kayirā;
Ete tayo kammapathe visodhaye,
Ārādhaye maggamisippavedita’’nti.

Tassattho – catunnaṃ vacīduccaritānaṃ vajjanena vācānurakkhī abhijjhādīnaṃ anuppādanena manasā ca suṭṭhu saṃvuto pāṇātipātādayo pajahanto kāyena ca akusalaṃ na kayirā. Evaṃ ete tayo kammapathe visodhaye. Evaṃ visodhento hi sīlakkhandhādīnaṃ esakehi buddhādīhi isīhi paveditaṃ aṭṭhaṅgikamaggaṃ ārādheyyāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sūkarapetavatthu chaṭṭhaṃ.

7. Poṭṭhilattheravatthu

Yogā veti imaṃ dhammadesanaṃ satthā jetavane viharanto poṭṭhilaṃ nāma theraṃ ārabbha kathesi.

So kira sattannampi buddhānaṃ sāsane tepiṭako pañcannaṃ bhikkhusatānaṃ dhammaṃ vācesi. Satthā cintesi – ‘‘imassa bhikkhuno ‘attano dukkhanissaraṇaṃ karissāmī’ti cittampi natthi saṃvejessāmi na’’nti. Tato paṭṭhāya taṃ theraṃ attano upaṭṭhānaṃ āgatakāle ‘‘ehi, tucchapoṭṭhila, vanda, tucchapoṭṭhila, nisīda, tucchapoṭṭhila, yāhi, tucchapoṭṭhilā’’ti vadati. Uṭṭhāya gatakālepi ‘‘tucchapoṭṭhilo gato’’ti vadati. So cintesi – ‘‘ahaṃ sāṭṭhakathāni tīṇi piṭakāni dhāremi, pañcannaṃ bhikkhusatānaṃ aṭṭhārasa mahāgaṇe dhammaṃ vācemi, atha pana maṃ satthā abhikkhaṇaṃ, ‘tucchapoṭṭhilā’ti vadeti, addhā maṃ satthā jhānādīnaṃ abhāvena evaṃ vadetī’’ti. So uppannasaṃvego ‘‘dāni araññaṃ pavisitvā samaṇadhammaṃ karissāmī’’ti sayameva pattacīvaraṃ saṃvidahitvā paccūsakāle sabbapacchā dhammaṃ uggaṇhitvā nikkhamantena bhikkhunā saddhiṃ nikkhami. Pariveṇe nisīditvā sajjhāyantā naṃ ‘‘ācariyo’’ti na sallakkhesuṃ. So vīsayojanasatamaggaṃ gantvā ekasmiṃ araññāvāse tiṃsa bhikkhū vasanti, te upasaṅkamitvā saṅghattheraṃ vanditvā, ‘‘bhante, avassayo me hothā’’ti āha. Āvuso, tvaṃ dhammakathiko, amhehi nāma taṃ nissāya kiñci jānitabbaṃ bhaveyya, kasmā evaṃ vadesīti? Mā, bhante, evaṃ karotha, avassayo me hothāti. Te pana sabbe khīṇāsavāva. Atha naṃ mahāthero ‘‘imassa uggahaṃ nissāya māno atthiyevā’’ti anutherassa santikaṃ pahiṇi. Sopi naṃ tathevāha. Iminā nīhārena sabbepi taṃ pesentā divāṭṭhāne nisīditvā sūcikammaṃ karontassa sabbanavakassa sattavassikasāmaṇerassa santikaṃ pahiṇiṃsu. Evamassa mānaṃ nīhariṃsu.

So nihatamāno sāmaṇerassa santike añjaliṃ paggahetvā ‘‘avassayo me hohi sappurisā’’ti āha. Aho, ācariya, kiṃ nāmetaṃ kathetha, tumhe mahallakā bahussutā, tumhākaṃ santike mayā kiñci kāraṇaṃ jānitabbaṃ bhaveyyāti. Mā evaṃ kari, sappurisa, hohiyeva me avassayoti. Bhante, sacepi ovādakkhamā bhavissatha, bhavissāmi vo avassayoti. Homi, sappurisa, ahaṃ ‘‘aggiṃ pavisā’’ti vutte aggiṃ pavisāmiyevāti. Atha naṃ so avidūre ekaṃ saraṃ dassetvā, ‘‘bhante, yathānivatthapārutova imaṃ saraṃ pavisathā’’ti āha. So hissa mahagghānaṃ dupaṭṭacīvarānaṃ nivatthapārutabhāvaṃ ñatvāpi ‘‘ovādakkhamo nu kho’’ti vīmaṃsanto evamāha. Theropi ekavacaneneva udakaṃ otari. Atha naṃ cīvarakaṇṇānaṃ temitakāle ‘‘etha, bhante’’ti vatvā ekavacaneneva āgantvā ṭhitaṃ āha – ‘‘bhante, ekasmiṃ vammike cha chiddāni, tattha ekena chiddena godhā anto paviṭṭhā, taṃ gaṇhitukāmo itarāni pañca chiddāni thaketvā chaṭṭhaṃ bhinditvā paviṭṭhachiddeneva gaṇhāti, evaṃ tumhepi chadvārikesu ārammaṇesu sesāni pañcadvārāni pidhāya manodvāre kammaṃ paṭṭhapethā’’ti. Bahussutassa bhikkhuno ettakeneva padīpujjalanaṃ viya ahosi. So ‘‘ettakameva hotu sappurisā’’ti karajakāye ñāṇaṃ otāretvā samaṇadhammaṃ ārabhi.

Satthā vīsayojanasatamatthake nisinnova taṃ bhikkhuṃ oloketvā ‘‘yathevāyaṃ bhikkhu bhūripañño, evamevaṃ anena attānaṃ patiṭṭhāpetuṃ vaṭṭatī’’ti cintetvā tena saddhiṃ kathento viya obhāsaṃ pharitvā imaṃ gāthamāha –

282. ‘‘Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo;
Etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca;
Tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhatī’’ti.

Tattha **yogā**ti aṭṭhatiṃsāya ārammaṇesu yoniso manasikārā. **Bhūrī**ti pathavīsamāya vitthatāya paññāyetaṃ nāmaṃ. **Saṅkhayo**ti vināso. **Etaṃ dvedhāpatha**nti etaṃ yogañca ayogañca. **Bhavāya vibhavāya cā**ti vuddhiyā ca avuddhiyā ca. **Tathā**ti yathā ayaṃ bhūrisaṅkhātā paññā pavaḍḍhati, evaṃ attānaṃ niveseyyāti attho.

Desanāvasāne poṭṭhilatthero arahatte patiṭṭhahīti.

Poṭṭhilattheravatthu sattamaṃ.

8. Pañcamahallakattheravatthu

Vanaṃ chindathāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule mahallake bhikkhū ārabbha kathesi.

Te kira gihikāle sāvatthiyaṃ kuṭumbikā mahaddhanā aññamaññasahāyakā ekato puññāni karontā satthu dhammadesanaṃ sutvā ‘‘mayaṃ mahallakā, kiṃ no gharāvāsenā’’ti satthāraṃ pabbajjaṃ yācitvā pabbajiṃsu, mahallakabhāvena pana dhammaṃ pariyāpuṇituṃ asakkontā vihārapariyante paṇṇasālaṃ kāretvā ekatova vasiṃsu. Piṇḍāya carantāpi yebhuyyena puttadārasseva gehaṃ gantvā bhuñjiṃsu. Tesu ekassa purāṇadutiyikā madhurapācikā nāma, sā tesaṃ sabbesampi upakārikā ahosi. Kasmā sabbepi attanā laddhāhāraṃ gahetvā tassā eva gehe nisīditvā bhuñjanti? Sāpi nesaṃ yathāsannihitaṃ sūpabyañjanaṃ deti. Sā aññatarābādhena phuṭṭhā kālamakāsi. Atha te mahallakattherā sahāyakassa therassa paṇṇasālāya sannipatitvā aññamaññaṃ gīvāsu gahetvā ‘‘madhurapācikā upāsikā kālakatā’’ti vilapantā rodiṃsu. Bhikkhūhi ca samantato upadhāvitvā ‘‘kiṃ idaṃ, āvuso’’ti puṭṭhā, ‘‘bhante, sahāyakassa no purāṇadutiyikā kālakatā, sā amhākaṃ ativiya upakārikā. Idāni kuto tathārūpiṃ labhissāmāti iminā kāraṇena rodāmā’’ti āhaṃsu.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi te kākayoniyaṃ nibbattitvā samuddatīre caramānā samuddaūmiyā samuddaṃ pavesetvā māritāya kākiyā roditvā paridevitvā taṃ nīharissāmāti mukhatuṇḍakehi mahāsamuddaṃ ussiñcantā kilamiṃsū’’ti atītaṃ āharitvā –

‘‘Api nu hanukā santā, mukhañca parisussati;
Oramāma na pārema, pūrateva mahodadhī’’ti. (jā. 1.1.146);

Imaṃ **kākajātakaṃ** vitthāretvā te bhikkhū āmantetvā, ‘‘bhikkhave, rāgadosamohavanaṃ nissāya tumhehi idaṃ dukkhaṃ pattaṃ, taṃ vanaṃ chindituṃ vaṭṭati, evaṃ niddukkhā bhavissathā’’ti vatvā imā gāthā abhāsi –

283. ‘‘Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ;
Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo.

284. ‘‘Yāva hi vanatho na chijjati,
Aṇumattopi narassa nārisu;
Paṭibaddhamanova tāva so,
Vaccho khīrapakova mātarī’’ti.

Tattha **mā rukkha**nti satthārā hi ‘‘vanaṃ chindathā’’ti vutte tesaṃ acirapabbajitānaṃ ‘‘satthā amhe vāsiādīni gahetvā vanaṃ chindāpetī’’ti rukkhaṃ chinditukāmatā uppajji. Atha ne ‘‘mayā rāgādikilesavanaṃ sandhāyetaṃ vuttaṃ, na rukkhe’’ti paṭisedhento ‘‘mā rukkha’’nti āha. **Vanato**ti yathā pākatikavanato sīhādibhayaṃ jāyati, evaṃ jātiādibhayampi kilesavanato jāyatīti attho. **Vanañca vanathañcā**ti ettha mahantā rukkhā vanaṃ nāma, khuddakā tasmiṃ vane ṭhitattā vanathā nāma. Pubbuppattikarukkhā vā vanaṃ nāma, aparāparuppattikā vanathā nāma. Evameva mahantamahantā bhavākaḍḍhanakā kilesā vanaṃ nāma, pavattiyaṃ vipākadāyakā vanathā nāma. Pubbappattikā vanaṃ nāma, aparāparuppattikā vanathā nāma. Taṃ ubhayaṃ catutthamaggañāṇena chinditabbaṃ. Tenāha – ‘‘chetvā vanañca vanathañca, nibbanā hotha bhikkhavo’’ti. **Nibbanā hothā**ti nikkilesā hotha. **Yāva hi vanatho**ti yāva esa aṇumattopi kilesavanatho narassa nārīsu na chijjati, tāva so khīrapako vaccho mātari viya paṭibaddhamano laggacittova hotīti attho.

Desanāvasāne pañcapi te mahallakattherā sotāpattiphale patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcamahallakattheravatthu aṭṭhamaṃ.

9. Suvaṇṇakārattheravatthu

Ucchindāti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattherassa saddhivihārikaṃ ārabbha kathesi.

Eko kira suvaṇṇakāraputto abhirūpo sāriputtattherassa santike pabbaji. Thero ‘‘taruṇānaṃ rāgo ussanno hotī’’ti cintetvā tassa rāgapaṭighātāya asubhakammaṭṭhānaṃ adāsi. Tassa pana taṃ asappāyaṃ. Tasmā araññaṃ pavisitvā temāsaṃ vāyamanto cittekaggamattampi alabhitvā puna therassa santikaṃ āgantvā therena ‘‘upaṭṭhitaṃ te, āvuso, kammaṭṭhāna’’nti vutte taṃ pavattiṃ ārocesi. Athassa thero ‘‘kammaṭṭhānaṃ na sampajjatīti vosānaṃ āpajjituṃ na vaṭṭatī’’ti vatvā puna tadeva kammaṭṭhānaṃ sādhukaṃ kathetvā adāsi. So dutiyavārepi kiñci visesaṃ nibbattetuṃ asakkonto āgantvā therassa ārocesi. Athassa theropi sakāraṇaṃ saupamaṃ katvā tadeva kammaṭṭhānaṃ ācikkhi. So punapi āgantvā kammaṭṭhānassa asampajjanabhāvaṃ kathesi. Thero cintesi – ‘‘kārako bhikkhu attani vijjamāne kāmacchandādayo vijjamānāti avijjamāne avijjamānāti pajānāti. Ayaṃ bhikkhu kārako, no akārako, paṭipanno, no appaṭipanno, ahaṃ panetassa ajjhāsayaṃ na jānāmi, buddhaveneyyo eso bhavissatī’’ti taṃ ādāya sāyanhasamaye satthāraṃ upasaṅkamitvā ‘‘ayaṃ, bhante, mama saddhivihāriko, imassa mayā iminā kāraṇena idaṃ nāma kammaṭṭhānaṃ dinna’’nti sabbaṃ taṃ pavattiṃ ārocesi.

Atha naṃ satthā ‘‘āsayānusayañāṇaṃ nāmetaṃ pāramiyo pūretvā dasasahassilokadhātuṃ unnādetvā sabbaññutaṃ pattānaṃ buddhānaṃyeva visayo’’ti vatvā ‘‘katarakulā nu kho esa pabbajito’’ti āvajjento ‘‘suvaṇṇakārakulā’’ti ñatvā atīte attabhāve olokento tassa suvaṇṇakārakuleyeva paṭipāṭiyā nibbattāni pañca attabhāvasatāni disvā ‘‘iminā daharena dīgharattaṃ suvaṇṇakārakammaṃ karontena kaṇikārapupphapadumapupphādīni karissāmīti rattasuvaṇṇameva samparivattitaṃ, tasmā imassa asubhapaṭikūlakammaṭṭhānaṃ na vaṭṭati, manāpamevassa kammaṭṭhānaṃ sappāya’’nti cintetvā, ‘‘sāriputta, tayā kammaṭṭhānaṃ datvā cattāro māse kilamitaṃ bhikkhuṃ ajja pacchābhatteyeva arahattaṃ pattaṃ passissasi, gaccha tva’’nti theraṃ uyyojetvā iddhiyā cakkamattaṃ suvaṇṇapadumaṃ māpetvā pattehi ceva nālehi ca udakabindūni muñcantaṃ viya katvā ‘‘bhikkhu imaṃ padumaṃ ādāya vihārapaccante vālukarāsimhi ṭhapetvā sammukhaṭṭhāne pallaṅkena nisīditvā ‘lohitakaṃ lohitaka’nti parikammaṃ karohī’’ti adāsi. Tassa satthuhatthato padumaṃ gaṇhantasseva cittaṃ pasīdi. So vihārapaccantaṃ gantvā vālukaṃ ussāpetvā tattha padumanālaṃ pavesetvā sammukhe pallaṅkena nisinno ‘‘lohitakaṃ lohitaka’’nti parikammaṃ ārabhi. Athassa taṅkhaṇaññeva nīvaraṇāni vikkhambhiṃsu, upacārajjhānaṃ uppajji. Tadanantaraṃ paṭhamajjhānaṃ nibbattetvā pañcahākārehi vasībhāvaṃ pāpetvā yathānisinnova dutiyajjhānādīnipi patvā vasībhūto catutthajjhānena jhānakīḷaṃ kīḷanto nisīdi.

Satthā tassa jhānānaṃ uppannabhāvaṃ ñatvā ‘‘sakkhissati nu kho esa attano dhammatāya uttari visesaṃ nibbattetu’’nti olokento ‘‘na sakkhissatī’’ti ñatvā ‘‘taṃ padumaṃ milāyatū’’ti adhiṭṭhahi. Taṃ hatthehi madditapadumaṃ milāyantaṃ viya kāḷavaṇṇaṃ ahosi. So jhānā vuṭṭhāya taṃ oloketvā ‘‘kiṃ nu kho imaṃ padumaṃ jarāya pahaṭaṃ paññāyati, anupādiṇṇakepi evaṃ jarāya abhibhuyyamāne upādiṇṇake kathāva natthi. Idampi hi jarā abhibhavissatī’’ti aniccalakkhaṇaṃ passi. Tasmiṃ pana diṭṭhe dukkhalakkhaṇañca anattalakkhaṇañca diṭṭhameva hoti. Tassa tayo bhavā ādittā viya kaṇḍe baddhakuṇapā viya ca khāyiṃsu. Tasmiṃ khaṇe tassa avidūre kumārakā ekaṃ saraṃ otaritvā kumudāni bhañjitvā thale rāsiṃ karonti. So jale ca thale ca kumudāni olokesi. Athassa jale kumudāni abhirūpāni udakapaggharantāni viya upaṭṭhahiṃsu, itarāni aggaggesu parimilātāni. So ‘‘anupādiṇṇakaṃ jarā evaṃ paharati, upādiṇṇakaṃ kiṃ pana na paharissatī’’ti suṭṭhutaraṃ aniccalakkhaṇādīni addasa. Satthā ‘‘pākaṭībhūtaṃ idāni imassa bhikkhuno kammaṭṭhāna’’nti ñatvā gandhakuṭiyaṃ nisinnakova obhāsaṃ muñci, so tassa mukhaṃ pahari. Athassa ‘‘kiṃ nu kho eta’’nti olokentassa satthā āgantvā sammukhe ṭhito viya ahosi. So uṭṭhāya añjaliṃ paggaṇhi. Athassa satthā sappāyaṃ sallakkhetvā imaṃ gāthamāha –

285. ‘‘Ucchinda sinehamattano, kumudaṃ sāradikaṃva pāṇinā;
Santimaggameva brūhaya, nibbānaṃ sugatena desita’’nti.

Tattha **ucchindā**ti arahattamaggena ucchinda. **Sāradika**nti saradakāle nibbattaṃ. **Santimagga**nti nibbānagāmiṃ aṭṭhaṅgikaṃ maggaṃ. **Brūhayā**ti vaḍḍhaya. Nibbānañhi sugatena desitaṃ, tasmā tassa maggaṃ bhāvehīti attho.

Desanāvasāne so bhikkhu arahatte patiṭṭhahi.

Suvaṇṇakārattheravatthu navamaṃ.

10. Mahādhanavāṇijavatthu

Idha vassanti imaṃ dhammadesanaṃ satthā jetavane viharanto mahādhanavāṇijaṃ nāma ārabbha kathesi.

So kira bārāṇasito kusumbharattānaṃ vatthānaṃ pañca sakaṭasatāni pūretvā vaṇijjāya sāvatthiṃ āgato nadītīraṃ patvā ‘‘sve nadiṃ uttarissāmī’’ti tattheva sakaṭāni mocetvā vasi. Rattiṃ mahāmegho uṭṭhahitvā vassi. Nadī sattāhaṃ udakassa pūrā aṭṭhāsi. Nāgarāpi sattāhaṃ nakkhattaṃ kīḷiṃsu. Kusumbharattehi vatthehi kiccaṃ na niṭṭhitaṃ. Vāṇijo cintesi – ‘‘ahaṃ dūraṃ āgato. Sace puna gamissāmi, papañco bhavissati. Idheva vassañca hemantañca gimhañca mama kammaṃ karonto vasitvā imāni vikkiṇissāmī’’ti. Satthā nagare piṇḍāya caranto tassa cittaṃ ñatvā sitaṃ pātukaritvā ānandattherena sitakāraṇaṃ puṭṭho āha – ‘‘diṭṭho te, ānanda, mahādhanavāṇijo’’ti? ‘‘Āma, bhante’’ti. So attano jīvitantarāyaṃ ajānitvā imaṃ saṃvaccharaṃ idheva vasitvā bhaṇḍaṃ vikkiṇituṃ cittamakāsīti. ‘‘Kiṃ pana tassa, bhante, antarāyo bhavissatī’’ti? Satthā ‘‘āmānanda, sattāhameva jīvitvā so maccumukhe patissatī’’ti vatvā imā gāthā abhāsi –

‘‘Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgaraṃ tena, mahāsenena maccunā.

‘‘Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī’’ti. (ma. ni. 3.272);

Gacchāmissa, bhante, ārocessāmīti. Vissattho gacchānandāti. Thero sakaṭaṭṭhānaṃ gantvā bhikkhāya cari. Vāṇijo theraṃ āhārena patimānesi. Atha naṃ thero āha – ‘‘kittakaṃ kālaṃ idha vasissasī’’ti? ‘‘Bhante, ahaṃ dūrato āgato’’. Sace puna gamissāmi, papañco bhavissati, imaṃ saṃvaccharaṃ idha vasitvā bhaṇḍaṃ vikkiṇitvā gamissāmīti. Upāsaka, dujjāno jīvitantarāyo, appamādaṃ kātuṃ vaṭṭatīti. ‘‘Kiṃ pana, bhante, antarāyo bhavissatī’’ti. ‘‘Āma, upāsaka, sattāhameva te jīvitaṃ pavattissatīti’’. So saṃviggamānaso hutvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sattāhaṃ mahādānaṃ datvā anumodanatthāya pattaṃ gaṇhi. Athassa satthā anumodanaṃ karonto, ‘‘upāsaka, paṇḍitena nāma ‘idheva vassādīni vasissāmi, idañcidañca kammaṃ payojessāmī’ti cintetuṃ na vaṭṭati, attano pana jīvitantarāyameva cintetuṃ vaṭṭatī’’ti vatvā imaṃ gāthamāha –

286. ‘‘Idha vassaṃ vasissāmi, idha hemantagimhisu;
Iti bālo vicinteti, antarāyaṃ na bujjhatī’’ti.

Tattha **idha vassa**nti imasmiṃ ṭhāne idañcidañca karonto catumāsaṃ vassaṃ vasissāmi. **Hemantagimhisū**ti hemantagimhesupi ‘‘cattāro māse idañcidañca karonto idheva vasissāmī’’ti evaṃ diṭṭhadhammikasamparāyikaṃ atthaṃ ajānanto bālo vicinteti. **Antarāya**nti ‘‘asukasmiṃ nāma kāle vā dese vā vaye vā marissāmī’’ti attano jīvitantarāyaṃ na bujjhatīti.

Desanāvasāne so vāṇijo sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosi. Vāṇijopi satthāraṃ anugantvā nivattitvā ‘‘sīsarogo viya me uppanno’’ti sayane nipajji, tathānipannova kālaṃ katvā tusitavimāne nibbatti.

Mahādhanavāṇijavatthu dasamaṃ.

11. Kisāgotamīvatthu

Taṃ puttapasusammattanti imaṃ dhammadesanaṃ satthā jetavane viharanto kisāgotamiṃ ārabbha kathesi. Vatthu sahassavagge –

‘‘Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ pada’’nti. (dha. pa. 114) –

Gāthāvaṇṇanāya vitthāretvā kathitaṃ. Tadā hi satthā ‘‘kisāgotami laddhā te ekaccharamattā siddhatthakā’’ti āha. ‘‘Na laddhā, bhante, sakalagāme jīvantehi kira matakā eva bahutarā’’ti. Atha naṃ satthā ‘‘tvaṃ ‘mameva putto mato’ti sallakkhesi, dhuvadhammo esa sabbasattānaṃ. Maccurājā hi sabbasatte aparipuṇṇajjhāsaye eva mahogho viya parikaḍḍhamāno apāyasamudde pakkhipatī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

287. ‘‘Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchatī’’ti.

Tattha **taṃ puttapasusammatta**nti taṃ rūpabalādisampanne putte ca pasū ca labhitvā ‘‘mama puttā abhirūpā balasampannā paṇḍitā sabbakiccasamatthā, mama goṇā abhirūpā arogā mahābhāravahā, mama gāvī bahukhīrā’’ti evaṃ puttehi ca pasūhi ca sammattaṃ naraṃ. **Byāsattamanasa**nti hiraññasuvaṇṇādīsu vā pattacīvarādīsu vā kiñcideva labhitvā tato uttaritaraṃ patthanatāya āsattamānasaṃ vā, cakkhuviññeyyādīsu ārammaṇesu vuttappakāresu vā parikkhāresu yaṃ yaṃ laddhaṃ hoti, tattha tattheva lagganatāya byāsattamānasaṃ vā. **Suttaṃ gāma**nti niddaṃ upagataṃ sattanikāyaṃ. **Mahoghovā**ti yathā evarūpaṃ gāmaṃ gambhīravitthato mahanto mahānadīnaṃ ogho antamaso sunakhampi asesetvā sabbaṃ ādāya gacchati, evaṃ vuttappakāraṃ naraṃ maccu ādāya gacchatīti attho.

Desanāvasāne kisāgotamī sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Kisāgotamīvatthu ekādasamaṃ.

12. Paṭācārāvatthu

Na santi puttāti imaṃ dhammadesanaṃ satthā jetavane viharanto paṭācāraṃ ārabbha kathesi. Vatthu sahassavagge –

‘‘Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato udayabbaya’’nti. (dha. pa. 113) –

Gāthāvaṇṇanāya vitthāretvā kathitaṃ. Tadā pana satthā paṭācāraṃ tanubhūtasokaṃ ñatvā ‘‘paṭācāre puttādayo nāma paralokaṃ gacchantassa tāṇaṃ vā leṇaṃ vā saraṇaṃ vā bhavituṃ na sakkonti, tasmā vijjamānāpi te na santiyeva. Paṇḍitena pana sīlaṃ visodhetvā attano nibbānagāmimaggameva sodhetuṃ vaṭṭatī’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

288. ‘‘Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhipannassa, natthi ñātīsu tāṇatā.

289. ‘‘Etamatthavasaṃ ñatvā, paṇḍito sīlasaṃvuto;
Nibbānagamanaṃ maggaṃ, khippameva visodhaye’’ti.

Tattha **tāṇāyā**ti tāṇabhāvāya patiṭṭhānatthāya. **Bandhavā**ti putte ca mātāpitaro ca ṭhapetvā avasesā ñātisuhajjā. **Antakenādhipannassā**ti maraṇena abhibhūtassa. Pavattiyañhi puttādayo annapānādidānena ceva uppannakiccanittharaṇena ca tāṇā hutvāpi maraṇakāle kenaci upāyena maraṇaṃ paṭibāhituṃ asamatthatāya tāṇatthāya leṇatthāya na santi nāma. Teneva vuttaṃ – **‘‘natthi ñātīsu tāṇatā’’**ti. **Etamatthavasa**nti evaṃ tesaṃ aññamaññassa tāṇaṃ bhavituṃ asamatthabhāvasaṅkhātaṃ kāraṇaṃ jānitvā paṇḍito catupārisuddhisīlena saṃvuto rakkhitagopito hutvā nibbānagamanaṃ aṭṭhaṅgikaṃ maggaṃ sīghaṃ sīghaṃ visodheyyāti attho.

Desanāvasāne paṭācārā sotāpattiphale patiṭṭhahi, aññe ca bahū sotāpattiphalādīni pāpuṇiṃsūti.

Paṭācārāvatthu dvādasamaṃ.

Maggavaggavaṇṇanā niṭṭhitā.

Vīsatimo vaggo.

21. Pakiṇṇakavaggo

1. Attanopubbakammavatthu

Mattāsukhapariccāgāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto attano pubbakammaṃ ārabbha kathesi.

Ekasmiñhi samaye vesālī iddhā ahosi phītā bahujanā ākiṇṇamanussā. Tattha hi vārena vārena rajjaṃ kārentānaṃ khattiyānaṃyeva sattasatādhikāni sattasahassāni satta ca khattiyā ahesuṃ. Tesaṃ vasanatthāya tattakāyeva pāsādā tattakāneva kūṭāgārāni uyyāne vihāratthāya tattakāyeva ārāmā ca pokkharaṇiyo ca ahesuṃ. Sā aparena samayena dubbhikkhā ahosi dussassā. Tattha chātakabhayena paṭhamaṃ duggatamanussā kālamakaṃsu. Tesaṃ tesaṃ tattha tattha chaḍḍitānaṃ kuṇapānaṃ gandhena amanussā nagaraṃ pavisiṃsu. Amanussūpaddavena bahutarā kālamakaṃsu. Tesaṃ kuṇapagandhapaṭikkūlatāya sattānaṃ ahivātarogo uppajji. Evaṃ dubbhikkhabhayaṃ amanussabhayaṃ rogabhayanti tīṇi bhayāni uppajjiṃsu.

Nagaravāsino sannipatitvā rājānaṃ āhaṃsu – ‘‘mahārāja, imasmiṃ nagare tīṇi bhayāni uppannāni, ito pubbe yāva sattamā rājaparivaṭṭā evarūpaṃ bhayaṃ nāma na uppannapubbaṃ. Adhammikarājūnañhi kāle evarūpaṃ bhayaṃ uppajjatī’’ti. Rājā santhāgāre sabbesaṃ sannipātaṃ kāretvā ‘‘sace me adhammikabhāvo atthi, taṃ vicinathā’’ti āha. Vesālivāsino sabbaṃ paveṇi vicinantā rañño kañci dosaṃ adisvā, ‘‘mahārāja, natthi te doso’’ti vatvā ‘‘kathaṃ nu kho idaṃ amhākaṃ bhayaṃ vūpasamaṃ gaccheyyā’’ti mantayiṃsu. Tattha ekaccehi ‘‘balikammena āyācanāya maṅgalakiriyāyā’’ti vutte sabbampi taṃ vidhiṃ katvā paṭibāhituṃ nāsakkhiṃsu. Athaññe evamāhaṃsu – ‘‘cha satthāro mahānubhāvā, tesu idhāgatamattesu bhayaṃ vūpasameyyā’’ti. Apare ‘‘sammāsambuddho loke uppanno. So hi bhagavā sabbasattahitāya dhammaṃ deseti, mahiddhiko mahānubhāvo. Tasmiṃ idha āgate imāni bhayāni vūpasameyyu’’nti āhaṃsu. Tesaṃ vacanaṃ sabbepi abhinanditvā ‘‘kahaṃ nu kho so bhagavā etarahi viharatī’’ti āhaṃsu. Tadā pana satthā upakaṭṭhāya vassūpanāyikāya rañño bimbisārassa paṭiññaṃ datvā veḷuvane viharati. Tena ca samayena bimbisārasamāgame bimbisārena saddhiṃ sotāpattiphalaṃ patto mahāli nāma licchavī tassaṃ parisāyaṃ nisinno hoti.

Vesālivāsino mahantaṃ paṇṇākāraṃ sajjetvā rājānaṃ bimbisāraṃ saññāpetvā ‘‘satthāraṃ idhānethā’’ti mahāliñceva licchaviṃ purohitaputtañca pahiṇiṃsu. Te gantvā rañño paṇṇākāraṃ datvā taṃ pavattiṃ nivedetvā, ‘‘mahārāja, satthāraṃ amhākaṃ nagaraṃ pesethā’’ti yāciṃsu. Rājā ‘‘tumheva jānāthā’’ti na sampaṭicchi. Te bhagavantaṃ upasaṅkamitvā vanditvā yāciṃsu – ‘‘bhante, vesāliyaṃ tīṇi bhayāni uppannāni, tāni tumhesu āgatesu vūpasamissanti, etha, bhante, gacchāmā’’ti. Satthā tesaṃ vacanaṃ sutvā āvajjento ‘‘vesāliyaṃ **ratanasutte** (khu. pā. 6.1 ādayo; su. ni. 224 ādayo) vutte sā rakkhā cakkavāḷānaṃ koṭisatasahassaṃ pharissati, suttapariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissati, tāni ca bhayāni vūpasamissantī’’ti ñatvā tesaṃ vacanaṃ sampaṭicchi.

Rājā bimbisāro ‘‘satthārā kira vesāligamanaṃ sampaṭicchita’’nti sutvā nagare ghosanaṃ kāretvā satthāraṃ upasaṅkamitvā ‘‘kiṃ, bhante, vesāligamanaṃ sampaṭicchita’’nti pucchitvā ‘‘āma, mahārājā’’ti vutte ‘‘tena hi, bhante, āgametha, tāva maggaṃ paṭiyādessāmī’’ti vatvā rājagahassa ca gaṅgāya ca antare pañcayojanabhūmiṃ samaṃ kāretvā yojane yojane vihāraṃ patiṭṭhāpetvā satthu gamanakālaṃ ārocesi. Satthā pañcahi bhikkhusatehi saddhiṃ maggaṃ paṭipajji. Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhajapaṭākakadalīādīni ussāpetvā bhagavato chattātichattaṃ katvā dve setacchattāni ekamekassa bhikkhuno ekamekaṃ setacchattaṃ upari dhāretvā saparivāro pupphagandhādīhi pūjaṃ karonto satthāraṃ ekekasmiṃ vihāre vasāpetvā mahādānādīni datvā pañcahi divasehi gaṅgātīraṃ pāpetvā tattha nāvaṃ alaṅkaronto vesālikānaṃ sāsanaṃ pesesi – ‘‘maggaṃ paṭiyādetvā satthu paccuggamanaṃ karontū’’ti. Te ‘‘diguṇaṃ pūjaṃ karissāmā’’ti vesāliyā ca gaṅgāya ca antare tiyojanabhūmiṃ samaṃ kāretvā bhagavato catūhi setacchattehi ekamekassa bhikkhuno dvīhi dvīhi setacchattehi chattātichattāni sajjetvā pūjaṃ kurumānā āgantvā gaṅgātīre aṭṭhaṃsu. Bimbisāro dve nāvā saṅghāṭetvā maṇḍapaṃ kāretvā pupphadāmādīhi alaṅkārāpetvā sabbaratanamayaṃ buddhāsanaṃ paññāpesi. Bhagavā tasmiṃ nisīdi. Bhikkhūpi nāvaṃ abhiruhitvā bhagavantaṃ parivāretvā nisīdiṃsu. Rājā anugacchanto galappamāṇaṃ udakaṃ otaritvā ‘‘yāva, bhante, bhagavā āgacchati, tāvāhaṃ idheva gaṅgātīre vasissāmī’’ti vatvā nāvaṃ uyyojetvā nivatti. Satthā yojanamattaṃ addhānaṃ gaṅgāya gantvā vesālikānaṃ sīmaṃ pāpuṇi.

Licchavīrājāno satthāraṃ paccuggantvā galappamāṇaṃ udakaṃ otaritvā nāvaṃ tīraṃ upanetvā satthāraṃ nāvāto otārayiṃsu. Satthārā otaritvā tīre akkantamatteyeva mahāmegho uṭṭhahitvā pokkharavassaṃ vassi. Sabbattha jaṇṇuppamāṇaūruppamāṇakaṭippamāṇādīni udakāni sandantāni sabbakuṇapāni gaṅgaṃ pavesayiṃsu, parisuddho bhūmibhāgo ahosi. Licchavīrājāno satthāraṃ yojane yojane vasāpetvā mahādānaṃ datvā diguṇaṃ pūjaṃ karontā tīhi divasehi vesāliṃ nayiṃsu. Sakko devarājā devagaṇaparivuto āgamāsi, mahesakkhānaṃ devānaṃ sannipātena amanussā yebhuyyena palāyiṃsu. Satthā sāyaṃ nagaradvāre ṭhatvā ānandattheraṃ āmantesi – ‘‘imaṃ, ānanda, ratanasuttaṃ uggaṇhitvā licchavīkumārehi saddhiṃ vicaranto vesāliyā tiṇṇaṃ pākārānaṃ antare parittaṃ karohī’’ti.

Thero satthārā dinnaṃ ratanasuttaṃ uggaṇhitvā satthu selamayapattena udakaṃ ādāya nagaradvāre ṭhito paṇidhānato paṭṭhāya tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samatiṃsa pāramiyo pañca mahāpariccāge lokatthacariyā ñātatthacariyā buddhatthacariyāti tisso cariyāyo pacchimabhave gabbhavokkantiṃ jātiṃ abhinikkhamanaṃ padhānacariyaṃ bodhipallaṅke māravijayaṃ sabbaññutaññāṇapaṭivedhaṃ dhammacakkapavattanaṃ navalokuttaradhammeti sabbepime buddhaguṇe āvajjetvā nagaraṃ pavisitvā tiyāmarattiṃ tīsu pākārantaresu parittaṃ karonto vicari. Tena ‘‘yaṃkiñcī’’ti vuttamatteyeva uddhaṃ khittaudakaṃ amanussānaṃ upari pati. ‘‘Yānīdha bhūtānī’’ti gāthākathanato paṭṭhāya rajatavaṭaṃsakā viya udakabindūni ākāsena gantvā gilānamanussānaṃ upari patiṃsu. Tāvadeva vūpasantarogā manussā uṭṭhāyuṭṭhāya theraṃ parivāresuṃ. ‘‘Yaṃkiñcī’’ti vuttapadato paṭṭhāya pana udakaphusitehi phuṭṭhaphuṭṭhā sabbe apalāyantā saṅkārakūṭabhittipadesādinissitā amanussā tena tena dvārena palāyiṃsu. Dvārāni anokāsāni ahesuṃ. Te okāsaṃ alabhantā pākāraṃ bhinditvāpi palāyiṃsu.

Mahājano nagaramajjhe santhāgāraṃ sabbagandhehi upalimpetvā upari suvaṇṇatārakādivicittaṃ vitānaṃ bandhitvā buddhāsanaṃ paññāpetvā satthāraṃ ānesi. Satthā paññatte āsane nisīdi. Bhikkhusaṅghopi licchavīgaṇopi satthāraṃ parivāretvā nisīdi. Sakko devarājā devagaṇaparivuto patirūpe okāse aṭṭhāsi. Theropi sakalanagaraṃ anuvicaritvā vūpasantarogena mahājanena saddhiṃ āgantvā satthāraṃ vanditvā nisīdi. Satthā parisaṃ oloketvā tadeva ratanasuttaṃ abhāsi. Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Evaṃ punadivasepīti sattāhaṃ tadeva ratanasuttaṃ desetvā sabbabhayānaṃ vūpasantabhāvaṃ ñatvā licchavīgaṇaṃ āmantetvā vesālito nikkhami. Licchavīrājāno diguṇaṃ sakkāraṃ karontā puna tīhi divasehi satthāraṃ gaṅgātīraṃ nayiṃsu.

Gaṅgāya nibbattanāgarājāno cintesuṃ – ‘‘manussā tathāgatassa sakkāraṃ karonti, mayaṃ kiṃ na karomā’’ti. Te suvaṇṇarajatamaṇimayā nāvāyo māpetvā suvaṇṇarajatamaṇimaye pallaṅke paññāpetvā pañcavaṇṇapadumasañchannaṃ udakaṃ karitvā, ‘‘bhante, amhākampi anuggahaṃ karothā’’ti attano attano nāvaṃ abhiruhaṇatthāya satthāraṃ yāciṃsu. ‘‘Manussā ca nāgā ca tathāgatassa pūjaṃ karonti, mayaṃ pana kiṃ na karomā’’ti bhūmaṭṭhakadevepi ādiṃ katvā yāva akaniṭṭhabrahmalokā sabbe devā sakkāraṃ kariṃsu. Tattha nāgā yojanikāni chattātichattāni ukkhipiṃsu. Evaṃ heṭṭhā nāgā bhūmitale rukkhagacchapabbatādīsu bhūmaṭṭhakā devatā, antalikkhe ākāsaṭṭhadevāti nāgabhavanaṃ ādiṃ katvā cakkavāḷapariyantena yāva brahmalokā chattātichattāni ussāpitāni ahesuṃ. Chattantaresu dhajā, dhajantaresu paṭākā, tesaṃ antarantarā pupphadāmavāsacuṇṇadhumādīhi sakkāro ahosi. Sabbalaṅkārapaṭimaṇḍitā devaputtā chaṇavesaṃ gahetvā ugghosayamānā ākāse vicariṃsu. Tayo eva kira samāgamā mahantā ahesuṃ – yamakapāṭihāriyasamāgamo devorohaṇasamāgamo ayaṃ gaṅgorohaṇasamāgamoti.

Paratīre bimbisāropi licchavīhi katasakkārato diguṇaṃ sakkāraṃ sajjetvā bhagavato āgamanaṃ udikkhamāno aṭṭhāsi. Satthā gaṅgāya ubhosu passesu rājūnaṃ mahantaṃ pariccāgaṃ oloketvā nāgādīnañca ajjhāsayaṃ viditvā ekekāya nāvāya pañcapañcabhikkhusataparivāraṃ ekekaṃ nimmitabuddhaṃ māpesi. So ekekassa setacchattassa ceva kapparukkhassa ca pupphadāmassa ca heṭṭhā nāgagaṇaparivuto nisinno hoti. Bhūmaṭṭhakadevatādīsupi ekekasmiṃ okāse saparivāraṃ ekekaṃ nimmitabuddhaṃ māpesi. Evaṃ sakalacakkavāḷagabbhe ekālaṅkāre ekussave ekachaṇeyeva ca jāte satthā nāgānamanuggahaṃ karonto ekaṃ ratananāvaṃ abhiruhi. Bhikkhūsupi ekeko ekekameva abhiruhi. Nāgarājāno buddhappamukhaṃ bhikkhusaṅghaṃ nāgabhavanaṃ pavesetvā sabbarattiṃ satthu santike dhammakathaṃ sutvā dutiyadivase dibbena khādanīyena bhojanīyena buddhappamukhaṃ bhikkhusaṅghaṃ parivisiṃsu. Satthā anumodanaṃ katvā nāgabhavanā nikkhamitvā sakalacakkavāḷadevatāhi pūjiyamāno pañcahi nāvāsatehi gaṅgānadiṃ atikkami.

Rājā paccuggantvā satthāraṃ nāvāto otāretvā āgamanakāle licchavīti katasakkārato diguṇaṃ sakkāraṃ katvā purimanayeneva pañcahi divasehi rājagahaṃ abhinesi. Dutiyadivase bhikkhū piṇḍapātapaṭikkantā sāyanhasamaye dhammasabhāyaṃ sannisinnā kathaṃ samuṭṭhāpesuṃ – ‘‘aho buddhānaṃ mahānubhāvo, aho satthari devamanussānaṃ pasādo, gaṅgāya nāma orato ca pārato ca aṭṭhayojane magge buddhagatena pasādena rājūhi samatalaṃ bhūmiṃ katvā vālukā okiṇṇā, jaṇṇumattena odhinā nānāvaṇṇāni pupphāni santhatāni, gaṅgāya udakaṃ nāgānubhāvena pañcavaṇṇehi padumehi sañchannaṃ, yāva akaniṭṭhabhavanā chattātichattāni ussāpitāni, sakalacakkavāḷagabbhaṃ ekālaṅkāraṃ ekussavaṃ viya jāta’’nti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, esa pūjāsakkāro mayhaṃ buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena. Atīte pana appamattakapariccāgānubhāvena nibbatto’’ti vatvā bhikkhūhi yācito atītaṃ āhari.

Atīte takkasilāyaṃ saṅkho nāma brāhmaṇo ahosi. Tassa putto susīmo nāma māṇavo soḷasavassuddesiko ekadivasaṃ pitaraṃ upasaṅkamitvā āha – ‘‘icchāmahaṃ, tāta, bārāṇasiṃ gantvā mante ajjhāyitu’’nti. Atha naṃ pitā āha – ‘‘tena hi, tāta, asuko nāma brāhmaṇo mama sahāyako, tassa santikaṃ gantvā adhīyassū’’ti. So ‘‘sādhū’’ti paṭissuṇitvā anupubbena bārāṇasiṃ gantvā taṃ brāhmaṇaṃ upasaṅkamitvā pitarā pahitabhāvamācikkhi. Atha naṃ so ‘‘sahāyakassa me putto’’ti sampaṭicchitvā paṭipassaddhadarathaṃ bhaddakena divasena mante vācetumārabhi. So lahuñca gaṇhanto bahuñca gaṇhanto attano uggahituggahitaṃ suvaṇṇabhājane pakkhittasīhatelamiva avinassamānaṃ dhārento na cirasseva ācariyassa sammukhato uggaṇhitabbaṃ sabbaṃ uggaṇhitvā sajjhāyaṃ karonto attano uggahitasippassa ādimajjhameva passati, no pariyosānaṃ.

So ācariyaṃ upasaṅkamitvā ‘‘ahaṃ imassa sippassa ādimajjhameva passāmi, no pariyosāna’’nti vatvā ācariyena ‘‘ahampi, tāta, na passāmī’’ti vutte ‘‘atha ko, ācariya, pariyosānaṃ jānātī’’ti pucchitvā ‘‘ime, tāta, isayo isipatane viharanti, te jāneyyuṃ, tesaṃ santikaṃ upasaṅkamitvā pucchassū’’ti ācariyena vutte paccekabuddhe upasaṅkamitvā pucchi – ‘‘tumhe kira pariyosānaṃ jānāthā’’ti? ‘‘Āma, jānāmā’’ti. ‘‘Tena hi me ācikkhathā’’ti? ‘‘Na mayaṃ apabbajitassa ācikkhāma. Sace te pariyosānenattho, pabbajassū’’ti. So ‘‘sādhū’’ti sampaṭicchitvā tesaṃ santike pabbaji. Athassa te ‘‘idaṃ tāva sikkhassū’’ti vatvā ‘‘evaṃ te nivāsetabbaṃ, evaṃ pārupitabba’’ntiādinā nayena ābhisamācārikaṃ ācikkhiṃsu. So tattha sikkhanto upanissayasampannattā nacirasseva paccekasambodhiṃ abhisambujjhitvā sakalabārāṇasinagare gaganatale puṇṇacando viya pākaṭo lābhaggayasaggappatto ahosi, so appāyukasaṃvattanikassa kammassa katattā na cirasseva parinibbāyi. Athassa paccekabuddhā ca mahājano ca sarīrakiccaṃ katvā dhātuyo ca gahetvā nagaradvāre thūpaṃ kāresuṃ.

Saṅkhopi brāhmaṇo ‘‘putto me ciraṃ gato, pavattimassa jānissāmī’’ti taṃ daṭṭhukāmo takkasilāto nikkhamitvā anupubbena bārāṇasiṃ patvā mahājanakāyaṃ sannipatitaṃ disvā ‘‘addhā imesu ekopi me puttassa pavattiṃ jānissatī’’ti upasaṅkamitvā pucchi – ‘‘susīmo nāma māṇavo idhāgami, api nu kho tassa pavattiṃ jānāthā’’ti? ‘‘Āma, brāhmaṇa, jānāma, asukassa brāhmaṇassa santike tayo vede sajjhāyitvā pabbajitvā paccekasambodhiṃ sacchikatvā parinibbuto, ayamassa thūpo patiṭṭhāpito’’ti. So bhūmiṃ hatthena paharitvā roditvā kanditvā taṃ cetiyaṅgaṇaṃ gantvā tiṇāni uddharitvā uttarasāṭakena vālukaṃ āharitvā cetiyaṅgaṇe ākiritvā kamaṇḍaluto udakena paripphositvā vanapupphehi pūjaṃ katvā sāṭakena paṭākaṃ āropetvā thūpassa upari attano chattakaṃ bandhitvā pakkāmi.

Satthā idaṃ atītaṃ āharitvā ‘‘tadā, bhikkhave, ahaṃ saṅkho brāhmaṇo ahosiṃ. Mayā susīmassa paccekabuddhassa cetiyaṅgaṇe tiṇāni uddhaṭāni, tassa me kammassa nissandena aṭṭhayojanamaggaṃ vihatakhāṇukakaṇṭakaṃ katvā suddhaṃ samatalaṃ kariṃsu. Mayā tattha vālukā okiṇṇā, tassa me nissandena aṭṭhayojanamagge vālukaṃ okiriṃsu. Mayā tattha vanakusumehi pūjā katā, tassa me nissandena aṭṭhayojanamagge nānāvaṇṇāni pupphāni okiṇṇāni, ekayojanaṭṭhāne gaṅgāya udakaṃ pañcavaṇṇehi padumehi sañchannaṃ. Mayā tattha kamaṇḍaluudakena bhūmi paripphositā, tassa me nissandena vesāliyaṃ pokkharavassaṃ vassi. Mayā tattha paṭākā, āropitā, chattakañca baddhaṃ, tassa me nissandena yāva akaniṭṭhabhavanā dhajapaṭākachattātichattādīhi sakalacakkavāḷagabbhaṃ ekussavaṃ viya jātaṃ. Iti kho, bhikkhave, esa pūjāsakkāro mayhaṃ neva buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena, atīte pana appamattakapariccāgānubhāvenā’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

290. ‘‘Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukha’’nti.

Tattha **mattāsukhapariccāgā**ti **mattāsukha**nti pamāṇayuttakaṃ parittasukhaṃ vuccati, tassa pariccāgena. **Vipulaṃ sukha**nti uḷāraṃ sukhaṃ nibbānasukhaṃ vuccati, taṃ ce passeyyāti attho. Idaṃ vuttaṃ hoti – ekañhi bhojanapātiṃ sajjāpetvā bhuñjantassa mattāsukhaṃ nāma uppajjati, taṃ pana pariccajitvā uposathaṃ vā karontassa dānaṃ vā dadantassa vipulaṃ uḷāraṃ nibbānasukhaṃ nāma nibbattati. Tasmā sace evaṃ tassa mattāsukhassa pariccāgā vipulaṃ sukhaṃ passati, athetaṃ vipulaṃ sukhaṃ sammā passanto paṇḍito taṃ mattāsukhaṃ cajeyyāti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Attanopubbakammavatthu paṭhamaṃ.

2. Kukkuṭaaṇḍakhādikāvatthu

Paradukkhūpadhānenāti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ kukkuṭaaṇḍakhādikaṃ ārabbha kathesi.

Sāvatthiyā kira avidūre paṇḍuraṃ nāma eko gāmo, tattheko kevaṭṭo vasati. So sāvatthiṃ gacchanto aciravatiyaṃ kacchapaaṇḍāni disvā tāni ādāya sāvatthiṃ gantvā ekasmiṃ gehe pacāpetvā khādanto tasmiṃ gehe kumārikāyapi ekaṃ aṇḍaṃ adāsi. Sā taṃ khāditvā tato paṭṭhāya aññaṃ khādanīyaṃ nāma na icchi. Athassā mātā kukkuṭiyā vijātaṭṭhānato ekaṃ aṇḍaṃ gahetvā adāsi. Sā taṃ khāditvā rasataṇhāya baddhā tato paṭṭhāya sayameva kukkuṭiyā aṇḍāni gahetvā khādati. Kukkuṭī vijātavijātakāle taṃ attano aṇḍāni gahetvā khādantiṃ disvā tāya upaddutā āghātaṃ bandhitvā ‘‘ito dāni cutā yakkhinī hutvā tava jātadārake khādituṃ samatthā hutvā nibbatteyya’’nti patthanaṃ paṭṭhapetvā kālaṃ katvā tasmiṃyeva gehe majjārī hutvā nibbatti. Itarāpi kālaṃ katvā tattheva kukkuṭī hutvā nibbatti. Kukkuṭī aṇḍāni vijāyi, majjārī āgantvā tāni khāditvā dutiyampi tatiyampi khādiyeva. Kukkuṭī ‘‘tayo vāre mama aṇḍāni khāditvā idāni mampi khāditukāmāsi, ito cutā saputtakaṃ taṃ khādituṃ labheyya’’nti patthanaṃ katvā tato cutā dīpinī hutvā nibbatti. Itarāpi kālaṃ katvā migī hutvā nibbatti. Tassā vijātakāle dīpinī āgantvā taṃ saddhiṃ puttehi khādi. Evaṃ khādantā pañcasu attabhāvasatesu aññamaññassa dukkhaṃ uppādetvā avasāne ekā yakkhinī hutvā nibbatti, ekā sāvatthiyaṃ kuladhītā hutvā nibbatti. Ito paraṃ ‘‘na hi verena verānī’’ti (dha. pa. 5) gāthāya vuttanayeneva veditabbaṃ. Idha pana satthā ‘‘verañhi averena upasammati, no verenā’’ti vatvā ubhinnampi dhammaṃ desento imaṃ gāthamāha –

291. ‘‘Paradukkhūpadhānena, attano sukhamicchati;
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccatī’’ti.

Tattha **paradukkhūpadhānenā**ti parasmiṃ dukkhūpadhānena, parassa dukkhuppādanenāti attho. **Verasaṃsaggasaṃsaṭṭho**ti yo puggalo akkosanapaccakkosanapaharaṇapaṭiharaṇādīnaṃ vasena aññamaññaṃ katena verasaṃsaggena saṃsaṭṭho. **Verā so na parimuccatī**ti niccakālaṃ veravasena dukkhameva pāpuṇātīti attho.

Desanāvasāne yakkhinī saraṇesu patiṭṭhāya pañca sīlāni samādiyitvā verato mucci, itarāpi sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Kukkuṭaaṇḍakhādikāvatthu dutiyaṃ.

3. Bhaddiyabhikkhuvatthu

Yañhi kiccanti imaṃ dhammadesanaṃ satthā bhaddiyaṃ nissāya jātiyāvane viharanto bhaddiye bhikkhū ārabbha kathesi.

Te kira pādukamaṇḍane uyyuttā ahesuṃ. Yathāha – ‘‘tena kho pana samayena bhaddiyā bhikkhū anekavihitaṃ pādukamaṇḍanānuyogamanuyuttā viharanti, tiṇapādukaṃ karontipi kārāpentipi, muñjapādukaṃ karontipi kārāpentipi, pabbajapādukaṃ hintālapādukaṃ kamalapādukaṃ kambalapādukaṃ karontipi kārāpentipi, riñcanti uddesaṃ paripucchaṃ adhisīlaṃ adhicittaṃ adhipañña’’nti (mahāva. 251). Bhikkhū tesaṃ tathākaraṇabhāvaṃ jānitvā ujjhāyitvā satthu ārocesuṃ. Satthā te bhikkhū garahitvā, ‘‘bhikkhave, tumhe aññena kiccena āgatā aññasmiṃyeva kicce uyyuttā’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

292. ‘‘Yañhi kiccaṃ apaviddhaṃ, akiccaṃ pana karīyati;
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

293. ‘‘Yesañca susamāraddhā, niccaṃ kāyagatā sati;
Akiccaṃ te na sevanti, kicce sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā’’ti.

Tattha **yañhi kicca**nti bhikkhuno hi pabbajitakālato paṭṭhāya aparimāṇasīlakkhandhagopanaṃ araññāvāso dhutaṅgapariharaṇaṃ bhāvanārāmatāti evamādīni kiccaṃ nāma. Imehi pana yaṃ attano kiccaṃ, taṃ apaviddhaṃ chaḍḍitaṃ. **Akicca**nti bhikkhuno chattamaṇḍanaṃ upāhanamaṇḍanaṃ pādukapattathālakadhammakaraṇakāyabandhanaaṃsabaddhakamaṇḍanaṃ akiccaṃ nāma. Yehi taṃ kayirati, tesaṃ mānanaḷaṃ ukkhipitvā caraṇena unnaḷānaṃ sativossaggena pamattānaṃ cattāro āsavā vaḍḍhantīti attho. **Susamāraddhā**ti supaggahitā. **Kāyagatā satī**ti kāyānupassanābhāvanā. **Akicca**nti te etaṃ chattamaṇḍanādikaṃ akiccaṃ na sevanti na karontīti attho. **Kicce**ti pabbajitakālato paṭṭhāya kattabbe aparimāṇasīlakkhandhagopanādike karaṇīye. **Sātaccakārino**ti satatakārino aṭṭhitakārino. Tesaṃ satiyā avippavāsena satānaṃ sātthakasampajaññaṃ sappāyasampajaññaṃ gocarasampajaññaṃ asammohasampajaññanti catūhi sampajaññehi sampajānānaṃ cattāropi āsavā atthaṃ gacchanti, parikkhayaṃ abhāvaṃ gacchantīti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Bhaddiyavatthu tatiyaṃ.

4. Lakuṇḍakabhaddiyattheravatthu

Mātaranti imaṃ dhammadesanaṃ satthā jetavane viharanto lakuṇḍakabhaddiyattheraṃ ārabbha kathesi.

Ekadivasañhi sambahulā āgantukā bhikkhū satthāraṃ divāṭṭhāne nisinnaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdiṃsu. Tasmiṃ khaṇe lakuṇḍakabhaddiyatthero bhagavato avidūre atikkamati. Satthā tesaṃ bhikkhūnaṃ cittācāraṃ ñatvā oloketvā ''passatha, bhikkhave, ayaṃ bhikkhu mātāpitaro hantvā niddukkho hutvā yātī''ti vatvā tehi bhikkhūhi ''kiṃ nu kho satthā vadatī''ti aññamaññaṃ mukhāni oloketvā saṃsayapakkhandehi, ''bhante, kiṃ nāmetaṃ vadethā''ti vutte tesaṃ dhammaṃ desento imaṃ gāthamāha –

294. ''Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye;
Raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo''ti.

Tattha **sānucara**nti āyasādhakena āyuttakena sahitaṃ. Ettha hi ''taṇhā janeti purisa''nti (saṃ. ni. 1.55-57) vacanato tīsu bhavesu sattānaṃ jananato taṇhā mātā nāma. ''Ahaṃ asukassa nāma rañño vā rājamahāmattassa vā putto''ti pitaraṃ nissāya asmimānassa uppajjanato asmimāno pitā nāma. Loko viya rājānaṃ yasmā sabbadiṭṭhigatāni dve sassatucchedadiṭṭhiyo bhajanti, tasmā dve sassatucchedadiṭṭhiyo dve khattiyarājāno nāma. Dvādasāyatanāni vitthataṭṭhena raṭṭhadisattā raṭṭhaṃ nāma. Āyasādhako āyuttakapuriso viya tannissito nandirāgo anucaro nāma. **Anīgho**ti niddukkho. **Brāhmaṇo**ti khīṇāsavo. Etesaṃ taṇhādīnaṃ arahattamaggañāṇāsinā hatattā khīṇāsavo niddukkho hutvā yātīti ayametthattho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsu.

Dutiyagāthāyapi vatthu purimasadisameva. Tadā hi satthā lakuṇḍakabhaddiyattherameva ārabbha kathesi. Tesaṃ dhammaṃ desento imaṃ gāthamāha –

295. ''Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye;
Veyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo''ti.

Tattha **dve ca sotthiye**ti dve ca brāhmaṇe. Imissā gāthāya satthā attano dhammissaratāya ca desanāvidhikusalatāya ca sassatucchedadiṭṭhiyo dve brāhmaṇarājāno ca katvā kathesi. **Veyagghapañcama**nti ettha byagghānucarito sappaṭibhayo duppaṭipanno maggo veyaggho nāma, vicikicchānīvaraṇampi tena sadisatāya veyagghaṃ nāma, taṃ pañcamaṃ assāti nīvaraṇapañcakaṃ veyagghapañcamaṃ nāma. Idañca veyagghapañcamaṃ arahattamaggañāṇāsinā nissesaṃ hantvā anīghova yāti brāhmaṇoti ayametthattho. Sesaṃ purimasadisamevāti.

Lakuṇḍakabhaddiyattheravatthu catutthaṃ.

5. Dārusākaṭikaputtavatthu

Suppabuddhanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto dārusākaṭikassa puttaṃ ārabbha kathesi.

Rājagahasmiñhi sammādiṭṭhikaputto micchādiṭṭhikaputtoti dve dārakā abhikkhaṇaṃ guḷakīḷaṃ kīḷanti. Tesu sammādiṭṭhikaputto guḷaṃ khipamāno buddhānussatiṃ āvajjetvā ''namo buddhassā''ti vatvā vatvā guḷaṃ khipati. Itaro titthiyaguṇe uddisitvā ''namo arahantāna''nti vatvā vatvā khipati. Tesu sammādiṭṭhikassa putto jināti, itaro pana parājayati. So tassa kiriyaṃ disvā ''ayaṃ evaṃ anussaritvā evaṃ vatvā guḷaṃ khipanto mamaṃ jināti, ahampi evarūpaṃ karissāmī''ti buddhānussatiyaṃ paricayamakāsi. Athekadivasaṃ tassa pitā sakaṭaṃ yojetvā dārūnaṃ atthāya gacchanto tampi dārakaṃ ādāya gantvā aṭaviyaṃ dārūnaṃ sakaṭaṃ pūretvā āgacchanto bahinagare susānasāmante udakaphāsukaṭṭhāne goṇe mocetvā bhattavissaggamakāsi. Athassa te goṇā sāyanhasamaye nagaraṃ pavisantena gogaṇena saddhiṃ nagarameva pavisiṃsu. Sākaṭikopi goṇe anubandhanto nagaraṃ pavisitvā sāyaṃ goṇe disvā ādāya nikkhamanto dvāraṃ na sampāpuṇi. Tasmiñhi asampatteyeva dvāraṃ pihitaṃ.

Athassa putto ekakova rattibhāge sakaṭassa heṭṭhā nipajjitvā niddaṃ okkami. Rājagahaṃ pana pakatiyāpi amanussabahulaṃ. Ayañca susānasantike nipanno. Tattha naṃ dve amanussā passiṃsu. Eko sāsanassa paṭikaṇḍako micchādiṭṭhiko, eko sammādiṭṭhiko. Tesu micchādiṭṭhiko āha – ''ayaṃ no bhakkho, imaṃ khādissāmā''ti. Itaro ''alaṃ mā te ruccī''ti nivāreti. So tena nivāriyamānopi tassa vacanaṃ anādiyitvā dārakaṃ pādesu gahetvā ākaḍḍhi. So buddhānussatiyā paricitattā tasmiṃ khaṇe ''namo buddhassā''ti āha. Amanusso mahābhayabhīto paṭikkamitvā aṭṭhāsi. Atha naṃ itaro ''amhehi akiccaṃ kataṃ, daṇḍakammaṃ tassa karomā''ti vatvā taṃ rakkhamāno aṭṭhāsi. Micchādiṭṭhiko nagaraṃ pavisitvā rañño bhojanapātiṃ pūretvā bhojanaṃ āhari. Atha naṃ ubhopi tassa mātāpitaro viya hutvā upaṭṭhāpetvā bhojetvā ''imāni akkharāni rājāva passatu, mā añño''ti taṃ pavattiṃ pakāsentā yakkhānubhāvena bhojanapātiyaṃ akkharāni chinditvā pātiṃ dārusakaṭe pakkhipitvā sabbarattiṃ ārakkhaṃ katvā pakkamiṃsu.

Punadivase ''rājakulato corehi bhojanabhaṇḍaṃ avahaṭa''nti kolāhalaṃ karontā dvārāni pidahitvā olokentā tattha apassantā nagarā nikkhamitvā ito cito ca olokentā dārusakaṭe suvaṇṇapātiṃ disvā ''ayaṃ coro''ti taṃ dārakaṃ gahetvā rañño dassesuṃ. Rājā akkharāni disvā ''kiṃ etaṃ, tātā''ti pucchitvā ''nāhaṃ, deva, jānāmi, mātāpitaro me āgantvā rattiṃ bhojetvā rakkhamānā aṭṭhaṃsu, ahampi mātāpitaro maṃ rakkhantīti nibbhayova niddaṃ upagato. Ettakaṃ ahaṃ jānāmī''ti. Athassa mātāpitaropi taṃ ṭhānaṃ āgamaṃsu. Rājā taṃ pavattiṃ ñatvā te tayopi jane ādāya satthu santikaṃ gantvā sabbaṃ ārocetvā ''kiṃ nu kho, bhante, buddhānussati eva rakkhā hoti, udāhu dhammānussatiādayopī''ti pucchi. Athassa satthā, ''mahārāja, na kevalaṃ buddhānussatiyeva rakkhā, yesaṃ pana chabbidhena cittaṃ subhāvitaṃ, tesaṃ aññena rakkhāvaraṇena vā mantosadhehi vā kiccaṃ natthī''ti vatvā cha ṭhānāni dassento imā gāthā abhāsi.

296. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ buddhagatā sati.

297. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ dhammagatā sati.

298. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ saṅghagatā sati.

299. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ kāyagatā sati.

300. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, ahiṃsāya rato mano.

301. ''Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, bhāvanāya rato mano''ti.

Tattha **suppabuddhaṃ pabujjhantī**ti buddhagataṃ satiṃ gahetvā supantā, gahetvāyeva ca pabujjhantā suppabuddhaṃ pabujjhanti nāma. **Sadā gotamasāvakā**ti gotamagottassa buddhassa savanante jātattā tasseva anusāsaniyā savanatāya gotamasāvakā. **Buddhagatā satī**ti yesaṃ ‘‘itipi so bhagavā’’tiādippabhede buddhaguṇe ārabbha uppajjamānā sati niccakālaṃ atthi, te sadāpi suppabuddhaṃ pabujjhantīti attho. Tathā asakkontā pana ekadivasaṃ tīsu kālesu dvīsu kālesu ekasmimpi kāle buddhānussatiṃ manasi karontā suppabuddhaṃ pabujjhantiyeva nāma. **Dhammagatā satī**ti ‘‘svākhāto bhagavatā dhammo’’tiādippabhede dhammaguṇe ārabbha uppajjamānā sati. **Saṅghagatā satī**ti ‘‘suppaṭipanno bhagavato sāvakasaṅgho’’tiādippabhede saṅghaguṇe ārabbha uppajjamānā sati. **Kāyagatā satī**ti dvattiṃsākāravasena vā navasivathikāvasena vā catudhātuvavatthānavasena vā ajjhattanīlakasiṇādirūpajjhānavasena vā uppajjamānā sati. **Ahiṃsāya rato**ti ‘‘so karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’ti (vibha. 642) evaṃ vuttāya karuṇābhāvanāya rato. **Bhāvanāyā**ti mettābhāvanāya. Kiñcāpi heṭṭhā karuṇābhāvanāya vuttattā idha sabbāpi avasesā bhāvanā nāma, idha pana mettābhāvanāva adhippetā. Sesaṃ paṭhamagāthāya vuttanayeneva veditabbaṃ.

Desanāvasāne dārako saddhiṃ mātāpitūhi sotāpattiphale patiṭṭhahi. Pacchā pana pabbajitvā sabbepi arahattaṃ pāpuṇiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Dārusākaṭikaputtavatthu pañcamaṃ.

6. Vajjiputtakabhikkhuvatthu

Duppabbajjanti imaṃ dhammadesanaṃ satthā vesāliṃ nissāya mahāvane viharanto aññataraṃ vajjiputtakaṃ bhikkhuṃ ārabbha kathesi. Taṃ sandhāya vuttaṃ – aññataro vajjiputtako bhikkhu vesāliyaṃ viharati aññatarasmiṃ vanasaṇḍe, tena kho pana samayena vesāliyaṃ sabbarattichaṇo hoti. Atha kho so bhikkhu vesāliyā tūriyatāḷitavāditanigghosasaddaṃ sutvā paridevamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi –

‘‘Ekakā mayaṃ araññe viharāma,
Apaviddhaṃva vanasmiṃ dārukaṃ;
Etādisikāya rattiyā,
Kosu nāmamhehi pāpiyo’’ti. (saṃ. ni. 1.229);

So kira vajjiraṭṭhe rājaputto vārena sampattaṃ rajjaṃ pahāya pabbajito vesāliyaṃ cātumahārājikehi saddhiṃ ekābaddhaṃ katvā sakalanagare dhajapaṭākādīhi paṭimaṇḍite komudiyā puṇṇamāya sabbarattiṃ chaṇavāre vattamāne bheriyādīnaṃ tūriyānaṃ tāḷitānaṃ nigghosaṃ vīṇādīnañca vāditānaṃ saddaṃ sutvā yāni vesāliyaṃ satta rājasahassāni satta rājasatāni satta rājāno, tattakā eva ca nesaṃ uparājasenāpatiādayo, tesu alaṅkatapaṭiyattesu nakkhattakīḷanatthāya vīthiṃ otiṇṇesu saṭṭhihatthe mahācaṅkame caṅkamamāno gaganamajjhe ṭhitaṃ puṇṇacandaṃ disvā caṅkamakoṭiyaṃ phalakaṃ nissāya ṭhito veṭhanālaṅkāravirahitattā vane chaḍḍitadārukaṃ viya attabhāvaṃ oloketvā ‘‘atthi nu kho añño amhehi lāmakataro’’ti cintento pakatiyā āraññakādiguṇayuttopi tasmiṃ khaṇe anabhiratiyā pīḷito evamāha. So tasmiṃ vanasaṇḍe adhivatthāya devatāya ‘‘imaṃ bhikkhuṃ saṃvejessāmī’’ti adhippāyena –

‘‘Ekakova tvaṃ araññe viharasi, apaviddhaṃva vanasmiṃ dārukaṃ;
Tassa te bahukā pihayanti, nerayikā viya saggagāmina’’nti. (saṃ. ni. 1.229) –

Vuttaṃ imaṃ gāthaṃ sutvā punadivase satthāraṃ upasaṅkamitvā vanditvā nisīdi. Satthā taṃ pavattiṃ ñatvā gharāvāsassa dukkhataṃ pakāsetukāmo pañca dukkhāni samodhānetvā imaṃ gāthamāha –

302. ‘‘Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā;

Dukkhosamānasaṃvāso, dukkhānupatitaddhagū;
Tasmā na caddhagū siyā, na ca dukkhānupatito siyā''ti.

Tattha **duppabbajja**nti appaṃ vā mahantaṃ vā bhogakkhandhañceva ñātiparivaṭṭañca pahāya imasmiṃ sāsane uraṃ datvā pabbajjaṃ nāma dukkhaṃ. **Durabhirama**nti evaṃ pabbajitenāpi bhikkhācariyāya jīvitavuttiṃ ghaṭentena aparimāṇasīlakkhandhagopanadhammānudhammappaṭipattipūraṇavasena abhiramituṃ dukkhaṃ. **Durāvāsā**ti yasmā pana gharaṃ āvasantena rājūnaṃ rājakiccaṃ, issarānaṃ issarakiccaṃ vahitabbaṃ, parijanā ceva dhammikā samaṇabrāhmaṇā ca saṅgahitabbā. Evaṃ santepi gharāvāso chiddaghaṭo viya mahāsamuddo viya ca duppūro. Tasmā gharāvāsā nāmete durāvāsā dukkhā āvasituṃ, teneva kāraṇena dukkhāti attho. **Dukkho samānasaṃvāso**ti gihino vā hi ye jātigottakulabhogehi pabbajitā vā sīlācārabāhusaccādīhi samānāpi hutvā ''kosi tvaṃ, kosmi aha''ntiādīni vatvā adhikaraṇapasutā honti, te asamānā nāma, tehi saddhiṃ saṃvāso dukkhoti attho. **Dukkhānupatitaddhagū**ti ye vaṭṭasaṅkhātaṃ addhānaṃ paṭipannattā addhagū, te dukkhe anupatitāva. **Tasmā na caddhagū**ti yasmā dukkhānupatitabhāvopi dukkho addhagūbhāvopi, tasmā vaṭṭasaṅkhātaṃ addhānaṃ gamanatāya addhagū na bhaveyya, vuttappakārena dukkhena anupatitopi na bhaveyyāti attho.

Desanāvasāne so bhikkhu pañcasu ṭhānesu dassite dukkhe nibbindanto pañcorambhāgiyāni pañca uddhambhāgiyāni saṃyojanāni padāletvā arahatte patiṭṭhahīti.

Vajjiputtakabhikkhuvatthu chaṭṭhaṃ.

7. Cittagahapativatthu

Saddhoti imaṃ dhammadesanaṃ satthā jetavane viharanto cittagahapatiṃ ārabbha kathesi. Vatthu bālavagge ''asantaṃ bhāvanamiccheyyā''ti gāthāvaṇṇanāya vitthāritaṃ. Gāthāpi tattheva vuttā. Vuttañhetaṃ tattha (dha. pa. aṭṭha. 1.74) –

''Kiṃ pana, bhante, etassa tumhākaṃ santikaṃ āgacchantassevāyaṃ lābhasakkāro uppajjati, udāhu aññattha gacchantassāpi uppajjatī''ti. ''Ānanda, mama santikaṃ āgacchantassāpi aññattha gacchantassāpi tassa uppajjateva. Ayañhi upāsako saddho pasanno sampannasīlo, evarūpo puggalo yaṃ yaṃ padesaṃ bhajati, tattha tatthevassa lābhasakkāro nibbattatī''ti vatvā imaṃ gāthamāha –

303. ''Saddho sīlena sampanno, yasobhogasamappito;
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito''ti. (dha. pa. aṭṭha. 1.74);

Tattha **saddho**ti lokiyalokuttarasaddhāya samannāgato. **Sīlenā**ti āgāriyasīlaṃ, anāgāriyasīlanti duvidhaṃ sīlaṃ. Tesu idha āgāriyasīlaṃ adhippetaṃ, tena samannāgatoti attho. **Yasobhogasamappito**ti yādiso anāthapiṇḍikādīnaṃ pañcaupāsakasataparivārasaṅkhāto āgāriyayaso, tādiseneva yasena dhanadhaññādiko ceva sattavidhaariyadhanasaṅkhāto cāti duvidho bhogo, tena samannāgatoti attho. **Yaṃ yaṃ padesa**nti puratthimādīsu disāsu evarūpo kulaputto yaṃ yaṃ padesaṃ bhajati, tattha tattha evarūpena lābhasakkārena pūjitova hotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Cittagahapativatthu sattamaṃ.

8. Cūḷasubhaddāvatthu

Dūre santoti imaṃ dhammadesanaṃ satthā jetavane viharanto anāthapiṇḍikassa dhītaraṃ cūḷasubhaddaṃ nāma ārabbha kathesi.

Anāthapiṇḍikassa kira daharakālato paṭṭhāya ugganagaravāsī uggo nāma seṭṭhiputto sahāyako ahosi. Te ekācariyakule sippaṃ uggaṇhantā aññamaññaṃ katikaṃ kariṃsu ‘‘amhākaṃ vayappattakāle puttadhītāsu jātāsu yo puttassa dhītaraṃ vāreti, tena tassa dhītā dātabbā’’ti. Te ubhopi vayappattā attano attano nagare seṭṭhiṭṭhāne patiṭṭhahiṃsu. Athekasmiṃ samaye uggaseṭṭhi vaṇijjaṃ payojento pañcahi sakaṭasatehi sāvatthiṃ agamāsi. Anāthapiṇḍiko attano dhītaraṃ cūḷasubhaddaṃ āmantetvā, ‘‘amma, pitā te uggaseṭṭhi nāma āgato, tassa kattabbakiccaṃ sabbaṃ tava bhāro’’ti āṇāpesi. Sā ‘‘sādhū’’ti paṭissuṇitvā tassa āgatadivasato paṭṭhāya sahattheneva sūpabyañjanādīni sampādeti, mālāgandhavilepanādīni abhisaṅkharoti, bhojanakāle tassa nhānodakaṃ paṭiyādāpetvā nhānakālato paṭṭhāya sabbakiccāni sādhukaṃ karoti.

Uggaseṭṭhi tassā ācārasampattiṃ disvā pasannacitto ekadivasaṃ anāthapiṇḍikena saddhiṃ sukhakathāya sannisinno ‘‘mayaṃ daharakāle evaṃ nāma katikaṃ karimhā’’ti sāretvā cūḷasubhaddaṃ attano puttassatthāya vāresi. So pana pakatiyāva micchādiṭṭhiko. Tasmā dasabalassa tamatthaṃ ārocetvā satthārā uggaseṭṭhissūpanissayaṃ disvā anuññāto bhariyāya saddhiṃ mantetvā tassa vacanaṃ sampaṭicchitvā divasaṃ vavatthapetvā dhītaraṃ visākhaṃ datvā uyyojento dhanañcayaseṭṭhi viya mahantaṃ sakkāraṃ katvā subhaddaṃ āmantetvā, ‘‘amma, sasurakule vasantiyā nāma antoaggi bahi na nīharitabbo’’ti (a. ni. aṭṭha. 1.1.259; dha. pa. aṭṭha. 1.52 visākhāvatthu) dhanañcayaseṭṭhinā visākhāya dinnanayeneva dasa ovāde datvā ‘‘sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo’’ti aṭṭha kuṭumbike pāṭibhoge gahetvā tassā uyyojanadivase buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā purimabhave dhītarā katānaṃ sucaritānaṃ phalavibhūtiṃ lokassa pākaṭaṃ katvā dassento viya mahantena sakkārena dhītaraṃ uyyojesi. Tassā anupubbena ugganagaraṃ pattakāle sasurakulena saddhiṃ mahājano paccuggamanamakāsi.

Sāpi attano sirivibhavaṃ pākaṭaṃ kātuṃ visākhā viya sakalanagarassa attānaṃ dassentī rathe ṭhatvā nagaraṃ pavisitvā nāgarehi pesite paṇṇākāre gahetvā anurūpavasena tesaṃ tesaṃ pesentī sakalanagaraṃ attano guṇehi ekābaddhamakāsi. Maṅgaladivasādīsu panassā sasuro acelakānaṃ sakkāraṃ karonto ‘‘āgantvā amhākaṃ samaṇe vandatū’’ti pesesi. Sā lajjāya nagge passituṃ asakkontī gantuṃ na icchati. So punappunaṃ pesetvāpi tāya paṭikkhitto kujjhitvā ‘‘nīharatha na’’nti āha. Sā ‘‘na sakkā mama akāraṇena dosaṃ āropetu’’nti kuṭumbike pakkosāpetvā tamatthaṃ ārocesi. Te tassā niddosabhāvaṃ ñatvā seṭṭhiṃ saññāpesuṃ. So ‘‘ayaṃ mama samaṇe ahirikāti na vandī’’ti bhariyāya ārocesi. Sā ‘‘kīdisā nu kho imissā samaṇā, ativiya tesaṃ pasaṃsatī’’ti taṃ pakkosāpetvā āha –

‘‘Kīdisā samaṇā tuyhaṃ, bāḷhaṃ kho ne pasaṃsasi;
Kiṃsīlā kiṃsamācārā, taṃ me akkhāhi pucchitā’’ti. (a. ni. aṭṭha. 2.4.24);

Athassā subhaddā buddhānañceva buddhasāvakānañca guṇe pakāsentī –

‘‘Santindriyā santamānasā, santaṃ tesaṃ gataṃ ṭhitaṃ;
Okkhittacakkhū mitabhāṇī, tādisā samaṇā mama. (a. ni. aṭṭha. 2.4.24);

‘‘Kāyakammaṃ suci nesaṃ, vācākammaṃ anāvilaṃ;
Manokammaṃ suvisuddhaṃ, tādisā samaṇā mama.

‘‘Vimalā saṅkhamuttābhā, suddhā antarabāhirā;
Puṇṇā suddhehi dhammehi, tādisā samaṇā mama.

‘‘Lābhena unnato loko, alābhena ca onato;
Lābhālābhena ekaṭṭhā, tādisā samaṇā mama.

‘‘Yasena unnato loko, ayasena ca onato;
Yasāyasena ekaṭṭhā, tādisā samaṇā mama.

‘‘Pasaṃsāyunnato loko, nindāyāpi ca onato;
Samā nindāpasaṃsāsu, tādisā samaṇā mama.

‘‘Sukhena unnato loko, dukkhenāpi ca onato;
Akampā sukhadukkhesu, tādisā samaṇā mamā’’ti. –

Evamādīhi vacanehi sassuṃ tosesi.

Atha naṃ ‘‘sakkā tava samaṇe amhākampi dassetu’’nti vatvā ‘‘sakkā’’ti vutte ‘‘tena hi yathā mayaṃ te passāma, tathā karohī’’ti vutte sā ‘‘sādhū’’ti buddhappamukhassa bhikkhusaṅghassa mahādānaṃ sajjetvā uparipāsādatale ṭhatvā jetavanābhimukhī sakkaccaṃ pañcapatiṭṭhitena vanditvā buddhaguṇe āvajjetvā gandhavāsapupphadhumehi pūjaṃ katvā, ‘‘bhante, svātanāya buddhappamukhaṃ bhikkhusaṅghaṃ nimantemi, iminā me saññāṇena satthā nimantitabhāvaṃ jānātū’’ti sumanapupphānaṃ aṭṭha muṭṭhiyo ākāse khipi. Pupphāni gantvā catuparisamajjhe dhammaṃ desentassa satthuno upari mālāvitānaṃ hutvā aṭṭhaṃsu. Tasmiṃ khaṇe anāthapiṇḍikopi dhammakathaṃ sutvā svātanāya satthāraṃ nimantesi. Satthā ‘‘adhivutthaṃ mayā, gahapati, svātanāya bhatta’’nti vatvā, ‘‘bhante, mayā puretaraṃ āgato natthi, kassa nu kho vo adhivuttha’’nti vutte ‘‘cūḷasubhaddāya, gahapati, nimantito’’ti vatvā ‘‘nanu, bhante, cūḷasubhaddā dūre vasati ito vīsatiyojanasatamatthake’’ti vutte, ‘‘āma gahapati, dūre vasantāpi hi sappurisā abhimukhe ṭhitā viya pakāsentī’’ti vatvā imaṃ gāthamāha –

304. ‘‘Dūre santo pakāsenti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā yathā sarā’’ti.

Tattha **santo**ti rāgādīnaṃ santatāya buddhādayo santā nāma. Idha pana pubbabuddhesu katādhikārā ussannakusalamūlā bhāvitabhāvanā sattā santoti adhippetā. **Pakāsentī**ti dūre ṭhitāpi buddhānaṃ ñāṇapathaṃ āgacchantā pākaṭā honti. **Himavanto vā**ti yathā hi tiyojanasahassavitthato pañcayojanasatubbedho caturāsītiyā kūṭasahassehi paṭimaṇḍito himavantapabbato dūre ṭhitānampi abhimukhe ṭhito viya pakāseti, evaṃ pakāsentīti attho. **Asantetthā**ti diṭṭhadhammagarukā vitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā bālapuggalā asanto nāma, te ettha buddhānaṃ dakkhiṇassa jāṇumaṇḍalassa santike nisinnāpi na dissanti na paññāyanti. **Rattiṃ khittā**ti rattiṃ caturaṅgasamannāgate andhakāre khittasarā viya tathārūpassa upanissayabhūtassa pubbahetuno abhāvena na paññāyantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sakko devarājā ‘‘satthārā subhaddāya nimantanaṃ adhivāsita’’nti ñatvā vissakammadevaputtaṃ āṇāpesi – ‘‘pañca kūṭāgārasatāni nimminitvā sve buddhappamukhaṃ bhikkhusaṅghaṃ ugganagaraṃ nehī’’ti. So punadivase pañcasatāni kūṭāgārāni nimminitvā jetavanadvāre aṭṭhāsi. Satthā uccinitvā visuddhakhīṇāsavānaṃyeva pañcasatāni ādāya saparivāro kūṭāgāresu nisīditvā ugganagaraṃ agamāsi. Uggaseṭṭhipi saparivāro subhaddāya dinnanayeneva tathāgatassa āgatamaggaṃ olokento satthāraṃ mahantena sirivibhavena āgacchantaṃ disvā pasannamānaso mālādīhi mahantaṃ sakkāraṃ karonto saparivāro sampaṭicchitvā vanditvā mahādānaṃ datvā punappunaṃ nimantetvā sattāhaṃ mahādānaṃ adāsi. Satthāpissa sappāyaṃ sallakkhetvā dhammaṃ desesi. Taṃ ādiṃ katvā caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Satthā ‘‘cūḷasubhaddāya anuggahaṇatthaṃ tvaṃ idheva hohī’’ti anuruddhattheraṃ nivattāpetvā sāvatthimeva agamāsi. Tato paṭṭhāya taṃ nagaraṃ saddhāsampannaṃ ahosīti.

Cūḷasubhaddāvatthu aṭṭhamaṃ.

9. Ekavihārittheravatthu

Ekāsananti imaṃ dhammadesanaṃ satthā jetavane viharanto ekavihāritheraṃ nāma ārabbha kathesi.

So kira thero ekakova seyyaṃ kappeti, ekakova nisīdati, ekakova caṅkamati, ekakova tiṭṭhatīti catuparisantare pākaṭo ahosi. Atha naṃ bhikkhū, ‘‘bhante, evarūpo nāmāyaṃ thero’’ti tathāgatassārocesuṃ. Satthā ‘‘sādhu sādhū’’ti tassa sādhukāraṃ datvā ‘‘bhikkhunā nāma pavivittena bhavitabba’’nti viveke ānisaṃsaṃ kathetvā imaṃ gāthamāha –

305. ‘‘Ekāsanaṃ ekaseyyaṃ, eko caramatandito;
Eko damayamattānaṃ, vanante ramito siyā’’ti.

Tattha **ekāsanaṃ ekaseyya**nti bhikkhusahassamajjhepi mūlakammaṭṭhānaṃ avijahitvā teneva manasikārena nisinnassa āsanaṃ ekāsanaṃ nāma. Lohapāsādasadisepi ca pāsāde bhikkhusahassamajjhepi paññatte vicitrapaccattharaṇūpadhāne mahārahe sayane satiṃ upaṭṭhapetvā dakkhiṇena passena mūlakammaṭṭhānamanasikārena nipannassa bhikkhuno seyyā ekaseyyā nāma. Evarūpaṃ ekāsanañca ekaseyyañca bhajethāti attho. **Atandito**ti jaṅghabalaṃ nissāya jīvitakappanena akusīto hutvā sabbīriyāpathesu ekakova carantoti attho. **Eko damaya**nti rattiṭṭhānādīsu kammaṭṭhānaṃ anuyuñjitvā maggaphalādhigamavasena ekova hutvā attānaṃ damentoti attho. **Vanante ramito siyā**ti evaṃ attānaṃ damento itthipurisasaddādīhi pavivitte vananteyeva abhiramito bhaveyya. Na hi sakkā ākiṇṇavihārinā evaṃ attānaṃ dametunti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu. Tato paṭṭhāya mahājano ekavihārikameva patthesīti.

Ekavihārittheravatthu navamaṃ.

Pakiṇṇakavaggavaṇṇanā niṭṭhitā.

Ekavīsatimo vaggo.

22. Nirayavaggo

1. Sundarīparibbājikāvatthu

Abhūtavādīti imaṃ dhammadesanaṃ satthā jetavane viharanto sundariṃ paribbājikaṃ ārabbha kathesi.

‘‘Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito’’ti vatthu vitthārato udāne (udā. 38) āgatameva. Ayaṃ panettha saṅkhepo – bhagavato kira bhikkhusaṅghassa ca pañcannaṃ mahānadīnaṃ mahoghasadise lābhasakkāre uppanne hatalābhasakkārā aññatitthiyā sūriyuggamanakāle khajjopanakā viya nippabhā hutvā ekato sannipatitvā mantayiṃsu – ‘‘mayaṃ samaṇassa gotamassa uppannakālato paṭṭhāya hatalābhasakkārā, na no koci atthibhāvampi jānāti, kena nu kho saddhiṃ ekato hutvā samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāramassa antaradhāpeyyāmā’’ti. Atha nesaṃ etadahosi – ‘‘sundariyā saddhiṃ ekato hutvā sakkuṇissāmā’’ti. Te ekadivasaṃ sundariṃ titthiyārāmaṃ pavisitvā vanditvā ṭhitaṃ nālapiṃsu. Sā punappunaṃ sallapantīpi paṭivacanaṃ alabhitvā ‘‘api panayyā, kenaci viheṭhitatthā’’ti pucchi. ‘‘Kiṃ, bhagini, samaṇaṃ gotamaṃ amhe viheṭhetvā hatalābhasakkāre katvā vicarantaṃ na passasī’’ti? ‘‘Mayā ettha kiṃ kātuṃ vaṭṭatī’’ti? ‘‘Tvaṃ khosi, bhagini, abhirūpā sobhaggappattā, samaṇassa gotamassa ayasaṃ āropetvā mahājanaṃ tava kathaṃ gāhāpetvā hatalābhasakkāraṃ karohī’’ti. Sā taṃ sutvā ‘‘sādhū’’ti sampaṭicchitvā pakkantā tato paṭṭhāya mālāgandhavilepanakappūrakaṭukaphalādīni gahetvā sāyaṃ mahājanassa satthu dhammadesanaṃ sutvā nagaraṃ pavisanakāle jetavanābhimukhī gacchati, ‘‘kahaṃ gacchasī’’ti ca puṭṭhā ‘‘samaṇassa gotamassa santikaṃ gamissāmi, ahañhi tena saddhiṃ ekagandhakuṭiyaṃ vasāmī’’ti vatvā aññatarasmiṃ titthiyārāme vasitvā pātova jetavanamaggaṃ otaritvā nagarābhimukhī āgacchantī ‘‘kiṃ, sundari, kahaṃ gatāsī’’ti puṭṭhā ‘‘samaṇena gotamena saddhiṃ ekagandhakuṭiyaṃ vasitvā taṃ kilesaratiyā ramāpetvā āgatāmhī’’ti vadati.

Atha te katipāhaccayena dhuttānaṃ kahāpaṇe datvā ‘‘gacchatha sundariṃ māretvā samaṇassa gotamassa gandhakuṭiyā samīpe mālākacavarantare nikkhipitvā ethā’’ti vadiṃsu. Te tathā akaṃsu. Tato titthiyā ‘‘sundariṃ na passāmā’’ti kolāhalaṃ katvā rañño ārocetvā ‘‘kahaṃ vo āsaṅkā’’ti vuttā ‘‘imesu divasesu jetavane vasati, tatthassā pavattiṃ na jānāmā’’ti vatvā ‘‘tena hi gacchatha, naṃ vicinathā’’ti raññā anuññātā attano upaṭṭhāke gahetvā jetavanaṃ gantvā vicinantā mālākacavarantare taṃ disvā mañcakaṃ āropetvā nagaraṃ pavesetvā ‘‘samaṇassa gotamassa sāvakā ‘satthārā kataṃ pāpakammaṃ paṭicchādessāmā’ti sundariṃ māretvā mālākacavarantare nikkhipiṃsū’’ti rañño ārocayiṃsu. Rājā ‘‘tena hi gacchatha, nagaraṃ āhiṇḍathā’’ti āha. Te nagaravīthīsu ‘‘passatha samaṇānaṃ sakyaputtiyānaṃ kamma’’ntiādīni vatvā puna rañño nivesanadvāraṃ āgamiṃsu. Rājā sundariyā sarīraṃ āmakasusāne aṭṭakaṃ āropetvā rakkhāpesi. Sāvatthivāsino ṭhapetvā ariyasāvake sesā yebhuyyena ‘‘passatha samaṇānaṃ sakyaputtiyānaṃ kamma’’ntiādīni vatvā antonagarepi bahinagarepi bhikkhū akkosantā vicaranti. Bhikkhū taṃ pavattiṃ tathāgatassa ārocesuṃ. Satthā ‘‘tena hi tumhepi te manusse evaṃ paṭicodethā’’ti vatvā imaṃ gāthamāha –

306. ‘‘Abhūtavādī nirayaṃ upeti,
Yo vāpi katvā na karomicāha;
Ubhopi te pecca samā bhavanti,
Nihīnakammā manujā paratthā’’ti.

Tattha **abhūtavādī**ti parassa dosaṃ adisvāva musāvādaṃ katvā tucchena paraṃ abbhācikkhanto. **Katvā**ti yo vā pana pāpakammaṃ katvā ‘‘nāhaṃ etaṃ karomī’’ti āha. **Pecca samā bhavantī**ti te ubhopi janā paralokaṃ gantvā nirayaṃ upagamanena gatiyā samā bhavanti. Gatiyeva nesaṃ paricchinnā, āyu pana nesaṃ na paricchinnaṃ. Bahukañhi pāpakammaṃ katvā ciraṃ niraye paccanti, parittaṃ katvā appamattakameva kālaṃ. Yasmā pana nesaṃ ubhinnampi lāmakameva kammaṃ, tena vuttaṃ – **‘‘nihīnakammā manujā paratthā’’**ti. Paratthāti imassa pana padassa purato peccapadena sambandho. Pecca parattha ito gantvā te nihīnakammā paraloke samā bhavantīti attho. Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Rājā ‘‘sundariyā aññehi māritabhāvaṃ jānāthā’’ti purise uyyojesi. Atha te dhuttā tehi kahāpaṇehi suraṃ pivantā aññamaññaṃ kalahaṃ kariṃsu. Eko ekaṃ āha – ‘‘tvaṃ sundariṃ ekappahāreneva māretvā mālākacavarantare nikkhipitvā tato laddhakahāpaṇehi suraṃ pivasi, hotu hotū’’ti. Rājapurisā te dhutte gahetvā rañño dassesuṃ. Atha ne rājā ‘‘tumhehi sā māritā’’ti pucchi. ‘‘Āma, devā’’ti. ‘‘Kehi mārāpitā’’ti? ‘‘Aññatitthiyehi, devā’’ti. Rājā titthiye pakkosāpetvā pucchi. Te tatheva vadiṃsu. Tena hi gacchatha tumhe evaṃ vadantā nagaraṃ āhiṇḍatha – ‘‘ayaṃ sundarī samaṇassa gotamassa avaṇṇaṃ āropetukāmehi amhehi mārāpitā, neva samaṇassa gotamassa, na sāvakānaṃ doso atthi, amhākameva doso’’ti. Te tathā kariṃsu. Bālamahājano tadā saddahi, titthiyāpi dhuttāpi purisavadhadaṇḍaṃ pāpuṇiṃsu. Tato paṭṭhāya buddhānaṃ sakkāro mahā ahosīti.

Sundarīparibbājikāvatthu paṭhamaṃ.

2. Duccaritaphalapīḷitavatthu

Kāsāvakaṇṭhāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto duccaritaphalānubhāvena pīḷite satte ārabbha kathesi.

Āyasmā hi moggallāno lakkhaṇattherena saddhiṃ gijjhakūṭā orohanto aṭṭhisaṅkhalikapetādīnaṃ attabhāve disvā sitaṃ karonto lakkhaṇattherena sitakāraṇaṃ puṭṭho ‘‘akālo, āvuso, imassa pañhassa, tathāgatassa santike maṃ puccheyyāsī’’ti vatvā tathāgatassa santike therena puṭṭho aṭṭhisaṅkhalikapetādīnaṃ diṭṭhabhāvaṃ ācikkhitvā ‘‘idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ bhikkhuṃ vehāsaṃ gacchantaṃ, tassa saṅghāṭipi ādittā sampajjalitā sajotibhūtā…pe… kāyopi āditto’’tiādinā (pārā. 230; saṃ. ni. 2.218) nayena saddhiṃ pattacīvarakāyabandhanādīhi ḍayhamāne pañca sahadhammike ārocesi. Satthā tesaṃ kassapadasabalassa sāsane pabbajitvā pabbajjāya anurūpaṃ kātuṃ asakkontānaṃ pāpabhāvaṃ ācikkhitvā tasmiṃ khaṇe tattha nisinnānaṃ bahūnaṃ pāpabhikkhūnaṃ duccaritakammassa vipākaṃ dassento imaṃ gāthamāha –

307. ‘‘Kāsāvakaṇṭhā bahavo, pāpadhammā asaññatā;
Pāpā pāpehi kammehi, nirayaṃ te upapajjare’’ti.

Tattha **kāsāvakaṇṭhā**ti kāsāvena paliveṭhitakaṇṭhā. **Pāpadhammā**ti lāmakadhammā. **Asaññatā**ti kāyādisaṃyamarahitā, tathārūpā pāpapuggalā attanā katehi akusalakammehi nirayaṃ upapajjanti, te tattha paccitvā tato cutā vipākāvasesena petesupi evaṃ paccantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Duccaritaphalapīḷitavatthu dutiyaṃ.

3. Vaggumudātīriyabhikkhuvatthu

Seyyo ayoguḷoti imaṃ dhammadesanaṃ satthā vesāliṃ upanissāya mahāvane viharanto vaggumudātīriye bhikkhū ārabbha kathesi. Vatthu uttarimanussadhammapārājike (pārā. 193 ādayo) āgatameva.

Tadā hi satthā te bhikkhū ‘‘kiṃ pana tumhe, bhikkhave, udarassatthāya gihīnaṃ aññamaññassa uttarimanussadhammassa vaṇṇaṃ bhāsitthā’’ti vatvā tehi ‘‘āma, bhante’’ti vutte te bhikkhū anekapariyāyena garahitvā imaṃ gāthamāha –

308. ‘‘Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato’’ti.

Tattha **yañce bhuñjeyyā**ti yaṃ dussīlo nissīlapuggalo kāyādīhi asaññato raṭṭhavāsīhi saddhāya dinnaṃ raṭṭhapiṇḍaṃ ‘‘samaṇomhī’’ti paṭijānanto gahetvā bhuñjeyya, tatto āditto aggivaṇṇo ayoguḷova bhutto seyyo sundarataro. Kiṃ kāraṇā? Tappaccayā hi ekova attabhāvo jhāyeyya, dussīlo pana saddhādeyyaṃ bhuñjitvā anekānipi jātisatāni niraye pacceyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Vaggumudātīriyabhikkhuvatthu tatiyaṃ.

4. Khemakaseṭṭhiputtavatthu

Cattāri ṭhānānīti imaṃ dhammadesanaṃ satthā jetavane viharanto anāthapiṇḍikassa bhāgineyyaṃ khemakaṃ nāma seṭṭhiputtaṃ ārabbha kathesi.

So kira abhirūpo ahosi, yebhuyyena itthiyo taṃ disvā rāgābhibhūtā sakabhāvena saṇṭhātuṃ nāsakkhiṃsu. Sopi paradārakammābhiratova ahosi. Atha naṃ rattiṃ rājapurisā gahetvā rañño dassesuṃ. Rājā mahāseṭṭhissa lajjāmīti taṃ kiñci avatvā vissajjāpesi. So pana neva virami. Atha naṃ dutiyampi tatiyampi rājapurisā gahetvā rañño dassesuṃ. Rājā vissajjāpesiyeva. Mahāseṭṭhi, taṃ pavattiṃ sutvā taṃ ādāya satthu santikaṃ gantvā taṃ pavattiṃ ārocetvā, ‘‘bhante, imassa dhammaṃ desethā’’ti āha. Satthā tassa saṃvegakathaṃ vatvā paradārasevanāya dosaṃ dassento imā gāthā abhāsi –

309. ‘‘Cattāri ṭhānāni naro pamatto,
Āpajjati paradārūpasevī;
Apuññalābhaṃ na nikāmaseyyaṃ,
Nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

310. ‘‘Apuññalābho ca gatī ca pāpikā,
Bhītassa bhītāya ratī ca thokikā;
Rājā ca daṇḍaṃ garukaṃ paṇeti,
Tasmā naro paradāraṃ na seve’’ti.

Tattha **ṭhānānī**ti dukkhakāraṇāni. **Pamatto**ti sativossaggena samannāgato. **Āpajjatī**ti pāpuṇāti. **Paradārūpasevī**ti paradāraṃ upasevanto uppathacārī. **Apuññalābha**nti akusalalābhaṃ. **Na nikāmaseyya**nti yathā icchati, evaṃ seyyaṃ alabhitvā anicchitaṃ parittakameva kālaṃ seyyaṃ labhati. **Apuññalābho cā**ti evaṃ tassa ayañca apuññalābho, tena ca apuññena nirayasaṅkhātā pāpikā gati hoti. **Ratī ca thokikā**ti yā tassa bhītassa bhītāya itthiyā saddhiṃ rati, sāpi thokikā parittā hoti. **Garuka**nti rājā ca hatthacchedādivasena garukaṃ daṇḍaṃ paṇeti. **Tasmā**ti yasmā paradāraṃ sevanto etāni apuññādīni pāpuṇāti, tasmā paradāraṃ na seveyyāti attho.

Desanāvasāne khemako sotāpattiphale patiṭṭhahi. Tato paṭṭhāya mahājano sukhaṃ vītināmesi. Kiṃ panassa pubbakammanti? So kira kassapabuddhakāle uttamamallo hutvā dve suvaṇṇapaṭākā dasabalassa kañcanathūpe āropetvā patthanaṃ paṭṭhapesi ‘‘ṭhapetvā ñātisālohititthiyo avasesā maṃ disvā rajjantū’’ti. Idamassa pubbakammanti. Tena taṃ nibbattanibbattaṭṭhāne disvā paresaṃ itthiyo sakabhāvena saṇṭhātuṃ nāsakkhiṃsūti.

Khemakaseṭṭhiputtavatthu catutthaṃ.

5. Dubbacabhikkhuvatthu

Kuso yathāti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ dubbacabhikkhuṃ ārabbha kathesi.

Eko kira bhikkhu asañcicca ekaṃ tiṇaṃ chinditvā kukkucce uppanne ekaṃ bhikkhuṃ upasaṅkamitvā, ‘‘āvuso, yo tiṇaṃ chindati, tassa kiṃ hotī’’ti taṃ attanā katabhāvaṃ ārocetvā pucchi. Atha naṃ itaro ‘‘tvaṃ tiṇassa chinnakāraṇā kiñci hotīti saññaṃ karosi, na ettha kiñci hoti, desetvā pana muccatī’’ti vatvā sayampi ubhohi hatthehi tiṇaṃ luñcitvā aggahesi. Bhikkhū taṃ pavattiṃ satthu ārocesuṃ. Satthā taṃ bhikkhuṃ anekapariyāyena vigarahitvā dhammaṃ desento imā gāthā abhāsi –

311. ‘‘Kuso yathā duggahito, hatthamevānukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhati.

312. ‘‘Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

313. ‘‘Kayirā ce kayirāthenaṃ, daḷhamenaṃ parakkame;
Sithilo hi paribbājo, bhiyyo ākirate raja’’nti.

Tattha **kuso**ti yaṃ kiñci tikhiṇadhāraṃ tiṇaṃ antamaso tālapaṇṇampi, yathā so kuso yena duggahito, tassa hatthaṃ anukantati phāleti, evameva samaṇadhammasaṅkhātaṃ sāmaññampi khaṇḍasīlāditāya dupparāmaṭṭhaṃ **nirayāyupakaḍḍhati,** niraye nibbattāpetīti attho. **Sithila**nti olīyitvā karaṇena sithilagāhaṃ katvā kataṃ yaṃkiñci kammaṃ. **Saṃkiliṭṭha**nti vesiyādikesu agocaresu caraṇena saṃkiliṭṭhaṃ. **Saṅkassara**nti saṅkāhi saritabbaṃ, uposathakiccādīsu aññatarakiccena sannipatitampi saṅghaṃ disvā ''addhā ime mama cariyaṃ ñatvā maṃ ukkhipitukāmāva sannipatitā''ti evaṃ attano āsaṅkāhi saritaṃ ussaṅkitaṃ parisaṅkitaṃ. **Na taṃ hotī**ti taṃ evarūpaṃ samaṇadhammasaṅkhātaṃ brahmacariyaṃ tassa puggalassa mahapphalaṃ na hoti, tassa mahapphalābhāveneva bhikkhadāyakānampissa na mahapphalaṃ hotīti attho. **Kayirā ce**ti tasmā yaṃ kammaṃ kareyya, taṃ kareyyātheva. **Daḷhamenaṃ parakkame**ti thirakatameva katvā avattasamādāno hutvā enaṃ kayirā. **Paribbājo**ti sithilabhāvena kato khaṇḍādibhāvappatto samaṇadhammo. **Bhiyyo ākirate raja**nti abbhantare vijjamānaṃ rāgarajādiṃ evarūpo samaṇadhammo apanetuṃ na sakkoti, atha kho tassa upari aparampi rāgarajādiṃ ākiratīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu, sopi bhikkhu saṃvare ṭhatvā pacchā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇīti.

Dubbacabhikkhuvatthu pañcamaṃ.

6. Issāpakatitthivatthu

Akatanti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ issāpakataṃ itthiṃ ārabbha kathesi.

Tassā kira sāmiko ekāya gehadāsiyā saddhiṃ santhavaṃ akāsi. Sā issāpakatā taṃ dāsiṃ hatthapādesu bandhitvā tassā kaṇṇanāsaṃ chinditvā ekasmiṃ guḷhagabbhe pakkhipitvā dvāraṃ pidahitvā tassa kammassa attanā katabhāvaṃ paṭicchādetuṃ ''ehi, ayya, vihāraṃ gantvā dhammaṃ suṇissāmā''ti sāmikaṃ ādāya vihāraṃ gantvā dhammaṃ suṇantī nisīdi. Athassā āgantukañātakā gehaṃ āgantvā dvāraṃ vivaritvā taṃ vippakāraṃ disvā dāsiṃ mocayiṃsu. Sā vihāraṃ gantvā catuparisamajjhe ṭhitā tamatthaṃ dasabalassa ārocesi. Satthā tassā vacanaṃ sutvā ''duccaritaṃ nāma 'idaṃ me aññe na jānantī'ti appamattakampi na kātabbaṃ, aññasmiṃ ajānantepi sucaritameva kātabbaṃ. Paṭicchādetvā katampi hi duccaritaṃ nāma pacchānutāpaṃ karoti, sucaritaṃ pāmojjameva janetī''ti vatvā imaṃ gāthamāha –

314. ''Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;
Katañca sukataṃ seyyo, yaṃ katvā nānutappatī''ti.

Tattha **dukkaṭa**nti sāvajjaṃ apāyasaṃvattanikaṃ kammaṃ akatameva seyyo varaṃ uttamaṃ. **Pacchā tappatī**ti tañhi anussaritānussaritakāle tappatiyeva. **Sukata**nti anavajjaṃ pana sukhadāyakaṃ sugatisaṃvattanikameva kammaṃ kataṃ seyyo. **Yaṃ katvā**ti yaṃ kammaṃ katvā pacchā anussaraṇakāle na tappati nānutappati, somanassajātova hoti, taṃ kammaṃ varanti attho.

Desanāvasāne upāsako ca sā ca itthī sotāpattiphale patiṭṭhahiṃsu. Tañca pana dāsiṃ tattheva bhujissaṃ katvā dhammacāriniṃ kariṃsūti.

Issāpakatitthivatthu chaṭṭhaṃ.

7. Sambahulabhikkhuvatthu

Nagaraṃ yathāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule āgantuke bhikkhū ārabbha kathesi.

Te kira ekasmiṃ paccante vassaṃ upagantvā paṭhamamāse sukhaṃ vihariṃsu. Majjhimamāse corā āgantvā tesaṃ gocaragāmaṃ paharitvā karamare gahetvā agamaṃsu. Tato paṭṭhāya manussā corānaṃ paṭibāhanatthāya taṃ paccantanagaraṃ abhisaṅkharontā te bhikkhū sakkaccaṃ upaṭṭhātuṃ okāsaṃ na labhiṃsu. Te aphāsukaṃ vassaṃ vasitvā vutthavassā satthu dassanāya sāvatthiṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Satthā tehi saddhiṃ katapaṭisanthāro ''kiṃ, bhikkhave, sukhaṃ vasitthā''ti pucchitvā, ''bhante, mayaṃ paṭhamamāsameva sukhaṃ vasimhā, majjhimamāse corā gāmaṃ pahariṃsu, tato paṭṭhāya manussā nagaraṃ abhisaṅkharontā sakkaccaṃ upaṭṭhātuṃ okāsaṃ na labhiṃsu. Tasmā aphāsukaṃ vassaṃ vasimhā''ti vutte ''alaṃ, bhikkhave, mā cintayittha, phāsuvihāro nāma niccakālaṃ dullabho, bhikkhunā nāma yathā te manussā nagaraṃ gopayiṃsu, evaṃ attabhāvameva gopayituṃ vaṭṭatī''ti vatvā imaṃ gāthamāha –

315. ''Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā''ti.

Tattha **santarabāhira**nti, bhikkhave, yathā tehi manussehi taṃ paccantanagaraṃ dvārapākārādīni thirāni karontehi saantaraṃ, aṭṭālakaparikhādīni thirāni karontehi sabāhiranti santarabāhiraṃ suguttaṃ kataṃ, evaṃ tumhepi satiṃ upaṭṭhapetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhikaṃ satiṃ avissajjetvā yathā gayhamānāni bāhirāni cha āyatanāni ajjhattikānaṃ upaghātāya saṃvattanti, tathā aggahaṇena tānipi thirāni katvā tesaṃ appavesāya dvārarakkhikaṃ satiṃ appahāya vicarantā attānaṃ gopethāti attho. **Khaṇo vo mā upaccagā**ti yo hi evaṃ attānaṃ na gopeti, taṃ puggalaṃ ayaṃ buddhuppādakhaṇo majjhimadese uppattikhaṇo sammādiṭṭhiyā paṭiladdhakhaṇo channaṃ āyatanānaṃ avekallakhaṇoti sabbopi ayaṃ khaṇo atikkamati, so khaṇo tumhe mā atikkamatu. **Khaṇātītā**ti ye hi taṃ khaṇaṃ atītā, te ca puggale so ca khaṇo atīto, te nirayamhi samappitā hutvā tattha nibbattitvā socantīti attho.

Desanāvasāne te bhikkhū uppannasaṃvegā arahatte patiṭṭhahiṃsūti.

Sambahulabhikkhuvatthu sattamaṃ.

8. Nigaṇṭhavatthu

Alajjitāyeti imaṃ dhammadesanaṃ satthā jetavane viharanto nigaṇṭhe ārabbha kathesi.

Ekasmiñhi divase bhikkhū nigaṇṭhe disvā kathaṃ samuṭṭhāpesuṃ, ''āvuso, sabbaso appaṭicchannehi acelakehi ime nigaṇṭhā varatarā, ye ekaṃ purimapassampi tāva paṭicchādenti, sahirikā maññe ete''ti. Taṃ sutvā nigaṇṭhā ''na mayaṃ etena kāraṇena paṭicchādema, paṃsurajādayo pana puggalā eva, jīvitindriyapaṭibaddhā eva, te no bhikkhābhājanesu mā patiṃsūti iminā kāraṇena paṭicchādemā''ti vatvā tehi saddhiṃ vādapaṭivādavasena bahuṃ kathaṃ kathesuṃ. Bhikkhū satthāraṃ upasaṅkamitvā nisinnakāle taṃ pavattiṃ ārocesuṃ. Satthā, ''bhikkhave, alajjitabbena lajjitvā lajjitabbena alajjamānā nāma duggatiparāyaṇāva hontī''ti vatvā dhammaṃ desento imā gāthā abhāsi –

316. ''Alajjitāye lajjanti, lajjitāye na lajjare;
Micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

317. ''Abhaye bhayadassino, bhaye cābhayadassino;
Micchādiṭṭhisamādānā, sattā gacchanti duggati''nti.

Tattha **alajjitāye**ti alajjitabbena. Bhikkhābhājanañhi alajjitabbaṃ nāma, te pana taṃ paṭicchādetvā vicarantā tena lajjanti nāma. **Lajjitāye**ti apaṭicchannena hirikopīnaṅgena lajjitabbena. Te pana taṃ apaṭicchādetvā vicarantā lajjitāye na lajjanti nāma. Tena tesaṃ alajjitabbena lajjitaṃ lajjitabbena alajjitaṃ tucchagahaṇabhāvena ca aññathāgahaṇabhāvena ca micchādiṭṭhi hoti. Taṃ samādiyitvā vicarantā pana te micchādiṭṭhisamādānā sattā nirayādibhedaṃ duggatiṃ gacchantīti attho. **Abhaye**ti bhikkhābhājanaṃ nissāya rāgadosamohamānadiṭṭhikilesaduccaritabhayānaṃ anuppajjanato bhikkhābhājanaṃ abhayaṃ nāma, bhayena taṃ paṭicchādentā pana abhaye **bhayadassino** nāma. Hirikopīnaṅgaṃ pana nissāya rāgādīnaṃ uppajjanato taṃ bhayaṃ nāma, tassa apaṭicchādanena **bhaye cābhayadassino**. Tassa taṃ ayathāgahaṇassa samādinnattā micchādiṭṭhisamādānā sattā duggahiṃ gacchantīti attho.

Desanāvasāne bahū nigaṇṭhā saṃviggamānasā pabbajiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Nigaṇṭhavatthu aṭṭhamaṃ.

9. Titthiyasāvakavatthu

Avajjeti imaṃ dhammadesanaṃ satthā jetavane viharanto titthiyasāvake ārabbha kathesi.

Ekasmiñhi samaye aññatitthiyasāvakā attano putte sammādiṭṭhikānaṃ upāsakānaṃ puttehi saddhiṃ saparivāre kīḷamāne disvā gehaṃ āgatakāle ‘‘na vo samaṇā sakyaputtiyā vanditabbā, nāpi tesaṃ vihāraṃ pavisitabba’’nti sapathaṃ kārayiṃsu. Te ekadivasaṃ jetavanavihārassa bahidvārakoṭṭhakasāmante kīḷantā pipāsitā ahesuṃ. Athekaṃ upāsakadārakaṃ ‘‘tvaṃ ettha gantvā pānīyaṃ pivitvā amhākampi āharāhī’’ti pahiṇiṃsu. So vihāraṃ pavisitvā satthāraṃ vanditvā pānīyaṃ pivitvā tamatthaṃ ārocesi. Atha naṃ satthā ‘‘tvameva pānīyaṃ pivitvā gantvā itarepi pānīyapivanatthāya idheva pesehī’’ti āha. So tathā akāsi. Te āgantvā pānīyaṃ piviṃsu. Satthā te pakkosāpetvā tesaṃ sappāyaṃ dhammakathaṃ kathetvā te acalasaddhe katvā saraṇesu ca sīlesu ca patiṭṭhāpesi. Te sakāni gehāni gantvā tamatthaṃ mātāpitūnaṃ ārocesuṃ. Atha nesaṃ mātāpitaro ‘‘puttakā no vipannadiṭṭhikā jātā’’ti domanassappattā parideviṃsu. Atha tesaṃ chekā sambahulā paṭivissakā manussā āgantvā domanassavūpasamanatthāya dhammaṃ kathayiṃsu. Te tesaṃ kathaṃ sutvā ‘‘ime dārake samaṇassa gotamasseva niyyādessāmā’’ti mahantena ñātigaṇena saddhiṃ vihāraṃ nayiṃsu. Satthā tesaṃ ajjhāsayaṃ oloketvā dhammaṃ desento imā gāthā abhāsi –

318. ‘‘Avajje vajjamatino, vajje cāvajjadassino;
Micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

319. ‘‘Vajjañca vajjato ñatvā, avajjañca avajjato;
Sammādiṭṭhisamādānā, sattā gacchanti suggati’’nti.

Tattha **avajje**ti dasavatthukāya sammādiṭṭhiyā, tassā upanissayabhūte dhamme ca. **Vajjamatino**ti vajjaṃ idanti uppannamatino. Dasavatthukāya micchādiṭṭhiyā pana tassā upanissayabhūte dhamme ca avajjadassino, etissā avajjaṃ vajjato vajjañca avajjato ñatvā gahaṇasaṅkhātāya micchādiṭṭhiyā samādinnattā micchādiṭṭhisamādānā sattā duggatiṃ gacchantīti attho. Dutiyagāthāya vuttavipariyāyena attho veditabbo.

Desanāvasāne sabbepi te tīsu saraṇesu patiṭṭhāya aparāparaṃ dhammaṃ suṇantā sotāpattiphale patiṭṭhahiṃsūti.

Titthiyasāvakavatthu navamaṃ.

Nirayavaggavaṇṇanā niṭṭhitā.

Dvāvīsatimo vaggo.

23. Nāgavaggo

1. Attadantavatthu

Ahaṃ nāgo vāti imaṃ dhammadesanaṃ satthā kosambiyaṃ viharanto attānaṃ ārabbha kathesi. Vatthu appamādavaggassa ādigāthāvaṇṇanāya vitthāritameva. Vuttañhetaṃ tattha (dha. pa. aṭṭha. 1.sāmāvativatthu) –

Māgaṇḍiyā tāsaṃ kiñci kātuṃ asakkuṇitvā ‘‘samaṇassa gotamasseva kattabbaṃ karissāmī’’ti nāgarānaṃ lañjaṃ datvā ‘‘samaṇaṃ gotamaṃ antonagaraṃ pavisitvā carantaṃ dāsakammakaraporisehi saddhiṃ akkosetvā paribhāsetvā palāpethā’’ti āṇāpesi. Micchādiṭṭhikā tīsu ratanesu appasannā antonagaraṃ paviṭṭhaṃ satthāraṃ anubandhitvā ‘‘corosi bālosi mūḷhosi thenosi oṭṭhosi goṇosi gadrabhosi nerayikosi tiracchānagatosi, natthi tuyhaṃ sugati, duggatiyeva tuyhaṃ pāṭikaṅkhā’’ti dasahi akkosavatthūhi akkosanti paribhāsanti. Taṃ sutvā āyasmā ānando satthāraṃ etadavoca – ‘‘bhante, ime nāgarā amhe akkosanti paribhāsanti, ito aññattha gacchāmā’’ti. ‘‘Kuhiṃ, ānandā’’ti? ‘‘Aññaṃ nagaraṃ, bhante’’ti. ‘‘Tattha manussesu akkosantesu paribhāsantesu puna kattha gamissāmānandā’’ti. ‘‘Tatopi aññaṃ nagaraṃ, bhante’’ti. ‘‘Tattha manussesu akkosantesu paribhāsantesu kuhiṃ gamissāmānandā’’ti. ‘‘Tatopi aññaṃ nagaraṃ, bhante’’ti. ‘‘Ānanda, na evaṃ kātuṃ vaṭṭati, yattha adhikaraṇaṃ uppannaṃ, tattheva tasmiṃ vūpasante aññattha gantuṃ vaṭṭati, ke pana te, ānanda, akkosantī’’ti. ‘‘Bhante, dāsakammakare upādāya sabbe akkosantī’’ti. ‘‘Ahaṃ, ānanda, saṅgāmaṃ otiṇṇahatthisadiso. Saṅgāmaṃ otiṇṇahatthino hi catūhi disāhi āgate sare sahituṃ bhāro, tatheva bahūhi dussīlehi kathitakathānaṃ sahanaṃ nāma mayhaṃ bhāro’’ti vatvā attānaṃ ārabbha dhammaṃ desento imā gāthā abhāsi –

320. ‘‘Ahaṃ nāgova saṅgāme, cāpato patitaṃ saraṃ;
Ativākyaṃ titikkhissaṃ, dussīlo hi bahujjano.

321. ‘‘Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
Danto seṭṭho manussesu, yotivākyaṃ titikkhati.

322. ‘‘Varamassatarā dantā, ājānīyā ca sindhavā;
Kuñjarā ca mahānāgā, attadanto tato vara’’nti.

Tattha **nāgovā**ti hatthī viya. **Cāpato patita**nti dhanuto muttaṃ. **Ativākya**nti aṭṭhaanariyavohāravasena pavattaṃ vītikkamavacanaṃ. **Titikkhissa**nti yathā saṅgāmāvacaro sudanto mahānāgo khamo sattipahārādīni cāpato muccitvā attani patite sare avihaññamāno titikkhati, evameva evarūpaṃ ativākyaṃ titikkhissaṃ, sahissāmīti attho. **Dussīlo hī**ti ayañhi lokiyamahājano bahudussīlo attano attano rucivasena vācaṃ nicchāretvā ghaṭṭento carati, tattha adhivāsanaṃ ajjhupekkhanameva mama bhāro. **Samiti**nti uyyānakīḷamaṇḍalādīsu mahājanamajjhaṃ gacchantā dantameva goṇajātiṃ vā assajātiṃ vā yāne yojetvā nayanti. **Rājā**ti tathārūpeheva vāhanehi gacchanto rājāpi dantameva abhirūhati. **Manussesū**ti manussesupi catūhi ariyamaggehi danto nibbisevanova seṭṭho. **Yotivākya**nti yo evarūpaṃ atikkamavacanaṃ punappunaṃ vuccamānampi titikkhati na paṭippharati na vihaññati, evarūpo danto seṭṭhoti attho.

Assatarāti vaḷavāya gadrabhena jātā. **Ājānīyā**ti yaṃ assadamasārathi kāraṇaṃ kāreti, tassa khippaṃ jānanasamatthā. **Sindhavā**ti sindhavaraṭṭhe jātā assā. **Mahānāgā**ti kuñjarasaṅkhātā mahāhatthino. **Attadanto**ti ete assatarā ca sindhavā ca kuñjarā ca dantāva varaṃ, na adantā. Yo pana catūhi ariyamaggehi attano dantatāya attadanto nibbisevano, ayaṃ tatopi varaṃ, sabbehipi etehi uttaritaroti attho.

Desanāvasāne lañjaṃ gahetvā vīthisiṅghāṭakādīsu ṭhatvā akkosanto paribhāsanto sabbopi so mahājano sotāpattiphalādīni pāpuṇīti.

Attadantavatthu paṭhamaṃ.

2. Hatthācariyapubbakabhikkhuvatthu

Na hi etehīti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ hatthācariyapubbakaṃ bhikkhuṃ ārabbha kathesi.

So kira ekadivasaṃ aciravatīnadītīre hatthidamakaṃ ‘‘ekaṃ hatthiṃ damessāmī’’ti attanā icchitaṃ kāraṇaṃ sikkhāpetuṃ asakkontaṃ disvā samīpe ṭhite bhikkhū āmantetvā āha – ‘‘āvuso, sace ayaṃ hatthācariyo imaṃ hatthiṃ asukaṭṭhāne nāma vijjheyya, khippameva imaṃ kāraṇaṃ sikkhāpeyyā’’ti. So tassa kathaṃ sutvā tathā katvā taṃ hatthiṃ sudantaṃ damesi. Te bhikkhū taṃ pavattiṃ satthu ārocesuṃ. Satthā taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tayā evaṃ vutta’’nti pucchitvā ‘‘saccaṃ, bhante’’ti vutte vigarahitvā ‘‘kiṃ te, moghapurisa, hatthiyānena vā aññena vā dantena. Na hi etehi yānehi agatapubbaṃ ṭhānaṃ gantuṃ samatthā nāma atthi, attanā pana sudantena sakkā agatapubbaṃ ṭhānaṃ gantuṃ, tasmā attānameva damehi, kiṃ te etesaṃ damanenā’’ti vatvā imaṃ gāthamāha –

323. ‘‘Na hi etehi yānehi, gaccheyya agataṃ disaṃ;
Yathāttanā sudantena, danto dantena gacchatī’’ti.

Tassattho – yāni tāni hatthiyānādīni yānāni, na hi etehi yānehi koci puggalo supinantenapi agatapubbattā ‘‘agata’’nti saṅkhātaṃ nibbānadisaṃ tathā gaccheyya, yathā pubbabhāge indriyadamena aparabhāge ariyamaggabhāvanāya sudantena danto nibbisevano sappañño puggalo taṃ agatapubbaṃ disaṃ gacchati, dantabhūmiṃ pāpuṇāti. Tasmā attadamanameva tato varanti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Hatthācariyapubbakabhikkhuvatthu dutiyaṃ.

3. Parijiṇṇabrāhmaṇaputtavatthu

Dhanapāloti imaṃ dhammadesanaṃ satthā sāvatthiyaṃ viharanto aññatarassa parijiṇṇabrāhmaṇassa putte ārabbha kathesi.

Sāvatthiyaṃ kireko brāhmaṇo aṭṭhasatasahassavibhavo vayappattānaṃ catunnaṃ puttānaṃ āvāhaṃ katvā cattāri satasahassāni adāsi. Athassa brāhmaṇiyā kālakatāya puttā sammantayiṃsu – ‘‘sace ayaṃ aññaṃ brāhmaṇiṃ ānessati, tassā kucchiyaṃ nibbattānaṃ vasena kulasantakaṃ bhijjissati, handa naṃ mayaṃ saṅgaṇhissāmā’’ti te taṃ paṇītehi ghāsacchādanādīhi upaṭṭhahantā hatthapādasambāhanādīni karontā upaṭṭhahitvā ekadivasamassa divā niddāyitvā vuṭṭhitassa hatthapāde sambāhantā pāṭiyekkaṃ gharāvāse ādīnavaṃ vatvā ‘‘mayaṃ tumhe iminā nīhārena yāvajīvaṃ upaṭṭhahissāma, sesadhanampi no dethā’’ti yāciṃsu. Brāhmaṇo puna ekekassa satasahassaṃ datvā attano nivatthapārupanamattaṃ ṭhapetvā sabbaṃ upabhogaparibhogaṃ cattāro koṭṭhāse katvā niyyādesi. Taṃ jeṭṭhaputto katipāhaṃ upaṭṭhahi. Atha naṃ ekadivasaṃ nhatvā āgacchantaṃ dvārakoṭṭhake ṭhatvā suṇhā evamāha – ‘‘kiṃ tayā jeṭṭhaputtassa sataṃ vā sahassaṃ vā atirekaṃ dinnaṃ atthi, nanu sabbesaṃ dve dve satasahassāni dinnāni, kiṃ sesaputtānaṃ gharassa maggaṃ na jānāsī’’ti. Sopi ‘‘nassa vasalī’’ti kujjhitvā aññassa gharaṃ agamāsi. Tatopi katipāhaccayena imināva upāyena palāpito aññassāti evaṃ ekagharampi pavesanaṃ alabhamāno paṇḍaraṅgapabbajjaṃ pabbajitvā bhikkhāya caranto kālānamaccayena jarājiṇṇo dubbhojanadukkhaseyyāhi milātasarīro bhikkhāya caranto āgamma pīṭhikāya nipanno niddaṃ okkamitvā uṭṭhāya nisinno attānaṃ oloketvā puttesu attano patiṭṭhaṃ apassanto cintesi – ‘‘samaṇo kira gotamo abbhākuṭiko uttānamukho sukhasambhāso paṭisanthārakusalo, sakkā samaṇaṃ gotamaṃ upasaṅkamitvā paṭisanthāraṃ labhitu''nti. So nivāsanapārupanaṃ saṇṭhāpetvā bhikkhabhājanaṃ gahetvā daṇḍamādāya bhagavato santikaṃ agamāsi. Vuttampi cetaṃ (saṃ. ni. 1.200) –

Atha kho aññataro brāhmaṇamahāsālo lūkho lūkhapāvuraṇo yena bhagavā tenupasaṅkami, upasaṅkamitvā ekamantaṃ nisīdi. Satthā ekamantaṃ nisinnena tena saddhiṃ paṭisanthāraṃ katvā etadavoca – ''kinnu tvaṃ, brāhmaṇa, lūkho lūkhapāvuraṇo''ti. Idha me, bho gotama, cattāro puttā, te maṃ dārehi saṃpuccha gharā nikkhāmentīti. Tena hi tvaṃ, brāhmaṇa, imā gāthāyo pariyāpuṇitvā sabhāyaṃ mahājanakāye sannipatite puttesu ca sannisinnesu bhāsassu –

''Yehi jātehi nandissaṃ, yesañca bhavamicchisaṃ;
Te maṃ dārehi saṃpuccha, sāva vārenti sūkaraṃ.

''Asantā kira maṃ jammā, tāta tātāti bhāsare;
Rakkhasā puttarūpena, te jahanti vayogataṃ.

''Assova jiṇṇo nibbhogo, khādanā apanīyati;
Bālakānaṃ pitā thero, parāgāresu bhikkhati.

''Daṇḍova kira me seyyo, yañce puttā anassavā;
Caṇḍampi goṇaṃ vāreti, atho caṇḍampi kukkuraṃ.

''Andhakāre pure hoti, gambhīre gādhamedhati;
Daṇḍassa ānubhāvena, khalitvā patitiṭṭhatī''ti. (saṃ. ni. 1.200);

So bhagavato santike tā gāthāyo uggaṇhitvā tathārūpe brāhmaṇānaṃ samāgamadivase sabbālaṅkārapaṭimaṇḍitesu puttesu taṃ sabhaṃ ogāhitvā brāhmaṇānaṃ majjhe mahārahesu āsanesu nisinnesu ''ayaṃ me kālo''ti sabhāya majjhe pavisitvā hatthaṃ ukkhipitvā ''ahaṃ, bho, tumhākaṃ gāthāyo bhāsitukāmo, suṇissathā''ti vatvā ''bhāsassu, brāhmaṇa, suṇomā''ti vutte ṭhitakova abhāsi. Tena ca samayena manussānaṃ vattaṃ hoti ''yo mātāpitūnaṃ santakaṃ khādanto mātāpitaro na poseti, so māretabbo''ti. Tasmā te brāhmaṇaputtā pitu pādesu patitvā ''jīvitaṃ no, tāta, dethā''ti yāciṃsu. So pitu hadayamudutāya ''mā me, bho, puttake vināsayittha, posessanti ma''nti āha. Athassa putte manussā āhaṃsu – ''sace, bho, ajja paṭṭhāya pitaraṃ na sammā paṭijaggissatha, ghātessāma vo''ti. Te bhītā pitaraṃ pīṭhe nisīdāpetvā sayaṃ ukkhipitvā gehaṃ netvā sarīraṃ telena abbhañjitvā ubbaṭṭetvā gandhacuṇṇādīhi nhāpetvā brāhmaṇiyo pakkosāpetvā ''ajja paṭṭhāya amhākaṃ pitaraṃ sammā paṭijaggatha, sace tumhe pamādaṃ āpajjissatha, niggaṇhissāma vo''ti vatvā paṇītabhojanaṃ bhojesuṃ.

Brāhmaṇo subhojanañca sukhaseyyañca āgamma katipāhaccayena sañjātabalo pīṇindriyo attabhāvaṃ oloketvā ''ayaṃ me sampatti samaṇaṃ gotamaṃ nissāya laddhā''ti paṇṇākāratthāya ekaṃ dussayugaṃ ādāya bhagavato santikaṃ gantvā katapaṭisanthāro ekamantaṃ nisinno taṃ dussayugaṃ bhagavato pādamūle ṭhapetvā ''mayaṃ, bho gotama, brāhmaṇā nāma ācariyassa ācariyadhanaṃ pariyesāma, paṭiggaṇhātu me bhavaṃ gotamo ācariyo ācariyadhana''nti āha. Bhagavā tassa anukampāya taṃ paṭiggahetvā dhammaṃ desesi. Desanāvasāne brāhmaṇo saraṇesu patiṭṭhāya evamāha – ''bho gotama, mayhaṃ puttehi cattāri dhuvabhattāni dinnāni, tato ahaṃ dve tumhākaṃ dammī''ti. Atha naṃ satthā ''kalyāṇaṃ, brāhmaṇa, mayaṃ pana ruccanaṭṭhānameva gamissāmā''ti vatvā uyyojesi. Brāhmaṇo gharaṃ gantvā putte āha – ''tātā, samaṇo gotamo mayhaṃ sahāyo, tassa me dve dhuvabhattāni dinnāni, tumhe tasmiṃ sampatte mā pamajjitthā''ti. Te ''sādhū''ti sampaṭicchiṃsu.

Satthā punadivase piṇḍāya caranto jeṭṭhaputtassa gharadvāraṃ agamāsi. So satthāraṃ disvā pattamādāya gharaṃ pavesetvā mahārahe pallaṅke nisīdāpetvā paṇītabhojanamadāsi. Satthā punadivase itarassa itarassāti paṭipāṭiyā sabbesaṃ gharāni agamāsi. Sabbe te tatheva sakkāraṃ akaṃsu. Ekadivasaṃ jeṭṭhaputto maṅgale paccupaṭṭhite pitaraṃ āha – ''tāta, kassa maṅgalaṃ demā''ti? ''Nāhaṃ aññe jānāmi, samaṇo gotamo mayhaṃ sahāyo’’ti. ‘‘Tena hi taṃ svātanāya pañcahi bhikkhusatehi saddhiṃ nimantethā’’ti. Brāhmaṇo tathā akāsi. Satthā punadivase saparivāro tassa gehaṃ agamāsi. So haritupalitte sabbālaṅkārapaṭimaṇḍite gehe buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā appodakamadhupāyasena ceva paṇītena khādanīyena ca parivisi. Antarābhattasmiṃyeva brāhmaṇassa cattāro puttā satthu santike nisīditvā āhaṃsu – ‘‘bho gotama, mayaṃ amhākaṃ pitaraṃ paṭijaggāma na pamajjāma, passathimassa attabhāva’’nti.

Satthā ‘‘kalyāṇaṃ vo kataṃ, mātāpituposanaṃ nāma porāṇakapaṇḍitānaṃ āciṇṇamevā’’ti vatvā ‘‘tassa nāgassa vippavāsena, virūḷhā sallakī ca kuṭajā cā’’ti imaṃ ekādasanipāte **mātuposakanāgarājajātakaṃ** (cariyā. 2.1 ādayo; jā. 1.11.1 ādayo) vitthārena kathetvā imaṃ gāthaṃ abhāsi –

324. ‘‘Dhanapālo nāma kuñjaro,
Kaṭukabhedano dunnivārayo;
Baddho kabaḷaṃ na bhuñjati,
Sumarati nāgavanassa kuñjaro’’ti.

Tattha **dhanapālo nāmā**ti tadā kāsikaraññā hatthācariyaṃ pesetvā ramaṇīye nāgavane gāhāpitassa hatthino etaṃ nāmaṃ. **Kaṭukabhedano**ti tikhiṇamado. Hatthīnañhi madakāle kaṇṇacūḷikā pabhijjanti, pakatiyāpi hatthino tasmiṃ kāle aṅkuse vā kuntatomare vā na gaṇenti, caṇḍā bhavanti. So pana aticaṇḍoyeva. Tena vuttaṃ – **kaṭukabhedano dunnivārayo**ti. **Baddho kabaḷaṃ na bhuñjatī**ti so baddho hatthisālaṃ pana netvā vicitrasāṇiyā parikkhipāpetvā katagandhaparibhaṇḍāya upari baddhavicitravitānāya bhūmiyā ṭhapito raññā rājārahena nānaggarasena bhojanena upaṭṭhāpitopi kiñci bhuñjituṃ na icchi, tamatthaṃ sandhāya ‘‘baddho kabaḷaṃ na bhuñjatī’’ti vuttaṃ. **Sumarati nāgavanassā**ti so ramaṇīyaṃ me vasanaṭṭhānanti nāgavanaṃ sarati. ‘‘Mātā pana me araññe puttaviyogena dukkhappattā ahosi, mātāpituupaṭṭhānadhammo na me pūrati, kiṃ me iminā bhojanenā’’ti dhammikaṃ mātāpituupaṭṭhānadhammameva sari. Taṃ pana yasmā tasmiṃ nāgavaneyeva ṭhito sakkā pūretuṃ, tena vuttaṃ – **sumarati nāgavanassa kuñjaro**ti. Satthari imaṃ attano pubbacariyaṃ ānetvā kathente kathenteyeva sabbepi te assudhārā pavattetvā muduhadayā ohitasotā bhaviṃsu. Atha nesaṃ bhagavā sappāyaṃ viditvā saccāni pakāsetvā dhammaṃ desesi.

Desanāvasāne saddhiṃ puttehi ceva suṇisāhi ca brāhmaṇo sotāpattiphale patiṭṭhahīti.

Parijiṇṇabrāhmaṇaputtavatthu tatiyaṃ.

4. Pasenadikosalavatthu

Middhī yadā hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto rājānaṃ pasenadikosalaṃ ārabbha kathesi.

Ekasmiñhi samaye rājā taṇḍuladoṇassa odanaṃ tadupiyena sūpabyañjanena bhuñjati. So ekadivasaṃ bhuttapātarāso bhattasammadaṃ avinodetvāva satthu santikaṃ gantvā kilantarūpo ito cito ca samparivattati, niddāya abhibhuyyamānopi ujukaṃ nipajjituṃ asakkonto ekamantaṃ nisīdi. Atha naṃ satthā āha – ‘‘kiṃ, mahārāja, avissamitvāva āgatosī’’ti? ‘‘Āma, bhante, bhuttakālato paṭṭhāya me mahādukkhaṃ hotī’’ti. Atha naṃ satthā, ‘‘mahārāja, atibahubhojanaṃ evaṃ dukkhaṃ hotī’’ti vatvā imaṃ gāthamāha –

325. ‘‘Middhī yadā hoti mahagghaso ca,
Niddāyitā samparivattasāyī;
Mahāvarāhova nivāpapuṭṭho,
Punappunaṃ gabbhamupeti mando’’ti.

Tattha **middhī**ti thinamiddhābhibhūto. **Mahagghaso cā**ti mahābhojano āharahatthakaalaṃsāṭakatatravaṭṭakakākamāsakabhuttavamitakānaṃ aññataro viya. **Nivāpapuṭṭho**ti kuṇḍakādinā sūkarabhattena puṭṭho. Gharasūkaro hi daharakālato paṭṭhāya posiyamāno thūlasarīrakāle gehā bahi nikkhamituṃ alabhanto heṭṭhāmañcādīsu samparivattitvā assasanto passasanto sayateva. Idaṃ vuttaṃ hoti – yadā puriso middhī ca hoti mahagghaso ca, nivāpapuṭṭho mahāvarāho viya ca aññena iriyāpathena yāpetuṃ asakkonto niddāyanasīlo samparivattasāyī, tadā so ‘‘aniccaṃ dukkhaṃ anattā’’ti tīṇi lakkhaṇāni manasikātuṃ na sakkoti. Tesaṃ amanasikārā mandapañño punappunaṃ gabbhamupeti, gabbhavāsato na parimuccatīti. Desanāvasāne satthā rañño upakāravasena –

> ‘‘Manujassa sadā satīmato, mattaṃ jānato laddhabhojane;
> Tanukassa bhavanti vedanā, saṇikaṃ jīrati āyu pālaya’’nti. (saṃ. ni. 1.124);

Imaṃ gāthaṃ vatvā uttaramāṇavaṃ uggaṇhāpetvā ‘‘imaṃ gāthaṃ rañño bhojanavelāya pavedeyyāsi, iminā upāyena bhojanaṃ parihāpeyyāsī’’ti upāyaṃ ācikkhi, so tathā akāsi. Rājā aparena samayena nāḷikodanaparamatāya saṇṭhito susallahukasarīro sukhappatto satthari uppannavissāso sattāhaṃ asadisadānaṃ pavattesi. Dānānumodanāya mahājano mahantaṃ visesaṃ pāpuṇīti.

Pasenadikosalavatthu catutthaṃ.

5. Sānusāmaṇeravatthu

Idaṃ pureti imaṃ dhammadesanaṃ satthā jetavane viharanto sānuṃ nāma sāmaṇeraṃ ārabbha kathesi.

So kira ekissā upāsikāya ekaputtako ahosi. Atha naṃ sā daharakāleyeva pabbājesi. So pabbajitakālato paṭṭhāya sīlavā ahosi vattasampanno, ācariyupajjhāyaāgantukānaṃ vattaṃ katameva hoti. Māsassa aṭṭhame divase pātova uṭṭhāya udakamāḷake udakaṃ upaṭṭhāpetvā dhammassavanaggaṃ sammajjitvā āsanaṃ paññāpetvā dīpaṃ jāletvā madhurassarena dhammassavanaṃ ghoseti. Bhikkhū tassa thāmaṃ ñatvā ‘‘sarabhaññaṃ bhaṇa sāmaṇerā’’ti ajjhesanti. So ‘‘mayhaṃ hadayavāto rujati, kāyo vā bādhatī’’ti kiñci paccāhāraṃ akatvā dhammāsanaṃ abhirūhitvā ākāsagaṅgaṃ otārento viya sarabhaññaṃ vatvā otaranto ‘‘mayhaṃ mātāpitūnaṃ imasmiṃ sarabhaññe pattiṃ dammī’’ti vadati. Tassa manussā mātāpitaro pattiyā dinnabhāvaṃ na jānanti. Anantarattabhāve panassa mātā yakkhinī hutvā nibbattā, sā devatāhi saddhiṃ āgantvā dhammaṃ sutvā ‘‘sāmaṇerena dinnapattiṃ anumodāmi, tātā’’ti vadati. ‘‘Sīlasampanno ca nāma bhikkhu sadevakassa lokassa piyo hotī’’ti tasmiṃ sāmaṇere devatā salajjā sagāravā mahābrahmānaṃ viya aggikkhandhaṃ viya ca naṃ maññanti. Sāmaṇere gāravena tañca yakkhiniṃ garukaṃ katvā passanti. Tā dhammassavanayakkhasamāgamādīsu ‘‘sānumātā sānumātā’’ti yakkhiniyā aggāsanaṃ aggodakaṃ aggapiṇḍaṃ denti. Mahesakkhāpi yakkhā taṃ disvā maggā okkamanti, āsanā vuṭṭhahanti.

Atha kho sāmaṇero vuḍḍhimanvāya paripakkindriyo anabhiratiyā pīḷito anabhiratiṃ vinodetuṃ asakkonto paruḷhakesanakho kiliṭṭhanivāsanapārupano kassaci anārocetvā pattacīvaramādāya ekakova mātugharaṃ agamāsi. Upāsikā puttaṃ disvā vanditvā āha – ‘‘kiṃ, tāta, tvaṃ pubbe ācariyupajjhāyehi vā daharasāmaṇerehi vā saddhiṃ idhāgacchasi, kasmā ekakova ajja āgatosī’’ti? So ukkaṇṭhitabhāvaṃ ārocesi. Sā upāsikā nānappakārena gharāvāse ādīnavaṃ dassetvā puttaṃ ovadamānāpi saññāpetuṃ asakkontī ‘‘appeva nāma attano dhammatāyapi sallakkheyyā’’ti anuyyojetvā ‘‘tiṭṭha, tāta, yāva te yāgubhattaṃ sampādemi, yāguṃ pivitvā katabhattakiccassa te manāpāni vatthāni nīharitvā dassāmī’’ti vatvā āsanaṃ paññāpetvā adāsi. Nisīdi sāmaṇero. Upāsikā muhutteneva yāgukhajjakaṃ sampādetvā adāsi. Atha ‘‘bhattaṃ sampādessāmī’’ti avidūre nisinnā taṇḍule dhovati. Tasmiṃ samaye sā yakkhinī ‘‘kahaṃ nu kho sāmaṇero, kacci bhikkhāhāraṃ labhati, no’’ti āvajjamānā tassa vibbhamitukāmatāya nisinnabhāvaṃ ñatvā ‘‘sāmaṇero me mahesakkhānaṃ devatānaṃ antare lajjaṃ uppādeyya, gacchāmissa vibbhamane antarāyaṃ karissāmī’’ti āgantvā tassa sarīre adhimuccitvā gīvaṃ parivattetvā kheḷena paggharantena bhūmiyaṃ nipati. Upāsikā puttassa taṃ vippakāraṃ disvā vegena gantvā puttaṃ āliṅgetvā ūrūsu nipajjāpesi. Sakalagāmavāsino āgantvā balikammādīni kariṃsu. Upāsikā pana paridevamānā imā gāthā abhāsi –

‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

‘‘Uposathaṃ upavasanti, brahmacariyaṃ caranti ye;
Na tehi yakkhā kīḷanti, iti me arahataṃ sutaṃ;
Sā dāni ajja passāmi, yakkhā kīḷanti sānunā’’ti. (saṃ. ni. 1.239);

Upāsikāya vacanaṃ sutvā –

‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

‘‘Uposathaṃ upavasanti, brahmacariyaṃ caranti ye;
Na tehi yakkhā kīḷanti, sāhu te arahataṃ suta’’nti. (saṃ. ni. 1.239) –

Vatvā āha –

‘‘Sānuṃ pabuddhaṃ vajjāsi, yakkhānaṃ vacanaṃ idaṃ;
Mākāsi pāpakaṃ kammaṃ, āvi vā yadi vā raho.

‘‘Sace ca pāpakaṃ kammaṃ, karissasi karosi vā;
Na te dukkhā pamutyatthi, uppaccāpi palāyato’’ti. (saṃ. ni. 1.239);

Evaṃ pāpakaṃ kammaṃ katvā sakuṇassa viya uppatitvā palāyatopi te mokkho natthīti vatvā sā yakkhinī sāmaṇeraṃ muñci. So akkhīni ummīletvā mātaraṃ kese vikiriya assasantiṃ passasantiṃ rodamānaṃ sakalagāmavāsino ca sannipatite disvā attano yakkhena gahitabhāvaṃ ajānanto ‘‘ahaṃ pubbe pīṭhe nisinno, mātā me avidūre nisīditvā taṇḍule dhovi, idāni panamhi bhūmiyaṃ nipanno, kiṃ nu kho eta’’nti nipannakova mātaraṃ āha –

‘‘Mataṃ vā amma rodanti, yo vā jīvaṃ na dissati;
Jīvantaṃ amma passantī, kasmā maṃ amma rodasī’’ti. (theragā. 44; saṃ. ni. 1.239);

Athassa mātā vatthukāmakilesakāme pahāya pabbajitassa puna vibbhamanatthaṃ āgamane ādīnavaṃ dassentī āha –

‘‘Mataṃ vā putta rodanti, yo vā jīvaṃ na dissati;
Yo ca kāme cajitvāna, punarāgacchate idha;
Taṃ vāpi putta rodanti, puna jīvaṃ mato hi so’’ti. (saṃ. ni. 1.239);

Evañca pana vatvā gharāvāsaṃ kukkuḷasadisañceva narakasadisañca katvā gharāvāse ādīnavaṃ dassentī puna āha –

‘‘Kukkuḷā ubbhato tāta, kukkuḷaṃ patitumicchasi;
Narakā ubbhato tāta, narakaṃ patitumicchasī’’ti. (saṃ. ni. 1.239);

Atha naṃ, ‘‘putta, bhaddaṃ tava hotu, mayā pana ‘ayaṃ no puttako ḍayhamāno’ti gehā bhaṇḍaṃ viya nīharitvā buddhasāsane pabbājito, gharāvāse puna ḍayhituṃ icchasi. Abhidhāvatha parittāyatha noti imamatthaṃ kassa ujjhāpayāma kaṃ nijjhāpayāmā''ti dīpetuṃ imaṃ gāthamāha –

''Abhidhāvatha bhaddante, kassa ujjhāpayāmase;
Ādittā nīhataṃ bhaṇḍaṃ, puna ḍayhitumicchasī''ti. (saṃ. ni. 1.239);

So mātari kathentiyā kathentiyā sallakkhetvā ''natthi mayhaṃ gihibhāvena attho''ti āha. Athassa mātā ''sādhu, tātā''ti tuṭṭhā paṇītabhojanaṃ bhojetvā ''kativassosi, tātā''ti pucchitvā paripuṇṇavassabhāvaṃ ñatvā ticīvaraṃ paṭiyādesi. So paripuṇṇapattacīvaro upasampadaṃ labhi. Athassa acirūpasampannassa satthā cittaniggahe ussāhaṃ janento ''cittaṃ nāmetaṃ nānārammaṇesu dīgharattaṃ cārikaṃ carantaṃ aniggaṇhantassa sotthibhāvo nāma natthi, tasmā aṅkusena mattahatthino viya cittassa niggaṇhane yogo karaṇīyo''ti vatvā imaṃ gāthamāha –

326. ''Idaṃ pure cittamacāri cārikaṃ,
Yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;
Tadajjahaṃ niggahessāmi yoniso,
Hatthippabhinnaṃ viya aṅkusaggaho''ti.

Tassattho – idaṃ cittaṃ nāma ito pubbe rūpādīsu ca ārammaṇesu rāgādīnaṃ yena kāraṇena icchati, yatthevassa kāmo uppajjati, tassa vasena yattha kāmaṃ yathāruci carantassa sukhaṃ hoti, tatheva vicaraṇato yathāsukhaṃ dīgharattaṃ cārikaṃ cari, taṃ ajja ahaṃ pabhinnaṃ mattahatthiṃ hatthācariyasaṅkhāto cheko aṅkusaggaho aṅkusena viya yonisomanasikārena niggahessāmi, nāssa vītikkamituṃ dassāmīti.

Desanāvasāne sānunā saddhiṃ dhammassavanāya upasaṅkamantānaṃ bahūnaṃ devatānaṃ dhammābhisamayo ahosi. Sopāyasmā tepiṭakaṃ buddhavacanaṃ uggaṇhitvā mahādhammakathiko hutvā vīsavassasataṃ ṭhatvā sakalajambudīpaṃ saṅkhobhetvā parinibbāyīti.

Sānusāmaṇeravatthu pañcamaṃ.

6. Pāveyyakahatthivatthu

Appamādaratāti imaṃ dhammadesanaṃ satthā jetavane viharanto kosalarañño pāveyyakaṃ nāma hatthiṃ ārabbha kathesi.

So kira hatthī taruṇakāle mahābalo hutvā aparena samayena jarāvātavegabbhāhato hutvā ekaṃ mahantaṃ saraṃ oruyha kalale laggitvā uttarituṃ nāsakkhi. Mahājano taṃ disvā ''evarūpopi nāma hatthī imaṃ dubbalabhāvaṃ patto''ti kathaṃ samuṭṭhāpesi. Rājā taṃ pavattiṃ sutvā hatthācariyaṃ āṇāpesi – ''gaccha, ācariya, taṃ hatthiṃ kalalato uddharāhī''ti. So gantvā tasmiṃ ṭhāne saṅgāmasīsaṃ dassetvā saṅgāmabheriṃ ākoṭāpesi. Mānajātiko hatthī vegenuṭṭhāya thale patiṭṭhahi. Bhikkhū taṃ kāraṇaṃ disvā satthu ārocesuṃ. Satthā ''tena, bhikkhave, hatthinā pakatipaṅkaduggato attā uddhaṭo, tumhe pana kilesadugge pakkhandā. Tasmā yoniso padahitvā tumhepi tato attānaṃ uddharathā''ti vatvā imaṃ gāthamāha –

327. ''Appamādaratā hotha, sacittamanurakkhatha;
Duggā uddharathattānaṃ, paṅke sannova kuñjaro''ti.

Tattha **appamādaratā**ti satiyā avippavāse abhiratā hotha. **Sacitta**nti rūpādīsu ārammaṇesu attano cittaṃ yathā vītikkamaṃ na karoti, evaṃ rakkhatha. **Duggā**ti yathā so paṅke sanno kuñjaro hatthehi ca pādehi ca vāyāmaṃ katvā paṅkaduggato attānaṃ uddharitvā thale patiṭṭhito, evaṃ tumhepi kilesaduggato attānaṃ uddharatha, nibbānathale patiṭṭhāpethāti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsūti.

Pāveyyakahatthivatthu chaṭṭhaṃ.

7. Sambahulabhikkhuvatthu

Sace labhethāti imaṃ dhammadesanaṃ satthā pālileyyakaṃ nissāya rakkhitavanasaṇḍe viharanto sambahule bhikkhū ārabbha kathesi. Vatthu yamakavagge ‘‘pare ca na vijānantī’’ti gāthāvaṇṇanāya āgatameva. Vuttañhetaṃ (dha. pa. aṭṭha. 1.5 kosambakavatthu) –

Tathāgatassa tattha hatthināgena upaṭṭhiyamānassa vasanabhāvo sakalajambudīpe pākaṭo ahosi. Sāvatthinagarato ‘‘anāthapiṇḍiko visākhā mahāupāsikā’’ti evamādīni mahākulāni ānandattherassa sāsanaṃ pahiṇiṃsu ‘‘satthāraṃ no, bhante, dassethā’’ti. Disāvāsinopi pañcasatā bhikkhū vuṭṭhavassā ānandattheraṃ upasaṅkamitvā ‘‘cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā, sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā’’ti yāciṃsu. Thero te bhikkhū ādāya tattha gantvā ‘‘temāsaṃ ekavihārino tathāgatassa santikaṃ ettakehi bhikkhūhi saddhiṃ upasaṅkamanaṃ ayutta’’nti cintetvā te bhikkhū bahi ṭhapetvā ekakova satthāraṃ upasaṅkami. Pālileyyako taṃ disvā daṇḍamādāya pakkhandi. Taṃ satthā oloketvā ‘‘apehi, apehi, pālileyyaka, mā vārayi, buddhupaṭṭhāko eso’’ti āha. So tattheva daṇḍaṃ chaḍḍetvā pattacīvarapaṭiggahaṇaṃ āpucchi. Thero nādāsi. Nāgo ‘‘sace uggahitavatto bhavissati, satthu nisīdanapāsāṇaphalake attano parikkhāraṃ na ṭhapessatī’’ti cintesi. Thero pattacīvaraṃ bhūmiyaṃ ṭhapesi. Vattasampannā hi garūnaṃ āsane vā sayane vā attano parikkhāraṃ na ṭhapenti.

Thero satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā ‘‘ekakova āgatosī’’ti pucchitvā pañcahi bhikkhusatehi āgatabhāvaṃ sutvā ‘‘kahaṃ pana te’’ti pucchitvā ‘‘tumhākaṃ cittaṃ ajānanto bahi ṭhapetvā āgatomhī’’ti vutte ‘‘pakkosāhi ne’’ti āha. Thero tathā akāsi. Satthā tehi bhikkhūhi saddhiṃ paṭisanthāraṃ katvā tehi bhikkhūhi, ‘‘bhante, bhagavā buddhasukhumālo ceva khattiyasukhumālo ca, tumhehi temāsaṃ ekakehi tiṭṭhantehi nisīdantehi ca dukkaraṃ kataṃ, vattapaṭivattakārakopi mukhodakādidāyakopi nāhosi maññe’’ti vutte, ‘‘bhikkhave, pālileyyakahatthinā mama sabbakiccāni katāni. Evarūpañhi sahāyaṃ labhantena ekakova vasituṃ yuttaṃ, alabhantassa ekacārikabhāvova seyyo’’ti vatvā nāgavagge imā gāthā abhāsi –

328. ‘‘Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃcaraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.

329. ‘‘No ce labhetha nipakaṃ sahāyaṃ,
Saddhiṃcaraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññeva nāgo.

330. ‘‘Ekassa caritaṃ seyyo,
Natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā,
Appossukko mātaṅgaraññeva nāgo’’ti.

Tattha **nipaka**nti nepakkapaññāya samannāgataṃ. **Sādhuvihāri dhīra**nti bhaddakavihāriṃ paṇḍitaṃ. **Parissayānī**ti tādisaṃ mettāvihāriṃ sahāyaṃ labhanto sīhabyagghādayo pākaṭaparissaye ca rāgabhayadosabhayamohabhayādayo paṭicchannaparissaye cāti sabbeva parissaye abhibhavitvā tena saddhiṃ attamano upaṭṭhitasatī hutvā careyya, vihareyyāti attho.

Rājāva raṭṭhanti raṭṭhaṃ hitvā gato mahājanakarājā viya. Idaṃ vuttaṃ hoti – yathā vijitabhūmipadeso rājā ‘‘idaṃ rajjaṃ nāma mahantaṃ pamādaṭṭhānaṃ, kiṃ me rajjena kāritenā’’ti vijitaṃ raṭṭhaṃ pahāya ekakova mahāraññaṃ pavisitvā tāpasapabbajjaṃ pabbajitvā catūsu iriyāpathesu ekakova carati, evaṃ ekakova careyyāti. **Mātaṅgaraññeva nāgo**ti yathā ca ‘‘ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañca me sākhābhaṅgaṃ khādanti, āvilāni ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, yaṃnūnāhaṃ ekakova gaṇamhā vūpakaṭṭho vihareyya’’nti (mahāva. 467; udā. 35) evaṃ paṭisañcikkhitvā gamanato mātaṅgoti laddhanāmo imasmiṃ araññe ayaṃ hatthināgo yūthaṃ pahāya sabbiriyāpathesu ekakova sukhaṃ carati, evampi ekova careyyāti attho.

Ekassāti pabbajitassa hi pabbajitakālato paṭṭhāya ekībhāvābhiratassa ekakasseva caritaṃ seyyo. **Natthi bāle sahāyatā**ti cūḷasīlaṃ majjhimasīlaṃ mahāsīlaṃ dasa kathāvatthūni terasa dhutaṅgaguṇāni vipassanāñāṇaṃ cattāro maggā cattāri phalāni tisso vijjā cha abhiññā amatamahānibbānanti ayañhi sahāyatā nāma. Sā bāle nissāya adhigantuṃ na sakkāti natthi bāle sahāyatā. **Eko**ti iminā kāraṇena sabbiriyāpathesu ekakova careyya, appamattakānipi na ca pāpāni kayirā. Yathā so appossukko nirālayo imasmiṃ araññe mātaṅganāgo icchiticchitaṭṭhāne sukhaṃ carati, evaṃ ekakova hutvā careyya, appamattakānipi na ca pāpāni kareyyāti attho. Tasmā tumhehi patirūpaṃ sahāyaṃ alabhantehi ekacārīheva bhavitabbanti imamatthaṃ dassento satthā tesaṃ bhikkhūnaṃ imaṃ dhammadesanaṃ desesi.

Desanāvasāne pañcasatāpi te bhikkhū arahatte patiṭṭhahiṃsūti.

Sambahulabhikkhuvatthu sattamaṃ.

8. Māravatthu

Atthamhīti imaṃ dhammadesanaṃ satthā himavantapadese araññakuṭikāyaṃ viharanto māraṃ ārabbha kathesi.

Tasmiṃ kira kāle rājāno manusse pīḷetvā rajjaṃ kārenti. Atha bhagavā adhammikarājūnaṃ rajje daṇḍakaraṇapīḷite manusse disvā kāruññena evaṃ cintesi – ‘‘sakkā nu kho rajjaṃ kāretuṃ ahanaṃ aghātayaṃ, ajinaṃ ajāpayaṃ, asocaṃ asocāpayaṃ dhammenā’’ti, māro pāpimā taṃ bhagavato parivitakkaṃ ñatvā ‘‘samaṇo gotamo ‘sakkā nu kho rajjaṃ kāretu’nti cintesi, idāni rajjaṃ kāretukāmo bhavissati, rajjañca nāmetaṃ pamādaṭṭhānaṃ, taṃ kārente sakkā okāsaṃ labhituṃ, gacchāmi ussāhamassa janessāmī’’ti cintetvā satthāraṃ upasaṅkamitvā āha – ‘‘kāretu, bhante, bhagavā rajjaṃ, kāretu sugato rajjaṃ ahanaṃ aghātayaṃ, ajinaṃ ajāpayaṃ, asocaṃ asocāpayaṃ dhammenā’’ti. Atha naṃ satthā ‘‘kiṃ pana me tvaṃ, pāpima, passasi, yaṃ maṃ tvaṃ evaṃ vadesī’’ti vatvā ‘‘bhagavatā kho, bhante, cattāro iddhipādā subhāvitā. Ākaṅkhamāno hi bhagavā himavantaṃ pabbatarājaṃ ‘suvaṇṇa’nti adhimucceyya, tañca suvaṇṇameva assa, ahampi kho dhanena dhanakaraṇīyaṃ karissāmi, tumhe dhammena rajjaṃ kāressathā’’ti tena vutte –

‘‘Pabbatassa suvaṇṇassa, jātarūpassa kevalo;
Dvittāva nālamekassa, iti vidvā samañcare.

‘‘Yo dukkhamadakkhi yatonidānaṃ,
Kāmesu so jantu kathaṃ nameyya;
Upadhiṃ viditvā saṅgoti loke,
Tasseva jantu vinayāya sikkhe’’ti. (saṃ. ni. 1.156) –

Imāhi gāthāhi saṃvejetvā ‘‘añño eva kho, pāpima, tava ovādo, añño mama, tayā saddhiṃ dhammasaṃsandanā nāma natthi, ahañhi evaṃ ovadāmī’’ti vatvā imā gāthā abhāsi –

331. ‘‘Atthamhi jātamhi sukhā sahāyā,
Tuṭṭhī sukhā yā itarītarena;
Puññaṃ sukhaṃ jīvitasaṅkhayamhi,
Sabbassa dukkhassa sukhaṃ pahānaṃ.

332. ‘‘Sukhā matteyyatā loke,
Atho petteyyatā sukhā;
Sukhā sāmaññatā loke,
Atho brahmaññatā sukhā.

333. ‘‘Sukhaṃ yāva jarāsīlaṃ, sukhā saddhā patiṭṭhitā;
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukha’’nti.

Tattha **atthamhī**ti pabbajitassāpi hi cīvarakaraṇādike vā adhikaraṇavūpasamādike vā gihinopi kasikammādike vā balavapakkhasannissitehi abhibhavanādike vā kicce uppanne ye taṃ kiccaṃ nipphādetuṃ vā vūpasametuṃ vā sakkonti, evarūpā sukhā sahāyāti attho. **Tuṭṭhī sukhā**ti yasmā pana gihinopi sakena asantuṭṭhā sandhicchedādīni ārabhanti, pabbajitāpi nānappakāraṃ anesanaṃ. Iti te sukhaṃ na vindantiyeva. Tasmā yā itarītarena parittena vā vipulena vā attano santakena santuṭṭhi, ayameva sukhāti attho. **Puñña**nti maraṇakāle pana yathājjhāsayena pattharitvā katapuññakammameva sukhaṃ. **Sabbassā**ti sakalassapi pana vaṭṭadukkhassa pahānasaṅkhātaṃ arahattameva imasmiṃ loke sukhaṃ nāma.

Matteyyatāti mātari sammā paṭipatti. **Petteyyatā**ti pitari sammā paṭipatti. Ubhayenapi mātāpitūnaṃ upaṭṭhānameva kathitaṃ. Mātāpitaro hi puttānaṃ anupaṭṭhahanabhāvaṃ ñatvā attano santakaṃ bhūmiyaṃ vā nidahanti, paresaṃ vā vissajjenti, ‘‘mātāpitaro na upaṭṭhahantī’’ti nesaṃ nindāpi vaḍḍhati, kāyassa bhedā gūthanirayepi nibbattanti. Ye pana mātāpitaro sakkaccaṃ upaṭṭhahanti, te tesaṃ santakaṃ dhanampi pāpuṇanti, pasaṃsampi labhanti, kāyassa bhedā sagge nibbattanti. Tasmā ubhayampetaṃ sukhanti vuttaṃ. **Sāmaññatā**ti pabbajitesu sammā paṭipatti. **Brahmaññatā**ti bāhitapāpesu buddhapaccekabuddhasāvakesu sammā paṭipattiyeva. Ubhayenapi tesaṃ catūhi paccayehi paṭijagganabhāvo kathito, idampi loke sukhaṃ nāma kathikaṃ.

Sīlanti maṇikuṇḍalarattavatthādayo hi alaṅkārā tasmiṃ tasmiṃ vaye ṭhitānaṃyeva sobhanti. Na daharānaṃ alaṅkāro mahallakakāle, mahallakānaṃ vā alaṅkāro daharakāle sobhati, ‘‘ummattako esa maññe’’ti garahuppādanena pana dosameva janeti. Pañcasīladasasīlādibhedaṃ pana sīlaṃ daharassāpi mahallakassāpi sabbavayesu sobhatiyeva, ‘‘aho vatāyaṃ sīlavā’’ti pasaṃsuppādanena somanassameva āvahati. Tena vuttaṃ – **sukhaṃ yāva jarā sīla**nti. **Saddhā patiṭṭhitā**ti lokiyalokuttarato duvidhāpi saddhā niccalā hutvā patiṭṭhitā. **Sukho paññāya paṭilābho**ti lokiyalokuttarapaññāya paṭilābho sukho. **Pāpānaṃ akaraṇa**nti setughātavasena pana pāpānaṃ akaraṇaṃ imasmiṃ loke sukhanti attho.

Desanāvasāne bahūnaṃ devatānaṃ dhammābhisamayo ahosīti.

Māravatthu aṭṭhamaṃ.

Nāgavaggavaṇṇanā niṭṭhitā.

Tevīsatimo vaggo.

24. Taṇhāvaggo

1. Kapilamacchavatthu

Manujassāti imaṃ dhammadesanaṃ satthā jetavane viharanto kapilamacchaṃ ārabbha kathesi.

Atīte kira kassapabhagavato parinibbutakāle dve kulabhātaro nikkhamitvā sāvakānaṃ santike pabbajiṃsu. Tesu jeṭṭho sāgato nāma ahosi, kaniṭṭho kapilo nāma. Mātā pana nesaṃ sādhinī nāma, kaniṭṭhabhaginī tāpanā nāma. Tāpi bhikkhunīsu pabbajiṃsu. Evaṃ tesu pabbajitesu ubho bhātaro ācariyupajjhāyānaṃ vattapaṭivattaṃ katvā viharantā ekadivasaṃ, ‘‘bhante, imasmiṃ sāsane kati dhurānī’’ti pucchitvā ‘‘ganthadhuraṃ vipassanādhurañcāti dve dhurānī’’ti sutvā jeṭṭho ‘‘vipassanādhuraṃ pūressāmī’’ti pañca vassāni ācariyupajjhāyānaṃ santike vasitvā yāva arahattā kammaṭṭhānaṃ gahetvā araññaṃ pavisitvā vāyamanto arahattaṃ pāpuṇi. Kaniṭṭho ‘‘ahaṃ tāva taruṇo, vuḍḍhakāle vipassanādhuraṃ pūressāmī’’ti ganthadhuraṃ paṭṭhapetvā tīṇi piṭakāni uggaṇhi. Tassa pariyattiṃ nissāya mahāparivāro, parivāraṃ nissāya lābho udapādi. So bāhusaccamadena matto lābhataṇhāya abhibhūto atipaṇḍitamānitāya parehi vuttaṃ kappiyampi ‘‘akappiya’’nti vadeti, akappiyampi ‘‘kappiya’’nti vadeti, sāvajjampi ‘‘anavajja’’nti, anavajjampi ‘‘sāvajja’’nti. So pesalehi bhikkhūhi ‘‘mā, āvuso kapila, evaṃ avacā’’ti vatvā dhammañca vinayañca dassetvā ovadiyamānopi ‘‘tumhe kiṃ jānātha, rittamuṭṭhisadisā’’tiādīni vatvā khuṃsento vambhento carati. Athassa bhātu sāgatattherassāpi bhikkhū tamatthaṃ ārocesuṃ. Sopi naṃ upasaṅkamitvā, ‘‘āvuso kapila, tumhādisānañhi sammāpaṭipatti sāsanassa āyu nāma, tasmā paṭipattiṃ pahāya kappiyādīni paṭibāhanto mā evaṃ avacā’’ti ovadi. So tassapi vacanaṃ nādiyi. Evaṃ santepi thero dvattikkhattuṃ ovaditvā ovādaṃ agaṇhantaṃ ‘‘nāyaṃ mama vacanaṃ karotī’’ti ñatvā ‘‘tena, āvuso, paññāyissasi sakena kammenā’’ti vatvā pakkāmi. Tato paṭṭhāya naṃ aññe pesalā bhikkhū chaḍḍayiṃsu.

So durācāro hutvā durācāraparivuto viharanto ekadivasaṃ uposathagge ‘‘pātimokkhaṃ uddisissāmī’’ti bījaniṃ ādāya dhammāsane nisīditvā ‘‘vattati, āvuso, ettha sannipatitānaṃ bhikkhūnaṃ pātimokkha’’nti pucchitvā ‘‘ko attho imassa paṭivacanena dinnenā’’ti tuṇhībhūte bhikkhū disvā, ‘‘āvuso, dhammo vā vinayo vā natthi, pātimokkhena sutena vā asutena vā ko attho’’ti vatvā āsanā vuṭṭhahi. Evaṃ so kassapassa bhagavato pariyattisāsanaṃ osakkāpesi. Sāgatattheropi tadaheva parinibbāyi. Kapilo āyupariyosāne avīcimhi mahāniraye nibbatti. Sāpissa mātā ca bhaginī ca tasseva diṭṭhānugatiṃ āpajjitvā pesale bhikkhū akkositvā paribhāsitvā tattheva nibbattiṃsu.

Tasmiṃ pana kāle pañcasatā purisā gāmaghātakādīni katvā corikāya jīvantā janapadamanussehi anubaddhā palāyamānā araññaṃ pavisitvā tattha kiñci paṭisaraṇaṃ apassantā aññataraṃ āraññikaṃ bhikkhuṃ disvā vanditvā ‘‘paṭisaraṇaṃ no, bhante, hothā’’ti vadiṃsu. Thero ‘‘tumhākaṃ sīlasadisaṃ paṭisaraṇaṃ nāma natthi, sabbepi pañcasīlāni samādiyathā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā sīlāni samādiyiṃsu. Atha ne thero ovadi – ‘‘idāni tumhe sīlavantā, jīvitahetupi vo neva sīlaṃ atikkamitabbaṃ, na manopadoso kātabbo’’ti. Te ‘‘sādhū’’ti sampaṭicchiṃsu. Atha ne janapadamanussā taṃ ṭhānaṃ patvā ito cito ca pariyesamānā te core disvā sabbe te jīvitā voropesuṃ. Te kālaṃ katvā devaloke nibbattiṃsu, corajeṭṭhako jeṭṭhakadevaputto ahosi.

Te anulomapaṭilomavasena ekaṃ buddhantaraṃ devaloke saṃsaritvā imasmiṃ buddhuppāde sāvatthinagaradvāre pañcasatakulike kevaṭṭagāme nibbattiṃsu. Jeṭṭhakadevaputto kevaṭṭajeṭṭhakassa gehe paṭisandhiṃ gaṇhi, itare itaresu. Evaṃ tesaṃ ekadivaseyeva paṭisandhigahaṇañca mātukucchito nikkhamanañca ahosi. Kevaṭṭajeṭṭhako ‘‘atthi nu kho imasmiṃ gāme aññepi dārakā ajja jātā’’ti pariyesāpetvā tesaṃ jātabhāvaṃ ñatvā ‘‘ete mama puttassa sahāyakā bhavissantī’’ti sabbesaṃ posāvanikaṃ dāpesi. Te sabbepi sahapaṃsukīḷakā sahāyakā hutvā anupubbena vayappattā ahesuṃ. Tesaṃ kevaṭṭajeṭṭhakaputtova yasato ca tejato ca aggapuriso ahosi.

Kapilopi ekaṃ buddhantaraṃ niraye paccitvā vipākāvasesena tasmiṃ kāle aciravatiyā suvaṇṇavaṇṇo duggandhamukho maccho hutvā nibbatti. Athekadivasaṃ te sahāyakā ‘‘macche bandhissāmā’’ti jālādīni gahetvā nadiyā khipiṃsu. Atha nesaṃ antojālaṃ so maccho pāvisi. Taṃ disvā sabbe kevaṭṭagāmavāsino uccāsaddamakaṃsu – ‘‘puttā no paṭhamaṃ macche bandhantā suvaṇṇamacchaṃ bandhiṃsu, idāni no rājā bahudhanaṃ dassatī’’ti. Tepi kho sahāyakā macchaṃ nāvāya pakkhipitvā nāvaṃ ukkhipitvā rañño santikaṃ agamaṃsu. Raññāpi taṃ disvāva ‘‘kiṃ eta’’nti vutte ‘‘maccho, devā’’ti āhaṃsu. Rājā suvaṇṇavaṇṇaṃ macchaṃ disvā ‘‘satthā etassa suvaṇṇavaṇṇakāraṇaṃ jānissatī’’ti macchaṃ gāhāpetvā bhagavato santikaṃ agamāsi. Macchena mukhe vivaṭamatteyeva sakalajetavanaṃ ativiya duggandhaṃ ahosi. Rājā satthāraṃ pucchi – ‘‘kasmā, bhante, maccho suvaṇṇavaṇṇo jāto, kasmā cassa mukhato duggandho vāyatī’’ti?

Ayaṃ, mahārāja, kassapabhagavato pāvacane kapilo nāma bhikkhu ahosi bahussuto mahāparivāro lābhataṇhāya abhibhūto attano vacanaṃ agaṇhantānaṃ akkosakaparibhāsako, tassa ca bhagavato sāsanaṃ osakkāpesi, so tena kammena avīcimhi nibbattitvā vipākāvasesena idāni maccho hutvā jāto. Yaṃ pana so dīgharattaṃ buddhavacanaṃ vācesi, buddhassa ca guṇaṃ kathesi, tassa nissandena imaṃ suvaṇṇavaṇṇaṃ paṭilabhi. Yaṃ bhikkhūnaṃ akkosakaparibhāsako ahosi, tenassa mukhato duggandho vāyati. ‘‘Kathāpemi naṃ, mahārājā’’ti? ‘‘Kathāpetha, bhante’’ti. Atha naṃ satthā pucchi – ‘‘tvaṃsi kapilo’’ti? ‘‘Āma, bhante, ahaṃ kapilo’’ti. ‘‘Kuto āgatosī’’ti? ‘‘Avīcimahānirayato, bhante’’ti. ‘‘Jeṭṭhabhātiko te sāgato kuhiṃ gato’’ti? ‘‘Parinibbuto, bhante’’ti. ‘‘Mātā pana te sādhinī kaha’’nti? ‘‘Mahāniraye nibbattā, bhante’’ti. ‘‘Kaniṭṭhabhaginī ca te tāpanā kaha’’nti? ‘‘Mahāniraye nibbattā, bhante’’ti. ‘‘Idāni tvaṃ kahaṃ gamissasī’’ti? ‘‘Avīcimahānirayameva, bhante’’ti vatvā vippaṭisārābhibhūto nāvaṃ sīsena paharitvā tāvadeva kālaṃ katvā niraye nibbatti. Mahājano saṃviggo ahosi lomahaṭṭhajāto.

Atha bhagavā tasmiṃ khaṇe sannipatitāya parisāya cittācāraṃ oloketvā taṅkhaṇānurūpaṃ dhammaṃ desetuṃ ‘‘dhammacariyaṃ brahmacariyaṃ, etadāhu vasuttama’’nti suttanipāte (su. ni. 276) **kapilasuttaṃ** kathetvā imā gāthā abhāsi –

334. ‘‘Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;
So plavatī hurā huraṃ, phalamicchaṃva vanasmi vānaro.

335. ‘‘Yaṃ esā sahate jammī, taṇhā loke visattikā;
Sokā tassa pavaḍḍhanti, abhivaṭṭhaṃva bīraṇaṃ.

336. ‘‘Yo cetaṃ sahate jammiṃ, taṇhaṃ loke duraccayaṃ;
Sokā tamhā papatanti, udabinduva pokkharā.

337. ‘‘Taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā;
Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova, māro bhañji punappuna’’nti.

Tattha **pamattacārino**ti sativossaggalakkhaṇena pamādena pamattacārissa puggalassa neva jhānaṃ na vipassanā na maggaphalāni vaḍḍhanti. Yathā pana rukkhaṃ saṃsibbantī pariyonandhantī tassa vināsāya māluvālatā vaḍḍhati, evamassa cha dvārāni nissāya punappunaṃ uppajjanato taṇhā vaḍḍhatīti attho. **So plavatī hurā hura**nti so taṇhāvasiko puggalo bhave bhave uplavati dhāvati. Yathā kiṃ viyāti? **Phalamicchaṃva vanasmi vānaro,** yathā rukkhaphalaṃ icchanto vānaro vanasmiṃ dhāvati, tassa tassa rukkhassa sākhaṃ gaṇhāti, taṃ muñcitvā aññaṃ gaṇhāti, tampi muñcitvā aññaṃ gaṇhāti, ‘‘sākhaṃ alabhitvā sannisinno’’ti vattabbataṃ nāpajjati, evameva taṇhāvasiko puggalo hurā huraṃ dhāvanto ‘‘ārammaṇaṃ alabhitvā taṇhāya apavattaṃ patto’’ti vattabbataṃ nāpajjati.

Yanti yaṃ puggalaṃ esā lāmakabhāvena jammī visāhāratāya visapupphatāya visaphalatāya visaparibhogatāya rūpādīsu visattatāya āsattatāya visattikāti saṅkhyaṃ gatā chadvārikataṇhā abhibhavati. Yathā nāma vassāne punappunaṃ vassantena devena abhivaṭṭhaṃ bīraṇatiṇaṃ vaḍḍhati, evaṃ tassa puggalassa anto vaṭṭamūlakā sokā abhivaḍḍhantīti attho.

Duraccayanti yo pana puggalo evaṃ vuttappakāraṃ atikkamituṃ pajahituṃ dukkaratāya duraccayaṃ taṇhaṃ sahati abhibhavati, tamhā puggalā vaṭṭamūlakā sokā papatanti. Yathā nāma pokkhare padumapatte patitaṃ udakabindu na patiṭṭhāti, evaṃ na patiṭṭhahantīti attho.

Taṃ vo vadāmīti tena kāraṇena ahaṃ tumhe vadāmi. **Bhaddaṃ vo**ti bhaddaṃ tumhākaṃ hotu, mā ahaṃ kapilo viya vināsaṃ pāpuṇathāti attho. **Mūla**nti imissā chadvārikataṇhāya arahattamaggañāṇena mūlaṃ khaṇatha. Kiṃ viyāti? **Usīratthova bīraṇaṃ,** yathā usīrena atthiko puriso mahantena kudālena bīraṇaṃ khaṇati, evamassā mūlaṃ khaṇathāti attho. **Mā vo naḷaṃva sotova, māro bhañji punappuna**nti mā tumhe nadīsote jātaṃ naḷaṃ mahāvegena āgato nadīsoto viya kilesamāro maraṇamāro devaputtamāro ca punappunaṃ bhañjatūti attho.

Desanāvasāne pañcasatāpi kevaṭṭaputtā saṃvegaṃ āpajjitvā dukkhassantakiriyaṃ patthayamānā satthu santike pabbajitvā na cirasseva dukkhassantaṃ katvā satthārā saddhiṃ āneñjavihārasamāpattidhammaparibhogena ekaparibhogā ahesunti.

Kapilamacchavatthu paṭhamaṃ.

2. Sūkarapotikāvatthu

Yathāpi mūleti imaṃ dhammadesanaṃ satthā veḷuvane viharanto gūthasūkarapotikaṃ ārabbha kathesi.

Ekasmiṃ kira samaye satthā rājagahaṃ piṇḍāya pavisanto ekaṃ sūkarapotikaṃ disvā sitaṃ pātvākāsi. Tassa sitaṃ karontassa mukhavivaraniggataṃ dantobhāsamaṇḍalaṃ disvā ānandatthero ‘‘ko nu kho, bhante, hetu sitassa pātukammāyā’’ti sitakāraṇaṃ pucchi. Atha naṃ satthā āha – ‘‘passasetaṃ, ānanda, sūkarapotika’’nti? ‘‘Āma, bhante’’ti. Esā kakusandhassa bhagavato sāsane ekāya āsanasālāya sāmantā kukkuṭī ahosi. Sā ekassa yogāvacarassa vipassanākammaṭṭhānaṃ sajjhāyantassa dhammaghosaṃ sutvā tato cutā rājakule nibbattitvā ubbarī nāma rājadhītā ahosi. Sā aparabhāge sarīravalañjaṭṭhānaṃ paviṭṭhā puḷavakarāsiṃ disvā tattha puḷavakasaññaṃ uppādetvā paṭhamaṃ jhānaṃ paṭilabhi. Sā tattha yāvatāyukaṃ ṭhatvā tato cutā brahmaloke nibbatti. Tato cavitvā puna gativasena ālulamānā idāni sūkarayoniyaṃ nibbatti, idaṃ kāraṇaṃ disvā mayā sitaṃ pātukatanti. Taṃ sutvā ānandattherappamukhā bhikkhū mahantaṃ saṃvegaṃ paṭilabhiṃsu. Satthā tesaṃ saṃvegaṃ uppādetvā bhavataṇhāya ādīnavaṃ pakāsento antaravīthiyaṃ ṭhitakova imā gāthā abhāsi –

338. ‘‘Yathāpi mūle anupaddave daḷhe,
Chinnopi rukkho punareva rūhati;
Evampi taṇhānusaye anūhate,
Nibbattatī dukkhamidaṃ punappunaṃ.

339. ‘‘Yassa chattiṃsati sotā, manāpasavanā bhusā;
Mahāvahanti duddiṭṭhiṃ, saṅkappā rāganissitā.

340. ‘‘Savanti sabbadhi sotā, latā uppajja tiṭṭhati;
Tañca disvā lataṃ jātaṃ, mūlaṃ paññāya chindatha.

341. ‘‘Saritāni sinehitāni ca,
Somanassāni honti jantuno;
Te sātasitā sukhesino,
Te ve jātijarūpagā narā.

342. ‘‘Tasiṇāya purakkhatā pajā,
Parisappanti sasova bandhito;

Saṃyojanasaṅgasattakā,
Dukkhamupenti punappunaṃ cirāya.

343. ‘‘Tasiṇāya purakkhatā pajā,
Parisappanti sasova bandhito;
Tasmā tasiṇaṃ vinodaye,
Ākaṅkhanta virāgamattano’’ti.

Tattha **mūle**ti yassa rukkhassa catūsu disāsu catudhā heṭṭhā ca ujukameva gate pañcavidhamūle chedanaphālanapācanavijjhanādīnaṃ kenaci upaddavena anupaddave thirapattatāya daḷhe so rukkho uparicchinnopi sākhānaṃ vasena punadeva rūhati, evameva chadvārikāya taṇhāya anusaye arahattamaggañāṇena anuhate asamucchinne tasmiṃ tasmiṃ bhave jātiādibhedaṃ idaṃ dukkhaṃ punappunaṃ nibbattatiyevāti attho.

Yassāti yassa puggalassa ‘‘iti ajjhattikassūpādāya aṭṭhārasa taṇhāvicaritāni bāhirassūpādāya aṭṭhārasa taṇhāvicaritānī’’ti imesaṃ taṇhāvicaritānaṃ vasena chattiṃsatiyā sotehi samannāgatā manāpesu rūpādīsu āsavati pavattatīti manāpasavanā taṇhā bhusā balavatī hoti, taṃ puggalaṃ vipannañāṇatāya duddiṭṭhiṃ punappunaṃ uppajjanato mahantabhāvena mahā hutvā jhānaṃ vā vipassanaṃ vā anissāya rāganissitā saṅkappā vahantīti attho.

Savanti sabbadhi sotāti ime taṇhāsotā cakkhudvārādīnaṃ vasena sabbesu rūpādīsu ārammaṇesu savanato, sabbāpi rūpataṇhā…pe… dhammataṇhāti sabbabhavesu vā savanato sabbadhi savanti nāma. **Latā**ti paliveṭhanaṭṭhena saṃsibbanaṭṭhena ca latā viyāti latā. **Uppajja tiṭṭhatī**ti chahi dvārehi uppajjitvā rūpādīsu ārammaṇesu tiṭṭhati. **Tañca disvā**ti taṃ pana taṇhālataṃ ‘‘etthesā taṇhā uppajjamānā uppajjatī’’ti jātaṭṭhānavasena disvā. **Paññāyā**ti satthena vane jātaṃ lataṃ viya maggapaññāya mūle chindathāti attho.

Saritānīti anusaṭāni payātāni. **Sinehitānī**ti cīvarādīsu pavattasinehavasena sinehitāni ca, taṇhāsinehamakkhitānīti attho. **Somanassānī**ti taṇhāvasikassa jantuno evarūpāni somanassāni bhavanti. **Te sātasitā**ti te taṇhāvasikā puggalā sātanissitā sukhanissitā ca hutvā sukhesino sukhapariyesino bhavanti. **Te ve**ti ye evarūpā narā, te jātijarābyādhimaraṇāni upagacchantiyevāti jātijarūpagā nāma honti. **Pajā**ti ime sattā tāsakaraṇena tasiṇāti saṅkhyaṃ gatāya taṇhāya purakkhatā parivāritā hutvā.

Bandhitoti luddena araññe baddho saso viya parisappanti bhāyanti. **Saṃyojanasaṅgasattakā**ti dasavidhena saṃyojanasaṅgena ceva sattavidhena rāgasaṅgādinā ca sattā baddhā tasmiṃ vā laggā hutvā. **Cirāyā**ti ciraṃ dīghamaddhānaṃ punappunaṃ jātiādikaṃ dukkhaṃ upagacchantīti attho. **Tasmā**ti yasmā tasiṇāya purakkhatā paliveṭhitā sattā, tasmā attano virāgaṃ rāgādivigamaṃ nibbānaṃ patthento ākaṅkamāno bhikkhu arahattamaggenetaṃ tasiṇaṃ vinodaye panuditvā nīharitvā chaḍḍeyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu.

Sāpi kho sūkarapotikā tato cavitvā suvaṇṇabhūmiyaṃ rājakule nibbatti, tato cutā bārāṇasiyaṃ, tato cutā suppārakapaṭṭane assavāṇijagehe nibbatti, tato cutā kāvīrapaṭṭane nāvikassa gehe nibbatti, tato cutā anurādhapure issarakulagehe nibbatti, tato cutā tasseva dakkhiṇadisāya bhokkantagāme sumanassa nāma kuṭumbikassa dhītā nāmena sumanā eva hutvā nibbatti. Athassā pitā tasmiṃ gāme chaḍḍite dīghavāpiraṭṭhaṃ gantvā mahāmunigāme nāma vasi. Tattha naṃ duṭṭhagāmaṇirañño amacco lakuṇḍakaatimbaro nāma kenacideva karaṇīyena gato disvā mahantaṃ maṅgalaṃ katvā ādāya mahāpuṇṇagāmaṃ gato. Atha naṃ koṭipabbatamahāvihāravāsī mahāanuruddhatthero nāma tattha piṇḍāya caritvā tassā gehadvāre ṭhito disvā bhikkhūhi saddhiṃ kathesi, ‘‘āvuso, sūkarapotikā nāma lakuṇḍakaatimbaramahāmattassa bhariyabhāvaṃ pattā, aho acchariya’’nti. Sā taṃ kathaṃ sutvā atītabhave ugghāṭetvā jātissarañāṇaṃ paṭilabhi. Taṅkhaṇaññeva uppannasaṃvegā sāmikaṃ yācitvā mahantena issariyena pañcabalakattherīnaṃ santike pabbajitvā tissamahāvihāre mahāsatipaṭṭhānasuttakathaṃ sutvā sotāpattiphale patiṭṭhahi. Pacchā damiḷamaddane kate ñātīnaṃ vasanaṭṭhānaṃ bhokkantagāmameva gantvā tattha vasantī kallamahāvihāre āsīvisopamasuttantaṃ sutvā arahattaṃ pāpuṇi.

Sā parinibbānadivase bhikkhubhikkhunīhi pucchitā bhikkhunisaṅghassa sabbaṃ imaṃ pavattiṃ nirantaraṃ kathetvā sannipatitassa bhikkhusaṅghassa majjhe maṇḍalārāmavāsinā dhammapadabhāṇakamahātissattherena saddhiṃ saṃsanditvā ‘‘ahaṃ pubbe manussayoniyaṃ nibbattitvā tato cutā kukkuṭī hutvā tattha senassa santikā sīsacchedaṃ patvā rājagahe nibbattā, paribbājikāsu pabbajitvā paṭhamajjhānabhūmiyaṃ nibbattitvā tato cutā seṭṭhikule nibbattā nacirasseva cavitvā sūkarayoniṃ gantvā tato cutā suvaṇṇabhūmiṃ, tato cutā bārāṇasiṃ, tato cutā suppārakapaṭṭanaṃ, tato cutā kāvīrapaṭṭanaṃ, tato cutā anurādhapuraṃ, tato cutā bhokkantagāma’’nti evaṃ samavisame terasa attabhāve patvā ‘‘idāni ukkaṇṭhitvā pabbajitvā arahattaṃ pattā, sabbepi appamādena sampādethā’’ti vatvā catasso parisā saṃvejetvā parinibbāyīti.

Sūkarapotikāvatthu dutiyaṃ.

3. Vibbhantabhikkhuvatthu

Yo nibbanathoti imaṃ dhammadesanaṃ satthā veḷuvane viharanto ekaṃ vibbhantakaṃ bhikkhuṃ ārabbha kathesi.

Eko kira mahākassapattherassa saddhivihāriko hutvā cattāri jhānāni uppādetvāpi attano mātulassa suvaṇṇakārassa gehe visabhāgārammaṇaṃ disvā tattha paṭibaddhacitto vibbhami. Atha naṃ manussā alasabhāvena kammaṃ kātuṃ anicchantaṃ gehā nīhariṃsu. So pāpamittasaṃsaggena corakammena jīvikaṃ kappento vicari. Atha naṃ ekadivasaṃ gahetvā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā catukke catukke kasāhi tāḷentā āghātanaṃ nayiṃsu. Thero piṇḍāya carituṃ pavisanto taṃ dakkhiṇena dvārena nīhariyamānaṃ disvā bandhanaṃ sithilaṃ kāretvā ‘‘pubbe tayā paricitakammaṭṭhānaṃ puna āvajjehī’’ti āha. So tena ovādena satuppādaṃ labhitvā puna catutthajjhānaṃ nibbattesi. Atha naṃ ‘‘āghātanaṃ netvā ghātessāmā’’ti sūle uttāsesuṃ. So na bhāyati na santasati. Athassa tasmiṃ tasmiṃ disābhāge ṭhitā manussā asisattitomarādīni āvudhāni ukkhipitvāpi taṃ asantasantameva disvā ‘‘passatha, bho, imaṃ purisaṃ, anekasatānañhi āvudhahatthānaṃ purisānaṃ majjhe neva chambhati na vedhati, aho acchariya’’nti acchariyabbhutajātā mahānādaṃ naditvā rañño taṃ pavattiṃ ārocesuṃ. Rājā taṃ kāraṇaṃ sutvā ‘‘vissajjetha na’’nti āha. Satthu santikampi gantvā tamatthaṃ ārocayiṃsu. Satthā obhāsaṃ pharitvā tassa dhammaṃ desento imaṃ gāthamāha –

344. ‘‘Yo nibbanatho vanādhimutto,
Vanamutto vanameva dhāvati;
Taṃ puggalametha passatha,
Mutto bandhanameva dhāvatī’’ti.

Tassattho – yo puggalo gihibhāve ālayasaṅkhātaṃ vanathaṃ chaḍḍetvā pabbajitatāya nibbanatho dibbavihārasaṅkhāte tapovane adhimutto gharāvāsabandhanasaṅkhātā taṇhāvanā mutto hutvā puna gharāvāsabandhanasaṅkhātaṃ taṇhāvanameva dhāvati, etha taṃ puggalaṃ passatha, eso gharāvāsabandhanato mutto gharāvāsabandhanameva dhāvatīti.

Imaṃ pana desanaṃ sutvā so rājapurisānaṃ antare sūlagge nisinnova udayabbayaṃ paṭṭhapetvā tilakkhaṇaṃ āropetvā saṅkhāre sammasanto sotāpattiphalaṃ patvā samāpattisukhaṃ anubhavanto vehāsaṃ uppatitvā ākāseneva satthu santikaṃ gantvā satthāraṃ vanditvā sarājikāya parisāya majjheyeva arahattaṃ pāpuṇīti.

Vibbhantabhikkhuvatthu tatiyaṃ.

4. Bandhanāgāravatthu

Na taṃ daḷhanti imaṃ dhammadesanaṃ satthā jetavane viharanto bandhanāgāraṃ ārabbha kathesi.

Ekasmiṃ kira kāle bahū sandhicchedakapanthaghātakamanussaghātake core ānetvā kosalarañño dassayiṃsu. Te rājā andubandhanarajjubandhanasaṅkhalikabandhanehi bandhāpesi. Tiṃsamattāpi kho jānapadā bhikkhū satthāraṃ daṭṭhukāmā āgantvā disvā vanditvā punadivase sāvatthiṃ piṇḍāya carantā bandhanāgāraṃ gantvā te core disvā piṇḍapātapaṭikkantā sāyanhasamaye tathāgataṃ upasaṅkamitvā, ‘‘bhante, ajja amhehi piṇḍāya carantehi bandhanāgāre bahū corā andubandhanādīhi baddhā mahādukkhaṃ anubhavantā diṭṭhā, te tāni bandhanāni chinditvā palāyituṃ na sakkonti, atthi nu kho, bhante, tehi bandhanehi thirataraṃ aññaṃ bandhanaṃ nāmā’’ti pucchiṃsu. Satthā, ‘‘bhikkhave, kiṃ bandhanāni nāmetāni, yaṃ panetaṃ dhanadhaññaputtadārādīsu taṇhāsaṅkhātaṃ kilesabandhanaṃ, etaṃ etehi sataguṇena sahassaguṇena satasahassaguṇena thirataraṃ, evaṃ mahantampi panetaṃ ducchindaniyaṃ bandhanaṃ porāṇakapaṇḍitā chinditvā himavantaṃ pavisitvā pabbajiṃsū’’ti vatvā atītaṃ āhari –

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ duggatagahapatikule nibbatti. Tassa vayappattassa pitā kālamakāsi. So bhatiṃ katvā mātaraṃ posesi. Athassa mātā anicchamānasseva ekaṃ kuladhītaraṃ gehe katvā aparabhāge kālamakāsi. Bhariyāyapissa kucchiyaṃ gabbho patiṭṭhahi. So gabbhassa patiṭṭhitabhāvaṃ ajānantova, ‘‘bhadde, tvaṃ bhatiṃ katvā jīva, ahaṃ pabbajissāmī’’ti āha. ‘‘Sāmi, nanu gabbho me patiṭṭhito, mayi vijātāya dārakaṃ disvā pabbajissasī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā tassā vijātakāle, ‘‘bhadde, tvaṃ sotthinā vijātā, idāni ahaṃ pabbajissāmī’’ti āpucchi. Atha naṃ sā ‘‘puttassa tāva thanapānato apagamanakālaṃ āgamehī’’ti vatvā puna gabbhaṃ gaṇhi. So cintesi – ‘‘imaṃ sampaṭicchāpetvā gantuṃ na sakkā, imissā anācikkhitvāva palāyitvā pabbajissāmī’’ti. So tassā anācikkhitvāva rattibhāge uṭṭhāya palāyi. Atha naṃ nagaraguttikā aggahesuṃ. So ‘‘ahaṃ, sāmi, mātuposako nāma, vissajjetha ma’’nti attānaṃ vissajjāpetvā ekasmiṃ ṭhāne vasitvā isipabbajjaṃ pabbajitvā abhiññāsamāpattiyo labhitvā jhānakīḷāya kīḷanto vihāsi. So tattha vasantoyeva ‘‘evarūpampi nāma me ducchindaniyaṃ puttadārabandhanaṃ kilesabandhanaṃ chinna’’nti imaṃ udānaṃ udānesi.

Satthā imaṃ atītaṃ āharitvā tena udānitaṃ udānaṃ pakāsento imā gāthā abhāsi –

345. ‘‘Na taṃ daḷhaṃ bandhanamāhu dhīrā,
Yadāyasaṃ dārujapabbajañca;
Sārattarattā maṇikuṇḍalesu,
Puttesu dāresu ca yā apekkhā.

346. ‘‘Etaṃ daḷhaṃ bandhanamāhu dhīrā,
Ohārinaṃ sithilaṃ duppamuñcaṃ;
Etampi chetvāna paribbajanti,
Anapekkhino kāmasukhaṃ pahāyā’’ti.

Tattha **dhīrā**ti buddhādayo paṇḍitapurisā yaṃ saṅkhalikasaṅkhātaṃ ayasā nibbattaṃ āyasaṃ, andubandhanasaṅkhātaṃ dārujaṃ, yañca pabbajatiṇehi vā aññehi vā vākādīhi rajjuṃ katvā kataṃ rajjubandhanaṃ, taṃ asiādīhi chindituṃ sakkuṇeyyabhāvena thiranti na vadantīti attho. **Sārattarattā**ti sārattā hutvā rattā, bahalatararāgarattāti attho. **Maṇikuṇḍalesū**ti maṇīsu ceva kuṇḍalesu ca, maṇivicittesu vā kuṇḍalesu. **Etaṃ daḷha**nti ye maṇikuṇḍalesu sārattarattā, tesaṃ so rāgo ca yā puttadāresu apekkhā taṇhā, etaṃ kilesamayaṃ bandhanañca paṇḍitapurisā daḷhanti vadanti. **Ohārina**nti ākaḍḍhitvā catūsu apāyesu pātanato avaharati heṭṭhā haratīti ohārinaṃ. **Sithila**nti bandhanaṭṭhāne chavicammamaṃsāni na chindati, lohitaṃ na nīharati, bandhanabhāvampi ajānāpetvā thalapathajalapathādīsu kammāni kātuṃ detīti sithilaṃ. **Duppamuñca**nti lobhavasena hi ekavārampi uppannaṃ kilesabandhanaṃ daṭṭhaṭṭhānato kacchapo viya dummociyaṃ hotīti duppamuñcaṃ. **Etampi chetvānā**ti etaṃ daḷhampi kilesabandhanaṃ ñāṇakhaggena chinditvā anapekkhino hutvā kāmasukhaṃ pahāya paribbajanti, pakkamanti pabbajantīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Bandhanāgāravatthu catutthaṃ.

5. Khemātherīvatthu

Ye rāgarattāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto khemaṃ nāma rañño bimbisārassa aggamahesiṃ ārabbha kathesi.

Sā kira padumuttarapādamūle patthitapatthanā ativiya abhirūpā pāsādikā ahosi. ‘‘Satthā kira rūpassa dosaṃ kathetī’’ti sutvā pana satthu santikaṃ gantuṃ na icchi. Rājā tassā rūpamadamattabhāvaṃ ñatvā veḷuvanavaṇṇanāpaṭisaṃyuttāni gītāni kāretvā naṭādīnaṃ dāpesi. Tesaṃ tāni gāyantānaṃ saddaṃ sutvā tassā veḷuvanaṃ adiṭṭhapubbaṃ viya asutapubbaṃ viya ca ahosi. Sā ‘‘kataraṃ uyyānaṃ sandhāya gāyathā’’ti pucchitvā, ‘‘devī, tumhākaṃ veḷuvanuyyānamevā’’ti vutte uyyānaṃ gantukāmā ahosi. Satthā tassā āgamanaṃ ñatvā parisamajjhe nisīditvā dhammaṃ desentova tālavaṇṭaṃ ādāya attano passe ṭhatvā bījamānaṃ abhirūpaṃ itthiṃ nimmini. Khemā, devīpi pavisamānāva taṃ itthiṃ disvā cintesi – ‘‘sammāsambuddho rūpassa dosaṃ kathetīti vadanti, ayañcassa santike itthī bījayamānā ṭhitā, nāhaṃ imissā kalabhāgampi upemi, na mayā īdisaṃ itthirūpaṃ diṭṭhapubbaṃ, satthāraṃ abhūtena abbhācikkhanti maññe’’ti cintetvā tathāgatassa kathāsaddampi anisāmetvā tameva itthiṃ olokayamānā aṭṭhāsi. Satthā tassā tasmiṃ rūpe uppannabahumānataṃ ñatvā taṃ rūpaṃ paṭhamavayādivasena dassetvā heṭṭhā vuttanayeneva pariyosāne aṭṭhimattāvasānaṃ katvā dassesi. Khemā taṃ disvā ‘‘evarūpampi nāmetaṃ rūpaṃ muhutteneva khayavayaṃ sampattaṃ, natthi vata imasmiṃ rūpe sāro’’ti cintesi. Satthā tassā cittācāraṃ oloketvā, ‘‘kheme, tvaṃ ‘imasmiṃ rūpe sāro atthī’ti cintesi, passa dānissa asārabhāva’’nti vatvā imaṃ gāthamāha –

‘‘Āturaṃ asuciṃ pūtiṃ, passa kheme samussayaṃ;
Uggharantaṃ paggharantaṃ, bālānaṃ abhipatthita’’nti. (apa. therī 2.2.354);

Sā gāthāpariyosāne sotāpattiphale patiṭṭhahi. Atha naṃ satthā, ‘‘kheme, ime sattā rāgarattā dosapaduṭṭhā mohamūḷhā attano taṇhāsotaṃ samatikkamituṃ na sakkonti, tattheva laggantī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

347. ‘‘Ye rāgarattānupatanti sotaṃ,
Sayaṃ kataṃ makkaṭakova jālaṃ;
Etampi chetvāna vajanti dhīrā,
Anapekkhino sabbadukkhaṃ pahāyā’’ti.

Tattha **makkaṭakova jāla**nti yathā nāma makkaṭako suttajālaṃ katvā majjhe ṭhāne nābhimaṇḍale nipanno pariyante patitaṃ paṭaṅgaṃ vā makkhikaṃ vā vegena gantvā vijjhitvā tassa rasaṃ pivitvā puna gantvā tasmiṃyeva ṭhāne nipajjati, evameva ye sattā rāgarattā dosapaduṭṭhā mohamūḷhā sayaṃkataṃ taṇhāsotaṃ anupatanti, te taṃ samatikkamituṃ na sakkonti, evaṃ duratikkamaṃ. **Etampi chetvāna vajanti dhīrā**ti paṇḍitā etaṃ bandhanaṃ chetvā anapekkhino nirālayā hutvā arahattamaggena sabbadukkhaṃ pahāya vajanti, gacchantīti attho.

Desanāvasāne khemā arahatte patiṭṭhahi, mahājanassāpi sātthikā dhammadesanā ahosi. Satthā rājānaṃ āha – ‘‘mahārāja, khemāya pabbajituṃ vā parinibbāyituṃ vā vaṭṭatī’’ti. Bhante, pabbājetha naṃ, alaṃ parinibbānenāti. Sā pabbajitvā aggasāvikā ahosīti.

Khemātherīvatthu pañcamaṃ.

6. Uggasenavatthu

Muñca pureti imaṃ dhammadesanaṃ satthā veḷuvane viharanto uggasenaṃ ārabbha kathesi.

Pañcasatā kira naṭā saṃvacchare vā chamāse vā patte rājagahaṃ gantvā rañño sattāhaṃ samajjaṃ katvā bahuṃ hiraññasuvaṇṇaṃ labhanti, antarantare ukkhepadāyānaṃ pariyanto natthi. Mahājano mañcātimañcādīsu ṭhatvā samajjaṃ olokesi. Athekā laṅghikadhītā vaṃsaṃ abhiruyha tassa upari parivattitvā tassa pariyante ākāse caṅkamamānā naccati ceva gāyati ca. Tasmiṃ samaye uggaseno nāma seṭṭhiputto sahāyakena saddhiṃ mañcātimañce ṭhito taṃ oloketvā tassā hatthapādavikkhepādīsu uppannasineho gehaṃ gantvā ‘‘taṃ labhanto jīvissāmi, alabhantassa me idheva maraṇa’’nti āhārūpacchedaṃ katvā mañcake nipajji. Mātāpitūhi, ‘‘tāta, kiṃ te rujjatī’’ti pucchitopi ‘‘taṃ me naṭadhītaraṃ labhantassa jīvitaṃ atthi, alabhantassa me idheva maraṇa’’nti vatvā, ‘‘tāta, mā evaṃ kari, aññaṃ te amhākaṃ kulassa ca bhogānañca anurūpaṃ kumārikaṃ ānessāmā’’ti vuttepi tatheva vatvā nipajji. Athassa pitā bahuṃ yācitvāpi taṃ saññāpetuṃ asakkonto tassa sahāyaṃ pakkosāpetvā kahāpaṇasahassaṃ datvā ‘‘ime kahāpaṇe gahetvā attano dhītaraṃ mayhaṃ puttassa detū’’ti pahiṇi. So ‘‘nāhaṃ kahāpaṇe gahetvā demi, sace pana so imaṃ alabhitvā jīvituṃ na sakkoti, tena hi amhehi saddhiṃyeva vicaratu, dassāmissa dhītara’’nti āha. Mātāpitaro puttassa tamatthaṃ ārocesuṃ. So ‘‘ahaṃ tehi saddhiṃ vicarissāmī’’ti vatvā yācantānampi tesaṃ kathaṃ anādiyitvā nikkhamitvā nāṭakassa santikaṃ agamāsi. So tassa dhītaraṃ datvā tena saddhiṃyeva gāmanigamarājadhānīsu sippaṃ dassento vicari.

Sāpi tena saddhiṃ saṃvāsamanvāya nacirasseva puttaṃ labhitvā kīḷāpayamānā ‘‘sakaṭagopakassa putta, bhaṇḍahārakassa putta, kiñci ajānakassa puttā’’ti vadati. Sopi nesaṃ sakaṭaparivattakaṃ katvā ṭhitaṭṭhāne goṇānaṃ tiṇaṃ āharati, sippadassanaṭṭhāne laddhabhaṇḍakaṃ ukkhipitvā harati. Tadeva kira sandhāya sā itthī puttaṃ kīḷāpayamānā tathā vadati. So attānaṃ ārabbha tassā gāyanabhāvaṃ ñatvā taṃ pucchi – ‘‘maṃ sandhāya kathesī’’ti? ‘‘Āma, taṃ sandhāyā’’ti. ‘‘Evaṃ sante ahaṃ palāyissāmī’’ti. Sā ‘‘kiṃ pana mayhaṃ tayā palāyitena vā āgatena vā’’ti punappunaṃ tadeva gītaṃ gāyati. Sā kira attano rūpasampattiñceva dhanalābhañca nissāya taṃ kismiñci na maññati. So ‘‘kiṃ nu kho nissāya imissā ayaṃ māno’’ti cintento ‘‘sippaṃ nissāyā’’ti ñatvā ‘‘hotu, sippaṃ uggaṇhissāmī’’ti sasuraṃ upasaṅkamitvā tassa jānanakasippaṃ uggaṇhitvā gāmanigamādīsu sippaṃ dassento anupubbena rājagahaṃ āgantvā ‘‘ito sattame divase uggaseno seṭṭhiputto nagaravāsīnaṃ sippaṃ dassessatī’’ti ārocāpesi.

Nagaravāsino mañcātimañcādayo bandhāpetvā sattame divase sannipatiṃsu. Sopi saṭṭhihatthaṃ vaṃsaṃ abhiruyha tassa matthake aṭṭhāsi. Taṃ divasaṃ satthā paccūsakāle lokaṃ volokento taṃ attano ñāṇajālassa anto paviṭṭhaṃ disvā ‘‘kiṃ nu kho bhavissatī’’ti āvajjento ‘‘sve seṭṭhiputto sippaṃ dassessāmīti vaṃsamatthake ṭhassati, tassa dassanatthaṃ mahājano sannipatissati. Tatra ahaṃ catuppadikaṃ gāthaṃ desessāmi, taṃ sutvā caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissati, uggasenopi arahatte patiṭṭhahissatī’’ti aññāsi. Satthā punadivase kālaṃ sallakkhetvā bhikkhusaṅghaparivuto rājagahaṃ piṇḍāya pāvisi. Uggasenopi satthari antonagaraṃ apaviṭṭheyeva unnādanatthāya mahājanassa aṅgulisaññaṃ datvā vaṃsamatthake patiṭṭhāya ākāseyeva satta vāre parivattitvā oruyha vaṃsamatthake aṭṭhāsi. Tasmiṃ khaṇe satthā nagaraṃ pavisanto yathā taṃ parisā na oloketi, evaṃ katvā attānameva olokāpesi. Uggaseno parisaṃ oloketvā ‘‘na maṃ parisā oloketī’’ti domanassappatto ‘‘idaṃ mayā saṃvacchare kattabbaṃ sippaṃ, satthari nagaraṃ pavisante parisā maṃ anoloketvā satthārameva oloketi, moghaṃ vata me sippadassanaṃ jāta’’nti cintesi.

Satthā tassa cittaṃ ñatvā mahāmoggallānaṃ āmantetvā ‘‘gaccha, moggallāna, seṭṭhiputtaṃ vadehi ‘sippaṃ kira dassetū’’’ti āha. Thero gantvā vaṃsassa heṭṭhā ṭhito seṭṭhiputtaṃ āmantetvā imaṃ gāthamāha –

‘‘Iṅgha passa naṭaputta, uggasena mahabbala;
Karohi raṅgaṃ parisāya, hāsayassu mahājana’’nti.

So therassa kathaṃ sutvā tuṭṭhamānaso hutvā ‘‘satthā maññe mama sippaṃ passitukāmo’’ti vaṃsamatthake ṭhitakova imaṃ gāthamāha –

‘‘Iṅgha passa mahāpañña, moggallāna mahiddhika;
Karomi raṅgaṃ parisāya, hāsayāmi mahājana’’nti.

Evañca pana vatvā vaṃsamatthakato vehāsaṃ abbhuggantvā ākāseva cuddasakkhattuṃ parivattitvā oruyha vaṃsamatthakeva aṭṭhāsi. Atha naṃ satthā, ‘‘uggasena, paṇḍitena nāma atītānāgatapaccuppannesu khandhesu ālayaṃ pahāya jātiādīhi muccituṃ vaṭṭatī’’ti vatvā imaṃ gāthamāha –

348. ‘‘Muñca pure muñca pacchato,
Majjhe muñca bhavassa pāragū;
Sabbattha vimuttamānaso,
Na punaṃ jātijaraṃ upehisī’’ti.

Tattha **muñca pure**ti atītesu khandhesu ālayaṃ nikantiṃ ajjhosānaṃ patthanaṃ pariyuṭṭhānaṃ gāhaṃ parāmāsaṃ taṇhaṃ muñca. **Pacchato**ti anāgatesupi khandhesu ālayādīni muñca. **Majjhe**ti paccuppannesupi tāni muñca. **Bhavassa pāragū**ti evaṃ sante tividhassāpi bhavassa abhiññāpariññāpahānabhāvanāsacchikiriyavasena pāragū pāraṅgato hutvā khandhadhātuāyatanādibhede sabbasaṅkhate vimuttamānaso viharanto puna jātijarāmaraṇāni na upagacchatīti attho.

Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Seṭṭhiputtopi vaṃsamatthake ṭhitakova saha paṭisambhidāhi arahattaṃ patvā vaṃsato oruyha satthu santikaṃ āgantvā pañcapatiṭṭhitena satthāraṃ vanditvā pabbajjaṃ yāci. Atha naṃ satthā dakkhiṇahatthaṃ pasāretvā ‘‘ehi bhikkhū’’ti āha. So tāvadeva aṭṭhaparikkhāradharo saṭṭhivassikatthero viya ahosi. Atha naṃ bhikkhū, ‘‘āvuso uggasena, saṭṭhihatthassa te vaṃsassa matthakato otarantassa bhayaṃ nāma nāhosī’’ti pucchitvā ‘‘natthi me, āvuso, bhaya’’nti vutte satthu ārocesuṃ, ‘‘bhante, uggaseno ‘na bhāyāmī’ti vadati, abhūtaṃ vatvā aññaṃ byākarotī’’ti. Satthā ‘‘na, bhikkhave, mama puttena uggasenena sadisā chinnasaṃyojanā bhikkhū bhāyanti, na tasantī’’ti vatvā brāhmaṇavagge imaṃ gāthamāha –

‘‘Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 397; su. ni. 626);

Desanāvasāne bahūnaṃ dhammābhisamayo ahosi. Punekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘kiṃ nu kho, āvuso, evaṃ arahattūpanissayasampannassa bhikkhuno naṭadhītaraṃ nissāya naṭehi saddhiṃ vicaraṇakāraṇaṃ, kiṃ arahattūpanissayakāraṇa’’nti? Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, ubhayampetaṃ iminā eva kata’’nti vatvā tamatthaṃ pakāsetuṃ atītaṃ āhari.

Atīte kira kassapadasabalassa suvaṇṇacetiye kariyamāne bārāṇasivāsino kulaputtā bahuṃ khādanīyabhojanīyaṃ yānakesu āropetvā ‘‘hatthakammaṃ karissāmā’’ti cetiyaṭṭhānaṃ gacchantā antarāmagge ekaṃ theraṃ piṇḍāya pavisantaṃ passiṃsu. Athekā kuladhītā theraṃ oloketvā sāmikaṃ āha – ‘‘sāmi, ayyo, piṇḍāya pavisati, yānake ca no bahuṃ khādanīyaṃ bhojanīyaṃ, pattamassa āhara, bhikkhaṃ dassāmā''ti. So taṃ pattaṃ āharitvā khādanīyabhojanīyassa pūretvā therassa hatthe patiṭṭhapetvā ubhopi patthanaṃ kariṃsu, ''bhante, tumhehi diṭṭhadhammasseva bhāgino bhaveyyāmā''ti. Sopi thero khīṇāsavova, tasmā olokento tesaṃ patthanāya samijjhanabhāvaṃ ñatvā sitaṃ akāsi. Taṃ disvā sā itthī sāmikaṃ āha – ''amhākaṃ, ayyo, sitaṃ karoti, eko naṭakārako bhavissatī''ti. Sāmikopissā ''evaṃ bhavissati, bhadde''ti vatvā pakkāmi. Idaṃ tesaṃ pubbakammaṃ. Te tattha yāvatāyukaṃ ṭhatvā devaloke nibbattitvā tato cavitvā sā itthī naṭagehe nibbatti, puriso seṭṭhigehe. So ''evaṃ, bhadde, bhavissatī''ti tassā paṭivacanassa dinnattā naṭehi saddhiṃ vicari. Khīṇāsavattherassa dinnapiṇḍapātaṃ nissāya arahattaṃ pāpuṇi. Sāpi naṭadhītā ''yā me sāmikassa gati, mayhampi sā eva gatī''ti pabbajitvā arahatte patiṭṭhahīti.

Uggasenavatthu chaṭṭhaṃ.

7. Cūḷadhanuggahapaṇḍitavatthu

Vitakkamathitassāti imaṃ dhammadesanaṃ satthā jetavane viharanto cūḷadhanuggahapaṇḍitaṃ ārabbha kathesi.

Eko kira daharabhikkhu salākagge attano pattasalākaṃ gahetvā salākayāguṃ ādāya āsanasālaṃ gantvā pivi. Tattha udakaṃ alabhitvā udakatthāya ekaṃ gharaṃ agamāsi. Tattha taṃ ekā kumārikā disvāva uppannasinehā, ''bhante, puna pānīyena atthe sati idheva āgaccheyyāthā''ti āha. So tato paṭṭhāya yadā pānīyaṃ na labhati, tadā tattheva gacchati. Sāpissa pattaṃ gahetvā pānīyaṃ deti. Evaṃ gacchante kāle yāgumpi datvā punekadivasaṃ tattheva nisīdāpetvā bhattaṃ adāsi. Santike cassa nisīditvā, ''bhante, imasmiṃ gehe na kiñci natthi nāma, kevalaṃ mayaṃ vicaraṇakamanussameva na labhāmā''ti kathaṃ samuṭṭhāpesi. So kathipāheneva tassā kathaṃ sutvā ukkaṇṭhi. Atha naṃ ekadivasaṃ āgantukā bhikkhū disvā ''kasmā tvaṃ, āvuso, kiso uppaṇḍupaṇḍukajātosī''ti pucchitvā ''ukkaṇṭhitomhi, āvuso''ti vutte ācariyupajjhāyānaṃ santikaṃ nayiṃsu. Tepi naṃ satthu santikaṃ netvā tamatthaṃ ārocesuṃ. Satthā ''saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī''ti pucchitvā ''sacca''nti vutte ''kasmā tvaṃ mādisassa āraddhavīriyassa buddhassa sāsane pabbajitvā 'sotāpanno'ti vā 'sakadāgāmī'ti vā attānaṃ avadāpetvā 'ukkaṇṭhito'ti vadāpesi, bhāriyaṃ te kammaṃ kata''nti vatvā ''kiṃ kāraṇā ukkaṇṭhitosī''ti pucchi. ''Bhante, ekā maṃ itthī evamāhā''ti vutte, ''bhikkhu, anacchariyaṃ etaṃ tassā kiriyaṃ. Sā hi pubbe sakalajambudīpe aggadhanuggahapaṇḍitaṃ pahāya taṃmuhuttadiṭṭhake ekasmiṃ sinehaṃ uppādetvā taṃ jīvitakkhayaṃ pāpesī''ti vatvā tassatthassa pakāsanatthaṃ bhikkhūhi yācito –

Atīte cūḷadhanuggahapaṇḍitakāle takkasilāyaṃ disāpāmokkhassa ācariyassa santike sippaṃ uggahetvā tena tuṭṭhena dinnaṃ dhītaraṃ ādāya bārāṇasiṃ gacchantassa ekasmiṃ aṭavimukhe ekūnapaññāsāya kaṇḍehi ekūnapaññāsacore māretvā kaṇḍesu khīṇesu corajeṭṭhakaṃ gahetvā bhūmiyaṃ pātetvā, ''bhadde, asiṃ āharā''ti vutte tāya taṅkhaṇaṃ diṭṭhacore sinehaṃ katvā corassa hatthe asitharuṃ ṭhapetvā corena dhanuggahapaṇḍitassa māritabhāvaṃ āvikatvā corena ca taṃ ādāya gacchantena ''mampi esā aññaṃ disvā attano sāmikaṃ viya mārāpessati, kiṃ me imāyā''ti ekaṃ nadiṃ disvā orimatīre taṃ ṭhapetvā tassā bhaṇḍakaṃ ādāya ''tvaṃ idheva hohi, yāvāhaṃ bhaṇḍikaṃ uttāremī''ti tattheva taṃ pahāya gamanabhāvañca āvikatvā –

''Sabbaṃ bhaṇḍaṃ samādāya, pāraṃ tiṇṇosi brāhmaṇa;
Paccāgaccha lahuṃ khippaṃ, mampi tārehi dānito.

''Asanthutaṃ maṃ cirasanthutena,
Nimīni bhotī addhuvaṃ dhuvena;
Mayāpi bhotī nimineyya aññaṃ,
Ito ahaṃ dūrataraṃ gamissaṃ.

''Kāyaṃ eḷagalāgumbe, karoti ahuhāsiyaṃ;

Nayīdha naccaṃ vā gītaṃ vā, tāḷaṃ vā susamāhitaṃ;
Anamhikāle susoṇi, kiṃ nu jagghasi sobhane.

‘‘Siṅgāla bāla dummedha, appapaññosi jambuka;
Jīno macchañca pesiñca, kapaṇo viya jhāyasi.

‘‘Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Jīnā patiñca jārañca, maññe tvaññeva jhāyasi.

‘‘Evametaṃ migarāja, yathā bhāsasi jambuka;
Sā nūnāhaṃ ito gantvā, bhattu hessaṃ vasānugā.

‘‘Yo hare mattikaṃ thālaṃ, kaṃsathālampi so hare;
Katañceva tayā pāpaṃ, punapevaṃ karissasī’’ti. (jā. 1.5.128-134) –

Imaṃ pañcakanipāte cūḷadhanuggahajātakaṃ vitthāretvā ‘‘tadā cūḷadhanuggahapaṇḍito tvaṃ ahosi, sā itthī etarahi ayaṃ kumārikā, siṅgālarūpena āgantvā tassā niggahakārako sakko devarājā ahamevā’’ti vatvā ‘‘evaṃ sā itthī taṃmuhuttadiṭṭhake ekasmiṃ sinehena sakalajambudīpe aggapaṇḍitaṃ jīvitā voropesi, taṃ itthiṃ ārabbha uppannaṃ tava taṇhaṃ chinditvā viharāhi bhikkhū’’ti taṃ ovaditvā uttarimpi dhammaṃ desento imā dve gāthā abhāsi –

349. ‘‘Vitakkamathitassa jantuno,
Tibbarāgassa subhānupassino;
Bhiyyo taṇhā pavaḍḍhati,
Esa kho daḷhaṃ karoti bandhanaṃ.

350. ‘‘Vitakkūpasame ca yo rato,
Asubhaṃ bhāvayate sadā sato;
Esa kho byanti kāhiti,
Esa checchati mārabandhana’’nti.

Tattha **vitakkamathitassā**ti kāmavitakkādīhi vitakkehi nimmathitassa. **Tibbarāgassā**ti bahalarāgassa. **Subhānupassino**ti iṭṭhārammaṇe subhanimittagāhādivasena vissaṭṭhamānasatāya subhanti anupassantassa. **Taṇhā**ti evarūpassa jhānādīsu ekampi na vaḍḍhati, atha kho chadvārikā taṇhāyeva bhiyyo vaḍḍhati. **Esa kho**ti eso puggalo taṇhābandhanaṃ daḷhaṃ suthiraṃ karoti. **Vitakkūpasame**ti micchāvitakkādīnaṃ vūpasamasaṅkhāte dasasu asubhesu paṭhamajjhāne. **Sadā sato**ti yo ettha abhirato hutvā niccaṃ upaṭṭhitasatitāya sato taṃ asubhajhānaṃ bhāveti. **Byanti kāhitī**ti esa bhikkhu tīsu bhavesu uppajjanakaṃ taṇhaṃ vigatantaṃ karissati. **Mārabandhana**nti eso tebhūmakavaṭṭasaṅkhātaṃ mārabandhanampi chindissatīti attho.

Desanāvasāne so bhikkhu sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Cūḷadhanuggahapaṇḍitavatthu sattamaṃ.

8. Māravatthu

Niṭṭhaṅgatoti imaṃ dhammadesanaṃ satthā jetavane viharanto māraṃ ārabbha kathesi.

Ekadivasañhi vikāle sambahulā therā jetavanavihāraṃ pavisitvā rāhulattherassa vasanaṭṭhānaṃ gantvā taṃ uṭṭhāpesuṃ. So aññattha vasanaṭṭhānaṃ apassanto tathāgatassa gandhakuṭiyā pamukhe nipajji. Tadā so āyasmā arahattaṃ patto avassikova hoti. Māro vasavattibhavane ṭhitoyeva taṃ āyasmantaṃ gandhakuṭipamukhe nipannaṃ disvā cintesi – ‘‘samaṇassa gotamassa rujanakaaṅgulī bahi nipanno, sayaṃ antogandhakuṭiyaṃ nipanno, aṅguliyā pīḷiyamānāya sayampi pīḷito bhavissatī’’ti. So mahantaṃ hatthirājavaṇṇaṃ abhinimminitvā āgamma soṇḍāya therassa matthakaṃ parikkhipitvā mahantena saddena koñcanādaṃ ravi. Satthā gandhakuṭiyaṃ nisinnova tassa mārabhāvaṃ ñatvā, ‘‘māra, tādisānaṃ satasahassenāpi mama puttassa bhayaṃ uppādetuṃ na sakkā. Putto hi me asantāsī vītataṇho mahāvīriyo mahāpañño’’ti vatvā imā gāthā abhāsi –

351. ‘‘Niṭṭhaṅgato asantāsī, vītataṇho anaṅgaṇo;
Acchindi bhavasallāni, antimoyaṃ samussayo.

352. ‘‘Vītataṇho anādāno, niruttipadakovido;
Akkharānaṃ sannipātaṃ, jaññā pubbāparāni ca;
Sa ve antimasārīro,
Mahāpañño mahāpurisoti vuccatī’’ti.

Tattha **niṭṭhaṅgato**ti imasmiṃ sāsane pabbajitānaṃ arahattaṃ niṭṭhaṃ nāma, taṃ gato pattoti attho. **Asantāsī**ti abbhantare rāgasantāsādīnaṃ abhāvena asantasanako. **Acchindi bhavasallānī**ti sabbānipi bhavagāmīni sallāni acchindi. **Samussayo**ti ayaṃ etassa antimo deho.

Anādānoti khandhādīsu niggahaṇo. **Niruttipadakovido**ti niruttiyañca sesapadesu cāti catūsupi paṭisambhidāsu chekoti attho. **Akkharānaṃ sannipātaṃ, jaññā pubbāparāni cā**ti akkharānaṃ sannipātasaṅkhātaṃ akkharapiṇḍañca jānāti, pubbakkharena aparakkharaṃ, aparakkharena pubbakkharañca jānāti. Pubbakkharena aparakkharaṃ jānāti nāma – ādimhi paññāyamāne majjhapariyosānesu apaññāyamānesupi ‘‘imesaṃ akkharānaṃ idaṃ majjhaṃ, idaṃ pariyosāna’’nti jānāti. Aparakkharena pubbakkharaṃ jānāti nāma – ante paññāyamāne ādimajjhesu apaññāyamānesu ‘‘imesaṃ akkharānaṃ idaṃ majjhaṃ, ayaṃ ādī’’ti jānāti. Majjhe paññāyamānepi ‘‘imesaṃ akkharānaṃ ayaṃ ādi, ayaṃ anto’’ti jānāti. Evaṃ mahāpañño. **Sa ve antimasārīro**ti esa koṭiyaṃ ṭhitasarīro, mahantānaṃ atthadhammaniruttipaṭibhānānaṃ sīlakkhandhādīnañca pariggāhikāya paññāya samannāgatattā mahāpañño, ‘‘vimuttacittattā khvāhaṃ, sāriputta, mahāpurisoti vadāmī’’ti (saṃ. ni. 5.377) vacanato vimuttacittatāya ca mahāpurisoti vuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu. Māropi pāpimā ‘‘jānāti maṃ samaṇo gotamo’’ti tatthevantaradhāyīti.

Māravatthu aṭṭhamaṃ.

9. Upakājīvakavatthu

Sabbābhibhūti imaṃ dhammadesanaṃ satthā antarāmagge upakaṃ ājīvakaṃ ārabbha kathesi.

Ekasmiñhi samaye satthā pattasabbaññutaññāṇo bodhimaṇḍe sattasattāhaṃ vītināmetvā attano pattacīvaramādāya dhammacakkapavattanatthaṃ bārāṇasiṃ sandhāya aṭṭhārasayojanamaggaṃ paṭipanno antarāmagge upakaṃ ājīvakaṃ addasa. Sopi satthāraṃ disvā ‘‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’’ti pucchi. Athassa satthā ‘‘mayhaṃ upajjhāyo vā ācariyo vā natthī’’ti vatvā imaṃ gāthamāha –

353. ‘‘Sabbābhibhū sabbavidūhamasmi,
Sabbesu dhammesu anūpalitto;
Sabbañjaho taṇhakkhaye vimutto,
Sayaṃ abhiññāya kamuddiseyya’’nti.

Tattha **sabbābhibhū**ti sabbesaṃ tebhūmakadhammānaṃ abhibhavanato sabbābhibhū. **Sabbavidū**ti viditasabbacatubhūmakadhammo. **Sabbesu dhammesū**ti sabbesupi tebhūmakadhammesu taṇhādiṭṭhīhi anūpalitto. **Sabbañjaho**ti sabbe tebhūmakadhamme jahitvā ṭhito. **Taṇhakkhaye vimutto**ti taṇhakkhayante uppādite taṇhakkhayasaṅkhāte arahatte asekhāya vimuttiyā vimutto. **Sayaṃ abhiññāyā**ti abhiññeyyādibhede dhamme sayameva jānitvā. **Kamuddiseyya**nti ‘‘ayaṃ me upajjhāyo vā ācariyo vā’’ti kaṃ nāma uddiseyyanti.

Desanāvasāne upako ājīvako tathāgatassa vacanaṃ nevābhinandi, na paṭikkosi. Sīsaṃ pana cāletvā jivhaṃ nillāḷetvā ekapadikamaggaṃ gahetvā aññataraṃ luddakanivāsanaṭṭhānaṃ agamāsīti.

Upakājīvakavatthu navamaṃ.

10. Sakkapañhavatthu

Sabbadānanti imaṃ dhammadesanaṃ satthā jetavane viharanto sakkaṃ devarājānaṃ ārabbha kathesi.

Ekasmiñhi samaye tāvatiṃsadevaloke devatā sannipatitvā cattāro pañhe samuṭṭhāpesuṃ ‘‘kataraṃ dānaṃ nu kho dānesu, kataro raso rasesu, katarā rati ratīsu jeṭṭhakā, taṇhakkhayova kasmā jeṭṭhakoti vuccatī’’ti? Te pañhe ekā devatāpi vinicchituṃ nāsakkhi. Eko pana devo ekaṃ devaṃ, sopi aparanti evaṃ aññamaññaṃ pucchantā dasasu cakkavāḷasahassesu dvādasa saṃvaccharāni vicariṃsu. Ettakenāpi kālena pañhānaṃ atthaṃ adisvā dasasahassacakkavāḷadevatā sannipatitvā catunnaṃ mahārājānaṃ santikaṃ gantvā ‘‘kiṃ, tātā, mahādevatāsannipāto’’ti vutte ‘‘cattāro pañhe samuṭṭhāpetvā vinicchituṃ asakkontā tumhākaṃ santikaṃ āgatamhā’’ti. ‘‘Kiṃ pañhaṃ nāmetaṃ, tātā’’ti. ‘‘Dānarasaratīsu katamā dānarasaratī nu kho seṭṭhā, taṇhakkhayova kasmā seṭṭho’’ti ime pañhe vinicchituṃ asakkontā āgatamhāti. Tātā, mayampi imesaṃ atthe na jānāma, amhākaṃ pana rājā janasahassena cintite atthe cintetvā taṅkhaṇeneva jānāti, so amhehi paññāya ca puññena ca visiṭṭho, etha, tassa santikaṃ gacchāmāti tameva devagaṇaṃ ādāya sakkassa devarañño santikaṃ gantvā tenāpi ‘‘kiṃ, tātā, mahanto devasannipāto’’ti vutte tamatthaṃ ārocesuṃ. ‘‘Tātā, imesaṃ pañhānaṃ atthaṃ aññopi jānituṃ na sakkoti, buddhavisayā hete. Satthā panetarahi kahaṃ viharatī’’ti pucchitvā ‘‘jetavane’’ti sutvā ‘‘etha, tassa santikaṃ gamissāmā’’ti devagaṇena saddhiṃ rattibhāge sakalaṃ jetavanaṃ obhāsetvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhito ‘‘kiṃ, mahārāja, mahatā devasaṅghena āgatosī’’ti vutte, ‘‘bhante, devagaṇena ime nāma pañhā samuṭṭhāpitā, añño imesaṃ atthaṃ jānituṃ samattho nāma natthi, imesaṃ no atthaṃ pakāsethā’’ti āha.

Satthā ‘‘sādhu mahārāja, mayā hi pāramiyo pūretvā mahāpariccāge pariccajitvā tumhādisānaṃ kaṅkhacchedanatthameva sabbaññutaññāṇaṃ paṭividdhaṃ, tayā pucchitapañhesu hi sabbadānānaṃ dhammadānaṃ seṭṭhaṃ, sabbarasānaṃ dhammaraso seṭṭho, sabbaratīnaṃ dhammarati seṭṭhā, taṇhakkhayo pana arahattaṃ sampāpakattā seṭṭhoyevā’’ti vatvā imaṃ gāthamāha –

354. ‘‘Sabbadānaṃ dhammadānaṃ jināti,
Sabbarasaṃ dhammaraso jināti;
Sabbaratiṃ dhammarati jināti,
Taṇhakkhayo sabbadukkhaṃ jinātī’’ti.

Tattha **sabbadānaṃ dhammadāna**nti sacepi hi cakkavāḷagabbhe yāva brahmalokā nirantaraṃ katvā sannisinnānaṃ buddhapaccekabuddhakhīṇāsavānaṃ kadaligabbhasadisāni cīvarāni dadeyya, tasmiṃ samāgame catuppadikāya gāthāya katānumodanāva seṭṭhā. Tañhi dānaṃ tassā gāthāya soḷasiṃ kalaṃ nāgghati. Evaṃ dhammassa desanāpi vācanampi savanampi mahantaṃ. Yena ca puggalena bahūnaṃ taṃ dhammassavanaṃ kāritaṃ, tasseva ānisaṃso mahā. Tathārūpāya eva parisāya paṇītapiṇḍapātassa patte pūretvā dinnadānatopi sappitelādīnaṃ patte pūretvā dinnabhesajjadānatopi mahāvihārasadisānaṃ vihārānañca lohapāsādasadisānañca pāsādānaṃ anekāni satasahassāni kāretvā dinnasenāsanadānatopi anāthapiṇḍikādīhi vihāre ārabbha katapariccāgatopi antamaso catuppadikāya gāthāya anumodanāvasenāpi pavattitaṃ dhammadānameva varaṃ seṭṭhaṃ. Kiṃ kāraṇā? Evarūpāni hi puññāni karontā dhammaṃ sutvāva karonti, no asutvā. Sace hi ime sattā dhammaṃ na suṇeyyuṃ, uḷuṅkamattaṃ yāgumpi kaṭacchumattaṃ bhattampi na dadeyyuṃ. Iminā kāraṇena sabbadānehi dhammadānameva seṭṭhaṃ. Apica ṭhapetvā buddhe ca paccekabuddhe ca sakalakappaṃ deve vassante udakabindūni gaṇetuṃ samatthāya paññāya samannāgatā sāriputtādayopi attano dhammatāya sotāpattiphalādīni adhigantuṃ nāsakkhiṃsu, assajittherādīhi kathitadhammaṃ sutvā sotāpattiphalaṃ sacchikariṃsu, satthu dhammadesanāya sāvakapāramīñāṇaṃ sacchikariṃsu. Imināpi kāraṇena, mahārāja, dhammadānameva seṭṭhaṃ. Tena vuttaṃ – **‘‘sabbadānaṃ dhammadānaṃ jinātī’’**ti.

Sabbe pana gandharasādayopi rasā ukkaṃsato devatānaṃ sudhābhojanarasopi saṃsāravaṭṭe pātetvā dukkhānubhavanasseva paccayo. Yo panesa sattatiṃsabodhipakkhiyadhammasaṅkhāto ca navalokuttaradhammasaṅkhāto ca dhammaraso, ayameva sabbarasānaṃ seṭṭho. Tena vuttaṃ – **‘‘sabbarasaṃ dhammaraso jinātī’’**ti. Yāpesā puttaratidhīturatidhanaratiitthiratinaccagītavāditādiratipabhedā ca anekappabhedā ratī, sāpi saṃsāravaṭṭe pātetvā dukkhānubhavanasseva paccayo. Yā panesā dhammaṃ kathentassa vā suṇantassa vā vācentassa vā anto uppajjamānā pīti udaggabhāvaṃ janeti, assūni pavatteti, lomahaṃsaṃ janeti, sāyaṃ saṃsāravaṭṭassa antaṃ katvā arahattapariyosānā hoti. Tasmā sabbaratīnaṃ evarūpā dhammaratiyeva seṭṭhā. Tena vuttaṃ – **‘‘sabbaratiṃ dhammarati jinātī’’**ti taṇhakkhayo pana taṇhāya khayante uppannaṃ arahattaṃ sakalassapi vaṭṭadukkhassa abhibhavanato sabbaseṭṭhameva. Tena vuttaṃ – **‘‘taṇhakkhayo sabbadukkhaṃ jinātī’’**ti.

Evaṃ satthari imissā gāthāya atthaṃ kathenteyeva caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Sakkopi satthu dhammakathaṃ sutvā satthāraṃ vanditvā evamāha – ‘‘bhante, evaṃjeṭṭhake nāma dhammadāne kimatthaṃ amhākaṃ pattiṃ na dāpetha, ito paṭṭhāya no bhikkhusaṅghassa kathetvā pattiṃ dāpetha, bhante’’ti. Satthā tassa vacanaṃ sutvā bhikkhusaṅghaṃ sannipātetvā, ‘‘bhikkhave, ajjādiṃ katvā mahādhammassavanaṃ vā pākatikadhammassavanaṃ vā upanisinnakathaṃ vā antamaso anumodanampi kathetvā sabbasattānaṃ pattiṃ dadeyyāthā’’ti āha.

Sakkapañhavatthu dasamaṃ.

11. Aputtakaseṭṭhivatthu

Hananti bhogāti imaṃ dhammadesanaṃ satthā jetavane viharanto aputtakaseṭṭhiṃ nāma ārabbha kathesi.

Tassa kira kālakiriyaṃ sutvā rājā pasenadi kosalo ‘‘aputtakaṃ sāpateyyaṃ kassa pāpuṇātī’’ti pucchitvā ‘‘rañño’’ti sutvā sattahi divasehi tassa gehato dhanaṃ rājakulaṃ abhiharāpetvā satthu santikaṃ upasaṅkamitvā ‘‘handa kuto nu tvaṃ, mahārāja, āgacchasi divādivassā’’ti vutte ‘‘idha, bhante, sāvatthiyaṃ seṭṭhi, gahapati, kālakato, tamahaṃ aputtakaṃ sāpateyyaṃ rājantepuraṃ abhiharitvā āgacchāmī’’ti āha. Sabbaṃ sutte (saṃ. ni. 1.130) āgatanayeneva veditabbaṃ.

So kira suvaṇṇapātiyā nānaggarasabhojane upanīte ‘‘evarūpaṃ nāma manussā bhuñjanti, kiṃ tumhe mayā saddhiṃ imasmiṃ gehe keḷiṃ karothā’’ti bhojane upaṭṭhite leḍḍudaṇḍādīhi paharitvā palāpetvā ‘‘idaṃ manussānaṃ bhojana’’nti kaṇājakaṃ bhuñjati biḷaṅgadutiyaṃ. Vatthayānachattesupi manāpesu upaṭṭhāpitesu te manusse leḍḍudaṇḍādīhi paharanto palāpetvā sāṇāni dhāreti, jajjararathakena yāti paṇṇachattakena dhāriyamānenāti evaṃ raññā ārocite satthā tassa pubbakammaṃ kathesi.

Bhūtapubbaṃ so, mahārāja, seṭṭhi, gahapati, tagarasikhiṃ nāma paccekabuddhaṃ piṇḍapātena paṭipādesi. ‘‘Detha samaṇassa piṇḍa’’nti vatvā so uṭṭhāyāsanā pakkāmi. Tasmiṃ kira assaddhe bāle evaṃ vatvā pakkante tassa bhariyā saddhā pasannā ‘‘cirassaṃ vata me imassa mukhato ‘dehī’ti vacanaṃ sutaṃ, ajja mama manorathaṃ pūrentī piṇḍapātaṃ dassāmī’’ti paccekabuddhassa pattaṃ gahetvā paṇītabhojanassa pūretvā adāsi. Sopi nivattamāno taṃ disvā ‘‘kiṃ, samaṇa, kiñci te laddha’’nti pattaṃ gahetvā paṇītapiṇḍapātaṃ disvā vippaṭisārī hutvā evaṃ cintesi – ‘‘varametaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyuṃ. Te hi imaṃ bhuñjitvā mayhaṃ kammaṃ karissanti, ayaṃ pana gantvā bhuñjitvā niddāyissati, naṭṭho me so piṇḍapāto’’ti. So bhātu ca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvitā voropesi. So kirassa aṅguliṃ gahetvā vicaranto ‘‘idaṃ mayhaṃ pitusantakaṃ yānakaṃ, ayaṃ tassa goṇo’’tiādīni āha. Atha naṃ so seṭṭhi ‘‘idāni tāvesa evaṃ vadeti, imassa pana vuḍḍhippattakāle imasmiṃ gehe bhoge ko rakkhissatī’’ti taṃ araññaṃ netvā ekasmiṃ gacchamūle gīvāya gahetvā mūlakandaṃ viya gīvaṃ phāletvā māretvā tattheva chaḍḍesi. Idamassa pubbakammaṃ. Tena vuttaṃ –

> ‘‘Yaṃ kho so, mahārāja, seṭṭhi, gahapati, tagarasikhiṃ paccekabuddhaṃ piṇḍapātena paṭipādesi, tassa kammassa vipākena sattakkhattuṃ sugatiṃ saggaṃ lokaṃ upapajji, tasseva kammassa vipākāvasesena imissāyeva sāvatthiyā sattakkhattuṃ seṭṭhittaṃ kāresi. Yaṃ kho so, mahārāja, seṭṭhi, gahapati, datvā pacchā vippaṭisārī ahosi ‘varametaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyu’nti, tassa kammassa vipākena nāssuḷārāya bhattabhogāya cittaṃ namati, nāssuḷārāya vatthabhogāya, nāssuḷārāya yānabhogāya, nāssuḷārānaṃ pañcannaṃ kāmaguṇānaṃ bhogāya cittaṃ namati. Yaṃ kho so, mahārāja, seṭṭhi, gahapati, bhātu ca pana ekaputtaṃ sāpateyyassa kāraṇā jīvitā voropesi, tassa kammassa vipākena bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha, tasseva kammassa vipākāvasesena idaṃ sattamaṃ aputtakaṃ sāpateyyaṃ rājakosaṃ paveseti. Tassa kho pana, mahārāja, seṭṭhissa gahapatissa purāṇañca puññaṃ parikkhīṇaṃ, navañca puññaṃ anupacitaṃ. Ajja pana, mahārāja, seṭṭhi, gahapati, mahāroruve niraye paccatī’’ti (saṃ. ni. 1.131).

Rājā satthu vacanaṃ sutvā ‘‘aho, bhante, bhāriyaṃ kammaṃ, ettake nāma bhoge vijjamāne neva attanā paribhuñji, na tumhādise buddhe dhuravihāre viharante puññakammaṃ akāsī’’ti āha. Satthā ‘‘evametaṃ, mahārāja, dummedhapuggalā nāma bhoge labhitvā nibbānaṃ na gavesanti, bhoge nissāya uppannataṇhā panete dīgharattaṃ hanatī’’ti vatvā imaṃ gāthamāha –

355. ‘‘Hananti bhogā dummedhaṃ, no ca pāragavesino;
Bhogataṇhāya dummedho, hanti aññeva attana’’nti.

Tattha **no ca pāragavesino**ti ye pana nibbānapāragavesino puggalā, na te bhogā hananti. **Aññeva attana**nti bhoge nissāya uppannāya taṇhāya duppañño puggalo pare viya attānameva hanatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aputtakaseṭṭhivatthu ekādasamaṃ.

12. Aṅkuravatthu

Tiṇadosānīti imaṃ dhammadesanaṃ satthā paṇḍukambalasilāyaṃ viharanto aṅkuraṃ ārabbha kathesi. Vatthu ‘‘ye jhānappasutā dhīrā’’ti (dha. pa. 181) gāthāya vitthāritameva. Vuttañhetaṃ tattha indakaṃ ārabbha. So kira anuruddhattherassa antogāmaṃ piṇḍāya paviṭṭhassa attano ābhataṃ kaṭacchumattakaṃ bhikkhaṃ dāpesi. Tadassa puññaṃ aṅkurena dasavassasahassāni dvādasayojanikaṃ uddhanapantiṃ katvā dinnadānato mahapphalataraṃ jātaṃ. Tasmā evamāha. Evaṃ vutte satthā, ‘‘aṅkura, dānaṃ nāma viceyya dātuṃ vaṭṭati, evaṃ taṃ sukhette suvuttabījaṃ viya mahapphalaṃ hoti. Tvaṃ pana tathā nākāsi, tena te dānaṃ na mahapphalaṃ jāta’’nti imamatthaṃ vibhāvento –

‘‘Viceyya dānaṃ dātabbaṃ, yattha dinnaṃ mahapphalaṃ;

Viceyya dānaṃ sugatappasatthaṃ,
Ye dakkhiṇeyyā idha jīvaloke;
Etesu dinnāni mahapphalāni,
Bījāni vuttāni yathāsukhette''ti. (pe. va. 329) –

Vatvā uttarimpi dhammaṃ desento imā gāthā abhāsi –

356. ''Tiṇadosāni khettāni, rāgadosā ayaṃ pajā;
Tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ.

357. ''Tiṇadosāni khettāni, dosadosā ayaṃ pajā;
Tasmā hi vītadosesu, dinnaṃ hoti mahapphalaṃ.

358. ''Tiṇadosāni khettāni, mohadosā ayaṃ pajā;
Tasmā hi vītamohesu, dinnaṃ hoti mahapphalaṃ.

359. ''Tiṇadosāni khettāni, icchādosā ayaṃ pajā;
Tasmā hi vigaticchesu, dinnaṃ hoti mahapphala''nti.

Tattha **tiṇadosānī**ti sāmākādīni tiṇāni uṭṭhahantāni pubbaṇṇāparaṇṇāni khettāni dūsenti, tena tāni na bahuphalāni honti. Evaṃ sattānampi anto rāgo uppajjanto satte dūseti, tena tesu dinnaṃ mahapphalaṃ na hoti. Khīṇāsavesu dinnaṃ pana mahapphalaṃ hoti. Tena vuttaṃ –

''Tiṇadosāni khettāni, rāgadosā ayaṃ pajā;
Tasmā hi vītarāgesu, dinnaṃ hoti mahapphala''nti. –

Sesagāthāsupi eseva nayo.

Desanāvasāne aṅkuro ca indako ca sotāpattiphale patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Aṅkuravatthu dvādasamaṃ.

Taṇhāvaggavaṇṇanā niṭṭhitā.

Catuvīsatimo vaggo.

25. Bhikkhuvaggo

1. Pañcabhikkhuvatthu

Cakkhunā saṃvaroti imaṃ dhammadesanaṃ satthā jetavane viharanto pañca bhikkhū ārabbha kathesi.

Tesu kira ekeko cakkhudvārādīsu pañcasu dvāresu ekekameva rakkhi. Athekadivasaṃ sannipatitvā ''ahaṃ durakkhaṃ rakkhāmi, ahaṃ durakkhaṃ rakkhāmī''ti vivaditvā ''satthāraṃ pucchitvā imamatthaṃ jānissāmā''ti satthāraṃ upasaṅkamitvā, ''bhante, mayaṃ cakkhudvārādīni rakkhantā attano attano rakkhanadvārameva durakkhanti maññāma, ko nu kho amhesu durakkhaṃ rakkhatī''ti pucchiṃsu. Satthā ekaṃ bhikkhumpi anosādetvā, ''bhikkhave, sabbāni petāni durakkhāneva, api ca kho pana tumhe na idāneva pañcasu ṭhānesu asaṃvutā, pubbepi asaṃvutā, asaṃvutattāyeva ca paṇḍitānaṃ ovāde avattitvā jīvitakkhayaṃ pāpuṇitthā''ti vatvā ''kadā, bhante''ti tehi yācito atīte takkasilajātakassa vatthuṃ vitthāretvā rakkhasīnaṃ vasena rājakule jīvitakkhayaṃ patte pattābhisekena mahāsattena setacchattassa heṭṭhā rājāsane nisinnena attano sirisampattiṃ oloketvā ''vīriyaṃ nāmetaṃ sattehi kattabbamevā''ti udānavasena udānitaṃ –

''Kusalūpadese dhitiyā daḷhāya ca,
Anivattitattābhayabhīrutāya ca;
Na rakkhasīnaṃ vasamāgamimhase,
Sa sotthibhāvo mahatā bhayena me''ti. (jā. 1.1.132) –

Imaṃ gāthaṃ dassetvā ''tadāpi tumheva pañca janā takkasilāyaṃ rajjagahaṇatthāya nikkhantaṃ mahāsattaṃ āvudhahatthā parivāretvā maggaṃ gacchantā antarāmagge rakkhasīhi cakkhudvārādivasena upanītesu rūpārammaṇādīsu asaṃvutā paṇḍitassa ovāde avattitvā olīyantā rakkhasīhi khāditā jīvitakkhayaṃ pāpuṇittha. Tesu pana ārammaṇesu susaṃvuto piṭṭhito piṭṭhito anubandhantiṃ devavaṇṇiṃ yakkhiniṃ anādiyitvā sotthinā takkasilaṃ gantvā rajjaṃ patto rājā ahamevā''ti jātakaṃ samodhānetvā, ''bhikkhave, bhikkhunā nāma sabbāni dvārāni saṃvaritabbāni. Etāni hi saṃvaranto eva sabbadukkhā pamuccatī''ti vatvā dhammaṃ desento imā gāthā abhāsi –

360. ''Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;
Ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.

361. ''Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;
Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccatī''ti.

Tattha **cakkhunā**ti yadā hi bhikkhuno cakkhudvāre rūpārammaṇaṃ āpāthamāgacchati, tadā iṭṭhārammaṇe arajjantassa aniṭṭhārammaṇe adussantassa asamapekkhanena mohaṃ anuppādentassa tasmiṃ dvāre saṃvaro thakanaṃ pidahanaṃ gutti katā nāma hoti. Tassa so evarūpo cakkhunā saṃvaro sādhu. Esa nayo sotadvārādīsupi. Cakkhudvārādīsuyeva pana saṃvaro vā asaṃvaro vā nuppajjati, parato pana javanavīthiyaṃ esa labbhati. Tadā hi asaṃvaro uppajjanto assaddhā akkhanti kosajjaṃ muṭṭhasaccaṃ aññāṇanti akusalavīthiyaṃ ayaṃ pañcavidho labbhati. Saṃvaro uppajjanto saddhā khanti vīriyaṃ sati ñāṇanti kusalavīthiyaṃ ayaṃ pañcavidho labbhati.

Kāyena saṃvaroti ettha pana pasādakāyopi copanakāyopi labbhati. Ubhayampi panetaṃ kāyadvārameva. Tattha pasādadvāre saṃvarāsaṃvaro kathitova. Copanadvārepi taṃvatthukā pāṇātipātaadinnādānakāmesumicchācārā. Tehi pana saddhiṃ akusalavīthiyaṃ uppajjantehi taṃ dvāraṃ asaṃvutaṃ hoti, kusalavīthiyaṃ uppajjantehi pāṇātipātāveramaṇiādīhi saṃvutaṃ. **Sādhu vācāyā**ti etthāpi copanavācāpi vācā. Tāya saddhiṃ uppajjantehi musāvādādīhi taṃ dvāraṃ asaṃvutaṃ hoti, musāvādāveramaṇiādīhi saṃvutaṃ. **Manasā saṃvaro**ti etthāpi javanamanato aññena manena saddhiṃ abhijjhādayo natthi. Manodvāre pana javanakkhaṇe uppajjamānehi abhijjhādīhi taṃ dvāraṃ asaṃvutaṃ hoti, anabhijjhādīhi saṃvutaṃ hoti. **Sādhu sabbatthā**ti tesu cakkhudvārādīsu sabbesupi saṃvaro sādhu. Ettāvatā hi aṭṭha saṃvaradvārāni aṭṭha ca asaṃvaradvārāni kathitāni. Tesu aṭṭhasu asaṃvaradvāresu ṭhito bhikkhu sakalavaṭṭamūlakadukkhato na muccati, saṃvaradvāresu pana ṭhito sabbasmāpi vaṭṭamūlakadukkhā muccati. Tena vuttaṃ – ''sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccatī''ti.

Desanāvasāne te pañca bhikkhū sotāpattiphale patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcabhikkhuvatthu paṭhamaṃ.

2. Haṃsaghātakabhikkhuvatthu

Hatthasaṃyatoti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ haṃsaghātakaṃ bhikkhuṃ ārabbha kathesi.

Sāvatthivāsino kira dve sahāyakā bhikkhūsu pabbajitvā laddhūpasampadā yebhuyyena ekato vicaranti. Te ekadivasaṃ aciravatiṃ gantvā nhatvā ātape tappamānā sāraṇīyakathaṃ kathentā aṭṭhaṃsu. Tasmiṃ khaṇe dve haṃsā ākāsena gacchanti. Atheko daharabhikkhu sakkharaṃ gahetvā ‘‘ekassa haṃsapotakassa akkhiṃ paharissāmī’’ti āha, itaro ‘‘na sakkhissāmī’’ti āha. Tiṭṭhatu imasmiṃ passe akkhi, parapasse akkhiṃ paharissāmīti. Idampi na sakkhissasiyevāti. ‘‘Tena hi upadhārehī’’ti dutiyaṃ sakkharaṃ gahetvā haṃsassa pacchābhāge khipi, haṃso sakkharasaddaṃ sutvā nivattitvā olokesi. Atha naṃ itaraṃ vaṭṭasakkharaṃ gahetvā parapasse akkhimhi paharitvā orimakkhinā nikkhāmesi. Haṃso viravanto parivattitvā tesaṃ pādamūleyeva pati. Tattha tattha ṭhitā bhikkhū disvā, ‘‘āvuso, buddhasāsane pabbajitvā ananucchavikaṃ vo kataṃ pāṇātipātaṃ karontehī’’ti vatvā te ādāya gantvā tathāgatassa dassesuṃ.

Satthā ‘‘saccaṃ kira tayā bhikkhu pāṇātipāto kato’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu kasmā evarūpe niyyānikasāsane pabbajitvā evamakāsi, porāṇakapaṇḍitā anuppanne buddhe agāramajjhe vasamānā appamattakesupi ṭhānesu kukkuccaṃ kariṃsu, tvaṃ pana evarūpe buddhasāsane pabbajitvā kukkuccamattampi na akāsī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte kururaṭṭhe indapattanagare dhanañcaye rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā anupubbena viññutaṃ patto takkasilāyaṃ sippāni uggahetvā pitarā uparajje patiṭṭhāpito aparabhāge pitu accayena rajjaṃ patvā dasa rājadhamme akopento kurudhamme vattittha. Kurudhammo nāma pañcasīlāni, tāni bodhisatto parisuddhāni katvā rakkhi. Yathā ca bodhisatto, evamassa mātā aggamahesī kaniṭṭhabhātā uparājā purohito brāhmaṇo rajjugāhako amacco sārathi seṭṭhi doṇamāpako mahāmatto dovāriko nagarasobhinī vaṇṇadāsīti evametesu ekādasasu janesu kurudhammaṃ rakkhantesu kaliṅgaraṭṭhe dantapuranagare kaliṅge rajjaṃ kārente tasmiṃ raṭṭhe devo na vassi. Mahāsattassa pana añjanasannibho nāma maṅgalahatthī mahāpuñño hoti. Raṭṭhavāsino ‘‘tasmiṃ ānīte devo vassissatī’’ti saññāya rañño ārocayiṃsu. Rājā tassa hatthissa ānayanatthāya brāhmaṇe pahiṇi. Te gantvā mahāsattaṃ hatthiṃ yāciṃsu. Satthā tesaṃ yācanakāraṇaṃ dassetuṃ āha –

‘‘Tava saddhañca sīlañca, viditvāna janādhipa;
Vaṇṇaṃ añjanavaṇṇena, kaliṅgasmiṃ nimimhase’’ti. (jā. 1.3.76) –

Imaṃ tikanipāte jātakaṃ kathesi. Hatthimhi pana ānītepi deve avassante ‘‘so rājā kurudhammaṃ rakkhati, tenassa raṭṭhe devo vassatī’’ti saññāya ‘‘yaṃ so kurudhammaṃ rakkhati, taṃ suvaṇṇapaṭṭe likhitvā ānethā’’ti puna kāliṅgo brāhmaṇe ca amacce ca pesesi. Tesu gantvā yācantesu rājānaṃ ādiṃ katvā sabbepi te attano attano sīlesu kiñci kukkuccamattaṃ katvā ‘‘aparisuddhaṃ no sīla’’nti paṭikkhipitvāpi ‘‘na ettāvatā sīlabhedo hotī’’ti tehi punappunaṃ yācitā attano attano sīlāni kathayiṃsu. Kāliṅgo suvaṇṇapaṭṭe likhāpetvā ābhataṃ kurudhammaṃ disvāva samādāya sādhukaṃ pūresi. Tassa raṭṭhe devo pāvassi, raṭṭhaṃ khemaṃ subhikkhaṃ ahosi. Satthā imaṃ atītaṃ āharitvā –

‘‘Gaṇikā uppalavaṇṇā, puṇṇo dovāriko tadā;
Rajjugāho ca kaccāno, doṇamāpako ca kolito.

‘‘Sāriputto tadā seṭṭhī, anuruddho ca sārathī;
Brāhmaṇo kassapo thero, uparājānandapaṇḍito.

‘‘Mahesī rāhulamātā, māyādevī janettikā;
Kururājā bodhisatto, evaṃ dhāretha jātaka’’nti. –

Jātakaṃ samodhānetvā ‘‘bhikkhu evaṃ pubbepi paṇḍitā appamattakepi kukkucce uppanne attano sīlabhede āsaṅkaṃ kariṃsu, tvaṃ pana mādisassa buddhassa sāsane pabbajitvā pāṇātipātaṃ karonto atibhāriyaṃ kammamakāsi, bhikkhunā nāma hatthehi pādehi vācāya ca saṃyatena bhavitabba''nti vatvā imaṃ gāthamāha –

362. ''Hatthasaṃyato pādasaṃyato,
Vācāsaṃyato saṃyatuttamo;
Ajjhattarato samāhito,
Eko santusito tamāhu bhikkhu''nti.

Tattha **hatthasaṃyato**ti hatthakīḷāpanādīnaṃ vā hatthena paresaṃ paharaṇādīnaṃ vā abhāvena hatthasaṃyato. Dutiyapadepi eseva nayo. Vācāya pana musāvādādīnaṃ akaraṇato vācāya saṃyato. **Saṃyatuttamo**ti saṃyatattabhāvo, kāyacalanasīsukkhipanabhamukavikārādīnaṃ akārakoti attho. **Ajjhattarato**ti gocarajjhattasaṅkhātāya kammaṭṭhānabhāvanāya rato. **Samāhito**ti suṭṭhu ṭhapito. **Eko santusito**ti ekavihārī hutvā suṭṭhu tusito vipassanācārato paṭṭhāya attano adhigamena tuṭṭhamānaso. Puthujjanakalyāṇakañhi ādiṃ katvā sabbepi sekhā attano adhigamena santussantīti santusitā, arahā pana ekantasantusitova. Taṃ sandhāyetaṃ vuttaṃ.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Haṃsaghātakabhikkhuvatthu dutiyaṃ.

3. Kokālikavatthu

Yo mukhasaṃyatoti imaṃ dhammadesanaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Vatthu ''atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkamī''ti sutte (saṃ. ni. 1.181; su. ni. kokālikasutta; a. ni. 10.89) āgatameva. Atthopissa aṭṭhakathāya vuttanayeneva veditabbo.

Kokālike pana padumaniraye uppanne dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''aho kokāliko bhikkhu attano mukhaṃ nissāya vināsaṃ patto, dve aggasāvake akkosantasseva hissa pathavī vivaraṃ adāsī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi kokāliko bhikkhu attano mukhameva nissāya naṭṭho''ti vatvā tamatthaṃ sotukāmehi bhikkhūhi yācito tassa pakāsanatthaṃ atītaṃ āhari.

Atīte himavantapadese ekasmiṃ sare kacchapo vasati. Dve haṃsapotakā gocarāya carantā tena saddhiṃ vissāsaṃ katvā daḷhavissāsikā hutvā ekadivasaṃ kacchapaṃ pucchiṃsu – ''samma, amhākaṃ himavante cittakūṭapabbatatale kañcanaguhāya vasanaṭṭhānaṃ, ramaṇiyo padeso, gacchissasi amhehi saddhi''nti. ''Samma, ahaṃ kathaṃ gamissāmī''ti? ''Mayaṃ taṃ nessāma, sace mukhaṃ rakkhituṃ sakkhissasī''ti. ''Rakkhissāmi, sammā gahetvā maṃ gacchathā''ti. Te ''sādhū''ti vatvā ekaṃ daṇḍakaṃ kacchapena ḍaṃsāpetvā sayaṃ tassa ubho koṭiyo ḍaṃsitvā ākāsaṃ pakkhandiṃsu. Taṃ tathā haṃsehi nīyamānaṃ gāmadārakā disvā ''dve haṃsā kacchapaṃ daṇḍena harantī''ti āhaṃsu. Kacchapo ''yadi maṃ sahāyakā nenti, tumhākaṃ ettha kiṃ hoti duṭṭhaceṭakā''ti vattukāmo haṃsānaṃ sīghavegatāya bārāṇasinagare rājanivesanassa uparibhāgaṃ sampattakāle daṭṭhaṭṭhānato daṇḍakaṃ vissajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji. Satthā imaṃ atītaṃ āharitvā –

''Avadhī vata attānaṃ, kacchapo byāharaṃ giraṃ;
Suggahītasmiṃ kaṭṭhasmiṃ, vācāya sakiyāvadhī.

''Etampi disvā naravīriyaseṭṭha,
Vācaṃ pamuñce kusalaṃ nātivelaṃ;
Passasi bahubhāṇena, kacchapaṃ byasanaṃ gata''nti. (jā. 1.2.129-130);

Imaṃ dukanipāte **bahubhāṇijātakaṃ** vitthāretvā, ‘‘bhikkhave, bhikkhunā nāma mukhasaṃyatena samacārinā anuddhatena nibbutacittena bhavitabba’’nti vatvā imaṃ gāthamāha –

363. ‘‘Yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato;
Atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsita’’nti.

Tattha **mukhasaṃyato**ti dāsacaṇḍālādayopi ‘‘tvaṃ dujjāto, tvaṃ dussīlo’’tiādīnaṃ avacanatāya mukhena saṃyato. **Mantabhāṇī**ti mantā vuccati paññā, tāya bhaṇanasīlo. **Anuddhato**ti nibbutacitto. **Atthaṃ dhammañca dīpetī**ti bhāsitatthañceva desanādhammañca katheti. **Madhura**nti evarūpassa bhikkhuno bhāsitaṃ madhuraṃ nāma. Yo pana atthameva sampādeti, na pāḷiṃ, pāḷiṃyeva sampādeti, na atthaṃ, ubhayaṃ vā pana na sampādeti, tassa bhāsitaṃ madhuraṃ nāma na hotīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kokālikavatthu tatiyaṃ.

4. Dhammārāmattheravatthu

Dhammārāmoti imaṃ dhammadesanaṃ satthā jetavane viharanto dhammārāmattheraṃ ārabbha kathesi.

Satthārā kira ‘‘ito me catumāsaccayena parinibbānaṃ bhavissatī’’ti ārocite anekasahassā bhikkhū satthāraṃ parivāretvā vicariṃsu. Tattha puthujjanā bhikkhū assūni sandhāretuṃ nāsakkhiṃsu, khīṇāsavānaṃ dhammasaṃvego uppajji. Sabbepi ‘‘kiṃ nu kho karissāmā’’ti vaggabandhanena vicaranti. Eko pana dhammārāmo nāma bhikkhu bhikkhūnaṃ santikaṃ na upasaṅkamati. Bhikkhūhi ‘‘kiṃ, āvuso’’ti vuccamāno paṭivacanampi adatvā ‘‘satthā kira catumāsaccayena parinibbāyissati, ahañcamhi avītarāgo, satthari dharamāneyeva vāyamitvā arahattaṃ pāpuṇissāmī’’ti ekakova viharanto satthārā desitaṃ dhammaṃ āvajjeti cinteti anussarati. Bhikkhū tathāgatassa ārocesuṃ – ‘‘bhante, dhammārāmassa tumhesu sinehamattampi natthi, ‘satthā kira parinibbāyissati, kiṃ nu kho karissāmā’ti amhehi saddhiṃ sammantanamattampi na karotī’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ evaṃ karosī’’ti pucchi. ‘‘Saccaṃ, bhante’’ti. ‘‘Kiṃ kāraṇā’’ti? Tumhe kira catumāsaccayena parinibbāyissatha, ahañcamhi avītarāgo, tumhesu dharantesuyeva vāyamitvā arahattaṃ pāpuṇissāmīti tumhehi desitaṃ dhammaṃ āvajjāmi cintemi anussarāmīti.

Satthā ‘‘sādhu sādhū’’ti tassa sādhukāraṃ datvā, ‘‘bhikkhave, aññenāpi mayi sinehavantena bhikkhunā nāma dhammārāmasadiseneva bhavitabbaṃ. Na hi mayhaṃ mālāgandhādīhi pūjaṃ karontā mama pūjaṃ karonti nāma, dhammānudhammaṃ paṭipajjantāyeva pana maṃ pūjenti nāmā’’ti vatvā imaṃ gāthamāha –

364. ‘‘Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyatī’’ti.

Tattha nivāsanaṭṭhena samathavipassanādhammo ārāmo assāti **dhammārāmo**. Tasmiṃyeva dhamme ratoti **dhammarato**. Tasseva dhammassa punappunaṃ vicintanatāya **dhammaṃ anuvicintayaṃ,** taṃ dhammaṃ āvajjento manasikarontoti attho. **Anussara**nti tameva dhammaṃ anussaranto. **Saddhammā**ti evarūpo bhikkhu sattatiṃsabhedā bodhipakkhiyadhammā navavidhalokuttaradhammā ca na parihāyatīti attho.

Desanāvasāne so bhikkhu arahatte patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Dhammārāmattheravatthu catutthaṃ.

5. Vipakkhasevakabhikkhuvatthu

Salābhanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto aññataraṃ vipakkhasevakaṃ bhikkhuṃ ārabbha kathesi.

Tassa kireko devadattapakkhiko bhikkhu sahāyo ahosi. So taṃ bhikkhūhi saddhiṃ piṇḍāya caritvā katabhattakiccaṃ āgacchantaṃ disvā ''kuhiṃ gatosī''ti pucchi. ''Asukaṭṭhānaṃ nāma piṇḍāya caritu''nti. ''Laddho te piṇḍapāto''ti? ''Āma, laddho''ti. ''Idha amhākaṃ mahālābhasakkāro, katipāhaṃ idheva hohī''ti. So tassa vacanena katipāhaṃ tattha vasitvā sakaṭṭhānameva agamāsi. Atha naṃ bhikkhū ''ayaṃ, bhante, devadattassa uppannalābhasakkāraṃ paribhuñjati, devadattassa pakkhiko eso''ti tathāgatassa ārocesuṃ. Satthā taṃ pakkosāpetvā ''saccaṃ kira tvaṃ evamakāsī''ti pucchi. ''Āma, bhante, ahaṃ tattha ekaṃ daharaṃ nissāya katipāhaṃ vasiṃ, na ca pana devadattassa laddhiṃ rocemī''ti. Atha naṃ bhagavā ''kiñcāpi tvaṃ laddhiṃ na rocesi, diṭṭhadiṭṭhakānaṃyeva pana laddhiṃ rocento viya vicarasi. Na tvaṃ idāneva evaṃ karosi, pubbepi evarūpoyevā''ti vatvā ''idāni tāva, bhante, amhehi sāmaṃ diṭṭho, pubbe panesa kesaṃ laddhiṃ rocento viya vicari, ācikkhatha no''ti bhikkhūhi yācito atītaṃ āharitvā –

''Purāṇacorāna vaco nisamma,
Mahiḷāmukho pothayamanvacārī;
Susaññatānañhi vaco nisamma,
Gajuttamo sabbaguṇesu aṭṭhā''ti. (jā. 1.1.26) –

Imaṃ **mahiḷāmukhajātakaṃ** vitthāretvā, ''bhikkhave, bhikkhunā nāma sakalābheneva santuṭṭhena bhavitabbaṃ, paralābhaṃ patthetuṃ na vaṭṭati. Paralābhaṃ patthentassa hi jhānavipassanāmaggaphalesu ekadhammopi nuppajjati, sakalābhasantuṭṭhasseva pana jhānādīni uppajjantī''ti vatvā dhammaṃ desento imā gāthā abhāsi –

365. ''Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care;
Aññesaṃ pihayaṃ bhikkhu, samādhiṃ nādhigacchati.

366. ''Appalābhopi ce bhikkhu, salābhaṃ nātimaññati;
Taṃ ve devā pasaṃsanti, suddhājīviṃ atandita''nti.

Tattha **salābha**nti attano uppajjanakalābhaṃ. Sapadānacārañhi parivajjetvā anesanāya jīvikaṃ kappento salābhaṃ atimaññati hīḷeti jigucchati nāma. Tasmā evaṃ akaraṇena salābhaṃ nātimaññeyya. **Aññesaṃ pihaya**nti aññesaṃ lābhaṃ patthento na careyyāti attho. **Samādhiṃ nādhigacchatī**ti aññesañhi lābhaṃ pihayanto tesaṃ cīvarādikaraṇe ussukkaṃ āpanno bhikkhu appanāsamādhiṃ vā upacārasamādhiṃ vā nādhigacchati. **Salābhaṃ nātimaññatī**ti appalābhopi samāno uccanīcakule paṭipāṭiyā sapadānaṃ caranto bhikkhu salābhaṃ nātimaññati nāma. **Taṃ ve**ti taṃ evarūpaṃ bhikkhuṃ sārajīvitatāya suddhājīviṃ jaṅghabalaṃ nissāya jīvitakappanena akusītatāya atanditaṃ devā pasaṃsanti thomentīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Vipakkhasevakabhikkhuvatthu pañcamaṃ.

6. Pañcaggadāyakabrāhmaṇavatthu

Sabbasoti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcaggadāyakaṃ nāma brāhmaṇaṃ ārabbha kathesi.

So kira sasse khette ṭhitakāleyeva khettaggaṃ nāma deti, khalakāle khalaggaṃ nāma deti, khalabhaṇḍakāle khalabhaṇḍaggaṃ nāma deti, ukkhalikakāle kumbhaggaṃ nāma deti, pātiyaṃ vaḍḍhitakāle pātaggaṃ nāma detīti imāni pañca aggadānāni deti, sampattassa adatvā nāma na bhuñjati. Tenassa **pañcaggadāyako**tveva nāmaṃ ahosi. Satthā tassa ca brāhmaṇiyā cassa tiṇṇaṃ phalānaṃ upanissayaṃ disvā brāhmaṇassa bhojanavelāyaṃ gantvā dvāre aṭṭhāsi. Sopi dvārapamukhe antogehābhimukho nisīditvā bhuñjati, satthāraṃ dvāre ṭhitaṃ na passati. Brāhmaṇī pana taṃ parivisamānā satthāraṃ disvā cintesi – ‘‘ayaṃ brāhmaṇo pañcasu ṭhānesu aggaṃ datvā bhuñjati, idāni ca samaṇo gotamo āgantvā dvāre ṭhito. Sace brāhmaṇo etaṃ disvā attano bhattaṃ haritvā dassati, punapāhaṃ pacituṃ na sakkhissāmī’’ti. Sā ‘‘evaṃ ayaṃ samaṇaṃ gotamaṃ na passissatī’’ti satthu piṭṭhiṃ datvā tassa pacchato taṃ paṭicchādentī onamitvā puṇṇacandaṃ pāṇinā paṭicchādentī viya aṭṭhāsi. Tathā ṭhitā eva ca pana ‘‘gato nu kho no’’ti satthāraṃ aḍḍhakkhikena olokesi. Satthā tattheva aṭṭhāsi. Brāhmaṇassa pana savanabhayena ‘‘aticchathā’’ti na vadeti, osakkitvā pana saṇikameva ‘‘aticchathā’’ti āha. Satthā ‘‘na gamissāmī’’ti sīsaṃ cālesi. Lokagarunā buddhena ‘‘na gamissāmī’’ti sīse cālite sā sandhāretuṃ asakkontī mahāhasitaṃ hasi. Tasmiṃ khaṇe satthā gehābhimukhaṃ obhāsaṃ muñci. Brāhmaṇopi piṭṭhiṃ datvā nisinnoyeva brāhmaṇiyā hasitasaddaṃ sutvā chabbaṇṇānañca rasmīnaṃ obhāsaṃ oloketvā satthāraṃ addasa. Buddhā hi nāma gāme vā araññe vā hetusampannānaṃ attānaṃ adassetvā na pakkamanti. Brāhmaṇopi satthāraṃ disvā, ‘‘bhoti nāsitomhi tayā, rājaputtaṃ āgantvā dvāre ṭhitaṃ mayhaṃ anācikkhantiyā bhāriyaṃ te kammaṃ kata’’nti vatvā aḍḍhabhuttaṃ bhojanapātiṃ ādāya satthu santikaṃ gantvā, ‘‘bho gotama, ahaṃ pañcasu ṭhānesu aggaṃ datvāva bhuñjāmi, ito ca me majjhe bhinditvā ekova bhattakoṭṭhāso bhutto, eko koṭṭhāso avasiṭṭho, paṭiggaṇhissasi me idaṃ bhatta’’nti. Satthā ‘‘na me tava ucchiṭṭhabhattena attho’’ti avatvā, ‘‘brāhmaṇa, aggampi mayhameva anucchavikaṃ, majjhe bhinditvā aḍḍhabhuttabhattampi, carimakabhattapiṇḍopi mayhameva anucchaviko. Mayañhi, brāhmaṇa, paradattūpajīvipetasadisā’’ti vatvā imaṃ gāthamāha –

‘‘Yadaggato majjhato sesato vā,
Piṇḍaṃ labhetha paradattūpajīvī;
Nālaṃ thutuṃ nopi nipaccavādī,
Taṃ vāpi dhīrā muni vedayantī’’ti. (su. ni. 219);

Brāhmaṇo taṃ sutvāva pasannacitto hutvā ‘‘aho acchariyaṃ, dīpasāmiko nāma rājaputto ‘na me tava ucchiṭṭhabhattena attho’ti avatvā evaṃ vakkhatī’’ti dvāre ṭhitakova satthāraṃ pañhaṃ pucchi – ‘‘bho gotama, tumhe attano sāvake bhikkhūti vadatha, kittāvatā bhikkhu nāma hotī’’ti. Satthā ‘‘kathaṃrūpā nu kho imassa dhammadesanā sappāyā’’ti upadhārento ‘‘ime dvepi janā kassapabuddhakāle ‘nāmarūpa’nti vadantānaṃ kathaṃ suṇiṃsu, nāmarūpaṃ avissajjitvāva nesaṃ dhammaṃ desetuṃ vaṭṭatī’’ti, ‘‘brāhmaṇa, nāme ca rūpe ca arajjanto asajjanto asocanto bhikkhu nāma hotī’’ti vatvā imaṃ gāthamāha –

367. ‘‘Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;
Asatā ca na socati, sa ve bhikkhūti vuccatī’’ti.

Tattha **sabbaso**ti sabbasmimpi vedanādīnaṃ catunnaṃ, rūpakkhandhassa cāti pañcannaṃ khandhānaṃ vasena pavatte nāmarūpe. **Mamāyita**nti yassa ahanti vā mamanti vā gāho natthi. **Asatā ca na socatī**ti tasmiñca nāmarūpe khayavayaṃ patte ‘‘mama rūpaṃ khīṇaṃ…pe… mama viññāṇaṃ khīṇa’’nti na socati na vihaññati, ‘‘khayavayadhammaṃ me khīṇa’’nti passati. **Sa ve**ti so evarūpo vijjamānepi nāmarūpe mamāyitarahitopi asatāpi tena asocanto bhikkhūti vuccatīti attho.

Desanāvasāne ubhopi jayampatikā anāgāmiphale patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Pañcaggadāyakabrāhmaṇavatthu chaṭṭhaṃ.

7. Sambahulabhikkhuvatthu

Mettāvihārīti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule bhikkhū ārabbha kathesi.

Ekasmiñhi samaye āyasmante mahākaccāne avantijanapade kuraragharaṃ nissāya pavattapabbate viharante soṇo nāma koṭikaṇṇo upāsako therassa dhammakathāya pasīditvā therassa santike pabbajitukāmo therena ‘‘dukkaraṃ kho, soṇa, yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariya’’nti vatvā dve vāre paṭikkhittopi pabbajjāya ativiya ussāhajāto tatiyavāre theraṃ yācitvā pabbajitvā appabhikkhukattā dakkhiṇāpathe tiṇṇaṃ vassānaṃ accayena laddhūpasampado satthāraṃ sammukhā daṭṭhukāmo hutvā upajjhāyaṃ āpucchitvā tena dinnaṃ sāsanaṃ gahetvā anupubbena jetavanaṃ gantvā satthāraṃ vanditvā katapaṭisanthāro satthārā ekagandhakuṭiyaṃyeva anuññātasenāsano bahudeva rattiṃ ajjhokāse vīthināmetvā rattibhāge gandhakuṭiṃ pavisitvā attano pattasenāsane taṃ rattibhāgaṃ vītināmetvā paccūsasamaye satthārā ajjhiṭṭho soḷasa aṭṭhakavaggikāni (su. ni. 772 ādayo) sabbāneva sarabhaññena abhaṇi. Athassa bhagavā sarabhaññapariyosāne abbhānumodento – ‘‘sādhu sādhu, bhikkhū’’ti sādhukāraṃ adāsi. Satthārā dinnasādhukāraṃ sutvā bhūmaṭṭhakadevā nāgā supaṇṇāti evaṃ yāva brahmalokā ekasādhukārameva ahosi.

Tasmiṃ khaṇe jetavanato vīsayojanasatamatthake kuraragharanagare therassa mātu mahāupāsikāya gehe adhivatthā devatāpi mahantena saddena sādhukāramadāsi. Atha naṃ upāsikā āha – ‘‘ko esa sādhukāraṃ detī’’ti? Ahaṃ, bhaginīti. Kosi tvanti? Tava gehe adhivatthā, devatāti. Tvaṃ ito pubbe mayhaṃ sādhukāraṃ adatvā ajja kasmā desīti? Nāhaṃ tuyhaṃ sādhukāraṃ dammīti. Atha kassa te sādhukāro dinnoti? Tava puttassa koṭikaṇṇassa soṇattherassāti. Kiṃ me puttena katanti? Putto te ajja satthārā saddhiṃ ekagandhakuṭiyaṃ vasitvā dhammaṃ desesi, satthā tava puttassa dhammaṃ sutvā pasanno sādhukāramadāsi. Tenassa mayāpi sādhukāro dinno. Sammāsambuddhassa hi sādhukāraṃ sampaṭicchitvā bhūmaṭṭhakadeve ādiṃ katvā yāva brahmalokā ekasādhukārameva jātanti. Kiṃ pana, sāmi, mama puttena satthu dhammo kathito, satthārā mama puttassa kathitoti? Tava puttena satthu kathitoti. Evaṃ devatāya kathentiyāva upāsikāya pañcavaṇṇā pīti uppajjitvā sakalasarīraṃ phari.

Athassā etadahosi – ‘‘sace me putto satthārā saddhiṃ ekagandhakuṭiyaṃ vasitvā satthu dhammaṃ kathetuṃ sakkhi, mayhampi kathetuṃ sakkhissatiyeva. Puttassa āgatakāle dhammassavanaṃ kāretvā dhammakathaṃ suṇissāmī’’ti. Soṇattheropi kho satthārā sādhukāre dinne ‘‘ayaṃ me upajjhāyena dinnasāsanaṃ ārocetuṃ kālo’’ti bhagavantaṃ paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadaṃ ādiṃ katvā (mahāva. 259) pañca vare yācitvā katipāhaṃ satthu santikeyeva vasitvā ‘‘upajjhāyaṃ passissāmī’’ti satthāraṃ āpucchitvā jetavanā nikkhamitvā anupubbena upajjhāyassa santikaṃ agamāsi.

Thero punadivase taṃ ādāya piṇḍāya caranto mātu upāsikāya gehadvāraṃ agamāsi. Sāpi puttaṃ disvā tuṭṭhamānasā vanditvā sakkaccaṃ parivisitvā pucchi – ‘‘saccaṃ kira tvaṃ, tāta, satthārā saddhiṃ ekagandhakuṭiyaṃ vasitvā satthu dhammakathaṃ kathesī’’ti. ‘‘Upāsike, tuyhaṃ kena idaṃ kathita’’nti? ‘‘Tāta, imasmiṃ gehe adhivatthā devatā mahantena saddena sādhukāraṃ datvā mayā ‘ko eso’ti vutte ‘aha’nti vatvā evañca evañca kathesi. Taṃ sutvā mayhaṃ etadahosi – ‘sace me putto satthu dhammakathaṃ kathesi, mayhampi kathetuṃ sakkhissatī’ti. Atha naṃ āha – ‘tāta, yato tayā satthu sammukhā dhammo kathito, mayhampi kathetuṃ sakkhissasi eva. Asukadivase nāma dhammassavanaṃ kāretvā tava dhammaṃ suṇissāmi, tātā’’’ti. So adhivāsesi. Upāsikā bhikkhusaṅghassa dānaṃ datvā pūjaṃ katvā ‘‘puttassa me dhammakathaṃ suṇissāmī’’ti ekameva dāsiṃ geharakkhikaṃ ṭhapetvā sabbaṃ parijanaṃ ādāya antonagare dhammassavanatthāya kārite maṇḍape alaṅkatadhammāsanaṃ abhiruyha dhammaṃ desentassa puttassa dhammakathaṃ sotuṃ agamāsi.

Tasmiṃ pana kāle navasatā corā tassā upāsikāya gehe otāraṃ olokentā vicaranti. Tassā pana gehaṃ sattahi pākārehi parikkhittaṃ sattadvārakoṭṭhakayuttaṃ, tattha tesu tesu ṭhānesu caṇḍasunakhe bandhitvā ṭhapayiṃsu. Antogehe chadanassa udakapātaṭṭhāne pana parikhaṃ khaṇitvā tipunā pūrayiṃsu. Taṃ divā ātapena vilīnaṃ pakkuthitaṃ viya tiṭṭhati, rattiṃ kaṭhinaṃ kakkhaḷaṃ hutvā tiṭṭhati. Tassānantarā mahantāni ayasaṅghāṭakāni nirantaraṃ bhūmiyaṃ odahiṃsu. Iti imañcārakkhaṃ upāsikāya ca antogehe ṭhitabhāvaṃ paṭicca te corā okāsaṃ alabhantā taṃ divasaṃ tassā gatabhāvaṃ ñatvā umaṅgaṃ bhinditvā tipuparikhāya ca ayasaṅghāṭakānañca heṭṭhābhāgeneva gehaṃ pavisitvā corajeṭṭhakaṃ tassā santikaṃ pahiṇiṃsu ‘‘sace sā amhākaṃ idha paviṭṭhabhāvaṃ sutvā nivattitvā gehābhimukhī āgacchati, asinā naṃ paharitvā mārethā’’ti. So gantvā tassā santike aṭṭhāsi.

Corāpi antogehe dīpaṃ jāletvā kahāpaṇagabbhadvāraṃ vivariṃsu. Sā dāsī core disvā upāsikāya santikaṃ gantvā, ‘‘ayye, bahū corā gehaṃ pavisitvā kahāpaṇagabbhadvāraṃ vivariṃsū’’ti ārocesi. ‘‘Corā attanā diṭṭhakahāpaṇe harantu, ahaṃ mama puttassa dhammakathaṃ suṇāmi, mā me dhammassa antarāyaṃ kari, gehaṃ gacchā’’ti taṃ pahiṇi. Corāpi kahāpaṇagabbhaṃ tucchaṃ katvā rajatagabbhaṃ vivariṃsu. Sā punapi gantvā tamatthaṃ ārocesi. Upāsikāpi ‘‘corā attanā icchitaṃ harantu, mā me antarāyaṃ karī’’ti puna taṃ pahiṇi. Corā rajatagabbhampi tucchaṃ katvā suvaṇṇagabbhaṃ vivariṃsu. Sā punapi gantvā upāsikāya tamatthaṃ ārocesi. Atha naṃ upāsikā āmantetvā, ‘‘bhoti je tvaṃ anekavāraṃ mama santikaṃ āgatā, ‘corā yathārucitaṃ harantu, ahaṃ mama puttassa dhammakathaṃ suṇāmi, mā me antarāyaṃ karī’ti mayā vuttāpi mama kathaṃ anādiyitvā punappunaṃ āgacchasiyeva. Sace idāni tvaṃ āgacchissasi, jānissāmi te kattabbaṃ, gehameva gacchā’’ti pahiṇi.

Corajeṭṭhako tassā kathaṃ sutvā ‘‘evarūpāya itthiyā santakaṃ harantānaṃ asani patitvā matthakaṃ bhindeyyā’’ti corānaṃ santikaṃ gantvā ‘‘sīghaṃ upāsikāya santakaṃ paṭipākatikaṃ karothā’’ti āha. Te kahāpaṇehi kahāpaṇagabbhaṃ, rajatasuvaṇṇehi rajatasuvaṇṇagabbhe puna pūrayiṃsu. Dhammatā kiresā, yaṃ dhammo dhammacārinaṃ rakkhati. Tenevāha –

‘‘Dhammo have rakkhati dhammacāriṃ,
Dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe,
Na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102);

Corāpi gantvā dhammassavanaṭṭhāne aṭṭhaṃsu. Theropi dhammaṃ kathetvā vibhātāya rattiyā āsanā otari. Tasmiṃ khaṇe corajeṭṭhako upāsikāya pādamūle nipajjitvā ‘‘khamāhi me, ayye’’ti āha. ‘‘Kiṃ idaṃ, tātā’’ti? ‘‘Ahañhi tumhesu āghātaṃ katvā tumhe māretukāmo aṭṭhāsi’’nti. ‘‘Tena hi te, tāta, khamāmī’’ti. Sesacorāpi tatheva vatvā, ‘‘tātā, khamāmī’’ti vutte āhaṃsu – ‘‘ayye, sace no khamatha, puttassa vo santike amhākaṃ pabbajjaṃ dāpethā’’ti. Sā puttaṃ vanditvā āha – ‘‘tāta, ime corā mama guṇesu tumhākañca dhammakathāya pasannā pabbajjaṃ yācanti, pabbājetha ne’’ti. Thero ‘‘sādhū’’ti vatvā tehi nivatthavatthānaṃ dasāni chindāpetvā tambamattikāya rajāpetvā te pabbājetvā sīlesu patiṭṭhāpesi. Upasampannakāle ca nesaṃ ekekassa visuṃ visuṃ kammaṭṭhānamadāsi. Te navasatā bhikkhū visuṃ visuṃ navasatakammaṭṭhānāni gahetvā ekaṃ pabbataṃ abhiruyha tassa tassa rukkhassa chāyāya nisīditvā samaṇadhammaṃ kariṃsu.

Satthā vīsayojanasatamatthake jetavanamahāvihāre nisinnova te bhikkhū oloketvā tesaṃ cariyavasena dhammadesanaṃ vavatthāpetvā obhāsaṃ pharitvā sammukhe nisīditvā kathento viya imā gāthā abhāsi –

368. ‘‘Mettāvihārī yo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

369. ‘‘Siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessati;
Chetvā rāgañca dosañca, tato nibbānamehisi.

370. ‘‘Pañca chinde pañca jahe, pañca cuttari bhāvaye;

Pañcasaṅgātigo bhikkhu, oghatiṇṇoti vuccati.

371. ‘‘Jhāya bhikkhu mā pamādo,
Mā te kāmaguṇe ramessu cittaṃ;
Mā lohaguḷaṃ gilī pamatto,
Mā kandī dukkhamidanti dayhamāno.

372. ‘‘Natthi jhānaṃ apaññassa, paññā natthi ajhāyato;
Yamhi jhānañca paññā ca, sa ve nibbānasantike.

373. ‘‘Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;
Amānusī ratī hoti, sammā dhammaṃ vipassato.

374. ‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

375. ‘‘Tatrāyamādi bhavati, idha paññassa bhikkhuno;
Indriyagutti santuṭṭhi, pātimokkhe ca saṃvaro.

376. ‘‘Mitte bhajassu kalyāṇe, suddhājīve atandite;
Paṭisanthāravutyassa, ācārakusalo siyā;
Tato pāmojjabahulo, dukkhassantaṃ karissatī’’ti.

Tattha **mettāvihārī**ti mettākammaṭṭhāne kammaṃ karontopi mettāvasena tikacatukkajjhāne nibbattetvā ṭhitopi mettāvihārīyeva nāma. **Pasanno**ti yo pana buddhasāsane pasanno hoti, pasādaṃ rocetiyevāti attho. **Padaṃ santa**nti nibbānassetaṃ nāmaṃ. Evarūpo hi bhikkhu santaṃ koṭṭhāsaṃ sabbasaṅkhārānaṃ upasantatāya saṅkhārūpasamaṃ, paramasukhatāya sukhanti laddhanāmaṃ nibbānaṃ adhigacchati, vindatiyevāti attho.

Siñca bhikkhu imaṃ nāvanti bhikkhu imaṃ attabhāvasaṅkhātaṃ nāvaṃ micchāvitakkodakaṃ chaḍḍento siñca. **Sittā te lahumessatī**ti yathā hi mahāsamudde udakasseva bharitā nāvā chiddāni pidahitvā udakassa sittatāya sittā sallahukā hutvā mahāsamudde anosīditvā sīghaṃ supaṭṭanaṃ gacchati, evaṃ tavāpi ayaṃ micchāvitakkodakabharitā attabhāvanāvā cakkhudvārādichiddāni saṃvarena pidahitvā uppannassa micchāvitakkodakassa sittatāya sittā sallahukā saṃsāravaṭṭe anosīditvā sīghaṃ nibbānaṃ gamissati. **Chetvā**ti rāgadosabandhanāni chinda. Etāni hi chinditvā arahattappatto tato aparabhāge anupādisesanibbānameva ehisi, gamissasīti attho.

Pañca chindeti heṭṭhāapāyasampāpakāni pañcorambhāgiyasaṃyojanāni pāde baddharajjuṃ puriso satthena viya heṭṭhāmaggattayena chindeyya. **Pañca jahe**ti uparidevalokasampāpakāni pañcuddhambhāgiyasaṃyojanāni puriso gīvāya baddharajjukaṃ viya arahattamaggena jaheyya pajaheyya, chindeyyāti attho. **Pañca cuttari bhāvaye**ti uddhambhāgiyasaṃyojanānaṃ pahānatthāya saddhādīni pañcindriyāni uttari bhāveyya. **Pañcasaṅgātigo**ti evaṃ sante pañcannaṃ rāgadosamohamānadiṭṭhisaṅgānaṃ atikkamanena pañcasaṅgātigo bhikkhu **oghatiṇṇoti vuccati,** cattāro oghe tiṇṇoyevāti vuccatīti attho.

Jhāya bhikkhūti bhikkhu tvaṃ dvinnaṃ jhānānaṃ vasena jhāya ceva, kāyakammādīsu ca appamattavihāritāya mā pamajji. **Ramessū**ti pañcavidhe ca kāmaguṇe te cittaṃ mā ramessu. **Mā lohaguḷa**nti sativossaggalakkhaṇena hi pamādena pamattā niraye tattaṃ lohaguḷaṃ gilanti, tena taṃ vadāmi ‘‘mā pamatto hutvā lohaguḷaṃ gili, mā niraye ḍayhamāno ‘dukkhamida’nti kandī’’ti attho.

Natthi jhānanti jhānuppādikāya vāyāmapaññāya apaññassa jhānaṃ nāma natthi. **Paññā natthī**ti ajhāyantassa ‘‘samāhito bhikkhu yathābhūtaṃ jānāti passatī’’ti vuttalakkhaṇā paññā natthi. **Yamhi jhānañca paññā cā**ti yamhi puggale idaṃ ubhayampi atthi, so nibbānassa santike ṭhitoyevāti attho.

Suññāgāraṃ paviṭṭhassāti kismiñcideva vivittokāse kammaṭṭhānaṃ avijahitvā kammaṭṭhānamanasikārena nisinnassa. **Santacittassā**ti nibbutacittassa. **Sammā**ti hetunā kāraṇena dhammaṃ vipassantassa vipassanāsaṅkhātā amānusī rati aṭṭhasamāpattisaṅkhātā dibbāpi rati hoti uppajjatīti attho.

Yato yato sammasatīti aṭṭhatiṃsāya ārammaṇesu kammaṃ karonto yena yenākārena, purebhattādīsu vā kālesu yasmiṃ yasmiṃ attanā abhirucite kāle, abhirucite vā kammaṭṭhāne kammaṃ karonto sammasati. **Udayabbaya**nti pañcannaṃ khandhānaṃ pañcavīsatiyā lakkhaṇehi udayaṃ, pañcavīsatiyā eva ca lakkhaṇehi vayaṃ. **Pītipāmojja**nti evaṃ khandhānaṃ udayabbayaṃ sammasanto dhammapītiṃ dhammapāmojjañca labhati. **Amata**nti taṃ sappaccaye nāmarūpe pākaṭe hutvā upaṭṭhahante uppannaṃ pītipāmojjaṃ amatanibbānasampāpakattā vijānataṃ paṇḍitānaṃ amatamevāti attho.

Tatrāyamādi bhavatīti tatra ayaṃ ādi, idaṃ pubbaṭṭhānaṃ hoti. **Idha paññassā**ti imasmiṃ sāsane paṇḍitabhikkhuno. Idāni ‘‘taṃ ādī’’ti vuttaṃ pubbaṭṭhānaṃ dassento **indriyaguttī**tiādimāha. Catupārisuddhisīlañhi pubbaṭṭhānaṃ nāma. Tattha **indriyaguttī**ti indriyasaṃvaro. **Santuṭṭhī**ti catupaccayasantoso. Tena ājīvapārisuddhi ceva paccayasannissitañca sīlaṃ kathitaṃ. **Pātimokkhe**ti pātimokkhasaṅkhāte jeṭṭhakasīle paripūrakāritā kathitā.

Mitte bhajassu kalyāṇeti vissaṭṭhakammante apatirūpasahāye vajjetvā sādhujīvitāya suddhājīve jaṅghabalaṃ nissāya jīvikakappanāya akusīte atandite kalyāṇamitte bhajassu, sevassūti attho. **Paṭisanthāravutyassā**ti āmisapaṭisanthārena ca dhammapaṭisanthārena ca sampannavuttitāya paṭisanthāravutti assa, paṭisanthārassa kārakā bhaveyyāti attho. **Ācārakusalo**ti sīlampi ācāro, vattapaṭivattampi ācāro. Tattha kusalo siyā, cheko bhaveyyāti attho. **Tato pāmojjabahulo**ti tato paṭisanthāravuttito ca ācārakosallato ca uppannena dhammapāmojjena pāmojjabahulo hutvā taṃ sakalassāpi vaṭṭadukkhassa antaṃ karissatīti attho.

Evaṃ satthārā desitāsu imāsu gāthāsu ekamekissāya gāthāya pariyosāne ekamekaṃ bhikkhusataṃ nisinnanisinnaṭṭhāneyeva saha paṭisambhidāhi arahattaṃ patvā vehāsaṃ abbhuggantvā sabbepi te bhikkhū ākāseneva vīsayojanasatikaṃ kantāraṃ atikkamitvā tathāgatassa suvaṇṇavaṇṇaṃ sarīraṃ vaṇṇentā thomentā pāde vandiṃsūti.

Sambahulabhikkhuvatthu sattamaṃ.

8. Pañcasatabhikkhuvatthu

Vassikā viya pupphānīti imaṃ dhammadesanaṃ satthā jetavane viharanto pañcasate bhikkhū ārabbha kathesi.

Te kira satthu santike kammaṭṭhānaṃ gahetvā araññe samaṇadhammaṃ karontā pātova pupphitāni vassikapupphāni sāyaṃ vaṇṭato muccantāni disvā ‘‘pupphānaṃ vaṇṭehi muccanato mayaṃ paṭhamataraṃ rāgādīhi muccissāmā’’ti vāyamiṃsu. Satthā te bhikkhū oloketvā, ‘‘bhikkhave, bhikkhunā nāma vaṇṭato muccanapupphena viya dukkhato muccituṃ vāyamitabbamevā’’ti vatvā gandhakuṭiyaṃ nisinnova ālokaṃ pharitvā imaṃ gāthamāha –

377. ‘‘Vassikā viya pupphāni, maddavāni pamuñcati;
Evaṃ rāgañca dosañca, vippamuñcetha bhikkhavo’’ti.

Tattha **vassikā**ti sumanā. **Maddavānī**ti milātāni. Idaṃ vuttaṃ hoti – yathā vassikā hiyyo pupphitapupphāni punadivase purāṇabhūtāni muñcati, vaṇṭato vissajjeti, evaṃ tumhepi rāgādayo dose vippamuñcethāti.

Desanāvasāne sabbepi te bhikkhū arahatte patiṭṭhahiṃsūti.

Pañcasatabhikkhuvatthu aṭṭhamaṃ.

9. Santakāyattheravatthu

Santakāyoti imaṃ dhammadesanaṃ satthā jetavane viharanto santakāyattheraṃ nāma ārabbha kathesi.

Tassa kira hatthapādakukkuccaṃ nāma nāhosi, kāyavijambhanarahito santaattabhāvova ahosi. So kira sīhayonito āgato thero. Sīhā kira ekadivasaṃ gocaraṃ gahetvā rajatasuvaṇṇamaṇipavāḷaguhānaṃ aññataraṃ pavisitvā manosilātale haritālacuṇṇesu sattāhaṃ nipajjitvā sattame divase uṭṭhāya nipannaṭṭhānaṃ oloketvā sace naṅguṭṭhassa vā kaṇṇānaṃ vā hatthapādānaṃ vā calitattā manosilāharitālacuṇṇānaṃ vippakiṇṇataṃ passanti, ‘‘na te idaṃ jātiyā vā gottassa vā patirūpa’’nti puna sattāhaṃ nirāhārā nipajjanti, cuṇṇānaṃ pana vippakiṇṇabhāve asati ‘‘idaṃ te jātigottānaṃ anucchavika’’nti āsayā nikkhamitvā vijambhitvā disā anuviloketvā tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamanti. Evarūpāya sīhayoniyā āgato ayaṃ bhikkhu. Tassa kāyasamācāraṃ disvā bhikkhū satthu ārocesuṃ – ‘‘na no, bhante, santakāyattherasadiso bhikkhu diṭṭhapubbo. Imassa hi nisinnaṭṭhāne hatthacalanaṃ vā pādacalanaṃ vā kāyavijambhitā vā natthī’’ti. Taṃ sutvā satthā, ‘‘bhikkhave, bhikkhunā nāma santakāyattherena viya kāyādīhi upasanteneva bhavitabba’’nti vatvā imaṃ gāthamāha –

378. ‘‘Santakāyo santavāco, santavā susamāhito;
Vantalokāmiso bhikkhu, upasantoti vuccatī’’ti.

Tattha **santakāyo**ti pāṇātipātādīnaṃ abhāvena santakāyo, musāvādādīnaṃ abhāvena **santavāco,** abhijjhādīnaṃ abhāvena **santavā,** kāyādīnaṃ tiṇṇampi suṭṭhu samāhitattā **susamāhito,** catūhi maggehi lokāmisassa vantatāya **vantalokāmiso** bhikkhu abbhantare rāgādīnaṃ upasantatāya **upasanto**ti vuccatīti attho.

Desanāvasāne so thero arahatte patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Santakāyattheravatthu navamaṃ.

10. Naṅgalakulattheravatthu

Attanā codayattānanti imaṃ dhammadesanaṃ satthā jetavane viharanto naṅgalakulattheraṃ ārabbha kathesi.

Eko kira duggatamanusso paresaṃ bhatiṃ katvā jīvati, taṃ eko bhikkhu pilotikakhaṇḍanivatthaṃ naṅgalaṃ ukkhipitvā gacchantaṃ disvā evamāha – ‘‘kiṃ pana te evaṃ jīvanato pabbajituṃ na vara’’nti. Ko maṃ, bhante, evaṃ jīvantaṃ pabbājessatīti? Sace pabbajissasi, ahaṃ taṃ pabbājessāmīti. Sādhu bhante, sace maṃ pabbājessatha, pabbajissāmīti. Atha naṃ so thero jetavanaṃ netvā sahatthena, nhāpetvā māḷake ṭhapetvā pabbājetvā nivatthapilotikakhaṇḍena saddhiṃ naṅgalaṃ māḷakasīmāyameva rukkhasākhāyaṃ ṭhapāpesi. So upasampannakālepi **naṅgalakulatthero**tveva paññāyi. So buddhānaṃ uppannalābhasakkāraṃ nissāya jīvanto ukkaṇṭhitvā ukkaṇṭhitaṃ vinodetuṃ asakkonto ‘‘na dāni saddhādeyyāni kāsāyāni paridahitvā gamissāmī’’ti taṃ rukkhamūlaṃ gantvā attanāva attānaṃ ovadi – ‘‘ahirika, nillajja, idaṃ nivāsetvā vibbhamitvā bhatiṃ katvā jīvitukāmo jāto’’ti. Tassevaṃ attānaṃ ovadantasseva cittaṃ tanukabhāvaṃ gataṃ. So nivattitvā puna katipāhaccayena ukkaṇṭhitvā tatheva attānaṃ ovadi, punassa cittaṃ nivatti. So imināva nīhārena ukkaṇṭhitaukkaṇṭhitakāle tattha gantvā attānaṃ ovadi. Atha naṃ bhikkhū tattha abhiṇhaṃ gacchantaṃ disvā, ''āvuso, naṅgalatthera kasmā ettha gacchasī''ti pucchiṃsu. So ''ācariyassa santikaṃ gacchāmi, bhante''ti vatvā katipāheneva arahattaṃ pāpuṇi.

Bhikkhū tena saddhiṃ keḷiṃ karontā āhaṃsu – ''āvuso naṅgalatthera, tava vicaraṇamaggo avaḷañjo viya jāto, ācariyassa santikaṃ na gacchasi maññe''ti. Āma, bhante, mayaṃ saṃsagge sati agamimhā, idāni pana so saṃsaggo chinno, tena na gacchāmāti. Taṃ sutvā bhikkhū ''esa abhūtaṃ vatvā aññaṃ byākarotī''ti satthu tamatthaṃ ārocesuṃ. Satthā ''āma, bhikkhave, mama putto attanāva attānaṃ codetvā pabbajitakiccassa matthakaṃ patto''ti vatvā dhammaṃ desento imā gāthā abhāsi –

379. ''Attanā codayattānaṃ, paṭimaṃsetha attanā;
So attagutto satimā, sukhaṃ bhikkhu vihāhisi.

380. ''Attā hi attano nātho, ko hi nātho paro siyā;
Attā hi attano gati;
Tasmā saṃyamamattānaṃ, assaṃ bhadraṃva vāṇijo''ti.

Tattha **codayattāna**nti attanāva attānaṃ codaya sāraya. **Paṭimaṃsethā**ti attanāva attānaṃ parivīmaṃsatha. **So**ti so tvaṃ, bhikkhu, evaṃ sante attanāva guttatāya **attagutto,** upaṭṭhitasatitāya **satimā** hutvā sabbiriyāpathesu sukhaṃ viharissasīti attho.

Nāthoti avassayo patiṭṭhā. **Ko hi nātho paro**ti yasmā parassa attabhāve patiṭṭhāya kusalaṃ vā katvā saggaparāyaṇena maggaṃ vā bhāvetvā sacchikataphalena bhavituṃ na sakkā, tasmā ko hi nāma paro nātho bhaveyyāti attho. **Tasmā**ti yasmā attāva attano gati patiṭṭhā saraṇaṃ, tasmā yathā bhadraṃ assājānīyaṃ nissāya lābhaṃ patthayanto vāṇijo tassa visamaṭṭhānacāraṃ pacchinditvā divasassa tikkhattuṃ nahāpento bhojento saṃyameti paṭijaggati, evaṃ tvampi anuppannassa akusalassa uppādaṃ nivārento satisammosena uppannaṃ akusalaṃ pajahanto attānaṃ saṃyama gopaya, evaṃ sante paṭhamajjhānaṃ ādiṃ katvā lokiyalokuttaravisesaṃ adhigamissasīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Naṅgalakulattheravatthu dasamaṃ.

11. Vakkalittheravatthu

Pāmojjabahuloti imaṃ dhammadesanaṃ satthā veḷuvane viharanto vakkalittheraṃ ārabbha kathesi.

So kirāyasmā sāvatthiyaṃ brāhmaṇakule nibbattitvā vayappatto piṇḍāya paviṭṭhaṃ tathāgataṃ disvā satthu sarīrasampattiṃ oloketvā sarīrasampattidassanena atitto ''evāhaṃ niccakālaṃ tathāgataṃ daṭṭhuṃ labhissāmī''ti satthu santike pabbajitvā yattha ṭhitena sakkā dasabalaṃ passituṃ, tattha ṭhito sajjhāyakammaṭṭhānamanasikārādīni pahāya satthāraṃ olokentova vicarati. Satthā tassa ñāṇaparipākaṃ āgamento kiñci avatvā ''idānissa ñāṇaṃ paripākaṃ gata''nti ñatvā ''kiṃ te, vakkali, iminā pūtikāyena diṭṭhena, yo kho, vakkali, dhammaṃ passati, so maṃ passati. Yo maṃ passati, so dhammaṃ passatī''ti (saṃ. ni. 3.87) vatvā ovadi. So evaṃ ovaditopi satthu dassanaṃ pahāya neva aññattha gantuṃ sakkoti. Atha naṃ satthā ''nāyaṃ bhikkhu saṃvegaṃ alabhitvā bujjhissatī''ti upakaṭṭhāya vassūpanāyikāya rājagahaṃ gantvā vassūpanāyikadivase ''apehi, vakkali, apehi, vakkalī''ti paṇāmesi. So ''na maṃ satthā ālapatī''ti temāsaṃ satthu sammukhe ṭhātuṃ asakkonto ''kiṃ mayhaṃ jīvitena, pabbatā attānaṃ pātessāmī''ti gijjhakūṭaṃ abhiruhi.

Satthā tassa kilamanabhāvaṃ ñatvā ‘‘ayaṃ bhikkhu mama santikā assāsaṃ alabhanto maggaphalānaṃ upanissayaṃ nāseyyā’’ti attānaṃ dassetuṃ obhāsaṃ muñci. Athassa satthu diṭṭhakālato paṭṭhāya tāvamahantopi soko pahīyi. Satthā sukkhataḷākaṃ oghena pūrento viya therassa balavapītipāmojjaṃ uppādetuṃ imaṃ gāthamāha –

381. ‘‘Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha’’nti.

Tassattho – pakatiyāpi pāmojjabahulo bhikkhu buddhasāsane pasādaṃ roceti, so evaṃ pasanno buddhasāsane santaṃ padaṃ saṅkhārūpasamaṃ sukhanti laddhanāmaṃ nibbānaṃ adhigaccheyyāti. Imañca pana gāthaṃ vatvā satthā vakkalittherassa hatthaṃ pasāretvā –

‘‘Ehi vakkali mā bhāyi, olokehi tathāgataṃ;
Ahaṃ taṃ uddharissāmi, paṅke sannaṃva kuñjaraṃ.

‘‘Ehi vakkali mā bhāyi, olokehi tathāgataṃ;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva sūriyaṃ.

‘‘Ehi vakkali mā bhāyi, olokehi tathāgataṃ;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva candima’’nti. –

Imā gāthā abhāsi. So ‘‘dasabalo me diṭṭho, ehīti ca avhānampi laddha’’nti balavapītiṃ uppādetvā ‘‘kuto nu kho gantabba’’nti gamanamaggaṃ apassanto dasabalassa sammukhe ākāse uppatitvā paṭhamapāde pabbate ṭhiteyeva satthārā vuttagāthā āvajjento ākāseyeva pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ patvā tathāgataṃ vandamānova otaritvā satthu santike aṭṭhāsi. Atha naṃ satthā aparabhāge saddhādhimuttānaṃ aggaṭṭhāne ṭhapesīti.

Vakkalittheravatthu ekādasamaṃ.

12. Sumanasāmaṇeravatthu

Yo haveti imaṃ dhammadesanaṃ satthā pubbārāme viharanto sumanasāmaṇeraṃ ārabbha kathesi. Tatrāyaṃ anupubbī kathā –

Padumuttarabuddhakālasmiñhi eko kulaputto satthārā catuparisamajjhe ekaṃ bhikkhuṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ sampattiṃ patthayamāno satthāraṃ nimantetvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā, ‘‘bhante, ahampi anāgate ekassa buddhassa sāsane dibbacakkhukānaṃ aggo bhaveyya’’nti patthanaṃ ṭhapesi. Satthā kappasatasahassaṃ olokento tassa patthanāya samijjhanabhāvaṃ viditvā ‘‘ito kappasatasahassamatthake gotamabuddhasāsane dibbacakkhukānaṃ aggo anuruddho nāma bhavissasī’’ti byākāsi. So taṃ byākaraṇaṃ sutvā sve pattabbaṃ viya taṃ sampattiṃ maññamāno parinibbute satthari bhikkhū dibbacakkhuparikammaṃ pucchitvā sattayojanikaṃ kañcanathūpaṃ parikkhipitvā anekāni dīparukkhasahassāni kāretvā dīpapūjaṃ katvā tato cuto devaloke nibbattitvā devamanussesu kappasatasahassāni saṃsaritvā imasmiṃ kappe bārāṇasiyaṃ daliddakule nibbatto sumanaseṭṭhiṃ nissāya tassa tiṇahārako hutvā jīvikaṃ kappesi. **Annabhāro**tissa nāmaṃ ahosi. Sumanaseṭṭhīpi tasmiṃ nagare niccakālaṃ mahādānaṃ deti.

Athekadivasaṃ upariṭṭho nāma paccekabuddho gandhamādane nirodhasamāpattito vuṭṭhāya ‘‘kassa nu kho ajja anuggahaṃ karissāmī’’ti cintetvā ‘‘ajja mayā annabhārassa anuggahaṃ kātuṃ vaṭṭati, idāni ca so aṭavito tiṇaṃ ādāya gehaṃ āgamissatī’’ti ñatvā pattacīvaramādāya iddhiyā gantvā annabhārassa sammukhe paccuṭṭhāsi. Annabhāro taṃ tucchapattahatthaṃ disvā ‘‘api, bhante, bhikkhaṃ labhitthā’’ti pucchitvā ‘‘labhissāma mahāpuññā’’ti vutte ‘‘tena hi, bhante, thokaṃ āgamethā’’ti tiṇakājaṃ chaḍḍetvā vegena gehaṃ gantvā, ‘‘bhadde, mayhaṃ ṭhapitabhāgabhattaṃ atthi, natthī’’ti bhariyaṃ pucchitvā ‘‘atthi, sāmī’’ti vutte vegena paccāgantvā paccekabuddhassa pattaṃ ādāya ‘‘mayhaṃ dātukāmatāya sati deyyadhammo na hoti, deyyadhamme sati paṭiggāhakaṃ na labhāmi. Ajja pana me paṭiggāhako ca diṭṭho, deyyadhammo ca atthi, lābhā vata me’’ti gehaṃ gantvā bhattaṃ patte pakkhipāpetvā paccāharitvā paccekabuddhassa hatthe patiṭṭhapetvā –

> ‘‘Iminā pana dānena, mā me dāliddiyaṃ ahu;
> Natthīti vacanaṃ nāma, mā ahosi bhavābhave. –

Bhante evarūpā dujjīvitā mucceyyaṃ, natthīti padameva na suṇeyya’’nti patthanaṃ ṭhapesi. Paccekabuddho ‘‘evaṃ hotu mahāpuññā’’ti vatvā anumodanaṃ katvā pakkāmi.

Sumanaseṭṭhinopi chatte adhivatthā devatā ‘‘aho dānaṃ paramadānaṃ, upariṭṭhe supatiṭṭhita’’nti vatvā tikkhattuṃ sādhukāramadāsi. Atha naṃ seṭṭhi ‘‘kiṃ maṃ ettakaṃ kālaṃ dānaṃ dadamānaṃ na passasī’’ti āha. Nāhaṃ tava dānaṃ ārabbha sādhukāraṃ demi, annabhārena pana upariṭṭhassa dinnapiṇḍapāte pasīditvā mayā esa sādhukāro pavattitoti. So ‘‘acchariyaṃ vata, bho, ahaṃ ettakaṃ kālaṃ dānaṃ dadanto devataṃ sādhukāraṃ dāpetuṃ nāsakkhiṃ, annabhāro maṃ nissāya jīvanto ekapiṇḍapāteneva sādhukāraṃ dāpesi, tassa dāne anucchavikaṃ katvā taṃ piṇḍapātaṃ mama santakaṃ karissāmī’’ti cintetvā taṃ pakkosāpetvā ‘‘ajja tayā kassaci kiñci dinna’’nti pucchi. ‘‘Āma, sāmi, upariṭṭhapaccekabuddhassa me ajja bhāgabhattaṃ dinna’’nti. ‘‘Handa, bho, kahāpaṇaṃ gahetvā etaṃ mayhaṃ piṇḍapātaṃ dehī’’ti? ‘‘Na demi, sāmī’’ti. So yāva sahassaṃ vaḍḍhesi, itaro sahassenāpi nādāsi. Atha naṃ ‘‘hotu, bho, yadi piṇḍapātaṃ na desi, sahassaṃ gahetvā pattiṃ me dehī’’ti āha. So ‘‘ayyena saddhiṃ mantetvā jānissāmī’’ti vegena paccekabuddhaṃ sampāpuṇitvā, ‘‘bhante sumanaseṭṭhi, sahassaṃ datvā tumhākaṃ piṇḍapāte pattiṃ yācati, kiṃ karomī’’ti pucchi.

Athassa so upamaṃ āhari ‘‘seyyathāpi, paṇḍita, kulasatike gāme ekasmiṃ ghare dīpaṃ jāleyya, sesā attano telena vaṭṭiṃ temetvā jālāpetvā gaṇheyyuṃ, purimapadīpassa pabhā atthīti vattabbā natthī’’ti. Atirekatarā, bhante, pabhā hotīti. Evamevaṃ paṇḍita uḷuṅkayāgu vā hotu, kaṭacchubhikkhā vā, attano piṇḍapāte paresaṃ pattiṃ dentassa yattakānaṃ deti, tattakaṃ vaḍḍhati. Tvañhi ekameva piṇḍapātaṃ adāsi, seṭṭhissa pana pattiyā dinnāya dve piṇḍapātā honti eko tava, eko tassāti.

So ‘‘sādhu, bhante’’ti taṃ abhivādetvā seṭṭhissa santikaṃ gantvā ‘‘gaṇha, sāmi, patti’’nti āha. Tena hi ime kahāpaṇe gaṇhāti. Nāhaṃ piṇḍapātaṃ vikkiṇāmi, saddhāya te pattiṃ dammīti. ‘‘Tvaṃ saddhāya desi, ahampi tava guṇe pūjemi, gaṇha, tāta, ito paṭṭhāya ca pana mā sahatthā kammamakāsi, vīthiyaṃ gharaṃ māpetvā vasa. Yena ca te attho hoti, sabbaṃ mama santikā gaṇhāhī’’ti āha. Nirodhā vuṭṭhitassa pana dinnapiṇḍapāto tadaheva vipākaṃ deti. Tasmā rājāpi taṃ pavattiṃ sutvā annabhāraṃ pakkosāpetvā pattiṃ gahetvā mahantaṃ bhogaṃ datvā tassa seṭṭhiṭṭhānaṃ dāpesi.

So sumanaseṭṭhissa sahāyako hutvā yāvajīvaṃ puññāni katvā tato cuto devaloke nibbattitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare amitodanassa sakkassa gehe paṭisandhiṃ gaṇhi, **anuruddho**tissa nāmaṃ akaṃsu. So mahānāmasakkassa kaniṭṭhabhātā, satthu cūḷapitu putto paramasukhumālo mahāpuñño ahosi. Ekadivasaṃ kira chasu khattiyesu pūve lakkhaṃ katvā guḷehi kīḷantesu anuruddho parājito pūvānaṃ atthāya mātu santikaṃ pahiṇi. Sā mahantaṃ suvaṇṇathālaṃ pūretvā pūve pesesi. Pūve khāditvā puna kīḷanto parājito tatheva pahiṇi. Evaṃ tikkhattuṃ pūvesu āhaṭesu catutthe vāre mātā ‘‘idāni pūvā natthī’’ti pahiṇi. Tassā vacanaṃ sutvā ‘‘natthī’’ti padassa asutapubbatāya ‘‘natthipūvā nāma idāni bhavissantī’’ti saññaṃ katvā ‘‘gaccha natthipūve āharā’’ti pesesi. Athassa mātā ‘‘natthipūve kira, ayye, dethā’’ti vutte ‘‘mama puttena natthīti padaṃ na sutapubbaṃ, kathaṃ nu kho natthibhāvaṃ jānāpeyya’’nti suvaṇṇapātiṃ dhovitvā aparāya suvaṇṇapātiyā paṭikujjitvā ‘‘handa, tāta, imaṃ mama puttassa dehī’’ti pahiṇi. Tasmiṃ khaṇe nagarapariggāhikā devatā ‘‘amhākaṃ sāminā annabhārakāle upariṭṭhassa paccekabuddhassa bhāgabhattaṃ datvā ‘natthīti padameva na suṇeyya’nti patthanā nāma ṭhapitā. Sace mayaṃ tamatthaṃ ñatvā ajjhupekkheyyāma, muddhāpi no sattadhā phaleyyā’’ti cintetvā dibbapūvehi pātiṃ pūrayiṃsu. So puriso pātiṃ āharitvā tassa santike ṭhapetvā vivari. Tesaṃ gandho sakalanagaraṃ phari. Pūvo pana mukhe ṭhapitamattova sattarasaharaṇisahassāni pharitvā aṭṭhāsi.

Anuruddhopi cintesi – ‘‘na maṃ maññe ito pubbe mātā piyāyati. Na hi me aññadā tāya natthipūvā nāma pakkapubbā’’ti. So gantvā mātaraṃ evamāha – ‘‘amma, nāhaṃ tava piyo’’ti. Tāta, kiṃ vadesi, mama akkhīhipi hadayamaṃsatopi tvaṃ piyataroti. Sacāhaṃ, amma, tava piyo, kasmā mama pubbe evarūpe natthipūve nāma na adāsīti. Sā taṃ purisaṃ pucchi – ‘‘tāta, kiñci pātiyaṃ ahosī’’ti. Āma, ayye, pūvānaṃ pāti paripuṇṇā ahosi, na me evarūpā diṭṭhapubbāti. Sā cintesi – ‘‘putto me katapuñño, devatāhissa dibbapūvā pahitā bhavissantī’’ti. Sopi mātaraṃ āha – ‘‘amma, na mayā evarūpā pūvā khāditapubbā, ito paṭṭhāya me natthipūvameva paceyyāsī’’ti. Sā tato paṭṭhāya tena ‘‘pūve khāditukāmomhī’’ti vuttakāle suvaṇṇapātiṃ dhovitvā aññāya pātiyā paṭikujjitvā pahiṇati, devatā pātiṃ pūrenti. Evaṃ so agāramajjhe vasanto natthīti padassa atthaṃ ajānitvā dibbapūveyeva paribhuñji.

Satthu pana parivāratthaṃ kulapaṭipāṭiyā sākiyakumāresu pabbajantesu mahānāmena sakkena, ‘‘tāta, amhākaṃ kulā koci pabbajito natthi, tayā vā pabbajitabbaṃ, mayā vā’’ti vutte so āha – ‘‘ahaṃ atisukhumālo pabbajituṃ na sakkhissāmī’’ti. Tena hi kammantaṃ uggaṇha, ahaṃ pabbajissāmīti. Ko esa kammanto nāmāti? So hi bhattassa uṭṭhānaṭṭhānampi na jānāti, kammantaṃ kimeva jānissati, tasmā evamāha. Ekadivasañhi anuruddho bhaddiyo kimiloti tayo janā ‘‘bhattaṃ nāma kahaṃ uṭṭhātī’’ti mantayiṃsu. Tesu kimilo ‘‘koṭṭhesu uṭṭhātī’’ti āha. So kirekadivasaṃ vīhī koṭṭhamhi pakkhipante addasa, tasmā ‘‘koṭṭhe bhattaṃ uppajjatī’’ti saññāya evamāha. Atha naṃ bhaddiyo ‘‘tvaṃ na jānāsī’’ti vatvā ‘‘bhattaṃ nāma ukkhaliyaṃ uṭṭhātī’’ti āha. So kirekadivasaṃ ukkhalito bhattaṃ vaḍḍhente disvā ‘‘etthevetaṃ uppajjatī’’ti saññamakāsi, tasmā evamāha. Anuruddho te ubhopi ‘‘tumhe na jānāthā’’ti vatvā ‘‘bhattaṃ nāma ratanubbedhamakuḷāya mahāsuvaṇṇapātiyaṃ uṭṭhātī’’ti āha. Tena kira neva vīhiṃ koṭṭentā, na bhattaṃ pacantā diṭṭhapubbā, suvaṇṇapātiyaṃ vaḍḍhetvā purato ṭhapitabhattameva passati, tasmā ‘‘pātiyaṃyevetaṃ uppajjatī’’ti saññamakāsi, tasmā evamāha. Evaṃ bhattuṭṭhānaṭṭhānampi ajānanto mahāpuñño kulaputto kammante kiṃ jānissati.

So ‘‘ehi kho te, anuruddha, gharāvāsatthaṃ anusāsissāmi, paṭhamaṃ khettaṃ kasāpetabba’’ntiādinā nayena bhātarā vuttānaṃ kammantānaṃ apariyantabhāvaṃ sutvā ‘‘na me gharāvāsena attho’’ti mātaraṃ āpucchitvā bhaddiyapamukhehi pañcahi sākiyakumārehi saddhiṃ nikkhamitvā anupiyambavane satthāraṃ upasaṅkamitvā pabbaji. Pabbajitvā ca pana sammāpaṭipadaṃ paṭipanno anupubbena tisso vijjā sacchikatvā dibbena cakkhunā ekāsane nisinnova hatthatale ṭhapitaāmalakāni viya sahassalokadhātuyo olokanasamattho hutvā –

> ‘‘Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
> Tevijjo iddhipattomhi, kataṃ buddhassa sāsana’’nti. (theragā. 332, 562) –

Udānaṃ udānetvā ‘‘kiṃ nu kho me katvā ayaṃ sampatti laddhā’’ti olokento ‘‘padumuttarapādamūle patthanaṃ ṭhapesi’’nti ñatvā puna ‘‘saṃsāre saṃsaranto asukasmiṃ nāma kāle bārāṇasiyaṃ sumanaseṭṭhiṃ nissāya jīvanto annabhāro nāma ahosi’’ntipi ñatvā –

> ‘‘Annabhāro pure āsiṃ, daliddo tiṇahārako;
> Piṇḍapāto mayā dinno, upariṭṭhassa tādino’’ti. –

Āha. Athassa etadahosi – ‘‘yo so tadā mayā upariṭṭhassa dinnapiṇḍapātato kahāpaṇe datvā pattiṃ aggahesi, mama sahāyako sumanaseṭṭhi kahaṃ nu kho so etarahi nibbatto’’ti. Atha naṃ ‘‘viñjhāṭaviyaṃ pabbatapāde muṇḍanigamo nāma atthi, tattha mahāmuṇḍassa nāma upāsakassa mahāsumano cūḷasumanoti dve puttā, tesu so cūḷasumano hutvā nibbatto’’ti addasa. Disvā ca pana cintesi – ‘‘atthi nu kho tattha mayi gate upakāro, natthī’’ti. So upadhārento idaṃ addasa ‘‘so tattha mayi gate sattavassikova nikkhamitvā pabbajissati, khuraggeyeva ca arahattaṃ pāpuṇissatī''ti. Disvā ca pana upakaṭṭhe antovasse ākāsena gantvā gāmadvāre otari. Mahāmuṇḍo pana upāsako therassa pubbepi vissāsiko eva. So theraṃ piṇḍapātakāle cīvaraṃ pārupantaṃ disvā puttaṃ mahāsumanaṃ āha – ''tāta, ayyo, me anuruddhatthero āgato, yāvassa añño koci pattaṃ na gaṇhāti, tāvassa gantvā pattaṃ gaṇha, ahaṃ āsanaṃ paññāpessāmī''ti. So tathā akāsi. Upāsako theraṃ antonivesane sakkaccaṃ parivisitvā temāsaṃ vasanatthāya paṭiññaṃ gaṇhi, theropi adhivāsesi.

Atha naṃ ekadivasaṃ paṭijagganto viya temāsaṃ paṭijaggitvā mahāpavāraṇāya ticīvarañceva guḷatelataṇḍulādīni ca āharitvā therassa pādamūle ṭhapetvā ''gaṇhatha, bhante''ti āha. ''Alaṃ, upāsaka, na me iminā attho''ti. ''Tena hi, bhante, vassāvāsikalābho nāmesa, gaṇhatha na''nti? ''Na gaṇhāmi, upāsakā''ti. ''Kimatthaṃ na gaṇhatha, bhante''ti? ''Mayhaṃ santike kappiyakārako sāmaṇeropi natthī''ti. ''Tena hi, bhante, mama putto mahāsumano sāmaṇero bhavissatī''ti. ''Na me, upāsaka, mahāsumanenattho''ti. ''Tena hi, bhante, cūḷasumanaṃ pabbājethā''ti. Thero ''sādhū''ti sampaṭicchitvā cūḷasumanaṃ pabbājesi. So khuraggeyeva arahattaṃ pāpuṇi. Thero tena saddhiṃ aḍḍhamāsamattaṃ tattheva vasitvā ''satthāraṃ passissāmī''ti tassa ñātake āpucchitvā ākāseneva gantvā himavantapadese araññakuṭikāya otari.

Thero pana pakatiyāpi āraddhavīriyo, tassa tattha pubbarattāpararattaṃ caṅkamantassa udaravāto samuṭṭhahi. Atha naṃ kilantarūpaṃ disvā sāmaṇero pucchi – ''bhante, kiṃ vo rujjatī''ti? ''Udaravāto me samuṭṭhito''ti. ''Aññadāpi samuṭṭhitapubbo, bhante''ti? ''Āmāvuso''ti. ''Kena phāsukaṃ hoti, bhante''ti? ''Anotattato pānīye laddhe phāsukaṃ hoti, āvuso''ti. ''Tena hi, bhante, āharāmī''ti. ''Sakkhissasi sāmaṇerā''ti? ''Āma, bhante''ti. Tena hi anotatte pannago nāma nāgarājā maṃ jānāti, tassa ācikkhitvā bhesajjatthāya ekaṃ pānīyavārakaṃ āharāti. So sādhūti upajjhāyaṃ vanditvā vehāsaṃ abbhuggantvā pañcayojanasataṃ ṭhānaṃ agamāsi. Taṃ divasaṃ pana nāgarājā nāganāṭakaparivuto udakakīḷaṃ kīḷitukāmo hoti. So sāmaṇeraṃ āgacchantaṃ disvāva kujjhi, ''ayaṃ muṇḍakasamaṇo attano pādapaṃsuṃ mama matthake okiranto vicarati, anotatte pānīyatthāya āgato bhavissati, na dānissa pānīyaṃ dassāmī''ti paṇṇāsayojanikaṃ anotattadahaṃ mahāpātiyā ukkhaliṃ pidahanto viya phaṇena pidahitvā nipajji. Sāmaṇero nāgarājassa ākāraṃ oloketvāva ''kuddho aya''nti ñatvā imaṃ gāthamāha –

''Suṇohi me nāgarāja, uggateja mahabbala;
Dehi me pānīyaghaṭaṃ, bhesajjatthamhi āgato''ti.

Taṃ sutvā nāgarājā imaṃ gāthamāha –

''Puratthimasmiṃ disābhāge, gaṅgā nāma mahānadī;
Mahāsamuddamappeti, tato tvaṃ pānīyaṃ harā''ti.

Taṃ sutvā sāmaṇero ''ayaṃ nāgarājā attano icchāya na dassati, ahaṃ balakkāraṃ katvā ānubhāvaṃ jānāpetvā imaṃ abhibhavitvāva pānīyaṃ gaṇhissāmī''ti cintetvā, ''mahārāja, upajjhāyo maṃ anotattatova pānīyaṃ āharāpeti, tenāhaṃ idameva harissāmi, apehi, mā maṃ vārehī''ti vatvā imaṃ gāthamāha –

''Itova pānīyaṃ hāssaṃ, imināvamhi atthiko;
Yadi te thāmabalaṃ atthi, nāgarāja nivārayā''ti.

Atha naṃ nāgarājā āha –

''Sāmaṇera sace atthi, tava vikkama porisaṃ;
Abhinandāmi te vācaṃ, harassu pānīyaṃ mamā''ti.

Atha naṃ sāmaṇero ''evaṃ, mahārāja, harāmī''ti vatvā ''yadi sakkonto harāhī''ti vutte – ''tena hi suṭṭhu jānassū''ti tikkhattuṃ paṭiññaṃ gahetvā ''buddhasāsanassa ānubhāvaṃ dassetvā mayā pānīyaṃ harituṃ vaṭṭatī''ti cintetvā ākāsaṭṭhadevatānaṃ tāva santikaṃ agamāsi. Tā āgantvā vanditvā ''kiṃ, bhante''ti vatvā aṭṭhaṃsu. ''Etasmiṃ anotattadahapiṭṭhe pannaganāgarājena saddhiṃ mama saṅgāmo bhavissati, tattha gantvā jayaparājayaṃ olokethā''ti āha. So eteneva nīhārena cattāro lokapāle sakkasuyāmasantusitaparanimmitavasavattī ca upasaṅkamitvā tamatthaṃ ārocesi. Tato paraṃ paṭipāṭiyā yāva brahmalokaṃ gantvā tattha tattha brahmehi āgantvā vanditvā ṭhitehi ''kiṃ, bhante''ti puṭṭho tamatthaṃ ārocesi. Evaṃ so asaññe ca arūpibrahmāno ca ṭhapetvā sabbattha muhutteneva āhiṇḍitvā ārocesi. Tassa vacanaṃ sutvā sabbāpi devatā anotattadahapiṭṭhe nāḷiyaṃ pakkhittāni piṭṭhacuṇṇāni viya ākāsaṃ nirantaraṃ pūretvā sannipatiṃsu. Sannipatite devasaṅghe sāmaṇero ākāse ṭhatvā nāgarājaṃ āha –

''Suṇohi me nāgarāja, uggateja mahabbala;
Dehi me pānīyaghaṭaṃ, bhesajjatthamhi āgato''ti.

Atha naṃ nāgo āha –

''Sāmaṇera sace atthi, tava vikkama porisaṃ;
Abhinandāmi te vācaṃ, harassu pānīyaṃ mamā''ti.

So tikkhattuṃ nāgarājassa paṭiññaṃ gahetvā ākāse ṭhitakova dvādasayojanikaṃ brahmattabhāvaṃ māpetvā ākāsato oruyha nāgarājassa phaṇe akkamitvā adhomukhaṃ nippīḷesi, tāvadeva balavatā purisena akkantaallacammaṃ viya nāgarājassa phaṇe akkantamatte ogalitvā dabbimattā phaṇapuṭakā ahesuṃ. Nāgarājassa phaṇehi muttamuttaṭṭhānato tālakkhandhapamāṇā udakavaṭṭiyo uggañchiṃsu. Sāmaṇero ākāseyeva pānīyavārakaṃ pūresi. Devasaṅgho sādhukāramadāsi. Atha nāgarājā lajjitvā sāmaṇerassa kujjhi, jayakusumavaṇṇānissa akkhīni ahesuṃ. So ''ayaṃ maṃ devasaṅghaṃ sannipātetvā pānīyaṃ gahetvā lajjāpesi, etaṃ gahetvā mukhe hatthaṃ pakkhipitvā hadayamaṃsaṃ vāssa maddāmi, pāde vā naṃ gahetvā pāragaṅgāyaṃ khipāmī''ti vegena anubandhi. Anubandhantopi naṃ pāpuṇituṃ nāsakkhiyeva. Sāmaṇero gantvā upajjhāyassa hatthe pānīyaṃ ṭhapetvā ''pivatha, bhante''ti āha. Nāgarājāpi pacchato āgantvā, ''bhante anuruddha, sāmaṇero mayā adinnameva pānīyaṃ gahetvā āgato, mā pivitthā''ti āha. Evaṃ kira sāmaṇerāti. ''Pivatha, bhante, iminā me dinnaṃ pānīyaṃ āhaṭa''nti āha. Thero ''khīṇāsavasāmaṇerassa musākathanaṃ nāma natthī''ti ñatvā pānīyaṃ pivi. Taṅkhaṇaññevassa ābādho paṭipassambhi. Puna nāgo theraṃ āha – ''bhante, sāmaṇerenamhi sabbaṃ devagaṇaṃ sannipātetvā lajjāpito, ahamassa hadayaṃ vā phālessāmi, pāde vā naṃ gahetvā pāragaṅgāya khipissāmī''ti. Mahārāja, sāmaṇero mahānubhāvo, tumhe sāmaṇerena saddhiṃ saṅgāmetuṃ na sakkhissatha, khamāpetvā naṃ gacchathāti. So sayampi sāmaṇerassa ānubhāvaṃ jānātiyeva, lajjāya pana anubandhitvā āgato. Atha naṃ therassa vacanena khamāpetvā tena saddhiṃ mittasanthavaṃ katvā ''ito paṭṭhāya anotattaudakena atthe sati tumhākaṃ āgamanakiccaṃ natthi, mayhaṃ pahiṇeyyātha, ahameva āharitvā dassāmī''ti vatvā pakkāmi.

Theropi sāmaṇeraṃ ādāya pāyāsi. Satthā therassa āgamanabhāvaṃ ñatvā migāramātupāsāde therassa āgamanaṃ olokento nisīdi. Bhikkhūpi theraṃ āgacchantaṃ disvā paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Athekacce sāmaṇeraṃ sīsepi kaṇṇesupi bāhāyampi gahetvā sañcāletvā ''kiṃ, sāmaṇera cūḷakaniṭṭha, na ukkaṇṭhitosī''ti āhaṃsu. Satthā tesaṃ kiriyaṃ disvā cintesi – ''bhāriyaṃ vatimesaṃ bhikkhūnaṃ kammaṃ āsīvisaṃ gīvāya gaṇhantā viya sāmaṇeraṃ gaṇhanti, nāssa ānubhāvaṃ jānanti, ajja mayā sumanasāmaṇerassa guṇaṃ pākaṭaṃ kātuṃ vaṭṭatī''ti. Theropi āgantvā satthāraṃ vanditvā nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ānandattheraṃ āmantesi – ''ānanda, anotattaudakenamhi pāde dhovitukāmo, sāmaṇerānaṃ ghaṭaṃ datvā pānīyaṃ āharāpehī''ti. Thero vihāre pañcamattāni sāmaṇerasatāni sannipātesi. Tesu sumanasāmaṇero sabbanavako ahosi. Thero sabbamahallakaṃ sāmaṇeraṃ āha – ''sāmaṇera, satthā anokattadahaudakena pāde dhovitukāmo, ghaṭaṃ ādāya gantvā pānīyaṃ āharā''ti. So ''na sakkomi, bhante''ti na icchi. Thero sesepi paṭipāṭiyā pucchi, tepi tatheva vatvā paṭikkhipiṃsu. ''Kiṃ panettha khīṇāsavasāmaṇerā natthī''ti? Atthi, te pana ''nāyaṃ amhākaṃ baddho mālāpuṭo, sumanasāmaṇerasseva baddho''ti na icchiṃsu, puthujjanā pana attano asamatthatāyeva na icchiṃsu. Pariyosāne pana sumanassa vāre sampatte, ''sāmaṇera, satthā anotattadahaudakena pāde dhovitukāmo, kuṭaṃ ādāya kira udakaṃ āharā''ti āha. So ''satthari āharāpente āharissāmī''ti satthāraṃ vanditvā, ''bhante, anotattato kira maṃ udakaṃ āharāpethā''ti āha. ''Āma, sumanā''ti. So visākhāya kāritesu ghanasuvaṇṇakoṭṭimesu senāsanakuṭesu ekaṃ saṭṭhikuṭaudakagaṇhanakaṃ mahāghaṭaṃ hatthena gahetvā ''iminā me ukkhipitvā aṃsakūṭe ṭhapitena attho natthī''ti olambakaṃ katvā vehāsaṃ abbhuggantvā himavantābhimukho pakkhandi.

Nāgarājā sāmaṇeraṃ dūratova āgacchantaṃ disvā paccuggantvā kuṭaṃ aṃsakūṭena ādāya, ''bhante, tumhe mādise dāse vijjamāne kasmā sayaṃ āgatā, udakenatthe sati kasmā sāsanamattampi na pahiṇathā''ti kuṭena udakaṃ ādāya sayaṃ ukkhipitvā ''purato hotha, bhante, ahameva āharissāmī''ti āha. ''Tiṭṭhatha tumhe, mahārāja, ahameva sammāsambuddhena āṇatto''ti nāgarājānaṃ nivattāpetvā kuṭaṃ mukhavaṭṭiyaṃ hatthena gahetvā ākāsenāgañchi. Atha naṃ satthā āgacchantaṃ oloketvā bhikkhū āmantesi – ''passatha, bhikkhave, sāmaṇerassa līlaṃ, ākāse haṃsarājā viya sobhatī''ti āha. Sopi pānīyaghaṭaṃ ṭhapetvā satthāraṃ vanditvā aṭṭhāsi. Atha naṃ satthā āha – ''kativassosi tvaṃ, sumanā''ti? ''Sattavassomhi, bhanteti. ''Tena hi, sumana, ajja paṭṭhāya bhikkhu hohī''ti vatvā dāyajjaupasampadaṃ adāsi. Dveyeva kira sāmaṇerā sattavassikā upasampadaṃ labhiṃsu – ayañca sumano sopāko cāti.

Evaṃ tasmiṃ upasampanne dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ''acchariyaṃ āvuso, evarūpo hi nāma daharasāmaṇerassa ānubhāvo hoti, na no ito pubbe evarūpo ānubhāvo diṭṭhapubbo''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte, ''bhikkhave, mama sāsane daharopi sammā paṭipanno evarūpaṃ sampattiṃ labhatiyevā''ti vatvā dhammaṃ desento imaṃ gāthamāha –

382. ''Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā''ti.

Tattha **yuñjatī**ti ghaṭati vāyamati. **Pabhāsetī**ti so bhikkhu attano arahattamaggañāṇena abbhādīhi mutto candimā viya lokaṃ khandhādibhedaṃ lokaṃ obhāseti, ekālokaṃ karotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sumanasāmaṇeravatthu dvādasamaṃ.

Bhikkhuvaggavaṇṇanā niṭṭhitā.

Pañcavīsatimo vaggo.

26. Brāhmaṇavaggo

1. Pasādabahulabrāhmaṇavatthu

Chinda sotanti imaṃ dhammadesanaṃ satthā jetavane viharanto pasādabahulaṃ brāhmaṇaṃ ārabbha kathesi.

So kira brāhmaṇo bhagavato dhammadesanaṃ sutvā pasannacitto attano gehe soḷasamattānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapetvā bhikkhūnaṃ āgatavelāya pattaṃ gahetvā ''āgacchantu bhonto arahanto, nisīdantu bhonto arahanto''ti yaṃkiñci vadanto arahantavādapaṭisaṃyuttameva vadati. Tesu puthujjanā ''ayaṃ amhesu arahantasaññī''ti cintayiṃsu, khīṇāsavā ''ayaṃ no khīṇāsavabhāvaṃ jānātī''ti. Evaṃ te sabbepi kukkuccāyantā tassa gehaṃ nāgamiṃsu. So dukkhī dummano ''kinnu kho, ayyā, nāgacchantī''ti vihāraṃ gantvā satthāraṃ vanditvā tamatthaṃ ārocesi. Satthā bhikkhū āmantetvā ''kiṃ etaṃ, bhikkhave''ti pucchitvā tehi tasmiṃ atthe ārocite ''sādiyatha pana tumhe, bhikkhave, arahantavāda''nti āha. ''Na sādiyāma mayaṃ, bhante''ti. ''Evaṃ sante manussānaṃ etaṃ pasādabhaññaṃ, anāpatti, bhikkhave, pasādabhaññe, api ca kho pana brāhmaṇassa arahantesu adhimattaṃ pemaṃ, tasmā tumhehipi taṇhāsotaṃ chetvā arahattameva pattuṃ yutta''nti vatvā dhammaṃ desento imaṃ gāthamāha –

383. ''Chinda sotaṃ parakkamma, kāme panuda brāhmaṇa;
Saṅkhārānaṃ khayaṃ ñatvā, akataññūsi brāhmaṇā''ti.

Tattha **parakkammā**ti taṇhāsotaṃ nāma na appamattakena vāyāmena chindituṃ sakkā, tasmā ñāṇasampayuttena mahantena parakkamena parakkamitvā taṃ sotaṃ chinda. Ubhopi **kāme panuda** nīhara. **Brāhmaṇā**ti khīṇāsavānaṃ ālapanametaṃ. **Saṅkhārāna**nti pañcannaṃ khandhānaṃ khayaṃ jānitvā. **Akataññū**ti evaṃ sante tvaṃ suvaṇṇādīsu kenaci akatassa nibbānassa jānanato akataññū nāma hosīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pasādabahulabrāhmaṇavatthu paṭhamaṃ.

2. Sambahulabhikkhuvatthu

Yadā dvayesūti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule bhikkhū ārabbha kathesi.

Ekadivasañhi tiṃsamattā disāvāsikā bhikkhū āgantvā satthāraṃ vanditvā nisīdiṃsu. Sāriputtatthero tesaṃ arahattassa upanissayaṃ disvā satthāraṃ upasaṅkamitvā ṭhitakova imaṃ pañhaṃ pucchi – ''bhante, dve dhammāti vuccanti, katame nu kho dve dhammā''ti? Atha naṃ satthā ''dve dhammāti kho, sāriputta, samathavipassanā vuccantī''ti vatvā imaṃ gāthamāha –

384. ''Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo;
Athassa sabbe saṃyogā, atthaṃ gacchanti jānato''ti.

Tattha **yadā**ti yasmiṃ kāle dvidhā ṭhitesu samathavipassanādhammesu abhiññāpāragādivasena ayaṃ khīṇāsavo pāragū hoti, athassa vaṭṭasmiṃ saṃyojanasamatthā sabbe kāmayogādayo saṃyogā evaṃ jānantassa atthaṃ parikkhayaṃ gacchantīti attho.

Desanāvasāne sabbepi te bhikkhū arahatte patiṭṭhahiṃsūti.

Sambahulabhikkhuvatthu dutiyaṃ.

3. Māravatthu

Yassa pāranti imaṃ dhammadesanaṃ satthā jetavane viharanto māraṃ ārabbha kathesi.

So kirekasmiṃ divase aññataro puriso viya hutvā satthāraṃ upasaṅkamitvā pucchi – ''bhante, pāraṃ pāranti vuccati, kinnu kho etaṃ pāraṃ nāmā''ti. Satthā ''māro aya''nti viditvā, ''pāpima, kiṃ tava pārena, tañhi vītarāgehi pattabba''nti vatvā imaṃ gāthamāha –

385. ‘‘Yassa pāraṃ apāraṃ vā, pārāpāraṃ na vijjati;
Vītaddaraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **pāra**nti ajjhattikāni cha āyatanāni. **Apāra**nti bāhirāni cha āyatanāni. **Pārāpāra**nti tadubhayaṃ. **Na vijjatī**ti yassa sabbampetaṃ ‘‘aha’’nti vā ‘‘mama’’nti vā gahaṇābhāvena natthi, taṃ kilesadarathānaṃ vigamena **vītaddaraṃ** sabbakilesehi **visaṃyuttaṃ ahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Māravatthu tatiyaṃ.

4. Aññatarabrāhmaṇavatthu

Jhāyinti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi.

So kira cintesi – ‘‘satthā attano sāvake, ‘brāhmaṇā’ti vadati, ahañcamhi jātigottena brāhmaṇo, mampi nu kho evaṃ vattuṃ vaṭṭatī’’ti. So satthāraṃ upasaṅkamitvā tamatthaṃ pucchi. Satthā ‘‘nāhaṃ jātigottamattena brāhmaṇaṃ vadāmi, uttamatthaṃ arahattaṃ anuppattameva panevaṃ vadāmī’’ti vatvā imaṃ gāthamāha –

386. ‘‘Jhāyiṃ virajamāsīnaṃ, katakiccamanāsavaṃ;
Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **jhāyi**nti duvidhena jhānena jhāyantaṃ kāmarajena **virajaṃ** vane ekaka**māsīnaṃ** catūhi maggehi soḷasannaṃ kiccānaṃ katattā **katakiccaṃ** āsavānaṃ abhāvena **anāsavaṃ uttamatthaṃ** arahattaṃ **anuppattaṃ ahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne so brāhmaṇo sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Aññatarabrāhmaṇavatthu catutthaṃ.

5. Ānandattheravatthu

Divā tapatīti imaṃ dhammadesanaṃ satthā migāramātupāsāde viharanto ānandattheraṃ ārabbha kathesi.

Pasenadi kosalo kira mahāpavāraṇāya sabbābharaṇapaṭimaṇḍito gandhamālādīni ādāya vihāraṃ agamāsi. Tasmiṃ khaṇe kāḷudāyitthero jhānaṃ samāpajjitvā parisapariyante nisinno hoti, nāmameva panassetaṃ, sarīraṃ suvaṇṇavaṇṇaṃ. Tasmiṃ pana khaṇe cando uggacchati, sūriyo atthameti. Ānandatthero atthamentassa ca sūriyassa uggacchantassa ca candassa obhāsaṃ olokento rañño sarīrobhāsaṃ therassa sarīrobhāsaṃ tathāgatassa ca sarīrobhāsaṃ olokesi. Tattha sabbobhāse atikkamitvā satthāva virocati. Thero satthāraṃ vanditvā, ‘‘bhante, ajja mama ime obhāse olokentassa tumhākameva obhāso ruccati. Tumhākañhi sarīraṃ sabbobhāse atikkamitvā virocatī’’ti āha. Atha naṃ satthā, ‘‘ānanda, sūriyo nāma divā virocati, cando rattiṃ, rājā alaṅkatakāleyeva, khīṇāsave gaṇasaṅgaṇikaṃ pahāya antosamāpattiyaṃyeva virocati, buddhā pana rattimpi divāpi pañcavidhena tejena virocantī’’ti vatvā imaṃ gāthamāha –

387. ‘‘Divā tapati ādicco, rattimābhāti candimā;
Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo;

Atha sabbamahorattiṃ, buddho tapati tejasā''ti.

Tattha **divā tapatī**ti divā virocati, rattiṃ panassa gatamaggopi na paññāyati. **Candimā**ti candopi abbhādīhi vimutto rattimeva virocati, no divā. **Sannaddho**ti suvaṇṇamaṇivicittehi sabbābharaṇehi paṭimaṇḍito caturaṅginiyā senāya parikkhittova rājā virocati, na aññātakavesena ṭhito. **Jhāyī**ti khīṇāsavo pana gaṇaṃ vinodetvā jhāyantova virocati. **Tejasā**ti sammāsambuddho pana sīlatejena dussīlyatejaṃ, guṇatejena nigguṇatejaṃ, paññātejena duppaññatejaṃ, puññatejena apuññatejaṃ, dhammatejena adhammatejaṃ pariyādiyitvā iminā pañcavidhena tejasā niccakālameva virocatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ānandattheravatthu pañcamaṃ.

6. Aññatarabrāhmaṇapabbajitavatthu

Bāhitapāpoti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇapabbajitaṃ ārabbha kathesi.

Eko kira brāhmaṇo bāhirakapabbajjāya pabbajitvā ''samaṇo gotamo attano sāvake 'pabbajitā'ti vadati, ahañcamhi pabbajito, mampi kho evaṃ vattuṃ vaṭṭatī''ti cintetvā satthāraṃ upasaṅkamitvā etamatthaṃ pucchi. Satthā ''nāhaṃ ettakena 'pabbajito'ti vadāmi, kilesamalānaṃ pana pabbājitattā pabbajito nāma hotī''ti vatvā imaṃ gāthamāha –

388. ''Bāhitapāpoti brāhmaṇo, samacariyā samaṇoti vuccati;
Pabbājayamattano malaṃ, tasmā pabbajitoti vuccatī''ti.

Tattha **samacariyā**ti sabbākusalāni sametvā caraṇena. **Tasmā**ti yasmā bāhitapāpatāya brāhmaṇo, akusalāni sametvā caraṇena samaṇoti vuccati, tasmā yo attano rāgādimalaṃ pabbājayanto vinodento carati, sopi tena pabbājanena pabbajitoti vuccatīti attho.

Desanāvasāne so brāhmaṇapabbajito sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Aññatarabrāhmaṇapabbajitavatthu chaṭṭhaṃ.

7. Sāriputtattheravatthu

Na brāhmaṇassāti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi.

Ekasmiṃ kira ṭhāne sambahulā manussā ''aho amhākaṃ, ayyo, khantibalena samannāgato, aññesu akkosantesu vā paharantesu vā kopamattampi natthī''ti therassa guṇe kathayiṃsu. Atheko micchādiṭṭhiko brāhmaṇo ''ko esa na kujjhatī''ti pucchi. ''Amhākaṃ thero''ti. ''Naṃ kujjhāpento na bhavissatī''ti? ''Natthetaṃ, brāhmaṇā''ti. ''Tena hi ahaṃ naṃ kujjhāpessāmī''ti? ''Sace sakkosi, kujjhāpehī''ti. So ''hotu, jānissāmissa kattabba''nti theraṃ bhikkhāya paviṭṭhaṃ disvā pacchābhāgena gantvā piṭṭhimajjhe mahantaṃ pāṇippahāramadāsi. Thero ''kiṃ nāmeta''nti anoloketvāva gato. Brāhmaṇassa sakalasarīre ḍāho uppajji. So ''aho guṇasampanno, ayyo''ti therassa pādamūle nipajjitvā ''khamatha me, bhante''ti vatvā ''kiṃ eta''nti ca vutte ''ahaṃ vīmaṃsanatthāya tumhe pahari''nti āha. ''Hotu khamāmi te''ti. ''Sace me, bhante, khamatha, mama geheyeva nisīditvā bhikkhaṃ gaṇhathā''ti therassa pattaṃ gaṇhi, theropi pattaṃ adāsi. Brāhmaṇo theraṃ gehaṃ netvā parivisi.

Manussā kujjhitvā ‘‘iminā amhākaṃ niraparādho ayyo pahaṭo, daṇḍenapissa mokkho natthi, ettheva naṃ māressāmā’’ti leḍḍudaṇḍādihatthā brāhmaṇassa gehadvāre aṭṭhaṃsu. Thero uṭṭhāya gacchanto brāhmaṇassa hatthe pattaṃ adāsi. Manussā taṃ therena saddhiṃ gacchantaṃ disvā, ‘‘bhante, tumhākaṃ pattaṃ gahetvā brāhmaṇaṃ nivattethā’’ti āhaṃsu. Kiṃ etaṃ upāsakāti? Brāhmaṇena tumhe pahaṭā, mayamassa kattabbaṃ jānissāmāti. Kiṃ pana tumhe iminā pahaṭā, udāhu ahanti? Tumhe, bhanteti. ‘‘Maṃ esa paharitvā khamāpesi, gacchatha tumhe’’ti manusse uyyojetvā brāhmaṇaṃ nivattāpetvā thero vihārameva gato. Bhikkhū ujjhāyiṃsu ‘‘kiṃ nāmetaṃ sāriputtatthero yena brāhmaṇena pahaṭo, tasseva gehe nisīditvā bhikkhaṃ gahetvā āgato. Therassa pahaṭakālato paṭṭhāya idāni so kassa lajjissati, avasese pothento vicarissatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, brāhmaṇo brāhmaṇaṃ paharanto nāma natthi, gihibrāhmaṇena pana samaṇabrāhmaṇo pahaṭo bhavissati, kodho nāmesa anāgāmimaggena samugghātaṃ gacchatī’’ti vatvā dhammaṃ desento imā gāthā abhāsi –

389. ‘‘Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo;
Dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati.

390. ‘‘Na brāhmaṇassetadakiñci seyyo, yadā nisedho manaso piyehi;
Yato yato hiṃsamano nivattati, tato tato sammatimeva dukkha’’nti.

Tattha **pahareyyā**ti ‘‘khīṇāsavabrāhmaṇohamasmī’’ti jānanto khīṇāsavassa vā aññatarassa vā jātibrāhmaṇassa na pahareyya. **Nāssa muñcethā**ti sopi pahaṭo khīṇāsavabrāhmaṇo assa paharitvā ṭhitassa veraṃ na muñcetha, tasmiṃ kopaṃ na kareyyāti attho. **Dhī brāhmaṇassā**ti khīṇāsavabrāhmaṇassa hantāraṃ garahāmi. **Tato dhī**ti yo pana taṃ paharantaṃ paṭipaharanto tassa upari veraṃ muñcati, taṃ tatopi garahāmiyeva.

Etadakiñci seyyoti yaṃ khīṇāsavassa akkosantaṃ vā apaccakkosanaṃ, paharantaṃ vā appaṭipaharaṇaṃ, etaṃ tassa khīṇāsavabrāhmaṇassa na kiñci seyyo, appamattakaṃ seyyo na hoti, adhimattameva seyyoti attho. **Yadā nisedho manaso piyehī**ti kodhanassa hi kodhuppādova manaso piyo nāma. Kodho hi panesa mātāpitūsupi buddhādīsupi aparajjhati. Tasmā yo assa tehi manaso nisedho kodhavasena uppajjamānassa cittassa niggaho, etaṃ na kiñci seyyoti attho. **Hiṃsamano**ti kodhamano. So tassa yato yato vatthuto anāgāmimaggena samugghātaṃ gacchanto nivattati. **Tato tato**ti tato tato vatthuto sakalampi vaṭṭadukkhaṃ nivattatiyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattheravatthu sattamaṃ.

8. Mahāpajāpatigotamīvatthu

Yassa kāyena vācāyāti imaṃ dhammadesanaṃ satthā jetavane viharanto mahāpajāpatiṃ gotamiṃ ārabbha kathesi.

Bhagavatā hi anuppanne vatthusmiṃ paññatte aṭṭha garudhamme maṇḍanakajātiyo puriso surabhipupphadāmaṃ viya sirasā sampaṭicchitvā saparivārā mahāpajāpati gotamī upasampadaṃ labhi, añño tassā upajjhāyo vā ācariyo vā natthi. Evaṃ laddhūpasampadaṃ theriṃ ārabbha aparena samayena kathaṃ samuṭṭhāpesuṃ ‘‘mahāpajāpatiyā gotamiyā ācariyupajjhāyā na paññāyanti, sahattheneva kāsāyāni gaṇhī’’ti. Evañca pana vatvā bhikkhuniyo kukkuccāyantiyo tāya saddhiṃ neva uposathaṃ na pavāraṇaṃ karonti, tā gantvā tathāgatassapi tamatthaṃ ārocesuṃ. Satthā tāsaṃ kathaṃ sutvā ‘‘mayā mahāpajāpatiyā gotamiyā aṭṭha garudhammā dinnā, ahamevassācariyo, ahameva upajjhāyo. Kāyaduccaritādivirahitesu khīṇāsavesu kukkuccaṃ nāma na kātabba’’nti vatvā dhammaṃ desento imaṃ gāthamāha –

391. ‘‘Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Saṃvutaṃ tīhi ṭhānehi, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **dukkaṭa**nti sāvajjaṃ dukkhudrayaṃ apāyasaṃvattanikaṃ kammaṃ. **Tīhi ṭhānehī**ti etehi kāyādīhi tīhi kāraṇehi kāyaduccaritādipavesanivāraṇatthāya dvāraṃ pihitaṃ, taṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahāpajāpatigotamīvatthu aṭṭhamaṃ.

9. Sāriputtattheravatthu

Yamhāti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi.

So kirāyasmā assajittherassa santike dhammaṃ sutvā sotāpattiphalaṃ pattakālato paṭṭhāya ‘‘yassaṃ disāyaṃ thero vasatī’’ti suṇāti, tato añjaliṃ paggayha tatova sīsaṃ katvā nipajjati. Bhikkhū ‘‘micchādiṭṭhiko sāriputto, ajjāpi disā namassamāno vicaratī’’ti tamatthaṃ tathāgatassa ārocesuṃ. Satthā theraṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, sāriputta, disā namassanto vicarasī’’ti pucchitvā, ‘‘bhante, mama disā namassanabhāvaṃ vā anamassanabhāvaṃ vā tumheva jānāthā’’ti vutte ‘‘na, bhikkhave, sāriputto disā namassati, assajittherassa pana santikā dhammaṃ sutvā sotāpattiphalaṃ pattatāya attano ācariyaṃ namassati. Yañhi ācariyaṃ nissāya bhikkhu dhammaṃ vijānāti, tena so brāhmaṇena aggi viya sakkaccaṃ namassitabboyevā’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

392. ‘‘Yamhā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ;
Sakkaccaṃ taṃ namasseyya, aggihuttaṃva brāhmaṇo’’ti.

Tattha **aggihuttaṃvā**ti yathā brāhmaṇo aggihuttaṃ sammā paricaraṇena ceva añjalikammādīhi ca sakkaccaṃ namassati, evaṃ yamhā ācariyā tathāgatapaveditaṃ dhammaṃ vijāneyya, taṃ sakkaccaṃ namasseyyāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattheravatthu navamaṃ.

10. Jaṭilabrāhmaṇavatthu

Na jaṭāhīti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ jaṭilabrāhmaṇaṃ ārabbha kathesi.

So kira ‘‘ahaṃ mātito ca pitito ca sujāto brāhmaṇakule nibbatto. Sace samaṇo gotamo attano sāvake brāhmaṇāti vadati, mampi nu kho tathā vattuṃ vaṭṭatī’’ti satthu santikaṃ gantvā tamatthaṃ pucchi. Atha naṃ satthā ‘‘nāhaṃ, brāhmaṇa, jaṭāmattena, na jātigottamattena brāhmaṇaṃ vadāmi, paṭividdhasaccameva panāhaṃ brāhmaṇoti vadāmī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

393. ‘‘Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo;
Yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo’’ti.

Tattha **sacca**nti yasmiṃ puggale cattāri saccāni soḷasahākārehi paṭivijjhitvā ṭhitaṃ saccañāṇañceva navavidho ca lokuttaradhammo atthi, so suci, so brāhmaṇo cāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Jaṭilabrāhmaṇavatthu dasamaṃ.

11. Kuhakabrāhmaṇavatthu

Kiṃ teti imaṃ dhammadesanaṃ satthā kūṭāgārasālāyaṃ viharanto ekaṃ vaggulivataṃ kuhakabrāhmaṇaṃ ārabbha kathesi.

So kira vesālinagaradvāre ekaṃ kakudharukkhaṃ āruyha dvīhi pādehi rukkhasākhaṃ gaṇhitvā adhosiro olambanto ‘‘kapilānaṃ me sataṃ detha, kahāpaṇe detha, paricārikaṃ detha, no ce dassatha, ito patitvā maranto nagaraṃ anagaraṃ karissāmī’’ti vadati. Tathāgatassa bhikkhusaṅghaparivutassa nagaraṃ pavisanakāle bhikkhū taṃ brāhmaṇaṃ disvā nikkhamanakālepi naṃ tatheva olambantaṃ passiṃsu. Nāgarāpi ‘‘ayaṃ pātova paṭṭhāya evaṃ olambanto patitvā maranto nagaraṃ anagaraṃ kareyyā’’ti cintetvā nagaravināsabhītā ‘‘yaṃ so yācati, sabbaṃ demā’’ti paṭissuṇitvā adaṃsu. So otaritvā sabbaṃ gahetvā agamāsi. Bhikkhū vihārūpacāre taṃ gāviṃ viya viravitvā gacchantaṃ disvā sañjānitvā ‘‘laddhaṃ te, brāhmaṇa, yathāpatthita’’nti pucchitvā ‘‘āma, laddhaṃ me’’ti sutvā antovihāraṃ gantvā tathāgatassa tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, idāneva so kuhakacoro, pubbepi kuhakacoroyeva ahosi. Idāni panesa bālajanaṃ vañceti, tadā pana paṇḍite vañcetuṃ nāsakkhī’’ti vatvā tehi yācito atītamāhari.

Atīte ekaṃ kāsikagāmaṃ nissāya eko kuhakatāpaso vāsaṃ kappesi. Taṃ ekaṃ kulaṃ paṭijaggi. Divā uppannakhādanīyabhojanīyato attano puttānaṃ viya tassapi ekaṃ koṭṭhāsaṃ deti, sāyaṃ uppannakoṭṭhāsaṃ ṭhapetvā dutiyadivase deti. Athekadivasaṃ sāyaṃ godhamaṃsaṃ labhitvā sādhukaṃ pacitvā tato koṭṭhāsaṃ ṭhapetvā dutiyadivase tassa adaṃsu. Tāpaso maṃsaṃ khāditvāva rasataṇhāya baddho ‘‘kiṃ maṃsaṃ nāmeta’’nti pucchitvā ‘‘godhamaṃsa’’nti sutvā bhikkhāya caritvā sappidadhikaṭukabhaṇḍādīni gahetvā paṇṇasālaṃ gantvā ekamantaṃ ṭhapesi. Paṇṇasālāya pana avidūre ekasmiṃ vammike godharājā viharati. So kālena kālaṃ tāpasaṃ vandituṃ āgacchati. Taṃdivasaṃ panesa ‘‘taṃ vadhissāmī’’ti daṇḍaṃ paṭicchādetvā tassa vammikassa avidūre ṭhāne niddāyanto viya nisīdi. Godharājā vammikato nikkhamitvā tassa santikaṃ āgacchantova ākāraṃ sallakkhetvā ‘‘na me ajja ācariyassa ākāro ruccatī’’ti tatova nivatti. Tāpaso tassa nivattanabhāvaṃ ñatvā tassa māraṇatthāya daṇḍaṃ khipi, daṇḍo virajjhitvā gato. Godharājāpi dhammikaṃ pavisitvā tato sīsaṃ nīharitvā āgatamaggaṃ olokento tāpasaṃ āha –

‘‘Samaṇaṃ taṃ maññamāno, upagacchimasaññataṃ;
So maṃ daṇḍena pāhāsi, yathā asamaṇo tathā.

‘‘Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasī’’ti. (jā. 1.4.97-98);

Atha naṃ tāpaso attano santakena palobhetuṃ evamāha –

‘‘Ehi godha nivattassu, bhuñja sālīnamodanaṃ;
Telaṃ loṇañca me atthi, pahūtaṃ mayha pipphalī’’ti. (jā. 1.4.99);

Taṃ sutvā godharājā ‘‘yathā yathā tvaṃ kathesi, tathā tathā me palāyitukāmatāva hotī’’ti vatvā imaṃ gāthamāha –

‘‘Esa bhiyyo pavekkhāmi, vammikaṃ sataporisaṃ;
Telaṃ loṇañca kittesi, ahitaṃ mayha pipphalī’’ti. (jā. 1.4.100);

Evañca pana vatvā ‘‘ahaṃ ettakaṃ kālaṃ tayi samaṇasaññaṃ akāsiṃ, idāni pana te maṃ paharitukāmatāya daṇḍo khitto, tassa khittakāleyeva asamaṇo jāto. Kiṃ tādisassa duppaññassa puggalassa jaṭāhi, kiṃ sakhurena ajinacammena. Abbhantarañhi te gahanaṃ, kevalaṃ bāhirameva parimajjasī’’ti āha. Satthā imaṃ atītaṃ āharitvā ‘‘tadā esa kuhako tāpaso ahosi, godharājā pana ahamevā’’ti vatvā jātakaṃ samodhānetvā tadā godhapaṇḍitena tassa niggahitakāraṇaṃ dassento imaṃ gāthamāha –

394. ‘‘Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasī’’ti. (jā. 1.4.98);

Tattha **kiṃ te jaṭāhī**ti ambho duppañña tava baddhāhipi imāhi jaṭāhi sakhurāya nivatthāyapi imāya ajinacammasāṭikāya ca kimatthoti. **Abbhantara**nti abbhantarañhi te rāgādikilesagahanaṃ, kevalaṃ hatthilaṇḍaṃ assalaṇḍaṃ viya maṭṭhaṃ bāhiraṃ parimajjasīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kuhakabrāhmaṇavatthu ekādasamaṃ.

12. Kisāgotamīvatthu

Paṃsukūladharanti imaṃ dhammadesanaṃ satthā gijjhakūṭe pabbate viharanto kisāgotamiṃ ārabbha kathesi.

Tadā kira sakko paṭhamayāmāvasāne devaparisāya saddhiṃ satthāraṃ upasaṅkamitvā vanditvā ekamante sāraṇīyadhammakathaṃ suṇanto nisīdi. Tasmiṃ khaṇe kisāgotamī ‘‘satthāraṃ passissāmī’’ti ākāsenāgantvā sakkaṃ disvā nivatti. So taṃ vanditvā nivattantiṃ disvā satthāraṃ pucchi – ‘‘kā nāmesā, bhante, āgacchamānāva tumhe disvā nivattatī’’ti? Satthā ‘‘kisāgotamī nāmesā, mahārāja, mama dhītā paṃsukūlikattherīnaṃ aggā’’ti vatvā imaṃ gāthamāha –

395. ‘‘Paṃsukūladharaṃ jantuṃ, kisaṃ dhamanisanthataṃ;
Ekaṃ vanasmiṃ jhāyantaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **kisa**nti paṃsukūlikā hi attano anurūpaṃ paṭipadaṃ pūrentā appamaṃsalohitā ceva honti dhamanisanthatagattā ca, tasmā evamāha. **Ekaṃ vanasmi**nti vivittaṭṭhāne ekakaṃ vanasmiṃ jhāyantaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Kisāgotamīvatthu dvādasamaṃ.

13. Ekabrāhmaṇavatthu

Na cāhanti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ brāhmaṇaṃ ārabbha kathesi.

So kira ‘‘samaṇo gotamo attano sāvake brāhmaṇāti vadati ahañcamhi brāhmaṇayoniyaṃ nibbatto, mampi nu kho evaṃ vattuṃ vaṭṭatī’’ti satthāraṃ upasaṅkamitvā tamatthaṃ pucchi. Atha naṃ satthā ‘‘nāhaṃ, brāhmaṇa, brāhmaṇayoniyaṃ nibbattamattenevaṃ vadāmi, yo pana akiñcano agahaṇo, tamahaṃ brāhmaṇaṃ vadāmī’’ti vatvā imaṃ gāthamāha –

396. ‘‘Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;
Bhovādi nāma so hoti, sace hoti sakiñcano;

Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **yonija**nti yoniyaṃ jātaṃ. **Mattisambhava**nti brāhmaṇiyā mātu santake udarasmiṃ sambhūtaṃ. **Bhovādī**ti so pana āmantanādīsu ''bho, bho''ti vatvā vicaranto bhovādi nāma hoti, sace rāgādīhi kiñcanehi sakiñcano. Ahaṃ pana rāgādīhi **akiñcanaṃ** catūhi upādānehi **anādānaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne so brāhmaṇo sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Ekabrāhmaṇavatthu terasamaṃ.

14. Uggasenaseṭṭhiputtavatthu

Sabbasaṃyojananti imaṃ dhammadesanaṃ satthā veḷuvane viharanto uggasenaṃ nāma seṭṭhiputtaṃ ārabbha kathesi. Vatthu ''muñca pure muñca pacchato''ti (dha. pa. 348) gāthāvaṇṇanāya vitthāritameva.

Tadā hi satthā, ''bhante, uggaseno 'na bhāyāmī'ti vadati, abhūtena maññe aññaṃ byākarotī''ti bhikkhūhi vutte, ''bhikkhave, mama puttasadisā chinnasaṃyojanā na bhāyantiyevā''ti vatvā imaṃ gāthamāha –

397. ''Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **sabbasaṃyojana**nti dasavidhasaṃyojanaṃ. **Na paritassatī**ti taṇhāya na bhāyati. **Tamaha**nti taṃ ahaṃ rāgādīnaṃ saṅgānaṃ atītattā **saṅgātigaṃ,** catunnampi yogānaṃ abhāvena **visaṃyuttaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Uggasenaseṭṭhiputtavatthu cuddasamaṃ.

15. Dvebrāhmaṇavatthu

Chetvā naddhinti imaṃ dhammadesanaṃ satthā jetavane viharanto dve brāhmaṇe ārabbha kathesi.

Tesu kirekassa cūḷarohito nāma goṇo ahosi, ekassa mahārohito nāma. Te ekadivasaṃ ''tava goṇo balavā, mama goṇo balavā''ti vivaditvā ''kiṃ no vivādena, pājetvā jānissāmā''ti aciravatītīre sakaṭaṃ vālukāya pūretvā goṇe yojayiṃsu. Tasmiṃ khaṇe bhikkhūpi nhāyituṃ tattha gatā honti. Brāhmaṇā goṇe pājesuṃ. Sakaṭaṃ niccalaṃ aṭṭhāsi, naddhivarattā pana chijjiṃsu. Bhikkhū disvā vihāraṃ gantvā tamatthaṃ satthu ārocayiṃsu. Satthā, ''bhikkhave, bāhirā etā naddhivarattā, yo koci etā chindateva, bhikkhunā pana ajjhattikaṃ kodhanaddhiñceva taṇhāvarattañca chindituṃ vaṭṭatī''ti vatvā imaṃ gāthamāha –

398. ''Chetvā naddhiṃ varattañca, sandānaṃ sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **naddhi**nti nayhanabhāvena pavattaṃ kodhaṃ. **Varatta**nti bandhanabhāvena pavattaṃ taṇhaṃ. **Sandānaṃ sahanukkama**nti anusayānukkamasahitaṃ dvāsaṭṭhidiṭṭhisandānaṃ, idaṃ sabbampi chinditvā ṭhitaṃ avijjāpalighassa ukkhittattā **ukkhittapalighaṃ,** catunnaṃ saccānaṃ buddhattā **buddhaṃ** taṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne pañcasatā bhikkhū arahatte patiṭṭhahiṃsu, sampattānampi sātthikā dhammadesanā ahosīti.

Dvebrāhmaṇavatthu pannarasamaṃ.

16. Akkosakabhāradvājavatthu

Akkosanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto akkosakabhāradvājaṃ ārabbha kathesi.

Tassa hi bhātu bhāradvājassa dhanañjānī nāma brāhmaṇī sotāpannā ahosi. Sā khīpitvāpi kāsitvāpi pakkhalitvāpi ‘‘namo tassa bhagavato arahato sammāsambuddhassā’’ti imaṃ udānaṃ udānesi. Sā ekadivasaṃ brāhmaṇaparivesanāya pavattamānāya pakkhalitvā tatheva mahāsaddena udānaṃ udānesi. Brāhmaṇo kujjhitvā ‘‘evamevāyaṃ vasalī yattha vā tattha vā pakkhalitvā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsatī’’ti vatvā ‘‘idāni te, vasali, gantvā tassa satthuno vādaṃ āropessāmī’’ti āha. Atha naṃ sā ‘‘gaccha, brāhmaṇa, nāhaṃ taṃ passāmi, yo tassa bhagavato vādaṃ āropeyya, api ca gantvā taṃ bhagavantaṃ pañhaṃ pucchassū’’ti āha. So satthu santikaṃ gantvā avanditvāva ekamantaṃ ṭhito pañhaṃ pucchanto imaṃ gāthamāha –

‘‘Kiṃsu chetvā sukhaṃ seti, kiṃsu chetvā na socati;
Kissassu ekadhammassa, vadhaṃ rocesi gotamā’’ti. (saṃ. ni. 1.187);

Athassa pañhaṃ byākaronto satthā imaṃ gāthamāha –

‘‘Kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati;
Kodhassa visamūlassa, madhuraggassa brāhmaṇa;
Vadhaṃ ariyā pasaṃsanti, tañhi chetvā na socatī’’ti. (saṃ. ni. 1.187);

So satthari pasīditvā pabbajitvā arahattaṃ pāpuṇi. Athassa kaniṭṭho akkosakabhāradvājo ‘‘bhātā kira me pabbajito’’ti sutvā kuddho āgantvā satthāraṃ asabbhāhi pharusāhi vācāhi akkosi. Sopi satthārā atithīnaṃ khādanīyādidānaopammena saññatto satthari pasanno pabbajitvā arahattaṃ pāpuṇi. Aparepissa sundarikabhāradvājo biliṅgakabhāradvājoti dve kaniṭṭhabhātaro satthāraṃ akkosantāva satthārā vinītā pabbajitvā arahattaṃ pāpuṇiṃsu.

Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, acchariyā vata buddhaguṇā, catūsu nāma bhātikesu akkosantesu satthā kiñci avatvā tesaṃyeva patiṭṭhā jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, ahaṃ mama khantibalena samannāgatattā duṭṭhesu adussanto mahājanassa patiṭṭhā homiyevā’’ti vatvā imaṃ gāthamāha –

399. ‘‘Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;
Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **aduṭṭho**ti etaṃ dasahi akkosavatthūhi akkosañca pāṇiādīhi pothanañca andubandhanādīhi bandhanañca yo akuddhamānaso hutvā adhivāseti, khantibalena samannāgatattā **khantibalaṃ,** punappunaṃ uppattiyā anīkabhūtena teneva khantibalena samannāgatattā **balānīkaṃ taṃ** evarūpaṃ **ahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Akkosakabhāradvājavatthu soḷasamaṃ.

17. Sāriputtattheravatthu

Akkodhananti imaṃ dhammadesanaṃ satthā veḷuvane viharanto sāriputtattheraṃ ārabbha kathesi.

Tadā kira thero pañcahi bhikkhusatehi saddhiṃ piṇḍāya caranto nālakagāme mātu gharadvāraṃ agamāsi. Atha naṃ sā nisīdāpetvā parivisamānā akkosi – ''ambho, ucchiṭṭhakhādaka ucchiṭṭhakañjiyaṃ alabhitvā paragharesu uḷuṅkapiṭṭhena ghaṭṭitakañjiyaṃ paribhuñjituṃ asītikoṭidhanaṃ pahāya pabbajitosi, nāsitamhā tayā, bhuñjāhi dānī''ti. Bhikkhūnampi bhattaṃ dadamānā ''tumhehi mama putto attano cūḷupaṭṭhāko kato, idāni bhuñjathā''ti vadeti. Thero bhikkhaṃ gahetvā vihārameva agamāsi. Athāyasmā rāhulo satthāraṃ piṇḍapātena āpucchi. Atha naṃ satthā āha – ''rāhula, kahaṃ gamitthā''ti? ''Ayyikāya gāmaṃ, bhante''ti. ''Kiṃ pana te ayyikāya upajjhāyo vutto''ti? ''Ayyikāya me, bhante, upajjhāyo akkuṭṭho''ti. ''Kinti vatvā''ti? ''Idaṃ nāma, bhante''ti. ''Upajjhāyena pana te kiṃ vutta''nti? ''Na kiñci, bhante''ti. Taṃ sutvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ''āvuso, acchariyā vata sāriputtattherassa guṇā, evaṃnāmassa mātari akkosantiyā kodhamattampi nāhosī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte, ''bhikkhave, khīṇāsavā nāma akkodhanāva hontī''ti vatvā imaṃ gāthamāha –

400. ''Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **vatavanta**nti dhutavatena, samannāgataṃ catupārisuddhisīlena **sīlavantaṃ,** taṇhāussadābhāvena **anussadaṃ ,** chaḷindriyadamanena **dantaṃ,** koṭiyaṃ ṭhitena attabhāvena **antimasarīraṃ tamahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattheravatthu sattarasamaṃ.

18. Uppalavaṇṇātherīvatthu

Vāri pokkharapattevāti imaṃ dhammadesanaṃ satthā jetavane viharanto uppalavaṇṇatheriṃ ārabbha kathesi. Vatthu ''madhuvā maññati bālo''ti gāthāvaṇṇanāya (dha. pa. 69) vitthāritameva. Vuttañhi tattha (dha. pa. aṭṭha. 1.69) –

Aparena samayena mahājano dhammasabhāyaṃ kathaṃ samuṭṭhāpesi ''khīṇāsavāpi maññe kāmasukhaṃ sādiyanti, kāmaṃ sevanti, kiṃ na sevissanti. Na hete koḷāparukkhā, na ca vammikā, allamaṃsasarīrāva, tasmā etepi kāmasukhaṃ sādiyantī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, khīṇāsavā kāmasukhaṃ sādiyanti, na kāmaṃ sevanti. Yathā hi padumapatte patitaṃ udakabindu na limpati na saṇṭhāti, vinivattitvā pana patateva. Yathā ca āragge sāsapo na upalimpati na saṇṭhāti, vinivattitvā patateva, evaṃ khīṇāsavassa citte duvidhopi kāmo na limpati na saṇṭhātī''ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

401. ''Vāri pokkharapatteva, āraggeriva sāsapo;
Yo na limpati kāmesu, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **yo na limpatī**ti evamevaṃ yo abbhantare duvidhepi kāme na upalimpati, tasmiṃ kāme na saṇṭhāti, **tamahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Uppalavaṇṇātherīvatthu aṭṭhārasamaṃ.

19. Aññatarabrāhmaṇavatthu

Yo dukkhassāti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi.

Tassa kireko dāso apaññatte sikkhāpade palāyitvā pabbajitvā arahattaṃ pāpuṇi. Brāhmaṇo taṃ olokento adisvā ekadivasaṃ satthārā saddhiṃ piṇḍāya pavisantaṃ dvārantare disvā cīvaraṃ daḷhaṃ aggahesi. Satthā nivattitvā ‘‘kiṃ idaṃ, brāhmaṇā’’ti pucchi. Dāso me, bho gotamāti. Pannabhāro esa, brāhmaṇāti. ‘‘Pannabhāro’’ti ca vutte brāhmaṇo ‘‘arahā’’ti sallakkhesi. Tasmā punapi tena ‘‘evaṃ, bho gotamā’’ti vutte satthā ‘‘āma, brāhmaṇa, pannabhāro’’ti vatvā imaṃ gāthamāha –

402. ‘‘Yo dukkhassa pajānāti, idheva khayamattano;
Pannabhāraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **dukkhassā**ti khandhadukkhassa. **Pannabhāra**nti ohitakhandhabhāraṃ catūhi yogehi sabbakilesehi vā **visaṃyuttaṃ tamahaṃ brāhmaṇaṃ** vadāmīti attho. Desanāvasāne so brāhmaṇo sotāpattiphale patiṭṭhahi, sampattānampi sātthikā dhammadesanā ahosīti.

Aññatarabrāhmaṇavatthu ekūnavīsatimaṃ.

20. Khemābhikkhunīvatthu

Gambhīrapaññanti imaṃ dhammadesanaṃ satthā gijjhakūṭe viharanto khemaṃ nāma bhikkhuniṃ ārabbha kathesi.

Ekadivasañhi paṭhamayāmasamanantare sakko devarājā parisāya saddhiṃ āgantvā satthu santike sāraṇīyadhammakathaṃ suṇanto nisīdi. Tasmiṃ khaṇe khemā bhikkhunī ‘‘satthāraṃ passissāmī’’ti āgantvā sakkaṃ disvā ākāse ṭhitāva satthāraṃ vanditvā nivatti. Sakko taṃ disvā ‘‘ko esā, bhante, āgacchamānā ākāse ṭhitāva satthāraṃ vanditvā nivattī’’ti pucchi. Satthā ‘‘esā, mahārāja, mama dhītā khemā nāma mahāpaññā maggāmaggakovidā’’ti vatvā imaṃ gāthamāha –

403. ‘‘Gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **gabbhīrapañña**nti gambhīresu khandhādīsu pavattāya paññāya samannāgataṃ dhammojapaññāya samannāgataṃ **medhāviṃ** ‘‘ayaṃ duggatiyā maggo, ayaṃ sugatiyā maggo, ayaṃ nibbānassa maggo, ayaṃ amaggo’’ti evaṃ magge ca amagge ca chekatāya **maggāmaggassa kovidaṃ** arahattasaṅkhātaṃ **uttamatthaṃ anuppattaṃ tamahaṃ brāhmaṇaṃ** vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Khemābhikkhunivatthu vīsatimaṃ.

21. Pabbhāravāsītissattheravatthu

Asaṃsaṭṭhanti imaṃ dhammadesanaṃ satthā jetavane viharanto pabbhāravāsītissattheraṃ ārabbha kathesi.

So kira satthu santike kammaṭṭhānaṃ gahetvā araññaṃ pavisitvā sappāyaṃ senāsanaṃ olokento ekaṃ leṇapabbhāraṃ pāpuṇi, sampattakkhaṇeyevassa cittaṃ ekaggataṃ labhi. So ‘‘ahaṃ idha vasanto pabbajitakiccaṃ nipphādetuṃ sakkhissāmī’’ti cintesi. Leṇepi adhivatthā devatā ‘‘sīlavā bhikkhu āgato, iminā saddhiṃ ekaṭṭhāne vasituṃ dukkhaṃ. Ayaṃ pana idha ekarattimeva vasitvā pakkamissatī’’ti cintetvā putte ādāya nikkhami. Thero punadivase pātova gocaragāmaṃ piṇḍāya pāvisi. Atha naṃ ekā upāsikā disvāva puttasinehaṃ paṭilabhitvā gehe nisīdāpetvā bhojetvā attānaṃ nissāya temāsaṃ vasanatthāya yāci. Sopi ‘‘sakkā mayā imaṃ nissāya bhavanissaraṇaṃ kātu’’nti adhivāsetvā tameva leṇaṃ agamāsi. Devatā taṃ āgacchantaṃ disvā ‘‘addhā kenaci nimantito bhavissati, sve vā parasuve vā gamissatī’’ti cintesi.

Evaṃ aḍḍhamāsamatte atikkante ‘‘ayaṃ idheva maññe antovassaṃ vasissati, sīlavatā pana saddhiṃ ekaṭṭhāne puttakehi saddhiṃ vasituṃ dukkaraṃ, imañca ‘nikkhamā’ti vattuṃ na sakkā, atthi nu kho imassa sīle khalita’’nti dibbena cakkhunā olokentī upasampadamāḷakato paṭṭhāya tassa sīle khalitaṃ adisvā ‘‘parisuddhamassa sīlaṃ, kiñcidevassa katvā ayasaṃ uppādessāmī’’ti tassa upaṭṭhākakule upāsikāya jeṭṭhaputtassa sarīre adhimuccitvā gīvaṃ parivattesi. Tassa akkhīni nikkhamiṃsu, mukhato kheḷo pagghari. Upāsikā taṃ disvā ‘‘kiṃ ida’’nti viravi. Atha naṃ devatā adissamānarūpā evamāha – ‘‘mayā esa gahito, balikammenapi me attho natthi, tumhākaṃ pana kulūpakaṃ theraṃ laṭṭhimadhukaṃ yācitvā tena telaṃ pacitvā imassa natthukammaṃ detha, evāhaṃ imaṃ muñcissāmī’’ti. Nassatu vā esa maratu vā, na sakkhissāmahaṃ ayyaṃ laṭṭhimadhukaṃ yācitunti. Sace laṭṭhimadhukaṃ yācituṃ na sakkotha, nāsikāyassa hiṅgucuṇṇaṃ pakkhipituṃ vadethāti. Idampi vattuṃ na sakkomāti. Tena hissa pādadhovanaudakaṃ ādāya sīse āsiñcathāti. Upāsikā ‘‘sakkā idaṃ kātu’’nti velāya āgataṃ theraṃ nisīdāpetvā yāgukhajjakaṃ datvā antarabhatte nisinnassa pāde dhovitvā udakaṃ gahetvā, ‘‘bhante, idaṃ udakaṃ dārakassa sīse āsiñcāmā’’ti āpucchitvā ‘‘tena hi āsiñcathā’’ti vutte tathā akāsi. Sā devatā tāvadeva taṃ muñcitvā gantvā leṇadvāre aṭṭhāsi.

Theropi bhattakiccāvasāne uṭṭhāyāsanā avissaṭṭhakammaṭṭhānatāya dvattiṃsākāraṃ sajjhāyantova pakkāmi. Atha naṃ leṇadvāraṃ pattakāle sā devatā ‘‘mahāvejja mā idha pavisā’’ti āha. So tattheva ṭhatvā ‘‘kāsi tva’’nti āha. Ahaṃ idha adhivatthā devatāti. Thero ‘‘atthi nu kho mayā vejjakammassa kataṭṭhāna’’nti upasampadamāḷakato paṭṭhāya olokento attano sīle tilakaṃ vā kāḷakaṃ vā adisvā ‘‘ahaṃ mayā vejjakammassa kataṭṭhānaṃ na passāmi, kasmā evaṃ vadesī’’ti āha. Na passasīti. Āma, na passāmīti? Ācikkhāmi teti. Āma, ācikkhāhīti. Tiṭṭhatu tāva dūre kataṃ, ajjeva tayā amanussagahitassa upaṭṭhākaputtassa pādadhovanaudakaṃ sīse āsittaṃ, nāsittanti? Āma, āsittanti. Kiṃ etaṃ na passasīti? Etaṃ sandhāya tvaṃ vadesīti? Āma, etaṃ sandhāya vadāmīti. Thero cintesi – ‘‘aho vata me sammā paṇihito attā, sāsanassa anurūpaṃ vata me caritaṃ, devatāpi mama catupārisuddhisīle tilakaṃ vā kāḷakaṃ vā adisvā dārakassa sīse āsittapādadhovanamattaṃ addasā’’ti tassa sīlaṃ ārabbha balavapīti uppajji. So taṃ vikkhambhetvā pāduddhārampi akatvā tattheva arahattaṃ patvā ‘‘mādisaṃ parisuddhaṃ samaṇaṃ dūsetvā mā idha vanasaṇḍe vasi, tvameva nikkhamāhī’’ti devataṃ ovadanto imaṃ udānaṃ udānesi –

> ‘‘Visuddho vata me vāso, nimmalaṃ maṃ tapassinaṃ;
> Mā tvaṃ visuddhaṃ dūsesi, nikkhama pavanā tuva’’nti.

So tattheva temāsaṃ vasitvā vutthavasso satthu santikaṃ gantvā bhikkhūhi ‘‘kiṃ, āvuso, pabbajitakiccaṃ te matthakaṃ pāpita’’nti puṭṭho tasmiṃ leṇe vassūpagamanato paṭṭhāya sabbaṃ taṃ pavattiṃ bhikkhūnaṃ ārocetvā, ‘‘āvuso, tvaṃ devatāya evaṃ vuccamāno na kujjhī’’ti vutte ‘‘na kujjhi’’nti āha. Bhikkhū tathāgatassa ārocesuṃ, ‘‘bhante, ayaṃ bhikkhu aññaṃ byākaroti, devatāya idaṃ nāma vuccamānopi na kujjhinti vadatī’’ti. Satthā tesaṃ kathaṃ sutvā ‘‘neva, bhikkhave, mama putto kujjhati, etassa gihīhi vā pabbajitehi vā saṃsaggo nāma natthi, asaṃsaṭṭho esa appiccho santuṭṭho’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

404. ‘‘Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **asaṃsaṭṭha**nti dassanasavanasamullapanaparibhogakāyasaṃsaggānaṃ abhāvena asaṃsaṭṭhaṃ. **Ubhaya**nti gihīhi ca anāgārehi cāti ubhayehipi asaṃsaṭṭhaṃ. **Anokasāri**nti anālayacāriṃ taṃ evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pabbhāravāsītissattheravatthu ekavīsatimaṃ.

22. Aññatarabhikkhuvatthu

Nidhāya daṇḍanti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi.

So kira satthu santike kammaṭṭhānaṃ gahetvā araññe vāyamanto arahattaṃ patvā ‘‘paṭiladdhaguṇaṃ satthu ārocessāmī’’ti tato nikkhami. Atha naṃ ekasmiṃ gāme ekā itthī sāmikena saddhiṃ kalahaṃ katvā tasmiṃ bahi nikkhante ‘‘kulagharaṃ gamissāmī’’ti maggaṃ paṭipannā antarāmagge disvā ‘‘imaṃ theraṃ nissāya gamissāmī’’ti piṭṭhito piṭṭhito anubandhi. Thero pana taṃ na passati. Athassā sāmiko gehaṃ āgato taṃ adisvā ‘‘kulagāmaṃ gatā bhavissatī’’ti anubandhanto taṃ disvā ‘‘na sakkā imāya ekikāya imaṃ aṭaviṃ paṭipajjituṃ, kaṃ nu kho nissāya gacchatī’’ti olokento theraṃ disvā ‘‘ayaṃ imaṃ gaṇhitvā nikkhanto bhavissatī’’ti cintetvā theraṃ santajjesi. Atha naṃ sā itthī ‘‘neva maṃ esa bhadanto passati, na ālapati, mā naṃ kiñci avacā’’ti āha. So ‘‘kiṃ pana tvaṃ attānaṃ gahetvā gacchantaṃ mama ācikkhissasi, tuyhameva anucchavikaṃ imassa karissāmī’’ti uppannakodho itthiyā āghātena theraṃ pothetvā taṃ ādāya nivatti. Therassa sakalasarīraṃ sañjātagaṇḍaṃ ahosi. Athassa vihāraṃ gatakāle bhikkhū sarīraṃ sambāhantā gaṇḍe disvā ‘‘kiṃ ida’’nti pucchiṃsu. So tesaṃ tamatthaṃ ārocesi. Atha naṃ bhikkhū, ‘‘āvuso, tasmiṃ purise evaṃ paharante tvaṃ kiṃ avaca, kiṃ vā te kodho uppanno’’ti. ‘‘Na me, āvuso, kodho uppajjī’’ti vutte satthu santikaṃ gantvā tamatthaṃ ārocetvā, ‘‘bhante, esa bhikkhu ‘kodho te uppajjatī’ti vuccamāno ‘na me, āvuso, kodho uppajjatī’ti abhūtaṃ vatvā aññaṃ byākarotī’’ti ārocesuṃ. Satthā tesaṃ kathaṃ sutvā, ‘‘bhikkhave, khīṇāsavā nāma nihitadaṇḍā, te paharantesupi kodhaṃ na karontiyevā’’ti vatvā imaṃ gāthamāha –

405. ‘‘Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;
Yo na hanti na ghāteti, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **nidhāyā**ti nikkhipitvā oropetvā. **Tasesu thāvaresu cā**ti taṇhātāsena tasesu, taṇhāabhāvena thiratāya thāvaresu ca. **Yo na hantī**ti yo evaṃ sabbasattesu vigatapaṭighatāya nikkhittadaṇḍo neva kañci sayaṃ hanati, na aññe ghāteti, tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aññatarabhikkhuvatthu bāvīsatimaṃ.

23. Sāmaṇerānaṃ vatthu

Aviruddhanti imaṃ dhammadesanaṃ satthā jetavane viharanto cattāro sāmaṇere ārabbha kathesi.

Ekā kira brāhmaṇī catunnaṃ bhikkhūnaṃ uddesabhattaṃ sajjetvā brāhmaṇaṃ āha – ‘‘vihāraṃ gantvā cattāro mahallakabrāhmaṇe uddisāpetvā ānehī''ti. So vihāraṃ gantvā ''cattāro me brāhmaṇe uddisitvā dethā''ti āha. Tassa saṃkicco paṇḍito sopāko revatoti sattavassikā cattāro khīṇāsavasāmaṇerā pāpuṇiṃsu. Brāhmaṇī mahārahāni āsanāni paññāpetvā ṭhitā sāmaṇere disvāva kupitā uddhane pakkhittaloṇaṃ viya taṭataṭāyamānā ''tvaṃ vihāraṃ gantvā attano nattumattepi appahonte cattāro kumārake gahetvā āgatosī''ti vatvā tesaṃ tesu āsanesu nisīdituṃ adatvā nīcapīṭhakāni attharitvā ''etesu nisīdathā''ti vatvā ''gaccha, brāhmaṇa, mahallake oloketvā ānehī''ti āha. Brāhmaṇo vihāraṃ gantvā sāriputtattheraṃ disvā ''etha, amhākaṃ gehaṃ gamissāmā''ti ānesi. Thero āgantvā sāmaṇere disvā ''imehi brāhmaṇehi bhattaṃ laddha''nti pucchitvā ''na laddha''nti vutte catunnameva bhattassa paṭiyattabhāvaṃ ñatvā ''āhara me patta''nti pattaṃ gahetvā pakkāmi. Brāhmaṇīpi ''kiṃ iminā vutta''nti pucchitvā ''etesaṃ nisinnānaṃ brāhmaṇānaṃ laddhuṃ vaṭṭati, āhara me patta''nti attano pattaṃ gahetvā gato, na bhuñjitukāmo bhavissati, sīghaṃ gantvā aññaṃ oloketvā ānehīti. Brāhmaṇo gantvā mahāmoggallānattheraṃ disvā tatheva vatvā ānesi. Sopi sāmaṇere disvā tatheva vatvā pattaṃ gahetvā pakkāmi. Atha naṃ brāhmaṇī āha – ''ete na bhuñjitukāmā, brāhmaṇavādakaṃ gantvā ekaṃ mahallakabrāhmaṇaṃ ānehī''ti.

Sāmaṇerāpi pātova paṭṭhāya kiñci alabhamānā jighacchāya pīḷitā nisīdiṃsu. Atha nesaṃ guṇatejena sakkassa āsanaṃ uṇhākāraṃ dassesi. So āvajjento tesaṃ pātova paṭṭhāya nisinnānaṃ kilantabhāvaṃ ñatvā ''mayā tattha gantuṃ vaṭṭatī''ti jarājiṇṇo mahallakabrāhmaṇo hutvā tasmiṃ brāhmaṇavādake brāhmaṇānaṃ aggāsane nisīdi. Brāhmaṇo taṃ disvā ''idāni me brāhmaṇī attamanā bhavissatī''ti ehi gehaṃ gamissāmā''ti taṃ ādāya gehaṃ agamāsi. Brāhmaṇī taṃ disvāva tuṭṭhacittā dvīsu āsanesu attharaṇaṃ ekasmiṃyeva attharitvā, ''ayya, idha nisīdāhī''ti āha. Sakko gehaṃ pavisitvā cattāro sāmaṇere pañcapatiṭṭhitena vanditvā tesaṃ āsanapariyante bhūmiyaṃ pallaṅkena nisīdi. Atha naṃ disvā brāhmaṇī brāhmaṇaṃ āha – ''aho te ānīto brāhmaṇo, etampi ummattakaṃ gahetvā āgatosi, attano nattumatte vandanto vicarati, kiṃ iminā, nīharāhi na''nti. So khandhepi hatthepi kacchāyapi gahetvā nikkaḍḍhiyamāno uṭṭhātumpi na icchati. Atha naṃ brāhmaṇī ''ehi, brāhmaṇa, tvaṃ ekasmiṃ hatthe gaṇha, ahaṃ ekasmiṃ hatthe gaṇhissāmī''ti ubhopi dvīsu hatthesu gahetvā piṭṭhiyaṃ pothentā gehadvārato bahi akaṃsu. Sakkopi nisinnaṭṭhāneyeva nisinno hatthaṃ parivattesi. Te nivattitvā taṃ nisinnameva disvā bhītaravaṃ ravantā vissajjesuṃ. Tasmiṃ khaṇe sakko attano sakkabhāvaṃ jānāpesi. Atha nesaṃ āhāraṃ adaṃsu. Pañcapi janā āhāraṃ gahetvā eko kaṇṇikāmaṇḍalaṃ vinivijjhitvā, eko chadanassa purimabhāgaṃ, eko pacchimabhāgaṃ, eko pathaviyaṃ nimujjitvā, sakkopi ekena ṭhānena nikkhamīti evaṃ pañcadhā agamaṃsu. Tato paṭṭhāya ca pana taṃ gehaṃ pañcachiddagehaṃ kira nāma jātaṃ.

Sāmaṇerepi vihāraṃ gatakāle bhikkhū, ''āvuso, kīdisa''nti pucchiṃsu. Mā no pucchittha, amhākaṃ diṭṭhakālato paṭṭhāya brāhmaṇī kodhābhibhūtā paññattāsanesu no nisīditumpi adatvā ''sīghaṃ sīghaṃ mahallakabrāhmaṇaṃ ānehī''ti āha. Amhākaṃ upajjhāyo āgantvā amhe disvā ''imesaṃ nisinnabrāhmaṇānaṃ laddhuṃ vaṭṭatī''ti pattaṃ āharāpetvā nikkhami. ''Aññaṃ mahallakaṃ brāhmaṇaṃ ānesī''ti vutte brāhmaṇo mahāmoggallānattheraṃ ānesi, sopi amhe disvā tatheva vatvā pakkāmi. Atha brāhmaṇī ''na ete bhuñjitukāmā, gaccha brāhmaṇavādakato ekaṃ mahallakabrāhmaṇaṃ ānehī''ti brāhmaṇaṃ pahiṇi. So tattha gantvā brāhmaṇavesena āgataṃ sakkaṃ ānesi, tassa āgatakāle amhākaṃ āhāraṃ adaṃsūti. Evaṃ karontānaṃ pana tesaṃ tumhe na kujjhitthāti? Na kujjhimhāti. Bhikkhū taṃ sutvā satthu ārocesuṃ – ''bhante, ime 'na kujjhimhā'ti abhūtaṃ vatvā aññaṃ byākarontī''ti. Satthā, ''bhikkhave, khīṇāsavā nāma viruddhesupi na virujjhantiyevā''ti vatvā imaṃ gāthamāha –

406. ''Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **aviruddha**nti āghātavasena viruddhesupi lokiyamahājanesu āghātābhāvena aviruddhaṃ. Hatthagate daṇḍe vā satthe vā avijjamānepi paresaṃ pahāradānato aviratattā attadaṇḍesu janesu nibbutaṃ nikkhittadaṇḍaṃ, pañcannaṃ khandhānaṃ ahaṃ mamanti gahitattā sādānesu tassa gahaṇassa abhāvena anādānaṃ taṃ evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāmaṇerānaṃ vatthu tevīsatimaṃ.

24. Mahāpanthakattheravatthu

Yassa rāgo cāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto mahāpanthakaṃ ārabbha kathesi.

So hāyasmā cūḷapanthakaṃ catūhi māsehi ekaṃ gāthaṃ paguṇaṃ kātuṃ asakkontaṃ ‘‘tvaṃ sāsane abhabbo, gihibhogāpi parihīno, kiṃ te idha vāsena, ito nikkhamā’’ti vihārā nikkaḍḍhitvā dvāraṃ thakesi. Bhikkhū kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, mahāpanthakattherena idaṃ nāma kataṃ, khīṇāsavānampi maññe kodho uppajjatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, khīṇāsavānaṃ rāgādayo kilesā atthi, mama puttena atthapurekkhāratāya ceva dhammapurekkhāratāya ca kata’’nti vatvā imaṃ gāthamāha –

407. ‘‘Yassa rāgo ca doso ca, māno makkho ca pātito;
Sāsaporiva āraggā, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **āraggā**ti yassete rāgādayo kilesā, ayañca paraguṇamakkhanalakkhaṇo makkho āraggā sāsapo viya pātito, yathā sāsapo āragge na santiṭṭhati, evaṃ citte na santiṭṭhati, tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahāpanthakattheravatthu catuvīsatimaṃ.

25. Pilindavacchattheravatthu

Akakkasanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto pilindavacchattheraṃ ārabbha kathesi.

So kirāyasmā ‘‘ehi, vasali, yāhi, vasalī’’tiādīni vadanto gihīpi pabbajitepi vasalivādeneva samudācarati. Athekadivasaṃ sambahulā bhikkhū satthu ārocesuṃ – ‘‘āyasmā, bhante, pilindavaccho bhikkhū vasalivādena samudācaratī’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ pilindavaccha bhikkhū vasalivādena samudācarasī’’ti pucchitvā ‘‘evaṃ, bhante’’ti vutte tassāyasmato pubbenivāsaṃ manasikaritvā ‘‘mā kho tumhe, bhikkhave, vacchassa bhikkhuno ujjhāyittha, na, bhikkhave, vaccho dosantaro bhikkhū vasalivādena samudācarati, vacchassa, bhikkhave, bhikkhuno pañca jātisatāni abbokiṇṇāni sabbāni tāni brāhmaṇakule paccājātāni, so tassa dīgharattaṃ vasalivādo samudāciṇṇo, khīṇāsavassa nāma kakkasaṃ pharusaṃ paresaṃ mammaghaṭṭanavacanameva natthi. Āciṇṇavasena hi mama putto evaṃ kathetī’’ti vatvā imaṃ gāthamāha –

408. ‘‘Akakkasaṃ viññāpaniṃ, giraṃ saccamudīraye;
Yāya nābhisaje kañci, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **akakkasa**nti apharusaṃ. **Viññāpani**nti atthaviññāpaniṃ. **Sacca**nti bhūtatthaṃ. **Nābhisaje**ti yāya girāya aññaṃ kujjhāpanavasena na laggāpeyya, khīṇāsavo nāma evarūpameva giraṃ bhāseyya, tasmā tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Pilindavacchattheravatthu pañcavīsatimaṃ.

26. Aññatarattheravatthu

Yodha dīghanti imaṃ dhammadesanaṃ satthā jetavane viharanto aññatarattheraṃ ārabbha kathesi.

Sāvatthiyaṃ kireko micchādiṭṭhiko brāhmaṇo sarīragandhagahaṇabhayena uttarasāṭakaṃ apanetvā ekamante ṭhapetvā gehadvārābhimukho nisīdi. Atheko khīṇāsavo bhattakiccaṃ katvā vihāraṃ gacchanto taṃ sāṭakaṃ disvā ito cito ca oloketvā kañci apassanto ‘‘nissāmiko aya’’nti paṃsukūlaṃ adhiṭṭhahitvā gaṇhi. Atha naṃ brāhmaṇo disvā akkosanto upasaṅkamitvā ‘‘muṇḍaka, samaṇa, mama sāṭakaṃ gaṇhasī’’ti āha. Taveso, brāhmaṇāti. Āma, samaṇāti. ‘‘Mayā kañci apassantena paṃsukūlasaññāya gahito, gaṇha na’’nti tassa datvā vihāraṃ gantvā bhikkhūnaṃ tamatthaṃ ārocesi. Athassa vacanaṃ sutvā bhikkhū tena saddhiṃ keḷiṃ karontā ‘‘kiṃ nu kho, āvuso, sāṭako dīgho rasso thūlo saṇho’’ti. Āvuso, dīgho vā hotu rasso vā thūlo vā saṇho vā, natthi mayhaṃ tasmiṃ ālayo, paṃsukūlasaññāya naṃ gaṇhinti. Taṃ sutvā bhikkhū tathāgatassa ārocesuṃ – ‘‘esa, bhante, bhikkhu abhūtaṃ vatvā aññaṃ byākarotī’’ti. Satthā ‘‘bhūtaṃ, bhikkhave, esa katheti, khīṇāsavā nāma paresaṃ santakaṃ na gaṇhantī’’ti vatvā imaṃ gāthamāha –

409. ‘‘Yodha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādiyati, tamahaṃ brūmi brāhmaṇa’’nti.

Tassattho – sāṭakābharaṇādīsu dīghaṃ vā rassaṃ vā maṇimuttādīsu aṇuṃ vā thūlaṃ vā mahagghaappagghavasena subhaṃ vā asubhaṃ vā yo puggalo imasmiṃ loke parapariggahitaṃ nādiyati, tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aññatarattheravatthu chabbīsatimaṃ.

27. Sāriputtattheravatthu

Āsā yassāti imaṃ dhammadesanaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi.

Thero kira pañcabhikkhusataparivāro janapade ekaṃ vihāraṃ gantvā vassaṃ upagañchi. Manussā theraṃ disvā bahuṃ vassāvāsikaṃ paṭissuṇiṃsu. Thero pavāretvā sabbasmiṃ vassāvāsike asampatteyeva satthu santikaṃ gacchanto bhikkhū āha – ‘‘daharānañceva sāmaṇerānañca manussehi vassāvāsike āhaṭe gahetvā peseyyātha, ṭhapetvā vā sāsanaṃ pahiṇeyyāthā’’ti. Evaṃ vatvā ca pana satthu santikaṃ agamāsi. Bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘ajjāpi maññe sāriputtattherassa taṇhā atthiyeva. Tathā hi manussehi vassāvāsike dinne attano saddhivihārikānaṃ ‘vassāvāsikaṃ peseyyātha, ṭhapetvā vā sāsanaṃ pahiṇeyyāthā’ti bhikkhūnaṃ vatvā āgato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, mama puttassa taṇhā atthi, manussānaṃ pana puññato daharasāmaṇerānañca dhammikalābhato parihāni mā ahosīti tenevaṃ kathita’’nti vatvā imaṃ gāthamāha –

410. ‘‘Āsā yassa na vijjanti, asmiṃ loke paramhi ca;
Nirāsāsaṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **āsā**ti taṇhā. **Nirāsāsa**nti nittaṇhaṃ. **Visaṃyutta**nti sabbakilesehi visaṃyuttaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sāriputtattheravatthu sattavīsatimaṃ.

28. Mahāmoggallānattheravatthu

Yassālayāti imaṃ dhammadesanaṃ satthā jetavane viharanto mahāmoggallānattheraṃ ārabbha kathesi. Vatthu purimasadisameva. Idha pana satthā moggallānattherassa nittaṇhabhāvaṃ vatvā imaṃ gāthamāha –

411. ‘‘Yassālayā na vijjanti, aññāya akathaṃkathī;
Amatogadhamanuppattaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **ālayā**ti taṇhā. **Aññāya akathaṃkathī**ti aṭṭha vatthūni yathābhūtaṃ jānitvā aṭṭhavatthukāya vicikicchāya nibbicikiccho. **Amatogadhamanuppatta**nti amataṃ nibbānaṃ ogāhetvā anuppattaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Mahāmoggallānattheravatthu aṭṭhavīsatimaṃ.

29. Revatattheravatthu

Yodha puññañcāti imaṃ dhammadesanaṃ satthā pubbārāme viharanto revatattheraṃ ārabbha kathesi. Vatthu ‘‘gāme vā yadi vāraññe’’ti (dha. pa. 98) gāthāvaṇṇanāya vitthāritameva. Vuttañhi tattha (dha. pa. aṭṭha. 1.98) –

Puna ekadivasaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘aho sāmaṇerassa lābho, aho puññaṃ, yena ekakena pañcannaṃ bhikkhusatānaṃ pañcakūṭāgārasatāni katānī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte, ‘‘bhikkhave, mayhaṃ puttassa neva puññaṃ atthi, na pāpaṃ, ubhayamassa pahīna’’nti vatvā imaṃ gāthamāha –

412. ‘‘Yodha puññañca pāpañca, ubho saṅgamupaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **ubho**ti dvepi puññāni ca pāpāni ca chaḍḍetvāti attho. **Saṅga**nti rāgādibhedaṃ saṅgaṃ. **Upaccagā**ti atikkanto. Vaṭṭamūlakasokābhāvena asokaṃ abbhantare rāgarajādīnaṃ abhāvena virajaṃ nirupakkilesatāya suddhaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Revatattheravatthu ekūnatiṃsatimaṃ.

30. Candābhattheravatthu

Candaṃ vāti imaṃ dhammadesanaṃ satthā jetavane viharanto candābhattheraṃ ārabbha kathesi.

Tatrāyaṃ anupubbī kathā – atīte eko bārāṇasivāsī vāṇijo ‘‘paccantaṃ gantvā candanaṃ āharissāmī’’ti bahūni vatthābharaṇādīni gahetvā pañcahi sakaṭasatehi paccantaṃ gantvā gāmadvāre nivāsaṃ gahetvā aṭaviyaṃ gopāladārake pucchi – ‘‘imasmiṃ gāme pabbatapādakammiko koci manusso atthī''ti? ''Āma, atthī''ti. ''Ko nāmeso''ti? ''Asuko nāmā''ti. ''Bhariyāya panassa puttānaṃ vā kiṃnāma''nti? ''Idañcidañcā''ti. ''Kahaṃ panassa ṭhāne geha''nti? ''Asukaṭṭhāne nāmā''ti. So tehi dinnasaññāya sukhayānake nisīditvā tassa gehadvāraṃ gantvā yānā oruyha gehaṃ pavisitvā ''asukanāme''ti taṃ itthiṃ pakkosi. Sā ''eko no ñātako bhavissatī''ti vegenāgantvā āsanaṃ paññāpesi. So tattha nisīditvā nāmaṃ vatvā ''mama sahāyo kaha''nti pucchi. ''Araññaṃ gato, sāmī''ti. ''Mama putto asuko nāma, mama dhītā asukā nāma kaha''nti sabbesaṃ nāmaṃ kittentova pucchitvā ''imāni nesaṃ vatthābharaṇāni dadeyyāsi, sahāyassāpi me aṭavito āgatakāle idaṃ vatthābharaṇaṃ dadeyyāsī''ti adāsi. Sā tassa uḷāraṃ sakkāraṃ katvā sāmikassa āgatakāle ''sāmi, iminā āgatakālato paṭṭhāya sabbesaṃ nāmaṃ vatvā idañcidañca dinna''nti āha. Sopissa kattabbayuttakaṃ kari.

Atha naṃ sāyaṃ sayane nisinno pucchi – ''samma, pabbatapāde carantena te kiṃ bahuṃ diṭṭhapubba''nti? ''Aññaṃ na passāmi, rattasākhā pana me bahū rukkhā diṭṭhā''ti. ''Bahū rukkhā''ti? ''Āma, bahū''ti. Tena hi te amhākaṃ dassehīti tena saddhiṃ gantvā rattacandanarukkhe chinditvā pañca sakaṭasatāni pūretvā āgacchanto taṃ āha – ''samma, bārāṇasiyaṃ asukaṭṭhāne nāma mama gehaṃ, kālena kālaṃ mama santikaṃ āgaccheyyāsi, aññena ca me paṇṇākārena attho natthi, rattasākharukkhe eva āhareyyāsī''ti. So ''sādhū''ti vatvā kālena kālaṃ tassa santikaṃ āgacchanto rattacandanameva āharati, sopissa bahudhanaṃ deti.

Tato aparena samayena parinibbute kassapadasabale patiṭṭhite kañcanathūpe so puriso bahuṃ candanaṃ ādāya bārāṇasiṃ agamāsi. Athassa so sahāyako vāṇijo bahuṃ candanaṃ pisāpetvā pātiṃ pūretvā ''ehi, samma, yāva bhattaṃ pacati, tāva cetiyakaraṇaṭṭhānaṃ gantvā āgamissāmā''ti taṃ ādāya tattha gantvā candanapūjaṃ akāsi. Sopissa paccantavāsī sahāyako cetiyakucchiyaṃ candanena candamaṇḍalaṃ akāsi. Ettakamevassa pubbakammaṃ.

So tato cuto devaloke nibbattitvā ekaṃ buddhantaraṃ tattha khepetvā imasmiṃ buddhuppāde rājagahanagare brāhmaṇamahāsālakule nibbatti. Tassa nābhimaṇḍalato candamaṇḍalasadisā pabhā uṭṭhahi, tenassa **candābho**tveva nāmaṃ kariṃsu. Cetiye kirassa candamaṇḍalakaraṇanissando esa. Brāhmaṇā cintayiṃsu – ''sakkā amhehi imaṃ gahetvā lokaṃ khāditu''nti. Taṃ yāne nisīdāpetvā ''yo imassa sarīraṃ hatthena parāmasati, so evarūpaṃ nāma issariyasampattiṃ labhatī''ti vatvā vicariṃsu. Sataṃ vā sahassaṃ vā dadamānā eva tassa sarīraṃ hatthena phusituṃ labhanti. Te evaṃ anuvicarantā sāvatthiṃ anuppattā nagarassa ca vihārassa ca antarā nivāsaṃ gaṇhiṃsu. Sāvatthiyampi pañcakoṭimattā ariyasāvakā purebhattaṃ dānaṃ datvā pacchābhattaṃ gandhamālavatthabhesajjādihatthā dhammassavanāya gacchanti. Brāhmaṇā te disvā ''kahaṃ gacchathā''ti pucchiṃsu. Satthu santikaṃ dhammassavanāyāti. Etha tattha gantvā kiṃ karissatha, amhākaṃ candābhassa brāhmaṇassa ānubhāvasadiso ānubhāvo natthi. Etassa hi sarīraṃ phusantā idaṃ nāma labhanti, etha passatha nanti. Tumhākaṃ candābhassa brāhmaṇassa ko ānubhāvo nāma, amhākaṃ satthāyeva mahānubhāvoti. Te aññamaññaṃ saññāpetuṃ asakkontā ''vihāraṃ gantvā candābhassa vā amhākaṃ vā satthu ānubhāvaṃ jānissāmā''ti taṃ gahetvā vihāraṃ agamaṃsu.

Satthā tasmiṃ attano santikaṃ upasaṅkamanteyeva candābhāya antaradhānaṃ akāsi. So satthu santike aṅgārapacchiyaṃ kāko viya ahosi. Atha naṃ ekamantaṃ nayiṃsu, ābhā paṭipākatikā ahosi. Puna satthu santikaṃ ānayiṃsu, ābhā tatheva antaradhāyi. Evaṃ tikkhattuṃ gantvā antaradhāyamānaṃ ābhaṃ disvā candābho cintesi – ''ayaṃ ābhāya antaradhānamantaṃ jānāti maññe''ti. So satthāraṃ pucchi – ''kiṃ nu kho ābhāya antaradhānamantaṃ jānāthā''ti? Āma, jānāmīti. Tena hi me dethāti. Na sakkā apabbajitassa dātunti. So brāhmaṇe āha – ''etasmiṃ mante gahite ahaṃ sakalajambudīpe jeṭṭhako bhavissāmi, tumhe ettheva hotha, ahaṃ pabbajitvā katipāheneva mantaṃ gaṇhissāmī''ti. So satthāraṃ pabbajjaṃ yācitvā upasampajji. Athassa dvattiṃsākāraṃ ācikkhi. So ''kiṃ ida''nti pucchi. Idaṃ mantassa parikammaṃ sajjhāyituṃ vaṭṭatīti. Brāhmaṇāpi antarantarā āgantvā ''gahito te manto''ti pucchanti. Na tāva gaṇhāmīti. So katipāheneva arahattaṃ patvā brāhmaṇehi āgantvā pucchitakāle ''yātha tumhe, idānāhaṃ anāgamanadhammo jāto''ti āha. Bhikkhū tathāgatassa ārocesuṃ – ''ayaṃ, bhante, abhūtaṃ vatvā aññaṃ byākarotī''ti. Satthā ''khīṇāsavo idāni, bhikkhave, mama putto candābho, bhūtamevesa kathetī''ti vatvā imaṃ gāthamāha –

413. ''Candaṃva vimalaṃ suddhaṃ, vippasannamanāvilaṃ;
Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **vimala**nti abbhādimalarahitaṃ. **Suddha**nti nirupakkilesaṃ. **Vippasanna**nti pasannacittaṃ. **Anāvila**nti kilesāvilattarahitaṃ. **Nandībhavaparikkhīṇa**nti tīsu bhavesu parikkhīṇataṇhaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Candābhattheravatthu tiṃsatimaṃ.

31. Sīvalittheravatthu

Yo imanti imaṃ dhammadesanaṃ satthā kuṇḍakoliyaṃ nissāya kuṇḍadhānavane viharanto sīvalittheraṃ ārabbha kathesi.

Ekasmiñhi samaye suppavāsā nāma koliyadhītā sattavassāni gabbhaṃ dhāretvā sattāhaṃ mūḷhagabbhā dukkhāhi tibbāhi kaṭukāhi vedanāhi phuṭṭhā ''sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti. Suppaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno. Susukhaṃ vata taṃ nibbānaṃ, yathidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī''ti (udā. 18) imehi tīhi vitakkehi taṃ dukkhaṃ adhivāsentī sāmikaṃ satthu santikaṃ pesetvā tena tassā vacanena satthu vandanāya ārocitāya ''sukhinī hotu suppavāsā koliyadhītā, arogā arogaṃ puttaṃ vijāyatū''ti satthārā vuttakkhaṇeyeva sukhinī arogā arogaṃ puttaṃ vijāyitvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sattāhaṃ mahādānaṃ adāsi. Puttopissā jātadivasato paṭṭhāya dhammakaraṇaṃ ādāya saṅghassa udakaṃ parissāvesi. So aparabhāge nikkhamitvā pabbajito arahattaṃ pāpuṇi.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''passathāvuso, evarūpo nāma arahattassa upanissayasampanno bhikkhu ettakaṃ kālaṃ mātukucchismiṃ dukkhaṃ anubhosi, kimaṅgaṃ pana aññe, bahuṃ vata iminā dukkhaṃ nitthiṇṇa''nti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''āma, bhikkhave, mama putto ettakā dukkhā muccitvā idāni nibbānaṃ sacchikatvā viharatī''ti vatvā imaṃ gāthamāha –

414. ''Yomaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇa''nti.

Tassattho – yo bhikkhu imaṃ rāgapalipathañceva kilesaduggañca saṃsāravaṭṭañca catunnaṃ ariyasaccānaṃ appaṭivijjhanakamohañca atīto, cattāro oghe tiṇṇo hutvā pāraṃ anuppatto, duvidhena jhānena jhāyī, taṇhāya abhāvena anejo, kathaṃkathāya abhāvena akathaṃkathī, upādānānaṃ abhāvena anupādiyitvā kilesanibbānena nibbuto, tamahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Sīvalittheravatthu ekatiṃsatimaṃ.

32. Sundarasamuddattheravatthu

Yodha kāmeti imaṃ dhammadesanaṃ satthā jetavane viharanto sundarasamuddattheraṃ ārabbha

kathesi.

Sāvatthiyaṃ kireko kulaputto sundarasamuddakumāro nāma cattālīsakoṭivibhave mahākule nibbatto. So ekadivasaṃ pacchābhattaṃ gandhamālādihatthaṃ mahājanaṃ dhammassavanatthāya jetavanaṃ gacchantaṃ disvā ‘‘kahaṃ gacchathā’’ti pucchitvā ‘‘satthu santikaṃ dhammassavanatthāyā’’ti vutte ‘‘ahampi gamissāmī’’ti vatvā tena saddhiṃ gantvā parisapariyante nisīdi. Satthā tassa āsayaṃ viditvā anupubbiṃ kathaṃ kathesi. So ‘‘na sakkā agāraṃ ajjhāvasantena saṅkhalikhitaṃ brahmacariyaṃ caritu’’nti satthu dhammakathaṃ nissāya pabbajjāya jātussāho parisāya pakkantāya satthāraṃ pabbajjaṃ yācitvā ‘‘mātāpitūhi ananuññātaṃ tathāgatā na pabbājentī’’ti sutvā gehaṃ gantvā raṭṭhapālakulaputtādayo viya mahantena vāyāmena mātāpitaro anujānāpetvā satthu santike pabbajitvā laddhūpasampado ‘‘kiṃ me idha vāsenā’’ti tato nikkhamitvā rājagahaṃ gantvā piṇḍāya caranto vītināmesi.

Athekadivasaṃ sāvatthiyaṃ tassa mātāpitaro ekasmiṃ chaṇadivase mahantena sirisobhaggena tassa sahāyakakumārake kīḷamāne disvā ‘‘amhākaṃ puttassa idaṃ dullabhaṃ jāta’’nti paridevimsu. Tasmiṃ khaṇe ekā gaṇikā taṃ kulaṃ gantvā tassa mātaraṃ rodamānaṃ nisinnaṃ disvā ‘‘amma, kiṃ kāraṇā rodasī’’ti pucchi. ‘‘Puttaṃ anussaritvā rodāmī’’ti. ‘‘Kahaṃ pana so, ammā’’ti? ‘‘Bhikkhūsu pabbajito’’ti. ‘‘Kiṃ uppabbājetuṃ na vaṭṭatī’’ti? ‘‘Vaṭṭati, na pana icchati, ito nikkhamitvā rājagahaṃ gato’’ti. ‘‘Sacāhaṃ taṃ uppabbājeyyaṃ, kiṃ me kareyyāthā’’ti? ‘‘Imassa te kulassa kuṭumbasāminiṃ kareyyāmā’’ti. Tena hi me paribbayaṃ dethāti paribbayaṃ gahetvā mahantena parivārena rājagahaṃ gantvā tassa piṇḍāya caraṇavīthiṃ sallakkhetvā tatthekaṃ nivāsagehaṃ gahetvā pātova paṇītaṃ āhāraṃ paṭiyādetvā therassa piṇḍāya paviṭṭhakāle bhikkhaṃ datvā katipāhaccayena, ‘‘bhante, idheva nisīditvā bhattakiccaṃ karothā’’ti pattaṃ gaṇhi. So pattamadāsi.

Atha naṃ paṇītena āhārena parivisitvā, ‘‘bhante, idheva piṇḍāya carituṃ phāsuka’’nti vatvā katipāhaṃ ālinde nisīdāpetvā bhojetvā dārake pūvehi saṅgaṇhitvā ‘‘etha tumhe therassa āgatakāle mayi vārentiyāpi idhāgantvā rajaṃ uṭṭhāpeyyāthā’’ti āha. Te punadivase therassa bhojanavelāya tāya vāriyamānāpi rajaṃ uṭṭhāpesuṃ. Sā punadivase, ‘‘bhante, dārakā vāriyamānāpi mama vacanaṃ asuṇitvā idha rajaṃ uṭṭhāpenti, antogehe nisīdathā’’ti anto nisīdāpetvā katipāhaṃ bhojesi. Puna dārake saṅgaṇhitvā ‘‘tumhe mayā vāriyamānāpi therassa bhojanakāle mahāsaddaṃ kareyyāthā’’ti āha. Te tathā kariṃsu. Sā punadivase, ‘‘bhante, imasmiṃ ṭhāne ativiya mahāsaddo hoti, dārakā mayā vāriyamānāpi vacanaṃ na gaṇhanti, uparipāsādeyeva nisīdathā’’ti vatvā therena adhivāsite theraṃ purato katvā pāsādaṃ abhiruhantī dvārāni pidahamānāva pāsādaṃ abhiruhi. Thero ukkaṭṭhasapadānacāriko samānopi rasataṇhāya baddho tassā vacanena sattabhūmikaṃ pāsādaṃ abhiruhi.

Sā theraṃ nisīdāpetvā ‘‘cattālīsāya khalu, samma, puṇṇamukha ṭhānehi itthī purisaṃ accāvadati vijambhati vinamati gilasati vilajjati nakhena nakhaṃ ghaṭṭeti, pādena pādaṃ akkamati, kaṭṭhena pathaviṃ vilikhati, dārakaṃ ullaṅgheti olaṅgheti, kīḷati kīḷāpeti, cumbati cumbāpeti, bhuñjati bhuñjāpeti, dadāti āyācati, katamanukaroti, uccaṃ bhāsati, nīcaṃ bhāsati, aviccaṃ bhāsati, viviccaṃ bhāsati, naccena gītena vāditena roditena vilasitena vibhūsitena jagghati, pekkhati, kaṭiṃ cāleti, guyhabhaṇḍakaṃ cāleti, ūruṃ vivarati, ūruṃ pidahati, thanaṃ dasseti, kacchaṃ dasseti, nābhiṃ dasseti, akkhiṃ nikhaṇati, bhamukaṃ ukkhipati, oṭṭhaṃ palikhati, jivhaṃ nillāleti, dussaṃ muñcati, dussaṃ bandhati, sirasaṃ muñcati, sirasaṃ bandhatī’’ti (jā. 2.21.300) evaṃ āgataṃ itthikuttaṃ itthilīlaṃ dassetvā tassa purato ṭhitā imaṃ gāthamāha –

‘‘Alattakakatā pādā, pādukāruyha vesiyā;
Tuvampi daharo mama, ahampi daharā tava;
Ubhopi pabbajissāma, jiṇṇā daṇḍaparāyaṇā’’ti. (theragā. 459, 462);

Therassa ‘‘aho vata me bhāriyaṃ anupadhāretvā katakamma’’nti mahāsaṃvego udapādi. Tasmiṃ khaṇe satthā pañcacattālīsayojanamatthake jetavane nisinnova taṃ kāraṇaṃ disvā sitaṃ pātvākāsi. Atha naṃ ānandatthero pucchi – ‘‘bhante, ko nu kho hetu, ko paccayo sitassa pātukammāyā’’ti. Ānanda, rājagahanagare sattabhūmikapāsādatale sundarasamuddassa ca bhikkhuno gaṇikāya ca saṅgāmo vattatīti. Kassa nu kho, bhante, jayo bhavissati, kassa parājayoti? Satthā, ‘‘ānanda, sundarasamuddassa jayo bhavissati, gaṇikāya parājayo’’ti therassa jayaṃ pakāsetvā tattha nisinnakova obhāsaṃ pharitvā ‘‘bhikkhu ubhopi kāme nirapekkho pajahā’’ti vatvā imaṃ gāthamāha –

415. ‘‘Yodha kāme pahantvāna, anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tassattho – yo puggalo idha loke ubhopi kāme hitvā anāgāro hutvā paribbajati, taṃ parikkhīṇakāmañceva parikkhīṇabhavañca ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne so thero arahattaṃ patvā iddhibalena vehāsaṃ abbhuggantvā kaṇṇikāmaṇḍalaṃ vinivijjhitvā satthu sarīraṃ thomentoyeva āgantvā satthāraṃ vandi. Dhammasabhāyampi kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, jivhāviññeyyaṃ rasaṃ nissāya manaṃ naṭṭho sundarasamuddatthero, satthā panassa avassayo jāto’’ti. Satthā taṃ kathaṃ sutvā ‘‘na, bhikkhave, idāneva, pubbepāhaṃ etassa rasataṇhāya baddhamanassa avassayo jātoyevā’’ti vatvā tehi yācito tassatthassa pakāsanatthaṃ atītaṃ āharitvā –

‘‘Na kiratthi rasehi pāpiyo,
Āvāsehi vā santhavehi vā;
Vātamigaṃ gahananissitaṃ,
Vasamānesi rasehi sañjayo’’ti. (jā. 1.1.14) –

Ekakanipāte imaṃ **vātamigajātakaṃ** vitthāretvā ‘‘tadā sundarasamuddo vātamigo ahosi, imaṃ pana gāthaṃ vatvā tassa vissajjāpetā rañño mahāmacco ahamevā’’ti jātakaṃ samodhānesīti.

Sundarasamuddattheravatthu battiṃsatimaṃ.

33. Jaṭilattheravatthu

Yodha taṇhanti imaṃ dhammadesanaṃ satthā veḷuvane viharanto jaṭilattheraṃ ārabbha kathesi.

Tatrāyaṃ anupubbī kathā – atīte kira bārāṇasiyaṃ dve bhātaro kuṭumbikā mahantaṃ ucchukhettaṃ kāresuṃ. Athekadivasaṃ kaniṭṭhabhātā ucchukhettaṃ gantvā ‘‘ekaṃ jeṭṭhabhātikassa dassāmi, ekaṃ mayhaṃ bhavissatī’’ti dve ucchuyaṭṭhiyo rasassa anikkhamanatthāya chinnaṭṭhāne bandhitvā gaṇhi. Tadā kira ucchūnaṃ yantena pīḷanakiccaṃ natthi, agge vā mūle vā chinditvā ukkhittakāle dhammakaraṇato udakaṃ viya sayameva raso nikkhamati. Tassa pana khettato ucchuyaṭṭhiyo gahetvā āgamanakāle gandhamādane paccekabuddho samāpattito vuṭṭhāya ‘‘kassa nu kho ajja anuggahaṃ karissāmī’’ti upadhārento taṃ attano ñāṇajāle paviṭṭhaṃ disvā saṅgahaṃ kātuṃ samatthabhāvañca ñatvā pattacīvaraṃ ādāya iddhiyā āgantvā tassa purato aṭṭhāsi. So taṃ disvāva pasannacitto uttarasāṭakaṃ uccatare bhūmipadese attharitvā, ‘‘bhante, idha nisīdathā’’ti paccekabuddhaṃ nisīdāpetvā ‘‘pattaṃ upanāmethā’’ti ucchuyaṭṭhiyā bandhanaṭṭhānaṃ mocetvā pattassa upari akāsi, raso otaritvā pattaṃ pūresi. Paccekabuddhena tasmiṃ rase pīte ‘‘sādhukaṃ vata me ayyena raso pīto. Sace me jeṭṭhabhātiko mūlaṃ āharāpessati, mūlaṃ dassāmi. Sace pattiṃ āharāpessati, pattiṃ dassāmī’’ti cintetvā, ‘‘bhante, pattaṃ me upanāmethā’’ti dutiyampi ucchuyaṭṭhiṃ mocetvā rasaṃ adāsi. ‘‘Bhātā me ucchukhettato aññaṃ ucchuṃ āharitvā khādissatī’’ti ettakampi kirassa vañcanacittaṃ nāhosi. Paccekabuddho pana paṭhamaṃ ucchurasassa pītattā taṃ ucchurasaṃ aññehipi saddhiṃ saṃvibhajitukāmo hutvā gahetvāva nisīdi. So tassa ākāraṃ ñatvā pañcapatiṭṭhitena vanditvā, ‘‘bhante, yo ayaṃ mayā dinno aggaraso, imassa nissandena devamanussesu sampattiṃ anubhavitvā pariyosāne tumhehi pattadhammameva pāpuṇeyya’’nti patthanaṃ paṭṭhapesi. Paccekabuddhopissa ‘‘evaṃ hotū’’ti vatvā ‘‘icchitaṃ patthitaṃ tuyha''nti dvīhi gāthāhi anumodanaṃ katvā yathā so passati, evaṃ adhiṭṭhahitvā ākāsena gandhamādanaṃ gantvā pañcannaṃ paccekabuddhasatānaṃ taṃ rasaṃ adāsi.

So taṃ pāṭihāriyaṃ disvā bhātu santikaṃ gantvā ''kahaṃ gatosī''ti vutte ''ucchukhettaṃ oloketuṃ gatomhī''ti. ''Kiṃ tādisena ucchukhettaṃ gatena, nanu nāma ekaṃ vā dve vā ucchuyaṭṭhiyo ādāya āgantabbaṃ bhaveyyā''ti bhātarā vutto – ''āma, bhātika, dve me ucchuyaṭṭhiyo gahitā, ekaṃ pana paccekabuddhaṃ disvā mama ucchuyaṭṭhito rasaṃ datvā 'mūlaṃ vā pattiṃ vā dassāmī'ti tumhākampi me ucchuyaṭṭhito raso dinno, kiṃ nu kho tassa mūlaṃ gaṇhissatha, udāhu patti''nti āha. ''Kiṃ pana paccekabuddhena kata''nti? ''Mama ucchuyaṭṭhito rasaṃ pivitvā tumhākaṃ ucchuyaṭṭhito rasaṃ ādāya ākāsena gandhamādanaṃ gantvā pañcasatānaṃ paccekabuddhānaṃ adāsī''ti. So tasmiṃ kathenteyeva nirantaraṃ pītiyā phuṭṭhasarīro hutvā ''tena me paccekabuddhena diṭṭhadhammasseva adhigamo bhaveyyā''ti patthanaṃ akāsi. Evaṃ kaniṭṭhena tisso sampattiyo patthitā, jeṭṭhena pana ekapadeneva arahattaṃ patthitanti idaṃ tesaṃ pubbakammaṃ.

Te yāvatāyukaṃ ṭhatvā tato cutā devaloke nibbattitvā ekaṃ buddhantaraṃ khepayiṃsu. Tesaṃ devaloke ṭhitakāleyeva vipassī sammāsambuddho loke uppajji. Tepi devalokato cavitvā bandhumatiyā ekasmiṃ kulagehe jeṭṭho jeṭṭhova, kaniṭṭho kaniṭṭhova hutvā paṭisandhiṃ gaṇhiṃsu. Tesu jeṭṭhassa **seno**ti nāmaṃ akaṃsu, kaniṭṭhassa **aparājito**ti. Tesu vayappattakāle kuṭumbaṃ saṇṭhāpetvā viharantesu ''buddharatanaṃ loke uppannaṃ, dhammaratanaṃ, saṅgharatanaṃ, dānāni detha, puññāni karotha, ajja aṭṭhamī, ajja cātuddasī, ajja pannarasī, uposathaṃ karotha, dhammaṃ suṇāthā''ti dhammaghosakassa bandhumatīnagare ghosanaṃ sutvā mahājanaṃ purebhattaṃ dānaṃ datvā pacchābhattaṃ dhammassavanāya gacchantaṃ disvā senakuṭumbiko ''kahaṃ gacchathā''ti pucchitvā ''satthu santikaṃ dhammassavanāyā''ti vutte ''ahampi gamissāmī''ti tehi saddhiṃyeva gantvā parisapariyante nisīdi.

Satthā tassa ajjhāsayaṃ viditvā anupubbiṃ kathaṃ kathesi. So satthu dhammaṃ sutvā pabbajjāya ussāhajāto satthāraṃ pabbajjaṃ yāci. Atha naṃ satthā ''atthi pana te apaloketabbā ñātakā''ti pucchi. Atthi, bhanteti. Tena hi apaloketvā ehīti. So kaniṭṭhassa santikaṃ gantvā ''yaṃ imasmiṃ kule sāpateyyaṃ, taṃ sabbaṃ tava hotū''ti āha. Tumhe pana, sāmīti. Ahaṃ satthu santike pabbajissāmīti. Sāmi kiṃ vadetha, ahaṃ mātari matāya mātaraṃ viya, pitari mate pitaraṃ viya tumhe alatthaṃ, idaṃ kulaṃ mahābhogaṃ, gehe ṭhiteneva sakkā puññāni kātuṃ, mā evaṃ karitthāti. Mayā satthu santike dhammo suto, na sakkā taṃ agāramajjhe ṭhitena pūretuṃ, pabbajissāmevāhaṃ, tvaṃ nivattāhīti. Evaṃ so kaniṭṭhaṃ nivattāpetvā satthu santike pabbajitvā laddhūpasampado na cirasseva arahattaṃ pāpuṇi. Kaniṭṭhopi ''bhātu pabbajitasakkāraṃ karissāmī''ti sattāhaṃ buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā bhātaraṃ vanditvā āha – ''bhante, tumhehi attano bhavanissaraṇaṃ kataṃ, ahaṃ pana pañcahi kāmaguṇehi baddho nikkhamitvā pabbajituṃ na sakkomi, mayhaṃ gehe ṭhitasseva anucchavikaṃ mahantaṃ puññakammaṃ ācikkhathā''ti. Atha naṃ thero ''sādhu sādhu, paṇḍita, satthu gandhakuṭiṃ karohī''ti āha. So ''sādhū''ti sampaṭicchitvā nānādārūni āharāpetvā thambhādīnaṃ atthāya tacchāpetvā ekaṃ suvaṇṇakhacitaṃ, ekaṃ rajatakhacitaṃ, ekaṃ maṇikhacitanti sabbāni sattaratanakhacitāni kāretvā tehi gandhakuṭiṃ kāretvā sattaratanakhacitāheva chadaniṭṭhakāhi chādāpesi. Gandhakuṭiyā karaṇakāleyeva pana taṃ attanā samānanāmako aparājitoyeva nāma bhāgineyyo upasaṅkamitvā ''ahampi karissāmi, mayhampi pattiṃ detha mātulā''ti āha. Na demi, tāta, aññehi asādhāraṇaṃ karissāmīti. So bahumpi yācitvā pattiṃ alabhamāno ''gandhakuṭiyā purato kuñjarasālaṃ laddhuṃ vaṭṭatī''ti sattaratanamayaṃ kuñjarasālaṃ kāresi. So imasmiṃ buddhuppāde **meṇḍakaseṭṭhi** hutvā nibbatti.

Gandhakuṭiyaṃ pana sattaratanamayāni tīṇi mahāvātapānāni ahesuṃ. Tesaṃ abhimukhe heṭṭhā sudhāparikammakatā tisso pokkharaṇiyo kāretvā catujjātikagandhodakassa pūretvā aparājito, gahapati, pañcavaṇṇāni kusumāni ropāpesi tathāgatassa anto nisinnakāle vātavegena samuṭṭhitāhi reṇuvaṭṭīhi sarīrassa okiraṇatthaṃ. Gandhakuṭithūpikāya kapallaṃ rattasuvaṇṇamayaṃ ahosi, pavāḷamayā sikharā, heṭṭhā maṇimayā chadaniṭṭhakā. Iti sā naccanto viya moro sobhamānā aṭṭhāsi. Sattasu pana ratanesu koṭṭetabbayuttakaṃ koṭṭetvā itaraṃ sakalameva gahetvā jaṇṇumattena odhinā gandhakuṭiṃ parikkhipitvā pariveṇaṃ pūresi.

Evaṃ gandhakuṭiṃ niṭṭhāpetvā aparājito, gahapati, bhātikattheraṃ upasaṅkamitvā āha – ‘‘bhante, niṭṭhitā gandhakuṭi, paribhogamassā paccāsīsāmi, paribhogena kira mahantaṃ puññaṃ hotī’’ti. So satthāraṃ upasaṅkamitvā, ‘‘bhante, iminā kira vo kuṭumbikena gandhakuṭi kāritā, idāni pana paribhogaṃ paccāsīsatī’’ti āha. Satthā uṭṭhāyāsanā gandhakuṭiabhimukhaṃ gantvā gandhakuṭiṃ parikkhipitvā parikkhittaratanarāsiṃ olokento dvārakoṭṭhake aṭṭhāsi. Atha naṃ kuṭumbiko ‘‘pavisatha, bhante’’ti āha. Satthā tattheva ṭhatvā tatiyavāre tassa bhātikattheraṃ olokesi. So olokitākāreneva ñatvā kaniṭṭhabhātaraṃ āha – ‘‘ehi, tāta, ‘mameva rakkhā bhavissati, tumhe yathāsukhaṃ vasathā’ti satthāraṃ vadehī’’ti. So tassa vacanaṃ sutvā satthāraṃ pañcapatiṭṭhitena vanditvā, ‘‘bhante, yathā manussā rukkhamūle pavisitvā anapekkhā pakkamanti, yathā vā nadiṃ taritvā uḷumpaṃ anapekkhā pariccajanti, evaṃ anapekkhā hutvā tumhe vasathā’’ti āha. Kimatthaṃ pana satthā aṭṭhāsi? Evaṃ kirassa ahosi – ‘‘buddhānaṃ santikaṃ purebhattampi pacchābhattampi bahū āgacchanti, tesu ratanāni ādāya pakkamantesu na sakkā amhehi vāretuṃ, pariveṇamhi ettake ratane vokiṇṇe attano upaṭṭhāke harantepi na vāretīti kuṭumbiko mayi āghātaṃ katvā apāyūpago bhaveyyā’’ti iminā kāraṇena aṭṭhāsi. Tena pana, ‘‘bhante, mameva rakkhā bhavissati, tumhe vasathā’’ti vutte pāvisi.

Kuṭumbiko samantā rakkhaṃ ṭhapetvā manusse āha – ‘‘tātā, ucchaṅgena vā pacchipasibbakehi vā ādāya gacchante vāreyyātha, hatthena gahetvā gacchante pana mā vārayitthā’’ti. Antonagarepi ārocāpesi ‘‘mayā gandhakuṭipariveṇe satta ratanāni okiṇṇāni, satthu santike dhammaṃ sutvā gacchantā duggatamanussā ubho hatthe pūretvā gaṇhantu, sukhitāpi ekena gaṇhantū’’ti. Evaṃ kirassa ahosi ‘‘saddhā tāva dhammaṃ sotukāmā gamissantiyeva, assaddhāpi pana dhanalobhena gantvā dhammaṃ sutvā dukkhato muccissantī’’ti. Tasmā janasaṅgahatthāya evaṃ ārocāpesi. Mahājano tena vuttaniyāmeneva ratanāni gaṇhi. Sakiṃ okiṇṇaratanesu khīṇesu yāvatatiyaṃ jaṇṇumattena odhinā okirāpesiyeva. Satthu pana pādamūle tipusamattaṃ anagghaṃ maṇiratanaṃ ṭhapesi. Evaṃ kirassa ahosi – ‘‘satthu sarīrato suvaṇṇavaṇṇāya pabhāya saddhiṃ maṇipabhaṃ olokentānaṃ titti nāma na bhavissatī’’ti. Tasmā evamakāsi. Mahājanopi atittova olokesi.

Athekadivasaṃ eko micchādiṭṭhikabrāhmaṇo ‘‘satthu kira pādamūle mahagghaṃ maṇiratanaṃ nikkhittaṃ, harissāmi na’’nti vihāraṃ gantvā satthāraṃ vandituṃ āgatassa mahājanassa antarena pāvisi. Kuṭumbiko tassa pavisanākāreneva ‘‘maṇiṃ gaṇhitukāmo’’ti sallakkhetvā ‘‘aho vata na gaṇheyyā’’ti cintesi. Sopi satthāraṃ vandanto viya pādamūle hatthaṃ upanāmetvā maṇiṃ gahetvā ovaṭṭikāya katvā pakkāmi. Kuṭumbiko tasmiṃ cittaṃ pasādetuṃ nāsakkhi. So dhammakathāvasāne satthāraṃ upasaṅkamitvā āha – ‘‘bhante, mayā tikkhattuṃ gandhakuṭiṃ parikkhipitvā jaṇṇumattena odhinā satta ratanāni okiṇṇāni, tāni me gaṇhantesu āghāto nāma nāhosi, cittaṃ bhiyyo bhiyyo pasīdiyeva. Ajja pana ‘aho vatāyaṃ brāhmaṇo maṇiṃ na gaṇheyyā’ti cintetvā tasmiṃ maṇiṃ ādāya gate cittaṃ pasādetuṃ nāsakkhi’’nti. Satthā tassa vacanaṃ sutvā ‘‘nanu, upāsaka, attano santakaṃ parehi anāharaṇīyaṃ kātuṃ sakkosī’’ti nayaṃ adāsi. So satthārā dinnanaye ṭhatvā satthāraṃ vanditvā ‘‘ajja ādiṃ katvā mama santakaṃ dasikasuttamattampi maṃ abhibhavitvā anekasatāpi rājāno vā corā vā gaṇhituṃ samatthā nāma mā hontu, agghināpi mama santakaṃ mā ḍayhatu, udakenapi mā vuyhatū’’ti patthanaṃ akāsi. Satthāpissa ‘‘evaṃ hotū’’ti anumodanaṃ akāsi. So gandhakuṭimahaṃ karonto aṭṭhasaṭṭhiyā bhikkhusatasahassānaṃ antovihāreyeva nava māse mahādānaṃ datvā dānapariyosāne sabbesaṃ ticīvaraṃ adāsi. Saṅghanavakassa cīvarasāṭakā sahassagghanakā ahesuṃ.

So evaṃ yāvatāyukaṃ puññāni karitvā tato cuto devaloke nibbattitvā ettakaṃ kālaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahe ekasmiṃ seṭṭhikule paṭisandhiṃ gahetvā aḍḍhamāsādhike nava māse mātukucchiyaṃ vasi. Jātadivase panassa sakalanagare sabbāvudhāni pajjaliṃsu, sabbesaṃ kāyarūḷhāni ābharaṇānipi pajjalitāni viya obhāsaṃ muñciṃsu, nagaraṃ ekapajjotaṃ ahosi. Seṭṭhipi pātova rājūpaṭṭhānaṃ agamāsi. Atha naṃ rājā pucchi – ‘‘ajja sabbāvudhāni pajjaliṃsu, nagaraṃ ekapajjotaṃ jātaṃ, jānāsi nu kho ettha kāraṇa’’nti? ‘‘Jānāmi, devā’’ti. ‘‘Kiṃ, seṭṭhī’’ti? ‘‘Mama gehe tumhākaṃ dāso jāto, tassa puññatejenevaṃ ahosī’’ti. ‘‘Kiṃ nu kho coro bhavissatī''ti? ''Natthetaṃ, deva, puññavā satto katābhinīhāro''ti. ''Tena hi naṃ sammā posetuṃ vaṭṭati, idamassa khīramūlaṃ hotū''ti devasikaṃ sahassaṃ paṭṭhapesi. Athassa nāmagahaṇadivase sakalanagarassa ekapajjotabhūtattā **jotiko**tveva nāmaṃ kariṃsu.

Athassa vayappattakāle gehakaraṇatthāya bhūmitale sodhiyamāne sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko ''kiṃ nu kho ida''nti upadhārayamāno ''jotikassa gehaṭṭhānaṃ gaṇhantī''ti ñatvā ''nāyaṃ etehi katagehe vasissati, mayāpettha gantuṃ vaṭṭatī''ti vaḍḍhakīvesena tattha gantvā ''kiṃ karothā''ti āha. ''Jotikassa gehaṭṭhānaṃ gaṇhāmā''ti. ''Apetha, nāyaṃ tumhehi katagehe vasissatī''ti vatvā soḷasakarīsamattaṃ bhūmipadesaṃ olokesi, so tāvadeva kasiṇamaṇḍalaṃ viya samo ahosi. Puna ''imasmiṃ ṭhāne pathaviṃ bhinditvā sattaratanamayo sattabhūmikapāsādo uṭṭhahatū''ti cintetvā olokesi, tāvadeva tathārūpo pāsādo uṭṭhahi. Puna ''imaṃ parikkhipitvā sattaratanamayā satta pākārā uṭṭhahantū''ti cintetvā olokesi, tathārūpā pākārā uṭṭhahiṃsu. Atha ''nesaṃ pariyante kapparukkhā uṭṭhahantū''ti cintetvā olokesi, tathārūpā kapparukkhā uṭṭhahiṃsu. ''Pāsādassa catūsu kaṇṇesu catasso nidhikumbhiyo uṭṭhahantū''ti cintetvā olokesi, sabbaṃ tatheva ahosi. Nidhikumbhīsu pana ekā yojanikā ahosi, ekā tigāvutikā, ekā aḍḍhayojanikā, ekā gāvutappamāṇā. Bodhisattassa nibbattanidhikumbhīnaṃ pana ekamukhappamāṇaṃ ahosi, heṭṭhā pathavīpariyantāva ahesuṃ. Jotikassa nibbattanidhikumbhīnaṃ mukhaparimāṇaṃ na kathitaṃ, sabbā mukhachinnatālaphalaṃ viya paripuṇṇāva uṭṭhahiṃsu. Pāsādassa catūsu kaṇṇesu taruṇatālakkhandhappamāṇā catasso suvaṇṇamayā ucchuyaṭṭhiyo nibbattiṃsu. Tāsaṃ maṇimayāni pattāni, sovaṇṇamayāni khandhāni ahesuṃ. Pubbakammassa dassanatthaṃ kiretāni, nibbattiṃsu.

Sattasu dvārakoṭṭhakesu satta yakkhā ārakkhaṃ gaṇhiṃsu. Paṭhame dvārakoṭṭhake yamakoḷī nāma yakkho attano parivārena yakkhasahassena saddhiṃ ārakkhaṃ gaṇhi, dutiye uppalo nāma attano parivārayakkhānaṃ dvīhi sahassehi saddhiṃ, tatiye vajiro nāma tīhi sahassehi saddhiṃ, catutthe vajirabāhu nāma catūhi sahassehi saddhiṃ, pañcame kasakando nāma pañcahi sahassehi saddhiṃ, chaṭṭhe kaṭattho nāma chahi sahassehi saddhiṃ, sattame disāmukho nāma sattahi sahassehi saddhiṃ ārakkhaṃ gaṇhi. Evaṃ pāsādassa anto ca bahi ca gāḷharakkhā ahosi. ''Jotikassa kira sattaratanamayo sattabhūmikapāsādo uṭṭhito, satta pākārā sattadvārakoṭṭhakā catasso nidhikumbhiyo uṭṭhitā''ti sutvā bimbisāro rājā seṭṭhicchattaṃ pahiṇi. So jotikaseṭṭhi nāma ahosi.

Tena pana saddhiṃ katapuññakammā itthī uttarakurūsu nibbatti. Atha naṃ devatā tato ānetvā sirigabbhe nisīdāpesuṃ. Sā āgacchamānā ekaṃ taṇḍulanāḷiṃ tayo ca jotipāsāṇe gaṇhi. Tesaṃ yāvajīvaṃ tāyeva taṇḍulanāḷiyā bhattaṃ ahosi. Sace kira te sakaṭasatampi taṇḍulānaṃ pūretukāmā honti, sā taṇḍulanāḷi nāḷiyeva hutvā tiṭṭhati. Bhattapacanakāle taṇḍule ukkhaliyaṃ pakkhipitvā tesaṃ pāsāṇānaṃ upari ṭhapeti, pāsāṇā tāvadeva pajjalitvā bhatte pakkamatte nibbāyanti. Teneva saññāṇena bhattassa pakkabhāvaṃ jānanti. Sūpeyyādipacanakālepi eseva nayo. Evaṃ tesaṃ jotipāsāṇehi āhāro paccati. Maṇiālokena ca vasanti, aggissa vā dīpassa vā obhāsaṃ neva jāniṃsu. ''Jotikassa kira evarūpā sampattī''ti sakalajambudīpe pākaṭo ahosi. Mahājano yānādīni yojetvā dassanatthāya āgacchati. Jotikaseṭṭhi āgatāgatānaṃ uttarakurutaṇḍulānaṃ bhattaṃ pacāpetvā dāpesi. ''Kapparukkhehi vatthāni gaṇhantu, ābharaṇāni gaṇhantū''ti āṇāpesi. ''Gāvutikanidhikumbhiyā mukhaṃ vivarāpetvā yāpanamattaṃ dhanaṃ gaṇhantū''ti āṇāpesi. Sakalajambudīpavāsikesu dhanaṃ gahetvā gacchantesu nidhikumbhiyā aṅgulimattampi ūnaṃ nāhosi. Gandhakuṭipariveṇe vālukaṃ katvā okiṇṇaratanānaṃ kirassa eso nissando.

Evaṃ mahājane vatthābharaṇāni ceva dhanañca yadicchakaṃ ādāya gacchante bimbisāro tassa pāsādaṃ daṭṭhukāmopi mahājane āgacchante okāsaṃ nālattha. Aparabhāge yadicchakaṃ ādāya gatattā manussesu mandībhūtesu rājā jotikassa pitaraṃ āha – ''tava puttassa pāsādaṃ daṭṭhukāmamhā''ti. So ''sādhu, devā''ti vatvā gantvā puttassa kathesi – ''tāta, rājā te pāsādaṃ daṭṭhukāmo''ti. ''Sādhu, tāta, āgacchatū''ti. Rājā mahantena parivārena tattha agamāsi. Paṭhamadvārakoṭṭhake sammajjitvā kacavarachaḍḍikā dāsī rañño hatthaṃ adāsi, rājā ''seṭṭhijāyā''ti saññāya lajjamāno tassā bāhāya hatthaṃ na ṭhapesi. Evaṃ sesadvārakoṭṭhakesupi dāsiyo ''seṭṭhibhariyāyo''ti maññamāno tāsaṃ bāhāya hatthaṃ na ṭhapesi. Jotiko āgantvā rājānaṃ paccuggantvā vanditvā pacchato hutvā ‘‘purato yātha, devā’’ti āha. Rañño maṇipathavī sataporisapapāto viya hutvā upaṭṭhahi. So ‘‘iminā mama gahaṇatthāya opāto khaṇito’’ti maññamāno pādaṃ nikkhipituṃ na visahi. Jotiko ‘‘nāyaṃ, deva, opāto, mama pacchato āgacchathā’’ti purato ahosi. Rājā tena akkantakāle bhūmiṃ akkamitvā heṭṭhimatalato paṭṭhāya pāsādaṃ olokento vicari. Tadā ajātasattukumāropi pitu aṅguliṃ gahetvā vicaranto cintesi – ‘‘aho andhabālo mama pitā, gahapatike nāma sattaratanamaye pāsāde vasante esa rājā hutvā dārumaye gehe vasati, ahaṃ dāni rājā hutvā imassa imasmiṃ pāsāde vasituṃ na dassāmī’’ti.

Raññopi uparimatalāni abhiruhantasseva pātarāsavelā jātā. So seṭṭhiṃ āmantetvā, ‘‘mahāseṭṭhi, idheva pātarāsaṃ bhuñjissāmā’’ti. Jānāmi, deva, sajjito devassāhāroti. So soḷasahi gandhodakaghaṭehi nhatvā ratanamaye seṭṭhissa nisīdanamaṇḍape paññatte tasseva nisīdanapallaṅke nisīdi. Athassa hatthadhovanūdakaṃ datvā satasahassagghanikāya suvaṇṇapātiyā kilinnapāyāsaṃ vaḍḍhetvā purato ṭhapayiṃsu. Rājā ‘‘bhojana’’nti saññāya bhuñjituṃ ārabhi. Seṭṭhi ‘‘nayidaṃ, deva, bhojanaṃ, kilinnapāyāso eso’’ti aññissā suvaṇṇapātiyā bhojanaṃ vaḍḍhetvā purimapātiyaṃ ṭhapayiṃsu. Tato uṭṭhitautunā kira taṃ bhuñjituṃ sukhaṃ hoti. Rājā madhurabhojanaṃ bhuñjanto pamāṇaṃ na aññāsi. Atha naṃ seṭṭhi vanditvā añjaliṃ paggayha ‘‘alaṃ, deva, ettakameva hotu, ito uttariṃ jirāpetuṃ na sakkā’’ti āha. Atha naṃ rājā āha – ‘‘kiṃ, gahapati, garukaṃ katvā kathesi attano bhatta’’nti? Deva, natthetaṃ, tumhākaṃ sabbassāpi hi balakāyassa idameva bhattaṃ idaṃ supeyyaṃ. Api ca kho ahaṃ ayasassa bhāyāmīti. Kiṃ kāraṇāti? Sace devassa kāyālasiyamattaṃ bhaveyya, ‘‘hiyyo raññā seṭṭhissa gehe bhattaṃ bhuttaṃ, seṭṭhinā kiñci kataṃ bhavissatī’’ti vacanassa bhāyāmi, devāti. Tena hi bhattaṃ hara, udakaṃ āharāti. Rañño bhattakiccāvasāne sabbo rājaparivāro tadeva bhattaṃ paribhuñji.

Rājā sukhakathāya nisinno seṭṭhiṃ āmantetvā, ‘‘kiṃ imasmiṃ gehe seṭṭhibhariyā natthī’’ti āha? ‘‘Āma atthi, devā’’ti. ‘‘Kahaṃ sā’’ti? ‘‘Sirigabbhe nisinnā, devassa āgatabhāvaṃ na jānātī’’ti. Kiñcāpi hi pātova rājā saparivāro āgato, sā panassa āgatabhāvaṃ na jānāteva. Tato seṭṭhi ‘‘rājā me bhariyaṃ daṭṭhukāmo’’ti tassā santikaṃ gantvā ‘‘rājā āgato, kiṃ tava rājānaṃ daṭṭhuṃ na vaṭṭatī’’ti āha. Sā nipannakāva ‘‘ko esa, sāmi, rājā nāmā’’ti vatvā ‘‘rājā nāma amhākaṃ issaro’’ti vutte anattamanataṃ pavedentī ‘‘dukkaṭāni vata no puññakammāni, yesaṃ no issaropi atthi. Assaddhāya nāma puññakammāni katvā mayaṃ sampattiṃ pāpuṇitvā aññassa issariyaṭṭhāne nibbattamhā. Addhā amhehi asaddahitvā dānaṃ dinnaṃ bhavissati, tassetaṃ phala’’nti vatvā ‘‘kiṃ dāni karomi, sāmī’’ti āha. Tālavaṇṭaṃ ādāya āgantvā rājānaṃ bījāhīti. Tassā tālavaṇṭaṃ ādāya āgantvā rājānaṃ bījentiyā rañño veṭhanassa gandhavāto akkhīni pahari, athassā akkhīhi assudhārā pavattiṃsu. Taṃ disvā rājā seṭṭhiṃ āha – ‘‘mahāseṭṭhi, mātugāmo nāma appabuddhiko, ‘rājā me sāmikassa sampattiṃ gaṇheyyā’ti bhayena rodati maññe, assāsehi naṃ ‘na me tava sampattiyā attho’’’ti. Na esā, deva, rodatīti. Atha kiṃ etanti? Tumhākaṃ veṭhanagandhenassā assūni pavattiṃsu. Ayañhi dīpobhāsaṃ vā aggiobhāsaṃ vā adisvā maṇiālokeneva bhuñjati ca nisīdati ca nipajjati ca, devo pana dīpālokena nisinno bhavissatīti? Āma, seṭṭhīti. Tena hi, deva, ajja paṭṭhāya maṇiālokena nisīdathāti mahantaṃ tipusamattaṃ anagghaṃ maṇiratanaṃ adāsi. Rājā gehaṃ oloketvā ‘‘mahatī vata jotikassa sampattī’’ti vatvā agamāsi. Ayaṃ tāva **jotikassa uppatti**.

Idāni jaṭilassa uppatti veditabbā – bārāṇasiyañhi ekā seṭṭhidhītā abhirūpā ahosi, taṃ pannarasasoḷasavassuddesikakāle rakkhaṇatthāya ekaṃ dāsiṃ datvā sattabhūmikassa pāsādassa uparimatale sirigabbhe vāsayiṃsu. Taṃ ekadivasaṃ vātapānaṃ vivaritvā bahi olokayamānaṃ ākāsena gacchanto eko vijjādharo disvā uppannasineho vātapānena pavisitvā tāya saddhiṃ santhavamakāsi. Sā tena saddhiṃ saṃvāsamanvāya na cirasseva gabbhaṃ paṭilabhi. Atha naṃ sā dāsī disvā, ‘‘amma, kiṃ ida’’nti vatvā ‘‘hotu mā kassaci ācikkhī’’ti tāya vuttā bhayena tuṇhī ahosi. Sāpi dasamāsaccayena puttaṃ vijāyitvā navabhājanaṃ āharāpetvā tattha taṃ dārakaṃ nipajjāpetvā taṃ bhājanaṃ pidahitvā upari pupphadāmāni ṭhapetvā ‘‘imaṃ sīsena ukkhipitvā gaṅgāya vissajjehi, ‘kiṃ ida’nti ca puṭṭhā ‘ayyāya me balikamma’nti vadeyyāsī’’ti dāsiṃ āṇāpesi. Sā tathā akāsi.

Heṭṭhāgaṅgāyampi dve itthiyo nhāyamānā taṃ bhājanaṃ udakenāhariyamānaṃ disvā ekā ‘‘mayhetaṃ bhājana’’nti āha. Ekā ‘‘yaṃ etassa anto, taṃ mayha’’nti vatvā bhājane sampatte taṃ ādāya thale ṭhapetvā vivaritvā dārakaṃ disvā ekā ‘‘mama bhājananti vuttatāya dārako mameva hotī’’ti āha. Ekā ‘‘yaṃ bhājanassa anto, taṃ mameva hotūti vuttatāya mama dārako’’ti āha. Tā vivadamānā vinicchayaṭṭhānaṃ gantvā tamatthaṃ ārocetvā amaccesu vinicchituṃ asakkontesu rañño santikaṃ agamaṃsu. Rājā tāsaṃ vacanaṃ sutvā ‘‘tvaṃ dārakaṃ gaṇha, tvaṃ bhājanaṃ gaṇhā’’ti āha. Yāya pana dārako laddho, sā mahākaccānattherassa upaṭṭhāyikā ahosi. Tasmā sā dārakaṃ ‘‘imaṃ therassa santike pabbājessāmī’’ti posesi. Tassa jātadivase gabbhamalassa dhovitvā anapanītatāya kesā jaṭitā hutvā aṭṭhaṃsu, tenassa **jaṭilo**tveva nāmaṃ kariṃsu. Tassa padasā vicaraṇakāle thero taṃ gehaṃ piṇḍāya pāvisi. Upāsikā theraṃ nisīdāpetvā āhāramadāsi. Thero dārakaṃ disvā ‘‘kiṃ upāsike dārako laddho’’ti pucchi. ‘‘Āma, bhante, imāhaṃ dārakaṃ tumhākaṃ santike pabbājessāmīti posesiṃ, pabbājetha na’’nti adāsi. Thero ‘‘sādhū’’ti ādāya taṃ gacchanto ‘‘atthi nu kho imassa gihisampattiṃ anubhavituṃ puññakamma’’nti olokento ‘‘mahāpuñño satto mahāsampattiṃ anubhavissati, daharo esa tāva, ñāṇampissa paripākaṃ na gacchatī’’ti cintetvā taṃ ādāya takkasilāyaṃ ekassa upaṭṭhākassa gehaṃ agamāsi.

So theraṃ vanditvā ṭhito taṃ dārakaṃ disvā ‘‘dārako vo, bhante, laddho’’ti pucchi. Āma, upāsaka, pabbajissati, daharo tāva, taveva santike hotūti. So ‘‘sādhu, bhante’’ti taṃ puttaṭṭhāne ṭhapetvā paṭijaggi. Tassa pana gehe dvādasa vassāni bhaṇḍakaṃ ussannaṃ hoti. So gāmantaraṃ gacchanto sabbampi taṃ bhaṇḍaṃ āpaṇaṃ haritvā dārakaṃ āpaṇe nisīdāpetvā tassa tassa bhaṇḍakassa mūlaṃ ācikkhitvā ‘‘idañca idañca ettakaṃ nāma dhanaṃ gahetvā dadeyyāsī’’ti vatvā pakkāmi. Taṃdivasaṃ nagarapariggāhikā devatā antamaso maricajīrakamattenāpi atthike tasseva āpaṇābhimukhe kariṃsu. So dvādasa vassāni ussannaṃ bhaṇḍakaṃ ekadivaseneva vikkiṇi. Kuṭumbiko āgantvā āpaṇe kiñci adisvā ‘‘sabbaṃ te, tāta, bhaṇḍakaṃ nāsita’’nti āha. Na nāsemi, sabbaṃ tumhehi vuttanayeneva vikkiṇiṃ, idaṃ asukassa mūlaṃ, idaṃ asukassāti. Kuṭumbiko pasīditvā ‘‘anaggho puriso, yattha katthaci jīvituṃ samattho’’ti attano gehe vayappattaṃ dhītaraṃ tassa datvā ‘‘gehamassa karothā’’ti purise āṇāpetvā niṭṭhite gehe ‘‘gacchatha, tumhe attano gehe vasathā’’ti āha.

Athassa gehapavisanakāle ekena pādena ummāre akkantamatte gehassa pacchimabhāge bhūmiṃ bhinditvā asītihattho suvaṇṇapabbato uṭṭhahi. Rājā ‘‘jaṭilakumārassa kira gehe bhūmiṃ bhinditvā suvaṇṇapabbato uṭṭhito’’ti sutvāva tassa seṭṭhicchattaṃ pesesi. So **jaṭilaseṭṭhi** nāma ahosi. Tassa tayo puttā ahesuṃ. So tesaṃ vayappattakāle pabbajjāya cittaṃ uppādetvā ‘‘sace amhehi samānabhogaṃ seṭṭhikulaṃ bhavissati, pabbajituṃ dassanti. No ce, na dassanti. Atthi nu kho jambudīpe amhehi samānabhogaṃ kula’’nti vīmaṃsanatthāya suvaṇṇamayaṃ iṭṭhakaṃ suvaṇṇamayaṃ patodalaṭṭhiṃ suvaṇṇamayaṃ pādukañca kārāpetvā purisānaṃ hatthe datvā ‘‘gacchatha, imāni ādāya kiñcideva olokayamānā viya jambudīpatale vicaritvā amhehi samānabhogassa seṭṭhikulassa atthibhāvaṃ vā natthibhāvaṃ vā ñatvā āgacchathā’’ti pahiṇi.

Te cārikaṃ carantā bhaddiyanagaraṃ pāpuṇiṃsu. Atha ne meṇḍakaseṭṭhi disvā, ‘‘tātā, kiṃ karontā vicarathā’’ti pucchitvā ‘‘ekaṃ olokentā vicarāmā’’ti vutte ‘‘imesaṃ imāni gahetvā kiñcideva oloketuṃ vicaraṇakiccaṃ natthi, raṭṭhaṃ parigganhamānā vicarantī’’ti ñatvā, ‘‘tātā, amhākaṃ pacchimagehaṃ pavisitvā olokethā’’ti āha. Te tattha aṭṭhakarīsamatte ṭhāne hatthiassausabhappamāṇe piṭṭhiyā piṭṭhiṃ āhacca pathaviṃ bhinditvā uṭṭhite heṭṭhā vuttappakāre suvaṇṇameṇḍake disvā tesaṃ antarantarā vicaritvā nikkhamiṃsu. Atha ne seṭṭhi, ‘‘tātā, yaṃ olokentā vicaratha, diṭṭho vo so’’ti pucchitvā ‘‘passāma, sāmī’’ti vutte ‘‘tena hi gacchathā’’ti uyyojesi. Te tatova gantvā attano seṭṭhinā ‘‘kiṃ, tātā, diṭṭhaṃ vo amhākaṃ samānabhogaṃ seṭṭhikula’’nti vutte, ‘‘sāmi, tumhākaṃ kiṃ atthi, bhaddiyanagare meṇḍakaseṭṭhino evarūpo nāma vibhavo’’ti sabbaṃ taṃ pavattiṃ ācikkhiṃsu. Taṃ sutvā seṭṭhi attamano hutvā ‘‘ekaṃ tāva seṭṭhikulaṃ laddhaṃ, aparampi nu kho atthī’’ti satasahassagghanikaṃ kambalaṃ datvā ‘‘gacchatha, tātā, aññampi. Seṭṭhikulaṃ vicinathā’’ti pahiṇi.

Te rājagahaṃ gantvā jotikaseṭṭhissa gehato avidūre dārurāsiṃ katvā aggiṃ datvā aṭṭhaṃsu. ‘‘Kiṃ ida’’nti puṭṭhakāle ca ‘‘ekaṃ no mahagghakambalaṃ vikkiṇantānaṃ kayiko natthi, gahetvā vicarantāpi corānaṃ bhāyāma, tena taṃ jhāpetvā gamissāmā’’ti vadiṃsu. Atha ne jotikaseṭṭhi disvā ‘‘ime kiṃ karontī’’ti pucchitvā tamatthaṃ sutvā pakkosāpetvā ‘‘kiṃ agghanako kambalo’’ti pucchi. ‘‘Satasahassagghanako’’ti vutte satasahassaṃ dāpetvā ‘‘dvārakoṭṭhakaṃ sammajjitvā kacavarachaḍḍikāya dāsiyā dethā’’ti tesaṃyeva hatthe pahiṇi. Sā kambalaṃ gahetvā rodamānā sāmikassa santikaṃ āgantvā ‘‘kiṃ maṃ, sāmi, aparādhe sati paharituṃ na vaṭṭati, kasmā me evarūpaṃ thūlakambalaṃ pahiṇittha, kathāhaṃ imaṃ nivāsessāmi vā pārupissāmi vā’’ti. Nāhaṃ tava etadatthāya pahiṇiṃ, etaṃ pana paliveṭhetvā tava sayanapādamūle ṭhapetvā nipajjanakāle gandhodakena dhotānaṃ pādānaṃ puñchanatthāya te pahiṇiṃ, kiṃ etampi kātuṃ na sakkosīti. Sā ‘‘etaṃ pana kātuṃ sakkhissāmī’’ti gahetvā agamāsi. Te ca purisā taṃ kāraṇaṃ disvā attano seṭṭhissa santikaṃ gantvā ‘‘kiṃ, tātā, diṭṭhaṃ vo seṭṭhikula’’nti vutte, ‘‘sāmi, kiṃ tumhākaṃ atthi, rājagahanagare jotikaseṭṭhissa evarūpā nāma sampattī’’ti sabbaṃ gehasampattiṃ ārocetvā taṃ pavattiṃ ācikkhiṃsu. Seṭṭhi tesaṃ vacanaṃ sutvā tuṭṭhamānaso ‘‘idāni pabbajituṃ labhissāmī’’ti rañño santikaṃ gantvā ‘‘pabbajitukāmomhi, devā’’ti āha. Sādhu, mahāseṭṭhi, pabbajāhīti. So gehaṃ gantvā putte pakkosāpetvā suvaṇṇadaṇḍaṃ vajirakuddālaṃ jeṭṭhaputtassa hatthe ṭhapetvā, ‘‘tāta, pacchimagehe suvaṇṇapabbatato suvaṇṇapiṇḍaṃ uddharāhī’’ti āha. So kuddālaṃ ādāya gantvā suvaṇṇapabbataṃ pahari, piṭṭhipāsāṇe pahaṭakālo viya ahosi. Tassa hatthato kuddālaṃ gahetvā majjhimaputtassa hatthe datvā pahiṇi, tassapi suvaṇṇapabbataṃ paharantassa piṭṭhipāsāṇe pahaṭakālo viya ahosi. Atha naṃ kaniṭṭhaputtassa hatthe datvā pahiṇi, tassa taṃ gahetvā paharantassa koṭṭetvā rāsikatāya mattikāya pahaṭakālo viya ahosi. Atha naṃ seṭṭhi ‘‘ehi, tāta, alaṃ ettakenā’’ti vatvā itare dve jeṭṭhabhātike pakkosāpetvā ‘‘ayaṃ suvaṇṇapabbato na tumhākaṃ nibbatto, mayhañca kaniṭṭhassa ca nibbatto, iminā saddhiṃ ekato hutvā paribhuñjathā’’ti āha. Kasmā pana so tesameva nibbattati, kasmā ca jaṭilo jātakāle udake pātitoti? Attano katakammeneva.

Kassapasammāsambuddhassa hi cetiye kariyamāne eko khīṇāsavo cetiyaṭṭhānaṃ gantvā oloketvā, ‘‘tātā, kasmā cetiyassa uttarena mukhaṃ na uṭṭhahatī’’ti pucchi. ‘‘Suvaṇṇaṃ nappahotī’’ti āhaṃsu. Ahaṃ antogāmaṃ pavisitvā samādapessāmi, tumhe ādarena kammaṃ karothāti. So evaṃ vatvā nagaraṃ pavisitvā, ‘‘ammā, tātā, tumhākaṃ cetiyassa ekasmiṃ mukhe suvaṇṇaṃ nappahoti, suvaṇṇaṃ jānāthā’’ti mahājanaṃ samādapento suvaṇṇakārakulaṃ agamāsi. Suvaṇṇakāropi taṅkhaṇeyeva bhariyāya saddhiṃ kalahaṃ karonto nisinno hoti. Atha naṃ thero ‘‘cetiye tumhehi gahitamukhassa suvaṇṇaṃ nappahoti, taṃ jānituṃ vaṭṭatī’’ti āha. So bhariyāya kopena ‘‘tava satthāraṃ udake khipitvā gacchā’’ti āha. Atha naṃ sā ‘‘atisāhasikakammaṃ te kataṃ, mama kuddhena te ahameva akkositabbā vā paharitabbā vā, kasmā atītānāgatapaccuppannesu buddhesu veramakāsī’’ti āha. Suvaṇṇakāro tāvadeva saṃvegappatto hutvā ‘‘khamatha me, bhante’’ti vatvā therassa pādamūle nipajji. Tāta, ahaṃ tayā na kiñci vutto, satthāraṃ khamāpehīti. Kinti katvā khamāpemi, bhanteti. Suvaṇṇapupphānaṃ tayo kumbhe katvā antodhātunidhāne pakkhipitvā allavattho allakeso hutvā khamāpehi, tātāti.

So ‘‘sādhu, bhante’’ti vatvā suvaṇṇapupphāni karonto tīsu puttesu jeṭṭhaputtaṃ pakkosāpetvā ‘‘ehi, tāta, ahaṃ satthāraṃ veravacanena avacaṃ, tasmā imāni pupphāni katvā dhātunidhāne pakkhipitvā khamāpessāmi, tvampi kho me sahāyo hohī’’ti āha. So ‘‘na tvaṃ mayā veravacanaṃ vadāpito, tvaṃyeva karohī’’ti kātuṃ na icchi. Majjhimaputtaṃ pakkositvā tathevāha, sopi tatheva vatvā kātuṃ na icchi. Kaniṭṭhaṃ pakkositvā tathevāha, so ‘‘pitu uppannakiccaṃ nāma puttassa bhāro’’ti vatvā pitusahāyo hutvā pupphāni akāsi. Suvaṇṇakāro vidatthippamāṇānaṃ pupphānaṃ tayo kumbhe niṭṭhāpetvā dhātunidhāne pakkhipitvā allavattho allakeso satthāraṃ khamāpesi. Iti so sattakkhattuṃ jātakāle udake pātanaṃ labhi. Ayaṃ panassa koṭiyaṃ ṭhito attabhāvo. Idhāpi tasseva nissandena udake pātito. Ye panassa dve jeṭṭhabhātikā puttā suvaṇṇapupphānaṃ karaṇakāle sahāyā bhavituṃ na icchiṃsu, tesaṃ tena kāraṇena suvaṇṇapabbato na nibbatti, jaṭilassa ceva kaniṭṭhaputtassa ca ekato katabhāvena nibbatti. Iti so putte anusāsitvā satthu santike pabbajitvā katipāheneva arahattaṃ pāpuṇi. Satthā aparena samayena pañcahi bhikkhusatehi saddhiṃ piṇḍāya caranto tassa puttānaṃ gehadvāraṃ agamāsi, te buddhappamukhassa bhikkhusaṅghassa aḍḍhamāsaṃ bhikkhādānaṃ adaṃsu.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘ajjāpi te, āvuso jaṭila, asītihatthe suvaṇṇapabbate ca puttesu ca taṇhā atthī’’ti. ‘‘Na me, āvuso, etesu taṇhā vā māno vā atthī’’ti. Te ‘‘ayaṃ jaṭilatthero abhūtaṃ vatvā aññaṃ byākarotī’’ti vadiṃsu. Satthā tesaṃ kathaṃ sutvā ‘‘na, bhikkhave, mama puttassa tesu taṇhā vā māno vā atthī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

416. ‘‘Yodha taṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tassattho – yo idha loke chadvārikaṃ taṇhaṃ vā mānaṃ vā jahitvā gharāvāsena anatthiko anāgāro hutvā paribbajati, taṇhāya ceva bhavassa ca parikkhīṇattā taṇhābhavaparikkhīṇaṃ tamahaṃ brāhmaṇaṃ vadāmīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Jaṭilattheravatthu tettiṃsatimaṃ.

34. Jotikattheravatthu

Yodha taṇhanti puna imaṃ dhammadesanaṃ satthā veḷuvane viharanto jotikattheraṃ ārabbha kathesi.

Ajātasattukumāro hi devadattena saddhiṃ ekato hutvā pitaraṃ ghātetvā rajje patiṭṭhito ‘‘jotikaseṭṭhissa mahāpāsādaṃ gaṇhissāmī’’ti yuddhasajjo nikkhamitvā maṇipākāre saparivārassa attano chāyaṃ disvā ‘‘gahapatiko yuddhasajjo hutvā balaṃ ādāya nikkhanto’’ti sallakkhetvā upagantuṃ na visahi. Seṭṭhipi taṃ divasaṃ uposathiko hutvā pātova bhuttapātarāso vihāraṃ gantvā satthu santike dhammaṃ suṇanto nisinno hoti. Paṭhame dvārakoṭṭhake ārakkhaṃ gahetvā ṭhito pana yamakoḷi nāma yakkho taṃ disvā ‘‘kahaṃ gacchasī’’ti saparivāraṃ viddhaṃsetvā disāvidisāsu anubandhi. Rājā vihārameva agamāsi.

Atha naṃ seṭṭhi disvāva ‘‘kiṃ, devā’’ti vatvā uṭṭhāyāsanā aṭṭhāsi. Gahapati, kiṃ tvaṃ tava purise ‘‘mayā saddhiṃ yujjhathā’’ti āṇāpetvā idhāgamma dhammaṃ suṇanto viya nisinnoti. Kiṃ pana devo mama gehaṃ gaṇhituṃ gatoti? Āma, gatomhīti. Mama anicchāya mama gehaṃ gaṇhituṃ rājasahassampi na sakkoti, devāti. So ‘‘kiṃ pana tvaṃ rājā bhavissasī’’ti kujjhi. Nāhaṃ rājā, mama santakaṃ pana dasikasuttampi mama anicchāya rājūhi vā corehi vā gahetuṃ na sakkāti. Kiṃ panāhaṃ tava ruciyā gaṇhissāmīti? Tena hi, deva, imā me dasasu aṅgulīsu vīsati muddikā, imāhaṃ tumhākaṃ na demi. Sace sakkotha, gaṇhathāti. So pana rājā bhūmiyaṃ ukkuṭikaṃ nisīditvā ullaṅghanto aṭṭhārasahatthaṃ ṭhānaṃ abhiruhati, ṭhatvā ullaṅghanto asītihatthaṃ ṭhānaṃ abhiruhati. Evaṃmahābalo samānopi ito cito ca parivattento ekaṃ muddikampi kaḍḍhituṃ nāsakkhi. Atha naṃ seṭṭhi ‘‘sāṭakaṃ patthara, devā’’ti vatvā aṅguliyo ujukā akāsi, vīsatipi muddikā nikkhamiṃsu. Atha naṃ seṭṭhi ‘‘evaṃ, deva, mama santakaṃ mama anicchāya na sakkā gaṇhitu’’nti vatvā rañño kiriyāya uppannasaṃvego ‘‘pabbajituṃ me anujāna, devā’’ti āha. So ‘‘imasmiṃ pabbajite sukhaṃ pāsādaṃ gaṇhissāmī’’ti cintetvā ekavacaneneva ‘‘tvaṃ pabbajāhī’’ti āha. So satthu santike pabbajitvā na cirasseva arahattaṃ patvā jotikatthero nāma ahosi. Tassa arahattaṃ pattakkhaṇeyeva sabbāpi sā sampatti antaradhāyi, tampissa satulakāyiṃ nāma bhariyaṃ devatā uttarakurumeva nayiṃsu.

Athekadivasaṃ bhikkhū taṃ āmantetvā, ‘‘āvuso jotika, tasmiṃ pana te pāsāde vā itthiyā vā taṇhā atthī’’ti pucchitvā ‘‘natthāvuso’’ti vutte satthu ārocesuṃ – ‘‘ayaṃ, bhante, abhūtaṃ vatvā aññaṃ byākarotī’’ti. Satthā ‘‘nattheva, bhikkhave, mama puttassa tasmiṃ taṇhā’’ti vatvā imaṃ gāthamāha –

416. ‘‘Yodha taṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Imissā gāthāyattho heṭṭhā jaṭilattheravatthumhi vuttanayeneva veditabbo.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Jotikattheravatthu catutiṃsatimaṃ.

35. Naṭaputtakattheravatthu

Hitvāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto ekaṃ naṭaputtakaṃ ārabbha kathesi.

So kira ekaṃ naṭakīḷaṃ kīḷayamāno vicaranto satthu dhammakathaṃ sutvā pabbajitvā arahattaṃ pāpuṇi. Tasmiṃ buddhappamukhena bhikkhusaṅghena saddhiṃ piṇḍāya pavisante bhikkhū ekaṃ naṭaputtaṃ kīḷantaṃ disvā, ‘‘āvuso, esa tayā kīḷitakīḷitaṃ kīḷati, atthi nu kho te ettha sineho’’ti pucchitvā ‘‘natthī’’ti vutte ‘‘ayaṃ, bhante, abhūtaṃ vatvā aññaṃ byākarotī’’ti āhaṃsu. Satthā tesaṃ kathaṃ sutvā, ‘‘bhikkhave, mama putto sabbayoge atikkanto’’ti vatvā imaṃ gāthamāha –

417. ‘‘Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
Sabbayogavisaṃyuttaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **mānusakaṃ yoga**nti mānusakaṃ āyuñceva pañca kāmaguṇe ca. Dibbayogepi eseva nayo. **Upaccagā**ti yo mānusakaṃ yogaṃ hitvā dibbaṃ yogaṃ atikkanto, taṃ sabbehi catūhipi yogehi visaṃyuttaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Naṭaputtakattheravatthu pañcatiṃsatimaṃ.

36. Naṭaputtakattheravatthu

Hitvā ratiñcāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto ekaṃ naṭaputtakaṃyeva ārabbha kathesi. Vatthu purimasadisameva. Idha pana satthā, ‘‘bhikkhave, mama putto ratiñca aratiñca pahāya ṭhito’’ti vatvā imaṃ gāthamāha –

418. ‘‘Hitvā ratiñca aratiñca, sītibhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **rati**nti pañcakāmaguṇaratiṃ. **Arati**nti araññavāse ukkaṇṭhitattaṃ. **Sītibhūta**nti nibbutaṃ. **Nirūpadhi**nti nirupakkilesaṃ. **Vīra**nti taṃ evarūpaṃ sabbaṃ khandhalokaṃ abhibhavitvā ṭhitaṃ vīriyavantaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Naṭaputtakattheravatthu chattiṃsatimaṃ.

37. Vaṅgīsattheravatthu

Cutiṃ yo vedīti imaṃ dhammadesanaṃ satthā jetavane viharanto vaṅgīsattheraṃ ārabbha kathesi.

Rājagahe kireko brāhmaṇo vaṅgīso nāma matamanussānaṃ sīsaṃ ākoṭetvā ‘‘idaṃ niraye nibbattassa sīsaṃ, idaṃ tiracchānayoniyaṃ, idaṃ pettivisaye, idaṃ manussaloke, idaṃ devaloke nibbattassa sīsa''nti jānāti. Brāhmaṇā ''sakkā imaṃ nissāya lokaṃ khāditu''nti cintetvā taṃ dve rattavatthāni paridahāpetvā ādāya janapadaṃ carantā manusse vadanti ''eso vaṅgīso nāma brāhmaṇo matamanussānaṃ sīsaṃ ākoṭetvā nibbattaṭṭhānaṃ jānāti, attano ñātakānaṃ nibbattaṭṭhānaṃ pucchathā''ti. Manussā yathābalaṃ dasapi kahāpaṇe vīsatipi satampi datvā ñātakānaṃ nibbattaṭṭhānaṃ pucchanti. Te anupubbena sāvatthiṃ patvā jetavanassa avidūre nivāsaṃ gaṇhiṃsu. Te bhuttapātarāsā mahājanaṃ gandhamālādihatthaṃ dhammassavanāya gacchantaṃ disvā ''kahaṃ gacchathā''ti pucchitvā ''vihāraṃ dhammassavanāyā''ti vutte ''tattha gantvā kiṃ karissatha, amhākaṃ vaṅgīsabrāhmaṇena sadiso nāma natthi, matamanussānaṃ sīsaṃ ākoṭetvā nibbattaṭṭhānaṃ jānāti, ñātakānaṃ nibbattaṭṭhānaṃ pucchathā''ti āhaṃsu. Te ''vaṅgīso kiṃ jānāti, amhākaṃ satthārā sadiso nāma natthī''ti vatvā itarehipi ''vaṅgīsasadiso natthī''ti vutte kathaṃ vaḍḍhetvā ''etha, dāni vo vaṅgīsassa vā amhākaṃ vā satthu jānanabhāvaṃ jānissāmā''ti te ādāya vihāraṃ agamaṃsu. Satthā tesaṃ āgamanabhāvaṃ ñatvā niraye tiracchānayoniyaṃ manussaloke devaloketi catūsu ṭhānesu nibbattānaṃ cattāri sīsāni, khīṇāsavasīsañcāti pañca sīsāni āharāpetvā paṭipāṭiyā ṭhapetvā āgatakāle vaṅgīsaṃ pucchi – ''tvaṃ kira sīsaṃ ākoṭetvā matakānaṃ nibbattaṭṭhānaṃ jānāsī''ti? ''Āma, jānāmī''ti. ''Idaṃ kassa sīsa''nti? So taṃ ākoṭetvā ''niraye nibbattassā''ti āha. Athassa satthā ''sādhu sādhū''ti sādhukāraṃ datvā itarānipi tīṇi sīsāni pucchitvā tena avirajjhitvā vuttavuttakkhaṇe tatheva tassa sādhukāraṃ datvā pañcamaṃ sīsaṃ dassetvā ''idaṃ kassa sīsa''nti pucchi, so tampi ākoṭetvā nibbattaṭṭhānaṃ na jānāti.

Atha naṃ satthā ''kiṃ, vaṅgīsa, na jānāsī''ti vatvā, ''āma, na jānāmī''ti vutte ''ahaṃ jānāmī''ti āha. Atha naṃ vaṅgīso yāci ''detha me imaṃ manta''nti. Na sakkā apabbajitassa dātunti. So ''imasmiṃ mante gahite sakalajambudīpe ahaṃ jeṭṭhako bhavissāmī''ti cintetvā te brāhmaṇe ''tumhe tattheva katipāhaṃ vasatha, ahaṃ pabbajissāmī''ti uyyojetvā satthu santike pabbajitvā laddhūpasampado vaṅgīsatthero nāma ahosi. Athassa satthā dvattiṃsākārakammaṭṭhānaṃ datvā ''mantassa parikammaṃ sajjhāyāhī''ti āha. So taṃ sajjhāyanto antarantarā brāhmaṇehi ''gahito te manto''ti pucchiyamāno ''āgametha tāva, gaṇhāmī''ti vatvā katipāheneva arahattaṃ patvā puna brāhmaṇehi puṭṭho ''abhabbo dānāhaṃ, āvuso, gantu''nti āha. Taṃ sutvā bhikkhū ''ayaṃ, bhante, abhūtena aññaṃ byākarotī''ti satthu ārocesuṃ. Satthā ''mā, bhikkhave, evaṃ avacuttha, idāni, bhikkhave, mama putto cutipaṭisandhikusalo jāto''ti vatvā imā gāthā abhāsi –

419. ''Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

420. ''Yassa gatiṃ na jānanti, devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇa''nti.

Tattha **yo vedī**ti yo sattānaṃ sabbākārena cutiñca paṭisandhiñca pākaṭaṃ katvā jānāti, tamahaṃ alaggatāya **asattaṃ,** paṭipattiyā suṭṭhu gatattā **sugataṃ,** catunnaṃ saccānaṃ buddhatāya **buddhaṃ** brāhmaṇaṃ vadāmīti attho. **Yassā**ti yassete devādayo gatiṃ na jānanti, tamahaṃ āsavānaṃ khīṇatāya **khīṇāsavaṃ,** kilesehi ārakattā **arahantaṃ** brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Vaṅgīsattheravatthu sattatiṃsatimaṃ.

38. Dhammadinnattherīvatthu

Yassāti imaṃ dhammadesanaṃ satthā veḷuvane viharanto dhammadinnaṃ nāma bhikkhuniṃ ārabbha kathesi.

Ekadivasañhi tassā gihikāle sāmiko visākho upāsako satthu santike dhammaṃ sutvā anāgāmiphalaṃ patvā cintesi – ''mayā sabbaṃ sāpateyyaṃ dhammadinnaṃ paṭicchāpetuṃ vaṭṭatī''ti.

So tato pubbe āgacchanto dhammadinnaṃ vātapānena olokentiṃ disvā sitaṃ karoti. Taṃ divasaṃ pana vātapānena ṭhitaṃ anolokentova agamāsi. Sā ‘‘kiṃ nu kho ida’’nti cintetvā ‘‘hotu, bhojanakāle jānissāmī’’ti bhojanavelāya bhattaṃ upanāmesi. So aññesu divasesu ‘‘ehi, ekato bhuñjāmā’’ti vadati, taṃ divasaṃ pana tuṇhībhūtova bhuñji. Sā ‘‘kenacideva kāraṇena kupito bhavissatī’’ti cintesi. Atha naṃ visākho sukhanisinnavelāya taṃ pakkositvā ‘‘dhammadinne imasmiṃ gehe sabbaṃ sāpateyyaṃ paṭicchāhī’’ti āha. Sā ‘‘kuddhā nāma sāpateyyaṃ na paṭicchāpenti, kiṃ nu kho eta’’nti cintetvā ‘‘tumhe pana, sāmī’’ti āha. Ahaṃ ito paṭṭhāya na kiñci vicāremīti. Tumhehi chaḍḍitaṃ kheḷaṃ ko paṭicchissati, evaṃ sante mama pabbajjaṃ anujānāthāti. So ‘‘sādhu, bhadde’’ti sampaṭicchitvā mahantena sakkārena taṃ bhikkhunīupassayaṃ netvā pabbājesi. Sā laddhūpasampadā dhammadinnattherī nāma ahosi.

Sā pavivekakāmatāya bhikkhunīhi saddhiṃ janapadaṃ gantvā tattha viharantī na cirasseva saha paṭisambhidāhi arahattaṃ patvā ‘‘idāni maṃ nissāya ñātijanā puññāni karissantī’’ti punadeva rājagahaṃ paccāgañchi. Upāsako tassā āgatabhāvaṃ sutvā ‘‘kena nu kho kāraṇena āgatā’’ti bhikkhunīupassayaṃ gantvā theriṃ vanditvā ekamantaṃ nisinno ‘‘ukkaṇṭhitā nu khosi, ayyeti vattuṃ appatirūpaṃ, pañhamekaṃ naṃ pucchissāmī’’ti cintetvā sotāpattimagge pañhaṃ pucchi, sā taṃ vissajjesi. Upāsako teneva upāyena sesamaggesupi pañhaṃ pucchitvā atikkamma pañhassa puṭṭhakāle tāya ‘‘accayāsi, āvuso, visākhā’’ti vatvā ‘‘ākaṅkhamāno satthāraṃ upasaṅkamitvā imaṃ pañhaṃ puccheyyāsī’’ti vutte theriṃ vanditvā uṭṭhāyāsanā satthu santikaṃ gantvā taṃ kathāsallāpaṃ sabbaṃ bhagavato ārocesi. Satthā ‘‘sukathitaṃ mama dhītāya dhammadinnāya, ahampetaṃ pañhaṃ vissajjento evameva vissajjeyya’’nti vatvā dhammaṃ desento imaṃ gāthamāha –

421. ‘‘Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tattha **pure**ti atītesu khandhesu. **Pacchā**ti anāgatesu khandhesu. **Majjhe**ti paccuppannesu khandhesu. **Natthi kiñcana**nti yassetesu ṭhānesu taṇhāgāhasaṅkhātaṃ kiñcanaṃ natthi, tamahaṃ rāgakiñcanādīhi **akiñcanaṃ** kassaci gahaṇassa abhāvena **anādānaṃ** brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Dhammadinnattherīvatthu aṭṭhatiṃsatimaṃ.

39. Aṅgulimālattheravatthu

Usabhanti imaṃ dhammadesanaṃ satthā jetavane viharanto aṅgulimālattheraṃ ārabbha kathesi. Vatthu ‘‘na ve kadariyā devalokaṃ vajantī’’ti (dha. pa. 177) gāthāvaṇṇanāya vuttameva. Vuttañhi tattha –

Bhikkhū aṅgulimālaṃ pucchiṃsu – ‘‘kiṃ nu kho, āvuso aṅgulimāla, duṭṭhahatthiṃ chattaṃ dhāretvā ṭhitaṃ disvā bhāyī’’ti? ‘‘Na bhāyiṃ, āvuso’’ti. Te satthāraṃ upasaṅkamitvā āhaṃsu – ‘‘aṅgulimālo, bhante, aññaṃ byākarotī’’ti. Satthā ‘‘na, bhikkhave, mama putto aṅgulimālo bhāyati. Khīṇāsavausabhānañhi antare jeṭṭhakausabhā mama puttasadisā bhikkhū na bhāyantī’’ti vatvā imaṃ gāthamāha –

422. ‘‘Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Anejaṃ nhātakaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tassattho – acchambhitaṭṭhena usabhasadisatāya **usabhaṃ** uttamaṭṭhena **pavaraṃ** vīriyasampattiyā **vīraṃ** mahantānaṃ sīlakkhandhādīnaṃ esitattā **mahesiṃ** tiṇṇaṃ mārānaṃ vijitattā **vijitāvinaṃ** nhātakilesatāya **nhātakaṃ** catusaccabuddhatāya **buddhaṃ** taṃ evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aṅgulimālattheravatthu ekūnacattālīsaṃ.

40. Devahitabrāhmaṇavatthu

Pubbenivāsanti imaṃ dhammadesanaṃ satthā jetavane viharanto devahitabrāhmaṇassa pañhaṃ ārabbha kathesi.

Ekasmiñhi samaye bhagavā vātarogena ābādhiko hutvā upavāṇattheraṃ uṇhodakatthāya devahitabrāhmaṇassa santikaṃ pahiṇi. So gantvā satthu ābādhikabhāvaṃ ācikkhitvā uṇhodakaṃ yāci, taṃ sutvā brāhmaṇo tuṭṭhamānaso hutvā ‘‘lābhā vata me, yaṃ mama santikaṃ sammāsambuddho uṇhodakassatthāya sāvakaṃ pahiṇī’’ti uṇhodakassa kājaṃ purisena gāhāpetvā phāṇitassa ca puṭaṃ upavāṇattherassa pādāsi. Thero taṃ gāhāpetvā vihāraṃ gantvā satthāraṃ uṇhodakena nhāpetvā uṇhodakena phāṇitaṃ āloḷetvā bhagavato pādāsi, tassa taṅkhaṇeyeva so ābādho paṭipassambhi. Brāhmaṇo cintesi – ‘‘kassa nu kho deyyadhammo dinno mahapphalo hoti, satthāraṃ pucchissāmī’’ti so satthu santikaṃ gantvā tamatthaṃ pucchanto imaṃ gāthamāha –

‘‘Kattha dajjā deyyadhammaṃ, kattha dinnaṃ mahapphalaṃ;
Kathañhi yajamānassa, kathaṃ ijjhati dakkhiṇā’’ti. (saṃ. ni. 1.199);

Athassa satthā ‘‘evarūpassa brāhmaṇassa dinnaṃ mahapphalaṃ hotī’’ti vatvā brāhmaṇaṃ pakāsento imaṃ gāthamāha –

423. ‘‘Pubbenivāsaṃ yo vedi, saggāpāyañca passati;
Atho jātikkhayaṃ patto, abhiññāvosito muni; (Saṃ. ni. 1.199);
Sabbavositavosānaṃ, tamahaṃ brūmi brāhmaṇa’’nti.

Tassattho – yo pubbenivāsaṃ pākaṭaṃ katvā jānāti, chabbīsatidevalokabhedaṃ saggañca catubbidhaṃ apāyañca dibbacakkhunā passati, atho jātikkhayasaṅkhātaṃ arahattaṃ patto, abhiññeyyaṃ dhammaṃ abhijānitvā pariññeyyaṃ parijānitvā pahātabbaṃ pahāya sacchikātabbaṃ sacchikatvā vosiko niṭṭhānaṃ patto, vusitavosānaṃ vā patto, āsavakkhayapaññāya monabhāvaṃ pattattā muni, tamahaṃ sabbesaṃ kilesānaṃ vosānaṃ arahattamaggañāṇaṃ brahmacariyavāsaṃ vutthabhāvena sabbavositavosānaṃ brāhmaṇaṃ vadāmīti.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsu. Brāhmaṇopi pasannamānaso saraṇesu patiṭṭhāya upāsakattaṃ pavedesīti.

Devahitabrāhmaṇavatthu cattālīsaṃ.

Brāhmaṇavaggavaṇṇanā niṭṭhitā.

Chabbīsatimo vaggo.

Nigamanakathā

Ettāvatā sabbapaṭhame yamakavagge cuddasa vatthūni, appamādavagge nava, cittavagge nava, pupphavagge dvādasa, bālavagge pannarasa, paṇḍitavagge ekādasa, arahantavagge dasa, sahassavagge cuddasa, pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, buddhavagge nava, sukhavagge aṭṭha, piyavagge nava, kodhavagge aṭṭha, malavagge dvādasa, dhammaṭṭhavagge dasa, maggavagge dvādasa, pakiṇṇakavagge nava, nirayavagge nava, nāgavagge aṭṭha, taṇhāvagge dvādasa, bhikkhuvagge dvādasa, brāhmaṇavagge cattālīsāti pañcādhikāni tīṇi vatthusatāni pakāsetvā nātisaṅkhepanātivitthāravasena uparacitā dvāsattatibhāṇavārapamāṇā **dhammapadassa atthavaṇṇanā** niṭṭhitāti.

Pattaṃ dhammapadaṃ yena, dhammarājenanuttaraṃ;
Gāthā dhammapade tena, bhāsitā yā mahesinā.

Satevīsā catussatā, catusaccavibhāvinā;
Satattayañhi vatthūnaṃ, pañcādhikā samuṭṭhitā.

Vihāre adhirājena, kāritamhi kataññunā;
Pāsāde sirikūṭassa, rañño viharatā mayā.

Atthabyañjanasampannaṃ, atthāya ca hitāya ca;
Lokassa lokanāthassa, saddhammaṭṭhitikamyatā.

Tāsaṃ aṭṭhakathaṃ etaṃ, karontena sunimmalaṃ;
Dvāsattatipamāṇāya, bhāṇavārehi pāḷiyā.

Yaṃ pattaṃ kusalaṃ tena, kusalā sabbapāṇinaṃ;
Sabbe ijjhantu saṅkappā, labhantu madhuraṃ phalanti.

Paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā pabhinnapaṭisambhidāparivāre chaḷabhiññāpaṭisambhidādippabhedaguṇapaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā **buddhaghoso**ti garūhi gahitanāmadheyyena therena katāyaṃ **dhammapadaṭṭhakathā** –

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ saddhādibuddhiyā.

Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Iti tevīsādhikacatusatagāthāpañcādhikatisatavatthupaṭimaṇḍitā

Chabbīsativaggasamannāgatā dhammapadavaṇṇanā samattā.

Dhammapada-aṭṭhakathā sabbākārena niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Dhammapadapāḷi

1. Yamakavaggo

1. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato padaṃ.

2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī [anupāyinī (ka.)].

3. Akkocchi maṃ avadhi maṃ, ajini [ajinī (?)] maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

4. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

5. Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano.

6. Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

7. Subhānupassiṃ viharantaṃ, indriyesu asaṃvutaṃ;
Bhojanamhi cāmattaññuṃ, kusītaṃ hīnavīriyaṃ;
Taṃ ve pasahati māro, vāto rukkhaṃva dubbalaṃ.

8. Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ;
Bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ;
Taṃ ve nappasahati māro, vāto selaṃva pabbataṃ.

9. Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;
Apeto damasaccena, na so kāsāvamarahati.

10. Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahati.

11. Asāre sāramatino, sāre cāsāradassino;
Te sāraṃ nādhigacchanti, micchāsaṅkappagocarā.

12. Sārañca sārato ñatvā, asārañca asārato;
Te sāraṃ adhigacchanti, sammāsaṅkappagocarā.

13. Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;

Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

14. Yathā agāraṃ suchannaṃ, vuṭṭhī na samativijjhati;
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.

15. Idha socati pecca socati, pāpakārī ubhayattha socati;
So socati so vihaññati, disvā kammakiliṭṭhamattano.

16. Idha modati pecca modati, katapuñño ubhayattha modati;
So modati so pamodati, disvā kammavisuddhimattano.

17. Idha tappati pecca tappati, pāpakārī [pāpakāri (?)] ubhayattha tappati;
‘‘Pāpaṃ me kata’’nti tappati, bhiyyo [bhīyo (sī.)] tappati duggatiṃ gato.

18. Idha nandati pecca nandati, katapuñño ubhayattha nandati;
‘‘Puññaṃ me kata’’nti nandati, bhiyyo nandati suggatiṃ gato.

19. Bahumpi ce saṃhita [sahitaṃ (sī. syā. kaṃ. pī.)] bhāsamāno, na takkaro hoti naro pamatto;
Gopova gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmaññassa hoti.

20. Appampi ce saṃhita bhāsamāno, dhammassa hoti [hotī (sī. pī.)] anudhammacārī;
Rāgañca dosañca pahāya mohaṃ, sammappajāno suvimuttacitto;
Anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmaññassa hoti.

Yamakavaggo paṭhamo niṭṭhito.

2. Appamādavaggo

21. Appamādo amatapadaṃ [amataṃ padaṃ (ka.)], pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

22. Evaṃ [etaṃ (sī. syā. kaṃ. pī.)] visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratā.

23. Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.

24. Uṭṭhānavato satīmato [satimato (sī. syā. ka.)], sucikammassa nisammakārino;
Saññatassa dhammajīvino, appamattassa [apamattassa (?)] yasobhivaḍḍhati.

25. Uṭṭhānenappamādena, saṃyamena damena ca;
Dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīrati.

26. Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

27. Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ [sandhavaṃ (ka)];
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.

28. Pamādaṃ appamādena, yadā nudati paṇḍito;
Paññāpāsādamāruyha, asoko sokiniṃ pajaṃ;

Pabbataṭṭhova bhūmaṭṭhe [bhummaṭṭhe (sī. syā.)], dhīro bāle avekkhati.

29. Appamatto pamattesu, suttesu bahujāgaro;
Abalassaṃva sīghasso, hitvā yāti sumedhaso.

30. Appamādena maghavā, devānaṃ seṭṭhataṃ gato;
Appamādaṃ pasaṃsanti, pamādo garahito sadā.

31. Appamādarato bhikkhu, pamāde bhayadassi vā;
Saṃyojanaṃ aṇuṃ thūlaṃ, ḍahaṃ aggīva gacchati.

32. Appamādarato bhikkhu, pamāde bhayadassi vā;
Abhabbo parihānāya, nibbānasseva santike.

Appamādavaggo dutiyo niṭṭhito.

3. Cittavaggo

33. Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ [durakkhaṃ (sabbattha)] dunnivārayaṃ;
Ujuṃ karoti medhāvī, usukārova tejanaṃ.

34. Vārijova thale khitto, okamokataubbhato;
Pariphandatidaṃ cittaṃ, māradheyyaṃ pahātave.

35. Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.

36. Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

37. Dūraṅgamaṃ ekacaraṃ [ekacāraṃ (ka.)], asarīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā.

38. Anavaṭṭhitacittassa, saddhammaṃ avijānato;
Pariplavapasādassa, paññā na paripūrati.

39. Anavassutacittassa, ananvāhatacetaso;
Puññapāpapahīnassa, natthi jāgarato bhayaṃ.

40. Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.

41. Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;
Chuddho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.

42. Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo [pāpiyaṃ (?)] naṃ tato kare.

43. Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā;
Sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare.

Cittavaggo tatiyo niṭṭhito.

4. Pupphavaggo

44. Ko imaṃ [komaṃ (ka.)] pathaviṃ vicessati [vijessati (sī. syā. pī.)], yamalokañca imaṃ sadevakaṃ;
Ko dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati [pupphamivappacessati (ka.)].

45. Sekho pathaviṃ vicessati, yamalokañca imaṃ sadevakaṃ;
Sekho dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati.

46. Pheṇūpamaṃ kāyamimaṃ viditvā, marīcidhammaṃ abhisambudhāno;
Chetvāna mārassa papupphakāni [sapupphakāni (ṭīkā)], adassanaṃ maccurājassa gacche.

47. Pupphāni heva pacinantaṃ, byāsattamanasaṃ [byāsattamānasaṃ (ka.)] naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

48. Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;
Atittaññeva kāmesu, antako kurute vasaṃ.

49. Yathāpi bhamaro pupphaṃ, vaṇṇagandhamaheṭhayaṃ [vaṇṇagandhamapoṭhayaṃ (ka.)];
Paleti rasamādāya, evaṃ gāme munī care.

50. Na paresaṃ vilomāni, na paresaṃ katākataṃ;
Attanova avekkheyya, katāni akatāni ca.

51. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsitā vācā, aphalā hoti akubbato.

52. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ [sagandhakaṃ (sī. syā. kaṃ. pī.)];
Evaṃ subhāsitā vācā, saphalā hoti kubbato [sakubbato (sī. pī.), pakubbato (sī. aṭṭha.), sukubbato (syā. kaṃ.)].

53. Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
Evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.

54. Na pupphagandho paṭivātameti, na candanaṃ tagaramallikā [tagaramallikā (sī. syā. kaṃ. pī.)];
Satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati.

55. Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

56. Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ [yāyaṃ tagaracandanī (sī. syā. kaṃ. pī.)];
Yo ca sīlavataṃ gandho, vāti devesu uttamo.

57. Tesaṃ sampannasīlānaṃ, appamādavihārinaṃ;
Sammadaññā vimuttānaṃ, māro maggaṃ na vindati.

58. Yathā saṅkāraṭhānasmiṃ [saṅkāradhānasmiṃ (sī. syā. kaṃ. pī.)], ujjhitasmiṃ mahāpathe;
Padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.

59. Evaṃ saṅkārabhūtesu, andhabhūte [andhībhūte (ka.)] puthujjane;
Atirocati paññāya, sammāsambuddhasāvako.

Pupphavaggo catuttho niṭṭhito.

5. Bālavaggo

60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
Dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

61. Carañce nādhigaccheyya, seyyaṃ sadisamattano;
Ekacariyaṃ [ekacariyaṃ (ka.)] daḷhaṃ kayirā, natthi bāle sahāyatā.

62. Puttā matthi dhanammatthi [puttamatthi dhanamatthi (ka.)], iti bālo vihaññati;
Attā hi [attāpi (?)] attano natthi, kuto puttā kuto dhanaṃ.

63. Yo bālo maññati bālyaṃ, paṇḍito vāpi tena so;
Bālo ca paṇḍitamānī, sa ve ‘‘bālo’’ti vuccati.

64. Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā.

65. Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.

66. Caranti bālā dummedhā, amitteneva attanā;
Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.

67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;
Yassa assumukho rodaṃ, vipākaṃ paṭisevati.

68. Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;
Yassa patīto sumano, vipākaṃ paṭisevati.

69. Madhuvā [madhuṃ vā (dī. ni. ṭīkā 1)] maññati bālo, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, bālo [atha bālo (sī. syā.) atha (?)] dukkhaṃ nigacchati.

70. Māse māse kusaggena, bālo bhuñjeyya bhojanaṃ;
Na so saṅkhātadhammānaṃ [saṅkhatadhammānaṃ (sī. pī. ka.)], kalaṃ agghati soḷasiṃ.

71. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati;
Ḍahantaṃ bālamanveti, bhasmacchannova [bhasmāchannova (sī. pī. ka.)] pāvako.

72. Yāvadeva anatthāya, ñattaṃ [ñātaṃ (?)] bālassa jāyati;
Hanti bālassa sukkaṃsaṃ, muddhamassa vipātayaṃ.

73. Asantaṃ bhāvanamiccheyya [asantaṃ bhāvamiccheyya (syā.), asantabhāvanamiccheyya (ka.)], purekkhārañca bhikkhusu;
Āvāsesu ca issariyaṃ, pūjā parakulesu ca.

74. Mameva kata maññantu, gihīpabbajitā ubho;

Mamevātivasā assu, kiccākiccesu kismici;
Iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

75. Aññā hi lābhūpanisā, aññā nibbānagāminī;
Evametaṃ abhiññāya, bhikkhu buddhassa sāvako;
Sakkāraṃ nābhinandeyya, vivekamanubrūhaye.

Bālavaggo pañcamo niṭṭhito.

6. Paṇḍitavaggo

76. Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.

77. Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo.

78. Na bhaje pāpake mitte, na bhaje purisādhame;
Bhajetha mitte kalyāṇe, bhajetha purisuttame.

79. Dhammapīti sukhaṃ seti, vippasannena cetasā;
Ariyappavedite dhamme, sadā ramati paṇḍito.

80. Udakañhi nayanti nettikā, usukārā namayanti [damayanti (ka.)] tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.

81. Selo yathā ekaghano [ekagghano (ka.)], vātena na samīrati;
Evaṃ nindāpasaṃsāsu, na samiñjanti paṇḍitā.

82. Yathāpi rahado gambhīro, vippasanno anāvilo;
Evaṃ dhammāni sutvāna, vippasīdanti paṇḍitā.

83. Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo;
Sukhena phuṭṭhā atha vā dukhena, na uccāvacaṃ [noccāvacaṃ (sī. aṭṭha.)] paṇḍitā dassayanti.

84. Na attahetu na parassa hetu, na puttamicche na dhanaṃ na raṭṭhaṃ;
Na iccheyya [nayicche (pī.), nicche (?)] adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.

85. Appakā te manussesu, ye janā pāragāmino;
Athāyaṃ itarā pajā, tīramevānudhāvati.

86. Ye ca kho sammadakkhāte, dhamme dhammānuvattino;
Te janā pāramessanti, maccudheyyaṃ suduttaraṃ.

87. Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma, viveke yattha dūramaṃ.

88. Tatrābhiratimiccheyya, hitvā kāme akiñcano;
Pariyodapeyya [pariyodāpeyya (?)] attānaṃ, cittaklesehi paṇḍito.

89. Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā.

Paṇḍitavaggo chaṭṭho niṭṭhito.

7. Arahantavaggo

90. Gataddhino visokassa, vippamuttassa sabbadhi;
Sabbaganthappahīnassa, pariḷāho na vijjati.

91. Uyyuñjanti satīmanto, na nikete ramanti te;
Haṃsāva pallalaṃ hitvā, okamokaṃ jahanti te.

92. Yesaṃ sannicayo natthi, ye pariññātabhojanā;
Suññato animitto ca, vimokkho yesaṃ gocaro;
Ākāse va sakuntānaṃ [sakuṇānaṃ (ka.)], gati tesaṃ durannayā.

93. Yassāsavā parikkhīṇā, āhāre ca anissito;
Suññato animitto ca, vimokkho yassa gocaro;
Ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.

94. Yassindriyāni samathaṅgatāni [samathaṃ gatāni (sī. pī.)], assā yathā sārathinā sudantā;
Pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino.

95. Pathavisamo no virujjhati, indakhilupamo [indakhīlūpamo (sī. syā. ka.)] tādi subbato;
Rahadova apetakaddamo, saṃsārā na bhavanti tādino.

96. Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca;
Sammadaññā vimuttassa, upasantassa tādino.

97. Assaddho akataññū ca, sandhicchedo ca yo naro;
Hatāvakāso vantāso, sa ve uttamaporiso.

98. Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ.

99. Ramaṇīyāni araññāni, yattha na ramatī jano;
Vītarāgā ramissanti, na te kāmagavesino.
Arahantavaggo sattamo niṭṭhito.

8. Sahassavaggo

100. Sahassamapi ce vācā, anatthapadasaṃhitā;
Ekaṃ atthapadaṃ seyyo, yaṃ sutvā upasammati.

101. Sahassamapi ce gāthā, anatthapadasaṃhitā;
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.

102. Yo ca gāthā sataṃ bhāse, anatthapadasaṃhitā [anatthapadasañhitaṃ (ka.) visesanaṃ hetaṃ gāthātipadassa];

Ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.

103. Yo sahassaṃ sahassena, saṅgāme mānuse jine;
Ekañca jeyyamattānaṃ [attānaṃ (sī. pī.)], sa ve saṅgāmajuttamo.

104. Attā have jitaṃ seyyo, yā cāyaṃ itarā pajā;
Attadantassa posassa, niccaṃ saññatacārino.

105. Neva devo na gandhabbo, na māro saha brahmunā;
Jitaṃ apajitaṃ kayirā, tathārūpassa jantuno.

106. Māse māse sahassena, yo yajetha sataṃ samaṃ;
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye;
Sāyeva pūjanā seyyo, yañce vassasataṃ hutaṃ.

107. Yo ca vassasataṃ jantu, aggiṃ paricare vane;
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye;
Sāyeva pūjanā seyyo, yañce vassasataṃ hutaṃ.

108. Yaṃ kiñci yiṭṭhaṃ va hutaṃ va [yiṭṭhañca hutañca (ka.)] loke, saṃvaccharaṃ yajetha puññapekkho;
Sabbampi taṃ na catubhāgameti, abhivādanā ujjugatesu seyyo.

109. Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino [vaddhāpacāyino (sī. pī.)];
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

110. Yo ca vassasataṃ jīve, dussīlo asamāhito;
Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino.

111. Yo ca vassasataṃ jīve, duppañño asamāhito;
Ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino.

112. Yo ca vassasataṃ jīve, kusīto hīnavīriyo;
Ekāhaṃ jīvitaṃ seyyo, vīriyamārabhato daḷhaṃ.

113. Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.

114. Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ padaṃ.

115. Yo ca vassasataṃ jīve, apassaṃ dhammamuttamaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato dhammamuttamaṃ.

Sahassavaggo aṭṭhamo niṭṭhito.

9. Pāpavaggo

116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye;
Dandhañhi karoto puññaṃ, pāpasmiṃ ramatī mano.

117. Pāpañce puriso kayirā, na naṃ [na taṃ (sī. pī.)] kayirā punappunaṃ;
Na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.

118. Puññañce puriso kayirā, kayirā naṃ [kayirāthetaṃ (sī. syā.), kayirāthenaṃ (pī.)] punappunaṃ;
Tamhi chandaṃ kayirātha, sukho puññassa uccayo.

119. Pāpopi passati bhadraṃ, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, atha pāpo pāpāni [atha pāpāni (?)] passati.

120. Bhadropi passati pāpaṃ, yāva bhadraṃ na paccati;
Yadā ca paccati bhadraṃ, atha bhadro bhadrāni [atha bhadrāni (?)] passati.

121. Māvamaññetha [māppamaññetha (sī. syā. pī.)] pāpassa, na mantaṃ [na maṃ taṃ (sī. pī.), na mattaṃ (syā.)] āgamissati;
Udabindunipātena, udakumbhopi pūrati;
Bālo pūrati [pūrati bālo (sī. ka.), āpūrati bālo (syā.)] pāpassa, thokaṃ thokampi [thoka thokampi (sī. pī.)] ācinaṃ.

122. Māvamaññetha puññassa, na mantaṃ āgamissati;
Udabindunipātena, udakumbhopi pūrati;
Dhīro pūrati puññassa, thokaṃ thokampi ācinaṃ.

123. Vāṇijova bhayaṃ maggaṃ, appasattho mahaddhano;
Visaṃ jīvitukāmova, pāpāni parivajjaye.

124. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ;
Nābbaṇaṃ visamanveti, natthi pāpaṃ akubbato.

125. Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa;
Tameva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃva khitto.

126. Gabbhameke uppajjanti, nirayaṃ pāpakammino;
Saggaṃ sugatino yanti, parinibbanti anāsavā.

127. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa [pavisaṃ (syā.)];
Na vijjatī [na vijjati (ka. sī. pī. ka.)] so jagatippadeso, yatthaṭṭhito [yatraṭṭhito (syā.)] mucceyya pāpakammā.

128. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;
Na vijjatī so jagatippadeso, yatthaṭṭhitaṃ [yatraṭṭhitaṃ (syā.)] nappasaheyya maccu.

Pāpavaggo navamo niṭṭhito.

10. Daṇḍavaggo

129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

131. Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;
Attano sukhamesāno, pecca so na labhate sukhaṃ.

132. Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;
Attano sukhamesāno, pecca so labhate sukhaṃ.

133. Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ [paṭivadeyyuṃ taṃ (ka.)];
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ [phuseyyuṃ taṃ (ka.)].

134. Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārambho te na vijjati.

135. Yathā daṇḍena gopālo, gāvo pājeti gocaraṃ;
Evaṃ jarā ca maccu ca, āyuṃ pājenti pāṇinaṃ.

136. Atha pāpāni kammāni, karaṃ bālo na bujjhati;
Sehi kammehi dummedho, aggidaḍḍhova tappati.

137. Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

138. Vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ [sarīrassa pabhedanaṃ (syā.)];
Garukaṃ vāpi ābādhaṃ, cittakkhepañca [cittakkhepaṃ va (sī. syā. pī.)] pāpuṇe.

139. Rājato vā upasaggaṃ [upassaggaṃ (sī. pī.)], abbhakkhānañca [abbhakkhānaṃ va (sī. pī.)] dāruṇaṃ;
Parikkhayañca [parikkhayaṃ va (sī. syā. pī.)] ñātīnaṃ, bhogānañca [bhogānaṃ va (sī. syā. pī.)] pabhaṅguraṃ [pabhaṅgunaṃ (ka.)].

140. Atha vāssa agārāni, aggi ḍahati [ḍayhati (ka.)] pāvako;
Kāyassa bhedā duppañño, nirayaṃ sopapajjati [so upapajjati (sī. syā.)].

141. Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā;
Rajojallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

142. Alaṅkato cepi samaṃ careyya, santo danto niyato brahmacārī;
Sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu.

143. Hirīnisedho puriso, koci lokasmi vijjati;
Yo niddaṃ [nindaṃ (sī. pī.) saṃ. ni. 1.18] apabodheti [apabodhati (sī. syā. pī.)], asso bhadro kasāmiva.

144. Asso yathā bhadro kasāniviṭṭho, ātāpino saṃvegino bhavātha;
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca;
Sampannavijjācaraṇā patissatā, jahissatha [pahassatha (sī. syā. pī.)] dukkhamidaṃ anappakaṃ.

145. Udakañhi nayanti nettikā, usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā.

Daṇḍavaggo dasamo niṭṭhito.

11. Jarāvaggo

146. Ko nu hāso [kinnu hāso (ka.)] kimānando, niccaṃ pajjalite sati;
Andhakārena onaddhā, padīpaṃ na gavesatha.

147. Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

148. Parijiṇṇamidaṃ rūpaṃ, roganīḷaṃ [roganiḍḍhaṃ (sī. pī.), roganiddhaṃ (syā.)] pabhaṅguraṃ;
Bhijjati pūtisandeho, maraṇantañhi jīvitaṃ.

149. Yānimāni apatthāni [yānimāni apatthāni (sī. syā. pī.), yānimāni'paviddhāni (?)], alābūneva [alāpūneva (sī. syā. pī.)] sārade;
Kāpotakāni aṭṭhīni, tāni disvāna kā rati.

150. Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ;
Yattha jarā ca maccu ca, māno makkho ca ohito.

151. Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

152. Appassutāyaṃ puriso, balibaddhova [balivaddova (sī. syā. pī.)] jīrati;
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

153. Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ [gahakārakaṃ (sī. syā. pī.)] gavesanto, dukkhā jāti punappunaṃ.

154. Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

155. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ;
Jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

156. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ;
Senti cāpātikhīṇāva, purāṇāni anutthunaṃ.

Jarāvaggo ekādasamo niṭṭhito.

12. Attavaggo

157. Attānañce piyaṃ jaññā, rakkheyya naṃ surakkhitaṃ;
Tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito.

158. Attānameva paṭhamaṃ, patirūpe nivesaye;
Athaññamanusāseyya, na kilisseyya paṇḍito.

159. Attānaṃ ce tathā kayirā, yathāññamanusāsati;
Sudanto vata dametha, attā hi kira duddamo.

160. Attā hi attano nātho, ko hi nātho paro siyā;
Attanā hi sudantena, nāthaṃ labhati dullabhaṃ.

161. Attanā hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ;
Abhimatthati [abhimantati (sī. pī.)] dummedhaṃ, vajiraṃ vasmamayaṃ
[vajiraṃva’mhamayaṃ (syā. ka.)] maṇiṃ.

162. Yassa accantadussīlyaṃ, māluvā sālamivotthataṃ;
Karoti so tathattānaṃ, yathā naṃ icchatī diso.

163. Sukarāni asādhūni, attano ahitāni ca;
Yaṃ ve hitañca sādhuñca, taṃ ve paramadukkaraṃ.

164. Yo sāsanaṃ arahataṃ, ariyānaṃ dhammajīvinaṃ;
Paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ;
Phalāni kaṭṭhakasseva, attaghātāya [attaghaññāya (sī. syā. pī.)] phallati.

165. Attanā hi [attanāva (sī. syā. pī.)] kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhī asuddhi paccattaṃ, nāñño aññaṃ [nāññamañño(sī.)] visodhaye.

166. Attadatthaṃ paratthena, bahunāpi na hāpaye;
Attadatthamabhiññāya, sadatthapasuto siyā.

Attavaggo dvādasamo niṭṭhito.

13. Lokavaggo

167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase;
Micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.

168. Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

169. Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

170. Yathā pubbuḷakaṃ [pubbuḷakaṃ (sī. pī.)] passe, yathā passe marīcikaṃ;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passati.

171. Etha passathimaṃ lokaṃ, cittaṃ rājarathūpamaṃ;
Yattha bālā visīdanti, natthi saṅgo vijānataṃ.

172. Yo ca pubbe pamajjitvā, pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

173. Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati [pitīyati (sī. syā. pī.)];
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

174. Andhabhūto [andhībhūto (ka.)] ayaṃ loko, tanukettha vipassati;
Sakuṇo jālamuttova, appo saggāya gacchati.

175. Haṃsādiccapathe yanti, ākāse yanti iddhiyā;
Nīyanti dhīrā lokamhā, jetvā māraṃ savāhiniṃ [savāhanaṃ (syā. ka.)].

176. Ekaṃ dhammaṃ atītassa, musāvādissa jantuno;
Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.

177. Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ;
Dhīro ca dānaṃ anumodamāno, teneva so hoti sukhī parattha.

178. Pathabyā ekarajjena, saggassa gamanena vā;
Sabbalokādhipaccena, sotāpattiphalaṃ varaṃ.

Lokavaggo terasamo niṭṭhito.

14. Buddhavaggo

179. Yassa jitaṃ nāvajīyati, jitaṃ yassa [jitamassa (sī. syā. pī.), jitaṃ massa (ka.)] no yāti koci loke;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

180. Yassa jālinī visattikā, taṇhā natthi kuhiñci netave;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

181. Ye jhānapasutā dhīrā, nekkhammūpasame ratā;
Devāpi tesaṃ pihayanti, sambuddhānaṃ satīmataṃ.

182. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitaṃ;
Kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.

183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā [kusalassūpasampadā (syā.)];
Sacittapariyodapanaṃ [sacittapariyodāpanaṃ (?)], etaṃ buddhāna sāsanaṃ.

184. Khantī paramaṃ tapo titikkhā, nibbānaṃ [nibbāṇaṃ (ka. sī. pī.)] paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī, na [ayaṃ nakāro sī. syā. pī. pātthakesu na dissati] samaṇo hoti paraṃ viheṭhayanto.

185. Anūpavādo anūpaghāto [anupavādo anupaghāto (syā. ka.)], pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.

186. Na kahāpaṇavassena, titti kāmesu vijjati;
Appassādā dukhā kāmā, iti viññāya paṇḍito.

187. Api dibbesu kāmesu, ratiṃ so nādhigacchati;
Taṇhakkhayarato hoti, sammāsambuddhasāvako.

188. Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca;
Ārāmarukkhacetyāni, manussā bhayatajjitā.

189. Netaṃ kho saraṇaṃ khemaṃ, netaṃ saraṇamuttamaṃ;
Netaṃ saraṇamāgamma, sabbadukkhā pamuccati.

190. Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

191. Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccati.

193. Dullabho purisājañño, na so sabbattha jāyati;
Yattha so jāyati dhīro, taṃ kulaṃ sukhamedhati.

194. Sukho buddhānamuppādo, sukhā saddhammadesanā;
Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.

195. Pūjārahe pūjayato, buddhe yadi va sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

196. Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi kenaci.

Buddhavaggo cuddasamo niṭṭhito.

15. Sukhavaggo

197. Susukhaṃ vata jīvāma, verinesu averino;
Verinesu manussesu, viharāma averino.

198. Susukhaṃ vata jīvāma, āturesu anāturā;
Āturesu manussesu, viharāma anāturā.

199. Susukhaṃ vata jīvāma, ussukesu anussukā;
Ussukesu manassesu, viharāma anussukā.

200. Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Pītibhakkhā bhavissāma, devā ābhassarā yathā.

201. Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito;
Upasanto sukhaṃ seti, hitvā jayaparājayaṃ.

202. Natthi rāgasamo aggi, natthi dosasamo kali;
Natthi khandhasamā [khandhādisā (sī. syā. pī. rūpasiddhiyā sameti)] dukkhā, natthi santiparaṃ sukhaṃ.

203. Jighacchāparamā rogā, saṅkhāraparamā [saṅkārā paramā (bahūsu)] dukhā;
Etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukhaṃ.

204. Ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanaṃ;
Vissāsaparamā ñāti [vissāsaparamo ñāti (ka. sī.), vissāsaparamā ñātī (sī. aṭṭha.), vissāsā paramā ñāti (ka.)], nibbānaṃ paramaṃ [nibbāṇaparamaṃ (ka. sī.)] sukhaṃ.

205. Pavivekarasaṃ pitvā [pītvā (sī. syā. kaṃ. pī.)], rasaṃ upasamassa ca;
Niddaro hoti nippāpo, dhammapītirasaṃ pivaṃ.

206. Sāhu dassanamariyānaṃ, sannivāso sadā sukho;
Adassanena bālānaṃ, niccameva sukhī siyā.

207. Bālasaṅgatacārī [bālasaṅgaticārī (ka.)] hi, dīghamaddhāna socati;
Dukkho bālehi saṃvāso, amitteneva sabbadā;
Dhīro ca sukhasaṃvāso, ñātīnaṃva samāgamo.

208. Tasmā hi –
Dhīrañca paññañca bahussutañca, dhorayhasīlaṃ vatavantamariyaṃ;
Taṃ tādisaṃ sappurisaṃ sumedhaṃ, bhajetha nakkhattapathaṃva candimā [tasmā hi dhīraṃ paññañca, bahussutañca dhorayhaṃ; sīlaṃ dhutavatamariyaṃ, taṃ tādisaṃ sappurisaṃ; sumedhaṃ bhajetha nakkhattapathaṃva candimā; (ka.)].

Sukhavaggo pannarasamo niṭṭhito.

16. Piyavaggo

209. Ayoge yuñjamattānaṃ, yogasmiñca ayojayaṃ;
Atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ.

210. Mā piyehi samāgañchi, appiyehi kudācanaṃ;
Piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.

211. Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako;
Ganthā tesaṃ na vijjanti, yesaṃ natthi piyāppiyaṃ.

212. Piyato jāyatī soko, piyato jāyatī [jāyate (ka.)] bhayaṃ;
Piyato vippamuttassa, natthi soko kuto bhayaṃ.

213. Pemato jāyatī soko, pemato jāyatī bhayaṃ;
Pemato vippamuttassa, natthi soko kuto bhayaṃ.

214. Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ;
Ratiyā vippamuttassa, natthi soko kuto bhayaṃ.

215. Kāmato jāyatī soko, kāmato jāyatī bhayaṃ;
Kāmato vippamuttassa, natthi soko kuto bhayaṃ.

216. Taṇhāya jāyatī [jāyate (ka.)] soko, taṇhāya jāyatī bhayaṃ;
Taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.

217. Sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ;
Attano kamma kubbānaṃ, taṃ jano kurute piyaṃ.

218. Chandajāto anakkhāte, manasā ca phuṭo siyā;
Kāmesu ca appaṭibaddhacitto [appaṭibandhacitto (ka.)], uddhaṃsototi vuccati.

219. Cirappavāsiṃ purisaṃ, dūrato sotthimāgataṃ;

Ñātimittā suhajjā ca, abhinandanti āgataṃ.

220. Tatheva katapuññampi, asmā lokā paraṃ gataṃ;
Puññāni paṭigaṇhanti, piyaṃ ñātīva āgataṃ.

Piyavaggo soḷasamo niṭṭhito.

17. Kodhavaggo

221. Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya;
Taṃ nāmarūpasmimasajjamānaṃ, akiñcanaṃ nānupatanti dukkhā.

222. Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye [dhāraye (sī. syā. pī.)];
Tamahaṃ sārathiṃ brūmi, rasmiggāho itaro jano.

223. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenālikavādinaṃ.

224. Saccaṃ bhaṇe na kujjheyya, dajjā appampi [dajjā’ppasmimpi (sī. pī.), dajjā appasmi (syā. ka.)] yācito;
Etehi tīhi ṭhānehi, gacche devāna santike.

225. Ahiṃsakā ye munayo [ahiṃsakāyā munayo (ka.)], niccaṃ kāyena saṃvutā;
Te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare.

226. Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ;
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.

227. Porāṇametaṃ atula, netaṃ ajjatanāmiva;
Nindanti tuṇhimāsīnaṃ, nindanti bahubhāṇinaṃ;
Mitabhāṇimpi nindanti, natthi loke anindito.

228. Na cāhu na ca bhavissati, na cetarahi vijjati;
Ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.

229. Yaṃ ce viññū pasaṃsanti, anuvicca suve suve;
Acchiddavuttiṃ [acchinnavuttiṃ (ka.)] medhāviṃ, paññāsīlasamāhitaṃ.

230. Nikkhaṃ [nekkhaṃ (sī. syā. pī.)] jambonadasseva, ko taṃ ninditumarahati;
Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito.

231. Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā;
Kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

232. Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā;
Vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyā;
Manoduccaritaṃ hitvā, manasā sucaritaṃ care.

234. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā;

Manasā saṃvutā dhīrā, te ve suparisaṃvutā.

Kodhavaggo sattarasamo niṭṭhito.

18. Malavaggo

235. Paṇḍupalāsova dānisi, yamapurisāpi ca te [taṃ (sī. syā. kaṃ. pī.)] upaṭṭhitā;
Uyyogamukhe ca tiṭṭhasi, pātheyyampi ca te na vijjati.

236. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmiṃ upehisi [dibbaṃ ariyabhūmimehisi (sī. syā. pī.), dibbamariyabhūmiṃ upehisi (?)].

237. Upanītavayo ca dānisi, sampayātosi yamassa santike;
Vāso [vāsopi ca (bahūsu)] te natthi antarā, pātheyyampi ca te na vijjati.

238. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo, na punaṃ jātijaraṃ [na puna jātijaraṃ (sī. syā.), na puna jātijjaraṃ (ka.)] upehisi.

239. Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva, niddhame malamattano.

240. Ayasāva malaṃ samuṭṭhitaṃ [samuṭṭhāya (ka.)], tatuṭṭhāya [taduṭṭhāya (sī. syā. pī.)] tameva khādati;
Evaṃ atidhonacārinaṃ, sāni kammāni [sakakammāni (sī. pī.)] nayanti duggatiṃ.

241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā;
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

242. Malitthiyā duccaritaṃ, maccheraṃ dadato malaṃ;
Malā ve pāpakā dhammā, asmiṃ loke paramhi ca.

243. Tato malā malataraṃ, avijjā paramaṃ malaṃ;
Etaṃ malaṃ pahantvāna, nimmalā hotha bhikkhavo.

244. Sujīvaṃ ahirikena, kākasūrena dhaṃsinā;
Pakkhandinā pagabbhena, saṃkiliṭṭhena jīvitaṃ.

245. Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā;
Alīnenāppagabbhena, suddhājīvena passatā.

246. Yo pāṇamatipāteti, musāvādañca bhāsati;
Loke adinnamādiyati, paradārañca gacchati.

247. Surāmerayapānañca, yo naro anuyuñjati;
Idhevameso lokasmiṃ, mūlaṃ khaṇati attano.

248. Evaṃ bho purisa jānāhi, pāpadhammā asaññatā;
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayuṃ.

249. Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ [yattha pasādanaṃ (katthaci)] jano;
Tattha yo maṅku bhavati [tattha ce maṃku yo hoti (sī.), tattha yo maṅkuto hoti (syā.)], paresaṃ pānabhojane;
Na so divā vā rattiṃ vā, samādhimadhigacchati.

250. Yassa cetaṃ samucchinnaṃ, mūlaghaccaṃ [mūlaghacchaṃ (ka.)] samūhataṃ;
Sa ve divā vā rattiṃ vā, samādhimadhigacchati.

251. Natthi rāgasamo aggi, natthi dosasamo gaho;
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī.

252. Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Paresaṃ hi so vajjāni, opunāti [ophunāti (ka.)] yathā bhusaṃ;
Attano pana chādeti, kaliṃva kitavā saṭho.

253. Paravajjānupassissa, niccaṃ ujjhānasaññino;
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

254. Ākāseva padaṃ natthi, samaṇo natthi bāhire;
Papañcābhiratā pajā, nippapañcā tathāgatā.

255. Ākāseva padaṃ natthi, samaṇo natthi bāhire;
Saṅkhārā sassatā natthi, natthi buddhānamiñjitaṃ.

Malavaggo aṭṭhārasamo niṭṭhito.

19. Dhammaṭṭhavaggo

256. Na tena hoti dhammaṭṭho, yenatthaṃ sāhasā [sahasā (sī. syā. ka.)] naye;
Yo ca atthaṃ anatthañca, ubho niccheyya paṇḍito.

257. Asāhasena dhammena, samena nayatī pare;
Dhammassa gutto medhāvī, ‘‘dhammaṭṭho’’ti pavuccati.

258. Na tena paṇḍito hoti, yāvatā bahu bhāsati;
Khemī averī abhayo, ‘‘paṇḍito’’ti pavuccati.

259. Na tāvatā dhammadharo, yāvatā bahu bhāsati;
Yo ca appampi sutvāna, dhammaṃ kāyena passati;
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.

260. Na tena thero so hoti [thero hoti (sī. syā.)], yenassa palitaṃ siro;
Paripakko vayo tassa, ‘‘moghajiṇṇo’’ti vuccati.

261. Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro, ‘‘thero’’ iti [so theroti (syā. ka.)] pavuccati.

262. Na vākkaraṇamattena, vaṇṇapokkharatāya vā;
Sādhurūpo naro hoti, issukī maccharī saṭho.

263. Yassa cetaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ;

Sa vantadoso medhāvī, ‘‘sādhurūpo’’ti vuccati.

264. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ;
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.

265. Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso;
Samitattā hi pāpānaṃ, ‘‘samaṇo’’ti pavuccati.

266. Na tena bhikkhu so hoti, yāvatā bhikkhate pare;
Vissaṃ dhammaṃ samādāya, bhikkhu hoti na tāvatā.

267. Yodha puññañca pāpañca, bāhetvā brahmacariyavā [brahmacariyaṃ (ka.)];
Saṅkhāya loke carati, sa ve ‘‘bhikkhū’’ti vuccati.

268. Na monena munī hoti, mūḷharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

269. Pāpāni parivajjeti, sa munī tena so muni;
Yo munāti ubho loke, ‘‘muni’’ tena pavuccati.

270. Na tena ariyo hoti, yena pāṇāni hiṃsati;
Ahiṃsā sabbapāṇānaṃ, ‘‘ariyo’’ti pavuccati.

271. Na sīlabbatamattena, bāhusaccena vā pana;
Atha vā samādhilābhena, vivittasayanena vā.

272. Phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ;
Bhikkhu vissāsamāpādi, appatto āsavakkhayaṃ.

Dhammaṭṭhavaggo ekūnavīsatimo niṭṭhito.

20. Maggavaggo

273. Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

274. Eseva [esova (sī. pī.)] maggo natthañño, dassanassa visuddhiyā;
Etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

275. Etañhi tumhe paṭipannā, dukkhassantaṃ karissatha;
Akkhāto vo [akkhāto ve (sī. pī.)] mayā maggo, aññāya sallakantanaṃ [sallasanthanaṃ (sī. pī.), sallasatthanaṃ (syā.)].

276. Tumhehi kiccamātappaṃ, akkhātāro tathāgatā;
Paṭipannā pamokkhanti, jhāyino mārabandhanā.

277. ‘‘Sabbe saṅkhārā aniccā’’ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

278. ‘‘Sabbe saṅkhārā dukkhā’’ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

279. ‘‘Sabbe dhammā anattā’’ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

280. Uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto;
Saṃsannasaṅkappamano [asampannasaṅkappamano (ka.)] kusīto, paññāya maggaṃ alaso na vindati.

281. Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā [akusalaṃ na kayirā (sī. syā. kaṃ. pī.)];
Ete tayo kammapathe visodhaye, ārādhaye maggamisippaveditaṃ.

282. Yogā ve jāyatī [jāyate (katthaci)] bhūri, ayogā bhūrisaṅkhayo;
Etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca;
Tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati.

283. Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ;
Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo.

284. Yāva hi vanatho na chijjati, aṇumattopi narassa nārisu;
Paṭibaddhamanova [paṭibandhamanova (ka.)] tāva so, vaccho khīrapakova [khīrapānova (pī.)] mātari.

285. Ucchinda sinehamattano kumudaṃ sāradikaṃva [pāṇinā];
Santimaggameva brūhaya, nibbānaṃ sugatena desitaṃ.

286. Idha vassaṃ vasissāmi, idha hemantagimhisu;
Iti bālo vicinteti, antarāyaṃ na bujjhati.

287. Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

288. Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhipannassa, natthi ñātīsu tāṇatā.

289. Etamatthavasaṃ ñatvā, paṇḍito sīlasaṃvuto;
Nibbānagamanaṃ maggaṃ, khippameva visodhaye.

Maggavaggo vīsatimo niṭṭhito.

21. Pakiṇṇakavaggo

290. Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.

291. Paradukkhūpadhānena, attano [yo attano (syā. pī. ka.)] sukhamicchati;
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.

292. Yañhi kiccaṃ apaviddhaṃ [tadapaviddhaṃ (sī. syā.)], akiccaṃ pana kayirati;
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

293. Yesañca susamāraddhā, niccaṃ kāyagatā sati;

Akiccaṃ te na sevanti, kicce sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

294. Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye;
Raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.

295. Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye;
Veyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo.

296. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ buddhagatā sati.

297. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ dhammagatā sati.

298. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ saṅghagatā sati.

299. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, niccaṃ kāyagatā sati.

300. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, ahiṃsāya rato mano.

301. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;
Yesaṃ divā ca ratto ca, bhāvanāya rato mano.

302. Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā;
Dukkhosamānasaṃvāso, dukkhānupatitaddhagū;
Tasmā na caddhagū siyā, na ca [tasmā na caddhagū na ca (ka.)] dukkhānupatito siyā [dukkhānupātito (?)].

303. Saddho sīlena sampanno, yasobhogasamappito;
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito.

304. Dūre santo pakāsenti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā yathā sarā.

305. Ekāsanaṃ ekaseyyaṃ, eko caramatandito;
Eko damayamattānaṃ, vanante ramito siyā.

Pakiṇṇakavaggo ekavīsatimo niṭṭhito.

22. Nirayavaggo

306. Abhūtavādī nirayaṃ upeti, yo vāpi [yo cāpi (sī. pī. ka.)] katvā na karomi cāha [na karomīti cāha (syā.)];
Ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.

307. Kāsāvakaṇṭhā bahavo, pāpadhammā asaññatā;
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.

308. Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato.

309. Cattāri ṭhānāni naro pamatto, āpajjati paradārūpasevī;
Apuññalābhaṃ na nikāmaseyyaṃ, nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

310. Apuññalābho ca gatī ca pāpikā, bhītassa bhītāya ratī ca thokikā;
Rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paradāraṃ na seve.

311. Kuso yathā duggahito, hatthamevānukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhati.

312. Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

313. Kayirā ce kayirāthenaṃ [kayirā naṃ (ka.)], daḷhamenaṃ parakkame;
Sithilo hi paribbājo, bhiyyo ākirate rajaṃ.

314. Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;
Katañca sukataṃ seyyo, yaṃ katvā nānutappati.

315. Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo [khaṇo ve (sī. pī. ka.)] mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.

316. Alajjitāye lajjanti, lajjitāye na lajjare;
Micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

317. Abhaye bhayadassino, bhaye cābhayadassino;
Micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

318. Avajje vajjamatino, vajje cāvajjadassino;
Micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

319. Vajjañca vajjato ñatvā, avajjañca avajjato;
Sammādiṭṭhisamādānā, sattā gacchanti suggatiṃ.

Nirayavaggo dvāvīsatimo niṭṭhito.

23. Nāgavaggo

320. Ahaṃ nāgova saṅgāme, cāpato patitaṃ saraṃ;
Ativākyaṃ titikkhissaṃ, dussīlo hi bahujjano.

321. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
Danto seṭṭho manussesu, yotivākyaṃ titikkhati.

322. Varamassatarā dantā, ājānīyā ca [ājānīyāva (syā.)] sindhavā;
Kuñjarā ca [kuñjarāva (syā.)] mahānāgā, attadanto tato varaṃ.

323. Na hi etehi yānehi, gaccheyya agataṃ disaṃ;

Yathāttanā sudantena, danto dantena gacchati.

324. Dhanapālo [dhanapālako (sī. syā. kaṃ. pī.)] nāma kuñjaro, kaṭukabhedano [kaṭukappabhedano (sī. syā. pī.)] dunnivārayo;
Baddho kabaḷaṃ na bhuñjati, sumarati [susarati (ka.)] nāgavanassa kuñjaro.

325. Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;
Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando.

326. Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;
Tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho.

327. Appamādaratā hotha, sacittamanurakkhatha;
Duggā uddharathattānaṃ, paṅke sannova [sattova (sī. pī.)] kuñjaro.

328. Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

329. No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

330. Ekassa caritaṃ seyyo, natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā, appossukko mātaṅgaraññeva nāgo.

331. Atthamhi jātamhi sukhā sahāyā, tuṭṭhī sukhā yā itarītarena;
Puññaṃ sukhaṃ jīvitasaṅkhayamhi, sabbassa dukkhassa sukhaṃ pahānaṃ.

332. Sukhā matteyyatā loke, atho petteyyatā sukhā;
Sukhā sāmaññatā loke, atho brahmaññatā sukhā.

333. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā;
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

Nāgavaggo tevīsatimo niṭṭhito.

24. Taṇhāvaggo

334. Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;
So plavatī [plavati (sī. pī.), palavetī (ka.), uplavati (?)] hurā huraṃ, phalamicchaṃva vanasmi vānaro.

335. Yaṃ esā sahate jammī, taṇhā loke visattikā;
Sokā tassa pavaḍḍhanti, abhivaṭṭhaṃva [abhivaḍḍhaṃva (syā.), abhivaṭṭaṃva (pī.), abhivuḍḍhaṃva (ka.)] bīraṇaṃ.

336. Yo cetaṃ sahate jammiṃ, taṇhaṃ loke duraccayaṃ;
Sokā tamhā papatanti, udabinduva pokkharā.

337. Taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā;
Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova, māro bhañji punappunaṃ.

338. Yathāpi mūle anupaddave daḷhe, chinnopi rukkho punareva rūhati;
Evampi taṇhānusaye anūhate, nibbattatī dukkhamidaṃ punappunaṃ.

339. Yassa chattiṃsati sotā, manāpasavanā bhusā;
Māhā [vāhā (sī. syā. pī.)] vahanti duddiṭṭhiṃ, saṅkappā rāganissitā.

340. Savanti sabbadhi sotā, latā uppajja [ubbhijja (sī. syā. kaṃ. pī.)] tiṭṭhati;
Tañca disvā lataṃ jātaṃ, mūlaṃ paññāya chindatha.

341. Saritāni sinehitāni ca, somanassāni bhavanti jantuno;
Te sātasitā sukhesino, te ve jātijarūpagā narā.

342. Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito [bādhito (bahūsu)];
Saṃyojanasaṅgasattakā, dukkhamupenti punappunaṃ cirāya.

343. Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito;
Tasmā tasiṇaṃ vinodaye, ākaṅkhanta [bhikkhū ākaṅkhī (sī.), bhikkhu ākaṅkhaṃ (syā.)] virāgamattano.

344. Yo nibbanatho vanādhimutto, vanamutto vanameva dhāvati;
Taṃ puggalametha passatha, mutto bandhanameva dhāvati.

345. Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca [dārūjaṃ babbajañca (sī. pī.)];
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

346. Etaṃ daḷhaṃ bandhanamāhu dhīrā, ohārinaṃ sithilaṃ duppamuñcaṃ;
Etampi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.

347. Ye rāgarattānupatanti sotaṃ, sayaṃkataṃ makkaṭakova jālaṃ;
Etampi chetvāna vajanti dhīrā, anapekkhino sabbadukkhaṃ pahāya.

348. Muñca pure muñca pacchato, majjhe muñca bhavassa pāragū;
Sabbattha vimuttamānaso, na punaṃ jātijaraṃ upehisi.

349. Vitakkamathitassa jantuno, tibbarāgassa subhānupassino;
Bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ [esa gāḷhaṃ (ka.)] karoti bandhanaṃ.

350. Vitakkūpasame ca [vitakkūpasameva (ka.)] yo rato, asubhaṃ bhāvayate sadā sato;
Esa [eso (?)] kho byanti kāhiti, esa [eso (?)] checchati mārabandhanaṃ.

351. Niṭṭhaṅgato asantāsī, vītataṇho anaṅgaṇo;
Acchindi bhavasallāni, antimoyaṃ samussayo.

352. Vītataṇho anādāno, niruttipadakovido;
Akkharānaṃ sannipātaṃ, jaññā pubbāparāni ca;
Sa ve ‘‘antimasārīro, mahāpañño mahāpuriso’’ti vuccati.

353. Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;
Sabbañjaho taṇhakkhaye vimutto, sayaṃ abhiññāya kamuddiseyyaṃ.

354. Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;

Sabbaratiṃ dhammarati jināti, taṇhakkhayo sabbadukkhaṃ jināti.

355. Hananti bhogā dummedhaṃ, no ca pāragavesino;
Bhogataṇhāya dummedho, hanti aññeva attanaṃ.

356. Tiṇadosāni khettāni, rāgadosā ayaṃ pajā;
Tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ.

357. Tiṇadosāni khettāni, dosadosā ayaṃ pajā;
Tasmā hi vītadosesu, dinnaṃ hoti mahapphalaṃ.

358. Tiṇadosāni khettāni, mohadosā ayaṃ pajā;
Tasmā hi vītamohesu, dinnaṃ hoti mahapphalaṃ.

359. (Tiṇadosāni khettāni, icchādosā ayaṃ pajā;
Tasmā hi vigaticchesu, dinnaṃ hoti mahapphalaṃ.) [( ) videsapotthakesu natthi, aṭṭhakathāyampi na dissati]

Tiṇadosāni khettāni, taṇhādosā ayaṃ pajā;
Tasmā hi vītataṇhesu, dinnaṃ hoti mahapphalaṃ.

Taṇhāvaggo catuvīsatimo niṭṭhito.

25. Bhikkhuvaggo

360. Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;
Ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.

361. Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;
Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.

362. Hatthasaṃyato pādasaṃyato, vācāsaṃyato saṃyatuttamo;
Ajjhattarato samāhito, eko santusito tamāhu bhikkhuṃ.

363. Yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato;
Atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsitaṃ.

364. Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.

365. Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care;
Aññesaṃ pihayaṃ bhikkhu, samādhiṃ nādhigacchati.

366. Appalābhopi ce bhikkhu, salābhaṃ nātimaññati;
Taṃ ve devā pasaṃsanti, suddhājīviṃ atanditaṃ.

367. Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;
Asatā ca na socati, sa ve ‘‘bhikkhū’’ti vuccati.

368. Mettāvihārī yo bhikkhu, pasanno buddhasāsane;

Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

369. Siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessati;
Chetvā rāgañca dosañca, tato nibbānamehisi.

370. Pañca chinde pañca jahe, pañca cuttari bhāvaye;
Pañca saṅgātigo bhikkhu, ‘‘oghatiṇṇo’’ti vuccati.

371. Jhāya bhikkhu [jhāya tuvaṃ bhikkhu (?)] mā pamādo [mā ca pamādo (sī. syā. pī.)], mā te kāmaguṇe ramessu [bhamassu (sī. pī.), bhavassu (syā.), ramassu (ka.)] cittaṃ;
Mā lohaguḷaṃ gilī pamatto, mā kandi ‘‘dukkhamida’’nti ḍayhamāno.

372. Natthi jhānaṃ apaññassa, paññā natthi ajhāyato [ajjhāyino (ka.)];
Yamhi jhānañca paññā ca, sa ve nibbānasantike.

373. Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;
Amānusī rati hoti, sammā dhammaṃ vipassato.

374. Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī [labhati (pī.), labhate (ka.)] pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

375. Tatrāyamādi bhavati, idha paññassa bhikkhuno;
Indriyagutti santuṭṭhi, pātimokkhe ca saṃvaro.

376. Mitte bhajassu kalyāṇe, suddhājīve atandite;
Paṭisanthāravutyassa [paṭisandhāravutyassa (ka.)], ācārakusalo siyā;
Tato pāmojjabahulo, dukkhassantaṃ karissati.

377. Vassikā viya pupphāni, maddavāni [majjavāni (ka. ṭīkā) paccavāni (ka. aṭṭha.)] pamuñcati;
Evaṃ rāgañca dosañca, vippamuñcetha bhikkhavo.

378. Santakāyo santavāco, santavā susamāhito [santamano susamāhito (syā. pī.), santamano samāhito (ka.)];
Vantalokāmiso bhikkhu, ‘‘upasanto’’ti vuccati.

379. Attanā codayattānaṃ, paṭimaṃsetha attanā [paṭimāse attamattanā (sī. pī.), paṭimaṃse tamattanā (syā.)];
So attagutto satimā, sukhaṃ bhikkhu vihāhisi.

380. Attā hi attano nātho, (ko hi nātho paro siyā) [( ) videsapotthakesu natthi]
Attā hi attano gati;
Tasmā saṃyamamattānaṃ [saṃyamaya’ttānaṃ (sī. pī.)], assaṃ bhadraṃva vāṇijo.

381. Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

382. Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ [so imaṃ (sī. syā. kaṃ. pī.)] lokaṃ pabhāseti, abbhā muttova candimā.

Bhikkhuvaggo pañcavīsatimo niṭṭhito.

26. Brāhmaṇavaggo

383. Chinda sotaṃ parakkamma, kāme panuda brāhmaṇa;
Saṅkhārānaṃ khayaṃ ñatvā, akataññūsi brāhmaṇa.

384. Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo;
Athassa sabbe saṃyogā, atthaṃ gacchanti jānato.

385. Yassa pāraṃ apāraṃ vā, pārāpāraṃ na vijjati;
Vītaddaraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

386. Jhāyiṃ virajamāsīnaṃ, katakiccamanāsavaṃ;
Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

387. Divā tapati ādicco, rattimābhāti candimā;
Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo;
Atha sabbamahorattiṃ [sabbamahorattaṃ (?)], buddho tapati tejasā.

388. Bāhitapāpoti brāhmaṇo, samacariyā samaṇoti vuccati;
Pabbājayamattano malaṃ, tasmā ‘‘pabbajito’’ti vuccati.

389. Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo;
Dhī [dhi (syā. byākaraṇesu)] brāhmaṇassa hantāraṃ, tato dhī yassa [yo + assa = yassa] muñcati.

390. Na brāhmaṇassetadakiñci seyyo, yadā nisedho manaso piyehi;
Yato yato hiṃsamano nivattati, tato tato sammatimeva dukkhaṃ.

391. Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Saṃvutaṃ tīhi ṭhānehi, tamahaṃ brūmi brāhmaṇaṃ.

392. Yamhā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ;
Sakkaccaṃ taṃ namasseyya, aggihuttaṃva brāhmaṇo.

393. Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo;
Yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo.

394. Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi.

395. Paṃsukūladharaṃ jantuṃ, kisaṃ dhamanisanthataṃ;
Ekaṃ vanasmiṃ jhāyantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

396. Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;
Bhovādi nāma so hoti, sace hoti sakiñcano;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

397. Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

398. Chetvā naddhiṃ [nandhiṃ (ka. sī.), nandiṃ (pī.)] varattañca, sandānaṃ [sandāmaṃ (sī.)]

sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

399. Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;
Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇaṃ.

400. Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

401. Vāri pokkharapatteva, āraggeriva sāsapo;
Yo na limpati [lippati (sī. pī.)] kāmesu, tamahaṃ brūmi brāhmaṇaṃ.

402. Yo dukkhassa pajānāti, idheva khayamattano;
Pannabhāraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

403. Gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

404. Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇaṃ.

405. Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;
Yo na hanti na ghāteti, tamahaṃ brūmi brāhmaṇaṃ.

406. Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

407. Yassa rāgo ca doso ca, māno makkho ca pātito;
Sāsaporiva āraggā [āragge (ka.)], tamahaṃ brūmi brāhmaṇaṃ.

408. Akakkasaṃ viññāpaniṃ, giraṃ saccamudīraye;
Yāya nābhisaje kañci [kiñci (ka.)], tamahaṃ brūmi brāhmaṇaṃ.

409. Yodha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādiyati [nādeti (ma. ni. 2.459)], tamahaṃ brūmi brāhmaṇaṃ.

410. Āsā yassa na vijjanti, asmiṃ loke paramhi ca;
Nirāsāsaṃ [nirāsayaṃ (sī. syā. pī.), nirāsakaṃ (?)] visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

411. Yassālayā na vijjanti, aññāya akathaṃkathī;
Amatogadhamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

412. Yodha puññañca pāpañca, ubho saṅgamupaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

413. Candaṃva vimalaṃ suddhaṃ, vippasannamanāvilaṃ;
Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

414. Yomaṃ [yo imaṃ (sī. syā. kaṃ. pī.)] palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāragato [pāragato (sī. syā. kaṃ. pī.)] jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇaṃ.

415. Yodha kāme pahantvāna [pahatvāna (sī. pī.)], anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ [idaṃ gāthādvayaṃ videsapotthakesu sakideva dassitaṃ].

416. Yodha taṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

417. Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
Sabbayogavisaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

418. Hitvā ratiñca aratiñca, sītibhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

419. Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

420. Yassa gatiṃ na jānanti, devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

421. Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

422. Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Anejaṃ nhātakaṃ [nahātakaṃ (sī. syā. kaṃ pī.)] buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

423. Pubbenivāsaṃ yo vedi, saggāpāyañca passati,
Atho jātikkhayaṃ patto, abhiññāvosito muni;
Sabbavositavosānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

Brāhmaṇavaggo chabbīsatimo niṭṭhito.

(Ettāvatā sabbapaṭhame yamakavagge cuddasa vatthūni, appamādavagge nava, cittavagge nava, pupphavagge dvādasa, bālavagge pannarasa, paṇḍitavagge ekādasa, arahantavagge dasa, sahassavagge cuddasa, pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, buddhavagge nava [aṭṭha (ka.)], sukhavagge aṭṭha, piyavagge nava, kodhavagge aṭṭha, malavagge dvādasa, dhammaṭṭhavagge dasa, maggavagge dvādasa, pakiṇṇakavagge nava, nirayavagge nava, nāgavagge aṭṭha, taṇhāvagge dvādasa, bhikkhuvagge dvādasa, brāhmaṇavagge cattālīsāti pañcādhikāni tīṇi vatthusatāni.

Satevīsacatussatā, catusaccavibhāvinā;
Satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti) [( ) etthantare pāṭho videsapotthakesu natthi, aṭṭhakathāsuyeva dissati].

[dhammapadassa vaggassuddānaṃ§yamakaṃ pamādaṃ cittaṃ, pupphaṃ bālañca paṇḍitaṃ.§rahantaṃ sahassaṃ pāpaṃ, daṇḍaṃ jarā attalokaṃ.§buddhaṃ sukhaṃ piyaṃ kodhaṃ, malaṃ dhammaṭṭhamaggañca.§pakiṇṇakaṃ nirayaṃ nāgaṃ, taṇhā bhikkhū ca brāhmaṇo.§gāthāyuddānaṃ§yamake vīsagāthāyo, appamādalokamhi ca.§piye dvādasagāthāyo, citte jarattekādasa.§pupphabālasahassamhi, buddha magga pakiṇṇake.§soḷasa paṇḍite kodhe, niraye nāge catuddasa.§arahante dasaggāthā, pāpasukhamhi terasa.§sattarasa daṇḍadhammaṭṭhe, malamhi ekavīsati.§taṇhāvagge sattabbīsa, tevīsa bhikkhuvaggamhi.§brāhmaṇe ekatālīsa, catussatā satevīsa. (ka.)]

Dhammapade vaggānamuddānaṃ –

Yamakappamādo cittaṃ, pupphaṃ bālena paṇḍito;
Arahanto sahassañca, pāpaṃ daṇḍena te dasa.

Jarā attā ca loko ca, buddho sukhaṃ piyena ca;
Kodho malañca dhammaṭṭho, maggavaggena vīsati.

Pakiṇṇaṃ nirayo nāgo, taṇhā bhikkhu ca brāhmaṇo;
Ete chabbīsati vaggā, desitādiccabandhunā.

Gāthānamuddānaṃ –

Yamake vīsati gāthā, appamādamhi dvādasa;
Ekādasa cittavagge, pupphavaggamhi soḷasa.

Bāle ca soḷasa gāthā, paṇḍitamhi catuddasa;
Arahante dasa gāthā, sahasse honti soḷasa.

Terasa pāpavaggamhi, daṇḍamhi dasa satta ca;
Ekādasa jarā vagge, attavaggamhi tā dasa.

Dvādasa lokavaggamhi, buddhavaggamhi ṭhārasa [soḷasa (sabbattha)];
Sukhe ca piyavagge ca, gāthāyo honti dvādasa.

Cuddasa kodhavaggamhi, malavaggekavīsati;
Sattarasa ca dhammaṭṭhe, maggavagge sattarasa.

Pakiṇṇe soḷasa gāthā, niraye nāge ca cuddasa;
Chabbīsa taṇhāvaggamhi, tevīsa bhikkhuvaggikā.

Ekatālīsagāthāyo, brāhmaṇe vaggamuttame;
Gāthāsatāni cattāri, tevīsa ca punāpare;
Dhammapade nipātamhi, desitādiccabandhunāti.

Dhammapadapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Dhammasaṅgaṇī-anuṭīkā

Vīsatigāthāvaṇṇanā

1. Abhidhammasaṃvaṇṇanāya atthaṃ saṃvaṇṇetukāmo tassā ādigāthāya tāva payojanasambandhābhidhānapubbaṅgamaṃ atthaṃ niddhārento uḷārajjhāsayānaṃ nisammakārīnaṃ paṭipatti paresaṃ vividhahitasukhanipphādanappayojanāti ācariyassāpi dhammasaṃvaṇṇanāya ādimhi satthari nipaccakārassa antarāyavisosanatthatā viya satthari dhamme ca paresaṃ accantasukhappaṭilābhasaṃvattaniyasaddhāratanuppādanatthatāpi siyāti dassetuṃ **''dhammasaṃvaṇṇanāya''**ntiādimāha. Tattha yathānusiṭṭhaṃ paṭipajjamāne apāyesu apatamāne dhāretīti **dhammo**ti sāmaññavacanopi dhamma-saddo saddantarasannidhānena idha pariyattivisesavisayo. Saṃvaṇṇīyati attho etāyāti **saṃvaṇṇanā,** aṭṭhakathā.

Tividhayānamukhena vimuttidhammaṃ yathārahamanusāsatīti **satthā**. Paṇamanaṃ paṇāmo, kāyavācācittehi satthu guṇaninnatā. Kiriyā karaṇaṃ, paṇāmassa karaṇaṃ **paṇāmakaraṇaṃ,** vandanāpayogo. So ca kiñcāpi ''idāni adhippetaṃ paṇāmaṃ karonto''tiādinā ''tassa pāde namassitvā''tiādikassa adhippetapaṇāmabhāvaṃ dassessati, ''karuṇā viyā''tiādikassa pana sabbassa thomanāvasena vuttassapi vasena veditabbo. So hi satthu mahākaruṇādiguṇavisesakittanavasena pavatto mahākaruṇādiguṇavisesāvinābhāvinā saṃvaṇṇiyamānasaṃvaṇṇanādhammavibhāvitena **dhammassa svākkhātabhāvena** svākkhātadhamme satthari anuppannasaddhānaṃ saddhājananāya, uppannasaddhānañca bhiyyobhāvāya hoti. Satthuno ca aviparītadhammadesanabhāvena avitathadesanābhūte dhammeti etena satthuno mahākaruṇādiguṇānaṃyeva ca phalavisesanipphādanasamatthatāya pasādāvahataṃ āha. Dhammena hi satthusiddhi, satthārā ca dhammasiddhi, dhammasampattiyāpi satthuguṇatāya satthuguṇavibhāvanena sampajjatīti.

Evaṃ satthari paṇāmakaraṇassa ekaṃ payojanaṃ dassetvā idāni sambandhaṃ vibhāveti **''tadubhayappasādā hī''**tiādinā. Na hi satthari dhamme vā appasanno saṃvaṇṇiyamāne tadadhigantabbe ca dhamme sammā paṭipajjati, nāpi sīlādianupādāparinibbānantaṃ mahantaṃ atthaṃ sādheti, tasmā dhammasaṃvaṇṇanāsu paresaṃ sammāpaṭipattiākaṅkhāya tathārūpadhammapaṭiggāhakehi ca viniyojitena satthari dhamme ca pasāduppādanaṃ satthari paṇāmakaraṇaṃ vihitanti adhippāyo.

Bhagavato guṇasaṃkittanaṃ tassa dhammasaṅghānampi thomanā hotiyevāti vuttaṃ **''ratanattayapaṇāmavacana''**nti. Tathā ca vakkhati ''bhagavato thomanenevā''tiādi (dha. sa. mūlaṭī. 6). Vakkhamānaṃ vā ''saddhammañcassa pūjetvā''tiādiṃ sandhāya vuttaṃ. Viññāpanatthaṃ paresaṃ viññūnanti vā sambandhanīyaṃ. Aviññūnaṃ appamāṇatāya abhājanatāya ca viññūnaṃ gahaṇaṃ. Te hi buddhādīsu sagāravassa pamāṇabhūtataṃ jānantā tassa vacanaṃ sotabbaṃ saddhātabbaṃ maññanti, sammadeva ca naṃ anutiṭṭhantā tadadhippāyaṃ pūrenti. Idhāpi purimanayeneva sambandho veditabbo pasādaviññāpanādimukhenapi sammāpaṭipattiākaṅkhāya paveditattā.

Ettha ca paṭhamo atthavikappo saddhānusārīnaṃ puggalānaṃ vasena vutto, dutiyo dhammānusārīnaṃ. Paṭhamo vā asaṃsiddhasatthudhammānaṃ vasena vutto, dutiyo saṃsiddhasatthudhammānaṃ. Tathā paṭhamo paṭhame ratane paṇāmakiriyādassanaparo, dutiyo itaresupīti ayaṃ viseso veditabbo.

Paṇāmo karīyati etāyāti paṇāmakaraṇaṃ, paṇāmakiriyābhinipphādikā cetanā. Sā hi khettasampattiyā ācariyassa ca ajjhāsayasampattiyā diṭṭhadhammavedanīyabhūtā yathāladdhasampattinimittakassa kammassa balānuppadānavasena purimakammanipphannassa vipākasantānassa antarā vemajjhe āyanti āpatantīti antarāyāti laddhanāmānaṃ rogādianatthānaṃ vidhāyakassa upapīḷakassa upacchedakassa vā kammassa viddhaṃsanasamattho puññātisayoti imamatthaṃ dasseti **''ratanattayapaṇāma...pe... visesabhāvato''**ti. Evañca katvā rāgādipariyuṭṭhānābhāvavacanena antarāyassa kāraṇabhūtāya payogavipattiyā abhāvassa, atthalābhādivacanena anantarāyatāhetubhūtāya payogasampattiyā sabbhāvassa, ''sabyāpajjhāya pajāya abyāpajjho viharatī''ti (a. ni. 6.10; 11.11) vacanena diṭṭheva dhamme sukhavihāritāya ca pakāsanaṃ **mahānāmasuttaṃ**yeva udāhaṭaṃ.

Guṇavisesadassanatthanti etena satipi kāyamanopaṇāmānaṃ antarāyavisosanasamatthabhāve tehi paṇāmavisayassa paṇāmārahabhāvavibhāvanena sātisayo vacīpaṇāmo vihitoti dasseti. **Guṇavisesavā hī**tiādinā ācariyassa yuttapattakāritaṃ dasseti. **Desanā vinayapiṭake**ti ettha nanu vinayapiṭakassapi desanābhāvato desanāvinayapiṭakānaṃ bhedavacanaṃ na yuttanti? No na yuttaṃ ''tīsupi cetesu ete dhammatthadesanāpaṭivedhā''ti (dha. sa. aṭṭha. nidānakathā; dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā; pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā) ettha viya samudāyadesanāya avayavadesanānaṃ ādhārabhāvato. Desanākāle vā manasā vavatthāpitāya vinayatantiyā vinayapiṭakabhāvato tadatthapaññāpanassa ca desanābhāvato bhedavacanaṃ. Atha vā desīyati etenāti **desanā,** desanāsamuṭṭhāpako cittuppādo, tassa ca vinayapiṭakavisayo karuṇāpubbaṅgamo ca soti evamettha bhedavacanopapatti daṭṭhabbā. **Suttantapiṭake**tiādīsupi eseva nayo.

Kathaṃ pana bhagavato desanā vinayapiṭake karuṇāppadhānā, suttābhidhammapiṭakesu ca paññākaruṇāpaññāppadhānāti viññāyatīti? Yato ukkaṃsapariyantagatahirottappopi bhagavā lokiyasādhujanehipi pariharitabbāni ‘‘sikharaṇī’’tiādīni vacanāni yathāparādhañca garahavacanāni vinayapiṭakadesanāyaṃ mahākaruṇāsañcoditamānaso mahāparisamajjhe abhāsi, taṃtaṃsikkhāpadapaññattikāraṇāpekkhāya verañjādīsu sārīrikañca khedamanubhosi, tasmā kiñcāpi bhūmantarapaccayākārasamayantarakathānaṃ viya vinayapaññattiyāpi samuṭṭhāpikā paññā anaññasādhāraṇatāya atisayakiccavatī, tatopi karuṇāya kiccaṃ adhikanti adhippāyena vuttaṃ **‘‘vinayapiṭake karuṇāppadhānā’’**ti. Karuṇābyāpārādhikatāya hi desanāya karuṇāppadhānatā, suttantadesanāya mahākaruṇāsamāpattibahulo veneyyasantānesu tadajjhāsayānulomena gambhīramatthapadaṃ patiṭṭhapesīti karuṇāpaññāppadhānatā, abhidhammadesanāya pana sabbaññutaññāṇassa visayabhāvappahonako rūpārūpaparicchedo dhammasabhāvānurodhena pavattitoti paññāppadhānatā. **Teneva ca kāraṇenā**tiādinā desanānurūpataṃtaṃsaṃvaṇṇanāya thomanā ācariyassa pakatīti dasseti.

Kusalā rūpaṃ cakkhumā dasa dāḷimādi samūhavasena atthānavabodhanattho viya atthāvabodhanattho hi saddappayogo attaparādhīno kevalo atthapadatthako, so padatthavipariyesakārinā iti-saddena saddapadatthako jāyatīti āha **‘‘karuṇā viyāti nidassanavacana’’**nti. Nidassanañhi nāma nidassitabbadhamme tena ca sambandhe sati hoti, nāññathāti tassa nidassanabhāvaṃ vibhāvento āha **‘‘yassa yathā…pe… pavattitthāti attho’’**ti.

‘‘Tattha karuṇā viyāti nidassanavacana’’ntiādinā nidassananidassitabbadhammānaṃ ādhāravisayabyāpārehi savisesanehi saha pakāsanavasena gāthāya atthatatvaṃ dassetvā avayavabhedavasena atthaṃ dassetuṃ **‘‘kiratīti karuṇā’’**tiādi vuttaṃ. Tattha nicchandarāgānaṃ bhūtapubbagatiyā vā sattatā veditabbā. Ekassapi dhammassa anekasāmaññākāravantatāya **‘‘yathāsabhāvaṃ pakārehī’’**ti vuttaṃ. Tathā hi vuttaṃ – ‘‘sabbe dhammā sabbākārenā’’ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 3.5) dhammānaṃ aññeyyattaṃ paṭikkhipati ñātuṃ asakkuṇeyyattābhāvato. Etena tassā paññāya akicchavuttitaṃ āha. Yatheva hi ‘‘ñeyyesu sabbesu pavattitthā’’ti ettāvatā adhippetatthe siddhe tesaṃ attattaniyatāvirahasaṃsūcanatthaṃ paresaṃ sattādimicchāgāhapaṭisedhanena **dhamma-**saddena ñeyyā visesitabbā, evaṃ **‘‘dhammesu sabbesu pavattitthā’’**ti ettāvatā ca adhippetatthe siddhe dhammesu tassā paññāya ākaṅkhappaṭibaddhatāya akicchavuttitaṃ dassetuṃ aññeyyattapaṭisedhanena **ñeyya-**saddena dhammā visesitāti. **Ñeyyadhamma-**saddā nīluppalasaddā viya aññamaññaṃ bhedābhedayuttāti **‘‘ñeyyā ca te dhammā cā’’**ti vuttaṃ. **Yā yā**ti yathā-saddassatthaṃ dasseti. Byāpanicchāyañhi ayaṃ **yathā-**saddo, tappabhedā paññā pavattitthāti sambandhoti.

Bhagavati pavattāvāti idaṃ yebhuyyena upamānopameyyatthānaṃ bhinnādhāratāya bhinnādhārassa ca upamānatthassa idha asambhavato vuttaṃ. Bhagavato karuṇāya aññehi asādhāraṇabhāvo satte saṃsāradukkhato uddharitvā accantasukhe nibbāne patiṭṭhapetuṃ attano sarīrajīvitapariccāgenapi ekantahitajjhāsayatāvasena veditabbo, yato vineyyānaṃ kosohitavatthaguyhapahūtajivhāvidaṃsanampi kataṃ, yañca yadime sattā jāneyyuṃ, bhagavato sāsanena rahadamiva sītalaṃ sampajjalitaṃ aggikkhandhampi samogāheyya. Aññesaṃ passantānanti sambandho. **Uddhaṭā**ti padaṃ apekkhitvā **mahoghapakkhandānaṃ sattāna**nti kammatthe sāmivacanaṃ. Ayañhettha saṅkhepattho – kāmādimahoghapakkhande satte tato uddhaṭā natthañño koci maṃ ṭhapetvāti passato yathā bhagavato karuṇāya āvisanaṃ hoti, na evaṃ aññesaṃ tathādassanasseva abhāvato. Atha vā **aññesaṃ passantāna**nti yadipi pare passeyyuṃ, tathāpi na tesaṃ bhagavato viya karuṇokkamanaṃ atthi appaṭipattito attahitamattapaṭipattito cāti attho.

Anāvaraṇā tīsu kālesu sabbattha appaṭihatavuttitāya, **asādhāraṇā** sabbadhammānaṃ niravasesahetupaccayapariggahavasena tesañca sabhāvakiccādiavatthāvisesādiparijānanena āyūhanavelāyameva taṃtaṃkammānaṃ taṃtaṃphalavisesahīnamajjhimapaṇītādivibhāgassa indriyabaddhesu anindriyabaddhesu ca atisukhumatirohitavidūravuttiatītānāgatādibhedabhinnānaṃ rūpadhammānaṃ taṃtaṃkāraṇasamavāyavibhāvaneneva taṃtaṃphalesu vaṇṇasaṇṭhānagandharasaphassādivisesassa niravasesato paṭivijjhanena veditabbā. Ayañca attho bhagavato anekadhātunānādhātulokaṃ yathābhūtaṃ ñāṇādivasena veditabbo. **Yathā ca passantassā**ti idaṃ rāgaggiādīhi lokasannivāsassa ādittatādiākāradassanaṃ bhagavato mahākaruṇokkamanupāyaṃ sandhāya vuttaṃ. Taṃ pana bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati. ‘‘Āditto lokasannivāso…pe… uyyutto…pe… payāto…pe… kummaggappaṭipanno…pe… upanīyati loko adhuvo…pe… atāṇo loko anabhissaro…pe… assako loko sabbaṃ pahāya gamanīyaṃ…pe… ūno loko atitto taṇhādāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamatī’’tiādinā (paṭi. ma. 1.117) paṭisambhidāmagge parosataṃ ākārehi dassitanti ganthavitthāraṃ pariharituṃ saṃvaṇṇayituñca upāyaṃ dassetuṃ āha **‘‘taṃ sabbaṃ paṭisambhidāmagge mahākaruṇāñāṇavibhaṅgavasena jānitabba’’**nti. Indriyaparopariyattaāsayānusaya yamakapāṭihāriya sabbaññutānāvaraṇañāṇāni sesāsādhāraṇañāṇāni. Tesampi hi vibhaṅgo ‘‘idha tathāgato satte passati apparajakkhe’’tiādinā (paṭi. ma. 1.111) paṭisambhidāmagge nānappakārena dassitoti purimanayeneva atidisati. **Ādi-**saddena tattha vibhattānaṃ paṭisambhidāsaccañāṇādīnaṃ saṅgaho katoti veditabbo.

Nippadesasappadesavisayā karuṇā viya bhagavato paññāpi idha nippadesasappadesavisayā niravasesā adhippetāti tassā katipayabhedadassanena nayato tadavasiṭṭhabhedā gahetabbāti dassento **‘‘paññāggahaṇena cā’’**tiādimāha. Te pana sīlasamādhi paññāvimuttivimuttiñāṇadassana, dvācattālīsasatadukadhamma, bāvīsatitikadhamma, catusatipaṭṭhāna sammappadhāna iddhipāda sāmaññaphala ariyavaṃsādi, pañcagati pañcapadhāniyaṅgapañcaṅgikasamādhi indriya bala nissāraṇīyadhātu vimuttāyatana vimuttiparipācanīyadhammasaññādi, chasāraṇīyadhamma anussatiṭṭhāna agāravagārava nissāraṇiyadhātu satatavihāra anuttariya nibbedhabhāgiyapaññādi, sattaaparihāniyadhamma ariyadhana bojjhaṅga sappurisadhammanijjaravatthu saññā dakkhiṇeyyapuggalakhīṇāsavabalādi, aṭṭhapaññāpaṭilābhahetu micchatta sammatta lokadhamma ariyānariyavohāra ārambhavatthu kusītavatthu akkhaṇa mahāpurisavitakka abhibhāyatana vimokkhādi, navayonisomanasikāramūladhammapārisuddhipadhāniyaṅga sattāvāsa āghātavatthu āghātapaṭivinaya saññānānatta anupubbavihārādi, dasanāthakaradhamma kasiṇāyatana akusalakammapatha kusalakammapatha micchatta sammatta ariyavāsa dasabalañāṇa asekkhadhammādi, ekādasamettānisaṃsa sīlānisaṃsa dhammatā buddhihetu, dvādasāyatanapaṭiccasamuppāda dhammacakkākāra, terasadhutaguṇa, cuddasabuddhañāṇa, pañcadasacaraṇavimuttiparipācanīyadhamma, soḷasaānāpānassati saccākāra suttantapaṭṭhāna, aṭṭhārasa buddhadhammadhātu bhedakaravatthu, ekūnavīsatipaccavekkhaṇa, catuvīsatipaccaya, aṭṭhavīsatisuttantapaṭṭhāna, paṇṇāsaudayabbayadassana, paropaṇṇāsakusaladhamma, dvāsaṭṭhidiṭṭhigata, aṭṭhasatataṇhāvicaritādibhedānaṃ dhammānaṃ paṭivijjhanadesanākārappavattā, ye ca catuvīsatikoṭisatasahassasamāpattisañcārimahāvajirañāṇappabhedā, ye ca anantanayasamantapaṭṭhānapavicayadesanākārappavattā, ye ca anantāsu lokadhātūsu anantānaṃ sattānaṃ āsayānusayacaritādivibhāvanākārappavattāti evaṃpakārā bhagavato paññāpabhedā, sabbepi idha **ādi**-saddena nayato saṅgayhantīti veditabbaṃ. Ko hi samattho bhagavato paññāya pabhede anupadaṃ niravasesato dassetuṃ. Teneva bhagavantaṃ ṭhapetvā paññavantānaṃ aggabhūto dhammasenāpatisāriputtattheropi buddhaguṇaparicchedanaṃ patianuyutto ‘‘apica me, bhante, dhammanvayo vidito’’ti (dī. ni. 2.146) āhāti.

Saṃsāramahoghapakkhandānaṃ sattānaṃ tato santāraṇatthaṃ paṭipanno tehi payojito nāma hoti asatipi tesaṃ tathāvidhe abhisandhiyanti vuttaṃ **‘‘sattā hi mahābodhiṃ payojentī’’**ti. **Etena sabbenā**ti mahābodhimūlādidassanena. Apagamanaṃ nirupakkilesanti yojetabbaṃ. Jātasaṃvaddhabhāvadassanena ‘‘anādi anidhano ca satto’’ti evaṃpakārā micchāvādā paṭisedhitā honti. **Samaññā…pe… dasseti** satte paramatthato asatipi sattapaññattivohārasūcanato. **Karuṇā ādipaññā pariyosāna**nti idaṃ sambharaṇanipphattikālāpekkhāya vuttaṃ, na paricchedavantatāya. Tenevāha **‘‘tannidānabhāvato tato uttarikaraṇīyābhāvato’’**ti. **Sabbe buddhaguṇā dassitā honti** nayato dassitattā. Eso eva hi anavasesato buddhaguṇadassanupāyo yadidaṃ nayaggāhaṇaṃ. Paradhanaharaṇāditopi virati paresaṃ anatthapariharaṇavasappavattiyā siyā karuṇūpanissayāti **karuṇānidānaṃ sīlaṃ**. Tato eva **‘‘tato pāṇātipātādiviratippavattito’’**ti vuttaṃ.

2. **Yassā saṃvaṇṇana**ntiādinā ‘‘dayāyā’’tiādithomanāya sambandhaṃ dasseti. Payojanaṃ pana vuttanayena veditabbaṃ. **Abbhantaraṃ** niyakajjhattaṃ, tato bahibhūtaṃ **bāhiraṃ**. **Dayāti karuṇā adhippetā**ti **dayā**-saddassa mettākaruṇānaṃ vācakattā vakkhamānañca anuyogaṃ manasi katvā vuttaṃ. Tāya hi samussāhito, na mettāyāti adhippāyo. **Pubbe vuttassa paṭiniddeso hotī**ti **ta**-saddassa atthaṃ āha. **Ta**nti paññaṃ **visesetvā** upamābhāvena **vinivattā** caritatthatāya. **Paṭiniddesaṃ nārahati** padhānāpadhānesu padhāne kiccadassanato. **Dvinnaṃ padānaṃ…pe… vato**ti karuṇāvācinā **dayā**-saddena ekādhikaraṇabhāvena vuccamāno **ta**-saddo tato aññadhammavisayo bhavituṃ na yuttoti adhippāyo. Apariyāyasaddānaṃ samānādhikaraṇabhāvo visesanavisesitabbabhāve sati hoti, nāññathāti āha **‘‘samānā…pe… hotī’’**ti. Samānādhikaraṇabhāvena hettha visesanavisesitabbabhāvo sādhīyati, sā ca samānādhikaraṇatā visiṭṭhavibhattikānaṃ na hotīti samānavibhattitāyapi tameva sādhīyatīti **‘‘dayā…pe… cida’’**nti idaṃ dayāya visesitabbabhāve kāraṇavacanaṃ. Padhānatāya hi sāmaññatāya ca sā visesitabbā jātā. Tattha bhagavato tadaññesañca karuṇānaṃ vācakattā sāmaññatā veditabbā. **Tassa cā**ti dayā-saddassa. ‘‘Padhānañca pañña’’ntiādinā kiñcāpi purimagāthāya paññāppadhānā, ‘‘tāyā’’ti pana kevalaṃ avatvā dayāvisesanabhāvena vuttattā appadhānāyapi karuṇāya paṭiniddeso yuttoti dasseti. Appadhānatā ca karuṇāya purimagāthāya vasena vuttā, idha pana padhānā eva. Tathā ca vuttaṃ ‘‘dayāsamussāhinīti padhānā’’ti (dha. sa. mūlaṭī. 2).

Kathaṃ pana…pe… ñātabbāti vakkhamānaññeva atthaṃ hadaye ṭhapetvā codeti. **Yadi eva**nti yadi aṭṭhakathāya adhippāyaṃ aggahetvā vacanamattameva gaṇhasi. **Mettāti ca na yujjeyyā**ti yathā ‘‘mettacittataṃ āpanno’’ti etissā aṭṭhakathāya vasena na dayā karuṇā, evaṃ ‘‘nikkaruṇataṃ āpanno’’ti etissā aṭṭhakathāya vasena na dayā mettāti vacanamattaggahaṇe aṭṭhakathānampi virodhaṃ dasseti. ‘‘Adhippāyavasena yojetabbo’’ti vatvā tameva adhippāyaṃ **dayā-saddo hī**tiādinā vivarati. Akkharacintakā hi **dayā**-saddaṃ dānagatirakkhaṇesu paṭhanti. Anurakkhaṇañca mettākaruṇānaṃ hitūpasaṃhāradukkhāpanayanākāravuttīnaṃ samānakiccaṃ, tasmā ubhayattha **dayā**-saddo pavattatīti vuttaṃ. **Antonīta**nti antogadhaṃ, rukkhattho viya dhavakhadirādīnaṃ anurakkhaṇattho mettākaruṇānaṃ sāmaññanti attho, adhippāyo pana ‘‘dayāpanno’’ti ettha sabbapāṇabhūtahitānukampīti anantaraṃ karuṇāya vuttattā **dayā**-saddo mettāpariyāyoti viññāyati. Mettāpi hi karuṇā viya pāṇātipātaviratiyā kāraṇanti. ‘‘Adayāpanno’’ti ettha pana kāruṇiko avihiṃ sajjhāsayattā paresaṃ vihesāmattampi na karoti, ko pana vādo pāṇātipātaneti nikkaruṇatāya pāṇātipātitā dassitāti veditabbā. Etamevatthaṃ sandhāya **‘‘evañhi aṭṭhakathānaṃ avirodho hotī’’**ti āha. Yadi dayā-saddo mettākaruṇānaṃ vācako, evampikathaṃ pana karuṇā ‘‘dayā’’ti jānitabbāti anuyogo tadavattho evāti codanaṃ manasi katvā **karuṇā ca desanāyā**tiādinā karuṇāya eva gahaṇe kāraṇamāha.

Nanu tāyātiādinā sāmatthiyatopi pakaraṇaṃ balavanti pakaraṇavaseneva karuṇāvisayassa ñātataṃ dasseti. **Yathāruci pavattitthā**ti etaṃ purimagāthāya sappadesanippadesasattavisayāya karuṇāya gahitabhāvassa kāraṇavacanaṃ. Yathārucipavatti hi ekasmiṃ anekesu ca icchānurūpappavattīti. **‘‘Idha pana nippadesasattavisayataṃ gahetu’’**nti etena siddhe sati ārambho ñāpakattho hotīti puna ‘‘sattesū’’ti vacanaṃ imamatthavisesaṃ bodhetīti dasseti. **Na devesuyevā**tiādināpi dayāsādhanassa samussāhanassa sattavisayabhāve sāmatthiyaladdhepi ‘‘sattesū’’ti vacanaṃ tassa nippadesasattavisayabhāvo adhippetoti imaṃ visesaṃ ñāpetīti dasseti.

Kāladesadesakaparisādiparidīpanaṃ bāhiranidānanti kālādīni niddhārento **‘‘yasmiṃ kāle’’**tiādimāha. **Avasānamhi vasanto tidasālayeti vacanato**ti etena tassa pāṭihāriyassa saddantarasannidhānena avacchinnataṃ dasseti. **Tattha pavattavohārena ca na sakkā**ti puthujjanasantānepi rāgādipaṭipakkhaharaṇassa abhāvato nicchandarāgesu sattavohāro viya puthujjanasantāne rāgādipaṭipakkhaharaṇavasena pavattaṃ tadabhāvepi bhagavato santāne ruḷhīvasena pāṭihāriyantveva vuccatīti na sakkā vattunti adhippāyo. **Diṭṭhiharaṇavasena** ye sammādiṭṭhikā jātā acelakakassapādayo viya, **diṭṭhippakāsane asamatthabhāvena** appaṭibhānabhāvādippattiyā saccakādayo viya.

3 . **Sītapabbatā** nāma ‘‘sineruṃ parivāretvā ṭhitā yugandharo…pe… giri brahā’’ti (visuddhi. 1.137; pārā. aṭṭha. 1.1

verañjakaṇḍavaṇṇanā) evaṃ vuttapabbatā.

4-5. Sabbaso cakkavāḷasahassehi sabbaso āgamma sabbaso sannisinnenāti sambandhavasena tayo vikappā yuttā, sabbaso cakkavāḷasahassehi dasahi dasahīti pana aniṭṭhasādhanato paṭisedhito. **Vajjitabbe**ti ye vajjetuṃ sakkā ''atisammukhā atisamīpaṃ unnatappadeso''ti, ete. Itare pana tassā parisāya mahantabhāvena na sakkā pariharituṃ.

''Sabbañeyya…pe… samatthā''ti vatvā **tesaṃ desetabbappakārajānanasamatthā**ti vacanaṃ attanā paṭividdhākārassa dhammasāmināpi paresaṃ desetuṃ asakkuṇeyyattā vuttaṃ. Aññathā sabbepi sattā diṭṭhasaccā eva bhaveyyuṃ. Sabbañeyyadhammānaṃ yathāsabhāvajānanasamatthatādiyeva **yathāvuttabalaṃ. Tesaṃ gahaṇasamatthataṃ dīpeti,** adhikavacanamaññamatthaṃ bodhetīti adhippāyo.

6. **Tathāgato vandanīyo**tiādinā ''namassitvā''tiādikiriyāvisesānaṃ taṃtaṃsuttānurodhena pavattitamāha. **Sarīrasobhaggādī**ti **ādi-**saddena kalyāṇavākkaraṇatāādhipaccaparivārasampattiādi saṅgayhati.

7. **Antaradhāpetvā**ti nirodhetvā. Nirodhanañcettha uppādakahetupariharaṇavasena tesaṃ anuppattikaraṇanti veditabbaṃ. **Atthaṃ pakāsayissāmīti sambandho**ti ''sosetvā''ti pubbakālakiriyāya aparakālakiriyāpekkhatāya vuttaṃ.

8. **Dukkarabhāvaṃ dīpetu**nti adukkarassa tathāabhiyācetabbatābhāvatoti adhippāyo. Pārājikasaṅghādisesānaṃ sīlavipattibhāvato thullaccayādīnañca yebhuyyena ācāravipattibhāvato ācārasīlānaṃ tathā yojanā katā, tathā cārittasīlassa ācārasabhāvattā itaraṃ sabhāveneva gahetvā dutiyā. **Asakkuṇeyya**nti visuddhācārādiguṇasamannāgatena sabrahmacārinā saddhammaciraṭṭhitatthaṃ sādaraṃ abhiyācitena tena ca abhidhammatthappakāsane samatthoti yāthāvato pamāṇitena tabbimukhabhāvo na sukaroti adhippāyo.

9. **Devadeva-**saddassa attho paṭṭhānasaṃvaṇṇanāṭīkāyaṃ vipañcitoti na vitthārayimha.

13. **Paṭhamasaṅgītiyaṃ yā aṭṭhakathā saṅgītā**ti vacanena sā bhagavato dharamānakālepi aṭṭhakathā saṃvijjati, tena pāṭho viya bhagavaṃmūlikāvāti viññāyati. ''Abhidhammassā''ti padaṃ ''atthaṃ pakāsayissāmī''ti etadapekkhanti ''kassa pana sā aṭṭhakathā''ti pucchitvā adhikāravasena tameva abhidhammapadaṃ ākaḍḍhati. Āvuttiādivasena vā ayamattho vibhāvetabbo.

16. Ariyamaggassa bojjhaṅgamaggaṅgajhānaṅgavisesaṃ pādakajjhānameva niyametītiādinayappavatto **tipiṭakacūḷanāgattheravādo ādi-**saddena vipassanāya ārammaṇabhūtā khandhā niyamenti, puggalajjhāsayo niyametīti evamādayo **moravāpivāsimahādattattheratipiṭakacūḷābhayattheravādā**dayo saṅgayhanti. **Tappakāsanenevā**ti abhidhammassa atthappakāsaneneva. **So**ti mahāvihāravāsīnaṃ vinicchayo. **Tathā**ti asammissānākulabhāvena. Asammissānākulabhūto vā vinicchayo mahāvihāravāsīnaṃ santakabhāvena, etena abhidhammassa atthappakāsaneneva mahāvihāravāsīnaṃ vinicchayo idha abhinipphādīyatīti dasseti. Atha vā **tappakāsanenevā**ti asammissānākulabhāvappakāsaneneva. **So**ti pakāsiyamāno abhidhammattho. **Tathā**ti mahāvihāravāsīnaṃ vinicchayabhāvena. Imasmiṃ atthavikappe ''asammissaṃ anākulaṃ atthaṃ pakāsayissāmī''ti sambandhanīyaṃ.

17. Aññañca sabbaṃ atthappakāsanaṃ hotīti tosanaṃ hotīti attho. Tenevāha **''sabbena tena tosanaṃ kataṃ hotī''**ti. Yuttarūpā yojanā.

Vīsatigāthāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Paricchedo sattappakaraṇabhāvo. **Sanniveso** sattannaṃ pakaraṇānaṃ tadavayavānañca vavatthānaṃ. **Sāgarehi tathā cintā**ti ''imassa abhidhammassa gambhīrabhāvavijānanatthaṃ cattāro sāgarā veditabbā''tiādinā nayena jalasāgarādīhi saha nayasāgaravicāro. ''Satabhāgena sahassabhāgena dhammantarā dhammantaraṃ saṅkamitvā saṅkamitvā desesī''tiādinā desanābhedehi abhidhammassa gambhīrabhāvakathā **desanāhi gambhīratā**.

''Evaṃ temāsaṃ nirantaraṃ desentassā''tiādinā desanākāle bhagavato sarīrassa yāpitākāravicāro **desanā…pe… gahaṇaṃ. Tathā therassa…pe…pi cā**ti ''abhidhamme vācanāmaggo nāmā''tiādinā abhidhamme vācanāmaggassa sāriputtatherasambandhitatā tassa ca teneva uppāditatā. Yo hi bhagavatā devatānaṃ desitākāro, so aparicchinnavāranayatantitāya ananto aparimāṇo na bhikkhūnaṃ vācanāyoggo, yo ca therassa desitākāro, so atisaṃkhittatāya. Nātisaṅkhepanātivitthārabhūto pana pāṭhanayo therappabhāvito vācanāmaggoti.

Vacanatthavijānanenātiādinā kusalā dhammātiādipadānaññeva atthavaṇṇanaṃ akatvā abhidhamma-saddavicārassa sambandhamāha. ''Ye te mayā dhammā abhiññā desitā. Seyyathidaṃ – cattāro satipaṭṭhānā…pe… sikkhitaṃ sikkhiṃsu dve bhikkhū abhidhamme nānāvādā''tiādisuttavasena kiñcāpi bodhipakkhiyadhammā ''abhidhammo''ti vuccanti, dhamma-saddo ca samādhiādīsu diṭṭhappayogo, pariyattidhammo eva pana idha adhippetoti dassento **''suttantādhikā pāḷīti attho''**ti āha. Tattha dhammabyabhicārabhāvena visesato abhidhammo viya suttantopi ''dhammo''ti vuccati. ''Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto''tiādīsu (dī. ni. 1.216) aññattha ca sambhavato abhi-saddena nivattetabbatthaṃ dīpetuṃ ''suttantā''ti vuttaṃ. Nanu ca atirekavisesaṭṭhā bhinnasabhāvā yato te yathākkamaṃ adhikavicittapariyāyehi bodhitā, tasmā ‘‘dhammātirekadhammavisesaṭṭhehī’’ti bahuvacanena bhavitabbaṃ, na ekavacanenāti anuyogaṃ manasi katvā āha **‘‘dvinnampi…pe… ekavacananiddeso kato’’**ti.

Payogameva nārahati upasagga-saddānaṃ dhātu-saddasseva purato payojanīyattā. **Athāpi payujjeyya** atimālādīsu **ati-**saddādayo viya. Evampi yathā ‘‘atimālā’’ti ettha samāsavasena anāvibhūtāya kamanakiriyāya visesako **ati-**saddo, na mālāya, evamidhāpi **abhi-**saddo na dhammavisesako yuttoti adhippāyo. **Aññassapi hi upasaggassā**ti idaṃ ruḷhīvasena, atthe upasajjatīti vā upasaggassa anvatthasaññataṃ gahetvā vuttaṃ. Atichattādīsu hi **ati-**saddo idha upasaggoti adhippeto. Tattha yathā kalyāṇo pūjito vā puriso atipurisoti bhavati, evaṃ atirekavisesaṭṭhānampi kalyāṇapūjitatthabhāvasambhavato kalyāṇaṃ vā pūjitaṃ vā chattaṃ atichattanti saddanayo veditabbo. Kalyāṇapūjitabhāvā hi guṇavisesayogena icchitabbā. Guṇaviseso cesa yadidaṃ pamāṇātireko ca vicittarūpatā ca. Evañca pana katvā ‘‘akiriyāyapī’’ti vacanaṃ samatthitaṃ bhavati. Yathā ca atichattādīsu, evaṃ abhidhamma-saddepi daṭṭhabbaṃ. Anekatthā hi nipātāti. **Tabbhāvadīpakattā**ti atirekavisesabhāvadīpakattā.

Ekato anāgatattāti idaṃ suttante ekato āgatānaṃ khandhāyatanādīnaṃ suttantabhājanīyassa diṭṭhattā ‘‘cha imāni, bhikkhave, indriyānī’’tiādinā (saṃ. ni. 5.495-496) cakkhādīnaṃ channaṃ itthindriyādīnaṃ tiṇṇaṃ sukhindriyādīnaṃ pañcannaṃ saddhindriyādīnaṃ pañcannaṃ anaññātaññassāmītindriyādīnañca tiṇṇaṃ vasena visuṃ visuṃ suttantabhāvena āgatattā ekasuttabhāvena anāgatānaṃ bāvīsatiyā indriyānaṃ suttantabhājanīyassa adiṭṭhattā ca vuttaṃ, na suttante ekato āgamanassa suttantabhājanīyassa kāraṇattā. Suttante ekato sabbena sabbañca anāgatā hi bhūmantaraparicchedapaṭisambhidā suttantabhājanīyavasena vibhattā dissanti, ekato āgatāni ca sikkhāpadāni tathā na vibhattāni. Veramaṇīnaṃ viya pana sabhāvakiccādivibhāgavinimutto bāvīsatiyā indriyānaṃ samāno vibhajanappakāro natthi, yo suttantabhājanīyaṃ siyāti **indriyavibhaṅge suttantabhājanīyaṃ natthī**ti yuttaṃ siyā.

Yadipi paccayadhammavinimutto paccayabhāvo nāma natthi, yathā pana pavatto paccayadhammo paccayuppannadhammānaṃ paccayo hoti, so tassa pavattiākāraviseso hetuādibhāvo tato añño viya paccayadhammassa paccayabhāvoti vutto, so ca ‘‘avijjāpaccayā saṅkhārā sambhavantī’’tiādīsu padhānabhāvena vutto. Tattha ca guṇībhūtā hetuhetuphalabhūtā avijjāsaṅkhārādayoti vuttaṃ **‘‘paccayabhāvo uddiṭṭho’’**ti. **Uddiṭṭhadhammāna**ntiādi uddesena paricchinnānaṃyeva khandhādīnaṃ khandhavibhaṅgādīsu pañhapucchakanayo dassito, na ito aññathāti katvā vuttaṃ.

Suttante saṅgītisuttantādike. **Pañca sikkhāpadāni** pāṇātipātā…pe… pamādaṭṭhānā veramaṇīti evaṃ uddiṭṭhāni. **Añño pana veramaṇīnaṃ vibhajitabbappakāro natthī**ti idaṃ atītāniccādivibhāgo veramaṇīnaṃ khandhāyatanādīsu antogadhattā tabbaseneva vijānitabbo, tato pana añño abhidhammanayavidhuro veramaṇīnaṃ vibhajitabbappakāro natthīti adhippāyena vuttaṃ. Tathā ca **paṭisambhidāmagge** ‘‘cakkhuṃ aniccaṃ…pe… jarāmaraṇaṃ anicca’’nti anupadadhammasammasanakathāyaṃ na veramaṇiyo uddhaṭā.

Nanu dhammasaṅgaṇīdhātukathādīnampi vasena abhidhammapāḷiyā atirekavisesabhāvo dassetabboti? Saccametaṃ, so pana ekantaabhidhammanayanissito avuttopi siddhoti katvā na dassito. Etena vā nidassanena sopi sabbo netabbo. Abhidhammanayasāmaññena vā abhidhammabhājanīyapañhapucchakehi so vutto evāti na vuttoti daṭṭhabbo.

Pañhavārāti pucchanavissajjanavasena pavattā pāḷinayā. **Etthevā**ti dhammahadayavibhaṅge eva. Apekkhāvasikattā appamahantabhāvassa yato appamattikā mahādhātukathātanti dhammahadayavibhaṅgavacanavasena avasesā, taṃ dassanatthaṃ **‘‘dhammahadayavibhaṅge anāgantvā mahādhammahadaye āgatatantito’’**ti vuttaṃ. Dhammahadaya…pe… āgatatantito rūpakaṇḍadhātuvibhaṅgādīsu anāgantvā mahādhātukathāyaṃ āgatatanti appamattikāvāti sambandho. Atha dhātukathāya vitthārakathā mahādhātukathā dhammahadayavibhaṅge anāgantvā mahādhammahadaye āgatatantito dhātukathāyaṃ anāgantvā mahādhātukathāya āgatatanti appamattikāvāti yojetabbaṃ.

Upalabbhatīti anulomapaccanīyapañcakassa, **nupalabbhatī**ti paccanīyānulomapañcakassa upalakkhaṇavasena vuttaṃ. **Saccikaṭṭhaṃ nissaya**nti ‘‘sabbatthā’’tiādinā desādianāmasanena rūpādisattapaññāsadhammappabhedaṃ saccikaṭṭhameva nissayabhūtaṃ. **Sabbatthā**ti etthāpi ‘‘upalabbhati nupalabbhatīti paṭiññāya gahitāya paṭikkhepaggahaṇattha’’nti ānetvā sambandhanīyaṃ, tathā **sabbadā sabbesū**ti etthāpi. Yadi khandhāyatanādayo gahitā aṭṭhakathāyaṃ āgatanayena, atha pana vuttanti sambandho. **Yo saccikaṭṭho**ti saccikaṭṭhanissayaṃ upalakkheti. **Etehī**ti etehi vacanehi. Saccikaṭṭhadesakālappadesehi kathaṃ saccikaṭṭhādīnaṃ padeso ekadesabhūto sabboti vuccati? Padesānaṃ puthuttā. ‘‘Sabbesu padesesū’’ti paccekaṃ bhedāmasanavasena cāyaṃ pañho pavattoti na purimehi avaseso.

Upalabbhati…pe… micchāti ekanti **upalabbhatī**ti paṭiññāggahaṇapaṭikkhepaggahaṇaniggaṇhanānaṃ anulomapaṭilomato paṭiññāṭhapananiggahapāpanāropanānañca vasena pavattā tanti paṭhamapañcakassa ekaṃ aṅgaṃ eko avayavoti attho. Evaṃ sesesupi netabbaṃ. **Niggahassa suniggahabhāvaṃ icchato** sakavādino ‘‘tvaṃ ce pana maññasi vattabbe kho puggalo nupalabbhatī’’tiādinā (kathā. 3) **paṭiññāṭhapanena,** tena ‘‘tava tattha hetāya paṭiññāya hevaṃ paṭijānanto hevaṃ niggahetabbe atha taṃ niggaṇhāma suniggahito ca hotī’’ti vatvā ‘‘hañci puggalo nupalabbhatī’’tiādinā (kathā. 2) paravādino attano paṭikammaṃ yathā sakavādī na nibbeṭheti, evaṃ karaṇaṃ **paṭikammaveṭhanaṃ**. Paravādino **paṭikammassa duppaṭikammabhāvaṃ icchato** sakavādino **taṃnidassanena** ‘‘eso ce dunniggahito heva’’nti paṭikammanidassanena, ‘‘vattabbe kho puggalo upalabbhati…pe… paramatthenāti (kathā. 1). No ca mayaṃ tayā tattha hetāya paṭiññāya hevaṃ paṭijānanto hevaṃ niggahetabbā. Atha amhe niggaṇhāsi dunniggahitā ca homā’’ti vatvā ‘‘hañci puggalo upalabbhatī’’tiādinā (kathā. 5) **niggahassa dunniggahitabhāvadassanena** aniggahitabhāvakaraṇaṃ **niggahanibbeṭhanaṃ**. ‘‘Tena hi yaṃ niggaṇhāsi hañci puggalo upalabbhatī''tiādiṃ vatvā ''tena hi ye kate niggahe se niggahe dukkaṭe sukate paṭikamme sukatā paṭipādanā''ti sakavādino niggahassa, aniggahabhāvāropanena attano paṭikammassa supaṭikammabhāvakaraṇena ca sakavādino niggahassa **chedo** vināsanaṃ puggalavādanisedhanavasena samuṭṭhitattā. Dhammatāya anulomanavasena uṭṭhahitvā tabbilomanavasena pavatto **anulomapaccanīkapañcako** vuttavipariyāyena dutiyapañcako veditabbo.

Tadādhāroti te saccikaṭṭhaparamatthā rūpādayo ādhārā etassāti tadādhāro. Etena ''rūpasmiṃ attā''ti evaṃpakāro puggalavādo dassito hoti. **Tesaṃ vā ādhārabhūto**ti etena ''attani rūpa''nti evaṃpakāro. **Aññatra vā tehī**ti tehi rūpādīhi vinā. Ādhārādheyyādibhāvena asaṃsaṭṭho visuṃyeva vinā. Tena sattādiguṇehi avokiṇṇo purisoti evamādiko. Taṃsāmibhūtatāya vā tadadhīnabhāvena ''aññatra vā tehī''ti vuttanti ''rūpavā attā''ti evaṃpakāro puggalavādo dassitoti veditabbo. **Anañño**ti etena ''rūpaṃ attā''ti evaṃpakāro. **Ruppanādisabhāvo** rūpakkhandhādīnaṃ visesalakkhaṇaṃ, **sappaccayādisabhāvo** sāmaññalakkhaṇaṃ. Rūpādito añño **anañño vā** aññatte ca tadādhārādibhūto **upalabbhamāno āpajjatīti anuyuñjati** sakavādī pakārantarassa asambhavato. Puggalavādī **puggalassa rūpādīhi na aññattaṃ icchati** rūpādi viya paccakkhato anumānato vā gāhayituṃ asakkuṇeyyattā tassa ca kārakavedakabhāvassa ayujjamānakattā. **Nāpi anaññattaṃ** ruppanasappaccayādisabhāvappasaṅgato puggalasseva abhāvappasaṅgato ca. Yatheva hi na vinā indhanena aggi paññāpiyati, na ca aññaṃ indhanato aggiṃ sakkā paṭijānituṃ, nāpi anaññaṃ. Yadi hi añño siyā, na uṇhaṃ indhanaṃ siyā. Atha anañño, niddahitabbaṃyeva dāhakaṃ siyā. Evameva na vinā rūpādīhi puggalo paññāpiyati, na ca tehi añño, nāpi anañño sassatucchedabhāvappasaṅgatoti laddhiyaṃ ṭhatvā puggalavādī ''na hevā''ti paṭikkhipati. Tattha aggindhanopamā tāva yadi lokavohārena vuttā, apaḷittaṃ kaṭṭhādiindhanaṃ niddahitabbañca, paḷittaṃ bhāsuruṇhaṃ aggi dāhakañca, tañca ojaṭṭhamakarūpaṃ purimapacchimakālikaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ, yadi evaṃ puggalo rūpādīhi añño anicco ca āpanno. Atha paramatthato, tasmiṃyeva kaṭṭhādike paḷitte yaṃ usumaṃ so aggi, taṃsahajātāni tīṇi bhūtāni indhanaṃ, evampi siddhaṃ lakkhaṇabhedato aggindhanānaṃ aññattanti aggi viya indhanato rūpādīhi añño puggalo anicco ca āpannoti byāhatāti veditabbaṃ.

Puggalo upalabbhatīti paṭijānantassa pakārantarassa asambhavato vuttesu pakāresu ekena pakārena upalabbhamāno upalabbhatīti ''āpanna''nti vuttaṃ **''paṭiññāya ekattāpanna''**nti. Ekattāpannattā eva **appaṭikkhipitabbaṃ,** puggale paṭisiddhe tadabhinivesopi ayāthāvato puggalavādino gahitākārasuññatāvibhāvanena sakaṭṭhānato cāvito paṭisedhito eva nāma hotīti vuttaṃ **''puggaladiṭṭhiṃ paṭisedhento''**ti. Puggaloyeva vā tathā passitabbattā diṭṭhi. ''Sāmī nivāsī kārako vedako nicco dhuvo''ti abhinivesavisayabhūto hi parikappamattasiddho puggalo idha paṭikkhipīyati, ''na cattārome, bhikkhave, puggalā''tiādinā vuttavohārapuggaloti **ananuyogo** ākāsakusumassa rattanīlādibhāvavicāraṇā viyāti attho. Pubbe ''nupalabbhatī''ti paṭijānitvā visesacodanāya anāpajjanato puna ''na hevā''ti paṭikkhepo **paṭiññāya āpajjanaleso**. Vañjhāputtakassa dīgharassatānuyogassa viya sabbena sabbaṃ paramatthato anupalabbhamānassa puggalassa rūpādīhi aññānaññatānuyogassa ananuyogabhāvo eva idha **aviparītattho**.

Yaṃkāraṇāti etena ''yatonidāna''nti ettha vibhattialopo daṭṭhabboti dasseti. **Ajjhācarantī**ti abhibhavanti. Abhinandanādayo taṇhādīhi yathāsaṅkhyaṃ yojetabbā, taṇhādiṭṭhīhi vā abhinandanajjhosānāni, tīhipi abhivadanaṃ avisesena vā tīhipi tayo yojetabbā. **Ettha ce natthi abhinanditabba**ntiādinā abhinandanādīnaṃ abhāvasūcanena phalūpacārato abhinandanādīnaṃ samucchedapaṭippassaddhibhūtaṃ maggaphalaṃ vuccati, taṃ paccāmasanañca esevāti idanti katvā vuttaṃ **''abhi...pe... phalaṃ vā''**ti.

''Ñāyatīti jāna''nti ukkaṃsagativijānanena niravasesaṃ ñeyyajātaṃ pariggayhatīti tabbisayāya **jānāti**kiriyāya sabbaññutaññāṇameva karaṇaṃ bhavitumarahatīti **''sabbaññutaññāṇena jānitabbaṃ jānātī''**ti vuttaṃ. Atha vā pakaraṇavasena, ''bhagavā''ti saddantarasannidhānena vā ayaṃ attho vibhāvetabbo. **Passaṃ passatī**ti etthāpi eseva nayo. **Jānantāpi vipallāsavasena jānanti** titthiyā paṭhamajjhānaarūpajjhānehi kāmarūpapariññāvādino. **Jānanto jānātiyeva bhagavā** anāgāmiarahattamaggehi taṃpariññāvāditāya. Ayañca attho **dukkhakkhandhasutta**vasena (ma. ni. 1.163, 175 ādayo) vibhāvetabbo. Paññācakkhunā uppannattā vā **cakkhubhūto. Ñāṇabhūto**tiādīsupi eseva nayo. Atha vā dibbacakkhuādikaṃ pañcavidhampi cakkhuṃ bhūto pattoti **cakkhubhūto**. Evaṃ **ñāṇabhūto**tiādīsupi daṭṭhabbaṃ. Sāmukkaṃsikāya dhammadesanāya sātisayo bhagavato vattuādibhāvoti vuttaṃ **''catusaccadhamme vadatīti vattā''**tiādi. ''Pavattā''ti ettha pakārassa pakaṭṭhatthataṃ dassetuṃ **''ciraṃ...pe... pavattā''**ti āha. Niddhāretvā netā **ninnetā**.

''Ekūnanavuti cittānī''ti vuttā cittasahacariyāya yathā ''kuntā pacarantī''ti. Tesañca pāḷipadesānaṃ ekekaṃ padaṃ uddharitvāpi kiñcāpi kusalattikapadāniyeva uddharitvā cittuppādakaṇḍe cittāni vibhattāni, kusalattikena pana sabhāvadhammasaṅgahitānaṃ sesattikadukapadānaṃ asaṅgahitānaṃ abhāvato kusalattikapaduddhārena nayadassanabhūtena itarattikadukapadānipi uddhaṭānevāti vuttaṃ. Evañca katvā mātikāggahaṇaṃ samatthitaṃ bhavati.

So ca dhammoti ''tayo kusalahetū''tiādīsu (dha. sa. 1060) purimāya purimāya pāḷiyā pacchimā pacchimā atthaniddesoti vuttaṃ. ''Samānentī''tisaddassa paṭapaṭāyati-saddassa viya saddanayo daṭṭhabboti dassetuṃ **''samānaṃ karontī''**ti vuttaṃ. Samānakaraṇañca ūnapakkhipanena adhikāpanayanena vā hoti, idha ūnapakkhipanenāti dassetuṃ **''pūrentī''**ti vuttaṃ. **Samānetabbanti etthāpī**ti ''paṭṭhānaṃ samānetabba''nti ettha.

Balavatā ñāṇavegena abhidhammapaccavekkhaṇavasappavattena. **Balavato ñāṇavegassa** sabbakilesakkhepanavasappavattassa. **Gambhīrameva gambhīragataṃ** diṭṭhigatantiādīsu viya. **Niravasesenā**ti na kañci avasesetvā. **Pañcakhīlarahitenā**ti pañcacetokhīlarahitena.

Ekādhikesu aṭṭhasu kilesasatesūti ‘‘jātimado’’tiādinā ekakavasena āgatā tesattati, ‘‘kodho ca upanāho cā’’tiādinā dukavasena chattiṃsa, ‘‘tīṇi akusalamūlānī’’tiādinā tikavasena pañcādhikaṃ sataṃ, ‘‘cattāro āsavā’’tiādinā catukkavasena chappaññāsa, ‘‘pañcorambhāgiyāni saṃyojanānī’’tiādinā pañcakavasena pañcasattati, ‘‘cha vivādamūlānī’’tiādinā chakkavasena caturāsīti, ‘‘satta anusayā’’tiādinā sattakavasena ekūnapaññāsa, ‘‘aṭṭha kilesavatthūnī’’tiādinā aṭṭhakavasena catusaṭṭhi, ‘‘nava āghātavatthūnī’’tiādinā navakavasena ekāsīti, ‘‘dasa kilesavatthūnī’’tiādinā dasakavasena sattati, ‘‘ajjhattikassuppādāya aṭṭhārasa taṇhāvicaritānī’’tiādinā aṭṭhārasakavasena aṭṭhasatanti evaṃ ekādhikesu aṭṭhasu kilesasatesu. **Sesā** tenavutādhikaṃ chasataṃ kilesā. Te brahmajālasuttāgatāhi dvāsaṭṭhiyā diṭṭhīhi saha pañcapaññāsādhikaṃ sattasataṃ honti.

Atha vā cuddasekantākusalā, pañcavīsati kusalābyākatasādhāraṇā, cuddasa kusalattikasādhāraṇā, upacayādidvayaṃ ekaṃ katvā sattavīsati rūpāni cāti ime asīti dhammā, imesu bhāvadvaye ekaṃ ṭhapetvā ajjhattikā ekūnāsīti, bāhirā ekūnāsītīti sabbepi aṭṭhapaññāsādhikaṃ sataṃ honti. Imesu ekekasmiṃ dasannaṃ dasannaṃ kilesānaṃ uppajjanato **asītiadhikaṃ diyaḍḍhakilesasahassaṃ** honti.

Atha vā tepaññāsa arūpadhammā, aṭṭhārasa rūparūpāni, ākāsadhātu, lakkhaṇarūpāni cāti pañcasattati dhammā ajjhattabahiddhābhedato paññāsasataṃ honti. Tattha ekekasmiṃ dasa dasa kilesātipi diyaḍḍhakilesasahassaṃ. Tathā ettha vedanaṃ sukhindriyādivasena pañcavidhaṃ katvā sattapaññāsa arūpadhammā, aṭṭhārasa rūparūpāni cāti pañcasattati vipassanūpagadhammā ajjhattabahiddhābhedato paññāsasataṃ honti. Etesu ekekasmiṃ dasa dasa kilesātipi **diyaḍḍhakilesasahassaṃ**.

Aparo nayo – dvādasaakusalacittuppādesu paṭhame cha kilesā, dutiye satta, tatiye cha, catutthe satta, pañcame cha, chaṭṭhe satta, sattame cha, aṭṭhame satta, navame pañca, dasame cha, ekādasame pañca, dvādasame cattāroti sabbe dvāsattati, ime pañcadvārikā pañcasu rūpādīsu ārammaṇesu ekekasmiṃ dvāsattatīti saṭṭhiadhikāni tīṇi satāni, manodvārikā pana chasu ārammaṇesu ekekasmiṃ dvāsattati dvāsattatīti katvā dvattiṃsādhikāni cattāri satāni, sabbānipi dvānavutiadhikāni sattasatāni, tāni ajjhattabahiddhāvisayatāya **caturāsītiadhikaṃ diyaḍḍhakilesasahassaṃ** hontīti veditabbaṃ.

Atha vā rūpārammaṇādīni pañca, avasesarūpavedanāsaññāsaṅkhāraviññāṇavasena pañca dhammārammaṇakā sesā cāti dasa, te ajjhattabahiddhābhedato vīsati, paññatti cāti ekavīsatiyā ārammaṇesu dvāsattati dvāsattati kilesāti dvādasādhikaṃ **diyaḍḍhakilesasahassaṃ** honti.

Atha vā dvādasasu akusalacittuppādesu paṭhame vīsati dhammā, dutiye dvāvīsati, tatiye vīsati, catutthe dvāvīsati, pañcame ekūnavīsati, chaṭṭhe ekūnavīsati, sattame ekūnavīsati, aṭṭhame ekavīsati, navame ekūnavīsati, dasame ekavīsati, ekādasame soḷasa, dvādasame soḷasāti sabbe akusaladhammā chattiṃsādhikāni dve satāni, ime chasu ārammaṇesu paccekaṃ chattiṃ sādhikāni dve satāni, sabbe soḷasādhikāni cattāri satāni ca sahassaṃ hontīti evampi **diyaḍḍhakilesasahassaṃ** veditabbaṃ.

Itaresanti taṇhāvicaritānaṃ ‘‘atītāni chattiṃsā’’tiādinā atītādibhāvāmasanato. **Khepane**ti ariyamaggena samucchindane. ‘‘Diyaḍḍhakilesasahassaṃ khepetvā’’ti hi vuttaṃ. Paramatthato atītādīnaṃ maggena appahātabbattā **‘‘atītādibhāvāmasanā aggahaṇaṃ khepane’’**ti vuttaṃ. Yaṃ pana paṭṭhāne ‘‘dassanena pahātabbo dhammo dassanena pahātabbassa dhammassa anantarapaccayena paccayo’’tiādinā tike, tathā dassanena pahātabbātītatikatike ‘‘atītā dassanena pahātabbā’’tiādinā ca tīsu kālesu dassanādipahātabbavacanaṃ kataṃ, taṃ atītādīnaṃ saṃkiliṭṭhatāya apāyagamanīyatāya ca dassanapahātabbehi niratisayattā vuttanti daṭṭhabbaṃ.

Na bhāsitatthavacananti idaṃ ‘‘hitapariyāyavacana’’nti etena nivattitassa ekadesakathanaṃ. Yathā hi ayaṃ **attha-**saddo na bhāsitatthavacanaṃ, evaṃ visayappayojanādivacanampi na hotīti. **Yathāvuttassā**ti hitapariyāyassa. ‘‘Na haññadatthatthipasaṃsalābhā’’ti padassa niddese ‘‘attattho vā parattho vā’’tiādinā (mahāni. 69) kiñcāpi suttanirapekkhaṃ attatthādayo vuttā suttatthabhāvena aniddiṭṭhattā, tesu pana ekopi atthappabhedo suttena dīpetabbataṃ nātikkamatīti āha **‘‘te suttaṃ sūcetī’’**ti. Imasmiṃ vikappe **attha-**saddo bhāsitatthavacanampi hoti. Purimakā hi pañca atthappabhedā hitapariyāyā, tato pare cha bhāsitatthappabhedā, pacchimakā pana ubhayasabhāvā. Tattha duradhigamatāya vibhāvane aladdhagādho **gambhīro,** na vivaṭo **guḷho,** mūludakādayo viya paṃsunā akkharasannivesādinā tirohito **paṭicchanno,** niddhāretvā ñāpetabbo **neyyo,** yathārutavaseneva veditabbo **nīto**. **Anavajjanikkilesavodānā** pariyāyavasena vuttā, kusalavipākakiriyadhammavasena vā. **Paramattho** nibbānaṃ, aviparītasabhāvo eva vā. **Sātisayaṃ pakāsitāni** tapparabhāvena pakāsitattā. ‘‘Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanna’’nti (pāci. 1242), ‘‘sakavāde pañcasuttasatānī’’ti (dha. sa. aṭṭha. nidānakathā; kathā. aṭṭha. nidānakathā) ca evamādīsu **sutta-**saddo upacaritoti adhippāyenāha **‘‘idameva atthānaṃ sūcanato suttanti vutta’’**nti. **Ekantahitapaṭilābhasaṃvattanikā suttantadesanā**ti idampi vineyyānaṃ hitasampāpane suttantadesanāya tapparabhāvaṃyeva sandhāya vuttaṃ. Tapparabhāvo ca vineyyajjhāsayānulomato daṭṭhabbo, tathā **attatthādippakāsanapadhānatāpi. Itarehī**ti vinayābhidhammehi.

Rattiādīsūti rattirājavinayesu visayabhūtesu. Nanu ca ‘‘abhirattī’’ti avuttattā rattiggahaṇaṃ na kattabbaṃ, ‘‘abhiññātā abhilakkhitā’’ti ca ñāṇalakkhaṇakiriyāvisesako **abhi-**saddoti? Na, ‘‘abhiññātā abhilakkhitā’’ti **abhi-**saddavisiṭṭhānaṃ ñātalakkhitasaddānaṃ rattisaddena samānādhikaraṇatāya rattivisayattā. Ettha ca vācakasaddasannidhāne nipātānaṃ tadatthajotakamattattā lakkhitasaddatthajotako **abhi-**saddo lakkhaṇe vattatīti vutto. Abhilakkhitasaddapariyāyo ca abhiññātasaddoti daṭṭhabbo, abhivinayasaddassa pana abhipurisassa viya samāsasiddhi daṭṭhabbā. Anekatthā hi nipātā, anekatthabhedo ca saddānaṃ payogavisayoti.

Kiñcāpi desanādayo desetabbādinirapekkhā na santi, āṇādayo pana visesato desakādiadhīnāti taṃtaṃvisesayogavasena tesaṃ bhedo vutto. Yathā hi āṇāvidhānaṃ visesato āṇārahādhīnaṃ tattha kosallayogato, evaṃ vohāraparamatthavidhānāni ca vidhāyakādhīnānīti **āṇādividhino desakāyattatā** vuttā. Aparādhajjhāsayānurūpaṃ viya dhammānurūpampi sāsanaṃ visesato tathāvinetabbapuggalāpekkhanti vuttaṃ **‘‘sāsitabba…pe… tabbabhāvenā’’**ti. Saṃvarāsaṃvaranāmarūpānaṃ viya viniveṭhetabbāya diṭṭhiyāpi kathanaṃ sati vācāvatthusmiṃ, nāsatīti visesato tadadhīnanti āha **‘‘kathetabbassa…pe… kathā’’**ti. **Upārambhādī**ti upārambhanissaraṇadhammakosarakkhaṇāni. **Pariyāpuṇanādī**ti pariyāpuṇanasuppaṭipattiduppaṭipattiyo.

Tantisamudāyo avayavatantiyā ādhāro yathā ‘‘rukkhe sākhā’’ti. **Na codetabbametaṃ** samukhena, visayavisayimukhena vā vinayādīnaṃyeva gambhīrabhāvassa vuttattāti adhippāyo. Dhammo hi vinayādayo, tesañca visayo attho, dhammatthavisayā ca desanāpaṭivedhāti. ‘‘Paṭivedhassā’’tiādinā dhammatthānaṃ duppaṭividdhattā desanāya uppādetuṃ asakkuṇeyyattā paṭivedhassa uppādetuñca paṭivijjhituñca asakkuṇeyyattā dukkhogāhataṃ dasseti.

Dhammānurūpaṃ **yathādhamma**nti ca attho yujjati. Desanāpi hi paṭivedho viya aviparītaṃ savisayavibhāvanato dhammānurūpaṃ pavattati yato ‘‘aviparītābhilāpo’’ti vuccati. **Dhammaniruttiṃ dassetī**ti etena desanāsaddasabhāvāti dīpeti. Tathā hi niruttipaṭisambhidāya parittārammaṇādibhāvo pāḷiyaṃ vutto, aṭṭhakathāyañca ‘‘taṃtaṃsabhāvaniruttisaddaṃ ārammaṇaṃ katvā’’tiādinā saddārammaṇatā. Imassa atthassa ayaṃ saddo vācakoti vacanavacanīyaṃ vavatthapetvā taṃtaṃvacanīyavibhāvanavasena pavattito hi saddo desanāti. Nanu ca ‘‘dhammo tantī’’ti imasmiṃ pakkhe dhammassapi saddasabhāvattā dhammadesanānaṃ viseso na siyāti? Na, tesaṃ tesaṃ atthānaṃ bodhakabhāvena ñāto uggahitādivasena ca pubbe pavattito saddappabandho dhammo, pacchā paresaṃ avabodhanatthaṃ pavattito tadatthappakāsanako saddo desanāti. Atha vā yathāvuttasaddasamuṭṭhāpako cittuppādo desanā musāvādādayo viya. **Vacanassa pavattana**nti ca yathāvuttacittuppādamāha. So hi vacanaṃ pavatteti, taṃ vā etena pavattīyatīti **pavattanaṃ**. Desīyati attho etenāti **desanā**. Pakārehi ñāpīyati etena, pakārato ñāpetīti vā **paññattī**ti vuccatīti. Tenevāha **‘‘adhippāyo’’**tiādi. Abhisameti, abhisamīyati vā etenāti **abhisamayo**ti evampi abhisamayattho sambhavati. Abhisametabbato pana abhisamayoti dutiyavikappe paṭivedhoyevāti.

Vuttanayena veditabbāti avijjāsaṅkhārādīnaṃ dhammatthānaṃ duppaṭivijjhatāya dukkhogāhatā, tesaṃ paññāpanassa dukkarabhāvato taṃdesanāya paṭivedhanasaṅkhātassa paṭivedhassa uppādanavisayikaraṇānaṃ asakkuṇeyyatāya dukkhogāhatā veditabbā.

Kāraṇe phalavohārena te dhammā dukkhāya saṃvattantīti vuttanti āha **‘‘upārambha…pe… hetubhāvenā’’**ti. **Aññaṃ attha**nti upārambhaṃ nissaraṇañca. **Niṭṭhāpetvā**ti kathanavasena pariyosāpetvā. Tassa ‘‘āraddha’’nti etena sambandho. **Uddānasaṅgahādibhedo saṅgīto**ti pāṭho yutto, ‘‘saṅgītiyā’’ti pana likhanti. Purimaṃ vā **saṅgītiyā**ti bhāvena bhāvalakkhaṇe bhummaṃ, pacchimaṃ adhikaraṇe. **Piṭakādī**ti piṭakanikāyaṅgadhammakkhandhāni.

Tattha aṅgesu suttaṅgameva na sambhavati ‘‘sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇa’’nti (dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā; pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dha. sa. aṭṭha. nidānakathā) vuttattā, maṅgalasuttādīnañca suttaṅgasaṅgaho na siyā gāthābhāvato dhammapadādīnaṃ viya, geyyaṅgasaṅgaho vā siyā sagāthakattā sagāthāvaggassa viya, tathā ubhatovibhaṅgādīsu sagāthakapadesānanti? Vuccate –

> Suttanti sāmaññavidhi, visesavidhayo pare;
> Sanimittā niruḷhattā, sahatāññena nāññato. (netti. aṭṭha. saṅgahavāravaṇṇanā);

Sabbassapi hi buddhavacanassa suttanti ayaṃ **sāmaññavidhi**. Tenevāha āyasmā mahākaccāyano **nettiyaṃ** ‘‘navavidhasuttantapariyeṭṭhī’’ti (netti. saṅgahavāra). ‘‘Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ (pāci. 1242) sakavāde pañca suttasatānī’’ti (dha. sa. aṭṭha. nidānakathā; kathā. aṭṭha. nidānakathā) evamādi ca etassa atthassa sādhakaṃ, tadekadesesu pana geyyādayo **visesavidhayo** tena tena nimittena patiṭṭhitattā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasilokaṃ sagāthakaṃ vā cuṇṇiyaganthaṃ ‘‘geyya’’nti vadanti. Gāthāvirahe pana sati pucchaṃ katvā vissajjanabhāvo veyyākaraṇassa. Pucchāvissajjanañhi byākaraṇanti vuccati. Byākaraṇameva veyyākaraṇanti.

Evaṃ sante sagāthakānampi pañhavissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjatīti? Nāpajjati veyyākaraṇādisaññānaṃ anokāsabhāvato ‘‘gāthāvirahe pana satī’’ti visesitattā ca. Tathā hi dhammapadādīsu kevalaṃ gāthābandhesu sagāthakattepi somanassañāṇamayikagāthāpaṭisaṃyuttesu ‘‘vuttañheta’’ntiādivacanasambandhesu abbhutadhammapaṭisaṃyuttesu ca suttavisesesu yathākkamaṃ gāthāudānaitivuttakaabbhutadhammasaññā patiṭṭhitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaññā. Satipi pañhavissajjanabhāve sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññā patiṭṭhitāti evaṃ tena tena sagāthakattādinā nimittena tesu tesu suttavisesesu geyyādisaññā patiṭṭhitāti visesavidhayo suttaṅgato pare geyyaṅgādayo. Yaṃ panettha geyyaṅgādinimittarahitaṃ, taṃ suttaṅgaṃ visesasaññāparihārena sāmaññasaññāya pavattanatoti.

Nanu ca sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇanti suttaṅgaṃ na sambhavatīti codanā tadavatthāti? Na, sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇabhāvassa nimittanti. Yañca vuttaṃ ‘‘gāthābhāvato maṅgalasuttādīnaṃ suttaṅgasaṅgaho na siyā’’ti, taṃ na, **niruḷhattā**. Niruḷho hi maṅgalasuttādīsu suttabhāvo. Na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena paññātāni, kintu suttabhāveneva. Teneva hi aṭṭhakathāyaṃ suttanāmakanti nāmaggahaṇaṃ kataṃ. Yaṃ pana vuttaṃ ‘‘sagāthakattā geyyaṅgasaṅgaho vā siyā’’ti, tadapi natthi. Yasmā **sahatāññena**. Saha gāthāhīti sagāthakaṃ, sahabhāvo ca nāma attato aññena hoti, na ca maṅgalasuttādīsu gāthāvinimutto koci suttappadeso atthi, yo ‘‘saha gāthāhī’’ti vucceyya, na ca samudāyo nāma koci atthi. Yadapi vuttaṃ ‘‘ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyaṅgasaṅgaho siyā’’ti, tadapi na, **aññato**. Aññā eva hi tā gāthā jātakādipariyāpannattā. Ato na tāhi ubhatovibhaṅgādīnaṃ geyyaṅgabhāvoti evaṃ suttādīnaṃ aṅgānaṃ aññamaññasaṅkarābhāvo veditabbo.

Jinasāsanaṃ abhidhammo. **Paṭividdhaṭṭhānaṃ** paṭivedhabhūmi paṭivedhāvatthā, paṭivedhahetu vā. ‘‘So evaṃ pajānāmi sammādiṭṭhipaccayāpi vedayita’’nti (saṃ. ni. 5.11-12) vuttaṃ. Pāḷiyaṃ pana ‘‘so evaṃ pajānāmi micchādiṭṭhipaccayāpi vedayitaṃ. Sammādiṭṭhipaccayāpi vedayita’’nti āgataṃ (saṃ. ni. 5.11-12). **Paccayādīhī**ti paccayasabhāvavūpasamatadupāyādīhi. **Paravādicodanaṃ patvā**ti aṭṭhakathāyaṃ āgataṃ paravādicodanaṃ patvā. **Adhiga… pe… rūpenā**ti adhigantabbo ca so desetabbo cāti adhigantabbadesetabbo, so eva dhammo, tadanurūpena. Ettha ca yathādhammasāsanattā yathādhigatadhammadesanābhāvato abhidhammassa abhisambodhi adhigamanidānaṃ. Desakālādiyeva desanānidānaṃ. Yaṃ pana aṭṭhakathāyaṃ ‘‘desanānidānaṃ yāva dhammacakkappavattanā’’ti vuttaṃ, taṃ abhidhammadesanāvisesena dhammacakkappavattananti katvā vuttaṃ. Dhammacakkappavattanasutte vā desitehi ariyasaccehi sakalābhidhammapadatthasaṅgahato, paramatthato abhidhammabhūtānaṃ vā sammādiṭṭhiādīnaṃ tattha desitattā vuttaṃ. Tattakānaṃyeva desanāruḷhatāya aḍḍhachakkesu jātakasatesu paripācanaṃ vuttanti daṭṭhabbaṃ. Na hi ettakāsu eva jātīsu puññādisambhārasambharaṇaṃ, kiṃ pana kāraṇaṃ ettakā eva jātiyo desitāti? Tadaññesaṃ aṭṭhuppattiyā abhāvato.

Sumedhakathāvaṇṇanā

Uppanne buddhe tato attānaṃ seyyato vā sadisato vā dahanto jhānābhiññāhi parihāyati, na tathā sumedhapaṇḍito aṭṭhāsīti tassa jhānābhiññāhi aparihāni daṭṭhabbā. Tenevāha **‘‘tāpasehi asamo’’**ti. Yathā nibbānaṃ, aññaṃ vā niccābhimataṃ aviparītavuttitāya sabbakālaṃ tathābhāvena ‘‘sassata’’nti vuccati, evaṃ buddhānaṃ vacananti tassa sassatatā vuttā. Tenevāha **‘‘aviparītamevā’’**ti. Upapāramīādivibhāgena **anekappakāratā. Samādānādhiṭṭhāna**nti samādānassa adhiṭṭhānaṃ pavattanaṃ karaṇanti attho. **Ñāṇatejenā**ti pāramīpavicayañāṇappabhāvena. Mahānubhāvañhi taṃ ñāṇaṃ bodhisambhāresu anāvaraṇaṃ anācariyakaṃ mahābodhisamuppattiyā anurūpapubbanimittabhūtaṃ. Tathā hi taṃ manussapurisabhāvādiādhārameva jātaṃ. Kāyādīsu asubhasaññādibhāvena **suddhagocarā**. ‘‘Aññathā’’ti padassa pakaraṇaparicchinnaṃ atthaṃ dassento **‘‘līnatā’’**ti āha. Līnatāti ca saṅkoco vīriyahāni vīriyārambhassa adhippetattā. Tenāha **‘‘esā me vīriyapāramī’’**ti.

Nidānakathāvaṇṇanā niṭṭhitā.

1. Cittuppādakaṇḍaṃ

Tikamātikāpadavaṇṇanā

1. **Tenā**ti vedanāsaddena. **Sabbapadehī**ti tīhi padehi laddhanāmo hoti avayavadhammenāpi samudāyassa apadisitabbato yathā ‘‘samaṃ cuṇṇa’’nti. Codako yathādhippetamatthaṃ appaṭipajjamāno vibhattiantasseva padabhāvaṃ sallakkhetvā **‘‘nanu sukhāyā’’**tiādinā codeti. Itaro **‘‘adhippetappakāratthagamakassā’’**tiādinā attano adhippāyaṃ vivarati. Tena ‘‘vākyaṃ idha padanti vutta’’nti dasseti. **Hetupadasahetukapadādīhī**ti **ādi-**saddena nahetupadaahetukapadahetusampayuttapadāni hetuvippayuttapadampi vā saṅgaṇhāti.

Ubhayekapadavasenāti ubhayapadavasena hetudukasambandho, ekapadavasena sahetukadukasambandho. **Tathā**ti ubhayekapadavasena. Ettha ca sahetukahetusampayuttadukātiādinā yathā hetugocchake paṭhamadukasambandhā dutiyatatiyadukā, paṭhamadukadutiyadukasambandhā catutthachaṭṭhadukā, paṭhamadukatatiyadukasambandho pañcamo duko, evaṃ āsavagocchakādīsupīti nayaṃ dasseti. Sakkā hi imināva nayena tesupi dukantarasambandho viññātuṃ, kevalaṃ pana āsavagocchakādīsu dutiyadukatatiyadukasambandho osānaduko, kilesagocchake ca dutiyacatutthadukasambandhoti. Dhammānaṃ sāvasesaniravasesabhāvena tikadukānaṃ sappadesanippadesatā vuttāti yehi tikadukā sāvasesāti padissanti apadissanti, te asaṅgahitadhammāpadeso. Evaṃ sati ‘‘asaṅgahito’’ti visesanaṃ kimatthiyanti? Etassevatthassa pākaṭakaraṇatthaṃ daṭṭhabbaṃ. Atha vā padissati etena samudāyoti padeso, avayavo. ‘‘Sāmaññajotanā visese avatiṭṭhatī’’ti yathādhippetaṃ visesaṃ dassento **‘‘asaṅgahito’’**ti āha.

Anavajjattho avajjavirahattho. **Nāmaṃ** saññā, **kiriyā** karaṇaṃ, **payojanaṃ** ratharathaṅgavibhāvanena tesaṃ pakārato yojanaṃ. Kusena ñāṇena lātabbāti kusalāti ayamattho ñāṇasampayuttānaṃ tāva hotu, ñāṇavippayuttānaṃ kathanti āha **‘‘ñāṇavippayuttānampī’’**tiādi. Ñāṇavippayuttāpi hi ñāṇeneva pavattiyanti hitasukhahetubhūtāya pavattiyā paññavantānaṃ paṭipattibhāvato. Na hi antarena yonisomanasikāraṃ kusaluppatti atthīti. ‘‘Yadi kusalassa ubhayabhāgagataṃ saṃkilesalavanaṃ pākaṭaṃ siyā, kusā viya lunantīti kusalāti ayamattho yutto siyā’’ti koci vadeyyāti āsaṅkāya āha **‘‘sammappadhānadvayaṃ viyā’’**ti.

Na cātiādinā ‘‘sabhāvaṃ dhārentī’’ti ettha paramatthato kattukammassa ca bhedo natthi, kappanāsiddho eva pana bhedoti dasseti. Tattha **nāmavasena viññātāviññāte**ti yesaṃ ‘‘dhammā’’ti iminā pariyāyena aviññātā sabhāvā, ‘‘sabhāvaṃ dhārentī’’ti iminā ca pariyāyena viññātā, tesaṃ vasena evaṃ vuttaṃ. Ettha ca paṭhamo attho saṅkhatāsaṅkhatadhammavasena vutto, dutiyo saṅkhatavasena, tatiyo saṅkhatāsaṅkhatapaññattidhammavasenāti daṭṭhabbaṃ.

Kusalapaṭisedhanaṃ kusalābhāvo eva. Abhāvo hi sattāpaṭisedhoti. **Dhammo**ti sabhāvadhammo. **Akusalavacanena na**

koci attho sabhāvadhammassa abodhakattāti adhippāyo. Atha siyā akusalavacanena koci attho asabhāvadhammabodhakattepi ‘‘paññattidhammā’’tiādīsu viya, evaṃ sati ‘‘anabyākatā’’ti ca vattabbaṃ siyā, tato cāyaṃ catukko āpajjati, na tiko. **Tasmā**ti yasmā dukacatukkabhāvo anabyākatavohāro ca natthi, so ca vuttanayena abhāvamattavacane āpajjati, tasmā. **Sabhāvadhāraṇādī**ti **ādi-**saddena ‘‘dhārīyanti paccayehī’’ti ayamattho saṅgahito. Ñeyyapariyāyena pana **dhamma-**saddenāyaṃ dosoti nanu añeyyapariyāyepi **dhamma-**sadde na koci dosoti? Na, vuttadosānativattanato.

Pārisesenāti ettha nanu ayamakāro na-atthattayasseva jotako, atha kho ‘‘ahetukā dhammā, abhikkhuko āvāso’’ti taṃyoganivattiyā, ‘‘appaccayā dhammā’’ti taṃsambandhibhāvanivattiyā. Paccayuppannañhi paccayasambandhīti appaccayuppannattā asambandhitā ettha jotīyati. ‘‘Anidassanā dhammā’’ti taṃsabhāvanivattiyā. Nidassanañhi daṭṭhabbatā. Atha cakkhuviññāṇaṃ nidassanaṃ, taggayhabhāvanivattiyā, tathā ‘‘anāsavā dhammā’’ti. ‘‘Appaṭighā dhammā anārammaṇā dhammā’’ti taṃkiccanivattiyā. ‘‘Arūpino dhammā acetasikā dhammā’’ti tabbhāvanivattiyā. Tadaññatā hi ettha pakāsīyati. ‘‘Amanusso’’ti tabbhāvamattanivattiyā. Manussattamattaṃ natthi aññaṃ samānanti sadisatā hettha sūciyati. ‘‘Asamaṇo samaṇapaṭiñño aputto’’ti taṃsambhāvanaguṇanivattiyā. Garahā hi ettha ñāyati. ‘‘Kacci nu bhoto anāmayā, anudarā kaññā’’ti tadappabhāvanivattiyā. ‘‘Anuppannā dhammā’’ti taṃsadisabhāvanivattiyā. Atītānañhi uppannapubbattā upādidhammānañca paccayekadesanipphattiyā āraddhuppādabhāvato kālavinimuttassa ca vijjamānattā uppannānukūlatā, pageva paccuppannānanti tabbidhurabhāvo ettha viññāyati. ‘‘Asekkhā dhammā’’ti tadapariyosānanivattiyā. Taṃniṭṭhānañhettha pakāsīyatīti evamanekesaṃ atthānaṃ jotako, tattha kiṃ vuccate atthadvayameva vatvā pārisesenāti? Itaresaṃ ettha suvidūrabhāvato. Na hi kusalavippayuttādīnaṃ dhammānaṃ akusalabhāvo yujjati.

Akusalasaddassa uccāraṇānantaraṃ vineyyānaṃ kusalapaṭipakkhabhūte atthe paṭipattibhāvato tattha **niruḷhatā** daṭṭhabbā. **‘‘Viruddhasabhāvattā’’**ti vuttaṃ kiccavirodhādīnampi tadantogadhattā, viruddhasabhāvattepi vināsakavināsitabbabhāvo kusalākusalesu niyatoti dassetuṃ **‘‘tappaheyyabhāvato’’**ti āha. Itarathā kusalānampi akusalehi pahātabbabhāve accantaṃ samucchinnakusalamūlattā apāyapūrakā eva sattā siyuṃ. Yaṃ pana ‘‘dhammāpi vo, bhikkhave, pahātabbā’’ti (ma. ni. 1.240) vuttaṃ, taṃ ‘‘rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahathā’’tiādīsu (saṃ. ni. 3.33) viya tadārammaṇasaṃkilesappahānavasena pariyāyena vuttaṃ. Yathāha ‘‘na hi kusalā akusalehi pahātabbā’’ti (dha. sa. mūlaṭī 1).

Phassādivacanehi taṃniddesabhūtehi. **Tabbacanīyabhāvenā**ti tehi ‘‘sukhāya vedanāya sampayuttā dhammā’’tiādivacanehi abhidheyyabhāvena. Yathā anavajjasukhavipākādiatthā kusalādivacanehi, evaṃ avipākatthā abyākatavacanena bodhitā evāti āha **‘‘abyākatavacaneneva cā’’**ti. **Kāraṇaṃ avatvā**ti idha vuttabhāvena anuvattamānattāti kāraṇaṃ avatvā. **Aññā…pe… nivāretabbo**ti etena kusalākusalasaddā viya kusalākusalasabhāvānaṃ tadubhayaviparītasabhāvānaṃ dhammānaṃ abyākatasaddo bodhakoti dasseti. Na hi avipākavacanaṃ vuttaṃ, akusalavacanañca avuttaṃ. Yato avipākavacanassa adhikatabhāvo akusalassa ca tabbacanīyabhāvena akathitabhāvo siyā, tasmā na akusalānaṃ abyākatatāti ayaṃ akusalānaṃ anabyākatabhāve yojanā.

Taṃ pariharitunti abyākatanivattanamāha. Yadi evaṃ ‘‘sukhavipākānavajjā’’ti vattabbaṃ. Anavajjā hi byabhicāritāya visesitabbāti? Na, sukhavipākavacanassa visesanabhāvena aggahitattā. Sukhavipākavacanena hi kusalabhāve samatto viññāyati, anavajjavacanaṃ panettha kusalānaṃ agarahitabbatāsaṅkhātaṃ kañci visesamāha. Teneva ca tassa visesanabhāvena vuttassa pavattisukhatādidassanabhāvaṃ sayameva vakkhatīti. Manosamācāravisesabhūtā phaladhammā visesena paṭippassaddhāvajjā nāma hontīti samācārattayavasena tasmiṃ sutte anavajjadhammānaṃ vuttattā ca te anavasesato saṅgahetvā dassetuṃ **‘‘virahitāvajjamattā’’**ti vuttaṃ. **Avajjavināsanabhāvo dassito** kaṇhasukkadhammānaṃ vajjaghātakabhāvassa niyatattā. **Savipākatā** vipākadhammatā. **Sukho vipāko etesanti sukhavipākā**ti iminā samāsena kusalānaṃ sukhavipākavantatā vuttā. Sā ca nesaṃ na taṃsamaṅgitāya asahavattanatoti taduppādanasamatthatāti viññāyatīti vuttaṃ **‘‘sukhavipākavipaccanasabhāvaṃ dassetī’’**ti. **Yuttameta**nti paramatthato bhedābhāvepi yathāvuttavacanavacanīyabhāvasaṅkhāto bhedo tasmiṃ abhidheyyatthabhūte vatthusmiṃ upacārena hotīti yuttamettha lakkhaṇalakkhitabbabhāvena bhedavacanaṃ. Bhavati hi saddatthavisesamattenapi abhinne vatthusmiṃ bhedavacanaṃ yathā ‘‘silāputtakassa sarīra’’nti.

Vināpi bhāvābhidhāyinā saddena bhāvappadhāno niddeso hotīti vuttaṃ **‘‘anavajjavacanena anavajjattaṃ āhā’’**ti. Evañcettha padaviggaho gahetabbo – na avajjaṃ anavajjaṃ, avajjapaṭipakkhatāya agarahitabbasabhāvo. Sukho vipāko assāti sukhavipākaṃ, sukhavipākavipaccanasamatthatā. Anavajjañca taṃ sukhavipākañcāti anavajjasukhavipākaṃ, taṃ lakkhaṇaṃ etesanti **anavajjasukhavipākalakkhaṇā**. Atha vā pubbe viya anavajjaṃ, vipaccanaṃ vipāko, sukhassa vipāko sukhavipāko, anavajjañca sukhavipāko ca anavajjasukhavipākaṃ ekattavasena. Taṃ lakkhaṇaṃ etesanti **anavajjasukhavipākalakkhaṇā**. Kiṃ panettha kāraṇaṃ padadvayapariggahe, nanu ekeneva padena iṭṭhappasiddhi. Yadipi ‘‘avajjarahitaṃ anavajja’’nti imasmiṃ pana pakkhe abyākatanivattanatthaṃ sukhavipākaggahaṇaṃ kattabbaṃ siyā, sukhavipākaggahaṇe pana kate anavajjaggahaṇaṃ na kattabbameva. ‘‘Avajjapaṭipakkhā anavajjā’’ti etasmiṃ pana pakkhe sukhavipākaggahaṇañcāti codanaṃ manasi katvā āha **‘‘tattha anavajjavacanenā’’**tiādi. Tena pavattisukhasukhavipākatāattasuddhivisuddhavipākatāakusalaabyākatasabhāvanivattirasapaccupaṭṭhānapadaṭṭhānavisesadīpanato evaṃ vipulappayojanattho padadvayapariggahoti dasseti. **Sukha-**saddassa iṭṭhapariyāyatā viya ‘‘nibbānaparamaṃ sukhaṃ (dha. pa. 203-204), sukhā virāgatā loke (udā. 11), tesaṃ vūpasamo sukho’’tiādīsu (dī. ni. 2.221, 272) saṅkhāradukkhūpasamapariyāyatāpi vijjati, taṃavipākatāya pana idha sukhavipākabhāvo na sakkā vattunti dassento āha **‘‘saṅkhā…pe… natthī’’**ti. Idaṃ vuttaṃ hoti – tebhūmakakusalānampi vivaṭṭasannissayabhāvena pavattisabhāvattā kiñcāpi sabbe kusalā saṅkhāradukkhūpasamasukhanipphādakā sambhavanti, yathāvuttasukhassa pana avipākabhāvato na etena padena kusalānaṃ sukhavipākatā sambhavatīti. Vipakkabhāvamāpannesu arūpadhammesu niruḷhattā **vipāka-**saddassa **‘‘yadi panā’’**ti sāsaṅkaṃ vadati.

Yathāsambhavanti saha avajjenāti sāvajjā, garahitabbabhāvayuttā. Tena nesaṃ garahitabbasabhāvaṃ dasseti. Aññepi atthi dukkhabhāvena garahitabbasabhāvā akusalavipākāti sāvajjavacanamattena tesampi akusalatāpattidosaṃ disvā taṃ pariharituṃ **dukkhavipākavacana**māha. **Avajja**-saddo vā rāgādīsu ekantākusalesu niruḷhoti taṃsahavattidhammānaṃ eva sāvajjabhāve kusalābyākatehi akusalānaṃ viseso sāvajjavacaneneva dassito. Abyākatehi pana visiṭṭhaṃ kusalākusalānaṃ sādhāraṇaṃ savipākatālakkhaṇanti tasmiṃ lakkhaṇe visesadassanatthaṃ dukkhavipākalakkhaṇaṃ vuttaṃ. Ito paraṃ ''dukkho vipāko etesanti dukkhavipākā''tiādinā sukhavipākaanavajjakusalapadānaṃ ṭhāne dukkhavipākasāvajjaakusalapadāni ṭhapetvā yathāvuttanayena attho veditabbo. Yojanā ca sāvajjavacanena akusalānaṃ pavattidukkhataṃ dasseti, dukkhavipākavacanena vipākadukkhataṃ. Purimañhi attano pavattisabhāvavasena lakkhaṇavacanaṃ, pacchimaṃ kālantare vipākuppādanasamatthatāyāti. Tathā purimena akusalānaṃ avisuddhasabhāvataṃ dasseti, pacchimena avisuddhavipākataṃ. Purimena ca akusale kusalasabhāvato nivatteti, pacchimena abyākatasabhāvato savipākattadīpakattā pacchimassa. Purimena vā avajjavantatādassanato kiccaṭṭhena rasena anatthajananarasataṃ dasseti, pacchimena sampattiatthena aniṭṭhavipākarasataṃ. Purimena ca upaṭṭhānākāraṭṭhena paccupaṭṭhānena saṃkilesapaccupaṭṭhānataṃ, pacchimena phalaṭṭhena dukkhavipākapaccupaṭṭhānataṃ. Purimena ca ayonisomanasikāraṃ akusalānaṃ padaṭṭhānaṃ pakāseti. Tato hi te sāvajjā jātāti. Pacchimena akusalānaṃ aññesaṃ padaṭṭhānabhāvaṃ vibhāveti. Te hi dukkhavipākassa kāraṇaṃ hotīti. Ettha ca **dukkha**-saddo aniṭṭhapariyāyavacananti veditabbaṃ. Aniṭṭhacatukkhandhavipākā hi akusalā, na dukkhavedanāvipākāva. **Vipāka**-saddassa phalapariyāyabhāve pana nissandavipākena aniṭṭharūpenapi dukkhavipākatā yojetabbā. Vipākadhammatāpaṭisedhavasena abyākatānaṃ avipākalakkhaṇāti lakkhaṇaṃ vuttanti tadatthaṃ dassento **''avipākārahasabhāvā''**ti āha. **Evaṃpakārāna**nti abhiññādike saṅgaṇhāti.

Chahi padehi tikesu, catūhi dukesu yathākkamaṃ cha cattāro atthā vuttā. **Chakkabhāvo na bhavissatī**ti etena catukkabhāvābhāvo dassitanayattā coditoyevāti daṭṭhabbaṃ. **Atthabhedo upapajjatī**ti kasmā evaṃ vuttaṃ, nanu tīhi dhammasaddehi vuccamāno sabhāvadhāraṇādiatthena abhinno eva so atthoti? Na, jātiādibhedena bhedasabbhāvato. Bhedakā hi jātiādayo. **Māsapadatthatāyā**ti māsa-saddābhidheyyabhāvena. **Tabbacanīyabhinnatthāna**nti tehi kālasaddādīhi vattabbānaṃ visiṭṭhatthānaṃ. Idaṃ vuttaṃ hoti – ''yathā kālasaddādiabhidheyyānaṃ kālādiatthānaṃ bhinnasabhāvānampi māsa-saddābhidheyyabhāvena abhedo, evaṃ jātiādibhedena bhinnānampi tesaṃ tiṇṇaṃ dvinnañca atthānaṃ dhamma-saddābhidheyyabhāvena natthi bhedo''ti. **Vini...pe... mānā**ti dhamma-saddassa rūpābhedepi bhedakāraṇamāha. Bhinnajātiyatthavacanīyatāya hi tassevatthabhedoti.

Sādhetunti bodhetuṃ. Hotu asambandho, kā no hānīti kadāci vadeyyāti āsaṅkāya āha **''pubbā...pe... nāma hontī''**ti. **So cā**ti sabhāvadhāraṇapaccayadhariyamānatāsaṅkhāto attho na sakkā vattunti yathāvuttassa abhāvassa apekkhāvuttitāya vuttaṃ. Na hi apekkhāvuttino antarena apekkhitabbaṃ labhanti. Satipi sabhāvadhāraṇādiatthasāmaññe kusalajātiādivisiṭṭhasseva tassa idha adhippetattā ekatthatā na anuññātāti vuttaṃ, vacanasilesavasena vā. **Atha vā**tiādinā tiṇṇaṃ dhammasaddānaṃ abhāvattaṃ asampaṭicchanto nānatthatābhāvadosaṃ pariharati.

Ñāpakahetubhāvato upapatti idha kāraṇanti vuttāti āha **''kāraṇaṃ nāma yuttī''**ti. **Punaruttī**tiādinā nanu ''kusalādīnampi ekattaṃ āpajjatī''ti vuttattā ekattāpattipi vattabbāti? Saccaṃ vattabbā, sā pana abhāvāpattiyaṃ eva antogadhā nānattābhāvacodanāsāmaññena. Bhedābhedanibandhanattā visesanavisesitabbabhāvassa so accantamabhinnesu niyamena natthīti visesanavisesitabbābhāvena accantābhedaṃ dasseti, na pana accantaṃ abhinnesuyeva visesanavisesitabbābhāvaṃ. Atha vā accantaṃ abhinnesu avivaṭasaddatthavivaraṇatthaṃ pavattā. Kasmā? Visesanavisesitabbābhāvatoti evaṃ yojanā kātabbā. Amittaṃ abhibhavituṃ sakkuṇātīti **sakko,** indatīti **indo,** purime dadātīti **purindado**ti evaṃ kiriyāguṇādipariggahavisesena.

Bhedābhedavantesūti visesasāmaññavantesu. **Nīla**-saddo hi uppalasaddasamāyogo rattuppalasetuppalādiuppalajātisāmaññato vinivattetvā nīlaguṇayuttameva uppalajātivisesaṃ joteti. **Uppala**-saddopi nīla-saddasamāyutto bhamaraṅgārakokilādigatanīlaguṇasāmaññato avacchinditvā uppalavatthugatameva nīlaguṇaṃ pakāsetīti visesatthasāmaññatthayuttatā padadvayassa daṭṭhabbā. Iminā nayena itaratrāpi bhedābhedavantatā yojetabbā. **Tāya tāya anumatiyā**ti tena tena saṅketena. **Te te vohārā**ti accantaṃ abhinne atthe pariyāyabhāvena accantaṃ bhinne yathāsakaṃ atthavivaraṇabhāvena bhedābhedavante visesanavisesitabbabhāvena tā tā samaññā paññattiyo siddhāti attho. **Samāne**ti ekasmiṃ. **Kusalādibhāva**nti kucchitasalanādibhāvaṃ. Abhidhānatthopi hi anavajjasukhavipākādiabhidheyyattho viya sabhāvadhāraṇādisāmaññatthaṃ visesetīti.

Etthāha ''kiṃ pana kāraṇaṃ tikā eva paṭhamaṃ vuttā, na dukā, tikesupi kusalattikova, na añño''ti? Vuccate – sukhaggahaṇato appabhedato ca tikā eva paṭhamaṃ vuttā. Yasmā tikehi bodhite kusalādibhede tabbibhāgabhinnā hetuādayo vuccamānā suviññeyyā honti. Tathā hi ''tayo kusalahetū''tiādinā kusalādimukhena hetuādayo vibhattā, katipayabhedā ca tikā dvāvīsatiparimāṇattā.

Tesu pana sabbasaṅgahaasaṅkaraādikalyāṇabhāvena paṭhamaṃ kusalattikaṃ vuttaṃ. Niravasesā hi rūpārūpadhammā kusalattikena saṅgahitā, na tathā vedanāttikādīhi. Nanu vipākattikādīhipi niravasesā dhammā saṅgahitāti? Saccametaṃ, tesu pana anavajjasāvajjadhammā na asaṅkarato vuttā yathā kusalattike. Nanu ca saṃkiliṭṭhasaṃkilesikattikādīsupi te asaṅkarato vuttāti? Evametaṃ, te pana akalyāṇabhūte pāpadhamme ādiṃ katvā vuttā, na evamayaṃ. Ayaṃ pana kalyāṇabhūte pujjabhavaparinibbutinipphādake puññadhamme ādiṃ katvā vutto. Iti bhagavā saṇhasukhumaṃ rūpārūpadesanaṃ ārabhanto sabbasaṅgahaasaṅkaraādikalyāṇaguṇayogato paṭhamaṃ kusalattikaṃ deseti, kiñca tadaññattikānaṃ sukhaggahaṇato. Tathā hi kusalattikamukhena ''kāmāvacarakusalato cattāro somanassasahagatacittuppādā''tiādinā vedanāttikādayo vibhattāti.

Kusalattikepi ca padhānapāsaṃsaubhayahitabhāvato kusalā dhammā paṭhamaṃ vuttā. Kusalā hi dhammā sukhavipākattā sabbasaṅkhatadhammānaṃ uttamā avajjavidhamanato viññuppasatthā idhalokaparalokesu atthāvahā nissaraṇāvahā ca, tasmā padhānādibhāvena paṭhamaṃ vuttā, tappaṭipakkhattā tadanantaraṃ akusalā, tadubhayaviparītasabhāvā tadanantaraṃ abyākatā vuttā. Kusalavasena vā assādo, akusalavasena ādīnavo, abyākatadhammesu nibbānavasena nissaraṇanti iminā assādādikkamena, kusalesu patiṭṭhāya paṇḍitā akusale pajahantā abyākatadhammabhūtamaggaphalaṃ nibbānañca sacchikarontīti iminā vā paṭipattikkamena ayamanupubbī ṭhapitāti veditabbā.

Kasmā panettha sekkhattikādīsu viya sarūpato purimapadadvayapaṭikkhepavasena tatiyapadaṃ na vuttaṃ ''nevakusalā nākusalā''ti? Visesadīpanatthaṃ. Yathā hi sekkhāsekkhasabhāvesu dhammesu kocipi dhammo tadubhayasabhāvena kenacipi pariyāyena kadāci abyākaraṇīyo nāma natthīti sekkhattike padadvayapaṭikkhepavasena ''nevasekkhā nāsekkhā''tveva vuttaṃ, na evaṃ idha. Idha pana kusalasabhāvā eva dhammā aggaphaluppattiyā tathā na byākaraṇīyā hontīti imassa visesassa dīpanatthaṃ ''abyākatā''ti vuttaṃ. Vacanamatte eva vā idaṃ nānākaraṇaṃ ''abyākatā nevakusalā nākusalā''ti byākata-saddena kusalākusalānaṃ bodhitattāti.

Ettha ca akusalesu taṇhāya sabbākusalehi, tebhūmakakusalākusalehi vā samudayasaccaṃ, taṃtaṃavasiṭṭhatebhūmakadhammehi dukkhasaccaṃ, lokuttarakusalena maggasaccaṃ, avasiṭṭhaabyākatavisesena nirodhasaccaṃ dassitaṃ hoti. Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇaṃ. Kiñcāpi nāmarūpaparicchedabhāvato sabhāvadhammaniddhāraṇapadhānā abhidhammakathā, tesaṃ pana kusalādivisese niddhārite tassa upasampādetabbatādipi atthato vuttameva hoti. Akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya ''sabbapāpassa akaraṇaṃ, kusalassa upasampadā''ti (dha. pa. 183; dī. ni. 2.90) evamādivacanato hi kusalādīnaṃ upasampādanādidassanaparaṃ bhagavato sāsanaṃ, tasmā kusalānaṃ upasampādanaṃ akusalānaṃ pahānañca upāyo, abyākatavisesassa sacchikiriyā phalaṃ, kusalādīnaṃ upasampādanādiatthā desanā āṇattīti ayaṃ **desanāhāro**.

Ārogyaṭṭhena anavajjaṭṭhena kosalyasambhūtaṭṭhena ca kusalā, tappaṭipakkhato akusalā, tadubhayaviparītato abyākatā, sabhāvadhāraṇādiatthena dhammāti anupadavicinanaṃ **vicayo hāro**.

Pujjabhavaphalaparinibbutinipphatti kusalehīti yujjati sukhavipākattā, apāyadukkhasaṃsāradukkhuppatti akusalehīti yujjati aniṭṭhaphalattā, tadubhayaphalānaṃ anuppatti abyākatehīti yujjati avipākadhammattāti ayaṃ **yutti hāro**.

Kusalā dhammā sukhavipākassa padaṭṭhānaṃ, akusalā dukkhavipākassa, abyākatā kusalākusalābyākatadhammānanti ayaṃ **padaṭṭhāno hāro**.

Kusalaggahaṇena ye anavajjasukhavipākā sukhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā vipākadhammadhammā anupādinnupādāniyā anupādinnaanupādāniyā…pe… araṇā dhammā, te bodhitā bhavanti kusalalakkhaṇena ekalakkhaṇattā. Tathā akusalaggahaṇena ye sāvajjadukkhavipākā sukhāya vedanāya sampayuttā dukkhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā vipākadhammadhammā anupādinnupādāniyā saṃkiliṭṭhasaṃkilesikā…pe… saraṇā dhammā, te bodhitā bhavanti akusalalakkhaṇena ekalakkhaṇattā. Tathā abyākataggahaṇena ye avipākārahā sukhāya vedanāya sampayuttā dukkhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā vipākā dhammā nevavipākanavipākadhammadhammā upādinnupādāniyā anupādinnupādāniyā anupādinnaanupādāniyā…pe… araṇā dhammā, te bodhitā bhavanti abyākatalakkhaṇena ekalakkhaṇattāti ayaṃ **lakkhaṇo hāro**.

''Kucchite pāpadhamme salayantī''tiādinā nirutti veditabbā, kusalādimukhena rūpārūpadhamme pariggahetvā visuddhiparamparāya ''kathaṃ nu kho sattā anupādisesanibbānabhāgino bhaveyyu''nti ayamettha bhagavato adhippāyo, nidānaṃ asādhāraṇato kusalādibhedena bujjhanakasattā. Sādhāraṇato pana pākaṭameva. Paṭhamaṃ kusalattikassa desanā vicāritāyevāti ayaṃ **catubyūho hāro**.

Kusalaggahaṇena kalyāṇamittapariggaho yonisomanasikārapariggaho ca. Tattha paṭhamena sakalaṃ brahmacariyamāvattati, dutiyena ca yonisomanasikāramūlakā dhammā. Akusalaggahaṇena vuttavipariyāyena yojetabbaṃ. Abyākataggahaṇena pana sakalasaṃkilesavodānapakkho yathārahamāvattatīti ayaṃ **āvatto hāro**.

Tattha kusalā bhūmito catudhā vibhattā, sampayuttapavattiākārādito pana anekadhā. Akusalā bhūmito ekadhā vibhattā, sampayuttādito anekadhā. Abyākatā pana vipākakiriyarūpanibbānavasena catudhā bhūmisampayuttādito anekadhā ca vibhattāti ayaṃ **vibhatti hāro**.

Kusalā dhammā akusalānaṃ tadaṅgādippahānāya vītikkamādippahānāya ca saṃvattanti, akusalā dhammā kusalānaṃ anupasampajjanāya, abyākatesu asaṅkhatadhātu sabbasaṅkhatanissaraṇāyāti ayaṃ **parivatto hāro**.

Kusalā anavajjā puññānīti pariyāyavacanaṃ, akusalā sāvajjā apuññānīti pariyāya vacanaṃ, abyākatā avipākārahā nevaācayagāmī naapacayagāmīnoti pariyāyavacananti ayaṃ **vevacano hāro**.

Kusalādayo ''yasmiṃ samaye''tiādinā pabhavabhūmivevacanapaññattivasena yathāsambhavaṃ pariññādipaññattivasena ca paññattāti ayaṃ **paññatti hāro**.

Akusalānaṃ kucchitānaṃ pāpadhammānaṃ salanaṃ kusānaṃ viya kusānaṃ vā rāgādīnaṃ lavanaṃ evaṃdhammatāti ayaṃ paṭiccasamuppādamukhena avataraṇaṃ, tathā kusena lātabbā kosallasambhūtā cāti paccayapaṭibaddhavuttitāya paṭiccasamuppāda…pe… avataraṇaṃ, paccayapaṭibaddhavuttitāya vā ādiantavantā aniccantikā cāti aniccatāmukhena avataraṇaṃ, aniccatā eva udayabbayapaṭipīḷitatāya dukkhāti dukkhatāmukhena avataraṇaṃ, nissattanijjīvaṭṭhena dhammāti abyāpārato suññatāmukhena avataraṇaṃ, evaṃ kusalāti cattāro khandhā dvāyatanāni dve dhātuyotiādinā khandhāyatanadhātādimukhenapi avataraṇaṃ veditabbaṃ. Iminā nayena akusalābyākatesupi avataraṇaṃ dassetabbanti ayaṃ **avataraṇo hāro**.

Kusalāti ārambho, dhammāti padasuddhi, no ārambhasuddhi. Tathā akusalā dhammā abyākatāti, dhammāti pana padasuddhi ārambhasuddhi cāti ayaṃ **sodhano hāro**.

Dhammāti sāmaññato adhiṭṭhānaṃ, taṃ avikappetvā visesavacanaṃ kusalākusalābyākatāti. Tathā kusalā dhammāti sāmaññato adhiṭṭhānaṃ, taṃ avikappetvā kāmāvacaraṃ somanassasahagatantiādi visesavacanaṃ. Akusalā dhammātiādīsupi eseva nayoti ayaṃ **adhiṭṭhāno hāro**.

Kusalānaṃ dhammānaṃ navamo khaṇo cattāri ca sampatticakkāni yonisomanasikāro eva vā hetu, vuttavipariyāyena akusalānaṃ dhammānaṃ hetu, kusalākusalā dhammā yathāsambhavaṃ abyākatānaṃ dhammānaṃ hetūti ayaṃ **parikkhāro hāro**.

Kusalāti pariññeyyaggahaṇañceva bhāvetabbaggahaṇañca. Akusalāti pariññeyyaggahaṇañceva pahātabbaggahaṇañca. Abyākatāti pariññeyyaggahaṇañceva sacchikātabbaggahaṇañca. Dhammāti pariññādīnaṃ pavattanākāraggahaṇaṃ. Tena pariññeyyappahānabhāvanāsacchikaraṇāni dīpitānīti tadaṅgādivītikkamādippahānāni lokiyalokuttarā ca bhāvanā dassitāti ayaṃ **samāropano hāro**.

Kāmañcetaṃ avisesato sabhāvadhammakathanaṃ, visesavanto pana dhammā visesato niddhāritā. Tathā hi citteneva samayo niyamito, tasmā kusalaggahaṇena visesato sādhiṭṭhāno samatho vipassanā ca dassitāti. Tathā tappaṭipakkhato akusalaggahaṇena sādhiṭṭhānā taṇhā avijjā ca, abyākataggahaṇena saparivārā cetovimutti paññāvimutti cāti ayaṃ **nandiyāvattassa nayassa bhūmi**.

Tathā kusalaggahaṇena mūlabhāvavisesato tīṇi kusalamūlāni, tesu ca adosena sīlakkhandho, alobhena samādhikkhandho, amohena paññākkhandho nīyati. Tathā akusalaggahaṇena tīṇi akusalamūlāni, tesu ca lobhena tadekaṭṭhā akusalā dhammā. Tathā dosamohehi taṃtadekaṭṭhā. Abyākataggahaṇena appaṇihitānimittasuññatā nīyantīti ayaṃ **tipukkhalassa nayassa bhūmi**.

Tathā kusalaggahaṇena yato kosallato sambhūtā kusalā, taṃ paññindriyaṃ. Taṃsahajātā tadupanissayā ca saddahanussahanāpilāpāvikkhepā saddhindriyādīni. Tehi ca sabbe saddhammā bodhitā bhavanti. Akusalaggahaṇena akosallapaṭicchāditādīnavesu kāyavedanācittadhammesu subhasukhaniccaattābhinivesabhūtā cattāro vipallāsā. Abyākataggahaṇena yathāvuttaindriyapaccayāni yathāvuttavipallāsappahānabhūtāni ca cattāri sāmaññaphalāni bodhitānīti ayaṃ **sīhavikkīḷitassa nayassa bhūmī**ti ime tayo atthanayā.

Tehi ca siddhehi dve kammanayāpi siddhā hontīti. Ayaṃ tiko sabbadhammasaṅgahitasabbabhāgiyo veditabboti idaṃ **sāsanapaṭṭhānaṃ**.

Ayaṃ tāva nettinayena kusalattikavaṇṇanā.

Evaṃ vedanāttikādīsupi yathāsambhavaṃ catusaccaniddhāraṇādividhinā soḷasa hārā pañca nayā niddisitabbā, ativitthārabhayena pana na vitthārayāma. Sakkā hi iminā nayena tesu tesu tikadukesu taṃtaṃhāranayayojanānurūpadhammaniddhāraṇavasena te te hāranayā viññunā niddisitunti.

2. **Tañca** sukhindriyaṃ **sukhavedanā eva hoti** sāmaññassa bhedapariyādānato, bhedassa ca sāmaññapariccāgatoti adhippāyo. Yasmā pana visesasāmaññāni avayavasamudāyā viya aññamaññato bhinnāni, tasmā **‘‘na pana…pe… samānatthattā’’**ti vuttaṃ. Idāni tameva nesaṃ bhinnatatvaṃ **‘‘ayañhī’’**tiādinā vivarati. **Ta**nti sukhahetūnaṃ kāraṇaṃ. Tena sukhassa kāraṇaṃ sukhahetu, sukhassa kāraṇakāraṇaṃ sukhamūlanti dasseti. **Sukhahetūna**nti ettha **hetu**-saddena kāraṇabhāvasāmaññato hetupaccayā saṅgahitāti āha **‘‘puññapassaddhiādīna’’**nti. Ettha ca sukhamūlasukhahetūsu phalūpacārena, sukhārammaṇasukhapaccayaṭṭhānesu sukhasahacariyāya, abyāpajjanibbānesu dukkhāpagamabhāvena sukhapariyāyo vuttoti daṭṭhabbo. **Iṭṭhāsū**ti sukhupekkhānaṃ vipariṇāmāññāṇasaṅkhāradukkhatāya aniṭṭhabhāvopi atthīti viseseti. Upekkhameva vā apekkhitvā visesanaṃ kataṃ. Sā hi akusalavipākabhūtā aniṭṭhāpi atthīti. **Evamādīsū**ti **ādi**-saddena ‘‘sovaggikaṃ sukhavipāka’’nti (dī. ni. 1.163) evamādiṃ saṅgaṇhāti. Iṭṭhapariyāyo hi ettha sukha-saddoti.

Saṅkhāradukkhādīsūti ettha **ādi**-saddena ‘‘ṭhitisukhaṃ vipariṇāmadukkhaṃ, akusalaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’’ntiādike saṅgaṇhāti. Yathākkamaṃ sukhavedanā dukkhaaniṭṭhapariyāyo hi ettha dukkha-saddoti. Dukkhavedanādukkhavatthuādīsu dukkhasaddappavatti vuttanayeneva yojetabbā. Vipākāvipākabhedāya sabbāyapi sukhavedanāya vasena lakkhaṇassa vuttattā tadubhayānukūlamatthaṃ vivaranto **‘‘sabhāvato’’**tiādimāha. Tattha vipākā sabhāvato iṭṭhassa anubhavanalakkhaṇā. Itarā sabhāvato saṅkappato ca iṭṭhassa iṭṭhākārassa vā anubhavanalakkhaṇāti daṭṭhabbaṃ.

Asamānapaccayehi ekajjhaṃ uppattito samānapaccayehi ekajjhaṃ uppatti sātisayāti ukkaṃsagativijānanavasena **‘‘samānapaccayehi sahuppattikāti attho’’**ti vuttaṃ. Atha vā uppajjanaṃ uppādo, uppajjati etasmāti uppādoti duvidhopi uppādo ekuppādāti ettha ekasesanayena saṅgahitoti iminā adhippāyena **‘‘samā…pe… attho’’**ti vuttaṃ siyā. **Tena tāni ekavatthukānī**ti etassa ca ‘‘kappentassā’’tiādinā sambandho. Tattha purimavikappe ekaṃ vatthu nissayo etesanti yojanā, na ekaṃyeva vatthūti. Ekekabhūtassa bhūtattayanissitattā catubhūtanissitattā ca upādārūpānaṃ. Dutiyavikappe pana ekaṃyeva vatthu etesu nissitanti yojanā. Nissayanissitatāsaṅkhātaupakāropakattabbabhāvadīpanaṃ ekavatthukavacananti dutiyavikappe mahābhūtavasena yojanā katā. Itarathā **ekaṃ vatthu etesū**ti samāsatthabhāvena upādārūpānampi pariggaho vattabbo siyā. **Pañcaviññāṇasampaṭicchanāna**nti idaṃ nidassananti daṭṭhabbaṃ. Kiriyamanodhātucakkhuviññāṇādayopi hi ekārammaṇābhinnavatthukā cāti pākaṭoyamatthoti. **Santīraṇādīna**nti **ādi-**saddena voṭṭhabbanajavanatadārammaṇāni saṅgayhanti, etāni ca sampaṭicchanādīni cutiāsannāni idhādhippetānīti daṭṭhabbaṃ. Tāni hi taduddhaṃ kammajarūpassa anuppattito ekasmiṃyeva hadayavatthusmiṃ vattanti, itarāni pana purimapurimacittakkhaṇuppanne hadayavatthusmiṃ uttaruttarāni pavattantīti. Chasu vā vatthūsu ekaṃ hadayavatthuyeva vatthu etesanti evaṃ pana atthe sati cutiāsannato itaresaṃ sampaṭicchanādīnaṃ gahaṇaṃ siyāti ñātabbaṃ.

Etthāha – ‘‘kasmā panettha kusalattikānantaraṃ vedanāttikova vutto’’ti? Kismiṃ pana vuccamāne ayamanuyogo na siyā, apica avayavānaṃ anekabhedatādassanatthā tikantaradesanā. Sammāsambuddhena hi kusalattikena sabbadhammānaṃ tidhā vibhāgaṃ dassetvā puna tadavayavānaṃ kusalādīnampi anekabhedabhinnataṃ dassentena tesaṃ vedanāsampayogavibhāgavibhāvanatthaṃ ‘‘sukhāya vedanāya sampayuttā’’ti vuttaṃ. Kusalā hi dhammā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Akusalā dhammā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā, tathā abyākatā sampayogārahāti. Evaṃ kusalādidhammānaṃ paccekaṃ vedanābhedena vibhāgadassanatthaṃ kusalattikānantaraṃ vedanāttikaṃ vatvā idāni sukhasampayuttādīnaṃ paccekaṃ vipākādibhedabhinnataṃ dassetuṃ vedanāttikānantaraṃ vipākattiko vutto. Sukhasampayuttā hi dhammā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Tathā adukkhamasukhasampayuttā, dukkhasampayuttā pana siyā vipākā, siyā vipākadhammadhammāti iminā nayena avasesattikānaṃ dukānañca tassa tassa anantaravacane payojanaṃ vibhāvetabbaṃ.

3. **Vipākaniruttiñca labhantī**ti tesu vipākasaddassa niruḷhataṃ dasseti. **Sukkakaṇhādī**ti **ādi-**saddena akaṇhaasukkaphassādibhāvo pariggahito. Sati pana pāka-saddassa phalapariyāyabhāve rūpaṃ viya na nihīno pakkaṃ viya visiṭṭho pākoti **vipāko**ti evaṃ vā ettha attho daṭṭhabbo. **Sabyāpāratā**ti saussāhatā. **Santāne sabyāpāratā**ti etena cittappayogasaṅkhātena kiriyābhāvena vipākadhammānaṃ santānavisesamāha ‘‘yato yasmiṃ cittuppāde kusalākusalā cetanā, taṃsantāne eva tassā vipākuppattī’’ti. Ettha ca ‘‘sabyāpāratā’’ti etena āvajjanadvayaṃ vipākañca nivatteti, ‘‘anupacchinnāvijjātaṇhāmāne’’ti iminā avasiṭṭhaṃ kiriyaṃ nivatteti. Ubhayenapi anusayasahāyasaussāhatālakkhaṇā vipākadhammadhammāti dasseti. Lokuttarakusalānampi hi anusayā upanissayā honti, yato ‘‘katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ…pe… tasmiṃ samaye avijjāpaccayā saṅkhārā’’tiādinā (vibha. 342) ariyamaggacetanāya avijjāupanissayatā paṭiccasamuppādavibhaṅge pakāsitā. Nirussāhasantabhāvalakkhaṇā vipākā, ubhayaviparītalakkhaṇā nevavipākanavipākadhammadhammāti.

Abhiññādikusalānanti **ādi-**saddena ‘‘ahosi kammaṃ nāhosi kammavipāko’’ti (paṭi. ma. 1.234) iminā tikena saṅgahitaṃ gatiupadhikālapayogābhāvena avipākaṃ diṭṭhadhammavedanīyaṃ upapajjavedanīyañca saṅgaṇhāti. Aparāpariyavedanīyaṃ pana saṃsārappavattiyaṃ ahosikammādibhāvaṃ na bhajati. **Bhāvanāya pahātabbādī**ti **ādi-**saddena dassanena pahātabbaṃ saṅgaṇhāti. Ubhayampi ‘‘vipākānuppādane’’ti vacanato gatiupadhikālapayogābhāvena anuppannavipākameva adhippetaṃ bhāvanāya pahātabbassapi pavattivipākassa anujānanato. Yesaṃ pana bhāvanāya pahātabbā avipākā, tesaṃ matena **ādi-**saddena dassanena pahātabbassa ahosikammanti evaṃpakārasseva pariggahoti veditabbaṃ.

4. ‘‘Kathamādinnā’’ti ayampi pañho labbhati. ‘‘Phalabhāvenā’’ti hi ādānappakāravacanaṃ. Kesañci gotrabhupaccavekkhaṇādīnaṃ upetakiriyabhūtānaṃ taṃkattubhūtānañca atthānaṃ upetabbasambandhabhāvato tadabhidhāyinopi saddā sambandhā evāti **‘‘upetasaddasambandhinā’’**ti vuttaṃ. **Upeta**nti hi upetabbatthe vuccamāne avassaṃ upetakiriyā upetā ca ñāyatīti. ‘‘Rūpadhātuyā kho pana, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā, cetaso adhiṭṭhānā abhinivesā anusayā’’tiādīsu ‘‘upayo’’ti taṇhādiṭṭhiyo adhippetāti āha **‘‘upaya…pe… diṭṭhīhī’’**ti. **Yathāsambhava**nti ‘‘ārammaṇakaraṇavasenā’’tiādinā aṭṭhakathāyaṃ vuttaatthesu yo yo sambhavati yojetuṃ, so soti attho. **Na vacanānupubbenā**ti ‘‘kiṃ pana taṃ upeta’’ntiādinā vuttavacanānupubbena na yojetabbo. **Sabbapaccayuppannāna**nti sabbatebhūmakapaccayuppannānaṃ. **Nāpajjati** sāmaññajotanāya visese avaṭṭhānato visesatthinā ca viseso anupayujjatīti taṃ pana visesaṃ vuttappakāraṃ niyametvā dassetuṃ **‘‘bodhaneyyā’’**tiādi vuttaṃ.

Upetaṃ dīpetīti yathā ‘‘pācariyo’’ti ettha pagato ācariyo pācariyoti **pa-**saddo pagataṃ dīpeti, evaṃ **upa-**saddo upetaṃ dīpeti eva, na cettha gatādiatthānaṃ ekantena paccattavacanayogo icchitoti. **Atisaddo viyā**ti ca idaṃ sasādhanakiriyādīpanasāmaññena vuttanti daṭṭhabbaṃ. **Paccayabhāvenā**ti etena purimanibbattiṃ viseseti. Tena sahajātassapi upādānassa saṅgaho kato hoti. Sahajātopi hi dhammo paccayabhūto purimanipphanno viya voharīyati yathā ‘‘ekaṃ mahābhūtaṃ paṭicca tayo mahābhūtā’’ti, ‘‘ekaṃ khandhaṃ paṭicca tayo khandhā’’ti (paṭṭhā. 1.1.53) ca. **Dhātukathāyaṃ pakāsita**nti ‘‘upapattibhavo pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahito. Katihi asaṅgahito. Na kehici khandhehi ekenāyatanena ekāya dhātuyā asaṅgahito’’ti (dhātu. 67) evamādiṃ sandhāyāha. **Tasmā evā**ti upādinnasaddānapekkhattā eva. **Avisesetvā**ti upādinnānupādinnavisesaṃ akatvā. Upādānānaṃ ārammaṇabhāvānativattanato upādānehi upādātabbāti vā **upādāniyā,** upādātuṃ vā arahantīti **upādāniyā,** upādāne niyuttāti vā **upādāniyā ka-**kārassa **ya-**kāraṃ katvāti evamettha attho daṭṭhabboti.

5. **Vibādhanaṃ** pīḷanaṃ kilamanaṃ **upatāpo** pariḷāho appassaddhibhāvo. **Vidūsitā malīnā** ca yato keci akilesasabhāvāpi aniṭṭhaphalā gārayhā ca jātā.

6. ‘‘Sīlamattakaṃ, paraṃ viya mattāyā’’tiādīsu mattā-saddassa pamāṇavācakatā daṭṭhabbā. Mariyādavācako vā mattā-saddo. Vicāro hettha jhānaṅgesu heṭṭhimamariyādo, na paṭhamajjhānaupacārajjhānesu viya vitakko. Sā pana vicāramariyādatā vitakkābhāvena etesaṃ jātāti avitakkaggahaṇaṃ kataṃ. Idaṃ vuttaṃ hoti – avitakkā hutvā vicāramariyādajhānaṅgesu vicāraheṭṭhimakoṭikāti. Atha vā īsadattho **mattā**-saddo ‘‘mattāsukhapariccāgā’’tiādīsu (dha. pa. 290) viya. Ayañhettha attho – vitakkarahitā bhāvanāya atisukhumabhūtavicārattā īsaṃ vicārā ca avitakkavicāramattāti. Na hi ito paraṃ vicāro atthīti. Yadi vitakkavisesarahitā vicāramattā, evaṃ sante avitakkavacanaṃ kimatthiyanti āha **‘‘vicāramattavacanenā’’**tiādi. Yadi vicāramattato aññesampi avitakkānaṃ atthibhāvajotanatthaṃ avitakkavacanaṃ, avitakkā ca vicāramattā avicārāti nivattetabbā gahetabbā ca, evaṃ sati vicāramattā visesanaṃ, avitakkā visesitabbāti vicāramattāvitakkāti vattabbanti codanaṃ manasi katvā āha **‘‘visesanavisesitabbabhāvo’’**tiādi. **Yathākāma**nti vattuicchānurūpaṃ. Yena yena hi pakārena dhammesu nivattetabbagahetabbabhāvā labbhanti, tena tena pakārena visesanavisesitabbabhāvo sambhavatīti. Padānaṃ anukkamo **padānukkamo**.

Avitakkā savitakkā ca savicārā avicārā cāti avitakkāsavicārā savitakkā avicārāti yojetabbaṃ. Ubhayekadesadassanampi ubhayadassananti adhippāyena **‘‘yadi savitakkasavicārā’’**tiādi vuttaṃ. **Itarampi pakāsetu**nti idaṃ yathā savitakkasavicāresu cittuppādesu vitakko avitakkasavicāratāya ‘‘avitakkavicāramatto’’ti vutto, evaṃ yathāvuttacittuppādesu vicāro ‘‘savitakkaavicāro’’ti sakkā viññātunti imamatthaṃ sandhāya vuttaṃ. **Vitakkābhāvena ete vicāramattā**ti ayampi attho visesanivattiatthaṃyeva **mattā**-saddaṃ gahetvā vutto. **Vicāramattā**ti hi vicāramattavantoti viññāyamānattā tadaññavisesavirahasāmaññato nivattetvā vitakkavisesavirahasaṅkhāte **avitakka**-saddo sannidhāpito viseseti dutiyajjhānadhammeti. Yathāha **‘‘na vicārato’’**tiādi.

7. **Vedayamānā**ti anubhavamānā. **Sukhākāre**ti iṭṭhākāre, iṭṭhānubhavanākāre vā. **Udāsinā**ti natiapanatirahitā. **Sukhadukkhānaṃ aviruddhā** tesaṃ byavadhāyikābhāvato. Sukhadukkhāni viya hi sukhadukkhānaṃ anantaraṃ pavattanato byavadhāyikābhūtā na tehi virujjhati, na pana sukhadukkhāni anantarāpavattito. ‘‘Upapattito ikkhatīti upekkhā’’ti ayaṃ panattho idha **upekkhā**-saddassa sabbupekkhāpariyādānato na vutto. Na hi lobhasampayuttādiupekkhā upapattito ikkhatīti. **Tasmā**ti yasmā pītisahagatāyeva na sukhasahagatā, sukhasahagatāpi na pītisahagatā evāti pītisahagatā sukhasahagatā ca aññamaññaṃ bhinnā, tasmā. Satipi sukhasahagatānaṃ yebhuyyena pītisahagatabhāve yena sukhena samannāgatā sukhasahagatā eva honti, na pītisahagatā, taṃ sukhaṃ nippītikasukhanti ayaṃ viseso iminā tikena dassitoti imamatthaṃ vibhāvento **‘‘pītisahagatāti vatvā’’**tiādimāha.

Siddhoti sāvasesaṃ niravasesañca sukhapītiyo saṅgahetvā pavattehi paṭhamadutiyapadehi yo pītisahagato dhammaviseso, taṃ sukhaṃ, yo ca sukhasahagato dhammaviseso, sā pītīti satipi aññamaññaṃ saṃsaṭṭhabhāve padantarasaṅgahitabhāvadīpanatosiddho ñāto viditoti attho. ‘‘Catutthajjhānasukhaṃ atipaṇītasukhanti oḷārikaṅgato nīharitvā tassa paṇītabhāvaṃ dassetuṃ ayaṃ tiko vutto’’ti keci vadanti, tadetaṃ sabbesaṃ sukhavedanāsampayuttadhammānaṃ idha **‘‘sukhasahagatā’’**ti vuttattā vicāretabbaṃ. Tathā hi ‘‘sukhabhūmiyaṃ kāmāvacare’’tiādinā (dha. sa. 1283) ‘‘kāmāvacarakusalato cattāro somanassasahagatacittuppādā’’tiādinā (dha. sa. 1598) ca niddeso pavattoti.

8. **Nibbānārammaṇataṃ sandhāyāha,** na nibbānapaṭivijjhanaṃ, itarathā gotrabhussa dassanabhāvāpatti acodanīyā siyāti adhippāyo. Nanu ca disvā kattabbakiccakaraṇena sotāpattimaggova dassananti ukkaṃsagativijānanena nibbānassa paṭivijjhanameva dassananti gotrabhussa dassanabhāvāpatti na codetabbāvāti? Na, dassanasāmaññasseva suyyamānattā dassanakattabbakiccakaraṇānañca bhedena vuttattā. Tattha yadipi ‘‘paññāya cassa disvā āsavā parikkhīṇā hontī’’tiādīsu (ma. ni. 2.182) viya abhinnakālassapi bhinnakālassa viya bhedopacāradassanato bhedavacanaṃ yuttaṃ, dassanavisese pana adhippete dassanasāmaññavacanaṃ na kattabbanti dassanasāmaññamattaṃ gahetvā codanā katāti **‘‘nibbānārammaṇataṃ sandhāyāhā’’**ti vuttaṃ. Dutiyatatiyamaggānampi dhammacakkhupariyāyasabbhāvato **‘‘bhāvanābhāvaṃ appatta’’**nti vuttaṃ. Tattha **bhāvanā** vaḍḍhanā. Sā ca bahulaṃ uppattiyā hotīti āha **‘‘punappunaṃ nibbattanenā’’**ti. **Tathā hi satī**ti ‘‘ubhayapaṭikkhepavasenā’’ti padassa dassanabhāvanāpaṭikkhepavasenāti atthe sati. Nanu lokiyasamathavipassanāpi yathābalaṃ kāmacchandādīnaṃ pahāyakā, tatra kathamidaṃ vuttaṃ, na ca añño pahāyako atthīti codanaṃ sandhāyāha **‘‘aññehī’’**tiādi.

9. **Appahātabbahetumattesū**ti appahātabbahetukamattesu. Sabbo kusalābyākatadhammo **yathādhippetattho. Samāso na upapajjati** asamatthabhāvato. **Yesa**nti ye tatiyarāsibhāvena vuttā dhammā, attho tesaṃ. **Ubhinna**nti visuṃ visuṃ yojetabbatāya dve pahātabbahetusaddāti katvā vuttaṃ. **Eta**nti ‘‘nevadassanena nabhāvanāya pahātabbo hetu etesaṃ atthī’’ti etaṃ vacanaṃ. **Tehi** dassanabhāvanāpadehi **yuttena** pahātabbahetukapadena. **Evañca katvā**ti evaṃ dassanabhāvanāpadehi pahātabbahetukapadassa visuṃ visuṃ yojanato. Evañhi purimapadadvaya…pe… dassanametaṃ hotīti. **Eva**nti dassanabhāvanāhi napahātabbo hetu etesanti evaṃ atthe sati. ‘‘Hetu…pe… siyā’’ti etassa ‘‘purimasmiñhi atthe’’tiādinā ahetukānaṃ aggahitabhāvadassanavasena atthaṃ vatvā idāni ‘‘atha vā’’tiādinā dutiyasseva atthassa yuttabhāvaṃ vibhāvento **‘‘gahetabbatthassevā’’**tiādimāha. So hi ‘‘evamattho gahetabbo’’ti vuttattā gahetabbattho.

10. **Aññathā**ti ārammaṇakaraṇamatte adhippete. Kathaṃ panetaṃ jānitabbaṃ **‘‘ārammaṇaṃ katvā**ti etena catukiccasādhakaṃ ārammaṇakaraṇaṃ vuccatī’’ti? Sāmaññajotanāya visese avaṭṭhānato ariyamaggadhammānaṃyeva ca

apacayagāmibhāvato. ‘‘Cattāro maggā apariyāpannā apacayagāmino’’ti (dha. sa. 1021) hi vuttaṃ. Tenevāha ‘‘ariyamaggānaṃ etaṃ adhivacana’’nti. Eteneva vā visesupalakkhaṇahetubhūtena vacanena yathāvutto ārammaṇakaraṇaviseso viññāyati. Ukkaṃsagativijānanena vā ayamattho veditabbo. **Paccavekkhaṇādīna**nti vodānādayo saṅgaṇhāti. **Hetubhāvenā**ti sampāpakahetubhāvena. Ñāpako kārako sampāpakoti tividho hi hetu, tathā ñāpetabbādibhāvena phalaṃ. Yathā nirayādimanussabhāvādigāmipaṭipadābhāvato akusalalokiyakusalacittuppādā ‘‘ācayagāmino dhammā’’ti vuttā, na micchādiṭṭhiādilokiyasammādiṭṭhiādidhammā eva, evaṃ nibbānagāmipaṭipadābhāvato lokuttarakusalacittuppādā ‘‘apacayagāmino’’ti daṭṭhabbā, na ariyamaggadhammā evāti imamatthaṃ dassento āha **‘‘purimapacchimāna’’**ntiādi. Tattha ariyamaggasseva nibbānagāmipaṭipadābhāvo paribyattoti tasseva apacayagāmibhāvo yutto, tadanuvattakattā pana sesadhamme saṅgahetvā vuttaṃ. Apacaye dukkhaparijānanādinā sātisayaṃ gamanaṃ yesante apacayagāminoti ‘‘maggā eva apacayagāmino’’ti vuttaṃ. **Purimapacchimāna**nti ca imasmiṃ tike paṭhamapadadutiyapadasaṅgahitānaṃ atthānanti attho. ‘‘Jayaṃ veraṃ pasavati (dha. pa. 201), caraṃ vā yadi vā tiṭṭha’’ntiādīsu (itivu. 86, 110; su. ni. 195) viya sānunāsiko ācayasaddoti **‘‘anunāsikalopo kato’’**ti vuttaṃ. Ettha ca ‘‘ācina’’nti vattabbe ‘‘ācaya’’nti byattayavasena vuttanti daṭṭhabbaṃ. **Ācayā hutvā gacchantī**ti etena apacinantīti apacayā, apacayā hutvā gacchanti pavattantīti ayamattho nayato dassitoti daṭṭhabbaṃ.

11. **Lokiyesu asekkhabhāvānāpatti daṭṭhabbā**ti kasmā evaṃ vuttaṃ, nanu –

> ‘‘Sikkhatīti kho bhikkhu tasmā sekkhoti vuccati. Kiñca sikkhati, adhisīlampi sikkhati adhicittampi sikkhati adhipaññampi sikkhati. Sikkhatīti kho bhikkhu tasmā sekkhoti vuccati (a. ni. 3.86). Yopi kalyāṇaputhujjano anulomapaṭipadāya paripūrakārī sīlasampanno indriyesu guttadvāro bhojane mattaññū jāgariyānuyogamanuyutto pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati ‘ajja vā sve vā aññataraṃ sāmaññaphalaṃ adhigamissāmī’ti, sopi sikkhatīti sekkho’’ti –

Vacanato yathāvuttakalyāṇaputhujjanassapi sīlādidhammā sekkhāti vuccantīti? Na, pariyāyabhāvato. Nippariyāyena hi sekkhāsekkhabhāvo yathāsambhavaṃ maggaphaladhammesu evāti lokiyesu sekkhabhāvāsaṅkābhāvato asekkhabhāvānāpatti vuttā. Tenevāha **‘‘sīlasamādhī’’**tiādi. Arahattaphaladhammāpi sikkhāphalabhāvena pavattanato heṭṭhimaphaladhammā viya sikkhāsu jātātiādiatthehi sekkhā siyuṃ, heṭṭhimaphaladhammāpi vā sikkhāphalabhāvena pavattanato arahattaphaladhammā viya asekkhāti codanaṃ manasikatvā **‘‘pariniṭṭhitasikkhākiccattā’’**ti vuttaṃ, tathā **‘‘heṭṭhimaphalesu panā’’**tiādi. ‘‘Taṃ eva sāliṃ bhuñjāmi, sā eva tittirī, tāni eva osadhānī’’tiādīsu taṃsadisesu tabbohāro daṭṭhabbo. Etena ca sekkhasadisā asekkhā yathā ‘‘amanusso’’ti vuttaṃ hotīti aññe. Aññattha ‘‘ariṭṭha’’ntiādīsu vuddhiatthepi a-kāro dissatīti vuddhippattā sekkhā asekkhāti ayampi attho vutto.

12. **Kilesavikkhambhanasamatthatāyā**ti idaṃ nidassanamattaṃ daṭṭhabbaṃ. Vitakkādivikkhambhanasamatthatāpi hettha labbhatīti. Akusalaviddhaṃsanarasattā vā kusalānaṃ tattha sātisayakiccayuttataṃ parittadhammehi mahaggatānaṃ pakāsetuṃ ‘‘kilesavikkhambhanasamatthatāyā’’ti vuttaṃ. **Vipākakiriyesu dīghasantānatāva,** na kilesavikkhambhanasamatthatā vipulaphalatā cāti attho. ‘‘Vipulaṃ phalaṃ vipulaphala’’nti evaṃ pana atthe gayhamāne vipākesupi vipulaphalatā labbhateva. Sopi ekasesanayena aṭṭhakathāyaṃ vuttoti veditabbo. **Mahantehi gatā paṭipannā**ti ayaṃ panattho tiṇṇampi sādhāraṇoti. Guṇato ayaṃ ettakoti sattānaṃ pamāṇaṃ karontā viya pavattantīti oḷārikā kilesā **‘‘pamāṇakarā’’**ti vuttā. Tehi parito khaṇḍitā paricchinnāti **parittā**. Satipi kehici paricchinnatte mahāpamāṇabhāvena gatā pavattāti **mahaggatā**. Paricchedakarānaṃ kilesānaṃ sukhumānampi agocarabhāvato tehi na kathañcipi paricchinnā vītikkantāti **aparicchinnā appamāṇā,** yato te ‘‘apariyāpannā’’tipi vuccanti.

14. **Tittiṃ na janenti** santataratāya asecanakabhāvato. Ettha ca ‘‘pamāṇakarehī’’tiādiko atthavikappo ‘‘atappakatthenā’’tiādikāya hīnattikapadavaṇṇanāya parato bahūsu potthakesu likhīyati, yathāṭhāne eva pana ānetvā vattabbo.

15. Lokiyasādhujanehipi atijigucchanīyesu ānantariyakammanatthikavādādīsu pavatti vinā vipallāsabalavabhāvena na hotīti **‘‘vipariyāsadaḷhatāyā’’**ti vuttaṃ. **Etenā**ti ‘‘vipākadāne satī’’tiādinā satipi kālaniyame vipākuppādane sāsaṅkavacanena. **Tasmā**ti yasmā yathāvuttanayena niyatatāya atippasaṅgo dunnivāro, tasmā. **Balavatā…pe… pavattī**ti etena asamānajātikena anivattanīyavipākataṃ, samānajātikena ca vipākānuppādanepi anantaraṃ vipākuppādanasamatthatāya avihantabbataṃ anantarikānaṃ dasseti. Yato tesaṃ vipākadhammatā viya sabhāvasiddhā **niyatānantariyatā. Aññassa…pe… dānato**ti imināpi asamānajātikādīhi anivattanīyaphalataṃ eva vibhāveti.

Codako adhippāyaṃ ajānanto ‘‘nanū’’tiādinā atippasaṅgameva codeti. Itaro ‘‘nāpajjatī’’tiādinā attano adhippāyaṃ vivarati. **Ekante**ti avassambhāvini. **Sanniyatattā**ti sampādane janane niyatabhāvato. Uparatā avipaccanasabhāvāsaṅkā yesu tāni uparatāvipacca…pe… saṅkāni, tabbhāvo **upa…pe… saṅkattaṃ,** tasmā. **‘‘Na samatthatāvighātattā**ti balavatāpi ānantariyena anupahantabbataṃ āha. **Upatthambhakāni** anubalappadāyakāni honti uppattiyā santānassa visesitattā. Tena nesaṃ vipākānuppādanepi amoghavuttitaṃ āha.

16. **Maggakiccaṃ** pariññādi. Aṭṭhaṅgikamaggasammādiṭṭhimaggasampayuttālobhādosasaṅkhātehi maggahetūhi maggasampayuttakhandhasesamaggaṅgasammādiṭṭhīnaṃ sahetukabhāvadassanato tiṇṇaṃ nayānaṃ **asaṅgahitasaṅgaṇhanavasenā**ti vuttaṃ. **Hetubahutāvasenā**ti bahuhetukassa paṭhamanayassa anantaraṃ bahuhetukatāsāmaññena **nikkhepakaṇḍapāḷiyaṃ** tatiyaṃ vuttanayo idha **aṭṭhakathāyaṃ** dutiyaṃ vutto. Yathāsakaṃ paccayehi pavattamānesu nirīhakesu dhammesu kesañci anuvattanīyabhāvo na kevalaṃ dhammasabhāvatoyeva, atha kho purimadhammānaṃ pavattivisesenapi hotīti āha **‘‘pubbābhisaṅkhāravasenā’’**ti. Pavattiviseso hi purimapurimānaṃ

cittacetasikānaṃ uttaruttaresu visesādhānaṃ bhāvanāpubbābhisaṅkhāroti. **Anuvattayamāno**ti garukārayamāno. **Udāharaṇavasenā**ti nidassanavasena, na niravasesadassanavasena. **Yasmā panā**tiādinā yathāvuttaṃ atthaṃ pāṭhantarena sādheti. Tattha hi adhipatipaccayassa paccanīye ṭhitattā maggo adhipati maggādhipatīti ayamattho labbhatīti. **Samānasaddatthavasenā**ti satipi aññapadatthasamānādhikaraṇasamāsatthabhede maggādhipatisaddatthabhedābhāvaṃ sandhāya vuttaṃ.

17. **Uppanna**-saddo uppādādiṃ paṭipajjamāno, patvā vigato cāti duvidhesu atthesu ubhayesampi vācako, na purimānaṃyevāti tamatthaṃ dassetuṃ **''anuppannā''**tiādimāha. Tattha **uppannabhāvo** uppādādippattatā. Tena atītāpi saṅgahitā honti. Tenevāha **''sabbo uppannabhāvo''**ti. **Uppannadhammabhāvo** ''uppannā dhammā''ti padena gahitadhammabhāvo, vattamānadhammabhāvoti attho. Yo vā uppādādippatto attano ca sabhāvaṃ dhāreti paccayehi ca dhārīyati, so uppannadhammoti paccuppannabhāvo **uppannadhammabhāvo**ti evamettha attho daṭṭhabbo. Uppannadhamme vatvā ''anuppannā''ti vacanaṃ na yathādhigatapaṭisedhananti kathamidaṃ paccetabbanti āha **''yadi hī''**tiādi. Keci panettha ''uppannāti padena atītāpi saṅgahitā. Yadi na saṅgahitā, nibbānaṃ viya tepi navattabbāti vattabbaṃ siyā, na ca tathā vutta''nti vadanti, taṃ pana tesaṃ matimattameva. Ayaṃ pana tiko dvinnaṃ addhānaṃ vasena pūretvā dassitoti aṭṭhakathāyaṃ vakkhatīti. Evaṃ sante kasmā atītā navattabbāti na vuttāti? Dhammavasena asaṅgahitattābhāvato. Dhammavasena hi asaṅgahitaṃ nibbānaṃ tattha navattabbaṃ jātaṃ, na ca niyogato atītā nāma dhammā keci atthi, ye idha asaṅgahitattā navattabbā siyunti. Phalanibbattito kāraṇassa puretaraṃ nibbatti idha pariniṭṭhitasaddena vuccati, na tassa hutvā vigatabhāvoti āha **''anāgate vā''**ti. Yato metteyyassa bhagavato uppajjanakaphalampi ''uppādī''ti vuccati.

20. **Yassa jhānā vuṭṭhahitvā**tiādinā ''tenānandā''tiādipāḷiyā heṭṭhāpāḷiṃ atthavasena dasseti. Ayañhi tattha pāḷi –

> ''Kathañcānanda, bhikkhu ajjhattameva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati. Idhānanda, bhikkhu vivicceva…pe… catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho…pe… samādahati. So ajjhattaṃ suññataṃ manasi karoti, tassa ajjhattaṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati…pe… muccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ sampajānāti ajjhattaṃ kho me suññataṃ manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati…pe… muccatīti, itiha tattha sampajāno hoti. So bahiddhā suññataṃ…pe… ajjhattabahiddhā suññataṃ… pe… so āneñjaṃ manasi karoti, tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati…pe… muccatīti, itiha tattha sampajāno hoti. Tenānanda, bhikkhunā''ti (ma. ni. 3.188).

Tattha **ajjhattasuññatādīsū**ti ajjhattaṃ bahiddhā ajjhattabahiddhā ca suññatāya āneñje ca. **Paṭhamajjhānādisamādhinimitte**ti pādakabhūtapaṭhamajjhānādisamādhinimitte. Apaguṇapādakajjhānato vuṭṭhitassa hi ajjhattaṃ suññataṃ manasikaroto tattha cittaṃ na pakkhandati. Tato ''parassa santāne nu kho katha''nti bahiddhā manasi karoti, tatthapi na pakkhandati. Tato ''kālena attano santāne, kālena parassa santāne nu kho katha''nti ajjhattabahiddhā manasi karoti, tatthapi na pakkhandati. Tato ubhatobhāgavimutto hotukāmo ''arūpasamāpattiyaṃ nu kho katha''nti āneñjaṃ manasi karoti, tatthapi na pakkhandati. ''Idāni me cittaṃ na pakkhandatī''ti vissaṭṭhavīriyena na bhavitabbaṃ, pādakajjhānameva pana sādhukaṃ punappunaṃ manasi kātabbaṃ, evamassa rukkhaṃ chindato pharasumhi avahante punappunaṃ nisitanisitaṃ kāretvā chindantassa chijje pharasu viya kammaṭṭhāne manasikāro vahatīti dassetuṃ **''tasmiṃyevā''**tiādi vuttanti.

Atthato ca asamānattāti idaṃ kasmā vuttaṃ. Nanu yesu atthesu ajjhatta-saddo vattati, te sabbe dassetvā idhādhippetatthaniddhāraṇatthaṃ atthuddhāravasenetaṃ vuttaṃ. Cakkhādīsu ca ajjhattika-saddo ajjhattānaṃ abbhantaratāvisesamupādāya pavattati, yato te ajjhattaajjhattāti vuccanti. Apica ''cha ajjhattikānī''ti idaṃ ajjhattika-saddassa cakkhādīnaṃ ajjhattabhāvavibhāvanasabbhāvato idha udāharaṇavasena vuttaṃ. Teneva hi aṭṭhakathāyaṃ ajjhattikaduke ''ajjhattāva ajjhattikā''ti vuttaṃ. Evañca sati na ettha saddato asamānatāpi siyā, tasmāyeva yathāvuttacodanaṃ visodhento **''ayaṃ panetthā''**tiādimāha. **Tenā**ti tasmā. **Taṃvācakassā**ti ajjhattajjhattavācakassa **sakkā vattuṃ** tadatthassa ajjhattabhāvasabbhāvato.

''Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto''tiādinā (ma. ni. 3.186) pabbajitāsāruppassa nekkhammasukhādinikāmalābhitāya abhāvassa ca dassanena saṅgaṇikārāmatāya, ''nāhaṃ, ānanda, ekaṃ rūpampi samanupassāmi, yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyuṃ sokapari…pe… upāyāsā''ti (ma. ni. 3.186) evaṃ rūpādiratiyā ca ādīnavaṃ vatvā sace koci duppaññajātiko pabbajito vadeyya ''sammāsambuddho khette paviṭṭhā gāviyo viya amheyeva gaṇato nīharati, ekībhāve niyojeti, sayaṃ pana rājarājamahāmattādīhi parivuto viharatī''ti, tassa vacanokāsupacchedanatthaṃ cakkavāḷapariyantāya parisāya majjhe nisinnopi tathāgato ekakovāti dassanatthaṃ ''ayaṃ kho panā''ti desanā āraddhāti āha **''tappaṭipakkhavihāradassanattha''**nti. Tattha **sabbanimittāna**nti rūpādīnaṃ saṅkhatanimittānaṃ. **Ajjhatta**nti visayajjhattaṃ. **Suññata**nti anattānupassanānubhāvanibbattaphalasamāpattiṃ. Tenevāha **''ajjhatta''**ntiādi. Tattha dutiye vikappe **ṭhāna**-saddo kāraṇapariyāyo daṭṭhabbo. **Saccakasuttenā**ti mahāsaccakasuttena. Tattha hi –

> ''Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā, apissu maṃ ekameko evaṃ maññati 'mamevārabbha samaṇo gotamo dhammaṃ desetī'ti. Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ. Yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ desetīti. So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi sannisādemi, ekodiṃ karomi, samādahāmi 'yena sudaṃ niccakappaṃ viharāmī''ti (ma. ni. 1.387) –

Āgatanti.

22. Aññehi anidassanehi aññaṃ viya katvā yathā ‘‘silāputtakassa sarīra’’nti. **Dhammasabhāvasāmaññenā**tiādinā kiñcāpi rūpāyatanato añño nidassanabhāvo nāma natthi, dhammasabhāvo pana atthi. Tato ca rūpāyatanassa viseso nidassanabhāvena katoti tadaññadhammavisesakaro nidassanabhāvo rūpāyatanato anaññopi añño viya katvā upacaritoti dasseti. **Atthaviseso** sāmaññavisesatthabhedo. **Sayaṃ sampattānaṃ** phoṭṭhabbadhammānaṃ, **nissayavasena sampattānaṃ** ghānajivhākāyānaṃ gandharasānañca, itaresaṃ asampattānaṃ. **Aññamaññapatanaṃ** aññamaññassa yogyadese avaṭṭhānaṃ, **yena** paṭihananabhāvena. **Byāpārādī**ti cittakiriyāvāyodhātuvipphāravasena akkhipaṭalādīnaṃ heṭṭhā upari ca saṃsīdanalaṅghanādippavattimāha. **Vikāruppatti** visadisuppatti, visayassa iṭṭhāniṭṭhabhāvena anuggaho upaghāto cāti attho.

Tikamātikāpadavaṇṇanā niṭṭhitā.

Dukamātikāpadavaṇṇanā

1-6. **Samānadesaggahaṇānaṃ** ekasmiṃyeva vatthusmiṃ gahetabbānaṃ, ekavatthuvisayānaṃ vā. Atha vā samānadesānaṃ ekavatthukattā samānagahetabbabhāvānaṃ ekuppāditoti attho. Ye dhammā hetusahagatā, te hetūhi saha saṅgayhanti. Yo ca tesaṃ sahetukabhāvo, so sahajātādīhi hetūhi katoti katvā vuttaṃ **‘‘samā…pe… sabbhāva’’**nti. **Ādi**-saddena cettha suppatiṭṭhitabhāvasādhanādihetubyāpāre pariggaṇhāti. **Ekībhāvūpagamanan**ti ekakalāpabhāvena pavattamānānaṃ cittacetasikānaṃ saṃsaṭṭhatāya samūhaghanabhāvena duviññeyyanānākaraṇataṃyeva sandhāya vuttaṃ. **Dhammanānattābhāvepī**ti sabhāvatthabhedābhāvepi. **Padatthanānattenā**ti nānāpadābhidheyyatābhedena. Etena pakārantarāpekkhaṃ dukantaravacananti dasseti. Anekappakārā hi dhammā. Teneva ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85) vuttaṃ. Ayañca attho tikesupi daṭṭhabbo. Yesaṃ vineyyānaṃ yehi pakāravisesehi dhammānaṃ vibhāvane kate paṭivedho hoti, tesaṃ tappakārabhedehi dhammānaṃ vibhāvanaṃ. Yesaṃ pana yena ekeneva pakārena vibhāvane paṭivedho hoti, tesampi taṃ vatvā dhammissarattā tadaññaniravasesappakāravibhāvanañca desanāvilāsoti āha **‘‘desetabbappakārajānana’’**ntiādi. Nanu ekena pakārena jānantassa tadaññappakāravibhāvanaṃ aphalaṃ hotīti? Na hoti paṭisambhidāppabhedassa upanissayattā. Te pakārā etesanti tappakārā, tabbhāvo **tappakāratā**. Iminā dhammānaṃ vijjamānasseva pakāravisesassa vibhāvanaṃ desanāvilāsoti dasseti.

Aññatthāpīti ‘‘ahetukā ceva dhammā na ca hetū’’tiādīsu. Yathā paṭhamadukekadese gahetvā dutiyatatiyadukehi saddhiṃ chaṭṭhadukanaye yojanā ‘‘hetū dhammā sahetukāpi ahetukāpī’’tiādayo tayo dukā labbhanti, evaṃ dutiyatatiyadukekadese gahetvā paṭhamadukena saddhiṃ yojanāya ‘‘sahetukā dhammā hetūpi na hetūpi, ahetukā dhammā hetūpi na hetūpi, hetusampayuttā dhammā hetūpi na hetūpi, hetuvippayuttā dhammā hetūpi na hetūpī’’ti cattāro dukā labbhanti, te pana vuttanayeneva sakkā dassetunti na dassitāti daṭṭhabbā. Atha vā pāḷiyaṃ vuttehi catutthapañcamehi aṭṭhakathāyaṃ dassitehi purimehi dvīhi ninnānākaraṇato ete na vuttā. Sannivesavisesamattameva hettha visesoti. Teneva hi ninnānatthattā pāḷiyaṃ āgatadukesu yathāniddhāritadukānaṃ yathāsambhavaṃ avarodhanena avuttataṃ dassetuṃ **‘‘etesu panā’’**tiādimāha.

Atha vā ‘‘etena vā gatidassanenā’’tiādinā vakkhamānanayena ‘‘hetū ceva dhammā ahetukā cā’’tiādīnaṃ sambhavantānaṃ dukānaṃ saṅgahe sati etesampi saṅgaho siyā. Yato vā dukato padaṃ niddhāretvā dukantaraṃ vuccati, tena sati ca nānatte dukantaraṃ labbhati, na cettha koci viseso yathāvuttadukehīti saṃvaṇṇanāsu na dassitanti daṭṭhabbaṃ. Ettha ca yathā sahetukadukato hetusampayuttadukassa, hetusahetukadukato ca hetuhetusampayuttadukassa padatthamattato nānattaṃ, na sabhāvatthato. Evaṃ santepi sahetukahetusahetukaduke vatvā itarepi vuttā, evaṃ hetusampayuttahetuhetusampayuttadukādīhi sabhāvatthanānattābhāvepi padatthanānattasambhavato dhammanānattābhāvepi padatthanānattena dukantaraṃ vuccatīti vuttattā ‘‘hetusahagatā dhammā, na hetusahagatā dhammā, hetusahajātā dhammā, na hetusahajātā dhammā. Hetusaṃsaṭṭhā dhammā, hetuvisaṃsaṭṭhā dhammā. Hetusamuṭṭhānā dhammā, na hetusamuṭṭhānā dhammā. Hetusahabhuno dhammā, na hetusahabhuno dhammā’’tiādīnaṃ, tathā ‘‘hetū ceva dhammā hetusahagatā cā’’tiādīnaṃ, ‘‘na hetū kho pana dhammā hetusahagatāpi, na hetusahagatāpī’’tiādīnañca sambhavantānaṃ anekesaṃ dukānaṃ saṅgaho anuññāto viya dissati. Tathā hi vakkhati ‘‘etena vā gatidassanenā’’tiādi. Evaṃ āsavagocchakādīsupi ayamattho yathāsambhavaṃ vattabbo. Dhammānaṃ vā sabhāvakiccādiṃ bodhetabbākārañca yāthāvato jānantena dhammasāminā yattakā dukā vuttā, tattakesu ṭhātabbaṃ. Addhā hi te dukā na vattabbā, ye bhagavatā na vuttāti veditabbaṃ. Na hetuhetusampayuttaduko chaṭṭhadukena ninnānatthoti adhippāyo. **Tesū**ti paṭhamadukatatiyadukesu. Yadi dukantarehi dukantarapadehi ca samānatthattā etesaṃ dukānaṃ dukantarapadānañca avacanaṃ, evaṃ sati chaṭṭhaduke paṭhamapadampi na vattabbaṃ catutthaduke dutiyapadena samānatthattā. Tathā ca chaṭṭhadukoyeva na hotīti codanaṃ sandhāyāha **‘‘catutthaduke’’**tiādi. **Dukapūraṇattha**nti idaṃ samānatthataṃyeva sandhāya vuttaṃ, desanāviseso pana vijjatiyeva. Atthantaratābhāvepi pakārabhedahetukaṃ dukantaravacananti dassito hi ayamatthoti. **Etena gatidassanenā**ti atthavisesābhāvepi chaṭṭhadukapūraṇasaṅkhātena nayadassanena. **Paṭhamaduke…pe… dassito** pāḷiyaṃ vuttehi catutthapañcamehi, aṭṭhakathāyaṃ dassitehi purimehi dvīhi, idha dassitehi catūhi. **Tesū**ti dutiyatatiyadukesu. **Paṭhamadukapakkhepena dassito** pāḷiyaṃ chaṭṭhadukena itaratra ca itaradukehīti veditabbaṃ.

7-13. **Paccayabhāvamattena…pe… atthitan**ti etena na paṭiladdhattatāsaṅkhātā sasabhāvatāva atthitā, atha kho paṭipakkhena anirodho appahīnatā anipphāditaphalatā kāraṇāsamugghātena phalanibbattanārahatā cāti imamatthaṃ dasseti. Tathā hi ‘‘imasmiṃ sati idaṃ hotī’’ti ettha ‘‘satī’’ti iminā vacanena yena vinā yaṃ na hoti, taṃ atītādipi kāraṇaṃ saṅgahitamevāti. Tenevāha **‘‘na sahetu…pe… kālānamevā’’**ti. **Same…pe… dīpeti** samecca sambhūya paccayehi katanti **saṅkhatan**ti. **Ayametesaṃ viseso**ti ayaṃ paccayanibbattānaṃ paccayavantatā anekapaccayanipphāditatā ca dukadvaye purimapadatthānaṃ bhedo, itaresaṃ pana purimapadasaṅgahitadhammavidhurasabhāvatāyāti. **Avini…pe… ṭhapanato**ti ‘‘ettakā’’ti pabhedaparicchedaniddhāraṇavasena abhidhammamātikāyaṃ dhammānaṃ avuttattā vuttaṃ. Suttantamātikāyaṃ pana niddhāritasarūpasaṅkhāvisesattā vinicchitatthaparicchedāyeva avijjādayo vuttāti. **‘‘Pathavīādi rūpa’’**nti etasmiṃ atthavikappe anekahetukesu cittuppādesu hetūnaṃ sahetukabhāvo viya sabbesaṃ pathavīādīnaṃ rūpibhāvo siddhoti āha **‘‘purima…pe… pajjatī’’**ti. Na hi tesu niyato katthaci saṃsāmibhāvoti. Aniccānupassanāya vā lujjati chijjati vinassatīti gahetabbo lokoti taṃgahaṇarahitānaṃ lokuttarānaṃ natthi lokatā. **Tenevā**ti dukkhasaccabhāvena pariññeyyabhāvenāti attho.

Dukabahutā āpajjatīti kasmā vuttaṃ, nanu vīsati dukā vibhattā, ‘‘avuttopi yathālābhavasena veditabbo’’ti ca vakkhatīti dukabahutā icchitā evāti? Saccametaṃ, taṃyeva pana dukabahutaṃ anicchanto evamāha. Apica dukabahutā āpajjati, sā ca kho viññāṇabhedānusārinī, tatrāpi kāmāvacarakusalato ñāṇasampayuttāni, tathā mahākiriyato manodvārāvajjananti evaṃpakārānaṃ sabbadhammārammaṇaviññāṇānaṃ anāmasanato na byāpinīti dasseti **‘‘dukabahutā’’**tiādinā. Abyāpibhāve pana dosaṃ dassento **‘‘tathā ca…pe… siyā’’**ti āha. **Niddesena ca viruddha**nti ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā’’tiādinā rūpāyatanādīnaṃ paccekacakkhuviññāṇādinā kenaci viññeyyataṃ, sotaviññāṇādinā kenaci naviññeyyatañca dassentena nikkheparāsiniddesena ‘‘dvinnampi padānaṃ atthanānattato duko hotī’’ti idaṃ vacanaṃ viruddhaṃ, tathā atthuddhāraniddesenapi atthato na sametīti attho. **Tatthā**ti tassaṃ nikkheparāsisaṃvaṇṇanāyaṃ. Yo ca paṭisedho kato atthanānattato dukaṃ dassetunti adhippāyo. **Na hi sama…pe… sedhetu**nti etena ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā’’ti ettakesu niddesapadesu dukapadadvayappavatti pāḷito eva viññāyatīti dasseti.

Tathevāti ubhinnaṃ kecina-saddānaṃ aniyamato cakkhusotādinissayavohārena cakkhusotaviññāṇādiko bhinnasabhāvoyeva dhammo atthoti dassanavasena. Rūpāyatanameva hi cakkhusotaviññāṇehi viññeyyāviññeyyabhāvato ‘‘kenaci viññeyyaṃ kenaci naviññeyya’’nti ca vuccatīti. Yadi evaṃ imasmimpi pakkhe dukabahutā āpajjatīti codanaṃ manasi katvā āha **‘‘na cetthā’’**tiādi. **Viññātabbabhedenā**ti viññātabbavisesena, viññeyyekadesenāti attho. **Dukabhedo**ti dukaviseso, kenaci viññeyyaduko, tappabhedoyeva vā. **Samatto** pariyatto paripuṇṇoti attho. **Yattakā viññātabbā tattakā dukā**ti dukabhedāpajjanappakāradassanaṃ. **Evañca satī**tiādinā imissā saṃvaṇṇanāya laddhaguṇaṃ dasseti. ‘‘Ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā’’ti rūpāyatanasseva vuttattā atthabhedābhāvato kathamayaṃ duko hotīti āha **‘‘viññāṇanānattenā’’**tiādi. Yadi pana sabbaviññātabbasaṅgahe dukosamatto hoti, nikkheparāsiniddeso kathaṃ nīyatīti āha **‘‘etassa panā’’**tiādi.

Ettha pana yathā viññāṇanānattena viññātabbaṃ bhinditvā duke vuccamāne satipi viññātabbānaṃ bahubhāve yattakā viññātabbā, tattakā dukāti natthi dukabahutā dukasaṅgahitadhammekadesesu dukapadadvayappavattidassanabhāvato. Evaṃ dvinnampi padānaṃ atthanānattena duke vuccamānepi yattakāni viññāṇāni, tattakā dukāti natthi dukabahutā dukasaṅga…pe… bhāvato eva. Na hi ekaṃyeva viññāṇaṃ ‘‘kenaci kenacī’’ti vuttaṃ, kintu aparampīti sabbaviññāṇasaṅgahe duko samatto hoti, na ca katthaci dukassa pacchedo atthi indriyaviññāṇānaṃ viya manoviññāṇassapi visayassa bhinnattā. Na hi atītārammaṇaṃ viññāṇaṃ anāgatādiārammaṇaṃ hoti, anāgatārammaṇaṃ vā atītādiārammaṇaṃ, tasmā yathāladdhavisesena visiṭṭhesu manoviññāṇabhedesu tassa tassa visayassa ālambanānālambanavasena dukapadadvayappavatti na sakkā nivāretuṃ. Teneva ca aṭṭhakathāyaṃ ‘‘manoviññāṇena pana kenaci viññeyyañceva aviññeyyañcāti ayamattho atthi, tasmā so avuttopi yathālābhavasena veditabbo’’ti bhūmibhedavasena yathālābhaṃ dassessati. ‘‘Vavatthānābhāvato’’ti idampi anāmaṭṭhavisesaṃ manoviññāṇasāmaññameva gahetvā vuttaṃ. Pāḷi pana indriyaviññāṇehi nayadassanavasena āgatāti daṭṭhabbaṃ. Evañca katvā imissāpi atthavaṇṇanāya ‘‘kenacī’’ti padaṃ aniyamena sabbaviññāṇasaṅgāhakanti siddhaṃ hoti, niddesena ca na koci virodho. Cakkhuviññeyyanasotaviññeyyabhāvehi dukapadadvayappavatti dassitā, na pana cakkhuviññeyyācakkhuviññeyyabhāvehi visesakāraṇābhāvato. Kiñca ‘‘ye vā panā’’ti padantarasampiṇḍanatopi ‘‘ye te dhammā cakkhuviññeyyā…pe… na te dhammā cakkhuviññeyyā’’ti (dha. sa. 1101) ettāvatā dukapadadvayappavatti dassitāti viññāyati. Padantarabhāvadassanattho hi yevāpana-saddo yathā ‘‘ye keci kusalā dhammā, sabbe te kusalamūlā. Ye vā pana kusalamūlā, sabbe te dhammā kusalā’’tiādīsu (yama. 1.mūlayamaka.1). Aññathā ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā. Ye te dhammā sotaviññeyyā, na te dhammā cakkhuviññeyyā’’ti pāḷi abhavissa. Yaṃ pana vadanti ‘‘ye te dhammā cakkhuviññeyyā…pe… na te dhammā cakkhuviññeyyāti iminā atthato dve dukā vuttā hontī’’ti, tadapi cakkhuviññeyyācakkhuviññeyyataṃ sotaviññeyyāsotaviññeyyatañca sandhāya vuttaṃ, na pana ‘‘cakkhuviññeyyanasotaviññeyyataṃ sotaviññeyyanacakkhuviññeyyatañcā’’ti daṭṭhabbaṃ. Etena pāḷipaṭisedhanañca nivāritaṃ daṭṭhabbaṃ paṭisedhanasseva abhāvato. Tathā yassa ārammaṇassa vijānanabhāvena yo attho vuccamāno aniyamadassanatthaṃ ‘‘kenacī’’ti vutto, soyeva tato aññassa avijānanabhāvena vuccamāno aniyamadassanatthaṃ puna ‘‘kenacī’’ti vuttoti tadatthadassane tenevāti ayaṃ padattho na sambhavatīti na sakkā vattunti. Evamettha yathā aṭṭhakathā avaṭṭhitā, tathā attho yujjatīti veditabbaṃ.

14-19. Santānassa ajaññamalīnabhāvakaraṇato kaṇhakammavipākahetuto ca aparisuddhattā **‘‘asucibhāvena sandantī’’**ti vuttaṃ. **Tatthā**ti vaṇe. **Paggharaṇaka…pe… saddo**ti etena āsavo viya āsavoti ayampi attho dassitoti daṭṭhabbaṃ. **Gotrabhu…pe… vuttānī**ti etena gotrabhuggahaṇaṃ upalakkhaṇaṃ yathā ‘‘kākehi sappi rakkhitabba’’nti dasseti. Gotrabhusadisā gotrabhūti pana atthe sati guṇappadhānatthānaṃ ekena saddena avacanīyattā vodānādayova vuttā bhaveyyuṃ. Atha vā **gotrabhū**ti ekasesena sāmaññena vā ayaṃ niddesoti veditabbaṃ. Abhividhivisayaṃ avadhinti vibhattiṃ pariṇāmetvā vattabbaṃ.

Sampayuttehi āsavehi **taṃsahitatā** āsavasahitatā. Idaṃ vuttaṃ hoti – yathā sahetukānaṃ sampayuttehi hetūhi sahetukatā, na evaṃ sāsavāti vuttadhammānaṃ sampayuttehi āsavehi sāsavatā, atha kho vippayuttehīti. Dukantare avuttapadabhāvoyevettha dukayojanāya ñāyāgatatā. Yadi evaṃ hetugocchake kathanti āha **‘‘hetugocchake panā’’**tiādi. **Paṭhame duke dutiyassa pakkhepe eko**ti catutthadukamāha. **Paṭhame duke tatiyassa pakkhepe dve**ti ‘‘āsavā ceva dhammā āsavavippayuttā ca, āsavavippayuttā ceva dhammā no ca āsavā’’ti iminā saddhiṃ pañcamadukamāha. **Paṭhamassa dutiye duke pakkhepe eko**ti ‘‘no āsavā dhammā sāsavāpi anāsavāpī’’ti ayameko. **Tatiye paṭhamassa pakkhepe dve**ti ‘‘āsavā dhammā āsavasampayuttāpi āsavavippayuttāpi, no āsavādhammā āsavasampayuttāpi āsavavippayuttāpī’’ti ime dve. **Tatiye dutiyassa pakkhepe eko**ti ‘‘sāsavā dhammā āsavasampayuttāpi āsavavippayuttāpī’’ti eko. **Dutiye tatiyassa pakkhepe eko**ti chaṭṭhadukamāha. **Tīhī**ti catutthapañcamachaṭṭhehi. **Itare**ti tadavasiṭṭhā pañca. Te pana paṭhame tatiyadukadutiyapadapakkhepe eko, dutiye paṭhamadukadutiyapadapakkhepe eko, tatiye paṭhamassa ekekapadapakkhepe dve, tatiye dutiyadukapaṭhamapadapakkhepe ekoti evaṃ veditabbā. ‘‘Sāsavā dhammā āsavāpi no āsavāpi. Āsavasampayuttā dhammā āsavāpi no āsavāpi. Āsavavippayuttā dhammā āsavāpi no āsavāpī’’ti etesampi, ‘‘āsavasahagatā dhammā no āsavasahagatā dhammā’’ti evamādīnañca aggahaṇe kāraṇaṃ gahaṇanayo ca pubbe vuttanayeneva veditabbaṃ.

Esa nayoti yo esa paṭhamaduke dutiyadukapakkhepādiko upāyo idha āsavagocchake vutto, esa nayo saṃyojanagocchakādīsu dukantaraniddhāraṇeti attho. Tattha pāḷiyaṃ anāgatadukā saṃyojanagocchake tāva ‘‘saṃyojanā ceva dhammā saṃyojanavippayuttā ca, saṃyojanavippayuttā ceva dhammā no ca saṃyojanā, saṃyojanā dhammā saṃyojanasampayuttāpi saṃyojanavippayuttāpi, no saṃyojanā dhammā saṃyojanasampayuttāpi saṃyojanavippayuttāpi, no saṃyojanā dhammā saṃyojaniyāpi asaṃyojaniyāpi, saṃyojaniyā dhammā saṃyojanasampayuttāpi saṃyojanavippayuttāpī’’ti pañca. Evaṃ ganthaoghayogaupādānagocchakesu paccekaṃ pañca. Nīvaraṇagocchake pana nīvaraṇānaṃ nīvaraṇavippayuttabhāvābhāvato ‘‘no nīvaraṇā dhammā nīvaraṇiyāpi anīvaraṇiyāpi, no nīvaraṇā dhammā nīvaraṇasampayuttāpi nīvaraṇavippayuttāpi, nīvaraṇiyā dhammā nīvaraṇasampayuttāpi nīvaraṇavippayuttāpī’’ti tayo. Tathā parāmāsagocchake ‘‘no parāmāsā dhammā parāmaṭṭhāpi aparāmaṭṭhāpi, no parāmāsā dhammā parāmāsasampayuttāpi parāmāsavippayuttāpi, parāmaṭṭhā dhammā parāmāsasampayuttāpi parāmāsavippayuttāpī’’ti. Kilesagocchake ‘‘no kilesā dhammā saṃkilesikāpi asaṃkilesikāpi, no kilesā dhammā saṃkiliṭṭhāpi asaṃkiliṭṭhāpi, no kilesā dhammā kilesasampayuttāpi kilesavippayuttāpi, saṃkilesikā dhammā saṃkiliṭṭhāpi asaṃkiliṭṭhāpi, saṃkilesikā dhammā kilesasampayuttāpi kilesavippayuttāpi, asaṃkiliṭṭhā dhammā saṃkilesikāpi asaṃkilesikāpī’’ti cha dukāti evaṃ veditabbā. Sesaṃ vuttanayameva.

20-25. **Paccayabhāvenā**ti saṃyojanatthaṃ dasseti. Yathāsakaṃ paccayabhāvo eva hi kāmarāgādīnaṃ vaṭṭasaṃyojananti. Yadi evaṃ kathaṃ kāmarāgādīnaṃyeva saṃyojanabhāvoti āha **‘‘satipī’’**tiādi. **Aññesa**nti saṃyojanehi aññesaṃ kilesābhisaṅkhārādīnaṃ. **Tappaccayabhāve**ti tesaṃ kilesakammavipākavaṭṭānaṃ paccayabhāve. Orambhāgiyuddhaṃbhāgiyabhāvena saṅgahitā paricchinnā **ora...pe... saṅgahitā,** tehi kāmarāgādīhi visesapaccayabhūtehi. Kāmakammabhavādīnaṃ kāmūpapattibhavādinipphādanepi niyamoti katvā āha **‘‘taṃtaṃ...pe... hotī’’**ti. Tena saṃyojanānaṃ bhāve yathāvuttaniyamānaṃ kammūpapattibhavānaṃ bhāvaṃ dassetvā tadabhāve abhāvaṃ dassento **‘‘na cā’’**tiādimāha. **Bandhanaṃ** aseribhāvakaraṇaṃ andubandhanādayo viya. **Ganthakaraṇaṃ** avacchinnatākaraṇaṃ. **Cakkalakaṃ** pādapuñchanarajjumaṇḍalaṃ. **Na codetabba**nti paññācakkhunā pacurajanassa passituṃ asakkuṇeyyattā yathāvuttavisesassa saddheyyataṃ āha. Tividho hi attho koci paccakkhasiddho yo rūpādidhammānaṃ paccattavedanīyo aniddisitabbākāro, sabbadhammānaṃ sabhāvalakkhaṇanti vuttaṃ hoti. Koci anumānasiddho yo ghaṭādīsu paṭādīsu ca pasiddhena paccayāyattabhāvena ghaṭapaṭa-saddādīnaṃ aniccatādiākāro, koci okappanasiddho yo pacurajanassa accantamadiṭṭho saddhāvisayo sagganibbānādi. Tattha yassa satthuno vacanaṃ paccakkhasiddhe anumānasiddhe ca atthe na visaṃvādeti aviparītappavattiyā, tassa vacanena saddheyyatthasiddhīti tathārūpo ca bhagavāti **‘‘dhammānaṃ sabhāva...pe... na codetabba’’**nti vuttaṃ. Esa nayo ito paresupi evarūpesu.

26-37. Yathā sarabhehi atikkamitabbā pabbatarāji sarabhaniyā, evaṃ oghaniyāti saddasiddhīti āha **‘‘tenā’’**tiādi.

50-54. Vipariyesaggāho parāmasananti ‘‘parato’’ti ettha na dhammasabhāvato aññathāmattaṃ paranti adhippetaṃ, atha kho tabbipariyāyoti āha **‘‘paratoti niccādito’’**ti.

55-68. Yadi sabhāvato avijjamānaṃ, kathamārammaṇabhāvoti āha **‘‘vicittasaññāya saññita’’**nti, parikappanāmattasiddhanti attho. Duviññeyyanānattatāya nirantarabhāvūpagamanaṃ saṃsaṭṭhabhāvoti **‘‘suviññeyyanānattattā na saṃsaṭṭhatā’’**ti vuttaṃ. **Tesaṃ** arūpakkhandhānaṃ. **Itarehi** rūpanibbānehi. Kiṃ pana kāraṇaṃ samānuppādanirodhānaṃ ekakalāpabhūtānaṃ arūpadhammānameva aññamaññaṃ saṃsaṭṭhatā vuccati, na pana tathābhūtānampi rūpadhammānanti āha **‘‘esa hi tesaṃ sabhāvo’’**ti. Tena yadipi keci arūpadhammā visuṃ ārammaṇaṃ honti, dandhappavattikattā pana rūpadhammānaṃyeva suviññeyyanānattaṃ, na arūpadhammānanti tesaṃ saṃsaṭṭhabhāvo tadabhāvo ca itaresaṃ sabhāvasiddhoti dasseti. Samūhaghanatāya vā dubbibhāgatarattā natthi arūpadhammānaṃ visuṃ ārammaṇabhāvoti duviññeyyanānattattā tesaṃyeva saṃsaṭṭhatā. **Amuñcitvā** tadadhīnavuttitāya **gahetabbato** buddhiyā.

83-100. Kāmataṇhā **kāmo** uttarapadalopena yathā rūpabhavo rūpaṃ. Evaṃ sesesupi. **Ārammaṇakaraṇavasenā**ti etena kāmarūpārūpataṇhānaṃ visayabhāvo yathākkamaṃ kāmarūpārūpāvacaratāya kāraṇanti dasseti. Avassañcetamevaṃ sampaṭicchitabbaṃ, aññathā kāmāvacarādibhāvo aparipuṇṇavisayo siyā. Yadi hi ālambitabbadhammavasena bhūmiparicchedo, evaṃ sati anārammaṇānaṃ saṅgaho na siyā. Atha vipākadānavasena, evampi avipākānaṃ saṅgaho na siyā, tasmā ārammaṇakaraṇavasena pariyāpannānaṃ bhūmiparicchedo kātabbo. Evañhi sati kāmāvacarādibhāvo paripuṇṇavisayo siyā. Tenevāha **‘‘evañhi satī’’**tiādi. Apariyāpannānaṃ pana lokato uttiṇṇabhāvena anuttarabhūmitā. **Akāmāvacarāditā nāpajjatī**ti abyāpitadosaṃ pariharati, **kāmāvacarāditā nāpajjatī**ti atibyāpitadosaṃ. Nanu ca imasmiṃ pakkhe kāmataṇhā katamā, kāmāvacaradhammārammaṇā taṇhā, kāmāvacaradhammā katame, kāmataṇhāvisayāti itarītaranissayatā dosoti? Na, avīciādiekādasokāsaninnatāya kiñci taṇhaṃ kāmataṇhābhāvena gahetvā taṃsabhāvāya visayabhāvena kāmāvacaradhammānaṃ upalakkhetabbattā.

Idāni yathāvuttamatthaṃ pāṭhena samatthento **‘‘nikkhepakaṇḍepī’’**tiādimāha. Tattha hi kāmataṇhāya ālambitabbattā kāmadhātupariyāpannadhammā ca kāmabhavasaṅkhāte kāme ogāḷhā hutvā caranti, ñāññatthāti **etthāvacarā**ti vuttanti. Visesatthinā viseso anupayujjatīti imamatthaṃ dassento āha **‘‘lokassa vasena pariyāpannanicchayato’’**ti. Tena lokiyadhammesu pariyāpanna-saddassa niruḷhataṃ dasseti bhagavato taduccāraṇānantaraṃ vineyyānaṃ tadatthapaṭipattito. Paricchedakāpekkhā paricchinnatāti **‘‘paricchedakārikāya taṇhāyā’’**ti vuttaṃ. Sā hi dhammānaṃ kāmāvacarādibhāvaṃ paricchindati. **Pari**-saddo cettha ‘‘upādinnā’’tiādīsu upa-saddo viya sasādhanaṃ kiriyaṃ dīpetīti ayamattho vuttoti daṭṭhabbaṃ.

Niyyānakaraṇasīlā **niyyānikā** yathā ‘‘apūpabhakkhanasīlo āpūpiko’’ti, niyyānasīlā eva vā. Rāgadosamohāva gahitāti ñāyati, itarathā pahānekaṭṭhatāvacanaṃ nippayojanaṃ siyā. ‘‘Raṇohatā na jotanti, candasūriyā satārakā’’tiādīsu raṇa-saddassa reṇupariyāyatā daṭṭhabbā. Sampahārapariyāyattā yuddha-saddassa sampahāro ca paharitabbādhāroti akusalasenāva ‘‘saraṇā’’ti vuttā. **Dukkhādīna**nti phalabhūtānaṃ dukkhavighātaupāyāsapariḷāhānaṃ sabhāgabhūtāya ca micchāpaṭipadāya. **Tannibbattakasabhāvānaṃ akusalāna**nti etena sabbesampi akusalānaṃ saraṇataṃ dasseti.

Abhidhammadukamātikāpadavaṇṇanā niṭṭhitā.

Suttantikadukamātikāpadavaṇṇanā

101-108. **Vijjāsabhāgatāya**, na saṅkappādayo viya vijjāya upakārakabhāvato. **‘‘Abhejjaṃ…pe… ruhatī’’**ti ubhayampi anavasesappahānameva sandhāya vuttaṃ. Kiñcāpi hi heṭṭhimamaggehipi pahīyamānā kilesā tena tena odhinā anavasesameva pahīyanti, ye pana avasiṭṭhā bhinditabbā, te lobhādikilesabhāvasāmaññato puna viruḷhā viya honti. Arahattamagge pana uppanne na evaṃ avasiṭṭhābhāvato. **Tadupacārena** nissayavohārena. Kusalehi tāpetabbāti vā **tapaniyā,** tadaṅgādivasena bādhitabbā pahātabbāti attho. **Samānatthāni** adhivacanādīnaṃ saṅkhādibhāvato. ‘‘Sabbeva dhammā adhivacanapathā’’tiādinā adhivacanādīnaṃ visayabhāve na koci dhammo vajjito, vacanabhāvo eva ca adhivacanādīnaṃ vakkhamānena nayena yujjatīti adhippāyenāha **‘‘sabbañca vacanaṃ adhivacanādibhāvaṃ bhajatī’’**ti.

109-118. Aññaṃ anapekkhitvā sayameva attano nāmakaraṇasabhāvo nāmakaraṇaṭṭhoti, tena arūpadhammānaṃ viya opapātikanāmatāya pathavīādīnampi nāmabhāvo siyāti āsaṅkāya nivattanatthaṃ **‘‘nāmantarānāpajjanato’’**ti āha. Na hi vinā pathavīādināmenapi rūpadhammā viya kesādināmehi vinā vedanādināmehi aññena nāmena arūpadhammā piṇḍākārato voharīyantīti. Yaṃ pana parassa nāmaṃ karoti, tassa aññāpekkhaṃ nāmakaraṇanti nāmakaraṇasabhāvatā natthīti sāmaññanāmādikaraṇānaṃ nāmabhāvo nāpajjati. Yassa caññehi nāmaṃ karīyati, tassa nāmakaraṇasabhāvatāya abhāvoyevāti natthi nāmabhāvo. Ye pana anāpannanāmantarā sabhāvasiddhanāmā ca, te vedanādayova nāmaṃ nāmāti dassento **‘‘attanāvā’’**tiādimāha. Phassādīnaṃ ārammaṇābhimukhatā taṃ aggahetvā appavattiyevāti dassetuṃ **‘‘avinābhāvato’’**ti vuttaṃ. **Adhivacanasamphasso** manosamphasso, so nāmamantarena gahetuṃ asakkuṇeyyatāya pākaṭoti nidassanabhāvena vutto. **Ruppanasabhāvenā**ti nidassanamattaṃ daṭṭhabbaṃ. Pakāsakapakāsitabbabhāvenapi hi vināpi nāmena rūpadhammā pākaṭā hontīti. Atha vā pakāsakapakāsitabbabhāvo visayivisayabhāvo cakkhurūpādīnaṃ sabhāvo, so ruppanasabhāve sāmaññe antogadhoti daṭṭhabbaṃ.

119-123. **Ito pubbe parikamma**ntiādinā samāpattivuṭṭhānakusalatā viya samāpattikusalatāpi jhānalābhīnaṃyeva hotīti vuttaṃ viya dissati. ‘‘Itaresampi anussavavasena samāpattīnaṃ appanāparicchedapaññā labbhatī’’ti vadanti. ‘‘Evaṃ sīlavisodhanādinā samāpattiṃ appetīti jānanakapaññā saha parikammena appanāparicchedajānanakapaññā’’ti keci. **Vuṭṭhāne kusalabhāvo** vuṭṭhānavasitā. **Pubbe**ti samāpajjanato pubbe.

124-134. Sobhane rato surato, tassa bhāvo soraccanti āha **‘‘sobhanakammaratatā’’**ti. Suṭṭhu vā orato virato sorato, tassa bhāvo soraccanti. Ayaṃ panattho aṭṭhakathāyaṃ vutto eva. **Appaṭisaṅkhānaṃ** moho. **Kusalabhāvanā** bodhipakkhiyadhammānaṃ vaḍḍhanā. **Saññāṇaṃ** upalakkhaṇaṃ. **Saviggahaṃ** sabimbakaṃ. **Upalakkhetabbākāraṃ** dhammajātaṃ, ārammaṇaṃ vā. **Avikkhepo**ti cittavikkhepapaṭipakkho. Ujuvipaccanīkatāya hi pahānavuṭṭhānena ca avikkhepo vikkhepaṃ paṭikkhipati, pavattituṃ na detīti.

135-142. **Kāraṇasīlaṃ** lokiyaṃ. **Phalasīlaṃ** lokuttaraṃ tena sijjhatīti katvā, lokiyassapi vā sīlassa kāraṇaphalabhāvo pubbāparabhāvena daṭṭhabbo. **Sampannasamudāyassa** paripuṇṇasamūhassa. **Akusalā sīlā** akusalā samācārā. **Sīlasampadā** sīlasampatti sīlaguṇāti attho. **Sahottappaṃ ñāṇa**nti ottappassa ñāṇappadhānataṃ āha, na pana ñāṇassa ottappasahitatāmattaṃ. Na hi ottapparahitaṃ ñāṇaṃ atthīti. **Adhimuttatā** abhirativasena nirāsaṅkāpavatti. **Nissaṭatā** visaṃyuttatā. Ettha ca adhimuttatānissaṭatāvacanehi tadubhayapariyāyā dve vimuttiyo ekasesanayena idha ‘‘vimuttī’’ti vuttāti dasseti. Tathā hi vuttaṃ ‘‘cittassa ca adhimutti nibbānañcā’’ti. Uppajjati etenāti uppādo, na uppādoti **anuppādo,** tabbhūte anuppādapariyosāne vimokkhante anuppādassa ariyamaggassa kilesānaṃ vā anuppajjanassa pariyosāneti ṭhānaphalehi ariyaphalameva upalakkhīyatīti daṭṭhabbaṃ.

Mātikāpadavaṇṇanā niṭṭhitā.

Kāmāvacarakusalapadabhājanīyavaṇṇanā

1. **Appetu**nti nigametuṃ. ‘‘Padabhājanīyaṃ na vutta’’nti padabhājanīyāvacanena appanāvarodhaṃ sādhetvā padabhājanīyāvacanassa kāraṇaṃ vadanto **‘‘sarūpenā’’**tiādimāha. Tattha ‘‘phasso hotī’’tiādīsu hoti-saddo atthi-saddena anānatthoti adhippāyena vuttaṃ **‘‘dutiyena hoti-saddenā’’**ti. Pubbe aṭṭhakathādhippāyena vatvā yathāvuttassa pāḷippadesassa appanāvarodho samatthitoti attano adhippāyaṃ dassento **‘‘saṅkhepenā’’**tiādimāha.

Ñātuṃ icchitoti lakkhaṇassa pucchāvisayataṃ dassetuṃ vuttaṃ. **Yena kenacī**ti dassanādivisesayuttena, itarena vā. Avatthāviseso hi ñāṇassa dassanatulanatīraṇāni. **‘‘Adiṭṭhata’’**ntiādīsu āhāti yojetabbaṃ, sabbattha ca lakkhaṇassāti. Tañhettha adhikatanti. **Adiṭṭhaṃ jotīyati etāyā**ti etena diṭṭhaṃ saṃsandati etāyāti diṭṭhasaṃsandanā. Vimatiṃ chindati etāyāti vimaticchedanāti etāsampi saddattho nayato dassito, atthato pana sabbāpi tathāpavattaṃ vacanaṃ, taduppādako vā cittuppādoti veditabbaṃ.

Aññamaññato pabhijjatīti pabhedo, viseso, tena **pabhedena. Dhammānaṃ desana**nti kiñcāpi samayabhūmijātiārammaṇasabhāvādivasena anavasesappabhedapariggahato niddesadesanāva vattuṃ yuttā, tathāpi kusalādimātikāpadasaṅgahitavisesoyeva idha pabhedoti adhippetoti vuttaṃ **‘‘pabheda…pe… desanaṃ āhā’’**ti. Tenevāha **aṭṭhakathāyaṃ** ‘‘kusala…pe… dīpetvāti phasso hoti…pe… avikkhepo hotī’’ti (dha. sa. aṭṭha. dhammuddesavāra phassapañcamakarāsivaṇṇanā). ‘‘Phasso phusanā’’tiādinā ca pabhedavantova sātisayaṃ niddiṭṭhā, na pana mātikāyaṃ vuttappabhedoti pabhedavantadassanaṃ niddeso. **Idaṃ vuttaṃ hotī**tiādinā ‘‘pabhede…pe… dassanattha’’nti imassa vākyassa piṇḍatthamāha. Yadi dhammā eva pucchitabbā vissajjetabbā ca, kasmā kusalāti pabhedavacananti āha **‘‘te panā’’**tiādi. Na hi pabhedehi vinā pabhedavanto atthīti. ‘‘Ime dhammā kusalā’’ti etena ‘‘phasso hotī’’ti, ‘‘phasso phusanā’’ti ca ādinā uddiṭṭhaniddiṭṭhānaṃ dhammānaṃ kusalabhāvo vissajjito hotīti iminā adhippāyena **‘‘ime dhammā kusalāti vissajjanepī’’**ti āha. **Imasmiñhī**ti **hi-**saddo kāraṇattho. Tena yasmā dhammāva desetabbā, te ca kusalā…pe… bhedā desetabbā, tasmāti evaṃ vā yojanā. **Dhammānamevā**ti avadhāraṇaphalaṃ dasseti **‘‘avohāradesanāto’’**ti. **Atthānañcā**ti **ca-**saddena ‘‘phasso phusanā’’ti evamādisabhāvaniruttiṃ yathāvuttadhammādiñāṇañca saṅgaṇhāti. ‘‘Iti evaṃ ayaṃ pavattetabbo nivattetabbo cā’’ti tathā tathā vidhetabbabhāvo itikattabbatā, tāya yutto **iti…pe… yutto**, tassa vidhetabbassāti attho, **visesanattā** pabhedassāti adhippāyo.

Itikattabbatāyuttassa visesitabbattā **uddeso dhammappadhāno,** tasmā tattha dhammassa visesitabbattā ‘‘kusalā dhammā’’ti ayaṃ padānukkamo kato. **Pucchā saṃsayitappadhānā** anicchitanicchayanāya pavattetabbattā. Tena sabbadhammesu samugghāṭitavicikicchānusayānampi pucchā desetabbapuggalagatasaṃsayāpattiṃ attani āropetvā saṃsayāpannehi viya pavattīyatīti dasseti. Kāmāvacarādibhedo viya kusalādibhāvena kusalādibhedo dhammabhāvena niyatoti dhammāti vutte nicchayābhāvato ‘‘kusalā nu kho akusalā nu kho’’tiādinā saṃsayo hotīti āha **‘‘kusalādibhedo pana saṃsayito’’**ti. Dhammabhāvo pana kusalādīsu ekantikattā nicchitoyevāti vuttaṃ **‘‘na ca dhammabhāvo saṃsayito’’**ti. Tena saṃsayito nicchetabbabhāvena padhāno ettha kusalabhāvo, na tathā dhammabhāvoti dhammā kusalāti vuttanti dasseti.

Cittuppādasamayeti cittassa uppajjanasamaye. ‘‘Atha vijjamāne’’ti ettha atha-saddassa atthamāha **‘‘pacchā’’**ti. Bhojanagamanādīhi samayekadesanānattaṃ dassetvā avasesanānattaṃ dassetuṃ **‘‘samavāyādī’’**ti vuttaṃ. **Visesitā**ti etena ‘‘niyamitā’’ti padassa atthaṃ vivarati, tasmā yathāvuttacittavisesitabbato samayatoti attho. **Yathādhippetāna**nti kāmāvacarādivisesayuttānaṃ. ‘‘Tasmiṃ samaye’’ti cittuppattiyā visesitabbopi samayo yena cittena uppajjamānena visesīyati, tasseva cittassa ‘‘yasmiṃ samaye’’ti ettha sayaṃ visesanabhāvaṃ āpajjati. Tathā ‘‘tasmiṃ samaye’’ti ettha visesanabhūtaṃ cittaṃ attanā visesitabbasamayassa upakāratthaṃ ‘‘yasmiṃ samaye…pe… citta’’nti visesitabbabhāvaṃ āpajjati. Upakāroti ca aññamaññaṃ avacchedakāvacchinditabbabhāvoti daṭṭhabbaṃ. Purimadhammānaṃ bhaṅgasamakālaṃ, bhaṅgānantarameva vā pacchimadhammānaṃ uppatti **purimapacchimānaṃ nirantaratā** kenaci anantaritatā. Yāya bhāvapakkhassa balavabhāvena paṭicchādito viya hutvā abhāvapakkho na paññāyatīti tadevetanti gahaṇavasena pacurajano vipariyesito, soyamattho alātacakkena supākaṭo hoti. Tenevāha **‘‘ekībhūtānamivā’’**ti. Ekasamūhavasena ekībhūtānamiva pavatti **samūhaghanatā,** dubbiññeyyakiccabhedavasena ekībhūtānamiva pavatti **kiccaghanatā**ti yojanā. Ettha ca paccayapaccayuppannabhāvena pavattamānānaṃ anekesaṃ dhammānaṃ kālasabhāvabyāpārārammaṇehi dubbiññeyyabhedatāya ekībhūtānamiva gahetabbatā yathākkamaṃ santatighanatādayoti daṭṭhabbaṃ.

Sahakārīkāraṇasannijjhaṃ sametīti **samayo,** samavetīti atthoti **samaya-**saddassa samavāyatthataṃ dassento **‘‘paccayasāmaggi’’**nti āha. Sameti samāgacchati ettha maggabrahmacariyaṃ tadādhārapuggalehīti **samayo,** khaṇo. Samenti ettha, etena vā, samāgacchanti dhammā sahajātadhammehi uppādādīhi vāti **samayo,** kālo. Dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ karaṇaṃ viya ca parikappanāmattasiddhena rūpena voharīyatīti. Samaṃ, saha vā avayavānaṃ ayanaṃ pavatti avaṭṭhānanti **samayo,** samūho yathā ‘‘samudāyo’’ti. Avayavasahāvaṭṭhānameva hi samūho. Paccayantarasamāgame eti phalaṃ etasmā uppajjati pavattati cāti **samayo,** hetu yathā ‘‘samudayo’’ti. Sameti sambandho eti savisaye pavattati, sambandhā vā ayanti etenāti **samayo,** diṭṭhi. Diṭṭhisaṃyojanena hi sattā ativiya bajjhantīti. Samayanaṃ saṅgati samodhānanti **samayo,** paṭilābho. Samassa nirodhassa yānaṃ, sammā vā yānaṃ apagamo appavattīti **samayo,** pahānaṃ. Abhimukhabhāvena sammā etabbo abhisametabbo adhigantabboti aviparīto sabhāvo **abhisamayo**. Abhimukhabhāvena sammā vā eti gacchati bujjhatīti **abhisamayo,** avirādhetvā dhammānaṃ aviparītasabhāvāvabodho. Ettha ca upasaggānaṃ jotakamattattā tassa tassa atthassa vācako **samaya-**saddo evāti saupasaggopi vutto. **Tānevā**ti pīḷanādīneva. **Vipphārikatā** seribhāvena kiriyāsu ussāhanaparinipphanno.

Kesucīti akusalavipākādīsu. Khaṇassa asambhavo tena vinābhāvoti āha **‘‘nanū’’**tiādi. **Dhammenevā**ti visesantararahitena. Taṃyeva hi avadhāraṇena nivattitaṃ visesaṃ dasseti **‘‘na tassa pavattitthā’’**tiādinā. **Yathā vā tathā vā**ti kālena loko pavattati nivattatīti vā kālo nāma bhāvo vattanalakkhaṇo bhāvānaṃ pavattiokāsadāyakoti vā yena tena pakārena. Idha uttamahetuno sambhavo eva natthīti hetuhetusādhāraṇahetūyeva paṭisedheti. **Tappaccayataṃ** anekapaccayataṃ.

Pakatissaravādaggahaṇaṃ nidassanamattaṃ daṭṭhabbaṃ. Pajāpatipurisakālavādādayopi **‘‘ekakāraṇavādo’’**ti. **Vā**-saddena vā tesampi saṅgaho daṭṭhabbo. **Avayava…pe… dāyo vutto** avayavadhammena samudāyassa apadisitabbattā, yathā ‘‘samaṃ cuṇṇaṃ, alaṅkato devadatto’’ti ca. **Anipphādanaṃ** nipphādanābhāvo ahetubhāvo. Nipphādetuṃ asamatthassa pana paccayantarānaṃ sahassepi samāgate nattheva samatthatāti āha **‘‘nipphādanasamatthassā’’**ti. Ettha ca sahakārīkāraṇāyattā phaluppādanā paccayadhammānaṃ aññamaññāpekkhāti vuttāti apekkhā viyāti apekkhā daṭṭhabbā.

Nibyāpāresu abyāvaṭesu. **Ekekasmi**nti aṭṭhakathāyaṃ āmeḍitavacanassa luttaniddiṭṭhataṃ dasseti. Sati ca āmeḍite siddho bahubhāvoti. Andhasataṃ passatīti ca paccattavacanaṃ niddhāraṇe bhummavasena pariṇāmetvā **‘‘andhasate’’**ti āha. Tathā ekekasminti iminā visuṃ asamatthatā jotitāti andhasataṃ passatīti samuditaṃ passatīti atthato ayamattho āpannoti āha **‘‘andhasataṃ sahitaṃ passatīti adhippāyo’’**ti. **Aññathā**ti yathārutavasena atthe gayhamāne. Yasmā **asā…pe… siddho** sivikubbahanādīsu, tasmā nāyamattho sādhetabbo. Idāni tassatthassa supākaṭabhāvena asādhetabbataṃ dassento **‘‘visu’’**ntiādimāha.

Etenupāyenāti yoyaṃ khaṇasaṅkhāto samayo kusaluppattiyā dullabhabhāvaṃ dīpeti. **Attano dullabhatāyā**ti ettha khaṇattho vā samaya-saddo khaṇasaṅkhāto samayoti attho vutto. Etena upāyabhūtena nayabhūtena. **Yojanā kātabbā**ti etthāyaṃ yojanā – **samavāya…pe… vuttiṃ dīpeti** sayaṃ paccayasāmaggibhāvato, samavāyattho vā samaya-saddo samavāyasaṅkhāto samayo. So yāya paccayasāmaggiyā satīti imassa atthassa pakāsanavasena dhammānaṃ anekahetuto vuttiṃ dīpeti. **Kāla…pe… parittataṃ dīpeti** attano atiparittatāya. **Samūha…pe… sahuppattiṃ dīpeti** sayaṃ dhammānaṃ samudāyabhāvato. **Hetu… pe… vuttitaṃ dīpeti** sati eva attani attano phalānaṃ sambhavatoti. Atthapakkhe ca saddapakkhe ca yasmiṃ atiparitte kāle yasmiṃ dhammasamudāye yamhi hetumhi satīti etassa atthassa ñāpanavasena tadādhārāya tadadhīnāya ca kusaladhammappavattiyā duppaṭivijjhataṃ anekesaṃ sahuppattiṃ parādhīnappattiñca dīpetīti.

Daḷhadhammā dhanuggahāti daḷhadhanuno issāsā. **Daḷhadhanu** nāma dvisahassathāmaṃ vuccati. **Dvisahassathāma**nti ca yassa āropitassa jiyābaddho lohasīsādīnaṃ bhāro daṇḍe gahetvā yāva kaṇḍappamāṇā ukkhittassa pathavito muccati. **Sikkhitā**ti dasadvādasavassāni ācariyakule uggahitasippā. **Katahatthā**ti dhanusmiṃ ciṇṇavasībhāvā. Koci sippameva uggaṇhāti, katahattho na hoti, ime pana na tathāti dasseti. **Katupāsanā**ti rājakulādīsu dassitasippā. **Catuddisā ṭhitā assū**ti ekasmiṃyeva padese thambhaṃ vā rukkhaṃ vā yaṃ kiñci ekaṃyeva nissāya catuddisābhimukhā ṭhitā siyunti attho. **Evaṃ vuttajavanapurisassā**ti na evarūpo puriso koci bhūtapubbo aññatra bodhisattena. So hi javanahaṃsakāle evarūpamakāsi. Sutte pana abhūtaparikappanavasena upamāmattaṃ āhaṭaṃ. **Tapparabhāvā**ti tapparabhāvato hetusaṅkhātassa samayassa parāyattavuttidīpane ekantabyāvaṭasabhāvatoti attho. Ye pana ‘‘tapparabhāvo’’ti paṭhanti, tesaṃ paccayāyattavuttidīpanato tapparabhāvo hetusaṅkhātassa samayassa, tasmā tassa parāyattavuttidīpanatā vuttāti yojanā. Samudāyāyattatādīpane tapparo, tadekadesāyattatādīpane tapparo na hotīti āha **‘‘atapparabhāvato’’**ti.

Nanu ca taṃ taṃ upādāya paññatto kālo vohāramattako, so kathaṃ ādhāro tattha vuttadhammānanti āha **‘‘kālopi hī’’**tiādi. Yadi kiriyāya kiriyantaralakkhaṇaṃ bhāvenabhāvalakkhaṇaṃ, kā panettha lakkhaṇakiriyāti āha **‘‘ihāpī’’**tiādi. **Lakkhaṇabhūtabhāvayutto**ti **iti**-saddo hetuattho. Idaṃ vuttaṃ hoti – yasmā sattāsaṅkhātāya lakkhaṇakiriyāya yutto samayo, tasmā tattha bhūminiddesoti.

Uddānatoti yadi saṅkhepatoti attho. Nanu ca avasiṭṭhakilesādayo viya kilesakāmopi assādetabbatāya vatthukāme samavaruddho ñāṇaṃ viya ñeyyeti saṅkhepato ekoyeva kāmo siyāti anuyogaṃ sandhāyāha **‘‘kilesakāmo’’**tiādi. **Sahitassā**ti visayavisayibhāvena avaṭṭhitassa. ‘‘Uddānato dve kāmā’’ti kiñcāpi sabbe kāmā uddiṭṭhā, ‘‘catunnaṃ apāyāna’’ntiādinā pana visayassa visesitattā orambhāgiyakilesabhūto kāmarāgo idha kilesakāmoti gahitoti **‘‘tenā’’**tiādimāha. Codako tassa adhippāyaṃ ajānanto **‘‘nanu cā’’**tiādinā anuyuñjati. Itaro pana **‘‘bahalakilesassā’’**tiādinā attano adhippāyaṃ vivarati.

Kāmāvacaradhammesu vimānakapparukkhādippakāresu parittakusalādīsu vā. Nanu ca ‘‘catunnaṃ apāyāna’’nti visayassa visesitattā rūpārūpadhātuggahaṇassa asambhavoyevāti? Na, ‘‘uddānato dve kāmā’’ti niravasesato kāmānaṃ uddiṭṭhattā. Uddiṭṭhepi hi kāmasamudāye yathā tadekadesova gayhati, taṃ dassetuṃ **‘‘duvidho’’**tiādimāha. **Kāmarāgo** pañcakāmaguṇiko rāgo. **Kāmataṇhā** kāmāvacaradhammavisayā taṇhā. **Nirodhataṇhā** ucchedadiṭṭhisahagato rāgo. **Idhā**ti ekādasavidhe padese. Yadi anavasesappavatti adhippetā, ‘‘duvidhopeso’’ti na vattabbaṃ vatthukāmekadesassa idha appavattanatoti anuyogena yebhuyyabhāvato anavaseso viya anavasesoti vā attho gahetabboti dassento **‘‘vatthukāmopī’’**tiādimāha. Anavasesasadisatā cettha sabhāvabhinnassa kassaci anavasesato. **Evañca katvā**ti kilesakāmavatthukāmānaṃ anavasesaparipuṇṇabhāvena abhilakkhitattāti attho. **Cāsaddassa rassattaṃ kata**nti kāmāvacarasadde hetukattuattho antonītoti dasseti.

Visayeti vatthusmiṃ abhidheyyattheti attho. **Nimittavirahe**ti etena ruḷhīsu kiriyā vibhāgakaraṇāya, na attakiriyāyāti dasseti. **Kusalabhāva**nti jātakabāhitikasuttaabhidhammapariyāyena kathitaṃ kusalattaṃ. **Tassā**ti sukhavipākabhāvassa. **Tassa paccupaṭṭhānataṃ vattukāmatāyā**ti etena ‘‘anavajjasukhavipākalakkhaṇa’’nti ettha sukhasaddo iṭṭhapariyāyo vuttoti dasseti. Saññāpaññākiccaṃ saññāṇakaraṇapaṭivijjhanāni, tadubhayavidhurā ārammaṇūpaladdhi ‘‘vijānātī’’ti iminā vuccatīti āha **‘‘saññā…pe… gahaṇa’’**nti. Nanu ca phassādikiccatopi visiṭṭhakiccaṃ cittanti? Saccametaṃ, so pana viseso na tathā duravabodho, yathā saññāpaññāviññāṇānanti saññāpaññākiccavisiṭṭhalakkhaṇatāya viññāṇalakkhaṇamāha. Anantaradhammānaṃ paguṇabalavabhāvassa kāraṇabhāvena pavattamāno santānaṃ cinoti nāma. Tathāpavatti ca āsevanapaccayabhāvoti āha **‘‘āsevanapaccayabhāvena cinotī’’**ti.

Cittakatamevāti abhisaṅkhāraviññāṇakatameva. **Nānattādīnaṃ vavatthāna**nti ettha vavatthānaṃ paccekaṃ yojetabbaṃ.

Vavatthānaṃ paricchedo asaṅkarabhāvo. Tena ca dhammo nicchito nāma hotīti āha ‘‘**nicchitatā**’’ti. **Liṅganānattādīnī**ti ettha itthipurisasaṇṭhānavasena liṅganānattaṃ. Devamanussatiracchānādivasena itthiliṅgassa puthuttaṃ, tathā purisaliṅgassa. Devādibhede itthiliṅge paccekaṃ nānattakāyatāsaṅkhātassa aññamaññavisadisasabhāvassa desādibhedabhinnassa ca visesassa vasena pabhedo veditabbo. Tathā purisaliṅge. Liṅganibbattakassa vā kammassa yathāvuttanānattādivasena liṅgassa nānattādīni yojetabbāni. Liṅganānattādīsu pavattattā saññādīnaṃ nānattādīni. Tenevāha ‘‘kammanānattādīhi nibbattāni hi tānī’’ti. Apadādinānākaraṇadassanena liṅganānattaṃ dassitaṃ. Tasmiñca dassite saññānānattādayo dassitā evāti āvattati bhavacakkanti dassento āha ‘‘**anāga...pe... ghaṭento**’’ti. Itthiliṅgapurisaliṅgādi viññāṇādhiṭṭhitassa rūpakkhandhassa sannivesaviseso. Saññāsīsena cattāro khandhā vuttā. Vohāravacanena ca pañcannaṃ khandhānaṃ voharitabbabhāvena pavatti dīpitā, yā sā taṇhādiṭṭhiabhinivesahetūti imamatthaṃ dassento ‘‘**liṅgādi...pe... yosānānī**’’ti āha.

‘‘Ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā, sabbete manopubbaṅgamā’’ti (a. ni. 1.56-57), ‘‘manopubbaṅgamā dhammā’’ti (dha. pa. 1, 2) ca evamādivacanato cittahetukaṃ kammanti āha ‘‘**kammañhi cittato nibbatta**’’nti. **Yathāsaṅkhya**nti kammato liṅgaṃ liṅgato saññāti attho. Na purimavikappe viya kammato liṅgasaññā liṅgato liṅgasaññāti ubhayato ubhayappavattidassanavasena. ‘‘Bhedaṃ gacchanti itthāyaṃ purisoti vā’’ti bhedassa visesitattā itthādibhāvena voharitabbabhāvo idha bhedoti ‘‘**itthipurisādivohāraṃ gacchantī**’’ti vuttaṃ. **Addhadvayavasenā**ti atītapaccuppannaddhadvayavasena. Guṇābhibyāpanaṃ kittīti āha ‘‘**patthaṭayasata**’’nti. Kammanānākaraṇena vinā kammanibbattanānākāraṇābhāvato ‘‘**kammajehi...pe... nānākaraṇa**’’nti vuttaṃ. **Avipaccanokāso** aṭṭhānabhūtā, gatikālopi vā. Kāmāvacaraṃ abhisaṅkhāraviññāṇaṃ rūpadhātuyā cakkhuviññāṇādiṃ janetvā anokāsatāya tadārammaṇaṃ ajanentaṃ ettha nidassetabbaṃ. Ekaccacittakaraṇassa adhippetattā cakkhādivekallena cakkhuviññāṇādīnaṃ ajanakaṃ kammaviññāṇaṃ avasesapaccayavikale anogadhaṃ daṭṭhabbaṃ. Tadapi **kālagatipayogādī**ti **ādi**-saddena saṅgahitanti. Ettha ca ‘‘sahakārīkāraṇavikalaṃ vipākassa accantaṃ okāsameva na labhati, itaraṃ vipākekadesassa laddhokāsanti, idametesaṃ nānatta’’nti vadanti, taṃ vipākassa okāsalābhe sati sahāyakāraṇavikalatāva natthīti adhippāyena vuttaṃ.

Bhavatu tāva bhavitvā apagataṃ bhūtāpagataṃ, anubhavitvā apagataṃ pana kathanti āha ‘‘**anubhūtabhūtā**’’tiādi. Tena **anubhūta**-saddena yo attho vuccati, tassa **bhūta**-saddoyeva vācako, na **anu**-saddo, **anu**-saddo pana jotakoti dasseti. Sākhābhaṅgasadisā hi nipātopasaggāti. Kiriyāvisesakattañca upasaggānaṃ anekatthattā dhātusaddānaṃ tehi vattabbavisesassa jotanabhāveneva avacchindananti yattakā dhātusaddena abhidhātabbā atthavisesā, tesaṃ yaṃ sāmaññaṃ aviseso, tassa visese avaṭṭhāpanaṃ tassa tassa visesassa jotanamevāti āha ‘‘**sāmañña...pe... visesīyatī**’’ti. **Anubhūta**-saddo bahulaṃ kammatthe eva dissatīti tassa idha kattuatthavācitaṃ dassetuṃ ‘‘**anubhūtasaddo cā**’’tiādimāha. Satipi sabbesaṃ cittuppādānaṃ savedayitabhāvato ārammaṇānubhavane, savipallāse pana santāne cittābhisaṅkhāravasena pavattito abyākatehi visiṭṭho kusalākusalānaṃ sātisayo visayānubhavanākāroti ayamattho idhādhippetoti dassento ‘‘**vattuṃ adhippāyavasenā**’’ti āha. **Bhūtāpagatabhāvābhidhānādhippāyenā**ti kusalākusalassa ākaḍḍhanupāyamāha.

Uppatitakiccanipphādanato uppatitasadisattā ‘‘**uppatita**’’nti vuttaṃ. **Uppajjituṃ āraddho**ti anāgatassapi tasseva uppannasaddena vuttatāya kāraṇamāha. Ettha ca rajjanādivasena ārammaṇarasānubhavanaṃ sātisayanti akusalañca kusalañca uppajjitvā niruddhatāsāmaññena ‘‘sabbasaṅkhataṃ bhūtāpagata’’nti vuttaṃ. Sammohavinodaniyaṃ pana ‘‘vipākānubhavanavasena tadārammaṇaṃ. Avipakkavipākassa sabbathā avigatattā bhavitvā vigatatāmattavasenakammañca bhūtāpagata’’nti vuttaṃ. Teneva tattha okāsakatuppannanti vipākamevāha. Idha pana kammampīti. Ārammaṇakaraṇavasena bhavati ettha kilesajātanti **bhūmī**ti vuttā upādānakkhandhā. **Aggiāhito viyā**ti bhūmiladdhanti vattabbatāya upāyaṃ dasseti. **Etenā**ti kammaṃ. **Etassā**ti vipāko vuttoti daṭṭhabbaṃ.

Avikkhambhitattāti avinoditattā. **Sabhūmiya**nti sakabhūmiyaṃ. **Vicchinditvā**ti puna uppajjituṃ adatvā. **Khaṇattayekadesagataṃ khaṇattayagatanti vutta**nti yathāvuttassa udāharaṇassa upacārabhāvamāha. Tena uppannā dhammā paccuppannā dhammāti idamettha udāharaṇaṃ yuttanti dasseti. **Padhānenā**ti padhānabhāvena. **Desanāya cittaṃ pubbaṅgama**nti lokiyadhamme desetabbe cittaṃ pubbaṅgamaṃ katvā desanā bhagavatā ucitāti dasseti. **Dhammasabhāvaṃ vā sandhāyā**ti lokiyadhammānaṃ ayaṃ sabhāvo yadidaṃ te cittajeṭṭhakā cittapubbaṅgamā pavattantīti dasseti. Tena tesaṃ tathādesanāya kāraṇamāha, sabbe akusalā dhammā cittavajjāti attho. **Kecī**ti padakārā. **Phassādayopī**ti **pi**-saddena rāgādayo sampiṇḍeti. Kālabhedābhāvepi paccayabhāvena apekkhito dhammo purimanipphanno viya voharīyatīti āha ‘‘**paṭhamaṃ uppanno viyā**’’ti. Anupacaritamevassa pubbaṅgamabhāvaṃ dassetuṃ ‘‘**anantarapaccayamana**’’ntiādi vuttaṃ. ‘‘Khīṇā bhavanettī’’tiādivacanato (dī. ni. 2.155; netti. 114) nettibhūtāya taṇhāya yuttaṃ cittaṃ nāyakanti āha ‘‘**taṇhāsampayuttaṃ vā**’’ti.

‘‘Yaṃ tasmiṃ samaye cetasikaṃ sāta’’nti niddiṭṭhattā somanassavedanā sātasabhāvāti āha ‘‘**sabhāvavasena vutta**’’nti. Nippariyāyena **madhura**-saddo rasavisesapariyāyo, iṭṭhabhāvasāmaññena idha upacārena vuttotiāha ‘‘**madhuraṃ viyā**’’ti. Paramatthato taṇhāvinimutto nandirāgo nandirāgabhāvo vā natthīti ‘‘**na ettha sampayogavasena sahagatabhāvo atthī**’’ti, ‘‘**nandirāgasahagatā**’’ti ca vuccati. Tena viññāyati ‘‘sahagatasaddo taṇhāya nandirāgabhāvaṃ jotetī’’ti. Avatthāvisesavācako vā saha-saddo ‘‘sanidassanā’’tiādīsu viya, sabbāsupi avatthāsu nandirāgasabhāvāvijahanadīpanavasena nandirāgabhāvaṃ gatā nandirāgasahagatāti taṇhā vuttā. Gata-saddassa vā ‘‘diṭṭhigata’’ntiādīsu viya atthantarābhāvato nandirāgasabhāvā taṇhā ‘‘**nandirāgasahagatā**’’ti vuttā, nandirāgasabhāvāti attho. **Idhāpī**ti imissaṃ aṭṭhakathāyaṃ. **Imasmimpi pade**ti ‘‘somanassasahagata’’nti etasmimpi pade. **Ayamevattho**ti saṃsaṭṭho eva. **Yathādassitasaṃsaṭṭhasaddo**ti atthuddhārappasaṅgena pāḷito aṭṭhakathāya āgatasaṃsaṭṭhasaddo. **Sahajāte**ti sahajātatthe.

Kālavisesānapekkho kammasādhano **ābhaṭṭha**-saddo bhāsitapariyāyoti dassento āha ‘‘**abhāsitabbatā anābhaṭṭhatā**’’ti.

Pāḷiyanti imissā paṭhamacittuppādapāḷiyaṃ. **Abhāsitattā evā**ti asaṅkhārikabhāvassa avuttattā eva. Kāraṇapariyāyattā vatthusaddassa paccayabhāvasāmaññato dvārabhūtadhammānampi siyā vatthupariyāyoti āha **‘‘dvāraṃ vatthūti vutta’’**nti. Tena vatthu viya vatthūti dasseti. Manodvārabhūtā dhammā yebhuyyena hadayavatthunā saha carantīti **dvārena...pe... hadayavatthu vutta**nti āha yathā ‘‘kuntā pacarantī’’ti. **Sakiccabhāvenā**ti attano kiccabhāvena, kiccasahitatāya vā. **Aññāsādhāraṇo**ti **sa-**saddassa atthamāha. Sako hi raso sarasoti.

Anantaracittahetukattā cittassa ekasamuṭṭhānatā vuttā, sahajātacittaphassahetukattā cetasikānaṃ dvisamuṭṭhānatā. ‘‘Cittasamuṭṭhānā dhammā, phuṭṭho bhikkhave vedeti, phuṭṭho sañjānāti, phuṭṭho cetetī’’ti (saṃ. ni. 4.93) hi vuttaṃ.

Sukhumarajādirūpanti aṇutajjārirūpamāha. Paramāṇurūpe pana vattabbameva natthi. **Vatthuparittatāyā**ti etena anekakalāpagatāni bahūniyeva rūpāyatanāni samuditāni saṃhaccakāritāya sivikubbahanañāyena cakkhuviññāṇassa ārammaṇapaccayo, na ekaṃ katipayāni vāti dasseti. Nanu ca evaṃ sante cakkhuviññāṇaṃ samudāyārammaṇaṃ āpajjatīti? Nāpajjati samudāyasseva abhāvato. Na hi paramatthato samudāyo nāma koci atthi. Vaṇṇāyatanameva hi yattakaṃ yogyadese avaṭṭhitaṃ, sati paccayantarasamāyoge tattakaṃ yathāvuttena ñāyena cakkhuviññāṇassa ārammaṇapaccayo hoti avikappakattā tassa. Tadabhinihaṭaṃ pana manoviññāṇaṃ anekakkhattuṃ uppajjamānaṃ purimasiddhakappanāvasena samūhākārena saṇṭhānādiākārena ca pavattatīti kiṃ cakkhuviññāṇassa ekaṃ vaṇṇāyatanaṃ ārammaṇaṃ, udāhu anekānīti na codetabbametaṃ. Na hi paccakkhavisaye yuttimagganā yuttā. Kiñca bhiyyo accharāsaṅghātakkhaṇena anekakoṭisaṅkhāya cittuppattiyā pavattanato cittassa lahuparivattitāya samānepi ghaṭasarāvādivaṇṇānaṃ yogyadesāvaṭṭhāne purimamanasikārānurūpaṃ ‘‘ghaṭo’’ti vā ‘‘sarāvo’’ti vā paṭhamaṃ tāva eko manoviññāṇasantānena paricchijjati, pacchā itaro cakkhuviññāṇavīthiyā byavahitenāti avisesavidutāya pana ghaṭasarāvādibuddhiyā abhedāpattiparikappanāti. Īdisīpettha codanā acodanāti daṭṭhabbā. **Khaṇaparittatāyā**ti pabandhakkhaṇassa ittaratāya. Pabandhavasena hi paccekaṃ rūpārūpadhammā virodhiavirodhipaccayasamāyoge lahuṃ dandhañca nirujjhanato parittakālā dīghakālā ca honti, sabhāvalakkhaṇavasena pana ekaparicchedā evāti. Yathā ca rūpāyatanaṃ, evaṃ itarānipi. Saddādayopi hi vatthuparittatādibhāvena labbhantīti. **Accāsannāditāyā**ti **ādi-**saddena anāvajjanaṃ kenaci paṭicchannatāti evamādiṃ saṅgaṇhāti. Visayidhammaṃ visesato sinoti bandhatīti visayoti anaññatthabhāvāpekkho visayoti āha **‘‘visayo anaññatthabhāvenā’’**ti. Na hi cakkhuviññāṇādayo rūpāyatanādito aññasmiṃ ārammaṇe pavattantīti. Gāvo caranti etthāti gocaro, gocaro viyāti gocaroti sambahulacāritāpekkho gocaroti āha **‘‘gocaro tattha caraṇenā’’**ti. Bahulañhi cakkhuviññāṇādīhi rūpādayo gayhanti, na tathā manoviññāṇenāti. **Tesa**nti manoviññāṇena gayhamānānaṃ rūpāyatanādīnaṃ. ‘‘Vacanassa anupapattito’’ti kasmā vuttaṃ, nanu pañcadvāre pavattamanoviññāṇadhātuṃ sandhāya tesaṃ gocaravisayaṃ paccanubhotīti vacanaṃ upapajjatiyevāti? Na, niyamābhāvato. Na hi pañcadvārābhinihaṭaṃyeva mano idha ‘‘mano’’ti vuttanti niyamahetu atthīti, etaṃyeva vā codanaṃ manasi katvā dibbacakkhuñāṇādiggahaṇaṃ kataṃ. **Evaṃvaṇṇo**tiādivacanato pubbenivāsaatītānāgataṃsañāṇādayopi idha sambhavanti. **Itarathā**ti rūpaṃ saddantiādinā.

Bhojana ...pe... **ussāhādīhī**ti idaṃ yāya kammaññatāya rūpakāyassa kallatā hoti, tassā paccayanidassanaṃ. Bhojane hi sammāpariṇate sappāye ca utubhojane sammupayutte sammāpayogasaṅkhāte kāyikacetasikavīriye ca samāraddhe lahutādisabbhāvena kāyo kammakkhamo hoti sabbakiriyānukūloti. Atha vā **bhojana...pe... ussāhādīhī**ti idaṃ kāyassa kalyatāya viya upaddutatāyapi kāraṇavacanaṃ. Visamabhojanāpariṇāmādito hi kāyassa upaddavakarā vātādayo uppajjantīti. **Anuvattantassā**ti padaṃ ‘‘jayaṃ veraṃ pasavatī’’tiādīsu (dha. pa. 201) viya hetuatthavasena veditabbaṃ. Jāgaraṇanimittañhi idha anuvattanaṃ adhippetanti. Atha vā **anuvattantassā**ti idaṃ pakatiyā diṭṭhādivasena āpāthagamanupanissayānaṃ kalyatādinibbattānaṃ kāyikasukhādīnaṃ sambhavadassanaṃ. Kāyakalyatādiṃ ananuvattantassa hi yathāvuttaupanissayābhogābhāvena vuttappakāraṃ āpāthagamanaṃ na siyāti. Yathānubhūte rūpādivisaye cittassa ṭhapanaṃ āvajjanaṃ cittapaṇidahanaṃ. Yathānubhūtena rūpādinā sadisaṃ asadisaṃ sambandhañca sadisāsadisasambandhaṃ, tassa dassanādi sadisāsadisasambandhadassanādi, cittapaṇidahanañca sadisāsadisa...pe... dassanādi ca **citta...pe... dassanādayo** te paccayāti yojetabbaṃ. **Dhātukkhobhādī**ti **ādi-**saddena devatūpasaṃhārādiṃ saṅgaṇhāti. **Taṃsadisatā** diṭṭhasutasadisatā. **Taṃsampayuttatā** diṭṭhasutapaṭibaddhatā. **Kenaci vutte**ti iminā saddhāya anussavanibbattataṃ āha. **Ākāravicāraṇa**nti tesaṃ tesaṃ atthānaṃ upaṭṭhānākāravicāraṇaṃ. **Katthaci** atthe.

Niyamitassāti kusalameva mayā uppādetabbanti evaṃ niyamitassa. Pasādasinehābhāvo dosabahulatāya hotīti **lūkhapuggalā dosabahulā**ti āha.

Āyatanabhāvatoti kāraṇabhāvato.

Vijjamānavatthusminti etena ‘‘vināpi deyyadhammapariccāgena cittuppādamatteneva dānamayaṃ kusalaṃ upacitaṃ hotī’’ti kesañci atidhāvanaṃ nivattitaṃ hotīti.

Dhammasavanassa ghosanaṃ **dhammasavanaghosanaṃ. Tassā**ti ‘‘saddadānaṃ dassāmī’’ti saddavatthūnaṃ ṭhānakaraṇabheriādīnaṃ sasaddappavattikaraṇassa. **Cintanaṃ** tathā tathā cittuppādanaṃ. **Aññatthā**ti suttesu. **Aparatthā**ti abhidhammapadesu. **Apariyāpannā**ti padassa atthavaṇṇanā ‘‘paribhogaraso’’tiādikāya atthavaṇṇanāya parato bahūsu potthakesu likhīyati, yathāṭhāneyeva pana ānetvā vattabbā. Tattha paramatthato avijjamānattā lakkhaṇapaññattiyo aññāyatanattā cha ajjhattikāyatanāni asaṅgahitā dhammāyatanenāti yojetabbaṃ.

‘‘Ekadvārikakammaṃ aññasmiṃ dvāre uppajjatī’’ti kasmā vuttaṃ, nanu rūpādīsu ekārammaṇaṃ cittaṃ yathā na aññārammaṇaṃ hoti cittavisesassa adhippetattā, evaṃ kammavisese adhippete kāyadvārādīsu ekadvārikakammaṃ aññasmiṃ dvāre na uppajjati tattheva pariyositattā, atha kammasāmaññaṃ adhippetaṃ, rūpādīsu ekārammaṇanti idaṃ udāharaṇaṃ na siyāti? Na, asadisabhāvavibhāvanavasena udāhaṭattā, itarathā manoviññāṇabhūtaṃ idaṃ cittaṃ chasupi visayesu pavattanato anibaddhārammaṇanti ārammaṇaṃ sadisūdāharaṇabhāvena vucceyya ārammaṇaṃ viya dvārampi anibaddhanti. Yasmā pana satipi kammānaṃ dvārantaracaraṇe yebhuyyena vuttiyā tabbahulavuttiyā ca dvārakammānaṃ aññamaññaṃ vavatthānaṃ vakkhati, tasmā pāṇātipātādibhāvasāmaññena kammaṃ ekattanayavasena gahetvā tassa vacīdvārādīsu pavattisabbhāvato kammassa anibaddhattāti vuttanti āha **''kāyadvārādīsu ekadvārikakammaṃ aññasmiṃ dvāre na nuppajjatī''**ti. Rūpādīsu pana ekārammaṇaṃ cittaṃ tenevārammaṇena paricchinnanti visiṭṭhameva gahitanti ārammaṇameva nibaddhanti vuttanti cittaviseso eva gahito, na cittasāmaññaṃ. ''Nanu ca rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panā''ti ārammaṇampi aniyameneva vuttanti? Saccametaṃ, tattha pana yaṃ rūpādīsu ekārammaṇaṃ cittaṃ, taṃ tena vinā nappavattati, kammaṃ pana kāyadvārikādibhedaṃ vacīdvārādīsu na nappavattatīti imassa visesassa jotanatthaṃ pāḷiyaṃ ārammaṇameva gahitaṃ, dvāraṃ na gahitanti imamatthaṃ dasseti **''ārammaṇameva nibaddha''**ntiādinā. **Vacīdvāre uppajjamānampi** pāṇātipātādīti attho.

Kāmāvacarakusalaṃ

Kāyakammadvārakathāvaṇṇanā

Kammadvārānantiādinā pakāsetabbassa sarūpaṃ pakāsanupāyañca dasseti. **Niyatarūparūpavasenā**ti dhammasaṅgahe niddiṭṭhaniyatarūparūpavasena. Aññathā kammasamuṭṭhānikakāye hadayavatthupi gahetabbaṃ siyā. Ekasantatipariyāpanno upādinnakakāyo idha gahitoti cakkhāyatanādīti vuttesu eko bhāvo hadayavatthu ca gahitanti na sakkā vattuṃ ''cakkhāyatanādīni jīvitapariyantānī''ti sannivesassa vibhāvitattā.

Vipphandamānavaṇṇaggahaṇānantaraṃ viññattiggahaṇassa icchitattā calanākārāva vāyodhātu viññattivikārasahitāti kadāci āsaṅkeyyāti tannivattanatthaṃ **''paṭhamajavanasamuṭṭhitā''**ti āha. **Desantaruppattihetubhāvena cāletu**nti etena desantaruppatti calanaṃ, taṃnimitte ca kattubhāvo upacaritoti dasseti, aññathā khaṇikatā abyāpāratā ca dhammānaṃ na sambhaveyyāti. **Tadabhimukhabhāvavikāravatī**ti taṃdisamabhimukho tadabhimukho, tassa bhāvo tadabhimukhabhāvo, so eva vikāro, taṃsamaṅginī vāyodhātu tadabhimukhabhāvavikāravatī. Idāni tadabhimukhabhāvavikā rassa viññattibhāvaṃ dassento āha **''adhippāyasahabhāvī''**tiādi. **Evañca katvā**tiādinā imissā atthavaṇṇanāya laddhaguṇaṃ dasseti. Tattha **āvajjanassā**ti manodvārāvajjanassa. **Yato bāttiṃsā**tiādinā tassa viññattisamuṭṭhāpakatā na sakkā paṭisedhetunti dasseti.

Paccayo bhavituṃ samatthoti etena yathāvuttavāyodhātuyā thambhanacalanasaṅkhātakiccanipphādane tassa ākāravisesassa sahakārīkāraṇabhāvamāha. Anidassanasappaṭighatādayo viya mahābhūtānaṃ avatthāvisesamattaṃ so ākāravisesoti paramatthato na kiñci hotīti **''paramatthato abhāvaṃ dassetī''**ti āha. Paramatthato cittasamuṭṭhānabhāvo paṭisedhito. Kammasamuṭṭhānādibhāvassa pana sambhavoyeva natthīti yathāvuttavikārassa paramatthato sabbhāve nakutocisamuṭṭhitattā appaccayattaṃ āpannaṃ. Na hi rūpaṃ appaccayaṃ atthi, appaccayatte ca sati niccabhāvo āpajjati, na ca nibbānavajjo attho sabhāvadhammo nicco atthi. **Cittasamuṭṭhānabhāvo viyā**ti viññattiyā cittasamuṭṭhānaupādārūpabhāvo upacārasiddhoti dasseti.

Viññattiyā karaṇabhūtāya. **Yaṃ karaṇa**nti yaṃ cittakiriyaṃ cittabyāpāraṃ. **Viññattiyā viññātatta**nti idamesa kāretīti yadetaṃ adhippāyavibhāvanaṃ, etaṃ viññattivikārarahitesu rukkhacalanādīsu na diṭṭhaṃ, hatthacalanādīsu pana diṭṭhaṃ, tasmā vipphandamānavaṇṇavinimutto koci vikāro atthi kāyikakaraṇasaṅkhātassa adhippāyassa ñāpakoti viññāyati. Ñāpako ca hetu ñāpetabbamatthaṃ sayaṃ ñātoyeva ñāpeti, na sabbhāvamattenāti vaṇṇaggahaṇānantaraṃ vikāraggahaṇampi viññāyati. Tathā hi visayabhāvamāpanno eva saddo atthaṃ pakāseti, netaro. Tenevāha **''na hi viññattī''**tiādi. Yadi pana cittajarūpānaṃ calanākāro viññatti, cakkhuviññāṇassa vipphandamānavaṇṇārammaṇattā tenapi sā gahitā siyāti āsaṅkāya nivattanatthaṃ āha **''cakkhuviññāṇassā''**tiādi.

Tālapaṇṇādirūpānītiādināpi viññattiyā viññātabbataṃ manoviññāṇeneva ca viññātabbataṃ dasseti. Sañjānāti etenāti saññāṇaṃ, tassa udakādino saññāṇaṃ taṃsaññāṇaṃ, tassa ākāro taṃsaññāṇākāro, udakādisahacārippakāro ca so taṃsaññāṇākāro cāti **udakā…pe… kāro,** taṃ **gahetvā** jānitvā. **Tadākārassā**ti udakādiñāpanākārassa. Yadi yathāvuttavikāraggahaṇaṃyeva kāraṇaṃ adhippāyaggahaṇassa, atha kasmā aggahitasaṅketassa adhippāyaggahaṇaṃ na hotīti? Na kevalaṃ vikāraggahaṇameva adhippāyaggahaṇassa kāraṇaṃ, kiñcarahīti āha **''etassa panā''**tiādi.

Atha panātiādinā viññattiyā anumānena gahetabbataṃ dasseti. **Sādhippāya…pe… nantara**nti adhippāyasahitavikārena sahajātavaṇṇāyatanaggahaṇasaṅkhātassa cakkhudvārikaviññāṇasantānassa anantaraṃ. **Adhippāyaggahaṇassā**ti adhippāyavavatthāpakassa tatiyavāre javanassa. **Adhippāyasahabhū vikārābhāve abhāvato**ti etena yathāvuttavikāraṃ adhippāyaggahaṇena anuminoti. **Evaṃ satī**tiādinā yathānumitamatthaṃ nigamanavasena dasseti. Tattha **udakādiggahaṇenevā**ti tālapaṇṇādīnaṃ vaṇṇaggahaṇānantarena purimasiddhasambandhānuggahitena udakādīnaṃ tattha atthibhāvavijānaneneva. Yathā tālapaṇṇādīnaṃ udakādisahacārippakārataṃ saññāṇākāro viññātoyeva hoti nānantariyakattā, evaṃ vipphandamānavaṇṇaggahaṇānantarena purimasiddhasambandhānuggahitena gantukāmatādiadhippāyavijānaneneva viññatti viññātā hoti tadabhāve abhāvatoti upamāyojanā.

Sabhāvabhūtanti anvatthabhūtaṃ. **Dvidhā**ti viññāpanato viññeyyato ca. Kāyaviññattiyā tathāpavattamānāya cetanāsaṅkhātassa kammassa kāyakammabhāvo nipphajjati tāya upalakkhitabbattā, na pana catuvīsatiyā paccayesu kenaci paccayabhāvatoti dassento **‘‘tasmiṃ dvāre siddhā’’**tiādimāha. Tena vacīdvāruppannāpi pāṇātipātādayo saṅgahitāti tesaṃ saṅgahitabhāvaṃ dasseti. Atha vā kāyadvāruppannāya kāyakammabhūtāya cetanāya vasena **‘‘tena dvārena viññātabbabhāvato’’**ti vuttaṃ, tassāyeva dvārantaruppannāya vasena **‘‘tena dvārena nāmalābhato’’**ti. Manodvārāvajjanassapi viññattisamuṭṭhāpakabhāvo nicchitoti **‘‘ekādasannaṃ kiriyacittāna’’**nti āha.

Dvārantaracārinoti dvārantarabhāvena pavattanakā. **Dvārasambhedā**ti dvārānaṃ saṅkaraṇato. Dvārānañhi dvārantarabhāvappattiyā sati kāyadvārassa vacīdvārādibhāvo, vacīdvārassa ca kāyadvārādibhāvo āpajjatīti taṃtaṃdvāruppannakammānampi saṅkaro siyā. Tenāha **‘‘kammasambhedopī’’**ti. Evaṃ sati kāyakammaṃ…pe… vavatthānaṃ na siyā. Yadi kammāni kammantaracārīni honti, kāyakammādikassa vacīkammādikabhāvāpattito ‘‘kammasambhedā dvārasambhedopī’’ti kāyakammaṃ kāyakammadvāranti aññamaññavavatthānaṃ na siyāti imamatthamāha **‘‘kammānampi kammantaracaraṇe eseva nayo’’**ti. Kammantaracaraṇaṃ kammantarūpalakkhaṇatā. Tenevāha **‘‘dvārabhāvenā’’**ti. **Dvārantaracaraṇaṃ** dvārantaruppatti. **Dvāre**ti attano dvāre. **Aññasmi**nti dvārantare. **Kammānī**ti taṃtaṃdvārikakammāni. **Aññānī**ti aññadvārikakammāni. **Dvāre dvārāni na carantī**ti dvārantarabhāvena nappavattanti, dvārantaraṃ vā na saṅkamanti. Kiñcāpi viññattiyā catuvīsatiyā paccayesu yena kenaci paccayena cetanāya paccayabhāvo natthi, tathā pana viññattiyā pavattamānāya eva pāṇātipātādi hoti, nāññathāti siyā viññattiyā hetubhāvo cetanāyāti vuttaṃ **‘‘dvārehi kāraṇabhūtehī’’**ti. Kāyakammaṃ vacīkammanti kammavavatthānasseva vā kāraṇabhāvaṃ sandhāya **‘‘dvārehi kāraṇabhūtehī’’**ti vuttaṃ. Yadipi ‘‘dvārehi kammānī’’ti vuttaṃ, ‘‘aññamaññaṃ vavatthitā’’ti pana vuttattā kammehipi dvārāni vavatthitānīti ayamatthopi siddhoyevāti dassetuṃ **‘‘na kevala’’**ntiādi vuttaṃ. **Advāracārīhī**ti dvārānaṃ sayaṃ vavatthitabhāvamāha, na pana avavatthānaṃ, vavatthānamevāti adhippāyo. Idāni taṃ vavatthānaṃ vibhāveti **kammānapekkhā**tiādinā. Tattha samayaniyamitena cittena samayo viya dvāraniyamitehi kammehi dvārāni niyamitānīti ayaṃ saṅkhepattho.

Evaṃsabhāvattāti dvārabhūtehi kāyādīhi upalakkhaṇīyasabhāvattā. **Āṇatti…pe… mānassā**ti kāyavacīkammānaṃ vacīkāyaviññattīhi pakāsetabbataṃ āha. **Kāyādīhī**ti kāyavacīviññattīhi. **Tasmā**ti yasmā dvārantare carantānipi kammāni sakena dvārena upalakkhitāneva caranti, tasmā. **Nāpi kammaṃ dvārassā**ti yasmiṃ dvārantare kammaṃ carati, tassa dvārassa anattaniyassa. **Taṃtaṃdvāramevā**ti sakadvārameva. **Kammassā**ti sakasakakammassa. Yadi kammehi dvārāni vavatthitāni, ‘‘kammassa anibaddhattā’’ti idaṃ kathaṃ nīyatīti āha **‘‘pubbe panā’’**tiādi.

Sāti viññatti. **Tassā**ti kammassa. **Kenaci pakārenā**ti catuvīsatiyā paccayappakāresu kenaci pakārena. **Taṃsahajātā**ti etena kāyaviññattiyā sabbhāveyeva kāyakammassa sabbhāvo, nāññathāti pariyāyena viññattiyā kammassa kāraṇabhāvaṃ vibhāveti. Tenevāha **‘‘uppattiṭṭhānabhāvena vuttā’’**ti. **Yathāvuttaniyamenā**tiādinā kammassa uppattiṭṭhānabhāve byabhicārābhāvamāha. Tattha **yathāvuttaniyamenā**ti aṭṭhakathāyaṃ vuttappakārena vavatthānayuttisaṅkhātena niyamena. **Dvāracaraṇe**ti aññadvāracaraṇe.

Kāyakammadvārakathāvaṇṇanā niṭṭhitā.

Vacīkammadvārakathāvaṇṇanā

Catūhi aṅgehīti ettha ‘‘subhāsitaṃyeva bhāsati, no dubbhāsitaṃ. Dhammaṃyeva, piyaṃyeva, saccaṃyeva bhāsati, no alika’’nti (saṃ. ni. 1.213; su. ni. subhāsitasutta) yāni aṅgāni sutte vuttāni, tesaṃ cetanāsabhāvaṃ dassetuṃ **‘‘subhāsitabhāsanā’’**tiādi vuttaṃ. **Tathāpavattā**ti subhāsitabhāsanādibhāvena pavattā. **Saha sambhūtattā**ti saheva uppannattā. Na hi vacīviññatti saddarahitā atthi. Tathā hi **‘‘yā tāya vācāya viññattī’’**ti vuttaṃ. ‘‘Vācāgirā byapatho’’tiādinā (dha. sa. 636) nātisukhumaṃyeva saddavācaṃ vatvā ‘‘yā tāya vācāya viññattī’’ti, tāya saddhiṃ yojetvā vacīviññattiyā vuttattā rūpāyatanaṃ viya vatthuparittatādinā saddāyatanampi anindriyagocaro atthīti ca adhippāyena **‘‘yā tāya…pe… viññāyatī’’**ti āha.

Idāni avisesena cittasamuṭṭhānasaddassa sotaviññāṇārammaṇatā pāḷiyaṃ vuttāti vitakkavipphārasaddo na sotaviññeyyoti mahāaṭṭhakathāvādassa pāḷiyā virodhaṃ dassetuṃ **‘‘cittasamuṭṭhāna’’**ntiādi vuttaṃ. Evaṃ saṅgahakārassa adhippāye ṭhatvā mahāaṭṭhakathāvādassa paṭisedhetabbataṃ dassetvā idāni attano adhippāye ṭhatvā taṃ pariharituṃ **‘‘mahāaṭṭhakathāyaṃ panā’’**tiādimāha. Saṅghaṭṭanākārena pavattānaṃ bhūtānaṃ saddassa nissayabhāvato saṅghaṭṭanena saheva saddo uppajjati. **Tappaccayabhāvo**ti upādinnakaghaṭṭanassa paccayabhāvo. Cittajapathavīdhātuyā upādinnakaghaṭṭane paccayo bhavituṃ samattho cittasamuṭṭhānamahābhūtānaṃ eko ākāraviseso atthi. Tadākārattā hi tesaṃ pathavīdhātu upādinnakaṃ ghaṭṭetīti imamatthaṃ vuttānusārena veditabbattā ‘‘vuttanayeneva veditabbo’’ti vatvā tameva vuttanayaṃ **‘‘tabbikārāna’’**ntiādinā vibhāveti. Tattha aññamaññassa paccayabhāvo tappaccayabhāvo vuttoti attho. **Aññampi sabbaṃ vidhāna**nti ‘‘na cittasamuṭṭhānāti etena paramatthato abhāvaṃ dassetī’’tiādinā attanā vuttavidhānaṃ. Aṭṭhakathāyaṃ pana vuttavidhānaṃ ‘‘heṭṭhā vuttanayeneva veditabba’’nti aṭṭhakathāyaṃ vuttamevāti.

Attano attano paccayuppannassa desantare pāramapariyena uppādanaṃ **desantaruppādanaparamparatā. Laddhāsevanenā**ti laddhapubbābhisaṅkhārena. **Cittenevā**ti paṭhamacitteneva. ‘‘Satta javanāni satta akkharāni nibbattentīti vādaṃ paṭikkhipitvā ekajavanavārapariyāpannāni cittāni ekamakkharaṃ nibbattentī’’ti vadanti. Kiñcāpi paṭhamacittenapi ghaṭṭanā nipphajjati, ekasseva pana bahuso pavattanena atthi koci visesoti purimajavanasamuṭṭhitāhi ghaṭṭanāhi paṭiladdhāsevanena sattamajavanena samuṭṭhitā ghaṭṭanā paribyattamakkharaṃ nibbattetīti upatthambhanaṃ natthīti na sakkā vattuṃ. Laddhābhisaṅkhārena pana paṭhamacittenapi ghaṭṭanā balavatī hotīti aṭṭhakathāyaṃ ‘‘upatthambhanakiccaṃ natthī’’ti vuttaṃ siyā, sabbametaṃ vīmaṃsitvā gahetabbaṃ.

Vacīkammadvārakathāvaṇṇanā niṭṭhitā.

Manokammadvārakathāvaṇṇanā

‘‘Sabbāyapi kāyavacīviññattiyā kāyavacīdvārabhāvo viya sabbassapi cittassa manodvārabhāvo sambhavatī’’ti dassanatthaṃ aṭṭhakathāyaṃ ‘‘ayaṃ nāma mano manodvāraṃ na hotīti na vattabbo’’ti vatvā taṃdvāravantadhammadassanatthaṃ ‘‘ayaṃ nāma cetanā’’tiādi vuttanti āha **‘‘yassa dvāraṃ mano, taṃ dassanatthaṃ vutta’’**nti. Yathā pana tividhacatubbidhakāyavacīkammānaṃ dvārabhāvato kāyakammadvāravacīkammadvārāni vuttāni, evaṃ manokammanti vuttaabhijjhādīnaṃ dvārabhāvato vaṭṭahetubhūtalokiyakusalākusalasampayuttamano eva manokammadvāranti sanniṭṭhānaṃ katanti daṭṭhabbaṃ. Cetanāya attano kiccaṃ āraddhāya sampayuttāpi taṃ taṃ sakiccaṃ ārabhantīti sā ne sakicce pavatteti nāma, tathā pavattentī ca sampayutte ekasmiṃ ārammaṇe avippakiṇṇe karoti byāpāreti cāti vuccati, tathā sampayuttānaṃ yathāvuttaṃ avippakiṇṇakaraṇaṃ sampiṇḍanaṃ āyūhanaṃ byāpārāpādanaṃ byāpāraṇaṃ cetayananti āyūhanacetayanānaṃ nānattaṃ dassento **‘‘phassādidhammehī’’**tiādimāha. **Tathākaraṇa**nti yathā phassādayo sakasakakicce pasutā bhavanti, tathā karaṇaṃ. Teneva yathāvuttena avippakiṇṇabyāpāraṇākārena sampayuttānaṃ karaṇaṃ pavattananti daṭṭhabbaṃ. **Kammakkhayakarattā**ti kammakkhayakaramanassa kammadvārabhāvo na yujjatīti adhippāyo. Yato ‘‘kammapathakathā lokiyā evā’’ti vadanti.

Manokammadvārakathāvaṇṇanā niṭṭhitā.

Kammakathāvaṇṇanā

Samānakālāpi kāraṇaphalakiriyā pubbāparakālā viya vattuṃ yuttāyeva. Seyyathāpi paṭiccasamuppāde ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti dassetuṃ **‘‘atha vā’’**tiādimāha. **Copanakiriya**nti viññattidvayaṃ āha. Tassā hi cittasamuṭṭhānakāyasaddavācāhi kāyavacīviññattīhi eva vā purimapurimāhi pavattetabbattā ‘‘kāyavācāhi copanakiriyaṃ karotī’’ti vuttaṃ tabbikārānaṃ bhūtānaṃ tathāpavattanato. Atha vā **kāyavācāhī**ti kāyavacīviññattīhi. **Copanakiriya**nti rūpakāyassa thambhanacalanakiriyaṃ upādinnakaghaṭṭanakiriyañca. Esā hi kiriyā ‘‘rūpakāyaṃ thambhetuṃ cāletuṃ paccayo bhavituṃ samattho’’ti, ‘‘upādinnakaghaṭṭanassa paccayabhūto’’ti ca vuttattā kāyavacīviññattīhi nipphajjatīti. Evañca katvā ‘‘copanakiriyānissayabhūtā kāyavācā’’ti, ‘‘kāyādīhi karaṇabhūtehi copanābhijjhādikiriyaṃ karonti vāsiādīhi viya chedanādi’’nti ca idampi vacanaṃ samatthitaṃ bhavati. Na kevalaṃ dharamānatāva sabbhāvo, atha kho maggena asamucchinnatāpīti dassento **‘‘anirodhitevā’’**ti āha. Asamucchinnatā ca kāyādīnaṃ tadupanissayakilesāsamucchedenevāti daṭṭhabbaṃ. ‘‘Kāyādīhi karaṇabhūtehi copanābhijjhādikiriyaṃ karontī’’ti etena copanābhijjhādikiriyānibbattidvārena cetanānibbattiyeva vuttāti iminā adhippāyena **‘‘evañca…pe… yujjantī’’**ti āha. Evañca katvā **kāye sati vācāya satī**tiādivacanaṃ anulomitaṃ hoti. **Yāya cetanāyā**ti karaṇaniddeso pana kāyādīnaṃ copanābhijjhādikiriyāya ca cetanāhetukattadassanatthaṃ vuttoti.

Sabhāvato upakārakato magge sati sabbhāvato ca bojjhaṅgā magge antogadhāti āha **‘‘na ca na sakkā’’**tiādi.

Kammapathaṃ appattānampi taṃtaṃdvāre saṃsandananti yathā kammapathaṃ pattānaṃ, evaṃ kammapathaṃ appattānampi satipi dvārantaruppattiyaṃ yathāsakaṃ dvāreheva nāmaggahaṇanti vadanti, evaṃ sati aṭṭhakathāya virodho. Dutiyatthassa ca abhāvo siyā, tasmā **taṃtaṃdvāre saṃsandana**nti yasmiṃ yasmiṃ dvāre kammapathaṃ appattā akusalacetanādayo pavattā, tāsaṃ tena teneva dvārena nāmaggahaṇaṃ. Taṃ pana taṃtaṃdvārapakkhikabhāvakaraṇato tattha avarodhananti vuttaṃ. Yathā hi kammapathaṃ pattā kāyakammādisaṅkhātā cetanā dvārantare uppannāpi kāyakammādināmameva labhanti, na evaṃ kammapathaṃ appattā. Tā pana yattha yattha dvāre uppajjanti, tena teneva dvārena kāyaduccaritaṃ vacīduccaritantiādināmaṃ labhanti. Evaṃ nāmaggahaṇameva hi tesaṃ taṃtaṃdvārapakkhikakaraṇaṃ vuttaṃ. Teneva hi **aṭṭhakathāyaṃ** ‘‘kiñcāpi vacīdvāre copanappattaṃ kammapathaṃ, appattatāya pana kāyakammaṃ na hoti, kevalaṃ vacīduccaritaṃ nāma hotī’’ti vuttaṃ.

Satipi pāṇātipātādicetanāya vacīdvārādīsu pavattiyaṃ yathāvuttayebhuyyatabbahulavuttiyā kāyakammādibhāvavavatthāpanaṃ kāyādikassa taṃtaṃdvārabhāvavavatthāpanañca **kammadvārābhedanaṃ**. Tañhi kammadvārānaṃ asaṃkiṇṇabhāvena patiṭṭhāpanaṃ. Yaṃ sandhāya ‘‘āṇattisamuṭṭhitesū’’ti **aṭṭhakathāyaṃ** vakkhati. Keci pana ‘‘ekekasmiṃ dvāre anekesaṃ kammānaṃ pavattidassanampi dvārasaṃsandana’’nti vadanti. Yathā pavatto byāpādo kammapatho hoti, taṃ dassetuṃ **‘‘ime sattā haññantū’’**ti pavatti byāpādassa dassitā. Kāyadvārikacetanāya sahakārīkāraṇabhāvato **kāyakammavohāralābhā,** abhijjhādīnaṃ parasantakassa attano pariṇāmanavasena ‘‘ime sattā haññantū’’tiādinā ca appavattattā **manokammavohāravirahā,** acetanāsabhāvato vā pāṇātipātādivasena abbohārikā, pāṇātipātādibhāvena na vattabbāti attho. **Etthā**ti abbohārikabhāve.

Dasavidhā iddhi…pe… tabbā vitthārenāti adhippāyo.

Tenādhippetanti ‘‘akusalaṃ vacīkammaṃ manodvāre samuṭṭhātī’’ti vadantena adhippetaṃ. **‘‘Na uposathakkhandhake vutta’’**nti kasmā vuttaṃ, nanu tena uposathakkhandhakato suttaṃ āhaṭanti? Kiñcāpi āhaṭaṃ, tattha avuttoyeva pana so tena vuttoti gahitoti dassento **‘‘tattha avuttamevā’’**tiādimāha.

‘‘Sugatiduggatīsu upapajjanaṃ sukatadukkaṭakammato na hoti, khandhasivādīhi pana hotīti gahetvā ‘natthi dinna’ntiādinā parāmasantassa vasena **‘micchādiṭṭhi…pe… paribhaṇḍādīni karotī’**ti vutta’’nti vadanti. **Abhijjhādipadhānattā**ti etena vijjamānesupi byāpādādīsu yadā kāyavacīdvāresu cetanā balavatī hoti, na tathā itare, tadā padhānabhāvato cetanā kāyakammaṃ vacīkammanti ca vohāraṃ labhati. So kho panassā padhānabhāvo pāṇātipātādisiddhiyā viññāyati. Yadā pana tesuyeva dvāresu abhijjhādayo balavanto honti, na tathā cetanā, tadā tattha vijjamānāpi cetanā apadhānabhāvato kāyakammaṃ vacīkammanti ca vohāraṃ na labhati. Abhijjhādayo pana padhānabhāvato satipi kāyaṅgavācaṅgacopane sakena vavatthānena manokammantveva vuccantīti dasseti. Ye pana ''tīsupi dvāresu kammapathabhāvena appattiyā dvārattayepi kammapathappattamanokammena saha pavattiyā ca cetanā ettha kammanti na vuccatī''ti vadanti, tehi abhijjhādīnaṃ padhānasabhāvaṃyeva sandhāya vuttaṃ siyā. Atha vā cetanāya nippariyāyakammabhāvato pariyāyakamme anavarodhetabbattā **''abbohārikā''**ti vuttaṃ. Attano sabhāveneva pana sā etthāpi kammanti vuccati. Yathāha ''cetanāhaṃ, bhikkhave, kammaṃ vadāmī''tiādi (kathā. 539). **Aṭṭhakathāyañca** ''tasmiṃ dvāre siddhā cetanā''tiādinā cetanāyeva padhānaṃ katvā vuttaṃ. Tenevāha **''sabhāveneva sā manokamma''**ntiādi. Atha vā kammapathappattaabhijjhādīhi kāyavacīdvāre sahajātā cetanā kāyavacīkammavasena abbohārikā cetanāsaṅkhātamanokammattāti. Yadi abhijjhādayo padhānā, na cetanā, evaṃ sati abhijjhādayo cettha kammaṃ, na cetanā, abhijjhādipakkhikā vā sā siyāti anuyogaṃ manasi katvā āha **''tividhā, bhikkhave''**tiādi. ''Cetanāpi…pe… manodvāre eva samuṭṭhahantī''ti idaṃ manodvāre cetanāya abhijjhādīhi manokammabhāve nibbisesabhāvadassananti katvā **''cetanā…pe… adhippāyo''**ti āha. Cetanā cetanākammaṃ, abhijjhādayo cetanāsampayuttakammanti ettakameva hi ettha visesoti. Ettha ca cetanāya kāyavacīkammabhāvo siyāti āsaṅkāya abhāvato manodvāre akusalakāyavacīkammānaṃ anuppattito ca abbohārikāti na vuttanti daṭṭhabbaṃ.

Virativisiṭṭhāti viratito cetanāya padhānabhāvamāha. Tattha ''tividhā, bhikkhave, kāyasañcetanā''tiādinā (kathā. 539) āgamamhi **''pāṇātipātādipaṭipakkhabhūtā''**ti yuttiṃ dasseti. Yasmā ca paṭṭhāne cetanāva ''kammapaccayo''ti vuttā, na virati, abhijjhādayo vā, tasmā nippariyāyena kammaṃ ''cetanā''ti anabhijjhādayo ''cetanāpakkhikā vā''ti vuttāti veditabbaṃ. Asaṅkarato kammadvārāni vavatthapento **''rakkhatī''**ti, vipariyāyena **''bhindatī''**ti vuttoti rakkhaṇabhindanāni anāsetvā nāsetvā ca kathananti vuttānīti.

Kammakathāvaṇṇanā niṭṭhitā.

Tatiyo vikappo paṭhamacatutthaviññāṇadvāresuyeva labbhati, na itarattha ''sotaṃ ghāna''ntiādinā avuttattā, itarathāpi vā avibhattike niddese labbhati. Yato saṃvaravasena pātimokkhasīlaṃ pavattati, taṃ dussīlyanti āha **''dussīlyaṃ pāṇātipātādicetanā''**ti. Itarā saṃvaravinimuttā abhijjhādomanassayuttā tappadhānā vā akusaladhammā **satipaṭipakkhā akusalā dhammā**. Ārammaṇe cittavossaggavasena pavatto akusalacittuppādo **pamādo**. Vīriyapanodanabhāvato thinamiddhaṃ **''kosajja''**nti vuttaṃ, thinamiddhappadhāno vā cittuppādo.

Asuddhatāti akevalatā aññena sammissatā. Dvārañhi dvārantarikakammassa dvāraṃ hontaṃ tena missitaṃ viya hoti. Tenevāha **''musāvādādinopi kāyadvāre pavattisabbhāvā''**ti. Keci pana ''aviññeyyamānantarānaṃ dvārantaracittānaṃ antarantarā appavattito suddhanti vutta''nti vadanti, taṃ anekassapi javanavārassa kāyakammādibhāvena pabandhanavasena pavatti atthīti katvā vuttaṃ. **Aviruddhaṃ hotī**ti akusalakāyakammādibhāvena avadhāretvā asaṃvaraṃ vatvā puna tasseva vācāasaṃvaradvārādīsu uppattivacanaṃ kāyadvārūpalakkhito asaṃvaro dvārantare pavattopi kāyadvāriko evāti evaṃ saṃvaṇṇanāya sati na virujjhatīti attho. Idāni taṃ avirujjhanākāraṃ **''asaṃvaro hī''**tiādinā vibhāveti. **Sadvāre**ti attano dvāre. **Asaṃvaro dvārantare uppajjamānopi sadvāravasena uppannoti vuccatī**ti etena vācāasaṃvaradvāre uppannopi kāyiko asaṃvaro copanakāyaasaṃvaradvāravasena uppannotveva vuttoti daṭṭhabbaṃ. Esa nayo itaratthāpi. **Kammaṃ aññadvāre**ti kammassa dvārantaracaraṇaṃ pākaṭanti katvā vuttaṃ.

Evaṃ satīti copanasaṅkhāte kāyaasaṃvaradvāre asaṃvaroti ettake eva gahite. Kammapathabhāvappattasseva kammabhāvo aṭṭhakathāyaṃ vuttoti āha **''kammapathabhāvappattatāya vacīmanokamma''**nti. **Sesa**nti dvārantarānupalakkhitaṃ. **Tathā na vuccatī**ti kāyakammanti na vuccatīti attho. **Tattheva vakkhāmā**ti kammapathasaṃsandane vakkhāma. ''So hi kāyadvāre copanappatto akusalaṃ kāyakammaṃ hotī''tiādinā (dha. sa. aṭṭha. kammapathasaṃsandanakathā) ''copanakāyaasaṃvaradvāravasena uppanno akusalaṃ kāyakammameva hotī''tiādinā ca vacīkammādīnañca kammapathappattānaṃ asaṃvarabhūtānaṃ kāyakammādibhāve āpanne ''catubbidhaṃ vacīduccaritaṃ akusalaṃ vacīkammameva hotī''tiādinā apavādena nivatti daṭṭhabbāti evaṃ vakkhamānataṃ sandhāyāha. **Antogadhatā daṭṭhabbā** paccayasannissitaājīvapārisuddhisīlānaṃ ñāṇavīriyehi sādhetabbattāti adhippāyo.

Akusalakammapathakathāvaṇṇanā

Sarasena attano sabhāvena. Yāya cetanāya pavattamānassa jīvitindriyassa paccayabhūtesu mahābhūtesu upakkamakaraṇahetu tammahābhūtapaccayā uppajjanakamahābhūtā nuppajjissanti, sā tādisapayogasamuṭṭhāpikā cetanā pāṇātipāto nāma. Laddhupakkamāni hi bhūtāni na purimabhūtāni viya visadānīti samānajātiyānaṃ bhūtānaṃ kāraṇaṃ na hontīti. Ekassapi payogassa sahasā nipphādanavasena kiccasādhikāya bahukkhattuṃ pavattajavanehi laddhāsevanāya ca sanniṭṭhāpakacetanāya vasena payogassa mahantabhāvo. Satipi kadāci khuddake ceva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbatarā uppajjatīti vatthussa mahantabhāvoti tadubhayaṃ cetanāya balavabhāveneva hotīti āha **''payoga…pe… bhāvato''**ti. **Yathāvuttapaccayavipariyāyepī**ti payogavatthuādipaccayānaṃ amahattepi. **Taṃtaṃpaccayehī**ti guṇavantatādipaccayehi. Ettha ca hantabbassa guṇavantatāya mahāsāvajjatā vatthumahantatāya viya daṭṭhabbā. Kilesānaṃ upakkamānaṃ dvinnañca mudutāya tibbatāya ca appasāvajjatā mahāsāvajjatā ca yojetabbā. Pāṇo pāṇasaññitā vadhakacittañca pubbabhāgasambhārā, upakkamo vadhakacetanāsamuṭṭhāpito, pañcasambhāravatī pāṇātipātacetanāti sā pañcasambhāravinimuttā daṭṭhabbā. Esa nayo adinnādānādīsupi.

Mantaparijappanena parassa santakaharaṇaṃ **vijjāmayo,** vinā mantena parasantakassa kāyavacīpayogehi ākaḍḍhanaṃ tādisaiddhiyogena **iddhimayo** payogoti adinnādānassapi cha payogā sāhatthikādayo veditabbā.

Abhibhavitvā vītikkamane micchācāro mahāsāvajjo, na tathā ubhinnaṃ samānacchandabhāve. **‘‘Cattāro sambhārā**ti vuttattā abhibhavitvā vītikkamane satipi maggenamaggapaṭipattiadhivāsane purimuppannasevanābhisandhipayogābhāvato micchācāro na hoti abhibhuyyamānassā’’ti vadanti. Sevanacitte sati payogābhāvo na pamāṇaṃ itthiyā sevanappayogassa yebhuyyena abhāvato. Purisasseva hi yebhuyyena sevanappayogo hotīti itthiyā puretaraṃ sevanacittaṃ upaṭṭhāpetvā nipannāyapi micchācāro na siyāti āpajjati, tasmā purisassa vasena ukkaṃsato cattāro sambhārā vuttāti daṭṭhabbaṃ. Aññathā itthiyā purisakiccakaraṇakāle purisassapi sevanappayogābhāvato micchācāro na siyāti. Keci pana ‘‘attano ruciyā pavattitassa tīṇi aṅgāni, balakkārena pavattitassa tīṇīti sabbāni aggahitaggahaṇena cattārī’’ti vadanti, vīmaṃsitvā gahetabbaṃ.

Duṭṭhacittassa amaraṇādhippāyassa pharusakāyavacīpayogasamuṭṭhāpikā pharusacetanā **pharusavācā**. Maraṇādhippāye pana sati atthasiddhitadabhāvesu pāṇātipātā byāpādā ca hontīti. Yaṃ pati pharusavācā payujjati, tassa sammukhāva sīsaṃ eti. ‘‘Parammukhepi pharusavācā hotī’’ti vadanti.

Yadi cetanāya sabbadā kammapathabhāvābhāvato aniyato kammapathabhāvoti kammapatharāsimhi avacanaṃ, nanu abhijjhādīnampi kammapathaṃ appattānaṃ atthitāya aniyato kammapathabhāvoti tesampi kammapatharāsiyaṃ avacanaṃ āpajjatīti? Nāpajjati, kammapathatātaṃsabhāgatāhi tesaṃ tattha vuttattā. Yadi evaṃ cetanāpi tattha vattabbā siyāti? Saccametaṃ, sā pana pāṇātipātādikāti pākaṭo tassā kammapathabhāvoti na vuttaṃ siyā. Cetanāya hi ‘‘cetanāhaṃ, bhikkhave, kammaṃ vadāmi,’’‘‘tividhā, bhikkhave, kāyasañcetanā akusalaṃ kāyakamma’’ntiādivacanehi kammabhāvo dīpito. Kammaṃyeva ca sugatiduggatīnaṃ taduppajjanasukhadukkhānañca pathabhāvena pavattaṃ kammapathoti vuccatīti pākaṭo tassā kammapathabhāvo. Abhijjhādīnaṃ pana cetanāsamīhanabhāvena sucaritaduccaritabhāvo, cetanājanitataṃbandhatibhāvena sugatiduggatitaduppajjanasukhadukkhānaṃ pathabhāvo cāti na tathā pākaṭo kammapathabhāvoti te eva kammapatharāsibhāvena vuttā. Atathājātiyattā vā cetanā tehi saddhiṃ na vuttā siyā. Vicāretvā gahetabbaṃ.

Pāṇātipātādīnaṃ ārammaṇāneva tabbiratiārammaṇānīti **pañca sikkhāpadā parittārammaṇā evā**ti vacanena adinnādānādīnaṃ sattārammaṇatāvacanassa virodhaṃ codeti. Tathā hi vakkhati ‘‘vītikkamitabbatoyeva hi veramaṇī nāma hotī’’ti. **Sayameva pariharissatīti sikkhāpadavibhaṅge** pañhapucchakavaṇṇanaṃ sandhāya vadati. Tattha hi ‘‘yasmā sattoti saṅkhyaṃ gate saṅkhāreyeva ārammaṇaṃ karoti, tasmā parittārammaṇāti vuccantī’’ti vuttaṃ.

Duggatatādīnīti **ādi-**saddena ‘‘aladdhalābho laddhavināso icchitānaṃ bhogānaṃ kicchapaṭilābho rājādīhi sādhāraṇabhogatā dukkhavihāro sāsaṅkavihāro’’ti evamādayo saṅgahitā. Keci pana ‘‘diṭṭheva dhamme bhogajāniādayo nissandaphala’’nti vadanti.

Kusalakammapathakathāvaṇṇanā

Tāsañca viratīnaṃ cetanāsampayuttattā cetanādvārena sugatiduggatitaduppajjanasukhadukkhānaṃ pathabhāvo yuttoti adhippāyo.

Kammapathasaṃsandanakathāvaṇṇanā

Tathāti kammapathappattānaṃ. **Kecī**ti dhammasiritthero sandhāyāha. So hi kammapathappattānameva dussīlyādīnaṃ susīlyādīnañca kammapathehi atthato nānattābhāvadassanaṃ, tesaṃ vā phassadvārādīhi avirodhabhāvena dīpanaṃ kammapathasaṃsandananti vadati. **Kammapathatā natthī**ti etena yathāvuttānaṃ asaṃvarasaṃvarānaṃ tesaṃ vāde kammapathasaṃsandane asaṅgahitataṃ dasseti. Ye pana saṅgahaṃ labhanti, tesaṃ gahaṇe payojanābhāvaṃ dassetuṃ **‘‘tividha…pe… dassanenā’’**ti vuttaṃ. Evaṃ purimapakkhe saṅkhepato dosaṃ vatvā dutiyapakkhepi vattuṃ **‘‘na ca duccaritāna’’**ntiādimāha. Tena ye duccaritasucaritaasaṃvarasaṃvarā anucarīyanti, tesaṃ kāyakammāditā vidhīyatīti dasseti. ‘‘Pañcaphassadvāravasena uppanno asaṃvaro akusalaṃ manokammameva hotī’’tiādinā hi vuttanti. **Yadi cā**tiādinā anavasesapariyādānābhāvamāha. **Uppatti na vattabbā**ti kammapatha…pe… vadantehi ‘‘manokammaṃ chaphassadvāravasena uppajjatī’’ti na vattabbanti attho. Atha vā yadi kammapathappattāneva dussīlyādīni kāyakammādināmehi aṭṭhakathāyaṃ vuttānīti evaṃ vadantehi aṭṭhakathācariyehi manokammassa chaphassadvāravasena uppatti na vattabbāti attho. **Taṃtaṃkammabhāvassa vuttattā**ti ‘‘tividhaṃ kāyaduccaritaṃ akusalaṃ kāyakammameva hotī’’tiādiṃ (vibha. 913) sandhāyāha.

Kammantarampi taṃdvārikakammameva siyāti pāṇātipātādikassa vacīkammādibhāvamāsaṅkati. **Tasmā**ti yasmā kesañci asaṃvarānaṃ saṃvarānañca kammapathatā natthi, kāyaduccaritādīnañca kammapathehi nānattābhāvadassanena payojanaṃ natthi, na ca duccaritādīnaṃ phassadvārānaṃ vasena uppatti dīpitā, na cāyaṃ vidhi niravasesasaṅgāhikā, kammānañca saṅkaro āpajjati, aṭṭhakathāyañca pubbāparavirodho, tasmāti attho. **Samānanāmatā** kāyakammāditā. **Sāmaññanāmāvijahanaṃ** kāyakammādibhāvāvijahanaṃ. **Ubhayesa**nti kammapathākammapathānaṃ. **Uppattipariyāyavacanābhāvato**ti etena phassadvāraasaṃvaradvārādīnaṃ taṃdvārikakammānañca atthato nānattābhāvepi tathā tathā pavattadesanāvasena te vicāritāti dasseti. ‘‘Akusalaṃ kāyakammaṃ pañcaphassadvāravasena na uppajjatī’’tiādiko dutiyavinicchayo.

Kāye vācāya ca…pe… siddhitoti etena copanappattaṃ akusalaṃ manokammaṃ copanaṃ appattato visesetvā dassetuṃ

‘‘kāyavacīkamma’’nti vuttaṃ, na pana kāyavacīkammabhāvatoti dasseti. Tena kāyavacīgahaṇaṃ yathāvuttacopanappattaṃ eva vibhāvetīti daṭṭhabbaṃ. Tenevāha – ‘‘copanappattaṃ akusalaṃ kāyadvāre vacīdvāre ca manokammaṃ hotī’’ti. **Taṃ**-sadde vutte **yaṃ**-saddo abyabhicāritasambandhatāya vuttoyeva hotīti katvā **‘‘yaṃ uppajjatī’’**ti vuttaṃ. **Uppādamattaparicchinnenā**ti chaphassadvārikakammenāti attho. **Matta**-saddena visesanivattiatthena manokammatāvisesaṃ nivatteti. **Niyamassa eva**-saddassa **akatattā** ‘‘kāyavacīkammameva hotī’’ti avuttattā. Idāni niyamākaraṇena laddhaguṇaṃ dassento **‘‘na pana sabbampī’’**tiādimāha.

‘‘Niyamassa akatattā’’tiādi **purimanayo**ti adhippeto. Vattuadhippāyānurodhinī saddappavattīti samāsapade ekadesopi ākaḍḍhīyati adhikāravasenāti adhippāyena **‘‘kamma-saddamattena sambandhaṃ katvā’’**ti vuttaṃ. **Yaṃ pana vadantī**tiādinā ettha padakāramatassa ayuttataṃ dasseti. Tattha **cetanāpakkhikānan**ti kāyavacīkammabhūtacetanāpakkhikānaṃ. **Satan**ti samānānaṃ. **Taṃtaṃdvārakammapathānañcā**ti idaṃ imassa cittassa kammapathabhāvena pavattaṃ kālaṃ sandhāya vuttaṃ, na sabbadā, kammapathabhāveneva pavattanato. **Ca**-saddena vā akammapathasaṅgaho daṭṭhabbo. Atha vā taṃtaṃdvārā ca taṃtaṃdvārakammapathā ca taṃtaṃdvārakammapathāti ‘‘taṃtaṃdvārā’’ti padena akammapathānaṃ saṃvarānaṃ saṅgaho daṭṭhabbo. **Tena sabhāvenā**ti manokammassa dvārabhāvena, na attanoti adhippāyo. **Evamidhāpī**ti cittajanito cittasampayuttassa kammassa dvārabhāvo cittepi upacaritoti attho. **Vattabbameva natthi** anantarapaccayabhūtamanorahitassa cittassa abhāvatoti.

Dvārakathāvaṇṇanā niṭṭhitā.

Kamābhāvaniyamābhāve **sabbārammaṇatādī**ti **ādi**-saddena saṅgaṇhāti. **Na hi…pe… atthī**ti padhāne asambhavato appadhānaṃ adhikarīyatīti dasseti.

Dhammuddesavārakathā

Phassapañcamakarāsivaṇṇanā

‘‘Tasmiṃ samaye phasso hotī’’tiādikāya pāḷiyā phassādīnaṃ kāmāvacaratādidassane na tapparabhāvo, sabhāvadassane eva pana tapparabhāvoti dasseti **‘‘na hi phassādīna’’**ntiādinā.

Cittakiriyābhāvenāti cittabyāpārabhāvena. Phassassa sampajjanamuppajjanameva. **Sannipatitappavattiyā paccayo hotī**ti etena cittārammaṇasannipātakāraṇaṃ phasso cittārammaṇasannipātoti vuttoti dasseti. Phasso hi cittassa ārammaṇe phusanākāreneva pavattito tassa ārammaṇe sannipatitappavattiyā paccayoti ca vuccati. Sā cassa phusanākārappavatti sākhagge ṭhitaṃ disvā bhūmisaṇṭhitassa avīrakapurisassa jaṅghacalanaṃ, ambilaambapakkādiṃ khādantaṃ disvā mukhe kheḷuppatti, dayālukassa paraṃ haññamānaṃ disvā sarīrakampananti evamādīsu paribyattā hoti. **Tabbisesabhūtā rūpadhammā**ti yathā paṭihananavasena aññamaññaṃ āsannataraṃ uppajjamānesu rūpadhammavisesesu saṅghaṭṭanapariyāyo, evaṃ cittārammaṇānaṃ visayakaraṇavisayabhāvappatti paṭihananākārena hoti. So ca cittanissito dhammaviseso saṅghaṭṭanapariyāyena vutto, yadāha **‘‘eva’’**ntiādi. Keci pana ‘‘saṅghaṭṭanaraso phasso pañcadvārikova, na itaro vatthārammaṇasaṅghaṭṭanābhāvato’’ti vadanti, taṃ na yujjati upacārasiddhattā saṅghaṭṭanassa. Itarathā pañcadvārikassapi taṃ na sambhaveyyāti. Indriyamanasikāresu yathāpavattamānesu taṃtaṃārammaṇe viññāṇaṃ uppajjati, tesaṃ tathāpavattiyeva **viññāṇassa visayabhāvakaraṇaṃ**.

‘‘Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vuccati kāmānaṃ assādo’’tiādivacanato (a. ni. 9.34) sukhavedanāva assādoti āha **‘‘assādabhāvato’’**ti. **Phusanādibhāvena ārammaṇaggahaṇaṃ ekadesānubhavanan**ti anupacaritameva phassādīnaṃ anubhavanakiccamāha.

Nimittenāti nīlādinā dīghādinā ca nimittena. **Etenupāyenā**ti yathā ñāṇappadhāne cittuppāde saññā ñāṇamanuvattati, evaṃ samādhippadhāne samādhinti dasseti.

Pabandhatīti paṭṭhapeti sampayuttadhamme sakasakakicce paṭṭhapeti. Teneva hi tadatthaṃ vivaranto **‘‘pavattetī’’**ti āha.

Vijjamānatāvācī **hoti**-saddo, vijjamānatā ca saṅkhatadhammānaṃ uppajjanena vinā natthīti ‘‘cittaṃ na tathā atthato nuppajjatī’’ti vuttaṃ. Tena yasmā cittaṃ na nuppajjati uppajjati eva, tasmā cittaṃ hotīti vuttanti ayamettha aṭṭhakathāya attho. Evamavaṭṭhite **hoti-uppajjati**-saddānaṃ samānatthattena na kiñci payojanaṃ dissati. Atha vā bhavanaṃ nāma sattā, sattā ca uppādādinā samaṅgitāti phassādīnaṃ khaṇattayapariyāpannatā ‘‘phasso hotī’’tiādīsu **hoti**-saddena vuttā. Tattha yo bhāvo uppādasamaṅgī, na so na hoti nāma, tasmā **uppajjati**-saddena vuccamānassa atthassa **hoti**-saddavacanīyatā na na sambhavati. **Uppannaṃ hotī**ti ettha pana kiñcāpi **uppanna**-saddeneva uppādādisamaṅgitā vuccati, tabbhāvānativatti pana **hoti**-saddena vuttā khaṇattayavītivattepi **uppanna**-saddassa vattanato, tasmā na ettha **uppajjati**-saddena samānatthatāsabbhāvadassanaṃ viya uppajjatidassanampi virujjhati pākaṭakaraṇabhāvato. Itarathā ‘‘cittaṃ uppannaṃ hotī’’ti imināva cittassa vijjamānabhāvo dassitoti kiṃ puna vijjamānabhāvadassanenāti na na sakkā vattuṃ, samayavavatthānavasena savisesaṃ vuttampi cittaṃ phassādīhi sahuppattiyā suṭṭhutaraṃ nibbisesanti dassetuṃ cittassa puna vacanaṃ. Uddiṭṭhadhammānaṃyeva cettha niddesavāre vibhajanaṃ, na vibhaṅge viya pāḷiyā āruḷhasabbapadānanti ‘‘uddesavāre saṅgaṇhanatthaṃ niddesavāre vibhajanattha’’nti ayampi attho niccalo. Tathā hi ‘‘yasmiṃ samaye rūpūpapattiyā maggaṃ bhāvetī’’tiādīsu maggādayo na vibhattā. Apica adhipatibhāvena indriyesu viya phassavedanāsaññācetanāhi saha sabbacittuppādasādhāraṇarāsiyaṃ gahetabbattā samayavavatthāne vuttampi cittaṃ phassapañcamake vuttanti daṭṭhabbaṃ.

Jhānaṅgarāsivaṇṇanā

Vitakkananti vitakkanakiriyā, sā ca vitakkassa attano paccayehi pavattimattamevāti bhāvaniddeso vasavattibhāvanivāraṇāya hoti. Yasmiṃ ārammaṇe cittaṃ abhiniropeti, taṃ tassa gahaṇayogyaṃ karonto vitakko ākoṭento viya parivattento viya ca hotīti tassa ākoṭanalakkhaṇatā pariyāhananarasatā ca vuttā. Idañca lakkhaṇaṃ kiccasannissitaṃ katvā vuttaṃ. Dhammānañhi sabhāvavinimuttā kāci kiriyā nāma natthi, tathā gahetabbākāro. Bodhaneyyajanānurodhena pana paramatthato ekasabhāvopi sabhāvadhammo pariyāyavacanehi viya samāropitarūpehi bahūhi pakārehi pakāsīyati. Evañhi so suṭṭhu pakāsito hotīti.

Vipphāro nāma vitakkassa thinamiddhapaṭipakkho ārammaṇe anolīnatā asaṅkoco, so pana abhiniropanabhāvato calanaṃ viya hotīti adhippāyena **‘‘vipphāravāti vicalanayutto’’**ti vuttaṃ. **Upacārappanāsu santānena pavattiya**nti etena yathā apubbārammaṇe paṭhamābhinipātabhūto vitakko vipphāravā hoti, na tathā ekasmiṃyeva ārammaṇe nirantaraṃ anuppabandhavasena pavattiyaṃ, nātivipphāravā pana tattha hoti sannisinnabhāvatoti dasseti. Tenevāha **‘‘niccalo hutvā’’**tiādi.

‘‘Pītisukhena abhisandetī’’tiādivacanato (dī. ni. 1.226; ma. ni. 1.427) pītiyā pharaṇaṃ kāyavisayanti yathā taṃ hoti, taṃ dassetuṃ **‘‘paṇītarūpehī’’**ti vuttaṃ.

Visārassa byaggabhāvassa paṭipakkho sabhāvo avisāro, na visārābhāvamattaṃ. Avisārāvikkhepānaṃ samādhānabhāvato atthato visesābhāvepi samukhena sampayuttamukhena ca ubhayaṃ vuttanti dassetuṃ **‘‘avisā...pe... vikkhepo’’**ti vuttaṃ. **Visesato**ti atisayenāti vā attho gahetabbo. Sukhañhi samādhissa visesakāraṇaṃ ‘‘sukhino cittaṃ samādhiyatī’’ti (dī. ni. 3.359; a. ni. 3.96; 6.10; 11.12) vacanato.

Indriyarāsivaṇṇanā

Tatthāti saddahanasaṅkhāte adhimokkhalakkhaṇe. **Puggalo saddahatī**ti imināpi saddhāya āhitavisesānaṃ taṃsampayuttadhammānaṃ saddahanakiriyāya kattubhāvameva vibhāveti. Avayavabyāpāro hi samudāye voharīyatīti. Na kevalaṃ pasādanīyavatthusmiṃ appasādanākārappavattameva akusalaṃ assaddhiyaṃ, atha kho appasādanīyavatthusmiṃ pasādanākārappavattampīti dassetuṃ **‘‘micchādhimokkho’’**ti vuttaṃ. Tena pūraṇādīsu pasādassa assaddhiyatamāha. **Pasādabhūto**ti etena appasādabhūtaṃ assaddhiyaṃ nivatteti. **Vatthugato**ti iminā micchādhimokkhaṃ. ‘‘Pasādabhūto nicchayo’’ti iminā pana vibhāvitamevatthaṃ pākaṭaṃ karonto **‘‘na yevāpanakādhimokkho’’**ti āha. Akālussiyaṃ pasādo, taṃ pana asaṅkhobhabhāvato **‘‘anāvilabhāvo’’**ti vuttaṃ. Tañhi sampayuttesu vidahantī saddhā akālussiyapaccupaṭṭhānā. **Evameta**nti adhimuccanākārena pana gahetabbattā adhimuttipaccupaṭṭhānā. **Buddhādivatthūnī**ti ettha idhalokaparalokakammaphalasambandhāpi saṅgahitāti daṭṭhabbaṃ. ‘‘Saddhāhattho, mahānāma, ariyasāvako’’ti, ‘‘saddhīdha vittaṃ purisassa seṭṭha’’nti (saṃ. ni. 1.246; su. ni. 184), ‘‘saddhā bījaṃ tapo vuṭṭhī’’ti (saṃ. ni. 1.197; su. ni. 77) evamādivacanato kusaladhammānaṃ ādānādīsu hatthādayo viya saddhā daṭṭhabbā.

> ‘‘Idha bhikkhunā kammaṃ kattabbaṃ hoti. Tassa evaṃ hoti ‘kammaṃ kho me kattabbaṃ bhavissati, kammaṃ kho pana me karontassa na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’’’ti (dī. ni. 3.335) –

Ādikā anurūpapaccavekkhaṇā.

Taṃmūlakānīti gantabbamaggādimūlakāni. Ettha ca **maggo gantabbo hotī**tiādayo aṭṭhakathāyaṃ dassanavaseneva vuttā, na pāḷiyaṃ āgatānukkamenāti daṭṭhabbaṃ.

Karaṇādikāle viya cirakatādiārammaṇaṃ vibhūtaṃ katvā pavattantī sati taṃ upagantvā tiṭṭhantī anissajjantī ca hoti. Yaṃ ārammaṇaṃ sammuṭṭhaṃ, taṃ pilavitvā gataṃ viya calitaṃ viya ca hoti, tappaṭipakkhabhāvena pana asammuṭṭhanti imamatthaṃ dassento **‘‘udake alābu viyā’’**tiādimāha. Tattha **sāraṇa**nti etena ‘‘saranti tāyā’’ti imamevatthaṃ vibhāveti. Saraṇakiriyāya hi pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena sati paccayo. Tassā hi tathā paccayabhāve sati te dhammā sāritā asammuṭṭhakatā apilāvitāhontīti. ‘‘Imehi nāma hetūhi paccayehi ca ete dhammā sambhavantī’’ti **sambhavato**. ‘‘Imaṃ nāma phalaṃ nibbattentī’’ti **phalato** dhammā uppajjanena vipaccanena ca nipphannā nāma hontīti. **Vatthubhūtā**ti ārammaṇabhūtā.

Satipi sabbesaṃ sārammaṇadhammānaṃ ārammaṇaggahaṇe na cittaṃ viya pare paricchijjagāhinoti **‘‘paricchinnopaladdhivasena jānātī’’**ti cittaṃ vuttaṃ. Cetasikesu hi keci visayaṃ paricchijja gahetuṃ na sakkonti, keci pana paricchedamatteyeva tiṭṭhanti, na viññāṇaṃ viya visayaṃ gaṇhantīti ye āsaṅkitabbā, tesu tadabhāvaṃ dassento **‘‘na saññā... pe... vijjhanavasenā’’**ti āha.

Pītiyā ca somanassabhāvo āpajjatīti idaṃ pīti ca somanassañca pītisomanassanti pītisomanassānaṃ tulyayogaṃ sandhāya vuttaṃ. Somanassasseva pana ‘‘ājaññaratho’’ti viya pītiyuttaṃ somanassaṃ pītisomanassanti padhānabhāvo icchitoti na pītiyā somanassabhāvappatti. Na hi padhāne vijjamāne appadhānaṃ upayujjati, pītiggahaṇañcettha pītiyuttassa somanassassa yebhuyyena bhāvato paribyattakiccato ca kataṃ, na ca nippītikasomanassassa asaṅgaho. Ruḷhīsaddesu kiriyāya anaccantikabhāvato. Pītiyā pana upalakkhaṇabhāvena ayamattho suṭṭhu yujjatīti dassento āha **‘‘pītiupalakkhitaṃ vā’’**tiādi.

Pavattaṃ upādinnakkhandhaṃ. **Ciraṭṭhitikaṃ hotī**ti etena na kevalaṃ anupāletabbadhammānaṃ khaṇaṭṭhitiyāyeva, atha kho pabandhānupacchedassapi jīvitaṃ kāraṇanti dasseti. Aññathā hi āyukkhayamaraṇaṃ na yujjeyyāti. **Avisesenā**ti kāraṇavisesānapekkhena jīvitindriyatāsāmaññena. Yadipi arūpāsaññabhavesu rūpārūpadhammā nappavattanti, tehi pana purimapacchimabhavesu carimapaṭhamadhammā samānajātiyena abyavahitatāya nirantarāyeva nāma hontīti **''yāva parinibbānaṃ avicchinnaṃ pavattatī''**ti vuttaṃ. **Anupālanādikassā**ti anupālanapavattanaṭṭhapanāniyeva vadati. **Jīvamānavisesappaccayabhāvato**ti sahajātānaṃ jīvamānatāvisesassa paccayabhāvato. Indriyabaddhassa hi matarūpato kammajassa ca utujādito viseso jīvitindriyakatoti.

Maggaṅgarāsivaṇṇanā

Aviparītaniyyānikabhāvenāti idaṃ **sammā**-saddassa **diṭṭhi**-ādisaddānañca samānādhikaraṇatāvasena diṭṭhiādīnaṃ avisesabhūtassa niyyānikabhāvassa sammā-saddena visesitabbattā vuttaṃ. Aviparītattho hi sammā-saddo, na niyyānikatthoti. Aviparītaniyyānikattho eva vā sammā-saddo. Anekatthā hi nipātāti. **Evamevā**ti aviparītaniyyānikabhāvena.

Balarāsivaṇṇanā

Patissavo vacanasampaṭiggahoti adhippāyena **''sappatissavaṃ patissavabhūtaṃ taṃsabhāgañca yaṃ kiñci gārava''**nti āha. **Tattha tattha pākaṭabhāvenā**ti ajjhattabhūtesu jātiyādīsu bahiddhābhūtesu bhikkhuādīsu hirottappānaṃ anurūpapaccavekkhaṇavasena sasambhārapathavīādīsu pathavīdhātuādīnaṃ viya vibhūtakiccabhāvenāti attho.

Mūlarāsivaṇṇanā

Evañhi upamāya sametīti yathā asucimhi patitapurisassa satipi kāyena allīyane bhāvo anallīno, evaṃ alobhopi ārammaṇakaraṇavasena gahitepi ārammaṇe alaggabhāvena anallīnabhāvo anallīnākāro eva pavattati. Evaṃsabhāvo hi so dhammoti. Kiñci dussīlyaṃ dosasamuṭṭhānaṃ sabbampi dussīlyaṃ dosūpanissayanti **''dosasamuṭṭhānataṃ dosūpanissayatañcā''**ti vuttaṃ. Tena adoso dosasseva ujuvipaccanīko, taṃmukhena dussīlyassāti dasseti.

Tattha jātānaṃ dhammānaṃ anativattanaṭṭhena...pe... āsevanaṭṭhena bhāvanāti yo so ekattupagato paṭhamajjhānādiappanācittuppādo āsannūpacārāhitaviseso nīvaraṇādiparipanthavisuddhiyā visuddho, tadāvaraṇavisayavirahena ca samappavattaappanāsamādhisaṅkhātaṃ majjhimaṃ samathanimittaṃ paṭipanno, evaṃ paṭipannattā eva tatthupagamanena tattha ca pakkhando, visodhetabbassa vikkhepassa kilesasaṃsaggassa ca abhāvato visodhanasamādhānaekattupaṭṭhānabyāpāravirahena visuddhisamathapaṭipattiekattupaṭṭhānākāre ajjhupekkhanto abhibyattarūpāya sahajātatatramajjhattupekkhāya kiccavasena upekkhānubrūhito, tasmiṃyeva jātā samādhipaññāsaṅkhātā yuganaddhadhammā. Te yathā aññaṃ anativattamānā hutvā pavattanti, evaṃ bhāvanā brūhanā. Tathā yāni tattha saddhādīni indriyāni nānākilesehi vimuttattā vimuttirasena ekarasāni hutvā pavattāni. Yañca tattha tadupagaṃ, tesaṃ anativattanaekarasabhāvānaṃ anucchavikaṃ vīriyaṃ vāhīyati pavattīyati, yā cassa tasmiṃ khaṇe pavattā paguṇabalavabhāvāpattisaṅkhātā āsevanā. Sabbesaṃ etesaṃ ākārānaṃ bhāvanā uppādanā vaḍḍhanā, ayaṃ **tattha jātānaṃ... pe... āsevanaṭṭhena bhāvanā** nāma.

Yasmā panāyaṃ bhāvanākāro ''paṭhamassa jhānassa paṭipadāvisuddhi ādī''tiādināpi (paṭi. ma. 1.158) **pāḷiyaṃ** āgato eva, ñāṇena ca saṃkilesavodānesu taṃ taṃ ādīnavaṃ ānisaṃsañca disvā tathā tathā nipphādetabbo, tasmā **''evaṃ vuttāya paññāsādhanāya bhāvanāyā''**ti vuttaṃ. **Appavattī**ti yasmiṃ dhamme sati yathāvuttā bhāvanā nappavattati, so dhammo paṭipakkhabhāvanāparāmasanena abhāvanāti vuttoti adhippāyo. Na hi abhāvamattassa amoho paṭipakkhoti yujjatīti. **Tappaṭipakkhabhūtā akusalā** kāmacchandādayo daṭṭhabbā. Pamādaviseso vā **abhāvanā**. So hi ''kusalānaṃ vā dhammānaṃ anāsevanā abhāvanā abahulīkamma''ntiādinā niddiṭṭhoti.

Ekantena alabbhaneyyadassanatthaṃ **''jarādhammo''**ti vuttaṃ. Tathā hi pāḷiyaṃ ''jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjatī''tiādinā (ma. ni. 3.373) icchitālābho vibhatto. Alobhānubhāvena kāyānupassanāya, amohānubhāvena cittadhammānupassanāya siddhi pākaṭāyevāti apākaṭaṃ adosānubhāvena vedanānupassanāsiddhiṃ vibhāvento **''sukhavipariṇāme''**tiādimāha. Ayañca yojanā alobhādīnaṃ visesapaccayataṃ sandhāya katā, avisesena pana sabbe sabbesaṃ paccayā. Sabhāvato saṅkappato ca uppannassa dukkhassa asahanavaseneva uppajjatīti doso taṃdassanassa **āsannapaṭipakkho,** na rāgo viya dūrapaṭipakkho.

Kammapatharāsivaṇṇanā

Abhijjhādayo viya anabhijjhādayopi na ekantaṃ kammapathabhūtāyevāti āha **''kammapathatātaṃsabhāgatāhī''**ti. Manokammapathabhāvena pavattanakammabhāvato hi etesaṃ kammapatharāsibhāvena saṅgaho, na sabbadā kammapathāyevāti. Tena yo aññopi dhammo aniyato kammapathabhāvena pākaṭo ca, tassapi kammapathatāvacanaṃ na virujjhatīti dasseti.

Passaddhādiyugalavaṇṇanā

Samanti sammā. **Cetiyavandanādiattha**nti cetiyavandanādihetu. Samathacatusaccakammaṭṭhānavasena tabbhedavasena ca sabbakammaṭṭhānabhāvanābhiyuttānaṃ mudumajjhimatikkhindriyatādibhedavasena sabbayogīnaṃ cittassa līnuddhaccādikālavasena sabbadā hitāhitadhammūpalakkhaṇabhāvato yathāsabhāvaṃ paṭivedhabhāvato ca satisampajaññānaṃ pāribandhakaharaṇabhāvanāvaḍḍhanāni avisesato daṭṭhabbāni. Yathā appanākosallena vinā samatho samathamantarena yathābhūtāvabodho ca natthīti nānākkhaṇikā samādhipaññā aññamaññassa visesakāraṇaṃ, evaṃ paṭivedhe ekakkhaṇikāpīti dassento āha **‘‘aññamaññaṃ nimittabhāvenā’’**ti. Paññāya hi sātisayaṃ avabhāsiyamāne visaye samādhi ekattavasena appetuṃ sakkoti, samādhimhi ca majjhimaṃ samathanimittaṃ paṭipanne paññā ārammaṇesu visadā vahatīti. **Samaṃ pavattā**ti aññamaññānativattanena samaṃ avisamaṃ ekarasabhāvena pavattā. Aññamaññasahāyabhāvūpagamanena yogino manorathadhurākaḍḍhane rathadhurākaḍḍhane viya ājāneyyayugo yugalako hutvā aññamaññānativattamānena naddhā baddhā viyāti vā **yuganaddhā**. Adhicittamanuyuttehi vīriyasamādhayo samaṃ yojetabbāti imassa visesassa dassanatthaṃ pubbe gahitāpi te puna gahitāti dassetuṃ vīriyasamādhiyojanatthāyāti aṭṭhakathāyaṃ vuttaṃ. Taṃ pana samādhivīriyayogassa vibhāvanaṃ hotīti **‘‘yogavacanatthāyāti attho’’**ti āha.

Yevāpanakavaṇṇanā

Yathā tathā vāti sammā micchā vā. **Anadhimuccanto**ti ‘‘idaṃ karissāmi, etaṃ karissāmī’’ti evaṃ pavattapubbabhāgasanniṭṭhānahetukena payogakālasanniṭṭhānena anicchinanto. Yattha hi anicchayo, tattha appaṭipatti evāti. **Saṃsappanaṃ** saṃsayo. So hi ‘‘āsappanā parisappanā’’ti vutto. Asatipi byāpāre tatramajjhattatāya sati taṃsampayuttadhammā sakasakakiccavasena anūnānadhikatāya alīnaanuddhatatāya ca saṃvattantīti sā tesaṃ tathāpavattiyā paccayabhūtā ūnādhikabhāvaṃ nivāreti viyāti **ūnādhikanivāraṇarasā** vuttā. Tathā pavattipaccayattāyeva tesu dhammesu majjhattatāti ca vuttā.

Jhānapadassāti **jhāna**saddassa. **Tesū**ti pañcasu. **Pañca hi aṅgāni jhānapadassa attho**ti idaṃ saṃvaṇṇiyamānattāyeva imaṃ cittuppādaṃ sandhāya vuttaṃ. Na hi sabbasmiṃ cittuppāde pañceva jhānaṅgāni. **Padasamūho** vākyaṃ, **padakoṭṭhāso vā** phassapañcamakādi dhammarāsi. **Vuttaṃ pūrita**nti chapaṇṇāsāditāya pūraṇavasena. Phassapaccayā vedanā ‘‘phuṭṭho vedeti, phuṭṭho sañjānātī’’tiādivacanato (saṃ. ni. 4.93) phasso vedanādīnaṃ paccayo. Yadipi chandādayo yathāvuttarāsikiccābhāvato tesu na vattabbā, visuṃ rāsiantarabhāvena pana sarūpato vattabbāti codanaṃ manasi katvā **‘‘vuttānampī’’**tiādimāha.

Dhammuddesavārakathāvaṇṇanā niṭṭhitā.

Kāmāvacarakusalaṃ

Niddesavārakathāvaṇṇanā

2. **Sante**ti sabhāvato vijjamāne. Phassassa visayavisayīnaṃ sannipatanākārena gahetabbattā phusanaṃ visaye cittassa sannipatanaṃ vuttaṃ. ‘‘Cintanaṭṭhena cittaṃ, mananaṭṭhena mano’’tiādinā cittādisaddā cintanādibyāpāramukhena attano atthaṃ vibhāventīti āha **‘‘cittaṃ manotiādīsu viya kiccavisesaṃ anapekkhitvā’’**ti. Yathā loke vikatameva vekataṃ, visayo eva vesayanti vuccati, evaṃ mano eva mānasanti saddamattaviseso. **Nīlā**di-saddā viya vatthādīsu cittesu parisuddhabhāvanibandhanā **paṇḍara**saddassa pavattīti tassa **guṇavisesā**pekkhatā vuttā. Yathā kāyikaṃ sātanti ettha kāyappasādanissitanti attho, evaṃ **cetasikaṃ sāta**nti ettha cetonissitaṃ sātanti **nissayavisesā**pekkhatā vuttā. Ekakkhaṇikā nānākkhaṇikā ca cittassa ṭhiti nāma, tassa avatthāvisesoti **avatthāvisesā**pekkho cittassa ṭhitīti evaṃpakāro niddeso. ‘‘Na lubbhatī’’ti vuttassa cittassa, puggalassa vā pavattiākārabhāvena alubbhanāti alobho vuttoti **aññassa kiriyābhāvavisesā**pekkho **alubbhanā**ti niddeso. Vuttanayeneva alubbhitassa bhāvo **alubbhitatta**nti ayaṃ niddeso **aññassa bhāvabhūtatāvisesā**pekkho vutto. Kattukaraṇabhāvādayo sabhāvadhammānaṃ ajjhāropanavaseneva sijjhanti, bhāvaniddeso pana ajjhāropanānapekkho, tatoyeva ca visesantaravinimutto vinivatto visesato nijjīvabhāvagibhāvato sabhāvaniddeso nāma hotīti phassoti idaṃ phusanaṭṭhena **‘‘dhammamattadīpanaṃ sabhāvapada’’**nti vuttaṃ. Ārammaṇaṃ phusantassa cittassa pavattiākāro phusanabyāpāro hotīti **‘‘phusanakiriyā phusanākāro’’**ti vuttaṃ. Samphusanāti saṃ-saddo ‘‘samudayo’’tiādīsu viya samāgamatthadīpakoti āha **‘‘samāgamaphusanā’’**ti. ‘‘Phusāmi nekkhammasukha’’ntiādīsu (dha. pa. 272) paṭilābhopi phusanā samphusanāti ca vuccatīti āha **‘‘na paṭilābhasamphusanā’’**ti.

Aparena vevacanena. Bahussutabhāvasampādikāya paññāya **paṇḍicca**pariyāyo. Sippāyatanādīsu dakkhatābhūtāya **kosalla**pariyāyo, yattha katthaci tikkhasukhumāya **nepuñña**pariyāyo, sammā dhamme paññapentiyā **vebhabyā**pariyāyoti evamādinā tesu tesu paññāvisesesu te te pariyāyavisesā visesena pavattāti tesaṃ paññāvisesānaṃ nānākāle labbhamānatā vuttā, **itarepi anugatā honti** yebhuyyenāti adhippāyo. **Atthanānattena** paññādiatthavisesena. **Kodho kujjhanā kujjhitatta**nti evaṃpakārā niddesā sabhāvākārabhāvadīpanavasena byañjanavaseneva vibhāgavacanaṃ. Paṇḍiccantiādayo paññāvisesanibandhanattā atthavasena vibhāgavacananti imamatthamāha **‘‘atha vā’’**tiādinā. **Evamākāro panā**ti purimākārato viseso atthato vibhattigamanassa kāraṇaṃ vuttaṃ.

Paṭikkhipanaṃ paṭisedhanaṃ paṭikkhepo, tassa nānattaṃ viseso paṭikkhepanānattaṃ, saddhammagarutāya paṭikkhepo saddhammagarutāpaṭikkhepo, tena saddhammagarutāpaṭikkhepena nānattaṃ **saddhammagarutāpaṭikkhepanānattaṃ**. Taṃ saddhammagarutāpaṭikkhepanānattaṃ pana kodhagarutādibhedabhinnanti **‘‘kodhagarutādivisiṭṭhenā’’**ti vuttaṃ. Kodhādīhi visiṭṭho bhinno saddhammagarutāya paṭikkhepo paṭisedhanaṃ kodhādivisiṭṭhapaṭikkhepo. Kodhagarutādiyeva, tassa nānattena **saddhammagarutāpaṭipakkhanānattenā**ti kodhagarutā saddhammagarutāya paṭipakkho. Makkhalābhasakkāragarutā saddhammagarutāya paṭipakkhoti saddhammagarutāya paṭipakkhabhāvavisesena asaddhammagarutā tabbhāvena ekībhūtāpi nānattaṃ gatā. Yasmā pana **kodho** atthato dosoyeva. **Makkho** dosappadhānā paraguṇaviddhaṃsanākārappavattā akusalā khandhā. Taggarutā ca tesaṃ sādaraabhisaṅkharaṇavasena pavattanameva. **Lābhagarutā** catunnaṃ paccayānaṃ sakkāragarutā, tesaṃyeva susaṅkhatānaṃ laddhakāmatā. Tadubhayesu ca ādarakiriyā tathāpavattā icchāyeva, tasmā ‘‘saddhammagarutāpaṭipakkhanānattena asaddhammā nānattaṃ gatā’’ti vuttaṃ. Tathā hi cattāro asaddhammā icceva uddiṭṭhā. **Asaddhammagarutā**ti ettha ca purimasmiṃ vikappe ‘‘na saddhammagarutā’’ti saddhammagarutā na hotīti attho. Dutiyasmiṃ saddhammagarutāya paṭipakkhoti saddhammagarutā eva vā paṭipakkho, tassa nānattena **saddhammagarutāpaṭipakkhanānattenā**ti evamettha attho daṭṭhabbo. Kodhamakkhagarutānañhi saddhammavisesā pavattibhedabhinnā mettā paṭipakkho. Lābhasakkāragarutānaṃ appicchatā santosā. Tena kodhagarutā na saddhammagarutāti kodhagarutā kāyaci saddhammagarutāya paṭipakkhoti ayamattho vutto hoti. Tathā makkhagarutādīsupi. Evañca katvā ‘‘cattāro saddhammā saddhammagarutā na kodhagarutā…pe… saddhammagarutā na sakkāragarutā’’ti (a. ni. 4.44) āgatatantipi samatthitā bhavati. Lobho na hotīti **alobho** lubbhanā na hotīti **alubbhanā**ti evamādiko alobhotiādīnaṃ lobhādivisiṭṭho paṭikkhepo ‘‘phasso phusanā’’tiādikehi visadisabhāvato **‘‘phassādīhi nānatta’’**nti vutto. **Phassādīhī**ti cettha alubbhanādayopi **ādi-**saddena saṅgahitāti daṭṭhabbaṃ. **Lobhādipaṭipakkhenā**ti ‘‘lobhapaṭipakkho alobho’’tiādinā yojetabbaṃ. Sesaṃ purimasadisameva. Alobhādosāmohānaṃ vidhuratāya paṭipakkhabhāvena ca labbhamāno aññamaññavisadiso lobhādivisiṭṭhapaṭikkhepabhāvena lobhādipaṭipakkhabhāvena ca viññāyatīti āha **‘‘alobhā…pe… yojetabba’’**nti. Bahūhi pakārehi dīpetabbatthatā **mahatthatā**. **Ādaravasena** sotūnaṃ.

3. Yadipi ekasmiṃ khaṇe ekaṃyeva ārammaṇaṃ hoti, chasupi pana ārammaṇesu uppattirahattā **‘‘tehi vā’’**tiādi vuttaṃ. **Tassā**ti sātassa sukhassa. **Jātā**ti etassa atthaṃ dassetuṃ **‘‘kāraṇabhāvena phassatthaṃ pavattā’’**ti vuttaṃ. Idaṃ vuttaṃ hoti – yathā cetasikasātasaṅkhātā somanassavedanā saheva uppajjati, evaṃ tadanurūpaphassasahitā hutvā pavattā tajjāti vuttā. **Sādayatī**ti adhigamāsīsāya anaññaninnaṃ karoti.

5. **Na tassā tajjatā**ti tassā manoviññāṇadhātuyā tassāruppā ‘‘tassa jātā’’ti vā ubhayathāpi tajjatā na yujjati. Yadipi phasso viññāṇassa visesapaccayo na hoti, tathāpi so tassa paccayo hotiyevāti tassa tajjāmanoviññāṇadhātusamphassajatā vattabbāti codanaṃ sandhāyāha **‘‘na ca tadevā’’**tiādi. **Tehi ārammaṇehi jātā tajjā**ti imināpi atthena tajjā manoviññāṇadhātusamphassajāti vattuṃ na sakkā. Viññāṇassa pana tajjatāpaññatti labbhateva. Tathā hi ‘‘kiṃ vā etenā’’tiādinā phassādīnaṃ tathā desetabbataṃ āha.

7. Cittassa ārammaṇe ānayanākārappavatto vitakko atthato ārammaṇaṃ tattha ākaḍḍhanto viya hotīti **‘‘ārammaṇassa ākaḍḍhanaṃ vitakkana’’**nti vuttaṃ.

8. Ārammaṇassa anumajjanākārappavatto vicāro tattha paribbhamanto viya samantato caranto viya ca hotīti **‘‘samantato caraṇaṃ vicaraṇa’’**nti vuttaṃ.

11. **Tathā avaṭṭhānamattabhāvato**ti pāṇavadhādisādhanaavaṭṭhānamattabhāvato, na balavabhāvatoti adhippāyo.

14. Yena dhammena citte ārammaṇaṃ upatiṭṭhati jotati ca, so dhammo upaṭṭhānaṃ jotananti ca vuttoti āha **‘‘upaṭṭhānaṃ jotanañca satiyevā’’**ti.

16. **Saṇhaṭṭhenā**ti sukhumaṭṭhena.

30. **Bhāvo**ti hiriyanaṃ vadati.

33. **Na byāpādetabbo**ti **abyāpajja-**saddassa kammatthataṃ āha.

42-43. Yadi anavajjadhammānaṃ sīghasīghaparivattanasamatthatā lahutā, sāvajjadhammānaṃ kathanti āha **‘‘avijjānīvaraṇāna’’**ntiādi. **Tesaṃ bhāvo garutā**ti etena satipi sabbesaṃ arūpadhammānaṃ samānakhaṇatte mohasampayuttānaṃ sātisayo dandho pavattiākāroti dasseti. So pana tesaṃ dandhākāro santāne pākaṭo hoti.

44-45. Appaṭighāto avilomanaṃ.

46-47. **Kilinna**nti avassutaṃ.

50-51. **Paccosakkanaṃ** māyā yā accasarātipi vuccati. **Arumakkhanaṃ** vaṇālepanaṃ. Veḷu eva dātabbabhāvena pariggahito **veḷudānaṃ** nāma.

Niddesavārakathāvaṇṇanā niṭṭhitā.

Koṭṭhāsavārakathāvaṇṇanā

58-120. **Te**ti phassapañcamakādayo. **Saṅgahagamanenevā**ti sādhāraṇatādinā kenaci sadisatālesena, na phassādayo viya visuṃ dhammabhāvenevāti attho. **Tathā avippakiṇṇattā**ti phassādayo viya sarūpena visuṃ visuṃ avuttattā. Yadipi chandādayo saṅgahasuññatavāresupi sarūpena na vuttā, khandhāyatanadhāturāsīsu pana saṅgahitāyevāti dassetuṃ **''yasmā panā''**tiādimāha. **Taṃniddese**ti saṅkhārakkhandhaniddese. Khandhānaṃ dhātāyatanabhāve byabhicārābhāvato akhandhabhāvanivāraṇena anāyatanādhātubhāvanivāraṇampi daṭṭhabbaṃ. **Na yevāpanakā ṭhapetabbā**ti khandhādirāsiantogadhataṃ sandhāya vuttaṃ. Uddesādīsu pana ''yevāpanātveva vuttānaṃ tesaṃ tathāyeva saṅgaho yutto''ti aṭṭhakathāyaṃ ''ṭhapetvā yevāpanake''ti vuttaṃ. Sarūpena avuttānampi cittuppādapariyāpannānaṃ khandhādibhāvo na vāretabboti na yevāpanakā ṭhapetabbāti vuttanti ubhayesampi adhippāyo veditabbo.

Āhārapaccayasaṅkhātenāti upatthambhakapaccayasaṅkhātena. So ca āhārānaṃ upatthambhakabhāvo pākaṭoti katvā vutto, na janakattābhāvato. Ojaṭṭhamakarūpassa hi vedanādīnañca āhāraṇato tesaṃ janakattaṃ labbhatīti. Yadi upatthambhako idha paccayoti adhippeto, kabaḷīkārāhārassa tāva hotu, itaresaṃ kathanti āha **''yathā hī''**tiādi. **Sahajātādipaccaye**ti sahajātaaññamaññanissayasampayuttaatthiavigatapaccaye vadati, mahācatukkaṃ vā, **ekenākārenā**ti rūpārūpānaṃ upatthambhakattena upakārakabhāvamāha. So eva ca nesaṃ āharaṇakiccaṃ. ''Saṅkhārapaccayā viññāṇa''nti vacanato cetanāya viññāṇassa paccayabhāvo sātisayoti āha **''viññāṇaṃ visesenā''**ti.

Yathāgatamaggoti vutto kāraṇaphalānaṃ abhedūpacārenāti daṭṭhabbaṃ, nānākkhaṇiko aṭṭhaṅgikamaggo upanissayo etassāti **aṭṭhaṅgikamaggūpanissayo**. Ariyamaggassa yathāgatamaggapariyāyo vuccamāno tassa yā purimakālabhūtā abhedopacārasiddhā āgamanāvatthā tato nātivilakkhaṇāti imamatthaṃ vibhāvetīti āha **''pubbabhāga...pe... dīpitā''**ti. Viññāṇassa cittavicittatā vijānanabhāvavisesā evāti āha **''vijānanameva cittavicittatā''**ti. **Vedanākkhandhādīna**nti **ādi**-saddena ''dvāyatanāni hontī''tiādīsu vuttamanāyatanādayopi saṅgaṇhāti. **Tappaṭikkhepo**ti tassa jātiniddesabhāvassa paṭikkhepo. **Kato hotī**ti etena āhārindriyajhānamaggaphalahetuyo yattakā imasmiṃ citte labbhanti, te sabbepi ''eko viññāṇāhāro hotī''tiādinā avuttāpi atthato vuttāyevāti dasseti. Esa nayo aññatthāpi.

Koṭṭhāsavārakathāvaṇṇanā niṭṭhitā.

Suññatavārādivaṇṇanā

121-145. **Yathāvutte samaye**ti vuttappakārasamūhe.

146. **Ussāhanaṃ** pesanaṃ niyojanaṃ.

156-159. **Nātisamāhitāyā**ti nānāvajjanūpacāraṃ sandhāya vadati. **Yevāpanakehipi nibbisesataṃ dasseti** karuṇāmuditānampi uppajjanato.

Kāyavacīkiriyā kāyavacīpavatti, viññatti eva vā. **Asamattabhāvana**nti pubbabhāgabhāvanamāha.

Kāmāvacarakusalavaṇṇanā niṭṭhitā.

Rūpāvacarakusalaṃ

Catukkanayo

Paṭhamajjhānakathāvaṇṇanā

160. **Uttarapadalopaṃ katvā ''rūpabhavo rūpa''**nti vutto, ''rūpī rūpāni passati (ma. ni. 2.248; 3.312; dha. sa. 248; paṭi. ma. 1.209), rūparāgo''tiādīsu (dha. sa. 363) viyāti daṭṭhabbaṃ. Payogasampāditassa rūpajjhānassa rūpabhavātikkamassapi upāyabhāvato yathā rūpūpapattiyā eva maggoti ayaṃ niyamo na yujjati, evaṃ paccayantaravikalatādīhi rūpūpapattiyā anabhinipphādakassapi atthibhāvato rūpūpapattiyā maggo evāti ayampi niyamo na yujjati. Evañca sati yadeva rūpūpapattiyā nipphādakaṃ, tasseva sampayuttassa rūpāvacarakusalabhāvo, na anabhinipphādakassāti ayamattho āpannoti codanaṃ samuṭṭhāpeti **na sabbassa kusalajjhānassā**tiādinā. Tattha sāmaññasaddopi adhikāravasena visesaniddiṭṭho hotīti **''kusalajjhānassa maggabhāvo''**ti vuttaṃ.

Rūpūpapattijanakasabhāvo rūpabhavavipaccanasabhāvoti tassapi vipākadhammabhāve satipi sabbakusalākusalasādhāraṇaṃ vipākadhammabhāvasāmaññaṃ ''vipākadhammabhāvo viyā''ti udāharaṇabhāvena vuttaṃ. Sāmaññampi hi visesato bhinnaṃ katvā voharīyatīti. **Sabbasamāno**ti rūpūpapattiyā nipphādakassa paccayantaravikalatādīhi anipphādakassa ca sabbassa yathādhigatassa jhānassa sādhāraṇo. Etena uttarapadāvadhāraṇassa pariggahitataṃ dasseti. ''Ito añño maggo nāma natthī''ti imināpi sajātiyā sādhāraṇo aññajātivinivattiyā anaññasādhāraṇo imassa jhānassa rūpūpapattiyā upāyabhāvo vuttoti daṭṭhabbaṃ. **Itare dve** saddhā hirī ca. Yadi paṭipadāya sādhetabbato puggalapubbaṅgamāya desanāya bhāventena samayavavatthānaṃ kataṃ. Paṭipadārahitesu kathanti āha **''kesañcī''**tiādi. Tattha **kesañcī**ti samathabhāvanāya katādhikārānaṃ. Tesañhi maggādhigamanato pubbe anadhigatajjhānānaṃ paṭisambhidādayo viya maggādhigameneva tāni samijjhanti.

Aññānīti ariyamaggasiddhito aññāni. **Tesupī**ti ariyamaggena siddhattā paṭipadārahitesupi. Nanu ca ariyamaggasiddhassapi āgamanavasena paṭipadā upalabbhatiyeva. Itarathā ''na kāmāvacaraṃ viya vinā paṭipadāya uppajjatī''ti, ''bahutaraṃ lokiyajjhānampi na vinā paṭipadāya ijjhatī’’ti ca vacanaṃ virujjheyyāti? Na, yebhuyyena gahaṇato puggalavisesāpekkhattā ca. Ariyamaggasamijjhanakañhi jhānaṃ kassacideva hoti, tasmā itaraṃ bahutaraṃ lokiyajjhānaṃ puthujjanassa ariyassa ca akatādhikārassa na vinā paṭipadāya sijjhatīti tesaṃ vasena vuttaṃ. Ariyamaggasiddhassapi jhānassa vipākānaṃ viya kusalena ariyamaggena sadisattābhāvato atabbipākattā ca na maggāgamanavasena paṭipadā yujjati, evamassa paṭipadāviraho siddho. Evañca katvā suddhikanavakadesanāpi suṭṭhu nītā hoti. Tathā ca vakkhati lokuttarakathāyaṃ ‘‘lokiyajjhānampī’’tiādi (dha. sa. mūlaṭī. 277).

Vaṭṭāsayassa visesapaccayabhūtāya taṇhāya tanukaraṇavasena vivaṭṭāsayassa vaḍḍhananti āha **‘‘taṇhāsaṃkilesasodhanena āsayaposana’’**nti. Āsayaposananti ca jhānabhāvanāya paccayabhūtā pubbayogādivasena siddhā ajjhāsayasampadā. Sā pana taṇhupatāpavigamena hotīti āha **‘‘taṇhāsaṃkilesasodhanenā’’**ti.

Thinamiddhādīnanti thinamiddhauddhaccakukkuccavicikicchānaṃ. **Pahāna**nti pahāyakaṃ.

Taṃsadisesūti mahaggatabhāvādinā paṭhamajjhānasamādhisadisesu.

Pītisukhavantaṃ jhānaṃ pītisukhanti vuttaṃ yathā arisasoti dassento **‘‘pītisukha…pe… akāro vutto’’**ti āha. Maggassapi vā nibbānārammaṇato tathalakkhaṇūpanijjhānatā yojetabbā. **Asammosadhamma**nti avināsabhāvaṃ.

Dutiyajjhānakathāvaṇṇanā

161-162. Diṭṭhādīnavassa taṃtaṃjhānakkhaṇe anuppajjanadhammatāpādanaṃ vūpasamanaṃ virajjanaṃ pahānañcāti idhādhippetavitakkādayoyeva jhānaṅgabhūtā tathā karīyanti, na taṃsampayuttaphassādayoti vitakkādīnaṃyeva vūpasamādivacanaṃ ñāyāgataṃ. Yasmā pana vitakkādayo viya taṃsampayuttadhammāpi etena etaṃ oḷārikanti diṭṭhādīnavā eva, tasmā avisesena vitakkādīnaṃ taṃsahajātānañca vūpasamādike vattabbe vitakkavicārādīnaṃyeva vūpasamādikaṃ vuccamānaṃ ‘‘adhikavacanamaññamatthaṃ bodhetī’’ti kiñci visesaṃ dīpetīti taṃ dassento **‘‘yehi vitakkavicārehī’’**tiādimāha. Visuṃ visuṃ ṭhitānipi vitakkavicārasamatikkamavacanādīni paheyyaṅganiddesatāsāmaññena cittena samūhato gahetvā avayavena samudāyopalakkhaṇaṃ katanti dassento **‘‘tesaṃ…pe… taṃ dīpakanti vutta’’**nti āha. Idāni avayavena samudāyopalakkhaṇaṃ vinā vitakkavicāravūpasamavacanena pītivirāgādivacanānaṃ savisaye samānabyāpārataṃ dassento **‘‘atha vā’’**tiādimāha.

Tasmiṃ dassiteti ‘‘yā saddhā saddahanā’’tiādinā jhānavibhaṅge sampasādane dassite. **Samānādhikaraṇaniddesenevā**ti tattheva vibhaṅge uddesapaduddhārādīsu saddhājhānānaṃ ‘‘sampasādana’’nti ekādhikaraṇatāvacaneneva.

Oḷārikaṅgamukhena **‘‘tadanudhammatā satī’’**ti vuttāya taṃtaṃjhānanikantiyā vikkhambhanaṃ vitakkavicāravūpasamavacanādīhi pakāsitanti āha **‘‘taṇhāppahānaṃ etesaṃ vūpasamana’’**nti (vibha. 799). Yato vitakkavicāresu virattabhāvadīpakaṃ vitakkavicāravūpasamavacananti tadubhayābhāvadīpanaṃ puna katanti dassetuṃ **‘‘ye cā’’**tiādi vuttaṃ.

Tatiyajjhānakathāvaṇṇanā

163. **Vīriyaṃ upekkhāti vuttaṃ** ‘‘paggahaniggahesu byāpārākaraṇena upekkhiyatī’’ti. Gahaṇe majjhattabhāvena saṅkhāre upekkhatīti saṅkhārupekkhā, tathāpavattā vipassanā paññā. Tassā pana visayato pabhedo ‘‘aṭṭha saṅkhārupekkhā’’tiādinā (paṭi. ma. 1.57) yassaṃ **pāḷiyaṃ** vutto, taṃ pāḷisesaṃ dassento **‘‘paṭhamajjhāna’’**ntiādimāha. Tattha **uppāda**nti purimakammapaccayā idha uppattiṃ. **Pavatta**nti tathā uppannassa pavattiṃ. **Nimitta**nti sabbampi saṅkhāragataṃ nimittabhāvena upaṭṭhānato. **Āyūhana**nti āyatiṃ paṭisandhihetubhūtaṃ kammaṃ. **Paṭisandhi**nti āyatiṃ upapattiṃ. **Gati**nti yāya gatiyā sā paṭisandhi hoti. **Nibbatti**nti khandhānaṃ nibbattanaṃ. **Upapatti**nti ‘‘samāpannassa vā upapannassa vā’’ti evaṃ vuttaṃ vipākappavattiṃ. **Jāti**nti jarādīnaṃ paccayabhūtaṃ bhavapaccayā jātiṃ. **Jarāmaraṇādayo** pākaṭā eva. Ettha ca uppādādayo pañceva saṅkhārupekkhāñāṇassa visayavasena vuttā, sesā tesaṃ vevacanavasena. ‘‘Nibbatti jātī’’ti idañhi dvayaṃ uppādassa ceva paṭisandhiyā ca vevacanaṃ. ‘‘Gati upapatti cā’’ti idaṃ dvayaṃ pavattassa. Jarādayo nimittassāti.

Bhūtassāti khandhapañcakassa. **Etehī**ti jhānacittasamuṭṭhitarūpehi.

Catukkanayavaṇṇanā niṭṭhitā.

Pañcakanayavaṇṇanā

167. **Ākārabheda**nti ākāravisesaṃ. Anekākārā hi dhammā, te ca niravasesaṃ yāthāvato bhagavatā abhisambuddhā. Yathāha – ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. 3.5). **Dutiyajjhānapakkhikaṃ** na paṭhamajjhānapakkhikanti adhippāyo. Tenevāha **‘‘paṭhamajjhānameva hī’’**tiādi. Atthato hi catukkapañcakanayā aññamaññānuppavesino. Pañcakanaye dutiyajjhānaṃ kiṃ savicāratāya paṭhamajjhānapakkhikaṃ udāhu avitakkatāya dutiyajjhānapakkhikanti siyā āsaṅkāti tadāsaṅkānivattanatthamidaṃ vuttaṃ. **Kasmā**tiādinā tattha kāraṇamāha. Suttantadesanāsu ca dutiyajjhānameva bhajantīti sambandho. Ca-saddena na kevalaṃ idheva, atha kho suttantadesanāsupīti desanantarepi yathāvuttajjhānassa paṭhamajjhānapakkhikattābhāvaṃ dasseti. Idāni bhajanampi dassetuṃ **‘‘vitakkavūpasamā’’**tiādi vuttaṃ. Tena suttantepi pañcakanayassa labbhamānataṃ dasseti.

Nanu ca suttante cattāriyeva jhānāni vibhattānīti pañcakanayo natthiyevāti? Na, ‘‘savitakkasavicāro samādhī’’tiādinā samādhittayāpadesena pañcakanayassa labbhamānattā. Catukkanayanissito pana katvā pañcakanayo vibhattoti tatthāpi pañcakanayo niddhāretabbo. Vitakkavicārānaṃ vūpasamāti hi vitakkassa vicārassa vitakkavicārānañca vitakkavicārānanti sakkā vattuṃ. Tathā avitakkaavicārānanti ca vinā saha ca vicārena vitakkappahānena avitakkaṃ saha vinā ca vitakkena vicārappahānena avicāranti avitakkaṃ avicāraṃ avitakkaavicārañcāti vā tividhampi sakkā saṅgaṇhituṃ.

Dutiyanti ca vitakkarahite vitakkavicāradvayarahite ca ñāyāgatā desanā. Dutiyaṃ adhigantabbattā vicāramattarahitepi dvayappahānādhigatasamānadhammattā. Evañca katvā pañcakanayaniddese dutiye vūpasantopi vitakko taṃsahāyavicārāvūpasamena na sammāvūpasantoti vitakkavicāradvayarahite viya vicāravūpasameneva tadupasamaṃ sesadhammasamānatañca dassentena ‘‘vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ tatiyaṃ jhānaṃ upasampajja viharatī’’ti tatiyaṃ catukkanaye dutiyena nibbisesaṃ vibhattaṃ. Duvidhassapi sahāyavirahena aññathā ca vitakkappahānena avitakkattaṃ samādhijaṃ pītisukhattañca samānanti samānadhammattāpi dutiyanti niddeso. Vicāramattampi hi vitakkavicāradvayarahitaṃ viya ‘‘yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti avitakkavicāramattaṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharatī’’ti avitakkaṃ samādhijaṃ pītisukhanti vibhattaṃ. Paṭhamajjhāne vā sahacarīsu vitakkavicāresu ekaṃ atikkamitvā dutiyampi tatraṭṭhameva dosato disvā ubhayampi sahātikkamantassa pañcakanaye tatiyaṃ vuttaṃ tatiyaṃ adhigantabbattā. Paṭhamato anantarabhāvena panassa dutiyabhāvo ca uppajjati. Kasmā panettha sarūpato pañcakanayo na vibhattoti? Vineyyajjhāsayato. Yathānulomadesanā hi suttantadesanāti.

Paṭipadācatukkādivaṇṇanā

176-180. **Tadanurūpatā**ti tassa paṭhamādijjhānassa anurūpasabhāvā. Yathāladdhajjhānaṃ santato paṇītato disvā assādayamānā nikanti taṃsampayuttā khandhā vā tadārakkhabhūtā satiyeva vā tassa jhānassa anucchavikatāya ‘‘tadanudhammatā satī’’ti vuttāti. **Kadācī**ti yadā paṭhamaṃ adhigantvā yathānisinnoyeva vinā payogantaraṃ dutiyādīni adhigacchati, īdise kāleti attho.

186. Kusalajjhānassa adhigatattā ‘‘sekkhā’’ti vuttaṃ. **Na hi te uppādenti nāmā**ti ariyamaggakkhaṇe rūpāvacarajjhānānaṃ anuppajjamānataṃ sandhāyāha.

Kasiṇakathāvaṇṇanā

203. **Āruppapādakatā ca dassitā** vinā abhāvato. Na hi tesaṃ āruppapādakatāya vinā nirodhapādakatā atthīti. Nimminituṃ icchitassa vatthuno nimmānavasena khippaṃ nisanti nisāmanaṃ ālocanaṃ adhigamo etassāti khippanisanti. Tabbhāvo ‘‘khippanisantibhāvo’’ti āha **‘‘khippadassanaṃ khippābhiññatā’’**ti.

Kasiṇakathāvaṇṇanā niṭṭhitā.

Abhibhāyatanakathāvaṇṇanā

204. Paṭibhāganimittabhūtaṃ kasiṇārammaṇasaṅkhātaṃ āyatanaṃ kāraṇaṃ etassāti **kasiṇāyatanaṃ,** jhānaṃ. Atha vā ārammaṇassa anavasesapharaṇaṭṭhena kasiṇañca taṃ āyatanañca yogino sukhavisesānaṃ adhiṭṭhānabhāvato manāyatanadhammāyatanabhāvato cāti sasampayuttaṃ jhānaṃ **kasiṇāyatanaṃ**. Tenevāha ‘‘satipi abhibhāyatanānaṃ kasiṇāyatanatte’’ti. Bhāvanāya nimittaṃ bhāvanānimittaṃ, ārammaṇassa parittappamāṇatā suvisuddhanīlāditā ca, tadeva nānattaṃ. Bhāvanā eva vā pubbabhāgabhūtā bhāvanānimittaṃ, tassa nānattaṃ bhāvanānimittanānattaṃ. Pubbabhāgabhāvanā hi yathāvuttavisese ārammaṇe pavattiākāravisesato nānāsabhāvāti. Kasiṇanimittassa abhibhavanakabhāvanānimittanānattaṃ **kasiṇa…pe… nānattaṃ,** tatoti yojetabbaṃ.

Ettha ca purimāni cattāri abhibhāyatanāni bhūtakasiṇārammaṇāni, bhūtakasiṇesu ca yaṃ suvaṇṇaṃ dubbaṇṇanti ca na sakkā vattuṃ. Tattha pavattitāni sabbattha vā vaṇṇābhogarahitena pavattitāni paṭhamatatiyābhibhāyatanānīti dutiyacatutthāni vaṇṇakasiṇārammaṇāni. Yadi evaṃ dutiyacatutthehi pañcamādīnaṃ ko visesoti ‘‘pañcamādīni vaṇṇato ramaṇīyatarāni, na tathā itarānī’’ti vadanti. Purimānipi cattāri aṭṭha kasiṇārammaṇāneva, tasmā taṃ nesaṃ matimattaṃ ‘‘aṭṭhasu kasiṇesū’’ti vuttattā. Vimokkhesu ca paṭhamadutiyavimokkhā aṭṭha kasiṇārammaṇā. Tatiyo vaṇṇakasiṇārammaṇo. Paṭhamadutiyāpi vā vaṇṇakasiṇārammaṇā eva ‘‘bahiddhā nīlakasiṇādirūpāni jhānacakkhunā passatī’’ti vuttattā. Ārammaṇamanuññatāya hi tattha aniggatitabhāvena tesaṃ pavattīti. Evaṃ sante tatiyassa itarehi ko visesoti? Subhākārābhogo. Tatiyo eva hi subhanti ābhujanavasena pavattati, na itareti.

Ñāṇaṃ appanāpaññā. **Vijjamānepīti api-**saddena avijjamānepīti dasseti. **Parittappamāṇatā abhibhavanassa kāraṇaṃ** imesu catūsu abhibhāyatanesūti adhippāyo. Nanu ca sabbattha **‘‘suvaṇṇadubbaṇṇānī’’**ti vacanato vaṇṇābhogasahitāniyeva gahitānīti? Na gahitānīti dassento **‘‘tattha cā’’**tiādimāha. **Tatthā**ti āgamesu. **Tathā appamāṇānī**ti vaṇṇābhogarahitāni ca sabbāni appamāṇāni suvaṇṇadubbaṇṇānīti attho. Yadi evaṃ kathaṃ visiṭṭhānaṃ vaṇṇābhogena rahitānaṃ sahitānañca ekajjhaṃ manasi karoti? Na ekajjhaṃ, visuṃyeva pana tesu manasikāro. Yadi visuṃ kathamekanti? Parittabhāvasāmaññato. Yadi evaṃ ‘‘suvaṇṇadubbaṇṇaggahaṇaṃ atiricchatī’’ti, nātiricchatīti dassento **‘‘atthi hi eso pariyāyo’’**tiādimāha. Tattha yadidaṃ vaṇṇābhogajanitaṃ visesaṃ aggahetvā parittasāmaññena ekattaṃ netvā ‘‘parittāni abhibhuyyā’’ti vatvā puna tadantogadhadhammappabhedaṃ vineyyavasena dassetuṃ ‘‘tāni ce kadāci vaṇṇavasena ābhujitāni honti suvaṇṇadubbaṇṇāni abhibhuyyā’’ti vattabbatāya vaṇṇābhogarahitāni sahitāni ca visuṃ manasi katvā ubhayatthāpi vaṇṇābhogarahitaparittābhibhavane taṃ sahitaparittābhibhavane ca parittābhibhavanassa sāmaññaṃ gahetvā ekanti vacanaṃ, eso pariyāyo vijjatīti ayamadhippāyo.

Evaṃ suttantābhidhammapāṭhavisesato aṭṭhakathāya virodhābhāvaṃ dassetvā idāni suttantābhidhammapāṭhānaṃ avirodhaṃ adhippāyavibhāvanena dassetuṃ **‘‘tatthacā’’**tiādimāha. Evaṃ abhidhamme vaṇṇābhogarahitāni sahitāni ca visuṃ vuttāni. Suttante pana ‘‘ubhayāni ekajjha’’nti vuttaṃ, taṃ kathaṃ viññāyatīti āha **‘‘tadeta’’**ntiādi. Tattha **āgatassā**ti suttante āgatassa. Tattha hi ‘‘ajjhattaṃ rūpasaññī’’ti āgataṃ. **Avacanato**ti abhidhamme avacanato. Yadipi vimokkhā visuṃ desitā, kasiṇāyatanabhāvo viya pana abhibhāyatanānaṃ vimokkhakiccatāpi atthīti abhibhāyatanavimokkhānaṃ idhāpi saṅkaro dunnivāroti codanaṃ manasi katvā āha **‘‘sabbavimokkhakiccasādhāraṇavacanabhāvato’’**ti. Tena yathā abhibhāyatanadesanāyaṃ abhibhāyatanakiccāni niravasesato vuttāni, evaṃ vimokkhadesanāyaṃ vimokkhakiccānīti idha tesaṃ asaṅkaroyevāti dasseti.

Ye ca yathāvuttaṃ vavatthānaṃ na sampaṭicchanti, tehi suttantābhidhammapāṭhabhede aññaṃ kāraṇaṃ vattabbaṃ siyā. Kimettha vattabbaṃ, nanu aṭṭhakathāyaṃ ‘‘kasmā pana yathā suttante’’tiādiṃ vatvā ‘‘ajjhattarūpānaṃ anabhibhavanīyato’’ti kāraṇaṃ vuttanti. Na taṃ tassa kāraṇavacananti dassento **‘‘ajjhattarūpāna’’**ntiādimāha. Tattha **ya**nti idha suttante ca ‘‘bahiddhā rūpāni passatī’’ti (a. ni. 8.65) vuttavacanaṃ sandhāyāha. Bahiddhā rūpāniyeva hi abhibhavanīyānīti. **Aññahetuka**nti desanāvilāsato aññaṃ abhibhavanīyahetu etassāti aññahetukaṃ. Ajjhattaarūpasaññitāya eva, na suttante viya ajjhattarūpasaññitāya cāti attho. **Avibhūtattā**ti idaṃ ñāṇuttarānaṃ saha nimittuppādanena appanānibbattanaṃ ārammaṇassa abhibhavo na suṭṭhu vibhūtabhāvamantarena sambhavatīti katvā vuttaṃ. Nanu ca aṭṭhakathāyaṃ pāṭhadvayavisesassa desanāvilāso kāraṇabhāvena vuttoti āha **‘‘desanāvilāso ca yathāvuttavavatthānavasena veditabbo’’**ti. Desanāvilāso hi nāma vineyyajjhāsayānurūpaṃ vijjamānasseva pariyāyassa vibhāvanaṃ na yassa kassacīti. Tattha ca ‘‘pariyāyadesanattā’’tiādinā vuttappakāravavatthānaṃ desanāvilāsanibandhanamāha. Tathā ceva hi purato desanāvilāso vibhāvito.

Abhibhāyatanakathāvaṇṇanā niṭṭhitā.

Vimokkhakathāvaṇṇanā

248. **Ta**nti ‘‘sasantatipariyāpannarūpa’’nti vuttakesādivaṇṇamāha. Taṃ pana yasmā khalamaṇḍalādi viya paramparāya jhānassa kāraṇaṃ, tasmā **‘‘jhānassa hetubhāvenā’’**ti āha. **Yenā**ti yathāvuttarūpavisesena. **Visiṭṭhenā**ti atisayappattena ‘‘rūpūpapattiyā’’tiādīsu (dha. sa. 160 ādayo; vibha. 625) viya uttarapadalopena ‘‘rūpa’’nti vuttena rūpajhānena. ‘‘Visiṭṭhenā’’ti iminā hi atisayarūpayutto rūpīti vuttoti dasseti. ‘‘Paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇa’’ntiādinā (dha. sa. 499) **jhānānameva kasiṇabhāvena pavattā. Sutte ārammaṇānaṃ** kasiṇabhāvena pavattā ‘‘pathavīkasiṇameko sañjānātī’’tiādinā (dī. ni. 3.360; a. ni. 10.25).

Vimokkhakathāvaṇṇanā niṭṭhitā.

Brahmavihārakathāvaṇṇanā

251. Aññāṇasampayuttāpi vā upekkhāvedanā **aññāṇupekkhā, upekkhā**ti aññāṇasampayuttā upekkhāvedanā, aññāṇupekkhātipi etāsaṃyeva nāmanti (vibha. aṭṭha. 947) hi **sammohavinodaniyaṃ** vakkhatīti. Appaṭibhāganimittattepi ekaṃ katipaye vā satte odissa pavattā paricchinnarūpādiupādānavisaye pavattattā kathamappamāṇagocarāti āha **‘‘na ca sammutisaccavasenā’’**tiādi. Evampi yathā natthi sattā opapātikāti sattavasena pavattāyapi micchādiṭṭhiyā saṅkhārārammaṇatā vuccati upādānavasena, evaṃ sattavasena pavattānampi mettādīnaṃ saṅkhārārammaṇatāpi siyāti ce? Na, aparāmasanavasena pavattānaṃ mettādīnaṃ saupādānaggahaṇāsambhavatoti dassento āha **‘‘aparāmāsā’’**tiādi.

Brahmavihārakathāvaṇṇanā niṭṭhitā.

Asubhakathāvaṇṇanā

263. ‘‘Ekāhamataṃ vā dvīhamataṃ vā’’tiādinā (dī. ni. 2.379; ma. ni. 1.112) vuttāsu navasu sivathikāsu vaṇṇavasena pavattajjhānaṃ **sivathikāvaṇṇajjhānaṃ**. Nanu cetassa vaṇṇakasiṇehi gahaṇaṃ yuttaṃ, na asubhehīti? Na, sivathikāvaṇṇaṃ upamaṃ katvā attano kāye paṭikūlattaṃ amuñcitvāva vaṇṇavasena pavattanato. Tenevāha **‘‘paṭikūlamanasikārasāmaññenā’’**ti. Ayamattho **sivathikāvaṇṇajjhānassā**ti etthāpi yojetabboti vibhāvento **‘‘tampī’’**tiādimāha.

Asubhakathāvaṇṇanā niṭṭhitā.

Rūpāvacarakusalavaṇṇanā niṭṭhitā.

Arūpāvacarakusalakathāvaṇṇanā

265. **Rūpanimittan**ti rūpahetu rūpādhikaraṇaṃ. **Rūpārūpanimittesū**ti rūpadhammesu ca pathavīkasiṇādinimittesu ca. **Tadārammaṇajjhānesū**ti ettha **taṃ**-saddena rūpanimittaṃ paccāmasati rūpampi vā rūpadhammārammaṇānampi rūpāvacarajjhānānaṃ sambhavato. **Rūpādīsū**ti rūpārūpanimittatadārammaṇajjhānesu rūpapaṭibaddhadhammesu ca. **Anāvajjitukāmatādinā**ti **ādi**-saddena asamāpajjitukāmatādiṃ saṅgaṇhāti.

Cutito uddhaṃ uppattirahānaṃ…pe… anuppattidhammatāpādanena samatikkamoti etena samatikkamitabbattena rūpāvacarakusalānaṃ rūpāvacaravipākakiriyehi visesābhāvaṃ dasseti anadhigatabhāvato. Yesañhi rūpasaññādīnaṃ arūpabhāvanāya samatikkamādiko labbhati, te dassetuṃ ‘‘arūpabhāvanāya abhāve cutito uddhaṃ uppattirahāna’’nti vuttanti. **Yā**ti ekantarūpanissitā avasiṭṭhaparittavipākasaññādayo.

Āneñjasantasamāpattisukhānubhavanabhavavisesūpapajjanādayo āruppasamāpattīnaṃ atthāti āha **‘‘rūpasaññā…pe… na attho’’**ti.

Idha ugghāṭitakasiṇavasena parittānantatā hoti nippariyāyadesanattāti adhippāyo. Yadi evaṃ parittakasiṇugghāṭite kathamākāsānañcāyatanavacananti? Tatthāpi anantapharaṇasabbhāvato. Tenevāha **‘‘anantapharaṇatāsabbhāve’’**ti. Yadi sabbattha anantapharaṇatā atthi, atha kasmā ‘‘ananto ākāso’’ti na vuttanti āha **‘‘samayavavatthāpanā’’**tiādi. Tattha **paṭipattī**ti jhānabhāvanākāramāha.

266. Ugghāṭabhāvo **ugghāṭimaṃ**. Yathā pākimaṃ.

268. Ākāse pavattitaviññāṇātikkamato tatiyāti paduddhāraṃ katvā yuttito āgamato ca tadatthaṃ vibhāvetuṃ **‘‘tadatikkamato hī’’**tiādimāha. Āruppasamāpattīnaṃ ārammaṇātikkamena pattabbattā visesato ārammaṇe dosadassanaṃ tadeva atikkamitabbanti ayaṃ yutti, ārammaṇe pana atikkante tadārammaṇaṃ jhānampi atikkantameva hoti. Bhāvanāya ārammaṇassa vigamanaṃ apanayanaṃ vibhāvanā. **Pāḷiyan**ti vibhaṅge. Nanu ca pāḷiyaṃ ‘‘taññeva viññāṇa’’nti avisesena vuttaṃ ‘‘na ākāsānañcāyatanaviññāṇa’’nti. ‘‘Na taññevaviññāṇanti visesavacanena ayamattho siddho’’ti dassento **‘‘viññāṇañcāyatana’’**ntiādimāha.

Arūpāvacarakusalakathāvaṇṇanā niṭṭhitā.

Tebhūmakakusalavaṇṇanā

269. **Sattahi mahāvārehī**ti paṭiccasahajātapaccayanissayasaṃsaṭṭhasampayuttapañhāvārehi anulomapaccanīyaanulomapaccanīyapaccanīyānulomādinayā **anulomādinayā**. Bhāradvājagotamādayo aṭṭhacattālīsa loke gottāni mūlabhūtāni, tathā kaṭṭhakalāpādayo aṭṭhacattālīseva caraṇānīti āha **‘‘aṭṭhacattālīsa’’**ntiādi. Tattha **tesan**ti bhabbābhabbānaṃ. Dvārasīsena dvāravantāni gayhantīti adhippāyenāha **‘‘taṃtaṃdvārāni vā kāyādīnī’’**ti. Acittīkārena vā kataṃ **hīnaṃ,** ajjhupekkhanena kataṃ **majjhimaṃ,** sakkaccakataṃ **paṇītaṃ**. Āmisakiñjakkhādihetu vā kataṃ **hīnaṃ,** puññaphalakāmatāya kataṃ **majjhimaṃ,** kattabbamicceva ariyabhāve ṭhitena kataṃ **paṇītaṃ**. Bhavasampattilobhena vā pavattitaṃ **hīnaṃ,** alobhajjhāsayena pavattitaṃ **majjhimaṃ,** parahitāya pavattitaṃ **paṇītaṃ**. Parittakataṃ vā **hīnaṃ,** mattaso kataṃ **majjhimaṃ,** adhimattaso kataṃ **paṇītaṃ**. Mahaggatesu pana paṭiladdhamattaṃ **hīnaṃ,** nātisubhāvitaṃ **majjhimaṃ,** subhāvitaṃ vasippattaṃ **paṇītaṃ**. Imesupi ekekassa hīnādikassa āyūhananānattādivasena hīnādibhedo labbhatiyevāti daṭṭhabbaṃ. **Sampayuttadhammānaṃ vasenā**ti yo cittappabhāvito cittasampayuttānaṃ cittādhipateyyabhāvo, so taṃnimitte citte upacaritoti evaṃ vā ettha attho.

Tebhūmakakusalavaṇṇanā niṭṭhitā.

Lokuttarakusalavaṇṇanā

277. ‘‘Kenaṭṭhena lokuttara’’ntiādi paṭisambhidāvacanaṃ (paṭi. ma. 2.43) aṭṭhakathāya ābhataṃ, tasmā tattha ‘‘tividhopi anuttaradhammo lokaṃ taratī’’tiādinā saṅgahitoti taṃ tīhi padehi yojetvā dassetuṃ **‘‘lokaṃ taratīti etenā’’**tiādimāha. Ekekasmiṃ yojetabbo lokassa antagamanāditāya maggādīsupi labbhamānattā. Maggeyeva vā tividhopi attho yojetabboti sambandho. **Anativattanādī**ti **ādi**-saddena indriyānaṃ ekarasatā tadupagavīriyavāhanaṃ āsevanāti ime tayo bhāvanāvisese saṅgaṇhāti. Yasmā cete bhāvanāvisesā saṃkilesavodānesu vaṭṭavivaṭṭesu ca taṃtaṃādīnavānisaṃsadassanabhūtāya pubbabhāgapaññāya sampāditena ñāṇavisesena nipphajjanti, tasmā vuttaṃ **‘‘aññamaññaṃ…pe… vaḍḍhetī’’**ti.

Nissayo hotīti rukkho viya sākhāya ādhārabhāvena voharīyatīti attho. Phalañāṇaphalaṅgānaṃ nissayavacanaṃ nissayapaccayattā. Tatoyeva nissayabhāvato patiṭṭhābhāvato. Ariyaphalasannissayena hi ariyā katakiccā suṭṭhu nibbinnasabbabhavāpi cirataraṃ loke parahitāya tiṭṭhanti. Kilesānaṃ odhiso pajahanakāpi ariyamaggā avisesena sabbākusalānaṃ sabbakusalapaṭipakkhatāya aññamaggappahātabbesupi kenaci pahānākārena pavattantīti taṃ pahānākāraṃ dassento **‘‘itaresaṃ vijjutobhāsena viya tamassā’’**ti āha. Yena **pāḷiyaṃ** heṭṭhimamaggañāṇānaṃ vijjūpamatā dassitā. Yadi evaṃ uparimaggavajjhā kilesā itareti idhādhippetā. Na tesaṃ samucchedavacanaṃ yuttaṃ. Na hi bhāvanāya pahātabbe dassanamaggo samucchindituṃ sakkoti. Tathā ca sati dassanena pahātabbā eva te siyuṃ. Atha tadaṅgappahānaṃ adhippetaṃ, yena ‘‘vijjutobhāsena viya tamassā’’ti vuttaṃ, taṃ pubbabhāgavipassanāya eva siddhaṃ na ca yuttaṃ lokuttaramaggo tadaṅgavasena kilese pajahatīti. Vikkhambhanepi eseva nayo, anulomañāṇeneva tassa sātisayaṃ sādhitattā. Atha pana paṭhamamaggavajjhā eva kilesā itareti adhippetā, evaṃ sante tesaṃ itarabhāvova na siyā, na ca anapāyagamanīyā nāma kilesā dassanena pahātabbā atthi, nāpi paṭhamamaggavajjhā kilesā tena vijjutobhāsena viya tamo samucchinditabbāti vattuṃ yuttanti upaparikkhitabboyaṃ ‘‘itaresaṃ…pe… samucchedo’’ti. Lokiyajjhānampi **na vinā paṭipadāya ijjhatī**ti idaṃ adhippāyavasena netabbaṃ neyyatthattāti taṃ adhippāyaṃ vibhāvento **‘‘akatādhikārassā’’**ti āha. Tena yathāvuttavacanassa ca sappadesataṃ dasseti. Nanu ca katādhikārassa ariyassa maggena samijjhamānampi jhānaṃ maggapaṭipadāvasena paṭipadāsahitamevāti. Na vinā paṭipadāya ijjhatīti sakkā vattuṃ, tenetaṃ vacanaṃ nippadesamevāti anuyogaṃ sandhāyāha **‘‘katādhikārassa panā’’**tiādi. Idāni tassa vacanassa adhippāyavasena gahetabbatthatā pāḷitopi viññāyatīti dassento āha **‘‘yathāvutta…pe… katā’’**ti.

‘‘Yo kocīti avisesavacana’’nti tassa apavādaṃ dassento **‘‘sakiṃ dvikkhattu’’**nti ādimāha. Paricchinditvā gahaṇaṃ parijānanaṃ. **Nāmarūpavavatthāpanādīna**nti nāmarūpavavatthāpanapaccayapariggahalakkhaṇapaṭivedhanikantipariyādānānaṃ. **Kicchasiddhito**ti nāmarūpavavatthāpanādīnaṃ kesañci sabbesampi vā kicchasiddhito. Esa nayo dutiyavārādīsupi yathāsambhavaṃ. **Sukhasiddhiyampī**ti nāmarūpavavatthāpanādīnaṃ kicchasiddhi maggapātubhāvadandhabhāvassa kāraṇabhāve anekantikā. Vipassanāsahagatindriyānaṃ pana mandatā tassa ekantakāraṇanti dasseti.

Etadantattā paṭipadāyāti etena nippariyāyato paṭipadāñāṇadassanavisuddhisaṅkhātāya vipassanāpaññāya cirācirappavattivasena maggassa khippadandhābhiññatā vuttāti dasseti. **Purimāna**nti purimavārānaṃ, lakkhaṇapaṭivedhādīnaṃyeva vā. Heṭṭhimakoṭiyā tikkhattuṃ kilesavikkhambhane sati dukkhāpaṭipadābhāvo, na tato heṭṭhāti nicchitattā āha **‘‘tikkhattuṃ vikkhambhanavāratāvasenā’’**ti. **Tassa sukhāpaṭipadā veditabbā** ukkaṃsavasenāti adhippāyo.

Yasmiṃ puggale visaṃvādanabhedanāniṭṭhānatthaniyojanānaṃ pavatti, tattha sinehaviraheneva tesaṃ pavatti, so ca puggalo asaṅgahito hotīti musāvādādīnaṃ visaṃvādanādikiccatāya lūkhatā ca apariggahatā ca vuttā. Tappaṭipakkhaviruddhasabhāvattā sammāvācāya siniddhabhāvatā pariggāhakasabhāvatā. Saddhāvisesayogato vā tassā siniddhabhāvo daṭṭhabbo. **Samuṭṭhāpetī**ti pavatteti. Jīvamāno vā satto, **sampayuttadhammā vā vodāya**nti etena sayaṃ vā vodāyatīti vodānaṃ.

285. Taṇhādiṭṭhīhi **patiṭṭhānaṃ**. Avasesakilesābhisaṅkhārehi **āyūhanā**. Sassatadiṭṭhiyā **patiṭṭhānaṃ**. Ucchedadiṭṭhiyā **āyūhanā**. Līnavasena **patiṭṭhānaṃ**. Uddhaccavasena **āyūhanā**. Kāmasukhānuyogavasena **patiṭṭhānaṃ**. Attakilamathānuyogavasena **āyūhanā**. Sabbākusalābhisaṅkhāravasena **patiṭṭhānaṃ**. Sabbalokiyakusalābhisaṅkhāravasena **āyūhanā**ti oghataraṇasuttavaṇṇanāyaṃ vuttesu pakārantaresu idha avuttānaṃ vasenapi patiṭṭhānāyūhanā veditabbā.

Atha vā kilesaggahaṇena taṇhāsassatadiṭṭhisabbākusalābhisaṅkhārā gahitā taṃsabhāgatāya tadekaṭṭhatāya ca. Tathā abhisaṅkhāraggahaṇena avasesakilesaucchedadiṭṭhisabbalokiyakusalābhisaṅkhārā. Līnuddhaccakāmasukhattakilamathānuyogānaṃ visuṃ vuttattā tehi na yojetabbanti kilesābhisaṅkhāravasena patiṭṭhānāyūhane vatvā taṇhādiṭṭhīnaṃ tattha visesapaccayataṃ dīpetuṃ tadubhayavasenapi yojanā katā. Nayadassanaṃ vā etaṃ tattha daṭṭhabbaṃ. Evamitarepi pakārā yojetabbāti. ‘‘Catūhi, bhikkhave, aṅgehi samannāgato puggalo’’tiādīsu (ma. ni. 4.112, 114) **aṅga**-saddassa kāraṇatthatā daṭṭhabbā.

299. Musāvādādīni bhāsamāno karoti nāma kiṃ vakkhamānaṃ kiriyaṃ, kā pana sāti? Musāvādādikiriyāti viditovāyamattho. Evaṃ vā ettha yojanā daṭṭhabbā.

301. **Nipphāditapaccayāna**nti cīvarādipaccayānaṃ. **Kuhanavatthūnī**ti pāpicchataṃ nissāya lūkhacīvarādisevanavasena ‘‘yo te vihāre vasati, so arahā’’tiādinā (pārā. 224) attānaṃ ariyaguṇasāmantaṃ katvā bhaṇanavasena visesalābhino viya attano pariharaṇavasena ca pavattā akusalacittuppādā paresaṃ vimhāpanakāraṇāni kuhanavatthūni.

343. Satipi saguṇārammaṇehi maggassa animittanāmalābhe na nippariyāyena vipassanā animittanāmikāti āgamanato maggo animittanāmaṃ na labhatīti āha **‘‘na pana saguṇārammaṇehi…pe… siddhaṃ hotī’’**ti. Yasmā pana āgamanato suññataṃ appaṇihitanti laddhanāmassa maggassa saguṇato ārammaṇato ca taṃnāmābhāvo na kadācipi atthi, tasmā nāmattayapāripūrihetuāgamanato nāmalābhoti adhippāyenāha **‘‘paripuṇṇanāmasiddhihetuttā’’**ti. **Sabbesa**nti sabbavimokkhamukhāgatānampi maggānaṃ. **Nāmattayayogo**ti suññatāpaṇihitānimittanāmayogo. **Vavatthānaṃ** asaṅkaro.

350. Nimittadhammā saṅkhārā tehi sanimittā saviggahā viya upaṭṭhahantīti tesaṃ abhāvitabhāvanassa bhāvitabhāvanassa ca upaṭṭhahanākāraṃ dassento **‘‘samūhādī’’**tiādimāha. Tena ca ‘‘vimokkhena saddhindriyaṃ adhimattaṃ hotī’’ti (dha. sa. aṭṭha. 350) vuttaṃ, na ‘‘tasmiṃ vimokkhe’’ti, tasmā **‘‘animittavimokkhoti aniccānupassanaṃ āhā’’**ti vuttaṃ. Itaratthāpi eseva nayo. Animittassa animittabhāvābhāvo natthīti kasmā vuttaṃ, nanu ca aniccānupassanāya animittavimokkhabhāvo pariyāyenāti nippariyāyadesanāya tassā animittabhāvābhāvo atthi eva, evañca sati ‘‘animittassa animittanāmadānābhāvo’’ti ca na na sakkā vattunti upamāsaṃsandanaṃ suṭṭhutaraṃ yujjati, tathā animittena maggassa animittabhāvo na yujjatiyeva. Tenāha ‘‘paramatthato nāmaṃ dātuṃ na sakkotī’’ti? Saccametaṃ, pariyāyasiddhaṃyeva pana aniccānupassanāya animittabhāvaṃ gahetvā maggasodhanavasenāyamanuyogo kato ‘‘animittavimokkhassa animittabhāvābhāvo natthītiviruddhaṃ viya hotī’’ti. Evañca katvā ‘‘animittaṃ…pe… dīpito hotī’’ti sayameva vakkhatītī. **Sāmañña**nti upamopamitabbānaṃ sambandhamāha. **Na maggādhipatī**ti maggo adhipati maggādhipatīti chandacittānaṃ ayaṃ samaññā natthīti attho. **Na ca tehi maggassā**ti chandacittehi maggo adhipati etassāti maggādhipatīti ayaṃ samaññā maggassa natthi. Kasmā? Tesaṃ chandacittānaṃ amaggaṅgattā.

Jhānassa suññatādināmakattāti etena indriyabalādīnampi maggasampayogato suññatādināmakatā dassitāti daṭṭhabbaṃ. Satipi paccanīkāmasane na tassa maggassa taṃ paribyattaṃ yathā sarasatāti āha **‘‘sarasappadhāno’’**ti. **Dvīhī**ti sarasapaccanīkehi. **Aññanirapekkhehī**ti āgamananirapekkhehi. **Tasmā**ti yasmā sarasatova nāmalābhe avavatthānāpatti sabbassa maggassa sabbanāmabhāvāpatti hoti, tasmā. **Attābhi…pe… maggā**ti tena āgamanato nāmalābhassa paccanīkato nāmalābhabhāvaṃ dasseti. **Sarasantare**ti animittabhāvādike. **Paccanīkasahitena sarasenā**ti suññatāppaṇihitabhāvehi tadāgamanehi. **Nimittaggahaṇānivāraṇā**ti saṅkhāranimittaggāhassa anisedhanato. Suññatāppaṇihitasseva maggassa vuttattā aniccato vuṭṭhahantassa maggo idha asaṅgahito siyāti āsaṅkitvā āha **‘‘aniccānupassanā’’**tiādi. Saṅkhārehi vuṭṭhānaṃ na siyā, lakkhaṇehi eva vuṭṭhānaṃ siyāti adhippāyo, lakkhaṇapaṭivedho na siyā atadārammaṇattāti attho. Saṅkhārānañhi hutvā abhāvaudayabbayapaṭipīḷanāvasavattanākāresu aniccatādilakkhaṇavohāro.

Ākāravantesu gahitesu tadākāropi gahitoyeva hotīti āha **‘‘lakkhaṇānipi paṭividdhāni honti tadākārasaṅkhāraggahaṇato’’**ti. **Yathāvuttādhippāyenā**ti ‘‘anicca’’ntiādinā ‘‘saṅkhāresū’’tiādināva vuttappakārādhippāyena. **Visu**nti saṅkhārehi vinivattetvā.

Lokuttarakusalaṃ

Pakiṇṇakakathāvaṇṇanā

Pañcadhā uddisati pañcupādānakkhandhe ajjhattadukavasena rūpadukavasena ca bhinditvā abhinditvā ca nimittavacaneneva uddisati pavattassapi saṅkhāranimittabhāvānativattanato vuṭṭhātabbatāsāmaññato ca. Teneva upādinnānupādinnavasena pavattaṃ dvidhā katvā niddisitvāpi ‘‘ayaṃ tāva nimitte vinicchayo’’ti nimittavaseneva nigameti. Ettha ca nimittaṃ ajjhattabahiddhā, pavattaṃ pana ajjhattamevāti ayametesaṃ viseso. **Bojjhaṅgādivisesa**nti bojjhaṅgajhānaṅgamaggaṅgānaṃ asadisataṃ. Asamāpajjitukāmatāsaṅkhātā vitakkādivirāgabhāvanā **asamāpajjitukāmatāvirāgabhāvanā. Itarassā**ti pādakajjhānādikassa. **Atabbhāvato**ti yathāvuttavirāgabhāvanābhāvassa abhāvato. Idaṃ vuttaṃ hoti – yathā maggāsannāya vipassanāya somanassasahagatatte maggassa paṭhamādijjhānikatā ca upekkhāsahagatatte pañcamajjhānikatā eva ca tabbasena ca bojjhaṅgādīnaṃ visesoti tesaṃ niyame āsannakāraṇaṃ padhānakāraṇañca vuṭṭhānagāminivipassanā, na evaṃ pādakajjhānādayoti.

Idāni apādakapaṭhamajjhānapādakānaṃ pakiṇṇakasaṅkhārapaṭhamajjhānāni sammasitvā nibbattitānañca maggānaṃ ekantena paṭhamajjhānikabhāvato vipassanāniyamoyevettha ekantiko padhānañcāti imamatthaṃ vibhāvento **‘‘vipassanāniyamenevā’’**tiādimāha. Tattha **itare**ti dutiyajjhānikādimaggā. Pādakajjhānātikkantānaṃ aṅgānaṃ asamāpajjitukāmatāvirāgabhāvanābhūtā vuṭṭhānagāminivipassanā adhiṭṭhānabhūtena pādakajjhānena āhitavisesā maggassa jhānaṅgādivisesaniyāmikā hotīti **‘‘pādakajjhānavipassanāniyamehī’’**ti vuttaṃ. Yathā ca adhiṭṭhānabhūtena pādakajjhānena, evaṃ ārammaṇabhūtena sammasitajjhānena ubhayasabbhāve ajjhāsayavasena āhitavisesā vipassanā niyametīti āha **‘‘evaṃ sesavādesupi…pe… yojetabbo’’**ti.

Pādakajjhānasaṅkhāresūti paṭhamajjhānasaṅkhāresu. ‘‘Paṭhamajjhānaṃ pādakaṃ katvā’’ti (dha. sa. aṭṭha. 350) hi vuttaṃ. **Taṃtaṃvirāgāvirāgabhāvanābhāvenā**ti vitakkādīnaṃ virajjanāvirajjanabhāvanābhāvena. Tena ārammaṇajjhānassapi vipassanāya visesādhānaṃ upanissayatamāha.

Pādakajjhānasammasitajjhānāniyeva bojjhaṅgādivisesānaṃ upanissayo kāraṇanti **pādakajjhānasammasitajjhānupanissayo**, tassa sabbhāve. **Tadabhāvābhāvato**ti tassa ajjhāsayassa abhāvābhāvato.

Catutthajjhānikassa maggassa āruppe arūpajjhānameva pādakaṃ siyāti āha **‘‘catutthajjhānikavajjāna’’**nti. Ariyamaggassa oḷārikaṅgātikkamanūpanissayā vipassanāya adhiṭṭhānārammaṇabhūtā dutiyajjhānādayo. **Pañcahi aṅgehī**ti pañcahi jhānaṅgehi. ‘‘Taṃtaṃvādehi paññāpiyamānāni pādakajjhānādīni vādasahacāritāya ‘vādā’ti vuccantī’’ti adhippāyena **‘‘tayopete vāde’’**ti āha. Vadanti etehīti vā vādakaraṇabhūtāni pādakajjhānādīni vādā.

Vipākasantānassa…pe… susaṅkhatattāti etena yasmiṃ santāne kammaṃ uppajjati, tattha uppajjamānameva kiñci visesādhānaṃ karotīti dīpeti. Yato tasmiṃyeva santāne tassa vipāko, nāññattha.

Purimānulomaṃ viya tanti yathā gotrabhuṭṭhāne uppannānulomato purimaanulomañāṇaṃ taṃ gotrabhuṭṭhāne uppannānulomaṃ anubandhati, evaṃ. **Tadapī**ti gotrabhuṭṭhāne uppannānulomañāṇampi aññaṃ anulomañāṇameva anubandheyya, tassa anantaraṃ uppajjeyya. **Sā bhūmī**ti sā pañcupādānakkhandhasaṅkhātā kilesānaṃ uppattiṭṭhānatāya bhūmi. **Eko bhavoti gahetvā vutta**nti etena satta bhave dve bhaveti idampi adhippāyavasena netabbatthaṃ, na yathārutavasenāti dasseti. Tatthāyaṃ adhippāyo – ekavāraṃ kāmāvacaradevesu ekavāraṃ manussesūti evampi missitūpapattivasena tesu ekissā eva upapattiyā ayaṃ paricchedo. Yaṃ pana ‘‘na te bhavaṃ aṭṭhamamādiyantī’’ti (khu. pā. 6.9; su. ni. 232) vuttaṃ, tampi kāmāvacarabhavaṃyeva sandhāyāha. Mahaggatabhavānaṃ paricchedo natthīti vadanti. Tathā ‘‘ṭhapetvā dve bhave’’ti etthāpi kāmāvacaradevamanussabhavānaṃ missakavaseneva, tasmā **kāmadhātuyaṃ ye dve bhavā**ti kāmāvacaradevamanussavasena ye dve bhavāti attho. Purimavikappesu puggalabhedena paṭipadā bhinditvā kassaci calatīti, kassaci na calatīti katvā ‘‘calati evā’’ti avadhāraṇamantarena attho vutto. Yasmā pana **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 350 lokuttarakusalapakiṇṇakakathā) ‘‘yathā ca paṭipadā, evaṃ adhipatipi calati evā’’ti vuttaṃ, tasmā sabbesampi paṭipadāsu abhedena gahitāsu ekantena calanaṃ sambhavatīti **‘‘calaticceva vuttaṃ, na na calatī’’**ti tatiyavikappo calanāvadhāraṇo vutto.

Lokuttarakusalapakiṇṇakakathāvaṇṇanā niṭṭhitā.

Paṭhamamaggavīsatimahānayavaṇṇanā

357. Jhānamaggādipariyāyehi kathite bojjhanakāti adhippetā, visesato pubbabhāge ‘‘jhānaṃ bhāvemi maggaṃ bhāvemī’’ti pavattajjhāsayā hontīti adhippāyena **‘‘yassa pubbabhāge’’**tiādimāha.

358. **Upanissayavasenā**ti tathā cittappavattisaṅkhātena pubbabhāgābhisaṅkhārena. Tenevāha **‘‘yassa hī’’**tiādi. **Tadanurūpabalā**ti adhipatipaccayalābhena sattivisesayogamāha. Yadi pubbabhāgābhisaṅkhāravasena chandādīnaṃ adhipatibhāvo, kimatthameteyeva evaṃ vuttā, nanu saddhādīnampi pubbabhāgābhisaṅkhāro labbhatīti āha **‘‘sesadhammāna’’**ntiādi. **Ataṃsabhāvattā**ti sampayuttehi sātisayamanuvattitabbabhāvarahitattā. Kiñcāpi hi saddhādayopi indriyapaccayatāya sampayuttehi anuvattayanti, ekasmiṃ pana cittuppāde samadhurena aññena vinā sampayuttehi anuvattanīyabhāvo na tesaṃ yathā chandādīnanti teyeva adhipatibhāvena vuttā. Evañca katvā indriyasahajātādhipatipaccayānaṃ viseso paribyatto hoti.

Catumagganayasahassavaṇṇanā

362. **Mānassa diṭṭhisadisā pavatti**. Tathā hi so adhipati viya aññādhipatinā diṭṭhiyā saha nappavattatīti. **Ekadesa…pe… upamā hoti,** na sabbasāmaññena, itarathā sūriyatthaṅgamane andhakārāvattharaṇaṃ viya aggamaggatirodhāne saccapaṭicchādakatamappavatti āpajjeyyāti adhippāyo. **Aññamañña**nti aññe aññe. ‘‘Ānītaṃ idaṃ sutta’’nti vibhatti pariṇāmetabbā. **Yathāvuttanayenā**ti imissā aṭṭhakathāyaṃ vuttanayena. **Na upamāya vuttattā**ti imasmiṃ sutte na upamāya vuttabhāvato. **Yathāvuttanayenā**ti vā etasmiṃ sutte vuttappakārena nayena imissā aṭṭhakathāyaṃ upamāya na vuttattā. **Avayavā viya honti,** yena te cetasi niyuttā, cittassa eteti ca **cetasikā**tiādinā vuccanti, na pana ‘‘phassikā’’tiādināti daṭṭhabbaṃ.

Kusalakathāvaṇṇanā niṭṭhitā.

Akusalapadaṃ

Dhammuddesavāro

Paṭhamacittavaṇṇanā

365. Khaṇattayassa akusalesu asambhavato samavāyakālahetusamūhattho **samaya**-saddo. Lobhābhibhūtāya eva iṭṭhārammaṇasmiṃ itaratra ca iṭṭhākāraggahaṇavasena somanassasahagatabhāvoti evamādiṃ sandhāya **‘‘yathānurūpa’’**nti vuttaṃ. ‘‘Kilesāturatāya anārogyaṭṭhena kilesavajjasabbhāvato sāvajjaṭṭhena avijjāsambhūtatāya akosalyasambhūtaṭṭhena akusala’’nti ca ‘‘sāvajjadukkhavipākalakkhaṇaṃ, anatthajananarasaṃ, saṃkilesapaccupaṭṭhānaṃ, ayonisomanasikārapadaṭṭhānaṃ, gārayhabhāvato vā sāvajjalakkhaṇaṃ, saṃkilesabhāvarasaṃ, aniṭṭhavipākapaccupaṭṭhānaṃ, yathāvuttapadaṭṭhānamevā’’ti ca evamādinā vuttanayena anugantabbatāya vuttaṃ **‘‘vuttanayaṃ anugantvā’’**ti.

Gataṃ gamanaṃ pavattīti katvā vuttaṃ **‘‘gatamattaṃ gatimattaṃ gahaṇamatta’’**nti. Diṭṭhiyā hi gati pavatti evāti. **Āsannakāraṇattā**ti padaṭṭhānatāya, yonisomanasikāro viya hi kusalassa ayonisomanasikāro akusalassa accāsannahetu. Tathā hi satipi asaddhammasavanādikāraṇe ayoniso anāvajjite avavatthāpite ca natthi akusalappavatti. Tathā ca vakkhati **aṭṭhakathāyaṃ** ‘‘ayoniso akusala’’nti. Etena ekantakāraṇatā ca vuttatthā hoti. Paṭisaṅkhā sītādikhamanaṃ appamādavihāroti vuttaṃ **‘‘appamajjanaṃ khamana’’**nti. Tena satisaṃvaroti idha khantisaṃvaro vuttoti adhippāyo indriyasaṃvarassa vuttattā. **Pahānasaṃvaro**ti **vīriyasaṃvaro**. So hi ‘‘uppannaṃ kāmavitakkaṃ nādhivāseti pajahatī’’tiādinā (ma. ni. 1.26; a. ni. 4.14; 6.58) vuttoti.

Sammāpaṭipattiyā paṭipakkhabhāvena gahetabbatākāro moho **sammāpaṭipattipaṭipakkhabhāvaggahaṇākāro**. Tena hi nivutā na sammā paṭipajjanti. Abhijjhāya visesayogo **kammapathappatti**.

Anupaparikkhā moho. So cettha diṭṭhirahito veditabbo. Diṭṭhisahitassa pana diṭṭhiyā anuvidhāyakattā taggahaṇeneva gahaṇanti. **Avatthusmi**nti asaddahanīye vatthusmiṃ. **Sānunayo adhimokkho**ti mohadiṭṭhīnaṃ saddhāpatirūpatamāha. Ahirikānottappamohādīhi pamajjanato **ahirikādīhi** kāraṇehi. **Ārakkharahitacitte**ti cittassa sativirahatamyeva dasseti. Ārakkhapaccupaṭṭhānā hi satīti. Etena ‘‘assaddhiyacitte andhabālacitte’’ti padadvayaṃ vuttatthaṃ hoti. **Upanāhādī**ti **ādi**-saddena rāgādayo saṅgayhanti. Rāgādīnaṃ pariyuṭṭhānādisabhāvatāya **‘‘avisesenā’’**ti vuttaṃ visesassa ekaccassa asambhavato. **Idhā**ti, imasmiṃ citte. **Nipphādetabbe payojane bhummaṃ** ‘‘cammasmiṃ dīpinaṃ hantī’’ti (vajira. ṭī. 17-18 verañjakaṇḍavaṇṇanā) viya **ārammaṇaṃ vā avūpasamo** phalūpacārena ‘‘semho guḷo’’ti viya.

Dhammuddesavārakathāvaṇṇanā niṭṭhitā.

Niddesavārakathāvaṇṇanā

390. Sabhāvapaṭicchādavasena pakatiattādiasantaggahaṇassa nissayattā nimittattā **asantaṃ bujjhati,** niccādivisamaggahaṇassa saññādivipariyesassa nissayattā **asamaṃ bujjhatī**ti moho vutto nimittassa kattubhāvena upacāritattā, ayañca attho diṭṭhisahitamohavasena daṭṭhabbo. Ettha ca **pakatī**ti kāpilānaṃ padhānaṃ.

Tatiyacittavaṇṇanā

400. Apaṇṇakapadaṃ viya avirajjhanakapadampi kadāci niyatabhāvaṃ dīpeyyāti aniyatataṃ dīpetuṃ **‘‘uppattiarahaṅgānī’’**ti vuttaṃ mānassa aniyatattā. Yadi hi māno niyato siyā, kāmarāgassa mānarahitā pavatti na siyā, tathā bhavarāgassa. Evaṃ sati paṭṭhāne catukkhattuṃ kāmarāgena yojanā na siyā, tikkhattuṃyeva siyā, bhavarāgamūlikā ca na siyā, evañca saṃyojanānaṃ saṃyojanehi aṭṭhavidhena yojanā siyā, na dasavidhā dassitāti yathāvuttāhi yojanāhi mānassa aniyatabhāvo pakāsito. Atha vā mānena saddhiṃ pañca honti yathāvuttāni apaṇṇakaṅgāni, kiṃ pana hontīti apekkhāyaṃ yevāpanakāti viditovāyamattho. Yevāpanakānañhi pañcabhāvo idha vidhīyati, na apaṇṇakaṅgānanti so yathā hoti, tathā yojetabbaṃ. Kilesaduke paṭiccavārādīsu ‘‘kilesaṃ dhammaṃ paṭicca kileso dhammo uppajjati hetupaccayā’’tiādīsu ‘‘lobhaṃ paṭicca moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Lobhaṃ paṭicca moho māno uddhaccaṃ ahirikaṃ anottappaṃ. Lobhaṃ paṭicca moho thinaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Lobhaṃ paṭicca moho uddhaccaṃ ahirikaṃ anottappa’’nti vibhattattā **‘‘tathā kilesadukepī’’**ti vuttaṃ. Diṭṭhivippayuttasasaṅkhārikāsaṅkhārikacittavasena hi ayaṃ pāṭhabhedoti.

‘‘Kāmarāgo catudhā ekato uppajjati, paṭigho tidhā, māno ekadhā, tathā vicikicchā bhavarāgoti uddisitvā kāmarāgo mānasaṃyojanaavijjāsaṃyojanehi ceva avijjāsaṃyojanamatteneva ca saddhiṃ māno bhavarāgāvijjāsaṃyojanehi saddhiṃ bhavarāgo avijjāsaṃyojanena saddhi’’nti **aṭṭhakathākaṇḍavaṇṇanāyaṃ** (dha. sa. aṭṭha. 1485) vakkhamānattā **‘‘idha ca vakkhatī’’**tiādi vuttaṃ. Tattheva ‘‘lobho chadhā ekato uppajjati, paṭigho dvedhā, tathā moho’’ti uddisitvā ‘‘lobho asaṅkhāriko diṭṭhivippayutto mohauddhaccaahirikānottappehi, sasaṅkhāriko mohathinauddhaccaahirikānottappehi, asaṅkhāriko eva mohamānauddhaccaahirikaanottappehi, sasaṅkhāriko eva ca mohamānathinauddhaccaahirikaanottappehī’’ti vakkhamānattā **‘‘tathādasavidhā kilesāna’’**nti vuttaṃ. ‘‘Aha’’nti gahaṇatāya avaṃkatvā gahaṇampi **‘‘sampaggaho’’**ti vuttaṃ.

Catutthacittavaṇṇanā

402. **Ussāhaṃ janentā**ti ettha cittapayogasaṅkhāto saṅkhāro eva ussāho, na vīriyussāhoti.

Navamacittavaṇṇanā

413. **Visappanāniṭṭharūpasamuṭṭhānaṃ** yena kupitassa sakalasarīraṃ kampati, kupitākāro paññāyati. Etena sampattiattho raso dassito hoti, pavattiākāravasena vā visappanaraso. Tathā hi yassa kuppati, tassa amittassa sampatti yebhuyyena paṭighuppattihetu hotīti. Etena kiccattho raso vutto hotīti.

418. **Vacanatthameva** vacanapariyāyameva.

Ekādasamacittavaṇṇanā

424. **Nicchayābhāvā**ti adhimokkhābhāvā. **Asaṇṭhahanato**ti santānavasena ekasmiṃ ārammaṇe anavaṭṭhānato.

Dvādasamacittavaṇṇanā

429. Sahajātādhipati natthi ‘‘chandavato ce vicikicchā uppajjati, sā mayhaṃ uppajjeyyā’’tiādippavattiyā abhāvā. **Anuddhaṭattā paṭisiddhatā,** yathādhammasāsane avacanampi abhāvaṃ dīpeti.

Avacanatoti **a-**kārassa tadaññavacanataṃ dasseti. Etena ca dassanena pahātabbesu abhāvavacanena kāraṇasiddhiyā phalasiddhīti tattha abhāvassa kāraṇameva tāva dassetuṃ **‘‘paṭisandhianākaḍḍhanato’’**ti vuttaṃ. Tena taṃsabhāvatā tassa cittuppādassa vuttā hoti. Tato ca ‘‘balavaṃ paṭisandhiṃ ākaḍḍhati, dubbalaṃ nākaḍḍhatī’’ti idaṃ paṭisandhidānasabhāvesu. Yassa pana paṭisandhidānasabhāvo eva natthi, na tassa balavabhāvo paṭisandhiākaḍḍhane kāraṇanti ayamattho dassito hoti. Anākaḍḍhanaṃ sādheti ‘‘yadi hi ākaḍḍheyyā’’tiādinā. Yasmā ca nāgataṃ, tasmā nākaḍḍhatīti adhippāyo. ‘‘Yasmā pana taṃ paṭisandhidānaṃ natthi, tasmā nāgata’’nti vuttattā **‘‘anākaḍḍhanato anāgamanaṃ sādhetu’’**nti vuttaṃ.

Apāyagamanīyassāti apāyaṃ gametīti apāyagamanīyaṃ, taṃsabhāvanti attho. Paṭisandhiākaḍḍhane sati uddhaccasahagataṃ ekantena apāyagamanīyaṃ siyā. Tena vuttaṃ **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 429) ‘‘itarassāpi ettheva paṭisandhidānaṃ bhaveyyā’’ti. Na hi akusalapaṭisandhi sugatiyaṃ sambhavatīti. ‘‘Catūhi apāyehi ca vippamutto (khu. pā. 6.11; su. ni. 234) avinipātadhammo’’ti (sa. ni. 2.41; 5.998, 1004) vacanato apāyagamanīyañca dassanena pahātabbaṃ. Tenāha ‘‘apāyagamanīyassa dassanena pahātabbattā’’ti. Na cetaṃ dassanena pahātabbaṃ, na so tassa apāyagamanīyo rāgo doso moho tadekaṭṭhā ca kilesāti etena saṅgahoti sakkā vattuṃ niyogato bhāvanāya pahātabbabhāvena vuttattā. Vuttañhetaṃ ‘‘katame dhammā bhāvanāya pahātabbā, uddhaccasahagato cittuppādo’’ti (dha. sa. 1406).

‘‘Kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 1.1.427) vuttakammapaccayabhāvo nānākkhaṇikakammapaccayabhāvo. So ca yadi uddhaccasahagataṃ paṭisandhiṃ ākaḍḍheyya, tassāpi siyā. Tathā ca sati uddhaccasahagataṃ dassanena pahātabbaṃ siyā dassanena pahātabbānaṃyeva nānākkhaṇikakammapaccayabhāvassa vuttattā. **Na cetaṃ dassenena pahātabba**nti sabbaṃ pubbe viya āvattati.

Sahajātameva vibhattanti yathā dassanena pahātabbavibhaṅge ‘‘dassanena pahātabbo dhammo neva dassanena na bhāvanāya pahātabbassa dhammassa kammapaccayena paccayo’’ti (paṭṭhā. 2.8.86) sahajātaṃ nānākkhaṇikanti uddisitvā ‘‘sahajātā dassanena pahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo, nānākkhaṇikā dassanena pahātabbā cetanā vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo’’ti vibhattaṃ, evaṃ avibhajitvā ‘‘bhāvanāya pahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 2.8.89) ettakameva vuttaṃ, na vuttaṃ ‘‘nānākkhaṇikā cetanā vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo’’ti. Tena na bhāvanāya pahātabbassa nānākkhaṇikakammapaccayabhāvoti viññāyati. **Paccanīyepi** yathāsambhavaṃ saṅgāhakapaccayānaṃ vasena paccayuddhāre kariyamāne. **Itarattha cā**ti dassanenapahātabbapade. Tattha hi ‘‘dassanena pahātabbo dhammo neva dassanena na bhāvanāya pahātabbassa dhammassa ārammaṇapaccayena paccayo, sahajātaupanissayapacchājātakammapaccayena paccayo’’ti (paṭṭhā. 2.8.71) kammapaccayopi vuttoti.

Tadabhāvāti nānākkhaṇikakammapaccayattābhāvā. Na ca nānākkhaṇikakammapaccayaṃ vinā paṭisandhiākaḍḍhanaṃ atthīti **‘‘paṭisandhianākaḍḍhanato tattha anāgatā’’**ti vuttaṃ. **Etthā**ti ‘‘ṭhapetvā uddhaccasahagataṃ sesāni ekādaseva paṭisandhiṃ ākaḍḍhantī’’ti ettha. **Pavattivipākassā**ti pavattiyaṃ vipāko pavattiekadesatāya pavattibhūto vā vipāko etassāti **pavattivipākaṃ,** kammaṃ, tassa. Atha vā pavattiyaṃ vipāko pavattivipāko. Imasmiṃ pana atthe nānākkhaṇikakammapaccayo etassāti nānā…pe… yo, **tabbhāvo…pe… tā**ti evaṃ padacchedo daṭṭhabbo. **Na sakkā nivāretuṃ** nānākkhaṇikakammapaccayaṃ vinā vipākassa anuppajjanato.

Idāni pavattivipākānaṃ nānākkhaṇikakammapaccayalābhitāya āhaccabhāsitataṃ dassetuṃ **‘‘vuttañcā’’**tiādimāha. Vipākadānaṃ paṭisandhivipākadhammatāti maññamāno **‘‘yadi bhāvanā’’**tiādimāha. Itaro vipākadānābhāvepi siddho vipākadhammabhāvo tādisānaṃ aññesampi labbhamānattāti āha **‘‘abhiññācittādīna’’**nti. **Ādi**-saddena attano kālamatikkantaṃ diṭṭhadhammavedanīyaṃ upapajjavedanīyañca saṅgaṇhāti. **Vuttaṃ siyā**ti idaṃ sahāyapaccayalābhato puthujjanasantānavuttino uddhaccasahagatassa vipākuppādanaṃ, tadabhāvā sekkhasantatiyaṃ tassa vipākānuppādanañca yuttaṃ siyāti vuttaṃ. Tenevāha **‘‘idaṃ pana ṭhānaṃ suṭṭhu vicāretabba’’**ntiādi. Tathā ca vakkhati ‘‘puthujjanesu uppajjamānānaṃ sakabhaṇḍe chandarāgādīnaṃ uddhaccasahagatacittuppādassa ca saṃyojanattayatadekaṭṭhakilesānaṃ anupacchinnatāya aparikkhīṇasahāyānaṃ vipākuppādanaṃ na sakkā paṭikkhipituntī uddhaccasahagatadhammānaṃ vipāko vibhaṅge vutto’’ti. Tassa tādisasseva sati sahāye vipākuppādanavacanaṃ, asati vipākānuppādanavacanaṃ virujjhatīti ca pavattivipākadāyikaṃ vā uddhaccasahagatassa manasi katvā **‘‘vuttaṃ siyā’’**ti vuttaṃ. ‘‘Pavattivipākañhi sandhāya ‘tesaṃ vipāke ñāṇa’nti **paṭisambhidāvibhaṅge** (vibha. 725-726) vutta’’nti eke vaṇṇayanti. Evaṃ uddhaccacetanāpi na hoti, sāpi viññāṇapaccayabhāve apanetabbāti idampi paṭisandhiviññāṇameva sandhāya vuttanti.

Akusalapadavaṇṇanā niṭṭhitā.

Abyākatapadaṃ

Ahetukakusalavipākavaṇṇanā

431. **Kāmāvacara…pe… ādi vutta**nti ettha **ādi**-saddena ‘‘upacitattā’’ti padaṃ saṅgayhati ‘‘asādhāraṇakammapaccayavasenā’’ti vuttattā. **‘‘Upacitattā**ti laddhāsevanattā’’ti keci vadanti, taṃ paṭhamajavanassa na yujjati anāsevanattā. Tathā ca sati tassa vipākadānameva na siyāti tato aññathā atthaṃ dassento **‘‘yathā’’**tiādimāha. Tattha **vipākābhimukha**nti vipākadānābhimukhaṃ katokāsaṃ. Katokāsatā ca anādimhi saṃsāre anekesaṃ kammānaṃ katānaṃ atthitāya parassa paṭibāhanena hotīti **‘‘aññassa vipākaṃ paṭibāhitvā’’**tiādi vuttaṃ. **Vaḍḍhitatā** ca sakammassa baladānasamatthatāvasena attano kāraṇehi abhisaṅkhatatā. **Asādhāraṇena nāmaṃ uddhaṭaṃ** ‘‘bherīsaddo yavaṅkuro’’ti yathā. **Viññāṇāna**nti cakkhuviññāṇādīnaṃ. **Visesapaccayattā**ti adhikapaccayattā.

Cakkhusannissitañca taṃ rūpavijānanañcāti etena samānādhikaraṇataṃ samāsassa dassento tattha ca **‘‘cakkhusannissita’’**ntiādipadadvayassa nīluppalasaddādīnaṃ viya aññamaññavisesanavisesitabbabhāvamāha. **Aññaviññāṇa**nti rūpārammaṇaṃ manoviññāṇaṃ. Rūpaṃyevārammaṇanti pana atthe dibbacakkhuviññāṇaṃ daṭṭhabbaṃ taṃsadisānaṃ tadupacāraṃ katvā yathā ‘‘sā eva tittirī tāni eva osadhānī’’ti. **Jhānapaccayattābhāve na jhānaṅgatā natthī**ti pañcaviññāṇesu upekkhādīnaṃ upacaritajhānaṅgataṃ sādheti. Na hi jhānaṅgānaṃ jhānapaccayataṃ vatvā tesaṃ jhānapaccayabhāvo paṭikkhittoti. Yadi evaṃ pañcaviññāṇesu upekkhādayo jhānarāsiṭṭhāne na vattabbā siyunti āha **‘‘jhānapaccayattābhāve’’**tiādi. **Upekkhādibhāvato**ti upekkhāsukhadukkhekaggatābhāvato. **Aññaṭṭhānābhāvato**ti cittaṭṭhitiṃ eva sandhāya vuttaṃ.

436. Akusalaṃ bhavaṅganissandena **‘‘paṇḍara’’**nti vuccati, bhavaṅge apaṇḍare taṃmūlikā kuto akusalassa paṇḍaratāti **‘‘akusalassa cā’’**ti vuttaṃ. **Paṇḍaratāya kāraṇaṃ vattabbaṃ,** yadi aññakāraṇā paṇḍaratā, **sabhāvovāya**nti cittassa akilesasabhāvatāya vuttaṃ, na cettha phassādīnampi paṇḍaratāpatti. Yato dhammānaṃ sabhāvakiccavisesaññunā bhagavatā viññāṇaṃyeva tathā niddiṭṭhanti.

439. **Anatikkamanena** bhāvanāya. Pasādaghaṭṭanaṃ visayassa yogyadese avaṭṭhānanti **''pasādaṃ ghaṭṭetvā āpāthaṃ gantvā''**ti vuttaṃ. **Mahābhūtesu paṭihaññatī**ti ettha na sayaṃ kiñci paṭihaññati, nāpi kenaci paṭihaññīyati aphoṭṭhabbasabhāvattā. Visayavisayībhūtaṃ pana abhimukhabhāvappattiyā viññāṇuppattiyā hetutāya visiṭṭhabhāvappattaṃ paṭihatapaṭighātakabhāvena voharīyati, tasmā tesu sappaṭighavohāro. ''Upādārūpaṃ ghaṭṭetīti evamādi ca upacāravaseneva veditabbaṃ. Mahābhūtārammaṇena pana kāyappasādanissayabhūtesu mahābhūtesu ghaṭṭiyamānesu pasādopi ghaṭṭito eva nāma hotīti vatvā vīmaṃsitabba''nti vadanti. Yathādhippetena ekadesasāmaññena upamāvacanato nissitanissayaghaṭṭanānaṃ satipi pubbāparabhāve upamatte upamābhāvena gahetabbabhāvaṃ dassento **''ubhayaghaṭṭanadassanattha''**nti āha.

455. **Dassanādippavattibhāvato**ti manodhātumanoviññāṇadhātūnaṃ adassanāditāya sā etesaṃ eva viseso. **Anaññanissayamanopubbaṅgamatāyā**ti aññanissayamanopubbaṅgamattābhāvato. **Aññanissayaviññāṇassa anantarapaccayattābhāvenā**ti iminā kiriyāmanodhātutopi visesassa vuttattā **''manodvāraniggamanamukhabhāvābhāvato''**ti vuttaṃ, na vuttaṃ ''niggamanapavesamukhabhāvābhāvato''ti. Tividhenapi hi manodhātuviññāṇadhātūhi manoviññāṇadhātuyā viseso dassitoti. **Tato eva** vijānanavisesavirahatoyeva. Yadi manodhātu ''manoviññāṇa''nti na vuccati, chaviññāṇakāyāti kathaṃ manodhātuyā tattha saṅgaho hotīti? Saṅgaho eva pariyāyadesanattā. Atthi hi esa pariyāyo ''mananamattaṃ viññāṇaṃ manoviññāṇa''nti yathā ''mananamattā dhātu manodhātū''ti. Apica vatthukiccehi manoviññāṇasabhāgattā tassa uparamuppādabhāvato antādibhāvato ca manoviññāṇakāyasaṅgahitā manodhātu, na sesaviññāṇakāyasaṅgahitā ataṃsabhāgattā, idha pana nippariyāyakatattā manaso sambhūya visiṭṭhamanokiccayuttaṃ manoviññāṇanti tadabhāvato ''manoviññāṇantipi na vuccatī''ti imamevatthaṃ sādhetuṃ **''na hi taṃ viññāṇaṃ manato''**tiādi vuttaṃ. Tena manodhātuyā nippariyāyato manoviññāṇakiccavirahaṃyeva dasseti. **Dassanādīnaṃ panā**tiādinā aññaviññāṇavidhuraṃ manodhātuyā ca sabhāvaṃ dasseti.

Yadi janakasadisatā nāma mahāvipākesu vitakkādīnaṃ sammāsaṅkappāditā, tihetukato nibbattānaṃ tihetukānaṃ, duhetukato nibbattānaṃ duhetukānañca bhavatu sammāsaṅkappāditā, tihetukato pana nibbattaduhetukānaṃ kathanti āha **''tattha hī''**tiādi. **Taṃsotapatitatā na siyā** tassā anānantarattā. **Tato eva hī**tiādinā vuttasotapatitaṃ evānantarena vacanena samatthayati. Yadi vijjamānānampi manodhātuādīsu vitakkādīnaṃ pañcaviññāṇesu viya agaṇanūpagabhāvo, evaṃ sante paṭṭhāne kathaṃ tesaṃ jhānapaccayatāvacanaṃ. ''Abyākato dhammo abyākatassa dhammassa jhānapaccayena paccayo''ti (paṭṭhā. 1.1.431), ''vipākābyākatāni kiriyābyākatāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo''ti (paṭṭhā. 1.1.431) hi vuttaṃ. Paccanīyepi ''abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjati na jhānapaccayā, pañcaviññāṇasahitaṃ ekaṃ khandhaṃ paṭicca tayo khandhā''tiādinā (paṭṭhā. 1.1.98) pañcaviññāṇāni eva uddhaṭāni, na manodhātuādīnīti āha **''jhānapaccayakiccamattato''**tiādi. Na hettha jhānaṅgānaṃ balavadubbalabhāvo adhikato, atha kho jhānapaccayabhāvamattanti adhippāyo.

469. **Samānavatthukaṃ anantarapaccayaṃ labhitvā**ti dassanādito manodhātuyā ca balavabhāve kāraṇavacanaṃ. **Yathārammaṇa**nti ārammaṇānurūpaṃ. Yadi samānanissayatāya manodhātuto balavatarattaṃ vipākamanoviññāṇadhātuyā somanassasahagatāya, voṭṭhabbanaṃ kathaṃ majjhattavedananti anuyogaṃ manasi katvā tassa balavabhāvaṃ sampaṭicchitvā santatipariṇāmanabyāpāravisesā na somanassavedananti parihāraṃ vadanto **''voṭṭhabbana''**ntiādimāha. **Vipāko viya anubhavanameva na hotī**ti sati samatthatāya vipākānaṃ ekantena ārammaṇarasānubhavanatāya vuttaṃ.

Ahetukakusalavipākavaṇṇanā niṭṭhitā.

Aṭṭhamahāvipākacittavaṇṇanā

498. Vipākadhammānaṃ kammadvāraṃ vuttaṃ **dvārakathāyaṃ** ''tebhūmakakusalākusalo ekūnatiṃsavidho mano''ti (dha. sa. aṭṭha. manokammadvārakathā). **Payogenā**ti attanā parehi vā katena ussāhanapayogena. **Kusalākusalāni viya** yesaṃ taṃ tadārammaṇaṃ anubandhabhūtaṃ. Paṭhamapañcamacittānaṃ aññamaññabalavadubbalabhāvavicārena dutiyachaṭṭhādīnampi so vicārito hotīti **''etesu balavaṃ dubbalañca vicāretu''**nti vuttaṃ. Yathā sāliādīnaṃ thaddhamudubhūmivasena tiṇādīnaṃ anīharaṇanīharaṇavasena utuādiavasesapaccayānaṃ vipattisampattivasena ca phalavisesayogo, evaṃ kammassa sugatiduggativasena avisuddhavisuddhapayogavasena upapattiyā vipattisampattivasena ca visiṭṭhaphalatāya pariṇamanaṃ, evameva gimhavassakālādīsu bījānaṃ phalavisesayogo viya taṃtaṃkālavisesena kammassa phalavisesayogo hotīti āha **''kālavasena pariṇamatī''**ti. **Sukkasoṇitapaccayāna**nti kammavisesaparibhāvitasantānuppannatāya sukkasoṇitānaṃ āyuvisesahetubhāvamāha sukkasoṇitavasenapi vaṇṇādivisesadassanato, yena ''pitūnaṃ ākāraṃ putto anuvidahatī''ti vuccati. **Taṃmūlakāna**nti appāyukasaṃvattaniyakammamūlakānaṃ. **Āhārādī**ti **ādi**-saddena visamūpakkamādayo pariggaṇhāti.

Vipākuddhārakathāvaṇṇanā

Yato tihetukādikammato. **Yasmiñca ṭhāne**ti paṭisandhiādiṭṭhāne, sugatiduggatiyaṃ vā. **Tihetukato duhetukaṃ anicchanto** paṭisandhinti adhippāyo. Pavattivipākaṃ pana tihetukato duhetukampi icchati eva. Tathā hi vakkhati **aṭṭhakathāyaṃ** ''yaṃ purimāya hetukittanaladdhiyā na yujjatī''ti (dha. sa. aṭṭha. 498).

Ye ''tasseva kammassa vipākāvasesenā''ti, ''ekapupphaṃ yajitvāna, asīti kappakoṭiyo (theragā. 96). Duggatiṃ nābhijānāmī''ti (apa. thera 2.46.64) ca evamādivacanassa adhippāyaṃ ajānantā ''kiṃ nu kho ekenapi kammena anekā paṭisandhi hotī''ti, ''disvā kumāraṃ satapuññalakkhaṇa''ntiādivacanassa (dī. ni. 3.205) atthaṃ asallakkhetvā ''kinnu kho nānākammehi ekā paṭisandhi hotī''ti saṃsayapakkhandā, tesaṃ bījaṅkuropamāya ''ekasmā ekā, anekasmā ca anekā paṭisandhi hotī''ti vinicchitattā kammapaṭisandhivavatthānato sāketapañhe vipākuddhārakathāya ussadakittanagahaṇassa sambandhaṃ āha **''kammavasena…pe… dassetu''**nti. Paṭisandhijanakakammavasena paṭisandhivipāko eva alobhalobhādiguṇadosātirekabhāvahetūti attho daṭṭhabbo. Tathā hi vuttaṃ ''so tena kammena dinnapaṭisandhivasena nibbatto luddho hotī''tiādi. Ettha ca lobhavasena, dosa, moha, lobhadosa, lobhamoha, dosamoha, lobhadosamohavasenāti tayo ekakā, tayo dvikā, eko tikoti lobhādidassanavasena akusalapakkheyeva satta vārā. Tathā kusalapakkhe alobhādidassanavasenāti cuddasa vārā labbhanti.

Tattha ''alobhadosāmohā, alobhādosamohā, alobhadosāmohā balavanto''ti āgatehi kusalapakkhe tatiyadutiyapaṭhamavārehi dosussadamohussadadosamohussadavārā gahitā. Tathā akusalapakkhe ''lobhādosamohā, lobhadosāmohā, lobhādosāmohā balavanto''ti āgatehi tatiyadutiyapaṭhamavārehi adosussadaamohussadaadosāmohussadavārā gahitāyevāti akusalakusalapakkhe tayo tayo vāre antogadhe katvā aṭṭheva vārā dassitā. Ye pana ubhayesaṃ vomissatāvaseneva lobhālobhussadavārādayo apare ekūnapaññāsa vārā dassetabbā, te asambhavato eva na dassitā. Na hi ekasmiṃ santāne antarena avatthantaraṃ lobho balavā alobho cāti yujjati. Paṭipakkhatoyeva hi etesaṃ balavadubbalabhāvo, sahajātadhammato vā. Tesu lobhassa tāva paṭipakkhato alobhena anabhibhūtatāya balavabhāvo, tathā dosamohānaṃ adosāmohehi. Alobhādīnaṃ pana lobhādiabhibhavanato sabbesañca samānajātiyaṃ samabhibhūya pavattivaseneva sahajātadhammato balavabhāvo. Tena vuttaṃ **aṭṭhakathāyaṃ** ''lobho balavā, alobho mando, adosāmohā balavanto, dosamohā mandā''ti. So ca tesaṃ mandabalavabhāvo purimūpanissayato āsayassa paribhāvitatāya veditabbo. Ettha ca paṭhamadutiyehi, sattamapaṭhamehi vā vārehi tihetukakammato paṭisandhipavattivasena tihetukavipāko, itarehi tihetukaduhetukakammato yathāsambhavaṃ paṭisandhipavattivasena duhetukāhetukavipākā dassitāti ayampi viseso veditabbo.

Idhāti vipākuddhāramātikāyaṃ. Tena hetukittanaṃ viseseti. **Jaccandhādivipattinimittaṃ** moho, sabbākusalaṃ vā. Yaṃ pana vuttanti sambandho. **Tena** paṭisambhidāmaggavacanena. **Gatisampattiyā** sati **ñāṇasampayutte** paṭisandhimhi nipphādetabbe. **Aññatthā**ti nikantipaṭisandhikkhaṇesu. **Kammasarikkhako**ti idha sātisayo sarikkhabhāvo adhippetoti daṭṭhabbo. Itarathā tihetukaduhetukāpi aññamaññaṃ sarikkhāyevāti dassitametanti. **Cakkhuviññāṇādīnī**ti ettha pañcaviññāṇāni viya apubbanissayapavattinī vijānanavisesarahitā ca manodhātu iṭṭhādibhāgaggahaṇe na samatthāti ''pākaṭāyevā''ti na vuttā, **ādi**-saddena vā saṅgahitā. **Tadārammaṇapaccayasabbajavanavatā**ti tadārammaṇassa paccayabhūtasakalajavanappavattisahitena. Yaṃ sandhāya ''idha paripakkattā āyatanāna''nti vuttaṃ. **Aññakāle**ti abuddhipavattikāle.

Anulometi dhammānulome. **Āsevanapaccayā**ti āsevanabhūtā paccayā. **Na magge** amaggapaccaye. **Sopi moghavāro labbheyyā**ti yadi voṭṭhabbanampi āsevanapaccayo siyā, yathā ''sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati āsevanapaccayā na (paṭṭhā. 1.2.3) maggapaccayā''ti (paṭṭhā. 1.2.14) anulomapaccanīye, paccanīyānulome ca ''sukhā…pe… na maggapaccayā āsevanapaccayā''ti ca vuttaṃ hasituppādacittavasena, evaṃ voṭṭhabbanavasena ''adukkhamasukhāya vedanāya sampayuttaṃ dhammaṃ paṭiccā''tiādinā pubbe vuttanayena pāṭho siyā, tathā ca sati vāradvayavasena gaṇanāyaṃ ''āsevanapaccayā na magge dve. Na maggapaccayā āsevane dve''ti ca vattabbaṃ siyā, na pana vuttaṃ, tasmā na labbheyyāyaṃ moghavāroti adhippāyo.

Voṭṭhabbanampi yadi āsevanapaccayo siyā, dutiyamoghavāre attano viya tatiyacatutthavāresupi siyā, tathā sati attanāpi kusalākusalānaṃ siyā. **Na hi…pe… avutto atthi** ''purimā purimā kusalā dhammā''tiādinā anavasesato vuttattā. **Voṭṭhabbanassa…pe… avutto** ''abyākato dhammo kusalassa dhammassa āsevanapaccayena paccayo. Akusalassa…pe… paccayo''ti vacanābhāvato. Na kevalaṃ avutto, atha kho **kusalaṃ…pe… paṭikkhittova. Athāpi siyā**tiādi maggasodhanatthameva vuccati. Samānavedanānaṃ eva āsevanapaccayabhāvassa dassanato **''asamānavedanānaṃ vasenā''**ti vuttaṃ. **Evaṃ ''āsevana paccayena paccayo''tipi vattabbaṃ siyā,** samānavedanāvasenāti adhippāyo. **Abhinnajātikassa cā**ti **ca**-saddo abhinnavedanassa cāti sampiṇḍanattho. Vedanāttikepi voṭṭhabbanassa āsevanapaccayattassa abhāvāti yojanā. Kusalattikādīsu yathādassitapāḷippadesesupīti sampiṇḍanattho **pi**-saddo. **Gaṇanāya** kāraṇabhūtāya gaṇanāya **niddhāriyamānāya** sati gaṇanāya vā abbhantare. **Dutiyo moghavāro vīmaṃsitabbo**ti āsevanapaccayattābhāvā javanaṭṭhāne ṭhātuṃ na yujjati. Na hi vinā āsevanaṃ javanappavatti atthīti adhippāyo.

Apicettha ''yaṃ javanabhāvappattaṃ, taṃ chinnamūlakarukkhapupphaṃ viyā''ti (dha. sa. aṭṭha. 566) vakkhamānattā anupacchinnabhavamūlānaṃ pavattamānassa voṭṭhabbanassa kiriyabhāvo na siyā, vutto ca ''yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā''ti, tasmā ''javanaṭṭhāne ṭhatvāti javanassa uppajjanaṭṭhāne dvikkhattuṃ pavattitvā, na javanabhāvenā''ti, ''āsevanaṃ labhitvāti ca āsevanaṃ viya āsevana''nti vuccamāne na koci virodho, vipphārikassa pana sato dvikkhattuṃ pavattiyevettha āsevanasadisatā. Vipphārikatāya hi viññattisamuṭṭhāpakattañcassa vuccati. Vipphārikampi javanaṃ viya anekakkhattuṃ appavattiyā dubbalattā na nippariyāyato āsevanapaccayabhāvena pavatteyyāti na imassa pāṭhe āsevanatthaṃ vuttaṃ, aṭṭhakathāyaṃ pana pariyāyato vuttaṃ yathā ''phalacittesu maggaṅgaṃ maggapariyāpanna''nti. Ayamettha attanomati. Ayampi porāṇakehi asaṃvaṇṇitattā sādhukaṃ upaparikkhitabbo.

Evañca katvāti voṭṭhabbanāvajjanānaṃ anatthantarabhāvato **''āvajjanā''icceva vuttaṃ,** voṭṭhabbanaṭṭhānepīti adhippāyo. **Tasmā**ti yasmā voṭṭhabbanaṃ āvajjanāyeva atthato upekkhāsahagatāhetukakiriyamanoviññāṇadhātubhāvato, tasmā. Taṃ āvajjanā viya sati uppattiyaṃ kāmāvacarakusalākusalakiriyajavanānaṃ ekantato anantarapaccayabhāveneva vatteyya, no aññathāti adhippāyena **''voṭṭhabbanato''**tiādimāha. **Catunna**nti muñchāmaraṇāsannavelādīsu mandībhūtavegatāya cattāripi javanāni uppajjeyyunti adhippāyena vuttaṃ. **Ayametassa sabhāvo**ti ārammaṇamukhenapi cittaniyāmaṃyeva dasseti. Yadipi **‘‘javanāpāripūriyā...pe... yutto’’**ti vuttaṃ, **‘‘āvajjanādīnaṃ paccayo bhavituṃ na sakkotī’’**ti pana vuttattā cittappavattivasena paṭhamamoghavārato etassa na koci viseso. Tenevāha **‘‘ayampi...pe... retabbo’’**ti. Paṭisandhicitteyeva pavattiyaṃ ‘‘bhavaṅga’’nti vuccamāne na tassa hetuvasena bhedoti ‘‘sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti (paṭṭhā. 3.1.102) na sakkā vattuṃ, vuttañca, tasmā **sahetukaṃ bhavaṅga**nti tadārammaṇaṃ vuttanti viññāyati.

Sabhāvakiccehi attano phalassa paccayabhāvo, sabhāvakiccānaṃ vā phalabhūtānaṃ paccayabhāvo **sabhāvakiccapaccayabhāvo**. **Appaṭisiddhaṃ daṭṭhabba**nti ‘‘duhetukasomanassasahagataasaṅkhārikajavanāvasāne evā’’ti imassa atthassa anadhippetattā. Yathā ca ahetukaduhetukapaṭisandhikānaṃ tihetukajavanāvasāne ahetukaduhetukatadārammaṇaṃ appaṭisiddhaṃ, evaṃ tihetukapaṭisandhikassa tihetukajavanānantaraṃ duhetukatadārammaṇaṃ, duhetukapaṭisandhikassa ca duhetukānantaraṃ ahetukatadārammaṇaṃ appaṭisiddhaṃ daṭṭhabbaṃ. ‘‘Tihetukakammaṃ tihetukampi duhetukampi ahetukampi vipākaṃ detī’’ti (dha. sa. aṭṭha. 498) hi vuttaṃ. **Paripuṇṇavipākassā**ti imināpi tihetukajavanato yathāvuttatadārammaṇassa appaṭisiddhaṃyeva sādheti. Na hi paccayantarasāmaggiyā asati tadārammaṇaṃ sabbaṃ avipaccantaṃ kammaṃ paripuṇṇavipākaṃ hotīti. **Mukhanidassanamattameva** yathāvuttatadārammaṇappavattiyā avibhāvitattā. Tihetukādikammassa hi ukkaṭṭhassa tihetukakammassa soḷasa, itarassa dvādasa, ukkaṭṭhasseva duhetukakammassa dvādasa, itarassa aṭṭhāti evaṃ soḷasavipākacittādīni yojetabbāni. **Tasmā**ti yasmā paripuṇṇavipākassa paṭisandhijanakakammassa vasena vipākavibhāvanāya mukhanidassanamattamevetaṃ, tasmā.

Evañca katvāti nānākammato tadārammaṇuppattiyaṃ ito aññathāpi sambhavatoti attho. ‘‘Upekkhā...pe... uppajjatī’’ti ettha kena kiccena uppajjatīti? Tadārammaṇakiccaṃ tāva na hoti javanārammaṇassa anālambaṇato, nāpi santīraṇakiccaṃ tathā appavattanato, paṭisandhicutīsu vattabbameva natthi, pārisesato bhavaṅgakiccanti yuttaṃ siyā. Na hi paṭisandhibhūtaṃyeva cittaṃ ‘‘bhavaṅga’’nti vuccatīti.

Tanninnanti āpāthagatavisayaninnaṃ āvajjananti sambandho. **Aññassa viya** paṭhamajjhānādikassa viya. Etassapi sāvajjanatāya bhavitabbanti adhippāyo. **Atadatthā**ti ettha **taṃ**-saddena nirodhaṃ paccāmasati. **Uppattiyā**ti uppattito. **Ta**nti nevasaññānāsaññāyatanaṃ. **Tassa** nirodhassa. **Tathā ca uppajjatī**ti ‘‘anantarapaccayo hotī’’ti padassa atthaṃ vivarati. **Yathāvuttā** vuttappakārā. **Vodānaṃ** dutiyamaggādīnaṃ purecārikañāṇaṃ. **Etesa**nti ariyamaggacittamaggānantaraphalacittānaṃ. **Etassā**ti yathāvuttavipākacittassa.

Upanissayato tasseva cakkhuviññāṇādivipākassa dassanatthaṃ **cakkhādīnaṃ dassanādiatthato** dassanādiphalato, dassanādippayojanato vā. **Purimacittāni** āvajjanādīni. Vatthantararahitatte dassetabbe vatthantare viya ārammaṇantarepi na vattatīti **‘‘vatthārammaṇantararahita’’**nti vuttaṃ.

Yadi vipākena kammasarikkheneva bhavitabbaṃ, evaṃ sati imasmiṃ vāre ahetukavipākānaṃ asambhavo eva siyā tesaṃ akammasarikkhakattāti imamatthaṃ manasi katvā āha **‘‘ahetukānaṃ panā’’**ti. **Abhinipātamatta**nti pañcannaṃ viññāṇānaṃ kiccamāha. Te hi āpāthagatesu rūpādīsu abhinipātanamatteneva vattanti. **Ādi**-saddena sampaṭicchanādīni saṅgaṇhāti. Kusalesu kusalākusalakiriyesupi vā vijjamānā sasaṅkhārikāsaṅkhārikatā aññamaññaṃ asarikkhattā pahānāvaṭṭhānato ca viruddhā viyāti vipākesu sā tadanukūlā siyā, sā pana mūlābhāvena na suppatiṭṭhitānaṃ savisayābhinipatanamattādivuttīnaṃ natthīti vuttaṃ **‘‘na sasaṅkhārikaviruddho’’**tiādi. **Ubhayenapi tesaṃ nibbattiṃ anujānāti** yathā ‘‘kaṭattārūpāna’’nti adhippāyo. ‘‘Vipākadhammadhammo vipākassa dhammassa ārammaṇapaccayena paccayo. Vipākadhammadhamme khandhe aniccato dukkhato anattato vipassati, assādeti abhinandati, taṃ ārabbha rāgo uppajjati, domanassaṃ uppajjati, kusalākusale niruddhe’’tiādinā (paṭṭhā. 1.3.93) vipākattike viya siyā kusalattikepi pāḷīti katvā **‘‘kusalattike cā’’**tiādi vuttaṃ. Tattha hi ‘‘kusalo dhammo abyākatassa dhammassa ārammaṇapaccayena paccayo’’ti uddisitvā ‘‘sekkhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti, kusale niruddhe vipāko tadārammaṇatā uppajjati, kusalaṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati, diṭṭhi, vicikicchā, uddhaccaṃ, domanassaṃ uppajjati, akusale niruddhe vipāko tadārammaṇatā uppajjatī’’ti vuttaṃ. Avijjamānattā eva avacananti adhippāyena tattha yuttiṃ dasseti **‘‘vipphārikañhī’’**tiādinā.

Ettha keci ‘‘chaḷaṅgupekkhāvatopi kiriyamayacittatāya kiriyajavanassa vipphārikakiriyabhāvo na sakkā nisedhetunti nidassanabhāvena paṇṇapuṭamupanītaṃ asamānaṃ. Kiriyajavanānantaraṃ tadārammaṇābhāvassa pāḷiyaṃ avacanampi akāraṇaṃ labbhamānassapi katthaci kenaci adhippāyena avacanato. Tathā hi dhammasaṅgahe akusalaniddese labbhamānopi adhipati na vutto, tasmā kiriyajavanānantaraṃ tadārammaṇābhāvo vīmaṃsitabbo’’ti vadanti. Satipi kiriyamayatte sabbattha tādibhāvappattānaṃ khīṇāsavānaṃ javanacittaṃ na itaresaṃ viya vipphārikaṃ, santasabhāvatāya pana sannisinnarasaṃ siyāti tassa paṇṇapuṭaṃ dassitaṃ. Dhammasaṅgahe akusalaniddese adhipatino viya paṭṭhāne kiriyajavanānantaraṃ tadārammaṇassa labbhamānassa avacane na kiñci kāraṇaṃ dissati. Tathā hi vuttaṃ tattha aṭṭhakathāyaṃ ‘‘heṭṭhā dassitanayattā’’ti (dha. sa. aṭṭha. 429). Na cettha dassitanayattāti sakkā vattuṃ vipākadhammadhammehi kusalākusalehi ataṃsabhāvānaṃ nayadassanassa ayujjamānakattā. Apica tattha vīmaṃsāya kesuci sabbesañca adhipatīnaṃ abhāvato ekarasaṃ desanaṃ dassetuṃ ‘‘uddhaṭo’’ti ca sakkā vattuṃ, idha pana na tādisaṃ avacane kāraṇaṃ labbhatīti **‘‘avacane kāraṇaṃ natthī’’**ti vuttaṃ.

Adhippāyenāti akusalānantaraṃ sahetukatadārammaṇaṃ natthīti tassa therassa matimattanti dasseti. ‘‘Kusalākusale niruddhe sahetuko vipāko tadārammaṇatā uppajjatī’’ti (paṭṭhā. 3.1.98) vacanato pana akusalānantaraṃ sahetukatadārammaṇampi vijjatiyevāti uppattiṃ vadantassa yuttaggahaṇavasenāti adhippāyo.

Na ettha kāraṇaṃ dissatīti etena tihetukajavanānantaraṃ tividhampi tadārammaṇaṃ yuttanti dasseti. **Yena adhippāyenā**ti paṭhamatherena tāva ekena kammunā anekatadārammaṇaṃ nibbattamānaṃ kammavisesābhāvā taṃtaṃjavanasaṅkhātapaccayavisesena visiṭṭhaṃ hotīti iminā adhippāyena javanavasena tadārammaṇassa sasaṅkhārādividhānaṃ vuttaṃ, vipākena nāma kammasarikkhena bhavitabbaṃ, na kammaviruddhasabhāvena. Aññathā aniṭṭhappasaṅgo siyāti evamadhippāyena dutiyatthero kammavaseneva tadārammaṇavisesaṃ āha. Ñāṇassa jaccandhādiduggativipattinimittapaṭipakkhatā viya sugativipattinimittapaṭipakkhatāpi siyāti maññamāno tatiyatthero ‘‘tihetukakammato duhetukapaṭisandhimpi nānujānātī’’ti iminā nayena tesu vādesu adhippāyāvirodhavasena yuttaṃ gahetabbaṃ. **Mahāpakaraṇe āgatapāḷiyā**ti ‘‘sahetuko dhammo ahetukassa dhammassa anantarapaccayena paccayo’’ti (paṭṭhā. 3.1.102) imassa vibhaṅge ‘‘sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo, sahetukā khandhā vuṭṭhānassa anantarapaccayena paccayo’’ti evamādinā paṭṭhāne sahetukadukādīsu āgatapāḷiyāti attho.

Kāmāvacarakusalavipākavaṇṇanā niṭṭhitā.

Rūpāvacarārūpāvacaravipākakathāvaṇṇanā

499. **Tasmiṃ khaṇe vijjamānānaṃ chandādīna**nti etena vipākajjhāne dukkhāpaṭipadādibhāvassa avijjamānataṃ dasseti. Na hi kusalajjhānaṃ viya vipākajjhānaṃ parikammavasena nibbattatīti. Na cettha paṭipadābhedo viya kusalānurūpo vipākassa ārammaṇabhedopi na paramatthiko siyāti sakkā vattuṃ ekantena sārammaṇattā arūpadhammānaṃ vipākassa ca kammanimittārammaṇatāya aññatrāpi vijjamānattā. **Nānākkhaṇesu nānādhipateyya**nti ‘‘yasmiṃ khaṇe yaṃ jhānaṃ yadadhipatikaṃ, tato aññasmiṃ khaṇe taṃ jhānaṃ ekantena tadadhipatikaṃ na hotī’’ti katvā vuttaṃ. **Catutthajjhānassevā**ti ca paṭipadā viya adhipatayo na ekantikāti imamevatthaṃ dasseti.

Rūpāvacarārūpāvacaravipākakathāvaṇṇanā niṭṭhitā.

Lokuttaravipākakathāvaṇṇanā

505. Taṇhāvijjādīhi āhitavisesaṃ lokiyakammaṃ vipākuppādanasamatthaṃ hoti, na aññathāti vuttaṃ **‘‘taṇhādīhi abhisaṅkhata’’**nti. **Itarassā**ti suññatāppaṇihitanāmarahitassa. Yo suddhikapaṭipadāya vibhāvito, yo ca suttantapariyāyena animittoti vuccati. Tenevāha **‘‘aniccānupassanānantarassapi maggassā’’**tiādi. **Vaḷañjana…pe… bhedo hoti** maggāgamanavasenāti adhippāyo. ‘‘Maggānantaraphalacittasmiṃ yevā’’ti vacanaṃ apekkhitvā **‘‘suññatādināmalābhe satī’’**ti sāsaṅkaṃ āha. **Animittanāmañca labhati** maggāgamanato phalassa nāmalābhe visesābhāvatoti adhippāyo. **Tādisāya evā**ti yādisā magge saddhā, tādisāya eva phale saddhāya.

555. ‘‘Katame dhammā niyyānikā? Cattāro maggā’’ti vacanato (dha. sa. 1295, 1609) aniyyānikapadaniddese ca ‘‘catūsu bhūmīsu vipāko’’ti (dha. sa. 1610) vuttattā na nippariyāyena phalaṃ niyyānasabhāvaṃ, niyyānasabhāvassa pana vipāko kilesānaṃ paṭippassaddhippahānavasena pavattamāno pariyāyato tathā vuccatīti āha **‘‘niyyānikasabhāvassā’’**tiādi. **Pañcaṅgiko cā**ti etena maggavibhaṅge sabbavāresupi phalassa maggapariyāyo āgatoti dasseti. Tattha hi ariyamaggakkhaṇe vijjamānāsupi viratīsu tadavasiṭṭhānaṃ pañcannaṃ kārāpakaṅgānaṃ atirekakiccatādassanatthaṃ pāḷiyaṃ pañcaṅgikopi maggo uddhaṭoti. **Evaṃ bojjhaṅgāpī**ti yathā maggo, evaṃ maggabojjhaṅgavibhaṅgesu phalesu ca bojjhaṅgā uddhaṭāti attho.

Lokuttaravipākakathāvaṇṇanā niṭṭhitā.

Kiriyābyākatakathāvaṇṇanā

568. **Purimā pavattī**ti mahākiriyacittappavattiṃ āha. Tāya hi khīṇāsavo evaṃ paccavekkhati. Tenevāha **‘‘idaṃ pana cittaṃ vicāraṇapaññārahita’’**nti. **Eva**nti yathā sotadvāre, evaṃ ghānadvārādīsupi mahākiriyacittehi tasmiṃ tasmiṃ visaye idamatthikatāya paricchinnāya idaṃ cittaṃ vattatīti dasseti. **Pañcadvārānugataṃ hutvā labbhamāna**nti pañcadvāre pavattamahākiriyacittānaṃ piṭṭhivaṭṭakabhāvena imassa cittassa pavattiṃ sandhāya vuttaṃ, pañcadvāre eva vā idameva pavattanti sambandho. **‘‘Loluppa…pe… bhūta’’**nti vuttattā pañcadvāre paṭhamaṃ iminā cittena somanassito hutvā pacchā mahākiriyacittehi taṃ taṃ atthaṃ vicinotīti ayamattho vutto viya dissati. Pubbeyeva pana manodvārikacittena padhānasāruppaṭṭhānādiṃ paricchindantassa pañcadvāre tādisasseva tādisesu rūpādīsu idaṃ cittaṃ pavattatīti vadanti. Ayampi attho pañcadvāre eva pavattaṃ loluppataṇhāpahānādipaccavekkhaṇāhetu yathāvuttakāraṇabhūtaṃ jātanti evaṃ yojetvā sakkā vattuṃ. Evañca sati imassa cittassa paccayabhūtā purimā pavattīti idampi vacanaṃ samatthitaṃ hoti.

Ettha ca pañcadvāre iminā cittena somanassuppādanamattaṃ daṭṭhabbaṃ, na hāsuppādanaṃ pañcadvārikacittānaṃ aviññattijanakattā, manodvāre pana hāsuppādanaṃ hoti. Teneva hi **aṭṭhakathāyaṃ** pañcadvāre ‘‘somanassito hotī’’ti ettakameva vuttaṃ, manodvāre ca ‘‘hāsayamāna’’nti. Iminā hasituppādacittena pavattiyamānampi bhagavato sitakaraṇaṃ pubbenivāsaanāgataṃsasabbaññutaññāṇānaṃ anuvattakattā ñāṇānuparivattiyevāti. Evaṃ pana ñāṇānuparivattibhāve sati na koci pāḷiaṭṭhakathānaṃ virodho, evañca katvā **aṭṭhakathāyaṃ** ‘‘tesaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ uppajjatī’’ti vuttaṃ. Avassañca etaṃ evaṃ icchitabbaṃ, aññathā āvajjanacittassapi bhagavato pavatti na yujjeyya. Tassapi hi viññattisamuṭṭhāpakabhāvassa nicchitattā, na ca viññattisamuṭṭhāpakatte taṃsamuṭṭhitāya viññattiyā kāyakammādibhāvaṃ āvajjanabhāvo vibandhatīti.

Tato evāti mūlābhāvena na suppatiṭṭhitattā eva. ‘‘Ahetukānaṃ jhānaṅgāni balāni cā’’ti sampiṇḍanattho **jhānaṅgāni cā**ti **ca**-saddo. Yadi aparipuṇṇattā balabhāvassa imasmiṃ ahetukadvaye balāni anuddiṭṭhāni asaṅgahitāni ca, atha kasmā niddiṭṭhānīti āha **‘‘yasmā panā’’**tiādi. Sammā niyyānikasabhāvānaṃ kusalānaṃ paṭibhāgabhūto vipākopi phalaṃ viya taṃsabhāvo siyāti sahetukavipākacittāni aggahetvā kiriyacittakatattā vā **‘‘mahākiriyacittesū’’**ti vuttaṃ. Atha vā **mahākiriyacittesucā**ti **ca**-saddena sahetukavipākacittānipi gahitānīti veditabbāni.

574. **‘‘Indriya** …pe… **imassānantaraṃ uppajjamānānī’’**ti vuttaṃ tesaṃ ñāṇānaṃ kāmāvacarattā. Itaresaṃ mahaggatattā **‘‘parikammānantarānī’’**ti vuttaṃ.

577. Āhito ahaṃ māno etthāti attā, so eva bhavati uppajjati, na paraparikappito viya niccoti **attabhāvo**. Attāti vā diṭṭhigatikehi gahetabbākārena bhavati pavattatīti **attabhāvo**.

Kiriyābyākatakathāvaṇṇanā niṭṭhitā.

Cittuppādakaṇḍavaṇṇanā niṭṭhitā.

2. Rūpakaṇḍaṃ

Uddesavaṇṇanā

Kenacīti rūpena vā arūpena vā. Cittuppādena tāva rūpassa samayavavatthānaṃ na sakkā kātuṃ abyāpitāya anekantikatāya cāti imamatthaṃ dassento **‘‘acittasamuṭṭhānasabbhāvato’’**tiādimāha. Tattha acittasamuṭṭhānaṃ rūpaṃ cittassa tīsu khaṇesu uppajjatīti imasmiṃ tāva vāde cittuppattisamayena rūpūpapattisamayassa vavatthānaṃ mā hotu, cittassa uppādakkhaṇeyeva sabbampi rūpaṃ uppajjatīti imasmiṃ pana vāde kathanti? Etthāpi acittasamuṭṭhānaṃ rūpaṃ cittena sahuppādepi anindriyabaddharūpaṃ viya acittapaṭi bandhuppādatāya na cittena vavatthāpetabbasamayanti vuttaṃ **‘‘acittasamuṭṭhānasabbhāvato’’**ti. Tena cittuppādena rūpassa samayavavatthānaṃ na byāpīti dasseti. Anekacittasamuṭṭhānatāya vavatthānābhāvatoti sambandho. Niyate hi samuṭṭhāpakacitte cittasamuṭṭhānarūpassa siyā vavatthānanti.

Kesañcīti kāmāvacarakusalādīnaṃ. **Katthacī**ti āruppe. **Kesañcī**ti vā kesañci pañcavokāravipākānaṃ. **Katthacī**ti paṭisandhikkhaṇe carimakkhaṇe ca. ‘‘Tasmiṃ samaye phasso hotī’’tiādinā (dha. sa. 1) cittasahabhāvinaṃ eva cittena samayavavatthānaṃ katanti vuttaṃ **‘‘acittasahabhubhāvato’’**ti. **Tesa**nti upādārūpānaṃ. Yo yassa sahabhāvena upakārako, so eva tassa samayavavatthāpakabhāvena vuttoti āha **‘‘sahajāta…pe… ttanato’’**ti. **Nāpi mahābhūtehī**tiādinā vavatthānābhāvameva dasseti. **Kesañcī**ti akammajādīnaṃ. **Kehicī**ti kammajādīhi. **Pavattito**ti pavattanato. **Sahā**ti ekasmiṃ kāle. **Abhāvā**ti niyogato abhāvā.

Viññatti …pe… na sakkā vattuṃ mahābhūtehi samayavavatthāne kariyamāne tehi ayāvabhāvitatāyāti adhippāyo. **Ekasmiṃ kāle**tiādināpi mahābhūtehi samayaniyamane vavatthānābhāvameva vibhāveti. ‘‘Tathā vibhajanattha’’nti, ‘‘avibhattaṃ abyākataṃ atthīti dassetu’’nti ca imesaṃ padānaṃ ‘‘vibhattaṃ avibhattañca sabbaṃ saṅgaṇhanto āhā’’ti iminā sambandho. Samayavavatthānaṃ katvā niddisiyamānassa nippadesatāya asambhavato ekadesaṃ niddisitvā sāmaññena nigamanaṃ yuttaṃ, akatvā pana samayavavatthānaṃ sarūpato niddisanena tathāti imamatthaṃ āha **‘‘samayavavatthānenā’’**tiādinā. **Avibhatte**ti vipākakiriyābyākataṃ viya na pubbe vibhatte. **Vibhajitabbe**ti bhedavantatāya vibhajanārahe. **Dassite**ti uddisanavasena dassite. Vuttamevatthaṃ vitthāratarena dassetuṃ **‘‘ettha panā’’**tiādimāha.

Vipākādidhammānaṃ nayanaṃ nayo, sova dassananti nayadassanaṃ. ‘‘Desanā’’ti vuttaṃ **heṭṭhā gahaṇameva nayadassana**nti. Dutiyavikappe pana kāmāvacarādibhāvena nīyatīti nayo, kiriyābyākataṃ. Tassa dassanaṃ nayadassananti yojetabbaṃ. Dukādīsu niddesavāre ca hadayavatthuno anāgatattā taṃ aggahetvā paṭhamavikappo vutto, ekake pana vatthupi gahitanti **‘‘hadayavatthuñcā’’**ti dutiyavikappe vuttaṃ. Kiṃ pana kāraṇaṃ dukādīsu niddesavāre ca hadayavatthu na gahitanti? Itaravatthūhi asamānagatikattā desanābhedato ca. Yathā hi cakkhuviññāṇādīni ekantato cakkhādinissayāni, na evaṃ manoviññāṇaṃ ekantato hadayavatthunissayaṃ, nissitamukhena ca vatthudukādidesanā pavattā. Yampi ekantato hadayavatthunissayaṃ, tassa vasena ‘‘atthi rūpaṃ manoviññāṇassa vatthū’’tiādinā dukādīsu vuccamānesupi tadanukūlaārammaṇadukādayo na sambhavanti. Na hi ‘‘atthi rūpaṃ manoviññāṇassa ārammaṇaṃ, atthi rūpaṃ na manoviññāṇassa ārammaṇa’’ntiādinā sakkā vattunti vatthārammaṇadukadesanā bhinnagatikā siyuṃ, samānagatikā ca tā desetuṃ bhagavato ajjhāsayo. Esā hi bhagavato desanā pakati. Teneva hi **nikkhepakaṇḍe** cittuppādavibhāgena avuccamānattā avitakkāvicārapadavissajjane vicāroti vattuṃ na sakkāti avitakkavicāramattapadavissajjane labbhamānopi vitakko na uddhaṭo, aññathā vitakko cāti vattabbaṃ siyāti. Evaṃ itaravatthūhi asamānagatikattā desanābhedato ca dukādīsu uddese na gahitaṃ. Uddiṭṭhasseva hi niddisanato niddesepi na gahitaṃ hadayavatthūti vadanti.

Cakkhādidasakā sattāti cakkhusotaghānajivhākāyaitthibhāvapurisabhāvadasakā satta, ekasantānavasena vā cakkhusotaghānajivhākāyabhāvavatthudasakā satta. Nibbānassa asatipi paramatthato bhede parikappitabhedopi bhedoyeva vohāravisayeti katvā **sopādisesādi**bhedo vutto.

584. Kiñcāpi aññattha kukkuṭaṇḍasaṇṭhāne parimaṇḍala-saddo dissati, cakkasaṇṭhānatā pana vaṭṭasaṇṭhāne cakkavāḷe vuccamāno parimaṇḍala-saddo vaṭṭapariyāyo siyā. Anekatthā hi saddāti adhippāyenāha **''vaṭṭaṃ parimaṇḍala''**nti. Ettha ca sineruyugandharādīnaṃ samuddato upariadhobhāgānaṃ vasena ubbedho vutto, āyāmavitthārehipi sineru caturāsītiyojanasahassaparimāṇova. Yathāha ''sineru, bhikkhave, pabbatarājā caturāsīti yojanasahassāni āyāmena, caturāsīti yojanasahassāni vitthārenā''ti (a. ni. 7.66). Sineruṃ pākāraparikkhepavasena parikkhipitvā ṭhitā yugandharādayo, sineruyugandharādīnaṃ antarepi sītasamuddā nāma. ''Te visālato yathākkamaṃ sineruādīnaṃ accuggamanasamānaparimāṇā''ti vadanti.

Koṭisatasahassacakkavāḷasseva āṇākhettabhāvo dasasahassacakkavāḷassa jātikhettabhāvo viya dhammatāvaseneva veditabbo. Vikappasamānasamuccayavibhāvanesu viya avadhāraṇe aniyame ca **vā**-saddo vattatīti tathā yojanā katā. Anekatthā hi nipātāti. Tattha anekantikattho **aniyamattho**.

Sīlādivisuddhisampādanena, catudhātuvavatthānavaseneva vā mahākiccatāya **mahantena vāyāmena**. Satipi lakkhaṇādibhede ekasmiṃ eva kāle ekasmiṃ santāne anekasatasahassakalāpavuttito mahantāni bahūni bhūtāni paramatthato vijjamānānīti vā **mahābhūtāni** yathā ''mahājano''ti. **Evan**ti ''upādāya pavatta''nti atthe sati **paṭiccasamuppannatā vuttā hoti** paccayasambhūtatādīpanato. **Upādāyatī**ti upādāyati evāti adhippāyo. Tenevāha **''ekantanissitassā''**ti. **''Bhavati hi nissayarūpānaṃ sāmibhāvo''**ti ādhārādheyyasambandhavacanicchāya abhāve ādhārabhūtopi attho saṃsāmisambandhavacanicchāya sāmibhāvena vuccati yathā ''rukkhassa sākhā''ti adhippāyo.

Tividharūpasaṅgahavaṇṇanā

585. **Viññattiduko cā**ti **ca**-saddena cittasahabhucittānuparivattidukāpi saṅgahitāti veditabbā. **Sakkā hi etena nayena… pe… viññātu**nti ettha pañcavīsāya tāva vatthudukesu paṭhamadukapañcakādayo cuddasahipi pakiṇṇakadukehi avasiṭṭhehi vatthudukehi pañcavīsāya ārammaṇadukehi pañcahi bāhirāyatanadukehi rūpadhātudukādīhi pañcahi dhātudukehi pacchimakehi tīhi indriyadukehi dvādasahipi sukhumarūpadukehi paṭhamādivajjehi avasiṭṭhehi āyatanadhātuindriyadukehi ca yojanaṃ gacchanti. Pañcavīsāya pana ārammaṇadukesu purimako dukapañcako upādinnaupādinnupādāniyasanidassanacittasamuṭṭhānacittasahabhucittānuparivattidukavajjehi pakiṇṇakadukehi sabbehipi vatthudukehi rūpāyatanarūpadhātudukavajjehi āyatanadhātudukehi sabbehipi indriyadukasukhumarūpadukehi yojanaṃ gacchati. Dutiyadukapañcakādīsu yathākkamaṃ saddāyatanasaddadhātudukādayo yojanaṃ na gacchanti, rūpāyatanarūpadhātudukādayo gacchanti. Pakiṇṇakadukesu sanidassanadukañcāti ayameva viseso. Yathā ca vatthudukesu, evaṃ cakkhāyatanacakkhudhātucakkhundriyādidukapañcakesu. Yathā ca ārammaṇadukesu, evaṃ rūpāyatanarūpadhātuādidukapañcakesu tikayojanā. Itthindriyapurisindriyajīvitindriyadukā sukhumarūpadukā ca sabbehipi dukehi yojanaṃ gacchantīti evaṃ tāva tikayojanā veditabbā. Nanu cāyampi yojanā bhagavatā na desitāti na kātabbāti? Nayidaṃ ekantikaṃ. Kasmā? Bhagavatā dinnanayena yojanāpi bhagavatoyeva desanā. Tathā hi vuttaṃ **mātikāvaṇṇanāyaṃ** (dha. sa. aṭṭha. 1-6) ''hetū ceva dhammā ahetukā cāti idampi sambhavatī''tiādi. Sambhavo hi gahaṇassa kāraṇanti ca.

Tividharūpasaṅgahavaṇṇanā niṭṭhitā.

Catubbidhādirūpasaṅgahavaṇṇanā

586. Cittato eva samuṭṭhātīti cittasamuṭṭhānanti imameva atthaṃ gahetvā **''viññattidukādīhi samānagatiko cittasamuṭṭhānaduko''**ti vuttaṃ. Vinivattite hi sāmaññe yaṃ rūpaṃ janakapaccayesu cittato samuṭṭhāti, taṃ cittato eva samuṭṭhātīti. **Viññattidukādīhī**ti **ādi**-saddena cittasahabhucittānuparivattiduke saṅgaṇhāti. **Labbhamāno**ti yaṃ taṃ rūpaṃ upādā, taṃ atthi cittasamuṭṭhānaṃ, atthi na cittasamuṭṭhānaṃ. Yaṃ taṃ rūpaṃ nupādā, taṃ atthi cittasamuṭṭhānaṃ, atthi na cittasamuṭṭhānanti evaṃ labbhamāno. **Sanidassanadukādīna**nti **ādi**-saddena sappaṭighamahābhūtadukādayo saṅgaṇhāti. **Tenā**ti cittasamuṭṭhānadukena. **Tassā**ti cittasamuṭṭhānadukasseva. **Aññe panā**ti viññatticittasamuṭṭhānacittasahabhucittānuparivattidukehi aññepi pakiṇṇakadukā.

Saddāyatanassa ekantato anupādinnattā **''sotasamphassārammaṇadukādayo vajjetvā''**ti vuttaṃ. **Catukkā labbhantī**ti yaṃ taṃ rūpaṃ upādinnaṃ, taṃ atthi cakkhusamphassassa ārammaṇaṃ, atthi cakkhusamphassassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ anupādinnaṃ, taṃ atthi cakkhusamphassassa ārammaṇaṃ, atthi cakkhusamphassassa nārammaṇanti evamādayo sabbārammaṇabāhirāyatanādilabbhamānadukehi yojanāyaṃ catukkā labbhantīti sambandho. **Avasesehī**ti ārammaṇabāhirāyatanarūpadhātudukādito labbhamānadukehīti vuttadukarāsito avasesehi. **Tesa**nti upādinnaupādinnupādāniyacittasamuṭṭhānadukānaṃ. **Aññesa**nti upādinnadukādito aññesaṃ upādādukādīnaṃ. **Vatthudukādīhī**ti **ādi**-saddena cakkhāyatanadukādayo saṅgaṇhāti. Etthāpi avasesehi tesaṃ aññesañca yojanāya catukkā na labbhantīti sambandho.

Catubbidhādirūpasaṅgahavaṇṇanā niṭṭhitā.

Uddesavaṇṇanā niṭṭhitā.

Rūpavibhatti

Ekakaniddesavaṇṇanā

594. Pathavīādīnaṃ dhammānaṃ ruppanasabhāvo viya na hetuādibhāvopi sādhāraṇoti na hetūsu vibhajitabboti vuttaṃ **‘‘avijjamānavibhāgassā’’**ti. Tassa pana vibhāgābhāvadassanasarūpadassanameva niddeso. Evañca katvā nibbānassapi vibhāgarahitattā ‘‘asaṅkhatā dhātū’’ti ettakameva niddesavasena vuttaṃ.

Yadipi hinoti etena patiṭṭhāti kusalādiko dhammoti alobhādayo kevalaṃ hetupadavacanīyā, kāraṇabhāvasāmaññato pana mahābhūtādayopi hetu-saddābhidheyyāti mūlaṭṭhavācinā dutiyena **hetu**-saddena visesetvā āha **‘‘hetuhetū’’**ti. Suppatiṭṭhitabhāvasādhanato kusalādidhammānaṃ mūlatthena upakārakadhammā ‘‘tayo kusalahetū’’tiādinā (dha. sa. 1059-1060) paṭṭhāne ca teyeva ‘‘hetupaccayo’’ti vuttāti āha **‘‘mūlahetu paccayahetūti vā ayamattho’’**ti. Hinoti etena, etasmā vā phalaṃ pavattatīti hetu, paṭicca etasmā eti pavattatīti paccayoti evaṃ **hetupaccaya**-saddānaṃ anānatthataṃ sandhāya hetusaddapariyāyabhāvena **paccaya**-saddo vuttoti āha **‘‘hetupaccayasaddānaṃ samānatthattā’’**ti. Bhūtattayanissitāni ca mahābhūtāni catumahābhūtanissitaṃ upādārūpanti sabbampi rūpaṃ sabbadā sabbattha sabbākāraṃ catumahābhūtahetukaṃ mahābhūtāni ca anāmaṭṭhabhedāni sāmaññato gahitānīti vuttaṃ **‘‘rūpakkhandhassa hetū’’**ti.

Kammasamādānānanti samādānānaṃ kammānaṃ, samādiyitvā katakammānaṃ vā. **Aññesu paccayesu** vipākassa taṇhāvijjādīsu.

> ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati, yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Ṭhānametaṃ vijjati. Vacī…pe… mano…pe… vijjati…pe… aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyyā’’ti (ma. ni. 3.131; vibha. 809),

‘‘Kammaṃ satte vibhajati, yadidaṃ hīnapaṇītatāyā’’ti (ma. ni. 3.289) – evamādivacanato kammaṃ vipākassa iṭṭhāniṭṭhataṃ niyametīti āha **‘‘iṭṭhāniṭṭhavipākaniyāmakattā’’**ti. **Gatiupadhikālapayogasampattivipattiyoyeva ṭhānaṃ** vipākassa okāsabhāvato. Na hi tehi vinā koci vipāko nibbattatīti. Yathāvuttaṭṭhāne sati adhigantabbaṃ iṭṭhāniṭṭhārammaṇaṃ **‘‘gati…pe… nipphādita’’**nti vuttaṃ. Vipākassa ārammaṇena vinā abhāvato ārammaṇampi tassa padhānaṃ kāraṇaṃ. **Anaññasabhāvato**ti hetuādisabhāvābhāvato.

Ruppanaṃ rūpaṃ. Taṃ assa atthīti ettha ‘‘assā’’ti vuccamāno pathavīādiatthoyeva ruppatītipi vuccatīti āha **‘‘ruppanalakkhaṇayuttasseva rūpīrūpabhāvato’’**ti. **Etaṃ sabhāva**nti etaṃ uppannabhāve sati chahi viññāṇehi viññeyyasabhāvaṃ rūpe niyameti rūpasseva taṃsabhāvattā. **Na rūpaṃ etasmi**nti kālabhedavasena ataṃsabhāvassapi rūpassa atthitāya na rūpaṃ tattha niyantabbanti dasseti. **Atthi hī**tiādinā tattha rūpasseva niyantabbatābhāvaṃyeva vivarati. **Etamevā**tiādinā uddesena niddesaṃ saṃsandeti. Ettha etameva rūpe yathāvuttasabhāvaṃ niyametabbaṃ niddese **eva**-saddena niyameti avadhāretīti attho. **Yathāvutto niyamo**ti uppannabhāve sati chahi viññāṇehi viññeyyabhāvo niyantabbatāya ‘‘niyamo’’ti vutto, so rūpe atthi eva rūpasseva taṃsabhāvattā. Visiṭṭhakālassa vuttappakāraṃ avadhāraṇaṃyeva vā yathāvutto niyamo, so rūpe atthiyeva sambhavatiyeva, na arūpe viya na sambhavatīti attho daṭṭhabbo. **Kālabheda**nti kālavisesaṃ. **Anāmasitvā**ti aggahetvā. **Taṃ sabba**nti anāmaṭṭhakālabhedaṃ tatoyeva arūpehi samānaviññeyyasabhāvaṃ sabbaṃ rūpaṃ. **Uppanna**nti etena kālabhedāmasanena viseseti **‘‘uppannaṃ…pe… mevā’’**ti.

Vattamānakālikaṃ sabbaṃ rūpaṃ diṭṭhasutamutaviññātasabhāvaṃ, taṃ yathāsakaṃ chahi viññāṇehi viññeyyasabhāvameva, na tehi aviññeyyaṃ. Nāpi uppannameva chahi viññāṇehi viññeyyasabhāvaṃ ekantalakkhaṇaniyamābhāvāpattitoti evaṃ aviparīte atthe vibhāvitepi codako adhippāyaṃ ajānanto **‘‘nanu eva’’**ntiādinā sabbassa sabbārammaṇatāpattiṃ codeti. Itaro **‘‘rūpaṃ sabbaṃ sampiṇḍetvā’’**tiādinā attano adhippāyaṃ vibhāveti. Ettha **ekībhāvena gahetvā**ti idaṃ ‘‘sampiṇḍetvā’’ti etassa atthavacanaṃ. Ekantalakkhaṇaṃ chahi viññāṇehi viññeyyasabhāvoyeva. Idaṃ vuttaṃ hoti – kiñcāpi pañcannaṃ viññāṇānaṃ visayantare appavattanato na sabbassa sabbārammaṇatā, sabbassapi pana rūpassa chaviññāṇārammaṇabhāvato yathāsakaṃ chahi viññāṇehi viññeyyatāya chahi viññāṇehi viññeyyatāva atthi, taṃ ekato saṅgahaṇavasena gahetvā ‘‘uppannaṃ sabbaṃ rūpaṃ chahi viññāṇehi viññeyya’’nti vuttaṃ yathā ‘‘abhiññāppattaṃ pañcamajjhānaṃ chaḷārammaṇaṃ hotī’’ti. Yathā hi dibbacakkhudibbasotādiabhiññāppattassa pañcamajjhānassa visuṃ asabbārammaṇattepi ekantalakkhaṇavasena ekībhāvena gahetvā ārammaṇavasena paṭhamajjhānādito visesaṃ dassetuṃ ‘‘abhiññāppattaṃ pañcamajjhānaṃ chaḷārammaṇaṃ hotī’’ti vuccati, evaṃ arūpato rūpassa visayavasena visesaṃ dassetuṃ **‘‘uppa …pe… viññeyya’’**nti vuttanti. Chahi viññāṇehi viññeyyabhāvo rūpe niyametabbo, na pana rūpaṃ tasmiṃ niyametabbaṃ, aniyatadeso ca eva-saddoti **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 594) ‘‘paccuppannarūpameva cakkhuviññāṇādīhi chahi veditabba’’nti vuttaṃ. ‘‘Paccuppannarūpamevā’’tiādinā tattha dosamāha. **Tasmā**ti yasmā pāḷiyaṃ viññeyyamevāti eva-saddo vutto, na ca tassa aṭṭhānayojanena kāci iṭṭhasiddhi, atha kho aniṭṭhasiddhiyeva sabbarūpassa ekantalakkhaṇaniyamādassanato, tasmā. Yathārutavaseneva niyame gayhamāne uppa…pe… patti natthi, tato ca sotapatitatāyapi payojanaṃ natthīti. **Vuttanayenā**ti ‘‘arūpato vidhura’’ntiādinā vuttanayena.

Ñāṇassa vā uttarassa purimañāṇaṃ vatthukāraṇanti **ñāṇavatthu**. ‘‘Sajātī’’ti ettha sa-kāro samānasaddatthoti dassetuṃ **‘‘samānajātikāna’’**nti vuttaṃ. Samānajātitā ca sammāvācādīnaṃ sīlanattho eva. Etena samānasabhāvatā sajātisaṅgahoti veditabbo. Ārammaṇe cetaso avikkhepappavattiyā upaṭṭhānussāhanāni viya tesaṃ avikkhepopi atisayena upakārakoti **‘‘aññamaññopakāravasenā’’**ti vuttaṃ. Teneva vijjamānesupi aññesu sahajātadhammesu etesaṃyeva samādhikkhandhasaṅgaho dassito. Yaṃ pana **saccavibhaṅgavaṇṇanāyaṃ** (vibha. aṭṭha. 189) **visuddhimaggādīsu** (visuddhi. 2.568) ca ‘‘vāyāmasatiyo kiriyato saṅgahitā’’ti vuttaṃ, taṃ asamādhisabhāvataṃ tesaṃ samādhissa upakārakattañca sandhāya vuttaṃ. Teneva ca tattha ‘‘samādhiyevettha sajātito samādhikkhandhena saṅgahito’’ti (visuddhi. 2.568; vibha. aṭṭha. 189) vuttaṃ. Idha pana

sajātisaṅgahoti samādhitadupakārakadhammānaṃ uppattidesavasena saṅgaho vuttoti. Avirādhetvā visayasabhāvāvaggahaṇaṃ **paṭivedho, appanā** ca ārammaṇe daḷhanipāto tadavagāhoyevāti **''paṭivedhasadisaṃ kicca''**nti vuttaṃ. Atha vā ārammaṇapaṭivedhassa tadāhananapariyāhananamanuguṇatāya samānanti paññāvitakkānaṃ kiccasarikkhatā vuttā.

Ekakaniddesavaṇṇanā niṭṭhitā.

Dukaniddeso

Upādābhājanīyavaṇṇanā

596. Samantato sabbaso dassanaṭṭhena cakkhu **samantacakkhū**ti imamatthaṃ dassetuṃ **''sabbasaṅkhatāsaṅkhatadassana''**nti vuttaṃ. **Evamādinā**ti ettha **ādi**-saddo ''dukkhaṃ pariññeyyaṃ pariññāta''nti tīsupi padesu paccekaṃ yojetabbo. ''Idaṃ dukkhanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādī''tiādinā (mahāva. 15; paṭi. ma. 2.30) hi pāḷi pavattāti. **Ākārenā**ti dvādasavidhena ākārena. **Tampi kāmāvacaraṃ** vipassanāpaccavekkhaṇañāṇabhāvato. ''Ñāṇacakkhu sahaariyamaggaṃ vipassanāñāṇantipi yujjatī''ti vadanti. Aggamaggena pana saha vipassanā paccavekkhaṇañāṇanti yuttaṃ viya dissati.

Yathāvutte maṃsapiṇḍe sasambhāre cakkhuvohāro santānavasena pavattamāne catusamuṭṭhānikarūpadhamme upādāya pavattoti **''catu…pe… sambhārā''**ti vuttaṃ. **Saṇṭhāna**nti **vaṇṇāyatanamevā**ti tena tena ākārena sanniviṭṭhesu mahābhūtesu taṃtaṃsaṇṭhānavasena vaṇṇāyatanassa viññāyamānattā vuttaṃ, na vaṇṇāyatanasseva saṇṭhānapaññattiyā upādānattā. Tathā hi andhakāre phusitvāpi saṇṭhānaṃ viññāyatīti. Tathā ca vakkhati ''dīghādīni phusitvāpi sakkā jānitu''nti, (dha. sa. aṭṭa. 616) ''dīghādisannivesaṃ bhūtasamudāyaṃ nissāyā''ti (dha. sa. mūlaṭī. 616) ca. **Tesaṃ** sambhavasaṇṭhānānaṃ āpodhātuvaṇṇāyatanehi anatthantarabhāvepi tehi **visuṃ vacanaṃ tathābhūtānaṃ** sambhavabhūtānaṃ saṇṭhānabhūtānañca. Etena āpodhātuvaṇṇāyatanānaṃ vasena vattamānaavatthāviseso sambhavo saṇṭhānañcāti ayamattho dassito hoti. Tattha sambhavo catusamuṭṭhāniko soḷasavassakāle uppajjati. Tassa rāgavasena ṭhānā vacanaṃ hotīti vadanti. **Atathābhūtānaṃ** tato aññathābhūtānaṃ. **Yathāvutte** sambhāravatthusaṅkhāte. **Vijjamānattā**ti bhiyyovuttivasena vuttaṃ. Tathā hi khīṇāsavānaṃ brahmānañca sambhavo natthīti. Āpodhātuvisesattā sambhavo āpodhātusambandhī āpodhātutannissayanissitopi hotīti tassa catudhātunissitatāya avirodho vutto.

Utucittāhārehi upatthambhiyamānanti ettha ''kalāpantaragatā utuāhārā adhippetā''ti vadanti. **Anekakalāpagatabhāvaṃ cakkhussa dasseti** yato upaddutapaṭale nirākaraṇepi cakkhu vijjatīti. **Paṭighaṭṭanaṃ** visayābhimukhabhāvo nighaṃsapaccayattā. **Nighaṃso** nissayabhāvāpatti. Yato cakkhādinissitā saññā **''paṭighasaññā''**ti vuccati.

Anekattāti idaṃ avacanassa kāraṇaṃ, na hetukiriyāya viññāyamānabhāvassa. So pana apekkhāsiddhito eva veditabbo. Hetukiriyāpekkhā hi phalakiriyāti. **Cakkhuṃ saṅgaṇhātī**ti cakkhuviññāṇassa nissayabhāvānupagamanepi taṃsabhāvānativattanato tassā samaññāya tattha niruḷhabhāvaṃ dasseti. Dassanapariṇāyakaṭṭho cakkhussa indaṭṭhoyevāti **''yathā hi issaro''**tiādinā issaropamā vuttā. Cakkhuviññāṇaṃ dassanakicce pariṇāyantaṃ cakkhu taṃsahajāte cakkhusamphassādayopi tattha pariṇāyatīti vuccatīti **''te dhamme…pe… pariṇāyatī''**ti vuttaṃ, na pana cakkhusamphassādīnaṃ dassanakiccattā. Atha vā cakkhusamphassādīnaṃ indriyapaccayabhāvena upakārakaṃ cakkhuviññāṇaṃ dassanakicce pariṇāyantaṃ cakkhu tattha cakkhusamphassādayopi tadanuvattake pariṇāyatīti atthāyaṃ pariyāyoti dassento āha **''te dhamme…pe… ṇāyatī''**ti. Anekatthattā dhātūnaṃ **cakkhatī**ti imassa ''pariṇāyati pakāsetī''ti ca atthā vuttā. Saṇṭhānampi rūpāyatanamevāti **''samavisamāni rūpāni cakkhatīti cakkhū''**ti vuttaṃ. Taṃdvārikānaṃ phassādīnaṃ upanissayapaccayabhāvo eva **vaḷañjanattho**.

599. **Taṃdvārikā…pe… uppatti vuttā**ti cakkhuviññāṇe uppanne sampaṭicchanādīni balavārammaṇe javanaṃ ekantena uppajjatīti katvā vuttaṃ. Tathā ceva hi antarā cakkhuviññāṇe vā sampaṭicchane vā santīraṇe vā ṭhatvā nivattissatīti netaṃ ṭhānaṃ vijjatīti nicchitaṃ. **Tena paccayenā**ti tampakārena paccayena. **Taṃsadisāna**nti garuṃ katvā assādanādippavattivisesarahitatāya dassanasadisānaṃ manodhātusantīraṇavoṭṭhabbanānaṃ. Pañcadvārikajavanānaṃ assādanādito aññathā garuṃ katvā pavatti natthi rūpadhammavisayattāti **''assādanābhinandanabhūtānī''**ti ettakameva vuttaṃ. Manodvārikajavanapiṭṭhivaṭṭakānampi hi pañcadvārikajavanānaṃ assādanābhinandanabhāvena rūpaṃ garuṃ katvā pavatti natthīti na sakkā vattunti. Rūpaṃ ārammaṇādhipati akusalasseva hoti. Tathā hi **paṭṭhāne** ''abyākato dhammo akusalassa dhammassa adhipatipaccayena paccayo. Ārammaṇādhipati cakkhuṃ garuṃ katvā assādeti abhinandatī''tiādinā (paṭṭhā. 1.1.416) rūpadhammopi ārammaṇādhipati vibhatto. ''Abyākato dhammo abyākatassa dhammassa abyākato dhammo kusalassā''ti ettha pana phalanibbānāneva ārammaṇādhipatibhāvena vibhattānīti. Gaṇanāya ca ''ārammaṇaārammaṇādhipatiupanissayapurejātaatthiavigatanti eka''nti (paṭṭhā. 1.1.445) vuttaṃ. Yadi kusalassapi siyā, dveti vattabbaṃ siyāti. **Tānī**ti yathāvuttajavanāni paṭiniddiṭṭhāni. **Taṃsampayuttāni cā**ti javanasampayuttāni. **Aññāni** cakkhusamphassādīni. Yadi rūpassa ārammaṇapaccayabhāvamattaṃ adhippetaṃ, ''taṃ rūpārammaṇeti eteneva sijjheyyā''ti ettakameva vadeyya. Yasmā pana rūpaṃ taṃdvārikajavanānaṃ paccayavisesopi hoti, tasmā tassa visesassa dīpanatthaṃ ''ārabbhā''ti vacanaṃ vuttaṃ siyāti āha **''ārammaṇapaccayato aññapaccayabhāvassapi dīpaka''**nti.

600. Sotaviññāṇappavattiyaṃ savanakiriyāvohāroti sotassa savanakiriyāya kattubhāvo sotaviññāṇassa paccayabhāvenāti vuttaṃ **''sotaviññāṇassa nissayabhāvena suṇātī''**ti. Jīvitanimittamāhāraraso jīvitaṃ, tasmiṃ ninnatāya taṃ avhāyatīti jivhāti evaṃ siddhena jivhā-saddena pakāsiyamānā rasāvhāyanasaṅkhātā sāyanakiriyā labbhatīti katvā vuttaṃ **''jivhāsaddena viññāyamānā kiriyāsāyana''**nti. Tathā ca vakkhati ''jīvitamavhāyatīti jivhā''ti (vibha. aṭṭha. 154). **Āyo**ti uppattideso. Pasādakāyassa kāyikānaṃ dukkhasukhānaṃ nissayabhāvato itaresaṃ upanissayabhāvato **''dukkhadukkhavipariṇāmadukkhānaṃ āyo''**ti vuttaṃ. **Byāpitāyā**ti byāpibhāve, byāpibhāvena vā. **Kāyappasādabhāvo**ti kāyappasādasabbhāvo. **Anuviddhattā**ti anuyuttabhāvato, saṃsaṭṭhabhāvatoti attho. **Tasmā**ti yasmā yāvatā imasmiṃ kāye upādinnakapavattaṃ nāma atthi, sabbattha kāyāyatanaṃ kappāsapaṭale sneho viyāti vuttaṃ, tasmā. Paṇḍarasabhāvā pasādā āpāthagataṃ visayaṃ viññāṇuppattihetubhāvena pakāsentā viya hontīti tesaṃ visayāvabhāsanakiccatā vuttā. **Samānanissayāna**nti ekanissayānaṃ. Avinibbhuttesu hi rūparasādīsu yaṃnissayaṃ rūpaṃ, taṃnissayo eva rasādīti. **Aññamaññasabhāvānupagamenā**ti lakkhaṇasaṅkarābhāvamāha.

Yasmā paccayantarasahitoyeva cakkhuppasādo rūpābhihananavasena pavattati, na paccayantararahito, tasmā rūpābhighāto hotu vā mā vā hotu, evaṃsabhāvo so rūpadhammoti dassetuṃ **''rūpābhighātāraho''**ti vuttaṃ yathā ''vipākārahasabhāvā kusalākusalā''ti. Visayavisayīnaṃ aññamaññaṃ abhimukhabhāvo abhighāto viyāti abhighāto, so rūpe cakkhussa, cakkhumhi vā rūpassa hotīti vuttaṃ **''rūpe, rūpassa vā abhighāto''**ti. Tenevāha ''yamhi cakkhumhi anidassanamhi sappaṭighamhi rūpaṃ sanidassanaṃ sappaṭighaṃ paṭihaññi vā''ti (dha. sa. 597), ''cakkhu anidassanaṃ sappaṭighaṃ rūpamhi sanidassanamhi sappaṭighamhi paṭihaññi vā''ti (dha. sa. 598) ca ādi. Ettha ca taṃtaṃbhavapatthanāvasena cakkhādīsu avigatarāgassa attabhāvanipphādakasādhāraṇakammavasena purimaṃ cakkhulakkhaṇaṃ vuttaṃ, sudūrasukhumādibhedassapi rūpassa gahaṇasamatthameva cakkhu hotūti evaṃ nibbattitaāveṇikakammavasena dutiyaṃ. Esa nayo sesesupi. Atha vā satipi pañcannaṃ pasādabhāvasāmaññe savisayāvabhāsanasaṅkhātassa pasādabyāpārassa dassanavasena purimaṃ vuttaṃ, pasādakāraṇassa satipi kammabhāvasāmaññe attano kāraṇabhedena bhedadassanavasena dutiyaṃ.

Kāmataṇhāti kāmabhave taṇhā. Tathā rūpataṇhā daṭṭhabbā. Tassa tassa bhavassa mūlakāraṇabhūtā taṇhā tasmiṃ tasmiṃ bhave uppajjanārahāyatanavisayāpi nāma hotīti **kāmataṇhādīnaṃ daṭṭhukāmatādivohārārahatā** vuttā. **Daṭṭhukāmatā**ti hi daṭṭhumicchā rūpataṇhāti attho. Tathā sesāsupīti. Ettha ca daṭṭhukāmatādīnaṃ taṃtaṃattabhāvanibbattakakammāyūhanakkhaṇato sati purimanibbattiyaṃ vattabbaṃ natthi. Asatipi tassa maggena asamugghātitabhāveneva kāraṇanti daṭṭhabbaṃ. Yato maggena asamucchinnaṃ kāraṇalābhe sati uppajjitvā attano phalassa kāraṇabhāvūpagamanato vijjamānamevāti uppannaatthitāpariyāyehi vuccati ''ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti'' (saṃ. ni. 5.157), ''santaṃ vā ajjhattaṃ kāmacchandaṃ atthi me ajjhattaṃ kāmacchandoti pajānātī''ti (dī. ni. 2.382; ma. ni. 1.115) ca evamādīsu.

Etthāha – cakkhādīnaṃ indriyānaṃ kiṃ ekakammunā uppatti, udāhu nānākammunāti? Ubhayathāpīti porāṇā. Tattha nānākammunā tāva uppattiyaṃ cakkhādīnaṃ visese vattabbaṃ natthi kāraṇassa bhinnattā. Ekakammunā pana uppattiyaṃ tesaṃ kathaṃ visesoti? Kāraṇassa bhinnattāyeva. Taṃtaṃbhavapatthanābhūtā hi taṇhā taṃtaṃbhavapariyāpannāyatanābhilāsatāya sayaṃ vicittarūpā upanissayabhāvena taṃtaṃbhavanibbattakakammassa vicittabhedataṃ vidahati. Yato tadāhitavisesaṃ taṃ tathārūpasamatthatāyogena anekarūpāpannaṃ viya anekaṃ visiṭṭhasabhāvaṃ phalaṃ nibbatteti. Tathā ca vakkhati ''kammameva nesaṃ visesakāraṇa''nti. Na cettha samatthatābhāvato aññaṃ veditabbaṃ kāraṇavisesenāhitavisesassa visiṭṭhaphalanipphādanayogyatābhāvato. Tathā hi sati ekassapi kammassa anekindriyahetutāvisesayogaṃ ekampi kammantiādinā yuttito āgamatopi parato sayameva vakkhati. Tathā ca ekasseva kusalacittassa soḷasādivipākacittanibbattihetubhāvo vuccati. Lokepi ekasseva sālibījassa paripuṇṇāparipuṇṇataṇḍulaphalanibbattihetutā dissati. Kiṃ vā etāya yutticintāya, na cintitabbamevetaṃ. Yato kammavipāko cakkhādīni kammavipāko ca sabbākārato buddhānaṃyeva kammavipākañāṇaphalayuttānaṃ visayo, na aññesaṃ atakkāvacaratāya. Teneva ca bhagavatā ''kammavipāko acinteyyo na cintetabbo, yo cinteyya ummādassa vighātassa bhāgī assā''ti (a. ni. 4.77) ādīnavaṃ dassetvā paṭikkhittaṃ. **Āviñchanaṃ puggalassa viññāṇassa vā** taṃninnabhāvappattiyā hetubhāvo.

Sabbesanti padassa pakaraṇato pārisesato vā labbhamānaṃ atthavisesaṃ ajānanto yathārutavaseneva atthaṃ gahetvā **''ko ettha viseso''**tiādinā codeti. Itaro tejādīnaṃ paccekaṃ adhikabhāve viya dvinnaṃ tiṇṇaṃ vā adhikabhāvepi yathāvuttādhikabhāveneva ekakādivasena labbhamānāya omattatāyapi kāyappasādo na hotīti viññāyamānattā pakaraṇato pārisesato vā catunnampi bhūtānaṃ samabhāvena kāyo hotīti ayamattho siddhoti sabba-saddo idha samabhāvadīpakoti dassetuṃ **''idaṃ panā''**tiādimāha. **Imamatthaṃ dīpetī**ti ca yathāvuttena ñāyena ''sabbesa''nti vacanato ayamattho labbhati, na tassa vācakattāti dasseti. Tenevāha **''anuvatta...pe... vasena vuttattā''**ti. Ekadesādhikabhāvanivāraṇeneva hi ekadesomattatānivāraṇampi viññāyatīti. **Ekadeso** avayavo. Catudhātusamudāyanissayassa hi pasādassa tadekadhātuadhikatā avayavādhikatā hotīti.

''Purimā cettha dvepi vādino nikāyantariyā''ti vadanti. Ālokādisahakārīkāraṇasahitānaṃyeva cakkhādīnaṃ rūpādiavabhāsanasamatthatā vivarassa ca sotaviññāṇupanissayabhāvo guṇoti tesaṃ laddhīti adhippāyena **''taṃtaṃbhūtaguṇehī''**tiādi vuttaṃ. Tejādīnaṃ viya vivarassa bhūtabhāvābhāvato **''yathāyoga''**nti vuttaṃ. Atha vā rūpādayo viya vivarampi bhūtaguṇoti parādhippāyaṃ dassento **''taṃtaṃbhūtaguṇehī''**ti āha. Tejassa pana ālokarūpena, ākāsasaṅkhātassa vivarassa saddena, vāyussa gandhena, udakassa rasena, pathaviyā phoṭṭhabbenāti imamatthaṃ sandhāya **''yathāyogaṃ taṃtaṃbhūtaguṇehī''**ti vuttaṃ siyā. **Rūpādiggahaṇe**ti rūpādivisaye cakkhuviññāṇādike nipphādetabbeti attho. **Upakaritabbato**ti sahakārīkāraṇabhūtehi yathāvuttabhūtaguṇehi cakkhādīnaṃ sakiccakaraṇe upakaritabbato. **Sabhāvena suyyamānassā**ti kenaci anuccāriyamānasseva labbhamānattā vuttaṃ. Ghaṭṭanaṃ pana vinā vāyusaddopi natthīti. Atha vā vāyumhi saddo sabhāvena suyyatīti āpe raso madhuroti ca tassa laddhiyevāti daṭṭhabbaṃ. **Dutiyavādissapi niggaho hoti** tassapi tejādiguṇā rūpādayoti evaṃladdhikattā.

Rūpādivisesaguṇehīti rūpādivisesaguṇayuttehi. **Teja…pe… vāyūhī**ti sahākāsehi tejādiparamāṇūhi. **Kappāsato visadisāyā**ti kappāsapathavito visesayuttāya tato adhikasāmatthiyayuttāyāti adhippāyo. **Tassāyevā**ti kappāsapathaviyāyeva. Yasmā sā vijjamānānipi avisesabhūtāni atthīti gahetuṃ asakkuṇeyyabhāvena abhibhavitvā ṭhitā, tasmā tassāyeva gandho adhikataro bhaveyyāti attho. Ayañca sabbo uttaro ‘‘tassa tassa bhūtassa adhikatāyā’’tiādinā **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 600) vuttattā tathāgatānaṃ vādaṃ sampaṭicchitvā vadantassa kaṇādassa vasena vutto. ‘‘Attano pana matena kaṇādakapilādayo kevalaṃ pathavādidrabyamevātiādi laddhi. Kaṇādasāsanāya adhimuttānaṃ sāsane anavagāḷhānaṃ kesañci ayaṃ vādo’’ti ca vadanti. **Etassubhayassā**ti āsavagandhato kappāsagandho adhiko sītudakavaṇṇato uṇhodakavaṇṇo ca adhikoti etassa ubhayassa. Tejādiadhikesu ca sambhāresu rūpādīnaṃ visesassa adassanato na rūpādayo tejādīnaṃ visesaguṇoti siddhanti āha **‘‘tadabhā… pe… ttitā’’**ti. Tena na rūpaṃ tejassa visesaguṇo ekantato tejādike sambhāre visesena adassanato, yo yassa visesaguṇo, na so tadadhike sambhāre ekantato visesena dissati yathā pathavīadhike sambhāre āpodhātūti dasseti. Evaṃ sesesupi yathāyogaṃ yojetabbaṃ. **Ko pana vādo nānākalāpe**ti sabhāvato nānattābhāvepi mūlakāraṇanānattavasena atthi koci viseso asaṅghāteti dasseti, yato paramaraṇādikiriyāsamatthatā nesaṃ kesañciyeva dissatīti.

Ekampīti **pi-**saddena anekasmiṃ vattabbameva natthīti dasseti. Pañcāyatanikattabhāve patthanā yā daṭṭhukāmatādibhāvena vuttā, tāya nipphannaṃ. Etena kāraṇavisesena phalavisesamāha. **Na hī**tiādinā vuttamevatthaṃ samatthayati. **Ta**nti kammaṃ. **Visesenā**ti attano kāraṇena āhitātisayena. Teneva sotassa na hoti paccayo, tato aññeneva pana hotīti adhippāyo. Tena anekasabhāvena kāraṇena āhitavisesaṃ ekampi kammaṃ anekasabhāvaṃ phalaṃ nipphādetuṃ samatthaṃ hotīti dasseti. Idāni kammassa vuttappakāravisesābhāve dosamāha **‘‘indriyantarābhāvappattito’’**ti. Tassattho – kāraṇavisesābhāve phalavisesassa asambhavato yaṃ visesayuttaṃ kammaṃ cakkhussa kāraṇaṃ, tassa tato aññavisesābhāve tadaññindriyuppādakatāpi na siyāti sotindriyādīnaṃ tato anuppatti eva siyā. Evamitaratthāpi. **Viseso**ti cettha kammassa taṃtaṃindriyuppādanasamatthatā adhippetā, sā ca pubbe dassitasabhāvova.

Anekāhi mahaggatacetanāhi ekāya vā parittacetanāsahitāya paṭisandhikkhaṇe kaṭattārūpānaṃ nibbattīti na sakkā viññātunti **‘‘sabbesaṃ…pe… viññāyatī’’**ti vuttaṃ. Idāni tameva asakkuṇeyyataṃ vitthārato dassetuṃ **‘‘nānācetanāyā’’**tiādi vuttaṃ. Tassāyaṃ saṅkhepattho – **‘‘paṭisa…pe… paccayo’’**ti ettha yadi nānākammavasena indriyānaṃ uppatti adhippetā, evaṃ sati mahaggatakammena ca kāmāvacarakammena ca taṃtaṃpaṭisandhikkhaṇe kaṭattārūpaṃ uppannaṃ siyā, na cetaṃ yuttaṃ ‘‘mahaggatacetanā kammapaccayo’’ti (paṭṭhā. 2.12.78) vuttattā. Nāpi taṃtaṃbhavaniyatarūpindriyehi vikalindriyatā gatisampattiyā opapātikayoniyaṃ paṭisandhikkhaṇe yuttā. Atha mahaggatāhi eva nānācetanāhi nibbattaṃ, na cekā paṭisandhi anekakammanibbattā hoti. Nicchitañhetaṃ sāketapañhenāti. Evaṃ ekena mahaggatakammunā cakkhundriyasotindriyahadayavatthūnaṃ uppattiñāpakena iminā vacanena parittakammunāpi ekena yathārahaṃ anekesaṃ indriyānaṃ uppatti siddhāvāti vuttaṃ **‘‘siddhamekena kammena anekindriyuppatti hotī’’**ti.

Sampattoyeva nāma sampattikiccakaraṇatoti imamatthaṃ dassetuṃ **‘‘paṭi…pe… nakato’’**ti vuttaṃ. Atisukhumabhāvato maṃsacakkhuagocarena rūpāyatanena samannāgatasaṅghātavuttitāya ca **‘‘vāyu viyā’’**ti vuttaṃ. **Cittasamuṭṭhānaṃ saddāyatanaṃ sotaviññāṇassa kadācipi ārammaṇapaccayo na siyā** dhātuparamparāya ghaṭṭentassa utusamuṭṭhānattā. Tenāha **‘‘na hi…pe… pajjatī’’**ti. **Paṭṭhāne** (paṭṭhā. 1.1.2) ca ‘‘saddāyatanaṃ sotaviññāṇassa ārammaṇapaccayena paccayo’’ti avisesena vuttaṃ.

Nanu cirena suyyantīti dūre ṭhitānaṃ lahukaṃ savanaṃ natthi, tesampi vā lahukaṃ savanena dūrāsannabhāvānaṃ viseso na siyāti adhippāyo. **Na, dū…pe… to**ti na dūre ṭhitehi rajakādisaddā cirena sotaviññāṇena suyyanti, sace savanūpacāre so saddo dūre āsanne ca ṭhitānaṃ yathābhūte āpāthagate sadde manoviññāṇasaṅkhātato gahaṇavisesato cirena suto sīghaṃ sutoti abhimānoti attho. Etamevatthaṃ vitthārato dassento **‘‘yathā hī’’**tiādimāha. **Nicchaya…pe… abhimāno hoti,** sotaviññāṇappavatti pana ubhayatthāpi samānā, yasmā **so pana saddo…pe… āgacchatī**ti. Yadi dhātuparamparāya saddo nappavattati, kathaṃ paṭighosādīnaṃ uppattīti āha **‘‘dūre…pe… paccayo hotī’’**ti. **Uppattivasena āgatānī**ti etena rūpadhammāpi yattha uppajjanti, tattheva bhijjanti, na desantaraṃ saṅkamantīti dasseti. **Ghaṭṭanasabhāvānevā**ti tesaṃ bhūtānaṃ saddasamuppattihetubhāvamāha. **Sotapadesassā**ti sotadesassa, sotadese ṭhitassāti attho.

Cakkhumato puggalassa ajjhāsayavasenāti citravicitrarūpāyatane yebhuyyena sattānaṃ cakkhudvārikajavanassa anukaḍḍhanavasena pavattiṃ sandhāya vuttaṃ. **Kaṇṇakūpacchiddeyeva pavattanato**ti etena adhiṭṭhānato bahiddhā indriyaṃ pavattīti vādaṃ paṭisedheti. Adhiṭṭhānadese eva hi indriyaṃ vattati tattha kiccādippayogadassanato. Satipi panassa bahiddhā vuttiyaṃ na visayaggahaṇe samatthatā, aññathā adhiṭṭhānapidahanepi visayaggahaṇaṃ bhaveyyāti. **Ārammaṇaggahaṇahetuto cā**ti kaṇṇakūpacchiddeyeva ṭhatvā ārammaṇakaraṇassa viññāṇassa vā hetubhāvato.

Tabbohārenāti gandhagandhaggahaṇassa sahacaritāya gandhopi tathā vuttoti adhippāyo. **Gandho paccayo**ti gandho sahakārīpaccayoti attho. Kheḷādiko paccayoti yojetabbaṃ. **Tathā pathavī**ti sahakārīpaccayantarabhūtā ajjhattikabāhirā pathavī ārammaṇaggahaṇe paccayoti attho. **Ādhārabhūtā**ti tejovāyodhātūnaṃ ādhārabhūtā. **Nissayabhūtāna**nti nissayamahābhūtānaṃ āpotejovāyodhātūnaṃ. **Sabbadā**ti uppīḷanakāle ca anuppīḷanakāle ca. **Tatthā**ti caturāsītipabhede uparimakāyasaṅkhāte rūpasamūhe. **Vinibbhujjituṃ asakkuṇeyyāna**nti idaṃ cakkhudasakaṃ idaṃ kāyadasakaṃ idaṃ bhāvadasakanti evaṃ kalāpatopi vinibbhujjituṃ asakkuṇeyyānaṃ.

616. Dīghādīnaṃ phusitvā jānitabbatoti idaṃ dīghādīnaṃ na kāyaviññāṇagocarattā vuttaṃ, dīghādivohārarūpādīnaṃ pana phoṭṭhabbaṃ phusitvā kāyaviññāṇavīthiyā parato pavattena manoviññāṇenapi jānitabbattā vuttaṃ. **Dīghādisannivesa**nti dīghādisannivesavantaṃ. **Ekasmiṃ itarassa abhāvā**ti chāyātapānaṃ ālokandhakārānañca asahaṭṭhāyitaṃ āha. Kathaṃ pana āloko andhakāraṃ vidhamatīti? ‘‘Ālokappavattisamānakālaṃ andhakārasabhāvena pavattamānaṃ vaṇṇāyatanaṃ bhijjati. Andhakārassa nissayo hutvā pavattamānāni bhūtāni kamena tathārūpassa vaṇṇāyatanassa nissayabhāvaṃ gacchantī’’ti keci. Saha andhakārena tannissayabhūtānaṃ nirodhasamanantaraṃ taṃsantatiyaṃ tādise paccayasannipāte ālokanissayabhūtānaṃ uppattīti veditabbaṃ. Na hi nissayamahābhūtehi vinā ālokappavatti atthi, nāpi andhakārasaṅkhātaṃ vaṇṇāyatanameva nirujjhati taṃnissayehi payujjamānakaekakalāpabhūtopādārūpānaṃ saheva nirujjhanato. Padīpasikhāmaṇiraṃsiyo viya pathavīpākārarukkhādīni muñcitvāpi andhakāro pavattatīti vadanti. Mandaṃ pana pākārādiādhārarahitaṃ na suṭṭhu paññāyati, bahalaṃ ādhāraṃ nissāya pavattatīti yuttanti ca vadanti.

620. **‘‘Amanussasaddo’’**ti ettha **a**-kāro na manussatāmattanivattiattho sadisabhāvadīpanatāya anadhippetattā, manussato pana anaññatānivattiatthoti dassetuṃ **‘‘amanussa…pe… ṭṭhādayopī’’**ti āha. **Tathā kittetabbo**ti ‘‘vaṃsaphālanasaddo’’tiādinā vatthuvasena kittetabbo.

632. **Kammacittādinā**ti **ādi**-saddena utuāhāre saṅgaṇhāti. **Taṃtadākārānī**ti itthiliṅgādiākārāni. **Itthindriyaṃ paṭicca samuṭṭhahantī**ti aññamaññapaccayānipi itthiliṅgādīni yebhuyyena itthindriyasahite eva santāne sabbhāvā itarattha ca abhāvā indriyahetukāni vuttāni. **Aññathā**ti itthiliṅgādiākārato aññathā, itthindriyābhāve vā. **Itthiggahaṇassa cā**ti itthīti cittappavattiyā. **Tesaṃ rūpāna**nti itthiliṅgādiākārarūpānaṃ. Yadi itthindriyaṃ itthiliṅgādiākārarūpānaṃ sahakārīkāraṇaṃ, atha kasmā tassa indriyādipaccayabhāvo tesaṃ na vuttoti? Neva taṃ sahakārīkāraṇaṃ, atha kho tesaṃ tabbhāvabhāvitāmattena taṃ kāraṇanti vuccatīti dassetuṃ āha **‘‘yasmā panā’’**tiādi.

633. Liṅgaṃ parivattamānaṃ purimaliṅgādhārajātianurūpameva hutvā parivattatīti katvā vuttaṃ **‘‘paṭisandhiyaṃ viya pavattepī’’**ti. **Yassa…pe… noti ādivacanato**ti **ādi**-saddena ‘‘yassa vā pana purisindriyaṃ uppajjati, tassa itthindriyaṃ uppajjatīti no’’ti (yama. 3.indriyayamaka.188) saṅgaṇhāti.

635. Dvārabhāvena kucchitānaṃ āsavadhammānaṃ pavattiṭṭhānatāya pasādavisese viya viññattivisesepi kāyavohārappavatti daṭṭhabbā. Vitthambhanasabhāvatāya vāyodhātuyā thambhanaṃ **‘‘vāyodhātukicca’’**nti vuttaṃ. Kiccampi hi dhammānaṃ sabhāvoyevāti. Pathavīdhātuyā ākāro vacīviññattīti vattuṃ vaṭṭatīti yojanā.

636. **Vitakka…pe… gahitā**ti yathādhippetatthābhibyañjikāya vācāya samuṭṭhāpanādhippāyappavattiṃ sandhāya vuttaṃ. Tadā hi sā tehi pariggahitā nāma hotīti. Ekassapi akkharassa anekehi javanehi nibbattetabbattā tathā nibbattiyamānatāya asamatthasabhāvattā na viññātavisesā na bhinnā evāti āha **‘‘sava…pe… bhinnā’’**ti. **Abbokiṇṇe**ti antarantarā uppajjamānehi asaṃsaṭṭhe. ‘‘Pacchimacitta’’nti avisesena cuticittaṃ vuttanti adhippāyena **‘‘aññesampi cuticittaṃ…pe… ñāyatī’’**ti vuttaṃ.

Atha vā ‘‘ye ca rūpāvacaraṃ arūpāvacaraṃ upapajjitvā parinibbāyissanti, tesaṃ cavantānaṃ tesaṃ vacīsaṅkhāro nirujjhissati, no ca tesaṃ kāyasaṅkhāro nirujjhissatī’’ti (yama. 2.saṅkhārayamaka.88) rūpārūpabhavūpapajjanakānaṃ kāmāvacaracuticittassapi kāyasaṅkhārāsamuṭṭhāpanavacanena khīṇāsavehi **aññesampi…pe… ñāyatī’’**ti vuttaṃ. Yasmā ca –

> ‘‘Yassa kāyasaṅkhāro nirujjhati, tassa vacīsaṅkhāro nirujjhissatīti āmantā’’ti (yama. 2.saṅkhārayamaka.108),
>
> ‘‘Yassa kāyasaṅkhāro nirujjhati, tassa cittasaṅkhāro nirujjhissatīti āmantā’’ti (yama. 2.saṅkhārayamaka.108) ca,
>
> ‘‘Pacchimacittassa bhaṅgakkhaṇe tesaṃ kāyasaṅkhāro ca na nirujjhati cittasaṅkhāro ca na nirujjhissatī’’ti (yama. 2.saṅkhārayamaka.113) –

Ādivacanato ca pacchimacittassa purato soḷasamena cittena tato orimena vā saddhiṃ assāsapassāsā na uppajjantīti siddhaṃ. Yadi uppajjeyyuṃ, ‘‘pacchimacittassa bhaṅgakkhaṇe tesaṃ kāyasaṅkhāro na nirujjhatī’’ti na vadeyya, vuttañcetaṃ, tasmā heṭṭhimakoṭiyā cutito purimena sattarasamena uppannā assāsapassāsā cutiyā heṭṭhā dutiyena cittena saddhiṃ nirujjhanti. Tena ‘‘yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjissatī’’ti cuticittassānantarapaccayabhūtassapi cittassa kāyasaṅkhārāsamuṭṭhāpanatā vuttā.

Atha vā **yassa cittassā**ti yena cittena sabbapacchimo kāyasaṅkhāro uppajjati. Taṃ cittaṃ vuttanti gahetabbaṃ, na pacchimacittassa anantarapaccayabhūtaṃ. **Anantarā**ti hi kāyasaṅkhāruppādanaṃ antaraṃ vinā, yato pacchā kāyasaṅkhāruppādanena anantaritaṃ hutvā pacchimacittaṃ uppajjissatīti attho. Kasmā? ‘‘Itaresaṃ vacīsaṅkhāro ca nirujjhissati kāyasaṅkhāro ca nirujjhissatī’’ti (yama. 2.saṅkhārayamaka.88) vuttattā. Aññathāpacchimacittato purimatatiyacittasamaṅgīnaṃ kāyasaṅkhāro uppajjatīti āpajjatīti. Evaṃ sabbesampi cuticittassa rūpajanakatābhāve āgamaṃ dassetvā idāni yuttiṃ dassetuṃ **‘‘na hī’’**tiādimāha. Tattha **gabbhagamanādī**ti **ādi**-saddena udakanimuggaasaññībhūtakālakatacatutthajjhānasamāpannarūpārūpabhavasamaṅgīnirodhasamāpannabhāve saṅgaṇhāti.

637. Anekesaṃ kalāpānaṃ ekato hutvā ekaghanapiṇḍabhāvena pavattanato kalāpantarabhūtānaṃ kalāpantarabhūtehi samphuṭṭhabhāvo vutto. Yato tesaṃ duviññeyyanānattaṃ, na pana avinibbhuttabhāvato. **Taṃtaṃbhūtavivittatā**ti tesaṃ tesaṃ bhūtānaṃ vibhattabhāvo kalāpantarabhūtehi vibhattasabhāvatā asaṃkiṇṇatāti attho. Yasmā pana yathāvuttā vivittatā rūpānaṃ osānaṃ hoti, tasmā **‘‘rūpapariyanto’’**ti vuttaṃ. Atha vā taṃtaṃbhūtasuññatā. Yesañhi paricchedo ākāso, tesaṃ pariyantatāya tehi suññabhāvoti lakkhitabbo. Tatoyeva ca so bhūtantarehi viya tehi asamphuṭṭhoti vuccatīti. **Aññathā**ti paricchinditabbehi asamphuṭṭhabhāvābhāve.

638. **Taṃtaṃvikārādhikarūpehī**ti ettha kathaṃ cammasuvaṇṇesu mudutākammaññatā labbhanti, nanu lahutādivikārā ekantato indriyabaddharūpe eva pavattanato anindriyabaddhe na labbhantīti? Saccametaṃ, idha pana taṃsadisesu tabbohāravasena vuttaṃ. Tathā hi tūlapicuādīsu garubhāvādihetūnaṃ bhūtānaṃ adhikabhāvābhāvato lahuādivohāro. Niddisitabbadhammanissayarūpe eva vā sandhāya **‘‘taṃtaṃvikārādhikarūpehī’’**ti vuttanti daṭṭhabbaṃ. **Sabbe sabbesaṃ paccayā** lahutādīnaṃ aññamaññāvijahanatoti adhippāyo.

641. **Ācayasaddenevā**ti niddese vuttaācayasaddeneva. Yo āyatanānaṃ ādicayattā ācayo punappunaṃ nibbattamānānaṃ, sova rūpassa uparicayattā upacayoti adhippetaṃ atthaṃ pāḷiyaṃ yojetvā dassetuṃ **‘‘pāḷiyaṃ panā’’**tiādi vuttaṃ. **Upa-saddo paṭhamattho** ‘‘dānaṃ, bhikkhave, paṇḍitupaññatta’’ntiādīsu (a. ni. 3.45) viya. **Upariatthoca** ‘‘sammaṭṭhe upasitte ca, te nisīdiṃsu maṇḍape’’tiādīsu viya. **Aññathā**ti upa-saddassa upariatthasseva gahaṇe.

643. **Phalavipaccanapakatiyā**ti phalavipaccanasabhāvena. **Phalameva vā pakatī**ti āyusaṃhānādinā phalasabhāvena jarāniddesoti attho. Tathā hi ‘‘phalūpacārena vuttā’’ti vuttaṃ. **Supariṇatarūpaparipākakāle** hānidasakādīsu.

645. **Kattabbasabhāvato**ti mūlaphalādīnaṃ idhādhippetaāhāravatthūnaṃ mukhena asanādikattabbasabhāvato. Visabhūte saṅghāte ojā mandā hotīti **savisattābhāvato sukhumatā vuttā. Aṅgamaṅgānusārino rasassa sāro**ti rasaharaṇīdhamanijālānusārena sarīrāvayave anuppaviṭṭhassa āhārarasassa abbhantarāhārapaccayo sneho, yo loke rasadhātūti vuccati.

Upādābhājanīyakathāvaṇṇanā niṭṭhitā.

Noupādābhājanīyakathāvaṇṇanā

646. ‘‘Ekaṃ mahābhūtaṃ paṭicca tayo mahābhūtā tayo mahābhūte paṭicca ekaṃ mahābhūta’’ntiādivacanato (paṭṭhā. 1.1.53) ekaṃ mahābhūtaṃ avasesamahābhūte nissayati, tehi upādārūpena ca nissīyatīti āha **‘‘nissayati ca nissīyati cā’’**ti.

647. Mahābhūtānaṃ aññamaññāvijahanato ekasmimpi kalāpe anekaṃ phoṭṭhabbaṃ atthīti phoṭṭhabbasabhāvesuyeva anekesupi ārammaṇesu āpāthagatesu ābhogādivasena ekaṃyeva viññāṇuppattihetu hotīti ayaṃ vicāro dassito. Itaresupi pana yathāyogaṃ dassetabbo. Tattha rasārammaṇaṃ tāva indriyanissayaṃ allīyitvā viññāṇuppattihetubhāvato satipi anekesaṃ rasānaṃ āpāthagamane ekasmiṃ khaṇe ekappakāraṃyeva yathāvuttanayena jivhāviññāṇuppattihetu hoti, tathā gandhārammaṇaṃ. Rūpasaddārammaṇāni pana indriyanissayaṃ asampatvāva viññāṇuppattihetubhāvato yogyadese avaṭṭhitāni yattakāni sahakārīpaccayantaragataṃ upakāraṃ labhanti, tattakāni ekasmiṃ khaṇe ekajjhaṃ ārammaṇaṃ na hontīti na vattabbāni. Tathā hi saddo nigghosādiko anekakalāpagato tathā vaṇṇopi sivikubbahananiyāmena ekajjhaṃ ārammaṇaṃ hotīti. Etthāpi ca ābhujitavasena ārammaṇādhimattatāvasena anekakalāpasannipātepi katthaci viññāṇuppatti hotiyeva. **Pasādādhimattatā** pittādivibandhābhāvena pasādassa tikkhatā. **Kathaṃ pana cittassā**ti cittasāmaññato ekattanayavasena pucchati.

651. **Tādisāyā**ti yā pacurajanassa atthītipi na gahitā. **Santī** samānā. **Evanti** yathāsasambhārudakaṃ sasambhārapathaviyā ābandhakaṃ, evaṃ paramatthudakaṃ paramatthapathaviyāti dasseti. **Tadanurūpapaccayehī**ti attano ābandhanānuguṇehi ābandhiyamānehi sandhāraṇādikiccehi purimehi ca pathavīādīhi. **Aphusitvā patiṭṭhā hoti, aphusitvā ābandhatī**ti iminā phusitabbaphusanakabhāvo āpodhātuyaṃ natthīti phoṭṭhabbavasena ubhayadhammataṃ āha. Aññamaññaṃ nissayatā **aññamaññanissayatā**. Atha vā aññamaññatā ca nissayatā ca **aññamaññanissayatā**. Yadi phoṭṭhabbāphoṭṭhabbadhātūnaṃ phoṭṭhabbabhāvena vinā aññamaññanissayatā, pathavīādīnaṃ kakkhaḷādisabhāvo eva phoṭṭhabbabhāvoti tabbirahena kathaṃ tesaṃ āpodhātuyā nissayādibhāvoti āha **‘‘avinibbhogavuttīsū’’**tiādi. **Aññamaññapaccayabhūtesū**ti etena upādārūpaṃ nivatteti. Atha vā pubbe aṭṭhakathādhippāye ṭhatvā phoṭṭhabbāphoṭṭhabbadhātūnaṃ visiṭṭhaṃ aññamaññanissayataṃ vatvā idāni attano adhippāye ṭhatvā avisesena taṃ dassento āha **‘‘avinibbhogavuttīsū’’**tiādi. Taṃyeva avisiṭṭhaṃ aññamaññanissayataṃ daḷhaṃ katvā dassento **‘‘nāpi sahajātesū’’**tiādimāha. Tattha aphusanaṃ tāva ekakalāpagatattā na vicāretabbaṃ, phusanaṃ pana kathanti? Ekakalāpagatattā eva. Visuṃ siddhānaṃyeva hi visayamahābhūtānaṃ kāyappasādanissayabhūtesu phusanaṃ dissati.

Jhāyatīti paripaccati. **Na uṇhā hutvā**ti etassa uṇhasabhāvā hutvāti ayamatthoti katvā **‘‘tejosabhāvataṃyeva paṭikkhipatī’’**ti vuttaṃ. Uṇhapaṭipakkhattā sītassa uṇhatāya paṭikkhepe sītatāsaṅkā siyāti āha **‘‘na sītattaṃ anujānātī’’**ti. Tejosabhāgataṃyeva vā sītatāyapi dassetuṃ **‘‘na sītattaṃ anujānātī’’**ti vuttaṃ. Tenevāha **‘‘tejo eva hi sīta’’**nti. Mande hi uṇhabhāve sītabuddhīti **tejo eva hi sītaṃ**. Kathaṃ panetaṃ viññāyatīti? Sītabuddhiyā avavatthitabhāvato pārāpāraṃ viya. Tathā hi ātape ṭhatvā chāyaṃ paviṭṭhānaṃ sītabuddhi hoti, tattheva pathavīgabbhato niggatānaṃ uṇhabuddhīti. Yadi tejoyeva sītaṃ, uṇhabhāvena saddhiṃ sītabhāvopi ekasmiṃ kalāpe upalabbheyyāti āha **‘‘sītuṇhānañcā’’**tiādi. Uṇhasītakalāpesu sītuṇhānaṃ appavatti. **Dvinnaṃ…pe… yujjati,** na āpodhātuvāyodhātūnaṃ sītabhāveti adhippāyo. Āpodhātuyā hi vāyodhātuyā sītabhāve uṇhabhāvena saddhiṃ ekasmiṃ kalāpe sītabhāvo labbheyya, na pana labbhati. Na cettha āpodhātuadhike vāyodhātuadhike vā kalāpe sītabhāvoti sakkā viññātuṃ tādisepi katthaci kalāpe alabbhamānattā sītabhāvassāti. Kharatādisabhāvādhikassa bhūtasaṅghātassa davatādisabhāvādhikatāpatti **bhāvaññathattaṃ**. Taṃ pana yathā hoti, taṃ dassetuṃ **‘‘pacca…pe… ppattī’’**ti āha.

652. **Ekantanacittasamuṭṭhānādī**ti **ādi**-saddena ekantaanupādinnupādāniyādiṃ saṅgaṇhāti. **Purimānampī**ti ‘‘yaṃ vā panaññampī’’ti etasmā vacanato purimānaṃ anupādinnānaṃ saddāyatanakāyaviññattiādīnaṃ nacittasamuṭṭhānānañca

cakkhāyatanasotāyatanādīnaṃ. **Nakammassakatattābhāvādika**nti nakammassakatattābhāvaṃ nacittasamuṭṭhānabhāvanti evamādikaṃ. **Ekantākammajādīsū**ti **ādi-**saddena ekantācittajaṃ gayhati. **Tā** jaratāaniccatā. **Anekantesu na gahitā**ti ekantato akammajesu saddāyatanādīsu acittajesu ca cakkhāyatanādīsu gahetvā catusamuṭṭhānikattā anekantesu rūpāyatanādīsu na gahitāti attho.

666. **Anipphannattā**ti aññaṃ anapekkhitvā sabhāvato asiddhattaṃ. **Tassā**ti viññattidvayassa.

Noupādābhājanīyakathāvaṇṇanā niṭṭhitā.

Dukaniddesavaṇṇanā niṭṭhitā.

Catukkaniddesavaṇṇanā

966. ‘‘Sabbaṃ rūpaṃ manasā viññāta’’nti vacanato yadi viññātato aññaṃ diṭṭhādi na hotīti ‘‘katamaṃ taṃ rūpaṃ diṭṭha’’ntiādinā pucchā na katā, evaṃ sante catukkabhāvo kathanti anuyogaṃ manasi katvā āha **‘‘dassanādiggahaṇavisesato’’**ti. Dassanaṃ savanaṃ minitvā jānanaṃ vijānanañcāti etasmā **dassanādiggahaṇavisesato**. Etena gāhakabhedena gahetabbabhedoti dasseti. Idāni samukhenapi gahetabbabhedo labbhatīti dassetuṃ **‘‘diṭṭhā...pe... bhāvato’’**ti vuttaṃ.

Pañcakaniddesavaṇṇanā

969. **Tadidaṃ** nayakaraṇaṃ chabbidhādīsu tīsu saṅgahesu yojitaṃ.

Pakiṇṇakakathāvaṇṇanā

975. Ekantato nīvaraṇattā middhassa ‘‘natthi nīvaraṇā’’ti vacanena gahaṇanti dassetuṃ **‘‘middhassapi nīvaraṇassā’’**ti vuttaṃ. **Na ca rūpaṃ pahātabbaṃ** nippariyāyappahānassa idha adhippetattā. Ettha keci ‘‘nāmakāyarūpakāyagelaññasabhāvato duvidhaṃ middhaṃ. Tattha purimaṃ ‘nīvaraṇā’ti vacanena vuttaṃ, itaraṃ rūpasabhāva’’nti vadanti. Tattha yaṃ taṃ arūpato aññaṃ middhaṃ parikappitaṃ, tampi nīvaraṇaṃ middhasabhāvato itaraṃ middhaṃ viyāti parikappitamiddhassapi na sakkā nīvaraṇabhāvaṃ nivattetunti tesaṃ vacanassa nīvaraṇappahānavacanena virodhaṃ dassento **‘‘na ca rūpakāya’’**ntiādimāha. Atha vā khīṇāsavānaṃ soppanasabhāvato soppassa ca middhahetukattā atthi middharūpanti vādaṃ sandhāya uttaramāha **‘‘na ca rūpakāyagelañña’’**ntiādinā. Tattha middhameva soppahetūti nāyaṃ avadhāraṇā icchitā, soppahetu eva middhanti pana icchitāti middhato aññopi soppahetu atthi, ko pana so? Rūpakāyagelaññaṃ. Na ca rūpa…pe… vacanatoti yojanā daṭṭhabbā.

Vacīghosādīti **ādi-**saddena huṃkārādisaddo saṅgayhati. Aṅguliphoṭādisaddo utusamuṭṭhānoyeva, cittapaccayo pana hoti. **Rūpabhāvamattānī**ti jarāmaraṇasabhāvānaṃ rūpānaṃ taṃdhammamattāni, tato eva na jātiādidhammavantānīti āha **‘‘na sayaṃ sabhāvavantānī’’**ti. Yathā jarā aniccatā ca rūpabhāvamattaṃ, evaṃ jātipīti jātiyā rūpabhāvamattatāya upasaṃharaṇattho **tathā-**saddo.

Tesaṃ rūpadhammānaṃ. Saṅkhātādi-saddo viya **abhinibbattita-**saddopi vattamānakālikopi hotīti **‘‘abhinibbattiyamānadhammakkhaṇasmi’’**nti vuttaṃ. **Evamapī**ti yadipi jiraṇabhijjanabhāvā jiraṇādisabhāvānaṃ dhammānaṃ janakapaccayakiccānubhāvakkhaṇe abhāvato tappaccayabhāvavohāraṃ abhinibbattivohārañca na labhanti, evamapi tesaṃ upādinnatā vattabbāti sambandho. ‘‘Jarāmaraṇaṃ paṭiccasamuppanna’’nti vacanato tassa pariyāyataṃ vivarati **‘‘tesaṃ uppāde satī’’**tiādinā.

Yadi evanti yadi nissayapaṭibaddhavuttikā jātiādayo, evaṃ sati. ‘‘Mahābhūtānaṃ upādāyarūpa’’nti vacanato bhūtanissitesu kevalo upādāyavohāroti upādāye nissitāpi aparena upādāya-saddena visesetvā vattabbāti adhippāyena **‘‘upādāyupādāyabhāvo āpajjatī’’**ti āha. Kāraṇakāraṇepi kāraṇe viya vohāro hoti ‘‘corehi gāmo daḍḍho’’ti yathāti dassento **‘‘bhūta...pe... ttanato’’**ti āha. Idāni paramparā vinā nippariyāyato uppādādīnaṃ bhūtapaṭibaddhabhāvaṃ saha nidassanena dassetuṃ **‘‘api cā’’**tiādimavoca. Vikāraparicchedāpi upādāyarūpavikārādibhāve bhūtapaṭibaddhabhāvāvinivattito ekasmiṃ kalāpe ekekāva vikārādayoti jīvitindriyaṃ viya kalāpānupālakaṃ kalāpavikārādibhāvato ca ‘‘upādāyarūpāni’’icceva vuccantīti āha **‘‘evaṃ vikā...pe... yojetabbānī’’**ti.

Asaṅkhatabhāvanivāraṇatthaṃ parinipphannatā vuttāti idaṃ aparinipphannasabhāvavato anupalabbhamānatāya sasavisāṇaṃ viya kenaci na saṅkhatanti asaṅkhataṃ nāma siyāti imissā āsaṅkāya nivattanavasena vuttaṃ. Atha vā rūpavikārādibhāvato rūpabhāvo viya rūpe sati santi, asati na santīti siddhāya paṭiccasamuppannatāya sādhitā parinipphannatā tesaṃ saṅkhatabhāvaṃ sādhentī asaṅkhatabhāvaṃ nivāraṇatthaṃ jāyatīti vuttaṃ **‘‘asaṅkhatabhāvanivāraṇatthaṃ parinipphannatā vuttā’’**ti.

Pakiṇṇakakathāvaṇṇanā niṭṭhitā.

Rūpakaṇḍavaṇṇanā niṭṭhitā.

3. Nikkhepakaṇḍaṃ

Tikanikkhepakathāvaṇṇanā

985. Yathāvuttaphassapañcamakādirāsikiccarahitattā keci dhamme visuṃ ṭhapetvā sovacassatādiavuttavisesasaṅgaṇhanatthañca, veneyyajjhāsayavasena vā chandādayo ‘‘yevāpanā’’ti vuttāti yevāpanakānaṃ paduddhārena niddesānarahatāya kāraṇaṃ vuttanti hadayavatthussa tathā niddesānarahatāya kāraṇaṃ vadanto **‘‘sukhumupā… pe… hitassā’’**ti āha. Sukhumabhāvepi indriyādisabhāvāni upādāyarūpāni ādhipaccādivasena pākaṭāni honti, na ataṃsabhāvaṃ sukhumupādāyarūpanti hadayavatthussa paduddhārena kusalattikapadabhājane niddesānarahatā vuttā. Sukhumabhāvatoyeva hi taṃ **mahāpakaraṇepi** ‘‘yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattantī’’ti (paṭṭhā. 1.1.8) nissitadhammamukhena dassitanti. Veneyyajjhāsayavasena vā hadayavatthu paduddhārena na dassitanti daṭṭhabbaṃ. Yena pana adhippāyena rūpakaṇḍe hadayavatthu duvidhena rūpasaṅgahādīsu na vuttaṃ, so rūpakaṇḍavaṇṇanāya vibhāvito evāti. **Nikkhipitvā**ti padassa pakkhipitvāti atthoti adhippāyena **‘‘vitthāradesanaṃ antogadhaṃ katvā’’**ti vuttaṃ. Mūlādivasena hi desitā kusalādidhammā taṃtaṃcittuppādādivasenapi desitā eva nāma honti taṃsabhāvānativattanatoti.

Mūlavasenāti suppatiṭṭhitabhāvasādhanavasena. Etāni hetupadādīni hinoti phalaṃ etasmā pavattatīti **hetu,** paṭicca etasmā etīti **paccayo,** janetīti **janako,** nibbattetīti **nibbattako**ti sesānaṃ vacanattho. **‘‘Mūlaṭṭhassa…pe… vutta’’**nti kasmā vuttaṃ, nanu ‘‘pīḷanaṭṭho’’tiādīsu viya mūlabhāvo mūlaṭṭho, tīṇi kusalamūlānīti ayañca mūlato nikkhepoti? Na, mūlassa attho mūlaṭṭho, so eva mūlaṭṭhoti suppatiṭṭhitabhāvasādhanaṭṭhena mūlasabhāvānaṃ alobhādidhammānaṃ kusaladhammesu kiccavisesassa adhippetattā. Tenevāha **‘‘atthoti dhammakicca’’**nti. Atha vā **atthavasenā**ti ‘‘tīṇi kusalamūlānī’’ti vuttānaṃ tesaṃ mūlānaṃ sabhāvasaṅkhātaatthavasena, na gāthāya vuttaatthavasena. Yasmā pana so mūlaṭṭhoyeva ca hoti, tasmā vuttaṃ **‘‘alobhādīna’’**ntiādi. Alobhādayo viya vedanākkhandhādayopi adhikatattā **taṃ-**saddena paṭiniddisitabbāti vuttaṃ **‘‘te kusalamūlā taṃsampayuttā’’**ti. **Tehi alobhādīhī**ti ettha **ādi-**saddena vā vedanākkhandhādayopi saṅgahitāti dassetuṃ **‘‘te kusalamūlā taṃsampayuttā’’**ti vuttaṃ.

‘‘Katame dhammā kusalā’’ti pucchitvā phassādibhedato cattāro khandhe dassetvā ‘‘ime dhammā kusalā’’ti (dha. sa. 1) vuttatā khandhā ca kusalanti vuttaṃ **‘‘khandhehi sabhāvato kusale pariyādiyatī’’**ti. **Vedanākkhandho vā**ti kusalaṃ…pe… viññāṇakkhandho vāti. **Aññassa** attano phalassa. **Mūlehi kusalānaṃ anavajjatāya hetuṃ dassetī**ti idaṃ na mūlānaṃ kusalassa anavajjabhāvasādhakattā vuttaṃ, atha kho tassa anavajjatāya suppatiṭṭhitabhāvasādhakattā. Yadi hi mūlehi kato kusalānaṃ anavajjabhāvo bhaveyya, taṃsamuṭṭhānarūpassapi so bhaveyya, mūlānaṃ vā tesaṃ paccayabhāvo na siyā, hoti ca so. Vuttañhetaṃ ‘‘hetū hetu…pe… paccayo’’ti (paṭṭhā. 1.1.1.). Kiñca bhiyyo kusalānaṃ viya akusalābyākatānampi tabbhāvo mūlapaṭibaddho bhaveyya, tathā sati ahetukānaṃ akusalābyākatānaṃ tabbhāvo na siyā, tasmā kusalādīnaṃ yonisomanasikārādipaṭibaddho kusalādibhāvo, na mūlapaṭibaddho, mūlāni pana kusalādīnaṃ suppatiṭṭhitabhāvasādhanānīti veditabbaṃ. Sahetukā hi dhammā viruḷhamūlā viya pādapā suppatiṭṭhitā thirā honti, na tathā ahetukāti. **Taṃsampayogakataṃ anavajjasabhāva**nti idampi na anavajjasabhāvassa taṃsampayogena nipphāditattā vuttaṃ, anavajjasabhāvaṃ pana visesetvā dassetuṃ vuttaṃ. Alobhādisampayogato hi kusalādīnaṃ khandhānaṃ anavajjabhāvo suppatiṭṭhito jāyati, na ahetukābyākatānaṃ viya na suppatiṭṭhitoti. Yadi evaṃ na tesaṃ khandhānaṃ kusalādibhāvo dassito siyā? Na, adhikārato kusalabhāvassa viññāyamānattā. **Kamma-**saddo viya vipākadhammatāvācino na mūlakkhandhasaddā, so ca idha avisesato vuttoti āha **‘‘kammehi sukhavipākataṃ dassetī’’**ti. Ādikalyāṇataṃ kusalānaṃ dassetīti yojanā. Anavajjahetusabhāvasukhavipākabhāvanidānādisampattiyo daṭṭhabbā, yonisomanasikāraavajjapaṭipakkhatāiṭṭhavipākatāvasenapi nidānādisampattiyo yojetabbā. Yonisomanasikārato hi kusalā alobhādimūlakā, alobhādisampayogato ca lobhādipaṭipakkhasukhavipākāva jātāti.

986. **‘‘Kasmā vutta’’**nti anuyuñjitvā codako **‘‘nanū’’**tiādinā attano adhippāyaṃ vivarati. Itaro yathāvuttamohassa idha **sampayutta-**saddena avuccamānataṃ **‘‘saccameta’’**nti sampaṭicchitvā **‘‘tenā’’**tiādinā parihāramāha. Tassattho – ‘‘taṃsampayuttā’’tipadena kiñcāpi yathāvuttamoho padhānabhāvena na gahito, nānantariyakatāya pana guṇabhāvena gahitoti. **Aññattha abhāvā**ti yathāvuttasampayuttato aññattha abhāvā. Na hi vicikicchuddhaccasahagato moho vicikicchuddhaccādidhammehi vinā hotīti.

987. Uppādādisaṅkhatalakkhaṇavinivattanatthaṃ **‘‘aniccadukkhaanattatā’’**ti vuttaṃ. Uppādādayo pana tadavatthadhammavikārabhāvato taṃtaṃdhammaggahaṇena gahitāyeva. Tathā hi vuttaṃ ‘‘jarāmaraṇaṃ dvīhi khandhehi saṅgahita’’nti (dhātu. 71), ‘‘rūpassa upacayo’’ti ca ādi. Kesakumbhādi sabbaṃ nāmaṃ **nāmapaññatti,** rūpavedanādiupādānā brahmavihārādigocarā upādāpaññatti **sattapaññatti,** taṃtaṃbhūtanimittaṃ bhāvanāvisesañca upādāya gahetabbo jhānagocaraviseso **kasiṇapaññatti. Paramatthe amuñcitvā vohariyamānā**ti iminā vihāramañcādipaññattīnaṃ sattapaññattisadisataṃ dasseti, yato tā sattapaññattiggahaṇena gayhanti. Hutvā abhāvapaṭipīḷanaavasavattanākārabhāvato saṅkhatadhammānaṃ ākārabhāvato saṅkhatadhammānaṃ ākāravisesabhūtāni lakkhaṇāni viññattiādayo viya vattabbāni siyuṃ, tāni pana nissayānapekkhaṃ na labbhantīti paññattisabhāvāneva tajjāpaññattibhāvatoti na vuttāni, sattaghaṭādito visesadassanatthaṃ pana aṭṭhakathāyaṃ visuṃ vuttānīti. **Na hi ko…pe… vattuṃ yuttaṃ** kusalattikassa nippadesattā.

988. Bhavati etthāti bhūmi, nissayapaccayabhāvato sukhassa bhūmi **sukhabhūmi**. Sukhavedanāsahitaṃ cittaṃ. Tassa bhūmibhedena niddhāraṇatthaṃ taṃnissayabhūtā sampayuttadhammā **‘‘kāmāvacare’’**ti vuttā. Tassa vā ekadesabhūtassa samudāyabhāvato ādhāraṇabhāvena apekkhitvā taṃsamānabhūmi **‘‘kāmāvacare’’**ti vuttā. Tattha ‘‘sukhabhūmiyaṃ kāmāvacare’’ti dvepi bhummavacanāni bhinnādhikaraṇabhāvena aṭṭhakathāyaṃ vuttānīti ubhayesampi samānādhikaraṇabhāvena atthayogaṃ dassetuṃ **‘‘sukhabhūmīti kāmāvacarādayopi yujjantī’’**ti vuttaṃ. Yatheva hi cittaṃ, evaṃ sabbepi parittasukhena sampayuttā dhammā tassa nissayabhāvato bhūmi kāmāvacarāti. Aṭṭhakathāyampi vā ayamattho vuttoyevāti daṭṭhabbaṃ. ‘‘Citta’’nti hi cittuppādopi vuccati. Tena vuttaṃ ‘‘cittaṃ uppannanti ettha cittameva aggahetvā paropaṇṇāsakusaladhammehi saddhiṃyeva cittaṃ gahita’’nti. **Evañca katvā**ti sukhabhūmiyanti cittuppādassa viññāyamānattā. **Vibhāgadassanaṃ** visesadassanaṃ. Bhāsitabbaṃ bhāsitaṃ, tadeva atthoti **bhāsitattho**. Abhidheyyattho. **Tadatthaviññāpanenā**ti tikadukānaṃ kucchitānaṃ salanādiatthadīpakena.

994. **Ko pana vādo khandhārammaṇassā**ti pubbāparabhāvena vattamāne arahato khandhe ekattanayavasena santānato ‘‘amhākaṃ mātulatthero’’tiādinā ālambitvā pavattamānaṃ upādānaṃ tassa upādānakkhandheyeva gaṇhāti. Satipi taṃsantatipariyāpanne lokuttarakkhandhe tattha pavattituṃ asamatthabhāvato kā pana kathā khandhe ārabbha pavattamāne. Etena natthi maggo visuddhiyā, natthi nibbānanti evamādivasena pavattā micchādiṭṭhiādayo na maggādivisayā taṃtaṃpaññattivisayāti dīpitaṃ hoti.

998. **Evaṃ saṃ…pe… lesikā**ti anupādāniyehi asaṃkilesikānaṃ bhedābhāvamāha.

1006. Avijjamāno ca so niccādivipariyāsākāro cāti **avi…pe… sākāro**ti padacchedo. Diṭṭhiyā niccādiavijjamānākārena gayhamānattepi na tadākāro viya paramatthato avijjamāno, atha kho vijjamāno kāyo sakkāyoti avijjamānaniccādivipariyāsākārato visesananti **lokuttarā na idaṃ visesanaṃ arahanti** ‘‘santo vijjamāno kāyo sakkāyo’’ti. **Vatthu avisesitaṃ hotī**ti idaṃ ‘‘satī kāye’’ti ettha kāya-saddo samūhatthatāya anāmasitavisesaṃ khandhapañcakaṃ vadatīti adhippāyena vuttaṃ. Pasādakāyo viya kucchitānaṃ rāgādīnaṃ uppattiṭṭhānatāya kāyoti vuccatīti evaṃ pana atthe sati diṭṭhiyā vatthu visesitameva hotīti lokuttarāpi apanītā. Na hi lokuttarā khandhā uppattiṭṭhānatāya ‘‘kāyo’’ti vuccantīti. **Suddhiyā ahetubhūtenā**ti gosīlādinā, lokiyasīlena vā lokuttarasīlassa apadaṭṭhānena. ‘‘Avītikkamanīyatāsatataṃcaritabbatāhi vā **sīlaṃ,** tapocaraṇabhāvena samādinnatāya **vataṃ**. Attano gavādibhāvādhiṭṭhānaṃ **sīlaṃ,** gacchantoyeva bhakkhanādigavādikiriyākaraṇaṃ **vataṃ**. Akattabbābhimatato nivattanaṃ vā **sīlaṃ,** taṃsamādānavato vesabhojanakiccacaraṇādivisesapaṭipatti **vata’’**nti ca sīlabbatānaṃ visesaṃ vadanti.

1007. Imassuppādā idaṃ uppajjatīti uppādoti na jananamattaṃ adhippetaṃ, atha kho anirodhopīti **‘‘avighātaṃ janasaddo vadatī’’**ti āha. Tatthāyaṃ **jana**-sadde nayo, janitāti **janā,** avihatāti attho. **Puthū janā etesanti puthujjanā**ti puthusatthumānino sattā. **Abhisaṅkharaṇādiattho vā jana-saddo** anekatthattā dhātūnaṃ. Khandhāyatanādīnaṃ savanādhīnattā paññācakkhupaṭilābhassa tesaṃ savanābhāvadīpakaṃ ‘‘assutavā’’ti idaṃ padaṃ andhataṃ vadati.

Kataṃ jānantīti attanā parehi ca kataṃ kusalākusalaṃ tehi nipphāditaṃ sukhadukkhaṃ yāthāvato jānanti. Paresaṃ attanā, attano ca parehi kataṃ upakāraṃ yathāvuttākārena **pākaṭaṃ karonti**. Byādhiādīhi dukkhitassa upaṭṭhānādi**kātabbaṃ,** saṃsāradukkhadukkhitasseva vā yathāvuttākārena **kātabbaṃ karonti**. Ariyakaradhammā ariyasaccānīti purimasaccadvayavasena vuttaṃ **‘‘vipassiyamānā aniccādayo’’**ti. Pariññādivisesena vā passiyamānāti atthe sati **aniccādayo**ti **ādi**-saddena niccampi nibbānaṃ gahitanti catusaccavasenapi yojetabbaṃ, aniccattādayo vā **‘‘aniccādayo’’**ti vuttāti daṭṭhabbaṃ.

Avasesakilesā **kilesasotaṃ**. **Ñāṇa**nti yāthāvato jānanaṃ. Yathābhūtāvabodhena hi tassa tāni anuppattidhammataṃ āpāditatāya santāne appavesārahāni ‘‘saṃvutāni pihitānī’’ti ca vuccanti. **Tathā**ti sabbasaṅkhārānaṃ vippakārassa khamanākārena. Aviparītadhammā etāya nijjhāyaṃ khamantīti **paññā khantī**ti. Aduṭṭhasseva titikkhābhāvato tathāpavattā khandhāti adosappadhānā khandhā vuttāti **‘‘adoso eva vā’’**ti tatiyo vikappo vutto. Satipaṭipakkhattā abhijjhādomanassānaṃ ‘‘muṭṭhassacca’’nti vuttā. **Akkhanti** doso. Sassatādiantavinimuttā dhammaṭṭhitīti **sassatucchedādigāho tappaṭilomabhāvo** vutto. Diṭṭhadhammanibbānavādo **nibbāne paṭilomabhāvo**. Carimānulomañāṇavajjhataṇhādiko kilesoti vutto, paṭipadāñāṇadassanañāṇadassanāni viya gotrabhuñāṇaṃ kilesānaṃ appavattikaraṇabhāvena vattati, kilesavisayātilaṅghanabhāvena pana pavattatīti katvā vuttaṃ **‘‘saṅkhāra…pe… pahāna’’**nti.

Diṭṭhiyādīnaṃ samudayasabhāgatā kammassa vikuppādane sahakārīkāraṇabhāvo, dassanādibyāpāraṃ vā attānañca dassanādikiccaṃ cakkhādīnanti evañhi yathātakkitaṃ attānaṃ rūpanti gaṇhāti. **Yathādiṭṭha**nti takkadassanena yathopaladdhanti adhippāyo. Na hi diṭṭhigatiko rūpāyatanameva attāti gaṇhātīti. **Imissāpavattiyā**ti sāmaññena rūpaṃ attāti sabbasaṅgāhakabhūtāya pavattiyā. **Rūpe…pe… māna**nti cakkhādīsu taṃsabhāvo attāti pavattamānaṃ attaggahaṇaṃ. **Anaññattādiggahaṇa**nti anaññattaṃ attaniyaattanissitaattādhāratāgahaṇaṃ. **Vaṇṇādīna**nti vaṇṇarukkhapupphamaṇīnaṃ. Nanu ca rukkhapupphamaṇiyo paramatthato na vijjanti? Saccaṃ na vijjanti, tadupādānaṃ pana vijjatīti taṃ samuditādippakāraṃ idha rukkhādipariyāyena vuttanti rukkhādinidassanepi na doso chāyārukkhādīnaṃ viya rūpassa attano ca saṃsāmibhāvādimattassa adhippetattā.

1008. **Jātiādisabhāva**nti jātibhavādīnaṃ nibbattinibbattanādisabhāvaṃ, **uppādanasamatthatā** paccayabhāvo.

1009. Sāmaññena ‘‘tadekaṭṭhā kilesā’’ti (dha. sa. 1010), parato ‘‘avaseso lobho’’tiādivacanato (dha. sa. 1011) pārisesato sāmatthiyato vā labbhamānatāya satipi āgatatte sarūpena pabhedena vā diṭṭhiādayo viya anāgatattā lobhādayo ‘‘anāgatā’’ti vuttāti āha **‘‘idha** …pe… **ssetu’’**nti. **Atthato viññāyati** lobhādīhi sahajātā hutvā diṭṭhiyā eva pāḷiyaṃ vuttakilesabhāvato. **Itipi attho yujjati** saṃyojanakilesānampi paṭiniddesārahattā sampayuttasamuṭṭhānabhāvato ca. **Saṃyojanarahitehī**ti saṃyojanabhāvarahitehi thinauddhaccaahirikānottappehi, thinaahirikānottappehi vā.

1013. **Ekade…pe… vadati** avayavenapi samudāyo vuccatīti. Hetu etesaṃ atthīti vā **hetukā. Aniyato**ti na avadhārito. Purimapadāvadhāraṇavasena gahetabbatthattā **vivaraṇīyatthavā**. **Atthato nikkhipitu**nti ‘‘tayo kusalahetū alobho adoso amoho’’tiādīsu (dha. sa. 1060) viya purimanayena dassitadhammeyeva hetupahātabbahetukabhedato atthadassanavasena niddisitunti attho.

1029. Abhiññāyuttavajjānaṃ mahaggatānaṃ parittārammaṇattābhāvā **‘‘mahaggatā vā iddhividhādayo’’**ti vuttaṃ. Atītaṃsañāṇassa kāmāvacarattā **‘‘ceto…pe… ñāṇasampayuttā’’**ti āha.

1035. **Anantare niyuttānī**ti cutianantaraṃ phalaṃ anantaraṃ, tasmiṃ niyuttāni taṃ ekantena nipphādanato anatikkamanakānīti attho. Vuttappakārassa anantarassa karaṇaṃ anantaraṃ, taṃ sīlānīti yojetabbaṃ. Anekesu ānantariyesu katesu kiñcāpi balavatoyeva paṭisandhidānaṃ, na itaresaṃ, attanā pana kātabbakiccassa teneva katattā tassa vipākassa upatthambhanavasena pavattanato na itarāni tena nivāritaphalāni nāma honti, ko pana vādo paṭipakkhesu kusalesūti vuttaṃ **‘‘paṭipakkhena anivāraṇīyaphalattā’’**ti. **‘‘Anekasmimpi…pe… natthī’’**ti kasmā vuttaṃ, nanu anekesu ānantariyesu katesu balavaṃyeva paṭisandhidāyakanti tena itaresaṃ vipāko paṭibāhito hotīti āha **‘‘na ca tesa’’**ntiādi. Tañca tesaṃ aññamaññaṃ appaṭibāhakattaṃ mātikāvaṇṇanāyaṃ vitthārena vicāritameva.

Atthato āpannaṃ aggahetvā yathārutavaseneva pāḷiyā atthaṃ gahetvā tesaṃ vādānaṃ tapparabhāvena pavattiṃ sandhāya ahetukavādādīnaṃ visesaṃ dassetuṃ **‘‘purimavādo’’**tiādi vuttaṃ. Aniyyānikaniyyānikabhedaṃ pana sambhārakammaṃ bandhamokkhahetūti bandhamokkhahetuṃ paṭisedhentopi kammaṃ paṭisedheti. **Sumaṅgalavilāsiniyaṃ** pana vipākassa kammakilesasamādhipaññānaṃ hetubhāvato vipākopi bandhamokkhahetūti ‘‘natthi hetūti vadanto ubhayaṃ paṭibāhatī’’ti (dī. ni. aṭṭha. 1.170-172) vuttaṃ. Tattha kammaṃ paṭisedhentenapi vipāko paṭisedhito hoti, vipākaṃ paṭisedhentenapi kammanti tayopi ete vādā atthato ubhayapaṭisedhakāti veditabbā. **Niyatamicchādiṭṭhi**nti ahetukavādādipaṭisaṃyutte asaddhamme uggahaparipucchāvinicchayapasutassa ‘‘natthi hetū’’tiādinā raho nisīditvā cintentassa tasmiṃ ārammaṇe micchāsati santiṭṭhati, cittaṃ ekaggaṃ hoti, javanāni javanti. Paṭhamajavane satekiccho hoti, tathā dutiyādīsu. Sattame atekicchabhāvaṃ patto nāma hoti. Yā evaṃ pavattā diṭṭhi, taṃ sandhāya vuttaṃ ‘‘niyatamicchādiṭṭhi’’nti. Tato purimabhāvā aniyatā.

1039. Sahajāta aññamañña nissaya atthi avigatādivisiṭṭhabhāvepi maggapaccayassa sampayogavisiṭṭhatādīpaneneva sahajātādivisiṭṭhatāpi viññāyatīti pāḷiyaṃ ‘‘sampayutto’’ti vuttanti **‘‘sampayogavisiṭṭhenā’’**ti vuttaṃ. **Magga…pe… dassetuṃ,** na pana maggaṅgānaṃ aññamaññaṃ maggapaccayabhāvābhāvatoti adhippāyo. **Evaṃ satī**ti yadi maggaṅgānaṃ maggapaccayalābhitāya pakāsano paṭhamanayo, evaṃ sante. Maggaṅgānipi vedanādayo viya maggahetukabhāvena vattabbattā amaggasabhāvānaṃ alobhādīnaṃ tadaññesaṃ tadubhayasabhāvānaṃ dhammānaṃ paccayabhāvadīpane tatiyanaye viya na ṭhapetabbānīti āha **‘‘ṭhapetvāti na vattabbaṃ siyā’’**ti. **Pubbe**ti purimanaye.

Dutiyanayepīti **pi**-saddena paṭhamanayaṃ sampiṇḍeti. Tena sammādiṭṭhiyā purimasmiṃ nayadvaye ṭhapitattā tassa sahetukabhāvadassano tatiyanayo āraddhoti dasseti. Tatiyanaye sammādiṭṭhiyā sahetukabhāvadassanaṃ anicchanto codako **‘‘kathaṃ dassito’’**ti codetvā **‘‘nanū’’**tiādinā attano adhippāyaṃ vivarati. Itaro **‘‘yathā hī’’**tiādinā dassanena pahātabbahetubhāvena vuttānampi lobhādīnaṃ aññamaññaṃ sahajekaṭṭhasampayuttasaṅkhārakkhandhapariyāpannato dassanena pahātabbahetukasaṅgaho viya maggahetubhāvena vuttāyapi sammādiṭṭhiyā maggahetukabhāvopi yujjati maggahetusampayuttasaṅkhārakkhandhapariyāpannabhāvatoti dasseti.

Tato aññassevāti tato sammādiṭṭhisaṅkhātahetuto aññassa alobhādosasseva. **Aññenā**ti ‘‘maggo hetū’’ti ito aññena. Alobhādosānaṃyeva adhippetattā tesaṃyeva āveṇikena maggahetūti iminā **pariyāyena. Sādhāraṇena pariyāyenā**ti tiṇṇampi hetūnaṃ adhippetattā maggāmaggasabhāvānaṃ sādhāraṇena maggahetumaggahetūti iminā pariyāyena. **Tesa**nti hetūnaṃ. **Aññesa**nti hetusampayuttānaṃ. **Atthavisesavasenā**ti ‘‘maggahetukā’’ti pāḷiyā atthavisesavasena. Amohena alobhādosāmohehi ca sesadhammānaṃ sahetukabhāvadassanavasena pavattā dutiyatatiyanayā **‘‘sarūpato hetuhetumantadassana’’**nti vuttā. **Tathāadassanato**ti sarūpena adassanato. **Atthena…pe… gamanato**ti ‘‘maggaṅgāni ṭhapetvā taṃsampayutto’’ti (dha. sa. 1039) vacanato maggasabhāvānaṃ dhammānaṃ maggapaccayatāsaṅkhāto sampayuttānaṃ hetubhāvo sarūpato dassito. Maggahetubhūtāya pana sammādiṭṭhiyā sampayuttānaṃ hetuhetubhāvo atthato ñāpito hotīti attho.

1040. Asabhāvadhammo garukātabbo na hotīti **‘‘sabhāvadhammo’’**ti vuttaṃ. Teneva **paṭṭhānavaṇṇanāyaṃ** (paṭṭhā. aṭṭha. 1.3) ‘‘ārammaṇādhipati jātibhedato kusalākusalavipākakiriyarūpanibbānavasena chabbidho’’ti vakkhati. **Maggādīni ṭhapetvā**ti maggādīni pahāya. **Aññesa**nti maggādito aññesaṃ. **Adhi…pe… vassā**ti ārammaṇādhipatipaccayabhāvassa. Paññuttarattā kusalānaṃ lokuttarakathāya ca paññādhurattā vīmaṃsādhipatissa sesādhipatīnaṃ padhānatā veditabbā.

1041. Padesasattavisayattā paṭhamavikappassa sakalasattavasena dassetuṃ **‘‘kappasahassātikkamepi vā’’**tiādi vuttaṃ. **Laddhokāsaṃ yaṃ bhavissatī**ti laddhokāsaṃ yaṃ kammaṃ pāpuṇissati. Kappasahassātikkame avassaṃ uppajjanavipākattā **tadapi…pe… vuccatī**ti. Aladdhattalābhatāya uppādādikkhaṇaṃ appattassa vipākassa anuppannabhāvo natthibhāvo pākaṭabhāvābhāvatoti vuttaṃ **‘‘natthi nāma na hotīti anuppanno nāma na hotī’’**ti. **Tatthā**ti arūpabhavaṅge.

Avipakkavipākaṃ kammaṃ sahakārīkāraṇasamavāyālābhena akatokāsaṃ vipākābhimukhabhāvābhāvato vipakkavipākakammasarikkhakanti vuttaṃ **‘‘aladdho…pe… deyyā’’**ti. Kiccanipphattiyā asati uppannampi kammaṃ anuppannasamānanti **‘‘okāso na bhaveyyā’’**ti etassa **samatthatā na siyā**ti atthamāha. Tena apacayagāmikammakiccassa okāsābhāvo dassito. Pubbe niratthakattā uppattiyā okāso na bhaveyyāti payojanābhāvato kammuppattiyā okāsābhāvo vutto.

‘‘Vipākato aññassa pavattiokāso na bhaveyyā’’ti iminā asambhavatoti ayametesaṃ viseso. **Dhuvavipākassa** kammassa **vipākena** nidassanamattabhūtenāti adhippāyo. Ariyamaggaānantariyakammānaṃ viya mahaggatakammānaṃ niyatasabhāvatābhāvā aṭṭhasamāpattīnaṃ **‘‘balavavirahe’’**tiādinā savisesanadhuvavipākatā vuttā. Ettha ca ‘‘pañca ānantariyakammānī’’ti nidassanamattaṃ daṭṭhabbaṃ niyatamicchādiṭṭhiyāpi dhuvavipākattā. Yassa kammassa katattā yo vipāko niyogato uppajjissati, so tassa anāgatakālepi uppādivohāraṃ labhati. So ca uppādivohāro āyūhitakammavasena vuccamāno bhāvinā āyūhitabhāvena maggo anuppannoti ettha vuttoti dassetuṃ **‘‘yaṃ āyūhitaṃ bhavissatī’’**tiādi vuttaṃ.

1050. Upādānehi ādinnāti sambandho. **Aññe**ti upādānārammaṇehi aññe anupādāniyāti attho. **Ādikena gahaṇenā**ti ‘‘ahaṃ phalaṃ sacchākāsi’’nti evaṃ paccavekkhaṇañāṇasaṅkhātena gahaṇena. Idāni upetatthadīpakassa upa-saddassa vasena **upādinna**-saddassa atthaṃ vattuṃ **‘‘upādinnasaddena vā’’**tiādi vuttaṃ. Tattha nibbānassa anajjhattabhāvato **‘‘amaggaphaladhammāyeva vuttā’’**ti āha. **Itarehī**ti ajjhattapadādīhi.

Tikanikkhepakathāvaṇṇanā niṭṭhitā.

Dukanikkhepakathāvaṇṇanā

1062. Mettāya ayanaṃ upagamanaṃ mettāyanaṃ, tañca attano santāne mettāya lābho uppādanaṃ sattānaṃ anupagamo atthato majjanamevāti ‘‘mettā, medana’’nti vatvā **‘‘sinehana’’**nti āha.

1065. Tasmiṃ tasmiṃ visaye cittaṃ saṃrañjatīti **cittassa saṃrañjanaṃ. Taṇhāvicaritādī**ti **ādi**-saddena esanādayo saṅgahitā. Taṇhāya vipulatā visayavasena pavattivasena vā veditabbā. Aniccādisabhāvassa rūpādikassa niccādito gahaṇaṃ abhiniveso visesato taṇhāvasena hoti taṇhārahitāya diṭṭhiyā abhāvāti upacāravasena nimittassa kattubhāvamāha **‘‘niccādito gaṇhantī visaṃvādikā hotī’’**ti. Pākaṭena saddena labbhamānattā yathārutaviññāyamānattā ca **visattikā**saddassa visatasabhāvo **‘‘padhāno attho’’**ti vutto. ‘‘Antalikkhacaro pāso, yvāyaṃ carati mānaso. Tena taṃ bādhayissāmī’’tiādivasena (saṃ. ni. 1.151; mahāva. 33) **mārena gahitatāya**.

1066. Anatthacaraṇādianabhisandhānakatāya aṭṭhānabhūtesu ca vassavātādisaṅkhāresu uppannakopo viya sattesu atthācaraṇādinā āropanādhippāyesuyeva tadajjhāropanavasena pavatto yadipi anāyatanuppattiyā aṭṭhānāghātoyeva hoti, sattavisayattā pana sati cittassa ekantabyāpattiyaṃ kammapathabhedo hotiyevāti sakkā viññātuṃ, aṭṭhānuppattiyaṃ panassa na siyā kammapathabhedoti āha **‘‘sattesu uppanno aṭṭhānakopo karotī’’**ti. Paṭighādipadānaṃ ghaṭṭanāpurimayāmavikāruppattisamaññādīsupi dassanato **‘‘paṭivirodhādipadāni tesaṃ visesanatthānī’’**ti vuttaṃ.

1091. Dve dhammā tayo dhammāti saddantarasannidhānena paricchedavato bahuvacanassa dassanato **‘‘aparicchedena bahuvacanenā’’**ti vuttaṃ. **Uddeso kato**ti **iti**-saddo hetuattho. Tena bahuvacanena uddesakaraṇaṃ bahuvacanena pucchāya kāraṇanti dīpeti. Uddesānuvidhāyinī hi pucchāti. Tathā hi saṅkhāparicchinne uddese ‘‘katame vā tayo’’ti saṅkhāparicchinnāva pucchā karīyatīti. Uddesena dhammānaṃ atthitāmattavacanicchāyaṃ sabhāvabhūmikāraṇaphalādiparicchedo viya saṅkhāparicchedopi na kātabboti adhippāyena **‘‘aniddhāritaparicchede’’**tiādi vuttaṃ. ‘‘Apaccayā dhammā’’ti padato pana heṭṭhā anekabhedabhinnā dhammā aparicchedena bahuvacaneneva uddiṭṭhā, uddhañca tathā uddisīyantīti taṃ sotapatitatāya bhedābhāvepi paramatthato appaccayadhammassa asaṅkhatadhammassa ca sopādisesanirupādisesarāgakkhayādiasaṅkhatādivacanavacanīyabhāvena upacaritabhedegahite padadvayena atthi kāci bhedamattāti **aparicchedena bahuvacanena uddeso kato**ti yuttaṃ siyā. Uddesānusārīni pucchānigamanānīti tānipi tathā pavattāni. Niddeso pana yathādhippetasabhāvādiparicchedavibhāvanavaseneva kātabboti asaṅkhatā dhātu icceva kato paramatthato bhedābhāvadīpanatthanti daṭṭhabbaṃ. Kathetukāmatāvasena pucchanto yassa katheti, tena kātabbapucchāya karaṇato taggataṃ ajānanaṃ saṃsayaṃ vā anuvidhāyayeva pucchatīti **‘‘sabhāva…pe… ajānantassa vasena pucchā karīyatī’’**ti vuttaṃ. **Niddesato pubbe**tiādinā aṭṭhakathāyaṃ vuttaṃ pucchānusandhiṃyeva vibhāveti.

1101. **Bhinditvā**ti vibhajitvā. **Rūpāva…pe… viññeyyā**ti kāmāvacarakusalamahākiriyaviññāṇena mahaggatadhammānaṃ sammasanavasena yathāyogaṃ mahaggatappamāṇadhammānaṃ paccavekkhaṇādivasena rūparāgārūparāgasampayuttena akusalamanoviññāṇena mahaggatadhammānaṃ abhinivesanaassādanavasena taṃtaṃpaññattiyañca taṃtaṃvohāravasena pavattena āvajjanena ca yathāvuttaviññāṇānaṃ purecārikena kāmāvacaradhammā na viññeyyā. **Itarenā**ti parittārammaṇena. **Kāmāvacarānameva ārammaṇāna**nti niddhāraṇe sāmivacanaṃ. Rūpārammaṇādīhi viññāṇehi tattha rūpārammaṇena viññāṇenapi saddādīnaṃ aviññeyyatā rūpassa ca viññeyyatā. Evaṃ sesesupi yojanā daṭṭhabbā. Cakkhudvārikena saddādīnaṃ aviññeyyatā rūpassa viññeyyatātiādinā **dvārabhedavasena** yojetabbaṃ. **Itara**nti iṭṭhamajjhattaṃ aniṭṭhamaniṭṭhamajjhattañca. **Rūpāvacarādayo kāmāvacaravipākādīhī**ti rūpāvacarārūpāvacaralokuttarapaññattiyo kāmāvacaravipākehi lokuttarā kāmāvacarato ñāṇavippayuttakusalakiriyehi akusalehi ca aviññeyyāti yojetabbaṃ. Nibbānassa avijānanasabhāvo eva **attasambhavo**.

1102. Rūpārūpāvacarakammūpapattibhave diṭṭhirahito lobho bhavāsavoti yathāvuttavisayo diṭṭhisahito sabbakāmāvacaradhammavisayo ca lobho kāmāsavo bhavituṃ yuttoti vuttaṃ **‘‘bhavāsavaṃ…pe… siyā’’**ti. Kāmāsavabhavāsavavinimuttassa hi lobhassa abhāvaṃ sayameva vakkhatīti. **Pāḷiya**nti aṭṭhakathākaṇḍapāḷiyaṃ. Tattha yathā ‘‘kāmāsavo aṭṭhasu lobhasahagatacittuppādesu uppajjatī’’ti vuttaṃ, evaṃ ‘‘bhavāsavo aṭṭhasu lobhasahagatacittuppādesu uppajjatī’’ti avatvā ‘‘catūsudiṭṭhigatavippayuttalobhasahagatacittuppādesu uppajjatī’’ti (dha. sa. 1465) vuttattā ‘‘bhavāsavo… pe… yuttesu eva uppajjatī’’ti pāḷiyaṃ vuttoti sāvadhāraṇaṃ vuttaṃ. Tathā ca vakkhati ‘‘bhavāsavo catūsu diṭṭhigatavippayuttesu avijjāsavena saddhiṃ ekadhāva ekato uppajjatī''ti (dha. sa. aṭṭha. 1473). **Sopi rāgo**ti sassatadiṭṭhisahagato rāgo. Kāmabhavapatthanā viya kāmāsavoti yuttaṃ vattuṃ. Sassatadiṭṭhisahagatarāgakāmabhavapatthanānampi hi bhavāsavoti vattabbapariyāyo atthīti ''sassatadiṭṭhisahagato rāgo bhavarāgavasena patthanā bhavāsavo nāmā''ti vuttaṃ, na tesaṃ idha adhippetabhavāsavabhāvadassanatthanti **aṭṭhakathāyaṃ** adhippāyo daṭṭhabbo. Tathā hi ''rūpārūpasaṅkhāte kammato ca upapattito ca duvidhepi bhave āsavo bhavāsavo''ti vuttanti. Tattha kāmabhavapatthanāya tāva kāmāsavabhāvo hotu, rūpārūpabhavesu sassatābhinivesasahagatarāgassa kathanti? Sopi yathāvuttavisaye kāmanavasena pavattito kāmāsavoyeva nāma. Sabbepi hi tebhūmakā dhammā kamanīyaṭṭhena kāmāti. Na cettha aniṭṭhappasaṅgo diṭṭhivippayuttalobhassa bhavāsavabhāvena visuṃ uddhaṭattā. Avassañcetamevaṃ viññātabbaṃ, itarathā rūpārūpabhavesu ucchedadiṭṭhisahagatassapi lobhassa bhavāsavabhāvo āpajjeyyāti. Kāmāsavādayo eva diṭṭhadhammikasamparāyikāsavabhāvena dvidhā vuttā.

1103. Idha pāḷiyāpi bhavāsavavinimuttalobhassa kāmāsavabhāvo na na sakkā yojetunti dassetuṃ **''kāmāsavaniddese cā''**tiādi vuttaṃ. ''Dhammacchando saddhā''ti keci.

1105. **Upādānakkhandhesveva pavattati** tabbinimuttassa dhammassa jīvaggahaṇavisayassa paramatthato abhāvā. **Rūpe… pe… viññāṇe vā pana na patiṭṭhāti** rūpādīnaṃ aviparītasabhāvamatte aṭṭhatvā sayaṃ samāropitassa tesu parikappanāmattasiddhassa kassaci ākārassa abhinivesanato. Tenevāha ''tato aññaṃ katvā''ti. **Tato** upādānakkhandhato. Vedanādayopi hi keci diṭṭhigatikā aniccāti passantīti. **Tato**ti vā sarīrasaṅkhātarūpakkhandhato. ''Aññaṃ jīvaṃ aññaṃ sarīra''nti hi vuttaṃ. **Hotī**ti bhavati sassataṃ attāti attho. **Añña**nti brahmaissarādito aññaṃ.

Arūpabhavo viya rūparāgappahānena rūpabhavo kāmarāgappahānena pattabbo. Rūpībrahmānañca pañcakāmaguṇiko rāgo pahīyati, na vimānādīsu rāgoti so akāmarāgoti katvā kāmāsavo na hotīti aṭṭhakathāyaṃ paṭikkhittaṃ. Ṭīkākārehi pana kāmāsavabhavāsavavinimuttalobhābhāvadassanena rūpībrahmānaṃ vimānādirāgassapi kāmacchandādibhāvato diṭṭhivippayuttarūpārūpabhavarāgavinimutto sabbo lobho kāmāsavoti dassito. Tattha yuttaṃ vicāretvā gahetabbaṃ. Siyā āsavasampayutto kāmarāgena bhavarāgena vā sahuppattiyaṃ, siyā āsavavippayutto tadaññarāgena sahuppattiyaṃ, ''catūsu diṭṭhigatā''tiādipāḷiyā abhāvadassanena kāmāsavabhavāsavavinimuttalobhābhāvaṃ dassetvā ''kāmāsavo''tiādipāḷidassanena diṭṭhirāgassa kāmāsavabhāvaṃ sādheti. **Pahātabbadassanattha**nti pahātabbatādassanatthaṃ. **Pahāne**ti pahānanimittaṃ.

1121. **Jātiyā**ti khattiyasabhāvādijātisampattiyā. **Gottenā**ti gotamagottādiukkaṭṭhagottena. **Kolaputtiyenā**ti mahākulabhāvena. **Vaṇṇapokkharatāyā**ti vaṇṇasampannasarīratāya. ''Pokkhara''nti hi sarīraṃ vuccatīti. **Mānaṃ jappetī**ti mānaṃ pavatteti karoti. Pavatto māno **pavattamāno. Puggalavisesa**nti seyyassa seyyotiādibhedaṃ puggalavisesaṃ. Seyyaṃ bhinditvā pavattamāno **seyyamāno. Tiṇṇa**nti seyyassa seyyādīnaṃ tiṇṇaṃ ''seyyohamasmī''tiādinā aññaṃ puggalaṃ anissāya vuttānaṃ. Seyyādivasena attano mananaṃ paggaho māno, tassa karaṇaṃ seyyohamasmītiādipavattiyevāti vuttaṃ **''seyyoti ādikiccakaraṇa''**nti.

1140. Sabbopi lobho abhijjhāsabhāvoti abhijjhā āsavadvayasabhāvā, kāmarāgo kāmāsavasabhāvo evāti **āsavadvayaekāsavabhāvo** abhijjhākāmarāgānaṃ viseso vutto. Na abhijjhā ca dhammā ṭhapetvā diṭṭhiṃ avijjañca noāsavasabhāvā. Abhijjhā ca āsavadvayasabhāvā eva, naabhijjhāsabhāvo ca lobho natthīti adhippāyena **''noāsavalobhassa sabbhāvo vicāretabbo''**ti āha. **Gaṇanāya hetuyā sattāti vutta**nti pañhāvārapāṭhaṃ sandhāya vuttaṃ. Tattha hi ''āsavo dhammo āsavassa dhammassa hetupaccayena paccayo. Āsavo dhammo noāsavassa dhammassa. Āsavo dhammo āsavassa ca noāsavassa ca. Noāsavo dhammo noāsavassa. Noāsavo dhammo āsavassa. Noāsavo dhammo āsavassa ca noāsavassa ca. Āsavo ca noāsavo ca dhammā noāsavassa hetupaccayena paccayo''ti (paṭṭhā. 3.3.16) imesaṃ vārānaṃ vasena ''gaṇanāya sattā''ti vuttaṃ. Tattha yadi noāsavasabhāvopi lobho siyā, diṭṭhisampayuttacittassa vasena ''āsavo ca noāsavo ca dhammā mohayathāvuttalobhā āsavassa dhammassa diṭṭhiyā hetupaccayena paccayo''ti sattamo, pāḷiyaṃ āgataṃ sattamaṃ aṭṭhamaṃ katvā ''āsavo ca noāsavo ca dhammā āsavassa ca noāsavassa ca dhammassa hetupaccayena paccayo''ti navamo pañho vucceyya, na pana vuttoti. Evaṃ diṭṭhisampayuttalobhassa noāsavabhāvābhāvaṃ dassetvā itarassapi taṃ dassetuṃ **''diṭṭhivippayutte cā''**tiādi vuttaṃ.

1162. Yathārūpe rūpappabandhe vattamāne puggalo gacchati tiṭṭhati nisīdatīti vuccati, tathā visadarūpassa uppādakaṃ cittaṃ **iriyāpathūpatthambhakaṃ**. Taṃ pana kusalato kiriyato ca pañcamajjhānacittaṃ abhiññāppattaṃ appattañca bhinditvā sattapaññāsa javanāni voṭṭhabbanañcāti **aṭṭhapaññāsavidhaṃ**. Sahajātadhammānaṃ akammaññabhāvakarattā thinamiddhasahagatacittaṃ visadāni rūpāni na samuṭṭhapeti na upatthambheti cāti vuttaṃ **''iriyāpathaṃ sandhāretuṃ asakkonta''**nti.

1163. Vipakkhepi bhāvato anekantikattā **rūpattāsādhakattaṃ**. **Garubhāvappatti** lahutāviraho daṭṭhabbo. Satipi aññesampi akusalādīnaṃ lahutāvirahe thinamiddhānaṃ ekantato lahutāpaṭipakkhattā kāraṇānurūpattā ca phalassa **''thinamiddhasamuṭṭhitarūpehī''**ti vuttaṃ. **Na jāgara…pe… santati**nti etena nāmakāye supanassa asiddhataṃ dasseti. **Middhassa phalattā**ti ettha middhaṃyeva niddākāraṇanti nāyaṃ niyamo icchito, niddākāraṇameva pana middhanti niyamo icchitoti daṭṭhabbo. Tathā hi khīṇāsavānaṃ niddāya middhato aññaṃ kāraṇaṃ karajakāyassa dubbalabhāvo aṭṭhakathāyaṃ dassitoti.

Chādanaṃ, avattharaṇaṃ vā onāho, so rūpasseva sabhāvoti parassa āsaṅkaṃ manasi katvā āha **''tena saha vuttā onāhapariyonāhā cā''**ti. Asaṅkocavasena visadā pavatti **vipphārikabhāvo. Āvaraṇabhāvo viyā**ti etena āvaraṇasabhāvattepi middhassa tabbidhuro anaññasādhāraṇattā onahanādibhāvoti dasseti. Sāmaññañhi pañcannampi kāmacchandādīnaṃ āvaraṇasabhāvoti āvaraṇabhāvasadisassa onahanādibhāvassa nāmakāye labbhamānassa gahitatāti etthādhippāyo.

Pānanti anuyogoti ca taṃkiriyāsādhikā cetanā adhippetāti surāpānassa surā…pe… yogassa ca akusalabhāvena upakkilesadubbalīkaraṇabhāvo yuttoti vutto. ‘‘Surāmerayassa ajjhoharaṇaṃ pānaṃ pamādaṭṭhānānuyogo cā’’ti **parassa adhippāyo. Nīvaraṇaṃ hutvā vā**tiādinā idaṃ dasseti ‘‘nīvaraṇasabhāvānaṃ nīvaraṇasampayuttabhāvadassanaparāya codanāya nīvaraṇanti katthaci adiṭṭhapayogassa asampayuttassa rūpassa yathālābhato gahaṇaṃ ñāyoyeva na hoti, siddhanīvaraṇabhāvasampayuttasabhāvānaṃyeva pana gahaṇanti taṃsabhāvā arūpadhammāyeva dassitā, na rūpanti thinaṃ viya middhampi arūpamevāti viññāyatī’’ti. **Ya**nti yena vacanena. **Asambhavavacanato**ti asambhavavacanabhāvato.

Tenāti tena rūpārammaṇassa chandarāgassa pahānavacanena. Rūpappahānato aññoti katvā rūpe chandarāgappahānaṃ **‘‘añño kāro’’**ti vuttaṃ. Yaṃ aṭṭhakathāyaṃ ‘‘aññathā’’ti vuttaṃ. **Ida**ntiādinā ‘‘taṃ pajahathā’’ti pāḷiyā na nippariyāyappahānaṃ adhippetanti dasseti. **Arūpasseva yujjatī**ti sududdasaṃ dūraṅgamādippavattakaṃ cittaṃ taṃsampayutto arūpadhammoyeva vibandhituṃ samatthoti dasseti. **Cetaso pariyuṭṭhāna**nti kusalacittassa gahaṇaṃ. Nīvaraṇāni hi uppajjamānāni uppajjituṃ appadānena kusalavāraṃ gaṇhantīti vuccanti. Gahaṇañcettha **pariyuṭṭhānaṃ** ‘‘corā magge pariyuṭṭhiṃsū’’tiādīsu viya.

1176. **Uddhaccaṃ kukkuccañca saha vutta**nti uddesapucchānigamane sandhāya vuttaṃ. Yaṃ pana aṭṭhakathāyaṃ uddhaccassa kukkuccena vinābhāvakāraṇaṃ vatvā ‘‘bhinditvā vutta’’nti vuttaṃ, taṃ ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’ti padassa niddese uddhaccakukkuccānaṃ visuṃ niddiṭṭhataṃ sandhāya vuttaṃ. Kāmacchandassa ukkaṭṭhanīvaraṇatā orambhāgiyabhāvo. So hi rūparāgārūparāgappakārakāmacchandaṃ upādāya tato tibbakiccatāya ‘‘ukkaṭṭhanīvaraṇa’’nti vuccati. Kāmacchandanīvaraṇantveva lobho vutto, na bhinditvā. Kāmacchandanīvaraṇassa ca anavasesato anāgāmimaggena pahāne vuccamāne catutthamaggavajjho lobho anīvaraṇasabhāvo āpajjatīti āha **‘‘yadi…pe… siyā’’**ti. **Nonīvaraṇo** rūparāgārūparāgappakāro lobhadhammo **nīvaraṇassa** avijjādikassa. **Ādi**-saddena ‘‘nonīvaraṇo dhammo nīvaraṇassa ca nonīvaraṇassa ca dhammassa. Nīvaraṇo ca nonīvaraṇo ca dhammā nīvaraṇassa dhammassa. Nīvaraṇo ca nonīvaraṇo ca dhammā nonīvaraṇassa dhammassa. Nīvaraṇo ca nonīvaraṇo ca dhammā nīvaraṇassa ca nonīvaraṇassa ca dhammassa hetupaccayena paccayo’’ti (paṭṭhā. 3.8.25) ime pañhe saṅgaṇhāti. **Cattārīti vuttaṃ** nīvaraṇapadamūlakānaṃ tiṇṇaṃ nonīvaraṇamūlakassa ekassa vasena. Nīvaraṇanonīvaraṇatadubhayamūlakānaṃ pana tiṇṇaṃ tiṇṇaṃ vasena **navāti vuttaṃ. Tasmā**ti yathādassitanayāya pāḷiyā abhāvā nonīvaraṇalobhābhāvā.

1219. **Tenevā**ti purimadiṭṭhiākāreneva uppajjamānena. Diṭṭhigatikehi vuccamānānaṃ ‘‘niccaṃ subha’’nti evamādivacanānaṃ, diṭṭhirahitehi vuccamānānaṃ gaganakusumādilokavohāravacanānañca vatthūni vācāvatthumattānīti āha **‘‘vācā…pe… vā’’**ti.

1221. **Cittena paraloke ṭhito**ti yasmiṃ loke nibbattivasena sayaṃ ṭhito, tato aññaṃ lokaṃ paralokoti cittena gahetvā ṭhito.

1236. **Na hi purimehī**tiādinā paṭhamamaggādīhi samugghāṭitaapāyagamanīyabhāvādikā eva rāgādayo dutiyamaggādīhi pahīyantīti dasseti.

1287. Upaṭṭhitepi duggatinimittādike na tathā tibbo lobho uppajjati, yathā sugatinimittādiketi āha **‘‘balavanikantivirahenā’’**ti.

1301. Ekasmiṃ cittuppāde uppannānaṃ viya ekasmiṃ santāne uppannānampi sahapavattipariyāyo atthīti pahānekaṭṭhena rāgaraṇena vicikicchuddhaccasahagatamohassa saraṇatā vuttā. Uddhaccavicikicchāhi yo moho sahajāto bhave, sopi rāgena saraṇo pahānekaṭṭhabhāvatoti. Lobhadosamohatadekaṭṭhakilesataṃsampayuttakkhandhataṃsamuṭṭhānakammabhedato sabbassapi akusalassa saṅgahaṇavasena pavatto saraṇapadaniddeso araṇavibhaṅgasuttenapi aññadatthu saṃsandatīti dassetuṃ **‘‘araṇavibhaṅgasutte’’**tiādimāha. Yaṃ pana aṭṭhakathāyaṃ sampayogappahānekaṭṭhabhāvadīpanena rāgādīnaṃ sabbesaṃ vā akusaladhammānaṃ saraṇabhāvadassanaṃ, taṃ pāḷiyā yathādassitadhammānaṃ aññamaññasaraṇabhāvadassanaparaṃ, tadaññadhammānaṃ saraṇabhāvapaṭisedhanaparanti **araṇavibhaṅga**suttavirodhoti daṭṭhabbaṃ. Suttantadesanāya vā pariyāyakathābhāvato nippariyāyato saraṇabhāvo viya araṇabhāvopi akusaladhammānaṃyevāti tathāpavattāya **aṭṭhakathāya** na koci suttavirodhoti daṭṭhabbaṃ.

Suttantikadukanikkhepakathāvaṇṇanā

1313. **Ahaṃ-saddena hetubhūtena yo attho**ti ettha **ahaṃ**-saddo atthoti adhippeto. Atthāvabodhanattho hi saddappayogo. Atthaparādhīno kevalo atthapadatthako, so padatthavipariyesakārinā pana iti-saddena parato payuttena saddapadatthako jāyati yathā gāvīti ayamāhāti go-saddaṃ āhāti viññāyati. Tena viññattivikārasahito saddo paññattīti dasseti. Tathā hi ‘‘buddhassa bhagavato vohāro lokiyasote paṭihaññatī’’tiādinā (kathā. 347) paññattiyā vacanabhāvaṃ sādhayati. **Aññathā**tiādinā paññattiyā asaddasabhāvatte dosamāha. **Adhivacanāditā siyā,** tathā ca adhivacanādīnaṃ adhivacanapathādito viseso na siyāti dukoyeva na sambhaveyyāti adhippāyo. Aṭṭhakathāyaṃ pana sakasantatipariyāpanne rūpādayo dhamme samūhato santānato ca ekattavasena gahetvā ahanti vohariyamānā upādāpaññatti saṅkhāyati voharīyatīti saṅkhāti adhippetā. Tathā sesesu yathāsambhavaṃ daṭṭhabbaṃ. Tenevāha **‘‘dattoti ettāvatā sattapaññattiṃ dassetvā aññampi upādāpaññattiṃ dassetu’’**ntiādi. **Padatthassā**ti ahaṃ-saddādipadābhidheyyassa, paramatthassa vā. Adhivacanaṃ saddoti adhippāyena **‘‘vadantenā’’**tiādi vuttaṃ. So hi attanā ñāpetabbamatthaṃ sayaṃ ñāto eva ñāpetīti aggahitasambandhassa na saddo atthappakāsanasamatthoti vuttaṃ **‘‘pubbe**

gahitasaññenā’’ti. **Visesena ñāyatī**ti **samaññā**ti **saṃ**-saddassa visesatthataṃ āha.

Karīyatīti idaṃ imassatthassa adhivacananti evaṃ nikkhipīyati. Nāmabhūtaṃ vacanameva taṃ taṃ atthaṃ niddhāretvā sahetukaṃ katvā vadati byañjayati cāti āha **‘‘nāmamicceva vuttaṃ hotī’’**ti. Tenevāha **‘‘na hi pathavī’’**tiādi. **Pathavīsaṅkhāta**nti pathavī-saddābhidheyyaṃ.

Ācariyāti aṭṭhakathāya saṃvaṇṇanakā ācariyā, na aṭṭhakathācariyāti adhippāyena vadati. **Mātikāya**nti mātikāvaṇṇanāyaṃ. **Tenā**ti mātikāvaṇṇanāvacanena. Imissā pāḷiyā aṭṭhakathāya ca atthadassanassa etassa yathāvuttassa ācariyavādassa virodho siyā, tameva virodhaṃ **‘‘na hī’’**tiādinā vivarati. Tattha adhivacanapathādibhāvena vuttānaṃ dhammānaṃ pakāsakassa sabhāvassa viññattivikārasahitasaddasseva vacanamattaṃ adhikāraṃ katvā pavattiādi yujjati, na asabhāvassāti adhippāyena **‘‘uppādavayakiccarahitassā’’**tiādi vuttaṃ. Tattha **aniddhāritasabhāvassā**ti paramatthato anupaladdhasabhāvassa.

Duvidhāti paññāpanapaññāpitabbabhedato duvidhā. **Yathāvuttappakārā**ti uppādavayakiccarahitātiādippakārā. **Aṭṭhakathāyaṃ** puggalapaññattivaṇṇanāyaṃ. Nanu ca tattha upanidhāpaññattiādayo aparāpi paññattiyo vuttā, atha kasmā **‘‘cha paññattiyova vuttā’’**ti vuttaṃ? Saccaṃ vuttā, tā pana vijjamānapaññattiādīsu chasu eva antogadhāti **‘‘aṭṭhakathāyaṃ vijjamānapaññattiādayo cha paññattiyova vuttā’’**ti vuttaṃ.

Tattha rūpādi viya avijjamānattā paññāpitabbattā ca avijjamānapaññatti, avijjamānassa ca sattarathādiatthassa paññāpanato avijjamānapaññattīti evaṃ avijjamānapaññattivacanena yathāvuttā duvidhāpi paññatti saṅgahitāti āha **‘‘avijjamāna…pe… vuttā’’**ti. **Itarehī**ti vijjamānapaññattiādīhi avasesehi pañcahi, rūpavedanādīnaṃ sattarathādīnañca atthānaṃ pakārehi ñāpanato taṃtaṃvācako saddoyeva visayabhedato vijjamānapaññattiādibhedā paññatti saṅkhādīhi dasahi padehi vuttāti ayaṃ purimo attho, so ca yathārutavaseneva pāḷiyā viññāyamānattā **‘‘pāḷianugato ujuko’’**ti ca vutto. **Yadi cā**tiādīsu sattādikā yathāvuttappakārā upādāpaññatti yadi avijjamānapaññatti, **sā atthīti na vattabbā**. Avijjamānā ca sā paññāpitabbato paññatti cāti tesaṃ ācariyānaṃ laddhīti adhippāyo. Idāni tassā laddhiyā vasena paññattipathāti vuttadhammānampi vijjamānapaññattibhāvāpatticodanena tattha dosaṃ dasseti **‘‘yathā cā’’**tiādinā. **Tato**ti yasmā avijjamānattā paññāpitabbattā ca sattarathādīnaṃ avijjamānapaññattibhāvo viya vijjamānattā paññāpitabbattā ca sabbesaṃ sabhāvadhammānaṃ vijjamānapaññattibhāvo āpajjati, tasmāti attho.

‘‘Athā’’tiādinā paññattipathaniddesato visiṭṭhassa paññattidhammaniddesassa sayameva kāraṇamāsaṅkati. **‘‘Nāpī’’**tiādinā tassa kāraṇassa asiddhataṃ dasseti. ‘‘Purisoti saṅkhā’’tiādīsu saṅkhādayopi nāmādīhi atthato avisiṭṭhā vuttāti āha **‘‘saṅkhādisaddānaṃ samānatthattā’’**ti. **Vacanaggahaṇaṃ** vacanuccāraṇaṃ. **Aññassā**ti nāmapaññattiṃ sandhāyāha. **Tesa**nti saṅketaggahaṇavacanaggahaṇānaṃ. Asamatthatā na sambhavatīti yojanā. Tameva asambhavaṃ **‘‘yadi hī’’**tiādinā vivarati. **Paññattiyā**ti nāmapaññattiyā. **Paññattipaññāpane**ti yāya nāmapaññattiyā upādāyapaññatti rūpādayo ca paññāpīyanti, yā ca sotadvāraviññāṇasantānānantaramuppannena gahitapubbasaṅketena manodvāraviññāṇasantānena gayhati, sā ayaṃ nāmāti tassā paññāpane asaṅkarato ṭhapane. Atha vā sotadvāraviññāṇasantānānantaramuppannena manodvāraviññāṇasantānena paññattiyā gāhāpane paricchindane. **Tassā aññā paññatti vattabbā siyā**ti tassā nāmapaññattiyā ñāpane saṅketaggahaṇavacanaggahaṇānaṃ sahakārīkāraṇabhūtā aññā nāmapaññatti atthīti vattabbā anuññātabbā siyā. **Tato atthavijānanameva na siyā**ti kevalāni saṅketaggahaṇavacanaggahaṇāni atthapaññāpane viya paññattiñāpanepi asamatthāni, paññatti ca ñātāyeva tesaṃ sahakārīkāraṇaṃ taṃjānanatthaṃ paññattianantaraparikappane ca anavatthānāpattīti atthādhigamassa sambhavo eva na bhaveyya.

Saṅketo rūpādīsu na kiñci hoti, bhūtādinimittaṃ bhāvanāvisesañca upādāya vohariyamānā kasiṇādipaññatti viya taṃ taṃ saṅketitabbaṃ saṅketakaraṇañca upādāya vohāramatto, tassa ca paññāpikā nāmapaññattīti yathāvuttadosāpattiṃ dassento **‘‘nāpi saṅketaggahaṇa’’**nti avoca. Nanu ca atthavijānanāsambhavacodaneneva saṅketaggahaṇābhavopi dassitoti? Saccametaṃ, saṅkete pana ācariyānaṃ matibhedo vijjati. Tattha ekapakkhiko ayaṃ dosoti dassanatthaṃ tassa visuṃ vacanaṃ vuccamānā rūpādayo dhammāvacanatthā paññāpitabbā ca, tadabhidhāyako saddo paññattīti. Ettāvatā sabbavohāro sijjhatīti adhippāyena **‘‘vacana…pe… janaṃ natthī’’**ti āha. **Paññattiyā vacanabhāvo siddho** paṭihananasotabbatādīpakattā tesaṃ pāṭhānanti adhippāyo. **Ādi**-saddena ‘‘atthi keci buddhassa bhagavato vohāraṃ suṇanti, niruttipaṭisambhidā paccuppannārammaṇā’’ti evamādiṃ saṅgaṇhāti. **Tasmā**ti yasmā ‘‘paññattidhammā’’ti padassa yathāvuttapaññattiyo atthoti etasmiṃ pakkhe mātikāvaṇṇanāya virodho, **aṭṭhakathāyaṃ** avuttatā, imissā pāḷiyā ananugamo, sabbe dhammā paññattīti niddisitabbatā, paññattipathapadassa navattabbatā, anavatthānāpattito atthavijānanāsambhavoti aneke dosā, viññattivikārasahitassa pana saddassa paññattibhāve yathāvuttadosābhāvo anekesaṃ pāṭhappadesānañca anulomanaṃ, tasmā. Tattha yuttaṃ gahetabbanti adhippāyenāha **‘‘pāḷi…pe… tabbo’’**ti.

Yadi sattātiādinā saddassa paññattibhāve aṭṭhakathāya virodhamāha. Evaṃ paññattibhāve yadi saddassa paññattibhāvo, tassa paramatthato vijjamānattā rūpādiatthassa ca paññāpanato vijjamānapaññattibhāvo eva siyā, na avijjamānapaññattibhāvo. Na hi te sattādayo paññattīti. Evañca avijjamānapaññattiyā abhāvo eva siyā. Vuttā ca **aṭṭhakathāyaṃ** (pa. pa. aṭṭha. 1 mātikāvaṇṇanā) ‘‘avijjamānapaññattī’’ti. Itaro visayassa avijjamānattā tassa avijjamānapaññattibhāvoti yathāvuttavirodhābhāvaṃ dassento **‘‘avijjamānāna’’**ntiādimāha. Idāni sattādivisayassa kenacipi pariyāyena atthitāya abhāvadassanena tabbisayāya paññattiyā avijjamānapaññattibhāvaṃyeva vavatthapeti **‘‘ayañca vādo’’**ti. Vijjamānā eva sattādayo rūpādisabhāvābhāvavasena ‘‘avijjamānā’’ti vuccanti, na sabbathā abhāvato. Tathā hi tathā tathā paññāpiyamānabhāvena viññāyantīti yathāvuttarūpo vādo ‘‘rūpaṃ atthīti? Hevatthi heva natthīti. Sevatthi seva natthīti. Na hevaṃ vattabbe. Sevatthi seva natthīti. Āmantā. Atthaṭṭho natthaṭṭho’’ti (kathā. 306) evaṃ pavattāya **hevatthikathāya**. Tattha hi rūpādayo dhammā rūpādisabhāvena atthi, vedanādisabhāvena natthi, tasmā sabbamevidaṃ evaṃ atthi evaṃ natthīti evaṃladdhike sandhāya ‘‘rūpaṃ atthī’’ti pucchā sakavādissa. ‘‘Hevatthi heva natthī’’ti vissajjanaṃ paravādissa. Atha naṃ sakavādī yadi rūpameva evaṃ atthi evaṃ natthīti laddhi, evaṃ sante so eva atthi so eva natthi nāmāti pucchanto ‘‘sevatthī’’ti āha. Itaro teneva sabhāvena atthitaṃ, teneva natthitaṃ sandhāya paṭikkhipati. Dutiyaṃ puṭṭho sakabhāvena atthitaṃ, parabhāvena natthitaṃ sandhāya paṭijānāti. Tato sakavādī ‘‘atthaṭṭho natthaṭṭho’’tiādinā atthitā vā natthitā vā aññamaññaviruddhā ekasmiṃ dhamme vinā kālabhedena asambhavattāti kiṃ ekattaṃ āpajjatīti dassento paravādiṃ niggaṇhātīti. **Paṭisiddho**ti ca ‘‘rūpaṃ ‘rūpa’nti hevatthi, rūpaṃ ‘vedanā’ti heva natthī’’tiādinā (kathā. 306) vuttāya rūpavedanāsaññāsaṅkhāraviññāṇānaṃ sakabhāvena atthitāya parabhāvena natthitāya ca paṭisedhanena sattādīnampi tathābhāvo paṭisedhito hotīti katvā vuttaṃ.

Rūpādayo na hontīti rūpādisabhāvā na honti. **Tathā tathā**ti samūhasantānādivasena. **Vicittasaññā** parikappavasena uppajjati. Yadi sattarathādisaññāvalambito vacanattho vijjamāno na hoti, nanu sattarathādiabhilāpā anariyavohārā jāyantīti āha **‘‘na ca te abhilāpā’’**tiādi. Attano vasena kiñci ahontaṃ paññāpakassa vacanasseva vasena paññāpitabbattā **paññattivohāraṃ labhati. Iminā va adhippāyenā**tiādi ‘‘sayaṃ avijjamāno’’tiādinā vuttamevatthaṃ sandhāyāha. **Ta**nti sattādiggahaṇaṃ. ‘‘Brahmavihāracatukkaṃ sattapaññattiṃ ārabbha pavattattā navattabbārammaṇaṃ nāma hotī’’tiādinā **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 1421) tattha tattha **na vattabbanti vuttaṃ**. Yadi parittādibhāvena na vattabbaṃ, kathaṃ avijjamānassa sattādikassa paccayabhāvoti āha **‘‘khandhasamūhasantāna’’**ntiādi. **Ta**nti khandhasamūhasantānaṃ. **Tadupādānabhūta**nti puggaloti gahaṇapaññattīnaṃ kāraṇabhūtaṃ. Yadi puggalasaññāya sevamānassa kusalādiuppatti hoti, kathaṃ puggaladassanaṃ micchādassananti paṭisiddhanti āha **‘‘yasmā panā’’**tiādi. **Pathavīdhātu upalabbhatī**ti puggalābhāve vipakkhavasena nidassanamāha. Idañhettha anumānaṃ. **Na rūpādayo vivecetvā puggalo upalabbhati** tesaṃ aggahaṇe tathārūpāya buddhiyā abhāvato sevanādayo viyāti. Puggalo upalabbhati sacchikaṭṭhaparamatthena yo chaviññāṇaviññeyyoti saṃsarati muccati cāti evaṃ diṭṭhiyā parikappitapuggalova paṭisedhito, na vohārapuggaloti dassento **‘‘paṭise...pe... diṭṭhī’’**ti āha.

Gāthāya pañcasu khandhesu rūpaṃ vedanā saññā cetanā viññāṇanti etesu kaṃ nāma dhammaṃ sattoti jānāsi nu, etesu ekampi sattoti gaṇhituṃ nārahatīti dasseti. Atha etehi añño eko satto atthīti paccesi. Evampi māra diṭṭhigataṃ nu te. Nu-saddo diṭṭhigatameveti avadhāraṇattho. Kasmā? Yasmā **suddhasaṅkhārapuñjoyaṃ**. Tamevatthaṃ vivarati **‘‘nayidha sattūpalabbhatī’’**ti. Yasmā paccakkhato vā anumānato vā anupaladdhito natthi ettha koci satto nāmāti adhippāyo. Yadi satto natthi, kathaṃ satto saṃsāramāpādītiādi nīyatīti. Kimettha netabbaṃ, sattoti vohārasatto adhippeto, yasmā satta-saddo vohāre pavattatīti. Dutiyagāthāya sambandhaṃ dassento **‘‘satto panā’’**tiādimāha. **Aṅgasambhārā**ti aṅgasambhārato akkhacakkaīsādiaṅgasambhāramupādāyāti attho. **Satto**ti vohāro.

Avijjamānassāti accantaṃ avijjamānassa sasavisāṇādikassa. Yadi accantaṃ avijjamānaṃ, kathaṃ taṃ gayhatīti āha **‘‘parikappita’’**nti. **Lokasaññātaṃ** ghaṭādi. Ettha pana yathā attānaṃ ārabbha uppajjamānakadhammānaṃ taṃsantatipatitānañca kilesupatāpābhāvena assatthabhāvapaccayatāya uppādādirahitampi nibbānaṃ ‘‘assāsanakarasa’’nti vuccati, evaṃ attānaṃ ārabbha pavattanakadhammavasena uppādādirahitāpi paññatti pavattāti vuttā. Hetuattho vā antonītoti pavattitā vohāritāti attho daṭṭhabbo. Tathā nāmapaññatti paññapetabbamatthaṃ gahitāyeva paññāpeti, viññatti viya adhippāyaṃ viññāpetīti sā gahetabbābhāvato vuccamānatthadvārena vuccamānāti vuttā. Paññāpitabbapaññattiyā pana vuccamānabhāve vattabbameva natthi. Tathā pakārato ñāpanabhāvena ñāpetabbañāpananti katvā gahetabbattāyeva ca tassā aniddhāritasabhāvatā paṭikkhittā daṭṭhabbā. Na hi sabhāvadhammānaṃ kakkhaḷaphusanādi sarūpato saddena vacanīyabhāvaṃ bhajati, apica kho nesaṃ kāladesādibhedabhinnānaṃ vinivattaaññajātiyako sajātiyasādhāraṇo pubbasaṅketānurūpaṃ ajjhāropasiddho sāmaññākāro vacanīyo. Tatthāpi na vinā kenaci pavattinimittena saddo pavattatīti tassa pavattinimittabhūto lokasaṅketasiddho taṃtaṃvacanatthaniyato sāmaññākāraviseso nāma paññattīti pubbācariyā. So hi tasmiṃ tasmiṃ atthe saddaṃ nāmeti, tassa tassa vā atthassa nāmasaññaṃ karotīti nāmaṃ, pakārehi ñāpanato paññatti cāti.

Kassa pana so ākāravisesoti? Paññāpetabbatthassāti veditabbaṃ. Anekākārā hi atthāti. Evañca katvā tassā paññattiyā gahetabbatāvacanañca samatthitaṃ bhavati, avassañca etamevaṃ sampaṭicchitabbaṃ. Aññathā vacanavacanīyabhedānaṃ saṅkaro siyā, sabbopi attho sabbassa saddassa vacanīyo, sabbo ca saddo sabbassa atthassa vācakoti na cettha saṅketaggahaṇeneva tesaṃ pavattāti sakkā vattuṃ vavatthitesu eva tesu saṅketaggahaṇassa pavattito.

Apare pana ‘‘yathā dhūmato aggianumāne na kevalena dhūmeneva aggi viññāyati, dhūmassa pana agginā avinābhāvasaṅkhāto sambandho viññāyamāno dhūmena aggi viññāyati, evaṃ saddena atthavijānane na kevalena saddena tadattho viññāyati. Taṃtaṃsaddassa pana tena tena atthena avinābhāvasaṅkhāto sambandho viññāyamāno tena tena saddena atthaṃ ñāpetīti veditabbaṃ. Aññathā aggahitasambandhenapi saddasavanamattena tadattho viññāyeyyāti. Yo yamettha yathāvuttarūpo sambandho, so tassa tassa atthassa saññāpanabhāvena nāmanti paramatthato abhāvā lokasaṅketavasena lokasaṅketoti vā siddho ñātoti lokasaṅketasiddhoti, saddena pakāsiyamānānaṃ atthappakārānaṃ adhigamahetutāya pakārato ñāpanato paññattīti ca vutto’’ti vaṇṇayanti.

Saṅkhatāsaṅkhatavinimuttassapi ñeyyavisesassa abhāve ghaṭādisaddābhidheyyā viya pathavīphassādisaddavacanīyopi na labbhatiyevāti sabbavohāralopo siyā. Yasmā ca rūpārūpadhammā pabandhasaṅkhātataṃtaṃvisesākāravaseneva pavattanti, na kevalā, tasmā tesaṃ te saṇṭhānasamūhaavatthāvisesākārā yadipi paramatthato kiñci na honti, paramatthato pana vijjamānānaṃ rūpādīnaṃ upādānānaṃ vasena vijjamānabhāvaṃ labhitvā taṃtaṃgahaṇānurūpaṃ taṃtaṃabhilāpādhikaraṇaṃ bhavati. Upādāyapaññatti hi upādānato yathā aññā anaññāti ca na vattabbā, evaṃ sabbathā atthi natthīti ca na vattabbā. Tayopi hi ete santāyevāti evaṃ tāva mātikāvaṇṇanāya na koci virodho. Saṅkhāyati saṃkathīyatīti saṅkhāti ayamattho kathetabbabhāvena vacanattheyeva niruḷho, na vacanasminti vacanapakkhassa ujukatā sambhavati. Vacanapakkhoyeva pāḷianugato, na paramparāgato yathāvutto atthoti kuto panetaṃ labbhā. Na hi anīto attho pāḷiananugato, nāpi sabbā pāḷinītatthā evāti yathāvuttā duvidhā paññattiyo aṭṭhakathāyaṃ chahi paññattīhi yathāsambhavaṃ vuttāyevāti siddhametaṃ atthīti na vattabbāti.

Yadi paramatthato atthitāpaṭisedho, iṭṭhametaṃ. Atha vohārato, sattarathaghaṭādīhi sattarathādivacanappayogoyeva na sambhaveyyāti. Na hi vacanīyarahito vacanappayogo atthīti. Paramatthadhammānaṃ asabhāvadhammabhūtāya paññattiyā vibhāgadassanatthā adhivacanādidukattayadesanāti na paramatthadhammānaṃ rūpādīnaṃ paññattibhāvāpattīti. Na ca paññattipathapaññattidhammaniddesānaṃ avisesavacanaṃ yuttaṃ, saddasseva pana paññattibhāve siyā kāci tesaṃ visesamattā. Paññāpitabbassa aparamatthasabhāvasseva paññattibhāvo adhippetoti na sabbo paññattipatho paññattisaddena vutto, paññatti ca paññāpetabbabhāvena vuttāti paññattipathapadaṃ vattabbameva. Evañcetaṃ icchitabbaṃ. Itarathā saddassa ca paññāpitabbatāya paññattipathabhāvoti paññattipadaṃ na vattabbaṃ siyāti ca sakkā vattuṃ, nikkhepakaṇḍe vibhattāyeva paññatti ''puriso māgaṇḍiyo''ti etthāpi dassitāti na na sakkā vattuṃ. Tathāpi hi yathāvuttaupādāyapaññattināmapaññattīnaṃ sabhāvasambhavatoti saṅkhādisaddānaṃ samānatthatāpi tesaṃ matimattameva, viññatti viya adhippāyaṃ viññāpentā sayaṃ ñātāyeva nāmapaññatti paññāpetabbamatthaṃ paññāpeti gahitasarūpatāya padīpo viya rūpagatavidhaṃsaneti na paññattiantaraparikappanena payojanaṃ atthi paññāpetabbatthapaññāpane, nāmapaññattipaññāpane pana upādānabhedabhinnā upādāyapaññatti viya taṃtaṃvacanavacanatthabhedabhinnā nāmapaññattīti aññā paññatti icchitā eva. Na ca anavatthānadoso taṃtaṃvacanassa tadatthavibhāvane sahakārīkāraṇabhāvena paṭiniyatasarūpattā. Etena saṅketaggahaṇābhāvopi paṭisiddho daṭṭhabbo, tathā nāmapaññattiyā payojanābhāvo. Dassitappayojanā hi sā pubbeti.

''Vohāro lokiyasote paṭihaññatī''tiādīsu sotabbassa saddassa vasena tabbisayabhūtā vohārādayo paṭihananasotabbatāpariyāyena vuttāti daṭṭhabbā. Saddoyeva vā tattha vohārādisahacāritāya tathā vutto. Na hi sakkā sabbattha ekarasā desanā pavattīti vattuṃ. Tathā hi katthaci sukhā dukkhā, sukhāpi vedanā dukkhāti vuccanti, dukkhā sukhā, dukkhāpi sukhāti, evaṃ yathāvuttā duvidhāpi paññatti adhivacanādipāṭhassa atthabhāvena aṭṭhakathāyaṃ vuttāyevāti. Ayaṃ saṅkhatāsaṅkhatavinimuttaṃ ñeyyavisesaṃ icchantānaṃ vasena vinicchayo.

1316. Satipi paresaṃ sāmaññādināmakārakānaṃ nāmakaraṇabhāve parānapekkhatāya tato ativiya yutto idha nāmakaraṇasabhāvo ukkaṃsaparicchedena nāmakaraṇatthoti adhippetoti dassetuṃ **''aññaṃ anapekkhitvā''**tiādimāha. **Nāmakaraṇasabhāvatā na hoti** asabhāvikatāya kadācideva pavattito cāti adhippāyo. **Sabhāvasiddhattā**ti vedanādīnaṃ vedanādināmakaraṇadhammataṃ āha. Yadi vedanādīnaṃ kenaci akataṃ sakanāmaṃ ādāyayeva pavattanato opapātikanāmānaṃ nāmakaraṇaṭṭhena nāmabhāvo, evaṃ sati pathavīādīnampi nāmabhāvo āpajjati, aññathā pathavīādinidassanameva na siyāti anuyogaṃ manasi katvā āha **''pathavīādinidassanenā''**tiādi. Ekadesasāmaññena hi yathādhippetena upamā hoti, na sabbasāmaññenāti. Evampi yadi sabhāvasiddhanāmattā vedanādayo nāmaṃ, pathavīādīnampi anivattanīyo nāmabhāvoti āha **''niruḷhattā''**tiādi. Tena yaṃnimittaṃ vedanādīsu nāmasaddappavatti, satipi tadaññesaṃ taṃnimittayoge go-saddo viya kukkuṭādisattapiṇḍe niruḷhato vedanādīsu nāma-saddo pavattoti dasseti. Tathā hi anekesu suttapadesesu tesaṃyeva nāmavohāro dissati. **Nāmatānāpatti vuttā** kesakumbhādināmantarāpajjanato. Etamevatthaṃ nidassanabhāvena **''na hī''**tiādinā vivarati. Yadipi samūhādighanavinibbhogābhāvato vedanādiarūpadhammesupi piṇḍākārena gahaṇaṃ pavattati, taṃ pana yebhuyyena atthātiparikappamukhena ekadhammavaseneva, na samūhavasenāti vuttaṃ **''aññena...pe... natthī''**ti.

Pakāsakapakāsitabbabhāvo visayivisayabhāvo eva. **Adhivacanasamphasso** manosamphasso. So nāmamantarena gahetuṃ asakkuṇeyyatāya pākaṭoti nidassanabhāvena vutto. ''Adhivacanasamphasso viyā''ti vacanena manosamphassatappakārānameva nāmabhāvo siyā, na paṭighasamphassatappakārānanti āsaṅkāya nivattanatthaṃ **''paṭighasamphassopī''**tiādimāha. Tattha pañcaviññāṇasahagato phasso paṭighasamphasso. **Pi**-saddo sambhāvane. Idaṃ vuttaṃ hoti – visayīvisayasaṅghaṭṭanasamuppattiyā aññaphassato oḷārikopi paṭighasamphasso na rūpadhammā viya vibhūtākāro, tato nāmāyattagahaṇiyabhāvo nāmassevāti. **Arūpatāya vā**tiādinā sāmaññato visesato ca paṭighasamphassassa upacāravasena nāmabhāvamāha. **Pacchimapurimānan**ti ''nāmañca rūpañcā''ti imaṃ anupubbiṃ sandhāya vuttaṃ. **Satipi rūpassā**tiādinā nāmavohārahetuṃ anaññasādhāraṇaṃ nibbānassa adhipatipaccayabhāvaṃ eva vibhāveti, yato ariyānaṃ aññavisayavinissaṭaṃ ninnapoṇapabbhārabhāvena asaṅkhatadhātuyaṃ eva cittaṃ pavattatīti.

1318. Vaṭṭasmiṃ ādīnavapaṭicchādanato tadassādanābhinandanato ca vaṭṭassa mūlaṃ padhānakāraṇanti **vaṭṭamūlaṃ**.

1320. **Ekekasmiṃ** rūpādike yathābhiniviṭṭhe vatthusmiṃ ahaṃmānādhāranimittataṃ kusalākusalatabbipākalokādhāratañca samāropetvā **pavattaggahaṇaviseso**. Yā kāci diṭṭhi nivisamānā dhammasabhāvaṃ aticcaparāmasanākāreneva nivisatīti vuttaṃ **''parāmasantīti attho''**ti.

1332. Cetanāppadhāno saṅkhārakkhandhoti katvā **''yāya cetanāyā''**tiādi vuttaṃ.

1333. **Dunnāmaṃ** gārayhanāmaṃ. **Anupasaṅkamantassā**tiādinā sevanabhajanānaṃ visesamāha.

1336. Āpattiāpattivuṭṭhānaparicchedajānanūpāyadassanaṃ saha vatthunā saha kammavācāyādivacananti imamatthaṃ dassento **''vatthuvītikkamato''**tiādimāha. ''Āpattikusalatā āpattivuṭṭhānakusalatā''ti (dha. sa. dukamātikā 119) hi vuttanti. Kāraṇajānanena phalaṃ suṭṭhu ñātaṃ hotīti taṃ dassetuṃ **''āpattiyā vā''**tiādimāha.

1342. **Tassā**ti manasikārakusalatāya.

1344. **Anuppajjamānāneva** anuppajjantāneva.

1348. **Akaraṇena** anādaravasenāti adhippāyo.

1350. **Pheggurukkhassa** sigguādikassa.

1352. **Cakkhundriyāsaṃvarassā**ti cakkhundriyāsaṃvaraṇassa. **Asaṃvutacakkhundriyasseva hetū**ti cakkhudvārikassa abhijjhādianvāssavanassa taṃdvārikaviññāṇassa viya cakkhundriyaṃ padhānakāraṇaṃ. Sati hi asaṃvutatte cakkhundriyassa te te anvāssavantīti asaṃvariyamānacakkhundriyahetuko so asaṃvaro tathāvuttoti aṭṭhakathāya adhippāyaṃ dasseti. Idāni yathāvutte adhippāye ṭhatvā **''yatvādhikaraṇanti hī''**tiādinā pāḷiyā yojanaṃ dasseti. **Kassa cā**ti pakāraṃ pucchati, kathaṃvidhassa kathaṃsaṇṭhitassāti attho. Na hi sarūpe vutte puna sarūpapucchāya payojanaṃ atthi. **Anvāssavanti** abhijjhādayo. **Tadupalakkhita**nti anvāssavūpalakkhitaṃ cakkhundriyaṃ asaṃvutanti yojanā.

Yathāsambhavanti dussīlyāsaṃvaro manodvāravasena, sesāsaṃvaro chadvāravasena yojetabbo. Muṭṭhassaccādīnaṃ satipaṭipakkhākusaladhammādibhāvato siyā pañcadvāre uppatti, na tveva kāyikavācasikavītikkamabhūtassa dussīlyassa tattha uppatti pañcadvārikajavanānaṃ aviññattijanakattāti tameva yathāsambhavaṃ **''na hi pañcadvāre''**tiādinā vivarati.

Yathā kinti yena pakārena javane uppajjamāno asaṃvaro ''cakkhundriye asaṃvaro''ti vuccati, taṃ nidassanaṃ kinti attho. Tatthāyaṃ pavattikkamo – pañcadvāre rūpādiārammaṇe āpāthagate niyamitādivasena kusalākusalajavane uppajjitvā bhavaṅgaṃ otiṇṇe manodvārikajavanaṃ taṃyevārammaṇaṃ katvā bhavaṅgaṃ otarati, puna tasmiṃyeva dvāre ''itthipuriso''tiādinā vavatthapetvā javanaṃ bhavaṅgaṃ otarati. Puna vāre pasādarajjanādivasena javanaṃ javati. Puna yadi taṃ ārammaṇaṃ āpāthaṃ āgacchati, taṃsadisameva pañcadvārādīsu javanaṃ tadā uppajjamānakaṃ sandhāya ''evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi agutta''ntiādi vuttaṃ. Ayaṃ pana ukkaṭṭhanayo paricitārammaṇaṃ sandhāya vutto, aparicite antarantarā pañcadvāre uppajjitvā tadanurūpaṃ manodvārepi uppajjatīti. Dvārabhavaṅgādīnaṃ javanena sambandho ekasantatipariyāpannato daṭṭhabbo.

Sati dvārabhavaṅgādiketi paccayabhāvena purimanipphannaṃ javanakāle asantampi bhavaṅgādi cakkhādi viya phalanipphattiyā santaññeva nāmāti vuttaṃ. Na hi dharamānaṃyeva santanti vuccatīti. **Bāhiraṃ viya katvā**ti paramatthato javanassa bāhirabhāve itarassa ca abbhantarabhāve asatipi ''pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha''ntiādivacanato (a. ni. 1.49) āgantukabhūtassa kadāci kadāci uppajjamānassa javanassa bāhirabhāvo tabbidhurasabhāvassa itarassa abbhantarabhāvo pariyāyato vuttoti dasseti. **Asaṃvarahetubhāvāpattito**ti dvārādīnaṃ asaṃvarahetubhāvāpajjanassa pākaṭabhāvaṃ sandhāyāha. Uppanne hi asaṃvare dvārādīnaṃ tassa hetubhāvo paññāyatīti. **Dvārabhavaṅgādimūsana**nti dvārabhavaṅgādīsu mūsanaṃ. Yasmiñhi dvāre asaṃvaro uppajjati, so tattha dvārādīnaṃ saṃvarūpanissayabhāvaṃ upacchindantoyeva pavattatīti. Tenevāha **''kusalabhaṇḍavināsana''**nti.

Ettha ca ''cakkhunā rūpaṃ disvā''tiādipāḷiyaṃ saṃvaro, saṃvaritabbaṃ, saṃvaraṇupāyo, yato ca so saṃvaro, yattha ca so saṃvaroti imaṃ pabhedaṃ dassetvā yojetabbā. Kathaṃ? ''Rakkhati…pe… saṃvaraṃ āpajjatī''ti etena **saṃvaro** vutto. Satiṃ paccuṭṭhapetīti ayañhettha atthoti. Cakkhādi **saṃvaritabbaṃ**. Na nimittaggāhī hoti nānubyañjanaggāhīti **saṃvaraṇupāyo**. ''Yatvādhikaraṇa''ntiādinā **saṃvaraṇāvadhi**. Rūpādayo **saṃvaravisayo**ti. Kiñca paṭisaṅkhābhāvanābalasaṅgahitabhāvena duvidhopi indriyasaṃvaro? Tattha purimena visayesu ādīnavadassanaṃ, itarena ādīnavappahānaṃ. Tathā purimena pariyuṭṭhānappahānaṃ, itarena anusayappahānaṃ. Tathā purimo lokiyamaggasaṅgahito, dutiyo lokuttaramaggasaṅgahitoti ayampi viseso veditabbo.

1353. **Davatthādiabhilāso**ti davo eva attho payojananti davattho, so ādi yesaṃ te davatthādayo. Tesu, tesaṃ vā abhilāso, davo vā attho etassāti davattho, tadādiko davatthādi, ko pana soti āha **''abhilāso''**ti. **Āhāraparibhoge asantussanā**ti āhāraparibhoge atitti. Bahuno uḷārassa ca patthanāvasena pavattā bhiyyokamyatā asantussanāti evamettha attho yujjati.

1355. Majjanākārena pavatti mānassevāti katvā **''mānova mānamado''**ti vuttaṃ. Tathā hi jātimadādayo ''māno maññanā''tiādinā mānabhāveneva vibhattāti. **Khudā** nāma kammajatejo. Taṃ pana abhutte bhutte ca uppajjatīti yaṃ tattha āmāsayasaṅkhātassa sarīradesassa pīḷanato vihiṃsāsaddavacanīyaṃ, tadeva dassetabbaṃ, itarañca nivattetabbanti abhuttapaccayā uppajjanakattena khudā visesitāti āha **''khudāya visesana''**nti. Ye pana ''kammajatejapaccayā dukkhā vedanā khudā''ti vadanti, tesaṃ abhuttapaccayā uppajjanakāti visesanameva na yujjati. Satipi tasmiṃ bhūtatthakathane vihiṃsūparatipurāṇavedanāpaṭihananānaṃ visesābhāvo āpajjatīti purimoyevettha attho. **Etāsaṃ ko viseso**ti abhuttapaccayā uppajjanakavedanā, bhuttapaccayā na uppajjanakavedanāti dvepi cetā vedanā yāvatā anāgatāyevāti adhippāyo. Satipi anāgatatte purimā uppannasadisī, itarā pana ataṃsadisī accantaṃ anuppannāvāti ayamettha viseso. Teneva **''yathāpavattā''**ti purimāyaṃ vuttaṃ, itarattha ca **''appavattā''**ti. Atha vā abhuttapaccayā uppajjanakavedanā pubbe katakammassa vipākattā **purāṇavedanā** nāma. Appaccavekkhaṇādiayuttaparibhogapaccayā paccavekkhaṇādiyuttaparibhogato āyatiṃ na uppajjissatīti bhuttapaccayā na uppajjanakavedanā **navavedanā** nāma. **Vihiṃsānimittatā** vihiṃsānibbattatā.

Yāpenti etenāti yāpanāti vuttassa sarīrayāpanakāraṇassa jīvitindriyassapiyāpanakāraṇanti imassa visesassadassanatthaṃ ''jīvitindriyayāpanatthāyā''ti vatvā na kevalaṃ jīvitindriyasseva yāpanakāraṇamāhāro, atha kho ṭhānādipavattiākāravisesayuttassa sakalasarīrassapi yāpanakāraṇanti taṃdīpanatthaṃ yātrāti vacananti yāpanā me bhavissatīti avisesena vuttanti dassento **''catunnaṃ iriyāpathānaṃ avicchedasaṅkhātā yāpanā yātrā''**ti āha.

Aṭṭhānayojanaaparibhogadupparibhogādivasena saddhādeyyassa vināsanaṃ **saddhādeyyavinipātanaṃ. Yenā**ti gaṇabhojanalakkhaṇappattassa thūpīkatādikassa vā paṭiggahaṇena. Sāvajjaṃ sanindaṃ paribhogaṃ karotīti vā attho.

Iriyā…pe… vuttanti sukhaṃ pavattamānehi iriyāpathehi tesaṃ tathāpavattiyā kāraṇanti gahitattā viditattā yathāvuttabhuñjanapivanāni pubbakālakiriyābhāvena vuccamānāni iriyāpathakattukāni viya vuttānīti attho. Yathā hi ''paññāya cassa disvā āsavā parikkhīṇā hontī''ti (ma. ni. 1.271; 2.182) dassanassa khayahetutā, ''ghataṃ pivitvā balaṃ bhavati, sīhaṃ disvā bhayaṃ bhavatī''ti ca pānadassanānaṃ balabhayahetutā vuccati, evaṃ bhuñjanapivanānaṃ iriyāpathasukhappavattihetubhāvo vuttoti evamettha attho daṭṭhabbo. Sulabhānavajjabhāvo viya appabhāvopi paccayānaṃ paramasallekhavuttīnaṃ sukhavihārāya pariyattoti cīvarasenāsanānaṃ appabhāvukkaṃsānujānanavasena pavattāhi anantaragāthāhi idhāpi dhammasenāpatinā sukhavihārāya pariyatto appabhāvukkaṃso anuññātoti viññāyatīti **''punapī''**tiādinā ''bhutvānā''ti pāṭhaṃ samatthayati.

1368. **Satiādidhammā**ti satipaññāsamādhivīriyasammāvācādidhammā, ye chahi dukehi pariggahitā.

1373. **Paṭivijjhitabbehi paṭivedho vutto**. Visayenapi hi visayī vuccati sahacarabhāvato. Yathā –

> ''Uppādetvāna saṃvegaṃ, dukkhenassa ca hetunā;
> Vaḍḍhayitvā sammasitvā, muttiyā maggamabravī''ti

''Saccapariyosāne''ti ca.

Yathā dukkhādīnaṃ pariññādivasena pavattamānaṃ paṭivedhañāṇaṃ asammohato te avilometvā avirodhetvā pavattati nāma, evaṃ tadupanissayabhāvaṃ vipassanāñāṇampi yathābalaṃ te avilometvā pavattatīti **catunnaṃ saccānaṃ anulomanti vutta**nti dutiyo atthavikappo vutto. Ettha ca ''catunnaṃ saccāna''nti padaṃ vinā upacārena vuttaṃ, purimasmiṃ upacārenāti daṭṭhabbaṃ. Sammādiṭṭhippadhānattā vā sesamaggaṅgānaṃ maggasaccekadesassa paṭivedhassa anulomaṃ samudāyānulomaṃ vuttaṃ, catusaccekadesassa maggassa vā.

1380. **Khayasamaye**ti khayasamūhe. ''Kilesānaṃ khayavasena pavattadhammapuñje''ti ca vadanti.

1381. Aparibandhabhāvena nirāsaṅkā, ārammaṇe abhiratibhāvena ca pavatti adhimuccanaṭṭhoti āha **''ani…pe… ttanaṭṭhenā''**ti.

1382. Ariyamaggappavattiyā uttarakālaṃ pavattamānaṃ phalañāṇaṃ taṃtaṃmaggavajjhakilesānaṃ khayapariyosāne pavattattā ''khīṇante ñāṇa''nti vuttaṃ. Yasmā pana taṃ maggānantaraṃ uppajjati, tasmā maggena ṭhānaso khīṇesu kilesesu tesaṃ khīṇabhāvānantaraṃ pavattamānaṃ khīṇabhāvānaṃ paṭhamakāle pavattantipi vuccatīti dutiyo vikappo vutto.

Dukanikkhepakathāvaṇṇanā niṭṭhitā.

Nikkhepakaṇḍavaṇṇanā niṭṭhitā.

4. Aṭṭhakathākaṇḍaṃ

Tikaatthuddhāravaṇṇanā

1384. **Nayagamana**nti nīyati, neti, nīyanti vā etenāti nayo, gammati etenāti gamanaṃ, nayova, nayassa vā gamanaṃ nayagamanaṃ. Gati eva vā gamanaṃ. Paṭhamena **ādi-**saddena abhidhammabhājanīyādisaṅgahāsaṅgahādiekakādisuddhikasacchi kaṭṭhādimūlamūlādikā pañcapakaraṇikā nayagati saṅgayhati. **Anulomādī**ti pana paccanīyaanulomapaccanīyapaccanīyānulomapakārā ekamūlādippakārā ca. **Ettha atthesu nicchitesū**ti etasmiṃ aṭṭhakathākaṇḍe cittuppādavasena bhūmantaravisesayogato sabbesaṃ mātikāpadānaṃ atthesu saṅkhepato vavatthāpitesu.

Pañhuddhārantiādīsu ''siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā''tiādinā (paṭṭhā. 1.1.25) kusalapadaṃ ādiṃ katvā kusalākusalābyākatantā tisso kusalādikā, kusalābyākataakusalābyākatakusalākusalantā tisso, kusalākusalābyākatantā ekāti kusalādikā satta pucchā, tathā akusalādikā, abyākatādikā, kusalābyākatādikā, akusalābyākatādikā, kusalākusalādikā, kusalākusalābyākatādikāti sattannaṃ sattakānaṃ vasena dhammānulome kusalattikaṃ nissāya hetupaccaye ekūnapaññāsa pucchā, tathā sesapaccayesu sesatikesu dhammapaccanīyādīsu ca. Taṃ sandhāya **''ekūnapaññāsāya ekūnapaññāsāyā''**ti vuttaṃ. ''Siyā hetuṃ dhammaṃ paṭicca hetudhammo uppajjeyya hetupaccayā''tiādinā (paṭṭhā. 3.1.1) ''hetuṃ paṭicca hetu, hetuṃ paṭicca nahetu, hetuṃ paṭicca hetu ca nahetu ca. Nahetuṃ paṭicca nahetu, nahetuṃ paṭicca hetu, nahetuṃ paṭicca hetu ca nahetu ca. Hetuñca nahetuñca paṭicca hetu, hetuñca nahetuñca paṭicca nahetu, hetuñca nahetuñca paṭicca hetu ca nahetu cā''ti ekekasmiṃ duke hetupaccayādīsu ekamekasmiṃ paccaye nava nava pucchā honti. Tā sandhāya **''navasu navasu pañhesū''**ti vuttaṃ.

Labbhamānassāti kusalattike tāva paṭiccavāre hetupaccaye ''kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati hetupaccayā, kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā’’tiādinā (paṭṭhā. 1.1.53) kusalena kusalaṃ, kusalena abyākataṃ, kusalena kusalābyākataṃ, akusalena akusalaṃ, akusalena abyākataṃ, akusalena akusalābyākataṃ, abyākatena abyākataṃ, kusalābyākatena abyākataṃ, akusalābyākatena abyākatanti navannaṃ navannaṃ pañhānaṃ atthato sambhavantassa pañhassa vissajjanavasena **uddharaṇaṃ,** tathā sesapaccayavārattikādīsu. **Tesuyevā**ti yathāvuttesu eva pañhesu atthasambhavato yathāvibhattānaṃ pañhavissajjanānaṃ ‘‘hetuyā navā’’tiādinā **gaṇanāṭhapanaṃ**. **Pasaṭe dhamme**ti yathā heṭṭhā kaṇḍadvaye ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ citta’’ntiādinā (dha. sa. 1) vippakiṇṇe muttapupphe viya phassādayo dhamme. Avisiṭṭhaniddeso sāmaññaniddeso. **Viññātadhammassa** puggalassāti adhippāyo.

Yadi cittuppādarūpakaṇḍesu catubhūmicittuppādādivasena viññātadhammassa atthuddhāradesanā āraddhā, evaṃ sante idha kasmā kusalattikaniddeso vuttoti āha **‘‘yadipi kusalattikavitthāro’’**tiādi. **Dhammavisesanabhāvato**ti ‘‘dhammā’’ti padassa padhānabhāvaṃ dasseti. Ato hi tadabhidheyyā pucchitabbā jātā. **Viññātāhī**ti bhūmīnaṃ visesanalakkhaṇayogamāha. **Ettha padhānan**ti kiñcāpi uddese kusalapadena dhammā visesitabbā, ‘‘catūsu bhūmīsu kusala’’nti imasmiṃ pana niddese bhūmīhi visesitabbattā kusalapadaṃ padhānanti visesanabhāvena vacanicchāya abhāvato satipi visesitabbadhammānaṃ kāmāvacarādiphassādibhede tadanapekkhaṃ anavajjasukhavipākatāsaṅkhātaṃ attano kusalākārameva gahetvā pavattamānattā **‘‘ekattameva upādāya pavattatī’’**ti vuttaṃ. Sabbepi hi kusalā dhammā anavajjasukhavipākatāya ekasabhāvāyevāti.

1385. **Yathāyogaṃ yojetabba**nti catūhi bhūmīhi ādhārabhūtāhi visesetvā samayaphassādibhedaṃ anāmasitvā vipākabhāvena ekattaṃ netvā ‘‘catūsu bhūmīsu vipāko’’ti vuttanti yojetabbaṃ. Esa nayo ‘‘tīsu bhūmīsu kiriyābyākata’’ntiādīsupi.

Uppajjati etthāti uppādo, cetasikā. Te hi cittassa sabbathāpi nissayādipaccayabhāvato ettha ca uppattiyā ādhārabhāvena apekkhitā. Yathā ca cetasikā cittassa, evaṃ cittampi cetasikānaṃ nissayādipaccayabhāvato ādhārabhāvena vattabbataṃ arahatīti yathāvuttaṃ uppādasaddābhidheyyataṃ na vinivattati. Idaṃ vuttaṃ hoti – ‘‘cittuppādo’’ti ettha uppādassa visesanabhāvena pavattamānampi cittaṃ attani yathāvuttauppādaatthasambhavato apariccattavisesitabbabhāvameva hutvā tassa visesanabhāvaṃ paṭipajjatīti. Yadāha **‘‘avayavena samudāyopalakkhaṇavasena attho sambhavatī’’**ti. Cittasamānagatikassa idha cittaggahaṇena gahetabbatāya ‘‘dvepañcaviññāṇānī’’ti nidassanena vakkhamānattā **‘‘citta…pe… gahaṇaṃ kata’’**nti vuttaṃ. Tattha **aññassā**ti rūpassa.

1420. **Pañcadvāre vattabbameva natthi** ekantaparittārammaṇattā pañcadvārikacittānaṃ. **Iṭṭhāniṭṭhārammaṇānubhavanan**ti vipākassa pakappetvā ārammaṇaggahaṇābhāvamāha. Tato kammānurūpaṃ pavattamāno vipāko parittakammavipākatāya parittārammaṇeyeva pavattitumarahati, na mahaggatappamāṇārammaṇeti adhippāyo. Samādhippadhānassapi kassaci kammassa appanāappattassa ekantena sadisavipākatāabhāvato **‘‘appanāppattassā’’**ti kammaṃ visesitaṃ. Vaṇṇalakkhaṇādiṃ aggahetvā lokasaññānurodheneva gahite pathavādike parikammasaññāya samuppāditattā paṭibhāganimittasaṅkhātaṃ saññāvasaṃ ārammaṇaṃ assāti **saññāvasārammaṇaṃ**. **Tādisenevā**ti samādhippadhānatāya appanāppattīhi viya saññāvasārammaṇatāya ca nibbiseseneva. **Sopī**ti **pi**-saddo sampiṇḍanattho. Tenetaṃ dasseti ‘‘attano kammassa samānabhūmikadhammārammaṇatāya viya tassa ārammaṇārammaṇatāyapi vipāko kammānurūpoyeva nāma hotī’’ti.

Yadi evaṃ kasmā mahaggatappamāṇārammaṇassa parittakammassa vipāko tadārammaṇārammaṇo na hotīti? Appanāppattakammavipākassa viya tassa kammārammaṇārammaṇatāya niyamābhāvato kammānurūpatāya ca anekarūpattā. Yathā attano kammasadisassa mahaggatajavanassa parittārammaṇassapi tadārammaṇaṃ nānubandhakaṃ paricayābhāvato, evaṃ attano kammassa nimittabhūtepi tassa sahakārīkāraṇāhi apariyādinne mahaggatappamāṇe ārammaṇe paricayābhāvato parittavipāko na pavattati, kammanimittārammaṇo pana jāyamāno paritteneva tena hotīti āha **‘‘paṭisandhiādibhūto’’**tiādi. **Yasmā panā**tiādinā pāḷiyāva yathāvuttamatthaṃ nicchinoti. Nānākkhaṇikakammapaccayo hi ettha adhippeto paccayapaccayuppannānaṃ bhinnārammaṇatāya vuttattā. **Na cā**tiādinā parittavipākā eva idha paccayuppannabhāvena vuttāti dasseti. **Idhā**ti imasmiṃ atthuddhārakaṇḍe.

Sativepullappattānaṃ sativirahitassa kāyakammassa sambhavaṃ dassetuṃ **‘‘vāsanāvasenā’’**ti vuttaṃ. Avītarāgānaṃ aparittepi katthaci ārammaṇe siyā cetaso uppilāvitattanti **‘‘kilesavirahe’’**ti visesetvā vuttaṃ. **Ādarākaraṇavasenevā**ti ādarākaraṇamattavasenevāti visesanivattiattho **eva**-saddo tameva nivattetabbaṃ visesaṃ dasseti, nāññathā. **Kosajjādī**ti **ādi**-saddena dosādayo saṅgaṇhāti. **Ādarākaraṇaṃ nirussukkatā evā**ti ādaraṃ karontā nirussukkabhāveneva na honti, na pana ādaraṃ na karontiyevāti daṭṭhabbaṃ. Ekacce pana ‘‘akammaññasarīratāya aññavihitatāya ca khīṇāsavānaṃ asakkaccadānādipavatti na anādaravasenā’’ti vadanti.

1421. **Atipaguṇānan**ti subhāvitānaṃ suṭṭhutaraṃ vasippattānaṃ. **Evaṃ paguṇajjhānesupi pavatti hoti** tattha vicāraṇussāhassa mandabhāvatoti adhippāyo. **Pubbe dassitan**ti ‘‘tīṇi lakkhaṇānīti ahanti vā’’tiādinā pubbe dassitaṃ. **‘‘Avijjamāno** aparamatthabhāvato, **vijjamāno ca** lokasaṅketasiddhiyā sammutisaccabhāvato **attho** arīyati cittena gammati ñāyatī’’ti ācariyā vadanti. Yato tabbisayā cittuppādā **navattabbaṃ ārammaṇaṃ etesanti navattabbārammaṇā**ti aññapadatthasamāsavasena vuccanti. Ayaṃ pana vādo hevatthikavādo viya hotīti tassa accantaṃ avijjamānataṃ maññanto ito ca aññathā avijjamānapaññattiṃ dassetuṃ **‘‘sammutisacce panā’’**tiādimāha. Kathaṃ pana tassa accantamavijjamānatte tabbisayānaṃ dhammānaṃ pavatti navattabbārammaṇabhāvo cāti āha **‘‘avijjamānampī’’**tiādi. **Parittādiārammaṇāti na vattabbāti vuttā**ti parittādayo viya tassa visuṃ vavatthitabhāvaṃ nisedheti.

Vikkhipanaṃ nānārammaṇesu cittassa pavattanaṃ. **Anavaṭṭhānaṃ** ekasmiṃyeva pavattituṃ appadānaṃ.

Dutiyādimaggapurecārikaṃ phalasamāpattipurecārikañca kāmāvacarañāṇaṃ nibbānārammaṇatāya lokuttaracittassa āvajjanaṭṭhāniyatāya ca paṭhamamaggapurecārikañāṇena samānanti katvā vuttaṃ **‘‘gotrabhuvodāne gotrabhūti gahetvā’’**ti.

Sabbatthapādakanti nipphādetabbe, payojane vā bhummaṃ ‘‘cetaso avūpasame’’tiādīsu viya. Tena sabbesu vipassanādīsu nipphādetabbesūti attho. Tenevāha **‘‘sabbesū’’**tiādi. Atītaṃsañāṇassa kāmāvacarattā iddhividhādīsu tassa aggahaṇaṃ daṭṭhabbaṃ. Tassa pana atītasattadivasato heṭṭhā yāva paccuppannapaṭisandhi, tāva visayoti vadanti. Atītasattadivasesupi khandhapaṭibaddhānaṃ tassa visayabhāvo yutto viya dissati.

Pādakajjhānacittaṃ parikammehi gahetvāti pādakajjhānaṃ samāpajjitvā vuṭṭhāya ‘‘idaṃ cittaṃ viya ayaṃ kāyo sīghagamano hotū’’ti pubbabhāgaparikammehi rūpakāyassa viya pādakajjhānacittassapi gahetabbataṃ sandhāya vuttaṃ. Idaṃ pana adhiṭṭhānaṃ evaṃ pavattatīti veditabbaṃ. Adhippetaṭṭhānapāpuṇanatthaṃ gantukāmataṃ purakkhatvā pādakajjhānaṃ samāpajjitvā vuṭṭhāya ‘‘idaṃ cittaṃ viya ayaṃ kāyo sīghagamano hotū’’ti karajakāyārammaṇaṃ parikammaṃ katvā bhavaṅgaṃ otaritvā vuṭṭhāya pādakajjhānaṃ samāpajjitvā puna bhavaṅge otiṇṇe manodvārāvajjanaṃ rūpakāyaṃ ārammaṇaṃ katvā uppajjati anulomāni ca. Tato adhiṭṭhānacittampi tamevārammaṇaṃ katvā uppajjati. Tassānubhāvena yathādhippetaṭṭhānaṃ gatoyeva hoti. Evaṃ adissamānena kāyena gacchanto panāyaṃ kiṃ tassa adhiṭṭhānacittassa uppādakkhaṇe gacchati, udāhu ṭhitikkhaṇe bhaṅgakkhaṇe vāti? Tīsu khaṇesu gacchatīti icchanti. **Citte**ti pādakajjhānacitte. **Samodahatī**ti cittānugatikaṃ cittaṃ viya sīghagamanaṃ karotīti attho. Yathā hi cittaṃ icchitakkhaṇe atidūrepi visayaṃ ārabbha pavattati, evaṃ rūpakāyassapi lahuparivattibhāvāpādanaṃ cittavasena kāyapariṇāmanaṃ. Na cettha rūpadhammānaṃ dandhaparivattibhāvato ekacittakkhaṇena desantaruppatti na yujjatīti vattabbā adhiṭṭhānacittena rūpakāyassa lahuparivattibhāvassa āpāditattā. Tenevāha ‘‘cittavasena kāyaṃ adhiṭṭhahitvā sukhasaññañca lahusaññañca okkamitvā adissamānena kāyena brahmalokaṃ gacchatī’’ti (visuddhi. 2.397). Acinteyyo hi iddhimantānaṃ iddhivisayoti.

Cittasantānaṃ rūpakāye samodahitanti yattakehi cittehi dissamānena kāyena yathādhippetaṭṭhānappatti, tattakānaṃ cittānaṃ pabandhassa dandhagamanakaraṇato imassa adhiṭṭhānassa karajakāye āropitaṃ tadanuguṇanti attho. Idampi adhiṭṭhānapādakajjhānaṃ samāpajjitvā vuṭṭhāya ‘‘ayaṃ kāyo viya idaṃ cittaṃ dandhagamanaṃ hotū’’ti samāpajjitvā vuṭṭhitajjhānacittārammaṇaṃ parikammaṃ katvā bhavaṅgaṃ otaritvā bhavaṅgato vuṭṭhāya pādakajjhānaṃ samāpajjitvā puna bhavaṅge otiṇṇe manodvārāvajjanaṃ pādakajjhānaṃ ārammaṇaṃ katvā uppajjati anulomāni ca. Tato adhiṭṭhānacittampi tamevārammaṇaṃ katvā uppajjati. Tassānubhāvena antarā pañcaviññāṇādīsu uppannesupi apatanto icchitaṭṭhānaṃ gacchati. Evaṃ gacchanto ca sace icchati, pathavīkasiṇavasena ākāse maggaṃ nimminitvā padasā gacchati. Sace icchati, vāyokasiṇavasena vāyuṃ adhiṭṭhahitvā tūlapicu viya vāyunā gacchati. Apica gantukāmatāva ettha pamāṇaṃ. Sati hi gantukāmatāya evaṃ katādhiṭṭhāno adhiṭṭhānavegakkhittoveso issāsapakkhitto saro viya dissamāno gacchatīti. Tattha ākāse maggaṃ nimminitvā gacchanto vināpi abhiññāñāṇena pakatipathaviyaṃ viya gacchati. Teneva ‘‘padasā gacchatī’’ti vuttaṃ. Vāyuṃ adhiṭṭhahitvā gacchanto abhiññāñāṇasamuṭṭhitavāyodhātuparamparāya gacchati. Ubhayatthāpi antarā vanarāmaṇīyakādīni pekkhamāno āpāthagate sadde ca suṇamāno gacchatīti vadanti. Keci pana ‘‘adissamānena kāyena ekacittakkhaṇeneva icchitaṭṭhānagamane dissamānena kāyena padasā vāyunā ca gamane abhiññācittasamuṭṭhitakāyaviññattivipphārena gamana’’nti vadanti. Apare ‘‘abhiññācittassa viññattinibbattanakiccaṃ natthī’’ti vadanti.

Adhiṭṭhānadvayanti cittakāyavasena kāyacittapariṇāmanabhūtaṃ rūpakāyapādakajjhānacittārammaṇaṃ ubhayaṃ adhiṭṭhānaṃ. **Taṃsampayuttāyā**ti yathāvuttaadhiṭṭhānadvayasampayuttāya. **Sukhasaññālahusaññābhāvato**ti sukhasaññālahusaññāsabbhāvato, tabbhāvaṃ āpajjanatoti attho. **Sukhasaññā**ti cettha upekkhāsampayuttā saññā. Upekkhā hi ‘‘santaṃ sukha’’nti vuttā. Sāyeva ca saññā nīvaraṇehi ceva vitakkādīhi paccanīkehi ca vimuttattā ‘‘lahusaññā’’tipi veditabbā. Tāhi samokkantāhi rūpakāyopi tūlapicu viya sallahuko hoti. So evaṃ vātakkhittatūlapicunā viya sallahukena ekacittakkhaṇena adissamānena ca kāyena yathāruci gacchatīti.

‘‘Mutto vatamhi tāya anatthasaṃhitāya dukkarakārikāya, sādhu vatamhi sammāsambodhiṃ sambujjha’’nti (saṃ. ni. 1.137) pavattaṃ bhagavato cetoparivitakkamaññāya māro ‘‘amuttabhāvamassa karissāmī’’ti,

> ‘‘Tapokammā apakkamma, yaṃ na sujjhanti māṇavā;
> Asuddho maññasi suddho, suddhimaggā aparaddho’’ti. (saṃ. ni. 1.137) –

Āhāti evamādiṃ sandhāya **‘‘mārādīnampi bhagavato cittajānanaṃ vutta’’**nti vuttaṃ. Nibbānapaccavekkhaṇañca pubbenivāsānussatiñāṇena nibbānā…pe… ñātesu pavattatīti sambandho. **Nibbānā…pe… ñātesū**ti idaṃ abhiññāñāṇassa parato pavattamānaṃ paccavekkhaṇaṃ abhiññāñāṇassa visaye viya abhiññāñāṇavisayavisayepi kadāci pavattituṃ arahatīti katvā vuttaṃ. **Appamāṇārammaṇata**nti appamāṇakhandhārammaṇatanti attho. **Tasmā**ti yasmā pubbenivāsānussatiñāṇassa nibbānārammaṇabhāvadīpako koci pāṭho natthi, tasmā. **Paccavekkhaṇakicce vuccamāne**ti ruḷhiṃ aggahetvā maggādīnaṃ atītānaṃ pati pati avekkhanaṃ anussaraṇaṃ paccavekkhaṇanti pubbenivāsānussatiñāṇassa kiccaṃyeva paccavekkhaṇanti vuccamāneti attho. **Anuññātāti dissatī**ti ‘‘maggaphalanibbānapaccavekkhaṇato’’ti idameva sandhāya vuttaṃ. Ayañhettha attho – pubbenivāsānussatiñāṇena nibbānārammaṇe khandhe disvā ‘‘ime dhammā kiṃ nu kho ārabbha pavattā’’ti āvajjentassa pubbenivāsānussatiñāṇaṃ nibbānārammaṇe pavattatīti. Anāgataṃsañāṇepi eseva nayo.

Yadi evaṃ kasmā parittattike ‘‘appamāṇo dhammo mahaggatassa dhammassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.12.58) ettha ‘‘appamāṇā khandhā cetopariyañāṇassa pubbenivāsaanāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti ajjhattattike ca ‘‘bahiddhādhammo bahiddhādhammassa, bahiddhādhammo ajjhattassa dhammassa ārammaṇapaccayena paccayo’’ti etesaṃ vibhaṅgesu ‘‘bahiddhā khandhā iddhividhañāṇassa cetopariyapubbenivāsayathākammūpagaanāgataṃsaāvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.20.29) ettakameva vuttaṃ, na vuttaṃ nibbānanti. Cetopariyaiddhividhādiñāṇehi saha vuttattāti ce, evampi visuṃ vibhajitabbaṃ siyā. Na hi visuṃ vibhajanārahaṃ saha vibhajatīti? Na, avacanassa aññakāraṇattā. Yāni hi puthujjanānaṃ pubbenivāsaanāgataṃsañāṇāni, tesaṃ avisayo eva nibbānaṃ. Ariyānaṃ pana maggaphalapaccavekkhaṇehi sacchikatanibbānānaṃ imehi ñāṇehi paccakkhakaraṇe payojanaṃ natthīti sādhāraṇena iddhividhañāṇādīnaṃ gahitattā nibbānaṃ na vuttanti daṭṭhabbaṃ. **Nibbattakkhandhajānanamāha,** na nibbattakakkhandhajānanaṃ. Yathākammūpagañāṇakiccañhi tanti. **Attho sambhavatī**ti idaṃ anāgataṃsañāṇassapi anibbānārammaṇataṃ sandhāya vuttaṃ.

1429. Maggārammaṇattike yasmā cittuppādakaṇḍe bodhitesu cittuppādesu ekantato maggārammaṇāyeva keci natthi, maggārammaṇāyeva pana kadāci maggādhipatino honti, tasmā ‘‘katame dhammā maggārammaṇā’’ti ekameva pucchaṃ katvā tayopi koṭṭhāsā labbhamānavasena vibhattā. Iminā nayena paratopi evarūpesu ṭhānesu attho veditabbo. ‘‘Cittuppādā’’ti, ‘‘maggārammaṇā’’ti ca vuttadhammānaṃyeva maggahetukattābhāvaṃ sādhetuṃ **‘‘asahajātattā’’**ti idaṃ hetuvacananti **‘‘asampayuttattāti attho’’**ti vuttaṃ. Tenevāha **‘‘na hi arūpadhammāna’’**ntiādi. ‘‘Aññadhammārammaṇakāle evā’’ti avadhāraṇassa aggahitattā garuṃ akatvā maggārammaṇakālepi maggādhipatibhāvena na vattabbāti ayampi attho aṭṭhakathāyaṃ pariggahitoyevāti daṭṭhabbaṃ. ‘‘Garuṃ katvā paccavekkhaṇakāle’’ti hi vuttattā garuṃ akatvā paccavekkhaṇakālepi atthi eva. Tadā ca maggādhipatibhāvena na vattabbā te dhammāti bhiyyopi siddhovāyamattho.

1434. **Atītārammaṇāvā**ti uddhaṭaṃ, ‘‘atītārammaṇā’’ti pana aṭṭhakathāpāṭho bahūsu potthakesu dissati. **Tasmā**ti yasmā **paṭiccasamuppādavibhaṅgavaṇṇanāyaṃ** (vibha. a. 227) ‘‘maraṇasamaye ñātakā ‘ayaṃ, tāta, tavatthāya buddhapūjā karīyati, cittaṃ pasādehī’ti vatvā’’tiādinā pañcadvāre rūpādiārammaṇūpasaṃharaṇaṃ tattha tadārammaṇapariyosānānaṃ cuddasannaṃ cittānaṃ pavattiñca vatvā tasmiṃyeva ekacittakkhaṇaṭṭhitike ārammaṇe paṭisandhicittaṃ uppajjatīti paccuppannārammaṇabhāvaṃ paṭisandhiyā vakkhati, tasmāti attho. Dve bhavaṅgāni āvajjanaṃ maraṇassāsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni cuticittanti ekādasa cittakkhaṇā atītāti āha **‘‘pañcacittakkhaṇāvasiṭṭhāyuke’’**ti. **Itaratthā**ti aññatadārammaṇāya cutiyā. Idāni tameva ‘‘itaratthā’’ti saṅkhepato vuttamatthaṃ vitthārato dassetuṃ **‘‘yadā hī’’**tiādimāha. Cutiyā tadārammaṇarahitattā paṭisandhiyā ca paccuppannārammaṇattā **‘‘rūpā…pe… jjantassā’’**ti udāhaṭaṃ. **Cha bhavaṅgāni paccuppannārammaṇāni honti,** nava cittakkhaṇā atītāti sattacittakkhaṇāvasiṭṭhāyuke gatinimitte paṭisandhiyā pavattattāti daṭṭhabbaṃ.

Vijjamānameva kāyaṃ ārammaṇaṃ karotīti etena sukhalahusaññokkamanena paccuppannasseva bhūtupādāyarūpasaṅghātassa lahuparivattibhāvāpādanaṃ, na bhāvinoti dasseti.

Etthantareti apākaṭakālato paṭṭhāya yāva pākaṭakālo, etasmiṃ antare. Yasmā pana kassaci kiñci sīghaṃ pākaṭaṃ hoti, kassaci dandhaṃ, tasmā **‘‘ekadvesantativārā’’**ti aniyametvā vuttaṃ. ‘‘Vacanasiliṭṭhatāvasena vutta’’nti eke, keci pana ‘‘etthantare pavattā rūpadhammā arūpadhammā ca paccuppannāti gahite eko santativāro hoti, taṃ pana dvidhā vibhajitvā apākaṭakālaṃ ādiṃ katvā yebhuyyena pākaṭakālato orabhāvo eko koṭṭhāso yebhuyyena pākaṭakālaṃ ādiṃ katvā yāva supākaṭakālo ekoti ete dve santativārā. Iminā nayena sesasantativārabhedāpi veditabbā. Tattha kālavasena sabbesaṃ samānabhāvaṃ aggahetvā dhammānaṃ sadisappavattivasena santatiparicchedo dīpitabbo’’ti vadanti. Kiñci kiñci kālaṃ sadisaṃ pavattamānāpi hi utucittādisamuṭṭhānā rūpadhammā santativārāti vuccanti. Yadāha **‘‘atiparittā’’**tiādinā, arūpasantatipi cettha yathāvuttarūpasantatiparicchinnā saṅgahitāyevāti daṭṭhabbaṃ. **Paccuppannesu dhammesu saṃhīratī**ti taṇhādiṭṭhīhi ākaḍḍhanīyaṭṭhānabhāvena vuttaṃ. ‘‘Yo cāvuso, mano ye ca dhammā’’ti visayivisayabhūtā ekabhavabhūtā ca ekasantatipariyāpannā dhammā vibhāgaṃ akatvā gayhamānā addhāpaccuppannaṃ hoti, sati pana vibhāgakaraṇe khaṇasantatipaccuppannatā labbhatīti āha **‘‘addhāpaccuppannaṃ hontaṃ etaṃ ubhayaṃ hotī’’**ti.

Tassāti mahājanassa. **Atītādivibhāgaṃ akatvā**ti āvajjanādīnaṃ samānākārappavattiyā upāyaṃ dasseti. **Siddhaṃ hotī**ti khaṇapaccuppannārammaṇattepi parikammacetopariyañāṇānaṃ ayaṃ pāḷi suṭṭhu nītā hotīti attho. **Atītattiko ca evaṃ abhinno hotī**ti evaṃ khaṇapaccuppanneyeva dhamme idha paccuppannoti gayhamāne aññapadasaṅgahitasseva anantarapaccayabhāvaṃ pakāsento atītattiko ca paṭṭhāne abhedato sammā atthassa uddhaṭattā avināsito hoti. Atha vā **atītattiko**ti paṭṭhāne atītattikapāḷi, imāya atītattikapāḷiyā yathāvuttakāraṇatoyeva abhinno avisiṭṭho aññadatthu saṃsandati sametīti attho.

Yathāsambhavanti āvajjanāya anāgatārammaṇatā, javanānaṃ paccuppannātītārammaṇatā anāgatapaccuppannātītārammaṇatāti yojetabbaṃ. **Nānārammaṇatā na siyā** addhāvasena paccuppannārammaṇattāti adhippāyo. Ayañca attho ekissā javanavīthiyā ekasmiṃyeva citte pavattiyaṃ āvajjanādīnaṃ anāgatādiārammaṇatā sambhavatīti sambhavadassanavasena vuttoti yathādhippetassa abhiññācittassa khaṇapaccuppanne pavattiṃ yojetvā dassetuṃ **‘‘tenā’’**tiādimāha. **Tīṇī**ti ‘‘atītārammaṇo dhammo atītārammaṇassa dhammassa āsevanapaccayena paccayo, anāgatārammaṇo dhammo anāgatārammaṇassa dhammassa, paccuppannārammaṇo dhammo paccuppannārammaṇassa dhammassa āsevanapaccayena paccayo’’ti (paṭṭhā. 2.19.34) padantarasaṅgahitadhammānapekkhā dhammā tīṇi pañhavissajjanānīti attho. **Anāsevanaṃ natthī**ti āsevanalābhe sati yathādhammasāsane avacanassa kāraṇaṃ natthīti avacanena tattha itaresaṃ pañhānaṃ paṭisedho viññāyatīti adhippāyo.

Etassa vādassāti ‘‘āvajjanajavanānaṃ anāgatapaccuppannārammaṇattepi cetopariyañāṇaṃ siddha’’nti vādassa. **Nissayabhāvo**ti atthasambhavato yathāvuttanayassa jotakabhāvo. **Ya**nti cittaṃ. **Tassā**ti āvajjanajavanānaṃ khaṇapaccuppannaniruddhārammaṇatāvacanassa. Ettha ca kālavisesaṃ āmasati, anāgatāyeva ca āvajjanā pavattatīti nayidaṃ yujjamānakaṃ. Atha ‘‘yaṃ imassa cittaṃ bhavissati, taṃ jānāmī’’ti ābhogaṃ karoti, evaṃ sati parikammābhiññācittānampi anāgatārammaṇattamevāti sabbattha āvajjanajavanānaṃ anāgatapaccuppannārammaṇatā na sijjhatīti āha **‘‘pavatti…pe… vuttattā’’**ti. **Dosāpattiyā**ti dosāpajjanena, dosāpattito vā. **Rāsiekadesāvajjanapaṭivedhe**ti yathārutavaseneva purimavādipakkhamāha, **sampattasampattāvajjanajānane**ti attanā niddhāritapakkhaṃ. **Purimavādino nānujāneyyu**nti addhāsantatipaccuppannapadatthatā abhidhammamātikāyaṃ āgatapaccuppannapadassa natthīti adhippāye ṭhatvā nānujāneyyuṃ. Ettha ca satipi sabhāvabhede ākārabhedābhāvato ekattanayavasena āvajjanaparikammābhiññācittānaṃ nānārammaṇatādoso natthīti khaṇapaccuppannārammaṇatā cetopariyañāṇassa purimavādīnaṃ adhippāyavibhāvanamukhena dassitā. **Aṭṭhakathāyaṃ** pana ‘‘sabhāvabhede sati nānārammaṇatādosābhāvo natthi evāti ekasmiṃ eva citte addhāsantativasena paccuppannārammaṇatā vibhāvitā’’ti dvīsupi vādesu yaṃ yuttaṃ, taṃ vicāretvā gahetabbaṃ.

Tenevāti yasmā atītattike uppannattike ca cetopariyañāṇassa vattamānadhammārammaṇabhāvajotano pāṭho na dissati, teneva kāraṇena. **Dvīsu ñāṇesū**ti pubbenivāsacetopariyañāṇesu. **Kammamukhena gayhantī**ti satipi ārammaṇabhāve cattāro khandhā yathākammūpagañāṇena kammadvārena kusalākusalā icceva gayhanti, na pana vibhāgasoti dasseti. Lobhādisampayogavisesena duccaritabhāvo, alobhādisampayogavisesena ca sucaritabhāvo lakkhīyatīti duccaritasucaritāni vibhāventaṃ lobhādayopi vibhāvetiyeva nāma hotīti āha **‘‘duccarita…pe… bhāvanaṃ hotī’’**ti.

1435. Asabhāvadhammassa ‘‘aha’’ntiādipaññattiyā ajjhattadhammupādānatāya siyā koci ajjhattapariyāyo, na pana sabhāvadhammassa asattasantāneva tassāti vuttaṃ **‘‘sabhāva…pe… ahonta’’**nti. Tathā hi ‘‘attano khandhādīni paccavekkhantassā’’ti ettha ‘‘ajjhattārammaṇā’’ti padassa atthavivaraṇavasena ‘‘ajjhattaṃ gayhamānaṃ ahanti paññattiṃ ādisaddena gaṇhātī’’ti vakkhati. Yadi evaṃ tassa ajjhattattikepi ajjhattabhāvo vattabbo siyā? Na, bahiddhābhāvassa viya ajjhattabhāvassapi ajjhattattike nippariyāyavasena adhippetattāti. Yadāha **‘‘asabhā…pe… na vutta’’**nti. **Ākiñcaññāyatanādī**ti **ādi-**saddena sāvajjanāni tassa purecārikaupacāracittāni tassa ārammaṇena pavattanakapaccavekkhaṇaassādanādicittāni ca saṅgaṇhāti.

Ākiñcaññāyatanaṃ taṃ-saddena ākaḍḍhitvā vadati, na pana taṃ sabbanti vuttaṃ, yañca tassa purecārikanti attho. **Lesavacana**nti ekadesasāruppena samānārammaṇabhāvena ekadesasseva vacanaṃ. Lissati silissati ekadesena allīyatīti hi **leso. Yesa**nti kāmāvacarakusalākusalamahākiriyāvajjanacittānaṃ kusalakiriyābhedassa rūpāvacaracatutthassa ca. **Evaṃ upekkhāsahagataniddesādīsū**ti yesaṃ adukkhamasukhāya vedanāya sampayuttatā vuttā, tesu ekameva upekkhāsahagataniddesaṃ vatvā itaraṃ na vattabbaṃ siyāti attho. **Ādi-**saddena hetusampayuttakāmāvacarādiniddese saṅgaṇhāti. Tatthāpi hi parittasahetukādibhāvena vuttesu dhammesu ekameva vatvā itaraṃ na vattabbaṃ siyāti. **Abhāvanāniṭṭhappavattiyā**ti abhāvanāniṭṭhappavattiyā abhāvanākārassa ukkaṃsappavattiyāti attho, abhāvassa vā ukkaṃsappavattiyā. **Navattabbaṃ jātaṃ** ajjhattārammaṇādibhāvenāti adhippāyo. **Tānī**ti ākiñcaññāyatanena samānārammaṇāni āvajjanādīni. Yadi evaṃ ‘‘abhāvanāsāmaññe’’ti kasmā vuttaṃ. Na hi ākiñcaññāyatanārammaṇassa paccavekkhaṇaassādanādivasena pavattacittānaṃ abhāvanākārena pavatti atthīti? Na, abhāvetabbatāya adhippetattā. Na bhāvīyatīti hi abhāvanaṃ, na na bhāvetīti.

Gahaṇavisesanimmitānītiādīsu ayamadhippāyo – yadipi bhāvanāñāṇanimmitākāramattesu sabhāvato avijjamānesu visayesu yebhuyyena mahaggatā dhammā pavattanti, bahiddhākāraggahaṇavasena pana kasiṇādīnaṃ bahiddhābhāvoti tadārammaṇadhammā bahiddhārammaṇāti vuttaṃ. Kasiṇānañhi santānaṃ muñcitvā upaṭṭhānaṃ visesato vaḍḍhitakasiṇavasena viññāyati, paṭhamāruppaviññāṇābhāvassa pana na bahiddhākāro, nāpi ajjhattākāroti ubhayākāravidhure tasmiṃ anaññasādhāraṇena pavattiyākārena pavattamānaṃ ākiñcaññāyatanameva navattabbārammaṇaṃ vuttaṃ, na itare itarākārappavattitoti. **Kāmāvacarakusalāna**nti nidassanamattaṃ daṭṭhabbaṃ.

Ākiñcaññāyatanavipākaṃ nevasaññānāsaññāyatanassa vipākādikassāti atthavasena vibhatti pariṇāmetabbā. **Abhinīhārāsambhavato**ti samāpatticittassa abhinīharaṇāsambhavato. Kusalameva vipākassa ārammaṇanti katvā **‘‘vipākassā’’**tiādi vuttaṃ.

Asabhāvadhammattepi bahiddhākārena gahaṇīyabhāvato kasiṇānaṃ bahiddhābhāvo viya ekantato idha ajjhattadhammupādānatāya ahanti paññattiyā siyā ajjhattabhāvoti vuttaṃ **‘‘ajjhatta’’**ntiādi. **‘‘Khandhādī**ti **ādi-**saddena dhātuāyatanādi saṅgayhatī’’ti ca vadanti. **Esa nayo**ti ‘‘arūpakkhandhe khandhāti gahetvā’’tiādikaṃ vaṇṇanānītiṃ āha. **Paresaṃ khandhādiggahaṇe**ti paresaṃ khandhādīti imassa padassa kathane uccāraṇe. Sabbaṃ upādāpaññattiṃ āha ādisaddenāti sambandho.

Tikaatthuddhāravaṇṇanā niṭṭhitā.

Dukaatthuddhāravaṇṇanā

1473. **Aññathā**ti vuttappakārassa dassane. Vuttappakārassa dassanato eva hi aṭṭhakathāyaṃ sasaṅkhārikānaṃ thinamiddhavirahe asaṅkhārikasadisī yojanā na dassitā. **Bhavarāgādīsū**ti bhavarāgamūlikādīsu yojanāsu.

1511. **Dve**ti uddhaccāvijjānīvaraṇāni. **Tīṇī**ti kāmacchandabyāpādavicikicchāsu ekekena uddhaccāvijjānīvaraṇāni. **Dve vā tīṇi vā**ti pāḷiyaṃ **vā-**saddassa luttaniddiṭṭhataṃ āha. Atha vā nipātasaddasannidhānepi nāmapadādīhi eva samuccayādiattho vuccati, na nipātapadehi tesaṃ avācakattāti antarenapi nipātapadaṃ ayamattho labbhati. Tathā vacanicchāya sambhavo eva hettha pamāṇanti pāḷiyaṃ ‘‘dve tīṇī’’ti vuttaṃ. **Yattha sahuppattī**tiādinā ‘‘dve tīṇī’’ti lakkhaṇavacananti sabbasādhāraṇamatthamāha. Tathā hi **‘‘evañca katvā kilesagocchake cā’’**ti vuttaṃ. Tassāyamadhippāyo – kilesadvayasahitasseva cittuppādassa abhāvepi pāḷiyaṃ dviggahaṇaṃ kataṃ, kilesānañca sambhavantānaṃ sabbesaṃ sarūpena gahaṇaṃ na katanti dve tayoti lakkhaṇakaraṇanti viññāyatīti.

Yadi sabbākusale uppajjanakassapi uddhaccassa eko eva cittuppādo visayabhāvena vuccati, avijjānīvaraṇassapi tathā vattabbanti adhippāyena **‘‘kasmā vutta’’**ntiādinā codeti. Itaro uddhaccanīvaraṇasseva tathā vattabbataṃ avijjānīvaraṇassa tathā vattabbatābhāvañca dassetuṃ **‘‘suttante’’**tiādimāha. Tattha **suttante vuttesu pañcasu nīvaraṇesū**ti uddhaccasahagate uddhaccassa avijjānīvaraṇena nīvaraṇasahitataṃ āsaṅkitvā vuttaṃ. Nanu ca suttantepi ‘‘avijjānīvaraṇānaṃ sattāna’’ntiādīsu (saṃ. ni. 2.124) avijjā ‘‘nīvaraṇa’’nti vuttāti? Saccametaṃ, jhānaṅgānaṃ paṭipakkhabhāvena pana suttante bahulaṃ kāmacchandādayo pañceva nīvaraṇāni vuttānīti yebhuyyavuttivasena etaṃ vuttanti daṭṭhabbaṃ.

Keci pana ‘‘yathā nikkhepakaṇḍe kusalapaṭipakkhabhūtāni dubbalānipi nīvaraṇāni paṭṭhāne viya dassitāni. Tathā hi **paṭṭhāne** (paṭṭhā. 3.8.1) ‘nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati na purejātapaccayā. Arūpe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uddhaccanīvaraṇa’ntiādi vuttaṃ, na evaṃ aṭṭhakathākaṇḍe. Aṭṭhakathākaṇḍe pana jhānapaṭipakkhabhūtāniyeva nīvaraṇāni niddiṭṭhānīti ‘uddhaccanīvaraṇaṃ uddhaccasahagate cittuppāde uppajjatī’ti vuttaṃ. Aṭṭhakathāyaṃ pana uddhaccanīvaraṇassa kāmacchandādīhi ekato uppattidassanaṃ nikkhepakaṇḍānusārena kataṃ ekato uppattiyā pabhedadassanatthaṃ. Tattha hi pāḷiyaṃyeva tāni vitthārato vuttānī’’ti vadanti. Ayañca vādo ‘‘uddhaccanīvaraṇaṃ uddhaccasahagate cittuppāde uppajjatī’’ti idameva vacanaṃ ñāpakanti katvā vutto. Aññathā avijjānīvaraṇaṃ viya vattabbaṃ siyā. Na ti ito aññaṃ pariyuṭṭhānapaṭṭhāyīniyeva nīvaraṇāni atthuddhārakaṇḍe adhippetānīti imassa atthassa sādhakaṃ vacanaṃ atthi, idaṃ vacanaṃ dvetīṇivacanassa sāmaññena sabbanīvaraṇasaṅgāhakattā yathāvuttavacanassa visayavisesappakāsanasaṅkhātena payojanantarena vuttabhāvassa dassitattā ca ñāpakaṃ na bhavatīti dissati, tasmā vicāretvā gahetabbaṃ.

Aggahetvāti yathārutavaseneva atthaṃ aggahetvā yathā nikkhepakaṇḍapaṭṭhānādīhi na imissā pāḷiyā virodho hoti, evaṃ adhippāyo gavesitabboti yathāvuttamevatthaṃ nigameti.

1577. **Tesa**nti lobhādito aññesaṃ. **Dassitā**ti kathaṃ dassitā? Māno tāva lobhamohauddhaccaahirikānottappehi, lobhamohathinauddhaccaahirikānottappehi, tathā diṭṭhi, vicikicchā mohauddhaccaahirikānottappehi, thinaṃ lobhamohadiṭṭhiuddhaccaahirikānottappehi, lobhamohamānauddhaccaahirikānottappehi, lobhamohauddhaccaahirikānottappehi, dosamohauddhaccaahirikānottappehi, uddhaccaṃ lobhamohadiṭṭhiahirikānottappehi, lobhamohadiṭṭhithinaahirikānottappehi, lobhamohamānaahirikānottappehi, lobhamohamānathinaahirikānottappehi, lobhamohathinaahirikānottappehi, lobhamohaahirikānottappehi, dosamohaahirikānottappehi, dosamohathinaahirikānottappehi, mohavicikicchāahirikānottappehi, mohaahirikānottappehi ekato uppajjati.

Yathā ca uddhaccaṃ, evaṃ ahirikānottappāni ca yojetvā veditabbāni. Kathaṃ? Ahirikaṃ lobhamohadiṭṭhiuddhaccānottappehi, lobhamohadiṭṭhithinauddhaccānottappehi, lobhamohamānauddhaccānottappehi, lobhamohamānathinauddhaccānottappehi, lobhamohathinauddhaccānottappehi, lobhamohauddhaccānottappehi, dosamohauddhaccānottappehi, dosamohathinauddhaccānottappehi, mohavicikicchāuddhaccānottappehi, mohauddhaccānottappehi ca ekato uppajjati. Anottappaṃ lobhamohadiṭṭhiuddhaccāhirikehi, lobhamohadiṭṭhithinauddhaccāhirikehi, lobhamohamānauddhaccāhirikehi, lobhamohamānathinauddhaccāhirikehi, lobhamohathinauddhaccāhirikehi, lobhamohauddhaccāhirikehi, dosamohauddhaccāhirikehi, dosamohathinauddhaccāhirikehi, mohavicikicchāuddhaccāhirikehi, mohauddhaccāhirikehi ca ekato uppajjatīti evamettha mānādīnampi ekato uppatti veditabbā. Sesaṃ uttānatthameva.

Aṭṭhakathākaṇḍavaṇṇanā niṭṭhitā.

Iti dhammasaṅgaṇīmūlaṭīkāya līnatthapadavaṇṇanā

Dhammasaṅgaṇī-anuṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Aṭṭhasālinī nāma

Dhammasaṅgaṇī-aṭṭhakathā

Ganthārambhakathā

Karuṇā viya sattesu, paññā yassa mahesino;
Ñeyyadhammesu sabbesu, pavattittha yathāruci.

Dayāya tāya sattesu, samussāhitamānaso;
Pāṭihīrāvasānamhi, vasanto tidasālaye.

Māricchattakamūlamhi, paṇḍukambalanāmake;
Silāsane sannisinno, ādiccova yugandhare.

Cakkavāḷasahassehi, dasahāgamma sabbaso;
Sannisinnena devānaṃ, gaṇena parivārito.

Mātaraṃ pamukhaṃ katvā, tassā paññāya tejasā;
Abhidhammakathāmaggaṃ, devānaṃ sampavattayi.

Tassa pāde namassitvā, sambuddhassa sirīmato;
Saddhammañcassa pūjetvā, katvā saṅghassa cañjaliṃ.

Nipaccakārassetassa, katassa ratanattaye;
Ānubhāvena sosetvā, antarāye asesato.

Visuddhācārasīlena, nipuṇāmalabuddhinā;
Bhikkhunā buddhaghosena, sakkaccaṃ abhiyācito.

Yaṃ devadevo devānaṃ, desetvā nayato puna;
Therassa sāriputtassa, samācikkhi vināyako.

Anotattadahe katvā, upaṭṭhānaṃ mahesino;
Yañca sutvāna so thero, āharitvā mahītalaṃ.

Bhikkhūnaṃ payirudāhāsi, iti bhikkhūhi dhārito;
Saṅgītikāle saṅgīto, vedehamuninā puna.

Tassa gambhīrañāṇehi, ogāḷhassa abhiṇhaso;
Nānānayavicittassa, abhidhammassa ādito.

Yā mahākassapādīhi, vasīhiṭṭhakathā purā;
Saṅgītā anusaṅgītā, pacchāpi ca isīhi yā.

Ābhatā pana therena, mahindenetamuttamaṃ;
Yā dīpaṃ dīpavāsīnaṃ, bhāsāya abhisaṅkhatā.

Apanetvā tato bhāsaṃ, tambapaṇṇinivāsinaṃ;
Āropayitvā niddosaṃ, bhāsaṃ tantinayānugaṃ.

Nikāyantaraladdhīhi, asammissaṃ anākulaṃ;
Mahāvihāravāsīnaṃ, dīpayanto vinicchayaṃ.

Atthaṃ pakāsayissāmi, āgamaṭṭhakathāsupi;
Gahetabbaṃ gahetvāna, tosayanto vicakkhaṇe.

Kammaṭṭhānāni sabbāni, cariyābhiññā vipassanā;
Visuddhimagge panidaṃ, yasmā sabbaṃ pakāsitaṃ.

Tasmā taṃ aggahetvāna, sakalāyapi tantiyā;
Padānukkamato eva, karissāmatthavaṇṇanaṃ.

Iti me bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhā hi ayaṃ kathāti.

Nidānakathā

Tattha kenaṭṭhena **abhidhammo?** Dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hettha 'abhi'-saddo. ''Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti'' (ma. ni. 3.384; saṃ. ni. 5.195) ''abhikkantavaṇṇā''tiādīsu (saṃ. ni. 1.1-2) viya. Tasmā yathā samussitesu bahūsu chattesu ceva dhajesu ca yaṃ atirekappamāṇaṃ visesavaṇṇasaṇṭhānañca chattaṃ, taṃ 'aticchatta'nti vuccati, yo atirekappamāṇo nānāvirāgavaṇṇavisesasampanno ca dhajo so 'atidhajo'ti vuccati, yathā ca ekato sannipatitesu bahūsu rājakumāresu ceva devesu ca yo jātibhogayasaissariyādisampattīhi atirekataro ceva visesavantataro ca rājakumāro so 'atirājakumāro'ti vuccati, yo āyuvaṇṇaissariyayasasampattiādīhi atirekataro ceva visesavantataro ca devo so 'atidevo'ti vuccati, tathārūpo brahmāpi 'atibrahmā'ti vuccati, evameva ayampi dhammo dhammātirekadhammavisesaṭṭhena **'abhidhammo'**ti vuccati.

Suttantañhi patvā pañcakkhandhā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana suttantabhājanīyaabhidhammabhājanīyapañhapucchakanayānaṃ vasena nippadesato vibhattā. Tathā dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, dvādasapadiko paccayākāro. Kevalañhi indriyavibhaṅge suttantabhājanīyaṃ natthi, paccayākāre ca pañhapucchakaṃ natthi. Suttantañca patvā cattāro satipaṭṭhānā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana tiṇṇampi nayānaṃ vasena nippadesatova vibhattā. Tathā cattāri sammappadhānāni, cattāro iddhipādā, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, cattāri jhānāni, catasso appamaññāyo, pañca sikkhāpadāni, catasso paṭisambhidā. Kevalañhettha sikkhāpadavibhaṅge suttantabhājanīyaṃ natthi. Suttantaṃ patvā ca ñāṇaṃ ekadeseneva vibhattaṃ na nippadesena; tathā kilesā. Abhidhammaṃ patvā pana ‘‘ekavidhena ñāṇavatthū’’tiādinā (vibha. 751) nayena mātikaṃ ṭhapetvā nippadesatova vibhattaṃ. Tathā ekakato paṭṭhāya anekehi nayehi kilesā. Suttantaṃ patvā ca bhūmantaraparicchedo ekadeseneva vibhatto, na nippadesena; abhidhammaṃ pana patvā tiṇṇampi nayānaṃ vasena bhūmantaraparicchedo nippadesatova vibhatto. Evaṃ dhammātirekadhammavisesaṭṭhena abhidhammoti veditabbo.

Pakaraṇaparicchedato panesa dhammasaṅgaṇīvibhaṅgadhātukathāpuggalapaññattikathāvatthuyamakapaṭṭhānānaṃ sattannaṃ pakaraṇānaṃ vasena ṭhito. Ayamettha ācariyānaṃ samānakathā. Vitaṇḍavādī panāha – ‘kathāvatthu kasmā gahitaṃ? Nanu sammāsambuddhassa parinibbānato aṭṭhārasavassādhikāni dve vassasatāni atikkamitvā **moggaliputtatissattherenetaṃ** ṭhapitaṃ? Tasmā sāvakabhāsitattā chaḍḍetha na’nti. ‘Kiṃ pana chappakaraṇāni abhidhammo’ti? ‘Evaṃ na vadāmī’ti. ‘Atha kiṃ vadesī’ti. ‘Sattappakaraṇānī’ti. ‘Kataraṃ gahetvā satta karosī’ti? ‘Mahādhammahadayaṃ nāma atthi, etena saha sattā’ti. ‘Mahādhammahadaye apubbaṃ natthi, katipayāva pañhāvārā avasesā, kathāvatthunāva saddhiṃ sattā’ti. ‘No kathāvatthunā, mahādhātukathā nāma atthi, tāya saddhiṃ sattā’ti. ‘Mahādhātukathāyaṃ apubbaṃ natthi, appamattikāva tanti avasesā. Kathāvatthunāva saddhiṃ sattā’ti.

Sammāsambuddho hi sattappakaraṇāni desento kathāvatthuṃ patvā yā esā puggalavāre tāva catūsu pañhesu dvinnaṃ pañcakānaṃ vasena aṭṭhamukhā vādayutti taṃ ādiṃ katvā sabbakathāmaggesu asampuṇṇabhāṇavāramattāya pāḷiyā mātikaṃ ṭhapesi. Sā panesā ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ…pe… puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ…pe…. Sabbattha puggalo upalabbhati sabbattha puggalo nupalabbhati, sabbadā puggalo upalabbhati sabbadā puggalo nupalabbhati, sabbesu puggalo upalabbhati sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti (kathā. 15-16) evaṃ paṭhamaṃ vādaṃ nissāya paṭhamaṃ niggahaṃ, dutiyaṃ nissāya dutiyaṃ …pe… aṭṭhamaṃ nissāya aṭṭhamaṃ niggahaṃ dassentena satthārā ṭhapitā. Iminā nayena sabbattha mātikāṭhapanaṃ veditabbaṃ. Taṃ panetaṃ mātikaṃ ṭhapento imaṃ disvā ṭhapesi – mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ matthake **moggaliputtatissatthero** nāma bhikkhu bhikkhusahassamajjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā dīghanikāyappamāṇaṃ kathāvatthuppakaraṇaṃ bhājessatīti.

Moggaliputtatissattheropi idaṃ pakaraṇaṃ desento na attano ñāṇena desesi, satthārā pana dinnanayena ṭhapitamātikāya desesi. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalampetaṃ pakaraṇaṃ buddhabhāsitameva nāma jātaṃ. Yathā kiṃ? Yathā madhupiṇḍikasuttantādīni. Madhupiṇḍikasuttantasmiñhi bhagavā ‘‘yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusayāna’’nti (ma. ni. 1.202) mātikaṃ ṭhapetvā uṭṭhāyāsanā vihāraṃ pāvisi.

Dhammappaṭiggāhakā bhikkhū **mahākaccānattheraṃ** upasaṅkamitvā dasabalena ṭhapitamātikāya atthaṃ pucchiṃsu. Thero pucchitamattakeneva akathetvā dasabalassa apacitidassanatthaṃ ‘‘seyyathāpi āvuso puriso sāratthiko sāragavesī’’ti (ma. ni. 1.203) sāropamaṃ āharitvā sārarukkho viya bhagavā sākhāpalāsasadisā sāvakā, ‘‘so hāvuso bhagavā jānaṃ jānāti, passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato’’ti satthāraṃ thometvā punappunaṃ therehi yācito satthārā ṭhapitamātikāya atthaṃ vibhajitvā ‘‘ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha sace sabbaññutaññāṇena saddhiṃ saṃsandiyamānaṃ sameti gaṇheyyātha, no ce mā gaṇhitthā’’ti iminā adhippāyena ‘‘yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’’ti vatvā uyyojesi.

Te satthāraṃ upasaṅkamitvā pucchiṃsu. Satthā dukkathitaṃ kaccānenāti avatvā suvaṇṇāliṅgaṃ ussāpento viya gīvaṃ unnāmetvā supupphitasatapattasassirikaṃ mahāmukhaṃ pūrento brahmassaraṃ nicchāretvā sādhu sādhūti therassa sādhukāraṃ datvā ‘‘paṇḍito, bhikkhave, mahākaccāno, mahāpañño bhikkhave mahākaccāno, maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākata’’nti (ma. ni. 1.205) āha.

Evaṃ satthārā anumoditakālato paṭṭhāya ca pana sakalaṃ suttaṃ buddhabhāsitaṃ nāma jātaṃ. **Ānandattherādīhi** vitthāritasuttesupi eseva nayo. Evameva sammāsambuddho sattappakaraṇāni desento kathāvatthuṃ patvā vuttanayena mātikaṃ ṭhapesi. Ṭhapento ca pana imaṃ addasa –

> Mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ matthake **moggaliputtatissatthero** nāma bhikkhu bhikkhusahassamajjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā dīghanikāyappamāṇaṃ kathāvatthuppakaraṇaṃ bhājessatīti.

Moggaliputtatissattheropi imaṃ pakaraṇaṃ desento na attano ñāṇena desesi, satthārā pana dinnanayena ṭhapitamātikāya desesi. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalampetaṃ pakaraṇaṃ buddhabhāsitameva jātaṃ. Evaṃ kathāvatthunāva saddhiṃ satta pakaraṇāni abhidhammo nāma.

Tattha **dhammasaṅgaṇīpakaraṇe** catasso vibhattiyo – cittavibhatti rūpavibhatti nikkheparāsi atthuddhāroti. Tattha kāmāvacarakusalato aṭṭha, akusalato dvādasa, kusalavipākato soḷasa, akusalavipākato satta, kiriyato ekādasa; rūpāvacarakusalato pañca, vipākato pañca, kiriyato pañca; arūpāvacarakusalato cattāri, vipākato cattāri, kiriyato cattāri; lokuttarakusalato cattāri, vipākato cattārīti ekūnanavuti cittāni cittavibhatti nāma. **Cittuppādakaṇḍa**ntipi etasseva nāmaṃ. Taṃ vācanāmaggato atirekachabhāṇavāraṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ ekavidhena duvidhenātiādinā nayena mātikaṃ ṭhapetvā vitthārena vibhajitvā dassitā rūpavibhatti nāma. **Rūpakaṇḍa**ntipi etasseva nāmaṃ. Taṃ vācanāmaggato atirekadvibhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ mūlato khandhato dvārato bhūmito atthato dhammato nāmato liṅgatoti evaṃ mūlādīhi nikkhipitvā desito nikkheparāsi nāma. So –

Mūlato khandhato cāpi, dvārato cāpi bhūmito;
Atthato dhammato cāpi, nāmato cāpi liṅgato;
Nikkhipitvā desitattā, nikkhepoti pavuccati.

Nikkhepakaṇḍantipi tasseva nāmaṃ. Taṃ vācanāmaggato timattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ pana tepiṭakassa buddhavacanassa atthuddhārabhūtaṃ yāva saraṇadukā nikkhittaṃ **aṭṭhakathākaṇḍaṃ** nāma. Yato mahāpakaraṇiyā bhikkhū mahāpakaraṇe gaṇanacāraṃ asallakkhentā gaṇanacāraṃ samānenti. Taṃ vācanāmaggato dvimattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Iti sakalampi dhammasaṅgaṇīpakaraṇaṃ vācanāmaggato atirekaterasamattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti. Evametaṃ –

Cittavibhatti rūpañca, nikkhepo atthajotanā;
Gambhīraṃ nipuṇaṃ ṭhānaṃ, tampi buddhena desitaṃ.

Tadanantaraṃ **vibhaṅgappakaraṇaṃ** nāma. Taṃ khandhavibhaṅgo āyatanavibhaṅgo dhātuvibhaṅgo saccavibhaṅgo idriyavibhaṅgo paccayākāravibhaṅgo satipaṭṭhānavibhaṅgo sammappadhānavibhaṅgo iddhipādavibhaṅgo bojjhaṅgavibhaṅgo maggaṅgavibhaṅgo jhānavibhaṅgo appamaññāvibhaṅgo sikkhāpadavibhaṅgo paṭisambhidāvibhaṅgo ñāṇavibhaṅgo khuddakavatthuvibhaṅgo dhammahadayavibhaṅgoti aṭṭhārasavidhena vibhattaṃ.

Tattha khandhavibhaṅgo suttantabhājanīyaabhidhammabhājanīyapañhapucchakānaṃ vasena tidhā vibhatto. So vācanāmaggato pañcamattabhāṇavāro, vitthāriyamāno pana ananto aparimāṇo hoti. Tato paraṃ āyatanavibhaṅgādayopi eteheva tīhi nayehi vibhattā. Tesu āyatanavibhaṅgo vācanāmaggato atirekabhāṇavāro, dhātuvibhaṅgo dvimattabhāṇavāro. Tathā saccavibhaṅgo. Indriyavibhaṅge suttantabhājanīyaṃ natthi; vācanāmaggato panesa atirekabhāṇavāramatto.

Paccayākāravibhaṅgo chamattabhāṇavāro, pañhapucchakaṃ panettha natthi. Satipaṭṭhānavibhaṅgo atirekabhāṇavāramatto; tathā sammappadhāna iddhipādabojjhaṅgamaggaṅgavibhaṅgā. Jhānavibhaṅgo dvibhāṇavāramatto, appamaññāvibhaṅgo atirekabhāṇavāramatto. Sikkhāpadavibhaṅgepi suttantabhājanīyaṃ natthi; vācanāmaggato panesa atirekabhāṇavāramatto; tathā paṭisambhidāvibhaṅgo. Ñāṇavibhaṅgo dasavidhena vibhatto; vācanāmaggato panesa timattabhāṇavāro. Khuddakavatthuvibhaṅgopi dasavidhena vibhatto; vācanāmaggato panesa timattabhāṇavāro. Dhammahadayavibhaṅgo tividhena vibhatto; vācanāmaggato panesa atirekadvibhāṇavāramatto. Sabbepi vitthāriyamānā anantā aparimāṇā honti. Evametaṃ vibhaṅgappakaraṇaṃ vācanāmaggato pañcatiṃsamattabhāṇavāraṃ; vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **dhātukathāpakaraṇaṃ** nāma. Taṃ saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ; sampayogo vippayogo, sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, sampayuttena sampayuttaṃ, vippayuttena vippayuttaṃ; saṅgahitena sampayuttaṃ vippayuttaṃ; sampayuttena saṅgahitaṃ asaṅgahitaṃ, asaṅgahitena sampayuttaṃ vippayuttaṃ, vippayuttena saṅgahitaṃ asaṅgahitanti cuddasavidhena vibhattaṃ. Taṃ vācanāmaggato atirekachabhāṇavāramattaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **puggalapaññatti** nāma. Sā ‘‘khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññattī’’ti chabbidhena vibhattā. Sā vācanāmaggato atirekapañcabhāṇavārā; vitthāriyamānā pana anantā aparimāṇāva hoti.

Tadanantaraṃ **kathāvatthuppakaraṇaṃ** nāma. Taṃ sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā vibhattaṃ. Taṃ vācanāmaggato idāni potthake likhitaṃ aggahetvā saṅgītiāropitanayena dīghanikāyappamāṇaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **yamakaṃ** nāma. Taṃ mūlayamakaṃ khandhayamakaṃ āyatanayamakaṃ dhātuyamakaṃ saccayamakaṃ saṅkhārayamakaṃ anusayayamakaṃ cittayamakaṃ dhammayamakaṃ indriyayamakanti dasavidhena vibhattaṃ. Taṃ vācanāmaggato vīsabhāṇavārasataṃ, vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **mahāpakaraṇaṃ** nāma. **Paṭṭhāna**ntipi tasseva nāmaṃ. Taṃ hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo purejātapaccayo pacchājātapaccayo āsevanapaccayo kammapaccayo vipākapaccayo āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti. Paccayavasena tāva catuvīsatividhena vibhattaṃ.

Imasmiṃ pana ṭhāne paṭṭhānaṃ samānetabbaṃ. Kusalattikādayo hi dvāvīsati tikā, nāma hetū dhammā nahetū dhammā…pe… saraṇā dhammā araṇā dhammāti ime sataṃ dukā. Aparepi vijjābhāgino dhammā avijjābhāgino dhammā…pe… khaye ñāṇaṃ, anuppāde ñāṇanti dvācattālīsa suttantikadukā nāma. Tesu dvāvīsati tikā sataṃ dukāti ayaṃ āhaccabhāsitā jinavacanabhūtā sabbaññubuddhena desitā sattannaṃ pakaraṇānaṃ mātikā nāma.

Athāpare dvācattālīsa suttantikadukā kutopabhavā kena ṭhapitā kena desitāti? **Dhammasenāpatisāriputtattherappabhavā,** tena ṭhapitā, tena desitāti. Ime ṭhapento pana thero na sāmukkaṃsikena attano ñāṇena ṭhapesi. Ekuttariyaṃ pana ekanipātadukanipātasaṅgīti dasuttarasuttantehi samodhānetvā ābhidhammikattherānaṃ suttantaṃ patvā akilamatthaṃ ṭhapitā. Te panete ekasmiṃ nikkhepakaṇḍeyeva matthakaṃ pāpetvā vibhattā. Sesaṭṭhānesu yāva saraṇadukā abhidhammo vibhatto.

Sammāsambuddhena hi anulomapaṭṭhāne dvāvīsati tike nissāya **tikapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Sataṃ duke nissāya **dukapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Tato paraṃ dvāvīsati tike gahetvā dukasate pakkhipitvā **dukatikapaṭṭhānaṃ** nāma dassitaṃ. Tato paraṃ dukasataṃ gahetvā dvāvīsatiyā tikesu pakkhipitvā **tikadukapaṭṭhānaṃ** nāma dassitaṃ. Tike pana tikesuyeva pakkhipitvā **tikatikapaṭṭhānaṃ** nāma dassitaṃ. Duke ca dukesuyeva pakkhipitvā **dukadukapaṭṭhānaṃ** nāma dassitaṃ. Evaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **anulomamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.39);

Paccanīyapaṭṭhānepi dvāvīsatitike nissāya **tikapaṭṭhānaṃ** nāma. Dukasataṃ nissāya **dukapaṭṭhānaṃ** nāma. Dvāvīsatitike dukasate pakkhipitvā **dukatikapaṭṭhānaṃ** nāma. Dukasataṃ dvāvīsatiyā tikesu pakkhipitvā **tikadukapaṭṭhānaṃ** nāma. Tike tikesuyeva pakkhipitvā **tikatikapaṭṭhānaṃ** nāma. Duke dukesuyeva pakkhipitvā **dukadukapaṭṭhānaṃ** nāmāti paccanīyepi chahi nayehi paṭṭhānaṃ niddiṭṭhaṃ. Tena vuttaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.44);

Tato paraṃ anulomapaccanīyepi eteneva upāyena cha nayā dassitā. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **anulomapaccanīyamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.48);

Tadanantaraṃ paccanīyānulomepi eteheva chahi nayehi niddiṭṭhaṃ. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyānulomamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.52);

Evaṃ anulome cha paṭṭhānāni, paṭilome cha, anulomapaccanīye cha, paccanīyānulome cha paṭṭhānānīti idaṃ catuvīsatisamantapaṭṭhānasamodhānaṃ paṭṭhānaṃ mahāpakaraṇaṃ nāma.

Idāni imassa abhidhammassa gambhīrabhāvavijānanatthaṃ **cattāro sāgarā** veditabbā – saṃsārasāgaro, jalasāgaro, nayasāgaro, ñāṇasāgaroti. Tattha **saṃsārasāgaro** nāma –

Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccatīti.

Evaṃ vuttaṃ saṃsāravaṭṭaṃ. Svāyaṃ yasmā imesaṃ sattānaṃ uppattiyā purimā koṭi na paññāyati ettakānañhi vassasatānaṃ vā vassasahassānaṃ vā vassasatasahassānaṃ vā, kappasatānaṃ vā kappasahassānaṃ vā kappasatasahassānaṃ vā matthake sattā uppannā, tato pubbe nāhesunti vā, asukassa nāma rañño kāle uppannā, asukassa buddhassa kāle uppannā tato pubbe nāhesunti vā, ayaṃ paricchedo natthi; ‘‘purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosi atha pacchā samabhavī’’ti (a. ni. 10.61) iminā pana nayena saṃsārasāgaro anamataggova.

Mahāsamuddo pana **jalasāgaro** nāmāti veditabbo. So caturāsītiyojanasahassagambhīro. Tattha udakassa āḷhakasatehi vā āḷhakasahassehi vā āḷhakasatasahassehi vā pamāṇaṃ nāma natthi. Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṃ gacchati. Ayaṃ jalasāgaro nāma.

Katamo **nayasāgaro**? Tepiṭakaṃ buddhavacanaṃ. Dvepi hi tantiyo paccavekkhantānaṃ saddhāsampannānaṃ pasādabahulānaṃ ñāṇuttarānaṃ kulaputtānaṃ anantaṃ pītisomanassaṃ uppajjati. Katamā dve? Vinayañca abhidhammañca. Vinayadharabhikkhūnañhi vinayatantiṃ paccavekkhantānaṃ dosānurūpaṃ sikkhāpadapaññāpanaṃ nāma – imasmiṃ dose imasmiṃ vītikkame idaṃ nāma hotīti sikkhāpadapaññāpanaṃ – aññesaṃ avisayo, buddhānameva visayoti. Uttarimanussadhammapeyyālaṃ paccavekkhantānaṃ nīlapeyyālaṃ paccavekkhantānaṃ sañcarittapeyyālaṃ paccavekkhantānaṃ anantaṃ pītisomanassaṃ uppajjati. Ābhidhammikabhikkhūnampi khandhantaraṃ āyatanantaraṃ dhātvantaraṃ indriyantaraṃ balabojjhaṅgakammavipākantaraṃ rūpārūpaparicchedaṃ saṇhasukhumadhammaṃ gaganatale tārakarūpāni gaṇhanto viya rūpārūpadhamme pabbaṃ pabbaṃ koṭṭhāsaṃ koṭṭhāsaṃ katvā vibhajanto dassesi vata no satthāti abhidhammatantiṃ paccavekkhantānaṃ anantaṃ pītisomanassaṃ uppajjati.

Evaṃ uppattiyā panassa idaṃ vatthupi veditabbaṃ – **mahāgatigamiyatissadattatthero** kira nāma mahābodhiṃ vandissāmīti paratīraṃ gacchanto nāvāya uparitale nisinno mahāsamuddaṃ olokesi. Athassa tasmiṃ samaye neva paratīraṃ paññāyittha, na orimatīraṃ, ūmivegappabhedasamuggatajalacuṇṇaparikiṇṇo pana pasāritarajatapaṭṭasumanapupphasantharasadiso mahāsamuddova paññāyittha. So kiṃ nu kho mahāsamuddassa ūmivego balavā udāhu catuvīsatippabhede samantapaṭṭhāne nayamukhaṃ balavanti cintesi. Athassa mahāsamudde paricchedo paññāyati – ayañhi heṭṭhā mahāpathaviyā paricchinno, upari ākāsena, ekato cakkavāḷapabbatena, ekato velantena paricchinno; samantapaṭṭhānassa pana paricchedo na paññāyatīti saṇhasukhumadhammaṃ paccavekkhantassa balavapīti uppannā. So pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhetvā yathānisinnova sabbakilese khepetvā aggaphale arahatte patiṭṭhāya udānaṃ udānesi –

Attheva gambhīragataṃ sudubbudhaṃ,
Sayaṃ abhiññāya sahetusambhavaṃ;
Yathānupubbaṃ nikhilena desitaṃ,
Mahesinā rūpagataṃva passatīti.

Ayaṃ nayasāgaro nāma.

Katamo **ñāṇasāgaro**? Sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Ayaṃ saṃsārasāgaro nāma, ayaṃ jalasāgaro nāma, ayaṃ nayasāgaro nāmāti hi aññena na sakkā jānituṃ, sabbaññutaññāṇeneva sakkā jānitunti sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Imesu catūsu sāgaresu imasmiṃ ṭhāne nayasāgaro adhippeto. Imañhi sabbaññubuddhāva paṭivijjhanti.

Ayampi bhagavā bodhimūle nisinno ‘imaṃ paṭivijjhitvā imaṃ vata me dhammaṃ esantassa gavesantassa kappasatasahassādhikāni cattāri asaṅkhyeyyāni vītivattāni, atha me imasmiṃ pallaṅke nisinnena diyaḍḍhakilesasahassaṃ khepetvā ayaṃ dhammo paṭividdho’ti paṭividdhadhammaṃ paccavekkhanto sattāhaṃ ekapallaṅkena nisīdi. Tato tamhā pallaṅkā vuṭṭhāya ‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’nti animisehi cakkhūhi sattāhaṃ pallaṅkaṃ olokento aṭṭhāsi. Tato devatānaṃ ‘ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmiñhi ālayaṃ na vijahatī’ti parivitakko udapādi.

Satthā devatānaṃ vitakkaṃ ñatvā tāvadeva tāsaṃ vitakkavūpasamanatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Mahābodhipallaṅkasmiñhi katapāṭihāriyañca, ñātisamāgame katapāṭihāriyañca, pāṭiyaputtasamāgame katapāṭihāriyañca, sabbaṃ kaṇḍambarukkhamūle katayamakapāṭihāriyasadisameva ahosi. Evaṃ yamakapāṭihāriyaṃ katvā pallaṅkassa ṭhitaṭṭhānassa ca antare ākāsato oruyha sattāhaṃ caṅkami. Imesu ca ekavīsatiyā divasesu ekadivasepi satthu sarīrato rasmiyo na nikkhantā.

Catutthe pana sattāhe pacchimuttarāya disāya ratanaghare nisīdi – ratanagharaṃ nāma neva sattaratanamayaṃ gehaṃ. Sattannaṃ pana pakaraṇānaṃ sammasitaṭṭhānaṃ ratanagharanti veditabbaṃ – tattha dhammasaṅgaṇiṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Vibhaṅgappakaraṇaṃ dhātukathaṃ puggalapaññattiṃ kathāvatthuppakaraṇaṃ yamakappakaraṇaṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Yadā pana mahāpakaraṇaṃ oruyha ‘‘hetupaccayo ārammaṇapaccayo…pe… avigatapaccayo’’ti sammasanaṃ ārabhi, athassa catuvīsatisamantapaṭṭhānaṃ sammasantassa ekantato sabbaññutaññāṇaṃ mahāpakaraṇeyeva okāsaṃ labhi. Yathā hi timirapiṅgalamahāmaccho caturāsītiyojanasahassagambhīre mahāsamuddeyeva okāsaṃ labhati, evameva sabbaññutaññāṇaṃ ekantato mahāpakaraṇeyeva okāsaṃ labhi.

Satthu evaṃ laddhokāsena sabbaññutaññāṇena yathāsukhaṃ saṇhasukhumadhammaṃ sammasantassa sarīrato nīlapītalohitodātamañjiṭṭhapabhassaravasena chabbaṇṇarasmiyo nikkhamiṃsu. Kesamassūhi ceva akkhīnañca nīlaṭṭhānehi **nīlarasmiyo** nikkhamiṃsu, yāsaṃ vasena gaganatalaṃ añjanacuṇṇasamokiṇṇaṃ viya umāpupphanīluppaladalasañchannaṃ viya vītipatantamaṇitālavaṇṭaṃ viya sampasāritamecakapaṭaṃ viya ca ahosi.

Chavito ceva akkhīnañca pītaṭṭhānehi **pītarasmiyo** nikkhamiṃsu; yāsaṃ vasena disābhāgā suvaṇṇarasadhārābhisiñcamānā viya suvaṇṇapaṭapasāritā viya kuṅkumacuṇṇakaṇikārapupphasamparikiṇṇā viya ca virociṃsu.

Maṃsalohitehi ceva akkhīnañca rattaṭṭhānehi **lohitarasmiyo** nikkhamiṃsu yāsaṃ vasena disābhāgā cīnapiṭṭhacuṇṇarañjitā viya supakkalākhārasasiñcamānā viya rattakambalaparikkhittā viya jayasumanapāribhaddakabandhujīvakakusumasamparikiṇṇā viya ca virociṃsu.

Aṭṭhīhi ceva dantehi ca akkhīnañca setaṭṭhānehi **odātarasmiyo** nikkhamiṃsu; yāsaṃ vasena disābhāgā rajataghaṭehi āsiñcamānakhīradhārāsamparikiṇṇā viya sampasāritarajatapaṭṭavitānā viya, vītipatantarajatatālavaṇṭā viya, kundakumudasinduvārasumanamallikādikusumasañchannā viya ca virociṃsu.

Mañjiṭṭhapabhassarā pana tamhā tamhā sarīrappadesā nikkhamiṃsu. Iti tā chabbaṇṇarasmiyo nikkhamitvā ghanamahāpathaviṃ gaṇhiṃsu.

Catunahutādhikadviyojanasatasahassabahalā mahāpathavī niddhantasuvaṇṇapiṇḍi viya ahosi. Atha mahāpathaviṃ bhinditvā heṭṭhā udakaṃ gaṇhiṃsu. Pathavisandhārakaṃ aṭṭhanahutādhikacatuyojanasatasahassabahalaṃ udakaṃ suvaṇṇakalasehi āsiñcamānavilīnasuvaṇṇaṃ viya ahosi. Udakaṃ vinivijjhitvā vātaṃ aggahesuṃ. Chanahutādhikanavayojanasatasahassabahalo vāto samussitasuvaṇṇakkhandho viya ahosi. Vātaṃ vinivijjhitvā heṭṭhā ajaṭākāsaṃ pakkhandiṃsu.

Uparibhāgena uggantvāpi cātumahārājike gaṇhiṃsu. Te vinivijjhitvā tāvatiṃse tato yāme tato tusite tato nimmānaratī tato paranimmitavasavattī tato nava brahmaloke tato vehapphale tato pañca suddhāvāse vinivijjhitvā cattāro āruppe gaṇhiṃsu. Cattāro ca āruppe vinivijjhitvā ajaṭākāsaṃ pakkhandiṃsu.

Tiriyabhāgehi anantā lokadhātuyo pakkhandiṃsu. Ettakesu ṭhānesu candamhi candappabhā natthi, sūriye sūriyappabhā natthi, tārakarūpesu tārakarūpappabhā natthi, devatānaṃ uyyānavimānakapparukkhesu ceva sarīresu ca ābharaṇesu cāti sabbattha pabhā natthi. Tisahassimahāsahassilokadhātuyā ālokapharaṇasamattho mahābrahmāpi sūriyuggamane khajjopanako viya ahosi. Candasūriyatārakarūpadevatuyyānavimānakapparukkhānaṃ paricchedamattakameva paññāyittha. Ettakaṃ ṭhānaṃ buddharasmīhiyeva ajjhotthaṭaṃ ahosi. Ayañca neva buddhānaṃ adhiṭṭhāniddhi, na bhāvanāmayiddhi. Saṇhasukhumadhammaṃ pana sammasato lokanāthassa lohitaṃ pasīdi, vatthurūpaṃ pasīdi, chavivaṇṇo pasīdi. Cittasamuṭṭhānā vaṇṇadhātu samantā asītihatthamatte padese niccalāva aṭṭhāsi. Iminā nīhārena sattāhaṃ sammasi.

Satta rattindivāni sammasitadhammo kittako ahosīti? Ananto aparimāṇo ahosi. Ayaṃ tāva manasādesanā nāma. Satthā pana evaṃ sattāhaṃ manasā cintitadhammaṃ vacībhedaṃ katvā desento vassasatenapi vassasahassenapi vassasatasahassenapi matthakaṃ pāpetvā desetuṃ na sakkotīti na vattabbaṃ. Aparabhāgepi hi tathāgato tāvatiṃsabhavane paricchattakamūle paṇḍukambalasilāyaṃ dasasahassacakkavāḷadevatānaṃ majjhe nisinno mātaraṃ kāyasakkhiṃ katvā kusalā dhammā, akusalā dhammā, abyākatā dhammāti dhammaṃ desento satabhāgena sahassabhāgena satasahassabhāgena dhammantarā dhammantaraṃ saṅkamitvā saṅkamitvāva desesi. Tayo māse nirantaraṃ pavattitadesanā vegena pavattā ākāsagaṅgā viya adhomukhaṭhapitaudakaghaṭā nikkhantaudakadhārā viya ca hutvā anantā aparimāṇā ahosi.

Buddhānañhi bhattānumodanakālepi thokaṃ vaḍḍhetvā anumodentānaṃ desanā dīghamajjhimanikāyappamāṇā hoti. Pacchābhattaṃ pana sampattaparisāya dhammaṃ desentānaṃ desanā saṃyuttaaṅguttarikadvemahānikāyappamāṇāva hoti. Kasmā? Buddhānañhi bhavaṅgaparivāso lahuko dantāvaraṇaṃ suphusitaṃ mukhādānaṃ siliṭṭhaṃ jivhā mudukā saro madhuro vacanaṃ lahuparivattaṃ. Tasmā taṃ muhuttaṃ desitadhammopi ettako hoti. Temāsaṃ desitadhammo pana ananto aparimāṇoyeva.

Ānandatthero hi bahussuto tipiṭakadharo pañcadasa gāthāsahassāni saṭṭhi padasahassāni latāpupphāni ākaḍḍhanto viya ṭhitapadeneva ṭhatvā gaṇhāti vā vāceti vā deseti vā. Ettako therassa eko uddesamaggo nāma hoti. Therassa hi anupadaṃ uddesaṃ dadamāno añño dātuṃ na sakkoti, na sampāpuṇāti. Sammāsambuddhova sampāpuṇeyya. Evaṃ adhimattasatimā adhimattagatimā adhimattadhitimā sāvako satthārā temāsaṃ iminā nīhārena desitadesanaṃ vassasataṃ vassasahassaṃ uggaṇhantopi matthakaṃ pāpetuṃ na sakkoti.

Evaṃ temāsaṃ nirantaraṃ desentassa pana tathāgatassa kabaḷīkārāhārappaṭibaddhaṃ upādinnakasarīraṃ kathaṃ yāpesīti? Paṭijagganeneva. Buddhānañhi so so kālo suvavatthito suparicchinno supaccakkho. Tasmā bhagavā dhammaṃ desentova manussaloke kālaṃ oloketi. So bhikkhācāravelaṃ sallakkhetvā nimmitabuddhaṃ māpetvā ‘imassa cīvaraggahaṇaṃ pattaggahaṇaṃ sarakutti ākappo ca evarūpo nāma hotu, ettakaṃ nāma dhammaṃ desetū’ti adhiṭṭhāya pattacīvaramādāya anotattadahaṃ gacchati. Devatā nāgalatādantakaṭṭhaṃ denti. Taṃ khāditvā anotattadahe sarīraṃ paṭijaggitvā manosilātale ṭhito surattadupaṭṭaṃ nivāsetvā cīvaraṃ pārupitvā cātumahārājadattiyaṃ selamayaṃ pattaṃ ādāya uttarakuruṃ gacchati. Tato piṇḍapātaṃ āharitvā anotattadahatīre nisinno taṃ paribhuñjitvā divāvihārāya candanavanaṃ gacchati.

Dhammasenāpatisāriputtattheropi tattha gantvā sammāsambuddhassa vattaṃ katvā ekamantaṃ nisīdati. Athassa satthā nayaṃ deti. ‘Sāriputta, ettako dhammo mayā desito’ti ācikkhati. Evaṃ sammāsambuddhe nayaṃ dente paṭisambhidāppattassa aggasāvakassa velante ṭhatvā hatthaṃ pasāretvā dassitasamuddasadisaṃ nayadānaṃ hoti. Therassāpi nayasatena nayasahassena nayasatasahassena bhagavatā desitadhammo upaṭṭhātiyeva.

Satthā divāvihāraṃ nisīditvā dhammaṃ desetuṃ kāya velāya gacchatīti? Sāvatthivāsīnaṃ kulaputtānaṃ sampattānaṃ dhammadesanavelā nāma atthi, tāya velāya gacchati. Dhammaṃ desetvā gacchantaṃ vā āgacchantaṃ vā ke jānanti ke na jānantīti? Mahesakkhā devatā jānanti, appesakkhā devatā na jānanti. Kasmā na jānantīti? Sammāsambuddhassa vā nimmitabuddhassa vā rasmiādīsu nānattābhāvā. Ubhinnampi hi tesaṃ rasmīsu vā saresu vā vacanesu vā nānattaṃ natthi.

Sāriputtattheropi satthārā desitaṃ desitaṃ dhammaṃ āharitvā attano saddhivihārikānaṃ pañcannaṃ bhikkhusatānaṃ desesi. Tesaṃ ayaṃ pubbayogo – te kira kassapadasabalassa kāle khuddakavagguliyoniyaṃ nibbattā pabbhāre olambantā dvinnaṃ ābhidhammikabhikkhūnaṃ abhidhammaṃ sajjhāyantānaṃ sare nimittaṃ gahetvā kaṇhapakkhasukkapakkhe ajānitvāpi sare nimittaggāhamattakeneva kālaṃ katvā devaloke nibbattiṃsu. Ekaṃ buddhantaraṃ devaloke vasitvā tasmiṃ kāle manussaloke nibbattā yamakapāṭihāriye pasīditvā therassa santike pabbajiṃsu. Thero satthārā desitaṃ desitaṃ dhammaṃ āharitvā tesaṃ desesi. Sammāsambuddhassa abhidhammadesanāpariyosānañca tesaṃ bhikkhūnaṃ sattappakaraṇauggahaṇañca ekappahāreneva ahosi.

Abhidhamme vācanāmaggo nāma **sāriputtattherappabhavo**. Mahāpakaraṇe gaṇanacāropi thereneva ṭhapito. Thero hi iminā nīhārena dhammantaraṃ amakkhetvāva sukhaṃ gahetuṃ dhāretuṃ pariyāpuṇituṃ vācetuñca pahotīti gaṇanacāraṃ ṭhapesi. Evaṃ sante therova paṭhamataraṃ ābhidhammiko hotīti? Na hoti. Sammāsambuddhova paṭhamataraṃ ābhidhammiko. So hi naṃ mahābodhipallaṅke nisīditvā paṭivijjhi. Buddho hutvā ca pana sattāhaṃ ekapallaṅkena nisinno udānaṃ udānesi –

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammaṃ.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayaṃ paccayānaṃ avedi.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Vidhūpayaṃ tiṭṭhati mārasenaṃ,
Sūriyova obhāsayamantalikkha’’nti. (mahāva. 1-3; udā. 1-3);

Idaṃ **paṭhamabuddhavacanaṃ** nāma. Dhammapadabhāṇakā pana –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154);

Idaṃ **paṭhamabuddhavacanaṃ** nāmāti vadanti.

Yamakasālānamantare nipannena parinibbānasamaye ‘‘handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādethā’’ti (dī. ni. 2.218) vuttavacanaṃ **pacchimabuddhavacanaṃ** nāma.

Ubhinnamantare pañcacattālīsa vassāni pupphadāmaṃ ganthentena viya, ratanāvaliṃ āvunantena viya, ca kathito amatappakāsano saddhammo **majjhimabuddhavacanaṃ** nāma.

Taṃ sabbampi saṅgayhamānaṃ piṭakato **tīṇi piṭakāni** honti, nikāyato **pañca nikāyā,** aṅgato **navaṅgāni,** dhammakkhandhato **caturāsītidhammakkhandhasahassāni**. Kathaṃ? Sabbampi hetaṃ piṭakato vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti. Tattha ubhayāni pātimokkhāni dve vibhaṅgā dvāvīsati khandhakā soḷasa parivārāti idaṃ **vinayapiṭakaṃ** nāma. Brahmajālādicatuttiṃsasuttasaṅgaho dīghanikāyo. Mūlapariyāyasuttādidiyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo. Oghataraṇasuttādisattasuttasahassasattasatadvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo. Cittapariyādānasuttādinavasuttasahassapañcasatasattapaññāsasuttasaṅgaho aṅguttaranikāyo. Khuddakapāṭhadhammapadaudānaitivuttakasuttanipātavimānavatthupetavatthutheragāthātherīgāthājātakaniddesapaṭisambhidāapadānabuddhavaṃsacariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ **suttantapiṭakaṃ** nāma. Dhammasaṅgaṇīādīni satta pakaraṇāni **abhidhammapiṭakaṃ** nāma. Tattha –

Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto.

Vividhā hi ettha pañcavidhapātimokkhuddesapārājikādisattaāpattikkhandhamātikāvibhaṅgādippabhedā nayā visesabhūtā ca daḷhīkammasithilakaraṇappayojanā anupaññattinayā. Kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācañca vineti. Tasmā vividhanayattā visesanayattā kāyavācānañca vinayanato ayaṃ vinayo vinayoti akkhāto. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto’’ti.

Itaraṃ pana –

Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca ‘sutta’nti akkhātaṃ.

Tañhi attatthaparatthādibhede atthe sūceti. Suvuttā cettha atthā veneyyajjhāsayānulomena vuttattā. Savati cetaṃ atthe, sassamiva phalaṃ, pasavatīti vuttaṃ hoti. Sūdati cetaṃ, dhenu viya khīraṃ, paggharatīti vuttaṃ hoti. Suṭṭhu ca ne tāyati rakkhatīti vuttaṃ hoti. Suttasabhāgañcetaṃ. Yathā hi tacchakānaṃ suttaṃ pamāṇaṃ hoti evametampi viññūnaṃ. Yathā ca suttena saṅgahitāni pupphāni na vikiriyanti na viddhaṃsiyanti evametena saṅgahitā atthā. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca suttanti akkhāta’’nti.

Abhidhammassa vacanattho vuttoyeva. Aparo nayo –

Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto.

Ayañhi abhisaddo vuḍḍhilakkhaṇapūjitaparicchinnādhikesu dissati. Tathā hesa ‘‘bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamantī’’tiādīsu (ma. ni. 3.384; saṃ. ni. 5.195) vuḍḍhiyaṃ āgato. ‘‘Yā tā rattiyo abhiññātā abhilakkhitā’’tiādīsu (ma. ni. 1.49) lakkhaṇe. ‘‘Rājābhirājā manujindo’’tiādīsu (ma. ni. 2.399; su. ni. 558) pūjite. ‘‘Paṭibalo vinetuṃ abhidhamme abhivinaye’’tiādīsu (mahāva. 85) paricchinne; aññamaññasaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. ‘‘Abhikkantena vaṇṇenā’’tiādīsu (vi. va. 75) adhike.

Ettha ca ‘‘rūpūpapattiyā maggaṃ bhāveti mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’tiādinā (dha. sa. 163 ādayo) nayena vuḍḍhimantopi dhammā vuttā. ‘‘Rūpārammaṇaṃ vā saddārammaṇaṃ vā’’tiādinā (dha. sa. 1) nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi. ‘‘Sekkhā dhammā, asekkhā dhammā, lokuttarā dhammā’’tiādinā (dha. sa. tikamātikā 11; dukamātikā 12) nayena pūjitāpi; pūjārahāti adhippāyo. ‘‘Phasso hoti, vedanā hotī’’tiādinā (dha. sa. 1) nayena sabhāvaparicchinnattā paricchinnāpi. ‘‘Mahaggatā dhammā, appamāṇā dhammā, anuttarā dhammā’’tiādinā (dha. sa. tikamātikā 12; dukamātikā 99) nayena adhikāpi dhammā vuttā. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto’’ti.

Yaṃ panettha avisiṭṭhaṃ, taṃ –

Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;
Tena samodhānetvā, tayopi vinayādayo ñeyyā.

Pariyattipi hi ‘‘mā piṭakasampadānenā’’tiādīsu (a. ni. 3.66) piṭakanti vuccati. ‘‘Atha puriso āgaccheyya kudālapiṭakamādāyā’’tiādīsu (ma. ni. 1.228; a. ni. 3.70) yaṃkiñci bhājanampi. Tasmā piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu.

Idāni **tena samodhānetvā tayopi vinayādayo ñeyyā**ti. Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ. Yathāvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ. Abhidhammo ca so piṭakañcāti abhidhammapiṭakanti evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesveva piṭakesu nānappakārakosallatthaṃ –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīrabhāvañca paridīpaye.
Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye.

Tatrāyaṃ paridīpanā vibhāvanā ca – etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathādhammasāsanāni, saṃvarāsaṃvaradiṭṭhiviniveṭhananāmarūpaparicchedakathāti ca vuccanti.

Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā **āṇādesanā;** suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā **vohāradesanā;** abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā **paramatthadesanā**ti vuccati.

Tathā paṭhamaṃ ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsitāti **yathāparādhasāsanaṃ;** dutiyaṃ anekajjhāsayānusayacariyādhimuttikā sattā yathānulomaṃ ettha sāsitāti **yathānulomasāsanaṃ;** tatiyaṃ dhammapuñjamatte ‘ahaṃ mamā’ti saññino sattā yathādhammaṃ ettha sāsitāti **yathādhammasāsana**nti vuccati.

Tathā paṭhamaṃ ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti **saṃvarāsaṃvarakathā;** saṃvarāsaṃvaroti khuddako ceva mahanto ca saṃvarāsaṃvaro, kammākammaṃ viya ca phalāphalaṃ viya ca; dutiyaṃ dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitāti **diṭṭhiviniveṭhanakathā;** tatiyaṃ rāgādipaṭipakkhabhūto nāmarūpaparicchedo ettha kathitoti **nāmarūpaparicchedakathā**ti vuccati.

Tīsupi cetesu tisso sikkhā tīṇi pahānāni catubbidho ca gambhīrabhāvo veditabbo. Tathā hi vinayapiṭake visesena **adhisīlasikkhā** vuttā, suttantapiṭake **adhicittasikkhā,** abhidhammapiṭake **adhipaññāsikkhā**.

Vinayapiṭake ca **vītikkamappahānaṃ**, kilesānaṃ vītikkamapaṭipakkhattā sīlassa; suttantapiṭake **pariyuṭṭhānappahānaṃ,** pariyuṭṭhānapaṭipakkhattā samādhissa; abhidhammapiṭake **anusayappahānaṃ,** anusayapaṭipakkhattā paññāya.

Paṭhame ca **tadaṅgappahānaṃ** kilesānaṃ, itaresu **vikkhambhanasamucchedappahānāni**. Paṭhame ca **duccaritasaṃkilesassa** pahānaṃ, itaresu **taṇhādiṭṭhisaṃkilesānaṃ** pahānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanāpaṭivedhagambhīrabhāvo veditabbo – tattha **dhammo**ti tanti. **Attho**ti tassāyevattho. **Desanā**ti tassā manasā vavatthāpitāya tantiyā desanā. **Paṭivedho**ti tantiyā tantiatthassa ca yathābhūtāvabodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapatiṭṭhā ca tasmā gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo – **dhammo**ti hetu. Vuttañhetaṃ – ‘‘hetumhi ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 720). **Attho**ti hetuphalaṃ. Vuttañhetaṃ – ‘‘hetuphale ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 720). **Desanā**ti paññatti, yathādhammaṃ dhammābhilāpoti adhippāyo; anulomapaṭilomasaṅkhepavitthārādivasena vā kathanaṃ. **Paṭivedho**ti abhisamayo. So ca lokiyalokuttaro. Visayato ca asammohato ca; atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattīsu avabodho. Tesaṃ tesaṃ vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ ñāṇassa abhimukho hoti tathā tathā tadatthajotikā desanā, yo cettha aviparītāvabodhasaṅkhāto paṭivedho tesaṃ tesaṃ vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo – sabbampetaṃ anupacitakusalasambhārehi duppaññehi, sasādīhi viya mahāsamuddo, dukkhogāhaṃ alabbhaneyyapatiṭṭhañca, tasmā gambhīraṃ. Evampi ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo. Ettāvatā ca –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīrabhāvañca paridīpayeti –

Ayaṃ gāthā vuttatthā hoti.

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo – alagaddūpamā nissaraṇatthā bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā upārambhādihetu pariyāpuṭā ayaṃ **alagaddūpamā**. Yaṃ sandhāya vuttaṃ – ‘‘seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ…pe… vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti, te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna’’nti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā na upārambhādihetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ – ‘‘tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna’’nti (ma. ni. 1.239).

Yaṃ pana pariññātakkhandho pahīnakileso bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ paveṇipālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ **bhaṇḍāgārikapariyattī**ti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsaṃyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya chaḷabhiññā pāpuṇāti, tāsaṃyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti tāsañca tattheva pabhedavacanato. Evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachaḷabhiññācatupaṭisambhidāppabhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassaattharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnakaphassādīsu anavajjasaññī hoti. Vuttañhetaṃ – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti (pāci. 417; ma. ni. 1.234). Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno ‘‘cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmi’’ntiādīsu (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ – ‘‘attanā duggahitena amhe ceva abbhācikkhati attānañca khanati bahuñca apuññaṃ pasavatī’’ti (pāci. 417; ma. ni. 1.236). Tato micchādiṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānipi cinteti, tato cittakkhepaṃ pāpuṇāti. Vuttañhetaṃ – ‘‘cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cintento ummādassa vighātassa bhāgī assā’’ti (a. ni. 4.77). Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāvamicchādiṭṭhitācittakkhepappabhedaṃ vipattiṃ pāpuṇātīti. Ettāvatā ca –

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ayampi gāthā vuttatthā hoti. Evaṃ nānappakārato piṭakāni ñatvā tesaṃ vasena sabbampetaṃ saṅgayhamānaṃ tīṇi piṭakāni honti.

Kathaṃ nikāyato pañca nikāyāti? Sabbameva hetaṃ dīghanikāyo majjhimanikāyo saṃyuttanikāyo aṅguttaranikāyo khuddakanikāyoti pañcappabhedaṃ hoti. Tattha katamo **dīghanikāyo?** Tivaggasaṅgahāni brahmajālādīni catuttiṃsa suttāni.

Catuttiṃseva suttantā, tivaggo yassa saṅgaho;
Esa dīghanikāyoti, paṭhamo anulomiko.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā pāṇā (saṃ. ni. 3.100), poṇikanikāyo, cikkhallikanikāyo’’ti. Evamādīni cettha sādhakāni sāsanato lokato ca. Evaṃ sesānampi nikāyabhāve vacanattho veditabbo.

Katamo **majjhimanikāyo**? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;
Nikāyo majjhimo pañca, dasavaggapariggaho.

Katamo **saṃyuttanikāyo**? Devatāsaṃyuttādivasena ṭhitāni oghataraṇādīni satta suttasahassāni satta suttasatāni ca dvāsaṭṭhi ca suttāni.

Satta suttasahassāni, satta suttasatāni ca;
Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho.

Katamo **aṅguttaranikāyo**? Ekekaaṅgātirekavasena ṭhitāni cittapariyādānādīni nava suttasahassāni pañca suttasatāni sattapaññāsañca suttāni.

Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsasuttāni, saṅkhyā aṅguttare ayaṃ.

Katamo **khuddakanikāyo**? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭha, dhammapadādayo ca pubbe dassitā pañcadasappabhedā; ṭhapetvā cattāro nikāye avasesaṃ buddhavacananti.

Ṭhapetvā caturopete, nikāye dīghaādike;
Tadaññaṃ buddhavacanaṃ, nikāyo khuddako matoti.

Evaṃ nikāyato pañca nikāyā honti.

Kathaṃ aṅgavasena navaṅgānīti? Sabbameva hidaṃ ‘suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedalla’nti navappabhedaṃ hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā suttanipāte maṅgalasuttaratanasuttanālakasuttatuvaṭṭakasuttāni aññampi ca suttanāmakaṃ tathāgatavacanaṃ **sutta**nti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ **geyya**nti veditabbaṃ. Visesena saṃyuttanikāye sakalopi sagāthāvaggo. Sakalampi abhidhammapiṭakaṃ, niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ **veyyākaraṇa**nti veditabbaṃ. Dhammapadaṃ theragāthā therīgāthā suttanipāte nosuttanāmikā suddhikagāthā ca **gāthā**ti veditabbā. Somanassañāṇamayikagāthāppaṭisaṃyuttā dvāsīti suttantā **udāna**nti veditabbaṃ. ‘Vuttañhetaṃ bhagavatā’tiādinayappavattā (itivu. 1) dasuttarasatasuttantā **itivuttaka**nti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañca jātakasatāni **jātaka**nti veditabbaṃ. ‘‘Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande’’tiādinayapavattā (dī. ni. 2.209; a. ni. 4.129) sabbepi acchariyaabbhutadhammappaṭisaṃyuttā suttantā **abbhutadhamma**nti veditabbaṃ.

Cūḷavedallamahāvedallasammādiṭṭhisakkapañhasaṅkhārabhājanīyamahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā **vedalla**nti veditabbaṃ. Evametaṃ aṅgato navaṅgāni.

Kathaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassānīti? Sabbameva hidaṃ buddhavacanaṃ.

> ‘‘Dvāsīti buddhato gaṇhiṃ, dve sahassāni bhikkhuto;
> Caturāsīti sahassāni, ye me dhammā pavattino’’ti. (theragā. 1027);

Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedaṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ ekamekañca cittavārabhājanaṃ eko dhammakkhandho. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi āpatti, atthi anāpatti, atthi antarāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassāni.

Evametaṃ sabbampi buddhavacanaṃ pañcasatikasaṅgītikāle saṅgāyantena mahākassapappamukhena vasīgaṇena ayaṃ dhammo ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimabuddhavacanaṃ, idaṃ pacchimabuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ dīghanikāyo…pe… ayaṃ khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandhasahassānīti imaṃ pabhedaṃ vavatthapetvāva saṅgītaṃ. Na kevalañca imameva aññampi uddānasaṅgahavaggasaṅgahapeyyālasaṅgahaekanipātadukanipātādinipātasaṅgahasaṃyuttasaṅgaha paṇṇāsasaṅgahādianekavidhaṃ, tīsu piṭakesu sandissamānaṃ saṅgahappabhedaṃ vavatthapetvāva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanasamatthaṃ katanti sañjātappamodā sādhukāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi. Anekāni ca acchariyāni pāturahesuṃ.

Evaṃ saṅgīte panettha ayaṃ abhidhammo piṭakato abhidhammapiṭakaṃ, nikāyato khuddakanikāyo, aṅgato veyyākaraṇaṃ, dhammakkhandhato katipayāni dhammakkhandhasahassāni honti.

Taṃ dhārayantesu bhikkhūsu pubbe eko bhikkhu sabbasāmayikaparisāya nisīditvā abhidhammato suttaṃ āharitvā dhammaṃ kathento ‘‘rūpakkhandho abyākato, cattāro khandhā siyā kusalā siyā akusalā siyā abyākatā; dasāyatanā abyākatā, dve āyatanā siyā kusalā siyā akusalā siyā abyākatā; soḷasa dhātuyo abyākatā, dve dhātuyo siyā kusalā siyā akusalā siyā abyākatā; samudayasaccaṃ akusalaṃ, maggasaccaṃ kusalaṃ, nirodhasaccaṃ abyākataṃ, dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā abyākataṃ; dasindriyā abyākatā, domanassindriyaṃ akusalaṃ, anaññātaññassāmītindriyaṃ kusalaṃ, cattāri indriyāni siyā kusalā siyā abyākatā, cha indriyāni siyā kusalā siyā akusalā siyā abyākatā’’ti dhammakathaṃ kathesi.

Tasmiṃ ṭhāne eko bhikkhu nisinno ‘dhammakathika tvaṃ sineruṃ parikkhipanto viya dīghasuttaṃ āharasi, kiṃ suttaṃ nāmeta’nti āha. ‘Abhidhammasuttaṃ nāma, āvuso’ti. ‘Abhidhammasuttaṃ kasmā āharasi? Kiṃ aññaṃ buddhabhāsitaṃ suttaṃ āharituṃ na vaṭṭatī’ti? ‘Abhidhammo kena bhāsito’ti? ‘Na eso buddhabhāsito’ti. ‘Kiṃ pana te, āvuso, vinayapiṭakaṃ uggahita’nti? ‘Na uggahitaṃ, āvuso’ti. ‘Avinayadhāritāya maññe tvaṃ ajānanto evaṃ vadesī’ti. ‘Vinayamattameva, āvuso, uggahita’nti. ‘Tampi te duggahitaṃ, parisapariyante nisīditvā niddāyantena uggahitaṃ bhavissati; tumhādise hi pabbājento vā upasampādento vā sātisāro hoti’. ‘Kiṃ kāraṇā’? Vinayamattassapi duggahitattā; vuttañhetaṃ – ‘‘tattha anāpatti, na vivaṇṇetukāmo iṅgha tāva, āvuso, suttantaṃ vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu, pacchāpi vinayaṃ pariyāpuṇissasī’’ti (pāci. 442) bhaṇati. ‘‘Suttante okāsaṃ kārāpetvā abhidhammaṃ vā vinayaṃ vā pucchati, abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, vinaye okāsaṃ kārāpetvā suttantaṃ vā abhidhammaṃ vā pucchatī’’ti (pāci. 1221). ‘Tvaṃ pana ettakampi na jānāsī’ti ettakenapi paravādī niggahito hoti.

Mahāgosiṅgasuttaṃ pana itopi balavataraṃ. Tatra hi dhammasenāpati **sāriputtatthero** aññamaññaṃ pucchitapañhañca vissajjanañca ārocetuṃ satthu santikaṃ gantvā mahāmoggallānattherassa vissajjanaṃ ārocento ‘‘idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesaṃ kathāpavattinī hoti, evarūpena kho, āvuso, sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’’ti (ma. ni. 1.343) āha. Satthā ābhidhammikā nāma mama sāsane paribāhirāti avatvā suvaṇṇāliṅgasadisaṃ gīvaṃ unnāmetvā puṇṇacandasassirīkaṃ mahāmukhaṃ pūretvā brahmaghosaṃ nicchārento ‘‘sādhu sādhu sāriputtā’’ti mahāmoggallānattherassa sādhukāraṃ datvā ‘‘yathā taṃ moggallāno ca sammā byākaramāno byākareyya, moggallāno hi sāriputta dhammakathiko’’ti (ma. ni. 1.343) āha. Ābhidhammikabhikkhūyeva kira dhammakathikā nāma, avasesā dhammakathaṃ kathentāpi na dhammakathikā. Kasmā? Te hi dhammakathaṃ kathentā kammantaraṃ vipākantaraṃ rūpārūpaparicchedaṃ dhammantaraṃ āloḷetvā kathenti. Ābhidhammikā pana dhammantaraṃ na āloḷenti. Tasmā ābhidhammiko bhikkhu dhammaṃ kathetu vā mā vā, pucchitakāle pana pañhaṃ kathessatīti. Ayameva ekantadhammakathiko nāma hoti. Idaṃ sandhāya satthā sādhukāraṃ datvā ‘sukathitaṃ moggallānenā’ti āha.

Abhidhammaṃ paṭibāhento imasmiṃ jinacakke pahāraṃ deti, sabbaññutaññāṇaṃ paṭibāhati, satthu vesārajjaññāṇaṃ paṭinivatteti, sotukāmaṃ parisaṃ visaṃvādeti, ariyamagge āvaraṇaṃ bandhati, aṭṭhārasasu bhedakaravatthūsu ekasmiṃ sandissati ukkhepanīyakammatajjanīyakammāraho hoti. Taṃ taṃ kammaṃ katvā uyyojetabbo ‘gaccha vighāsādo hutvā jīvissasī’ti.

Athāpi evaṃ vadeyya – ‘‘sace abhidhammo buddhabhāsito, yathā anekesu suttasahassesu ‘ekaṃ samayaṃ bhagavā rājagahe viharatī’tiādinā nayena nidānaṃ sajjitaṃ, evamassāpi nidānaṃ sajjitaṃ bhaveyyā’’ti. So ‘jātakasuttanipātadhammapadādīnaṃ evarūpaṃ nidānaṃ natthi, na cetāni na buddhabhāsitānī’ti paṭikkhipitvā uttaripi evaṃ vattabbo – ‘paṇḍita, abhidhammo nāmesa sabbaññubuddhānaṃyeva visayo, na aññesaṃ visayo. Buddhānañhi okkanti pākaṭā, abhijāti pākaṭā, abhisambodhi pākaṭā, dhammacakkappavattanaṃ pākaṭaṃ. Yamakapāṭihāriyaṃ pākaṭaṃ, tidivakkamo pākaṭo, devaloke desitabhāvo pākaṭo, devorohanaṃ pākaṭaṃ. Yathā nāma cakkavattirañño hatthiratanaṃ vā assaratanaṃ vā thenetvā yānake yojetvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; cakkaratanaṃ vā pana thenetvā palālasakaṭe olambitvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; yojanappamāṇaṃ obhāsanasamatthaṃ maṇiratanaṃ vā pana kappāsapacchiyaṃ pakkhipitvā vaḷañjanaṃ nāma aṭṭhānaṃ akāraṇaṃ. Kasmā? Rājārahabhaṇḍatāya; evameva abhidhammo nāma na aññesaṃ visayo, sabbaññubuddhānaṃyeva visayo. Tesaṃ vasena desetabbadesanā. Buddhānañhi okkanti pākaṭā…pe… devorohanaṃ pākaṭaṃ. Abhidhammassa nidānakiccaṃ nāma natthi paṇḍitā’ti. Na hi sakkā evaṃ vutte paravādinā sahadhammikaṃ udāharaṇaṃ udāharituṃ.

Maṇḍalārāmavāsī **tissabhūtitthero** pana mahābodhinidāno esa abhidhammo nāmāti dassetuṃ ‘‘yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi tassa padesena vihāsi’’nti (saṃ. ni. 5.11) imaṃ padesavihārasuttantaṃ āharitvā kathesi. Dasavidho hi padeso nāma – khandhapadeso, āyatanapadeso, dhātupadeso, saccapadeso, indriyapadeso, paccayākārapadeso, satipaṭṭhānapadeso, jhānapadeso, nāmapadeso, dhammapadesoti. Tesu satthā mahābodhimaṇḍe pañcakkhandhe nippadesena paṭivijjhi, imaṃ temāsaṃ vedanākkhandhavaseneva vihāsi. Dvādasāyatanāni aṭṭhārasa dhātuyo nippadesena paṭivijjhi. Imaṃ temāsaṃ dhammāyatane vedanāvasena dhammadhātuyañca vedanāvaseneva vihāsi. Cattāri saccāni nippadesena paṭivijjhi, imaṃ temāsaṃ dukkhasacce vedanāvaseneva vihāsi. Bāvīsatindriyāni nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāpañcakaindriyavasena vihāsi. Dvādasapadikaṃ paccayākāravaṭṭaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ phassapaccayā vedanāvaseneva vihāsi. Cattāro satipaṭṭhāne nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāsatipaṭṭhānavaseneva vihāsi. Cattāri jhānāni nippadesena paṭivijjhi, imaṃ temāsaṃ jhānaṅgesu vedanāvaseneva vihāsi. Nāmaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ tattha vedanāvaseneva vihāsi. Dhamme nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāttikavaseneva vihāsīti. Evaṃ thero padesavihārasuttantavasena abhidhammassa nidānaṃ kathesi.

Gāmavāsī **sumanadevatthero** pana heṭṭhālohapāsāde dhammaṃ parivattento ‘ayaṃ paravādī bāhā paggayha araññe kandanto viya, asakkhikaṃ aḍḍaṃ karonto viya ca, abhidhamme nidānassa atthibhāvampi na jānātī’ti vatvā nidānaṃ kathento evamāha – ekaṃ samayaṃ bhagavā devesu viharati tāvatiṃsesu pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ abhidhammakathaṃ kathesi – ‘‘kusalā dhammā, akusalā dhammā, abyākatā dhammā’’ti.

Aññesu pana suttesu ekameva nidānaṃ. Abhidhamme **dve nidānāni** – adhigamanidānañca desanānidānañca. Tattha **adhigamanidānaṃ** dīpaṅkaradasabalato paṭṭhāya yāva mahābodhipallaṅkā veditabbaṃ. **Desanānidānaṃ** yāva dhammacakkappavattanā. Evaṃ ubhayanidānasampannassa panassa abhidhammassa nidānakosallatthaṃ idaṃ tāva **pañhākammaṃ** veditabbaṃ – ayaṃ abhidhammo nāma kena pabhāvito? Kattha paripācito? Kattha adhigato? Kadā adhigato? Kena adhigato? Kattha vicito? Kadā vicito? Kena vicito? Kattha desito? Kassatthāya desito? Kimatthaṃ desito? Kehi paṭiggahito? Ke sikkhanti? Ke sikkhitasikkhā? Ke dhārenti? Kassa vacanaṃ? Kenābhatoti?

Tatridaṃ **vissajjanaṃ – kena pabhāvito**ti bodhiabhinīhārasaddhāya pabhāvito. **Kattha paripācito**ti aḍḍhachakkesu jātakasatesu. **Kattha adhigato**ti bodhimūle. **Kadā adhigato**ti visākhāpuṇṇamāsiyaṃ. **Kenādhigato**ti sabbaññubuddhena. **Kattha vicito**ti bodhimaṇḍe. **Kadā vicito**ti ratanagharasattāhe. **Kena vicito**ti sabbaññubuddhena. **Kattha desito**ti devesu tāvatiṃsesu. **Kassatthāya desito**ti devatānaṃ. **Kimatthaṃ desito**ti caturoghaniddharaṇatthaṃ. **Kehi paṭiggahito**ti devehi. **Ke sikkhantī**ti sekkhā ca puthujjanakalyāṇā ca. **Ke sikkhitasikkhā**ti arahanto khīṇāsavā. **Ke dhārentī**ti yesaṃ vattati te dhārenti. **Kassa vacana**nti bhagavato vacanaṃ, arahato sammāsambuddhassa. **Kenābhato**ti ācariyaparamparāya.

Ayañhi sāriputtatthero bhaddaji sobhito piyajālī piyapālo piyadassī kosiyaputto siggavo sandeho moggaliputto sudatto dhammiyo dāsako soṇako revatoti evamādīhi yāva tatiyasaṅgītikālā ābhato. Tato uddhaṃ tesaṃyeva sissānusissehīti evaṃ tāva jambudīpatale ācariyaparamparāya ābhato. Imaṃ pana dīpaṃ –

Tato mahindo iṭṭiyo, uttiyo sambalo tathā;
Paṇḍito bhaddanāmo ca, ete nāgā mahāpaññā.

Jambudīpā idhāgatāti (pari. 3, 8).

Imehi mahānāgehi ābhato. Tato uddhaṃ tesaṃyeva sissānusissasaṅkhātāya ācariyaparamparāya yāvajjatanakālā ābhato.

Sumedhakathā

Evaṃ ābhatassa panassa yaṃ taṃ **dīpaṅkaradasabalato** paṭṭhāya yāva mahābodhipallaṅkā adhigamanidānaṃ, yāva dhammacakkappavattanā desanānidānañca vuttaṃ, tassa āvibhāvatthaṃ ayaṃ anupubbikathā veditabbā –

Ito kira kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake amaravatī nāma nagaraṃ ahosi. Tattha **sumedho** nāma brāhmaṇo paṭivasati ubhato sujāto, mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā kulaparivaṭṭā akkhitto anupakuṭṭho jātivādena, abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ kammaṃ akatvā brāhmaṇasippameva uggaṇhi. Tassa daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādipūrite gabbhe vivaritvā ‘ettakaṃ te kumāra mātu santakaṃ, ettakaṃ pitu santakaṃ, ettakā ayyakapayyakānaṃ santakāti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā etaṃ paṭipajjāhī’ti āha. **Sumedhapaṇḍito** cintesi – ‘imaṃ dhanaṃ saṃharitvā mayhaṃ pitupitāmahādayo paralokaṃ gacchantā ekakahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’ti so rañño ārocetvā nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā tāpasapabbajjaṃ pabbaji. Imasmiṃ pana ṭhāne **sumedhakathā** kathetabbā. Vuttañhetaṃ **buddhavaṃse** (bu. vaṃ. 2.1-33) –

Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manoramaṃ.

Dasahi saddehi avivittaṃ, annapānasamāyutaṃ;
Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghositaṃ.

Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ;
Sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakamminaṃ.

Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato.

Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

Jātidhammo jarādhammo, byādhidhammo sahaṃ tadā;
Ajaraṃ amataṃ khemaṃ, pariyesissāmi nibbutiṃ.

Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā.

Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopi icchitabbako.

Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbakaṃ.

Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbakaṃ.

Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

Evaṃ kilesamaladhove, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

Yathā arīhi pariruddho, vijjante gamanampathe;
Na palāyati so puriso, na doso añjasassa so.

Evaṃ kilesapariruddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

Evaṃ kilesabyādhīhi, dukkhito paripīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake.

Yathāpi kuṇapaṃ puriso, kaṇṭhe baddhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ;
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

Evameva ayaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanābhayā.

Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ;
Aṭṭhaguṇasamupetaṃ, abhiññābalamāhariṃ.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābala pāpuṇinti. (bu. vaṃ. 2.1-33);

Tattha **assamo sukato mayhaṃ, paṇṇasālā sumāpitā**ti imissā pāḷiyā sumedhapaṇḍitena assamapaṇṇasālācaṅkamā sahatthā māpitā viya vuttā. Ayaṃ panettha attho – mahāsattañhi ‘‘himavantaṃ ajjhogāhetvā ajja dhammikapabbataṃ pavisissāmī’’ti nikkhantaṃ disvā sakko devānamindo vissakammadevaputtaṃ āmantesi – ‘‘gaccha, tāta, ayaṃ sumedhapaṇḍito ‘pabbajissāmī’ti nikkhanto etassa vasanaṭṭhānaṃ māpehī’’ti. So tassa vacanaṃ sampaṭicchitvā ramaṇīyaṃ assamaṃ suguttaṃ paṇṇasālaṃ, manoramaṃ caṅkamañca māpesi. Bhagavā pana tadā attano puññānubhāvena nipphannaṃ taṃ assamapadaṃ sandhāya ‘‘sāriputta tasmiṃ dhammikapabbate –

Assamo sukato mayhaṃ, paṇṇasālā sumāpitā;
Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti. –

Āha. Tattha **assamo sukato mayha**nti sukato mayā. **Paṇṇasālā sumāpitā**ti paṇṇacchannā sālāpi me sumāpitā ahosi.

Pañcadosavivajjitanti pañcime caṅkamadosā nāma thaddhavisamatā, antorukkhatā, gahanacchannatā, atisambādhatā, ativisālatāti. Thaddhavisamabhūmibhāgasmiñhi caṅkame caṅkamantassa pādā rujjanti, phoṭā uṭṭhahanti, cittaṃ ekaggataṃ na labhati, kammaṭṭhānaṃ vipajjati. Mudusamatale pana phāsuvihāraṃ āgamma kammaṭṭhānaṃ sampajjati. Tasmā thaddhavisamabhūmibhāgatā eko dosoti veditabbo. Caṅkamanassa anto vā majjhe vā koṭiyaṃ vā rukkhe sati pamādamāgamma caṅkamantassa nalāṭaṃ vā sīsaṃ vā paṭihaññatīti antorukkhatā dutiyo doso. Tiṇalatādigahanacchanne caṅkame caṅkamanto andhakāravelāyaṃ uragādike pāṇe akkamitvā vā māreti, tehi vā daṭṭho dukkhaṃ āpajjatīti gahanacchannatā tatiyo doso. Atisambādhe caṅkame vitthārato ratanike vā aḍḍharatanike vā caṅkamantassa paricchede pakkhalitvā nakhāpi aṅguliyopi bhijjantīti atisambādhatā catuttho doso. Ativisāle caṅkame caṅkamantassa cittaṃ vidhāvati, ekaggataṃ na labhatīti ativisālatā pañcamo doso. Puthulato pana diyaḍḍharatanaṃ dvīsu passesu ratanamattaanucaṅkamaṃ dīghato saṭṭhihatthaṃ mudutalaṃ samavippakiṇṇavālukaṃ caṅkamaṃ vaṭṭati, cetiyagirimhi dīpappasādakamahāmahindattherassa caṅkamanaṃ viya, tādisaṃ taṃ ahosi. Tenāha ‘‘caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti.

Aṭṭhaguṇasamupetanti aṭṭhahi samaṇasukhehi upetaṃ. Aṭṭhimāni samaṇasukhāni nāma dhanadhaññapariggahābhāvo anavajjapiṇḍapariyesanabhāvo, nibbutapiṇḍabhuñjanabhāvo, raṭṭhaṃ pīḷetvā dhanasāraṃ vā sīsakahāpaṇādīni vā gaṇhantesu rājakulesu raṭṭhapīḷanakilesābhāvo, upakaraṇesu nicchandarāgabhāvo, coravilope nibbhayabhāvo, rājarājamahāmaccehi asaṃsaṭṭhabhāvo catūsu disāsu appaṭihatabhāvoti. Idaṃ vuttaṃ hoti ‘‘yathā tasmiṃ assame vasantena sakkā honti imāni aṭṭha samaṇasukhāni vindituṃ, evaṃ aṭṭhaguṇasamupetaṃ taṃ assamaṃ māpesi’’ nti.

Abhiññābalamāharinti pacchā tasmiṃ assame vasanto kasiṇaparikammaṃ katvā abhiññānañca samāpattīnañca uppādanatthāya aniccato dukkhato vipassanaṃ ārabhitvā thāmappattaṃ vipassanābalaṃ āhariṃ. Yathā tasmiṃ vasanto taṃ balaṃ āharituṃ sakkomi, evaṃ taṃ assamaṃ tassa abhiññatthāya vipassanābalassa anucchavikaṃ katvā māpesinti attho.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgatanti etthāyaṃ anupubbikathā, tadā kira kuṭileṇacaṅkamādipaṭimaṇḍitaṃ pupphūpagaphalūpagarukkhasañchannaṃ ramaṇīyaṃ madhurasalilāsayaṃ apagatavāḷamigabhiṃsanakasakuṇaṃ pavivekakkhamaṃ assamaṃ māpetvā alaṅkatacaṅkamassa ubhosu antesu ālambanaphalakaṃ saṃvidhāya nisīdanatthāya caṅkamavemajjhe samatalaṃ muggavaṇṇasilaṃ māpetvā antopaṇṇasālāyaṃ jaṭāmaṇḍalavākacīratidaṇḍakuṇḍikādike tāpasaparikkhāre maṇḍape pānīyaghaṭapānīyasaṅkhapānīyasarāvāni aggisālāyaṃ aṅgārakapalladāruādīnīti evaṃ yaṃ yaṃ pabbajitānaṃ upakārāya saṃvattati, taṃ taṃ sabbaṃ māpetvā paṇṇasālāya bhittiyaṃ ‘‘ye keci pabbajitukāmā ime parikkhāre gahetvā pabbajantū’’ti akkharāni chinditvā devalokameva gate vissakammadevaputte sumedhapaṇḍito himavantapāde girikandarānusārena attano nivāsanānurūpaṃ phāsukaṭṭhānaṃ olokento nadīnivattane vissakammanimmitaṃ sakkadattiyaṃ ramaṇīyaṃ assamaṃ disvā caṅkamakoṭiṃ gantvā padavalañjaṃ apassanto ‘‘dhuvaṃ pabbajitā dhuragāme bhikkhaṃ pariyesitvā kilantarūpā āgantvā paṇṇasālaṃ pavisitvā nisinnā bhavissantī’’ti cintetvā thokaṃ āgametvā ‘‘ativiya cirāyanti, jānissāmī’’ti paṇṇasālakuṭidvāraṃ vivaritvā anto pavisitvā ito cito ca olokento mahābhittiyaṃ akkharāni vācetvā ‘‘mayhaṃ kappiyaparikkhārā ete, ime gahetvā pabbajissāmī’’ti attanā nivatthapārutaṃ sāṭakayugaṃ pajahi. Tenāha ‘‘sāṭakaṃ pajahiṃ tatthā’’ti. Evaṃ paviṭṭho ahaṃ sāriputta tassaṃ paṇṇasālāyaṃ sāṭakaṃ pajahiṃ.

Navadosamupāgatanti sāṭakaṃ pajahanto nava dose disvā pajahinti dīpeti. Tāpasapabbajjaṃ pabbajitānañhi sāṭakasmiṃ nava dosā upaṭṭhahanti. Tesu tassa mahagghabhāvo eko doso, parapaṭibaddhatāya uppajjanabhāvo eko, paribhogena lahuṃ kilissanabhāvo eko, kiliṭṭho hi dhovitabbo ca rajitabbo ca hoti, paribhogena lahukaṃ jīraṇabhāvo eko jiṇṇassa hi tunnaṃ vā aggaḷadānaṃ vā kātabbaṃ hoti. Punapariyesanāya durabhisambhavabhāvo eko, tāpasapabbajjāya asāruppabhāvo eko, paccatthikānaṃ sādhāraṇabhāvo eko, yathā hi naṃ paccatthikā na gaṇhanti, evaṃ gopetabbo hoti. Paribhuñjantassa vibhūsanaṭṭhānabhāvo eko, gahetvā carantassa khandhabhāramahicchabhāvo ekoti.

Vākacīraṃ nivāsesinti tadā ahaṃ sāriputta ime nava dose disvā sāṭakaṃ pahāya vākacīraṃ nivāsesiṃ muñjatiṇaṃ hīraṃ hīraṃ katvā ganthetvā kataṃ vākacīraṃ nivāsanapārupanatthāya ādiyinti attho.

Dvādasaguṇamupāgatanti dvādasahi ānisaṃsehi samannāgataṃ, vākacīrasmiñhi dvādasānisaṃsā – appagghaṃ sundaraṃ kappiyanti ayaṃ tāva eko ānisaṃso, sahatthā kātuṃ sakkāti ayaṃ dutiyo, paribhogena saṇikaṃ kilissati dhoviyamānepi papañco natthīti ayaṃ tatiyo, paribhogena jiṇṇepi sibbitabbābhāvo catuttho, puna pariyesantassa sukhena karaṇabhāvo pañcamo, tāpasapabbajjāya sāruppabhāvo chaṭṭho, paccatthikānaṃ nirupabhogabhāvo sattamo, paribhuñjantassa vibhūsanaṭṭhānābhāvo aṭṭhamo, dhāraṇe sallahukabhāvo navamo, cīvarapaccaye appicchabhāvo dasamo, vākuppattiyā dhammikaanavajjabhāvo ekādasamo vākacīre naṭṭhepi anapekkhabhāvo dvādasamoti.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakanti kathaṃ pajahiṃ? So kira varasāṭakayugaṃ omuñcanto cīvaravaṃse laggitaṃ anojapupphadāmasadisaṃ rattavākacīraṃ gahetvā nivāsetvā tassupari aparaṃ suvaṇṇavaṇṇaṃ vākacīraṃ paridahitvā punnāgapupphasantharasadisaṃ sakhuraṃ ajinacammaṃ ekaṃsaṃ katvā jaṭāmaṇḍalaṃ paṭimuñcitvā cūḷāya saddhiṃ niccalabhāvakaraṇatthaṃ sārasūciṃ pavesetvā muttājālasadisāya sikkāya pavāḷavaṇṇaṃ kuṇḍikaṃ odahitvā tīsu ṭhānesu vaṅkakājaṃ ādāya ekissā kājakoṭiyā kuṇḍikaṃ, ekissā aṅkusakapacchitidaṇḍakādīni olaggetvā khārikājaṃ aṃse katvā dakkhiṇena hatthena kattaradaṇḍaṃ gahetvā paṇṇasālato nikkhamitvā saṭṭhihatthe mahācaṅkame aparāparaṃ caṅkamanto attano vesaṃ oloketvā ‘‘mayhaṃ manoratho matthakaṃ patto, sobhati vata me pabbajjā, buddhapaccekabuddhādīhi sabbehipi dhīrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā nāma, pahīnaṃ me gihibandhanaṃ, nikkhantosmi nekkhammaṃ, laddhā me uttamapabbajjā, karissāmi samaṇadhammaṃ, labhissāmi aggaphalasukha’’nti ussāhajāto khārikājaṃ otāretvā caṅkamavemajjhe muggavaṇṇasilāpaṭṭe suvaṇṇapaṭimā viya nisinno divasabhāgaṃ vītināmetvā sāyanhasamayaṃ paṇṇasālaṃ pavisitvā bidalamañcakapasse kaṭṭhattharikāya nipanno sarīraṃ utuṃ gāhāpetvā balavapaccūse pabujjhitvā attano āgamanaṃ āvajjesi ‘‘ahaṃ gharāvāse ādīnavaṃ disvā amitabhogaṃ anantayasaṃ pahāya araññaṃ pavisitvā nekkhamagavesako hutvā pabbajito, ito dāni paṭṭhāya pamādacāraṃ carituṃ na vaṭṭati, pavivekañhi pahāya vicarantaṃ micchāvitakkamakkhikā khādanti, idāni mayā pavivekamanubrūhetuṃ vaṭṭati, ahañhi gharāvāsaṃ palibodhato disvā nikkhanto, ayañca manāpā paṇṇasālā, beluvapakkavaṇṇā paribhaṇḍakatā bhūmi, rajatavaṇṇā setabhittiyo, kapotapādavaṇṇaṃ paṇṇacchadanaṃ, vicittattharaṇavaṇṇo bidalamañcako, nivāsaphāsukaṃ vasanaṭṭhānaṃ, na etto atirekatarā viya me gehasampadā paññāyatī’’ti paṇṇasālāya dose vicinanto aṭṭha dose passi.

Paṇṇasālāparibhogasmiñhi aṭṭha ādīnavā – mahāsamārambhena? Dabbasambhāre samodhānetvā karaṇapariyesanabhāvo eko ādīnavo. Tiṇapaṇṇamattikāsu patitāsu tāsaṃ punappunaṃ ṭhapetabbatāya nibaddhajagganabhāvo dutiyo, senāsanaṃ nāma mahallakassa pāpuṇāti, avelāya vuṭṭhāpiyamānassa cittekaggatā na hotīti uṭṭhāpanīyabhāvo tatiyo, sītuṇhapaṭighātena kāyassa sukhumālakaraṇabhāvo catuttho, gehaṃ paviṭṭhena yaṃkiñci pāpaṃ sakkā kātunti garahapaṭicchādanabhāvo pañcamo, ‘‘mayha’’nti pariggahakaraṇabhāvo chaṭṭho, gehassa atthibhāvo nāmesa dutiyakavāso viyāti sattamo ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvo aṭṭhamoti ime aṭṭha ādīnave disvā mahāsatto paṇṇasālaṃ pajahi. Tenāha ‘‘aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālaka’’nti.

Upāgamiṃ rukkhamūlaṃ guṇe dasahupāgatanti channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ rukkhamūlaṃ upāgatosmīti vadati.

Tatrime dasa guṇā – appasamārambhatā eko guṇo upagamanamattameva hi tattha hotīti. Appaṭijagganatā dutiyo tañhi sammaṭṭhampi asammaṭṭhampi paribhogaphāsukaṃ hotiyeva. Anuṭṭhāpanīyabhāvo tatiyo, garahaṃ nappaṭicchādeti, tattha hi pāpaṃ karonto lajjatīti garahāya appaṭicchādanabhāvo catuttho, abbhokāsāvāso viya kāyaṃ na santhambhetīti kāyassa asanthambhanabhāvo pañcamo. Pariggahakaraṇābhāvo chaṭṭho, gehālayapaṭikkhepo sattamo, bahusādhāraṇagehe viya ‘‘paṭijaggissāmi naṃ, nikkhamathā’’ti nīharaṇābhāvo aṭṭhamo, vasantassa sappītikabhāvo navamo, rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo dasamoti, ime dasa guṇe disvā rukkhamūlaṃ upāgatosmīti vadati.

Imāni ettakāni kāraṇāni sallakkhetvā mahāsatto punadivase bhikkhāya gāmaṃ pāvisi. Athassa sampattagāme manussā mahantena ussāhena bhikkhaṃ adaṃsu. So bhattakiccaṃ niṭṭhāpetvā assamaṃ āgamma nisīditvā cintesi ‘‘nāhaṃ ‘āhāraṃ na labhāmī’ti pabbajito siniddhāhāro nāmesa mānamadapurisamade vaḍḍheti. Āhāramūlakassa dukkhassa anto natthi yaṃnūnāhaṃ vāpitaṃ ropitaṃ dhaññanibbattakaṃ āhāraṃ pajahitvā pavattaphalabhojano bhaveyya’’nti. So tato paṭṭhāya tathā katvā ghaṭento vāyamanto sattāhabbhantareyeva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattesi. Tena vuttaṃ –

‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābala pāpuṇi’’nti.

Evaṃ me siddhippattassa, vasībhūtassa sāsane;
Dīpaṅkaro nāma jino, uppajji lokanāyako.

Uppajjante ca jāyante, bujjhante dhammadesane;
Caturo nimitte nāddasaṃ, jhānaratisamappito.

Paccantadesavisaye, nimantetvā tathāgataṃ;
Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

Te me puṭṭhā viyākaṃsu ‘‘buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

‘‘Buddho’’ti vacanaṃ sutvāna, pīti uppajji tāvade;
‘‘Buddho buddho’’ti kathayanto, somanassaṃ pavedayiṃ.

Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
‘‘Idha bījāni ropissaṃ, khaṇo ve mā upaccagā’’.

Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ.

Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
‘‘Buddho buddho’’ti cintento, maggaṃ sodhemahaṃ tadā.

Aniṭṭhite pamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

Devā dibbehi turiyehi, manussā mānusehi ca;
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

Dibbaṃ candanacuṇṇañca, varagandhañca kevalaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

Campakaṃ salalaṃ nīpaṃ, nāgapunnāgaketakaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittha, hitāya me bhavissati.

Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
‘‘Icchamāno ahaṃ ajja, kilese jhāpaye mama.

‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevakaṃ’’.

Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabrvi.

‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyye ito kappe, buddho loke bhavissati.

‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

‘‘Ajapālarukkhamūle, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assattharukkhamūlamhi, bujjhissati mahāyaso.

‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā.

‘‘Bodhi tassa bhagavato, assatthoti pavuccati;
Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Uttarā nandamātā ca, aggā hessantupaṭṭhikā’’.

Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

Yathā manussā nadiṃ tarantā, paṭitittham virajjhiya;
Heṭṭhā titthe gahetvāna, uttaranti mahānadiṃ.

Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

Ye tatthāsuṃ jinaputtā, sabbe padakkhiṇamakaṃsu maṃ;
Narā nāgā ca gandhabbā, abhivādetvāna pakkamuṃ.

Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Haṭṭhatuṭṭhena cittena, āsanā vuṭṭhahiṃ tadā.

Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
‘‘Vasībhūto ahaṃ jhāne, abhiññāpāramiṃ gato.

‘‘Dasasahassilokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ’’.

Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, dhuvaṃ buddho bhavissasi.

Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

Sītaṃ byapagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Dasasahassī lokadhātū, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā sabbe, dhuvaṃ buddho bhavissasi.

Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

Mānussakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

Vicittapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

Anovaṭṭhena udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimāyuttā, dhuvaṃ buddho bhavissasi.

Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

Na hoti arati sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

Rogā tadupasammanti, jighacchā ca vinassati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

Rogo tadā tanu hoti, doso moho vinassati;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

Rajo nuddhaṃsati uddhaṃ, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

Aniṭṭhagandho pakkamati, dibbagandho pavāyati;
Sopajja vāyati gandho, dhuvaṃ buddho bhavissasi.

Sabbe devā padissanti, ṭhapayitvā arūpino;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

Kuṭṭā kavāṭā selā ca, na hontāvaraṇā tadā;
Akāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

Cutī ca upapatti ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasi.

Buddhassa vacanaṃ sutvā, dasasahassīnacūbhayaṃ;
Tuṭṭhahaṭṭho pamodito, evaṃ cintesahaṃ tadā.

Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.

Vicinanto tadādakkhiṃ, paṭhamaṃ **dānapāramiṃ**;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi kumbho sampuṇṇo, yassa kassaci adhokato;
Vamate vudakaṃ nissesaṃ, na tattha parirakkhati.

Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adhokato.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, dutiyaṃ **sīlapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;
Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

Tatheva catūsu bhūmīsu, sīlāni paripūraya;
Parirakkha sadā sīlaṃ, camarī viya vāladhiṃ.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, tatiyaṃ **nekkhammapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janeti, muttimeva gavesati.

Tatheva tvaṃ sabbabhave, passa andugharaṃ viya;
Nekkhammābhimukho hoti, bhavato parimuttiyā.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, catutthaṃ **paññāpāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

Tatheva tvaṃ sabbakālaṃ, paripucchaṃ budhaṃ janaṃ;
Paññāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, pañcamaṃ **vīriyapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

Tatheva tvaṃ sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, chaṭṭhamaṃ **khantipāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, sattamaṃ **saccapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

Yathāpi osamī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati, vīthito.

Tatheva tvampi saccesu, mā vokkamasi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

Tatheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, navamaṃ **mettāpāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hohi, yadi bodhiṃ pattumicchasi.

Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

Tatheva tvampi hitāhite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;
Upekkhati ubhopete, kopānunayavajjitā.

Tatheva tvampi sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Ettakāyeva te loke, ye dhammā bodhipācanā;
Tatuddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha.

Ime dhamme sammasato, sabhāvarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

Calatā ravati pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medinī.

Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā sesi bhūmiyā.

Ghaṭānekasahassāni, kumbhīnañca satā bahū;
Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

Ubbiggā tasitā bhītā, bhantā byāthitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma.

Tesaṃ tadā saññāpesi, dīpaṅkaro mahāmuni;
Vissatthā hotha mā bhātha, imasmiṃ pathavikampane.

Yamahaṃ ajja byākāsiṃ, buddho loke bhavissati;
Eso sammasati dhammaṃ, pubbakaṃ jinasevitaṃ.

Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake.

Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi abhivandisuṃ.

Samādayitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā.

Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

Vedayanti ca te sotthiṃ, devā mānusakā ubho;
Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, phusa khippaṃ bodhimuttamaṃ.

Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇena pupphasu.

Yathā ye keci sambuddhā, pūrayuṃ dasapāramī;
Tatheva tvaṃ mahāvīra, pūrehi dasapāramī.

Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

Rāhumutto yathā sūriyo, tāpena atirocati;
Tatheva lokā muñcitvā, viroca siriyā tuvaṃ.

Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike.

Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadā.

Sumedhakathā niṭṭhitā.

Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, dīpaṅkarassa satthuno.

Saraṇāgamane kañci, nivesesi tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

Mahāhanusabhakkhandho, dīpaṅkarasanāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmuni.

Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

Yadā ca devabhavanamhi, buddho dhammadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo.

Yamhi kāle mahāvīro, sudassanasiluccaye;

Navutikoṭisahassehi, pavāresi mahāmuni.

Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhamhi caraṇo, pañcābhiññāsu pāragū.

Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanāto asaṅkhiyā.

Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahu tadā;
Dīpaṅkarassa bhagavato, sāsanaṃ suvisodhitaṃ.

Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ, parivārenti sabbadā.

Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Appattamānasā sekhā, garahitā bhavanti te.

Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Khīṇāsavehi vimalehi, upasobhati sadevake.

Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato nāmupaṭṭhāko, dīpaṅkarassa satthuno.

Nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva pupphito;
Pabhā vidhāvati tassa, samantā dvādasayojane.

Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārāti.

Dīpaṅkarassa bhagavato aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā **koṇḍañño** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassaṃ. Dutiye koṭisahassaṃ, tatiye navutikoṭiyo.

Tadā bodhisatto **vijitāvī** nāma cakkavattī hutvā koṭisatasahassasaṅkhassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthā bodhisattaṃ ‘‘buddho bhavissatī’’ti byākaritvā dhammaṃ desesi. So satthu dhammakathaṃ sutvā rajjaṃ niyyātetvā pabbaji. So tīṇi piṭakāni uggahetvā aṭṭha samāpattiyo, pañca ca abhiññāyo uppādetvā aparihīnajjhāno brahmaloke nibbatti. Koṇḍaññabuddhassa pana rammavatī nāma nagaraṃ, sunando nāma khattiyo pitā, sujātā nāma mātā, bhaddo ca subhaddo ca dve aggasāvakā, anuruddho nāma upaṭṭhāko, tissā ca upatissā ca dve aggasāvikā, sālakalyāṇī bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ, vassasatasahassaṃ āyuppamāṇaṃ ahosi.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe cattāro buddhā nibbattiṃsu **maṅgalo sumano revato sobhito**ti. **Maṅgalassa** pana bhagavato tīsu sāvakasannipātesu paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ. Dutiye koṭisahassaṃ. Tatiye navutikoṭiyo. Vemātikabhātā panassa ānandakumāro nāma navutikoṭisaṅkhyāya parisāya saddhiṃ dhammasavanatthāya satthu santikaṃ agamāsi, satthā tassa anupubbikathaṃ kathesi. So saddhiṃ parisāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthā tesaṃ kulaputtānaṃ pubbacariyakaṃ olokento iddhimayapattacīvarassa upanissayaṃ disvā dakkhiṇahatthaṃ pasāretvā ‘‘etha bhikkhavo’’ti āha. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā saṭṭhivassikattherā viya ākappasampannā hutvā satthāraṃ vanditvā parivārayiṃsu ayamassa tatiyo sāvakasannipāto ahosi.

Yathā pana aññesaṃ buddhānaṃ samantā asītihatthappamāṇāyeva sarīrappabhā hoti, na, evaṃ tassa. Tassa pana bhagavato sarīrappabhā niccakālaṃ dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Rukkhapathavīpabbatasamuddādayo antamaso ukkhaliyādīni upādāya suvaṇṇapaṭa pariyonaddhā viya ahesuṃ. Āyuppamāṇaṃ panassa navutivassasahassāni ahosi. Ettakaṃ kālaṃ candimasūriyādayo attano pabhāya virocituṃ nāsakkhiṃsu, rattindivaparicchedo na paññāyittha. Divā sūriyālokena viya sattā niccaṃ buddhālokeneva vicariṃsu. Sāyaṃ pupphitānaṃ kusumānaṃ, pāto ravanakasakuṇānañca vasena loko rattindivaparicchedaṃ sallakkhesi. Kiṃ pana aññesaṃ buddhānaṃ ayamānubhāvo natthīti? No natthi, tepi hi ākaṅkhamānā dasasahassiṃ vā lokadhātuṃ, tato vā bhiyyo ābhāya phareyyuṃ. Maṅgalassa pana bhagavato pubbapatthanāvasena aññesaṃ byāmappabhā viya sarīrappabhā niccameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

So kira bodhisattacariyakāle vessantarasadise attabhāve ṭhito saputtadāro vaṅkapabbatasadise pabbate vasi. Atheko kharadāṭhiko nāma yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci. Mahāsatto ‘‘dadāmi brāhmaṇassa puttake’’ti haṭṭhapahaṭṭho udakapariyantaṃ pathaviṃ kampento dvepi dārake adāsi. Yakkho caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya ṭhatvā passantasseva mahāsattassa muḷālakalāpaṃ viya dve dārake khādi. Mahāpurisassa yakkhaṃ oloketvā vivaṭamatte aggijālaṃ viya lohitadhāraṃ uggiramānaṃ tassa mukhaṃ disvāpi kesaggamattampi domanassaṃ nuppajji, ‘‘sudinnaṃ vata me dāna’’nti cintayato panassa sarīre mahantaṃ pītisomanassaṃ udapādi. So ‘‘imassa me nissandena anāgate imināva nīhārena sarīrato rasmiyo nikkhamantū’’ti patthanaṃ akāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrato rasmiyo nikkhamitvā ettakaṃ ṭhānaṃ phariṃsu.

Aparampissa pubbacaritaṃ atthi. So kira bodhisattakāle ekassa buddhassa cetiyaṃ disvā ‘‘imassa buddhassa mayā jīvitaṃ pariccajituṃ vaṭṭatī’’ti daṇḍakadīpikāveṭhananiyāmena sakalasarīraṃ veṭhāpetvā ratanamattamakulaṃ satasahassagghanikaṃ suvaṇṇapātiṃ sappissa pūrāpetvā tattha sahassavaṭṭiyo jālāpetvā taṃ sīsenādāya sakalasarīraṃ jālāpetvā cetiyaṃ padakkhiṇaṃ karonto sakalarattiṃ vītināmesi. Evaṃ yāva aruṇuggamanā vāyamantassāpissa lomakūpamattampi usumaṃ na gaṇhi, padumagabbhaṃ paviṭṭhakālo viya ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

‘‘Dhammo have rakkhati dhammacāriṃ,
Dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe,
Na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102; 1.15.385);

Imassāpi kammassa nissandena tassa bhagavato sarīrobhāso dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

Tadā amhākaṃ bodhisatto **suruci** nāma brāhmaṇo hutvā ‘‘satthāraṃ nimantessāmī’’ti upasaṅkamitvā madhuradhammakathaṃ sutvā ‘‘sve mayhaṃ bhikkhaṃ gaṇhatha bhante’’ti āha. Brāhmaṇa kittakehi te bhikkhūhi atthoti, kittakā pana vo bhante parivārā bhikkhūti. Tadā satthu paṭhamasannipātoyeva hoti. Tasmā ‘‘koṭisatasahassa’’nti āha. ‘‘Bhante, sabbehipi saddhiṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti āha. Satthā adhivāsesi. Brāhmaṇo svātanāya nimantetvā gehaṃ gacchanto cintesi ‘‘ahaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavatthādīni dātuṃ no na sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavissatī’’ti. Tassa sā cintā caturāsītiyojanasahassamatthake ṭhitassa devarañño paṇḍukambalasilāsanassa uṇhabhāvaṃ janesi. Sakko ‘‘ko nu kho maṃ imasmā ṭhānā cāvetukāmo’’ti dibbacakkhunā olokento mahāpurisaṃ disvā ‘‘ayaṃ suruci brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā nisīdanaṭṭhānatthāya cintesi, mayāpi tattha gantvā puññakoṭṭhāsaṃ gahetuṃ vaṭṭatī’’ti vaḍḍhakivaṇṇaṃ nimminitvā vāsipharasuhattho mahāpurisassa purato pāturahosi. ‘‘Atthi nu kho kassaci bhatiyā kattabbakicca’’nti āha. Mahāpuriso taṃ disvā ‘‘kiṃ kammaṃ karissasī’’ti āha. Mama ajānanasippaṃ nāma natthi, gehaṃ vā maṇḍapaṃ vā yo yaṃ kāreti, tassa taṃ kātuṃ jānāmīti. Tena hi mayhaṃ kammaṃ atthīti. Kiṃ, ayyāti? Svātanāya me koṭisatasahassabhikkhū nimantitā, tesaṃ nisīdanamaṇḍapaṃ karissasīti. Ahaṃ nāma kareyyaṃ, sace me bhatiṃ dātuṃ sakkhissathāti. Sakkhissāmi, tātāti. ‘‘Sādhu karissāmī’’ti gantvā ekaṃ padesaṃ olokesi.

Dvādasaterasayojanappamāṇo padeso kasiṇamaṇḍalaṃ viya samatalo ahosi. So ‘‘ettake ṭhāne sattaratanamayo maṇḍapo uṭṭhahatū’’ti cintetvā olokesi. Tāvadeva pathaviṃ bhinditvā maṇḍapo uṭṭhahi. Tassa suvaṇṇamayesu thambhesu rajatamayā ghaṭakā ahesuṃ, rajatamayesu thambhesu suvaṇṇamayā, maṇitthambhesu pavāḷamayā, pavāḷatthambhesu maṇimayā, sattaratanamayesu thambhesu sattaratanamayāva ghaṭakā ahesuṃ. Tato ‘‘maṇḍapassa antarantena kiṅkiṇikajālaṃ olambatū’’ti olokesi. Saha olokaneneva kiṅkiṇikajālaṃ olambi, yassa mandavāteritassa pañcaṅgikasseva tūriyassa madhurasaddo niggacchati. Dibbasaṅgītivattanakālo viya ahosi. ‘‘Antarantarā gandhadāmamālādāmāni olambantū’’ti cintesi. Tāvadeva dāmāni olambiṃsu. ‘‘Koṭisatasahassasaṅkhyānaṃ bhikkhūnaṃ āsanāni ca ādhārakāni ca pathaviṃ bhinditvā uṭṭhahantū’’ti cintesi. Tāvadeva uṭṭhahiṃsu. ‘‘Koṇe koṇe ekekā udakacāṭiyo uṭṭhahantū’’ti cintesi, tāvadeva udakacāṭiyo uṭṭhahiṃsu ettakaṃ māpetvā brāhmaṇassa santikaṃ gantvā ‘‘ehi ayya tava maṇḍapaṃ oloketvā mayhaṃ bhatiṃ dehī’’ti āha. Mahāpuriso gantvā maṇḍapaṃ olokesi. Olokentassevassa sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi. Athassa maṇḍapaṃ oloketvā etadahosi ‘‘nāyaṃ maṇḍapo manussabhūtena kato, mayhaṃ pana ajjhāsayaṃ mayhaṃ guṇaṃ āgamma addhā sakkassa bhavanaṃ uṇhaṃ ahosi. Tato sakkena devaraññā ayaṃ maṇḍapo kārito bhavissatī’’ti. ‘‘Na kho pana me yuttaṃ evarūpe maṇḍape ekadivasaṃyeva dānaṃ dātuṃ, sattāhaṃ dassāmī’’ti cintesi.

Bāhirakadānañhi tattakampi samānaṃ bodhisattānaṃ tuṭṭhiṃ kātuṃ na sakkoti. Alaṅkatasīsaṃ pana chinditvā añjitaakkhīni uppāṭetvā, hadayamaṃsaṃ vā uppāṭetvā dinnakāle bodhisattānaṃ cāgaṃ nissāya tuṭṭhi nāma hoti. Amhākampi hi bodhisattassa sivijātake devasikaṃ pañcasatasahassakahāpaṇāni vissajjetvā catūsu nagaradvāresu, majjhe nagare ca dānaṃ dadantassa taṃ dānaṃ tuṭṭhiṃ uppādetuṃ nāsakkhi. Yadā panassa brāhmaṇavaṇṇena āgantvā sakko devarājā akkhīni yāci, tadā tāni uppāṭetvā dadamānasseva hāso uppajji, kesaggamattampi cittassa aññathattaṃ nāhosi. Evaṃ dānaṃ nissāya bodhisattānaṃ titti nāma natthi. Tasmā sopi mahāpuriso ‘‘sattāhaṃ mayā koṭisatasahassasaṅkhyānaṃ bhikkhūnaṃ dānaṃ dātuṃ vaṭṭatī’’ti cintetvā tasmiṃ maṇḍape buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā sattāhaṃ gavapānaṃ nāma adāsi. Gavapānanti mahante mahante kolambe khīrassa pūretvā uddhanesu āropetvā ghanapākapakke khīre thoke taṇḍule pakkhipitvā pakkamadhusakkaracuṇṇasappīhi abhisaṅkhataṃ bhojanaṃ vuccati. Manussāyeva pana parivisituṃ nāsakkhiṃsu, devāpi ekantarikā hutvā parivisiṃsu. Dvādasaterasayojanappamāṇaṃ ṭhānampi bhikkhū gaṇhituṃ nappahotiyeva. Te pana bhikkhū attano ānubhāvena nisīdiṃsu. Pariyosānadivase sabbabhikkhūnaṃ pattāni dhovāpetvā bhesajjatthāya sappinavanītatelamadhuphāṇitānaṃ pūretvā ticīvarehi saddhiṃ adāsi. Saṅghanavakabhikkhunā laddhaticīvarasāṭakā satasahassagghanikā ahesuṃ. Satthā anumodanaṃ karonto ‘‘ayaṃ puriso evarūpaṃ mahādānaṃ adāsi, ko nu kho bhavissatī’’ti upadhārento ‘‘anāgate kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī’’ti disvā mahāpurisaṃ āmantetvā ‘‘tvaṃ ettakaṃ nāma kālaṃ atikkamitvā gotamo nāma buddho bhavissasī’’ti byākāsi.

Mahāpuriso byākaraṇaṃ sutvā ‘‘ahaṃ kira buddho bhavissāmi, ko me gharāvāsena attho, pabbajissāmī’’ti cintetvā tathārūpaṃ sampattiṃ kheḷapiṇḍaṃ viya pahāya satthu santike pabbaji. Pabbajitvā ca buddhavacanaṃ uggaṇhitvā abhiññā, samāpattiyo ca nibbattetvā āyupariyosane brahmaloke nibbatti.

Maṅgalassa pana bhagavato uttaraṃ nāma nagaraṃ ahosi. Pitāpi uttaro nāma khattiyo, mātāpi uttarā nāma, sudevo ca dhammaseno ca dve aggasāvakā, pālito nāma upaṭṭhāko, sīvalī ca asokā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ ahosi. Navutivassasahassāni ṭhatvā parinibbute pana tasmiṃ ekappahāreneva dasacakkavāḷasahassāni ekandhakārāni ahesuṃ. Sabbacakkavāḷesu manussānaṃ mahantaṃ ārodanaparidevanaṃ ahosi.

Evaṃ dasasahassilokadhātuṃ andhakāraṃ katvā parinibbutassa tassa bhagavato aparabhāge **sumano** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ. Dutiye kañcanapabbatamhi navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā mahāsatto **atulo** nāma nāgarājā ahosi mahiddhiko mahānubhāvo, so ‘‘buddho uppanno’’ti sutvā ñātisaṅghaparivuto nāgabhavanā nikkhamitvā koṭisatasahassabhikkhuparivārassa tassa bhagavato dibbatūriyehi upahāraṃ kārāpetvā mahādānaṃ pavattetvā paccekaṃ dussayugāni datvā saraṇesu patiṭṭhāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Tassa bhagavato nagaraṃ mekhalaṃ nāma ahosi, sudatto nāma rājā pitā, sirimā nāma mātā, saraṇo ca bhāvitatto ca dve aggasāvakā, udeno nāma upaṭṭhāko, soṇā ca upasoṇā ca dve aggasāvikā, nāgarukkhova bodhi, navutihatthubbedhaṃ sarīraṃ, navutiyeva vassasahassāni āyuppamāṇaṃ ahosīti.

Tassa aparabhāge **revato** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ, paṭhamasannipāte gaṇanā nāma natthi, dutiye koṭisatasahassabhikkhū ahesuṃ, tathā tatiye. Tadā bodhisatto **atidevo** nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya sirasmiṃ añjaliṃ ṭhapetvā tassa satthuno kilesappahāne vaṇṇaṃ vatvā uttarāsaṅgena pūjamakāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato nagaraṃ sudhaññavatī nāma ahosi, pitā vipulo nāma khattiyo, mātāpi vipulā nāma, varuṇo ca brahmadevo ca dve aggasāvakā, sambhavo nāma upaṭṭhāko, bhaddā ca subhaddā ca dve aggasāvikā, nāgarukkhova bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, āyu saṭṭhivassasahassānīti.

Tassa aparabhāge **sobhito** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **ajito** nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato nagaraṃ sudhammaṃ nāma ahosi, pitā sudhammo nāma rājā, mātāpi sudhammā nāma, asamo ca sunetto ca dve aggasāvakā, anomo nāma upaṭṭhāko, nakulā ca sujātā ca dve aggasāvikā, nāgarukkhova bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, navuti vassasahassāni āyuppamāṇanti.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe tayo buddhā nibbattiṃsu **anomadassī, padumo, nārado**ti. **Anomadassissa** bhagavato tayo sāvakasannipātā, paṭhame aṭṭha bhikkhusatasahassāni ahesuṃ, dutiye satta, tatiye cha tadā bodhisatto eko **yakkhasenāpati** ahosi mahiddhiko mahānubhāvo anekakoṭisatasahassānaṃ yakkhānaṃ adhipati. So ‘‘buddho uppanno’’ti sutvā āgantvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthāpi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Anomadassissa pana bhagavato candavatī nāma nagaraṃ ahosi, yasavā nāma rājā pitā, yasodharā nāma mātā, nisabho ca anomo ca dve aggasāvakā, varuṇo nāma upaṭṭhāko, sundarī ca sumanā ca dve aggasāvikā, ajjunarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge **padumo** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye tīṇisatasahassāni, tatiye agāmake araññe mahāvanasaṇḍavāsīnaṃ bhikkhūnaṃ dve satasahassāni. Tadā tathāgate tasmiṃyeva vanasaṇḍe vasante bodhisatto **sīho** hutvā satthāraṃ nirodhasamāpattisamāpannaṃ disvā pasannacitto vanditvā padakkhiṇaṃ katvā pītisomanassajāto tikkhattuṃ sīhanādaṃ naditvā sattāhaṃ buddhārammaṇaṃ pītiṃavijahitvā pītisukheneva gocarāya apakkamitvā jīvitapariccāgaṃ katvā payirupāsamāno aṭṭhāsi. Satthā sattāhaccayena nirodhā vuṭṭhito sīhaṃ oloketvā ‘‘bhikkhusaṅghepi cittaṃ pasādetvā saṅghaṃ vandissatī’’ti ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi. Bhikkhū tāvadeva āgamiṃsu. Sīho saṅghe cittaṃ pasādeti. Satthā tassa mānasaṃ oloketvā ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Padumassa pana bhagavato campakaṃ nagaraṃ ahosi asamo nāma rājā pitā, mātā asamā nāma, sālo ca upasālo ca dve aggasāvakā, varuṇo nāma upaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, soṇarukkho nāma bodhi aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, āyu vassasatasahassanti.

Tassa aparabhāge **nārado** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto **isipabbajjaṃ** pabbajitvā pañcasu abhiññāsu, aṭṭhasu ca samāpattīsu ciṇṇavasī hutvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā lohitacandanena pūjamakāsi, sopi naṃ ''anāgate buddho bhavissasī''ti byākāsi.

Tassa pana bhagavato dhaññavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, anomā nāma mātā, bhaddasālo ca jitamitto ca dve aggasāvakā, vāsiṭṭho nāma upaṭṭhāko, uttarā ca phaggunī ca dve aggasāvikā, mahāsoṇarukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

Nāradabuddhassa pana aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ito satasahassakappamatthake ekasmiṃ kappe ekova **padumuttaro** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye vebhārapabbate navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto **jaṭilo** nāma mahāraṭṭhiyo hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ dānaṃ adāsi. Sopi naṃ ''anāgate buddho bhavissasī''ti byākāsi. Padumuttarassa pana bhagavato kāle titthiyā nāma nāhesuṃ sabbe devamanussā buddhameva saraṇamakaṃsu.

Tassa nagaraṃ haṃsavatī nāma ahosi, pitā ānando nāma khattiyo, mātā sujātā nāma, devalo ca sujāto ca dve aggasāvakā sumano nāma upaṭṭhāko, amitā ca asamā ca dve aggasāvikā, salalarukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, sarīrappabhā samantato dvādasa yojanāni gaṇhi vassasatasahassaṃ āyūti.

Tassa aparabhāge sattatikappasahassāni atikkamitvā ito tiṃsakappasahassamatthake **sumedho** ca **sujāto** cāti ekasmiṃ kappe dve buddhā nibbattiṃsu. Sumedhassāpi tayo sāvakasannipātā, paṭhamasannipāte sudassananagare koṭisatakhīṇāsavā ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **uttaro** nāma brāhmaṇamāṇavo hutvā nidahitvā ṭhapitaṃyeva asītikoṭidhanaṃ vissajjetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā dhammaṃ sutvā saraṇesu patiṭṭhāya nikkhamitvā pabbaji. Sopi naṃ ''anāgate buddho bhavissasī''ti byākāsi.

Sumedhassa bhagavato sudassanaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, mātāpi sudattā nāma, saraṇo ca sabbakāmo ca dve aggasāvakā, sāgaro nāma upaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, mahānīparukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, āyu navuti vassasahassānīti.

Tassa aparabhāge **sujāto** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte saṭṭhibhikkhusatasahassāni ahesuṃ, dutiye paññāsaṃ, tatiye cattālīsaṃ. Tadā bodhisatto **cakkavattirājā** hutvā ''buddho uppanno''ti sutvā upasaṅkamitvā dhammaṃ sutvā buddhappamukhassa bhikkhusaṅghassa saddhiṃ sattahi ratanehi catumahādīparajjaṃ datvā satthu santike pabbaji. Sakalaraṭṭhavāsino raṭṭhuppādaṃ gahetvā ārāmikakiccaṃ sādhentā buddhappamukhassa bhikkhusaṅghassa niccaṃ mahādānaṃ adaṃsu. Sopi naṃ satthā byākāsi.

Tassa bhagavato nagaraṃ sumaṅgalaṃ nāma ahosi, uggato nāma rājā pitā, pabhāvatī nāma mātā, sudassano ca sudevo ca dve aggasāvakā, nārado nāma upaṭṭhāko, nāgā ca nāgasamālā ca dve aggasāvikā, mahāveḷurukkho bodhi, so kira mandacchiddo ghanakkhandho upariniggatāhi mahāsākhāhi morapiñchakalāpo viya virocittha. Tassa bhagavato sarīraṃ paṇṇāsahatthubbedhaṃ ahosi, āyu navutivassasahassānīti.

Tassa aparabhāge ito aṭṭhārasakappasatamatthake ekasmiṃ kappe **piyadassī, atthadassī, dhammadassī**ti tayo buddhā nibbattiṃsu. **Piyadassissāpi** tayo sāvakasannipātā. Paṭhame koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **kassapo** nāma māṇavo tiṇṇaṃ vedānaṃ pāraṅgato hutvā satthu dhammadesanaṃ sutvā koṭisatasahassadhanapariccāgena saṅghārāmaṃ kāretvā saraṇesu ca sīlesu ca patiṭṭhāsi. Atha naṃ satthā ''aṭṭhārasakappasataccayena buddho bhavissasī''ti byākāsi.

Tassa bhagavato anomaṃ nāma nagaraṃ ahosi, pitā sudinno nāma rājā, mātā candā nāma, pālito ca sabbadassī ca dve aggasāvakā, sobhito nāma upaṭṭhāko, sujātā ca dhammadinnā ca dve aggasāvikā, piyaṅgurukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, navutivassasahassāni āyūti.

Tassa aparabhāge **atthadassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhame aṭṭhanavutibhikkhusatasahassāni ahesuṃ, dutiye aṭṭhāsītisahassāni, tathā tatiye. Tadā bodhisatto **susīmo** nāma mahiddhiko tāpaso hutvā devalokato mandāravapupphacchattaṃ āharitvā satthāraṃ pūjesi. Sopi naṃ satthā byākāsi.

Tassa bhagavato sobhaṇaṃ nāma nagaraṃ ahosi, sāgaro nāma rājā pitā, sudassanā nāma mātā, santo ca upasanto ca dve aggasāvakā, abhayo nāma upaṭṭhāko, dhammā ca sudhammā ca dve aggasāvikā, campakarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā samantato sabbakālaṃ yojanamattaṃ pharitvā aṭṭhāsi, āyu vassasatasahassanti.

Tassa aparabhāge **dhammadassī** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **sakko devarājā** hutvā dibbagandhapupphehi ca dibbatūriyehi ca pūjamakāsi. Sopi naṃ satthā byākāsi.

Tassa bhagavato saraṇaṃ nāma nagaraṃ ahosi, pitā saraṇo nāma rājā, mātā sunandā nāma, padumo ca phussadevo ca dve aggasāvakā, sunetto nāma upaṭṭhāko, khemā ca sabbanāmā ca dve aggasāvikā, rattaṅkurarukkho bodhi, ''kakudharukkho''tipi ''bimbijālo''tipi vuccati sarīraṃ panassa asītihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge ito catunavutikappamatthake ekasmiṃ kappe ekova **siddhattho** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭiyo tatiye asītikoṭiyo. Tadā bodhisatto uggatejo abhiññābalasampanno **maṅgalo** nāma tāpaso hutvā mahājambuphalaṃ āharitvā tathāgatassa adāsi. Satthā taṃ phalaṃ paribhuñjitvā ''catunavutikappamatthake buddho bhavissasī''ti bodhisattaṃ byākāsi.

Tassa bhagavato nagaraṃ vebhāraṃ nāma ahosi, pitā jayaseno nāma rājā, mātā suphassā nāma, sambalo ca sumitto ca dve aggasāvakā, revato nāma upaṭṭhāko, sīvalā ca surāmā ca dve aggasāvikā, kaṇikārarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge ito dvenavutikappamatthake **tisso phusso**ti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Tissassa** pana bhagavato tayo sāvakasannipātā. Paṭhamasannipāte bhikkhūnaṃ koṭisataṃ ahosi, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto mahābhogo mahāyaso **sujāto** nāma khattiyo hutvā isipabbajjaṃ pabbajitvā mahiddhikabhāvaṃ patvā ''buddho uppanno''ti sutvā dibbamandāravapadumapāricchattakapupphāni ādāya catuparisamajjhe gacchantaṃ tathāgataṃ pūjesi, ākāse pupphavitānaṃ hutvā aṭṭhāsi. Sopi naṃ satthā ''ito dvenavutikappamatthake buddho bhavissasī''ti byākāsi.

Tassa bhagavato khemaṃ nāma nagaraṃ ahosi, pitā janasandho nāma khattiyo, mātā padumā nāma, brahmadevo ca udayo ca dve aggasāvakā samaṅgo nāma upaṭṭhāko, phussā ca sudattā ca dve aggasāvikā asanarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge **phusso** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paṇṇāsa, tatiye dvattiṃsa. Tadā bodhisatto **vijitāvī** nāma khattiyo hutvā mahārajjaṃ pahāya satthu santike pabbajitvā tīṇi piṭakāni uggahetvā mahājanassa dhammakathaṃ kathesi. Sīlapāramiñca pūresi. Sopi naṃ ''buddho bhavissasī''ti byākāsi.

Tassa bhagavato kāsi nāma nagaraṃ ahosi, jayaseno nāma rājā pitā, sirimā nāma mātā, surakkhito ca dhammaseno ca dve aggasāvakā, sabhiyo nāma upaṭṭhāko, cālā ca upacālā ca dve aggasāvikā, āmalakarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

Tassa aparabhāge ito ekanavutikappe **vipassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte aṭṭhasaṭṭhibhikkhusatasahassāni ahesuṃ, dutiye ekasatasahassaṃ, tatiye asītisahassāni. Tadā bodhisatto mahiddhiko mahānubhāvo **atulo** nāma nāgarājā hutvā sattaratanakhacitaṃ sovaṇṇamayaṃ mahāpīṭhaṃ bhagavato adāsi. Sopi naṃ satthā ''ito ekanavutikappe buddho bhavissasī''ti byākāsi.

Tassa bhagavato bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā. Bandhumatī nāma mātā, khaṇḍo ca tisso ca dve aggasāvakā, asoko nāma upaṭṭhāko, candā ca candamittā ca dve aggasāvikā pāṭalirukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā sadā satta yojanāni pharitvā aṭṭhāsi, asītivassasahassāni āyūti.

Tassa aparabhāge ito ekatiṃsakappe **sikhī, vessabhū** cāti dve buddhā ahesuṃ. **Sikhissāpi** bhagavato tayo sāvakasannipātā, paṭhamasannipāte bhikkhusatasahassaṃ ahosi, dutiye asītisahassāni, tatiye sattati. Tadā bodhisatto **arindamo** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ pavattetvā sattaratanapaṭimaṇḍitaṃ hatthiratanaṃ datvā hatthippamāṇaṃ katvā kappiyabhaṇḍaṃ adāsi. Sopi naṃ ‘‘ito ekatiṃsakappe buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato aruṇavatī nāma nagaraṃ ahosi, aruṇavā nāma khattiyo pitā, pabhāvatī nāma mātā, abhibhū ca sambhavo ca dve aggasāvakā khemaṅkaro nāma upaṭṭhāko, sakhilā ca padumā ca dve aggasāvikā, puṇḍarīkarukkho bodhi, sarīraṃ sattatihatthubbedhaṃ ahosi, sarīrappabhā yojanattayaṃ pharitvā aṭṭhāsi, sattahivassasahassāni āyūti.

Tassa aparabhāge **vessabhū** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā paṭhamasannipāte asītibhikkhusahassāni ahesuṃ dutiye sattati, tatiye saṭṭhi. Tadā bodhisatto **sudassano** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ datvā satthu santike pabbajitvā ācāraguṇasampanno buddharatane cittīkārapītibahulo ahosi. Sopi naṃ ‘‘ito ekatiṃse kappe buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato anomaṃ nāma nagaraṃ ahosi, suppatīto nāma rājā pitā, yasavatī nāma mātā, soṇo ca uttaro ca dve aggasāvakā upasanto nāma upaṭṭhāko dāmā ca samālā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, saṭṭhivassasahassāni āyūti.

Tassa aparabhāge imasmiṃ kappe cattāro buddhā nibbattā **kakusandho, koṇāgamano, kassapo, amhākaṃ bhagavā**ti. **Kakusandhassa** bhagavato eko sāvakasannipāto, tattha cattālīsabhikkhusahassāni ahesuṃ. Tadā bodhisatto **khemo** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sapattacīvaraṃ mahādānañca añjanādibhesajjāni ca datvā satthu dhammadesanaṃ sutvā pabbaji. Sopi naṃ satthā byākāsi.

Kakusandhassa pana bhagavato khemaṃ nāma nagaraṃ ahosi, aggidatto nāma brāhmaṇo pitā, visākhā nāma brāhmaṇī mātā, vidhuro ca sañjīvo ca dve aggasāvakā, buddhijo nāma upaṭṭhāko sāmā ca campā ca dve aggasāvikā mahāsirīsarukkho bodhi sarīraṃ cattālīsahatthubbedhaṃ ahosi, cattālīsavassasahassāni āyūti.

Tassa aparabhāge **koṇāgamano** nāma satthā udapādi. Tassāpi eko sāvakasannipāto, tattha tiṃsabhikkhusahassāni ahesuṃ. Tadā bodhisatto **pabbato** nāma rājā hutvā amaccagaṇaparivuto satthu santikaṃ gantvā dhammadesanaṃ sutvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā mahādānaṃ pavattetvā pattuṇṇacīnapaṭakoseyyakambaladukulāni ceva suvaṇṇapādukañca datvā satthu santike pabbaji. Sopi naṃ satthā byākāsi.

Tassa bhagavato sobhavatī nāma nagaraṃ ahosi, yaññadatto nāma brāhmaṇo pitā, uttarā nāma brāhmaṇī mātā, bhiyyoso ca uttaro ca dve aggasāvakā, sotthijo nāma upaṭṭhāko, samuddā ca uttarā ca dve aggasāvikā, udumbararukkho bodhi, sarīraṃ tiṃsahatthubbedhaṃ ahosi, tiṃsavassasahassāni āyūti.

Tassa aparabhāge **kassapo** nāma satthā udapādi. Tassāpi ekova sāvakasannipāto, tattha vīsatibhikkhusahassāni ahesuṃ. Tadā bodhisatto **jotipālo** nāma māṇavo tiṇṇaṃ vedānaṃ pāragū bhūmiyañceva antalikkhe ca pākaṭo ghaṭikārassa kumbhakārassa mitto ahosi, so tena saddhiṃ satthāraṃ upasaṅkamitvā dhammakathaṃ sutvā pabbajitvā āraddhavīriyo tīṇi piṭakāni uggahetvā vattasampattiyā buddhasāsanaṃ sobhesi. Sopi naṃ satthā byākāsi.

Tassa bhagavato jātanagaraṃ bārāṇasī nāma ahosi. Brahmadatto nāma brāhmaṇo pitā, dhanavatī nāma brāhmaṇī mātā, tisso ca bhāradvājo ca dve aggasāvakā, sabbamitto nāma upaṭṭhāko anuḷā ca uruveḷā ca dve aggasāvikā, nigrodharukkho bodhi sarīraṃ vīsatihatthubbedhaṃ ahosi, vīsativassasahassāni āyūti.

Tassa pana bhagavato orabhāge ṭhapetvā imaṃ sammāsambuddhaṃ añño buddho nāma natthi. Iti **dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ** santike laddhabyākaraṇo pana bodhisatto yenena –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59);

Ime aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle katābhinīhārena ‘‘handa buddhakare dhamme vicināmi ito cito’’ti ussāhaṃ katvā ‘‘vicinanto tadādakkhiṃ, paṭhamaṃ dānapārami’’nti dānapāramitādayo buddhakarā dhammā diṭṭhā, te pūrento yāva vessantarattabhāvā āgami. Āgacchanto ca ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā –

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

‘‘Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kālakañjikā.

‘‘Na honti khuddakā pāṇā, uppajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

‘‘Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

‘‘Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

‘‘Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nupapajjare.

‘‘Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī’’ti.

Te ānisaṃse adhigantvāva āgato. Pāramiyo pūrentassa ca tassa akittibrāhmaṇakāle saṅkhabrāhmaṇakāle dhanañcayarājakāle mahāsudassanarājakāle mahāgovindakāle nimimahārājakāle candakumārakāle visayhaseṭṭhikāle sivirājakāle vessantararājakāleti dānapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sasapaṇḍitajātakāle –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.143 tassuddāna –

Evaṃ attapariccāgaṃ karontassa **dānapāramitā** paramatthapāramī nāma jātā.

Tathā sīlavanāgarājakāle campeyyanāgarājakāle bhūridattanāgarājakāle chaddantanāgarājakāle jayaddisarājaputtakāle alīnasattukumārakāleti sīlapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa saṅkhapālajātakāle –

‘‘Sūlehipi vijjhiyanto, koṭṭiyantopi sattihi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa **sīlapāramitā** paramatthapāramī nāma jātā.

Tathā somanassakumārakāle hatthipālakumārakāle ayogharapaṇḍitakāleti mahārajjaṃ pahāya nekkhammapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa cūḷasutasomajātakāle –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti laganaṃ, esā me nekkhammapāramī’’ti. –

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa **nekkhammapāramitā** paramatthapāramī nāma jātā.

Tathā vidhurapaṇḍitakāle mahāgovindapaṇḍitakāle kudālapaṇḍitakāle arakapaṇḍitakāle bodhiparibbājakakāle mahosadhapaṇḍitakāleti paññāpāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sattubhastajātake senakapaṇḍitakāle –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. –

Antobhastagataṃ sappaṃ dassentassa **paññāpāramitā** paramatthapāramī nāma jātā.

Tathā vīriyapāramitādīnampi pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa mahājanakajātake –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. –

Evaṃ mahāsamuddaṃ tarantassa **vīriyapāramitā** paramatthapāramī nāma jātā.

Khantivādījātake –

‘‘Acetanaṃva koṭṭente, tiṇhena pharasunā mamaṃ;
Kāsirāje na kuppāmi, esā me khantipāramī’’ti. –

Evaṃ acetanabhāvena viya mahādukkhaṃ adhivāsentassa **khantipāramitā** paramatthapāramī nāma jātā.

Mahāsutasomajātake –

‘‘Saccavācaṃ anurakkhanto, cajitvā mama jīvitaṃ;
Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. –

Evaṃ jīvitaṃ cavitvā saccamanurakkhantassa **saccapāramitā** paramatthapāramī nāma jātā.

Mūgapakkhajātake –

‘‘Mātā pitā na me dessā, napi dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahi’’nti. –

Evaṃ jīvitaṃ cajitvā vataṃ adhiṭṭhahantassa **adhiṭṭhānapāramitā** paramatthapāramī nāma jātā.

Ekarājajātake –

‘‘Na maṃ koci uttasati, napihaṃ bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (cariyā. 3.113) –

Evaṃ jīvitaṃ anapaloketvā mettāyantassa **mettāpāramitā** paramatthapāramī nāma jātā.

Lomahaṃsajātake –

‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
Gāmaṇḍalā upāgantvā, rūpaṃ dassenti nappaka’’nti. –

Evaṃ gāmadārakesu niṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhanaṃ anativattentassa **upekkhāpāramitā** paramatthapāramī nāma jātā. Ayamettha saṅkhepo, vitthārato panesa attho cariyāpiṭakato gahetabbo.

Evaṃ pāramiyo pūretvā vessantarattabhāve ṭhito –

‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti. (cariyā. 1.124);

Evaṃ mahāpathavīkampanāni mahāpuññāni katvā āyupariyosāne tato cuto tusitabhavane nibbatti, tattha aññe deve dasahi ṭhānehi adhigaṇhitvā ‘‘yāvatāyukaṃ dibbasampattiṃ anubhavanto manussagaṇanāya idāni sattahi divasehi āyukkhayaṃ pāpuṇissatī’’ti vatthāni kilissanti, mālā milāyanti, kacchehi sedā muccanti, kāye vevaṇṇiyaṃ okkamati, devo devāsane na saṇṭhahatīti imesu pañcasu pubbanimittesu uppannesu tāni disvā ‘‘suññā vata bho saggā bhavissantī’’ti saṃvegajātāhi devatāhi mahāsattassa pūritapāramibhāvaṃ ñatvā ‘‘imasmiṃ idāni aññaṃ devalokaṃ anupagantvā manussaloke uppajjitvā buddhabhāvaṃ patte puññāni katvā cutā cutā manussā devalokaṃ paripūressantī’’ti cintetvā –

‘‘Yatohaṃ tusite kāye, santusito nāmahaṃ tadā;
Dasasahassī samāgantvā, yācanti pañjalī mamaṃ.

‘‘Kālo deva mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.66-67);

Evaṃ buddhabhāvatthāya āyācito kālaṃ, dīpaṃ, desaṃ, kulaṃ, janettiyā āyuppamāṇanti imāni **pañca mahāvilokanāni** viloketvā katasanniṭṭhāno tato cuto sakyarājakule paṭisandhiṃ gahetvā tattha mahāsampattiyā parihariyamāno anukkamena bhadrayobbanaṃ anupāpuṇi. Imasmiṃ antare ‘‘sato sampajāno ānanda bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamī’’tiādīnaṃ (ma. ni. 3.200) suttapadānañceva tesaṃ aṭṭhakathāya ca vasena vitthāro veditabbo.

So tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu devalokasiriṃ viya rajjasiriṃ anubhavamāno uyyānakīḷāya gamanasamaye anukkamena jiṇṇabyādhimatasaṅkhāte tayo devadūte disvā sañjātasaṃvego nivattitvā catutthavāre pabbajitaṃ disvā ‘sādhu pabbajjā’ti pabbajjāya ruciṃ uppādetvā uyyānaṃ gantvā tattha divasabhāgaṃ khepetvā maṅgalapokkharaṇītīre nisinno kappakavesaṃ gahetvā āgatena vissakammena devaputtena alaṅkatapaṭiyatto rāhulabhaddassa jātasāsanaṃ sutvā puttasinehassa balavabhāvaṃ ñatvā ‘yāva idaṃ bandhanaṃ na vaḍḍhati tāvadeva naṃ chindissāmī’ti cintetvā sāyaṃ nagaraṃ pavisanto –

‘‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;
Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’’ti. (bu. vaṃ. aṭṭha. 27 avidūrenidānakathā; dha. pa. aṭṭha. 1.10 sāriputtattheravatthu; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā);

Kisāgotamiyā nāma pitucchādhītāya bhāsitaṃ imaṃ gāthaṃ sutvā, ‘ahaṃ imāya nibbutapadaṃ sāvito’ti gīvato satasahassagghanikaṃ muttāhāraṃ muñcitvā, tassā pesetvā, attano bhavanaṃ pavisitvā, sirisayane nisinno niddāvasena nāṭakānaṃ vippakāraṃ disvā, nibbinnahadayo channaṃ uṭṭhāpetvā, kaṇḍakaṃ āharāpetvā, kaṇḍakaṃ āruyha, channasahāyova dasasahassilokadhātudevatāhi kataparivāro mahābhinikkhamanaṃ nikkhamitvā, teneva rattāvasesena tīṇi mahārajjāni atikkamma anomānadītīre pabbajitvā, anukkamena rājagahaṃ gantvā, tattha piṇḍāya caritvā, paṇḍavapabbatapabbhāre nisinno magadharājena rajjena nimantiyamāno taṃ paṭikkhipitvā, sabbaññutaṃ patvā tassa vijitaṃ āgamanatthāya tena gahitapaṭiñño, āḷārañca udakañca upasaṅkamitvā, tesaṃ santike adhigatavisesena aparituṭṭho chabbassāni mahāpadhānaṃ padahitvā, visākhāpuṇṇamadivase pātova senānigame sujātāya dinnaṃ pāyāsaṃ paribhuñjitvā, nerañjarāya nadiyā suvaṇṇapātiṃ pavāhetvā, nerañjarāya tīre mahāvanasaṇḍe nānāsamāpattīhi divasabhāgaṃ vītināmetvā, sāyanhasamaye sotthiyena dinnaṃ aṭṭhatiṇamuṭṭhiṃ gahetvā, kāḷena nāgarājena abhitthutaguṇo bodhimaṇḍaṃ āruyha tiṇāni santharitvā, ‘na tāvimaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’ti paṭiññaṃ katvā, pācīnadisābhimukho nisīditvā, sūriye anatthaṅgamiteyeva mārabalaṃ vidhamitvā, paṭhamayāme pubbenivāsañāṇaṃ, majjhimayāme cutūpapātañāṇaṃ patvā, pacchimayāmāvasāne dasabalacatuvesārajjādisabbabuddhaguṇapaṭimaṇḍitaṃ sabbaññutaññāṇaṃ paṭivijjhantoyeva imaṃ abhidhammanayasamuddaṃ adhigañchi. Evamassa **adhigamanidānaṃ** veditabbaṃ.

Evaṃ adhigatābhidhammo ekapallaṅkena nisinnasattāhaṃ animisasattāhaṃ caṅkamanasattāhañca atikkamitvā, catutthe sattāhe sayambhūñāṇādhigamena adhigataṃ abhidhammaṃ vicinitvā aparānipi ajapālamucalindarājāyatanesu tīṇi sattāhāni vītināmetvā, aṭṭhame sattāhe ajapālanigrodharukkhamūle nisinno dhammagambhīratāpaccavekkhaṇena appossukkataṃ āpajjamāno dasasahassimahābrahmaparivārena sahampatibrahmunā āyācitadhammadesano buddhacakkhunā lokaṃ oloketvā, brahmuno ajjhesanaṃ ādāya ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’nti olokento āḷārudakānaṃ kālaṅkatabhāvaṃ ñatvā, pañcavaggiyānaṃ bhikkhūnaṃ bahūpakārataṃ anussaritvā, uṭṭhāyāsanā kāsipuraṃ gacchanto antarāmagge upakena saddhiṃ mantetvā, āsāḷhīpuṇṇamadivase isipatane migadāye pañcavaggiyānaṃ bhikkhūnaṃ vasanaṭṭhānaṃ patvā,te ananucchavikena samudācārena samudācarante saññāpetvā, dhammacakkaṃ pavattento aññāsikoṇḍaññattherappamukhā aṭṭhārasa brahmakoṭiyo amatapānaṃ pāyesi. Evaṃ yāva dhammacakkappavattanā **desanānidānaṃ** veditabbaṃ. Ayamettha saṅkhepo. Vitthāro pana sāṭṭhakathānaṃ **ariyapariyesana**(ma. ni. 1.274) **pabbajjasuttādīnaṃ** (su. ni. 407 ādayo) vasena veditabbo.

Evaṃ adhigamanidānadesanānidānasampannassa panassa abhidhammassa aparānipi dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti tīṇi nidānāni. Tattha dīpaṅkarapādamūlato paṭṭhāya yāva tusitapurā **dūrenidānaṃ** veditabbaṃ. Tusitapurato paṭṭhāya yāva bodhimaṇḍā **avidūrenidānaṃ**. ‘Ekaṃ samayaṃ bhagavā devesu viharati tāvatiṃsesu pāricchattakamūle paṇḍukambalasilāyaṃ, tattha kho bhagavā devānaṃ tāvatiṃsānaṃ abhidhammakathaṃ kathesī’ti idamassa **santikenidānaṃ**. Ayaṃ tāva nidānakathā.

Nidānakathā niṭṭhitā.

1. Cittuppādakaṇḍo

Tikamātikāpadavaṇṇanā

Idāni

Iti me bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhā hi ayaṃ kathāti.

Evaṃ paṭiññātāya abhidhammakathāya kathanokāso sampatto. Tattha yasmā abhidhammo nāma dhammasaṅgaṇīādīni sattappakaraṇāni; dhammasaṅgaṇīpi cittuppādakaṇḍādīnaṃ vasena cattāri kaṇḍāni; cittuppādakaṇḍampi mātikāpadabhājanīyavasena duvidhaṃ; tattha mātikā ādi; sāpi tikamātikā dukamātikāti duvidhā; tattha tikamātikā ādi; tikamātikāyapi kusalattikaṃ kusalattikepi kusalā dhammāti idaṃ padaṃ; tasmā –

Ito paṭṭhāya gambhīraṃ, abhidhammakathaṃ imaṃ;
Vuccamānaṃ nisāmetha, ekaggā sādhu sādhavoti.

1. ‘‘Kusalā dhammā, akusalā dhammā, abyākatā dhammā’’ti ayaṃ tāva ādipadena laddhanāmo kusalattiko nāma. ‘‘Sukhāya vedanāya sampayuttā dhammā, dukkhāya vedanāya sampayuttā dhammā, adukkhamasukhāya vedanāya sampayuttā dhammā’’ti ayaṃ sabbapadehi laddhanāmo vedanāttiko nāma. Evaṃ ādipadavasena vā sabbapadavasena vā sabbesampi tikadukānaṃ nāmaṃ veditabbaṃ. Sabbeva cete pañcadasahi paricchedehi vavatthitā. Tikānañhi eko paricchedo, dukānaṃ catuddasa. ‘‘Hetū dhammā, nahetū dhammā’’tiādayo hi cha dukā ganthato ca atthato ca aññamaññasambandhena kaṇṇikā viya ghaṭā viya hutvā ṭhitattā ‘hetugocchako’ti vuccati. Tato apare ‘‘sappaccayā dhammā appaccayā dhammā’’tiādayo satta dukā, aññamaññaṃ asambandhā, kevalaṃ dukasāmaññato uccinitvā uccinitvā visuṃ visuṃ gocchakantare ṭhapitattā aññehi ca mahantaradukehi cūḷakattā ‘cūḷantaradukā’ti veditabbā. Tato paraṃ āsavadukādīnaṃ channaṃ vasena ‘āsavagocchako’; tathā saṃyojanadukādīnaṃ vasena ‘saṃyojanagocchako’; tathā ganthaoghayoganīvaraṇadukādīnaṃ vasena ‘ganthaoghayoganīvaraṇagocchakā’; parāmāsadukādīnaṃ pañcannaṃ vasena ‘parāmāsagocchako’ti. Sabbepi satta gocchakā veditabbā. Tato paraṃ ‘‘sārammaṇā dhammā’’tiādayo catuddasa dukā ‘mahantaradukā’ nāma. Tato upādānadukādayo cha dukā ‘upādānagocchako’ nāma. Tato kilesadukādayo aṭṭha dukā ‘kilesagocchako’ nāma. Tato paraṃ dassanenapahātabbadukādayo aṭṭhārasa dukā abhidhammamātikāya pariyosāne ṭhapitattā ‘piṭṭhidukā’ nāma. ‘‘Vijjābhāgino dhammā avijjābhāgino dhammā’’tiādayo pana dvācattālīsa dukā ‘suttantikadukā’ nāma. Evaṃ sabbepete pañcadasahi paricchedehi vavatthitāti veditabbā.

Evaṃ vavatthitā panete sappadesanippadesavasena dve koṭṭhāsā honti. Tesu hi nava tikā ekasattati ca dukā sappadesānaṃ rūpārūpadhammānaṃ pariggahitattā sappadesā nāma. Avasesā terasa tikā ekasattati ca dukā nippadesā nāma. Tattha tikesu tāva vedanāttiko vitakkattiko pītittiko uppannattiko atītattiko cattāro ārammaṇattikāti ime nava tikā sappadesā nāma. Dukesu hetugocchakādīnaṃ upādānagocchakapariyosānānaṃ navannaṃ gocchakānaṃ pariyosāne tayo tayo dukā, kilesagocchakapariyosāne cattāro dukā, ‘‘cittasampayuttā dhammā, cittavippayuttā dhammā’’‘‘cittasaṃsaṭṭhā dhammā, cittavisaṃsaṭṭhā dhammā’’ti dve mahantaradukā, suttantikadukesu adhivacanadukaṃ niruttidukaṃ paññattidukaṃ nāmarūpadukanti ime cattāro duke ṭhapetvā avasesā aṭṭhatiṃsa dukā cāti ete sappadesā nāma. Vuttāvasesā tikadukā sabbepi nippadesāti veditabbā.

Idāni **kusalā dhammā**tiādīnaṃ mātikāpadānaṃ ayamanupubbapadavaṇṇanā – **‘kusala’**-saddo tāva ārogyaanavajjachekasukhavipākesu dissati. Ayañhi ‘‘kacci nu bhoto kusalaṃ, kacci bhoto anāmaya’’ntiādīsu (jā. 1.15.146; 2.20.129) ārogye dissati. ‘‘Katamo pana, bhante, kāyasamācāro kusalo? Yo kho, mahārāja, kāyasamācāro anavajjo’’ti (ma. ni. 2.361) ca, ‘‘aparaṃ pana, bhante, etadānuttariyaṃ yathā bhagavā dhammaṃ deseti kusalesu dhammesū’’ti (dī. ni. 3.145) ca evamādīsu anavajje. ‘‘Kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ’’ (ma. ni. 2.87), ‘‘kusalā naccagītassa sikkhitā cāturitthiyo’’tiādīsu (jā. 2.22.94) cheke. ‘‘Kusalānaṃ, bhikkhave, dhammānaṃ samādānahetu’’ (dī. ni. 3.80), ‘‘kusalassa kammassa katattā upacitattā’’tiādīsu (dha. sa. 431) sukhavipāke. Svāyamidha ārogyepi anavajjepi sukhavipākepi vattati.

Dhammasaddo panāyaṃ pariyattihetuguṇanissattanijjīvatādīsu dissati. Ayañhi ‘‘dhammaṃ pariyāpuṇāti suttaṃ geyya’’ntiādīsu (a. ni. 4.102) pariyattiyaṃ dissati. ‘‘Hetumhi ñāṇaṃ dhammapaṭisambhidā’’tiādīsu (vibha. 720) hetumhi.

‘‘Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggati’’nti. (theragā. 304; jā. 1.15.386) –

Ādīsu guṇe. ‘‘Tasmiṃ kho pana samaye dhammā honti’’ (dha. sa. 121), ‘‘dhammesu dhammānupassī viharatī’’tiādīsu (dī. ni. 2.373) nissattanijjīvatāyaṃ. Svāyamidhāpi nissattanijjīvatāyameva vaṭṭati.

Vacanattho panettha – kucchite pāpake dhamme salayanti calayanti kampenti viddhaṃsentīti kusalā. Kucchitena vā ākārena sayantīti kusā. Te akusalasaṅkhāte kuse lunanti chindantīti kusalā. Kucchitānaṃ vā sānato tanukaraṇato osānakaraṇato ñāṇaṃ kusaṃ nāma. Tena kusena lātabbāti kusalā; gahetabbā pavattetabbāti attho. Yathā vā kusā ubhayabhāgagataṃ hatthappadesaṃ lunanti, evamimepi uppannānuppannabhāvena ubhayabhāgagataṃ kilesapakkhaṃ lunanti. Tasmā kusā viya lunantītipi **kusalā**. Attano pana sabhāvaṃ dhārentīti **dhammā**. Dhāriyanti vā paccayehi, dhārīyanti vā yathāsabhāvatoti dhammā. Na kusalā **akusalā**. Mittapaṭipakkhā amittā viya, lobhādipaṭipakkhā alobhādayo viya ca, kusalapaṭipakkhāti attho. Na byākatāti **abyākatā,** kusalākusalabhāvena akathitāti attho. Tesu pana anavajjasukhavipākalakkhaṇā kusalā, sāvajjadukkhavipākalakkhaṇā akusalā, avipākalakkhaṇā abyākatā.

Kiṃ panetāni ‘kusalā’ti vā ‘dhammā’ti vātiādīni ekatthāni udāhu nānatthānīti? Kiñcettha? Yadi tāva ekatthāni ‘kusalā dhammā’ti idaṃ ‘kusalākusalā’tivuttasadisaṃ hoti. Atha nānatthāni tikadukānaṃ chakkacatukkabhāvo āpajjati padānañca asambandho.

Yathā hi ‘kusalā’ ‘rūpaṃ’‘cakkhumā’ti vutte atthavasena aññamaññaṃ anolokentānaṃ padānaṃ na koci sambandho, evamidhāpi padānaṃ asambandho āpajjati. Pubbāparasambandharahitāni ca padāni nippayojanāni nāma honti. Yāpi cesā parato ‘katame dhammā kusalā’ti pucchā, tāyapi saddhiṃ virodho āpajjati. Neva hi dhammā kusalā; atha ca panidaṃ vuccati – katame dhammā ‘kusalā’ti. Aparo nayo – yadi etāni ekatthāni, tiṇṇaṃ ‘dhammānaṃ’ ekattā kusalādīnampi ekattaṃ āpajjati. Kusalādiparānañhi tiṇṇampi ‘dhammānaṃ’ dhammabhāvena ekattaṃ. Tasmā dhammattayena saddhiṃ atthato ninnānatthānaṃ kusalādīnampi ekattaṃ āpajjati. ‘Yadeva kusalaṃ, taṃ akusalaṃ, taṃ abyākata’nti. ‘Athāpi tiṇṇaṃ dhammānaṃ ekattaṃ na sampaṭicchatha, aññova kusalaparo dhammo, añño akusalaparo dhammo, añño abyākataparo dhammoti vadatha, evaṃ sante dhammo nāma bhāvo, bhāvato ca añño abhāvoti kusalaparā bhāvasaṅkhātā dhammā añño akusalaparo dhammo abhāvo siyā, tathā abyākataparo. Tehi ca añño kusalaparopi. Evaṃ abhāvattaṃ āpannehi dhammehi anaññe kusalādayopi abhāvāyeva siyu’nti.

Sabbametaṃ akāraṇaṃ. Kasmā? Yathānumativohārasiddhitoti. Vohāro hi yathā yathā atthesu anumato sampaṭicchito tathā tatheva siddho. Na cāyaṃ ‘‘kusalā dhammā’’tiādīsu kusalapubbo dhammābhilāpo dhammaparo ca kusalābhilāpo, yathā ‘kusalā kusalā’ti evaṃ, attano atthavisesābhāvena paṇḍitehi sampaṭicchito; na ca ‘kusalā’ ‘rūpaṃ’cakkhumāsaddā viya aññamaññaṃ anolokitatthabhāvena. ‘Kusala’-saddo panettha anavajjasukhavipākasaṅkhātassa atthassa jotakabhāvena sampaṭicchito, ‘akusala’-saddo sāvajjadukkhavipākatthajotakattena, ‘abyākata’-saddo avipākatthajotakattena, ‘dhamma’-saddo sabhāvadhāraṇādiatthajotakattena. So etesaṃ aññatarānantare vuccamāno attano atthasāmaññaṃ dīpeti. Sabbeva hi ete sabhāvadhāraṇādinā lakkhaṇena dhammā. Kusalādisaddā cāpi dhammasaddassa purato vuccamānā attano attano atthavisesaṃ tassa dīpenti. Dhammo hi kusalo vā hoti akusalo vā abyākato vā. Evamete visuṃ visuṃ vuccamānā attano attano atthamattadīpakattena sampaṭicchitā. Dhammasaddena saha vuccamānā attano attano atthasāmaññaṃ atthavisesaṃ vā dīpakattena loke paṇḍitehi sampaṭicchitā. Tasmā yadetamettha ekatthanānātthataṃ vikappetvā dosāropanakāraṇaṃ vuttaṃ sabbametaṃ akāraṇaṃ. Ayaṃ tāva kusalattikassa anupubbapadavaṇṇanā. Imināva nayena sesatikadukānampi nayo veditabbo. Ito paraṃ pana visesamattameva vakkhāma.

2. **Sukhāya vedanāyā**tiādīsu ‘sukha’-saddo tāva sukhavedanāsukhamūlasukhārammaṇasukhahetusukhapaccayaṭṭhānaabyābajjhanibbānādīsu dissati. Ayañhi ‘‘sukhassa ca pahānā’’tiādīsu (dī. ni. 1.232) sukhavedanāyaṃ dissati. ‘‘Sukho buddhānaṃ uppādo’’ (dha. pa. 194), ‘‘sukhā virāgatā loke’’tiādīsu (udā. 11; mahāva. 5) sukhamūle ‘‘yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) sukhārammaṇe. ‘‘Sukhassetaṃ, bhikkhave, adhivacanaṃ yadidaṃ puññānī’’tiādīsu (a. ni. 7.62) sukhahetumhi. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā’’ (ma. ni. 3.255), ‘‘na te sukhaṃ pajānanti ye na passanti nandana’’ntiādīsu (saṃ. ni. 1.11) sukhapaccayaṭṭhāne. ‘‘Diṭṭhadhammasukhavihārā ete dhammā’’tiādīsu (ma. ni. 1.82) abyābajjhe. ‘‘Nibbānaṃ paramaṃ sukha’’ntiādisu (dha. pa. 203-204) nibbāne. Idha panāyaṃ sukhavedanāyameva daṭṭhabbo. **‘Vedanā’**-saddo ‘‘viditā vedanā uppajjantī’’tiādīsu (ma. ni. 3.208) vedayitasmiṃyeva vattati.

‘Dukkha’-saddo dukkhavedanādukkhavatthudukkhārammaṇadukkhapaccayadukkhapaccayaṭṭhānādīsu dissati. Ayañhi ‘‘dukkhassa ca pahānā’’tiādīsu dukkhavedanāyaṃ dissati. ‘‘Jātipi dukkhā’’tiādīsu (dī. ni. 2.387; vibha. 190) dukkhavatthusmiṃ. ‘‘Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkanta’’ntiādīsu dukkhārammaṇe. ‘‘Dukkho pāpassa uccayo’’tiādīsu (dha. pa. 117) dukkhapaccaye. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva dukkhā nirayā’’tiādīsu (ma. ni. 3.250) dukkhapaccayaṭṭhāne. Idha panāyaṃ dukkhavedanāyameva daṭṭhabbo.

Vacanattho panettha – sukhayatīti sukhā. Dukkhayatīti **dukkhā**. Na dukkhā na sukhāti adukkhamasukhā. ‘Ma-kāro padasandhivasena vutto. Sabbāpi ārammaṇarasaṃ vedayanti anubhavantīti **vedanā**. Tāsu iṭṭhānubhavanalakkhaṇā sukhā, aniṭṭhānubhavanalakkhaṇā dukkhā, ubhayaviparītānubhavanalakkhaṇā adukkhamasukhā. Yopanāyaṃ tīsupi padesu ‘sampayutta’-saddo, tassattho – samaṃ pakārehi yuttāti sampayuttā. Katarehi pakārehīti? Ekuppādatādīhi. ‘‘Natthi keci dhammā kehici dhammehi sampayuttāti? Āmantā’’ti hi imassa pañhassa paṭikkhepe ‘‘nanu atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā’’ti (kathā. 473) evaṃ ekuppādatādīnaṃ vasena sampayogattho vutto. Iti imehi ekuppādatādīhi samaṃ pakārehi yuttāti **sampayuttā**.

3. **Vipākattike** aññamaññavisiṭṭhānaṃ kusalākusalānaṃ pākāti **vipākā**. Vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacanaṃ. **Vipākadhammadhammā**ti vipākasabhāvadhammā. Yathā jātijarāsabhāvā jātijarāpakatikā sattā jātidhammā jarādhammāti vuccanti evaṃ vipākajanakaṭṭhena vipākasabhāvā vipākapakatikā dhammāti attho. Tatiyapadaṃ ubhayasabhāvapaṭikkhepavasena vuttaṃ.

4. **Upādinnupādāniyattike** ārammaṇakaraṇavasena taṇhādiṭṭhīhi upetena kammunā ādinnā, phalabhāvena gahitāti **upādinnā**. Ārammaṇabhāvaṃ upagantvā upādānasambandhena upādānānaṃ hitāti **upādāniyā**. Upādānassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Upādiṇṇā ca te upādāniyā cāti **upādiṇṇupādāniyā;** sāsavakammanibbattānaṃ rūpārūpadhammānametaṃ adhivacanaṃ. Iti iminā nayena sesapadadvayepi paṭisedhasahito attho veditabbo.

5. Saṃkiliṭṭhasaṃkilesikattike saṃkilesetīti saṃkileso, vibādhati, upatāpeti cāti attho. Saṃkilesena samannāgatāti **saṃkiliṭṭhā**. Attānaṃ ārammaṇaṃ katvā pavattanena saṃkilesaṃ arahanti, saṃkilese vā niyuttā, tassa ārammaṇabhāvānatikkamanatoti **saṃkilesikā**. Saṃkilesassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Saṃkiliṭṭhā ca te saṃkilesikā cāti **saṃkiliṭṭhasaṃkilesikā**. Sesapadadvayampi purimattike vuttanayeneva veditabbaṃ.

6. **Vitakkattike** sampayogavasena vattamānena saha vitakkena **savitakkā**. Saha vicārena **savicārā**. Savitakkā ca te savicārā cāti **savitakkasavicārā**. Ubhayarahitā **avitakkaavicārā**. Vitakkavicāresu vicārova mattā, pamāṇaṃ, etesanti vicāramattā. Vicārato uttari vitakkena saddhiṃ sampayogaṃ na gacchantīti attho. Avitakkā ca te vicāramattā cāti **avitakkavicāramattā**.

7. **Pītittike** pītiyā saha ekuppādādibhāvaṃ gatāti **pītisahagatā,** pītisampayuttāti attho. Sesapadadvayepi eseva nayo. **Upekkhā**ti cettha adukkhamasukhā vedanā vuttā. Sā hi sukhadukkhākārappavattiṃ upekkhati, majjhattākārasaṇṭhitattā tenākārena pavattatīti **upekkhā**. Iti vedanāttikato padadvayameva gahetvā nippītikassa sukhassa sappītikasukhato visesadassanavasena ayaṃ tiko vutto.

8. **Dassanattike dassanenā**ti sotāpattimaggena. So hi paṭhamaṃ nibbānaṃ dassanato **dassana**nti vutto. Gotrabhu pana kiñcāpi paṭhamataraṃ passati, yathā pana rañño santikaṃ kenacideva karaṇīyena āgato puriso dūratova rathikāya carantaṃ hatthikkhandhagataṃ rājānaṃ disvāpi 'diṭṭho te rājā'ti puṭṭho disvāpi kattabbakiccassa akatattā 'na passāmī'ti āha. Evameva nibbānaṃ disvāpi kattabbassa kilesappahānassābhāvā na dassananti vuccati. Tañhi ñāṇaṃ maggassa āvajjanaṭṭhāne tiṭṭhati. **Bhāvanāyā**ti sesamaggattayena. Sesamaggattayañhi paṭhamamaggena diṭṭhasmiṃyeva dhamme bhāvanāvasena uppajjati, adiṭṭhapubbaṃ kiñci na passati, tasmā bhāvanāti vuccati. Tatiyapadaṃ ubhayapaṭikkhepavasena vuttaṃ.

9. **Tadanantarattike** dassanena pahātabbo hetu etesanti **dassanena pahātabbahetukā**. Dutiyapadepi eseva nayo. Tatiyapade neva dassanena na bhāvanāya pahātabbo hetu etesanti evamatthaṃ aggahetvā neva dassanena na bhāvanāya pahātabbo hetu etesaṃ atthīti evamattho gahetabbo. Itarathā hi ahetukānaṃ aggahaṇaṃ bhaveyya; hetuyeva hi tesaṃ natthi yo dassanabhāvanāhi pahātabbo siyā. Sahetukesupi hetuvajjānaṃ pahānaṃ āpajjati, na hetūnaṃ; hetuyeva hi etesaṃ 'neva dassanena na bhāvanāya pahātabbo'ti vutto, na te dhammā. Ubhayampi cetaṃ anadhippetaṃ. Tasmā neva dassanena na bhāvanāya pahātabbo hetu etesaṃ atthīti **nevadassanena nabhāvanāya pahātabbahetukā**ti ayamattho gahetabbo.

10. **Ācayagāmittike** kammakilesehi āciyatīti ācayo. Paṭisandhicutigatippavattānaṃ etaṃ nāmaṃ. Tassa kāraṇaṃ hutvā nipphādanakabhāvena taṃ ācayaṃ gacchanti, yassa vā pavattanti taṃ puggalaṃ yathāvuttameva ācayaṃ gamentītipi **ācayagāmino;** sāsavakusalākusalānaṃ etaṃ adhivacanaṃ. Tato eva ācayasaṅkhātā cayā apetattā, nibbānaṃ apetaṃ cayāti apacayo. Taṃ ārammaṇaṃ katvā pavattanato apacayaṃ gacchantīti **apacayagāmino;** ariyamaggānametaṃ adhivacanaṃ. Apica pākāraṃ iṭṭhakavaḍḍhakī viya pavattaṃ ācinantā gacchantīti ācayagāmino. Tena citaṃ citaṃ iṭṭhakaṃ viddhaṃsayamāno puriso viya tadeva pavattaṃ apacinantā gacchantīti apacayagāmino. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

11. **Sekkhattike** tīsu sikkhāsu jātāti **sekkhā**. Sattannaṃ sekkhānaṃ etetipi **sekkhā**. Apariyositasikkhattā sayameva sikkhantītipi **sekkhā**. Upari sikkhitabbābhāvato na sekkhāti **asekkhā**. Vuḍḍhippattā vā sekkhātipi asekkhā. Arahattaphaladhammānaṃ etaṃ adhivacanaṃ. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

12. **Parittattike** samantato khaṇḍitattā appamattakaṃ parittanti vuccati; 'parittaṃ gomayapiṇḍa'ntiādīsu (saṃ. ni. 3.96) viya. Imepi appānubhāvatāya parittā viyāti **parittā;** kāmāvacaradhammānametaṃ adhivacanaṃ. Kilesavikkhambhanasamatthatāya vipulaphalatāya dīghasantānatāya ca mahantabhāvaṃ gatā, mahantehi vā uḷāracchandavīriyacittapaññehi gatā paṭipannātipi **mahaggatā**. Pamāṇakarā dhammā rāgādayo pamāṇaṃ nāma. Ārammaṇato vā sampayogato vā natthi etesaṃ pamāṇaṃ, pamāṇassa ca paṭipakkhāti **appamāṇā**.

13. **Parittārammaṇattike** parittaṃ ārammaṇaṃ etesanti **parittārammaṇā**. Sesapadadvayepi eseva nayo.

14. **Hīnattike hīnā**ti lāmakā akusalā dhammā. Hīnappaṇītānaṃ majjhe bhavāti **majjhimā**. Avasesā tebhūmakā dhammā uttamaṭṭhena atappakaṭṭhena ca **paṇītā;** lokuttarā dhammā.

15. **Micchattattike** 'hitasukhāvahā me bhavissantī'ti evaṃ āsīsitāpi tathā abhāvato, 'asubhādīsuyeva subha'ntiādi viparītappavattito ca micchāsabhāvāti **micchattā;** vipākadāne sati khandhabhedānantarameva vipākadānato **niyatā;** micchattā ca te niyatā cāti **micchattaniyatā**. Vuttaviparītena atthena sammāsabhāvāti **sammattā;** sammattā ca te niyatā ca anantarameva phaladānenāti **sammattaniyatā**. Ubhayathāpi na niyatāti **aniyatā**.

16. **Maggārammaṇattike** nibbānaṃ maggati, gavesati, kilese vā mārento gacchatīti maggo. Maggo ārammaṇaṃ etesanti **maggārammaṇā**. Aṭṭhaṅgikopi maggo paccayaṭṭhena etesaṃ hetūti **maggahetukā**. Maggasampayuttā vā hetū magge vā hetūti maggahetū. Te etesaṃ hetūtipi maggahetukā. Sammādiṭṭhi sayaṃ maggo ceva hetu ca. Iti maggo hetu etesantipi maggahetukā. Abhibhavitvā pavattanaṭṭhena maggo adhipati etesanti **maggādhipatino**.

17. **Uppannattike** uppādato paṭṭhāya yāva bhaṅgā uddhaṃ pannā gatā pavattāti **uppannā**. Na uppannāti **anuppannā**. Pariniṭṭhitakāraṇekadesattā avassaṃ uppajjissantīti **uppādino**.

18. **Atītattike** attano sabhāvaṃ uppādādikkhaṇaṃ vā patvā atikkantāti **atītā**. Tadubhayampi na āgatāti **anāgatā**. Taṃ taṃ kāraṇaṃ paṭicca uppannāti **paccuppannā**.

19. **Anantarattike** atītaṃ ārammaṇaṃ etesanti **atītārammaṇā**. Sesapadadvayepi eseva nayo.

20. **Ajjhattattike** 'evaṃ pavattamānā mayaṃ attā'ti gahaṇaṃ, 'gamissāmā'ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattāti **ajjhattā**. 'Ajjhatta'-saddo panāyaṃ gocarajjhatte niyakajjhatte ajjhattajjhatte visayajjhatteti catūsu atthesu dissati. ''Tenānanda, bhikkhunā tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapetabbaṃ'' (ma. ni. 3.188), ''ajjhattarato samāhito''tiādīsu (dha. pa. 362) hi ayaṃ gocarajjhatte dissati. ''Ajjhattaṃ sampasādanaṃ'' (dī. ni. 1.228; dha. sa. 161), ''ajjhattaṃ vā dhammesu dhammānupassī viharatī''tiādīsu (dī. ni. 2.373) niyakajjhatte. ''Cha ajjhattikāni āyatanānī''tiādīsu (ma. ni. 3.304) ajjhattajjhatte. ''Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharatī''tiādīsu (ma. ni. 3.187) visayajjhatte; issariyaṭṭhāneti attho. Phalasamāpatti hi buddhānaṃ issariyaṭṭhānaṃ nāma. Idha pana niyakajjhatte adhippeto. Tasmā attano santāne pavattā pāṭipuggalikā dhammā ajjhattāti veditabbā. Tato bāhirabhūtā pana indriyabaddhā vā anindriyabaddhā vā **bahiddhā** nāma. Tatiyapadaṃ tadubhayavasena vuttaṃ.

21. Anantarattiko teyeva tippakārepi dhamme ārammaṇaṃ katvā pavattanavasena vutto.

22. **Sanidassanattike** daṭṭhabbabhāvasaṅkhātena saha nidassanenāti sanidassanā. Paṭihananabhāvasaṅkhātena saha paṭighenāti sappaṭighā. Sanidassanā ca te sappaṭighā cāti **sanidassanasappaṭighā**. Natthi etesaṃ daṭṭhabbabhāvasaṅkhātaṃ nidassananti anidassanā. Anidassanā ca te vuttanayeneva sappaṭighā cāti **anidassanasappaṭighā**. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ. Ayaṃ tāva tikamātikāya anupubbapadavaṇṇanā.

Tikamātikāpadavaṇṇanā niṭṭhitā.

Dukamātikāpadavaṇṇanā

1-6. Dukamātikāyaṃ pana tikesu anāgatapadavaṇṇanaṃyeva karissāma. **Hetugocchake** tāva **hetudhammā**ti mūlaṭṭhena hetusaṅkhātā dhammā. Hetū dhammātipi pāṭho. **Na hetū**ti tesaṃyeva paṭikkhepavacanaṃ. Sampayogato pavattena saha hetunāti **sahetukā**. Tatheva pavatto natthi etesaṃ hetūti **ahetukā**. Ekuppādāditāya hetunā sampayuttāti **hetusampayuttā**. Hetunā vippayuttāti **hetuvippayuttā**. Imesaṃ dvinnampi dukānaṃ kiñcāpi atthato nānattaṃ natthi, desanāvilāsena pana tathā bujjhantānaṃ vā puggalānaṃ ajjhāsayavasena vuttā. Tato paraṃ paṭhamadukaṃ dutiyatatiyehi saddhiṃ yojetvā tesaṃ 'hetū na hetū'tiādīnaṃ padānaṃ vasena yathāsambhavato aparepi tayo dukā vuttā. Tattha yatheva 'hetū ceva dhammā sahetukā cā'ti etaṃ sambhavati, tathā 'hetū ceva dhammā ahetukā cā'ti idampi. Yathā ca 'sahetukā ceva dhammā na ca hetū'ti etaṃ sambhavati, tathā 'ahetukā ceva dhammā na ca hetū'ti idampi. Hetusampayuttadukena saddhiṃ yojanāyapi eseva nayo.

Tatra yadetaṃ 'na hetū dhammā sahetukāpi ahetukāpī'ti siddhe, 'na hetū kho pana dhammā'ti atirittaṃ 'kho panā'ti padaṃ vuttaṃ, tassa vasena ayaṃ atirekattho saṅgahitoti veditabbo. Kathaṃ? Na kevalaṃ 'na hetu dhammā atha kho aññepi na ca sahetukāpi ahetukāpi icceva, atha kho aññathāpīti. Idaṃ vuttaṃ hoti – yatheva hi 'na hetū dhammā sahetukāpi ahetukāpi', evaṃ 'hetū dhammā sahetukāpi ahetukāpi'. Yathā ca 'na hetū dhammā sahetukāpi ahetukāpi', evaṃ 'na hetū dhammā hetusampayuttāpi hetuvippayuttāpī'ti.

7-13. **Cūḷantaradukesu** attano nipphādakena saha paccayenāti **sappaccayā**. Natthi etesaṃ uppāde vā ṭhitiyaṃ vā paccayoti **appaccayā**. Paccayehi samāgantvā katāti **saṅkhatā**. Na saṅkhatāti **asaṅkhatā**. Avinibbhogavasena rūpaṃ etesaṃ atthīti **rūpino**. Tathāvidhaṃ natthi etesaṃ rūpanti **arūpino**. Ruppanalakkhaṇaṃ vā rūpaṃ; taṃ etesaṃ atthīti **rūpino**. Na rūpino arūpino. **Lokiyā dhammā**ti **loko** vuccati lujjanapalujjanaṭṭhena vaṭṭaṃ; tasmiṃ pariyāpannabhāvena loke niyuttāti **lokiyā**. Tato uttiṇṇāti uttarā; loke apariyāpannabhāvena lokato uttarāti **lokuttarā. Kenaci viññeyyā**ti cakkhuviññāṇādīsu kenaci ekena cakkhuviññāṇena vā sotaviññāṇena vā vijānitabbā. **Kenaci na viññeyyā**ti teneva cakkhuviññāṇena vā sotaviññāṇena vā na vijānitabbā. Evaṃ sante dvinnampi padānaṃ atthanānattato duko hoti.

14-19. **Āsavagocchake** āsavantīti **āsavā**. Cakkhutopi…pe… manatopi sandanti pavattantīti vuttaṃ hoti. Dhammato yāva gotrabhuṃ, okāsato yāva bhavaggaṃ savantīti vā **āsavā**. Ete dhamme etañca okāsaṃ antokaritvā pavattantīti attho. Antokaraṇattho hi ayaṃ **'ā'**kāro. Cirapārivāsiyaṭṭhena madirādayo āsavā. Āsavā viyātipi **āsavā**. Lokasmiñhi cirapārivāsikā madirādayo āsavāti vuccanti. Yadi ca cirapārivāsiyaṭṭhena āsavā, eteyeva bhavitumarahanti. Vuttañhetaṃ – ''purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosī''tiādi (a. ni. 10.61). Āyataṃ vā saṃsāradukkhaṃ savanti pasavantītipi **āsavā**. Tato añño **no āsavā** nāma. Attānaṃ ārammaṇaṃ katvā pavattehi saha āsavehīti **sāsavā**. Evaṃ pavattamānā natthi etesaṃ āsavāti **anāsavā**. Sesaṃ hetugocchake vuttanayena veditabbaṃ. Ayaṃ pana viseso – yathā tattha 'na hetū kho pana dhammā sahetukāpi ahetukāpīti ayaṃ osānaduko paṭhamadukassa dutiyapadaṃ ādimhi ṭhapetvā vutto, evaṃ idha 'no āsavā kho pana dhammā sāsavāpi anāsavāpī'ti na vutto. Kiñcāpi na vutto, atha kho ayañca añño ca bhedo tattha vuttanayeneva veditabbo.

20-25. **Saṃyojanagocchake** yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti **saṃyojanā**. Tato aññe **no saṃyojanā** nāma. Ārammaṇabhāvaṃ upagantvā saṃyojanasambandhane saṃyojanānaṃ hitāti **saṃyojaniyā**. Saṃyojanassa ārammaṇapaccayabhūtānaṃ etaṃ adhivacanaṃ. Na saṃyojaniyā **asaṃyojaniyā**. Sesaṃ hetugocchake vuttanayeneva yojetabbaṃ.

26-31. **Ganthagocchake** yassa saṃvijjanti taṃ cutipaṭisandhivasena vaṭṭasmiṃ ganthenti ghaṭentīti **ganthā**. Tato aññe **no ganthā**. Ārammaṇakaraṇavasena ganthehi ganthitabbāti **ganthaniyā**. Sesaṃ hetugocchake vuttanayeneva yojetabbaṃ. Yathā ca idha, evaṃ ito paresupi vuttāvasesaṃ tattha tattha vuttanayeneva veditabbaṃ.

32-37. **Oghagocchake** yassa saṃvijjanti taṃ vaṭṭasmiṃyeva ohananti osīdāpentīti **oghā**. Ārammaṇaṃ katvā atikkamanīyato oghehi atikkamitabbāti **oghaniyā**. Oghānaṃ ārammaṇadhammā eva veditabbā.

38-43. **Yogagocchake** vaṭṭasmiṃ yojentīti **yogā. Yoganiyā** oghaniyā viya veditabbā.

44-49. **Nīvaraṇagocchake** cittaṃ nīvaranti pariyonandhantīti **nīvaraṇā. Nīvaraṇiyā** saṃyojaniyā viya veditabbā.

50-54. **Parāmāsagocchake** dhammānaṃ yathābhūtaṃ aniccādiākāraṃ atikkamitvā 'nicca'nti ādivasena pavattamānā parato āmasantīti **parāmāsā**. Parāmāsehi ārammaṇakaraṇavasena parāmaṭṭhattā **parāmaṭṭhā**.

55-68. **Mahantaradukesu** ārammaṇaṃ aggahetvā appavattito saha ārammaṇenāti **sārammaṇā**. Natthi etesaṃ ārammaṇanti **anārammaṇā**. Cintanaṭṭhena **cittā,** vicittaṭṭhena vā **cittā**. Avippayogavasena cetasi niyuttāti **cetasikā**. Nirantarabhāvūpagamanatāya, uppādato yāva bhaṅgā, cittena saṃsaṭṭhāti **cittasaṃsaṭṭhā**. Ekato vattamānāpi nirantarabhāvaṃ anupagamanatāya cittena visaṃsaṭṭhāti **cittavisaṃsaṭṭhā**. Samuṭṭhahanti etenāti samuṭṭhānaṃ. Cittaṃ samuṭṭhānaṃ etesanti **cittasamuṭṭhānā**. Saha bhavantīti sahabhuno. Cittena sahabhuno **cittasahabhuno**. Anuparivattantīti anuparivattino. Kiṃ anuparivattanti? Cittaṃ. Cittassa anuparivattino **cittānuparivattino**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā cāti **cittasaṃsaṭṭhasamuṭṭhānā**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittasahabhuno eva cāti **cittasaṃsaṭṭhasamuṭṭhānasahabhuno**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittānuparivattino eva cāti **cittasaṃsaṭṭhasamuṭṭhānānuparivattino**. Sesāni sabbapadāni vuttapadānaṃ paṭikkhepavasena veditabbāni. Ajjhattajjhattaṃ sandhāya ajjhattattike vuttavasena ajjhattāva **ajjhattikā**. Tato bahibhūtāti **bāhirā**. Upādiyanteva bhūtāni, na bhūtāni viya upādiyantīti **upādā**. Na upādiyantevāti **noupādā**.

69-74. **Upādānagocchake** bhusaṃ ādiyantīti **upādānā;** daḷhaggāhaṃ gaṇhantīti attho. Tato aññe noupādānā.

75-82. **Kilesagocchake** saṃkiliṭṭhattike vuttanayeneva attho veditabbo.

83-100. **Piṭṭhidukesu** kāme avacarantīti **kāmāvacarā** rūpe avacarantīti **rūpāvacarā**. Arūpe avacarantīti **arūpāvacarā**. Ayamettha saṅkhepo. Vitthāro pana parato āvi bhavissati. Tebhūmakavaṭṭe pariyāpannā antogadhāti **pariyāpannā**. Tasmiṃ na pariyāpannāti **apariyāpannā**. Vaṭṭamūlaṃ chindantā nibbānaṃ ārammaṇaṃ katvā vaṭṭato niyyantīti **niyyānikā**. Iminā lakkhaṇena na niyyantīti **aniyyānikā**. Cutiyā vā attano vā pavattiyā anantaraṃ phaladāne niyatattā **niyatā**. Tathā aniyatattā **aniyatā**. Aññe dhamme uttaranti pajahantīti **uttarā**. Attānaṃ uttarituṃ samatthehi saha uttarehīti **sauttarā**. Natthi etesaṃ uttarāti **anuttarā**. Raṇanti etehīti raṇā; yehi abhibhūtā sattā nānappakārena kandanti paridevanti, tesaṃ rāgādīnaṃ etaṃ adhivacanaṃ. Sampayogavasena pahānekaṭṭhatāvasena ca saha raṇehīti **saraṇā**. Tenākārena natthi etesaṃ raṇāti **araṇā**.

Suttantikadukamātikāpadavaṇṇanā

101-108. Suttantikadukesu sampayogavasena vijjaṃ bhajantīti **vijjābhāgino;** vijjābhāge vijjākoṭṭhāse vattantītipi vijjābhāgino. Tattha vipassanāñāṇaṃ, manomayiddhi, cha abhiññāti aṭṭha vijjā. Purimena atthena tāhi sampayuttadhammāpi vijjābhāgino. Pacchimena atthena tāsu yā kāci ekā vijjā vijjā. Sesā vijjābhāginoti. Evaṃ vijjāpi vijjāya sampayuttadhammāpi vijjābhāginotveva veditabbā. Idha pana sampayuttadhammāva adhippetā. Sampayogavaseneva avijjaṃ bhajantīti **avijjābhāgino**. Avijjābhāge avijjākoṭṭhāse vattantītipi avijjābhāgino. Tattha dukkhapaṭicchādakaṃ tamo samudayādipaṭicchādakanti catasso avijjā. Purimanayeneva tāhi sampayuttadhammāpi avijjābhāgino. Tāsu yā kāci ekā avijjā avijjā. Sesā avijjābhāginoti. Evaṃ avijjāpi avijjāya sampayuttadhammāpi avijjābhāginotveva veditabbā. Idha pana sampayuttadhammāva adhippetā.

Puna anajjhottharaṇabhāvena kilesandhakāraṃ viddhaṃsetuṃ asamatthatāya vijju upamā etesanti **vijjūpamā**. Nissesaṃ viddhaṃsanasamatthatāya vajiraṃ upamā etesanti vajirūpamā. Bālesu ṭhitattā yattha ṭhitā tadupacārena **bālā**. Paṇḍitesu ṭhitattā **paṇḍitā**. Bālakarattā vā bālā, paṇḍitakarattā paṇḍitā. **Kaṇhā**ti kāḷakā, cittassa apabhassarabhāvakaraṇā. **Sukkā**ti odātā, cittassa pabhassarabhāvakaraṇā. Kaṇhābhijātihetuto vā **kaṇhā;** sukkābhijātihetuto **sukkā**. Idha ceva samparāye ca tapentīti **tapanīyā**. Na tapanīyā **atapanīyā**.

Adhivacanadukādayo tayo atthato ninnānākaraṇā; byañjanamevettha nānaṃ. Sirivaḍḍhako dhanavaḍḍhakoti ādayo hi vacanamattameva adhikāraṃ katvā pavattā **adhivacanā** nāma. Adhivacanānaṃ pathā **adhivacanapathā**. ''Abhisaṅkharontīti kho, bhikkhave, tasmā saṅkhārā''ti (saṃ. ni. 3.79) evaṃ niddhāretvā sahetukaṃ katvā vuccamānā abhilāpā **nirutti** nāma. Niruttīnaṃ pathā **niruttipathā**. Takko vitakko saṅkappoti (dha. sa. 7) evaṃ tena tena pakārena ñāpanato **paññatti** nāma. Paññattīnaṃ pathā **paññattipathā**. Ettha ca ekaṃ dukaṃ vatvāpi itaresaṃ vacane payojanaṃ hetugocchake vuttanayeneva veditabbaṃ.

109-118. **Nāmarūpaduke** nāmakaraṇaṭṭhena namanaṭṭhena nāmanaṭṭhena ca **nāmaṃ**. Ruppanaṭṭhena **rūpaṃ**. Ayamettha saṅkhepo. Vitthāro pana **nikkhepakaṇḍe** āvi bhavissati. **Avijjā**ti dukkhādīsu aññāṇaṃ. **Bhavataṇhā**ti bhavapatthanā. **Bhavadiṭṭhī**ti bhavo vuccati sassataṃ; sassatavasena uppajjanadiṭṭhi. **Vibhavadiṭṭhī**ti vibhavo vuccati ucchedaṃ; ucchedavasena uppajjanadiṭṭhi. Sassato attā ca loko cāti pavattā diṭṭhi **sassatadiṭṭhi**. Ucchijjissatīti pavattā diṭṭhi **ucchedadiṭṭhi**. Antavāti pavattā diṭṭhi **antavādiṭṭhi**. Anantavāti pavattā diṭṭhi **anantavādiṭṭhi**. Pubbantaṃ anugatā diṭṭhi **pubbantānudiṭṭhi**. Aparantaṃ anugatā diṭṭhi **aparantānudiṭṭhi**. **Ahirika**nti yaṃ na hiriyati hiriyitabbenāti (dha. sa. 387) evaṃ vitthāritā nillajjatā. **Anottappa**nti yaṃ na ottappati ottappitabbenāti evaṃ vitthārito abhāyanakaākāro. Hiriyanā **hirī,** ottappanā **ottappaṃ**. Dovacassatādīsu dukkhaṃ vaco etasmiṃ vippaṭikūlagāhimhi vipaccanīkasāte anādare puggaleti **dubbaco**. Tassa kammaṃ dovacassaṃ. Tassa bhāvo **dovacassatā**. Pāpā assaddhādayo puggalā etassa mittāti pāpamitto; tassa bhāvo **pāpamittatā. Sovacassatā ca kalyāṇamittatā ca** vuttapaṭipakkhanayena veditabbā.

119-123. 'Pañcapi āpattikkhandhā āpattiyo, sattapi āpattikkhandhā āpattiyo'ti (dha. sa. 1336) evaṃ vuttāsu āpattīsu kusalabhāvo **āpattikusalatā**. Tāhi āpattīhi vuṭṭhāne kusalabhāvo **āpattivuṭṭhānakusalatā**. Samāpattīsu kusalabhāvo **samāpattikusalatā**. Samāpattīnaṃ appanāparicchedapaññāyetaṃ adhivacanaṃ. Samāpattīhi vuṭṭhāne kusalabhāvo **samāpattivuṭṭhānakusalatā**. Aṭṭhārasasu dhātūsu kusalabhāvo **dhātukusalatā**. Tāsaṃyeva dhātūnaṃ manasikāre kusalabhāvo **manasikārakusalatā**. Cakkhāyatanādīsu kusalabhāvo **āyatanakusalatā**. Dvādasaṅge paṭiccasamuppāde kusalabhāvo **paṭiccasamuppādakusalatā**. Tasmiṃ tasmiṃ ṭhāne kusalabhāvo **ṭhānakusalatā**. Ṭhānanti kāraṇaṃ vuccati. Tasmiñhi tadāyattavuttitāya phalaṃ tiṭṭhati nāma, tasmā **ṭhāna**nti vuttaṃ. Aṭṭhāne kusalabhāvo **aṭṭhānakusalatā**.

124-134. Ujubhāvo **ajjavo**. Mudubhāvo **maddavo**. Adhivāsanasaṅkhāto khamanabhāvo **khanti**. Suratassa bhāvo **soraccaṃ**. Sammodakamudubhāvasaṅkhāto sakhilabhāvo **sākhalyaṃ**. Yathā parehi saddhiṃ attano chiddaṃ na hoti evaṃ dhammāmisehi paṭisantharaṇaṃ **paṭisanthāro**. Indriyasaṃvarabhedasaṅkhāto manacchaṭṭhesu indriyesu aguttadvārabhāvo **indriyesu aguttadvāratā**. Paṭiggahaṇaparibhogavasena bhojane mattaṃ ajānanabhāvo **bhojane amattaññutā**. Anantaraduko vuttapaṭipakkhanayena veditabbo. Sativippavāsasaṅkhāto muṭṭhassatibhāvo **muṭṭhassaccaṃ**. Asampajānabhāvo **asampajaññaṃ**. Saratīti **sati**. Sampajānātīti **sampajaññaṃ**. Appaṭisaṅkhāne akampanaṭṭhena paṭisaṅkhānasaṅkhātaṃ balaṃ **paṭisaṅkhānabalaṃ**. Vīriyasīsena satta bojjhaṅge bhāventassa uppannaṃ balaṃ **bhāvanābalaṃ**. Paccanīkadhamme sametīti **samatho**. Aniccādivasena vividhena ākārena passatīti **vipassanā**. Samathova taṃ ākāraṃ gahetvā puna pavattetabbassa samathassa nimittavasena **samathanimittaṃ**. Paggāhanimittepi eseva nayo. Sampayuttadhamme paggaṇhātīti **paggāho**. Na vikkhipatīti **avikkhepo**.

135-142. Sīlavināsikā asaṃvarasaṅkhātā sīlassa vipatti **sīlavipatti**. Sammādiṭṭhivināsikā micchādiṭṭhisaṅkhātā diṭṭhiyā vipatti **diṭṭhivipatti**. Soraccameva sīlassa sampādanato sīlaparipūraṇato sīlassa sampadāti **sīlasampadā**. Diṭṭhipāripūribhūtaṃ ñāṇaṃ diṭṭhiyā sampadāti **diṭṭhisampadā**. Visuddhibhāvaṃ sampattā sīlasaṅkhātā sīlassa visuddhi, **sīlavisuddhi**. Nibbānasaṅkhātaṃ visuddhiṃ pāpetuṃ samatthā, dassanasaṅkhātā, diṭṭhiyā visuddhi **diṭṭhivisuddhi**. **Diṭṭhivisuddhi kho pana yathādiṭṭhissa ca padhāna**nti kammassakataññāṇādisaṅkhātā diṭṭhivisuddhi ceva **yathādiṭṭhissa** ca anurūpadiṭṭhissa kalyāṇadiṭṭhissa taṃsampayuttameva padhānaṃ. **Saṃvego**ti jātiādīni paṭicca uppannabhayasaṅkhātaṃ saṃvijjanaṃ. **Saṃvejaniyaṭṭhāna**nti saṃvegajanakaṃ jātiādikāraṇaṃ. **Saṃviggassa ca yonisopadhāna**nti evaṃ saṃvegajātassa upāyapadhānaṃ. **Asantuṭṭhitā ca kusalesu dhammesū**ti kusaladhammapūraṇe asantuṭṭhibhāvo. **Appaṭivānitā ca padhānasmi**nti arahattaṃ apatvā padhānasmiṃ anivattanatā anosakkanatā. Vijānanato **vijjā**. Vimuccanato **vimutti. Khaye ñāṇa**nti kilesakkhayakare ariyamagge ñāṇaṃ. **Anuppāde ñāṇa**nti paṭisandhivasena anuppādabhūte taṃtaṃmaggavajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale ñāṇaṃ. Ayaṃ mātikāya anupubbapadavaṇṇanā.

Dukamātikāpadavaṇṇanā niṭṭhitā.

Kāmāvacarakusalapadabhājanīyaṃ

1. Idāni yathānikkhittāya mātikāya saṅgahite dhamme pabhedato dassetuṃ **katame dhammā kusalā**ti idaṃ padabhājanīyaṃ āraddhaṃ. Tattha yadetaṃ **yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī**ti paṭhamaṃ kāmāvacarakusalaṃ dassitaṃ, tassa tāva niddese dhammavavatthānavāro saṅgahavāro suññatavāroti tayo mahāvārā honti. Tesu dhammavavatthānavāro uddesaniddesavasena dvidhā ṭhito. Tesu uddesavārassa pucchā, samayaniddeso, dhammuddeso, appanāti cattāro paricchedā. Tesu **‘katame dhammā kusalā’**ti ayaṃ pucchā nāma. **‘Yasmiṃ samaye kāmāvacaraṃ…pe… tasmiṃ samaye’**ti ayaṃ samayaniddeso nāma. **‘Phasso hoti…pe… avikkhepo hotī’**ti ayaṃ dhammuddeso nāma. **‘Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ime dhammā kusalā’**ti ayaṃ appanā nāma.

Evaṃ catūhi paricchedehi ṭhitassa uddesavārassa yvāyaṃ paṭhamo pucchāparicchedo, tattha ‘katame dhammā kusalā’ti ayaṃ kathetukamyatāpucchā. **Pañcavidhāhi pucchā** – adiṭṭhajotanāpucchā, diṭṭhasaṃsandanāpucchā, vimaticchedanāpucchā, anumatipucchā, kathetukamyatāpucchāti. Tāsaṃ idaṃ nānattaṃ –

Katamā adiṭṭhajotanāpucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti, adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati. Ayaṃ adiṭṭhajotanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā diṭṭhasaṃsandanāpucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti, diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ, so aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati. Ayaṃ diṭṭhasaṃsandanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā vimaticchedanāpucchā? Pakatiyā saṃsayapakkhando hoti, vimatipakkhando dveḷhakajāto – ‘evaṃ nu kho, nanu kho, kiṃ nu kho, kathaṃ nu kho’ti. So vimaticchedanatthāya pañhaṃ pucchati. Ayaṃ vimaticchedanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā anumatipucchā? Bhagavā bhikkhūnaṃ anumatiyā pañhaṃ pucchati – ‘taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’ti? ‘Aniccaṃ, bhante’. ‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ti? ‘Dukkhaṃ, bhante’. ‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esohamasmi, eso me attā’ti? ‘Nohetaṃ, bhante’ti (saṃ. ni. 3.79; mahāva. 21). Ayaṃ anumatipucchā.

Katamā kathetukamyatāpucchā? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati. ‘‘Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro’’ti (dī. ni. 2.373)? Ayaṃ kathetukamyatāpucchāti.

Tattha buddhānaṃ purimā tisso pucchā natthi. Kasmā? Buddhānañhi tīsu addhāsu kiñci saṅkhataṃ, addhāvimuttaṃ vā asaṅkhataṃ, adiṭṭhaṃ anaññātaṃ ajotitaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi. Tena tesaṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana bhagavatā attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi. Tenassa diṭṭhasaṃsandanāpucchā natthi. Yasmā panesa akathaṃkathī tiṇṇavicikiccho sabbadhammesu vihatasaṃsayo, tenassa vimaticchedanāpucchā natthi. Itarā dve pana pucchā bhagavato atthi. Tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Tattha **‘katame’**tipadena niddisitabbadhamme pucchati. ‘Dhammā kusalā’ti hi vacanamattena ‘kiṃ katā kiṃ vā karontī’ti na sakkā ñātuṃ. ‘Katame’ti vutte pana tesaṃ puṭṭhabhāvo paññāyati. Tena vuttaṃ ‘katametipadena niddisitabbadhamme pucchatī’ti. **‘Dhammā kusalā’**tipadadvayena pucchāya puṭṭhadhamme dasseti. Tesaṃ attho heṭṭhā pakāsitova.

Kasmā panettha mātikāyaṃ viya ‘kusalā dhammā’ti avatvā ‘dhammā kusalā’ti padānukkamo katoti? Pabhedato dhammānaṃ desanaṃ dīpetvā pabhedavantadassanatthaṃ. Imasmiñhi abhidhamme dhammāva desetabbā. Te ca kusalādīhi pabhedehi anekappabhedā. Tasmā dhammāyeva idha desetabbā. Nāyaṃ vohāradesanā. Te ca anekappabhedato desetabbā, na dhammamattato. Pabhedato hi desanā ghanavinibbhogapaṭisambhidāñāṇāvahā hotīti ‘kusalā dhammā’ti evaṃ pabhedato dhammānaṃ desanaṃ dīpetvā, idāni ye tena pabhedena desetabbā dhammā te dassetuṃ, ayaṃ **‘katame dhammā kusalā’**ti padānukkamo katoti veditabbo. Pabhedavantesu hi dassitesu pabhedo dassiyamāno yujjati suviññeyyo ca hotīti.

Idāni **yasmiṃ samaye kāmāvacaraṃ kusalaṃ citta**nti. Ettha –

> Samaye niddisi cittaṃ, cittena samayaṃ muni;
> Niyametvāna dīpetuṃ, dhamme tattha pabhedato.

‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ citta’nti hi niddisanto bhagavā samaye cittaṃ niddisi. Kiṃkāraṇā? Tena samayaniyamitena cittena pariyosāne ‘tasmiṃ samaye’ti evaṃ samayaṃ niyametvāna, atha vijjamānepi samayanānatte yasmiṃ samaye cittaṃ tasmiṃyeva samaye phasso hoti, vedanā hotīti evaṃ tasmiṃ cittaniyamite samaye ete santatisamūhakiccārammaṇaghanavasena duranubodhappabhede phassavedanādayo dhamme bodhetunti attho.

Idāni ‘yasmiṃ samaye’tiādīsu ayamanupubbapadavaṇṇanā. **Yasmi**nti aniyamato bhummaniddeso. **Samaye**ti aniyamaniddiṭṭhaparidīpanaṃ. Ettāvatā aniyamato samayo niddiṭṭho hoti. Tattha samayasaddo –

> Samavāye khaṇe kāle, samūhe hetu diṭṭhisu;
> Paṭilābhe pahāne ca, paṭivedhe ca dissati.

Tathā hissa ‘‘appeva nāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ti (dī. ni. 1.447) evamādīsu samavāyo attho. ‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’tiādīsu (a. ni. 8.29) khaṇo. ‘‘Uṇhasamayo pariḷāhasamayo’’tiādīsu (pāci. 358) kālo. ‘‘Mahāsamayo pavanasmi’’ntiādīsu samūho. ‘‘Samayopi kho te, bhaddāli, appaṭividdho ahosi – bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati ‘bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosī’’tiādīsu (ma. ni. 2.135) hetu. ‘‘Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī’’tiādīsu (ma. ni. 2.260) diṭṭhi.

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. (saṃ. ni. 1.129) –

Ādīsu paṭilābho. ‘‘Sammā mānābhisamayā antamakāsi dukkhassā’’tiādīsu (ma. ni. 1.28) pahānaṃ. ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’tiādīsu (paṭi. ma. 2.8) paṭivedho. Evamanekesu samayesu –

Samavāyo khaṇo kālo, samūho hetuyeva ca;
Ete pañcapi viññeyyā, samayā idha viññunā.

‘Yasmiṃ samaye kāmāvacaraṃ kusala’nti imasmiñhi kusalādhikāre tesu navasu samayesu ete samavāyādayo pañca samayā paṇḍitena veditabbā.

Tesu paccayasāmaggī, samavāyo khaṇo pana;
Ekova navamo ñeyyo, cakkāni caturopi vā.

Yā hi esā sādhāraṇaphalanipphādakattena saṇṭhitā paccayānaṃ sāmaggī, sā idha samavāyoti ñātabbā. ‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’ti (a. ni. 8.29) evaṃ vutto pana navamova khaṇo eko khaṇoti veditabbo. Yāni vā panetāni ‘‘cattārimāni, bhikkhave, cakkāni yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’ti – ettha ‘patirūpadesavāso, sappurisūpanissayo, attasammāpaṇidhi, pubbe ca katapuññatā’ti (a. ni. 4.31) cattāri cakkāni vuttāni, etāni vā ekajjhaṃ katvā okāsaṭṭhena khaṇoti veditabbāni. Tāni hi kusaluppattiyā okāsabhūtāni.

Evaṃ samavāyañca khaṇañca ñatvā itaresu –

Taṃ taṃ upādāya paññatto, kālo vohāramattako;
Puñjo phassādidhammānaṃ, samūhoti vibhāvito.

‘Cittakālo rūpakālo’tiādinā hi nayena dhamme vā, ‘atīto anāgato’tiādinā nayena dhammavuttiṃ vā, ‘bījakālo aṅkurakālo’ti ādinā nayena dhammapaṭipāṭiṃ vā, ‘uppādakālo jarākālo’tiādinā nayena dhammalakkhaṇaṃ vā, ‘vediyanakālo sañjānanakālo’tiādinā nayena dhammakiccaṃ vā, ‘nhānakālo pānakālo’tiādinā nayena sattakiccaṃ vā, ‘gamanakālo ṭhānakālo’tiādinā nayena iriyāpathaṃ vā, ‘pubbaṇho sāyanho divā rattī’tiādinā nayena candimasūriyādiparivattanaṃ vā, ‘aḍḍhamāso māso’tiādinā nayena ahorattādisaṅkhātaṃ kālasañcayaṃ vāti – evaṃ taṃ taṃ upādāya paññatto kālo nāma. So panesa sabhāvato avijjamānattā paññattimattako evāti veditabbo. Yo panesa phassavedanādīnaṃ dhammānaṃ puñjo, so idha samūhoti vibhāvito. Evaṃ kālasamūhepi ñatvā itaro pana –

Hetūti paccayovettha, tassa dvāravasena vā;
Anekabhāvo viññeyyo, paccayānaṃ vasena vā.

Ettha hi paccayova hetu nāma, tassa dvārānaṃ vā paccayānaṃ vā vasena anekabhāvo veditabbo. Kathaṃ? Cakkhudvārādīsu hi uppajjamānānaṃ cakkhuviññāṇādīnaṃ cakkhurūpaālokamanasikārādayo paccayā, **mahāpakaraṇe** ca ‘‘hetupaccayo ārammaṇapaccayo’’tiādinā nayena catuvīsati paccayā vuttā. Tesu ṭhapetvā vipākapaccayañca pacchājātapaccayañca, sesā kusaladhammānaṃ paccayā hontiyeva. Te sabbepi idha hetūti adhippetā. Evamassa iminā dvāravasena vā paccayavasena vā anekabhāvo veditabbo. Evamete samavāyādayo pañca atthā idha samayasaddena pariggahitāti veditabbā.

‘Kasmā pana etesu yaṃkiñci ekaṃ apariggahetvā sabbesaṃ pariggaho kato’ti? ‘Tena tena tassa tassa atthavisesassa dīpanato. Etesu hi samavāyasaṅkhāto samayo anekahetuto vuttiṃ dīpeti. Tena ekakāraṇavādo paṭisedhito hoti. Samavāyo ca nāma sādhāraṇaphalanipphādane aññamaññāpekkho hoti. Tasmā ‘eko kattā nāma natthī’ti imampi atthaṃ dīpeti. Sabhāvena hi kāraṇe sati kāraṇantarāpekkhā ayuttāti. Evaṃ ekassa kassaci kāraṇassa abhāvadīpanena ‘‘sayaṃkataṃ sukhadukkha’’ntiādi paṭisedhitaṃ hoti.

Tattha siyā – ‘yaṃ vuttaṃ anekahetuto vuttiṃ dīpetī’ti, taṃ na yuttaṃ. ‘Kiṃkāraṇā’?‘Asāmaggiyaṃ ahetūnaṃ sāmaggiyampi ahetubhāvāpattito’. ‘Na hi ekasmiṃ andhe daṭṭhuṃ asakkonte andhasataṃ passatī’ti. ‘No na yuttaṃ; sādhāraṇaphalanipphādakattena hi ṭhitabhāvo sāmaggī; na anekesaṃ samodhānamattaṃ. Na ca andhānaṃ dassanaṃ nāma sādhāraṇaphalaṃ’. ‘Kasmā’?‘Andhasate satipi tassa abhāvato. Cakkhādīnaṃ pana taṃ sādhāraṇaphalaṃ, tesaṃ bhāve bhāvato. Asāmaggiyaṃ ahetūnampi ca sāmaggiyaṃ hetubhāvo siddho. Svāyaṃ asāmaggiyaṃ phalābhāvena, sāmaggiyañcassa bhāvena, veditabbo. Cakkhādīnañhi vekalle cakkhuviññāṇādīnaṃ abhāvo, avekalle ca bhāvo, paccakkhasiddho lokassā’ti. Ayaṃ tāva samavāyasaṅkhātena samayena attho dīpito.

Yo panesa aṭṭhahi akkhaṇehi parivajjito navamo khaṇo, patirūpadesavāsādiko ca catucakkasaṅkhāto okāsaṭṭhena khaṇo vutto, so manussattabuddhuppādasaddhammaṭṭhitiādikaṃ khaṇasāmaggiṃ vinā natthi. Manussattādīnañca kāṇakacchapopamādīhi (ma. ni. 3.252) dullabhabhāvo. Iti khaṇassa dullabhattā suṭṭhutaraṃ khaṇāyattaṃ lokuttaradhammānaṃ upakārabhūtaṃ kusalaṃ dullabhameva. Evametesu khaṇasaṅkhāto samayo kusaluppattiyā dullabhabhāvaṃ dīpeti. Evaṃ dīpentena anena adhigatakhaṇānaṃ khaṇāyattasseva tassa kusalassa ananuṭṭhānena moghakhaṇaṃ kurumānānaṃ pamādavihāro paṭisedhito hoti. Ayaṃ khaṇasaṅkhātena samayena attho dīpito.

Yo panetassa kusalacittassa pavattikālo nāma hoti, so atiparitto. Sā cassa atiparittatā ‘‘yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṃ javo, yathā ca yā devatā candimasūriyānaṃ purato dhāvanti tāsaṃ devatānaṃ javo, tato sīghataraṃ āyusaṅkhārā khīyantī’’ti (saṃ. ni. 2.228) – imassa suttassa aṭṭhakathāvasena veditabbā. Tatra hi so rūpajīvitindriyassa tāva parittako kālo vutto. Yāva paṭuppannaṃ rūpaṃ tiṭṭhati tāva soḷasa cittāni uppajjitvā bhijjanti. Iti tesaṃ kālaparittatāya upamāpi natthi. Tenevāha – ‘‘yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ citta’’nti (a. ni. 1.48). Evametesu kālasaṅkhāto samayo kusalacittappavattikālassa atiparittataṃ dīpeti. Evaṃ dīpentena cānena atiparittakālatāya, vijjulatobhāsena muttāvuṇanaṃ viya, duppaṭivijjhamidaṃ cittaṃ, tasmā etassa paṭivedhe mahāussāho ca ādaro ca kattabboti ovādo dinno hoti. Ayaṃ kālasaṅkhātena samayena attho dīpito.

Samūhasaṅkhāto pana samayo anekesaṃ sahuppattiṃ dīpeti. Phassādīnañhi dhammānaṃ puñjo samūhoti vutto. Tasmiñca uppajjamānaṃ cittaṃ saha tehi dhammehi uppajjatīti anekesaṃ sahuppatti dīpitā. Evaṃ dīpentena cānena ekasseva dhammassa uppatti paṭisedhitā hoti. Ayaṃ samūhasaṅkhātena samayena attho dīpito.

Hetusaṅkhāto pana samayo parāyattavuttitaṃ dīpeti. ‘Yasmiṃ samaye’ti hi padassa yasmā ‘yasmiṃ hetumhi sati’ uppannaṃ hotīti ayamattho, tasmā ‘hetumhi sati’ pavattito parāyattavuttitā dīpitā. Evaṃ dīpentena cānena dhammānaṃ savasavattitābhimāno paṭisedhito hoti. Ayaṃ hetusaṅkhātena samayena attho dīpito.

Tattha **‘yasmiṃ samaye’**ti kālasaṅkhātassa samayassa vasena ‘yasmiṃ kāle’ti attho; samūhasaṅkhātassa ‘yasmiṃ samūhe’ti. Khaṇasamavāyahetusaṅkhātānaṃ ‘yasmiṃ khaṇe sati, yāya sāmaggiyā sati, yamhi hetumhi sati’ kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva sati ‘phassādayopī’ti ayamattho veditabbo. Adhikaraṇañhi kālasaṅkhāto samūhasaṅkhāto ca samayo. Tattha vuttadhammānanti adhikaraṇavasenettha bhummaṃ. Khaṇasamavāyahetusaṅkhātassa ca samayassa bhāvena tesaṃ bhāvo lakkhīyatīti bhāvenabhāvalakkhaṇavasenettha bhummaṃ.

Kāmāvacaranti ‘‘katame dhammā kāmāvacarā? Heṭṭhato avīcinirayaṃ uparito paranimmitavasavattiṃ pariyantaṃ katvā’’tiādinā (dha. sa. 1287) nayena vuttesu kāmāvacaradhammesu pariyāpannaṃ. Tatrāyaṃ vacanattho – uddānato dve kāmā, vatthukāmo ca kilesakāmo ca. Tattha kilesakāmo atthato chandarāgova vatthukāmo tebhūmakavaṭṭaṃ. Kilesakāmo cettha kāmetīti **kāmo;** itaro pana kāmiyatīti kāmo. Yasmiṃ pana padese duvidhopeso kāmo pavattivasena avacarati, so catunnaṃ apāyānaṃ, manussānaṃ, channañca devalokānaṃ vasena ekādasavidho padeso. Kāmo ettha avacaratīti **kāmāvacaro,** sasatthāvacaro viya. Yathā hi yasmiṃ padese sasatthā purisā avacaranti, so vijjamānesupi aññesu dvipadacatuppadesu avacarantesu, tesaṃ abhilakkhitattā ‘sasatthāvacaro’tveva vuccati, evaṃ vijjamānesupi aññesu rūpāvacarādīsu tattha avacarantesu, tesaṃ abhilakkhitattā ayaṃ padeso ‘kāmāvacaro’tveva vuccati. Svāyaṃ yathā rūpabhavo rūpaṃ, evaṃ uttarapadalopaṃ katvā ‘kāmo’tveva vuccati. Evamidaṃ cittaṃ imasmiṃ ekādasapadesasaṅkhāte kāme avacaratīti kāmāvacaraṃ.

Kiñcāpi hi etaṃ rūpārūpabhavesupi avacarati, yathā pana saṅgāme avacaraṇato saṅgāmāvacaroti laddhanāmako nāgo nagare carantopi ‘saṅgāmāvacaro’tveva vuccati, thalajalacarā ca pāṇā athale ajale ca ṭhitāpi ‘thalacarā jalacarā’tveva vuccanti, evamidaṃ aññattha avacarantampi kāmāvacaramevāti veditabbaṃ. Ārammaṇakaraṇavasena vā ettha kāmo avacaratītipi kāmāvacaraṃ. Kāmañcesa rūpārūpāvacaresupi avacarati, yathā pana vadatīti ‘vaccho’, mahiyaṃ setīti ‘mahiṃso’ti vutte, na sattā yattakā vadanti, mahiyaṃ vā senti sabbesaṃ taṃ nāmaṃ hoti, evaṃsampadamidaṃ veditabbaṃ. Apica kāmabhavasaṅkhāte kāme paṭisandhiṃ avacāretītipi **kāmāvacaraṃ**.

Kusalanti kucchitānaṃ salanādīhi atthehi kusalaṃ. Apica ārogyaṭṭhena anavajjaṭṭhena kosallasambhūtaṭṭhena ca kusalaṃ. Yatheva hi ‘kacci nu bhoto kusala’nti (jā. 1.15.146; 2.20.129) rūpakāye anāturatāya agelaññena nibyādhitāya ārogyaṭṭhena kusalaṃ vuttaṃ, evaṃ arūpadhammepi kilesāturatāya kilesagelaññassa ca kilesabyādhino abhāvena ārogyaṭṭhena kusalaṃ veditabbaṃ. Kilesavajjassa pana kilesadosassa kilesadarathassa ca abhāvā anavajjaṭṭhena kusalaṃ. Kosallaṃ vuccati paññā; kosallato sambhūtattā kosallasambhūtaṭṭhena kusalaṃ.

‘Ñāṇasampayuttaṃ’ tāva evaṃ hotu; ñāṇavippayuttaṃ kathanti. Tampi ruḷhīsaddena kusalameva. Yathā hi tālapaṇṇehi akatvā kilañjādīhi katampi taṃsarikkhattā ruḷhīsaddena tālavaṇṭantveva vuccati, evaṃ ‘ñāṇavippayutta’mpi kusalantveva veditabbaṃ. Nippariyāyena pana ‘ñāṇasampayuttaṃ’ ārogyaṭṭhena anavajjaṭṭhena kosallasambhūtaṭṭhenāti tividhenapi kusalanti nāmaṃ labhati, ñāṇavippayuttaṃ duvidheneva. Iti yañca jātakapariyāyena yañca bāhitikasuttapariyāyena yañca abhidhammapariyāyena kusalaṃ kathitaṃ sabbaṃ taṃ tīhipi atthehi imasmiṃ citte labbhati.

Tadetaṃ lakkhaṇādivasena anavajjasukhavipākalakkhaṇaṃ, akusalaviddhaṃsanarasaṃ, vodānapaccupaṭṭhānaṃ, yonisomanasikārapadaṭṭhānaṃ. Avajjapaṭipakkhattā vā anavajjalakkhaṇameva kusalaṃ, vodānabhāvarasaṃ, iṭṭhavipākapaccupaṭṭhānaṃ, yathāvuttapadaṭṭhānameva. Lakkhaṇādīsu hi tesaṃ tesaṃ dhammānaṃ sabhāvo vā sāmaññaṃ vā **lakkhaṇaṃ** nāma. Kiccaṃ vā sampatti vā **raso** nāma. Upaṭṭhānākāro vā phalaṃ vā paccupaṭṭhānaṃ nāma. Āsannakāraṇaṃ **padaṭṭhānaṃ** nāma. Iti yattha yattha lakkhaṇādīni vakkhāma tattha tattha imināva nayena tesaṃ nānattaṃ veditabbaṃ.

Cittanti ārammaṇaṃ cintetīti cittaṃ; vijānātīti attho. Yasmā vā ‘citta’nti sabbacittasādhāraṇo esa saddo, tasmā yadettha lokiyakusalākusalakiriyacittaṃ, taṃ javanavīthivasena attano santānaṃ cinotīti cittaṃ. Vipākaṃ kammakilesehi citanti cittaṃ. Apica sabbampi yathānurūpato cittatāya cittaṃ. Cittakaraṇatāya cittanti evampettha attho veditabbo. Tattha yasmā aññadeva sarāgaṃ cittaṃ, aññaṃ sadosaṃ, aññaṃ samohaṃ; aññaṃ kāmāvacaraṃ, aññaṃ rūpāvacarādibhedaṃ; aññaṃ rūpārammaṇaṃ, aññaṃ saddādiārammaṇaṃ; rūpārammaṇesu cāpi aññaṃ nīlārammaṇaṃ, aññaṃ pītādiārammaṇaṃ; saddādiārammaṇesupi eseva nayo; sabbesupi cetesu aññaṃ hīnaṃ aññaṃ majjhimaṃ aññaṃ paṇītaṃ; hīnādīsupi aññaṃ chandādhipateyyaṃ, aññaṃ vīriyādhipateyyaṃ aññaṃ cittādhipateyyaṃ, aññaṃ vīmaṃsādhipateyyaṃ, tasmā assa imesaṃ sampayuttabhūmiārammaṇahīnamajjhimapaṇītādhipatīnaṃ vasena cittatā veditabbā. Kāmañcettha ekameva evaṃ cittaṃ na hoti, cittānaṃ pana antogadhattā etesu yaṃkiñci ekampi cittatāya cittanti vattuṃ vaṭṭati. Evaṃ tāva cittatāya cittaṃ.

Kathaṃ cittakaraṇatāyāti? Lokasmiñhi cittakammato uttari aññaṃ cittaṃ nāma natthi. Tasmimpi caraṇaṃ nāma cittaṃ aticittameva hoti. Taṃ karontānaṃ cittakārānaṃ ‘evaṃvidhāni ettha rūpāni kātabbānī’ti cittasaññā uppajjati. Tāya cittasaññāya lekhāgahanarañjanaujjotanavattanādinipphādikā cittakiriyā uppajjanti, tato caraṇasaṅkhāte citte aññataraṃ vicittarūpaṃ nipphajjati. Tato ‘imassa rūpassa upari idaṃ hotu, heṭṭhā idaṃ, ubhayapasse ida’nti cintetvā yathācintitena kamena sesacittarūpanipphādanaṃ hoti, evaṃ yaṃkiñci loke vicittaṃ sippajātaṃ sabbaṃ taṃ citteneva kariyati, evaṃ imāya karaṇavicittatāya tassa tassa cittassa nipphādakaṃ cittampi tatheva cittaṃ hoti. Yathācintitassa vā anavasesassa anipphajjanato tatopi cittameva cittataraṃ. Tenāha bhagavā –

> ‘‘Diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma cittanti? ‘Evaṃ, bhante’. Tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cintitaṃ. Tenapi kho, bhikkhave, caraṇena cittena cittaṃyeva cittatara’’nti (saṃ. ni. 3.100).

Tathā yadetaṃ devamanussanirayatiracchānabhedāsu gatīsu kammaliṅgasaññāvohārādibhedaṃ ajjhattikaṃ cittaṃ tampi cittakatameva. Kāyakammādibhedañhi dānasīlavihiṃsāsāṭheyyādinayappavattaṃ kusalākusalakammaṃ cittanipphāditaṃ kammanānattaṃ. Kammanānatteneva ca tāsu tāsu gatīsu hatthapādakaṇṇaudaragīvāmukhādisaṇṭhānabhinnaṃ liṅganānattaṃ. Liṅganānattato yathāgahitasaṇṭhānavasena ‘ayaṃ itthī ayaṃ puriso’ti uppajjamānāya saññāya saññānānattaṃ. Saññānānattato saññānurūpena ‘itthī’ti vā ‘puriso’ti vā voharantānaṃ vohāranānattaṃ. Vohāranānattavasena pana yasmā ‘itthī bhavissāmi puriso bhavissāmi, khattiyo bhavissāmi brāhmaṇo bhavissāmī’ti evaṃ tassa tassa attabhāvassa janakaṃ kammaṃ karīyati, tasmā vohāranānattato kammanānattaṃ. Taṃ panetaṃ kammanānattaṃ yathāpatthitaṃ bhavaṃ nibbattentaṃ yasmā gativasena nibbatteti tasmā kammanānattato gatinānattaṃ. Kammanānatteneva ca tesaṃ tesaṃ sattānaṃ tassā tassā gatiyā apādakadvipādakāditā, tassā tassā upapattiyā uccanīcāditā, tasmiṃ tasmiṃ attabhāve suvaṇṇadubbaṇṇāditā, lokadhammesu lābhālābhāditā ca paññāyati. Tasmā sabbametaṃ devamanussanirayatiracchānabhedāsu gatīsu kammaliṅgasaññāvohārādibhedaṃ ajjhattikaṃ cittaṃ citteneva katanti veditabbaṃ. Svāyamattho imassa saṅgītianāruḷhassa suttassa vasena veditabbo. Vuttañhetaṃ –

‘‘Kammanānattaputhuttappabhedavavatthānavasena liṅganānattaputhuttappabhedavavatthānaṃ bhavati, liṅganānattaputhuttappabhedavavatthānavasena saññānānattaputhuttappabhedavavatthānaṃ bhavati, saññānānattaputhuttappabhedavavatthānavasena vohāranānattaputhuttappabhedavavatthānaṃ bhavati, vohāranānattaputhuttappabhedavavatthānavasena kammanānattaputhuttappabhedavavatthānaṃ bhavati. Kammanānākaraṇaṃ paṭicca sattānaṃ gatiyā nānākaraṇaṃ paññāyati – apadā dvipadā catuppadā bahuppadā, rūpino arūpino, saññino asaññino nevasaññīnāsaññino. Kammanānākaraṇaṃ paṭicca sattānaṃ upapattiyā nānākaraṇaṃ paññāyati – uccanīcatā hīnapaṇītatā sugataduggatatā. Kammanānākaraṇaṃ paṭicca sattānaṃ attabhāve nānākaraṇaṃ paññāyati – suvaṇṇadubbaṇṇatā sujātadujjātatā susaṇṭhitadussaṇṭhitatā. Kammanānākaraṇaṃ paṭicca sattānaṃ lokadhamme nānākaraṇaṃ paññāyati – lābhālābhe yasāyase nindāpasaṃsāyaṃ sukhadukkhe’’ti.

Aparampi vuttaṃ –

Kammato liṅgato ceva, liṅgasaññā pavattare;
Saññāto bhedaṃ gacchanti, itthāyaṃ purisoti vā.

‘‘Kammunā vattate loko, kammunā vattate pajā;
Kammanibandhanā sattā, rathassāṇīva yāyato’’. (ma. ni. 2.460; su. ni. 659);

Kammena kittiṃ labhate pasaṃsaṃ,
Kammena jāniñca vadhañca bandhaṃ;
Taṃ kammanānākaraṇaṃ viditvā,
Kasmā vade natthi kammanti loke. (kathā. 785);

> ‘‘Kammassakā māṇava sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā; kammaṃ satte vibhajati yadidaṃ hīnappaṇītatāyā’’ti (ma. ni. 3.289).

Evaṃ imāya karaṇacittatāyapi cittassa cittatā veditabbā. Sabbānipi hi etāni vicitrāni citteneva katāni. Aladdhokāsassa pana cittassa yaṃ vā pana avasesapaccayavikalaṃ tassa ekaccacittakaraṇābhāvato yadetaṃ cittena kataṃ ajjhattikaṃ cittaṃ vuttaṃ, tatopi cittameva cittataraṃ. Tenāha bhagavā –

> ‘‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā pāṇā… tehipi kho, bhikkhave, tiracchānagatehi pāṇehi cittaṃyeva cittatara’’nti (saṃ. ni. 3.100).

Uppannaṃ hotīti ettha vattamānabhūtāpagatokāsakatabhūmiladdhavasena uppannaṃ nāma anekappabhedaṃ. Tattha sabbampi uppādajarābhaṅgasamaṅgīsaṅkhātaṃ vattamānuppannaṃ nāma. Ārammaṇarasaṃ anubhavitvā niruddhaṃ, anubhūtāpagatasaṅkhātaṃ kusalākusalaṃ, uppādādittayaṃ anuppatvā niruddhaṃ, bhūtāpagatasaṅkhātaṃ, sesasaṅkhatañca **bhūtāpagatuppannaṃ** nāma. ‘‘Yānissa tāni pubbe katāni kammānī’’ti (ma. ni. 3.248) evamādinā nayena vuttaṃ kammaṃ atītampi samānaṃ, aññaṃ vipākaṃ paṭibāhitvā attano vipākassokāsaṃ katvā ṭhitattā, tathā katokāsañca vipākaṃ anuppannampi samānaṃ evaṃ kate okāse ekantena uppajjanato okāsakatuppannaṃ nāma. Tāsu tāsu bhūmīsu asamūhataṃ akusalaṃ bhūmiladdhuppannaṃ nāma. Ettha ca bhūmiyā bhūmiladdhassa ca nānattaṃ veditabbaṃ. **Bhūmī**ti vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā. Bhūmiladdhaṃ nāma tesu khandhesu uppattārahaṃ kilesajātaṃ. Tena hesā bhūmi laddhā nāma hoti, tasmā bhūmiladdhanti vuccati. Evametesu catūsu uppannesu idha 'vattamānuppannaṃ' adhippetaṃ.

Tatrāyaṃ vacanattho – pubbantato uddhaṃ uppādādiabhimukhaṃ pannanti **uppannaṃ**. 'Uppanna'-saddo panesa atīte paṭiladdhe samuṭṭhite avikkhambhite asamucchinne khaṇattayagateti anekesu atthesu dissati. Ayañhi ''tena kho pana, bhikkhave, samayena kakusandho bhagavā arahaṃ sammāsambuddho loke uppanno''ti (saṃ. ni. 2.143) ettha atīte āgato. ''Āyasmato ānandassa atirekacīvaraṃ uppannaṃ hotī''ti (pārā. 461) ettha paṭiladdhe. ''Seyyathāpi, bhikkhave, uppannaṃ mahāmeghaṃ tamenaṃ mahāvāto antarāyeva antaradhāpetī''ti (saṃ. ni. 5.157) ettha samuṭṭhite. ''Uppannaṃ gamiyacittaṃ duppaṭivinodanīyaṃ (a. ni. 5.160; pari. 325); uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpetī''ti (pārā. 165) ettha avikkhambhite. ''Ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antarāyeva antaradhāpetī''ti (saṃ. ni. 5.156-157) ettha asamucchinne. ''Uppajjamānaṃ uppannanti? Āmantā''ti (yama. 2.cittayamaka.81) ettha khaṇattayagate. Svāyamidhāpi khaṇattayagateva daṭṭhabbo. Tasmā **'uppannaṃ hotī'**ti ettha khaṇattayagataṃ hoti, vattamānaṃ hoti, paccuppannaṃ hotīti. Ayaṃ saṅkhepattho.

Cittaṃ uppannaṃ hotīti cetaṃ desanāsīsameva. Na pana cittaṃ ekakameva uppajjati. Tasmā yathā rājā āgatoti vutte na parisaṃ pahāya ekakova āgato, rājaparisāya pana saddhiṃyeva āgatoti paññāyati, evamidampi paropaṇṇāsakusaladhammehi saddhiṃyeva uppannanti veditabbaṃ. Pubbaṅgamaṭṭhena pana ''cittaṃ uppannaṃ hoti''cceva vuttaṃ.

Lokiyadhammañhi patvā cittaṃ jeṭṭhakaṃ cittaṃ dhuraṃ cittaṃ pubbaṅgamaṃ hoti. Lokuttaradhammaṃ patvā paññā jeṭṭhikā paññā dhurā paññā pubbaṅgamā. Teneva bhagavā vinayapariyāyaṃ patvā pañhaṃ pucchanto 'kiṃphassosi, kiṃvedanosi, kiṃsaññosi, kiṃcetanosī'ti apucchitvā ''kiṃcitto tvaṃ bhikkhū''ti cittameva dhuraṃ katvā pucchati. ''Atheyyacitto ahaṃ bhagavā''ti ca vutte 'anāpatti atheyyaphassassā'tiādīni avatvā ''anāpatti bhikkhu atheyyacittassā''ti vadati.

Na kevalañca vinayapariyāyaṃ, aññampi lokiyadesanaṃ desento cittameva dhuraṃ katvā deseti. Yathāha – ''ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā sabbete manopubbaṅgamā. Mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati'' (a. ni. 1.56).

''Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato padaṃ.

''Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī''. (dha. pa. 1,2);

''Cittena nīyati loko, cittena parikassati;
Cittassa ekadhammassa, sabbeva vasamanvagū''. (saṃ. ni. 1.62);

''Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti cittavodānā visujjhanti'' (saṃ. ni. 3.100);

''Pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ'' (a. ni. 1.49);

''Citte, gahapati, arakkhite kāyakammampi arakkhitaṃ hoti, vacīkammampi arakkhitaṃ hoti, manokammampi arakkhitaṃ hoti; citte, gahapati, rakkhite…pe… citte, gahapati, byāpanne…pe… citte, gahapati, abyāpanne…pe… citte, gahapati, avassute…pe… citte, gahapati, anavassute kāyakammampi anavassutaṃ hoti, vacīkammampi anavassutaṃ hoti, manokammampi anavassutaṃ hotī''ti (a. ni. 3.110).

Evaṃ lokiyadhammaṃ patvā cittaṃ jeṭṭhakaṃ hoti, cittaṃ dhuraṃ hoti, cittaṃ pubbaṅgamaṃ hotīti veditabbaṃ. Imesu pana suttesu ekaṃ vā dve vā aggahetvā suttānurakkhaṇatthāya sabbānipi gahitānīti veditabbāni.

Lokuttaradhammaṃ pucchanto pana 'kataraphassaṃ adhigatosi, kataravedanaṃ katarasaññaṃ kataracetanaṃ kataracitta'nti apucchitvā, 'katarapaññaṃ tvaṃ bhikkhu adhigato'si, 'kiṃ paṭhamaṃ maggapaññaṃ, udāhu dutiyaṃ…pe… tatiyaṃ…pe… catutthaṃ maggapaññaṃ adhigato'ti paññaṃ jeṭṭhikaṃ paññaṃ dhuraṃ katvā pucchati. Paññuttarā sabbe kusalā dhammā na parihāyanti. Paññā pana kimatthiyā (ma. ni. 1.451)? ''Paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṇṭhāti, tadanvayaṃ vīriyaṃ saṇṭhāti, tadanvayā sati saṇṭhāti, tadanvayo samādhi saṇṭhātī''ti (saṃ. ni. 5.515) evamādīni panettha suttāni daṭṭhabbāni. Iti lokuttaradhammaṃ patvā paññā jeṭṭhikā hoti paññā dhurā paññā pubbaṅgamāti veditabbā. Ayaṃ pana lokiyadesanā. Tasmā cittaṃ dhuraṃ katvā desento ''cittaṃ uppannaṃ hotī''ti āha.

Somanassasahagatanti sātamadhuravedayitasaṅkhātena somanassena saha ekuppādādibhāvaṃ gataṃ. Ayaṃ pana **'sahagata'**-saddo tabbhāve vokiṇṇe nissaye ārammaṇe saṃsaṭṭheti imesu atthesu dissati. Tattha ''yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā''ti (vibha. 203) tabbhāve veditabbo; nandirāgabhūtāti attho. ''Yā, bhikkhave, vīmaṃsā kosajjasahagatā kosajjasampayuttā''ti (saṃ. ni. 5.832) vokiṇṇe veditabbo; antarantarā uppajjamānena kosajjena vokiṇṇāti ayamettha attho. ''Aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāvetī''ti (saṃ. ni. 5.238) nissaye veditabbo; aṭṭhikasaññaṃ nissāya aṭṭhikasaññaṃ bhāvetvā paṭiladdhanti attho. ''Lābhī hoti rūpasahagatānaṃ vā samāpattīnaṃ arūpasahagatānaṃ vā''ti (pu. pa. 3-5) ārammaṇe; veditabbo rūpārūpārammaṇānanti attho. ''Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayutta''nti (vibha. 578) saṃsaṭṭhe. Imasmimpi pade ayamevattho adhippeto. Somanassasaṃsaṭṭhañhi idha somanassasahagatanti vuttaṃ.

'Saṃsaṭṭha'-saddopi cesa sadise avassute mittasanthave sahajāteti bahūsu atthesu dissati. Ayañhi ''kise thūle vivajjetvā saṃsaṭṭhā yojitā hayā''ti (jā. 2.22.70) ettha sadise āgato. ''Saṃsaṭṭhāva tumhe ayye viharathā''ti (pāci. 727) avassute. ''Gihi saṃsaṭṭho viharatī''ti (saṃ. ni. 3.3) mittasanthave. ''Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayutta''nti sahajāte. Idhāpi sahajāte adhippeto. Tattha 'sahagataṃ' asahajātaṃ asaṃsaṭṭhaṃ asampayuttaṃ nāma natthi. Sahajātaṃ pana saṃsaṭṭhaṃ sampayuttaṃ hotipi, na hotipi. Rūpārūpadhammesu hi ekato jātesu rūpaṃ arūpena sahajātaṃ hoti, na saṃsaṭṭhaṃ, na sampayuttaṃ; tathā arūpaṃ rūpena; rūpañca rūpena; arūpaṃ pana arūpena saddhiṃ niyamatova sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttameva hotīti. Taṃ sandhāya vuttaṃ 'somanassasahagata'nti.

Ñāṇasampayuttanti ñāṇena sampayuttaṃ, samaṃ ekuppādādippakārehi yuttanti attho. Yaṃ panettha vattabbaṃ siyā taṃ mātikāvaṇṇanāya vedanāttike vuttanayameva. Tasmā ekuppādā ekanirodhā ekavatthukā ekārammaṇāti iminā lakkhaṇenetaṃ sampayuttanti veditabbaṃ. Ukkaṭṭhaniddeso cesa. Arūpe pana vināpi ekavatthukabhāvaṃ sampayogo labbhati.

Ettāvatā kiṃ kathitaṃ? Kāmāvacarakusalesu somanassasahagataṃ tihetukaṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittaṃ kathitaṃ. ''Katame dhammā kusalā''ti hi aniyamitapucchāya catubhūmakakusalaṃ gahitaṃ. 'Kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī'ti vacanena pana tebhūmakaṃ kusalaṃ pariccajitvā, aṭṭhavidhaṃ kāmāvacarakusalameva gahitaṃ. 'Somanassasahagata'nti vacanena tato catubbidhaṃ upekkhāsahagataṃ pariccajitvā catubbidhaṃ somanassasahagatameva gahitaṃ. 'Ñāṇasampayutta'nti vacanena tato duvidhaṃ ñāṇavippayuttaṃ pariccajitvā dve ñāṇasampayuttāneva gahitāni. Asaṅkhārikabhāvo pana anābhaṭṭhatāyeva na gahito. Kiñcāpi na gahito, parato pana 'sasaṅkhārenā'ti vacanato idha 'asaṅkhārenā'ti avuttepi asaṅkhārikabhāvo veditabbo. Sammāsambuddho hi āditova idaṃ mahācittaṃ bhājetvā dassetuṃ niyametvāva imaṃ desanaṃ ārabhīti evamettha sanniṭṭhānaṃ katanti veditabbaṃ.

Idāni tameva cittaṃ ārammaṇato dassetuṃ **rūpārammaṇaṃ vā**tiādimāha. Bhagavā hi arūpadhammaṃ dassento vatthunā vā dasseti, ārammaṇena vā, vatthārammaṇehi vā, sarasabhāvena vā. ''Cakkhusamphasso…pe… manosamphasso; cakkhusamphassajā vedanā…pe… manosamphassajā vedanā; cakkhuviññāṇaṃ…

pe… manoviññāṇa''ntiādīsu hi vatthunā arūpadhammā dassitā. ''Rūpasaññā…pe… dhammasaññā, rūpasañcetanā…pe… dhammasañcetanā''tiādīsu ārammaṇena. ''Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso…pe… manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso''tiādīsu (saṃ. ni. 4.60) vatthārammaṇehi. ''Avijjāpaccayā, bhikkhave, saṅkhārā, saṅkhārapaccayā viññāṇa''ntiādīsu (saṃ. ni. 2.1) sarasabhāvena arūpadhammā dassitā. Imasmiṃ pana ṭhāne ārammaṇena dassento 'rūpārammaṇaṃ' vātiādimāha.

Tattha catusamuṭṭhānaṃ atītānāgatapaccuppannaṃ rūpameva **rūpārammaṇaṃ**. Dvisamuṭṭhāno atītānāgatapaccuppanno saddova **saddārammaṇaṃ**. Catusamuṭṭhāno atītānāgatapaccuppanno gandhova **gandhārammaṇaṃ**. Catusamuṭṭhāno atītānāgatapaccuppanno rasova **rasārammaṇaṃ**. Catusamuṭṭhānaṃ atītānāgatapaccuppannaṃ phoṭṭhabbameva **phoṭṭhabbārammaṇaṃ**. Ekasamuṭṭhānā dvisamuṭṭhānā tisamuṭṭhānā catusamuṭṭhānā nakutocisamuṭṭhānā atītānāgatapaccuppannā cittacetasikā, tathā navattabbā ca, vuttāvasesā cittagocarasaṅkhātā dhammāyeva **dhammārammaṇaṃ**. Ye pana anāpāthagatā rūpādayopi dhammārammaṇamicceva vadanti te iminā suttena paṭikkhipitabbā. Vuttañhetaṃ –

> ''Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ mano nesaṃ gocaravisayaṃ paccanubhotī''ti (ma. ni. 1.455).

Etesañhi rūpārammaṇādīni gocaravisayo nāma. Tāni manena paccanubhaviyamānānipi rūpārammaṇādīniyevāti ayamattho siddho hoti. Dibbacakkhuñāṇādīnañca rūpādiārammaṇattāpi ayamattho siddhoyeva hoti. Anāpāthagatāneva hi rūpārammaṇādīni dibbacakkhuādīnaṃ ārammaṇāni, na ca tāni dhammārammaṇāni bhavantīti vuttanayeneva ārammaṇavavatthānaṃ veditabbaṃ.

Tattha ekekaṃ ārammaṇaṃ dvīsu dvīsu dvāresu āpāthamāgacchati. Rūpārammaṇañhi cakkhupasādaṃ ghaṭṭetvā taṅkhaṇaññeva manodvāre āpāthamāgacchati; bhavaṅgacalanassa paccayo hotīti attho. Saddagandharasaphoṭṭhabbārammaṇesupi eseva nayo. Yathā hi sakuṇo ākāsenāgantvā rukkhagge nilīyamānova rukkhasākhañca ghaṭṭeti, chāyā cassa pathaviyaṃ paṭihaññati sākhāghaṭṭanachāyāpharaṇāni apubbaṃ acarimaṃ ekakkhaṇeyeva bhavanti, evaṃ paccuppannarūpādīnaṃ cakkhupasādādighaṭṭanañca bhavaṅgacalanasamatthatāya manodvāre āpāthagamanañca apubbaṃ acarimaṃ ekakkhaṇeyeva hoti. Tato bhavaṅgaṃ vicchinditvā cakkhudvārādīsu uppannānaṃ āvajjanādīnaṃ voṭṭhabbanapariyosānānaṃ anantarā tesaṃ ārammaṇānaṃ aññatarasmiṃ idaṃ mahācittaṃ uppajjati.

Suddhamanodvāre pana pasādaghaṭṭanakiccaṃ natthi. Pakatiyā diṭṭhasutaghāyitasāyitaphuṭṭhavaseneva etāni ārammaṇāni āpāthamāgacchanti. Kathaṃ? Idhekacco katasudhākammaṃ haritālamanosilādivaṇṇavicittaṃ paggahitanānappakāradhajapaṭākaṃ mālādāmavinaddhaṃ dīpamālāparikkhittaṃ atimanoramāya siriyā virocamānaṃ alaṅkatapaṭiyattaṃ mahācetiyaṃ padakkhiṇaṃ katvā soḷasasu pādapiṭṭhikāsu pañcapatiṭṭhitena vanditvā añjaliṃ paggayha ullokento buddhārammaṇaṃ pītiṃ gahetvā tiṭṭhati. Tassa evaṃ cetiyaṃ passitvā buddhārammaṇaṃ pītiṃ nibbattetvā aparabhāge yattha katthaci gatassa rattiṭṭhānadivāṭṭhānesu nisinnassa āvajjamānassa alaṅkatapaṭiyattaṃ mahācetiyaṃ cakkhudvāre āpāthamāgatasadisameva hoti, padakkhiṇaṃ katvā cetiyavandanakālo viya hoti. Evaṃ tāva diṭṭhavasena rūpārammaṇaṃ āpāthamāgacchati.

Madhurena pana sarena dhammakathikassa vā dhammaṃ kathentassa, sarabhāṇakassa vā sarena bhaṇantassa saddaṃ sutvā aparabhāge yattha katthaci nisīditvā āvajjamānassa dhammakathā vā sarabhaññaṃ vā sotadvāre āpāthamāgataṃ viya hoti, sādhukāraṃ datvā suṇanakālo viya hoti. Evaṃ sutavasena saddārammaṇaṃ āpāthamāgacchati.

Sugandhaṃ pana gandhaṃ vā mālaṃ vā labhitvā āsane vā cetiye vā gandhārammaṇena cittena pūjaṃ katvā aparabhāge yattha katthaci nisīditvā āvajjamānassa taṃ gandhārammaṇaṃ ghānadvāre āpāthamāgataṃ viya hoti, pūjākaraṇakālo viya hoti. Evaṃ ghāyitavasena gandhārammaṇaṃ āpāthamāgacchati.

Paṇītaṃ pana khādanīyaṃ vā bhojanīyaṃ vā sabrahmacārīhi saddhiṃ saṃvibhajitvā paribhuñjitvā aparabhāge yattha katthaci kudrūsakādibhojanaṃ labhitvā 'asukakāle paṇītaṃ bhojanaṃ sabrahmacārīhi saddhiṃ saṃvibhajitvā paribhutta'nti āvajjamānassa taṃ rasārammaṇaṃ jivhādvāre āpāthamāgataṃ viya hoti, paribhuñjanakālo viya hoti. Evaṃ sāyitavasena rasārammaṇaṃ āpāthamāgacchati.

Mudukaṃ pana sukhasamphassaṃ mañcaṃ vā pīṭhaṃ vā attharaṇapāpuraṇaṃ vā paribhuñjitvā aparabhāge yattha katthaci dukkhaseyyaṃ kappetvā 'asukakāle me mudukaṃ mañcapīṭhaṃ attharaṇapāvuraṇaṃ paribhutta'nti āvajjamānassa taṃ phoṭṭhabbārammaṇaṃ kāyadvāre āpāthamāgataṃ viya hoti. Sukhasamphassaṃ vedayitakālo viya hoti. Evaṃ phuṭṭhavasena phoṭṭhabbārammaṇaṃ āpāthamāgacchati. Evaṃ suddhamanodvāre pasādaghaṭṭanakiccaṃ natthi. Pakatiyā diṭṭhasutaghāyitasāyitaphuṭṭhavaseneva etāni ārammaṇāni āpāthamāgacchantīti veditabbāni.

Idāni pakatiyā diṭṭhādīnaṃ vasena āpāthagamane ayamaparopi aṭṭhakathāmuttako nayo hoti. Diṭṭhaṃ sutaṃ ubhayasambandhanti ime tāva diṭṭhādayo veditabbā. Tattha **'diṭṭhaṃ'** nāma pañcadvāravasena gahitapubbaṃ. **'Suta'**nti paccakkhato adisvā anussavavasena gahitā rūpādayova. Tehi dvīhipi sambandhaṃ **'ubhayasambandhaṃ'** nāma. Iti imesampi diṭṭhādīnaṃ vasena etāni manodvāre āpāthamāgacchantīti veditabbāni. Tattha diṭṭhavasena tāva āpāthagamanaṃ heṭṭhā pañcahi nayehi vuttameva.

Ekacco pana suṇāti – 'bhagavato puññātisayanibbattaṃ evarūpaṃ nāma rūpaṃ, atimadhuro saddo, kismiñci padese kesañci pupphānaṃ atimanuñño gandho, kesañci phalānaṃ atimadhuro raso, kesañci pāvuraṇādīnaṃ atisukho samphasso'ti. Tassa, cakkhupasādādighaṭṭanaṃ vinā, sutamattāneva tāni manodvāre āpāthamāgacchanti. Athassa taṃ cittaṃ tasmiṃ rūpe vā sadde vā pasādavasena gandhādīsu ariyānaṃ dātukāmatāvasena aññehi dinnesu anumodanāvasena vā pavattati. Evaṃ sutavasena etāni manodvāre āpāthamāgacchanti.

Aparena pana yathāvuttāni rūpādīni diṭṭhāni vā sutāni vā honti. Tassa 'īdisaṃ rūpaṃ āyatiṃ uppajjanakabuddhassāpi bhavissatī'tiādinā nayena cakkhupasādādighaṭṭanaṃ vinā diṭṭhasutasambandheneva tāni manodvāre āpāthamāgacchanti. Athassa heṭṭhā vuttanayeneva tesu aññatarārammaṇaṃ idaṃ mahācittaṃ pavattati. Evaṃ ubhayasambandhavasena etāni manodvāre āpāthamāgacchanti.

Idampi ca mukhamattameva. Saddhāruciākāraparivitakkadiṭṭhinijjhānakkhantiādīnaṃ pana vasena vitthārato etesaṃ manodvāre āpāthagamanaṃ veditabbameva. Yasmā pana evaṃ āpāthaṃ āgacchantāni bhūtānipi honti abhūtānipi, tasmā ayaṃ nayo aṭṭhakathāyaṃ na gahito. Evaṃ ekekārammaṇaṃ javanaṃ dvīsu dvīsu dvāresu uppajjatīti veditabbaṃ. Rūpārammaṇañhi javanaṃ cakkhudvārepi uppajjati manodvārepi. Saddādiārammaṇesupi eseva nayo.

Tattha manodvāre uppajjamānaṃ rūpārammaṇaṃ javanaṃ dānamayaṃ sīlamayaṃ bhāvanāmayanti tividhaṃ hoti. Tesu ekekaṃ kāyakammaṃ vacīkammaṃ manokammanti tividhameva hoti. Saddagandharasaphoṭṭhabbadhammārammaṇesupi eseva nayo.

Tattha rūpaṃ tāva ārammaṇaṃ katvā uppajjamānaṃ etaṃ mahākusalacittaṃ nīlapītalohitodātavaṇṇesu pupphavatthadhātūsu aññataraṃ subhanimittasaṅkhātaṃ iṭṭhaṃ kantaṃ manāpaṃ rajanīyaṃ vaṇṇaṃ ārammaṇaṃ katvā uppajjati. Nanu cetaṃ iṭṭhārammaṇaṃ lobhassa vatthu? Kathaṃ etaṃ cittaṃ kusalaṃ nāma jātanti? Niyamitavasena pariṇāmitavasena samudācāravasena ābhujitavasenāti. Yassa hi 'kusalameva mayā kattabba'nti kusalakaraṇe cittaṃ niyamitaṃ hoti, akusalappavattito nivattetvā kusalakaraṇeyeva pariṇāmitaṃ, abhiṇhakaraṇena kusalasamudācāreneva samudācaritaṃ, patirūpadesavāsasappurisūpanissayasaddhammasavanapubbekatapuññatādīhi ca upanissayehi yoniso ca ābhogo pavattati, tassa iminā niyamitavasena pariṇāmitavasena samudācāravasena ābhujitavasena ca kusalaṃ nāma jātaṃ hoti.

Ārammaṇavasena panettha somanassasahagatabhāvo veditabbo. Iṭṭhārammaṇasmiñhi uppannattā etaṃ somanassasahagataṃ jātaṃ. Saddhābahulatādīnipettha kāraṇāniyeva. Assaddhānañhi micchādiṭṭhīnañca ekantaiṭṭhārammaṇabhūtaṃ tathāgatarūpampi disvā somanassaṃ nuppajjati. Ye ca kusalappavattiyaṃ ānisaṃsaṃ na passanti tesaṃ parehi ussāhitānaṃ kusalaṃ karontānampi somanassaṃ nuppajjati. Tasmā saddhābahulatā visuddhadiṭṭhitā ānisaṃsadassāvitāti. Evampettha somanassasahagatabhāvo veditabbo. Apica ekādasadhammā pītisambojjhaṅgassa uppādāya saṃvattanti – buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati upasamānussati lūkhapuggalaparivajjanatā siniddhapuggalasevanatā pasādanīyasuttantapaccavekkhaṇatā tadadhimuttatāti. Imehipi kāraṇehettha somanassasahagatabhāvo veditabbo. Imesaṃ pana vitthāro **bojjhaṅgavibhaṅge** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā, 468-469) āvi bhavissati.

Kammato, upapattito, indriyaparipākato, kilesadūrībhāvatoti imehi panettha kāraṇehi ñāṇasampayuttatā veditabbā. Yo hi paresaṃ dhammaṃ deseti anavajjāni sippāyatanakammāyatanavijjāṭṭhānāni sikkhāpeti dhammakathikaṃ sakkāraṃ katvā dhammaṃ kathāpeti, 'āyatiṃ paññavā bhavissāmī'ti patthanaṃ paṭṭhapetvā nānappakāraṃ dānaṃ deti, tassa evarūpaṃ kammaṃ upanissāya kusalaṃ uppajjamānaṃ ñāṇasampayuttaṃ uppajjati. Abyāpajje loke uppannassa vāpi ''tassa tattha sukhino dhammapadā pilavanti… dandho, bhikkhave, satuppādo, atha so satto khippaṃyeva visesagāmī hotī''ti (a. ni. 4.191) iminā nayena upapattiṃ nissāyapi uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ uppajjati. Tathā indriyaparipākaṃ upagatānaṃ paññādasakappattānaṃ indriyaparipākaṃ nissāyapi kusalaṃ uppajjamānaṃ ñāṇasampayuttaṃ uppajjati. Yehi pana kilesā vikkhambhitā tesaṃ kilesadūrībhāvaṃ nissāyapi uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ uppajjati. Vuttampi cetaṃ –

> ''Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo''ti (dha. pa. 282).

Evaṃ kammato upapattito indriyaparipākato kilesadūrībhāvatoti imehi kāraṇehi ñāṇasampayuttatā veditabbā.

Apica satta dhammā dhammavicayasambojjhaṅgassa uppādāya saṃvattanti – paripucchakatā, vatthuvisadakiriyā, indriyasamattapaṭipādanā, duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīrañāṇacariyapaccavekkhaṇā, tadadhimuttatāti. Imehipi kāraṇehi ñāṇasampayuttatā veditabbā. Imesaṃ pana vitthāro **bojjhaṅgavibhaṅge** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā) āvi bhavissati.

Evaṃ ñāṇasampayuttaṃ hutvā uppannañcetaṃ asaṅkhārena appayogena anupāyacintanāya uppannattā asaṅkhāraṃ nāma jātaṃ. Tayidaṃ rajanīyavaṇṇārammaṇaṃ hutvā uppajjamānameva tividhena niyamena uppajjati – dānamayaṃ vā hoti, sīlamayaṃ vā, bhāvanāmayaṃ vā.

Kathaṃ? Yadā hi nīlapītalohitodātesu pupphādīsu aññataraṃ labhitvā vaṇṇavasena ābhujitvā 'vaṇṇadānaṃ mayha'nti buddharatanādīni pūjeti, tadā dānamayaṃ hoti. Tatridaṃ vatthu – bhaṇḍāgārikasaṅghamitto kira ekaṃ suvaṇṇakhacitaṃ vatthaṃ labhitvā idampi vatthaṃ suvaṇṇavaṇṇaṃ, sammāsambuddhopi suvaṇṇavaṇṇo, suvaṇṇavaṇṇaṃ vatthaṃ suvaṇṇavaṇṇasseva anucchavikaṃ, amhākañca vaṇṇadānaṃ bhavissatīti mahācetiye āropesi. Evarūpe kāle dānamayaṃ hotīti veditabbaṃ. Yadā pana tathārūpameva deyyadhammaṃ labhitvā 'mayhaṃ kulavaṃso, kulatanti kulappaveṇī esā, kulavattaṃ eta'nti buddharatanādīni pūjeti tadā sīlamayaṃ hoti. Yadā pana tādiseneva vatthunā ratanattayassa pūjaṃ katvā 'ayaṃ vaṇṇo khayaṃ gacchissati, vayaṃ gacchissatī'ti khayavayaṃ paṭṭhapeti, tadā bhāvanāmayaṃ hoti.

Dānamayaṃ pana hutvā vattamānampi yadā tīṇi ratanāni sahatthena pūjentassa pavattati, tadā kāyakammaṃ hoti. Yadā tīṇi ratanāni pūjento puttadāradāsakammakaraporisādayopi āṇāpetvā pūjāpeti tadā vacīkammaṃ hoti. Yadā tadeva vuttappakāraṃ vijjamānakavatthuṃ ārabbha vaṇṇadānaṃ dassāmīti cinteti tadā manokammaṃ hoti. Vinayapariyāyaṃ patvā hi 'dassāmi karissāmī'ti vācā bhinnā hotīti (pārā. 659) iminā lakkhaṇena dānaṃ nāma hoti. Abhidhammapariyāyaṃ patvā pana vijjamānakavatthuṃ ārabbha 'dassāmī'ti manasā cintitakālato paṭṭhāya kusalaṃ hoti. Aparabhāge kāyena vā vācāya vā kattabbaṃ karissatīti vuttaṃ. Evaṃ dānamayaṃ kāyavacīmanokammavaseneva tividhaṃ hoti.

Yadā pana taṃ vuttappakāraṃ vatthuṃ labhitvā kulavaṃsādivasena sahatthā ratanattayaṃ pūjeti tadā sīlamayaṃ kāyakammaṃ hoti. Yadā kulavaṃsādivaseneva puttadārādayo āṇāpetvā pūjāpeti tadā vacīkammaṃ hoti. Yadā 'mayhaṃ kulavaṃso, kulatanti kulappaveṇī esā, kulavattameta'nti vijjamānakavatthuṃ ārabbha 'vaṇṇadānaṃ dassāmī'ti cinteti tadā manokammaṃ hoti. Evaṃ sīlamayaṃ kāyavacīmanokammavasena tividhaṃ hoti.

Yadā pana taṃ vuttappakāraṃ vatthuṃ labhitvā tīṇi ratanāni pūjetvā caṅkamanto khayavayaṃ paṭṭhapeti tadā bhāvanāmayaṃ kāyakammaṃ hoti. Vācāya sammasanaṃ paṭṭhapentassa vacīkammaṃ hoti, kāyaṅgavācaṅgāni acopetvā manasāva sammasanaṃ paṭṭhapentassa manokammaṃ hoti. Evaṃ bhāvanāmayaṃ kāyavacīmanokammavasena tividhaṃ hoti. Evametaṃ rūpārammaṇaṃ kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā. Saddārammaṇādīsupi eseva nayo.

Bherisaddādīsu hi rajanīyasaddaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha saddaṃ kandamūlaṃ viya uppāṭetvā nīluppalahatthakaṃ viya ca hatthe ṭhapetvā dātuṃ nāma na sakkā, savatthukaṃ pana katvā dento saddadānaṃ deti nāma. Tasmā yadā 'saddadānaṃ dassāmī'ti bherimudiṅgādīsu aññataratūriyena tiṇṇaṃ ratanānaṃ upahāraṃ karoti, 'saddadānaṃ me'ti bheriādīni ṭhapāpeti, dhammakathikabhikkhūnaṃ sarabhesajjatelaphāṇitādīni deti, dhammasavanaṃ ghoseti, sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upanisinnakakathaṃ anumodanakathaṃ karoti, tadā dānamayaṃyeva hoti. Yadā etadeva vidhānaṃ kulavaṃsādivasena vattavasena karoti tadā sīlamayaṃ hoti. Yadā sabbampetaṃ katvā ayaṃ ettako saddo brahmalokappamāṇopi hutvā 'khayaṃ gamissati, vayaṃ gamissatī'ti sammasanaṃ paṭṭhapeti tadā bhāvanāmayaṃ hoti.

Tattha dānamayaṃ tāva yadā bheriādīni gahetvā sahatthā upahāraṃ karoti, niccupahāratthāya ṭhapentopi sahatthā ṭhapeti, 'saddadānaṃ me'ti dhammasavanaṃ ghosetuṃ gacchati, dhammakathaṃ sarabhaññaṃ kātuṃ vā gacchati, tadā kāyakammaṃ hoti. Yadā 'gacchatha, tātā, amhākaṃ saddadānaṃ tiṇṇaṃ ratanānaṃ upahāraṃ karothā'ti āṇāpeti, 'saddadānaṃ me'ti cetiyaṅgaṇesu 'imaṃ bheriṃ, imaṃ mudiṅgaṃ ṭhapethā'ti āṇāpeti, sayameva dhammasavanaṃ ghoseti, dhammakathaṃ katheti, sarabhaññaṃ bhaṇati, tadā vacīkammaṃ hoti. Yadā kāyaṅgavācaṅgāni acopetvā 'saddadānaṃ dassāmī'ti vijjamānakavatthuṃ manasā pariccajati, tadā manokammaṃ hoti.

Sīlamayampi 'saddadānaṃ nāma mayhaṃ kulavaṃso kulatanti kulappaveṇī'ti bheriādīhi sahatthā upahāraṃ karontassa, bheriādīni sahatthā cetiyaṅgaṇādīsu ṭhapentassa, dhammakathikānaṃ sarabhesajjaṃ sahatthā dadantassa, vattasīsena dhammasavanaghosanadhammakathākathanasarabhaññabhaṇanatthāya ca gacchantassa kāyakammaṃ hoti. 'Saddadānaṃ nāma amhākaṃ kulavaṃso kulatanti kulappaveṇī, gacchatha, tātā, buddharatanādīnaṃ upahāraṃ karothā'ti āṇāpentassa kulavaṃsavaseneva attanā dhammakathaṃ vā sarabhaññaṃ vā karontassa ca vacīkammaṃ hoti. 'Saddadānaṃ nāma mayhaṃ kulavaṃso saddadānaṃ dassāmī'ti kāyaṅgavācaṅgāni acopetvā manasāva vijjamānakavatthuṃ pariccajantassa manokammaṃ hoti.

Bhāvanāmayampi yadā caṅkamanto sadde khayavayaṃ paṭṭhapeti tadā kāyakammaṃ hoti. Kāyaṅgaṃ pana acopetvā vācāya sammasantassa vacīkammaṃ hoti. Kāyaṅgavācaṅgaṃ acopetvā manasāva saddāyatanaṃ sammasantassa manokammaṃ hoti. Evaṃ saddārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Mūlagandhādīsupi rajanīyagandhaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha yadā mūlagandhādīsu yaṃkiñci gandhaṃ labhitvā gandhavasena ābhujitvā 'gandhadānaṃ mayha'nti buddharatanādīni pūjeti, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Evaṃ gandhārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Mūlarasādīsu pana rajanīyarasaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha yadā mūlarasādīsu yaṃkiñci rajanīyaṃ rasavatthuṃ labhitvā rasavasena ābhujitvā 'rasadānaṃ mayha'nti deti pariccajati, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Sīlamaye panettha 'saṅghassa adatvā paribhuñjanaṃ nāma amhākaṃ na āciṇṇa'nti dvādasannaṃ bhikkhusahassānaṃ dāpetvā sādurasaṃ paribhuttassa duṭṭhagāmaṇiabhayaraññо vatthuṃ ādiṃ katvā mahāaṭṭhakathāyaṃ vatthūni āgatāni. Ayameva viseso. Evaṃ rasārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Phoṭṭhabbārammaṇepi pathavīdhātu tejodhātu vāyodhātūti tīṇi mahābhūtāni phoṭṭhabbārammaṇaṃ nāma. Imasmiṃ ṭhāne etesaṃ vasena yojanaṃ akatvā mañcapīṭhādivasena kātabbā. Yadā hi mañcapīṭhādīsu yaṃkiñci rajanīyaṃ phoṭṭhabbavatthuṃ labhitvā phoṭṭhabbavasena ābhujitvā 'phoṭṭhabbadānaṃ mayha'nti deti pariccajati, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Evaṃ phoṭṭhabbārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Dhammārammaṇe cha ajjhattikāni āyatanāni, tīṇi lakkhaṇāni, tayo arūpino khandhā, pannarasa sukhumarūpāni, nibbānapaññattīti ime dhammāyatane pariyāpannā ca, apariyāpannā ca, dhammā dhammārammaṇaṃ nāma. Imasmiṃ pana ṭhāne etesaṃ vasena yojanaṃ akatvā ojadānapānadānajīvitadānavasena kātabbā. Ojādīsu hi rajanīyaṃ dhammārammaṇaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati.

Tattha yadā 'ojadānaṃ mayha'nti sappinavanītādīni deti, pānadānanti aṭṭha pānāni deti, jīvitadānanti salākabhattasaṅghabhattādīni deti, aphāsukānaṃ bhikkhūnaṃ bhesajjaṃ deti, vejjaṃ paccupaṭṭhāpeti, jālaṃ phālāpeti, kumīnaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanamokkhaṃ kārāpeti, māghātabheriṃ carāpeti, aññānipi jīvitaparittāṇatthaṃ evarūpāni kammāni karoti tadā dānamayaṃ hoti. Yadā pana 'ojadānapānadānajīvitadānāni mayhaṃ kulavaṃso kulatanti kulappaveṇī'ti vattasīsena ojadānādīni pavatteti tadā sīlamayaṃ hoti. Yadā dhammārammaṇasmiṃ khayavayaṃ paṭṭhapeti tadā bhāvanāmayaṃ hoti.

Dānamayaṃ pana hutvā pavattamānampi yadā ojadānapānadānajīvitadānāni sahatthā deti, tadā kāyakammaṃ hoti. Yadā puttadārādayo āṇāpetvā dāpeti, tadā vacīkammaṃ hoti. Yadā kāyaṅgavācaṅgāni acopetvā ojadānapānadānajīvitadānavasena vijjamānakavatthuṃ 'dassāmī'ti manasā cinteti, tadā manokammaṃ hoti.

Yadā pana vuttappakāraṃ vijjamānakavatthuṃ kulavaṃsādivasena sahatthā deti, tadā sīlamayaṃ kāyakammaṃ hoti. Yadā kulavaṃsādivaseneva puttadārādayo āṇāpetvā dāpeti, tadā vacīkammaṃ hoti. Yadā kulavaṃsādivaseneva vuttappakāraṃ vijjamānakavatthuṃ 'dassāmī'ti manasāva cinteti, tadā manokammaṃ hoti.

Caṅkamitvā dhammārammaṇe khayavayaṃ paṭṭhapentassa pana bhāvanāmayaṃ kāyakammaṃ hoti. Kāyaṅgaṃ acopetvā vācāya khayavayaṃ paṭṭhapentassa vacīkammaṃ hoti. Kāyaṅgavācaṅgāni acopetvā manasāva dhammārammaṇe khayavayaṃ paṭṭhapentassa manokammaṃ hoti. Evaṃ bhāvanāmayaṃ kāyavacīmanokammavasena tividhaṃ hoti. Evametaṃ dhammārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Evamidaṃ cittaṃ nānāvatthūsu nānārammaṇavasena dīpitaṃ. Idaṃ pana ekavatthusmimpi nānārammaṇavasena labbhatiyeva. Kathaṃ? Catūsu hi paccayesu cīvare cha ārammaṇāni labbhanti – navarattassa hi cīvarassa vaṇṇo manāpo hoti dassanīyo, idaṃ vaṇṇārammaṇaṃ. Paribhogakāle paṭapaṭasaddaṃ karoti, idaṃ saddārammaṇaṃ. Yo tattha kāḷakacchakādigandho, idaṃ gandhārammaṇaṃ. Rasārammaṇaṃ pana paribhogarasavasena kathitaṃ. Yā tattha sukhasamphassatā, idaṃ phoṭṭhabbārammaṇaṃ. Cīvaraṃ paṭicca uppannā sukhā vedanā, dhammārammaṇaṃ. Piṇḍapāte rasārammaṇaṃ nippariyāyeneva labbhati. Evaṃ catūsu paccayesu nānārammaṇavasena yojanaṃ katvā dānamayādibhedo veditabbo.

Imassa pana cittassa ārammaṇameva nibaddhaṃ, vinā ārammaṇena anuppajjanato. Dvāraṃ pana anibaddhaṃ. Kasmā? Kammassa anibaddhattā. Kammasmiñhi anibaddhe dvārampi anibaddhameva hoti.

Kāmāvacarakusalaṃ dvārakathā

Kāyakammadvārakathā

Imassa panatthassa pakāsanatthaṃ imasmiṃ ṭhāne **mahāaṭṭhakathāyaṃ** dvārakathā kathitā. Tattha tīṇi kammāni, tīṇi kammadvārāni, pañca viññāṇāni, pañca viññāṇadvārāni, cha phassā, cha phassadvārāni, aṭṭha asaṃvarā, aṭṭha asaṃvaradvārāni, aṭṭha saṃvarā, aṭṭha saṃvaradvārāni, dasa kusalakammapathā, dasa akusalakammapathāti, idaṃ ettakaṃ dvārakathāya mātikāṭhapanaṃ nāma.

Tattha kiñcāpi tīṇi kammāni paṭhamaṃ vuttāni, tāni pana ṭhapetvā ādito tāva tīṇi kammadvārāni bhājetvā dassitāni. Katamāni tīṇi? Kāyakammadvāraṃ, vacīkammadvāraṃ, manokammadvāranti.

Tattha catubbidho kāyo – upādinnako, āhārasamuṭṭhāno, utusamuṭṭhāno, cittasamuṭṭhānoti. Tattha cakkhāyatanādīni jīvitindriyapariyantāni aṭṭha kammasamuṭṭhānarūpānipi, kammasamuṭṭhānāneva catasso dhātuyo vaṇṇo gandho raso ojāti aṭṭha upādinnakakāyo nāma. Tāneva aṭṭha āhārajāni āhārasamuṭṭhānikakāyo nāma. Aṭṭha utujāni utusamuṭṭhānikakāyo nāma. Aṭṭha cittajāni cittasamuṭṭhānikakāyo nāma.

Tesu **kāyakammadvāra**nti neva upādinnakakāyassa nāmaṃ na itaresaṃ. Cittasamuṭṭhānesu pana aṭṭhasu rūpesu ekā viññatti atthi, idaṃ kāyakammadvāraṃ nāma. Yaṃ sandhāya vuttaṃ – ''katamaṃ taṃ rūpaṃ kāyaviññatti? Yā kusalacittassa vā, akusalacittassa vā, abyākatacittassa vā, abhikkamantassa vā paṭikkamantassa vā, ālokentassa vā vilokentassa vā, samiñjentassa vā pasārentassa vā, kāyassa thambhanā santhambhanā santhambhitattaṃ, viññatti viññāpanā viññāpitattaṃ, idaṃ taṃ rūpaṃ kāyaviññattī''ti (dha. sa. 720). 'Abhikkamissāmi paṭikkamissāmī'ti hi cittaṃ uppajjamānaṃ rūpaṃ samuṭṭhāpeti. Tattha yā pathavīdhātu āpodhātu tejodhātu vāyodhātu tannissito vaṇṇo gandho raso ojāti imesaṃ aṭṭhannaṃ rūpakalāpānaṃ abbhantare cittasamuṭṭhānā vāyodhātu, sā attanā sahajātaṃ rūpakāyaṃ santhambheti sandhāreti cāleti abhikkamāpeti paṭikkamāpeti.

Tattha ekāvajjanavīthiyaṃ sattasu javanesu paṭhamacittasamuṭṭhitā vāyodhātu attanā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ sakkoti, aparāparaṃ pana cāletuṃ na sakkoti. Dutiyādīsupi eseva nayo. Sattamacittena pana samuṭṭhitā vāyodhātu heṭṭhā chahi cittehi samuṭṭhitaṃ vāyodhātuṃ upatthambhanapaccayaṃ labhitvā attanā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ cāletuṃ abhikkamāpetuṃ paṭikkamāpetuṃ ālokāpetuṃ vilokāpetuṃ sammiñjāpetuṃ pasārāpetuṃ sakkoti. Tena gamanaṃ nāma jāyati, āgamanaṃ nāma jāyati, gamanāgamanaṃ nāma jāyati. 'Yojanaṃ gato dasayojanaṃ gato'ti vattabbataṃ āpajjāpeti.

Yathā hi sattahi yugehi ākaḍḍhitabbe sakaṭe paṭhamayuge yuttagoṇā yugaṃ tāva santhambhetuṃ sandhāretuṃ sakkonti, cakkaṃ pana napavaṭṭenti; dutiyādīsupi eseva nayo; sattamayuge pana goṇe yojetvā yadā cheko sārathi dhure nisīditvā yottāni ādāya sabbapurimato paṭṭhāya patodalaṭṭhiyā goṇe ākoṭeti, tadā sabbeva ekabalā hutvā dhurañca sandhārenti cakkāni ca pavaṭṭenti. 'Sakaṭaṃ gahetvā dasayojanaṃ vīsatiyojanaṃ gatā'ti vattabbataṃ āpādenti – evaṃsampadamidaṃ veditabbaṃ.

Tattha yo cittasamuṭṭhānikakāyo na so viññatti, cittasamuṭṭhānāya pana vāyodhātuyā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ cāletuṃ paccayo bhavituṃ samattho eko ākāravikāro atthi, ayaṃ viññatti nāma. Sā aṭṭha rūpāni viya na cittasamuṭṭhānā. Yathā pana aniccādibhedānaṃ dhammānaṃ jarāmaraṇattā, ''jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhata''ntiādi (saṃ. ni. 2.20) vuttaṃ, evaṃ cittasamuṭṭhānānaṃ rūpānaṃ viññattitāya sāpi cittasamuṭṭhānā nāma hoti.

Viññāpanattā panesā viññattīti vuccati. Kiṃ viññāpetīti? Ekaṃ kāyikakaraṇaṃ. Cakkhupathasmiñhi ṭhito hatthaṃ vā pādaṃ vā ukkhipati, sīsaṃ vā bhamukaṃ vā cāleti, ayaṃ hatthādīnaṃ ākāro cakkhuviññeyyo hoti. Viññatti pana na cakkhuviññeyyā manoviññeyyā eva. Cakkhunā hi hatthavikārādivasena vipphandamānaṃ vaṇṇārammaṇameva passati. Viññattiṃ pana manodvārikacittena cintetvā 'idañcidañca esa kāreti maññe'ti jānāti.

Yathā hi araññe nidāghasamaye udakaṭṭhāne manussā 'imāya saññāya idha udakassa atthibhāvaṃ jānissantī'ti rukkhagge tālapaṇṇādīni bandhāpenti, surāpānadvāre dhajaṃ ussāpenti, uccaṃ vā pana rukkhaṃ vāto paharitvā cāleti, antoudake macche calante upari bubbuḷakāni uṭṭhahanti, mahoghassa gatamaggapariyante tiṇapaṇṇakasaṭaṃ ussāritaṃ hoti. Tattha tālapaṇṇadhajasākhācalanabubbuḷakatiṇapaṇṇakasaṭe disvā yathā cakkhunā adiṭṭhampi 'ettha udakaṃ bhavissati, surā bhavissati, ayaṃ rukkho vātena pahato bhavissati, antoudake maccho bhavissati, ettakaṃ ṭhānaṃ ajjhottharitvā ogho gato bhavissatī'ti manoviññāṇena jānāti, evameva viññattipi na cakkhuviññeyyā manoviññeyyāva. Cakkhunā hi hatthavikārādivasena vipphandamānaṃ vaṇṇārammaṇameva passati. Viññattiṃ pana manodvārikacittena cintetvā 'idañcidañca esa kāreti maññe'ti jānāti.

Na kevalañcesā viññāpanatova viññatti nāma. Viññeyyatopi pana **viññatti**yeva nāma. Ayañhi paresaṃ antamaso tiracchānagatānampi pākaṭā hoti. Tattha tattha sannipatitā hi soṇasiṅgālakākagoṇādayo daṇḍaṃ vā leḍḍuṃ vā gahetvā paharaṇākāre dassite 'ayaṃ no paharitukāmo'ti ñatvā yena vā tena vā palāyanti. Pākārakuṭṭādiantarikassa pana parassa apākaṭakālopi atthi. Kiñcāpi tasmiṃ khaṇe apākaṭā sammukhībhūtānaṃ pana pākaṭattā viññattiyeva nāma hoti.

Cittasamuṭṭhānike pana kāye calante tisamuṭṭhāniko calati na calatīti? Sopi tatheva calati. Taṃgatiko tadanuvattakova hoti. Yathā hi udake gacchante udake patitāni sukkhadaṇḍakatiṇapaṇṇādīnipi udakagatikāneva bhavanti, tasmiṃ gacchante gacchanti, tiṭṭhante tiṭṭhanti – evaṃsampadamidaṃ veditabbaṃ. Evamesā cittasamuṭṭhānesu rūpesu viññatti **kāyakammadvāraṃ** nāmāti veditabbā.

Yā pana tasmiṃ dvāre siddhā cetanā yāya pāṇaṃ hanati, adinnaṃ ādiyati, micchācāraṃ carati, pāṇātipātādīhi viramati, idaṃ kāyakammaṃ nāma. Evaṃ paravādimhi sati kāyo dvāraṃ, tamhi dvāre siddhā cetanā kāyakammaṃ 'kusalaṃ vā akusalaṃ vā'ti ṭhapetabbaṃ. Paravādimhi pana asati 'abyākataṃ vā'ti tikaṃ pūretvāva ṭhapetabbaṃ. Tattha yathā nagaradvāraṃ kataṭṭhāneyeva tiṭṭhati, aṅgulamattampi aparāparaṃ na saṅkamati, tena tena pana dvārena mahājano sañcarati, evameva dvāre dvāraṃ na sañcarati, kammaṃ pana tasmiṃ tasmiṃ dvāre uppajjanato carati. Tenāhu porāṇā –

Dvāre caranti kammāni, na dvārā dvāracārino;
Tasmā dvārehi kammāni, aññamaññaṃ vavatthitāti.

Tattha kammenāpi dvāraṃ nāmaṃ labhati, dvārenāpi kammaṃ. Yathā hi viññāṇādīnaṃ uppajjanaṭṭhānāni viññāṇadvāraṃ phassadvāraṃ asaṃvaradvāraṃ saṃvaradvāranti nāmaṃ labhanti, evaṃ kāyakammassa uppajjanaṭṭhānaṃ kāyakammadvāranti nāmaṃ labhati. Vacīmanokammadvāresupi eseva nayo. Yathā pana tasmiṃ tasmiṃ rukkhe adhivatthā devatā simbalidevatā palāsadevatā pucimandadevatā phandanadevatāti tena tena rukkhena nāmaṃ labhati, evameva kāyadvārena kataṃ kammampi kāyakammanti dvārena nāmaṃ labhati. Vacīkammamanokammesupi eseva nayo. Tattha añño kāyo, aññaṃ kammaṃ, kāyena pana katattā taṃ kāyakammanti vuccati. Tenāhu aṭṭhakathācariyā –

Kāyena ce kataṃ kammaṃ, kāyakammanti vuccati;
Kāyo ca kāyakammañca, aññamaññaṃ vavatthitā.

Sūciyā ce kataṃ kammaṃ, sūcikammanti vuccati;
Sūci ca sūcikammañca, aññamaññaṃ vavatthitā.

Vāsiyā ce kataṃ kammaṃ, vāsikammanti vuccati;
Vāsi ca vāsikammañca, aññamaññaṃ vavatthitā.

Purisena ce kataṃ kammaṃ, purisakammanti vuccati;
Puriso ca purisakammañca, aññamaññaṃ vavatthitā.

Evamevaṃ.

Kāyena ce kataṃ kammaṃ, kāyakammanti vuccati;
Kāyo ca kāyakammañca, aññamaññaṃ vavatthitāti.

Evaṃ sante neva dvāravavatthānaṃ yujjati, na kammavavatthānaṃ. Kathaṃ? Kāyaviññattiyañhi ‘‘dvāre caranti kammānī’’ti vacanato vacīkammampi pavattati, tenassā kāyakammadvāranti vavatthānaṃ na yuttaṃ. Kāyakammañca vacīviññattiyampi pavattati, tenassa kāyakammanti vavatthānaṃ na yujjatī’ti. ‘No na yujjati. Kasmā? Yebhuyyavuttitāya ceva tabbahulavuttitāya ca. Kāyakammameva hi yebhuyyena kāyaviññattiyaṃ pavattati na itarāni, tasmā kāyakammassa yebhuyyena pavattito tassā kāyakammadvārabhāvo siddho. Brāhmaṇagāmaambavananāgavanādīnaṃ brāhmaṇagāmādibhāvo viyāti dvāravavatthānaṃ yujjati. Kāyakammaṃ pana kāyadvāramhiyeva bahulaṃ pavattati appaṃ vacīdvāre. Tasmā kāyadvāre bahulaṃ pavattito etassa kāyakammabhāvo siddho, vanacarakathullakumārikādigocarānaṃ vanacarakādibhāvo viyāti. Evaṃ kammavavatthānampi yujjatī’ti.

Kāyakammadvārakathā niṭṭhitā.

Vacīkammadvārakathā

Vacīkammadvārakathāyaṃ pana cetanāviratisaddavasena tividhā vācā nāma. Tattha ‘‘catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hoti no dubbhāsitā, anavajjā ca ananuvajjā ca viññūna’’nti (saṃ. ni. 1.213); ayaṃ cetanāvācā nāma. Yā ‘‘catūhi vacīduccaritehi ārati virati…pe… ayaṃ vuccati sammāvācā’’ti (vibha. 206), ayaṃ virativācā nāma. ‘‘Vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo’’ti (dha. sa. 850), ayaṃ saddavācā nāma. Tāsu **vacīkammadvāra**nti neva cetanāya nāmaṃ na viratiyā. Sahasaddā pana ekā viññatti atthi, idaṃ vacīkammadvāraṃ nāma. Yaṃ sandhāya vuttaṃ – ‘‘katamaṃ taṃ rūpaṃ vacīviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo, ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṃ, idaṃ taṃ rūpaṃ vacīviññattī’’ti (dha. sa. 636).

‘Idaṃ vakkhāmi etaṃ vakkhāmī’ti hi vitakkayato vitakkavipphārasaddo nāma uppajjati. Ayaṃ na sotaviññeyyo manoviññeyyoti **mahāaṭṭhakathāyaṃ** āgato. Āgamaṭṭhakathāsu pana **‘vitakkavipphārasadda’**nti vitakkavipphāravasena uppannaṃ vippalapantānaṃ suttappamattādīnaṃ saddaṃ; **‘sutvā’**ti taṃ sutvā, yaṃ vitakkayato tassa so saddo uppanno; tassa vasena ‘evampi te mano, itthampi te mano’ti ādisatīti vatvā vatthūnipi kathitāni. Paṭṭhānepi ‘‘cittasamuṭṭhānaṃ saddāyatanaṃ sotaviññāṇassa ārammaṇapaccayena paccayo’’ti āgataṃ. Tasmā vinā viññattighaṭṭanāya uppajjamāno asotaviññeyyo vitakkavipphārasaddo nāma natthi. ‘Idaṃ vakkhāmi etaṃ vakkhāmī’ti uppajjamānaṃ pana cittaṃ pathavīdhātu āpodhātu tejodhātu vāyodhātu vaṇṇo gandho raso ojāti aṭṭha rūpāni samuṭṭhāpeti. Tesaṃ abbhantare cittasamuṭṭhānā pathavīdhātu upādinnakaṃ ghaṭṭayamānāva uppajjati. Tena dhātusaṅghaṭṭanena saheva saddo uppajjatīti. Ayaṃ cittasamuṭṭhānasaddo nāma. Ayaṃ na viññatti. Tassā pana cittasamuṭṭhānāya pathavīdhātuyā upādinnakaghaṭṭanassa paccayabhūto eko ākāravikāro atthi, ayaṃ vacīviññatti nāma. Ito paraṃ sā aṭṭha rūpāni viya na cittasamuṭṭhānātiādi sabbaṃ heṭṭhā vuttanayeneva veditabbaṃ.

Idhāpi hi ‘tissa, datta, mittā’ti pakkosantassa saddaṃ sutvā viññattiṃ manodvārikacittena cintetvā ‘idañcidañca esa kāreti maññe’ti jānāti. Kāyaviññatti viya ca ayampi tiracchānagatānampi pākaṭā hoti. ‘Ehi, yāhī’ti hi saddaṃ sutvā tiracchānagatāpi ‘idaṃ nāmesa kāreti maññe’ti ñatvā āgacchanti ceva gacchanti ca. Tisamuṭṭhānikakāyaṃ cāleti na cāletīti, ayaṃ pana vāro idha na labbhati. Purimacittasamuṭṭhānāya upatthambhanakiccampi natthi. Yā pana tasmiṃ vacīdvāre siddhā cetanā, yāya musā katheti, pesuññaṃ katheti, pharusaṃ katheti, samphaṃ palapati, musāvādādīhi viramati, idaṃ vacīkammaṃ nāma. Ito paraṃ sabbaṃ kammavavatthānañca dvāravavatthānañca heṭṭhā vuttanayeneva veditabbanti.

Vacīkammadvārakathā niṭṭhitā.

Manokammadvārakathā

Manokammadvārakathāyaṃ pana kāmāvacarādivasena catubbidho mano mano nāma. Tattha kāmāvacaro catupaññāsavidho hoti, rūpāvacaro pannarasavidho, arūpāvacaro dvādasavidho, lokuttaro aṭṭhavidhoti sabbopi ekūnanavutividho hoti. Tattha ayaṃ nāma mano manodvāraṃ na hotīti na vattabbo. Yathā hi ayaṃ nāma cetanā kammaṃ na hotīti na vattabbā, antamaso pañcaviññāṇasampayuttāpi hi cetanā **mahāpakaraṇe** kammantveva niddiṭṭhā, evameva ayaṃ nāma mano manodvāraṃ na hotīti na vattabbo.

Etthāha – kammaṃ nāmetaṃ kiṃ karotīti? Āyūhati, abhisaṅkharoti, piṇḍaṃ karoti, ceteti, kappeti, pakappetīti. Evaṃ sante pañcaviññāṇacetanā kiṃ āyūhati, abhisaṅkharoti, piṇḍaṃ karoti, ceteti, kappeti, pakappetīti?. Sahajātadhamme. Sāpi hi sahajāte sampayuttakkhandhe āyūhati abhisaṅkharoti piṇḍaṃ karoti ceteti kappeti pakappetīti. Kiṃ vā iminā vādena? Sabbasaṅgāhikavasena hetaṃ vuttaṃ. Idaṃ panettha sanniṭṭhānaṃ – tebhūmakakusalākusalo ekūnatiṃsavidho mano manokammadvāraṃ nāma. Yā pana tasmiṃ manodvāre siddhā cetanā yāya abhijjhābyāpādamicchādassanāni ceva anabhijjhāabyāpādasammādassanāni ca gaṇhāti, idaṃ manokammaṃ nāma. Ito paraṃ sabbaṃ kammavavatthānañca dvāravavatthānañca heṭṭhā vuttanayeneva veditabbanti. Imāni tīṇi kammadvārāni nāma.

Manokammadvārakathā niṭṭhitā.

Kammakathā

Idāni yāni tīṇi kammāni ṭhapetvā imāni kammadvārāni dassitāni, tāni ādiṃ katvā avasesassa dvārakathāya mātikāṭhapanassa vitthārakathā hoti. Tīṇi hi kammāni – kāyakammaṃ vacīkammaṃ manokammanti. Kiṃ panetaṃ kammaṃ nāmāti? Cetanā ceva, ekacce ca cetanāsampayuttakā dhammā. Tattha cetanāya kammabhāve imāni suttāni –

> ‘‘Cetanāhaṃ, bhikkhave, kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā’’ (a. ni. 6.63; kathā. 539). ‘‘Kāye vā hi, ānanda, sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ, vācāya vā, ānanda, sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ; mane vā, ānanda, sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ’’ (saṃ. ni. 2.25; a. ni. 4.171). ‘‘Tividhā, bhikkhave, kāyasañcetanā akusalaṃ kāyakammaṃ dukkhudrayaṃ, dukkhavipākaṃ; catubbidhā, bhikkhave, vacīsañcetanā…pe… tividhā, bhikkhave, manosañcetanā akusalaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ tividhā, bhikkhave, kāyasañcetanā kusalaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ catubbidhā, bhikkhave, vacīsañcetanā…pe… tividhā, bhikkhave, manosañcetanā, kusalaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’’ (kathā. 539; a. ni. 10.217 thokaṃ visadisaṃ). ‘‘Sacāyaṃ, ānanda, samiddhi moghapuriso pāṭaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya – sañcetaniyaṃ, āvuso pāṭaliputta, kammaṃ katvā kāyena vācāya manasā, sukhavedanīyaṃ sukhaṃ so vedayati…pe… adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayatīti; evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso pāṭaliputtassa paribbājakassa sammā byākaramāno byākareyyā’’ti (ma. ni. 3.300; kathā. 539).

Imāni tāva cetanāya kammabhāve suttāni. Cetanāsampayuttadhammānaṃ pana kammabhāvo kammacatukkena dīpito. Vuttañhetaṃ –

> ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ, atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati (a. ni. 4.232-233).… Katamañca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Yadidaṃ satta bojjhaṅgā – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo, idaṃ vuccati, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati (a. ni. 4.238).… Katamañca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo – seyyathidaṃ, sammādiṭṭhi …pe… sammāsamādhi. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattatī’’ti (a. ni. 4.237).

Evaṃ ime bojjhaṅgamaggaṅgappabhedato pannarasa dhammā kammacatukkena dīpitā. Abhijjhā, byāpādo, micchādiṭṭhi, anabhijjhā, abyāpādo, sammādiṭṭhīti imehi pana chahi saddhiṃ ekavīsati cetanāsampayuttakā dhammā veditabbā.

Tattha lokuttaramaggo bhajāpiyamāno kāyakammādīni tīṇi kammāni bhajati. Yañhi kāyena dussīlyaṃ ajjhācarati, tamhā saṃvaro kāyikoti veditabbo. Yaṃ vācāya dussīlyaṃ ajjhācarati, tamhā saṃvaro vācasikoti veditabbo. Iti sammākammanto kāyakammaṃ, sammāvācā vacīkammaṃ. Etasmiṃ dvaye gahite sammāājīvo tappakkhikattā gahitova hoti. Yaṃ pana manena dussīlyaṃ ajjhācarati, tamhā saṃvaro mānasikoti veditabbo. So diṭṭhisaṅkappavāyāmasatisamādhivasena pañcavidho hoti. Ayaṃ pañcavidhopi manokammaṃ nāma. Evaṃ lokuttaramaggo bhajāpiyamāno tīṇi kammāni bhajati.

Imasmiṃ ṭhāne dvārasaṃsandanaṃ nāma hoti. Kāyavacīdvāresu hi copanaṃ patvā kammapathaṃ appattampi atthi, manodvāre ca samudācāraṃ patvā kammapathaṃ appattampi atthi; taṃ gahetvā taṃtaṃdvārapakkhikameva akaṃsu.

Tatrāyaṃ nayo – yo ‘migavaṃ gamissāmī’ti dhanuṃ sajjeti, jiyaṃ vaṭṭeti, sattiṃ niseti, bhattaṃ bhuñjati, vatthaṃ paridahati, ettāvatā kāyadvāre copanaṃ pattaṃ hoti. So araññe divasaṃ caritvā antamaso sasabiḷāramattampi na labhati, idaṃ akusalaṃ kāyakammaṃ nāma hoti na hotīti? Na hoti. Kasmā? Kammapathaṃ appattatāya. Kevalaṃ pana kāyaduccaritaṃ nāma hotīti veditabbaṃ. Macchaggahaṇādī supayogesupi eseva nayo.

Vacīdvārepi ‘migavaṃ gamissāmi’ ‘vegena dhanuādīni sajjethā’ti āṇāpetvā purimanayeneva araññe kiñci alabhantassa kiñcāpi vacīdvāre copanaṃ pattaṃ, kammapathaṃ appattatāya pana kāyakammaṃ na hoti. Kevalaṃ vacīduccaritaṃ nāma hotīti veditabbaṃ.

Manodvāre pana vadhakacetanāya uppannamattāya eva kammapathabhedova hoti. So ca kho byāpādavasena na pāṇātipātavasena. Akusalañhi kāyakammaṃ kāyavacīdvāresu samuṭṭhāti, na manodvāre; tathā akusalaṃ vacīkammaṃ. Akusalaṃ manokammaṃ pana tīsupi dvāresu samuṭṭhāti; tathā kusalāni kāyavacīmanokammāni.

Kathaṃ? Sahatthā hi pāṇaṃ hanantassa adinnaṃ ādiyantassa micchācāraṃ carantassa kammaṃ kāyakammameva hoti. Dvārampi kāyadvārameva hoti. Evaṃ tāva akusalaṃ kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti, abbohārikā vā. ‘Gaccha itthannāmaṃ jīvitā voropehi, itthannāmaṃ bhaṇḍaṃ avaharā’ti āṇāpentassa pana kammaṃ kāyakammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ akusalaṃ kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyānaṃ samānatthakathā nāma.

Vitaṇḍavādī panāha – ‘akusalaṃ kāyakammaṃ manodvārepi samuṭṭhātī’ti. So ‘tayo saṅgahe āruḷhaṃ suttaṃ āharāhī’ti vutto idaṃ kulumbasuttaṃ nāma āhari –

> ‘‘Puna caparaṃ, bhikkhave, idhekacco samaṇo vā brāhmaṇo vā iddhimā cetovasippatto aññissā kucchigataṃ gabbhaṃ pāpakena manasā anupekkhako hoti – ‘aho vatāyaṃ kucchigato gabbho na sotthinā abhinikkhameyyā’ti. Evaṃ, bhikkhave, kulumbassa upaghāto hotī’’ti.

Idaṃ suttaṃ āharitvā āha – ‘evaṃ cintitamatteyeva manasā kucchigato gabbho pheṇapiṇḍo viya vilīyati. Ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmiṃyeva pana idaṃ akusalaṃ kāyakammaṃ samuṭṭhātī’ti.

Tamenaṃ ‘tava suttassa atthaṃ tulayissāmā’ti vatvā evaṃ tulayiṃsu – ‘tvaṃ iddhiyā parūpaghātaṃ vadesi. Iddhi nāma cesā – adhiṭṭhāniddhi, vikubbaniddhi, manomayiddhi, ñāṇavipphāriddhi, samādhivipphāriddhi, ariyiddhi, kammavipākajiddhi, puññavato iddhi, vijjāmayiddhi, tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhīti dasavidhā (paṭi. ma. 3.10). Tattha kataraṃ iddhiṃ vadesī’ti? ‘Bhāvanāmaya’nti. ‘Kiṃ pana bhāvanāmayiddhiyā parūpaghātakammaṃ hotī’ti? ‘Āma, ekacce ācariyā ekavāraṃ hotī’ti; vadanti yathā hi paraṃ paharitukāmena udakabharite ghaṭe khitte ghaṭopi bhijjati, udakampi nassati, evameva bhāvanāmayiddhiyā ekavāraṃ parūpaghātakammaṃ hoti. Tato paṭṭhāya pana sā nassatīti. Atha naṃ ‘bhāvanāmayiddhiyā neva ekavāraṃ na dve vāre parūpaghātakammaṃ hotī’ti vatvā taṃ saññattiṃ āgacchantaṃ pucchiṃsu – ‘bhāvanāmayiddhi kiṃ kusalā, akusalā, abyākatā? Sukhāya vedanāya sampayuttā, dukkhāya vedanāya sampayuttā, adukkhamasukhāya vedanāya sampayuttā? Savitakkasavicārā, avitakkavicāramattā, avitakkaavicārā? Kāmāvacarā, rūpāvacarā, arūpāvacarā’ti?

Imaṃ pana pañhaṃ yo jānāti so evaṃ vakkhati – ‘bhāvanāmayiddhi kusalā vā hoti, abyākatā vā; adukkhamasukhavedanīyā eva, avitakkaavicārā eva, rūpāvacarā evā’ti. So vattabbo – ‘pāṇātipātacetanā kusalādīsu kataraṃ koṭṭhāsaṃ bhajatī’ti? Jānanto vakkhati – ‘pāṇātipātacetanā akusalā eva, dukkhavedanīyā eva, savitakkasavicārā eva kāmāvacarā evā’ti. ‘Evaṃ sante tava pañho neva kusalattikena sameti, na vedanāttikena, na vitakkattikena, na bhūmantarenā’ti.

‘Kiṃ pana evaṃ mahantaṃ suttaṃ niratthaka’nti? ‘No niratthakaṃ; tvaṃ panassa atthaṃ na jānāsi. **‘‘Iddhimā cetovasippatto’’**ti ettha hi neva bhāvanāmayiddhi adhippetā, āthabbaṇiddhi pana adhippetā. Sā hi ettha labbhamānā labbhati. Sā pana kāyavacīdvārāni muñcitvā kātuṃ na sakkā. Āthabbaṇiddhikā hi sattāhaṃ aloṇakaṃ bhuñjitvā dabbe attharitvā pathaviyaṃ sayamānā tapaṃ caritvā sattame divase susānabhūmiṃ sajjetvā sattame pade ṭhatvā hatthaṃ vaṭṭetvā vaṭṭetvā mukhena vijjaṃ parijappanti. Atha nesaṃ kammaṃ samijjhati. Evaṃ ayampi iddhi kāyavacīdvārāni muñcitvā kātuṃ na sakkāti. ‘Na kāyakammaṃ manodvāre samuṭṭhātī’ti niṭṭhamettha gantabbaṃ.

Hatthamuddāya pana musāvādādīni kathentassa kammaṃ vacīkammaṃ, dvāraṃ pana kāyadvāraṃ hoti. Evaṃ akusalaṃ vacīkammampi kāyadvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti, abbohārikā vā. Vacībhedaṃ pana katvā musāvādādīni kathentassa kammampi vacīkammaṃ dvārampi vacīdvārameva. Evaṃ akusalaṃ vacīkammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyānaṃ samānatthakathā nāma.

Vitaṇḍavādī panāha – ‘akusalaṃ vacīkammaṃ manodvārepi samuṭṭhātī’ti. So ‘tayo saṅgahe āruḷhaṃ suttaṃ āharāhī’ti vutto idaṃ uposathakkhandhakato suttaṃ āhari –

> ‘‘Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ nāvikareyya sampajānamusāvādassa hotī’’ti (mahāva. 134).

Idaṃ suttaṃ āharitvā āha – ‘evaṃ āpattiṃ anāvikaronto tuṇhībhūtova aññaṃ āpattiṃ āpajjati, ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmiṃyeva pana idaṃ akusalaṃ vacīkammaṃ samuṭṭhātī’ti.

So vattabbo – ‘kiṃ panetaṃ suttaṃ neyyatthaṃ udāhu nītattha’nti? ‘Nītatthameva mayhaṃ sutta’nti. So ‘mā evaṃ avaca, tulayissāmassa attha’nti vatvā evaṃ pucchitabbo – ‘sampajānamusāvāde kiṃ hotī’ti? Jānanto ‘sampajānamusāvāde dukkaṭaṃ hotī’ti vakkhati. Tato vattabbo ‘vinayassa dve mūlāni – kāyo ca vācā ca; sammāsambuddhena hi sabbāpattiyo imesuyeva dvīsu dvāresu paññattā, manodvāre āpattipaññapanaṃ nāma natthi. Tvaṃ ativiya vinaye pakataññū, yo satthārā apaññatte ṭhāne āpattiṃ paññapesi, sammāsambuddhaṃ abbhācikkhasi, jinacakkaṃ paharasī’tiādivacanehi niggaṇhitvā uttari pañhaṃ pucchitabbo – ‘sampajānamusāvādo kiriyato samuṭṭhāti udāhu akiriyato’ti? Jānanto ‘kiriyato’ti vakkhati. Tato vattabbo – ‘anāvikaronto kataraṃ kiriyaṃ karotī’ti? Addhā hi kiriyaṃ apassanto vighātaṃ āpajjissati. Tato imassa suttassa atthena saññāpetabbo. Ayañhettha attho – yvāyaṃ ‘sampajānamusāvādo hotī’ti vutto, so āpattito kiṃ hoti? ‘Katarāpatti hotī’ti attho. ‘Dukkaṭāpatti hoti’. Sā ca kho na musāvādalakkhaṇena, bhagavato pana vacanena vacīdvāre akiriyasamuṭṭhānā āpatti hotīti veditabbā. Vuttampi cetaṃ –

> ‘‘Anālapanto manujena kenaci,
> Vācāgiraṃ no ca pare bhaṇeyya;
> Āpajjeyya vācasikaṃ na kāyikaṃ,
> Pañhā mesā kusalehi cintitā’’ti. (paṭi. 479);

Evaṃ akusalaṃ vacīkammaṃ na manodvāre samuṭṭhātīti niṭṭhamettha gantabbaṃ.

Yadā pana abhijjhāsahagatena cetasā kāyaṅgaṃ copento hatthaggāhādīni karoti, byāpādasahagatena cetasā daṇḍaparāmāsādīni, micchādiṭṭhisahagatena cetasā ‘khandasivādayo seṭṭhā’ti tesaṃ abhivādanaañjalikammabhūtapīṭhakaparibhaṇḍādīni karoti, tadā kammaṃ manokammaṃ hoti, dvāraṃ pana kāyadvāraṃ. Evaṃ akusalaṃ manokammaṃ kāyadvāre samuṭṭhāti. Cetanā panettha abbohārikā.

Yadā pana abhijjhāsahagatena cetasā vācaṅgaṃ copento ‘aho vata yaṃ parassa, taṃ mamassā’ti paravittūpakaraṇaṃ abhijjhāyati, byāpādasahagatena cetasā ‘ime sattā haññantu vā, bajjhantu vā, ucchijjantu vā, mā vā ahesu’nti vadati, micchādiṭṭhisahagatena cetasā ‘natthi dinnaṃ, natthi yiṭṭha’ntiādīni vadati, tadā kammaṃ manokammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ akusalaṃ manokammaṃ vacīdvāre samuṭṭhāti. Cetanā panettha abbohārikā.

Yadā pana kāyaṅgavācaṅgāni acopetvā raho nisinno abhijjhābyāpādamicchādiṭṭhisahagatāni cittāni uppādeti, tadā kammaṃ manokammaṃ, dvārampi manodvārameva. Evaṃ akusalaṃ manokammaṃ manodvāre samuṭṭhāti. Imasmiṃ pana ṭhāne cetanāpi cetanāsampayuttakā dhammāpi manodvāreyeva samuṭṭhahanti. Evaṃ akusalaṃ manokammaṃ tīsupi dvāresu samuṭṭhātīti veditabbaṃ.

Yaṃ pana vuttaṃ ‘tathā kusalāni kāyavacīmanokammānī’ti, tatrāyaṃ nayo – yadā hi kenaci kāraṇena vattuṃ asakkonto ‘pāṇātipātā adinnādānā kāmesumicchācārā paṭiviramāmī’ti imāni sikkhāpadāni hatthamuddāya gaṇhāti, tadā kammaṃ kāyakammaṃ dvārampi kāyadvārameva. Evaṃ kusalaṃ kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Yadā pana tāneva sikkhāpadāni vacībhedaṃ katvā gaṇhāti, tadā kammaṃ kāyakammaṃ, dvāraṃ pana vacīdvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Yadā pana tesu sikkhāpadesu diyyamānesu kāyaṅgavācaṅgāni acopetvā manasāva ‘pāṇātipātā adinnādānā kāmesumicchācārā paṭiviramāmī’ti gaṇhāti, tadā kammaṃ kāyakammaṃ, dvāraṃ pana manodvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ manodvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

‘Musāvādā veramaṇī’ādīni pana cattāri sikkhāpadāni vuttanayeneva kāyādīhi gaṇhantassa kusalaṃ vacīkammaṃ tīsu dvāresu samuṭṭhātīti veditabbaṃ. Idhāpi anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Anabhijjhādisahagatehi pana cittehi kāyaṅgaṃ copetvā cetiyaṅgaṇasammajjanagandhamālādipūjanacetiyavandanādīni karontassa kammaṃ manokammaṃ hoti, dvāraṃ pana kāyadvāraṃ. Evaṃ kusalaṃ manokammaṃ kāyadvāre samuṭṭhāti. Cetanā panettha abbohārikā. Anabhijjhāsahagatena cittena vācaṅgaṃ copetvā ‘aho vata yaṃ parassa vittūpakaraṇaṃ na taṃ mamassā’ti anabhijjhāyato abyāpādasahagatena cittena ‘sabbe sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti vadantassa sammādiṭṭhisahagatena cittena ‘atthi dinna’ntiādīni udāharantassa kammaṃ manokammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ kusalaṃ manokammaṃ vacīdvāre samuṭṭhāti. Cetanā panettha abbohārikā. Kāyaṅgavācaṅgāni pana acopetvā raho nisinnassa manasāva anabhijjhādisahagatāni cittāni uppādentassa kammaṃ manokammaṃ, dvārampi manodvārameva. Evaṃ kusalaṃ manokammaṃ manodvāre samuṭṭhāti. Imasmiṃ pana ṭhāne cetanāpi cetanāsampayuttakā dhammāpi manodvāreyeva samuṭṭhahanti.

Tattha āṇattisamuṭṭhitesu pāṇātipātaadinnādānesu kammampi kāyakammaṃ dvārampi kammavaseneva kāyadvāranti vadanto kammaṃ rakkhati, dvāraṃ bhindati nāma. Hatthamuddāya samuṭṭhitesu musāvādādīsu dvārampi kāyadvāraṃ, kammampi dvāravaseneva kāyakammanti vadanto dvāraṃ rakkhati kammaṃ bhindati nāma. Tasmā ‘kammaṃ rakkhāmī’ti dvāraṃ na bhinditabbaṃ, ‘dvāraṃ rakkhāmī’ti kammaṃ na bhinditabbaṃ. Yathāvutteneva pana nayena kammañca dvārañca veditabbaṃ. Evaṃ kathento hi neva kammaṃ na dvāraṃ bhindatīti.

Kammakathā niṭṭhitā.

Idāni ‘pañca viññāṇāni pañcaviññāṇadvārānī’tiādīsu cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇanti imāni pañca viññāṇāni nāma. Cakkhuviññāṇadvāraṃ sota… ghāna… jivhā… kāyaviññāṇadvāranti imāni pañca viññāṇadvārāni nāma. Imesaṃ pañcannaṃ dvārānaṃ vasena uppannā cetanā neva kāyakammaṃ hoti, na vacīkammaṃ, manokammameva hotīti veditabbā. Cakkhusamphasso sota… ghāna… jivhā… kāya… manosamphassoti ime pana cha samphassā nāma. Cakkhusamphassadvāraṃ sota… ghāna… jivhā… kāya… manosamphassadvāranti imāni cha samphassadvārāni nāma.

Cakkhuasaṃvaro sota… ghāna… jivhā… pasādakāya… copanakāyaasaṃvaro vācāasaṃvaro manoasaṃvaroti – ime aṭṭha asaṃvarā nāma. Te atthato ‘dussīlyaṃ muṭṭhassaccaṃ aññāṇaṃ akkhanti kosajja’nti ime pañca dhammā honti. Tesu ekadhammopi pañcadvāre voṭṭhabbanapariyosānesu cittesu nuppajjati, javanakkhaṇeyeva uppajjati. Javane uppannopi pañcadvāre asaṃvaroti vuccati.

Cakkhuviññāṇasahajāto hi phasso cakkhusamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha pañcavidho asaṃvaro natthi. Sampaṭicchanasahajāto phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Etthāpi asaṃvaro natthi. Santīraṇavoṭṭhabbanesupi eseva nayo. Javanasahajāto pana phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro cakkhuasaṃvaro nāma hoti. Sotaghānajivhāpasādakāyadvāresupi eseva nayo. Yadā pana rūpādīsu aññatarārammaṇaṃ manodvārikajavanaṃ vinā vacīdvārena suddhaṃ kāyadvārasaṅkhātaṃ copanaṃ pāpayamānaṃ uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā kāyakammaṃ nāma, taṃ pana cittaṃ abbohārikaṃ, copanassa uppannattā manodvāranti saṅkhyaṃ na gacchati. Ettha asaṃvaro copanakāyaasaṃvaro nāma. Yadā tādisaṃyeva javanaṃ vinā kāyadvārena suddhaṃ vacīdvārasaṅkhātaṃ copanaṃ pāpayamānaṃ uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā vacīkammaṃ nāma, taṃ pana cittaṃ abbohārikaṃ, copanassa uppannattā manodvāranti saṅkhyaṃ na gacchati. Ettha asaṃvaro vācāasaṃvaro nāma. Yadā pana tādisaṃ javanacittaṃ vinā kāyavacīdvārehi suddhaṃ manodvārameva hutvā uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ pana cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro manoasaṃvaro nāma. Iti imesaṃ aṭṭhannaṃ asaṃvarānaṃ vasena cakkhuasaṃvaradvāraṃ, sota… ghāna… jivhā… pasādakāya… copanakāya… vācā… manoasaṃvaradvāranti imāni aṭṭha asaṃvaradvārāni veditabbāni.

Cakkhusaṃvaro sota… ghāna… jivhā… pasādakāya… copanakāya… vācā… manosaṃvaroti ime pana aṭṭha saṃvarā nāma. Te atthato ‘sīlaṃ sati ñāṇaṃ khanti vīriya’nti ime pañca dhammā honti. Tesupi ekadhammopi pañcadvāre voṭṭhabbanapariyosānesu cittesu nuppajjati. Javanakkhaṇeyeva uppajjati. Javane uppannopi pañcadvāre saṃvaroti vuccati. Tassa sabbassāpi cakkhuviññāṇasahajāto hi phasso cakkhusamphassotiādinā asaṃvare vuttanayeneva uppatti veditabbā. Iti imesaṃ aṭṭhannaṃ saṃvarānaṃ vasena cakkhusaṃvaradvāraṃ…pe… manosaṃvaradvāranti imāni aṭṭha saṃvaradvārāni veditabbāni.

Akusalakammapathakathā

Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇavācā, pharusavācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhīti ime pana dasa akusalakammapathā nāma.

Tattha pāṇassa atipāto **pāṇātipāto** nāma; pāṇavadho, pāṇaghātoti vuttaṃ hoti. Pāṇoti cettha vohārato satto, paramatthato jīvitindriyaṃ. Tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādīsu pāṇesu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatāya. Guṇavantesu manussādīsu appaguṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjoti veditabbo.

Tassa pañca sambhārā honti – pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇanti. Cha payogā – sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti. Imasmiṃ panatthe vitthāriyamāne atipapañco hoti. Tasmā taṃ na vitthārayāma. Aññañca evarūpaṃ atthikehi pana samantapāsādikaṃ **vinayaṭṭhakathaṃ** (pārā. aṭṭha. 2.172) oloketvā gahetabbaṃ.

Adinnassa ādānaṃ **‘adinnādānaṃ’;** parassaharaṇaṃ, theyyaṃ, corikāti vuttaṃ hoti. Tattha adinnanti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmiṃ parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parasantake appasāvajjaṃ, paṇīte mahāsāvajjaṃ. Kasmā? Vatthupaṇītatāya. Vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ. Taṃtaṃguṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ.

Tassa pañca sambhārā honti – parapariggahitaṃ, parapariggahitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. Cha payogā – sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannāvahāro, parikappāvahāro, kusāvahāroti imesaṃ pañcannaṃ avahārānaṃ vasena pavattanti. Ayamettha saṅkhepo. Vitthāro pana samantapāsādikāyaṃ (pārā. aṭṭha. 1.138) vutto.

‘Kāmesu micchācāro’ti ettha pana **‘kāmesū’**ti methunasamācāresu; **‘micchācāro’**ti ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammādhippāyena kāyadvārappavattā agamanīyaṭṭhānavītikkamacetanā **kāmesumicchācāro**.

Tattha **agamanīyaṭṭhānaṃ** nāma – purisānaṃ tāva māturakkhitā, piturakkhitā, mātāpiturakkhitā, bhāturakkhitā, bhaginirakkhitā, ñātirakkhitā, gottarakkhitā, dhammarakkhitā, sārakkhā, saparidaṇḍāti māturakkhitādayo dasa; dhanakkītā, chandavāsinī, bhogavāsinī, paṭavāsinī, odapattakinī, obhaṭacumbaṭā, dāsī ca bhariyā, kammakārī ca bhariyā, dhajāhaṭā, muhuttikāti etā dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dvinnaṃ sārakkhasaparidaṇḍānaṃ, dasannañca dhanakkītādīnanti dvādasannaṃ itthīnaṃ aññe purisā idaṃ agamanīyaṭṭhānaṃ nāma.

So panesa micchācāro sīlādiguṇarahite agamanīyaṭṭhāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Tassa cattāro sambhārā – agamanīyavatthu, tasmiṃ sevanacittaṃ, sevanappayogo, maggenamaggappaṭipattiadhivāsananti. Eko payogo sāhatthiko eva.

‘Musā’ti visaṃvādanapurekkhārassa atthabhañjako vacīpayogo, kāyapayogo vā. Visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo**. Aparo nayo – **‘musā’**ti abhūtaṃ atacchaṃ vatthu. **‘Vādo’**ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā **musāvādo**. So yamatthaṃ bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Apica gahaṭṭhānaṃ attano santakaṃ adātukāmatāya ‘natthī’tiādinayappavatto appasāvajjo. Sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo. Pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena ‘ajja gāme telaṃ nadī maññe sandatī’ti pūraṇakathānayena pavatto appasāvajjo. Adiṭṭhaṃyeva pana diṭṭhantiādinā nayena vadantānaṃ mahāsāvajjo.

Tassa cattāro sambhārā honti – atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti. Eko payogo – sāhatthikova. So ca kāyena vā kāyappaṭibaddhena vā vācāya vā paravisaṃvādakakiriyākaraṇe daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikacetanākkhaṇeyeva musāvādakammunā bajjhati. Yasmā pana yathā kāyakāyappaṭibaddhavācāhi paraṃ visaṃvādeti, tathā imassa ‘imaṃ bhaṇāhī’ti āṇāpentopi, paṇṇaṃ likhitvā purato nissajjantopi, ‘ayamattho evaṃ daṭṭhabbo’ti kuṭṭādīsu likhitvā ṭhapentopi; tasmā ettha āṇattikanissaggiyathāvarāpi payogā yujjanti. **Aṭṭhakathāsu** pana anāgatattā vīmaṃsitvā gahetabbā.

‘Pisuṇavācā’tiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati tassa hadaye attano piyabhāvaṃ parassa ca suññabhāvaṃ karoti, sā **pisuṇavācā**. Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā neva kaṇṇasukhā, na hadayaṅgamā, ayaṃ **‘pharusavācā’**. Yena samphaṃ palapati, niratthakaṃ, so **‘samphappalāpo’**. Tesaṃ mūlabhūtā cetanāpi pisuṇavācādināmameva labhati. Sā eva ca idha adhippetāti.

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā pisuṇavācā nāma. Sā yassa bhedaṃ karoti tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā.

Tassā cattāro sambhārā – ‘bhinditabbo paro’ iti ‘ime nānā bhavissa’nti vinā bhavissantīti bhedapurekkhāratā vā, ‘iti ahaṃ piyo bhavissāmi vissāsiko’ti piyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti. Pare pana abhinne kammapathabhedo natthi, bhinne eva hoti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā ‘pharusavācā’. Tassā āvibhāvatthamidaṃ vatthu – eko kira dārako mātu vacanaṃ anādiyitvā araññaṃ gacchati. Taṃ mātā nivattetuṃ asakkontī ‘caṇḍā taṃ mahiṃsī anubandhatū’ti akkosi. Athassa tatheva araññe mahiṃsī uṭṭhāsi. Dārako ‘yaṃ mama mātā mukhena kathesi taṃ mā hotu, yaṃ cittena cintesi taṃ hotū’ti saccakiriyaṃ akāsi. Mahiṃsī tattheva baddhā viya aṭṭhāsi. Evaṃ mammacchedakopi payogo cittasaṇhatāya pharusavācā na hoti. Mātāpitaro hi kadāci puttake evampi vadanti – ‘corā vo khaṇḍākhaṇḍikaṃ karontū’ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti – ‘kiṃ ime ahirikā anottappino caranti, niddhamatha ne’ti; atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusavācā na hoti, evaṃ vacanasaṇhatāya apharusavācāpi na hoti. Na hi mārāpetukāmassa ‘imaṃ sukhaṃ sayāpethā’ti vacanaṃ apharusavācā hoti. Cittapharusatāya panesā pharusavācāva. Sā yaṃ sandhāya pavattitā tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā. Tassā tayo sambhārā – akkositabbo paro, kupitacittaṃ, akkosananti.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā **‘samphappalāpo’**. So āsevanamandatāya appasāvajjo. Āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā – bhāratayuddhasītāharaṇādiniratthakakathāpurekkhāratā, tathārūpīkathākathanañcāti. Pare pana taṃ kathaṃ agaṇhante kammapathabhedo natthi, parena samphappalāpe gahiteyeva hoti.

Abhijjhāyatīti **‘abhijjhā’**. Parabhaṇḍābhimukhī hutvā tanninnatāya pavattatīti attho. Sā ‘aho tava idaṃ mamassā’ti evaṃ parabhaṇḍābhijjhāyanalakkhaṇā. Adinnādānaṃ viya appasāvajjā mahāsāvajjā ca. Tassā dve sambhārā – parabhaṇḍaṃ, attano pariṇāmanañcāti. Parabhaṇḍavatthuke hi lobhe uppannepi na tāva kammapathabhedo hoti yāva na ‘aho vata idaṃ mamassā’ti attano pariṇāmeti.

Hitasukhaṃ byāpādayatīti **‘byāpādo’**. So paravināsāya manopadosalakkhaṇo. Pharusavācā viya appasāvajjo mahāsāvajjo ca. Tassa dve sambhārā – parasatto ca, tassa ca vināsacintāti. Parasattavatthuke hi kodhe uppannepi na tāva kammapathabhedo hoti yāva ‘aho vatāyaṃ ucchijjeyya vinasseyyā’ti tassa vināsanaṃ na cintesi.

Yathābhuccagahaṇābhāvena micchā passatīti ‘micchādiṭṭhi’. Sā ‘natthi dinna’ntiādinā nayena viparītadassanalakkhaṇā. Samphappalāpo viya appasāvajjā mahāsāvajjā ca. Apica aniyatā appasāvajjā, niyatā mahāsāvajjā. Tassā dve sambhārā – vatthuno ca gahitākāraviparītatā, yathā ca taṃ gaṇhāti tathābhāvena tassupaṭṭhānanti. Tattha natthikāhetukaakiriyadiṭṭhīhi eva kammapathabhedo hoti, na aññadiṭṭhīhi.

Imesaṃ pana dasannaṃ akusalakammapathānaṃ dhammato koṭṭhāsato ārammaṇato vedanāto mūlato cāti pañcahākārehi vinicchayo veditabbo –

Tattha **'dhammato'**ti etesu hi paṭipāṭiyā satta cetanādhammāva honti, abhijjhādayo tayo cetanāsampayuttā.

'Koṭṭhāsato'ti paṭipāṭiyā satta, micchādiṭṭhi cāti ime aṭṭha kammapathā eva honti; no mūlāni. Abhijjhābyāpādā kammapathā ceva mūlāni ca. Abhijjhā hi mūlaṃ patvā 'lobho akusalamūlaṃ' hoti, byāpādo 'doso akusalamūlaṃ'.

'Ārammaṇato'ti pāṇātipāto jīvitindriyārammaṇato saṅkhārārammaṇo hoti. Adinnādānaṃ sattārammaṇaṃ vā hoti saṅkhārārammaṇaṃ vā. Micchācāro phoṭṭhabbavasena saṅkhārārammaṇo hoti; sattārammaṇotipi eke. Musāvādo sattārammaṇo vā, saṅkhārārammaṇo vā. Tathā pisuṇavācā. Pharusavācā sattārammaṇāva. Samphappalāpo diṭṭhasutamutaviññātavasena sattārammaṇo vā saṅkhārārammaṇo vā. Tathā abhijjhā. Byāpādo sattārammaṇova. Micchādiṭṭhi tebhūmakadhammavasena saṅkhārārammaṇāva.

'Vedanāto'ti pāṇātipāto dukkhavedano hoti. Kiñcāpi hi rājāno coraṃ disvā hasamānāpi 'gacchatha naṃ ghātethā'ti vadanti, sanniṭṭhāpakacetanā pana nesaṃ dukkhasampayuttāva hoti. Adinnādānaṃ tivedanaṃ. Tañhi parabhaṇḍaṃ disvā haṭṭhatuṭṭhassa gaṇhato sukhavedanaṃ hoti, bhītatasitassa gaṇhato dukkhavedanaṃ. Tathā vipākanissandaphalāni paccavekkhantassa. Gahaṇakāle majjhattabhāve ṭhitassa pana gaṇhato adukkhamasukhavedanaṃ hotīti. Micchācāro sukhamajjhattavasena dvivedano. Sanniṭṭhāpakacitte pana majjhattavedano na hoti. Musāvādo adinnādāne vuttanayeneva tivedano; tathā pisuṇavācā. Pharusavācā dukkhavedanā. Samphappalāpo tivedano. Paresu hi sādhukāraṃ dentesu celukkhepādīni khipantesu haṭṭhatuṭṭhassa sītāharaṇabhāratayuddhādīni kathanakāle so sukhavedano hoti. Paṭhamaṃ dinnavetanena ekena pacchā āgantvā 'ādito paṭṭhāya kathehī'ti vutte 'anusandhikaṃ pakiṇṇakakathaṃ kathessāmi nu kho no'ti domanassitassa kathanakāle dukkhavedano hoti, majjhattassa kathayato adukkhamasukhavedano hoti. Abhijjhā sukhamajjhattavasena dvivedanā; tathā micchādiṭṭhi. Byāpādo dukkhavedano.

'Mūlato'ti pāṇātipāto dosamohavasena dvimūlako hoti. Adinnādānaṃ dosamohavasena vā lobhamohavasena vā. Micchācāro lobhamohavasena. Musāvādo dosamohavasena vā lobhamohavasena vā; tathā pisuṇavācā samphappalāpo ca. Pharusavācā dosamohavasena. Abhijjhā mohavasena ekamūlā; tathā byāpādo. Micchādiṭṭhi lobhamohavasena dvimūlāti.

Akusalakammapathakathā niṭṭhitā.

Kusalakammapathakathā

Pāṇātipātādīhi pana viratiyo anabhijjhāabyāpādasammādiṭṭhiyo cāti ime dasa kusalakammapathā nāma. Tattha pāṇātipātādayo vuttatthā eva. Pāṇātipātādīhi etāya viramanti, sayaṃ vā viramati, viramaṇamattameva vā etanti **virati**. Yā pāṇātipātā viramantassa ''yā tasmiṃ samaye pāṇātipātā ārati viratī''ti (dha. sa. 299-301) evaṃ vuttā kusalacittasampayuttā virati, sā pabhedato tividhā hoti – sampattavirati, samādānavirati, samucchedaviratīti.

Tattha asamādinnasikkhāpadānaṃ attano jātivayabāhusaccādīni paccavekkhitvā 'ayuttaṃ amhākaṃ evarūpaṃ pāpaṃ kātu'nti sampattaṃ vatthuṃ avītikkamantānaṃ uppajjamānā virati **'sampattaviratī'**ti veditabbā – sīhaḷadīpe **cakkanaupāsakassa** viya. Tassa kira daharakāleyeva mātuyā rogo uppajji. Vejjena ca 'allasasamaṃsaṃ laddhuṃ vaṭṭatī'ti vuttaṃ. Tato cakkanassa bhātā 'gaccha, tāta, khettaṃ āhiṇḍāhī'ti cakkanaṃ pesesi. So tattha gato. Tasmiñca samaye eko saso taruṇasassaṃ khādituṃ āgato hoti. So taṃ disvāva vegena dhāvanto valliyā baddho 'kiri kirī'ti saddamakāsi. Cakkano tena saddena gantvā taṃ gahetvā cintesi – 'mātu bhesajjaṃ karomī'ti. Puna cintesi – 'na metaṃ patirūpaṃ yvāhaṃ mātu jīvitakāraṇā paraṃ jīvitā voropeyya'nti. Atha naṃ 'gaccha, arañño sasehi saddhiṃ tiṇodakaṃ paribhuñjā'ti muñci. Bhātarā ca 'kiṃ tāta saso laddho'ti pucchito taṃ pavattiṃ ācikkhi. Tato naṃ bhātā paribhāsi. So mātusantikaṃ gantvā 'yato ahaṃ jāto nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā'ti saccaṃ vatvā aṭṭhāsi. Tāvadevassa mātā arogā ahosi.

Samādinnasikkhāpadānaṃ pana sikkhāpadasamādāne ca tatuttariñca attano jīvitampi pariccajitvā vatthuṃ avītikkamantānaṃ uppajjamānā virati **'samādānaviratī'**ti veditabbā. **Uttaravaḍḍhamānapabbatavāsīupāsakassa** viya. So kira ambariyavihāravāsino **piṅgalabuddharakkhitattherassa** santike sikkhāpadāni gahetvā khettaṃ kasati. Athassa goṇo naṭṭho. So taṃ gavesanto uttaravaḍḍhamānapabbataṃ āruhi. Tatra naṃ mahāsappo aggahesi. So cintesi – 'imāyassa tikhiṇavāsiyā sīsaṃ chindāmī'ti. Puna cintesi – 'na metaṃ patirūpaṃ yvāhaṃ bhāvanīyassa garuno santike sikkhāpadāni gahetvā bhindeyya'nti evaṃ yāvatatiyaṃ cintetvā 'jīvitaṃ pariccajāmi, na sikkhāpada'nti aṃse ṭhapitaṃ tikhiṇadaṇḍavāsiṃ araññe chaḍḍesi. Tāvadeva naṃ mahāvāḷo muñcitvā agamāsīti.

Ariyamaggasampayuttā pana virati **'samucchedaviratī'**ti veditabbā, yassā uppattito pabhuti 'pāṇaṃ ghātessāmī'ti ariyapuggalānaṃ cittampi nuppajjatīti.

Idāni yathā akusalānaṃ evaṃ imesampi kusalakammapathānaṃ dhammato koṭṭhāsato ārammaṇato vedanāto mūlatoti pañcahākārehi vinicchayo veditabbo –

Tattha **'dhammato'**ti etesu hi paṭipāṭiyā satta cetanāpi vaṭṭanti, viratiyopi; ante tayo cetanāsampayuttāva.

'Koṭṭhāsato'ti paṭipāṭiyā satta kammapathā eva, no mūlāni. Ante tayo kammapathā ceva mūlāni ca. Anabhijjhā hi mūlaṃ patvā 'alobho kusalamūlaṃ' hoti. Abyāpādo 'adoso kusalamūlaṃ', sammādiṭṭhi 'amoho kusalamūlaṃ'.

'Ārammaṇato'ti pāṇātipātādīnaṃ ārammaṇāneva etesaṃ ārammaṇāni. Vītikkamitabbatoyeva hi veramaṇī nāma hoti. Yathā pana nibbānārammaṇo ariyamaggo kilese pajahati, evaṃ jīvitindriyādiārammaṇāpete kammapathā pāṇātipātādīni dussīlyāni pajahantīti veditabbā.

'Vedanāto'ti sabbe sukhavedanā vā honti majjhattavedanā vā. Kusalaṃ patvā hi dukkhavedanā nāma natthi.

'Mūlato'ti paṭipāṭiyā satta kammapathā ñāṇasampayuttacittena viramantassa alobhaadosaamohavasena timūlā honti; ñāṇavippayuttacittena viramantassa dvimūlā. Anabhijjhā ñāṇasampayuttacittena viramantassa dvimūlā hoti; ñāṇavippayuttacittena ekamūlā. Alobho pana attanāva attano mūlaṃ na hoti. Abyāpādepi eseva nayo. Sammādiṭṭhi alobhādosavasena dvimūlāva hoti. Ime dasa kusalakammapathā nāma.

Kammapathasaṃsandanakathā

Idāni imasmiṃ ṭhāne kammapathasaṃsandanaṃ nāma veditabbaṃ. Pañcaphassadvāravasena hi uppanno asaṃvaro akusalaṃ manokammameva hoti. Manophassadvāravasena uppanno tīṇipi kammāni honti – so hi kāyadvāre copanappatto akusalaṃ kāyakammaṃ hoti, vacīdvāre akusalaṃ vacīkammaṃ, ubhayattha copanaṃ appatto akusalaṃ manokammaṃ. Pañcaasaṃvaradvāravasena uppannopi akusalaṃ manokammameva hoti. Copanakāyaasaṃvaradvāravasena uppanno akusalaṃ kāyakammameva hoti, vācāasaṃvaradvāravasena uppanno akusalaṃ vacīkammameva hoti, manoasaṃvaradvāravasena uppanno akusalaṃ manokammameva hoti. Tividhaṃ kāyaduccaritaṃ akusalaṃ kāyakammameva hoti, catubbidhaṃ vacīduccaritaṃ akusalaṃ vacīkammameva hoti, tividhaṃ manoduccaritaṃ akusalaṃ manokammameva hoti.

Pañcaphassadvāravasena uppanno saṃvaropi kusalaṃ manokammameva hoti. Manophassadvāravasena uppanno pana ayampi, asaṃvaro viya, tīṇipi kammāni honti. Pañcasaṃvaradvāravasena uppannopi kusalaṃ manokammameva hoti, copanakāyasaṃvaradvāravasena uppanno kusalaṃ kāyakammameva hoti, vācāsaṃvaradvāravasena uppanno kusalaṃ vacīkammameva hoti, manosaṃvaradvāravasena uppanno kusalaṃ manokammameva hoti. Tividhaṃ kāyasucaritaṃ kusalaṃ kāyakammameva hoti, catubbidhaṃ vacīsucaritaṃ kusalaṃ vacīkammameva hoti, tividhaṃ manosucaritaṃ kusalaṃ manokammameva hoti.

Akusalaṃ kāyakammaṃ pañcaphassadvāravasena nuppajjati; manophassadvāravaseneva uppajjati. Tathā akusalaṃ vacīkammaṃ. Akusalaṃ manokammaṃ pana chaphassadvāravasena uppajjati; taṃ kāyavacīdvāresu copanaṃ pattaṃ akusalaṃ kāyavacīkammaṃ hoti, copanaṃ appattaṃ akusalaṃ manokammameva. Yathā ca pañcaphassadvāravasena, evaṃ pañcaasaṃvaradvāravasenapi akusalaṃ kāyakammaṃ nuppajjati, copanakāyaasaṃvaradvāravasena pana vācāasaṃvaradvāravasena ca uppajjati; manoasaṃvaradvāravasena nuppajjati. Akusalaṃ vacīkammampi pañcaasaṃvaradvāravasena nuppajjati, copanakāyavācāasaṃvaradvāravasena uppajjati; manoasaṃvaradvāravasena nuppajjati. Akusalaṃ manokammaṃ aṭṭhaasaṃvaradvāravasenapi uppajjateva. Kusalakāyakammādīsupi eseva nayo.

Ayaṃ pana viseso – yathā akusalakāyakammavacīkammāni manoasaṃvaradvāravasena nuppajjanti, na tathā etāni. Etāni pana kāyaṅgavācaṅgaṃ acopetvā sikkhāpadāni gaṇhantassa manosaṃvaradvārepi uppajjanti eva. Tattha kāmāvacaraṃ kusalaṃ cittaṃ tividhakammadvāravasena uppajjati, pañcaviññāṇadvāravasena nuppajjati; 'yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā'ti iminā pana nayena chaphassadvāravasena uppajjati; aṭṭhaasaṃvaradvāravasena nuppajjati, aṭṭhasaṃvaradvāravasena uppajjati; dasaakusalakammapathavasena nuppajjati, dasakusalakammapathavasena uppajjati; tasmā idampi cittaṃ tividhakammadvāravasena vā uppannaṃ hotu, chaphassadvāravasena vā, aṭṭhasaṃvaradvāravasena vā dasakusalakammapathavasena vā. ''Kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti…pe… rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā''ti vutte sabbaṃ vuttameva hotīti.

Dvārakathā niṭṭhitā.

Yaṃ yaṃ vā panārabbhāti ettha ayaṃ yojanā – heṭṭhā vuttesu rūpārammaṇādīsu rūpārammaṇaṃ vā ārabbha, ārammaṇaṃ katvāti attho. Saddārammaṇaṃ vā…pe… dhammārammaṇaṃ vā ārabbha uppannaṃ hoti. Ettāvatā etassa cittassa etesu ārammaṇesu yaṃkiñci ekameva ārammaṇaṃ anuññātasadisaṃ hoti. Idañca ekasmiṃ samaye ekassa vā puggalassa rūpārammaṇaṃ ārabbha uppannaṃ puna aññasmiṃ samaye aññassa vā puggalassa saddādīsupi aññataraṃ ārammaṇaṃ ārabbha uppajjati eva. Evaṃ uppajjamānassa cassa ekasmiṃ bhave paṭhamaṃ rūpārammaṇaṃ ārabbha pavatti hoti, pacchā saddārammaṇanti ayampi kamo natthi. Rūpādīsu cāpi paṭhamaṃ nīlārammaṇaṃ pacchā pītārammaṇanti ayampi niyamo natthi. Iti imaṃ sabbārammaṇatañceva, kamābhāvañca, kamābhāvepi ca nīlapītādīsu niyamābhāvaṃ dassetuṃ 'yaṃ yaṃ vā panārabbhā'ti āha. Idaṃ vuttaṃ hoti – imesu rūpādīsu na yaṃkiñci ekameva, atha kho yaṃ yaṃ vā panārabbha uppannaṃ hoti. Evaṃ uppajjamānampi ca 'paṭhamaṃ rūpārammaṇaṃ pacchā saddārammaṇaṃ ārabbhā'ti evampi anuppajjitvā yaṃ yaṃ vā panārabbha uppannaṃ hoti; 'paṭilomato vā anulomato vā, ekantarikadvantarikādinayena vā, rūpārammaṇādīsu yaṃ vā taṃ vā ārammaṇaṃ katvā uppannaṃ hotī'ti attho. Rūpārammaṇesupi ca 'paṭhamaṃ nīlārammaṇaṃ pacchā pītārammaṇa'nti imināpi niyamena anuppajjitvā, yaṃ yaṃ vā panārabbha 'nīlapītakādīsu rūpārammaṇesu yaṃ vā taṃ vā rūpārammaṇaṃ ārabbha uppannaṃ hotī'ti attho. Saddārammaṇādīsupi eseva nayo. Ayaṃ tāva ekā yojanā.

Ayaṃ pana aparā – rūpaṃ ārammaṇaṃ etassāti rūpārammaṇaṃ…pe… dhammo ārammaṇaṃ etassāti dhammārammaṇaṃ. Iti rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā cittaṃ uppannaṃ hotīti vatvā puna 'yaṃ yaṃ vā panārabbhā'ti āha. Tassattho – etesu rūpādīsu heṭṭhā vuttanayeneva yaṃ vā taṃ vā pana ārabbha uppannaṃ hotīti. **Mahāaṭṭhakathāyaṃ** pana yevāpanake abhinavaṃ natthi, heṭṭhā gahitameva gahita'nti vatvā 'rūpaṃ vā ārabbha…pe… dhammaṃ vā ārabbha, idaṃ vā idaṃ vā ārabbhāti kathetuṃ idaṃ vutta'nti ettakameva āgataṃ.

Dhammuddesavāro

Phassapañcamakarāsivaṇṇanā

Tasmiṃ samayeti idaṃ aniyamaniddiṭṭhassa samayassa niyamato paṭiniddesavacanaṃ. Tasmā 'yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva samaye phasso hoti…pe… avikkhepo hotī'ti ayamattho veditabbo. Tattha yatheva cittaṃ evaṃ phassādīsupi phasso hoti. Kiṃ hoti? 'Kāmāvacaro hoti, kusalo hoti, uppanno hoti, somanassasahagato hotī'tiādinā nayena labbhamānapadavasena yojanā kātabbā. Vedanāyañhi 'somanassasahagatā'ti paññindriye ca 'ñāṇasampayutta'nti na labbhati, tasmā 'labbhamānapadavasenā'ti vuttaṃ. Idaṃ aṭṭhakathāmuttakaṃ ācariyānaṃ mataṃ; na panetaṃ sārato daṭṭhabbaṃ.

Kasmā panettha phassova paṭhamaṃ vuttoti? Cittassa paṭhamābhinipātattā. Ārammaṇasmiñhi cittassa paṭhamābhinipāto hutvā phasso ārammaṇaṃ phusamāno uppajjati, tasmā paṭhamaṃ vutto. Phassena pana phusitvā vedanāya vedayati, saññāya sañjānāti, cetanāya ceteti. Tena vuttaṃ – ''phuṭṭho, bhikkhave, vedeti, phuṭṭho sañjānāti phuṭṭho cetetī''ti.

Apica, ayaṃ phasso nāma yathā pāsādaṃ patvā thambho nāma sesadabbasambhārānaṃ balavapaccayo, tulāsaṅghāṭabhittipādakūṭagopānasīpakkhapāsakamukhavaṭṭiyo thambhābaddhā thambhe patiṭṭhitā, evameva sahajātasampayuttadhammānaṃ balavapaccayo hoti. Thambhasadiso hi esa. Avasesā dabbasambhārasadisāti. Tasmāpi paṭhamaṃ vutto. Idaṃ pana akāraṇaṃ. Ekacittasmiñhi uppannadhammānaṃ 'ayaṃ paṭhamaṃ uppanno ayaṃ pacchā'ti idaṃ vattuṃ na labbhā. Balavapaccayabhāvepi phassassa kāraṇaṃ na dissati. Desanāvāreneva pana phasso paṭhamaṃ vutto. Vedanā hoti phasso hoti, saññā hoti phasso hoti, cetanā hoti phasso hoti, cittaṃ hoti phasso hoti, vedanā hoti saññā hoti, cetanā hoti vitakko hotīti āharitumpi hi vaṭṭeyya. Desanāvārena pana phassova paṭhamaṃ vuttoti veditabbo. Yathā cettha evaṃ sesadhammesupi pubbāparakkamo nāma na pariyesitabbo. Vacanatthalakkhaṇarasādīhi pana dhammā eva pariyesitabbā.

Seyyathidaṃ – phusatīti **phasso**. Svāyaṃ phusanalakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno.

Ayañhi arūpadhammopi samāno ārammaṇe phusanākāreneva pavattatīti phusanalakkhaṇo. Ekadesena ca anallīyamānopi rūpaṃ viya cakkhuṃ, saddo viya ca sotaṃ, cittaṃ ārammaṇañca saṅghaṭṭetīti saṅghaṭṭanaraso. Vatthārammaṇasaṅghaṭṭanato vā uppannattā sampattiatthenapi rasena saṅghaṭṭanarasoti veditabbo. Vuttañhetaṃ aṭṭhakathāyaṃ – ''catubhūmakaphasso hi nophusanalakkhaṇo nāma natthi. Saṅghaṭṭanaraso pana pañcadvārikova hoti. Pañcadvārikassa hi phusanalakkhaṇotipi saṅghaṭṭanarasotipi nāmaṃ; manodvārikassa phusanalakkhaṇotveva nāmaṃ, na saṅghaṭṭanaraso''ti.

Idañca vatvā idaṃ suttaṃ ābhataṃ – ''yathā, mahārāja, dve meṇḍā yujjheyyuṃ, tesu yathā eko meṇḍo evaṃ cakkhu daṭṭhabbaṃ, yathā dutiyo meṇḍo evaṃ rūpaṃ daṭṭhabbaṃ; yathā tesaṃ sannipāto evaṃ phasso daṭṭhabbo''. Evaṃ phusanalakkhaṇo ca phasso, saṅghaṭṭanaraso ca. ''Yathā, mahārāja, dve sammā vajjeyyuṃ…pe… dve pāṇī vajjeyyuṃ, yathā eko pāṇi evaṃ cakkhu daṭṭhabbaṃ, yathā dutiyo pāṇi evaṃ rūpaṃ daṭṭhabbaṃ, yathā tesaṃ sannipāto evaṃ phasso daṭṭhabbo. Evaṃ phusanalakkhaṇo ca phasso saṅghaṭṭanaraso cā''ti (mi. pa. 2.3.8) vitthāro.

Yathā vā ''cakkhunā rūpaṃ disvā''tiādīsu (dha. sa. 1352, 1354) cakkhuviññāṇādīni cakkhuādināmena vuttāni, evamidhāpi tāni cakkhuādināmena vuttānīti veditabbāni. Tasmā 'evaṃ cakkhu daṭṭhabba'ntiādīsu evaṃ cakkhuviññāṇaṃ daṭṭhabbanti iminā nayena attho veditabbo. Evaṃ sante cittārammaṇasaṅghaṭṭanato imasmimpi sutte kiccaṭṭheneva rasena saṅghaṭṭanarasoti siddho hoti.

Tikasannipātasaṅkhātassa pana attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. Ayañhi tattha tattha ''tiṇṇaṃ saṅgati phasso''ti evaṃ kāraṇassa vasena paveditoti. Imassa ca suttapadassa tiṇṇaṃ saṅgatiyā phassoti ayamattho; na saṅgatimattameva phassoti.

Evaṃ paveditattā pana tenevākārena paccupaṭṭhātīti sannipātapaccupaṭṭhānoti vutto. Phalaṭṭhena pana paccupaṭṭhānenesa vedanāpaccupaṭṭhāno nāma hoti. Vedanañhesa paccupaṭṭhāpeti uppādetīti attho. Uppādayamāno ca yathā bahiddhā uṇhapaccayāpi lākhāsaṅkhātadhātunissitā usmā attano nissaye mudubhāvakārī hoti, na attano paccayabhūtepi bahiddhā vītaccitaṅgārasaṅkhāte uṇhabhāve, evaṃ vatthārammaṇasaṅkhātaaññapaccayopi samāno, cittanissitattā attano nissayabhūte citte eva esa vedanuppādako hoti, na attano paccayabhūtepi vatthumhi ārammaṇe vāti veditabbo. Tajjāsamannāhārena pana indriyena ca parikkhate visaye anantarāyena uppajjanato esa āpāthagatavisayapadaṭṭhānoti vuccati.

Vedayatīti **vedanā**. Sā vedayitalakkhaṇā, anubhavanarasā iṭṭhākārasambhogarasā vā, cetasikaassādapaccupaṭṭhānā, passaddhipadaṭṭhānā.

'Catubhūmikavedanā hi novedayitalakkhaṇā nāma natthi. Anubhavanarasatā pana sukhavedanāyameva labbhatī'ti vatvā puna taṃ vādaṃ paṭikkhipitvā 'sukhavedanā vā hotu, dukkhavedanā vā, adukkhamasukhavedanā vā, sabbā anubhavanarasā'ti vatvā ayamattho dīpito – ārammaṇarasānubhavanaṭṭhānaṃ patvā sesasampayuttadhammā ekadesamattakameva anubhavanti. Phassassa hi phusanamattakameva hoti, saññāya sañjānanamattakameva, cetanāya cetanāmattakameva, viññāṇassa vijānanamattakameva. Ekaṃsato pana issaravatāya vissavitāya sāmibhāvena vedanāva ārammaṇarasaṃ anubhavati.

Rājā viya hi vedanā, sūdo viya sesadhammā. Yathā sūdo nānārasabhojanaṃ sampādetvā peḷāya pakkhipitvā lañchanaṃ datvā rañño santike otāretvā lañchanaṃ bhinditvā peḷaṃ vivaritvā sabbasūpabyañjanehi aggaggaṃ ādāya bhājane pakkhipitvā sadosaniddosabhāvavīmaṃsanatthaṃ ajjhoharati, tato rañño nānaggarasabhojanaṃ upanāmeti. Rājā issaravatāya vissavitāya sāmī hutvā icchiticchitaṃ bhuñjati. Tattha hi sūdassa bhattavīmaṃsanamattamiva avasesadhammānaṃ ārammaṇarasassa ekadesānubhavanaṃ. Yathā hi sūdo bhattekadesamattameva vīmaṃsati evaṃ sesadhammāpi ārammaṇarasekadesameva anubhavanti. Yathā pana rājā issaravatāya vissavitāya sāmī hutvā yadicchakaṃ bhuñjati, evaṃ vedanāpi issaravatāya vissavitāya sāmibhāvena ārammaṇarasaṃ anubhavati. Tasmā anubhavanarasāti vuccati.

Dutiye atthavikappe ayaṃ idha adhippetā vedanā yathā vā tathā vā ārammaṇassa iṭṭhākārameva sambhuñjatīti iṭṭhākārasambhogarasāti vuttā. Cetasikaassādato panesā attano sabhāveneva upaṭṭhānaṃ sandhāya cetasikaassādapaccupaṭṭhānāti vuttā. Yasmā pana ‘‘passaddhikāyo sukhaṃ vedeti’’ tasmā passaddhipadaṭṭhānāti veditabbā.

Nīlādibhedaṃ ārammaṇaṃ sañjānātīti **saññā**. Sā sañjānanalakkhaṇā paccābhiññāṇarasā. Catubhūmikasaññā hi nosañjānanalakkhaṇā nāma natthi. Sabbā sañjānanalakkhaṇāva. Yā panettha abhiññāṇena sañjānāti sā paccābhiññāṇarasā nāma hoti.

Tassā, vaḍḍhakissa dārumhi abhiññāṇaṃ katvā puna tena abhiññāṇena taṃ paccābhijānanakāle, purisassa kāḷatilakādiabhiññāṇaṃ sallakkhetvā puna tena abhiññāṇena asuko nāma esoti tassa paccābhijānanakāle, rañño piḷandhanagopakabhaṇḍāgārikassa tasmiṃ tasmiṃ piḷandhane nāmapaṇṇakaṃ bandhitvā ‘asukaṃ piḷandhanaṃ nāma āharā’ti vutte dīpaṃ jāletvā ratanagabbhaṃ pavisitvā paṇṇaṃ vācetvā tassa tasseva piḷandhanassa āharaṇakāle ca pavatti veditabbā.

Aparo nayo – sabbasaṅgāhikavasena hi sañjānanalakkhaṇā saññā. Punasañjānanapaccayanimittakaraṇarasā, dāruādīsu tacchakādayo viya. Yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā, hatthidassakaandhā viya. Ārammaṇe anogāḷhavuttitāya aciraṭṭhānapaccupaṭṭhānā vā, vijju viya. Yathāupaṭṭhitavisayapadaṭṭhānā, tiṇapurisakesu migapotakānaṃ ‘purisā’ti uppannasaññā viya. Yā panettha ñāṇasampayuttā hoti sā saññā ñāṇameva anuvattati. Sasambhārapathavīādīsu sesadhammā pathavīādīni viyāti veditabbā.

Cetayatīti **cetanā** saddhiṃ attanā sampayuttadhamme ārammaṇe abhisandahatīti attho. Sā cetayitalakkhaṇā, cetanābhāvalakkhaṇāti attho. Āyūhanarasā. Catubhūmikacetanā hi nocetayitalakkhaṇā nāma natthi. Sabbā cetayitalakkhaṇāva. Āyūhanarasatā pana kusalākusalesu eva hoti. Kusalākusalakammāyūhanaṭṭhānañhi patvā sesasampayuttadhammānaṃ ekadesamattakameva kiccaṃ hoti. Cetanā pana atirekaussāhā atirekavāyāmā, diguṇussāhā diguṇavāyāmā. Tenāhu porāṇā – ‘‘thāvariyasabhāvasaṇṭhitā ca panesā cetanā’’ti. **Thāvariyo**ti khettasāmī vuccati. Yathā khettasāmī puriso pañcapaṇṇāsa balipurise gahetvā ‘lāyissāmī’ti ekato khettaṃ otarati. Tassa atireko ussāho atireko vāyāmo, diguṇo ussāho diguṇo vāyāmo hoti, ‘nirantaraṃ gaṇhathā’tiādīni vadati, sīmaṃ ācikkhati, tesaṃ surābhattagandhamālādīni jānāti, maggaṃ samakaṃ harati. Evaṃsampadamidaṃ veditabbaṃ. Khettasāmipuriso viya hi cetanā. Pañcapaṇṇāsa balipurisā viya cittaṅgavasena uppannā pañcapaṇṇāsa kusalā dhammā. Khettasāmipurisassa diguṇussāhadiguṇavāyāmakaraṇakālo viya kusalākusalakammāyūhanaṭṭhānaṃ patvā cetanāya diguṇussāho diguṇavāyāmo hoti. Evamassā āyūhanarasatā veditabbā.

Sā panesā saṃvidahanapaccupaṭṭhānā. Saṃvidahamānā hi ayaṃ upaṭṭhāti, sakiccaparakiccasādhakā, jeṭṭhasissamahāvaḍḍhakīādayo viya. Yathā hi jeṭṭhasisso upajjhāyaṃ dūratova āgacchantaṃ disvā sayaṃ adhīyamāno itarepi dārake attano attano ajjhayanakamme pavattayati, tasmiñhi adhīyituṃ āraddhe tepi adhīyanti, tadanuvattitāya. Yathā ca mahāvaḍḍhakī sayaṃ tacchanto itarepi tacchake attano attano tacchanakamme pavattayati, tasmiñhi tacchituṃ āraddhe tepi tacchanti, tadanuvattitāya. Yathā ca yodhanāyako sayaṃ yujjhamāno itarepi yodhe sampahāravuttiyaṃ pavattayati, tasmiñhi yujjhituṃ āraddhe tepi anivattamānā yujjhanti, tadanuvattitāya. Evamesāpi attano kiccena ārammaṇe pavattamānā aññepi sampayuttadhamme attano attano kiriyāya pavatteti. Tassā hi attano kiccaṃ āraddhāya, taṃsampayuttāpi ārabhanti. Tena vuttaṃ – ‘sakiccaparakiccasādhakā, jeṭṭhasissamahāvaḍḍhakīādayo viyā’ti. Accāyikakammānussaraṇādīsu ca panāyaṃ sampayuttānaṃ ussāhanabhāvena pavattamānā pākaṭā hotīti veditabbā.

‘Ārammaṇaṃ cintetī’ti cittanti nayena cittassa vacanattho vutto eva. Lakkhaṇādito pana vijānanalakkhaṇaṃ cittaṃ, pubbaṅgamarasaṃ, sandahanapaccupaṭṭhānaṃ, nāmarūpapadaṭṭhānaṃ. Catubhūmakacittañhi novijānanalakkhaṇaṃ nāma natthi. Sabbaṃ vijānanalakkhaṇameva. Dvāraṃ pana patvā ārammaṇavibhāvanaṭṭhāne cittaṃ pubbaṅgamaṃ purecārikaṃ hoti. Cakkhunā hi diṭṭhaṃ rūpārammaṇaṃ citteneva vijānāti…pe… manena viññātaṃ dhammārammaṇaṃ citteneva vijānāti. Yathā hi nagaraguttiko nāma nagaramajjhe siṅghāṭake nisīditvā ‘ayaṃ nevāsiko ayaṃ āgantuko’ti āgatāgataṃ janaṃ upadhāreti vavatthapeti – evaṃsampadamidaṃ daṭṭhabbaṃ. Vuttampi cetaṃ mahātherena – ‘‘yathā, mahārāja, nagaraguttiko nāma majjhe nagarassa siṅghāṭake nisinno puratthimato disato purisaṃ āgacchantaṃ passeyya… pacchimato… dakkhiṇato… uttarato disato purisaṃ āgacchantaṃ passeyya, evameva kho, mahārāja, yaṃ cakkhunā rūpaṃ passati taṃ viññāṇena vijānāti, yaṃ sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusati, manasā dhammaṃ vijānāti, taṃ viññāṇena vijānātī’’ti (mi. pa. 2.3.12). Evaṃ dvāraṃ patvā ārammaṇavibhāvanaṭṭhāne cittameva pubbaṅgamaṃ purecārikaṃ. Tasmā pubbaṅgamarasanti vuccati.

Tadetaṃ pacchimaṃ pacchimaṃ uppajjamānaṃ purimaṃ purimaṃ nirantaraṃ katvā sandahanameva upaṭṭhātīti sandahanapaccupaṭṭhānaṃ. Pañcavokārabhave panassa niyamato nāmarūpaṃ, catuvokārabhave nāmameva padaṭṭhānaṃ. Tasmā nāmarūpapadaṭṭhānanti vuttaṃ.

Kiṃ panetaṃ cittaṃ purimaniddiṭṭhacittena saddhiṃ ekameva udāhu aññanti? Ekameva. Atha kasmā purimaniddiṭṭhaṃ puna vuttanti? Avicāritaṃ etaṃ aṭṭhakathāyaṃ. Ayaṃ panettha yutti – yathā hi rūpādīni upādāya paññattā sūriyādayo na atthato rūpādīhi aññe honti, teneva yasmiṃ samaye sūriyo udeti tasmiṃ samaye tassa tejasaṅkhātaṃ rūpampīti. Evaṃ vuccamānepi na rūpādīhi añño sūriyo nāma atthi. Na tathā cittaṃ; phassādayo dhamme upādāya paññāpiyati; atthato panetaṃ tehi aññameva. Tena ‘yasmiṃ samaye cittaṃ uppannaṃ hoti ekaṃseneva tasmiṃ samaye phassādīhi atthato aññameva taṃ hotī’ti imassatthassa dīpanatthāya etaṃ puna vuttanti veditabbaṃ.

Yathā ca ‘‘yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti…pe… pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti vedanā hotī’’tiādīsu (dha. sa. 160) pana bhāventena vavatthāpite samaye yo bhāveti na so atthato uppajjati nāma, teneva tattha yathā ‘‘phasso hoti vedanā hotī’’ti vuttaṃ, na evaṃ ‘‘yo bhāveti so hotī’’ti vuttaṃ. ‘‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī’’tiādīsu pana cittena vavatthāpite samaye samayavavatthāpitaṃ cittaṃ na tathā atthato nuppajjati. Yatheva pana tadā ‘phasso hoti vedanā hoti’, tathā ‘cittampi hotī’ti imassapi atthassa dīpanatthamidaṃ puna vuttanti veditabbaṃ. Idaṃ panettha sanniṭṭhānaṃ – uddesavāre saṅgaṇhanatthaṃ niddesavāre ca vibhajanatthaṃ purimena hi ‘citta’-saddena kevalaṃ samayo vavatthāpito. Tasmiṃ pana cittena vavatthāpitasamaye ye dhammā honti tesaṃ dassanatthaṃ ‘‘phasso hotī’’tiādi āraddhaṃ. Cittañcāpi tasmiṃ samaye hotiyeva. Tasmā tassāpi saṅgaṇhanatthametaṃ puna vuttaṃ. Imasmiñca ṭhāne etasmiṃ avuccamāne ‘‘katamaṃ tasmiṃ samaye citta’’nti na sakkā bhaveyya niddesavāre vibhajituṃ. Evamassa vibhajanaṃyeva parihāyetha. Tasmā tassa niddesavāre vibhajanatthampi etañca vuttanti veditabbaṃ.

Yasmā vā ‘‘uppannaṃ hotī’’ti ettha cittaṃ uppannanti etaṃ desanāsīsameva, ‘na pana cittaṃ ekameva uppajjatī’ti aṭṭhakathāyaṃ vicāritaṃ, tasmā cittaṃ ‘‘uppanna’’nti etthāpi cittamattameva aggahetvā paropaṇṇāsakusaladhammehi saddhiṃyeva cittaṃ gahitaṃ. Evaṃ tattha saṅkhepato sabbepi cittacetasikadhamme gahetvā idha sarūpena pabhedato dassetuṃ ‘‘phasso hotī’’tiādi āraddhaṃ. Iti phassādayo viya cittampi vuttamevāti veditabbaṃ.

Dhammuddesavāro

Jhānaṅgarāsivaṇṇanā

Vitakketīti **vitakko;** vitakkanaṃ vā vitakko; ūhananti vuttaṃ hoti. Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo. So hi ārammaṇe cittaṃ āropeti. Yathā hi koci rājavallabhaṃ ñātiṃ vā mittaṃ vā nissāya rājagehaṃ ārohati, evaṃ vitakkaṃ nissāya cittaṃ ārammaṇaṃ ārohati. Tasmā so ārammaṇe cittassa abhiniropanalakkhaṇoti vutto. Nāgasenatthero panāha – ākoṭanalakkhaṇo vitakko. ‘‘Yathā, mahārāja, bherī ākoṭitā atha pacchā anuravati anusaddāyati, evameva kho, mahārāja, yathā ākoṭanā evaṃ vitakko daṭṭhabbo. Yathā pacchā anuravanā anusaddāyanā evaṃ vicāro daṭṭhabbo’’ti (mi. pa. 2.3.14 thokaṃ visadisaṃ). Svāyaṃ āhananapariyāhananaraso. Tathā hi tena yogāvacaro ārammaṇaṃ vitakkāhataṃ vitakkapariyāhataṃ karotīti vuccati. Ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Ārammaṇe tena cittaṃ vicaratīti **vicāro;** vicaraṇaṃ vā vicāro. Anusañcaraṇanti vuttaṃ hoti. Svāyaṃ ārammaṇānumajjanalakkhaṇo. Tattha sahajātānuyojanaraso. Cittassa anuppabandhapaccupaṭṭhāno. Santepi ca nesaṃ katthaci aviyoge oḷārikaṭṭhena pubbaṅgamaṭṭhena ca ghaṇṭābhighāto viya abhiniropanaṭṭhena ca cetaso paṭhamābhinipāto vitakko. Sukhumaṭṭhena anumajjanasabhāvaṭṭhena ca ghaṇṭānuravo viya anuppabandho vicāro. Vipphāravā cettha vitakko, paṭhamuppattikāle paripphandabhūto cittassa. Ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya. Padumābhimukhapāto viya ca gandhānubaddhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya, paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge.

Aṭṭhakathāyaṃ pana ‘‘ākāse gacchato mahāsakuṇassa ubhohi pakkhehi vātaṃ gahetvā pakkhe sannisīdāpetvā gamanaṃ viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko. So hi ekaggo hutvā appeti vātaggahaṇatthaṃ pakkhe phandāpayamānassa gamanaṃ viya. Anumajjabhāvena pavatto vicāro. So hi ārammaṇaṃ anumajjatīti vuttaṃ, taṃ anuppabandhanena pavattiyaṃ ativiya yujjati. So pana nesaṃ viseso paṭhamadutiyajjhānesu pākaṭo hoti. Apica malaggahitaṃ kaṃsabhājanaṃ ekena hatthena daḷhaṃ gahetvā itarena hatthena cuṇṇatelavālaṇḍupakena parimajjantassa daḷhaggahaṇahattho viya vitakko, parimajjanahattho viya vicāro. Tathā kumbhakārassa daṇḍappahārena cakkaṃ bhamayitvā bhājanaṃ karontassa uppīḷanahattho viya vitakko, ito cito ca sañcaraṇahattho viya vicāro. Tathā maṇḍalaṃ karontassa majjhe sannirumbhitvā ṭhitakaṇṭako viya abhiniropano vitakko, bahiparibbhamanakaṇṭako viya anumajjamāno vicāro.

Piṇayatīti **pīti**. Sā sampiyāyanalakkhaṇā. Kāyacittapīṇanarasā, pharaṇarasā vā. Odagyapaccupaṭṭhānā. Sā panesā khuddikāpīti, khaṇikāpīti, okkantikāpīti, ubbegāpīti, pharaṇāpītīti pañcavidhā hoti.

Tattha khuddikāpīti sarīre lomahaṃsamattameva kātuṃ sakkoti. Khaṇikāpīti khaṇe khaṇe vijjuppādasadisā hoti. Okkantikāpīti, samuddatīraṃ vīci viya, kāyaṃ okkamitvā okkamitvā bhijjati. Ubbegāpīti balavatī hoti, kāyaṃ uddhaggaṃ katvā ākāse laṅghāpanappamāṇappattā. Tathā hi puṇṇavallikavāsī mahātissatthero puṇṇamadivase sāyaṃ cetiyaṅgaṇaṃ gantvā candālokaṃ disvā mahācetiyābhimukho hutvā ‘imāya vata velāya catasso parisā mahācetiyaṃ vandantī’ti pakatiyā diṭṭhārammaṇavasena buddhārammaṇaṃ ubbegaṃ pītiṃ uppādetvā sudhātale pahaṭacitrageṇḍuko viya ākāse uppatitvā mahācetiyaṅgaṇeyeva aṭṭhāsi.

Tathā girikaṇḍakavihārassa upanissaye vattakālakagāme ekā kuladhītāpi balavabuddhārammaṇāya ubbegāya pītiyā ākāse laṅghesi. Tassā kira mātāpitaro sāyaṃ dhammasavanatthāya vihāraṃ gacchantā ‘amma, tvaṃ garubhārā, akāle vicarituṃ na sakkosi, mayaṃ tuyhaṃ pattiṃ katvā dhammaṃ sossāmā’ti agamaṃsu. Sā gantukāmāpi tesaṃ vacanaṃ paṭibāhituṃ asakkontī ghare ohīyitvā gharadvāre ṭhatvā candālokena girikaṇḍake ākāsacetiyaṅgaṇaṃ olokentī cetiyassa dīpapūjaṃ addasa. Catasso ca parisā mālāgandhādīhi cetiyapūjaṃ katvā padakkhiṇaṃ karontiyo bhikkhusaṅghassa ca gaṇasajjhāyasaddaṃ assosi. Athassā ‘dhaññā vatime manussā ye vihāraṃ gantvā evarūpe cetiyaṅgaṇe anusañcarituṃ evarūpañca madhuraṃ dhammakathaṃ sotuṃ labhantī’ti muttarāsisadisaṃ cetiyaṃ passantiyā eva ubbegāpīti udapādi. Sā ākāse laṅghitvā mātāpitūnaṃ purimataraṃyeva ākāsato cetiyaṅgaṇe oruyha cetiyaṃ vanditvā dhammaṃ suṇamānā aṭṭhāsi. Atha naṃ mātāpitaro āgantvā ‘amma, tvaṃ katarena maggena āgatāsī’ti pucchiṃsu. Sā ‘ākāsena āgatāmhi, na maggenā’ti vatvā ‘amma, ākāsena nāma khīṇāsavā sañcaranti, tvaṃ kathaṃ āgatā’ti puṭṭhā āha – ‘mayhaṃ candālokena cetiyaṃ olokentiyā ṭhitāya buddhārammaṇā balavapīti uppajjati, athāhaṃ neva attano ṭhitabhāvaṃ na nisinnabhāvaṃ aññāsiṃ, gahitanimitteneva pana ākāsaṃ laṅghitvā cetiyaṅgaṇe patiṭṭhitāmhī’ti. Evaṃ ubbegāpīti ākāse laṅghāpanappamāṇā hoti.

Pharaṇapītiyā pana uppannāya sakalasarīraṃ dhamitvā pūritavatthi viya, mahatā udakoghena pakkhandapabbatakucchi viya ca anuparipphuṭaṃ hoti. Sā panesā pañcavidhā pīti gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ passaddhiṃ paripūreti – kāyapassaddhiñca cittapassaddhiñca. Passaddhi gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ sukhaṃ paripūreti – kāyikaṃ cetasikañca. Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti – khaṇikasamādhiṃ upacārasamādhiṃ appanāsamādhinti. Tāsu ṭhapetvā appanāsamādhipūrikaṃ itarā dvepi idha yujjanti.

Sukhayatīti **sukhaṃ;** yassa uppajjati taṃ sukhitaṃ karotīti attho. Suṭṭhu vā khādati, khanati ca kāyacittābādhanti sukhaṃ. Somanassavedanāyetaṃ nāmaṃ. Tassa lakkhaṇādīni vedanāpade vuttanayeneva veditabbāni.

Aparo nayo – sātalakkhaṇaṃ sukhaṃ, sampayuttānaṃ upabrūhanarasaṃ, anuggahaṇapaccupaṭṭhānaṃ. Satipi ca nesaṃ pītisukhānaṃ katthaci avippayoge, iṭṭhārammaṇapaṭilābhatuṭṭhi pīti; paṭiladdharasānubhavanaṃ sukhaṃ. Yattha pīti tattha sukhaṃ. Yattha sukhaṃ tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ. Kantārakhinnassa vanantodakadassanasavanesu viya pīti. Vanacchāyāpavesanaudakaparibhogesu viya sukhaṃ.

Yathā hi puriso mahākantāramaggaṃ paṭipanno ghammapareto tasito pipāsito paṭipathe purisaṃ disvā ‘kattha pānīyaṃ atthī’ti puccheyya. So ‘aṭaviṃ uttaritvā jātassaravanasaṇḍo atthi, tattha gantvā labhissasī’ti vadeyya. So tassa kathaṃ sutvā haṭṭhapahaṭṭho bhaveyya. Tato gacchanto bhūmiyaṃ patitāni uppaladalanālapattādīni disvā suṭṭhutaraṃ haṭṭhapahaṭṭho hutvā gacchanto allavatthe allakese purise passeyya, vanakukkuṭamorādīnaṃ saddaṃ suṇeyya, jātassarapariyante jātaṃ maṇijālasadisaṃ nīlavanasaṇḍaṃ passeyya, sare jātāni uppalapadumakumudādīni passeyya, acchaṃ vippasannaṃ udakaṃ passeyya. So bhiyyo bhiyyo haṭṭhapahaṭṭho hutvā jātassaraṃ otaritvā yathāruci nhatvā ca pivitvā ca paṭippassaddhadaratho bhisamuḷālapokkharādīni khāditvā nīluppalādīni piḷandhitvā mandālakamūlāni khandhe karitvā uttaritvā sāṭakaṃ nivāsetvā, udakasāṭakaṃ ātape katvā, sītacchāyāya mandamande vāte paharante nipanno ‘aho sukhaṃ, aho sukha’nti vadeyya. Evaṃsampadamidaṃ daṭṭhabbaṃ.

Tassa hi purisassa jātassaravanasaṇḍasavanato paṭṭhāya yāva udakadassanā haṭṭhapahaṭṭhakālo viya pubbabhāgārammaṇe haṭṭhapahaṭṭhākārā pīti. Nhatvā ca pivitvā ca sītacchāyāya mandamande vāte paharante ‘aho sukhaṃ, aho sukha’nti vadato nipannakālo viya balavappattaṃ ārammaṇarasānubhavanākārasaṇṭhitaṃ sukhaṃ. Tasmiṃ tasmiṃ samaye pākaṭabhāvato cetaṃ vuttanti veditabbaṃ. Yattha pana pīti sukhampi tattha atthīti vuttamevetaṃ.

Cittassekaggatāti cittassa ekaggabhāvo; samādhissetaṃ nāmaṃ. Lakkhaṇādīsu panassa aṭṭhakathāyaṃ tāva vuttaṃ – ‘‘pāmokkhalakkhaṇo ca samādhi avikkhepalakkhaṇo ca’’. Yathā hi kūṭāgārakaṇṇikā sesadabbasambhārānaṃ ābandhanato pamukhā hoti evameva sabbakusaladhammānaṃ samādhicittena ijjhanato sabbesampi tesaṃ dhammānaṃ samādhi pāmokkho hoti. Tena vuttaṃ –

‘‘Yathā, mahārāja, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā honti, kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati, evameva kho, mahārāja, ye keci kusalā dhammā sabbe te samādhininnā honti, samādhipoṇā, samādhipabbhārā, samādhi tesaṃ aggamakkhāyatī’’ti (mi. pa. 2.1.14).

Yathā ca senaṅgaṃ patvā rājā nāma yattha yattha senā osīdati taṃ taṃ ṭhānaṃ gacchati, tassa gatagataṭṭhāne senā paripūrati, parasenā bhijjitvā rājānameva anuvattati, evameva sahajātadhammānaṃ vikkhipituṃ vippakirituṃ appadānato samādhi avikkhepalakkhaṇo nāma hotīti.

Aparo pana nayo – ayaṃ cittassekaggatāsaṅkhāto samādhi nāma avisāralakkhaṇo vā avikkhepalakkhaṇo vā, sahajātadhammānaṃ, sampiṇḍanaraso nhāniyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno ñāṇapaccupaṭṭhāno vā. ‘‘Samāhito yathābhūtaṃ jānāti passatī’’ti hi vuttaṃ. Visesato sukhapadaṭṭhāno, nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbo.

Indriyarāsivaṇṇanā

Saddahanti etāya, sayaṃ vā saddahati, saddahanamattameva vā esāti **saddhā**. Sāva assaddhiyassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Adhimokkhalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Saddhāva indriyaṃ **saddhindriyaṃ**. Sā panesā sampasādanalakkhaṇā ca saddhā sampakkhandanalakkhaṇā ca.

Yathā hi rañño cakkavattissa udakappasādako maṇi udake pakkhitto paṅkasevālapaṇakakaddamaṃ sannisīdāpeti, udakaṃ acchaṃ karoti vippasannaṃ anāvilaṃ, evameva saddhā uppajjamānā nīvaraṇe vikkhambheti, kilese sannisīdāpeti, cittaṃ pasādeti, anāvilaṃ karoti. Pasannena cittena yogāvacaro kulaputto dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, bhāvanaṃ ārabhati. Evaṃ tāva saddhā sampasādanalakkhaṇāti veditabbā. Tenāha **āyasmā nāgaseno** –

‘‘Yathā, mahārāja, rājā cakkavatti caturaṅginiyā senāya saddhiṃ addhānamaggappaṭipanno parittaṃ udakaṃ tareyya, taṃ udakaṃ hatthīhi ca assehi ca rathehi ca pattīhi ca saṅkhubhitaṃ bhaveyya āvilaṃ lulitaṃ kalalībhūtaṃ, uttiṇṇo ca rājā cakkavatti manusse āṇāpeyya ‘pānīyaṃ bhaṇe āharatha, taṃ pivissāmī’ti. Rañño ca udakappasādako maṇi bhaveyya. ‘Evaṃ devā’ti kho te manussā rañño cakkavattissa paṭissutvā taṃ udakappasādakaṃ maṇiṃ udake pakkhipeyyuṃ. Tasmiṃ udake pakkhittamatte paṅkasevālapaṇakaṃ vigaccheyya, kaddamo ca sannisīdeyya, acchaṃ bhaveyya udakaṃ vippasannaṃ anāvilaṃ, tato rañño cakkavattissa pānīyaṃ upanāmeyyuṃ – ‘pivatu devo pānīya’nti.

‘‘Yathā, mahārāja, udakaṃ evaṃ cittaṃ daṭṭhabbaṃ. Yathā te manussā evaṃ yogāvacaro daṭṭhabbo. Yathā paṅkasevālapaṇakaṃ kaddamo ca evaṃ kilesā daṭṭhabbā. Yathā udakappasādako maṇi evaṃ saddhā daṭṭhabbā. Yathā udakappasādake maṇimhi pakkhittamatte paṅkasevālapaṇakaṃ vigacchati kaddamo ca sannisīdati, acchaṃ bhavati udakaṃ vippasannaṃ anāvilaṃ, evameva kho, mahārāja, saddhā uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ vippasannaṃ anāvila’’nti (mi. pa. 2.1.10).

Yathā pana kumbhilamakaragāharakkhasādikiṇṇaṃ pūraṃ mahānadiṃ āgamma bhīrukajano ubhosu tīresu tiṭṭhati. Saṅgāmasūro pana mahāyodho āgantvā ‘kasmā ṭhitatthā’ti pucchitvā ‘sappaṭibhayabhāvena otarituṃ na visahāmā’ti vutte sunisitaṃ asiṃ gahetvā ‘mama pacchato etha, mā bhāyitthā’ti vatvā nadiṃ otaritvā āgatāgate kumbhilādayo paṭibāhitvā orimatīrato manussānaṃ sotthibhāvaṃ karonto pārimatīraṃ neti. Pārimatīratopi sotthinā orimatīraṃ āneti. Evameva dānaṃ dadato sīlaṃ rakkhato uposathakammaṃ karoto bhāvanaṃ ārabhato saddhā pubbaṅgamā purecārikā hoti. Tena vuttaṃ ‘sampakkhandanalakkhaṇā ca saddhā’ti.

Aparo nayo – saddahanalakkhaṇā saddhā, okappanalakkhaṇā vā. Pasādanarasā udakappasādakamaṇi viya, pakkhandanarasā vā oghuttaraṇo viya. Akālusiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā. Saddheyyavatthupadaṭṭhānā sotāpattiyaṅgapadaṭṭhānā vā, sā hatthavittabījāni viya daṭṭhabbā.

Vīrassa bhāvo vīriyaṃ, vīrānaṃ vā kammaṃ vīriyaṃ. Vidhinā vā nayena upāyena īrayitabbaṃ pavattayitabbanti vīriyaṃ. Tadeva kosajjassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Paggahaṇalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Vīriyameva indriyaṃ **vīriyindriyaṃ**. Taṃ panetaṃ upatthambhanalakkhaṇañca vīriyaṃ paggahaṇalakkhaṇañca. Yathā hi jiṇṇagharaṃ āgantukena thūṇupatthambhena tiṭṭhati, evameva yogāvacaro vīriyupatthambhena upatthambhito hutvā sabbakusaladhammehi na hāyati, na parihāyati. Evaṃ tāvassa upatthambhanalakkhaṇatā veditabbā. Tenāha **thero nāgaseno** –

‘‘Yathā, mahārāja, puriso gehe patante tamaññena dārunā upatthambheyya, upatthambhitaṃ santaṃ evaṃ taṃ gehaṃ na pateyya, evameva kho mahārāja upatthambhanalakkhaṇaṃ vīriyaṃ, vīriyupatthambhitā sabbe kusalā dhammā na hāyanti na parihāyantī’’ti (mi. pa. 2.1.12).

Yathā vā pana khuddikāya ca mahatikāya ca senāya saṅgāme pavatte khuddikā senā olīyeyya, tato rañño āroceyya, rājā balavāhanaṃ peseyya, tena paggahitā sakasenā parasenaṃ parājeyya, evameva vīriyaṃ sahajātasampayuttadhammānaṃ olīyituṃ osakkituṃ na deti, ukkhipati, paggaṇhāti. Tena vuttaṃ ‘paggahaṇalakkhaṇañca vīriya’nti.

Aparo nayo – ussāhalakkhaṇaṃ vīriyaṃ, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, ‘‘saṃviggo yoniso padahatī’’ti (a. ni. 4.113) vacanato saṃvegapadaṭṭhānaṃ, vīriyārambhavatthupadaṭṭhānaṃ vā. Sammā āraddhaṃ sabbāsaṃ sampattīnaṃ mūlaṃ hotīti daṭṭhabbaṃ.

Saranti etāya, sayaṃ vā sarati, saraṇamattameva vā esāti sati. Sāva muṭṭhassaccassa abhibhavanato adhipatiyaṭṭhena indriyaṃ, upaṭṭhānalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Sati eva indriyaṃ **satindriyaṃ**. Sā panesā apilāpanalakkhaṇā ca sati upaggaṇhanalakkhaṇā ca. Yathā hi rañño bhaṇḍāgāriko dasavidhaṃ ratanaṃ gopayanto sāyaṃpātaṃ rājānaṃ issariyasampattiṃ sallakkhāpeti sāreti, evameva sati kusalaṃ dhammaṃ sallakkhāpeti sarāpeti. Tenāha **thero** –

‘‘Yathā, mahārāja, rañño cakkavattissa bhaṇḍāgāriko rājānaṃ cakkavattiṃ sāyaṃpātaṃ yasaṃ sarāpeti – ‘ettakā, deva, hatthī, ettakā assā, ettakā rathā, ettakā pattī, ettakaṃ hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sabbaṃ sāpateyyaṃ, taṃ devo saratū’ti, evameva kho, mahārāja, sati kusale dhamme apilāpeti – ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañcindriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimutti, ime lokuttarā dhammāti. Evaṃ kho, mahārāja, apilāpanalakkhaṇā satī’’ti (mi. pa. 2.1.13).

Yathā pana rañño cakkavattissa pariṇāyakaratanaṃ rañño ahite ca hite ca ñatvā ahite apayāpeti, hite upayāpeti, evameva sati hitāhitānaṃ dhammānaṃ gatiyo samanvesitvā ‘ime kāyaduccaritādayo dhammā ahitā’ti ahite dhamme apanudeti, ‘ime kāyasucaritādayo dhammā hitā’ti hite dhamme upaggaṇhāti. Tenāha thero –

‘‘Yathā, mahārāja, rañño cakkavattissa pariṇāyakaratanaṃ rañño hitāhite jānāti ‘ime rañño hitā ime ahitā, ime upakārā ime anupakārā’ti, tato ahite apanudeti hite upaggaṇhāti, evameva kho, mahārāja, sati uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samanvesati ‘ime dhammā hitā ime dhammā ahitā, ime dhammā upakārā ime dhammā anupakārā’ti, tato ahite dhamme apanudeti hite dhamme upaggaṇhāti. Evaṃ kho, mahārāja, upaggaṇhanalakkhaṇā satī’’ti (mi. pa. 2.1.13).

Aparo nayo – apilāpanalakkhaṇā sati, asammosanarasā, ārakkhapaccupaṭṭhānā visayābhimukhībhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā, ārammaṇe daḷhaṃ patiṭṭhitattā pana esikā viya, cakkhudvārādirakkhaṇato dovāriko viya ca daṭṭhabbā.

Ārammaṇe cittaṃ sammā adhiyati ṭhapetīti samādhi. Sova vikkhepassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Avikkhepalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Samādhiyeva indriyaṃ **samādhindriyaṃ**. Lakkhaṇādīni panassa heṭṭhā vuttanayeneva veditabbāni.

Pajānātīti paññā. Kiṃ pajānāti? ‘Idaṃ dukkha’ntiādinā nayena ariyasaccāni. **Aṭṭhakathāyaṃ** pana ‘paññāpetīti paññā’ti vuttaṃ. Kinti paññāpetīti? Aniccaṃ dukkhaṃ anattāti paññāpeti. Sāva avijjāya abhibhavanato adhipatiyaṭṭhena indriyaṃ. Dassanalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Paññāva indriyaṃ **paññindriyaṃ**. Sā panesā obhāsanalakkhaṇā ca paññā pajānanalakkhaṇā ca. Yathā hi catubhittike gehe rattibhāge dīpe jalite andhakāro nirujjhati āloko pātubhavati, evameva obhāsanalakkhaṇā paññā. Paññobhāsasamo obhāso nāma natthi. Paññavato hi ekapallaṅkena nisinnassa dasasahassilokadhātu ekālokā hoti. Tenāha **thero** –

‘‘Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, paviṭṭho padīpo andhakāraṃ viddhaṃseti, obhāsaṃ janeti, ālokaṃ vidaṃseti, pākaṭāni ca rūpāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ viddhaṃseti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidaṃseti, pākaṭāni ca ariyasaccāni karoti. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā’’ti (mi. pa. 2.1.15).

Yathā pana cheko bhisakko āturānaṃ sappāyāsappāyāni bhojanāni jānāti, evaṃ paññā uppajjamānā kusalākusale sevitabbāsevitabbe hīnappaṇītakaṇhasukkasappaṭibhāgaappaṭibhāge dhamme pajānāti. Vuttampi cetaṃ **dhammasenāpatinā** – ‘‘pajānāti pajānātīti kho, āvuso, tasmā paññavāti vuccati. Kiñca pajānāti? Idaṃ dukkhanti pajānātī’’ti (ma. ni. 1.449) vitthāretabbaṃ. Evamassā pajānanalakkhaṇatā veditabbā.

Aparo nayo – yathāsabhāvapaṭivedhalakkhaṇā paññā; akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya. Visayobhāsarasā padīpo viya. Asammohapaccupaṭṭhānā araññagatasudesako viya.

Manatīti mano; vijānātīti attho. **Aṭṭhakathācariyā** panāhu – nāḷiyā minamāno viya, mahātulāya dhārayamāno viya ca, ārammaṇaṃ minati pajānātīti manoti. Tadeva mananalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Manova indriyaṃ **manindriyaṃ**. Heṭṭhā vuttacittassevetaṃ vevacanaṃ.

Pītisomanassasampayogato sobhanaṃ mano assāti sumano. Sumanassa bhāvo somanassaṃ. Sātalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Somanassameva indriyaṃ **somanassindriyaṃ**. Heṭṭhā vuttavedanāyevetaṃ vevacanaṃ.

Jīvanti tena taṃsampayuttakā dhammāti jīvitaṃ. Anupālanalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Jīvitameva indriyaṃ **jīvitindriyaṃ**. Taṃ pavattasantatādhipateyyaṃ hoti. Lakkhaṇādīhi pana attanā avinibhuttānaṃ dhammānaṃ anupālanalakkhaṇaṃ jīvitindriyaṃ, tesaṃ pavattanarasaṃ, tesaṃyeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Santepi ca anupālanalakkhaṇādimhi vidhāne atthikkhaṇeyeva taṃ te dhamme anupāleti udakaṃ viya uppalādīni, yathāsakaṃpaccayuppannepi ca dhamme pāleti dhātī viya kumāraṃ, sayaṃpavattitadhammasambandheneva ca pavattati niyāmako viya, na bhaṅgato uddhaṃ pavattayati attano ca pavattayitabbānañca abhāvā, na bhaṅgakkhaṇe ṭhapeti sayaṃ bhijjamānattā khīyamāno viya vaṭṭisineho dīpasikhaṃ. Na ca anupālanapavattanaṭṭhapanānubhāvavirahitaṃ yathāvuttakkhaṇe tassa tassa sādhanatoti daṭṭhabbaṃ.

Maggaṅgarāsivaṇṇanā

Sammādiṭṭhiādīsu dassanaṭṭhena sammādiṭṭhi. Abhiniropanaṭṭhena sammāsaṅkappo, paggahanaṭṭhena sammāvāyāmo, upaṭṭhānaṭṭhena sammāsati, avikkhepanaṭṭhena sammāsamādhīti veditabbo. Vacanatthato pana sammā passati, sammā vā tāya passantīti **sammādiṭṭhi**. Sammā saṅkappeti, sammā vā tena saṅkappentīti **sammāsaṅkappo**. Sammā vāyāmeti, sammā vā tena vāyamantīti **sammāvāyāmo**. Sammā sarati, sammā vā tāya sarantīti **sammāsati**. Sammā samādhiyati, sammā vā tena samādhiyantīti **sammāsamādhi**. Apica, pasatthā sundarā vā diṭṭhi sammādiṭṭhīti. Imināpi nayena tesaṃ vacanattho veditabbo. Lakkhaṇādīni pana heṭṭhā vuttāneva.

Balarāsivaṇṇanā

Saddhābalādīsupi saddhādīni vuttatthāneva. Akampiyaṭṭhena pana balanti veditabbaṃ. Evametesu assaddhiye na kampatīti **saddhābalaṃ**. Kosajje na kampatīti **vīriyabalaṃ**. Muṭṭhassacce na kampatīti **satibalaṃ**. Uddhacce na kampatīti **samādhibalaṃ**. Avijjāya na kampatīti **paññābalaṃ**. Ahirike na kampatīti **hiribalaṃ**. Anottappe na kampatīti **ottappabala**nti. Ayaṃ ubhayapadavasena atthavaṇṇanā hoti.

Tattha purimāni pañca heṭṭhā lakkhaṇādīhi pakāsitāneva. Pacchimadvaye kāyaduccaritādīhi hiriyatīti **hirī;** lajjāyetaṃ adhivacanaṃ. Tehi eva ottappatīti **ottappaṃ;** pāpato ubbegassetaṃ adhivacanaṃ. Tesaṃ nānākaraṇadīpanatthaṃ ‘samuṭṭhānaṃ adhipati lajjā bhayalakkhaṇena cā’ti imaṃ mātikaṃ ṭhapetvā ayaṃ vitthārakathā vuttā.

Ajjhattasamuṭṭhānā hirī nāma; bahiddhāsamuṭṭhānaṃ ottappaṃ nāma. Attādhipati hirī nāma; lokādhipati ottappaṃ nāma. Lajjāsabhāvasaṇṭhitā hirī nāma; bhayasabhāvasaṇṭhitaṃ ottappaṃ nāma. Sappatissavalakkhaṇā hirī nāma; vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ nāma.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti – jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? ‘Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ idaṃ kammaṃ. Mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakammaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, na sūrabhāvānaṃ. Mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakammaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ. Mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānahiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ ajjhattasamuṭṭhānā hirī nāma hoti.

Kathaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma? Sace tvaṃ pāpakammaṃ karissasi catūsu parisāsu garahappatto bhavissasi.

Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
Vajjito sīlavantehi, kathaṃ bhikkhu karissasīti.

Evaṃ paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma hoti.

Kathaṃ attādhipati hirī nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa na yuttaṃ pāpakammaṃ kātu’nti pāpaṃ na karoti. Evaṃ attādhipati hirī nāma hoti. Tenāha bhagavā – ‘‘so attānaṃyeva adhipatiṃ jeṭṭhakaṃ karitvā akusalaṃ pajahati kusalaṃ bhāveti, sāvajjaṃ pajahati anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 3.40).

Kathaṃ lokādhipati ottappaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha – ‘‘mahā kho panāyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tepimaṃ evaṃ jānissanti ‘passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. Santi devatā iddhimantiniyo dibbacakkhukā paracittaviduniyo. Tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti ‘passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti… so lokaṃyeva adhipatiṃ jeṭṭhakaṃ katvā akusalaṃ pajahati kusalaṃ bhāveti, sāvajjaṃ pajahati anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 3.146). Evaṃ lokādhipati ottappaṃ nāma hoti.

Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappanti. Ettha pana **lajjā**ti lajjanākāro; tena sabhāvena saṇṭhitā hirī. **Bhaya**nti apāyabhayaṃ; tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayampi pāpaparivajjane pākaṭaṃ hoti. Ekacco hi, yathā nāma eko kulaputto uccārapassāvādīni karonto lajjitabbayuttakaṃ ekaṃ disvā lajjanākārappatto bhaveyya hīḷito, evameva ajjhattaṃ lajjidhammaṃ okkamitvā pāpakammaṃ na karoti. Ekacco apāyabhayabhīto hutvā pāpakammaṃ na karoti.

Tatridaṃ opammaṃ – yathā hi dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tattha paṇḍito sītalaṃ gūthamakkhitattā jigucchanto na gaṇhāti, itaraṃ ḍāhabhayena. Tattha sītalassa gūthamakkhanajigucchāya agaṇhanaṃ viya ajjhattaṃ lajjidhammaṃ okkamitvā pāpassa akaraṇaṃ. Uṇhassa ḍāhabhayena agaṇhanaṃ viya apāyabhayena pāpassa akaraṇaṃ veditabbaṃ.

Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappanti. Idampi dvayaṃ pāpaparivajjane eva pākaṭaṃ hoti. Ekacco hi jātimahattapaccavekkhaṇā satthumahattapaccavekkhaṇā dāyajjamahattapaccavekkhaṇā sabrahmacārīmahattapaccavekkhaṇāti catūhi kāraṇehi sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayanti catūhi kāraṇehi vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Tattha jātimahattapaccavekkhaṇādīni ceva attānuvādabhayādīni ca vitthāretvā kathetabbāni.

Mūlarāsivaṇṇanā

Na lubbhanti etena, sayaṃ vā na lubbhati, alubbhanamattameva vā tanti **alobho**. Adosāmohesupi eseva nayo. Tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhāvalakkhaṇo vā kamaladale jalabindu viya. Apariggahaṇaraso muttabhikkhu viya. Anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya. Adoso acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā anukūlamitto viya. Āghātavinayaraso pariḷāhavinayaraso vā candanaṃ viya. Sommabhāvapaccupaṭṭhāno puṇṇacando viya. Amoho lakkhaṇādīhi heṭṭhā paññindriyapade vibhāvito eva.

Imesu pana tīsu alobho maccheramalassa paṭipakkho, adoso dussīlyamalassa, amoho kusalesu dhammesu abhāvanāya paṭipakkho. Alobho cettha dānahetu, adoso sīlahetu, amoho bhāvanāhetu. Tesu ca alobhena anadhikaṃ gaṇhāti, luddhassa adhikaggahaṇato. Adosena anūnaṃ, duṭṭhassa ūnaggahaṇato. Amohena aviparītaṃ, mūḷhassa viparītaggahaṇato.

Alobhena cettha vijjamānaṃ dosaṃ dosato dhārento dose pavattati; luddho hi dosaṃ paṭicchādeti. Adosena vijjamānaṃ guṇaṃ guṇato dhārento guṇe pavattati; duṭṭho hi guṇaṃ makkheti. Amohena yāthāvasabhāvaṃ yāthāvasabhāvato dhārento yāthāvasabhāve pavattati. Mūḷho hi ‘tacchaṃ atacchanti atacchaṃ ca taccha’nti gaṇhāti. Alobhena ca piyavippayogadukkhaṃ na hoti, luddhassa piyasabhāvato piyavippayogāsahanato ca. Adosena appiyasampayogadukkhaṃ na hoti, duṭṭhassa hi appiyasabhāvato appiyasampayogāsahanato ca. Amohena icchitālābhadukkhaṃ na hoti, amūḷhassa hi ‘taṃ kutettha labbhā’tievamādipaccavekkhaṇasambhavato (dī. ni. 3.34; a. ni. 9.30).

Alobhena cettha jātidukkhaṃ na hoti, alobhassa taṇhāpaṭipakkhato taṇhāmūlakattā ca jātidukkhassa. Adosena jarādukkhaṃ na hoti, tikkhadosassa khippaṃ jarāsambhavato. Amohena maraṇadukkhaṃ na hoti, sammohamaraṇañhi dukkhaṃ, na cetaṃ amūḷhassa hoti. Alobhena ca gahaṭṭhānaṃ, amohena pabbajitānaṃ, adosena pana sabbesampi sukhasaṃvāsatā hoti.

Visesato cettha alobhena pettivisaye upapatti na hoti. Yebhuyyena hi sattā taṇhāya pettivisayaṃ upapajjanti, taṇhāya ca paṭipakkho alobho. Adosena niraye upapatti na hoti. Dosena hi caṇḍajātitāya dosasadisaṃ nirayaṃ upapajjanti. Dosassa ca paṭipakkho adoso. Amohena tiracchānayoniyaṃ nibbatti na hoti. Mohena hi niccasammūḷhaṃ tiracchānayoniṃ upapajjanti. Mohassa paṭipakkho ca amoho. Etesu ca alobho rāgavasena upagamanassa abhāvakaro, adoso dosavasena apagamanassa, amoho mohavasena amajjhattabhāvassa.

Tīhipi cetehi yathāpaṭipāṭiyā nekkhammasaññā abyāpādasaññā avihiṃsāsaññāti imā tisso. Asubhasaññā appamāṇasaññā dhātusaññāti imā ca tisso saññāyo honti. Alobhena pana kāmasukhallikānuyogaantassa, adosena attakilamathānuyogaantassa parivajjanaṃ hoti; amohena majjhimāya paṭipattiyā paṭipajjanaṃ. Tathā alobhena abhijjhākāyaganthassa pabhedanaṃ hoti, adosena byāpādakāyaganthassa, amohena sesaganthadvayassa. Purimāni ca dve satipaṭṭhānāni purimānaṃ dvinnaṃ ānubhāvena, pacchimāni pacchimasseva ānubhāvena ijjhanti.

Alobho cettha ārogyassa paccayo hoti; aluddho hi lobhanīyampi asappāyaṃ na sevati, tena kho arogo hoti. Adoso yobbanassa; aduṭṭho hi valipalitāvahena dosagginā aḍayhamāno dīgharattaṃ yuvā hoti. Amoho dīghāyukatāya; amūḷho hi hitāhitaṃ ñatvā ahitaṃ parivajjanto hitañca paṭisevamāno dīghāyuko hoti.

Alobho cettha bhogasampattiyā paccayo hoti, aluddhassa hi cāgena bhogapaṭilābho. Adoso mittasampattiyā, mettāya mittānaṃ paṭilābhato ceva aparihānato ca. Amoho attasampattiyā, amūḷho hi attano hitameva karonto attānaṃ sampādeti. Alobho ca dibbavihārassa paccayo hoti, adoso brahmavihārassa, amoho ariyavihārassa.

Alobhena cettha sakapakkhesu sattasaṅkhāresu nibbuto hoti, tesaṃ vināsena abhisaṅgahetukassa dukkhassa abhāvā; adosena parapakkhesu, aduṭṭhassa hi verīsupi verisaññāya abhāvato; amohena udāsīnapakkhesu, amūḷhassa sabbābhisaṅgatāya abhāvato.

Alobhena ca aniccadassanaṃ hoti; luddho hi upabhogāsāya aniccepi saṅkhāre aniccato na passati. Adosena dukkhadassanaṃ; adosajjhāsayo hi pariccattaāghātavatthupariggaho saṅkhāreyeva dukkhato passati. Amohena anattadassanaṃ; amūḷho hi yāthāvagahaṇakusalo apariṇāyakaṃ khandhapañcakaṃ apariṇāyakato bujjhati. Yathā ca etehi aniccadassanādīni evametepi aniccadassanādīhi honti. Aniccadassanena hi alobho hoti, dukkhadassanena adoso, anattadassanena amoho hoti. Ko hi nāma 'aniccamida'nti sammā ñatvā tassatthāya pihaṃ uppādeyya, saṅkhāre vā 'dukkha'nti jānanto aparampi accantatikhiṇaṃ kodhadukkhaṃ uppādeyya, attasuññatañca bujjhitvā puna sammohamāpajjeyyāti?

Kammapatharāsivaṇṇanā

Nābhijjhāyatīti **anabhijjhā**. Kāyikacetasikasukhaṃ idhalokaparalokahitaṃ guṇānubhāvapaṭiladdhaṃ kittisaddañca na byāpādetīti **abyāpādo**. Sammā passati, sobhanā vā diṭṭhīti **sammādiṭṭhi**. Alobhādīnaṃyeva tāni nāmāni. Heṭṭhā panete dhammā mūlavasena gahitā, idha kammapathavasenāti veditabbā.

Lokapāladukavaṇṇanā

Hirottappānipi heṭṭhā balavasena gahitāni, idha lokapālavasena. Lokañhi ime dve dhammā pālayanti. Yathāha –

> ''Dveme, bhikkhave, sukkā dhammā lokaṃ pālenti. Katame dve? Hirī ca ottappañca. Ime kho, bhikkhave, dve sukkā dhammā lokaṃ pālenti. Sace, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha mātāti vā, mātucchāti vā, mātulānīti vā, ācariyabhariyāti vā, garūnaṃ dārāti vā. Sambhedaṃ loko agamissa yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā. Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṃ pālenti, tasmā paññāyati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā''ti (a. ni. 2.9).

Passaddhādiyugalavaṇṇanā

Kāyassa passambhanaṃ **kāyapassaddhi**. Cittassa passambhanaṃ **cittapassaddhi**. Kāyoti cettha vedanādayo tayo khandhā. Ubhopi panetā ekato katvā kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo, kāyacittadarathanimmaddanarasā, kāyacittānaṃ aparipphandasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ avūpasamakarauddhaccādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa lahubhāvo **kāyalahutā**. Cittassa lahubhāvo **cittalahutā**. Tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimmaddanarasā, kāyacittānaṃ adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ garubhāvakarathinamiddhādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa mudubhāvo **kāyamudutā**. Cittassa mudubhāvo **cittamudutā**. Tā kāyacittathaddhabhāvavūpasamalakkhaṇā, kāyacittathaddhabhāvanimmaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ thaddhabhāvakaradiṭṭhimānādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa kammaññabhāvo **kāyakammaññatā**. Cittassa kammaññabhāvo **cittakammaññatā**. Tā kāyacittaakammaññabhāvavūpasamalakkhaṇā, kāyacittānaṃ akammaññabhāvanimmaddanarasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ akammaññabhāvakarāvasesanīvaraṇapaṭipakkhabhūtāti daṭṭhabbā. Tā pasādanīyavatthūsu pasādāvahā, hitakiriyāsu viniyogakkhemabhāvāvahā suvaṇṇavisuddhi viyāti daṭṭhabbā.

Kāyassa pāguññabhāvo **kāyapāguññatā**. Cittassa pāguññabhāvo **cittapāguññatā**. Tā kāyacittānaṃ agelaññabhāvalakkhaṇā, kāyacittagelaññanimmaddanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittagelaññakaraassaddhiyādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa ujukabhāvo **kāyujukatā**. Cittassa ujukabhāvo **cittujukatā**. Tā kāyacittānaṃ ajjavalakkhaṇā, kāyacittakuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ kuṭilabhāvakaramāyāsāṭheyyādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Saratīti **sati**. Sampajānātīti **sampajaññaṃ;** samantato pakārehi jānātīti attho. Sātthakasampajaññaṃ sappāyasampajaññaṃ gocarasampajaññaṃ asammohasampajaññanti imesaṃ catunnaṃ panassa vasena bhedo veditabbo. Lakkhaṇādīni ca tesaṃ satindriyapaññindriyesu vuttanayeneva veditabbāni. Iti heṭṭhā vuttamevetaṃ dhammadvayaṃ puna imasmiṃ ṭhāne upakāravasena gahitaṃ.

Kāmacchandādayo paccanīkadhamme sametīti **samatho**. Aniccādivasena vividhehi ākārehi dhamme passatīti **vipassanā**. Paññāvesā atthato. Imesampi dvinnaṃ lakkhaṇādīni heṭṭhā vuttāneva. Idha panete yuganaddhavasena gahitā.

Sahajātadhamme paggaṇhātīti **paggāho**. Uddhaccasaṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti **avikkhepo**. Etesampi lakkhaṇādīni heṭṭhā vuttāneva. Idha panetaṃ dvayaṃ vīriyasamādhiyojanatthāya gahitanti veditabbaṃ.

Yevāpanakavaṇṇanā

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā, ime dhammā kusalāti 'phasso hoti…pe… avikkhepo hotī'ti na kevalaṃ padapaṭipāṭiyā uddiṭṭhā ime paropaṇṇāsadhammā eva, atha kho yasmiṃ samaye kāmāvacaraṃ tihetukaṃ somanassasahagataṃ paṭhamaṃ asaṅkhārikaṃ mahācittaṃ uppannaṃ hoti, tasmiṃ samaye ye vā pana aññepi tehiyeva phassādīhi sampayuttā hutvā pavattamānā atthi, attano attano anurūpaṃ paccayaṃ paṭicca samuppannā rūpābhāvena arūpino, sabhāvato upalabbhamānā dhammā sabbepi ime dhammā kusalā.

Ettāvatā cittaṅgavasena pāḷiyaṃ āruḷhe paropaṇṇāsadhamme dīpetvā yevāpanakavasena aparepi nava dhamme dhammarājā dīpeti. Tesu tesu hi suttapadesu 'chando adhimokkho manasikāro tatramajjhattatā karuṇā muditā kāyaduccaritavirati vacīduccaritavirati micchājīvaviratī'ti ime nava dhammā paññāyanti. Imasmiñcāpi mahācitte kattukamyatākusaladhammacchando atthi, cittaṅgavasena pana pāḷiyaṃ na āruḷho. So idha yevāpanakavasena gahito.

Adhimokkho atthi, manasikāro atthi, tatramajjhattatā atthi. Mettāpubbabhāgo atthi; so adose gahite gahito eva hoti. Karuṇāpubbabhāgo atthi, muditāpubbabhāgo atthi. Upekkhāpubbabhāgo atthi; so pana tatramajjhattatāya gahitāya gahitova hoti. Sammāvācā atthi, sammākammanto atthi. Sammāājīvo atthi; cittaṅgavasena pana pāḷiyaṃ na āruḷho. Sopi idha yevāpanakavasena gahito.

Imesu pana navasu chando adhimokkho manasikāro tatramajjhattatāti ime cattārova ekakkhaṇe labbhanti, sesā nānākkhaṇe. Yadā hi iminā cittena micchāvācaṃ pajahati, virativasena sammāvācaṃ pūreti, tadā chandādayo cattāro, sammāvācā cāti ime pañca ekakkhaṇe labbhanti. Yadā micchākammantaṃ pajahati, virativasena sammākammantaṃ pūreti…pe… micchāājīvaṃ pajahati, virativasena sammāājīvaṃ pūreti…pe… yadā karuṇāya parikammaṃ karoti…pe… yadā muditāya parikammaṃ karoti, tadā chandādayo cattāro, muditāpubbabhāgo cāti ime pañca ekakkhaṇe labbhanti. Ito pana muñcitvā, dānaṃ dentassa sīlaṃ pūrentassa yoge kammaṃ karontassa cattāri apaṇṇakaṅgāneva labbhanti.

Evametesu navasu yevāpanakadhammesu **‘chando’**ti kattukamyatāyetaṃ adhivacanaṃ. Tasmā so kattukamyatālakkhaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno. Tadevassa padaṭṭhānaṃ. Ārammaṇassa gahaṇe cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo.

Adhimuccanaṃ **‘adhimokkho’**. So sanniṭṭhānalakkhaṇo, asaṃsappanaraso, nicchayapaccupaṭṭhāno sanniṭṭhātabbadhammapadaṭṭhāno. Ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo.

Kiriyā kāro, manasmiṃ kāro **‘manasikāro’**. Purimamanato visadisaṃ manaṃ karotītipi manasikāro. Svāyaṃ ārammaṇapaṭipādako vīthipaṭipādako javanapaṭipādakoti tippakāro. Tattha ārammaṇapaṭipādako manasmiṃ kāroti manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇe sampayojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, saṅkhārakkhandhapariyāpanno. Ārammaṇapaṭipādakattena sampayuttānaṃ sārathi viya daṭṭhabbo. Vīthipaṭipādakoti pana pañcadvārāvajjanassetaṃ adhivacanaṃ. Javanapaṭipādakoti manodvārāvajjanassa. Na te idha adhippetā.

Tesu dhammesu majjhattatā **‘tatramajjhattatā’**. Sā cittacetasikānaṃ samavāhitalakkhaṇā, ūnādhikanivāraṇarasā, pakkhapātupacchedanarasā vā; majjhattabhāvapaccupaṭṭhānā. Cittacetasikānaṃ ajjhupekkhanavasena samappavattānaṃ ājāneyyānaṃ ajjhupekkhanasārathi viya daṭṭhabbā.

‘Karuṇāmuditā’ brahmavihāraniddese āvi bhavissanti. Kevalañhi tā appanappattā rūpāvacarā, idha kāmāvacarāti ayameva viseso.

Kāyaduccaritato virati **‘kāyaduccaritavirati’**. Sesapadadvayepi eseva nayo. Lakkhaṇādito panetā tissopi kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā; amaddanalakkhaṇāti vuttaṃ hoti. Kāyaduccaritādivatthuto saṅkocanarasā, akiriyapaccupaṭṭhānā, saddhāhirottappaappicchatādiguṇapadaṭṭhānā. Pāpakiriyato cittassa vimukhībhāvabhūtāti daṭṭhabbā.

Iti phassādīni chappaññāsa yevāpanakavasena vuttāni navāti sabbānipi imasmiṃ dhammuddesavāre pañcasaṭṭhi dhammapadāni bhavanti. Tesu ekakkhaṇe kadāci ekasaṭṭhi bhavanti, kadāci samasaṭṭhi. Tāni hi sammāvācāpūraṇādivasena. Uppattiyaṃ pañcasu ṭhānesu ekasaṭṭhi bhavanti. Tehi mutte ekasmiṃ ṭhāne samasaṭṭhi bhavanti. Ṭhapetvā pana yevāpanake pāḷiyaṃ yathārutavasena gayhamānāni chappaññāsāva honti. Aggahitaggahaṇena panettha phassapañcakaṃ, vitakko vicāro pīti cittekaggatā, pañcindriyāni, hiribalaṃ ottappabalanti dve balāni, alobho adosoti dve mūlāni, kāyapassaddhicittapassaddhiādayo dvādasa dhammāti samatiṃsa dhammā honti.

Tesu samatiṃsāya dhammesu aṭṭhārasa dhammā avibhattikā honti, dvādasa savibhattikā. Katame aṭṭhārasa? Phasso saññā cetanā vicāro pīti jīvitindriyaṃ, kāyapassaddhiādayo dvādasa dhammāti ime aṭṭhārasa avibhattikā. Vedanā cittaṃ vitakko cittekaggatā, saddhindriyaṃ vīriyindriyaṃ satindriyaṃ paññindriyaṃ, hiribalaṃ ottappabalaṃ, alobho adosoti ime dvādasa dhammā savibhattikā. Tesu satta dhammā dvīsu ṭhānesu vibhattā, eko tīsu, dve catūsu, eko chasu, eko sattasu ṭhānesu vibhatto.

Kathaṃ? Cittaṃ vitakko saddhā hirī ottappaṃ alobho adosoti ime satta dvīsu ṭhānesu vibhattā.

Etesu hi cittaṃ tāva phassapañcakaṃ patvā cittaṃ hotīti vuttaṃ, indriyāni patvā manindriyanti. Vitakko jhānaṅgāni patvā vitakko hotīti vutto, maggaṅgāni patvā sammāsaṅkappoti. Saddhā indriyāni patvā saddhindriyaṃ hotīti vuttā, balāni patvā saddhābalanti. Hirī balāni patvā hiribalaṃ hotīti vuttā, lokapāladukaṃ patvā hirīti. Ottappepi eseva nayo. Alobho mūlaṃ patvā alobho hotīti vutto, kammapathaṃ patvā anabhijjhāti. Adoso mūlaṃ patvā adoso hotīti vutto, kammapathaṃ patvā abyāpādoti. Ime satta dvīsu ṭhānesu vibhattā.

Vedanā pana phassapañcakaṃ patvā vedanā hotīti vuttā, jhānaṅgāni patvā sukhanti, indriyāni patvā somanassindriyanti. Evaṃ eko dhammo tīsu ṭhānesu vibhatto.

Vīriyaṃ pana indriyāni patvā vīriyindriyaṃ hotīti vuttaṃ, maggaṅgāni patvā sammāvāyāmoti, balāni patvā vīriyabalanti, piṭṭhidukaṃ patvā paggāhoti. Satipi indriyāni patvā satindriyaṃ hotīti vuttā, maggaṅgāni patvā sammāsatīti, balāni patvā satibalanti, piṭṭhidukaṃ patvā sati hotīti vuttā. Evaṃ ime dve dhammā catūsu ṭhānesu vibhattā.

Samādhi pana jhānaṅgāni patvā cittassekaggatā hotīti vutto, indriyāni patvā samādhindriyanti, maggaṅgāni patvā sammāsamādhīti. Balāni patvā samādhibalanti, piṭṭhidukaṃ patvā samatho avikkhepoti. Evamayaṃ eko dhammo chasu ṭhānesu vibhatto.

Paññā pana indriyāni patvā paññindriyaṃ hotīti vuttā, maggaṅgāni patvā sammādiṭṭhīti, balāni patvā paññābalanti, mūlāni patvā amohoti, kammapathaṃ patvā sammādiṭṭhīti, piṭṭhidukaṃ patvā sampajaññaṃ vipassanāti. Evaṃ eko dhammo sattasu ṭhānesu vibhatto.

Sace pana koci vadeyya – ‘ettha apubbaṃ nāma natthi, heṭṭhā gahitameva gaṇhitvā tasmiṃ tasmiṃ ṭhāne padaṃ pūritaṃ, ananusandhikā kathā uppaṭipāṭiyā corehi ābhatabhaṇḍasadisā, goyūthena gatamagge ālulitatiṇasadisā ajānitvā kathitā’ti, so ‘māheva’nti paṭisedhetvā vattabbo – ‘buddhānaṃ desanā ananusandhikā nāma natthi, sānusandhikā va hoti. Ajānitvā kathitāpi natthi, sabbā jānitvā kathitāyeva. Sammāsambuddho hi tesaṃ tesaṃ dhammānaṃ kiccaṃ jānāti, taṃ ñatvā kiccavasena vibhattiṃ āropento aṭṭhārasa dhammā ekekakiccāti ñatvā ekekasmiṃ ṭhāne vibhattiṃ āropesi. Satta dhammā dvedvekiccāti ñatvā dvīsu dvīsu ṭhānesu vibhattiṃ āropesi. Vedanā tikiccāti ñatvā tīsu ṭhānesu vibhattiṃ āropesi. Vīriyasatīnaṃ cattāri cattāri kiccānīti ñatvā catūsu catūsu ṭhānesu vibhattiṃ āropesi. Samādhi chakiccoti ñatvā chasu ṭhānesu vibhattiṃ āropesi. Paññā sattakiccāti ñatvā sattasu ṭhānesu vibhattiṃ āropesi’.

Tatridaṃ opammaṃ – eko kira paṇḍito rājā rahogato cintesi – ‘imaṃ rājakulasantakaṃ na yathā vā tathā vā khāditabbaṃ, sippānucchavikaṃ vetanaṃ vaḍḍhessāmī’ti. So sabbe sippike sannipātāpetvā ‘ekekasippajānanake pakkosathā’ti āha. Evaṃ pakkosiyamānā aṭṭhārasa janā uṭṭhahiṃsu. Tesaṃ ekekaṃ paṭivīsaṃ dāpetvā vissajjesi. ‘Dve dve sippāni jānantā āgacchantū’ti vutte pana satta janā āgamaṃsu. Tesaṃ dve dve paṭivīse dāpesi. ‘Tīṇi sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa tayo paṭivīse dāpesi. ‘Cattāri sippāni jānantā āgacchantū’ti vutte dve janā āgamaṃsu. Tesaṃ cattāri cattāri paṭivīse dāpesi. ‘Pañca sippāni jānantā āgacchantū’ti vutte ekopi nāgacchi. ‘Cha sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa cha paṭivīse dāpesi. ‘Satta sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa satta paṭivīse dāpesi.

Tattha paṇḍito rājā viya anuttaro dhammarājā. Sippajānanakā viya cittacittaṅgavasena uppannā dhammā. Sippānucchavikavetanavaḍḍhanaṃ viya kiccavasena tesaṃ tesaṃ dhammānaṃ vibhattiāropanaṃ.

Sabbepi panete dhammā phassapañcakavasena jhānaṅgavasena indriyavasena maggavasena balavasena mūlavasena kammapathavasena lokapālavasena passaddhivasena lahutāvasena mudutāvasena kammaññatāvasena pāguññatāvasena ujukatāvasena satisampajaññavasena samathavipassanāvasena paggāhāvikkhepavasenāti sattarasa rāsayo hontīti.

Dhammuddesavārakathā niṭṭhitā.

Kāmāvacarakusalaṃ niddesavārakathā

2. Idāni tāneva dhammuddesavāre pāḷiāruḷhāni chappaññāsa padāni vibhajitvā dassetuṃ **‘katamo tasmiṃ samaye phasso hotī’**tiādinā nayena niddesavāro āraddho.

Tattha pucchāya tāva ayamattho – yasmiṃ samaye kāmāvacaraṃ kusalaṃ somanassasahagataṃ tihetukaṃ asaṅkhārikaṃ mahācittaṃ uppajjati, tasmiṃ samaye phasso hotīti vutto, katamo so phassoti iminā nayena sabbapucchāsu attho veditabbo.

Yo tasmiṃ samaye phassoti tasmiṃ samaye yo phusanakavasena uppanno phasso, so **phasso**ti. Idaṃ phassassa sabhāvadīpanato sabhāvapadaṃ nāma. **Phusanā**ti phusanākāro. **Samphusanā**ti phusanākārova upasaggena padaṃ vaḍḍhetvā vutto. **Samphusitatta**nti samphusitabhāvo. Ayaṃ panettha yojanā – yo tasmiṃ samaye phusanakavasena phasso, yā tasmiṃ samaye phusanā, yā tasmiṃ samaye samphusanā, yaṃ tasmiṃ samaye samphusitattaṃ; atha vā, yo tasmiṃ samaye phusanavasena phasso, aññenāpi pariyāyena phusanā samphusanā samphusitattanti vuccati, ayaṃ tasmiṃ samaye phasso hotīti. Vedanādīnampi niddesesu imināva nayena padayojanā veditabbā.

Ayaṃ panettha sabbasādhāraṇo vibhattivinicchayo. Yānimāni bhagavatā paṭhamaṃ kāmāvacaraṃ kusalaṃ mahācittaṃ bhājetvā dassentena atirekapaṇṇāsapadāni mātikāvasena ṭhapetvā puna ekekapadaṃ gahetvā vibhattiṃ āropitāni, tāni vibhattiṃ gacchantāni tīhi kāraṇehi vibhattiṃ gacchanti; nānā hontāni catūhi kāraṇehi nānā bhavanti. Aparadīpanā panettha dve ṭhānāni gacchati. Kathaṃ? Etānihi byañjanavasena upasaggavasena atthavasenāti imehi tīhi kāraṇehi vibhattiṃ gacchanti. Tattha kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattanti evaṃ byañjanavasena vibhattigamanaṃ veditabbaṃ. Ettha hi ekova kodho byañjanavasena evaṃ vibhattiṃ gato. Cāro vicāro anuvicāro upavicāroti evaṃ pana upasaggavasena vibhattigamanaṃ veditabbaṃ. Paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhāti evaṃ atthavasena vibhattigamanaṃ veditabbaṃ. Tesu phassapadaniddese tāva imā tissopi vibhattiyo labbhanti. ‘Phasso phusanā’ti hi byañjanavasena vibhattigamanaṃ hoti. ‘Samphusanā’ti upasaggavasena. ‘Samphusitatta’nti atthavasena. Iminā nayena sabbapadaniddesesu vibhattigamanaṃ veditabbaṃ.

Nānā hontānipi pana nāmanānattena lakkhaṇanānattena kiccanānattena paṭikkhepanānattenāti imehi catūhi kāraṇehi nānā honti. Tattha katamo tasmiṃ samaye byāpādo hoti? Yo tasmiṃ samaye doso dussanāti (dha. sa. 419) ettha byāpādoti vā, dosoti vā, dvepi ete kodho eva, nāmena nānattaṃ gatāti. Evaṃ ‘nāmanānattena’ nānattaṃ veditabbaṃ.

Rāsaṭṭhena ca pañcapi khandhā ekova khandho hoti. Ettha pana rūpaṃ ruppanalakkhaṇaṃ, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇanti iminā lakkhaṇanānattena pañcakkhandhā honti. Evaṃ ‘lakkhaṇanānattena’ nānattaṃ veditabbaṃ.

Cattāro sammappadhānā – ‘‘idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya…pe… cittaṃ paggaṇhāti padahatī’’ti (vibha. 390; dī. ni. 2.402) ekameva vīriyaṃ kiccanānattena catūsu ṭhānesu āgataṃ. Evaṃ ‘kiccanānattena’ nānattaṃ veditabbaṃ.

Cattāro asaddhammā – kodhagarutā na saddhammagarutā, makkhagarutā na saddhammagarutā, lābhagarutā na saddhammagarutā, sakkāragarutā na saddhammagarutāti, evamādīsu (a. ni. 4.44) pana ‘paṭikkhepanānattena’ nānattaṃ veditabbaṃ.

Imāni pana cattāri nānattāni na phasseyeva labbhanti, sabbesupi phassapañcakādīsu labbhanti. Phassassa hi phassoti nāmaṃ…pe… cittassa cittanti. Phasso ca phusanalakkhaṇo, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇaṃ. Tathā phasso phusanakicco, vedanā anubhavanakiccā, saññā sañjānanakiccā, cetanā cetayitakiccā, viññāṇaṃ vijānanakiccanti. Evaṃ kiccanānattena nānattaṃ veditabbaṃ.

Paṭikkhepanānattaṃ phassapañcamake natthi. Alobhādiniddese pana alobho alubbhanā alubbhitattantiādinā nayena labbhatīti evaṃ paṭikkhepanānattena nānattaṃ veditabbaṃ. Evaṃ sabbapadaniddesesu labbhamānavasena catubbidhampi nānattaṃ veditabbaṃ.

Aparadīpanā pana padatthuti vā hoti daḷhīkammaṃ vāti evaṃ dve ṭhānāni gacchati. Yaṭṭhikoṭiyā uppīḷentena viya hi sakimeva phassoti vutte etaṃ padaṃ phullitamaṇḍitavibhūsitaṃ nāma na hoti. Punappunaṃ byañjanavasena upasaggavasena atthavasena ‘phasso phusanā samphusanā samphusitatta’nti vutte phullitamaṇḍitavibhūsitaṃ nāma hoti. Yathā hi daharakumāraṃ nhāpetvā, manoramaṃ vatthaṃ paridahāpetvā pupphāni piḷandhāpetvā akkhīni añjetvā athassa nalāṭe ekameva manosilābinduṃ kareyyuṃ, tassa na ettāvatā cittatilako nāma hoti. Nānāvaṇṇehi pana parivāretvā bindūsu katesu cittatilako nāma hoti. Evaṃsampadamidaṃ veditabbaṃ. Ayaṃ ‘padatthuti’ nāma.

Byañjanavasena upasaggavasena atthavasena ca punappunaṃ bhaṇanameva daḷhīkammaṃ nāma. Yathā hi ‘āvuso’ti vā ‘bhante’ti vā ‘yakkho’ti vā ‘sappo’ti vā vutte daḷhīkammaṃ nāma na hoti. ‘Āvuso āvuso’‘bhante bhante’‘yakkho yakkho’‘sappo sappo’ti vutte pana daḷhīkammaṃ nāma hoti. Evameva sakideva yaṭṭhikoṭiyā uppīḷentena viya ‘phasso’ti vutte padaṃ daḷhīkammaṃ nāma na hoti. Punappunaṃ byañjanavasena upasaggavasena atthavasena ‘phasso phusanā samphusanā samphusitatta’nti vutteyeva ‘daḷhīkammaṃ’ nāma hotīti. Evaṃ aparadīpanā dve ṭhānāni gacchati. Etassāpi vasena labbhamānakapadaniddesesu sabbattha attho veditabbo.

Ayaṃ tasmiṃ samaye phasso hotīti yasmiṃ samaye paṭhamaṃ kāmāvacaraṃ mahākusalacittaṃ uppajjati, tasmiṃ samaye ayaṃ phasso nāma hotīti attho. Ayaṃ tāva phassapadaniddesassa vaṇṇanā. Ito paresu pana vedanādīnaṃ padānaṃ niddesesu visesamattameva vaṇṇayissāma. Sesaṃ idha vuttanayeneva veditabbaṃ.

3. **Yaṃ tasmiṃ samaye**ti ettha kiñcāpi katamā tasmiṃ samaye vedanā hotīti āraddhaṃ, ‘sātapadavasena pana ‘ya’nti vuttaṃ. **Tajjāmanoviññāṇadhātusamphassaja**nti ettha **‘tajjā’** vuccati tassa sātasukhassa anucchavikā sāruppā. Anucchavikatthopi hi ayaṃ ‘tajjā’-saddo hoti. Yathāha – ‘‘tajjaṃ tassāruppaṃ kathaṃ mantetī’’ti (ma. ni. 3.246). Tehi vā rūpādīhi ārammaṇehi imassa ca sukhassa paccayehi jātātipi tajjā. Manoviññāṇameva nissattaṭṭhena dhātūti manoviññāṇadhātu. Samphassato jātaṃ, samphasse vā jātanti samphassajaṃ. Cittanissitattā cetasikaṃ. Madhuraṭṭhena sātaṃ. Idaṃ vuttaṃ hoti – yaṃ tasmiṃ samaye yathāvuttena atthena tajjāya manoviññāṇadhātuyā samphassajaṃ cetasikaṃ sātaṃ, ayaṃ tasmiṃ samaye vedanā hotīti. Evaṃ sabbapadehi saddhiṃ yojanā veditabbā.

Idāni **cetasikaṃ sukha**ntiādīsu cetasikapadena kāyikasukhaṃ paṭikkhipati, sukhapadena cetasikaṃ dukkhaṃ. **Cetosamphassaja**nti cittasamphasse jātaṃ. **Sātaṃ sukhaṃ vedayita**nti sātaṃ vedayitaṃ, na asātaṃ vedayitaṃ; sukhaṃ vedayitaṃ, na dukkhaṃ vedayitaṃ. Parato tīṇi padāni itthiliṅgavasena vuttāni. Sātā vedanā, na asātā; sukhā vedanā, na dukkhāti. Ayameva panettha attho.

4. Saññāniddese **tajjāmanoviññāṇadhātusamphassajā**ti tassākusalasaññāya anucchavikāya manoviññāṇadhātuyā samphassamhi jātā. **Saññā**ti sabhāvanāmaṃ. **Sañjānanā**ti sañjānanākāro. **Sañjānitatta**nti sañjānitabhāvo.

5. **Cetanāniddese**pi imināva nayena veditabbo.

Cittaniddese cittavicittatāya cittaṃ. Ārammaṇaṃ minamānaṃ jānātīti **mano. Mānasa**nti mano eva. ‘‘Antalikkhacaro pāso yvāyaṃ carati mānaso’’ti (saṃ. ni. 1.151; mahāva. 33) hi ettha pana sampayuttakadhammo ‘mānaso’ti vutto.

> ‘‘Kathañhi bhagavā tuyhaṃ, sāvako sāsane rato;
> Appattamānaso sekkho, kālaṃ kayirā jane sutā’’ti. (saṃ. ni. 1.159);

Ettha arahattaṃ ‘mānasa’nti vuttaṃ. Idha pana ‘manova’ mānasaṃ. Byañjanavasena hetaṃ padaṃ vaḍḍhitaṃ.

Hadayanti cittaṃ. ‘‘Cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmī’’ti (saṃ. ni. 1.237; su. ni. āḷavakasutta) ettha uro hadayanti vuttaṃ. ‘‘Hadayā hadayaṃ maññe aññāya tacchatī’’ti (ma. ni. 1.63) ettha cittaṃ. ‘‘Vakkaṃ hadaya’’nti (dī. ni. 2.377; ma. ni. 1.110) ettha hadayavatthu. Idha pana cittameva abbhantaraṭṭhena ‘hadaya’nti vuttaṃ. Tameva parisuddhaṭṭhena **paṇḍaraṃ**. Bhavaṅgaṃ sandhāyetaṃ vuttaṃ. Yathāha – ‘‘pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha’’nti (a. ni. 1.49). Tato nikkhantattā pana akusalampi, gaṅgāya nikkhantā nadī gaṅgā viya, godhāvarito nikkhantā godhāvarī viya ca, paṇḍarantveva vuttaṃ.

Mano manāyatananti idha pana manoggahaṇaṃ manasseva āyatanabhāvadīpanatthaṃ. Tenetaṃ dīpeti – ‘nayidaṃ devāyatanaṃ viya manassa āyatanattā manāyatanaṃ, atha kho mano eva āyatanaṃ manāyatana’nti. Tattha nivāsaṭhānaṭṭhena ākaraṭṭhena samosaraṇaṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca āyatanaṃ veditabbaṃ. Tathā hi loke ‘issarāyatanaṃ vāsudevāyatana’ntiādīsu nivāsaṭṭhānaṃ āyatananti vuccati. ‘Suvaṇṇāyatanaṃ rajatāyatana’ntiādīsu ākaro. Sāsane pana ‘‘manorame āyatane sevanti naṃ vihaṅgamā’’tiādīsu (a. ni. 5.38) samosaraṇaṭṭhānaṃ. ‘‘Dakkhiṇāpatho gunnaṃ āyatana’’ntiādīsu sañjātideso. ‘‘Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane’’tiādīsu (ma. ni. 3.158) kāraṇaṃ. Idha pana sañjātidesaṭṭhena samosaraṇaṭhānaṭṭhena kāraṇaṭṭhenāti tidhāpi vaṭṭati.

Phassādayo hi dhammā ettha sañjāyantīti sañjātidesaṭṭhenapi etaṃ āyatanaṃ. Bahiddhā rūpasaddagandharasaphoṭṭhabbā ārammaṇabhāvenettha osarantīti samosaraṇaṭhānaṭṭhenapi āyatanaṃ. Phassādīnaṃ pana sahajātādipaccayaṭṭhena kāraṇattā kāraṇaṭṭhenapi āyatananti veditabbaṃ. Manindriyaṃ vuttatthameva.

Vijānātīti viññāṇaṃ viññāṇameva khandho **viññāṇakkhandho**. Tassa rāsiādivasena attho veditabbo. Mahāudakakkhandhotveva saṅkhyaṃ gacchatīti (a. ni. 4.51). Ettha hi rāsaṭṭhena khandho vutto. ‘‘Sīlakkhandho samādhikkhandho’’tiādīsu (dī. ni. 3.355) guṇaṭṭhena. ‘‘Addasā kho bhagavā mahantaṃ dārukkhandha’’nti (saṃ. ni. 4.241) ettha paṇṇattimattaṭṭhena. Idha pana ruḷhito khandho vutto. Rāsaṭṭhena hi viññāṇakkhandhassa ekadeso ekaṃ viññāṇaṃ. Tasmā yathā rukkhassa ekadesaṃ chindanto rukkhaṃ chindatīti vuccati, evameva viññāṇakkhandhassa ekadesabhūtaṃ ekampi viññāṇaṃ ruḷhito viññāṇakkhandhoti vuttaṃ.

Tajjāmanoviññāṇadhātūti tesaṃ phassādīnaṃ dhammānaṃ anucchavikā manoviññāṇadhātu. Imasmiñhi pade ekameva cittaṃ minanaṭṭhena mano, vijānanaṭṭhena viññāṇaṃ, sabhāvaṭṭhena nissattaṭṭhena vā dhātūti tīhi nāmehi vuttaṃ. Iti imasmiṃ phassapañcamake phasso tāva yasmā phasso eva, na tajjāmanoviññāṇadhātusamphassajo, cittañca yasmā tajjāmanoviññāṇadhātu eva, tasmā imasmiṃ padadvaye ‘tajjāmanoviññāṇadhātusamphassajā’ti paññatti na āropitā. Vitakkapadādīsu pana labbhamānāpi idha pacchinnattā na uddhaṭā.

Imesañca pana phassapañcamakānaṃ dhammānaṃ pāṭiyekkaṃ pāṭiyekkaṃ vinibbhogaṃ katvā paññattiṃ uddharamānena bhagavatā dukkaraṃ kataṃ. Nānāudakānañhi nānātelānaṃ vā ekabhājane pakkhipitvā divasaṃ nimmathitānaṃ vaṇṇa gandharasānaṃ nānatāya disvā vā ghāyitvā vā sāyitvā vā nānākaraṇaṃ sakkā bhaveyya ñātuṃ. Evaṃ santepi taṃ dukkaranti vuttaṃ. Sammāsambuddhena pana imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ pāṭiyekkaṃ pāṭiyekkaṃ vinibbhogaṃ katvā paññattiṃ uddharamānena atidukkaraṃ kataṃ. Tenāha **āyasmā nāgasenatthero** –

> ‘‘Dukkaraṃ, mahārāja, bhagavatā katanti. ‘Kiṃ, bhante nāgasena, bhagavatā dukkaraṃ kata’nti. ‘Dukkaraṃ, mahārāja, bhagavatā kataṃ, yaṃ imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ vavatthānaṃ akkhātaṃ – ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ citta’nti. ‘Opammaṃ, bhante, karohī’ti. ‘Yathā, mahārāja, kocideva puriso nāvāya samuddaṃ ajjhogāhetvā hatthapuṭena udakaṃ gahetvā jivhāya sāyitvā jāneyya nu kho, mahārāja, so puriso – idaṃ gaṅgāya udakaṃ, idaṃ yamunāya udakaṃ, idaṃ aciravatiyā udakaṃ, idaṃ sarabhuyā udakaṃ, idaṃ mahiyā udaka’nti? ‘Dukkaraṃ, bhante, jānitu’nti. ‘Tato dukkarataraṃ kho, mahārāja, bhagavatā kataṃ yaṃ imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ…pe… idaṃ citta’’’nti (mi. pa. 2.7.16).

7. Vitakkaniddese takkanavasena **takko**. Tassa tittakaṃ takkesi kumbhaṃ takkesi sakaṭaṃ takkesi yojanaṃ takkesi addhayojanaṃ takkesīti evaṃ takkanavasena pavatti veditabbā. Idaṃ takkassa sabhāvapadaṃ. Vitakkanavasena **vitakko**. Balavataratakkassetaṃ nāmaṃ. Suṭṭhu kappanavasena **saṅkappo**. Ekaggaṃ cittaṃ ārammaṇe appetīti **appanā**. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. Balavatarā vā appanā **byappanā**. Ārammaṇe cittaṃ abhiniropeti patiṭṭhāpetīti **cetaso abhiniropanā**. Yāthāvatāya niyyānikatāya ca kusalabhāvappatto pasattho saṅkappoti **sammāsaṅkappo**.

8. Vicāraniddese ārammaṇe caraṇakavasena **cāro**. Idamassa sabhāvapadaṃ. Vicaraṇavasena **vicāro**. Anugantvā vicaraṇavasena **anuvicāro**. Upagantvā vicaraṇavasena **upavicāro**ti. Upasaggavasena vā padāni vaḍḍhitāni. Ārammaṇe cittaṃ, saraṃ viya jiyāya, anusandahitvā ṭhapanato cittassa **anusandhānatā**. Ārammaṇaṃ anupekkhamāno viya tiṭṭhatīti **anupekkhanatā**. Vicaraṇavasena vā upekkhanatā anupekkhanatā.

9. Pītiniddese **pītī**ti sabhāvapadaṃ. Pamuditassa bhāvo **pāmojjaṃ**. Āmodanākāro **āmodanā**. Pamodanākāro **pamodanā**. Yathā vā bhesajjānaṃ vā telānaṃ vā uṇhodakasītodakānaṃ vā ekatokaraṇaṃ modanāti vuccati, evamayampi pīti dhammānaṃ ekatokaraṇena modanā. Upasaggavasena pana maṇḍetvā āmodanā pamodanāti vuttā. Hāsetīti **hāso**. Pahāsetīti **pahāso**. Haṭṭhapahaṭṭhākārānametaṃ adhivacanaṃ. Vittīti vittaṃ; dhanassetaṃ nāmaṃ. Ayaṃ pana somanassapaccayattā vittisarikkhatāya **vitti**. Yathā hi dhanino dhanaṃ paṭicca somanassaṃ uppajjati, evaṃ pītimatopi pītiṃ paṭicca somanassaṃ uppajjati, tasmā vittīti vuttā. Tuṭṭhisabhāvasaṇṭhitāya pītiyā etaṃ nāmaṃ. Pītimā pana puggalo kāyacittānaṃ uggatattā abbhuggatattā udaggoti vuccati. Udaggassa bhāvo **odagyaṃ**. Attano manatā **attamanatā**. Anabhiraddhassa hi mano dukkhapadaṭṭhānattā attano mano nāma na hoti, abhiraddhassa pana sukhapadaṭṭhānattā attano mano nāma hoti. Iti attano manatā attamanatā, sakamanatā. Sakamanassa bhāvoti attho. Sā pana yasmā na aññassa kassaci attano manatā, cittasseva paneso bhāvo, cetasiko dhammo, tasmā **attamanatā cittassā**ti vuttā.

11. Ekaggatāniddese acalabhāvena ārammaṇe tiṭṭhatīti **ṭhiti**. Parato padadvayaṃ upasaggavasena vaḍḍhitaṃ. Apica sampayuttadhamme ārammaṇamhi sampiṇḍetvā tiṭṭhatīti **saṇṭhiti**. Ārammaṇaṃ ogāhetvā anupavisitvā tiṭṭhatīti **avaṭṭhiti**. Kusalapakkhasmiñhi cattāro dhammā ārammaṇaṃ ogāhanti – saddhā sati samādhi paññāti. Teneva saddhā okappanāti vuttā, sati apilāpanatāti, samādhi avaṭṭhitīti, paññā pariyogāhanāti. Akusalapakkhe pana tayo dhammā ārammaṇaṃ ogāhanti – taṇhā diṭṭhi avijjāti. Teneva te oghāti vuttā. Cittekaggatā panettha na balavatī hoti. Yathā hi rajuṭṭhānaṭṭhāne udakena siñcitvā sammaṭṭhe thokameva kālaṃ rajo sannisīdati, sukkhante sukkhante puna pakatibhāvena vuṭṭhāti, evameva akusalapakkhe cittekaggatā na balavatī hoti. Yathā pana tasmiṃ ṭhāne ghaṭehi udakaṃ āsiñcitvā kudālena khanitvā ākoṭanamaddanaghaṭṭanāni katvā upalitte ādāse viya chāyā paññāyati, vassasatātikkamepi taṃmuhuttakataṃ viya hoti, evameva kusalapakkhe cittekaggatā balavatī hoti.

Uddhaccavicikicchāvasena pavattassa visāhārassa paṭipakkhato **avisāhāro**. Uddhaccavicikicchāvaseneva gacchantaṃ cittaṃ vikkhipati nāma. Ayaṃ pana tathāvidho vikkhepo na hotīti **avikkhepo**. Uddhaccavicikicchāvaseneva ca cittaṃ visāhaṭaṃ nāma hoti, ito cito ca harīyati. Ayaṃ pana evaṃ avisāhaṭassa mānasassa bhāvoti **avisāhaṭamānasatā**.

Samathoti tividho samatho – cittasamatho, adhikaraṇasamatho, sabbasaṅkhārasamathoti. Tattha aṭṭhasu samāpattīsu cittekaggatā cittasamatho nāma. Tañhi āgamma cittacalanaṃ cittavipphanditaṃ sammati vūpasammati, tasmā so **cittasamatho**ti vuccati. Sammukhāvinayādisattavidho samatho adhikaraṇasamatho nāma. Tañhi āgamma tāni tāni adhikaraṇāni sammanti vūpasammanti, tasmā so **adhikaraṇasamatho**ti vuccati. Yasmā pana sabbe saṅkhārā nibbānaṃ āgamma sammanti vūpasammanti, tasmā taṃ **sabbasaṅkhārasamatho**ti vuccati. Imasmiṃ atthe cittasamatho adhippeto. Samādhilakkhaṇe indaṭṭhaṃ kāretīti **samādhindriyaṃ**. Uddhacce na kampatīti **samādhibalaṃ. Sammāsamādhī**ti yāthāvasamādhi niyyānikasamādhi kusalasamādhi.

12. Saddhindriyaniddese buddhādiguṇānaṃ saddahanavasena **saddhā**. Buddhādīni vā ratanāni saddahati pattiyāyatīti saddhā. **Saddahanā**ti saddahanākāro. Buddhādīnaṃ guṇe ogāhati, bhinditvā viya anupavisatīti **okappanā**. Buddhādīnaṃ guṇesu etāya sattā ativiya pasīdanti, sayaṃ vā abhippasīdatīti **abhippasādo**. Idāni yasmā saddhindriyādīnaṃ samāsapadānaṃ vasena aññasmiṃ pariyāye āraddhe ādipadaṃ gahetvāva padabhājanaṃ karīyati – ayaṃ abhidhamme dhammatā – tasmā puna **saddhā**ti vuttaṃ. Yathā vā itthiyā indriyaṃ itthindriyaṃ, na tathā idaṃ. Idaṃ pana saddhāva indriyaṃ saddhindriyanti. Evaṃ samānādhikaraṇabhāvañāpanatthampi puna saddhāti vuttaṃ. Evaṃ sabbapadaniddesesu ādipadassa puna vacane payojanaṃ veditabbaṃ. Adhimokkhalakkhaṇe indaṭṭhaṃ kāretīti **saddhindriyaṃ**. Asaddhiye na kampatīti **saddhābalaṃ**.

13. Vīriyindriyaniddese **cetasiko**ti idaṃ vīriyassa niyamato cetasikabhāvadīpanatthaṃ vuttaṃ. Idañhi vīriyaṃ ‘‘yadapi, bhikkhave, kāyikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgoti. Itihidaṃ uddesaṃ gacchatī’’ti (saṃ. ni. 5.233) evamādīsu suttesu caṅkamādīni karontassa uppannattā ‘kāyika’nti vuccamānampi kāyaviññāṇaṃ viya kāyikaṃ nāma natthi, cetasikameva panetanti dassetuṃ ‘cetasiko’ti vuttaṃ. **Vīriyārambho**ti vīriyasaṅkhāto ārambho. Iminā sesārambhe paṭikkhipati. Ayañhi ‘ārambha’-saddo kamme āpattiyaṃ kiriyāyaṃ vīriye hiṃsāya vikopaneti anekesu atthesu āgato.

> ‘‘Yaṃkiñci dukkhaṃ sambhoti, sabbaṃ ārambhapaccayā;
> Ārambhānaṃ nirodhena, natthi dukkhassa sambhavo’’ti. (su. ni. 749);

Ettha hi kammaṃ ‘ārambho’ti āgataṃ. ‘‘Ārambhati ca vippaṭisārī ca hotī’’ti (a. ni. 5.142; pu. pa. 191) ettha āpatti. ‘‘Mahāyaññā mahārambhā na te honti mahapphalā’’ti (a. ni. 4.39; saṃ. ni. 1.120) ettha yūpussāpanādikiriyā. ‘‘Ārambhatha nikkamatha yuñjatha buddhasāsane’’ti (saṃ. ni. 1.185) ettha vīriyaṃ. ‘‘Samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhantī’’ti (ma. ni. 2.51-52) ettha hiṃsā. ‘‘Bījagāmabhūtagāmasamārambhā paṭivirato hotī’’ti (dī. ni. 1.10; ma. ni. 1.293) ettha chedanabhañjanādikaṃ vikopanaṃ. Idha pana vīriyameva adhippetaṃ. Tenāha – ‘vīriyārambhoti vīriyasaṅkhāto ārambho’ti. Vīriyañhi ārambhanakavasena ārambhoti vuccati. Idamassa sabhāvapadaṃ. Kosajjato nikkhamanavasena **nikkamo**. Paraṃ paraṃ ṭhānaṃ akkamanavasena **parakkamo**. Uggantvā yamanavasena **uyyāmo**. Byāyamanavasena **vāyāmo**. Ussāhanavasena **ussāho**. Adhimattussāhanavasena **ussoḷhī**. Thirabhāvaṭṭhena **thāmo**. Cittacetasikānaṃ dhāraṇavasena avicchedato vā pavattanavasena kusalasantānaṃ dhāretīti **dhiti**.

Aparo nayo – nikkamo ceso kāmānaṃ panudanāya, parakkamo ceso bandhanacchedāya, uyyāmo ceso oghanittharaṇāya, vāyāmo ceso pāraṅgamanaṭṭhena, ussāho ceso pubbaṅgamaṭṭhena, ussoḷhī ceso adhimattaṭṭhena, thāmo ceso palighugghāṭanatāya, dhiti ceso avaṭṭhitikāritāyāti.

‘‘Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatū’’ti (ma. ni. 2.184; saṃ. ni. 2.22, 237; a. ni. 2.5; mahāni. 196; cūḷani. khaggavisāṇasuttaniddesa 154) evaṃ pavattikāle asithilaparakkamavasena **asithilaparakkamatā;** thiraparakkamo, daḷhaparakkamoti attho. Yasmā panetaṃ vīriyaṃ kusalakammakaraṇaṭṭhāne chandaṃ na nikkhipati, dhuraṃ na nikkhipati, na otāreti, na vissajjeti, anosakkitamānasataṃ āvahati, tasmā **anikkhittachandatā anikkhittadhuratā**ti vuttaṃ. Yathā pana tajjātike udakasambhinnaṭṭhāne dhuravāhagoṇaṃ gaṇhathāti vadanti, so jaṇṇunā bhūmiṃ uppīḷetvāpi dhuraṃ vahati, bhūmiyaṃ patituṃ na deti, evameva vīriyaṃ kusalakammakaraṇaṭṭhāne dhuraṃ ukkhipati paggaṇhāti, tasmā **dhurasampaggāho**ti vuttaṃ. Paggahalakkhaṇe indaṭṭhaṃ kāretīti **vīriyindriyaṃ**. Kosajje na kampatīti **vīriyabalaṃ**. Yāthāvaniyyānikakusalavāyāmatāya **sammāvāyāmo**.

14. Satindriyaniddese saraṇakavasena **sati**. Idaṃ satiyā sabhāvapadaṃ. Punappunaṃ saraṇato anussaraṇavasena **anussati**. Abhimukhaṃ gantvā viya saraṇato paṭisaraṇavasena **paṭissati**. Upasaggavasena vā vaḍḍhitamattametaṃ. Saraṇākāro **saraṇatā**. Yasmā pana saraṇatāti tiṇṇaṃ saraṇānampi nāmaṃ, tasmā taṃ paṭisedhetuṃ puna satiggahaṇaṃ kataṃ. Satisaṅkhātā saraṇatāti ayañhettha attho. Sutapariyattassa dhāraṇabhāvato **dhāraṇatā**. Anupavisanasaṅkhātena ogāhanaṭṭhena apilāpanabhāvo **apilāpanatā**. Yathā hi lābukaṭāhādīni udake plavanti, na anupavisanti, na tathā ārammaṇe sati. Ārammaṇañhesā anupavisati, tasmā **apilāpanatā**ti vuttā. Cirakatacirabhāsitānaṃ asammussanabhāvato **asammussanatā**. Upaṭṭhānalakkhaṇe jotanalakkhaṇe ca indaṭṭhaṃ kāretīti indriyaṃ. Satisaṅkhātaṃ indriyaṃ **satindriyaṃ**. Pamāde na kampatīti **satibalaṃ**. Yāthāvasati niyyānikasati kusalasatīti **sammāsati**.

16. Paññindriyaniddese tassa tassa atthassa pākaṭakaraṇasaṅkhātena paññāpanaṭṭhena **paññā**. Tena tena vā aniccādinā pakārena dhamme jānātītipi paññā. Idamassā sabhāvapadaṃ. Pajānanākāro **pajānanā**. Aniccādīni vicinātīti **vicayo. Pavicayo**ti upasaggena padaṃ vaḍḍhitaṃ. Catusaccadhamme vicinātīti **dhammavicayo**. Aniccādīnaṃ sallakkhaṇavasena **sallakkhaṇā**. Sāyeva puna upasagganānattena **upalakkhaṇā paccupalakkhaṇā**ti vuttā. Paṇḍitassa bhāvo **paṇḍiccaṃ**. Kusalassa bhāvo **kosallaṃ**. Nipuṇassa bhāvo **nepuññaṃ**. Aniccādīnaṃ vibhāvanavasena **vebhabyā**. Aniccādīnaṃ cintanakavasena **cintā**. Yassa vā uppajjati taṃ aniccādīni cintāpetītipi cintā. Aniccādīni upaparikkhatīti **upaparikkhā. Bhūrī**ti pathaviyā nāmaṃ. Ayampi saṇhaṭṭhena vitthaṭaṭṭhena ca bhūrī viyāti **bhūrī**. Tena vuttaṃ – ‘‘bhūrī vuccati pathavī. Tāya pathavīsamāya vitthaṭāya vipulāya paññāya samannāgatoti bhūripaññoti (mahāni. 27). Apica paññāya etaṃ adhivacanaṃ bhūrī’’ti. Bhūte atthe ramatītipi bhūrī. Asani viya siluccaye kilese medhati hiṃsatīti **medhā**. Khippaṃ gahaṇadhāraṇaṭṭhena vā **medhā**. Yassa uppajjati taṃ attahitapaṭipattiyaṃ sampayuttadhamme ca yāthāvalakkhaṇapaṭivedhe parinetīti **pariṇāyikā**. Aniccādivasena dhamme vipassatīti **vipassanā**. Sammā pakārehi aniccādīni jānātīti **sampajaññaṃ**. Uppathapaṭipanne sindhave vīthiāropanatthaṃ patodo viya uppathe dhāvanakaṃ kūṭacittaṃ vīthiāropanatthaṃ vijjhatīti patodo viya **patodo**. Dassanalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Paññāsaṅkhātaṃ indriyaṃ **paññindriyaṃ**. Avijjāya na kampatīti **paññābalaṃ**. Kilesacchedanaṭṭhena paññāva satthaṃ **paññāsatthaṃ**. Accuggataṭṭhena paññāva pāsādo **paññāpāsādo**.

Ālokanaṭṭhena paññāva āloko **paññāāloko**. Obhāsanaṭṭhena paññāva obhāso **paññāobhāso**. Pajjotanaṭṭhena paññāva pajjoto **paññāpajjoto**. Paññavato hi ekapallaṅkena nisinnassa dasasahassilokadhātu ekālokā ekobhāsā ekapajjotā hoti, tenetaṃ vuttaṃ. Imesu pana tīsu padesu ekapadenapi etasmiṃ atthe siddhe, yāni panetāni ‘‘cattārome, bhikkhave, ālokā. Katame cattāro? Candāloko sūriyāloko agyāloko paññāloko. Ime kho, bhikkhave, cattāro ālokā. Etadaggaṃ, bhikkhave, imesaṃ catunnaṃ ālokānaṃ yadidaṃ paññāloko’’. Tathā ‘‘cattārome, bhikkhave, obhāsā…pe… cattārome, bhikkhave, pajjotā’’ti (a. ni. 4.144) sattānaṃ ajjhāsayavasena suttāni desitāni, tadanurūpeneva idhāpi desanā katā. Attho hi anekehi ākārehi vibhajjamāno suvibhatto hoti. Aññathā ca añño bujjhati, aññathā ca aññoti.

Ratikaraṇaṭṭhena pana ratidāyakaṭṭhena ratijanakaṭṭhena cittīkataṭṭhena dullabhapātubhāvaṭṭhena atulaṭṭhena anomasattaparibhogaṭṭhena ca paññāva ratanaṃ **paññāratanaṃ**. Na tena sattā muyhanti, sayaṃ vā ārammaṇe na muyhatīti **amoho. Dhammavicayapadaṃ** vuttatthameva. Kasmā panetaṃ puna vuttanti? Amohassa mohapaṭipakkhabhāvadīpanatthaṃ. Tenetaṃ dīpeti – yvāyaṃ amoho so na kevalaṃ mohato añño dhammo, mohassa pana paṭipakkho, dhammavicayasaṅkhāto amoho nāma idha adhippetoti. **Sammādiṭṭhī**ti yāthāvaniyyānikakusaladiṭṭhi.

19. Jīvitindriyaniddese **yo tesaṃ arūpīnaṃ dhammānaṃ āyū**ti tesaṃ sampayuttakānaṃ arūpadhammānaṃ yo āyāpanaṭṭhena āyu, tasmiñhi sati arūpadhammā ayanti gacchanti pavattanti, tasmā āyūti vuccati. Idamassa sabhāvapadaṃ. Yasmā panete dhammā āyusmiṃyeva sati tiṭṭhanti yapenti yāpenti iriyanti vattanti pālayanti, tasmā **ṭhitī**tiādīni vuttāni. Vacanattho panettha – etāya tiṭṭhantīti **ṭhiti**. Yapentīti **yapanā**. Tathā **yāpanā**. Evaṃ bujjhantānaṃ pana vasena purimapade rassattaṃ kataṃ. Etāya iriyantīti **iriyanā**. Vattantīti **vattanā**. Pālayantīti **pālanā**. Jīvanti etenāti **jīvitaṃ**. Anupālanalakkhaṇe indaṭṭhaṃ kāretīti **jīvitindriyaṃ**.

30. Hiribalaniddese **yaṃ tasmiṃ samaye**ti yena dhammena tasmiṃ samaye. Liṅgavipallāsaṃ vā katvā yo dhammo tasmiṃ samayetipi attho veditabbo. **Hiriyitabbenā**ti upayogatthe karaṇavacanaṃ. Hiriyitabbayuttakaṃ kāyaduccaritādidhammaṃ hiriyati jigucchatīti attho. **Pāpakāna**nti lāmakānaṃ. **Akusalānaṃ dhammāna**nti akosallasambhūtānaṃ dhammānaṃ. **Samāpattiyā**ti idampi upayogatthe karaṇavacanaṃ. Tesaṃ dhammānaṃ samāpattiṃ paṭilābhaṃ samaṅgībhāvaṃ hiriyati jigucchatīti attho.

31. Ottappabalaniddese **ottappitabbenā**ti hetvatthe karaṇavacanaṃ. Ottappitabbayuttakena ottappassa hetubhūtena kāyaduccaritādinā vuttappakārāya ca samāpattiyā ottappassa hetubhūtāya ottappati, bhāyatīti attho.

32. Alobhaniddese alubbhanakavasena **alobho**. Na lubbhatītipi alobho. Idamassa sabhāvapadaṃ. **Alubbhanā**ti alubbhanākāro. Lobhasamaṅgī puggalo lubbhito nāma. Na lubbhito alubbhito. Alubbhitassa bhāvo **alubbhitattaṃ**. Sārāgapaṭipakkhato na sārāgoti **asārāgo. Asārajjanā**ti asārajjanākāro. Asārajjitassa bhāvo **asārajjitattaṃ**. Na abhijjhāyatīti **anabhijjhā. Alobho kusalamūla**nti alobhasaṅkhātaṃ kusalamūlaṃ. Alobho hi kusalānaṃ dhammānaṃ mūlaṃ paccayaṭṭhenāti kusalamūlaṃ. Kusalañca taṃ paccayaṭṭhena mūlañcātipi kusalamūlaṃ.

33. Adosaniddese adussanakavasena **adoso**. Na dussatītipi adoso. Idamassa sabhāvapadaṃ. **Adussanā**ti adussanākāro. Adussitassa bhāvo **adussitattaṃ**. Byāpādapaṭipakkhato na byāpādoti **abyāpādo**. Kodhadukkhapaṭipakkhato na byāpajjoti **abyāpajjo**. Adosasaṅkhātaṃ kusalamūlaṃ **adoso kusalamūlaṃ**. Taṃ vuttatthameva.

40-41. Kāyapassaddhiniddesādīsu yasmā kāyoti tayo khandhā adhippetā, tasmā **vedanākkhandhassā**tiādi vuttaṃ. Passambhanti etāya te dhammā, vigatadarathā bhavanti, samassāsappattāti **passaddhi**. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. **Passambhanā**ti passambhanākāro. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. Passaddhisamaṅgitāya paṭippassambhitassa khandhattayassa bhāvo **paṭippassambhitattaṃ**. Sabbapadehipi tiṇṇaṃ khandhānaṃ kilesadarathapaṭippassaddhi eva kathitā. Dutiyanayena viññāṇakkhandhassa darathapaṭippassaddhi kathitā.

42-43. **Lahutā**ti lahutākāro. **Lahupariṇāmatā**ti lahupariṇāmo etesaṃ dhammānanti lahupariṇāmā; tesaṃ bhāvo lahupariṇāmatā; sīghaṃ sīghaṃ parivattanasamatthatāti vuttaṃ hoti. **Adandhanatā**ti garubhāvapaṭikkhepavacanametaṃ; abhāriyatāti attho. **Avitthanatā**ti mānādikilesabhārassa abhāvena athaddhatā.

Evaṃ paṭhamena tiṇṇaṃ khandhānaṃ lahutākāro kathito. Dutiyena viññāṇakkhandhassa lahutākāro kathito.

44-45. **Mudutā**ti mudubhāvo. **Maddavatā**ti maddavaṃ vuccati siniddhaṃ, maṭṭhaṃ; maddavassa bhāvo maddavatā. **Akakkhaḷatā**ti akakkhaḷabhāvo. **Akathinatā**ti akathinabhāvo. Idhāpi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa mudutākārova kathito.

46-47. **Kammaññatā**ti kammani sādhutā; kusalakiriyāya viniyogakkhamatāti attho. Sesapadadvayaṃ byañjanavasena vaḍḍhitaṃ. Padadvayenāpi hi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa kammaniyākārova kathito.

48-49. **Paguṇatā**ti paguṇabhāvo, anāturatā niggilānatāti attho. Sesapadadvayaṃ byañjanavasena vaḍḍhitaṃ. Idhāpi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa niggilānākārova kathito.

50-51. **Ujukatā**ti ujukabhāvo, ujukenākārena pavattanatāti attho. Ujukassa khandhattayassa viññāṇakkhandhassa ca bhāvo ujukatā. **Ajimhatā**ti gomuttavaṅkabhāvapaṭikkhepo. **Avaṅkatā**ti candalekhāvaṅkabhāvapaṭikkhepo. **Akuṭilatā**ti naṅgalakoṭivaṅkabhāvapaṭikkhepo.

Yo hi pāpaṃ katvāva ‘na karomī’ti bhāsati, so gantvā paccosakkanatāya ‘gomuttavaṅko’ nāma hoti. Yo pāpaṃ karontova ‘bhāyāmahaṃ pāpassā’ti bhāsati, so yebhuyyena kuṭilatāya ‘candalekhāvaṅko’ nāma hoti. Yo pāpaṃ karontova ‘ko pāpassa na bhāyeyyā’ti bhāsati, so nātikuṭilatāya ‘naṅgalakoṭivaṅko’ nāma hoti. Yassa vā tīṇipi kammadvārāni asuddhāni, so ‘gomuttavaṅko’ nāma hoti. Yassa yāni kānici dve, so ‘candalekhāvaṅko’ nāma. Yassa yaṃkiñci ekaṃ, so ‘naṅgalakoṭivaṅko nāma.

Dīghabhāṇakā panāhu – ekacco bhikkhu sabbavaye ekavīsatiyā anesanāsu, chasu ca agocaresu carati, ayaṃ ‘gomuttavaṅko’ nāma. Eko paṭhamavaye catupārisuddhisīlaṃ paripūreti, lajjī kukkuccako sikkhākāmo hoti, majjhimavayapacchimavayesu purimasadiso, ayaṃ ‘candalekhāvaṅko’ nāma. Eko paṭhamavaye majjhimavayepi catupārisuddhisīlaṃ pūreti, lajjī kukkuccako sikkhākāmo hoti, pacchimavaye purimasadiso. Ayaṃ ‘naṅgalakoṭivaṅko’ nāma.

Tassa kilesavasena evaṃ vaṅkassa puggalassa bhāvo jimhatā vaṅkatā kuṭilatāti vuccati. Tāsaṃ paṭikkhepavasena ajimhatādikā vuttā. Khandhādhiṭṭhānāva desanā katā. Khandhānañhi etā ajimhatādikā, no puggalassāti. Evaṃ sabbehipi imehi padehi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassāti arūpīnaṃ dhammānaṃ nikkilesatāya ujutākārova kathitoti veditabbo.

Idāni yvāyaṃ yevāpanāti appanāvāro vutto, tena dhammuddesavāre dassitānaṃ ‘yevāpanakānaṃ’yeva saṅkhepato niddeso kathito hotīti.

Niddesavārakathā niṭṭhitā.

Ettāvatā pucchā samayaniddeso dhammuddeso appanāti uddesavāre catūhi paricchedehi, pucchā samayaniddeso dhammuddeso appanāti niddesavāre catūhi paricchedehīti aṭṭhaparicchedapaṭimaṇḍito dhammavavatthānavāro niṭṭhitova hoti.

Koṭṭhāsavāro

58-120. Idāni **tasmiṃ kho pana samaye cattāro khandhā hontī**ti saṅgahavāro āraddho. So uddesaniddesapaṭiniddesānaṃ vasena tividho hoti. Tattha ‘tasmiṃ kho pana samaye cattāro khandhā’ti evamādiko uddeso. Katame tasmiṃ samaye cattāro khandhā’tiādiko niddeso. Katamo tasmiṃ samaye vedanākkhandhotiādiko paṭiniddesoti veditabbo.

Tattha uddesavāre cattāro khandhātiādayo tevīsati koṭṭhāsā honti. Tesaṃ evamattho veditabbo – yasmiṃ samaye kāmāvacaraṃ paṭhamaṃ mahākusalacittaṃ uppajjati, ye tasmiṃ samaye cittaṅgavasena uppannā, ṭhapetvā yevāpanake, pāḷiāruḷhā atirekapaṇṇāsadhammā, te sabbepi saṅgayhamānā rāsaṭṭhena cattārova khandhā honti. Heṭṭhā vuttena āyatanaṭṭhena dve **āyatanāni** honti. Sabhāvaṭṭhena suññataṭṭhena nissattaṭṭhena dveva **dhātuyo** honti. Paccayasaṅkhātena āhāraṭṭhena **tayo**vettha dhammā **āhārā** honti. Avasesā no āhārā.

‘Kiṃ panete aññamaññaṃ vā taṃsamuṭṭhānarūpassa vā paccayā na hontī’ti? ‘No na honti. Ime pana tathā ca honti, aññathā cāti samānepi paccayatte atirekapaccayā honti, tasmā āhārāti vuttā. Kathaṃ? Etesu hi phassāhāro, yesaṃ dhammānaṃ avasesā cittacetasikā paccayā honti, tesañca paccayo hoti, tisso ca vedanā āharati. Manosañcetanāhāro tesañca paccayo hoti tayo ca bhave āharati. Viññāṇāhāro tesañca paccayo hoti paṭisandhināmarūpañca āharatī’ti. ‘Nanu ca so vipākova idaṃ pana kusalaviññāṇa’nti? ‘Kiñcāpi kusalaviññāṇaṃ, taṃsarikkhatāya pana viññāṇāhāro’tveva vuttaṃ. Upatthambhakaṭṭhena vā ime tayo āhārāti vuttā. Ime hi sampayuttadhammānaṃ, kabaḷīkārāhāro viya rūpakāyassa, upatthambhakapaccayā honti. Teneva vuttaṃ – ‘‘arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo’’ti (paṭṭhā. 1.1.15).

Aparo nayo – ajjhattikasantatiyā visesapaccayattā kabaḷīkārāhāro ca ime ca tayo dhammā āhārāti vuttā. Visesapaccayo hi kabaḷīkārāhārabhakkhānaṃ sattānaṃ rūpakāyassa kabaḷīkāro āhāro; nāmakāye vedanāya phasso, viññāṇassa manosañcetanā, nāmarūpassa viññāṇaṃ. Yathāha –

> ‘‘Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati’’ (saṃ. ni. 5.183). Tathā phassapaccayā vedanā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpanti (saṃ. ni. 2.1).

Adhipatiyaṭṭhena pana aṭṭheva dhammā indriyāni honti, na avasesā. Tena vuttaṃ – aṭṭhindriyāni hontīti. Upanijjhāyanaṭṭhena pañceva dhammā jhānaṅgāni honti. Tena vuttaṃ – pañcaṅgikaṃ jhānaṃ hotīti.

Niyyānaṭṭhena ca hetvaṭṭhena ca pañceva dhammā maggaṅgāni honti. Tena vuttaṃ – pañcaṅgiko maggo hotīti. Kiñcāpi hi aṭṭhaṅgiko ariyamaggo, lokiyacitte pana ekakkhaṇe tisso viratiyo na labbhanti, tasmā pañcaṅgikoti vutto. ‘Nanu ca ‘‘yathāgatamaggoti kho, bhikkhu, ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacana’’nti (saṃ. ni. 4.245) imasmiṃ sutte ‘yatheva lokuttaramaggo aṭṭhaṅgiko, pubbabhāgavipassanāmaggopi tatheva aṭṭhaṅgiko’ti yathāgatavacanena imassatthassa dīpitattā, lokiyamaggenāpi aṭṭhaṅgikena bhavitabbanti? Na bhavitabbaṃ. Ayañhi suttantikadesanā nāma pariyāyadesanā. Tenāha – ‘‘pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī’’ti (ma. ni. 3.431). Ayaṃ pana nippariyāyadesanā. Lokiyacittasmiñhi tisso viratiyo ekakkhaṇe na labbhanti, tasmā ‘pañcaṅgiko’va vuttoti.

Akampiyaṭṭhena pana satteva dhammā balāni honti. Mūlaṭṭhena tayova dhammā hetū. Phusanaṭṭhena ekova dhammo phasso. Vedayitaṭṭhena ekova dhammo vedanā. Sañjānanaṭṭhena ekova dhammo saññā. Cetayanaṭṭhena ekova dhammo cetanā. Cittavicittaṭṭhena ekova dhammo cittaṃ. Rāsaṭṭhena ceva vedayitaṭṭhena ca ekova dhammo vedanākkhandho. Rāsaṭṭhena ca sañjānanaṭṭhena ca ekova dhammo saññākkhandho. Rāsaṭṭhena ca abhisaṅkharaṇaṭṭhena ca ekova dhammo saṅkhārakkhandho. Rāsaṭṭhena ca cittavicittaṭṭhena ca ekova dhammo viññāṇakkhandho. Vijānanaṭṭhena ceva heṭṭhā vuttaāyatanaṭṭhena ca ekameva manāyatanaṃ. Vijānanaṭṭhena ca adhipatiyaṭṭhena ca ekameva manindriyaṃ. Vijānanaṭṭhena ca sabhāvasuññatanissattaṭṭhena ca ekova dhammo manoviññāṇadhātu nāma hoti, na avasesā. Ṭhapetvā pana cittaṃ, yathāvuttena atthena avasesā sabbepi dhammā ekaṃ dhammāyatanameva, ekā ca dhammadhātuyeva hotīti.

Ye vā pana tasmiṃ samayeti iminā pana appanāvārena idhāpi heṭṭhā vuttā yevāpanakāva saṅgahitā. Yathā ca idha evaṃ sabbattha. Ito parañhi ettakampi na vicārayissāma. Niddesapaṭiniddesavāresu heṭṭhā vuttanayeneva attho veditabboti.

Saṅgahavāro niṭṭhito.

Koṭṭhāsavārotipi etasseva nāmaṃ.

Suññatavāro

121-145. Idāni **tasmiṃ kho pana samaye dhammā hontī**ti suññatavāro āraddho. So uddesaniddesavasena dvidhā vavatthito. Tattha uddesavāre **‘dhammā hontī’**ti iminā saddhiṃ catuvīsati koṭṭhāsā honti. Sabbakoṭṭhāsesu ca ‘cattāro dve tayo’ti gaṇanaparicchedo na vutto. Kasmā? Saṅgahavāre paricchinnattā. Tattha paricchinnadhammāyeva hi idhāpi vuttā. Na hettha satto vā bhāvo vā attā vā upalabbhati. Dhammāva ete dhammamattā asārā apariṇāyakāti imissā suññatāya dīpanatthaṃ vuttā. Tasmā evamettha attho veditabbo – yasmiṃ samaye kāmāvacaraṃ paṭhamaṃ mahākusalacittaṃ uppajjati, tasmiṃ samaye cittaṅgavasena uppannā atirekapaṇṇāsadhammā sabhāvaṭṭhena dhammā eva honti. Na añño koci satto vā bhāvo vā poso vā puggalo vā hotīti. Tathā rāsaṭṭhena khandhāva hontīti. Evaṃ purimanayeneva sabbapadesu atthayojanā veditabbā. Yasmā pana jhānato aññaṃ jhānaṅgaṃ, maggato vā aññaṃ maggaṅgaṃ natthi, tasmā idha **‘jhānaṃ hoti, maggo hoti’** icceva vuttaṃ. Upanijjhāyanaṭṭhena hi jhānameva hetvaṭṭhena maggova hoti. Na añño koci satto vā bhāvo vāti. Evaṃ sabbapadesu atthayojanā kātabbā. Niddesavāro uttānatthoyevāti.

Suññatavāro niṭṭhito.

Niṭṭhitā ca tīhi mahāvārehi maṇḍetvā niddiṭṭhassa

Paṭhamacittassa atthavaṇṇanā.

Dutiyacittaṃ

146. Idāni dutiyacittādīni dassetuṃ puna **‘‘katame dhammā’’**tiādi āraddhaṃ. Tesu sabbesupi paṭhamacitte vuttanayeneva tayo tayo mahāvārā veditabbā. Na kevalañca mahāvārā eva, paṭhamacitte vuttasadisānaṃ sabbapadānaṃ atthopi vuttanayeneva veditabbo. Ito parampi apubbapadavaṇṇanaṃyeva karissāma. Imasmiṃ tāva dutiyacittaniddese **sasaṅkhārenā**ti idameva apubbaṃ. Tassattho – saha saṅkhārenāti sasaṅkhāro. Tena sasaṅkhārena sappayogena saupāyena paccayagaṇenāti attho. Yena hi ārammaṇādinā paccayagaṇena paṭhamaṃ mahācittaṃ uppajjati, teneva sappayogena saupāyena idaṃ uppajjati.

Tassevaṃ uppatti veditabbā – idhekacco bhikkhu vihārapaccante vasamāno cetiyaṅgaṇasammajjanavelāya vā therupaṭṭhānavelāya vā sampattāya, dhammasavanadivase vā sampatte ‘mayhaṃ gantvā paccāgacchato atidūraṃ bhavissati, na gamissāmī’ti cintetvā puna cinteti – ‘bhikkhussa nāma cetiyaṅgaṇaṃ vā therupaṭṭhānaṃ vā dhammasavanaṃ vā agantuṃ asāruppaṃ, gamissāmī’ti gacchati. Tassevaṃ attano payogena vā, parena vā vattādīnaṃ akaraṇe ca ādīnavaṃ karaṇe ca ānisaṃsaṃ dassetvā ovadiyamānassa, niggahavaseneva vā ‘ehi, idaṃ karohī’ti kāriyamānassa uppannaṃ kusalacittaṃ sasaṅkhārena paccayagaṇena uppannaṃ nāma hotīti.

Dutiyacittaṃ.

Tatiyacittaṃ

147-148. Tatiye ñāṇena vippayuttanti **ñāṇavippayuttaṃ**. Idampi hi ārammaṇe haṭṭhapahaṭṭhaṃ hoti paricchindakañāṇaṃ panettha na hoti. Tasmā idaṃ daharakumārakānaṃ bhikkhuṃ disvā ‘ayaṃ thero mayha’nti vandanakāle, teneva nayena cetiyavandanadhammasavanakālādīsu ca uppajjatīti veditabbaṃ. Pāḷiyaṃ panettha sattasu ṭhānesu paññā parihāyati. Sesaṃ pākatikamevāti.

Tatiyacittaṃ.

Catutthacittaṃ

149. Catutthacittepi eseva nayo. Idaṃ pana sasaṅkhārenāti vacanato yadā mātāpitaro daharakumārake sīse gahetvā cetiyādīni vandāpenti te ca anatthikā samānāpi haṭṭhapahaṭṭhāva vandanti. Evarūpe kāle labbhatīti veditabbaṃ.

Catutthacittaṃ.

Pañcamacittaṃ

150. Pañcame **upekkhāsahagata**nti upekkhāvedanāya sampayuttaṃ. Idañhi ārammaṇe majjhattaṃ hoti. Paricchindakañāṇaṃ panettha hotiyeva. Pāḷiyaṃ panettha jhānacatukke upekkhā hotīti indriyaṭṭhake upekkhindriyaṃ hotīti vatvā sabbesampi vedanādipadānaṃ niddese sātāsātasukhadukkhapaṭikkhepavasena desanaṃ katvā adukkhamasukhavedanā kathitā. Tassā majjhattalakkhaṇe indattakaraṇavasena upekkhindriyabhāvo veditabbo. Padapaṭipāṭiyā ca ekasmiṃ ṭhāne pīti parihīnā. Tasmā cittaṅgavasena pāḷiāruḷhā pañcapaṇṇāseva dhammā honti. Tesaṃ vasena sabbakoṭṭhāsesu sabbavāresu ca vinicchayo veditabbo.

Pañcamacittaṃ.

Chaṭṭhacittādi

156-9. Chaṭṭhasattamaaṭṭhamāni dutiyatatiyacatutthesu vuttanayeneva veditabbāni. Kevalañhi imesu vedanāparivattanañceva pītiparihānañca hoti. Sesaṃ saddhiṃ uppattinayena tādisameva. Karuṇāmuditā parikammakālepi hi imesaṃ uppatti **mahāaṭṭhakathāyaṃ** anuññātā eva. Imāni aṭṭha kāmāvacarakusalacittāni nāma.

Puññakiriyavatthādikathā

Tāni sabbānipi dasahi puññakiriyavatthūhi dīpetabbāni. Kathaṃ? Dānamayaṃ puññakiriyavatthu, sīlamayaṃ… bhāvanāmayaṃ… apacitisahagataṃ… veyyāvaccasahagataṃ… pattānuppadānaṃ… abbhanumodanaṃ… desanāmayaṃ… savanamayaṃ… diṭṭhijukammaṃ puññakiriyavatthūti imāni dasa puññakiriyavatthūni nāma. Tattha dānameva dānamayaṃ. Puññakiriyā ca sā tesaṃ tesaṃ ānisaṃsānaṃ vatthu cāti puññakiriyavatthu. Sesesupi eseva nayo.

Tattha cīvarādīsu catūsu paccayesu, rūpādīsu vā chasu ārammaṇesu, annādīsu vā dasasu dānavatthūsu, taṃ taṃ dentassa tesaṃ tesaṃ uppādanato paṭṭhāya pubbabhāge, pariccāgakāle, pacchā somanassacittena anussaraṇakāle cāti tīsu kālesu pavattā cetanā **‘dānamayaṃ** puññakiriyavatthu’ nāma.

Pañcasīlaṃ aṭṭhasīlaṃ dasasīlaṃ samādiyantassa, ‘pabbajissāmī’ti vihāraṃ gacchantassa, pabbajantassa, ‘manorathaṃ matthakaṃ pāpetvā pabbajito vata’mhi, ‘sādhu sādhū’ti āvajjentassa, pātimokkhaṃ saṃvarantassa, cīvarādayo paccaye paccavekkhantassa, āpāthagatesu rūpādīsu cakkhudvārādīni saṃvarantassa, ājīvaṃ sodhentassa ca pavattā cetanā **‘sīlamayaṃ** puññakiriyavatthu’ nāma.

Paṭisambhidāyaṃ vuttena vipassanāmaggena cakkhuṃ aniccato dukkhato anattato bhāventassa…pe… manaṃ… rūpe…pe… dhamme… cakkhuviññāṇaṃ…pe… manoviññāṇaṃ,… cakkhusamphassaṃ…pe… manosamphassaṃ, cakkhusamphassajaṃ vedanaṃ…pe… manosamphassajaṃ vedanaṃ, …pe… rūpasaññaṃ…pe… jarāmaraṇaṃ aniccato dukkhato anattato bhāventassa pavattā cetanā, aṭṭhatiṃsāya vā ārammaṇesu appanaṃ appattā sabbāpi cetanā **‘bhāvanāmayaṃ** puññakiriyavatthu’ nāma.

Mahallakaṃ pana disvā paccuggamanapattacīvarapaṭiggahaṇaabhivādanamaggasampadānādivasena **‘apacitisahagataṃ’** veditabbaṃ.

Vuḍḍhatarānaṃ vattappaṭipattikaraṇavasena gāmaṃ piṇḍāya paviṭṭhaṃ bhikkhuṃ disvā pattaṃ gahetvā gāme bhikkhaṃ samādapetvā upasaṃharaṇavasena, ‘gaccha bhikkhūnaṃ pattaṃ āharā’ti sutvā vegena gantvā pattāharaṇādivasena ca kāyaveyyāvaṭikakāle **‘veyyāvaccasahagataṃ’** veditabbaṃ.

Dānaṃ datvā gandhādīhi pūjaṃ katvā ‘asukassa nāma patti hotū’ti vā, ‘sabbasattānaṃ hotū’ti vā pattiṃ dadato **‘pattānuppadānaṃ’** veditabbaṃ. Kiṃ panevaṃ pattiṃ dadato puññakkhayo hotīti? Na hoti. Yathā pana ekaṃ dīpaṃ jāletvā tato dīpasahassaṃ jālentassa paṭhamadīpo khīṇoti na vattabbo; purimālokena pana saddhiṃ pacchimāloko ekato hutvā atimahā hoti. Evameva pattiṃ dadato parihāni nāma natthi. Vuḍḍhiyeva pana hotīti veditabbo.

Parehi dinnāya pattiyā vā aññāya vā puññakiriyāya ‘sādhu sādhū’ti anumodanavasena **‘abbhanumodanaṃ’** veditabbaṃ.

Eko ‘evaṃ maṃ dhammakathikoti maṃ jānissantī’ti icchāya ṭhatvā lābhagaruko hutvā deseti, taṃ na mahapphalaṃ. Eko attano paguṇaṃ dhammaṃ apaccāsīsamāno vimuttāyatanasīsena paresaṃ deseti, idaṃ **‘desanāmayaṃ** puññakiriyavatthu’ nāma.

Eko suṇanto ‘iti maṃ saddhoti jānissantī’ti suṇāti, taṃ na mahapphalaṃ. Eko ‘evaṃ me mahapphalaṃ bhavissatī’ti hitapharaṇena muducittena dhammaṃ suṇāti, idaṃ **‘savanamayaṃ** puññakiriyavatthu’ nāma.

Diṭṭhiṃ ujuṃ karontassa **‘diṭṭhijukammaṃ** puññakiriyavatthu’ nāma. Dīghabhāṇakā panāhu – ‘diṭṭhijukammaṃ sabbesaṃ niyamalakkhaṇaṃ, yaṃkiñci puññaṃ karontassa hi diṭṭhiyā ujukabhāveneva mahapphalaṃ hotī’ti.

Etesu pana puññakiriyavatthūsu dānamayaṃ tāva ‘dānaṃ dassāmī’ti cintentassa uppajjati, dānaṃ dadato uppajjati, ‘dinnaṃ me’ti paccavekkhantassa uppajjati. Evaṃ pubbacetanaṃ muñcanacetanaṃ aparacetananti tissopi cetanā ekato katvā ‘dānamayaṃ puññakiriyavatthu’ nāma hoti. Sīlamayampi ‘sīlaṃ pūressāmī’ti cintentassa uppajjati, sīlapūraṇakāle uppajjati, ‘pūritaṃ me’ti paccavekkhantassa uppajjati. Tā sabbāpi ekato katvā ‘sīlamayaṃ puññakiriyavatthu’ nāma hoti…pe… diṭṭhijukammampi ‘diṭṭhiṃ ujukaṃ karissāmī’ti cintentassa uppajjati, diṭṭhiṃ ujuṃ karontassa uppajjati, ‘diṭṭhi me ujukā katā’ti paccavekkhantassa uppajjati. Tā sabbāpi ekato katvā ‘diṭṭhijukammaṃ puññakiriyavatthu’ nāma hoti.

Sutte pana tīṇiyeva puññakiriyavatthūni āgatāni. Tesu itaresampi saṅgaho veditabbo. Apacitiveyyāvaccāni hi sīlamaye saṅgahaṃ gacchanti. Pattānuppadānaabbhanumodanāni dānamaye. Desanāsavanadiṭṭhijukammāni bhāvanāmaye. Ye pana ‘diṭṭhijukammaṃ sabbesaṃ niyamalakkhaṇa’nti vadanti tesaṃ taṃ tīsupi saṅgahaṃ gacchati. Evametāni saṅkhepato tīṇi hutvā vitthārato dasa honti.

Tesu ‘dānaṃ dassāmī’ti cintento aṭṭhannaṃ kāmāvacarakusalacittānaṃ aññatareneva cinteti; dadamānopi tesaṃyeva aññatarena deti; ‘dānaṃ me dinna’nti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Sīlaṃ pūressāmī’ti cintentopi tesaṃyeva aññatarena cinteti; sīlaṃ pūrentopi tesaṃyeva aññatarena pūreti, ‘sīlaṃ me pūrita’nti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Bhāvanaṃ bhāvessāmī’ti cintentopi tesaṃyeva aññatarena cinteti; bhāventopi tesaṃyeva aññatarena bhāveti; ‘bhāvanā me bhāvitā’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati.

‘Jeṭṭhāpacitikammaṃ karissāmī’ti cintentopi tesaṃyeva aññatarena cinteti, karontopi tesaṃyeva aññatarena karoti, ‘kataṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Kāyaveyyāvaṭikakammaṃ karissāmī’ti cintentopi, karontopi, ‘kataṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Pattiṃ dassāmī’ti cintentopi, dadantopi, ‘dinnaṃ me’ti paccavekkhantopi, ‘pattiṃ vā sesakusalaṃ vā anumodissāmī’ti cintentopi tesaṃyeva aññatarena cinteti; anumodantopi tesaṃyeva aññatarena anumodati, ‘anumoditaṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Dhammaṃ desessāmī’ti cintentopi tesaṃyeva aññatarena cinteti, desentopi tesaṃyeva aññatarena deseti, ‘desito me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Dhammaṃ sossāmī’ti cintentopi tesaṃyeva aññatarena cinteti, suṇantopi tesaṃyeva aññatarena suṇāti, ‘suto me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Diṭṭhiṃ ujukaṃ karissāmī’ti cintentopi tesaṃyeva aññatarena cinteti, ujuṃ karonto pana catunnaṃ ñāṇasampayuttānaṃ aññatarena karoti, ‘diṭṭhi me ujukā katā’ti paccavekkhanto aṭṭhannaṃ aññatarena paccavekkhati.

Imasmiṃ ṭhāne cattāri **anantā**ni nāma gahitāni. Cattāri hi anantāni – ākāso ananto, cakkavāḷāni anantāni, sattanikāyo ananto, buddhañāṇaṃ anantaṃ. Ākāsassa hi puratthimāya disāya vā pacchimuttaradakkhiṇāsu vā ettakāni vā yojanasatāni ettakāni vā yojanasahassānīti paricchedo natthi. Sinerumattampi ayokūṭaṃ pathaviṃ dvidhā katvā heṭṭhā khittaṃ bhassetheva, no patiṭṭhaṃ labhetha, evaṃ ākāsaṃ anantaṃ nāma.

Cakkavāḷānampi satehi vā sahassehi vā paricchedo natthi. Sacepi hi akaniṭṭhabhavane nibbattā, daḷhathāmadhanuggahassa lahukena sarena tiriyaṃ tālacchāyaṃ atikkamanamattena kālena cakkavāḷasatasahassaṃ atikkamanasamatthena javena samannāgatā cattāro mahābrahmāno ‘cakkavāḷapariyantaṃ passissāmā’ti tena javena dhāveyyuṃ, cakkavāḷapariyantaṃ adisvāva parinibbāyeyyuṃ, evaṃ cakkavāḷāni anantāni nāma.

Ettakesu pana cakkavāḷesu udakaṭṭhakathalaṭṭhakasattānaṃ pamāṇaṃ natthi. Evaṃ sattanikāyo ananto nāma. Tatopi buddhañāṇaṃ anantameva.

Evaṃ aparimāṇesu cakkavāḷesu aparimāṇānaṃ sattānaṃ kāmāvacarasomanassasahagatañāṇasampayuttaasaṅkhārikakusalacittāni ekassa bahūni uppajjanti. Bahūnampi bahūni uppajjanti. Tāni sabbānipi kāmāvacaraṭṭhena somanassasahagataṭṭhena ñāṇasampayuttaṭṭhena asaṅkhārikaṭṭhena ekattaṃ gacchanti. Ekameva somanassasahagataṃ tihetukaṃ asaṅkhārikaṃ mahācittaṃ hoti. Tathā sasaṅkhārikaṃ mahācittaṃ…pe… tathā upekkhāsahagataṃ ñāṇavippayuttaṃ dvihetukaṃ sasaṅkhārikacittanti. Evaṃ sabbānipi aparimāṇesu cakkavāḷesu aparimāṇānaṃ sattānaṃ uppajjamānāni kāmāvacarakusalacittāni sammāsambuddho mahātulāya tulayamāno viya, tumbe pakkhipitvā minamāno viya, sabbaññutaññāṇena paricchinditvā ‘aṭṭhevetānī’ti sarikkhaṭṭhena aṭṭheva koṭṭhāse katvā dassesi.

Puna imasmiṃ ṭhāne chabbidhena **puññāyūhanaṃ** nāma gahitaṃ. Puññañhi atthi sayaṃkāraṃ atthi paraṃkāraṃ, atthi sāhatthikaṃ atthi āṇattikaṃ, atthi sampajānakataṃ atthi asampajānakatanti.

Tattha attano dhammatāya kataṃ **‘sayaṃkāraṃ’** nāma. Paraṃ karontaṃ disvā kataṃ **‘paraṃkāraṃ’** nāma. Sahatthena kataṃ **‘sāhatthikaṃ’** nāma. Āṇāpetvā kāritaṃ **‘āṇattikaṃ’** nāma. Kammañca phalañca saddahitvā kataṃ **‘sampajānakataṃ’** nāma. Kammampi phalampi ajānitvā kataṃ **‘asampajānakataṃ’** nāma. Tesu sayaṃkāraṃ karontopi imesaṃ aṭṭhannaṃ kusalacittānaṃ aññatareneva karoti. Paraṃkāraṃ karontopi, sahatthena karontopi, āṇāpetvā karontopi imesaṃ aṭṭhannaṃ kusalacittānaṃ aññatareneva karoti. Sampajānakaraṇaṃ pana catūhi ñāṇasampayuttehi hoti. Asampajānakaraṇaṃ catūhi ñāṇavippayuttehi.

Aparāpi imasmiṃ ṭhāne catasso **dakkhiṇāvisuddhiyo** gahitā – paccayānaṃ dhammikatā, cetanāmahattaṃ, vatthusampatti, guṇātirekatāti. Tattha dhammena samena uppannā paccayā **‘dhammikā’** nāma. Saddahitvā okappetvā dadato pana **‘cetanāmahattaṃ’** nāma hoti. Khīṇāsavabhāvo **‘vatthusampatti’** nāma. Khīṇāsavasseva nirodhā vuṭṭhitabhāvo **‘guṇātirekatā’** nāma. Imāni cattāri samodhānetvā dātuṃ sakkontassa kāmāvacaraṃ kusalaṃ imasmiṃyeva attabhāve vipākaṃ deti. Puṇṇakaseṭṭhikākavaliyasumanamālākārādīnaṃ (dha. pa. aṭṭha. 2.225 puṇṇadāsīvatthu) (dha. pa. aṭṭha. 1.67 sumanamālākāravatthu) viya.

Saṅkhepato panetaṃ sabbampi kāmāvacarakusalacittaṃ ‘citta’nti karitvā cittavicittaṭṭhena ekameva hoti. Vedanāvasena somanassasahagataṃ upekkhāsahagatanti duvidhaṃ hoti. Ñāṇavibhattidesanāvasena catubbidhaṃ hoti. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittañhi upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittañca ñāṇasampayuttaṭṭhena asaṅkhārikaṭṭhena ca ekameva hoti. Tathā ñāṇasampayuttaṃ sasaṅkhārikaṃ, ñāṇavippayuttaṃ asaṅkhārikaṃ, ñāṇavippayuttaṃ sasaṅkhārikañcāti. Evaṃ ñāṇavibhattidesanāvasena catubbidhe panetasmiṃ asaṅkhārasasaṅkhāravibhattito cattāri asaṅkhārikāni cattāri sasaṅkhārikānīti aṭṭheva kusalacittāni honti. Tāni yāthāvato ñatvā bhagavā sabbaññū gaṇīvaro munisettho ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkarotīti.

Aṭṭhasāliniyā dhammasaṅgahaṭṭhakathāya

Kāmāvacarakusalaniddeso samatto.

Rūpāvacarakusalavaṇṇanā

Catukkanayo paṭhamajjhānaṃ

160. Idāni rūpāvacarakusalaṃ dassetuṃ **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **rūpūpapattiyā maggaṃ bhāvetī**ti **rūpaṃ** vuccati rūpabhavo. **Upapattī**ti nibbatti jāti sañjāti. **Maggo**ti upāyo. Vacanattho panettha – taṃ upapattiṃ maggati gavesati janeti nipphādetīti maggo. Idaṃ vuttaṃ hoti – yena maggena rūpabhave upapatti hoti nibbatti jāti sañjāti, taṃ maggaṃ bhāvetīti. Kiṃ panetena niyamato rūpabhave upapatti hotīti? Na hoti. ''Samādhiṃ, bhikkhave, bhāvetha, samāhito yathābhūtaṃ pajānāti passatī''ti (saṃ. ni. 3.5; 4.99; 5.1071; netti. 40; mi. pa. 2.1.15) evaṃ vuttena hi nibbedhabhāgiyena rūpabhavātikkamopi hoti. Rūpūpapattiyā pana ito añño maggo nāma natthi, tena vuttaṃ 'rūpūpapattiyā maggaṃ bhāvetī'ti. Atthato cāyaṃ maggo nāma cetanāpi hoti, cetanāya sampayuttadhammāpi, tadubhayampi. ''Nirayañcāhaṃ, sāriputta, pajānāmi nirayagāmiñca magga''nti (ma. ni. 1.153) hi ettha cetanā maggo nāma.

''Saddhā hiriyaṃ kusalañca dānaṃ, dhammā ete sappurisānuyātā;
Etañhi maggaṃ diviyaṃ vadanti, etena hi gacchati devaloka''nti. (a. ni. 8.32);

Ettha cetanāsampayuttadhammā maggo nāma. ''Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā''ti saṅkhārupapattisuttādīsu (ma. ni. 3.161 ādayo) cetanāpi cetanāsampayuttadhammāpi maggo nāma. Imasmiṃ pana ṭhāne 'jhāna'nti vacanato cetanāsampayuttā adhippetā. Yasmā pana jhānacetanā paṭisandhiṃ ākaḍḍhati, tasmā cetanāpi cetanāsampayuttadhammāpi vaṭṭantiyeva.

Bhāvetīti janeti uppādeti vaḍḍheti. Ayaṃ tāva idha bhāvanāya attho. Aññattha pana upasaggavasena sambhāvanā paribhāvanā vibhāvanāti evaṃ aññathāpi attho hoti. Tattha ''idhudāyi mama sāvakā adhisīle sambhāventi – sīlavā samaṇo gotamo, paramena sīlakkhandhena samannāgato''ti (ma. ni. 2.243) ayaṃ sambhāvanā nāma; okappanāti attho. ''Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccatī''ti (dī. ni. 2.186) ayaṃ paribhāvanā nāma; vāsanāti attho. ''Iṅgha rūpaṃ vibhāvehi, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ vibhāvehī''ti ayaṃ vibhāvanā nāma; antaradhāpanāti attho. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventī''ti (ma. ni. 2.247), ayaṃ pana uppādanavaḍḍhanaṭṭhena bhāvanā nāma. Imasmimpi ṭhāne ayameva adhippetā. Tena vuttaṃ – 'bhāvetīti janeti uppādeti vaḍḍhetī'ti.

Kasmā panettha, yathā kāmāvacarakusalaniddese dhammapubbaṅgamā desanā katā tathā akatvā, puggalapubbaṅgamā katāti? Paṭipadāya sādhetabbato. Idañhi catūsu paṭipadāsu aññatarāya sādhetabbaṃ; na kāmāvacaraṃ viya vinā paṭipadāya uppajjati. Paṭipadā ca nāmesā paṭipannake sati hotīti etamatthaṃ dassetuṃ puggalapubbaṅgamaṃ desanaṃ karonto 'rūpūpapattiyā maggaṃ bhāvetī'ti āha.

Vivicceva kāmehīti kāmehi viviccitvā, vinā hutvā, apakkamitvā. Yo panāyamettha 'eva'-kāro so niyamatthoti veditabbo. Yasmā ca niyamattho, tasmā tasmiṃ paṭhamaṃ jhānaṃ upasampajja viharaṇasamaye avijjamānānampi kāmānaṃ tassa paṭhamajjhānassa paṭipakkhabhāvaṃ, kāmapariccāgeneva cassa adhigamaṃ dīpeti. Kathaṃ? 'Vivicceva kāmehī'ti evañhi niyame kariyamāne idaṃ paññāyati – nūnimassa kāmā paṭipakkhabhūtā yesu sati idaṃ na pavattati, andhakāre sati padīpobhāso viya? Tesaṃ pariccāgeneva cassa adhigamo hoti orimatīrapariccāgena pārimatīrasseva. Tasmā niyamaṃ karotīti.

Tattha siyā – 'kasmā panesa pubbapadeyeva vutto, na uttarapade? Kiṃ akusalehi dhammehi aviviccāpi jhānaṃ upasampajja vihareyyā'ti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Taṃnissaraṇato hi pubbapade esa vutto. Kāmadhātusamatikkamanato hi kāmarāgapaṭipakkhato ca idaṃ jhānaṃ kāmānameva nissaraṇaṃ. Yathāha – ''kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhamma''nti (itivu. 72; dī. ni. 3.353). Uttarapadepi pana, yathā ''idheva, bhikkhave, samaṇo, idha dutiyo samaṇo''ti (ma. ni. 1.139; a. ni. 4.241) ettha 'eva'-kāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehipi nīvaraṇasaṅkhātehi akusalehi dhammehi avivicca jhānaṃ upasampajja viharituṃ, tasmā 'vivicceva kāmehi vivicceva akusalehi dhammehī'ti evaṃ padadvayepi esa daṭṭhabbo. Padadvayepi ca kiñcāpi viviccāti iminā sādhāraṇavacanena tadaṅgavivekādayo kāyavivekādayo ca sabbepi vivekā saṅgahaṃ gacchanti, tathāpi kāyaviveko cittaviveko vikkhambhanavivekoti tayo eva idha daṭṭhabbā.

Kāmehīti iminā pana padena ye ca **niddese** ''katame vatthukāmā? Manāpiyā rūpā''tiādinā (mahāni. 1) nayena vatthukāmā vuttā, ye ca tattheva vibhaṅge ca ''chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo; ime vuccanti kāmā''ti (mahāni. 1; vibha. 564) evaṃ kilesakāmā vuttā, te sabbepi saṅgahitāicceva daṭṭhabbā. Evañhi sati vivicceva kāmehīti vatthukāmehipi viviccevāti attho yujjati. Tena kāyaviveko vutto hoti.

Vivicca akusalehi dhammehīti kilesakāmehi sabbākusalehi vā viviccāti attho yujjati. Tena cittaviveko vutto hoti. Purimena cettha vatthukāmehi vivekavacanato eva kāmasukhapariccāgo, dutiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāmakilesakāmavivekavacanatoyeva ca etesaṃ paṭhamena saṃkilesavatthuppahānaṃ, dutiyena saṃkilesappahānaṃ; paṭhamena lolabhāvassa hetupariccāgo, dutiyena bālabhāvassa; paṭhamena ca payogasuddhi, dutiyena āsayaposanaṃ vibhāvitaṃ hotīti ñātabbaṃ. Esa tāva nayo 'kāmehī'ti ettha vuttakāmesu vatthukāmapakkhe.

Kilesakāmapakkhe pana 'chandoti ca rāgo'ti ca evamādīhi anekabhedo kāmacchandoyeva kāmoti adhippeto. So ca akusalapariyāpannopi samāno ''tattha katamo kāmacchando kāmo''tiādinā nayena **vibhaṅge** (vibha. 564) jhānapaṭipakkhato visuṃ vutto. Kilesakāmattā vā purimapade vutto, akusalapariyāpannattā dutiyapade. Anekabhedato cassa 'kāmato'ti avatvā 'kāmehī'ti vuttaṃ. Aññesampi ca dhammānaṃ akusalabhāve vijjamāne ''tattha katame akusalā dhammā? Kāmacchando''tiādinā nayena **vibhaṅge** uparijhānaṅgapaccanīkapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. Nīvaraṇāni hi jhānaṅgapaccanīkāni. Tesaṃ jhānaṅgāneva paṭipakkhāni, viddhaṃsakāni, vighātakānīti vuttaṃ hoti. Tathā hi ''samādhi kāmacchandassa paṭipakkho, pīti byāpādassa, vitakko thinamiddhassa, sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāyā''ti **peṭake** vuttaṃ.

Evamettha 'vivicceva kāmehī'ti iminā kāmacchandassa vikkhambhanaviveko vutto hoti. 'Vivicca akusalehi dhammehī'ti iminā pañcannampi nīvaraṇānaṃ. Aggahitaggahaṇena pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānaṃ; tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavatthubhedādivisayānaṃ dosamohānaṃ. Oghādīsu vā dhammesu paṭhamena kāmoghakāmayogakāmāsavakāmupādānaabhijjhākāyaganthakāmarāgasaṃyojanānaṃ, dutiyena avasesaoghayogāsavaupādānaganthasaṃyojanānaṃ. Paṭhamena ca taṇhāya taṃsampayuttakānañca, dutiyena avijjāya taṃsampayuttakānañca. Apica paṭhamena lobhasampayuttaaṭṭhacittuppādānaṃ, dutiyena sesānaṃ catunnaṃ akusalacittuppādānaṃ vikkhambhanaviveko vutto hotīti veditabbo. Ayaṃ tāva 'vivicceva kāmehi vivicca akusalehi dhammehī'ti ettha atthappakāsanā.

Ettāvatā ca paṭhamassa jhānassa pahānaṅgaṃ dassetvā idāni sampayogaṅgaṃ dassetuṃ **savitakkaṃ savicāra**ntiādi vuttaṃ. Tattha heṭṭhā vuttalakkhaṇādivibhāgena appanāsampayogato rūpāvacarabhāvappattena vitakkena ceva vicārena ca saha vattati. Rukkho viya pupphena ca phalena cāti idaṃ jhānaṃ savitakkaṃ savicāranti vuccati. Vibhaṅge pana ''iminā ca vitakkena iminā ca vicārena upeto hoti samupeto''tiādinā (vibha. 565) nayena puggalādhiṭṭhānā desanā katā. Attho pana tatrapi evameva daṭṭhabbo.

Vivekajanti – ettha vivitti viveko. Nīvaraṇavigamoti attho. Vivittoti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsīti attho. Tasmā vivekā, tasmiṃ vā viveke, jātanti vivekajaṃ. **Pītisukha**nti – ettha pītisukhāni heṭṭhā pakāsitāneva. Tesu pana vuttappakārāya pañcavidhāya pītiyā yā appanāsamādhissa mūlaṃ hutvā vaḍḍhamānā samādhisampayogaṃ gatā pharaṇāpīti – ayaṃ imasmiṃ atthe adhippetā pītīti. Ayañca pīti idañca sukhaṃ assa jhānassa, asmiṃ vā jhāne atthīti idaṃ jhānaṃ pītisukhanti vuccati. Atha vā pīti ca sukhañca pītisukhaṃ, dhammavinayādayo viya. Vivekajaṃ pītisukhamassa jhānassa, asmiṃ vā jhāne, atthīti evampi vivekajaṃ pītisukhaṃ. Yatheva hi jhānaṃ evaṃ pītisukhampettha vivekajameva hoti. Tañcassa atthi. Tasmā ekapadeneva 'vivekajaṃ pītisukha'nti vattuṃ yujjati. Vibhaṅge pana ''idaṃ sukhaṃ imāya pītiyā sahagata''ntiādinā nayena vuttaṃ. Attho pana tatthāpi evameva daṭṭhabbo.

Paṭhamaṃ jhānanti – ettha gaṇanānupubbatā paṭhamaṃ. Paṭhamaṃ uppannanti paṭhamaṃ. Paṭhamaṃ samāpajjitabbantipi paṭhamaṃ. Idaṃ pana na ekantalakkhaṇaṃ. Ciṇṇavasībhāvo hi aṭṭhasamāpattilābhī ādito paṭṭhāya matthakaṃ pāpentopi samāpajjituṃ sakkoti. Matthakato paṭṭhāya ādiṃ pāpentopi samāpajjituṃ sakkoti. Antarantarā okkamantopi sakkoti. Evaṃ pubbuppattiyaṭṭhena pana paṭhamaṃ nāma hoti.

Jhānanti duvidhaṃ jhānaṃ – ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānanti. Tattha aṭṭha samāpattiyo pathavikasiṇādiārammaṇaṃ upanijjhāyantīti ārammaṇūpanijjhānanti saṅkhyaṃ gatā. Vipassanāmaggaphalāni pana lakkhaṇūpanijjhānaṃ nāma. Tattha vipassanā aniccādilakkhaṇassa upanijjhānato lakkhaṇūpanijjhānaṃ. Vipassanāya katakiccassa maggena ijjhanato maggo lakkhaṇūpanijjhānaṃ. Phalaṃ pana nirodhasaccaṃ tathalakkhaṇaṃ upanijjhāyatīti lakkhaṇūpanijjhānaṃ nāma. Tesu imasmiṃ atthe ārammaṇūpanijjhānaṃ adhippetaṃ. Tasmā ārammaṇūpanijjhānato paccanīkajjhāpanato vā jhānanti veditabbaṃ.

Upasampajjāti upagantvā, pāpuṇitvāti vuttaṃ hoti. Upasampādayitvā vā nipphādetvāti vuttaṃ hoti. Vibhaṅge pana ‘‘upasampajjāti paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā’’ti (vibha. 570) vuttaṃ. Tassāpi evamevattho daṭṭhabbo. **Viharatī**ti tadanurūpena iriyāpathavihārena itivuttappakārajjhānasamaṅgī hutvā attabhāvassa iriyanaṃ vuttiṃ pālanaṃ yapanaṃ yāpanaṃ cāraṃ vihāraṃ abhinipphādeti. Vuttañhetaṃ vibhaṅge – ‘‘viharatīti iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatī’’ti (vibha. 512, 571).

Pathavikasiṇanti ettha pathavimaṇḍalampi sakalaṭṭhena pathavikasiṇanti vuccati. Taṃ nissāya paṭiladdhaṃ nimittampi. Pathavikasiṇanimitte paṭiladdhajjhānampi. Tattha imasmiṃ atthe jhānaṃ pathavīkasiṇanti veditabbaṃ. Pathavikasiṇasaṅkhātaṃ jhānaṃ upasampajja viharatīti ayañhettha saṅkhepattho. Imasmiṃ pana pathavikasiṇe parikammaṃ katvā catukkapañcakajjhānāni nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ vaḍḍhetvā arahattaṃ pattukāmena kulaputtena kiṃ kattabbanti? Ādito tāva pātimokkhasaṃvaraindriyasaṃvaraājīvapārisuddhipaccayasannissitasaṅkhātāni cattāri sīlāni visodhetvā suparisuddhe sīle patiṭṭhitena, yvāssa āvāsādīsu dasasu palibodhesu palibodho atthi, taṃ upacchinditvā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasaṅkamitvā pāḷiyā āgatesu aṭṭhatiṃsāya kammaṭṭhānesu attano cariyānukūlaṃ kammaṭṭhānaṃ upaparikkhantena sacassa idaṃ pathavikasiṇaṃ anukūlaṃ hoti, idameva kammaṭṭhānaṃ gahetvā jhānabhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre viharantena khuddakapalibodhupacchedaṃ katvā kasiṇaparikammanimittānurakkhaṇasattaasappāyaparivajjanasattasappāyasevanadasavidhaappanākosallappabhedaṃ sabbaṃ bhāvanāvidhānaṃ aparihāpentena jhānādhigamatthāya paṭipajjitabbaṃ. Ayamettha saṅkhepo. Vitthāro pana **visuddhimagge** (visuddhi. 1.51 ādayo) vuttanayeneva veditabbo. Yathā cettha evaṃ ito paresupi. Sabbakammaṭṭhānānañhi bhāvanāvidhānaṃ sabbaṃ aṭṭhakathānayena gahetvā visuddhimagge vitthāritaṃ. Kiṃ tena tattha tattha puna vuttenāti na naṃ puna vitthārayāma. Pāḷiyā pana heṭṭhā anāgataṃ atthaṃ aparihāpentā nirantaraṃ anupadavaṇṇanameva karissāma.

Tasmiṃ samayeti tasmiṃ paṭhamajjhānaṃ upasampajja viharaṇasamaye. **Phasso hoti…pe… avikkhepo hotī**ti ime kāmāvacarapaṭhamakusalacitte vuttappakārāya padapaṭipāṭiyā chapaṇṇāsa dhammā honti. Kevalañhi te kāmāvacarā, ime bhūmantaravasena mahaggatā rūpāvacarāti ayamettha viseso. Sesaṃ tādisameva. Yevāpanakā panettha chandādayo cattārova labbhanti. Koṭṭhāsavārasuññatavārā pākatikā evāti.

Paṭhamaṃ.

Dutiyajjhānaṃ

161-162. Dutiyajjhānaniddese **vitakkavicārānaṃ vūpasamā**ti vitakkassa ca vicārassa cāti imesaṃ dvinnaṃ vūpasamā, samatikkamā; dutiyajjhānakkhaṇe apātubhāvāti vuttaṃ hoti. Tattha kiñcāpi dutiyajjhāne sabbepi paṭhamajjhānadhammā na santi, aññeyeva hi paṭhamajjhāne phassādayo aññe idha, oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotīti dīpanatthaṃ vitakkavicārānaṃ vūpasamāti evaṃ vuttanti veditabbaṃ. **Ajjhatta**nti idha – niyakajjhattaṃ adhippetaṃ. **Vibhaṅge** pana ‘‘ajjhattaṃ paccatta’’nti (vibha. 573) ettakameva vuttaṃ. Yasmā niyakajjhattaṃ adhippetaṃ, tasmā attani jātaṃ, attano santāne nibbattanti ayamettha attho.

Sampasādananti sampasādanaṃ vuccati saddhā. Sampasādanayogato jhānampi sampasādanaṃ, nīlavaṇṇayogato nīlavatthaṃ viya. Yasmā vā taṃ jhānaṃ sampasādanasamannāgatattā vitakkavicārakkhobhavūpasamanena ca ceto sampasādayati, tasmāpi sampasādananti vuttaṃ. Imasmiñca atthavikappe ‘sampasādanaṃ cetaso’ti evaṃ padasambandho veditabbo. Purimasmiṃ pana atthavikappe ‘cetaso’ti etaṃ ekodibhāvena saddhiṃ yojetabbaṃ.

Tatrāyaṃ atthayojanā – eko udetīti **ekodi,** vitakkavicārehi anajjhāruḷhattā aggo seṭṭho hutvā udetīti attho. Seṭṭhopi hi loke ekoti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvātipi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatīti udi. Uṭṭhāpetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti **ekodi**. Samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhetīti idaṃ dutiyajjhānaṃ **ekodibhāvaṃ**. So panāyaṃ ekodi yasmā cetaso, na sattassa, na jīvassa, tasmā etaṃ ‘cetaso ekodibhāva’nti vuttaṃ.

‘Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, ayañca ekodināmako samādhi, atha kasmā idameva sampasādanaṃ cetaso ekodibhāvañcāti vuttanti? Vuccate – ‘aduñhi paṭhamajjhānaṃ vitakkavicārakkhobhena vīcitaraṅgasamākulamiva jalaṃ na suppasannaṃ hoti, tasmā satiyāpi saddhāya sampasādana’nti na vuttaṃ. Na suppasannattā eva cettha samādhipi na suṭṭhu pākaṭo. Tasmā ekodibhāvantipi na vuttaṃ. Imasmiṃ pana jhāne vitakkavicārapalibodhābhāvena laddhokāsā balavatī saddhā, balavasaddhāsahāyapaṭilābheneva samādhipi pākaṭo. Tasmā idameva evaṃ vuttanti veditabbaṃ. Vibhaṅge pana ‘‘sampasādananti yā saddhā saddahanā okappanā abhippasādo; cetaso ekodibhāvanti yā cittassa ṭhiti…pe… sammāsamādhī’’ti (vibha. 574-575) ettakameva vuttaṃ. Evaṃ vuttena panetena saddhiṃ ayaṃ atthavaṇṇanā yathā na virujjhati aññadatthu saṃsandati ceva sameti ca, evaṃ veditabbā.

Avitakkaṃ avicāranti bhāvanāya pahīnattā etasmiṃ etassa vā vitakko natthīti avitakkaṃ. Imināva nayena avicāraṃ. Vibhaṅgepi vuttaṃ – ‘‘iti ayañca vitakko ayañca vicāro santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā, tena vuccati avitakkaṃ avicāra’’nti.

Etthāha – nanu ca vitakkavicārānaṃ vūpasamāti imināpi ayamattho siddho? Atha kasmā puna ‘vuttaṃ avitakkaṃ avicāra’nti? Vuccate – evametaṃ, siddhovāyamattho, na panetaṃ tadatthadīpakaṃ. Nanu avocumha – ‘oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ samadhigamo hotīti dīpanatthaṃ vitakkavicārānaṃ vūpasamāti evaṃ vutta’nti.

Apica vitakkavicārānaṃ vūpasamā idaṃ sampasādanaṃ, na kilesakālusiyassa; vitakkavicārānañca vūpasamā ekodibhāvaṃ, na upacārajjhānamiva nīvaraṇappahānā; na paṭhamajjhānamiva ca aṅgapātubhāvāti evaṃ sampasādanaekodibhāvānaṃ hetuparidīpakamidaṃ vacanaṃ. Tathā vitakkavicārānaṃ vūpasamā idaṃ avitakkaṃ avicāraṃ, na tatiyacatutthajjhānāni viya, cakkhuviññāṇādīni viya ca, abhāvāti evaṃ avitakkaavicārabhāvassa hetuparidīpakañca, na vitakkavicārābhāvamattaparidīpakaṃ. Vitakkavicārābhāvamattaparidīpakameva pana avitakkaṃ avicāranti idaṃ vacanaṃ, tasmā purimaṃ vatvāpi puna vattabbamevāti.

Samādhijanti paṭhamajjhānasamādhito sampayuttasamādhito vā jātanti attho. Tattha kiñcāpi paṭhamampi sampayuttasamādhito jātaṃ, atha kho ayameva samādhi ‘samādhī’ti vattabbataṃ arahati, vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca. Tasmā imassa vaṇṇabhaṇanatthaṃ idameva samādhijanti vuttaṃ. **Pītisukha**nti idaṃ vuttanayameva.

Dutiyanti gaṇanānupubbatā dutiyaṃ. Idaṃ dutiyaṃ samāpajjatītipi dutiyaṃ. **Tasmiṃ samaye phasso hotī**tiādīsu jhānapañcake vitakkavicārapadāni maggapañcake ca sammāsaṅkappapadaṃ parihīnaṃ. Tesaṃ vasena savibhattikāvibhattikapadavinicchayo veditabbo. Koṭṭhāsavārepi **tivaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hotī**ti āgataṃ. Sesaṃ paṭhamajjhānasadisamevāti.

Dutiyaṃ.

Tatiyajjhānaṃ

163. Tatiyajjhānaniddese **pītiyā ca virāgā**ti virāgo nāma vuttappakārāya pītiyā jigucchanaṃ vā samatikkamo vā. Ubhinnaṃ pana antarā ‘ca’-saddo sampiṇḍanattho. So vūpasamaṃ vā sampiṇḍeti vitakkavicāravūpasamaṃ vā. Tattha yadā vūpasamameva sampiṇḍeti tadā pītiyā virāgā ca, kiñca bhiyyo ‘vūpasamā’ cāti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo jigucchanattho hoti. Tasmā pītiyā jigucchanā ca vūpasamā cāti ayamattho daṭṭhabbo. Yadā pana vitakkavicārānaṃ vūpasamaṃ sampiṇḍeti tadā pītiyā ca virāgā kiñca bhiyyo ‘vitakkavicārānañca vūpasamā’ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo samatikkamanattho hoti, tasmā pītiyā ca samatikkamā vitakkavicārānañca vūpasamāti ayamattho daṭṭhabbo.

Kāmañcete vitakkavicārā dutiyajjhāneyeva vūpasantā, imassa pana jhānassa maggaparidīpanatthaṃ vaṇṇabhaṇanatthañcetaṃ vuttaṃ. Vitakkavicārānañca vūpasamāti hi vutte idaṃ paññāyati – nūna vitakkavicāravūpasamo maggo imassa jhānassāti? Yathā ca tatiye ariyamagge appahīnānampi sakkāyadiṭṭhādīnaṃ ‘‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā’’ti (ma. ni. 2.132) evaṃ pahānaṃ vuccamānaṃ vaṇṇabhaṇanaṃ hoti, tadadhigamāya ussukkānaṃ ussāhajanakaṃ, evameva idha avūpasantānampi vitakkavicārānaṃ vūpasamo vuccamāno vaṇṇabhaṇanaṃ hoti. Tenāyamattho vutto – ‘pītiyā ca samatikkamā vitakkavicārānañca vūpasamā’ti.

Upekkhako ca viharatīti – ettha upapattito ikkhatīti upekkhā. Samaṃ passati, apakkhapatitā hutvā passatīti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgī upekkhakoti vuccati.

Upekkhā pana dasavidhā hoti – chaḷaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā vīriyupekkhā saṅkhārupekkhā vedanupekkhā vipassanupekkhā tatramajjhattupekkhā jhānupekkhā pārisuddhupekkhāti.

Tattha yā ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako ca viharati sato sampajāno’’ti (a. ni. 5.1; mahāni. 90; cūḷani. mettagūmāṇavapucchāniddesa 18; paṭi. ma. 3.17) evamāgatā khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanākārabhūtā upekkhā, ayaṃ ‘chaḷaṅgupekkhā’ nāma.

Yā pana ‘‘upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’ti (dī. ni. 1.556; ma. ni. 1.77) evamāgatā sattesu majjhattākārabhūtā upekkhā, ayaṃ ‘brahmavihārupekkhā’ nāma.

Yā ‘‘upekkhāsambojjhaṅgaṃ bhāveti vivekanissita’’nti (ma. ni. 1.27; 3.247) evamāgatā sahajātadhammānaṃ majjhattākārabhūtā upekkhā, ayaṃ ‘bojjhaṅgupekkhā’ nāma.

Yā pana ‘‘kālena kālaṃ upekkhānimittaṃ manasi karotī’’ti (a. ni. 3.103) evamāgatā anaccāraddhanātisithilavīriyasaṅkhātā upekkhā, ayaṃ ‘vīriyupekkhā’ nāma.

Yā ‘‘kati saṅkhārupekkhā samathavasena uppajjanti, kati saṅkhārupekkhā vipassanāvasena uppajjanti? Aṭṭha saṅkhārupekkhā samathavasena uppajjanti, dasa saṅkhārupekkhā vipassanāvasena uppajjantī’’ti (paṭi. ma. 1.57) evamāgatā nīvaraṇādipaṭisaṅkhāsantiṭṭhanāgahaṇe majjhattabhūtā upekkhā, ayaṃ ‘saṅkhārupekkhā’ nāma.

Yā pana ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagata’’nti (dha. sa. 150) evamāgatā adukkhamasukhasaṅkhātā upekkhā ayaṃ ‘vedanupekkhā’ nāma.

Yā ‘‘yadatthi, yaṃ bhūtaṃ, taṃ pajahati, upekkhaṃ paṭilabhatī’’ti (ma. ni. 3.71; a. ni. 7.55) evamāgatā vicinane majjhattabhūtā upekkhā, ayaṃ ‘vipassanupekkhā’ nāma.

Yā pana chandādīsu yevāpanakesu āgatā sahajātānaṃ samavāhitabhūtā upekkhā ayaṃ, ‘tatramajjhattupekkhā’ nāma.

Yā ‘‘upekkhako ca viharatī’’ti (dha. sa. 163; dī. ni. 1.230) evamāgatā aggasukhepi tasmiṃ apakkhapātajananī upekkhā, ayaṃ ‘jhānupekkhā’ nāma.

Yā ‘‘upekkhāsatipārisuddhiṃ catutthaṃ jhāna’’nti evamāgatā sabbapaccanīkaparisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayaṃ ‘pārisuddhupekkhā’ nāma.

Tattha chaḷaṅgupekkhā ca brahmavihārupekkhā ca bojjhaṅgupekkhā ca tatramajjhattupekkhā ca jhānupekkhā ca pārisuddhupekkhā ca atthato ekā tatramajjhattupekkhāva hoti. Tena tena avatthābhedena panassā ayaṃ bhedo. Ekassāpi sato sattassa kumārayuvathera senāpatirājādivasena bhedo viya. Tasmā tāsu yattha chaḷaṅgupekkhā na tattha bojjhaṅgupekkhādayo, yattha vā pana bojjhaṅgupekkhā na tattha chaḷaṅgupekkhādayo hontīti veditabbā.

Yathā cetāsaṃ atthato ekībhāvo, evaṃ saṅkhārupekkhāvipassanupekkhānampi. Paññā eva hi esā kiccavasena dvidhā bhinnā. Yathā hi purisassa sāyaṃ gehaṃ paviṭṭhaṃ sappaṃ ajapadadaṇḍaṃ gahetvā pariyesamānassa taṃ thusakoṭṭhake nipannaṃ disvā ‘sappo nu kho no’ti avalokentassa sovatthikattayaṃ disvā nibbematikassa ‘sappo, na sappo’ti vicinane majjhattatā hoti; evameva yā āraddhavipassakassa vipassanāñāṇena lakkhaṇattaye diṭṭhe saṅkhārānaṃ aniccabhāvādivicinane majjhattatā uppajjati, ayaṃ ‘vipassanupekkhā’. Yathā pana tassa purisassa ajapadadaṇḍakena gāḷhaṃ sappaṃ gahetvā ‘kintāhaṃ imaṃ sappaṃ aviheṭhento attānañca iminā aḍaṃsāpento muñceyya’nti muñcanākārameva pariyesato gahaṇe majjhattatā hoti; evameva yā lakkhaṇattayassa diṭṭhattā, āditte viya tayo bhave passato, saṅkhāraggahaṇe majjhattatā, ayaṃ ‘saṅkhārupekkhā’. Iti vipassanupekkhāya siddhāya saṅkhārupekkhāpi siddhāva hoti. Iminā panesā vicinanaggahaṇesu majjhattasaṅkhātena kiccena dvidhā bhinnāti. Viriyupekkhā pana vedanupekkhā ca aññamaññañca avasesāhi ca atthato bhinnāyevāti.

Imāsu dasasu upekkhāsu ‘jhānupekkhā’ idha adhippetā. Sā majjhattalakkhaṇā anābhogarasā abyāpārapaccupaṭṭhānā pītivirāgapadaṭṭhānāti. Etthāha – nanu cāyaṃ atthato tatramajjhattupekkhāva hoti? Sā ca paṭhamadutiyajjhānesupi atthi, tasmā tatrāpi ‘upekkhako ca viharatī’ti evamayaṃ vattabbā siyā. Sā kasmā na vuttāti? Aparibyattakiccato. Aparibyattañhi tassā tattha kiccaṃ, vitakkādīhi abhibhūtattā. Idha panāyaṃ vitakkavicārapītīhi anabhibhūtattā ukkhittasirā viya hutvā paribyattakiccā jātā, tasmā vuttāti.

Niṭṭhitā upekkhako ca viharatīti etassa

Sabbaso atthavaṇṇanā.

Idāni **sato ca sampajāno**ti ettha saratīti sato. Sampajānātīti sampajāno. Iti puggalena sati ca sampajaññañca vuttaṃ. Tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā. Asammohalakkhaṇaṃ sampajaññaṃ, tīraṇarasaṃ, pavicayapaccupaṭṭhānaṃ.

Tattha kiñcāpi idaṃ satisampajaññaṃ purimajjhānesupi atthi – muṭṭhassatissa hi asampajānassa upacāramattampi na sampajjati, pageva appanā – oḷārikattā pana tesaṃ jhānānaṃ, bhūmiyaṃ viya purisassa, cittassa gati sukhā hoti, abyattaṃ tattha satisampajaññakiccaṃ. Oḷārikaṅgappahānena pana sukhumattā imassa jhānassa, purisassa khuradhārāyaṃ viya, satisampajaññakiccapariggahitā eva cittassa gati icchitabbāti idheva vuttaṃ. Kiñca bhiyyo? Yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenuṃ upagacchati, evamidaṃ tatiyajjhānasukhaṃ pītito apanītampi satisampajaññārakkhena arakkhiyamānaṃ punadeva pītiṃ upagaccheyya, pītisampayuttameva siyā. Sukhe vāpi sattā sārajjanti, idañca atimadhuraṃ sukhaṃ, tato paraṃ sukhābhāvā. Satisampajaññānubhāvena panettha sukhe asārajjanā hoti, no aññathāti imampi atthavisesaṃ dassetuṃ idamidheva vuttanti veditabbaṃ.

Idāni **sukhañca kāyena paṭisaṃvedetī**ti ettha kiñcāpi tatiyajjhānasamaṅgino sukhapaṭisaṃvedanābhogo natthi, evaṃ santepi yasmā tassa nāmakāyena sampayuttaṃ sukhaṃ, yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃsamuṭṭhānenassa yasmā atipaṇītena rūpena rūpakāyo phuṭo, yassa phuṭattā jhānā vuṭṭhitopi sukhaṃ paṭisaṃvedeyya, tasmā etamatthaṃ dassento ‘sukhañca kāyena paṭisaṃvedetī’ti āha.

Idāni **yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī**ti ettha yaṃjhānahetu yaṃjhānakāraṇā taṃ tatiyajjhānasamaṅgīpuggalaṃ buddhādayo ariyā ‘‘ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti pakāse’’nti pasaṃsantīti adhippāyo – kinti? ‘Upekkhako satimā sukhavihārī’ti – taṃ tatiyajjhānaṃ upasampajja viharatīti evamettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasaṃsantīti? Pasaṃsārahato. Ayañhi yasmā atimadhurasukhe sukhapāramippattepi tatiyajjhāne upekkhako, na tattha sukhābhisaṅgena ākaḍḍhīyati, ‘yathā ca pīti na uppajjati’ evaṃ upaṭṭhitasatitāya satimā, yasmā ca ariyakantaṃ ariyajanasevitameva asaṃkiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti tasmā pasaṃsāraho; iti pasaṃsārahato naṃ ariyā te evaṃ pasaṃsāhetubhūte guṇe pakāsentā ‘upekkhako satimā sukhavihārī’ti evaṃ pasaṃsantīti veditabbaṃ.

Tatiyanti gaṇanānupubbatā tatiyaṃ. Idaṃ tatiyaṃ samāpajjatītipi tatiyaṃ. **Tasmiṃ samaye phasso hotī**tiādīsu jhānapañcake pītipadampi parihīnaṃ. Tassāpi vasena savibhattikāvibhattikapadavinicchayo veditabbo. Koṭṭhāsavārepi **duvaṅgikaṃ jhānaṃ hotī**ti āgataṃ. Sesaṃ dutiyajjhānasadisamevāti.

Tatiyaṃ.

Catutthajjhānaṃ

165. Catutthajjhānaniddese **sukhassa ca pahānā dukkhassa ca pahānā**ti kāyikasukhassa ca kāyikadukkhassa ca pahānā. **Pubbevā**ti tañca kho pubbeva na catutthajjhānakkhaṇe. **Somanassadomanassānaṃ atthaṅgamā**ti cetasikasukhassa ca cetasikadukkhassa cāti imesampi dvinnaṃ pubbeva atthaṅgamā; pahānā icceva vuttaṃ hoti. Kadā pana nesaṃ pahānaṃ hoti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassañhi catutthajjhānassa upacārakkhaṇeyeva pahīyati. Dukkhadomanassasukhāni paṭhamadutiyatatiyajjhānānaṃ upacārakkhaṇesu. Evametesaṃ pahānakkamena avuttānaṃ **indriyavibhaṅge** pana indriyānaṃ uddesakkameneva idhāpi vuttānaṃ sukhadukkhasomanassadomanassānaṃ pahānaṃ veditabbaṃ.

Yadi panetāni tassa tassa jhānassa upacārakkhaṇeyeva pahīyanti, atha kasmā ‘‘kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. Kattha cuppannaṃ domanassindriyaṃ… sukhindriyaṃ… somanassindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Etthuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhatī’’ti (saṃ. ni. 5.510) evaṃ jhānesveva nirodho vuttoti? Atisayanirodhattā. Atisayanirodho hi tesaṃ paṭhamajjhānādīsu, na nirodhoyeva. Nirodhoyeva pana upacārakkhaṇe, nātisayanirodho. Tathā hi nānāvajjane paṭhamajjhānupacāre niruddhassāpi dukkhindriyassa ḍaṃsamakasādisamphassena vā, visamāsanupatāpena vā siyā uppatti, natveva antoappanāyaṃ. Upacāre vā niruddhampetaṃ na suṭṭhu niruddhaṃ hoti, paṭipakkhena avihatattā. Antoappanāyaṃ pana pītipharaṇena sabbo kāyo sukhokkanto hoti. Sukhokkantakāyassa ca suṭṭhu niruddhaṃ hoti dukkhindriyaṃ, paṭipakkhena vihatattā. Nānāvajjaneyeva ca dutiyajjhānupacāre pahīnassa domanassindriyassa yasmā etaṃ vitakkavicārapaccayepi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve neva uppajjati; yattha pana uppajjati tattha vitakkavicārabhāve; appahīnā eva ca dutiyajjhānupacāre vitakkavicārāti tatthassa siyā uppatti, natveva dutiyajjhāne, pahīnapaccayattā. Tathā tatiyajjhānupacāre pahīnassāpi sukhindriyassa pītisamuṭṭhānapaṇītarūpaphuṭakāyassa siyā uppatti, natveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso niruddhāti. Tathā catutthajjhānupacāre pahīnassāpi somanassindriyassa āsannattā, appanāppattāya upekkhāya abhāvena sammā anatikkantattā ca, siyā uppatti, natveva catutthajjhāne. Tasmā eva ca ‘etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī’ti tattha tattha aparisesaggahaṇaṃ katanti.

Etthāha – ‘athevaṃ tassa tassa jhānassupacāre pahīnāpi etā vedanā idha kasmā samāhaṭā’ti? ‘Sukhaggahaṇatthaṃ’. Yā hi ayaṃ ‘adukkhamasukha’nti ettha adukkhamasukhā vedanā vuttā, sā sukhumā, dubbiññeyyā, na sakkā sukhena gahetuṃ. Tasmā yathā nāma duṭṭhassa yathā tathā vā upasaṅkamitvā gahetuṃ asakkuṇeyyassa goṇassa gahaṇatthaṃ gopo ekasmiṃ vaje sabbā gāvo samāharati, athekekaṃ nīharanto paṭipāṭiyā āgataṃ ‘ayaṃ so, gaṇhatha na’nti tampi gāhāpayati; evameva bhagavā sukhagahaṇatthaṃ sabbāpi etā samāharīti. Evañhi samāhaṭā etā dassetvā yaṃ neva sukhaṃ na dukkhaṃ, na somanassaṃ na domanassaṃ, ayaṃ adukkhamasukhāvedanāti sakkā hoti esā gāhayituṃ.

Apica adukkhamasukhāya cetovimuttiyā paccayadassanatthañcāpi etā vuttāti veditabbā. Sukhadukkhappahānādayo hi tassā paccayā. Yathāha – ‘‘cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso bhikkhu, sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā’’ti (ma. ni. 1.458). Yathā vā aññattha pahīnāpi sakkāyadiṭṭhiādayo tatiyamaggassa vaṇṇabhaṇanatthaṃ tattha pahīnāti vuttā, evaṃ vaṇṇabhaṇanatthampetassa jhānassetā idha vuttāti veditabbā. Paccayaghātena vā ettha rāgadosānaṃ atidūrabhāvaṃ dassetumpetā vuttāti veditabbā. Etāsu hi sukhaṃ somanassassa paccayo, somanassaṃ rāgassa; dukkhaṃ domanassassa, domanassaṃ dosassa. Sukhādighātena ca sappaccayā rāgadosā hatāti atidūre hontīti.

Adukkhamasukhanti dukkhābhāvena adukkhaṃ, sukhābhāvena asukhaṃ. Etenettha dukkhasukhappaṭipakkhabhūtaṃ tatiyavedanaṃ dīpeti, na dukkhasukhābhāvamattaṃ. Tatiyavedanā nāma adukkhamasukhā. Upekkhātipi vuccati. Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānāti veditabbā.

Upekkhāsatipārisuddhinti upekkhāya janitasatipārisuddhiṃ. Imasmiñhi jhāne suparisuddhā sati. Yā ca tassā satiyā pārisuddhi sā upekkhāya katā, na aññena. Tasmā etaṃ upekkhāsatipārisuddhīti vuccati. **Vibhaṅgepi** vuttaṃ – ‘‘ayaṃ sati imāya upekkhāya visadā hoti parisuddhā pariyodātā, tena vuccati upekkhāsatipārisuddhī’’ti (vibha. 597). Yāya ca upekkhāya ettha sati pārisuddhi hoti sā atthato tatramajjhattatāti veditabbā. Na kevalañcettha tāya satiyeva parisuddhā apica kho sabbepi sampayuttadhammā. Satisīsena pana desanā vuttā.

Tattha kiñcāpi ayaṃ upekkhā heṭṭhāpi tīsu jhānesu vijjati – yathā pana divā sūriyappabhābhibhavā sommabhāvena ca attano upakārakattena vā sabhāgāya rattiyā alābhā divā vijjamānāpi candalekhā aparisuddhā hoti apariyodātā – evamayampi tatramajjhattupekkhācandalekhā vitakkādipaccanīkadhammatejābhibhavā sabhāgāya ca upekkhāvedanārattiyā appaṭilābhā vijjamānāpi paṭhamādijjhānabhedesu aparisuddhā hoti. Tassā ca aparisuddhāya divā aparisuddhacandalekhāya pabhā viya sahajātāpi satiādayo aparisuddhāva honti. Tasmā tesu ekampi ‘upekkhāsatipārisuddhī’ti na vuttaṃ. Idha pana vitakkādipaccanīkadhammatejābhibhavābhāvā sabhāgāya ca upekkhā vedanārattiyā paṭilābhā ayaṃ tatramajjhattupekkhācandalekhā ativiya parisuddhā. Tassā parisuddhattā parisuddhacandalekhāya pabhā viya sahajātāpi satiādayo parisuddhā honti pariyodātā. Tasmā idameva upekkhāsatipārisuddhīti vuttanti veditabbaṃ.

Catutthanti gaṇanānupubbatā catutthaṃ. Idaṃ catutthaṃ samāpajjatītipi catutthaṃ. **Phasso hotī**tiādīsu phassapañcake tāva vedanāti upekkhāvedanā veditabbā. Jhānapañcakaindriyaaṭṭhakesu pana upekkhā hoti upekkhindriyaṃ hotīti (dha. sa. 165) vuttameva. Sesāni tatiye parihīnapadāni idhāpi parihīnāneva. Koṭṭhāsavārepi **duvaṅgikaṃ jhāna**nti upekkhācittekaggatāvaseneva veditabbaṃ. Sesaṃ sabbaṃ tatiyasadisamevāti.

Catukkanayo niṭṭhito.

Pañcakanayo

167. Idāni **katame dhammā kusalā**ti pañcakanayo āraddho. Kasmāti ce, puggalajjhāsayavasena ceva desanāvilāsena ca. Sannisinnadevaparisāya kira ekaccānaṃ devānaṃ vitakko eva oḷārikato upaṭṭhāsi, vicārapītisukhacittekaggatā santato. Tesaṃ sappāyavasena satthā caturaṅgikaṃ avitakkaṃ vicāramattaṃ dutiyajjhānaṃ nāma bhājesi. Ekaccānaṃ vicāro oḷārikato upaṭṭhāsi, pītisukhacittekaggatā santato. Tesaṃ sappāyavasena tivaṅgikaṃ tatiyajjhānaṃ nāma bhājesi. Ekaccānaṃ pīti oḷārikato upaṭṭhāsi, sukhacittekaggatā santato. Tesaṃ sappāyavasena duvaṅgikaṃ catutthajjhānaṃ nāma bhājesi. Ekaccānaṃ sukhaṃ oḷārikato upaṭṭhāsi, upekkhācittekaggatā santato. Tesaṃ sappāyavasena duvaṅgikaṃ pañcamajjhānaṃ nāma bhājesi. Ayaṃ tāva ‘puggalajjhāsayo’.

Yassā pana dhammadhātuyā suppaṭividdhattā desanāvilāsappatto nāma hoti – sā tathāgatassa suṭṭhu paṭividdhā – tasmā ñāṇamahattatāya desanāvidhānesu kusalo desanāvilāsappatto satthā yaṃ yaṃ aṅgaṃ labbhati tassa tassa vasena yathā yathā icchati tathā tathā desanaṃ niyāmetīti so idha pañcaṅgikaṃ paṭhamajjhānaṃ bhājesi, caturaṅgikaṃ avitakkaṃ vicāramattaṃ dutiyajjhānaṃ, bhājesi tivaṅgikaṃ tatiyajjhānaṃ, bhājesi duvaṅgikaṃ catutthajjhānaṃ, duvaṅgikameva pañcamajjhānaṃ bhājesi. Ayaṃ ‘desanāvilāso’ nāma.

Apica ye bhagavatā ‘‘tayome, bhikkhave, samādhī – savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhī’’ti (dī. ni. 3.305) suttante tayo samādhī desitā, tesu heṭṭhā savitakkasavicāro samādhi avitakkaavicāro samādhi ca bhājetvā dassito, avitakkavicāramatto na dassito. Taṃ dassetumpi ayaṃ pañcakanayo āraddhoti veditabbo.

Tattha dutiyajjhānaniddese phassādīsu vitakkamattaṃ parihāyati, koṭṭhāsavāre ‘‘caturaṅgikaṃ jhānaṃ hoti caturaṅgiko maggo hotī’’ti ayameva viseso. Sesaṃ sabbaṃ paṭhamajjhānasadisameva. Yāni ca catukkanaye dutiyatatiyacatutthāni tāneva idha tatiyacatutthapañcamāni. Tesaṃ adhigamapaṭipāṭidīpanatthaṃ ayaṃ nayo veditabbo –

Eko kira amaccaputto rājānaṃ upaṭṭhātuṃ janapadato nagaraṃ āgato. So ekadivasameva rājānaṃ disvā pānabyasanena sabbaṃ vibhavajātaṃ nāsesi. Taṃ ekadivasaṃ surāmadamattaṃ niccoḷaṃ katvā jiṇṇakaṭasārakamattena paṭicchādetvā pānāgārato nīhariṃsu. Tamenaṃ saṅkārakūṭe nipajjitvā niddāyantaṃ eko aṅgavijjāpāṭhako disvā ‘ayaṃ puriso mahājanassa avassayo bhavissati, paṭijaggitabbo eso’ti sanniṭṭhānaṃ katvā mattikāya nhāpetvā thūlasāṭakayugaṃ nivāsāpetvā puna gandhodakena nhāpetvā sukhumena dukūlayugaḷena acchādetvā pāsādaṃ āropetvā subhojanaṃ bhojetvā ‘evaṃ naṃ paricāreyyāthā’ti paricārake paṭipādetvā pakkāmi.

Atha naṃ te sayanaṃ āropesuṃ. Pānāgāragamanapaṭibāhanatthañca naṃ cattāro tāva janā catūsu hatthapādesu uppīḷetvā aṭṭhaṃsu. Eko pāde parimajji. Eko tālavaṇṭaṃ gahetvā bīji. Eko vīṇaṃ vādayamāno gāyanto nisīdi.

So sayanupagamanena vigatakilamatho thokaṃ niddāyitvā vuṭṭhito hatthapādanippīḷanaṃ asahamāno 'ko me hatthapāde uppīḷeti? Apagacchathā'ti tajjesi. Te ekavacaneneva apagacchiṃsu. Tato puna thokaṃ niddāyitvā vuṭṭhito pādaparimajjanaṃ asahamāno 'ko me pāde parimajjati? Apagacchā'ti āha. Sopi ekavacaneneva apagacchi. Puna thokaṃ niddāyitvā vuṭṭhito vātavuṭṭhi viya tālavaṇṭavātaṃ asahanto 'ko esa? Apagacchatū'ti āha. Sopi ekavacaneneva apagacchi. Puna thokaṃ niddāyitvā vuṭṭhito kaṇṇasūlaṃ viya gītavāditasaddaṃ asahamāno vīṇāvādakaṃ tajjesi. Sopi ekavacaneneva apagacchi. Athevaṃ anukkamena pahīnakilamathuppīḷanaparimajjanavātappahāragītavāditasaddupaddavo sukhaṃ sayitvā vuṭṭhāya rañño santikaṃ agamāsi. Rājāpissa mahantaṃ issariyamadāsi. So mahājanassa avassayo jāto.

Tattha pānabyasanena pārijuññappatto so amaccaputto viya anekabyasanapārijuññappatto gharāvāsagato kulaputto daṭṭhabbo. Aṅgavijjāpāṭhako puriso viya tathāgato. Tassa purisassa 'ayaṃ mahājanassa avassayo bhavissati, paṭijagganaṃ arahatī'ti sanniṭṭhānaṃ viya tathāgatassa 'ayaṃ mahājanassa avassayo bhavissati, pabbajjaṃ arahati kulaputto'ti sanniṭṭhānakaraṇaṃ.

Athassa amaccaputtassa mattikāmattena nhāpanaṃ viya kulaputtassāpi pabbajjāpaṭilābho. Athassa thūlasāṭakanivāsanaṃ viya imassāpi dasasikkhāpadasaṅkhātasīlavatthanivāsanaṃ. Puna tassa gandhodakanhāpanaṃ viya imassāpi pātimokkhasaṃvarādisīlagandhodakanhāpanaṃ. Puna tassa sukhumadukūlayugaḷacchādanaṃ viya imassāpi yathāvuttasīlavisuddhisampadāsaṅkhātadukūlacchādanaṃ.

Dukūlacchāditassa panassa pāsādāropanaṃ viya imassāpi sīlavisuddhidukūlacchāditassa samādhibhāvanāpāsādārohanaṃ. Tato tassa subhojanabhuñjanaṃ viya imassāpi samādhiupakārakasatisampajaññādidhammāmataparibhuñjanaṃ.

Bhuttabhojanassa pana tassa paricārakehi sayanāropanaṃ viya imassāpi vitakkādīhi upacārajjhānāropanaṃ. Puna tassa pānāgāragamanapaṭibāhanatthaṃ hatthapāduppīḷanakapurisacatukkaṃ viya imassāpi kāmasaññābhimukhagamanapaṭibāhanatthaṃ ārammaṇe cittuppīḷanako nekkhammavitakko. Tassa pādaparimajjakapuriso viya imassāpi ārammaṇe cittānumajjanako vicāro. Tassa tālavaṇṭavātadāyako viya imassāpi cetaso sītalabhāvadāyikā pīti.

Tassa sotānuggahakaro gandhabbapuriso viya imassāpi cittānuggāhakaṃ somanassaṃ. Tassa sayanupagamanena vigatakilamathassa thokaṃ niddupagamanaṃ viya imassāpi upacārajjhānasannissayena vigatanīvaraṇakilamathassa paṭhamajjhānupagamanaṃ.

Athassa niddāyitvā vuṭṭhitassa hatthapāduppīḷanāsahanena hatthapāduppīḷakānaṃ santajjanaṃ tesañca apagamanena puna thokaṃ niddupagamanaṃ viya imassāpi paṭhamajjhānato vuṭṭhitassa cittuppīḷakavitakkāsahanena vitakkadosadassanaṃ, vitakkappahānā ca puna avitakkavicāramattadutiyajjhānupagamanaṃ.

Tato tassa punappunaṃ niddāyitvā vuṭṭhitassa yathāvuttena kamena pādaparimajjanādīnaṃ asahanena paṭipāṭiyā pādaparimajjakādīnaṃ santajjanaṃ, tesaṃ tesañca apagamanena punappunaṃ thokaṃ niddupagamanaṃ viya imassāpi punappunaṃ dutiyādīhi jhānehi vuṭṭhitassa yathāvuttadosānaṃ vicārādīnaṃ asahanena paṭipāṭiyā vicārādidosadassanaṃ. Tesaṃ tesañca pahānā punappunaṃ avitakkaavicāranippītika pahīnasomanassajjhānupagamanaṃ.

Tassa pana sayanā vuṭṭhāya rañño santikaṃ gatassa issariyappatti viya imassāpi pañcamajjhānato vuṭṭhitassa vipassanā maggaṃ upagatassa arahattappatti.

Tassa pattissariyassa bahūnaṃ janānaṃ avassayabhāvo viya imassāpi arahattappattassa bahūnaṃ avassayabhāvo veditabbo. Ettāvatā hi esa anuttaraṃ puññakkhettaṃ nāma hotīti.

Pañcakanayo niṭṭhito.

Ettāvatā catukkapañcakanayadvayabhedo suddhikanavako nāma pakāsito hoti. Atthato panesa pañcakanaye catukkanayassa paviṭṭhattā jhānapañcako evāti veditabbo.

Paṭipadācatukkaṃ

176-180. Idāni yasmā etaṃ jhānaṃ nāma paṭipadākamena sijjhati, tasmā tassa paṭipadābhedaṃ dassetuṃ **puna katame dhammā kusalā**tiādi āraddhaṃ. Tattha dukkhā paṭipadā assāti **dukkhapaṭipadaṃ**. Dandhā abhiññā assāti **dandhābhiññaṃ**. Iti dukkhapaṭipadanti vā dandhābhiññanti vā pathavīkasiṇanti vā tīṇipi jhānasseva nāmāni. **Dukkhapaṭipadaṃ khippābhiñña**ntiādīsupi eseva nayo.

Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati tāva pavattā jhānabhāvanā 'paṭipadā'ti vuccati. Upacārato pana paṭṭhāya yāva appanā tāva pavattā paññā 'abhiññā'ti vuccati. Sā panesā paṭipadā ekaccassa dukkhā hoti. Nīvaraṇādipaccanīkadhammasamudācāragahanatāya kicchā asukhasevanāti attho. Ekaccassa tadabhāvena sukhā. Abhiññāpi ekaccassa dandhā hoti, mandā, asīghappavatti. Ekaccassa khippā amandā sīghappavatti. Tasmā yo ādito kilese vikkhambhento dukkhena sasaṅkhārena sappayogena kilamanto vikkhambheti, tassa dukkhā paṭipadā nāma hoti. Yo pana vikkhambhitakileso appanāparivāsaṃ vasanto cirena aṅgapātubhāvaṃ pāpuṇāti, tassa dandhābhiññā nāma hoti. Yo khippaṃ aṅgapātubhāvaṃ pāpuṇāti tassa khippābhiññā nāma hoti. Yo kilese vikkhambhento sukhena akilamanto vikkhambheti, tassa sukhā paṭipadā nāma hoti.

Tattha yāni sappāyāsappāyāni ca palibodhupacchedādīni pubbakiccāni ca appanākosallāni ca **visuddhimagge** cittabhāvanāniddese niddiṭṭhāni, tesu yo asappāyasevī hoti, tassa dukkhā paṭipadā dandhā ca abhiññā hoti. Sappāyasevino sukhā paṭipadā khippā ca abhiññā. Yo pana pubbabhāge asappāyaṃ sevitvā aparabhāge sappāyasevī hoti, pubbabhāge vā sappāyaṃ sevitvā aparabhāge asappāyasevī, tassa vomissakatā veditabbā. Tathā palibodhupacchedādikaṃ pubbakiccaṃ asampādetvā bhāvanaṃ anuyuttassa dukkhā paṭipadā hoti, vipariyāyena sukhā. Appanākosallāni pana asampādentassa dandhā abhiññā hoti, sampādentassa khippā.

Apica taṇhāavijjāvasena samathavipassanākatādhikāravasena cāpi etāsaṃ pabhedo veditabbo. Taṇhābhibhūtassa hi dukkhā paṭipadā hoti, anabhibhūtassa sukhā. Avijjābhibhūtassa ca dandhā abhiññā hoti, anabhibhūtassa khippā. Yo ca samathe akatādhikāro tassa dukkhā paṭipadā hoti, katādhikārassa sukhā. Yo pana vipassanāya akatādhikāro hoti, tassa dandhā abhiññā hoti, katādhikārassa khippā.

Kilesindriyavasena cāpi etāsaṃ pabhedo veditabbo. Tibbakilesassa hi mudindriyassa dukkhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā. Mandakilesassa ca mudindriyassa sukhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññāti.

Iti imāsu paṭipadāabhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya abhiññāya jhānaṃ pāpuṇāti, tassa taṃ jhānaṃ dukkhapaṭipadaṃ dandhābhiññanti vuccati. Sesesupi eseva nayo.

Tattha 'tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā'ti (vibha. 799) evaṃ vuttasatiyā vā taṃtaṃjhānanikantiyā vā vikkhambhane paṭipadā, taṃtaṃjhānupacārappattassa appanāya parivāse abhiññā ca veditabbā. Āgamanavasenāpi ca paṭipadā abhiññā hontiyeva. Dukkhapaṭipadañhi dandhābhiññaṃ paṭhamajjhānaṃ patvā pavattaṃ dutiyampi tādisameva hoti. Tatiyacatutthesupi eseva nayo. Yathā ca catukkanaye evaṃ pañcakanayepi paṭipadāvasena catudhā bhedo veditabbo. Iti paṭipadāvasenapi cattāro navakā vuttā honti. Tesu pāṭhato chattiṃsa cittāni, atthato pana pañcakanaye catukkanayassa paviṭṭhattā vīsatimeva bhavantīti.

Paṭipadācatukkaṃ.

Ārammaṇacatukkaṃ

181. Idāni yasmā etaṃ jhānaṃ nāma yathā paṭipadābhedena evaṃ ārammaṇabhedenāpi catubbidhaṃ hoti. Tasmāssa taṃ pabhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **parittaṃ parittārammaṇa**ntiādīsu yaṃ appaguṇaṃ hoti, uparijjhānassa paccayo bhavituṃ na sakkoti, idaṃ **parittaṃ nāma**. Yaṃ pana avaḍḍhite suppamatte vā sarāvamatte vā ārammaṇe pavattaṃ, taṃ parittaṃ ārammaṇaṃ assāti **parittārammaṇaṃ**. Yaṃ paguṇaṃ subhāvitaṃ uparijjhānassa paccayo bhavituṃ sakkoti, idaṃ **appamāṇaṃ** nāma. Yaṃ vipule ārammaṇe pavattaṃ taṃ vuḍḍhippamāṇattā appamāṇaṃ ārammaṇaṃ assāti **appamāṇārammaṇaṃ**. Vuttalakkhaṇavomissakatāya pana vomissakanayo veditabbo. Iti ārammaṇavasenapi cattāro navakā vuttā honti. Cittagaṇanāpettha purimasadisā evāti.

Ārammaṇacatukkaṃ.

Ārammaṇapaṭipadāmissakaṃ

186. Idāni ārammaṇapaṭipadāmissakaṃ soḷasakkhattukanayaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha paṭhamanaye vuttajjhānaṃ dukkhapaṭipadattā dandhābhiññattā parittattā parittārammaṇattāti catūhi kāraṇehi **hīnaṃ,** soḷasamanaye vuttajjhānaṃ sukhapaṭipadattā khippābhiññattā appamāṇattā appamāṇārammaṇattāti catūhi kāraṇehi **paṇītaṃ**. Sesesu cuddasasu ekena dvīhi tīhi ca kāraṇehi hīnappaṇītatā veditabbā.

Kasmā panāyaṃ nayo desitoti? Jhānuppattikāraṇattā. Sammāsambuddhena hi pathavīkasiṇe suddhikajjhānaṃ catukkanayavasena pañcakanayavasena ca dassitaṃ; tathā suddhikapaṭipadā, tathā suddhikārammaṇaṃ. Tattha yā devatā pathavīkasiṇe suddhikajjhānaṃ catukkanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena suddhikajjhāne catukkanayo desito. Yā pañcakanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena pañcakanayo. Yā suddhikapaṭipadāya, suddhikārammaṇe catukkanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena suddhikapaṭipadāya suddhikārammaṇe catukkanayo desito. Yā pañcakanayavasena desiyamānaṃ bujjhituṃ sakkonti tāsaṃ sappāyavasena pañcakanayo. Iti heṭṭhā puggalajjhāsayavasena desanā katā.

Desanāvilāsappatto cesa pabhinnapaṭisambhido dasabalacatuvesārajjavisadañāṇo dhammānaṃ yāthāvasarasalakkhaṇassa suppaṭividdhattā dhammapaññattikusalatāya yo yo nayo labbhati tassa tassa vasena desanaṃ niyametuṃ sakkoti, tasmā imāya desanāvilāsappattiyāpi tena esā pathavīkasiṇe suddhikacatukkanayādivasena desanā katā.

Yasmā pana ye keci jhānaṃ uppādenti nāma na te ārammaṇapaṭipadāhi vinā uppādetuṃ sakkonti, tasmā niyamato jhānuppattikāraṇattā ayaṃ soḷasakkhattukanayo kathito.

Ettāvatā suddhikanavako, cattāro paṭipadānavakā, cattāro ārammaṇanavakā, ime ca soḷasa navakāti pañcavīsati navakā kathitā honti. Tattha ekekasmiṃ navake catukkapañcakavasena dve dve nayāti paññāsa nayā. Tattha ‘‘pañcavīsatiyā catukkanayesu sataṃ, pañcakanayesu pañcavīsasata’’nti pāṭhato pañcavīsādhikāni dve jhānacittasatāni honti. Pañcakanaye pana catukkanayassa paviṭṭhattā atthato pañcavīsādhikameva cittasataṃ hoti. Yāni cetāni pāṭhe pañcavīsādhikāni dve cittasatāni tesu ekekassa niddese dhammavavatthānādayo tayo tayo mahāvārā honti. Te pana tattha tattha nayamattameva dassetvā saṃkhittāti.

Pathavīkasiṇaṃ.

203. Idāni yasmā āpokasiṇādīsupi etāni jhānāni uppajjanti, tasmā tesaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tesu sabbo pāḷinayo ca atthavibhāvanā ca cittagaṇanā ca vārasaṅkhepo ca pathavīkasiṇe vuttanayeneva veditabbo. Bhāvanānayo pana kasiṇaparikammaṃ ādiṃ katvā sabbo **visuddhimagge** (visuddhi 1.91 ādayo) pakāsitoyeva. **Mahāsakuludāyisutte** pana dasakasiṇāni (ma. ni. 2.250) vuttāni. Tesu viññāṇakasiṇaṃ ākāse pavattitamahaggataviññāṇampi tattha parikammaṃ katvā nibbattā viññāṇañcāyatanasamāpattipi hotīti sabbappakārena āruppadesanameva bhajati, tasmā imasmiṃ ṭhāne na kathitaṃ.

Ākāsakasiṇanti pana kasiṇugghāṭimamākāsampi, taṃ ārammaṇaṃ katvā pavattakkhandhāpi, bhitticchiddādīsu aññatarasmiṃ gahetabbanimittaparicchedākāsampi, taṃ ārammaṇaṃ katvā uppannaṃ catukkapañcakajjhānampi vuccati. Tattha purimanayo āruppadesanaṃ bhajati, pacchimanayo rūpāvacaradesanaṃ. Iti missakattā imaṃ rūpāvacaradesanaṃ na āruḷhaṃ. Paricchedākāse nibbattajjhānaṃ pana rūpūpapattiyā maggo hoti tasmā taṃ gahetabbaṃ. Tasmiṃ pana catukkapañcakajjhānameva uppajjati, arūpajjhānaṃ nuppajjati. Kasmā? Kasiṇugghāṭanassa alābhato. Tañhi punappunaṃ ugghāṭiyamānampi ākāsameva hotīti na tattha kasiṇugghāṭanaṃ labbhati, tasmā tatthuppannaṃ jhānaṃ diṭṭhadhammasukhavihārāya saṃvattati, abhiññāpādakaṃ hoti, vipassanāpādakaṃ hoti, nirodhapādakaṃ na hoti. Anupubbanirodho panettha yāva pañcamajjhānā labbhati vaṭṭapādakaṃ hotiyeva. Yathā cetaṃ evaṃ purimakasiṇesu uppannaṃ jhānampi. Nirodhapādakabhāvo panettha viseso. Sesamettha ākāsakasiṇe yaṃ vattabbaṃ siyā taṃ sabbaṃ **visuddhimagge** (visuddhi. 1.98-99) vuttameva.

‘Ekopi hutvā bahudhā hotī’tiādinayaṃ (dī. ni. 1.239; paṭi. ma. 1.102) pana vikubbanaṃ icchantena purimesu aṭṭhasu kasiṇesu aṭṭha samāpattiyo nibbattetvā kasiṇānulomato kasiṇapaṭilomato, kasiṇānulomapaṭilomato; jhānānulomato, jhānapaṭilomato, jhānānulomapaṭilomato; jhānukkantikato, kasiṇukkantikato, jhānakasiṇukkantikato; aṅgasaṅkantikato, ārammaṇasaṅkantikato, aṅgārammaṇasaṅkantikato; aṅgavavatthānato, ārammaṇavavatthānatoti imehi cuddasahākārehi cittaṃ paridametabbaṃ. Tesaṃ vitthārakathā **visuddhimagge** (visuddhi. 2.365-366) vuttāyeva.

Evaṃ pana cuddasahākārehi cittaṃ aparidametvā, pubbe abhāvitabhāvano ādikammiko yogāvacaro iddhivikubbanaṃ sampādessatīti netaṃ ṭhānaṃ vijjati. Ādikammikassa hi kasiṇaparikammampi bhāro; satesu sahassesu vā ekova sakkoti. Katakasiṇaparikammassa nimittuppādanaṃ bhāro; satesu sahassesu vā ekova sakkoti. Uppanne nimitte taṃ vaḍḍhetvā appanādhigamo bhāro, satesu sahassesu vā ekova sakkoti. Adhigatappanassa cuddasahākārehi cittaparidamanaṃ bhāro; satesu sahassesu vā ekova sakkoti. Cuddasahākārehi paridamitacittassāpi iddhivikubbanaṃ nāma bhāro, satesu sahassesu vā ekova sakkoti. Vikubbanappattassāpi khippanisantibhāvo nāma bhāro; satesu sahassesu vā ekova khippanisanti hoti. Therambatthale **mahārohanaguttattherassa** gilānupaṭṭhānaṃ āgatesu tiṃsamattesu iddhimantasahassesu upasampadāya aṭṭhavassiko **rakkhitatthero viya**. Sabbaṃ vatthu **visuddhimagge** (visuddhi. 2.367) vitthāritamevāti.

Kasiṇakathā.

Abhibhāyatanakathā

204. Evaṃ aṭṭhasu kasiṇesu rūpāvacarakusalaṃ niddisitvā, idāni yasmā samānepi ārammaṇe bhāvanāya asamānaṃ imesu aṭṭhasu kasiṇesu aññampi abhibhāyatanasaṅkhātaṃ rūpāvacarakusalaṃ pavattati, tasmā taṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **ajjhattaṃ arūpasaññī**ti alābhitāya vā anatthikatāya vā ajjhattarūpe parikammasaññāvirahito. **Bahiddhā rūpāni passatī**ti bahiddhā aṭṭhasu kasiṇesu kataparikammatāya parikammavasena ceva appanāvasena ca tāni bahiddhā aṭṭhasu kasiṇesu rūpāni passati. **Parittānī**ti avaḍḍhitāni. **Tāni abhibhuyyā**ti yathā nāma sampannagahaṇiko kaṭacchumattaṃ bhattaṃ labhitvā ‘kiṃ ettha bhuñjitabbaṃ atthī’ti saṅkaḍḍhitvā ekakabaḷameva karoti, evameva ñāṇuttariko puggalo visadañāṇo ‘kimettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’ti tāni rūpāni abhibhavitvā samāpajjati. Saha nimittuppādenevettha appanaṃ nibbattetīti attho. **Jānāmi passāmī**ti iminā panassa pubbabhāgo kathito. **Āgamaṭṭhakathāsu** pana vuttaṃ – imināssa pana ābhogo kathito. So ca kho samāpattito vuṭṭhitassa, na antosamāpattiyanti (a. ni. aṭṭha. 3.8.65).

Appamāṇānīti vaḍḍhitappamāṇāni. **Abhibhuyyā**ti ettha pana yathā mahagghaso puriso ekaṃ bhattavaḍḍhitakaṃ labhitvā ‘aññāpi hotu ‘kimesā mayhaṃ karissatī’ti taṃ na mahantato passati, evameva ñāṇuttaro puggalo visadaññāṇo ‘kimettha samāpajjitabbaṃ, na idaṃ appamāṇaṃ, na mayhaṃ cittekaggatākaraṇe bhāro atthī’ti tāni abhibhavitvā samāpajjati. Saha nimittuppādenevettha appanaṃ nibbattetīti attho.

Parittaṃ parittārammaṇaṃ appamāṇaṃ parittārammaṇanti idha parittānīti āgatattā appamāṇārammaṇatā na gahitā, parato appamāṇānīti āgatattā parittārammaṇatā. **Aṭṭhakathāyaṃ** pana vuttaṃ – ‘imasmiṃ ṭhāne cattāri cattāri ārammaṇāni aggahetvā dve dveva gahitāni. Kiṃ kāraṇā? Catūsu hi gahitesu desanā soḷasakkhattukā hoti, satthārā ca heṭṭhā soḷasakkhattukā desanā kilañjamhi tile pattharantena viya vitthārato kathitā. Tassa imasmiṃ ṭhāne aṭṭhakkhattukaṃ desanaṃ kātuṃ ajjhāsayo. Tasmā dve dveyeva gahitānīti veditabbānīti.

Suvaṇṇadubbaṇṇānīti parisuddhāparisuddhavaṇṇāni. Parisuddhāni hi nīlādīni suvaṇṇāni, aparisuddhāni ca dubbaṇṇānīti idha adhippetāni. **Āgamaṭṭhakathāsu** pana ‘suvaṇṇāni vā hontu dubbaṇṇāni vā, parittaappamāṇavaseneva imāni abhibhāyatanāni desitānī’ti (a. ni. aṭṭha. 3.8.65) vuttaṃ. Imesu pana catūsu parittaṃ vitakkacaritavasena āgataṃ, appamāṇaṃ mohacaritavasena, suvaṇṇaṃ dosacaritavasena, dubbaṇṇaṃ rāgacaritavasena. Etesañhi etāni sappāyāni. Sā ca tesaṃ sappāyatā vitthārato **visuddhimagge** (visuddhi. 1.43) cariyaniddese vuttā.

Kasmā pana, yathā suttante ‘‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānī’’tiādi (dī. ni. 2.173; ma. ni. 2.249; a. ni. 8.65) vuttaṃ, evaṃ avatvā idha catūsupi abhibhāyatanesu ajjhattaṃ arūpasaññitāva vuttāti? Ajjhattarūpānaṃ anabhibhavanīyato. Tattha vā hi idha vā bahiddhārūpāneva abhibhavitabbāni, tasmā tāni niyamato vattabbānīti tatrapi idhapi vuttāni. Ajjhattaṃ arūpasaññīti idaṃ pana satthu desanāvilāsamattameva. Ayaṃ tāva catūsu abhibhāyatanesu apubbapadavaṇṇanā. Suddhikanayapaṭipadābhedo panettha pathavīkasiṇe vuttanayeneva ekekasmiṃ abhibhāyatane veditabbo. Kevalañcettha ārammaṇacatukkaṃ ārammaṇadukaṃ hoti, soḷasakkhattukañca aṭṭhakkhattukaṃ. Sesaṃ tādisameva. Evamettha ekekasmiṃ abhibhāyatane eko suddhikanavako, cattāro paṭipadānavakā, dve ārammaṇanavakā, ārammaṇapaṭipadāmissake aṭṭha navakāti pannarasa navakāti catūsupi abhibhāyatanesu samasaṭṭhi navakā veditabbā.

246. Pañcamaabhibhāyatanādīsu **nīlānī**ti sabbasaṅgāhikavasena vuttaṃ. **Nīlavaṇṇānī**ti vaṇṇavasena, **nīlanidassanānī**ti nidassanavasena, apaññāyamānavivarāni, asambhinnavaṇṇāni, ekanīlāneva hutvā dissantīti vuttaṃ hoti. **Nīlanibhāsānī**ti idaṃ pana obhāsanavasena vuttaṃ; nīlobhāsāni nīlappabhāyuttānīti attho. Etena nesaṃ suvisuddhataṃ dasseti. Suvisuddhavaṇṇavasena hi imāni cattāri abhibhāyatanāni vuttāni. **Pītānī**tiādīsupi imināva nayena attho veditabbo. Nīlakasiṇaṃ uggaṇhanto nīlasmiṃ nimittaṃ gaṇhāti. Pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vātiādikaṃ panettha kasiṇakaraṇañca parikammañca appanāvidhānañca sabbaṃ **visuddhimagge** (visuddhi. 1.93 ādayo) vitthārato vuttameva. Yathā ca pathavīkasiṇe evamettha ekekasmiṃ abhibhāyatane pañcavīsati pañcavīsati navakā veditabbā.

Abhibhāyatanakathā.

Vimokkhakathā

248. Idāni yasmā idaṃ rūpāvacarakusalaṃ nāma na kevalaṃ ārammaṇasaṅkhātānaṃ āyatanānaṃ abhibhavanato abhibhāyatanavaseneva uppajjati, atha kho vimokkhavasenapi uppajjati, tasmā tampi nayaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ.

Kenaṭṭhena pana vimokkho veditabboti? Adhimuccanaṭṭhena. Ko ayaṃ adhimuccanaṭṭho nāma? Paccanīkadhammehi ca suṭṭhu vimuccanaṭṭho, ārammaṇe ca abhirativasena suṭṭhu vimuccanaṭṭho. Pituaṅke vissaṭṭhaaṅgapaccaṅgassa dārakassa sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti. Evaṃlakkhaṇañhi vimokkhabhāvappattaṃ rūpāvacarakusalaṃ dassetuṃ ayaṃ nayo āraddho.

Tattha **rūpī**ti ajjhattaṃ kesādīsu uppāditaṃ rūpajjhānaṃ rūpaṃ, tadassatthīti rūpī. Ajjhattañhi nīlaparikammaṃ karonto kese vā pitte vā akkhitārakāya vā karoti. Pītaparikammaṃ karonto mede vā chaviyā vā akkhīnaṃ pītaṭṭhāne vā karoti. Lohitaparikammaṃ karonto maṃse vā lohite vā jivhāya vā hatthatalapādatalesu vā akkhīnaṃ rattaṭṭhāne vā karoti. Odātaparikammaṃ karonto aṭṭhimhi vā dante vā nakhe vā akkhīnaṃ setaṭṭhāne vā karoti. Evaṃ parikammaṃ katvā uppannajjhānasamaṅginaṃ sandhāyetaṃ vuttaṃ. **Rūpāni passatī**ti bahiddhāpi nīlakasiṇādirūpāni jhānacakkhunā passati. Iminā ajjhattabahiddhāvatthukesu kasiṇesu jhānapaṭilābho dassito.

Ajjhattaṃ arūpasaññīti ajjhattaṃ na rūpasaññī. Attano kesādīsu anuppāditarūpāvacarajjhānoti attho. Iminā bahiddhā parikammaṃ katvā bahiddhāva paṭiladdhajjhānatā dassitā.

Subhanti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāya ‘subha’nti ābhogo natthi, yo pana suvisuddhaṃ subhakasiṇaṃ ārammaṇaṃ katvā viharati, so yasmā ‘subha’nti…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tathā dutiyādīni, tasmā evaṃ desanā katā. **Paṭisambhidāmagge** pana ‘‘kathaṃ subhantveva adhimutto hotīti vimokkho? Idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ…pe… viharati, mettāya bhāvitattā sattā appaṭikūlā honti; karuṇā… muditā… upekkhāsahagatena cetasā ekaṃ disaṃ…pe… viharati, upekkhāya bhāvitattā sattā appaṭikūlā honti, evaṃ subhantveva adhimutto hotī’’ti vimokkhoti (paṭi. ma. 1.212) vuttaṃ. Idha pana upari pāḷiyaṃyeva brahmavihārānaṃ āgatattā taṃ nayaṃ paṭikkhipitvā sunīlakasupītakasulohitakasuodātakaparisuddhanīlakaparisuddhapītakaparisuddhalohitakaparisuddhaodātakavaseneva subhavimokkho anuññāto. Iti kasiṇanti vā abhibhāyatananti vā vimokkhoti vā rūpāvacarajjhānameva. Tañhi ārammaṇassa sakalaṭṭhena kasiṇaṃ nāma, ārammaṇaṃ abhibhavanaṭṭhena abhibhāyatanaṃ nāma, ārammaṇe adhimuccanaṭṭhena paccanīkadhammehi ca vimuccanaṭṭhena vimokkho nāmāti vuttaṃ. Tattha kasiṇadesanā abhidhammavasena, itarā pana suttantadesanāvasena vuttāti veditabbā. Ayamettha apubbapadavaṇṇanā. Ekekasmiṃ pana vimokkhe pathavīkasiṇe viya pañcavīsati pañcavīsatīti katvā pañcasattati navakā veditabbā.

Vimokkhakathā.

Brahmavihārakathā

251. Idāni mettādibrahmavihāravasena pavattamānaṃ rūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **mettāsahagata**nti mettāya samannāgataṃ. Parato karuṇāsahagatādīsupi eseva nayo. Yena panesa vidhānena paṭipanno mettādisahagatāni jhānāni upasampajja viharati, taṃ mettādīnaṃ bhāvanāvidhānaṃ sabbaṃ **visuddhimagge** (visuddhi. 1.240) vitthāritameva. Avasesāya pāḷiyā attho pathavīkasiṇe vuttanayeneva veditabbo.

Kevalañhi pathavīkasiṇe pañcavīsati navakā, idha purimāsu tīsu tikacatukkajjhānikavasena pañcavīsati sattakā, upekkhāya catutthajjhānavasena pañcavīsati ekakā, karuṇāmuditāsu ca chandādīhi catūhi saddhiṃ karuṇāmuditāti imepi yevāpanakā labbhanti. Dukkhapaṭipadādibhāvo cettha mettāya tāva byāpādavikkhambhanavasena, karuṇāya vihiṃsāvikkhambhanavasena, muditāya arativikkhambhanavasena, upekkhāya rāgapaṭighavikkhambhanavasena veditabbo. Parittārammaṇatā pana nabahusattārammaṇavasena; appamāṇārammaṇatā bahusattārammaṇavasena hotīti ayaṃ viseso. Sesaṃ tādisameva.

Evaṃ tāva pāḷivaseneva –

Brahmuttamena kathite, brahmavihāre ime iti viditvā;
Bhiyyo etesu ayaṃ, pakiṇṇakakathāpi viññeyyā.

Etāsu hi mettākaruṇāmuditāupekkhāsu atthato tāva mejjatīti **mettā,** siniyhatīti attho. Mitte vā bhavā, mittassa vā esā pavattatīpi mettā. Paradukkhe sati sādhūnaṃ hadayakampanaṃ karotīti **karuṇā**. Kiṇāti vā paradukkhaṃ hiṃsati vināsetīti **karuṇā**. Kirīyati vā dukkhitesu pharaṇavasena pasāriyatīti **karuṇā**. Modanti tāya taṃsamaṅgino, sayaṃ vā modati, modanamattameva vā tanti **muditā**. ‘Averā hontū’tiādibyāpārappahānena majjhattabhāvūpagamanena ca upekkhatīti **upekkhā**.

Lakkhaṇādito panettha hitākārappavattilakkhaṇā ‘mettā’, hitūpasaṃhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti. Dukkhāpanayanākārappavattilakkhaṇā ‘karuṇā’, paradukkhāsahanarasā, avihiṃsāpaccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā. Vihiṃsūpasamo tassā sampatti, sokasambhavo vipatti. Sattesu pamodanalakkhaṇā ‘muditā’, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā. Arativūpasamo tassā sampatti, pahāsasambhavo vipatti. Sattesu majjhattākārappavattilakkhaṇā ‘upekkhā’, sattesu samabhāvadassanarasā, paṭighānunayavūpasamapaccupaṭṭhānā, ‘‘kammassakā sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na parihāyissantī’’ti? Evaṃ pavattakammassakatādassanapadaṭṭhānā. Paṭighānunayavūpasamo tassā sampatti, gehassitāya aññāṇupekkhāya sambhavo vipatti.

Catunnampi panetesaṃ brahmavihārānaṃ vipassanāsukhañceva bhavasampatti ca sādhāraṇappayojanaṃ, byāpādādipaṭighāto āveṇikaṃ. Byāpādapaṭighātappayojanā hettha mettā, vihiṃsāaratirāgapaṭighātappayojanā itarā. Vuttampi cetaṃ –

> ‘‘Nissaraṇañhetaṃ, āvuso, byāpādassa yadidaṃ mettācetovimutti, nissaraṇañhetaṃ, āvuso, vihesāya yadidaṃ karuṇācetovimutti; nissaraṇañhetaṃ, āvuso, aratiyā yadidaṃ muditācetovimutti, nissaraṇañhetaṃ, āvuso, rāgassa yadidaṃ upekkhācetovimuttī’’ti (dī. ni. 3.326; a. ni. 6.13).

Ekamekassa cettha āsannadūravasena dve dve paccatthikā. Mettābrahmavihārassa hi, samīpacāro viya purisassa sapatto, guṇadassanasabhāgatāya rāgo āsannapaccatthiko. So lahuṃ otāraṃ labhati. Tasmā tato suṭṭhu mettā rakkhitabbā. Pabbatādigahananissito viya purisassa sapatto sabhāvavisabhāgatāya byāpādo dūrapaccatthiko. Tasmā tato nibbhayena mettāyitabbaṃ. Mettāyissati ca nāma kopañca karissatīti aṭṭhānametaṃ.

Karuṇābrahmavihārassa ‘‘cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehassitaṃ domanassa’’ntiādinā nayena āgataṃ gehassitaṃ domanassaṃ vipattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāvavisabhāgatāya vihesā dūrapaccatthikā. Tasmā tato nibbhayena karuṇāyitabbaṃ. Karuṇañca nāma karissati pāṇiādīhi ca vihesissatīti aṭṭhānametaṃ.

Muditābrahmavihārassa ‘‘cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehassitaṃ somanassa’’ntiādinā (ma. ni. 3.306) nayena āgataṃ gehassitaṃ somanassaṃ sampattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāvavisabhāgatāya arati dūrapaccatthikā. Tasmā tato nibbhayena muditā bhāvetabbā. Pamudito ca nāma bhavissati pantasenāsanesu ca adhikusaladhammesu ca ukkaṇṭhissatīti aṭṭhānametaṃ.

Upekkhābrahmavihārassa pana ‘‘cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā rūpaṃ sā nātivattati. Tasmā sā upekkhā gehassitāti vuccatī’’tiādinā (ma. ni. 3.308) nayena āgatā gehassitā aññāṇupekkhā dosaguṇānaṃ avicāraṇavasena sabhāgattā āsannapaccatthikā. Sabhāvavisabhāgatāya rāgapaṭighā dūrapaccatthikā. Tasmā tato nibbhayena upekkhitabbaṃ. Upekkhissati ca nāma rajjissati ca paṭihaññissati cāti aṭṭhānametaṃ.

Sabbesampi ca etesaṃ kattukāmatāchando ādi, nīvaraṇādivikkhambhanaṃ majjhaṃ, appanā pariyosānaṃ, paññattidhammavasena eko vā satto anekā vā sattā ārammaṇaṃ, upacāre vā appanāya vā pattāya ārammaṇavaḍḍhanaṃ.

Tatrāyaṃ vaḍḍhanakkamo – yathā hi kusalo kassako kasitabbaṭṭhānaṃ paricchinditvā kasati, evaṃ paṭhamameva ekaṃ āvāsaṃ paricchinditvā tattha sattesu ‘imasmiṃ āvāse sattā averā hontū’tiādinā nayena mettā bhāvetabbā. Tattha cittaṃ muduṃ kammaniyaṃ katvā dve āvāsā paricchinditabbā. Tato anukkamena tayo cattāro pañca cha satta aṭṭha nava dasa, ekā racchā, upaḍḍhagāmo, gāmo, janapado, rajjaṃ, ekā disāti evaṃ yāva ekaṃ cakkavāḷaṃ, tato vā pana bhiyyo tattha tattha sattesu mettā bhāvetabbā. Tathā karuṇādayoti. Ayamettha ārammaṇavaḍḍhanakkamo.

Yathā pana kasiṇānaṃ nissando āruppā, samādhīnaṃ nissando nevasaññānāsaññāyatanaṃ, vipassanānaṃ nissando phalasamāpatti, samathavipassanānaṃ nissando nirodhasamāpatti, evaṃ purimabrahmavihārattayassa nissando ettha upekkhābrahmavihāro. Yathā hi thambhe anussāpetvā tulāsaṅghāṭaṃ anāropetvā na sakkā ākāse kūṭagopānasiyo ṭhapetuṃ, evaṃ purimesu tatiyajjhānaṃ vinā na sakkā catutthaṃ bhāvetuṃ. Kasiṇesu pana uppannatatiyajjhānassapesā nuppajjati visabhāgārammaṇattāti.

Ettha siyā – ‘kasmā panetā mettā karuṇā muditā upekkhā brahmavihārāti vuccanti? Kasmā ca, catassova? Ko ca etāsaṃ kamo? Vibhaṅge ca kasmā appamaññāti vuttā’ti? Vuccate – seṭṭhaṭṭhena tāva niddosabhāvena cettha brahmavihāratā veditabbā. Sattesu sammāpaṭipattibhāvena hi seṭṭhā ete vihārā. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi sampayuttā yogino brahmasamāva hutvā viharantīti seṭṭhaṭṭhena niddosabhāvena ca brahmavihārāti vuccanti.

Kasmā ca catassotiādipañhassa pana idaṃ vissajjanaṃ –

> Visuddhimaggādivasā catasso,
> Hitādiākāravasā panāsaṃ;
> Kamo pavattanti ca appamāṇe,
> Tā gocare yena tadappamaññā.

Etāsu hi yasmā mettā byāpādabahulassa, karuṇā vihiṃsābahulassa, muditā aratibahulassa, upekkhā rāgabahulassa visuddhimaggo; yasmā ca hitūpasaṃhāraahitāpanayanasampattimodanaanābhogavasena catubbidhoyeva sattesu manasikāro; yasmā ca yathā mātā daharagilānayobbanappattasakiccapasutesu catūsu puttesu daharassa abhivuḍḍhikāmā hoti, gilānassa gelaññāpanayanakāmā, yobbanappattassa yobbanasampattiyā ciraṭṭhitikāmā, sakiccapasutassa kismiñcipi pariyāye abyāvaṭā hoti, tathā appamaññāvihārikenāpi sabbasattesu mettādivasena bhavitabbaṃ, tasmā ito visuddhimaggādivasā catassova appamaññā.

Yasmā pana catassopetā bhāvetukāmena paṭhamaṃ hitākārappavattivasena sattesu paṭipajjitabbaṃ, hitākārappavattilakkhaṇā ca mettā; tato evaṃ patthitahitānaṃ sattānaṃ dukkhābhibhavaṃ disvā vā sutvā vā sambhāvetvā vā dukkhāpanayanākārappavattivasena, dukkhāpanayanākārappavattilakkhaṇā ca karuṇā; athevaṃ patthitahitānaṃ patthitadukkhāpagamānañca nesaṃ sampattiṃ disvā sampattippamodanavasena, pamodanalakkhaṇā ca muditā; tato paraṃ pana kattabbābhāvato ajjhupekkhakatāsaṅkhātena majjhattākārena paṭipajjitabbaṃ, majjhattākārappavattilakkhaṇā ca upekkhā; tasmā ito hitādiākāravasā panāsaṃ paṭhamaṃ mettā vuttā. Atha karuṇā muditā upekkhāti ayaṃ kamo veditabbo.

Yasmā pana sabbāpetā appamāṇe gocare pavattanti, tasmā appamaññāti vuccanti. Appamāṇā hi sattā etāsaṃ gocarabhūtā, ‘ekasattassāpi ca ettake padese mettādayo bhāvetabbā’ti evaṃ pamāṇaṃ aggahetvā sakalapharaṇavaseneva pavattāti, tena vuttaṃ –

> Visuddhimaggādivasā catasso,
> Hitādiākāravasā panāsaṃ;
> Kamo pavattanti ca appamāṇe,
> Tā gocare yena tadappamaññāti.

Evaṃ appamāṇagocaratāya ekalakkhaṇāsu cāpi etāsu purimā tisso tikacatukkajjhānikāva honti. Kasmā? Somanassāvippayogato. Kasmā panāsaṃ somanassena avippayogoti? Domanassasamuṭṭhitānaṃ byāpādādīnaṃ nissaraṇattā. Pacchimā pana avasesekajjhānikāva. Kasmā? Upekkhāvedanāsampayogato. Na hi sattesu majjhattākārappavattā brahmavihārupekkhā upekkhāvedanaṃ vinā vattatīti.

Brahmavihārakathā.

Asubhakathā

263. Idāni rāgacaritasattānaṃ ekantahitaṃ nānārammaṇesu ekekajjhānavaseneva pavattamānaṃ rūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ.

Tattha **uddhumātakasaññāsahagata**ntiādīsu, bhastā viya vāyunā, uddhaṃ jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena dhumātattā uddhumātaṃ. Uddhumātameva **uddhumātakaṃ**. Paṭikūlattā vā kucchitaṃ uddhumātanti uddhumātakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vinīlaṃ vuccati viparibhinnanīlavaṇṇaṃ. Vinīlameva **vinīlakaṃ**. Paṭikūlattā vā kucchitaṃ vinīlanti vinīlakaṃ. Maṃsussadaṭṭhānesu rattavaṇṇassa, pubbasannicayaṭṭhānesu setavaṇṇassa, yebhuyyena ca nīlavaṇṇassa, nīlaṭṭhāne nīlasāṭakapārutasseva chavasarīrassetaṃ adhivacanaṃ. Paribhinnaṭṭhānesu vissandamānaṃ pubbaṃ vipubbaṃ. Vipubbameva **vipubbakaṃ**. Paṭikūlattā vā kucchitaṃ vipubbanti vipubbakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vicchiddaṃ vuccati dvidhā chindanena apadhāritaṃ, vicchiddameva **vicchiddakaṃ**. Paṭikūlattā vā kucchitaṃ vicchiddanti vicchiddakaṃ. Vemajjhe chinnassa chavasarīrassetaṃ adhivacanaṃ. Ito ca etto ca vividhākārena soṇasiṅgālādīhi khāyitaṃ vikkhāyitaṃ. Vikkhāyitameva **vikkhāyitakaṃ**. Paṭikūlattā vā kucchitaṃ vikkhāyitanti vikkhāyitakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vividhā khittaṃ vikkhittaṃ. Vikkhittameva **vikkhittakaṃ**. Paṭikūlattā vā kucchitaṃ vikkhittanti vikkhittakaṃ. ‘Aññena hatthaṃ aññena pādaṃ aññena sīsa’nti evaṃ tato tato khittassa chavasarīrassetaṃ adhivacanaṃ. Hatañca taṃ purimanayeneva vikkhittakañcāti **hatavikkhittakaṃ**.

Kākapadākārena aṅgapaccaṅgesu satthena hanitvā vuttanayena vikkhittakassa chavasarīrassetaṃ adhivacanaṃ. Lohitaṃ kirati, vikkhipati, ito cito ca paggharatīti **lohitakaṃ**. Paggharitalohitamakkhitassa chavasarīrassetaṃ adhivacanaṃ. Puḷavā vuccanti kimayo. Puḷave vikiratīti **puḷavakaṃ**. Kimiparipuṇṇassa chavasarīrassetaṃ adhivacanaṃ. Aṭṭhiyeva **aṭṭhikaṃ**. Paṭikūlattā vā kucchitaṃ aṭṭhīti aṭṭhikaṃ. Aṭṭhisaṅkhalikāyapi ekaṭṭhikassapi etaṃ adhivacanaṃ. Imāni ca pana uddhumātakādīni nissāya uppannanimittānampi nimittesu paṭiladdhajjhānānampi etāneva nāmāni.

Tattha uddhumātakanimitte appanāvasena uppannā saññā uddhumātakasaññā. Tāya uddhumātakasaññāya sampayogaṭṭhena sahagataṃ **uddhumātakasaññāsahagataṃ. Vinīlakasaññāsahagatā**dīsupi eseva nayo. Yaṃ panettha bhāvanāvidhānaṃ vattabbaṃ bhaveyya, taṃ sabbākārena **visuddhimagge** (visuddhi. 1.103 ādayo) vuttameva. Avasesā pāḷivaṇṇanā heṭṭhā vuttanayeneva veditabbā. Kevalañhi idha, catutthajjhānavasena upekkhābrahmavihāre viya, paṭhamajjhānavasena ekekasmiṃ pañcavīsati ekakā honti. Asubhārammaṇassa ca avaḍḍhanīyattā, paritte uddhumātakaṭṭhāne uppannanimittārammaṇaṃ **parittārammaṇaṃ,** mahante **appamāṇārammaṇaṃ** veditabbaṃ. Sesesupi eseva nayoti.

Iti asubhāni subhaguṇo,
Dasasatalocanena thutakitti;
Yāni avoca dasabalo,
Ekekajjhānahetūni.

Evaṃ pāḷinayeneva, tāva sabbāni tāni jānitvā;
Tesveva ayaṃ bhiyyo, pakiṇṇakakathāpi viññeyyā. (visuddhi. 1.120);

Etesu hi yattha katthaci adhigatajjhāno suvikkhambhitarāgattā vītarāgo viya nilloluppacāro hoti. Evaṃ santepi yvāyaṃ asubhabhedo vutto, so sarīrasabhāvappattivasena ca rāgacaritabhedavasena cāti veditabbo.

Chavasarīrañhi paṭikūlabhāvaṃ āpajjamānaṃ uddhumātakasabhāvappattaṃ vā siyā, vinīlakādīnaṃ vā aññatarasabhāvappattaṃ. Iti yādisaṃ yādisaṃ sakkā hoti laddhuṃ tādise tādise uddhumātakapaṭikūlaṃ vinīlakapaṭikūlanti evaṃ nimittaṃ gaṇhitabbamevāti sarīrasabhāvappattivasena dasadhā asubhappabhedo vuttoti veditabbo.

Visesato cettha uddhumātakaṃ sarīrasaṇṭhānavipattippakāsanato sarīrasaṇṭhānarāgino sappāyaṃ. Vinīlakaṃ chavirāgavipattippakāsanato sarīravaṇṇarāgino sappāyaṃ. Vipubbakaṃ kāyavaṇapaṭibaddhassa duggandhabhāvassa pakāsanato mālāgandhādivasena samuṭṭhāpitasarīragandharāgino sappāyaṃ. Vicchiddakaṃ antosusirabhāvappakāsanato sarīre ghanabhāvarāgino sappāyaṃ. Vikkhāyitakaṃ maṃsūpacayasampattivināsappakāsanato thanādīsu sarīrappadesesu maṃsūpacayarāgino sappāyaṃ. Vikkhittakaṃ aṅgapaccaṅgānaṃ vikkhepappakāsanato aṅgapaccaṅgalīlārāgino sappāyaṃ. Hatavikkhittakaṃ sarīrasaṅghāṭabhedavikārappakāsanato sarīrasaṅghāṭasampattirāgino sappāyaṃ. Lohitakaṃ lohitamakkhitapaṭikūlabhāvappakāsanato alaṅkārajanitasobharāgino sappāyaṃ. Puḷavakaṃ kāyassa anekakimikulasādhāraṇabhāvappakāsanato kāye mamattarāgino sappāyaṃ. Aṭṭhikaṃ sarīraṭṭhīnaṃ paṭikūlabhāvappakāsanato dantasampattirāgino sappāyanti. Evaṃ rāgacaritavasenāpi dasadhā asubhappabhedo vuttoti veditabbo.

Yasmā pana dasavidhepi etasmiṃ asubhe seyyathāpi nāma aparisaṇṭhitajalāya sīghasotāya nadiyā arittabaleneva nāvā tiṭṭhati, vinā arittena na sakkā ṭhapetuṃ, evameva dubbalattā ārammaṇassa vitakkabaleneva cittaṃ ekaggaṃ hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetuṃ, tasmā paṭhamajjhānamevettha hoti, na dutiyādīni. Paṭikūlepi cetasmiṃ ārammaṇe 'addhā imāya paṭipadāya jarāmaraṇamhā parimuccissāmī'ti evaṃ ānisaṃsadassāvitāya ceva nīvaraṇasantāpappahānena ca pītisomanassaṃ uppajjati, 'bahuṃ dāni vetanaṃ labhissāmī'ti ānisaṃsadassāvino pupphachaḍḍakassa gūtharāsimhi viya, ussannabyādhidukkhassa rogino vamanavirecanappavattiyaṃ viya ca.

Dasavidhampi cetaṃ asubhaṃ lakkhaṇato ekameva hoti. Dasavidhassapi hi etassa asuciduggandhajegucchapaṭikūlabhāvo eva lakkhaṇaṃ. Tadetaṃ iminā lakkhaṇena na kevalaṃ matasarīreyeva dantaṭṭhikadassāvino pana cetiyapabbatavāsino **mahātissattherassa** viya, hatthikkhandhagataṃ rājānaṃ ullokentassa **saṅgharakkhitattherupaṭṭhākasāmaṇerassa** viya ca, jīvamānakasarīrepi upaṭṭhāti. Yatheva hi matasarīraṃ evaṃ jīvamānakampi asubhameva. Asubhalakkhaṇaṃ panettha āgantukena alaṅkārena paṭicchannattā na paññāyatīti.

Asubhakathā.

Kiṃ pana pathavīkasiṇaṃ ādiṃ katvā aṭṭhikasaññāpariyosānāvesā rūpāvacarappanā, udāhu aññāpi atthīti? Atthi; ānāpānajjhānañhi kāyagatāsatibhāvanā ca idha na kathitā. Kiñcāpi na kathitā vāyokasiṇe pana gahite ānāpānajjhānaṃ gahitameva; vaṇṇakasiṇesu ca gahitesu kesādīsu catukkapañcakajjhānavasena uppannā kāyagatāsati, dasasu asubhesu gahitesu dvattiṃsākāre paṭikūlamanasikārajjhānavasena ceva navasivathikāvaṇṇajjhānavasena ca pavattā kāyagatāsati gahitāvāti. Sabbāpi rūpāvacarappanā idha kathitāva hotīti.

Rūpāvacarakusalakathā niṭṭhitā.

Arūpāvacarakusalavaṇṇanā

Ākāsānañcāyatanaṃ

265. Idāni arūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **arūpūpapattiyā**ti arūpabhavo arūpaṃ, arūpe upapatti arūpūpapatti, tassā arūpūpapattiyā. **Maggaṃ bhāvetī**ti upāyaṃ hetuṃ kāraṇaṃ uppādeti vaḍḍheti. **Sabbaso**ti sabbākārena. Sabbāsaṃ vā anavasesānanti attho. **Rūpasaññāna**nti saññāsīsena vuttarūpāvacarajjhānānañceva tadārammaṇānañca. Rūpāvacarajjhānampi hi rūpanti vuccati 'rūpī rūpāni passatī'tiādīsu (dha. sa. 248; dī. ni. 2.129). Tassa ārammaṇampi ''bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī''tiādīsu (dha. sa. 244-246; dī. ni. 2.173); tasmā idha rūpe saññā rūpasaññāti evaṃ saññāsīsena vuttarūpāvacarajjhānassetaṃ adhivacanaṃ. Rūpaṃ saññā assāti rūpasaññaṃ, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ.

Samatikkamāti virāgā nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyavasena pañcadasannaṃ jhānasaṅkhātānaṃ rūpasaññānaṃ, etesañca pathavīkasiṇādivasena aṭṭhannaṃ ārammaṇasaṅkhātānaṃ rūpasaññānaṃ, sabbākārena anavasesānaṃ vā virāgā ca nirodhā ca virāgahetu ceva nirodhahetu ca ākāsānañcāyatanaṃ upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etaṃ upasampajja viharituntі.

Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇaṃ samatikkantameva hoti, tasmā ārammaṇasamatikkamaṃ avatvā ''tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti, vītikkanto, samatikkanto, tena vuccati sabbaso rūpasaññānaṃ samatikkamā''ti (vibha. 602) evaṃ **vibhaṅge** saññānaṃyeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃyeva ārammaṇe paṭhamajjhānādīni viya, tasmā ayaṃ ārammaṇasamatikkamavasenāpi atthavaṇṇanā katāti veditabbā.

Paṭighasaññānaṃ atthaṅgamāti cakkhādīnaṃ vatthūnaṃ rūpādīnaṃ ārammaṇānañca paṭighātena samuppannā saññā **paṭighasaññā**. Rūpasaññādīnaṃ etaṃ adhivacanaṃ. Yathāha – ''tattha katamā paṭighasaññā? Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā, imā vuccanti paṭighasaññāyo''ti (vibha. 603). Tāsaṃ kusalavipākānaṃ pañcannaṃ akusalavipākānaṃ pañcannanti sabbaso dasannampi paṭighasaññānaṃ atthaṅgamā pahānā asamuppādā appavattiṃ katvāti vuttaṃ hoti.

Kāmañcetā paṭhamajjhānādīni samāpannassāpi na santi – na hi tasmiṃ samaye pañcadvāravasena cittaṃ pavattati – evaṃ santepi, aññattha pahīnānaṃ sukhadukkhānaṃ catutthajjhāne viya, sakkāyadiṭṭhādīnaṃ tatiyamagge viya ca, imasmiṃ jhāne ussāhajananatthaṃ imassa jhānassa pasaṃsāvasena etāsaṃ ettha vacanaṃ veditabbaṃ. Atha vā kiñcāpi tā rūpāvacaraṃ samāpannassa na santi, atha kho na pahīnattā na santi. Na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattā ca etāsaṃ pavatti. Ayaṃ pana bhāvanā rūpavirāgāya saṃvattati. Tasmā tā ettha pahīnāti vattuṃ vaṭṭati. Na kevalañca vattuṃ, ekaṃseneva evaṃ dhāretumpi vaṭṭati. Tāsañhi ito pubbe appahīnattāyeva paṭhamajjhānaṃ samāpannassa ‘‘saddo kaṇṭako’’ti (a. ni. 10.72) vutto bhagavatā. Idha ca pahīnattāyeva arūpasamāpattīnaṃ āneñjatā santavimokkhatā ca vuttā. Āḷāro ca kāḷāmo āruppasamāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosīti (dī. ni. 2.192).

Nānattasaññānaṃ amanasikārāti nānatte gocare pavattānaṃ saññānaṃ nānattānaṃ vā saññānaṃ. Yasmā hi etā ‘‘tattha katamā nānattasaññā? Asamāpannassa manodhātusamaṅgissa vā manoviññāṇadhātusamaṅgissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti nānattasaññāyo’’ti (vibha. 604) evaṃ **vibhaṅge** vibhajitvā vuttā idha adhippetā; asamāpannassa manodhātumanoviññāṇadhātusaṅgahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti; yasmā cetā aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti evaṃ catucattālīsampi saññā nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā nānattasaññāti vuttā. Tāsaṃ sabbaso nānattasaññānaṃ amanasikārā anāvajjanā asamannāhārā apaccavekkhaṇā. Yasmā tā nāvajjati, na manasikaroti, na paccavekkhati, tasmāti vuttaṃ hoti.

Yasmā cettha purimā rūpasaññā paṭighasaññā ca iminā jhānena nibbatte bhavepi na vijjanti, pageva tasmiṃ bhave imaṃ jhānaṃ upasampajja viharaṇakāle, tasmā tāsaṃ ‘samatikkamā atthaṅgamā’ti dvedhāpi abhāvoyeva vutto. Nānattasaññāsu pana yasmā aṭṭha kāmāvacarakusalasaññā, nava kiriyāsaññā, dasa akusalasaññāti imā sattavīsati saññā iminā jhānena nibbatte bhave vijjanti, tasmā tāsaṃ amanasikārāti vuttanti veditabbaṃ. Tatrāpi hi imaṃ jhānaṃ upasampajja viharanto tāsaṃ amanasikārāyeva upasampajja viharati. Tā pana manasikaronto asamāpanno hotīti. Saṅkhepato cettha ‘rūpasaññānaṃ samatikkamā’ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttaṃ. ‘Paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā’ti iminā sabbesaṃ kāmāvacaracittacetasikānañca pahānaṃ amanasikāro ca vuttoti veditabbo.

Iti bhagavā ‘pannarasannaṃ rūpasaññānaṃ samatikkamena, dasannaṃ paṭighasaññānaṃ atthaṅgamena, catucattālīsāya nānattasaññānaṃ amanasikārenā’ti tīhi padehi ākāsānañcāyatanasamāpattiyā vaṇṇaṃ kathesi. Kiṃ kāraṇāti ce sotūnaṃ ussāhajananatthañceva palobhanatthañca. Sace hi keci apaṇḍitā vadeyyuṃ ‘satthā ākāsānañcāyatanasamāpattiṃ nibbattethāti vadati, ko nu kho etāya nibbattitāya attho? Ko ānisaṃso’ti te evaṃ vattuṃ mā labhantūti imehi ākārehi samāpattiyā vaṇṇaṃ kathesi. Tañhi nesaṃ sutvā evaṃ bhavissati – ‘evaṃsantā kira ayaṃ samāpatti, evaṃpaṇītā, nibbattessāma na’nti. Athassa nibbattanatthāya ussāhaṃ karissantīti.

Palobhanatthañcāpi nesaṃ etissā vaṇṇaṃ kathesi, visakaṇṭakavāṇijo viya. Visakaṇṭakavāṇijo nāma guḷavāṇijo vuccati. So kira guḷaphāṇitakhaṇḍasakkarādīni sakaṭenādāya paccantagāmaṃ gantvā ‘visakaṇṭakaṃ gaṇhatha visakaṇṭakaṃ gaṇhathā’ti ugghosesi. Taṃ sutvā gāmikā ‘visaṃ nāma kakkhaḷaṃ, yo naṃ khādati so marati, kaṇṭakopi vijjhitvā māreti. Ubhopete kakkhaḷā, ko ettha ānisaṃso’ti gehadvārāni thakesuṃ, dārake ca palāpesuṃ. Taṃ disvā vāṇijo ‘avohārakusalā ime gāmikā, handa ne upāyena gaṇhāpemī’ti ‘atimadhuraṃ gaṇhatha atisāduṃ gaṇhatha, guḷaṃ phāṇitaṃ sakkaraṃ samagghaṃ labbhati, kūṭamāsakakūṭakahāpaṇādīhipi labbhatī’ti ugghosesi. Taṃ sutvā gāmikā haṭṭhapahaṭṭhā niggantvā bahumpi mūlaṃ datvā gahesuṃ.

Tattha vāṇijassa ‘visakaṇṭakaṃ gaṇhathā’ti ugghosanaṃ viya bhagavato ‘ākāsānañcāyatanasamāpattiṃ nibbattethā’ti vacanaṃ. ‘Ubhopete kakkhaḷā, ko ettha ānisaṃso’ti? Gāmikānaṃ cintanaṃ viya ‘bhagavā ākāsānañcāyatanaṃ nibbattethāti āha, ko ettha ānisaṃso? Nāssa guṇaṃ jānāmā’ti sotūnaṃ cintanaṃ. Athassa vāṇijassa ‘atimadhuraṃ gaṇhathā’tiādivacanaṃ viya bhagavato rūpasaññāsamatikkamanādikaṃ ānisaṃsappakāsanaṃ. Idañhi sutvā te bahumpi mūlaṃ datvā, gāmikā viya guḷaṃ, iminā ānisaṃsena palobhitacittā mahantampi ussāhaṃ katvā imaṃ samāpattiṃ nibbattessantīti ussāhajananatthaṃ palobhanatthañca kathesi.

Ākāsānañcāyatanasaññāsahagatanti ettha nāssa antoti anantaṃ. Ākāsaṃ anantaṃ ākāsānantaṃ. Ākāsānantameva ākāsānañcaṃ. Taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa, devānaṃ devāyatanamivāti **ākāsānañcāyatanaṃ**. Iti ākāsānañcaṃ ca taṃ āyatanañcātipi ākāsānañcāyatanaṃ. Kasiṇugghāṭimākāsassetaṃ adhivacanaṃ. Tasmiṃ ākāsānañcāyatane appanāppattāya saññāya sahagataṃ ākāsānañcāyatanasaññāsahagataṃ.

Yathā pana aññattha ‘ananto ākāso’ti (vibha. 508; dī. ni. 2.129) vuttaṃ, evamidha anantanti vā parittanti vā na gahitaṃ. Kasmā? Anante hi gahite parittaṃ na gayhati, paritte gahite anantaṃ na gayhati. Evaṃ sante ārammaṇacatukkaṃ na pūrati, desanā soḷasakkhattukā na hoti. Sammāsambuddhassa ca imasmiṃ ṭhāne desanaṃ soḷasakkhattukaṃ kātuṃ ajjhāsayo, tasmā anantanti vā parittanti vā avatvā ‘ākāsānañcāyatanasaññāsahagata’nti āha. Evañhi sati ubhayampi gahitameva hoti. Ārammaṇacatukkaṃ pūrati, desanā soḷasakkhattukā sampajjati. Avaseso pāḷiattho heṭṭhā vuttanayeneva veditabbo.
Rūpāvacaracatutthajjhānanikantipariyādānadukkhatāya cettha dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā hoti. Vipariyāyena sukhā paṭipadā khippābhiññā ca veditabbā. Parittakasiṇugghāṭimākāse pana pavattaṃ jhānaṃ parittārammaṇaṃ vipulakasiṇugghāṭimākāse pavattaṃ appamāṇārammaṇanti veditabbaṃ. Upekkhābrahmavihāre viya ca idhāpi catutthajjhānavasena pañcavīsati ekakā honti. Yathā cettha evaṃ ito paresupi. Visesamattameva pana tesu vaṇṇayissāma.

Viññāṇañcāyatanaṃ

266. **Ākāsānañcāyatanaṃ samatikkammā**ti, ettha tāva pubbe vuttanayena ākāsānañcaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi ākāsānañcāyatanaṃ. Vuttanayeneva ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ viññāṇañcāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘ākāsānañcāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Viññāṇañcāyatanasaññāsahagatanti, ettha pana anantanti manasikātabbavasena nāssa antoti anantaṃ. Anantameva ānañcaṃ. Viññāṇaṃ ānañcaṃ viññāṇānañcanti avatvā viññāṇañcanti vuttaṃ. Ayañhettha rūḷhīsaddo. Tadeva viññāṇañcaṃ adhiṭṭhānaṭṭhena imāya saññāya āyatananti **viññāṇañcāyatanaṃ**. Tasmiṃ viññāṇañcāyatane pavattāya saññāya sahagatanti **viññāṇañcāyatanasaññāsahagataṃ**. Ākāse pavattaviññāṇārammaṇassa jhānassetaṃ adhivacanaṃ. Idha ākāsānañcāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāsārammaṇaṃ samāpattiṃ ārabbha pavattiyā parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

Ākiñcaññāyatanaṃ

267. **Viññāṇañcāyatanaṃ samatikkammā**ti etthāpi pubbe vuttanayeneva viññāṇañca āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi viññāṇañcāyatanaṃ. Vuttanayeneva ca ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ ākiñcaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘viññāṇañcāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Ākiñcaññāyatanasaññāsahagatanti ettha pana nāssa kiñcananti akiñcanaṃ; antamaso bhaṅgamattampi assa avasiṭṭhaṃ natthīti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ. Ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ. Taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena imissā saññāya āyatananti **ākiñcaññāyatanaṃ**. Tasmiṃ ākiñcaññāyatane pavattāya saññāya sahagatanti **ākiñcaññāyatanasaññāsahagataṃ**. Ākāse pavattitaviññāṇāpagamārammaṇassa jhānassetaṃ adhivacanaṃ. Idha viññāṇañcāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanā parivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāse pavattitaviññāṇāpagamārammaṇatāya parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

Nevasaññānāsaññāyatanaṃ

Ākiñcaññāyatanaṃ samatikkammāti etthāpi pubbe vuttanayeneva ākiñcaññaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi ākiñcaññāyatanaṃ. Vuttanayeneva ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇe ca samatikkamitvāva yasmā idaṃ nevasaññānāsaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘ākiñcaññāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Nevasaññānāsaññāyatanasaññāsahagatanti ettha pana yāya saññāya bhāvato taṃ nevasaññānāsaññāyatananti vuccati, yathā paṭipannassa sā saññā hoti, taṃ tāva dassetuṃ **vibhaṅge** ‘‘nevasaññīnāsaññī’’ti uddharitvā ‘‘taññeva ākiñcaññāyatanaṃ santato manasikaroti saṅkhārāvasesasamāpattiṃ bhāveti, tena vuccati nevasaññīnāsaññī’’ti (vibha. 619) vuttaṃ. Tattha **‘santato manasikarotī’**ti ‘santā vatāyaṃ samāpatti, yatra hi nāma natthibhāvampi ārammaṇaṃ karitvā ṭhassatī’ti evaṃ santārammaṇatāya naṃ ‘santā’ti manasikaroti. Santato ce manasikaroti, kathaṃ samatikkamo hotīti? Anāvajjitukāmatāya. So hi kiñcāpi naṃ santato manasikaroti, atha khvassa ‘ahametaṃ āvajjissāmi samāpajjissāmi adhiṭṭhahissāmi vuṭṭhahissāmi paccavekkhissāmī’ti esa ābhogo samannāhāro manasikāro na hoti. Kasmā? Ākiñcaññāyatanato nevasaññānāsaññāyatanassa santatarapaṇītataratāya.

Yathā hi rājā mahaccarājānubhāvena hatthikkhandhagato nagaravīthiyaṃ vicaranto dantakārādayo sippike ekaṃ vatthaṃ daḷhaṃ nivāsetvā ekena sīsaṃ veṭhetvā dantacuṇṇādīhi samokiṇṇagatte anekāni dantavikatiādīni karonte disvā ‘aho vata re chekā ācariyā, īdisānipi nāma sippāni karissantī’ti, evaṃ tesaṃ chekatāya tussati, na cassa evaṃ hoti – ‘aho vatāhaṃ rajjaṃ pahāya evarūpo sippiko bhaveyya’nti. Taṃ kissa hetu? Rajjasiriyā mahānisaṃsatāya. So sippike samatikkamitvāva gacchati. Evamevesa kiñcāpi taṃ samāpattiṃ santato manasikaroti, atha khvassa ‘ahametaṃ samāpattiṃ āvajjissāmi samāpajjissāmi adhiṭṭhahissāmi vuṭṭhahissāmi paccavekkhissāmī’ti neva esa ābhogo samannāhāro manasikāro hoti. So taṃ santato manasi karonto taṃ paramasukhumaṃ appanāppattaṃ saññaṃ pāpuṇāti, yāya ‘nevasaññīnāsaññī nāma hoti, saṅkhārāvasesasamāpattiṃ bhāvetī’ti vuccati. ‘Saṅkhārāvasesasamāpatti’nti accantasukhumabhāvappattasaṅkhāraṃ catutthāruppasamāpattiṃ.

Idāni yaṃ taṃ evaṃ adhigatāya saññāya vasena nevasaññānāsaññāyatananti vuccati, taṃ atthato dassetuṃ ‘‘nevasaññānāsaññāyatananti nevasaññānāsaññāyatanaṃ samāpannassa vā, upapannassa vā, diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā’’ti (vibha. 620) vuttaṃ. Tesu idha samāpannassa cittacetasikā dhammā adhippetā.

Vacanattho panettha – oḷārikāya saññāya abhāvato, sukhumāya ca bhāvato, nevassa sasampayuttadhammassa jhānassa saññā, nāsaññāti nevasaññānāsaññaṃ. Nevasaññānāsaññañca taṃ manāyatanadhammāyatanapariyāpannattā āyatanañcāti **nevasaññānāsaññāyatanaṃ**. Atha vā yāyamettha saññā, sā paṭusaññākiccaṃ kātuṃ asamatthatāya nevasaññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññāti nevasaññānāsaññā. Nevasaññānāsaññā ca sā sesadhammānaṃ adhiṭṭhānaṭṭhena āyatanañcāti nevasaññānāsaññāyatanaṃ.

Na kevalañcettha saññāva edisī, atha kho vedanāpi nevavedanā nāvedanā, cittampi nevacittaṃ nācittaṃ, phassopi nevaphasso nāphassoti. Esa nayo sesasampayuttadhammesu. Saññāsīsena panāyaṃ desanā katāti veditabbā. Pattamakkhanatelappabhutīhi ca upamāhi esamattho vibhāvetabbo – **sāmaṇero** kira telena pattaṃ makkhetvā ṭhapesi. Taṃ yāgupānakāle thero ‘pattamāharā’ti āha. So ‘patte telamatthi, bhante’ti āha. Tato ‘āhara, sāmaṇera, telaṃ nāḷiṃ pūressāmī’ti vutte ‘natthi, bhante, tela’nti āha. Tattha yathā antovutthattā yāguyā saddhiṃ akappiyaṭṭhena telaṃ atthīti hoti, nāḷipūraṇādīnaṃ abhāvavasena natthīti hoti, evaṃ sāpi saññā paṭusaññākiccaṃ kātuṃ asamatthatāya nevasaññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti.

Kimpanettha saññākiccanti? Ārammaṇasañjānanañceva vipassanāya ca visayabhāvaṃ upagantvā nibbidājananaṃ. Dahanakiccamiva hi sukhodake tejodhātu, sañjānanakiccampesā paṭuṃ kātuṃ na sakkoti. Sesasamāpattīsu saññā viya vipassanāya visayabhāvaṃ upagantvā nibbidājananampi kātuṃ na sakkoti. Aññesu hi khandhesu akatābhiniveso bhikkhu nevasaññānāsaññāyatanakkhandhe sammasitvā nibbidaṃ pattuṃ samattho nāma natthi. Apica **āyasmā sāriputto,** pakativipassako pana mahāpañño sāriputtasadisova sakkuṇeyya. Sopi ‘‘evaṃ kirime dhammā ahutvā sambhonti, hutvā paṭiventī’’ti (ma. ni. 3.95) evaṃ kalāpasammasanavaseneva, no anupadadhammavipassanāvasena. Evaṃ sukhumattaṃ gatā esā samāpatti.

Yathā ca pattamakkhanatelūpamāya evaṃ maggudakūpamāyapi ayamattho vibhāvetabbo. Maggapaṭipannassa kira therassa purato gacchanto sāmaṇero thokamudakaṃ disvā ‘udakaṃ, bhante, upāhanā omuñcathā’ti āha. Tato therena ‘sace udakamatthi, āhara nhānasāṭakaṃ, nhāyissāmī’ti vutte ‘natthi, bhante’ti āha. Tattha yathā upāhanatemanamattaṭṭhena udakaṃ atthīti hoti, nhānaṭṭhena natthīti hoti, evampi sā paṭusaññākiccaṃ kātuṃ asamatthatāya neva saññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti. Na kevalañca etāheva, aññāhipi anurūpāhi upamāhi esa attho vibhāvetabbo. Iti imāya nevasaññānāsaññāyatane pavattāya saññāya nevasaññānāsaññāyatanabhūtāya vā saññāya sahagatanti **nevasaññānāsaññāyatanasaññāsahagataṃ**. Ākiñcaññāyatanasamāpattiārammaṇassa jhānassetaṃ adhivacanaṃ.

Idha ākiñcaññāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāse pavattitaviññāṇāpagamārammaṇaṃ samāpattiṃ ārabbha pavattitāya parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

> Asadisarūpo nātho, āruppaṃ yaṃ catubbidhaṃ āha;
> Taṃ iti ñatvā tasmiṃ, pakiṇṇakakathāpi viññeyyā.

Arūpasamāpattiyo hi –

> Ārammaṇātikkamato, catassopi bhavantimā;
> Aṅgātikkamametāsaṃ, na icchanti vibhāvino.

Etāsu hi rūpanimittātikkamato paṭhamā, ākāsātikkamato dutiyā, ākāse pavattitaviññāṇātikkamato tatiyā, ākāse pavattitaviññāṇassa apagamātikkamato catutthāti sabbathā ‘ārammaṇātikkamato catassopi bhavantimā’ arūpasamāpattiyoti veditabbā. Aṅgātikkamaṃ pana etāsaṃ na icchanti paṇḍitā. Na hi rūpāvacarasamāpattīsu viya etāsu aṅgātikkamo atthi. Sabbāsupi hi etāsu upekkhā cittekaggatāti dve eva jhānaṅgāni honti. Evaṃ santepi –

> Supaṇītatarā honti, pacchimā pacchimā idha;
> Upamā tattha viññeyyā, pāsādatalasāṭikā.

Yathā hi catubhūmakapāsādassa heṭṭhimatale dibbanaccagītavāditasurabhigandhamālāsādurasapānabhojanasayanacchādanādivasena paṇītā pañca kāmaguṇā paccupaṭṭhitā assu, dutiye tato paṇītatarā, tatiye tato paṇītatamā, catutthe sabbapaṇītā; tattha kiñcāpi tāni cattāripi pāsādatalāneva, natthi nesaṃ pāsādatalabhāvena viseso, pañcakāmaguṇasamiddhivisesena pana heṭṭhimato heṭṭhimato uparimaṃ uparimaṃ paṇītataraṃ hoti.

Yathā ca ekāya itthiyā kantitathūlasaṇhasaṇhatarasaṇhatamasuttānaṃ catupalatipaladvipalaekapalasāṭikā assu, āyāmena vitthārena ca samappamāṇā; tattha kiñcāpi tā sāṭikā catassopi āyāmato ca vitthārato ca samappamāṇā, natthi tāsaṃ pamāṇato viseso, sukhasamphassasukhumabhāvamahagghabhāvehi pana purimāya purimāya pacchimā pacchimā paṇītatarā honti, evameva kiñcāpi catūsupi etāsu upekkhā cittekaggatāti etāni dveyeva aṅgāni honti, atha kho bhāvanāvisesena tesaṃ aṅgānaṃ paṇītapaṇītatarabhāvena supaṇītatarā honti pacchimā pacchimā idhāti veditabbā. Evaṃ anupubbena paṇītapaṇītā cetā –

> Asucimhi maṇḍape laggo, eko taṃ nissito paro;
> Añño bahi anissāya, taṃ taṃ nissāya cāparo.
>
> Ṭhito catūhi etehi, purisehi yathākkamaṃ;
> Samānatāya ñātabbā, catassopi vibhāvinā. (visuddhi. 1.291);

Tatrāyamatthayojanā – asucimhi kira dese eko maṇḍapo. Atheko puriso āgantvā taṃ asuciṃ jigucchamāno taṃ maṇḍapaṃ hatthehi ālambitvā tattha laggo, laggito viya aṭṭhāsi. Athāparo āgantvā taṃ maṇḍapalaggaṃ purisaṃ nissito. Athañño āgantvā cintesi – ‘yo esa maṇḍape laggo, yo ca taṃ nissito, ubhopete duṭṭhitā; dhuvo ca nesaṃ maṇḍapapapāte pāto, handāhaṃ bahiyeva tiṭṭhāmī’ti so tannissitaṃ anissāya bahiyeva aṭṭhāsi. Athāparo āgantvā maṇḍapalaggassa tannissitassa ca akhemabhāvaṃ cintetvā bahiṭhitañca suṭṭhitoti mantvā taṃ nissāya aṭṭhāsi.

Tattha asucimhi dese maṇḍapo viya kasiṇugghāṭimākāsaṃ daṭṭhabbaṃ. Asucijigucchāya maṇḍapalaggo puriso viya rūpanimittajigucchāya ākāsārammaṇaṃ ākāsānañcāyatanaṃ. Maṇḍapalaggaṃ purisaṃ nissito viya ākāsārammaṇaṃ ākāsānañcāyatanaṃ ārabbha pavattaṃ viññāṇañcāyatanaṃ. Tesaṃ dvinnampi akhemabhāvaṃ cintetvā anissāya taṃ maṇḍapalaggaṃ, bahiṭhito viya, ākāsānañcāyatanaṃ ārammaṇaṃ akatvā tadabhāvārammaṇaṃ ākiñcaññāyatanaṃ. Maṇḍapalaggassa tannissitassa ca akhemataṃ cintetvā bahiṭhitañca 'suṭṭhito'ti mantvā taṃ nissāya ṭhito viya viññāṇābhāvasaṅkhāte bahipadese ṭhitaṃ ākiñcaññāyatanaṃ ārabbha pavattaṃ nevasaññānāsaññāyatanaṃ daṭṭhabbaṃ. Evaṃ pavattamānañca –

Ārammaṇaṃ karoteva, aññābhāvena taṃ idaṃ;
Diṭṭhadosampi rājānaṃ, vuttihetu yathā jano. (visuddhi. 1.292);

Idañhi nevasaññānāsaññāyatanaṃ 'āsannaviññāṇañcāyatanapaccatthikā ayaṃ samāpattī'ti evaṃ diṭṭhadosampi taṃ ākiñcaññāyatanaṃ aññassa ārammaṇassa abhāvā ārammaṇaṃ karoteva. Yathā kiṃ? 'Diṭṭhadosampi rājānaṃ vuttihetu yathā jano'. Yathā hi asaṃyataṃ pharusakāyavacīmanosamācāraṃ kañci sabbadisampatiṃ rājānaṃ 'pharusasamācāro aya'nti evaṃ diṭṭhadosampi aññattha vuttiṃ alabhamāno jano vuttihetu nissāya vattati, evaṃ diṭṭhadosampi taṃ ākiñcaññāyatanaṃ aññaṃ ārammaṇaṃ alabhamānamidaṃ nevasaññānāsaññāyatanaṃ ārammaṇaṃ karoteva. Evaṃ kurumānañca –

Āruḷho dīghanisseṇiṃ, yathā nisseṇibāhukaṃ;
Pabbataggañca āruḷho, yathā pabbatamatthakaṃ.

Yathā vā girimāruḷho, attanoyeva jaṇṇukaṃ;
Olubbhati tathevetaṃ, jhānamolubbha vattatīti. (visuddhi. 1.293);

Arūpāvacarakusalakathā niṭṭhitā.

Tebhūmakakusalavaṇṇanā

269. Idāni yasmā sabbānipetāni tebhūmakakusalāni hīnādinā pabhedena vattanti, tasmā tesaṃ taṃ pabhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **hīna**nti lāmakaṃ. Taṃ āyūhanavasena veditabbaṃ. Hīnuttamānaṃ majjhe bhavaṃ **majjhimaṃ**. Padhānabhāvaṃ nītaṃ **paṇītaṃ,** uttamanti attho. Tānipi āyūhanavaseneva veditabbāni. Yassa hi āyūhanakkhaṇe chando vā hīno hoti, vīriyaṃ vā, cittaṃ vā, vīmaṃsā vā, taṃ hīnaṃ nāma. Yassa te dhammā majjhimā ceva paṇītā, ca taṃ majjhimañceva paṇītañca. Yaṃ pana kattukāmatāsaṅkhātaṃ chandaṃ dhuraṃ chandaṃ jeṭṭhakaṃ chandaṃ pubbaṅgamaṃ katvā āyūhitaṃ, taṃ chandādhipatito āgatattā **chandādhipateyyaṃ** nāma. Vīriyādhipateyyādīsupi eseva nayo.

Imasmiṃ pana ṭhāne ṭhatvā nayā gaṇetabbā. Sabbapaṭhamaṃ vibhatto hi eko nayo, hīnanti eko, majjhimanti eko, paṇītanti eko, chandādhipateyyanti eko. Ime tāva chandādhipateyye pañca nayā. Evaṃ vīriyādhipateyyādīsupīti cattāro pañcakā vīsati honti. Purimo vā eko suddhikanayo, hīnantiādayo tayo, chandādhipateyyantiādayo cattāro, chandādhipateyyaṃ hīnantiādayo dvādasāti evampi vīsati nayā honti.

Ime vīsati mahānayā kattha vibhattāti? **Mahāpakaraṇe** (paṭṭhā. 2.14.1) hīnattike vibhattā. Imasmiṃ pana ṭhāne hīnattikato majjhimarāsiṃ gahetvā hīnamajjhimapaṇītavasena tayo koṭṭhāsā kātabbā. Tatopi majjhimarāsiṃ ṭhapetvā hīnapaṇīte gahetvā nava nava koṭṭhāsā kātabbā. Hīnasmiṃyeva hi hīnaṃ atthi majjhimaṃ atthi paṇītaṃ atthi. Paṇītasmimpi hīnaṃ atthi majjhimaṃ atthi paṇītaṃ atthi. Tathā hīnahīnasmiṃ hīnaṃ, hīnahīnasmiṃ majjhimaṃ, hīnahīnasmiṃ paṇītaṃ. Hīnamajjhimasmiṃ hīnaṃ, hīnamajjhimasmiṃ majjhimaṃ, hīnamajjhimasmiṃ paṇītaṃ. Hīnapaṇītasmiṃ hīnaṃ, hīnapaṇītasmiṃ majjhimaṃ, hīnapaṇītasmiṃ paṇītanti ayameko navako. Paṇītahīnasmimpi hīnaṃ nāma atthi, paṇītahīnasmiṃ majjhimaṃ, paṇītahīnasmiṃ paṇītaṃ. Tathā paṇītamajjhimasmiṃ hīnaṃ, paṇītamajjhimasmiṃ majjhimaṃ, paṇītamajjhimasmiṃ paṇītaṃ. Paṇītapaṇītasmiṃ hīnaṃ, paṇītapaṇītasmiṃ majjhimaṃ, paṇītapaṇītasmiṃ paṇītanti. Ayaṃ dutiyo navakoti dve navakā aṭṭhārasa. Imāni aṭṭhārasa kammadvārāni nāma. Imehi pabhāvitattā, imesaṃ vasena, aṭṭhārasa khattiyā, aṭṭhārasa brāhmaṇā, aṭṭhārasa vessā, aṭṭhārasa suddā, aṭṭhacattālīsa gottacaraṇāni veditabbāni.

Imesu ca pana tebhūmakesu kusalesu kāmāvacarakusalaṃ tihetukampi duhetukampi hoti ñāṇasampayuttavippayuttavasena. Rūpāvacarārūpāvacaraṃ pana tihetukameva ñāṇasampayuttameva. Kāmāvacarampettha adhipatinā sahāpi uppajjati vināpi. Rūpāvacarārūpāvacaraṃ adhipatisampannameva hoti. Kāmāvacarakusale cettha ārammaṇādhipati sahajātādhipatīti dvepi adhipatayo labbhanti. Rūpāvacarārūpāvacaresu ārammaṇādhipati na labbhati, sahajātādhipatiyeva labbhati. Tattha cittassa cittādhipateyyabhāvo sampayuttadhammānaṃ vasena vutto. Dvinnaṃ pana cittānaṃ ekato abhāvena sampayuttacittassa cittādhipati nāma natthi. Tathā chandādīnaṃ chandādhipatiādayo. Keci pana 'sace cittavato kusalaṃ hoti, mayhaṃ bhavissatīti evaṃ yaṃ cittaṃ dhuraṃ katvā jeṭṭhakaṃ katvā aparaṃ kusalacittaṃ āyūhitaṃ, tassa taṃ purimacittaṃ cittādhipati nāma hoti, tato āgatattā idaṃ cittādhipateyyaṃ nāmā'ti evaṃ āgamanavasenāpi adhipatiṃ nāma icchanti. Ayaṃ pana nayo neva pāḷiyaṃ na aṭṭhakathāyaṃ dissati. Tasmā vuttanayeneva adhipatibhāvo veditabbo. Imesu ca ekūnavīsatiyā mahānayesu purime suddhikanaye vuttaparimāṇāneva cittāni ca navakā ca pāṭhavārā ca honti. Tasmā ñāṇasampayuttesu vuttaparimāṇato vīsatiguṇo cittanavakavārabhedo veditabbo, catūsu ñāṇavippayuttesu soḷasaguṇoti, ayaṃ tebhūmakakusale pakiṇṇakakathā nāmāti.

Tebhūmakakusalaṃ.

Lokuttarakusalavaṇṇanā

277. Evaṃ bhavattayasampattinibbattakaṃ kusalaṃ dassetvā idāni sabbabhavasamatikkamanāya lokuttarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **lokuttara**nti kenaṭṭhena lokuttaraṃ? Lokaṃ taratīti, lokuttaraṃ lokaṃ uttaratīti lokuttaraṃ; lokaṃ samatikkamma abhibhuyya tiṭṭhatīti lokuttaraṃ (paṭi. ma. 2.43). **Jhānaṃ bhāvetī**ti ekacittakkhaṇikaṃ appanājhānaṃ bhāveti janeti vaḍḍheti.

Lokato niyyāti vaṭṭato niyyātīti **niyyānikaṃ**. Niyyāti vā etenāti niyyānikaṃ. Taṃsamaṅgī hi puggalo dukkhaṃ parijānanto niyyāti, samudayaṃ pajahanto niyyāti, nirodhaṃ sacchikaronto niyyāti, maggaṃ bhāvento niyyāti. Yathā ca pana tebhūmakakusalaṃ vaṭṭasmiṃ cutipaṭisandhiyo ācināti vaḍḍhetīti ācayagāmī nāma hoti, na tathā idaṃ. Idaṃ pana yathā ekasmiṃ purise aṭṭhārasahatthaṃ pākāraṃ cinante aparo mahāmuggaraṃ gahetvā tena citacitaṭṭhānaṃ apacinanto viddhaṃsento eva gaccheyya, evameva tebhūmakakusalena citā cutipaṭisandhiyo paccayavekallakaraṇena apacinantaṃ viddhaṃsentaṃ gacchatīti apacayagāmi.

Diṭṭhigatānaṃ pahānāyāti, ettha diṭṭhiyo eva diṭṭhigatāni, gūthagataṃ muttagatantiādīni (a. ni. 9.11) viya. Dvāsaṭṭhiyā vā diṭṭhīnaṃ antogadhattā diṭṭhīsu gatānītipi diṭṭhigatāni. Diṭṭhiyā vā gataṃ etesantipi diṭṭhigatāni. Diṭṭhisadisagamanāni diṭṭhisadisappavattānīti attho. Kāni pana tānīti? Sasampayuttāni sakkāyadiṭṭhivicikicchāsīlabbataparāmāsaapāyagamanīyarāgadosamohākusalāni. Tāni hi yāva paṭhamamaggabhāvanā tāva pavattisabbhāvato diṭṭhisadisagamanānīti vuccanti. Iti diṭṭhiyo ca diṭṭhigatāni ca diṭṭhigatāni. Tesaṃ **diṭṭhigatānaṃ. Pahānāyā**ti samucchedavaseneva pajahanatthāya. **Paṭhamāyā**ti gaṇanavasenapi paṭhamuppattivasenapi paṭhamāya. **Bhūmiyā**ti ''anantarahitāya bhūmiyā''tiādīsu (pārā. 27; ma. ni. 2.296) tāva ayaṃ mahāpathavī bhūmīti vuccati. ''Sukhabhūmiyaṃ kāmāvacare''tiādīsu (dha. sa. 988) cittuppādo. Idha pana sāmaññaphalaṃ adhippetaṃ. Tañhi sampayuttānaṃ nissayabhāvato te dhammā bhavanti etthāti bhūmi. Yasmā vā samānepi lokuttarabhāve sayampi bhavati uppajjati, na nibbānaṃ viya apātubhāvaṃ, tasmāpi bhūmīti vuccati; tassā **paṭhamāya bhūmiyā. Pattiyā**ti sotāpattiphalasaṅkhātassa paṭhamassa sāmaññaphalassa pattatthāya paṭilābhatthāyāti evamettha attho veditabbo. **Viviccā**ti samucchedavivekavasena viviccitvā, vinā hutvā.

Idāni kiñcāpi lokiyajjhānampi na vinā paṭipadāya ijjhati, evaṃ santepi idha suddhikanayaṃ pahāya lokuttarajjhānaṃ paṭipadāya saddhiṃyeva garuṃ katvā desetukāmatāya **dukkhapaṭipadaṃ dandhābhiñña**ntiādimāha.

Tattha yo āditova kilese vikkhambhento dukkhena sasaṅkhārena sappayogena kilamanto vikkhambheti tassa dukkhā paṭipadā hoti; yo pana vikkhambhita kileso vipassanāparivāsaṃ vasanto cirena maggapātubhāvaṃ pāpuṇāti tassa dandhābhiññā hoti. Iti yo koci vāro dukkhapaṭipadadandhābhiñño nāma kato.

Katamaṃ pana vāraṃ rocesunti? Yattha sakiṃ vikkhambhitā kilesā samudācaritvā dutiyampi vikkhambhitā puna samudācaranti, tatiyaṃ vikkhambhite pana tathāvikkhambhiteva katvā maggena samugghātaṃ pāpeti, imaṃ vāraṃ rocesuṃ. Imassa vārassa dukkhāpaṭipadā dandhābhiññāti nāmaṃ kataṃ. Ettakena pana na pākaṭaṃ hoti. Tasmā evamettha ādito paṭṭhāya vibhāvanā veditabbā – yo hi cattāri mahābhūtāni pariggahetvā upādārūpaṃ pariggaṇhāti, arūpaṃ pariggaṇhāti, ‘rūpārūpaṃ’ pana pariggaṇhanto dukkhena kasirena kilamanto pariggahetuṃ sakkoti, tassa dukkhā paṭipadā nāma hoti. Pariggahitarūpārūpassa pana vipassanāparivāse maggapātubhāvadandhatāya dandhābhiññā nāma hoti.

Yopi rūpārūpaṃ pariggahetvā ‘nāmarūpaṃ’ vavatthapento dukkhena kasirena kilamanto vavatthapeti, vavatthāpite ca nāmarūpe vipassanāparivāsaṃ vasanto cirena maggaṃ uppādetuṃ sakkoti, tassāpi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo nāmarūpampi vavatthapetvā ‘paccaye’ pariggaṇhanto dukkhena kasirena kilamanto pariggaṇhāti, paccaye ca pariggahetvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo paccayepi pariggahetvā ‘lakkhaṇāni’ paṭivijjhanto dukkhena kasirena kilamanto paṭivijjhati, paṭividdhalakkhaṇo ca vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo lakkhaṇānipi paṭivijjhitvā vipassanāñāṇe tikkhe sūre pasanne vahante uppannaṃ ‘vipassanānikantiṃ’ pariyādiyamāno dukkhena kasirena kilamanto pariyādiyati, nikantiñca pariyādiyitvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti. Imaṃ vāraṃ rocesuṃ. Imassa vārassa etaṃ nāmaṃ kataṃ. Imināva upāyena parato tisso paṭipadā veditabbā.

Phasso hotītiādīsu anaññātaññassāmītindriyaṃ, sammāvācā, sammākammanto, sammāājīvoti cattāri padāni adhikāni. **Niddesavāre** ca vitakkādiniddesesu ‘maggaṅga’ntiādīni padāni adhikāni. Sesaṃ sabbaṃ heṭṭhā vuttasadisameva. Bhūmantaravasena pana lokuttaratāva idha viseso.

Tattha **anaññātaññassāmītindriya**nti ‘anamatagge saṃsāravaṭṭe anaññātaṃ amataṃ padaṃ catusaccadhammameva vā jānissāmī’ti paṭipannassa iminā pubbābhogena uppannaṃ indriyaṃ. Lakkhaṇādīni panassa heṭṭhā paññindriye vuttanayeneva veditabbāni.

Sundarā pasatthā vā vācā **sammāvācā**. Vacīduccaritasamugghāṭikāya micchāvācāviratiyā etaṃ adhivacanaṃ. Sā pariggahalakkhaṇā viramaṇarasā micchāvācappahānapaccupaṭṭhānā. Sundaro pasattho vā kammanto **sammākammanto**. Micchākammantasamucchedikāya pāṇātipātādiviratiyā etaṃ nāmaṃ. So samuṭṭhānalakkhaṇo viramaṇaraso micchākammantappahānapaccupaṭṭhāno. Sundaro pasattho vā ājīvo **sammāājīvo**. Micchājīvaviratiyā etaṃ adhivacanaṃ. So vodānalakkhaṇo ñāyājīvappavattiraso micchājīvappahānapaccupaṭṭhāno.

Apica heṭṭhā viratittaye vuttavasenapettha lakkhaṇādīni veditabbāni. Iti imesaṃ tiṇṇaṃ dhammānaṃ vasena heṭṭhā vuttaṃ maggapañcakaṃ idha maggaṭṭhakaṃ veditabbaṃ. Yevāpanakesu ca imesaṃ abhāvo. Tathā karuṇāmuditānaṃ. Ime hi tayo dhammā idha pāḷiyaṃ āgatattāva yevāpanakesu na gahitā. Karuṇāmuditā pana sattārammaṇā, ime dhammā nibbānārammaṇāti tāpettha na gahitā. Ayaṃ tāva uddesavāre visesattho.

283. Niddesavāre pana **maggaṅgaṃ maggapariyāpanna**nti ettha tāva maggassa aṅganti maggaṅgaṃ; maggakoṭṭhāsoti attho. Yathā pana araññe pariyāpannaṃ araññapariyāpannaṃ nāma hoti, evaṃ magge pariyāpannanti maggapariyāpannaṃ. Maggasannissitanti attho.

285. **Pītisambojjhaṅgo**ti ettha pīti eva sambojjhaṅgoti pītisambojjhaṅgo. Tattha bodhiyā bodhissa vā aṅgoti bojjhaṅgo. Idaṃ vuttaṃ hoti – yā ayaṃ dhammasāmaggī yāya lokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhatīti katvā bodhīti vuccati. Bujjhatīti kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikaroti. Tassā dhammasāmaggīsaṅkhātāya bodhiyā aṅgotipi bojjhaṅgo, jhānaṅgamaggaṅgādīni viya. Yopesa yathāvuttappakārāya etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako bodhīti vuccati, tassa bodhissa aṅgotipi bojjhaṅgo; senaṅgarathaṅgādayo viya. Tenāhu aṭṭhakathācariyā – ‘‘bujjhanakassa puggalassa aṅgāti vā bojjhaṅgā’’ti (vibha. aṭṭha. 466; saṃ. ni. aṭṭha. 3.5.182).

Apica ‘‘bojjhaṅgāti kenaṭṭhena bojjhaṅgā? Bodhāya saṃvattantīti bojjhaṅgā, bujjhantīti bojjhaṅgā, anubujjhantīti bojjhaṅgā, paṭibujjhantīti bojjhaṅgā, sambujjhantīti bojjhaṅgā’’ti (paṭi. ma. 2.17) iminā paṭisambhidānayenāpi bojjhaṅgattho veditabbo. Pasattho sundaro vā bojjhaṅgoti sambojjhaṅgo. Evaṃ pīti eva sambojjhaṅgo pītisambojjhaṅgoti. Cittekaggatāniddesādīsupi imināva nayena attho veditabbo.

296. **Tesaṃ dhammāna**nti ye tasmiṃ samaye paṭivedhaṃ gacchanti catusaccadhammā, tesaṃ dhammānaṃ. **Anaññātāna**nti kiñcāpi paṭhamamaggena te dhammā ñātā nāma honti, yathā pana pakatiyā anāgatapubbaṃ vihāraṃ āgantvā vihāramajjhe ṭhitopi puggalo pakatiyā anāgatabhāvaṃ upādāya ‘anāgatapubbaṃ ṭhānaṃ āgatomhī’ti vadati, yathā ca pakatiyā apiḷandhapubbaṃ mālaṃ piḷandhitvā, anivatthapubbaṃ vatthaṃ nivāsetvā, abhuttapubbaṃ bhojanaṃ bhuñjitvā, pakatiyā abhuttabhāvaṃ upādāya abhuttapubbaṃ bhojanaṃ bhuttomhīti vadati, evamidhāpi yasmā pakatiyā iminā puggalena ime dhammā na ñātapubbā tasmā anaññātānanti vuttaṃ. Adiṭṭhādīsupi eseva nayo. Tattha **adiṭṭhāna**nti ito pubbe paññācakkhunā adiṭṭhānaṃ. **Appattāna**nti adhigamanavasena appattānaṃ. **Aviditāna**nti ñāṇena apākaṭakatānaṃ. **Asacchikatāna**nti apaccakkhakatānaṃ. **Sacchikiriyāyā**ti paccakkhakaraṇatthaṃ. Yathā ca iminā padena, evaṃ sesehipi saddhiṃ anaññātānaṃ ñāṇāya, adiṭṭhānaṃ dassanāya, appattānaṃ pattiyā, aviditānaṃ vedāyāti yojanā kātabbā.

299. **Catūhi vacīduccaritehī**tiādīsu vacīti vacīviññatti veditabbā. Tiṇṇaṃ dosānaṃ yena kenaci duṭṭhāni caritānīti duccaritāni. Vacīto pavattāni duccaritāni vacīduccaritāni, vaciyā vā nipphāditāni duccaritāni vacīduccaritāni. Tehi **vacīduccaritehi**. Ārakā ramatīti **ārati**. Vinā tehi ramatīti **virati**. Tato tato paṭinivattāva hutvā tehi vinā ramatīti **paṭivirati**. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Sabbamidaṃ oramaṇabhāvassevādhivacanaṃ. Veraṃ maṇati, vināsetīti **veramaṇī**. Idampi oramaṇasseva vevacanaṃ. Yāya pana cetanāya musāvādādīni bhāsamāno karoti nāma, ayaṃ lokuttaramaggavirati. Uppajjitvā taṃ kiriyaṃ kātuṃ na deti, kiriyāpathaṃ pacchindatīti **akiriyā**. Tathā taṃ karaṇaṃ kātuṃ na deti, karaṇapathaṃ pacchindatīti **akaraṇaṃ**. Yāya ca cetanāya catubbidhaṃ vacīduccaritaṃ bhāsamāno ajjhāpajjati nāma, ayaṃ uppajjitvā tathā ajjhāpajjituṃ na detīti **anajjhāpatti**.

Velāanatikkamoti ettha ‘‘tāya velāyā’’tiādīsu (dī. ni. 2.154; mahāva. 1-3; udā. 1 ādayo) tāva kālo velāti āgato. ‘‘Uruvelāyaṃ viharatī’’ti (mahāva. 1; saṃ. ni. 1.137) ettha rāsi. ‘‘Ṭhitadhammo velaṃ nātivattatī’’ti (cūḷava. 384; a. ni. 8.19; udā. 45) ettha sīmā. Idhāpi sīmāva. Anatikkamanīyaṭṭhena hi cattāri vacīsucaritāni velāti adhippetāni. Iti yāya cetanāya cattāri vacīduccaritāni bhāsamāno velaṃ atikkamati nāma, ayaṃ uppajjitvā taṃ velaṃ atikkamituṃ na detīti velāanatikkamoti vuttā. Velāyatīti vā velā, calayati viddhaṃsetīti attho. Kiṃ velāyati? Catubbidhaṃ vacīduccaritaṃ. Iti velāyanato ‘velā’. Purisassa pana hitasukhaṃ anatikkamitvā vattatīti ‘anatikkamo’. Evamettha padadvayavasenāpi attho veditabbo.

Setuṃ hanatīti **setughāto;** catunnaṃ vacīduccaritānaṃ padaghāto paccayaghātoti attho. Paccayo hi idha setūti adhippeto. Tatrāyaṃ vacanattho – rāgādiko catunnaṃ vacīduccaritānaṃ paccayo vaṭṭasmiṃ puggalaṃ sinoti bandhatīti setu. Setussa ghāto setughāto. Vacīduccaritapaccayasamugghāṭikāya viratiyā etaṃ adhivacanaṃ. Ayaṃ pana sammāvācāsaṅkhātā virati pubbabhāge nānācittesu labbhati. Aññeneva hi cittena musāvādā viramati, aññena pesuññādīhi. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Catubbidhāya hi vacīduccaritacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjati.

300. **Kāyaduccaritehī**ti kāyato pavattehi kāyena vā nipphāditehi pāṇātipātādīhi duccaritehi. Sesaṃ purimanayeneva veditabbaṃ. Ayampi sammākammantasaṅkhātā virati pubbabhāge nānācittesu labbhati. Aññeneva hi cittena pāṇātipātā viramati, aññena adinnādānamicchācārehi. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Tividhāya hi kāyaduccaritacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjati.

301. Sammāājīvaniddese **akiriyā**tiādīsu yāya cetanāya micchājīvaṃ ājīvamāno kiriyaṃ karoti nāma, ayaṃ uppajjitvā taṃ kiriyaṃ kātuṃ na detīti akiriyāti. Iminā nayena yojanā veditabbā. Ājīvo ca nāmesa pāṭiyekko natthi, vācākammantesu gahitesu gahitova hoti, tappakkhikattā. Dhuvapaṭisevanavasena panāyaṃ tato nīharitvā dassitoti. Evaṃ sante sammāājīvo sakiccako na hoti, aṭṭha maggaṅgāni na paripūrenti, tasmā sammāājīvo sakiccako kātabbo, aṭṭha maggaṅgāni paripūretabbānīti. Tatrāyaṃ nayo – ājīvo nāma bhijjamāno kāyavacīdvāresuyeva bhijjati. Manodvāre ājīvabhedo nāma natthi. Pūrayamānopi tasmiṃyeva dvāradvaye pūrati. Manodvāre ājīvapūraṇaṃ nāma natthi. Kāyadvāre pana vītikkamo ājīvahetukopi atthi naājīvahetukopi. Tathā vacīdvāre.

Tattha yaṃ rājarājamahāmattā khiḍḍāpasutā sūrabhāvaṃ dassentā migavadhaṃ vā panthaduhanaṃ vā paradāravītikkamaṃ vā karonti, idaṃ akusalaṃ kāyakammaṃ nāma. Tato viratipi 'sammākammanto' nāma. Yaṃ pana naājīvahetukaṃ catubbidhaṃ vacīduccaritaṃ bhāsanti, idaṃ akusalaṃ vacīkammaṃ nāma. Tato viratipi 'sammāvācā' nāma.

Yaṃ pana ājīvahetu nesādamacchabandhādayo pāṇaṃ hananti, adinnaṃ ādiyanti, micchācāraṃ caranti, ayaṃ micchājīvo nāma. Tato virati 'sammāājīvo' nāma. Yampi lañjaṃ gahetvā musā bhaṇanti, pesuññapharusasamphappalāpe pavattenti, ayampi micchājīvo nāma. Tato virati sammāājīvo nāma.

Mahāsīvatthero panāha – 'kāyavacīdvāresupi vītikkamo ājīvahetuko vā hotu no vā ājīvahetuko, akusalaṃ kāyakammaṃ vacīkammantveva saṅkhyaṃ gacchati. Tato viratipi sammākammanto sammāvācātveva vuccatī'ti. 'Ājīvo kuhi'nti vutte pana 'tīṇi kuhanavatthūni nissāya cattāro paccaye uppādetvā tesaṃ paribhogo'ti āha. Ayaṃ pana koṭippatto micchājīvo. Tato virati sammāājīvo nāma.

Ayampi sammāājīvo pubbabhāge nānācittesu labbhati, aññeneva hi cittena kāyadvāravītikkamā viramati, aññena vacīdvāravītikkamā. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Kāyavacīdvāresu hi sattakammapathavasena uppannāya micchājīvasaṅkhātāya dussīlyacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjatīti. Ayaṃ niddesavāre viseso.

Yaṃ panetaṃ indriyesu anaññātaññassāmītindriyaṃ vaḍḍhitaṃ, maggaṅgesu ca sammāvācādīni, tesaṃ vasena saṅgahavāre ''navindriyāni, aṭṭhaṅgiko maggo''ti vuttaṃ. Suññatavāro pākatikoyevāti. Ayaṃ tāva suddhikapaṭipadāya viseso.

343. Ito paraṃ suddhikasuññatā suññatapaṭipadā suddhikaappaṇihitā appaṇihitapaṭipadāti ayaṃ desanābhedo hoti. Tattha **suññata**nti lokuttaramaggassa nāmaṃ. So hi āgamanato saguṇato ārammaṇatoti tīhi kāraṇehi nāmaṃ labhati. Kathaṃ? Idha bhikkhu anattato abhinivisitvā anattato saṅkhāre passati. Yasmā pana anattato diṭṭhamatteneva maggavuṭṭhānaṃ nāma na hoti, aniccatopi dukkhatopi daṭṭhumeva vaṭṭati, tasmā 'aniccaṃ dukkhamanattā'ti tividhaṃ anupassanaṃ āropetvā sammasanto carati. Vuṭṭhānagāminivipassanā panassa tebhūmakepi saṅkhāre suññatova passati. Ayaṃ vipassanā suññatā nāma hoti. Sā āgamanīyaṭṭhāne ṭhatvā attano maggassa 'suññata'nti nāmaṃ deti. Evaṃ maggo 'āgamanato' suññatanāmaṃ labhati. Yasmā pana so rāgādīhi suñño tasmā 'saguṇeneva' suññatanāmaṃ labhati. Nibbānampi rāgādīhi suññattā suññatanti vuccati. Taṃ ārammaṇaṃ katvā uppannattā maggo 'ārammaṇato' suññatanāmaṃ labhati.

Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti. Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuraṃ. Idha maggassa āgatattā vipassanāgamanameva dhuraṃ jātaṃ.

350. **Appaṇihita**nti, etthāpi appaṇihitanti maggasseva nāmaṃ. Idampi nāmaṃ maggo tīheva kāraṇehi labhati. Kathaṃ? Idha bhikkhu āditova dukkhato abhinivisitvā dukkhatova saṅkhāre passati. Yasmā pana dukkhato diṭṭhamatteneva maggavuṭṭhānaṃ nāma na hoti, aniccatopi anattatopi daṭṭhumeva vaṭṭati, tasmā aniccaṃ dukkhamanattā'ti tividhaṃ anupassanaṃ āropetvā sammasanto carati. Vuṭṭhānagāminivipassanā panassa tebhūmakasaṅkhāresu paṇidhiṃ sosetvā pariyādiyitvā vissajjeti. Ayaṃ vipassanā appaṇihitā nāma hoti. Sā āgamanīyaṭṭhāne ṭhatvā attano maggassa 'appaṇihita'nti nāmaṃ deti. Evaṃ maggo 'āgamanato' appaṇihitanāmaṃ labhati. Yasmā pana tattha rāgadosamohapaṇidhayo natthi, tasmā 'saguṇeneva' appaṇihitanāmaṃ labhati. Nibbānampi tesaṃ paṇidhīnaṃ abhāvā appaṇihitanti vuccati. Taṃ ārammaṇaṃ katvā uppannattā maggo appaṇihitanāmaṃ labhati.

Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti. Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuraṃ. Idha maggassa āgatattā vipassanāgamanameva dhuraṃ jātaṃ.

Nanu ca suññato animitto appaṇihitoti tīṇi maggassa nāmāni? Yathāha – ''tayome, bhikkhave, vimokkhā – suññato vimokkho, animitto vimokkho, appaṇihito vimokkho''ti (paṭi. ma. 1.209). Tesu idha dve magge gahetvā animitto kasmā na gahitoti? Āgamanābhāvato. Animittavipassanā hi sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkoti. Sammāsambuddho pana attano puttassa rāhulattherassa.

''Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasanto carissasī''ti. (su. ni. 344);

Animittavipassanaṃ kathesi. Vipassanā hi niccanimittaṃ dhuvanimittaṃ sukhanimittaṃ attanimittañca ugghāṭeti. Tasmā animittāti kathitā. Sā ca kiñcāpi taṃ nimittaṃ ugghāṭeti, sayaṃ pana nimittadhammesu caratīti sanimittāva hoti. Tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkoti.

Aparo nayo – abhidhammo nāma paramatthadesanā. Animittamaggassa ca paramatthato hetuvekallameva hoti. Kathaṃ? Aniccānupassanāya hi vasena animittavimokkho kathito. Tena ca vimokkhena saddhindriyaṃ adhimattaṃ hoti. Taṃ ariyamagge ekaṅgampi na hoti, amaggaṅgattā attano maggassa paramatthato nāmaṃ dātuṃ na sakkoti. Itaresu pana dvīsu anattānupassanāya tāva vasena suññatavimokkho, dukkhānupassanāya vasena appaṇihitavimokkho kathito. Tesu suññatavimokkhena paññindriyaṃ adhimattaṃ hoti, appaṇihitavimokkhena samādhindriyaṃ. Tāni ariyamaggassa aṅgattā attano maggassa paramatthato nāmaṃ dātuṃ sakkonti. Maggārammaṇattikepi hi maggādhipatidhammavibhajane chandacittānaṃ adhipatikāle tesaṃ dhammānaṃ amaggaṅgattāva maggādhipatibhāvo na vutto. Evaṃsampadamidaṃ veditabbanti. Ayamettha aṭṭhakathāmuttako ekassa ācariyassa mativinicchayo.

Evaṃ sabbathāpi animittavipassanā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkotīti animittamaggo na gahito. Keci pana 'animittamaggo āgamanato nāmaṃ alabhantopi suttantapariyāyena saguṇato ca ārammaṇato ca nāmaṃ labhatī'ti āhaṃsu. Te idaṃ vatvā paṭikkhittā – animittamagge saguṇato ca ārammaṇato ca nāmaṃ labhante suññataappaṇihitamaggāpi saguṇatoyeva ārammaṇatoyeva ca idha nāmaṃ labheyyuṃ. Na pana labhanti. Kiṃ kāraṇā? Ayañhi maggo nāma dvīhi kāraṇehi nāmaṃ labhati – sarasato ca paccanīkato ca; sabhāvato ca paṭipakkhato cāti attho. Tattha suññataappaṇihitamaggā sarasatopi paccanīkatopi nāmaṃ labhanti. Suññataappaṇihitamaggā hi rāgādīhi suññā, rāgapaṇidhiādīhi ca appaṇihitāti evaṃ 'sarasato' nāmaṃ labhanti. Suññato ca attābhinivesassa paṭipakkho, appaṇihito paṇidhissāti evaṃ 'paccanīkato' nāmaṃ labhanti. Animittamaggo pana rāgādinimittānaṃ niccanimittādīnañca abhāvena sarasatova nāmaṃ labhati, no paccanīkato. Na hi so saṅkhāranimittārammaṇāya aniccānupassanāya paṭipakkho. Aniccānupassanā panassa anulomabhāve ṭhitāti. Sabbathāpi abhidhammapariyāyena animittamaggo nāma natthīti.

Suttantikapariyāyena panesa evaṃ āharitvā dīpito – yasmiñhi vāre maggavuṭṭhānaṃ hoti, tīṇi lakkhaṇāni ekāvajjanena viya āpāthamāgacchanti, tiṇṇañca ekato āpāthagamanaṃ nāma natthi. Kammaṭṭhānassa pana vibhūtabhāvadīpanatthaṃ evaṃ vuttaṃ. Ādito hi yattha katthaci abhiniveso hotu, vuṭṭhānagāminī pana vipassanā yaṃ yaṃ sammasitvā vuṭṭhāti tassa tasseva vasena āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ deti. Kathaṃ? Aniccādīsu hi yattha katthaci abhinivisitvā itarampi lakkhaṇadvayaṃ daṭṭhuṃ vaṭṭati eva. Ekalakkhaṇadassanamatteneva hi maggavuṭṭhānaṃ nāma na hoti, tasmā aniccato abhiniviṭṭho bhikkhu na kevalaṃ aniccatova vuṭṭhāti, dukkhatopi anattatopi vuṭṭhātiyeva. Dukkhato anattato abhiniviṭṭhepi eseva nayo. Iti ādito yattha katthaci abhiniveso hotu, vuṭṭhānagāminī pana vipassanā yaṃ yaṃ sammasitvā vuṭṭhāti tassa tasseva vasena āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ deti. Tattha aniccato vuṭṭhahantassa maggo animitto nāma hoti, dukkhato vuṭṭhahantassa appaṇihito, anattato vuṭṭhahantassa suññatoti. Evaṃ suttantapariyāyena āharitvā dīpito.

Vuṭṭhānagāminī pana vipassanā kimārammaṇāti? Lakkhaṇārammaṇāti. Lakkhaṇaṃ nāma paññattigatikaṃ na vattabbadhammabhūtaṃ. Yo pana aniccaṃ dukkhamanattāti tīṇi lakkhaṇāni sallakkheti, tassa pañcakkhandhā kaṇṭhe baddhakuṇapaṃ viya honti. Saṅkhārārammaṇameva ñāṇaṃ saṅkhārato vuṭṭhāti. Yathā hi eko bhikkhu pattaṃ kiṇitukāmo pattavāṇijena pattaṃ ābhataṃ disvā haṭṭhapahaṭṭho gaṇhissāmīti cintetvā vīmaṃsamāno tīṇi chiddāni passeyya, so na chiddesu nirālayo hoti, patte pana nirālayo hoti; evameva tīṇi lakkhaṇāni sallakkhetvā saṅkhāresu nirālayo hoti. Saṅkhārārammaṇeneva ñāṇena saṅkhārato vuṭṭhātīti veditabbaṃ. Dussopamāyapi eseva nayo.

Iti bhagavā lokuttaraṃ jhānaṃ bhājento suddhikapaṭipadāya catukkanayaṃ pañcakanayanti dvepi naye āhari. Tathā suddhikasuññatāya suññatapaṭipadāya suddhikaappaṇihitāya appaṇihitapaṭipadāyāti. Kasmā evaṃ āharīti? Puggalajjhāsayena ceva desanāvilāsena ca. Tadubhayampi heṭṭhā vuttanayeneva veditabbaṃ. Evaṃ **lokuttaraṃ jhānaṃ bhāvetī**ti ettha suddhikapaṭipadāya catukkapañcakavasena dve nayā, tathā sesesūti sabbesupi pañcasu koṭṭhāsesu dasa nayā bhājitā.

Lokuttarakusalaṃ pakiṇṇakakathā

Tatridaṃ pakiṇṇakaṃ –

Ajjhattañca bahiddhā ca, rūpārūpesu pañcasu;
Sattaṭṭhaṅgapariṇāmaṃ, nimittaṃ paṭipadāpatīti.

Lokuttaramaggo hi ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhāti, ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti, bahiddhā abhinivisitvā bahiddhā vuṭṭhāti, bahiddhā abhinivisitvā ajjhattaṃ vuṭṭhāti. Rūpe abhinivisitvā rūpā vuṭṭhāti, rūpe abhinivisitvā arūpā vuṭṭhāti. Arūpe abhinivisitvā arūpā vuṭṭhāti, arūpe abhinivisitvā rūpā vuṭṭhāti, ekappahāreneva pañcahi khandhehi vuṭṭhāti.

‘Sattaṭṭhaṅgapariṇāma’nti so panesa maggo aṭṭhaṅgikopi hoti sattaṅgikopi. Bojjhaṅgāpi satta vā honti cha vā. Jhānaṃ pana pañcaṅgikaṃ vā hoti caturaṅgikaṃ vā; tivaṅgikaṃ vā duvaṅgikaṃ vā. Evaṃ sattaaṭṭhādīnaṃ aṅgānaṃ pariṇāmo veditabboti attho.

‘Nimittaṃ paṭipadāpatī’ti nimittanti yato vuṭṭhānaṃ hoti; ‘paṭipadāpatī’ti paṭipadāya ca adhipatino ca calanācalanaṃ veditabbaṃ.

Tattha ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhātītiādīsu tāva idhekacco āditova ajjhattaṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati, yasmā pana na suddhaajjhattadassanamatteneva maggavuṭṭhānaṃ hoti, bahiddhāpi daṭṭhabbameva, tasmā parassa khandhepi anupādinnasaṅkhārepi aniccaṃ dukkhamanattāti passati. So kālena ajjhattaṃ sammasati kālena bahiddhāti. Tassevaṃ sammasato ajjhattaṃ sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Evaṃ ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhāti nāma. Sace panassa bahiddhā sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, evaṃ ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti nāma. Eseva nayo bahiddhā abhinivisitvā bahiddhā ca ajjhattañca vuṭṭhānepi.

Aparo āditova rūpe abhinivisati abhinivisitvā bhūtarūpañca upādārūpañca paricchinditvā aniccādito passati, yasmā pana na suddharūpadassanamatteneva vuṭṭhānaṃ hoti arūpampi daṭṭhabbameva, tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇañca idaṃ arūpanti paricchinditvā aniccādito passati. So kālena rūpaṃ sammasati kālena arūpaṃ. Tassevaṃ sammasato rūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Evaṃ rūpe abhinivisitvā rūpā vuṭṭhāti nāma. Sace panassa arūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, evaṃ rūpe abhinivisitvā arūpā vuṭṭhāti nāma. Esa nayo arūpe abhinivisitvā arūpā ca rūpā ca vuṭṭhānepi.

‘‘Yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti (mahāva. 16; dī. ni. 1.298) evaṃ abhinivisitvā evameva vuṭṭhānakāle pana ekappahārena pañcahi khandhehi vuṭṭhāti nāmāti. Ayaṃ tikkhavipassakassa mahāpaññassa bhikkhuno vipassanā.

Yathā hi chātajjhattassa purisassa majjhe gūthapiṇḍaṃ ṭhapetvā nānaggarasabhojanapuṇṇaṃ pātiṃ upaneyyuṃ, so byañjanaṃ hatthena viyūhanto taṃ gūthapiṇḍaṃ disvā ‘kimida’nti pucchitvā gūthapiṇḍoti vutte ‘dhi dhi, apanethā’ti bhattepi pātiyampi nirālayo hoti. Evaṃsampadamidaṃ daṭṭhabbaṃ.

Bhojanapātidassanasmiñhi tassa attamanakālo viya imassa bhikkhuno bālaputhujjanakāle pañcakkhandhe ‘ahaṃ mamā’ti gahitakālo. Gūthapiṇḍassa diṭṭhakālo viya tiṇṇaṃ lakkhaṇānaṃ sallakkhitakālo. Bhattepi pātiyampi nirālayakālo viya tikkhavipassakassa mahāpaññassa bhikkhuno ‘‘yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti pañcahi khandhehi ekappahārena vuṭṭhitakālo veditabbo.

‘Sattaṭṭhaṅgapariṇāma’nti ettha ayaṃ vuttappabhedo aṅgapariṇāmo yathā hoti tathā veditabbo. Saṅkhārupekkhāñāṇameva hi ariyamaggassa bojjhaṅgamaggaṅgajhānaṅgavisesaṃ niyameti. Keci pana therā ‘bojjhaṅgamaggaṅgajhānaṅgavisesaṃ pādakajjhānaṃ niyametī’ti vadanti. Keci ‘vipassanāya ārammaṇabhūtā khandhā niyamentī’ti vadanti. Keci ‘puggalajjhāsayo niyametī’ti vadanti. Tesampi vādesu ayaṃ saṅkhārupekkhāsaṅkhātā pubbabhāgā vuṭṭhānagāminivipassanāva niyametīti veditabbā.

Tatrāyaṃ anupubbīkathā – vipassanāniyamena hi sukkhavipassakassa uppannamaggopi samāpattilābhino jhānaṃ pādakaṃ akatvā uppannamaggopi paṭhamajjhānaṃ pādakaṃ katvā pakiṇṇakasaṅkhāre sammasitvā uppāditamaggopi paṭhamajjhānikova hoti. Sabbesu satta bojjhaṅgāni aṭṭha maggaṅgāni pañca jhānaṅgāni honti. Tesañhi pubbabhāgavipassanā somanassasahagatāpi upekkhāsahagatāpi hutvā vuṭṭhānakāle saṅkhārupekkhābhāvaṃ pattā somanassasahagatāva hoti.

Pañcakanaye dutiyatatiyacatutthajjhānāni pādakāni katvā uppāditamaggesu yathākkameneva jhānaṃ caturaṅgikaṃ tivaṅgikaṃ duvaṅgikañca hoti. Sabbesu pana satta maggaṅgāni honti, catutthe cha bojjhaṅgāni. Ayaṃ viseso pādakajjhānaniyamena ceva vipassanāniyamena ca hoti. Tesampi hi pubbabhāgavipassanā somanassasahagatāpi upekkhāsahagatāpi hoti. Vuṭṭhānagāminī somanassasahagatāva.

Pañcamajjhānaṃ pādakaṃ katvā nibbattitamagge pana upekkhācittekaggatāvasena dve jhānaṅgāni bojjhaṅgamaggaṅgāni cha satta ceva. Ayampi viseso ubhayaniyamavasena hoti. Imasmiñhi naye pubbabhāgavipassanā somanassasahagatā vā upekkhāsahagatā vā hoti, vuṭṭhānagāminī upekkhāsahagatāva. Arūpajjhānāni pādakāni katvā uppāditamaggepi eseva nayo. Evaṃ pādakajjhānato vuṭṭhāya ye keci saṅkhāre sammasitvā nibbattitamaggassa āsannapadese vuṭṭhitā samāpatti attanā sadisabhāvaṃ karoti, bhūmivaṇṇo viya godhāvaṇṇassa.

Dutiyattheravāde pana yato yato samāpattito vuṭṭhāya ye ye samāpattidhamme sammasitvā maggo nibbattito hoti taṃtaṃsamāpattisadisova hoti, sammasitasamāpattisadisoti attho. Sace pana kāmāvacaradhamme sammasati paṭhamajjhānikova hoti. Tatrāpi vipassanāniyamo vuttanayeneva veditabbo.

Tatiyattheravāde ‘aho vatāhaṃ sattaṅgikaṃ maggaṃ pāpuṇeyyaṃ, aṭṭhaṅgikaṃ maggaṃ pāpuṇeyya’nti attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye vā ye vā jhānadhamme sammasitvā maggo nibbattito taṃtaṃjhānasadisova hoti. Pādakajjhānaṃ pana sammasitajjhānaṃ vā vinā, ajjhāsayamatteneva taṃ na ijjhati. Svāyamattho **nandakovādasuttena** dīpetabbo. Vuttañhetaṃ –

> ‘‘Seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā ‘ūno nu kho cando puṇṇo nu kho cando’ti, atha kho puṇṇo candotveva hoti, evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca. Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisatānaṃ yā pacchimikā bhikkhunī sā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’’ti (ma. ni. 3.415).

Tāsu hi yassā bhikkhuniyā sotāpattiphalassa upanissayo, sā sotāpattiphaleneva paripuṇṇasaṅkappā ahosi…pe… yassā arahattassa upanissayo sā arahatteneva. Evameva attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye vā ye vā jhānadhamme sammasitvā maggo nibbattito taṃtaṃjhānasadisova so hoti. Pādakajjhānaṃ pana sammasitajjhānaṃ vā vinā, ajjhāsayamatteneva taṃ na ijjhatīti. Etthāpi ca vipassanāniyamo vuttanayeneva veditabbo.

Tattha ‘pādakajjhānameva niyametī’ti evaṃvādiṃ **tipiṭakacūḷanāgattheraṃ** antevāsikā āhaṃsu – ‘bhante, yattha tāva pādakajjhānaṃ atthi tattha taṃ niyametu; yasmiṃ pana pādakajjhānaṃ natthi, tasmiṃ arūpabhave kiṃ niyametī’ti? ‘Āvuso, tatthapi pādakajjhānameva niyameti. Yo hi bhikkhu aṭṭhasamāpattilābhī paṭhamajjhānaṃ pādakaṃ katvā sotāpattimaggaphalāni nibbattetvā aparihīnajjhāno kālaṃ katvā arūpabhave nibbatto, paṭhamajjhānikāya sotāpattiphalasamāpattiyā vuṭṭhāya vipassanaṃ paṭṭhapetvā upari tīṇi maggaphalāni nibbatteti, tassa tāni paṭhamajjhānikāneva honti. Dutiyajjhānikādīsupi eseva nayo. Arūpe tikacatukkajjhānaṃ uppajjati, tañca kho lokuttaraṃ na lokiyaṃ. Evaṃ tatthāpi pādakajjhānameva niyameti āvuso’ti. ‘Sukathito, bhante, pañho’ti.

‘Vipassanāya ārammaṇabhūtā khandhā niyamenti; yaṃ yaṃ hi pañcakkhandhaṃ sammasitvā vuṭṭhāti taṃtaṃsadisova maggo hotī’ti vādiṃ

moravāpivāsimahādattattherampi antevāsikā āhaṃsu ‘bhante, tumhākaṃ vāde doso paññāyati – rūpaṃ sammasitvā vuṭṭhitabhikkhuno hi rūpasadisena abyākatena maggena bhavitabbaṃ, nevasaññānāsaññāyatanaṃ nayato pariggahetvā vuṭṭhitassa taṃsadiseneva nevasaññānāsaññābhāvappattena maggena bhavitabba’nti. ‘Na, āvuso, evaṃ hoti. Lokuttaramaggo hi appanaṃ appatto nāma natthi, tasmā rūpaṃ sammasitvā vuṭṭhitassa aṭṭhaṅgiko somanassasahagatamaggo hoti, nevasaññānāsaññāyatanaṃ sammasitvā vuṭṭhitassapi na sabbākārena tādiso hoti, sattaṅgiko pana upekkhāsahagatamaggo hotī’ti.

‘Puggalajjhāsayo niyametī’tivādino **cūḷābhayattherassā**pi vādaṃ āharitvā tipiṭakacūḷanāgattherassa kathayiṃsu. So āha – ‘yassa tāva pādakajjhānaṃ atthi tassa puggalajjhāsayo niyametu, yassa taṃ natthi tassa katarajjhāsayo niyamessati niddhanassa vuḍḍhigavesanakālo viya hotī’ti.

Taṃ kathaṃ āharitvā tipiṭakacūḷābhayattherassa puna kathayiṃsu. So ‘pādakajjhānavato idaṃ kathitaṃ āvuso’ti āha. Yathā pana pādakajjhānavato, sammasitajjhānavatopi tatheva veditabbaṃ. Pañcamajjhānato vuṭṭhāya hi paṭhamādīni sammasato uppannamaggo paṭhamattheravādena pañcamajjhāniko. Dutiyavādena paṭhamādijjhāniko āpajjatīti dvepi vādā virujjhanti. Tatiyavādena panettha ‘yaṃ icchati tajjhāniko hotī’ti te ca vādā na virujjhanti, ajjhāsayo ca sātthako hotīti. Evaṃ tayopi therā paṇḍitā byattā buddhisampannāva. Tena tesaṃ vādaṃ tantiṃ katvā ṭhapayiṃsu. Idha pana atthameva uddharitvā tayopete vāde vipassanāva niyametīti dassitaṃ.

Idāni ‘nimittaṃ paṭipadāpatī’ti ettha evaṃ aṅgapariṇāmavato maggassa uppādakāle gotrabhu kuto vuṭṭhāti? Maggo kutoti? Gotrabhu tāva nimittato vuṭṭhāti, pavattaṃ chettuṃ na sakkoti, ekatovuṭṭhāno hesa. Maggo nimittato vuṭṭhāti, pavattampi chindati ubhatovuṭṭhāno hesa. Tesaṃ ayaṃ uppattinayo – yasmiñhi vāre maggavuṭṭhānaṃ hoti, tasmiṃ anulomaṃ neva ekaṃ hoti, na pañcamaṃ. Ekañhi āsevanaṃ na labhati, pañcamaṃ bhavaṅgassa āsannattā pavedhati. Tadā hi javanaṃ patitaṃ nāma hoti. Tasmā neva ekaṃ hoti na pañcamaṃ. Mahāpaññassa pana dve anulomāni honti, tatiyaṃ gotrabhu, catutthaṃ maggacittaṃ, tīṇi phalāni, tato bhavaṅgotaraṇaṃ. Majjhimapaññassa tīṇi anulomāni honti, catutthaṃ gotrabhu, pañcamaṃ maggacittaṃ, dve phalāni, tato bhavaṅgotaraṇaṃ. Mandapaññassa cattāri anulomāni, honti pañcamaṃ gotrabhu, chaṭṭhaṃ maggacittaṃ, sattamaṃ phalaṃ, tato bhavaṅgotaraṇaṃ. Tatra mahāpaññamandapaññānaṃ vasena akathetvā majjhimapaññassa vasena kathetabbaṃ.

Yasmiñhi vāre maggavuṭṭhānaṃ hoti, tasmiṃ kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā manodvārāvajjanaṃ hutvā vipassanāgocare khandhe ārammaṇaṃ katvā bhavaṅgaṃ āvaṭṭeti. Tadanantaraṃ teneva āvajjanena gahitakkhandhe gahetvā uppajjati paṭhamaṃ javanaṃ anulomañāṇaṃ. Taṃ tesu khandhesu aniccāti vā dukkhāti vā anattāti vā pavattitvā oḷārikaṃ oḷārikaṃ saccapaṭicchādakatamaṃ vinodetvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Tadanantaraṃ uppajjati dutiyānulomaṃ. Tesu purimaṃ anāsevanaṃ. Dutiyassa purimaṃ āsevanaṃ hoti. Tampi laddhāsevanattā tikkhaṃ sūraṃ pasannaṃ hutvā tasmiṃyevārammaṇe tenevākārena pavattitvā majjhimappamāṇaṃ saccapaṭicchādakatamaṃ vinodetvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Tadanantaraṃ uppajjati tatiyānulomaṃ. Tassa dutiyaṃ āsevanaṃ hoti. Tampi laddhāsevanattā tikkhaṃ sūraṃ pasannaṃ hutvā tasmiṃyevārammaṇe tenevākārena pavattitvā tadavasesaṃ aṇusahagataṃ saccapaṭicchādakatamaṃ vinodetvā niravasesaṃ katvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Evaṃ tīhi anulomehi saccapaṭicchādakatame vinodite tadanantaraṃ uppajjati gotrabhuññāṇaṃ nibbānaṃ ārammaṇaṃ kurumānaṃ.

Tatrāyaṃ upamā – eko kira cakkhumā puriso nakkhattayogaṃ jānissāmīti rattibhāge nikkhamitvā candaṃ passituṃ uddhaṃ ullokesi. Tassa valāhakehi paṭicchannattā cando na paññāyittha. Atheko vāto uṭṭhahitvā thūlathūle valāhake viddhaṃsesi. Aparo majjhime. Aparo sukhume. Tato so puriso vigatavalāhake nabhe candaṃ disvā nakkhattayogaṃ aññāsi.

Tattha tayo valāhakā viya saccapaṭicchādakathūlamajjhimasukhumakilesandhakārā. Tayo vātā viya tīṇi anulomacittāni. Cakkhumā puriso viya gotrabhuññāṇaṃ. Cando viya nibbānaṃ. Ekekassa vātassa yathākkamena valāhakattayaviddhaṃsanaṃ viya ekekassa anulomacittassa saccapaṭicchādakatamavinodanaṃ. Vigatavalāhake nabhe tassa purisassa visuddhacandadassanaṃ viya vigate saccapaṭicchādake tame gotrabhuññāṇassa suvisuddhanibbānārammaṇakaraṇaṃ.

Yatheva hi tayo vātā candapaṭicchādake valāhakeyeva viddhaṃsetuṃ sakkonti, na candaṃ daṭṭhuṃ, evaṃ anulomāni saccapaṭicchādakatameyeva vinodetuṃ sakkonti, na nibbānaṃ ārammaṇaṃ kātuṃ. Yathā so puriso candameva daṭṭhuṃ sakkoti na valāhake viddhaṃsetuṃ, evaṃ gotrabhuññāṇaṃ nibbānameva ārammaṇaṃ kātuṃ sakkoti na kilesatamaṃ vinodetuṃ. Evaṃ anulomaṃ saṅkhārārammaṇaṃ hoti, gotrabhu nibbānārammaṇaṃ.

Yadi hi gotrabhu anulomena gahitārammaṇaṃ gaṇheyya puna anulomaṃ taṃ anubandheyyāti maggavuṭṭhānameva na bhaveyya. Gotrabhuññāṇaṃ pana anulomassa ārammaṇaṃ aggahetvā taṃ apacchatopavattikaṃ katvā sayaṃ anāvajjanampi samānaṃ āvajjanaṭṭhāne ṭhatvā evaṃ nibbattāhīti maggassa saññaṃ datvā viya nirujjhati. Maggopi tena dinnasaññaṃ amuñcitvāva avīcisantativasena taṃ ñāṇaṃ anubandhamāno anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ nibbijjhamānova padālayamānova nibbattati.

Tatrāyaṃ upamā – eko kira issāso dhanusatamatthake phalakasataṃ ṭhapāpetvā vatthena mukhaṃ veṭhetvā saraṃ sannayhitvā cakkayante aṭṭhāsi. Añño puriso cakkayantaṃ āvañchitvā yadā issāsassa phalakasataṃ abhimukhaṃ hoti tadā tattha daṇḍakena saññaṃ deti, issāso daṇḍakasaññaṃ amuñcitvāva saraṃ khipitvā phalakasataṃ nibbijjhati. Tattha daṇḍakasaññā viya gotrabhuññāṇaṃ. Issāso viya maggañāṇaṃ. Issāsassa daṇḍakasaññaṃ amuñcitvāva phalakasatanibbijjhanaṃ viya maggañāṇassa gotrabhuññāṇena dinnasaññaṃ amuñcitvāva nibbānaṃ ārammaṇaṃ katvā anibbiddhapubbaapadālitapubbānaṃ lobhakkhandhādīnaṃ nibbijjhanapadālanaṃ. Bhūmiladdhavaṭṭasetusamugghātakaraṇantipi etadeva. Maggassa hi ekameva kiccaṃ anusayappajahanaṃ. Iti so anusaye pajahanto nimittā vuṭṭhāti nāma, pavattaṃ chindati nāma. **‘Nimitta’**nti rūpavedanāsaññāsaṅkhāraviññāṇanimittaṃ. ‘Pavatta’mpi rūpavedanāsaññāsaṅkhāraviññāṇapavattameva. Taṃ duvidhaṃ hoti – upādinnakaṃ anupādinnakanti. Tesu maggassa anupādinnakato vuṭṭhānacchāyā dissatīti vatvā anupādinnakato vuṭṭhātīti vadiṃsu.

Sotāpattimaggena hi cattāri diṭṭhigatasampayuttāni vicikicchāsahagatanti pañca cittāni pahīyanti. Tāni rūpaṃ samuṭṭhāpenti. Taṃ anupādinnakarūpakkhandho. Tāni cittāni viññāṇakkhandho. Taṃsampayuttā vedanā saññā saṅkhārā tayo arūpakkhandhā. Tattha sace sotāpannassa sotāpattimaggo abhāvito abhavissa tāni pañca cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Sotāpattimaggo pana tesaṃ pariyuṭṭhānenappattiṃ vārayamāno setusamugghātaṃ abhabbuppattikabhāvaṃ kurumāno anupādinnakato vuṭṭhāti nāma.

Sakadāgāmimaggena cattāri diṭṭhigatavippayuttāni dve domanassasahagatānīti oḷārikakāmarāgabyāpādavasena cha cittāni pahīyanti. Anāgāmimaggena aṇusahagatakāmarāgabyāpādavasena tāni eva cha cittāni pahīyanti. Arahattamaggena cattāri diṭṭhigatavippayuttāni uddhaccasahagatañcāti pañca akusalacittāni pahīyanti. Tattha sace tesaṃ ariyānaṃ te maggā abhāvitā assu, tāni cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Te pana tesaṃ maggā pariyuṭṭhānappattiṃ vārayamānā setusamugghātaṃ abhabbuppattikabhāvaṃ kurumānā anupādinnakato vuṭṭhahanti nāma.

Upādinnakato vuṭṭhānacchāyā dissatīti vatvā upādinnakato vuṭṭhātītipi vadiṃsu. Sace hi sotāpannassa sotāpattimaggo abhāvito abhavissa, ṭhapetvā satta bhave anamatagge saṃsāravaṭṭe upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Tīṇi saṃyojanāni diṭṭhānusayo vicikicchānusayoti ime pana pañca kilese sotāpattimaggo uppajjamānova samugghāteti. Idāni kuto sotāpannassa satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe upādinnakappavattaṃ pavattissati? Evaṃ sotāpattimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace sakadāgāmissa sakadāgāmimaggo abhāvito abhavissa, ṭhapetvā dve bhave pañcasu bhavesu upādinnakapavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Oḷārikāni kāmarāgapaṭighasaṃyojanāni oḷāriko kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto sakadāgāmissa dve bhave ṭhapetvā pañcasu bhavesu upādinnakappavattaṃ pavattissati? Evaṃ sakadāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace anāgāmissa anāgāmimaggo abhāvito abhavissa, ṭhapetvā ekaṃ bhavaṃ dutiyabhave upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Aṇusahagatāni kāmarāgapaṭighasaṃyojanāni aṇusahagato kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto anāgāmissa ekaṃ bhavaṃ ṭhapetvā dutiyabhave upādinnakappavattaṃ pavattissati? Evaṃ anāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace arahato arahattamaggo abhāvito abhavissa, rūpārūpabhavesu upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Rūparāgo arūparāgo māno uddhaccaṃ avijjā mānānusayo bhavarāgānusayo avijjānusayoti ime pana aṭṭha kilese so maggo uppajjamānova samugghāteti. Idāni kuto khīṇāsavassa punabbhave upādinnakappavattaṃ pavattissati? Evaṃ arahattamaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sotāpattimaggo cettha apāyabhavato vuṭṭhāti, sakadāgāmimaggo sugatikāmabhavekadesato, anāgāmimaggo kāmabhavato, arahattamaggo rūpārūpabhavato sabbabhavehipi vuṭṭhāti evāti vadanti.

Imassa panatthassa vibhāvanatthaṃ ayaṃ pāḷi – ‘‘sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

‘Sakadāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena dve bhave ṭhapetvā pañcasu bhavesu ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

‘Anāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena ekaṃ bhavaṃ ṭhapetvā kāmadhātuyā dvīsu bhavesu ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

‘Arahattamaggañāṇena abhisaṅkhāraviññāṇassa nirodhena rūpadhātuyā vā arūpadhātuyā vā ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti. Arahato anupādisesāya nibbānadhātuyā parinibbāyantassa carimaviññāṇassa nirodhena paññā ca sati ca nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhantī’’ti (cūḷani. ajitamāṇavapucchāniddesa 6). Ayaṃ tāva nimitte vinicchayo.

‘Paṭipadāpatī’ti – ettha pana paṭipadā calati na calatīti? Calati. Tathāgatassa hi sāriputtattherassa ca cattāropi maggā sukhapaṭipadā khippābhiññā ahesuṃ. Mahāmoggallānattherassa paṭhamamaggo sukhapaṭipado khippābhiñño, upari tayo maggā dukkhapaṭipadā khippābhiññā. Kasmā? Niddābhibhūtattā. Sammāsambuddho kira sattāhaṃ daharakumārakaṃ viya theraṃ parihari. Theropi ekadivasaṃ niddāyamāno nisīdi. Atha naṃ satthā āha – ‘‘pacalāyasi no tvaṃ, moggallāna, pacalāyasi no tvaṃ moggallānā’’ti (a. ni. 7.61). Evarūpassapi mahābhiññappattassa sāvakassa paṭipadā calati, sesānaṃ kiṃ na calissati? Ekaccassa hi bhikkhuno cattāropi maggā dukkhapaṭipadā dandhābhiññā honti, ekaccassa dukkhapaṭipadā khippābhiññā, ekaccassa sukhapaṭipadā dandhābhiññā, ekaccassa sukhapaṭipadā khippābhiññā. Ekaccassa paṭhamamaggo dukkhapaṭipado dandhābhiñño hoti, dutiyamaggo dukkhapaṭipado khippābhiñño, tatiyamaggo sukhapaṭipado dandhābhiñño, catutthamaggo sukhapaṭipado khippābhiññoti.

Yathā ca paṭipadā evaṃ adhipatipi calati eva. Ekaccassa hi bhikkhuno cattāropi maggā chandādhipateyyā honti, ekaccassa vīriyādhipateyyā, ekaccassa cittādhipateyyā, ekaccassa vīmaṃsādhipateyyā. Ekaccassa pana paṭhamamaggo chandādhipateyyo hoti, dutiyo vīriyādhipateyyo, tatiyo cittādhipateyyo, catuttho vīmaṃsādhipateyyoti.

Pakiṇṇakakathā niṭṭhitā.

Paṭhamamaggavīsatimahānayo

357. Idāni yasmā lokuttarakusalaṃ bhāvento na kevalaṃ upanijjhāyanaṭṭhena jhānaṃyeva bhāveti, niyyānaṭṭhena pana maggampi bhāveti, upaṭṭhānaṭṭhena satipaṭṭhānampi, padahanaṭṭhena sammappadhānampi, ijjhanaṭṭhena iddhipādampi, adhipatiyaṭṭhena indriyampi, akampiyaṭṭhena balampi, bujjhanaṭṭhena bojjhaṅgampi, tathaṭṭhena saccampi, avikkhepaṭṭhena samathampi, suññataṭṭhena dhammampi, rāsaṭṭhena khandhampi, āyatanaṭṭhena āyatanampi, suññasabhāvanissattaṭṭhena dhātumpi, paccayaṭṭhena āhārampi, phusanaṭṭhena phassampi, vedayitaṭṭhena vedanampi, sañjānanaṭṭhena saññampi, cetayitaṭṭhena cetanampi, vijānanaṭṭhena cittampi bhāveti, tasmā etesaṃ ekūnavīsatiyā padānaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi vuttaṃ. Evaṃ ‘idampi bhāveti, idampi bhāvetī’ti puggalajjhāsayena ceva desanāvilāsena ca vīsati nayā desitā honti. Dhammaṃ sotuṃ nisinnadevaparisāya hi ye upanijjhāyanaṭṭhena lokuttaraṃ ‘jhāna’nti kathite bujjhanti, tesaṃ sappāyavasena jhānanti kathitaṃ…pe… ye vijānanaṭṭhena ‘citta’nti vutte bujjhanti, tesaṃ sappāyavasena cittanti kathitaṃ. Ayamettha ‘puggalajjhāsayo’.

Sammāsambuddho pana attano buddhasubodhitāya dasabalacatuvesārajjacatupaṭisambhidatāya chaasādhāraṇañāṇayogena ca desanaṃ yadicchakaṃ niyametvā dasseti. Icchanto upanijjhāyanaṭṭhena lokuttaraṃ jhānanti dasseti, icchanto niyyānaṭṭhena…pe… vijānanaṭṭhena lokuttaraṃ cittanti. Ayaṃ ‘desanāvilāso’ nāma. Tattha yatheva lokuttaraṃ jhānanti vuttaṭṭhāne dasa nayā vibhattā, evaṃ maggādīsupi teyeva veditabbā. Iti vīsatiyā ṭhānesu dasa dasa katvā dve nayasatāni vibhattāni honti.

358. Idāni adhipatibhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha chandaṃ dhuraṃ jeṭṭhakaṃ pubbaṅgamaṃ katvā nibbattitaṃ lokuttaraṃ jhānaṃ **chandādhipateyyaṃ** nāma. Sesesupi eseva nayo. Iti purimasmiṃ suddhike dvenayasatāni chandādhipateyyādīsupi dve dveti nayasahassena bhājetvā paṭhamamaggaṃ dassesi dhammarājā.

Paṭhamamaggo niṭṭhito.

Dutiyamaggo

361. Idāni dutiyamaggādīnaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **kāmarāgabyāpādānaṃ tanubhāvāyā**ti etesaṃ kilesānaṃ tanubhāvatthāya. Tattha dvīhi kāraṇehi tanubhāvo veditabbo – adhiccuppattiyā ca pariyuṭṭhānamandatāya ca. Sakadāgāmissa hi, vaṭṭānusārimahājanasseva, kilesā abhiṇhaṃ nuppajjanti, kadāci kadāci uppajjanti; uppajjantāpi viraḷākārā hutvā uppajjanti, viraḷavāpitakhette aṅkurā viya. Uppajjamānāpi, ca vaṭṭānusārimahājanasseva, maddantā pharantā chādentā andhakāraṃ karontā nuppajjanti. Dvīhi pana maggehi pahīnattā mandā mandā uppajjanti. Tanukākārā hutvā uppajjanti, abbhapaṭalaṃ viya makkhikāpattaṃ viya ca.

Tattha keci therā vadanti – ‘sakadāgāmissa kilesā kiñcāpi cirena uppajjanti, bahalāva pana hutvā uppajjanti, tathā hissa puttā ca dhītaro ca dissantī’ti. Etaṃ pana appamāṇaṃ. Puttadhītaro hi aṅgapaccaṅgaparāmasanamattenapi honti. Dvīhi pana maggehi pahīnattā natthi kilesānaṃ bahalatāti. Dvīhi eva kāraṇehissa kilesānaṃ tanubhāvo veditabbo – adhiccuppattiyā ca pariyuṭṭhānamandatāya cāti.

Dutiyāyāti gaṇanavasenāpi dutiyuppattivasenāpi dutiyāya. **Bhūmiyā pattiyā**ti sāmaññaphalassa paṭilābhatthāya. Tatiyacatutthesupi eseva nayo. Visesamattaṃyeva pana vakkhāma.

Aññindriyanti ājānanakaṃ indriyaṃ. Paṭhamamaggena ñātamariyādaṃ anatikkamitvā tesaṃyeva tena maggena ñātānaṃ catusaccadhammānaṃ jānanakaṃ indriyanti vuttaṃ hoti. Niddesavārepissa imināva nayena attho veditabbo. Koṭṭhāsavārepi imināva saddhiṃ navindriyāni honti. Sesaṃ purimanayeneva veditabbaṃ.

Dutiyamaggo niṭṭhito.

Tatiyacatutthamaggā

362. Tatiye **anavasesappahānāyā**ti tesaṃyeva sakadāgāmimaggena tanubhūtānaṃ saṃyojanānaṃ nissesapajahanatthāya.

Catutthe **rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānāyā**ti etesaṃ pañcannaṃ uddhambhāgiyasaṃyojanānaṃ nissesapajahanatthāya. Tattha **rūparāgo**ti rūpabhave chandarāgo. **Arūparāgo**ti arūpabhave chandarāgo. **Māno**ti arahattamaggavajjhako māno eva. Tathā uddhaccāvijjā. Imesupi dvīsu maggesu navamaṃ aññindriyameva hoti.

Catumagganayasahassaṃ

Sabbamaggesu padapaṭipāṭiyā samasaṭṭhipadāni, catūhi apaṇṇakaṅgehi saddhiṃ catusaṭṭhi honti. Asambhinnato pana tettiṃsa. Koṭṭhāsavārasuññatavārā pākatikā eva. Yathā ca pana paṭhamamagge evaṃ dutiyādīsupi nayasahassamevāti cattāro magge catūhi nayasahassehi bhājetvā dassesi dhammarājā.

Saccavibhaṅge pana saṭṭhi nayasahassāni lokuttarāni imesaṃ eva vasena nikkhittāni. Satipaṭṭhānavibhaṅge vīsati nayasahassāni lokuttarāni, sammappadhānavibhaṅge vīsati, iddhipādavibhaṅge dvattiṃsa, bojjhaṅgavibhaṅge dvattiṃsa, maggaṅgavibhaṅge aṭṭhavīsati nayasahassāni lokuttarāni imesaṃ eva vasena nikkhittāni.

Idha pana catūsu maggesu cattāriyeva nayasahassāni. Tesu paṭhamajjhānike paṭhamamagge aṭṭhaṅgāni bhājitāni; tathā dutiyādīsu. Tattha paṭhamamagge sammādiṭṭhi micchādiṭṭhiṃ pajahatīti sammādiṭṭhi. Sammāsaṅkappādayopi micchāsaṅkappādīnaṃ pajahanaṭṭheneva veditabbā. Evaṃ sante 'paṭhamamaggeneva dvāsaṭṭhiyā diṭṭhigatānaṃ pahīnattā uparimaggattayena pahātabbā diṭṭhi nāma natthi. Tattha sammādiṭṭhīti nāmaṃ kathaṃ hotī'ti? 'Yathā visaṃ atthi vā, hotu mā vā, agado agado tveva vuccati, evaṃ micchādiṭṭhi atthi vā, hotu mā vā, ayaṃ sammādiṭṭhi eva nāma'.

'Yadi evaṃ nāmamattamevetaṃ hoti, uparimaggattaye pana sammādiṭṭhiyā kiccābhāvo āpajjati, maggaṅgāni na paripūrenti, tasmā sammādiṭṭhi sakiccakā kātabbā maggaṅgāni pūretabbānī'ti. Sakiccakā cettha sammādiṭṭhi yathālābhaniyamena dīpetabbā. Uparimaggattayavajjho hi eko māno atthi, so diṭṭhiṭṭhāne tiṭṭhati. Sā taṃ mānaṃ pajahatīti sammādiṭṭhi. Sotāpattimaggasmiñhi sammādiṭṭhi micchādiṭṭhiṃ pajahati. Sotāpannassa pana sakadāgāmimaggavajjho māno atthi, so diṭṭhiṭṭhāne tiṭṭhati sā taṃ mānaṃ pajahatīti sammādiṭṭhi. Tasseva sattaakusalacittasahajāto saṅkappo atthi. Teheva cittehi vācaṅgacopanaṃ atthi, kāyaṅgacopanaṃ atthi, paccayaparibhogo atthi, sahajātavāyāmo atthi, asatibhāvo atthi, sahajātacittekaggatā atthi. Ete micchāsaṅkappādayo nāma sakadāgāmimagge sammāsaṅkappādayo. Tesaṃ pahānena sammāsaṅkappādayoti veditabbā. Evaṃ sakadāgāmimagge aṭṭhaṅgāni sakiccakāni katvā āgatāni. Sakadāgāmissa anāgāmimaggavajjho māno atthi. So diṭṭhiṭṭhāne tiṭṭhati. Tasseva sattahi cittehi sahajātā saṅkappādayo. Tesaṃ pahānena anāgāmimagge aṭṭhannaṃ aṅgānaṃ sakiccakatā veditabbā. Anāgāmissa arahattamaggavajjho māno atthi. So diṭṭhiṭṭhāne tiṭṭhati. Yāni panassa pañca akusalacittāni, tehi sahajātā saṅkappādayo. Tesaṃ pahānena arahattamagge aṭṭhannaṃ aṅgānaṃ sakiccakatā veditabbā.

Imesu catūsu maggesu paṭhamamaggena cattāri saccāni diṭṭhāni. 'Uparimaggattayaṃ diṭṭhakameva passati, adiṭṭhakaṃ passatī'ti diṭṭhakameva passatīti ayaṃ ācariyānaṃ samānatthakathā. Vitaṇḍavādī panāha 'adiṭṭhaṃ passatī'ti. So vattabbo – 'paṭhamamagge katamaṃ indriyaṃ bhājesī'ti? Jānamāno 'anaññātaññassāmītindriya'nti vakkhati. 'Uparimaggesu katara'nti? Vuttepi 'aññindriya'nti vakkhati. So vattabbo – 'adiṭṭhasaccadassane sati uparimaggesupi anaññātaññassāmītindriyameva bhājehi. Evaṃ te pañho samessatī'ti. 'Kilese pana aññe añño pajahati; pahīne eva pajahatī'ti? 'Aññe añño pajahatī'ti. 'Yadi aññe añño, appahīne kilese pajahati. Saccānipi adiṭṭhāneva passatī'ti evaṃvādī puggalo pucchitabbo – 'saccāni nāma katī'ti? Jānanto 'cattārī'ti vakkhati. So vattabbo – 'tava vāde soḷasa saccāni āpajjanti. Tvaṃ buddhehipi adiṭṭhaṃ passasi. Bahusaccako nāma tvaṃ. Evaṃ mā gaṇha. Saccadassanaṃ nāma apubbaṃ natthi, kilese pana appahīne pajahatī'ti.

Tattha saccadassanassa apubbābhāve peḷopamaṃ nāma gahitaṃ – ekassa kira cattāro ratanapeḷā sāragabbhe ṭhapitā. So rattibhāge peḷāsu uppannakicco dvāraṃ vivaritvā, dīpaṃ jāletvā, dīpena vihate andhakāre, peḷāsu pākaṭabhāvaṃ gatāsu, tāsu kiccaṃ katvā dvāraṃ pidahitvā gato. Puna andhakāraṃ avatthari. Dutiyavārepi tatiyavārepi tatheva akāsi. Catutthavāre dvāre vivaṭe andhakāre peḷā na paññāyantīti vīmaṃsantasseva sūriyo uggañchi, sūriyobhāsena vihate andhakāre peḷāsu kiccaṃ katvā pakkāmi.

Tattha cattāro peḷā viya cattāri saccāni. Tāsu kicce uppanne dvāravivaraṇakālo viya sotāpattimaggassa vipassanābhinīharaṇakālo. Andhakāraṃ viya saccapaṭicchādakatamaṃ. Dīpo bhāso viya sotāpattimaggobhāso. Vihate andhakāre tassa purisassa peḷānaṃ pākaṭabhāvo viya maggañāṇassa saccānaṃ pākaṭabhāvo. Maggañāṇassa pākaṭāni pana maggasamaṅgissa puggalassa pākaṭāneva honti. Peḷāsu kiccaṃ katvā gatakālo viya sotāpattimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya uparimaggattayavajjhasaccapaṭicchādakatamaṃ.

Dutiyavāre dvāravivaraṇakālo viya sakadāgāmimaggassa vipassanābhinīharaṇakālo. Dīpobhāso viya sakadāgāmimaggobhāso. Peḷāsu kiccaṃ katvā gatakālo viya sakadāgāmimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya uparimaggadvayavajjhasaccapaṭicchādakatamaṃ.

Tatiyavāre dvāravivaraṇakālo viya anāgāmimaggassa vipassanābhinīharaṇakālo. Dīpobhāso viya anāgāmimaggobhāso. Peḷāsu kiccaṃ katvā gatakālo viya anāgāmimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya upariarahattamaggavajjhasaccapaṭicchādakatamaṃ.

Catutthavāre dvāravivaraṇakālo viya arahattamaggassa vipassanābhinīharaṇakālo. Sūriyuggamanaṃ viya arahattamagguppādo. Andhakāravidhamanaṃ viya arahattamaggassa saccapaṭicchādakatamavinodanaṃ. Vihate andhakāre tassa peḷānaṃ pākaṭabhāvo viya arahattamaggañāṇassa catunnaṃ saccānaṃ pākaṭabhāvo. Ñāṇassa pākaṭāni pana puggalassa pākaṭāneva honti. Peḷāsu kiccaṃ katvā gatakālo viya arahattamaggassa sabbakilesakhepanaṃ. Sūriyuggamanato paṭṭhāya ālokasseva pavattikālo viya arahattamaggassa uppannakālato paṭṭhāya puna saccapaṭicchādakatamābhāvo. Idaṃ tāva saccadassanassa apubbābhāve opammaṃ.

Diṭṭhakameva hi passati. 'Kilese pana aññe añño pajahatī'ti ettha khāropamaṃ nāma gahitaṃ. Eko puriso kiliṭṭhaṃ vatthaṃ rajakassa adāsi. Rajako ūsakhāraṃ chārikakhāraṃ gomayakhāranti tayo khāre datvā khārehi khāditabhāvaṃ ñatvā udake vikkhāletvā oḷārikoḷārikaṃ malaṃ pavāhesi. Tato na tāva parisuddhanti dutiyampi tatheva khāre datvā, udake vikkhāletvā, tato nātisaṇhataraṃ malaṃ pavāhesi. Tato na tāva parisuddhanti tatiyampi te khāre datvā udake vikkhāletvā tato saṇhataraṃ malaṃ pavāhesi. Tato na tāva parisuddhanti catutthampi te khāre datvā, udake vikkhāletvā aṃsuabbhantaragatampi nissesaṃ malaṃ pavāhetvā sāmikassa adāsi. So gandhakaraṇḍake pakkhipitvā icchiticchitakāle paridahati.

Tattha kiliṭṭhavatthaṃ viya kilesānugataṃ cittaṃ. Tividhakhāradānakālo viya tīsu anupassanāsu kammassa pavattanakālo. Udake vikkhāletvā oḷārikoḷārikamalappavāhanaṃ viya sotāpattimaggena pañcakilesakhepanaṃ. Dutiyampi tesaṃ khārānaṃ anuppadānaṃ viya 'na tāva parisuddhaṃ idaṃ citta'nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato nātisaṇhataramalappavāhanaṃ viya sakadāgāmimaggena oḷārikasaṃyojanadvayakhepanaṃ. Tato 'na tāva parisuddhaṃ vattha'nti puna khārattayadānaṃ viya 'na tāva parisuddhaṃ idaṃ citta'nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato saṇhataramalappavāhanaṃ viya anāgāmimaggena aṇusahagatasaṃyojanadvayakhepanaṃ. 'Na tāva parisuddhaṃ vattha'nti puna khārattayadānaṃ viya 'na tāva parisuddhaṃ idaṃ citta'nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato vikkhālanena aṃsuabbhantaragate male pavāhetvā parisuddhassa rajatapaṭṭasadisassa gandhakaraṇḍake nikkhittassa vatthassa icchiticchitakkhaṇe paridahanaṃ viya arahattamaggena aṭṭhannaṃ kilesānaṃ khepitattā parisuddhassa khīṇāsavacittassa icchiticchitakkhaṇe phalasamāpattivihārena vītināmanaṃ. Idaṃ 'aññe añño kilese pajahatī'ti ettha opammaṃ. Vuttampi cetaṃ –

> ''Seyyathāpi, āvuso, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ, tamenaṃ sāmikā rajakassa anupadajjeyyuṃ. Tamenaṃ rajako ūse vā khāre vā gomaye vā sammadditvā acche udake vikkhāleti. Kiñcāpi taṃ hoti vatthaṃ parisuddhaṃ pariyodātaṃ, atha khvassa hotiyeva 'aṇusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato'. Tamenaṃ rajako sāmikānaṃ deti. Tamenaṃ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti. Yopissa hoti aṇusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṃ gacchati. Evameva kho, āvuso, kiñcāpi ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hotiyeva pañcasu upādānakkhandhesu aṇusahagato 'asmī'ti māno, 'asmī'ti chando, 'asmī'ti anusayo asamūhato, so aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati – 'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā iti saññā iti saṅkhārā iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti. Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu aṇusahagato 'asmī'ti māno, 'asmī'ti chando, 'asmī'ti anusayo asamūhato, sopi samugghātaṃ gacchatī''ti (saṃ. ni. 3.89).

Tattha sotāpattimaggena pañca akusalacittāni pahīyanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Sakadāgāmimaggena dve domanassasahagatacittāni tanukāni bhavanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Anāgāmimaggena tāniyeva pahīyanti saddhiṃ sampayuttadhammehi. Arahattamaggena pañca akusalacittāni pahīyanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Imesaṃ dvādasannaṃ akusalacittānaṃ pahīnakālato paṭṭhāya khīṇāsavassa cittaṅgavasena puna pacchatopavattanakakileso nāma na hoti.

Tatridaṃ opammaṃ – eko kira mahārājā paccante ārakkhaṃ datvā mahānagare issariyaṃ anubhavanto vasati. Athassa paccanto kuppi. Tasmiṃ samaye dvādasa corajeṭṭhakā anekehi purisasahassehi saddhiṃ raṭṭhaṃ vilumpanti. Paccantavāsino mahāmattā 'paccanto kupito'ti rañño pahiṇiṃsu. Rājā 'vissaṭṭhā gaṇhatha, ahaṃ tumhākaṃ kattabbaṃ karissāmī’ti sāsanaṃ pahiṇi. Te paṭhamasampahāreneva anekehi purisasahassehi saddhiṃ pañca corajeṭṭhake ghātayiṃsu. Sesā satta janā attano attano parivāre gahetvā pabbataṃ pavisiṃsu. Amaccā taṃ pavattiṃ rañño pesayiṃsu.

Rājā ‘tumhākaṃ kattabbayuttaṃ ahaṃ jānissāmi, tepi gaṇhathā’ti dhanaṃ pahiṇi. Te dutiyasampahārena dve corajeṭṭhake pahariṃsu, parivārepi tesaṃ dubbale akaṃsu. Te sabbepi palāyitvā pabbataṃ pavisiṃsu. Tampi pavattiṃ amaccā rañño pesayiṃsu.

Puna rājā ‘vissaṭṭhā gaṇhantū’ti dhanaṃ pahiṇi. Te tatiyasampahārena saddhiṃ sahāyapurisehi dve corajeṭṭhake ghātayitvā taṃ pavattiṃ rañño pesayiṃsu.

Puna rājā ‘avasese vissaṭṭhā gaṇhantū’ti dhanaṃ pahiṇi. Te catutthasampahārena saparivāre pañca corajeṭṭhake ghātayiṃsu. Dvādasannaṃ corajeṭṭhakānaṃ ghātitakālato paṭṭhāya koci coro nāma natthi. Khemā janapadā ure putte naccentā maññe viharanti. Rājā vijitasaṅgāmehi yodhehi parivuto varapāsādagato mahāsampattiṃ anubhavi.

Tattha mahanto rājā viya dhammarājā. Paccantavāsino amaccā viya yogāvacarā kulaputtā. Dvādasa corajeṭṭhakā viya dvādasa akusalacittāni. Tesaṃ sahāyā anekasahassapurisā viya cittaṅgavasena uppajjanakapāpadhammā. Rañño paccanto kupitoti pahitakālo viya ārammaṇe kilesesu uppannesu ‘bhante, kileso me uppanno’ti satthu ārocanakālo. ‘Vissaṭṭhā gaṇhantū’ti dhanadānaṃ viya ‘kilese niggaṇha bhikkhū’ti dhammarañño kammaṭṭhānācikkhanaṃ. Saparivārānaṃ pañcannaṃ corajeṭṭhakānaṃ ghātitakālo viya sotāpattimaggena sampayuttānaṃ pañcannaṃ akusalacittānaṃ pahānaṃ.

Puna rañño pavattipesanaṃ viya sammāsambuddhassa paṭiladdhaguṇārocanaṃ. ‘Sesake ca gaṇhantū’ti puna dhanadānaṃ viya bhagavato sakadāgāmimaggassa vipassanācikkhanaṃ. Dutiyasampahārena saparivārānaṃ dvinnaṃ corajeṭṭhakānaṃ dubbalīkaraṇaṃ viya sakadāgāmimaggena sasampayuttānaṃ dvinnaṃ domanassacittānaṃ tanubhāvakaraṇaṃ.

Puna rañño pavattipesanaṃ viya satthu paṭiladdhaguṇārocanaṃ. ‘Vissaṭṭhā gaṇhantū’ti puna dhanadānaṃ viya bhagavato anāgāmimaggassa vipassanācikkhanaṃ. Tatiyasampahārena saparivārānaṃ dvinnaṃ corajeṭṭhakānaṃ ghātanaṃ viya anāgāmimaggena sasampayuttānaṃ dvinnaṃ domanassacittānaṃ pahānaṃ.

Puna rañño pavattipesanaṃ viya tathāgatassa paṭiladdhaguṇārocanaṃ. ‘Vissaṭṭhā gaṇhantū’ti puna dhanadānaṃ viya bhagavato arahattamaggassa vipassanācikkhanaṃ. Catutthasampahārena saparivārānaṃ pañcannaṃ corajeṭṭhakānaṃ ghātitakālato paṭṭhāya janapadassa khemakālo viya arahattamaggena sasampayuttesu pañcasu akusalacittesu pahīnesu dvādasannaṃ akusalacittānaṃ pahīnakālato paṭṭhāya puna cittaṅgavasena uppajjanakassa akusaladhammassa abhāvo. Rañño vijitasaṅgāmassa amaccagaṇaparivutassa varapāsāde mahāsampattianubhavanaṃ viya khīṇāsavaparivutassa dhammarañño suññataanimittaappaṇihitabhedesu samāpattisukhesu icchiticchitaphalasamāpattisukhānubhavanaṃ veditabbanti.

Kusalā dhammātipadassa vaṇṇanā niṭṭhitā.

Akusalapadaṃ

Dhammuddesavārakathā

Paṭhamacittaṃ

365. Idāni akusaladhammapadaṃ bhājetvā dassetuṃ **katame dhammā akusalā**tiādi āraddhaṃ. Tattha dhammavavatthānādivārappabhedo ca heṭṭhā āgatānaṃ padānaṃ atthavinicchayo ca heṭṭhā vuttanayeneva veditabbo. Tattha tattha pana visesamattameva vaṇṇayissāma. Tattha samayavavatthāne tāva yasmā, kusalassa viya, akusalassa bhūmibhedo natthi, tasmā ekantaṃ kāmāvacarampi samānaṃ etaṃ ‘kāmāvacara’nti na vuttaṃ. **Diṭṭhigatasampayutta**nti ettha diṭṭhi eva diṭṭhigataṃ ‘gūthagataṃ muttagata’ntiādīni (a. ni. 9.11) viya. Gantabbābhāvato vā diṭṭhiyā gatamattamevetantipi diṭṭhigataṃ. Tena sampayuttaṃ diṭṭhigatasampayuttaṃ.

Tattha asaddhammasavanaṃ, akalyāṇamittatā, ariyānaṃ adassanakāmatādīni ayoniso manasikāroti evamādīhi kāraṇehi imassa diṭṭhigatasaṅkhātassa micchādassanassa uppatti veditabbā. Ye hi ete diṭṭhivādapaṭisaṃyuttā asaddhammā tesaṃ bahumānapubbaṅgamena atikkantamajjhattena upaparikkhārahitena savanena, ye ca diṭṭhivipannā akalyāṇamittā taṃsampavaṅkatāsaṅkhātāya akalyāṇamittatāya, buddhādīnaṃ ariyānañceva sappurisānañca adassanakāmatāya catusatipaṭṭhānādibhede ariyadhamme akovidattena pātimokkhasaṃvaraindriyasaṃvarasatisaṃvarañāṇasaṃvarapahānasaṃvarappabhede ariyadhamme ceva sappurisadhamme ca saṃvarabhedasaṅkhātena avinayena teheva kāraṇehi paribhāvitena ayoniso manasikārena kotūhalamaṅgalādipasutatāya ca etaṃ uppajjatīti veditabbaṃ. Asaṅkhārabhāvo panassa cittassa heṭṭhā vuttanayeneva veditabbo.

Dhammuddesavāre **phasso**ti akusalacittasahajāto phasso. Vedanādīsupi eseva nayo. Iti akusalamattameva etesaṃ purimehi viseso.

Cittassekaggatā hotīti pāṇātipātādīsupi avikkhittabhāvena cittassa ekaggatā hoti. Manussā hi cittaṃ samādahitvā avikkhittā hutvā avirajjhamānāni satthāni pāṇasarīresu nipātenti, susamāhitā paresaṃ santakaṃ haranti, ekarasena cittena micchācāraṃ āpajjanti. Evaṃ akusalappavattiyampi cittassa ekaggatā hoti.

Micchādiṭṭhīti ayāthāvadiṭṭhi, virajjhitvā gahaṇato vā vitathā diṭṭhi micchādiṭṭhi. Anatthāvahattā paṇḍitehi jigucchitā diṭṭhītipi micchādiṭṭhi. **Micchāsaṅkappādīsu**pi eseva nayo. Apica micchā passanti tāya, sayaṃ vā micchā passati, micchādassanamattameva vā esāti micchādiṭṭhi. Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṃ adassanakāmatādipadaṭṭhānā; paramaṃ vajjanti daṭṭhabbā. Micchāsaṅkappādīsu ‘micchā’ti padamattameva viseso. Sesaṃ kusalādhikāre vuttanayeneva veditabbaṃ.

Ahirikabalaṃ anottappabalanti ettha balattho niddesavāre āvi bhavissati. Itaresu pana – na hiriyatīti ahiriko. Ahirikassa bhāvo **ahirikaṃ**. Na ottappaṃ **anottappaṃ**. Tesu ahirikaṃ kāyaduccaritādīhi ajigucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā. Anottappaṃ teheva asārajjanalakkhaṇaṃ anuttāsanalakkhaṇaṃ vā. Ahirikameva balaṃ ahirikabalaṃ. Anottappameva balaṃ anottappabalaṃ. Ayamettha saṅkhepattho. Vitthāro pana heṭṭhā vuttapaṭipakkhavasena veditabbo.

Lubbhanti tena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. Muyhanti tena, sayaṃ vā muyhati, muyhanamattameva vā tanti **moho**. Tesu lobho ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle khittamaṃsapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojaniyadhammesu assādadassanapadaṭṭhāno. So taṇhānadībhāvena vaḍḍhamāno, sīghasotā nadī viya mahāsamuddaṃ, apāyameva gahetvā gacchatīti daṭṭhabbo.

Moho cittassa andhabhāvalakkhaṇo aññāṇalakkhaṇo vā, asampaṭivedharaso ārammaṇasabhāvacchādanaraso vā, asammāpaṭipattipaccupaṭṭhāno andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno. Sabbākusalānaṃ mūlanti daṭṭhabbo.

Abhijjhāyanti tāya, sayaṃ vā abhijjhāyati, abhijjhāyanamattameva vā esāti **abhijjhā**. Sā parasampattīnaṃ sakakaraṇaicchālakkhaṇā, tenākārena esanabhāvarasā, parasampatti-abhimukhabhāvapaccupaṭṭhānā, parasampattīsu abhiratipadaṭṭhānā. Parasampattiabhimukhā eva hi sā upaṭṭhahati. Tāsu ca abhiratiyā sati pavattati, parasampattīsu cetaso hatthappasāroviyāti daṭṭhabbā.

Samatho hotītiādīsu aññesu kiccesu vikkhepasamanato **samatho**. Akusalappavattiyaṃ cittaṃ paggaṇhātīti **paggāho**. Na vikkhipatīti **avikkhepo**.

Imasmiṃ citte saddhā, sati, paññā, cha yugaḷakānīti ime dhammā na gahitā. Kasmā? Assaddhiyacitte pasādo nāma natthi. Tasmā tāva saddhā na gahitā. Kiṃ pana diṭṭhigatikā attano attano satthārānaṃ na saddahantīti? Saddahanti. Sā pana saddhā nāma na hoti, vacanasampaṭicchanamattamevetaṃ. Atthato anupaparikkhā vā hoti, diṭṭhi vā. Asatiyacitte pana sati natthīti na gahitā. Kiṃ diṭṭhigatikā attanā katakammaṃ na sarantīti? Saranti. Sā pana sati nāma na hoti. Kevalaṃ tenākārena akusalacittappavatti. Tasmā sati na gahitā. Atha kasmā ‘‘micchāsatī’’ti (dī. ni. 3.333; saṃ. ni. 5.1) suttante vuttā? Sā pana akusalakkhandhānaṃ sativirahitattā satipaṭipakkhattā ca micchāmaggamicchattānaṃ pūraṇatthaṃ tattha pariyāyena desanā katā. Nippariyāyena panesā natthi. Tasmā na gahitā. Andhabālacitte pana paññā natthīti na gahitā. Kiṃ diṭṭhigatikānaṃ vañcanāpaññā natthīti? Atthi. Na panesā paññā, māyā nāmesā hoti. Sā atthato taṇhāva. Idaṃ pana cittaṃ sadarathaṃ garukaṃ bhāriyaṃ kakkhaḷaṃ thaddhaṃ akammaññaṃ gilānaṃ vaṅkaṃ kuṭilaṃ. Tasmā passaddhādīni cha yugaḷakāni na gahitāni.

Ettāvatā padapaṭipāṭiyā cittaṅgavasena pāḷiāruḷhāni dvattiṃsa padāni dassetvā idāni yevāpanakadhamme dassetuṃ **ye vā pana tasmiṃ samaye**tiādimāha. Tattha sabbesupi akusalacittesu chando adhimokkho manasikāro māno issā macchariyaṃ thinaṃ middhaṃ uddhaccaṃ kukkuccanti ime daseva yevāpanakā honti dhammā, suttāgatā, suttapadesu dissareti vuttā. Imasmiṃ pana citte chando adhimokkho manasikāro uddhaccanti ime apaṇṇakaṅgasaṅkhātā cattārova yevāpanakā honti.

Tattha chandādayo heṭṭhā vuttanayeneva veditabbā. Kevalañhi te kusalā, ime akusalā. Itaraṃ pana uddhatassa bhāvo ‘uddhaccaṃ’. Taṃ cetaso avūpasamalakkhaṇaṃ vātābhighātacalajalaṃ viya, anavaṭṭhānarasaṃ vātābhighātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ pāsāṇābhighātasamuddhatabhasmā viya, cetaso avūpasame ayonisomanasikārapadaṭṭhānaṃ. Cittavikkhepoti daṭṭhabbaṃ.

Iti phassādīni dvattiṃsa, yevāpanakavasena vuttāni cattārīti sabbānipi imasmiṃ dhammuddesavāre chattiṃsa dhammapadāni bhavanti. Cattāri apaṇṇakaṅgāni hāpetvā pāḷiyaṃ āgatāni dvattiṃsameva. Aggahitaggahaṇena panettha phassapañcakaṃ, vitakko vicāro pīti cittassekaggatā vīriyindriyaṃ jīvitindriyaṃ micchādiṭṭhi ahirikaṃ anottappaṃ lobho mohoti soḷasa dhammā honti.

Tesu soḷasasu satta dhammā avibhattikā nava savibhattikā honti. Katame satta? Phasso saññā cetanā vicāro pīti jīvitindriyaṃ mohoti ime satta avibhattikā. Vedanā cittaṃ vitakko cittassekaggatā vīriyindriyaṃ micchādiṭṭhi ahirikaṃ anottappaṃ lobhoti ime nava savibhattikā.

Tesu cha dhammā dvīsu ṭhānesu vibhattā, eko tīsu, eko catūsu, eko chasu. Kathaṃ? Cittaṃ vitakko micchādiṭṭhi ahirikaṃ anottappaṃ lobhoti ime cha dvīsu ṭhānesu vibhattā. Tesu hi cittaṃ tāva phassapañcakaṃ patvā cittaṃ hotīti vuttaṃ, indriyāni patvā manindriyanti. Vitakko jhānaṅgāni patvā vitakko hotīti vutto, maggaṅgāni patvā micchāsaṅkappoti. Micchādiṭṭhi maggaṅgesupi kammapathesupi micchādiṭṭhiyeva. Ahirikaṃ balāni patvā ahirikabalaṃ hotīti vuttaṃ, lokanāsakadukaṃ patvā ahirikanti. Anottappepi eseva nayo. Lobho mūlaṃ patvā lobho hotīti vutto. Kammapathaṃ patvā abhijjhāti. Ime cha dvīsu ṭhānesu vibhattā.

Vedanā pana phassapañcakaṃ patvā vedanā hotīti vuttā, jhānaṅgāni patvā sukhanti, indriyāni patvā somanassindriyanti. Evaṃ ekova dhammo tīsu ṭhānesu vibhatto.

Vīriyaṃ pana indriyāni patvā vīriyindriyaṃ hotīti vuttaṃ, maggaṅgāni patvā micchāvāyāmo hotīti, balāni patvā vīriyabalanti, piṭṭhidukaṃ patvā paggāho hotīti. Evaṃ ayaṃ eko dhammo catūsu ṭhānesu vibhatto.

Samādhi pana jhānaṅgāni patvā cittassekaggatā hotīti vutto, indriyāni patvā samādhindriyanti, maggaṅgāni patvā micchāsamādhīti, balāni patvā samādhibalanti, piṭṭhidukaṃ patvā dutiyaduke ekakavaseneva samathoti, tatiye avikkhepoti. Evamayaṃ eko dhammo chasu ṭhānesu vibhatto.

Sabbepi panete dhammā phassapañcakavasena jhānaṅgavasena indriyavasena maggaṅgavasena balavasena mūlavasena kammapathavasena lokanāsakavasena piṭṭhidukavasenāti nava rāsayo honti. Tattha yaṃ vattabbaṃ taṃ paṭhamakusalacittaniddese vuttamevāti.

Dhammuddesavārakathā niṭṭhitā.

Niddesavārakathā

375. Niddesavāre cittassekaggatāniddese tāva **saṇṭhiti avaṭṭhitī**ti. Idaṃ dvayaṃ ṭhitivevacanameva. Yaṃ pana kusalaniddese ‘ārammaṇaṃ ogāhetvā anupavisitvā tiṭṭhatīti avaṭṭhitī’ti vuttaṃ, taṃ idha na labbhati. Akusalasmiñhi dubbalā cittassekaggatāti heṭṭhā dīpitameva.

384. Uddhaccavicikicchāvasena pavattassa visāhārassa paṭipakkhato avisāhāroti evarūpopi attho idha na labbhati. Sahajātadhamme pana na visāharatīti **avisāhāro**. Na vikkhipatīti **avikkhepo**. Akusalacittekaggatāvasena avisāhaṭassa mānasassa bhāvo **avisāhaṭamānasatā**. Sahajātadhammesu na kampatīti **samādhibalaṃ**. Ayāthāvasamādhānato **micchāsamādhī**ti evamidha attho daṭṭhabbo.

385. Vīriyindriyaniddese yo heṭṭhā ‘nikkamo ceso kāmānaṃ panudanāyā’tiādi nayo vutto, so idha na labbhati. Sahajātadhammesu akampanaṭṭheneva **vīriyabalaṃ** veditabbaṃ.

386. Micchādiṭṭhiniddese ayāthāvadassanaṭṭhena **micchādiṭṭhi**. Diṭṭhīsu gataṃ idaṃ dassanaṃ, dvāsaṭṭhidiṭṭhiantogatattāti **diṭṭhigataṃ**. Heṭṭhāpissa attho vuttoyeva. Diṭṭhiyeva duratikkamanaṭṭhena **diṭṭhigahanaṃ,** tiṇagahanavanagahanapabbatagahanāni viya. Diṭṭhiyeva sāsaṅkasappaṭibhayaṭṭhena **diṭṭhikantāro**, corakantāravāḷakantāramarukantāranirudakakantāradubbhikkhakantārā viya. Sammādiṭṭhiyā vinivijjhanaṭṭhena vilomanaṭṭhena ca **diṭṭhivisūkāyikaṃ**. Micchādassanañhi uppajjamānaṃ sammādassanaṃ vinivijjhati ceva vilometi ca. Kadāci sassatassa kadāci ucchedassa gahaṇato diṭṭhiyā virūpaṃ phanditanti **diṭṭhivipphanditaṃ**. Diṭṭhigatiko hi ekasmiṃ patiṭṭhātuṃ na sakkoti, kadāci sassataṃ anupatati kadāci ucchedaṃ. Diṭṭhiyeva bandhanaṭṭhena saṃyojananti diṭṭhisaṃyojanaṃ.

Susumārādayo viya purisaṃ, ārammaṇaṃ daḷhaṃ gaṇhātīti **gāho**. Patiṭṭhahanato **patiṭṭhāho**. Ayañhi balavappavattibhāvena patiṭṭhahitvā gaṇhāti. Niccādivasena abhinivisatīti **abhiniveso**. Dhammasabhāvaṃ atikkamitvā niccādivasena parato āmasatīti **parāmāso**. Anatthāvahattā kucchito maggo, kucchitānaṃ vā apāyānaṃ maggoti **kummaggo**. Ayāthāvapathato **micchāpatho**. Yathā hi disāmūḷhena ayaṃ asukagāmassa nāma pathoti gahitopi taṃ gāmaṃ na sampāpeti, evaṃ diṭṭhigatikena sugatipathoti gahitāpi diṭṭhi sugatiṃ na pāpetīti ayāthāvapathato, micchāpatho. Micchāsabhāvato **micchattaṃ**. Tattheva paribbhamanato taranti ettha bālāti titthaṃ. Titthañca taṃ anatthānañca āyatananti **titthāyatanaṃ**. Titthiyānaṃ vā sañjātidesaṭṭhena nivāsaṭhānaṭṭhena ca āyatanantipi titthāyatanaṃ. Vipariyesabhūto gāho, vipariyesato vā gāhoti **vipariyesaggāho;** vipallattha gāhoti attho.

387-388. Ahirikānottappaniddesesu hirottappaniddesavipariyāyena attho veditabbo. Sahajātadhammesu pana akampanaṭṭheneva ahirikabalaṃ anottappabalañca veditabbaṃ.

389. Lobhamohaniddesesu lubbhatīti **lobho. Lubbhanā**ti lubbhanākāro. Lobhasampayuttacittaṃ, puggalo vā lubbhito; lubbhitassa bhāvo **lubbhitattaṃ**. Sārajjatīti **sārāgo**. Sārajjanākāro **sārajjanā**. Sārajjitassa bhāvo **sārajjitattaṃ**. Abhijjhāyanaṭṭhena **abhijjhā**. Puna ‘lobha’-vacane kāraṇaṃ vuttameva. Akusalañca taṃ mūlañca akusalānaṃ vā mūlanti **akusalamūlaṃ**.

390. Ñāṇadassanapaṭipakkhato **aññāṇaṃ adassanaṃ**. Abhimukho hutvā dhammena na sameti, na samāgacchatīti **anabhisamayo**. Anurūpato dhamme bujjhatīti anubodho. Tappaṭipakkhatāya **ananubodho**. Aniccādīhi saddhiṃ yojetvā na bujjhatīti **asambodho**. Asantaṃ asamañca bujjhatītipi asambodho. Catusaccadhammaṃ nappaṭivijjhatīti **appaṭivedho**. Rūpādīsu ekadhammampi aniccādisāmaññato na saṅgaṇhātīti **asaṃgāhanā**. Tameva dhammaṃ na pariyogāhatīti **apariyogāhanā**. Na samaṃ pekkhatīti **asamapekkhaṇā**. Dhammānaṃ sabhāvaṃ pati na apekkhatīti **apaccavekkhaṇā**.

Kusalākusalakammesu viparītavuttiyā sabhāvaggahaṇābhāvena vā ekampi kammaṃ etassa paccakkhaṃ natthi, sayaṃ vā kassaci kammassa paccakkhakaraṇaṃ nāma na hotīti **appaccakkhakammaṃ**. Yaṃ etasmiṃ anuppajjamāne cittasantānaṃ mejjhaṃ bhaveyya, suci, vodānaṃ, taṃ duṭṭhaṃ mejjhaṃ imināti **dummejjhaṃ**. Bālānaṃ bhāvoti **bālyaṃ**. Muyhatīti **moho**. Balavataro moho **pamoho**. Samantato muyhatīti **sammoho**. Vijjāya paṭipakkhabhāvato na vijjāti **avijjā. Oghayoga**ttho vuttoyeva. Thāmagataṭṭhena anusetīti **anusayo**. Cittaṃ pariyuṭṭhāti, abhibhavatīti **pariyuṭṭhānaṃ**. Hitaggahaṇābhāvena hitābhimukhaṃ gantuṃ na sakkoti, aññadatthu laṅgatiyevāti **laṅgī;** khañjatīti attho. Durugghāṭanaṭṭhena vā laṅgī. Yathā hi mahāpalighasaṅkhātā laṅgī durugghāṭā hoti, evamayampi laṅgī viyāti laṅgī. Sesaṃ uttānatthameva. Saṅgahavārasuññatavārāpi heṭṭhā vuttanayeneva atthato veditabbāti.

Dutiyacittaṃ

399. Dutiyacitte **sasaṅkhārenā**ti padaṃ visesaṃ. Tampi heṭṭhā vuttatthameva. Idaṃ pana cittaṃ kiñcāpi chasu ārammaṇesu somanassitassa lobhaṃ uppādetvā ‘satto satto’tiādinā nayena parāmasantassa uppajjati, tathāpi sasaṅkhārikattā sappayogena saupāyena uppajjanato – yadā kulaputto micchādiṭṭhikassa kulassa kumārikaṃ pattheti. Te ca ‘aññadiṭṭhikā tumhe’ti kumārikaṃ na denti. Athaññe ñātakā ‘yaṃ tumhe karotha tamevāyaṃ karissatī’ti dāpenti. So tehi saddhiṃ titthiye upasaṅkamati. Āditova vematiko hoti. Gacchante gacchante kāle etesaṃ kiriyā manāpāti laddhiṃ roceti, diṭṭhiṃ gaṇhāti – evarūpe kāle idaṃ labbhatīti veditabbaṃ.

Yevāpanakesu panettha thinamiddhaṃ adhikaṃ. Tattha thinanatā ‘thinaṃ’. Middhanatā ‘middhaṃ’; anussāhasaṃhananatā asattivighāto cāti attho. Thinañca middhañca **thinamiddhaṃ**. Tattha thinaṃ anussāhalakkhaṇaṃ, vīriyavinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ. Middhaṃ akammaññatālakkhaṇaṃ, onahanarasaṃ, līnabhāvapaccupaṭṭhānaṃ pacalāyikāniddāpaccupaṭṭhānaṃ vā. Ubhayampi aratitandīvijambhitādīsu ayonisomanasikārapadaṭṭhānanti.

Tatiyacittaṃ

400. Tatiyaṃ chasu ārammaṇesu somanassitassa lobhaṃ uppādetvā ‘satto satto’tiādinā nayena aparāmasantassa nārāyaṇavirājanamallayuddhanaṭasamajjādīni passato manāpiyasaddasavanādipasutassa vā uppajjati. Idha mānena saddhiṃ pañca apaṇṇakaṅgāni honti. Tattha maññatīti **‘māno’**. So unnatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabboti.

Catutthacittaṃ

402. Catutthaṃ vuttappakāresu eva ṭhānesu yadā sīse kheḷaṃ khipanti, pādapaṃsuṃ okiranti, tadā tassa pariharaṇatthaṃ saussāhena antarantarā olokentānaṃ rājanāṭakesu nikkhantesu ussāraṇāya vattamānāya tena tena chiddena olokentānañcāti evamādīsu ṭhānesu uppajjati. Idha pana thinamiddhehi saddhiṃ satta yevāpanakā honti. Ubhayatthāpi micchādiṭṭhi parihāyati. Taṃ ṭhapetvā sesānaṃ vasena dhammagaṇanā veditabbāti.

Pañcamacittaṃ

403. Pañcamaṃ chasu ārammaṇesu vedanāvasena majjhattassa lobhaṃ uppādetvā ‘satto satto’tiādinā nayena parāmasantassa uppajjati. Somanassaṭṭhāne panettha upekkhāvedanā hoti, pītipadaṃ parihāyati. Sesaṃ sabbaṃ paṭhamacittasadisameva.

Chaṭṭhacittādi

409-412. Chaṭṭhasattamaṭṭhamānipi vedanaṃ parivattetvā pītipadañca hāpetvā dutiyatatiyacatutthesu vuttanayeneva veditabbāni. Imesu aṭṭhasu lobhasahagatacittesu sahajātādhipati ārammaṇādhipatīti dvepi adhipatayo labbhanti.

Navamacittaṃ

413. Navamaṃ chasu ārammaṇesu domanassitassa paṭighaṃ uppādayato uppajjati. Tassa samayavavatthānavāre tāva duṭṭhu mano, hīnavedanattā vā kucchitaṃ manoti dummano; dummanassa bhāvo domanassaṃ. Tena sahagatanti **domanassasahagataṃ**. Asampiyāyanabhāvena ārammaṇasmiṃ paṭihaññatīti paṭighaṃ. Tena sampayuttanti **paṭighasampayuttaṃ**.

Dhammuddese tīsupi ṭhānesu domanassavedanāva āgatā. Tattha vedanāpadaṃ vuttameva. Tathā dukkhadomanassapadāni lakkhaṇādito pana aniṭṭhārammaṇānubhavanalakkhaṇaṃ domanassaṃ, yathātathā vā aniṭṭhākārasambhogarasaṃ, cetasikābādhapaccupaṭṭhānaṃ, ekanteneva hadayavatthupadaṭṭhānaṃ.

Mūlakammapathesu yathā purimacittesu lobho hoti, abhijjhā hotīti āgataṃ, evaṃ doso hoti, byāpādo hotīti vuttaṃ. Tattha dussanti tena, sayaṃ vā dussati, dussanamattameva vā tanti **doso** so caṇḍikkalakkhaṇo pahaṭāsiviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo.

Byāpajjati tena cittaṃ, pūtibhāvaṃ upagacchati, byāpādayati vā vinayācārarūpasampattihitasukhādīnīti **byāpādo**. Atthato panesa dosoyeva. Idha padapaṭipāṭiyā ekūnatiṃsa padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsibhedo veditabbo.

Yevāpanakesu chandādhimokkhamanasikārauddhaccāni niyatāni. Issāmacchariyakukkuccesu pana aññatarena saddhiṃ pañca pañca hutvāpi uppajjanti. Evamepi tayo dhammā aniyatayevāpanakā nāma. Tesu issatīti **‘issā’**. Sā parasampattīnaṃ usūyanalakkhaṇā, tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā. Saṃyojananti daṭṭhabbā. Maccherabhāvo **‘macchariyaṃ’**. Taṃ laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsaṃyeva parehi sādhāraṇabhāvaakkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ kaṭukañcukatāpaccupaṭṭhānaṃ vā, attasampattipadaṭṭhānaṃ. Cetaso virūpabhāvoti daṭṭhabbaṃ. Kucchitaṃ kataṃ kukataṃ. Tassa bhāvo **‘kukkuccaṃ’**. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ. Dāsabyaṃ viya daṭṭhabbaṃ. Ayaṃ tāva uddesavāre viseso.

415. Niddesavāre vedanāniddese **asātaṃ** sātapaṭipakkhavasena veditabbaṃ.

418. Dosaniddese dussatīti **doso. Dussanā**ti dussanākāro. **Dussitatta**nti dussitabhāvo. Pakatibhāvavijahanaṭṭhena byāpajjanaṃ **byāpatti. Byāpajjanā**ti byāpajjanākāro. Virujjhatīti **virodho**. Punappunaṃ virujjhatīti **paṭivirodho**. Viruddhākārapaṭiviruddhākāravasena vā idaṃ vuttaṃ. Caṇḍiko vuccati caṇḍo, thaddhapuggalo; tassa bhāvo **caṇḍikkaṃ**. Na etena suropitaṃ vacanaṃ hoti, duruttaṃ aparipuṇṇameva hotīti **asuropo**. Kuddhakāle hi paripuṇṇavacanaṃ nāma natthi. Sacepi kassaci hoti taṃ appamāṇaṃ. Apare pana assujananaṭṭhena assuropanato assuropoti vadanti. Taṃ akāraṇaṃ, somanassassāpi assujananato. Heṭṭhā vuttaattamanatāpaṭipakkhato na attamanatāti **anattamanatā**. Sā pana yasmā cittasseva, na sattassa, tasmā **cittassā**ti vuttaṃ. Sesamettha saṅgahasuññatavāresu ca heṭṭhā vuttanayeneva veditabbanti.

Dasamacittaṃ

421. Dasamaṃ sasaṅkhārattā parehi ussāhitassa vā, paresaṃ vā aparādhaṃ sāritassa, sayameva vā paresaṃ aparādhaṃ anussaritvā kujjhamānassa uppajjati.

Idhāpi padapaṭipāṭiyā ekūnatiṃsa, aggahitaggahaṇena ca cuddaseva padāni honti. Yevāpanakesu pana thinamiddhampi labbhati. Tasmā ettha vinā issāmacchariyakukkuccehi cattāri apaṇṇakaṅgāni thinamiddhanti ime cha issādīnaṃ uppattikāle tesu aññatarena saddhiṃ satta yevāpanakā ekakkhaṇe uppajjanti. Sesaṃ sabbaṃ sabbavāresu navamasadisameva. Imesu pana dvīsu domanassacittesu sahajātādhipatiyeva labbhati, na ārammaṇādhipati. Na hi kuddho kiñci garuṃ karotīti.

Ekādasamacittaṃ

422. Ekādasamaṃ chasu ārammaṇesu vedanāvasena majjhattassa kaṅkhāpavattikāle uppajjati. Tassa samayavavatthāne **vicikicchāsampayutta**nti padaṃ apubbaṃ. Tassattho – vicikicchāya sampayuttanti **vicikicchāsampayuttaṃ**. Dhammuddese **‘vicikicchā hotī’**ti padameva viseso. Tattha vigatā cikicchāti **vicikicchā**. Sabhāvaṃ vā vicinanto etāya kicchati kilamatīti vicikicchā. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā anekaṃsagāhapaccupaṭṭhānā vā, ayonisomanasikārapadaṭṭhānā. Paṭipattiantarāyakarāti daṭṭhabbā.

Idha padapaṭipāṭiyā tevīsati padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsivinicchayo veditabbo. Manasikāro uddhaccanti dveyeva yevāpanakā.

424. Niddesavārassa cittassekaggatāniddese yasmā idaṃ dubbalaṃ cittaṃ pavattiṭṭhitimattakamevettha hoti, tasmā ‘saṇṭhitī’tiādīni avatvā **cittassa ‘ṭhitī’**ti ekameva padaṃ vuttaṃ. Teneva ca kāraṇena uddesavārepi ‘samādhindriya’ntiādi na vuttaṃ.

425. Vicikicchāniddese kaṅkhanavasena **kaṅkhā**. Kaṅkhāya āyanāti **kaṅkhāyanā**. Purimakaṅkhā hi uttarakaṅkhaṃ āneti nāma. Ākāravasena vā etaṃ vuttaṃ. Kaṅkhāsamaṅgicittaṃ kaṅkhāya āyitattā kaṅkhāyitaṃ nāma. Tassa bhāvo **kaṅkhāyitattaṃ. Vimatī**ti namati. **Vicikicchā** vuttatthā eva. Kampanaṭṭhena dvidhā eḷayatīti **dveḷhakaṃ**. Paṭipattinivāraṇena dvidhāpatho viyāti **dvedhāpatho**. ‘Niccaṃ nu kho idaṃ, aniccaṃ nu kho’tiādipavattiyā ekasmiṃ ākāre saṇṭhātuṃ asamatthatāya samantato setīti **saṃsayo**. Ekaṃsaṃ gahetuṃ asamatthatāya na ekaṃsaggāhoti **anekaṃsaggāho**. Nicchetuṃ asakkontī ārammaṇato osakkatīti **āsappanā**. Ogāhituṃ asakkontī parisamantato sappatīti **parisappanā**. Pariyogāhituṃ asamatthatāya **apariyogāhanā**. Nicchayavasena ārammaṇe pavattituṃ asamatthatāya **thambhitattaṃ;** cittassa thaddhabhāvoti attho. Vicikicchā hi uppajjitvā cittaṃ thaddhaṃ karoti. Yasmā panesā uppajjamānā ārammaṇaṃ gahetvā manaṃ vilikhantī viya, tasmā **manovilekho**ti vuttā. Sesaṃ sabbattha uttānatthameva.

Dvādasamacittaṃ

427. Dvādasamassa samayavavatthāne uddhaccena sampayuttanti **uddhaccasampayuttaṃ**. Idañhi cittaṃ chasu ārammaṇesu vedanāvasena majjhattaṃ hutvā uddhataṃ hoti. Idha dhammuddese ‘vicikicchā’-ṭhāne ‘uddhaccaṃ hotī’ti āgataṃ. Padapaṭipāṭiyā aṭṭhavīsati padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsividhānaṃ veditabbaṃ. Adhimokkho manasikāroti dveyeva yevāpanakā.

429. Niddesavārassa uddhaccaniddese **cittassā**ti na sattassa, na posassa. **Uddhacca**nti uddhatākāro. Na vūpasamoti **avūpasamo**. Ceto vikkhipatīti **cetasovikkhepo. Bhantattaṃ cittassā**ti cittassa bhantabhāvo, bhantayānabhantagoṇādīni viya. Iminā ekārammaṇasmiṃyeva vipphandanaṃ kathitaṃ. Uddhaccañhi ekārammaṇe vipphandati, vicikicchā nānārammaṇe. Sesaṃ sabbavāresu heṭṭhā vuttanayeneva veditabbaṃ.

Idāni imasmiṃ cittadvaye pakiṇṇakavinicchayo hoti. ‘Ārammaṇe pavaṭṭanakacittāni nāma katī’ti? Hi vutte ‘imāneva dve’ti vattabbaṃ. Tattha vicikicchāsahagataṃ ekantena pavaṭṭati, uddhaccasahagataṃ pana laddhādhimokkhattā laddhapatiṭṭhaṃ pavaṭṭati. Yathā hi vaṭṭacaturassesu dvīsu maṇīsu pabbhāraṭṭhāne pavaṭṭetvā vissaṭṭhesu vaṭṭamaṇi ekanteneva pavaṭṭati, caturasso patiṭṭhāya patiṭṭhāya pavaṭṭati, evaṃsampadamidaṃ veditabbaṃ. Sabbesupi hīnādibhedo na uddhaṭo, sabbesaṃ ekantahīnattā. Sahajātādhipati labbhamānopi na uddhaṭo, heṭṭhā dassitanayattā. Ñāṇābhāvato panettha vīmaṃsādhipati nāma natthi. Pacchimadvaye sesopi natthi eva. Kasmā? Kañci dhammaṃ dhuraṃ katvā anuppajjanato, paṭṭhāne ca paṭisiddhato.

Imehi pana dvādasahipi akusalacittehi kamme āyūhite, ṭhapetvā uddhaccasahagataṃ, sesāni ekādaseva paṭisandhiṃ ākaḍḍhanti. Vicikicchāsahagate aladdhādhimokkhe dubbalepi paṭisandhiṃ ākaḍḍhamāne uddhaccasahagataṃ laddhādhimokkhaṃ balavaṃ kasmā nākaḍḍhatīti? Dassanena pahātabbābhāvato. Yadi hi ākaḍḍheyya ‘dassanenapahātabba’-padavibhaṅge āgaccheyya, tasmā, ṭhapetvā taṃ, sesāni ekādasa ākaḍḍhanti. Tesu hi yena kenaci kamme āyūhite tāya cetanāya catūsu apāyesu paṭisandhi hoti. Akusalavipākesu ahetukamanoviññāṇadhātuupekkhāsahagatāya paṭisandhiṃ gaṇhāti. Itarassāpi ettheva paṭisandhidānaṃ bhaveyya. Yasmā panetaṃ natthi, tasmā ‘dassanenapahātabba’-padavibhaṅge nāgatanti.

Akusalā dhammātipadassa vaṇṇanā niṭṭhitā.

Abyākatapadaṃ

Ahetukakusalavipāko

431. Idāni abyākatapadaṃ bhājetvā dassetuṃ **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha catubbidhaṃ abyākataṃ – vipākaṃ kiriyaṃ rūpaṃ nibbānanti. Tesu vipākābyākataṃ. Vipākābyākatepi kusalavipākaṃ. Tasmimpi parittavipākaṃ. Tasmimpi ahetukaṃ. Tasmimpi pañcaviññāṇaṃ. Tasmimpi dvārapaṭipāṭiyā cakkhuviññāṇaṃ. Tassāpi, ṭhapetvā dvārārammaṇādisādhāraṇapaccayaṃ, asādhāraṇakammapaccayavaseneva uppattiṃ dīpetuṃ **kāmāvacarassa kusalassa kammassa katattā**tiādi vuttaṃ. Tattha **katattā**ti katakāraṇā. **Upacitattā**ti ācitattā, vaḍḍhitakāraṇā. **Cakkhuviññāṇa**nti kāraṇabhūtassa cakkhussa viññāṇaṃ, cakkhuto vā pavattaṃ, cakkhusmiṃ vā nissitaṃ viññāṇanti cakkhuviññāṇaṃ. Parato **sotaviññāṇādīsu**pi eseva nayo.

Tattha cakkhusannissitarūpavijānanalakkhaṇaṃ cakkhuviññāṇaṃ, rūpamattārammaṇarasaṃ, rūpābhimukhabhāvapaccupaṭṭhānaṃ, rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhānaṃ. Parato āgatāni sotādisannissitasaddādivijānanalakkhaṇāni sotaghānajivhākāyaviññāṇāni saddādimattārammaṇarasāni, saddādiabhimukhabhāvapaccupaṭṭhānāni, saddādiārammaṇānaṃ kiriyamanodhātūnaṃ apagamapadaṭṭhānāni.

Idha padapaṭipāṭiyā dasa padāni honti. Aggahitaggahaṇena satta. Tesu pañca avibhattikāni, dve savibhattikāni. Tesu cittaṃ phassapañcakavasena ceva indriyavasena ca dvīsu ṭhānesu vibhattiṃ gacchati, vedanā phassapañcakajhānaṅgaindriyavasena tīsuyeva. Rāsayopi imeva tayo honti. Yevāpanako eko manasikāro eva.

436. Niddesavāre cakkhuviññāṇaṃ paṇḍaranti vatthuto vuttaṃ. Kusalañhi attano parisuddhatāya paṇḍaraṃ nāma, akusalaṃ bhavaṅganissandena, vipākaṃ vatthupaṇḍarattā.

439. Cittassekaggatāniddese **cittassa ṭhitī**ti ekameva padaṃ vuttaṃ. Idampi hi dubbalaṃ cittaṃ pavattiṭṭhitimattamevettha labbhati, ‘saṇṭhitiavaṭṭhiti’-bhāvaṃ pāpuṇituṃ na sakkoti. Saṅgahavāre jhānaṅgamaggaṅgāni na uddhaṭāni. Kasmā? Vitakkapacchimakañhi jhānaṃ nāma, hetupacchimako maggo nāma. Pakatiyā avitakkacitte jhānaṅgaṃ na labbhati, ahetukacitte ca maggaṅgāni. Tasmā idha ubhayampi na uddhaṭaṃ. Saṅkhārakkhandhopettha caturaṅgikoyeva bhājito. Suññatavāro pākatikoyeva. Sotaviññāṇādiniddesāpi imināva nayena veditabbā.

Kevalañhi cakkhuviññāṇādīsu ‘upekkhā’ bhājitā, kāyaviññāṇe ‘sukha’nti, ayamettha viseso. Sopi ca ghaṭṭanavasena hotīti veditabbo. Cakkhudvārādīsu hi catūsu upādārūpameva upādārūpaṃ ghaṭṭeti, upādārūpeyeva upādārūpaṃ ghaṭṭente paṭighaṭṭanānighaṃso balavā na hoti. Catunnaṃ adhikaraṇīnaṃ upari cattāro kappāsapicupiṇḍe ṭhapetvā picupiṇḍeheva pahatakālo viya phuṭṭhamattameva hoti. Vedanā majjhattaṭṭhāne tiṭṭhati. Kāyadvāre pana bahiddhā mahābhūtārammaṇaṃ ajjhattikakāyapasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññati. Yathā adhikaraṇīmatthake kappāsapicupiṇḍaṃ ṭhapetvā kūṭena paharantassa kappāsapicupiṇḍaṃ chinditvā kūṭaṃ adhikaraṇiṃ gaṇhatīti, nighaṃso balavā hoti, evameva paṭighaṭṭanānighaṃso balavā hoti. Iṭṭhe ārammaṇe sukhasahagataṃ kāyaviññāṇaṃ uppajjati, aniṭṭhe dukkhasahagataṃ.

Imesaṃ pana pañcannaṃ cittānaṃ vatthudvārārammaṇāni nibaddhāneva honti, vatthādisaṅkamanaṃ nāmettha natthi. Kusalavipākacakkhuviññāṇañhi cakkhupasādaṃ vatthuṃ katvā iṭṭhe ca iṭṭhamajjhatte ca catusamuṭṭhānikarūpārammaṇe dassanakiccaṃ sādhayamānaṃ cakkhudvāre ṭhatvā vipaccati. Sotaviññāṇādīni sotapasādādīni vatthuṃ katvā iṭṭhaiṭṭhamajjhattesu saddādīsu savanaghāyanasāyanaphusanakiccāni sādhayamānāni sotadvārādīsu ṭhatvā vipaccanti. Saddo panettha dvisamuṭṭhānikoyeva hoti.

455. Manodhātuniddese sabhāvasuññatanissattaṭṭhena manoyeva dhātu **manodhātu**. Sā cakkhuviññāṇādīnaṃ anantaraṃ rūpādivijānanalakkhaṇā, rūpādīnaṃ sampaṭicchanarasā, tathābhāvapaccupaṭṭhānā, cakkhuviññāṇādiapagamapadaṭṭhānā. Idha dhammuddese dvādasa padāni honti. Aggahitaggahaṇena nava. Tesu satta avibhattikāni dve savibhattikāni. Adhimokkho manasikāroti dve yevāpanakā. Vitakkaniddeso abhiniropanaṃ pāpetvā ṭhapito. Yasmā panetaṃ cittaṃ neva kusalaṃ nākusalaṃ, tasmā sammāsaṅkappoti vā micchāsaṅkappoti vā na vuttaṃ. Saṅgahavāre labbhamānampi jhānaṅgaṃ pañcaviññāṇasote patitvā gatanti. Maggaṅgaṃ pana na labbhatiyevāti na uddhaṭaṃ. Suññatavāro pākatikoyeva. Imassa cittassa vatthu nibaddhaṃ hadayavatthumeva hoti. Dvārārammaṇāni anibaddhāni. Tattha kiñcāpi dvārārammaṇāni saṅkamanti, ṭhānaṃ pana ekaṃ. Sampaṭicchanakiccameva hetaṃ hoti. Idañhi pañcadvāre pañcasu ārammaṇesu sampaṭicchanaṃ hutvā vipaccati. Kusalavipākesu cakkhuviññāṇādīsu niruddhesu taṃsamanantarā tāneva ṭhānappattāni rūpārammaṇādīni sampaṭicchati.

469. Manoviññāṇadhātuniddesesu paṭhamamanoviññāṇadhātuyaṃ ‘pīti’padaṃ adhikaṃ. Vedanāpi ‘somanassa’-vedanā hoti. Ayañhi iṭṭhārammaṇasmiṃyeva pavattati. Dutiyamanoviññāṇadhātu iṭṭhamajjhattārammaṇe. Tasmā tattha ‘upekkhā’ vedanā hotīti. Padāni manodhātuniddesasadisāneva. Ubhayatthāpi pañcaviññāṇasote patitvā gatattāyeva jhānaṅgāni na uddhaṭāni. Maggaṅgāni alābhatoyeva. Sesaṃ sabbattha vuttanayeneva veditabbaṃ. Lakkhaṇādito panesā duvidhāpi manoviññāṇadhātu ahetukavipākā, chaḷārammaṇavijānanalakkhaṇā, santīraṇādirasā, tathābhāvapaccupaṭṭhānā, hadayavatthupadaṭṭhānāti veditabbā.

Tattha paṭhamā dvīsu ṭhānesu vipaccati. Sā hi pañcadvāre kusalavipākacakkhuviññāṇādianantaraṃ, vipākamanodhātuyā taṃ ārammaṇaṃ sampaṭicchitvā niruddhāya, tasmiṃ yevārammaṇe santīraṇakiccaṃ sādhayamānā pañcasu dvāresu ṭhatvā vipaccati. Chasu dvāresu pana balavārammaṇe tadārammaṇā hutvā vipaccati. Kathaṃ? Yathā hi caṇḍasote, tiriyaṃ nāvāya gacchantiyā, udakaṃ chijjitvā thokaṃ ṭhānaṃ nāvaṃ anubandhitvā yathāsotameva gacchati, evameva chasu dvāresu balavārammaṇe palobhayamāne āpāthagate javanaṃ javati. Tasmiṃ javite bhavaṅgassa vāro. Idaṃ pana cittaṃ bhavaṅgassa vāraṃ adatvā javanena gahitārammaṇaṃ gahetvā ekaṃ dve cittavāre pavattitvā bhavaṅgameva otarati. Gavakkhandhe nadiṃ tarantepi evameva upamā vitthāretabbā. Evamesā yaṃ javanena gahitārammaṇaṃ tasseva gahitattā tadārammaṇaṃ nāma hutvā vipaccati.

Dutiyā pana pañcasu ṭhānesu vipaccati. Kathaṃ? Manussaloke tāva jaccandhajaccabadhirajaccaeḷajaccummattakaubhatobyañjanakanapuṃsakānaṃ paṭisandhiggahaṇakāle paṭisandhi hutvā vipaccati. Paṭisandhiyā vītivattāya yāvatāyukaṃ bhavaṅgaṃ hutvā vipaccati. Iṭṭhamajjhatte pañcārammaṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti imesu pañcasu ṭhānesu vipaccatīti.

Manoviññāṇadhātudvayaṃ niṭṭhitaṃ.

Aṭṭhamahāvipākacittavaṇṇanā

498. Idāni aṭṭhamahāvipākacittāni dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha pāḷiyaṃ nayamattaṃ dassetvā sabbavārā saṃkhittā. Tesaṃ attho heṭṭhā vuttanayeneva veditabbo. Yo panettha viseso taṃ dassetuṃ **alobho abyākatamūla**ntiādi vuttaṃ. Yampi na vuttaṃ taṃ evaṃ veditabbaṃ – yo hi kāmāvacarakusalesu kammadvārakammapathapuññakiriyavatthubhedo vutto so idha natthi. Kasmā? Aviññattijanakato avipākadhammato tathā appavattito ca. Yāpi tā yevāpanakesu karuṇāmuditā vuttā, tā sattārammaṇattā vipākesu na santi. Ekantaparittārammaṇāni hi kāmāvacaravipākāni. Na kevalañca karuṇāmuditā, viratiyopettha na santi. 'Pañca sikkhāpadāni kusalānevā'ti (vibha. 715) hi vuttaṃ.

Asaṅkhārasasaṅkhāravidhānañcettha kusalato ceva paccayabhedato ca veditabbaṃ. Asaṅkhārikassa hi kusalassa asaṅkhārikameva vipākaṃ, sasaṅkhārikassa sasaṅkhārikaṃ. Balavapaccayehi ca uppannaṃ asaṅkhārikaṃ, itarehi itaraṃ. Hīnādibhedepi imāni hīnamajjhimapaṇītehi chandādīhi anipphāditattā hīnamajjhimapaṇītāni nāma na honti. Hīnassa pana kusalassa vipākaṃ hīnaṃ, majjhimassa majjhimaṃ, paṇītassa paṇītaṃ. Adhipatino pettha na santi. Kasmā? Chandādīni dhuraṃ katvā anuppādetabbato. Sesaṃ sabbaṃ aṭṭhasu kusalesu vuttasadisameva.

Idāni imesaṃ aṭṭhannaṃ mahāvipākacittānaṃ vipaccanaṭṭhānaṃ veditabbaṃ. Etāni hi catūsu ṭhānesu vipaccanti – paṭisandhiyaṃ, bhavaṅge, cutiyaṃ, tadārammaṇeti. Kathaṃ? Manussesu tāva kāmāvacaradevesu ca puññavantānaṃ duhetukatihetukānaṃ paṭisandhiggahaṇakāle paṭisandhi hutvā vipaccanti. Paṭisandhiyā vītivattāya pavatte saṭṭhipi asītipi vassāni asaṅkhyeyyampi āyukālaṃ bhavaṅgaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti. Evaṃ catūsu ṭhānesu vipaccanti.

Tattha sabbepi sabbaññubodhisattā pacchimapaṭisandhiggahaṇe paṭhamena somanassasahagatatihetukaasaṅkhārikamahāvipākacittena paṭisandhiṃ gaṇhanti. Taṃ pana mettāpubbabhāgacittassa vipākaṃ hoti. Tena dinnāya paṭisandhiyā asaṅkhyeyyaṃ āyu. Kālavasena pana pariṇamati. **Mahāsīvatthero** panāha – 'somanassasahagatato upekkhāsahagataṃ balavataraṃ. Tena paṭisandhiṃ gaṇhanti. Tena gahitapaṭisandhikā hi mahajjhāsayā honti. Dibbesupi ārammaṇesu uppilāvino na honti, tipiṭakacūḷanāgattherādayo viyā'ti. Aṭṭhakathāyaṃ pana – 'ayaṃ therassa manoratho,' 'natthi eta'nti paṭikkhipitvā 'sabbaññubodhisattānaṃ hitūpacāro balavā hoti, tasmā mettāpubbabhāgakāmāvacarakusalavipākasomanassasahagatatihetukaasaṅkhārikacittena paṭisandhiṃ gaṇhantī'ti vuttaṃ.

Vipākuddhārakathā

Idāni vipākuddhārakathāya mātikā ṭhapetabbā – **tipiṭakacūḷanāgatthero** tāva āha – ekāya kusalacetanāya soḷasa vipākacittāni uppajjanti. Ettheva dvādasakamaggopi ahetukaṭṭhakampīti. **Moravāpivāsī mahādattatthero** panāha – ekāya kusalacetanāya dvādasa vipākacittāni uppajjanti. Ettheva dasakamaggopi ahetukaṭṭhakampīti. **Tipiṭakamahādhammarakkhitatthero** āha – ekāya kusalacetanāya dasa vipākacittāni uppajjanti, ettheva ahetukaṭṭhakanti.

Imasmiṃ ṭhāne **sāketapañhaṃ** nāma gaṇhiṃsu. Sākete kira upāsakā sālāyaṃ nisīditvā 'kiṃ nu kho ekāya cetanāya kamme āyūhite ekā paṭisandhi hoti udāhu nānā'ti? Pañhaṃ nāma samuṭṭhāpetvā nicchetuṃ asakkontā ābhidhammikatthere upasaṅkamitvā pucchiṃsu. Therā 'yathā ekasmā ambabījā ekova aṅkuro nikkhamati, evaṃ ekāva paṭisandhi hotī'ti saññāpesuṃ. Athekadivasaṃ 'kiṃ nu kho nānācetanāhi kamme āyūhite paṭisandhiyo nānā honti udāhu ekā'ti? Pañhaṃ samuṭṭhāpetvā nicchetuṃ asakkontā there pucchiṃsu. Therā 'yathā bahūsu ambabījesu ropitesu bahū aṅkurā nikkhamanti, evaṃ bahukāva paṭisandhiyo hontī'ti saññāpesuṃ.

Aparampi imasmiṃ ṭhāne **ussadakittanaṃ** nāma gahitaṃ. Imesañhi sattānaṃ lobhopi ussanno hoti, dosopi mohopi; alobhopi adosopi amohopi. Taṃ nesaṃ ussannabhāvaṃ ko niyāmetīti? Pubbahetu niyāmeti. Kammāyūhanakkhaṇeyeva nānattaṃ hoti. Kathaṃ? ''Yassa hi kammāyūhanakkhaṇe lobho balavā hoti alobho mando, adosāmohā balavanto dosamohā mandā, tassa mando alobho lobhaṃ pariyādātuṃ na sakkoti, adosāmohā pana balavanto dosamohe pariyādātuṃ sakkonti. Tasmā so tena kammena dinnapaṭisandhivasena nibbatto luddho hoti, sukhasīlo akkodhano, paññavā pana hoti vajirūpamañāṇo''ti.

'Yassa pana kammāyūhanakkhaṇe lobhadosā balavanto honti alobhādosā mandā, amoho balavā moho mando, so purimanayeneva luddho ceva hoti duṭṭho ca, paññavā pana hoti vajirūpamañāṇo dattābhayatthero viya.

'Yassa pana kammāyūhanakkhaṇe lobhādosamohā balavanto honti itare mandā, so purimanayeneva luddho ceva hoti dandho ca, sukhasīlako pana hoti akkodhano.

'Tathā yassa kammāyūhanakkhaṇe tayopi lobhadosamohā balavanto honti alobhādayo mandā, so purimanayeneva luddho ceva hoti duṭṭho ca mūḷho ca.

'Yassa pana kammāyūhanakkhaṇe alobhadosamohā balavanto honti itare mandā, so purimanayeneva appakileso hoti, dibbārammaṇampi disvā niccalo, duṭṭho pana hoti dandhapañño cāti.

'Yassa pana kammāyūhanakkhaṇe alobhādosamohā balavanto honti itare mandā, so purimanayeneva aluddho ceva hoti, sukhasīlako ca, dandho pana hoti.

'Tathā yassa kammāyūhanakkhaṇe alobhadosāmohā balavanto honti itare mandā, so purimanayeneva aluddho ceva hoti paññavā ca, duṭṭho ca pana hoti kodhano.

'Yassa pana kammāyūhanakkhaṇe tayopi alobhādayo balavanto honti lobhādayo mandā, so mahāsaṅgharakkhitatthero viya aluddho aduṭṭho paññavā ca hotī'ti.

Aparampi imasmiṃ ṭhāne **hetukittanaṃ** nāma gahitaṃ. Tihetukakammañhi tihetukampi duhetukampi ahetukampi vipākaṃ deti. Duhetukakammaṃ tihetukavipākaṃ na deti, itaraṃ deti. Tihetukakammena paṭisandhi tihetukāpi hoti, duhetukāpi; ahetukā na hoti. Duhetukena duhetukāpi hoti ahetukāpi; tihetukā na hoti. Asaṅkhārikaṃ kusalaṃ asaṅkhārikampi sasaṅkhārikampi vipākaṃ deti. Sasaṅkhārikaṃ sasaṅkhārikampi asaṅkhārikampi vipākaṃ deti. Ārammaṇena vedanā parivattetabbā. Javanena tadārammaṇaṃ niyāmetabbaṃ.

Idāni tassa tassa therassa vāde **soḷasamaggādayo** veditabbā. Paṭhamakāmāvacarakusalasadisena hi paṭhamamahāvipākacittena gahitapaṭisandhikassa gabbhāvāsato nikkhamitvā saṃvarāsaṃvare paṭṭhapetuṃ samatthabhāvaṃ upagatassa cakkhudvārasmiṃ 'iṭṭhārammaṇe' āpāthamāgate kiriyamanodhātuyā bhavaṅge anāvaṭṭiteyeva atikkamanaārammaṇānaṃ pamāṇaṃ natthi. Kasmā evaṃ hoti? Ārammaṇadubbalatāya. Ayaṃ tāva eko moghavāro.

Sace pana bhavaṅgaṃ āvaṭṭeti, kiriyamanodhātuyā bhavaṅge āvaṭṭite, voṭṭhabbanaṃ apāpetvāva antarā, cakkhuviññāṇe vā sampaṭicchane vā santīraṇe vā ṭhatvā nivattissatīti netaṃ ṭhānaṃ vijjati. Voṭṭhabbanavasena pana ṭhatvā ekaṃ vā dve vā cittāni pavattanti. Tato āsevanaṃ labhitvā javanaṭṭhāne ṭhatvā puna bhavaṅgaṃ otarati idampi ārammaṇadubbalatāya eva hoti. Ayaṃ pana vāro 'diṭṭhaṃ viya me, sutaṃ viya me'tiādīni vadanakāle labbhati. Ayampi dutiyo moghavāro.

Aparassa kiriyamanodhātuyā bhavaṅge āvaṭṭite vīthicittāni uppajjanti, javanaṃ javati. Javanapariyosāne pana tadārammaṇassa vāro. Tasmiṃ anuppanneyeva bhavaṅgaṃ otarati. Tatrāyaṃ upamā – yathā hi nadiyā āvaraṇaṃ bandhitvā mahāmātikābhimukhe udake kate udakaṃ gantvā ubhosu tīresu kedāre pūretvā atirekaṃ kakkaṭakamaggādīhi palāyitvā puna nadiṃyeva otarati, evametaṃ daṭṭhabbaṃ. Ettha hi nadiyaṃ udakappavattanakālo viya bhavaṅgavīthippavattanakālo. Āvaraṇabandhanakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭanakālo. Mahāmātikāya udakappavattanakālo viya vīthicittappavatti. Ubhosu tīresu kedārapūraṇaṃ viya javanaṃ. Kakkaṭakamaggādīhi palāyitvā puna udakassa nadīotaraṇaṃ viya javanaṃ javitvā tadārammaṇe anuppanneyeva puna bhavaṅgotaraṇaṃ. Evaṃ bhavaṅgaṃ otaraṇacittānampi gaṇanapatho natthi. Idañcāpi ārammaṇadubbalatāya eva hoti. Ayaṃ tatiyo moghavāro.

Sace pana balavārammaṇaṃ āpāthagataṃ hoti kiriyamanodhātuyā bhavaṅge āvaṭṭite cakkhuviññāṇādīni uppajjanti. Javanaṭṭhāne pana paṭhamakāmāvacarakusalacittaṃ javanaṃ hutvā chasattavāre javitvā tadārammaṇassa vāraṃ deti. Tadārammaṇaṃ patiṭṭhahamānaṃ taṃsadisameva mahāvipākacittaṃ patiṭṭhāti. Idaṃ dve nāmāni labhati – paṭisandhicittasadisattā 'mūlabhavaṅga'nti ca, yaṃ javanena gahitaṃ ārammaṇaṃ tassa gahitattā 'tadārammaṇa'nti ca. Imasmiṃ ṭhāne cakkhuviññāṇaṃ sampaṭicchanaṃ santīraṇaṃ tadārammaṇanti cattāri vipākacittāni gaṇanūpagāni honti.

Yadā pana dutiyakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ dutiyavipākacittameva tadārammaṇaṃ hutvā patiṭṭhāti. Idañca dve nāmāni labhati. Paṭisandhicittena asadisattā 'āgantukabhavaṅga'nti ca purimanayeneva 'tadārammaṇa'nti ca. Iminā saddhiṃ purimāni cattāri pañca honti.

Yadā pana tatiyakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ tatiyavipākacittaṃ tadārammaṇaṃ hutvā patiṭṭhāti. Idampi vuttanayeneva 'āgantukabhavaṅgaṃ' 'tadārammaṇa'nti ca dve nāmāni labhati. Iminā saddhiṃ purimāni pañca cha honti.

Yadā pana catutthakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ catutthavipākacittaṃ tadārammaṇaṃ hutvā patiṭṭhāti. Idampi vuttanayeneva 'āgantukabhavaṅgaṃ' 'tadārammaṇa'nti ca dve nāmāni labhati. Iminā saddhiṃ purimāni cha satta honti.

Yadā pana tasmiṃ dvāre 'iṭṭhamajjhattārammaṇaṃ' āpāthamāgacchati, tatrāpi vuttanayeneva tayo moghavārā labbhanti. Yasmā pana ārammaṇena vedanā parivattati tasmā tattha upekkhāsahagatasantīraṇaṃ. Catunnañca upekkhāsahagatamahākusalajavanānaṃ pariyosāne cattāri upekkhāsahagatamahāvipākacittāneva tadārammaṇabhāvena patiṭṭhahanti. Tānipi vuttanayeneva 'āgantukabhavaṅgaṃ' 'tadārammaṇa'nti ca dve nāmāni labhanti. 'Piṭṭhibhavaṅgānī'tipi vuccanti eva. Iti imāni pañca purimehi sattahi saddhiṃ dvādasa honti. Evaṃ cakkhudvāre dvādasa, sotadvārādīsu dvādasa dvādasāti, samasaṭṭhi honti. Evaṃ ekāya cetanāya kamme āyūhite samasaṭṭhi vipākacittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre dvādasa, sotaghānajivhākāyaviññāṇāni cattārīti soḷasa honti.

Imasmiṃ ṭhāne **ambopamaṃ** nāma gaṇhiṃsu – eko kira puriso phalitambarukkhamūle sasīsaṃ pārupitvā nipanno niddāyati. Athekaṃ ambapakkaṃ vaṇṭato muccitvā tassa kaṇṇasakkhaliṃ puñchamānaṃ viya 'tha'nti bhūmiyaṃ pati. So tassa saddena pabujjhitvā ummīletvā olokesi. Tato hatthaṃ pasāretvā phalaṃ gahetvā madditvā upasiṅghitvā paribhuñji.

Tattha, tassa purisassa ambarukkhamūle niddāyanakālo viya bhavaṅgasamaṅgikālo. Ambapakkassa vaṇṭato muccitvā kaṇṇasakkhaliṃ puñchamānassa patanakālo viya ārammaṇassa pasādaghaṭṭanakālo. Tena saddena pabuddhakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Ummīletvā olokitakālo viya cakkhuviññāṇassa dassanakiccasādhanakālo. Hatthaṃ pasāretvā gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. Gahetvā madditakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. Upasiṅghitakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Paribhuttakālo viya javanassa ārammaṇarasaṃ anubhavitakālo. Ayaṃ upamā kiṃ dīpeti? Ārammaṇassa pasādaghaṭṭanameva kiccaṃ. Tena pasāde ghaṭṭite kiriyamanodhātuyā bhavaṅgāvaṭṭanameva, cakkhuviññāṇassa dassanamattakameva, vipākamanodhātuyā ārammaṇasampaṭicchanamattakameva, vipākamanoviññāṇadhātuyā ārammaṇasantīraṇamattakameva, kiriyamanoviññāṇadhātuyā ārammaṇavavatthāpanamattakameva kiccaṃ. Ekantena pana ārammaṇarasaṃ javanameva anubhavatīti dīpeti.

Ettha ca 'tvaṃ bhavaṅgaṃ nāma hohi, tvaṃ āvajjanaṃ nāma, tvaṃ dassanaṃ nāma, tvaṃ sampaṭicchanaṃ nāma, tvaṃ santīraṇaṃ nāma, tvaṃ voṭṭhabbanaṃ nāma, tvaṃ javanaṃ nāma, hohī'ti koci kattā vā kāretā vā natthi.

Imasmiṃ pana ṭhāne **pañcavidhaṃ niyāmaṃ** nāma gaṇhiṃsu – bījaniyāmaṃ utuniyāmaṃ kammaniyāmaṃ dhammaniyāmaṃ cittaniyāmanti. Tattha kulatthagacchassa uttaraggabhāvo, dakkhiṇavalliyā dakkhiṇato rukkhapariharaṇaṃ, sūriyāvaṭṭapupphānaṃ sūriyābhimukhabhāvo, māluvalatāya rukkhābhimukhagamanameva, nāḷikerassa matthake chiddasabbhāvoti tesaṃ tesaṃ bījānaṃ taṃtaṃsadisaphaladānaṃ **bījaniyāmo** nāma. Tasmiṃ tasmiṃ samaye tesaṃ tesaṃ rukkhānaṃ ekappahāreneva pupphaphalapallavaggahaṇaṃ **utuniyāmo** nāma. Tihetukakammaṃ tihetukaduhetukāhetukavipākaṃ deti. Duhetukakammaṃ duhetukāhetukavipākaṃ deti, tihetukaṃ na detīti, evaṃ tassa tassa kammassa taṃtaṃsadisavipākadānameva **kammaniyāmo** nāma.

Aparopi kammasarikkhakavipākavaseneva kammaniyāmo hoti. Tassa dīpanatthamidaṃ vatthuṃ kathenti – sammāsambuddhakāle sāvatthiyā dvāragāmo jhāyi. Tato pajjalitaṃ tiṇakaraḷaṃ uṭṭhahitvā ākāsena gacchato kākassa gīvāya paṭimuñci. So viravanto bhūmiyaṃ patitvā kālamakāsi. Mahāsamuddepi ekā nāvā niccalā aṭṭhāsi. Heṭṭhā kenaci niruddhabhāvaṃ apassantā kāḷakaṇṇisalākaṃ vicāresuṃ. Sā nāvikasseva upāsikāya hatthe pati. Tato ekissā kāraṇā mā sabbe nassantu, udake naṃ khipāmāti āhaṃsu. Nāviko 'na sakkhissāmi etaṃ udake uppilavamānaṃ passitu'nti vālikāghaṭaṃ gīvāyaṃ bandhāpetvā khipāpesi. Taṅkhaṇaññeva nāvā khittasaro viya pakkhandi. Eko bhikkhu leṇe vasati. Mahantaṃ pabbatakūṭaṃ patitvā dvāraṃ pidahi. Taṃ sattame divase sayameva apagataṃ. Sammāsambuddhassa jetavane nisīditvā dhammaṃ kathentassa imāni tīṇi vatthūni ekappahāreneva ārocesuṃ. Satthā 'na etaṃ aññehi kataṃ, tehi katakammameva ta'nti atītaṃ āharitvā dassento āha –

Kāko purimattabhāve manusso hutvā ekaṃ duṭṭhagoṇaṃ dametuṃ asakkonto gīvāya palālaveṇiṃ bandhitvā aggiṃ adāsi. Goṇo teneva mato. Idāni taṃ kammaṃ etassa ākāsena gacchatopi na muccituṃ adāsi. Sāpi itthī purimattabhāve ekā itthīyeva. Eko kukkuro tāya paricito hutvā araññaṃ gacchantiyā saddhiṃ gacchati, saddhimevāgacchati. Manussā 'nikkhanto idāni amhākaṃ sunakhaluddako'ti uppaṇḍenti. Sā tena aṭṭīyamānā kukkuraṃ nivāretuṃ asakkontī vālikāghaṭaṃ gīvāya bandhitvā udake khipi. Taṃ kammaṃ tassā samuddamajjhe muccituṃ nādāsi. Sopi bhikkhu purimattabhāve gopālako hutvā bilaṃ paviṭṭhāya godhāya sākhābhaṅgamuṭṭhiyā dvāraṃ thakesi. Tato sattame divase sayaṃ āgantvā vivari. Godhā kampamānā nikkhami. Karuṇāya taṃ na māresi. Taṃ kammaṃ tassa pabbatantaraṃ pavisitvā nisinnassa muccituṃ nādāsīti. Imāni tīṇi vatthūni samodhānetvā imaṃ gāthamāha –

> ''Na antalikkhe na samuddamajjhe,
> Na pabbatānaṃ vivaraṃ pavissa;
> Na vijjate so jagatippadeso,
> Yatthaṭṭhito mucceyya pāpakammā''ti. (dha. pa. 127);

Ayampi kammaniyāmoyeva nāma. Aññānipi evarūpāni vatthūni kathetabbāni.

Bodhisattānaṃ pana paṭisandhiggahaṇe, mātukucchito nikkhamane, abhisambodhiyaṃ tathāgatassa dhammacakkappavattane, āyusaṅkhārassa ossajjane, parinibbāne ca dasasahassacakkavāḷakampanaṃ **dhammaniyāmo** nāma.

Ārammaṇena pana pasāde ghaṭṭite 'tvaṃ āvajjanaṃ nāma hohi…pe… tvaṃ javanaṃ nāma hohī'ti koci kattā vā kāretā vā natthi, attano attano pana dhammatāya eva ārammaṇena pasādassa ghaṭṭitakālato paṭṭhāya kiriyamanodhātucittaṃ bhavaṅgaṃ āvaṭṭeti, cakkhuviññāṇaṃ dassanakiccaṃ sādheti, vipākamanodhātu sampaṭicchanakiccaṃ sādheti, vipākamanoviññāṇadhātu santīraṇakiccaṃ sādheti, kiriyamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādheti, javanaṃ ārammaṇarasaṃ anubhavatīti ayaṃ **cittaniyāmo** nāma. Ayaṃ idha adhippeto.

Sasaṅkhārikatihetukakusalenāpi upekkhāsahagatehi asaṅkhārikasasaṅkhārikakusalacittehipi kamme āyūhite taṃsadisavipākacittehi ādinnāya paṭisandhiyā eseva nayo. Upekkhāsahagatadvaye pana paṭhamaṃ 'iṭṭhamajjhattārammaṇavasena' pavattiṃ dassetvā pacchā 'iṭṭhārammaṇavasena' dassetabbā.

Evampi ekekasmiṃ dvāre dvādasa dvādasa hutvā samasaṭṭhi honti. Aggahitaggahaṇena soḷasa vipākacittāni uppajjanti.

Imasmiṃ ṭhāne **pañcaucchunāḷiyantopamaṃ** nāma gaṇhiṃsu. Ucchupīḷanasamaye kira ekasmā gāmā ekādasa yantavāhā nikkhamitvā ekaṃ ucchuvāṭaṃ disvā tassa paripakkabhāvaṃ ñatvā ucchusāmikaṃ upasaṅkamitvā 'yantavāhā maya'nti ārocesuṃ. So 'ahaṃ tumheyeva pariyesāmī'ti ucchusālaṃ te gahetvā agamāsi. Te tattha nāḷiyantaṃ sajjetvā 'mayaṃ ekādasa janā, aparampi ekaṃ laddhuṃ vaṭṭati, vetanena gaṇhathā'ti āhaṃsu. Ucchusāmiko 'ahameva sahāyo bhavissāmī'ti ucchūnaṃ sālaṃ pūrāpetvā tesaṃ sahāyo ahosi. Te attano attano kiccāni katvā, phāṇitapācakena ucchurase pakke, guḷabandhakena baddhe, ucchusāmikena tulayitvā bhāgesu dinnesu, attano attano bhāgaṃ ādāya ucchusālaṃ sāmikassa paṭicchāpetvā, eteneva upāyena aparāsupi catūsu sālāsu kammaṃ katvā pakkamiṃsu.

Tattha pañca yantasālā viya pañca pasādā daṭṭhabbā. Pañca ucchuvāṭā viya pañca ārammaṇāni. Ekādasa vicaraṇakayantavāhā viya ekādasa vipākacittāni. Pañca ucchusālāsāmino viya pañcaviññāṇāni. Paṭhamakasālāyaṃ sāmikena saddhiṃ dvādasannaṃ janānaṃ ekatova hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ cakkhuviññāṇena saddhiṃ ekato hutvā cakkhudvāre rūpārammaṇe sakasakakiccakaraṇakālo. Sālāsāmikassa sālāya sampaṭicchanakālo viya cakkhuviññāṇassa dvārasaṅkantiakaraṇaṃ. Dutiya tatiya catuttha pañcamasālāya dvādasannaṃ ekato hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ kāyaviññāṇena saddhiṃ ekato hutvā kāyadvāre phoṭṭhabbārammaṇe sakasakakiccakaraṇakālo. Sālāsāmikassa sālāya sampaṭicchanakālo viya kāyaviññāṇassa dvārasaṅkantiakaraṇaṃ veditabbaṃ. Ettāvatā tihetukakammena paṭisandhi tihetukā hotīti vāro kathito. Yā pana tena duhetukapaṭisandhi hoti, sā paṭicchannāva hutvā gatā.

Idāni **duhetukakammena duhetukā paṭisandhi hotī**ti vāro kathetabbo. Duhetukena hi somanassasahagataasaṅkhārikacittena kamme āyūhite taṃsadiseneva duhetukavipākacittena gahitapaṭisandhikassa vuttanayeneva cakkhudvāre 'iṭṭhārammaṇe' āpāthamāgate tayo moghavārā. Duhetukasomanassasahagataasaṅkhārikajavanāvasāne taṃsadisameva mūlabhavaṅgasaṅkhātaṃ tadārammaṇaṃ. Sasaṅkhārikajavanāvasāne taṃsadisameva āgantukabhavaṅgasaṅkhātaṃ tadārammaṇaṃ. 'Iṭṭhamajjhattārammaṇe' dvinnaṃ upekkhāsahagatajavanānaṃ avasāne tādisāneva dve tadārammaṇāni uppajjanti. Idha ekekasmiṃ dvāre aṭṭha aṭṭha katvā samacattālīsa cittāni. Aggahitaggahaṇena pana cakkhudvāre aṭṭha, sotaghānajivhākāyaviññāṇāni cattārīti dvādasa honti. Evaṃ ekāya cetanāya kamme āyūhite dvādasa vipākacittāni uppajjanti. Ambopamapañcaniyāmakathā pākatikā eva. Duhetukasesacittattayasadisavipākena gahitapaṭisandhikepi eseva nayo. Yantavāhopamāya panettha satta yantavāhā. Tehi tattha yante nāma sajjite sālāsāmikaṃ aṭṭhamaṃ katvā vuttanayānusārena yojanā veditabbā. Ettāvatā duhetukakammena duhetukapaṭisandhi hotīti vāro kathito.

Idāni **ahetukapaṭisandhikathā** hoti – catunnañhi duhetukakusalacittānaṃ aññatarena kamme āyūhite kusalavipākaupekkhāsahagatāhetukamanoviññāṇadhātucittena gahitapaṭisandhikassa paṭisandhi kammasadisāti na vattabbā. Kammañhi duhetukaṃ paṭisandhi ahetukā. Tassa vuḍḍhippattassa cakkhudvāre 'iṭṭhamajjhattārammaṇe' āpāthamāgate purimanayeneva tayo moghavārā veditabbā. Catunnaṃ pana duhetukakusalacittānaṃ aññatarajavanassa pariyosāne ahetukacittaṃ tadārammaṇabhāvena patiṭṭhāti. Taṃ 'mūlabhavaṅgaṃ' 'tadārammaṇa'nti dve nāmāni labhati. Evamettha cakkhuviññāṇaṃ sampaṭicchanaṃ upekkhāsahagatasantīraṇaṃ tadārammaṇampi upekkhāsahagatamevāti tesu ekaṃ gahetvā gaṇanūpagāni tīṇeva honti.

'Iṭṭhārammaṇe' pana santīraṇampi tadārammaṇampi somanassasahagatameva. Tesu ekaṃ gahetvā purimāni tīṇi cattāri honti. Evaṃ pañcasu dvāresu cattāri cattāri katvā ekāya cetanāya kamme āyūhite vīsati vipākacittāni uppajjantīti veditabbāni. Aggahitaggahaṇena pana cakkhudvāre cattāri sotaghānajivhākāyaviññāṇāni cattārīti aṭṭha honti. Idaṃ 'ahetukaṭṭhakaṃ' nāma. Idaṃ manussalokena gahitaṃ.

Catūsu pana apāyesu pavatte labbhati. Yadā hi mahāmoggallānatthero niraye padumaṃ māpetvā padumakaṇṇikāya nisinno nerayikānaṃ dhammakathaṃ kathesi, tadā tesaṃ theraṃ passantānaṃ kusalavipākaṃ cakkhuviññāṇaṃ uppajjati. Saddaṃ suṇantānaṃ sotaviññāṇaṃ, candanavane divāvihāraṃ nisīditvā gatassa cīvaragandhaghāyanakāle ghānaviññāṇaṃ, nirayaggiṃ nibbāpetuṃ devaṃ vassāpetvā pānīyadānakāle jivhāviññāṇaṃ, mandamandavātasamuṭṭhāpanakāle kāyaviññāṇanti evaṃ cakkhuviññāṇādīni pañca, ekaṃ sampaṭicchanaṃ, dve santīraṇānīti ahetukaṭṭhakaṃ labbhati. Nāgasupaṇṇavemānikapetānampi akusalena paṭisandhi hoti. Pavatte kusalaṃ vipaccati. Tathā cakkavattino maṅgalahatthiassādīnaṃ. Ayaṃ tāva 'iṭṭhaiṭṭhamajjhattārammaṇesu' kusalajavanavasena kathāmaggo.

'Iṭṭhārammaṇe' pana catūsu somanassasahagatākusalacittesu javitesu kusalavipākaṃ somanassasahagatāhetukacittaṃ tadārammaṇaṃ hoti. 'Iṭṭhamajjhattārammaṇe' catūsu upekkhāsahagatalobhasampayuttesu javitesu kusalavipākaṃ upekkhāsahagatāhetukacittaṃ tadārammaṇaṃ hoti. Yaṃ pana 'javanena tadārammaṇaṃ niyametabba'nti vuttaṃ taṃ kusalaṃ sandhāya vuttanti veditabbaṃ. Domanassasahagatajavanānantaraṃ tadārammaṇaṃ uppajjamānaṃ kiṃ uppajjatīti? Akusalavipākāhetukamanoviññāṇadhātucittaṃ uppajjati.

Idaṃ pana javanaṃ kusalatthāya vā akusalatthāya vā ko niyāmetīti? Āvajjanañceva voṭṭhabbanañca. Āvajjanena hi yoniso āvaṭṭite voṭṭhabbanena yoniso vavatthāpite javanaṃ akusalaṃ bhavissatīti aṭṭhānametaṃ. Āvajjanena ayoniso āvaṭṭite voṭṭhabbanena ayoniso vavatthāpite javanaṃ kusalaṃ bhavissatītipi aṭṭhānametaṃ. Ubhayena pana yoniso āvaṭṭite vavatthāpite ca javanaṃ kusalaṃ hoti, ayoniso akusalanti veditabbaṃ.

'Iṭṭhārammaṇe' pana kaṅkhato uddhatassa ca tadārammaṇaṃ kiṃ hotīti? Iṭṭhārammaṇasmiṃ kaṅkhatu vā mā vā, uddhato vā hotu mā vā, kusalavipākāhetukasomanassacittameva tadārammaṇaṃ hoti, 'iṭṭhamajjhattārammaṇe' 'kusalavipākāhetukaupekkhāsahagata'nti, ayaṃ panettha saṅkhepato atthadīpano mahādhammarakkhitattheravādo nāma. Somanassasahagatasmiñhi javane javite pañca tadārammaṇāni gavesitabbānīti. Upekkhāsahagatasmiṃ javane javite cha gavesitabbānīti.

Atha yadā somanassasahagatapaṭisandhikassa pavatte jhānaṃ nibbattetvā pamādena parihīnajjhānassa 'paṇītadhammo me naṭṭho'ti paccavekkhato vippaṭisāravasena domanassaṃ uppajjati, tadā kiṃ uppajjati? 'Somanassānantarañhi domanassaṃ domanassānantarañca somanassaṃ' paṭṭhāne paṭisiddhaṃ. Mahaggatadhammaṃ ārabbha javane javite tadārammaṇampi tattheva paṭisiddhanti? Kusalavipākā vā akusalavipākā vā upekkhāsahagatāhetukamanoviññāṇadhātu uppajjati, kimassā āvajjananti? 'Bhavaṅgāvajjanānaṃ viya natthassā āvajjanakicca'nti. 'Etāni tāva attano ninnattā ca ciṇṇattā ca samudācārattā ca uppajjantu, ayaṃ kathaṃ uppajjatī'ti? 'Yathā nirodhassa anantarapaccayaṃ nevasaññānāsaññāyatanaṃ, nirodhā vuṭṭhahantassa phalasamāpatticittaṃ, ariyamaggacittaṃ, maggānantarāni phalacittāni, evaṃ asantepi āvajjane, ninnaciṇṇasamudācārabhāvena uppajjati. Vinā hi āvajjanena cittaṃ uppajjati, ārammaṇena pana vinā nuppajjatī'ti. 'Atha kimassārammaṇa'nti? 'Rūpādīsu parittadhammesu aññataraṃ. Etesu hi yadeva tasmiṃ samaye āpāthamāgataṃ hoti, taṃ ārabbha etaṃ cittaṃ uppajjatī'ti veditabbaṃ.

Idāni sabbesampi etesaṃ cittānaṃ pākaṭabhāvatthaṃ ayaṃ pakiṇṇakanayo vutto –

Suttaṃ dovāriko ca, gāmillo ambo koliyakena ca;
Jaccandho pīṭhasappī ca, visayaggāho ca upanissayamatthasoti.

Tattha **'sutta'**nti, eko panthamakkaṭako pañcasu disāsu suttaṃ pasāretvā jālaṃ katvā majjhe nipajjati. Paṭhamadisāya pasāritasutte pāṇakena vā paṭaṅgena vā makkhikāya vā pahaṭe nipannaṭṭhānato calitvā nikkhamitvā suttānusārena gantvā tassa yūsaṃ pivitvā punaāgantvā tattheva nipajjati. Dutiyadisādīsu pahaṭakālepi evameva karoti.

Tattha pañcasu disāsu pasāritasuttaṃ viya pañcapasādā. Majjhe nipannamakkaṭako viya cittaṃ. Pāṇakādīhi suttaghaṭṭanakālo viya ārammaṇena pasādassa ghaṭṭitakālo. Majjhe nipannamakkaṭakassa calanaṃ viya pasādaghaṭṭanakaṃ ārammaṇaṃ gahetvā kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Suttānusārena gamanakālo viya vīthicittappavatti. Sīse vijjhitvā yūsapivanaṃ viya javanassa ārammaṇe javitakālo. Punaāgantvā majjhe nipajjanaṃ viya cittassa hadayavatthumeva nissāya pavattanaṃ.

Idaṃ opammaṃ kiṃ dīpeti? Ārammaṇena pasāde ghaṭṭite pasādavatthukacittato hadayarūpavatthukacittaṃ paṭhamataraṃ uppajjatīti dīpeti. Ekekaṃ ārammaṇaṃ dvīsu dvīsu dvāresu āpāthamāgacchatītipi.

'Dovāriko'ti, eko rājā sayanagato niddāyati. Tassa paricārako pāde parimajjanto nisīdi. Badhiradovāriko dvāre ṭhito. Tayo paṭihārā paṭipāṭiyā ṭhitā. Atheko paccantavāsī manusso paṇṇākāraṃ ādāya āgantvā dvāraṃ ākoṭesi. Badhiradovāriko saddaṃ na suṇāti. Pādaparimajjako saññaṃ adāsi. Tāya saññāya dvāraṃ vivaritvā passi. Paṭhamapaṭihāro paṇṇākāraṃ gahetvā dutiyassa adāsi, dutiyo tatiyassa, tatiyo rañño. Rājā paribhuñji.

Tattha so rājā viya javanaṃ daṭṭhabbaṃ. Pādaparimajjako viya āvajjanaṃ. Badhiradovāriko viya cakkhuviññāṇaṃ. Tayo paṭihārā viya sampaṭicchanādīni tīṇi vīthicittāni. Paccantavāsino paṇṇākāraṃ ādāya āgantvā dvārākoṭanaṃ viya ārammaṇassa pasādaghaṭṭanaṃ. Pādaparimajjakena saññāya dinnakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Tena dinnasaññāya badhiradovārikassa dvāravivaraṇakālo viya cakkhuviññāṇassa ārammaṇe dassanakiccasādhanakālo. Paṭhamapaṭihārena paṇṇākārassa gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. Paṭhamena dutiyassa dinnakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. Dutiyena tatiyassa dinnakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Tatiyena rañño dinnakālo viya voṭṭhabbanena javanassa niyyāditakālo. Rañño paribhogakālo viya javanassa ārammaṇarasānubhavanakālo.

Idaṃ opammaṃ kiṃ dīpeti? Ārammaṇassa pasādaghaṭṭamattanameva kiccaṃ, kiriyamanodhātuyā bhavaṅgāvaṭṭanamattameva, cakkhuviññāṇādīnaṃ dassanasampaṭicchanasantīraṇavavatthāpanamattāneva kiccāni. Ekantena pana javanameva ārammaṇarasaṃ anubhotīti dīpeti.

‘Gāmillo’ti, sambahulā gāmadārakā antaravīthiyaṃ paṃsukīḷaṃ kīḷanti. Tatthekassa hatthe kahāpaṇo paṭihaññi. So ‘mayhaṃ hatthe paṭihataṃ, kiṃ nu kho eta’nti āha. Atheko ‘paṇḍaraṃ eta’nti āha. Aparo saha paṃsunā gāḷhaṃ gaṇhi. Añño ‘puthulaṃ caturassaṃ eta’nti āha. Aparo ‘kahāpaṇo eso’ti āha. Atha naṃ āharitvā mātu adāsi. Sā kamme upanesi.

Tattha sambahulānaṃ dārakānaṃ antaravīthiyaṃ kīḷantānaṃ nisinnakālo viya bhavaṅgacittappavatti daṭṭhabbā. Kahāpaṇassa hatthe paṭihatakālo viya ārammaṇena pasādassa ghaṭṭitakālo. ‘Kiṃ nu kho eta’nti vuttakālo viya taṃ ārammaṇaṃ gahetvā kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. ‘Paṇḍaraṃ eta’nti vuttakālo viya cakkhuviññāṇena dassanakiccassa sādhitakālo. Saha paṃsunā gāḷhaṃ gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. ‘Puthulaṃ caturassaṃ eta’nti vuttakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. ‘Eso kahāpaṇo’ti vuttakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Mātarā kamme upanītakālo viya javanassa ārammaṇarasānubhavanaṃ veditabbaṃ.

Idaṃ opammaṃ kiṃ dīpeti? Kiriyamanodhātu adisvāva bhavaṅgaṃ āvaṭṭeti, vipākamanodhātu adisvāva sampaṭicchati, vipākamanoviññāṇadhātu adisvāva santīreti, kiriyamanoviññāṇadhātu adisvāva vavatthāpeti, javanaṃ adisvāva ārammaṇarasaṃ anubhoti. Ekantena pana cakkhuviññāṇameva dassanakiccaṃ sādhetīti dīpeti.

‘Ambo koliyakena cā’ti, idaṃ heṭṭhā vuttaṃ ambopamañca ucchusālāsāmikopamañca sandhāya vuttaṃ.

‘Jaccandho pīṭhasappī cā’ti, ubhopi kira te nagaradvāre sālāyaṃ nisīdiṃsu. Tattha pīṭhasappī āha – ‘bho andhaka, kasmā tvaṃ idha sussamāno vicarasi, asuko padeso subhikkho bahvannapāno, kiṃ tattha gantvā sukhena jīvituṃ na vaṭṭatī’ti? ‘Mayhaṃ tāva tayā ācikkhitaṃ, tuyhaṃ pana tattha gantvā sukhena jīvituṃ kiṃ na vaṭṭatī’ti? ‘Mayhaṃ gantuṃ pādā natthī’ti. ‘Mayhampi passituṃ cakkhūni natthī’ti. ‘Yadi evaṃ, tava pādā hontu, mama cakkhūnī’ti ubhopi ‘sādhū’ti sampaṭicchitvā jaccandho pīṭhasappiṃ khandhaṃ āropesi. So tassa khandhe nisīditvā vāmahatthenassa sīsaṃ parikkhipitvā dakkhiṇahatthena ‘imasmiṃ ṭhāne mūlaṃ āvaritvā ṭhitaṃ, imasmiṃ pāsāṇo, vāmaṃ muñca dakkhiṇaṃ gaṇha, dakkhiṇaṃ muñca vāmaṃ gaṇhā’ti maggaṃ niyametvā ācikkhati. Evaṃ jaccandhassa pādā pīṭhasappissa cakkhūnīti ubhopi sampayogena icchitaṭṭhānaṃ gantvā sukhena jīviṃsu.

Tattha jaccandho viya rūpakāyo, pīṭhasappī viya arūpakāyo. Pīṭhasappinā vinā jaccandhassa disaṃ gantuṃ gamanābhisaṅkhārassa anibbattitakālo viya rūpassa arūpena vinā ādānagahaṇacopanaṃ pāpetuṃ asamatthatā. Jaccandhena vinā pīṭhasappissa disaṃ gantuṃ gamanābhisaṅkhārassa appavattanaṃ viya pañcavokāre rūpaṃ, vinā arūpassa appavatti. Dvinnampi sampayogena icchitaṭṭhānaṃ gantvā sukhena jīvitakālo viya rūpārūpadhammānaṃ aññamaññayogena sabbakiccesu pavattisambhāvoti. Ayaṃ pañho pañcavokārabhavavasena kathito.

‘Visayaggāho’ cāti, cakkhu rūpavisayaṃ gaṇhāti. Sotādīni saddādivisaye.

‘Upanissayamatthaso’ti, ‘upanissayato’ ca ‘atthato’ ca. Tattha asambhinnattā cakkhussa, āpāthagatattā rūpānaṃ, ālokasannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati cakkhuviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha matassāpi cakkhu sambhinnaṃ hoti. Jīvato niruddhampi, pittena vā semhena vā ruhirena vā palibuddhampi, cakkhuviññāṇassa paccayo bhavituṃ asakkontaṃ ‘sambhinnaṃ’ nāma hoti. Sakkontaṃ asambhinnaṃ nāma. Sotādīsupi eseva nayo. Cakkhusmiṃ pana asambhinnepi bahiddhā rūpārammaṇe āpāthaṃ anāgacchante cakkhuviññāṇaṃ nuppajjati. Tasmiṃ pana āpāthaṃ āgacchantepi ālokasannissaye asati nuppajjati. Tasmiṃ santepi kiriyamanodhātuyā bhavaṅge anāvaṭṭite nuppajjati. Āvaṭṭiteyeva uppajjati. Evaṃ uppajjamānaṃ sampayuttadhammehi saddhiṃyeva uppajjati. Iti ime cattāro paccaye labhitvā uppajjati cakkhuviññāṇaṃ (ma. ni. 1.306 thokaṃ visadisaṃ).

Asambhinnattā sotassa, āpāthagatattā saddānaṃ, ākāsasannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati sotaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘ākāsasannissita’nti ākāsasannissayaṃ laddhāva uppajjati, na vinā tena. Na hi pihitakaṇṇacchiddassa sotaviññāṇaṃ pavattati. Sesaṃ purimanayeneva veditabbaṃ. Yathā cettha evaṃ ito paresupi. Visesamattaṃ pana vakkhāma.

Asambhinnattā ghānassa, āpāthagatattā gandhānaṃ, vāyosannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati ghānaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘vāyosannissita’nti ghānabilaṃ vāyumhi pavisanteyeva uppajjati, tasmiṃ asati nuppajjatīti attho.

Asambhinnattā jivhāya, āpāthagatattā rasānaṃ, āposannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati jivhāviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘āposannissita’nti jivhātemanaṃ āpaṃ laddhāva uppajjati, na vinā tena. Sukkhajivhānañhi sukkhakhādanīye jivhāya ṭhapitepi jivhāviññāṇaṃ nuppajjateva.

Asambhinnattā kāyassa, āpāthagatattā phoṭṭhabbānaṃ, pathavisannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati kāyaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘pathavisannissita’nti kāyapasādapaccayaṃ pathavisannissayaṃ laddhāva uppajjati, na tena vinā. Kāyadvārasmiñhi bahiddhāmahābhūtārammaṇaṃ ajjhattikaṃ kāyapasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññati.

Asambhinnattā manassa, āpāthagatattā dhammānaṃ, vatthusannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati manoviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘mano’ti bhavaṅgacittaṃ. Taṃ niruddhampi, āvajjanacittassa paccayo bhavituṃ asamatthaṃ mandathāmagatameva pavattamānampi, sambhinnaṃ nāma hoti. Āvajjanassa pana paccayo bhavituṃ samatthaṃ asambhinnaṃ nāma. ‘Āpāthagatattā dhammāna’nti dhammārammaṇe āpāthagate. ‘Vatthusannissita’nti hadayavatthusannissayaṃ laddhāva uppajjati, na tena vinā. Ayampi pañho pañcavokārabhavaṃ sandhāya kathito. ‘Manasikārahetuka’nti kiriyamanoviññāṇadhātuyā bhavaṅge āvaṭṭiteyeva uppajjatīti attho. Ayaṃ tāva ‘upanissayamatthaso’ti ettha upanissayavaṇṇanā.

‘Atthato’ pana cakkhu dassanatthaṃ, sotaṃ savanatthaṃ, ghānaṃ ghāyanatthaṃ, jivhā sāyanatthā, kāyo phusanattho, mano vijānanattho. Tattha dassanaṃ attho assa. Tañhi tena nipphādetabbanti dassanatthaṃ. Sesesupi eseva nayo. Ettāvatā **tipiṭakacūḷanāgattheravāde soḷasakamaggo** niṭṭhito, saddhiṃ dvādasakamaggena ceva ahetukaṭṭhakena cāti.

Idāni **moravāpīvāsīmahādattattheravāde dvādasakamaggakathā** hoti. Tattha sāketapañhaussadakittanahetukittanāni pākatikāneva. Ayaṃ pana thero asaṅkhārikasasaṅkhārikesu dosaṃ disvā ‘asaṅkhārikaṃ asaṅkhārikameva vipākaṃ deti, no sasaṅkhārikaṃ; sasaṅkhārikampi sasaṅkhārikameva no asaṅkhārika’nti āha. Javanena cesa cittaniyāmaṃ na katheti. Ārammaṇena pana vedanāniyāmaṃ katheti. Tenassa vipākuddhāre dvādasakamaggo nāma jāto. Dasakamaggopi, ahetukaṭṭhakampi ettheva paviṭṭhaṃ.

Tatrāyaṃ nayo – somanassasahagatatihetukaasaṅkhārikacittena hi kamme āyūhite tādiseneva vipākacittena gahitapaṭisandhikassa vuḍḍhippattassa cakkhudvāre ‘iṭṭhārammaṇe’ āpāthagate heṭṭhā vuttanayeneva tayo moghavārā honti. Tassa kusalato cattāri somanassasahagatāni, akusalato cattāri, kiriyato pañcāti imesaṃ terasannaṃ cittānaṃ aññatarena javitapariyosāne tadārammaṇaṃ patiṭṭhahamānaṃ somanassasahagataasaṅkhārikatihetukacittampi duhetukacittampi patiṭṭhāti. Evamassa cakkhudvāre cakkhuviññāṇādīni tīṇi, tadārammaṇāni dveti, pañca gaṇanūpagacittāni honti.

Ārammaṇena pana vedanaṃ parivattetvā kusalato catunnaṃ, akusalato catunnaṃ, kiriyato catunnanti, dvādasannaṃ upekkhāsahagatacittānaṃ aññatarena javitāvasāne upekkhāsahagatatihetukaasaṅkhārikavipākampi duhetukaasaṅkhārikavipākampi tadārammaṇaṃ hutvā uppajjati. Evamassa cakkhudvāre upekkhāsahagatasantīraṇaṃ, imāni dve tadārammaṇānīti, tīṇi gaṇanūpagacittāni honti. Tāni purimehi pañcahi saddhiṃ aṭṭha. Sotadvārādīsupi aṭṭha aṭṭhāti ekāya cetanāya kamme āyūhite samacattālīsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre aṭṭha, sotaviññāṇādīni cattārīti, dvādasa honti. Tattha ‘mūlabhavaṅgatā’‘āgantukabhavaṅgatā’‘ambopamaniyāmakathā’ ca vuttanayeneva veditabbā.

Somanassasahagatatihetukasasaṅkhārikakusalacittena kamme āyūhitepi upekkhāsahagatatihetukaasaṅkhārikasasaṅkhārikehi kamme āyūhitepi eseva nayo. Tattha yantopamāpi ettha pākatikā eva. Ettāvatā tihetukakammena tihetukapaṭisandhi hotīti vāro kathito. Tihetukakammena duhetukapaṭisandhi hotīti vāro pana paṭicchanno hutvā gato.

Idāni duhetukakammena duhetukapaṭisandhikathā hoti. Somanassasahagataduhetukaasaṅkhārikacittena hi kamme āyūhite tādiseneva vipākacittena gahitapaṭisandhikassa vuḍḍhippattassa cakkhudvāre iṭṭhārammaṇe āpāthagate heṭṭhā vuttanayeneva tayo moghavārā honti. Duhetukassa pana **javanakiriyā** natthi. Tasmā kusalato cattāri somanassasahagatāni, akusalato cattārīti imesaṃ aṭṭhannaṃ aññatarena javitapariyosāne duhetukameva somanassasahagataasaṅkhārikaṃ tadārammaṇaṃ hoti. Evamassa cakkhuviññāṇādīni tīṇi, idañca tadārammaṇanti, cattāri gaṇanūpagacittāni honti. ‘Iṭṭhamajjhattārammaṇe’ pana kusalato upekkhāsahagatānaṃ catunnaṃ, akusalato catunnanti, aṭṭhannaṃ aññatarena javitapariyosāne duhetukameva upekkhāsahagataṃ asaṅkhārikaṃ tadārammaṇaṃ hoti. Evamassa upekkhāsahagatasantīraṇaṃ, idañca tadārammaṇanti, dve gaṇanūpagacittāni honti. Tāni purimehi catūhi saddhiṃ cha. Sotadvārādīsupi cha chāti ekāya cetanāya kamme āyūhite samatiṃsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre cha, sotaviññāṇādīni cattārīti dasa honti. Ambopamaniyāmakathā pākatikā eva. Yantopamā idha na labbhatīti vuttaṃ.

Somanassasahagataduhetukasasaṅkhārikakusalacittena kamme āyūhitepi upekkhāsahagataduhetukaasaṅkhārikasasaṅkhārikehi kamme āyūhitepi eseva nayo. Ettāvatā duhetukakammena duhetukapaṭisandhi hotīti vāro kathito.

Ahetukapaṭisandhi hotīti vāro pana evaṃ veditabbo – kusalato catūhi ñāṇavippayuttehi kamme āyūhite, kusalavipākāhetukamanoviññāṇadhātuyā upekkhāsahagatāya paṭisandhiyā gahitāya, kammasadisā paṭisandhīti na vattabbā. Ito paṭṭhāya heṭṭhā vuttanayeneva kathetvā iṭṭhepi iṭṭhamajjhattepi cittappavatti veditabbā. Imassa hi therassa vāde piṇḍajavanaṃ javati. Sesā idaṃ pana javanaṃ kusalatthāya vā akusalatthāya vā ko niyāmetītiādikathā sabbā heṭṭhā vuttanayeneva veditabbāti. Ettāvatā moravāpīvāsīmahādattattheravāde dvādasakamaggo niṭṭhito saddhiṃ dasakamaggena ceva ahetukaṭṭhakena ca.

Idāni **mahādhammarakkhitattheravāde dasakamaggakathā** hoti. Tattha sāketapañhaussadakittanāni pākatikāneva. Hetukittane pana ayaṃ viseso. Tihetukakammaṃ tihetukavipākampi duhetukavipākampi ahetukavipākampi deti. Duhetukakammaṃ tihetukameva na deti, itaraṃ deti. Tihetukakammena paṭisandhi tihetukāva hoti; duhetukāhetukā na hoti. Duhetukakammena duhetukāhetukā hoti, tihetukā na hoti. Asaṅkhārikakammaṃ vipākaṃ asaṅkhārikameva deti, no sasaṅkhārikaṃ. Sasaṅkhārikampi sasaṅkhārikameva deti, no asaṅkhārikaṃ. Ārammaṇena vedanā parivattetabbā. Javanaṃ piṇḍajavanameva javati. Ādito paṭṭhāya cittāni kathetabbāni.

Tatrāyaṃ kathā – eko paṭhamakusalacittena kammaṃ āyūhati, paṭhamavipākacitteneva paṭisandhiṃ gaṇhāti. Ayaṃ kammasadisā paṭisandhi. Tassa vuḍḍhippattassa cakkhudvāre ‘iṭṭhārammaṇe’ āpāthagate vuttanayeneva tayo moghavārā honti. Athassa heṭṭhā vuttānaṃ terasannaṃ somanassasahagatajavanānaṃ aññatarena javitapariyosāne paṭhamavipākacittameva tadārammaṇaṃ hoti. Taṃ ‘mūlabhavaṅgaṃ’ ‘tadārammaṇa’nti dve nāmāni labhati. Evamassa cakkhuviññāṇādīni tīṇi, idañca tadārammaṇanti, cattāri gaṇanūpagacittāni honti. ‘Iṭṭhamajjhattārammaṇe’ heṭṭhā vuttānaṃyeva dvādasannaṃ upekkhāsahagatajavanānaṃ aññatarena javitapariyosāne upekkhāsahagataṃ tihetukaṃ asaṅkhārikacittaṃ tadārammaṇatāya pavattati. Taṃ ‘āgantukabhavaṅgaṃ’‘tadārammaṇa’nti dve nāmāni labhati. Evamassa upekkhāsahagatasantīraṇaṃ idañca tadārammaṇanti dve gaṇanūpagacittāni. Tāni purimehi catūhi saddhiṃ cha honti. Evaṃ ekāya cetanāya kamme āyūhite pañcasu dvāresu samatiṃsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre cha, sotaviññāṇādīni cattārīti dasa honti. Ambopamaniyāmakathā pākatikāyeva.

Dutiyatatiyacatutthakusalacittehi kamme āyūhitepi ettakāneva vipākacittāni honti. Catūhi upekkhāsahagatacittehi āyūhitepi eseva nayo. Idha pana paṭhamaṃ iṭṭhamajjhattārammaṇaṃ dassetabbaṃ. Pacchā iṭṭhārammaṇena vedanā parivattetabbā. Ambopamaniyāmakathā pākatikā eva. Yantopamā na labbhati. ‘Kusalato pana catunnaṃ ñāṇavippayuttānaṃ aññatarena kamme āyūhite’ti ito paṭṭhāya sabbaṃ vitthāretvā ahetukaṭṭhakaṃ kathetabbaṃ. Ettāvatā mahādhammarakkhitattheravāde dasakamaggo niṭṭhito hoti, saddhiṃ ahetukaṭṭhakenāti.

Imesaṃ pana tiṇṇaṃ therānaṃ katarassa vādo gahetabboti? Na kassaci ekaṃsena. Sabbesaṃ pana vādesu yuttaṃ gahetabbaṃ. Paṭhamavādasmiñhi sasaṅkhārāsaṅkhāravidhānaṃ paccayabhedato adhippetaṃ. Tenettha, asaṅkhārikakusalassa dubbalapaccayehi uppannaṃ sasaṅkhārikavipākaṃ, sasaṅkhārikakusalassa balavapaccayehi uppannaṃ asaṅkhārikavipākañca gahetvā, labbhamānānipi kiriyajavanāni pahāya, kusalajavanena tadārammaṇaṃ ārammaṇena ca vedanaṃ niyāmetvā, sekkhaputhujjanavasena soḷasakamaggo kathito. Yaṃ panettha akusalajavanāvasāne ahetukavipākameva tadārammaṇaṃ dassitaṃ, taṃ itaresu na dassitameva. Tasmā taṃ tattha tesu vuttaṃ sahetukavipākañca, etthāpi sabbamidaṃ labbhateva. Tatrāyaṃ nayo – yadā hi kusalajavanānaṃ antarantarā akusalaṃ javati, tadā kusalāvasāne āciṇṇasadisameva, akusalāvasāne sahetukaṃ tadārammaṇaṃ yuttaṃ. Yadā nirantaraṃ akusalameva tadā ahetukaṃ. Evaṃ tāva paṭhamavāde yuttaṃ gahetabbaṃ.

Dutiyavāde pana kusalato sasaṅkhārāsaṅkhāravidhānaṃ adhippetaṃ. Tenettha asaṅkhārikakusalassa asaṅkhārikameva vipākaṃ, sasaṅkhārikakusalassa ca sasaṅkhārikameva gahetvā, javanena tadārammaṇaniyāmaṃ akatvā, sabbesampi sekkhāsekkhaputhujjanānaṃ uppattiraho piṇḍajavanavaseneva dvādasakamaggo kathito. Tihetukajavanāvasāne panettha tihetukaṃ tadārammaṇaṃ yuttaṃ. Duhetukajavanāvasāne duhetukaṃ, ahetukajavanāvasāne ahetukaṃ bhājetvā pana na vuttaṃ. Evaṃ dutiyavāde yuttaṃ gahetabbaṃ.

Tatiyavādepi kusalatova asaṅkhārasasaṅkhāravidhānaṃ adhippetaṃ. ‘Tihetukakammaṃ tihetukavipākampi duhetukavipākampi ahetukavipākampi detī’ti pana vacanato asaṅkhārikatihetukapaṭisandhikassa asaṅkhārikaduhetukenapi tadārammaṇena bhavitabbaṃ. Taṃ adassetvā hetusadisameva tadārammaṇaṃ dassitaṃ. Taṃ purimāya hetukittanaladdhiyā na yujjati. Kevalaṃ dasakamaggavibhāvanatthameva vuttaṃ. Itarampi pana labbhateva. Evaṃ tatiyavādepi yuttaṃ gahetabbaṃ. Ayañca sabbāpi paṭisandhijanakasseva kammassa vipākaṃ sandhāya tadārammaṇakathā. ‘Sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’ti (paṭṭhā. 3.1.102) vacanato pana nānākammena ahetukapaṭisandhikassāpi sahetukavipākaṃ tadārammaṇaṃ uppajjati. Tassa uppattividhānaṃ mahāpakaraṇe āvi bhavissatīti.

Kāmāvacarakusalavipākakathā niṭṭhitā.

Rūpāvacarārūpāvacaravipākakathā

499. Idāni rūpāvacarādivipākaṃ dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha yasmā kāmāvacaravipākaṃ attano kusalena sadisampi hoti, asadisampi, tasmā na taṃ kusalānugatikaṃ katvā bhājitaṃ. Rūpāvacarārūpāvacaravipākaṃ pana yathā hatthiassapabbatādīnaṃ chāyā hatthiādisadisāva honti, tathā attano kusalasadisameva hotīti kusalānugatikaṃ katvā bhājitaṃ. Kāmāvacarakammañca yadā kadāci vipākaṃ deti, rūpāvacarārūpāvacaraṃ pana anantarāyena, dutiyasmiṃyeva attabhāve, vipākaṃ detītipi kusalānugatikameva katvā bhājitaṃ. Sesaṃ kusale vuttanayeneva veditabbaṃ. Ayaṃ pana viseso – paṭipadādibhedo ca hīnapaṇītamajjhimabhāvo ca etesu jhānāgamanato veditabbo. Chandādīnaṃ pana aññataraṃ dhuraṃ katvā anuppādanīyattā niradhipatikāneva etānīti.

Rūpāvacarārūpāvacaravipākakathā niṭṭhitā.

Lokuttaravipākakathā

505. Lokuttaravipākampi kusalasadisattā kusalānugatikameva katvā bhājitaṃ. Yasmā pana tebhūmakakusalaṃ cutipaṭisandhivasena vaṭṭaṃ ācināti vaḍḍheti, tasmā tattha **katattā upacitattā**ti vuttaṃ. Lokuttaraṃ pana tena ācitampi apacināti, sayampi cutipaṭisandhivasena na ācināti, tenettha ‘katattā upacitattā’ti avatvā **katattā bhāvitattā**ti vuttaṃ.

Suññatantiādīsu 'maggo' tāva 'āgamanato saguṇato ārammaṇatoti tīhi kāraṇehi nāmaṃ labhatī'ti, idaṃ heṭṭhā kusalādhikāre vitthāritaṃ. Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti.

Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuranti, idampi heṭṭhā vuttameva. Tesu idaṃ phalassa āgataṭṭhānaṃ, tasmā idha maggāgamanaṃ dhuranti veditabbaṃ. So panesa maggo āgamanato 'suññata'nti nāmaṃ labhitvā saguṇato ca ārammaṇato ca 'animitto' 'appaṇihito'tipi vuccati. Tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa tīṇi nāmāni deti. Kathaṃ? Ayañhi suddhāgamanavaseneva laddhanāmo 'suññatamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'suññata'nti nāmaṃ akāsi. 'Suññataanimittamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'animitta'nti nāmaṃ akāsi. 'Suññataappaṇihitamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'appaṇihita'nti nāmaṃ akāsi. Imāni pana tīṇi nāmāni maggānantare phalacittasmiṃyeva iminā nayena labbhanti, no aparabhāge vaḷañjanakaphalasamāpattiyā. Aparabhāge pana aniccatādīhi tīhi vipassanāhi vipassituṃ sakkoti. Athassa vuṭṭhitavuṭṭhitavipassanāvasena animittaappaṇihitasuññatasaṅkhātāni tīṇi phalāni uppajjanti. Tesaṃ tāneva saṅkhārārammaṇāni. Aniccānupassanādīni ñāṇāni anulomañāṇāni nāma honti.

Yo cāyaṃ suññatamagge vutto. Appaṇihitamaggepi eseva nayo. Ayampi hi suddhāgamanavasena laddhanāmo 'appaṇihitamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'appaṇihita'nti nāmaṃ akāsi. 'Appaṇihitaanimittamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'animitta'nti nāmaṃ akāsi. 'Appaṇihitasuññatamaggo' sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno 'suññata'nti nāmaṃ akāsi. Imānipi tīṇi nāmāni maggānantare phalacittasmiṃyeva iminā nayena labbhanti, na aparabhāge vaḷañjanakaphalasamāpattiyāti. Evaṃ imasmiṃ vipākaniddese kusalacittehi tiguṇāni vipākacittāni veditabbāni.

Yathā pana tebhūmakakusalāni attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkonti, na evaṃ lokuttarakusalāni. Kasmā? Tebhūmakakusalānañhi añño āyūhanakālo añño vipaccanakālo. Tena tāni attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkonti. Lokuttarāni pana tāya saddhāya, tasmiṃ vīriye, tāya satiyā, tasmiṃ samādhimhi, tāya paññāya avūpasantāya, apaṇṇakaṃ aviraddhaṃ maggānantarameva vipākaṃ paṭilabhanti, tena attano vipākaṃ adhipatiṃ labhāpetuṃ sakkonti.

Yathā hi parittakassa aggino gataṭṭhāne aggismiṃ nibbutamatteyeva uṇhākāro nibbāyitvā kiñci na hoti, mahantaṃ pana ādittaṃ aggikkhandhaṃ nibbāpetvā gomayaparibhaṇḍe katepi uṇhākāro avūpasantova hoti, evameva tebhūmakakusale añño kammakkhaṇo añño vipākakkhaṇo parittaaggiṭṭhāne uṇhabhāvanibbutakālo viya hoti. Tasmā taṃ attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkoti. Lokuttare pana tāya saddhāya…pe… tāya paññāya avūpasantāya, maggānantarameva phalaṃ uppajjati, tasmā taṃ attano vipākaṃ adhipatiṃ labhāpetīti veditabbaṃ. Tenāhu porāṇā – 'vipāke adhipati natthi ṭhapetvā lokuttara'nti.

555. Catutthaphalaniddese **aññātāvindriya**nti aññātāvino catūsu saccesu niṭṭhitañāṇakiccassa indriyaṃ, aññātāvīnaṃ vā catūsu saccesu niṭṭhitakiccānaṃ cattāri saccāni ñatvā paṭivijjhitvā ṭhitānaṃ dhammānaṃ abbhantare indaṭṭhasādhanena indriyaṃ. Niddesavārepissa **aññātāvīna**nti ājānitvā ṭhitānaṃ. **Dhammāna**nti sampayuttadhammānaṃ abbhantare. **Aññā**ti ājānanā, **paññā pajānanā**tiādīni vuttatthāneva. **Maggaṅgaṃ maggapariyāpanna**nti phalamaggassa aṅgaṃ, phalamagge ca pariyāpannanti attho.

Apicettha idaṃ pakiṇṇakaṃ – ekaṃ indriyaṃ ekaṃ ṭhānaṃ gacchati, ekaṃ cha ṭhānāni gacchati, ekaṃ ekaṃ ṭhānaṃ gacchati. Ekañhi 'anaññātaññassāmītindriyaṃ' ekaṃ ṭhānaṃ gacchati sotāpattimaggaṃ. Ekaṃ 'aññindriyaṃ' heṭṭhā tīṇi phalāni, upari tayo maggeti cha ṭhānāni gacchati. Ekaṃ 'aññātāvindriyaṃ' ekaṃ ṭhānaṃ gacchati arahattaphalaṃ. Sabbesupi maggaphalesu atthato aṭṭha aṭṭha indriyānīti catusaṭṭhi lokuttarindriyāni kathitāni. Pāḷito pana nava nava katvā dvāsattati honti. Magge maggaṅganti vuttaṃ. Phalepi maggaṅgaṃ. Magge bojjhaṅgoti vutto phalepi bojjhaṅgo. Maggakkhaṇe ārati viratīti vuttā phalakkhaṇepi ārati viratīti. Tattha maggo maggabhāveneva maggo, phalaṃ pana maggaṃ upādāya maggo nāma; phalaṅgaṃ phalapariyāpannanti vattumpi vaṭṭati. Magge bujjhanakassa aṅgoti sambojjhaṅgo, phale buddhassa aṅgoti sambojjhaṅgo. Magge āramaṇaviramaṇavaseneva ārati virati. Phale pana āratiwirativasenāti.

Lokuttaravipākakathā niṭṭhitā.

Akusalavipākakathā

556. Ito parāni akusalavipākāni – pañca cakkhusotaghānajivhākāyaviññāṇāni, ekā manodhātu, ekā manoviññāṇadhātūti imāni satta cittāni – pāḷito ca atthato ca heṭṭhā vuttehi tādiseheva kusalavipākacittehi sadisāni.

Kevalañhi tāni kusalakammapaccayāni imāni akusalakammapaccayāni. Tāni ca iṭṭhaiṭṭhamajjhattesu ārammaṇesu vattanti, imāni aniṭṭhaaniṭṭhamajjhattesu. Tattha ca sukhasahagataṃ kāyaviññāṇaṃ, idha dukkhasahagataṃ. Tattha ca upekkhāsahagatā manoviññāṇadhātu manussesu jaccandhādīnaṃ paṭisandhiṃ ādiṃ katvā pañcasu ṭhānesu vipaccati. Idha pana ekādasavidhenāpi akusalacittena kamme āyūhite kammakammanimittagatinimittesu aññataraṃ ārammaṇaṃ katvā catūsu apāyesu paṭisandhi hutvā vipaccati; dutiyavārato paṭṭhāya yāvatāyukaṃ bhavaṅgaṃ hutvā, aniṭṭhaaniṭṭhamajjhattārammaṇāya pañcaviññāṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti, evaṃ pañcasu eva ṭhānesu vipaccatīti.

Akusalavipākakathā niṭṭhitā.

Kiriyābyākatavaṇṇanā

Manodhātucittaṃ

566. Idāni kiriyābyākataṃ bhājetvā dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha **kiriyā**ti karaṇamattaṃ. Sabbesuyeva hi kiriyacittesu yaṃ javanabhāvaṃ appattaṃ taṃ vātapupphaṃ viya. Yaṃ javanabhāvappattaṃ taṃ chinnamūlakarukkhapupphaṃ viya aphalaṃ hoti, taṃtaṃ kiccasādhanavasena pavattattā pana karaṇamattameva hoti. Tasmā kiriyāti vuttaṃ. **Nevakusalānākusalā**tiādīsu kusalamūlasaṅkhātassa kusalahetuno abhāvā 'nevakusalā'; akusalamūlasaṅkhātassa akusalahetuno abhāvā 'nevaakusalā'; yonisomanasikāraayonisomanasikārasaṅkhātānampi kusalākusalapaccayānaṃ abhāvā **'nevakusalānākusalā'**. Kusalākusalasaṅkhātassa janakahetuno abhāvā **nevakammavipākā**.

Idhāpi cittassekaggatāniddese pavattiṭṭhitimattameva labbhati. Dve pañcaviññāṇāni, tisso manodhātuyo, tisso manoviññāṇadhātuyo, vicikicchāsahagatanti imesu sattarasasu cittesu dubbalattā saṇṭhiti avaṭṭhitiādīni na labbhanti. Sesaṃ sabbaṃ vipākamanodhātuniddese vuttanayeneva veditabbaṃ, aññatra uppattiṭṭhānā. Tañhi cittaṃ pañcaviññāṇānantaraṃ uppajjati. Idaṃ pana pañcadvāre vaḷañjanakappavattikāle sabbesaṃ pure uppajjati. Kathaṃ? Cakkhudvāre tāva iṭṭhaiṭṭhamajjhattaaniṭṭhaaniṭṭhamajjhattesu rūpārammaṇesu yena kenaci pasāde ghaṭṭite taṃ ārammaṇaṃ gahetvā āvajjanavasena purecārikaṃ hutvā bhavaṅgaṃ āvaṭṭayamānaṃ uppajjati. Sotadvārādīsupi eseva nayoti.

Kiriyamanodhātucittaṃ niṭṭhitaṃ.

Kiriyamanoviññāṇadhātucittāni

568. **Manoviññāṇadhātu uppannā hoti…pe… somanassasahagatā**ti, idaṃ cittaṃ aññesaṃ asādhāraṇaṃ. Khīṇāsavasseva pāṭipuggalikaṃ. Chasu dvāresu labbhati. Cakkhudvāre hi padhānasāruppaṃ ṭhānaṃ disvā khīṇāsavo iminā cittena somanassito hoti. Sotadvāre bhaṇḍabhājanīyaṭṭhānaṃ patvā mahāsaddaṃ katvā luddhaluddhesu gaṇhantesu 'evarūpā nāma me loluppataṇhā pahīnā'ti iminā cittena somanassito hoti. Ghānadvāre gandhehi vā pupphehi vā cetiyaṃ pūjento iminā cittena somanassito hoti. Jivhādvāre rasasampannaṃ piṇḍapātaṃ laddhā bhājetvā paribhuñjanto 'sāraṇīyadhammo vata me pūrito'ti iminā cittena somanassito hoti. Kāyadvāre abhisamācārikavattaṃ karonto 'kāyadvāre me vattaṃ pūrita'nti iminā cittena somanassito hoti. Evaṃ tāva pañcadvāre labbhati.

Manodvāre pana atītānāgatamārabbha uppajjati. Jotipālamāṇava(ma. ni. 2.282 ādayo) magghadevarāja(ma. ni. 2.308 ādayo) kaṇhatāpasādikālasmiñhi (jā. 1.10.11

ādayo) kataṃ kāraṇaṃ āvajjetvā tathāgato sitaṃ pātvākāsi. Taṃ pana pubbenivāsañāṇasabbaññutaññāṇānaṃ kiccaṃ. Tesaṃ pana dvinnaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ hāsayamānaṃ uppajjati. Anāgate ‘tantissaro mudiṅgassaro paccekabuddho bhavissatī’ti sitaṃ pātvākāsi. Tampi anāgataṃsañāṇasabbaññutaññāṇānaṃ kiccaṃ. Tesaṃ pana dvinna ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ hāsayamānaṃ uppajjati.

Niddesavāre panassa sesaahetukacittehi balavataratāya cittekaggatā samādhibalaṃ pāpetvā ṭhapitā. Vīriyampi vīriyabalaṃ pāpetvā. Uddesavāre pana ‘samādhibalaṃ hoti vīriyabalaṃ hotī’ti anāgatattā paripuṇṇena balaṭṭhenetaṃ dvayaṃ balaṃ nāma na hoti. Yasmā pana ‘neva kusalaṃ nākusalaṃ’ tasmā balanti vatvāna ṭhapitaṃ. Yasmā ca na nippariyāyena balaṃ, tasmā saṅgahavārepi ‘dve balāni hontī’ti na vuttaṃ. Sesaṃ sabbaṃ somanassasahagatāhetukamanoviññāṇadhātuniddese vuttanayeneva veditabbaṃ.

574. **Upekkhāsahagatā**ti idaṃ cittaṃ tīsu bhavesu sabbesaṃ sacittakasattānaṃ sādhāraṇaṃ, na kassaci sacittakassa nuppajjati nāma. Uppajjamānaṃ pana pañcadvāre voṭṭhabbanaṃ hoti, manodvāre āvajjanaṃ. Cha asādhāraṇañāṇānipi iminā gahitārammaṇameva gaṇhanti. Mahāgajaṃ nāmetaṃ cittaṃ; imassa anārammaṇaṃ nāma natthi. ‘Asabbaññutaññāṇaṃ sabbaññutaññāṇagatikaṃ nāma katama’nti vutte ‘ida’nti vattabbaṃ. Sesamettha purimacitte vuttanayeneva veditabbaṃ. Kevalañhi tattha sappītikattā navaṅgiko saṅkhārakkhandho vibhatto. Idha nippītikattā aṭṭhaṅgiko.

Idāni yāni kusalato aṭṭha mahācittāneva khīṇāsavassa uppajjanatāya kiriyāni jātāni, tasmā tāni kusalaniddese vuttanayeneva veditabbāni.

Idha ṭhatvā hasanakacittāni samodhānetabbāni. Kati panetāni hontīti? Vuccate terasa. Puthujjanā hi kusalato catūhi somanassasahagatehi, akusalato catūhīti, aṭṭhahi cittehi hasanti. Sekkhā kusalato catūhi somanassasahagatehi, akusalato dvīhi diṭṭhigatavippayuttehi somanassasahagatehīti, chahi cittehi hasanti. Khīṇāsavā kiriyato pañcahi somanassasahagatehi hasantīti.

Rūpāvacarārūpāvacarakiriyaṃ

577. Rūpāvacarārūpāvacarakiriyaniddesesu **diṭṭhadhammasukhavihāra**nti diṭṭhadhamme, imasmiṃyeva attabhāve, sukhavihāramattaṃ. Tattha khīṇāsavassa puthujjanakāle nibbattitā samāpatti yāva na naṃ samāpajjati tāva kusalāva samāpannakāle kiriyā hoti. Khīṇāsavakāle panassa nibbattitā samāpatti kiriyāva hoti. Sesaṃ sabbaṃ taṃsadisattā kusalaniddese vuttanayeneva veditabbanti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Cittuppādakaṇḍakathā niṭṭhitā.

Abyākatapadaṃ pana neva tāva niṭṭhitanti.

Cittuppādakaṇḍavaṇṇanā niṭṭhitā.

2. Rūpakaṇḍo

Uddesavaṇṇanā

Idāni rūpakaṇḍaṃ bhājetvā dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha kiñcāpi heṭṭhā cittuppādakaṇḍe vipākābyākatañceva kiriyābyākatañca nissesaṃ katvā bhājitaṃ, rūpābyākatanibbānābyākatāni pana akathitāni, tāni kathetuṃ catubbidhampi abyākataṃ samodhānetvā dassento **kusalākusalānaṃ dhammānaṃ vipākā**tiādimāha. Tattha **kusalākusalāna**nti catubhūmakakusalānañceva akusalānañca. Evaṃ tāva vipākābyākataṃ kusalavipākākusalavipākavasena dvīhi padehi pariyādiyitvā dassitaṃ. Yasmā pana taṃ sabbampi kāmāvacaraṃ vā hoti, rūpāvacarādīsu vā aññataraṃ, tasmā **‘kāmāvacarā’**tiādinā nayena tadeva vipākābyākataṃ bhūmantaravasena pariyādiyitvā dassitaṃ. Yasmā pana taṃ vedanākkhandhopi hoti…pe… viññāṇakkhandhopi, tasmā puna sampayuttacatukkhandhavasena pariyādiyitvā dassitaṃ.

Evaṃ vipākābyākataṃ kusalākusalavasena bhūmantaravasena sampayuttakkhandhavasenāti tīhi nayehi pariyādāya dassetvā, puna kiriyābyākataṃ dassento **ye ca dhammā kiriyā**tiādimāha. Tattha ‘kāmāvacarā rūpāvacarā arūpāvacarā vedanākkhandho…pe… viññāṇakkhandho’ti vattabbaṃ bhaveyya. Heṭṭhā pana gahitamevāti nayaṃ dassetvā nissajjitaṃ. Idāni avibhattaṃ dassento **sabbañca rūpaṃ asaṅkhatā ca dhātū**ti āha. Tattha **‘sabbañca rūpa’**nti padena pañcavīsati rūpāni channavutirūpakoṭṭhāsā nippadesato gahitāti veditabbā. **‘Asaṅkhatā ca dhātū’**ti padena nibbānaṃ nippadesato gahitanti. Ettāvatā **‘abyākatā dhammā’**ti padaṃ niṭṭhitaṃ hoti.

584. **Tattha katamaṃ sabbaṃ rūpa**nti idaṃ kasmā gahitaṃ? Heṭṭhā rūpābyākataṃ saṅkhepena kathitaṃ. Idāni taṃ ekakadukatikacatukka…pe… ekādasakavasena vitthārato bhājetvā dassetuṃ idaṃ gahitaṃ. Tassattho – yaṃ vuttaṃ ‘sabbañca rūpaṃ, asaṅkhatā ca dhātū’ti, tasmiṃ padadvaye ‘katamaṃ sabbaṃ rūpaṃ nāma’? Idāni taṃ dassento **cattāro ca mahābhūtā**tiādimāha. Tattha **cattāro**ti gaṇanaparicchedo. Tena tesaṃ ūnādhikabhāvaṃ nivāreti. ‘Ca’-saddo sampiṇḍanattho. Tena na kevalaṃ ‘cattāro mahābhūtāva’ rūpaṃ, aññampi atthīti ‘upādārūpaṃ’ sampiṇḍeti.

Mahābhūtāti ettha mahantapātubhāvādīhi kāraṇehi mahābhūtatā veditabbā. Etāni hi mahantapātubhāvato, mahābhūtasāmaññato, mahāparihārato, mahāvikārato, mahantabhūtattā cāti imehi kāraṇehi mahābhūtānīti vuccanti. Tattha **‘mahantapātubhāvato’**ti, etāni hi anupādinnakasantānepi upādinnakasantānepi mahantāni pātubhūtāni. Tesaṃ anupādinnakasantāne evaṃ mahantapātubhāvatā veditabbā – ekañhi cakkavāḷaṃ āyāmato ca vitthārato ca yojanānaṃ dvādasa satasahassāni tīṇi sahassāni cattāri satāni paññāsañca yojanāni. Parikkhepato –

Sabbaṃ satasahassāni, chattiṃsa parimaṇḍalaṃ;
Dasa ceva sahassāni, aḍḍhuḍḍhāni satāni ca. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Tattha –

Duve satasahassāni, cattāri nahutāni ca;
Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Tassāyeva sandhārakaṃ –

Cattāri satasahassāni, aṭṭheva nahutāni ca;
Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitaṃ.

Tassāpi sandhārako –

Navasatasahassāni, māluto nabhamuggato;
Saṭṭhi ceva sahassāni, esā lokassa saṇṭhiti.

Evaṃ saṇṭhite cettha yojanānaṃ –

Caturāsītisahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, sineru pabbatuttamo.

Tato upaḍḍhupaḍḍhena, pamāṇena yathākkamaṃ;
Ajjhogāḷhuggatā dibbā, nānāratanacittitā.

Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo giri brahā.

Ete satta mahāselā, sinerussa samantato;
Mahārājānamāvāsā devayakkhanisevitā.

Yojanānaṃ satānucco, himavā pañca pabbato;
Yojanānaṃ sahassāni, tīṇi āyatavitthato;
Caturāsītisahassehi, kūṭehi paṭimaṇḍito.

Tipañcayojanakkhandhaparikkhepā nagavhayā;
Paññāsayojanakkhandhasākhāyāmā samantato.

Satayojanavitthiṇṇā, tāvadeva ca uggatā;
Jambū yassānubhāvena, jambudīpo pakāsito. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Yañcetaṃ jambuyā pamāṇaṃ tadeva asurānaṃ cittapāṭaliyā, garuḷānaṃ simbalirukkhassa, aparagoyāne kadambarukkhassa, uttarakurumhi kapparukkhassa, pubbavidehe sirīsassa, tāvatiṃsesu pāricchattakassāti. Tenāhu porāṇā –

Pāṭalī simbalī jambū, devānaṃ pāricchattako;
Kadambo kapparukkho ca, sirīsena bhavati sattamanti.

Dveasītisahassāni, ajjhogāḷho mahaṇṇave;
Uaccuggato tāvadeva, cakkavāḷasiluccayo;
Parikkhipitvā taṃ sabbaṃ, lokadhātumayaṃ ṭhitoti.

Upādinnakasantānepi macchakacchapadevadānavādisarīravasena mahantāneva pātubhūtāni. Vuttañhetaṃ bhagavatā – ‘‘santi, bhikkhave, mahāsamudde yojanasatikāpi attabhāvāti’’ādi.

‘Mahābhūtasāmaññato’ti etāni hi yathā māyākāro amaṇiṃyeva udakaṃ maṇiṃ katvā dasseti, asuvaṇṇaṃyeva leḍḍuṃ suvaṇṇaṃ katvā dasseti, yathā ca sayaṃ neva yakkho na pakkhī samāno yakkhabhāvampi pakkhibhāvampi dasseti, evameva sayaṃ anīlāneva hutvā nīlaṃ upādārūpaṃ dassenti, apītāni… alohitāni… anodātāneva hutvā odātaṃ upādārūpaṃ dassentīti māyākāramahābhūtasāmaññato mahābhūtāni. Yathā ca yakkhādīni mahābhūtāni yaṃ gaṇhanti neva tesaṃ tassa anto na bahiṭhānaṃ upalabbhati, na ca taṃ nissāya na tiṭṭhanti, evameva etānipi neva aññamaññassa anto na bahi ṭhitāni hutvā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhantīti. Acinteyyaṭṭhānatāya yakkhādimahābhūtasāmaññatopi mahābhūtāni.

Yathā ca yakkhinīsaṅkhātāni mahābhūtāni manāpehi vaṇṇasaṇṭhānavikkhepehi attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti, evameva etānipi itthipurisasarīrādīsu manāpena chavivaṇṇena, manāpena aṅgapaccaṅgasaṇṭhānena, manāpena ca hatthapādaṅgulibhamukavikkhepena attano kakkhaḷatādibhedaṃ sarasalakkhaṇaṃ paṭicchādetvā bālajanaṃ vañcenti, attano sabhāvaṃ daṭṭhuṃ na denti. Iti vañcakaṭṭhena yakkhinīmahābhūtasāmaññatopi mahābhūtāni.

‘Mahāparihārato’ti mahantehi paccayehi pariharitabbato. Etāni hi divase divase upanetabbattā mahantehi ghāsacchādanādīhi bhūtāni pavattānīti mahābhūtāni. Mahāparihārāni vā bhūtānīti mahābhūtāni.

‘Mahāvikārato’ti bhūtānaṃ mahāvikārato. Etāni hi upādiṇṇānipi anupādiṇṇānipi mahāvikārāni honti. Tattha anupādiṇṇānaṃ kappavuṭṭhāne vikāramahattaṃ pākaṭaṃ hoti, upādiṇṇānaṃ dhātukkhobhakāle. Tathā hi –

Bhūmito vuṭṭhitā yāva, brahmalokā vidhāvati;
Acci accimato loke, dayhamānamhi tejasā.

Koṭisatasahassekaṃ, cakkavāḷaṃ vilīyati;
Kupitena yadā loko, salilena vinassati.

Koṭisatasahassekaṃ, cakkavāḷaṃ vikīrati;
Vāyodhātuppakopena, yadā loko vinassati.

Patthaddho bhavati kāyo, daṭṭho kaṭṭhamukhena vā;
Pathavīdhātuppakopena, hoti kaṭṭhamukheva so.

Pūtiyo bhavati kāyo, daṭṭho pūtimukhena vā;
Āpodhātuppakopena, hoti pūtimukheva so.

Santatto bhavati kāyo, daṭṭho aggimukhena vā;
Tejodhātuppakopena, hoti aggimukheva so.

Sañchinno bhavati kāyo, daṭṭho satthamukhena vā;
Vāyodhātuppakopena, hoti satthamukheva so. (saṃ. ni. aṭṭha. 3.4.238);

Iti mahāvikārāni bhūtānīti mahābhūtāni.

‘Mahantabhūtattā cā’ti etāni hi mahantāni mahatā vāyāmena pariggahetabbattā, bhūtāni vijjamānattāti, mahantabhūtattā ca mahābhūtāni. Evaṃ mahantapātubhāvādīhi kāraṇehi mahābhūtāni.

Catunnañca mahābhūtānaṃ upādāya rūpanti upayogatthe sāmivacanaṃ. Cattāri mahābhūtāni upādāya, nissāya, amuñcitvā pavattarūpanti attho. **Idaṃ vuccati sabbaṃ rūpa**nti idaṃ cattāri mahābhūtāni, padapaṭipāṭiyā niddiṭṭhāni tevīsati upādārūpānīti, sattavīsatippabhedaṃ sabbaṃ rūpaṃ nāma.

Ekavidharūpasaṅgaho

Idāni taṃ vitthārato dassetuṃ ekavidhādīhi ekādasahi saṅgahehi mātikaṃ ṭhapento **sabbaṃ rūpaṃ na hetū**tiādimāha.

Tattha **'sabbaṃ rūpa'**nti idaṃ padaṃ 'sabbaṃ rūpaṃ na hetu' 'sabbaṃ rūpaṃ ahetuka'nti evaṃ sabbapadehi saddhiṃ yojetabbaṃ. Sabbāneva cetāni 'na hetū'tiādīni tecattālīsapadāni uddiṭṭhāni. Tesu paṭipāṭiyā cattālīsapadāni mātikato gahetvā ṭhapitāni, avasāne tīṇi mātikāmuttakānīti. Evaṃ tāva paṭhame saṅgahe pāḷivavatthānameva veditabbaṃ. Tathā dutiyasaṅgahādīsu.

Duvidharūpasaṅgaho

Tatrāyaṃ nayo – dutiyasaṅgahe tāva sataṃ cattāro ca dukā. Tattha **atthi rūpaṃ upādā, atthi rūpaṃ noupādā**tiādayo ādimhi cuddasa dukā aññamaññasambandhābhāvato pakiṇṇakadukā nāma. Tato **atthi rūpaṃ cakkhusamphassassa vatthū**tiādayo pañcavīsati dukā vatthuavatthuupaparikkhaṇavasena pavattattā vatthudukā nāma. Tato **atthi rūpaṃ cakkhusamphassassa ārammaṇa**ntiādayo pañcavīsati ārammaṇānārammaṇaupaparikkhaṇavasena pavattattā ārammaṇadukā nāma. Tato **atthi rūpaṃ cakkhāyatana**nti ādayo dasa āyatanānāyatanaupaparikkhaṇavasena pavattattā āyatanadukā nāma. Tato **atthi rūpaṃ cakkhudhātū**tiādayo dasa dhātuadhātuupaparikkhaṇavasena pavattattā dhātudukā nāma. Tato **atthi rūpaṃ cakkhundriya**ntiādayo aṭṭha indriyānindriyaupaparikkhaṇavasena pavattattā indriyadukā nāma. Tato **atthi rūpaṃ kāyaviññattī**tiādayo dvādasa sukhumāsukhumarūpaupaparikkhaṇavasena pavattattā sukhumarūpadukā nāmāti. Idaṃ dutiyasaṅgahe pāḷivavatthānaṃ.

Tividharūpasaṅgaho

585. Tatiyasaṅgahe sataṃ tīṇi ca tikāni. Tattha dutiyasaṅgahe vuttesu cuddasasu pakiṇṇakadukesu ekaṃ ajjhattikadukaṃ sesehi terasahi yojetvā yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ upādā; yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi upādā, atthi noupādātiādinā nayena ṭhapitā terasa pakiṇṇakatikā nāma. Tato tameva dukaṃ sesadukehi saddhiṃ yojetvā yaṃ taṃ rūpaṃ bāhiraṃ taṃ cakkhusamphassassa na vatthu, yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ atthi cakkhusamphassassa vatthu, atthi cakkhusamphassassa na vatthūtiādinā nayena sesatikā ṭhapitā. Tesaṃ nāmañca gaṇanā ca tesaṃyeva vatthudukādīnaṃ vasena veditabbāti. Idaṃ tatiyasaṅgahe pāḷivavatthānaṃ.

Catubbidhādirūpasaṅgahā

586. Catutthasaṅgahe dvāvīsati catukkā. Tattha sabbapacchimo atthi rūpaṃ upādā atthi rūpaṃ noupādāti evaṃ idha vuttaṃ mātikaṃ anāmasitvā ṭhapito. Itare pana āmasitvā ṭhapitā. Kathaṃ? Ye tāva idha duvidhasaṅgahe pakiṇṇakesu ādito tayo dukā, tesu ekekaṃ gahetvā yaṃ taṃ rūpaṃ upādā taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇantiādinā nayena pañcahi pañcahi dukehi saddhiṃ yojetvā dukattayamūlakā ādimhi pañcadasa catukkā ṭhapitā.

Idāni yo yaṃ catukko sanidassanaduko so yasmā yaṃ taṃ rūpaṃ sanidassanaṃ taṃ atthi sappaṭighaṃ, atthi appaṭighantiādinā nayena parehi vā, atthi upādā atthi noupādātiādinā nayena purimehi vā, dukehi saddhiṃ atthābhāvato kamābhāvato visesābhāvato ca yogaṃ na gacchati. Sanidassanañhi 'appaṭighaṃ' nāma, 'no upādā' vā natthīti atthābhāvato yogaṃ na gacchati. 'Upādiṇṇaṃ pana anupādiṇṇañca atthi taṃ kamābhāvā yogaṃ na gacchati. Sabbadukā hi pacchimapacchimeheva saddhiṃ yojitā. Ayamettha kamo. Purimehi pana saddhiṃ kamābhāvoti. 'Sati atthe kamābhāvo akāraṇaṃ. Tasmā upādiṇṇapadādīhi saddhiṃ yojetabbo'ti ce – na, visesābhāvā; upādiṇṇapadādīni hi iminā saddhiṃ yojitāni. Tattha 'upādiṇṇaṃ vā sanidassanaṃ, sanidassanaṃ vā upādiṇṇa'nti vutte viseso natthīti visesābhāvāpi yogaṃ na gacchati. Tasmā taṃ catutthadukaṃ anāmasitvā, tato parehi atthi rūpaṃ sappaṭighantiādīhi tīhi dukehi saddhiṃ 'yaṃ taṃ rūpaṃ sappaṭighaṃ taṃ atthi indriyaṃ, atthi na indriyaṃ, yaṃ taṃ rūpaṃ appaṭighaṃ taṃ atthi indriyaṃ, atthi na indriya'ntiādinā nayena yujjamāne dve dve duke yojetvā cha catukkā ṭhapitā.

Yathā cāyaṃ catutthaduko yogaṃ na gacchati, tathā tena saddhiṃ ādidukopi. Kasmā? Anupādārūpassa ekantena anidassanattā. So hi yaṃ taṃ rūpaṃ noupādā taṃ atthi sanidassanaṃ, atthi anidassananti – evaṃ catutthena dukena saddhiṃ yojiyamāno yogaṃ na gacchati. Tasmā taṃ atikkamitvā pañcamena saha yojito. Evaṃ yo yena saddhiṃ yogaṃ gacchati, yo ca na gacchati so veditabboti. Idaṃ catutthasaṅgahe pāḷivavatthānaṃ. Ito pare pana pañcavidhasaṅgahādayo satta saṅgahā asammissā eva. Evaṃ sakalāyapi mātikāya pāḷivavatthānaṃ veditabbaṃ.

Rūpavibhattiekakaniddesavaṇṇanā

594. Idāni tassā atthaṃ bhājetvā dassetuṃ **sabbaṃ rūpaṃ na hetumevā**tiādi āraddhaṃ. Kasmā panettha 'katamaṃ taṃ sabbaṃ rūpaṃ na hetū'ti pucchā na katāti? Bhedābhāvato. Yathā hi dukādīsu 'upādārūpa'mpi atthi 'noupādārūpa'mpi, evamidha hetu na hetūtipi sahetukamahetukantipi bhedo natthi, tasmā pucchaṃ akatvāva vibhattaṃ. Tattha **'sabba'**nti sakalaṃ, niravasesaṃ. **'Rūpa'**nti ayamassa sītādīhi ruppanabhāvadīpano sāmaññalakkhaṇaniddeso. **Na hetumevā**ti sādhāraṇahetupaṭikkhepaniddeso.

Tattha hetuhetu paccayahetu uttamahetu sādhāraṇahetūti catubbidho hetu. Tesu 'tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū'ti (dha. sa. 1059) ayaṃ 'hetuhetu' nāma. ''Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāyā''ti (ma. ni. 3.85; saṃ. ni. 3.82) ayaṃ 'paccayahetu' nāma. ''Kusalākusalaṃ attano vipākaṭṭhāne, uttamaṃ iṭṭhārammaṇaṃ kusalavipākaṭṭhāne, uttamaṃ aniṭṭhārammaṇaṃ akusalavipākaṭṭhāne''ti ayaṃ 'uttamahetu' nāma. Yathāha – 'atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānātī'ti (ma. ni. 1.148; vibha. 810; pāṭi. ma. 2.44), ''eseva hetu esa paccayo saṅkhārānaṃ yadidaṃ avijjā''ti avijjā saṅkhārānaṃ sādhāraṇahetu hutvā paccayaṭṭhaṃ pharatīti ayaṃ 'sādhāraṇahetu' nāma. Yathā hi pathavīraso āporaso ca madhurassāpi amadhurassāpi paccayo, evaṃ avijjā kusalasaṅkhārānampi akusalasaṅkhārānampi sādhāraṇapaccayo hoti. Imasmiṃ panatthe 'hetuhetu' adhippeto. Iti 'hetū dhammā na hetū dhammā'ti (dha. sa. dukamātikā 1) mātikāya āgataṃ hetubhāvaṃ rūpassa niyametvā paṭikkhipanto **'na hetumevā'**ti āha. Iminā nayena sabbapadesu paṭikkhepaniddeso ca appaṭikkhepaniddeso ca veditabbo. Vacanattho pana sabbapadānaṃ mātikāvaṇṇanāyaṃ vuttoyeva.

Sappaccayamevāti ettha pana kammasamuṭṭhānaṃ kammapaccayameva hoti, āhārasamuṭṭhānādīni āhārādipaccayānevāti evaṃ rūpasseva vuttacatupaccayavasena attho veditabbo. **Rūpamevā**ti 'rūpino dhammā arūpino dhammā'ti mātikāya vuttaṃ arūpībhāvaṃ paṭikkhipati. **Uppannaṃ chahi viññāṇehī**ti paccuppannarūpameva cakkhuviññāṇādīhi chahi veditabbaṃ. Niyāmo pana cakkhuviññāṇādīni sandhāya gahito. Na hi tāni atītānāgataṃ vijānanti. Manoviññāṇaṃ pana atītampi anāgatampi vijānāti. Taṃ imasmiṃ pañcaviññāṇasote patitattā sotapatitameva hutvā gataṃ. Hutvā abhāvaṭṭhena pana **aniccameva**. Jarāya abhibhavitabbadhammakattā **jarābhibhūtameva**. Yasmā vā rūpakāye jarā pākaṭā hoti, tasmāpi 'jarābhibhūtamevā'ti vuttaṃ.

Evaṃ ekavidhena rūpasaṅgahoti ettha **'vidhā'-saddo** mānasaṇṭhānakoṭṭhāsesu dissati. ''Seyyohamasmīti vidhā, sadisohamasmīti vidhā''tiādīsu (vibha. 962) hi māno vidhā nāma. ''Kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadantī''tiādīsu (saṃ. ni. 1.95) saṇṭhānaṃ. 'Kathaṃvidha'nti hi padassa kathaṃsaṇṭhānanti attho. ''Ekavidhena ñāṇavatthuṃ duvidhena ñāṇavatthū''tiādīsu (vibha. 751-752) koṭṭhāso vidhā nāma. Idhāpi koṭṭhāsova adhippeto.

Saṅgahasaddopi sajātisañjātikiriyāgaṇanavasena catubbidho. Tattha ''sabbe khattiyā āgacchantu, sabbe brāhmaṇā sabbe vessā sabbe suddā āgacchantu'', ''yā cāvuso visākha, sammāvācā, yo ca sammākammanto, yo ca sammāājīvo – ime dhammā sīlakkhandhe saṅgahitā''ti (ma. ni. 1.462) ayaṃ 'sajātisaṅgaho' nāma. 'Ekajātikā āgacchantū'ti vuttaṭṭhāne viya hi idha sabbe jātiyā ekasaṅgahaṃ gatā. ''Sabbe kosalakā āgacchantu, sabbe māgadhakā, sabbe bhārukacchakā āgacchantu'', ''yo cāvuso visākha, sammāvāyāmo, yā ca sammāsati, yo ca sammāsamādhi – ime dhammā samādhikkhandhe saṅgahitā''ti ayaṃ 'sañjātisaṅgaho' nāma. Ekaṭṭhāne jātā saṃvuddhā āgacchantūti vuttaṭṭhāne viya hi idha sabbe sañjātiṭṭhānena nivutthokāsena ekasaṅgahaṃ gatā. ''Sabbe hatthārohā āgacchantu, sabbe assārohā, sabbe rathikā āgacchantu'', ''yā cāvuso visākha, sammādiṭṭhi, yo ca sammāsaṅkappo – ime dhammā paññākkhandhe saṅgahitā''ti (ma. ni. 1.462) ayaṃ 'kiriyāsaṅgaho' nāma. Sabbeva hete attano kiriyākaraṇena ekasaṅgahaṃ gatā. ''Cakkhāyatanaṃ katamakkhandhagaṇanaṃ gacchati? Cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati. Hañci cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – cakkhāyatanaṃ rūpakkhandhena saṅgahita''nti (kathā. 471), ayaṃ 'gaṇanasaṅgaho' nāma. Ayamidha adhippeto. Ekakoṭṭhāsena rūpagaṇanāti ayañhettha attho. Esa nayo sabbattha.

Dukaniddesavaṇṇanā

Upādābhājanīyakathā

595. Idāni duvidhasaṅgahādīsu ‘atthi rūpaṃ upādā, atthi rūpaṃ noupādā’ti evaṃ bhedasabbhāvato pucchāpubbaṅgamaṃ padabhājanaṃ dassento **katamaṃ taṃ rūpaṃ upādā**tiādimāha. Tattha upādiyatīti ‘upādā’; mahābhūtāni gahetvā, amuñcitvā, tāni nissāya pavattatīti attho. Idāni taṃ pabhedato dassento **cakkhāyatanan**tiādimāha.

596. Evaṃ tevīsatividhaṃ upādārūpaṃ saṅkhepato uddisitvā puna tadeva vitthārato niddisanto **katamaṃ taṃ rūpaṃ cakkhāyatanan**tiādimāha. Tattha duvidhaṃ cakkhu – maṃsacakkhu paññācakkhu ca. Etesu ‘buddhacakkhu samantacakkhu ñāṇacakkhu dibbacakkhu dhammacakkhū’ti pañcavidhaṃ paññācakkhu. Tattha ‘‘addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe…pe… duviññāpaye’’ti (ma. ni. 1.283) idaṃ buddhacakkhu nāma. ‘‘Samantacakkhu vuccati sabbaññutaññāṇa’’nti idaṃ samantacakkhu nāma. ‘‘Cakkhuṃ udapādi ñāṇaṃ udapādī’’ti (saṃ. ni. 5.1081; mahāva. 15) idaṃ ñāṇacakkhu nāma. ‘‘Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā’’ti (ma. ni. 1.284) idaṃ dibbacakkhu nāma. ‘‘Tasmiṃ yevāsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ti (ma. ni. 2.395) idaṃ heṭṭhimamaggattayasaṅkhātaṃ ñāṇaṃ dhammacakkhu nāma.

Maṃsacakkhupi pasādacakkhu sasambhāracakkhūti duvidhaṃ hoti. Tattha yoyaṃ akkhikūpake patiṭṭhito heṭṭhā akkhikūpakaṭṭhikena, upari bhamukaṭṭhikena, ubhato akkhikūṭehi, anto matthaluṅgena, bahiddhā akkhilomehi paricchinno maṃsapiṇḍo. Saṅkhepato ‘catasso dhātuyo, vaṇṇo gandho raso ojā, sambhavo saṇṭhānaṃ, jīvitaṃ bhāvo kāyapasādo cakkhupasādo’ti cuddasasambhāro. Vitthārato ‘catasso dhātuyo, taṃsannissitavaṇṇagandharasaojāsaṇṭhānasambhavā cā’ti imāni dasa catusamuṭṭhānikattā cattālīsaṃ honti. Jīvitaṃ bhāvo kāyapasādo cakkhupasādoti cattāri ekantakammasamuṭṭhānānevāti imesaṃ catucattālīsāya rūpānaṃ vasena catucattālīsasambhāro. Yaṃ loko setaṃ cakkhuṃ puthulaṃ visaṭaṃ vitthiṇṇaṃ ‘cakkhu’nti sañjānanto na cakkhuṃ sañjānāti, vatthuṃ cakkhuto sañjānāti, so maṃsapiṇḍo akkhikūpe patiṭṭhito, nhārusuttakena matthaluṅge ābaddho, yattha setampi atthi, kaṇhampi lohitakampi, pathavīpi āpopi tejopi vāyopi, yaṃ semhussadattā setaṃ, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthiṇṇaṃ hoti, āpussadattā paggharati, tejussadattā paridayhati, vāyussadattā sambhamati, idaṃ **sasambhāracakkhu** nāma.

Yo panettha sito ettha paṭibaddho catunnaṃ mahābhūtānaṃ upādāya pasādo, idaṃ **pasādacakkhu** nāma. Tadetaṃ tassa sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe, abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattidesabhūte diṭṭhimaṇḍale, sattasu picupaṭalesu āsittatelaṃ picupaṭalāni viya, sattakkhipaṭalāni byāpetvā, dhāraṇanhāpanamaṇḍanabījanakiccāhi catūhi dhātīhi khattiyakumāro viya, sandhāraṇaābandhanaparipācanasamudīraṇakiccāhi catūhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇagandharasādīhi parivutaṃ, pamāṇato ūkāsiramattaṃ, cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Vuttampi cetaṃ dhammasenāpatinā –

> ‘‘Yena cakkhuppasādena, rūpāni manupassati;
> Parittaṃ sukhumaṃ etaṃ, ūkāsirasamūpama’’nti.

Cakkhu ca taṃ āyatanañcāti **cakkhāyatanaṃ. Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo**ti idhāpi upayogattheyeva sāmivacanaṃ; cattāri mahābhūtāni upādiyitvā pavattappasādoti attho. Iminā pasādacakkhumeva gaṇhāti, sesacakkhuṃ paṭikkhipati. Yaṃ pana indriyagocarasutte ‘‘ekaṃ mahābhūtaṃ upādāya pasādo pathavīdhātuyā tīhi mahābhūtehi saṅgahito āpodhātuyā ca tejodhātuyā ca vāyodhātuyā ca,’’ catuparivattasutte ‘‘dvinnaṃ mahābhūtānaṃ upādāya pasādo pathavīdhātuyā ca āpodhātuyā ca dvīhi mahābhūtehi saṅgahito tejodhātuyā ca vāyodhātuyā cā’’ti vuttaṃ, taṃ pariyāyena vuttaṃ. Ayañhi suttantikakathā nāma pariyāyadesanā. Yo ca catunnaṃ mahābhūtānaṃ upādāya pasādo so tesu ekekassāpi dinnaṃ dvinnampi pasādoyevāti iminā pariyāyena tattha desanā āgatā. Abhidhammo pana nippariyāyadesanā nāma. Tasmā idha ‘catunnaṃ mahābhūtānaṃ upādāya pasādo’ti vuttaṃ.

‘Ayaṃ me attā’ti bālajanena pariggahitattā attabhāvo vuccati sarīrampi khandhapañcakampi. Tasmiṃ pariyāpanno tannissitoti **attabhāvapariyāpanno** cakkhuviññāṇena passituṃ na sakkāti **anidassano**. Paṭighaṭṭanānighaṃso ettha jāyatīti **sappaṭigho**.

Yenātiādīsu ayaṃ saṅkhepattho – yena karaṇabhūtena cakkhunā ayaṃ satto idaṃ vuttappakāraṃ rūpaṃ atīte passi vā, vattamāne passati vā, anāgate passissati vā, sacassa aparibhinnaṃ cakkhu bhaveyya, athānena āpāthagataṃ rūpaṃ passe vā, atītaṃ vā rūpaṃ atītena cakkhunā passi, paccuppannaṃ paccuppannena passati, anāgataṃ anāgatena passissati, sace taṃ rūpaṃ cakkhussa āpāthaṃ āgaccheyya cakkhunā taṃ rūpaṃ passeyyāti idamettha parikappavacanaṃ. Dassanapariṇāyakaṭṭhena **cakkhumpetaṃ,** sañjātisamosaraṇaṭṭhena **cakkhāyatanampetaṃ,** suññatabhāvanissattaṭṭhena **cakkhudhātupesā**. Dassanalakkhaṇe indaṭṭhaṃ kāretīti **cakkhundriyampetaṃ**. Lujjanapalujjanaṭṭhena **lokopeso**. Vaḷañjanaṭṭhena **dvārāpesā**. Apūraṇīyaṭṭhena **samuddopeso**. Parisuddhaṭṭhena **paṇḍarampetaṃ**. Phassādīnaṃ abhijāyanaṭṭhena **khettampetaṃ**. Tesaṃyeva patiṭṭhānaṭṭhena **vatthumpetaṃ**. Samavisamaṃ dassentaṃ attabhāvaṃ netīti **nettampetaṃ**. Tenevaṭṭhena **nayanampetaṃ**. Sakkāyapariyāpannaṭṭhena **orimaṃ tīrampetaṃ**. Bahusādhāraṇaṭṭhena assāmikaṭṭhena ca **suñño gāmopeso**ti.

Ettāvatā ‘passi vā’tiādīhi catūhi padehi cakkhumpetantiādīni cuddasa nāmāni yojetvā cakkhāyatanassa cattāro vavatthāpananayā vuttāti veditabbā. Kathaṃ? Ettha hi yena cakkhunā anidassanena sappaṭighena rūpaṃ sanidassanaṃ sappaṭighaṃ passi vā cakkhumpetaṃ…pe… suñño gāmopeso, idaṃ taṃ rūpaṃ cakkhāyatananti ayameko nayo. Evaṃ sesāpi veditabbā.

597. Idāni yasmā vijjuniccharaṇādikālesu anoloketukāmassāpi rūpaṃ cakkhupasādaṃ ghaṭṭeti, tasmā taṃ ākāraṃ dassetuṃ dutiyo niddesavāro āraddho. Tattha **yamhi cakkhumhī**ti yamhi adhikaraṇabhūte cakkhumhi. **Rūpan**ti paccattavacanametaṃ. Tattha **paṭihaññi vā**ti atītattho. **Paṭihaññati vā**ti paccuppannattho. **Paṭihaññissati vā**ti anāgatattho. **Paṭihaññe vā**ti vikappanattho. Atītañhi rūpaṃ atīte cakkhusmiṃ paṭihaññi nāma. Paccuppannaṃ paccuppanne paṭihaññati nāma. Anāgataṃ anāgate paṭihaññissati nāma. Sace taṃ rūpaṃ cakkhussa āpāthaṃ āgaccheyya, cakkhumhi paṭihaññeyya taṃ rūpanti ayamettha parikappo. Atthato pana pasādaṃ ghaṭṭayamānameva rūpaṃ paṭihaññati nāma. Idhāpi purimanayeneva cattāro vavatthāpananayā veditabbā.

598. Idāni yasmā attano icchāya oloketukāmassa rūpe cakkhuṃ upasaṃharato cakkhu rūpasmiṃ paṭihaññati, tasmā taṃ ākāraṃ dassetuṃ tatiyo niddesavāro āraddho. So atthato pākaṭoyeva. Ettha pana cakkhu ārammaṇaṃ sampaṭicchamānameva rūpamhi paṭihaññati nāma. Idhāpi purimanayeneva cattāro vavatthāpananayā veditabbā.

599. Ito paraṃ phassapañcamakānaṃ uppattidassanavasena pañca, tesaṃyeva ārammaṇapaṭibaddhauppattidassanavasena pañcāti, dasa vārā dassitā. Tattha **cakkhuṃ nissāyā**ti cakkhuṃ nissāya, paccayaṃ katvā. **Rūpaṃ ārabbhā**ti rūpārammaṇaṃ āgamma, sandhāya, paṭicca. Iminā cakkhupasādavatthukānaṃ phassādīnaṃ purejātapaccayena cakkhudvārajavanavīthipariyāpannānaṃ ārammaṇādhipatiārammaṇūpanissayapaccayehi rūpassa paccayabhāvo dassito. Itaresu pañcasu vāresu rūpaṃ ārammaṇamassāti rūpārammaṇoti evaṃ ārammaṇapaccayamatteneva paccayabhāvo dassito. Yathā pana purimesu tīsu, evaṃ imesupi dasasu vāresu cattāro cattāro vavatthāpananayā veditabbā. Evaṃ katamaṃ taṃ rūpaṃ cakkhāyatananti pucchāya uddhaṭaṃ cakkhuṃ ‘idaṃ ta’nti nānappakārato dassetuṃ, purimā tayo, ime dasāti, terasa niddesavārā dassitā. Ekekasmiñcettha catunnaṃ catunnaṃ vavatthāpananayānaṃ āgatattā dvipaññāsāya nayehi paṭimaṇḍetvāva dassitāti veditabbā.

600. Ito paresu sotāyatanādiniddesesupi eseva nayo. Visesamattaṃ panettha evaṃ veditabbaṃ – suṇātīti **sotaṃ**. Taṃ sasambhārasotabilassa anto tanutambalomācite aṅgulivedhakasaṇṭhāne padese vuttappakārāhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇādīhi parivutaṃ sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Ghāyatīti **ghānaṃ**. Taṃ sasambhāraghānabilassa anto ajappadasaṇṭhāne padese yathāvuttappakāraupakārupatthambhanānupālanaparivāraṃ hutvā ghānaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Sāyanaṭṭhena **jivhā**. Sā sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese yathāvuttappakāraupakārupatthambhanānupālanaparivārā hutvā jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati.

Yāvatā pana imasmiṃ kāye upādiṇṇakarūpaṃ nāma atthi, sabbattha kāyāyatanaṃ, kappāsapaṭale sneho viya, yathāvuttappakāraupakārupatthambhanānupālanaparivārameva hutvā kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Ayamettha viseso. Seso pāḷippabhedo ca attho ca cakkhuniddese vuttanayeneva veditabbo. Kevalañhi idha cakkhupadassa ṭhāne sotapadādīni, rūpapadassa ṭhāne saddapadādīni, passīti ādīnaṃ ṭhāne suṇītiādipadāni ca āgatāni. ‘Nettampetaṃ, nayanampeta’nti imassa ca padadvayassa abhāvā dvādasa dvādasa nāmāni honti. Sesaṃ sabbattha vuttasadisameva.

Tattha siyā – yadi yāvatā imasmiṃ kāye upādiṇṇakarūpaṃ nāma atthi, sabbattha kāyāyatanaṃ, kappāsapaṭale sneho viya. ‘Evaṃ sante lakkhaṇasammissatā āpajjatī’ti. ‘Nāpajjatī’ti. ‘Kasmā’? ‘Aññassa aññattha abhāvato’. ‘Yadi evaṃ, na sabbattha kāyāyatana’nti? ‘Neva paramatthato sabbattha. Vinibbhujitvā panassa nānākaraṇaṃ paññāpetuṃ na sakkā, tasmā evaṃ vuttaṃ. Yathā hi rūparasādayo, vālikācuṇṇāni viya, vivecetuṃ asakkuṇeyyatāya aññamaññabyāpinoti vuccanti, na ca paramatthato rūpe raso atthi. Yadi siyā rūpaggahaṇeneva rasaggahaṇaṃ gaccheyya. Evaṃ kāyāyatanampi paramatthato neva sabbattha atthi, na ca sabbattha natthi, vivecetuṃ asakkuṇeyyatāyāti. Evamettha na lakkhaṇasammissatā āpajjatīti veditabbā’.

Apica lakkhaṇādivavatthāpanatopetesaṃ asammissatā veditabbā – etesu hi rūpābhighātārahabhūtappasādalakkhaṇaṃ daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **cakkhu,** rūpesu āviñchanarasaṃ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Saddābhighātārahabhūtappasādalakkhaṇaṃ sotukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **sotaṃ,** saddesu āviñchanarasaṃ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Gandhābhighātārahabhūtappasādalakkhaṇaṃ ghāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **ghānaṃ,** gandhesu āviñchanarasaṃ, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ ghāyitukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Rasābhighātārahabhūtappasādalakkhaṇā sāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā **jivhā,** rasesu āviñchanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā, sāyitukāmatānidānakammajabhūtapadaṭṭhānā.

Phoṭṭhabbābhighātārahabhūtappasādalakkhaṇo phusitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇo vā **kāyo,** phoṭṭhabbesu āviñchanaraso, kāyaviññāṇassa ādhārabhāvapaccupaṭṭhāno, phusitukāmatānidānakammajabhūtapadaṭṭhāno.

Keci pana ‘tejādhikānaṃ bhūtānaṃ pasādo cakkhu, vāyupathavīāpādhikānaṃ bhūtānaṃ pasādā sotaghānajivhā, kāyo sabbesa’nti vadanti. Apare ‘tejādhikānaṃ pasādo cakkhu, vivaravāyuāpapathavādhikānaṃ pasādā sotaghānajivhākāyā’ti vadanti. Te vattabbā – ‘suttaṃ āharathā’ti. Addhā suttameva na dakkhissanti. Keci panettha ‘tejādīnaṃ guṇehi rūpādīhi anuggayhabhāvato’ti kāraṇaṃ vadanti. Te ca vattabbā – ‘ko panevamāha – rūpādayo tejādīnaṃ guṇā’ti? Avinibbhogesu hi rūpesu ‘ayaṃ imassa guṇo, ayaṃ imassa guṇo’ti na labbhā vattuṃ. Athāpi vadeyyuṃ – ‘yathā tesu tesu sambhāresu tassa tassa bhūtassa adhikatāya pathavīādīnaṃ sandhāraṇādīni kiccāni icchatha, evaṃ tejādiadhikesu sambhāresu rūpādīnaṃ adhikabhāvadassanato icchitabbametaṃ rūpādayo tesaṃ guṇā’ti. Te vattabbā – iccheyyāma, yadi āpādhikassa āsavassa gandhato pathavīadhike kappāse gandho adhikataro siyā, tejādhikassa ca uṇhodakassa vaṇṇatopi sītūdakassa vaṇṇo parihāyetha. Yasmā panetaṃ ubhayampi natthi, tasmā pahāyethetaṃ etesaṃ nissayabhūtānaṃ visesakappanaṃ, yathā avisesepi ekakalāpe bhūtānaṃ rūparasādayo aññamaññaṃ visadisā honti, evaṃ cakkhupasādādayo, avijjamānepi aññasmiṃ visesakāraṇeti gahetabbametaṃ.

Kiṃ pana taṃ yaṃ aññamaññassa asādhāraṇaṃ? Kammameva nesaṃ visesakāraṇaṃ. Tasmā kammavisesato etesaṃ viseso, na bhūtavisesato. Bhūtavisese hi sati pasādova nuppajjati. Samānānañhi pasādo, na visamānānanti porāṇā. Evaṃ kammevisasato visesavantesu ca etesu cakkhusotāni asampattavisayaggāhakāni attano nissayaṃ anallīnanissaye eva visaye viññāṇahetuttā. Ghānajivhākāyā sampattavisayaggāhakā, nissayavasena ceva sayañca attano nissayaṃ allīneyeva visaye viññāṇahetuttā.

Aṭṭhakathāyaṃ pana ‘‘āpāthagatattāva ārammaṇaṃ sampattaṃ nāma. Candamaṇḍalasūriyamaṇḍalānañhi dvācattālīsayojanasahassamatthake ṭhitānaṃ vaṇṇo cakkhupasādaṃ ghaṭṭeti. So dūre ṭhatvā paññāyamānopi sampattoyeva nāma. Taṃgocarattā cakkhu sampattagocarameva nāma. Dūre rukkhaṃ chindantānampi, rajakānañca vatthaṃ dhovantānaṃ dūratova kāyavikāro paññāyati. Saddo pana dhātuparamparāya āgantvā sotaṃ ghaṭṭetvā saṇikaṃ vavatthānaṃ gacchatī’’ti vuttaṃ.

Tattha kiñcāpi āpāthagatattā ārammaṇaṃ sampattanti vuttaṃ, candamaṇḍalādivaṇṇo pana cakkhuṃ asampatto dūre ṭhitova paññāyati. Saddopi sace saṇikaṃ āgaccheyya, dūre uppanno cirena suyyeyya, paramparaghaṭṭanāya ca āgantvā sotaṃ ghaṭṭento asukadisāya nāmāti na paññāyeyya. Tasmā asampattagocarāneva tāni.

Ahiādisamānāni cetāni. Yathā hi ahi nāma bahi sittasammaṭṭhaṭṭhāne nābhiramati, saṅkāraṭṭhānatiṇapaṇṇagahanavammikāniyeva pana pavisitvā nipannakāle abhiramati, ekaggataṃ āpajjati, evameva cakkhupetaṃ visamajjhāsayaṃ maṭṭhesu suvaṇṇabhittiādīsu nābhiramati, oloketumpi na icchati, rūpacittapupphalatādicittesuyeva pana abhiramati. Tādisesu hi ṭhānesu cakkhumhi appahonte mukhampi vivaritvā oloketukāmā honti.

Susumāropi bahi nikkhanto gahetabbaṃ na passati, akkhīni nimmīletvāva carati. Yadā pana byāmasatamattaṃ udakaṃ ogāhitvā bilaṃ pavisitvā nipanno hoti, tadā tassa cittaṃ ekaggaṃ hoti sukhaṃ supati, evameva sotaṃ tampe bilajjhāsayaṃ ākāsasannissitaṃ kaṇṇacchiddakūpakeyeva ajjhāsayaṃ karoti. Kaṇṇacchiddākāsoyeva tassa saddasavane paccayo hoti. Ajaṭākāsopi vaṭṭatiyeva. Antoleṇasmiñhi sajjhāye kariyamāne na leṇacchadanaṃ bhinditvā saddo bahi nikkhamati, dvāravātapānacchiddehi pana nikkhamitvā dhātuparamparāyeva ghaṭṭento gantvā sotapasādaṃ ghaṭṭeti. Atha tasmiṃ kāle ‘asuko nāma sajjhāyatī’ti leṇapiṭṭhe nisinnā jānanti.

Evaṃ sante sampattagocaratā hoti. ‘Kiṃ panetaṃ sampattagocara’nti? ‘Āma, sampattagocaraṃ’. ‘Yadi evaṃ, dūre bherīādīsu vajjamānesu dūre saddoti jānanaṃ na bhaveyyā’ti? ‘No na bhavati. Sotapasādasmiñhi ghaṭṭite dūre saddo āsanne saddo, paratīre orimatīreti tathā tathā jānanākāro hoti. Dhammatā esā’ti. ‘Kiṃ etāya dhammatāya? Yato yato chiddaṃ tato tato savanaṃ hoti, candimasūriyādīnaṃ dassanaṃ viyāti asampattagocaramevetaṃ’.

Pakkhīpi rukkhe vā bhūmiyaṃ vā na ramati. Yadā pana ekaṃ vā dve vā leḍḍupāte atikkamma ajaṭākāsaṃ pakkhando hoti, tadā ekaggacittataṃ āpajjati, evameva ghānampi ākāsajjhāsayaṃ vātūpanissayagandhagocaraṃ. Tathā hi gāvo navavuṭṭhe deve bhūmiyaṃ ghāyitvā ghāyitvā ākāsābhimukhā hutvā vātaṃ ākaḍḍhanti. Aṅgulīhi gandhapiṇḍaṃ gahetvāpi ca upasiṅghanakāle vātaṃ anākaḍḍhanto neva tassa gandhaṃ jānāti.

Kukkuropi bahi vicaranto khemaṭṭhānaṃ na passati leḍḍupahārādīhi upadduto hoti. Antogāmaṃ pavisitvā uddhanaṭṭhāne chārikaṃ byūhitvā nipannassa pana phāsukaṃ hoti, evameva jivhāpi gāmajjhāsayā āposannissitarasārammaṇā. Tathā hi tiyāmarattiṃ samaṇadhammaṃ katvāpi pātova pattacīvaramādāya gāmo pavisitabbo hoti. Sukkhakhādanīyassa ca na sakkā kheḷena atemitassa rasaṃ jānituṃ.

Siṅgālopi bahi caranto ratiṃ na vindati, āmakasusāne manussamaṃsaṃ khāditvā nipannasseva panassa phāsukaṃ hoti, evameva kāyopi upādiṇṇakajjhāsayo pathavīnissitaphoṭṭhabbārammaṇo. Tathā hi aññaṃ upādiṇṇakaṃ alabhamānā sattā attanova hatthatale sīsaṃ katvā nipajjanti. Ajjhattikabāhirā cassa pathavī ārammaṇaggahaṇe paccayo hoti. Susanthatassapi hi sayanassa, hatthe ṭhapitānampi vā phalānaṃ, na sakkā anisīdantena vā anippīḷentena vā thaddhamudubhāvo jānitunti. Ajjhattikabāhirāpathavī etassa kāyapasādassa phoṭṭhabbajānane paccayo hoti. Evaṃ lakkhaṇādivavatthānatopetesaṃ asammissatā veditabbā. Aññeyeva hi cakkhupasādassa lakkhaṇarasapaccupaṭṭhānapadaṭṭhānagocarajjhāsayanissayā aññe sotapasādādīnanti asammissāneva cakkhāyatanādīni.

Apica nesaṃ asammissatāya ayaṃ upamāpi veditabbā – yathā hi pañcavaṇṇānaṃ dhajānaṃ ussāpitānaṃ kiñcāpi chāyā ekābaddhā viya hoti, tassa tassa pana aññamaññaṃ asammissāva yathā ca pañcavaṇṇena kappāsena vaṭṭiṃ katvā dīpe jālite kiñcāpi jālā ekābaddhā viya hoti, tassa tassa pana aṃsuno pāṭiyekkā pāṭiyekkā jālā asammissā eva, evameva kiñcāpi imāni pañcāyatanāni ekasmiṃ attabhāve samosaṭāni aññamaññaṃ pana asammissāneva. Na kevalañca imāneva pañca, sesarūpānipi asammissāneva. Imasmiñhi sarīre heṭṭhimakāyo majjhimakāyo uparimakāyoti tayo koṭṭhāsā. Tattha nābhito paṭṭhāya heṭṭhā heṭṭhimakāyo nāma. Tasmiṃ kāyadasakaṃ, bhāvadasakaṃ, āhārasamuṭṭhānāni aṭṭha, utusamuṭṭhānāni aṭṭha, cittasamuṭṭhānāni aṭṭhāti catucattālīsa rūpāni. Nābhito uddhaṃ yāva galavāṭakā majjhimakāyo nāma. Tattha ca kāyadasakaṃ, bhāvadasakaṃ, vatthudasakaṃ, āhārasamuṭṭhānādīni tīṇi aṭṭhakānīti catupaññāsa rūpāni. Galavāṭakato uddhaṃ uparimakāyo nāma. Tattha cakkhudasakaṃ, sotadasakaṃ, ghānadasakaṃ, jivhādasakaṃ, kāyadasakaṃ, bhāvadasakaṃ, āhārasamuṭṭhānādīni tīṇi aṭṭhakānīti caturāsīti rūpāni.

Tattha cakkhupasādassa paccayāni cattāri mahābhūtāni, vaṇṇo gandho raso ojā, jīvitindriyaṃ cakkhupasādoti idaṃ ekantato avinibhuttānaṃ dasannaṃ nipphannarūpānaṃ vasena cakkhudasakaṃ nāma. Iminā nayena sesānipi veditabbāni. Tesu heṭṭhimakāye rūpaṃ majjhimakāyauparimakāyarūpehi saddhiṃ asammissaṃ. Sesakāyadvayepi rūpaṃ itarehi saddhiṃ asammissameva. Yathā hi sāyanhasamaye pabbatacchāyā ca rukkhacchāyā ca kiñcāpi ekābaddhā viya honti aññamaññaṃ pana asammissāva evaṃ imesupi kāyesu catucattālīsa catupaññāsa caturāsīti rūpāni ca kiñcāpi ekābaddhāni viya honti, aññamaññaṃ pana asammissānevāti.

616. Rūpāyatananiddese vaṇṇova **vaṇṇanibhā;** nibhātīti vā nibhā. Cakkhuviññāṇassa pākaṭā hotīti attho. Vaṇṇova nibhā **vaṇṇanibhā**. Saddhiṃ nidassanena **sanidassanaṃ,** cakkhuviññāṇena passitabbanti attho. Saddhiṃ paṭighena **sappaṭighaṃ,** paṭighaṭṭananighaṃsajanakanti attho. Nīlādīsu umāpupphasamānaṃ **nīlaṃ,** kaṇikārapupphasamānaṃ **pītakaṃ,** bandhujīvakapupphasamānaṃ **lohitakaṃ,** osadhitārakasamānaṃ **odātaṃ**. Jhāmaṅgārasamānaṃ **kāḷakaṃ,** mandarattaṃ sinduvārakaravīramakuḷasamānaṃ **mañjiṭṭhakaṃ**. ‘‘Harittacahemavaṇṇakāmaṃsumukhapakkamā’’ti (jā. 1.15.133) ettha pana kiñcāpi ‘harī’ti suvaṇṇaṃ vuttaṃ, parato panassa jātarūpaggahaṇena gahitattā idha sāmaṃ **hari** nāma. Imāni satta vatthuṃ anāmasitvā sabhāveneva dassitāni.

Harivaṇṇanti haritasaddalavaṇṇaṃ. **Ambaṅkuravaṇṇa**nti ambaṅkurena samānavaṇṇaṃ. Imāni dve vatthuṃ āmasitvā dassitāni. **Dīghādīni** dvādasa vohārato dassitāni. So ca nesaṃ vohāro upanidhāyasiddho ceva sannivesasiddho ca. Dīghādīni hi aññamaññaṃ upanidhāyasiddhāni, vaṭṭādīni sannivesavisesena. Tattha rassaṃ upanidhāya tato uccataraṃ **dīghaṃ,** taṃ upanidhāya tato nīcataraṃ **rassaṃ**. Thūlaṃ upanidhāya tato khuddakataraṃ **aṇuṃ,** taṃ upanidhāya tato mahantataraṃ **thūlaṃ**. Cakkasaṇṭhānaṃ **vaṭṭaṃ,** kukkuṭaṇḍasaṇṭhānaṃ **parimaṇḍalaṃ**. Catūhi aṃsehi yuttaṃ **caturaṃsaṃ. Chaḷaṃsādīsu**pi eseva nayo. **Ninna**nti onataṃ, **thala**nti unnataṃ.

Tattha yasmā dīghādīni phusitvā sakkā jānituṃ, nīlādīni panevaṃ na sakkā, tasmā na nippariyāyena dīghaṃ rūpāyatanaṃ; tathā rassādīni. Taṃ taṃ nissāya pana tathā tathā ṭhitaṃ dīghaṃ rassanti tena tena vohārena rūpāyatanamevettha bhāsitanti veditabbaṃ. **Chāyā ātapo**ti idaṃ aññamaññaparicchinnaṃ; tathā **āloko andhakāro ca. Abbhā mahikā**tiādīni cattāri vatthunāva dassitāni. Tattha **‘abbhā’**ti valāhako. **‘Mahikā’**ti himaṃ. Imehi catūhi abbhādīnaṃ vaṇṇā dassitā. **Candamaṇḍalassa vaṇṇanibhā**tiādīhi tesaṃ tesaṃ pabhāvaṇṇā dassitā.

Tattha candamaṇḍalādīnaṃ vatthūnaṃ evaṃ viseso veditabbo – maṇimayaṃ rajatapaṭicchannaṃ ekūnapaññāsayojanāyāmavitthāraṃ candassa devaputtassa vimānaṃ **candamaṇḍalaṃ** nāma. Sovaṇṇamayaṃ phalikapaṭicchannaṃ samapaṇṇāsayojanāyāmavitthāraṃ sūriyassa devaputtassa vimānaṃ **sūriyamaṇḍalaṃ** nāma. Sattaratanamayāni sattaṭṭhadasadvādasayojanāyāmavitthārāni tesaṃ tesaṃ devaputtānaṃ vimānāni **tārakarūpāni** nāma.

Tattha heṭṭhā cando, sūriyo upari, ubhinnamantaraṃ yojanaṃ hoti. Candassa heṭṭhimantato sūriyassa uparimanto yojanasataṃ hoti. Dvīsu passesu nakkhattatārakā gacchanti. Etesu pana tīsu cando dandhagamano, sūriyo sīghagamano, nakkhattatārakā sabbasīghagamanā. Kālena candimasūriyānaṃ purato honti kālena pacchā.

Ādāsamaṇḍalanti kaṃsamayaṃ. **Maṇī**ti ṭhapetvā veḷuriyaṃ seso jotirasādianekappabhedo. **Saṅkho**ti sāmuddiko; **muttā** sāmuddikāpi, sesāpi. **Veḷuriyo**ti veḷuvaṇṇamaṇi. **Jātarūpaṃ** vuccati satthuvaṇṇo. Satthā hi suvaṇṇavaṇṇo, suvaṇṇampi satthuvaṇṇaṃ. **Rajataṃ** vuccati kahāpaṇo – lohamāsako dārumāsako jatumāsako, ye ‘vohāraṃ gacchantī’ti (pārā. 584) vuttaṃ taṃ sabbampi idha gahitaṃ.

Yaṃ vā panaññampīti iminā pāḷiāgataṃ ṭhapetvā sesaṃ taṭṭikapilotikakaṇṇikavaṇṇādibhedaṃ rūpaṃ gahitaṃ. Tañhi sabbaṃ yevāpanakesu paviṭṭhaṃ.

Evametaṃ nīlādinā bhedena bhinnampi rūpaṃ sabbaṃ lakkhaṇādīhi abhinnameva. Sabbañhetaṃ cakkhupaṭihananalakkhaṇaṃ **rūpaṃ,** cakkhuviññāṇassa visayabhāvarasaṃ, tasseva gocarapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. Yathā cetaṃ tathā sabbānipi upādārūpāni. Yattha pana viseso atthi tattha vakkhāma. Sesamettha cakkhāyatananiddese vuttanayeneva veditabbaṃ. Kevalañhi tattha cakkhupubbaṅgamo niddeso idha rūpapubbaṅgamo. Tattha ‘cakkhuṃ peta’ntiādīni cuddasa nāmāni, idha ‘rūpaṃpeta’ntiādīni tīṇi. Sesaṃ tādisameva. Yathā hi catūhi catūhi nayehi paṭimaṇḍetvā cakkhuṃ vavatthāpetuṃ terasa vārā vuttā, idhāpi te tatheva vuttāti.

620. Saddāyatananiddese **bherisaddo**ti mahābherīpahaṭabherīnaṃ saddo. **Mudiṅgasaṅkhapaṇavasaddā**pi mudiṅgādipaccayā saddā. Gītasaṅkhāto saddo **gītasaddo**. Vuttāvasesānaṃ vīṇādīnaṃ tantibaddhānaṃ saddo **vāditasaddo. Sammasaddo**ti kaṃsatālakaṭṭhatālasaddo. **Pāṇisaddo**ti pāṇippahārasaddo. **Sattānaṃ nigghosasaddo**ti bahūnaṃ sannipatitānaṃ apaññāyamānapadabyañjananigghosasaddo. **Dhātūnaṃ sannighātasaddo**ti rukkhānaṃ aññamaññanighaṃsanaghaṇṭikākoṭanādisaddo. Vātassa vāyato saddo **vātasaddo**. Udakassa sandamānassa vā paṭihatassa vā saddo **udakasaddo**. Manussānaṃ sallāpādisaddo **manussasaddo**. Taṃ ṭhapetvā seso sabbopi **amanussasaddo**. Iminā padadvayena sabbopi saddo pariyādinno. Evaṃ santepi vaṃsaphālanapilotikaphālanādīsu pavatto pāḷiyaṃ anāgatasaddo yevāpanakaṭṭhānaṃ paviṭṭhoti veditabbo.

Evamayaṃ bherīsaddādinā bhedena bhinnopi saddo lakkhaṇādīhi abhinnoyeva. Sabbopi hesa sotapaṭihananalakkhaṇo **saddo** sotaviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi catūhi catūhi nayehi paṭimaṇḍitā terasa vārā vuttā. Tesaṃ attho sakkā vuttanayeneva jānituntі na vitthārito.

624. Gandhāyatananiddese **mūlagandho**ti yaṃ kiñci mūlaṃ paṭicca nibbatto gandho. **Sāragandhā**dīsupi eseva nayo. Asiddhadusiddhānaṃ ḍākādīnaṃ gandho **āmakagandho**. Macchasakalikāpūtimaṃsasaṃkiliṭṭhasappiādīnaṃ gandho **vissagandho. Sugandho**ti iṭṭhagandho. **Duggandho**ti aniṭṭhagandho. Iminā padadvayena sabbopi gandho pariyādinno. Evaṃ santepi kaṇṇakagandhapilotikagandhādayo pāḷiyaṃ anāgatā sabbepi gandhā yevāpanakaṭṭhānaṃ paviṭṭhāti veditabbā.

Evamayaṃ mūlagandhādinā bhedena bhinnopi gandho lakkhaṇādīhi abhinnoyeva. Sabbopi hesa ghānapaṭihananalakkhaṇo **gandho,** ghānaviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi tatheva dvipaññāsanayapaṭimaṇḍitā terasa vārā vuttā. Te atthato pākaṭāyeva.

628. Rasāyatananiddese **mūlaraso**ti yaṃkiñci mūlaṃ paṭicca nibbattaraso. **Khandharasā**dīsupi eseva nayo. **Ambila**nti takkambilādi. **Madhura**nti ekantato gosappiādi. Madhu pana kasāvayuttaṃ ciranikkhittaṃ kasāvaṃ hoti. Phāṇitaṃ khāriyuttaṃ ciranikkhittaṃ khāriyaṃ hoti. Sappi pana ciranikkhittaṃ vaṇṇagandhe jahantampi rasaṃ na jahatīti tadeva ekantamadhuraṃ. **Tittaka**nti nimbapaṇṇādi. **Kaṭuka**nti siṅgiveramaricādi. **Loṇika**nti sāmuddikaloṇādi. **Khārika**nti vātiṅgaṇakaḷīrādi. **Lambila**nti badarāmalakakapiṭṭhasālavādi. **Kasāva**nti haritakādi. Ime sabbepi rasā vatthuvasena vuttā. Taṃtaṃvatthuto panettha rasova ambilādīhi nāmehi vuttoti veditabbo. **Sādū**ti iṭṭharaso, **asādū**ti aniṭṭharaso. Iminā padadvayena sabbopi raso pariyādinno. Evaṃ santepi leḍḍurasabhittirasapilotikarasādayo pāḷiyaṃ anāgatā sabbepi rasā yevāpanakaṭṭhānaṃ paviṭṭhāti veditabbā.

Evamayaṃ mūlarasādinābhedena bhinnopi raso lakkhaṇādīhi abhinnoyeva. Sabbopi hesa jivhāpaṭihananalakkhaṇo **raso,** jivhāviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi tatheva dvipaññāsanayapaṭimaṇḍitā terasa vārā vuttā.

632. Itthindriyaniddese **ya**nti karaṇavacanaṃ. Yena kāraṇena itthiyā itthiliṅgādīni hontīti ayamettha attho. Tattha **‘liṅga’**nti saṇṭhānaṃ. Itthiyā hi hatthapādagīvāurādīnaṃ saṇṭhānaṃ na purisassa viya hoti. Itthīnañhi heṭṭhimakāyo visado hoti, uparimakāyo avisado. Hatthapādā khuddakā, mukhaṃ khuddakaṃ. **Nimitta**nti sañjānanaṃ. Itthīnañhi uramaṃsaṃ avisadaṃ hoti, mukhaṃ nimmassudāṭhikaṃ. Kesabandhavatthaggahaṇampi na purisānaṃ viya hoti. **Kutta**nti kiriyā. Itthiyo hi daharakāle suppakamusalakehi kīḷanti, cittadhītalikāya kīḷanti, mattikavākena suttakaṃ nāma kantanti. **Ākappo**ti gamanādiākāro. Itthiyo hi gacchamānā avisadā gacchanti, tiṭṭhamānā nipajjamānā nisīdamānā khādamānā bhuñjamānā avisadā bhuñjanti. Purisampi hi avisadaṃ disvā mātugāmo viya gacchati tiṭṭhati nipajjati nisīdati khādati bhuñjatīti vadanti.

Itthattaṃ itthibhāvoti ubhayampi ekatthaṃ; itthisabhāvoti attho. Ayaṃ kammajo paṭisandhisamuṭṭhito. Itthiliṅgādīni pana itthindriyaṃ paṭicca pavatte samuṭṭhitāni. Yathā hi bīje sati, bījaṃ paṭicca, bījapaccayā rukkho vaḍḍhitvā sākhāviṭapasampanno hutvā ākāsaṃ pūretvā tiṭṭhati, evameva itthibhāvasaṅkhāte itthindriye sati itthiliṅgādīni honti. Bījaṃ viya hi itthindriyaṃ, bījaṃ paṭicca vaḍḍhitvā ākāsaṃ pūretvā ṭhitarukkho viya itthindriyaṃ paṭicca itthiliṅgādīni pavatte samuṭṭhahanti. Tattha itthindriyaṃ na cakkhuviññeyyaṃ, manoviññeyyameva. Itthiliṅgādīni cakkhuviññeyyānipi manoviññeyyānipi.

Idaṃ taṃ rūpaṃ itthindriyanti idaṃ taṃ rūpaṃ, yathā cakkhundriyādīni purisassāpi honti, na evaṃ; niyamato pana itthiyā eva indriyaṃ 'itthindriyaṃ'.

633. Purisindriyepi eseva nayo. Purisaliṅgādīni pana itthiliṅgādīnaṃ paṭipakkhato veditabbāni. Purisassa hi hatthapādagīvāurādīnaṃ saṇṭhānaṃ na itthiyā viya hoti. Purisānañhi uparimakāyo visado hoti heṭṭhimakāyo avisado, hatthapādā mahantā, mukhaṃ mahantaṃ, uramaṃsaṃ visadaṃ, massudāṭhikā uppajjanti. Kesabandhanavatthaggahaṇaṃ na itthīnaṃ viya hoti. Daharakāle rathanaṅgalādīhi kīḷanti, vālikapāḷiṃ katvā vāpiṃ nāma khananti, gamanādīni visadāni honti. Itthimpi gamanādīni visadāni kurumānaṃ disvā 'puriso viya gacchatī'tiādīni vadanti. Sesaṃ itthindriye vuttasadisameva.

Tattha itthibhāvalakkhaṇaṃ **itthindriyaṃ,** itthīti pakāsanarasaṃ, itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Purisabhāvalakkhaṇaṃ **purisindriyaṃ,** purisoti pakāsanarasaṃ, purisaliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Ubhayampetaṃ paṭhamakappikānaṃ pavatte samuṭṭhāti. Aparabhāge paṭisandhiyaṃ. Paṭisandhisamuṭṭhitampi pavatte calati parivattati.

Yathāha –

> ''Tena kho pana samayena aññatarassa bhikkhuno itthiliṅgaṃ pātubhūtaṃ hoti. Tena kho pana samayena aññatarissā bhikkhuniyā purisaliṅgaṃ pātubhūtaṃ hotī''ti (pārā. 69).

Imesu pana dvīsu purisaliṅgaṃ uttamaṃ, itthiliṅgaṃ hīnaṃ. Tasmā purisaliṅgaṃ balavaakusalena antaradhāyati, itthiliṅgaṃ dubbalakusalena patiṭṭhāti. Itthiliṅgaṃ pana antaradhāyantaṃ dubbalaakusalena antaradhāyati, purisaliṅgaṃ balavakusalena patiṭṭhāti. Evaṃ ubhayampi akusalena antaradhāyati, kusalena patiṭṭhātīti veditabbaṃ.

Ubhatobyañjanakassa pana kiṃ ekaṃ indriyaṃ udāhu dveti? Ekaṃ. Tañca kho itthiubhatobyañjanakassa itthindriyaṃ, purisaubhatobyañjanakassa purisindriyaṃ. 'Evaṃ sante dutiyabyañjanakassa abhāvo āpajjati. Indriyañhi byañjanakāraṇaṃ vuttaṃ. Tañcassa natthī'ti? 'Na tassa indriyaṃ byañjanakāraṇaṃ'. 'Kasmā'? 'Sadā abhāvato. Itthiubhatobyañjanakassa hi yadā itthiyā rāgacittaṃ uppajjati, tadāva purisabyañjanaṃ pākaṭaṃ hoti, itthibyañjanaṃ paṭicchannaṃ guḷhaṃ hoti. Tathā itarassa itaraṃ.

Yadi ca tesaṃ indriyaṃ dutiyabyañjanakāraṇaṃ bhaveyya, sadāpi byañjanadvayaṃ tiṭṭheyya. Na pana tiṭṭhati. Tasmā veditabbametaṃ na tassa taṃ byañjanakāraṇaṃ. Kammasahāyaṃ pana rāgacittamevettha kāraṇaṃ. Yasmā cassa ekameva indriyaṃ hoti, tasmā itthiubhatobyañjanako sayampi gabbhaṃ gaṇhāti, parampi gaṇhāpeti. Purisaubhatobyañjanako paraṃ gabbhaṃ gaṇhāpeti, sayaṃ pana na gaṇhātīti.

634. Jīvitindriyaniddese yaṃ vattabbaṃ taṃ heṭṭhā arūpajīvitindriye vuttameva. Kevalañhi tattha **yo tesaṃ arūpīnaṃ dhammāna**nti vuttaṃ, idha rūpajīvitindriyattā **yo tesaṃ rūpīnaṃ dhammāna**nti ayameva viseso. Lakkhaṇādīni panassa evaṃ veditabbāni – sahajātarūpānupālanalakkhaṇaṃ **jīvitindriyaṃ,** tesaṃ pavattanarasaṃ, tesaṃ yeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbabhūtapadaṭṭhānanti.

635. Kāyaviññattiniddese **kāyaviññattī**ti ettha tāva kāyena attano bhāvaṃ viññāpentānaṃ tiracchānehipi purisānaṃ, purisehi vā tiracchānānampi kāyagahaṇānusārena gahitāya etāya bhāvo viññāyatīti **'viññatti'**. Sayaṃ kāyagahaṇānusārena viññāyatītipi 'viññatti'. ''Kāyena saṃvaro sādhū''tiādīsu (dha. pa. 361) āgato copanasaṅkhāto kāyova viññatti **'kāyaviññatti'**. Kāyavipphandanena adhippāyaviññāpanahetuttā, sayañca tathā viññeyyattā kāyena viññattītipi **'kāyaviññatti'**.

Kusalacittassa vātiādīsu aṭṭhahi kāmāvacarehi abhiññācittena cāti navahi kusalacittehi **kusalacittassa vā,** dvādasahipi akusalacittehi **akusalacittassa vā,** aṭṭhahi mahākiriyehi dvīhi ahetukakiriyehi abhiññāppattena ekena rūpāvacarakiriyenāti ekādasahi kiriyacittehi **abyākatacittassa vā**. Ito aññāni hi cittāni viññattiṃ na janenti. Sekkhāsekkhaputhujjanānaṃ pana ettakeheva cittehi viññatti hotīti etesaṃ kusalādīnaṃ vasena tīhi padehi 'hetuto' dassitā.

Idāni chahi padehi 'phalato' dassetuṃ **abhikkamantassa vā**tiādi vuttaṃ. Abhikkamādayo hi viññattivasena pavattattā viññattiphalaṃ nāma. Tattha **'abhikkamantassā'**ti purato kāyaṃ abhiharantassa. **Paṭikkamantassā**ti pacchato paccāharantassa. **Ālokentassā**ti ujukaṃ pekkhantassa. **Vilokentassā**ti ito cito ca pekkhantassa. **Samiñjentassā**ti sandhayo saṅkocentassa. **Pasārentassā**ti sandhayo paṭipaṇāmentassa.

Idāni chahi padehi 'sabhāvato' dassetuṃ **kāyassa thambhanā**ti ādi vuttaṃ. Tattha **'kāyassā'**ti sarīrassa. Kāyaṃ thambhetvā thaddhaṃ karotīti **thambhanā**. Tameva upasaggena vaḍḍhetvā **santhambhanā**ti āha. Balavatarā vā thambhanā **'santhambhanā'**. **Santhambhitatta**nti santhambhitabhāvo. Viññāpanavasena **viññatti. Viññāpanā**ti viññāpanākāro. Viññāpitabhāvo **viññāpitattaṃ**. Sesamettha yaṃ vattabbaṃ taṃ heṭṭhā dvārakathāyaṃ vuttameva. Tathā vacīviññattiyaṃ.

636. Vacīviññattītipadassa pana niddesapadānañca attho tattha na vutto, so evaṃ veditabbo – vācāya attano bhāvaṃ viññāpentānaṃ tiracchānehipi purisānaṃ, purisehi vā tiracchānānampi, vacīgahaṇānusārena gahitāya etāya bhāvo viññāyatīti **viññatti**. Sayañca vacīgahaṇānusārena viññāyatītipi **viññatti**. ''Sādhu vācāya saṃvaro''tiādīsu (dha. pa. 361) āgatā copanasaṅkhātā vacī eva viññatti **'vacīviññatti'**. Vacīghosena adhippāyaviññāpanahetuttā sayañca tathāviññeyyattā vācāya viññattītipi **'vacīviññatti'. Vācā girā**tiādīsu vuccatīti **'vācā'**. Giriyatīti **'girā'**. Byappathoti vākyabhedo. Vākyañca taṃ patho ca atthaṃ ñātukāmānaṃ ñāpetukāmānañcātipi **'byappatho'**. Udīriyatīti **udīraṇaṃ**. Ghussatīti **ghoso**. Kariyatīti **kammaṃ**. Ghosova kammaṃ **ghosakammaṃ**. Nānappakārehi kato ghosoti attho. Vaciyā bhedo **vacībhedo**. So pana 'na bhaṅgo, pabhedagatā vācā evā'ti ñāpanatthaṃ **vācā vacībhedo**ti vuttaṃ. Imehi sabbehipi padehi 'saddavācāva' dassitā. Idāni tāya vācāya saddhiṃ yojetvā heṭṭhā vuttatthānaṃ viññattiādīnaṃ padānaṃ vasena tīhākārehi sabhāvato taṃ dassetuṃ **yā tāya vācāya viññattī**tiādi vuttaṃ. Taṃ heṭṭhā vuttanayattā uttānatthameva.

Idāni viññattisamuṭṭhāpakacittesu asammohatthaṃ dvattiṃsa chabbīsa ekūnavīsati soḷasa pacchimānīti idaṃ pakiṇṇakaṃ veditabbaṃ – **dvattiṃsa** cittāni hi rūpaṃ samuṭṭhāpenti, iriyāpathampi upatthambhenti, duvidhampi viññattiṃ janenti. Chabbīsati viññattimeva na janenti, itaradvayaṃ karonti. **Ekūnavīsati** rūpameva samuṭṭhāpenti, itaradvayaṃ na karonti. **Soḷasa** imesu tīsu ekampi na karonti.

Tattha **dvattiṃsā**ti heṭṭhā vuttāneva kāmāvacarato aṭṭha kusalāni, dvādasa akusalāni, kiriyato dasa cittāni, sekkhaputhujjanānaṃ abhiññācittaṃ, khīṇāsavānaṃ abhiññācittanti. **Chabbīsā**ti rūpāvacarato pañca kusalāni, pañca kiriyāni, arūpāvacarato cattāri kusalāni, cattāri kiriyāni, cattāri maggacittāni, cattāri phalacittānīti. **Ekūnavīsatī**ti kāmāvacarakusalavipākato ekādasa, akusalavipākato dve, kiriyato kiriyamanodhātu, rūpāvacarato pañca vipākacittānīti. **Soḷasā**ti dve pañcaviññāṇāni, sabbasattānaṃ paṭisandhicittaṃ, khīṇāsavānaṃ cuticittaṃ, arūpe cattāri vipākacittānīti. Imāni soḷasa rūpiriyāpathaviññattīsu ekampi na karonti. Aññānipi bahūni arūpe uppannāni anokāsagatattā rūpaṃ na samuṭṭhāpenti. Na tāneva, kāyavacīviññattiyopi.

637. Ākāsadhātuniddese na kassati, na nikassati, kasituṃ vā chindituṃ vā bhindituṃ vā na sakkāti **ākāso**. Ākāsova **ākāsagataṃ**, kheḷagatādi viya. Ākāsoti vā gatanti **'ākāsagataṃ'**. Na haññatīti **aghaṃ,** aghaṭṭanīyanti attho. Aghameva **aghagataṃ**. Chiddaṭṭhena **vivaro**. Vivarova **vivaragataṃ. Asamphuṭṭhaṃ catūhi mahābhūtehī**ti etehi asamphuṭṭhaṃ nijjaṭākāsaṃva kathitaṃ. Lakkhaṇādito pana rūpaparicchedalakkhaṇā **ākāsadhātu,** rūpapariyantappakāsanarasā, rūpamariyādapaccupaṭṭhānā asamphuṭṭhabhāvachiddavivarabhāvapaccupaṭṭhānā vā, paricchinnarūpapadaṭṭhānā, yāya paricchinnesu rūpesu 'idamito uddhaṃ adho tiriya'nti ca hoti.

638. Ito pare **rūpassalahutādīnaṃ** niddesā cittassalahutādīsu vuttanayeneva veditabbā. Lakkhaṇādito panettha adandhatālakkhaṇā **rūpassa lahutā,** rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Athaddhatālakkhaṇā **rūpassa mudutā,** rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā. Sarīrakiriyānukūlakammaññabhāvalakkhaṇā **rūpassa kammaññatā,** akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññarūpapadaṭṭhānā.

Etā pana tisso na aññamaññaṃ vijahanti. Evaṃ santepi yo arogino viya rūpānaṃ lahubhāvo, adandhatālahuparivattippakāro, rūpadandhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro 'rūpassalahutā'. Yo suparimadditacammasseva rūpānaṃ mudubhāvo sabbakiriyāvisesesu sarasavattanabhāvo vasavattanabhāvamaddavappakāro rūpathaddhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro 'rūpassa mudutā'. Yo pana sudhantasuvaṇṇasseva rūpānaṃ kammaññabhāvo sarīrakiriyānukūlabhāvappakāro sarīrakiriyānaṃ ananukūlakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro **‘rūpassa kammaññatā’**ti. Evametāsaṃ viseso veditabbo.

Etā pana tissopi kammaṃ kātuṃ na sakkoti, āhārādayova karonti. Tathā hi yogino ‘ajja amhehi bhojanasappāyaṃ laddhaṃ, kāyo no lahu mudu kammañño’ti vadanti. ‘Ajja utusappāyaṃ laddhaṃ, ajja amhākaṃ cittaṃ ekaggaṃ, kāyo no lahu mudu kammañño’ti vadantīti.

641. Upacayasantatiniddesesu **āyatanāna**nti aḍḍhekādasannaṃ rūpāyatanānaṃ. **Ācayo**ti nibbatti. **So rūpassa upacayo**ti yo āyatanānaṃ ācayo punappunaṃ nibbattamānānaṃ, sova rūpassa upacayo nāma hoti; vaḍḍhīti attho. **Yo rūpassa upacayo sā rūpassa santatī**ti yā evaṃ upacitānaṃ rūpānaṃ vaḍḍhi, tato uttaritaraṃ pavattikāle sā rūpassa santati nāma hoti; pavattīti attho. Naditīre khatakūpasmiñhi udakuggamanakālo viya ācayo, nibbatti; paripuṇṇakālo viya upacayo, vaḍḍhi; ajjhottharitvā gamanakālo viya santati, pavattīti veditabbā.

Evaṃ kiṃ kathitaṃ hotīti? Āyatanena hi ācayo kathito, ācayena āyatanaṃ kathitaṃ. Ācayova kathito āyatanameva kathitaṃ. Evampi kiṃ kathitaṃ hotīti? Catusantatirūpānaṃ ācayo upacayo nibbatti vaḍḍhi kathitā. Atthato hi ubhayampetaṃ jātirūpasseva adhivacanaṃ. Ākāranānattena pana veneyyavasena ca upacayo santatīti uddesadesanaṃ katvā yasmā ettha atthato nānattaṃ natthi, tasmā niddese ‘‘yo āyatanānaṃ ācayo so rūpassa upacayo, yo rūpassa upacayo sā rūpassa santatī’’ti vuttaṃ.

Yasmā ca ubhayampetaṃ jātirūpasseva adhivacanaṃ tasmā ettha ācayalakkhaṇo **rūpassa upacayo,** pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. Pavattilakkhaṇā **rūpassa santati,** anuppabandharasā, anupacchedapaccupaṭṭhānā, anuppabandharūpapadaṭṭhānāti veditabbā.

643. Jaratāniddese jīraṇakavasena **jarā;** ayamettha sabhāvaniddeso. Jīraṇākāro **jīraṇatā**. Khaṇḍiccanti ādayo tayo kālātikkame kiccaniddesā. Pacchimā dve pakatiniddesā. Ayañhi ‘jarā’ti iminā padena sabhāvato dīpitā; tenassāyaṃ sabhāvaniddeso. ‘Jīraṇatā’ti iminā ākārato; tenassāyaṃ ākāraniddeso. **Khaṇḍicca**nti iminā kālātikkame dantanakhānaṃ khaṇḍitabhāvakaraṇakiccato. **Pālicca**nti iminā kesalomānaṃ palitabhāvakaraṇakiccato. **Valittacatā**ti iminā maṃsaṃ milāpetvā tace valibhāvakaraṇakiccato dīpitā. Tenassā ime ‘khaṇḍicca’ntiādayo tayo kālātikkame kiccaniddesā. Tehi imesaṃ vikārānaṃ dassanavasena pākaṭībhūtā pākaṭajarā dassitā. Yatheva hi udakassa vā aggino vā tiṇarukkhādīnaṃ saṃbhaggapalibhaggatāya vā jhāmatāya vā gatamaggo pākaṭo hoti, na ca so gatamaggo tāneva udakādīni, evameva jarāya dantādīsu khaṇḍiccādivasena gatamaggo pākaṭo, cakkhuṃ ummīletvāpi gayhati, na ca khaṇḍiccādīneva jarā. Na hi jarā cakkhuviññeyyā hoti.

Āyuno saṃhāni indriyānaṃ paripākoti imehi pana padehi kālātikkameyeva abhibyattāya āyukkhayacakkhādiindriyaparipākasaññitāya pakatiyā dīpitā. Tenassime pacchimā dve pakatiniddesāti veditabbā. Tattha yasmā jaraṃ pattassa āyu hāyati, tasmā jarā **‘āyuno saṃhānī’**ti phalūpacārena vuttā. Yasmā ca daharakāle suppasannāni, sukhumampi attano visayaṃ sukheneva gaṇhanasamatthāni cakkhādīni indriyāni jaraṃ pattassa paripakkāni āluḷitāni avisadāni, oḷārikampi attano visayaṃ gahetuṃ asamatthāni honti, tasmā **‘indriyānaṃ paripāko’**tipi phalūpacāreneva vuttā.

Sā panāyaṃ evaṃ niddiṭṭhā sabbāpi jarā pākaṭā paṭicchannāti duvidhā hoti. Tattha dantādīsu khaṇḍabhāvādidassanato rūpadhammesu jarā **pākaṭajarā** nāma. Arūpadhammesu pana jarā tādisassa vikārassa adassanato **paṭicchannajarā** nāma. Puna avīci savīcīti evampi duvidhā hoti. Tattha maṇikanakarajatapavāḷacandimasūriyādīnaṃ viya, mandadasakādīsu pāṇīnaṃ viya ca, pupphaphalapallavādīsu ca apāṇīnaṃ viya, antarantarā vaṇṇavisesādīnaṃ duviññeyyattā jarā **avīcijarā** nāma; nirantarajarāti attho. Tato aññesu pana yathāvuttesu antarantarā vaṇṇavisesādīnaṃ suviññeyyattā jarā **savīcijarā** nāmāti veditabbā.

Lakkhaṇāditopi rūpaparipākalakkhaṇā **rūpassa jaratā,** upanayanarasā, sabhāvānapagamepi navabhāvāpagamapaccupaṭṭhānā, vīhipurāṇabhāvo viya paripaccamānarūpapadaṭṭhānāti veditabbā.

644. Aniccatāniddese khayagamanavasena **khayo,** vayagamanavasena **vayo,** bhijjanavasena **bhedo**. Atha vā, yasmā taṃ patvā rūpaṃ khīyati, veti, bhijjati ca, tasmā khīyati etasminti **‘khayo’,** veti etasminti **‘vayo’,** bhijjati etasminti **‘bhedo’**. Upasaggavasena padaṃ vaḍḍhetvā bhedova **paribhedo**. Hutvā abhāvaṭṭhena, na niccanti aniccaṃ. Tassa bhāvo **aniccatā**. Antaradhāyati etthāti **antaradhānaṃ**. Maraṇañhi patvā rūpaṃ antaradhāyati, adassanaṃ gacchati. Na kevalañca rūpameva, sabbepi pañcakkhandhā. Tasmā pañcannampi khandhānaṃ aniccatāya idameva lakkhaṇanti veditabbaṃ. Lakkhaṇādito pana paribhedalakkhaṇā **rūpassa aniccatā,** saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānāti veditabbā.

Heṭṭhā jāti gahitā jarā gahitā, imasmiṃ ṭhāne maraṇaṃ gahitaṃ. Ime tayo dhammā imesaṃ sattānaṃ ukkhittāsikapaccāmittasadisā. Yathā hi purisassa tayo paccāmittā otāraṃ gavesamānā vicareyyuṃ. Tesu eko evaṃ vadeyya – ‘etaṃ nīharitvā aṭavipavesanaṃ mayhaṃ bhāro hotū’ti. Dutiyo ‘aṭavigatakāle pothetvā pathaviyaṃ pātanaṃ mayhaṃ bhāro’ti. Tatiyo ‘pathavigatakālato paṭṭhāya asinā sīsacchedanaṃ mayhaṃ bhāro’ti. Evarūpā ime jāti ādayo. Nīharitvā aṭavipavesanapaccāmittasadisā hettha jāti, tasmiṃ tasmiṃ ṭhāne nibbattāpanato. Aṭavigataṃ pothetvā pathaviyaṃ pātanapaccāmittasadisā jarā, nibbattakkhandhānaṃ dubbalaparādhīnamañcaparāyaṇabhāvakaraṇato. Pathavigatassa asinā sīsacchedakapaccāmittasadisaṃ maraṇaṃ, jarāppattānaṃ khandhānaṃ jīvitakkhayapāpanatoti.

645. Kabaḷīkārāhāraniddese kabaḷaṃ karīyatīti **kabaḷīkāro**. Āharīyatīti **āhāro**. Kabaḷaṃ katvā ajjhoharīyatīti attho. Rūpaṃ vā āharatītipi ‘āhāro’. Evaṃ vatthuvasena nāmaṃ uddharitvā puna vatthuvasenevetaṃ pabhedato dassetuṃ **odano kummāso**tiādi vuttaṃ. Odanādīni hi phāṇitapariyantāni dvādasa idhādhippetassa āhārassa vatthūni. Pāḷiyaṃ anāgatāni mūlaphalādīni yevāpanakaṃ paviṭṭhāni.

Idāni tāni mūlaphalādīni kattabbato dassetuṃ **yamhi yamhi janapade**tiādimāha. Tattha mukhena asitabbaṃ bhuñjitabbanti **mukhāsiyaṃ**. Dantehi vikhāditabbanti **dantavikhādanaṃ**. Galena ajjhoharitabbanti **galajjhoharaṇīyaṃ**. Idāni taṃ kiccavasena dassetuṃ **kucchivitthambhana**nti āha. Tañhi mūlaphalādi odanakummāsādi vā ajjhohaṭaṃ kucchiṃ vitthambheti. Idamassa kiccaṃ. **Yāya ojāya sattā yāpentī**ti heṭṭhā sabbapadehi savatthukaṃ āhāraṃ dassetvā idāni nibbaṭṭitaojameva dassetuṃ idaṃ vuttaṃ.

Kiṃ panettha vatthussa kiccaṃ? Kiṃ ojāya? Parissayaharaṇapālanāni. Vatthuhi parissayaṃ harati pāletuṃ na sakkoti, ojā pāleti parissayaṃ harituṃ na sakkoti. Dvepi ekato hutvā pāletumpi sakkonti parissayampi harituṃ. Ko panesa parissayo nāma? Kammajatejo. Antokucchiyañhi odanādivatthusmiṃ asati, kammajatejo uṭṭhahitvā udarapaṭalaṃ gaṇhāti, ‘chātomhi, āhāraṃ me dethā’ti vadāpeti. Bhuttakāle udarapaṭalaṃ muñcitvā vatthuṃ gaṇhāti. Atha satto ekaggo hoti.

Yathā hi chāyārakkhaso chāyaṃ paviṭṭhaṃ gahetvā devasaṅkhalikāya bandhitvā attano bhavane modanto chātakāle āgantvā sīse ḍaṃsati. So ḍaṭṭhattā viravati. Taṃ viravaṃ sutvā ‘dukkhappatto ettha atthī’ti tato tato manussā āgacchanti. So āgatāgate gahetvā khāditvā bhavane modati. Evaṃsampadamidaṃ veditabbaṃ. Chāyārakkhaso viya hi kammajatejo, devasaṅkhalikāya bandhitvā ṭhapitasatto viya udarapaṭalaṃ, puna āgatamanussā viya odanādivatthu, otaritvā sīse ḍaṃsanaṃ viya kammajatejassa vatthuto muttassa udarapaṭalaggahaṇaṃ, ḍaṭṭhassa viravanakālo viya ‘āhāraṃ dethā’ti vacanakālo, tāya saññāya āgatāgate gahetvā khāditvā bhavane modanakālo viya kammajatejena udarapaṭalaṃ muñcitvā vatthusmiṃ gahite ekaggacittatā.

Tattha oḷārike vatthusmiṃ ojā mandā hoti. Sukhume balavatī. Kudrūsakabhattādīni hi bhuñjitvā muhutteneva chāto hoti. Sappiādīni pivitvā ṭhitassa divasampi bhattaṃ na ruccati. Ettha ca upādāyupādāya oḷārikasukhumatā veditabbā. Kumbhīlānañhi āhāraṃ upādāya morānaṃ āhāro sukhumo. Kumbhīlā kira pāsāṇe gilanti. Te ca nesaṃ kucchippattā vilīyanti. Morā sappavicchikādipāṇe khādanti. Morānaṃ pana āhāraṃ upādāya taracchānaṃ āhāro sukhumo. Te kira tivassachaḍḍitāni visāṇāni ceva aṭṭhīni ca khādanti. Tāni ca nesaṃ kheḷena temitamattāneva kandamūlaṃ viya mudukāni honti. Taracchānampi āhāramupādāya hatthīnaṃ āhāro sukhumo. Te hi nānārukkhasākhādayo khādanti. Hatthīnaṃ āhārato gavayagokaṇṇamigādīnaṃ āhāro sukhumo. Te kira nissārāni nānārukkhapaṇṇādīni khādanti. Tesampi āhārato gunnaṃ āhāro sukhumo. Te allasukkhatiṇāni khādanti. Tesampi āhārato sasānaṃ āhāro sukhumo. Sasānaṃ āhārato sakuṇānaṃ āhāro sukhumo. Sakuṇānaṃ āhārato paccantavāsīnaṃ āhāro sukhumo. Paccantavāsīnaṃ āhārato gāmabhojakānaṃ āhāro sukhumo. Gāmabhojakānaṃ āhārato rājarājamahāmattānaṃ āhāro sukhumo. Tesampi āhārato cakkavattino āhāro sukhumo. Cakkavattino āhārato bhummadevānaṃ āhāro sukhumo. Bhummadevānaṃ āhārato cātumahārājikānaṃ āhāro sukhumo. Evaṃ yāva paranimmitavasavattīnaṃ āhāro vitthāretabbo. Tesaṃ panāhāro sukhumotveva niṭṭhaṃ patto.

Lakkhaṇāditopi ojālakkhaṇo **kabaḷīkāro āhāro,** rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṃ katvā āharitabbavatthupadaṭṭhānoti veditabbo.

646. Noupādāniddese yathā upādārūpaṃ upādiyateva, na aññena upādiyati, evametaṃ na upādiyatevāti **noupādā**.

647. Phusitabbanti phoṭṭhabbaṃ. Phusitvā jānitabbanti attho. Phoṭṭhabbañca taṃ āyatanañcāti **phoṭṭhabbāyatanaṃ**. Āpo ca taṃ nissattasuññatasabhāvaṭṭhena dhātu cāti **āpodhātu**. Idāni yasmā tīṇi rūpāni phusitvā jānitabbāni tasmā tāni bhājetvā dassetuṃ **katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātū**tiādimāha. Tattha kakkhaḷattalakkhaṇā **pathavīdhātu,** patiṭṭhānarasā, sampaṭicchanapaccupaṭṭhānā. **Tejodhātu** uṇhattalakkhaṇā, paripācanarasā, maddavānuppadānapaccupaṭṭhānā. **Vāyodhātu** vitthambhanalakkhaṇā, samudīraṇarasā, abhinīhārapaccupaṭṭhānā. Purimā pana **'āpodhātu'** paggharaṇalakkhaṇā, brūhanarasā, saṅgahapaccupaṭṭhānā. Ekekā cettha sesattayapadaṭṭhānāti veditabbā.

Kakkhaḷanti thaddhaṃ. **Muduka**nti athaddhaṃ. **Saṇha**nti maṭṭhaṃ. **Pharusa**nti kharaṃ. **Sukhasamphassa**nti sukhavedanāpaccayaṃ iṭṭhaphoṭṭhabbaṃ. **Dukkhasamphassa**nti dukkhavedanāpaccayaṃ aniṭṭhaphoṭṭhabbaṃ. **Garuka**nti bhāriyaṃ. **Lahuka**nti abhāriyaṃ, sallahukanti attho. Ettha ca 'kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ garukaṃ lahuka'nti padehi pathavīdhātu eva bhājitā. ''Yadāyaṃ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca tadā lahutaro ca hoti mudutaro ca kammaññataro cā''ti (dī. ni. 2.424) suttepi lahumudubhūtaṃ pathavīdhātumeva sandhāya vuttaṃ.

'Sukhasamphassaṃ dukkhasamphassa'nti padadvayena pana tīṇipi mahābhūtāni bhājitāni. Pathavīdhātu hi sukhasamphassāpi atthi dukkhasamphassāpi. Tathā tejodhātuvāyodhātuyo. Tattha sukhasamphassā pathavīdhātu mudutaluṇahatthe dahare pāde sambāhante assādetvā assādetvā 'sambāha tāta, sambāha tātā'ti vadāpanākāraṃ karoti. Sukhasamphassā tejodhātu sītasamaye aṅgārakapallaṃ āharitvā gattaṃ sedente assādetvā assādetvā 'sedehi tāta, sedehi tātā'ti vadāpanākāraṃ karoti. Sukhasamphassā vāyodhātu uṇhasamaye vattasampanne dahare bījanena bījante assādetvā assādetvā 'bīja tāta, bīja tātā'ti vadāpanākāraṃ karoti. Thaddhahatthe pana dahare pāde sambāhante aṭṭhīnaṃ bhijjanakālo viya hoti. Sopi 'apehī'ti vattabbataṃ āpajjati. Uṇhasamaye aṅgārakapalle ābhate 'apanehi na'nti vattabbaṃ hoti. Sītasamaye bījanena bījante 'apehi, mā bījā'ti vattabbaṃ hoti. Evametāsaṃ sukhasamphassatā dukkhasamphassatā ca veditabbā.

Yaṃ phoṭṭhabbaṃ anidassanaṃ sappaṭighantiādinā nayena vuttā pana catūhi catūhi nayehi paṭimaṇḍitā terasa vārā heṭṭhā rūpāyatanādīsu vuttanayeneva veditabbā.

Kiṃ panetāni tīṇi mahābhūtāni ekappahāreneva āpāthaṃ āgacchanti udāhu noti? Āgacchanti. Evaṃ āgatāni kāyapasādaṃ ghaṭṭenti na ghaṭṭentīti? Ghaṭṭenti. Ekappahāreneva tāni ārammaṇaṃ katvā kāyaviññāṇaṃ uppajjati nuppajjatīti? Nuppajjati. Ābhujitavasena vā hi ussadavasena vā ārammaṇakaraṇaṃ hoti.

Tattha ābhujitavasena tāva, pattasmiñhi odanena pūretvā ābhate ekaṃ sitthaṃ gahetvā thaddhaṃ vā mudukaṃ vāti vīmaṃsanto kiñcāpi tattha tejopi atthi vāyopi atthi, pathavīdhātumeva pana ābhujati. Uṇhodake hatthaṃ otāretvā vīmaṃsanto kiñcāpi tattha pathavīpi atthi vāyopi atthi, tejodhātumeva pana ābhujati. Uṇhasamaye vātapānaṃ vivaritvā vātena sarīraṃ paharāpento ṭhito mandamande vāte paharante kiñcāpi tattha pathavīpi atthi tejopi atthi, vāyodhātumeva pana ābhujati. Evaṃ ābhujitavasena ārammaṇaṃ karoti nāma.

Yo pana upakkhalati vā sīsena vā rukkhaṃ paharati bhuñjanto vā sakkharaṃ ḍaṃsati, so kiñcāpi tattha tejopi atthi vāyopi atthi, ussadavasena pana pathavīdhātumeva ārammaṇaṃ karoti. Aggiṃ akkamantopi kiñcāpi tattha pathavīpi atthi vāyopi atthi, ussadavasena pana tejodhātumeva ārammaṇaṃ karoti. Balavavāte kaṇṇasakkhaliṃ paharitvā badhirabhāvaṃ karonte. Kiñcāpi tattha pathavīpi atthi tejopi atthi, ussadavasena pana vāyodhātumeva ārammaṇaṃ karoti.

Yaṃkiñci dhātuṃ ārammaṇaṃ karontassa kāyaviññāṇampi ekappahārena nuppajjati. Sūcikalāpena viddhassa ekappahārena kāyo ghaṭṭiyati. Yasmiṃ yasmiṃ pana ṭhāne kāyapasādo ussanno hoti, tattha tattha kāyaviññāṇaṃ uppajjati. Yattha yatthāpi paṭighaṭṭananighaṃso balavā hoti tattha tattha paṭhamaṃ uppajjati. Kukkuṭapattena vaṇe dhoviyamāne aṃsuaṃsu kāyapasādaṃ ghaṭṭeti. Yattha yattha pana pasādo ussanno hoti, tattha tattheva kāyaviññāṇaṃ uppajjati. Evaṃ ussadavasena ārammaṇaṃ karoti. Ussadavaseneva ca kāyaviññāṇaṃ uppajjati nāma.

Kathaṃ pana cittassa ārammaṇato saṅkanti hotīti? Dvīhākārehi hoti – ajjhāsayato vā visayādhimattato vā. Vihārapūjādīsu hi 'tāni tāni cetiyāni ceva paṭimāyo ca vandissāmi, potthakammacittakammāni ca olokessāmī'ti ajjhāsayena gato ekaṃ vanditvā vā passitvā vā itarassa vandanatthāya vā dassanatthāya vā manaṃ katvā vanditumpi passitumpi gacchatiyeva, evaṃ ajjhāsayato saṅkamati nāma.

Kelāsakūṭapaṭibhāgaṃ pana mahācetiyaṃ olokento ṭhitopi aparabhāge sabbatūriyesu paggahitesu rūpārammaṇaṃ vissajjetvā saddārammaṇaṃ saṅkamati. Manuññagandhesu pupphesu vā gandhesu vā ābhatesu saddārammaṇaṃ vissajjetvā gandhārammaṇaṃ saṅkamati. Evaṃ visayādhimattato saṅkamati nāma.

651. Āpodhātuniddese **āpo**ti sabhāvaniddeso. Āpova **āpogataṃ**. Sinehavasena **sineho,** sinehova **sinehagataṃ. Bandhanattaṃ rūpassā**ti pathavīdhātuādikassa bhūtarūpassa bandhanabhāvo. Ayopiṇḍiādīni hi āpodhātu ābandhitvā baddhāni karoti. Tāya ābaddhattā tāni baddhāni nāma honti. Pāsāṇapabbatatālaṭṭhihatthidantagosiṅgādīsupi eseva nayo. Sabbāni hetāni āpodhātu eva ābandhitvā baddhāni karoti. Āpodhātuyā ābaddhattāva baddhāni honti.

Kiṃ pana pathavīdhātu sesadhātūnaṃ patiṭṭhā hoti na hotīti hoti phusitvā hoti udāhu aphusitvā? Āpodhātu vā sesā ābandhamānā phusitvā ābandhati udāhu aphusitvāti? Pathavīdhātu tāva āpodhātuyā aphusitvāva patiṭṭhā hoti, tejodhātuyā ca vāyodhātuyā ca phusitvā. Āpodhātu pana pathavīdhātumpi tejovāyodhātuyopi aphusitvāva ābandhati. Yadi phusitvā ābandheyya phoṭṭhabbāyatanaṃ nāma bhaveyya.

Tejodhātuvāyodhātūnampi sesadhātūsu sakasakakiccakaraṇe eseva nayo. Tejodhātu hi pathavīdhātuṃ phusitvā jhāpeti. Sā pana na uṇhā hutvā jhāyati. Yadi uṇhā hutvā jhāyeyya uṇhattalakkhaṇā nāma bhaveyya. Āpodhātuṃ pana aphusitvāva tāpeti. Sāpi tapamānā na uṇhā hutvā tapati. Yadi uṇhā hutvā tapeyya uṇhattalakkhaṇā nāma bhaveyya. Vāyodhātuṃ pana phusitvāva tāpeti. Sāpi tapamānā na uṇhā hutvā tapati. Yadi uṇhā hutvā tapeyya uṇhattalakkhaṇā nāma bhaveyya. Vāyodhātu pathavīdhātuṃ phusitvā vitthambheti, tathā tejodhātuṃ āpodhātuṃ pana aphusitvāva vitthambheti.

Ucchurasaṃ pacitvā phāṇitapiṇḍe kariyamāne āpodhātu thaddhā hoti na hotīti? Na hoti. Sā hi paggharaṇalakkhaṇā. Pathavīdhātu kakkhaḷalakkhaṇā. Omattaṃ pana āpo adhimattapathavīgatikaṃ jātaṃ. Sā hi rasākārena ṭhitabhāvaṃ vijahati, lakkhaṇaṃ na vijahati. Phāṇitapiṇḍe vilīyamānepi pathavīdhātu na vilīyati. Kakkhaḷalakkhaṇā hi pathavīdhātu paggharaṇalakkhaṇā āpodhātu. Omattā pana pathavī adhimattaāpagatikā hoti. Sā piṇḍākārena ṭhitabhāvaṃ vijahati, lakkhaṇaṃ na vijahati. Catunnañhi mahābhūtānaṃ bhāvaññathattameva hoti, lakkhaṇaññathattaṃ nāma natthi. Tassa abhāvo aṭṭhānaparikappasuttena dīpito. Vuttañhetaṃ –

> ''Siyā, ānanda, catunnaṃ mahābhūtānaṃ aññathattaṃ, pathavīdhātuyā…pe… vāyodhātuyā; na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathatta''nti (a. ni. 3.76).

Ayañhettha attho – ānanda, kakkhaḷattalakkhaṇā pathavīdhātu parivattitvā paggharaṇalakkhaṇā āpodhātu nāma bhaveyya, ariyasāvakassa pana aññathattaṃ nāma natthīti. Evamettha aṭṭhānaparikappo āgato.

652. Ito paresu upādiṇṇarūpādiniddesesu upādiṇṇapadādīnaṃ attho mātikākathāyaṃ vuttanayeneva veditabbo. Cakkhāyatanādīni heṭṭhā vitthāritāneva. Tattha tattha pana visesamattameva vakkhāma.

Upādiṇṇaniddese tāva cakkhāyatanādīni ekantaupādiṇṇattā vuttāni. Yasmā pana rūpāyatanādīni upādiṇṇānipi atthi anupādiṇṇānipi, tasmā tāni yaṃ vā panāti saṅkhepato dassetvā puna kammassa katattā rūpāyatanantiādinā nayena vitthāritāni. Iminā upāyena sabbayevāpanakesu attho veditabbo.

Kasmā pana 'kammassa katattā'ti ca 'na kammassa katattā'ti ca ubhinnampi niddese 'jaratā ca aniccatā ca' na gahitā, anupādiṇṇādīnaṃyeva niddesesu gahitāti? Na kammassa katattāti ettha tāva kammato aññapaccayasamuṭṭhānaṃ saṅgahitaṃ. 'Kammassa katattā'ti ettha kammasamuṭṭhānameva. Imāni ca dve rūpāni neva kammato na aññasmā rūpajanakapaccayā uppajjanti, tasmā na gahitāni. Sā ca nesaṃ anuppatti parato āvi bhavissati. Anupādiṇṇantiādīsu pana kevalaṃ anupādiṇṇādiggahaṇena kammādisamuṭṭhānatā paṭikkhittā, naaññapaccayasamuṭṭhānatā anuññātā. Tasmā tattha gahitānīti veditabbāni.

666. Cittasamuṭṭhānaniddese kāyaviññatti vacīviññattīti idaṃ dvayaṃ yasmā ekantacittasamuṭṭhānāni bhūtāni upādāya paññāyati, tasmā vuttaṃ. Paramatthato pana tassa nissayabhūtāni bhūtāneva cittasamuṭṭhānāni, taṃnissitattā. Yathā aniccassa rūpassa jarāmaraṇaṃ aniccaṃ nāma hoti, evamidampi cittasamuṭṭhānaṃ nāma jātaṃ.

668. Cittasahabhuniddesepi eseva nayo. Yāva cittaṃ tāva paññāyanato idameva dvayaṃ vuttaṃ. Na panetaṃ cittena saha bhūtāni viya, cetanādayo viya ca uppajjati.

670. Cittānuparivattitāyapi eseva nayo. Yāva cittaṃ tāva paññāyanato eva hetaṃ dvayaṃ **cittānuparivattī**ti vuttaṃ.

674. **Oḷārika**nti vatthārammaṇabhūtattā saṃṅghaṭṭanavasena gahetabbato thūlaṃ. Vuttavipallāsato **sukhumaṃ** veditabbaṃ.

676. **Dūre**ti ghaṭṭanavasena aggahetabbattā dubbiññeyyabhāvena samīpe ṭhitampi dūre. Itaraṃ pana ghaṭṭanavasena gahetabbattā suviññeyyabhāvena dūre ṭhitampi **santike**. Cakkhāyatanādiniddesā heṭṭhā vuttanayeneva vitthārato veditabbā. Idaṃ tāva duvidhena rūpasaṅgahe visesamattaṃ. Tividhasaṅgaho uttānatthova.

Catukkaniddesavaṇṇanā

966. Catubbidhasaṅgahāvasāne diṭṭhādīnaṃ pacchimapadassa bhedābhāvena ādito paṭṭhāya pucchaṃ akatvāva **rūpāyatanaṃ diṭṭhaṃ saddāyatanaṃ suta**ntiādi vuttaṃ. Tattha **rūpāyatanaṃ** cakkhunā oloketvā dakkhituṃ sakkāti **‘diṭṭhaṃ’** nāma jātaṃ. **Saddāyatanaṃ** sotena sutvā jānituṃ sakkāti **‘sutaṃ’** nāma jātaṃ. Gandhāyatanādittayaṃ ghānajivhākāyehi patvā gahetabbato munitvā jānitabbaṭṭhena **mutaṃ** nāma jātaṃ. Phusitvā viññāṇuppattikāraṇato **‘mutaṃ’** nāmātipi vuttaṃ. Sabbameva pana rūpaṃ manoviññāṇena jānitabbanti **manasā viññātaṃ** nāma jātaṃ.

Pañcakaniddesavaṇṇanā

967. Pañcavidhasaṅgahaniddese **kakkhaḷa**nti thaddhaṃ. Kharameva **kharagataṃ,** pharusanti attho. Itare dvepi sabhāvaniddesā eva. **Ajjhatta**nti niyakajjhattaṃ. **Bahiddhā**ti bāhiraṃ. **Upādiṇṇa**nti na kammasamuṭṭhānameva. Avisesena pana sarīraṭṭhakassetaṃ gahaṇaṃ. Sarīraṭṭhakañhi upādiṇṇaṃ vā hotu anupādiṇṇaṃ vā, ādinnagahitaparāmaṭṭhavasena sabbaṃ upādiṇṇameva nāma.

969. **Tejogata**nti sabbatejesu gataṃ uṇhattalakkhaṇaṃ, tejo eva vā tejobhāvaṃ gatanti **‘tejogataṃ’. Usmā**ti usmākāro. **Usmāgata**nti usmābhāvaṃ gataṃ. Usmākārassevetaṃ nāmaṃ. **Usuma**nti balavausmā. Usumameva usumabhāvaṃ gatanti **usumagataṃ**.

970. Vāyanakavasena **vāyo**. Vāyova vāyobhāvaṃ gatattā **vāyogataṃ. Thambhitatta**nti uppalanāḷatacādīnaṃ viya vātapuṇṇānaṃ thambhitabhāvo rūpassa.

Chakkādiniddesavaṇṇanā

972-4. Chabbidhādisaṅgahānaṃ tiṇṇaṃ osānapadassa bhedābhāvato ādito paṭṭhāya apucchitvāva niddeso kato. Tattha cakkhuviññāṇena jānituṃ sakkāti **cakkhuviññeyyaṃ**…pe… manoviññāṇena jānituṃ sakkāti **manoviññeyyaṃ**. Tividhāya manodhātuyā jānituṃ sakkāti **manodhātuviññeyyaṃ sabbaṃ rūpa**nti ettha yasmā ekaṃ rūpampi manoviññāṇadhātuyā ajānitabbaṃ nāma natthi, tasmā ‘sabbaṃ rūpa’nti vuttaṃ. Sammāsambuddhena hi abhidhammaṃ patvā nayaṃ kātuṃ yuttaṭṭhāne nayo akato nāma natthi. Idañca ekarūpassāpi manoviññāṇadhātuyā ajānitabbassa abhāvena nayaṃ kātuṃ yuttaṭṭhānaṃ nāma, tasmā nayaṃ karonto ‘sabbaṃ rūpa’nti āha.

974. **Sukhasamphasso**ti sukhavedanāpaṭilābhapaccayo. **Dukkhasamphasso**ti dukkhavedanāpaṭilābhapaccayo. Idhāpi phoṭṭhabbārammaṇassa sukhadukkhassa sabbhāvato ayaṃ nayo dinno.

Navakādiniddesavaṇṇanā

975. Navake pana indriyarūpassa nāma atthitāya nayo dinno. Tasseva sappaṭighaappaṭighatāya dasake nayo dinno. Ekādasake aḍḍhekādasa āyatanāni vibhattāni. Tesaṃ niddesavārā heṭṭhā vuttanayena vitthārato veditabbā. Sesaṃ sabbattha uttānatthameva.

Pakiṇṇakakathā

Imesu pana rūpesu asammohatthaṃ samodhānaṃ samuṭṭhānaṃ parinipphannañca saṅkhatanti idaṃ ‘pakiṇṇakaṃ’ veditabbaṃ.

Tattha **‘samodhāna’**nti sabbameva hidaṃ rūpaṃ samodhānato cakkhāyatanaṃ…pe… kabaḷīkāro āhāro, phoṭṭhabbāyatanaṃ āpodhātūti pañcavīsatisaṅkhyaṃ hoti. Taṃ vatthurūpena saddhiṃ chabbīsatisaṅkhyaṃ veditabbaṃ. Ito aññaṃ rūpaṃ nāma natthi. Keci pana ‘middharūpaṃ nāma atthī’ti vadanti. Te ‘‘addhā munīsi sambuddho, natthi nīvaraṇā tavā’’tiādīni (su. ni. 546) vatvā middharūpaṃ nāma natthīti paṭisedhetabbā. Apare balarūpena saddhiṃ sattavīsati, sambhavarūpena saddhiṃ aṭṭhavīsati, jātirūpena saddhiṃ ekūnatiṃsati, rogarūpena saddhiṃ samatiṃsati rūpānīti vadanti. Tepi tesaṃ visuṃ abhāvaṃ dassetvā paṭikkhipitabbā. Vāyodhātuyā hi gahitāya balarūpaṃ gahitameva, aññaṃ balarūpaṃ nāma natthi. Āpodhātuyā sambhavarūpaṃ, upacayasantatīhi jātirūpaṃ, jaratāaniccatāhi gahitāhi rogarūpaṃ gahitameva. Aññaṃ rogarūpaṃ nāma natthi. Yopi kaṇṇarogādi ābādho so visamapaccayasamuṭṭhitadhātumattameva. Na añño tattha rogo nāma atthīti samodhānato chabbīsatimeva rūpāni.

‘Samuṭṭhāna’nti kati rūpāni katisamuṭṭhānāni? Dasa ekasamuṭṭhānāni, ekaṃ dvisamuṭṭhānaṃ, tīṇi tisamuṭṭhānāni, nava catusamuṭṭhānāni, dve na kenaci samuṭṭhahanti.

Tattha cakkhupasādo…pe… jīvitindriyanti imāni aṭṭha ekantaṃ kammatova samuṭṭhahanti. Kāyaviññattivacīviññattidvayaṃ ekantena cittato samuṭṭhātīti **dasa ‘ekasamuṭṭhānāni’** nāma. Saddo ututo ca cittato ca samuṭṭhātīti **eko ‘dvisamuṭṭhāno’** nāma. Tattha aviññāṇakasaddo ututo samuṭṭhāti, saviññāṇakasaddo cittato. Lahutādittayaṃ pana utucittāhārehi samuṭṭhātīti **tīṇi ‘tisamuṭṭhānāni’** nāma. Avasesāni nava rūpāni tehi kammena cāti catūhi samuṭṭhahantīti **nava ‘catusamuṭṭhānāni’** nāma. Jaratā aniccatā pana etesu ekatopi na samuṭṭhahantīti **dve ‘na kenaci samuṭṭhahanti’** nāma. Kasmā? Ajāyanato. Na hi etāni jāyanti. Kasmā? Jātassa pākabhedattā. Uppannañhi rūpaṃ jīrati bhijjatīti avassaṃ panetaṃ sampaṭicchitabbaṃ. Na hi uppannaṃ rūpaṃ arūpaṃ vā akkhayaṃ nāma dissati. Yāva pana na bhijjati tāvassa paripākoti siddhametaṃ. ‘Jātassa pākabhedattā’ti yadi ca tāni jāyeyyuṃ tesampi pākabhedā bhaveyyuṃ. Na ca pāko paccati, bhedo vā bhijjatīti jātassa pākabhedattā netaṃ dvayaṃ jāyati.

Tattha siyā – yathā ‘kammassa katattā’ti ādiniddesesu ‘rūpassa upacayo rūpassa santatī’ti vacanena ‘jāti’ jāyatīti sampaṭicchitaṃ hoti, evaṃ ‘pāko’pi paccatu ‘bhedo’pi bhijjatūti. ‘‘Na tattha ‘jāti jāyatī’ti sampaṭicchitaṃ. Ye pana dhammā kammādīhi nibbattanti tesaṃ abhinibbattibhāvato jātiyā tappaccayabhāvavohāro anumato. Na pana paramatthato jāti jāyati. Jāyamānassa hi abhinibbattimattaṃ jātī’’ti.

Tattha siyā – ‘yatheva jāti yesaṃ dhammānaṃ abhinibbatti tappaccayabhāvavohāraṃ abhinibbattivohārañca labhati, tathā pākabhedāpi yesaṃ dhammānaṃ pākabhedā tappaccayabhāvavohāraṃ abhinibbattivohārañca labhantu. Evaṃ idampi dvayaṃ kammādisamuṭṭhānamevāti vattabbaṃ bhavissatī’ti. ‘Na pākabhedā taṃ vohāraṃ labhanti. Kasmā? Janakapaccayānubhāvakkhaṇe abhāvato. Janakapaccayānañhi uppādetabbadhammassa uppādakkhaṇeyeva ānubhāvo, na tato uttari. Tehi abhinibbattitadhammakkhaṇasmiñca jāti paññāyamānā tappaccayabhāvavohāraṃ abhinibbattivohārañca labhati, tasmiṃ khaṇe sabbhāvato; na itaradvayaṃ, tasmiṃ khaṇe abhāvatoti nevetaṃ jāyatī’ti vattabbaṃ. ‘‘Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20) āgatattā idampi dvayaṃ jāyatīti ce – ‘na, pariyāyadesitattā. Tattha hi paṭiccasamuppannānaṃ dhammānaṃ jarāmaraṇattā pariyāyena taṃ paṭiccasamuppanna’nti vuttaṃ.

‘Yadi evaṃ, tayampetaṃ ajātattā sasavisāṇaṃ viya natthi; nibbānaṃ viya vā nicca’nti ce – na, nissayapaṭibaddhavuttito; pathavīādīnañhi nissayānaṃ bhāve jātiādittayaṃ paññāyati, tasmā na natthi. Tesañca abhāve na paññāyati, tasmā na niccaṃ. Etampi ca abhinivesaṃ paṭisedhetuṃ eva idaṃ vuttaṃ – ‘‘jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20). Evamādīhi nayehi tāni dve rūpāni na kehici samuṭṭhahantīti veditabbaṃ.

Apica ‘samuṭṭhāna’nti ettha ayamaññopi attho. Tassāyaṃ mātikā – ‘kammajaṃ kammapaccayaṃ kammapaccayautusamuṭṭhānaṃ, āhārasamuṭṭhānaṃ āhārapaccayaṃ āhārapaccayautusamuṭṭhānaṃ, utusamuṭṭhānaṃ utupaccayaṃ utupaccayautusamuṭṭhānaṃ, cittasamuṭṭhānaṃ cittapaccayaṃ cittapaccayautusamuṭṭhāna’nti.

Tattha cakkhupasādādi aṭṭhavidhaṃ rūpaṃ saddhiṃ hadayavatthunā **‘kammajaṃ’** nāma. Kesamassu hatthidantā assavālā camaravālāti evamādi **‘kammapaccayaṃ’** nāma. Cakkaratanaṃ devatānaṃ uyyānavimānādīnīti evamādi **‘kammapaccayautusamuṭṭhānaṃ’** nāma.

Āhārato samuṭṭhitaṃ suddhaṭṭhakaṃ **‘āhārasamuṭṭhānaṃ’** nāma. Kabaḷīkāro āhāro dvinnampi rūpasantatīnaṃ paccayo hoti āhārasamuṭṭhānassa ca upādinnassa ca. Āhārasamuṭṭhānassa janako hutvā paccayo hoti, kammajassa anupālako hutvāti idaṃ āhārānupālitaṃ kammajarūpaṃ **‘āhārapaccayaṃ’** nāma. Visabhāgāhāraṃ sevitvā ātape gacchantassa tilakakāḷakuṭṭhādīni uppajjanti, idaṃ **‘āhārapaccayautusamuṭṭhānaṃ’** nāma.

Ututo samuṭṭhitaṃ suddhaṭṭhakaṃ **‘utusamuṭṭhānaṃ’** nāma. Tasmiṃ utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **‘utupaccayaṃ’** nāma. Tasmimpi utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **‘utupaccayautusamuṭṭhānaṃ’** nāma. Evaṃ tissoyeva santatiyo ghaṭṭetuṃ sakkoti. Na tato paraṃ. Imamatthaṃ anupādinnakenāpi dīpetuṃ vaṭṭati. Utusamuṭṭhāno nāma valāhako. Utupaccayā nāma vuṭṭhidhārā. Deve pana vuṭṭhe bījāni virūhanti, pathavī gandhaṃ muñcati, pabbatā nīlā khāyanti, samuddo vaḍḍhati, etaṃ **utupaccayautusamuṭṭhānaṃ** nāma.

Cittato samuṭṭhitaṃ suddhaṭṭhakaṃ **‘cittasamuṭṭhānaṃ’** nāma. ‘‘Pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo’’ti (paṭṭhā. 1.1.11) idaṃ ‘cittapaccayaṃ’ nāma. Ākāse antalikkhe hatthimpi dasseti, assampi dasseti, rathampi dasseti, vividhampi senābyūhaṃ dassetīti (paṭi. ma. 3.18) idaṃ **‘cittapaccayautusamuṭṭhānaṃ’** nāma.

‘Parinipphanna’nti pannarasa rūpāni parinipphannāni nāma, dasa aparinipphannāni nāma. ‘Yadi aparinipphannā, asaṅkhatā nāma bhaveyyuṃ’. ‘‘Tesaṃyeva pana rūpānaṃ kāyavikāro ‘kāyaviññatti’ nāma, vacīvikāro ‘vacīviññatti’ nāma, chiddaṃ vivaraṃ ‘ākāsadhātu’ nāma, lahubhāvo ‘lahutā’ nāma, mudubhāvo ‘mudutā’ nāma, kammaññabhāvo ‘kammaññatā’ nāma, nibbatti ‘upacayo’ nāma, pavatti ‘santati’ nāma, jīraṇākāro ‘jaratā’ nāma, hutvā abhāvākāro ‘aniccatā’ nāmāti. Sabbaṃ parinipphannaṃ saṅkhatameva hotī’’ti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Rūpakaṇḍavaṇṇanā niṭṭhitā.

3. Nikkhepakaṇḍo

Tikanikkhepakathā

985. Ettāvatā kusalattiko sabbesaṃ kusalādidhammānaṃ padabhājananayena vitthārito hoti. Yasmā pana yvāyaṃ kusalattikassa vibhajananayo vutto, sesatikadukānampi eseva vibhajananayo hoti – yathā hi ettha, evaṃ ‘katame dhammā sukhāya vedanāya sampayuttā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākhandhaṃ, ime dhammā sukhāya vedanāya sampayuttā’tiādinā anukkamena sabbatikadukesu sakkā paṇḍitehi vibhājananayaṃ sallakkhetuṃ – tasmā taṃ vitthāradesanaṃ nikkhipitvā, aññena nātisaṅkhepanātivitthāranayena sabbatikadukadhammavibhāgaṃ dassetuṃ **katame dhammā kusalā**ti nikkhepakaṇḍaṃ āraddhaṃ. Cittuppādakaṇḍañhi vitthāradesanā, aṭṭhakathākaṇḍaṃ saṅkhepadesanā. Idaṃ pana nikkhepakaṇḍaṃ cittuppādakaṇḍaṃ upādāya saṅkhepo, aṭṭhakathākaṇḍaṃ upādāya vitthāroti saṅkhittavitthāradhātukaṃ hoti. Tayidaṃ, vitthāradesanaṃ nikkhipitvā desitattāpi, heṭṭhā vuttakāraṇavasenāpi, nikkhepakaṇḍaṃ nāmāti veditabbaṃ. Vuttañhetaṃ –

Mūlato khandhato cāpi, dvārato cāpi bhūmito;
Atthato dhammato cāpi, nāmato cāpi liṅgato;
Nikkhipitvā desitattā, nikkhepoti pavuccatīti.

Idañhi **tīṇi kusalamūlānī**tiādinā nayena mūlato nikkhipitvā desitaṃ. Taṃsampayutto vedanākkhandhoti khandhato. Taṃsamuṭṭhānaṃ kāyakammanti dvārato. Kāyadvārappavattañhi kammaṃ kāyakammanti vuccati. Sukhabhūmiyaṃ, kāmāvacareti bhūmito nikkhipitvā desitaṃ. Tattha tattha atthadhammanāmaliṅgānaṃ vasena desitattā atthādīhi nikkhipitvā desitaṃ nāmāti veditabbaṃ.

Tattha kusalapadaniddese tāva **tīṇī**ti gaṇanaparicchedo. Kusalāni ca tāni mūlāni ca, kusalānaṃ vā dhammānaṃ hetupaccayapabhavajanakasamuṭṭhānanibbattakaṭṭhena mūlānīti **kusalamūlāni**. Evaṃ atthavasena dassetvā idāni nāmavasena dassetuṃ **alobho adoso amoho**ti āha. Ettāvatā yasmā mūlena muttaṃ kusalaṃ nāma natthi, tasmā catubhūmakakusalaṃ tīhi mūlehi pariyādiyitvā dassesi dhammarājā. **Taṃsampayutto**ti tehi alobhādīhi sampayutto. Tattha alobhena sampayutte saṅkhārakkhandhe, adosāmohāpi alobhena sampayuttasaṅkhārakkhandhagaṇanaṃyeva gacchanti. Sesadvayavasena sampayogepi eseva nayo. Iti catubhūmakakusalaṃ puna taṃsampayuttakacatukkhandhavasena pariyādiyitvā dassesi dhammarājā. **Taṃsamuṭṭhāna**nti tehi alobhādīhi samuṭṭhitaṃ. Imināpi nayena tadeva catubhūmikakusalaṃ tiṇṇaṃ kammadvārānaṃ vasena pariyādiyitvā dassesi dhammarājā. Evaṃ tāva kusalaṃ tīsu ṭhānesu pariyādiyitvā dassitaṃ.

986. Akusalepi eseva nayo. Dvādasannañhi akusalacittānaṃ ekampi mūlena muttaṃ nāma natthīti mūlena pariyādiyitvā dassesi dhammarājā. Taṃsampayuttacatukkhandhato ca uddhaṃ akusalaṃ nāma natthīti tāneva dvādasa akusalacittāni catukkhandhavasena pariyādiyitvā dassesi. Dhammarājā kāyakammādivasena pana nesaṃ pavattisabbhāvato kammadvāravasena pariyādiyitvā dassesi dhammarājā. Yaṃ panettha **tadekaṭṭhā ca kilesā**tiādi vuttaṃ, tattha ekasmiṃ citte puggale vā ṭhitanti **‘ekaṭṭhaṃ’**. Tattha ekasmiṃ citte ṭhitaṃ sahajekaṭṭhaṃ nāma hoti. Ekasmiṃ puggale ṭhitaṃ pahānekaṭṭhaṃ nāma. Tena lobhādinā aññena vā tattha tattha niddiṭṭhena saha ekasmiṃ ṭhitanti **tadekaṭṭhaṃ**. Tattha ‘katame dhammā saṃkiliṭṭhasaṃkilesikā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti saṃkiliṭṭhattike; ‘katame dhammā hīnā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti hīnattike ‘katame dhammā akusalā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti imasmiṃ kusalattike; ‘katame dhammā saṃkiliṭṭhā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti kilesagocchake ‘katame dhammā saraṇā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesāti saraṇaduke’ti – imesu ettakesu ṭhānesu **‘sahajekaṭṭhaṃ’** āgataṃ.

Dassanenapahātabbattike pana ‘imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā’ti, dassanenapahātabbahetukattikepi ‘imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā’ti, puna tattheva tīṇi saṃyojanāni – sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso, ime dhammā dassanenapahātabbā; tadekaṭṭho lobho doso moho, ime dhammā dassanenapahātabbahetū; tadekaṭṭhā ca kilesā taṃsampayutto vedanākhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ime dhammā dassanenapahātabbahetukāti; sammappadhānavibhaṅge ‘‘tattha katame pāpakā akusalā dhammā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’’ti (vibha. 391) – imesu pana ettakesu ṭhānesu **‘pahānekaṭṭhaṃ’** āgatanti veditabbaṃ.

987. Abyākatapadaniddeso uttānatthoyevāti. Imasmiṃ tike tīṇi lakkhaṇāni tisso paññattiyo kasiṇugghāṭimākāsaṃ ajaṭākāsaṃ ākiñcaññāyatanassa ārammaṇaṃ nirodhasamāpatti ca na labbhatīti vuttaṃ.

988. **Vedanāttika**niddese **sukhabhūmiya**nti ettha yathā tambabhūmi kaṇhabhūmīti tambakaṇhabhūmiyova vuccanti, evaṃ sukhampi sukhabhūmi nāma. Yathā ucchubhūmi sālibhūmīti ucchusālīnaṃ uppajjanaṭṭhānāni vuccanti, evaṃ sukhassa uppajjanaṭṭhānaṃ cittampi sukhabhūmi nāma. Taṃ idha adhippetaṃ. Yasmā pana sā kāmāvacare vā hoti, rūpāvacarādīsu vā, tasmāssā taṃ pabhedaṃ dassetuṃ **kāmāvacare**tiādi vuttaṃ. **Sukhavedanaṃ ṭhapetvā**ti yā sā sukhabhūmiyaṃ sukhavedanā, taṃ ṭhapetvā. **Taṃsampayutto**ti tāya ṭhapitāya sukhavedanāya sampayutto. Sesapadadvayepi imināva nayena attho veditabboti.

Imasmiṃ tike tisso vedanā, sabbaṃ rūpaṃ, nibbānanti idampi na labbhati. Ayañhi tiko kusalattike ca alabbhamānehi imehi ca tīhi koṭṭhāsehi muttako nāma. Ito paresu pana tikadukesu pāḷito ca atthato ca yaṃ vattabbaṃ siyā taṃ sabbaṃ padānukkamena mātikākathāyañceva kusalādīnaṃ niddese ca vuttameva. Yaṃ pana yattha visesamattaṃ tadeva vakkhāma.

991. Tattha **vipākattike** tāva kiñcāpi arūpadhammā viya rūpadhammāpi kammasamuṭṭhānā atthi, anārammaṇattā pana te kammasarikkhakā na hontīti sārammaṇā arūpadhammāva kammasarikkhakattā vipākāti vuttā, bījasarikkhakaṃ phalaṃ viya. Sālibījasmiñhi vapite aṅkurapattādīsu nikkhantesupi sāliphalanti na vuccati. Yadā pana sālisīsaṃ pakkaṃ hoti pariṇataṃ, tadā bījasarikkhako sāli eva sāliphalanti vuccati. Aṅkurapattādīni pana bījajātāni bījato nibbattānīti vuccanti, evameva rūpampi kammajanti vā upādiṇṇanti vā vattuṃ vaṭṭati.

994. **Upādiṇṇattike** kiñcāpi khīṇāsavassa khandhā 'amhākaṃ mātulatthero amhākaṃ cūḷapitutthero'ti vadantānaṃ paresaṃ upādānassa paccayā honti, maggaphalanibbānāni pana aggahitāni aparāmaṭṭhāni anupādiṇṇāneva. Tāni hi, yathā divasaṃ santatto ayoguḷo makkhikānaṃ abhinisīdanassa paccayo na hoti, evameva tejussadattā taṇhāmānadiṭṭhivasena gahaṇassa paccayā na honti. Tena vuttaṃ – ime dhammā anupādiṇṇaanupādāniyāti.

998. Asaṃkiliṭṭhaasaṃkilesikesupi eseva nayo.

1000. **Vitakkattike** vitakkasahajātena vicārena saddhiṃ kusalattike alabbhamānāva na labbhanti.

1003. **Pītisahagatattike** pītiādayo attanā sahajātadhammānaṃ pītisahagatādibhāvaṃ datvā sayaṃ piṭṭhivaṭṭakā jātā. Imasmiñhi tike dve domanassasahagatacittuppādā dukkhasahagataṃ kāyaviññāṇaṃ upekkhāvedanā rūpaṃ nibbānanti – idampi na labbhati. Ayañhi tiko kusalattike ca alabbhamānehi imehi ca pañcahi koṭṭhāsehi muttako nāma.

1006. **Dassanenapahātabbattike saññojanānī**ti bandhanāni. **Sakkāyadiṭṭhī**ti vijjamānaṭṭhena sati khandhapañcakasaṅkhāte kāye; sayaṃ vā satī tasmiṃ kāye diṭṭhīti **'sakkāyadiṭṭhi'**. Sīlena sujjhituṃ sakkā, vatena sujjhituṃ sakkā, sīlavatehi sujjhituṃ sakkāti gahitasamādānaṃ pana **sīlabbataparāmāso** nāma.

1007. **Idhā**ti desāpadese nipāto. Svāyaṃ katthaci lokaṃ upādāya vuccati. Yathāha – ''idha tathāgato loke uppajjatī''ti (dī. ni. 1.189). Katthaci sāsanaṃ. Yathāha – ''idheva, bhikkhave, samaṇo idha dutiyo samaṇo''ti (ma. ni. 1.139; a. ni. 4.241). Katthaci okāsaṃ. Yathāha –

''Idheva tiṭṭhamānassa, devabhūtassa me sato;
Punarāyu ca me laddho, evaṃ jānāhi mārisā''ti. (dī. ni. 2.369);

Katthaci padapūraṇamattameva. Yathāha – ''idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito''ti (ma. ni. 1.30). Idha pana lokaṃ upādāya vuttoti veditabbo.

Assutavā puthujjanoti ettha pana 'āgamādhigamābhāvā ñeyyo assutavā iti'. Yassa hi khandhadhātuāyatanapaccayākārasatipaṭṭhānādīsu uggahaparipucchāvinicchayarahitattā diṭṭhipaṭisedhako neva 'āgamo', paṭipattiyā adhigantabbassa anadhigatattā neva 'adhigamo' atthi, so 'āgamādhigamābhāvā ñeyyo assutavā iti'. Svāyaṃ –

Puthūnaṃ jananādīhi, kāraṇehi puthujjano;
Puthujjanantogadhattā, puthuvāyaṃ jano iti. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.2; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130; cūḷani. aṭṭha. 88; netti. aṭṭha. 56);

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhi kāraṇehi **puthujjano**. Yathāha – ''puthu kilese janentīti puthujjanā. Puthu avihatasakkāyadiṭṭhikāti puthujjanā. Puthu satthārānaṃ mukhullokikāti puthujjanā. Puthu sabbagatīhi avuṭṭhitāti puthujjanā. Puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā. Puthu nānāoghehi vuyhantīti puthujjanā. Puthu nānāsantāpehi santappantīti puthujjanā. Puthu nānāpariḷāhehi pariḍayhantīti puthujjanā. Puthu pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhāti puthujjanā. Puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā''ti (mahāni. 94). Puthūnaṃ vā gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjanā. Puthu vā ayaṃ – visuṃyeva saṅkhyaṃ gato, visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi – janotipi puthujjano. Evametehi 'assutavā puthujjano'ti dvīhi padehi ye te –

''Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano''ti. (dī. ni. aṭṭha. 1.7; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130; cūḷani. aṭṭha. 88);

Dve puthujjanā vuttā, tesu andhaputhujjano vutto hotīti veditabbo.

Ariyānaṃ adassāvītiādīsu **ariyā**ti ārakattā kilesehi, anaye na iriyanato, aye iriyanato, sadevakena lokena ca araṇīyato buddhā ca paccekabuddhā ca buddhasāvakā ca vuccanti. Buddhā eva vā idha ariyā. Yathāha – ''sadevake, bhikkhave, loke…pe… tathāgato ariyoti vuccatī''ti (saṃ. ni. 5.1098).

Sappurisāti ettha pana paccekabuddhā tathāgatasāvakā ca sappurisāti veditabbā. Te hi lokuttaraguṇayogena sobhanā purisāti **sappurisā**. Sabbeva vā ete dvedhāpi vuttā. Buddhāpi hi ariyā ca sappurisā ca paccekabuddhā buddhasāvakāpi. Yathāha –

''Yo ve kataññū katavedi dhīro,
Kalyāṇamitto daḷhabhatti ca hoti;
Dukhitassa sakkacca karoti kiccaṃ,
Tathāvidhaṃ sappurisaṃ vadantī''ti. (jā. 2.17.78);

'Kalyāṇamitto daḷhabhatti ca hotī'ti ettāvatā hi buddhasāvako vutto. Kataññutādīhi paccekabuddhā buddhāti. Idāni yo tesaṃ ariyānaṃ adassanasīlo, na ca dassane sādhukārī, so **ariyānaṃ adassāvī**ti veditabbo. So cakkhunā adassāvī ñāṇena adassāvīti duvidho. Tesu ñāṇena adassāvī idha adhippeto. Maṃsacakkhunā hi dibbacakkhunā vā ariyā diṭṭhāpi adiṭṭhāva honti, tesaṃ cakkhūnaṃ vaṇṇamattaggahaṇato, na ariyabhāvagocarato. Soṇasiṅgālādayopi cakkhunā ariye passanti, na ca te ariyānaṃ dassāvino.

Tatridaṃ vatthu – cittalapabbatavāsino kira khīṇāsavattherassa upaṭṭhāko vuḍḍhapabbajito ekadivasaṃ therena saddhiṃ piṇḍāya caritvā therassa pattacīvaraṃ gahetvā piṭṭhito āgacchanto theraṃ pucchi – 'ariyā nāma bhante kīdisā'ti? Thero āha – 'idhekacco mahallako ariyānaṃ pattacīvaraṃ gahetvā vattapaṭipattiṃ katvā saha carantopi neva ariye jānāti, evaṃdujjānāvuso, ariyā'ti. Evaṃ vuttepi so neva aññāsi. Tasmā na cakkhunā dassanaṃ 'dassanaṃ', ñāṇadassanameva 'dassanaṃ'. Yathāha – ''kiṃ te vakkali iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passatī''ti (saṃ. ni. 3.87). Tasmā cakkhunā passantopi, ñāṇena ariyehi diṭṭhaṃ aniccādilakkhaṇaṃ apassanto, ariyādhigatañca dhammaṃ anadhigacchanto, ariyakaradhammānaṃ ariyabhāvassa ca adiṭṭhattā, 'ariyānaṃ adassāvī'ti veditabbo.

Ariyadhammassa akovidoti satipaṭṭhānādibhede ariyadhamme akusalo. **Ariyadhamme avinīto**ti, ettha pana

Duvidho vinayo nāma, ekamekettha pañcadhā;
Abhāvato tassa ayaṃ, avinītoti vuccati.

Ayañhi saṃvaravinayo pahānavinayoti duvidho vinayo. Ettha ca duvidhepi vinaye ekameko vinayo pañcadhā bhijjati. **Saṃvaravinayo**pi hi sīlasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaroti pañcavidho. **Pahānavinayo**pi tadaṅgapahānaṃ vikkhambhanapahānaṃ samucchedapahānaṃ paṭippassaddhipahānaṃ nissaraṇapahānanti pañcavidho.

Tattha ''iminā pātimokkhasaṃvarena upeto hoti samupeto''ti (vibha. 511) ayaṃ **sīlasaṃvaro**. ''Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī''ti (dī. ni. 1.213; ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) ayaṃ **satisaṃvaro**.

''Yāni sotāni lokasmiṃ, (ajitāti bhagavā)
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi,
Paññāyete pidhīyare''ti. (su. ni. 1041) –

Ayaṃ **ñāṇasaṃvaro** nāma. ''Khamo hoti sītassa uṇhassā''ti (ma. ni. 1.24; a. ni. 4.114; 6.58) ayaṃ **khantisaṃvaro**. ''Uppannaṃ kāmavitakkaṃ nādhivāsetī''ti (ma. ni. 1.26; a. ni. 4.114; 6.58) ayaṃ **vīriyasaṃvaro**. Sabbopi cāyaṃ saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato saṃvaro, vinayanato vinayoti vuccati. Evaṃ tāva 'saṃvaravinayo' pañcadhā bhijjatīti veditabbo.

Tathā yaṃ nāmarūpaparicchedādīsu vipassanāñāṇesu paṭipakkhabhāvato, dīpālokeneva tamassa, tena tena vipassanāñāṇena tassa tassa anatthassa pahānaṃ, seyyathidaṃ – nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathibhāvassa, kalāpasammasanena 'ahaṃ mamā'ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanāya abhiratisaññāya, muccitukamyatāñāṇena amuccitukāmatāya, upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ, etaṃ 'tadaṅgapahānaṃ' nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato, ghaṭappahāreneva udakapiṭṭhe sevālassa, tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **'vikkhambhanapahānaṃ'** nāma. ''Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano attano santāne diṭṭhigatānaṃ pahānāyā''tiādinā (dha. sa. 277) nayena vuttassa samudayapakkhikassa kilesagaṇassa accantaṃ appavattibhāvena pahānaṃ, idaṃ **'samucchedapahānaṃ'** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **'paṭippassaddhipahānaṃ'** nāma. Yaṃ sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **'nissaraṇapahānaṃ'** nāma. Sabbampi cetaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayanaṭṭhena vinayo, tasmā 'pahānavinayo'ti vuccati. Taṃtaṃpahānavato vā tassa tassa vinayassa sambhavatopetaṃ pahānavinayoti vuccati. Evaṃ pahānavinayopi pañcadhā bhijjatīti veditabbo.

Evamayaṃ saṅkhepato duvidho, bhedato ca dasavidho vinayo, bhinnasaṃvarattā, pahātabbassa ca appahīnattā, yasmā etassa assutavato puthujjanassa natthi, tasmā abhāvato tassa, ayaṃ 'avinīto'ti vuccatīti. Esa nayo **sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto**ti etthāpi. Ninnānākaraṇañhetaṃ atthato. Yathāha – ''yeva te ariyā teva te sappurisā, yeva te sappurisā teva te ariyā. Yo eva so ariyānaṃ dhammo so eva so sappurisānaṃ dhammo, yo eva so sappurisānaṃ dhammo so eva so ariyānaṃ dhammo. Yeva te ariyavinayā teva te sappurisavinayā, yeva te sappurisavinayā teva te ariyavinayā. Ariyeti vā sappuriseti vā, ariyadhammeti vā sappurisadhammeti vā, ariyavinayeti vā sappurisavinayeti vā, esese eke ekaṭṭhe same samabhāge tajjāte taññevā''ti.

Rūpaṃ attato samanupassatīti idhekacco rūpaṃ attato samanupassati – 'yaṃ rūpaṃ so ahaṃ, yo ahaṃ taṃ rūpa'nti rūpañca attānañca advayaṃ samanupassati. ''Seyyathāpi nāma telappadīpassa jhāyato yā acci so vaṇṇo, yo vaṇṇo sā accīti acciñca vaṇṇañca advayaṃ samanupassati,'' evameva idhekacco rūpaṃ attato samanupassatīti evaṃ rūpaṃ attāti diṭṭhipassanāya passati. **Rūpavantaṃ vā attāna**nti 'arūpaṃ attā'ti gahetvā, chāyāvantaṃ rukkhaṃ viya, taṃ rūpavantaṃ samanupassati. **Attani vā rūpa**nti 'arūpameva attā'ti gahetvā, pupphamhi gandhaṃ viya, attani rūpaṃ samanupassati. **Rūpasmiṃ vā attāna**nti 'arūpameva attā'ti gahetvā, karaṇḍake maṇiṃ viya, attānaṃ rūpasmiṃ samanupassati. Vedanādīsupi eseva nayo.

Tattha 'rūpaṃ attato samanupassatī'ti suddharūpameva attāti kathitaṃ. 'Rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī'ti imesu sattasu ṭhānesu 'arūpaṃ attā'ti kathitaṃ. Vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānanti evaṃ catūsu khandhesu tiṇṇaṃ tiṇṇaṃ vasena dvādasasu ṭhānesu 'rūpārūpamissako attā' kathito. Tattha 'rūpaṃ attato samanupassati vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī'ti imesu pañcasu ṭhānesu ucchedadiṭṭhi kathitā. Avasesesu sassatadiṭṭhi. Evamettha pannarasa bhavadiṭṭhiyo pañca vibhavadiṭṭhiyo honti. Tā sabbāpi maggāvaraṇā, na saggāvaraṇā, paṭhamamaggavajjhāti veditabbā.

1008. **Satthari kaṅkhatī**ti satthu sarīre vā guṇe vā ubhayattha vā kaṅkhati. Sarīre kaṅkhamāno 'dvattiṃsavaralakkhaṇapaṭimaṇḍitaṃ nāma sarīraṃ atthi nu kho natthī'ti kaṅkhati. Guṇe kaṅkhamāno 'atītānāgatapaccuppannajānanasamatthaṃ sabbaññutañāṇaṃ atthi nu kho natthī'ti kaṅkhati. Ubhayattha kaṅkhamāno 'asītianubyañjanabyāmappabhānurañjitāya sarīranipphattiyā samannāgato sabbañeyyajānanasamatthaṃ sabbaññutaññāṇaṃ paṭivijjhitvā ṭhito lokatārako buddho nāma atthi nu kho natthī'ti kaṅkhati. Ayañhissa attabhāve guṇe vā kaṅkhanato ubhayattha kaṅkhati nāma. **Vicikicchatī**ti ārammaṇaṃ nicchetuṃ asakkonto kicchati kilamati. **Nādhimuccatī**ti tattheva adhimokkhaṃ na labhati. **Na sampasīdatī**ti cittaṃ anāvilaṃ katvā pasīdituṃ na sakkoti, guṇesu nappasīdati.

Dhamme kaṅkhatītiādīsu pana 'kilese pajahantā cattāro ariyamaggā, paṭippassaddhakilesāni cattāri sāmaññaphalāni, maggaphalānaṃ ārammaṇapaccayabhūtaṃ amataṃ mahānibbānaṃ nāma atthi nu kho natthī'ti kaṅkhantopi 'ayaṃ dhammo niyyāniko nu kho aniyyāniko'ti kaṅkhantopi **dhamme kaṅkhati** nāma. 'Cattāro maggaṭṭhakā cattāro phalaṭṭhakāti idaṃ saṅgharatanaṃ atthi nu kho natthī'ti kaṅkhantopi, 'ayaṃ saṅgho suppaṭipanno nu kho duppaṭipanno'ti kaṅkhantopi, 'etasmiṃ saṅgharatane dinnassa vipākaphalaṃ atthi nu kho natthī'ti kaṅkhantopi **saṅghe kaṅkhati** nāma. 'Tisso pana sikkhā atthi nu kho natthī'ti kaṅkhantopi, 'tisso sikkhā sikkhitapaccayena ānisaṃso atthi nu kho natthī'ti kaṅkhantopi **sikkhāya kaṅkhati** nāma.

Pubbanto vuccati atītāni khandhadhātāyatanāni. Aparanto anāgatāni. Tattha atītesu khandhādīsu 'atītāni nu kho, na nu kho'ti kaṅkhanto **pubbante kaṅkha**ti nāma. Anāgatesu 'anāgatāni nu kho, na nu kho'ti kaṅkhanto **aparante kaṅkhati** nāma. Ubhayattha kaṅkhanto **pubbantāparante kaṅkhati** nāma. 'Dvādasapadikaṃ paccayavaṭṭaṃ atthi nu kho natthī'ti kaṅkhanto **idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhati** nāma. Tatrāyaṃ vacanattho – imesaṃ jarāmaraṇādīnaṃ paccayā 'idappaccayā'. Idappaccayānaṃ bhāvo 'idappaccayatā'. Idappaccayā eva vā 'idappaccayatā'; jātiādīnametaṃ adhivacanaṃ. Jātiādīsu taṃ taṃ paṭicca āgamma samuppannāti 'paṭiccasamuppannā'. Idaṃ vuttaṃ hoti – idappaccayatāya ca paṭiccasamuppannesu ca dhammesu kaṅkhatīti.

1009. **Sīlenā**ti gosīlādinā. **Vatenā**ti govatādināva. **Sīlabbatenā**ti tadubhayena. **Suddhī**ti kilesasuddhi; paramatthasuddhibhūtaṃ vā nibbānameva. **Tadekaṭṭhā**ti idha pahānekaṭṭhaṃ dhuraṃ. Imissā ca pāḷiyā diṭṭhikileso vicikicchākilesoti dveyeva āgatā. Lobho doso moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime pana aṭṭha anāgatā. Āharitvā pana dīpetabbā. Ettha hi diṭṭhivicikicchāsu pahīyamānāsu apāyagamanīyo lobho doso moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti sabbepime pahānekaṭṭhā hutvā pahīyanti. Sahajekaṭṭhaṃ pana āharitvā dīpetabbaṃ. Sotāpattimaggena hi cattāri diṭṭhisahagatāni vicikicchāsahagatañcāti pañca cittāni pahīyanti. Tattha dvīsu asaṅkhārikadiṭṭhicittesu pahīyantesu tehi sahajāto lobho moho uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti. Sesadiṭṭhikileso ca vicikicchākileso ca pahānekaṭṭhavasena pahīyanti. Diṭṭhigatasampayuttasasaṅkhārikacittesupi pahīyantesu tehi sahajāto lobho moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti. Sesadiṭṭhikileso ca vicikicchākileso ca pahānekaṭṭhavasena pahīyanti. Evaṃ pahānekaṭṭhasmiṃyeva sahajekaṭṭhaṃ labbhatīti idaṃ sahajekaṭṭhaṃ āharitvā dīpayiṃsu.

Taṃsampayuttoti tehi tadekaṭṭhehi aṭṭhahi kilesehi sampayutto. Vinibbhogaṃ vā katvā tena lobhena tena dosenāti evaṃ ekekena sampayuttatā dīpetabbā. Tattha lobhe gahite, moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ saṅkhārakkhandhe kilesagaṇo lobhasampayutto nāma. Dose gahite, moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo dosasampayutto nāma. Mohe gahite, lobho doso māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo mohasampayutto nāma. Māne gahite, tena sahuppanno lobho moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo mānasampayutto nāma. Iminā upāyena tena thinena tena uddhaccena tena ahirikena tena anottappena sampayutto taṃsampayuttoti yojanā kātabbā. **Taṃsamuṭṭhāna**nti tena lobhena…pe… tena anottappena samuṭṭhitanti attho.

Ime dhammā dassanena pahātabbāti ettha dassanaṃ nāma sotāpattimaggo; tena pahātabbāti attho. 'Kasmā pana sotāpattimaggo dassanaṃ nāma jāto'ti?

‘Paṭhamaṃ nibbānadassanato’. ‘Nanu gotrabhu paṭhamataraṃ passatī’ti? ‘No na passati; disvāpi kattabbakiccaṃ pana na karoti, saṃyojanānaṃ appahānato. Tasmā passatī’ti na vattabbo. Yattha katthaci rājānaṃ disvāpi paṇṇākāraṃ datvā kiccanipphattiyā adiṭṭhattā ‘ajjāpi rājānaṃ na passāmī’ti vadanto cettha jānapadapuriso nidassanaṃ.

1011. **Avaseso lobho**ti dassanena pahīnāvaseso. Lobho dosamohesupi eseva nayo. Dassanena hi apāyagamanīyāva pahīnā. Tehi pana aññe dassetuṃ idaṃ vuttaṃ. **‘Tadekaṭṭhā’**ti tehi pāḷiyaṃ āgatehi tīhi kilesehi sampayogatopi pahānatopi ekaṭṭhā pañca kilesā. **Neva dassanena na bhāvanāyā**ti idaṃ saṃyojanādīnaṃ viya tehi maggehi appahātabbataṃ sandhāya vuttaṃ. Yaṃ pana ‘‘sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhantī’’tiādinā nayena kusalādīnampi pahānaṃ anuññātaṃ, taṃ tesaṃ maggānaṃ abhāvitattā ye uppajjeyyuṃ, te upanissayapaccayānaṃ kilesānaṃ pahīnattā pahīnāti imaṃ pariyāyaṃ sandhāya vuttanti veditabbaṃ.

1013. **Dassanenapahātabbahetukattike** ime dhammā dassanena pahātabbahetukāti niṭṭhapetvā, puna **‘tīṇi saṃyojanānī’**tiādi pahātabbe dassetvā, tadekaṭṭhabhāvena hetū ceva sahetuke ca dassetuṃ vuttaṃ. Tattha ‘kiñcāpi dassanena pahātabbesu hetūsu lobhasahagato moho lobhena sahetuko hoti, dosasahagato moho dosena, lobhadosā ca mohenāti pahātabbahetukapadepete saṅgahaṃ gacchanti, vicikicchāsahagato pana moho aññassa sampayuttahetuno abhāvena hetuyeva, na sahetukoti tassa pahānaṃ dassetuṃ ime dhammā dassanena pahātabbahetū’ti vuttaṃ.

1018. Dutiyapade uddhaccasahagatassa mohassa pahānaṃ dassetuṃ **ime dhammā bhāvanāya pahātabbahetū**ti vuttaṃ. So hi attanā sampayuttadhamme sahetuke katvā piṭṭhivaṭṭako jāto, vicikicchāsahagato viya aññassa sampayuttahetuno abhāvā pahātabbahetukapadaṃ na bhajati. Tatiyapade **avasesā akusalā**ti puna akusalaggahaṇaṃ vicikicchuddhaccasahagatānaṃ mohānaṃ saṅgahatthaṃ kataṃ. Te hi sampayuttahetuno abhāvā pahātabbahetukā nāma na honti.

1029. Parittārammaṇattike **ārabbhā**ti ārammaṇaṃ katvā. Sayañhi parittā vā hontu mahaggatā vā, parittadhamme ārammaṇaṃ katvā uppannā **parittārammaṇā,** mahaggate ārammaṇaṃ katvā uppannā **mahaggatārammaṇā,** appamāṇe ārammaṇaṃ katvā uppannā **appamāṇārammaṇā**. Te pana parittāpi honti mahaggatāpi appamāṇāpi.

1035. Micchattattike **ānantarikānī**ti anantarāyena phaladāyakāni; mātughātakakammādīnametaṃ adhivacanaṃ. Tesu hi ekasmimpi kamme kate taṃ paṭibāhitvā aññaṃ kammaṃ attano vipākassa okāsaṃ kātuṃ na sakkoti. Sineruppamāṇepi hi suvaṇṇathūpe katvā cakkavāḷamattaṃ vā ratanamayapākāraṃ vihāraṃ kāretvā taṃ pūretvā nisinnassa buddhappamukhassa saṅghassa yāvajīvaṃ cattāro paccaye dadatopi taṃ kammaṃ etesaṃ kammānaṃ vipākaṃ paṭibāhetuṃ na sakkoti eva. **Yā ca micchādiṭṭhi niyatā**ti ahetukavādaakiriyavādanatthikavādesu aññatarā. Tañhi gahetvā ṭhitaṃ puggalaṃ buddhasatampi buddhasahassampi bodhetuṃ na sakkoti.

1038. Maggārammaṇattike **ariyamaggaṃ ārabbhā**ti lokuttaramaggaṃ ārammaṇaṃ katvā. Te pana parittāpi honti mahaggatāpi.

1039. Maggahetukaniddese paṭhamanayena paccayaṭṭhena hetunā maggasampayuttānaṃ khandhānaṃ sahetukabhāvo dassito. Dutiyanayena maggabhūtena sammādiṭṭhisaṅkhātena hetunā sesamaggaṅgānaṃ sahetukabhāvo dassito. Tatiyanayena magge uppannahetūhi sammādiṭṭhiyā sahetukabhāvo dassitoti veditabbo.

1040. **Adhipatiṃ karitvā**ti ārammaṇādhipatiṃ katvā. Te ca kho parittadhammāva honti. Ariyasāvakānañhi attano maggaṃ garuṃ katvā paccavekkhaṇakāle ārammaṇādhipati labbhati. Cetopariyañāṇena pana ariyasāvako parassa maggaṃ paccavekkhamāno garuṃ karontopi attanā paṭividdhamaggaṃ viya garuṃ na karoti. ‘Yamakapāṭihāriyaṃ karontaṃ tathāgataṃ disvā tassa maggaṃ garuṃ karoti na karotī’ti? Karoti, na pana attano maggaṃ viya. Arahā na kiñci dhammaṃ garuṃ karoti ṭhapetvā maggaṃ phalaṃ nibbānanti. Etthāpi ayamevattho. **Vīmaṃsādhipateyya**nti idaṃ sahajātādhipatiṃ dassetuṃ vuttaṃ. Chandañhi jeṭṭhakaṃ katvā maggaṃ bhāventassa chando adhipati nāma hoti, na maggo. Sesadhammāpi chandādhipatino nāma honti, na maggādhipatino. Cittepi eseva nayo. Vīmaṃsaṃ pana jeṭṭhakaṃ katvā maggaṃ bhāventassa vīmaṃsādhipati ceva hoti maggo cāti. Sesadhammā maggādhipatino nāma honti. Vīriyepi eseva nayo.

1041. Uppannattikaniddese **jātā**ti nibbattā, paṭiladdhattabhāvā. **Bhūtā**tiādīni tesaṃyeva vevacanāni. Jātā eva hi bhāvappattiyā bhūtā. Paccayasaṃyoge jātattā **sañjātā**. Nibbattilakkhaṇappattattā **nibbattā**. Upasaggena pana padaṃ vaḍḍhetvā **abhinibbattā**ti vuttā. Pākaṭībhūtāti pātubhūtā. Pubbantato uddhaṃ pannāti **uppannā**. Upasaggena padaṃ vaḍḍhetvā **samuppannā**ti vuttā. Nibbattaṭṭheneva uddhaṃ ṭhitāti **uṭṭhitā**. Paccayasaṃyoge uṭṭhitāti **samuṭṭhitā**. Puna **uppannā**tivacane kāraṇaṃ heṭṭhā vuttanayeneva veditabbaṃ. **Uppannaṃsena saṅgahitā**ti uppannakoṭṭhāsena gaṇanaṃ gatā. **Rūpaṃ vedanā saññā saṅkhārā viññāṇa**nti idaṃ nesaṃ sabhāvadassanaṃ. Dutiyapadaniddeso vuttapaṭisedhanayena veditabbo. Tatiyapadaniddeso uttānatthoyeva.

Ayaṃ pana tiko dvinnaṃ addhānaṃ vasena pūretvā dassito. Laddhokāsassa hi kammassa vipāko duvidho – khaṇappatto, ca appatto ca. Tattha ‘khaṇappatto’ uppanno nāma. ‘Appatto’ cittānantare vā uppajjatu, kappasatasahassātikkame vā. Dhuvapaccayaṭṭhena natthi nāma na hoti, uppādino dhammā nāma jāto. Yathā hi – ‘‘tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpī attā saññāmayo. Atha imassa purisassa aññā ca saññā uppajjanti aññā ca saññā nirujjhantī’’ti (dī. ni. 1.419). Ettha āruppe kāmāvacarasaññāpavattikāle kiñcāpi mūlabhavaṅgasaññā niruddhā kāmāvacarasaññāya pana niruddhakāle avassaṃ sā uppajjissatīti arūpasaṅkhāto attā natthīti saṅkhyaṃ agantvā ‘tiṭṭhateva’ nāmāti jāto. Evameva laddhokāsassa kammassa vipāko duvidho…pe… dhuvapaccayaṭṭhena natthi nāma na hoti, uppādino dhammā nāma jāto.

Yadi pana āyūhitaṃ kusalākusalakammaṃ sabbaṃ vipākaṃ dadeyya, aññassa okāso na bhaveyya. Taṃ pana duvidhaṃ hoti – dhuvavipākaṃ, adhuvavipākañca. Tattha pañca ānantariyakammāni, aṭṭha samāpattiyo, cattāro ariyamaggāti etaṃ ‘dhuvavipākaṃ’ nāma. Taṃ pana khaṇappattampi atthi, appattampi. Tattha ‘khaṇappattaṃ’ uppannaṃ nāma. ‘Appattaṃ’ anuppannaṃ nāma. Tassa vipāko cittānantare vā uppajjatu kappasatasahassātikkame vā. Dhuvapaccayaṭṭhena anuppannaṃ nāma na hoti, uppādino dhammā nāma jātaṃ. Metteyyabodhisattassa maggo anuppanno nāma, phalaṃ uppādino dhammāyeva nāma jātaṃ.

1044. Atītattikaniddese **atītā**ti khaṇattayaṃ atikkantā. **Niruddhā**ti nirodhappattā. **Vigatā**ti vibhavaṃ gatā, vigacchitā vā. **Vipariṇatā**ti pakativijahanena vipariṇāmaṃ gatā. Nirodhasaṅkhātaṃ atthaṃ gatāti **atthaṅgatā. Abbhatthaṅgatā**ti upasaggena padaṃ vaḍḍhitaṃ. **Uppajjitvā vigatā**ti nibbattitvā vigacchitā. Puna atītavacane kāraṇaṃ heṭṭhā vuttameva. Parato **anāgatādīsu**pi eseva nayo. **Atītaṃsena saṅgahitā**ti atītakoṭṭhāsena gaṇanaṃ gatā. Katame teti? Rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ. Parato anāgatādīsupi eseva nayo.

1047. Atītārammaṇattikaniddese **atīte dhamme ārabbhā**tiādīsu parittamahaggatāva dhammā veditabbā. Te hi atītādīni ārabbha uppajjanti.

1050. Ajjhattattikaniddese **tesaṃ tesa**nti padadvayena sabbasatte pariyādiyati. **Ajjhattaṃ paccatta**nti ubhayaṃ niyakajjhattādhivacanaṃ. **Niyatā**ti attani jātā. **Pāṭipuggalikā**ti pāṭiyekkassa pāṭiyekkassa puggalassa santakā. **Upādiṇṇā**ti sarīraṭṭhakā. Te hi kammanibbattā vā hontu mā vā, ādinnagahitaparāmaṭṭhavasena pana idha upādiṇṇāti vuttā.

1051. **Parasattāna**nti attānaṃ ṭhapetvā avasesasattānaṃ. **Parapuggalāna**nti tasseva vevacanaṃ. Sesaṃ heṭṭhā vuttasadisameva. **Tadubhaya**nti taṃ ubhayaṃ.

1053. Ajjhattārammaṇattikassa paṭhamapade parittamahaggatā dhammā veditabbā. Dutiye appamāṇāpi. Tatiye parittamahaggatāva. Appamāṇā pana kālena bahiddhā kālena ajjhattaṃ ārammaṇaṃ na karonti. Sanidassanattikaniddeso uttānoyevāti.

Dukanikkhepakathā

1062. Dukesu adosaniddese mettāyanavasena **metti**. Mettākāro **mettāyanā**. Mettāya ayitassa mettāsamaṅgino cittassa bhāvo **mettāyitattaṃ**. Anudayatīti **anuddā,** rakkhatīti attho. Anuddākāro **anuddāyanā**. Anuddāyitassa bhāvo **anuddāyitattaṃ**. Hitassa esanavasena **hitesitā**. Anukampanavasena **anukampā**. Sabbehipi imehi padehi upacārappanāppattā mettāva vuttā. Sesapadehi lokiyalokuttaro adoso kathito.

1063. Amohaniddese **dukkhe ñāṇa**nti dukkhasacce paññā. **Dukkhasamudaye**tiādīsupi eseva nayo. Ettha ca dukkhe ñāṇaṃ savanasammasanapaṭivedhapaccavekkhaṇāsu vattati. Tathā dukkhasamudaye. Nirodhe pana savanapaṭivedhapaccavekkhaṇāsu eva. Tathā paṭipadāya. **Pubbante**ti atītakoṭṭhāse. **Aparante**ti anāgatakoṭṭhāse. **Pubbantāparante**ti tadubhaye. **Idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇa**nti ayaṃ paccayo, idaṃ paccayuppannaṃ, idaṃ paṭicca idaṃ nibbattanti, evaṃ paccayesu ca paccayuppannadhammesu ca ñāṇaṃ.

1065. Lobhaniddesepi heṭṭhā anāgatānaṃ padānaṃ ayamattho – rañjanavasena **rāgo**. Balavarañjanaṭṭhena **sārāgo**. Visayesu sattānaṃ anunayanato **anunayo**. Anurujjhatīti **anurodho,** kāmetīti attho. Yattha katthaci bhave sattā etāya nandanti, sayaṃ vā nandatīti **nandī**. Nandī ca sā rañjanaṭṭhena rāgo cāti **nandīrāgo**. Tattha ekasmiṃ ārammaṇe sakiṃ uppannā taṇhā 'nandī'. Punappunaṃ uppajjamānā 'nandīrāgo'ti vuccati. **Cittassa sārāgo**ti yo heṭṭhā balavarañjanaṭṭhena sārāgoti vutto, so na sattassa, cittasseva sārāgoti attho.

Icchanti etāya ārammaṇānīti **icchā**. Bahalakilesabhāvena mucchanti etāya pāṇinoti **mucchā**. Gilitvā pariniṭṭhapetvā gahaṇavasena **ajjhosānaṃ**. Iminā sattā gijjhanti, gedhaṃ āpajjantīti **gedho;** bahalaṭṭhena vā gedho. ''Gedhaṃ vā pavanasaṇḍa''nti hi bahalaṭṭheneva vuttaṃ. Anantarapadaṃ upasaggavasena vaḍḍhitaṃ. Sabbatobhāgena vā gedhoti **paligedho**. Sañjanti etenāti **saṅgo;** lagganaṭṭhena vā saṅgo. Osīdanaṭṭhena **paṅko**. Ākaḍḍhanavasena **ejā**. ''Ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā''ti hi vuttaṃ. Vañcanaṭṭhena **māyā**. Vaṭṭasmiṃ sattānaṃ jananaṭṭhena **janikā**. ''Taṇhā janeti purisaṃ cittamassa vidhāvatī''ti (saṃ. ni. 1.55-57) hi vuttaṃ. Vaṭṭasmiṃ satte dukkhena saṃyojayamānā janetīti **sañjananī**. Ghaṭanaṭṭhena **sibbinī**. Ayañhi vaṭṭasmiṃ satte cutipaṭisandhivasena sibbati ghaṭeti, tunnakāro viya pilotikāya pilotikaṃ; tasmā ghaṭanaṭṭhena sibbinīti vuttā. Anekappakāraṃ visayajālaṃ taṇhāvipphanditanivesasaṅkhātaṃ vā jālamassā atthīti **jālinī**.

Ākaḍḍhanaṭṭhena sīghasotā saritā viyāti **saritā**. Allaṭṭhena vā saritā. Vuttañhetaṃ – ''saritāni sinehitāni ca somanassāni bhavanti jantuno''ti (dha. pa. 341). Allāni ceva siniddhāni cāti ayañhettha attho. Visatāti **visattikā**. Visaṭāti visattikā. Visālāti visattikā. Visakkatīti visattikā. Visaṃvādikāti visattikā. Visaṃharatīti visattikā. Visamūlāti visattikā. Visaphalāti visattikā. Visaparibhogāti visattikā. Visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe vitthatāti visattikā (mahāni. 3). Anayabyasanapāpanaṭṭhena kummānubandhasuttakaṃ viyāti **suttaṃ**. Vuttañhetaṃ – ''suttakanti kho, bhikkhave, nandīrāgassetaṃ adhivacana''nti (saṃ. ni. 2.159). Rūpādīsu vitthataṭṭhena **visaṭā**. Tassa tassa paṭilābhatthāya satte āyūhāpetīti **āyūhinī**. Ukkaṇṭhituṃ appadānato sahāyaṭṭhena **dutiyā**. Ayañhi sattānaṃ vaṭṭasmiṃ ukkaṇṭhituṃ na deti, gatagataṭṭhāne piyasahāyo viya abhiramāpeti. Tena vuttaṃ –

> ''Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattatī''ti. (a. ni. 4.9; itivu. 15; mahāni. 191; cūḷani. pārāyanānugītigāthāniddesa 107);

Paṇidhānakavasena **paṇidhi. Bhavanettī**ti bhavarajju. Etāya hi sattā, rajjuyā gīvāya baddhā goṇā viya, icchiticchitaṭṭhānaṃ niyyanti. Taṃ taṃ ārammaṇaṃ vanati bhajati allīyatīti **vanaṃ**. Vanati yācatīti vā vanaṃ. **Vanatho**ti byañjanena padaṃ vaḍḍhitaṃ. Anatthadukkhānaṃ vā samuṭṭhāpanaṭṭhena gahanaṭṭhena ca vanaṃ viyāti 'vanaṃ'; balavataṇhāyetaṃ nāmaṃ. Gahanataraṭṭhena pana tato balavataro 'vanatho' nāma. Tena vuttaṃ –

> ''Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ;
> Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo''ti. (dha. pa. 283);

Santhavanavasena **santhavo;** saṃsaggoti attho. So duvidho – taṇhāsanthavo mittasanthavo ca. Tesu idha taṇhāsanthavo adhippeto. Sinehavasena **sineho**. Ālayakaraṇavasena apekkhatīti **apekkhā**. Vuttampi cetaṃ – ''imāni te deva caturāsītinagarasahassāni kusāvatīrājadhānīpamukhāni. Ettha deva chandaṃ janehi, jīvite apekkhaṃ karohī''ti (dī. ni. 2.266). Ālayaṃ karohīti ayañhettha attho. Pāṭiyekke pāṭiyekke ārammaṇe bandhatīti **paṭibandhu**. Ñātakaṭṭhena vā pāṭiyekko bandhūtipi paṭibandhu. Niccasannissitaṭṭhena hi sattānaṃ taṇhāsamo bandhu nāma natthi.

Ārammaṇānaṃ asanato **āsā**. Ajjhottharaṇato ceva tittiṃ anupagantvāva paribhuñjanato cāti attho. Āsisanavasena **āsisanā**. Āsisitassa bhāvo **āsisitattaṃ**. Idāni tassā pavattiṭṭhānaṃ dassetuṃ **rūpāsā**tiādi vuttaṃ. Tattha āsisanavasena āsāti āsāya atthaṃ gahetvā rūpe āsā **rūpāsā**ti evaṃ navapi padāni veditabbāni. Ettha ca purimāni pañca pañcakāmaguṇavasena vuttāni. Parikkhāralobhavasena chaṭṭhaṃ. Taṃ visesato pabbajitānaṃ. Tato parāni tīṇi atittiyavatthuvasena gahaṭṭhānaṃ. Na hi tesaṃ dhanaputtajīvitehi aññaṃ piyataraṃ atthi. 'Etaṃ mayhaṃ etaṃ mayha'nti vā 'asukena me idaṃ dinnaṃ idaṃ dinna'nti vā evaṃ satte jappāpetīti **jappā**. Parato dve padāni upasaggena vaḍḍhitāni. Tato paraṃ aññenākārena vibhajituṃ āraddhattā puna **jappā**ti vuttaṃ. Jappanākāro **jappanā**. Jappitassa bhāvo **jappitattaṃ**. Punappunaṃ visaye lumpati ākaḍḍhatīti lolupo. Lolupassa bhāvo **loluppaṃ**. Loluppākāro **loluppāyanā**. Loluppasamaṅgino bhāvo **loluppāyitattaṃ**.

Pucchañjikatāti yāya taṇhāya lābhaṭṭhānesu, pucchaṃ cālayamānā sunakhā viya, kampamānā vicaranti, taṃ tassā kampanataṇhāya nāmaṃ. Sādhu manāpamanāpe visaye kāmetīti sādhukāmo. Tassa bhāvo **sādhukamyatā**. Mātā mātucchātiādike ayuttaṭṭhāne rāgoti **adhammarāgo**. Yuttaṭṭhānepi balavā hutvā uppannalobho **visamalobho**. ''Rāgo visama''ntiādivacanato (vibha. 924) vā yuttaṭṭhāne vā ayuttaṭṭhāne vā uppanno chandarāgo adhammaṭṭhena **'adhammarāgo',** visamaṭṭhena **'visamalobho'**ti veditabbo.

Ārammaṇānaṃ nikāmanavasena **nikanti**. Nikāmanākāro **nikāmanā**. Patthanāvasena **patthanā**. Pihāyanavasena **pihanā**. Suṭṭhu patthanā **sampatthanā**. Pañcasu kāmaguṇesu taṇhā **kāmataṇhā**. Rūpārūpabhave taṇhā **bhavataṇhā**. Ucchedasaṅkhāte vibhave taṇhā **vibhavataṇhā**. Suddhe rūpabhavasmiṃyeva taṇhā **rūpataṇhā**. Arūpabhave taṇhā **arūpataṇhā**. Ucchedadiṭṭhisahagato rāgo diṭṭhirāgo. Nirodhe taṇhā **nirodhataṇhā**. Rūpe taṇhā **rūpataṇhā**. Sadde taṇhā **saddataṇhā**. Gandhataṇhādīsupi eseva nayo. Oghādayo vuttatthāva.

Kusaladhamme āvaratīti **āvaraṇaṃ**. Chādanavasena **chādanaṃ**. Satte vaṭṭasmiṃ bandhatīti **bandhanaṃ**. Cittaṃ upagantvā kilissati saṃkiliṭṭhaṃ karotīti **upakkileso**. Thāmagataṭṭhena anusetīti **anusayo**. Uppajjamānā cittaṃ pariyuṭṭhātīti **pariyuṭṭhānaṃ;** uppajjituṃ appadānena kusalacāraṃ gaṇhātīti attho. ''Corā magge pariyuṭṭhiṃsu dhuttā magge pariyuṭṭhiṃsū''tiādīsu (cūḷava. 430) hi maggaṃ gaṇhiṃsūti attho. Evamidhāpi gahaṇaṭṭhena pariyuṭṭhānaṃ veditabbaṃ. Paliveṭhanaṭṭhena latā viyāti **latā**. ''Latā ubbhijja tiṭṭhatī''ti (dha. pa. 340) āgataṭṭhānepi ayaṃ taṇhā latāti vuttā. Vividhāni vatthūni icchatīti **vevicchaṃ**. Vaṭṭadukkhassa mūlanti **dukkhamūlaṃ**. Tasseva dukkhassa nidānanti **dukkhanidānaṃ**. Taṃ dukkhaṃ ito pabhavatīti **dukkhappabhavo**. Bandhanaṭṭhena pāso viyāti pāso. Mārassa pāso **mārapāso**. Duruggilanaṭṭhena baḷisaṃ viyāti baḷisaṃ. Mārassa baḷisaṃ **mārabaḷisaṃ**. Taṇhābhibhūtā mārassa visayaṃ nātikkamanti, tesaṃ upari māro vasaṃ vattetīti iminā pariyāyena mārassa visayoti **māravisayo**. Sandanaṭṭhena taṇhāva nadī **taṇhānadī**. Ajjhottharaṇaṭṭhena taṇhāva jālaṃ **taṇhājālaṃ**. Yathā sunakhā gaddulabaddhā yadicchakaṃ nīyanti, evaṃ taṇhābaddhā sattāpīti daḷhabandhanaṭṭhena gaddulaṃ viyāti gaddulaṃ. Taṇhāva gaddulaṃ **taṇhāgaddulaṃ**. Duppūraṇaṭṭhena taṇhāva samuddo **taṇhāsamuddo**.

1066. Dosaniddese **anatthaṃ me acarī**ti avuḍḍhiṃ me akāsi. Iminā upāyena sabbapadesu attho veditabbo. **Aṭṭhāne vā pana āghāto**ti akāraṇe kopo – ekacco hi 'devo ativassatī'ti kuppati, 'na vassatī'ti kuppati, 'sūriyo tappatī'ti kuppati, 'na tappatī'ti kuppati, vāte vāyantepi kuppati, avāyantepi kuppati, sammajjituṃ asakkonto bodhipaṇṇānaṃ kuppati, cīvaraṃ pārupituṃ asakkonto vātassa kuppati, upakkhalitvā khāṇukassa kuppati idaṃ sandhāya vuttaṃ – aṭṭhāne vā pana āghāto jāyatīti. Tattha heṭṭhā navasu ṭhānesu satte ārabbha uppannattā kammapathabhedo hoti. Aṭṭhānāghāto pana saṅkhāresu uppanno kammapathabhedaṃ na karoti. Cittaṃ āghātento uppannoti **cittassa āghāto**. Tato balavataro **paṭighāto**. Paṭihaññanavasena **paṭighaṃ**. Paṭivirujjhatīti **paṭivirodho**. Kuppanavasena **kopo. Pakopo sampakopo**ti upasaggena padaṃ vaḍḍhitaṃ. Dussanavasena **doso. Padoso sampadoso**ti upasaggena padaṃ vaḍḍhitaṃ. **Cittassa byāpattī**ti cittassa vipannatā, viparivattanākāro. Manaṃ padūsayamāno uppajjatīti **manopadoso**. Kujjhanavasena **kodho**. Kujjhanākāro **kujjhanā**. Kujjhitassa bhāvo **kujjhitattaṃ**.

Idāni akusalaniddese vuttanayaṃ dassetuṃ **doso dussanā**tiādi vuttaṃ. Tasmā ''yo evarūpo cittassa āghāto…pe… kujjhitatta''nti ca idha vutto, ''doso dussanā''tiādinā nayena heṭṭhā vutto, ayaṃ vuccati dosoti. Evamettha yojanā kātabbā. Evañhi sati punaruttidoso paṭisedhito hoti. Mohaniddeso amohaniddese vuttapaṭipakkhanayena veditabbo. Sabbākārena panesa **vibhaṅgaṭṭhakathāyaṃ** āvi bhavissati.

1079. **Tehi dhammehi ye dhammā sahetukā**ti tehi hetudhammehi ye aññe hetudhammā vā nahetudhammā vā te sahetukā. Ahetukapadepi eseva nayo. Ettha ca hetu hetuyeva ca hoti, tiṇṇaṃ vā dvinnaṃ vā ekato uppattiyaṃ sahetuko ca. Vicikicchuddhaccasahagato pana moho hetu ahetuko. Hetusampayuttadukaniddesepi eseva nayo.

1091. Saṅkhatadukaniddese purimaduke vuttaṃ asaṅkhatadhātuṃ sandhāya **yo eva so dhammo**ti ekavacananiddeso kato. Purimaduke pana bahuvacanavasena pucchāya uddhaṭattā ime dhammā appaccayāti pucchānusandhinayena bahuvacanaṃ kataṃ. **Ime dhammā sanidassanā**tiādīsupi eseva nayo.

1101. Kenaci viññeyyadukaniddese **cakkhuviññeyyā**ti cakkhuviññāṇena vijānitabbā. Sesapadesupi eseva nayo. Ettha ca **kenaci viññeyyā**ti cakkhuviññāṇādīsu kenaci ekena cakkhuviññāṇena vā sotaviññāṇena vā vijānitabbā. **Kenaci na viññeyyā**ti teneva cakkhuviññāṇena vā sotaviññāṇena vā na vijānitabbā. 'Evaṃ sante dvinnampi padānaṃ atthanānattato duko hotī'ti heṭṭhā vuttattā 'ye te dhammā cakkhuviññeyyā na te dhammā sotaviññeyyā'ti ayaṃ duko na hoti. Rūpaṃ pana cakkhuviññeyyaṃ saddo na cakkhuviññeyyoti imamatthaṃ gahetvā 'ye te dhammā cakkhuviññeyyā na te dhammā sotaviññeyyā, ye vā pana te dhammā sotaviññeyyā na te dhammā cakkhuviññeyyā'ti ayameko dukoti veditabbo. Evaṃ ekekaindriyamūlake cattāro cattāro katvā vīsati dukā vibhattāti veditabbā.

Kiṃ pana 'manoviññāṇena kenaci viññeyyā kenaci na viññeyyā' natthi? Tenettha dukā na vuttāti? No natthi, vavatthānābhāvato pana na vuttā. Na hi, yathā cakkhuviññāṇena aviññeyyā evāti vavatthānaṃ atthi, evaṃ manoviññāṇenāpīti vavatthānābhāvato ettha dukā na vuttā. Manoviññāṇena pana kenaci viññeyyā ceva aviññeyyā cāti ayamattho atthi. Tasmā so avuttopi yathālābhavasena veditabbo. Manoviññāṇanti hi saṅkhyaṃ gatehi kāmāvacaradhammehi kāmāvacaradhammā eva tāva kehici viññeyyā kehici aviññeyyā. Tehiyeva rūpāvacarādidhammāpi kehici viññeyyā kehici aviññeyyā. Rūpāvacarehipi kāmāvacarā kehici viññeyyā kehici aviññeyyā. Teheva rūpāvacarādayopi kehici viññeyyā kehici aviññeyyā. Arūpāvacarehi pana kāmāvacarā rūpāvacarā apariyāpannā ca neva viññeyyā. Arūpāvacarā pana kehici viññeyyā kehici aviññeyyā. Tepi ca kecideva viññeyyā keci aviññeyyā. Apariyāpannehi kāmāvacarādayo neva viññeyyā. Apariyāpannā pana nibbānena aviññeyyattā kehici viññeyyā kehici aviññeyyā. Tepi ca maggaphalānaṃ aviññeyyattā kecideva viññeyyā keci aviññeyyāti.

1102. Āsavaniddese pañcakāmaguṇiko rāgo **kāmāsavo** nāma. Rūpārūpabhavesu chandarāgo jhānanikanti sassatadiṭṭhisahajāto rāgo bhavavasena patthanā **bhavāsavo** nāma. Dvāsaṭṭhi diṭṭhiyo **diṭṭhāsavo** nāma. Aṭṭhasu ṭhānesu aññāṇaṃ **avijjāsavo** nāma. Tattha tattha āgatesu pana āsavesu asammohatthaṃ ekavidhādibhedo veditabbo. Atthato hete cirapārivāsiyaṭṭhena āsavāti evaṃ ekavidhāva honti. Vinaye pana ''diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā''ti (pārā. 39) duvidhena āgatā. Suttante **saḷāyatane** tāva ''tayome, āvuso, āsavā – kāmāsavo bhavāsavo avijjāsavo''ti (saṃ. ni. 4.321) tividhena āgatā. Nibbedhikapariyāye ''atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānayonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā''ti (a. ni. 6.63) pañcavidhena āgatā. Chakkanipāte **āhuneyyasutte** – ''atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā''ti (a. ni. 6.58) chabbidhena āgatā. **Sabbāsavapariyāye** (ma. ni. 1.14 ādayo) 'dassanapahātabbehi' saddhiṃ sattavidhena āgatā. Idha panete kāmāsavādibhedato catubbidhena āgatā. Tatrāyaṃ vacanattho – pañcakāmaguṇasaṅkhāte kāme āsavo **'kāmāsavo'**. Rūpārūpasaṅkhāte kammato ca upapattito ca duvidhepi bhave āsavo **'bhavāsavo'**. Diṭṭhi eva āsavo **'diṭṭhāsavo'**. Avijjāva āsavo **'avijjāsavo'**.

1103. **Kāmesū**ti pañcasu kāmaguṇesu. **Kāmacchando**ti kāmasaṅkhāto chando, na kattukamyatāchando, na dhammacchando. Kāmanavasena rajjanavasena ca kāmoyeva rāgo **kāmarāgo**. Kāmanavasena nandanavasena ca kāmova nandīti **kāmanandī**. Evaṃ sabbattha kāmatthaṃ viditvā taṇhāyanaṭṭhena **kāmataṇhā,** sinehanaṭṭhena **kāmasineho,** pariḍayhanaṭṭhena **kāmapariḷāho,** mucchanaṭṭhena **kāmamucchā,** gilitvā pariniṭṭhāpanaṭṭhena **kāmajjhosāna**nti veditabbaṃ. **Ayaṃ vuccatī**ti ayaṃ aṭṭhahi padehi vibhatto kāmāsavo nāma vuccati.

1104. **Bhavesu bhavachando**ti rūpārūpabhavesu bhavapatthanāvaseneva pavatto chando **'bhavachando'**. Sesapadānipi imināva nayena veditabbāni.

1105. **Sassato lokoti vā**tiādīhi dasahākārehi diṭṭhippabhedova vutto. Tattha **sassato loko**ti ettha khandhapañcakaṃ lokoti gahetvā 'ayaṃ loko nicco dhuvo sabbakāliko'ti gaṇhantassa 'sassata'nti gahaṇākārappavattā diṭṭhi. **Asassato**ti tameva lokaṃ 'ucchijjati vinassatī'ti gaṇhantassa ucchedagahaṇākārappavattā diṭṭhi. **Antavā**ti parittakasiṇalābhino 'suppamatte vā sarāvamatte vā' kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme lokoti ca kasiṇaparicchedantena ca 'antavā'ti gaṇhantassa 'antavā loko'ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhipi hoti ucchedadiṭṭhipi. Vipulakasiṇalābhino pana tasmiṃ kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme lokoti ca kasiṇaparicchedantena ca 'ananto'ti gaṇhantassa 'anantavā loko'ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhipi hoti, ucchedadiṭṭhipi.

Taṃ jīvaṃ taṃ sarīranti bhedanadhammassa sarīrasseva 'jīva'nti gahitattā sarīre ucchijjamāne 'jīvampi ucchijjatī'ti ucchedagahaṇākārappavattā diṭṭhi. Dutiyapade sarīrato aññassa jīvassa gahitattā sarīre ucchijjamānepi 'jīvaṃ na ucchijjatī'ti sassatagahaṇākārappavattā diṭṭhi. **Hoti tathāgato paraṃ maraṇā**tiādīsu satto tathāgato nāma. So paraṃ maraṇā hotīti gaṇhato paṭhamā sassatadiṭṭhi. Na hotīti gaṇhato dutiyā ucchedadiṭṭhi. Hoti ca na ca hotīti gaṇhato tatiyā ekaccasassatadiṭṭhi. **Neva hoti na nahotī**ti gaṇhato catutthā amarāvikkhepadiṭṭhi. **Ime dhammā āsavā**ti ime kāmāsavañca bhavāsavañca rāgavasena ekato katvā, saṅkhepato tayo, vitthārato cattāro dhammā āsavā nāma.

Yo pana brahmānaṃ vimānakapparukkhaābharaṇesu chandarāgo uppajjati, so kāmāsavo hoti na hotīti? Na hoti. Kasmā? Pañcakāmaguṇikassa rāgassa idheva pahīnattā. Hetugocchakaṃ pana patvā lobho hetu nāma hoti. Ganthagocchakaṃ patvā abhijjhākāyagantho nāma. Kilesagocchakaṃ patvā lobho kileso nāma hoti. Diṭṭhisahajāto pana rāgo kāmāsavo hoti na hotīti? Na hoti; diṭṭhirāgo nāma hoti. Vuttañhetaṃ ''diṭṭhirāgaratte purisapuggale dinnadānaṃ na mahapphalaṃ hoti, na mahānisaṃsa''nti (paṭi. ma. 1.129).

Ime pana āsave kilesapaṭipāṭiyāpi āharituṃ vaṭṭati, maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmāsavo anāgāmimaggena pahīyati, bhavāsavo arahattamaggena, diṭṭhāsavo sotāpattimaggena, avijjāsavo arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhāsavo pahīyati, anāgāmimaggena kāmāsavo, arahattamaggena bhavāsavo avijjāsavo cāti.

1121. Saṃyojanesu mānaniddese **seyyohamasmīti māno**ti uttamaṭṭhena 'ahaṃ seyyo'ti evaṃ uppannamāno. **Sadisohamasmīti māno**ti samasamaṭṭhena 'ahaṃ sadiso'ti evaṃ uppannamāno. **Hīnohamasmīti māno**ti lāmakaṭṭhena 'ahaṃ hīno'ti evaṃ uppannamāno. Evaṃ seyyamāno sadisamāno hīnamānoti ime tayo mānā tiṇṇaṃ janānaṃ uppajjanti. Seyyassāpi hi 'ahaṃ seyyo sadiso hīno'ti tayo mānā uppajjanti. Sadisassāpi, hīnassāpi. Tattha seyyassa seyyamānova yāthāvamāno, itare dve ayāthāvamānā. Sadisassa sadisamānova…pe… hīnassa hīnamānova yāthāvamāno, itare dve ayāthāvamānā. Iminā kiṃ kathitaṃ? Ekassa tayo mānā uppajjantīti kathitaṃ. Khuddakavatthuke pana paṭhamakamānabhājanīye eko māno tiṇṇaṃ janānaṃ uppajjatīti kathito.

Mānakaraṇavasena **māno. Maññanā maññitatta**nti ākārabhāvaniddesā. Ussitaṭṭhena **unnati**. Yassuppajjati taṃ puggalaṃ unnāmeti, ukkhipitvā ṭhapetīti **unnamo**. Samussitaṭṭhena **dhajo**. Ukkhipanaṭṭhena cittaṃ sampaggaṇhātīti **sampaggāho**. Ketu vuccati bahūsu dhajesu accuggatadhajo. Mānopi punappunaṃ uppajjamāno aparāpare upādāya accuggataṭṭhena ketu viyāti 'ketu'. Ketuṃ icchatīti ketukamyaṃ, tassa bhāvo **ketukamyatā**. Sā pana cittassa, na attano. Tena vuttaṃ – 'ketukamyatā cittassā'ti. Mānasampayuttañhi cittaṃ ketuṃ icchati. Tassa ca bhāvo ketukamyatā; ketusaṅkhāto mānoti.

1126. Issāniddese **yā paralābhasakkāragarukāramānanavandanapūjanāsu issā**ti yā etesu paresaṃ lābhādīsu 'kiṃ iminā imesa'nti parasampattikhiyyanalakkhaṇā issā. Tattha **lābho**ti cīvarādīnaṃ catunnaṃ paccayānaṃ paṭilābho. Issukī hi puggalo parassa taṃ lābhaṃ khiyyati, 'kiṃ imassa iminā'ti na icchati. **Sakkāro**ti tesaṃyeva paccayānaṃ sukatānaṃ sundarānaṃ paṭilābho. **Garukāro**ti garukiriyā, bhāriyakaraṇaṃ. **Mānana**nti manena piyakaraṇaṃ. **Vandana**nti pañcapatiṭṭhitena vandanaṃ. **Pūjanā**ti gandhamālādīhi pūjanā. Issāyanavasena **issā**. Issākāro **issāyanā**. Issāyitabhāvo **issāyitattaṃ. Usūyā**dīni issādivevacanāni.

Imissā pana issāya khiyyanalakkhaṇaṃ āgārikenāpi anāgārikenāpi dīpetabbaṃ. Āgāriko hi ekacco kasivaṇijjādīsu aññatarena ājīvena attano purisakāraṃ nissāya bhaddakaṃ yānaṃ vā vāhanaṃ vā ratanaṃ vā labhati. Aparo tassa alābhatthiko tena lābhena na tussati. 'Kadā nu kho esa imāya sampattiyā parihāyitvā kapaṇo hutvā carissatī'ti cintetvā ekena kāraṇena tasmiṃ tāya sampattiyā parihīne attamano hoti. Anāgārikopi eko issāmanako aññaṃ attano sutapariyattiādīni nissāya uppannalābhādisampattiṃ disvā 'kadā nu kho eso imehi lābhādīhi parihāyissatī'ti cintetvā, yadā taṃ ekena kāraṇena parihīnaṃ passati, tadā attamano hoti. Evaṃ parasampattikhiyyanalakkhaṇā 'issā'ti veditabbā.

1127. Macchariyaniddese vatthuto macchariyadassanatthaṃ **'pañca macchariyāni āvāsamacchariya'**ntiādi vuttaṃ. Tattha āvāse macchariyaṃ **āvāsamacchariyaṃ**. Sesapadesupi eseva nayo.

Āvāso nāma sakalārāmopi pariveṇampi ekovarakopi rattiṭṭhānadivāṭṭhānādīnipi. Tesu vasantā sukhaṃ vasanti paccaye labhanti. Eko bhikkhu vattasampannasseva pesalassa bhikkhuno tattha āgamanaṃ na icchati. Āgatopi ‘khippaṃ gacchatū’ti cinteti. Idaṃ **‘āvāsamacchariyaṃ’** nāma. Bhaṇḍanakārakādīnaṃ pana tattha vāsaṃ anicchato āvāsamacchariyaṃ nāma na hoti.

Kulanti upaṭṭhākakulampi ñātikulampi. Tattha aññassa upasaṅkamanaṃ anicchato kulamacchariyaṃ hoti. Pāpapuggalassa pana upasaṅkamanaṃ anicchantopi maccharī nāma na hoti. So hi tesaṃ pasādabhedāya paṭipajjati. Pasādaṃ rakkhituṃ samatthasseva pana bhikkhuno tattha upasaṅkamanaṃ anicchanto maccharī nāma hoti.

Lābhoti catupaccayalābhova. Taṃ aññasmiṃ sīlavanteyeva labhante ‘mā labhatū’ti cintentassa lābhamacchariyaṃ hoti. Yo pana saddhādeyyaṃ vinipāteti, aparibhogadupparibhogādivasena vināseti, pūtibhāvaṃ gacchantampi aññassa na deti, taṃ disvā ‘sace imaṃ esa na labheyya, añño sīlavā labheyya, paribhogaṃ gaccheyyā’ti cintentassa macchariyaṃ nāma natthi.

Vaṇṇo nāma sarīravaṇṇopi guṇavaṇṇopi. Tattha sarīravaṇṇe maccharipuggalo ‘paro pāsādiko rūpavā’ti vutte taṃ na kathetukāmo hoti. Guṇavaṇṇamaccharī sīlena dhutaṅgena paṭipadāya ācārena vaṇṇaṃ na kathetukāmo hoti.

Dhammoti pariyattidhammo ca paṭivedhadhammo ca. Tattha ariyasāvakā paṭivedhadhammaṃ na maccharāyanti, attanā paṭividdhadhamme sadevakassa lokassa paṭivedhaṃ icchanti. Taṃ pana paṭivedhaṃ ‘pare jānantū’ti icchanti. Tantidhammeyeva pana dhammamacchariyaṃ nāma hoti. Tena samannāgato puggalo yaṃ guḷhaṃ ganthaṃ vā kathāmaggaṃ vā jānāti taṃ aññaṃ na jānāpetukāmo hoti. Yo pana puggalaṃ upaparikkhitvā dhammānuggahena, dhammaṃ vā upaparikkhitvā puggalānuggahena na deti, ayaṃ dhammamaccharī nāma na hoti.

Tattha ekacco puggalo lolo hoti, kālena samaṇo hoti, kālena brāhmaṇo, kālena nigaṇṭho. Yo hi bhikkhu ‘ayaṃ puggalo paveṇiāgataṃ tantiṃ saṇhaṃ sukhumaṃ dhammantaraṃ bhinditvā āluḷissatī’ti na deti, ayaṃ puggalaṃ upaparikkhitvā dhammānuggahena na deti nāma. Yo pana ‘ayaṃ dhammo saṇho sukhumo, sacāyaṃ puggalo gaṇhissati aññaṃ byākaritvā attānaṃ āvikatvā nassissatī’ti na deti, ayaṃ dhammaṃ upaparikkhitvā puggalānuggahena na deti nāma. Yo pana ‘sacāyaṃ imaṃ dhammaṃ gaṇhissati, amhākaṃ samayaṃ bhindituṃ samattho bhavissatī’ti na deti, ayaṃ dhammamaccharī nāma hoti.

Imesu pañcasu macchariyesu āvāsamacchariyena tāva yakkho vā peto vā hutvā tasseva āvāsassa saṅkāraṃ sīsena ukkhipitvā vicarati. Kulamacchariyena tasmiṃ kule aññesaṃ dānamānanādīni karonte disvā ‘bhinnaṃ vatidaṃ kulaṃ mamā’ti cintayato lohitampi mukhato uggacchati, kucchivirecanampi hoti, antānipi khaṇḍākhaṇḍāni hutvā nikkhamanti. Lābhamacchariyena saṅghassa vā gaṇassa vā santake lābhe maccharāyitvā puggalikaparibhogaṃ viya paribhuñjitvā yakkho vā peto vā mahāajagaro vā hutvā nibbattati. Sarīravaṇṇaguṇavaṇṇamaccharena pariyattidhammamacchariyena ca attanova vaṇṇaṃ vaṇṇeti, paresaṃ vaṇṇe ‘kiṃ vaṇṇo eso’ti taṃ taṃ dosaṃ vadanto pariyattidhammañca kassaci kiñci adento dubbaṇṇo ceva eḷamūgo ca hoti.

Apica āvāsamacchariyena lohagehe paccati. Kulamacchariyena appalābho hoti. Lābhamacchariyena gūthaniraye nibbattati. Vaṇṇamacchariyena bhave bhave nibbattassa vaṇṇo nāma na hoti. Dhammamacchariyena kukkuḷaniraye nibbattatīti.

Maccharāyanavasena **maccheraṃ**. Maccharāyanākāro **maccharāyanā**. Maccharena ayitassa maccherasamaṅgino bhāvo **maccharāyitattaṃ**. ‘Mayhameva hontu mā aññassā’ti sabbāpi attano sampattiyo byāpetuṃ na icchatīti **viviccho**. Vivicchassa bhāvo **veviccham,** mudumacchariyassetaṃ nāmaṃ. Kadariyo vuccati anādaro. Tassa bhāvo **kadariyaṃ**. Thaddhamacchariyassetaṃ nāmaṃ. Tena hi samannāgato puggalo parampi paresaṃ dadamānaṃ nivāreti. Vuttampi cetaṃ –

> Kadariyo pāpasaṅkappo, micchādiṭṭhi anādaro;
> Dadamānaṃ nivāreti, yācamānāna bhojananti. (saṃ. ni. 1.132);

Yācake disvā kaṭukabhāvena cittaṃ añcati saṅkocetīti kaṭukañcuko. Tassa bhāvo **kaṭukañcukatā**. Aparo nayo – **kaṭukañcukatā** vuccati kaṭacchuggāho. Samatittikapuṇṇāya hi ukkhaliyā bhattaṃ gaṇhanto sabbatobhāgena saṅkuṭitena aggakaṭacchunā gaṇhāti, pūretvā gahetuṃ na sakkoti; evaṃ maccharipuggalassa cittaṃ saṅkucati. Tasmiṃ saṅkucite kāyopi tatheva saṅkucati, paṭikuṭati, paṭinivattati, na sampasāriyatīti maccheraṃ ‘kaṭukañcukatā’ti vuttaṃ.

Aggahitattaṃ cittassāti paresaṃ upakārakaraṇe dānādinā ākārena yathā na sampasāriyati, evaṃ āvaritvā gahitabhāvo cittassa. Yasmā pana maccharipuggalo attano santakaṃ paresaṃ adātukāmo hoti parasantakaṃ gaṇhitukāmo, tasmā ‘idaṃ acchariyaṃ mayhameva hotu, mā aññassā’ti pavattivasenassa attasampattinigūhanalakkhaṇatā attasampattiggahaṇalakkhaṇatā vā veditabbā. Sesaṃ imasmiṃ gocchake uttānatthameva.

Imāni pana saṃyojanāni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmarāgapaṭighasaṃyojanāni anāgāmimaggena pahīyanti, mānasaṃyojanaṃ arahattamaggena, diṭṭhivicikicchāsīlabbataparāmāsā sotāpattimaggena, bhavarāgasaṃyojanaṃ arahattamaggena, issāmacchariyāni sotāpattimaggena, avijjā arahattamaggena. Maggapaṭipāṭiyā diṭṭhivicikicchāsīlabbataparāmāsaissāmacchariyāni sotāpattimaggena pahīyanti, kāmarāgapaṭighā anāgāmimaggena, mānabhavarāgaavijjā arahattamaggenāti.

1140. Ganthagocchake nāmakāyaṃ gantheti, cutipaṭisandhivasena vaṭṭasmiṃ ghaṭetīti **kāyagantho**. Sabbaññubhāsitampi paṭikkhipitvā sassato loko idameva saccaṃ moghamaññanti iminā ākārena abhinivisatīti **idaṃsaccābhiniveso**. Yasmā pana abhijjhākāmarāgānaṃ viseso atthi, tasmā abhijjhākāyaganthassa padabhājane ‘‘yo kāmesu kāmacchando kāmarāgo’’ti avatvā yo rāgo sārāgotiādi vuttaṃ. Iminā yaṃ heṭṭhā vuttaṃ ‘brahmānaṃ vimānādīsu chandarāgo kāmāsavo na hoti, ganthagocchakaṃ patvā abhijjhākāyagantho hotī’ti taṃ suvuttanti veditabbaṃ. Parato kilesagocchakepi eseva nayo. **Ṭhapetvā sīlabbataparāmāsa**nti idaṃ yasmā sīlabbataparāmāso ‘idameva sacca’ntiādinā ākārena nābhinivisati, ‘sīlena suddhī’tiādinā eva pana abhinivisati, tasmā micchādiṭṭhibhūtampi taṃ paṭikkhipanto ‘ṭhapetvā’ti āha.

1162. Nīvaraṇagocchakassa thinamiddhaniddese **cittassa akallatā**ti cittassa gilānabhāvo. Gilāno hi akallakoti vuccati. Vinayepi vuttaṃ – ‘‘nāhaṃ, bhante, akallako’’ti (pārā. 151). **Akammaññatā**ti cittagelaññasaṅkhātova akammaññatākāro. **Olīyanā**ti olīyanākāro. Iriyāpathikacittañhi iriyāpathaṃ sandhāretuṃ asakkontaṃ, rukkhe vagguli viya, khīle laggitaphāṇitavārako viya ca, olīyati. Tassa taṃ ākāraṃ sandhāya olīyanāti vuttaṃ. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. **Līna**nti avipphārikatāya paṭikuṭitaṃ. Itare dve ākārabhāvaniddesā. **Thina**nti sappipiṇḍo viya avipphārikatāya ghanabhāvena ṭhitaṃ. **Thiyanā**ti ākāraniddeso. Thiyitabhāvo **thiyitattaṃ,** avipphāravaseneva thaddhatāti attho.

1163. **Kāyassā**ti khandhattayasaṅkhātassa nāmakāyassa. **Akallatā akammaññatā**ti heṭṭhā vuttanayameva. Megho viya ākāsaṃ kāyaṃ onayhatīti **onāho**. Sabbatobhāgena onāho **pariyonāho**. Abbhantare samorundhatīti **antosamorodho**. Yathā hi nagare rundhitvā gahite manussā bahi nikkhamituṃ na labhanti, evampi middhena samoruddhā dhammā vipphāravasena nikkhamituṃ na labhanti. Tasmā antosamorodhoti vuttaṃ. Medhatīti **middhaṃ;** akammaññabhāvena vihiṃsatīti attho. Supanti tenāti **soppaṃ**. Akkhidalādīnaṃ pacalabhāvaṃ karotīti **pacalāyikā. Supanā supitatta**nti ākārabhāvaniddesā. Yaṃ pana tesaṃ purato soppapadaṃ tassa punavacane kāraṇaṃ vuttameva. **Idaṃ vuccati thinamiddhanīvaraṇa**nti idaṃ thinañca middhañca ekato katvā āvaraṇaṭṭhena thinamiddhanīvaraṇanti vuccati. Yaṃ yebhuyyena sekkhaputhujjanānaṃ niddāya pubbabhāgaaparabhāgesu uppajjati taṃ arahattamaggena samucchijjati. Khīṇāsavānaṃ pana karajakāyassa dubbalabhāvena bhavaṅgotaraṇaṃ hoti, tasmiṃ asammisse vattamāne te supanti, sā nesaṃ niddā nāma hoti. Tenāha bhagavā – ‘‘abhijānāmi kho panāhaṃ, aggivessana, gimhānaṃ pacchime māse catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā’’ti (ma. ni. 1.387). Evarūpo panāyaṃ karajakāyassa dubbalabhāvo na maggavajjho, upādinnakepi anupādinnakepi labbhati. Upādinnake labbhamāno yadā khīṇāsavo dīghamaggaṃ gato hoti, aññataraṃ vā pana kammaṃ katvā kilanto, evarūpe kāle labbhati. Anupādinnake labbhamāno paṇṇapupphesu labbhati. Ekaccānañhi rukkhānaṃ paṇṇāni sūriyātapena pasāriyanti rattiṃ paṭikuṭanti, padumapupphādīni sūriyātapena pupphanti, rattiṃ puna paṭikuṭanti. Idaṃ pana middhaṃ akusalattā khīṇāsavānaṃ na hotīti.

Tattha siyā – ‘‘na middhaṃ akusalaṃ. Kasmā? Rūpattā. Rūpañhi abyākataṃ. Idañca rūpaṃ. Tenevettha ‘kāyassa akallatā akammaññatā’ti kāyaggahaṇaṃ kata’’nti. Yadi ‘kāyassā’ti vuttamattenevetaṃ rūpaṃ, kāyapassaddhādayopi dhammā rūpameva bhaveyyuṃ. ‘Sukhañca kāyena paṭisaṃvedeti’ (dha. sa. 163; dī. ni. 1.230) ‘kāyena ceva paramasaccaṃ sacchikarotī’ti (ma. ni. 2.183; a. ni. 4.113) sukhapaṭisaṃvedanaparamatthasaccasacchikaraṇānipi rūpakāyeneva siyuṃ. Tasmā na vattabbametaṃ ‘rūpaṃ middha’nti. Nāmakāyo hettha kāyo nāma. Yadi nāmakāyo, atha kasmā ‘soppaṃ pacalāyikā’ti vuttaṃ? Na hi nāmakāyo supati, na ca pacalāyatīti. ‘Liṅgādīni viya indriyassa, tassa phalattā. Yathā hi ‘itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo’ti imāni liṅgādīni itthindriyassa phalattā vuttāni, evaṃ imassāpi nāmakāyagelaññasaṅkhātassa middhassa phalattā soppādīni vuttāni. Middhe hi sati tāni hontīti. Phalūpacārena, middhaṃ arūpampi samānaṃ ‘soppaṃ pacalāyikā supanā supitatta’nti vuttaṃ.

‘Akkhidalādīnaṃ pacalabhāvaṃ karotīti pacalāyikā’ti vacanatthenāpi cāyamattho sādhitoyevāti na rūpaṃ middhaṃ. Onāhādīhipi cassa arūpabhāvo dīpitoyeva. Na hi rūpaṃ nāmakāyassa ‘onāho pariyonāho antosamorodho’ hotīti. ‘Nanu ca imināva kāraṇenetaṃ rūpaṃ? Na hi arūpaṃ kassaci onāho, na pariyonāho, na antosamorodho hotī’ti. Yadi evaṃ, āvaraṇampi na bhaveyya. Tasmā. Yathā kāmacchandādayo arūpadhammā āvaraṇaṭṭhena nīvaraṇā, evaṃ imassāpi onāhanādiatthena onāhāditā veditabbā. Apica ‘‘pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe’’ti (dī. ni. 2.146; saṃ. ni. 5.233) vacanatopetaṃ arūpaṃ. Na hi rūpaṃ cittupakkileso, na paññāya dubbalīkaraṇaṃ hotīti.

Kasmā na hoti? Nanu vuttaṃ –

> ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā, ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkileso’’ti (a. ni. 4.50).

Aparampi vuttaṃ ‘‘cha khome, gahapatiputta, ādīnavā surāmerayamajjapamādaṭṭhānānuyoge – sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī, paññāya dubbalīkaraṇītveva chaṭṭhaṃ padaṃ bhavatī’’ti (dī. ni. 3.248). Paccakkhatopi cetaṃ siddhameva. Yathā majje udaragate, cittaṃ saṃkilissati, paññā dubbalā hoti, tasmā majjaṃ viya middhampi cittasaṃkileso ceva paññāya dubbalīkaraṇañca siyāti. Na, paccayaniddesato. Yadi hi majjaṃ saṃkileso bhaveyya, so ‘‘ime pañca nīvaraṇe pahāya cetaso upakkilese’’ti (ma. ni. 1.297) vā, ‘‘evameva kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti, na ca kammaniyaṃ, na ca pabhassaraṃ, pabhaṅgu ca, na ca sammā samādhiyati āsavānaṃ khayāya. Katame pañca? Kāmacchando, bhikkhave, cittassa upakkileso’’ti (saṃ. ni. 5.214) vā, ‘‘katame ca, bhikkhave, cittassa upakkilesā? Abhijjhā visamalobho cittassa upakkileso’’ti (ma. ni. 1.71) vā – evamādīsu upakkilesaniddesesu niddesaṃ āgaccheyya. Yasmā pana tasmiṃ pīte upakkilesā uppajjanti ye cittasaṃkilesā ceva paññāya ca dubbalīkaraṇā honti, tasmā taṃ tesaṃ paccayattā paccayaniddesato evaṃ vuttaṃ. Middhaṃ pana sayameva cittassa saṃkileso ceva paññāya dubbalīkaraṇañcāti arūpameva middhaṃ.

Kiñca bhiyyo? Sampayogavacanato. ‘‘Thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā’’ti (dha. sa. 1176) hi vuttaṃ. Tasmā sampayogavacanato nayidaṃ rūpaṃ. Na hi rūpaṃ sampayuttasaṅkhyaṃ labhatīti. Athāpi siyā – ‘yathālābhavasenetaṃ vuttaṃ. Yathā hi ‘‘sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampī’’ti (dī. ni. 1.249; ma. ni. 1.433) evaṃ ekato katvā yathālābhavasena vuttaṃ. Sakkharakathalañhi tiṭṭhati yeva na carati, itaradvayaṃ tiṭṭhatipi caratipi. Evamidhāpi middhaṃ nīvaraṇameva, na sampayuttaṃ, thinaṃ nīvaraṇampi sampayuttampīti sabbaṃ ekato katvā yathālābhavasena ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’ti vuttaṃ. Middhaṃ pana yathā sakkharakathalaṃ tiṭṭhateva na carati, evaṃ nīvaraṇameva, na sampayuttaṃ. Tasmā rūpameva middhanti. Na, rūpabhāvāsiddhito. Sakkharakathalañhi na caratīti vināpi suttena siddhaṃ. Tasmā tattha yathālābhavasenattho hotu. Middhaṃ pana rūpanti asiddhametaṃ. Na sakkā tassa iminā suttena rūpabhāvo sādhetunti middhassa rūpabhāvāsiddhito na idaṃ yathālābhavasena vuttanti arūpameva middhaṃ.

Kiñca bhiyyo? ‘Cattattā’tiādivacanato. Vibhaṅgasmiñhi ‘‘vigatathinamiddhoti tassa thinamiddhassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā, tena vuccati vigatathinamiddho’’ti (vibha. 547) ca, ‘‘idaṃ cittaṃ imamhā thinamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thinamiddhā cittaṃ parisodheti’’ cāti (vibha. 551) – evaṃ ‘cattattā’tiādi vuttaṃ. Na ca ‘rūpaṃ’ evaṃ vuccati, tasmāpi arūpameva middhanti. Na, cittajassāsambhavavacanato. Tividhañhi middhaṃ – cittajaṃ utujaṃ āhārajañca. Tasmā yaṃ tattha cittajaṃ tassa vibhaṅge jhānacittehi asambhavo vutto, na arūpabhāvo sādhitoti rūpameva middhanti. Na, rūpabhāvāsiddhitova. Middhassa hi rūpabhāve siddhe sakkā etaṃ laddhuṃ. Tattha cittajassāsambhavo vutto. So eva ca na sijjhatīti arūpameva middhaṃ.

Kiñca bhiyyo? Pahānavacanato. Bhagavatā hi ‘‘cha, bhikkhave, dhamme pahāya bhabbo paṭhamajjhānaṃ upasampajja vihārituṃ; katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccaṃ, kakkuccaṃ, vicikicchaṃ; kāmesu kho panassa ādīnavo sammapaññāya sudiṭṭho hotī’’ti (a. ni. 6.73) ca, ‘‘ime pañca nīvaraṇe pahāya balavatiyā paññāya attatthaṃ vā paratthaṃ vā ñassatī’’ti (a. ni. 5.51) ca ādīsu middhassāpi pahānaṃ vuttaṃ. Na ca rūpaṃ pahātabbaṃ. Yathāha – ‘‘rūpakkhandho abhiññeyyo, pariññeyyo, na pahātabbo, na bhāvetabbo na sacchikātabbo’’ti (vibha. 1031) imassāpi pahānavacanato arūpameva middhanti. Na, rūpassāpi pahānavacanato. ‘‘Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahathā’’ti (ma. ni. 1.247; saṃ. ni. 3.33). Ettha hi rūpassāpi pahānaṃ vuttameva. Tasmā akāraṇametanti. Na, aññathā vuttattā. Tasmiñhi sutte ‘‘yo, bhikkhave, rūpe chandarāgavinayo taṃ tattha pahāna’’nti (saṃ. ni. 3.25) evaṃ chandarāgappahānavasena rūpassa pahānaṃ vuttaṃ, na yathā ‘‘cha dhamme pahāya pañca nīvaraṇe pahāyā’’ti evaṃ pahātabbameva vuttanti, aññathā vuttattā, na rūpaṃ middhaṃ. Tasmā yānetāni ‘‘so ime pañca nīvaraṇe pahāya cetaso upakkilese’’tiādīni suttāni vuttāni, etehi ceva aññehi ca suttehi arūpameva middhanti veditabbaṃ. Tathā hi –

> ‘‘Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā. Katame pañca? Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo…pe… thinamiddhaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya dubbalīkaraṇa’’nti (saṃ. ni. 5.220) ca, ‘‘thinamiddhanīvaraṇaṃ, bhikkhave, andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanika’’nti (saṃ. ni. 5.221) ca, ‘‘evameva kho, brāhmaṇa, yasmiṃ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetenā’’ti (saṃ. ni. 5.236) ca, ‘‘ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmacchando uppajjati…pe… anuppannañceva thinamiddhaṃ uppajjatī’’ti (saṃ. ni. 5.216) ca, ‘‘kevalohāyaṃ, bhikkhave, akusalarāsi yadidaṃ pañca nīvaraṇā’’ti (saṃ. ni. 5.371) ca –

Evamādīni ca anekāni etassa arūpabhāvajotakāneva suttāni vuttāni. Yasmā cetaṃ arūpaṃ tasmā āruppepi uppajjati. Vuttañhetaṃ mahāpakaraṇe **paṭṭhāne** – ‘‘nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati, na purejātapaccayā’’ti etassa vibhaṅge ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhaṃ… uddhaccaṃ avijjānīvaraṇa’’nti (paṭṭhā. 3.8.8) sabbaṃ vitthāretabbaṃ. Tasmā sanniṭṭhānamettha gantabbaṃ arūpameva middhanti.

1166. Kukkuccaniddese **akappiye kappiyasaññitā**tiādīni mūlato kukkuccadassanatthaṃ vuttāni. Evaṃsaññitāya hi kate vītikamme, niṭṭhite vatthujjhācāre, puna sañjātasatinopi ‘duṭṭhu mayā kata’nti evaṃ anutappamānassa pacchānutāpavasenetaṃ uppajjati. Tena taṃ mūlato dassetuṃ ‘akappiye kappiyasaññitā’tiādi vuttaṃ. Tattha akappiyabhojanaṃ kappiyasaññī hutvā paribhuñjati, akappiyamaṃsaṃ kappiyamaṃsasaññī hutvā, acchamaṃsaṃ sūkaramaṃsanti, dīpimaṃsaṃ vā migamaṃsanti khādati; kāle vītivatte kālasaññāya, pavāretvā appavāritasaññāya, pattasmiṃ raje patite paṭiggahitasaññāya bhuñjati – evaṃ ‘akappiye kappiyasaññāya’ vītikkamaṃ karoti nāma. Sūkaramaṃsaṃ pana acchamaṃsasaññāya khādamāno, kāle ca vikālasaññāya bhuñjamāno ‘kappiye akappiyasaññitāya’ vītikkamaṃ karoti nāma. Anavajjaṃ pana kiñcideva vajjasaññitāya, vajjañca anavajjasaññitāya karonto ‘anavajje vajjasaññāya vajje ca anavajjasaññāya’ vītikkamaṃ karoti nāma. Yasmā panetaṃ ‘‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ, kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisa’’nti evaṃ anavajje vajjasaññitāyapi kate vītikkame uppajjati, tasmāssa aññampi vatthuṃ anujānanto **yaṃ evarūpa**ntiādimāha.

Tattha kukkuccapadaṃ vuttatthameva. Kukkuccāyanākāro **kukkuccāyanā**. Kukkuccena ayitassa bhāvo **kukkuccāyitattaṃ. Cetaso vippaṭisāro**ti ettha katākatassa sāvajjānavajjassa vā abhimukhagamanaṃ ‘vippaṭisāro’ nāma. Yasmā pana so kataṃ vā pāpaṃ akataṃ na karoti, akataṃ vā kalyāṇaṃ kataṃ na karoti, tasmā virūpo kucchito vā paṭisāroti ‘vippaṭisāro’. So pana cetaso, na sattassāti ñāpanatthaṃ ‘cetaso’ vippaṭisāroti vuttaṃ. Ayamassa sabhāvaniddeso. Uppajjamānaṃ pana kukkuccaṃ āraggamiva kaṃsapattaṃ manaṃ vilikhamānameva uppajjati, tasmā **manovilekho**ti vuttaṃ. Ayamassa kiccaniddeso. Yaṃ pana vinaye ‘‘atha kho āyasmā sāriputto bhagavatā paṭikkhittaṃ anuvasitvā anuvasitvā āvasathapiṇḍaṃ paribhuñjitu’’nti kukkuccāyanto na paṭiggahesīti (pāci. 204) kukkuccaṃ āgataṃ, na taṃ nīvaraṇaṃ. Na hi arahato ‘duṭṭhu mayā idaṃ kata’nti evaṃ anutāpo atthi. Nīvaraṇapatirūpakaṃ panetaṃ ‘kappati na kappatī’ti vīmaṃsanasaṅkhātaṃ vinayakukkuccaṃ nāma.

1176. **‘‘Katame dhammā nīvaraṇā ceva nīvaraṇasampayuttā cā’’**ti padassa niddese yasmā thinamiddhaṃ aññamaññaṃ na vijahati, tasmā **thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā**ti abhinditvā vuttaṃ. Yasmā pana uddhacce satipi kukkuccassa abhāvā kukkuccena vināpi uddhaccaṃ uppajjati, tasmā taṃ bhinditvā vuttaṃ. Yañca yena sampayogaṃ na gacchati, taṃ na yojitanti veditabbaṃ.

Ime pana nīvaraṇe kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmacchandabyāpādā anāgāmimaggena pahīyanti, thinamiddhuddhaccāni arahattamaggena, kukkuccavicikicchā sotāpattimaggena, avijjā arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena kukkuccavicikicchā pahīyanti, anāgāmimaggena kāmacchandabyāpādā, arahattamaggena thinamiddhuddhaccāvijjāti.

1182. Parāmāsagocchake **te dhamme ṭhapetvā**ti pucchāsabhāgena bahuvacanaṃ kataṃ.

1219. Upādānaniddese vatthusaṅkhātaṃ kāmaṃ upādiyatīti **kāmupādānaṃ** kāmo ca so upādānañcātipi kāmupādānaṃ. **Upādāna**nti daḷhaggahaṇaṃ. Daḷhattho hi ettha upasaddo upāyāsaupakaṭṭhādīsu viya. Tathā diṭṭhi ca sā upādānañcāti **diṭṭhupādānaṃ**. Diṭṭhiṃ upādiyatīti diṭṭhupādānaṃ. 'Sassato attā ca loko cā'tiādīsu (dī. ni. 1.31) hi purimadiṭṭhiṃ uttaradiṭṭhi upādiyahi. Tathā sīlabbataṃ upādiyatīti **sīlabbatupādānaṃ**. Sīlabbatañca taṃ upādānañcātipi sīlabbatupādānaṃ. Gosīlagovatādīni hi 'evaṃ suddhī'ti abhinivesato sayameva upādānāni. Tathā, vadanti etenāti 'vādo'; upādiyanti etenāti 'upādānaṃ'. Kiṃ vadanti, upādiyanti vā? Attānaṃ. Attano vādupādānaṃ **attavādupādānaṃ;** 'attavādamattameva vā attā'ti upādiyanti etenāti attavādupādānaṃ.

1220. **Yo kāmesu kāmacchando**ti etthāpi vatthukāmāva anavasesato kāmāti adhippetā. Tasmā vatthukāmesu kāmacchando idha kāmupādānanti anāgāminopi taṃ siddhaṃ hoti. Pañcakāmaguṇavatthuko panassa kāmarāgova natthīti.

1221. Diṭṭhupādānaniddese **natthi dinna**nti. Dinnaṃ nāma atthi, sakkā kassaci kiñci dātunti jānāti; dinnassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi yiṭṭha**nti. Yiṭṭhaṃ vuccati mahāyāgo. Taṃ yajituṃ sakkāti jānāti; yiṭṭhassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi huta**nti āhunapāhunamaṅgalakiriyā. Taṃ kātuṃ sakkāti jānāti; tassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi, sukatadukkaṭāna**nti ettha dasa kusalakammapathā sukatakammāni nāma. Dasa akusalakammapathā dukkaṭakammāni nāma. Tesaṃ atthibhāvaṃ jānāti phalaṃ vipāko pana natthīti gaṇhāti. **Natthi ayaṃ loko**ti paraloke ṭhito imaṃ lokaṃ natthīti gaṇhāti. **Natthi paraloko**ti idha loke ṭhito paralokaṃ natthīti gaṇhāti. **Natthi mātā natthi pitā**ti mātāpitūnaṃ atthibhāvaṃ jānāti, tesu katapaccayena koci phalaṃ vipāko natthīti gaṇhāti. **Natthi sattā opapātikā**ti cavanakaupapajjanakā sattā natthīti gaṇhāti. **Sammaggatā sammā paṭipannā**ti anulomapaṭipadaṃ paṭipannā dhammikasamaṇabrāhmaṇā lokasmiṃ natthīti gaṇhāti. **Ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī**ti imañca lokaṃ parañca lokaṃ attanāva abhivisiṭṭhena ñāṇena ñatvā pavedanasamattho sabbaññū buddho nāma natthīti gaṇhāti.

Imāni pana upādānāni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmupādānaṃ catūhi maggehi pahīyati, sesāni tīṇi sotāpattimaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhupādānādīni pahīyanti, catūhi maggehi kāmupādānanti.

1235. Kilesagocchake kilesā eva **kilesavatthūni**. Vasanti vā ettha akhīṇāsavā sattā lobhādīsu patiṭṭhitattāti **'vatthūni'**. Kilesā ca te tappatiṭṭhānaṃ sattānaṃ vatthūni cāti **'kilesavatthūni'**. Yasmā cettha anantarapaccayādibhāvena uppajjamānā kilesāpi vasanti eva nāma, tasmā kilesānaṃ vatthūnītipi 'kilesavatthūni'.

1236. **Tattha katamo lobho? Yo rāgo sārāgo**ti ayaṃ pana lobho hetugocchake ganthagocchake imasmiṃ kilesagocchaketi tīsu ṭhānesu atirekapadasatena niddiṭṭho. Āsavasaṃyojanaoghayoganīvaraṇaupādānagocchakesu aṭṭhahi aṭṭhahi padehi niddiṭṭho. Svāyaṃ atirekapadasatena niddiṭṭhaṭṭhānepi aṭṭhahi aṭṭhahi padehi niddiṭṭhaṭṭhānepi nippadesatova gahitoti veditabbo. Tesu hetuganthanīvaraṇaupādānakilesagocchakesu catumaggavajjhā taṇhā ekeneva koṭṭhāsena ṭhitā. Āsavasaṃyojanaoghayogesu catumaggavajjhāpi dve koṭṭhāsā hutvā ṭhitā. Kathaṃ? Āsavesu kāmāsavo bhavāsavoti, saṃyojanesu kāmarāgasaṃyojanaṃ bhavarāgasaṃyojananti, oghesu kāmogho bhavoghoti, yogesu kāmayogo bhavayogoti.

Imāni pana kilesavatthūni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā lobho catūhi maggehi pahīyati, doso anāgāmimaggena, mohamānā arahattamaggena, diṭṭhivicikicchā sotāpattimaggena, thinādīni arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhivicikicchā pahīyanti, anāgāmimaggena doso, arahattamaggena sesā sattāti.

1287. Kāmāvacaraniddese **heṭṭhato**ti heṭṭhābhāgena. **Avīcinirayа**nti vā aggijālānaṃ vā sattānaṃ vā dukkhavedanāya vīci, antaraṃ, chiddaṃ ettha natthīti avīci. Sukhasaṅkhāto ayo ettha natthīti nirayo. Niratiatthenapi nirassādatthenapi nirayo. **Pariyantaṃ karitvā**ti taṃ avīcisaṅkhātaṃ nirayaṃ antaṃ katvā. **Uparito**ti uparibhāgena. **Paranimmitavasavattideve**ti paranimmitesu kāmesu vasaṃ vattanato evaṃladdhavohāre deve. **Anto karitvā**ti anto pakkhipitvā. **Yaṃ etasmiṃ antare**ti ye etasmiṃ okāse. **Etthāvacarā**ti iminā yasmā etasmiṃ antare aññepi caranti kadāci katthaci sambhavato, tasmā tesaṃ asaṅgaṇhanatthaṃ 'avacarā'ti vuttaṃ. Tena ye etasmiṃ antare ogāḷhā hutvā caranti sabbattha sadā ca sambhavato, adhobhāge caranti avīcinirayassa heṭṭhā bhūtupādāyapavattibhāvena, tesaṃ saṅgaho kato hoti. Te hi avagāḷhāva caranti, adhobhāgeva carantīti **avacarā. Ettha pariyāpannā**ti iminā pana yasmā ete etthāvacarā aññatthāpi avacaranti, na pana tattha pariyāpannā honti, tasmā tesaṃ aññatthāpi avacarantānaṃ pariggaho kato hoti. Idāni te ettha pariyāpannadhamme rāsisuññatapaccayabhāvato ceva sabhāvato ca dassento **khandhā**tiādimāha.

1289. Rūpāvacaraniddese **brahmaloka**nti paṭhamajjhānabhūmisaṅkhātaṃ brahmaṭṭhānaṃ. Sesamettha kāmāvacaraniddese vuttanayeneva veditabbaṃ. **Samāpannassa vā**tiādīsu paṭhamapadena kusalajjhānaṃ vuttaṃ, dutiyena vipākajjhānaṃ, vuttaṃ tatiyena kiriyajjhānaṃ vuttanti veditabbaṃ.

1291. Arūpāvacaraniddese **ākāsānañcāyatanūpage**ti ākāsānañcāyatanasaṅkhātaṃ bhavaṃ upagate. Dutiyapadepi eseva nayo. Sesaṃ heṭṭhā vuttanayeneva veditabbaṃ.

1301. Saraṇadukaniddese yvāyaṃ tīsu akusalamūlesu moho, so lobhasampayutto ca lobhena **saraṇo,** dosasampayutto ca dosena saraṇo. Vicikicchuddhaccasampayutto pana moho diṭṭhisampayuttena ceva rūparāgaarūparāgasaṅkhātena ca rāgaraṇena pahānekaṭṭhabhāvato saraṇo sarajoti veditabbo.

Suttantikadukanikkhepakathā

1303. Suttantikadukesu mātikākathāyaṃ atthato vivecitattā yāni ca nesaṃ niddesapadāni tesampi heṭṭhā vuttanayeneva suviññeyyattā yebhuyyena uttānatthāni eva. Idaṃ panettha visesamattaṃ – **vijjūpamaduke** tāva cakkhumā kira puriso meghandhakāre rattiṃ maggaṃ paṭipajji. Tassa andhakāratāya maggo na paññāyi. Vijju niccharitvā andhakāraṃ viddhaṃsesi. Athassa andhakāravigamā maggo pākaṭo ahosi. So dutiyampi gamanaṃ abhinīhari. Dutiyampi andhakāro otthari. Maggo na paññāyi. Vijju niccharitvā taṃ viddhaṃsesi. Vigate andhakāre maggo pākaṭo ahosi. Tatiyampi gamanaṃ abhinīhari. Andhakāro otthari. Maggo na paññāyi. Vijju niccharitvā andhakāraṃ viddhaṃsesi.

Tattha cakkhumato purisassa andhakāre maggapaṭipajjanaṃ viya ariyasāvakassa sotāpattimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya sotāpattimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya sotāpattimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva. Dutiyagamanābhinīhāro viya sakadāgāmimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Dutiyaṃ vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya sakadāgāmimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya sakadāgāmimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva. Tatiyagamanābhinīhāro viya anāgāmimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Tatiyaṃ vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya anāgāmimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya anāgāmimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva.

Vajirassa pana pāsāṇo vā maṇi vā abhejjo nāma natthi. Yattha patati taṃ vinividdhameva hoti. Vajiraṃ khepentaṃ asesetvā khepeti. Vajirena gatamaggo nāma puna pākatiko na hoti. Evameva arahattamaggassa avajjhakileso nāma natthi. Sabbakilese vinivijjhati vajiraṃ viya. Arahattamaggopi kilese khepento asesetvā khepeti. Vajirena gatamaggassa puna pākatikattābhāvo viya arahattamaggena pahīnakilesānaṃ puna paccudāvattanaṃ nāma natthīti.

1307. **Bāladuka**niddese bālesu ahirikānottappāni pākaṭāni, mūlāni ca sesānaṃ bāladhammānaṃ. Ahiriko hi anottappī ca na kiñci akusalaṃ na karoti nāmāti. Etāni dve paṭhamaṃyeva visuṃ vuttāni. Sukkapakkhepi ayameva nayo. Tathā kaṇhaduke.

1311. **Tapanīyaduka**niddese katattā ca akatattā ca tapanaṃ veditabbaṃ. **Kāyaduccaritādīni** hi katattā tapanti, kāyasucaritādīni akatattā. Tathā hi puggalo 'kataṃ me kāyaduccarita'nti tappati, 'akataṃ me kāyasucarita'nti tappati. 'Kataṃ me vacīduccarita'nti tappati…pe… 'akataṃ me manosucarita'nti tappati. Atapanīyepi eseva nayo. Kalyāṇakārī hi puggalo 'kataṃ me kāyasucarita'nti na tappati, 'akataṃ me kāyaduccarita'nti na tappati…pe… 'akataṃ me manoduccarita'nti na tappatīti (a. ni.

2.3).

1313. **Adhivacanaduka**niddese **yā tesaṃ tesaṃ dhammāna**nti sabbadhammaggahaṇaṃ. Saṅkhāyatīti **saṅkhā,** saṃkathiyatīti attho. Kinti saṃkathiyati? Ahanti mamanti paroti parassāti sattoti bhāvoti posoti puggaloti naroti māṇavoti tissoti dattoti, 'mañco pīṭhaṃ bhisi bimbohanaṃ' 'vihāro pariveṇaṃ dvāraṃ vātapāna'nti evaṃ anekehi ākārehi saṃkathiyatīti **'saṅkhā'**. Samaññāyatīti **samaññā**. Kinti samaññāyati? 'Ahanti…pe… vātapāna'nti samaññāyatīti 'samaññā'. Paññāpiyatīti **paññatti**. Vohariyatīti **vohāro**. Kinti vohariyati? 'Aha'nti…pe… 'vātapāna'nti vohariyatīti vohāro.

Nāmanti catubbidhaṃ nāmaṃ – sāmaññanāmaṃ guṇanāmaṃ kittimanāmaṃ opapātikanāmanti. Tattha paṭhamakappikesu mahājanena sammannitvā ṭhapitattā mahāsammatoti rañño nāmaṃ 'sāmaññanāmaṃ' nāma. Yaṃ sandhāya vuttaṃ – ''mahājanasammatoti kho, vāseṭṭha, mahāsammato tveva paṭhamaṃ akkharaṃ upanibbatta''nti (dī. ni. 3.131). Dhammakathiko paṃsukūliko vinayadharo tepiṭako saddho pasannoti evarūpaṃ guṇato āgatanāmaṃ 'guṇanāmaṃ' nāma. Bhagavā arahaṃ sammāsambuddhotiādīnipi tathāgatassa anekāni nāmasatāni guṇanāmāneva. Tena vuttaṃ –

''Asaṅkhyeyyāni nāmāni, saguṇena mahesino;
Guṇena nāmamuddheyyaṃ, api nāmasahassato''ti.

Yaṃ pana jātassa kumārakassa nāmaggahaṇadivase dakkhiṇeyyānaṃ sakkāraṃ katvā samīpe ṭhitā ñātakā kappetvā pakappetvā 'ayaṃ asukonāmā'ti nāmaṃ karonti, idaṃ 'kittimanāma' nāma. Yā pana purimapaññatti pacchimapaññattiyaṃ patati, purimavohāro pacchimavohāre patati, seyyathidaṃ – purimakappepi cando candoyeva nāma, etarahipi candova. Atīte sūriyo… samuddo… pathavī… pabbato pabbatoyeva, nāma, etarahipi pabbatoyevāti idaṃ 'opapātikanāmaṃ' nāma. Idaṃ catubbidhampi nāmaṃ ettha nāmameva hoti.

Nāmakammanti nāmakaraṇaṃ. **Nāmadheyya**nti nāmaṭṭhapanaṃ. **Niruttī**ti nāmanirutti. **Byañjana**nti nāmabyañjanaṃ. Yasmā panetaṃ atthaṃ byañjeti tasmā evaṃ vuttaṃ. **Abhilāpo**ti nāmābhilāpova. **Sabbeva dhammā adhivacanapathā**ti adhivacanassa nopathadhammo nāma natthi. Ekadhammo sabbadhammesu nipatati, sabbadhammā ekadhammasmiṃ nipatanti. Kathaṃ? Ayañhi nāmapaññatti ekadhammo, so sabbesu catubhūmakadhammesu nipatati. Sattopi saṅkhāropi nāmato muttako nāma natthi.

Aṭavīpabbatādīsu rukkhopi jānapadānaṃ bhāro. Te hi 'ayaṃ kiṃ rukkho nāmā'ti puṭṭhā 'khadiro' 'palāso'ti attanā jānanakanāmaṃ kathenti. Yassa nāmaṃ na jānanti tampi 'anāmako' nāmāti vadanti. Tampi tassa nāmadheyyameva hutvā tiṭṭhati. Samudde macchakacchapādīsupi eseva nayo. Itare dve dukā iminā samānatthā eva.

1316. **Nāmarūpaduke** nāmakaraṇaṭṭhena ca namanaṭṭhena ca nāmanaṭṭhena ca **nāmaṃ**. Tattha cattāro khandhā tāva **nāmakaraṇaṭṭhena** 'nāmaṃ'. Yathā hi mahājanasammatattā mahāsammatassa mahāsammatoti nāmaṃ ahosi, yathā vā mātāpitaro 'ayaṃ tisso nāma hotu, phusso nāma hotū'ti evaṃ puttassa kittimanāmaṃ karonti, yathā vā 'dhammakathiko' 'vinayadharo'ti guṇato nāmaṃ āgacchati, na evaṃ vedanādīnaṃ. Vedanādayo hi mahāpathavīādayo viya attano nāmaṃ karontāva uppajjanti. Tesu uppannesu tesaṃ nāmaṃ uppannameva hoti. Na hi vedanaṃ uppannaṃ 'tvaṃ vedanā nāma hohī'ti koci bhaṇati. Na ca tassā nāmaggahaṇakiccaṃ atthi. Yathā pathaviyā uppannāya 'tvaṃ pathavī nāma hohī'ti nāmaggahaṇakiccaṃ natthi, cakkavāḷasinerucandimasūriyanakkhattesu uppannesu 'tvaṃ cakkavāḷaṃ nāma hohi tvaṃ nakkhattaṃ nāma hohī'ti nāmaggahaṇakiccaṃ natthi, nāmaṃ uppannameva hoti, opapātikapaññattiyaṃ nipatati, evaṃ vedanāya uppannāya 'tvaṃ vedanā nāma hohī'ti nāmaggahaṇakiccaṃ natthi. Tāya uppannāya vedanāti nāmaṃ uppannameva hoti. Opapātikapaññattiyaṃ nipatati. Saññādīsupi eseva nayo. Atītepi hi vedanā vedanāyeva, saññā… saṅkhārā… viññāṇaṃ viññāṇameva. Anāgatepi, paccuppannepi. Nibbānaṃ pana sadāpi nibbānamevāti. 'Nāmakaraṇaṭṭhena' nāmaṃ.

'Namanaṭṭhenā'pi cettha cattāro khandhā nāmaṃ. Te hi ārammaṇābhimukhā namanti. **'Nāmanaṭṭhena'** sabbampi nāmaṃ. Cattāro hi khandhā ārammaṇe aññamaññaṃ nāmenti. Nibbānaṃ ārammaṇādhipatipaccayatāya attani anavajjadhamme nāmeti.

1318. Avijjābhavataṇhā vaṭṭamūlasamudācāradassanatthaṃ gahitā.

1320. **Bhavissati attā ca loko cā**ti khandhapañcakaṃ attā ca loko cāti gahetvā 'taṃ bhavissatī'ti gahaṇākārena niviṭṭhā **sassatadiṭṭhi**. Dutiyā **'na bhavissatī'**ti ākārena niviṭṭhā ucchedadiṭṭhi.

1326. **Pubbantaṃ ārabbhā**ti atītakoṭṭhāsaṃ ārammaṇaṃ karitvā. Iminā brahmajāle āgatā aṭṭhārasa pubbantānudiṭṭhiyo gahitā. **Aparantaṃ ārabbhā**ti anāgatakoṭṭhāsaṃ ārammaṇaṃ karitvā. Iminā tattheva āgatā catucattālīsa aparantānudiṭṭhiyo gahitā.

1332. Dovacassatāniddese **sahadhammike vuccamāne**ti sahadhammikaṃ nāma yaṃ bhagavatā paññattaṃ sikkhāpadaṃ, tasmiṃ vatthuṃ dassetvā āpattiṃ āropetvā 'idaṃ nāma tvaṃ āpattiṃ āpanno, iṅgha desehi vuṭṭhāhi paṭikarohī'ti vuccamāne. **Dovacassāya**ntiādīsu evaṃ codiyamānassa paṭicodanāya vā appadakkhiṇagāhitāya vā dubbacassa kammaṃ dovacassāyaṃ. Tadeva dovacassantipi vuccati. Tassa bhāvo **dovacassiyaṃ**. Itaraṃ tasseva vevacanaṃ. **Vippaṭikūlagāhitā**ti vilomagāhitā. Vilomagahaṇasaṅkhātena vipaccanīkena sātaṃ assāti vipaccanīkasāto. 'Paṭāṇikagahaṇaṃ gahetvā ekapadeneva taṃ nissaddamakāsi'nti sukhaṃ paṭilabhantassetaṃ adhivacanaṃ. Tassa bhāvo **vipaccanīkasātatā**. Ovādaṃ anādiyanavasena anādarassa bhāvo **anādariyaṃ**. Itaraṃ tasseva vevacanaṃ. Anādiyanākāro vā **anādaratā**. Garuvāsaṃ avasanavasena uppanno agāravabhāvo **agāravatā**. Sajeṭṭhakavāsaṃ avasanavasena uppanno appaṭissavabhāvo **appaṭissavatā. Ayaṃ vuccatī**ti ayaṃ evarūpā dovacassatā nāma vuccati. Atthato panesā tenākārena pavattā cattāro khandhā, saṅkhārakkhandhoyeva vāti. **Pāpamittatādīsu**pi eseva nayo. Dovacassatā pāpamittatādayo hi visuṃ cetasikadhammā nāma natthi.

1333. Natthi etesaṃ saddhāti **assaddhā;** buddhādīni vatthūni na saddahantīti attho. **Dussīlā**ti sīlassa dunnāmaṃ natthi, nissīlāti attho. **Appassutā**ti sutarahitā. Pañca macchariyāni etesaṃ atthīti **maccharino. Duppaññā**ti nippaññā. Sevanakavasena **sevanā**. Balavasevanā **nisevanā**. Sabbatobhāgena sevanā **saṃsevanā**. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Tīhipi sevanāva kathitā. **Bhajanā**ti upasaṅkamanā. **Sambhajanā**ti sabbatobhāgena bhajanā. Upasaggavasena vā padaṃ vaḍḍhitaṃ. **Bhattī**ti daḷhabhatti. **Sambhattī**ti sabbatobhāgena bhatti. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Dvīhipi daḷhabhatti eva kathitā. **Taṃsampavaṅkatā**ti tesu puggalesu kāyena ceva cittena ca sampavaṅkabhāvo; tanninnatā tappoṇatā tappabbhāratāti attho.

1334. Sovacassatādukaniddesopi vuttapaṭipakkhanayena veditabbo.

1336. **Pañcapi āpattikkhandhā**ti mātikāniddesena 'pārājikaṃ saṅghādisesaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭa'nti imā pañca āpattiyo. **Sattapi āpattikkhandhā**ti vinayaniddesena 'pārājikaṃ saṅghādisesaṃ thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsita'nti imā satta āpattiyo. Tattha saha vatthunā tāsaṃ āpattīnaṃ paricchedajānanakapaññā **āpattikusalatā** nāma. Saha kammavācāya āpattivuṭṭhānaparicchedajānanakapaññā pana **āpattivuṭṭhānakusalatā** nāma.

1338. Samāpajjitabbato samāpatti. Saha parikammena appanāparicchedajānanakapaññā pana **samāpattikusalatā** nāma. 'Cande vā sūriye vā nakkhatte vā ettakaṃ ṭhānaṃ gate vuṭṭhahissāmī'ti avirajjhitvā tasmiṃyeva samaye vuṭṭhānakapaññāya atthitāya **samāpattivuṭṭhānakusalatā** nāma.

1340. Aṭṭhārasannaṃ dhātūnaṃ uggahamanasikārasavanadhāraṇaparicchedajānanakapaññā **dhātukusalatā** nāma. Tāsaṃyeva uggahamanasikārajānanakapaññā **manasikārakusalatā** nāma.

1342. Dvādasannaṃ āyatanānaṃ uggahamanasikārasavanadhāraṇaparicchedajānanakapaññā latā nāma. Tīsupi vā etāsu kusalatāsu uggaho manasikāro savanaṃ sammasanaṃ paṭivedho paccavekkhaṇāti sabbaṃ vaṭṭati. Tattha savanauggahapaccavekkhaṇā lokiyā, paṭivedho lokuttaro. Sammasanamanasikārā lokiyalokuttaramissakā. 'Avijjāpaccayā saṅkhārā'tiādīni (vibha. aṭṭha. 225) paṭiccasamuppādavibhaṅge āvibhavissanti. 'Iminā pana paccayena idaṃ hotī'ti jānanakapaññā **paṭiccasamuppādakusalatā** nāma.

1344. Ṭhānāṭṭhānakusalatādukaniddese **hetū paccayā**ti ubhayampetaṃ aññamaññavevacanaṃ. Cakkhupasādo hi rūpaṃ ārammaṇaṃ katvā uppajjanakassa cakkhuviññāṇassa hetu ceva paccayo ca. Tathā sotapasādādayo sotaviññāṇādīnaṃ, ambabījādīni ca ambaphalādīnaṃ. Dutiyanaye **ye ye dhammā**ti visabhāgapaccayadhammānaṃ nidassanaṃ. **Yesaṃ yesa**nti visabhāgapaccayasamuppannadhammanidassanaṃ. **Na hetū na paccayā**ti cakkhupasādo saddaṃ ārammaṇaṃ katvā uppajjanakassa sotaviññāṇassa na hetu na paccayo. Tathā sotapasādādayo avasesaviññāṇādīnaṃ. Ambādayo ca tālādīnaṃ uppattiyāti evamattho veditabbo.

1346. Ajjavamaddavaniddese **nīcacittatā**ti padamattameva viseso. Tassattho – mānābhāvena nīcaṃ cittaṃ assāti nīcacitto. Nīcacittassa bhāvo nīcacittatā. Sesaṃ cittujukatācittamudutānaṃ padabhājanīye āgatameva.

1348. Khantiniddese khamanakavasena **khanti**. Khamanākāro **khamanatā**. Adhivāsenti etāya, attano upari āropetvā vāsenti, na paṭibāhanti, na paccanīkatāya tiṭṭhantīti **adhivāsanatā**. Acaṇḍikassa bhāvo **acaṇḍikkaṃ. Anasuropo**ti asuropo vuccati na sammāropitattā duruttavacanaṃ. Tappaṭipakkhato anasuropo suruttavācāti attho. Evamettha phalūpacārena kāraṇaṃ niddiṭṭhaṃ. **Attamanatā cittassā**ti somanassavasena cittassa sakamanatā, attano cittasabhāvoyeva, na byāpannacittatāti attho.

1349. Soraccaniddese **kāyiko avītikkamo**ti tividhaṃ kāyasucaritaṃ. **Vācasiko avītikkamo**ti catubbidhaṃ vacīsucaritaṃ. Kāyikavācasikoti iminā kāyavacīdvārasamuṭṭhitaṃ ājīvaṭṭhamakasīlaṃ pariyādiyati. **Idaṃ vuccati soracca**nti idaṃ pāpato suṭṭhu oratattā soraccaṃ nāma vuccati. **Sabbopi sīlasaṃvaro**ti idaṃ yasmā na kevalaṃ kāyavācāheva anācāraṃ ācarati manasāpi ācarati eva, tasmā mānasikasīlaṃ pariyādāya dassetuṃ vuttaṃ.

1350. Sākhalyaniddese **aṇḍakā**ti yathā sadose rukkhe aṇḍakāni uṭṭhahanti, evaṃ sadosatāya khuṃsanavambhanādivacanehi aṇḍakā jātā. **Kakkasā**ti pūtikā sā yathā nāma pūtirukkho kakkaso hoti paggharitacuṇṇo evaṃ kakkasā hoti. Sotaṃ ghaṃsayamānā viya pavisati. Tena vuttaṃ 'kakkasā'ti. **Parakaṭukā**ti paresaṃ kaṭukā amanāpā dosajananī. **Parābhisajjanī**ti kuṭilakaṇṭakasākhā viya cammesu vijjhitvā paresaṃ abhisajjanī, gantukāmānampi gantuṃ adatvā lagganakārī. **Kodhasāmantā**ti kodhassa āsannā. **Asamādhisaṃvattanikā**ti appanāsamādhissa vā upacārasamādhissa vā asaṃvattanikā. Iti sabbānevetāni sadosavācāya vevacanāni. **Tathārūpiṃ vācaṃ pahāyā**ti idaṃ pharusavācaṃ appajahitvā ṭhitassa antarantare pavattāpi saṇhavācā asaṇhavācā eva nāmāti dīpanatthaṃ vuttaṃ.

Neḷāti eḷaṃ vuccati doso. Nāssā eḷanti neḷā; niddosāti attho. ''Neḷaṅgo setapacchādo''ti (udā. 65; saṃ. ni. 4.347; peṭako. 25) ettha vuttaneḷaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sarīre kopaṃ ajanetvā pemaṃ janetīti **pemanīyā**. Hadayaṃ gacchati, appaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī**. Pure saṃvaḍḍhanārī viya sukumārātipi porī. Purassa esātipi porī; nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti. Pitimattaṃ pitāti bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti **bahujanamanāpā. Yā tatthā**ti yā tasmiṃ puggale. **Saṇhavācatā**ti maṭṭhavācatā. **Sakhilavācatā**ti muduvācatā. **Apharusavācatā**ti akakkhaḷavācatā.

1351. Paṭisanthāraniddese **āmisapaṭisanthāro**ti āmisaalābhena attanā saha paresaṃ chiddaṃ yathā pihitaṃ hoti paṭicchannaṃ evaṃ āmisena paṭisantharaṇaṃ. **Dhammapaṭisanthāro**ti dhammassa appaṭilābhena attanā saha paresaṃ chiddaṃ yathā pihitaṃ hoti paṭicchannaṃ, evaṃ dhammena paṭisantharaṇaṃ. **Paṭisanthārako hotī**ti dveyeva hi lokasannivāsassa chiddāni, tesaṃ paṭisanthārako hoti. Āmisapaṭisanthārena vā dhammapaṭisanthārena vāti iminā duvidhena paṭisanthārena paṭisanthārako hoti, paṭisantharati, nirantaraṃ karoti.

Tatrāyaṃ ādito paṭṭhāya kathā – paṭisanthārakena hi bhikkhunā āgantukaṃ āgacchantaṃ disvāva paccuggantvā pattacīvaraṃ gahetabbaṃ, āsanaṃ dātabbaṃ, tālavaṇṭena bījitabbaṃ, pādā dhovitvā makkhetabbā, sappiphāṇite sati bhesajjaṃ dātabbaṃ, pānīyena pucchitabbo, āvāso paṭijaggitabbo. Evaṃ ekadesena āmisapaṭisanthāro kato nāma hoti.

Sāyaṃ pana navakatarepi attano upaṭṭhānaṃ anāgateyeva, tassa santikaṃ gantvā nisīditvā avisaye apucchitvā tassa visaye pañho pucchitabbo. 'Tumhe katarabhāṇakā'ti apucchitvā tumhākaṃ 'ācariyupajjhāyā kataraṃ ganthaṃ vaḷañjentī'ti pucchitvā pahonakaṭṭhāne pañho pucchitabbo. Sace kathetuṃ sakkoti iccetaṃ kusalaṃ. No ce sakkoti sayaṃ kathetvā dātabbaṃ. Evaṃ ekadesena dhammapaṭisanthāro kato nāma hoti.

Sace attano santike vasati taṃ ādāya nibaddhaṃ piṇḍāya caritabbaṃ. Sace gantukāmo hoti punadivase gamanasabhāgena taṃ ādāya ekasmiṃ gāme piṇḍāya caritvā uyyojetabbo. Sace aññasmiṃ disābhāge bhikkhū nimantitā honti taṃ bhikkhuṃ icchamānaṃ ādāya gantabbaṃ. 'Na mayhaṃ esā disā sabhāgā'ti gantuṃ anicchante sesabhikkhū pesetvā taṃ ādāya piṇḍāya caritabbaṃ. Attanā laddhāmisaṃ tassa dātabbaṃ. Evaṃ 'āmisapaṭisanthāro' kato nāma hoti.

Āmisapaṭisanthārakena pana attanā laddhaṃ kassa dātabbanti? Āgantukassa tāva dātabbaṃ. Sace gilāno vā avassiko vā atthi, tesampi dātabbaṃ. Ācariyupajjhāyānaṃ dātabbaṃ. Bhaṇḍagāhakassa dātabbaṃ. Sārāṇīyadhammapūrakena pana satavārampi sahassavārampi āgatāgatānaṃ therāsanato paṭṭhāya dātabbaṃ. Paṭisanthārakena pana yena yena na laddhaṃ, tassa tassa dātabbaṃ. Bahigāmaṃ nikkhamitvā jiṇṇakaṃ vā anāthaṃ bhikkhuṃ vā bhikkhuniṃ vā disvā tesampi dātabbaṃ.

Tatridaṃ vatthu – corehi kira guttasālagāme pahate taṅkhaṇaññeva ekā nirodhato vuṭṭhitā khīṇāsavattherī daharabhikkhuniyā bhaṇḍakaṃ gāhāpetvā mahājanena saddhiṃ maggaṃ paṭipajjitvā ṭhitamajjhanhike nakulanagaragāmadvāraṃ patvā rukkhamūle nisīdi. Tasmiṃ samaye kāḷavallimaṇḍapavāsī mahānāgatthero nakulanagaragāme piṇḍāya caritvā nikkhanto theriṃ disvā bhattena āpucchi. Sā 'patto me natthī'ti āha. Thero 'imināva bhuñjathā'ti saha pattena adāsi. Therī bhattakiccaṃ katvā pattaṃ dhovitvā therassa datvā āha – 'ajja tāva bhikkhācārena kilamissatha, ito paṭṭhāya pana vo bhikkhācāraparittāso nāma na bhavissati, tātā'ti. Tato paṭṭhāya therassa ūnakahāpaṇagghanako piṇḍapāto nāma na uppannapubbo. Ayaṃ 'āmisapaṭisanthāro' nāma.

Imaṃ paṭisanthāraṃ katvā bhikkhunā saṅgahapakkhe ṭhatvā tassa bhikkhuno kammaṭṭhānaṃ kathetabbaṃ, dhammo vācetabbo, kukkuccaṃ vinodetabbaṃ, uppannaṃ kiccaṃ karaṇīyaṃ kātabbaṃ, abbhānavuṭṭhānamānattaparivāsā dātabbā. Pabbajjāraho pabbājetabbo upasampadāraho upasampādetabbo. Bhikkhuniyāpi attano santike upasampadaṃ ākaṅkhamānāya kammavācaṃ kātuṃ vaṭṭati. Ayaṃ 'dhammapaṭisanthāro' nāma.

Imehi dvīhi paṭisanthārehi paṭisanthārako bhikkhu anuppannaṃ lābhaṃ uppādeti, uppannaṃ thāvaraṃ karoti, sabhayaṭṭhāne attano jīvitaṃ rakkhati coranāgarañño pattaggahaṇahattheneva aggaṃ gahetvā patteneva bhattaṃ ākiranto thero viya. Aladdhalābhuppādane pana ito palāyitvā paratīraṃ gatena mahānāgaraññā ekassa therassa santike saṅgahaṃ labhitvā puna āgantvā rajje patiṭṭhitena setambaṅgaṇe yāvajīvaṃ pavattitaṃ mahābhesajjadānavatthu kathetabbaṃ. Uppannalābhathāvarakaraṇe dīghabhāṇakaabhayattherassa hatthato paṭisanthāraṃ labhitvā cetiyapabbate corehi bhaṇḍakassa aviluttabhāve vatthu kathetabbaṃ.

1352. Indriyesu aguttadvāratāniddese **cakkhunā rūpaṃ disvā**ti kāraṇavasena cakkhūti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu – ''cakkhu rūpaṃ na passati, acittakattā; cittaṃ na passati, acakkhukattā; dvārārammaṇasaṅghaṭṭanena pana pasādavatthukena cittena passati. Īdisī panesā 'dhanunā vijjatī'tiādīsu viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvā''ti ayamevettha atthoti. **Nimittaggāhī**ti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ chandarāgavasena gaṇhāti, diṭṭhamatteyeva na saṇṭhāti. **Anubyañjanaggāhī**ti kilesānaṃ anubyañjanato pākaṭabhāvakaraṇato anubyañjananti laddhavohāraṃ hatthapādasitahasitakathitaālokitavilokitādibhedaṃ ākāraṃ gaṇhāti. **Yatvādhikaraṇamena**ntiādimhi yaṃkāraṇā yassa cakkhundriyāsaṃvarassa hetu, etaṃ puggalaṃ satikavāṭena cakkhundriyaṃ asaṃvutaṃ apihitacakkhudvāraṃ hutvā viharantaṃ ete abhijjhādayo dhammā anvāssaveyyuṃ anubandheyyuṃ ajjhotthareyyuṃ. **Tassa saṃvarāya na paṭipajjatī**ti tassa cakkhundriyassa satikavāṭena pidahanatthāya na paṭipajjati. Evaṃbhūtoyeva ca na rakkhati cakkhundriyaṃ, na cakkhundriye saṃvaraṃ āpajjatīti vuccati.

Tattha kiñcāpi cakkhundriye saṃvaro vā asaṃvaro vā natthi, na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Apica yadā rūpārammaṇaṃ cakkhussa āpāthamāgacchati tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampaṭicchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tadanantaraṃ javanaṃ javati. Tatrāpi neva bhavaṅgasamaye na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti.

Evaṃ honto pana so 'cakkhundriye asaṃvaro'ti vuccati. Kasmā? Yasmā tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni.

Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvārakoṭṭhakagabbhādayo susaṃvutā, tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārena hi pavisitvā corā yadicchakaṃ kareyyuṃ. Evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittānīti.

Sotena saddaṃ sutvātiādīsupi eseva nayo. **Yā imesa**nti evaṃ saṃvaraṃ anāpajjantassa imesaṃ channaṃ indriyānaṃ yā agutti yā agopanā yo anārakkho yo asaṃvaro, athakanaṃ, apidahananti attho.

1353. Bhojane amattaññutāniddese **idhekacco**ti imasmiṃ sattaloke ekacco. **Appaṭisaṅkhā**ti paṭisaṅkhānapaññāya ajānitvā anupadhāretvā. **Ayoniso**ti anupāyena. **Āhāra**nti asitapītādiajjhoharaṇīyaṃ. **Āhāretī**ti paribhuñjati ajjhoharati. **Davāyā**tiādi anupāyadassanatthaṃ vuttaṃ. Anupāyena hi āhārento davatthāya madatthāya maṇḍanatthāya vibhūsanatthāya vā āhāreti, no idamatthitaṃ paṭicca. Yā tattha **asantuṭṭhitā**ti yā tasmiṃ ayoniso āhāraparibhoge asantussanā asantuṭṭhibhāvo. **Amattaññutā**ti amattaññubhāvo, pamāṇasaṅkhātāya mattāya ajānanaṃ. **Ayaṃ vuccatī**ti ayaṃ apaccavekkhitaparibhogavasena pavattā bhojane amattaññutā nāma vuccati.

1354. Indriyesu guttadvāratāniddese **cakkhunā**tiādi vuttanayeneva veditabbaṃ. **Na nimittaggāhī hotī**ti chandarāgavasena vuttappakāraṃ nimittaṃ na gaṇhāti. Evaṃ sesapadānipi vuttapaṭipakkhanayeneva veditabbāni. Yathā ca heṭṭhā 'javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati, dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittānī'ti vuttaṃ, evamidha tasmiṃ sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni. Yathā kiṃ? Yathā nagaradvāresu susaṃvutesu, kiñcāpi antogharādayo asaṃvutā honti, tathāpi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti – nagaradvāresu pihitesu corānaṃ paveso natthi – evameva javane sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni. Tasmā javanakkhaṇe uppajjamānopi 'cakkhundriye saṃvaro'ti vutto. **Sotena saddaṃ sutvā**tiādīsupi eseva nayo.

1355. Bhojane mattaññutāniddese **paṭisaṅkhā yoniso āhāraṃ āhāretī**ti paṭisaṅkhānapaññāya jānitvā upāyena āhāraṃ paribhuñjati. Idāni taṃ upāyaṃ dassetuṃ **neva davāyā**tiādi vuttaṃ.

Tattha **'neva davāyā'**ti davatthāya na āhāreti. Tattha naṭalaṅghakādayo davatthāya āhārenti nāma. Yañhi bhojanaṃ bhuttassa naccagītakabyasilokasaṅkhāto davo atirekatarena paṭibhāti, taṃ bhojanaṃ adhammena visamena pariyesitvā te āhārenti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na madāyāti mānamadapurisamadānaṃ vaḍḍhanatthāya na āhāreti. Tattha rājarājamahāmattā madatthāya āhārenti nāma. Te hi attano mānamadapurisamadānaṃ vaḍḍhanatthāya piṇḍarasabhojanādīni paṇītabhojanāni bhuñjanti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na maṇḍanāyāti sarīramaṇḍanatthāya na āhāreti. Tattha rūpūpajīviniyo mātugāmā antepurikādayo ca sappiphāṇitaṃ nāma pivanti, te hi siniddhaṃ muduṃ mandaṃ bhojanaṃ āhārenti 'evaṃ no aṅgalaṭṭhi susaṇṭhitā bhavissati, sarīre chavivaṇṇo pasanno bhavissatī'ti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na vibhūsanāyāti sarīre maṃsavibhūsanatthāya na āhāreti. Tattha nibbuddhamallamuṭṭhikamallādayo susiniddhehi macchamaṃsādīhi sarīramaṃsaṃ pīṇenti 'evaṃ no maṃsaṃ ussadaṃ bhavissati pahārasahanatthāyā'ti. Ayaṃ pana bhikkhu evaṃ sarīre maṃsavibhūsanatthāya na āhāreti.

Yāvadevāti āhārāharaṇe payojanassa paricchedaniyamadassanaṃ. **Imassa kāyassa ṭhitiyā**ti imassa catumahābhūtikakarajakāyassa ṭhapanatthāya āhāreti. Idamassa āhārāharaṇe payojananti attho. **Yāpanāyā**ti jīvitindriyayāpanatthāya āhāreti. **Vihiṃsūparatiyā**ti vihiṃsā nāma abhuttapaccayā uppajjanakā khuddā. Tassā uparatiyā vūpasamanatthāya āhāreti. **Brahmacariyānuggahāyā**ti brahmacariyaṃ nāma tisso sikkhā, sakalaṃ sāsanaṃ, tassa anuggaṇhanatthāya āhāreti.

Itīti upāyanidassanaṃ; iminā upāyenāti attho. **Purāṇañca vedanaṃ paṭihaṅkhāmī**ti purāṇavedanā nāma abhuttappaccayā uppajjanakavedanā. Taṃ paṭihanissāmīti āhāreti. **Navañca vedanaṃ na uppādessāmī**ti navavedanā nāma atibhuttappaccayena uppajjanakavedanā. Taṃ na uppādessāmīti āhāreti. Atha vā, 'navavedanā' nāma bhuttappaccayā nauppajjanakavedanā. Tassā anuppannāya anuppajjanatthameva āhāreti. **Yātrā ca me bhavissatī**ti yāpanā ca me bhavissati. **Anavajjatā cā**ti ettha atthi sāvajjaṃ atthi anavajjaṃ. Tattha adhammikapariyesanā adhammikapaṭiggahaṇaṃ adhammena paribhogoti idaṃ 'sāvajjaṃ' nāma. Dhammena pariyesitvā dhammena paṭiggahetvā paccavekkhitvā paribhuñjanaṃ 'anavajjaṃ' nāma. Ekacco anavajjeyeva sāvajjaṃ karoti, 'laddhaṃ me'ti katvā pamāṇātikkantaṃ bhuñjati. Taṃ jīrāpetuṃ asakkonto uddhaṃvirecanaadhovirecanādīhi kilamati. Sakalavihāre bhikkhū tassa sarīrapaṭijagganabhesajjapariyesanādīsu ussukkaṃ āpajjanti. 'Kiṃ ida'nti vutte 'asukassa nāma udaraṃ uddhumāta'ntiādīni vadanti. 'Esa niccakālampi evaṃpakatikoyeva, attano kucchipamāṇaṃ nāma na jānātī'ti nindanti garahanti. Ayaṃ anavajjeyeva sāvajjaṃ karoti nāma. Evaṃ akatvā 'anavajjatā ca bhavissatī'ti āhāreti.

Phāsuvihāro cāti etthāpi atthi phāsuvihāro atthi na phāsuvihāro. Tattha 'āharahatthako alaṃsāṭako tatthavaṭṭako kākamāsako bhuttavamitako'ti imesaṃ pañcannaṃ brāhmaṇānaṃ bhojanaṃ na phāsuvihāro nāma. Etesu hi **'āharahatthako'** nāma bahuṃ bhuñjitvā attano dhammatāya uṭṭhātuṃ asakkonto 'āhara hattha'nti vadati. **'Alaṃsāṭako'** nāma accuddhumātakucchitāya uṭṭhitopi sāṭakaṃ nivāsetuṃ na sakkoti. **'Tatthavaṭṭako'** nāma uṭṭhātuṃ asakkonto tattheva parivattati. **'Kākamāsako'** nāma yathā kākehi āmasituṃ sakkā hoti, evaṃ yāva mukhadvārā āhāreti. **'Bhuttavamitako'** nāma mukhena sandhāretuṃ asakkonto tattheva vamati. Evaṃ akatvā 'phāsuvihāro ca me bhavissatī'ti āhāreti. Phāsuvihāro nāma catūhi pañcahi ālopehi ūnūdaratā. Ettakañhi bhuñjitvā pānīyaṃ pivato cattāro iriyāpathā sukhena pavattanti. Tasmā dhammasenāpati evamāha –

''Cattāro pañca ālope, abhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno''ti. (theragā. 983);

Imasmiṃ pana ṭhāne aṅgāni samodhānetabbāni. 'Neva davāyā'tihi ekaṃ aṅgaṃ, 'na madāyā'ti ekaṃ, 'na maṇḍanāyā'ti ekaṃ, 'na vibhūsanāyā'ti ekaṃ, 'yāvadeva imassa kāyassa ṭhitiyā yāpanāyā'ti ekaṃ, 'vihiṃsūparatiyā brahmacariyānuggahāyā'ti ekaṃ, 'iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmī'ti ekaṃ, 'yātrā ca me bhavissatī'ti ekaṃ aṅgaṃ. Anavajjatā ca phāsuvihāro cāti ayamettha bhojanānisaṃso. Mahāsīvatthero panāha – heṭṭhā cattāri aṅgāni paṭikkhepo nāma. Upari pana aṭṭhaṅgāni samodhānetabbānīti – tattha 'yāvadeva imassa kāyassa ṭhitiyā'ti ekaṃ aṅgaṃ, 'yāpanāyā'ti ekaṃ, 'vihiṃsūparatiyāti' ekaṃ, 'brahmacariyānuggahāyā'ti ekaṃ, 'iti purāṇañca vedanaṃ paṭihaṅkhāmī'ti ekaṃ, 'navañca vedanaṃ na uppādessāmī'ti ekaṃ, 'yātrā ca me bhavissatī'ti ekaṃ, 'anavajjatā' cāti ekaṃ. Phāsuvihāro pana bhojanānisaṃsoti. Evaṃ aṭṭhaṅgasamannāgataṃ āhāraṃ āhārento bhojane mattaññū nāma hoti. **Ayaṃ vuccatī**ti ayaṃ pariyesanapaṭiggahaṇaparibhogesu yuttappamāṇajānanavasena pavatto paccavekkhitaparibhogo bhojane mattaññutā nāma vuccati.

1356. Muṭṭhassaccaniddese **asatī**ti sativirahitā cattāro khandhā. **Ananussati appaṭissatī**ti upasaggavasena padaṃ vaḍḍhitaṃ. **Asaraṇatā**ti asaraṇākāro. **Adhāraṇatā**ti dhāretuṃ asamatthatā. Tāya hi samannāgato puggalo ādhānappatto nidhānakkhamo na hoti. Udake alābukaṭāhaṃ viya ārammaṇe pilavatīti **pilāpanatā. Sammusanatā**ti naṭṭhamuṭṭhassatitā. Tāya hi samannāgato puggalo nikkhittabhatto viya kāko, nikkhittamaṃso viya ca siṅgālo hoti.

1361. Bhāvanābalaniddese **kusalānaṃ dhammāna**nti bodhipakkhiyadhammānaṃ **āsevanā**ti ādisevanā. **Bhāvanā**ti vaḍḍhanā. **Bahulīkamma**nti punappunaṃ karaṇaṃ.

1368. Sīlavipattiniddeso sīlasampadāniddesapaṭipakkhato veditabbo. Diṭṭhivipattiniddeso ca diṭṭhisampadāniddesapaṭipakkhato diṭṭhisampadāniddeso ca diṭṭhupādānaniddesapaṭipakkhato. Sīlavisuddhiniddeso kiñcāpi sīlasampadāniddesena samāno, tattha pana visuddhisampāpakaṃ pātimokkhasaṃvarasīlaṃ kathitaṃ, idha visuddhippattaṃ sīlaṃ. Sati ca sampajaññañca, paṭisaṅkhānabalañca bhāvanābalañca, samatho ca vipassanā ca, samathanimittañca paggahanimittañca, paggāho ca avikkhepo ca, sīlasampadā ca diṭṭhisampadā cāti imehi pana chahi dukehi catubhūmakāpi lokiyalokuttaradhammāva kathitā.

1373. Diṭṭhivisuddhiniddese **kammassakataññāṇa**nti 'idaṃ kammaṃ sakaṃ, idaṃ no saka'nti jānanapaññā. Tattha attanā vā kataṃ hotu parena vā sabbampi akusalakammaṃ no sakaṃ. Kasmā? Atthabhañjanato anatthajananato ca. Kusalakammaṃ pana anatthabhañjanato atthajananato ca 'sakaṃ' nāma. Tattha yathā nāma sadhano sabhogo puriso addhānamaggaṃ paṭipajjitvā antarāmagge gāmanigamādīsu nakkhatte saṅghuṭṭhe 'ahaṃ āgantuko, kaṃ nu kho nissāya nakkhattaṃ kīḷeyya'nti acintetvā yathā yathā icchati tena tena nīhārena nakkhattaṃ kīḷanto sukhena kantāraṃ atikkamati, evameva imasmiṃ kammassakataññāṇe ṭhatvā ime sattā bahuṃ vaṭṭagāmikammaṃ āyūhitvā sukhena sukhaṃ anubhavantā arahattaṃ pattā gaṇanapathaṃ vītivattā. **Saccānulomikañāṇa**nti catunnaṃ saccānaṃ anulomaṃ vipassanāñāṇaṃ. **Maggasamaṅgissa ñāṇaṃ phalasamaṅgissa ñāṇa**nti maggañāṇaphalañāṇāniyeva.

1374. ‘Diṭṭhivisuddhi kho panā’tipadassa niddese **yā paññā pajānanā**tiādīhi padehi heṭṭhā vuttāni kammassakataññāṇādīneva cattāri ñāṇāni vibhattāni.

1375. **‘Yathādiṭṭhissa ca padhāna’**nti padassa niddese **yo cetasiko vīriyārambho**tiādīhi padehi niddiṭṭhaṃ vīriyaṃ paññāgatikameva; paññāya hi lokiyaṭṭhāne lokiyaṃ lokuttaraṭṭhāne lokuttaranti veditabbaṃ.

1376. Saṃvegadukaniddese **jātibhaya**nti jātiṃ bhayato disvā ṭhitañāṇaṃ. Jarāmaraṇabhayādīsupi eseva nayo.

1377. **Anuppannānaṃ pāpakāna**ntiādīhi jātiādīni bhayato disvā jātijarābyādhimaraṇehi muccitukāmassa upāyapadhānaṃ kathitaṃ. Padabhājanīyassa panattho **vibhaṅgaṭṭhakathāyaṃ** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā) āvi bhavissati.

1378. **‘Asantuṭṭhitā ca kusalesu dhammesū’**ti padaniddese **bhiyyokamyatā**ti visesakāmatā. Idhekacco hi āditova pakkhikabhattaṃ vā salākabhattaṃ vā uposathikaṃ vā pāṭipadikaṃ vā deti, so tena asantuṭṭho hutvā puna dhurabhattaṃ saṅghabhattaṃ vassāvāsikaṃ deti, āvāsaṃ kāreti, cattāropi paccaye deti. Tatrāpi asantuṭṭho hutvā saraṇāni gaṇhāti, pañca sīlāni samādiyati. Tatrāpi asantuṭṭho hutvā pabbajati. Pabbajitvā ekaṃ nikāyaṃ dve nikāyeti tepiṭakaṃ buddhavacanaṃ gaṇhāti, aṭṭha samāpattiyo bhāveti, vipassanaṃ vaḍḍhetvā arahattaṃ gaṇhāti. Arahattappattito paṭṭhāya mahāsantuṭṭho nāma hoti. Evaṃ yāva arahattā visesakāmatā ‘bhiyyokamyatā’ nāma.

1379. **‘Appaṭivānitā ca padhānasmi’**nti padassa niddese yasmā pantasenāsanesu adhikusalānaṃ dhammānaṃ bhāvanāya ukkaṇṭhamāno padhānaṃ paṭivāseti nāma, anukkaṇṭhamāno no paṭivāseti nāma, tasmā taṃ nayaṃ dassetuṃ **yā kusalānaṃ dhammāna**ntiādi vuttaṃ. Tattha **sakkaccakiriyatā**ti kusalānaṃ karaṇe sakkaccakāritā. **Sātaccakiriyatā**ti satatameva karaṇaṃ. **Aṭṭhitakiriyatā**ti khaṇḍaṃ akatvā aṭṭhapetvā karaṇaṃ. **Anolīnavuttitā**ti alīnajīvitā, alīnapavattitā vā. **Anikkhittachandatā**ti kusalacchandassa anikkhipanaṃ. **Anikkhittadhuratā**ti kusalakaraṇe vīriyadhurassa anikkhipanaṃ.

1380. **‘Pubbenivāsānussatiñāṇaṃ vijjā’**ti ettha **pubbenivāso**ti pubbe nivutthakkhandhā ca khandhapaṭibaddhañca. Pubbenivāsassa anussati pubbenivāsānussati. Tāya sampayuttaṃ ñāṇaṃ **pubbenivāsānussatiñāṇaṃ**. Tayidaṃ pubbe nivutthakkhandhapaṭicchādakaṃ tamaṃ vijjhatīti **vijjā**. Taṃ tamaṃ vijjhitvā te khandhe vidite pākaṭe karotīti viditakaraṇaṭṭhenāpi **vijjā**.

Cutūpapāte ñāṇanti cutiyañca upapāte ca ñāṇaṃ. Idampi sattānaṃ cutipaṭisandhicchādakaṃ tamaṃ vijjhatīti vijjā. Taṃ tamaṃ vijjhitvā sattānaṃ cutipaṭisandhiyo viditā pākaṭā karotīti viditakaraṇaṭṭhenāpi vijjā. **Āsavānaṃ khaye ñāṇa**nti sabbakilesānaṃ khayasamaye ñāṇaṃ. Tayidaṃ catusaccacchādakatamaṃ vijjhatīti **vijjā**. Taṃ tamaṃ vijjhitvā cattāri saccāni viditāni pākaṭāni karotīti viditakaraṇaṭṭhenāpi **vijjā**.

1381. **‘Cittassa ca adhimutti nibbānañcā’**ti ettha ārammaṇe adhimuccanaṭṭhena, paccanīkadhammehi ca suṭṭhumuttaṭṭhena aṭṭha samāpattiyo **cittassa adhimutti** nāma. Itaraṃ pana ‘natthi ettha taṇhāsaṅkhātaṃ vānaṃ’, ‘niggataṃ vā tasmā vānā’ti **nibbānaṃ**. Tattha aṭṭha samāpattiyo sayaṃ vikkhambhitakilesehi vimuttattā vimuttīti vuttā, nibbānaṃ pana sabbakilesehi accantaṃ vimuttattā vimuttīti.

1382. **Maggasamaṅgissa ñāṇa**nti cattāri maggañāṇāni. **Phalasamaṅgissa ñāṇa**nti cattāri phalañāṇāni. Tattha paṭhamamaggañāṇaṃ pañca kilese khepentaṃ nirodhentaṃ vūpasamentaṃ paṭippassambhentaṃ uppajjatīti khaye ñāṇaṃ nāma jātaṃ. Dutiyamaggañāṇaṃ cattāro kilese. Tathā tatiyamaggañāṇaṃ. Catutthamaggañāṇaṃ pana aṭṭha kilese khepentaṃ nirodhentaṃ vūpasamentaṃ paṭippassambhentaṃ uppajjatīti ‘khaye ñāṇaṃ’ nāma jātaṃ. Taṃ taṃ maggaphalañāṇaṃ pana tesaṃ tesaṃ kilesānaṃ khīṇante niruddhante vūpasamante paṭippassambhante anuppādante appavattante uppannanti anuppāde ñāṇaṃ nāma jātanti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Nikkhepakaṇḍavaṇṇanā niṭṭhitā.

4. Aṭṭhakathākaṇḍo

Tikaatthuddhāravaṇṇanā

1384. Idāni nikkhepakaṇḍānantaraṃ ṭhapitassa aṭṭhakathākaṇḍassa vaṇṇanākkamo anuppatto. Kasmā panetaṃ aṭṭhakathākaṇḍaṃ nāma jātanti? Tepiṭakassa buddhavacanassa atthaṃ uddharitvā ṭhapitattā. Tīsupi hi piṭakesu dhammantaraṃ āgataṃ aṭṭhakathākaṇḍeneva paricchinditvā vinicchitaṃ suvinicchitaṃ nāma hoti. Sakale abhidhammapiṭake nayamaggaṃ mahāpakaraṇe pañhuddhāraṃ gaṇanacāraṃ asallakkhentenāpi aṭṭhakathākaṇḍatoyeva samānetuṃ vaṭṭati.

Kuto pabhavaṃ pana etanti? Sāriputtattherappabhavaṃ. Sāriputtatthero hi ekassa attano saddhivihārikassa nikkhepakaṇḍe atthuddhāraṃ sallakkhetuṃ asakkontassa aṭṭhakathākaṇḍaṃ kathetvā adāsi. Idaṃ pana mahāaṭṭhakathāyaṃ paṭikkhipitvā idaṃ vuttaṃ – abhidhammo nāma na sāvakavisayo, na sāvakagocaro; buddhavisayo esa, buddhagocaro. Dhammasenāpati pana saddhivihārikena pucchito taṃ ādāya satthu santikaṃ gantvā sammāsambuddhassa kathesi. Sammāsambuddho tassa bhikkhuno aṭṭhakathākaṇḍaṃ kathetvā adāsi. Kathaṃ? Bhagavā hi ‘katame dhammā kusalā’ti pucchi. ‘Kusalā dhammā nāma katame’ti sallakkhesīti attho. Athassa tuṇhībhūtassa ‘nanu yaṃ mayā katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotītiādinā nayena bhūmibhedato kusalaṃ dassitaṃ, sabbampi taṃ catūsu bhūmīsu kusalaṃ, ime dhammā kusalā’ti iminā nayena kaṇṇikaṃ kaṇṇikaṃ ghaṭaṃ ghaṭaṃ gocchakaṃ gocchakaṃ katvā atthuddhāravasena kusalādidhamme dassento kathetvā adāsi.

Tattha **catūsū**ti kāmāvacararūpāvacarārūpāvacaraapariyāpannāsu. **Kusala**nti phassādibhedaṃ kusalaṃ. **Ime dhammā kusalā**ti ime sabbepi tāsu tāsu bhūmīsu vuttā phassādayo dhammā kusalā nāma.

1385. Akusalānaṃ pana bhūmivasena bhedābhāvato **dvādasa akusalacittuppādā**ti āha. Tattha uppajjatīti uppādo. Cittameva uppādo **cittuppādo**. Desanāsīsameva cetaṃ. Yathā pana ‘rājā āgato’ti vutte amaccādīnampi āgamanaṃ vuttameva hoti, evaṃ ‘cittuppādā’ti vutte tehi sampayuttadhammāpi vuttāva hontīti. Sabbattha cittuppādaggahaṇena sasampayuttadhammaṃ cittaṃ gahitanti veditabbaṃ. Ito paraṃ **catūsu bhūmīsu vipāko**tiādīnaṃ sabbesampi tikadukabhājanīyapadānaṃ attho, vedanāttikādīsu ca sukhādīnaṃ navattabbatā heṭṭhā vuttanayeneva pāḷiyatthaṃ vīmaṃsitvā veditabbā. Visesamattameva pana vakkhāma.

1420. Tattha parittārammaṇattike tāva **sabbo kāmāvacarassa vipāko**ti ettha dvipañcaviññāṇāni cakkhupasādādayo nissāya niyameneva iṭṭhāniṭṭhādibhede rūpasaddagandharasaphoṭṭhabbadhamme ārabbha pavattantīti parittārammaṇāni. Kusalākusalavipākā pana dve manodhātuyo hadayavatthuṃ nissāya cakkhuviññāṇādīnaṃ anantarā niyamato rūpādīneva ārabbha pavattantīti parittārammaṇā. Kusalavipākāhetukamanoviññāṇadhātu somanassasahagatā pañcadvāre santīraṇavasena chasu dvāresu tadārammaṇavasenāti niyamato rūpādīni cha parittārammaṇāneva ārabbha pavattatīti parittārammaṇā. Kusalākusalavipākāhetukamanoviññāṇadhātudvayaṃ pañcadvāre santīraṇavasena chasu dvāresu tadārammaṇavasena niyamato rūpādīni cha parittārammaṇāneva ārabbha pavattati. Paṭisandhivasena pavattamānampi parittaṃ kammaṃ kammanimittaṃ gatinimittaṃ vā ārammaṇaṃ karoti, pavattiyaṃ bhavaṅgavasena, pariyosāne cutivasena pavattamānampi tadeva ārammaṇaṃ karotīti parittārammaṇaṃ. Aṭṭha pana sahetukavipākacittuppādā ettha vuttanayeneva tadārammaṇavasena paṭisandhibhavaṅgacutivasena ca parittadhammeyeva ārabbha pavattanti. Kiriyamanodhātu pañcadvāre rūpādīni ārabbha pavattati. Somanassasahagatāhetukakiriyamanoviññāṇadhātu chasu dvāresu paccuppanne manodvāre atītānāgatepi paritte rūpādidhammeyeva ārabbha khīṇāsavānaṃ pahaṭṭhākāraṃ kurumānā pavattatīti parittārammaṇā. Evamime pañcavīsati cittuppādā ekanteneva **parittārammaṇā**ti veditabbā.

1421. Viññāṇañcāyatananevasaññānāsaññāyatanadhammā attano attano heṭṭhimaṃ samāpattiṃ ārabbha pavattanato **mahaggatārammaṇā**. Eva maggaphaladhammā nibbānārammaṇattā **appamāṇārammaṇā**.

Kusalato cattāro kiriyato cattāroti aṭṭha ñāṇavippayuttacittuppādā sekkhaputhujjanakhīṇāsavānaṃ asakkaccadānapaccavekkhaṇadhammasavanādīsu kāmāvacaradhamme ārabbha pavattikāle parittārammaṇā. Atipaguṇānaṃ paṭhamajjhānādīnaṃ paccavekkhaṇakāle mahaggatārammaṇā. Kasiṇanimittādipaññattipaccavekkhaṇakāle navattabbārammaṇā. Akusalato cattāro diṭṭhigatasampayuttacittuppādā pañcapaṇṇāsāya kāmāvacaradhammānaṃ ‘satto satto’ti parāmasanaassādanābhinandanakāle parittārammaṇā. Tenevākārena sattavīsati mahaggatadhamme ārabbha pavattikāle mahaggatārammaṇā. Paṇṇattidhamme ārabbha pavattanakāle siyā navattabbārammaṇā. Diṭṭhivippayuttānaṃ teyeva dhamme ārabbha kevalaṃ assādanābhinandanavasena, pavattiyaṃ paṭighasampayuttānaṃ domanassavasena, vicikicchāsampayuttacittuppādassa aniṭṭhaṅgatavasena, uddhaccasahagatassa vikkhepavasena avūpasamavasena ca pavattiyaṃ parittamahaggatanavattabbārammaṇatā veditabbā. Etesu pana ekadhammopi appamāṇe ārabbha pavattituṃ na sakkoti, tasmā na appamāṇārammaṇā.

Kusalato cattāro kiriyato cattāroti aṭṭha ñāṇasampayuttacittuppādā sekkhaputhujjanakhīṇāsavānaṃ sakkaccadānapaccavekkhaṇadhammasavanādīsu yathāvuttappakāre dhamme ārabbha pavattikāle parittamahaggatanavattabbārammaṇā honti. Gotrabhukāle lokuttaradhamme paccavekkhaṇakāle ca nesaṃ **appamāṇārammaṇatā** veditabbā.

Yaṃ panetaṃ rūpāvacaracatutthajjhānaṃ taṃ sabbatthapādakacatutthaṃ ākāsakasiṇacatutthaṃ ālokakasiṇacatutthaṃ brahmavihāracatutthaṃ ānāpānacatutthaṃ iddhividhacatutthaṃ dibbasotacatutthaṃ cetopariyañāṇacatutthaṃ yathākammupagañāṇacatutthaṃ dibbacakkhuñāṇacatutthaṃ pubbenivāsañāṇacatutthaṃ anāgataṃsañāṇacatutthanti kusalatopi kiriyatopi dvādasavidhaṃ hoti.

Tattha ‘sabbatthapādakacatutthaṃ’ nāma aṭṭhasu kasiṇesu catutthajjhānaṃ. Tañhi vipassanāyapi pādakaṃ hoti, abhiññānampi, nirodhassāpi, vaṭṭassāpi pādakaṃ hotiyevāti sabbatthapādakanti vuttaṃ. ‘Ākāsakasiṇaālokakasiṇacatutthāni’ pana vipassanāyapi abhiññānampi vaṭṭassāpi pādakāni honti, nirodhapādakāneva na honti. ‘Brahmavihāraānāpānacatutthāni’ vipassanāya ceva vaṭṭassa ca pādakāni honti, abhiññānaṃ pana nirodhassa ca pādakāni na honti. Tattha dasavidhampi kasiṇajjhānaṃ kasiṇapaṇṇattiṃ ārabbha pavattattā, brahmavihāracatutthaṃ sattapaṇṇattiṃ ārabbha pavattattā, ānāpānacatutthaṃ nimittaṃ ārabbha pavattattā parittādivasena navattabbadhammārammaṇato **navattabbārammaṇaṃ** nāma hoti.

‘Iddhividhacatutthaṃ’ parittamahaggatārammaṇaṃ hoti. Kathaṃ? Tañhi yadā kāyaṃ cittasannissitaṃ katvā adissamānena kāyena gantukāmo cittavasena kāyaṃ pariṇāmeti, mahaggatacitte samodahati, samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotīti katvā rūpakāyārammaṇato parittārammaṇaṃ hoti. Yadā cittaṃ kāyasannissitaṃ katvā dissamānena kāyena gantukāmo kāyavasena cittaṃ pariṇāmeti, pādakajjhānacittaṃ rūpakāye samodahati, samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotīti katvā mahaggatacittārammaṇato mahaggatārammaṇaṃ hoti.

‘Dibbasotacatutthaṃ’ saddaṃ ārabbha pavattattā ekantaparittārammaṇameva. ‘Cetopariyañāṇacatutthaṃ’ parittamahaggataappamāṇārammaṇaṃ hoti. Kathaṃ? Tañhi paresaṃ kāmāvacaracittajānanakāle parittārammaṇaṃ hoti, rūpāvacarārūpāvacaracittajānanakāle mahaggatārammaṇaṃ, maggaphalajānanakāle appamāṇārammaṇaṃ hoti. Ettha ca puthujjano sotāpannassa cittaṃ na jānāti, sotāpanno vā sakadāgāmissāti evaṃ yāva arahato netabbaṃ. Arahā pana sabbesaṃ cittaṃ jānāti. Aññopi ca uparimo heṭṭhimassāti ayaṃ viseso veditabbo. ‘Yathākammupagañāṇacatutthaṃ’ kāmāvacarakammajānanakāle parittārammaṇaṃ hoti, rūpāvacarārūpāvacarakammajānanakāle mahaggatārammaṇaṃ.

‘Dibbacakkhuñāṇacatutthaṃ’ rūpārammaṇattā ekantaparittārammaṇameva. ‘Pubbenivāsañāṇacatutthaṃ’ parittamahaggataappamāṇanavattabbārammaṇaṃ hoti. Kathaṃ? Tañhi kāmāvacarakkhandhānussaraṇakāle parittārammaṇaṃ hoti. Rūpāvacarārūpāvacarakkhandhānussaraṇakāle mahaggatārammaṇaṃ. Atīte attanā vā parehi vā bhāvitamaggaṃ sacchikataphalañca anussaraṇakāle appamāṇārammaṇaṃ. Atīte buddhā maggaṃ bhāvayiṃsu, phalaṃ sacchākaṃsu, nibbānadhātuyā parinibbāyiṃsūti chinnavaṭumakānussaraṇavasena maggaphalanibbānapaccavekkhaṇatopi appamāṇārammaṇaṃ. Atīte ‘vipassī nāma bhagavā’ ahosi. Tassa ‘bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā, bandhumatī nāma mātā’tiādinā nayena nāmagottapathavīnimittādianussaraṇakāle navattabbārammaṇaṃ hoti.

‘Anāgataṃsañāṇacatutthe’pi eseva nayo. Tampi ayaṃ anāgate ‘kāmāvacare nibbattissatī’ti jānanakāle parittārammaṇaṃ hoti. ‘Rūpāvacare vā arūpāvacare vā nibbattissatī’ti jānanakāle mahaggatārammaṇaṃ. ‘Maggaṃ bhāvessati phalaṃ sacchikarissati’ ‘nibbānadhātuyā parinibbāyissatī’ti jānanakāle appamāṇārammaṇaṃ. Anāgate ‘‘metteyyo nāma bhagavā uppajjissati, subrahmā nāmassa brāhmaṇo pitā bhavissati, brahmavatī nāma brāhmaṇī mātā bhavissatī’’tiādinā nayena nāmagottajānanakāle navattabbārammaṇaṃ hoti.

Arūpāvacaracatutthaṃ pana āsavānaṃ khayacatutthañca pāḷiyaṃ āgataṭṭhāneyeva kathessāmi. Kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā sabbesampi etesaṃ kusalākusalakiriyacittānaṃ purecārikā. Tassā tesu vuttanayeneva ārammaṇabhedo veditabbo. Pañcadvāre pana voṭṭhabbanavasena pavattiyaṃ ekantaparittārammaṇāva hoti. Rūpāvacaratikacatukkajjhānādīni parittādibhāvena navattabbadhammaṃ ārabbha pavattito navattabbārammaṇāni. Ettha hi rūpāvacarāni pathavīkasiṇādīsu pavattanti, ākāsānañcāyatanaṃ ugghāṭimākāse, ākiñcaññāyatanaṃ viññāṇāpagameti.

1429. Maggārammaṇattike ādimhi vuttā aṭṭha ñāṇasampayuttacittuppādā sekkhāsekkhānaṃ attanā paṭividdhamaggānaṃ paccavekkhaṇakāle maggārammaṇā, maggena pana asahajātattā na maggahetukā, attanā paṭividdhamaggaṃ garuṃ katvā paccavekkhaṇakāle ārammaṇādhipativasena maggādhipatino, aññadhammārammaṇakāle na vattabbā maggārammaṇātipi maggādhipatinotipi. Cattāro ariyamaggā maggasaṅkhātassa maggasampayuttassa vā hetuno atthitāya ekantato maggahetukāva. Vīriyaṃ pana vīmaṃsaṃ vā jeṭṭhakaṃ katvā maggabhāvanākāle sahajātādhipatinā siyā maggādhipatino, chandacittānaṃ aññatarajeṭṭhakakāle siyā na vattabbā maggādhipatinoti.

Dvādasavidhe rūpāvacaracatutthajjhāne sabbatthapādakacatutthādīni nava jhānāni neva maggārammaṇāni na maggahetukāni na maggādhipatīni. Cetopariyañāṇapubbenivāsañāṇaanāgataṃsañāṇacatutthāni pana ariyānaṃ maggacittajānanakāle maggārammaṇāni honti, maggena pana asahajātattā na maggahetukāni, maggaṃ garuṃ katvā appavattito na maggādhipatīni. Kasmā panetāni na maggaṃ garuṃ karontīti? Attano mahaggatatāya. Yathā hi rājānaṃ sabbo loko garuṃ karoti, mātāpitaro pana na karonti. Na hi te rājānaṃ disvā āsanā vuṭṭhahanti, na añjalikammādīni karonti, daharakāle voharitanayeneva voharanti. Evametānipi attano mahaggatatāya na maggaṃ garuṃ karonti.

Kiriyāhetukamanoviññāṇadhātupi ariyānaṃ maggapaccavekkhaṇakāle paccavekkhaṇapurecārikattā maggārammaṇā hoti, maggena asahajātattā pana na maggahetukā, maggaṃ garuṃ katvā appavattito na maggādhipati. Kasmā garuṃ na karotīti? Attano ahetukatāya hīnatāya jaḷatāya. Yathā hi rājānaṃ sabbo loko garuṃ karoti, attano parijanā pana khujjavāmanakaceṭakādayo attano aññāṇatāya paṇḍitamanussā viya nātigaruṃ karonti, evameva idampi cittaṃ attano ahetukatāya hīnatāya jaḷatāya maggaṃ garuṃ na karoti.

Ñāṇavippayuttakusalādīni ñāṇābhāvena ceva lokiyadhammārammaṇatāya ca maggārammaṇādibhāvaṃ na labhanti, navattabbārammaṇāneva hontīti veditabbānīti.

1432. Atītārammaṇattike viññāṇañcāyatananevasaññānāsaññāyatanadhammā heṭṭhā atītasamāpattiṃ ārabbha pavattitā ekantena **atītārammaṇāva.**

1433. **Niyogā anāgatārammaṇā natthī**ti niyamena pāṭiyekkaṃ cittaṃ anāgatārammaṇaṃ nāma natthi. Nanu ca anāgataṃsañāṇaṃ ekantena anāgatārammaṇaṃ, cetopariyañāṇampi anāgataṃ ārabbha pavattatīti? No na pavattati. Pāṭiyekkaṃ pana etaṃ ekaṃ cittaṃ nāma natthi. Rūpāvacaracatutthajjhānena saṅgahitattā aññehi mahaggatacittehi missakaṃ hoti. Tena vuttaṃ ‘niyogā anāgatārammaṇā natthī’ti.

1434. Dvipañcaviññāṇāni, tisso manodhātuyo ca paccuppannesu rūpādīsu pavattito **paccuppannārammaṇā** nāma. **Dasa cittuppādā**ti ettha aṭṭha tāva sahetukā devamanussānaṃ paṭisandhiggahaṇakāle kammaṃ vā kammanimittaṃ vā ārabbha pavattiyaṃ atītārammaṇā. Bhavaṅgacutikālesupi eseva nayo. Gatinimittaṃ pana ārabbha paṭisandhiggahaṇakāle tato paraṃ bhavaṅgakāle ca paccuppannārammaṇā. Tathā pañcadvāre tadārammaṇavasena pavattiyaṃ. Manodvāre pana atītānāgatapaccuppannārammaṇānaṃ javanānaṃ ārammaṇaṃ gahetvā pavattito atītānāgatapaccuppannārammaṇā.
‘Kusalavipākāhetukaupekkhāsahagatamanoviññāṇadhātuya’mpi eseva nayo. Kevalañhi sā manussesu jaccandhādīnaṃ paṭisandhi hoti. Pañcadvāre ca santīraṇavasenāpi paccuppannārammaṇā hotīti ayamettha viseso. ‘Somanassasahagatā’ pana pañcadvāre santīraṇavasena tadārammaṇavasena ca paccuppannārammaṇā hoti. Manodvāre

tadārammaṇavasena sahetukavipākā viya atītānāgatapaccuppannārammaṇāti veditabbā.

‘Akusalavipākāhetukamanoviññāṇadhātu’ pana kusalavipākāya upekkhāsahagatāhetukāya samānagatikā eva. Kevalañhi sā āpāyikānaṃ paṭisandhibhavaṅgacutivasena pavattatīti ayamettha viseso. ‘Kiriyāhetukamanoviññāṇadhātu’ somanassasahagatā khīṇāsavānaṃ pañcadvāre pahaṭṭhākāraṃ kurumānā paccuppannārammaṇā hoti. Manodvāre atītādibhede dhamme ārabbha hasituppādavasena pavattiyaṃ atītānāgatapaccuppannārammaṇā hoti.

Kāmāvacarakusalantiādīsu kusalato tāva cattāro ñāṇasampayuttacittuppādā. Sekkhaputhujjanānaṃ atītādibhedāni khandhadhātuāyatanāni sammasantānaṃ paccavekkhantānaṃ atītānāgatapaccuppannārammaṇā honti. Paṇṇattinibbānapaccavekkhaṇe navattabbārammaṇā. Ñāṇavippayuttesupi eseva nayo. Kevalañhi tehi maggaphalanibbānapaccavekkhaṇā natthi. Ayamevettha viseso.

Akusalato cattāro diṭṭhisampayuttacittuppādā atītādibhedānaṃ khandhadhātuāyatanānaṃ assādanābhinandanaparāmāsakāle atītādiārammaṇā honti. Paṇṇattiṃ ārabbha assādentassa abhinandantassa ‘satto satto’ti parāmasitvā gaṇhantassa navattabbārammaṇā honti. Diṭṭhivippayuttesupi eseva nayo. Kevalañhi tehi parāmāsaggahaṇaṃ natthi. Dve paṭighasampayuttacittuppādā atītādibhede dhamme ārabbha domanassitānaṃ atītādiārammaṇā, paṇṇattiṃ ārabbha domanassitānaṃ navattabbārammaṇā. Vicikicchuddhaccasampayuttā tesu eva dhammesu aniṭṭhaṅgatabhāvena ceva uddhatabhāvena ca pavattiyaṃ atītānāgatapaccuppannanavattabbārammaṇā. Kiriyato aṭṭha sahetukacittuppādā kusalacittuppādagatikā eva. Kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā pañcadvāre voṭṭhabbanavasena pavattiyaṃ paccuppannārammaṇāva. Manodvāre atītānāgatapaccuppannārammaṇānañceva paṇṇattinibbānārammaṇānañca javanānaṃ purecārikakāle atītānāgatapaccuppannanavattabbārammaṇā.

Yathāvuttappabhede rūpāvacarajjhāne sabbatthapādakacatutthaṃ ākāsakasiṇacatutthaṃ ālokakasiṇacatutthaṃ brahmavihāracatutthaṃ ānāpānacatutthanti imāni pañca navattabbārammaṇāneva. ‘Iddhividhacatutthaṃ’ kāyavasena cittaṃ pariṇāmentassa atītapādakajjhānacittaṃ ārabbha pavattanato atītārammaṇaṃ. Mahādhātunidhāne mahākassapattherādīnaṃ viya anāgataṃ adhiṭṭhahantānaṃ anāgatārammaṇaṃ hoti. **Mahākassapatthero** kira mahādhātunidhānaṃ karonto anāgate aṭṭhārasavassādhikāni dve vassasatāni ime gandhā mā sussiṃsu, pupphāni mā milāyiṃsu, dīpā mā nibbāyiṃsūti adhiṭṭhahi. Sabbaṃ tatheva ahosi. **Assaguttatthero** vattaniyasenāsane bhikkhusaṅghaṃ sukkhabhattaṃ bhuñjamānaṃ disvā ‘udakasoṇḍi divase divase, purebhattaṃ dadhirasā hotū’ti adhiṭṭhahi. Purebhattaṃ gahitaṃ dadhirasaṃ hoti pacchābhatte pākatikameva. Kāyaṃ pana cittasannissitaṃ katvā adissamānena kāyena gamanakāle, aññassa vā pāṭihāriyassa karaṇakāle, kāyaṃ ārabbha pavattattā paccuppannārammaṇaṃ hoti.

‘Dibbasotacatutthaṃ’ vijjamānasaddameva ārabbha pavattito paccuppannārammaṇaṃ hoti. Cetopariyañāṇacatutthaṃ atīte sattadivasabbhantare anāgate sattadivasabbhantare paresaṃ cittaṃ jānantassa atītārammaṇaṃ anāgatārammaṇañca hoti. Sattadivasātikkame pana taṃ jānituṃ na sakkoti. Atītānāgataṃsañāṇānañhi esa visayo. Na etassa paccuppannajānanakāle pana paccuppannārammaṇaṃ hoti.

Paccuppannañca nāmetaṃ tividhaṃ – khaṇapaccuppannaṃ santatipaccuppannaṃ addhāpaccuppannañca. Tattha uppādaṭṭhitibhaṅgappattaṃ **‘khaṇapaccuppannaṃ’**. Ekadvisantativārapariyāpannaṃ **‘santatipaccuppannaṃ’**. Tattha andhakāre nisīditvā ālokaṭṭhānaṃ gatassa na tāva ārammaṇaṃ pākaṭaṃ hoti; yāva pana taṃ pākaṭaṃ hoti, etthantare ekadvisantativārā veditabbā. Ālokaṭṭhāne vicaritvā ovarakaṃ paviṭṭhassāpi na tāva sahasā rūpaṃ pākaṭaṃ hoti; yāva taṃ pākaṭaṃ hoti, etthantare ekadvisantativārā veditabbā. Dūre ṭhatvā pana rajakānaṃ hatthavikāraṃ ghaṇḍibherīādiākoṭanavikārañca disvāpi na tāva saddaṃ suṇāti; yāva pana taṃ suṇāti, etasmimpi antare ekadvisantativārā veditabbā. Evaṃ tāva majjhimabhāṇakā. Saṃyuttabhāṇakā pana ‘rūpasantati arūpasantatī’ti dve santatiyo vatvā, ‘udakaṃ akkamitvā gatassa yāva tīre akkantaudakalekhā na vippasīdati, addhānato āgatassa yāva kāye usumabhāvo na vūpasammati, ātapā āgantvā gabbhaṃ paviṭṭhassa yāva andhakārabhāvo na vigacchati, antogabbhe kammaṭṭhānaṃ manasikaritvā divā vātapānaṃ vivaritvā olokentassa yāva akkhīnaṃ phandanabhāvo na vūpasammati, ayaṃ rūpasantati nāma; dve tayo javanavārā arūpasantati nāmā’ti vatvā ‘tadubhayampi santatipaccuppannaṃ nāmā’ti vadanti.

Ekabhavaparicchinnaṃ pana **addhāpaccuppannaṃ** nāma. Yaṃ sandhāya **bhaddekarattasutte** ‘‘yo cāvuso, mano ye ca dhammā ubhayametaṃ paccuppannaṃ. Tasmiṃ ce paccuppanne chandarāgapaṭibaddhaṃ hoti viññāṇaṃ, chandarāgapaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīratī’’ti (ma. ni. 3.284) vuttaṃ. Santatipaccuppannañcettha aṭṭhakathāsu āgataṃ. Addhāpaccuppannaṃ sutte.

Tattha keci ‘khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ hotī’ti vadanti. Kiṃkāraṇā? Yasmā iddhimassa ca parassa ca ekakkhaṇe cittaṃ uppajjatīti. Idañca nesaṃ opammaṃ – yathā ākāse khitte pupphamuṭṭhimhi avassaṃ ekaṃ pupphaṃ ekassa vaṇṭaṃ paṭivijjhati vaṇṭena vaṇṭaṃ paṭivijjhati, evaṃ parassa cittaṃ jānissāmīti rāsivasena mahājanassa citte āvajjite avassaṃ ekassa cittaṃ ekena cittena uppādakkhaṇe vā ṭhitikkhaṇe vā bhaṅgakkhaṇe vā paṭivijjhatīti. Taṃ pana vassasatampi vassasahassampi āvajjanto yena cittena āvajjeti, yena ca jānāti tesaṃ dvinnaṃ sahaṭṭhānābhāvato āvajjanajavanānañca aniṭṭhe ṭhāne nānārammaṇabhāvappattidosato ayuttanti aṭṭhakathāsu paṭikkhittaṃ. Santatipaccuppannaṃ pana addhāpaccuppannañca ārammaṇaṃ hotīti veditabbaṃ.

Tattha yaṃ vattamānajavanavīthito atītānāgatavasena dvitijavanavīthiparimāṇakāle parassa cittaṃ, taṃ sabbampi santatipaccuppannaṃ nāma. Addhāpaccuppannaṃ pana javanavārena dīpetabbanti yaṃ aṭṭhakathāyaṃ vuttaṃ taṃ suvuttaṃ. Tatrāyaṃ dīpanā – iddhimā parassa cittaṃ jānitukāmo āvajjeti. Āvajjanaṃ khaṇapaccuppannaṃ ārammaṇaṃ katvā teneva saha nirujjhati. Tato cattāri pañca javanāni yesaṃ pacchimaṃ iddhicittaṃ, sesāni kāmāvacarāni. Tesaṃ sabbesampi tadeva niruddhaṃ cittamārammaṇaṃ hoti. Na ca tāni nānārammaṇāni honti. Addhāpaccuppannavasena paccuppannārammaṇattā ekārammaṇāni. Ekārammaṇattepi ca iddhicittameva parassa cittaṃ pajānāti, na itarāni; yathā cakkhudvāre cakkhuviññāṇameva rūpaṃ passati, na itarānīti. Iti idaṃ santatipaccuppannassa ceva addhāpaccuppannassa ca vasena paccuppannārammaṇaṃ hoti. Yasmā vā santatipaccuppannampi addhāpaccuppanneyeva patati, tasmā addhāpaccuppannavasenetaṃ paccuppannārammaṇanti veditabbaṃ.

‘Pubbenivāsañāṇacatutthaṃ’ nāmagottānussaraṇe nibbānanimittapaccavekkhaṇe ca navattabbārammaṇaṃ, sesakāle atītārammaṇameva. Yathākammupagañāṇacatutthampi atītārammaṇameva. Tattha kiñcāpi pubbenivāsacetopariyañāṇānipi atītārammaṇāni honti, atha kho tesaṃ pubbenivāsañāṇassa atītakkhandhā khandhapaṭibaddhañca kiñci anārammaṇaṃ nāma natthi. Tañhi atītakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutaññāṇasamagatikaṃ hoti. Cetopariyañāṇassa ca sattadivasabbhantarātītaṃ cittameva ārammaṇaṃ. Tañhi aññaṃ khandhaṃ vā khandhapaṭibaddhaṃ vā na jānāti, maggasampayuttacittārammaṇattā pana pariyāyato maggārammaṇanti vuttaṃ. Yathākammupagañāṇassa ca atītacetanāmattamevārammaṇanti. Ayaṃ viseso veditabbo. Ayamettha aṭṭhakathānayo. Yasmā pana ‘‘kusalā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammupagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.404) **paṭṭhāne** vuttaṃ, tasmā cattāropi khandhā cetopariyañāṇayathākammupagañāṇānaṃ ārammaṇaṃ honti. Tatrāpi yathākammupagañāṇassa kusalākusalā evāti.

‘Dibbacakkhuñāṇacatutthaṃ’ vijjamānavaṇṇārammaṇattā paccuppannārammaṇameva. Anāgataṃsañāṇacatutthaṃ anāgatārammaṇameva. Tañhi anāgatakkhandhakhandhapaṭibaddhesu dhammesu pubbenivāsañāṇaṃ viya sabbaññutaññāṇasamagatikaṃ hoti. Tattha kiñcāpi cetopariyañāṇampi anāgatārammaṇaṃ hoti, taṃ pana sattadivasabbhantare uppajjanakacittameva ārammaṇaṃ karoti. Idaṃ anāgate kappasatasahasse uppajjanakacittampi khandhepi khandhapaṭibaddhampi. Rūpāvacaratikacatukkajjhānādīni atītānāgatapaccuppannesu ekadhammampi ārabbha appavattito ekantanavattabbārammaṇānevāti veditabbāni.

1435. Ajjhattattike **anindriyabaddharūpañca nibbānañca bahiddhā**ti idaṃ yathā indriyabaddhaṃ parapuggalasantāne bahiddhāti vuccamānampi tassa attano santānapariyāpannattā niyakajjhattaṃ hoti, evaṃ na kenaci pariyāyena ajjhattaṃ hotīti niyakajjhattapariyāyassa abhāvena bahiddhāti vuttaṃ, na niyakajjhattamattassa asambhavato. Niyakajjhattamattassa pana asambhavamattaṃ sandhāya ajjhattārammaṇattike bahiddhārammaṇatā vuttā. Ajjhattadhammāpagamamattatova ākiñcaññāyatanārammaṇassa ajjhattabhāvampi bahiddhābhāvampi ajjhattabahiddhābhāvampi ananujānitvā **ākiñcaññāyatanaṃ na vattabbaṃ ajjhattārammaṇantipī**tiādi vuttaṃ.

Tattha na kevalaṃ tadeva navattabbārammaṇaṃ, tassa pana āvajjanampi, upacāracittānipi, tassārammaṇassa paccavekkhaṇacittānipi, tasseva assādanādivasena pavattāni akusalacittānipi navattabbārammaṇānevāti. Tāni pana tasmiṃ vutte vuttāneva hontīti visuṃ na vuttāni. Kathaṃ vuttāneva hontīti? Etañhi ākiñcaññāyatanaṃ, yañca tassa purecārikaṃ āvajjanaupacārādivasena pavattaṃ, tena saha ekārammaṇaṃ bhaveyya. Taṃ sabbaṃ atītārammaṇattike ‘kāmāvacarakusalaṃ, akusalaṃ, kiriyato nava cittuppādā, rūpāvacaracatutthajjhāna’nti evaṃ vuttānaṃ etesaṃ cittuppādānaṃ ‘siyā na vattabbā atītārammaṇātipī’tiādinā nayena navattabbārammaṇabhāvassa anuññātattā, ākiñcaññāyatanassa ca ‘ākiñcaññāyatanaṃ, cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, ime dhammā na vattabbā atītārammaṇātipī’ti evaṃ ekantena navattabbārammaṇattavacanato navattabbārammaṇanti vuttaṃ. Idāni taṃ ajjhattārammaṇattike ekampi vuccamānaṃ yasmā heṭṭhā tena saha ekārammaṇabhāvampi sandhāya kāmāvacarakusalādīnaṃ navattabbārammaṇatā vuttā, tasmā idhāpi tesaṃ navattabbārammaṇabhāvaṃ dīpeti. Ko hi tena saha ekārammaṇānaṃ navattabbārammaṇabhāve antarāyoti? Evaṃ tasmiṃ vutte ‘vuttāneva hontī’ti veditabbāni. Sesamettha ajjhattārammaṇattike pāḷito uttānameva.

Ārammaṇavibhāge pana viññāṇañcāyatanaṃ nevasaññānāsaññāyatananti imesaṃ tāva kusalavipākakiriyavasena channaṃ cittuppādānaṃ attano santānasambandhaṃ heṭṭhimasamāpattiṃ ārabbha pavattito ajjhattārammaṇatā veditabbā. Ettha ca kiriyaākāsānañcāyatanaṃ kiriyaviññāṇañcāyatanasseva ārammaṇaṃ hoti, na itarassa. Kasmā? Ākāsānañcāyatanakiriyasamaṅgino kusalassa vā vipākassa vā viññāṇañcāyatanassa abhāvato. Kusalaṃ pana kusalavipākakiriyānaṃ tiṇṇampi ārammaṇaṃ hoti. Kasmā? Ākāsānañcāyatanakusalaṃ nibbattetvā ṭhitassa tato uddhaṃ tividhassapi viññāṇañcāyatanassa uppattisambhavato. Vipākaṃ pana na kassaci ārammaṇaṃ hoti. Kasmā? Vipākato vuṭṭhahitvā cittassa abhinīhārāsambhavato. Nevasaññānāsaññāyatanassa ārammaṇakaraṇepi eseva nayo. Rūpāvacarattikacatukkajjhānādīnaṃ sabbesampi niyakajjhattato bahiddhābhāvena bahiddhābhūtāni pathavīkasiṇādīni ārabbha pavattito bahiddhārammaṇatā veditabbā.

Sabbeva kāmāvacarā kusalākusalābyākatā dhammā, rūpāvacaraṃ catutthaṃ jhānanti ettha kusalato tāva cattāro ñāṇasampayuttacittuppādā attano khandhādīni paccavekkhantassa ajjhattārammaṇā. Paresaṃ khandhādipaccavekkhaṇe paṇṇattinibbānapaccavekkhaṇe ca bahiddhārammaṇā. Tadubhayavasena ajjhattabahiddhārammaṇā. Ñāṇavippayuttesupi eseva nayo. Kevalañhi tesaṃ nibbānapaccavekkhaṇaṃ natthi. Akusalato cattāro diṭṭhisampayuttacittuppādā attano khandhādīnaṃ assādanābhinandanaparāmāsagahaṇakāle ajjhattārammaṇā, parassa khandhādīsu ceva anindriyabaddharūpakasiṇādīsu ca tatheva pavattikāle bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Diṭṭhivippayuttesupi eseva nayo. Kevalañhi tesaṃ parāmāsagahaṇaṃ natthi. Dvepi paṭighasampayuttā attano khandhādīsu domanassitassa ajjhattārammaṇā, parassa khandhādīsu ceva anindriyabaddharūpapaṇṇattīsu ca bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Vicikicchuddhaccasampayuttānampi vuttapakāresu dhammesu vicikicchanaphandanabhāvavasena pavattiyaṃ ajjhattādiārammaṇatā veditabbā.

Dvipañcaviññāṇāni, tisso ca manodhātuyoti, ime terasa cittuppādā attano rūpādīni ārabbha pavattiyaṃ ajjhattārammaṇā, parassa rūpādīsu pavattā bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Somanassasahagataahetukavipākamanoviññāṇadhātu pañcadvāre santīraṇatadārammaṇavasena attano pañca rūpādidhamme, manodvāre tadārammaṇavaseneva aññepi ajjhattike kāmāvacaradhamme ārabbha pavattiyaṃ ajjhattārammaṇā, paresaṃ dhammesu pavattamānā bahiddhārammaṇā, ubhayavasena ajjhattabahiddhārammaṇā. Upekkhāsahagatavipākāhetukamanoviññāṇadhātudvayepi eseva nayo. Kevalaṃ panetā sugatiyaṃ duggatiyañca paṭisandhibhavaṅgacutivasenāpi ajjhattādibhedesu kammādīsu pavattanti.

Aṭṭha mahāvipākacittānipi tāsaṃyeva dvinnaṃ samānagatikāni. Kevalaṃ panetāni santīraṇavasena na pavattanti. Paṭisandhibhavaṅgacutivaseneva etāni sugatiyaṃyeva pavattanti. Somanassasahagatāhetukakiriyā pañcadvāre attano rūpādīni ārabbha pahaṭṭhākārakaraṇavasena pavattiyaṃ ajjhattārammaṇā, parassa rūpādīsu pavattā bahiddhārammaṇā. Manodvāre tathāgatassa jotipālamāṇavamaghadevarājakaṇhatāpasādikālesu attanā katakiriyaṃ paccavekkhantassa hasituppādavasena pavattā ajjhattārammaṇā.

Mallikāya deviyā santatimahāmattassa sumanamālākārassāti evamādīnaṃ kiriyākaraṇaṃ ārabbha pavattikāle bahiddhārammaṇā. Ubhayavasena ajjhattabahiddhārammaṇā. Upekkhāsahagatakiriyāhetukamanoviññāṇadhātu pañcadvāre voṭṭhabbanavasena manodvāre ca āvajjanavasena pavattiyaṃ ajjhattādiārammaṇā. Aṭṭha mahākiriyā kusalacittagatikā eva. Kevalañhi tā khīṇāsavānaṃ uppajjanti, kusalāni sekkhaputhujjanānanti ettakamevettha nānākaraṇaṃ.

Vuttappakāre rūpāvacaracatutthajjhāne sabbatthapādakacatutthādīni pañca jhānāni imasmiṃ tike okāsaṃ labhanti. Etāni hi kasiṇapaṇṇattinimittārammaṇattā bahiddhārammaṇāni.

‘Iddhividhacatutthaṃ’ kāyavasena cittaṃ, cittavasena vā kāyaṃ pariṇāmanakāle attano kumārakavaṇṇādinimmānakāle ca sakāyacittānaṃ ārammaṇakaraṇato ajjhattārammaṇaṃ, bahiddhā hatthiassādidassanakāle bahiddhārammaṇaṃ, kālena ajjhattaṃ kālena bahiddhā, pavattiyaṃ ajjhattabahiddhārammaṇaṃ.

‘Dibbasotacatutthaṃ’ attano kucchisaddasavanakāle ajjhattārammaṇaṃ, paresaṃ saddasavanakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. ‘Cetopariyañāṇacatutthaṃ’ paresaṃ cittārammaṇato bahiddhārammaṇameva. Attano cittajānane pana tena payojanaṃ natthi. ‘Pubbenivāsacatutthaṃ’ attano khandhānussaraṇakāle ajjhattārammaṇaṃ, parassa khandhe, anidriyabaddharūpaṃ, tisso ca paṇṇattiyo anussaraṇato bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ.

‘Dibbacakkhucatutthaṃ’ attano kucchigatādirūpadassanakāle ajjhattārammaṇaṃ, avasesarūpadassanakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. ‘Anāgataṃsañāṇacatutthaṃ’ attano anāgatakkhandhānussaraṇakāle ajjhattārammaṇaṃ, parassa anāgatakkhandhānaṃ vā anindriyabaddhassa vā rūpassa anussaraṇakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. Ākiñcaññāyatanassa navattabbārammaṇatāya kāraṇaṃ heṭṭhā vuttameva.

Dukaatthuddhāravaṇṇanā

1441. Hetugocchakaniddese **tayo kusalahetū**tiādinā nayena hetū dassetvā puna teyeva uppattiṭṭhānato dassetuṃ **catūsu bhūmīsu kusalesu uppajjantī**tiādi vuttaṃ. Iminā upāyena sesagocchakesupi desanānayo veditabbo.

1473. **Yattha dve tayo āsavā ekato uppajjantī**ti ettha tividhena āsavānaṃ ekato uppatti veditabbā. Tattha catūsu diṭṭhivippayuttesu avijjāsavena, diṭṭhisampayuttesu diṭṭhāsavaavijjāsavehi saddhinti kāmāsavo duvidhena ekato uppajjati. Bhavāsavo catūsu diṭṭhivippayuttesu avijjāsavena saddhinti ekadhāva ekato uppajjati. Yathā cettha evaṃ yattha dve tīṇi saṃyojanāni ekato uppajjantīti etthāpi saṃyojanānaṃ uppatti ekato dasadhā bhave. Tattha kāmarāgo catudhā ekato uppajjati, paṭigho tidhā, māno ekadhā. Tathā vicikicchā ceva bhavarāgo ca. Kathaṃ? Kāmarāgo tāva mānasaṃyojanaavijjāsaṃyojanehi ceva, diṭṭhisaṃyojanaavijjāsaṃyojanehi ca, sīlabbataparāmāsaavijjāsaṃyojanehi ca, avijjāsaṃyojanamatteneva ca saddhinti evaṃ catudhā ekato uppajjati. Paṭigho pana issāsaṃyojanaavijjāsaṃyojanehi ceva, macchariyasaṃyojanaavijjāsaṃyojanehi ca, avijjāsaṃyojanamatteneva ca saddhinti evaṃ tidhā ekato uppajjati. Māno bhavarāgāvijjāsaṃyojanehi saddhiṃ ekadhāva ekato uppajjati. Tathā vicikicchā. Sā hi avijjāsaṃyojanena saddhiṃ ekadhā uppajjati. Bhavarāgepi eseva nayoti. Evamettha dve tīṇi saṃyojanāni ekato uppajjanti.

1511. Yaṃ panetaṃ nīvaraṇagocchake yattha dve tīṇi nīvaraṇāni ekato uppajjantīti vuttaṃ, tatthāpi aṭṭhadhā nīvaraṇānaṃ ekato uppatti veditabbā. Etesu hi kāmacchando duvidhā ekato uppajjati, byāpādo catudhā, uddhaccaṃ ekadhā. Tathā vicikicchā. Kathaṃ? Kāmacchando tāva asaṅkhārikacittesu uddhaccanīvaraṇaavijjānīvaraṇehi, sasaṅkhārikesu thinamiddhauddhaccaavijjānīvaraṇehi saddhiṃ duvidhā ekato uppajjati. Yaṃ panetaṃ dve tīṇīti vuttaṃ, taṃ heṭṭhimaparicchedavasena vuttaṃ. Tasmā catunnampi ekato uppajjatīti vacanaṃ yujjati eva. Byāpādo pana asaṅkhārikacitte uddhaccaavijjānīvaraṇehi, sasaṅkhārike thinamiddhauddhaccaavijjānīvaraṇehi, asaṅkhārikeyeva uddhaccakukkuccaavijjānīvaraṇehi, sasaṅkhārikeyeva thinamiddhauddhaccakukkuccaavijjānīvaraṇehi saddhinti catudhā ekato uppajjati. Uddhaccaṃ pana avijjānīvaraṇamattena saddhiṃ ekadhāva ekato uppajjati. Vicikicchuddhaccaavijjānīvaraṇehi saddhiṃ ekadhāva ekato uppajjati.

1577. Yampidaṃ kilesagocchake yattha dve tayo kilesā ekato uppajjantīti vuttaṃ, tattha ‘dve kilesā aññehi, tayo vā kilesā aññehi kilesehi saddhiṃ uppajjantī’ti evamattho veditabbo. Kasmā? Dvinnaṃ tiṇṇaṃyeva vā ekato uppattiyā asambhavato.

Tattha dasadhā kilesānaṃ ekato uppatti hoti. Ettha hi lobho chadhā ekato uppajjati. Paṭigho dvidhā. Tathā mohoti veditabbo. Kathaṃ? Lobho tāva asaṅkhārike diṭṭhivippayutte mohauddhaccaahirikānottappehi, sasaṅkhārike mohathinauddhaccaahirikānottappehi, asaṅkhārikeyeva mohamānuddhaccāhirikānottappehi, sasaṅkhārikeyeva mohamānathinauddhaccaahirikānottappehi, diṭṭhisampayutte pana asaṅkhārike mohauddhaccadiṭṭhiahirikānottappehi, sasaṅkhārike mohadiṭṭhithinauddhaccaahirikānottappehi saddhinti chadhā ekato uppajjati.

Paṭigho pana asaṅkhārike mohauddhaccaahirikānottappehi, sasaṅkhārike mohathinauddhaccaahirikānottappehi saddhinti evaṃ dvidhā ekato uppajjati. Moho pana vicikicchāsampayutte vicikicchuddhaccaahirikānottappehi, uddhaccasampayutte uddhaccaahirikānottappehi saddhinti evaṃ dvidhā ekato uppajjati. Sesaṃ sabbattha uttānatthamevāti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Aṭṭhakathākaṇḍavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

Cittaṃ rūpañca nikkhepaṃ, atthuddhāraṃ manoramaṃ;
Yaṃ lokanātho bhājento, desesi dhammasaṅgaṇiṃ.

Abhidhammassa saṅgayha, dhamme anavasesato;
Ṭhitāya tassā āraddhā, yā mayā atthavaṇṇanā.

Anākulānamatthānaṃ, sambhavā aṭṭhasālinī;
Iti nāmena sā esā, sanniṭṭhānamupāgatā.

Ekūnacattālīsāya, pāḷiyā bhāṇavārato;
Ciraṭṭhitatthaṃ dhammassa, niṭṭhāpentena taṃ mayā.

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino;
Sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.

Pāpuṇantu visuddhāya, sukhāya paṭipattiyā;
Asokamanupāyāsaṃ, nibbānasukhamuttamaṃ.

Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā;
Sabbepi sattā kālena, sammā devo pavassatu.

Yathā rakkhiṃsu porāṇā, surājāno tathevimaṃ;
Rājā rakkhatu dhammena, attanova pajaṃ pajanti.

Paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā pabhinnapaṭisambhidāparivāre chaḷabhiññādippabhedaguṇapaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā buddhaghosoti garūhi gahitanāmadheyyena therena katā ayaṃ aṭṭhasālinī nāma dhammasaṅgahaṭṭhakathā.

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ paññāvisuddhiyā.

Yāva 'buddho'ti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Aṭṭhasālinī nāma

Dhammasaṅgaha-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Aṭṭhasālinī nāma

Dhammasaṅgaṇī-aṭṭhakathā

Ganthārambhakathā

Karuṇā viya sattesu, paññā yassa mahesino;
Ñeyyadhammesu sabbesu, pavattittha yathāruci.

Dayāya tāya sattesu, samussāhitamānaso;
Pāṭihīrāvasānamhi, vasanto tidasālaye.

Pāricchattakamūlamhi, paṇḍukambalanāmake;
Silāsane sannisinno, ādiccova yugandhare.

Cakkavāḷasahassehi, dasahāgamma sabbaso;
Sannisinnena devānaṃ, gaṇena parivārito.

Mātaraṃ pamukhaṃ katvā, tassā paññāya tejasā;
Abhidhammakathāmaggaṃ, devānaṃ sampavattayi.

Tassa pāde namassitvā, sambuddhassa sirīmato;
Saddhammañcassa pūjetvā, katvā saṅghassa cañjaliṃ.

Nipaccakārassetassa, katassa ratanattaye;
Ānubhāvena sosetvā, antarāye asesato.

Visuddhācārasīlena, nipuṇāmalabuddhinā;
Bhikkhunā buddhaghosena, sakkaccaṃ abhiyācito.

Yaṃ devadevo devānaṃ, desetvā nayato puna;
Therassa sāriputtassa, samācikkhi vināyako.

Anotattadahe katvā, upaṭṭhānaṃ mahesino;
Yañca sutvāna so thero, āharitvā mahītalaṃ.

Bhikkhūnaṃ payirudāhāsi, iti bhikkhūhi dhārito;
Saṅgītikāle saṅgīto, vedehamuninā puna.

Tassa gambhīrañāṇehi, ogāḷhassa abhiṇhaso;
Nānānayavicittassa, abhidhammassa ādito.

Yā mahākassapādīhi, vasīhiṭṭhakathā purā;
Saṅgītā anusaṅgītā, pacchāpi ca isīhi yā.

Ābhatā pana therena, mahindenetamuttamaṃ;
Yā dīpaṃ dīpavāsīnaṃ, bhāsāya abhisaṅkhatā.

Apanetvā tato bhāsaṃ, tambapaṇṇinivāsinaṃ;
Āropayitvā niddosaṃ, bhāsaṃ tantinayānugaṃ.

Nikāyantaraladdhīhi, asammissaṃ anākulaṃ;
Mahāvihāravāsīnaṃ, dīpayanto vinicchayaṃ.

Atthaṃ pakāsayissāmi, āgamaṭṭhakathāsupi;
Gahetabbaṃ gahetvāna, tosayanto vicakkhaṇe.

Kammaṭṭhānāni sabbāni, cariyābhiññā vipassanā;
Visuddhimagge panidaṃ, yasmā sabbaṃ pakāsitaṃ.

Tasmā taṃ aggahetvāna, sakalāyapi tantiyā;
Padānukkamato eva, karissāmatthavaṇṇanaṃ.

Iti me bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhā hi ayaṃ kathāti.

Nidānakathā

Tattha kenaṭṭhena **abhidhammo?** Dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hettha ‘abhi’-saddo. ‘‘Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti’’ (ma. ni. 3.384; saṃ. ni. 5.195) ‘‘abhikkantavaṇṇā’’tiādīsu (saṃ. ni. 1.1-2) viya. Tasmā yathā samussitesu bahūsu chattesu ceva dhajesu ca yaṃ atirekappamāṇaṃ visesavaṇṇasaṇṭhānañca chattaṃ, taṃ ‘aticchatta’nti vuccati, yo atirekappamāṇo nānāvirāgavaṇṇavisesasampanno ca dhajo so ‘atidhajo’ti vuccati, yathā ca ekato sannipatitesu bahūsu rājakumāresu ceva devesu ca yo jātibhogayasaissariyādisampattīhi atirekataro ceva visesavantataro ca rājakumāro so ‘atirājakumāro’ti vuccati, yo āyuvaṇṇaissariyayasasampattiādīhi atirekataro ceva visesavantataro ca devo so ‘atidevo’ti vuccati, tathārūpo brahmāpi ‘atibrahmā’ti vuccati, evameva ayampi dhammo dhammātirekadhammavisesaṭṭhena **‘abhidhammo’**ti vuccati.

Suttantañhi patvā pañcakkhandhā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana suttantabhājanīyaabhidhammabhājanīyapañhapucchakanayānaṃ vasena nippadesato vibhattā. Tathā dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, dvādasapadiko paccayākāro. Kevalañhi indriyavibhaṅge suttantabhājanīyaṃ natthi, paccayākāre ca pañhapucchakaṃ natthi. Suttantañca patvā cattāro satipaṭṭhānā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana tiṇṇampi nayānaṃ vasena nippadesatova vibhattā. Tathā cattāri sammappadhānāni, cattāro iddhipādā, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, cattāri jhānāni, catasso appamaññāyo, pañca sikkhāpadāni, catasso paṭisambhidā. Kevalañhettha sikkhāpadavibhaṅge suttantabhājanīyaṃ natthi. Suttantaṃ patvā ca ñāṇaṃ ekadeseneva vibhattaṃ na nippadesena; tathā kilesā. Abhidhammaṃ patvā pana ‘‘ekavidhena ñāṇavatthū’’tiādinā (vibha. 751) nayena mātikaṃ ṭhapetvā nippadesatova vibhattaṃ. Tathā ekakato paṭṭhāya anekehi nayehi kilesā. Suttantaṃ patvā ca bhūmantaraparicchedo ekadeseneva vibhatto, na nippadesena; abhidhammaṃ pana patvā tiṇṇampi nayānaṃ vasena bhūmantaraparicchedo nippadesatova vibhatto. Evaṃ dhammātirekadhammavisesaṭṭhena abhidhammoti veditabbo.

Pakaraṇaparicchedato panesa dhammasaṅgaṇīvibhaṅgadhātukathāpuggalapaññattikathāvatthuyamakapaṭṭhānānaṃ sattannaṃ pakaraṇānaṃ vasena ṭhito. Ayamettha ācariyānaṃ samānakathā. Vitaṇḍavādī panāha – ‘kathāvatthu kasmā gahitaṃ? Nanu sammāsambuddhassa parinibbānato aṭṭhārasavassādhikāni dve vassasatāni atikkamitvā **moggaliputtatissattherenetaṃ** ṭhapitaṃ? Tasmā sāvakabhāsitattā chaḍḍetha na’nti. ‘Kiṃ pana chappakaraṇāni abhidhammo’ti? ‘Evaṃ na vadāmī’ti. ‘Atha kiṃ vadesī’ti. ‘Sattappakaraṇānī’ti. ‘Kataraṃ gahetvā satta karosī’ti? ‘Mahādhammahadayaṃ nāma atthi, etena saha sattā’ti. ‘Mahādhammahadaye apubbaṃ natthi, katipayāva pañhāvārā avasesā, kathāvatthunāva saddhiṃ sattā’ti. ‘No kathāvatthunā, mahādhātukathā nāma atthi, tāya saddhiṃ sattā’ti. ‘Mahādhātukathāyaṃ apubbaṃ natthi, appamattikāva tanti avasesā. Kathāvatthunāva saddhiṃ sattā’ti.

Sammāsambuddho hi sattappakaraṇāni desento kathāvatthuṃ patvā yā esā puggalavāre tāva catūsu pañhesu dvinnaṃ pañcakānaṃ vasena aṭṭhamukhā vādayutti taṃ ādiṃ katvā sabbakathāmaggesu asampuṇṇabhāṇavāramattāya pāḷiyā mātikaṃ ṭhapesi. Sā panesā ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ…pe… puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Āmantā. Yo saccikaṭṭho paramattho tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti. Nahevaṃ vattabbe. Ājānāhi niggahaṃ…pe…. Sabbattha puggalo upalabbhati sabbattha puggalo nupalabbhati, sabbadā puggalo upalabbhati sabbadā puggalo nupalabbhati, sabbesu puggalo upalabbhati sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti (kathā. 15-16) evaṃ paṭhamaṃ vādaṃ nissāya paṭhamaṃ niggahaṃ, dutiyaṃ nissāya dutiyaṃ …pe… aṭṭhamaṃ nissāya aṭṭhamaṃ niggahaṃ dassentena satthārā ṭhapitā. Iminā nayena sabbattha mātikāṭhapanaṃ veditabbaṃ. Taṃ panetaṃ mātikaṃ ṭhapento imaṃ disvā ṭhapesi – mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ matthake **moggaliputtatissatthero** nāma bhikkhu bhikkhusahassamajjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā dīghanikāyappamāṇaṃ kathāvatthuppakaraṇaṃ bhājessatīti.

Moggaliputtatissattheropi idaṃ pakaraṇaṃ desento na attano ñāṇena desesi, satthārā pana dinnanayena ṭhapitamātikāya desesi. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalampetaṃ pakaraṇaṃ buddhabhāsitameva nāma jātaṃ. Yathā kiṃ? Yathā madhupiṇḍikasuttantādīni. Madhupiṇḍikasuttantasmiñhi bhagavā ‘‘yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusayāna’’nti (ma. ni. 1.202) mātikaṃ ṭhapetvā uṭṭhāyāsanā vihāraṃ pāvisi.

Dhammappaṭiggāhakā bhikkhū **mahākaccānattheraṃ** upasaṅkamitvā dasabalena ṭhapitamātikāya atthaṃ pucchiṃsu. Thero pucchitamattakeneva akathetvā dasabalassa apacitidassanatthaṃ ‘‘seyyathāpi āvuso puriso sāratthiko sāragavesī’’ti (ma. ni. 1.203) sāropamaṃ āharitvā sārarukkho viya bhagavā sākhāpalāsasadisā sāvakā, ‘‘so hāvuso bhagavā jānaṃ jānāti, passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato’’ti satthāraṃ thometvā punappunaṃ therehi yācito satthārā ṭhapitamātikāya atthaṃ vibhajitvā ‘‘ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha sace sabbaññutaññāṇena saddhiṃ saṃsandiyamānaṃ sameti gaṇheyyātha, no ce mā gaṇhitthā’’ti iminā adhippāyena ‘‘yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’’ti vatvā uyyojesi.

Te satthāraṃ upasaṅkamitvā pucchiṃsu. Satthā dukkathitaṃ kaccānenāti avatvā suvaṇṇāliṅgaṃ ussāpento viya gīvaṃ unnāmetvā supupphitasatapattasassirikaṃ mahāmukhaṃ pūrento brahmassaraṃ nicchāretvā sādhu sādhūti therassa sādhukāraṃ datvā ‘‘paṇḍito, bhikkhave, mahākaccāno, mahāpañño bhikkhave mahākaccāno, mamaṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākata’’nti (ma. ni. 1.205) āha.

Evaṃ satthārā anumoditakālato paṭṭhāya ca pana sakalaṃ suttaṃ buddhabhāsitaṃ nāma jātaṃ. **Ānandattherādīhi** vitthāritasuttesupi eseva nayo. Evameva sammāsambuddho sattappakaraṇāni desento kathāvatthuṃ patvā vuttanayena mātikaṃ ṭhapesi. Ṭhapento ca pana imaṃ addasa –

> Mama parinibbānato aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ matthake **moggaliputtatissatthero** nāma bhikkhu bhikkhusahassamajjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā dīghanikāyappamāṇaṃ kathāvatthuppakaraṇaṃ bhājessatīti.

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Tattha **dhammasaṅgaṇīpakaraṇe** catasso vibhattiyo – cittavibhatti rūpavibhatti nikkheparāsi atthuddhāroti. Tattha kāmāvacarakusalato aṭṭha, akusalato dvādasa, kusalavipākato soḷasa, akusalavipākato satta, kiriyato ekādasa; rūpāvacarakusalato pañca, vipākato pañca, kiriyato pañca; arūpāvacarakusalato cattāri, vipākato cattāri, kiriyato cattāri; lokuttarakusalato cattāri, vipākato cattārīti ekūnanavuti cittāni cittavibhatti nāma. **Cittuppādakaṇḍa**ntipi etasseva nāmaṃ. Taṃ vācanāmaggato atirekachabhāṇavāraṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ ekavidhena duvidhenātiādinā nayena mātikaṃ ṭhapetvā vitthārena vibhajitvā dassitā rūpavibhatti nāma. **Rūpakaṇḍa**ntipi etasseva nāmaṃ. Taṃ vācanāmaggato atirekadvibhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ mūlato khandhato dvārato bhūmito atthato dhammato nāmato liṅgatoti evaṃ mūlādīhi nikkhipitvā desito nikkheparāsi nāma. So –

Mūlato khandhato cāpi, dvārato cāpi bhūmito;
Atthato dhammato cāpi, nāmato cāpi liṅgato;
Nikkhipitvā desitattā, nikkhepoti pavuccati.

Nikkhepakaṇḍantipi tasseva nāmaṃ. Taṃ vācanāmaggato timattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ pana tepiṭakassa buddhavacanassa atthuddhārabhūtaṃ yāva saraṇadukā nikkhittaṃ **aṭṭhakathākaṇḍaṃ** nāma. Yato mahāpakaraṇiyā bhikkhū mahāpakaraṇe gaṇanacāraṃ asallakkhentā gaṇanacāraṃ samānenti. Taṃ vācanāmaggato dvimattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Iti sakalampi dhammasaṅgaṇīpakaraṇaṃ vācanāmaggato atirekaterasamattabhāṇavāraṃ. Vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti. Evametaṃ –

Cittavibhatti rūpañca, nikkhepo atthajotanā;
Gambhīraṃ nipuṇaṃ ṭhānaṃ, tampi buddhena desitaṃ.

Tadanantaraṃ **vibhaṅgappakaraṇaṃ** nāma. Taṃ khandhavibhaṅgo āyatanavibhaṅgo dhātuvibhaṅgo saccavibhaṅgo idriyavibhaṅgo paccayākāravibhaṅgo satipaṭṭhānavibhaṅgo sammappadhānavibhaṅgo iddhipādavibhaṅgo bojjhaṅgavibhaṅgo maggaṅgavibhaṅgo jhānavibhaṅgo appamaññāvibhaṅgo sikkhāpadavibhaṅgo paṭisambhidāvibhaṅgo ñāṇavibhaṅgo khuddakavatthuvibhaṅgo dhammahadayavibhaṅgoti aṭṭhārasavidhena vibhattaṃ.

Tattha khandhavibhaṅgo suttantabhājanīyaabhidhammabhājanīyapañhapucchakānaṃ vasena tidhā vibhatto. So vācanāmaggato pañcamattabhāṇavāro, vitthāriyamāno pana ananto aparimāṇo hoti. Tato paraṃ āyatanavibhaṅgādayopi eteheva tīhi nayehi vibhattā. Tesu āyatanavibhaṅgo vācanāmaggato atirekabhāṇavāro, dhātuvibhaṅgo dvimattabhāṇavāro. Tathā saccavibhaṅgo. Indriyavibhaṅge suttantabhājanīyaṃ natthi; vācanāmaggato panesa atirekabhāṇavāramatto.

Paccayākāravibhaṅgo chamattabhāṇavāro, pañhapucchakaṃ panettha natthi. Satipaṭṭhānavibhaṅgo atirekabhāṇavāramatto; tathā sammappadhāna iddhipādabojjhaṅgamaggaṅgavibhaṅgā. Jhānavibhaṅgo dvibhāṇavāramatto, appamaññāvibhaṅgo atirekabhāṇavāramatto. Sikkhāpadavibhaṅgepi suttantabhājanīyaṃ natthi; vācanāmaggato panesa atirekabhāṇavāramatto; tathā paṭisambhidāvibhaṅgo. Ñāṇavibhaṅgo dasavidhena vibhatto; vācanāmaggato panesa timattabhāṇavāro. Khuddakavatthuvibhaṅgopi dasavidhena vibhatto; vācanāmaggato panesa timattabhāṇavāro. Dhammahadayavibhaṅgo tividhena vibhatto; vācanāmaggato panesa atirekadvibhāṇavāramatto. Sabbepi vitthāriyamānā anantā aparimāṇā honti. Evametaṃ vibhaṅgappakaraṇaṃ vācanāmaggato pañcatiṃsamattabhāṇavāraṃ; vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **dhātukathāpakaraṇaṃ** nāma. Taṃ saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ; sampayogo vippayogo, sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, sampayuttena sampayuttaṃ, vippayuttena vippayuttaṃ; saṅgahitena sampayuttaṃ vippayuttaṃ; sampayuttena saṅgahitaṃ asaṅgahitaṃ, asaṅgahitena sampayuttaṃ vippayuttaṃ, vippayuttena saṅgahitaṃ asaṅgahitanti cuddasavidhena vibhattaṃ. Taṃ vācanāmaggato atirekachabhāṇavāramattaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **puggalapaññatti** nāma. Sā ‘‘khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññattī’’ti chabbidhena vibhattā. Sā vācanāmaggato atirekapañcabhāṇavārā; vitthāriyamānā pana anantā aparimāṇāva hoti.

Tadanantaraṃ **kathāvatthuppakaraṇaṃ** nāma. Taṃ sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā vibhattaṃ. Taṃ vācanāmaggato idāni potthake likhitaṃ aggahetvā saṅgītiāropitanayena dīghanikāyappamāṇaṃ, vitthāriyamānaṃ pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **yamakaṃ** nāma. Taṃ mūlayamakaṃ khandhayamakaṃ āyatanayamakaṃ dhātuyamakaṃ saccayamakaṃ saṅkhārayamakaṃ anusayayamakaṃ cittayamakaṃ dhammayamakaṃ indriyayamakanti dasavidhena vibhattaṃ. Taṃ vācanāmaggato vīsabhāṇavārasataṃ, vitthārato pana anantamaparimāṇaṃ hoti.

Tadanantaraṃ **mahāpakaraṇaṃ** nāma. **Paṭṭhāna**ntipi tasseva nāmaṃ. Taṃ hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo purejātapaccayo pacchājātapaccayo āsevanapaccayo kammapaccayo vipākapaccayo āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti. Paccayavasena tāva catuvīsatividhena vibhattaṃ.

Imasmiṃ pana ṭhāne paṭṭhānaṃ samānetabbaṃ. Kusalattikādayo hi dvāvīsati tikā, nāma hetū dhammā nahetū dhammā…pe… saraṇā dhammā araṇā dhammāti ime sataṃ dukā. Aparepi vijjābhāgino dhammā avijjābhāgino dhammā…pe… khaye ñāṇaṃ, anuppāde ñāṇanti dvācattālīsa suttantikadukā nāma. Tesu dvāvīsati tikā sataṃ dukāti ayaṃ āhaccabhāsitā jinavacanabhūtā sabbaññubuddhena desitā sattannaṃ pakaraṇānaṃ mātikā nāma.

Athāpare dvācattālīsa suttantikadukā kutopabhavā kena ṭhapitā kena desitāti? **Dhammasenāpatisāriputtattherappabhavā,** tena ṭhapitā, tena desitāti. Ime ṭhapento pana thero na sāmukkaṃsikena attano ñāṇena ṭhapesi. Ekuttariyaṃ pana ekanipātadukanipātasaṅgīti dasuttarasuttantehi samodhānetvā ābhidhammikattherānaṃ suttantaṃ patvā akilamatthaṃ ṭhapitā. Te panete ekasmiṃ nikkhepakaṇḍeyeva matthakaṃ pāpetvā vibhattā. Sesaṭṭhānesu yāva saraṇadukā abhidhammo vibhatto.

Sammāsambuddhena hi anulomapaṭṭhāne dvāvīsati tike nissāya **tikapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Sataṃ duke nissāya **dukapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Tato paraṃ dvāvīsati tike gahetvā dukasate pakkhipitvā **dukatikapaṭṭhānaṃ** nāma dassitaṃ. Tato paraṃ dukasataṃ gahetvā dvāvīsatiyā tikesu pakkhipitvā **tikadukapaṭṭhānaṃ** nāma dassitaṃ. Tike pana tikesuyeva pakkhipitvā **tikatikapaṭṭhānaṃ** nāma dassitaṃ. Duke ca dukesuyeva pakkhipitvā **dukadukapaṭṭhānaṃ** nāma dassitaṃ. Evaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **anulomamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.39);

Paccanīyapaṭṭhānepi dvāvīsatitike nissāya **tikapaṭṭhānaṃ** nāma. Dukasataṃ nissāya **dukapaṭṭhānaṃ** nāma. Dvāvīsatitike dukasate pakkhipitvā **dukatikapaṭṭhānaṃ** nāma. Dukasataṃ dvāvīsatiyā tikesu pakkhipitvā **tikadukapaṭṭhānaṃ** nāma. Tike tikesuyeva pakkhipitvā **tikatikapaṭṭhānaṃ** nāma. Duke dukesuyeva pakkhipitvā **dukadukapaṭṭhānaṃ** nāmāti paccanīyepi chahi nayehi paṭṭhānaṃ niddiṭṭhaṃ. Tena vuttaṃ –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.44);

Tato paraṃ anulomapaccanīyepi eteneva upāyena cha nayā dassitā. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **anulomapaccanīyamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.48);

Tadanantaraṃ paccanīyānulomepi eteheva chahi nayehi niddiṭṭhaṃ. Tenāha –

Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyānulomamhi** nayā sugambhīrāti. (paṭṭhā. 1.1.52);

Evaṃ anulome cha paṭṭhānāni, paṭilome cha, anulomapaccanīye cha, paccanīyānulome cha paṭṭhānānīti idaṃ catuvīsatisamantapaṭṭhānasamodhānaṃ paṭṭhānaṃ mahāpakaraṇaṃ nāma.

Idāni imassa abhidhammassa gambhīrabhāvavijānanatthaṃ **cattāro sāgarā** veditabbā – saṃsārasāgaro, jalasāgaro, nayasāgaro, ñāṇasāgaroti. Tattha **saṃsārasāgaro** nāma –

Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccatīti.

Evaṃ vuttaṃ saṃsāravaṭṭaṃ. Svāyaṃ yasmā imesaṃ sattānaṃ uppattiyā purimā koṭi na paññāyati ettakānañhi vassasatānaṃ vā vassasahassānaṃ vā vassasatasahassānaṃ vā, kappasatānaṃ vā kappasahassānaṃ vā kappasatasahassānaṃ vā matthake sattā uppannā, tato pubbe nāhesunti vā, asukassa nāma rañño kāle uppannā, asukassa buddhassa kāle uppannā tato pubbe nāhesunti vā, ayaṃ paricchedo natthi; ‘‘purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosi atha pacchā samabhavī’’ti (a. ni. 10.61) iminā pana nayena saṃsārasāgaro anamataggova.

Mahāsamuddo pana **jalasāgaro** nāmāti veditabbo. So caturāsītiyojanasahassagambhīro. Tattha udakassa āḷhakasatehi vā āḷhakasahassehi vā āḷhakasatasahassehi vā pamāṇaṃ nāma natthi. Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṃ gacchati. Ayaṃ jalasāgaro nāma.

Katamo **nayasāgaro**? Tepiṭakaṃ buddhavacanaṃ. Dvepi hi tantiyo paccavekkhantānaṃ saddhāsampannānaṃ pasādabahulānaṃ ñāṇuttarānaṃ kulaputtānaṃ anantaṃ pītisomanassaṃ uppajjati. Katamā dve? Vinayañca abhidhammañca. Vinayadharabhikkhūnañhi vinayatantiṃ paccavekkhantānaṃ dosānurūpaṃ sikkhāpadapaññāpanaṃ nāma – imasmiṃ dose imasmiṃ vītikkame idaṃ nāma hotīti sikkhāpadapaññāpanaṃ – aññesaṃ avisayo, buddhānameva visayoti. Uttarimanussadhammapeyyālaṃ paccavekkhantānaṃ nīlapeyyālaṃ paccavekkhantānaṃ sañcarittapeyyālaṃ paccavekkhantānaṃ anantaṃ pītisomanassaṃ uppajjati. Ābhidhammikabhikkhūnampi khandhantaraṃ āyatanantaraṃ dhātvantaraṃ indriyantaraṃ balabojjhaṅgakammavipākantaraṃ rūpārūpaparicchedaṃ saṇhasukhumadhammaṃ gaganatale tārakarūpāni gaṇhanto viya rūpārūpadhamme pabbaṃ pabbaṃ koṭṭhāsaṃ koṭṭhāsaṃ katvā vibhajanto dassesi vata no satthāti abhidhammatantiṃ paccavekkhantānaṃ anantaṃ pītisomanassaṃ uppajjati.

Evaṃ uppattiyā panassa idaṃ vatthupi veditabbaṃ – **mahāgatigamiyatissadattatthero** kira nāma mahābodhiṃ vandissāmīti paratīraṃ gacchanto nāvāya uparitale nisinno mahāsamuddaṃ olokesi. Athassa tasmiṃ samaye neva paratīraṃ paññāyittha, na orimatīraṃ, ūmivegappabhedasamuggatajalacuṇṇaparikiṇṇo pana pasāritarajatapaṭṭasumanapupphasantharasadiso mahāsamuddova paññāyittha. So kiṃ nu kho mahāsamuddassa ūmivego balavā udāhu catuvīsatippabhede samantapaṭṭhāne nayamukhaṃ balavanti cintesi. Athassa mahāsamudde paricchedo paññāyati – ayañhi heṭṭhā mahāpathaviyā paricchinno, upari ākāsena, ekato cakkavāḷapabbatena, ekato velantena paricchinno; samantapaṭṭhānassa pana paricchedo na paññāyatīti saṇhasukhumadhammaṃ paccavekkhantassa balavapīti uppannā. So pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhetvā yathānisinnova sabbakilese khepetvā aggaphale arahatte patiṭṭhāya udānaṃ udānesi –

Attheva gambhīragataṃ sudubbudhaṃ,
Sayaṃ abhiññāya sahetusambhavaṃ;
Yathānupubbaṃ nikhilena desitaṃ,
Mahesinā rūpagataṃva passatīti.

Ayaṃ nayasāgaro nāma.

Katamo **ñāṇasāgaro**? Sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Ayaṃ saṃsārasāgaro nāma, ayaṃ jalasāgaro nāma, ayaṃ nayasāgaro nāmāti hi aññena na sakkā jānituṃ, sabbaññutaññāṇeneva sakkā jānituntī sabbaññutaññāṇaṃ ñāṇasāgaro nāma. Imesu catūsu sāgaresu imasmiṃ ṭhāne nayasāgaro adhippeto. Imañhi sabbaññubuddhāva paṭivijjhanti.

Ayampi bhagavā bodhimūle nisinno ‘imaṃ paṭivijjhitvā imaṃ vata me dhammaṃ esantassa gavesantassa kappasatasahassādhikāni cattāri asaṅkhyeyyāni vītivattāni, atha me imasmiṃ pallaṅke nisinnena diyaḍḍhakilesasahassaṃ khepetvā ayaṃ dhammo paṭividdho’ti paṭividdhadhammaṃ paccavekkhanto sattāhaṃ ekapallaṅkena nisīdi. Tato tamhā pallaṅkā vuṭṭhāya ‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’nti animisehi cakkhūhi sattāhaṃ pallaṅkaṃ olokento aṭṭhāsi. Tato devatānaṃ ‘ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmiñhi ālayaṃ na vijahatī’ti parivitakko udapādi.

Satthā devatānaṃ vitakkaṃ ñatvā tāvadeva tāsaṃ vitakkavūpasamanatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Mahābodhipallaṅkasmiñhi katapāṭihāriyañca, ñātisamāgame katapāṭihāriyañca, pāṭiyaputtasamāgame katapāṭihāriyañca, sabbaṃ kaṇḍambarukkhamūle katayamakapāṭihāriyasadisameva ahosi. Evaṃ yamakapāṭihāriyaṃ katvā pallaṅkassa ṭhitaṭṭhānassa ca antare ākāsato oruyha sattāhaṃ caṅkami. Imesu ca ekavīsatiyā divasesu ekadivasepi satthu sarīrato rasmiyo na nikkhantā.

Catutthe pana sattāhe pacchimuttarāya disāya ratanaghare nisīdi – ratanagharaṃ nāma neva sattaratanamayaṃ gehaṃ. Sattannaṃ pana pakaraṇānaṃ sammasitaṭṭhānaṃ ratanagharanti veditabbaṃ – tattha dhammasaṅgaṇiṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Vibhaṅgappakaraṇaṃ dhātukathaṃ puggalapaññattiṃ kathāvatthuppakaraṇaṃ yamakappakaraṇaṃ sammasantassāpi sarīrato rasmiyo na nikkhantā. Yadā pana mahāpakaraṇaṃ oruyha ‘‘hetupaccayo ārammaṇapaccayo…pe… avigatapaccayo’’ti sammasanaṃ ārabhi, athassa catuvīsatisamantapaṭṭhānaṃ sammasantassa ekantato sabbaññutaññāṇaṃ mahāpakaraṇeyeva okāsaṃ labhi. Yathā hi timirapiṅgalamahāmaccho caturāsītiyojanasahassagambhīre mahāsamuddeyeva okāsaṃ labhati, evameva sabbaññutaññāṇaṃ ekantato mahāpakaraṇeyeva okāsaṃ labhi.

Satthu evaṃ laddhokāsena sabbaññutaññāṇena yathāsukhaṃ saṇhasukhumadhammaṃ sammasantassa sarīrato nīlapītalohitodātamañjiṭṭhapabhassaravasena chabbaṇṇarasmiyo nikkhamiṃsu. Kesamassūhi ceva akkhīnañca nīlaṭṭhānehi **nīlarasmiyo** nikkhamiṃsu, yāsaṃ vasena gaganatalaṃ añjanacuṇṇasamokiṇṇaṃ viya umāpupphanīluppaladalasañchannaṃ viya vītipatantamaṇitālavaṇṭaṃ viya sampasāritamecakapaṭaṃ viya ca ahosi.

Chavito ceva akkhīnañca pītaṭṭhānehi **pītarasmiyo** nikkhamiṃsu; yāsaṃ vasena disābhāgā suvaṇṇarasadhārābhisiñcamānā viya suvaṇṇapaṭapasāritā viya kuṅkumacuṇṇakaṇikārapupphasamparikiṇṇā viya ca virociṃsu.

Maṃsalohitehi ceva akkhīnañca rattaṭṭhānehi **lohitarasmiyo** nikkhamiṃsu yāsaṃ vasena disābhāgā cīnapiṭṭhacuṇṇarañjitā viya supakkalākhārasasiñcamānā viya rattakambalaparikkhittā viya jayasumanapāribhaddakabandhujīvakakusumasamparikiṇṇā viya ca virociṃsu.

Aṭṭhīhi ceva dantehi ca akkhīnañca setaṭṭhānehi **odātarasmiyo** nikkhamiṃsu; yāsaṃ vasena disābhāgā rajataghaṭehi āsiñcamānakhīradhārāsamparikiṇṇā viya sampasāritarajatapaṭṭavitānā viya, vītipatantarajatatālavaṇṭā viya, kundakumudasinduvārasumanamallikādikusumasañchannā viya ca virociṃsu.

Mañjiṭṭhapabhassarā pana tamhā tamhā sarīrappadesā nikkhamiṃsu. Iti tā chabbaṇṇarasmiyo nikkhamitvā ghanamahāpathaviṃ gaṇhiṃsu.

Catunahutādhikadviyojanasatasahassabahalā mahāpathavī niddhantasuvaṇṇapiṇḍi viya ahosi. Atha mahāpathaviṃ bhinditvā heṭṭhā udakaṃ gaṇhiṃsu. Pathavisandhārakaṃ aṭṭhanahutādhikacatuyojanasatasahassabahalaṃ udakaṃ suvaṇṇakalasehi āsiñcamānavilīnasuvaṇṇaṃ viya ahosi. Udakaṃ vinivijjhitvā vātaṃ aggahesuṃ. Chanahutādhikanavayojanasatasahassabahalo vāto samussitasuvaṇṇakkhandho viya ahosi. Vātaṃ vinivijjhitvā heṭṭhā ajaṭākāsaṃ pakkhandiṃsu.

Uparibhāgena uggantvāpi cātumahārājike gaṇhiṃsu. Te vinivijjhitvā tāvatiṃse tato yāme tato tusite tato nimmānaratī tato paranimmitavasavattī tato nava brahmaloke tato vehapphale tato pañca suddhāvāse vinivijjhitvā cattāro āruppe gaṇhiṃsu. Cattāro ca āruppe vinivijjhitvā ajaṭākāsaṃ pakkhandiṃsu.

Tiriyabhāgehi anantā lokadhātuyo pakkhandiṃsu. Ettakesu ṭhānesu candamhi candappabhā natthi, sūriye sūriyappabhā natthi, tārakarūpesu tārakarūpappabhā natthi, devatānaṃ uyyānavimānakapparukkhesu ceva sarīresu ca ābharaṇesu cāti sabbattha pabhā natthi. Tisahassimahāsahassilokadhātuyā ālokapharaṇasamattho mahābrahmāpi sūriyuggamane khajjopanako viya ahosi. Candasūriyatārakarūpadevatuyyānavimānakapparukkhānaṃ paricchedamattakameva paññāyittha. Ettakaṃ ṭhānaṃ buddharasmīhiyeva ajjhotthaṭaṃ ahosi. Ayañca neva buddhānaṃ adhiṭṭhāniddhi, na bhāvanāmayiddhi. Saṇhasukhumadhammaṃ pana sammasato lokanāthassa lohitaṃ pasīdi, vatthurūpaṃ pasīdi, chavivaṇṇo pasīdi. Cittasamuṭṭhānā vaṇṇadhātu samantā asītihatthamatte padese niccalāva aṭṭhāsi. Iminā nīhārena sattāhaṃ sammasi.

Satta rattindivāni sammasitadhammo kittako ahosīti? Ananto aparimāṇo ahosi. Ayaṃ tāva manasādesanā nāma. Satthā pana evaṃ sattāhaṃ manasā cintitadhammaṃ vacībhedaṃ katvā desento vassasatenapi vassasahassenapi vassasatasahassenapi matthakaṃ pāpetvā desetuṃ na sakkotīti na vattabbaṃ. Aparabhāgepi hi tathāgato tāvatiṃsabhavane pāricchattakamūle paṇḍukambalasilāyaṃ dasasahassacakkavāḷadevatānaṃ majjhe nisinno mātaraṃ kāyasakkhiṃ katvā kusalā dhammā, akusalā dhammā, abyākatā dhammāti dhammaṃ desento satabhāgena sahassabhāgena satasahassabhāgena dhammantarā dhammantaraṃ saṅkamitvā saṅkamitvāva desesi. Tayo māse nirantaraṃ pavattitadesanā vegena pavattā ākāsagaṅgā viya adhomukhaṭhapitaudakaghaṭā nikkhantaudakadhārā viya ca hutvā anantā aparimāṇā ahosi.

Buddhānañhi bhattānumodanakālepi thokaṃ vaḍḍhetvā anumodentānaṃ desanā dīghamajjhimanikāyappamāṇā hoti. Pacchābhattaṃ pana sampattaparisāya dhammaṃ desentānaṃ desanā saṃyuttaaṅguttarikadvemahānikāyappamāṇāva hoti. Kasmā? Buddhānañhi bhavaṅgaparivāso lahuko dantāvaraṇaṃ suphusitaṃ mukhādānaṃ siliṭṭhaṃ jivhā mudukā saro madhuro vacanaṃ lahuparivattaṃ. Tasmā taṃ muhuttaṃ desitadhammopi ettako hoti. Temāsaṃ desitadhammo pana ananto aparimāṇoyeva.

Ānandatthero hi bahussuto tipiṭakadharo pañcadasa gāthāsahassāni saṭṭhi padasahassāni latāpupphāni ākaḍḍhanto viya ṭhitapadeneva ṭhatvā gaṇhāti vā vāceti vā deseti vā. Ettako therassa eko uddesamaggo nāma hoti. Therassa hi anupadaṃ uddesaṃ dadamāno añño dātuṃ na sakkoti, na sampāpuṇāti. Sammāsambuddhova sampāpuṇeyya. Evaṃ adhimattasatimā adhimattagatimā adhimattadhitimā sāvako satthārā temāsaṃ iminā nīhārena desitadesanaṃ vassasataṃ vassasahassaṃ uggaṇhantopi matthakaṃ pāpetuṃ na sakkoti.

Evaṃ temāsaṃ nirantaraṃ desentassa pana tathāgatassa kabaḷīkārāhārappaṭibaddhaṃ upādinnakasarīraṃ kathaṃ yāpesīti? Paṭijagganeneva. Buddhānañhi so so kālo suvavatthito suparicchinno supaccakkho. Tasmā bhagavā dhammaṃ desentova manussaloke kālaṃ oloketi. So bhikkhācāravelaṃ sallakkhetvā nimmitabuddhaṃ māpetvā ‘imassa cīvaraggahaṇaṃ pattaggahaṇaṃ sarakutti ākappo ca evarūpo nāma hotu, ettakaṃ nāma dhammaṃ desetū’ti adhiṭṭhāya pattacīvaramādāya anotattadahaṃ gacchati. Devatā nāgalatādantakaṭṭhaṃ denti. Taṃ khāditvā anotattadahe sarīraṃ paṭijaggitvā manosilātale ṭhito surattadupaṭṭaṃ nivāsetvā cīvaraṃ pārupitvā cātumahārājadattiyaṃ selamayaṃ pattaṃ ādāya uttarakuruṃ gacchati. Tato piṇḍapātaṃ āharitvā anotattadahatīre nisinno taṃ paribhuñjitvā divāvihārāya candanavanaṃ gacchati.

Dhammasenāpatisāriputtattheropi tattha gantvā sammāsambuddhassa vattaṃ katvā ekamantaṃ nisīdati. Athassa satthā nayaṃ deti. ‘Sāriputta, ettako dhammo mayā desito’ti ācikkhati. Evaṃ sammāsambuddhe nayaṃ dente paṭisambhidāppattassa aggasāvakassa velante ṭhatvā hatthaṃ pasāretvā dassitasamuddasadisaṃ nayadānaṃ hoti. Therassāpi nayasatena nayasahassena nayasatasahassena bhagavatā desitadhammo upaṭṭhātiyeva.

Satthā divāvihāraṃ nisīditvā dhammaṃ desetuṃ kāya velāya gacchatīti? Sāvatthivāsīnaṃ kulaputtānaṃ sampattānaṃ dhammadesanavelā nāma atthi, tāya velāya gacchati. Dhammaṃ desetvā gacchantaṃ vā āgacchantaṃ vā ke jānanti ke na jānantīti? Mahesakkhā devatā jānanti, appesakkhā devatā na jānanti. Kasmā na jānantīti? Sammāsambuddhassa vā nimmitabuddhassa vā rasmiādīsu nānattābhāvā. Ubhinnampi hi tesaṃ rasmīsu vā saresu vā vacanesu vā nānattaṃ natthi.

Sāriputtattheropi satthārā desitaṃ desitaṃ dhammaṃ āharitvā attano saddhivihārikānaṃ pañcannaṃ bhikkhusatānaṃ desesi. Tesaṃ ayaṃ pubbayogo – te kira kassapadasabalassa kāle khuddakavagguliyoniyaṃ nibbattā pabbhāre olambantā dvinnaṃ ābhidhammikabhikkhūnaṃ abhidhammaṃ sajjhāyantānaṃ sare nimittaṃ gahetvā kaṇhapakkhasukkapakkhe ajānitvāpi sare nimittaggāhamattakeneva kālaṃ katvā devaloke nibbattiṃsu. Ekaṃ buddhantaraṃ devaloke vasitvā tasmiṃ kāle manussaloke nibbattā yamakapāṭihāriye pasīditvā therassa santike pabbajiṃsu. Thero satthārā desitaṃ desitaṃ dhammaṃ āharitvā tesaṃ desesi. Sammāsambuddhassa abhidhammadesanāpariyosānañca tesaṃ bhikkhūnaṃ sattappakaraṇauggahaṇañca ekappahāreneva ahosi.

Abhidhamme vācanāmaggo nāma **sāriputtattherappabhavo**. Mahāpakaraṇe gaṇanacāropi thereneva ṭhapito. Thero hi iminā nīhārena dhammantaraṃ amakkhetvāva sukhaṃ gahetuṃ dhāretuṃ pariyāpuṇituṃ vācetuñca pahotīti gaṇanacāraṃ ṭhapesi. Evaṃ sante therova paṭhamataraṃ ābhidhammiko hotīti? Na hoti. Sammāsambuddhova paṭhamataraṃ ābhidhammiko. So hi naṃ mahābodhipallaṅke nisīditvā paṭivijjhi. Buddho hutvā ca pana sattāhaṃ ekapallaṅkena nisinno udānaṃ udānesi –

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammaṃ.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayaṃ paccayānaṃ avedi.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Vidhūpayaṃ tiṭṭhati mārasenaṃ,
Sūriyova obhāsayamantalikkha’’nti. (mahāva. 1-3; udā. 1-3);

Idaṃ **paṭhamabuddhavacanaṃ** nāma. Dhammapadabhāṇakā pana –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154);

Idaṃ **paṭhamabuddhavacanaṃ** nāmāti vadanti.

Yamakasālānamantare nipannena parinibbānasamaye ‘‘handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādethā’’ti (dī. ni. 2.218) vuttavacanaṃ **pacchimabuddhavacanaṃ** nāma.

Ubhinnamantare pañcacattālīsa vassāni pupphadāmaṃ ganthentena viya, ratanāvaliṃ āvunantena viya, ca kathito amatappakāsano saddhammo **majjhimabuddhavacanaṃ** nāma.

Taṃ sabbampi saṅgayhamānaṃ piṭakato **tīṇi piṭakāni** honti, nikāyato **pañca nikāyā,** aṅgato **navaṅgāni,** dhammakkhandhato **caturāsītidhammakkhandhasahassāni**. Kathaṃ? Sabbampi hetaṃ piṭakato vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti. Tattha ubhayāni pātimokkhāni dve vibhaṅgā dvāvīsati khandhakā soḷasa parivārāti idaṃ **vinayapiṭakaṃ** nāma. Brahmajālādicatuttiṃsasuttasaṅgaho dīghanikāyo. Mūlapariyāyasuttādidiyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo. Oghataraṇasuttādisattasuttasahassasattasatadvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo. Cittapariyādānasuttādinavasuttasahassapañcasatasattapaññāsasuttasaṅgaho aṅguttaranikāyo. Khuddakapāṭhadhammapadaudānaitivuttakasuttanipātavimānavatthupetavatthutheragāthātherīgāthājātakaniddesapaṭisambhidāapadānabuddhavaṃsacariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ **suttantapiṭakaṃ** nāma. Dhammasaṅgaṇīādīni satta pakaraṇāni **abhidhammapiṭakaṃ** nāma. Tattha –

Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto.

Vividhā hi ettha pañcavidhapātimokkhuddesapārājikādisattaāpattikkhandhamātikāvibhaṅgādippabhedā nayā visesabhūtā ca daḷhīkammasithilakaraṇappayojanā anupaññattinayā. Kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācañca vineti. Tasmā vividhanayattā visesanayattā kāyavācānañca vinayanato ayaṃ vinayo vinayoti akkhāto. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto’’ti.

Itaraṃ pana –

Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca ‘sutta’nti akkhātaṃ.

Tañhi attatthaparatthādibhede atthe sūceti. Suvuttā cettha atthā veneyyajjhāsayānulomena vuttattā. Savati cetaṃ atthe, sassamiva phalaṃ, pasavatīti vuttaṃ hoti. Sūdati cetaṃ, dhenu viya khīraṃ, paggharatīti vuttaṃ hoti. Suṭṭhu ca ne tāyati rakkhatīti vuttaṃ hoti. Suttasabhāgañcetaṃ. Yathā hi tacchakānaṃ suttaṃ pamāṇaṃ hoti evametampi viññūnaṃ. Yathā ca suttena saṅgahitāni pupphāni na vikiriyanti na viddhaṃsiyanti evametena saṅgahitā atthā. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca suttanti akkhāta’’nti.

Abhidhammassa vacanattho vuttoyeva. Aparo nayo –

Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto.

Ayañhi abhisaddo vuḍḍhilakkhaṇapūjitaparicchinnādhikesu dissati. Tathā hesa ‘‘bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamantī’’tiādīsu (ma. ni. 3.384; saṃ. ni. 5.195) vuḍḍhiyaṃ āgato. ‘‘Yā tā rattiyo abhiññātā abhilakkhitā’’tiādīsu (ma. ni. 1.49) lakkhaṇe. ‘‘Rājābhirājā manujindo’’tiādīsu (ma. ni. 2.399; su. ni. 558) pūjite. ‘‘Paṭibalo vinetuṃ abhidhamme abhivinaye’’tiādīsu (mahāva. 85) paricchinne; aññamaññasaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. ‘‘Abhikkantena vaṇṇenā’’tiādīsu (vi. va. 75) adhike.

Ettha ca ‘‘rūpūpapattiyā maggaṃ bhāveti mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’tiādinā (dha. sa. 163 ādayo) nayena vuḍḍhimantopi dhammā vuttā. ‘‘Rūpārammaṇaṃ vā saddārammaṇaṃ vā’’tiādinā (dha. sa. 1) nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi. ‘‘Sekkhā dhammā, asekkhā dhammā, lokuttarā dhammā’’tiādinā (dha. sa. tikamātikā 11; dukamātikā 12) nayena pūjitāpi; pūjārahāti adhippāyo. ‘‘Phasso hoti, vedanā hotī’’tiādinā (dha. sa. 1) nayena sabhāvaparicchinnattā paricchinnāpi. ‘‘Mahaggatā dhammā, appamāṇā dhammā, anuttarā dhammā’’tiādinā (dha. sa. tikamātikā 12; dukamātikā 99) nayena adhikāpi dhammā vuttā. Tenetametassa vacanatthakosallatthaṃ vuttaṃ –

‘‘Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto’’ti.

Yaṃ panettha avisiṭṭhaṃ, taṃ –

Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;
Tena samodhānetvā, tayopi vinayādayo ñeyyā.

Pariyattipi hi ‘‘mā piṭakasampadānenā’’tiādīsu (a. ni. 3.66) piṭakanti vuccati. ‘‘Atha puriso āgaccheyya kudālapiṭakamādāyā’’tiādīsu (ma. ni. 1.228; a. ni. 3.70) yaṃkiñci bhājanampi. Tasmā piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu.

Idāni **tena samodhānetvā tayopi vinayādayo ñeyyā**ti. Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ. Yathāvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ. Abhidhammo ca so piṭakañcāti abhidhammapiṭakanti evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesveva piṭakesu nānappakārakosallatthaṃ –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīrabhāvañca paridīpaye.
Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye.

Tatrāyaṃ paridīpanā vibhāvanā ca – etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathādhammasāsanāni, saṃvarāsaṃvaradiṭṭhiviniveṭhananāmarūpaparicchedakathāti ca vuccanti.

Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā **āṇādesanā;** suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā **vohāradesanā;** abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā **paramatthadesanā**ti vuccati.

Tathā paṭhamaṃ ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsitāti **yathāparādhasāsanaṃ;** dutiyaṃ anekajjhāsayānusayacariyādhimuttikā sattā yathānulomaṃ ettha sāsitāti **yathānulomasāsanaṃ;** tatiyaṃ dhammapuñjamatte ‘ahaṃ mamā’ti saññino sattā yathādhammaṃ ettha sāsitāti **yathādhammasāsana**nti vuccati.

Tathā paṭhamaṃ ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti **saṃvarāsaṃvarakathā;** saṃvarāsaṃvaroti khuddako ceva mahanto ca saṃvarāsaṃvaro, kammākammaṃ viya ca phalāphalaṃ viya ca; dutiyaṃ dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitāti **diṭṭhiviniveṭhanakathā;** tatiyaṃ rāgādipaṭipakkhabhūto nāmarūpaparicchedo ettha kathitoti **nāmarūpaparicchedakathā**ti vuccati.

Tīsupi cetesu tisso sikkhā tīṇi pahānāni catubbidho ca gambhīrabhāvo veditabbo. Tathā hi vinayapiṭake visesena **adhisīlasikkhā** vuttā, suttantapiṭake **adhicittasikkhā,** abhidhammapiṭake **adhipaññāsikkhā**.

Vinayapiṭake ca **vītikkamappahānaṃ**, kilesānaṃ vītikkamapaṭipakkhattā sīlassa; suttantapiṭake **pariyuṭṭhānappahānaṃ,** pariyuṭṭhānapaṭipakkhattā samādhissa; abhidhammapiṭake **anusayappahānaṃ,** anusayapaṭipakkhattā paññāya.

Paṭhame ca **tadaṅgappahānaṃ** kilesānaṃ, itaresu **vikkhambhanasamucchedappahānāni**. Paṭhame ca **duccaritasaṃkilesassa** pahānaṃ, itaresu **taṇhādiṭṭhisaṃkilesānaṃ** pahānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanāpaṭivedhagambhīrabhāvo veditabbo – tattha **dhammo**ti tanti. **Attho**ti tassāyevattho. **Desanā**ti tassā manasā vavatthāpitāya tantiyā desanā. **Paṭivedho**ti tantiyā tantiatthassa ca yathābhūtāvabodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapatiṭṭhā ca tasmā gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo – **dhammo**ti hetu. Vuttañhetaṃ – ‘‘hetumhi ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 720). **Attho**ti hetuphalaṃ. Vuttañhetaṃ – ‘‘hetuphale ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 720). **Desanā**ti paññatti, yathādhammaṃ dhammābhilāpoti adhippāyo; anulomapaṭilomasaṅkhepavitthārādivasena vā kathanaṃ. **Paṭivedho**ti abhisamayo. So ca lokiyalokuttaro. Visayato ca asammohato ca; atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattīsu avabodho. Tesaṃ tesaṃ vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ ñāṇassa abhimukho hoti tathā tathā tadatthajotikā desanā, yo cettha aviparītāvabodhasaṅkhāto paṭivedho tesaṃ tesaṃ vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo – sabbampetaṃ anupacitakusalasambhārehi duppaññehi, sasādīhi viya mahāsamuddo, dukkhogāhaṃ alabbhaneyyapatiṭṭhañca, tasmā gambhīraṃ. Evampi ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo. Ettāvatā ca –

Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīrabhāvañca paridīpayeti –

Ayaṃ gāthā vuttatthā hoti.

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo – alagaddūpamā nissaraṇatthā bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā upārambhādihetu pariyāpuṭā ayaṃ **alagaddūpamā**. Yaṃ sandhāya vuttaṃ – ‘‘seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ…pe… vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti, te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna’’nti (ma. ni. 1.238).

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā na upārambhādihetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ – ‘‘tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna’’nti (ma. ni. 1.239).

Yaṃ pana pariññātakkhandho pahīnakileso bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ paveṇipālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ **bhaṇḍāgārikapariyattī**ti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsaṃyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya chaḷabhiññā pāpuṇāti, tāsaṃyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti tāsañca tattheva pabhedavacanato. Evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachaḷabhiññācatupaṭisambhidāppabhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassaattharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnakaphassādīsu anavajjasaññī hoti. Vuttañhetaṃ – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti (pāci. 417; ma. ni. 1.234). Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno ‘‘cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmi’’ntiādīsu (a. ni. 4.5) adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ – ‘‘attanā duggahitena amhe ceva abbhācikkhati attānañca khanati bahuñca apuññaṃ pasavatī’’ti (pāci. 417; ma. ni. 1.236). Tato micchādiṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānipi cinteti, tato cittakkhepaṃ pāpuṇāti. Vuttañhetaṃ – ‘‘cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cintento ummādassa vighātassa bhāgī assā’’ti (a. ni. 4.77). Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāvamicchādiṭṭhitācittakkhepappabhedaṃ vipattiṃ pāpuṇātīti. Ettāvatā ca –

Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvayeti.

Ayampi gāthā vuttatthā hoti. Evaṃ nānappakārato piṭakāni ñatvā tesaṃ vasena sabbampetaṃ saṅgayhamānaṃ tīṇi piṭakāni honti.

Kathaṃ nikāyato pañca nikāyāti? Sabbameva hetaṃ dīghanikāyo majjhimanikāyo saṃyuttanikāyo aṅguttaranikāyo khuddakanikāyoti pañcappabhedaṃ hoti. Tattha katamo **dīghanikāyo?** Tivaggasaṅgahāni brahmajālādīni catuttiṃsa suttāni.

Catuttiṃseva suttantā, tivaggo yassa saṅgaho;
Esa dīghanikāyoti, paṭhamo anulomiko.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā pāṇā (saṃ. ni. 3.100), poṇikanikāyo, cikkhallikanikāyo’’ti. Evamādīni cettha sādhakāni sāsanato lokato ca. Evaṃ sesānampi nikāyabhāve vacanattho veditabbo.

Katamo **majjhimanikāyo**? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;
Nikāyo majjhimo pañca, dasavaggapariggaho.

Katamo **saṃyuttanikāyo**? Devatāsaṃyuttādivasena ṭhitāni oghataraṇādīni satta suttasahassāni satta suttasatāni ca dvāsaṭṭhi ca suttāni.

Satta suttasahassāni, satta suttasatāni ca;
Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho.

Katamo **aṅguttaranikāyo**? Ekekaaṅgātirekavasena ṭhitāni cittapariyādānādīni nava suttasahassāni pañca suttasatāni sattapaññāsañca suttāni.

Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsasuttāni, saṅkhyā aṅguttare ayaṃ.

Katamo **khuddakanikāyo**? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭha, dhammapadādayo ca pubbe dassitā pañcadasappabhedā; ṭhapetvā cattāro nikāye avasesaṃ buddhavacananti.

Ṭhapetvā caturopete, nikāye dīghaādike;
Tadaññaṃ buddhavacanaṃ, nikāyo khuddako matoti.

Evaṃ nikāyato pañca nikāyā honti.

Kathaṃ aṅgavasena navaṅgānīti? Sabbameva hidaṃ 'suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedalla'nti navappabhedaṃ hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā suttanipāte maṅgalasuttaratanasuttanālakasuttatuvaṭṭakasuttāni aññampi ca suttanāmakaṃ tathāgatavacanaṃ **sutta**nti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ **geyya**nti veditabbaṃ. Visesena saṃyuttanikāye sakalopi sagāthāvaggo. Sakalampi abhidhammapiṭakaṃ, niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ **veyyākaraṇa**nti veditabbaṃ. Dhammapadaṃ theragāthā therīgāthā suttanipāte nosuttanāmikā suddhikagāthā ca **gāthā**ti veditabbā. Somanassañāṇamayikagāthāppaṭisaṃyuttā dvāsīti suttantā **udāna**nti veditabbaṃ. 'Vuttañhetaṃ bhagavatā'tiādinayappavattā (itivu. 1) dasuttarasatasuttantā **itivuttaka**nti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañca jātakasatāni **jātaka**nti veditabbaṃ. ''Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande''tiādinayapavattā (dī. ni. 2.209; a. ni. 4.129) sabbepi acchariyaabbhutadhammappaṭisaṃyuttā suttantā **abbhutadhamma**nti veditabbaṃ.

Cūḷavedallamahāvedallasammādiṭṭhisakkapañhasaṅkhārabhājanīyamahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā **vedalla**nti veditabbaṃ. Evametaṃ aṅgato navaṅgāni.

Kathaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassānīti? Sabbameva hidaṃ buddhavacanaṃ.

> ''Dvāsīti buddhato gaṇhiṃ, dve sahassāni bhikkhuto;
> Caturāsīti sahassāni, ye me dhammā pavattino''ti. (theragā. 1027);

Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedaṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ ekamekañca cittavārabhājanaṃ eko dhammakkhandho. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi āpatti, atthi anāpatti, atthi antarāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandhoti veditabbo. Evaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassāni.

Evametaṃ sabbampi buddhavacanaṃ pañcasatikasaṅgītikāle saṅgāyantena mahākassapappamukhena vasīgaṇena ayaṃ dhammo ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimabuddhavacanaṃ, idaṃ pacchimabuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ dīghanikāyo…pe… ayaṃ khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandhasahassānīti imaṃ pabhedaṃ vavatthapetvāva saṅgītaṃ. Na kevalañca imameva aññampi uddānasaṅgahavaggasaṅgahapeyyālasaṅgahaekanipātadukanipātādinipātasaṅgahasaṃyuttasaṅgaha paṇṇāsasaṅgahādianekavidhaṃ, tīsu piṭakesu sandissamānaṃ saṅgahappabhedaṃ vavatthapetvāva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanasamatthaṃ katanti sañjātappamodā sādhukāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi. Anekāni ca acchariyāni pāturahesuṃ.

Evaṃ saṅgīte panettha ayaṃ abhidhammo piṭakato abhidhammapiṭakaṃ, nikāyato khuddakanikāyo, aṅgato veyyākaraṇaṃ, dhammakkhandhato katipayāni dhammakkhandhasahassāni honti.

Taṃ dhārayantesu bhikkhūsu pubbe eko bhikkhu sabbasāmayikaparisāya nisīditvā abhidhammato suttaṃ āharitvā dhammaṃ kathento ''rūpakkhandho abyākato, cattāro khandhā siyā kusalā siyā akusalā siyā abyākatā; dasāyatanā abyākatā, dve āyatanā siyā kusalā siyā akusalā siyā abyākatā; soḷasa dhātuyo abyākatā, dve dhātuyo siyā kusalā siyā akusalā siyā abyākatā; samudayasaccaṃ akusalaṃ, maggasaccaṃ kusalaṃ, nirodhasaccaṃ abyākataṃ, dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā abyākataṃ; dasindriyā abyākatā, domanassindriyaṃ akusalaṃ, anaññātaññassāmītindriyaṃ kusalaṃ, cattāri indriyāni siyā kusalā siyā abyākatā, cha indriyāni siyā kusalā siyā akusalā siyā abyākatā''ti dhammakathaṃ kathesi.

Tasmiṃ ṭhāne eko bhikkhu nisinno 'dhammakathika tvaṃ sineruṃ parikkhipanto viya dīghasuttaṃ āharasi, kiṃ suttaṃ nāmeta'nti āha. 'Abhidhammasuttaṃ nāma, āvuso'ti. 'Abhidhammasuttaṃ kasmā āharasi? Kiṃ aññaṃ buddhabhāsitaṃ suttaṃ āharituṃ na vaṭṭatī'ti? 'Abhidhammo kena bhāsito'ti? 'Na eso buddhabhāsito'ti. 'Kiṃ pana te, āvuso, vinayapiṭakaṃ uggahita'nti? 'Na uggahitaṃ, āvuso'ti. 'Avinayadhāritāya maññe tvaṃ ajānanto evaṃ vadesī'ti. 'Vinayamattameva, āvuso, uggahita'nti. 'Tampi te duggahitaṃ, parisapariyante nisīditvā niddāyantena uggahitaṃ bhavissati; tumhādise hi pabbājento vā upasampādento vā sātisāro hoti'. 'Kiṃ kāraṇā'? Vinayamattassapi duggahitattā; vuttañhetaṃ – ''tattha anāpatti, na vivaṇṇetukāmo iṅgha tāva, āvuso, suttantaṃ vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu, pacchāpi vinayaṃ pariyāpuṇissasī''ti (pāci. 442) bhaṇati. ''Suttante okāsaṃ kārāpetvā abhidhammaṃ vā vinayaṃ vā pucchati, abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, vinaye okāsaṃ kārāpetvā suttantaṃ vā abhidhammaṃ vā pucchatī''ti (pāci. 1221). 'Tvaṃ pana ettakampi na jānāsī'ti ettakenapi paravādī niggahito hoti.

Mahāgosiṅgasuttaṃ pana itopi balavataraṃ. Tatra hi dhammasenāpati **sāriputtatthero** aññamaññaṃ pucchitapañhañca vissajjanañca ārocetuṃ satthu santikaṃ gantvā mahāmoggallānattherassa vissajjanaṃ ārocento ''idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesaṃ kathāpavattinī hoti, evarūpena kho, āvuso, sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā''ti (ma. ni. 1.343) āha. Satthā ābhidhammikā nāma mama sāsane paribāhirāti avatvā suvaṇṇāliṅgasadisaṃ gīvaṃ unnāmetvā puṇṇacandasassirīkaṃ mahāmukhaṃ pūretvā brahmaghosaṃ nicchārento ''sādhu sādhu sāriputtā''ti mahāmoggallānattherassa sādhukāraṃ datvā ''yathā taṃ moggallāno ca sammā byākaramāno byākareyya, moggallāno hi sāriputta dhammakathiko''ti (ma. ni. 1.343) āha. Ābhidhammikabhikkhūyeva kira dhammakathikā nāma, avasesā dhammakathaṃ kathentāpi na dhammakathikā. Kasmā? Te hi dhammakathaṃ kathentā kammantaraṃ vipākantaraṃ rūpārūpaparicchedaṃ dhammantaraṃ āloḷetvā kathenti. Ābhidhammikā pana dhammantaraṃ na āloḷenti. Tasmā ābhidhammiko bhikkhu dhammaṃ kathetu vā mā vā, pucchitakāle pana pañhaṃ kathessatīti. Ayameva ekantadhammakathiko nāma hoti. Idaṃ sandhāya satthā sādhukāraṃ datvā 'sukathitaṃ moggallānenā'ti āha.

Abhidhammaṃ paṭibāhento imasmiṃ jinacakke pahāraṃ deti, sabbaññutaññāṇaṃ paṭibāhati, satthu vesārajjaññāṇaṃ paṭinivatteti, sotukāmaṃ parisaṃ visaṃvādeti, ariyamagge āvaraṇaṃ bandhati, aṭṭhārasasu bhedakaravatthūsu ekasmiṃ sandissati ukkhepanīyakammatajjanīyakammāraho hoti. Taṃ taṃ kammaṃ katvā uyyojetabbo 'gaccha vighāsādo hutvā jīvissasī'ti.

Athāpi evaṃ vadeyya – ''sace abhidhammo buddhabhāsito, yathā anekesu suttasahassesu 'ekaṃ samayaṃ bhagavā rājagahe viharatī'tiādinā nayena nidānaṃ sajjitaṃ, evamassāpi nidānaṃ sajjitaṃ bhaveyyā''ti. So 'jātakasuttanipātadhammapadādīnaṃ evarūpaṃ nidānaṃ natthi, na cetāni na buddhabhāsitānī'ti paṭikkhipitvā uttaripi evaṃ vattabbo – 'paṇḍita, abhidhammo nāmesa sabbaññubuddhānaṃyeva visayo, na aññesaṃ visayo. Buddhānañhi okkanti pākaṭā, abhijāti pākaṭā, abhisambodhi pākaṭā, dhammacakkappavattanaṃ pākaṭaṃ. Yamakapāṭihāriyaṃ pākaṭaṃ, tidivakkamo pākaṭo, devaloke desitabhāvo pākaṭo, devorohanaṃ pākaṭaṃ. Yathā nāma cakkavattirañño hatthiratanaṃ vā assaratanaṃ vā thenetvā yānake yojetvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; cakkaratanaṃ vā pana thenetvā palālasakaṭe olambitvā vicaraṇaṃ nāma aṭṭhānaṃ akāraṇaṃ; yojanappamāṇaṃ obhāsanasamatthaṃ maṇiratanaṃ vā pana kappāsapacchiyaṃ pakkhipitvā vaḷañjanaṃ nāma aṭṭhānaṃ akāraṇaṃ. Kasmā? Rājārahabhaṇḍatāya; evameva abhidhammo nāma na aññesaṃ visayo, sabbaññubuddhānaṃyeva visayo. Tesaṃ vasena desetabbadesanā. Buddhānañhi okkanti pākaṭā…pe… devorohanaṃ pākaṭaṃ. Abhidhammassa nidānakiccaṃ nāma natthi paṇḍitā'ti. Na hi sakkā evaṃ vutte paravādinā sahadhammikaṃ udāharaṇaṃ udāharituṃ.

Maṇḍalārāmavāsī **tissabhūtitthero** pana mahābodhinidāno esa abhidhammo nāmāti dassetuṃ ''yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi tassa padesena vihāsi''nti (saṃ. ni. 5.11) imaṃ padesavihārasuttantaṃ āharitvā kathesi. Dasavidho hi padeso nāma – khandhapadeso, āyatanapadeso, dhātupadeso, saccapadeso, indriyapadeso, paccayākārapadeso, satipaṭṭhānapadeso, jhānapadeso, nāmapadeso, dhammapadesoti. Tesu satthā mahābodhimaṇḍe pañcakkhandhe nippadesena paṭivijjhi, imaṃ temāsaṃ vedanākkhandhavaseneva vihāsi. Dvādasāyatanāni aṭṭhārasa dhātuyo nippadesena paṭivijjhi. Imaṃ temāsaṃ dhammāyatane vedanāvasena dhammadhātuyañca vedanāvaseneva vihāsi. Cattāri saccāni nippadesena paṭivijjhi, imaṃ temāsaṃ dukkhasacce vedanāvaseneva vihāsi. Bāvīsatindriyāni nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāpañcakaindriyavasena vihāsi. Dvādasapadikaṃ paccayākāravaṭṭaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ phassapaccayā vedanāvaseneva vihāsi. Cattāro satipaṭṭhāne nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāsatipaṭṭhānavaseneva vihāsi. Cattāri jhānāni nippadesena paṭivijjhi, imaṃ temāsaṃ jhānaṅgesu vedanāvaseneva vihāsi. Nāmaṃ nippadesena paṭivijjhi, imaṃ temāsaṃ tattha vedanāvaseneva vihāsi. Dhamme nippadesena paṭivijjhi, imaṃ temāsaṃ vedanāttikavaseneva vihāsīti. Evaṃ thero padesavihārasuttantavasena abhidhammassa nidānaṃ kathesi.

Gāmavāsī **sumanadevatthero** pana heṭṭhālohapāsāde dhammaṃ parivattento ‘ayaṃ paravādī bāhā paggayha araññe kandanto viya, asakkhikaṃ aḍḍaṃ karonto viya ca, abhidhamme nidānassa atthibhāvampi na jānātī’ti vatvā nidānaṃ kathento evamāha – ekaṃ samayaṃ bhagavā devesu viharati tāvatiṃsesu pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ abhidhammakathaṃ kathesi – ‘‘kusalā dhammā, akusalā dhammā, abyākatā dhammā’’ti.

Aññesu pana suttesu ekameva nidānaṃ. Abhidhamme **dve nidānāni** – adhigamanidānañca desanānidānañca. Tattha **adhigamanidānaṃ** dīpaṅkaradasabalato paṭṭhāya yāva mahābodhipallaṅkā veditabbaṃ. **Desanānidānaṃ** yāva dhammacakkappavattanā. Evaṃ ubhayanidānasampannassa panassa abhidhammassa nidānakosallatthaṃ idaṃ tāva **pañhākammaṃ** veditabbaṃ – ayaṃ abhidhammo nāma kena pabhāvito? Kattha paripācito? Kattha adhigato? Kadā adhigato? Kena adhigato? Kattha vicito? Kadā vicito? Kena vicito? Kattha desito? Kassatthāya desito? Kimatthaṃ desito? Kehi paṭiggahito? Ke sikkhanti? Ke sikkhitasikkhā? Ke dhārenti? Kassa vacanaṃ? Kenābhatoti?

Tatridaṃ **vissajjanaṃ – kena pabhāvito**ti bodhiabhinīhārasaddhāya pabhāvito. **Kattha paripācito**ti aḍḍhachakkesu jātakasatesu. **Kattha adhigato**ti bodhimūle. **Kadā adhigato**ti visākhāpuṇṇamāsiyaṃ. **Kenādhigato**ti sabbaññubuddhena. **Kattha vicito**ti bodhimaṇḍe. **Kadā vicito**ti ratanagharasattāhe. **Kena vicito**ti sabbaññubuddhena. **Kattha desito**ti devesu tāvatiṃsesu. **Kassatthāya desito**ti devatānaṃ. **Kimatthaṃ desito**ti caturoghaniddharaṇatthaṃ. **Kehi paṭiggahito**ti devehi. **Ke sikkhantī**ti sekkhā ca puthujjanakalyāṇā ca. **Ke sikkhitasikkhā**ti arahanto khīṇāsavā. **Ke dhārentī**ti yesaṃ vattati te dhārenti. **Kassa vacana**nti bhagavato vacanaṃ, arahato sammāsambuddhassa. **Kenābhato**ti ācariyaparamparāya.

Ayañhi sāriputtatthero bhaddaji sobhito piyajālī piyapālo piyadassī kosiyaputto siggavo sandeho moggaliputto sudatto dhammiyo dāsako soṇako revatoti evamādīhi yāva tatiyasaṅgītikālā ābhato. Tato uddhaṃ tesaṃyeva sissānusissehīti evaṃ tāva jambudīpatale ācariyaparamparāya ābhato. Imaṃ pana dīpaṃ –

Tato mahindo iṭṭiyo, uttiyo sambalo tathā;
Paṇḍito bhaddanāmo ca, ete nāgā mahāpaññā.

Jambudīpā idhāgatāti (pari. 3, 8).

Imehi mahānāgehi ābhato. Tato uddhaṃ tesaṃyeva sissānusissasaṅkhātāya ācariyaparamparāya yāvajjatanakālā ābhato.

Sumedhakathā

Evaṃ ābhatassa panassa yaṃ taṃ **dīpaṅkaradasabalato** paṭṭhāya yāva mahābodhipallaṅkā adhigamanidānaṃ, yāva dhammacakkappavattanā desanānidānañca vuttaṃ, tassa āvibhāvatthaṃ ayaṃ anupubbikathā veditabbā –

Ito kira kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake amaravatī nāma nagaraṃ ahosi. Tattha **sumedho** nāma brāhmaṇo paṭivasati ubhato sujāto, mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā kulaparivaṭṭā akkhitto anupakuṭṭho jātivādena, abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ kammaṃ akatvā brāhmaṇasippameva uggaṇhi. Tassa daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādipūrite gabbhe vivaritvā ‘ettakaṃ te kumāra mātu santakaṃ, ettakaṃ pitu santakaṃ, ettakā ayyakapayyakānaṃ santakāti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā etaṃ paṭipajjāhī’ti āha. **Sumedhapaṇḍito** cintesi – ‘imaṃ dhanaṃ saṃharitvā mayhaṃ pitupitāmahādayo paralokaṃ gacchantā ekakahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’ti so rañño ārocetvā nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā tāpasapabbajjaṃ pabbaji. Imasmiṃ pana ṭhāne **sumedhakathā** kathetabbā. Vuttañhetaṃ **buddhavaṃse** (bu. vaṃ. 2.1-33) –

Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manoramaṃ.

Dasahi saddehi avivittaṃ, annapānasamāyutaṃ;
Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghositaṃ.

Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ;
Sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakamminaṃ.

Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato.

Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

Jātidhammo jarādhammo, byādhidhammo sahaṃ tadā;
Ajaraṃ amataṃ khemaṃ, pariyesissāmi nibbutiṃ.

Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā.

Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopi icchitabbako.

Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbakaṃ.

Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbakaṃ.

Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

Evaṃ kilesamaladhove, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

Yathā arīhi pariruddho, vijjante gamanampathe;
Na palāyati so puriso, na doso añjasassa so.

Evaṃ kilesapariruddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

Evaṃ kilesabyādhīhi, dukkhito paripīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake.

Yathāpi kuṇapaṃ puriso, kaṇṭhe baddhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ;
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

Evameva ayaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanābhayā.

Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ;
Aṭṭhaguṇasamupetaṃ, abhiññābalamāhariṃ.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābala pāpuṇinti. (bu. vaṃ. 2.1-33);

Tattha **assamo sukato mayhaṃ, paṇṇasālā sumāpitā**ti imissā pāḷiyā sumedhapaṇḍitena assamapaṇṇasālācaṅkamā sahatthā māpitā viya vuttā. Ayaṃ panettha attho – mahāsattañhi ‘‘himavantaṃ ajjhogāhetvā ajja dhammikapabbataṃ pavisissāmī’’ti nikkhantaṃ disvā sakko devānamindo vissakammadevaputtaṃ āmantesi – ‘‘gaccha, tāta, ayaṃ sumedhapaṇḍito ‘pabbajissāmī’ti nikkhanto etassa vasanaṭṭhānaṃ māpehī’’ti. So tassa vacanaṃ sampaṭicchitvā ramaṇīyaṃ assamaṃ suguttaṃ paṇṇasālaṃ, manoramaṃ caṅkamañca māpesi. Bhagavā pana tadā attano puññānubhāvena nipphannaṃ taṃ assamapadaṃ sandhāya ‘‘sāriputta tasmiṃ dhammikapabbate –

Assamo sukato mayhaṃ, paṇṇasālā sumāpitā;
Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti. –

Āha. Tattha **assamo sukato mayha**nti sukato mayā. **Paṇṇasālā sumāpitā**ti paṇṇacchannā sālāpi me sumāpitā ahosi.

Pañcadosavivajjitanti pañcime caṅkamadosā nāma thaddhavisamatā, antorukkhatā, gahanacchannatā, atisambādhatā, ativisālatāti. Thaddhavisamabhūmibhāgasmiñhi caṅkame caṅkamantassa pādā rujjanti, phoṭā uṭṭhahanti, cittaṃ ekaggataṃ na labhati, kammaṭṭhānaṃ vipajjati. Mudusamatale pana phāsuvihāraṃ āgamma kammaṭṭhānaṃ sampajjati. Tasmā thaddhavisamabhūmibhāgatā eko dosoti veditabbo. Caṅkamanassa anto vā majjhe vā koṭiyaṃ vā rukkhe sati pamādamāgamma caṅkamantassa nalāṭaṃ vā sīsaṃ vā paṭihaññatīti antorukkhatā dutiyo doso. Tiṇalatādigahanacchanne caṅkame caṅkamanto andhakāravelāyaṃ uragādike pāṇe akkamitvā vā māreti, tehi vā daṭṭho dukkhaṃ āpajjatīti gahanacchannatā tatiyo doso. Atisambādhe caṅkame vitthārato ratanike vā aḍḍharatanike vā caṅkamantassa paricchede pakkhalitvā nakhāpi aṅguliyopi bhijjantīti atisambādhatā catuttho doso. Ativisāle caṅkame caṅkamantassa cittaṃ vidhāvati, ekaggataṃ na labhatīti ativisālatā pañcamo doso. Puthulato pana diyaḍḍharatanaṃ dvīsu passesu ratanamattaanucaṅkamaṃ dīghato saṭṭhihatthaṃ mudutalaṃ samavippakiṇṇavālukaṃ caṅkamaṃ vaṭṭati, cetiyagirimhi dīpappasādakamahāmahindattherassa caṅkamanaṃ viya, tādisaṃ taṃ ahosi. Tenāha ‘‘caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti.

Aṭṭhaguṇasamupetanti aṭṭhahi samaṇasukhehi upetaṃ. Aṭṭhimāni samaṇasukhāni nāma dhanadhaññapariggahābhāvo anavajjapiṇḍapariyesanabhāvo, nibbutapiṇḍabhuñjanabhāvo, raṭṭhaṃ pīḷetvā dhanasāraṃ vā sīsakahāpaṇādīni vā gaṇhantesu rājakulesu raṭṭhapīḷanakilesābhāvo, upakaraṇesu nicchandarāgabhāvo, coravilope nibbhayabhāvo, rājarājamahāmaccehi asaṃsaṭṭhabhāvo catūsu disāsu appaṭihatabhāvoti. Idaṃ vuttaṃ hoti ‘‘yathā tasmiṃ assame vasantena sakkā honti imāni aṭṭha samaṇasukhāni vindituṃ, evaṃ aṭṭhaguṇasamupetaṃ taṃ assamaṃ māpesi’’ nti.

Abhiññābalamāharinti pacchā tasmiṃ assame vasanto kasiṇaparikammaṃ katvā abhiññānañca samāpattīnañca uppādanatthāya aniccato dukkhato vipassanaṃ ārabhitvā thāmappattaṃ vipassanābalaṃ āhariṃ. Yathā tasmiṃ vasanto taṃ balaṃ āharituṃ sakkomi, evaṃ taṃ assamaṃ tassa abhiññatthāya vipassanābalassa anucchavikaṃ katvā māpesinti attho.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgatanti etthāyaṃ anupubbikathā, tadā kira kuṭileṇacaṅkamādipaṭimaṇḍitaṃ pupphūpagaphalūpagarukkhasañchannaṃ ramaṇīyaṃ madhurasalilāsayaṃ apagatavāḷamigabhiṃsanakasakuṇaṃ pavivekakkhamaṃ assamaṃ māpetvā alaṅkatacaṅkamassa ubhosu antesu ālambanaphalakaṃ saṃvidhāya nisīdanatthāya caṅkamavemajjhe samatalaṃ muggavaṇṇasilaṃ māpetvā antopaṇṇasālāyaṃ jaṭāmaṇḍalavākacīratidaṇḍakuṇḍikādike tāpasaparikkhāre maṇḍape pānīyaghaṭapānīyasaṅkhapānīyasarāvāni aggisālāyaṃ aṅgārakapalladāruādīnīti evaṃ yaṃ yaṃ pabbajitānaṃ upakārāya saṃvattati, taṃ taṃ sabbaṃ māpetvā paṇṇasālāya bhittiyaṃ ‘‘ye keci pabbajitukāmā ime parikkhāre gahetvā pabbajantū’’ti akkharāni chinditvā devalokameva gate vissakammadevaputte sumedhapaṇḍito himavantapāde girikandarānusārena attano nivāsanānurūpaṃ phāsukaṭṭhānaṃ olokento nadīnivattane vissakammanimmitaṃ sakkadattiyaṃ ramaṇīyaṃ assamaṃ disvā caṅkamakoṭiṃ gantvā padavalañjaṃ apassanto ‘‘dhuvaṃ pabbajitā dhuragāme bhikkhaṃ pariyesitvā kilantarūpā āgantvā paṇṇasālaṃ pavisitvā nisinnā bhavissantī’’ti cintetvā thokaṃ āgametvā ‘‘ativiya cirāyanti, jānissāmī’’ti paṇṇasālakuṭidvāraṃ vivaritvā anto pavisitvā ito cito ca olokento mahābhittiyaṃ akkharāni vācetvā ‘‘mayhaṃ kappiyaparikkhārā ete, ime gahetvā pabbajissāmī’’ti attanā nivatthapārutaṃ sāṭakayugaṃ pajahi. Tenāha ‘‘sāṭakaṃ pajahiṃ tatthā’’ti. Evaṃ paviṭṭho ahaṃ sāriputta tassaṃ paṇṇasālāyaṃ sāṭakaṃ pajahiṃ.

Navadosamupāgatanti sāṭakaṃ pajahanto nava dose disvā pajahinti dīpeti. Tāpasapabbajjaṃ pabbajitānañhi sāṭakasmiṃ nava dosā upaṭṭhahanti. Tesu tassa mahagghabhāvo eko doso, parapaṭibaddhatāya uppajjanabhāvo eko, paribhogena lahuṃ kilissanabhāvo eko, kiliṭṭho hi dhovitabbo ca rajitabbo ca hoti, paribhogena lahukaṃ jīraṇabhāvo eko jiṇṇassa hi tunnaṃ vā aggaḷadānaṃ vā kātabbaṃ hoti. Punapariyesanāya durabhisambhavabhāvo eko, tāpasapabbajjāya asāruppabhāvo eko, paccatthikānaṃ sādhāraṇabhāvo eko, yathā hi naṃ paccatthikā na gaṇhanti, evaṃ gopetabbo hoti. Paribhuñjantassa vibhūsanaṭṭhānabhāvo eko, gahetvā carantassa khandhabhāramahicchabhāvo ekoti.

Vākacīraṃ nivāsesinti tadā ahaṃ sāriputta ime nava dose disvā sāṭakaṃ pahāya vākacīraṃ nivāsesiṃ muñjatiṇaṃ hīraṃ hīraṃ katvā ganthetvā kataṃ vākacīraṃ nivāsanapārupanatthāya ādiyinti attho.

Dvādasaguṇamupāgatanti dvādasahi ānisaṃsehi samannāgataṃ, vākacīrasmiñhi dvādasānisaṃsā – appagghaṃ sundaraṃ kappiyanti ayaṃ tāva eko ānisaṃso, sahatthā kātuṃ sakkāti ayaṃ dutiyo, paribhogena saṇikaṃ kilissati dhoviyamānepi papañco natthīti ayaṃ tatiyo, paribhogena jiṇṇepi sibbitabbābhāvo catuttho, puna pariyesantassa sukhena karaṇabhāvo pañcamo, tāpasapabbajjāya sāruppabhāvo chaṭṭho, paccatthikānaṃ nirupabhogabhāvo sattamo, paribhuñjantassa vibhūsanaṭṭhānābhāvo aṭṭhamo, dhāraṇe sallahukabhāvo navamo, cīvarapaccaye appicchabhāvo dasamo, vākuppattiyā dhammikaanavajjabhāvo ekādasamo vākacīre naṭṭhepi anapekkhabhāvo dvādasamoti.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakanti kathaṃ pajahiṃ? So kira varasāṭakayugaṃ omuñcanto cīvaravaṃse laggitaṃ anojapupphadāmasadisaṃ rattavākacīraṃ gahetvā nivāsetvā tassupari aparaṃ suvaṇṇavaṇṇaṃ vākacīraṃ paridahitvā punnāgapupphasantharasadisaṃ sakhuraṃ ajinacammaṃ ekaṃsaṃ katvā jaṭāmaṇḍalaṃ paṭimuñcitvā cūḷāya saddhiṃ niccalabhāvakaraṇatthaṃ sārasūciṃ pavesetvā muttājālasadisāya sikkāya pavāḷavaṇṇaṃ kuṇḍikaṃ odahitvā tīsu ṭhānesu vaṅkakājaṃ ādāya ekissā kājakoṭiyā kuṇḍikaṃ, ekissā aṅkusakapacchitidaṇḍakādīni olaggetvā khārikājaṃ aṃse katvā dakkhiṇena hatthena kattaradaṇḍaṃ gahetvā paṇṇasālato nikkhamitvā saṭṭhihatthe mahācaṅkame aparāparaṃ caṅkamanto attano vesaṃ oloketvā ‘‘mayhaṃ manoratho matthakaṃ patto, sobhati vata me pabbajjā, buddhapaccekabuddhādīhi sabbehipi dhīrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā nāma, pahīnaṃ me gihibandhanaṃ, nikkhantosmi nekkhammaṃ, laddhā me uttamapabbajjā, karissāmi samaṇadhammaṃ, labhissāmi aggaphalasukha’’nti ussāhajāto khārikājaṃ otāretvā caṅkamavemajjhe muggavaṇṇasilāpaṭṭe suvaṇṇapaṭimā viya nisinno divasabhāgaṃ vītināmetvā sāyanhasamayaṃ paṇṇasālaṃ pavisitvā bidalamañcakapasse kaṭṭhattharikāya nipanno sarīraṃ utuṃ gāhāpetvā balavapaccūse pabujjhitvā attano āgamanaṃ āvajjesi ‘‘ahaṃ gharāvāse ādīnavaṃ disvā amitabhogaṃ anantayasaṃ pahāya araññaṃ pavisitvā nekkhamagavesako hutvā pabbajito, ito dāni paṭṭhāya pamādacāraṃ carituṃ na vaṭṭati, pavivekañhi pahāya vicarantaṃ micchāvitakkamakkhikā khādanti, idāni mayā pavivekamanubrūhetuṃ vaṭṭati, ahañhi gharāvāsaṃ palibodhato disvā nikkhanto, ayañca manāpā paṇṇasālā, beluvapakkavaṇṇā paribhaṇḍakatā bhūmi, rajatavaṇṇā setabhittiyo, kapotapādavaṇṇaṃ paṇṇacchadanaṃ, vicittattharaṇavaṇṇo bidalamañcako, nivāsaphāsukaṃ vasanaṭṭhānaṃ, na etto atirekatarā viya me gehasampadā paññāyatī’’ti paṇṇasālāya dose vicinanto aṭṭha dose passi.

Paṇṇasālāparibhogasmiñhi aṭṭha ādīnavā – mahāsamārambhena? Dabbasambhāre samodhānetvā karaṇapariyesanabhāvo eko ādīnavo. Tiṇapaṇṇamattikāsu patitāsu tāsaṃ punappunaṃ ṭhapetabbatāya nibaddhajagganabhāvo dutiyo, senāsanaṃ nāma mahallakassa pāpuṇāti, avelāya vuṭṭhāpiyamānassa cittekaggatā na hotīti uṭṭhāpanīyabhāvo tatiyo, sītuṇhapaṭighātena kāyassa sukhumālakaraṇabhāvo catuttho, gehaṃ paviṭṭhena yaṃkiñci pāpaṃ sakkā kātunti garahapaṭicchādanabhāvo pañcamo, ‘‘mayha’’nti pariggahakaraṇabhāvo chaṭṭho, gehassa atthibhāvo nāmesa dutiyakavāso viyāti sattamo ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvo aṭṭhamoti ime aṭṭha ādīnave disvā mahāsatto paṇṇasālaṃ pajahi. Tenāha ‘‘aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālaka’’nti.

Upāgamiṃ rukkhamūlaṃ guṇe dasahupāgatanti channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ rukkhamūlaṃ upāgatosmīti vadati.

Tatrime dasa guṇā – appasamārambhatā eko guṇo upagamanamattameva hi tattha hotīti. Appaṭijagganatā dutiyo tañhi sammaṭṭhampi asammaṭṭhampi paribhogaphāsukaṃ hotiyeva. Anuṭṭhāpanīyabhāvo tatiyo, garahaṃ nappaṭicchādeti, tattha hi pāpaṃ karonto lajjatīti garahāya appaṭicchādanabhāvo catuttho, abbhokāsāvāso viya kāyaṃ na santhambhetīti kāyassa asanthambhanabhāvo pañcamo. Pariggahakaraṇābhāvo chaṭṭho, gehālayapaṭikkhepo sattamo, bahusādhāraṇagehe viya ‘‘paṭijaggissāmi naṃ, nikkhamathā’’ti nīharaṇābhāvo aṭṭhamo, vasantassa sappītikabhāvo navamo, rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo dasamoti, ime dasa guṇe disvā rukkhamūlaṃ upāgatosmīti vadati.

Imāni ettakāni kāraṇāni sallakkhetvā mahāsatto punadivase bhikkhāya gāmaṃ pāvisi. Athassa sampattagāme manussā mahantena ussāhena bhikkhaṃ adaṃsu. So bhattakiccaṃ niṭṭhāpetvā assamaṃ āgamma nisīditvā cintesi ‘‘nāhaṃ ‘āhāraṃ na labhāmī’ti pabbajito siniddhāhāro nāmesa mānamadapurisamade vaḍḍheti. Āhāramūlakassa dukkhassa anto natthi yaṃnūnāhaṃ vāpitaṃ ropitaṃ dhaññanibbattakaṃ āhāraṃ pajahitvā pavattaphalabhojano bhaveyya’’nti. So tato paṭṭhāya tathā katvā ghaṭento vāyamanto sattāhabbhantareyeva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattesi. Tena vuttaṃ –

> ‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
> Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.
>
> ‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
> Abbhantaramhi sattāhe, abhiññābala pāpuṇi’’nti.
>
> Evaṃ me siddhippattassa, vasībhūtassa sāsane;
> Dīpaṅkaro nāma jino, uppajji lokanāyako.
>
> Uppajjante ca jāyante, bujjhante dhammadesane;
> Caturo nimitte nāddasaṃ, jhānaratisamappito.
>
> Paccantadesavisaye, nimantetvā tathāgataṃ;
> Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

Te me puṭṭhā viyākaṃsu ‘‘buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

‘‘Buddho’’ti vacanaṃ sutvāna, pīti uppajji tāvade;
‘‘Buddho buddho’’ti kathayanto, somanassaṃ pavedayiṃ.

Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
‘‘Idha bījāni ropissaṃ, khaṇo ve mā upaccagā’’.

Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ.

Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
‘‘Buddho buddho’’ti cintento, maggaṃ sodhemahaṃ tadā.

Aniṭṭhite pamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

Devā dibbehi turiyehi, manussā mānusehi ca;
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

Dibbaṃ candanacuṇṇañca, varagandhañca kevalaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

Campakaṃ salalaṃ nīpaṃ, nāgapunnāgaketakaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittha, hitāya me bhavissati.

Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
‘‘Icchamāno ahaṃ ajja, kilese jhāpaye mama.

‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevakaṃ’’.

Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabravi.

‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyye ito kappe, buddho loke bhavissati.

‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

‘‘Ajapālarukkhamūle, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assattharukkhamūlamhi, bujjhissati mahāyaso.

‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā.

‘‘Bodhi tassa bhagavato, assatthoti pavuccati;
Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Uttarā nandamātā ca, aggā hessantupaṭṭhikā’’.

Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

Yathā manussā nadiṃ tarantā, paṭitittham virajjhiya;
Heṭṭhā titthe gahetvāna, uttaranti mahānadiṃ.

Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

Ye tatthāsuṃ jinaputtā, sabbe padakkhiṇamakaṃsu maṃ;
Narā nāgā ca gandhabbā, abhivādetvāna pakkamuṃ.

Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Haṭṭhatuṭṭhena cittena, āsanā vuṭṭhahiṃ tadā.

Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
‘‘Vasībhūto ahaṃ jhāne, abhiññāpāramiṃ gato.

‘‘Dasasahassilokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ’’.

Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, dhuvaṃ buddho bhavissasi.

Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

Sītaṃ byapagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Dasasahassī lokadhātū, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā sabbe, dhuvaṃ buddho bhavissasi.

Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

Mānussakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

Vicittapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

Anovaṭṭhena udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimāyuttā, dhuvaṃ buddho bhavissasi.

Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

Na hoti arati sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

Rogā tadupasammanti, jighacchā ca vinassati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

Rogo tadā tanu hoti, doso moho vinassati;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

Rajo nuddhaṃsati uddhaṃ, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

Aniṭṭhagandho pakkamati, dibbagandho pavāyati;
Sopajja vāyati gandho, dhuvaṃ buddho bhavissasi.

Sabbe devā padissanti, ṭhapayitvā arūpino;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

Kuṭṭā kavāṭā selā ca, na hontāvaraṇā tadā;
Akāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

Cutī ca upapatti ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasi.

Buddhassa vacanaṃ sutvā, dasasahassīnacūbhayaṃ;
Tuṭṭhahaṭṭho pamodito, evaṃ cintesahaṃ tadā.

Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.

Vicinanto tadādakkhiṃ, paṭhamaṃ **dānapāramiṃ**;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi kumbho sampuṇṇo, yassa kassaci adhokato;
Vamate vudakaṃ nissesaṃ, na tattha parirakkhati.

Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adhokato.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, dutiyaṃ **sīlapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;
Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

Tatheva catūsu bhūmīsu, sīlāni paripūraya;
Parirakkha sadā sīlaṃ, camarī viya vāladhiṃ.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, tatiyaṃ **nekkhammapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janeti, muttimeva gavesati.

Tatheva tvaṃ sabbabhave, passa andugharaṃ viya;
Nekkhammābhimukho hoti, bhavato parimuttiyā.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, catutthaṃ **paññāpāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

Tatheva tvaṃ sabbakālaṃ, paripucchaṃ budhaṃ janaṃ;
Paññāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, pañcamaṃ **vīriyapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

Tatheva tvaṃ sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, chaṭṭhamaṃ **khantipāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, sattamaṃ **saccapāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

Yathāpi osamī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati, vīthito.

Tatheva tvampi saccesu, mā vokkamasi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

Tatheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, navamaṃ **mettāpāramiṃ**;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hohi, yadi bodhiṃ pattumicchasi.

Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

Tatheva tvampi hitāhite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

Vicinanto tadādakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;
Upekkhati ubhopete, kopānunayavajjitā.

Tatheva tvampi sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

Ettakāyeva te loke, ye dhammā bodhipācanā;
Tatuddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha.

Ime dhamme sammasato, sabhāvarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

Calatā ravati pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medinī.

Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā sesi bhūmiyā.

Ghaṭānekasahassāni, kumbhīnañca satā bahū;
Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

Ubbiggā tasitā bhītā, bhantā byāthitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma.

Tesaṃ tadā saññāpesi, dīpaṅkaro mahāmuni;
Vissatthā hotha mā bhātha, imasmiṃ pathavikampane.

Yamahaṃ ajja byākāsiṃ, buddho loke bhavissati;
Eso sammasati dhammaṃ, pubbakaṃ jinasevitaṃ.

Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake.

Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi abhivandisuṃ.

Samādayitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā.

Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

Vedayanti ca te sotthiṃ, devā mānusakā ubho;
Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, phusa khippaṃ bodhimuttamaṃ.

Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇena pupphasu.

Yathā ye keci sambuddhā, pūrayuṃ dasapāramī;
Tatheva tvaṃ mahāvīra, pūrehi dasapāramī.

Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

Rāhumutto yathā sūriyo, tāpena atirocati;
Tatheva lokā muñcitvā, viroca siriyā tuvaṃ.

Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike.

Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadā.

Sumedhakathā niṭṭhitā.

Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, dīpaṅkarassa satthuno.

Saraṇāgamane kañci, nivesesi tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

Mahāhanusabhakkhandho, dīpaṅkarasanāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmuni.

Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

Yadā ca devabhavanamhi, buddho dhammadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo.

Yamhi kāle mahāvīro, sudassanasiluccaye;

Navutikoṭisahassehi, pavāresi mahāmuni.

Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhamhi caraṇo, pañcābhiññāsu pāragū.

Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanāto asaṅkhiyā.

Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahu tadā;
Dīpaṅkarassa bhagavato, sāsanaṃ suvisodhitaṃ.

Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ, parivārenti sabbadā.

Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Appattamānasā sekhā, garahitā bhavanti te.

Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Khīṇāsavehi vimalehi, upasobhati sadevake.

Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato nāmupaṭṭhāko, dīpaṅkarassa satthuno.

Nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva pupphito;
Pabhā vidhāvati tassa, samantā dvādasayojane.

Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārāti.

Dīpaṅkarassa bhagavato aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā **koṇḍañño** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassaṃ. Dutiye koṭisahassaṃ, tatiye navutikoṭiyo.

Tadā bodhisatto **vijitāvī** nāma cakkavattī hutvā koṭisatasahassasaṅkhassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthā bodhisattaṃ ‘‘buddho bhavissatī’’ti byākaritvā dhammaṃ desesi. So satthu dhammakathaṃ sutvā rajjaṃ niyyātetvā pabbaji. So tīṇi piṭakāni uggahetvā aṭṭha samāpattiyo, pañca ca abhiññāyo uppādetvā aparihīnajjhāno brahmaloke nibbatti. Koṇḍaññabuddhassa pana rammavatī nāma nagaraṃ, sunando nāma khattiyo pitā, sujātā nāma mātā, bhaddo ca subhaddo ca dve aggasāvakā, anuruddho nāma upaṭṭhāko, tissā ca upatissā ca dve aggasāvikā, sālakalyāṇī bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ, vassasatasahassaṃ āyuppamāṇaṃ ahosi.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe cattāro buddhā nibbattiṃsu **maṅgalo sumano revato sobhito**ti. **Maṅgalassa** pana bhagavato tīsu sāvakasannipātesu paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ. Dutiye koṭisahassaṃ. Tatiye navutikoṭiyo. Vemātikabhātā panassa ānandakumāro nāma navutikoṭisaṅkhyāya parisāya saddhiṃ dhammasavanatthāya satthu santikaṃ agamāsi, satthā tassa anupubbikathaṃ kathesi. So saddhiṃ parisāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthā tesaṃ kulaputtānaṃ pubbacariyakaṃ olokento iddhimayapattacīvarassa upanissayaṃ disvā dakkhiṇahatthaṃ pasāretvā ‘‘etha bhikkhavo’’ti āha. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā saṭṭhivassikattherā viya ākappasampannā hutvā satthāraṃ vanditvā parivārayiṃsu ayamassa tatiyo sāvakasannipāto ahosi.

Yathā pana aññesaṃ buddhānaṃ samantā asītihatthappamāṇāyeva sarīrappabhā hoti, na, evaṃ tassa. Tassa pana bhagavato sarīrappabhā niccakālaṃ dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Rukkhapathavīpabbatasamuddādayo antamaso ukkhaliyādīni upādāya suvaṇṇapaṭa pariyonaddhā viya ahesuṃ. Āyuppamāṇaṃ panassa navutivassasahassāni ahosi. Ettakaṃ kālaṃ candimasūriyādayo attano pabhāya virocituṃ nāsakkhiṃsu, rattindivaparicchedo na paññāyittha. Divā sūriyālokena viya sattā niccaṃ buddhālokeneva vicariṃsu. Sāyaṃ pupphitānaṃ kusumānaṃ, pāto ravanakasakuṇānañca vasena loko rattindivaparicchedaṃ sallakkhesi. Kiṃ pana aññesaṃ buddhānaṃ ayamānubhāvo natthīti? No natthi, tepi hi ākaṅkhamānā dasasahassiṃ vā lokadhātuṃ, tato vā bhiyyo ābhāya phareyyuṃ. Maṅgalassa pana bhagavato pubbapatthanāvasena aññesaṃ byāmappabhā viya sarīrappabhā niccameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

So kira bodhisattacariyakāle vessantarasadise attabhāve ṭhito saputtadāro vaṅkapabbatasadise pabbate vasi. Atheko kharadāṭhiko nāma yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci. Mahāsatto ‘‘dadāmi brāhmaṇassa puttake’’ti haṭṭhapahaṭṭho udakapariyantaṃ pathaviṃ kampento dvepi dārake adāsi. Yakkho caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya ṭhatvā passantasseva mahāsattassa muḷālakalāpaṃ viya dve dārake khādi. Mahāpurisassa yakkhaṃ oloketvā vivaṭamatte aggijālaṃ viya lohitadhāraṃ uggiramānaṃ tassa mukhaṃ disvāpi kesaggamattampi domanassaṃ nuppajji, ‘‘sudinnaṃ vata me dāna’’nti cintayato panassa sarīre mahantaṃ pītisomanassaṃ udapādi. So ‘‘imassa me nissandena anāgate imināva nīhārena sarīrato rasmiyo nikkhamantū’’ti patthanaṃ akāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrato rasmiyo nikkhamitvā ettakaṃ ṭhānaṃ phariṃsu.

Aparampissa pubbacaritaṃ atthi. So kira bodhisattakāle ekassa buddhassa cetiyaṃ disvā ‘‘imassa buddhassa mayā jīvitaṃ pariccajituṃ vaṭṭatī’’ti daṇḍakadīpikāveṭhananiyāmena sakalasarīraṃ veṭhāpetvā ratanamattamakulaṃ satasahassagghanikaṃ suvaṇṇapātiṃ sappissa pūrāpetvā tattha sahassavaṭṭiyo jālāpetvā taṃ sīsenādāya sakalasarīraṃ jālāpetvā cetiyaṃ padakkhiṇaṃ karonto sakalarattiṃ vītināmesi. Evaṃ yāva aruṇuggamanā vāyamantassāpissa lomakūpamattampi usumaṃ na gaṇhi, padumagabbhaṃ paviṭṭhakālo viya ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

‘‘Dhammo have rakkhati dhammacāriṃ,
Dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe,
Na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102; 1.15.385);

Imassāpi kammassa nissandena tassa bhagavato sarīrobhāso dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

Tadā amhākaṃ bodhisatto **suruci** nāma brāhmaṇo hutvā ‘‘satthāraṃ nimantessāmī’’ti upasaṅkamitvā madhuradhammakathaṃ sutvā ‘‘sve mayhaṃ bhikkhaṃ gaṇhatha bhante’’ti āha. Brāhmaṇa kittakehi te bhikkhūhi atthoti, kittakā pana vo bhante parivārā bhikkhūti. Tadā satthu paṭhamasannipātoyeva hoti. Tasmā ‘‘koṭisatasahassa’’nti āha. ‘‘Bhante, sabbehipi saddhiṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti āha. Satthā adhivāsesi. Brāhmaṇo svātanāya nimantetvā gehaṃ gacchanto cintesi ‘‘ahaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavatthādīni dātuṃ no na sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavissatī’’ti. Tassa sā cintā caturāsītiyojanasahassamatthake ṭhitassa devarañño paṇḍukambalasilāsanassa uṇhabhāvaṃ janesi. Sakko ‘‘ko nu kho maṃ imasmā ṭhānā cāvetukāmo’’ti dibbacakkhunā olokento mahāpurisaṃ disvā ‘‘ayaṃ suruci brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā nisīdanaṭṭhānatthāya cintesi, mayāpi tattha gantvā puññakoṭṭhāsaṃ gahetuṃ vaṭṭatī’’ti vaḍḍhakivaṇṇaṃ nimminitvā vāsipharasuhattho mahāpurisassa purato pāturahosi. ‘‘Atthi nu kho kassaci bhatiyā kattabbakicca’’nti āha. Mahāpuriso taṃ disvā ‘‘kiṃ kammaṃ karissasī’’ti āha. Mama ajānanasippaṃ nāma natthi, gehaṃ vā maṇḍapaṃ vā yo yaṃ kāreti, tassa taṃ kātuṃ jānāmīti. Tena hi mayhaṃ kammaṃ atthīti. Kiṃ, ayyāti? Svātanāya me koṭisatasahassabhikkhū nimantitā, tesaṃ nisīdanamaṇḍapaṃ karissasīti. Ahaṃ nāma kareyyaṃ, sace me bhatiṃ dātuṃ sakkhissathāti. Sakkhissāmi, tātāti. ‘‘Sādhu karissāmī’’ti gantvā ekaṃ padesaṃ olokesi.

Dvādasaterasayojanappamāṇo padeso kasiṇamaṇḍalaṃ viya samatalo ahosi. So ‘‘ettake ṭhāne sattaratanamayo maṇḍapo uṭṭhahatū’’ti cintetvā olokesi. Tāvadeva pathaviṃ bhinditvā maṇḍapo uṭṭhahi. Tassa suvaṇṇamayesu thambhesu rajatamayā ghaṭakā ahesuṃ, rajatamayesu thambhesu suvaṇṇamayā, maṇitthambhesu pavāḷamayā, pavāḷatthambhesu maṇimayā, sattaratanamayesu thambhesu sattaratanamayāva ghaṭakā ahesuṃ. Tato ‘‘maṇḍapassa antarantena kiṅkiṇikajālaṃ olambatū’’ti olokesi. Saha olokaneneva kiṅkiṇikajālaṃ olambi, yassa mandavāteritassa pañcaṅgikasseva tūriyassa madhurasaddo niggacchati. Dibbasaṅgītivattanakālo viya ahosi. ‘‘Antarantarā gandhadāmamālādāmāni olambantū’’ti cintesi. Tāvadeva dāmāni olambiṃsu. ‘‘Koṭisatasahassasaṅkhyānaṃ bhikkhūnaṃ āsanāni ca ādhārakāni ca pathaviṃ bhinditvā uṭṭhahantū’’ti cintesi. Tāvadeva uṭṭhahiṃsu. ‘‘Koṇe koṇe ekekā udakacāṭiyo uṭṭhahantū’’ti cintesi, tāvadeva udakacāṭiyo uṭṭhahiṃsu ettakaṃ māpetvā brāhmaṇassa santikaṃ gantvā ‘‘ehi ayya tava maṇḍapaṃ oloketvā mayhaṃ bhatiṃ dehī’’ti āha. Mahāpuriso gantvā maṇḍapaṃ olokesi. Olokentassevassa sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi. Athassa maṇḍapaṃ oloketvā etadahosi ‘‘nāyaṃ maṇḍapo manussabhūtena kato, mayhaṃ pana ajjhāsayaṃ mayhaṃ guṇaṃ āgamma addhā sakkassa bhavanaṃ uṇhaṃ ahosi. Tato sakkena devaraññā ayaṃ maṇḍapo kārito bhavissatī’’ti. ‘‘Na kho pana me yuttaṃ evarūpe maṇḍape ekadivasaṃyeva dānaṃ dātuṃ, sattāhaṃ dassāmī’’ti cintesi.

Bāhirakadānañhi tattakampi samānaṃ bodhisattānaṃ tuṭṭhiṃ kātuṃ na sakkoti. Alaṅkatasīsaṃ pana chinditvā añjitaakkhīni uppāṭetvā, hadayamaṃsaṃ vā uppāṭetvā dinnakāle bodhisattānaṃ cāgaṃ nissāya tuṭṭhi nāma hoti. Amhākampi hi bodhisattassa sivijātake devasikaṃ pañcasatasahassakahāpaṇāni vissajjetvā catūsu nagaradvāresu, majjhe nagare ca dānaṃ dadantassa taṃ dānaṃ tuṭṭhiṃ uppādetuṃ nāsakkhi. Yadā panassa brāhmaṇavaṇṇena āgantvā sakko devarājā akkhīni yāci, tadā tāni uppāṭetvā dadamānasseva hāso uppajji, kesaggamattampi cittassa aññathattaṃ nāhosi. Evaṃ dānaṃ nissāya bodhisattānaṃ titti nāma natthi. Tasmā sopi mahāpuriso ‘‘sattāhaṃ mayā koṭisatasahassasaṅkhyānaṃ bhikkhūnaṃ dānaṃ dātuṃ vaṭṭatī’’ti cintetvā tasmiṃ maṇḍape buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā sattāhaṃ gavapānaṃ nāma adāsi. Gavapānanti mahante mahante kolambe khīrassa pūretvā uddhanesu āropetvā ghanapākapakke khīre thoke taṇḍule pakkhipitvā pakkamadhusakkaracuṇṇasappīhi abhisaṅkhataṃ bhojanaṃ vuccati. Manussāyeva pana parivisituṃ nāsakkhiṃsu, devāpi ekantarikā hutvā parivisiṃsu. Dvādasaterasayojanappamāṇaṃ ṭhānampi bhikkhū gaṇhituṃ nappahotiyeva. Te pana bhikkhū attano ānubhāvena nisīdiṃsu. Pariyosānadivase sabbabhikkhūnaṃ pattāni dhovāpetvā bhesajjatthāya sappinavanītatelamadhuphāṇitānaṃ pūretvā ticīvarehi saddhiṃ adāsi. Saṅghanavakabhikkhunā laddhaticīvarasāṭakā satasahassagghanikā ahesuṃ. Satthā anumodanaṃ karonto ‘‘ayaṃ puriso evarūpaṃ mahādānaṃ adāsi, ko nu kho bhavissatī’’ti upadhārento ‘‘anāgate kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī’’ti disvā mahāpurisaṃ āmantetvā ‘‘tvaṃ ettakaṃ nāma kālaṃ atikkamitvā gotamo nāma buddho bhavissasī’’ti byākāsi.

Mahāpuriso byākaraṇaṃ sutvā ‘‘ahaṃ kira buddho bhavissāmi, ko me gharāvāsena attho, pabbajissāmī’’ti cintetvā tathārūpaṃ sampattiṃ kheḷapiṇḍaṃ viya pahāya satthu santike pabbaji. Pabbajitvā ca buddhavacanaṃ uggaṇhitvā abhiññā, samāpattiyo ca nibbattetvā āyupariyosane brahmaloke nibbatti.

Maṅgalassa pana bhagavato uttaraṃ nāma nagaraṃ ahosi. Pitāpi uttaro nāma khattiyo, mātāpi uttarā nāma, sudevo ca dhammaseno ca dve aggasāvakā, pālito nāma upaṭṭhāko, sīvalī ca asokā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ ahosi. Navutivassasahassāni ṭhatvā parinibbute pana tasmiṃ ekappahāreneva dasacakkavāḷasahassāni ekandhakārāni ahesuṃ. Sabbacakkavāḷesu manussānaṃ mahantaṃ ārodanaparidevanaṃ ahosi.

Evaṃ dasasahassilokadhātuṃ andhakāraṃ katvā parinibbutassa tassa bhagavato aparabhāge **sumano** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ. Dutiye kañcanapabbatamhi navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā mahāsatto **atulo** nāma nāgarājā ahosi mahiddhiko mahānubhāvo, so ‘‘buddho uppanno’’ti sutvā ñātisaṅghaparivuto nāgabhavanā nikkhamitvā koṭisatasahassabhikkhuparivārassa tassa bhagavato dibbatūriyehi upahāraṃ kārāpetvā mahādānaṃ pavattetvā paccekaṃ dussayugāni datvā saraṇesu patiṭṭhāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Tassa bhagavato nagaraṃ mekhalaṃ nāma ahosi, sudatto nāma rājā pitā, sirimā nāma mātā, saraṇo ca bhāvitatto ca dve aggasāvakā, udeno nāma upaṭṭhāko, soṇā ca upasoṇā ca dve aggasāvikā, nāgarukkhova bodhi, navutihatthubbedhaṃ sarīraṃ, navutiyeva vassasahassāni āyuppamāṇaṃ ahosīti.

Tassa aparabhāge **revato** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ, paṭhamasannipāte gaṇanā nāma natthi, dutiye koṭisatasahassabhikkhū ahesuṃ, tathā tatiye. Tadā bodhisatto **atidevo** nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya sirasmiṃ añjaliṃ ṭhapetvā tassa satthuno kilesappahāne vaṇṇaṃ vatvā uttarāsaṅgena pūjamakāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato nagaraṃ sudhaññavatī nāma ahosi, pitā vipulo nāma khattiyo, mātāpi vipulā nāma, varuṇo ca brahmadevo ca dve aggasāvakā, sambhavo nāma upaṭṭhāko, bhaddā ca subhaddā ca dve aggasāvikā, nāgarukkhova bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, āyu saṭṭhivassasahassānīti.

Tassa aparabhāge **sobhito** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **ajito** nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato nagaraṃ sudhammaṃ nāma ahosi, pitā sudhammo nāma rājā, mātāpi sudhammā nāma, asamo ca sunetto ca dve aggasāvakā, anomo nāma upaṭṭhāko, nakulā ca sujātā ca dve aggasāvikā, nāgarukkhova bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, navuti vassasahassāni āyuppamāṇanti.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe tayo buddhā nibbattiṃsu **anomadassī, padumo, nārado**ti. **Anomadassissa** bhagavato tayo sāvakasannipātā, paṭhame aṭṭha bhikkhusatasahassāni ahesuṃ, dutiye satta, tatiye cha tadā bodhisatto eko **yakkhasenāpati** ahosi mahiddhiko mahānubhāvo anekakoṭisatasahassānaṃ yakkhānaṃ adhipati. So ‘‘buddho uppanno’’ti sutvā āgantvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthāpi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Anomadassissa pana bhagavato candavatī nāma nagaraṃ ahosi, yasavā nāma rājā pitā, yasodharā nāma mātā, nisabho ca anomo ca dve aggasāvakā, varuṇo nāma upaṭṭhāko, sundarī ca sumanā ca dve aggasāvikā, ajjunarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge **padumo** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye tīṇisatasahassāni, tatiye agāmake araññe mahāvanasaṇḍavāsīnaṃ bhikkhūnaṃ dve satasahassāni. Tadā tathāgate tasmiṃyeva vanasaṇḍe vasante bodhisatto **sīho** hutvā satthāraṃ nirodhasamāpattisamāpannaṃ disvā pasannacitto vanditvā padakkhiṇaṃ katvā pītisomanassajāto tikkhattuṃ sīhanādaṃ naditvā sattāhaṃ buddhārammaṇaṃ pītiṃ avijahitvā pītisukheneva gocarāya apakkamitvā jīvitapariccāgaṃ katvā payirupāsamāno aṭṭhāsi. Satthā sattāhaccayena nirodhā vuṭṭhito sīhaṃ oloketvā ‘‘bhikkhusaṅghepi cittaṃ pasādetvā saṅghaṃ vandissatī’’ti ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi. Bhikkhū tāvadeva āgamiṃsu. Sīho saṅghe cittaṃ pasādeti. Satthā tassa mānasaṃ oloketvā ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Padumassa pana bhagavato campakaṃ nagaraṃ ahosi asamo nāma rājā pitā, mātā asamā nāma, sālo ca upasālo ca dve aggasāvakā, varuṇo nāma upaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, soṇarukkho nāma bodhi aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, āyu vassasatasahassanti.

Tassa aparabhāge **nārado** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto **isipabbajjaṃ** pabbajitvā pañcasu abhiññāsu, aṭṭhasu ca samāpattīsu ciṇṇavasī hutvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā lohitacandanena pūjamakāsi, sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato dhaññavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, anomā nāma mātā, bhaddasālo ca jitamitto ca dve aggasāvakā, vāsiṭṭho nāma upaṭṭhāko, uttarā ca phaggunī ca dve aggasāvikā, mahāsoṇarukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

Nāradabuddhassa pana aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ito satasahassakappamatthake ekasmiṃ kappe ekova **padumuttaro** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye vebhārapabbate navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto **jaṭilo** nāma mahāraṭṭhiyo hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ dānaṃ adāsi. Sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Padumuttarassa pana bhagavato kāle titthiyā nāma nāhesuṃ sabbe devamanussā buddhameva saraṇamakaṃsu.

Tassa nagaraṃ haṃsavatī nāma ahosi, pitā ānando nāma khattiyo, mātā sujātā nāma, devalo ca sujāto ca dve aggasāvakā sumano nāma upaṭṭhāko, amitā ca asamā ca dve aggasāvikā, salalarukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, sarīrappabhā samantato dvādasa yojanāni gaṇhi vassasatasahassaṃ āyūti.

Tassa aparabhāge sattatikappasahassāni atikkamitvā ito tiṃsakappasahassamatthake **sumedho** ca **sujāto** cāti ekasmiṃ kappe dve buddhā nibbattiṃsu. Sumedhassāpi tayo sāvakasannipātā, paṭhamasannipāte sudassananagare koṭisatakhīṇāsavā ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **uttaro** nāma brāhmaṇamāṇavo hutvā nidahitvā ṭhapitaṃyeva asītikoṭidhanaṃ vissajjetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā dhammaṃ sutvā saraṇesu patiṭṭhāya nikkhamitvā pabbaji. Sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi.

Sumedhassa bhagavato sudassanaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, mātāpi sudattā nāma, saraṇo ca sabbakāmo ca dve aggasāvakā, sāgaro nāma upaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, mahānīparukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, āyu navuti vassasahassānīti.

Tassa aparabhāge **sujāto** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte saṭṭhibhikkhusatasahassāni ahesuṃ, dutiye paññāsaṃ, tatiye cattālīsaṃ. Tadā bodhisatto **cakkavattirājā** hutvā ‘‘buddho uppanno’’ti sutvā upasaṅkamitvā dhammaṃ sutvā buddhappamukhassa bhikkhusaṅghassa saddhiṃ sattahi ratanehi catumahādīparajjaṃ datvā satthu santike pabbaji. Sakalaraṭṭhavāsino raṭṭhuppādaṃ gahetvā ārāmikakiccaṃ sādhentā buddhappamukhassa bhikkhusaṅghassa niccaṃ mahādānaṃ adaṃsu. Sopi naṃ satthā byākāsi.

Tassa bhagavato nagaraṃ sumaṅgalaṃ nāma ahosi, uggato nāma rājā pitā, pabhāvatī nāma mātā, sudassano ca sudevo ca dve aggasāvakā, nārado nāma upaṭṭhāko, nāgā ca nāgasamālā ca dve aggasāvikā, mahāveḷurukkho bodhi, so kira mandacchiddo ghanakkhandho upariniggatāhi mahāsākhāhi morapiñchakalāpo viya virocittha. Tassa bhagavato sarīraṃ paṇṇāsahatthubbedhaṃ ahosi, āyu navutivassasahassānīti.

Tassa aparabhāge ito aṭṭhārasakappasatamatthake ekasmiṃ kappe **piyadassī, atthadassī, dhammadassī**ti tayo buddhā nibbattiṃsu. **Piyadassissāpi** tayo sāvakasannipātā. Paṭhame koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **kassapo** nāma māṇavo tiṇṇaṃ vedānaṃ pāraṅgato hutvā satthu dhammadesanaṃ sutvā koṭisatasahassadhanapariccāgena saṅghārāmaṃ kāretvā saraṇesu ca sīlesu ca patiṭṭhāsi. Atha naṃ satthā ‘‘aṭṭhārasakappasataccayena buddho bhavissasī’’ti byākāsi.

Tassa bhagavato anomaṃ nāma nagaraṃ ahosi, pitā sudinno nāma rājā, mātā candā nāma, pālito ca sabbadassī ca dve aggasāvakā, sobhito nāma upaṭṭhāko, sujātā ca dhammadinnā ca dve aggasāvikā, piyaṅgurukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, navutivassasahassāni āyūti.

Tassa aparabhāge **atthadassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhame aṭṭhanavutibhikkhusatasahassāni ahesuṃ, dutiye aṭṭhāsītisahassāni, tathā tatiye. Tadā bodhisatto **susīmo** nāma mahiddhiko tāpaso hutvā devalokato mandāravapupphacchattaṃ āharitvā satthāraṃ pūjesi. Sopi naṃ satthā byākāsi.

Tassa bhagavato sobhaṇaṃ nāma nagaraṃ ahosi, sāgaro nāma rājā pitā, sudassanā nāma mātā, santo ca upasanto ca dve aggasāvakā, abhayo nāma upaṭṭhāko, dhammā ca sudhammā ca dve aggasāvikā, campakarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā samantato sabbakālaṃ yojanamattaṃ pharitvā aṭṭhāsi, āyu vassasatasahassanti.

Tassa aparabhāge **dhammadassī** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto **sakko devarājā** hutvā dibbagandhapupphehi ca dibbatūriyehi ca pūjamakāsi. Sopi naṃ satthā byākāsi.

Tassa bhagavato saraṇaṃ nāma nagaraṃ ahosi, pitā saraṇo nāma rājā, mātā sunandā nāma, padumo ca phussadevo ca dve aggasāvakā, sunetto nāma upaṭṭhāko, khemā ca sabbanāmā ca dve aggasāvikā, rattaṅkurarukkho bodhi, ‘‘kakudharukkho’’tipi ‘‘bimbijālo’’tipi vuccati sarīraṃ panassa asītihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge ito catunavutikappamatthake ekasmiṃ kappe ekova **siddhattho** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭiyo tatiye asītikoṭiyo. Tadā bodhisatto uggatejo abhiññābalasampanno **maṅgalo** nāma tāpaso hutvā mahājambuphalaṃ āharitvā tathāgatassa adāsi. Satthā taṃ phalaṃ paribhuñjitvā ‘‘catunavutikappamatthake buddho bhavissasī’’ti bodhisattaṃ byākāsi.

Tassa bhagavato nagaraṃ vebhāraṃ nāma ahosi, pitā jayaseno nāma rājā, mātā suphassā nāma, sambalo ca sumitto ca dve aggasāvakā, revato nāma upaṭṭhāko, sīvalā ca surāmā ca dve aggasāvikā, kaṇikārarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge ito dvenavutikappamatthake **tisso phusso**ti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Tissassa** pana bhagavato tayo sāvakasannipātā. Paṭhamasannipāte bhikkhūnaṃ koṭisataṃ ahosi, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto mahābhogo mahāyaso **sujāto** nāma khattiyo hutvā isipabbajjaṃ pabbajitvā mahiddhikabhāvaṃ patvā ‘‘buddho uppanno’’ti sutvā dibbamandāravapadumapāricchattakapupphāni ādāya catuparisamajjhe gacchantaṃ tathāgataṃ pūjesi, ākāse pupphavitānaṃ hutvā aṭṭhāsi. Sopi naṃ satthā ‘‘ito dvenavutikappamatthake buddho bhavissasī’’ti byākāsi.

Tassa bhagavato khemaṃ nāma nagaraṃ ahosi, pitā janasandho nāma khattiyo, mātā padumā nāma, brahmadevo ca udayo ca dve aggasāvakā samaṅgo nāma upaṭṭhāko, phussā ca sudattā ca dve aggasāvikā asanarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

Tassa aparabhāge **phusso** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paṇṇāsa, tatiye dvattiṃsa. Tadā bodhisatto **vijitāvī** nāma khattiyo hutvā mahārajjaṃ pahāya satthu santike pabbajitvā tīṇi piṭakāni uggahetvā mahājanassa dhammakathaṃ kathesi. Sīlapāramiñca pūresi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi.

Tassa bhagavato kāsi nāma nagaraṃ ahosi, jayaseno nāma rājā pitā, sirimā nāma mātā, surakkhito ca dhammaseno ca dve aggasāvakā, sabhiyo nāma upaṭṭhāko, cālā ca upacālā ca dve aggasāvikā, āmalakarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

Tassa aparabhāge ito ekanavutikappe **vipassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā, paṭhamasannipāte aṭṭhasaṭṭhibhikkhusatasahassāni ahesuṃ, dutiye ekasatasahassaṃ, tatiye asītisahassāni. Tadā bodhisatto mahiddhiko mahānubhāvo **atulo** nāma nāgarājā hutvā sattaratanakhacitaṃ sovaṇṇamayaṃ mahāpīṭhaṃ bhagavato adāsi. Sopi naṃ satthā ‘‘ito ekanavutikappe buddho bhavissasī’’ti byākāsi.

Tassa bhagavato bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā. Bandhumatī nāma mātā, khaṇḍo ca tisso ca dve aggasāvakā, asoko nāma upaṭṭhāko, candā ca candamittā ca dve aggasāvikā pāṭalirukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā sadā satta yojanāni pharitvā aṭṭhāsi, asītivassasahassāni āyūti.

Tassa aparabhāge ito ekatiṃsakappe **sikhī, vessabhū** cāti dve buddhā ahesuṃ. **Sikhissāpi** bhagavato tayo sāvakasannipātā, paṭhamasannipāte bhikkhusatasahassaṃ ahosi, dutiye asītisahassāni, tatiye sattati. Tadā bodhisatto **arindamo** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ pavattetvā sattaratanapaṭimaṇḍitaṃ hatthiratanaṃ datvā hatthippamāṇaṃ katvā kappiyabhaṇḍaṃ adāsi. Sopi naṃ ‘‘ito ekatiṃsakappe buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato aruṇavatī nāma nagaraṃ ahosi, aruṇavā nāma khattiyo pitā, pabhāvatī nāma mātā, abhibhū ca sambhavo ca dve aggasāvakā khemaṅkaro nāma upaṭṭhāko, sakhilā ca padumā ca dve aggasāvikā, puṇḍarīkarukkho bodhi, sarīraṃ sattatihatthubbedhaṃ ahosi, sarīrappabhā yojanattayaṃ pharitvā aṭṭhāsi, sattahivassasahassāni āyūti.

Tassa aparabhāge **vessabhū** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā paṭhamasannipāte asītibhikkhusahassāni ahesuṃ dutiye sattati, tatiye saṭṭhi. Tadā bodhisatto **sudassano** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ datvā satthu santike pabbajitvā ācāraguṇasampanno buddharatane cittīkārapītibahulo ahosi. Sopi naṃ ‘‘ito ekatiṃse kappe buddho bhavissasī’’ti byākāsi.

Tassa pana bhagavato anomaṃ nāma nagaraṃ ahosi, suppatīto nāma rājā pitā, yasavatī nāma mātā, soṇo ca uttaro ca dve aggasāvakā upasanto nāma upaṭṭhāko dāmā ca samālā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, saṭṭhivassasahassāni āyūti.

Tassa aparabhāge imasmiṃ kappe cattāro buddhā nibbattā **kakusandho, koṇāgamano, kassapo, amhākaṃ bhagavā**ti. **Kakusandhassa** bhagavato eko sāvakasannipāto, tattha cattālīsabhikkhusahassāni ahesuṃ. Tadā bodhisatto **khemo** nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sapattacīvaraṃ mahādānañca añjanādibhesajjāni ca datvā satthu dhammadesanaṃ sutvā pabbaji. Sopi naṃ satthā byākāsi.

Kakusandhassa pana bhagavato khemaṃ nāma nagaraṃ ahosi, aggidatto nāma brāhmaṇo pitā, visākhā nāma brāhmaṇī mātā, vidhuro ca sañjīvo ca dve aggasāvakā, buddhijo nāma upaṭṭhāko sāmā ca campā ca dve aggasāvikā mahāsirīsarukkho bodhi sarīraṃ cattālīsahatthubbedhaṃ ahosi, cattālīsavassasahassāni āyūti.

Tassa aparabhāge **koṇāgamano** nāma satthā udapādi. Tassāpi eko sāvakasannipāto, tattha tiṃsabhikkhusahassāni ahesuṃ. Tadā bodhisatto **pabbato** nāma rājā hutvā amaccagaṇaparivuto satthu santikaṃ gantvā dhammadesanaṃ sutvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā mahādānaṃ pavattetvā pattuṇṇacīnapaṭakoseyyakambaladukulāni ceva suvaṇṇapādukañca datvā satthu santike pabbaji. Sopi naṃ satthā byākāsi.

Tassa bhagavato sobhavatī nāma nagaraṃ ahosi, yaññadatto nāma brāhmaṇo pitā, uttarā nāma brāhmaṇī mātā, bhiyyoso ca uttaro ca dve aggasāvakā, sotthijo nāma upaṭṭhāko, samuddā ca uttarā ca dve aggasāvikā, udumbararukkho bodhi, sarīraṃ tiṃsahatthubbedhaṃ ahosi, tiṃsavassasahassāni āyūti.

Tassa aparabhāge **kassapo** nāma satthā udapādi. Tassāpi ekova sāvakasannipāto, tattha vīsatibhikkhusahassāni ahesuṃ. Tadā bodhisatto **jotipālo** nāma māṇavo tiṇṇaṃ vedānaṃ pāragū bhūmiyañceva antalikkhe ca pākaṭo ghaṭikārassa kumbhakārassa mitto ahosi, so tena saddhiṃ satthāraṃ upasaṅkamitvā dhammakathaṃ sutvā pabbajitvā āraddhavīriyo tīṇi piṭakāni uggahetvā vattasampattiyā buddhasāsanaṃ sobhesi. Sopi naṃ satthā byākāsi.

Tassa bhagavato jātanagaraṃ bārāṇasī nāma ahosi. Brahmadatto nāma brāhmaṇo pitā, dhanavatī nāma brāhmaṇī mātā, tisso ca bhāradvājo ca dve aggasāvakā, sabbamitto nāma upaṭṭhāko anuḷā ca uruveḷā ca dve aggasāvikā, nigrodharukkho bodhi sarīraṃ vīsatihatthubbedhaṃ ahosi, vīsativassasahassāni āyūti.

Tassa pana bhagavato orabhāge ṭhapetvā imaṃ sammāsambuddhaṃ añño buddho nāma natthi. Iti **dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ** santike laddhabyākaraṇo pana bodhisatto yenena –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59);

Ime aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle katābhinīhārena ‘‘handa buddhakare dhamme vicināmi ito cito’’ti ussāhaṃ katvā ‘‘vicinanto tadādakkhiṃ, paṭhamaṃ dānapārami’’nti dānapāramitādayo buddhakarā dhammā diṭṭhā, te pūrento yāva vessantarattabhāvā āgami. Āgacchanto ca ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā –

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

‘‘Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kālakañjikā.

‘‘Na honti khuddakā pāṇā, uppajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

‘‘Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

‘‘Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

‘‘Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nupapajjare.

‘‘Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī’’ti.

Te ānisaṃse adhigantvāva āgato. Pāramiyo pūrentassa ca tassa akittibrāhmaṇakāle saṅkhabrāhmaṇakāle dhanañcayarājakāle mahāsudassanarājakāle mahāgovindakāle nimimahārājakāle candakumārakāle visayhaseṭṭhikāle sivirājakāle vessantararājakāleti dānapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sasapaṇḍitajātakāle –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.143 tassuddāna –

Evaṃ attapariccāgaṃ karontassa **dānapāramitā** paramatthapāramī nāma jātā.

Tathā sīlavanāgarājakāle campeyyanāgarājakāle bhūridattanāgarājakāle chaddantanāgarājakāle jayaddisarājaputtakāle alīnasattukumārakāleti sīlapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa saṅkhapālajātakāle –

‘‘Sūlehipi vijjhiyanto, koṭṭiyantopi sattihi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa **sīlapāramitā** paramatthapāramī nāma jātā.

Tathā somanassakumārakāle hatthipālakumārakāle ayogharapaṇḍitakāleti mahārajjaṃ pahāya nekkhammapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa cūḷasutasomajātakāle –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti laganaṃ, esā me nekkhammapāramī’’ti. –

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa **nekkhammapāramitā** paramatthapāramī nāma jātā.

Tathā vidhurapaṇḍitakāle mahāgovindapaṇḍitakāle kudālapaṇḍitakāle arakapaṇḍitakāle bodhiparibbājakakāle mahosadhapaṇḍitakāleti paññāpāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sattubhastajātake senakapaṇḍitakāle –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. –

Antobhastagataṃ sappaṃ dassentassa **paññāpāramitā** paramatthapāramī nāma jātā.

Tathā vīriyapāramitādīnampi pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa mahājanakajātake –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. –

Evaṃ mahāsamuddaṃ tarantassa **vīriyapāramitā** paramatthapāramī nāma jātā.

Khantivādījātake –

‘‘Acetanaṃva koṭṭente, tiṇhena pharasunā mamaṃ;
Kāsirāje na kuppāmi, esā me khantipāramī’’ti. –

Evaṃ acetanabhāvena viya mahādukkhaṃ adhivāsentassa **khantipāramitā** paramatthapāramī nāma jātā.

Mahāsutasomajātake –

‘‘Saccavācaṃ anurakkhanto, cajitvā mama jīvitaṃ;
Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. –

Evaṃ jīvitaṃ cavitvā saccamanurakkhantassa **saccapāramitā** paramatthapāramī nāma jātā.

Mūgapakkhajātake –

‘‘Mātā pitā na me dessā, napi dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahi’’nti. –

Evaṃ jīvitaṃ cajitvā vataṃ adhiṭṭhahantassa **adhiṭṭhānapāramitā** paramatthapāramī nāma jātā.

Ekarājajātake –

‘‘Na maṃ koci uttasati, napihaṃ bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (cariyā. 3.113) –

Evaṃ jīvitaṃ anapaloketvā mettāyantassa **mettāpāramitā** paramatthapāramī nāma jātā.

Lomahaṃsajātake –

‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
Gāmaṇḍalā upāgantvā, rūpaṃ dassenti nappaka’’nti. –

Evaṃ gāmadārakesu niṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhanaṃ anativattentassa **upekkhāpāramitā** paramatthapāramī nāma jātā. Ayamettha saṅkhepo, vitthārato panesa attho cariyāpiṭakato gahetabbo.

Evaṃ pāramiyo pūretvā vessantarattabhāve ṭhito –

‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti. (cariyā. 1.124);

Evaṃ mahāpathavīkampanāni mahāpuññāni katvā āyupariyosāne tato cuto tusitabhavane nibbatti, tattha aññe deve dasahi ṭhānehi adhigaṇhitvā ‘‘yāvatāyukaṃ dibbasampattiṃ anubhavanto manussagaṇanāya idāni sattahi divasehi āyukkhayaṃ pāpuṇissatī’’ti vatthāni kilissanti, mālā milāyanti, kacchehi sedā muccanti, kāye vevaṇṇiyaṃ okkamati, devo devāsane na saṇṭhahatīti imesu pañcasu pubbanimittesu uppannesu tāni disvā ‘‘suññā vata bho saggā bhavissantī’’ti saṃvegajātāhi devatāhi mahāsattassa pūritapāramibhāvaṃ ñatvā ‘‘imasmiṃ idāni aññaṃ devalokaṃ anupagantvā manussaloke uppajjitvā buddhabhāvaṃ patte puññāni katvā cutā cutā manussā devalokaṃ paripūressantī’’ti cintetvā –

‘‘Yatohaṃ tusite kāye, santusito nāmahaṃ tadā;
Dasasahassī samāgantvā, yācanti pañjalī mamaṃ.

‘‘Kālo deva mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.66-67);

Evaṃ buddhabhāvatthāya āyācito kālaṃ, dīpaṃ, desaṃ, kulaṃ, janettiyā āyuppamāṇanti imāni **pañca mahāvilokanāni** viloketvā katasanniṭṭhāno tato cuto sakyarājakule paṭisandhiṃ gahetvā tattha mahāsampattiyā parihariyamāno anukkamena bhadrayobbanaṃ anupāpuṇi. Imasmiṃ antare ‘‘sato sampajāno ānanda bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamī’’tiādīnaṃ (ma. ni. 3.200) suttapadānañceva tesaṃ aṭṭhakathāya ca vasena vitthāro veditabbo.

So tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu devalokasiriṃ viya rajjasiriṃ anubhavamāno uyyānakīḷāya gamanasamaye anukkamena jiṇṇabyādhimatasaṅkhāte tayo devadūte disvā sañjātasaṃvego nivattitvā catutthavāre pabbajitaṃ disvā ‘sādhu pabbajjā’ti pabbajjāya ruciṃ uppādetvā uyyānaṃ gantvā tattha divasabhāgaṃ khepetvā maṅgalapokkharaṇītīre nisinno kappakavesaṃ gahetvā āgatena vissakammena devaputtena alaṅkatapaṭiyatto rāhulabhaddassa jātasāsanaṃ sutvā puttasinehassa balavabhāvaṃ ñatvā ‘yāva idaṃ bandhanaṃ na vaḍḍhati tāvadeva naṃ chindissāmī’ti cintetvā sāyaṃ nagaraṃ pavisanto –

‘‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;
Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’’ti. (bu. vaṃ. aṭṭha. 27 avidūrenidānakathā; dha. pa. aṭṭha. 1.10 sāriputtattheravatthu; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā);

Kisāgotamiyā nāma pitucchādhītāya bhāsitaṃ imaṃ gāthaṃ sutvā, ‘ahaṃ imāya nibbutapadaṃ sāvito’ti gīvato satasahassagghanikaṃ muttāhāraṃ muñcitvā, tassā pesetvā, attano bhavanaṃ pavisitvā, sirisayane nisinno niddāvasena nāṭakānaṃ vippakāraṃ disvā, nibbinnahadayo channaṃ uṭṭhāpetvā, kaṇḍakaṃ āharāpetvā, kaṇḍakaṃ āruyha, channasahāyova dasasahassilokadhātudevatāhi kataparivāro mahābhinikkhamanaṃ nikkhamitvā, teneva rattāvasesena tīṇi mahārajjāni atikkamma anomānadītīre pabbajitvā, anukkamena rājagahaṃ gantvā, tattha piṇḍāya caritvā, paṇḍavapabbatapabbhāre nisinno magadharājena rajjena nimantiyamāno taṃ paṭikkhipitvā, sabbaññutaṃ patvā tassa vijitaṃ āgamanatthāya tena gahitapaṭiñño, āḷārañca udakañca upasaṅkamitvā, tesaṃ santike adhigatavisesena aparituṭṭho chabbassāni mahāpadhānaṃ padahitvā, visākhāpuṇṇamadivase pātova senānigame sujātāya dinnaṃ pāyāsaṃ paribhuñjitvā, nerañjarāya nadiyā suvaṇṇapātiṃ pavāhetvā, nerañjarāya tīre mahāvanasaṇḍe nānāsamāpattīhi divasabhāgaṃ vītināmetvā, sāyanhasamaye sotthiyena dinnaṃ aṭṭhatiṇamuṭṭhiṃ gahetvā, kāḷena nāgarājena abhitthutaguṇo bodhimaṇḍaṃ āruyha tiṇāni santharitvā, ‘na tāvimaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’ti paṭiññaṃ katvā, pācīnadisābhimukho nisīditvā, sūriye anatthaṅgamiteyeva mārabalaṃ vidhamitvā, paṭhamayāme pubbenivāsañāṇaṃ, majjhimayāme cutūpapātañāṇaṃ patvā, pacchimayāmāvasāne dasabalacatuvesārajjādisabbabuddhaguṇapaṭimaṇḍitaṃ sabbaññutaññāṇaṃ paṭivijjhantoyeva imaṃ abhidhammanayasamuddaṃ adhigañchi. Evamassa **adhigamanidānaṃ** veditabbaṃ.

Evaṃ adhigatābhidhammo ekapallaṅkena nisinnasattāhaṃ animisasattāhaṃ caṅkamanasattāhañca atikkamitvā, catutthe sattāhe sayambhūñāṇādhigamena adhigataṃ abhidhammaṃ vicinitvā aparānipi ajapālamucalindarājāyatanesu tīṇi sattāhāni vītināmetvā, aṭṭhame sattāhe ajapālanigrodharukkhamūle nisinno dhammagambhīratāpaccavekkhaṇena appossukkataṃ āpajjamāno dasasahassimahābrahmaparivārena sahampatibrahmunā āyācitadhammadesano buddhacakkhunā lokaṃ oloketvā, brahmuno ajjhesanaṃ ādāya ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’nti olokento āḷārudakānaṃ kālaṅkatabhāvaṃ ñatvā, pañcavaggiyānaṃ bhikkhūnaṃ bahūpakārataṃ anussaritvā, uṭṭhāyāsanā kāsipuraṃ gacchanto antarāmagge upakena saddhiṃ mantetvā, āsāḷhīpuṇṇamadivase isipatane migadāye pañcavaggiyānaṃ bhikkhūnaṃ vasanaṭṭhānaṃ patvā,te ananucchavikena samudācārena samudācarante saññāpetvā, dhammacakkaṃ pavattento aññāsikoṇḍaññattherappamukhā aṭṭhārasa brahmakoṭiyo amatapānaṃ pāyesi. Evaṃ yāva dhammacakkappavattanā **desanānidānaṃ** veditabbaṃ. Ayamettha saṅkhepo. Vitthāro pana sāṭṭhakathānaṃ **ariyapariyesana**(ma. ni. 1.274) **pabbajjasuttādīnaṃ** (su. ni. 407 ādayo) vasena veditabbo.

Evaṃ adhigamanidānadesanānidānasampannassa panassa abhidhammassa aparānipi dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti tīṇi nidānāni. Tattha dīpaṅkarapādamūlato paṭṭhāya yāva tusitapurā **dūrenidānaṃ** veditabbaṃ. Tusitapurato paṭṭhāya yāva bodhimaṇḍā **avidūrenidānaṃ**. ‘Ekaṃ samayaṃ bhagavā devesu viharati tāvatiṃsesu pāricchattakamūle paṇḍukambalasilāyaṃ, tattha kho bhagavā devānaṃ tāvatiṃsānaṃ abhidhammakathaṃ kathesī’ti idamassa **santikenidānaṃ**. Ayaṃ tāva nidānakathā.

Nidānakathā niṭṭhitā.

1. Cittuppādakaṇḍo

Tikamātikāpadavaṇṇanā

Idāni

Iti me bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhā hi ayaṃ kathāti.

Evaṃ paṭiññātāya abhidhammakathāya kathanokāso sampatto. Tattha yasmā abhidhammo nāma dhammasaṅgaṇīādīni sattappakaraṇāni; dhammasaṅgaṇīpi cittuppādakaṇḍādīnaṃ vasena cattāri kaṇḍāni; cittuppādakaṇḍampi mātikāpadabhājanīyavasena duvidhaṃ; tattha mātikā ādi; sāpi tikamātikā dukamātikāti duvidhā; tattha tikamātikā ādi; tikamātikāyapi kusalattikaṃ kusalattikepi kusalā dhammāti idaṃ padaṃ; tasmā –

Ito paṭṭhāya gambhīraṃ, abhidhammakathaṃ imaṃ;
Vuccamānaṃ nisāmetha, ekaggā sādhu sādhavoti.

1. ‘‘Kusalā dhammā, akusalā dhammā, abyākatā dhammā’’ti ayaṃ tāva ādipadena laddhanāmo kusalattiko nāma. ‘‘Sukhāya vedanāya sampayuttā dhammā, dukkhāya vedanāya sampayuttā dhammā, adukkhamasukhāya vedanāya sampayuttā dhammā’’ti ayaṃ sabbapadehi laddhanāmo vedanāttiko nāma. Evaṃ ādipadavasena vā sabbapadavasena vā sabbesampi tikadukānaṃ nāmaṃ veditabbaṃ. Sabbeva cete pañcadasahi paricchedehi vavatthitā. Tikānañhi eko paricchedo, dukānaṃ catuddasa. ‘‘Hetū dhammā, nahetū dhammā’’tiādayo hi cha dukā ganthato ca atthato ca aññamaññasambandhena kaṇṇikā viya ghaṭā viya hutvā ṭhitattā ‘hetugocchako’ti vuccati. Tato apare ‘‘sappaccayā dhammā appaccayā dhammā’’tiādayo satta dukā, aññamaññaṃ asambandhā, kevalaṃ dukasāmaññato uccinitvā uccinitvā visuṃ visuṃ gocchakantare ṭhapitattā aññehi ca mahantaradukehi cūḷakattā ‘cūḷantaradukā’ti veditabbā. Tato paraṃ āsavadukādīnaṃ channaṃ vasena ‘āsavagocchako’; tathā saṃyojanadukādīnaṃ vasena ‘saṃyojanagocchako’; tathā ganthaoghayoganīvaraṇadukādīnaṃ vasena ‘ganthaoghayoganīvaraṇagocchakā’; parāmāsadukādīnaṃ pañcannaṃ vasena ‘parāmāsagocchako’ti. Sabbepi satta gocchakā veditabbā. Tato paraṃ ‘‘sārammaṇā dhammā’’tiādayo catuddasa dukā ‘mahantaradukā’ nāma. Tato upādānadukādayo cha dukā ‘upādānagocchako’ nāma. Tato kilesadukādayo aṭṭha dukā ‘kilesagocchako’ nāma. Tato paraṃ dassanenapahātabbadukādayo aṭṭhārasa dukā abhidhammamātikāya pariyosāne ṭhapitattā ‘piṭṭhidukā’ nāma. ‘‘Vijjābhāgino dhammā avijjābhāgino dhammā’’tiādayo pana dvācattālīsa dukā ‘suttantikadukā’ nāma. Evaṃ sabbepete pañcadasahi paricchedehi vavatthitāti veditabbā.

Evaṃ vavatthitā panete sappadesanippadesavasena dve koṭṭhāsā honti. Tesu hi nava tikā ekasattati ca dukā sappadesānaṃ rūpārūpadhammānaṃ pariggahitattā sappadesā nāma. Avasesā terasa tikā ekasattati ca dukā nippadesā nāma. Tattha tikesu tāva vedanāttiko vitakkattiko pītittiko uppannattiko atītattiko cattāro ārammaṇattikāti ime nava tikā sappadesā nāma. Dukesu hetugocchakādīnaṃ upādānagocchakapariyosānānaṃ navannaṃ gocchakānaṃ pariyosāne tayo tayo dukā, kilesagocchakapariyosāne cattāro dukā, ‘‘cittasampayuttā dhammā, cittavippayuttā dhammā’’‘‘cittasaṃsaṭṭhā dhammā, cittavisaṃsaṭṭhā dhammā’’ti dve mahantaradukā, suttantikadukesu adhivacanadukaṃ niruttidukaṃ paññattidukaṃ nāmarūpadukanti ime cattāro duke ṭhapetvā avasesā aṭṭhatiṃsa dukā cāti ete sappadesā nāma. Vuttāvasesā tikadukā sabbepi nippadesāti veditabbā.

Idāni **kusalā dhammā**tiādīnaṃ mātikāpadānaṃ ayamanupubbapadavaṇṇanā – **‘kusala’**-saddo tāva ārogyaanavajjachekasukhavipākesu dissati. Ayañhi ‘‘kacci nu bhoto kusalaṃ, kacci bhoto anāmaya’’ntiādīsu (jā. 1.15.146; 2.20.129) ārogye dissati. ‘‘Katamo pana, bhante, kāyasamācāro kusalo? Yo kho, mahārāja, kāyasamācāro anavajjo’’ti (ma. ni. 2.361) ca, ‘‘aparaṃ pana, bhante, etadānuttariyaṃ yathā bhagavā dhammaṃ deseti kusalesu dhammesū’’ti (dī. ni. 3.145) ca evamādīsu anavajje. ‘‘Kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ’’ (ma. ni. 2.87), ‘‘kusalā naccagītassa sikkhitā cāturitthiyo’’tiādīsu (jā. 2.22.94) cheke. ‘‘Kusalānaṃ, bhikkhave, dhammānaṃ samādānahetu’’ (dī. ni. 3.80), ‘‘kusalassa kammassa katattā upacitattā’’tiādīsu (dha. sa. 431) sukhavipāke. Svāyamidha ārogyepi anavajjepi sukhavipākepi vattati.

Dhammasaddo panāyaṃ pariyattihetuguṇanissattanijjīvatādīsu dissati. Ayañhi ‘‘dhammaṃ pariyāpuṇāti suttaṃ geyya’’ntiādīsu (a. ni. 4.102) pariyattiyaṃ dissati. ‘‘Hetumhi ñāṇaṃ dhammapaṭisambhidā’’tiādīsu (vibha. 720) hetumhi.

‘‘Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggati’’nti. (theragā. 304; jā. 1.15.386) –

Ādīsu guṇe. ‘‘Tasmiṃ kho pana samaye dhammā honti’’ (dha. sa. 121), ‘‘dhammesu dhammānupassī viharatī’’tiādīsu (dī. ni. 2.373) nissattanijjīvatāyaṃ. Svāyamidhāpi nissattanijjīvatāyameva vaṭṭati.

Vacanattho panettha – kucchite pāpake dhamme salayanti calayanti kampenti viddhaṃsentīti kusalā. Kucchitena vā ākārena sayantīti kusā. Te akusalasaṅkhāte kuse lunanti chindantīti kusalā. Kucchitānaṃ vā sānato tanukaraṇato osānakaraṇato ñāṇaṃ kusaṃ nāma. Tena kusena lātabbāti kusalā; gahetabbā pavattetabbāti attho. Yathā vā kusā ubhayabhāgagataṃ hatthappadesaṃ lunanti, evamimepi uppannānuppannabhāvena ubhayabhāgagataṃ kilesapakkhaṃ lunanti. Tasmā kusā viya lunantītipi **kusalā**. Attano pana sabhāvaṃ dhārentīti **dhammā**. Dhāriyanti vā paccayehi, dhārīyanti vā yathāsabhāvatoti dhammā. Na kusalā **akusalā**. Mittapaṭipakkhā amittā viya, lobhādipaṭipakkhā alobhādayo viya ca, kusalapaṭipakkhāti attho. Na byākatāti **abyākatā,** kusalākusalabhāvena akathitāti attho. Tesu pana anavajjasukhavipākalakkhaṇā kusalā, sāvajjadukkhavipākalakkhaṇā akusalā, avipākalakkhaṇā abyākatā.

Kiṃ panetāni ‘kusalā’ti vā ‘dhammā’ti vātiādīni ekatthāni udāhu nānatthānīti? Kiñcettha? Yadi tāva ekatthāni ‘kusalā dhammā’ti idaṃ ‘kusalākusalā’tivuttasadisaṃ hoti. Atha nānatthāni tikadukānaṃ chakkacatukkabhāvo āpajjati padānañca asambandho.

Yathā hi ‘kusalā’ ‘rūpaṃ’‘cakkhumā’ti vutte atthavasena aññamaññaṃ anolokentānaṃ padānaṃ na koci sambandho, evamidhāpi padānaṃ asambandho āpajjati. Pubbāparasambandharahitāni ca padāni nippayojanāni nāma honti. Yāpi cesā parato ‘katame dhammā kusalā’ti pucchā, tāyapi saddhiṃ virodho āpajjati. Neva hi dhammā kusalā; atha ca panidaṃ vuccati – katame dhammā ‘kusalā’ti. Aparo nayo – yadi etāni ekatthāni, tiṇṇaṃ ‘dhammānaṃ’ ekattā kusalādīnampi ekattaṃ āpajjati. Kusalādiparānañhi tiṇṇampi ‘dhammānaṃ’ dhammabhāvena ekattaṃ. Tasmā dhammattayena saddhiṃ atthato ninnānatthānaṃ kusalādīnampi ekattaṃ āpajjati. ‘Yadeva kusalaṃ, taṃ akusalaṃ, taṃ abyākata’nti. ‘Athāpi tiṇṇaṃ dhammānaṃ ekattaṃ na sampaṭicchatha, aññova kusalaparo dhammo, añño akusalaparo dhammo, añño abyākataparo dhammoti vadatha, evaṃ sante dhammo nāma bhāvo, bhāvato ca añño abhāvoti kusalaparā bhāvasaṅkhātā dhammā añño akusalaparo dhammo abhāvo siyā, tathā abyākataparo. Tehi ca añño kusalaparopi. Evaṃ abhāvattaṃ āpannehi dhammehi anaññe kusalādayopi abhāvāyeva siyu’nti.

Sabbametaṃ akāraṇaṃ. Kasmā? Yathānumativohārasiddhitoti. Vohāro hi yathā yathā atthesu anumato sampaṭicchito tathā tatheva siddho. Na cāyaṃ ‘‘kusalā dhammā’’tiādīsu kusalapubbo dhammābhilāpo dhammaparo ca kusalābhilāpo, yathā ‘kusalā kusalā’ti evaṃ, attano atthavisesābhāvena paṇḍitehi sampaṭicchito; na ca ‘kusalā’ ‘rūpaṃ’cakkhumāsaddā viya aññamaññaṃ anolokitatthabhāvena. ‘Kusala’-saddo panettha anavajjasukhavipākasaṅkhātassa atthassa jotakabhāvena sampaṭicchito, ‘akusala’-saddo sāvajjadukkhavipākatthajotakattena, ‘abyākata’-saddo avipākatthajotakattena, ‘dhamma’-saddo sabhāvadhāraṇādiatthajotakattena. So etesaṃ aññatarānantare vuccamāno attano atthasāmaññaṃ dīpeti. Sabbeva hi ete sabhāvadhāraṇādinā lakkhaṇena dhammā. Kusalādisaddā cāpi dhammasaddassa purato vuccamānā attano attano atthavisesaṃ tassa dīpenti. Dhammo hi kusalo vā hoti akusalo vā abyākato vā. Evamete visuṃ visuṃ vuccamānā attano attano atthamattadīpakattena sampaṭicchitā. Dhammasaddena saha vuccamānā attano attano atthasāmaññaṃ atthavisesaṃ vā dīpakattena loke paṇḍitehi sampaṭicchitā. Tasmā yadetamettha ekatthanānātthataṃ vikappetvā dosāropanakāraṇaṃ vuttaṃ sabbametaṃ akāraṇaṃ. Ayaṃ tāva kusalattikassa anupubbapadavaṇṇanā. Imināva nayena sesatikadukānampi nayo veditabbo. Ito paraṃ pana visesamattameva vakkhāma.

2. **Sukhāya vedanāyā**tiādīsu ‘sukha’-saddo tāva sukhavedanāsukhamūlasukhārammaṇasukhahetusukhapaccayaṭṭhānaabyābajjhanibbānādīsu dissati. Ayañhi ‘‘sukhassa ca pahānā’’tiādīsu (dī. ni. 1.232) sukhavedanāyaṃ dissati. ‘‘Sukho buddhānaṃ uppādo’’ (dha. pa. 194), ‘‘sukhā virāgatā loke’’tiādīsu (udā. 11; mahāva. 5) sukhamūle ‘‘yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) sukhārammaṇe. ‘‘Sukhassetaṃ, bhikkhave, adhivacanaṃ yadidaṃ puññānī’’tiādīsu (a. ni. 7.62) sukhahetumhi. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā’’ (ma. ni. 3.255), ‘‘na te sukhaṃ pajānanti ye na passanti nandana’’ntiādīsu (saṃ. ni. 1.11) sukhapaccayaṭṭhāne. ‘‘Diṭṭhadhammasukhavihārā ete dhammā’’tiādīsu (ma. ni. 1.82) abyābajjhe. ‘‘Nibbānaṃ paramaṃ sukha’’ntiādisu (dha. pa. 203-204) nibbāne. Idha panāyaṃ sukhavedanāyameva daṭṭhabbo. **‘Vedanā’**-saddo ‘‘viditā vedanā uppajjantī’’tiādīsu (ma. ni. 3.208) vedayitasmiṃyeva vattati.

‘Dukkha’-saddo dukkhavedanādukkhavatthudukkhārammaṇadukkhapaccayadukkhapaccayaṭṭhānādīsu dissati. Ayañhi ‘‘dukkhassa ca pahānā’’tiādīsu dukkhavedanāyaṃ dissati. ‘‘Jātipi dukkhā’’tiādīsu (dī. ni. 2.387; vibha. 190) dukkhavatthusmiṃ. ‘‘Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkanta’’ntiādīsu dukkhārammaṇe. ‘‘Dukkho pāpassa uccayo’’tiādīsu (dha. pa. 117) dukkhapaccaye. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva dukkhā nirayā’’tiādīsu (ma. ni. 3.250) dukkhapaccayaṭṭhāne. Idha panāyaṃ dukkhavedanāyameva daṭṭhabbo.

Vacanattho panettha – sukhayatīti sukhā. Dukkhayatīti **dukkhā**. Na dukkhā na sukhāti adukkhamasukhā. ‘Ma-kāro padasandhivasena vutto. Sabbāpi ārammaṇarasaṃ vedayanti anubhavantīti **vedanā**. Tāsu iṭṭhānubhavanalakkhaṇā sukhā, aniṭṭhānubhavanalakkhaṇā dukkhā, ubhayaviparītānubhavanalakkhaṇā adukkhamasukhā. Yopanāyaṃ tīsupi padesu ‘sampayutta’-saddo, tassattho – samaṃ pakārehi yuttāti sampayuttā. Katarehi pakārehīti? Ekuppādatādīhi. ‘‘Natthi keci dhammā kehici dhammehi sampayuttāti? Āmantā’’ti hi imassa pañhassa paṭikkhepe ‘‘nanu atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā’’ti (kathā. 473) evaṃ ekuppādatādīnaṃ vasena sampayogattho vutto. Iti imehi ekuppādatādīhi samaṃ pakārehi yuttāti **sampayuttā**.

3. **Vipākattike** aññamaññavisiṭṭhānaṃ kusalākusalānaṃ pākāti **vipākā**. Vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacanaṃ. **Vipākadhammadhammā**ti vipākasabhāvadhammā. Yathā jātijarāsabhāvā jātijarāpakatikā sattā jātidhammā jarādhammāti vuccanti evaṃ vipākajanakaṭṭhena vipākasabhāvā vipākapakatikā dhammāti attho. Tatiyapadaṃ ubhayasabhāvapaṭikkhepavasena vuttaṃ.

4. **Upādinnupādāniyattike** ārammaṇakaraṇavasena taṇhādiṭṭhīhi upetena kammunā ādinnā, phalabhāvena gahitāti **upādinnā**. Ārammaṇabhāvaṃ upagantvā upādānasambandhena upādānānaṃ hitāti **upādāniyā**. Upādānassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Upādiṇṇā ca te upādāniyā cāti **upādiṇṇupādāniyā;** sāsavakammanibbattānaṃ rūpārūpadhammānametaṃ adhivacanaṃ. Iti iminā nayena sesapadadvayepi paṭisedhasahito attho veditabbo.

5. Saṃkiliṭṭhasaṃkilesikattike saṃkilesetīti saṃkileso, vibādhati, upatāpeti cāti attho. Saṃkilesena samannāgatāti **saṃkiliṭṭhā**. Attānaṃ ārammaṇaṃ katvā pavattanena saṃkilesaṃ arahanti, saṃkilese vā niyuttā, tassa ārammaṇabhāvānatikkamanatoti **saṃkilesikā**. Saṃkilesassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Saṃkiliṭṭhā ca te saṃkilesikā cāti **saṃkiliṭṭhasaṃkilesikā**. Sesapadadvayampi purimattike vuttanayeneva veditabbaṃ.

6. **Vitakkattike** sampayogavasena vattamānena saha vitakkena **savitakkā**. Saha vicārena **savicārā**. Savitakkā ca te savicārā cāti **savitakkasavicārā**. Ubhayarahitā **avitakkaavicārā**. Vitakkavicāresu vicārova mattā, pamāṇaṃ, etesanti vicāramattā. Vicārato uttari vitakkena saddhiṃ sampayogaṃ na gacchantīti attho. Avitakkā ca te vicāramattā cāti **avitakkavicāramattā**.

7. **Pītittike** pītiyā saha ekuppādādibhāvaṃ gatāti **pītisahagatā,** pītisampayuttāti attho. Sesapadadvayepi eseva nayo. **Upekkhā**ti cettha adukkhamasukhā vedanā vuttā. Sā hi sukhadukkhākārappavattiṃ upekkhati, majjhattākārasaṇṭhitattā tenākārena pavattatīti **upekkhā**. Iti vedanāttikato padadvayameva gahetvā nippītikassa sukhassa sappītikasukhato visesadassanavasena ayaṃ tiko vutto.

8. **Dassanattike dassanenā**ti sotāpattimaggena. So hi paṭhamaṃ nibbānaṃ dassanato **dassana**nti vutto. Gotrabhu pana kiñcāpi paṭhamataraṃ passati, yathā pana rañño santikaṃ kenacideva karaṇīyena āgato puriso dūratova rathikāya carantaṃ hatthikkhandhagataṃ rājānaṃ disvāpi 'diṭṭho te rājā'ti puṭṭho disvāpi kattabbakiccassa akatattā 'na passāmī'ti āha. Evameva nibbānaṃ disvāpi kattabbassa kilesappahānassābhāvā na dassananti vuccati. Tañhi ñāṇaṃ maggassa āvajjanaṭṭhāne tiṭṭhati. **Bhāvanāyā**ti sesamaggattayena. Sesamaggattayañhi paṭhamamaggena diṭṭhasmiṃyeva dhamme bhāvanāvasena uppajjati, adiṭṭhapubbaṃ kiñci na passati, tasmā bhāvanāti vuccati. Tatiyapadaṃ ubhayapaṭikkhepavasena vuttaṃ.

9. **Tadanantarattike** dassanena pahātabbo hetu etesanti **dassanena pahātabbahetukā**. Dutiyapadepi eseva nayo. Tatiyapade neva dassanena na bhāvanāya pahātabbo hetu etesanti evamatthaṃ aggahetvā neva dassanena na bhāvanāya pahātabbo hetu etesaṃ atthīti evamattho gahetabbo. Itarathā hi ahetukānaṃ aggahaṇaṃ bhaveyya; hetuyeva hi tesaṃ natthi yo dassanabhāvanāhi pahātabbo siyā. Sahetukesupi hetuvajjānaṃ pahānaṃ āpajjati, na hetūnaṃ; hetuyeva hi etesaṃ 'neva dassanena na bhāvanāya pahātabbo'ti vutto, na te dhammā. Ubhayampi cetaṃ anadhippetaṃ. Tasmā neva dassanena na bhāvanāya pahātabbo hetu etesaṃ atthīti **nevadassanena nabhāvanāya pahātabbahetukā**ti ayamattho gahetabbo.

10. **Ācayagāmittike** kammakilesehi āciyatīti ācayo. Paṭisandhicutigatippavattānaṃ etaṃ nāmaṃ. Tassa kāraṇaṃ hutvā nipphādanakabhāvena taṃ ācayaṃ gacchanti, yassa vā pavattanti taṃ puggalaṃ yathāvuttameva ācayaṃ gamentītipi **ācayagāmino;** sāsavakusalākusalānaṃ etaṃ adhivacanaṃ. Tato eva ācayasaṅkhātā cayā apetattā, nibbānaṃ apetaṃ cayāti apacayo. Taṃ ārammaṇaṃ katvā pavattanato apacayaṃ gacchantīti **apacayagāmino;** ariyamaggānametaṃ adhivacanaṃ. Apica pākāraṃ iṭṭhakavaḍḍhakī viya pavattaṃ ācinantā gacchantīti ācayagāmino. Tena citaṃ citaṃ iṭṭhakaṃ viddhaṃsayamāno puriso viya tadeva pavattaṃ apacinantā gacchantīti apacayagāmino. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

11. **Sekkhattike** tīsu sikkhāsu jātāti **sekkhā**. Sattannaṃ sekkhānaṃ etetipi **sekkhā**. Apariyositasikkhattā sayameva sikkhantītipi **sekkhā**. Upari sikkhitabbābhāvato na sekkhāti **asekkhā**. Vuḍḍhippattā vā sekkhātipi asekkhā. Arahattaphaladhammānaṃ etaṃ adhivacanaṃ. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

12. **Parittattike** samantato khaṇḍitattā appamattakaṃ parittanti vuccati; 'parittaṃ gomayapiṇḍa'ntiādīsu (saṃ. ni. 3.96) viya. Imepi appānubhāvatāya parittā viyāti **parittā;** kāmāvacaradhammānametaṃ adhivacanaṃ. Kilesavikkhambhanasamatthatāya vipulaphalatāya dīghasantānatāya ca mahantabhāvaṃ gatā, mahantehi vā uḷāracchandavīriyacittapaññehi gatā paṭipannātipi **mahaggatā**. Pamāṇakarā dhammā rāgādayo pamāṇaṃ nāma. Ārammaṇato vā sampayogato vā natthi etesaṃ pamāṇaṃ, pamāṇassa ca paṭipakkhāti **appamāṇā**.

13. **Parittārammaṇattike** parittaṃ ārammaṇaṃ etesanti **parittārammaṇā**. Sesapadadvayepi eseva nayo.

14. **Hīnattike hīnā**ti lāmakā akusalā dhammā. Hīnappaṇītānaṃ majjhe bhavāti **majjhimā**. Avasesā tebhūmakā dhammā uttamaṭṭhena atappakaṭṭhena ca **paṇītā;** lokuttarā dhammā.

15. **Micchattattike** 'hitasukhāvahā me bhavissantī'ti evaṃ āsīsitāpi tathā abhāvato, 'asubhādīsuyeva subha'ntiādi viparītappavattito ca micchāsabhāvāti **micchattā;** vipākadāne sati khandhabhedānantarameva vipākadānato **niyatā;** micchattā ca te niyatā cāti **micchattaniyatā**. Vuttaviparītena atthena sammāsabhāvāti **sammattā;** sammattā ca te niyatā ca anantarameva phaladānenāti **sammattaniyatā**. Ubhayathāpi na niyatāti **aniyatā**.

16. **Maggārammaṇattike** nibbānaṃ maggati, gavesati, kilese vā mārento gacchatīti maggo. Maggo ārammaṇaṃ etesanti **maggārammaṇā**. Aṭṭhaṅgikopi maggo paccayaṭṭhena etesaṃ hetūti **maggahetukā**. Maggasampayuttā vā hetū magge vā hetūti maggahetū. Te etesaṃ hetūtipi maggahetukā. Sammādiṭṭhi sayaṃ maggo ceva hetu ca. Iti maggo hetu etesantipi maggahetukā. Abhibhavitvā pavattanaṭṭhena maggo adhipati etesanti **maggādhipatino**.

17. **Uppannattike** uppādato paṭṭhāya yāva bhaṅgā uddhaṃ pannā gatā pavattāti **uppannā**. Na uppannāti **anuppannā**. Pariniṭṭhitakāraṇekadesattā avassaṃ uppajjissantīti **uppādino**.

18. **Atītattike** attano sabhāvaṃ uppādādikkhaṇaṃ vā patvā atikkantāti **atītā**. Tadubhayampi na āgatāti **anāgatā**. Taṃ taṃ kāraṇaṃ paṭicca uppannāti **paccuppannā**.

19. **Anantarattike** atītaṃ ārammaṇaṃ etesanti **atītārammaṇā**. Sesapadadvayepi eseva nayo.

20. **Ajjhattattike** 'evaṃ pavattamānā mayaṃ attā'ti gahaṇaṃ, 'gamissāmā'ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattāti **ajjhattā**. 'Ajjhatta'-saddo panāyaṃ gocarajjhatte niyakajjhatte ajjhattajjhatte visayajjhatteti catūsu atthesu dissati. ''Tenānanda, bhikkhunā tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapetabbaṃ'' (ma. ni. 3.188), ''ajjhattarato samāhito''tiādīsu (dha. pa. 362) hi ayaṃ gocarajjhatte dissati. ''Ajjhattaṃ sampasādanaṃ'' (dī. ni. 1.228; dha. sa. 161), ''ajjhattaṃ vā dhammesu dhammānupassī viharatī''tiādīsu (dī. ni. 2.373) niyakajjhatte. ''Cha ajjhattikāni āyatanānī''tiādīsu (ma. ni. 3.304) ajjhattajjhatte. ''Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharatī''tiādīsu (ma. ni. 3.187) visayajjhatte; issariyaṭṭhāneti attho. Phalasamāpatti hi buddhānaṃ issariyaṭṭhānaṃ nāma. Idha pana niyakajjhatte adhippeto. Tasmā attano santāne pavattā pāṭipuggalikā dhammā ajjhattāti veditabbā. Tato bāhirabhūtā pana indriyabaddhā vā anindriyabaddhā vā **bahiddhā** nāma. Tatiyapadaṃ tadubhayavasena vuttaṃ.

21. Anantarattiko teyeva tippakārepi dhamme ārammaṇaṃ katvā pavattanavasena vutto.

22. **Sanidassanattike** daṭṭhabbabhāvasaṅkhātena saha nidassanenāti sanidassanā. Paṭihananabhāvasaṅkhātena saha paṭighenāti sappaṭighā. Sanidassanā ca te sappaṭighā cāti **sanidassanasappaṭighā**. Natthi etesaṃ daṭṭhabbabhāvasaṅkhātaṃ nidassananti anidassanā. Anidassanā ca te vuttanayeneva sappaṭighā cāti **anidassanasappaṭighā**. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ. Ayaṃ tāva tikamātikāya anupubbapadavaṇṇanā.

Tikamātikāpadavaṇṇanā niṭṭhitā.

Dukamātikāpadavaṇṇanā

1-6. Dukamātikāyaṃ pana tikesu anāgatapadavaṇṇanaṃyeva karissāma. **Hetugocchake** tāva **hetudhammā**ti mūlaṭṭhena hetusaṅkhātā dhammā. Hetū dhammātipi pāṭho. **Na hetū**ti tesaṃyeva paṭikkhepavacanaṃ. Sampayogato pavattena saha hetunāti **sahetukā**. Tatheva pavatto natthi etesaṃ hetūti **ahetukā**. Ekuppādāditāya hetunā sampayuttāti **hetusampayuttā**. Hetunā vippayuttāti **hetuvippayuttā**. Imesaṃ dvinnampi dukānaṃ kiñcāpi atthato nānattaṃ natthi, desanāvilāsena pana tathā bujjhantānaṃ vā puggalānaṃ ajjhāsayavasena vuttā. Tato paraṃ paṭhamadukaṃ dutiyatatiyehi saddhiṃ yojetvā tesaṃ 'hetū na hetū'tiādīnaṃ padānaṃ vasena yathāsambhavato aparepi tayo dukā vuttā. Tattha yatheva 'hetū ceva dhammā sahetukā cā'ti etaṃ sambhavati, tathā 'hetū ceva dhammā ahetukā cā'ti idampi. Yathā ca 'sahetukā ceva dhammā na ca hetū'ti etaṃ sambhavati, tathā 'ahetukā ceva dhammā na ca hetū'ti idampi. Hetusampayuttadukena saddhiṃ yojanāyapi eseva nayo.

Tatra yadetaṃ 'na hetū dhammā sahetukāpi ahetukāpī'ti siddhe, 'na hetū kho pana dhammā'ti atirittaṃ 'kho panā'ti padaṃ vuttaṃ, tassa vasena ayaṃ atirekattho saṅgahitoti veditabbo. Kathaṃ? Na kevalaṃ 'na hetu dhammā atha kho aññepi na ca sahetukāpi ahetukāpi icceva, atha kho aññathāpīti. Idaṃ vuttaṃ hoti – yatheva hi 'na hetū dhammā sahetukāpi ahetukāpi', evaṃ 'hetū dhammā sahetukāpi ahetukāpi'. Yathā ca 'na hetū dhammā sahetukāpi ahetukāpi', evaṃ 'na hetū dhammā hetusampayuttāpi hetuvippayuttāpī'ti.

7-13. **Cūḷantaradukesu** attano nipphādakena saha paccayenāti **sappaccayā**. Natthi etesaṃ uppāde vā ṭhitiyaṃ vā paccayoti **appaccayā**. Paccayehi samāgantvā katāti **saṅkhatā**. Na saṅkhatāti **asaṅkhatā**. Avinibbhogavasena rūpaṃ etesaṃ atthīti **rūpino**. Tathāvidhaṃ natthi etesaṃ rūpanti **arūpino**. Ruppanalakkhaṇaṃ vā rūpaṃ; taṃ etesaṃ atthīti **rūpino**. Na rūpino arūpino. **Lokiyā dhammā**ti **loko** vuccati lujjanapalujjanaṭṭhena vaṭṭaṃ; tasmiṃ pariyāpannabhāvena loke niyuttāti **lokiyā**. Tato uttiṇṇāti uttarā; loke apariyāpannabhāvena lokato uttarāti **lokuttarā. Kenaci viññeyyā**ti cakkhuviññāṇādīsu kenaci ekena cakkhuviññāṇena vā sotaviññāṇena vā vijānitabbā. **Kenaci na viññeyyā**ti teneva cakkhuviññāṇena vā sotaviññāṇena vā na vijānitabbā. Evaṃ sante dvinnampi padānaṃ atthanānattato duko hoti.

14-19. **Āsavagocchake** āsavantīti **āsavā**. Cakkhutopi…pe… manatopi sandanti pavattantīti vuttaṃ hoti. Dhammato yāva gotrabhuṃ, okāsato yāva bhavaggaṃ savantīti vā **āsavā**. Ete dhamme etañca okāsaṃ antokaritvā pavattantīti attho. Antokaraṇattho hi ayaṃ **'ā'**kāro. Cirapārivāsiyaṭṭhena madirādayo āsavā. Āsavā viyātipi **āsavā**. Lokasmiñhi cirapārivāsikā madirādayo āsavāti vuccanti. Yadi ca cirapārivāsiyaṭṭhena āsavā, eteyeva bhavitumarahanti. Vuttañhetaṃ – ''purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosī''tiādi (a. ni. 10.61). Āyataṃ vā saṃsāradukkhaṃ savanti pasavantītipi **āsavā**. Tato aññe **no āsavā** nāma. Attānaṃ ārammaṇaṃ katvā pavattehi saha āsavehīti **sāsavā**. Evaṃ pavattamānā natthi etesaṃ āsavāti **anāsavā**. Sesaṃ hetugocchake vuttanayena veditabbaṃ. Ayaṃ pana viseso – yathā tattha 'na hetū kho pana dhammā sahetukāpi ahetukāpīti ayaṃ osānaduko paṭhamadukassa dutiyapadaṃ ādimhi ṭhapetvā vutto, evaṃ idha 'no āsavā kho pana dhammā sāsavāpi anāsavāpī'ti na vutto. Kiñcāpi na vutto, atha kho ayañca añño ca bhedo tattha vuttanayeneva veditabbo.

20-25. **Saṃyojanagocchake** yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti **saṃyojanā**. Tato aññe **no saṃyojanā** nāma. Ārammaṇabhāvaṃ upagantvā saṃyojanasambandhane saṃyojanānaṃ hitāti **saṃyojaniyā**. Saṃyojanassa ārammaṇapaccayabhūtānaṃ etaṃ adhivacanaṃ. Na saṃyojaniyā **asaṃyojaniyā**. Sesaṃ hetugocchake vuttanayeneva yojetabbaṃ.

26-31. **Ganthagocchake** yassa saṃvijjanti taṃ cutipaṭisandhivasena vaṭṭasmiṃ ganthenti ghaṭentīti **ganthā**. Tato aññe **no ganthā**. Ārammaṇakaraṇavasena ganthehi ganthitabbāti **ganthaniyā**. Sesaṃ hetugocchake vuttanayeneva yojetabbaṃ. Yathā ca idha, evaṃ ito paresupi vuttāvasesaṃ tattha tattha vuttanayeneva veditabbaṃ.

32-37. **Oghagocchake** yassa saṃvijjanti taṃ vaṭṭasmiṃyeva ohananti osīdāpentīti **oghā**. Ārammaṇaṃ katvā atikkamanīyato oghehi atikkamitabbāti **oghaniyā**. Oghānaṃ ārammaṇadhammā eva veditabbā.

38-43. **Yogagocchake** vaṭṭasmiṃ yojentīti **yogā. Yoganiyā** oghaniyā viya veditabbā.

44-49. **Nīvaraṇagocchake** cittaṃ nīvaranti pariyonandhantīti **nīvaraṇā. Nīvaraṇiyā** saṃyojaniyā viya veditabbā.

50-54. **Parāmāsagocchake** dhammānaṃ yathābhūtaṃ aniccādiākāraṃ atikkamitvā 'nicca'nti ādivasena pavattamānā parato āmasantīti **parāmāsā**. Parāmāsehi ārammaṇakaraṇavasena parāmaṭṭhattā **parāmaṭṭhā**.

55-68. **Mahantaradukesu** ārammaṇaṃ aggahetvā appavattito saha ārammaṇenāti **sārammaṇā**. Natthi etesaṃ ārammaṇanti **anārammaṇā**. Cintanaṭṭhena **cittā,** vicittaṭṭhena vā **cittā**. Avippayogavasena cetasi niyuttāti **cetasikā**. Nirantarabhāvūpagamanatāya, uppādato yāva bhaṅgā, cittena saṃsaṭṭhāti **cittasaṃsaṭṭhā**. Ekato vattamānāpi nirantarabhāvaṃ anupagamanatāya cittena visaṃsaṭṭhāti **cittavisaṃsaṭṭhā**. Samuṭṭhahanti etenāti samuṭṭhānaṃ. Cittaṃ samuṭṭhānaṃ etesanti **cittasamuṭṭhānā**. Saha bhavantīti sahabhuno. Cittena sahabhuno **cittasahabhuno**. Anuparivattantīti anuparivattino. Kiṃ anuparivattanti? Cittaṃ. Cittassa anuparivattino **cittānuparivattino**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā cāti **cittasaṃsaṭṭhasamuṭṭhānā**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittasahabhuno eva cāti **cittasaṃsaṭṭhasamuṭṭhānasahabhuno**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittānuparivattino eva cāti **cittasaṃsaṭṭhasamuṭṭhānānuparivattino**. Sesāni sabbapadāni vuttapadānaṃ paṭikkhepavasena veditabbāni. Ajjhattajjhattaṃ sandhāya ajjhattattike vuttavasena ajjhattāva **ajjhattikā**. Tato bahibhūtāti **bāhirā**. Upādiyanteva bhūtāni, na bhūtāni viya upādiyantīti **upādā**. Na upādiyantevāti **noupādā**.

69-74. **Upādānagocchake** bhusaṃ ādiyantīti **upādānā;** daḷhaggāhaṃ gaṇhantīti attho. Tato aññe noupādānā.

75-82. **Kilesagocchake** saṃkiliṭṭhattike vuttanayeneva attho veditabbo.

83-100. **Piṭṭhidukesu** kāme avacarantīti **kāmāvacarā** rūpe avacarantīti **rūpāvacarā**. Arūpe avacarantīti **arūpāvacarā**. Ayamettha saṅkhepo. Vitthāro pana parato āvi bhavissati. Tebhūmakavaṭṭe pariyāpannā antogadhāti **pariyāpannā**. Tasmiṃ na pariyāpannāti **apariyāpannā**. Vaṭṭamūlaṃ chindantā nibbānaṃ ārammaṇaṃ katvā vaṭṭato niyyantīti **niyyānikā**. Iminā lakkhaṇena na niyyantīti **aniyyānikā**. Cutiyā vā attano vā pavattiyā anantaraṃ phaladāne niyatattā **niyatā**. Tathā aniyatattā **aniyatā**. Aññe dhamme uttaranti pajahantīti **uttarā**. Attānaṃ uttarituṃ samatthehi saha uttarehīti **sauttarā**. Natthi etesaṃ uttarāti **anuttarā**. Raṇanti etehīti raṇā; yehi abhibhūtā sattā nānappakārena kandanti paridevanti, tesaṃ rāgādīnaṃ etaṃ adhivacanaṃ. Sampayogavasena pahānekaṭṭhatāvasena ca saha raṇehīti **saraṇā**. Tenākārena natthi etesaṃ raṇāti **araṇā**.

Suttantikadukamātikāpadavaṇṇanā

101-108. Suttantikadukesu sampayogavasena vijjaṃ bhajantīti **vijjābhāgino;** vijjābhāge vijjākoṭṭhāse vattantītipi vijjābhāgino. Tattha vipassanāñāṇaṃ, manomayiddhi, cha abhiññāti aṭṭha vijjā. Purimena atthena tāhi sampayuttadhammāpi vijjābhāgino. Pacchimena atthena tāsu yā kāci ekā vijjā vijjā. Sesā vijjābhāginoti. Evaṃ vijjāpi vijjāya sampayuttadhammāpi vijjābhāginotveva veditabbā. Idha pana sampayuttadhammāva adhippetā. Sampayogavaseneva avijjaṃ bhajantīti **avijjābhāgino**. Avijjābhāge avijjākoṭṭhāse vattantītipi avijjābhāgino. Tattha dukkhapaṭicchādakaṃ tamo samudayādipaṭicchādakanti catasso avijjā. Purimanayeneva tāhi sampayuttadhammāpi avijjābhāgino. Tāsu yā kāci ekā avijjā avijjā. Sesā avijjābhāginoti. Evaṃ avijjāpi avijjāya sampayuttadhammāpi avijjābhāginotveva veditabbā. Idha pana sampayuttadhammāva adhippetā.

Puna anajjhottharaṇabhāvena kilesandhakāraṃ viddhaṃsetuṃ asamatthatāya vijju upamā etesanti **vijjūpamā**. Nissesaṃ viddhaṃsanasamatthatāya vajiraṃ upamā etesanti vajirūpamā. Bālesu ṭhitattā yattha ṭhitā tadupacārena **bālā**. Paṇḍitesu ṭhitattā **paṇḍitā**. Bālakarattā vā bālā, paṇḍitakarattā paṇḍitā. **Kaṇhā**ti kāḷakā, cittassa apabhassarabhāvakaraṇā. **Sukkā**ti odātā, cittassa pabhassarabhāvakaraṇā. Kaṇhābhijātihetuto vā **kaṇhā;** sukkābhijātihetuto **sukkā**. Idha ceva samparāye ca tapentīti **tapanīyā**. Na tapanīyā **atapanīyā**.

Adhivacanadukādayo tayo atthato ninnānākaraṇā; byañjanamevettha nānaṃ. Sirivaḍḍhako dhanavaḍḍhakoti ādayo hi vacanamattameva adhikāraṃ katvā pavattā **adhivacanā** nāma. Adhivacanānaṃ pathā **adhivacanapathā**. ''Abhisaṅkharontīti kho, bhikkhave, tasmā saṅkhārā''ti (saṃ. ni. 3.79) evaṃ niddhāretvā sahetukaṃ katvā vuccamānā abhilāpā **nirutti** nāma. Niruttīnaṃ pathā **niruttipathā**. Takko vitakko saṅkappoti (dha. sa. 7) evaṃ tena tena pakārena ñāpanato **paññatti** nāma. Paññattīnaṃ pathā **paññattipathā**. Ettha ca ekaṃ dukaṃ vatvāpi itaresaṃ vacane payojanaṃ hetugocchake vuttanayeneva veditabbaṃ.

109-118. **Nāmarūpaduke** nāmakaraṇaṭṭhena namanaṭṭhena nāmanaṭṭhena ca **nāmaṃ**. Ruppanaṭṭhena **rūpaṃ**. Ayamettha saṅkhepo. Vitthāro pana **nikkhepakaṇḍe** āvi bhavissati. **Avijjā**ti dukkhādīsu aññāṇaṃ. **Bhavataṇhā**ti bhavapatthanā. **Bhavadiṭṭhī**ti bhavo vuccati sassataṃ; sassatavasena uppajjanadiṭṭhi. **Vibhavadiṭṭhī**ti vibhavo vuccati ucchedaṃ; ucchedavasena uppajjanadiṭṭhi. Sassato attā ca loko cāti pavattā diṭṭhi **sassatadiṭṭhi**. Ucchijjissatīti pavattā diṭṭhi **ucchedadiṭṭhi**. Antavāti pavattā diṭṭhi **antavādiṭṭhi**. Anantavāti pavattā diṭṭhi **anantavādiṭṭhi**. Pubbantaṃ anugatā diṭṭhi **pubbantānudiṭṭhi**. Aparantaṃ anugatā diṭṭhi **aparantānudiṭṭhi**. **Ahirika**nti yaṃ na hiriyati hiriyitabbenāti (dha. sa. 387) evaṃ vitthāritā nillajjatā. **Anottappa**nti yaṃ na ottappati ottappitabbenāti evaṃ vitthārito abhāyanakaākāro. Hiriyanā **hirī,** ottappanā **ottappaṃ**. Dovacassatādīsu dukkhaṃ vaco etasmiṃ vippaṭikūlagāhimhi vipaccanīkasāte anādare puggaleti **dubbaco**. Tassa kammaṃ dovacassaṃ. Tassa bhāvo **dovacassatā**. Pāpā assaddhādayo puggalā etassa mittāti pāpamitto; tassa bhāvo **pāpamittatā. Sovacassatā ca kalyāṇamittatā ca** vuttapaṭipakkhanayena veditabbā.

119-123. 'Pañcapi āpattikkhandhā āpattiyo, sattapi āpattikkhandhā āpattiyo'ti (dha. sa. 1336) evaṃ vuttāsu āpattīsu kusalabhāvo **āpattikusalatā**. Tāhi āpattīhi vuṭṭhāne kusalabhāvo **āpattivuṭṭhānakusalatā**. Samāpattīsu kusalabhāvo **samāpattikusalatā**. Samāpattīnaṃ appanāparicchedapaññāyetaṃ adhivacanaṃ. Samāpattīhi vuṭṭhāne kusalabhāvo **samāpattivuṭṭhānakusalatā**. Aṭṭhārasasu dhātūsu kusalabhāvo **dhātukusalatā**. Tāsaṃyeva dhātūnaṃ manasikāre kusalabhāvo **manasikārakusalatā**. Cakkhāyatanādīsu kusalabhāvo **āyatanakusalatā**. Dvādasaṅge paṭiccasamuppāde kusalabhāvo **paṭiccasamuppādakusalatā**. Tasmiṃ tasmiṃ ṭhāne kusalabhāvo **ṭhānakusalatā**. Ṭhānanti kāraṇaṃ vuccati. Tasmiñhi tadāyattavuttitāya phalaṃ tiṭṭhati nāma, tasmā **ṭhāna**nti vuttaṃ. Aṭṭhāne kusalabhāvo **aṭṭhānakusalatā**.

124-134. Ujubhāvo **ajjavo**. Mudubhāvo **maddavo**. Adhivāsanasaṅkhāto khamanabhāvo **khanti**. Suratassa bhāvo **soraccaṃ**. Sammodakamudubhāvasaṅkhāto sakhilabhāvo **sākhalyaṃ**. Yathā parehi saddhiṃ attano chiddaṃ na hoti evaṃ dhammāmisehi paṭisantharaṇaṃ **paṭisanthāro**. Indriyasaṃvarabhedasaṅkhāto manacchaṭṭhesu indriyesu aguttadvārabhāvo **indriyesu aguttadvāratā**. Paṭiggahaṇaparibhogavasena bhojane mattaṃ ajānanabhāvo **bhojane amattaññutā**. Anantaraduko vuttapaṭipakkhanayena veditabbo. Sativippavāsasaṅkhāto muṭṭhassatibhāvo **muṭṭhassaccaṃ**. Asampajānabhāvo **asampajaññaṃ**. Saratīti **sati**. Sampajānātīti **sampajaññaṃ**. Appaṭisaṅkhāne akampanaṭṭhena paṭisaṅkhānasaṅkhātaṃ balaṃ **paṭisaṅkhānabalaṃ**. Vīriyasīsena satta bojjhaṅge bhāventassa uppannaṃ balaṃ **bhāvanābalaṃ**. Paccanīkadhamme sametīti **samatho**. Aniccādivasena vividhena ākārena passatīti **vipassanā**. Samathova taṃ ākāraṃ gahetvā puna pavattetabbassa samathassa nimittavasena **samathanimittaṃ**. Paggāhanimittepi eseva nayo. Sampayuttadhamme paggaṇhātīti **paggāho**. Na vikkhipatīti **avikkhepo**.

135-142. Sīlavināsikā asaṃvarasaṅkhātā sīlassa vipatti **sīlavipatti**. Sammādiṭṭhivināsikā micchādiṭṭhisaṅkhātā diṭṭhiyā vipatti **diṭṭhivipatti**. Soraccameva sīlassa sampādanato sīlaparipūraṇato sīlassa sampadāti **sīlasampadā**. Diṭṭhipāripūribhūtaṃ ñāṇaṃ diṭṭhiyā sampadāti **diṭṭhisampadā**. Visuddhibhāvaṃ sampattā sīlasaṅkhātā sīlassa visuddhi, **sīlavisuddhi**. Nibbānasaṅkhātaṃ visuddhiṃ pāpetuṃ samatthā, dassanasaṅkhātā, diṭṭhiyā visuddhi **diṭṭhivisuddhi**. **Diṭṭhivisuddhi kho pana yathādiṭṭhissa ca padhāna**nti kammassakataññāṇādisaṅkhātā diṭṭhivisuddhi ceva **yathādiṭṭhissa** ca anurūpadiṭṭhissa kalyāṇadiṭṭhissa taṃsampayuttameva padhānaṃ. **Saṃvego**ti jātiādīni paṭicca uppannabhayasaṅkhātaṃ saṃvijjanaṃ. **Saṃvejaniyaṭṭhāna**nti saṃvegajanakaṃ jātiādikāraṇaṃ. **Saṃviggassa ca yonisopadhāna**nti evaṃ saṃvegajātassa upāyapadhānaṃ. **Asantuṭṭhitā ca kusalesu dhammesū**ti kusaladhammapūraṇe asantuṭṭhibhāvo. **Appaṭivānitā ca padhānasmi**nti arahattaṃ apatvā padhānasmiṃ anivattanatā anosakkanatā. Vijānanato **vijjā**. Vimuccanato **vimutti. Khaye ñāṇa**nti kilesakkhayakare ariyamagge ñāṇaṃ. **Anuppāde ñāṇa**nti paṭisandhivasena anuppādabhūte taṃtaṃmaggavajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale ñāṇaṃ. Ayaṃ mātikāya anupubbapadavaṇṇanā.

Dukamātikāpadavaṇṇanā niṭṭhitā.

Kāmāvacarakusalapadabhājanīyaṃ

1. Idāni yathānikkhittāya mātikāya saṅgahite dhamme pabhedato dassetuṃ **katame dhammā kusalā**ti idaṃ padabhājanīyaṃ āraddhaṃ. Tattha yadetaṃ **yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī**ti paṭhamaṃ kāmāvacarakusalaṃ dassitaṃ, tassa tāva niddese dhammavavatthānavāro saṅgahavāro suññatavāroti tayo mahāvārā honti. Tesu dhammavavatthānavāro uddesaniddesavasena dvidhā ṭhito. Tesu uddesavārassa pucchā, samayaniddeso, dhammuddeso, appanāti cattāro paricchedā. Tesu **'katame dhammā kusalā'**ti ayaṃ pucchā nāma. **'Yasmiṃ samaye kāmāvacaraṃ…pe… tasmiṃ samaye'**ti ayaṃ samayaniddeso nāma. **'Phasso hoti…pe… avikkhepo hotī'**ti ayaṃ dhammuddeso nāma. **'Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ime dhammā kusalā'**ti ayaṃ appanā nāma.

Evaṃ catūhi paricchedehi ṭhitassa uddesavārassa yvāyaṃ paṭhamo pucchāparicchedo, tattha 'katame dhammā kusalā'ti ayaṃ kathetukamyatāpucchā. **Pañcavidhāhi pucchā** – adiṭṭhajotanāpucchā, diṭṭhasaṃsandanāpucchā, vimaticchedanāpucchā, anumatipucchā, kathetukamyatāpucchāti. Tāsaṃ idaṃ nānattaṃ –

Katamā adiṭṭhajotanāpucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti, adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati. Ayaṃ adiṭṭhajotanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā diṭṭhasaṃsandanāpucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti, diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ, so aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati. Ayaṃ diṭṭhasaṃsandanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā vimaticchedanāpucchā? Pakatiyā saṃsayapakkhando hoti, vimatipakkhando dveḷhakajāto – 'evaṃ nu kho, nanu kho, kiṃ nu kho, kathaṃ nu kho'ti. So vimaticchedanatthāya pañhaṃ pucchati. Ayaṃ vimaticchedanāpucchā (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12).

Katamā anumatipucchā? Bhagavā bhikkhūnaṃ anumatiyā pañhaṃ pucchati – 'taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti? 'Aniccaṃ, bhante'. 'Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? 'Dukkhaṃ, bhante'. 'Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esohamasmi, eso me attā'ti? 'Nohetaṃ, bhante'ti (saṃ. ni. 3.79; mahāva. 21). Ayaṃ anumatipucchā.

Katamā kathetukamyatāpucchā? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati. ''Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro''ti (dī. ni. 2.373)? Ayaṃ kathetukamyatāpucchāti.

Tattha buddhānaṃ purimā tisso pucchā natthi. Kasmā? Buddhānañhi tīsu addhāsu kiñci saṅkhataṃ, addhāvimuttaṃ vā asaṅkhataṃ, adiṭṭhaṃ anaññātaṃ ajotitaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi. Tena tesaṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana bhagavatā attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi. Tenassa diṭṭhasaṃsandanāpucchā natthi. Yasmā panesa akathaṃkathī tiṇṇavicikiccho sabbadhammesu vihatasaṃsayo, tenassa vimaticchedanāpucchā natthi. Itarā dve pana pucchā bhagavato atthi. Tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Tattha **'katame'**tipadena niddisitabbadhamme pucchati. 'Dhammā kusalā'ti hi vacanamattena 'kiṃ katā kiṃ vā karontī'ti na sakkā ñātuṃ. 'Katame'ti vutte pana tesaṃ puṭṭhabhāvo paññāyati. Tena vuttaṃ 'katametipadena niddisitabbadhamme pucchatī'ti. **'Dhammā kusalā'**tipadadvayena pucchāya puṭṭhadhamme dasseti. Tesaṃ attho heṭṭhā pakāsitova.

Kasmā panettha mātikāyaṃ viya 'kusalā dhammā'ti avatvā 'dhammā kusalā'ti padānukkamo katoti? Pabhedato dhammānaṃ desanaṃ dīpetvā pabhedavantadassanatthaṃ. Imasmiñhi abhidhamme dhammāva desetabbā. Te ca kusalādīhi pabhedehi anekappabhedā. Tasmā dhammāyeva idha desetabbā. Nāyaṃ vohāradesanā. Te ca anekappabhedato desetabbā, na dhammamattato. Pabhedato hi desanā ghanavinibbhogapaṭisambhidāñāṇāvahā hotīti 'kusalā dhammā'ti evaṃ pabhedato dhammānaṃ desanaṃ dīpetvā, idāni ye tena pabhedena desetabbā dhammā te dassetuṃ, ayaṃ **'katame dhammā kusalā'**ti padānukkamo katoti veditabbo. Pabhedavantesu hi dassitesu pabhedo dassiyamāno yujjati suviññeyyo ca hotīti.

Idāni **yasmiṃ samaye kāmāvacaraṃ kusalaṃ citta**nti. Ettha –

> Samaye niddisi cittaṃ, cittena samayaṃ muni;
> Niyametvāna dīpetuṃ, dhamme tattha pabhedato.

'Yasmiṃ samaye kāmāvacaraṃ kusalaṃ citta'nti hi niddisanto bhagavā samaye cittaṃ niddisi. Kiṃkāraṇā? Tena samayaniyamitena cittena pariyosāne 'tasmiṃ samaye'ti evaṃ samayaṃ niyametvāna, atha vijjamānepi samayanānatte yasmiṃ samaye cittaṃ tasmiṃyeva samaye phasso hoti, vedanā hotīti evaṃ tasmiṃ cittaniyamite samaye ete santatisamūhakiccārammaṇaghanavasena duranubodhappabhede phassavedanādayo dhamme bodhetunti attho.

Idāni 'yasmiṃ samaye'tiādīsu ayamanupubbapadavaṇṇanā. **Yasmi**nti aniyamato bhummaniddeso. **Samaye**ti aniyamaniddiṭṭhaparidīpanaṃ. Ettāvatā aniyamato samayo niddiṭṭho hoti. Tattha samayasaddo –

> Samavāye khaṇe kāle, samūhe hetu diṭṭhisu;
> Paṭilābhe pahāne ca, paṭivedhe ca dissati.

Tathā hissa ''appeva nāma svepi upasaṅkameyyāma kālañca samayañca upādāyā''ti (dī. ni. 1.447) evamādīsu samavāyo attho. ''Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā''tiādīsu (a. ni. 8.29) khaṇo. ''Uṇhasamayo pariḷāhasamayo''tiādīsu (pāci. 358) kālo. ''Mahāsamayo pavanasmi''ntiādīsu samūho. ''Samayopi kho te, bhaddāli, appaṭividdho ahosi – bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati 'bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosī’’tiādīsu (ma. ni. 2.135) hetu. ‘‘Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī’’tiādīsu (ma. ni. 2.260) diṭṭhi.

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. (saṃ. ni. 1.129) –

Ādīsu paṭilābho. ‘‘Sammā mānābhisamayā antamakāsi dukkhassā’’tiādīsu (ma. ni. 1.28) pahānaṃ. ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’tiādīsu (paṭi. ma. 2.8) paṭivedho. Evamanekesu samayesu –

Samavāyo khaṇo kālo, samūho hetuyeva ca;
Ete pañcapi viññeyyā, samayā idha viññunā.

‘Yasmiṃ samaye kāmāvacaraṃ kusala’nti imasmiñhi kusalādhikāre tesu navasu samayesu ete samavāyādayo pañca samayā paṇḍitena veditabbā.

Tesu paccayasāmaggī, samavāyo khaṇo pana;
Ekova navamo ñeyyo, cakkāni caturopi vā.

Yā hi esā sādhāraṇaphalanipphādakattena saṇṭhitā paccayānaṃ sāmaggī, sā idha samavāyoti ñātabbā. ‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’ti (a. ni. 8.29) evaṃ vutto pana navamova khaṇo eko khaṇoti veditabbo. Yāni vā panetāni ‘‘cattārimāni, bhikkhave, cakkāni yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’ti – ettha ‘patirūpadesavāso, sappurisūpanissayo, attasammāpaṇidhi, pubbe ca katapuññatā’ti (a. ni. 4.31) cattāri cakkāni vuttāni, etāni vā ekajjhaṃ katvā okāsaṭṭhena khaṇoti veditabbāni. Tāni hi kusaluppattiyā okāsabhūtāni.

Evaṃ samavāyañca khaṇañca ñatvā itaresu –

Taṃ taṃ upādāya paññatto, kālo vohāramattako;
Puñjo phassādidhammānaṃ, samūhoti vibhāvito.

‘Cittakālo rūpakālo’tiādinā hi nayena dhamme vā, ‘atīto anāgato’tiādinā nayena dhammavuttiṃ vā, ‘bījakālo aṅkurakālo’ti ādinā nayena dhammapaṭipāṭiṃ vā, ‘uppādakālo jarākālo’tiādinā nayena dhammalakkhaṇaṃ vā, ‘vediyanakālo sañjānanakālo’tiādinā nayena dhammakiccaṃ vā, ‘nhānakālo pānakālo’tiādinā nayena sattakiccaṃ vā, ‘gamanakālo ṭhānakālo’tiādinā nayena iriyāpathaṃ vā, ‘pubbaṇho sāyanho divā rattī’tiādinā nayena candimasūriyādiparivattanaṃ vā, ‘aḍḍhamāso māso’tiādinā nayena ahorattādisaṅkhātaṃ kālasañcayaṃ vāti – evaṃ taṃ taṃ upādāya paññatto kālo nāma. So panesa sabhāvato avijjamānattā paññattimattako evāti veditabbo. Yo panesa phassavedanādīnaṃ dhammānaṃ puñjo, so idha samūhoti vibhāvito. Evaṃ kālasamūhepi ñatvā itaro pana –

Hetūti paccayovettha, tassa dvāravasena vā;
Anekabhāvo viññeyyo, paccayānaṃ vasena vā.

Ettha hi paccayova hetu nāma, tassa dvārānaṃ vā paccayānaṃ vā vasena anekabhāvo veditabbo. Kathaṃ? Cakkhudvārādīsu hi uppajjamānānaṃ cakkhuviññāṇādīnaṃ cakkhurūpaālokamanasikārādayo paccayā, **mahāpakaraṇe** ca ‘‘hetupaccayo ārammaṇapaccayo’’tiādinā nayena catuvīsati paccayā vuttā. Tesu ṭhapetvā vipākapaccayañca pacchājātapaccayañca, sesā kusaladhammānaṃ paccayā hontiyeva. Te sabbepi idha hetūti adhippetā. Evamassa iminā dvāravasena vā paccayavasena vā anekabhāvo veditabbo. Evamete samavāyādayo pañca atthā idha samayasaddena pariggahitāti veditabbā.

‘Kasmā pana etesu yaṃkiñci ekaṃ apariggahetvā sabbesaṃ pariggaho kato’ti? ‘Tena tena tassa tassa atthavisesassa dīpanato. Etesu hi samavāyasaṅkhāto samayo anekahetuto vuttiṃ dīpeti. Tena ekakāraṇavādo paṭisedhito hoti. Samavāyo ca nāma sādhāraṇaphalanipphādane aññamaññāpekkho hoti. Tasmā ‘eko kattā nāma natthī’ti imampi atthaṃ dīpeti. Sabhāvena hi kāraṇe sati kāraṇantarāpekkhā ayuttāti. Evaṃ ekassa kassaci kāraṇassa abhāvadīpanena ‘‘sayaṃkataṃ sukhadukkha’’ntiādi paṭisedhitaṃ hoti.

Tattha siyā – ‘yaṃ vuttaṃ anekahetuto vuttiṃ dīpetī’ti, taṃ na yuttaṃ. ‘Kiṃkāraṇā’?‘Asāmaggiyaṃ ahetūnaṃ sāmaggiyampi ahetubhāvāpattito’. ‘Na hi ekasmiṃ andhe daṭṭhuṃ asakkonte andhasataṃ passatī’ti. ‘No na yuttaṃ; sādhāraṇaphalanipphādakattena hi ṭhitabhāvo sāmaggī; na anekesaṃ samodhānamattaṃ. Na ca andhānaṃ dassanaṃ nāma sādhāraṇaphalaṃ’. ‘Kasmā’?‘Andhasate satipi tassa abhāvato. Cakkhādīnaṃ pana taṃ sādhāraṇaphalaṃ, tesaṃ bhāve bhāvato. Asāmaggiyaṃ ahetūnampi ca sāmaggiyaṃ hetubhāvo siddho. Svāyaṃ asāmaggiyaṃ phalābhāvena, sāmaggiyañcassa bhāvena, veditabbo. Cakkhādīnañhi vekalle cakkhuviññāṇādīnaṃ abhāvo, avekalle ca bhāvo, paccakkhasiddho lokassā’ti. Ayaṃ tāva samavāyasaṅkhātena samayena attho dīpito.

Yo panesa aṭṭhahi akkhaṇehi parivajjito navamo khaṇo, patirūpadesavāsādiko ca catucakkasaṅkhāto okāsaṭṭhena khaṇo vutto, so manussattabuddhuppādasaddhammaṭṭhitiādikaṃ khaṇasāmaggiṃ vinā natthi. Manussattādīnañca kāṇakacchapopamādīhi (ma. ni. 3.252) dullabhabhāvo. Iti khaṇassa dullabhattā suṭṭhutaraṃ khaṇāyattaṃ lokuttaradhammānaṃ upakārabhūtaṃ kusalaṃ dullabhameva. Evametesu khaṇasaṅkhāto samayo kusaluppattiyā dullabhabhāvaṃ dīpeti. Evaṃ dīpentena anena adhigatakhaṇānaṃ khaṇāyattasseva tassa kusalassa ananuṭṭhānena moghakhaṇaṃ kurumānānaṃ pamādavihāro paṭisedhito hoti. Ayaṃ khaṇasaṅkhātena samayena attho dīpito.

Yo panetassa kusalacittassa pavattikālo nāma hoti, so atiparitto. Sā cassa atiparittatā ‘‘yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṃ javo, yathā ca yā devatā candimasūriyānaṃ purato dhāvanti tāsaṃ devatānaṃ javo, tato sīghataraṃ āyusaṅkhārā khīyantī’’ti (saṃ. ni. 2.228) – imassa suttassa aṭṭhakathāvasena veditabbā. Tatra hi so rūpajīvitindriyassa tāva parittako kālo vutto. Yāva paṭuppannaṃ rūpaṃ tiṭṭhati tāva soḷasa cittāni uppajjitvā bhijjanti. Iti tesaṃ kālaparittatāya upamāpi natthi. Tenevāha – ‘‘yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ citta’’nti (a. ni. 1.48). Evametesu kālasaṅkhāto samayo kusalacittappavattikālassa atiparittataṃ dīpeti. Evaṃ dīpentena cānena atiparittakālatāya, vijjulatobhāsena muttāvuṇanaṃ viya, duppaṭivijjhamidaṃ cittaṃ, tasmā etassa paṭivedhe mahāussāho ca ādaro ca kattabboti ovādo dinno hoti. Ayaṃ kālasaṅkhātena samayena attho dīpito.

Samūhasaṅkhāto pana samayo anekesaṃ sahuppattiṃ dīpeti. Phassādīnañhi dhammānaṃ puñjo samūhoti vutto. Tasmiñca uppajjamānaṃ cittaṃ saha tehi dhammehi uppajjatīti anekesaṃ sahuppatti dīpitā. Evaṃ dīpentena cānena ekasseva dhammassa uppatti paṭisedhitā hoti. Ayaṃ samūhasaṅkhātena samayena attho dīpito.

Hetusaṅkhāto pana samayo parāyattavuttitaṃ dīpeti. ‘Yasmiṃ samaye’ti hi padassa yasmā ‘yasmiṃ hetumhi sati’ uppannaṃ hotīti ayamattho, tasmā ‘hetumhi sati’ pavattito parāyattavuttitā dīpitā. Evaṃ dīpentena cānena dhammānaṃ savasavattitābhimāno paṭisedhito hoti. Ayaṃ hetusaṅkhātena samayena attho dīpito.

Tattha **‘yasmiṃ samaye’**ti kālasaṅkhātassa samayassa vasena ‘yasmiṃ kāle’ti attho; samūhasaṅkhātassa ‘yasmiṃ samūhe’ti. Khaṇasamavāyahetusaṅkhātānaṃ ‘yasmiṃ khaṇe sati, yāya sāmaggiyā sati, yamhi hetumhi sati’ kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva sati ‘phassādayopī’ti ayamattho veditabbo. Adhikaraṇañhi kālasaṅkhāto samūhasaṅkhāto ca samayo. Tattha vuttadhammānanti adhikaraṇavasenettha bhummaṃ. Khaṇasamavāyahetusaṅkhātassa ca samayassa bhāvena tesaṃ bhāvo lakkhīyatīti bhāvenabhāvalakkhaṇavasenettha bhummaṃ.

Kāmāvacaranti ‘‘katame dhammā kāmāvacarā? Heṭṭhato avīcinirayaṃ uparito paranimmitavasavattiṃ pariyantaṃ katvā’’tiādinā (dha. sa. 1287) nayena vuttesu kāmāvacaradhammesu pariyāpannaṃ. Tatrāyaṃ vacanattho – uddānato dve kāmā, vatthukāmo ca kilesakāmo ca. Tattha kilesakāmo atthato chandarāgova vatthukāmo tebhūmakavaṭṭaṃ. Kilesakāmo cettha kāmetīti **kāmo;** itaro pana kāmiyatīti kāmo. Yasmiṃ pana padese duvidhopeso kāmo pavattivasena avacarati, so catunnaṃ apāyānaṃ, manussānaṃ, channañca devalokānaṃ vasena ekādasavidho padeso. Kāmo ettha avacaratīti **kāmāvacaro,** sasatthāvacaro viya. Yathā hi yasmiṃ padese sasatthā purisā avacaranti, so vijjamānesupi aññesu dvipadacatuppadesu avacarantesu, tesaṃ abhilakkhitattā ‘sasatthāvacaro’tveva vuccati, evaṃ vijjamānesupi aññesu rūpāvacarādīsu tattha avacarantesu, tesaṃ abhilakkhitattā ayaṃ padeso ‘kāmāvacaro’tveva vuccati. Svāyaṃ yathā rūpabhavo rūpaṃ, evaṃ uttarapadalopaṃ katvā ‘kāmo’tveva vuccati. Evamidaṃ cittaṃ imasmiṃ ekādasapadesasaṅkhāte kāme avacaratīti kāmāvacaraṃ.

Kiñcāpi hi etaṃ rūpārūpabhavesupi avacarati, yathā pana saṅgāme avacaraṇato saṅgāmāvacaroti laddhanāmako nāgo nagare carantopi ‘saṅgāmāvacaro’tveva vuccati, thalajalacarā ca pāṇā athale ajale ca ṭhitāpi ‘thalacarā jalacarā’tveva vuccanti, evamidaṃ aññattha avacarantampi kāmāvacaramevāti veditabbaṃ. Ārammaṇakaraṇavasena vā ettha kāmo avacaratītipi kāmāvacaraṃ. Kāmañcesa rūpārūpāvacaresupi avacarati, yathā pana vadatīti ‘vaccho’, mahiyaṃ setīti ‘mahiṃso’ti vutte, na sattā yattakā vadanti, mahiyaṃ vā senti sabbesaṃ taṃ nāmaṃ hoti, evaṃsampadamidaṃ veditabbaṃ. Apica kāmabhavasaṅkhāte kāme paṭisandhiṃ avacāretītipi **kāmāvacaraṃ**.

Kusalanti kucchitānaṃ salanādīhi atthehi kusalaṃ. Apica ārogyaṭṭhena anavajjaṭṭhena kosallasambhūtaṭṭhena ca kusalaṃ. Yatheva hi ‘kacci nu bhoto kusala’nti (jā. 1.15.146; 2.20.129) rūpakāye anāturatāya agelaññena nibyādhitāya ārogyaṭṭhena kusalaṃ vuttaṃ, evaṃ arūpadhammepi kilesāturatāya kilesagelaññassa ca kilesabyādhino abhāvena ārogyaṭṭhena kusalaṃ veditabbaṃ. Kilesavajjassa pana kilesadosassa kilesadarathassa ca abhāvā anavajjaṭṭhena kusalaṃ. Kosallaṃ vuccati paññā; kosallato sambhūtattā kosallasambhūtaṭṭhena kusalaṃ.

‘Ñāṇasampayuttaṃ’ tāva evaṃ hotu; ñāṇavippayuttaṃ kathanti. Tampi ruḷhīsaddena kusalameva. Yathā hi tālapaṇṇehi akatvā kilañjādīhi katampi taṃsarikkhattā ruḷhīsaddena tālavaṇṭantveva vuccati, evaṃ ‘ñāṇavippayutta’mpi kusalantveva veditabbaṃ. Nippariyāyena pana ‘ñāṇasampayuttaṃ’ ārogyaṭṭhena anavajjaṭṭhena kosallasambhūtaṭṭhenāti tividhenapi kusalanti nāmaṃ labhati, ñāṇavippayuttaṃ duvidheneva. Iti yañca jātakapariyāyena yañca bāhitikasuttapariyāyena yañca abhidhammapariyāyena kusalaṃ kathitaṃ sabbaṃ taṃ tīhipi atthehi imasmiṃ citte labbhati.

Tadetaṃ lakkhaṇādivasena anavajjasukhavipākalakkhaṇaṃ, akusalaviddhaṃsanarasaṃ, vodānapaccupaṭṭhānaṃ, yonisomanasikārapadaṭṭhānaṃ. Avajjapaṭipakkhattā vā anavajjalakkhaṇameva kusalaṃ, vodānabhāvarasaṃ, iṭṭhavipākapaccupaṭṭhānaṃ, yathāvuttapadaṭṭhānameva. Lakkhaṇādīsu hi tesaṃ tesaṃ dhammānaṃ sabhāvo vā sāmaññaṃ vā **lakkhaṇaṃ** nāma. Kiccaṃ vā sampatti vā **raso** nāma. Upaṭṭhānākāro vā phalaṃ vā paccupaṭṭhānaṃ nāma. Āsannakāraṇaṃ **padaṭṭhānaṃ** nāma. Iti yattha yattha lakkhaṇādīni vakkhāma tattha tattha imināva nayena tesaṃ nānattaṃ veditabbaṃ.

Cittanti ārammaṇaṃ cintetīti cittaṃ; vijānātīti attho. Yasmā vā ‘citta’nti sabbacittasādhāraṇo esa saddo, tasmā yadettha lokiyakusalākusalakiriyacittaṃ, taṃ javanavīthivasena attano santānaṃ cinotīti cittaṃ. Vipākaṃ kammakilesehi citanti cittaṃ. Apica sabbampi yathānurūpato cittatāya cittaṃ. Cittakaraṇatāya cittanti evampettha attho veditabbo. Tattha yasmā aññadeva sarāgaṃ cittaṃ, aññaṃ sadosaṃ, aññaṃ samohaṃ; aññaṃ kāmāvacaraṃ, aññaṃ rūpāvacarādibhedaṃ; aññaṃ rūpārammaṇaṃ, aññaṃ saddādiārammaṇaṃ; rūpārammaṇesu cāpi aññaṃ nīlārammaṇaṃ, aññaṃ pītādiārammaṇaṃ; saddādiārammaṇesupi eseva nayo; sabbesupi cetesu aññaṃ hīnaṃ aññaṃ majjhimaṃ aññaṃ paṇītaṃ; hīnādīsupi aññaṃ chandādhipateyyaṃ, aññaṃ vīriyādhipateyyaṃ aññaṃ cittādhipateyyaṃ, aññaṃ vīmaṃsādhipateyyaṃ, tasmā assa imesaṃ sampayuttabhūmiārammaṇahīnamajjhimapaṇītādhipatīnaṃ vasena cittatā veditabbā. Kāmañcettha ekameva evaṃ cittaṃ na hoti, cittānaṃ pana antogadhattā etesu yaṃkiñci ekampi cittatāya cittanti vattuṃ vaṭṭati. Evaṃ tāva cittatāya cittaṃ.

Kathaṃ cittakaraṇatāyāti? Lokasmiñhi cittakammato uttari aññaṃ cittaṃ nāma natthi. Tasmimpi caraṇaṃ nāma cittaṃ aticittameva hoti. Taṃ karontānaṃ cittakārānaṃ ‘evaṃvidhāni ettha rūpāni kātabbānī’ti cittasaññā uppajjati. Tāya cittasaññāya lekhāgahanarañjanaujjotanavattanādinipphādikā cittakiriyā uppajjanti, tato caraṇasaṅkhāte citte aññataraṃ vicittarūpaṃ nipphajjati. Tato ‘imassa rūpassa upari idaṃ hotu, heṭṭhā idaṃ, ubhayapasse ida’nti cintetvā yathācintitena kamena sesacittarūpanipphādanaṃ hoti, evaṃ yaṃkiñci loke vicittaṃ sippajātaṃ sabbaṃ taṃ citteneva kariyati, evaṃ imāya karaṇavicittatāya tassa tassa cittassa nipphādakaṃ cittampi tatheva cittaṃ hoti. Yathācintitassa vā anavasesassa anipphajjanato tatopi cittameva cittataraṃ. Tenāha bhagavā –

> ‘‘Diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma cittanti? ‘Evaṃ, bhante’. Tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cintitaṃ. Tenapi kho, bhikkhave, caraṇena cittena cittaṃyeva cittatara’’nti (saṃ. ni. 3.100).

Tathā yadetaṃ devamanussanirayatiracchānabhedāsu gatīsu kammaliṅgasaññāvohārādibhedaṃ ajjhattikaṃ cittaṃ tampi cittakatameva. Kāyakammādibhedañhi dānasīlavihiṃsāsāṭheyyādinayappavattaṃ kusalākusalakammaṃ cittanipphāditaṃ kammanānattaṃ. Kammanānatteneva ca tāsu tāsu gatīsu hatthapādakaṇṇaudaragīvāmukhādisaṇṭhānabhinnaṃ liṅganānattaṃ. Liṅganānattato yathāgahitasaṇṭhānavasena ‘ayaṃ itthī ayaṃ puriso’ti uppajjamānāya saññāya saññānānattaṃ. Saññānānattato saññānurūpena ‘itthī’ti vā ‘puriso’ti vā voharantānaṃ vohāranānattaṃ. Vohāranānattavasena pana yasmā ‘itthī bhavissāmi puriso bhavissāmi, khattiyo bhavissāmi brāhmaṇo bhavissāmī’ti evaṃ tassa tassa attabhāvassa janakaṃ kammaṃ karīyati, tasmā vohāranānattato kammanānattaṃ. Taṃ panetaṃ kammanānattaṃ yathāpatthitaṃ bhavaṃ nibbattentaṃ yasmā gativasena nibbatteti tasmā kammanānattato gatinānattaṃ. Kammanānatteneva ca tesaṃ tesaṃ sattānaṃ tassā tassā gatiyā apādakadvipādakāditā, tassā tassā upapattiyā uccanīcāditā, tasmiṃ tasmiṃ attabhāve suvaṇṇadubbaṇṇāditā, lokadhammesu lābhālābhāditā ca paññāyati. Tasmā sabbametaṃ devamanussanirayatiracchānabhedāsu gatīsu kammaliṅgasaññāvohārādibhedaṃ ajjhattikaṃ cittaṃ citteneva katanti veditabbaṃ. Svāyamattho imassa saṅgītianāruḷhassa suttassa vasena veditabbo. Vuttañhetaṃ –

‘‘Kammanānattaputhuttappabhedavavatthānavasena liṅganānattaputhuttappabhedavavatthānaṃ bhavati, liṅganānattaputhuttappabhedavavatthānavasena saññānānattaputhuttappabhedavavatthānaṃ bhavati, saññānānattaputhuttappabhedavavatthānavasena vohāranānattaputhuttappabhedavavatthānaṃ bhavati, vohāranānattaputhuttappabhedavavatthānavasena kammanānattaputhuttappabhedavavatthānaṃ bhavati. Kammanānākaraṇaṃ paṭicca sattānaṃ gatiyā nānākaraṇaṃ paññāyati – apadā dvipadā catuppadā bahuppadā, rūpino arūpino, saññino asaññino nevasaññīnāsaññino. Kammanānākaraṇaṃ paṭicca sattānaṃ upapattiyā nānākaraṇaṃ paññāyati – uccanīcatā hīnapaṇītatā sugataduggatatā. Kammanānākaraṇaṃ paṭicca sattānaṃ attabhāve nānākaraṇaṃ paññāyati – suvaṇṇadubbaṇṇatā sujātadujjātatā susaṇṭhitadussaṇṭhitatā. Kammanānākaraṇaṃ paṭicca sattānaṃ lokadhamme nānākaraṇaṃ paññāyati – lābhālābhe yasāyase nindāpasaṃsāyaṃ sukhadukkhe’’ti.

Aparampi vuttaṃ –

Kammato liṅgato ceva, liṅgasaññā pavattare;
Saññāto bhedaṃ gacchanti, itthāyaṃ purisoti vā.

‘‘Kammunā vattate loko, kammunā vattate pajā;
Kammanibandhanā sattā, rathassāṇīva yāyato’’. (ma. ni. 2.460; su. ni. 659);

Kammena kittiṃ labhate pasaṃsaṃ,
Kammena jāniñca vadhañca bandhaṃ;
Taṃ kammanānākaraṇaṃ viditvā,
Kasmā vade natthi kammanti loke. (kathā. 785);

> ‘‘Kammassakā māṇava sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā; kammaṃ satte vibhajati yadidaṃ hīnappaṇītatāyā’’ti (ma. ni. 3.289).

Evaṃ imāya karaṇacittatāyapi cittassa cittatā veditabbā. Sabbānipi hi etāni vicitrāni citteneva katāni. Aladdhokāsassa pana cittassa yaṃ vā pana avasesapaccayavikalaṃ tassa ekaccacittakaraṇābhāvato yadetaṃ cittena kataṃ ajjhattikaṃ cittaṃ vuttaṃ, tatopi cittameva cittataraṃ. Tenāha bhagavā –

> ‘‘Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā pāṇā… tehipi kho, bhikkhave, tiracchānagatehi pāṇehi cittaṃyeva cittatara’’nti (saṃ. ni. 3.100).

Uppannaṃ hotīti ettha vattamānabhūtāpagatokāsakatabhūmiladdhavasena uppannaṃ nāma anekappabhedaṃ. Tattha sabbampi uppādajarābhaṅgasamaṅgīsaṅkhātaṃ vattamānuppannaṃ nāma. Ārammaṇarasaṃ anubhavitvā niruddhaṃ, anubhūtāpagatasaṅkhātaṃ kusalākusalaṃ, uppādādittayaṃ anuppatvā niruddhaṃ, bhūtāpagatasaṅkhātaṃ, sesasaṅkhatañca **bhūtāpagatuppannaṃ** nāma. ‘‘Yānissa tāni pubbe katāni kammānī’’ti (ma. ni. 3.248) evamādinā nayena vuttaṃ kammaṃ atītampi samānaṃ, aññaṃ vipākaṃ paṭibāhitvā attano vipākassokāsaṃ katvā ṭhitattā, tathā katokāsañca vipākaṃ anuppannampi samānaṃ evaṃ kate okāse ekantena uppajjanato okāsakatuppannaṃ nāma. Tāsu tāsu bhūmīsu asamūhataṃ akusalaṃ bhūmiladdhuppannaṃ nāma. Ettha ca bhūmiyā bhūmiladdhassa ca nānattaṃ veditabbaṃ. **Bhūmī**ti vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā. Bhūmiladdhaṃ nāma tesu khandhesu uppattārahaṃ kilesajātaṃ. Tena hesā bhūmi laddhā nāma hoti, tasmā bhūmiladdhanti vuccati. Evametesu catūsu uppannesu idha 'vattamānuppannaṃ' adhippetaṃ.

Tatrāyaṃ vacanattho – pubbantato uddhaṃ uppādādiabhimukhaṃ pannanti **uppannaṃ**. 'Uppanna'-saddo panesa atīte paṭiladdhe samuṭṭhite avikkhambhite asamucchinne khaṇattayagateti anekesu atthesu dissati. Ayañhi ''tena kho pana, bhikkhave, samayena kakusandho bhagavā arahaṃ sammāsambuddho loke uppanno''ti (saṃ. ni. 2.143) ettha atīte āgato. ''Āyasmato ānandassa atirekacīvaraṃ uppannaṃ hotī''ti (pārā. 461) ettha paṭiladdhe. ''Seyyathāpi, bhikkhave, uppannaṃ mahāmeghaṃ tamenaṃ mahāvāto antarāyeva antaradhāpetī''ti (saṃ. ni. 5.157) ettha samuṭṭhite. ''Uppannaṃ gamiyacittaṃ duppaṭivinodanīyaṃ (a. ni. 5.160; pari. 325); uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpetī''ti (pārā. 165) ettha avikkhambhite. ''Ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antarāyeva antaradhāpetī''ti (saṃ. ni. 5.156-157) ettha asamucchinne. ''Uppajjamānaṃ uppannanti? Āmantā''ti (yama. 2.cittayamaka.81) ettha khaṇattayagate. Svāyamidhāpi khaṇattayagateva daṭṭhabbo. Tasmā **'uppannaṃ hotī'**ti ettha khaṇattayagataṃ hoti, vattamānaṃ hoti, paccuppannaṃ hotīti. Ayaṃ saṅkhepattho.

Cittaṃ uppannaṃ hotīti cetaṃ desanāsīsameva. Na pana cittaṃ ekakameva uppajjati. Tasmā yathā rājā āgatoti vutte na parisaṃ pahāya ekakova āgato, rājaparisāya pana saddhiṃyeva āgatoti paññāyati, evamidampi paropaṇṇāsakusaladhammehi saddhiṃyeva uppannanti veditabbaṃ. Pubbaṅgamaṭṭhena pana ''cittaṃ uppannaṃ hoti''cceva vuttaṃ.

Lokiyadhammañhi patvā cittaṃ jeṭṭhakaṃ cittaṃ dhuraṃ cittaṃ pubbaṅgamaṃ hoti. Lokuttaradhammaṃ patvā paññā jeṭṭhikā paññā dhurā paññā pubbaṅgamā. Teneva bhagavā vinayapariyāyaṃ patvā pañhaṃ pucchanto 'kiṃphassosi, kiṃvedanosi, kiṃsaññosi, kiṃcetanosī'ti apucchitvā ''kiṃcitto tvaṃ bhikkhū''ti cittameva dhuraṃ katvā pucchati. ''Atheyyacitto ahaṃ bhagavā''ti ca vutte 'anāpatti atheyyaphassassā'tiādīni avatvā ''anāpatti bhikkhu atheyyacittassā''ti vadati.

Na kevalañca vinayapariyāyaṃ, aññampi lokiyadesanaṃ desento cittameva dhuraṃ katvā deseti. Yathāha – ''ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā sabbete manopubbaṅgamā. Mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati'' (a. ni. 1.56).

''Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato padaṃ.

''Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī''. (dha. pa. 1,2);

''Cittena nīyati loko, cittena parikassati;
Cittassa ekadhammassa, sabbeva vasamanvagū''. (saṃ. ni. 1.62);

''Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti cittavodānā visujjhanti'' (saṃ. ni. 3.100);

''Pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ'' (a. ni. 1.49);

''Citte, gahapati, arakkhite kāyakammampi arakkhitaṃ hoti, vacīkammampi arakkhitaṃ hoti, manokammampi arakkhitaṃ hoti; citte, gahapati, rakkhite…pe… citte, gahapati, byāpanne…pe… citte, gahapati, abyāpanne…pe… citte, gahapati, avassute…pe… citte, gahapati, anavassute kāyakammampi anavassutaṃ hoti, vacīkammampi anavassutaṃ hoti, manokammampi anavassutaṃ hotī''ti (a. ni. 3.110).

Evaṃ lokiyadhammaṃ patvā cittaṃ jeṭṭhakaṃ hoti, cittaṃ dhuraṃ hoti, cittaṃ pubbaṅgamaṃ hotīti veditabbaṃ. Imesu pana suttesu ekaṃ vā dve vā aggahetvā suttānurakkhaṇatthāya sabbānipi gahitānīti veditabbāni.

Lokuttaradhammaṃ pucchanto pana 'kataraphassaṃ adhigatosi, kataravedanaṃ katarasaññaṃ kataracetanaṃ kataracitta'nti apucchitvā, 'katarapaññaṃ tvaṃ bhikkhu adhigato'si, 'kiṃ paṭhamaṃ maggapaññaṃ, udāhu dutiyaṃ…pe… tatiyaṃ…pe… catutthaṃ maggapaññaṃ adhigato'ti paññaṃ jeṭṭhikaṃ paññaṃ dhuraṃ katvā pucchati. Paññuttarā sabbe kusalā dhammā na parihāyanti. Paññā pana kimatthiyā (ma. ni. 1.451)? ''Paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṇṭhāti, tadanvayaṃ vīriyaṃ saṇṭhāti, tadanvayā sati saṇṭhāti, tadanvayo samādhi saṇṭhātī''ti (saṃ. ni. 5.515) evamādīni panettha suttāni daṭṭhabbāni. Iti lokuttaradhammaṃ patvā paññā jeṭṭhikā hoti paññā dhurā paññā pubbaṅgamāti veditabbā. Ayaṃ pana lokiyadesanā. Tasmā cittaṃ dhuraṃ katvā desento ''cittaṃ uppannaṃ hotī''ti āha.

Somanassasahagatanti sātamadhuravedayitasaṅkhātena somanassena saha ekuppādādibhāvaṃ gataṃ. Ayaṃ pana **'sahagata'**-saddo tabbhāve vokiṇṇe nissaye ārammaṇe saṃsaṭṭheti imesu atthesu dissati. Tattha ''yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā''ti (vibha. 203) tabbhāve veditabbo; nandirāgabhūtāti attho. ''Yā, bhikkhave, vīmaṃsā kosajjasahagatā kosajjasampayuttā''ti (saṃ. ni. 5.832) vokiṇṇe veditabbo; antarantarā uppajjamānena kosajjena vokiṇṇāti ayamettha attho. ''Aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāvetī''ti (saṃ. ni. 5.238) nissaye veditabbo; aṭṭhikasaññaṃ nissāya aṭṭhikasaññaṃ bhāvetvā paṭiladdhanti attho. ''Lābhī hoti rūpasahagatānaṃ vā samāpattīnaṃ arūpasahagatānaṃ vā''ti (pu. pa. 3-5) ārammaṇe; veditabbo rūpārūpārammaṇānanti attho. ''Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayutta''nti (vibha. 578) saṃsaṭṭhe. Imasmimpi pade ayamevattho adhippeto. Somanassasaṃsaṭṭhañhi idha somanassasahagatanti vuttaṃ.

'Saṃsaṭṭha'-saddopi cesa sadise avassute mittasanthave sahajāteti bahūsu atthesu dissati. Ayañhi ''kise thūle vivajjetvā saṃsaṭṭhā yojitā hayā''ti (jā. 2.22.70) ettha sadise āgato. ''Saṃsaṭṭhāva tumhe ayye viharathā''ti (pāci. 727) avassute. ''Gihi saṃsaṭṭho viharatī''ti (saṃ. ni. 3.3) mittasanthave. ''Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayutta''nti sahajāte. Idhāpi sahajāte adhippeto. Tattha 'sahagataṃ' asahajātaṃ asaṃsaṭṭhaṃ asampayuttaṃ nāma natthi. Sahajātaṃ pana saṃsaṭṭhaṃ sampayuttaṃ hotipi, na hotipi. Rūpārūpadhammesu hi ekato jātesu rūpaṃ arūpena sahajātaṃ hoti, na saṃsaṭṭhaṃ, na sampayuttaṃ; tathā arūpaṃ rūpena; rūpañca rūpena; arūpaṃ pana arūpena saddhiṃ niyamatova sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttameva hotīti. Taṃ sandhāya vuttaṃ 'somanassasahagata'nti.

Ñāṇasampayuttanti ñāṇena sampayuttaṃ, samaṃ ekuppādādippakārehi yuttanti attho. Yaṃ panettha vattabbaṃ siyā taṃ mātikāvaṇṇanāya vedanāttike vuttanayameva. Tasmā ekuppādā ekanirodhā ekavatthukā ekārammaṇāti iminā lakkhaṇenetaṃ sampayuttanti veditabbaṃ. Ukkaṭṭhaniddeso cesa. Arūpe pana vināpi ekavatthukabhāvaṃ sampayogo labbhati.

Ettāvatā kiṃ kathitaṃ? Kāmāvacarakusalesu somanassasahagataṃ tihetukaṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittaṃ kathitaṃ. ''Katame dhammā kusalā''ti hi aniyamitapucchāya catubhūmakakusalaṃ gahitaṃ. 'Kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī'ti vacanena pana tebhūmakaṃ kusalaṃ pariccajitvā, aṭṭhavidhaṃ kāmāvacarakusalameva gahitaṃ. 'Somanassasahagata'nti vacanena tato catubbidhaṃ upekkhāsahagataṃ pariccajitvā catubbidhaṃ somanassasahagatameva gahitaṃ. 'Ñāṇasampayutta'nti vacanena tato duvidhaṃ ñāṇavippayuttaṃ pariccajitvā dve ñāṇasampayuttāneva gahitāni. Asaṅkhārikabhāvo pana anābhaṭṭhatāyeva na gahito. Kiñcāpi na gahito, parato pana 'sasaṅkhārenā'ti vacanato idha 'asaṅkhārenā'ti avuttepi asaṅkhārikabhāvo veditabbo. Sammāsambuddho hi āditova idaṃ mahācittaṃ bhājetvā dassetuṃ niyametvāva imaṃ desanaṃ ārabhīti evamettha sanniṭṭhānaṃ katanti veditabbaṃ.

Idāni tameva cittaṃ ārammaṇato dassetuṃ **rūpārammaṇaṃ vā**tiādimāha. Bhagavā hi arūpadhammaṃ dassento vatthunā vā dasseti, ārammaṇena vā, vatthārammaṇehi vā, sarasabhāvena vā. ''Cakkhusamphasso…pe… manosamphasso; cakkhusamphassajā vedanā…pe… manosamphassajā vedanā; cakkhuviññāṇaṃ…

pe… manoviññāṇa’’ntiādīsu hi vatthunā arūpadhammā dassitā. ‘‘Rūpasaññā…pe… dhammasaññā, rūpasañcetanā…pe… dhammasañcetanā’’tiādīsu ārammaṇena. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso…pe… manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso’’tiādīsu (saṃ. ni. 4.60) vatthārammaṇehi. ‘‘Avijjāpaccayā, bhikkhave, saṅkhārā, saṅkhārapaccayā viññāṇa’’ntiādīsu (saṃ. ni. 2.1) sarasabhāvena arūpadhammā dassitā. Imasmiṃ pana ṭhāne ārammaṇena dassento ‘rūpārammaṇaṃ’ vātiādimāha.

Tattha catusamuṭṭhānaṃ atītānāgatapaccuppannaṃ rūpameva **rūpārammaṇaṃ**. Dvisamuṭṭhāno atītānāgatapaccuppanno saddova **saddārammaṇaṃ**. Catusamuṭṭhāno atītānāgatapaccuppanno gandhova **gandhārammaṇaṃ**. Catusamuṭṭhāno atītānāgatapaccuppanno rasova **rasārammaṇaṃ**. Catusamuṭṭhānaṃ atītānāgatapaccuppannaṃ phoṭṭhabbameva **phoṭṭhabbārammaṇaṃ**. Ekasamuṭṭhānā dvisamuṭṭhānā tisamuṭṭhānā catusamuṭṭhānā nakutocisamuṭṭhānā atītānāgatapaccuppannā cittacetasikā, tathā navattabbā ca, vuttāvasesā cittagocarasaṅkhātā dhammāyeva **dhammārammaṇaṃ**. Ye pana anāpāthagatā rūpādayopi dhammārammaṇamicceva vadanti te iminā suttena paṭikkhipitabbā. Vuttañhetaṃ –

> ‘‘Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ mano nesaṃ gocaravisayaṃ paccanubhotī’’ti (ma. ni. 1.455).

Etesañhi rūpārammaṇādīni gocaravisayo nāma. Tāni manena paccanubhaviyamānānipi rūpārammaṇādīniyevāti ayamattho siddho hoti. Dibbacakkhuñāṇādīnañca rūpādiārammaṇattāpi ayamattho siddhoyeva hoti. Anāpāthagatāneva hi rūpārammaṇādīni dibbacakkhuādīnaṃ ārammaṇāni, na ca tāni dhammārammaṇāni bhavantīti vuttanayeneva ārammaṇavavatthānaṃ veditabbaṃ.

Tattha ekekaṃ ārammaṇaṃ dvīsu dvīsu dvāresu āpāthamāgacchati. Rūpārammaṇañhi cakkhupasādaṃ ghaṭṭetvā taṅkhaṇaññeva manodvāre āpāthamāgacchati; bhavaṅgacalanassa paccayo hotīti attho. Saddagandharasaphoṭṭhabbārammaṇesupi eseva nayo. Yathā hi sakuṇo ākāsenāgantvā rukkhagge nilīyamānova rukkhasākhañca ghaṭṭeti, chāyā cassa pathaviyaṃ paṭihaññati sākhāghaṭṭanachāyāpharaṇāni apubbaṃ acarimaṃ ekakkhaṇeyeva bhavanti, evaṃ paccuppannarūpādīnaṃ cakkhupasādādighaṭṭanañca bhavaṅgacalanasamatthatāya manodvāre āpāthagamanañca apubbaṃ acarimaṃ ekakkhaṇeyeva hoti. Tato bhavaṅgaṃ vicchinditvā cakkhudvārādīsu uppannānaṃ āvajjanādīnaṃ voṭṭhabbanapariyosānānaṃ anantarā tesaṃ ārammaṇānaṃ aññatarasmiṃ idaṃ mahācittaṃ uppajjati.

Suddhamanodvāre pana pasādaghaṭṭanakiccaṃ natthi. Pakatiyā diṭṭhasutaghāyitasāyitaphuṭṭhavaseneva etāni ārammaṇāni āpāthamāgacchanti. Kathaṃ? Idhekacco katasudhākammaṃ haritālamanosilādivaṇṇavicittaṃ paggahitanānappakāradhajapaṭākaṃ mālādāmavinaddhaṃ dīpamālāparikkhittaṃ atimanoramāya siriyā virocamānaṃ alaṅkatapaṭiyattaṃ mahācetiyaṃ padakkhiṇaṃ katvā soḷasasu pādapiṭṭhikāsu pañcapatiṭṭhitena vanditvā añjaliṃ paggayha ullokento buddhārammaṇaṃ pītiṃ gahetvā tiṭṭhati. Tassa evaṃ cetiyaṃ passitvā buddhārammaṇaṃ pītiṃ nibbattetvā aparabhāge yattha katthaci gatassa rattiṭṭhānadivāṭṭhānesu nisinnassa āvajjamānassa alaṅkatapaṭiyattaṃ mahācetiyaṃ cakkhudvāre āpāthamāgatasadisameva hoti, padakkhiṇaṃ katvā cetiyavandanakālo viya hoti. Evaṃ tāva diṭṭhavasena rūpārammaṇaṃ āpāthamāgacchati.

Madhurena pana sarena dhammakathikassa vā dhammaṃ kathentassa, sarabhāṇakassa vā sarena bhaṇantassa saddaṃ sutvā aparabhāge yattha katthaci nisīditvā āvajjamānassa dhammakathā vā sarabhaññaṃ vā sotadvāre āpāthamāgataṃ viya hoti, sādhukāraṃ datvā suṇanakālo viya hoti. Evaṃ sutavasena saddārammaṇaṃ āpāthamāgacchati.

Sugandhaṃ pana gandhaṃ vā mālaṃ vā labhitvā āsane vā cetiye vā gandhārammaṇena cittena pūjaṃ katvā aparabhāge yattha katthaci nisīditvā āvajjamānassa taṃ gandhārammaṇaṃ ghānadvāre āpāthamāgataṃ viya hoti, pūjākaraṇakālo viya hoti. Evaṃ ghāyitavasena gandhārammaṇaṃ āpāthamāgacchati.

Paṇītaṃ pana khādanīyaṃ vā bhojanīyaṃ vā sabrahmacārīhi saddhiṃ saṃvibhajitvā paribhuñjitvā aparabhāge yattha katthaci kudrūsakādibhojanaṃ labhitvā ‘asukakāle paṇītaṃ bhojanaṃ sabrahmacārīhi saddhiṃ saṃvibhajitvā paribhutta’nti āvajjamānassa taṃ rasārammaṇaṃ jivhādvāre āpāthamāgataṃ viya hoti, paribhuñjanakālo viya hoti. Evaṃ sāyitavasena rasārammaṇaṃ āpāthamāgacchati.

Mudukaṃ pana sukhasamphassaṃ mañcaṃ vā pīṭhaṃ vā attharaṇapāpuraṇaṃ vā paribhuñjitvā aparabhāge yattha katthaci dukkhaseyyaṃ kappetvā ‘asukakāle me mudukaṃ mañcapīṭhaṃ attharaṇapāvuraṇaṃ paribhutta’nti āvajjamānassa taṃ phoṭṭhabbārammaṇaṃ kāyadvāre āpāthamāgataṃ viya hoti. Sukhasamphassaṃ vedayitakālo viya hoti. Evaṃ phuṭṭhavasena phoṭṭhabbārammaṇaṃ āpāthamāgacchati. Evaṃ suddhamanodvāre pasādaghaṭṭanakiccaṃ natthi. Pakatiyā diṭṭhasutaghāyitasāyitaphuṭṭhavaseneva etāni ārammaṇāni āpāthamāgacchantīti veditabbāni.

Idāni pakatiyā diṭṭhādīnaṃ vasena āpāthagamane ayamaparopi aṭṭhakathāmuttako nayo hoti. Diṭṭhaṃ sutaṃ ubhayasambandhanti ime tāva diṭṭhādayo veditabbā. Tattha **‘diṭṭhaṃ’** nāma pañcadvāravasena gahitapubbaṃ. **‘Suta’**nti paccakkhato adisvā anussavavasena gahitā rūpādayova. Tehi dvīhipi sambandhaṃ **‘ubhayasambandhaṃ’** nāma. Iti imesampi diṭṭhādīnaṃ vasena etāni manodvāre āpāthamāgacchantīti veditabbāni. Tattha diṭṭhavasena tāva āpāthagamanaṃ heṭṭhā pañcahi nayehi vuttameva.

Ekacco pana suṇāti – ‘bhagavato puññātisayanibbattaṃ evarūpaṃ nāma rūpaṃ, atimadhuro saddo, kismiñci padese kesañci pupphānaṃ atimanuñño gandho, kesañci phalānaṃ atimadhuro raso, kesañci pāvuraṇādīnaṃ atisukho samphasso’ti. Tassa, cakkhupasādādighaṭṭanaṃ vinā, sutamattāneva tāni manodvāre āpāthamāgacchanti. Athassa taṃ cittaṃ tasmiṃ rūpe vā sadde vā pasādavasena gandhādīsu ariyānaṃ dātukāmatāvasena aññehi dinnesu anumodanāvasena vā pavattati. Evaṃ sutavasena etāni manodvāre āpāthamāgacchanti.

Aparena pana yathāvuttāni rūpādīni diṭṭhāni vā sutāni vā honti. Tassa ‘īdisaṃ rūpaṃ āyatiṃ uppajjanakabuddhassāpi bhavissatī’tiādinā nayena cakkhupasādādighaṭṭanaṃ vinā diṭṭhasutasambandheneva tāni manodvāre āpāthamāgacchanti. Athassa heṭṭhā vuttanayeneva tesu aññatarārammaṇaṃ idaṃ mahācittaṃ pavattati. Evaṃ ubhayasambandhavasena etāni manodvāre āpāthamāgacchanti.

Idampi ca mukhamattameva. Saddhāruciākāraparivitakkadiṭṭhinijjhānakkhantiādīnaṃ pana vasena vitthārato etesaṃ manodvāre āpāthagamanaṃ veditabbameva. Yasmā pana evaṃ āpāthaṃ āgacchantāni bhūtānipi honti abhūtānipi, tasmā ayaṃ nayo aṭṭhakathāyaṃ na gahito. Evaṃ ekekārammaṇaṃ javanaṃ dvīsu dvīsu dvāresu uppajjatīti veditabbaṃ. Rūpārammaṇañhi javanaṃ cakkhudvārepi uppajjati manodvārepi. Saddādiārammaṇesupi eseva nayo.

Tattha manodvāre uppajjamānaṃ rūpārammaṇaṃ javanaṃ dānamayaṃ sīlamayaṃ bhāvanāmayanti tividhaṃ hoti. Tesu ekekaṃ kāyakammaṃ vacīkammaṃ manokammanti tividhameva hoti. Saddagandharasaphoṭṭhabbadhammārammaṇesupi eseva nayo.

Tattha rūpaṃ tāva ārammaṇaṃ katvā uppajjamānaṃ etaṃ mahākusalacittaṃ nīlapītalohitodātavaṇṇesu pupphavatthadhātūsu aññataraṃ subhanimittasaṅkhātaṃ iṭṭhaṃ kantaṃ manāpaṃ rajanīyaṃ vaṇṇaṃ ārammaṇaṃ katvā uppajjati. Nanu cetaṃ iṭṭhārammaṇaṃ lobhassa vatthu? Kathaṃ etaṃ cittaṃ kusalaṃ nāma jātanti? Niyamitavasena pariṇāmitavasena samudācāravasena ābhujitavasenāti. Yassa hi ‘kusalameva mayā kattabba’nti kusalakaraṇe cittaṃ niyamitaṃ hoti, akusalappavattito nivattetvā kusalakaraṇeyeva pariṇāmitaṃ, abhiṇhakaraṇena kusalasamudācāreneva samudācaritaṃ, patirūpadesavāsasappurisūpanissayasaddhammasavanapubbekatapuññatādīhi ca upanissayehi yoniso ca ābhogo pavattati, tassa iminā niyamitavasena pariṇāmitavasena samudācāravasena ābhujitavasena ca kusalaṃ nāma jātaṃ hoti.

Ārammaṇavasena panettha somanassasahagatabhāvo veditabbo. Iṭṭhārammaṇasmiñhi uppannattā etaṃ somanassasahagataṃ jātaṃ. Saddhābahulatādīnipettha kāraṇāniyeva. Assaddhānañhi micchādiṭṭhīnañca ekantaiṭṭhārammaṇabhūtaṃ tathāgatarūpampi disvā somanassaṃ nuppajjati. Ye ca kusalappavattiyaṃ ānisaṃsaṃ na passanti tesaṃ parehi ussāhitānaṃ kusalaṃ karontānampi somanassaṃ nuppajjati. Tasmā saddhābahulatā visuddhadiṭṭhitā ānisaṃsadassāvitāti. Evampettha somanassasahagatabhāvo veditabbo. Apica ekādasadhammā pītisambojjhaṅgassa uppādāya saṃvattanti – buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati upasamānussati lūkhapuggalaparivajjanatā siniddhapuggalasevanatā pasādanīyasuttantapaccavekkhaṇatā tadadhimuttatāti. Imehipi kāraṇehettha somanassasahagatabhāvo veditabbo. Imesaṃ pana vitthāro **bojjhaṅgavibhaṅge** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā, 468-469) āvi bhavissati.

Kammato, upapattito, indriyaparipākato, kilesadūrībhāvatoti imehi panettha kāraṇehi ñāṇasampayuttatā veditabbā. Yo hi paresaṃ dhammaṃ deseti anavajjāni sippāyatanakammāyatanavijjāṭṭhānāni sikkhāpeti dhammakathikaṃ sakkāraṃ katvā dhammaṃ kathāpeti, ‘āyatiṃ paññavā bhavissāmī’ti patthanaṃ paṭṭhapetvā nānappakāraṃ dānaṃ deti, tassa evarūpaṃ kammaṃ upanissāya kusalaṃ uppajjamānaṃ ñāṇasampayuttaṃ uppajjati. Abyāpajje loke uppannassa vāpi ‘‘tassa tattha sukhino dhammapadā pilavanti… dandho, bhikkhave, satuppādo, atha so satto khippaṃyeva visesagāmī hotī’’ti (a. ni. 4.191) iminā nayena upapattiṃ nissāyapi uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ uppajjati. Tathā indriyaparipākaṃ upagatānaṃ paññādasakappattānaṃ indriyaparipākaṃ nissāyapi kusalaṃ uppajjamānaṃ ñāṇasampayuttaṃ uppajjati. Yehi pana kilesā vikkhambhitā tesaṃ kilesadūrībhāvaṃ nissāyapi uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ uppajjati. Vuttampi cetaṃ –

> ‘‘Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo’’ti (dha. pa. 282).

Evaṃ kammato upapattito indriyaparipākato kilesadūrībhāvatoti imehi kāraṇehi ñāṇasampayuttatā veditabbā.

Apica satta dhammā dhammavicayasambojjhaṅgassa uppādāya saṃvattanti – paripucchakatā, vatthuvisadakiriyā, indriyasamattapaṭipādanā, duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīrañāṇacariyapaccavekkhaṇā, tadadhimuttatāti. Imehipi kāraṇehi ñāṇasampayuttatā veditabbā. Imesaṃ pana vitthāro **bojjhaṅgavibhaṅge** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā) āvi bhavissati.

Evaṃ ñāṇasampayuttaṃ hutvā uppannañcetaṃ asaṅkhārena appayogena anupāyacintanāya uppannattā asaṅkhāraṃ nāma jātaṃ. Tayidaṃ rajanīyavaṇṇārammaṇaṃ hutvā uppajjamānameva tividhena niyamena uppajjati – dānamayaṃ vā hoti, sīlamayaṃ vā, bhāvanāmayaṃ vā.

Kathaṃ? Yadā hi nīlapītalohitodātesu pupphādīsu aññataraṃ labhitvā vaṇṇavasena ābhujitvā ‘vaṇṇadānaṃ mayha’nti buddharatanādīni pūjeti, tadā dānamayaṃ hoti. Tatridaṃ vatthu – bhaṇḍāgārikasaṅghamitto kira ekaṃ suvaṇṇakhacitaṃ vatthaṃ labhitvā idampi vatthaṃ suvaṇṇavaṇṇaṃ, sammāsambuddhopi suvaṇṇavaṇṇo, suvaṇṇavaṇṇaṃ vatthaṃ suvaṇṇavaṇṇasseva anucchavikaṃ, amhākañca vaṇṇadānaṃ bhavissatīti mahācetiye āropesi. Evarūpe kāle dānamayaṃ hotīti veditabbaṃ. Yadā pana tathārūpameva deyyadhammaṃ labhitvā ‘mayhaṃ kulavaṃso, kulatanti kulappaveṇī esā, kulavattaṃ eta’nti buddharatanādīni pūjeti tadā sīlamayaṃ hoti. Yadā pana tādiseneva vatthunā ratanattayassa pūjaṃ katvā ‘ayaṃ vaṇṇo khayaṃ gacchissati, vayaṃ gacchissatī’ti khayavayaṃ paṭṭhapeti, tadā bhāvanāmayaṃ hoti.

Dānamayaṃ pana hutvā vattamānampi yadā tīṇi ratanāni sahatthena pūjentassa pavattatti, tadā kāyakammaṃ hoti. Yadā tīṇi ratanāni pūjento puttadāradāsakammakaraporisādayopi āṇāpetvā pūjāpeti tadā vacīkammaṃ hoti. Yadā tadeva vuttappakāraṃ vijjamānakavatthuṃ ārabbha vaṇṇadānaṃ dassāmīti cinteti tadā manokammaṃ hoti. Vinayapariyāyaṃ patvā hi ‘dassāmi karissāmī’ti vācā bhinnā hotīti (pārā. 659) iminā lakkhaṇena dānaṃ nāma hoti. Abhidhammapariyāyaṃ patvā pana vijjamānakavatthuṃ ārabbha ‘dassāmī’ti manasā cintitakālato paṭṭhāya kusalaṃ hoti. Aparabhāge kāyena vā vācāya vā kattabbaṃ karissatīti vuttaṃ. Evaṃ dānamayaṃ kāyavacīmanokammavaseneva tividhaṃ hoti.

Yadā pana taṃ vuttappakāraṃ vatthuṃ labhitvā kulavaṃsādivasena sahatthā ratanattayaṃ pūjeti tadā sīlamayaṃ kāyakammaṃ hoti. Yadā kulavaṃsādivaseneva puttadārādayo āṇāpetvā pūjāpeti tadā vacīkammaṃ hoti. Yadā ‘mayhaṃ kulavaṃso, kulatanti kulappaveṇī esā, kulavattameta’nti vijjamānakavatthuṃ ārabbha ‘vaṇṇadānaṃ dassāmī’ti cinteti tadā manokammaṃ hoti. Evaṃ sīlamayaṃ kāyavacīmanokammavasena tividhaṃ hoti.

Yadā pana taṃ vuttappakāraṃ vatthuṃ labhitvā tīṇi ratanāni pūjetvā caṅkamanto khayavayaṃ paṭṭhapeti tadā bhāvanāmayaṃ kāyakammaṃ hoti. Vācāya sammasanaṃ paṭṭhapentassa vacīkammaṃ hoti, kāyaṅgavācaṅgāni acopetvā manasāva sammasanaṃ paṭṭhapentassa manokammaṃ hoti. Evaṃ bhāvanāmayaṃ kāyavacīmanokammavasena tividhaṃ hoti. Evametaṃ rūpārammaṇaṃ kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā. Saddārammaṇādīsupi eseva nayo.

Bherisaddādīsu hi rajanīyasaddaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha saddaṃ kandamūlaṃ viya uppāṭetvā nīluppalahatthakaṃ viya ca hatthe ṭhapetvā dātuṃ nāma na sakkā, savatthukaṃ pana katvā dento saddadānaṃ deti nāma. Tasmā yadā ‘saddadānaṃ dassāmī’ti bherimudiṅgādīsu aññataratūriyena tiṇṇaṃ ratanānaṃ upahāraṃ karoti, ‘saddadānaṃ me’ti bheriādīni ṭhapāpeti, dhammakathikabhikkhūnaṃ sarabhesajjatelaphāṇitādīni deti, dhammasavanaṃ ghoseti, sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upanisinnakakathaṃ anumodanakathaṃ karoti, tadā dānamayaṃyeva hoti. Yadā etadeva vidhānaṃ kulavaṃsādivasena vattavasena karoti tadā sīlamayaṃ hoti. Yadā sabbampetaṃ katvā ayaṃ ettako saddo brahmalokappamāṇopi hutvā ‘khayaṃ gamissati, vayaṃ gamissatī’ti sammasanaṃ paṭṭhapeti tadā bhāvanāmayaṃ hoti.

Tattha dānamayaṃ tāva yadā bheriādīni gahetvā sahatthā upahāraṃ karoti, niccupahāratthāya ṭhapentopi sahatthā ṭhapeti, ‘saddadānaṃ me’ti dhammasavanaṃ ghosetuṃ gacchati, dhammakathaṃ sarabhaññaṃ kātuṃ vā gacchati, tadā kāyakammaṃ hoti. Yadā ‘gacchatha, tātā, amhākaṃ saddadānaṃ tiṇṇaṃ ratanānaṃ upahāraṃ karothā’ti āṇāpeti, ‘saddadānaṃ me’ti cetiyaṅgaṇesu ‘imaṃ bheriṃ, imaṃ mudiṅgaṃ ṭhapethā’ti āṇāpeti, sayameva dhammasavanaṃ ghoseti, dhammakathaṃ katheti, sarabhaññaṃ bhaṇati, tadā vacīkammaṃ hoti. Yadā kāyaṅgavācaṅgāni acopetvā ‘saddadānaṃ dassāmī’ti vijjamānakavatthuṃ manasā pariccajati, tadā manokammaṃ hoti.

Sīlamayampi ‘saddadānaṃ nāma mayhaṃ kulavaṃso kulatanti kulappaveṇī’ti bheriādīhi sahatthā upahāraṃ karontassa, bheriādīni sahatthā cetiyaṅgaṇādīsu ṭhapentassa, dhammakathikānaṃ sarabhesajjaṃ sahatthā dadantassa, vattasīsena dhammasavanaghosanadhammakathākathanasarabhaññabhaṇanatthāya ca gacchantassa kāyakammaṃ hoti. ‘Saddadānaṃ nāma amhākaṃ kulavaṃso kulatanti kulappaveṇī, gacchatha, tātā, buddharatanādīnaṃ upahāraṃ karothā’ti āṇāpentassa kulavaṃsavaseneva attanā dhammakathaṃ vā sarabhaññaṃ vā karontassa ca vacīkammaṃ hoti. ‘Saddadānaṃ nāma mayhaṃ kulavaṃso saddadānaṃ dassāmī’ti kāyaṅgavācaṅgāni acopetvā manasāva vijjamānakavatthuṃ pariccajantassa manokammaṃ hoti.

Bhāvanāmayampi yadā caṅkamanto sadde khayavayaṃ paṭṭhapeti tadā kāyakammaṃ hoti. Kāyaṅgaṃ pana acopetvā vācāya sammasantassa vacīkammaṃ hoti. Kāyaṅgavācaṅgaṃ acopetvā manasāva saddāyatanaṃ sammasantassa manokammaṃ hoti. Evaṃ saddārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Mūlagandhādīsupi rajanīyagandhaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha yadā mūlagandhādīsu yaṃkiñci gandhaṃ labhitvā gandhavasena ābhujitvā ‘gandhadānaṃ mayha’nti buddharatanādīni pūjeti, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Evaṃ gandhārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Mūlarasādīsu pana rajanīyarasaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati. Tattha yadā mūlarasādīsu yaṃkiñci rajanīyaṃ rasavatthuṃ labhitvā rasavasena ābhujitvā ‘rasadānaṃ mayha’nti deti pariccajati, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Sīlamaye panettha ‘saṅghassa adatvā paribhuñjanaṃ nāma amhākaṃ na āciṇṇa’nti dvādasannaṃ bhikkhusahassānaṃ dāpetvā sādurasaṃ paribhuttassa duṭṭhagāmaṇiabhayarañño vatthuṃ ādiṃ katvā mahāaṭṭhakathāyaṃ vatthūni āgatāni. Ayameva viseso. Evaṃ rasārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Phoṭṭhabbārammaṇepi pathavīdhātu tejodhātu vāyodhātūti tīṇi mahābhūtāni phoṭṭhabbārammaṇaṃ nāma. Imasmiṃ ṭhāne etesaṃ vasena yojanaṃ akatvā mañcapīṭhādivasena kātabbā. Yadā hi mañcapīṭhādīsu yaṃkiñci rajanīyaṃ phoṭṭhabbavatthuṃ labhitvā phoṭṭhabbavasena ābhujitvā ‘phoṭṭhabbadānaṃ mayha’nti deti pariccajati, tadā dānamayaṃ hotīti sabbaṃ vaṇṇadāne vuttanayeneva vitthārato veditabbaṃ. Evaṃ phoṭṭhabbārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Dhammārammaṇe cha ajjhattikāni āyatanāni, tīṇi lakkhaṇāni, tayo arūpino khandhā, pannarasa sukhumarūpāni, nibbānapaññattīti ime dhammāyatane pariyāpannā ca, apariyāpannā ca, dhammā dhammārammaṇaṃ nāma. Imasmiṃ pana ṭhāne etesaṃ vasena yojanaṃ akatvā ojadānapānadānajīvitadānavasena kātabbā. Ojādīsu hi rajanīyaṃ dhammārammaṇaṃ ārammaṇaṃ katvā heṭṭhā vuttanayeneva tīhi niyamehetaṃ kusalaṃ uppajjati.

Tattha yadā ‘ojadānaṃ mayha’nti sappinavanītādīni deti, pānadānanti aṭṭha pānāni deti, jīvitadānanti salākabhattasaṅghabhattādīni deti, aphāsukānaṃ bhikkhūnaṃ bhesajjaṃ deti, vejjaṃ paccupaṭṭhāpeti, jālaṃ phālāpeti, kumīnaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanamokkhaṃ kārāpeti, māghātabheriṃ carāpeti, aññānipi jīvitaparittāṇatthaṃ evarūpāni kammāni karoti tadā dānamayaṃ hoti. Yadā pana ‘ojadānapānadānajīvitadānāni mayhaṃ kulavaṃso kulatanti kulappaveṇī’ti vattasīsena ojadānādīni pavatteti tadā sīlamayaṃ hoti. Yadā dhammārammaṇasmiṃ khayavayaṃ paṭṭhapeti tadā bhāvanāmayaṃ hoti.

Dānamayaṃ pana hutvā pavattamānampi yadā ojadānapānadānajīvitadānāni sahatthā deti, tadā kāyakammaṃ hoti. Yadā puttadārādayo āṇāpetvā dāpeti, tadā vacīkammaṃ hoti. Yadā kāyaṅgavācaṅgāni acopetvā ojadānapānadānajīvitadānavasena vijjamānakavatthuṃ ‘dassāmī’ti manasā cinteti, tadā manokammaṃ hoti.

Yadā pana vuttappakāraṃ vijjamānakavatthuṃ kulavaṃsādivasena sahatthā deti, tadā sīlamayaṃ kāyakammaṃ hoti. Yadā kulavaṃsādivaseneva puttadārādayo āṇāpetvā dāpeti, tadā vacīkammaṃ hoti. Yadā kulavaṃsādivaseneva vuttappakāraṃ vijjamānakavatthuṃ ‘dassāmī’ti manasāva cinteti, tadā manokammaṃ hoti.

Caṅkamitvā dhammārammaṇe khayavayaṃ paṭṭhapentassa pana bhāvanāmayaṃ kāyakammaṃ hoti. Kāyaṅgaṃ acopetvā vācāya khayavayaṃ paṭṭhapentassa vacīkammaṃ hoti. Kāyaṅgavācaṅgāni acopetvā manasāva dhammārammaṇe khayavayaṃ paṭṭhapentassa manokammaṃ hoti. Evaṃ bhāvanāmayaṃ kāyavacīmanokammavasena tividhaṃ hoti. Evametaṃ dhammārammaṇampi kusalaṃ tividhapuññakiriyavatthuvasena navahi kammadvārehi bhājetvā dassesi dhammarājā.

Evamidaṃ cittaṃ nānāvatthūsu nānārammaṇavasena dīpitaṃ. Idaṃ pana ekavatthusmimpi nānārammaṇavasena labbhatiyeva. Kathaṃ? Catūsu hi paccayesu cīvare cha ārammaṇāni labbhanti – navarattassa hi cīvarassa vaṇṇo manāpo hoti dassanīyo, idaṃ vaṇṇārammaṇaṃ. Paribhogakāle paṭapaṭasaddaṃ karoti, idaṃ saddārammaṇaṃ. Yo tattha kāḷakacchakādigandho, idaṃ gandhārammaṇaṃ. Rasārammaṇaṃ pana paribhogarasavasena kathitaṃ. Yā tattha sukhasamphassatā, idaṃ phoṭṭhabbārammaṇaṃ. Cīvaraṃ paṭicca uppannā sukhā vedanā, dhammārammaṇaṃ. Piṇḍapāte rasārammaṇaṃ nippariyāyeneva labbhati. Evaṃ catūsu paccayesu nānārammaṇavasena yojanaṃ katvā dānamayādibhedo veditabbo.

Imassa pana cittassa ārammaṇameva nibaddhaṃ, vinā ārammaṇena anuppajjanato. Dvāraṃ pana anibaddhaṃ. Kasmā? Kammassa anibaddhattā. Kammasmiñhi anibaddhe dvārampi anibaddhameva hoti.

Kāmāvacarakusalaṃ dvārakathā

Kāyakammadvārakathā

Imassa panatthassa pakāsanatthaṃ imasmiṃ ṭhāne **mahāaṭṭhakathāyaṃ** dvārakathā kathitā. Tattha tīṇi kammāni, tīṇi kammadvārāni, pañca viññāṇāni, pañca viññāṇadvārāni, cha phassā, cha phassadvārāni, aṭṭha asaṃvarā, aṭṭha asaṃvaradvārāni, aṭṭha saṃvarā, aṭṭha saṃvaradvārāni, dasa kusalakammapathā, dasa akusalakammapathāti, idaṃ ettakaṃ dvārakathāya mātikāṭhapanaṃ nāma.

Tattha kiñcāpi tīṇi kammāni paṭhamaṃ vuttāni, tāni pana ṭhapetvā ādito tāva tīṇi kammadvārāni bhājetvā dassitāni. Katamāni tīṇi? Kāyakammadvāraṃ, vacīkammadvāraṃ, manokammadvāranti.

Tattha catubbidho kāyo – upādinnako, āhārasamuṭṭhāno, utusamuṭṭhāno, cittasamuṭṭhānoti. Tattha cakkhāyatanādīni jīvitindriyapariyantāni aṭṭha kammasamuṭṭhānarūpānipi, kammasamuṭṭhānāneva catasso dhātuyo vaṇṇo gandho raso ojāti aṭṭha upādinnakakāyo nāma. Tāneva aṭṭha āhārajāni āhārasamuṭṭhānikakāyo nāma. Aṭṭha utujāni utusamuṭṭhānikakāyo nāma. Aṭṭha cittajāni cittasamuṭṭhānikakāyo nāma.

Tesu **kāyakammadvāra**nti neva upādinnakakāyassa nāmaṃ na itaresaṃ. Cittasamuṭṭhānesu pana aṭṭhasu rūpesu ekā viññatti atthi, idaṃ kāyakammadvāraṃ nāma. Yaṃ sandhāya vuttaṃ – ‘‘katamaṃ taṃ rūpaṃ kāyaviññatti? Yā kusalacittassa vā, akusalacittassa vā, abyākatacittassa vā, abhikkamantassa vā paṭikkamantassa vā, ālokentassa vā vilokentassa vā, samiñjentassa vā pasārentassa vā, kāyassa thambhanā santhambhanā santhambhitattaṃ, viññatti viññāpanā viññāpitattaṃ, idaṃ taṃ rūpaṃ kāyaviññattī’’ti (dha. sa. 720). ‘Abhikkamissāmi paṭikkamissāmī’ti hi cittaṃ uppajjamānaṃ rūpaṃ samuṭṭhāpeti. Tattha yā pathavīdhātu āpodhātu tejodhātu vāyodhātu tannissito vaṇṇo gandho raso ojāti imesaṃ aṭṭhannaṃ rūpakalāpānaṃ abbhantare cittasamuṭṭhānā vāyodhātu, sā attanā sahajātaṃ rūpakāyaṃ santhambheti sandhāreti cāleti abhikkamāpeti paṭikkamāpeti.

Tattha ekāvajjanavīthiyaṃ sattasu javanesu paṭhamacittasamuṭṭhitā vāyodhātu attanā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ sakkoti, aparāparaṃ pana cāletuṃ na sakkoti. Dutiyādīsupi eseva nayo. Sattamacittena pana samuṭṭhitā vāyodhātu heṭṭhā chahi cittehi samuṭṭhitaṃ vāyodhātuṃ upatthambhanapaccayaṃ labhitvā attanā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ cāletuṃ abhikkamāpetuṃ paṭikkamāpetuṃ ālokāpetuṃ vilokāpetuṃ sammiñjāpetuṃ pasārāpetuṃ sakkoti. Tena gamanaṃ nāma jāyati, āgamanaṃ nāma jāyati, gamanāgamanaṃ nāma jāyati. ‘Yojanaṃ gato dasayojanaṃ gato’ti vattabbataṃ āpajjāpeti.

Yathā hi sattahi yugehi ākaḍḍhitabbe sakaṭe paṭhamayuge yuttagoṇā yugaṃ tāva santhambhetuṃ sandhāretuṃ sakkonti, cakkaṃ pana napavaṭṭenti; dutiyādīsupi eseva nayo; sattamayuge pana goṇe yojetvā yadā cheko sārathi dhure nisīditvā yottāni ādāya sabbapurimato paṭṭhāya patodalaṭṭhiyā goṇe ākoṭeti, tadā sabbeva ekabalā hutvā dhurañca sandhārenti cakkāni ca pavaṭṭenti. ‘Sakaṭaṃ gahetvā dasayojanaṃ vīsatiyojanaṃ gatā’ti vattabbataṃ āpādenti – evaṃsampadamidaṃ veditabbaṃ.

Tattha yo cittasamuṭṭhānikakāyo na so viññatti, cittasamuṭṭhānāya pana vāyodhātuyā sahajātaṃ rūpakāyaṃ santhambhetuṃ sandhāretuṃ cāletuṃ paccayo bhavituṃ samattho eko ākāravikāro atthi, ayaṃ viññatti nāma. Sā aṭṭha rūpāni viya na cittasamuṭṭhānā. Yathā pana aniccādibhedānaṃ dhammānaṃ jarāmaraṇattā, ‘‘jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhata’’ntiādi (saṃ. ni. 2.20) vuttaṃ, evaṃ cittasamuṭṭhānānaṃ rūpānaṃ viññattitāya sāpi cittasamuṭṭhānā nāma hoti.

Viññāpanattā panesā viññattīti vuccati. Kiṃ viññāpetīti? Ekaṃ kāyikakaraṇaṃ. Cakkhupathasmiñhi ṭhito hatthaṃ vā pādaṃ vā ukkhipati, sīsaṃ vā bhamukaṃ vā cāleti, ayaṃ hatthādīnaṃ ākāro cakkhuviññeyyo hoti. Viññatti pana na cakkhuviññeyyā manoviññeyyā eva. Cakkhunā hi hatthavikārādivasena vipphandamānaṃ vaṇṇārammaṇameva passati. Viññattiṃ pana manodvārikacittena cintetvā ‘idañcidañca esa kāreti maññe’ti jānāti.

Yathā hi arañño nidāghasamaye udakaṭṭhāne manussā ‘imāya saññāya idha udakassa atthibhāvaṃ jānissantī’ti rukkhagge tālapaṇṇādīni bandhāpenti, surāpānadvāre dhajaṃ ussāpenti, uccaṃ vā pana rukkhaṃ vāto paharitvā cāleti, antoudake macche calante upari bubbuḷakāni uṭṭhahanti, mahoghassa gatamaggapariyante tiṇapaṇṇakasaṭaṃ ussāritaṃ hoti. Tattha tālapaṇṇadhajasākhācalanabubbuḷakatiṇapaṇṇakasaṭe disvā yathā cakkhunā adiṭṭhampi ‘ettha udakaṃ bhavissati, surā bhavissati, ayaṃ rukkho vātena pahato bhavissati, antoudake maccho bhavissati, ettakaṃ ṭhānaṃ ajjhottharitvā ogho gato bhavissatī’ti manoviññāṇena jānāti, evameva viññattipi na cakkhuviññeyyā manoviññeyyāva. Cakkhunā hi hatthavikārādivasena vipphandamānaṃ vaṇṇārammaṇameva passati. Viññattiṃ pana manodvārikacittena cintetvā ‘idañcidañca esa kāreti maññe’ti jānāti.

Na kevalañcesā viññāpanatova viññatti nāma. Viññeyyatopi pana **viññatti**yeva nāma. Ayañhi paresaṃ antamaso tiracchānagatānampi pākaṭā hoti. Tattha tattha sannipatitā hi soṇasiṅgālakākagoṇādayo daṇḍaṃ vā leḍḍuṃ vā gahetvā paharaṇākāre dassite ‘ayaṃ no paharitukāmo’ti ñatvā yena vā tena vā palāyanti. Pākārakuṭṭādiantarikassa pana parassa apākaṭakālopi atthi. Kiñcāpi tasmiṃ khaṇe apākaṭā sammukhībhūtānaṃ pana pākaṭattā viññattiyeva nāma hoti.

Cittasamuṭṭhānike pana kāye calante tisamuṭṭhāniko calati na calatīti? Sopi tatheva calati. Taṃgatiko tadanuvattakova hoti. Yathā hi udake gacchante udake patitāni sukkhadaṇḍakatiṇapaṇṇādīnipi udakagatikāneva bhavanti, tasmiṃ gacchante gacchanti, tiṭṭhante tiṭṭhanti – evaṃsampadamidaṃ veditabbaṃ. Evamesā cittasamuṭṭhānesu rūpesu viññatti **kāyakammadvāraṃ** nāmāti veditabbā.

Yā pana tasmiṃ dvāre siddhā cetanā yāya pāṇaṃ hanati, adinnaṃ ādiyati, micchācāraṃ carati, pāṇātipātādīhi viramati, idaṃ kāyakammaṃ nāma. Evaṃ paravādimhi sati kāyo dvāraṃ, tamhi dvāre siddhā cetanā kāyakammaṃ ‘kusalaṃ vā akusalaṃ vā’ti ṭhapetabbaṃ. Paravādimhi pana asati ‘abyākataṃ vā’ti tikaṃ pūretvāva ṭhapetabbaṃ. Tattha yathā nagaradvāraṃ kataṭṭhāneyeva tiṭṭhati, aṅgulamattampi aparāparaṃ na saṅkamati, tena tena pana dvārena mahājano sañcarati, evameva dvāre dvāraṃ na sañcarati, kammaṃ pana tasmiṃ tasmiṃ dvāre uppajjanato carati. Tenāhu porāṇā –

Dvāre caranti kammāni, na dvārā dvāracārino;
Tasmā dvārehi kammāni, aññamaññaṃ vavatthitāti.

Tattha kammenāpi dvāraṃ nāmaṃ labhati, dvārenāpi kammaṃ. Yathā hi viññāṇādīnaṃ uppajjanaṭṭhānāni viññāṇadvāraṃ phassadvāraṃ asaṃvaradvāraṃ saṃvaradvāranti nāmaṃ labhanti, evaṃ kāyakammassa uppajjanaṭṭhānaṃ kāyakammadvāranti nāmaṃ labhati. Vacīmanokammadvāresupi eseva nayo. Yathā pana tasmiṃ tasmiṃ rukkhe adhivatthā devatā simbalidevatā palāsadevatā pucimandadevatā phandanadevatāti tena tena rukkhena nāmaṃ labhati, evameva kāyadvārena kataṃ kammampi kāyakammanti dvārena nāmaṃ labhati. Vacīkammamanokammesupi eseva nayo. Tattha añño kāyo, aññaṃ kammaṃ, kāyena pana katattā taṃ kāyakammanti vuccati. Tenāhu aṭṭhakathācariyā –

Kāyena ce kataṃ kammaṃ, kāyakammanti vuccati;
Kāyo ca kāyakammañca, aññamaññaṃ vavatthitā.

Sūciyā ce kataṃ kammaṃ, sūcikammanti vuccati;
Sūci ca sūcikammañca, aññamaññaṃ vavatthitā.

Vāsiyā ce kataṃ kammaṃ, vāsikammanti vuccati;
Vāsi ca vāsikammañca, aññamaññaṃ vavatthitā.

Purisena ce kataṃ kammaṃ, purisakammanti vuccati;
Puriso ca purisakammañca, aññamaññaṃ vavatthitā.

Evamevaṃ.

Kāyena ce kataṃ kammaṃ, kāyakammanti vuccati;
Kāyo ca kāyakammañca, aññamaññaṃ vavatthitāti.

Evaṃ sante neva dvāravavatthānaṃ yujjati, na kammavavatthānaṃ. Kathaṃ? Kāyaviññattiyañhi ‘‘dvāre caranti kammānī’’ti vacanato vacīkammampi pavattati, tenassā kāyakammadvāranti vavatthānaṃ na yuttaṃ. Kāyakammañca vacīviññattiyampi pavattati, tenassa kāyakammanti vavatthānaṃ na yujjatī’ti. ‘No na yujjati. Kasmā? Yebhuyyavuttitāya ceva tabbahulavuttitāya ca. Kāyakammameva hi yebhuyyena kāyaviññattiyaṃ pavattati na itarāni, tasmā kāyakammassa yebhuyyena pavattito tassā kāyakammadvārabhāvo siddho. Brāhmaṇagāmaambavananāgavanādīnaṃ brāhmaṇagāmādibhāvo viyāti dvāravavatthānaṃ yujjati. Kāyakammaṃ pana kāyadvāramhiyeva bahulaṃ pavattati appaṃ vacīdvāre. Tasmā kāyadvāre bahulaṃ pavattito etassa kāyakammabhāvo siddho, vanacarakathullakumārikādigocarānaṃ vanacarakādibhāvo viyāti. Evaṃ kammavavatthānampi yujjatī’ti.

Kāyakammadvārakathā niṭṭhitā.

Vacīkammadvārakathā

Vacīkammadvārakathāyaṃ pana cetanāviratisaddavasena tividhā vācā nāma. Tattha ‘‘catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hoti no dubbhāsitā, anavajjā ca ananuvajjā ca viññūna’’nti (saṃ. ni. 1.213); ayaṃ cetanāvācā nāma. Yā ‘‘catūhi vacīduccaritehi ārati virati…pe… ayaṃ vuccati sammāvācā’’ti (vibha. 206), ayaṃ virativācā nāma. ‘‘Vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo’’ti (dha. sa. 850), ayaṃ saddavācā nāma. Tāsu **vacīkammadvāra**nti neva cetanāya nāmaṃ na viratiyā. Sahasaddā pana ekā viññatti atthi, idaṃ vacīkammadvāraṃ nāma. Yaṃ sandhāya vuttaṃ – ‘‘katamaṃ taṃ rūpaṃ vacīviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo, ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṃ, idaṃ taṃ rūpaṃ vacīviññattī’’ti (dha. sa. 636).

‘Idaṃ vakkhāmi etaṃ vakkhāmī’ti hi vitakkayato vitakkavipphārasaddo nāma uppajjati. Ayaṃ na sotaviññeyyo manoviññeyyoti **mahāaṭṭhakathāyaṃ** āgato. Āgamaṭṭhakathāsu pana **‘vitakkavipphārasadda’**nti vitakkavipphāravasena uppannaṃ vippalapantānaṃ suttappamattādīnaṃ saddaṃ; **‘sutvā’**ti taṃ sutvā, yaṃ vitakkayato tassa so saddo uppanno; tassa vasena ‘evampi te mano, itthampi te mano’ti ādisatīti vatvā vatthūnipi kathitāni. Paṭṭhānepi ‘‘cittasamuṭṭhānaṃ saddāyatanaṃ sotaviññāṇassa ārammaṇapaccayena paccayo’’ti āgataṃ. Tasmā vinā viññattighaṭṭanāya uppajjamāno asotaviññeyyo vitakkavipphārasaddo nāma natthi. ‘Idaṃ vakkhāmi etaṃ vakkhāmī’ti uppajjamānaṃ pana cittaṃ pathavīdhātu āpodhātu tejodhātu vāyodhātu vaṇṇo gandho raso ojāti aṭṭha rūpāni samuṭṭhāpeti. Tesaṃ abbhantare cittasamuṭṭhānā pathavīdhātu upādinnakaṃ ghaṭṭayamānāva uppajjati. Tena dhātusaṅghaṭṭanena saheva saddo uppajjatīti. Ayaṃ cittasamuṭṭhānasaddo nāma. Ayaṃ na viññatti. Tassā pana cittasamuṭṭhānāya pathavīdhātuyā upādinnakaghaṭṭanassa paccayabhūto eko ākāravikāro atthi, ayaṃ vacīviññatti nāma. Ito paraṃ sā aṭṭha rūpāni viya na cittasamuṭṭhānātiādi sabbaṃ heṭṭhā vuttanayeneva veditabbaṃ.

Idhāpi hi ‘tissa, datta, mittā’ti pakkosantassa saddaṃ sutvā viññattiṃ manodvārikacittena cintetvā ‘idañcidañca esa kāreti maññe’ti jānāti. Kāyaviññatti viya ca ayampi tiracchānagatānampi pākaṭā hoti. ‘Ehi, yāhī’ti hi saddaṃ sutvā tiracchānagatāpi ‘idaṃ nāmesa kāreti maññe’ti ñatvā āgacchanti ceva gacchanti ca. Tisamuṭṭhānikakāyaṃ cāleti na cāletīti, ayaṃ pana vāro idha na labbhati. Purimacittasamuṭṭhānāya upatthambhanakiccampi natthi. Yā pana tasmiṃ vacīdvāre siddhā cetanā, yāya musā katheti, pesuññaṃ katheti, pharusaṃ katheti, samphaṃ palapati, musāvādādīhi viramati, idaṃ vacīkammaṃ nāma. Ito paraṃ sabbaṃ kammavavatthānañca dvāravavatthānañca heṭṭhā vuttanayeneva veditabbanti.

Vacīkammadvārakathā niṭṭhitā.

Manokammadvārakathā

Manokammadvārakathāyaṃ pana kāmāvacarādivasena catubbidho mano mano nāma. Tattha kāmāvacaro catupaññāsavidho hoti, rūpāvacaro pannarasavidho, arūpāvacaro dvādasavidho, lokuttaro aṭṭhavidhoti sabbopi ekūnanavutividho hoti. Tattha ayaṃ nāma mano manodvāraṃ na hotīti na vattabbo. Yathā hi ayaṃ nāma cetanā kammaṃ na hotīti na vattabbā, antamaso pañcaviññāṇasampayuttāpi hi cetanā **mahāpakaraṇe** kammantveva niddiṭṭhā, evameva ayaṃ nāma mano manodvāraṃ na hotīti na vattabbo.

Etthāha – kammaṃ nāmetaṃ kiṃ karotīti? Āyūhati, abhisaṅkharoti, piṇḍaṃ karoti, ceteti, kappeti, pakappetīti. Evaṃ sante pañcaviññāṇacetanā kiṃ āyūhati, abhisaṅkharoti, piṇḍaṃ karoti, ceteti, kappeti, pakappetīti?. Sahajātadhamme. Sāpi hi sahajāte sampayuttakkhandhe āyūhati abhisaṅkharoti piṇḍaṃ karoti ceteti kappeti pakappetīti. Kiṃ vā iminā vādena? Sabbasaṅgāhikavasena hetaṃ vuttaṃ. Idaṃ panettha sanniṭṭhānaṃ – tebhūmakakusalākusalo ekūnatiṃsavidho mano manokammadvāraṃ nāma. Yā pana tasmiṃ manodvāre siddhā cetanā yāya abhijjhābyāpādamicchādassanāni ceva anabhijjhāabyāpādasammādassanāni ca gaṇhāti, idaṃ manokammaṃ nāma. Ito paraṃ sabbaṃ kammavavatthānañca dvāravavatthānañca heṭṭhā vuttanayeneva veditabbanti. Imāni tīṇi kammadvārāni nāma.

Manokammadvārakathā niṭṭhitā.

Kammakathā

Idāni yāni tīṇi kammāni ṭhapetvā imāni kammadvārāni dassitāni, tāni ādiṃ katvā avasesassa dvārakathāya mātikāṭhapanassa vitthārakathā hoti. Tīṇi hi kammāni – kāyakammaṃ vacīkammaṃ manokammanti. Kiṃ panetaṃ kammaṃ nāmāti? Cetanā ceva, ekacce ca cetanāsampayuttakā dhammā. Tattha cetanāya kammabhāve imāni suttāni –

> ‘‘Cetanāhaṃ, bhikkhave, kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā’’ (a. ni. 6.63; kathā. 539). ‘‘Kāye vā hi, ānanda, sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ, vācāya vā, ānanda, sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ; mane vā, ānanda, sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ’’ (saṃ. ni. 2.25; a. ni. 4.171). ‘‘Tividhā, bhikkhave, kāyasañcetanā akusalaṃ kāyakammaṃ dukkhudrayaṃ, dukkhavipākaṃ; catubbidhā, bhikkhave, vacīsañcetanā…pe… tividhā, bhikkhave, manosañcetanā akusalaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ tividhā, bhikkhave, kāyasañcetanā kusalaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ catubbidhā, bhikkhave, vacīsañcetanā…pe… tividhā, bhikkhave, manosañcetanā, kusalaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’’ (kathā. 539; a. ni. 10.217 thokaṃ visadisaṃ). ‘‘Sacāyaṃ, ānanda, samiddhi moghapuriso pāṭaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya – sañcetaniyaṃ, āvuso pāṭaliputta, kammaṃ katvā kāyena vācāya manasā, sukhavedanīyaṃ sukhaṃ so vedayati…pe… adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayatīti; evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso pāṭaliputtassa paribbājakassa sammā byākaramāno byākareyyā’’ti (ma. ni. 3.300; kathā. 539).

Imāni tāva cetanāya kammabhāve suttāni. Cetanāsampayuttadhammānaṃ pana kammabhāvo kammacatukkena dīpito. Vuttañhetaṃ –

> ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ, atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati (a. ni. 4.232-233).… Katamañca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Yadidaṃ satta bojjhaṅgā – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo, idaṃ vuccati, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati (a. ni. 4.238).… Katamañca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo – seyyathidaṃ, sammādiṭṭhi …pe… sammāsamādhi. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattatī’’ti (a. ni. 4.237).

Evaṃ ime bojjhaṅgamaggaṅgappabhedato pannarasa dhammā kammacatukkena dīpitā. Abhijjhā, byāpādo, micchādiṭṭhi, anabhijjhā, abyāpādo, sammādiṭṭhīti imehi pana chahi saddhiṃ ekavīsati cetanāsampayuttakā dhammā veditabbā.

Tattha lokuttaramaggo bhajāpiyamāno kāyakammādīni tīṇi kammāni bhajati. Yañhi kāyena dussīlyaṃ ajjhācarati, tamhā saṃvaro kāyikoti veditabbo. Yaṃ vācāya dussīlyaṃ ajjhācarati, tamhā saṃvaro vācasikoti veditabbo. Iti sammākammanto kāyakammaṃ, sammāvācā vacīkammaṃ. Etasmiṃ dvaye gahite sammāājīvo tappakkhikattā gahitova hoti. Yaṃ pana manena dussīlyaṃ ajjhācarati, tamhā saṃvaro mānasikoti veditabbo. So diṭṭhisaṅkappavāyāmasatisamādhivasena pañcavidho hoti. Ayaṃ pañcavidhopi manokammaṃ nāma. Evaṃ lokuttaramaggo bhajāpiyamāno tīṇi kammāni bhajati.

Imasmiṃ ṭhāne dvārasaṃsandanaṃ nāma hoti. Kāyavacīdvāresu hi copanaṃ patvā kammapathaṃ appattampi atthi, manodvāre ca samudācāraṃ patvā kammapathaṃ appattampi atthi; taṃ gahetvā taṃtaṃdvārapakkhikameva akaṃsu.

Tatrāyaṃ nayo – yo ‘migavaṃ gamissāmī’ti dhanuṃ sajjeti, jiyaṃ vaṭṭeti, sattiṃ niseti, bhattaṃ bhuñjati, vatthaṃ paridahati, ettāvatā kāyadvāre copanaṃ pattaṃ hoti. So araññe divasaṃ caritvā antamaso sasabiḷāramattampi na labhati, idaṃ akusalaṃ kāyakammaṃ nāma hoti na hotīti? Na hoti. Kasmā? Kammapathaṃ appattatāya. Kevalaṃ pana kāyaduccaritaṃ nāma hotīti veditabbaṃ. Macchaggahaṇādī supayogesupi eseva nayo.

Vacīdvārepi ‘migavaṃ gamissāmi’ ‘vegena dhanuādīni sajjethā’ti āṇāpetvā purimanayeneva araññe kiñci alabhantassa kiñcāpi vacīdvāre copanaṃ pattaṃ, kammapathaṃ appattatāya pana kāyakammaṃ na hoti. Kevalaṃ vacīduccaritaṃ nāma hotīti veditabbaṃ.

Manodvāre pana vadhakacetanāya uppannamattāya eva kammapathabhedova hoti. So ca kho byāpādavasena na pāṇātipātavasena. Akusalañhi kāyakammaṃ kāyavacīdvāresu samuṭṭhāti, na manodvāre; tathā akusalaṃ vacīkammaṃ. Akusalaṃ manokammaṃ pana tīsupi dvāresu samuṭṭhāti; tathā kusalāni kāyavacīmanokammāni.

Kathaṃ? Sahatthā hi pāṇaṃ hanantassa adinnaṃ ādiyantassa micchācāraṃ carantassa kammaṃ kāyakammameva hoti. Dvārampi kāyadvārameva hoti. Evaṃ tāva akusalaṃ kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti, abbohārikā vā. ‘Gaccha itthannāmaṃ jīvitā voropehi, itthannāmaṃ bhaṇḍaṃ avaharā’ti āṇāpentassa pana kammaṃ kāyakammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ akusalaṃ kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyānaṃ samānatthakathā nāma.

Vitaṇḍavādī panāha – ‘akusalaṃ kāyakammaṃ manodvārepi samuṭṭhātī’ti. So ‘tayo saṅgahe āruḷhaṃ suttaṃ āharāhī’ti vutto idaṃ kulumbasuttaṃ nāma āhari –

> ‘‘Puna caparaṃ, bhikkhave, idhekacco samaṇo vā brāhmaṇo vā iddhimā cetovasippatto aññissā kucchigataṃ gabbhaṃ pāpakena manasā anupekkhako hoti – ‘aho vatāyaṃ kucchigato gabbho na sotthinā abhinikkhameyyā’ti. Evaṃ, bhikkhave, kulumbassa upaghāto hotī’’ti.

Idaṃ suttaṃ āharitvā āha – ‘evaṃ cintitamatteyeva manasā kucchigato gabbho pheṇapiṇḍo viya vilīyati. Ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmiṃyeva pana idaṃ akusalaṃ kāyakammaṃ samuṭṭhātī’ti.

Tamenaṃ ‘tava suttassa atthaṃ tulayissāmā’ti vatvā evaṃ tulayiṃsu – ‘tvaṃ iddhiyā parūpaghātaṃ vadesi. Iddhi nāma cesā – adhiṭṭhāniddhi, vikubbaniddhi, manomayiddhi, ñāṇavipphāriddhi, samādhivipphāriddhi, ariyiddhi, kammavipākajiddhi, puññavato iddhi, vijjāmayiddhi, tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhīti dasavidhā (paṭi. ma. 3.10). Tattha kataraṃ iddhiṃ vadesī’ti? ‘Bhāvanāmaya’nti. ‘Kiṃ pana bhāvanāmayiddhiyā parūpaghātakammaṃ hotī’ti? ‘Āma, ekacce ācariyā ekavāraṃ hotī’ti; vadanti yathā hi paraṃ paharitukāmena udakabharite ghaṭe khitte ghaṭopi bhijjati, udakampi nassati, evameva bhāvanāmayiddhiyā ekavāraṃ parūpaghātakammaṃ hoti. Tato paṭṭhāya pana sā nassatīti. Atha naṃ ‘bhāvanāmayiddhiyā neva ekavāraṃ na dve vāre parūpaghātakammaṃ hotī’ti vatvā taṃ saññattiṃ āgacchantaṃ pucchiṃsu – ‘bhāvanāmayiddhi kiṃ kusalā, akusalā, abyākatā? Sukhāya vedanāya sampayuttā, dukkhāya vedanāya sampayuttā, adukkhamasukhāya vedanāya sampayuttā? Savitakkasavicārā, avitakkavicāramattā, avitakkaavicārā? Kāmāvacarā, rūpāvacarā, arūpāvacarā’ti?

Imaṃ pana pañhaṃ yo jānāti so evaṃ vakkhati – ‘bhāvanāmayiddhi kusalā vā hoti, abyākatā vā; adukkhamasukhavedanīyā eva, avitakkaavicārā eva, rūpāvacarā evā’ti. So vattabbo – ‘pāṇātipātacetanā kusalādīsu kataraṃ koṭṭhāsaṃ bhajatī’ti? Jānanto vakkhati – ‘pāṇātipātacetanā akusalā eva, dukkhavedanīyā eva, savitakkasavicārā eva kāmāvacarā evā’ti. ‘Evaṃ sante tava pañho neva kusalattikena sameti, na vedanāttikena, na vitakkattikena, na bhūmantarenā’ti.

‘Kiṃ pana evaṃ mahantaṃ suttaṃ niratthaka’nti? ‘No niratthakaṃ; tvaṃ panassa atthaṃ na jānāsi. **‘‘Iddhimā cetovasippatto’’**ti ettha hi neva bhāvanāmayiddhi adhippetā, āthabbaṇiddhi pana adhippetā. Sā hi ettha labbhamānā labbhati. Sā pana kāyavacīdvārāni muñcitvā kātuṃ na sakkā. Āthabbaṇiddhikā hi sattāhaṃ aloṇakaṃ bhuñjitvā dabbe attharitvā pathaviyaṃ sayamānā tapaṃ caritvā sattame divase susānabhūmiṃ sajjetvā sattame pade ṭhatvā hatthaṃ vaṭṭetvā vaṭṭetvā mukhena vijjaṃ parijappanti. Atha nesaṃ kammaṃ samijjhati. Evaṃ ayampi iddhi kāyavacīdvārāni muñcitvā kātuṃ na sakkāti. ‘Na kāyakammaṃ manodvāre samuṭṭhātī’ti niṭṭhamettha gantabbaṃ.

Hatthamuddāya pana musāvādādīni kathentassa kammaṃ vacīkammaṃ, dvāraṃ pana kāyadvāraṃ hoti. Evaṃ akusalaṃ vacīkammampi kāyadvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti, abbohārikā vā. Vacībhedaṃ pana katvā musāvādādīni kathentassa kammampi vacīkammaṃ dvārampi vacīdvārameva. Evaṃ akusalaṃ vacīkammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi sahajātā abhijjhābyāpādamicchādiṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyānaṃ samānatthakathā nāma.

Vitaṇḍavādī panāha – ‘akusalaṃ vacīkammaṃ manodvārepi samuṭṭhātī’ti. So ‘tayo saṅgahe āruḷhaṃ suttaṃ āharāhī’ti vutto idaṃ uposathakkhandhakato suttaṃ āhari –

> ‘‘Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ nāvikareyya sampajānamusāvādassa hotī’’ti (mahāva. 134).

Idaṃ suttaṃ āharitvā āha – ‘evaṃ āpattiṃ anāvikaronto tuṇhībhūtova aññaṃ āpattiṃ āpajjati, ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmiṃyeva pana idaṃ akusalaṃ vacīkammaṃ samuṭṭhātī’ti.

So vattabbo – ‘kiṃ panetaṃ suttaṃ neyyatthaṃ udāhu nītattha’nti? ‘Nītatthameva mayhaṃ sutta’nti. So ‘mā evaṃ avaca, tulayissāmassa attha’nti vatvā evaṃ pucchitabbo – ‘sampajānamusāvāde kiṃ hotī’ti? Jānanto ‘sampajānamusāvāde dukkaṭaṃ hotī’ti vakkhati. Tato vattabbo ‘vinayassa dve mūlāni – kāyo ca vācā ca; sammāsambuddhena hi sabbāpattiyo imesuyeva dvīsu dvāresu paññattā, manodvāre āpattipaññapanaṃ nāma natthi. Tvaṃ ativiya vinaye pakataññū, yo satthārā apaññatte ṭhāne āpattiṃ paññapesi, sammāsambuddhaṃ abbhācikkhasi, jinacakkaṃ paharasī’tiādivacanehi niggaṇhitvā uttari pañhaṃ pucchitabbo – ‘sampajānamusāvādo kiriyato samuṭṭhāti udāhu akiriyato’ti? Jānanto ‘kiriyato’ti vakkhati. Tato vattabbo – ‘anāvikaronto kataraṃ kiriyaṃ karotī’ti? Addhā hi kiriyaṃ apassanto vighātaṃ āpajjissati. Tato imassa suttassa atthena saññāpetabbo. Ayañhettha attho – yvāyaṃ ‘sampajānamusāvādo hotī’ti vutto, so āpattito kiṃ hoti? ‘Katarāpatti hotī’ti attho. ‘Dukkaṭāpatti hoti’. Sā ca kho na musāvādalakkhaṇena, bhagavato pana vacanena vacīdvāre akiriyasamuṭṭhānā āpatti hotīti veditabbā. Vuttampi cetaṃ –

‘‘Anālapanto manujena kenaci,
Vācāgiraṃ no ca pare bhaṇeyya;
Āpajjeyya vācasikaṃ na kāyikaṃ,
Pañhā mesā kusalehi cintitā’’ti. (paṭi. 479);

Evaṃ akusalaṃ vacīkammaṃ na manodvāre samuṭṭhātīti niṭṭhamettha gantabbaṃ.

Yadā pana abhijjhāsahagatena cetasā kāyaṅgaṃ copento hatthaggāhādīni karoti, byāpādasahagatena cetasā daṇḍaparāmāsādīni, micchādiṭṭhisahagatena cetasā ‘khandasivādayo seṭṭhā’ti tesaṃ abhivādanaañjalikammabhūtapīṭhakaparibhaṇḍādīni karoti, tadā kammaṃ manokammaṃ hoti, dvāraṃ pana kāyadvāraṃ. Evaṃ akusalaṃ manokammaṃ kāyadvāre samuṭṭhāti. Cetanā panettha abbohārikā.

Yadā pana abhijjhāsahagatena cetasā vācaṅgaṃ copento ‘aho vata yaṃ parassa, taṃ mamassā’ti paravittūpakaraṇaṃ abhijjhāyati, byāpādasahagatena cetasā ‘ime sattā haññantu vā, bajjhantu vā, ucchijjantu vā, mā vā ahesu’nti vadati, micchādiṭṭhisahagatena cetasā ‘natthi dinnaṃ, natthi yiṭṭha’ntiādīni vadati, tadā kammaṃ manokammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ akusalaṃ manokammaṃ vacīdvāre samuṭṭhāti. Cetanā panettha abbohārikā.

Yadā pana kāyaṅgavācaṅgāni acopetvā raho nisinno abhijjhābyāpādamicchādiṭṭhisahagatāni cittāni uppādeti, tadā kammaṃ manokammaṃ, dvārampi manodvārameva. Evaṃ akusalaṃ manokammaṃ manodvāre samuṭṭhāti. Imasmiṃ pana ṭhāne cetanāpi cetanāsampayuttakā dhammāpi manodvāreyeva samuṭṭhahanti. Evaṃ akusalaṃ manokammaṃ tīsupi dvāresu samuṭṭhātīti veditabbaṃ.

Yaṃ pana vuttaṃ ‘tathā kusalāni kāyavacīmanokammānī’ti, tatrāyaṃ nayo – yadā hi kenaci kāraṇena vattuṃ asakkonto ‘pāṇātipātā adinnādānā kāmesumicchācārā paṭiviramāmī’ti imāni sikkhāpadāni hatthamuddāya gaṇhāti, tadā kammaṃ kāyakammaṃ dvārampi kāyadvārameva. Evaṃ kusalaṃ kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Yadā pana tāneva sikkhāpadāni vacībhedaṃ katvā gaṇhāti, tadā kammaṃ kāyakammaṃ, dvāraṃ pana vacīdvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Yadā pana tesu sikkhāpadesu diyyamānesu kāyaṅgavācaṅgāni acopetvā manasāva ‘pāṇātipātā adinnādānā kāmesumicchācārā paṭiviramāmī’ti gaṇhāti, tadā kammaṃ kāyakammaṃ, dvāraṃ pana manodvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ manodvāre samuṭṭhāti. Tehi cittehi sahagatā anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

‘Musāvādā veramaṇī’ādīni pana cattāri sikkhāpadāni vuttanayeneva kāyādīhi gaṇhantassa kusalaṃ vacīkammaṃ tīsu dvāresu samuṭṭhātīti veditabbaṃ. Idhāpi anabhijjhādayo cetanāpakkhikā vā honti, abbohārikā vā.

Anabhijjhādisahagatehi pana cittehi kāyaṅgaṃ copetvā cetiyaṅgaṇasammajjanagandhamālādipūjanacetiyavandanādīni karontassa kammaṃ manokammaṃ hoti, dvāraṃ pana kāyadvāraṃ. Evaṃ kusalaṃ manokammaṃ kāyadvāre samuṭṭhāti. Cetanā panettha abbohārikā. Anabhijjhāsahagatena cittena vācaṅgaṃ copetvā ‘aho vata yaṃ parassa vittūpakaraṇaṃ na taṃ mamassā’ti anabhijjhāyato abyāpādasahagatena cittena ‘sabbe sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti vadantassa sammādiṭṭhisahagatena cittena ‘atthi dinna’ntiādīni udāharantassa kammaṃ manokammaṃ hoti, dvāraṃ pana vacīdvāraṃ. Evaṃ kusalaṃ manokammaṃ vacīdvāre samuṭṭhāti. Cetanā panettha abbohārikā. Kāyaṅgavācaṅgāni pana acopetvā raho nisinnassa manasāva anabhijjhādisahagatāni cittāni uppādentassa kammaṃ manokammaṃ, dvārampi manodvārameva. Evaṃ kusalaṃ manokammaṃ manodvāre samuṭṭhāti. Imasmiṃ pana ṭhāne cetanāpi cetanāsampayuttakā dhammāpi manodvāreyeva samuṭṭhahanti.

Tattha āṇattisamuṭṭhitesu pāṇātipātaadinnādānesu kammampi kāyakammaṃ dvārampi kammavaseneva kāyadvāranti vadanto kammaṃ rakkhati, dvāraṃ bhindati nāma. Hatthamuddāya samuṭṭhitesu musāvādādīsu dvārampi kāyadvāraṃ, kammampi dvāravaseneva kāyakammanti vadanto dvāraṃ rakkhati kammaṃ bhindati nāma. Tasmā ‘kammaṃ rakkhāmī’ti dvāraṃ na bhinditabbaṃ, ‘dvāraṃ rakkhāmī’ti kammaṃ na bhinditabbaṃ. Yathāvutteneva pana nayena kammañca dvārañca veditabbaṃ. Evaṃ kathento hi neva kammaṃ na dvāraṃ bhindatīti.

Kammakathā niṭṭhitā.

Idāni ‘pañca viññāṇāni pañcaviññāṇadvārānī’tiādīsu cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇanti imāni pañca viññāṇāni nāma. Cakkhuviññāṇadvāraṃ sota… ghāna… jivhā… kāyaviññāṇadvāranti imāni pañca viññāṇadvārāni nāma. Imesaṃ pañcannaṃ dvārānaṃ vasena uppannā cetanā neva kāyakammaṃ hoti, na vacīkammaṃ, manokammameva hotīti veditabbā. Cakkhusamphasso sota… ghāna… jivhā… kāya… manosamphassoti ime pana cha samphassā nāma. Cakkhusamphassadvāraṃ sota… ghāna… jivhā… kāya… manosamphassadvāranti imāni cha samphassadvārāni nāma.

Cakkhuasaṃvaro sota… ghāna… jivhā… pasādakāya… copanakāyaasaṃvaro vācāasaṃvaro manoasaṃvaroti – ime aṭṭha asaṃvarā nāma. Te atthato ‘dussīlyaṃ muṭṭhassaccaṃ aññāṇaṃ akkhanti kosajja’nti ime pañca dhammā honti. Tesu ekadhammopi pañcadvāre voṭṭhabbanapariyosānesu cittesu nuppajjati, javanakkhaṇeyeva uppajjati. Javane uppannopi pañcadvāre asaṃvaroti vuccati.

Cakkhuviññāṇasahajāto hi phasso cakkhusamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha pañcavidho asaṃvaro natthi. Sampaṭicchanasahajāto phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Etthāpi asaṃvaro natthi. Santīraṇavoṭṭhabbanesupi eseva nayo. Javanasahajāto pana phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro cakkhuasaṃvaro nāma hoti. Sotaghānajivhāpasādakāyadvāresupi eseva nayo. Yadā pana rūpādīsu aññatarārammaṇaṃ manodvārikajavanaṃ vinā vacīdvārena suddhaṃ kāyadvārasaṅkhātaṃ copanaṃ pāpayamānaṃ uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā kāyakammaṃ nāma, taṃ pana cittaṃ abbohārikaṃ, copanassa uppannattā manodvāranti saṅkhyaṃ na gacchati. Ettha asaṃvaro copanakāyaasaṃvaro nāma. Yadā tādisaṃyeva javanaṃ vinā kāyadvārena suddhaṃ vacīdvārasaṅkhātaṃ copanaṃ pāpayamānaṃ uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā vacīkammaṃ nāma, taṃ pana cittaṃ abbohārikaṃ, copanassa uppannattā manodvāranti saṅkhyaṃ na gacchati. Ettha asaṃvaro vācāasaṃvaro nāma. Yadā pana tādisaṃ javanacittaṃ vinā kāyavacīdvārehi suddhaṃ manodvārameva hutvā uppajjati, tadā tena cittena sahajāto phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ pana cittaṃ manokammadvāraṃ nāma. Ettha asaṃvaro manoasaṃvaro nāma. Iti imesaṃ aṭṭhannaṃ asaṃvarānaṃ vasena cakkhuasaṃvaradvāraṃ, sota… ghāna… jivhā… pasādakāya… copanakāya… vācā… manoasaṃvaradvāranti imāni aṭṭha asaṃvaradvārāni veditabbāni.

Cakkhusaṃvaro sota… ghāna… jivhā… pasādakāya… copanakāya… vācā… manosaṃvaroti ime pana aṭṭha saṃvarā nāma. Te atthato ‘sīlaṃ sati ñāṇaṃ khanti vīriya’nti ime pañca dhammā honti. Tesupi ekadhammopi pañcadvāre voṭṭhabbanapariyosānesu cittesu nuppajjati. Javanakkhaṇeyeva uppajjati. Javane uppannopi pañcadvāre saṃvaroti vuccati. Tassa sabbassāpi cakkhuviññāṇasahajāto hi phasso cakkhusamphassotiādinā asaṃvare vuttanayeneva uppatti veditabbā. Iti imesaṃ aṭṭhannaṃ saṃvarānaṃ vasena cakkhusaṃvaradvāraṃ…pe… manosaṃvaradvāranti imāni aṭṭha saṃvaradvārāni veditabbāni.

Akusalakammapathakathā

Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇavācā, pharusavācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhīti ime pana dasa akusalakammapathā nāma.

Tattha pāṇassa atipāto **pāṇātipāto** nāma; pāṇavadho, pāṇaghātoti vuttaṃ hoti. Pāṇoti cettha vohārato satto, paramatthato jīvitindriyaṃ. Tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādīsu pāṇesu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatāya. Guṇavantesu manussādīsu appaguṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjoti veditabbo.

Tassa pañca sambhārā honti – pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇanti. Cha payogā – sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti. Imasmiṃ panatthe vitthāriyamāne atipapañco hoti. Tasmā taṃ na vitthārayāma. Aññañca evarūpaṃ atthikehi pana samantapāsādikaṃ **vinayaṭṭhakathaṃ** (pārā. aṭṭha. 2.172) oloketvā gahetabbaṃ.

Adinnassa ādānaṃ **‘adinnādānaṃ’;** parassaharaṇaṃ, theyyaṃ, corikāti vuttaṃ hoti. Tattha adinnanti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmiṃ parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parasantake appasāvajjaṃ, paṇīte mahāsāvajjaṃ. Kasmā? Vatthupaṇītatāya. Vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ. Taṃtaṃguṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ.

Tassa pañca sambhārā honti – parapariggahitaṃ, parapariggahitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. Cha payogā – sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannāvahāro, parikappāvahāro, kusāvahāroti imesaṃ pañcannaṃ avahārānaṃ vasena pavattanti. Ayamettha saṅkhepo. Vitthāro pana samantapāsādikāyaṃ (pārā. aṭṭha. 1.138) vutto.

‘Kāmesu micchācāro’ti ettha pana **‘kāmesū’**ti methunasamācāresu; **‘micchācāro’**ti ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammādhippāyena kāyadvārappavattā agamanīyaṭṭhānavītikkamacetanā **kāmesumicchācāro**.

Tattha **agamanīyaṭṭhānaṃ** nāma – purisānaṃ tāva māturakkhitā, piturakkhitā, mātāpiturakkhitā, bhāturakkhitā, bhaginirakkhitā, ñātirakkhitā, gottarakkhitā, dhammarakkhitā, sārakkhā, saparidaṇḍāti māturakkhitādayo dasa; dhanakkītā, chandavāsinī, bhogavāsinī, paṭavāsinī, odapattakinī, obhaṭacumbaṭā, dāsī ca bhariyā, kammakārī ca bhariyā, dhajāhaṭā, muhuttikāti etā dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dvinnaṃ sārakkhasaparidaṇḍānaṃ, dasannañca dhanakkītādīnanti dvādasannaṃ itthīnaṃ aññe purisā idaṃ agamanīyaṭṭhānaṃ nāma.

So panesa micchācāro sīlādiguṇarahite agamanīyaṭṭhāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Tassa cattāro sambhārā – agamanīyavatthu, tasmiṃ sevanacittaṃ, sevanappayogo, maggenamaggappaṭipattiadhivāsananti. Eko payogo sāhatthiko eva.

‘Musā’ti visaṃvādanapurekkhārassa atthabhañjako vacīpayogo, kāyapayogo vā. Visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo**. Aparo nayo – **‘musā’**ti abhūtaṃ ataccham vatthu. **‘Vādo’**ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā **musāvādo**. So yamatthaṃ bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Apica gahaṭṭhānaṃ attano santakaṃ adātukāmatāya ‘natthī’tiādinayappavatto appasāvajjo. Sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo. Pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena ‘ajja gāme telaṃ nadī maññe sandatī’ti pūraṇakathānayena pavatto appasāvajjo. Adiṭṭhaṃyeva pana diṭṭhantiādinā nayena vadantānaṃ mahāsāvajjo.

Tassa cattāro sambhārā honti – atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti. Eko payogo – sāhatthikova. So ca kāyena vā kāyappaṭibaddhena vā vācāya vā paravisaṃvādakakiriyākaraṇe daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikacetanākkhaṇeyeva musāvādakammunā bajjhati. Yasmā pana yathā kāyakāyappaṭibaddhavācāhi paraṃ visaṃvādeti, tathā imassa ‘imaṃ bhaṇāhī’ti āṇāpentopi, paṇṇaṃ likhitvā purato nissajjantopi, ‘ayamattho evaṃ daṭṭhabbo’ti kuṭṭādīsu likhitvā ṭhapentopi; tasmā ettha āṇattikanissaggiyathāvarāpi payogā yujjanti. **Aṭṭhakathāsu** pana anāgatattā vīmaṃsitvā gahetabbā.

‘Pisuṇavācā’tiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati tassa hadaye attano piyabhāvaṃ parassa ca suññabhāvaṃ karoti, sā **pisuṇavācā**. Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā neva kaṇṇasukhā, na hadayaṅgamā, ayaṃ **‘pharusavācā’**. Yena samphaṃ palapati, niratthakaṃ, so **‘samphappalāpo’**. Tesaṃ mūlabhūtā cetanāpi pisuṇavācādināmameva labhati. Sā eva ca idha adhippetāti.

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā pisuṇavācā nāma. Sā yassa bhedaṃ karoti tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā.

Tassā cattāro sambhārā – ‘bhinditabbo paro’ iti ‘ime nānā bhavissa’nti vinā bhavissantīti bhedapurekkhāratā vā, ‘iti ahaṃ piyo bhavissāmi vissāsiko’ti piyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti. Pare pana abhinne kammapathabhedo natthi, bhinne eva hoti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā ‘pharusavācā’. Tassā āvibhāvatthamidaṃ vatthu – eko kira dārako mātu vacanaṃ anādiyitvā araññaṃ gacchati. Taṃ mātā nivattetuṃ asakkontī ‘caṇḍā taṃ mahiṃsī anubandhatū’ti akkosi. Athassa tatheva araññe mahiṃsī uṭṭhāsi. Dārako ‘yaṃ mama mātā mukhena kathesi taṃ mā hotu, yaṃ cittena cintesi taṃ hotū’ti saccakiriyaṃ akāsi. Mahiṃsī tattheva baddhā viya aṭṭhāsi. Evaṃ mammacchedakopi payogo cittasaṇhatāya pharusavācā na hoti. Mātāpitaro hi kadāci puttake evampi vadanti – ‘corā vo khaṇḍākhaṇḍikaṃ karontū’ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti – ‘kiṃ ime ahirikā anottappino caranti, niddhamatha ne’ti; atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusavācā na hoti, evaṃ vacanasaṇhatāya apharusavācāpi na hoti. Na hi mārāpetukāmassa ‘imaṃ sukhaṃ sayāpethā’ti vacanaṃ apharusavācā hoti. Cittapharusatāya panesā pharusavācāva. Sā yaṃ sandhāya pavattitā tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā. Tassā tayo sambhārā – akkositabbo paro, kupitacittaṃ, akkosananti.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā **‘samphappalāpo’**. So āsevanamandatāya appasāvajjo. Āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā – bhāratayuddhasītāharaṇādiniratthakakathāpurekkhāratā, tathārūpīkathākathanañcāti. Pare pana taṃ kathaṃ agaṇhante kammapathabhedo natthi, parena samphappalāpe gahiteyeva hoti.

Abhijjhāyatīti **‘abhijjhā’**. Parabhaṇḍābhimukhī hutvā tanninnatāya pavattatīti attho. Sā ‘aho tava idaṃ mamassā’ti evaṃ parabhaṇḍābhijjhāyanalakkhaṇā. Adinnādānaṃ viya appasāvajjā mahāsāvajjā ca. Tassā dve sambhārā – parabhaṇḍaṃ, attano pariṇāmanañcāti. Parabhaṇḍavatthuke hi lobhe uppannepi na tāva kammapathabhedo hoti yāva na ‘aho vata idaṃ mamassā’ti attano pariṇāmeti.

Hitasukhaṃ byāpādayatīti **‘byāpādo’**. So paravināsāya manopadosalakkhaṇo. Pharusavācā viya appasāvajjo mahāsāvajjo ca. Tassa dve sambhārā – parasatto ca, tassa ca vināsacintāti. Parasattavatthuke hi kodhe uppannepi na tāva kammapathabhedo hoti yāva ‘aho vatāyaṃ ucchijjeyya vinasseyyā’ti tassa vināsanaṃ na cintesi.

Yathābhuccagahaṇābhāvena micchā passatīti ‘micchādiṭṭhi’. Sā ‘natthi dinna’ntiādinā nayena viparītadassanalakkhaṇā. Samphappalāpo viya appasāvajjā mahāsāvajjā ca. Apica aniyatā appasāvajjā, niyatā mahāsāvajjā. Tassā dve sambhārā – vatthuno ca gahitākāraviparītatā, yathā ca taṃ gaṇhāti tathābhāvena tassupaṭṭhānanti. Tattha natthikāhetukaakiriyadiṭṭhīhi eva kammapathabhedo hoti, na aññadiṭṭhīhi.

Imesaṃ pana dasannaṃ akusalakammapathānaṃ dhammato koṭṭhāsato ārammaṇato vedanāto mūlato cāti pañcahākārehi vinicchayo veditabbo –

Tattha **‘dhammato’**ti etesu hi paṭipāṭiyā satta cetanādhammāva honti, abhijjhādayo tayo cetanāsampayuttā.

‘Koṭṭhāsato’ti paṭipāṭiyā satta, micchādiṭṭhi cāti ime aṭṭha kammapathā eva honti; no mūlāni. Abhijjhābyāpādā kammapathā ceva mūlāni ca. Abhijjhā hi mūlaṃ patvā ‘lobho akusalamūlaṃ’ hoti, byāpādo ‘doso akusalamūlaṃ’.

‘Ārammaṇato’ti pāṇātipāto jīvitindriyārammaṇato saṅkhārārammaṇo hoti. Adinnādānaṃ sattārammaṇaṃ vā hoti saṅkhārārammaṇaṃ vā. Micchācāro phoṭṭhabbavasena saṅkhārārammaṇo hoti; sattārammaṇotipi eke. Musāvādo sattārammaṇo vā, saṅkhārārammaṇo vā. Tathā pisuṇavācā. Pharusavācā sattārammaṇāva. Samphappalāpo diṭṭhasutamutaviññātavasena sattārammaṇo vā saṅkhārārammaṇo vā. Tathā abhijjhā. Byāpādo sattārammaṇova. Micchādiṭṭhi tebhūmakadhammavasena saṅkhārārammaṇāva.

‘Vedanāto’ti pāṇātipāto dukkhavedano hoti. Kiñcāpi hi rājāno coraṃ disvā hasamānāpi ‘gacchatha naṃ ghātethā’ti vadanti, sanniṭṭhāpakacetanā pana nesaṃ dukkhasampayuttāva hoti. Adinnādānaṃ tivedanaṃ. Tañhi parabhaṇḍaṃ disvā haṭṭhatuṭṭhassa gaṇhato sukhavedanaṃ hoti, bhītatasitassa gaṇhato dukkhavedanaṃ. Tathā vipākanissandaphalāni paccavekkhantassa. Gahaṇakāle majjhattabhāve ṭhitassa pana gaṇhato adukkhamasukhavedanaṃ hotīti. Micchācāro sukhamajjhattavasena dvivedano. Sanniṭṭhāpakacitte pana majjhattavedano na hoti. Musāvādo adinnādāne vuttanayeneva tivedano; tathā pisuṇavācā. Pharusavācā dukkhavedanā. Samphappalāpo tivedano. Paresu hi sādhukāraṃ dentesu celukkhepādīni khipantesu haṭṭhatuṭṭhassa sītāharaṇabhāratayuddhādīni kathanakāle so sukhavedano hoti. Paṭhamaṃ dinnavetanena ekena pacchā āgantvā ‘ādito paṭṭhāya kathehī’ti vutte ‘ananusandhikaṃ pakiṇṇakakathaṃ kathessāmi nu kho no’ti domanassitassa kathanakāle dukkhavedano hoti, majjhattassa kathayato adukkhamasukhavedano hoti. Abhijjhā sukhamajjhattavasena dvivedanā; tathā micchādiṭṭhi. Byāpādo dukkhavedano.

‘Mūlato’ti pāṇātipāto dosamohavasena dvimūlako hoti. Adinnādānaṃ dosamohavasena vā lobhamohavasena vā. Micchācāro lobhamohavasena. Musāvādo dosamohavasena vā lobhamohavasena vā; tathā pisuṇavācā samphappalāpo ca. Pharusavācā dosamohavasena. Abhijjhā mohavasena ekamūlā; tathā byāpādo. Micchādiṭṭhi lobhamohavasena dvimūlāti.

Akusalakammapathakathā niṭṭhitā.

Kusalakammapathakathā

Pāṇātipātādīhi pana viratiyo anabhijjhāabyāpādasammādiṭṭhiyo cāti ime dasa kusalakammapathā nāma. Tattha pāṇātipātādayo vuttatthā eva. Pāṇātipātādīhi etāya viramanti, sayaṃ vā viramati, viramaṇamattameva vā etanti **virati**. Yā pāṇātipātā viramantassa ‘‘yā tasmiṃ samaye pāṇātipātā ārati viratī’’ti (dha. sa. 299-301) evaṃ vuttā kusalacittasampayuttā virati, sā pabhedato tividhā hoti – sampattavirati, samādānavirati, samucchedaviratīti.

Tattha asamādinnasikkhāpadānaṃ attano jātivayabāhusaccādīni paccavekkhitvā ‘ayuttaṃ amhākaṃ evarūpaṃ pāpaṃ kātu’nti sampattaṃ vatthuṃ avītikkamantānaṃ uppajjamānā virati **‘sampattaviratī’**ti veditabbā – sīhaḷadīpe **cakkanaupāsakassa** viya. Tassa kira daharakāleyeva mātuyā rogo uppajji. Vejjena ca ‘allasasamaṃsaṃ laddhuṃ vaṭṭatī’ti vuttaṃ. Tato cakkanassa bhātā ‘gaccha, tāta, khettaṃ āhiṇḍāhī’ti cakkanaṃ pesesi. So tattha gato. Tasmiñca samaye eko saso taruṇasassaṃ khādituṃ āgato hoti. So taṃ disvāva vegena dhāvanto valliyā baddho ‘kiri kirī’ti saddamakāsi. Cakkano tena saddena gantvā taṃ gahetvā cintesi – ‘mātu bhesajjaṃ karomī’ti. Puna cintesi – ‘na metaṃ patirūpaṃ yvāhaṃ mātu jīvitakāraṇā paraṃ jīvitā voropeyya’nti. Atha naṃ ‘gaccha, arañño sasehi saddhiṃ tiṇodakaṃ paribhuñjā’ti muñci. Bhātarā ca ‘kiṃ tāta saso laddho’ti pucchito taṃ pavattiṃ ācikkhi. Tato naṃ bhātā paribhāsi. So mātusantikaṃ gantvā ‘yato ahaṃ jāto nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā’ti saccaṃ vatvā aṭṭhāsi. Tāvadevassa mātā arogā ahosi.

Samādinnasikkhāpadānaṃ pana sikkhāpadasamādāne ca tatuttariñca attano jīvitampi pariccajitvā vatthuṃ avītikkamantānaṃ uppajjamānā virati **‘samādānaviratī’**ti veditabbā. **Uttaravaḍḍhamānapabbatavāsīupāsakassa** viya. So kira ambariyavihāravāsino **piṅgalabuddharakkhitattherassa** santike sikkhāpadāni gahetvā khettaṃ kasati. Athassa goṇo naṭṭho. So taṃ gavesanto uttaravaḍḍhamānapabbataṃ āruhi. Tatra naṃ mahāsappo aggahesi. So cintesi – ‘imāyassa tikhiṇavāsiyā sīsaṃ chindāmī’ti. Puna cintesi – ‘na metaṃ patirūpaṃ yvāhaṃ bhāvanīyassa garuno santike sikkhāpadāni gahetvā bhindeyya’nti evaṃ yāvatatiyaṃ cintetvā ‘jīvitaṃ pariccajāmi, na sikkhāpada’nti aṃse ṭhapitaṃ tikhiṇadaṇḍavāsiṃ arañño chaḍḍesi. Tāvadeva naṃ mahāvāḷo muñcitvā agamāsīti.

Ariyamaggasampayuttā pana virati **‘samucchedaviratī’**ti veditabbā, yassā uppattito pabhuti ‘pāṇaṃ ghātessāmī’ti ariyapuggalānaṃ cittampi nuppajjatīti.

Idāni yathā akusalānaṃ evaṃ imesampi kusalakammapathānaṃ dhammato koṭṭhāsato ārammaṇato vedanāto mūlatoti pañcahākārehi vinicchayo veditabbo –

Tattha **‘dhammato’**ti etesu hi paṭipāṭiyā satta cetanāpi vaṭṭanti, viratiyopi; ante tayo cetanāsampayuttāva.

‘Koṭṭhāsato’ti paṭipāṭiyā satta kammapathā eva, no mūlāni. Ante tayo kammapathā ceva mūlāni ca. Anabhijjhā hi mūlaṃ patvā ‘alobho kusalamūlaṃ’ hoti. Abyāpādo ‘adoso kusalamūlaṃ’, sammādiṭṭhi ‘amoho kusalamūlaṃ’.

‘Ārammaṇato’ti pāṇātipātādīnaṃ ārammaṇāneva etesaṃ ārammaṇāni. Vītikkamitabbatoyeva hi veramaṇī nāma hoti. Yathā pana nibbānārammaṇo ariyamaggo kilese pajahati, evaṃ jīvitindriyādiārammaṇāpete kammapathā pāṇātipātādīni dussīlyāni pajahantīti veditabbā.

‘Vedanāto’ti sabbe sukhavedanā vā honti majjhattavedanā vā. Kusalaṃ patvā hi dukkhavedanā nāma natthi.

‘Mūlato’ti paṭipāṭiyā satta kammapathā ñāṇasampayuttacittena viramantassa alobhaadosaamohavasena timūlā honti; ñāṇavippayuttacittena viramantassa dvimūlā. Anabhijjhā ñāṇasampayuttacittena viramantassa dvimūlā hoti; ñāṇavippayuttacittena ekamūlā. Alobho pana attanāva attano mūlaṃ na hoti. Abyāpādepi eseva nayo. Sammādiṭṭhi alobhādosavasena dvimūlāva hoti. Ime dasa kusalakammapathā nāma.

Kammapathasaṃsandanakathā

Idāni imasmiṃ ṭhāne kammapathasaṃsandanaṃ nāma veditabbaṃ. Pañcaphassadvāravasena hi uppanno asaṃvaro akusalaṃ manokammameva hoti. Manophassadvāravasena uppanno tīṇipi kammāni honti – so hi kāyadvāre copanappatto akusalaṃ kāyakammaṃ hoti, vacīdvāre akusalaṃ vacīkammaṃ, ubhayattha copanaṃ appatto akusalaṃ manokammaṃ. Pañcaasaṃvaradvāravasena uppannopi akusalaṃ manokammameva hoti. Copanakāyaasaṃvaradvāravasena uppanno akusalaṃ kāyakammameva hoti, vācāasaṃvaradvāravasena uppanno akusalaṃ vacīkammameva hoti, manoasaṃvaradvāravasena uppanno akusalaṃ manokammameva hoti. Tividhaṃ kāyaduccaritaṃ akusalaṃ kāyakammameva hoti, catubbidhaṃ vacīduccaritaṃ akusalaṃ vacīkammameva hoti, tividhaṃ manoduccaritaṃ akusalaṃ manokammameva hoti.

Pañcaphassadvāravasena uppanno saṃvaropi kusalaṃ manokammameva hoti. Manophassadvāravasena uppanno pana ayampi, asaṃvaro viya, tīṇipi kammāni honti. Pañcasaṃvaradvāravasena uppannopi kusalaṃ manokammameva hoti, copanakāyasaṃvaradvāravasena uppanno kusalaṃ kāyakammameva hoti, vācāsaṃvaradvāravasena uppanno kusalaṃ vacīkammameva hoti, manosaṃvaradvāravasena uppanno kusalaṃ manokammameva hoti. Tividhaṃ kāyasucaritaṃ kusalaṃ kāyakammameva hoti, catubbidhaṃ vacīsucaritaṃ kusalaṃ vacīkammameva hoti, tividhaṃ manosucaritaṃ kusalaṃ manokammameva hoti.

Akusalaṃ kāyakammaṃ pañcaphassadvāravasena nuppajjati; manophassadvāravaseneva uppajjati. Tathā akusalaṃ vacīkammaṃ. Akusalaṃ manokammaṃ pana chaphassadvāravasena uppajjati; taṃ kāyavacīdvāresu copanaṃ pattaṃ akusalaṃ kāyavacīkammaṃ hoti, copanaṃ appattaṃ akusalaṃ manokammameva. Yathā ca pañcaphassadvāravasena, evaṃ pañcaasaṃvaradvāravasenapi akusalaṃ kāyakammaṃ nuppajjati, copanakāyaasaṃvaradvāravasena pana vācāasaṃvaradvāravasena ca uppajjati; manoasaṃvaradvāravasena nuppajjati. Akusalaṃ vacīkammampi pañcaasaṃvaradvāravasena nuppajjati, copanakāyavācāasaṃvaradvāravasena uppajjati; manoasaṃvaradvāravasena nuppajjati. Akusalaṃ manokammaṃ aṭṭhaasaṃvaradvāravasenapi uppajjateva. Kusalakāyakammādīsupi eseva nayo.

Ayaṃ pana viseso – yathā akusalakāyakammavacīkammāni manoasaṃvaradvāravasena nuppajjanti, na tathā etāni. Etāni pana kāyaṅgavācaṅgaṃ acopetvā sikkhāpadāni gaṇhantassa manosaṃvaradvārepi uppajjanti eva. Tattha kāmāvacaraṃ kusalaṃ cittaṃ tividhakammadvāravasena uppajjati, pañcaviññāṇadvāravasena nuppajjati; ‘yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā’ti iminā pana nayena chaphassadvāravasena uppajjati; aṭṭhaasaṃvaradvāravasena nuppajjati, aṭṭhasaṃvaradvāravasena uppajjati; dasaakusalakammapathavasena nuppajjati, dasakusalakammapathavasena uppajjati; tasmā idampi cittaṃ tividhakammadvāravasena vā uppannaṃ hotu, chaphassadvāravasena vā, aṭṭhasaṃvaradvāravasena vā dasakusalakammapathavasena vā. ‘‘Kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti…pe… rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā’’ti vutte sabbaṃ vuttameva hotīti.

Dvārakathā niṭṭhitā.

Yaṃ yaṃ vā panārabbhāti ettha ayaṃ yojanā – heṭṭhā vuttesu rūpārammaṇādīsu rūpārammaṇaṃ vā ārabbha, ārammaṇaṃ katvāti attho. Saddārammaṇaṃ vā…pe… dhammārammaṇaṃ vā ārabbha uppannaṃ hoti. Ettāvatā etassa cittassa etesu ārammaṇesu yaṃkiñci ekameva ārammaṇaṃ anuññātasadisaṃ hoti. Idañca ekasmiṃ samaye ekassa vā puggalassa rūpārammaṇaṃ ārabbha uppannaṃ puna aññasmiṃ samaye aññassa vā puggalassa saddādīsupi aññataraṃ ārammaṇaṃ ārabbha uppajjati eva. Evaṃ uppajjamānassa cassa ekasmiṃ bhave paṭhamaṃ rūpārammaṇaṃ ārabbha pavatti hoti, pacchā saddārammaṇanti ayampi kamo natthi. Rūpādīsu cāpi paṭhamaṃ nīlārammaṇaṃ pacchā pītārammaṇanti ayampi niyamo natthi. Iti imaṃ sabbārammaṇatañceva, kamābhāvañca, kamābhāvepi ca nīlapītādīsu niyamābhāvaṃ dassetuṃ ‘yaṃ yaṃ vā panārabbhā’ti āha. Idaṃ vuttaṃ hoti – imesu rūpādīsu na yaṃkiñci ekameva, atha kho yaṃ yaṃ vā panārabbha uppannaṃ hoti. Evaṃ uppajjamānampi ca ‘paṭhamaṃ rūpārammaṇaṃ pacchā saddārammaṇaṃ ārabbhā’ti evampi anuppajjitvā yaṃ yaṃ vā panārabbha uppannaṃ hoti; ‘paṭilomato vā anulomato vā, ekantarikadvantarikādinayena vā, rūpārammaṇādīsu yaṃ vā taṃ vā ārammaṇaṃ katvā uppannaṃ hotī’ti attho. Rūpārammaṇesupi ca ‘paṭhamaṃ nīlārammaṇaṃ pacchā pītārammaṇa’nti imināpi niyamena anuppajjitvā, yaṃ yaṃ vā panārabbha ‘nīlapītakādīsu rūpārammaṇesu yaṃ vā taṃ vā rūpārammaṇaṃ ārabbha uppannaṃ hotī’ti attho. Saddārammaṇādīsupi eseva nayo. Ayaṃ tāva ekā yojanā.

Ayaṃ pana aparā – rūpaṃ ārammaṇaṃ etassāti rūpārammaṇaṃ…pe… dhammo ārammaṇaṃ etassāti dhammārammaṇaṃ. Iti rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā cittaṃ uppannaṃ hotīti vatvā puna ‘yaṃ yaṃ vā panārabbhā’ti āha. Tassattho – etesu rūpādīsu heṭṭhā vuttanayeneva yaṃ vā taṃ vā pana ārabbha uppannaṃ hotīti. **Mahāaṭṭhakathāyaṃ** pana yevāpanake abhinavaṃ natthi, heṭṭhā gahitameva gahita’nti vatvā ‘rūpaṃ vā ārabbha…pe… dhammaṃ vā ārabbha, idaṃ vā idaṃ vā ārabbhāti kathetuṃ idaṃ vutta’nti ettakameva āgataṃ.

Dhammuddesavāro

Phassapañcamakarāsivaṇṇanā

Tasmiṃ samayeti idaṃ aniyamaniddiṭṭhassa samayassa niyamato paṭiniddesavacanaṃ. Tasmā ‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva samaye phasso hoti…pe… avikkhepo hotī’ti ayamattho veditabbo. Tattha yatheva cittaṃ evaṃ phassādīsupi phasso hoti. Kiṃ hoti? ‘Kāmāvacaro hoti, kusalo hoti, uppanno hoti, somanassasahagato hotī’tiādinā nayena labbhamānapadavasena yojanā kātabbā. Vedanāyañhi ‘somanassasahagatā’ti paññindriye ca ‘ñāṇasampayutta’nti na labbhati, tasmā ‘labbhamānapadavasenā’ti vuttaṃ. Idaṃ aṭṭhakathāmuttakaṃ ācariyānaṃ mataṃ; na panetaṃ sārato daṭṭhabbaṃ.

Kasmā panettha phassova paṭhamaṃ vuttoti? Cittassa paṭhamābhinipātattā. Ārammaṇasmiñhi cittassa paṭhamābhinipāto hutvā phasso ārammaṇaṃ phusamāno uppajjati, tasmā paṭhamaṃ vutto. Phassena pana phusitvā vedanāya vedayati, saññāya sañjānāti, cetanāya ceteti. Tena vuttaṃ – ‘‘phuṭṭho, bhikkhave, vedeti, phuṭṭho sañjānāti phuṭṭho cetetī’’ti.

Apica, ayaṃ phasso nāma yathā pāsādaṃ patvā thambho nāma sesadabbasambhārānaṃ balavapaccayo, tulāsaṅghāṭabhittipādakūṭagopānasīpakkhapāsakamukhavaṭṭiyo thambhābaddhā thambhe patiṭṭhitā, evameva sahajātasampayuttadhammānaṃ balavapaccayo hoti. Thambhasadiso hi esa. Avasesā dabbasambhārasadisāti. Tasmāpi paṭhamaṃ vutto. Idaṃ pana akāraṇaṃ. Ekacittasmiñhi uppannadhammānaṃ ‘ayaṃ paṭhamaṃ uppanno ayaṃ pacchā’ti idaṃ vattuṃ na labbhā. Balavapaccayabhāvepi phassassa kāraṇaṃ na dissati. Desanāvāreneva pana phasso paṭhamaṃ vutto. Vedanā hoti phasso hoti, saññā hoti phasso hoti, cetanā hoti phasso hoti, cittaṃ hoti phasso hoti, vedanā hoti saññā hoti, cetanā hoti vitakko hotīti āharitumpi hi vaṭṭeyya. Desanāvārena pana phassova paṭhamaṃ vuttoti veditabbo. Yathā cettha evaṃ sesadhammesupi pubbāparakkamo nāma na pariyesitabbo. Vacanatthalakkhaṇarasādīhi pana dhammā eva pariyesitabbā.

Seyyathidaṃ – phusatīti **phasso**. Svāyaṃ phusanalakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno.

Ayañhi arūpadhammopi samāno ārammaṇe phusanākāreneva pavattatīti phusanalakkhaṇo. Ekadesena ca anallīyamānopi rūpaṃ viya cakkhuṃ, saddo viya ca sotaṃ, cittaṃ ārammaṇañca saṅghaṭṭetīti saṅghaṭṭanaraso. Vatthārammaṇasaṅghaṭṭanato vā uppannattā sampattiatthenapi rasena saṅghaṭṭanarasoti veditabbo. Vuttañhetaṃ aṭṭhakathāyaṃ – ‘‘catubhūmakaphasso hi nophusanalakkhaṇo nāma natthi. Saṅghaṭṭanaraso pana pañcadvārikova hoti. Pañcadvārikassa hi phusanalakkhaṇotipi saṅghaṭṭanarasotipi nāmaṃ; manodvārikassa phusanalakkhaṇotveva nāmaṃ, na saṅghaṭṭanaraso’’ti.

Idañca vatvā idaṃ suttaṃ ābhataṃ – ‘‘yathā, mahārāja, dve meṇḍā yujjheyyuṃ, tesu yathā eko meṇḍo evaṃ cakkhu daṭṭhabbaṃ, yathā dutiyo meṇḍo evaṃ rūpaṃ daṭṭhabbaṃ; yathā tesaṃ sannipāto evaṃ phasso daṭṭhabbo’’. Evaṃ phusanalakkhaṇo ca phasso, saṅghaṭṭanaraso ca. ‘‘Yathā, mahārāja, dve sammā vajjeyyuṃ…pe… dve pāṇī vajjeyyuṃ, yathā eko pāṇi evaṃ cakkhu daṭṭhabbaṃ, yathā dutiyo pāṇi evaṃ rūpaṃ daṭṭhabbaṃ, yathā tesaṃ sannipāto evaṃ phasso daṭṭhabbo. Evaṃ phusanalakkhaṇo ca phasso saṅghaṭṭanaraso cā’’ti (mi. pa. 2.3.8) vitthāro.

Yathā vā ‘‘cakkhunā rūpaṃ disvā’’tiādīsu (dha. sa. 1352, 1354) cakkhuviññāṇādīni cakkhuādināmena vuttāni, evamidhāpi tāni cakkhuādināmena vuttānīti veditabbāni. Tasmā ‘evaṃ cakkhu daṭṭhabba’ntiādīsu evaṃ cakkhuviññāṇaṃ daṭṭhabbanti iminā nayena attho veditabbo. Evaṃ sante cittārammaṇasaṅghaṭṭanato imasmimpi sutte kiccaṭṭheneva rasena saṅghaṭṭanarasoti siddho hoti.

Tikasannipātasaṅkhātassa pana attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. Ayañhi tattha tattha ‘‘tiṇṇaṃ saṅgati phasso’’ti evaṃ kāraṇassa vasena paveditoti. Imassa ca suttapadassa tiṇṇaṃ saṅgatiyā phassoti ayamattho; na saṅgatimattameva phassoti.

Evaṃ paveditattā pana tenevākārena paccupaṭṭhātīti sannipātapaccupaṭṭhānoti vutto. Phalaṭṭhena pana paccupaṭṭhānenesa vedanāpaccupaṭṭhāno nāma hoti. Vedanañhesa paccupaṭṭhāpeti uppādetīti attho. Uppādayamāno ca yathā bahiddhā uṇhapaccayāpi lākhāsaṅkhātadhātunissitā usmā attano nissaye mudubhāvakārī hoti, na attano paccayabhūtepi bahiddhā vītaccitaṅgārasaṅkhāte uṇhabhāve, evaṃ vatthārammaṇasaṅkhātaaññapaccayopi samāno, cittanissitattā attano nissayabhūte citte eva esa vedanuppādako hoti, na attano paccayabhūtepi vatthumhi ārammaṇe vāti veditabbo. Tajjāsamannāhārena pana indriyena ca parikkhate visaye anantarāyena uppajjanato esa āpāthagatavisayapadaṭṭhānoti vuccati.

Vedayatīti **vedanā**. Sā vedayitalakkhaṇā, anubhavanarasā iṭṭhākārasambhogarasā vā, cetasikaassādapaccupaṭṭhānā, passaddhipadaṭṭhānā.

‘Catubhūmikavedanā hi novedayitalakkhaṇā nāma natthi. Anubhavanarasatā pana sukhavedanāyameva labbhatī’ti vatvā puna taṃ vādaṃ paṭikkhipitvā ‘sukhavedanā vā hotu, dukkhavedanā vā, adukkhamasukhavedanā vā, sabbā anubhavanarasā’ti vatvā ayamattho dīpito – ārammaṇarasānubhavanaṭṭhānaṃ patvā sesasampayuttadhammā ekadesamattakameva anubhavanti. Phassassa hi phusanamattakameva hoti, saññāya sañjānanamattakameva, cetanāya cetanāmattakameva, viññāṇassa vijānanamattakameva. Ekaṃsato pana issaravatāya vissavitāya sāmibhāvena vedanāva ārammaṇarasaṃ anubhavati.

Rājā viya hi vedanā, sūdo viya sesadhammā. Yathā sūdo nānārasabhojanaṃ sampādetvā peḷāya pakkhipitvā lañchanaṃ datvā rañño santike otāretvā lañchanaṃ bhinditvā peḷaṃ vivaritvā sabbasūpabyañjanehi aggaggaṃ ādāya bhājane pakkhipitvā sadosaniddosabhāvavīmaṃsanatthaṃ ajjhoharati, tato rañño nānaggarasabhojanaṃ upanāmeti. Rājā issaravatāya vissavitāya sāmī hutvā icchiticchitaṃ bhuñjati. Tattha hi sūdassa bhattavīmaṃsanamattamiva avasesadhammānaṃ ārammaṇarasassa ekadesānubhavanaṃ. Yathā hi sūdo bhattekadesamattameva vīmaṃsati evaṃ sesadhammāpi ārammaṇarasekadesameva anubhavanti. Yathā pana rājā issaravatāya vissavitāya sāmī hutvā yadicchakaṃ bhuñjati, evaṃ vedanāpi issaravatāya vissavitāya sāmibhāvena ārammaṇarasaṃ anubhavati. Tasmā anubhavanarasāti vuccati.

Dutiye atthavikappe ayaṃ idha adhippetā vedanā yathā vā tathā vā ārammaṇassa iṭṭhākārameva sambhuñjatīti iṭṭhākārasambhogarasāti vuttā. Cetasikaassādato panesā attano sabhāveneva upaṭṭhānaṃ sandhāya cetasikaassādapaccupaṭṭhānāti vuttā. Yasmā pana ‘‘passaddhikāyo sukhaṃ vedeti’’ tasmā passaddhipadaṭṭhānāti veditabbā.

Nīlādibhedaṃ ārammaṇaṃ sañjānātīti **saññā**. Sā sañjānanalakkhaṇā paccābhiññāṇarasā. Catubhūmikasaññā hi nosañjānanalakkhaṇā nāma natthi. Sabbā sañjānanalakkhaṇāva. Yā panettha abhiññāṇena sañjānāti sā paccābhiññāṇarasā nāma hoti.

Tassā, vaḍḍhakissa dārumhi abhiññāṇaṃ katvā puna tena abhiññāṇena taṃ paccābhijānanakāle, purisassa kāḷatilakādiabhiññāṇaṃ sallakkhetvā puna tena abhiññāṇena asuko nāma esoti tassa paccābhijānanakāle, rañño piḷandhanagopakabhaṇḍāgārikassa tasmiṃ tasmiṃ piḷandhane nāmapaṇṇakaṃ bandhitvā ‘asukaṃ piḷandhanaṃ nāma āharā’ti vutte dīpaṃ jāletvā ratanagabbhaṃ pavisitvā paṇṇaṃ vācetvā tassa tasseva piḷandhanassa āharaṇakāle ca pavatti veditabbā.

Aparo nayo – sabbasaṅgāhikavasena hi sañjānanalakkhaṇā saññā. Punasañjānanapaccayanimittakaraṇarasā, dāruādīsu tacchakādayo viya. Yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā, hatthidassakaandhā viya. Ārammaṇe anogāḷhavuttitāya aciraṭṭhānapaccupaṭṭhānā vā, vijju viya. Yathāupaṭṭhitavisayapadaṭṭhānā, tiṇapurisakesu migapotakānaṃ ‘purisā’ti uppannasaññā viya. Yā panettha ñāṇasampayuttā hoti sā saññā ñāṇameva anuvattati. Sasambhārapathavīādīsu sesadhammā pathavīādīni viyāti veditabbā.

Cetayatīti **cetanā** saddhiṃ attanā sampayuttadhamme ārammaṇe abhisandahatīti attho. Sā cetayitalakkhaṇā, cetanābhāvalakkhaṇāti attho. Āyūhanarasā. Catubhūmikacetanā hi nocetayitalakkhaṇā nāma natthi. Sabbā cetayitalakkhaṇāva. Āyūhanarasatā pana kusalākusalesu eva hoti. Kusalākusalakammāyūhanaṭṭhānañhi patvā sesasampayuttadhammānaṃ ekadesamattakameva kiccaṃ hoti. Cetanā pana atirekaussāhā atirekavāyāmā, diguṇussāhā diguṇavāyāmā. Tenāhu porāṇā – ‘‘thāvariyasabhāvasaṇṭhitā ca panesā cetanā’’ti. **Thāvariyo**ti khettasāmī vuccati. Yathā khettasāmī puriso pañcapaṇṇāsa balipurise gahetvā ‘lāyissāmī’ti ekato khettaṃ otarati. Tassa atireko ussāho atireko vāyāmo, diguṇo ussāho diguṇo vāyāmo hoti, ‘nirantaraṃ gaṇhathā’tiādīni vadati, sīmaṃ ācikkhati, tesaṃ surābhattagandhamālādīni jānāti, maggaṃ samakaṃ harati. Evaṃsampadamidaṃ veditabbaṃ. Khettasāmipuriso viya hi cetanā. Pañcapaṇṇāsa balipurisā viya cittaṅgavasena uppannā pañcapaṇṇāsa kusalā dhammā. Khettasāmipurisassa diguṇussāhadiguṇavāyāmakaraṇakālo viya kusalākusalakammāyūhanaṭṭhānaṃ patvā cetanāya diguṇussāho diguṇavāyāmo hoti. Evamassā āyūhanarasatā veditabbā.

Sā panesā saṃvidahanapaccupaṭṭhānā. Saṃvidahamānā hi ayaṃ upaṭṭhāti, sakiccaparakiccasādhakā, jeṭṭhasissamahāvaḍḍhakīādayo viya. Yathā hi jeṭṭhasisso upajjhāyaṃ dūratova āgacchantaṃ disvā sayaṃ adhīyamāno itarepi dārake attano attano ajjhayanakamme pavattayati, tasmiñhi adhīyituṃ āraddhe tepi adhīyanti, tadanuvattitāya. Yathā ca mahāvaḍḍhakī sayaṃ tacchanto itarepi tacchake attano attano tacchanakamme pavattayati, tasmiñhi tacchituṃ āraddhe tepi tacchanti, tadanuvattitāya. Yathā ca yodhanāyako sayaṃ yujjhamāno itarepi yodhe sampahāravuttiyaṃ pavattayati, tasmiñhi yujjhituṃ āraddhe tepi anivattamānā yujjhanti, tadanuvattitāya. Evamesāpi attano kiccena ārammaṇe pavattamānā aññepi sampayuttadhamme attano attano kiriyāya pavatteti. Tassā hi attano kiccaṃ āraddhāya, taṃsampayuttāpi ārabhanti. Tena vuttaṃ – ‘sakiccaparakiccasādhakā, jeṭṭhasissamahāvaḍḍhakīādayo viyā’ti. Accāyikakammānussaraṇādīsu ca panāyaṃ sampayuttānaṃ ussāhanabhāvena pavattamānā pākaṭā hotīti veditabbā.

‘Ārammaṇaṃ cintetī’ti cittanti nayena cittassa vacanattho vutto eva. Lakkhaṇādito pana vijānanalakkhaṇaṃ cittaṃ, pubbaṅgamarasaṃ, sandahanapaccupaṭṭhānaṃ, nāmarūpapadaṭṭhānaṃ. Catubhūmakacittañhi novijānanalakkhaṇaṃ nāma natthi. Sabbaṃ vijānanalakkhaṇameva. Dvāraṃ pana patvā ārammaṇavibhāvanaṭṭhāne cittaṃ pubbaṅgamaṃ purecārikaṃ hoti. Cakkhunā hi diṭṭhaṃ rūpārammaṇaṃ citteneva vijānāti…pe… manena viññātaṃ dhammārammaṇaṃ citteneva vijānāti. Yathā hi nagaraguttiko nāma nagaramajjhe siṅghāṭake nisīditvā ‘ayaṃ nevāsiko ayaṃ āgantuko’ti āgatāgataṃ janaṃ upadhāreti vavatthapeti – evaṃsampadamidaṃ daṭṭhabbaṃ. Vuttampi cetaṃ mahātherena – ‘‘yathā, mahārāja, nagaraguttiko nāma majjhe nagarassa siṅghāṭake nisinno puratthimato disato purisaṃ āgacchantaṃ passeyya… pacchimato… dakkhiṇato… uttarato disato purisaṃ āgacchantaṃ passeyya, evameva kho, mahārāja, yaṃ cakkhunā rūpaṃ passati taṃ viññāṇena vijānāti, yaṃ sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusati, manasā dhammaṃ vijānāti, taṃ viññāṇena vijānātī’’ti (mi. pa. 2.3.12). Evaṃ dvāraṃ patvā ārammaṇavibhāvanaṭṭhāne cittameva pubbaṅgamaṃ purecārikaṃ. Tasmā pubbaṅgamarasanti vuccati.

Tadetaṃ pacchimaṃ pacchimaṃ uppajjamānaṃ purimaṃ purimaṃ nirantaraṃ katvā sandahanameva upaṭṭhātīti sandahanapaccupaṭṭhānaṃ. Pañcavokārabhave panassa niyamato nāmarūpaṃ, catuvokārabhave nāmameva padaṭṭhānaṃ. Tasmā nāmarūpapadaṭṭhānanti vuttaṃ.

Kiṃ panetaṃ cittaṃ purimaniddiṭṭhacittena saddhiṃ ekameva udāhu aññanti? Ekameva. Atha kasmā purimaniddiṭṭhaṃ puna vuttanti? Avicāritaṃ etaṃ aṭṭhakathāyaṃ. Ayaṃ panettha yutti – yathā hi rūpādīni upādāya paññattā sūriyādayo na atthato rūpādīhi aññe honti, teneva yasmiṃ samaye sūriyo udeti tasmiṃ samaye tassa tejasaṅkhātaṃ rūpampīti. Evaṃ vuccamānepi na rūpādīhi añño sūriyo nāma atthi. Na tathā cittaṃ; phassādayo dhamme upādāya paññāpiyati; atthato panetaṃ tehi aññameva. Tena ‘yasmiṃ samaye cittaṃ uppannaṃ hoti ekaṃseneva tasmiṃ samaye phassādīhi atthato aññameva taṃ hotī’ti imassatthassa dīpanatthāya etaṃ puna vuttanti veditabbaṃ.

Yathā ca ‘‘yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti…pe… pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti vedanā hotī’’tiādīsu (dha. sa. 160) pana bhāventena vavatthāpite samaye yo bhāveti na so atthato uppajjati nāma, teneva tattha yathā ‘‘phasso hoti vedanā hotī’’ti vuttaṃ, na evaṃ ‘‘yo bhāveti so hotī’’ti vuttaṃ. ‘‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī’’tiādīsu pana cittena vavatthāpite samaye samayavavatthāpitaṃ cittaṃ na tathā atthato nuppajjati. Yatheva pana tadā ‘phasso hoti vedanā hoti’, tathā ‘cittampi hotī’ti imassapi atthassa dīpanatthamidaṃ puna vuttanti veditabbaṃ. Idaṃ panettha sanniṭṭhānaṃ – uddesavāre saṅgaṇhanatthaṃ niddesavāre ca vibhajanatthaṃ purimena hi ‘citta’-saddena kevalaṃ samayo vavatthāpito. Tasmiṃ pana cittena vavatthāpitasamaye ye dhammā honti tesaṃ dassanatthaṃ ‘‘phasso hotī’’tiādi āraddhaṃ. Cittañcāpi tasmiṃ samaye hotiyeva. Tasmā tassāpi saṅgaṇhanatthametaṃ puna vuttaṃ. Imasmiñca ṭhāne etasmiṃ avuccamāne ‘‘katamaṃ tasmiṃ samaye citta’’nti na sakkā bhaveyya niddesavāre vibhajituṃ. Evamassa vibhajanaṃyeva parihāyetha. Tasmā tassa niddesavāre vibhajanatthampi etañca vuttanti veditabbaṃ.

Yasmā vā ‘‘uppannaṃ hotī’’ti ettha cittaṃ uppannanti etaṃ desanāsīsameva, ‘na pana cittaṃ ekameva uppajjatī’ti aṭṭhakathāyaṃ vicāritaṃ, tasmā cittaṃ ‘‘uppanna’’nti etthāpi cittamattameva aggahetvā paropaṇṇāsakusaladhammehi saddhiṃyeva cittaṃ gahitaṃ. Evaṃ tattha saṅkhepato sabbepi cittacetasikadhamme gahetvā idha sarūpena pabhedato dassetuṃ ‘‘phasso hotī’’tiādi āraddhaṃ. Iti phassādayo viya cittampi vuttamevāti veditabbaṃ.

Dhammuddesavāro

Jhānaṅgarāsivaṇṇanā

Vitakketīti **vitakko;** vitakkanaṃ vā vitakko; ūhananti vuttaṃ hoti. Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo. So hi ārammaṇe cittaṃ āropeti. Yathā hi koci rājavallabhaṃ ñātiṃ vā mittaṃ vā nissāya rājagehaṃ ārohati, evaṃ vitakkaṃ nissāya cittaṃ ārammaṇaṃ ārohati. Tasmā so ārammaṇe cittassa abhiniropanalakkhaṇoti vutto. Nāgasenatthero panāha – ākoṭanalakkhaṇo vitakko. ‘‘Yathā, mahārāja, bherī ākoṭitā atha pacchā anuravati anusaddāyati, evameva kho, mahārāja, yathā ākoṭanā evaṃ vitakko daṭṭhabbo. Yathā pacchā anuravanā anusaddāyanā evaṃ vicāro daṭṭhabbo’’ti (mi. pa. 2.3.14 thokaṃ visadisaṃ). Svāyaṃ āhananapariyāhananaraso. Tathā hi tena yogāvacaro ārammaṇaṃ vitakkāhataṃ vitakkapariyāhataṃ karotīti vuccati. Ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Ārammaṇe tena cittaṃ vicaratīti **vicāro;** vicaraṇaṃ vā vicāro. Anusañcaraṇanti vuttaṃ hoti. Svāyaṃ ārammaṇānumajjanalakkhaṇo. Tattha sahajātānuyojanaraso. Cittassa anuppabandhapaccupaṭṭhāno. Santepi ca nesaṃ katthaci aviyoge oḷārikaṭṭhena pubbaṅgamaṭṭhena ca ghaṇṭābhighāto viya abhiniropanaṭṭhena ca cetaso paṭhamābhinipāto vitakko. Sukhumaṭṭhena anumajjanasabhāvaṭṭhena ca ghaṇṭānuravo viya anuppabandho vicāro. Vipphāravā cettha vitakko, paṭhamuppattikāle paripphandabhūto cittassa. Ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya. Padumābhimukhapāto viya ca gandhānubaddhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya, paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge.

Aṭṭhakathāyaṃ pana ‘‘ākāse gacchato mahāsakuṇassa ubhohi pakkhehi vātaṃ gahetvā pakkhe sannisīdāpetvā gamanaṃ viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko. So hi ekaggo hutvā appeti vātaggahaṇatthaṃ pakkhe phandāpayamānassa gamanaṃ viya. Anumajjabhāvena pavatto vicāro. So hi ārammaṇaṃ anumajjatīti vuttaṃ, taṃ anuppabandhanena pavattiyaṃ ativiya yujjati. So pana nesaṃ viseso paṭhamadutiyajjhānesu pākaṭo hoti. Apica malaggahitaṃ kaṃsabhājanaṃ ekena hatthena daḷhaṃ gahetvā itarena hatthena cuṇṇatelavālaṇḍupakena parimajjantassa daḷhaggahaṇahattho viya vitakko, parimajjanahattho viya vicāro. Tathā kumbhakārassa daṇḍappahārena cakkaṃ bhamayitvā bhājanaṃ karontassa uppīḷanahattho viya vitakko, ito cito ca sañcaraṇahattho viya vicāro. Tathā maṇḍalaṃ karontassa majjhe sannirumbhitvā ṭhitakaṇṭako viya abhiniropano vitakko, bahiparibbhamanakaṇṭako viya anumajjamāno vicāro.

Piṇayatīti **pīti**. Sā sampiyāyanalakkhaṇā. Kāyacittapīṇanarasā, pharaṇarasā vā. Odagyapaccupaṭṭhānā. Sā panesā khuddikāpīti, khaṇikāpīti, okkantikāpīti, ubbegāpīti, pharaṇāpītīti pañcavidhā hoti.

Tattha khuddikāpīti sarīre lomahaṃsamattameva kātuṃ sakkoti. Khaṇikāpīti khaṇe khaṇe vijjuppādasadisā hoti. Okkantikāpīti, samuddatīraṃ vīci viya, kāyaṃ okkamitvā okkamitvā bhijjati. Ubbegāpīti balavatī hoti, kāyaṃ uddhaggaṃ katvā ākāse laṅghāpanappamāṇappattā. Tathā hi puṇṇavallikavāsī mahātissatthero puṇṇamadivase sāyaṃ cetiyaṅgaṇaṃ gantvā candālokaṃ disvā mahācetiyābhimukho hutvā ‘imāya vata velāya catasso parisā mahācetiyaṃ vandantī’ti pakatiyā diṭṭhārammaṇavasena buddhārammaṇaṃ ubbegaṃ pītiṃ uppādetvā sudhātale pahaṭacitrageṇḍuko viya ākāse uppatitvā mahācetiyaṅgaṇeyeva aṭṭhāsi.

Tathā girikaṇḍakavihārassa upanissaye vattakālakagāme ekā kuladhītāpi balavabuddhārammaṇāya ubbegāya pītiyā ākāse laṅghesi. Tassā kira mātāpitaro sāyaṃ dhammasavanatthāya vihāraṃ gacchantā ‘amma, tvaṃ garubhārā, akāle vicarituṃ na sakkosi, mayaṃ tuyhaṃ pattiṃ katvā dhammaṃ sossāmā’ti agamaṃsu. Sā gantukāmāpi tesaṃ vacanaṃ paṭibāhituṃ asakkontī ghare ohīyitvā gharadvāre ṭhatvā candālokena girikaṇḍake ākāsacetiyaṅgaṇaṃ olokentī cetiyassa dīpapūjaṃ addasa. Catasso ca parisā mālāgandhādīhi cetiyapūjaṃ katvā padakkhiṇaṃ karontiyo bhikkhusaṅghassa ca gaṇasajjhāyasaddaṃ assosi. Athassā ‘dhaññā vatime manussā ye vihāraṃ gantvā evarūpe cetiyaṅgaṇe anusañcarituṃ evarūpañca madhuraṃ dhammakathaṃ sotuṃ labhantī’ti muttarāsisadisaṃ cetiyaṃ passantiyā eva ubbegāpīti udapādi. Sā ākāse laṅghitvā mātāpitūnaṃ purimataraṃyeva ākāsato cetiyaṅgaṇe oruyha cetiyaṃ vanditvā dhammaṃ suṇamānā aṭṭhāsi. Atha naṃ mātāpitaro āgantvā ‘amma, tvaṃ katarena maggena āgatāsī’ti pucchiṃsu. Sā ‘ākāsena āgatāmhi, na maggenā’ti vatvā ‘amma, ākāsena nāma khīṇāsavā sañcaranti, tvaṃ kathaṃ āgatā’ti puṭṭhā āha – ‘mayhaṃ candālokena cetiyaṃ olokentiyā ṭhitāya buddhārammaṇā balavapīti uppajjati, athāhaṃ neva attano ṭhitabhāvaṃ na nisinnabhāvaṃ aññāsiṃ, gahitanimitteneva pana ākāsaṃ laṅghitvā cetiyaṅgaṇe patiṭṭhitāmhī’ti. Evaṃ ubbegāpīti ākāse laṅghāpanappamāṇā hoti.

Pharaṇapītiyā pana uppannāya sakalasarīraṃ dhamitvā pūritavatthi viya, mahatā udakoghena pakkhandapabbatakucchi viya ca anuparipphuṭaṃ hoti. Sā panesā pañcavidhā pīti gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ passaddhiṃ paripūreti – kāyapassaddhiñca cittapassaddhiñca. Passaddhi gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ sukhaṃ paripūreti – kāyikaṃ cetasikañca. Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti – khaṇikasamādhiṃ upacārasamādhiṃ appanāsamādhinti. Tāsu ṭhapetvā appanāsamādhipūrikaṃ itarā dvepi idha yujjanti.

Sukhayatīti **sukhaṃ;** yassa uppajjati taṃ sukhitaṃ karotīti attho. Suṭṭhu vā khādati, khanati ca kāyacittābādhanti sukhaṃ. Somanassavedanāyetaṃ nāmaṃ. Tassa lakkhaṇādīni vedanāpade vuttanayeneva veditabbāni.

Aparo nayo – sātalakkhaṇaṃ sukhaṃ, sampayuttānaṃ upabrūhanarasaṃ, anuggahaṇapaccupaṭṭhānaṃ. Satipi ca nesaṃ pītisukhānaṃ katthaci avippayoge, iṭṭhārammaṇapaṭilābhatuṭṭhi pīti; paṭiladdharasānubhavanaṃ sukhaṃ. Yattha pīti tattha sukhaṃ. Yattha sukhaṃ tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ. Kantārakhinnassa vanantodakadassanasavanesu viya pīti. Vanacchāyāpavesanaudakaparibhogesu viya sukhaṃ.

Yathā hi puriso mahākantāramaggaṃ paṭipanno ghammapareto tasito pipāsito paṭipathe purisaṃ disvā ‘kattha pānīyaṃ atthī’ti puccheyya. So ‘aṭaviṃ uttaritvā jātassaravanasaṇḍo atthi, tattha gantvā labhissasī’ti vadeyya. So tassa kathaṃ sutvā haṭṭhapahaṭṭho bhaveyya. Tato gacchanto bhūmiyaṃ patitāni uppaladalanālapattādīni disvā suṭṭhutaraṃ haṭṭhapahaṭṭho hutvā gacchanto allavatthe allakese purise passeyya, vanakukkuṭamorādīnaṃ saddaṃ suṇeyya, jātassarapariyante jātaṃ maṇijālasadisaṃ nīlavanasaṇḍaṃ passeyya, sare jātāni uppalapadumakumudādīni passeyya, acchaṃ vippasannaṃ udakaṃ passeyya. So bhiyyo bhiyyo haṭṭhapahaṭṭho hutvā jātassaraṃ otaritvā yathāruci nhatvā ca pivitvā ca paṭippassaddhadaratho bhisamuḷālapokkharādīni khāditvā nīluppalādīni piḷandhitvā mandālakamūlāni khandhe karitvā uttaritvā sāṭakaṃ nivāsetvā, udakasāṭakaṃ ātape katvā, sītacchāyāya mandamande vāte paharante nipanno ‘aho sukhaṃ, aho sukha’nti vadeyya. Evaṃsampadamidaṃ daṭṭhabbaṃ.

Tassa hi purisassa jātassaravanasaṇḍasavanato paṭṭhāya yāva udakadassanā haṭṭhapahaṭṭhakālo viya pubbabhāgārammaṇe haṭṭhapahaṭṭhākārā pīti. Nhatvā ca pivitvā ca sītacchāyāya mandamande vāte paharante ‘aho sukhaṃ, aho sukha’nti vadato nipannakālo viya balavappattaṃ ārammaṇarasānubhavanākārasaṇṭhitaṃ sukhaṃ. Tasmiṃ tasmiṃ samaye pākaṭabhāvato cetaṃ vuttanti veditabbaṃ. Yattha pana pīti sukhampi tattha atthīti vuttamevetaṃ.

Cittassekaggatāti cittassa ekaggabhāvo; samādhissetaṃ nāmaṃ. Lakkhaṇādīsu panassa aṭṭhakathāyaṃ tāva vuttaṃ – ‘‘pāmokkhalakkhaṇo ca samādhi avikkhepalakkhaṇo ca’’. Yathā hi kūṭāgārakaṇṇikā sesadabbasambhārānaṃ ābandhanato pamukhā hoti evameva sabbakusaladhammānaṃ samādhicittena ijjhanato sabbesampi tesaṃ dhammānaṃ samādhi pāmokkho hoti. Tena vuttaṃ –

‘‘Yathā, mahārāja, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā honti, kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati, evameva kho, mahārāja, ye keci kusalā dhammā sabbe te samādhininnā honti, samādhipoṇā, samādhipabbhārā, samādhi tesaṃ aggamakkhāyatī’’ti (mi. pa. 2.1.14).

Yathā ca senaṅgaṃ patvā rājā nāma yattha yattha senā osīdati taṃ taṃ ṭhānaṃ gacchati, tassa gatagataṭṭhāne senā paripūrati, parasenā bhijjitvā rājānameva anuvattati, evameva sahajātadhammānaṃ vikkhipituṃ vippakirituṃ appadānato samādhi avikkhepalakkhaṇo nāma hotīti.

Aparo pana nayo – ayaṃ cittassekaggatāsaṅkhāto samādhi nāma avisāralakkhaṇo vā avikkhepalakkhaṇo vā, sahajātadhammānaṃ, sampiṇḍanaraso nhāniyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno ñāṇapaccupaṭṭhāno vā. ‘‘Samāhito yathābhūtaṃ jānāti passatī’’ti hi vuttaṃ. Visesato sukhapadaṭṭhāno, nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbo.

Indriyarāsivaṇṇanā

Saddahanti etāya, sayaṃ vā saddahati, saddahanamattameva vā esāti **saddhā**. Sāva assaddhiyassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Adhimokkhalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Saddhāva indriyaṃ **saddhindriyaṃ**. Sā panesā sampasādanalakkhaṇā ca saddhā sampakkhandanalakkhaṇā ca.

Yathā hi rañño cakkavattissa udakappasādako maṇi udake pakkhitto paṅkasevālapaṇakakaddamaṃ sannisīdāpeti, udakaṃ acchaṃ karoti vippasannaṃ anāvilaṃ, evameva saddhā uppajjamānā nīvaraṇe vikkhambheti, kilese sannisīdāpeti, cittaṃ pasādeti, anāvilaṃ karoti. Pasannena cittena yogāvacaro kulaputto dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, bhāvanaṃ ārabhati. Evaṃ tāva saddhā sampasādanalakkhaṇāti veditabbā. Tenāha **āyasmā nāgaseno** –

‘‘Yathā, mahārāja, rājā cakkavatti caturaṅginiyā senāya saddhiṃ addhānamaggappaṭipanno parittaṃ udakaṃ tareyya, taṃ udakaṃ hatthīhi ca assehi ca rathehi ca pattīhi ca saṅkhubhitaṃ bhaveyya āvilaṃ lulitaṃ kalalībhūtaṃ, uttiṇṇo ca rājā cakkavatti manusse āṇāpeyya ‘pānīyaṃ bhaṇe āharatha, taṃ pivissāmī’ti. Rañño ca udakappasādako maṇi bhaveyya. ‘Evaṃ devā’ti kho te manussā rañño cakkavattissa paṭissutvā taṃ udakappasādakaṃ maṇiṃ udake pakkhipeyyuṃ. Tasmiṃ udake pakkhittamatte paṅkasevālapaṇakaṃ vigaccheyya, kaddamo ca sannisīdeyya, acchaṃ bhaveyya udakaṃ vippasannaṃ anāvilaṃ, tato rañño cakkavattissa pānīyaṃ upanāmeyyuṃ – ‘pivatu devo pānīya’nti.

‘‘Yathā, mahārāja, udakaṃ evaṃ cittaṃ daṭṭhabbaṃ. Yathā te manussā evaṃ yogāvacaro daṭṭhabbo. Yathā paṅkasevālapaṇakaṃ kaddamo ca evaṃ kilesā daṭṭhabbā. Yathā udakappasādako maṇi evaṃ saddhā daṭṭhabbā. Yathā udakappasādake maṇimhi pakkhittamatte paṅkasevālapaṇakaṃ vigacchati kaddamo ca sannisīdati, acchaṃ bhavati udakaṃ vippasannaṃ anāvilaṃ, evameva kho, mahārāja, saddhā uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ vippasannaṃ anāvila’’nti (mi. pa. 2.1.10).

Yathā pana kumbhilamakaragāharakkhasādikiṇṇaṃ pūraṃ mahānadiṃ āgamma bhīrukajano ubhosu tīresu tiṭṭhati. Saṅgāmasūro pana mahāyodho āgantvā ‘kasmā ṭhitatthā’ti pucchitvā ‘sappaṭibhayabhāvena otarituṃ na visahāmā’ti vutte sunisitaṃ asiṃ gahetvā ‘mama pacchato etha, mā bhāyitthā’ti vatvā nadiṃ otaritvā āgatāgate kumbhilādayo paṭibāhitvā orimatīrato manussānaṃ sotthibhāvaṃ karonto pārimatīraṃ neti. Pārimatīratopi sotthinā orimatīraṃ āneti. Evameva dānaṃ dadato sīlaṃ rakkhato uposathakammaṃ karoto bhāvanaṃ ārabhato saddhā pubbaṅgamā purecārikā hoti. Tena vuttaṃ ‘sampakkhandanalakkhaṇā ca saddhā’ti.

Aparo nayo – saddahanalakkhaṇā saddhā, okappanalakkhaṇā vā. Pasādanarasā udakappasādakamaṇi viya, pakkhandanarasā vā oghuttaraṇo viya. Akālusiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā. Saddheyyavatthupadaṭṭhānā sotāpattiyaṅgapadaṭṭhānā vā, sā hatthavittabījāni viya daṭṭhabbā.

Vīrassa bhāvo vīriyaṃ, vīrānaṃ vā kammaṃ vīriyaṃ. Vidhinā vā nayena upāyena īrayitabbaṃ pavattayitabbanti vīriyaṃ. Tadeva kosajjassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Paggahaṇalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Vīriyameva indriyaṃ **vīriyindriyaṃ**. Taṃ panetaṃ upatthambhanalakkhaṇañca vīriyaṃ paggahaṇalakkhaṇañca. Yathā hi jiṇṇagharaṃ āgantukena thūṇupatthambhena tiṭṭhati, evameva yogāvacaro vīriyupatthambhena upatthambhito hutvā sabbakusaladhammehi na hāyati, na parihāyati. Evaṃ tāvassa upatthambhanalakkhaṇatā veditabbā. Tenāha **thero nāgaseno** –

‘‘Yathā, mahārāja, puriso gehe patante tamaññena dārunā upatthambheyya, upatthambhitaṃ santaṃ evaṃ taṃ gehaṃ na pateyya, evameva kho mahārāja upatthambhanalakkhaṇaṃ vīriyaṃ, vīriyupatthambhitā sabbe kusalā dhammā na hāyanti na parihāyantī’’ti (mi. pa. 2.1.12).

Yathā vā pana khuddikāya ca mahatikāya ca senāya saṅgāme pavatte khuddikā senā olīyeyya, tato rañño āroceyya, rājā balavāhanaṃ peseyya, tena paggahitā sakasenā parasenaṃ parājeyya, evameva vīriyaṃ sahajātasampayuttadhammānaṃ olīyituṃ osakkituṃ na deti, ukkhipati, paggaṇhāti. Tena vuttaṃ ‘paggahaṇalakkhaṇañca vīriya’nti.

Aparo nayo – ussāhalakkhaṇaṃ vīriyaṃ, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, ‘‘saṃviggo yoniso padahatī’’ti (a. ni. 4.113) vacanato saṃvegapadaṭṭhānaṃ, vīriyārambhavatthupadaṭṭhānaṃ vā. Sammā āraddhaṃ sabbāsaṃ sampattīnaṃ mūlaṃ hotīti daṭṭhabbaṃ.

Saranti etāya, sayaṃ vā sarati, saraṇamattameva vā esāti sati. Sāva muṭṭhassaccassa abhibhavanato adhipatiyaṭṭhena indriyaṃ, upaṭṭhānalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Sati eva indriyaṃ **satindriyaṃ**. Sā panesā apilāpanalakkhaṇā ca sati upaggaṇhanalakkhaṇā ca. Yathā hi rañño bhaṇḍāgāriko dasavidhaṃ ratanaṃ gopayanto sāyaṃpātaṃ rājānaṃ issariyasampattiṃ sallakkhāpeti sāreti, evameva sati kusalaṃ dhammaṃ sallakkhāpeti sarāpeti. Tenāha **thero** –

‘‘Yathā, mahārāja, rañño cakkavattissa bhaṇḍāgāriko rājānaṃ cakkavattiṃ sāyaṃpātaṃ yasaṃ sarāpeti – ‘ettakā, deva, hatthī, ettakā assā, ettakā rathā, ettakā pattī, ettakaṃ hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sabbaṃ sāpateyyaṃ, taṃ devo saratū’ti, evameva kho, mahārāja, sati kusale dhamme apilāpeti – ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañcindriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimutti, ime lokuttarā dhammāti. Evaṃ kho, mahārāja, apilāpanalakkhaṇā satī’’ti (mi. pa. 2.1.13).

Yathā pana rañño cakkavattissa pariṇāyakaratanaṃ rañño ahite ca hite ca ñatvā ahite apayāpeti, hite upayāpeti, evameva sati hitāhitānaṃ dhammānaṃ gatiyo samanvesitvā ‘ime kāyaduccaritādayo dhammā ahitā’ti ahite dhamme apanudeti, ‘ime kāyasucaritādayo dhammā hitā’ti hite dhamme upaggaṇhāti. Tenāha thero –

‘‘Yathā, mahārāja, rañño cakkavattissa pariṇāyakaratanaṃ rañño hitāhite jānāti ‘ime rañño hitā ime ahitā, ime upakārā ime anupakārā’ti, tato ahite apanudeti hite upaggaṇhāti, evameva kho, mahārāja, sati uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samanvesati ‘ime dhammā hitā ime dhammā ahitā, ime dhammā upakārā ime dhammā anupakārā’ti, tato ahite dhamme apanudeti hite dhamme upaggaṇhāti. Evaṃ kho, mahārāja, upaggaṇhanalakkhaṇā satī’’ti (mi. pa. 2.1.13).

Aparo nayo – apilāpanalakkhaṇā sati, asammosanarasā, ārakkhapaccupaṭṭhānā visayābhimukhībhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā, ārammaṇe daḷhaṃ patiṭṭhitattā pana esikā viya, cakkhudvārādirakkhaṇato dovāriko viya ca daṭṭhabbā.

Ārammaṇe cittaṃ sammā adhiyati ṭhapetīti samādhi. Sova vikkhepassa abhibhavanato adhipatiyaṭṭhena indriyaṃ. Avikkhepalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Samādhiyeva indriyaṃ **samādhindriyaṃ**. Lakkhaṇādīni panassa heṭṭhā vuttanayeneva veditabbāni.

Pajānātīti paññā. Kiṃ pajānāti? ‘Idaṃ dukkha’ntiādinā nayena ariyasaccāni. **Aṭṭhakathāyaṃ** pana ‘paññāpetīti paññā’ti vuttaṃ. Kinti paññāpetīti? Aniccaṃ dukkhaṃ anattāti paññāpeti. Sāva avijjāya abhibhavanato adhipatiyaṭṭhena indriyaṃ. Dassanalakkhaṇe vā indaṭṭhaṃ kāretīti indriyaṃ. Paññāva indriyaṃ **paññindriyaṃ**. Sā panesā obhāsanalakkhaṇā ca paññā pajānanalakkhaṇā ca. Yathā hi catubhittike gehe rattibhāge dīpe jalite andhakāro nirujjhati āloko pātubhavati, evameva obhāsanalakkhaṇā paññā. Paññobhāsasamo obhāso nāma natthi. Paññavato hi ekapallaṅkena nisinnassa dasasahassilokadhātu ekālokā hoti. Tenāha **thero** –

‘‘Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, paviṭṭho padīpo andhakāraṃ viddhaṃseti, obhāsaṃ janeti, ālokaṃ vidaṃseti, pākaṭāni ca rūpāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ viddhaṃseti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidaṃseti, pākaṭāni ca ariyasaccāni karoti. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā’’ti (mi. pa. 2.1.15).

Yathā pana cheko bhisakko āturānaṃ sappāyāsappāyāni bhojanāni jānāti, evaṃ paññā uppajjamānā kusalākusale sevitabbāsevitabbe hīnappaṇītakaṇhasukkasappaṭibhāgaappaṭibhāge dhamme pajānāti. Vuttampi cetaṃ **dhammasenāpatinā** – ‘‘pajānāti pajānātīti kho, āvuso, tasmā paññavāti vuccati. Kiñca pajānāti? Idaṃ dukkhanti pajānātī’’ti (ma. ni. 1.449) vitthāretabbaṃ. Evamassā pajānanalakkhaṇatā veditabbā.

Aparo nayo – yathāsabhāvapaṭivedhalakkhaṇā paññā; akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya. Visayobhāsarasā padīpo viya. Asammohapaccupaṭṭhānā araññagatasudesako viya.

Manatīti mano; vijānātīti attho. **Aṭṭhakathācariyā** panāhu – nāḷiyā minamāno viya, mahātulāya dhārayamāno viya ca, ārammaṇaṃ minati pajānātīti manoti. Tadeva mananalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Manova indriyaṃ **manindriyaṃ**. Heṭṭhā vuttacittassevetaṃ vevacanaṃ.

Pītisomanassasampayogato sobhanaṃ mano assāti sumano. Sumanassa bhāvo somanassaṃ. Sātalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Somanassameva indriyaṃ **somanassindriyaṃ**. Heṭṭhā vuttavedanāyevetaṃ vevacanaṃ.

Jīvanti tena taṃsampayuttakā dhammāti jīvitaṃ. Anupālanalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Jīvitameva indriyaṃ **jīvitindriyaṃ**. Taṃ pavattasantatādhipateyyaṃ hoti. Lakkhaṇādīhi pana attanā avinibhuttānaṃ dhammānaṃ anupālanalakkhaṇaṃ jīvitindriyaṃ, tesaṃ pavattanarasaṃ, tesaṃyeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Santepi ca anupālanalakkhaṇādimhi vidhāne atthikkhaṇeyeva taṃ te dhamme anupāleti udakaṃ viya uppalādīni, yathāsakaṃpaccayuppannepi ca dhamme pāleti dhātī viya kumāraṃ, sayaṃpavattitadhammasambandheneva ca pavattati niyāmako viya, na bhaṅgato uddhaṃ pavattayati attano ca pavattayitabbānañca abhāvā, na bhaṅgakkhaṇe ṭhapeti sayaṃ bhijjamānattā khīyamāno viya vaṭṭisineho dīpasikhaṃ. Na ca anupālanapavattanaṭṭhapanānubhāvavirahitaṃ yathāvuttakkhaṇe tassa tassa sādhanatoti daṭṭhabbaṃ.

Maggaṅgarāsivaṇṇanā

Sammādiṭṭhiādīsu dassanaṭṭhena sammādiṭṭhi. Abhiniropanaṭṭhena sammāsaṅkappo, paggahanaṭṭhena sammāvāyāmo, upaṭṭhānaṭṭhena sammāsati, avikkhepanaṭṭhena sammāsamādhīti veditabbo. Vacanatthato pana sammā passati, sammā vā tāya passantīti **sammādiṭṭhi**. Sammā saṅkappeti, sammā vā tena saṅkappentīti **sammāsaṅkappo**. Sammā vāyāmeti, sammā vā tena vāyamantīti **sammāvāyāmo**. Sammā sarati, sammā vā tāya sarantīti **sammāsati**. Sammā samādhiyati, sammā vā tena samādhiyantīti **sammāsamādhi**. Apica, pasatthā sundarā vā diṭṭhi sammādiṭṭhīti. Imināpi nayena tesaṃ vacanattho veditabbo. Lakkhaṇādīni pana heṭṭhā vuttāneva.

Balarāsivaṇṇanā

Saddhābalādīsupi saddhādīni vuttatthāneva. Akampiyaṭṭhena pana balanti veditabbaṃ. Evametesu assaddhiye na kampatīti **saddhābalaṃ**. Kosajje na kampatīti **vīriyabalaṃ**. Muṭṭhassacce na kampatīti **satibalaṃ**. Uddhacce na kampatīti **samādhibalaṃ**. Avijjāya na kampatīti **paññābalaṃ**. Ahirike na kampatīti **hiribalaṃ**. Anottappe na kampatīti **ottappabala**nti. Ayaṃ ubhayapadavasena atthavaṇṇanā hoti.

Tattha purimāni pañca heṭṭhā lakkhaṇādīhi pakāsitāneva. Pacchimadvaye kāyaduccaritādīhi hiriyatīti **hirī;** lajjāyetaṃ adhivacanaṃ. Tehi eva ottappatīti **ottappaṃ;** pāpato ubbegassetaṃ adhivacanaṃ. Tesaṃ nānākaraṇadīpanatthaṃ ‘samuṭṭhānaṃ adhipati lajjā bhayalakkhaṇena cā’ti imaṃ mātikaṃ ṭhapetvā ayaṃ vitthārakathā vuttā.

Ajjhattasamuṭṭhānā hirī nāma; bahiddhāsamuṭṭhānaṃ ottappaṃ nāma. Attādhipati hirī nāma; lokādhipati ottappaṃ nāma. Lajjāsabhāvasaṇṭhitā hirī nāma; bhayasabhāvasaṇṭhitaṃ ottappaṃ nāma. Sappatissavalakkhaṇā hirī nāma; vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ nāma.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti – jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? ‘Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ idaṃ kammaṃ. Mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakammaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, na sūrabhāvānaṃ. Mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘pāpakammaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ. Mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta’nti, evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānahiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ ajjhattasamuṭṭhānā hirī nāma hoti.

Kathaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma? Sace tvaṃ pāpakammaṃ karissasi catūsu parisāsu garahappatto bhavissasi.

> Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
> Vajjito sīlavantehi, kathaṃ bhikkhu karissasīti.

Evaṃ paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma hoti.

Kathaṃ attādhipati hirī nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa na yuttaṃ pāpakammaṃ kātu’nti pāpaṃ na karoti. Evaṃ attādhipati hirī nāma hoti. Tenāha bhagavā – ‘‘so attānaṃyeva adhipatiṃ jeṭṭhakaṃ karitvā akusalaṃ pajahati kusalaṃ bhāveti, sāvajjaṃ pajahati anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 3.40).

Kathaṃ lokādhipati ottappaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha – ‘‘mahā kho panāyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tepimaṃ evaṃ jānissanti ‘passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. Santi devatā iddhimantiniyo dibbacakkhukā paracittaviduniyo. Tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti ‘passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti… so lokaṃyeva adhipatiṃ jeṭṭhakaṃ katvā akusalaṃ pajahati kusalaṃ bhāveti, sāvajjaṃ pajahati anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 3.146). Evaṃ lokādhipati ottappaṃ nāma hoti.

Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappanti. Ettha pana **lajjā**ti lajjanākāro; tena sabhāvena saṇṭhitā hirī. **Bhaya**nti apāyabhayaṃ; tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayampi pāpaparivajjane pākaṭaṃ hoti. Ekacco hi, yathā nāma eko kulaputto uccārapassāvādīni karonto lajjitabbayuttakaṃ ekaṃ disvā lajjanākārappatto bhaveyya hīḷito, evameva ajjhattaṃ lajjidhammaṃ okkamitvā pāpakammaṃ na karoti. Ekacco apāyabhayabhīto hutvā pāpakammaṃ na karoti.

Tatridaṃ opammaṃ – yathā hi dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tattha paṇḍito sītalaṃ gūthamakkhitattā jigucchanto na gaṇhāti, itaraṃ ḍāhabhayena. Tattha sītalassa gūthamakkhanajigucchāya agaṇhanaṃ viya ajjhattaṃ lajjidhammaṃ okkamitvā pāpassa akaraṇaṃ. Uṇhassa ḍāhabhayena agaṇhanaṃ viya apāyabhayena pāpassa akaraṇaṃ veditabbaṃ.

Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappanti. Idampi dvayaṃ pāpaparivajjane eva pākaṭaṃ hoti. Ekacco hi jātimahattapaccavekkhaṇā satthumahattapaccavekkhaṇā dāyajjamahattapaccavekkhaṇā sabrahmacārīmahattapaccavekkhaṇāti catūhi kāraṇehi sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayanti catūhi kāraṇehi vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Tattha jātimahattapaccavekkhaṇādīni ceva attānuvādabhayādīni ca vitthāretvā kathetabbāni.

Mūlarāsivaṇṇanā

Na lubbhanti etena, sayaṃ vā na lubbhati, alubbhanamattameva vā tanti **alobho**. Adosāmohesupi eseva nayo. Tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhāvalakkhaṇo vā kamaladale jalabindu viya. Apariggahaṇaraso muttabhikkhu viya. Anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya. Adoso acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā anukūlamitto viya. Āghātavinayaraso pariḷāhavinayaraso vā candanaṃ viya. Sommabhāvapaccupaṭṭhāno puṇṇacando viya. Amoho lakkhaṇādīhi heṭṭhā paññindriyapade vibhāvito eva.

Imesu pana tīsu alobho maccheramalassa paṭipakkho, adoso dussīlyamalassa, amoho kusalesu dhammesu abhāvanāya paṭipakkho. Alobho cettha dānahetu, adoso sīlahetu, amoho bhāvanāhetu. Tesu ca alobhena anadhikaṃ gaṇhāti, luddhassa adhikaggahaṇato. Adosena anūnaṃ, duṭṭhassa ūnaggahaṇato. Amohena aviparītaṃ, mūḷhassa viparītaggahaṇato.

Alobhena cettha vijjamānaṃ dosaṃ dosato dhārento dose pavattati; luddho hi dosaṃ paṭicchādeti. Adosena vijjamānaṃ guṇaṃ guṇato dhārento guṇe pavattati; duṭṭho hi guṇaṃ makkheti. Amohena yāthāvasabhāvaṃ yāthāvasabhāvato dhārento yāthāvasabhāve pavattati. Mūḷho hi ‘tacchaṃ atacchanti atacchaṃ ca taccha’nti gaṇhāti. Alobhena ca piyavippayogadukkhaṃ na hoti, luddhassa piyasabhāvato piyavippayogāsahanato ca. Adosena appiyasampayogadukkhaṃ na hoti, duṭṭhassa hi appiyasabhāvato appiyasampayogāsahanato ca. Amohena icchitālābhadukkhaṃ na hoti, amūḷhassa hi ‘taṃ kutettha labbhā’tievamādipaccavekkhaṇasambhavato (dī. ni. 3.34; a. ni. 9.30).

Alobhena cettha jātidukkhaṃ na hoti, alobhassa taṇhāpaṭipakkhato taṇhāmūlakattā ca jātidukkhassa. Adosena jarādukkhaṃ na hoti, tikkhadosassa khippaṃ jarāsambhavato. Amohena maraṇadukkhaṃ na hoti, sammohamaraṇañhi dukkhaṃ, na cetaṃ amūḷhassa hoti. Alobhena ca gahaṭṭhānaṃ, amohena pabbajitānaṃ, adosena pana sabbesampi sukhasaṃvāsatā hoti.

Visesato cettha alobhena pettivisaye upapatti na hoti. Yebhuyyena hi sattā taṇhāya pettivisayaṃ upapajjanti, taṇhāya ca paṭipakkho alobho. Adosena niraye upapatti na hoti. Dosena hi caṇḍajātitāya dosasadisaṃ nirayaṃ upapajjanti. Dosassa ca paṭipakkho adoso. Amohena tiracchānayoniyaṃ nibbatti na hoti. Mohena hi niccasammūḷhaṃ tiracchānayoniṃ upapajjanti. Mohassa paṭipakkho ca amoho. Etesu ca alobho rāgavasena upagamanassa abhāvakaro, adoso dosavasena apagamanassa, amoho mohavasena amajjhattabhāvassa.

Tīhipi cetehi yathāpaṭipāṭiyā nekkhammasaññā abyāpādasaññā avihiṃsāsaññāti imā tisso. Asubhasaññā appamāṇasaññā dhātusaññāti imā ca tisso saññāyo honti. Alobhena pana kāmasukhallikānuyogaantassa, adosena attakilamathānuyogaantassa parivajjanaṃ hoti; amohena majjhimāya paṭipattiyā paṭipajjanaṃ. Tathā alobhena abhijjhākāyaganthassa pabhedanaṃ hoti, adosena byāpādakāyaganthassa, amohena sesaganthadvayassa. Purimāni ca dve satipaṭṭhānāni purimānaṃ dvinnaṃ ānubhāvena, pacchimāni pacchimasseva ānubhāvena ijjhanti.

Alobho cettha ārogyassa paccayo hoti; aluddho hi lobhanīyampi asappāyaṃ na sevati, tena kho arogo hoti. Adoso yobbanassa; aduṭṭho hi valipalitāvahena dosagginā aḍayhamāno dīgharattaṃ yuvā hoti. Amoho dīghāyukatāya; amūḷho hi hitāhitaṃ ñatvā ahitaṃ parivajjanto hitañca paṭisevamāno dīghāyuko hoti.

Alobho cettha bhogasampattiyā paccayo hoti, aluddhassa hi cāgena bhogapaṭilābho. Adoso mittasampattiyā, mettāya mittānaṃ paṭilābhato ceva aparihānato ca. Amoho attasampattiyā, amūḷho hi attano hitameva karonto attānaṃ sampādeti. Alobho ca dibbavihārassa paccayo hoti, adoso brahmavihārassa, amoho ariyavihārassa.

Alobhena cettha sakapakkhesu sattasaṅkhāresu nibbuto hoti, tesaṃ vināsena abhisaṅgahetukassa dukkhassa abhāvā; adosena parapakkhesu, aduṭṭhassa hi verīsupi verisaññāya abhāvato; amohena udāsīnapakkhesu, amūḷhassa sabbābhisaṅgatāya abhāvato.

Alobhena ca aniccadassanaṃ hoti; luddho hi upabhogāsāya aniccepi saṅkhāre aniccato na passati. Adosena dukkhadassanaṃ; adosajjhāsayo hi pariccattaāghātavatthupariggaho saṅkhāreyeva dukkhato passati. Amohena anattadassanaṃ; amūḷho hi yāthāvagahaṇakusalo apariṇāyakaṃ khandhapañcakaṃ apariṇāyakato bujjhati. Yathā ca etehi aniccadassanādīni evametepi aniccadassanādīhi honti. Aniccadassanena hi alobho hoti, dukkhadassanena adoso, anattadassanena amoho hoti. Ko hi nāma 'aniccamida'nti sammā ñatvā tassatthāya pihaṃ uppādeyya, saṅkhāre vā 'dukkha'nti jānanto aparampi accantatikhiṇaṃ kodhadukkhaṃ uppādeyya, attasuññatañca bujjhitvā puna sammohamāpajjeyyāti?

Kammapatharāsivaṇṇanā

Nābhijjhāyatīti **anabhijjhā**. Kāyikacetasikasukhaṃ idhalokaparalokahitaṃ guṇānubhāvapaṭiladdhaṃ kittisaddañca na byāpādetīti **abyāpādo**. Sammā passati, sobhanā vā diṭṭhīti **sammādiṭṭhi**. Alobhādīnaṃyeva tāni nāmāni. Heṭṭhā panete dhammā mūlavasena gahitā, idha kammapathavasenāti veditabbā.

Lokapāladukavaṇṇanā

Hirottappānipi heṭṭhā balavasena gahitāni, idha lokapālavasena. Lokañhi ime dve dhammā pālayanti. Yathāha –

> ''Dveme, bhikkhave, sukkā dhammā lokaṃ pālenti. Katame dve? Hirī ca ottappañca. Ime kho, bhikkhave, dve sukkā dhammā lokaṃ pālenti. Sace, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha mātāti vā, mātucchāti vā, mātulānīti vā, ācariyabhariyāti vā, garūnaṃ dārāti vā. Sambhedaṃ loko agamissa yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā. Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṃ pālenti, tasmā paññāyati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā''ti (a. ni. 2.9).

Passaddhādiyugalavaṇṇanā

Kāyassa passambhanaṃ **kāyapassaddhi**. Cittassa passambhanaṃ **cittapassaddhi**. Kāyoti cettha vedanādayo tayo khandhā. Ubhopi panetā ekato katvā kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo, kāyacittadarathanimmaddanarasā, kāyacittānaṃ aparipphandasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ avūpasamakarauddhaccādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa lahubhāvo **kāyalahutā**. Cittassa lahubhāvo **cittalahutā**. Tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimmaddanarasā, kāyacittānaṃ adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ garubhāvakarathinamiddhādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa mudubhāvo **kāyamudutā**. Cittassa mudubhāvo **cittamudutā**. Tā kāyacittathaddhabhāvavūpasamalakkhaṇā, kāyacittathaddhabhāvanimmaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ thaddhabhāvakaradiṭṭhimānādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa kammaññabhāvo **kāyakammaññatā**. Cittassa kammaññabhāvo **cittakammaññatā**. Tā kāyacittaakammaññabhāvavūpasamalakkhaṇā, kāyacittānaṃ akammaññabhāvanimmaddanarasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ akammaññabhāvakarāvasesanīvaraṇapaṭipakkhabhūtāti daṭṭhabbā. Tā pasādanīyavatthūsu pasādāvahā, hitakiriyāsu viniyogakkhemabhāvāvahā suvaṇṇavisuddhi viyāti daṭṭhabbā.

Kāyassa pāguññabhāvo **kāyapāguññatā**. Cittassa pāguññabhāvo **cittapāguññatā**. Tā kāyacittānaṃ agelaññabhāvalakkhaṇā, kāyacittagelaññanimmaddanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittagelaññakaraassaddhiyādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa ujukabhāvo **kāyujukatā**. Cittassa ujukabhāvo **cittujukatā**. Tā kāyacittānaṃ ajjavalakkhaṇā, kāyacittakuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ kuṭilabhāvakaramāyāsāṭheyyādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Saratīti **sati**. Sampajānātīti **sampajaññaṃ;** samantato pakārehi jānātīti attho. Sātthakasampajaññaṃ sappāyasampajaññaṃ gocarasampajaññaṃ asammohasampajaññanti imesaṃ catunnaṃ panassa vasena bhedo veditabbo. Lakkhaṇādīni ca tesaṃ satindriyapaññindriyesu vuttanayeneva veditabbāni. Iti heṭṭhā vuttamevetaṃ dhammadvayaṃ puna imasmiṃ ṭhāne upakāravasena gahitaṃ.

Kāmacchandādayo paccanīkadhamme sametīti **samatho**. Aniccādivasena vividhehi ākārehi dhamme passatīti **vipassanā**. Paññāvesā atthato. Imesampi dvinnaṃ lakkhaṇādīni heṭṭhā vuttāneva. Idha panete yuganaddhavasena gahitā.

Sahajātadhamme paggaṇhātīti **paggāho**. Uddhaccasaṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti **avikkhepo**. Etesampi lakkhaṇādīni heṭṭhā vuttāneva. Idha panetaṃ dvayaṃ vīriyasamādhiyojanatthāya gahitanti veditabbaṃ.

Yevāpanakavaṇṇanā

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā, ime dhammā kusalāti 'phasso hoti…pe… avikkhepo hotī'ti na kevalaṃ padapaṭipāṭiyā uddiṭṭhā ime paropaṇṇāsadhammā eva, atha kho yasmiṃ samaye kāmāvacaraṃ tihetukaṃ somanassasahagataṃ paṭhamaṃ asaṅkhārikaṃ mahācittaṃ uppannaṃ hoti, tasmiṃ samaye ye vā pana aññepi tehiyeva phassādīhi sampayuttā hutvā pavattamānā atthi, attano attano anurūpaṃ paccayaṃ paṭicca samuppannā rūpābhāvena arūpino, sabhāvato upalabbhamānā dhammā sabbepi ime dhammā kusalā.

Ettāvatā cittaṅgavasena pāḷiyaṃ āruḷhe paropaṇṇāsadhamme dīpetvā yevāpanakavasena aparepi nava dhamme dhammarājā dīpeti. Tesu tesu hi suttapadesu 'chando adhimokkho manasikāro tatramajjhattatā karuṇā muditā kāyaduccaritavirati vacīduccaritavirati micchājīvaviratī'ti ime nava dhammā paññāyanti. Imasmiñcāpi mahācitte kattukamyatākusaladhammacchando atthi, cittaṅgavasena pana pāḷiyaṃ na āruḷho. So idha yevāpanakavasena gahito.

Adhimokkho atthi, manasikāro atthi, tatramajjhattatā atthi. Mettāpubbabhāgo atthi; so adose gahite gahito eva hoti. Karuṇāpubbabhāgo atthi, muditāpubbabhāgo atthi. Upekkhāpubbabhāgo atthi; so pana tatramajjhattatāya gahitāya gahitova hoti. Sammāvācā atthi, sammākammanto atthi. Sammāājīvo atthi; cittaṅgavasena pana pāḷiyaṃ na āruḷho. Sopi idha yevāpanakavasena gahito.

Imesu pana navasu chando adhimokkho manasikāro tatramajjhattatāti ime cattārova ekakkhaṇe labbhanti, sesā nānākkhaṇe. Yadā hi iminā cittena micchāvācaṃ pajahati, virativasena sammāvācaṃ pūreti, tadā chandādayo cattāro, sammāvācā cāti ime pañca ekakkhaṇe labbhanti. Yadā micchākammantaṃ pajahati, virativasena sammākammantaṃ pūreti…pe… micchāājīvaṃ pajahati, virativasena sammāājīvaṃ pūreti…pe… yadā karuṇāya parikammaṃ karoti…pe… yadā muditāya parikammaṃ karoti, tadā chandādayo cattāro, muditāpubbabhāgo cāti ime pañca ekakkhaṇe labbhanti. Ito pana muñcitvā, dānaṃ dentassa sīlaṃ pūrentassa yoge kammaṃ karontassa cattāri apaṇṇakaṅgāneva labbhanti.

Evametesu navasu yevāpanakadhammesu **‘chando’**ti kattukamyatāyetaṃ adhivacanaṃ. Tasmā so kattukamyatālakkhaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno. Tadevassa padaṭṭhānaṃ. Ārammaṇassa gahaṇe cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo.

Adhimuccanaṃ **‘adhimokkho’**. So sanniṭṭhānalakkhaṇo, asaṃsappanaraso, nicchayapaccupaṭṭhāno sanniṭṭhātabbadhammapadaṭṭhāno. Ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo.

Kiriyā kāro, manasmiṃ kāro **‘manasikāro’**. Purimamanato visadisaṃ manaṃ karotītipi manasikāro. Svāyaṃ ārammaṇapaṭipādako vīthipaṭipādako javanapaṭipādakoti tippakāro. Tattha ārammaṇapaṭipādako manasmiṃ kāroti manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇe sampayojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, saṅkhārakkhandhapariyāpanno. Ārammaṇapaṭipādakattena sampayuttānaṃ sārathi viya daṭṭhabbo. Vīthipaṭipādakoti pana pañcadvārāvajjanassetaṃ adhivacanaṃ. Javanapaṭipādakoti manodvārāvajjanassa. Na te idha adhippetā.

Tesu dhammesu majjhattatā **‘tatramajjhattatā’**. Sā cittacetasikānaṃ samavāhitalakkhaṇā, ūnādhikanivāraṇarasā, pakkhapātupacchedanarasā vā; majjhattabhāvapaccupaṭṭhānā. Cittacetasikānaṃ ajjhupekkhanavasena samappavattānaṃ ājāneyyānaṃ ajjhupekkhanasārathi viya daṭṭhabbā.

‘Karuṇāmuditā’ brahmavihāraniddese āvi bhavissanti. Kevalañhi tā appanappattā rūpāvacarā, idha kāmāvacarāti ayameva viseso.

Kāyaduccaritato virati **‘kāyaduccaritavirati’**. Sesapadadvayepi eseva nayo. Lakkhaṇādito panetā tissopi kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā; amaddanalakkhaṇāti vuttaṃ hoti. Kāyaduccaritādivatthuto saṅkocanarasā, akiriyapaccupaṭṭhānā, saddhāhirottappaappicchatādiguṇapadaṭṭhānā. Pāpakiriyato cittassa vimukhībhāvabhūtāti daṭṭhabbā.

Iti phassādīni chappaññāsa yevāpanakavasena vuttāni navāti sabbānipi imasmiṃ dhammuddesavāre pañcasaṭṭhi dhammapadāni bhavanti. Tesu ekakkhaṇe kadāci ekasaṭṭhi bhavanti, kadāci samasaṭṭhi. Tāni hi sammāvācāpūraṇādivasena. Uppattiyaṃ pañcasu ṭhānesu ekasaṭṭhi bhavanti. Tehi mutte ekasmiṃ ṭhāne samasaṭṭhi bhavanti. Ṭhapetvā pana yevāpanake pāḷiyaṃ yathārutavasena gayhamānāni chappaññāsāva honti. Aggahitaggahaṇena panettha phassapañcakaṃ, vitakko vicāro pīti cittekaggatā, pañcindriyāni, hiribalaṃ ottappabalanti dve balāni, alobho adosoti dve mūlāni, kāyapassaddhicittapassaddhiādayo dvādasa dhammāti samatiṃsa dhammā honti.

Tesu samatiṃsāya dhammesu aṭṭhārasa dhammā avibhattikā honti, dvādasa savibhattikā. Katame aṭṭhārasa? Phasso saññā cetanā vicāro pīti jīvitindriyaṃ, kāyapassaddhiādayo dvādasa dhammāti ime aṭṭhārasa avibhattikā. Vedanā cittaṃ vitakko cittekaggatā, saddhindriyaṃ vīriyindriyaṃ satindriyaṃ paññindriyaṃ, hiribalaṃ ottappabalaṃ, alobho adosoti ime dvādasa dhammā savibhattikā. Tesu satta dhammā dvīsu ṭhānesu vibhattā, eko tīsu, dve catūsu, eko chasu, eko sattasu ṭhānesu vibhatto.

Kathaṃ? Cittaṃ vitakko saddhā hirī ottappaṃ alobho adosoti ime satta dvīsu ṭhānesu vibhattā.

Etesu hi cittaṃ tāva phassapañcakaṃ patvā cittaṃ hotīti vuttaṃ, indriyāni patvā manindriyanti. Vitakko jhānaṅgāni patvā vitakko hotīti vutto, maggaṅgāni patvā sammāsaṅkappoti. Saddhā indriyāni patvā saddhindriyaṃ hotīti vuttā, balāni patvā saddhābalanti. Hirī balāni patvā hiribalaṃ hotīti vuttā, lokapāladukaṃ patvā hirīti. Ottappepi eseva nayo. Alobho mūlaṃ patvā alobho hotīti vutto, kammapathaṃ patvā anabhijjhāti. Adoso mūlaṃ patvā adoso hotīti vutto, kammapathaṃ patvā abyāpādoti. Ime satta dvīsu ṭhānesu vibhattā.

Vedanā pana phassapañcakaṃ patvā vedanā hotīti vuttā, jhānaṅgāni patvā sukhanti, indriyāni patvā somanassindriyanti. Evaṃ eko dhammo tīsu ṭhānesu vibhatto.

Vīriyaṃ pana indriyāni patvā vīriyindriyaṃ hotīti vuttaṃ, maggaṅgāni patvā sammāvāyāmoti, balāni patvā vīriyabalanti, piṭṭhidukaṃ patvā paggāhoti. Satipi indriyāni patvā satindriyaṃ hotīti vuttā, maggaṅgāni patvā sammāsatīti, balāni patvā satibalanti, piṭṭhidukaṃ patvā sati hotīti vuttā. Evaṃ ime dve dhammā catūsu ṭhānesu vibhattā.

Samādhi pana jhānaṅgāni patvā cittassekaggatā hotīti vutto, indriyāni patvā samādhindriyanti, maggaṅgāni patvā sammāsamādhīti. Balāni patvā samādhibalanti, piṭṭhidukaṃ patvā samatho avikkhepoti. Evamayaṃ eko dhammo chasu ṭhānesu vibhatto.

Paññā pana indriyāni patvā paññindriyaṃ hotīti vuttā, maggaṅgāni patvā sammādiṭṭhīti, balāni patvā paññābalanti, mūlāni patvā amohoti, kammapathaṃ patvā sammādiṭṭhīti, piṭṭhidukaṃ patvā sampajaññaṃ vipassanāti. Evaṃ eko dhammo sattasu ṭhānesu vibhatto.

Sace pana koci vadeyya – ‘ettha apubbaṃ nāma natthi, heṭṭhā gahitameva gaṇhitvā tasmiṃ tasmiṃ ṭhāne padaṃ pūritaṃ, ananusandhikā kathā uppaṭipāṭiyā corehi ābhatabhaṇḍasadisā, goyūthena gatamagge ālulitatiṇasadisā ajānitvā kathitā’ti, so ‘māheva’nti paṭisedhetvā vattabbo – ‘buddhānaṃ desanā ananusandhikā nāma natthi, sānusandhikā va hoti. Ajānitvā kathitāpi natthi, sabbā jānitvā kathitāyeva. Sammāsambuddho hi tesaṃ tesaṃ dhammānaṃ kiccaṃ jānāti, taṃ ñatvā kiccavasena vibhattiṃ āropento aṭṭhārasa dhammā ekekakiccāti ñatvā ekekasmiṃ ṭhāne vibhattiṃ āropesi. Satta dhammā dvedvekiccāti ñatvā dvīsu dvīsu ṭhānesu vibhattiṃ āropesi. Vedanā tikiccāti ñatvā tīsu ṭhānesu vibhattiṃ āropesi. Vīriyasatīnaṃ cattāri cattāri kiccānīti ñatvā catūsu catūsu ṭhānesu vibhattiṃ āropesi. Samādhi chakiccoti ñatvā chasu ṭhānesu vibhattiṃ āropesi. Paññā sattakiccāti ñatvā sattasu ṭhānesu vibhattiṃ āropesi’.

Tatridaṃ opammaṃ – eko kira paṇḍito rājā rahogato cintesi – ‘imaṃ rājakulasantakaṃ na yathā vā tathā vā khāditabbaṃ, sippānucchavikaṃ vetanaṃ vaḍḍhessāmī’ti. So sabbe sippike sannipātāpetvā ‘ekekasippajānanake pakkosathā’ti āha. Evaṃ pakkosiyamānā aṭṭhārasa janā uṭṭhahiṃsu. Tesaṃ ekekaṃ paṭivīsaṃ dāpetvā vissajjesi. ‘Dve dve sippāni jānantā āgacchantū’ti vutte pana satta janā āgamaṃsu. Tesaṃ dve dve paṭivīse dāpesi. ‘Tīṇi sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa tayo paṭivīse dāpesi. ‘Cattāri sippāni jānantā āgacchantū’ti vutte dve janā āgamaṃsu. Tesaṃ cattāri cattāri paṭivīse dāpesi. ‘Pañca sippāni jānantā āgacchantū’ti vutte ekopi nāgacchi. ‘Cha sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa cha paṭivīse dāpesi. ‘Satta sippāni jānantā āgacchantū’ti vutte ekova āgacchi. Tassa satta paṭivīse dāpesi.

Tattha paṇḍito rājā viya anuttaro dhammarājā. Sippajānanakā viya cittacittaṅgavasena uppannā dhammā. Sippānucchavikavetanavaḍḍhanaṃ viya kiccavasena tesaṃ tesaṃ dhammānaṃ vibhattiāropanaṃ.

Sabbepi panete dhammā phassapañcakavasena jhānaṅgavasena indriyavasena maggavasena balavasena mūlavasena kammapathavasena lokapālavasena passaddhivasena lahutāvasena mudutāvasena kammaññatāvasena pāguññatāvasena ujukatāvasena satisampajaññavasena samathavipassanāvasena paggāhāvikkhepavasenāti sattarasa rāsayo hontīti.

Dhammuddesavārakathā niṭṭhitā.

Kāmāvacarakusalaṃ niddesavārakathā

2. Idāni tāneva dhammuddesavāre pāḷiāruḷhāni chappaññāsa padāni vibhajitvā dassetuṃ **‘katamo tasmiṃ samaye phasso hotī’**tiādinā nayena niddesavāro āraddho.

Tattha pucchāya tāva ayamattho – yasmiṃ samaye kāmāvacaraṃ kusalaṃ somanassasahagataṃ tihetukaṃ asaṅkhārikaṃ mahācittaṃ uppajjati, tasmiṃ samaye phasso hotīti vutto, katamo so phassoti iminā nayena sabbapucchāsu attho veditabbo.

Yo tasmiṃ samaye phassoti tasmiṃ samaye yo phusanakavasena uppanno phasso, so **phasso**ti. Idaṃ phassassa sabhāvadīpanato sabhāvapadaṃ nāma. **Phusanā**ti phusanākāro. **Samphusanā**ti phusanākārova upasaggena padaṃ vaḍḍhetvā vutto. **Samphusitatta**nti samphusitabhāvo. Ayaṃ panettha yojanā – yo tasmiṃ samaye phusanakavasena phasso, yā tasmiṃ samaye phusanā, yā tasmiṃ samaye samphusanā, yaṃ tasmiṃ samaye samphusitattaṃ; atha vā, yo tasmiṃ samaye phusanavasena phasso, aññenāpi pariyāyena phusanā samphusanā samphusitattanti vuccati, ayaṃ tasmiṃ samaye phasso hotīti. Vedanādīnampi niddesesu imināva nayena padayojanā veditabbā.

Ayaṃ panettha sabbasādhāraṇo vibhattivinicchayo. Yānimāni bhagavatā paṭhamaṃ kāmāvacaraṃ kusalaṃ mahācittaṃ bhājetvā dassentena atirekapaṇṇāsapadāni mātikāvasena ṭhapetvā puna ekekapadaṃ gahetvā vibhattiṃ āropitāni, tāni vibhattiṃ gacchantāni tīhi kāraṇehi vibhattiṃ gacchanti; nānā hontāni catūhi kāraṇehi nānā bhavanti. Aparadīpanā panettha dve ṭhānāni gacchati. Kathaṃ? Etānihi byañjanavasena upasaggavasena atthavasenāti imehi tīhi kāraṇehi vibhattiṃ gacchanti. Tattha kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattanti evaṃ byañjanavasena vibhattigamanaṃ veditabbaṃ. Ettha hi ekova kodho byañjanavasena evaṃ vibhattiṃ gato. Cāro vicāro anuvicāro upavicāroti evaṃ pana upasaggavasena vibhattigamanaṃ veditabbaṃ. Paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhāti evaṃ atthavasena vibhattigamanaṃ veditabbaṃ. Tesu phassapadaniddese tāva imā tissopi vibhattiyo labbhanti. ‘Phasso phusanā’ti hi byañjanavasena vibhattigamanaṃ hoti. ‘Samphusanā’ti upasaggavasena. ‘Samphusitatta’nti atthavasena. Iminā nayena sabbapadaniddesesu vibhattigamanaṃ veditabbaṃ.

Nānā hontānipi pana nāmanānattena lakkhaṇanānattena kiccanānattena paṭikkhepanānattenāti imehi catūhi kāraṇehi nānā honti. Tattha katamo tasmiṃ samaye byāpādo hoti? Yo tasmiṃ samaye doso dussanāti (dha. sa. 419) ettha byāpādoti vā, dosoti vā, dvepi ete kodho eva, nāmena nānattaṃ gatāti. Evaṃ ‘nāmanānattena’ nānattaṃ veditabbaṃ.

Rāsaṭṭhena ca pañcapi khandhā ekova khandho hoti. Ettha pana rūpaṃ ruppanalakkhaṇaṃ, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇanti iminā lakkhaṇanānattena pañcakkhandhā honti. Evaṃ ‘lakkhaṇanānattena’ nānattaṃ veditabbaṃ.

Cattāro sammappadhānā – ‘‘idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya…pe… cittaṃ paggaṇhāti padahatī’’ti (vibha. 390; dī. ni. 2.402) ekameva vīriyaṃ kiccanānattena catūsu ṭhānesu āgataṃ. Evaṃ ‘kiccanānattena’ nānattaṃ veditabbaṃ.

Cattāro asaddhammā – kodhagarutā na saddhammagarutā, makkhagarutā na saddhammagarutā, lābhagarutā na saddhammagarutā, sakkāragarutā na saddhammagarutāti, evamādīsu (a. ni. 4.44) pana ‘paṭikkhepanānattena’ nānattaṃ veditabbaṃ.

Imāni pana cattāri nānattāni na phasseyeva labbhanti, sabbesupi phassapañcakādīsu labbhanti. Phassassa hi phassoti nāmaṃ…pe… cittassa cittanti. Phasso ca phusanalakkhaṇo, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇaṃ. Tathā phasso phusanakicco, vedanā anubhavanakiccā, saññā sañjānanakiccā, cetanā cetayitakiccā, viññāṇaṃ vijānanakiccanti. Evaṃ kiccanānattena nānattaṃ veditabbaṃ.

Paṭikkhepanānattaṃ phassapañcamake natthi. Alobhādiniddese pana alobho alubbhanā alubbhitattantiādinā nayena labbhatīti evaṃ paṭikkhepanānattena nānattaṃ veditabbaṃ. Evaṃ sabbapadaniddesesu labbhamānavasena catubbidhampi nānattaṃ veditabbaṃ.

Aparadīpanā pana padatthuti vā hoti daḷhīkammaṃ vāti evaṃ dve ṭhānāni gacchati. Yaṭṭhikoṭiyā uppīḷentena viya hi sakimeva phassoti vutte etaṃ padaṃ phullitamaṇḍitavibhūsitaṃ nāma na hoti. Punappunaṃ byañjanavasena upasaggavasena atthavasena ‘phasso phusanā samphusanā samphusitatta’nti vutte phullitamaṇḍitavibhūsitaṃ nāma hoti. Yathā hi daharakumāraṃ nhāpetvā, manoramaṃ vatthaṃ paridahāpetvā pupphāni piḷandhāpetvā akkhīni añjetvā athassa nalāṭe ekameva manosilābinduṃ kareyyuṃ, tassa na ettāvatā cittatilako nāma hoti. Nānāvaṇṇehi pana parivāretvā bindūsu katesu cittatilako nāma hoti. Evaṃsampadamidaṃ veditabbaṃ. Ayaṃ ‘padatthuti’ nāma.

Byañjanavasena upasaggavasena atthavasena ca punappunaṃ bhaṇanameva daḷhīkammaṃ nāma. Yathā hi ‘āvuso’ti vā ‘bhante’ti vā ‘yakkho’ti vā ‘sappo’ti vā vutte daḷhīkammaṃ nāma na hoti. ‘Āvuso āvuso’‘bhante bhante’‘yakkho yakkho’‘sappo sappo’ti vutte pana daḷhīkammaṃ nāma hoti. Evameva sakideva yaṭṭhikoṭiyā uppīḷentena viya ‘phasso’ti vutte padaṃ daḷhīkammaṃ nāma na hoti. Punappunaṃ byañjanavasena upasaggavasena atthavasena ‘phasso phusanā samphusanā samphusitatta’nti vutteyeva ‘daḷhīkammaṃ’ nāma hotīti. Evaṃ aparadīpanā dve ṭhānāni gacchati. Etassāpi vasena labbhamānakapadaniddesesu sabbattha attho veditabbo.

Ayaṃ tasmiṃ samaye phasso hotīti yasmiṃ samaye paṭhamaṃ kāmāvacaraṃ mahākusalacittaṃ uppajjati, tasmiṃ samaye ayaṃ phasso nāma hotīti attho. Ayaṃ tāva phassapadaniddesassa vaṇṇanā. Ito paresu pana vedanādīnaṃ padānaṃ niddesesu visesamattameva vaṇṇayissāma. Sesaṃ idha vuttanayeneva veditabbaṃ.

3. **Yaṃ tasmiṃ samaye**ti ettha kiñcāpi katamā tasmiṃ samaye vedanā hotīti āraddhaṃ, ‘sātapadavasena pana ‘ya’nti vuttaṃ. **Tajjāmanoviññāṇadhātusamphassaja**nti ettha **‘tajjā’** vuccati tassa sātasukhassa anucchavikā sāruppā. Anucchavikatthopi hi ayaṃ ‘tajjā’-saddo hoti. Yathāha – ‘‘tajjaṃ tassāruppaṃ kathaṃ mantetī’’ti (ma. ni. 3.246). Tehi vā rūpādīhi ārammaṇehi imassa ca sukhassa paccayehi jātātipi tajjā. Manoviññāṇameva nissattaṭṭhena dhātūti manoviññāṇadhātu. Samphassato jātaṃ, samphasse vā jātanti samphassajaṃ. Cittanissitattā cetasikaṃ. Madhuraṭṭhena sātaṃ. Idaṃ vuttaṃ hoti – yaṃ tasmiṃ samaye yathāvuttena atthena tajjāya manoviññāṇadhātuyā samphassajaṃ cetasikaṃ sātaṃ, ayaṃ tasmiṃ samaye vedanā hotīti. Evaṃ sabbapadehi saddhiṃ yojanā veditabbā.

Idāni **cetasikaṃ sukha**ntiādīsu cetasikapadena kāyikasukhaṃ paṭikkhipati, sukhapadena cetasikaṃ dukkhaṃ. **Cetosamphassaja**nti cittasamphasse jātaṃ. **Sātaṃ sukhaṃ vedayita**nti sātaṃ vedayitaṃ, na asātaṃ vedayitaṃ; sukhaṃ vedayitaṃ, na dukkhaṃ vedayitaṃ. Parato tīṇi padāni itthiliṅgavasena vuttāni. Sātā vedanā, na asātā; sukhā vedanā, na dukkhāti. Ayameva panettha attho.

4. Saññāniddese **tajjāmanoviññāṇadhātusamphassajā**ti tassākusalasaññāya anucchavikāya manoviññāṇadhātuyā samphassamhi jātā. **Saññā**ti sabhāvanāmaṃ. **Sañjānanā**ti sañjānanākāro. **Sañjānitatta**nti sañjānitabhāvo.

5. **Cetanāniddese**pi imināva nayena veditabbo.

Cittaniddese cittavicittatāya cittaṃ. Ārammaṇaṃ minamānaṃ jānātīti **mano. Mānasa**nti mano eva. ‘‘Antalikkhacaro pāso yvāyaṃ carati mānaso’’ti (saṃ. ni. 1.151; mahāva. 33) hi ettha pana sampayuttakadhammo ‘mānaso’ti vutto.

> ‘‘Kathañhi bhagavā tuyhaṃ, sāvako sāsane rato;
> Appattamānaso sekkho, kālaṃ kayirā jane sutā’’ti. (saṃ. ni. 1.159);

Ettha arahattaṃ ‘mānasa’nti vuttaṃ. Idha pana ‘manova’ mānasaṃ. Byañjanavasena hetaṃ padaṃ vaḍḍhitaṃ.

Hadayanti cittaṃ. ‘‘Cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmī’’ti (saṃ. ni. 1.237; su. ni. āḷavakasutta) ettha uro hadayanti vuttaṃ. ‘‘Hadayā hadayaṃ maññe aññāya tacchatī’’ti (ma. ni. 1.63) ettha cittaṃ. ‘‘Vakkaṃ hadaya’’nti (dī. ni. 2.377; ma. ni. 1.110) ettha hadayavatthu. Idha pana cittameva abbhantaraṭṭhena ‘hadaya’nti vuttaṃ. Tameva parisuddhaṭṭhena **paṇḍaraṃ**. Bhavaṅgaṃ sandhāyetaṃ vuttaṃ. Yathāha – ‘‘pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha’’nti (a. ni. 1.49). Tato nikkhantattā pana akusalampi, gaṅgāya nikkhantā nadī gaṅgā viya, godhāvarito nikkhantā godhāvarī viya ca, paṇḍarantveva vuttaṃ.

Mano manāyatananti idha pana manoggahaṇaṃ manasseva āyatanabhāvadīpanatthaṃ. Tenetaṃ dīpeti – ‘nayidaṃ devāyatanaṃ viya manassa āyatanattā manāyatanaṃ, atha kho mano eva āyatanaṃ manāyatana’nti. Tattha nivāsaṭhānaṭṭhena ākaraṭṭhena samosaraṇaṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca āyatanaṃ veditabbaṃ. Tathā hi loke ‘issarāyatanaṃ vāsudevāyatana’ntiādīsu nivāsaṭṭhānaṃ āyatananti vuccati. ‘Suvaṇṇāyatanaṃ rajatāyatana’ntiādīsu ākaro. Sāsane pana ‘‘manorame āyatane sevanti naṃ vihaṅgamā’’tiādīsu (a. ni. 5.38) samosaraṇaṭṭhānaṃ. ‘‘Dakkhiṇāpatho gunnaṃ āyatana’’ntiādīsu sañjātideso. ‘‘Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane’’tiādīsu (ma. ni. 3.158) kāraṇaṃ. Idha pana sañjātidesaṭṭhena samosaraṇaṭhānaṭṭhena kāraṇaṭṭhenāti tidhāpi vaṭṭati.

Phassādayo hi dhammā ettha sañjāyantīti sañjātidesaṭṭhenapi etaṃ āyatanaṃ. Bahiddhā rūpasaddagandharasaphoṭṭhabbā ārammaṇabhāvenettha osarantīti samosaraṇaṭhānaṭṭhenapi āyatanaṃ. Phassādīnaṃ pana sahajātādipaccayaṭṭhena kāraṇattā kāraṇaṭṭhenapi āyatananti veditabbaṃ. Manindriyaṃ vuttatthameva.

Vijānātīti viññāṇaṃ viññāṇameva khandho **viññāṇakkhandho**. Tassa rāsiādivasena attho veditabbo. Mahāudakakkhandhotveva saṅkhyaṃ gacchatīti (a. ni. 4.51). Ettha hi rāsaṭṭhena khandho vutto. ‘‘Sīlakkhandho samādhikkhandho’’tiādīsu (dī. ni. 3.355) guṇaṭṭhena. ‘‘Addasā kho bhagavā mahantaṃ dārukkhandha’’nti (saṃ. ni. 4.241) ettha paṇṇattimattaṭṭhena. Idha pana ruḷhito khandho vutto. Rāsaṭṭhena hi viññāṇakkhandhassa ekadeso ekaṃ viññāṇaṃ. Tasmā yathā rukkhassa ekadesaṃ chindanto rukkhaṃ chindatīti vuccati, evameva viññāṇakkhandhassa ekadesabhūtaṃ ekampi viññāṇaṃ ruḷhito viññāṇakkhandhoti vuttaṃ.

Tajjāmanoviññāṇadhātūti tesaṃ phassādīnaṃ dhammānaṃ anucchavikā manoviññāṇadhātu. Imasmiñhi pade ekameva cittaṃ minanaṭṭhena mano, vijānanaṭṭhena viññāṇaṃ, sabhāvaṭṭhena nissattaṭṭhena vā dhātūti tīhi nāmehi vuttaṃ. Iti imasmiṃ phassapañcamake phasso tāva yasmā phasso eva, na tajjāmanoviññāṇadhātusamphassajo, cittañca yasmā tajjāmanoviññāṇadhātu eva, tasmā imasmiṃ padadvaye ‘tajjāmanoviññāṇadhātusamphassajā’ti paññatti na āropitā. Vitakkapadādīsu pana labbhamānāpi idha pacchinnattā na uddhaṭā.

Imesañca pana phassapañcamakānaṃ dhammānaṃ pāṭiyekkaṃ pāṭiyekkaṃ vinibbhogaṃ katvā paññattiṃ uddharamānena bhagavatā dukkaraṃ kataṃ. Nānāudakānañhi nānātelānaṃ vā ekabhājane pakkhipitvā divasaṃ nimmathitānaṃ vaṇṇa gandharasānaṃ nānatāya disvā vā ghāyitvā vā sāyitvā vā nānākaraṇaṃ sakkā bhaveyya ñātuṃ. Evaṃ santepi taṃ dukkaranti vuttaṃ. Sammāsambuddhena pana imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ pāṭiyekkaṃ pāṭiyekkaṃ vinibbhogaṃ katvā paññattiṃ uddharamānena atidukkaraṃ kataṃ. Tenāha **āyasmā nāgasenatthero** –

> ‘‘Dukkaraṃ, mahārāja, bhagavatā katanti. ‘Kiṃ, bhante nāgasena, bhagavatā dukkaraṃ kata’nti. ‘Dukkaraṃ, mahārāja, bhagavatā kataṃ, yaṃ imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ vavatthānaṃ akkhātaṃ – ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ citta’nti. ‘Opammaṃ, bhante, karohī’ti. ‘Yathā, mahārāja, kocideva puriso nāvāya samuddaṃ ajjhogāhetvā hatthapuṭena udakaṃ gahetvā jivhāya sāyitvā jāneyya nu kho, mahārāja, so puriso – idaṃ gaṅgāya udakaṃ, idaṃ yamunāya udakaṃ, idaṃ aciravatiyā udakaṃ, idaṃ sarabhuyā udakaṃ, idaṃ mahiyā udaka’nti? ‘Dukkaraṃ, bhante, jānitu’nti. ‘Tato dukkarataraṃ kho, mahārāja, bhagavatā kataṃ yaṃ imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ…pe… idaṃ citta’’’nti (mi. pa. 2.7.16).

7. Vitakkaniddese takkanavasena **takko**. Tassa tittakaṃ takkesi kumbhaṃ takkesi sakaṭaṃ takkesi yojanaṃ takkesi addhayojanaṃ takkesīti evaṃ takkanavasena pavatti veditabbā. Idaṃ takkassa sabhāvapadaṃ. Vitakkanavasena **vitakko**. Balavataratakkassetaṃ nāmaṃ. Suṭṭhu kappanavasena **saṅkappo**. Ekaggaṃ cittaṃ ārammaṇe appetīti **appanā**. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. Balavatarā vā appanā **byappanā**. Ārammaṇe cittaṃ abhiniropeti patiṭṭhāpetīti **cetaso abhiniropanā**. Yāthāvatāya niyyānikatāya ca kusalabhāvappatto pasattho saṅkappoti **sammāsaṅkappo**.

8. Vicāraniddese ārammaṇe caraṇakavasena **cāro**. Idamassa sabhāvapadaṃ. Vicaraṇavasena **vicāro**. Anugantvā vicaraṇavasena **anuvicāro**. Upagantvā vicaraṇavasena **upavicāro**ti. Upasaggavasena vā padāni vaḍḍhitāni. Ārammaṇe cittaṃ, saraṃ viya jiyāya, anusandahitvā ṭhapanato cittassa **anusandhānatā**. Ārammaṇaṃ anupekkhamāno viya tiṭṭhatīti **anupekkhanatā**. Vicaraṇavasena vā upekkhanatā anupekkhanatā.

9. Pītiniddese **pītī**ti sabhāvapadaṃ. Pamuditassa bhāvo **pāmojjaṃ**. Āmodanākāro **āmodanā**. Pamodanākāro **pamodanā**. Yathā vā bhesajjānaṃ vā telānaṃ vā uṇhodakasītodakānaṃ vā ekatokaraṇaṃ modanāti vuccati, evamayampi pīti dhammānaṃ ekatokaraṇena modanā. Upasaggavasena pana maṇḍetvā āmodanā pamodanāti vuttā. Hāsetīti **hāso**. Pahāsetīti **pahāso**. Haṭṭhapahaṭṭhākārānametaṃ adhivacanaṃ. Vittīti vittaṃ; dhanassetaṃ nāmaṃ. Ayaṃ pana somanassapaccayattā vittisarikkhatāya **vitti**. Yathā hi dhanino dhanaṃ paṭicca somanassaṃ uppajjati, evaṃ pītimatopi pītiṃ paṭicca somanassaṃ uppajjati, tasmā vittīti vuttā. Tuṭṭhisabhāvasaṇṭhitāya pītiyā etaṃ nāmaṃ. Pītimā pana puggalo kāyacittānaṃ uggatattā abbhuggatattā udaggoti vuccati. Udaggassa bhāvo **odagyaṃ**. Attano manatā **attamanatā**. Anabhiraddhassa hi mano dukkhapadaṭṭhānattā attano mano nāma na hoti, abhiraddhassa pana sukhapadaṭṭhānattā attano mano nāma hoti. Iti attano manatā attamanatā, sakamanatā. Sakamanassa bhāvoti attho. Sā pana yasmā na aññassa kassaci attano manatā, cittasseva paneso bhāvo, cetasiko dhammo, tasmā **attamanatā cittassā**ti vuttā.

11. Ekaggatāniddese acalabhāvena ārammaṇe tiṭṭhatīti **ṭhiti**. Parato padadvayaṃ upasaggavasena vaḍḍhitaṃ. Apica sampayuttadhamme ārammaṇamhi sampiṇḍetvā tiṭṭhatīti **saṇṭhiti**. Ārammaṇaṃ ogāhetvā anupavisitvā tiṭṭhatīti **avaṭṭhiti**. Kusalapakkhasmiñhi cattāro dhammā ārammaṇaṃ ogāhanti – saddhā sati samādhi paññāti. Teneva saddhā okappanāti vuttā, sati apilāpanatāti, samādhi avaṭṭhitīti, paññā pariyogāhanāti. Akusalapakkhe pana tayo dhammā ārammaṇaṃ ogāhanti – taṇhā diṭṭhi avijjāti. Teneva te oghāti vuttā. Cittekaggatā panettha na balavatī hoti. Yathā hi rajuṭṭhānaṭṭhāne udakena siñcitvā sammaṭṭhe thokameva kālaṃ rajo sannisīdati, sukkhante sukkhante puna pakatibhāvena vuṭṭhāti, evameva akusalapakkhe cittekaggatā na balavatī hoti. Yathā pana tasmiṃ ṭhāne ghaṭehi udakaṃ āsiñcitvā kudālena khanitvā ākoṭanamaddanaghaṭṭanāni katvā upalitte ādāse viya chāyā paññāyati, vassasatātikkamepi taṃmuhuttakataṃ viya hoti, evameva kusalapakkhe cittekaggatā balavatī hoti.

Uddhaccavicikicchāvasena pavattassa visāhārassa paṭipakkhato **avisāhāro**. Uddhaccavicikicchāvaseneva gacchantaṃ cittaṃ vikkhipati nāma. Ayaṃ pana tathāvidho vikkhepo na hotīti **avikkhepo**. Uddhaccavicikicchāvaseneva ca cittaṃ visāhaṭaṃ nāma hoti, ito cito ca harīyati. Ayaṃ pana evaṃ avisāhaṭassa mānasassa bhāvoti **avisāhaṭamānasatā**.

Samathoti tividho samatho – cittasamatho, adhikaraṇasamatho, sabbasaṅkhārasamathoti. Tattha aṭṭhasu samāpattīsu cittekaggatā cittasamatho nāma. Tañhi āgamma cittacalanaṃ cittavipphanditaṃ sammati vūpasammati, tasmā so **cittasamatho**ti vuccati. Sammukhāvinayādisattavidho samatho adhikaraṇasamatho nāma. Tañhi āgamma tāni tāni adhikaraṇāni sammanti vūpasammanti, tasmā so **adhikaraṇasamatho**ti vuccati. Yasmā pana sabbe saṅkhārā nibbānaṃ āgamma sammanti vūpasammanti, tasmā taṃ **sabbasaṅkhārasamatho**ti vuccati. Imasmiṃ atthe cittasamatho adhippeto. Samādhilakkhaṇe indaṭṭhaṃ kāretīti **samādhindriyaṃ**. Uddhacce na kampatīti **samādhibalaṃ. Sammāsamādhī**ti yāthāvasamādhi niyyānikasamādhi kusalasamādhi.

12. Saddhindriyaniddese buddhādiguṇānaṃ saddahanavasena **saddhā**. Buddhādīni vā ratanāni saddahati pattiyāyatīti saddhā. **Saddahanā**ti saddahanākāro. Buddhādīnaṃ guṇe ogāhati, bhinditvā viya anupavisatīti **okappanā**. Buddhādīnaṃ guṇesu etāya sattā ativiya pasīdanti, sayaṃ vā abhippasīdatīti **abhippasādo**. Idāni yasmā saddhindriyādīnaṃ samāsapadānaṃ vasena aññasmiṃ pariyāye āraddhe ādipadaṃ gahetvāva padabhājanaṃ karīyati – ayaṃ abhidhamme dhammatā – tasmā puna **saddhā**ti vuttaṃ. Yathā vā itthiyā indriyaṃ itthindriyaṃ, na tathā idaṃ. Idaṃ pana saddhāva indriyaṃ saddhindriyanti. Evaṃ samānādhikaraṇabhāvañāpanatthampi puna saddhāti vuttaṃ. Evaṃ sabbapadaniddesesu ādipadassa puna vacane payojanaṃ veditabbaṃ. Adhimokkhalakkhaṇe indaṭṭhaṃ kāretīti **saddhindriyaṃ**. Asaddhiye na kampatīti **saddhābalaṃ**.

13. Vīriyindriyaniddese **cetasiko**ti idaṃ vīriyassa niyamato cetasikabhāvadīpanatthaṃ vuttaṃ. Idañhi vīriyaṃ ‘‘yadapi, bhikkhave, kāyikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgoti. Itihidaṃ uddesaṃ gacchatī’’ti (saṃ. ni. 5.233) evamādīsu suttesu caṅkamādīni karontassa uppannattā ‘kāyika’nti vuccamānampi kāyaviññāṇaṃ viya kāyikaṃ nāma natthi, cetasikameva panetanti dassetuṃ ‘cetasiko’ti vuttaṃ. **Vīriyārambho**ti vīriyasaṅkhāto ārambho. Iminā sesārambhe paṭikkhipati. Ayañhi ‘ārambha’-saddo kamme āpattiyaṃ kiriyāyaṃ vīriye hiṃsāya vikopaneti anekesu atthesu āgato.

> ‘‘Yaṃkiñci dukkhaṃ sambhoti, sabbaṃ ārambhapaccayā;
> Ārambhānaṃ nirodhena, natthi dukkhassa sambhavo’’ti. (su. ni. 749);

Ettha hi kammaṃ ‘ārambho’ti āgataṃ. ‘‘Ārambhati ca vippaṭisārī ca hotī’’ti (a. ni. 5.142; pu. pa. 191) ettha āpatti. ‘‘Mahāyaññā mahārambhā na te honti mahapphalā’’ti (a. ni. 4.39; saṃ. ni. 1.120) ettha yūpussāpanādikiriyā. ‘‘Ārambhatha nikkamatha yuñjatha buddhasāsane’’ti (saṃ. ni. 1.185) ettha vīriyaṃ. ‘‘Samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhantī’’ti (ma. ni. 2.51-52) ettha hiṃsā. ‘‘Bījagāmabhūtagāmasamārambhā paṭivirato hotī’’ti (dī. ni. 1.10; ma. ni. 1.293) ettha chedanabhañjanādikaṃ vikopanaṃ. Idha pana vīriyameva adhippetaṃ. Tenāha – ‘vīriyārambhoti vīriyasaṅkhāto ārambho’ti. Vīriyañhi ārambhanakavasena ārambhoti vuccati. Idamassa sabhāvapadaṃ. Kosajjato nikkhamanavasena **nikkamo**. Paraṃ paraṃ ṭhānaṃ akkamanavasena **parakkamo**. Uggantvā yamanavasena **uyyāmo**. Byāyamanavasena **vāyāmo**. Ussāhanavasena **ussāho**. Adhimattussāhanavasena **ussoḷhī**. Thirabhāvaṭṭhena **thāmo**. Cittacetasikānaṃ dhāraṇavasena avicchedato vā pavattanavasena kusalasantānaṃ dhāretīti **dhiti**.

Aparo nayo – nikkamo ceso kāmānaṃ panudanāya, parakkamo ceso bandhanacchedāya, uyyāmo ceso oghanittharaṇāya, vāyāmo ceso pāraṅgamanaṭṭhena, ussāho ceso pubbaṅgamaṭṭhena, ussoḷhī ceso adhimattaṭṭhena, thāmo ceso palighugghāṭanatāya, dhiti ceso avaṭṭhitikāritāyāti.

‘‘Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatū’’ti (ma. ni. 2.184; saṃ. ni. 2.22, 237; a. ni. 2.5; mahāni. 196; cūḷani. khaggavisāṇasuttaniddesa 154) evaṃ pavattikāle asithilaparakkamavasena **asithilaparakkamatā;** thiraparakkamo, daḷhaparakkamoti attho. Yasmā panetaṃ vīriyaṃ kusalakammakaraṇaṭṭhāne chandaṃ na nikkhipati, dhuraṃ na nikkhipati, na otāreti, na vissajjeti, anosakkitamānasataṃ āvahati, tasmā **anikkhittachandatā anikkhittadhuratā**ti vuttaṃ. Yathā pana tajjātike udakasambhinnaṭṭhāne dhuravāhagoṇaṃ gaṇhathāti vadanti, so jaṇṇunā bhūmiṃ uppīḷetvāpi dhuraṃ vahati, bhūmiyaṃ patituṃ na deti, evameva vīriyaṃ kusalakammakaraṇaṭṭhāne dhuraṃ ukkhipati paggaṇhāti, tasmā **dhurasampaggāho**ti vuttaṃ. Paggahalakkhaṇe indaṭṭhaṃ kāretīti **vīriyindriyaṃ**. Kosajje na kampatīti **vīriyabalaṃ**. Yāthāvaniyyānikakusalavāyāmatāya **sammāvāyāmo**.

14. Satindriyaniddese saraṇakavasena **sati**. Idaṃ satiyā sabhāvapadaṃ. Punappunaṃ saraṇato anussaraṇavasena **anussati**. Abhimukhaṃ gantvā viya saraṇato paṭisaraṇavasena **paṭissati**. Upasaggavasena vā vaḍḍhitamattametaṃ. Saraṇākāro **saraṇatā**. Yasmā pana saraṇatāti tiṇṇaṃ saraṇānampi nāmaṃ, tasmā taṃ paṭisedhetuṃ puna satiggahaṇaṃ kataṃ. Satisaṅkhātā saraṇatāti ayañhettha attho. Sutapariyattassa dhāraṇabhāvato **dhāraṇatā**. Anupavisanasaṅkhātena ogāhanaṭṭhena apilāpanabhāvo **apilāpanatā**. Yathā hi lābukaṭāhādīni udake plavanti, na anupavisanti, na tathā ārammaṇe sati. Ārammaṇañhesā anupavisati, tasmā **apilāpanatā**ti vuttā. Cirakatacirabhāsitānaṃ asammussanabhāvato **asammussanatā**. Upaṭṭhānalakkhaṇe jotanalakkhaṇe ca indaṭṭhaṃ kāretīti indriyaṃ. Satisaṅkhātaṃ indriyaṃ **satindriyaṃ**. Pamāde na kampatīti **satibalaṃ**. Yāthāvasati niyyānikasati kusalasatīti **sammāsati**.

16. Paññindriyaniddese tassa tassa atthassa pākaṭakaraṇasaṅkhātena paññāpanaṭṭhena **paññā**. Tena tena vā aniccādinā pakārena dhamme jānātītipi paññā. Idamassā sabhāvapadaṃ. Pajānanākāro **pajānanā**. Aniccādīni vicinātīti **vicayo. Pavicayo**ti upasaggena padaṃ vaḍḍhitaṃ. Catusaccadhamme vicinātīti **dhammavicayo**. Aniccādīnaṃ sallakkhaṇavasena **sallakkhaṇā**. Sāyeva puna upasagganānattena **upalakkhaṇā paccupalakkhaṇā**ti vuttā. Paṇḍitassa bhāvo **paṇḍiccaṃ**. Kusalassa bhāvo **kosallaṃ**. Nipuṇassa bhāvo **nepuññaṃ**. Aniccādīnaṃ vibhāvanavasena **vebhabyā**. Aniccādīnaṃ cintanakavasena **cintā**. Yassa vā uppajjati taṃ aniccādīni cintāpetītipi cintā. Aniccādīni upaparikkhatīti **upaparikkhā. Bhūrī**ti pathaviyā nāmaṃ. Ayampi saṇhaṭṭhena vitthaṭaṭṭhena ca bhūrī viyāti **bhūrī**. Tena vuttaṃ – ‘‘bhūrī vuccati pathavī. Tāya pathavīsamāya vitthaṭāya vipulāya paññāya samannāgatoti bhūripaññoti (mahāni. 27). Apica paññāya etaṃ adhivacanaṃ bhūrī’’ti. Bhūte atthe ramatītipi bhūrī. Asani viya siluccaye kilese medhati hiṃsatīti **medhā**. Khippaṃ gahaṇadhāraṇaṭṭhena vā **medhā**. Yassa uppajjati taṃ attahitapaṭipattiyaṃ sampayuttadhamme ca yāthāvalakkhaṇapaṭivedhe parinetīti **pariṇāyikā**. Aniccādivasena dhamme vipassatīti **vipassanā**. Sammā pakārehi aniccādīni jānātīti **sampajaññaṃ**. Uppathapaṭipanne sindhave vīthiāropanatthaṃ patodo viya uppathe dhāvanakaṃ kūṭacittaṃ vīthiāropanatthaṃ vijjhatīti patodo viya **patodo**. Dassanalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Paññāsaṅkhātaṃ indriyaṃ **paññindriyaṃ**. Avijjāya na kampatīti **paññābalaṃ**. Kilesacchedanaṭṭhena paññāva satthaṃ **paññāsatthaṃ**. Accuggataṭṭhena paññāva pāsādo **paññāpāsādo**.

Ālokanaṭṭhena paññāva āloko **paññāāloko**. Obhāsanaṭṭhena paññāva obhāso **paññāobhāso**. Pajjotanaṭṭhena paññāva pajjoto **paññāpajjoto**. Paññavato hi ekapallaṅkena nisinnassa dasasahassilokadhātu ekālokā ekobhāsā ekapajjotā hoti, tenetaṃ vuttaṃ. Imesu pana tīsu padesu ekapadenapi etasmiṃ atthe siddhe, yāni panetāni ‘‘cattārome, bhikkhave, ālokā. Katame cattāro? Candāloko sūriyāloko agyāloko paññāloko. Ime kho, bhikkhave, cattāro ālokā. Etadaggaṃ, bhikkhave, imesaṃ catunnaṃ ālokānaṃ yadidaṃ paññāloko’’. Tathā ‘‘cattārome, bhikkhave, obhāsā…pe… cattārome, bhikkhave, pajjotā’’ti (a. ni. 4.144) sattānaṃ ajjhāsayavasena suttāni desitāni, tadanurūpeneva idhāpi desanā katā. Attho hi anekehi ākārehi vibhajjamāno suvibhatto hoti. Aññathā ca añño bujjhati, aññathā ca aññoti.

Ratikaraṇaṭṭhena pana ratidāyakaṭṭhena ratijanakaṭṭhena cittīkataṭṭhena dullabhapātubhāvaṭṭhena atulaṭṭhena anomasattaparibhogaṭṭhena ca paññāva ratanaṃ **paññāratanaṃ**. Na tena sattā muyhanti, sayaṃ vā ārammaṇe na muyhatīti **amoho. Dhammavicayapadaṃ** vuttatthameva. Kasmā panetaṃ puna vuttanti? Amohassa mohapaṭipakkhabhāvadīpanatthaṃ. Tenetaṃ dīpeti – yvāyaṃ amoho so na kevalaṃ mohato añño dhammo, mohassa pana paṭipakkho, dhammavicayasaṅkhāto amoho nāma idha adhippetoti. **Sammādiṭṭhī**ti yāthāvaniyyānikakusaladiṭṭhi.

19. Jīvitindriyaniddese **yo tesaṃ arūpīnaṃ dhammānaṃ āyū**ti tesaṃ sampayuttakānaṃ arūpadhammānaṃ yo āyāpanaṭṭhena āyu, tasmiñhi sati arūpadhammā ayanti gacchanti pavattanti, tasmā āyūti vuccati. Idamassa sabhāvapadaṃ. Yasmā panete dhammā āyusmiṃyeva sati tiṭṭhanti yapenti yāpenti iriyanti vattanti pālayanti, tasmā **ṭhitī**tiādīni vuttāni. Vacanattho panettha – etāya tiṭṭhantīti **ṭhiti**. Yapentīti **yapanā**. Tathā **yāpanā**. Evaṃ bujjhantānaṃ pana vasena purimapade rassattaṃ kataṃ. Etāya iriyantīti **iriyanā**. Vattantīti **vattanā**. Pālayantīti **pālanā**. Jīvanti etenāti **jīvitaṃ**. Anupālanalakkhaṇe indaṭṭhaṃ kāretīti **jīvitindriyaṃ**.

30. Hiribalaniddese **yaṃ tasmiṃ samaye**ti yena dhammena tasmiṃ samaye. Liṅgavipallāsaṃ vā katvā yo dhammo tasmiṃ samayetipi attho veditabbo. **Hiriyitabbenā**ti upayogatthe karaṇavacanaṃ. Hiriyitabbayuttakaṃ kāyaduccaritādidhammaṃ hiriyati jigucchatīti attho. **Pāpakāna**nti lāmakānaṃ. **Akusalānaṃ dhammāna**nti akosallasambhūtānaṃ dhammānaṃ. **Samāpattiyā**ti idampi upayogatthe karaṇavacanaṃ. Tesaṃ dhammānaṃ samāpattiṃ paṭilābhaṃ samaṅgībhāvaṃ hiriyati jigucchatīti attho.

31. Ottappabalaniddese **ottappitabbenā**ti hetvatthe karaṇavacanaṃ. Ottappitabbayuttakena ottappassa hetubhūtena kāyaduccaritādinā vuttappakārāya ca samāpattiyā ottappassa hetubhūtāya ottappati, bhāyatīti attho.

32. Alobhaniddese alubbhanakavasena **alobho**. Na lubbhatītipi alobho. Idamassa sabhāvapadaṃ. **Alubbhanā**ti alubbhanākāro. Lobhasamaṅgī puggalo lubbhito nāma. Na lubbhito alubbhito. Alubbhitassa bhāvo **alubbhitattaṃ**. Sārāgapaṭipakkhato na sārāgoti **asārāgo. Asārajjanā**ti asārajjanākāro. Asārajjitassa bhāvo **asārajjitattaṃ**. Na abhijjhāyatīti **anabhijjhā. Alobho kusalamūla**nti alobhasaṅkhātaṃ kusalamūlaṃ. Alobho hi kusalānaṃ dhammānaṃ mūlaṃ paccayaṭṭhenāti kusalamūlaṃ. Kusalañca taṃ paccayaṭṭhena mūlañcātipi kusalamūlaṃ.

33. Adosaniddese adussanakavasena **adoso**. Na dussatītipi adoso. Idamassa sabhāvapadaṃ. **Adussanā**ti adussanākāro. Adussitassa bhāvo **adussitattaṃ**. Byāpādapaṭipakkhato na byāpādoti **abyāpādo**. Kodhadukkhapaṭipakkhato na byāpajjoti **abyāpajjo**. Adosasaṅkhātaṃ kusalamūlaṃ **adoso kusalamūlaṃ**. Taṃ vuttatthameva.

40-41. Kāyapassaddhiniddesādīsu yasmā kāyoti tayo khandhā adhippetā, tasmā **vedanākkhandhassā**tiādi vuttaṃ. Passambhanti etāya te dhammā, vigatadarathā bhavanti, samassāsappattāti **passaddhi**. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. **Passambhanā**ti passambhanākāro. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. Passaddhisamaṅgitāya paṭippassambhitassa khandhattayassa bhāvo **paṭippassambhitattaṃ**. Sabbapadehipi tiṇṇaṃ khandhānaṃ kilesadarathapaṭippassaddhi eva kathitā. Dutiyanayena viññāṇakkhandhassa darathapaṭippassaddhi kathitā.

42-43. **Lahutā**ti lahutākāro. **Lahupariṇāmatā**ti lahupariṇāmo etesaṃ dhammānanti lahupariṇāmā; tesaṃ bhāvo lahupariṇāmatā; sīghaṃ sīghaṃ parivattanasamatthatāti vuttaṃ hoti. **Adandhanatā**ti garubhāvapaṭikkhepavacanametaṃ; abhāriyatāti attho. **Avitthanatā**ti mānādikilesabhārassa abhāvena athaddhatā.

Evaṃ paṭhamena tiṇṇaṃ khandhānaṃ lahutākāro kathito. Dutiyena viññāṇakkhandhassa lahutākāro kathito.

44-45. **Mudutā**ti mudubhāvo. **Maddavatā**ti maddavaṃ vuccati siniddhaṃ, maṭṭhaṃ; maddavassa bhāvo maddavatā. **Akakkhaḷatā**ti akakkhaḷabhāvo. **Akathinatā**ti akathinabhāvo. Idhāpi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa mudutākārova kathito.

46-47. **Kammaññatā**ti kammani sādhutā; kusalakiriyāya viniyogakkhamatāti attho. Sesapadadvayaṃ byañjanavasena vaḍḍhitaṃ. Padadvayenāpi hi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa kammaniyākārova kathito.

48-49. **Paguṇatā**ti paguṇabhāvo, anāturatā niggilānatāti attho. Sesapadadvayaṃ byañjanavasena vaḍḍhitaṃ. Idhāpi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassa niggilānākārova kathito.

50-51. **Ujukatā**ti ujukabhāvo, ujukenākārena pavattanatāti attho. Ujukassa khandhattayassa viññāṇakkhandhassa ca bhāvo ujukatā. **Ajimhatā**ti gomuttavaṅkabhāvapaṭikkhepo. **Avaṅkatā**ti candalekhāvaṅkabhāvapaṭikkhepo. **Akuṭilatā**ti naṅgalakoṭivaṅkabhāvapaṭikkhepo.

Yo hi pāpaṃ katvāva ‘na karomī’ti bhāsati, so gantvā paccosakkanatāya ‘gomuttavaṅko’ nāma hoti. Yo pāpaṃ karontova ‘bhāyāmahaṃ pāpassā’ti bhāsati, so yebhuyyena kuṭilatāya ‘candalekhāvaṅko’ nāma hoti. Yo pāpaṃ karontova ‘ko pāpassa na bhāyeyyā’ti bhāsati, so nātikuṭilatāya ‘naṅgalakoṭivaṅko’ nāma hoti. Yassa vā tīṇipi kammadvārāni asuddhāni, so ‘gomuttavaṅko’ nāma hoti. Yassa yāni kānici dve, so ‘candalekhāvaṅko’ nāma. Yassa yaṃkiñci ekaṃ, so ‘naṅgalakoṭivaṅko nāma.

Dīghabhāṇakā panāhu – ekacco bhikkhu sabbavaye ekavīsatiyā anesanāsu, chasu ca agocaresu carati, ayaṃ ‘gomuttavaṅko’ nāma. Eko paṭhamavaye catupārisuddhisīlaṃ paripūreti, lajjī kukkuccako sikkhākāmo hoti, majjhimavayapacchimavayesu purimasadiso, ayaṃ ‘candalekhāvaṅko’ nāma. Eko paṭhamavaye majjhimavayepi catupārisuddhisīlaṃ pūreti, lajjī kukkuccako sikkhākāmo hoti, pacchimavaye purimasadiso. Ayaṃ ‘naṅgalakoṭivaṅko’ nāma.

Tassa kilesavasena evaṃ vaṅkassa puggalassa bhāvo jimhatā vaṅkatā kuṭilatāti vuccati. Tāsaṃ paṭikkhepavasena ajimhatādikā vuttā. Khandhādhiṭṭhānāva desanā katā. Khandhānañhi etā ajimhatādikā, no puggalassāti. Evaṃ sabbehipi imehi padehi purimanayena tiṇṇaṃ khandhānaṃ, pacchimanayena viññāṇakkhandhassāti arūpīnaṃ dhammānaṃ nikkilesatāya ujutākārova kathitoti veditabbo.

Idāni yvāyaṃ yevāpanāti appanāvāro vutto, tena dhammuddesavāre dassitānaṃ ‘yevāpanakānaṃ’yeva saṅkhepato niddeso kathito hotīti.

Niddesavārakathā niṭṭhitā.

Ettāvatā pucchā samayaniddeso dhammuddeso appanāti uddesavāre catūhi paricchedehi, pucchā samayaniddeso dhammuddeso appanāti niddesavāre catūhi paricchedehīti aṭṭhaparicchedapaṭimaṇḍito dhammavavatthānavāro niṭṭhitova hoti.

Koṭṭhāsavāro

58-120. Idāni **tasmiṃ kho pana samaye cattāro khandhā hontī**ti saṅgahavāro āraddho. So uddesaniddesapaṭiniddesānaṃ vasena tividho hoti. Tattha ‘tasmiṃ kho pana samaye cattāro khandhā’ti evamādiko uddeso. Katame tasmiṃ samaye cattāro khandhā’tiādiko niddeso. Katamo tasmiṃ samaye vedanākkhandhotiādiko paṭiniddesoti veditabbo.

Tattha uddesavāre cattāro khandhātiādayo tevīsati koṭṭhāsā honti. Tesaṃ evamattho veditabbo – yasmiṃ samaye kāmāvacaraṃ paṭhamaṃ mahākusalacittaṃ uppajjati, ye tasmiṃ samaye cittaṅgavasena uppannā, ṭhapetvā yevāpanake, pāḷiāruḷhā atirekapaṇṇāsadhammā, te sabbepi saṅgayhamānā rāsaṭṭhena cattārova khandhā honti. Heṭṭhā vuttena āyatanaṭṭhena dve **āyatanāni** honti. Sabhāvaṭṭhena suññataṭṭhena nissattaṭṭhena dveva **dhātuyo** honti. Paccayasaṅkhātena āhāraṭṭhena **tayo**vettha dhammā **āhārā** honti. Avasesā no āhārā.

‘Kiṃ panete aññamaññaṃ vā taṃsamuṭṭhānarūpassa vā paccayā na hontī’ti? ‘No na honti. Ime pana tathā ca honti, aññathā cāti samānepi paccayatte atirekapaccayā honti, tasmā āhārāti vuttā. Kathaṃ? Etesu hi phassāhāro, yesaṃ dhammānaṃ avasesā cittacetasikā paccayā honti, tesañca paccayo hoti, tisso ca vedanā āharati. Manosañcetanāhāro tesañca paccayo hoti tayo ca bhave āharati. Viññāṇāhāro tesañca paccayo hoti paṭisandhināmarūpañca āharatī’ti. ‘Nanu ca so vipākova idaṃ pana kusalaviññāṇa’nti? ‘Kiñcāpi kusalaviññāṇaṃ, taṃsarikkhatāya pana viññāṇāhāro’tveva vuttaṃ. Upatthambhakaṭṭhena vā ime tayo āhārāti vuttā. Ime hi sampayuttadhammānaṃ, kabaḷīkārāhāro viya rūpakāyassa, upatthambhakapaccayā honti. Teneva vuttaṃ – ‘‘arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo’’ti (paṭṭhā. 1.1.15).

Aparo nayo – ajjhattikasantatiyā visesapaccayattā kabaḷīkārāhāro ca ime ca tayo dhammā āhārāti vuttā. Visesapaccayo hi kabaḷīkārāhārabhakkhānaṃ sattānaṃ rūpakāyassa kabaḷīkāro āhāro; nāmakāye vedanāya phasso, viññāṇassa manosañcetanā, nāmarūpassa viññāṇaṃ. Yathāha –

> ‘‘Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati’’ (saṃ. ni. 5.183). Tathā phassapaccayā vedanā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpanti (saṃ. ni. 2.1).

Adhipatiyaṭṭhena pana aṭṭheva dhammā indriyāni honti, na avasesā. Tena vuttaṃ – aṭṭhindriyāni hontīti. Upanijjhāyanaṭṭhena pañceva dhammā jhānaṅgāni honti. Tena vuttaṃ – pañcaṅgikaṃ jhānaṃ hotīti.

Niyyānaṭṭhena ca hetvaṭṭhena ca pañceva dhammā maggaṅgāni honti. Tena vuttaṃ – pañcaṅgiko maggo hotīti. Kiñcāpi hi aṭṭhaṅgiko ariyamaggo, lokiyacitte pana ekakkhaṇe tisso viratiyo na labbhanti, tasmā pañcaṅgikoti vutto. ‘Nanu ca ‘‘yathāgatamaggoti kho, bhikkhu, ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacana’’nti (saṃ. ni. 4.245) imasmiṃ sutte ‘yatheva lokuttaramaggo aṭṭhaṅgiko, pubbabhāgavipassanāmaggopi tatheva aṭṭhaṅgiko’ti yathāgatavacanena imassatthassa dīpitattā, lokiyamaggenāpi aṭṭhaṅgikena bhavitabbanti? Na bhavitabbaṃ. Ayañhi suttantikadesanā nāma pariyāyadesanā. Tenāha – ‘‘pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī’’ti (ma. ni. 3.431). Ayaṃ pana nippariyāyadesanā. Lokiyacittasmiñhi tisso viratiyo ekakkhaṇe na labbhanti, tasmā ‘pañcaṅgiko’va vuttoti.

Akampiyaṭṭhena pana satteva dhammā balāni honti. Mūlaṭṭhena tayova dhammā hetū. Phusanaṭṭhena ekova dhammo phasso. Vedayitaṭṭhena ekova dhammo vedanā. Sañjānanaṭṭhena ekova dhammo saññā. Cetayanaṭṭhena ekova dhammo cetanā. Cittavicittaṭṭhena ekova dhammo cittaṃ. Rāsaṭṭhena ceva vedayitaṭṭhena ca ekova dhammo vedanākkhandho. Rāsaṭṭhena ca sañjānanaṭṭhena ca ekova dhammo saññākkhandho. Rāsaṭṭhena ca abhisaṅkharaṇaṭṭhena ca ekova dhammo saṅkhārakkhandho. Rāsaṭṭhena ca cittavicittaṭṭhena ca ekova dhammo viññāṇakkhandho. Vijānanaṭṭhena ceva heṭṭhā vuttaāyatanaṭṭhena ca ekameva manāyatanaṃ. Vijānanaṭṭhena ca adhipatiyaṭṭhena ca ekameva manindriyaṃ. Vijānanaṭṭhena ca sabhāvasuññatanissattaṭṭhena ca ekova dhammo manoviññāṇadhātu nāma hoti, na avasesā. Ṭhapetvā pana cittaṃ, yathāvuttena atthena avasesā sabbepi dhammā ekaṃ dhammāyatanameva, ekā ca dhammadhātuyeva hotīti.

Ye vā pana tasmiṃ samayeti iminā pana appanāvārena idhāpi heṭṭhā vuttā yevāpanakāva saṅgahitā. Yathā ca idha evaṃ sabbattha. Ito parañhi ettakampi na vicārayissāma. Niddesapaṭiniddesavāresu heṭṭhā vuttanayeneva attho veditabboti.

Saṅgahavāro niṭṭhito.

Koṭṭhāsavārotipi etasseva nāmaṃ.

Suññatavāro

121-145. Idāni **tasmiṃ kho pana samaye dhammā hontī**ti suññatavāro āraddho. So uddesaniddesavasena dvidhā vavatthito. Tattha uddesavāre **'dhammā hontī'**ti iminā saddhiṃ catuvīsati koṭṭhāsā honti. Sabbakoṭṭhāsesu ca 'cattāro dve tayo'ti gaṇanaparicchedo na vutto. Kasmā? Saṅgahavāre paricchinnattā. Tattha paricchinnadhammāyeva hi idhāpi vuttā. Na hettha satto vā bhāvo vā attā vā upalabbhati. Dhammāva ete dhammamattā asārā apariṇāyakāti imissā suññatāya dīpanatthaṃ vuttā. Tasmā evamettha attho veditabbo – yasmiṃ samaye kāmāvacaraṃ paṭhamaṃ mahākusalacittaṃ uppajjati, tasmiṃ samaye cittaṅgavasena uppannā atirekapaṇṇāsadhammā sabhāvaṭṭhena dhammā eva honti. Na añño koci satto vā bhāvo vā poso vā puggalo vā hotīti. Tathā rāsaṭṭhena khandhāva hontīti. Evaṃ purimanayeneva sabbapadesu atthayojanā veditabbā. Yasmā pana jhānato aññaṃ jhānaṅgaṃ, maggato vā aññaṃ maggaṅgaṃ natthi, tasmā idha **'jhānaṃ hoti, maggo hoti'** icceva vuttaṃ. Upanijjhāyanaṭṭhena hi jhānameva hetvaṭṭhena maggova hoti. Na añño koci satto vā bhāvo vāti. Evaṃ sabbapadesu atthayojanā kātabbā. Niddesavāro uttānatthoyevāti.

Suññatavāro niṭṭhito.

Niṭṭhitā ca tīhi mahāvārehi maṇḍetvā nidditthassa

Paṭhamacittassa atthavaṇṇanā.

Dutiyacittaṃ

146. Idāni dutiyacittādīni dassetuṃ puna **''katame dhammā''**tiādi āraddhaṃ. Tesu sabbesupi paṭhamacitte vuttanayeneva tayo tayo mahāvārā veditabbā. Na kevalañca mahāvārā eva, paṭhamacitte vuttasadisānaṃ sabbapadānaṃ atthopi vuttanayeneva veditabbo. Ito parampi apubbapadavaṇṇanaṃyeva karissāma. Imasmiṃ tāva dutiyacittaniddese **sasaṅkhārenā**ti idameva apubbaṃ. Tassattho – saha saṅkhārenāti sasaṅkhāro. Tena sasaṅkhārena sappayogena saupāyena paccayagaṇenāti attho. Yena hi ārammaṇādinā paccayagaṇena paṭhamaṃ mahācittaṃ uppajjati, teneva sappayogena saupāyena idaṃ uppajjati.

Tassevaṃ uppatti veditabbā – idhekacco bhikkhu vihārapaccante vasamāno cetiyaṅgaṇasammajjanavelāya vā therupaṭṭhānavelāya vā sampattāya, dhammasavanadivase vā sampatte 'mayhaṃ gantvā paccāgacchato atidūraṃ bhavissati, na gamissāmī'ti cintetvā puna cinteti – 'bhikkhussa nāma cetiyaṅgaṇaṃ vā therupaṭṭhānaṃ vā dhammasavanaṃ vā agantuṃ asāruppaṃ, gamissāmī'ti gacchati. Tassevaṃ attano payogena vā, parena vā vattādīnaṃ akaraṇe ca ādīnavaṃ karaṇe ca ānisaṃsaṃ dassetvā ovadiyamānassa, niggahavaseneva vā 'ehi, idaṃ karohī'ti kāriyamānassa uppannaṃ kusalacittaṃ sasaṅkhārena paccayagaṇena uppannaṃ nāma hotīti.

Dutiyacittaṃ.

Tatiyacittaṃ

147-148. Tatiye ñāṇena vippayuttanti **ñāṇavippayuttaṃ**. Idampi hi ārammaṇe haṭṭhapahaṭṭhaṃ hoti paricchindakañāṇaṃ panettha na hoti. Tasmā idaṃ daharakumārakānaṃ bhikkhuṃ disvā 'ayaṃ thero mayha'nti vandanakāle, teneva nayena cetiyavandanadhammasavanakālādīsu ca uppajjatīti veditabbaṃ. Pāḷiyaṃ panettha sattasu ṭhānesu paññā parihāyati. Sesaṃ pākatikamevāti.

Tatiyacittaṃ.

Catutthacittaṃ

149. Catutthacittepi eseva nayo. Idaṃ pana sasaṅkhārenāti vacanato yadā mātāpitaro daharakumārake sīse gahetvā cetiyādīni vandāpenti te ca anatthikā samānāpi haṭṭhapahaṭṭhāva vandanti. Evarūpe kāle labbhatīti veditabbaṃ.

Catutthacittaṃ.

Pañcamacittaṃ

150. Pañcame **upekkhāsahagata**nti upekkhāvedanāya sampayuttaṃ. Idañhi ārammaṇe majjhattaṃ hoti. Paricchindakañāṇaṃ panettha hotiyeva. Pāḷiyaṃ panettha jhānacatukke upekkhā hotīti indriyaṭṭhake upekkhindriyaṃ hotīti vatvā sabbesampi vedanādipadānaṃ niddese sātāsātasukhadukkhapaṭikkhepavasena desanaṃ katvā adukkhamasukhavedanā kathitā. Tassā majjhattalakkhaṇe indattakaraṇavasena upekkhindriyabhāvo veditabbo. Padapaṭipāṭiyā ca ekasmiṃ ṭhāne pīti parihīnā. Tasmā cittaṅgavasena pāḷiāruḷhā pañcapaṇṇāseva dhammā honti. Tesaṃ vasena sabbakoṭṭhāsesu sabbavāresu ca vinicchayo veditabbo.

Pañcamacittaṃ.

Chaṭṭhacittādi

156-9. Chaṭṭhasattamaaṭṭhamāni dutiyatatiyacatutthesu vuttanayeneva veditabbāni. Kevalañhi imesu vedanāparivattanañceva pītiparihānañca hoti. Sesaṃ saddhiṃ uppattinayena tādisameva. Karuṇāmuditā parikammakālepi hi imesaṃ uppatti **mahāaṭṭhakathāyaṃ** anuññātā eva. Imāni aṭṭha kāmāvacarakusalacittāni nāma.

Puññakiriyavatthādikathā

Tāni sabbānipi dasahi puññakiriyavatthūhi dīpetabbāni. Kathaṃ? Dānamayaṃ puññakiriyavatthu, sīlamayaṃ… bhāvanāmayaṃ… apacitisahagataṃ… veyyāvaccasahagataṃ… pattānuppadānaṃ… abbhanumodanaṃ… desanāmayaṃ… savanamayaṃ… diṭṭhijukammaṃ puññakiriyavatthūti imāni dasa puññakiriyavatthūni nāma. Tattha dānameva dānamayaṃ. Puññakiriyā ca sā tesaṃ tesaṃ ānisaṃsānaṃ vatthu cāti puññakiriyavatthu. Sesesupi eseva nayo.

Tattha cīvarādīsu catūsu paccayesu, rūpādīsu vā chasu ārammaṇesu, annādīsu vā dasasu dānavatthūsu, taṃ taṃ dentassa tesaṃ tesaṃ uppādanato paṭṭhāya pubbabhāge, pariccāgakāle, pacchā somanassacittena anussaraṇakāle cāti tīsu kālesu pavattā cetanā **'dānamayaṃ** puññakiriyavatthu' nāma.

Pañcasīlaṃ aṭṭhasīlaṃ dasasīlaṃ samādiyantassa, 'pabbajissāmī'ti vihāraṃ gacchantassa, pabbajantassa, 'manorathaṃ matthakaṃ pāpetvā pabbajito vata'mhi, 'sādhu sādhū'ti āvajjentassa, pātimokkhaṃ saṃvarantassa, cīvarādayo paccaye paccavekkhantassa, āpāthagatesu rūpādīsu cakkhudvārādīni saṃvarantassa, ājīvaṃ sodhentassa ca pavattā cetanā **'sīlamayaṃ** puññakiriyavatthu' nāma.

Paṭisambhidāyaṃ vuttena vipassanāmaggena cakkhuṃ aniccato dukkhato anattato bhāventassa…pe… manaṃ… rūpe…pe… dhamme… cakkhuviññāṇaṃ…pe… manoviññāṇaṃ,… cakkhusamphassaṃ…pe… manosamphassaṃ, cakkhusamphassajaṃ vedanaṃ…pe… manosamphassajaṃ vedanaṃ, …pe… rūpasaññaṃ…pe… jarāmaraṇaṃ aniccato dukkhato anattato bhāventassa pavattā cetanā, aṭṭhatiṃsāya vā ārammaṇesu appanaṃ appattā sabbāpi cetanā **'bhāvanāmayaṃ** puññakiriyavatthu' nāma.

Mahallakaṃ pana disvā paccuggamanapattacīvarapaṭiggahaṇaabhivādanamaggasampadānādivasena **'apacitisahagataṃ'** veditabbaṃ.

Vuḍḍhatarānaṃ vattappaṭipattikaraṇavasena gāmaṃ piṇḍāya paviṭṭhaṃ bhikkhuṃ disvā pattaṃ gahetvā gāme bhikkhaṃ samādapetvā upasaṃharaṇavasena, 'gaccha bhikkhūnaṃ pattaṃ āharā'ti sutvā vegena gantvā pattāharaṇādivasena ca kāyaveyyāvaṭikakāle **'veyyāvaccasahagataṃ'** veditabbaṃ.

Dānaṃ datvā gandhādīhi pūjaṃ katvā ‘asukassa nāma patti hotū’ti vā, ‘sabbasattānaṃ hotū’ti vā pattiṃ dadato **‘pattānuppadānaṃ’** veditabbaṃ. Kiṃ panevaṃ pattiṃ dadato puññakkhayo hotīti? Na hoti. Yathā pana ekaṃ dīpaṃ jāletvā tato dīpasahassaṃ jālentassa paṭhamadīpo khīṇoti na vattabbo; purimālokena pana saddhiṃ pacchimāloko ekato hutvā atimahā hoti. Evameva pattiṃ dadato parihāni nāma natthi. Vuḍḍhiyeva pana hotīti veditabbo.

Parehi dinnāya pattiyā vā aññāya vā puññakiriyāya ‘sādhu sādhū’ti anumodanavasena **‘abbhanumodanaṃ’** veditabbaṃ.

Eko ‘evaṃ maṃ dhammakathikoti maṃ jānissantī’ti icchāya ṭhatvā lābhagaruko hutvā deseti, taṃ na mahapphalaṃ. Eko attano paguṇaṃ dhammaṃ apaccāsīsamāno vimuttāyatanasīsena paresaṃ deseti, idaṃ **‘desanāmayaṃ** puññakiriyavatthu’ nāma.

Eko suṇanto ‘iti maṃ saddhoti jānissantī’ti suṇāti, taṃ na mahapphalaṃ. Eko ‘evaṃ me mahapphalaṃ bhavissatī’ti hitapharaṇena muducittena dhammaṃ suṇāti, idaṃ **‘savanamayaṃ** puññakiriyavatthu’ nāma.

Diṭṭhiṃ ujuṃ karontassa **‘diṭṭhijukammaṃ** puññakiriyavatthu’ nāma. Dīghabhāṇakā panāhu – ‘diṭṭhijukammaṃ sabbesaṃ niyamalakkhaṇaṃ, yaṃkiñci puññaṃ karontassa hi diṭṭhiyā ujukabhāveneva mahapphalaṃ hotī’ti.

Etesu pana puññakiriyavatthūsu dānamayaṃ tāva ‘dānaṃ dassāmī’ti cintentassa uppajjati, dānaṃ dadato uppajjati, ‘dinnaṃ me’ti paccavekkhantassa uppajjati. Evaṃ pubbacetanaṃ muñcanacetanaṃ aparacetananti tissopi cetanā ekato katvā ‘dānamayaṃ puññakiriyavatthu’ nāma hoti. Sīlamayampi ‘sīlaṃ pūressāmī’ti cintentassa uppajjati, sīlapūraṇakāle uppajjati, ‘pūritaṃ me’ti paccavekkhantassa uppajjati. Tā sabbāpi ekato katvā ‘sīlamayaṃ puññakiriyavatthu’ nāma hoti…pe… diṭṭhijukammampi ‘diṭṭhiṃ ujukaṃ karissāmī’ti cintentassa uppajjati, diṭṭhiṃ ujuṃ karontassa uppajjati, ‘diṭṭhi me ujukā katā’ti paccavekkhantassa uppajjati. Tā sabbāpi ekato katvā ‘diṭṭhijukammaṃ puññakiriyavatthu’ nāma hoti.

Sutte pana tīṇiyeva puññakiriyavatthūni āgatāni. Tesu itaresampi saṅgaho veditabbo. Apacitiveyyāvaccāni hi sīlamaye saṅgahaṃ gacchanti. Pattānuppadānaabbhanumodanāni dānamaye. Desanāsavanadiṭṭhijukammāni bhāvanāmaye. Ye pana ‘diṭṭhijukammaṃ sabbesaṃ niyamalakkhaṇa’nti vadanti tesaṃ taṃ tīsupi saṅgahaṃ gacchati. Evametāni saṅkhepato tīṇi hutvā vitthārato dasa honti.

Tesu ‘dānaṃ dassāmī’ti cintento aṭṭhannaṃ kāmāvacarakusalacittānaṃ aññatareneva cinteti; dadamānopi tesaṃyeva aññatarena deti; ‘dānaṃ me dinna’nti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Sīlaṃ pūressāmī’ti cintentopi tesaṃyeva aññatarena cinteti; sīlaṃ pūrentopi tesaṃyeva aññatarena pūreti, ‘sīlaṃ me pūrita’nti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Bhāvanaṃ bhāvessāmī’ti cintentopi tesaṃyeva aññatarena cinteti; bhāventopi tesaṃyeva aññatarena bhāveti; ‘bhāvanā me bhāvitā’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati.

‘Jeṭṭhāpacitikammaṃ karissāmī’ti cintentopi tesaṃyeva aññatarena cinteti, karontopi tesaṃyeva aññatarena karoti, ‘kataṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Kāyaveyyāvaṭikakammaṃ karissāmī’ti cintentopi, karontopi, ‘kataṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Pattiṃ dassāmī’ti cintentopi, dadantopi, ‘dinnaṃ me’ti paccavekkhantopi, ‘pattiṃ vā sesakusalaṃ vā anumodissāmī’ti cintentopi tesaṃyeva aññatarena cinteti; anumodantopi tesaṃyeva aññatarena anumodati, ‘anumoditaṃ me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Dhammaṃ desessāmī’ti cintentopi tesaṃyeva aññatarena cinteti, desentopi tesaṃyeva aññatarena deseti, ‘desito me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Dhammaṃ sossāmī’ti cintentopi tesaṃyeva aññatarena cinteti, suṇantopi tesaṃyeva aññatarena suṇāti, ‘suto me’ti paccavekkhantopi tesaṃyeva aññatarena paccavekkhati. ‘Diṭṭhiṃ ujukaṃ karissāmī’ti cintentopi tesaṃyeva aññatarena cinteti, ujuṃ karonto pana catunnaṃ ñāṇasampayuttānaṃ aññatarena karoti, ‘diṭṭhi me ujukā katā’ti paccavekkhanto aṭṭhannaṃ aññatarena paccavekkhati.

Imasmiṃ ṭhāne cattāri **anantā**ni nāma gahitāni. Cattāri hi anantāni – ākāso ananto, cakkavāḷāni anantāni, sattanikāyo ananto, buddhañāṇaṃ anantaṃ. Ākāsassa hi puratthimāya disāya vā pacchimuttaradakkhiṇāsu vā ettakāni vā yojanasatāni ettakāni vā yojanasahassānīti paricchedo natthi. Sinerumattampi ayokūṭaṃ pathaviṃ dvidhā katvā heṭṭhā khittaṃ bhassetheva, no patiṭṭhaṃ labhetha, evaṃ ākāsaṃ anantaṃ nāma.

Cakkavāḷānampi satehi vā sahassehi vā paricchedo natthi. Sacepi hi akaniṭṭhabhavane nibbattā, daḷhathāmadhanuggahassa lahukena sarena tiriyaṃ tālacchāyaṃ atikkamanamattena kālena cakkavāḷasatasahassaṃ atikkamanasamatthena javena samannāgatā cattāro mahābrahmāno ‘cakkavāḷapariyantaṃ passissāmā’ti tena javena dhāveyyuṃ, cakkavāḷapariyantaṃ adisvāva parinibbāyeyyuṃ, evaṃ cakkavāḷāni anantāni nāma.

Ettakesu pana cakkavāḷesu udakaṭṭhakathalaṭṭhakasattānaṃ pamāṇaṃ natthi. Evaṃ sattanikāyo ananto nāma. Tatopi buddhañāṇaṃ anantameva.

Evaṃ aparimāṇesu cakkavāḷesu aparimāṇānaṃ sattānaṃ kāmāvacarasomanassasahagatañāṇasampayuttaasaṅkhārikakusalacittāni ekassa bahūni uppajjanti. Bahūnampi bahūni uppajjanti. Tāni sabbānipi kāmāvacaraṭṭhena somanassasahagataṭṭhena ñāṇasampayuttaṭṭhena asaṅkhārikaṭṭhena ekattaṃ gacchanti. Ekameva somanassasahagataṃ tihetukaṃ asaṅkhārikaṃ mahācittaṃ hoti. Tathā sasaṅkhārikaṃ mahācittaṃ…pe… tathā upekkhāsahagataṃ ñāṇavippayuttaṃ dvihetukaṃ sasaṅkhārikacittanti. Evaṃ sabbānipi aparimāṇesu cakkavāḷesu aparimāṇānaṃ sattānaṃ uppajjamānāni kāmāvacarakusalacittāni sammāsambuddho mahātulāya tulayamāno viya, tumbe pakkhipitvā minamāno viya, sabbaññutaññāṇena paricchinditvā ‘aṭṭhevetānī’ti sarikkhaṭṭhena aṭṭheva koṭṭhāse katvā dassesi.

Puna imasmiṃ ṭhāne chabbidhena **puññāyūhanaṃ** nāma gahitaṃ. Puññañhi atthi sayaṃkāraṃ atthi paraṃkāraṃ, atthi sāhatthikaṃ atthi āṇattikaṃ, atthi sampajānakataṃ atthi asampajānakatanti.

Tattha attano dhammatāya kataṃ **‘sayaṃkāraṃ’** nāma. Paraṃ karontaṃ disvā kataṃ **‘paraṃkāraṃ’** nāma. Sahatthena kataṃ **‘sāhatthikaṃ’** nāma. Āṇāpetvā kāritaṃ **‘āṇattikaṃ’** nāma. Kammañca phalañca saddahitvā kataṃ **‘sampajānakataṃ’** nāma. Kammampi phalampi ajānitvā kataṃ **‘asampajānakataṃ’** nāma. Tesu sayaṃkāraṃ karontopi imesaṃ aṭṭhannaṃ kusalacittānaṃ aññatareneva karoti. Paraṃkāraṃ karontopi, sahatthena karontopi, āṇāpetvā karontopi imesaṃ aṭṭhannaṃ kusalacittānaṃ aññatareneva karoti. Sampajānakaraṇaṃ pana catūhi ñāṇasampayuttehi hoti. Asampajānakaraṇaṃ catūhi ñāṇavippayuttehi.

Aparāpi imasmiṃ ṭhāne catasso **dakkhiṇāvisuddhiyo** gahitā – paccayānaṃ dhammikatā, cetanāmahattaṃ, vatthusampatti, guṇātirekatāti. Tattha dhammena samena uppannā paccayā **‘dhammikā’** nāma. Saddahitvā okappetvā dadato pana **‘cetanāmahattaṃ’** nāma hoti. Khīṇāsavabhāvo **‘vatthusampatti’** nāma. Khīṇāsavasseva nirodhā vuṭṭhitabhāvo **‘guṇātirekatā’** nāma. Imāni cattāri samodhānetvā dātuṃ sakkontassa kāmāvacaraṃ kusalaṃ imasmiṃyeva attabhāve vipākaṃ deti. Puṇṇakaseṭṭhikākavaliyasumanamālākārādīnaṃ (dha. pa. aṭṭha. 2.225 puṇṇadāsīvatthu) (dha. pa. aṭṭha. 1.67 sumanamālākāravatthu) viya.

Saṅkhepato panetaṃ sabbampi kāmāvacarakusalacittaṃ ‘citta’nti karitvā cittavicittaṭṭhena ekameva hoti. Vedanāvasena somanassasahagataṃ upekkhāsahagatanti duvidhaṃ hoti. Ñāṇavibhattidesanāvasena catubbidhaṃ hoti. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittañhi upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ mahācittañca ñāṇasampayuttaṭṭhena asaṅkhārikaṭṭhena ca ekameva hoti. Tathā ñāṇasampayuttaṃ sasaṅkhārikaṃ, ñāṇavippayuttaṃ asaṅkhārikaṃ, ñāṇavippayuttaṃ sasaṅkhārikañcāti. Evaṃ ñāṇavibhattidesanāvasena catubbidhe panetasmiṃ asaṅkhārasasaṅkhāravibhattito cattāri asaṅkhārikāni cattāri sasaṅkhārikānīti aṭṭheva kusalacittāni honti. Tāni yāthāvato ñatvā bhagavā sabbaññū gaṇīvaro muniseṭṭho ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkarotīti.

Aṭṭhasāliniyā dhammasaṅgahaṭṭhakathāya

Kāmāvacarakusalaniddeso samatto.

Rūpāvacarakusalavaṇṇanā

Catukkanayo paṭhamajjhānaṃ

160. Idāni rūpāvacarakusalaṃ dassetuṃ **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **rūpūpapattiyā maggaṃ bhāvetī**ti **rūpaṃ** vuccati rūpabhavo. **Upapattī**ti nibbatti jāti sañjāti. **Maggo**ti upāyo. Vacanattho panettha – taṃ upapattiṃ maggati gavesati janeti nipphādetīti maggo. Idaṃ vuttaṃ hoti – yena maggena rūpabhave upapatti hoti nibbatti jāti sañjāti, taṃ maggaṃ bhāvetīti. Kiṃ panetena niyamato rūpabhave upapatti hotīti? Na hoti. ‘‘Samādhiṃ, bhikkhave, bhāvetha, samāhito yathābhūtaṃ pajānāti passatī’’ti (saṃ. ni. 3.5; 4.99; 5.1071; netti. 40; mi. pa. 2.1.15) evaṃ vuttena hi nibbedhabhāgiyena rūpabhavātikkamopi hoti. Rūpūpapattiyā pana ito añño maggo nāma natthi, tena vuttaṃ ‘rūpūpapattiyā maggaṃ bhāvetī’ti. Atthato cāyaṃ maggo nāma cetanāpi hoti, cetanāya sampayuttadhammāpi, tadubhayampi. ‘‘Nirayañcāhaṃ, sāriputta, pajānāmi nirayagāmiñca magga’’nti (ma. ni. 1.153) hi ettha cetanā maggo nāma.

‘‘Saddhā hiriyaṃ kusalañca dānaṃ, dhammā ete sappurisānuyātā;
Etañhi maggaṃ diviyaṃ vadanti, etena hi gacchati devaloka’’nti. (a. ni. 8.32);

Ettha cetanāsampayuttadhammā maggo nāma. ‘‘Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā’’ti saṅkhārupapattisuttādīsu (ma. ni. 3.161 ādayo) cetanāpi cetanāsampayuttadhammāpi maggo nāma. Imasmiṃ pana ṭhāne ‘jhāna’nti vacanato cetanāsampayuttā adhippetā. Yasmā pana jhānacetanā paṭisandhiṃ ākaḍḍhati, tasmā cetanāpi cetanāsampayuttadhammāpi vaṭṭantiyeva.

Bhāvetīti janeti uppādeti vaḍḍheti. Ayaṃ tāva idha bhāvanāya attho. Aññattha pana upasaggavasena sambhāvanā paribhāvanā vibhāvanāti evaṃ aññathāpi attho hoti. Tattha ‘‘idhudāyi mama sāvakā adhisīle sambhāventi – sīlavā samaṇo gotamo, paramena sīlakkhandhena samannāgato’’ti (ma. ni. 2.243) ayaṃ sambhāvanā nāma; okappanāti attho. ‘‘Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccatī’’ti (dī. ni. 2.186) ayaṃ paribhāvanā nāma; vāsanāti attho. ‘‘Iṅgha rūpaṃ vibhāvehi, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ vibhāvehī’’ti ayaṃ vibhāvanā nāma; antaradhāpanāti attho. ‘‘Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventī’’ti (ma. ni. 2.247), ayaṃ pana uppādanavaḍḍhanaṭṭhena bhāvanā nāma. Imasmimpi ṭhāne ayameva adhippetā. Tena vuttaṃ – ‘bhāvetīti janeti uppādeti vaḍḍhetī’ti.

Kasmā panettha, yathā kāmāvacarakusalaniddese dhammapubbaṅgamā desanā katā tathā akatvā, puggalapubbaṅgamā katāti? Paṭipadāya sādhetabbato. Idañhi catūsu paṭipadāsu aññatarāya sādhetabbaṃ; na kāmāvacaraṃ viya vinā paṭipadāya uppajjati. Paṭipadā ca nāmesā paṭipannake sati hotīti etamatthaṃ dassetuṃ puggalapubbaṅgamaṃ desanaṃ karonto ‘rūpūpapattiyā maggaṃ bhāvetī’ti āha.

Vivicceva kāmehīti kāmehi viviccitvā, vinā hutvā, apakkamitvā. Yo panāyamettha ‘eva’-kāro so niyamatthoti veditabbo. Yasmā ca niyamattho, tasmā tasmiṃ paṭhamaṃ jhānaṃ upasampajja viharaṇasamaye avijjamānānampi kāmānaṃ tassa paṭhamajjhānassa paṭipakkhabhāvaṃ, kāmapariccāgeneva cassa adhigamaṃ dīpeti. Kathaṃ? ‘Vivicceva kāmehī’ti evañhi niyame kariyamāne idaṃ paññāyati – nūnimassa kāmā paṭipakkhabhūtā yesu sati idaṃ na pavattati, andhakāre sati padīpobhāso viya? Tesaṃ pariccāgeneva cassa adhigamo hoti orimatīrapariccāgena pārimatīrasseva. Tasmā niyamaṃ karotīti.

Tattha siyā – ‘kasmā panesa pubbapadeyeva vutto, na uttarapade? Kiṃ akusalehi dhammehi aviviccāpi jhānaṃ upasampajja vihareyyā’ti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Taṃnissaraṇato hi pubbapade esa vutto. Kāmadhātusamatikkamanato hi kāmarāgapaṭipakkhato ca idaṃ jhānaṃ kāmānameva nissaraṇaṃ. Yathāha – ‘‘kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhamma’’nti (itivu. 72; dī. ni. 3.353). Uttarapadepi pana, yathā ‘‘idheva, bhikkhave, samaṇo, idha dutiyo samaṇo’’ti (ma. ni. 1.139; a. ni. 4.241) ettha ‘eva’-kāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehipi nīvaraṇasaṅkhātehi akusalehi dhammehi avivicca jhānaṃ upasampajja viharituṃ, tasmā ‘vivicceva kāmehi vivicceva akusalehi dhammehī’ti evaṃ padadvayepi esa daṭṭhabbo. Padadvayepi ca kiñcāpi viviccāti iminā sādhāraṇavacanena tadaṅgavivekādayo kāyavivekādayo ca sabbepi vivekā saṅgahaṃ gacchanti, tathāpi kāyaviveko cittaviveko vikkhambhanavivekoti tayo eva idha daṭṭhabbā.

Kāmehīti iminā pana padena ye ca **niddese** ‘‘katame vatthukāmā? Manāpiyā rūpā’’tiādinā (mahāni. 1) nayena vatthukāmā vuttā, ye ca tattheva vibhaṅge ca ‘‘chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo; ime vuccanti kāmā’’ti (mahāni. 1; vibha. 564) evaṃ kilesakāmā vuttā, te sabbepi saṅgahitāicceva daṭṭhabbā. Evañhi sati vivicceva kāmehīti vatthukāmehipi viviccevāti attho yujjati. Tena kāyaviveko vutto hoti.

Vivicca akusalehi dhammehīti kilesakāmehi sabbākusalehi vā viviccāti attho yujjati. Tena cittaviveko vutto hoti. Purimena cettha vatthukāmehi vivekavacanato eva kāmasukhapariccāgo, dutiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāmakilesakāmavivekavacanatoyeva ca etesaṃ paṭhamena saṃkilesavatthuppahānaṃ, dutiyena saṃkilesappahānaṃ; paṭhamena lolabhāvassa hetupariccāgo, dutiyena bālabhāvassa; paṭhamena ca payogasuddhi, dutiyena āsayaposanaṃ vibhāvitaṃ hotīti ñātabbaṃ. Esa tāva nayo ‘kāmehī’ti ettha vuttakāmesu vatthukāmapakkhe.

Kilesakāmapakkhe pana ‘chandoti ca rāgo’ti ca evamādīhi anekabhedo kāmacchandoyeva kāmoti adhippeto. So ca akusalapariyāpannopi samāno ‘‘tattha katamo kāmacchando kāmo’’tiādinā nayena **vibhaṅge** (vibha. 564) jhānapaṭipakkhato visuṃ vutto. Kilesakāmattā vā purimapade vutto, akusalapariyāpannattā dutiyapade. Anekabhedato cassa ‘kāmato’ti avatvā ‘kāmehī’ti vuttaṃ. Aññesampi ca dhammānaṃ akusalabhāve vijjamāne ‘‘tattha katame akusalā dhammā? Kāmacchando’’tiādinā nayena **vibhaṅge** uparijhānaṅgapaccanīkapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. Nīvaraṇāni hi jhānaṅgapaccanīkāni. Tesaṃ jhānaṅgāneva paṭipakkhāni, viddhaṃsakāni, vighātakānīti vuttaṃ hoti. Tathā hi ‘‘samādhi kāmacchandassa paṭipakkho, pīti byāpādassa, vitakko thinamiddhassa, sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāyā’’ti **peṭake** vuttaṃ.

Evamettha ‘vivicceva kāmehī’ti iminā kāmacchandassa vikkhambhanaviveko vutto hoti. ‘Vivicca akusalehi dhammehī’ti iminā pañcannampi nīvaraṇānaṃ. Aggahitaggahaṇena pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānaṃ; tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavatthubhedādivisayānaṃ dosamohānaṃ. Oghādīsu vā dhammesu paṭhamena kāmoghakāmayogakāmāsavakāmupādānaabhijjhākāyaganthakāmarāgasaṃyojanānaṃ, dutiyena avasesaoghayogāsavaupādānaganthasaṃyojanānaṃ. Paṭhamena ca taṇhāya taṃsampayuttakānañca, dutiyena avijjāya taṃsampayuttakānañca. Apica paṭhamena lobhasampayuttaaṭṭhacittuppādānaṃ, dutiyena sesānaṃ catunnaṃ akusalacittuppādānaṃ vikkhambhanaviveko vutto hotīti veditabbo. Ayaṃ tāva ‘vivicceva kāmehi vivicca akusalehi dhammehī’ti ettha atthappakāsanā.

Ettāvatā ca paṭhamassa jhānassa pahānaṅgaṃ dassetvā idāni sampayogaṅgaṃ dassetuṃ **savitakkaṃ savicāra**ntiādi vuttaṃ. Tattha heṭṭhā vuttalakkhaṇādivibhāgena appanāsampayogato rūpāvacarabhāvappattena vitakkena ceva vicārena ca saha vattati. Rukkho viya pupphena ca phalena cāti idaṃ jhānaṃ savitakkaṃ savicāranti vuccati. Vibhaṅge pana ‘‘iminā ca vitakkena iminā ca vicārena upeto hoti samupeto’’tiādinā (vibha. 565) nayena puggalādhiṭṭhānā desanā katā. Attho pana tatrapi evameva daṭṭhabbo.

Vivekajanti – ettha vivitti viveko. Nīvaraṇavigamoti attho. Vivittoti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsīti attho. Tasmā vivekā, tasmiṃ vā viveke, jātanti vivekajaṃ. **Pītisukha**nti – ettha pītisukhāni heṭṭhā pakāsitāneva. Tesu pana vuttappakārāya pañcavidhāya pītiyā yā appanāsamādhissa mūlaṃ hutvā vaḍḍhamānā samādhisampayogaṃ gatā pharaṇāpīti – ayaṃ imasmiṃ atthe adhippetā pītīti. Ayañca pīti idañca sukhaṃ assa jhānassa, asmiṃ vā jhāne atthīti idaṃ jhānaṃ pītisukhanti vuccati. Atha vā pīti ca sukhañca pītisukhaṃ, dhammavinayādayo viya. Vivekajaṃ pītisukhamassa jhānassa, asmiṃ vā jhāne, atthīti evampi vivekajaṃ pītisukhaṃ. Yatheva hi jhānaṃ evaṃ pītisukhampettha vivekajameva hoti. Tañcassa atthi. Tasmā ekapadeneva ‘vivekajaṃ pītisukha’nti vattuṃ yujjati. Vibhaṅge pana ‘‘idaṃ sukhaṃ imāya pītiyā sahagata’’ntiādinā nayena vuttaṃ. Attho pana tatthāpi evameva daṭṭhabbo.

Paṭhamaṃ jhānanti – ettha gaṇanānupubbatā paṭhamaṃ. Paṭhamaṃ uppannanti paṭhamaṃ. Paṭhamaṃ samāpajjitabbantipi paṭhamaṃ. Idaṃ pana na ekantalakkhaṇaṃ. Ciṇṇavasībhāvo hi aṭṭhasamāpattilābhī ādito paṭṭhāya matthakaṃ pāpentopi samāpajjituṃ sakkoti. Matthakato paṭṭhāya ādiṃ pāpentopi samāpajjituṃ sakkoti. Antarantarā okkamantopi sakkoti. Evaṃ pubbuppattiyaṭṭhena pana paṭhamaṃ nāma hoti.

Jhānanti duvidhaṃ jhānaṃ – ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānanti. Tattha aṭṭha samāpattiyo pathavikasiṇādiārammaṇaṃ upanijjhāyantīti ārammaṇūpanijjhānanti saṅkhyaṃ gatā. Vipassanāmaggaphalāni pana lakkhaṇūpanijjhānaṃ nāma. Tattha vipassanā aniccādilakkhaṇassa upanijjhānato lakkhaṇūpanijjhānaṃ. Vipassanāya katakiccassa maggena ijjhanato maggo lakkhaṇūpanijjhānaṃ. Phalaṃ pana nirodhasaccaṃ tathalakkhaṇaṃ upanijjhāyatīti lakkhaṇūpanijjhānaṃ nāma. Tesu imasmiṃ atthe ārammaṇūpanijjhānaṃ adhippetaṃ. Tasmā ārammaṇūpanijjhānato paccanīkajjhāpanato vā jhānanti veditabbaṃ.

Upasampajjāti upagantvā, pāpuṇitvāti vuttaṃ hoti. Upasampādayitvā vā nipphādetvāti vuttaṃ hoti. Vibhaṅge pana ‘‘upasampajjāti paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā’’ti (vibha. 570) vuttaṃ. Tassāpi evamevattho daṭṭhabbo. **Viharatī**ti tadanurūpena iriyāpathavihārena itivuttappakārajjhānasamaṅgī hutvā attabhāvassa iriyanaṃ vuttiṃ pālanaṃ yapanaṃ yāpanaṃ cāraṃ vihāraṃ abhinipphādeti. Vuttañhetaṃ vibhaṅge – ‘‘viharatīti iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatī’’ti (vibha. 512, 571).

Pathavikasiṇanti ettha pathavimaṇḍalampi sakalaṭṭhena pathavikasiṇanti vuccati. Taṃ nissāya paṭiladdhaṃ nimittampi. Pathavikasiṇanimitte paṭiladdhajjhānampi. Tattha imasmiṃ atthe jhānaṃ pathavīkasiṇanti veditabbaṃ. Pathavikasiṇasaṅkhātaṃ jhānaṃ upasampajja viharatīti ayañhettha saṅkhepattho. Imasmiṃ pana pathavikasiṇe parikammaṃ katvā catukkapañcakajjhānāni nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ vaḍḍhetvā arahattaṃ pattukāmena kulaputtena kiṃ kattabbanti? Ādito tāva pātimokkhasaṃvaraindriyasaṃvaraājīvapārisuddhipaccayasannissitasaṅkhātāni cattāri sīlāni visodhetvā suparisuddhe sīle patiṭṭhitena, yvāssa āvāsādīsu dasasu palibodhesu palibodho atthi, taṃ upacchinditvā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasaṅkamitvā pāḷiyā āgatesu aṭṭhatiṃsāya kammaṭṭhānesu attano cariyānukūlaṃ kammaṭṭhānaṃ upaparikkhantena sacassa idaṃ pathavikasiṇaṃ anukūlaṃ hoti, idameva kammaṭṭhānaṃ gahetvā jhānabhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre viharantena khuddakapalibodhupacchedaṃ katvā kasiṇaparikammanimittānurakkhaṇasattaasappāyaparivajjanasattasappāyasevanadasavidhaappanākosallappabhedaṃ sabbaṃ bhāvanāvidhānaṃ aparihāpentena jhānādhigamatthāya paṭipajjitabbaṃ. Ayamettha saṅkhepo. Vitthāro pana **visuddhimagge** (visuddhi. 1.51 ādayo) vuttanayeneva veditabbo. Yathā cettha evaṃ ito paresupi. Sabbakammaṭṭhānānañhi bhāvanāvidhānaṃ sabbaṃ aṭṭhakathānayena gahetvā visuddhimagge vitthāritaṃ. Kiṃ tena tattha tattha puna vuttenāti na naṃ puna vitthārayāma. Pāḷiyā pana heṭṭhā anāgataṃ atthaṃ aparihāpentā nirantaraṃ anupadavaṇṇanameva karissāma.

Tasmiṃ samayeti tasmiṃ paṭhamajjhānaṃ upasampajja viharaṇasamaye. **Phasso hoti…pe… avikkhepo hotī**ti ime kāmāvacarapaṭhamakusalacitte vuttappakārāya padapaṭipāṭiyā chapaṇṇāsa dhammā honti. Kevalañhi te kāmāvacarā, ime bhūmantaravasena mahaggatā rūpāvacarāti ayamettha viseso. Sesaṃ tādisameva. Yevāpanakā panettha chandādayo cattārova labbhanti. Koṭṭhāsavārasuññatavārā pākatikā evāti.

Paṭhamaṃ.

Dutiyajjhānaṃ

161-162. Dutiyajjhānaniddese **vitakkavicārānaṃ vūpasamā**ti vitakkassa ca vicārassa cāti imesaṃ dvinnaṃ vūpasamā, samatikkamā; dutiyajjhānakkhaṇe apātubhāvāti vuttaṃ hoti. Tattha kiñcāpi dutiyajjhāne sabbepi paṭhamajjhānadhammā na santi, aññeyeva hi paṭhamajjhāne phassādayo aññe idha, oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotīti dīpanatthaṃ vitakkavicārānaṃ vūpasamāti evaṃ vuttanti veditabbaṃ. **Ajjhatta**nti idha – niyakajjhattaṃ adhippetaṃ. **Vibhaṅge** pana ‘‘ajjhattaṃ paccatta’’nti (vibha. 573) ettakameva vuttaṃ. Yasmā niyakajjhattaṃ adhippetaṃ, tasmā attani jātaṃ, attano santāne nibbattanti ayamettha attho.

Sampasādananti sampasādanaṃ vuccati saddhā. Sampasādanayogato jhānampi sampasādanaṃ, nīlavaṇṇayogato nīlavatthaṃ viya. Yasmā vā taṃ jhānaṃ sampasādanasamannāgatattā vitakkavicārakkhobhavūpasamanena ca ceto sampasādayati, tasmāpi sampasādananti vuttaṃ. Imasmiñca atthavikappe ‘sampasādanaṃ cetaso’ti evaṃ padasambandho veditabbo. Purimasmiṃ pana atthavikappe ‘cetaso’ti etaṃ ekodibhāvena saddhiṃ yojetabbaṃ.

Tatrāyaṃ atthayojanā – eko udetīti **ekodi,** vitakkavicārehi anajjhāruḷhattā aggo seṭṭho hutvā udetīti attho. Seṭṭhopi hi loke ekoti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvātipi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatīti udi. Uṭṭhāpetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti **ekodi**. Samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhetīti idaṃ dutiyajjhānaṃ **ekodibhāvaṃ**. So panāyaṃ ekodi yasmā cetaso, na sattassa, na jīvassa, tasmā etaṃ ‘cetaso ekodibhāva’nti vuttaṃ.

‘Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, ayañca ekodināmako samādhi, atha kasmā idameva sampasādanaṃ cetaso ekodibhāvañcāti vuttanti? Vuccate – ‘aduñhi paṭhamajjhānaṃ vitakkavicārakkhobhena vīcitaraṅgasamākulamiva jalaṃ na suppasannaṃ hoti, tasmā satiyāpi saddhāya sampasādana’nti na vuttaṃ. Na suppasannattā eva cettha samādhipi na suṭṭhu pākaṭo. Tasmā ekodibhāvantipi na vuttaṃ. Imasmiṃ pana jhāne vitakkavicārapalibodhābhāvena laddhokāsā balavatī saddhā, balavasaddhāsahāyapaṭilābheneva samādhipi pākaṭo. Tasmā idameva evaṃ vuttanti veditabbaṃ. Vibhaṅge pana ‘‘sampasādananti yā saddhā saddahanā okappanā abhippasādo; cetaso ekodibhāvanti yā cittassa ṭhiti…pe… sammāsamādhī’’ti (vibha. 574-575) ettakameva vuttaṃ. Evaṃ vuttena panetena saddhiṃ ayaṃ atthavaṇṇanā yathā na virujjhati aññadatthu saṃsandati ceva sameti ca, evaṃ veditabbā.

Avitakkaṃ avicāranti bhāvanāya pahīnattā etasmiṃ etassa vā vitakko natthīti avitakkaṃ. Imināva nayena avicāraṃ. Vibhaṅgepi vuttaṃ – ‘‘iti ayañca vitakko ayañca vicāro santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā, tena vuccati avitakkaṃ avicāra’’nti.

Etthāha – nanu ca vitakkavicārānaṃ vūpasamāti imināpi ayamattho siddho? Atha kasmā puna ‘vuttaṃ avitakkaṃ avicāra’nti? Vuccate – evametaṃ, siddhovāyamattho, na panetaṃ tadatthadīpakaṃ. Nanu avocumha – ‘oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ samadhigamo hotīti dīpanatthaṃ vitakkavicārānaṃ vūpasamāti evaṃ vutta’nti.

Apica vitakkavicārānaṃ vūpasamā idaṃ sampasādanaṃ, na kilesakālusiyassa; vitakkavicārānañca vūpasamā ekodibhāvaṃ, na upacārajjhānamiva nīvaraṇappahānā; na paṭhamajjhānamiva ca aṅgapātubhāvāti evaṃ sampasādanaekodibhāvānaṃ hetuparidīpakamidaṃ vacanaṃ. Tathā vitakkavicārānaṃ vūpasamā idaṃ avitakkaṃ avicāraṃ, na tatiyacatutthajjhānāni viya, cakkhuviññāṇādīni viya ca, abhāvāti evaṃ avitakkaavicārabhāvassa hetuparidīpakañca, na vitakkavicārābhāvamattaparidīpakaṃ. Vitakkavicārābhāvamattaparidīpakameva pana avitakkaṃ avicāranti idaṃ vacanaṃ, tasmā purimaṃ vatvāpi puna vattabbamevāti.

Samādhijanti paṭhamajjhānasamādhito sampayuttasamādhito vā jātanti attho. Tattha kiñcāpi paṭhamampi sampayuttasamādhito jātaṃ, atha kho ayameva samādhi ‘samādhī’ti vattabbataṃ arahati, vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca. Tasmā imassa vaṇṇabhaṇanatthaṃ idameva samādhijanti vuttaṃ. **Pītisukha**nti idaṃ vuttanayameva.

Dutiyanti gaṇanānupubbatā dutiyaṃ. Idaṃ dutiyaṃ samāpajjatītipi dutiyaṃ. **Tasmiṃ samaye phasso hotī**tiādīsu jhānapañcake vitakkavicārapadāni maggapañcake ca sammāsaṅkappapadaṃ parihīnaṃ. Tesaṃ vasena savibhattikāvibhattikapadavinicchayo veditabbo. Koṭṭhāsavārepi **tivaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hotī**ti āgataṃ. Sesaṃ paṭhamajjhānasadisamevāti.

Dutiyaṃ.

Tatiyajjhānaṃ

163. Tatiyajjhānaniddese **pītiyā ca virāgā**ti virāgo nāma vuttappakārāya pītiyā jigucchanaṃ vā samatikkamo vā. Ubhinnaṃ pana antarā ‘ca’-saddo sampiṇḍanattho. So vūpasamaṃ vā sampiṇḍeti vitakkavicāravūpasamaṃ vā. Tattha yadā vūpasamameva sampiṇḍeti tadā pītiyā virāgā ca, kiñca bhiyyo ‘vūpasamā’ cāti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo jigucchanattho hoti. Tasmā pītiyā jigucchanā ca vūpasamā cāti ayamattho daṭṭhabbo. Yadā pana vitakkavicārānaṃ vūpasamaṃ sampiṇḍeti tadā pītiyā ca virāgā kiñca bhiyyo ‘vitakkavicārānañca vūpasamā’ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo samatikkamanattho hoti, tasmā pītiyā ca samatikkamā vitakkavicārānañca vūpasamāti ayamattho daṭṭhabbo.

Kāmañcete vitakkavicārā dutiyajjhāneyeva vūpasantā, imassa pana jhānassa maggaparidīpanatthaṃ vaṇṇabhaṇanatthañcetaṃ vuttaṃ. Vitakkavicārānañca vūpasamāti hi vutte idaṃ paññāyati – nūna vitakkavicāravūpasamo maggo imassa jhānassāti? Yathā ca tatiye ariyamagge appahīnānampi sakkāyadiṭṭhādīnaṃ ‘‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā’’ti (ma. ni. 2.132) evaṃ pahānaṃ vuccamānaṃ vaṇṇabhaṇanaṃ hoti, tadadhigamāya ussukkānaṃ ussāhajanakaṃ, evameva idha avūpasantānampi vitakkavicārānaṃ vūpasamo vuccamāno vaṇṇabhaṇanaṃ hoti. Tenāyamattho vutto – ‘pītiyā ca samatikkamā vitakkavicārānañca vūpasamā’ti.

Upekkhako ca viharatīti – ettha upapattito ikkhatīti upekkhā. Samaṃ passati, apakkhapatitā hutvā passatīti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgī upekkhakoti vuccati.

Upekkhā pana dasavidhā hoti – chaḷaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā vīriyupekkhā saṅkhārupekkhā vedanupekkhā vipassanupekkhā tatramajjhattupekkhā jhānupekkhā pārisuddhupekkhāti.

Tattha yā ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako ca viharati sato sampajāno’’ti (a. ni. 5.1; mahāni. 90; cūḷani. mettagūmāṇavapucchāniddesa 18; paṭi. ma. 3.17) evamāgatā khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanākārabhūtā upekkhā, ayaṃ ‘chaḷaṅgupekkhā’ nāma.

Yā pana ‘‘upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’ti (dī. ni. 1.556; ma. ni. 1.77) evamāgatā sattesu majjhattākārabhūtā upekkhā, ayaṃ ‘brahmavihārupekkhā’ nāma.

Yā ‘‘upekkhāsambojjhaṅgaṃ bhāveti vivekanissita’’nti (ma. ni. 1.27; 3.247) evamāgatā sahajātadhammānaṃ majjhattākārabhūtā upekkhā, ayaṃ ‘bojjhaṅgupekkhā’ nāma.

Yā pana ‘‘kālena kālaṃ upekkhānimittaṃ manasi karotī’’ti (a. ni. 3.103) evamāgatā anaccāraddhanātisithilavīriyasaṅkhātā upekkhā, ayaṃ ‘vīriyupekkhā’ nāma.

Yā ‘‘kati saṅkhārupekkhā samathavasena uppajjanti, kati saṅkhārupekkhā vipassanāvasena uppajjanti? Aṭṭha saṅkhārupekkhā samathavasena uppajjanti, dasa saṅkhārupekkhā vipassanāvasena uppajjantī’’ti (paṭi. ma. 1.57) evamāgatā nīvaraṇādipaṭisaṅkhāsantiṭṭhanāgahaṇe majjhattabhūtā upekkhā, ayaṃ ‘saṅkhārupekkhā’ nāma.

Yā pana ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagata’’nti (dha. sa. 150) evamāgatā adukkhamasukhasaṅkhātā upekkhā ayaṃ ‘vedanupekkhā’ nāma.

Yā ‘‘yadatthi, yaṃ bhūtaṃ, taṃ pajahati, upekkhaṃ paṭilabhatī’’ti (ma. ni. 3.71; a. ni. 7.55) evamāgatā vicinane majjhattabhūtā upekkhā, ayaṃ ‘vipassanupekkhā’ nāma.

Yā pana chandādīsu yevāpanakesu āgatā sahajātānaṃ samavāhitabhūtā upekkhā ayaṃ, ‘tatramajjhattupekkhā’ nāma.

Yā ‘‘upekkhako ca viharatī’’ti (dha. sa. 163; dī. ni. 1.230) evamāgatā aggasukhepi tasmiṃ apakkhapātajananī upekkhā, ayaṃ ‘jhānupekkhā’ nāma.

Yā ‘‘upekkhāsatipārisuddhiṃ catutthaṃ jhāna’’nti evamāgatā sabbapaccanīkaparisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayaṃ ‘pārisuddhupekkhā’ nāma.

Tattha chaḷaṅgupekkhā ca brahmavihārupekkhā ca bojjhaṅgupekkhā ca tatramajjhattupekkhā ca jhānupekkhā ca pārisuddhupekkhā ca atthato ekā tatramajjhattupekkhāva hoti. Tena tena avatthābhedena panassā ayaṃ bhedo. Ekassāpi sato sattassa kumārayuvathera senāpatirājādivasena bhedo viya. Tasmā tāsu yattha chaḷaṅgupekkhā na tattha bojjhaṅgupekkhādayo, yattha vā pana bojjhaṅgupekkhā na tattha chaḷaṅgupekkhādayo hontīti veditabbā.

Yathā cetāsaṃ atthato ekībhāvo, evaṃ saṅkhārupekkhāvipassanupekkhānampi. Paññā eva hi esā kiccavasena dvidhā bhinnā. Yathā hi purisassa sāyaṃ gehaṃ paviṭṭhaṃ sappaṃ ajapadadaṇḍaṃ gahetvā pariyesamānassa taṃ thusakoṭṭhake nipannaṃ disvā ‘sappo nu kho no’ti avalokentassa sovatthikattayaṃ disvā nibbematikassa ‘sappo, na sappo’ti vicinane majjhattatā hoti; evameva yā āraddhavipassakassa vipassanāñāṇena lakkhaṇattaye diṭṭhe saṅkhārānaṃ aniccabhāvādivicinane majjhattatā uppajjati, ayaṃ ‘vipassanupekkhā’. Yathā pana tassa purisassa ajapadadaṇḍakena gāḷhaṃ sappaṃ gahetvā ‘kintāhaṃ imaṃ sappaṃ aviheṭhento attānañca iminā aḍaṃsāpento muñceyya’nti muñcanākārameva pariyesato gahaṇe majjhattatā hoti; evameva yā lakkhaṇattayassa diṭṭhattā, āditte viya tayo bhave passato, saṅkhāraggahaṇe majjhattatā, ayaṃ ‘saṅkhārupekkhā’. Iti vipassanupekkhāya siddhāya saṅkhārupekkhāpi siddhāva hoti. Iminā panesā vicinanaggahaṇesu majjhattasaṅkhātena kiccena dvidhā bhinnāti. Viriyupekkhā pana vedanupekkhā ca aññamaññañca avasesāhi ca atthato bhinnāyevāti.

Imāsu dasasu upekkhāsu ‘jhānupekkhā’ idha adhippetā. Sā majjhattalakkhaṇā anābhogarasā abyāpārapaccupaṭṭhānā pītivirāgapadaṭṭhānāti. Etthāha – nanu cāyaṃ atthato tatramajjhattupekkhāva hoti? Sā ca paṭhamadutiyajjhānesupi atthi, tasmā tatrāpi ‘upekkhako ca viharatī’ti evamayaṃ vattabbā siyā. Sā kasmā na vuttāti? Aparibyattakiccato. Aparibyattañhi tassā tattha kiccaṃ, vitakkādīhi abhibhūtattā. Idha panāyaṃ vitakkavicārapītīhi anabhibhūtattā ukkhittasirā viya hutvā paribyattakiccā jātā, tasmā vuttāti.

Niṭṭhitā upekkhako ca viharatīti etassa

Sabbaso atthavaṇṇanā.

Idāni **sato ca sampajāno**ti ettha saratīti sato. Sampajānātīti sampajāno. Iti puggalena sati ca sampajaññañca vuttaṃ. Tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā. Asammohalakkhaṇaṃ sampajaññaṃ, tīraṇarasaṃ, pavicayapaccupaṭṭhānaṃ.

Tattha kiñcāpi idaṃ satisampajaññaṃ purimajjhānesupi atthi – muṭṭhassatissa hi asampajānassa upacāramattampi na sampajjati, pageva appanā – oḷārikattā pana tesaṃ jhānānaṃ, bhūmiyaṃ viya purisassa, cittassa gati sukhā hoti, abyattaṃ tattha satisampajaññakiccaṃ. Oḷārikaṅgappahānena pana sukhumattā imassa jhānassa, purisassa khuradhārāyaṃ viya, satisampajaññakiccapariggahitā eva cittassa gati icchitabbāti idheva vuttaṃ. Kiñca bhiyyo? Yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenuṃ upagacchati, evamidaṃ tatiyajjhānasukhaṃ pītito apanītampi satisampajaññārakkhena arakkhiyamānaṃ punadeva pītiṃ upagaccheyya, pītisampayuttameva siyā. Sukhe vāpi sattā sārajjanti, idañca atimadhuraṃ sukhaṃ, tato paraṃ sukhābhāvā. Satisampajaññānubhāvena panettha sukhe asārajjanā hoti, no aññathāti imampi atthavisesaṃ dassetuṃ idamidheva vuttanti veditabbaṃ.

Idāni **sukhañca kāyena paṭisaṃvedetī**ti ettha kiñcāpi tatiyajjhānasamaṅgino sukhapaṭisaṃvedanābhogo natthi, evaṃ santepi yasmā tassa nāmakāyena sampayuttaṃ sukhaṃ, yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃsamuṭṭhānenassa yasmā atipaṇītena rūpena rūpakāyo phuṭo, yassa phuṭattā jhānā vuṭṭhitopi sukhaṃ paṭisaṃvedeyya, tasmā etamatthaṃ dassento ‘sukhañca kāyena paṭisaṃvedetī’ti āha.

Idāni **yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī**ti ettha yaṃjhānahetu yaṃjhānakāraṇā taṃ tatiyajjhānasamaṅgīpuggalaṃ buddhādayo ariyā ‘‘ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti pakāse’’nti pasaṃsantīti adhippāyo – kinti? ‘Upekkhako satimā sukhavihārī’ti – taṃ tatiyajjhānaṃ upasampajja viharatīti evamettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasaṃsantīti? Pasaṃsārahato. Ayañhi yasmā atimadhurasukhe sukhapāramippattepi tatiyajjhāne upekkhako, na tattha sukhābhisaṅgena ākaḍḍhīyati, ‘yathā ca pīti na uppajjati’ evaṃ upaṭṭhitasatitāya satimā, yasmā ca ariyakantaṃ ariyajanasevitameva asaṃkiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti tasmā pasaṃsāraho; iti pasaṃsārahato naṃ ariyā te evaṃ pasaṃsāhetubhūte guṇe pakāsentā ‘upekkhako satimā sukhavihārī’ti evaṃ pasaṃsantīti veditabbaṃ.

Tatiyanti gaṇanānupubbatā tatiyaṃ. Idaṃ tatiyaṃ samāpajjatītipi tatiyaṃ. **Tasmiṃ samaye phasso hotī**tiādīsu jhānapañcake pītipadampi parihīnaṃ. Tassāpi vasena savibhattikāvibhattikapadavinicchayo veditabbo. Koṭṭhāsavārepi **duvaṅgikaṃ jhānaṃ hotī**ti āgataṃ. Sesaṃ dutiyajjhānasadisamevāti.

Tatiyaṃ.

Catutthajjhānaṃ

165. Catutthajjhānaniddese **sukhassa ca pahānā dukkhassa ca pahānā**ti kāyikasukhassa ca kāyikadukkhassa ca pahānā. **Pubbevā**ti tañca kho pubbeva na catutthajjhānakkhaṇe. **Somanassadomanassānaṃ atthaṅgamā**ti cetasikasukhassa ca cetasikadukkhassa cāti imesampi dvinnaṃ pubbeva atthaṅgamā; pahānā icceva vuttaṃ hoti. Kadā pana nesaṃ pahānaṃ hoti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassañhi catutthajjhānassa upacārakkhaṇeyeva pahīyati. Dukkhadomanassasukhāni paṭhamadutiyatatiyajjhānānaṃ upacārakkhaṇesu. Evametesaṃ pahānakkamena avuttānaṃ **indriyavibhaṅge** pana indriyānaṃ uddesakkameneva idhāpi vuttānaṃ sukhadukkhasomanassadomanassānaṃ pahānaṃ veditabbaṃ.

Yadi panetāni tassa tassa jhānassa upacārakkhaṇeyeva pahīyanti, atha kasmā ‘‘kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. Kattha cuppannaṃ domanassindriyaṃ… sukhindriyaṃ… somanassindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Etthuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhatī’’ti (saṃ. ni. 5.510) evaṃ jhānesveva nirodho vuttoti? Atisayanirodhattā. Atisayanirodho hi tesaṃ paṭhamajjhānādīsu, na nirodhoyeva. Nirodhoyeva pana upacārakkhaṇe, nātisayanirodho. Tathā hi nānāvajjane paṭhamajjhānupacāre niruddhassāpi dukkhindriyassa ḍaṃsamakasādisamphassena vā, visamāsanupatāpena vā siyā uppatti, natveva antoappanāyaṃ. Upacāre vā niruddhampetaṃ na suṭṭhu niruddhaṃ hoti, paṭipakkhena avihatattā. Antoappanāyaṃ pana pītipharaṇena sabbo kāyo sukhokkanto hoti. Sukhokkantakāyassa ca suṭṭhu niruddhaṃ hoti dukkhindriyaṃ, paṭipakkhena vihatattā. Nānāvajjaneyeva ca dutiyajjhānupacāre pahīnassa domanassindriyassa yasmā etaṃ vitakkavicārapaccayepi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve neva uppajjati; yattha pana uppajjati tattha vitakkavicārabhāve; appahīnā eva ca dutiyajjhānupacāre vitakkavicārāti tatthassa siyā uppatti, natveva dutiyajjhāne, pahīnapaccayattā. Tathā tatiyajjhānupacāre pahīnassāpi sukhindriyassa pītisamuṭṭhānapaṇītarūpaphuṭakāyassa siyā uppatti, natveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso niruddhāti. Tathā catutthajjhānupacāre pahīnassāpi somanassindriyassa āsannattā, appanāppattāya upekkhāya abhāvena sammā anatikkantattā ca, siyā uppatti, natveva catutthajjhāne. Tasmā eva ca ‘etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī’ti tattha tattha aparisesaggahaṇaṃ katanti.

Etthāha – ‘athevaṃ tassa tassa jhānassupacāre pahīnāpi etā vedanā idha kasmā samāhaṭā’ti? ‘Sukhaggahaṇatthaṃ’. Yā hi ayaṃ ‘adukkhamasukha’nti ettha adukkhamasukhā vedanā vuttā, sā sukhumā, dubbiññeyyā, na sakkā sukhena gahetuṃ. Tasmā yathā nāma duṭṭhassa yathā tathā vā upasaṅkamitvā gahetuṃ asakkuṇeyyassa goṇassa gahaṇatthaṃ gopo ekasmiṃ vaje sabbā gāvo samāharati, athekekaṃ nīharanto paṭipāṭiyā āgataṃ ‘ayaṃ so, gaṇhatha na’nti tampi gāhāpayati; evameva bhagavā sukhagahaṇatthaṃ sabbāpi etā samāharīti. Evañhi samāhaṭā etā dassetvā yaṃ neva sukhaṃ na dukkhaṃ, na somanassaṃ na domanassaṃ, ayaṃ adukkhamasukhāvedanāti sakkā hoti esā gāhayituṃ.

Apica adukkhamasukhāya cetovimuttiyā paccayadassanatthañcāpi etā vuttāti veditabbā. Sukhadukkhappahānādayo hi tassā paccayā. Yathāha – ‘‘cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso bhikkhu, sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā’’ti (ma. ni. 1.458). Yathā vā aññattha pahīnāpi sakkāyadiṭṭhiādayo tatiyamaggassa vaṇṇabhaṇanatthaṃ tattha pahīnāti vuttā, evaṃ vaṇṇabhaṇanatthampetassa jhānassetā idha vuttāti veditabbā. Paccayaghātena vā ettha rāgadosānaṃ atidūrabhāvaṃ dassetumpetā vuttāti veditabbā. Etāsu hi sukhaṃ somanassassa paccayo, somanassaṃ rāgassa; dukkhaṃ domanassassa, domanassaṃ dosassa. Sukhādighātena ca sappaccayā rāgadosā hatāti atidūre hontīti.

Adukkhamasukhanti dukkhābhāvena adukkhaṃ, sukhābhāvena asukhaṃ. Etenettha dukkhasukhappaṭipakkhabhūtaṃ tatiyavedanaṃ dīpeti, na dukkhasukhābhāvamattaṃ. Tatiyavedanā nāma adukkhamasukhā. Upekkhātipi vuccati. Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānāti veditabbā.

Upekkhāsatipārisuddhinti upekkhāya janitasatipārisuddhiṃ. Imasmiñhi jhāne suparisuddhā sati. Yā ca tassā satiyā pārisuddhi sā upekkhāya katā, na aññena. Tasmā etaṃ upekkhāsatipārisuddhīti vuccati. **Vibhaṅgepi** vuttaṃ – ‘‘ayaṃ sati imāya upekkhāya visadā hoti parisuddhā pariyodātā, tena vuccati upekkhāsatipārisuddhī’’ti (vibha. 597). Yāya ca upekkhāya ettha sati pārisuddhi hoti sā atthato tatramajjhattatāti veditabbā. Na kevalañcettha tāya satiyeva parisuddhā apica kho sabbepi sampayuttadhammā. Satisīsena pana desanā vuttā.

Tattha kiñcāpi ayaṃ upekkhā heṭṭhāpi tīsu jhānesu vijjati – yathā pana divā sūriyappabhābhibhavā sommabhāvena ca attano upakārakattena vā sabhāgāya rattiyā alābhā divā vijjamānāpi candalekhā aparisuddhā hoti apariyodātā – evamayampi tatramajjhattupekkhācandalekhā vitakkādipaccanīkadhammatejābhibhavā sabhāgāya ca upekkhāvedanārattiyā appaṭilābhā vijjamānāpi paṭhamādijjhānabhedesu aparisuddhā hoti. Tassā ca aparisuddhāya divā aparisuddhacandalekhāya pabhā viya sahajātāpi satiādayo aparisuddhāva honti. Tasmā tesu ekampi ‘upekkhāsatipārisuddhī’ti na vuttaṃ. Idha pana vitakkādipaccanīkadhammatejābhibhavābhāvā sabhāgāya ca upekkhā vedanārattiyā paṭilābhā ayaṃ tatramajjhattupekkhācandalekhā ativiya parisuddhā. Tassā parisuddhattā parisuddhacandalekhāya pabhā viya sahajātāpi satiādayo parisuddhā honti pariyodātā. Tasmā idameva upekkhāsatipārisuddhīti vuttanti veditabbaṃ.

Catutthanti gaṇanānupubbatā catutthaṃ. Idaṃ catutthaṃ samāpajjatītipi catutthaṃ. **Phasso hotī**tiādīsu phassapañcake tāva vedanāti upekkhāvedanā veditabbā. Jhānapañcakaindriyaaṭṭhakesu pana upekkhā hoti upekkhindriyaṃ hotīti (dha. sa. 165) vuttameva. Sesāni tatiye parihīnapadāni idhāpi parihīnāneva. Koṭṭhāsavārepi **duvaṅgikaṃ jhāna**nti upekkhācittekaggatāvaseneva veditabbaṃ. Sesaṃ sabbaṃ tatiyasadisamevāti.

Catukkanayo niṭṭhito.

Pañcakanayo

167. Idāni **katame dhammā kusalā**ti pañcakanayo āraddho. Kasmāti ce, puggalajjhāsayavasena ceva desanāvilāsena ca. Sannisinnadevaparisāya kira ekaccānaṃ devānaṃ vitakko eva oḷārikato upaṭṭhāsi, vicārapītisukhacittekaggatā santato. Tesaṃ sappāyavasena satthā caturaṅgikaṃ avitakkaṃ vicāramattaṃ dutiyajjhānaṃ nāma bhājesi. Ekaccānaṃ vicāro oḷārikato upaṭṭhāsi, pītisukhacittekaggatā santato. Tesaṃ sappāyavasena tivaṅgikaṃ tatiyajjhānaṃ nāma bhājesi. Ekaccānaṃ pīti oḷārikato upaṭṭhāsi, sukhacittekaggatā santato. Tesaṃ sappāyavasena duvaṅgikaṃ catutthajjhānaṃ nāma bhājesi. Ekaccānaṃ sukhaṃ oḷārikato upaṭṭhāsi, upekkhācittekaggatā santato. Tesaṃ sappāyavasena duvaṅgikaṃ pañcamajjhānaṃ nāma bhājesi. Ayaṃ tāva ‘puggalajjhāsayo’.

Yassā pana dhammadhātuyā suppaṭividdhattā desanāvilāsappatto nāma hoti – sā tathāgatassa suṭṭhu paṭividdhā – tasmā ñāṇamahattatāya desanāvidhānesu kusalo desanāvilāsappatto satthā yaṃ yaṃ aṅgaṃ labbhati tassa tassa vasena yathā yathā icchati tathā tathā desanaṃ niyāmetīti so idha pañcaṅgikaṃ paṭhamajjhānaṃ bhājesi, caturaṅgikaṃ avitakkaṃ vicāramattaṃ dutiyajjhānaṃ, bhājesi tivaṅgikaṃ tatiyajjhānaṃ, bhājesi duvaṅgikaṃ catutthajjhānaṃ, duvaṅgikameva pañcamajjhānaṃ bhājesi. Ayaṃ ‘desanāvilāso’ nāma.

Apica ye bhagavatā ‘‘tayome, bhikkhave, samādhī – savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhī’’ti (dī. ni. 3.305) suttante tayo samādhī desitā, tesu heṭṭhā savitakkasavicāro samādhi avitakkaavicāro samādhi ca bhājetvā dassito, avitakkavicāramatto na dassito. Taṃ dassetumpi ayaṃ pañcakanayo āraddhoti veditabbo.

Tattha dutiyajjhānaniddese phassādīsu vitakkamattaṃ parihāyati, koṭṭhāsavāre ‘‘caturaṅgikaṃ jhānaṃ hoti caturaṅgiko maggo hotī’’ti ayameva viseso. Sesaṃ sabbaṃ paṭhamajjhānasadisameva. Yāni ca catukkanaye dutiyatatiyacatutthāni tāneva idha tatiyacatutthapañcamāni. Tesaṃ adhigamapaṭipāṭidīpanatthaṃ ayaṃ nayo veditabbo –

Eko kira amaccaputto rājānaṃ upaṭṭhātuṃ janapadato nagaraṃ āgato. So ekadivasameva rājānaṃ disvā pānabyasanena sabbaṃ vibhavajātaṃ nāsesi. Taṃ ekadivasaṃ surāmadamattaṃ niccoḷaṃ katvā jiṇṇakaṭasārakamattena paṭicchādetvā pānāgārato nīhariṃsu. Tamenaṃ saṅkārakūṭe nipajjitvā niddāyantaṃ eko aṅgavijjāpāṭhako disvā ‘ayaṃ puriso mahājanassa avassayo bhavissati, paṭijaggitabbo eso’ti sanniṭṭhānaṃ katvā mattikāya nhāpetvā thūlasāṭakayugaṃ nivāsāpetvā puna gandhodakena nhāpetvā sukhumena dukūlayugaḷena acchādetvā pāsādaṃ āropetvā subhojanaṃ bhojetvā ‘evaṃ naṃ paricāreyyāthā’ti paricārake paṭipādetvā pakkāmi.

Atha naṃ te sayanaṃ āropesuṃ. Pānāgāragamanapaṭibāhanatthañca naṃ cattāro tāva janā catūsu hatthapādesu uppīḷetvā aṭṭhaṃsu. Eko pāde parimajji. Eko tālavaṇṭaṃ gahetvā bīji. Eko vīṇaṃ vādayamāno gāyanto nisīdi.

So sayanupagamanena vigatakilamatho thokaṃ niddāyitvā vuṭṭhito hatthapādanippīḷanaṃ asahamāno 'ko me hatthapāde uppīḷeti? Apagacchathā'ti tajjesi. Te ekavacaneneva apagacchiṃsu. Tato puna thokaṃ niddāyitvā vuṭṭhito pādaparimajjanaṃ asahamāno 'ko me pāde parimajjati? Apagacchā'ti āha. Sopi ekavacaneneva apagacchi. Puna thokaṃ niddāyitvā vuṭṭhito vātavuṭṭhi viya tālavaṇṭavātaṃ asahanto 'ko esa? Apagacchatū'ti āha. Sopi ekavacaneneva apagacchi. Puna thokaṃ niddāyitvā vuṭṭhito kaṇṇasūlaṃ viya gītavāditasaddaṃ asahamāno vīṇāvādakaṃ tajjesi. Sopi ekavacaneneva apagacchi. Athevaṃ anukkamena pahīnakilamathuppīḷanaparimajjanavātappahāragītavāditasaddupaddavo sukhaṃ sayitvā vuṭṭhāya rañño santikaṃ agamāsi. Rājāpissa mahantaṃ issariyamadāsi. So mahājanassa avassayo jāto.

Tattha pānabyasanena pārijuññappatto so amaccaputto viya anekabyasanapārijuññappatto gharāvāsagato kulaputto daṭṭhabbo. Aṅgavijjāpāṭhako puriso viya tathāgato. Tassa purisassa 'ayaṃ mahājanassa avassayo bhavissati, paṭijagganaṃ arahatī'ti sanniṭṭhānaṃ viya tathāgatassa 'ayaṃ mahājanassa avassayo bhavissati, pabbajjaṃ arahati kulaputto'ti sanniṭṭhānakaraṇaṃ.

Athassa amaccaputtassa mattikāmattena nhāpanaṃ viya kulaputtassāpi pabbajjāpaṭilābho. Athassa thūlasāṭakanivāsanaṃ viya imassāpi dasasikkhāpadasaṅkhātasīlavatthanivāsanaṃ. Puna tassa gandhodakanhāpanaṃ viya imassāpi pātimokkhasaṃvarādisīlagandhodakanhāpanaṃ. Puna tassa sukhumadukūlayugaḷacchādanaṃ viya imassāpi yathāvuttasīlavisuddhisampadāsaṅkhātadukūlacchādanaṃ.

Dukūlacchāditassa panassa pāsādāropanaṃ viya imassāpi sīlavisuddhidukūlacchāditassa samādhibhāvanāpāsādārohanaṃ. Tato tassa subhojanabhuñjanaṃ viya imassāpi samādhiupakārakasatisampajaññādidhammāmataparibhuñjanaṃ.

Bhuttabhojanassa pana tassa paricārakehi sayanāropanaṃ viya imassāpi vitakkādīhi upacārajjhānāropanaṃ. Puna tassa pānāgāragamanapaṭibāhanatthaṃ hatthapāduppīḷanakapurisacatukkaṃ viya imassāpi kāmasaññābhimukhagamanapaṭibāhanatthaṃ ārammaṇe cittuppīḷanako nekkhammavitakko. Tassa pādaparimajjakapuriso viya imassāpi ārammaṇe cittānumajjanako vicāro. Tassa tālavaṇṭavātadāyako viya imassāpi cetaso sītalabhāvadāyikā pīti.

Tassa sotānuggahakaro gandhabbapuriso viya imassāpi cittānuggāhakaṃ somanassaṃ. Tassa sayanupagamanena vigatakilamathassa thokaṃ niddupagamanaṃ viya imassāpi upacārajjhānasannissayena vigatanīvaraṇakilamathassa paṭhamajjhānupagamanaṃ.

Athassa niddāyitvā vuṭṭhitassa hatthapāduppīḷanāsahanena hatthapāduppīḷakānaṃ santajjanaṃ tesañca apagamanena puna thokaṃ niddupagamanaṃ viya imassāpi paṭhamajjhānato vuṭṭhitassa cittuppīḷakavitakkāsahanena vitakkadosadassanaṃ, vitakkappahānā ca puna avitakkavicāramattadutiyajjhānupagamanaṃ.

Tato tassa punappunaṃ niddāyitvā vuṭṭhitassa yathāvuttena kamena pādaparimajjanādīnaṃ asahanena paṭipāṭiyā pādaparimajjakādīnaṃ santajjanaṃ, tesaṃ tesañca apagamanena punappunaṃ thokaṃ niddupagamanaṃ viya imassāpi punappunaṃ dutiyādīhi jhānehi vuṭṭhitassa yathāvuttadosānaṃ vicārādīnaṃ asahanena paṭipāṭiyā vicārādidosadassanaṃ. Tesaṃ tesañca pahānā punappunaṃ avitakkaavicāranippītika pahīnasomanassajjhānupagamanaṃ.

Tassa pana sayanā vuṭṭhāya rañño santikaṃ gatassa issariyappatti viya imassāpi pañcamajjhānato vuṭṭhitassa vipassanā maggaṃ upagatassa arahattappatti.

Tassa pattissariyassa bahūnaṃ janānaṃ avassayabhāvo viya imassāpi arahattappattassa bahūnaṃ avassayabhāvo veditabbo. Ettāvatā hi esa anuttaraṃ puññakkhettaṃ nāma hotīti.

Pañcakanayo niṭṭhito.

Ettāvatā catukkapañcakanayadvayabhedo suddhikanavako nāma pakāsito hoti. Atthato panesa pañcakanaye catukkanayassa paviṭṭhattā jhānapañcako evāti veditabbo.

Paṭipadācatukkaṃ

176-180. Idāni yasmā etaṃ jhānaṃ nāma paṭipadākamena sijjhati, tasmā tassa paṭipadābhedaṃ dassetuṃ **puna katame dhammā kusalā**tiādi āraddhaṃ. Tattha dukkhā paṭipadā assāti **dukkhapaṭipadaṃ**. Dandhā abhiññā assāti **dandhābhiññaṃ**. Iti dukkhapaṭipadanti vā dandhābhiññanti vā pathavīkasiṇanti vā tīṇipi jhānasseva nāmāni. **Dukkhapaṭipadaṃ khippābhiñña**ntiādīsupi eseva nayo.

Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati tāva pavattā jhānabhāvanā 'paṭipadā'ti vuccati. Upacārato pana paṭṭhāya yāva appanā tāva pavattā paññā 'abhiññā'ti vuccati. Sā panesā paṭipadā ekaccassa dukkhā hoti. Nīvaraṇādipaccanīkadhammasamudācāragahanatāya kicchā asukhasevanāti attho. Ekaccassa tadabhāvena sukhā. Abhiññāpi ekaccassa dandhā hoti, mandā, asīghappavatti. Ekaccassa khippā amandā sīghappavatti. Tasmā yo ādito kilese vikkhambhento dukkhena sasaṅkhārena sappayogena kilamanto vikkhambheti, tassa dukkhā paṭipadā nāma hoti. Yo pana vikkhambhitakileso appanāparivāsaṃ vasanto cirena aṅgapātubhāvaṃ pāpuṇāti, tassa dandhābhiññā nāma hoti. Yo khippaṃ aṅgapātubhāvaṃ pāpuṇāti tassa khippābhiññā nāma hoti. Yo kilese vikkhambhento sukhena akilamanto vikkhambheti, tassa sukhā paṭipadā nāma hoti.

Tattha yāni sappāyāsappāyāni ca palibodhupacchedādīni pubbakiccāni ca appanākosallāni ca **visuddhimagge** cittabhāvanāniddese niddiṭṭhāni, tesu yo asappāyasevī hoti, tassa dukkhā paṭipadā dandhā ca abhiññā hoti. Sappāyasevino sukhā paṭipadā khippā ca abhiññā. Yo pana pubbabhāge asappāyaṃ sevitvā aparabhāge sappāyasevī hoti, pubbabhāge vā sappāyaṃ sevitvā aparabhāge asappāyasevī, tassa vomissakatā veditabbā. Tathā palibodhupacchedādikaṃ pubbakiccaṃ asampādetvā bhāvanaṃ anuyuttassa dukkhā paṭipadā hoti, vipariyāyena sukhā. Appanākosallāni pana asampādentassa dandhā abhiññā hoti, sampādentassa khippā.

Apica taṇhāavijjāvasena samathavipassanākatādhikāravasena cāpi etāsaṃ pabhedo veditabbo. Taṇhābhibhūtassa hi dukkhā paṭipadā hoti, anabhibhūtassa sukhā. Avijjābhibhūtassa ca dandhā abhiññā hoti, anabhibhūtassa khippā. Yo ca samathe akatādhikāro tassa dukkhā paṭipadā hoti, katādhikārassa sukhā. Yo pana vipassanāya akatādhikāro hoti, tassa dandhā abhiññā hoti, katādhikārassa khippā.

Kilesindriyavasena cāpi etāsaṃ pabhedo veditabbo. Tibbakilesassa hi mudindriyassa dukkhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā. Mandakilesassa ca mudindriyassa sukhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññāti.

Iti imāsu paṭipadāabhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya abhiññāya jhānaṃ pāpuṇāti, tassa taṃ jhānaṃ dukkhapaṭipadaṃ dandhābhiññanti vuccati. Sesesupi eseva nayo.

Tattha 'tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā'ti (vibha. 799) evaṃ vuttasatiyā vā taṃtaṃjhānanikantiyā vā vikkhambhane paṭipadā, taṃtaṃjhānupacārappattassa appanāya parivāse abhiññā ca veditabbā. Āgamanavasenāpi ca paṭipadā abhiññā hontiyeva. Dukkhapaṭipadañhi dandhābhiññaṃ paṭhamajjhānaṃ patvā pavattaṃ dutiyampi tādisameva hoti. Tatiyacatutthesupi eseva nayo. Yathā ca catukkanaye evaṃ pañcakanayepi paṭipadāvasena catudhā bhedo veditabbo. Iti paṭipadāvasenapi cattāro navakā vuttā honti. Tesu pāṭhato chattiṃsa cittāni, atthato pana pañcakanaye catukkanayassa paviṭṭhattā vīsatimeva bhavantīti.

Paṭipadācatukkaṃ.

Ārammaṇacatukkaṃ

181. Idāni yasmā etaṃ jhānaṃ nāma yathā paṭipadābhedena evaṃ ārammaṇabhedenāpi catubbidhaṃ hoti. Tasmāssa taṃ pabhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **parittaṃ parittārammaṇa**ntiādīsu yaṃ appaguṇaṃ hoti, uparijjhānassa paccayo bhavituṃ na sakkoti, idaṃ **parittaṃ nāma**. Yaṃ pana avaḍḍhite suppamatte vā sarāvamatte vā ārammaṇe pavattaṃ, taṃ parittaṃ ārammaṇaṃ assāti **parittārammaṇaṃ**. Yaṃ paguṇaṃ subhāvitaṃ uparijjhānassa paccayo bhavituṃ sakkoti, idaṃ **appamāṇaṃ** nāma. Yaṃ vipule ārammaṇe pavattaṃ taṃ vuḍḍhippamāṇattā appamāṇaṃ ārammaṇaṃ assāti **appamāṇārammaṇaṃ**. Vuttalakkhaṇavomissakatāya pana vomissakanayo veditabbo. Iti ārammaṇavasenapi cattāro navakā vuttā honti. Cittagaṇanāpettha purimasadisā evāti.

Ārammaṇacatukkaṃ.

Ārammaṇapaṭipadāmissakaṃ

186. Idāni ārammaṇapaṭipadāmissakaṃ soḷasakkhattukanayaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha paṭhamanaye vuttajjhānaṃ dukkhapaṭipadattā dandhābhiññattā parittattā parittārammaṇattāti catūhi kāraṇehi **hīnaṃ,** soḷasamanaye vuttajjhānaṃ sukhapaṭipadattā khippābhiññattā appamāṇattā appamāṇārammaṇattāti catūhi kāraṇehi **paṇītaṃ**. Sesesu cuddasasu ekena dvīhi tīhi ca kāraṇehi hīnappaṇītatā veditabbā.

Kasmā panāyaṃ nayo desitoti? Jhānuppattikāraṇattā. Sammāsambuddhena hi pathavīkasiṇe suddhikajjhānaṃ catukkanayavasena pañcakanayavasena ca dassitaṃ; tathā suddhikapaṭipadā, tathā suddhikārammaṇaṃ. Tattha yā devatā pathavīkasiṇe suddhikajjhānaṃ catukkanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena suddhikajjhāne catukkanayo desito. Yā pañcakanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena pañcakanayo. Yā suddhikapaṭipadāya, suddhikārammaṇe catukkanayavasena desiyamānaṃ bujjhituṃ sakkonti, tāsaṃ sappāyavasena suddhikapaṭipadāya suddhikārammaṇe catukkanayo desito. Yā pañcakanayavasena desiyamānaṃ bujjhituṃ sakkonti tāsaṃ sappāyavasena pañcakanayo. Iti heṭṭhā puggalajjhāsayavasena desanā katā.

Desanāvilāsappatto cesa pabhinnapaṭisambhido dasabalacatuvesārajjavisadañāṇo dhammānaṃ yāthāvasarasalakkhaṇassa suppaṭividdhattā dhammapaññattikusalatāya yo yo nayo labbhati tassa tassa vasena desanaṃ niyametuṃ sakkoti, tasmā imāya desanāvilāsappattiyāpi tena esā pathavīkasiṇe suddhikacatukkanayādivasena desanā katā.

Yasmā pana ye keci jhānaṃ uppādenti nāma na te ārammaṇapaṭipadāhi vinā uppādetuṃ sakkonti, tasmā niyamato jhānuppattikāraṇattā ayaṃ soḷasakkhattukanayo kathito.

Ettāvatā suddhikanavako, cattāro paṭipadānavakā, cattāro ārammaṇanavakā, ime ca soḷasa navakāti pañcavīsati navakā kathitā honti. Tattha ekekasmiṃ navake catukkapañcakavasena dve dve nayāti paññāsa nayā. Tattha ‘‘pañcavīsatiyā catukkanayesu sataṃ, pañcakanayesu pañcavīsasata’’nti pāṭhato pañcavīsādhikāni dve jhānacittasatāni honti. Pañcakanaye pana catukkanayassa paviṭṭhattā atthato pañcavīsādhikameva cittasataṃ hoti. Yāni cetāni pāṭhe pañcavīsādhikāni dve cittasatāni tesu ekekassa niddese dhammavavatthānādayo tayo tayo mahāvārā honti. Te pana tattha tattha nayamattameva dassetvā saṃkhittāti.

Pathavīkasiṇaṃ.

203. Idāni yasmā āpokasiṇādīsupi etāni jhānāni uppajjanti, tasmā tesaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tesu sabbo pāḷinayo ca atthavibhāvanā ca cittagaṇanā ca vārasaṅkhepo ca pathavīkasiṇe vuttanayeneva veditabbo. Bhāvanānayo pana kasiṇaparikammaṃ ādiṃ katvā sabbo **visuddhimagge** (visuddhi 1.91 ādayo) pakāsitoyeva. **Mahāsakuludāyisutte** pana dasakasiṇāni (ma. ni. 2.250) vuttāni. Tesu viññāṇakasiṇaṃ ākāse pavattitamahaggataviññāṇampi tattha parikammaṃ katvā nibbattā viññāṇañcāyatanasamāpattipi hotīti sabbappakārena āruppadesanameva bhajati, tasmā imasmiṃ ṭhāne na kathitaṃ.

Ākāsakasiṇanti pana kasiṇugghāṭimamākāsampi, taṃ ārammaṇaṃ katvā pavattakkhandhāpi, bhitticchiddādīsu aññatarasmiṃ gahetabbanimittaparicchedākāsampi, taṃ ārammaṇaṃ katvā uppannaṃ catukkapañcakajjhānampi vuccati. Tattha purimanayo āruppadesanaṃ bhajati, pacchimanayo rūpāvacaradesanaṃ. Iti missakattā imaṃ rūpāvacaradesanaṃ na āruḷhaṃ. Paricchedākāse nibbattajjhānaṃ pana rūpūpapattiyā maggo hoti tasmā taṃ gahetabbaṃ. Tasmiṃ pana catukkapañcakajjhānameva uppajjati, arūpajjhānaṃ nuppajjati. Kasmā? Kasiṇugghāṭanassa alābhato. Tañhi punappunaṃ ugghāṭiyamānampi ākāsameva hotīti na tattha kasiṇugghāṭanaṃ labbhati, tasmā tatthuppannaṃ jhānaṃ diṭṭhadhammasukhavihārāya saṃvattati, abhiññāpādakaṃ hoti, vipassanāpādakaṃ hoti, nirodhapādakaṃ na hoti. Anupubbanirodho panettha yāva pañcamajjhānā labbhati vaṭṭapādakaṃ hotiyeva. Yathā cetaṃ evaṃ purimakasiṇesu uppannaṃ jhānampi. Nirodhapādakabhāvo panettha viseso. Sesamettha ākāsakasiṇe yaṃ vattabbaṃ siyā taṃ sabbaṃ **visuddhimagge** (visuddhi. 1.98-99) vuttameva.

‘Ekopi hutvā bahudhā hotī’tiādinayaṃ (dī. ni. 1.239; paṭi. ma. 1.102) pana vikubbanaṃ icchantena purimesu aṭṭhasu kasiṇesu aṭṭha samāpattiyo nibbattetvā kasiṇānulomato kasiṇapaṭilomato, kasiṇānulomapaṭilomato; jhānānulomato, jhānapaṭilomato, jhānānulomapaṭilomato; jhānukkantikato, kasiṇukkantikato, jhānakasiṇukkantikato; aṅgasaṅkantikato, ārammaṇasaṅkantikato, aṅgārammaṇasaṅkantikato; aṅgavavatthānato, ārammaṇavavatthānatoti imehi cuddasahākārehi cittaṃ paridametabbaṃ. Tesaṃ vitthārakathā **visuddhimagge** (visuddhi. 2.365-366) vuttāyeva.

Evaṃ pana cuddasahākārehi cittaṃ aparidametvā, pubbe abhāvitabhāvano ādikammiko yogāvacaro iddhivikubbanaṃ sampādessatīti netaṃ ṭhānaṃ vijjati. Ādikammikassa hi kasiṇaparikammampi bhāro; satesu sahassesu vā ekova sakkoti. Katakasiṇaparikammassa nimittuppādanaṃ bhāro; satesu sahassesu vā ekova sakkoti. Uppanne nimitte taṃ vaḍḍhetvā appanādhigamo bhāro, satesu sahassesu vā ekova sakkoti. Adhigatappanassa cuddasahākārehi cittaparidamanaṃ bhāro; satesu sahassesu vā ekova sakkoti. Cuddasahākārehi paridamitacittassāpi iddhivikubbanaṃ nāma bhāro, satesu sahassesu vā ekova sakkoti. Vikubbanappattassāpi khippanisantibhāvo nāma bhāro; satesu sahassesu vā ekova khippanisanti hoti. Therambatthale **mahārohanaguttattherassa** gilānupaṭṭhānaṃ āgatesu tiṃsamattesu iddhimantasahassesu upasampadāya aṭṭhavassiko **rakkhitatthero viya**. Sabbaṃ vatthu **visuddhimagge** (visuddhi. 2.367) vitthāritamevāti.

Kasiṇakathā.

Abhibhāyatanakathā

204. Evaṃ aṭṭhasu kasiṇesu rūpāvacarakusalaṃ niddisitvā, idāni yasmā samānepi ārammaṇe bhāvanāya asamānaṃ imesu aṭṭhasu kasiṇesu aññampi abhibhāyatanasaṅkhātaṃ rūpāvacarakusalaṃ pavattati, tasmā taṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **ajjhattaṃ arūpasaññī**ti alābhitāya vā anatthikatāya vā ajjhattarūpe parikammasaññāvirahito. **Bahiddhā rūpāni passatī**ti bahiddhā aṭṭhasu kasiṇesu kataparikammatāya parikammavasena ceva appanāvasena ca tāni bahiddhā aṭṭhasu kasiṇesu rūpāni passati. **Parittānī**ti avaḍḍhitāni. **Tāni abhibhuyyā**ti yathā nāma sampannagahaṇiko kaṭacchumattaṃ bhattaṃ labhitvā ‘kiṃ ettha bhuñjitabbaṃ atthī’ti saṅkaḍḍhitvā ekakabaḷameva karoti, evameva ñāṇuttariko puggalo visadañāṇo ‘kimettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’ti tāni rūpāni abhibhavitvā samāpajjati. Saha nimittuppādenevettha appanaṃ nibbattetīti attho. **Jānāmi passāmī**ti iminā panassa pubbabhāgo kathito. **Āgamaṭṭhakathāsu** pana vuttaṃ – imināssa pana ābhogo kathito. So ca kho samāpattito vuṭṭhitassa, na antosamāpattiyanti (a. ni. aṭṭha. 3.8.65).

Appamāṇānīti vaḍḍhitappamāṇāni. **Abhibhuyyā**ti ettha pana yathā mahagghaso puriso ekaṃ bhattavaḍḍhitakaṃ labhitvā ‘aññāpi hotu ‘kimesā mayhaṃ karissatī’ti taṃ na mahantato passati, evameva ñāṇuttaro puggalo visadaññāṇo ‘kimettha samāpajjitabbaṃ, na idaṃ appamāṇaṃ, na mayhaṃ cittekaggatākaraṇe bhāro atthī’ti tāni abhibhavitvā samāpajjati. Saha nimittuppādenevettha appanaṃ nibbattetīti attho.

Parittaṃ parittārammaṇaṃ appamāṇaṃ parittārammaṇanti idha parittānīti āgatattā appamāṇārammaṇatā na gahitā, parato appamāṇānīti āgatattā parittārammaṇatā. **Aṭṭhakathāyaṃ** pana vuttaṃ – ‘imasmiṃ ṭhāne cattāri cattāri ārammaṇāni aggahetvā dve dveva gahitāni. Kiṃ kāraṇā? Catūsu hi gahitesu desanā soḷasakkhattukā hoti, satthārā ca heṭṭhā soḷasakkhattukā desanā kilañjamhi tile pattharantena viya vitthārato kathitā. Tassa imasmiṃ ṭhāne aṭṭhakkhattukaṃ desanaṃ kātuṃ ajjhāsayo. Tasmā dve dveyeva gahitānīti veditabbānīti.

Suvaṇṇadubbaṇṇānīti parisuddhāparisuddhavaṇṇāni. Parisuddhāni hi nīlādīni suvaṇṇāni, aparisuddhāni ca dubbaṇṇānīti idha adhippetāni. **Āgamaṭṭhakathāsu** pana ‘suvaṇṇāni vā hontu dubbaṇṇāni vā, parittaappamāṇavaseneva imāni abhibhāyatanāni desitānī’ti (a. ni. aṭṭha. 3.8.65) vuttaṃ. Imesu pana catūsu parittaṃ vitakkacaritavasena āgataṃ, appamāṇaṃ mohacaritavasena, suvaṇṇaṃ dosacaritavasena, dubbaṇṇaṃ rāgacaritavasena. Etesañhi etāni sappāyāni. Sā ca tesaṃ sappāyatā vitthārato **visuddhimagge** (visuddhi. 1.43) cariyaniddese vuttā.

Kasmā pana, yathā suttante ‘‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānī’’tiādi (dī. ni. 2.173; ma. ni. 2.249; a. ni. 8.65) vuttaṃ, evaṃ avatvā idha catūsupi abhibhāyatanesu ajjhattaṃ arūpasaññitāva vuttāti? Ajjhattarūpānaṃ anabhibhavanīyato. Tattha vā hi idha vā bahiddhārūpāneva abhibhavitabbāni, tasmā tāni niyamato vattabbānīti tatrapi idhapi vuttāni. Ajjhattaṃ arūpasaññīti idaṃ pana satthu desanāvilāsamattameva. Ayaṃ tāva catūsu abhibhāyatanesu apubbapadavaṇṇanā. Suddhikanayapaṭipadābhedo panettha pathavīkasiṇe vuttanayeneva ekekasmiṃ abhibhāyatane veditabbo. Kevalañcettha ārammaṇacatukkaṃ ārammaṇadukaṃ hoti, soḷasakkhattukañca aṭṭhakkhattukaṃ. Sesaṃ tādisameva. Evamettha ekekasmiṃ abhibhāyatane eko suddhikanavako, cattāro paṭipadānavakā, dve ārammaṇanavakā, ārammaṇapaṭipadāmissake aṭṭha navakāti pannarasa navakāti catūsupi abhibhāyatanesu samasaṭṭhi navakā veditabbā.

246. Pañcamaabhibhāyatanādīsu **nīlānī**ti sabbasaṅgāhikavasena vuttaṃ. **Nīlavaṇṇānī**ti vaṇṇavasena, **nīlanidassanānī**ti nidassanavasena, apaññāyamānavivarāni, asambhinnavaṇṇāni, ekanīlāneva hutvā dissantīti vuttaṃ hoti. **Nīlanibhāsānī**ti idaṃ pana obhāsanavasena vuttaṃ; nīlobhāsāni nīlappabhāyuttānīti attho. Etena nesaṃ suvisuddhataṃ dasseti. Suvisuddhavaṇṇavasena hi imāni cattāri abhibhāyatanāni vuttāni. **Pītānī**tiādīsupi imināva nayena attho veditabbo. Nīlakasiṇaṃ uggaṇhanto nīlasmiṃ nimittaṃ gaṇhāti. Pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vātiādikaṃ panettha kasiṇakaraṇañca parikammañca appanāvidhānañca sabbaṃ **visuddhimagge** (visuddhi. 1.93 ādayo) vitthārato vuttameva. Yathā ca pathavīkasiṇe evamettha ekekasmiṃ abhibhāyatane pañcavīsati pañcavīsati navakā veditabbā.

Abhibhāyatanakathā.

Vimokkhakathā

248. Idāni yasmā idaṃ rūpāvacarakusalaṃ nāma na kevalaṃ ārammaṇasaṅkhātānaṃ āyatanānaṃ abhibhavanato abhibhāyatanavaseneva uppajjati, atha kho vimokkhavasenapi uppajjati, tasmā tampi nayaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ.

Kenaṭṭhena pana vimokkho veditabboti? Adhimuccanaṭṭhena. Ko ayaṃ adhimuccanaṭṭho nāma? Paccanīkadhammehi ca suṭṭhu vimuccanaṭṭho, ārammaṇe ca abhirativasena suṭṭhu vimuccanaṭṭho. Pituaṅke vissaṭṭhaaṅgapaccaṅgassa dārakassa sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti. Evaṃlakkhaṇañhi vimokkhabhāvappattaṃ rūpāvacarakusalaṃ dassetuṃ ayaṃ nayo āraddho.

Tattha **rūpī**ti ajjhattaṃ kesādīsu uppāditaṃ rūpajjhānaṃ rūpaṃ, tadassatthīti rūpī. Ajjhattañhi nīlaparikammaṃ karonto kese vā pitte vā akkhitārakāya vā karoti. Pītaparikammaṃ karonto mede vā chaviyā vā akkhīnaṃ pītaṭṭhāne vā karoti. Lohitaparikammaṃ karonto maṃse vā lohite vā jivhāya vā hatthatalapādatalesu vā akkhīnaṃ rattaṭṭhāne vā karoti. Odātaparikammaṃ karonto aṭṭhimhi vā dante vā nakhe vā akkhīnaṃ setaṭṭhāne vā karoti. Evaṃ parikammaṃ katvā uppannajjhānasamaṅginaṃ sandhāyetaṃ vuttaṃ. **Rūpāni passatī**ti bahiddhāpi nīlakasiṇādirūpāni jhānacakkhunā passati. Iminā ajjhattabahiddhāvatthukesu kasiṇesu jhānapaṭilābho dassito.

Ajjhattaṃ arūpasaññīti ajjhattaṃ na rūpasaññī. Attano kesādīsu anuppāditarūpāvacarajjhānoti attho. Iminā bahiddhā parikammaṃ katvā bahiddhāva paṭiladdhajjhānatā dassitā.

Subhanti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāya ‘subha’nti ābhogo natthi, yo pana suvisuddhaṃ subhakasiṇaṃ ārammaṇaṃ katvā viharati, so yasmā ‘subha’nti…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tathā dutiyādīni, tasmā evaṃ desanā katā. **Paṭisambhidāmagge** pana ‘‘kathaṃ subhantveva adhimutto hotīti vimokkho? Idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ…pe… viharati, mettāya bhāvitattā sattā appaṭikūlā honti; karuṇā… muditā… upekkhāsahagatena cetasā ekaṃ disaṃ…pe… viharati, upekkhāya bhāvitattā sattā appaṭikūlā honti, evaṃ subhantveva adhimutto hotī’’ti vimokkhoti (paṭi. ma. 1.212) vuttaṃ. Idha pana upari pāḷiyaṃyeva brahmavihārānaṃ āgatattā taṃ nayaṃ paṭikkhipitvā sunīlakasupītakasulohitakasuodātakaparisuddhanīlakaparisuddhapītakaparisuddhalohitakaparisuddhaodātakavaseneva subhavimokkho anuññāto. Iti kasiṇanti vā abhibhāyatananti vā vimokkhoti vā rūpāvacarajjhānameva. Tañhi ārammaṇassa sakalaṭṭhena kasiṇaṃ nāma, ārammaṇaṃ abhibhavanaṭṭhena abhibhāyatanaṃ nāma, ārammaṇe adhimuccanaṭṭhena paccanīkadhammehi ca vimuccanaṭṭhena vimokkho nāmāti vuttaṃ. Tattha kasiṇadesanā abhidhammavasena, itarā pana suttantadesanāvasena vuttāti veditabbā. Ayamettha apubbapadavaṇṇanā. Ekekasmiṃ pana vimokkhe pathavīkasiṇe viya pañcavīsati pañcavīsatīti katvā pañcasattati navakā veditabbā.

Vimokkhakathā.

Brahmavihārakathā

251. Idāni mettādibrahmavihāravasena pavattamānaṃ rūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **mettāsahagata**nti mettāya samannāgataṃ. Parato karuṇāsahagatādīsupi eseva nayo. Yena panesa vidhānena paṭipanno mettādisahagatāni jhānāni upasampajja viharati, taṃ mettādīnaṃ bhāvanāvidhānaṃ sabbaṃ **visuddhimagge** (visuddhi. 1.240) vitthāritameva. Avasesāya pāḷiyā attho pathavīkasiṇe vuttanayeneva veditabbo.

Kevalañhi pathavīkasiṇe pañcavīsati navakā, idha purimāsu tīsu tikacatukkajjhānikavasena pañcavīsati sattakā, upekkhāya catutthajjhānavasena pañcavīsati ekakā, karuṇāmuditāsu ca chandādīhi catūhi saddhiṃ karuṇāmuditāti imepi yevāpanakā labbhanti. Dukkhapaṭipadādibhāvo cettha mettāya tāva byāpādavikkhambhanavasena, karuṇāya vihiṃsāvikkhambhanavasena, muditāya arativikkhambhanavasena, upekkhāya rāgapaṭighavikkhambhanavasena veditabbo. Parittārammaṇatā pana nabahusattārammaṇavasena; appamāṇārammaṇatā bahusattārammaṇavasena hotīti ayaṃ viseso. Sesaṃ tādisameva.

Evaṃ tāva pāḷivaseneva –

Brahmuttamena kathite, brahmavihāre ime iti viditvā;
Bhiyyo etesu ayaṃ, pakiṇṇakakathāpi viññeyyā.

Etāsu hi mettākaruṇāmuditāupekkhāsu atthato tāva mejjatīti **mettā,** siniyhatīti attho. Mitte vā bhavā, mittassa vā esā pavattatīpi mettā. Paradukkhe sati sādhūnaṃ hadayakampanaṃ karotīti **karuṇā**. Kiṇāti vā paradukkhaṃ hiṃsati vināsetīti **karuṇā**. Kirīyati vā dukkhitesu pharaṇavasena pasāriyatīti **karuṇā**. Modanti tāya taṃsamaṅgino, sayaṃ vā modati, modanamattameva vā tanti **muditā**. ‘Averā hontū’tiādibyāpārappahānena majjhattabhāvūpagamanena ca upekkhatīti **upekkhā**.

Lakkhaṇādito panettha hitākārappavattilakkhaṇā ‘mettā’, hitūpasaṃhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti. Dukkhāpanayanākārappavattilakkhaṇā ‘karuṇā’, paradukkhāsahanarasā, avihiṃsāpaccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā. Vihiṃsūpasamo tassā sampatti, sokasambhavo vipatti. Sattesu pamodanalakkhaṇā ‘muditā’, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā. Arativūpasamo tassā sampatti, pahāsasambhavo vipatti. Sattesu majjhattākārappavattilakkhaṇā ‘upekkhā’, sattesu samabhāvadassanarasā, paṭighānunayavūpasamapaccupaṭṭhānā, ‘‘kammassakā sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na parihāyissantī’’ti? Evaṃ pavattakammassakatādassanapadaṭṭhānā. Paṭighānunayavūpasamo tassā sampatti, gehassitāya aññāṇupekkhāya sambhavo vipatti.

Catunnampi panetesaṃ brahmavihārānaṃ vipassanāsukhañceva bhavasampatti ca sādhāraṇappayojanaṃ, byāpādādipaṭighāto āveṇikaṃ. Byāpādapaṭighātappayojanā hettha mettā, vihiṃsāaratirāgapaṭighātappayojanā itarā. Vuttampi cetaṃ –

> ‘‘Nissaraṇañhetaṃ, āvuso, byāpādassa yadidaṃ mettācetovimutti, nissaraṇañhetaṃ, āvuso, vihesāya yadidaṃ karuṇācetovimutti; nissaraṇañhetaṃ, āvuso, aratiyā yadidaṃ muditācetovimutti, nissaraṇañhetaṃ, āvuso, rāgassa yadidaṃ upekkhācetovimuttī’’ti (dī. ni. 3.326; a. ni. 6.13).

Ekamekassa cettha āsannadūravasena dve dve paccatthikā. Mettābrahmavihārassa hi, samīpacāro viya purisassa sapatto, guṇadassanasabhāgatāya rāgo āsannapaccatthiko. So lahuṃ otāraṃ labhati. Tasmā tato suṭṭhu mettā rakkhitabbā. Pabbatādigahananissito viya purisassa sapatto sabhāvavisabhāgatāya byāpādo dūrapaccatthiko. Tasmā tato nibbhayena mettāyitabbaṃ. Mettāyissati ca nāma kopañca karissatīti aṭṭhānametaṃ.

Karuṇābrahmavihārassa ‘‘cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehassitaṃ domanassa’’ntiādinā nayena āgataṃ gehassitaṃ domanassaṃ vipattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāvavisabhāgatāya vihesā dūrapaccatthikā. Tasmā tato nibbhayena karuṇāyitabbaṃ. Karuṇañca nāma karissati pāṇiādīhi ca vihesissatīti aṭṭhānametaṃ.

Muditābrahmavihārassa ‘‘cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehassitaṃ somanassa’’ntiādinā (ma. ni. 3.306) nayena āgataṃ gehassitaṃ somanassaṃ sampattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāvavisabhāgatāya arati dūrapaccatthikā. Tasmā tato nibbhayena muditā bhāvetabbā. Pamudito ca nāma bhavissati pantasenāsanesu ca adhikusaladhammesu ca ukkaṇṭhissatīti aṭṭhānametaṃ.

Upekkhābrahmavihārassa pana ‘‘cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā rūpaṃ sā nātivattati. Tasmā sā upekkhā gehassitāti vuccatī’’tiādinā (ma. ni. 3.308) nayena āgatā gehassitā aññāṇupekkhā dosaguṇānaṃ avicāraṇavasena sabhāgattā āsannapaccatthikā. Sabhāvavisabhāgatāya rāgapaṭighā dūrapaccatthikā. Tasmā tato nibbhayena upekkhitabbaṃ. Upekkhissati ca nāma rajjissati ca paṭihaññissati cāti aṭṭhānametaṃ.

Sabbesampi ca etesaṃ kattukāmatāchando ādi, nīvaraṇādivikkhambhanaṃ majjhaṃ, appanā pariyosānaṃ, paññattidhammavasena eko vā satto anekā vā sattā ārammaṇaṃ, upacāre vā appanāya vā pattāya ārammaṇavaḍḍhanaṃ.

Tatrāyaṃ vaḍḍhanakkamo – yathā hi kusalo kassako kasitabbaṭṭhānaṃ paricchinditvā kasati, evaṃ paṭhamameva ekaṃ āvāsaṃ paricchinditvā tattha sattesu ‘imasmiṃ āvāse sattā averā hontū’tiādinā nayena mettā bhāvetabbā. Tattha cittaṃ muduṃ kammaniyaṃ katvā dve āvāsā paricchinditabbā. Tato anukkamena tayo cattāro pañca cha satta aṭṭha nava dasa, ekā racchā, upaḍḍhagāmo, gāmo, janapado, rajjaṃ, ekā disāti evaṃ yāva ekaṃ cakkavāḷaṃ, tato vā pana bhiyyo tattha tattha sattesu mettā bhāvetabbā. Tathā karuṇādayoti. Ayamettha ārammaṇavaḍḍhanakkamo.

Yathā pana kasiṇānaṃ nissando āruppā, samādhīnaṃ nissando nevasaññānāsaññāyatanaṃ, vipassanānaṃ nissando phalasamāpatti, samathavipassanānaṃ nissando nirodhasamāpatti, evaṃ purimabrahmavihārattayassa nissando ettha upekkhābrahmavihāro. Yathā hi thambhe anussāpetvā tulāsaṅghāṭaṃ anāropetvā na sakkā ākāse kūṭagopānasiyo ṭhapetuṃ, evaṃ purimesu tatiyajjhānaṃ vinā na sakkā catutthaṃ bhāvetuṃ. Kasiṇesu pana uppannatatiyajjhānassapesā nuppajjati visabhāgārammaṇattāti.

Ettha siyā – ‘kasmā panetā mettā karuṇā muditā upekkhā brahmavihārāti vuccanti? Kasmā ca, catassova? Ko ca etāsaṃ kamo? Vibhaṅge ca kasmā appamaññāti vuttā’ti? Vuccate – seṭṭhaṭṭhena tāva niddosabhāvena cettha brahmavihāratā veditabbā. Sattesu sammāpaṭipattibhāvena hi seṭṭhā ete vihārā. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi sampayuttā yogino brahmasamāva hutvā viharantīti seṭṭhaṭṭhena niddosabhāvena ca brahmavihārāti vuccanti.

Kasmā ca catassotiādipañhassa pana idaṃ vissajjanaṃ –

Visuddhimaggādivasā catasso,
Hitādiākāravasā panāsaṃ;
Kamo pavattanti ca appamāṇe,
Tā gocare yena tadappamaññā.

Etāsu hi yasmā mettā byāpādabahulassa, karuṇā vihiṃsābahulassa, muditā aratibahulassa, upekkhā rāgabahulassa visuddhimaggo; yasmā ca hitūpasaṃhāraahitāpanayanasampattimodanaanābhogavasena catubbidhoyeva sattesu manasikāro; yasmā ca yathā mātā daharagilānayobbanappattasakiccapasutesu catūsu puttesu daharassa abhivuḍḍhikāmā hoti, gilānassa gelaññāpanayanakāmā, yobbanappattassa yobbanasampattiyā ciraṭṭhitikāmā, sakiccapasutassa kismiñcipi pariyāye abyāvaṭā hoti, tathā appamaññāvihārikenāpi sabbasattesu mettādivasena bhavitabbaṃ, tasmā ito visuddhimaggādivasā catassova appamaññā.

Yasmā pana catassopetā bhāvetukāmena paṭhamaṃ hitākārappavattivasena sattesu paṭipajjitabbaṃ, hitākārappavattilakkhaṇā ca mettā; tato evaṃ patthitahitānaṃ sattānaṃ dukkhābhibhavaṃ disvā vā sutvā vā sambhāvetvā vā dukkhāpanayanākārappavattivasena, dukkhāpanayanākārappavattilakkhaṇā ca karuṇā; athevaṃ patthitahitānaṃ patthitadukkhāpagamānañca nesaṃ sampattiṃ disvā sampattippamodanavasena, pamodanalakkhaṇā ca muditā; tato paraṃ pana kattabbābhāvato ajjhupekkhakatāsaṅkhātena majjhattākārena paṭipajjitabbaṃ, majjhattākārappavattilakkhaṇā ca upekkhā; tasmā ito hitādiākāravasā panāsaṃ paṭhamaṃ mettā vuttā. Atha karuṇā muditā upekkhāti ayaṃ kamo veditabbo.

Yasmā pana sabbāpetā appamāṇe gocare pavattanti, tasmā appamaññāti vuccanti. Appamāṇā hi sattā etāsaṃ gocarabhūtā, ‘ekasattassāpi ca ettake padese mettādayo bhāvetabbā’ti evaṃ pamāṇaṃ aggahetvā sakalapharaṇavaseneva pavattāti, tena vuttaṃ –

Visuddhimaggādivasā catasso,
Hitādiākāravasā panāsaṃ;
Kamo pavattanti ca appamāṇe,
Tā gocare yena tadappamaññāti.

Evaṃ appamāṇagocaratāya ekalakkhaṇāsu cāpi etāsu purimā tisso tikacatukkajjhānikāva honti. Kasmā? Somanassāvippayogato. Kasmā panāsaṃ somanassena avippayogoti? Domanassasamuṭṭhitānaṃ byāpādādīnaṃ nissaraṇattā. Pacchimā pana avasesekajjhānikāva. Kasmā? Upekkhāvedanāsampayogato. Na hi sattesu majjhattākārappavattā brahmavihārupekkhā upekkhāvedanaṃ vinā vattatīti.

Brahmavihārakathā.

Asubhakathā

263. Idāni rāgacaritasattānaṃ ekantahitaṃ nānārammaṇesu ekekajjhānavaseneva pavattamānaṃ rūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ.

Tattha **uddhumātakasaññāsahagata**ntiādīsu, bhastā viya vāyunā, uddhaṃ jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena dhumātattā uddhumātaṃ. Uddhumātameva **uddhumātakaṃ**. Paṭikūlattā vā kucchitaṃ uddhumātanti uddhumātakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vinīlaṃ vuccati viparibhinnanīlavaṇṇaṃ. Vinīlameva **vinīlakaṃ**. Paṭikūlattā vā kucchitaṃ vinīlanti vinīlakaṃ. Maṃsussadaṭṭhānesu rattavaṇṇassa, pubbasannicayaṭṭhānesu setavaṇṇassa, yebhuyyena ca nīlavaṇṇassa, nīlaṭṭhāne nīlasāṭakapārutasseva chavasarīrassetaṃ adhivacanaṃ. Paribhinnaṭṭhānesu vissandamānaṃ pubbaṃ vipubbaṃ. Vipubbameva **vipubbakaṃ**. Paṭikūlattā vā kucchitaṃ vipubbanti vipubbakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vicchiddaṃ vuccati dvidhā chindanena apadhāritaṃ, vicchiddameva **vicchiddakaṃ**. Paṭikūlattā vā kucchitaṃ vicchiddanti vicchiddakaṃ. Vemajjhe chinnassa chavasarīrassetaṃ adhivacanaṃ. Ito ca etto ca vividhākārena soṇasiṅgālādīhi khāyitaṃ vikkhāyitaṃ. Vikkhāyitameva **vikkhāyitakaṃ**. Paṭikūlattā vā kucchitaṃ vikkhāyitanti vikkhāyitakaṃ. Tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vividhā khittaṃ vikkhittaṃ. Vikkhittameva **vikkhittakaṃ**. Paṭikūlattā vā kucchitaṃ vikkhittanti vikkhittakaṃ. ‘Aññena hatthaṃ aññena pādaṃ aññena sīsa’nti evaṃ tato tato khittassa chavasarīrassetaṃ adhivacanaṃ. Hatañca taṃ purimanayeneva vikkhittakañcāti **hatavikkhittakaṃ**.

Kākapadākārena aṅgapaccaṅgesu satthena hanitvā vuttanayena vikkhittakassa chavasarīrassetaṃ adhivacanaṃ. Lohitaṃ kirati, vikkhipati, ito cito ca paggharatīti **lohitakaṃ**. Paggharitalohitamakkhitassa chavasarīrassetaṃ adhivacanaṃ. Puḷavā vuccanti kimayo. Puḷave vikiratīti **puḷavakaṃ**. Kimiparipuṇṇassa chavasarīrassetaṃ adhivacanaṃ. Aṭṭhiyeva **aṭṭhikaṃ**. Paṭikūlattā vā kucchitaṃ aṭṭhīti aṭṭhikaṃ. Aṭṭhisaṅkhalikāyapi ekaṭṭhikassapi etaṃ adhivacanaṃ. Imāni ca pana uddhumātakādīni nissāya uppannanimittānampi nimittesu paṭiladdhajjhānānampi etāneva nāmāni.

Tattha uddhumātakanimitte appanāvasena uppannā saññā uddhumātakasaññā. Tāya uddhumātakasaññāya sampayogaṭṭhena sahagataṃ **uddhumātakasaññāsahagataṃ. Vinīlakasaññāsahagatā**dīsupi eseva nayo. Yaṃ panettha bhāvanāvidhānaṃ vattabbaṃ bhaveyya, taṃ sabbākārena **visuddhimagge** (visuddhi. 1.103 ādayo) vuttameva. Avasesā pāḷivaṇṇanā heṭṭhā vuttanayeneva veditabbā. Kevalañhi idha, catutthajjhānavasena upekkhābrahmavihāre viya, paṭhamajjhānavasena ekekasmiṃ pañcavīsati ekakā honti. Asubhārammaṇassa ca avaḍḍhanīyattā, paritte uddhumātakaṭṭhāne uppannanimittārammaṇaṃ **parittārammaṇaṃ,** mahante **appamāṇārammaṇaṃ** veditabbaṃ. Sesesupi eseva nayoti.

Iti asubhāni subhaguṇo,
Dasasatalocanena thutakitti;
Yāni avoca dasabalo,
Ekekajjhānahetūni.

Evaṃ pāḷinayeneva, tāva sabbāni tāni jānitvā;
Tesveva ayaṃ bhiyyo, pakiṇṇakakathāpi viññeyyā. (visuddhi. 1.120);

Etesu hi yattha katthaci adhigatajjhāno suvikkhambhitarāgattā vītarāgo viya nilloluppacāro hoti. Evaṃ santepi yvāyaṃ asubhabhedo vutto, so sarīrasabhāvappattivasena ca rāgacaritabhedavasena cāti veditabbo.

Chavasarīrañhi paṭikūlabhāvaṃ āpajjamānaṃ uddhumātakasabhāvappattaṃ vā siyā, vinīlakādīnaṃ vā aññatarasabhāvappattaṃ. Iti yādisaṃ yādisaṃ sakkā hoti laddhuṃ tādise tādise uddhumātakapaṭikūlaṃ vinīlakapaṭikūlanti evaṃ nimittaṃ gaṇhitabbamevāti sarīrasabhāvappattivasena dasadhā asubhappabhedo vuttoti veditabbo.

Visesato cettha uddhumātakaṃ sarīrasaṇṭhānavipattippakāsanato sarīrasaṇṭhānarāgino sappāyaṃ. Vinīlakaṃ chavirāgavipattippakāsanato sarīravaṇṇarāgino sappāyaṃ. Vipubbakaṃ kāyavaṇṇapaṭibaddhassa duggandhabhāvassa pakāsanato mālāgandhādivasena samuṭṭhāpitasarīragandharāgino sappāyaṃ. Vicchiddakaṃ antosusirabhāvappakāsanato sarīre ghanabhāvarāgino sappāyaṃ. Vikkhāyitakaṃ maṃsūpacayasampattivināsappakāsanato thanādīsu sarīrappadesesu maṃsūpacayarāgino sappāyaṃ. Vikkhittakaṃ aṅgapaccaṅgānaṃ vikkhepappakāsanato aṅgapaccaṅgalīlārāgino sappāyaṃ. Hatavikkhittakaṃ sarīrasaṅghātabhedavikārappakāsanato sarīrasaṅghātasampattirāgino sappāyaṃ. Lohitakaṃ lohitamakkhitapaṭikūlabhāvappakāsanato alaṅkārajanitasobharāgino sappāyaṃ. Puḷavakaṃ kāyassa anekakimikulasādhāraṇabhāvappakāsanato kāye mamattarāgino sappāyaṃ. Aṭṭhikaṃ sarīraṭṭhīnaṃ paṭikūlabhāvappakāsanato dantasampattirāgino sappāyanti. Evaṃ rāgacaritavasenāpi dasadhā asubhappabhedo vuttoti veditabbo.

Yasmā pana dasavidhepi etasmiṃ asubhe seyyathāpi nāma aparisaṇṭhitajalāya sīghasotāya nadiyā arittabaleneva nāvā tiṭṭhati, vinā arittena na sakkā ṭhapetuṃ, evameva dubbalattā ārammaṇassa vitakkabaleneva cittaṃ ekaggaṃ hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetuṃ, tasmā paṭhamajjhānamevettha hoti, na dutiyādīni. Paṭikūlepi cetasmiṃ ārammaṇe 'addhā imāya paṭipadāya jarāmaraṇamhā parimuccissāmī'ti evaṃ ānisaṃsadassāvitāya ceva nīvaraṇasantāpappahānena ca pītisomanassaṃ uppajjati, 'bahuṃ dāni vetanaṃ labhissāmī'ti ānisaṃsadassāvino pupphachaḍḍakassa gūtharāsimhi viya, ussannabyādhidukkhassa rogino vamanavirecanappavattiyaṃ viya ca.

Dasavidhampi cetaṃ asubhaṃ lakkhaṇato ekameva hoti. Dasavidhassapi hi etassa asuciduggandhajegucchapaṭikūlabhāvo eva lakkhaṇaṃ. Tadetaṃ iminā lakkhaṇena na kevalaṃ matasarīreyeva dantaṭṭhikadassāvino pana cetiyapabbatavāsino **mahātissattherassa** viya, hatthikkhandhagataṃ rājānaṃ ullokentassa **saṅgharakkhitattherupaṭṭhākasāmaṇerassa** viya ca, jīvamānakasarīrepi upaṭṭhāti. Yatheva hi matasarīraṃ evaṃ jīvamānakampi asubhameva. Asubhalakkhaṇaṃ panettha āgantukena alaṅkārena paṭicchannattā na paññāyatīti.

Asubhakathā.

Kiṃ pana pathavīkasiṇaṃ ādiṃ katvā aṭṭhikasaññāpariyosānāvesā rūpāvacarappanā, udāhu aññāpi atthīti? Atthi; ānāpānajjhānañhi kāyagatāsatibhāvanā ca idha na kathitā. Kiñcāpi na kathitā vāyokasiṇe pana gahite ānāpānajjhānaṃ gahitameva; vaṇṇakasiṇesu ca gahitesu kesādīsu catukkapañcakajjhānavasena uppannā kāyagatāsati, dasasu asubhesu gahitesu dvattiṃsākāre paṭikūlamanasikārajjhānavasena ceva navasivathikāvaṇṇajjhānavasena ca pavattā kāyagatāsati gahitāvāti. Sabbāpi rūpāvacarappanā idha kathitāva hotīti.

Rūpāvacarakusalakathā niṭṭhitā.

Arūpāvacarakusalavaṇṇanā

Ākāsānañcāyatanaṃ

265. Idāni arūpāvacarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **arūpūpapattiyā**ti arūpabhavo arūpaṃ, arūpe upapatti arūpūpapatti, tassā arūpūpapattiyā. **Maggaṃ bhāvetī**ti upāyaṃ hetuṃ kāraṇaṃ uppādeti vaḍḍheti. **Sabbaso**ti sabbākārena. Sabbāsaṃ vā anavasesānanti attho. **Rūpasaññāna**nti saññāsīsena vuttarūpāvacarajjhānānañceva tadārammaṇānañca. Rūpāvacarajjhānampi hi rūpanti vuccati 'rūpī rūpāni passatī'tiādīsu (dha. sa. 248; dī. ni. 2.129). Tassa ārammaṇampi ''bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī''tiādīsu (dha. sa. 244-246; dī. ni. 2.173); tasmā idha rūpe saññā rūpasaññāti evaṃ saññāsīsena vuttarūpāvacarajjhānassetaṃ adhivacanaṃ. Rūpaṃ saññā assāti rūpasaññaṃ, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ.

Samatikkamāti virāgā nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyavasena pañcadasannaṃ jhānasaṅkhātānaṃ rūpasaññānaṃ, etesañca pathavīkasiṇādivasena aṭṭhannaṃ ārammaṇasaṅkhātānaṃ rūpasaññānaṃ, sabbākārena anavasesānaṃ vā virāgā ca nirodhā ca virāgahetu ceva nirodhahetu ca ākāsānañcāyatanaṃ upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etaṃ upasampajja viharituntі.

Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇaṃ samatikkantameva hoti, tasmā ārammaṇasamatikkamaṃ avatvā ''tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti, vītikkanto, samatikkanto, tena vuccati sabbaso rūpasaññānaṃ samatikkamā''ti (vibha. 602) evaṃ **vibhaṅge** saññānaṃyeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃyeva ārammaṇe paṭhamajjhānādīni viya, tasmā ayaṃ ārammaṇasamatikkamavasenāpi atthavaṇṇanā katāti veditabbā.

Paṭighasaññānaṃ atthaṅgamāti cakkhādīnaṃ vatthūnaṃ rūpādīnaṃ ārammaṇānañca paṭighātena samuppannā saññā **paṭighasaññā**. Rūpasaññādīnaṃ etaṃ adhivacanaṃ. Yathāha – ''tattha katamā paṭighasaññā? Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā, imā vuccanti paṭighasaññāyo''ti (vibha. 603). Tāsaṃ kusalavipākānaṃ pañcannaṃ akusalavipākānaṃ pañcannanti sabbaso dasannampi paṭighasaññānaṃ atthaṅgamā pahānā asamuppādā appavattiṃ katvāti vuttaṃ hoti.

Kāmañcetā paṭhamajjhānādīni samāpannassāpi na santi – na hi tasmiṃ samaye pañcadvāravasena cittaṃ pavattati – evaṃ santepi, aññattha pahīnānaṃ sukhadukkhānaṃ catutthajjhāne viya, sakkāyadiṭṭhādīnaṃ tatiyamagge viya ca, imasmiṃ jhāne ussāhajananatthaṃ imassa jhānassa pasaṃsāvasena etāsaṃ ettha vacanaṃ veditabbaṃ. Atha vā kiñcāpi tā rūpāvacaraṃ samāpannassa na santi, atha kho na pahīnattā na santi. Na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattā ca etāsaṃ pavatti. Ayaṃ pana bhāvanā rūpavirāgāya saṃvattati. Tasmā tā ettha pahīnāti vattuṃ vaṭṭati. Na kevalañca vattuṃ, ekaṃseneva evaṃ dhāretumpi vaṭṭati. Tāsañhi ito pubbe appahīnattāyeva paṭhamajjhānaṃ samāpannassa ‘‘saddo kaṇṭako’’ti (a. ni. 10.72) vutto bhagavatā. Idha ca pahīnattāyeva arūpasamāpattīnaṃ āneñjatā santavimokkhatā ca vuttā. Āḷāro ca kāḷāmo āruppasamāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosīti (dī. ni. 2.192).

Nānattasaññānaṃ amanasikārāti nānatte gocare pavattānaṃ saññānaṃ nānattānaṃ vā saññānaṃ. Yasmā hi etā ‘‘tattha katamā nānattasaññā? Asamāpannassa manodhātusamaṅgissa vā manoviññāṇadhātusamaṅgissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti nānattasaññāyo’’ti (vibha. 604) evaṃ **vibhaṅge** vibhajitvā vuttā idha adhippetā; asamāpannassa manodhātumanoviññāṇadhātusaṅgahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti; yasmā cetā aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti evaṃ catucattālīsampi saññā nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā nānattasaññāti vuttā. Tāsaṃ sabbaso nānattasaññānaṃ amanasikārā anāvajjanā asamannāhārā apaccavekkhaṇā. Yasmā tā nāvajjati, na manasikaroti, na paccavekkhati, tasmāti vuttaṃ hoti.

Yasmā cettha purimā rūpasaññā paṭighasaññā ca iminā jhānena nibbatte bhavepi na vijjanti, pageva tasmiṃ bhave imaṃ jhānaṃ upasampajja viharaṇakāle, tasmā tāsaṃ ‘samatikkamā atthaṅgamā’ti dvedhāpi abhāvoyeva vutto. Nānattasaññāsu pana yasmā aṭṭha kāmāvacarakusalasaññā, nava kiriyāsaññā, dasa akusalasaññāti imā sattavīsati saññā iminā jhānena nibbatte bhave vijjanti, tasmā tāsaṃ amanasikārāti vuttanti veditabbaṃ. Tatrāpi hi imaṃ jhānaṃ upasampajja viharanto tāsaṃ amanasikārāyeva upasampajja viharati. Tā pana manasikaronto asamāpanno hotīti. Saṅkhepato cettha ‘rūpasaññānaṃ samatikkamā’ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttaṃ. ‘Paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā’ti iminā sabbesaṃ kāmāvacaracittacetasikānañca pahānaṃ amanasikāro ca vuttoti veditabbo.

Iti bhagavā ‘pannarasannaṃ rūpasaññānaṃ samatikkamena, dasannaṃ paṭighasaññānaṃ atthaṅgamena, catucattālīsāya nānattasaññānaṃ amanasikārenā’ti tīhi padehi ākāsānañcāyatanasamāpattiyā vaṇṇaṃ kathesi. Kiṃ kāraṇāti ce sotūnaṃ ussāhajananatthañceva palobhanatthañca. Sace hi keci apaṇḍitā vadeyyuṃ ‘satthā ākāsānañcāyatanasamāpattiṃ nibbattethāti vadati, ko nu kho etāya nibbattitāya attho? Ko ānisaṃso’ti te evaṃ vattuṃ mā labhantūti imehi ākārehi samāpattiyā vaṇṇaṃ kathesi. Tañhi nesaṃ sutvā evaṃ bhavissati – ‘evaṃsantā kira ayaṃ samāpatti, evaṃpaṇītā, nibbattessāma na’nti. Athassa nibbattanatthāya ussāhaṃ karissantīti.

Palobhanatthañcāpi nesaṃ etissā vaṇṇaṃ kathesi, visakaṇṭakavāṇijo viya. Visakaṇṭakavāṇijo nāma guḷavāṇijo vuccati. So kira guḷaphāṇitakhaṇḍasakkarādīni sakaṭenādāya paccantagāmaṃ gantvā ‘visakaṇṭakaṃ gaṇhatha visakaṇṭakaṃ gaṇhathā’ti ugghosesi. Taṃ sutvā gāmikā ‘visaṃ nāma kakkhaḷaṃ, yo naṃ khādati so marati, kaṇṭakopi vijjhitvā māreti. Ubhopete kakkhaḷā, ko ettha ānisaṃso’ti gehadvārāni thakesuṃ, dārake ca palāpesuṃ. Taṃ disvā vāṇijo ‘avohārakusalā ime gāmikā, handa ne upāyena gaṇhāpemī’ti ‘atimadhuraṃ gaṇhatha atisāduṃ gaṇhatha, guḷaṃ phāṇitaṃ sakkaraṃ samagghaṃ labbhati, kūṭamāsakakūṭakahāpaṇādīhipi labbhatī’ti ugghosesi. Taṃ sutvā gāmikā haṭṭhapahaṭṭhā niggantvā bahumpi mūlaṃ datvā gahesuṃ.

Tattha vāṇijassa ‘visakaṇṭakaṃ gaṇhathā’ti ugghosanaṃ viya bhagavato ‘ākāsānañcāyatanasamāpattiṃ nibbattethā’ti vacanaṃ. ‘Ubhopete kakkhaḷā, ko ettha ānisaṃso’ti? Gāmikānaṃ cintanaṃ viya ‘bhagavā ākāsānañcāyatanaṃ nibbattethāti āha, ko ettha ānisaṃso? Nāssa guṇaṃ jānāmā’ti sotūnaṃ cintanaṃ. Athassa vāṇijassa ‘atimadhuraṃ gaṇhathā’tiādivacanaṃ viya bhagavato rūpasaññāsamatikkamanādikaṃ ānisaṃsappakāsanaṃ. Idañhi sutvā te bahumpi mūlaṃ datvā, gāmikā viya guḷaṃ, iminā ānisaṃsena palobhitacittā mahantampi ussāhaṃ katvā imaṃ samāpattiṃ nibbattessantīti ussāhajananatthaṃ palobhanatthañca kathesi.

Ākāsānañcāyatanasaññāsahagatanti ettha nāssa antoti anantaṃ. Ākāsaṃ anantaṃ ākāsānantaṃ. Ākāsānantameva ākāsānañcaṃ. Taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa, devānaṃ devāyatanamivāti **ākāsānañcāyatanaṃ**. Iti ākāsānañcaṃ ca taṃ āyatanañcātipi ākāsānañcāyatanaṃ. Kasiṇugghāṭimākāsassetaṃ adhivacanaṃ. Tasmiṃ ākāsānañcāyatane appanāppattāya saññāya sahagataṃ ākāsānañcāyatanasaññāsahagataṃ.

Yathā pana aññattha ‘ananto ākāso’ti (vibha. 508; dī. ni. 2.129) vuttaṃ, evamidha anantanti vā parittanti vā na gahitaṃ. Kasmā? Anante hi gahite parittaṃ na gayhati, paritte gahite anantaṃ na gayhati. Evaṃ sante ārammaṇacatukkaṃ na pūrati, desanā soḷasakkhattukā na hoti. Sammāsambuddhassa ca imasmiṃ ṭhāne desanaṃ soḷasakkhattukaṃ kātuṃ ajjhāsayo, tasmā anantanti vā parittanti vā avatvā ‘ākāsānañcāyatanasaññāsahagata’nti āha. Evañhi sati ubhayampi gahitameva hoti. Ārammaṇacatukkaṃ pūrati, desanā soḷasakkhattukā sampajjati. Avaseso pāḷiattho heṭṭhā vuttanayeneva veditabbo.
Rūpāvacaracatutthajjhānanikantipariyādānadukkhatāya cettha dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā hoti. Vipariyāyena sukhā paṭipadā khippābhiññā ca veditabbā. Parittakasiṇugghāṭimākāse pana pavattaṃ jhānaṃ parittārammaṇaṃ vipulakasiṇugghāṭimākāse pavattaṃ appamāṇārammaṇanti veditabbaṃ. Upekkhābrahmavihāre viya ca idhāpi catutthajjhānavasena pañcavīsati ekakā honti. Yathā cettha evaṃ ito paresupi. Visesamattameva pana tesu vaṇṇayissāma.

Viññāṇañcāyatanaṃ

266. **Ākāsānañcāyatanaṃ samatikkammā**ti, ettha tāva pubbe vuttanayena ākāsānañcaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi ākāsānañcāyatanaṃ. Vuttanayeneva ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ viññāṇañcāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘ākāsānañcāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Viññāṇañcāyatanasaññāsahagatanti, ettha pana anantanti manasikātabbavasena nāssa antoti anantaṃ. Anantameva ānañcaṃ. Viññāṇaṃ ānañcaṃ viññāṇānañcanti avatvā viññāṇañcanti vuttaṃ. Ayañhettha rūḷhīsaddo. Tadeva viññāṇañcaṃ adhiṭṭhānaṭṭhena imāya saññāya āyatananti **viññāṇañcāyatanaṃ**. Tasmiṃ viññāṇañcāyatane pavattāya saññāya sahagatanti **viññāṇañcāyatanasaññāsahagataṃ**. Ākāse pavattaviññāṇārammaṇassa jhānassetaṃ adhivacanaṃ. Idha ākāsānañcāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāsārammaṇaṃ samāpattiṃ ārabbha pavattiyā parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

Ākiñcaññāyatanaṃ

267. **Viññāṇañcāyatanaṃ samatikkammā**ti etthāpi pubbe vuttanayeneva viññāṇañca āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi viññāṇañcāyatanaṃ. Vuttanayeneva ca ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ ākiñcaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘viññāṇañcāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Ākiñcaññāyatanasaññāsahagatanti ettha pana nāssa kiñcananti akiñcanaṃ; antamaso bhaṅgamattampi assa avasiṭṭhaṃ natthīti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ. Ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ. Taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena imissā saññāya āyatananti **ākiñcaññāyatanaṃ**. Tasmiṃ ākiñcaññāyatane pavattāya saññāya sahagatanti **ākiñcaññāyatanasaññāsahagataṃ**. Ākāse pavattitaviññāṇāpagamārammaṇassa jhānassetaṃ adhivacanaṃ. Idha viññāṇañcāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanā parivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāse pavattitaviññāṇāpagamārammaṇatāya parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

Nevasaññānāsaññāyatanaṃ

Ākiñcaññāyatanaṃ samatikkammāti etthāpi pubbe vuttanayeneva ākiñcaññaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi ākiñcaññāyatanaṃ. Vuttanayeneva ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇe ca samatikkamitvāva yasmā idaṃ nevasaññānāsaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘ākiñcaññāyatanaṃ samatikkammā’ti idaṃ vuttanti veditabbaṃ.

Nevasaññānāsaññāyatanasaññāsahagatanti ettha pana yāya saññāya bhāvato taṃ nevasaññānāsaññāyatananti vuccati, yathā paṭipannassa sā saññā hoti, taṃ tāva dassetuṃ **vibhaṅge** ‘‘nevasaññīnāsaññī’’ti uddharitvā ‘‘taññeva ākiñcaññāyatanaṃ santato manasikaroti saṅkhārāvasesasamāpattiṃ bhāveti, tena vuccati nevasaññīnāsaññī’’ti (vibha. 619) vuttaṃ. Tattha **‘santato manasikarotī’**ti ‘santā vatāyaṃ samāpatti, yatra hi nāma natthibhāvampi ārammaṇaṃ karitvā ṭhassatī’ti evaṃ santārammaṇatāya naṃ ‘santā’ti manasikaroti. Santato ce manasikaroti, kathaṃ samatikkamo hotīti? Anāvajjitukāmatāya. So hi kiñcāpi naṃ santato manasikaroti, atha khvassa ‘ahametaṃ āvajjissāmi samāpajjissāmi adhiṭṭhahissāmi vuṭṭhahissāmi paccavekkhissāmī’ti esa ābhogo samannāhāro manasikāro na hoti. Kasmā? Ākiñcaññāyatanato nevasaññānāsaññāyatanassa santatarapaṇītataratāya.

Yathā hi rājā mahaccarājānubhāvena hatthikkhandhagato nagaravīthiyaṃ vicaranto dantakārādayo sippike ekaṃ vatthaṃ daḷhaṃ nivāsetvā ekena sīsaṃ veṭhetvā dantacuṇṇādīhi samokiṇṇagatte anekāni dantavikatiādīni karonte disvā ‘aho vata re chekā ācariyā, īdisānipi nāma sippāni karissantī’ti, evaṃ tesaṃ chekatāya tussati, na cassa evaṃ hoti – ‘aho vatāhaṃ rajjaṃ pahāya evarūpo sippiko bhaveyya’nti. Taṃ kissa hetu? Rajjasiriyā mahānisaṃsatāya. So sippike samatikkamitvāva gacchati. Evamevesa kiñcāpi taṃ samāpattiṃ santato manasikaroti, atha khvassa ‘ahametaṃ samāpattiṃ āvajjissāmi samāpajjissāmi adhiṭṭhahissāmi vuṭṭhahissāmi paccavekkhissāmī’ti neva esa ābhogo samannāhāro manasikāro hoti. So taṃ santato manasi karonto taṃ paramasukhumaṃ appanāppattaṃ saññaṃ pāpuṇāti, yāya ‘nevasaññīnāsaññī nāma hoti, saṅkhārāvasesasamāpattiṃ bhāvetī’ti vuccati. ‘Saṅkhārāvasesasamāpatti’nti accantasukhumabhāvappattasaṅkhāraṃ catutthāruppasamāpattiṃ.

Idāni yaṃ taṃ evaṃ adhigatāya saññāya vasena nevasaññānāsaññāyatananti vuccati, taṃ atthato dassetuṃ ‘‘nevasaññānāsaññāyatananti nevasaññānāsaññāyatanaṃ samāpannassa vā, upapannassa vā, diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā’’ti (vibha. 620) vuttaṃ. Tesu idha samāpannassa cittacetasikā dhammā adhippetā.

Vacanattho panettha – oḷārikāya saññāya abhāvato, sukhumāya ca bhāvato, nevassa sasampayuttadhammassa jhānassa saññā, nāsaññāti nevasaññānāsaññaṃ. Nevasaññānāsaññañca taṃ manāyatanadhammāyatanapariyāpannattā āyatanañcāti **nevasaññānāsaññāyatanaṃ**. Atha vā yāyamettha saññā, sā paṭusaññākiccaṃ kātuṃ asamatthatāya nevasaññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññāti nevasaññānāsaññā. Nevasaññānāsaññā ca sā sesadhammānaṃ adhiṭṭhānaṭṭhena āyatanañcāti nevasaññānāsaññāyatanaṃ.

Na kevalañcettha saññāva edisī, atha kho vedanāpi nevavedanā nāvedanā, cittampi nevacittaṃ nācittaṃ, phassopi nevaphasso nāphassoti. Esa nayo sesasampayuttadhammesu. Saññāsīsena panāyaṃ desanā katāti veditabbā. Pattamakkhanatelappabhutīhi ca upamāhi esamattho vibhāvetabbo – **sāmaṇero** kira telena pattaṃ makkhetvā ṭhapesi. Taṃ yāgupānakāle thero ‘pattamāharā’ti āha. So ‘patte telamatthi, bhante’ti āha. Tato ‘āhara, sāmaṇera, telaṃ nāḷiṃ pūressāmī’ti vutte ‘natthi, bhante, tela’nti āha. Tattha yathā antovutthattā yāguyā saddhiṃ akappiyaṭṭhena telaṃ atthīti hoti, nāḷipūraṇādīnaṃ abhāvavasena natthīti hoti, evaṃ sāpi saññā paṭusaññākiccaṃ kātuṃ asamatthatāya nevasaññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti.

Kimpanettha saññākiccanti? Ārammaṇasañjānanañceva vipassanāya ca visayabhāvaṃ upagantvā nibbidājananaṃ. Dahanakiccamiva hi sukhodake tejodhātu, sañjānanakiccampesā paṭuṃ kātuṃ na sakkoti. Sesasamāpattīsu saññā viya vipassanāya visayabhāvaṃ upagantvā nibbidājananampi kātuṃ na sakkoti. Aññesu hi khandhesu akatābhiniveso bhikkhu nevasaññānāsaññāyatanakkhandhe sammasitvā nibbidaṃ pattuṃ samattho nāma natthi. Apica **āyasmā sāriputto,** pakativipassako pana mahāpañño sāriputtasadisova sakkuṇeyya. Sopi ‘‘evaṃ kirime dhammā ahutvā sambhonti, hutvā paṭiventī’’ti (ma. ni. 3.95) evaṃ kalāpasammasanavaseneva, no anupadadhammavipassanāvasena. Evaṃ sukhumattaṃ gatā esā samāpatti.

Yathā ca pattamakkhanatelūpamāya evaṃ maggudakūpamāyapi ayamattho vibhāvetabbo. Maggapaṭipannassa kira therassa purato gacchanto sāmaṇero thokamudakaṃ disvā ‘udakaṃ, bhante, upāhanā omuñcathā’ti āha. Tato therena ‘sace udakamatthi, āhara nhānasāṭakaṃ, nhāyissāmī’ti vutte ‘natthi, bhante’ti āha. Tattha yathā upāhanatemanamattaṭṭhena udakaṃ atthīti hoti, nhānaṭṭhena natthīti hoti, evampi sā paṭusaññākiccaṃ kātuṃ asamatthatāya neva saññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti. Na kevalañca etāheva, aññāhipi anurūpāhi upamāhi esa attho vibhāvetabbo. Iti imāya nevasaññānāsaññāyatane pavattāya saññāya nevasaññānāsaññāyatanabhūtāya vā saññāya sahagatanti **nevasaññānāsaññāyatanasaññāsahagataṃ**. Ākiñcaññāyatanasamāpattiārammaṇassa jhānassetaṃ adhivacanaṃ.

Idha ākiñcaññāyatanasamāpattiyā nikantipariyādānadukkhatāya dukkhā paṭipadā, pariyādinnanikantikassa appanāparivāsadandhatāya dandhābhiññā. Vipariyāyena sukhā paṭipadā khippābhiññā ca. Parittakasiṇugghāṭimākāse pavattitaviññāṇāpagamārammaṇaṃ samāpattiṃ ārabbha pavattitāya parittārammaṇatā, vipariyāyena appamāṇārammaṇatā veditabbā. Sesaṃ purimasadisameva.

> Asadisarūpo nātho, āruppaṃ yaṃ catubbidhaṃ āha;
> Taṃ iti ñatvā tasmiṃ, pakiṇṇakakathāpi viññeyyā.

Arūpasamāpattiyo hi –

> Ārammaṇātikkamato, catassopi bhavantimā;
> Aṅgātikkamametāsaṃ, na icchanti vibhāvino.

Etāsu hi rūpanimittātikkamato paṭhamā, ākāsātikkamato dutiyā, ākāse pavattitaviññāṇātikkamato tatiyā, ākāse pavattitaviññāṇassa apagamātikkamato catutthāti sabbathā ‘ārammaṇātikkamato catassopi bhavantimā’ arūpasamāpattiyoti veditabbā. Aṅgātikkamaṃ pana etāsaṃ na icchanti paṇḍitā. Na hi rūpāvacarasamāpattīsu viya etāsu aṅgātikkamo atthi. Sabbāsupi hi etāsu upekkhā cittekaggatāti dve eva jhānaṅgāni honti. Evaṃ santepi –

> Supaṇītatarā honti, pacchimā pacchimā idha;
> Upamā tattha viññeyyā, pāsādatalasāṭikā.

Yathā hi catubhūmakapāsādassa heṭṭhimatale dibbanaccagītavāditasurabhigandhamālāsādurasapānabhojanasayanacchādanādivasena paṇītā pañca kāmaguṇā paccupaṭṭhitā assu, dutiye tato paṇītatarā, tatiye tato paṇītatamā, catutthe sabbapaṇītā; tattha kiñcāpi tāni cattāripi pāsādatalāneva, natthi nesaṃ pāsādatalabhāvena viseso, pañcakāmaguṇasamiddhivisesena pana heṭṭhimato heṭṭhimato uparimaṃ uparimaṃ paṇītataraṃ hoti.

Yathā ca ekāya itthiyā kantitathūlasaṇhasaṇhatarasaṇhatamasuttānaṃ catupalatipaladvipalaekapalasāṭikā assu, āyāmena vitthārena ca samappamāṇā; tattha kiñcāpi tā sāṭikā catassopi āyāmato ca vitthārato ca samappamāṇā, natthi tāsaṃ pamāṇato viseso, sukhasamphassasukhumabhāvamahagghabhāvehi pana purimāya purimāya pacchimā pacchimā paṇītatarā honti, evameva kiñcāpi catūsupi etāsu upekkhā cittekaggatāti etāni dveyeva aṅgāni honti, atha kho bhāvanāvisesena tesaṃ aṅgānaṃ paṇītapaṇītatarabhāvena supaṇītatarā honti pacchimā pacchimā idhāti veditabbā. Evaṃ anupubbena paṇītapaṇītā cetā –

> Asucimhi maṇḍape laggo, eko taṃ nissito paro;
> Añño bahi anissāya, taṃ taṃ nissāya cāparo.
>
> Ṭhito catūhi etehi, purisehi yathākkamaṃ;
> Samānatāya ñātabbā, catassopi vibhāvinā. (visuddhi. 1.291);

Tatrāyamatthayojanā – asucimhi kira dese eko maṇḍapo. Atheko puriso āgantvā taṃ asuciṃ jigucchamāno taṃ maṇḍapaṃ hatthehi ālambitvā tattha laggo, laggito viya aṭṭhāsi. Athāparo āgantvā taṃ maṇḍapalaggaṃ purisaṃ nissito. Athañño āgantvā cintesi – ‘yo esa maṇḍape laggo, yo ca taṃ nissito, ubhopete duṭṭhitā; dhuvo ca nesaṃ maṇḍapapapāte pāto, handāhaṃ bahiyeva tiṭṭhāmī’ti so tannissitaṃ anissāya bahiyeva aṭṭhāsi. Athāparo āgantvā maṇḍapalaggassa tannissitassa ca akhemabhāvaṃ cintetvā bahiṭhitañca suṭṭhitoti mantvā taṃ nissāya aṭṭhāsi.

Tattha asucimhi dese maṇḍapo viya kasiṇugghāṭimākāsaṃ daṭṭhabbaṃ. Asucijigucchāya maṇḍapalaggo puriso viya rūpanimittajigucchāya ākāsārammaṇaṃ ākāsānañcāyatanaṃ. Maṇḍapalaggaṃ purisaṃ nissito viya ākāsārammaṇaṃ ākāsānañcāyatanaṃ ārabbha pavattaṃ viññāṇañcāyatanaṃ. Tesaṃ dvinnampi akhemabhāvaṃ cintetvā anissāya taṃ maṇḍapalaggaṃ, bahiṭhito viya, ākāsānañcāyatanaṃ ārammaṇaṃ akatvā tadabhāvārammaṇaṃ ākiñcaññāyatanaṃ. Maṇḍapalaggassa tannissitassa ca akhemataṃ cintetvā bahiṭhitañca 'suṭṭhito'ti mantvā taṃ nissāya ṭhito viya viññāṇābhāvasaṅkhāte bahipadese ṭhitaṃ ākiñcaññāyatanaṃ ārabbha pavattaṃ nevasaññānāsaññāyatanaṃ daṭṭhabbaṃ. Evaṃ pavattamānañca –

Ārammaṇaṃ karoteva, aññābhāvena taṃ idaṃ;
Diṭṭhadosampi rājānaṃ, vuttihetu yathā jano. (visuddhi. 1.292);

Idañhi nevasaññānāsaññāyatanaṃ 'āsannaviññāṇañcāyatanapaccatthikā ayaṃ samāpattī'ti evaṃ diṭṭhadosampi taṃ ākiñcaññāyatanaṃ aññassa ārammaṇassa abhāvā ārammaṇaṃ karoteva. Yathā kiṃ? 'Diṭṭhadosampi rājānaṃ vuttihetu yathā jano'. Yathā hi asaṃyataṃ pharusakāyavacīmanosamācāraṃ kañci sabbadisampatiṃ rājānaṃ 'pharusasamācāro aya'nti evaṃ diṭṭhadosampi aññattha vuttiṃ alabhamāno jano vuttihetu nissāya vattati, evaṃ diṭṭhadosampi taṃ ākiñcaññāyatanaṃ aññaṃ ārammaṇaṃ alabhamānamidaṃ nevasaññānāsaññāyatanaṃ ārammaṇaṃ karoteva. Evaṃ kurumānañca –

Āruḷho dīghanisseṇiṃ, yathā nisseṇibāhukaṃ;
Pabbataggañca āruḷho, yathā pabbatamatthakaṃ.

Yathā vā girimāruḷho, attanoyeva jaṇṇukaṃ;
Olubbhati tathevetaṃ, jhānamolubbha vattatīti. (visuddhi. 1.293);

Arūpāvacarakusalakathā niṭṭhitā.

Tebhūmakakusalavaṇṇanā

269. Idāni yasmā sabbānipetāni tebhūmakakusalāni hīnādinā pabhedena vattanti, tasmā tesaṃ taṃ pabhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **hīna**nti lāmakaṃ. Taṃ āyūhanavasena veditabbaṃ. Hīnuttamānaṃ majjhe bhavaṃ **majjhimaṃ**. Padhānabhāvaṃ nītaṃ **paṇītaṃ,** uttamanti attho. Tānipi āyūhanavaseneva veditabbāni. Yassa hi āyūhanakkhaṇe chando vā hīno hoti, vīriyaṃ vā, cittaṃ vā, vīmaṃsā vā, taṃ hīnaṃ nāma. Yassa te dhammā majjhimā ceva paṇītā, ca taṃ majjhimañceva paṇītañca. Yaṃ pana kattukāmatāsaṅkhātaṃ chandaṃ dhuraṃ chandaṃ jeṭṭhakaṃ chandaṃ pubbaṅgamaṃ katvā āyūhitaṃ, taṃ chandādhipatito āgatattā **chandādhipateyyaṃ** nāma. Vīriyādhipateyyādīsupi eseva nayo.

Imasmiṃ pana ṭhāne ṭhatvā nayā gaṇetabbā. Sabbapaṭhamaṃ vibhatto hi eko nayo, hīnanti eko, majjhimanti eko, paṇītanti eko, chandādhipateyyanti eko. Ime tāva chandādhipateyye pañca nayā. Evaṃ vīriyādhipateyyādīsupīti cattāro pañcakā vīsati honti. Purimo vā eko suddhikanayo, hīnantiādayo tayo, chandādhipateyyantiādayo cattāro, chandādhipateyyaṃ hīnantiādayo dvādasāti evampi vīsati nayā honti.

Ime vīsati mahānayā kattha vibhattāti? **Mahāpakaraṇe** (paṭṭhā. 2.14.1) hīnattike vibhattā. Imasmiṃ pana ṭhāne hīnattikato majjhimarāsiṃ gahetvā hīnamajjhimapaṇītavasena tayo koṭṭhāsā kātabbā. Tatopi majjhimarāsiṃ ṭhapetvā hīnapaṇīte gahetvā nava nava koṭṭhāsā kātabbā. Hīnasmiṃyeva hi hīnaṃ atthi majjhimaṃ atthi paṇītaṃ atthi. Paṇītasmimpi hīnaṃ atthi majjhimaṃ atthi paṇītaṃ atthi. Tathā hīnahīnasmiṃ hīnaṃ, hīnahīnasmiṃ majjhimaṃ, hīnahīnasmiṃ paṇītaṃ. Hīnamajjhimasmiṃ hīnaṃ, hīnamajjhimasmiṃ majjhimaṃ, hīnamajjhimasmiṃ paṇītaṃ. Hīnapaṇītasmiṃ hīnaṃ, hīnapaṇītasmiṃ majjhimaṃ, hīnapaṇītasmiṃ paṇītanti ayameko navako. Paṇītahīnasmimpi hīnaṃ nāma atthi, paṇītahīnasmiṃ majjhimaṃ, paṇītahīnasmiṃ paṇītaṃ. Tathā paṇītamajjhimasmiṃ hīnaṃ, paṇītamajjhimasmiṃ majjhimaṃ, paṇītamajjhimasmiṃ paṇītaṃ. Paṇītapaṇītasmiṃ hīnaṃ, paṇītapaṇītasmiṃ majjhimaṃ, paṇītapaṇītasmiṃ paṇītanti. Ayaṃ dutiyo navakoti dve navakā aṭṭhārasa. Imāni aṭṭhārasa kammadvārāni nāma. Imehi pabhāvitattā, imesaṃ vasena, aṭṭhārasa khattiyā, aṭṭhārasa brāhmaṇā, aṭṭhārasa vessā, aṭṭhārasa suddā, aṭṭhacattālīsa gottacaraṇāni veditabbāni.

Imesu ca pana tebhūmakesu kusalesu kāmāvacarakusalaṃ tihetukampi duhetukampi hoti ñāṇasampayuttavippayuttavasena. Rūpāvacarārūpāvacaraṃ pana tihetukameva ñāṇasampayuttameva. Kāmāvacarampettha adhipatinā sahāpi uppajjati vināpi. Rūpāvacarārūpāvacaraṃ adhipatisampannameva hoti. Kāmāvacarakusale cettha ārammaṇādhipati sahajātādhipatīti dvepi adhipatayo labbhanti. Rūpāvacarārūpāvacaresu ārammaṇādhipati na labbhati, sahajātādhipatiyeva labbhati. Tattha cittassa cittādhipateyyabhāvo sampayuttadhammānaṃ vasena vutto. Dvinnaṃ pana cittānaṃ ekato abhāvena sampayuttacittassa cittādhipati nāma natthi. Tathā chandādīnaṃ chandādhipatiādayo. Keci pana 'sace cittavato kusalaṃ hoti, mayhaṃ bhavissatīti evaṃ yaṃ cittaṃ dhuraṃ katvā jeṭṭhakaṃ katvā aparaṃ kusalacittaṃ āyūhitaṃ, tassa taṃ purimacittaṃ cittādhipati nāma hoti, tato āgatattā idaṃ cittādhipateyyaṃ nāmā'ti evaṃ āgamanavasenāpi adhipatiṃ nāma icchanti. Ayaṃ pana nayo neva pāḷiyaṃ na aṭṭhakathāyaṃ dissati. Tasmā vuttanayeneva adhipatibhāvo veditabbo. Imesu ca ekūnavīsatiyā mahānayesu purime suddhikanaye vuttaparimāṇāneva cittāni ca navakā ca pāṭhavārā ca honti. Tasmā ñāṇasampayuttesu vuttaparimāṇato vīsatiguṇo cittanavakavārabhedo veditabbo, catūsu ñāṇavippayuttesu soḷasaguṇoti, ayaṃ tebhūmakakusale pakiṇṇakakathā nāmāti.

Tebhūmakakusalaṃ.

Lokuttarakusalavaṇṇanā

277. Evaṃ bhavattayasampattinibbattakaṃ kusalaṃ dassetvā idāni sabbabhavasamatikkamanāya lokuttarakusalaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **lokuttara**nti kenaṭṭhena lokuttaraṃ? Lokaṃ taratīti, lokuttaraṃ lokaṃ uttaratīti lokuttaraṃ; lokaṃ samatikkamma abhibhuyya tiṭṭhatīti lokuttaraṃ (paṭi. ma. 2.43). **Jhānaṃ bhāvetī**ti ekacittakkhaṇikaṃ appanājhānaṃ bhāveti janeti vaḍḍheti.

Lokato niyyāti vaṭṭato niyyātīti **niyyānikaṃ**. Niyyāti vā etenāti niyyānikaṃ. Taṃsamaṅgī hi puggalo dukkhaṃ parijānanto niyyāti, samudayaṃ pajahanto niyyāti, nirodhaṃ sacchikaronto niyyāti, maggaṃ bhāvento niyyāti. Yathā ca pana tebhūmakakusalaṃ vaṭṭasmiṃ cutipaṭisandhiyo ācināti vaḍḍhetīti ācayagāmī nāma hoti, na tathā idaṃ. Idaṃ pana yathā ekasmiṃ purise aṭṭhārasahatthaṃ pākāraṃ cinante aparo mahāmuggaraṃ gahetvā tena citacitaṭṭhānaṃ apacinanto viddhaṃsento eva gaccheyya, evameva tebhūmakakusalena citā cutipaṭisandhiyo paccayavekallakaraṇena apacinantaṃ viddhaṃsentaṃ gacchatīti apacayagāmi.

Diṭṭhigatānaṃ pahānāyāti, ettha diṭṭhiyo eva diṭṭhigatāni, gūthagataṃ muttagatantiādīni (a. ni. 9.11) viya. Dvāsaṭṭhiyā vā diṭṭhīnaṃ antogadhattā diṭṭhīsu gatānītipi diṭṭhigatāni. Diṭṭhiyā vā gataṃ etesantipi diṭṭhigatāni. Diṭṭhisadisagamanāni diṭṭhisadisappavattānīti attho. Kāni pana tānīti? Sasampayuttāni sakkāyadiṭṭhivicikicchāsīlabbataparāmāsaapāyagamanīyarāgadosamohākusalāni. Tāni hi yāva paṭhamamaggabhāvanā tāva pavattisabbhāvato diṭṭhisadisagamanānīti vuccanti. Iti diṭṭhiyo ca diṭṭhigatāni ca diṭṭhigatāni. Tesaṃ **diṭṭhigatānaṃ. Pahānāyā**ti samucchedavaseneva pajahanatthāya. **Paṭhamāyā**ti gaṇanavasenapi paṭhamuppattivasenapi paṭhamāya. **Bhūmiyā**ti ''anantarahitāya bhūmiyā''tiādīsu (pārā. 27; ma. ni. 2.296) tāva ayaṃ mahāpathavī bhūmīti vuccati. ''Sukhabhūmiyaṃ kāmāvacare''tiādīsu (dha. sa. 988) cittuppādo. Idha pana sāmaññaphalaṃ adhippetaṃ. Tañhi sampayuttānaṃ nissayabhāvato te dhammā bhavanti etthāti bhūmi. Yasmā vā samānepi lokuttarabhāve sayampi bhavati uppajjati, na nibbānaṃ viya apātubhāvaṃ, tasmāpi bhūmīti vuccati; tassā **paṭhamāya bhūmiyā. Pattiyā**ti sotāpattiphalasaṅkhātassa paṭhamassa sāmaññaphalassa pattatthāya paṭilābhatthāyāti evamettha attho veditabbo. **Viviccā**ti samucchedavivekavasena viviccitvā, vinā hutvā.

Idāni kiñcāpi lokiyajjhānampi na vinā paṭipadāya ijjhati, evaṃ santepi idha suddhikanayaṃ pahāya lokuttarajjhānaṃ paṭipadāya saddhiṃyeva garuṃ katvā desetukāmatāya **dukkhapaṭipadaṃ dandhābhiñña**ntiādimāha.

Tattha yo āditova kilese vikkhambhento dukkhena sasaṅkhārena sappayogena kilamanto vikkhambheti tassa dukkhā paṭipadā hoti; yo pana vikkhambhita kileso vipassanāparivāsaṃ vasanto cirena maggapātubhāvaṃ pāpuṇāti tassa dandhābhiññā hoti. Iti yo koci vāro dukkhapaṭipadadandhābhiñño nāma kato.

Katamaṃ pana vāraṃ rocesunti? Yattha sakiṃ vikkhambhitā kilesā samudācaritvā dutiyampi vikkhambhitā puna samudācaranti, tatiyaṃ vikkhambhite pana tathāvikkhambhiteva katvā maggena samugghātaṃ pāpeti, imaṃ vāraṃ rocesuṃ. Imassa vārassa dukkhāpaṭipadā dandhābhiññāti nāmaṃ kataṃ. Ettakena pana na pākaṭaṃ hoti. Tasmā evamettha ādito paṭṭhāya vibhāvanā veditabbā – yo hi cattāri mahābhūtāni pariggahetvā upādārūpaṃ parigganhāti, arūpaṃ pariggaṇhāti, ‘rūpārūpaṃ’ pana pariggaṇhanto dukkhena kasirena kilamanto pariggahetuṃ sakkoti, tassa dukkhā paṭipadā nāma hoti. Pariggahitarūpārūpassa pana vipassanāparivāse maggapātubhāvadandhatāya dandhābhiññā nāma hoti.

Yopi rūpārūpaṃ pariggahetvā ‘nāmarūpaṃ’ vavatthapento dukkhena kasirena kilamanto vavatthapeti, vavatthāpite ca nāmarūpe vipassanāparivāsaṃ vasanto cirena maggaṃ uppādetuṃ sakkoti, tassāpi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo nāmarūpampi vavatthapetvā ‘paccaye’ pariggaṇhanto dukkhena kasirena kilamanto pariggaṇhāti, paccaye ca pariggahetvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo paccayepi pariggahetvā ‘lakkhaṇāni’ paṭivijjhanto dukkhena kasirena kilamanto paṭivijjhati, paṭividdhalakkhaṇo ca vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti.

Aparo lakkhaṇānipi paṭivijjhitvā vipassanāñāṇe tikkhe sūre pasanne vahante uppannaṃ ‘vipassanānikantiṃ’ pariyādiyamāno dukkhena kasirena kilamanto pariyādiyati, nikantiñca pariyādiyitvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhā paṭipadā dandhābhiññā nāma hoti. Imaṃ vāraṃ rocesuṃ. Imassa vārassa etaṃ nāmaṃ kataṃ. Imināva upāyena parato tisso paṭipadā veditabbā.

Phasso hotītiādīsu anaññātaññassāmītindriyaṃ, sammāvācā, sammākammanto, sammāājīvoti cattāri padāni adhikāni. **Niddesavāre** ca vitakkādiniddesesu ‘maggaṅga’ntiādīni padāni adhikāni. Sesaṃ sabbaṃ heṭṭhā vuttasadisameva. Bhūmantaravasena pana lokuttaratāva idha viseso.

Tattha **anaññātaññassāmītindriya**nti ‘anamatagge saṃsāravaṭṭe anaññātaṃ amataṃ padaṃ catusaccadhammameva vā jānissāmī’ti paṭipannassa iminā pubbābhogena uppannaṃ indriyaṃ. Lakkhaṇādīni panassa heṭṭhā paññindriye vuttanayeneva veditabbāni.

Sundarā pasatthā vā vācā **sammāvācā**. Vacīduccaritasamugghāṭikāya micchāvācāviratiyā etaṃ adhivacanaṃ. Sā pariggahalakkhaṇā viramaṇarasā micchāvācappahānapaccupaṭṭhānā. Sundaro pasattho vā kammanto **sammākammanto**. Micchākammantasamucchedikāya pāṇātipātādiviratiyā etaṃ nāmaṃ. So samuṭṭhānalakkhaṇo viramaṇaraso micchākammantappahānapaccupaṭṭhāno. Sundaro pasattho vā ājīvo **sammāājīvo**. Micchājīvaviratiyā etaṃ adhivacanaṃ. So vodānalakkhaṇo ñāyājīvappavattiraso micchājīvappahānapaccupaṭṭhāno.

Apica heṭṭhā viratittaye vuttavasenapettha lakkhaṇādīni veditabbāni. Iti imesaṃ tiṇṇaṃ dhammānaṃ vasena heṭṭhā vuttaṃ maggapañcakaṃ idha maggaṭṭhakaṃ veditabbaṃ. Yevāpanakesu ca imesaṃ abhāvo. Tathā karuṇāmuditānaṃ. Ime hi tayo dhammā idha pāḷiyaṃ āgatattāva yevāpanakesu na gahitā. Karuṇāmuditā pana sattārammaṇā, ime dhammā nibbānārammaṇāti tāpettha na gahitā. Ayaṃ tāva uddesavāre visesattho.

283. Niddesavāre pana **maggaṅgaṃ maggapariyāpanna**nti ettha tāva maggassa aṅganti maggaṅgaṃ; maggakoṭṭhāsoti attho. Yathā pana araññe pariyāpannaṃ araññapariyāpannaṃ nāma hoti, evaṃ magge pariyāpannanti maggapariyāpannaṃ. Maggasannissitanti attho.

285. **Pītisambojjhaṅgo**ti ettha pīti eva sambojjhaṅgoti pītisambojjhaṅgo. Tattha bodhiyā bodhissa vā aṅgoti bojjhaṅgo. Idaṃ vuttaṃ hoti – yā ayaṃ dhammasāmaggī yāya lokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhatīti katvā bodhīti vuccati. Bujjhatīti kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikaroti. Tassā dhammasāmaggīsaṅkhātāya bodhiyā aṅgotipi bojjhaṅgo, jhānaṅgamaggaṅgādīni viya. Yopesa yathāvuttappakārāya etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako bodhīti vuccati, tassa bodhissa aṅgotipi bojjhaṅgo; senaṅgarathaṅgādayo viya. Tenāhu aṭṭhakathācariyā – ‘‘bujjhanakassa puggalassa aṅgāti vā bojjhaṅgā’’ti (vibha. aṭṭha. 466; saṃ. ni. aṭṭha. 3.5.182).

Apica ‘‘bojjhaṅgāti kenaṭṭhena bojjhaṅgā? Bodhāya saṃvattantīti bojjhaṅgā, bujjhantīti bojjhaṅgā, anubujjhantīti bojjhaṅgā, paṭibujjhantīti bojjhaṅgā, sambujjhantīti bojjhaṅgā’’ti (paṭi. ma. 2.17) iminā paṭisambhidānayenāpi bojjhaṅgattho veditabbo. Pasattho sundaro vā bojjhaṅgoti sambojjhaṅgo. Evaṃ pīti eva sambojjhaṅgo pītisambojjhaṅgoti. Cittekaggatāniddesādīsupi imināva nayena attho veditabbo.

296. **Tesaṃ dhammāna**nti ye tasmiṃ samaye paṭivedhaṃ gacchanti catusaccadhammā, tesaṃ dhammānaṃ. **Anaññātāna**nti kiñcāpi paṭhamamaggena te dhammā ñātā nāma honti, yathā pana pakatiyā anāgatapubbaṃ vihāraṃ āgantvā vihāramajjhe ṭhitopi puggalo pakatiyā anāgatabhāvaṃ upādāya ‘anāgatapubbaṃ ṭhānaṃ āgatomhī’ti vadati, yathā ca pakatiyā apiḷandhapubbaṃ mālaṃ piḷandhitvā, anivatthapubbaṃ vatthaṃ nivāsetvā, abhuttapubbaṃ bhojanaṃ bhuñjitvā, pakatiyā abhuttabhāvaṃ upādāya abhuttapubbaṃ bhojanaṃ bhuttomhīti vadati, evamidhāpi yasmā pakatiyā iminā puggalena ime dhammā na ñātapubbā tasmā anaññātānanti vuttaṃ. Adiṭṭhādīsupi eseva nayo. Tattha **adiṭṭhāna**nti ito pubbe paññācakkhunā adiṭṭhānaṃ. **Appattāna**nti adhigamanavasena appattānaṃ. **Aviditāna**nti ñāṇena apākaṭakatānaṃ. **Asacchikatāna**nti apaccakkhakatānaṃ. **Sacchikiriyāyā**ti paccakkhakaraṇatthaṃ. Yathā ca iminā padena, evaṃ sesehipi saddhiṃ anaññātānaṃ ñāṇāya, adiṭṭhānaṃ dassanāya, appattānaṃ pattiyā, aviditānaṃ vedāyāti yojanā kātabbā.

299. **Catūhi vacīduccaritehī**tiādīsu vacīti vacīviññatti veditabbā. Tiṇṇaṃ dosānaṃ yena kenaci duṭṭhāni caritānīti duccaritāni. Vacīto pavattāni duccaritāni vacīduccaritāni, vaciyā vā nipphāditāni duccaritāni vacīduccaritāni. Tehi **vacīduccaritehi**. Ārakā ramatīti **ārati**. Vinā tehi ramatīti **virati**. Tato tato paṭinivattāva hutvā tehi vinā ramatīti **paṭivirati**. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Sabbamidaṃ oramaṇabhāvassevādhivacanaṃ. Veraṃ maṇati, vināsetīti **veramaṇī**. Idampi oramaṇasseva vevacanaṃ. Yāya pana cetanāya musāvādādīni bhāsamāno karoti nāma, ayaṃ lokuttaramaggavirati. Uppajjitvā taṃ kiriyaṃ kātuṃ na deti, kiriyāpathaṃ pacchindatīti **akiriyā**. Tathā taṃ karaṇaṃ kātuṃ na deti, karaṇapathaṃ pacchindatīti **akaraṇaṃ**. Yāya ca cetanāya catubbidhaṃ vacīduccaritaṃ bhāsamāno ajjhāpajjati nāma, ayaṃ uppajjitvā tathā ajjhāpajjituṃ na detīti **anajjhāpatti**.

Velāanatikkamoti ettha ‘‘tāya velāyā’’tiādīsu (dī. ni. 2.154; mahāva. 1-3; udā. 1 ādayo) tāva kālo velāti āgato. ‘‘Uruvelāyaṃ viharatī’’ti (mahāva. 1; saṃ. ni. 1.137) ettha rāsi. ‘‘Ṭhitadhammo velaṃ nātivattatī’’ti (cūḷava. 384; a. ni. 8.19; udā. 45) ettha sīmā. Idhāpi sīmāva. Anatikkamanīyaṭṭhena hi cattāri vacīsucaritāni velāti adhippetāni. Iti yāya cetanāya cattāri vacīduccaritāni bhāsamāno velaṃ atikkamati nāma, ayaṃ uppajjitvā taṃ velaṃ atikkamituṃ na detīti velāanatikkamoti vuttā. Velāyatīti vā velā, calayati viddhaṃsetīti attho. Kiṃ velāyati? Catubbidhaṃ vacīduccaritaṃ. Iti velāyanato ‘velā’. Purisassa pana hitasukhaṃ anatikkamitvā vattatīti ‘anatikkamo’. Evamettha padadvayavasenāpi attho veditabbo.

Setuṃ hanatīti **setughāto;** catunnaṃ vacīduccaritānaṃ padaghāto paccayaghātoti attho. Paccayo hi idha setūti adhippeto. Tatrāyaṃ vacanattho – rāgādiko catunnaṃ vacīduccaritānaṃ paccayo vaṭṭasmiṃ puggalaṃ sinoti bandhatīti setu. Setussa ghāto setughāto. Vacīduccaritapaccayasamugghāṭikāya viratiyā etaṃ adhivacanaṃ. Ayaṃ pana sammāvācāsaṅkhātā virati pubbabhāge nānācittesu labbhati. Aññeneva hi cittena musāvādā viramati, aññena pesuññādīhi. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Catubbidhāya hi vacīduccaritacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjati.

300. **Kāyaduccaritehī**ti kāyato pavattehi kāyena vā nipphāditehi pāṇātipātādīhi duccaritehi. Sesaṃ purimanayeneva veditabbaṃ. Ayampi sammākammantasaṅkhātā virati pubbabhāge nānācittesu labbhati. Aññeneva hi cittena pāṇātipātā viramati, aññena adinnādānamicchācārehi. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Tividhāya hi kāyaduccaritacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjati.

301. Sammāājīvaniddese **akiriyā**tiādīsu yāya cetanāya micchājīvaṃ ājīvamāno kiriyaṃ karoti nāma, ayaṃ uppajjitvā taṃ kiriyaṃ kātuṃ na detīti akiriyāti. Iminā nayena yojanā veditabbā. Ājīvo ca nāmesa pāṭiyekko natthi, vācākammantesu gahitesu gahitova hoti, tappakkhikattā. Dhuvapaṭisevanavasena panāyaṃ tato nīharitvā dassitoti. Evaṃ sante sammāājīvo sakiccako na hoti, aṭṭha maggaṅgāni na paripūrenti, tasmā sammāājīvo sakiccako kātabbo, aṭṭha maggaṅgāni paripūretabbānīti. Tatrāyaṃ nayo – ājīvo nāma bhijjamāno kāyavacīdvāresuyeva bhijjati. Manodvāre ājīvabhedo nāma natthi. Pūrayamānopi tasmiṃyeva dvāradvaye pūrati. Manodvāre ājīvapūraṇaṃ nāma natthi. Kāyadvāre pana vītikkamo ājīvahetukopi atthi naājīvahetukopi. Tathā vacīdvāre.

Tattha yaṃ rājarājamahāmattā khiḍḍāpasutā sūrabhāvaṃ dassentā migavadhaṃ vā panthaduhanaṃ vā paradāravītikkamaṃ vā karonti, idaṃ akusalaṃ kāyakammaṃ nāma. Tato viratipi 'sammākammanto' nāma. Yaṃ pana naājīvahetukaṃ catubbidhaṃ vacīduccaritaṃ bhāsanti, idaṃ akusalaṃ vacīkammaṃ nāma. Tato viratipi 'sammāvācā' nāma.

Yaṃ pana ājīvahetu nesādamacchabandhādayo pāṇaṃ hananti, adinnaṃ ādiyanti, micchācāraṃ caranti, ayaṃ micchājīvo nāma. Tato virati 'sammāājīvo' nāma. Yampi lañjaṃ gahetvā musā bhaṇanti, pesuññapharusasamphappalāpe pavattenti, ayampi micchājīvo nāma. Tato virati sammāājīvo nāma.

Mahāsīvatthero panāha – 'kāyavacīdvāresupi vītikkamo ājīvahetuko vā hotu no vā ājīvahetuko, akusalaṃ kāyakammaṃ vacīkammantveva saṅkhyaṃ gacchati. Tato viratipi sammākammanto sammāvācātveva vuccatī'ti. 'Ājīvo kuhi'nti vutte pana 'tīṇi kuhanavatthūni nissāya cattāro paccaye uppādetvā tesaṃ paribhogo'ti āha. Ayaṃ pana koṭippatto micchājīvo. Tato virati sammāājīvo nāma.

Ayampi sammāājīvo pubbabhāge nānācittesu labbhati, aññeneva hi cittena kāyadvāravītikkamā viramati, aññena vacīdvāravītikkamā. Lokuttaramaggakkhaṇe pana ekacittasmiṃyeva labbhati. Kāyavacīdvāresu hi sattakammapathavasena uppannāya micchājīvasaṅkhātāya dussīlyacetanāya padapacchedaṃ kurumānā maggaṅgaṃ pūrayamānā ekāva virati uppajjatīti. Ayaṃ niddesavāre viseso.

Yaṃ panetaṃ indriyesu anaññātaññassāmītindriyaṃ vaḍḍhitaṃ, maggaṅgesu ca sammāvācādīni, tesaṃ vasena saṅgahavāre ''navindriyāni, aṭṭhaṅgiko maggo''ti vuttaṃ. Suññatavāro pākatikoyevāti. Ayaṃ tāva suddhikapaṭipadāya viseso.

343. Ito paraṃ suddhikasuññatā suññatapaṭipadā suddhikaappaṇihitā appaṇihitapaṭipadāti ayaṃ desanābhedo hoti. Tattha **suññata**nti lokuttaramaggassa nāmaṃ. So hi āgamanato saguṇato ārammaṇatoti tīhi kāraṇehi nāmaṃ labhati. Kathaṃ? Idha bhikkhu anattato abhinivisitvā anattato saṅkhāre passati. Yasmā pana anattato diṭṭhamatteneva maggavuṭṭhānaṃ nāma na hoti, aniccatopi dukkhatopi daṭṭhumeva vaṭṭati, tasmā 'aniccaṃ dukkhamanattā'ti tividhaṃ anupassanaṃ āropetvā sammasanto carati. Vuṭṭhānagāminivipassanā panassa tebhūmakepi saṅkhāre suññatova passati. Ayaṃ vipassanā suññatā nāma hoti. Sā āgamanīyaṭṭhāne ṭhatvā attano maggassa 'suññata'nti nāmaṃ deti. Evaṃ maggo 'āgamanato' suññatanāmaṃ labhati. Yasmā pana so rāgādīhi suñño tasmā 'saguṇeneva' suññatanāmaṃ labhati. Nibbānampi rāgādīhi suññattā suññatanti vuccati. Taṃ ārammaṇaṃ katvā uppannattā maggo 'ārammaṇato' suññatanāmaṃ labhati.

Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti. Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuraṃ. Idha maggassa āgatattā vipassanāgamanameva dhuraṃ jātaṃ.

350. **Appaṇihita**nti, etthāpi appaṇihitanti maggasseva nāmaṃ. Idampi nāmaṃ maggo tīheva kāraṇehi labhati. Kathaṃ? Idha bhikkhu āditova dukkhato abhinivisitvā dukkhatova saṅkhāre passati. Yasmā pana dukkhato diṭṭhamatteneva maggavuṭṭhānaṃ nāma na hoti, aniccatopi anattatopi daṭṭhumeva vaṭṭati, tasmā aniccaṃ dukkhamanattā'ti tividhaṃ anupassanaṃ āropetvā sammasanto carati. Vuṭṭhānagāminivipassanā panassa tebhūmakasaṅkhāresu paṇidhiṃ sosetvā pariyādiyitvā vissajjeti. Ayaṃ vipassanā appaṇihitā nāma hoti. Sā āgamanīyaṭṭhāne ṭhatvā attano maggassa 'appaṇihita'nti nāmaṃ deti. Evaṃ maggo 'āgamanato' appaṇihitanāmaṃ labhati. Yasmā pana tattha rāgadosamohapaṇidhayo natthi, tasmā 'saguṇeneva' appaṇihitanāmaṃ labhati. Nibbānampi tesaṃ paṇidhīnaṃ abhāvā appaṇihitanti vuccati. Taṃ ārammaṇaṃ katvā uppannattā maggo appaṇihitanāmaṃ labhati.

Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti. Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuraṃ. Idha maggassa āgatattā vipassanāgamanameva dhuraṃ jātaṃ.

Nanu ca suññato animitto appaṇihitoti tīṇi maggassa nāmāni? Yathāha – ''tayome, bhikkhave, vimokkhā – suññato vimokkho, animitto vimokkho, appaṇihito vimokkho''ti (paṭi. ma. 1.209). Tesu idha dve magge gahetvā animitto kasmā na gahitoti? Āgamanābhāvato. Animittavipassanā hi sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkoti. Sammāsambuddho pana attano puttassa rāhulattherassa.

> ''Animittañca bhāvehi, mānānusayamujjaha;
> Tato mānābhisamayā, upasanto carissasī''ti. (su. ni. 344);

Animittavipassanaṃ kathesi. Vipassanā hi niccanimittaṃ dhuvanimittaṃ sukhanimittaṃ attanimittañca ugghāṭeti. Tasmā animittāti kathitā. Sā ca kiñcāpi taṃ nimittaṃ ugghāṭeti, sayaṃ pana nimittadhammesu caratīti sanimittāva hoti. Tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkoti.

Aparo nayo – abhidhammo nāma paramatthadesanā. Animittamaggassa ca paramatthato hetuvekallameva hoti. Kathaṃ? Aniccānupassanāya hi vasena animittavimokkho kathito. Tena ca vimokkhena saddhindriyaṃ adhimattaṃ hoti. Taṃ ariyamagge ekaṅgampi na hoti, amaggaṅgattā attano maggassa paramatthato nāmaṃ dātuṃ na sakkoti. Itaresu pana dvīsu anattānupassanāya tāva vasena suññatavimokkho, dukkhānupassanāya vasena appaṇihitavimokkho kathito. Tesu suññatavimokkhena paññindriyaṃ adhimattaṃ hoti, appaṇihitavimokkhena samādhindriyaṃ. Tāni ariyamaggassa aṅgattā attano maggassa paramatthato nāmaṃ dātuṃ sakkonti. Maggārammaṇattikepi hi maggādhipatidhammavibhajane chandacittānaṃ adhipatikāle tesaṃ dhammānaṃ amaggaṅgattāva maggādhipatibhāvo na vutto. Evaṃsampadamidaṃ veditabbanti. Ayamettha aṭṭhakathāmuttako ekassa ācariyassa mativinicchayo.

Evaṃ sabbathāpi animittavipassanā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkotīti animittamaggo na gahito. Keci pana 'animittamaggo āgamanato nāmaṃ alabhantopi suttantapariyāyena saguṇato ca ārammaṇato ca nāmaṃ labhatī'ti āhaṃsu. Te idaṃ vatvā paṭikkhittā – animittamagge saguṇato ca ārammaṇato ca nāmaṃ labhante suññataappaṇihitamaggāpi saguṇatoyeva ārammaṇatoyeva ca idha nāmaṃ labheyyuṃ. Na pana labhanti. Kiṃ kāraṇā? Ayañhi maggo nāma dvīhi kāraṇehi nāmaṃ labhati – sarasato ca paccanīkato ca; sabhāvato ca paṭipakkhato cāti attho. Tattha suññataappaṇihitamaggā sarasatopi paccanīkatopi nāmaṃ labhanti. Suññataappaṇihitamaggā hi rāgādīhi suññā, rāgapaṇidhiādīhi ca appaṇihitāti evaṃ 'sarasato' nāmaṃ labhanti. Suññato ca attābhinivesassa paṭipakkho, appaṇihito paṇidhissāti evaṃ 'paccanīkato' nāmaṃ labhanti. Animittamaggo pana rāgādinimittānaṃ niccanimittādīnañca abhāvena sarasatova nāmaṃ labhati, no paccanīkato. Na hi so saṅkhāranimittārammaṇāya aniccānupassanāya paṭipakkho. Aniccānupassanā panassa anulomabhāve ṭhitāti. Sabbathāpi abhidhammapariyāyena animittamaggo nāma natthīti.

Suttantikapariyāyena panesa evaṃ āharitvā dīpito – yasmiñhi vāre maggavuṭṭhānaṃ hoti, tīṇi lakkhaṇāni ekāvajjanena viya āpāthamāgacchanti, tiṇṇañca ekato āpāthagamanaṃ nāma natthi. Kammaṭṭhānassa pana vibhūtabhāvadīpanatthaṃ evaṃ vuttaṃ. Ādito hi yattha katthaci abhiniveso hotu, vuṭṭhānagāminī pana vipassanā yaṃ yaṃ sammasitvā vuṭṭhāti tassa tasseva vasena āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ deti. Kathaṃ? Aniccādīsu hi yattha katthaci abhinivisitvā itarampi lakkhaṇadvayaṃ daṭṭhuṃ vaṭṭati eva. Ekalakkhaṇadassanamatteneva hi maggavuṭṭhānaṃ nāma na hoti, tasmā aniccato abhiniviṭṭho bhikkhu na kevalaṃ aniccatova vuṭṭhāti, dukkhatopi anattatopi vuṭṭhātiyeva. Dukkhato anattato abhiniviṭṭhepi eseva nayo. Iti ādito yattha katthaci abhiniveso hotu, vuṭṭhānagāminī pana vipassanā yaṃ yaṃ sammasitvā vuṭṭhāti tassa tasseva vasena āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ deti. Tattha aniccato vuṭṭhahantassa maggo animitto nāma hoti, dukkhato vuṭṭhahantassa appaṇihito, anattato vuṭṭhahantassa suññatoti. Evaṃ suttantapariyāyena āharitvā dīpito.

Vuṭṭhānagāminī pana vipassanā kimārammaṇāti? Lakkhaṇārammaṇāti. Lakkhaṇaṃ nāma paññattigatikaṃ na vattabbadhammabhūtaṃ. Yo pana aniccaṃ dukkhamanattāti tīṇi lakkhaṇāni sallakkheti, tassa pañcakkhandhā kaṇṭhe baddhakuṇapaṃ viya honti. Saṅkhārārammaṇameva ñāṇaṃ saṅkhārato vuṭṭhāti. Yathā hi eko bhikkhu pattaṃ kiṇitukāmo pattavāṇijena pattaṃ ābhataṃ disvā haṭṭhapahaṭṭho gaṇhissāmīti cintetvā vīmaṃsamāno tīṇi chiddāni passeyya, so na chiddesu nirālayo hoti, patte pana nirālayo hoti; evameva tīṇi lakkhaṇāni sallakkhetvā saṅkhāresu nirālayo hoti. Saṅkhārārammaṇeneva ñāṇena saṅkhārato vuṭṭhātīti veditabbaṃ. Dussopamāyapi eseva nayo.

Iti bhagavā lokuttaraṃ jhānaṃ bhājento suddhikapaṭipadāya catukkanayaṃ pañcakanayanti dvepi naye āhari. Tathā suddhikasuññatāya suññatapaṭipadāya suddhikaappaṇihitāya appaṇihitapaṭipadāyāti. Kasmā evaṃ āharīti? Puggalajjhāsayena ceva desanāvilāsena ca. Tadubhayampi heṭṭhā vuttanayeneva veditabbaṃ. Evaṃ **lokuttaraṃ jhānaṃ bhāveti**ti ettha suddhikapaṭipadāya catukkapañcakavasena dve nayā, tathā sesesūti sabbesupi pañcasu koṭṭhāsesu dasa nayā bhājitā.

Lokuttarakusalaṃ pakiṇṇakakathā

Tatridaṃ pakiṇṇakaṃ –

Ajjhattañca bahiddhā ca, rūpārūpesu pañcasu;
Sattaṭṭhaṅgapariṇāmaṃ, nimittaṃ paṭipadāpatīti.

Lokuttaramaggo hi ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhāti, ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti, bahiddhā abhinivisitvā bahiddhā vuṭṭhāti, bahiddhā abhinivisitvā ajjhattaṃ vuṭṭhāti. Rūpe abhinivisitvā rūpā vuṭṭhāti, rūpe abhinivisitvā arūpā vuṭṭhāti. Arūpe abhinivisitvā arūpā vuṭṭhāti, arūpe abhinivisitvā rūpā vuṭṭhāti, ekappahāreneva pañcahi khandhehi vuṭṭhāti.

‘Sattaṭṭhaṅgapariṇāma’nti so panesa maggo aṭṭhaṅgikopi hoti sattaṅgikopi. Bojjhaṅgāpi satta vā honti cha vā. Jhānaṃ pana pañcaṅgikaṃ vā hoti caturaṅgikaṃ vā; tivaṅgikaṃ vā duvaṅgikaṃ vā. Evaṃ sattaaṭṭhādīnaṃ aṅgānaṃ pariṇāmo veditabboti attho.

‘Nimittaṃ paṭipadāpatī’ti nimittanti yato vuṭṭhānaṃ hoti; ‘paṭipadāpatī’ti paṭipadāya ca adhipatino ca calanācalanaṃ veditabbaṃ.

Tattha ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhātītiādīsu tāva idhekacco āditova ajjhattaṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati, yasmā pana na suddhaajjhattadassanamatteneva maggavuṭṭhānaṃ hoti, bahiddhāpi daṭṭhabbameva, tasmā parassa khandhepi anupādinnasaṅkhārepi aniccaṃ dukkhamanattāti passati. So kālena ajjhattaṃ sammasati kālena bahiddhāti. Tassevaṃ sammasato ajjhattaṃ sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Evaṃ ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhāti nāma. Sace panassa bahiddhā sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, evaṃ ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti nāma. Eseva nayo bahiddhā abhinivisitvā bahiddhā ca ajjhattañca vuṭṭhānepi.

Aparo āditova rūpe abhinivisati abhinivisitvā bhūtarūpañca upādārūpañca paricchinditvā aniccādito passati, yasmā pana na suddharūpadassanamatteneva vuṭṭhānaṃ hoti arūpampi daṭṭhabbameva, tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇañca idaṃ arūpanti paricchinditvā aniccādito passati. So kālena rūpaṃ sammasati kālena arūpaṃ. Tassevaṃ sammasato rūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. Evaṃ rūpe abhinivisitvā rūpā vuṭṭhāti nāma. Sace panassa arūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, evaṃ rūpe abhinivisitvā arūpā vuṭṭhāti nāma. Esa nayo arūpe abhinivisitvā arūpā ca rūpā ca vuṭṭhānepi.

‘‘Yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti (mahāva. 16; dī. ni. 1.298) evaṃ abhinivisitvā evameva vuṭṭhānakāle pana ekappahārena pañcahi khandhehi vuṭṭhāti nāmāti. Ayaṃ tikkhavipassakassa mahāpaññassa bhikkhuno vipassanā.

Yathā hi chātajjhattassa purisassa majjhe gūthapiṇḍaṃ ṭhapetvā nānaggarasabhojanapuṇṇaṃ pātiṃ upaneyyuṃ, so byañjanaṃ hatthena viyūhanto taṃ gūthapiṇḍaṃ disvā ‘kimida’nti pucchitvā gūthapiṇḍoti vutte ‘dhi dhi, apanethā’ti bhattepi pātiyampi nirālayo hoti. Evaṃsampadamidaṃ daṭṭhabbaṃ.

Bhojanapātidassanasmiñhi tassa attamanakālo viya imassa bhikkhuno bālaputhujjanakāle pañcakkhandhe ‘ahaṃ mamā’ti gahitakālo. Gūthapiṇḍassa diṭṭhakālo viya tiṇṇaṃ lakkhaṇānaṃ sallakkhitakālo. Bhattepi pātiyampi nirālayakālo viya tikkhavipassakassa mahāpaññassa bhikkhuno ‘‘yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti pañcahi khandhehi ekappahārena vuṭṭhitakālo veditabbo.

‘Sattaṭṭhaṅgapariṇāma’nti ettha ayaṃ vuttappabhedo aṅgapariṇāmo yathā hoti tathā veditabbo. Saṅkhārupekkhāñāṇameva hi ariyamaggassa bojjhaṅgamaggaṅgajhānaṅgavisesaṃ niyameti. Keci pana therā ‘bojjhaṅgamaggaṅgajhānaṅgavisesaṃ pādakajjhānaṃ niyametī’ti vadanti. Keci ‘vipassanāya ārammaṇabhūtā khandhā niyamentī’ti vadanti. Keci ‘puggalajjhāsayo niyametī’ti vadanti. Tesampi vādesu ayaṃ saṅkhārupekkhāsaṅkhātā pubbabhāgā vuṭṭhānagāminivipassanāva niyametīti veditabbā.

Tatrāyaṃ anupubbīkathā – vipassanāniyamena hi sukkhavipassakassa uppannamaggopi samāpattilābhino jhānaṃ pādakaṃ akatvā uppannamaggopi paṭhamajjhānaṃ pādakaṃ katvā pakiṇṇakasaṅkhāre sammasitvā uppāditamaggopi paṭhamajjhānikova hoti. Sabbesu satta bojjhaṅgāni aṭṭha maggaṅgāni pañca jhānaṅgāni honti. Tesañhi pubbabhāgavipassanā somanassasahagatāpi upekkhāsahagatāpi hutvā vuṭṭhānakāle saṅkhārupekkhābhāvaṃ pattā somanassasahagatāva hoti.

Pañcakanaye dutiyatatiyacatutthajjhānāni pādakāni katvā uppāditamaggesu yathākkameneva jhānaṃ caturaṅgikaṃ tivaṅgikaṃ duvaṅgikañca hoti. Sabbesu pana satta maggaṅgāni honti, catutthe cha bojjhaṅgāni. Ayaṃ viseso pādakajjhānaniyamena ceva vipassanāniyamena ca hoti. Tesampi hi pubbabhāgavipassanā somanassasahagatāpi upekkhāsahagatāpi hoti. Vuṭṭhānagāminī somanassasahagatāva.

Pañcamajjhānaṃ pādakaṃ katvā nibbattitamagge pana upekkhācittekaggatāvasena dve jhānaṅgāni bojjhaṅgamaggaṅgāni cha satta ceva. Ayampi viseso ubhayaniyamavasena hoti. Imasmiñhi naye pubbabhāgavipassanā somanassasahagatā vā upekkhāsahagatā vā hoti, vuṭṭhānagāminī upekkhāsahagatāva. Arūpajjhānāni pādakāni katvā uppāditamaggepi eseva nayo. Evaṃ pādakajjhānato vuṭṭhāya ye keci saṅkhāre sammasitvā nibbattitamaggassa āsannapadese vuṭṭhitā samāpatti attanā sadisabhāvaṃ karoti, bhūmivaṇṇo viya godhāvaṇṇassa.

Dutiyattheravāde pana yato yato samāpattito vuṭṭhāya ye ye samāpattidhamme sammasitvā maggo nibbattito hoti taṃtaṃsamāpattisadisova hoti, sammasitasamāpattisadisoti attho. Sace pana kāmāvacaradhamme sammasati paṭhamajjhānikova hoti. Tatrāpi vipassanāniyamo vuttanayeneva veditabbo.

Tatiyattheravāde ‘aho vatāhaṃ sattaṅgikaṃ maggaṃ pāpuṇeyyaṃ, aṭṭhaṅgikaṃ maggaṃ pāpuṇeyya’nti attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye vā ye vā jhānadhamme sammasitvā maggo nibbattito taṃtaṃjhānasadisova hoti. Pādakajjhānaṃ pana sammasitajjhānaṃ vā vinā, ajjhāsayamatteneva taṃ na ijjhati. Svāyamattho **nandakovādasuttena** dīpetabbo. Vuttañhetaṃ –

> ‘‘Seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā ‘ūno nu kho cando puṇṇo nu kho cando’ti, atha kho puṇṇo candotveva hoti, evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca. Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisatānaṃ yā pacchimikā bhikkhunī sā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’’ti (ma. ni. 3.415).

Tāsu hi yassā bhikkhuniyā sotāpattiphalassa upanissayo, sā sotāpattiphaleneva paripuṇṇasaṅkappā ahosi…pe… yassā arahattassa upanissayo sā arahatteneva. Evameva attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye vā ye vā jhānadhamme sammasitvā maggo nibbattito taṃtaṃjhānasadisova so hoti. Pādakajjhānaṃ pana sammasitajjhānaṃ vā vinā, ajjhāsayamatteneva taṃ na ijjhatīti. Etthāpi ca vipassanāniyamo vuttanayeneva veditabbo.

Tattha ‘pādakajjhānameva niyametī’ti evaṃvādiṃ **tipiṭakacūḷanāgattheraṃ** antevāsikā āhaṃsu – ‘bhante, yattha tāva pādakajjhānaṃ atthi tattha taṃ niyametu; yasmiṃ pana pādakajjhānaṃ natthi, tasmiṃ arūpabhave kiṃ niyametī’ti? ‘Āvuso, tatthapi pādakajjhānameva niyameti. Yo hi bhikkhu aṭṭhasamāpattilābhī paṭhamajjhānaṃ pādakaṃ katvā sotāpattimaggaphalāni nibbattetvā aparihīnajjhāno kālaṃ katvā arūpabhave nibbatto, paṭhamajjhānikāya sotāpattiphalasamāpattiyā vuṭṭhāya vipassanaṃ paṭṭhapetvā upari tīṇi maggaphalāni nibbatteti, tassa tāni paṭhamajjhānikāneva honti. Dutiyajjhānikādīsupi eseva nayo. Arūpe tikacatukkajjhānaṃ uppajjati, tañca kho lokuttaraṃ na lokiyaṃ. Evaṃ tatthāpi pādakajjhānameva niyameti āvuso’ti. ‘Sukathito, bhante, pañho’ti.

‘Vipassanāya ārammaṇabhūtā khandhā niyamenti; yaṃ yaṃ hi pañcakkhandhaṃ sammasitvā vuṭṭhāti taṃtaṃsadisova maggo hotī’ti vādiṃ

moravāpivāsimahādattattherampi antevāsikā āhaṃsu ‘bhante, tumhākaṃ vāde doso paññāyati – rūpaṃ sammasitvā vuṭṭhitabhikkhuno hi rūpasadisena abyākatena maggena bhavitabbaṃ, nevasaññānāsaññāyatanaṃ nayato pariggahetvā vuṭṭhitassa taṃsadiseneva nevasaññānāsaññābhāvappattena maggena bhavitabba’nti. ‘Na, āvuso, evaṃ hoti. Lokuttaramaggo hi appanaṃ appatto nāma natthi, tasmā rūpaṃ sammasitvā vuṭṭhitassa aṭṭhaṅgiko somanassasahagatamaggo hoti, nevasaññānāsaññāyatanaṃ sammasitvā vuṭṭhitassapi na sabbākārena tādiso hoti, sattaṅgiko pana upekkhāsahagatamaggo hotī’ti.

‘Puggalajjhāsayo niyametī’tivādino **cūḷābhayattherassā**pi vādaṃ āharitvā tipiṭakacūḷanāgattherassa kathayiṃsu. So āha – ‘yassa tāva pādakajjhānaṃ atthi tassa puggalajjhāsayo niyametu, yassa taṃ natthi tassa katarajjhāsayo niyamessati niddhanassa vuḍḍhigavesanakālo viya hotī’ti.

Taṃ kathaṃ āharitvā tipiṭakacūḷābhayattherassa puna kathayiṃsu. So ‘pādakajjhānavato idaṃ kathitaṃ āvuso’ti āha. Yathā pana pādakajjhānavato, sammasitajjhānavatopi tatheva veditabbaṃ. Pañcamajjhānato vuṭṭhāya hi paṭhamādīni sammasato uppannamaggo paṭhamattheravādena pañcamajjhāniko. Dutiyavādena paṭhamādijjhāniko āpajjatīti dvepi vādā virujjhanti. Tatiyavādena panettha ‘yaṃ icchati tajjhāniko hotī’ti te ca vādā na virujjhanti, ajjhāsayo ca sātthako hotīti. Evaṃ tayopi therā paṇḍitā byattā buddhisampannāva. Tena tesaṃ vādaṃ tantiṃ katvā ṭhapayiṃsu. Idha pana atthameva uddharitvā tayopete vāde vipassanāva niyametīti dassitaṃ.

Idāni ‘nimittaṃ paṭipadāpatī’ti ettha evaṃ aṅgapariṇāmavato maggassa uppādakāle gotrabhu kuto vuṭṭhāti? Maggo kutoti? Gotrabhu tāva nimittato vuṭṭhāti, pavattaṃ chettuṃ na sakkoti, ekatovuṭṭhāno hesa. Maggo nimittato vuṭṭhāti, pavattampi chindati ubhatovuṭṭhāno hesa. Tesaṃ ayaṃ uppattinayo – yasmiñhi vāre maggavuṭṭhānaṃ hoti, tasmiṃ anulomaṃ neva ekaṃ hoti, na pañcamaṃ. Ekañhi āsevanaṃ na labhati, pañcamaṃ bhavaṅgassa āsannattā pavedhati. Tadā hi javanaṃ patitaṃ nāma hoti. Tasmā neva ekaṃ hoti na pañcamaṃ. Mahāpaññassa pana dve anulomāni honti, tatiyaṃ gotrabhu, catutthaṃ maggacittaṃ, tīṇi phalāni, tato bhavaṅgotaraṇaṃ. Majjhimapaññassa tīṇi anulomāni honti, catutthaṃ gotrabhu, pañcamaṃ maggacittaṃ, dve phalāni, tato bhavaṅgotaraṇaṃ. Mandapaññassa cattāri anulomāni, honti pañcamaṃ gotrabhu, chaṭṭhaṃ maggacittaṃ, sattamaṃ phalaṃ, tato bhavaṅgotaraṇaṃ. Tatra mahāpaññamandapaññānaṃ vasena akathetvā majjhimapaññassa vasena kathetabbaṃ.

Yasmiñhi vāre maggavuṭṭhānaṃ hoti, tasmiṃ kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā manodvārāvajjanaṃ hutvā vipassanāgocare khandhe ārammaṇaṃ katvā bhavaṅgaṃ āvaṭṭeti. Tadanantaraṃ teneva āvajjanena gahitakkhandhe gahetvā uppajjati paṭhamaṃ javanaṃ anulomañāṇaṃ. Taṃ tesu khandhesu aniccāti vā dukkhāti vā anattāti vā pavattitvā oḷārikaṃ oḷārikaṃ saccapaṭicchādakatamaṃ vinodetvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Tadanantaraṃ uppajjati dutiyānulomaṃ. Tesu purimaṃ anāsevanaṃ. Dutiyassa purimaṃ āsevanaṃ hoti. Tampi laddhāsevanattā tikkhaṃ sūraṃ pasannaṃ hutvā tasmiṃyevārammaṇe tenevākārena pavattitvā majjhimappamāṇaṃ saccapaṭicchādakatamaṃ vinodetvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Tadanantaraṃ uppajjati tatiyānulomaṃ. Tassa dutiyaṃ āsevanaṃ hoti. Tampi laddhāsevanattā tikkhaṃ sūraṃ pasannaṃ hutvā tasmiṃyevārammaṇe tenevākārena pavattitvā tadavasesaṃ aṇusahagataṃ saccapaṭicchādakatamaṃ vinodetvā niravasesaṃ katvā tīṇi lakkhaṇāni bhiyyo bhiyyo pākaṭāni katvā nirujjhati. Evaṃ tīhi anulomehi saccapaṭicchādakatame vinodite tadanantaraṃ uppajjati gotrabhuññāṇaṃ nibbānaṃ ārammaṇaṃ kurumānaṃ.

Tatrāyaṃ upamā – eko kira cakkhumā puriso nakkhattayogaṃ jānissāmīti rattibhāge nikkhamitvā candaṃ passituṃ uddhaṃ ullokesi. Tassa valāhakehi paṭicchannattā cando na paññāyittha. Atheko vāto uṭṭhahitvā thūlathūle valāhake viddhaṃsesi. Aparo majjhime. Aparo sukhume. Tato so puriso vigatavalāhake nabhe candaṃ disvā nakkhattayogaṃ aññāsi.

Tattha tayo valāhakā viya saccapaṭicchādakathūlamajjhimasukhumakilesandhakārā. Tayo vātā viya tīṇi anulomacittāni. Cakkhumā puriso viya gotrabhuññāṇaṃ. Cando viya nibbānaṃ. Ekekassa vātassa yathākkamena valāhakattayaviddhaṃsanaṃ viya ekekassa anulomacittassa saccapaṭicchādakatamavinodanaṃ. Vigatavalāhake nabhe tassa purisassa visuddhacandadassanaṃ viya vigate saccapaṭicchādake tame gotrabhuññāṇassa suvisuddhanibbānārammaṇakaraṇaṃ.

Yatheva hi tayo vātā candapaṭicchādake valāhakeyeva viddhaṃsetuṃ sakkonti, na candaṃ daṭṭhuṃ, evaṃ anulomāni saccapaṭicchādakatameyeva vinodetuṃ sakkonti, na nibbānaṃ ārammaṇaṃ kātuṃ. Yathā so puriso candameva daṭṭhuṃ sakkoti na valāhake viddhaṃsetuṃ, evaṃ gotrabhuññāṇaṃ nibbānameva ārammaṇaṃ kātuṃ sakkoti na kilesatamaṃ vinodetuṃ. Evaṃ anulomaṃ saṅkhārārammaṇaṃ hoti, gotrabhu nibbānārammaṇaṃ.

Yadi hi gotrabhu anulomena gahitārammaṇaṃ gaṇheyya puna anulomaṃ taṃ anubandheyyāti maggavuṭṭhānameva na bhaveyya. Gotrabhuññāṇaṃ pana anulomassa ārammaṇaṃ aggahetvā taṃ apacchatopavattikaṃ katvā sayaṃ anāvajjanampi samānaṃ āvajjanaṭṭhāne ṭhatvā evaṃ nibbattāhīti maggassa saññaṃ datvā viya nirujjhati. Maggopi tena dinnasaññaṃ amuñcitvāva avīcisantativasena taṃ ñāṇaṃ anubandhamāno anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ nibbijjhamānova padālayamānova nibbattati.

Tatrāyaṃ upamā – eko kira issāso dhanusatamatthake phalakasataṃ ṭhapāpetvā vatthena mukhaṃ veṭhetvā saraṃ sannayhitvā cakkayante aṭṭhāsi. Añño puriso cakkayantaṃ āvañchitvā yadā issāsassa phalakasataṃ abhimukhaṃ hoti tadā tattha daṇḍakena saññaṃ deti, issāso daṇḍakasaññaṃ amuñcitvāva saraṃ khipitvā phalakasataṃ nibbijjhati. Tattha daṇḍakasaññā viya gotrabhuññāṇaṃ. Issāso viya maggañāṇaṃ. Issāsassa daṇḍakasaññaṃ amuñcitvāva phalakasatanibbijjhanaṃ viya maggañāṇassa gotrabhuññāṇena dinnasaññaṃ amuñcitvāva nibbānaṃ ārammaṇaṃ katvā anibbiddhapubbaapadālitapubbānaṃ lobhakkhandhādīnaṃ nibbijjhanapadālanaṃ. Bhūmiladdhavaṭṭasetusamugghātakaraṇantipi etadeva. Maggassa hi ekameva kiccaṃ anusayappajahanaṃ. Iti so anusaye pajahanto nimittā vuṭṭhāti nāma, pavattaṃ chindati nāma. **‘Nimitta’**nti rūpavedanāsaññāsaṅkhāraviññāṇanimittaṃ. ‘Pavatta’mpi rūpavedanāsaññāsaṅkhāraviññāṇapavattameva. Taṃ duvidhaṃ hoti – upādinnakaṃ anupādinnakanti. Tesu maggassa anupādinnakato vuṭṭhānacchāyā dissatīti vatvā anupādinnakato vuṭṭhātīti vadiṃsu.

Sotāpattimaggena hi cattāri diṭṭhigatasampayuttāni vicikicchāsahagatanti pañca cittāni pahīyanti. Tāni rūpaṃ samuṭṭhāpenti. Taṃ anupādinnakarūpakkhandho. Tāni cittāni viññāṇakkhandho. Taṃsampayuttā vedanā saññā saṅkhārā tayo arūpakkhandhā. Tattha sace sotāpannassa sotāpattimaggo abhāvito abhavissa tāni pañca cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Sotāpattimaggo pana tesaṃ pariyuṭṭhānenappattiṃ vārayamāno setusamugghātaṃ abhabbuppattikabhāvaṃ kurumāno anupādinnakato vuṭṭhāti nāma.

Sakadāgāmimaggena cattāri diṭṭhigatavippayuttāni dve domanassasahagatānīti oḷārikakāmarāgabyāpādavasena cha cittāni pahīyanti. Anāgāmimaggena aṇusahagatakāmarāgabyāpādavasena tāni eva cha cittāni pahīyanti. Arahattamaggena cattāri diṭṭhigatavippayuttāni uddhaccasahagatañcāti pañca akusalacittāni pahīyanti. Tattha sace tesaṃ ariyānaṃ te maggā abhāvitā assu, tāni cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Te pana tesaṃ maggā pariyuṭṭhānappattiṃ vārayamānā setusamugghātaṃ abhabbuppattikabhāvaṃ kurumānā anupādinnakato vuṭṭhahanti nāma.

Upādinnakato vuṭṭhānacchāyā dissatīti vatvā upādinnakato vuṭṭhātītipi vadiṃsu. Sace hi sotāpannassa sotāpattimaggo abhāvito abhavissa, ṭhapetvā satta bhave anamatagge saṃsāravaṭṭe upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Tīṇi saṃyojanāni diṭṭhānusayo vicikicchānusayoti ime pana pañca kilese sotāpattimaggo uppajjamānova samugghāteti. Idāni kuto sotāpannassa satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe upādinnakappavattaṃ pavattissati? Evaṃ sotāpattimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace sakadāgāmissa sakadāgāmimaggo abhāvito abhavissa, ṭhapetvā dve bhave pañcasu bhavesu upādinnakapavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Oḷārikāni kāmarāgapaṭighasaṃyojanāni oḷāriko kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto sakadāgāmissa dve bhave ṭhapetvā pañcasu bhavesu upādinnakappavattaṃ pavattissati? Evaṃ sakadāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace anāgāmissa anāgāmimaggo abhāvito abhavissa, ṭhapetvā ekaṃ bhavaṃ dutiyabhave upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Aṇusahagatāni kāmarāgapaṭighasaṃyojanāni aṇusahagato kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto anāgāmissa ekaṃ bhavaṃ ṭhapetvā dutiyabhave upādinnakappavattaṃ pavattissati? Evaṃ anāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sace arahato arahattamaggo abhāvito abhavissa, rūpārūpabhavesu upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Rūparāgo arūparāgo māno uddhaccaṃ avijjā mānānusayo bhavarāgānusayo avijjānusayoti ime pana aṭṭha kilese so maggo uppajjamānova samugghāteti. Idāni kuto khīṇāsavassa punabbhave upādinnakappavattaṃ pavattissati? Evaṃ arahattamaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakato vuṭṭhāti nāma.

Sotāpattimaggo cettha apāyabhavato vuṭṭhāti, sakadāgāmimaggo sugatikāmabhavekadesato, anāgāmimaggo kāmabhavato, arahattamaggo rūpārūpabhavato sabbabhavehipi vuṭṭhāti evāti vadanti.

Imassa panatthassa vibhāvanatthaṃ ayaṃ pāḷi – ''sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

'Sakadāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena dve bhave ṭhapetvā pañcasu bhavesu ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

'Anāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena ekaṃ bhavaṃ ṭhapetvā kāmadhātuyā dvīsu bhavesu ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti.

'Arahattamaggañāṇena abhisaṅkhāraviññāṇassa nirodhena rūpadhātuyā vā arūpadhātuyā vā ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhanti. Arahato anupādisesāya nibbānadhātuyā parinibbāyantassa carimaviññāṇassa nirodhena paññā ca sati ca nāmañca rūpañca etthete nirujjhanti vūpasamanti atthaṃ gacchanti paṭippassambhantī''ti (cūḷani. ajitamāṇavapucchāniddesa 6). Ayaṃ tāva nimitte vinicchayo.

'Paṭipadāpatī'ti – ettha pana paṭipadā calati na calatīti? Calati. Tathāgatassa hi sāriputtattherassa ca cattāropi maggā sukhapaṭipadā khippābhiññā ahesuṃ. Mahāmoggallānattherassa paṭhamamaggo sukhapaṭipado khippābhiñño, upari tayo maggā dukkhapaṭipadā khippābhiññā. Kasmā? Niddābhibhūtattā. Sammāsambuddho kira sattāhaṃ daharakumārakaṃ viya theraṃ parihari. Theropi ekadivasaṃ niddāyamāno nisīdi. Atha naṃ satthā āha – ''pacalāyasi no tvaṃ, moggallāna, pacalāyasi no tvaṃ moggallānā''ti (a. ni. 7.61). Evarūpassapi mahābhiññappattassa sāvakassa paṭipadā calati, sesānaṃ kiṃ na calissati? Ekaccassa hi bhikkhuno cattāropi maggā dukkhapaṭipadā dandhābhiññā honti, ekaccassa dukkhapaṭipadā khippābhiññā, ekaccassa sukhapaṭipadā dandhābhiññā, ekaccassa sukhapaṭipadā khippābhiññā. Ekaccassa paṭhamamaggo dukkhapaṭipado dandhābhiñño hoti, dutiyamaggo dukkhapaṭipado khippābhiñño, tatiyamaggo sukhapaṭipado dandhābhiñño, catutthamaggo sukhapaṭipado khippābhiññoti.

Yathā ca paṭipadā evaṃ adhipatipi calati eva. Ekaccassa hi bhikkhuno cattāropi maggā chandādhipateyyā honti, ekaccassa vīriyādhipateyyā, ekaccassa cittādhipateyyā, ekaccassa vīmaṃsādhipateyyā. Ekaccassa pana paṭhamamaggo chandādhipateyyo hoti, dutiyo vīriyādhipateyyo, tatiyo cittādhipateyyo, catuttho vīmaṃsādhipateyyoti.

Pakiṇṇakakathā niṭṭhitā.

Paṭhamamaggavīsatimahānayo

357. Idāni yasmā lokuttarakusalaṃ bhāvento na kevalaṃ upanijjhāyanaṭṭhena jhānaṃyeva bhāveti, niyyānaṭṭhena pana maggampi bhāveti, upaṭṭhānaṭṭhena satipaṭṭhānampi, padahanaṭṭhena sammappadhānampi, ijjhanaṭṭhena iddhipādampi, adhipatiyaṭṭhena indriyampi, akampiyaṭṭhena balampi, bujjhanaṭṭhena bojjhaṅgampi, tathaṭṭhena saccampi, avikkhepaṭṭhena samathampi, suññataṭṭhena dhammampi, rāsaṭṭhena khandhampi, āyatanaṭṭhena āyatanampi, suññasabhāvanissattaṭṭhena dhātumpi, paccayaṭṭhena āhārampi, phusanaṭṭhena phassampi, vedayitaṭṭhena vedanampi, sañjānanaṭṭhena saññampi, cetayitaṭṭhena cetanampi, vijānanaṭṭhena cittampi bhāveti, tasmā etesaṃ ekūnavīsatiyā padānaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi vuttaṃ. Evaṃ 'idampi bhāveti, idampi bhāvetī'ti puggalajjhāsayena ceva desanāvilāsena ca vīsati nayā desitā honti. Dhammaṃ sotuṃ nisinnadevaparisāya hi ye upanijjhāyanaṭṭhena lokuttaraṃ 'jhāna'nti kathite bujjhanti, tesaṃ sappāyavasena jhānanti kathitaṃ…pe… ye vijānanaṭṭhena 'citta'nti vutte bujjhanti, tesaṃ sappāyavasena cittanti kathitaṃ. Ayamettha 'puggalajjhāsayo'.

Sammāsambuddho pana attano buddhasubodhitāya dasabalacatuvesārajjacatupaṭisambhidatāya chaasādhāraṇañāṇayogena ca desanaṃ yadicchakaṃ niyametvā dasseti. Icchanto upanijjhāyanaṭṭhena lokuttaraṃ jhānanti dasseti, icchanto niyyānaṭṭhena…pe… vijānanaṭṭhena lokuttaraṃ cittanti. Ayaṃ 'desanāvilāso' nāma. Tattha yatheva lokuttaraṃ jhānanti vuttaṭṭhāne dasa nayā vibhattā, evaṃ maggādīsupi teyeva veditabbā. Iti vīsatiyā ṭhānesu dasa dasa katvā dve nayasatāni vibhattāni honti.

358. Idāni adhipatibhedaṃ dassetuṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha chandaṃ dhuraṃ jeṭṭhakaṃ pubbaṅgamaṃ katvā nibbattitaṃ lokuttaraṃ jhānaṃ **chandādhipateyyaṃ** nāma. Sesesupi eseva nayo. Iti purimasmiṃ suddhike dvenayasatāni chandādhipateyyādīsupi dve dveti nayasahassena bhājetvā paṭhamamaggaṃ dassesi dhammarājā.

Paṭhamamaggo niṭṭhito.

Dutiyamaggo

361. Idāni dutiyamaggādīnaṃ dassanatthaṃ puna **katame dhammā kusalā**tiādi āraddhaṃ. Tattha **kāmarāgabyāpādānaṃ tanubhāvāyā**ti etesaṃ kilesānaṃ tanubhāvatthāya. Tattha dvīhi kāraṇehi tanubhāvo veditabbo – adhiccuppattiyā ca pariyuṭṭhānamandatāya ca. Sakadāgāmissa hi, vaṭṭānusārimahājanasseva, kilesā abhiṇhaṃ nuppajjanti, kadāci kadāci uppajjanti; uppajjantāpi viraḷākārā hutvā uppajjanti, viraḷavāpitakhette aṅkurā viya. Uppajjamānāpi, ca vaṭṭānusārimahājanasseva, maddantā pharantā chādentā andhakāraṃ karontā nuppajjanti. Dvīhi pana maggehi pahīnattā mandā mandā uppajjanti. Tanukākārā hutvā uppajjanti, abbhapaṭalaṃ viya makkhikāpattaṃ viya ca.

Tattha keci therā vadanti – 'sakadāgāmissa kilesā kiñcāpi cirena uppajjanti, bahalāva pana hutvā uppajjanti, tathā hissa puttā ca dhītaro ca dissantī'ti. Etaṃ pana appamāṇaṃ. Puttadhītaro hi aṅgapaccaṅgaparāmasanamattenapi honti. Dvīhi pana maggehi pahīnattā natthi kilesānaṃ bahalatāti. Dvīhi eva kāraṇehissa kilesānaṃ tanubhāvo veditabbo – adhiccuppattiyā ca pariyuṭṭhānamandatāya cāti.

Dutiyāyāti gaṇanavasenāpi dutiyuppattivasenāpi dutiyāya. **Bhūmiyā pattiyā**ti sāmaññaphalassa paṭilābhatthāya. Tatiyacatutthesupi eseva nayo. Visesamattaṃyeva pana vakkhāma.

Aññindriyanti ājānanakaṃ indriyaṃ. Paṭhamamaggena ñātamariyādaṃ anatikkamitvā tesaṃyeva tena maggena ñātānaṃ catusaccadhammānaṃ jānanakaṃ indriyanti vuttaṃ hoti. Niddesavārepissa imināva nayena attho veditabbo. Koṭṭhāsavārepi imināva saddhiṃ navindriyāni honti. Sesaṃ purimanayeneva veditabbaṃ.

Dutiyamaggo niṭṭhito.

Tatiyacatutthamaggā

362. Tatiye **anavasesappahānāyā**ti tesaṃyeva sakadāgāmimaggena tanubhūtānaṃ saṃyojanānaṃ nissesapajahanatthāya.

Catutthe **rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānāyā**ti etesaṃ pañcannaṃ uddhambhāgiyasaṃyojanānaṃ nissesapajahanatthāya. Tattha **rūparāgo**ti rūpabhave chandarāgo. **Arūparāgo**ti arūpabhave chandarāgo. **Māno**ti arahattamaggavajjhako māno eva. Tathā uddhaccāvijjā. Imesupi dvīsu maggesu navamaṃ aññindriyameva hoti.

Catumagganayasahassaṃ

Sabbamaggesu padapaṭipāṭiyā samasaṭṭhipadāni, catūhi apaṇṇakaṅgehi saddhiṃ catusaṭṭhi honti. Asambhinnato pana tettiṃsa. Koṭṭhāsavārasuññatavārā pākatikā eva. Yathā ca pana paṭhamamagge evaṃ dutiyādīsupi nayasahassamevāti cattāro magge catūhi nayasahassehi bhājetvā dassesi dhammarājā.

Saccavibhaṅge pana saṭṭhi nayasahassāni lokuttarāni imesaṃ eva vasena nikkhittāni. Satipaṭṭhānavibhaṅge vīsati nayasahassāni lokuttarāni, sammappadhānavibhaṅge vīsati, iddhipādavibhaṅge dvattiṃsa, bojjhaṅgavibhaṅge dvattiṃsa, maggaṅgavibhaṅge aṭṭhavīsati nayasahassāni lokuttarāni imesaṃ eva vasena nikkhittāni.

Idha pana catūsu maggesu cattāriyeva nayasahassāni. Tesu paṭhamajjhānike paṭhamamagge aṭṭhaṅgāni bhājitāni; tathā dutiyādīsu. Tattha paṭhamamagge sammādiṭṭhi micchādiṭṭhiṃ pajahatīti sammādiṭṭhi. Sammāsaṅkappādayopi micchāsaṅkappādīnaṃ pajahanaṭṭheneva veditabbā. Evaṃ sante ‘paṭhamamaggeneva dvāsaṭṭhiyā diṭṭhigatānaṃ pahīnattā uparimaggattayena pahātabbā diṭṭhi nāma natthi. Tattha sammādiṭṭhīti nāmaṃ kathaṃ hotī’ti? ‘Yathā visaṃ atthi vā, hotu mā vā, agado agado tveva vuccati, evaṃ micchādiṭṭhi atthi vā, hotu mā vā, ayaṃ sammādiṭṭhi eva nāma’.

‘Yadi evaṃ nāmamattamevetaṃ hoti, uparimaggattaye pana sammādiṭṭhiyā kiccābhāvo āpajjati, maggaṅgāni na paripūrenti, tasmā sammādiṭṭhi sakiccakā kātabbā maggaṅgāni pūretabbānī’ti. Sakiccakā cettha sammādiṭṭhi yathālābhaniyamena dīpetabbā. Uparimaggattayavajjho hi eko māno atthi, so diṭṭhiṭṭhāne tiṭṭhati. Sā taṃ mānaṃ pajahatīti sammādiṭṭhi. Sotāpattimaggasmiñhi sammādiṭṭhi micchādiṭṭhiṃ pajahati. Sotāpannassa pana sakadāgāmimaggavajjho māno atthi, so diṭṭhiṭṭhāne tiṭṭhati sā taṃ mānaṃ pajahatīti sammādiṭṭhi. Tasseva sattaakusalacittasahajāto saṅkappo atthi. Teheva cittehi vācaṅgacopanaṃ atthi, kāyaṅgacopanaṃ atthi, paccayaparibhogo atthi, sahajātavāyāmo atthi, asatibhāvo atthi, sahajātacittekaggatā atthi. Ete micchāsaṅkappādayo nāma sakadāgāmimagge sammāsaṅkappādayo. Tesaṃ pahānena sammāsaṅkappādayoti veditabbā. Evaṃ sakadāgāmimagge aṭṭhaṅgāni sakiccakāni katvā āgatāni. Sakadāgāmissa anāgāmimaggavajjho māno atthi. So diṭṭhiṭṭhāne tiṭṭhati. Tasseva sattahi cittehi sahajātā saṅkappādayo. Tesaṃ pahānena anāgāmimagge aṭṭhannaṃ aṅgānaṃ sakiccakatā veditabbā. Anāgāmissa arahattamaggavajjho māno atthi. So diṭṭhiṭṭhāne tiṭṭhati. Yāni panassa pañca akusalacittāni, tehi sahajātā saṅkappādayo. Tesaṃ pahānena arahattamagge aṭṭhannaṃ aṅgānaṃ sakiccakatā veditabbā.

Imesu catūsu maggesu paṭhamamaggena cattāri saccāni diṭṭhāni. ‘Uparimaggattayaṃ diṭṭhakameva passati, adiṭṭhakaṃ passatī’ti diṭṭhakameva passatīti ayaṃ ācariyānaṃ samānatthakathā. Vitaṇḍavādī panāha ‘adiṭṭhaṃ passatī’ti. So vattabbo – ‘paṭhamamagge katamaṃ indriyaṃ bhājesī’ti? Jānamāno ‘anaññātaññassāmītindriya’nti vakkhati. ‘Uparimaggesu katara’nti? Vuttepi ‘aññindriya’nti vakkhati. So vattabbo – ‘adiṭṭhasaccadassane sati uparimaggesupi anaññātaññassāmītindriyameva bhājehi. Evaṃ te pañho samessatī’ti. ‘Kilese pana aññe añño pajahati; pahīne eva pajahatī’ti? ‘Aññe añño pajahatī’ti. ‘Yadi aññe añño, appahīne kilese pajahati. Saccānipi adiṭṭhāneva passatī’ti evaṃvādī puggalo pucchitabbo – ‘saccāni nāma katī’ti? Jānanto ‘cattārī’ti vakkhati. So vattabbo – ‘tava vāde soḷasa saccāni āpajjanti. Tvaṃ buddhehipi adiṭṭhaṃ passasi. Bahusaccako nāma tvaṃ. Evaṃ mā gaṇha. Saccadassanaṃ nāma apubbaṃ natthi, kilese pana appahīne pajahatī’ti.

Tattha saccadassanassa apubbābhāve peḷopamaṃ nāma gahitaṃ – ekassa kira cattāro ratanapeḷā sāragabbhe ṭhapitā. So rattibhāge peḷāsu uppannakicco dvāraṃ vivaritvā, dīpaṃ jāletvā, dīpena vihate andhakāre, peḷāsu pākaṭabhāvaṃ gatāsu, tāsu kiccaṃ katvā dvāraṃ pidahitvā gato. Puna andhakāraṃ avatthari. Dutiyavārepi tatiyavārepi tatheva akāsi. Catutthavāre dvāre vivaṭe andhakāre peḷā na paññāyantīti vīmaṃsantasseva sūriyo uggañchi, sūriyobhāsena vihate andhakāre peḷāsu kiccaṃ katvā pakkāmi.

Tattha cattāro peḷā viya cattāri saccāni. Tāsu kicce uppanne dvāravivaraṇakālo viya sotāpattimaggassa vipassanābhinīharaṇakālo. Andhakāraṃ viya saccapaṭicchādakatamaṃ. Dīpo bhāso viya sotāpattimaggobhāso. Vihate andhakāre tassa purisassa peḷānaṃ pākaṭabhāvo viya maggañāṇassa saccānaṃ pākaṭabhāvo. Maggañāṇassa pākaṭāni pana maggasamaṅgissa puggalassa pākaṭāneva honti. Peḷāsu kiccaṃ katvā gatakālo viya sotāpattimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya uparimaggattayavajjhasaccapaṭicchādakatamaṃ.

Dutiyavāre dvāravivaraṇakālo viya sakadāgāmimaggassa vipassanābhinīharaṇakālo. Dīpobhāso viya sakadāgāmimaggobhāso. Peḷāsu kiccaṃ katvā gatakālo viya sakadāgāmimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya uparimaggadvayavajjhasaccapaṭicchādakatamaṃ.

Tatiyavāre dvāravivaraṇakālo viya anāgāmimaggassa vipassanābhinīharaṇakālo. Dīpobhāso viya anāgāmimaggobhāso. Peḷāsu kiccaṃ katvā gatakālo viya anāgāmimaggassa attanā pahātabbakilese pajahitvā niruddhakālo. Puna andhakārāvattharaṇaṃ viya upariarahattamaggavajjhasaccapaṭicchādakatamaṃ.

Catutthavāre dvāravivaraṇakālo viya arahattamaggassa vipassanābhinīharaṇakālo. Sūriyuggamanaṃ viya arahattamagguppādo. Andhakāravidhamanaṃ viya arahattamaggassa saccapaṭicchādakatamavinodanaṃ. Vihate andhakāre tassa peḷānaṃ pākaṭabhāvo viya arahattamaggañāṇassa catunnaṃ saccānaṃ pākaṭabhāvo. Ñāṇassa pākaṭāni pana puggalassa pākaṭāneva honti. Peḷāsu kiccaṃ katvā gatakālo viya arahattamaggassa sabbakilesakhepanaṃ. Sūriyuggamanato paṭṭhāya ālokasseva pavattikālo viya arahattamaggassa uppannakālato paṭṭhāya puna saccapaṭicchādakatamābhāvo. Idaṃ tāva saccadassanassa apubbābhāve opammaṃ.

Diṭṭhakameva hi passati. ‘Kilese pana aññe añño pajahatī’ti ettha khāropamaṃ nāma gahitaṃ. Eko puriso kiliṭṭhaṃ vatthaṃ rajakassa adāsi. Rajako ūsakhāraṃ chārikakhāraṃ gomayakhāranti tayo khāre datvā khārehi khāditabhāvaṃ ñatvā udake vikkhāletvā oḷārikoḷārikaṃ malaṃ pavāhesi. Tato na tāva parisuddhanti dutiyampi tatheva khāre datvā, udake vikkhāletvā, tato nātisaṇhataraṃ malaṃ pavāhesi. Tato na tāva parisuddhanti tatiyampi te khāre datvā udake vikkhāletvā tato saṇhataraṃ malaṃ pavāhesi. Tato na tāva parisuddhanti catutthampi te khāre datvā, udake vikkhāletvā aṃsuabbhantaragatampi nissesaṃ malaṃ pavāhetvā sāmikassa adāsi. So gandhakaraṇḍake pakkhipitvā icchiticchitakāle paridahati.

Tattha kiliṭṭhavatthaṃ viya kilesānugataṃ cittaṃ. Tividhakhāradānakālo viya tīsu anupassanāsu kammassa pavattanakālo. Udake vikkhāletvā oḷārikoḷārikamalappavāhanaṃ viya sotāpattimaggena pañcakilesakhepanaṃ. Dutiyampi tesaṃ khārānaṃ anuppadānaṃ viya ‘na tāva parisuddhaṃ idaṃ citta’nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato nātisaṇhataramalappavāhanaṃ viya sakadāgāmimaggena oḷārikasaṃyojanadvayakhepanaṃ. Tato ‘na tāva parisuddhaṃ vattha’nti puna khārattayadānaṃ viya ‘na tāva parisuddhaṃ idaṃ citta’nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato saṇhataramalappavāhanaṃ viya anāgāmimaggena aṇusahagatasaṃyojanadvayakhepanaṃ. ‘Na tāva parisuddhaṃ vattha’nti puna khārattayadānaṃ viya ‘na tāva parisuddhaṃ idaṃ citta’nti tāsuyeva tīsu anupassanāsu kammappavattanaṃ. Tato vikkhālanena aṃsuabbhantaragate male pavāhetvā parisuddhassa rajatapaṭṭasadisassa gandhakaraṇḍake nikkhittassa vatthassa icchiticchitakkhaṇe paridahanaṃ viya arahattamaggena aṭṭhannaṃ kilesānaṃ khepitattā parisuddhassa khīṇāsavacittassa icchiticchitakkhaṇe phalasamāpattivihārena vītināmanaṃ. Idaṃ ‘aññe añño kilese pajahatī’ti ettha opammaṃ. Vuttampi cetaṃ –

> ‘‘Seyyathāpi, āvuso, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ, tamenaṃ sāmikā rajakassa anupadajjeyyuṃ. Tamenaṃ rajako ūse vā khāre vā gomaye vā sammadditvā acche udake vikkhāleti. Kiñcāpi taṃ hoti vatthaṃ parisuddhaṃ pariyodātaṃ, atha khvassa hotiyeva ‘aṇusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato’. Tamenaṃ rajako sāmikānaṃ deti. Tamenaṃ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti. Yopissa hoti aṇusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṃ gacchati. Evameva kho, āvuso, kiñcāpi ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hotiyeva pañcasu upādānakkhandhesu aṇusahagato ‘asmī’ti māno, ‘asmī’ti chando, ‘asmī’ti anusayo asamūhato, so aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā iti saññā iti saṅkhārā iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu aṇusahagato ‘asmī’ti māno, ‘asmī’ti chando, ‘asmī’ti anusayo asamūhato, sopi samugghātaṃ gacchatī’’ti (saṃ. ni. 3.89).

Tattha sotāpattimaggena pañca akusalacittāni pahīyanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Sakadāgāmimaggena dve domanassasahagatacittāni tanukāni bhavanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Anāgāmimaggena tāniyeva pahīyanti saddhiṃ sampayuttadhammehi. Arahattamaggena pañca akusalacittāni pahīyanti saddhiṃ cittaṅgavasena uppajjanakapāpadhammehi. Imesaṃ dvādasannaṃ akusalacittānaṃ pahīnakālato paṭṭhāya khīṇāsavassa cittaṅgavasena puna pacchatopavattanakakileso nāma na hoti.

Tatridaṃ opammaṃ – eko kira mahārājā paccante ārakkhaṃ datvā mahānagare issariyaṃ anubhavanto vasati. Athassa paccanto kuppi. Tasmiṃ samaye dvādasa corajeṭṭhakā anekehi purisasahassehi saddhiṃ raṭṭhaṃ vilumpanti. Paccantavāsino mahāmattā ‘paccanto kupito’ti rañño pahiṇiṃsu. Rājā ‘vissaṭṭhā gaṇhatha, ahaṃ tumhākaṃ kattabbaṃ karissāmī'ti sāsanaṃ pahiṇi. Te paṭhamasampahāreneva anekehi purisasahassehi saddhiṃ pañca corajeṭṭhake ghātayiṃsu. Sesā satta janā attano attano parivāre gahetvā pabbataṃ pavisiṃsu. Amaccā taṃ pavattiṃ rañño pesayiṃsu.

Rājā 'tumhākaṃ kattabbayuttaṃ ahaṃ jānissāmi, tepi gaṇhathā'ti dhanaṃ pahiṇi. Te dutiyasampahārena dve corajeṭṭhake pahariṃsu, parivārepi tesaṃ dubbale akaṃsu. Te sabbepi palāyitvā pabbataṃ pavisiṃsu. Tampi pavattiṃ amaccā rañño pesayiṃsu.

Puna rājā 'vissaṭṭhā gaṇhantū'ti dhanaṃ pahiṇi. Te tatiyasampahārena saddhiṃ sahāyapurisehi dve corajeṭṭhake ghātayitvā taṃ pavattiṃ rañño pesayiṃsu.

Puna rājā 'avasese vissaṭṭhā gaṇhantū'ti dhanaṃ pahiṇi. Te catutthasampahārena saparivāre pañca corajeṭṭhake ghātayiṃsu. Dvādasannaṃ corajeṭṭhakānaṃ ghātitakālato paṭṭhāya koci coro nāma natthi. Khemā janapadā ure putte naccentā maññe viharanti. Rājā vijitasaṅgāmehi yodhehi parivuto varapāsādagato mahāsampattiṃ anubhavi.

Tattha mahanto rājā viya dhammarājā. Paccantavāsino amaccā viya yogāvacarā kulaputtā. Dvādasa corajeṭṭhakā viya dvādasa akusalacittāni. Tesaṃ sahāyā anekasahassapurisā viya cittaṅgavasena uppajjanakapāpadhammā. Rañño paccanto kupitoti pahitakālo viya ārammaṇe kilesesu uppannesu 'bhante, kileso me uppanno'ti satthu ārocanakālo. 'Vissaṭṭhā gaṇhantū'ti dhanadānaṃ viya 'kilese niggaṇha bhikkhū'ti dhammarañño kammaṭṭhānācikkhanaṃ. Saparivārānaṃ pañcannaṃ corajeṭṭhakānaṃ ghātitakālo viya sotāpattimaggena sampayuttānaṃ pañcannaṃ akusalacittānaṃ pahānaṃ.

Puna rañño pavattipesanaṃ viya sammāsambuddhassa paṭiladdhaguṇārocanaṃ. 'Sesake ca gaṇhantū'ti puna dhanadānaṃ viya bhagavato sakadāgāmimaggassa vipassanācikkhanaṃ. Dutiyasampahārena saparivārānaṃ dvinnaṃ corajeṭṭhakānaṃ dubbalīkaraṇaṃ viya sakadāgāmimaggena sasampayuttānaṃ dvinnaṃ domanassacittānaṃ tanubhāvakaraṇaṃ.

Puna rañño pavattipesanaṃ viya satthu paṭiladdhaguṇārocanaṃ. 'Vissaṭṭhā gaṇhantū'ti puna dhanadānaṃ viya bhagavato anāgāmimaggassa vipassanācikkhanaṃ. Tatiyasampahārena saparivārānaṃ dvinnaṃ corajeṭṭhakānaṃ ghātanaṃ viya anāgāmimaggena sasampayuttānaṃ dvinnaṃ domanassacittānaṃ pahānaṃ.

Puna rañño pavattipesanaṃ viya tathāgatassa paṭiladdhaguṇārocanaṃ. 'Vissaṭṭhā gaṇhantū'ti puna dhanadānaṃ viya bhagavato arahattamaggassa vipassanācikkhanaṃ. Catutthasampahārena saparivārānaṃ pañcannaṃ corajeṭṭhakānaṃ ghātitakālato paṭṭhāya janapadassa khemakālo viya arahattamaggena sasampayuttesu pañcasu akusalacittesu pahīnesu dvādasannaṃ akusalacittānaṃ pahīnakālato paṭṭhāya puna cittaṅgavasena uppajjanakassa akusaladhammassa abhāvo. Rañño vijitasaṅgāmassa amaccagaṇaparivutassa varapāsāde mahāsampattianubhavanaṃ viya khīṇāsavaparivutassa dhammarañño suññataanimittaappaṇihitabhedesu samāpattisukhesu icchiticchitaphalasamāpattisukhānubhavanaṃ veditabbanti.

Kusalā dhammātipadassa vaṇṇanā niṭṭhitā.

Akusalapadaṃ

Dhammuddesavārakathā

Paṭhamacittaṃ

365. Idāni akusaladhammapadaṃ bhājetvā dassetuṃ **katame dhammā akusalā**tiādi āraddhaṃ. Tattha dhammavavatthānādivārappabhedo ca heṭṭhā āgatānaṃ padānaṃ atthavinicchayo ca heṭṭhā vuttanayeneva veditabbo. Tattha tattha pana visesamattameva vaṇṇayissāma. Tattha samayavavatthāne tāva yasmā, kusalassa viya, akusalassa bhūmibhedo natthi, tasmā ekantaṃ kāmāvacarampi samānaṃ etaṃ 'kāmāvacara'nti na vuttaṃ. **Diṭṭhigatasampayutta**nti ettha diṭṭhi eva diṭṭhigataṃ 'gūthagataṃ muttagata'ntiādīni (a. ni. 9.11) viya. Gantabbābhāvato vā diṭṭhiyā gatamattamevetantipi diṭṭhigataṃ. Tena sampayuttaṃ diṭṭhigatasampayuttaṃ.

Tattha asaddhammasavanaṃ, akalyāṇamittatā, ariyānaṃ adassanakāmatādīni ayoniso manasikāroti evamādīhi kāraṇehi imassa diṭṭhigatasaṅkhātassa micchādassanassa uppatti veditabbā. Ye hi ete diṭṭhivādapaṭisaṃyuttā asaddhammā tesaṃ bahumānapubbaṅgamena atikkantamajjhattena upaparikkhārahitena savanena, ye ca diṭṭhivipannā akalyāṇamittā taṃsampavaṅkatāsaṅkhātāya akalyāṇamittatāya, buddhādīnaṃ ariyānañceva sappurisānañca adassanakāmatāya catusatipaṭṭhānādibhede ariyadhamme akovidattena pātimokkhasaṃvaraindriyasaṃvarasatisaṃvarañāṇasaṃvarapahānasaṃvarappabhede ariyadhamme ceva sappurisadhamme ca saṃvarabhedasaṅkhātena avinayena teheva kāraṇehi paribhāvitena ayoniso manasikārena kotūhalamaṅgalādipasutatāya ca etaṃ uppajjatīti veditabbaṃ. Asaṅkhārabhāvo panassa cittassa heṭṭhā vuttanayeneva veditabbo.

Dhammuddesavāre **phasso**ti akusalacittasahajāto phasso. Vedanādīsupi eseva nayo. Iti akusalamattameva etesaṃ purimehi viseso.

Cittassekaggatā hotīti pāṇātipātādīsupi avikkhittabhāvena cittassa ekaggatā hoti. Manussā hi cittaṃ samādahitvā avikkhittā hutvā avirajjhamānāni satthāni pāṇasarīresu nipātenti, susamāhitā paresaṃ santakaṃ haranti, ekarasena cittena micchācāraṃ āpajjanti. Evaṃ akusalappavattiyampi cittassa ekaggatā hoti.

Micchādiṭṭhīti ayāthāvadiṭṭhi, virajjhitvā gahaṇato vā vitathā diṭṭhi micchādiṭṭhi. Anatthāvahattā paṇḍitehi jigucchitā diṭṭhītipi micchādiṭṭhi. **Micchāsaṅkappādīsu**pi eseva nayo. Apica micchā passanti tāya, sayaṃ vā micchā passati, micchādassanamattameva vā esāti micchādiṭṭhi. Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṃ adassanakāmatādipadaṭṭhānā; paramaṃ vajjanti daṭṭhabbā. Micchāsaṅkappādīsu 'micchā'ti padamattameva viseso. Sesaṃ kusalādhikāre vuttanayeneva veditabbaṃ.

Ahirikabalaṃ anottappabalanti ettha balattho niddesavāre āvi bhavissati. Itaresu pana – na hiriyatīti ahiriko. Ahirikassa bhāvo **ahirikaṃ**. Na ottappaṃ **anottappaṃ**. Tesu ahirikaṃ kāyaduccaritādīhi ajigucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā. Anottappaṃ teheva asārajjanalakkhaṇaṃ anuttāsanalakkhaṇaṃ vā. Ahirikameva balaṃ ahirikabalaṃ. Anottappameva balaṃ anottappabalaṃ. Ayamettha saṅkhepattho. Vitthāro pana heṭṭhā vuttapaṭipakkhavasena veditabbo.

Lubbhanti tena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. Muyhanti tena, sayaṃ vā muyhati, muyhanamattameva vā tanti **moho**. Tesu lobho ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle khittamaṃsapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojaniyadhammesu assādadassanapadaṭṭhāno. So taṇhānadībhāvena vaḍḍhamāno, sīghasotā nadī viya mahāsamuddaṃ, apāyameva gahetvā gacchatīti daṭṭhabbo.

Moho cittassa andhabhāvalakkhaṇo aññāṇalakkhaṇo vā, asampaṭivedharaso ārammaṇasabhāvacchādanaraso vā, asammāpaṭipattipaccupaṭṭhāno andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno. Sabbākusalānaṃ mūlanti daṭṭhabbo.

Abhijjhāyanti tāya, sayaṃ vā abhijjhāyati, abhijjhāyanamattameva vā esāti **abhijjhā**. Sā parasampattīnaṃ sakakaraṇaicchālakkhaṇā, tenākārena esanabhāvarasā, parasampatti-abhimukhabhāvapaccupaṭṭhānā, parasampattīsu abhiratipadaṭṭhānā. Parasampattiabhimukhā eva hi sā upaṭṭhahati. Tāsu ca abhiratiyā sati pavattati, parasampattīsu cetaso hatthappasāroviyāti daṭṭhabbā.

Samatho hotītiādīsu aññesu kiccesu vikkhepasamanato **samatho**. Akusalappavattiyaṃ cittaṃ paggaṇhātīti **paggāho**. Na vikkhipatīti **avikkhepo**.

Imasmiṃ citte saddhā, sati, paññā, cha yugaḷakānīti ime dhammā na gahitā. Kasmā? Assaddhiyacitte pasādo nāma natthi. Tasmā tāva saddhā na gahitā. Kiṃ pana diṭṭhigatikā attano attano satthārānaṃ na saddahantīti? Saddahanti. Sā pana saddhā nāma na hoti, vacanasampaṭicchanamattamevetaṃ. Atthato anupaparikkhā vā hoti, diṭṭhi vā. Asatiyacitte pana sati natthīti na gahitā. Kiṃ diṭṭhigatikā attanā katakammaṃ na sarantīti? Saranti. Sā pana sati nāma na hoti. Kevalaṃ tenākārena akusalacittappavatti. Tasmā sati na gahitā. Atha kasmā ''micchāsatī''ti (dī. ni. 3.333; saṃ. ni. 5.1) suttante vuttā? Sā pana akusalakkhandhānaṃ sativirahitattā satipaṭipakkhattā ca micchāmaggamicchattānaṃ pūraṇatthaṃ tattha pariyāyena desanā katā. Nippariyāyena panesā natthi. Tasmā na gahitā. Andhabālacitte pana paññā natthīti na gahitā. Kiṃ diṭṭhigatikānaṃ vañcanāpaññā natthīti? Atthi. Na panesā paññā, māyā nāmesā hoti. Sā atthato taṇhāva. Idaṃ pana cittaṃ sadarathaṃ garukaṃ bhāriyaṃ kakkhaḷaṃ thaddhaṃ akammaññaṃ gilānaṃ vaṅkaṃ kuṭilaṃ. Tasmā passaddhādīni cha yugaḷakāni na gahitāni.

Ettāvatā padapaṭipāṭiyā cittaṅgavasena pāḷiāruḷhāni dvattiṃsa padāni dassetvā idāni yevāpanakadhamme dassetuṃ **ye vā pana tasmiṃ samaye**tiādimāha. Tattha sabbesupi akusalacittesu chando adhimokkho manasikāro māno issā macchariyaṃ thinaṃ middhaṃ uddhaccaṃ kukkuccanti ime daseva yevāpanakā honti dhammā, suttāgatā, suttapadesu dissareti vuttā. Imasmiṃ pana citte chando adhimokkho manasikāro uddhaccanti ime apaṇṇakaṅgasaṅkhātā cattārova yevāpanakā honti.

Tattha chandādayo heṭṭhā vuttanayeneva veditabbā. Kevalañhi te kusalā, ime akusalā. Itaraṃ pana uddhatassa bhāvo ‘uddhaccaṃ’. Taṃ cetaso avūpasamalakkhaṇaṃ vātābhighātacalajalaṃ viya, anavaṭṭhānarasaṃ vātābhighātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ pāsāṇābhighātasamuddhatabhasmā viya, cetaso avūpasame ayonisomanasikārapadaṭṭhānaṃ. Cittavikkhepoti daṭṭhabbaṃ.

Iti phassādīni dvattiṃsa, yevāpanakavasena vuttāni cattārīti sabbānipi imasmiṃ dhammuddesavāre chattiṃsa dhammapadāni bhavanti. Cattāri apaṇṇakaṅgāni hāpetvā pāḷiyaṃ āgatāni dvattiṃsameva. Aggahitaggahaṇena panettha phassapañcakaṃ, vitakko vicāro pīti cittassekaggatā vīriyindriyaṃ jīvitindriyaṃ micchādiṭṭhi ahirikaṃ anottappaṃ lobho mohoti soḷasa dhammā honti.

Tesu soḷasasu satta dhammā avibhattikā nava savibhattikā honti. Katame satta? Phasso saññā cetanā vicāro pīti jīvitindriyaṃ mohoti ime satta avibhattikā. Vedanā cittaṃ vitakko cittassekaggatā vīriyindriyaṃ micchādiṭṭhi ahirikaṃ anottappaṃ lobhoti ime nava savibhattikā.

Tesu cha dhammā dvīsu ṭhānesu vibhattā, eko tīsu, eko catūsu, eko chasu. Kathaṃ? Cittaṃ vitakko micchādiṭṭhi ahirikaṃ anottappaṃ lobhoti ime cha dvīsu ṭhānesu vibhattā. Tesu hi cittaṃ tāva phassapañcakaṃ patvā cittaṃ hotīti vuttaṃ, indriyāni patvā manindriyanti. Vitakko jhānaṅgāni patvā vitakko hotīti vutto, maggaṅgāni patvā micchāsaṅkappoti. Micchādiṭṭhi maggaṅgesupi kammapathesupi micchādiṭṭhiyeva. Ahirikaṃ balāni patvā ahirikabalaṃ hotīti vuttaṃ, lokanāsakadukaṃ patvā ahirikanti. Anottappepi eseva nayo. Lobho mūlaṃ patvā lobho hotīti vutto. Kammapathaṃ patvā abhijjhāti. Ime cha dvīsu ṭhānesu vibhattā.

Vedanā pana phassapañcakaṃ patvā vedanā hotīti vuttā, jhānaṅgāni patvā sukhanti, indriyāni patvā somanassindriyanti. Evaṃ ekova dhammo tīsu ṭhānesu vibhatto.

Vīriyaṃ pana indriyāni patvā vīriyindriyaṃ hotīti vuttaṃ, maggaṅgāni patvā micchāvāyāmo hotīti, balāni patvā vīriyabalanti, piṭṭhidukaṃ patvā paggāho hotīti. Evaṃ ayaṃ eko dhammo catūsu ṭhānesu vibhatto.

Samādhi pana jhānaṅgāni patvā cittassekaggatā hotīti vutto, indriyāni patvā samādhindriyanti, maggaṅgāni patvā micchāsamādhīti, balāni patvā samādhibalanti, piṭṭhidukaṃ patvā dutiyaduke ekakavaseneva samathoti, tatiye avikkhepoti. Evamayaṃ eko dhammo chasu ṭhānesu vibhatto.

Sabbepi panete dhammā phassapañcakavasena jhānaṅgavasena indriyavasena maggaṅgavasena balavasena mūlavasena kammapathavasena lokanāsakavasena piṭṭhidukavasenāti nava rāsayo honti. Tattha yaṃ vattabbaṃ taṃ paṭhamakusalacittaniddese vuttamevāti.

Dhammuddesavārakathā niṭṭhitā.

Niddesavārakathā

375. Niddesavāre cittassekaggatāniddese tāva **saṇṭhiti avaṭṭhitī**ti. Idaṃ dvayaṃ ṭhitivevacanameva. Yaṃ pana kusalaniddese ‘ārammaṇaṃ ogāhetvā anupavisitvā tiṭṭhatīti avaṭṭhitī’ti vuttaṃ, taṃ idha na labbhati. Akusalasmiñhi dubbalā cittassekaggatāti heṭṭhā dīpitameva.

384. Uddhaccavicikicchāvasena pavattassa visāhārassa paṭipakkhato avisāhāroti evarūpopi attho idha na labbhati. Sahajātadhamme pana na visāharatīti **avisāhāro**. Na vikkhipatīti **avikkhepo**. Akusalacittekaggatāvasena avisāhaṭassa mānasassa bhāvo **avisāhaṭamānasatā**. Sahajātadhammesu na kampatīti **samādhibalaṃ**. Ayāthāvasamādhānato **micchāsamādhī**ti evamidha attho daṭṭhabbo.

385. Vīriyindriyaniddese yo heṭṭhā ‘nikkamo ceso kāmānaṃ panudanāyā’tiādi nayo vutto, so idha na labbhati. Sahajātadhammesu akampanaṭṭheneva **vīriyabalaṃ** veditabbaṃ.

386. Micchādiṭṭhiniddese ayāthāvadassanaṭṭhena **micchādiṭṭhi**. Diṭṭhīsu gataṃ idaṃ dassanaṃ, dvāsaṭṭhidiṭṭhiantogatattāti **diṭṭhigataṃ**. Heṭṭhāpissa attho vuttoyeva. Diṭṭhiyeva duratikkamanaṭṭhena **diṭṭhigahanaṃ,** tiṇagahanavanagahanapabbatagahanāni viya. Diṭṭhiyeva sāsaṅkasappaṭibhayaṭṭhena **diṭṭhikantāro**, corakantāravāḷakantāramarukantāranirudakakantāradubbhikkhakantārā viya. Sammādiṭṭhiyā vinivijjhanaṭṭhena vilomanaṭṭhena ca **diṭṭhivisūkāyikaṃ**. Micchādassanañhi uppajjamānaṃ sammādassanaṃ vinivijjhati ceva vilometi ca. Kadāci sassatassa kadāci ucchedassa gahaṇato diṭṭhiyā virūpaṃ phanditanti **diṭṭhivipphanditaṃ**. Diṭṭhigatiko hi ekasmiṃ patiṭṭhātuṃ na sakkoti, kadāci sassataṃ anupatati kadāci ucchedaṃ. Diṭṭhiyeva bandhanaṭṭhena saṃyojananti diṭṭhisaṃyojanaṃ.

Susumārādayo viya purisaṃ, ārammaṇaṃ daḷhaṃ gaṇhātīti **gāho**. Patiṭṭhahanato **patiṭṭhāho**. Ayañhi balavappavattibhāvena patiṭṭhahitvā gaṇhāti. Niccādivasena abhinivisatīti **abhiniveso**. Dhammasabhāvaṃ atikkamitvā niccādivasena parato āmasatīti **parāmāso**. Anatthāvahattā kucchito maggo, kucchitānaṃ vā apāyānaṃ maggoti **kummaggo**. Ayāthāvapathato **micchāpatho**. Yathā hi disāmūḷhena ayaṃ asukagāmassa nāma pathoti gahitopi taṃ gāmaṃ na sampāpeti, evaṃ diṭṭhigatikena sugatipathoti gahitāpi diṭṭhi sugatiṃ na pāpetīti ayāthāvapathato, micchāpatho. Micchāsabhāvato **micchattaṃ**. Tattheva paribbhamanato taranti ettha bālāti titthaṃ. Titthañca taṃ anatthānañca āyatananti **titthāyatanaṃ**. Titthiyānaṃ vā sañjātidesaṭṭhena nivāsaṭhānaṭṭhena ca āyatanantipi titthāyatanaṃ. Vipariyesabhūto gāho, vipariyesato vā gāhoti **vipariyesaggāho;** vipallattha gāhoti attho.

387-388. Ahirikānottappaniddesesu hirottappaniddesavipariyāyena attho veditabbo. Sahajātadhammesu pana akampanaṭṭheneva ahirikabalaṃ anottappabalañca veditabbaṃ.

389. Lobhamohaniddesesu lubbhatīti **lobho. Lubbhanā**ti lubbhanākāro. Lobhasampayuttacittaṃ, puggalo vā lubbhito; lubbhitassa bhāvo **lubbhitattaṃ**. Sārajjatīti **sārāgo**. Sārajjanākāro **sārajjanā**. Sārajjitassa bhāvo **sārajjitattaṃ**. Abhijjhāyanaṭṭhena **abhijjhā**. Puna ‘lobha’-vacane kāraṇaṃ vuttameva. Akusalañca taṃ mūlañca akusalānaṃ vā mūlanti **akusalamūlaṃ**.

390. Ñāṇadassanapaṭipakkhato **aññāṇaṃ adassanaṃ**. Abhimukho hutvā dhammena na sameti, na samāgacchatīti **anabhisamayo**. Anurūpato dhamme bujjhatīti anubodho. Tappaṭipakkhatāya **ananubodho**. Aniccādīhi saddhiṃ yojetvā na bujjhatīti **asambodho**. Asantaṃ asamañca bujjhatītipi asambodho. Catusaccadhammaṃ nappaṭivijjhatīti **appaṭivedho**. Rūpādīsu ekadhammampi aniccādisamaññato na saṅgaṇhātīti **asaṃgāhanā**. Tameva dhammaṃ na pariyogāhatīti **apariyogāhanā**. Na samaṃ pekkhatīti **asamapekkhaṇā**. Dhammānaṃ sabhāvaṃ pati na apekkhatīti **apaccavekkhaṇā**.

Kusalākusalakammesu viparītavuttiyā sabhāvaggahaṇābhāvena vā ekampi kammaṃ etassa paccakkhaṃ natthi, sayaṃ vā kassaci kammassa paccakkhakaraṇaṃ nāma na hotīti **appaccakkhakammaṃ**. Yaṃ etasmiṃ anuppajjamāne cittasantānaṃ mejjhaṃ bhaveyya, suci, vodānaṃ, taṃ duṭṭhaṃ mejjhaṃ imināti **dummejjhaṃ**. Bālānaṃ bhāvoti **bālyaṃ**. Muyhatīti **moho**. Balavataro moho **pamoho**. Samantato muyhatīti **sammoho**. Vijjāya paṭipakkhabhāvato na vijjāti **avijjā. Oghayoga**ttho vuttoyeva. Thāmagataṭṭhena anusetīti **anusayo**. Cittaṃ pariyuṭṭhāti, abhibhavatīti **pariyuṭṭhānaṃ**. Hitaggahaṇābhāvena hitābhimukhaṃ gantuṃ na sakkoti, aññadatthu laṅgatiyevāti **laṅgī;** khañjatīti attho. Durugghāṭanaṭṭhena vā laṅgī. Yathā hi mahāpalighasaṅkhātā laṅgī durugghāṭā hoti, evamayampi laṅgī viyāti laṅgī. Sesaṃ uttānatthameva. Saṅgahavārasuññatavārāpi heṭṭhā vuttanayeneva atthato veditabbāti.

Dutiyacittaṃ

399. Dutiyacitte **sasaṅkhārenā**ti padaṃ visesaṃ. Tampi heṭṭhā vuttatthameva. Idaṃ pana cittaṃ kiñcāpi chasu ārammaṇesu somanassitassa lobhaṃ uppādetvā 'satto satto'tiādinā nayena parāmasantassa uppajjati, tathāpi sasaṅkhārikattā sappayogena saupāyena uppajjanato – yadā kulaputto micchādiṭṭhikassa kulassa kumārikaṃ pattheti. Te ca 'aññadiṭṭhikā tumhe'ti kumārikaṃ na denti. Athaññe ñātakā 'yaṃ tumhe karotha tamevāyaṃ karissatī'ti dāpenti. So tehi saddhiṃ titthiye upasaṅkamati. Āditova vematiko hoti. Gacchante gacchante kāle etesaṃ kiriyā manāpāti laddhiṃ roceti, diṭṭhiṃ gaṇhāti – evarūpe kāle idaṃ labbhatīti veditabbaṃ.

Yevāpanakesu panettha thinamiddhaṃ adhikaṃ. Tattha thinanatā 'thinaṃ'. Middhanatā 'middhaṃ'; anussāhasaṃhananatā asattivighāto cāti attho. Thinañca middhañca **thinamiddhaṃ**. Tattha thinaṃ anussāhalakkhaṇaṃ, vīriyavinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ. Middhaṃ akammaññatālakkhaṇaṃ, onahanarasaṃ, līnabhāvapaccupaṭṭhānaṃ pacalāyikāniddāpaccupaṭṭhānaṃ vā. Ubhayampi aratitandīvijambhitādīsu ayonisomanasikārapadaṭṭhānanti.

Tatiyacittaṃ

400. Tatiyaṃ chasu ārammaṇesu somanassitassa lobhaṃ uppādetvā 'satto satto'tiādinā nayena aparāmasantassa nārāyaṇavirājanamallayuddhanaṭasamajjādīni passato manāpiyasaddasavanādipasutassa vā uppajjati. Idha mānena saddhiṃ pañca apaṇṇakaṅgāni honti. Tattha maññatīti **'māno'**. So unnatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabboti.

Catutthacittaṃ

402. Catutthaṃ vuttappakāresu eva ṭhānesu yadā sīse kheḷaṃ khipanti, pādapaṃsuṃ okiranti, tadā tassa pariharaṇatthaṃ saussāhena antarantarā olokentānaṃ rājanāṭakesu nikkhantesu ussāraṇāya vattamānāya tena tena chiddena olokentānañcāti evamādīsu ṭhānesu uppajjati. Idha pana thinamiddhehi saddhiṃ satta yevāpanakā honti. Ubhayatthāpi micchādiṭṭhi parihāyati. Taṃ ṭhapetvā sesānaṃ vasena dhammagaṇanā veditabbāti.

Pañcamacittaṃ

403. Pañcamaṃ chasu ārammaṇesu vedanāvasena majjhattassa lobhaṃ uppādetvā 'satto satto'tiādinā nayena parāmasantassa uppajjati. Somanassaṭṭhāne panettha upekkhāvedanā hoti, pītipadaṃ parihāyati. Sesaṃ sabbaṃ paṭhamacittasadisameva.

Chaṭṭhacittādi

409-412. Chaṭṭhasattamaṭṭhamānipi vedanaṃ parivattetvā pītipadañca hāpetvā dutiyatatiyacatutthesu vuttanayeneva veditabbāni. Imesu aṭṭhasu lobhasahagatacittesu sahajātādhipati ārammaṇādhipatīti dvepi adhipatayo labbhanti.

Navamacittaṃ

413. Navamaṃ chasu ārammaṇesu domanassitassa paṭighaṃ uppādayato uppajjati. Tassa samayavavatthānavāre tāva duṭṭhu mano, hīnavedanattā vā kucchitaṃ manoti dummano; dummanassa bhāvo domanassaṃ. Tena sahagatanti **domanassasahagataṃ**. Asampiyāyanabhāvena ārammaṇasmiṃ paṭihaññatīti paṭighaṃ. Tena sampayuttanti **paṭighasampayuttaṃ**.

Dhammuddese tīsupi ṭhānesu domanassavedanāva āgatā. Tattha vedanāpadaṃ vuttameva. Tathā dukkhadomanassapadāni lakkhaṇādito pana aniṭṭhārammaṇānubhavanalakkhaṇaṃ domanassaṃ, yathātathā vā aniṭṭhākārasambhogarasaṃ, cetasikābādhapaccupaṭṭhānaṃ, ekanteneva hadayavatthupadaṭṭhānaṃ.

Mūlakammapathesu yathā purimacittesu lobho hoti, abhijjhā hotīti āgataṃ, evaṃ doso hoti, byāpādo hotīti vuttaṃ. Tattha dussanti tena, sayaṃ vā dussati, dussanamattameva vā tanti **doso** so caṇḍikkalakkhaṇo pahaṭāsiviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo.

Byāpajjati tena cittaṃ, pūtibhāvaṃ upagacchati, byāpādayati vā vinayācārarūpasampattihitasukhādīnīti **byāpādo**. Atthato panesa dosoyeva. Idha padapaṭipāṭiyā ekūnatiṃsa padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsibhedo veditabbo.

Yevāpanakesu chandādhimokkhamanasikārauddhaccāni niyatāni. Issāmacchariyakukkuccesu pana aññatarena saddhiṃ pañca pañca hutvāpi uppajjanti. Evamepi tayo dhammā aniyatayevāpanakā nāma. Tesu issatīti **'issā'**. Sā parasampattīnaṃ usūyanalakkhaṇā, tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā. Saṃyojananti daṭṭhabbā. Maccherabhāvo **'macchariyaṃ'**. Taṃ laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsaṃyeva parehi sādhāraṇabhāvaakkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ kaṭukañcukatāpaccupaṭṭhānaṃ vā, attasampattipadaṭṭhānaṃ. Cetaso virūpabhāvoti daṭṭhabbaṃ. Kucchitaṃ kataṃ kukataṃ. Tassa bhāvo **'kukkuccaṃ'**. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ. Dāsabyaṃ viya daṭṭhabbaṃ. Ayaṃ tāva uddesavāre viseso.

415. Niddesavāre vedanāniddese **asātaṃ** sātapaṭipakkhavasena veditabbaṃ.

418. Dosaniddese dussatīti **doso. Dussanā**ti dussanākāro. **Dussitatta**nti dussitabhāvo. Pakatibhāvavijahanaṭṭhena byāpajjanaṃ **byāpatti. Byāpajjanā**ti byāpajjanākāro. Virujjhatīti **virodho**. Punappunaṃ virujjhatīti **paṭivirodho**. Viruddhākārapaṭiviruddhākāravasena vā idaṃ vuttaṃ. Caṇḍiko vuccati caṇḍo, thaddhapuggalo; tassa bhāvo **caṇḍikkaṃ**. Na etena suropitaṃ vacanaṃ hoti, duruttaṃ aparipuṇṇameva hotīti **asuropo**. Kuddhakāle hi paripuṇṇavacanaṃ nāma natthi. Sacepi kassaci hoti taṃ appamāṇaṃ. Apare pana assujananaṭṭhena assuropanato assuropoti vadanti. Taṃ akāraṇaṃ, somanassassāpi assujananato. Heṭṭhā vuttaattamanatāpaṭipakkhato na attamanatāti **anattamanatā**. Sā pana yasmā cittasseva, na sattassa, tasmā **cittassā**ti vuttaṃ. Sesamettha saṅgahasuññatavāresu ca heṭṭhā vuttanayeneva veditabbanti.

Dasamacittaṃ

421. Dasamaṃ sasaṅkhārattā parehi ussāhitassa vā, paresaṃ vā aparādhaṃ sāritassa, sayameva vā paresaṃ aparādhaṃ anussaritvā kujjhamānassa uppajjati.

Idhāpi padapaṭipāṭiyā ekūnatiṃsa, aggahitaggahaṇena ca cuddaseva padāni honti. Yevāpanakesu pana thinamiddhampi labbhati. Tasmā ettha vinā issāmacchariyakukkuccehi cattāri apaṇṇakaṅgāni thinamiddhanti ime cha issādīnaṃ uppattikāle tesu aññatarena saddhiṃ satta yevāpanakā ekakkhaṇe uppajjanti. Sesaṃ sabbaṃ sabbavāresu navamasadisameva. Imesu pana dvīsu domanassacittesu sahajātādhipatiyeva labbhati, na ārammaṇādhipati. Na hi kuddho kiñci garuṃ karotīti.

Ekādasamacittaṃ

422. Ekādasamaṃ chasu ārammaṇesu vedanāvasena majjhattassa kaṅkhāpavattikāle uppajjati. Tassa samayavavatthāne **vicikicchāsampayutta**nti padaṃ apubbaṃ. Tassattho – vicikicchāya sampayuttanti **vicikicchāsampayuttaṃ**. Dhammuddese **'vicikicchā hotī'**ti padameva viseso. Tattha vigatā cikicchāti **vicikicchā**. Sabhāvaṃ vā vicinanto etāya kicchati kilamatīti vicikicchā. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā anekaṃsagāhapaccupaṭṭhānā vā, ayonisomanasikārapadaṭṭhānā. Paṭipattiantarāyakarāti daṭṭhabbā.

Idha padapaṭipāṭiyā tevīsati padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsivinicchayo veditabbo. Manasikāro uddhaccanti dveyeva yevāpanakā.

424. Niddesavārassa cittassekaggatāniddese yasmā idaṃ dubbalaṃ cittaṃ pavattiṭṭhitimattakamevettha hoti, tasmā ‘saṇṭhitī’tiādīni avatvā **cittassa ‘ṭhitī’**ti ekameva padaṃ vuttaṃ. Teneva ca kāraṇena uddesavārepi ‘samādhindriya’ntiādi na vuttaṃ.

425. Vicikicchāniddese kaṅkhanavasena **kaṅkhā**. Kaṅkhāya āyanāti **kaṅkhāyanā**. Purimakaṅkhā hi uttarakaṅkhaṃ āneti nāma. Ākāravasena vā etaṃ vuttaṃ. Kaṅkhāsamaṅgicittaṃ kaṅkhāya āyitattā kaṅkhāyitaṃ nāma. Tassa bhāvo **kaṅkhāyitattaṃ. Vimatī**ti namati. **Vicikicchā** vuttatthā eva. Kampanaṭṭhena dvidhā eḷayatīti **dveḷhakaṃ**. Paṭipattinivāraṇena dvidhāpatho viyāti **dvedhāpatho**. ‘Niccaṃ nu kho idaṃ, aniccaṃ nu kho’tiādipavattiyā ekasmiṃ ākāre saṇṭhātuṃ asamatthatāya samantato setīti **saṃsayo**. Ekaṃsaṃ gahetuṃ asamatthatāya na ekaṃsaggāhoti **anekaṃsaggāho**. Nicchetuṃ asakkontī ārammaṇato osakkatīti **āsappanā**. Ogāhituṃ asakkontī parisamantato sappatīti **parisappanā**. Pariyogāhituṃ asamatthatāya **apariyogāhanā**. Nicchayavasena ārammaṇe pavattituṃ asamatthatāya **thambhitattaṃ;** cittassa thaddhabhāvoti attho. Vicikicchā hi uppajjitvā cittaṃ thaddhaṃ karoti. Yasmā panesā uppajjamānā ārammaṇaṃ gahetvā manaṃ vilikhantī viya, tasmā **manovilekho**ti vuttā. Sesaṃ sabbattha uttānatthameva.

Dvādasamacittaṃ

427. Dvādasamassa samayavavatthāne uddhaccena sampayuttanti **uddhaccasampayuttaṃ**. Idañhi cittaṃ chasu ārammaṇesu vedanāvasena majjhattaṃ hutvā uddhataṃ hoti. Idha dhammuddese ‘vicikicchā’-ṭhāne ‘uddhaccaṃ hotī’ti āgataṃ. Padapaṭipāṭiyā aṭṭhavīsati padāni honti. Aggahitaggahaṇena cuddasa. Tesaṃ vasena savibhattikāvibhattikarāsividhānaṃ veditabbaṃ. Adhimokkho manasikāroti dveyeva yevāpanakā.

429. Niddesavārassa uddhaccaniddese **cittassā**ti na sattassa, na posassa. **Uddhacca**nti uddhatākāro. Na vūpasamoti **avūpasamo**. Ceto vikkhipatīti **cetasovikkhepo. Bhantattaṃ cittassā**ti cittassa bhantabhāvo, bhantayānabhantagoṇādīni viya. Iminā ekārammaṇasmiṃyeva vipphandanaṃ kathitaṃ. Uddhaccañhi ekārammaṇe vipphandati, vicikicchā nānārammaṇe. Sesaṃ sabbavāresu heṭṭhā vuttanayeneva veditabbaṃ.

Idāni imasmiṃ cittadvaye pakiṇṇakavinicchayo hoti. ‘Ārammaṇe pavaṭṭanakacittāni nāma katī’ti? Hi vutte ‘imāneva dve’ti vattabbaṃ. Tattha vicikicchāsahagataṃ ekantena pavaṭṭati, uddhaccasahagataṃ pana laddhādhimokkhattā laddhapatiṭṭhaṃ pavaṭṭati. Yathā hi vaṭṭacaturassesu dvīsu maṇīsu pabbhāraṭṭhāne pavaṭṭetvā vissaṭṭhesu vaṭṭamaṇi ekanteneva pavaṭṭati, caturasso patiṭṭhāya patiṭṭhāya pavaṭṭati, evaṃsampadamidaṃ veditabbaṃ. Sabbesupi hīnādibhedo na uddhaṭo, sabbesaṃ ekantahīnattā. Sahajātādhipati labbhamānopi na uddhaṭo, heṭṭhā dassitanayattā. Ñāṇābhāvato panettha vīmaṃsādhipati nāma natthi. Pacchimadvaye sesopi natthi eva. Kasmā? Kañci dhammaṃ dhuraṃ katvā anuppajjanato, paṭṭhāne ca paṭisiddhato.

Imehi pana dvādasahipi akusalacittehi kamme āyūhite, ṭhapetvā uddhaccasahagataṃ, sesāni ekādaseva paṭisandhiṃ ākaḍḍhanti. Vicikicchāsahagate aladdhādhimokkhe dubbalepi paṭisandhiṃ ākaḍḍhamāne uddhaccasahagataṃ laddhādhimokkhaṃ balavaṃ kasmā nākaḍḍhatīti? Dassanena pahātabbābhāvato. Yadi hi ākaḍḍheyya ‘dassanenapahātabba’-padavibhaṅge āgaccheyya, tasmā, ṭhapetvā taṃ, sesāni ekādasa ākaḍḍhanti. Tesu hi yena kenaci kamme āyūhite tāya cetanāya catūsu apāyesu paṭisandhi hoti. Akusalavipākesu ahetukamanoviññāṇadhātuupekkhāsahagatāya paṭisandhiṃ gaṇhāti. Itarassāpi ettheva paṭisandhidānaṃ bhaveyya. Yasmā panetaṃ natthi, tasmā ‘dassanenapahātabba’-padavibhaṅge nāgatanti.

Akusalā dhammātipadassa vaṇṇanā niṭṭhitā.

Abyākatapadaṃ

Ahetukakusalavipāko

431. Idāni abyākatapadaṃ bhājetvā dassetuṃ **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha catubbidhaṃ abyākataṃ – vipākaṃ kiriyaṃ rūpaṃ nibbānanti. Tesu vipākābyākataṃ. Vipākābyākatepi kusalavipākaṃ. Tasmimpi parittavipākaṃ. Tasmimpi ahetukaṃ. Tasmimpi pañcaviññāṇaṃ. Tasmimpi dvārapaṭipāṭiyā cakkhuviññāṇaṃ. Tassāpi, ṭhapetvā dvārārammaṇādisādhāraṇapaccayaṃ, asādhāraṇakammapaccayavaseneva uppattiṃ dīpetuṃ **kāmāvacarassa kusalassa kammassa katattā**tiādi vuttaṃ. Tattha **katattā**ti katakāraṇā. **Upacitattā**ti ācitattā, vaḍḍhitakāraṇā. **Cakkhuviññāṇa**nti kāraṇabhūtassa cakkhussa viññāṇaṃ, cakkhuto vā pavattaṃ, cakkhusmiṃ vā nissitaṃ viññāṇanti cakkhuviññāṇaṃ. Parato **sotaviññāṇādīsu**pi eseva nayo.

Tattha cakkhusannissitarūpavijānanalakkhaṇaṃ cakkhuviññāṇaṃ, rūpamattārammaṇarasaṃ, rūpābhimukhabhāvapaccupaṭṭhānaṃ, rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhānaṃ. Parato āgatāni sotādisannissitasaddādivijānanalakkhaṇāni sotaghānajivhākāyaviññāṇāni saddādimattārammaṇarasāni, saddādiabhimukhabhāvapaccupaṭṭhānāni, saddādiārammaṇānaṃ kiriyamanodhātūnaṃ apagamapadaṭṭhānāni.

Idha padapaṭipāṭiyā dasa padāni honti. Aggahitaggahaṇena satta. Tesu pañca avibhattikāni, dve savibhattikāni. Tesu cittaṃ phassapañcakavasena ceva indriyavasena ca dvīsu ṭhānesu vibhattiṃ gacchati, vedanā phassapañcakajhānaṅgaindriyavasena tīsuyeva. Rāsayopi imeva tayo honti. Yevāpanako eko manasikāro eva.

436. Niddesavāre cakkhuviññāṇaṃ paṇḍaranti vatthuto vuttaṃ. Kusalañhi attano parisuddhatāya paṇḍaraṃ nāma, akusalaṃ bhavaṅganissandena, vipākaṃ vatthupaṇḍarattā.

439. Cittassekaggatāniddese **cittassa ṭhitī**ti ekameva padaṃ vuttaṃ. Idampi hi dubbalaṃ cittaṃ pavattiṭṭhitimattamevettha labbhati, ‘saṇṭhitiavaṭṭhiti’-bhāvaṃ pāpuṇituṃ na sakkoti. Saṅgahavāre jhānaṅgamaggaṅgāni na uddhaṭāni. Kasmā? Vitakkapacchimakañhi jhānaṃ nāma, hetupacchimako maggo nāma. Pakatiyā avitakkacitte jhānaṅgaṃ na labbhati, ahetukacitte ca maggaṅgāni. Tasmā idha ubhayampi na uddhaṭaṃ. Saṅkhārakkhandhopettha caturaṅgikoyeva bhājito. Suññatavāro pākatikoyeva. Sotaviññāṇādiniddesāpi imināva nayena veditabbā.

Kevalañhi cakkhuviññāṇādīsu ‘upekkhā’ bhājitā, kāyaviññāṇe ‘sukha’nti, ayamettha viseso. Sopi ca ghaṭṭanavasena hotīti veditabbo. Cakkhudvārādīsu hi catūsu upādārūpameva upādārūpaṃ ghaṭṭeti, upādārūpeyeva upādārūpaṃ ghaṭṭente paṭighaṭṭanānighaṃso balavā na hoti. Catunnaṃ adhikaraṇīnaṃ upari cattāro kappāsapicupiṇḍe ṭhapetvā picupiṇḍeheva pahatakālo viya phuṭṭhamattameva hoti. Vedanā majjhattaṭṭhāne tiṭṭhati. Kāyadvāre pana bahiddhā mahābhūtārammaṇaṃ ajjhattikakāyapasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññati. Yathā adhikaraṇīmatthake kappāsapicupiṇḍaṃ ṭhapetvā kūṭena paharantassa kappāsapicupiṇḍaṃ chinditvā kūṭaṃ adhikaraṇiṃ gaṇhatīti, nighaṃso balavā hoti, evameva paṭighaṭṭanānighaṃso balavā hoti. Iṭṭhe ārammaṇe sukhasahagataṃ kāyaviññāṇaṃ uppajjati, aniṭṭhe dukkhasahagataṃ.

Imesaṃ pana pañcannaṃ cittānaṃ vatthudvārārammaṇāni nibaddhāneva honti, vatthādisaṅkamanaṃ nāmettha natthi. Kusalavipākacakkhuviññāṇañhi cakkhupasādaṃ vatthuṃ katvā iṭṭhe ca iṭṭhamajjhatte ca catusamuṭṭhānikarūpārammaṇe dassanakiccaṃ sādhayamānaṃ cakkhudvāre ṭhatvā vipaccati. Sotaviññāṇādīni sotapasādādīni vatthuṃ katvā iṭṭhaiṭṭhamajjhattesu saddādīsu savanaghāyanasāyanaphusanakiccāni sādhayamānāni sotadvārādīsu ṭhatvā vipaccanti. Saddo panettha dvisamuṭṭhānikoyeva hoti.

455. Manodhātuniddese sabhāvasuññatanissattaṭṭhena manoyeva dhātu **manodhātu**. Sā cakkhuviññāṇādīnaṃ anantaraṃ rūpādivijānanalakkhaṇā, rūpādīnaṃ sampaṭicchanarasā, tathābhāvapaccupaṭṭhānā, cakkhuviññāṇādiapagamapadaṭṭhānā. Idha dhammuddese dvādasa padāni honti. Aggahitaggahaṇena nava. Tesu satta avibhattikāni dve savibhattikāni. Adhimokkho manasikāroti dve yevāpanakā. Vitakkaniddeso abhiniropanaṃ pāpetvā ṭhapito. Yasmā panetaṃ cittaṃ neva kusalaṃ nākusalaṃ, tasmā sammāsaṅkappoti vā micchāsaṅkappoti vā na vuttaṃ. Saṅgahavāre labbhamānampi jhānaṅgaṃ pañcaviññāṇasote patitvā gatanti. Maggaṅgaṃ pana na labbhatiyevāti na uddhaṭaṃ. Suññatavāro pākatikoyeva. Imassa cittassa vatthu nibaddhaṃ hadayavatthumeva hoti. Dvārārammaṇāni anibaddhāni. Tattha kiñcāpi dvārārammaṇāni saṅkamanti, ṭhānaṃ pana ekaṃ. Sampaṭicchanakiccameva hetaṃ hoti. Idañhi pañcadvāre pañcasu ārammaṇesu sampaṭicchanaṃ hutvā vipaccati. Kusalavipākesu cakkhuviññāṇādīsu niruddhesu taṃsamanantarā tāneva ṭhānappattāni rūpārammaṇādīni sampaṭicchati.

469. Manoviññāṇadhātuniddesesu paṭhamamanoviññāṇadhātuyaṃ ‘pīti’padaṃ adhikaṃ. Vedanāpi ‘somanassa’-vedanā hoti. Ayañhi iṭṭhārammaṇasmiṃyeva pavattati. Dutiyamanoviññāṇadhātu iṭṭhamajjhattārammaṇe. Tasmā tattha ‘upekkhā’ vedanā hotīti. Padāni manodhātuniddesasadisāneva. Ubhayatthāpi pañcaviññāṇasote patitvā gatattāyeva jhānaṅgāni na uddhaṭāni. Maggaṅgāni alābhatoyeva. Sesaṃ sabbattha vuttanayeneva veditabbaṃ. Lakkhaṇādito panesā duvidhāpi manoviññāṇadhātu ahetukavipākā, chaḷārammaṇavijānanalakkhaṇā, santīraṇādirasā, tathābhāvapaccupaṭṭhānā, hadayavatthupadaṭṭhānāti veditabbā.

Tattha paṭhamā dvīsu ṭhānesu vipaccati. Sā hi pañcadvāre kusalavipākacakkhuviññāṇādianantaraṃ, vipākamanodhātuyā taṃ ārammaṇaṃ sampaṭicchitvā niruddhāya, tasmiṃ yevārammaṇe santīraṇakiccaṃ sādhayamānā pañcasu dvāresu ṭhatvā vipaccati. Chasu dvāresu pana balavārammaṇe tadārammaṇā hutvā vipaccati. Kathaṃ? Yathā hi caṇḍasote, tiriyaṃ nāvāya gacchantiyā, udakaṃ chijjitvā thokaṃ ṭhānaṃ nāvaṃ anubandhitvā yathāsotameva gacchati, evameva chasu dvāresu balavārammaṇe palobhayamāne āpāthagate javanaṃ javati. Tasmiṃ javite bhavaṅgassa vāro. Idaṃ pana cittaṃ bhavaṅgassa vāraṃ adatvā javanena gahitārammaṇaṃ gahetvā ekaṃ dve cittavāre pavattitvā bhavaṅgameva otarati. Gavakkhandhe nadiṃ tarantepi evameva upamā vitthāretabbā. Evamesā yaṃ javanena gahitārammaṇaṃ tasseva gahitattā tadārammaṇaṃ nāma hutvā vipaccati.

Dutiyā pana pañcasu ṭhānesu vipaccati. Kathaṃ? Manussaloke tāva jaccandhajaccabadhirajaccaeḷajaccummattakaubhatobyañjanakanapuṃsakānaṃ paṭisandhiggahaṇakāle paṭisandhi hutvā vipaccati. Paṭisandhiyā vītivattāya yāvatāyukaṃ bhavaṅgaṃ hutvā vipaccati. Iṭṭhamajjhatte pañcārammaṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti imesu pañcasu ṭhānesu vipaccatīti.

Manoviññāṇadhātudvayaṃ niṭṭhitaṃ.

Aṭṭhamahāvipākacittavaṇṇanā

498. Idāni aṭṭhamahāvipākacittāni dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha pāḷiyaṃ nayamattaṃ dassetvā sabbavārā saṃkhittā. Tesaṃ attho heṭṭhā vuttanayeneva veditabbo. Yo panettha viseso taṃ dassetuṃ **alobho abyākatamūla**ntiādi vuttaṃ. Yampi na vuttaṃ taṃ evaṃ veditabbaṃ – yo hi kāmāvacarakusalesu kammadvārakammapathapuññakiriyavatthubhedo vutto so idha natthi. Kasmā? Aviññattijanakato avipākadhammato tathā appavattito ca. Yāpi tā yevāpanakesu karuṇāmuditā vuttā, tā sattārammaṇattā vipākesu na santi. Ekantaparittārammaṇāni hi kāmāvacaravipākāni. Na kevalañca karuṇāmuditā, viratiyopettha na santi. ‘Pañca sikkhāpadāni kusalānevā’ti (vibha. 715) hi vuttaṃ.

Asaṅkhārasasaṅkhāravidhānañcettha kusalato ceva paccayabhedato ca veditabbaṃ. Asaṅkhārikassa hi kusalassa asaṅkhārikameva vipākaṃ, sasaṅkhārikassa sasaṅkhārikaṃ. Balavapaccayehi ca uppannaṃ asaṅkhārikaṃ, itarehi itaraṃ. Hīnādibhedepi imāni hīnamajjhimapaṇītehi chandādīhi anipphāditattā hīnamajjhimapaṇītāni nāma na honti. Hīnassa pana kusalassa vipākaṃ hīnaṃ, majjhimassa majjhimaṃ, paṇītassa paṇītaṃ. Adhipatino pettha na santi. Kasmā? Chandādīni dhuraṃ katvā anuppādetabbato. Sesaṃ sabbaṃ aṭṭhasu kusalesu vuttasadisameva.

Idāni imesaṃ aṭṭhannaṃ mahāvipākacittānaṃ vipaccanaṭṭhānaṃ veditabbaṃ. Etāni hi catūsu ṭhānesu vipaccanti – paṭisandhiyaṃ, bhavaṅge, cutiyaṃ, tadārammaṇeti. Kathaṃ? Manussesu tāva kāmāvacaradevesu ca puññavantānaṃ duhetukatihetukānaṃ paṭisandhiggahaṇakāle paṭisandhi hutvā vipaccanti. Paṭisandhiyā vītivattāya pavatte saṭṭhipi asītipi vassāni asaṅkhyeyyampi āyukālaṃ bhavaṅgaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti. Evaṃ catūsu ṭhānesu vipaccanti.

Tattha sabbepi sabbaññubodhisattā pacchimapaṭisandhiggahaṇe paṭhamena somanassasahagatatihetukaasaṅkhārikamahāvipākacittena paṭisandhiṃ gaṇhanti. Taṃ pana mettāpubbabhāgacittassa vipākaṃ hoti. Tena dinnāya paṭisandhiyā asaṅkhyeyyaṃ āyu. Kālavasena pana pariṇamati. **Mahāsīvatthero** panāha – ‘somanassasahagatato upekkhāsahagataṃ balavataraṃ. Tena paṭisandhiṃ gaṇhanti. Tena gahitapaṭisandhikā hi mahajjhāsayā honti. Dibbesupi ārammaṇesu uppilāvino na honti, tipiṭakacūḷanāgattherādayo viyā’ti. Aṭṭhakathāyaṃ pana – ‘ayaṃ therassa manoratho,’‘natthi eta’nti paṭikkhipitvā ‘sabbaññubodhisattānaṃ hitūpacāro balavā hoti, tasmā mettāpubbabhāgakāmāvacarakusalavipākasomanassasahagatatihetukaasaṅkhārikacittena paṭisandhiṃ gaṇhantī’ti vuttaṃ.

Vipākuddhārakathā

Idāni vipākuddhārakathāya mātikā ṭhapetabbā – **tipiṭakacūḷanāgatthero** tāva āha – ekāya kusalacetanāya soḷasa vipākacittāni uppajjanti. Ettheva dvādasakamaggopi ahetukaṭṭhakampīti. **Moravāpivāsī mahādattatthero** panāha – ekāya kusalacetanāya dvādasa vipākacittāni uppajjanti. Ettheva dasakamaggopi ahetukaṭṭhakampīti. **Tipiṭakamahādhammarakkhitatthero** āha – ekāya kusalacetanāya dasa vipākacittāni uppajjanti, ettheva ahetukaṭṭhakanti.

Imasmiṃ ṭhāne **sāketapañhaṃ** nāma gaṇhiṃsu. Sākete kira upāsakā sālāyaṃ nisīditvā ‘kiṃ nu kho ekāya cetanāya kamme āyūhite ekā paṭisandhi hoti udāhu nānā’ti? Pañhaṃ nāma samuṭṭhāpetvā nicchetuṃ asakkontā ābhidhammikatthere upasaṅkamitvā pucchiṃsu. Therā ‘yathā ekasmā ambabījā ekova aṅkuro nikkhamati, evaṃ ekāva paṭisandhi hotī’ti saññāpesuṃ. Athekadivasaṃ ‘kiṃ nu kho nānācetanāhi kamme āyūhite paṭisandhiyo nānā honti udāhu ekā’ti? Pañhaṃ samuṭṭhāpetvā nicchetuṃ asakkontā there pucchiṃsu. Therā ‘yathā bahūsu ambabījesu ropitesu bahū aṅkurā nikkhamanti, evaṃ bahukāva paṭisandhiyo hontī’ti saññāpesuṃ.

Aparampi imasmiṃ ṭhāne **ussadakittanaṃ** nāma gahitaṃ. Imesañhi sattānaṃ lobhopi ussanno hoti, dosopi mohopi; alobhopi adosopi amohopi. Taṃ nesaṃ ussannabhāvaṃ ko niyāmetīti? Pubbahetu niyāmeti. Kammāyūhanakkhaṇeyeva nānattaṃ hoti. Kathaṃ? ‘‘Yassa hi kammāyūhanakkhaṇe lobho balavā hoti alobho mando, adosāmohā balavanto dosamohā mandā, tassa mando alobho lobhaṃ pariyādātuṃ na sakkoti, adosāmohā pana balavanto dosamohe pariyādātuṃ sakkonti. Tasmā so tena kammena dinnapaṭisandhivasena nibbatto luddho hoti, sukhasīlo akkodhano, paññavā pana hoti vajirūpamañāṇo’’ti.

‘Yassa pana kammāyūhanakkhaṇe lobhadosā balavanto honti alobhādosā mandā, amoho balavā moho mando, so purimanayeneva luddho ceva hoti duṭṭho ca, paññavā pana hoti vajirūpamañāṇo dattābhayatthero viya.

‘Yassa pana kammāyūhanakkhaṇe lobhādosamohā balavanto honti itare mandā, so purimanayeneva luddho ceva hoti dandho ca, sukhasīlako pana hoti akkodhano.

‘Tathā yassa kammāyūhanakkhaṇe tayopi lobhadosamohā balavanto honti alobhādayo mandā, so purimanayeneva luddho ceva hoti duṭṭho ca mūḷho ca.

‘Yassa pana kammāyūhanakkhaṇe alobhadosamohā balavanto honti itare mandā, so purimanayeneva appakileso hoti, dibbārammaṇampi disvā niccalo, duṭṭho pana hoti dandhapañño cāti.

‘Yassa pana kammāyūhanakkhaṇe alobhādosamohā balavanto honti itare mandā, so purimanayeneva aluddho ceva hoti, sukhasīlako ca, dandho pana hoti.

‘Tathā yassa kammāyūhanakkhaṇe alobhadosāmohā balavanto honti itare mandā, so purimanayeneva aluddho ceva hoti paññavā ca, duṭṭho ca pana hoti kodhano.

‘Yassa pana kammāyūhanakkhaṇe tayopi alobhādayo balavanto honti lobhādayo mandā, so mahāsaṅgharakkhitatthero viya aluddho aduṭṭho paññavā ca hotī’ti.

Aparampi imasmiṃ ṭhāne **hetukittanaṃ** nāma gahitaṃ. Tihetukakammañhi tihetukampi duhetukampi ahetukampi vipākaṃ deti. Duhetukakammaṃ tihetukavipākaṃ na deti, itaraṃ deti. Tihetukakammena paṭisandhi tihetukāpi hoti, duhetukāpi; ahetukā na hoti. Duhetukena duhetukāpi hoti ahetukāpi; tihetukā na hoti. Asaṅkhārikaṃ kusalaṃ asaṅkhārikampi sasaṅkhārikampi vipākaṃ deti. Sasaṅkhārikaṃ sasaṅkhārikampi asaṅkhārikampi vipākaṃ deti. Ārammaṇena vedanā parivattetabbā. Javanena tadārammaṇaṃ niyāmetabbaṃ.

Idāni tassa tassa therassa vāde **soḷasamaggādayo** veditabbā. Paṭhamakāmāvacarakusalasadisena hi paṭhamamahāvipākacittena gahitapaṭisandhikassa gabbhāvāsato nikkhamitvā saṃvarāsaṃvare paṭṭhapetuṃ samatthabhāvaṃ upagatassa cakkhudvārasmiṃ ‘iṭṭhārammaṇe’ āpāthamāgate kiriyamanodhātuyā bhavaṅge anāvaṭṭiteyeva atikkamanaārammaṇānaṃ pamāṇaṃ natthi. Kasmā evaṃ hoti? Ārammaṇadubbalatāya. Ayaṃ tāva eko moghavāro.

Sace pana bhavaṅgaṃ āvaṭṭeti, kiriyamanodhātuyā bhavaṅge āvaṭṭite, voṭṭhabbanaṃ apāpetvāva antarā, cakkhuviññāṇe vā sampaṭicchane vā santīraṇe vā ṭhatvā nivattissatīti netaṃ ṭhānaṃ vijjati. Voṭṭhabbanavasena pana ṭhatvā ekaṃ vā dve vā cittāni pavattanti. Tato āsevanaṃ labhitvā javanaṭṭhāne ṭhatvā puna bhavaṅgaṃ otarati idampi ārammaṇadubbalatāya eva hoti. Ayaṃ pana vāro ‘diṭṭhaṃ viya me, sutaṃ viya me’tiādīni vadanakāle labbhati. Ayampi dutiyo moghavāro.

Aparassa kiriyamanodhātuyā bhavaṅge āvaṭṭite vīthicittāni uppajjanti, javanaṃ javati. Javanapariyosāne pana tadārammaṇassa vāro. Tasmiṃ anuppanneyeva bhavaṅgaṃ otarati. Tatrāyaṃ upamā – yathā hi nadiyā āvaraṇaṃ bandhitvā mahāmātikābhimukhe udake kate udakaṃ gantvā ubhosu tīresu kedāre pūretvā atirekaṃ kakkaṭakamaggādīhi palāyitvā puna nadiṃyeva otarati, evametaṃ daṭṭhabbaṃ. Ettha hi nadiyaṃ udakappavattanakālo viya bhavaṅgavīthippavattanakālo. Āvaraṇabandhanakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭanakālo. Mahāmātikāya udakappavattanakālo viya vīthicittappavatti. Ubhosu tīresu kedārapūraṇaṃ viya javanaṃ. Kakkaṭakamaggādīhi palāyitvā puna udakassa nadīotaraṇaṃ viya javanaṃ javitvā tadārammaṇe anuppanneyeva puna bhavaṅgotaraṇaṃ. Evaṃ bhavaṅgaṃ otaraṇacittānampi gaṇanapatho natthi. Idañcāpi ārammaṇadubbalatāya eva hoti. Ayaṃ tatiyo moghavāro.

Sace pana balavārammaṇaṃ āpāthagataṃ hoti kiriyamanodhātuyā bhavaṅge āvaṭṭite cakkhuviññāṇādīni uppajjanti. Javanaṭṭhāne pana paṭhamakāmāvacarakusalacittaṃ javanaṃ hutvā chasattavāre javitvā tadārammaṇassa vāraṃ deti. Tadārammaṇaṃ patiṭṭhahamānaṃ taṃsadisameva mahāvipākacittaṃ patiṭṭhāti. Idaṃ dve nāmāni labhati – paṭisandhicittasadisattā ‘mūlabhavaṅga’nti ca, yaṃ javanena gahitaṃ ārammaṇaṃ tassa gahitattā ‘tadārammaṇa’nti ca. Imasmiṃ ṭhāne cakkhuviññāṇaṃ sampaṭicchanaṃ santīraṇaṃ tadārammaṇanti cattāri vipākacittāni gaṇanūpagāni honti.

Yadā pana dutiyakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ dutiyavipākacittameva tadārammaṇaṃ hutvā patiṭṭhāti. Idañca dve nāmāni labhati. Paṭisandhicittena asadisattā ‘āgantukabhavaṅga’nti ca purimanayeneva ‘tadārammaṇa’nti ca. Iminā saddhiṃ purimāni cattāri pañca honti.

Yadā pana tatiyakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ tatiyavipākacittaṃ tadārammaṇaṃ hutvā patiṭṭhāti. Idampi vuttanayeneva ‘āgantukabhavaṅgaṃ’‘tadārammaṇa’nti ca dve nāmāni labhati. Iminā saddhiṃ purimāni pañca cha honti.

Yadā pana catutthakusalacittaṃ javanaṃ hoti, tadā taṃsadisaṃ catutthavipākacittaṃ tadārammaṇaṃ hutvā patiṭṭhāti. Idampi vuttanayeneva ‘āgantukabhavaṅgaṃ’‘tadārammaṇa’nti ca dve nāmāni labhati. Iminā saddhiṃ purimāni cha satta honti.

Yadā pana tasmiṃ dvāre ‘iṭṭhamajjhattārammaṇaṃ’ āpāthamāgacchati, tatrāpi vuttanayeneva tayo moghavārā labbhanti. Yasmā pana ārammaṇena vedanā parivattati tasmā tattha upekkhāsahagatasantīraṇaṃ. Catunnañca upekkhāsahagatamahākusalajavanānaṃ pariyosāne cattāri upekkhāsahagatamahāvipākacittāneva tadārammaṇabhāvena patiṭṭhahanti. Tānipi vuttanayeneva ‘āgantukabhavaṅgaṃ’‘tadārammaṇa’nti ca dve nāmāni labhanti. ‘Piṭṭhibhavaṅgānī’tipi vuccanti eva. Iti imāni pañca purimehi sattahi saddhiṃ dvādasa honti. Evaṃ cakkhudvāre dvādasa, sotadvārādīsu dvādasa dvādasāti, samasaṭṭhi honti. Evaṃ ekāya cetanāya kamme āyūhite samasaṭṭhi vipākacittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre dvādasa, sotaghānajivhākāyaviññāṇāni cattārīti soḷasa honti.

Imasmiṃ ṭhāne **ambopamaṃ** nāma gaṇhiṃsu – eko kira puriso phalitambarukkhamūle sasīsaṃ pārupitvā nipanno niddāyati. Athekaṃ ambapakkaṃ vaṇṭato muccitvā tassa kaṇṇasakkhaliṃ puñchamānaṃ viya ‘tha’nti bhūmiyaṃ pati. So tassa saddena pabujjhitvā ummīletvā olokesi. Tato hatthaṃ pasāretvā phalaṃ gahetvā madditvā upasiṅghitvā paribhuñji.

Tattha, tassa purisassa ambarukkhamūle niddāyanakālo viya bhavaṅgasamaṅgikālo. Ambapakkassa vaṇṭato muccitvā kaṇṇasakkhaliṃ puñchamānassa patanakālo viya ārammaṇassa pasādaghaṭṭanakālo. Tena saddena pabuddhakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Ummīletvā olokitakālo viya cakkhuviññāṇassa dassanakiccasādhanakālo. Hatthaṃ pasāretvā gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. Gahetvā madditakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. Upasiṅghitakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Paribhuttakālo viya javanassa ārammaṇarasaṃ anubhavitakālo. Ayaṃ upamā kiṃ dīpeti? Ārammaṇassa pasādaghaṭṭanameva kiccaṃ. Tena pasāde ghaṭṭite kiriyamanodhātuyā bhavaṅgāvaṭṭanameva, cakkhuviññāṇassa dassanamattakameva, vipākamanodhātuyā ārammaṇasampaṭicchanamattakameva, vipākamanoviññāṇadhātuyā ārammaṇasantīraṇamattakameva, kiriyamanoviññāṇadhātuyā ārammaṇavavatthāpanamattakameva kiccaṃ. Ekantena pana ārammaṇarasaṃ javanameva anubhavatīti dīpeti.

Ettha ca ‘tvaṃ bhavaṅgaṃ nāma hohi, tvaṃ āvajjanaṃ nāma, tvaṃ dassanaṃ nāma, tvaṃ sampaṭicchanaṃ nāma, tvaṃ santīraṇaṃ nāma, tvaṃ voṭṭhabbanaṃ nāma, tvaṃ javanaṃ nāma, hohī’ti koci kattā vā kāretā vā natthi.

Imasmiṃ pana ṭhāne **pañcavidhaṃ niyāmaṃ** nāma gaṇhiṃsu – bījaniyāmaṃ utuniyāmaṃ kammaniyāmaṃ dhammaniyāmaṃ cittaniyāmanti. Tattha kulatthagacchassa uttaraggabhāvo, dakkhiṇavalliyā dakkhiṇato rukkhapariharaṇaṃ, sūriyāvaṭṭapupphānaṃ sūriyābhimukhabhāvo, māluvalatāya rukkhābhimukhagamanameva, nāḷikerassa matthake chiddasabbhāvoti tesaṃ tesaṃ bījānaṃ taṃtaṃsadisaphaladānaṃ **bījaniyāmo** nāma. Tasmiṃ tasmiṃ samaye tesaṃ tesaṃ rukkhānaṃ ekappahāreneva pupphaphalapallavaggahaṇaṃ **utuniyāmo** nāma. Tihetukakammaṃ tihetukaduhetukāhetukavipākaṃ deti. Duhetukakammaṃ duhetukāhetukavipākaṃ deti, tihetukaṃ na detīti, evaṃ tassa tassa kammassa taṃtaṃsadisavipākadānameva **kammaniyāmo** nāma.

Aparopi kammasarikkhakavipākavaseneva kammaniyāmo hoti. Tassa dīpanatthamidaṃ vatthuṃ kathenti – sammāsambuddhakāle sāvatthiyā dvāragāmo jhāyi. Tato pajjalitaṃ tiṇakaraḷaṃ uṭṭhahitvā ākāsena gacchato kākassa gīvāya paṭimuñci. So viravanto bhūmiyaṃ patitvā kālamakāsi. Mahāsamuddepi ekā nāvā niccalā aṭṭhāsi. Heṭṭhā kenaci niruddhabhāvaṃ apassantā kāḷakaṇṇisalākaṃ vicāresuṃ. Sā nāvikasseva upāsikāya hatthe pati. Tato ekissā kāraṇā mā sabbe nassantu, udake naṃ khipāmāti āhaṃsu. Nāviko ‘na sakkhissāmi etaṃ udake uppilavamānaṃ passitu’nti vālikāghaṭaṃ gīvāyaṃ bandhāpetvā khipāpesi. Taṅkhaṇaññeva nāvā khittasaro viya pakkhandi. Eko bhikkhu leṇe vasati. Mahantaṃ pabbatakūṭaṃ patitvā dvāraṃ pidahi. Taṃ sattame divase sayameva apagataṃ. Sammāsambuddhassa jetavane nisīditvā dhammaṃ kathentassa imāni tīṇi vatthūni ekappahāreneva ārocesuṃ. Satthā ‘na etaṃ aññehi kataṃ, tehi katakammameva ta’nti atītaṃ āharitvā dassento āha –

Kāko purimattabhāve manusso hutvā ekaṃ duṭṭhagoṇaṃ dametuṃ asakkonto gīvāya palālaveṇiṃ bandhitvā aggiṃ adāsi. Goṇo teneva mato. Idāni taṃ kammaṃ etassa ākāsena gacchatopi na muccituṃ adāsi. Sāpi itthī purimattabhāve ekā itthīyeva. Eko kukkuro tāya paricito hutvā araññaṃ gacchantiyā saddhiṃ gacchati, saddhimevāgacchati. Manussā ‘nikkhanto idāni amhākaṃ sunakhaluddako’ti uppaṇḍenti. Sā tena aṭṭīyamānā kukkuraṃ nivāretuṃ asakkontī vālikāghaṭaṃ gīvāya bandhitvā udake khipi. Taṃ kammaṃ tassā samuddamajjhe muccituṃ nādāsi. Sopi bhikkhu purimattabhāve gopālako hutvā bilaṃ paviṭṭhāya godhāya sākhābhaṅgamuṭṭhiyā dvāraṃ thakesi. Tato sattame divase sayaṃ āgantvā vivari. Godhā kampamānā nikkhami. Karuṇāya taṃ na māresi. Taṃ kammaṃ tassa pabbatantaraṃ pavisitvā nisinnassa muccituṃ nādāsīti. Imāni tīṇi vatthūni samodhānetvā imaṃ gāthamāha –

> ‘‘Na antalikkhe na samuddamajjhe,
> Na pabbatānaṃ vivaraṃ pavissa;
> Na vijjate so jagatippadeso,
> Yatthaṭṭhito mucceyya pāpakammā’’ti. (dha. pa. 127);

Ayampi kammaniyāmoyeva nāma. Aññānipi evarūpāni vatthūni kathetabbāni.

Bodhisattānaṃ pana paṭisandhiggahaṇe, mātukucchito nikkhamane, abhisambodhiyaṃ tathāgatassa dhammacakkappavattane, āyusaṅkhārassa ossajjane, parinibbāne ca dasasahassacakkavāḷakampanaṃ **dhammaniyāmo** nāma.

Ārammaṇena pana pasāde ghaṭṭite ‘tvaṃ āvajjanaṃ nāma hohi…pe… tvaṃ javanaṃ nāma hohī’ti koci kattā vā kāretā vā natthi, attano attano pana dhammatāya eva ārammaṇena pasādassa ghaṭṭitakālato paṭṭhāya kiriyamanodhātucittaṃ bhavaṅgaṃ āvaṭṭeti, cakkhuviññāṇaṃ dassanakiccaṃ sādheti, vipākamanodhātu sampaṭicchanakiccaṃ sādheti, vipākamanoviññāṇadhātu santīraṇakiccaṃ sādheti, kiriyamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādheti, javanaṃ ārammaṇarasaṃ anubhavatīti ayaṃ **cittaniyāmo** nāma. Ayaṃ idha adhippeto.

Sasaṅkhārikatihetukakusalenāpi upekkhāsahagatehi asaṅkhārikasasaṅkhārikakusalacittehipi kamme āyūhite taṃsadisavipākacittehi ādinnāya paṭisandhiyā eseva nayo. Upekkhāsahagatadvaye pana paṭhamaṃ ‘iṭṭhamajjhattārammaṇavasena’ pavattiṃ dassetvā pacchā ‘iṭṭhārammaṇavasena’ dassetabbā.

Evampi ekekasmiṃ dvāre dvādasa dvādasa hutvā samasaṭṭhi honti. Aggahitaggahaṇena soḷasa vipākacittāni uppajjanti.

Imasmiṃ ṭhāne **pañcaucchunāḷiyantopamaṃ** nāma gaṇhiṃsu. Ucchupīḷanasamaye kira ekasmā gāmā ekādasa yantavāhā nikkhamitvā ekaṃ ucchuvāṭaṃ disvā tassa paripakkabhāvaṃ ñatvā ucchusāmikaṃ upasaṅkamitvā ‘yantavāhā maya’nti ārocesuṃ. So ‘ahaṃ tumheyeva pariyesāmī’ti ucchusālaṃ te gahetvā agamāsi. Te tattha nāḷiyantaṃ sajjetvā ‘mayaṃ ekādasa janā, aparampi ekaṃ laddhuṃ vaṭṭati, vetanena gaṇhathā’ti āhaṃsu. Ucchusāmiko ‘ahameva sahāyo bhavissāmī’ti ucchūnaṃ sālaṃ pūrāpetvā tesaṃ sahāyo ahosi. Te attano attano kiccāni katvā, phāṇitapācakena ucchurase pakke, guḷabandhakena baddhe, ucchusāmikena tulayitvā bhāgesu dinnesu, attano attano bhāgaṃ ādāya ucchusālaṃ sāmikassa paṭicchāpetvā, eteneva upāyena aparāsupi catūsu sālāsu kammaṃ katvā pakkamiṃsu.

Tattha pañca yantasālā viya pañca pasādā daṭṭhabbā. Pañca ucchuvāṭā viya pañca ārammaṇāni. Ekādasa vicaraṇakayantavāhā viya ekādasa vipākacittāni. Pañca ucchusālāsāmino viya pañcaviññāṇāni. Paṭhamakasālāyaṃ sāmikena saddhiṃ dvādasannaṃ janānaṃ ekatova hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ cakkhuviññāṇena saddhiṃ ekato hutvā cakkhudvāre rūpārammaṇe sakasakakiccakaraṇakālo. Sālāsāmikassa sālāya sampaṭicchanakālo viya cakkhuviññāṇassa dvārasaṅkantiakaraṇaṃ. Dutiya tatiya catuttha pañcamasālāya dvādasannaṃ ekato hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ kāyaviññāṇena saddhiṃ ekato hutvā kāyadvāre phoṭṭhabbārammaṇe sakasakakiccakaraṇakālo. Sālāsāmikassa sālāya sampaṭicchanakālo viya kāyaviññāṇassa dvārasaṅkantiakaraṇaṃ veditabbaṃ. Ettāvatā tihetukakammena paṭisandhi tihetukā hotīti vāro kathito. Yā pana tena duhetukapaṭisandhi hoti, sā paṭicchannāva hutvā gatā.

Idāni **duhetukakammena duhetukā paṭisandhi hotī**ti vāro kathetabbo. Duhetukena hi somanassasahagataasaṅkhārikacittena kamme āyūhite taṃsadiseneva duhetukavipākacittena gahitapaṭisandhikassa vuttanayeneva cakkhudvāre ‘iṭṭhārammaṇe’ āpāthamāgate tayo moghavārā. Duhetukasomanassasahagataasaṅkhārikajavanāvasāne taṃsadisameva mūlabhavaṅgasaṅkhātaṃ tadārammaṇaṃ. Sasaṅkhārikajavanāvasāne taṃsadisameva āgantukabhavaṅgasaṅkhātaṃ tadārammaṇaṃ. ‘Iṭṭhamajjhattārammaṇe’ dvinnaṃ upekkhāsahagatajavanānaṃ avasāne tādisāneva dve tadārammaṇāni uppajjanti. Idha ekekasmiṃ dvāre aṭṭha aṭṭha katvā samacattālīsa cittāni. Aggahitaggahaṇena pana cakkhudvāre aṭṭha, sotaghānajivhākāyaviññāṇāni cattārīti dvādasa honti. Evaṃ ekāya cetanāya kamme āyūhite dvādasa vipākacittāni uppajjanti. Ambopamapañcaniyāmakathā pākatikā eva. Duhetukasesacittattayasadisavipākena gahitapaṭisandhikepi eseva nayo. Yantavāhopamāya panettha satta yantavāhā. Tehi tattha yante nāma sajjite sālāsāmikaṃ aṭṭhamaṃ katvā vuttanayānusārena yojanā veditabbā. Ettāvatā duhetukakammena duhetukapaṭisandhi hotīti vāro kathito.

Idāni **ahetukapaṭisandhikathā** hoti – catunnañhi duhetukakusalacittānaṃ aññatarena kamme āyūhite kusalavipākaupekkhāsahagatāhetukamanoviññāṇadhātucittena gahitapaṭisandhikassa paṭisandhi kammasadisāti na vattabbā. Kammañhi duhetukaṃ paṭisandhi ahetukā. Tassa vuḍḍhippattassa cakkhudvāre ‘iṭṭhamajjhattārammaṇe’ āpāthamāgate purimanayeneva tayo moghavārā veditabbā. Catunnaṃ pana duhetukakusalacittānaṃ aññatarajavanassa pariyosāne ahetukacittaṃ tadārammaṇabhāvena patiṭṭhāti. Taṃ ‘mūlabhavaṅgaṃ’‘tadārammaṇa’nti dve nāmāni labhati. Evamettha cakkhuviññāṇaṃ sampaṭicchanaṃ upekkhāsahagatasantīraṇaṃ tadārammaṇampi upekkhāsahagatamevāti tesu ekaṃ gahetvā gaṇanūpagāni tīṇeva honti.

‘Iṭṭhārammaṇe’ pana santīraṇampi tadārammaṇampi somanassasahagatameva. Tesu ekaṃ gahetvā purimāni tīṇi cattāri honti. Evaṃ pañcasu dvāresu cattāri cattāri katvā ekāya cetanāya kamme āyūhite vīsati vipākacittāni uppajjantīti veditabbāni. Aggahitaggahaṇena pana cakkhudvāre cattāri sotaghānajivhākāyaviññāṇāni cattārīti aṭṭha honti. Idaṃ ‘ahetukaṭṭhakaṃ’ nāma. Idaṃ manussalokena gahitaṃ.

Catūsu pana apāyesu pavatte labbhati. Yadā hi mahāmoggallānatthero niraye padumaṃ māpetvā padumakaṇṇikāya nisinno nerayikānaṃ dhammakathaṃ kathesi, tadā tesaṃ theraṃ passantānaṃ kusalavipākaṃ cakkhuviññāṇaṃ uppajjati. Saddaṃ suṇantānaṃ sotaviññāṇaṃ, candanavane divāvihāraṃ nisīditvā gatassa cīvaragandhaghāyanakāle ghānaviññāṇaṃ, nirayaggiṃ nibbāpetuṃ devaṃ vassāpetvā pānīyadānakāle jivhāviññāṇaṃ, mandamandavātasamuṭṭhāpanakāle kāyaviññāṇanti evaṃ cakkhuviññāṇādīni pañca, ekaṃ sampaṭicchanaṃ, dve santīraṇānīti ahetukaṭṭhakaṃ labbhati. Nāgasupaṇṇavemānikapetānampi akusalena paṭisandhi hoti. Pavatte kusalaṃ vipaccati. Tathā cakkavattino maṅgalahatthiassādīnaṃ. Ayaṃ tāva ‘iṭṭhaiṭṭhamajjhattārammaṇesu’ kusalajavanavasena kathāmaggo.

‘Iṭṭhārammaṇe’ pana catūsu somanassasahagatākusalacittesu javitesu kusalavipākaṃ somanassasahagatāhetukacittaṃ tadārammaṇaṃ hoti. ‘Iṭṭhamajjhattārammaṇe’ catūsu upekkhāsahagatalobhasampayuttesu javitesu kusalavipākaṃ upekkhāsahagatāhetukacittaṃ tadārammaṇaṃ hoti. Yaṃ pana ‘javanena tadārammaṇaṃ niyametabba’nti vuttaṃ taṃ kusalaṃ sandhāya vuttanti veditabbaṃ. Domanassasahagatajavanānantaraṃ tadārammaṇaṃ uppajjamānaṃ kiṃ uppajjatīti? Akusalavipākāhetukamanoviññāṇadhātucittaṃ uppajjati.

Idaṃ pana javanaṃ kusalatthāya vā akusalatthāya vā ko niyāmetīti? Āvajjanañceva voṭṭhabbanañca. Āvajjanena hi yoniso āvaṭṭite voṭṭhabbanena yoniso vavatthāpite javanaṃ akusalaṃ bhavissatīti aṭṭhānametaṃ. Āvajjanena ayoniso āvaṭṭite voṭṭhabbanena ayoniso vavatthāpite javanaṃ kusalaṃ bhavissatītipi aṭṭhānametaṃ. Ubhayena pana yoniso āvaṭṭite vavatthāpite ca javanaṃ kusalaṃ hoti, ayoniso akusalanti veditabbaṃ.

‘Iṭṭhārammaṇe’ pana kaṅkhato uddhatassa ca tadārammaṇaṃ kiṃ hotīti? Iṭṭhārammaṇasmiṃ kaṅkhatu vā mā vā, uddhato vā hotu mā vā, kusalavipākāhetukasomanassacittameva tadārammaṇaṃ hoti, ‘iṭṭhamajjhattārammaṇe’ ‘kusalavipākāhetukaupekkhāsahagata’nti, ayaṃ panettha saṅkhepato atthadīpano mahādhammarakkhitattheravādo nāma. Somanassasahagatasmiñhi javane javite pañca tadārammaṇāni gavesitabbānīti. Upekkhāsahagatasmiṃ javane javite cha gavesitabbānīti.

Atha yadā somanassasahagatapaṭisandhikassa pavatte jhānaṃ nibbattetvā pamādena parihīnajjhānassa ‘paṇītadhammo me naṭṭho’ti paccavekkhato vippaṭisāravasena domanassaṃ uppajjati, tadā kiṃ uppajjati? ‘Somanassānantarañhi domanassaṃ domanassānantarañca somanassaṃ’ paṭṭhāne paṭisiddhaṃ. Mahaggatadhammaṃ ārabbha javane javite tadārammaṇampi tattheva paṭisiddhanti? Kusalavipākā vā akusalavipākā vā upekkhāsahagatāhetukamanoviññāṇadhātu uppajjati, kimassā āvajjananti? ‘Bhavaṅgāvajjanānaṃ viya natthassā āvajjanakicca’nti. ‘Etāni tāva attano ninnattā ca ciṇṇattā ca samudācārattā ca uppajjantu, ayaṃ kathaṃ uppajjatī’ti? ‘Yathā nirodhassa anantarapaccayaṃ nevasaññānāsaññāyatanaṃ, nirodhā vuṭṭhahantassa phalasamāpatticittaṃ, ariyamaggacittaṃ, maggānantarāni phalacittāni, evaṃ asantepi āvajjane, ninnaciṇṇasamudācārabhāvena uppajjati. Vinā hi āvajjanena cittaṃ uppajjati, ārammaṇena pana vinā nuppajjatī’ti. ‘Atha kimassārammaṇa’nti? ‘Rūpādīsu parittadhammesu aññataraṃ. Etesu hi yadeva tasmiṃ samaye āpāthamāgataṃ hoti, taṃ ārabbha etaṃ cittaṃ uppajjatī’ti veditabbaṃ.

Idāni sabbesampi etesaṃ cittānaṃ pākaṭabhāvatthaṃ ayaṃ pakiṇṇakanayo vutto –

> Suttaṃ dovāriko ca, gāmillo ambo koliyakena ca;
> Jaccandho pīṭhasappī ca, visayaggāho ca upanissayamatthasoti.

Tattha **‘sutta’**nti, eko panthamakkaṭako pañcasu disāsu suttaṃ pasāretvā jālaṃ katvā majjhe nipajjati. Paṭhamadisāya pasāritasutte pāṇakena vā paṭaṅgena vā makkhikāya vā pahaṭe nipannaṭṭhānato calitvā nikkhamitvā suttānusārena gantvā tassa yūsaṃ pivitvā punaāgantvā tattheva nipajjati. Dutiyadisādīsu pahaṭakālepi evameva karoti.

Tattha pañcasu disāsu pasāritasuttaṃ viya pañcapasādā. Majjhe nipannamakkaṭako viya cittaṃ. Pāṇakādīhi suttaghaṭṭanakālo viya ārammaṇena pasādassa ghaṭṭitakālo. Majjhe nipannamakkaṭakassa calanaṃ viya pasādaghaṭṭanakaṃ ārammaṇaṃ gahetvā kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Suttānusārena gamanakālo viya vīthicittappavatti. Sīse vijjhitvā yūsapivanaṃ viya javanassa ārammaṇe javitakālo. Punaāgantvā majjhe nipajjanaṃ viya cittassa hadayavatthumeva nissāya pavattanaṃ.

Idaṃ opammaṃ kiṃ dīpeti? Ārammaṇena pasāde ghaṭṭite pasādavatthukacittato hadayarūpavatthukacittaṃ paṭhamataraṃ uppajjatīti dīpeti. Ekekaṃ ārammaṇaṃ dvīsu dvīsu dvāresu āpāthamāgacchatītipi.

‘Dovāriko’ti, eko rājā sayanagato niddāyati. Tassa paricārako pāde parimajjanto nisīdi. Badhiradovāriko dvāre ṭhito. Tayo paṭihārā paṭipāṭiyā ṭhitā. Atheko paccantavāsī manusso paṇṇākāraṃ ādāya āgantvā dvāraṃ ākoṭesi. Badhiradovāriko saddaṃ na suṇāti. Pādaparimajjako saññaṃ adāsi. Tāya saññāya dvāraṃ vivaritvā passi. Paṭhamapaṭihāro paṇṇākāraṃ gahetvā dutiyassa adāsi, dutiyo tatiyassa, tatiyo rañño. Rājā paribhuñji.

Tattha so rājā viya javanaṃ daṭṭhabbaṃ. Pādaparimajjako viya āvajjanaṃ. Badhiradovāriko viya cakkhuviññāṇaṃ. Tayo paṭihārā viya sampaṭicchanādīni tīṇi vīthicittāni. Paccantavāsino paṇṇākāraṃ ādāya āgantvā dvārākoṭanaṃ viya ārammaṇassa pasādaghaṭṭanaṃ. Pādaparimajjakena saññāya dinnakālo viya kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. Tena dinnasaññāya badhiradovārikassa dvāravivaraṇakālo viya cakkhuviññāṇassa ārammaṇe dassanakiccasādhanakālo. Paṭhamapaṭihārena paṇṇākārassa gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. Paṭhamena dutiyassa dinnakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. Dutiyena tatiyassa dinnakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Tatiyena rañño dinnakālo viya voṭṭhabbanena javanassa niyyāditakālo. Rañño paribhogakālo viya javanassa ārammaṇarasānubhavanakālo.

Idaṃ opammaṃ kiṃ dīpeti? Ārammaṇassa pasādaghaṭṭamattanameva kiccaṃ, kiriyamanodhātuyā bhavaṅgāvaṭṭanamattameva, cakkhuviññāṇādīnaṃ dassanasampaṭicchanasantīraṇavavatthāpanamattāneva kiccāni. Ekantena pana javanameva ārammaṇarasaṃ anubhotīti dīpeti.

‘Gāmillo’ti, sambahulā gāmadārakā antaravīthiyaṃ paṃsukīḷaṃ kīḷanti. Tatthekassa hatthe kahāpaṇo paṭihaññi. So ‘mayhaṃ hatthe paṭihataṃ, kiṃ nu kho eta’nti āha. Atheko ‘paṇḍaraṃ eta’nti āha. Aparo saha paṃsunā gāḷhaṃ gaṇhi. Añño ‘puthulaṃ caturassaṃ eta’nti āha. Aparo ‘kahāpaṇo eso’ti āha. Atha naṃ āharitvā mātu adāsi. Sā kamme upanesi.

Tattha sambahulānaṃ dārakānaṃ antaravīthiyaṃ kīḷantānaṃ nisinnakālo viya bhavaṅgacittappavatti daṭṭhabbā. Kahāpaṇassa hatthe paṭihatakālo viya ārammaṇena pasādassa ghaṭṭitakālo. ‘Kiṃ nu kho eta’nti vuttakālo viya taṃ ārammaṇaṃ gahetvā kiriyamanodhātuyā bhavaṅgassa āvaṭṭitakālo. ‘Paṇḍaraṃ eta’nti vuttakālo viya cakkhuviññāṇena dassanakiccassa sādhitakālo. Saha paṃsunā gāḷhaṃ gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo. ‘Puthulaṃ caturassaṃ eta’nti vuttakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīraṇakālo. ‘Eso kahāpaṇo’ti vuttakālo viya kiriyamanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo. Mātarā kamme upanītakālo viya javanassa ārammaṇarasānubhavanaṃ veditabbaṃ.

Idaṃ opammaṃ kiṃ dīpeti? Kiriyamanodhātu adisvāva bhavaṅgaṃ āvaṭṭeti, vipākamanodhātu adisvāva sampaṭicchati, vipākamanoviññāṇadhātu adisvāva santīreti, kiriyamanoviññāṇadhātu adisvāva vavatthāpeti, javanaṃ adisvāva ārammaṇarasaṃ anubhoti. Ekantena pana cakkhuviññāṇameva dassanakiccaṃ sādhetīti dīpeti.

‘Ambo koliyakena cā’ti, idaṃ heṭṭhā vuttaṃ ambopamañca ucchusālāsāmikopamañca sandhāya vuttaṃ.

‘Jaccandho pīṭhasappī cā’ti, ubhopi kira te nagaradvāre sālāyaṃ nisīdiṃsu. Tattha pīṭhasappī āha – ‘bho andhaka, kasmā tvaṃ idha sussamāno vicarasi, asuko padeso subhikkho bahvannapāno, kiṃ tattha gantvā sukhena jīvituṃ na vaṭṭatī’ti? ‘Mayhaṃ tāva tayā ācikkhitaṃ, tuyhaṃ pana tattha gantvā sukhena jīvituṃ kiṃ na vaṭṭatī’ti? ‘Mayhaṃ gantuṃ pādā natthī’ti. ‘Mayhampi passituṃ cakkhūni natthī’ti. ‘Yadi evaṃ, tava pādā hontu, mama cakkhūnī’ti ubhopi ‘sādhū’ti sampaṭicchitvā jaccandho pīṭhasappiṃ khandhaṃ āropesi. So tassa khandhe nisīditvā vāmahatthenassa sīsaṃ parikkhipitvā dakkhiṇahatthena ‘imasmiṃ ṭhāne mūlaṃ āvaritvā ṭhitaṃ, imasmiṃ pāsāṇo, vāmaṃ muñca dakkhiṇaṃ gaṇha, dakkhiṇaṃ muñca vāmaṃ gaṇhā’ti maggaṃ niyametvā ācikkhati. Evaṃ jaccandhassa pādā pīṭhasappissa cakkhūnīti ubhopi sampayogena icchitaṭṭhānaṃ gantvā sukhena jīviṃsu.

Tattha jaccandho viya rūpakāyo, pīṭhasappī viya arūpakāyo. Pīṭhasappinā vinā jaccandhassa disaṃ gantuṃ gamanābhisaṅkhārassa anibbattitakālo viya rūpassa arūpena vinā ādānagahaṇacopanaṃ pāpetuṃ asamatthatā. Jaccandhena vinā pīṭhasappissa disaṃ gantuṃ gamanābhisaṅkhārassa appavattanaṃ viya pañcavokāre rūpaṃ, vinā arūpassa appavatti. Dvinnampi sampayogena icchitaṭṭhānaṃ gantvā sukhena jīvitakālo viya rūpārūpadhammānaṃ aññamaññayogena sabbakiccesu pavattisambhāvoti. Ayaṃ pañho pañcavokārabhavavasena kathito.

‘Visayaggāho’ cāti, cakkhu rūpavisayaṃ gaṇhāti. Sotādīni saddādivisaye.

‘Upanissayamatthaso’ti, ‘upanissayato’ ca ‘atthato’ ca. Tattha asambhinnattā cakkhussa, āpāthagatattā rūpānaṃ, ālokasannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati cakkhuviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha matassāpi cakkhu sambhinnaṃ hoti. Jīvato niruddhampi, pittena vā semhena vā ruhirena vā palibuddhampi, cakkhuviññāṇassa paccayo bhavituṃ asakkontaṃ ‘sambhinnaṃ’ nāma hoti. Sakkontaṃ asambhinnaṃ nāma. Sotādīsupi eseva nayo. Cakkhusmiṃ pana asambhinnepi bahiddhā rūpārammaṇe āpāthaṃ anāgacchante cakkhuviññāṇaṃ nuppajjati. Tasmiṃ pana āpāthaṃ āgacchantepi ālokasannissaye asati nuppajjati. Tasmiṃ santepi kiriyamanodhātuyā bhavaṅge anāvaṭṭite nuppajjati. Āvaṭṭiteyeva uppajjati. Evaṃ uppajjamānaṃ sampayuttadhammehi saddhiṃyeva uppajjati. Iti ime cattāro paccaye labhitvā uppajjati cakkhuviññāṇaṃ (ma. ni. 1.306 thokaṃ visadisaṃ).

Asambhinnattā sotassa, āpāthagatattā saddānaṃ, ākāsasannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati sotaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘ākāsasannissita’nti ākāsasannissayaṃ laddhāva uppajjati, na vinā tena. Na hi pihitakaṇṇacchiddassa sotaviññāṇaṃ pavattati. Sesaṃ purimanayeneva veditabbaṃ. Yathā cettha evaṃ ito paresupi. Visesamattaṃ pana vakkhāma.

Asambhinnattā ghānassa, āpāthagatattā gandhānaṃ, vāyosannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati ghānaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘vāyosannissita’nti ghānabilaṃ vāyumhi pavisanteyeva uppajjati, tasmiṃ asati nuppajjatīti attho.

Asambhinnattā jivhāya, āpāthagatattā rasānaṃ, āposannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati jivhāviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘āposannissita’nti jivhātemanaṃ āpaṃ laddhāva uppajjati, na vinā tena. Sukkhajivhānañhi sukkhakhādanīye jivhāya ṭhapitepi jivhāviññāṇaṃ nuppajjateva.

Asambhinnattā kāyassa, āpāthagatattā phoṭṭhabbānaṃ, pathavisannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati kāyaviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘pathavisannissita’nti kāyapasādapaccayaṃ pathavisannissayaṃ laddhāva uppajjati, na tena vinā. Kāyadvārasmiñhi bahiddhāmahābhūtārammaṇaṃ ajjhattikaṃ kāyapasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññati.

Asambhinnattā manassa, āpāthagatattā dhammānaṃ, vatthusannissitaṃ, manasikārahetukaṃ catūhi paccayehi uppajjati manoviññāṇaṃ, saddhiṃ sampayuttadhammehi. Tattha ‘mano’ti bhavaṅgacittaṃ. Taṃ niruddhampi, āvajjanacittassa paccayo bhavituṃ asamatthaṃ mandathāmagatameva pavattamānampi, sambhinnaṃ nāma hoti. Āvajjanassa pana paccayo bhavituṃ samatthaṃ asambhinnaṃ nāma. ‘Āpāthagatattā dhammāna’nti dhammārammaṇe āpāthagate. ‘Vatthusannissita’nti hadayavatthusannissayaṃ laddhāva uppajjati, na tena vinā. Ayampi pañho pañcavokārabhavaṃ sandhāya kathito. ‘Manasikārahetuka’nti kiriyamanoviññāṇadhātuyā bhavaṅge āvaṭṭiteyeva uppajjatīti attho. Ayaṃ tāva ‘upanissayamatthaso’ti ettha upanissayavaṇṇanā.

‘Atthato’ pana cakkhu dassanatthaṃ, sotaṃ savanatthaṃ, ghānaṃ ghāyanatthaṃ, jivhā sāyanatthā, kāyo phusanattho, mano vijānanattho. Tattha dassanaṃ attho assa. Tañhi tena nipphādetabbanti dassanatthaṃ. Sesesupi eseva nayo. Ettāvatā **tipiṭakacūḷanāgattheravāde soḷasakamaggo** niṭṭhito, saddhiṃ dvādasakamaggena ceva ahetukaṭṭhakena cāti.

Idāni **moravāpīvāsīmahādattattheravāde dvādasakamaggakathā** hoti. Tattha sāketapañhaussadakittanahetukittanāni pākatikāneva. Ayaṃ pana thero asaṅkhārikasasaṅkhārikesu dosaṃ disvā ‘asaṅkhārikaṃ asaṅkhārikameva vipākaṃ deti, no sasaṅkhārikaṃ; sasaṅkhārikampi sasaṅkhārikameva no asaṅkhārika’nti āha. Javanena cesa cittaniyāmaṃ na katheti. Ārammaṇena pana vedanāniyāmaṃ katheti. Tenassa vipākuddhāre dvādasakamaggo nāma jāto. Dasakamaggopi, ahetukaṭṭhakampi ettheva paviṭṭhaṃ.

Tatrāyaṃ nayo – somanassasahagatatihetukaasaṅkhārikacittena hi kamme āyūhite tādiseneva vipākacittena gahitapaṭisandhikassa vuḍḍhippattassa cakkhudvāre ‘iṭṭhārammaṇe’ āpāthagate heṭṭhā vuttanayeneva tayo moghavārā honti. Tassa kusalato cattāri somanassasahagatāni, akusalato cattāri, kiriyato pañcāti imesaṃ terasannaṃ cittānaṃ aññatarena javitapariyosāne tadārammaṇaṃ patiṭṭhahamānaṃ somanassasahagataasaṅkhārikatihetukacittampi duhetukacittampi patiṭṭhāti. Evamassa cakkhudvāre cakkhuviññāṇādīni tīṇi, tadārammaṇāni dveti, pañca gaṇanūpagacittāni honti.

Ārammaṇena pana vedanaṃ parivattetvā kusalato catunnaṃ, akusalato catunnaṃ, kiriyato catunnanti, dvādasannaṃ upekkhāsahagatacittānaṃ aññatarena javitāvasāne upekkhāsahagatatihetukaasaṅkhārikavipākampi duhetukaasaṅkhārikavipākampi tadārammaṇaṃ hutvā uppajjati. Evamassa cakkhudvāre upekkhāsahagatasantīraṇaṃ, imāni dve tadārammaṇānīti, tīṇi gaṇanūpagacittāni honti. Tāni purimehi pañcahi saddhiṃ aṭṭha. Sotadvārādīsupi aṭṭha aṭṭhāti ekāya cetanāya kamme āyūhite samacattālīsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre aṭṭha, sotaviññāṇādīni cattārīti, dvādasa honti. Tattha 'mūlabhavaṅgatā' 'āgantukabhavaṅgatā' 'ambopamaniyāmakathā' ca vuttanayeneva veditabbā.

Somanassasahagatatihetukasasaṅkhārikakusalacittena kamme āyūhitepi upekkhāsahagatatihetukaasaṅkhārikasasaṅkhārikehi kamme āyūhitepi eseva nayo. Tattha yantopamāpi ettha pākatikā eva. Ettāvatā tihetukakammena tihetukapaṭisandhi hotīti vāro kathito. Tihetukakammena duhetukapaṭisandhi hotīti vāro pana paṭicchanno hutvā gato.

Idāni duhetukakammena duhetukapaṭisandhikathā hoti. Somanassasahagataduhetukaasaṅkhārikacittena hi kamme āyūhite tādiseneva vipākacittena gahitapaṭisandhikassa vuḍḍhippattassa cakkhudvāre iṭṭhārammaṇe āpāthagate heṭṭhā vuttanayeneva tayo moghavārā honti. Duhetukassa pana **javanakiriyā** natthi. Tasmā kusalato cattāri somanassasahagatāni, akusalato cattārīti imesaṃ aṭṭhannaṃ aññatarena javitapariyosāne duhetukameva somanassasahagataasaṅkhārikaṃ tadārammaṇaṃ hoti. Evamassa cakkhuviññāṇādīni tīṇi, idañca tadārammaṇanti, cattāri gaṇanūpagacittāni honti. 'Iṭṭhamajjhattārammaṇe' pana kusalato upekkhāsahagatānaṃ catunnaṃ, akusalato catunnanti, aṭṭhannaṃ aññatarena javitapariyosāne duhetukameva upekkhāsahagataṃ asaṅkhārikaṃ tadārammaṇaṃ hoti. Evamassa upekkhāsahagatasantīraṇaṃ, idañca tadārammaṇanti, dve gaṇanūpagacittāni honti. Tāni purimehi catūhi saddhiṃ cha. Sotadvārādīsupi cha chāti ekāya cetanāya kamme āyūhite samatiṃsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre cha, sotaviññāṇādīni cattārīti dasa honti. Ambopamaniyāmakathā pākatikā eva. Yantopamā idha na labbhatīti vuttaṃ.

Somanassasahagataduhetukasasaṅkhārikakusalacittena kamme āyūhitepi upekkhāsahagataduhetukaasaṅkhārikasasaṅkhārikehi kamme āyūhitepi eseva nayo. Ettāvatā duhetukakammena duhetukapaṭisandhi hotīti vāro kathito.

Ahetukapaṭisandhi hotīti vāro pana evaṃ veditabbo – kusalato catūhi ñāṇavippayuttehi kamme āyūhite, kusalavipākāhetukamanoviññāṇadhātuyā upekkhāsahagatāya paṭisandhiyā gahitāya, kammasadisā paṭisandhīti na vattabbā. Ito paṭṭhāya heṭṭhā vuttanayeneva kathetvā iṭṭhepi iṭṭhamajjhattepi cittappavatti veditabbā. Imassa hi therassa vāde piṇḍajavanaṃ javati. Sesā idaṃ pana javanaṃ kusalatthāya vā akusalatthāya vā ko niyāmetītiādikathā sabbā heṭṭhā vuttanayeneva veditabbāti. Ettāvatā moravāpīvāsīmahādattattheravāde dvādasakamaggo niṭṭhito saddhiṃ dasakamaggena ceva ahetukaṭṭhakena ca.

Idāni **mahādhammarakkhitattheravāde dasakamaggakathā** hoti. Tattha sāketapañhaussadakittanāni pākatikāneva. Hetukittane pana ayaṃ viseso. Tihetukakammaṃ tihetukavipākampi duhetukavipākampi ahetukavipākampi deti. Duhetukakammaṃ tihetukameva na deti, itaraṃ deti. Tihetukakammena paṭisandhi tihetukāva hoti; duhetukāhetukā na hoti. Duhetukakammena duhetukāhetukā hoti, tihetukā na hoti. Asaṅkhārikakammaṃ vipākaṃ asaṅkhārikameva deti, no sasaṅkhārikaṃ. Sasaṅkhārikampi sasaṅkhārikameva deti, no asaṅkhārikaṃ. Ārammaṇena vedanā parivattetabbā. Javanaṃ piṇḍajavanameva javati. Ādito paṭṭhāya cittāni kathetabbāni.

Tatrāyaṃ kathā – eko paṭhamakusalacittena kammaṃ āyūhati, paṭhamavipākacitteneva paṭisandhiṃ gaṇhāti. Ayaṃ kammasadisā paṭisandhi. Tassa vuḍḍhippattassa cakkhudvāre 'iṭṭhārammaṇe' āpāthagate vuttanayeneva tayo moghavārā honti. Athassa heṭṭhā vuttānaṃ terasannaṃ somanassasahagatajavanānaṃ aññatarena javitapariyosāne paṭhamavipākacittameva tadārammaṇaṃ hoti. Taṃ 'mūlabhavaṅgaṃ' 'tadārammaṇa'nti dve nāmāni labhati. Evamassa cakkhuviññāṇādīni tīṇi, idañca tadārammaṇanti, cattāri gaṇanūpagacittāni honti. 'Iṭṭhamajjhattārammaṇe' heṭṭhā vuttānaṃyeva dvādasannaṃ upekkhāsahagatajavanānaṃ aññatarena javitapariyosāne upekkhāsahagataṃ tihetukaṃ asaṅkhārikacittaṃ tadārammaṇatāya pavattati. Taṃ 'āgantukabhavaṅgaṃ' 'tadārammaṇa'nti dve nāmāni labhati. Evamassa upekkhāsahagatasantīraṇaṃ idañca tadārammaṇanti dve gaṇanūpagacittāni. Tāni purimehi catūhi saddhiṃ cha honti. Evaṃ ekāya cetanāya kamme āyūhite pañcasu dvāresu samatiṃsa cittāni uppajjanti. Aggahitaggahaṇena pana cakkhudvāre cha, sotaviññāṇādīni cattārīti dasa honti. Ambopamaniyāmakathā pākatikāyeva.

Dutiyatatiyacatutthakusalacittehi kamme āyūhitepi ettakāneva vipākacittāni honti. Catūhi upekkhāsahagatacittehi āyūhitepi eseva nayo. Idha pana paṭhamaṃ iṭṭhamajjhattārammaṇaṃ dassetabbaṃ. Pacchā iṭṭhārammaṇena vedanā parivattetabbā. Ambopamaniyāmakathā pākatikā eva. Yantopamā na labbhati. 'Kusalato pana catunnaṃ ñāṇavippayuttānaṃ aññatarena kamme āyūhite'ti ito paṭṭhāya sabbaṃ vitthāretvā ahetukaṭṭhakaṃ kathetabbaṃ. Ettāvatā mahādhammarakkhitattheravāde dasakamaggo niṭṭhito hoti, saddhiṃ ahetukaṭṭhakenāti.

Imesaṃ pana tiṇṇaṃ therānaṃ katarassa vādo gahetabboti? Na kassaci ekaṃsena. Sabbesaṃ pana vādesu yuttaṃ gahetabbaṃ. Paṭhamavādasmiñhi sasaṅkhārāsaṅkhāravidhānaṃ paccayabhedato adhippetaṃ. Tenettha, asaṅkhārikakusalassa dubbalapaccayehi uppannaṃ sasaṅkhārikavipākaṃ, sasaṅkhārikakusalassa balavapaccayehi uppannaṃ asaṅkhārikavipākañca gahetvā, labbhamānānipi kiriyajavanāni pahāya, kusalajavanena tadārammaṇaṃ ārammaṇena ca vedanaṃ niyāmetvā, sekkhaputhujjanavasena soḷasakamaggo kathito. Yaṃ panettha akusalajavanāvasāne ahetukavipākameva tadārammaṇaṃ dassitaṃ, taṃ itaresu na dassitameva. Tasmā taṃ tattha tesu vuttaṃ sahetukavipākañca, etthāpi sabbamidaṃ labbhateva. Tatrāyaṃ nayo – yadā hi kusalajavanānaṃ antarantarā akusalaṃ javati, tadā kusalāvasāne āciṇṇasadisameva, akusalāvasāne sahetukaṃ tadārammaṇaṃ yuttaṃ. Yadā nirantaraṃ akusalameva tadā ahetukaṃ. Evaṃ tāva paṭhamavāde yuttaṃ gahetabbaṃ.

Dutiyavāde pana kusalato sasaṅkhārāsaṅkhāravidhānaṃ adhippetaṃ. Tenettha asaṅkhārikakusalassa asaṅkhārikameva vipākaṃ, sasaṅkhārikakusalassa ca sasaṅkhārikameva gahetvā, javanena tadārammaṇaniyāmaṃ akatvā, sabbesampi sekkhāsekkhaputhujjanānaṃ uppattiraho piṇḍajavanavaseneva dvādasakamaggo kathito. Tihetukajavanāvasāne panettha tihetukaṃ tadārammaṇaṃ yuttaṃ. Duhetukajavanāvasāne duhetukaṃ, ahetukajavanāvasāne ahetukaṃ bhājetvā pana na vuttaṃ. Evaṃ dutiyavāde yuttaṃ gahetabbaṃ.

Tatiyavādepi kusalatova asaṅkhārasasaṅkhāravidhānaṃ adhippetaṃ. 'Tihetukakammaṃ tihetukavipākampi duhetukavipākampi ahetukavipākampi detī'ti pana vacanato asaṅkhārikatihetukapaṭisandhikassa asaṅkhārikaduhetukenapi tadārammaṇena bhavitabbaṃ. Taṃ adassetvā hetusadisameva tadārammaṇaṃ dassitaṃ. Taṃ purimāya hetukittanaladdhiyā na yujjati. Kevalaṃ dasakamaggavibhāvanatthameva vuttaṃ. Itarampi pana labbhateva. Evaṃ tatiyavādepi yuttaṃ gahetabbaṃ. Ayañca sabbāpi paṭisandhijanakasseva kammassa vipākaṃ sandhāya tadārammaṇakathā. 'Sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo'ti (paṭṭhā. 3.1.102) vacanato pana nānākammena ahetukapaṭisandhikassāpi sahetukavipākaṃ tadārammaṇaṃ uppajjati. Tassa uppattividhānaṃ mahāpakaraṇe āvi bhavissatīti.

Kāmāvacarakusalavipākakathā niṭṭhitā.

Rūpāvacarārūpāvacaravipākakathā

499. Idāni rūpāvacarādivipākaṃ dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha yasmā kāmāvacaravipākaṃ attano kusalena sadisampi hoti, asadisampi, tasmā na taṃ kusalānugatikaṃ katvā bhājitaṃ. Rūpāvacarārūpāvacaravipākaṃ pana yathā hatthiassapabbatādīnaṃ chāyā hatthiādisadisāva honti, tathā attano kusalasadisameva hotīti kusalānugatikaṃ katvā bhājitaṃ. Kāmāvacarakammañca yadā kadāci vipākaṃ deti, rūpāvacarārūpāvacaraṃ pana anantarāyena, dutiyasmiṃyeva attabhāve, vipākaṃ detītipi kusalānugatikameva katvā bhājitaṃ. Sesaṃ kusale vuttanayeneva veditabbaṃ. Ayaṃ pana viseso – paṭipadādibhedo ca hīnapaṇītamajjhimabhāvo ca etesu jhānāgamanato veditabbo. Chandādīnaṃ pana aññataraṃ dhuraṃ katvā anuppādanīyattā niradhipatikāneva etānīti.

Rūpāvacarārūpāvacaravipākakathā niṭṭhitā.

Lokuttaravipākakathā

505. Lokuttaravipākampi kusalasadisattā kusalānugatikameva katvā bhājitaṃ. Yasmā pana tebhūmakakusalaṃ cutipaṭisandhivasena vaṭṭaṃ ācināti vaḍḍheti, tasmā tattha **katattā upacitattā**ti vuttaṃ. Lokuttaraṃ pana tena ācitampi apacināti, sayampi cutipaṭisandhivasena na ācināti, tenettha 'katattā upacitattā'ti avatvā **katattā bhāvitattā**ti vuttaṃ.

Suññatantiādīsu ‘maggo’ tāva ‘āgamanato saguṇato ārammaṇatoti tīhi kāraṇehi nāmaṃ labhatī’ti, idaṃ heṭṭhā kusalādhikāre vitthāritaṃ. Tattha suttantikapariyāyena saguṇatopi ārammaṇatopi nāmaṃ labhati. Pariyāyadesanā hesā. Abhidhammakathā pana nippariyāyadesanā. Tasmā idha saguṇato vā ārammaṇato vā nāmaṃ na labhati, āgamanatova labhati. Āgamanameva hi dhuraṃ. Taṃ duvidhaṃ hoti – vipassanāgamanaṃ maggāgamananti.

Tattha maggassa āgataṭṭhāne vipassanāgamanaṃ dhuraṃ, phalassa āgataṭṭhāne maggāgamanaṃ dhuranti, idampi heṭṭhā vuttameva. Tesu idaṃ phalassa āgataṭṭhānaṃ, tasmā idha maggāgamanaṃ dhuranti veditabbaṃ. So panesa maggo āgamanato ‘suññata’nti nāmaṃ labhitvā saguṇato ca ārammaṇato ca ‘animitto’‘appaṇihito’tipi vuccati. Tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa tīṇi nāmāni deti. Kathaṃ? Ayañhi suddhāgamanavaseneva laddhanāmo ‘suññatamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘suññata’nti nāmaṃ akāsi. ‘Suññataanimittamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘animitta’nti nāmaṃ akāsi. ‘Suññataappaṇihitamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘appaṇihita’nti nāmaṃ akāsi. Imāni pana tīṇi nāmāni maggānantare phalacittasmiṃyeva iminā nayena labbhanti, no aparabhāge vaḷañjanakaphalasamāpattiyā. Aparabhāge pana aniccatādīhi tīhi vipassanāhi vipassituṃ sakkoti. Athassa vuṭṭhitavuṭṭhitavipassanāvasena animittaappaṇihitasuññatasaṅkhātāni tīṇi phalāni uppajjanti. Tesaṃ tāneva saṅkhārārammaṇāni. Aniccānupassanādīni ñāṇāni anulomañāṇāni nāma honti.

Yo cāyaṃ suññatamagge vutto. Appaṇihitamaggepi eseva nayo. Ayampi hi suddhāgamanavasena laddhanāmo ‘appaṇihitamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘appaṇihita’nti nāmaṃ akāsi. ‘Appaṇihitaanimittamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘animitta’nti nāmaṃ akāsi. ‘Appaṇihitasuññatamaggo’ sayaṃ āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmaṃ dadamāno ‘suññata’nti nāmaṃ akāsi. Imānipi tīṇi nāmāni maggānantare phalacittasmiṃyeva iminā nayena labbhanti, na aparabhāge vaḷañjanakaphalasamāpattiyāti. Evaṃ imasmiṃ vipākaniddese kusalacittehi tiguṇāni vipākacittāni veditabbāni.

Yathā pana tebhūmakakusalāni attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkonti, na evaṃ lokuttarakusalāni. Kasmā? Tebhūmakakusalānañhi añño āyūhanakālo añño vipaccanakālo. Tena tāni attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkonti. Lokuttarāni pana tāya saddhāya, tasmiṃ vīriye, tāya satiyā, tasmiṃ samādhimhi, tāya paññāya avūpasantāya, apaṇṇakaṃ aviraddhaṃ maggānantarameva vipākaṃ paṭilabhanti, tena attano vipākaṃ adhipatiṃ labhāpetuṃ sakkonti.

Yathā hi parittakassa aggino gataṭṭhāne aggismiṃ nibbutamatteyeva uṇhākāro nibbāyitvā kiñci na hoti, mahantaṃ pana ādittaṃ aggikkhandhaṃ nibbāpetvā gomayaparibhaṇḍe katepi uṇhākāro avūpasantova hoti, evameva tebhūmakakusale añño kammakkhaṇo añño vipākakkhaṇo parittaaggiṭṭhāne uṇhabhāvanibbutakālo viya hoti. Tasmā taṃ attano vipākaṃ adhipatiṃ labhāpetuṃ na sakkoti. Lokuttare pana tāya saddhāya…pe… tāya paññāya avūpasantāya, maggānantarameva phalaṃ uppajjati, tasmā taṃ attano vipākaṃ adhipatiṃ labhāpetīti veditabbaṃ. Tenāhu porāṇā – ‘vipāke adhipati natthi ṭhapetvā lokuttara’nti.

555. Catutthaphalaniddese **aññātāvindriya**nti aññātāvino catūsu saccesu niṭṭhitañāṇakiccassa indriyaṃ, aññātāvīnaṃ vā catūsu saccesu niṭṭhitakiccānaṃ cattāri saccāni ñatvā paṭivijjhitvā ṭhitānaṃ dhammānaṃ abbhantare indaṭṭhasādhanena indriyaṃ. Niddesavārepissa **aññātāvīna**nti ājānitvā ṭhitānaṃ. **Dhammāna**nti sampayuttadhammānaṃ abbhantare. **Aññā**ti ājānanā, **paññā pajānanā**tiādīni vuttatthāneva. **Maggaṅgaṃ maggapariyāpanna**nti phalamaggassa aṅgaṃ, phalamagge ca pariyāpannanti attho.

Apicettha idaṃ pakiṇṇakaṃ – ekaṃ indriyaṃ ekaṃ ṭhānaṃ gacchati, ekaṃ cha ṭhānāni gacchati, ekaṃ ekaṃ ṭhānaṃ gacchati. Ekañhi ‘anaññātaññassāmītindriyaṃ’ ekaṃ ṭhānaṃ gacchati sotāpattimaggaṃ. Ekaṃ ‘aññindriyaṃ’ heṭṭhā tīṇi phalāni, upari tayo maggeti cha ṭhānāni gacchati. Ekaṃ ‘aññātāvindriyaṃ’ ekaṃ ṭhānaṃ gacchati arahattaphalaṃ. Sabbesupi maggaphalesu atthato aṭṭha aṭṭha indriyānīti catusaṭṭhi lokuttarindriyāni kathitāni. Pāḷito pana nava nava katvā dvāsattati honti. Magge maggaṅganti vuttaṃ. Phalepi maggaṅgaṃ. Magge bojjhaṅgoti vutto phalepi bojjhaṅgo. Maggakkhaṇe ārati viratīti vuttā phalakkhaṇepi ārati viratīti. Tattha maggo maggabhāveneva maggo, phalaṃ pana maggaṃ upādāya maggo nāma; phalaṅgaṃ phalapariyāpannanti vattumpi vaṭṭati. Magge bujjhanakassa aṅgoti sambojjhaṅgo, phale buddhassa aṅgoti sambojjhaṅgo. Magge āramaṇaviramaṇavaseneva ārati virati. Phale pana ārativirativasenāti.

Lokuttaravipākakathā niṭṭhitā.

Akusalavipākakathā

556. Ito parāni akusalavipākāni – pañca cakkhusotaghānajivhākāyaviññāṇāni, ekā manodhātu, ekā manoviññāṇadhātūti imāni satta cittāni – pāḷito ca atthato ca heṭṭhā vuttehi tādiseheva kusalavipākacittehi sadisāni.

Kevalañhi tāni kusalakammapaccayāni imāni akusalakammapaccayāni. Tāni ca iṭṭhaiṭṭhamajjhattesu ārammaṇesu vattanti, imāni aniṭṭhaaniṭṭhamajjhattesu. Tattha ca sukhasahagataṃ kāyaviññāṇaṃ, idha dukkhasahagataṃ. Tattha ca upekkhāsahagatā manoviññāṇadhātu manussesu jaccandhādīnaṃ paṭisandhiṃ ādiṃ katvā pañcasu ṭhānesu vipaccati. Idha pana ekādasavidhenāpi akusalacittena kamme āyūhite kammakammanimittagatinimittesu aññataraṃ ārammaṇaṃ katvā catūsu apāyesu paṭisandhi hutvā vipaccati; dutiyavārato paṭṭhāya yāvatāyukaṃ bhavaṅgaṃ hutvā, aniṭṭhaaniṭṭhamajjhattārammaṇāya pañcaviññāṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti, evaṃ pañcasu eva ṭhānesu vipaccatīti.

Akusalavipākakathā niṭṭhitā.

Kiriyābyākatavaṇṇanā

Manodhātucittaṃ

566. Idāni kiriyābyākataṃ bhājetvā dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha **kiriyā**ti karaṇamattaṃ. Sabbesuyeva hi kiriyacittesu yaṃ javanabhāvaṃ appattaṃ taṃ vātapupphaṃ viya. Yaṃ javanabhāvappattaṃ taṃ chinnamūlakarukkhapupphaṃ viya aphalaṃ hoti, taṃtaṃ kiccasādhanavasena pavattattā pana karaṇamattameva hoti. Tasmā kiriyāti vuttaṃ. **Nevakusalānākusalā**tiādīsu kusalamūlasaṅkhātassa kusalahetuno abhāvā ‘nevakusalā’; akusalamūlasaṅkhātassa akusalahetuno abhāvā ‘nevaakusalā’; yonisomanasikāraayonisomanasikārasaṅkhātānampi kusalākusalapaccayānaṃ abhāvā **‘nevakusalānākusalā’**. Kusalākusalasaṅkhātassa janakahetuno abhāvā **nevakammavipākā**.

Idhāpi cittassekaggatāniddese pavattiṭṭhitimattameva labbhati. Dve pañcaviññāṇāni, tisso manodhātuyo, tisso manoviññāṇadhātuyo, vicikicchāsahagatanti imesu sattarasasu cittesu dubbalattā saṇṭhiti avaṭṭhitiādīni na labbhanti. Sesaṃ sabbaṃ vipākamanodhātuniddese vuttanayeneva veditabbaṃ, aññatra uppattiṭṭhānā. Tañhi cittaṃ pañcaviññāṇānantaraṃ uppajjati. Idaṃ pana pañcadvāre vaḷañjanakappavattikāle sabbesaṃ pure uppajjati. Kathaṃ? Cakkhudvāre tāva iṭṭhaiṭṭhamajjhattaaniṭṭhaaniṭṭhamajjhattesu rūpārammaṇesu yena kenaci pasāde ghaṭṭite taṃ ārammaṇaṃ gahetvā āvajjanavasena purecārikaṃ hutvā bhavaṅgaṃ āvaṭṭayamānaṃ uppajjati. Sotadvārādīsupi eseva nayoti.

Kiriyamanodhātucittaṃ niṭṭhitaṃ.

Kiriyamanoviññāṇadhātucittāni

568. **Manoviññāṇadhātu uppannā hoti…pe… somanassasahagatā**ti, idaṃ cittaṃ aññesaṃ asādhāraṇaṃ. Khīṇāsavasseva pāṭipuggalikaṃ. Chasu dvāresu labbhati. Cakkhudvāre hi padhānasāruppaṃ ṭhānaṃ disvā khīṇāsavo iminā cittena somanassito hoti. Sotadvāre bhaṇḍabhājanīyaṭṭhānaṃ patvā mahāsaddaṃ katvā luddhaluddhesu gaṇhantesu ‘evarūpā nāma me loluppataṇhā pahīnā’ti iminā cittena somanassito hoti. Ghānadvāre gandhehi vā pupphehi vā cetiyaṃ pūjento iminā cittena somanassito hoti. Jivhādvāre rasasampannaṃ piṇḍapātaṃ laddhā bhājetvā paribhuñjanto ‘sāraṇīyadhammo vata me pūrito’ti iminā cittena somanassito hoti. Kāyadvāre abhisamācārikavattaṃ karonto ‘kāyadvāre me vattaṃ pūrita’nti iminā cittena somanassito hoti. Evaṃ tāva pañcadvāre labbhati.

Manodvāre pana atītānāgatamārabbha uppajjati. Jotipālamāṇava(ma. ni. 2.282 ādayo) magghadevarāja(ma. ni. 2.308 ādayo) kaṇhatāpasādikālasmiñhi (jā. 1.10.11

ādayo) kataṃ kāraṇaṃ āvajjetvā tathāgato sitaṃ pātvākāsi. Taṃ pana pubbenivāsañāṇasabbaññutaññāṇānaṃ kiccaṃ. Tesaṃ pana dvinnaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ hāsayamānaṃ uppajjati. Anāgate 'tantissaro mudiṅgassaro paccekabuddho bhavissatī'ti sitaṃ pātvākāsi. Tampi anāgataṃsañāṇasabbaññutaññāṇānaṃ kiccaṃ. Tesaṃ pana dvinna ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ hāsayamānaṃ uppajjati.

Niddesavāre panassa sesaahetukacittehi balavataratāya cittekaggatā samādhibalaṃ pāpetvā ṭhapitā. Vīriyampi vīriyabalaṃ pāpetvā. Uddesavāre pana 'samādhibalaṃ hoti vīriyabalaṃ hotī'ti anāgatattā paripuṇṇena balaṭṭhenetaṃ dvayaṃ balaṃ nāma na hoti. Yasmā pana 'neva kusalaṃ nākusalaṃ' tasmā balanti vatvāna ṭhapitaṃ. Yasmā ca na nippariyāyena balaṃ, tasmā saṅgahavārepi 'dve balāni hontī'ti na vuttaṃ. Sesaṃ sabbaṃ somanassasahagatāhetukamanoviññāṇadhātuniddese vuttanayeneva veditabbaṃ.

574. **Upekkhāsahagatā**ti idaṃ cittaṃ tīsu bhavesu sabbesaṃ sacittakasattānaṃ sādhāraṇaṃ, na kassaci sacittakassa nuppajjati nāma. Uppajjamānaṃ pana pañcadvāre voṭṭhabbanaṃ hoti, manodvāre āvajjanaṃ. Cha asādhāraṇañāṇānipi iminā gahitārammaṇameva gaṇhanti. Mahāgajaṃ nāmetaṃ cittaṃ; imassa anārammaṇaṃ nāma natthi. 'Asabbaññutaññāṇaṃ sabbaññutaññāṇagatikaṃ nāma katama'nti vutte 'ida'nti vattabbaṃ. Sesamettha purimacitte vuttanayeneva veditabbaṃ. Kevalañhi tattha sappītikattā navaṅgiko saṅkhārakkhandho vibhatto. Idha nippītikattā aṭṭhaṅgiko.

Idāni yāni kusalato aṭṭha mahācittāneva khīṇāsavassa uppajjanatāya kiriyāni jātāni, tasmā tāni kusalaniddese vuttanayeneva veditabbāni.

Idha ṭhatvā hasanakacittāni samodhānetabbāni. Kati panetāni hontīti? Vuccate terasa. Puthujjanā hi kusalato catūhi somanassasahagatehi, akusalato catūhīti, aṭṭhahi cittehi hasanti. Sekkhā kusalato catūhi somanassasahagatehi, akusalato dvīhi diṭṭhigatavippayuttehi somanassasahagatehīti, chahi cittehi hasanti. Khīṇāsavā kiriyato pañcahi somanassasahagatehi hasantīti.

Rūpāvacarārūpāvacarakiriyaṃ

577. Rūpāvacarārūpāvacarakiriyaniddesesu **diṭṭhadhammasukhavihāra**nti diṭṭhadhamme, imasmiṃyeva attabhāve, sukhavihāramattaṃ. Tattha khīṇāsavassa puthujjanakāle nibbattitā samāpatti yāva na naṃ samāpajjati tāva kusalāva samāpannakāle kiriyā hoti. Khīṇāsavakāle panassa nibbattitā samāpatti kiriyāva hoti. Sesaṃ sabbaṃ taṃsadisattā kusalaniddese vuttanayeneva veditabbanti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Cittuppādakaṇḍakathā niṭṭhitā.

Abyākatapadaṃ pana neva tāva niṭṭhitanti.

Cittuppādakaṇḍavaṇṇanā niṭṭhitā.

2. Rūpakaṇḍo

Uddesavaṇṇanā

Idāni rūpakaṇḍaṃ bhājetvā dassetuṃ puna **katame dhammā abyākatā**tiādi āraddhaṃ. Tattha kiñcāpi heṭṭhā cittuppādakaṇḍe vipākābyākatañceva kiriyābyākatañca nissesaṃ katvā bhājitaṃ, rūpābyākatanibbānābyākatāni pana akathitāni, tāni kathetuṃ catubbidhampi abyākataṃ samodhānetvā dassento **kusalākusalānaṃ dhammānaṃ vipākā**tiādimāha. Tattha **kusalākusalāna**nti catubhūmakakusalānañceva akusalānañca. Evaṃ tāva vipākābyākataṃ kusalavipākākusalavipākavasena dvīhi padehi pariyādiyitvā dassitaṃ. Yasmā pana taṃ sabbampi kāmāvacaraṃ vā hoti, rūpāvacarādīsu vā aññataraṃ, tasmā **'kāmāvacarā'**tiādinā nayena tadeva vipākābyākataṃ bhūmantaravasena pariyādiyitvā dassitaṃ. Yasmā pana taṃ vedanākkhandhopi hoti…pe… viññāṇakkhandhopi, tasmā puna sampayuttacatukkhandhavasena pariyādiyitvā dassitaṃ.

Evaṃ vipākābyākataṃ kusalākusalavasena bhūmantaravasena sampayuttakkhandhavasenāti tīhi nayehi pariyādāya dassetvā, puna kiriyābyākataṃ dassento **ye ca dhammā kiriyā**tiādimāha. Tattha 'kāmāvacarā rūpāvacarā arūpāvacarā vedanākkhandho…pe… viññāṇakkhandho'ti vattabbaṃ bhaveyya. Heṭṭhā pana gahitamevāti nayaṃ dassetvā nissajjitaṃ. Idāni avibhattaṃ dassento **sabbañca rūpaṃ asaṅkhatā ca dhātū**ti āha. Tattha **'sabbañca rūpa'**nti padena pañcavīsati rūpāni channavutirūpakoṭṭhāsā nippadesato gahitāti veditabbā. **'Asaṅkhatā ca dhātū'**ti padena nibbānaṃ nippadesato gahitanti. Ettāvatā **'abyākatā dhammā'**ti padaṃ niṭṭhitaṃ hoti.

584. **Tattha katamaṃ sabbaṃ rūpa**nti idaṃ kasmā gahitaṃ? Heṭṭhā rūpābyākataṃ saṅkhepena kathitaṃ. Idāni taṃ ekakadukatikacatukka…pe… ekādasakavasena vitthārato bhājetvā dassetuṃ idaṃ gahitaṃ. Tassattho – yaṃ vuttaṃ 'sabbañca rūpaṃ, asaṅkhatā ca dhātū'ti, tasmiṃ padadvaye 'katamaṃ sabbaṃ rūpaṃ nāma'? Idāni taṃ dassento **cattāro ca mahābhūtā**tiādimāha. Tattha **cattāro**ti gaṇanaparicchedo. Tena tesaṃ ūnādhikabhāvaṃ nivāreti. 'Ca'-saddo sampiṇḍanattho. Tena na kevalaṃ 'cattāro mahābhūtāva' rūpaṃ, aññampi atthīti 'upādārūpaṃ' sampiṇḍeti.

Mahābhūtāti ettha mahantapātubhāvādīhi kāraṇehi mahābhūtatā veditabbā. Etāni hi mahantapātubhāvato, mahābhūtasāmaññato, mahāparihārato, mahāvikārato, mahantabhūtattā cāti imehi kāraṇehi mahābhūtānīti vuccanti. Tattha **'mahantapātubhāvato'**ti, etāni hi anupādinnakasantānepi upādinnakasantānepi mahantāni pātubhūtāni. Tesaṃ anupādinnakasantāne evaṃ mahantapātubhāvatā veditabbā – ekañhi cakkavāḷaṃ āyāmato ca vitthārato ca yojanānaṃ dvādasa satasahassāni tīṇi sahassāni cattāri satāni paññāsañca yojanāni. Parikkhepato –

> Sabbaṃ satasahassāni, chattiṃsa parimaṇḍalaṃ;
> Dasa ceva sahassāni, aḍḍhuḍḍhāni satāni ca. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Tattha –

> Duve satasahassāni, cattāri nahutāni ca;
> Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Tassāyeva sandhārakaṃ –

> Cattāri satasahassāni, aṭṭheva nahutāni ca;
> Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitaṃ.

Tassāpi sandhārako –

> Navasatasahassāni, māluto nabhamuggato;
> Saṭṭhi ceva sahassāni, esā lokassa saṇṭhiti.

Evaṃ saṇṭhite cettha yojanānaṃ –

Caturāsītisahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, sineru pabbatuttamo.

Tato upaḍḍhupaḍḍhena, pamāṇena yathākkamaṃ;
Ajjhogāḷhuggatā dibbā, nānāratanacittitā.

Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo giri brahā.

Ete satta mahāselā, sinerussa samantato;
Mahārājānamāvāsā devayakkhanisevitā.

Yojanānaṃ satānucco, himavā pañca pabbato;
Yojanānaṃ sahassāni, tīṇi āyatavitthato;
Caturāsītisahassehi, kūṭehi paṭimaṇḍito.

Tipañcayojanakkhandhaparikkhepā nagavhayā;
Paññāsayojanakkhandhasākhāyāmā samantato.

Satayojanavitthiṇṇā, tāvadeva ca uggatā;
Jambū yassānubhāvena, jambudīpo pakāsito. (pārā. aṭṭha. 1.1; visuddhi. 1.137);

Yañcetaṃ jambuyā pamāṇaṃ tadeva asurānaṃ cittapāṭaliyā, garuḷānaṃ simbalirukkhassa, aparagoyāne kadambarukkhassa, uttarakurumhi kapparukkhassa, pubbavidehe sirīsassa, tāvatiṃsesu päricchattakassāti. Tenāhu porāṇā –

Pāṭalī simbalī jambū, devānaṃ päricchattako;
Kadambo kapparukkho ca, sirīsena bhavati sattamanti.

Dveasītisahassāni, ajjhogāḷho mahaṇṇave;
Uaccuggato tāvadeva, cakkavāḷasiluccayo;
Parikkhipitvā taṃ sabbaṃ, lokadhātumayaṃ ṭhitoti.

Upādinnakasantānepi macchakacchapadevadānavādisarīravasena mahantāneva pātubhūtāni. Vuttañhetaṃ bhagavatā – ''santi, bhikkhave, mahāsamudde yojanasatikāpi attabhāvāti''ādi.

'Mahābhūtasāmaññato'ti etāni hi yathā māyākāro amaṇimyeva udakaṃ maṇiṃ katvā dasseti, asuvaṇṇaṃyeva leḍḍuṃ suvaṇṇaṃ katvā dasseti, yathā ca sayaṃ neva yakkho na pakkhī samāno yakkhabhāvampi pakkhibhāvampi dasseti, evameva sayaṃ anīlāneva hutvā nīlaṃ upādārūpaṃ dassenti, apītāni… alohitāni… anodātāneva hutvā odātaṃ upādārūpaṃ dassentīti māyākāramahābhūtasāmaññato mahābhūtāni. Yathā ca yakkhādīni mahābhūtāni yaṃ gaṇhanti neva tesaṃ tassa anto na bahiṭhānaṃ upalabbhati, na ca taṃ nissāya na tiṭṭhanti, evameva etānipi neva aññamaññassa anto na bahi ṭhitāni hutvā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhantīti. Acinteyyaṭṭhānatāya yakkhādimahābhūtasāmaññatopi mahābhūtāni.

Yathā ca yakkhinīsaṅkhātāni mahābhūtāni manāpehi vaṇṇasaṇṭhānavikkhepehi attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti, evameva etānipi itthipurisasarīrādīsu manāpena chavivaṇṇena, manāpena aṅgapaccaṅgasaṇṭhānena, manāpena ca hatthapādaṅgulibhamukavikkhepena attano kakkhaḷatādibhedaṃ sarasalakkhaṇaṃ paṭicchādetvā bālajanaṃ vañcenti, attano sabhāvaṃ daṭṭhuṃ na denti. Iti vañcakaṭṭhena yakkhinīmahābhūtasāmaññatopi mahābhūtāni.

'Mahāparihārato'ti mahantehi paccayehi pariharitabbato. Etāni hi divase divase upanetabbattā mahantehi ghāsacchādanādīhi bhūtāni pavattānīti mahābhūtāni. Mahāparihārāni vā bhūtānīti mahābhūtāni.

'Mahāvikārato'ti bhūtānaṃ mahāvikārato. Etāni hi upādiṇṇānipi anupādiṇṇānipi mahāvikārāni honti. Tattha anupādiṇṇānaṃ kappavuṭṭhāne vikāramahattaṃ pākaṭaṃ hoti, upādiṇṇānaṃ dhātukkhobhakāle. Tathā hi –

Bhūmito vuṭṭhitā yāva, brahmalokā vidhāvati;
Acci accimato loke, dayhamānamhi tejasā.

Koṭisatasahassekaṃ, cakkavāḷaṃ vilīyati;
Kupitena yadā loko, salilena vinassati.

Koṭisatasahassekaṃ, cakkavāḷaṃ vikīrati;
Vāyodhātuppakopena, yadā loko vinassati.

Patthaddho bhavati kāyo, daṭṭho kaṭṭhamukhena vā;
Pathavīdhātuppakopena, hoti kaṭṭhamukheva so.

Pūtiyo bhavati kāyo, daṭṭho pūtimukhena vā;
Āpodhātuppakopena, hoti pūtimukheva so.

Santatto bhavati kāyo, daṭṭho aggimukhena vā;
Tejodhātuppakopena, hoti aggimukheva so.

Sañchinno bhavati kāyo, daṭṭho satthamukhena vā;
Vāyodhātuppakopena, hoti satthamukheva so. (saṃ. ni. aṭṭha. 3.4.238);

Iti mahāvikārāni bhūtānīti mahābhūtāni.

'Mahantabhūtattā cā'ti etāni hi mahantāni mahatā vāyāmena pariggahetabbattā, bhūtāni vijjamānattāti, mahantabhūtattā ca mahābhūtāni. Evaṃ mahantapātubhāvādīhi kāraṇehi mahābhūtāni.

Catunnañca mahābhūtānaṃ upādāya rūpanti upayogatthe sāmivacanaṃ. Cattāri mahābhūtāni upādāya, nissāya, amuñcitvā pavattarūpanti attho. **Idaṃ vuccati sabbaṃ rūpa**nti idaṃ cattāri mahābhūtāni, padapaṭipāṭiyā niddiṭṭhāni tevīsati upādārūpānīti, sattavīsatippabhedaṃ sabbaṃ rūpaṃ nāma.

Ekavidharūpasaṅgaho

Idāni taṃ vitthārato dassetuṃ ekavidhādīhi ekādasahi saṅgahehi mātikaṃ ṭhapento **sabbaṃ rūpaṃ na hetū**tiādimāha.

Tattha **'sabbaṃ rūpa'**nti idaṃ padaṃ 'sabbaṃ rūpaṃ na hetu' 'sabbaṃ rūpaṃ ahetuka'nti evaṃ sabbapadehi saddhiṃ yojetabbaṃ. Sabbāneva cetāni 'na hetū'tiādīni tecattālīsapadāni uddiṭṭhāni. Tesu paṭipāṭiyā cattālīsapadāni mātikato gahetvā ṭhapitāni, avasāne tīṇi mātikāmuttakānīti. Evaṃ tāva paṭhame saṅgahe pāḷivavatthānameva veditabbaṃ. Tathā dutiyasaṅgahādīsu.

Duvidharūpasaṅgaho

Tatrāyaṃ nayo – dutiyasaṅgahe tāva sataṃ cattāro ca dukā. Tattha **atthi rūpaṃ upādā, atthi rūpaṃ noupādā**tiādayo ādimhi cuddasa dukā aññamaññasambandhābhāvato pakiṇṇakadukā nāma. Tato **atthi rūpaṃ cakkhusamphassassa vatthū**tiādayo pañcavīsati dukā vatthuavatthuupaparikkhaṇavasena pavattattā vatthudukā nāma. Tato **atthi rūpaṃ cakkhusamphassassa ārammaṇa**ntiādayo pañcavīsati ārammaṇānārammaṇaupaparikkhaṇavasena pavattattā ārammaṇadukā nāma. Tato **atthi rūpaṃ cakkhāyatana**nti ādayo dasa āyatanānāyatanaupaparikkhaṇavasena pavattattā āyatanadukā nāma. Tato **atthi rūpaṃ cakkhudhātū**tiādayo dasa dhātuadhātuupaparikkhaṇavasena pavattattā dhātudukā nāma. Tato **atthi rūpaṃ cakkhundriya**ntiādayo aṭṭha indriyānindriyaupaparikkhaṇavasena pavattattā indriyadukā nāma. Tato **atthi rūpaṃ kāyaviññattī**tiādayo dvādasa sukhumāsukhumarūpaupaparikkhaṇavasena pavattattā sukhumarūpadukā nāmāti. Idaṃ dutiyasaṅgahe pāḷivavatthānaṃ.

Tividharūpasaṅgaho

585. Tatiyasaṅgahe sataṃ tīṇi ca tikāni. Tattha dutiyasaṅgahe vuttesu cuddasasu pakiṇṇakadukesu ekaṃ ajjhattikadukaṃ sesehi terasahi yojetvā yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ upādā; yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi upādā, atthi noupādātiādinā nayena ṭhapitā terasa pakiṇṇakatikā nāma. Tato tameva dukaṃ sesadukehi saddhiṃ yojetvā yaṃ taṃ rūpaṃ bāhiraṃ taṃ cakkhusamphassassa na vatthu, yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ atthi cakkhusamphassassa vatthu, atthi cakkhusamphassassa na vatthūtiādinā nayena sesatikā ṭhapitā. Tesaṃ nāmañca gaṇanā ca tesaṃyeva vatthudukādīnaṃ vasena veditabbāti. Idaṃ tatiyasaṅgahe pāḷivavatthānaṃ.

Catubbidhādirūpasaṅgahā

586. Catutthasaṅgahe dvāvīsati catukkā. Tattha sabbapacchimo atthi rūpaṃ upādā atthi rūpaṃ noupādāti evaṃ idha vuttaṃ mātikaṃ anāmasitvā ṭhapito. Itare pana āmasitvā ṭhapitā. Kathaṃ? Ye tāva idha duvidhasaṅgahe pakiṇṇakesu ādito tayo dukā, tesu ekekaṃ gahetvā yaṃ taṃ rūpaṃ upādā taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇantiādinā nayena pañcahi pañcahi dukehi saddhiṃ yojetvā dukattayamūlakā ādimhi pañcadasa catukkā ṭhapitā.

Idāni yo yaṃ catukko sanidassanaduko so yasmā yaṃ taṃ rūpaṃ sanidassanaṃ taṃ atthi sappaṭighaṃ, atthi appaṭighantiādinā nayena parehi vā, atthi upādā atthi noupādātiādinā nayena purimehi vā, dukehi saddhiṃ atthābhāvato kamābhāvato visesābhāvato ca yogaṃ na gacchati. Sanidassanañhi 'appaṭighaṃ' nāma, 'no upādā' vā natthīti atthābhāvato yogaṃ na gacchati. 'Upādiṇṇaṃ pana anupādiṇṇañca atthi taṃ kamābhāvā yogaṃ na gacchati. Sabbadukā hi pacchimapacchimeheva saddhiṃ yojitā. Ayamettha kamo. Purimehi pana saddhiṃ kamābhāvoti. 'Sati atthe kamābhāvo akāraṇaṃ. Tasmā upādiṇṇapadādīhi saddhiṃ yojetabbo'ti ce – na, visesābhāvā; upādiṇṇapadādīni hi iminā saddhiṃ yojitāni. Tattha 'upādiṇṇaṃ vā sanidassanaṃ, sanidassanaṃ vā upādiṇṇa'nti vutte viseso natthīti visesābhāvāpi yogaṃ na gacchati. Tasmā taṃ catutthadukaṃ anāmasitvā, tato parehi atthi rūpaṃ sappaṭighantiādīhi tīhi dukehi saddhiṃ 'yaṃ taṃ rūpaṃ sappaṭighaṃ taṃ atthi indriyaṃ, atthi na indriyaṃ, yaṃ taṃ rūpaṃ appaṭighaṃ taṃ atthi indriyaṃ, atthi na indriya'ntiādinā nayena yujjamāne dve dve duke yojetvā cha catukkā ṭhapitā.

Yathā cāyaṃ catutthaduko yogaṃ na gacchati, tathā tena saddhiṃ ādidukopi. Kasmā? Anupādārūpassa ekantena anidassanattā. So hi yaṃ taṃ rūpaṃ noupādā taṃ atthi sanidassanaṃ, atthi anidassananti – evaṃ catutthena dukena saddhiṃ yojiyamāno yogaṃ na gacchati. Tasmā taṃ atikkamitvā pañcamena saha yojito. Evaṃ yo yena saddhiṃ yogaṃ gacchati, yo ca na gacchati so veditabboti. Idaṃ catutthasaṅgahe pāḷivavatthānaṃ. Ito pare pana pañcavidhasaṅgahādayo satta saṅgahā asammissā eva. Evaṃ sakalāyapi mātikāya pāḷivavatthānaṃ veditabbaṃ.

Rūpavibhattiekakaniddesavaṇṇanā

594. Idāni tassā atthaṃ bhājetvā dassetuṃ **sabbaṃ rūpaṃ na hetumevā**tiādi āraddhaṃ. Kasmā panettha 'katamaṃ taṃ sabbaṃ rūpaṃ na hetū'ti pucchā na katāti? Bhedābhāvato. Yathā hi dukādīsu 'upādārūpa'mpi atthi 'noupādārūpa'mpi, evamidha hetu na hetūtipi sahetukamahetukantipi bhedo natthi, tasmā pucchaṃ akatvāva vibhattaṃ. Tattha **'sabba'**nti sakalaṃ, niravasesaṃ. **'Rūpa'**nti ayamassa sītādīhi ruppanabhāvadīpano sāmaññalakkhaṇaniddeso. **Na hetumevā**ti sādhāraṇahetupaṭikkhepaniddeso.

Tattha hetuhetu paccayahetu uttamahetu sādhāraṇahetūti catubbidho hetu. Tesu 'tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū'ti (dha. sa. 1059) ayaṃ 'hetuhetu' nāma. ''Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāyā''ti (ma. ni. 3.85; saṃ. ni. 3.82) ayaṃ 'paccayahetu' nāma. ''Kusalākusalaṃ attano vipākaṭṭhāne, uttamaṃ iṭṭhārammaṇaṃ kusalavipākaṭṭhāne, uttamaṃ aniṭṭhārammaṇaṃ akusalavipākaṭṭhāne''ti ayaṃ 'uttamahetu' nāma. Yathāha – 'atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānātī'ti (ma. ni. 1.148; vibha. 810; pāṭi. ma. 2.44), ''eseva hetu esa paccayo saṅkhārānaṃ yadidaṃ avijjā''ti avijjā saṅkhārānaṃ sādhāraṇahetu hutvā paccayaṭṭhaṃ pharatīti ayaṃ 'sādhāraṇahetu' nāma. Yathā hi pathavīraso āporaso ca madhurassāpi amadhurassāpi paccayo, evaṃ avijjā kusalasaṅkhārānampi akusalasaṅkhārānampi sādhāraṇapaccayo hoti. Imasmiṃ panatthe 'hetuhetu' adhippeto. Iti 'hetū dhammā na hetū dhammā'ti (dha. sa. dukamātikā 1) mātikāya āgataṃ hetubhāvaṃ rūpassa niyametvā paṭikkhipanto **'na hetumevā'**ti āha. Iminā nayena sabbapadesu paṭikkhepaniddeso ca appaṭikkhepaniddeso ca veditabbo. Vacanattho pana sabbapadānaṃ mātikāvaṇṇanāyaṃ vuttoyeva.

Sappaccayamevāti ettha pana kammasamuṭṭhānaṃ kammapaccayameva hoti, āhārasamuṭṭhānādīni āhārādipaccayānevāti evaṃ rūpasseva vuttacatupaccayavasena attho veditabbo. **Rūpamevā**ti 'rūpino dhammā arūpino dhammā'ti mātikāya vuttaṃ arūpībhāvaṃ paṭikkhipati. **Uppannaṃ chahi viññāṇehī**ti paccuppannarūpameva cakkhuviññāṇādīhi chahi veditabbaṃ. Niyāmo pana cakkhuviññāṇādīni sandhāya gahito. Na hi tāni atītānāgataṃ vijānanti. Manoviññāṇaṃ pana atītampi anāgatampi vijānāti. Taṃ imasmiṃ pañcaviññāṇasote patitattā sotapatitameva hutvā gataṃ. Hutvā abhāvaṭṭhena pana **aniccameva**. Jarāya abhibhavitabbadhammakattā **jarābhibhūtameva**. Yasmā vā rūpakāye jarā pākaṭā hoti, tasmāpi 'jarābhibhūtamevā'ti vuttaṃ.

Evaṃ ekavidhena rūpasaṅgahoti ettha **'vidhā'-saddo** mānasaṇṭhānakoṭṭhāsesu dissati. ''Seyyohamasmīti vidhā, sadisohamasmīti vidhā''tiādīsu (vibha. 962) hi māno vidhā nāma. ''Kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadantī''tiādīsu (saṃ. ni. 1.95) saṇṭhānaṃ. 'Kathaṃvidha'nti hi padassa kathaṃsaṇṭhānanti attho. ''Ekavidhena ñāṇavatthuṃ duvidhena ñāṇavatthū''tiādīsu (vibha. 751-752) koṭṭhāso vidhā nāma. Idhāpi koṭṭhāsova adhippeto.

Saṅgahasaddopi sajātisañjātikiriyāgaṇanavasena catubbidho. Tattha ''sabbe khattiyā āgacchantu, sabbe brāhmaṇā sabbe vessā sabbe suddā āgacchantu'', ''yā cāvuso visākha, sammāvācā, yo ca sammākammanto, yo ca sammāājīvo – ime dhammā sīlakkhandhe saṅgahitā''ti (ma. ni. 1.462) ayaṃ 'sajātisaṅgaho' nāma. 'Ekajātikā āgacchantū'ti vuttaṭṭhāne viya hi idha sabbe jātiyā ekasaṅgahaṃ gatā. ''Sabbe kosalakā āgacchantu, sabbe māgadhakā, sabbe bhārukacchakā āgacchantu'', ''yo cāvuso visākha, sammāvāyāmo, yā ca sammāsati, yo ca sammāsamādhi – ime dhammā samādhikkhandhe saṅgahitā''ti ayaṃ 'sañjātisaṅgaho' nāma. Ekaṭṭhāne jātā saṃvuddhā āgacchantūti vuttaṭṭhāne viya hi idha sabbe sañjātiṭṭhānena nivutthokāsena ekasaṅgahaṃ gatā. ''Sabbe hatthārohā āgacchantu, sabbe assārohā, sabbe rathikā āgacchantu'', ''yā cāvuso visākha, sammādiṭṭhi, yo ca sammāsaṅkappo – ime dhammā paññākkhandhe saṅgahitā''ti (ma. ni. 1.462) ayaṃ 'kiriyāsaṅgaho' nāma. Sabbeva hete attano kiriyākaraṇena ekasaṅgahaṃ gatā. ''Cakkhāyatanaṃ katamakkhandhagaṇanaṃ gacchati? Cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati. Hañci cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – cakkhāyatanaṃ rūpakkhandhena saṅgahita''nti (kathā. 471), ayaṃ 'gaṇanasaṅgaho' nāma. Ayamidha adhippeto. Ekakoṭṭhāsena rūpagaṇanāti ayañhettha attho. Esa nayo sabbattha.

Dukaniddesavaṇṇanā

Upādābhājanīyakathā

595. Idāni duvidhasaṅgahādīsu ‘atthi rūpaṃ upādā, atthi rūpaṃ noupādā’ti evaṃ bhedasabbhāvato pucchāpubbaṅgamaṃ padabhājanaṃ dassento **katamaṃ taṃ rūpaṃ upādā**tiādimāha. Tattha upādiyatīti ‘upādā’; mahābhūtāni gahetvā, amuñcitvā, tāni nissāya pavattatīti attho. Idāni taṃ pabhedato dassento **cakkhāyatana**ntiādimāha.

596. Evaṃ tevīsatividhaṃ upādārūpaṃ saṅkhepato uddisitvā puna tadeva vitthārato niddisanto **katamaṃ taṃ rūpaṃ cakkhāyatana**ntiādimāha. Tattha duvidhaṃ cakkhu – maṃsacakkhu paññācakkhu ca. Etesu ‘buddhacakkhu samantacakkhu ñāṇacakkhu dibbacakkhu dhammacakkhū’ti pañcavidhaṃ paññācakkhu. Tattha ‘‘addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe…pe… duviññāpaye’’ti (ma. ni. 1.283) idaṃ buddhacakkhu nāma. ‘‘Samantacakkhu vuccati sabbaññutaññāṇa’’nti idaṃ samantacakkhu nāma. ‘‘Cakkhuṃ udapādi ñāṇaṃ udapādī’’ti (saṃ. ni. 5.1081; mahāva. 15) idaṃ ñāṇacakkhu nāma. ‘‘Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā’’ti (ma. ni. 1.284) idaṃ dibbacakkhu nāma. ‘‘Tasmiṃ yevāsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ti (ma. ni. 2.395) idaṃ heṭṭhimamaggattayasaṅkhātaṃ ñāṇaṃ dhammacakkhu nāma.

Maṃsacakkhupi pasādacakkhu sasambhāracakkhūti duvidhaṃ hoti. Tattha yoyaṃ akkhikūpake patiṭṭhito heṭṭhā akkhikūpakaṭṭhikena, upari bhamukaṭṭhikena, ubhato akkhikūṭehi, anto matthaluṅgena, bahiddhā akkhilomehi paricchinno maṃsapiṇḍo. Saṅkhepato ‘catasso dhātuyo, vaṇṇo gandho raso ojā, sambhavo saṇṭhānaṃ, jīvitaṃ bhāvo kāyapasādo cakkhupasādo’ti cuddasasambhāro. Vitthārato ‘catasso dhātuyo, taṃsannissitavaṇṇagandharasaojāsaṇṭhānasambhavā cā’ti imāni dasa catusamuṭṭhānikattā cattālīsaṃ honti. Jīvitaṃ bhāvo kāyapasādo cakkhupasādoti cattāri ekantakammasamuṭṭhānānevāti imesaṃ catucattālīsāya rūpānaṃ vasena catucattālīsasambhāro. Yaṃ loko setaṃ cakkhuṃ puthulaṃ visaṭaṃ vitthiṇṇaṃ ‘cakkhu’nti sañjānanto na cakkhuṃ sañjānāti, vatthuṃ cakkhuto sañjānāti, so maṃsapiṇḍo akkhikūpe patiṭṭhito, nhārusuttakena matthaluṅge ābaddho, yattha setampi atthi, kaṇhampi lohitakampi, pathavīpi āpopi tejopi vāyopi, yaṃ semhussadattā setaṃ, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthiṇṇaṃ hoti, āpussadattā paggharati, tejussadattā paridayhati, vāyussadattā sambhamati, idaṃ **sasambhāracakkhu** nāma.

Yo panettha sito ettha paṭibaddho catunnaṃ mahābhūtānaṃ upādāya pasādo, idaṃ **pasādacakkhu** nāma. Tadetaṃ tassa sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe, abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattidesabhūte diṭṭhimaṇḍale, sattasu picupaṭalesu āsittatelaṃ picupaṭalāni viya, sattakkhipaṭalāni byāpetvā, dhāraṇanhāpanamaṇḍanabījanakiccāhi catūhi dhātīhi khattiyakumāro viya, sandhāraṇaābandhanaparipācanasamudīraṇakiccāhi catūhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇagandharasādīhi parivutaṃ, pamāṇato ūkāsiramattaṃ, cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Vuttampi cetaṃ dhammasenāpatinā –

‘‘Yena cakkhuppasādena, rūpāni manupassati;
Parittaṃ sukhumaṃ etaṃ, ūkāsirasamūpama’’nti.

Cakkhu ca taṃ āyatanañcāti **cakkhāyatanaṃ. Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo**ti idhāpi upayogattheyeva sāmivacanaṃ; cattāri mahābhūtāni upādiyitvā pavattappasādoti attho. Iminā pasādacakkhumeva gaṇhāti, sesacakkhuṃ paṭikkhipati. Yaṃ pana indriyagocarasutte ‘‘ekaṃ mahābhūtaṃ upādāya pasādo pathavīdhātuyā tīhi mahābhūtehi saṅgahito āpodhātuyā ca tejodhātuyā ca vāyodhātuyā ca,’’ catuparivattasutte ‘‘dvinnaṃ mahābhūtānaṃ upādāya pasādo pathavīdhātuyā ca āpodhātuyā ca dvīhi mahābhūtehi saṅgahito tejodhātuyā ca vāyodhātuyā cā’’ti vuttaṃ, taṃ pariyāyena vuttaṃ. Ayañhi suttantikakathā nāma pariyāyadesanā. Yo ca catunnaṃ mahābhūtānaṃ upādāya pasādo so tesu ekekassāpi dinnaṃ dvinnampi pasādoyevāti iminā pariyāyena tattha desanā āgatā. Abhidhammo pana nippariyāyadesanā nāma. Tasmā idha ‘catunnaṃ mahābhūtānaṃ upādāya pasādo’ti vuttaṃ.

‘Ayaṃ me attā’ti bālajanena pariggahitattā attabhāvo vuccati sarīrampi khandhapañcakampi. Tasmiṃ pariyāpanno tannissitoti **attabhāvapariyāpanno** cakkhuviññāṇena passituṃ na sakkāti **anidassano**. Paṭighaṭṭanānighaṃso ettha jāyatīti **sappaṭigho**.

Yenātiādīsu ayaṃ saṅkhepattho – yena karaṇabhūtena cakkhunā ayaṃ satto idaṃ vuttappakāraṃ rūpaṃ atīte passi vā, vattamāne passati vā, anāgate passissati vā, sacassa aparibhinnaṃ cakkhu bhaveyya, athānena āpāthagataṃ rūpaṃ passe vā, atītaṃ vā rūpaṃ atītena cakkhunā passi, paccuppannaṃ paccuppannena passati, anāgataṃ anāgatena passissati, sace taṃ rūpaṃ cakkhussa āpāthaṃ āgaccheyya cakkhunā taṃ rūpaṃ passeyyāti idamettha parikappavacanaṃ. Dassanapariṇāyakaṭṭhena **cakkhumpetaṃ,** sañjātisamosaraṇaṭṭhena **cakkhāyatanampetaṃ,** suññatabhāvanissattaṭṭhena **cakkhudhātupesā**. Dassanalakkhaṇe indaṭṭhaṃ kāretīti **cakkhundriyampetaṃ**. Lujjanapalujjanaṭṭhena **lokopeso**. Vaḷañjanaṭṭhena **dvārāpesā**. Apūraṇīyaṭṭhena **samuddopeso**. Parisuddhaṭṭhena **paṇḍarampetaṃ**. Phassādīnaṃ abhijāyanaṭṭhena **khettampetaṃ**. Tesaṃyeva patiṭṭhānaṭṭhena **vatthumpetaṃ**. Samavisamaṃ dassentaṃ attabhāvaṃ netīti **nettampetaṃ**. Tenevaṭṭhena **nayanampetaṃ**. Sakkāyapariyāpannaṭṭhena **orimaṃ tīrampetaṃ**. Bahusādhāraṇaṭṭhena assāmikaṭṭhena ca **suñño gāmopeso**ti.

Ettāvatā ‘passi vā’tiādīhi catūhi padehi cakkhumpetantiādīni cuddasa nāmāni yojetvā cakkhāyatanassa cattāro vavatthāpananayā vuttāti veditabbā. Kathaṃ? Ettha hi yena cakkhunā anidassanena sappaṭighena rūpaṃ sanidassanaṃ sappaṭighaṃ passi vā cakkhumpetaṃ…pe… suñño gāmopeso, idaṃ taṃ rūpaṃ cakkhāyatananti ayameko nayo. Evaṃ sesāpi veditabbā.

597. Idāni yasmā vijjuniccharaṇādikālesu anoloketukāmassāpi rūpaṃ cakkhupasādaṃ ghaṭṭeti, tasmā taṃ ākāraṃ dassetuṃ dutiyo niddesavāro āraddho. Tattha **yamhi cakkhumhī**ti yamhi adhikaraṇabhūte cakkhumhi. **Rūpa**nti paccattavacanametaṃ. Tattha **paṭihaññi vā**ti atītattho. **Paṭihaññati vā**ti paccuppannattho. **Paṭihaññissati vā**ti anāgatattho. **Paṭihaññe vā**ti vikappanattho. Atītañhi rūpaṃ atīte cakkhusmiṃ paṭihaññi nāma. Paccuppannaṃ paccuppanne paṭihaññati nāma. Anāgataṃ anāgate paṭihaññissati nāma. Sace taṃ rūpaṃ cakkhussa āpāthaṃ āgaccheyya, cakkhumhi paṭihaññeyya taṃ rūpanti ayamettha parikappo. Atthato pana pasādaṃ ghaṭṭayamānameva rūpaṃ paṭihaññati nāma. Idhāpi purimanayeneva cattāro vavatthāpananayā veditabbā.

598. Idāni yasmā attano icchāya oloketukāmassa rūpe cakkhuṃ upasaṃharato cakkhu rūpasmiṃ paṭihaññati, tasmā taṃ ākāraṃ dassetuṃ tatiyo niddesavāro āraddho. So atthato pākaṭoyeva. Ettha pana cakkhu ārammaṇaṃ sampaṭicchamānameva rūpamhi paṭihaññati nāma. Idhāpi purimanayeneva cattāro vavatthāpananayā veditabbā.

599. Ito paraṃ phassapañcamakānaṃ uppattidassanavasena pañca, tesaṃyeva ārammaṇapaṭibaddhauppattidassanavasena pañcāti, dasa vārā dassitā. Tattha **cakkhuṃ nissāyā**ti cakkhuṃ nissāya, paccayaṃ katvā. **Rūpaṃ ārabbhā**ti rūpārammaṇaṃ āgamma, sandhāya, paṭicca. Iminā cakkhupasādavatthukānaṃ phassādīnaṃ purejātapaccayena cakkhudvārajavanavīthipariyāpannānaṃ ārammaṇādhipatiārammaṇūpanissayapaccayehi rūpassa paccayabhāvo dassito. Itaresu pañcasu vāresu rūpaṃ ārammaṇamassāti rūpārammaṇoti evaṃ ārammaṇapaccayamatteneva paccayabhāvo dassito. Yathā pana purimesu tīsu, evaṃ imesupi dasasu vāresu cattāro cattāro vavatthāpananayā veditabbā. Evaṃ katamaṃ taṃ rūpaṃ cakkhāyatananti pucchāya uddhaṭaṃ cakkhuṃ ‘idaṃ ta’nti nānappakārato dassetuṃ, purimā tayo, ime dasāti, terasa niddesavārā dassitā. Ekekasmiñcettha catunnaṃ catunnaṃ vavatthāpananayānaṃ āgatattā dvipaññāsāya nayehi paṭimaṇḍetvāva dassitāti veditabbā.

600. Ito paresu sotāyatanādiniddesesupi eseva nayo. Visesamattaṃ panettha evaṃ veditabbaṃ – suṇātīti **sotaṃ**. Taṃ sasambhārasotabilassa anto tanutambalomācite aṅgulivedhakasaṇṭhāne padese vuttappakārāhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇādīhi parivutaṃ sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Ghāyatīti **ghānaṃ**. Taṃ sasambhāraghānabilassa anto ajappadasaṇṭhāne padese yathāvuttappakāraupakārupatthambhanānupālanaparivāraṃ hutvā ghānaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Sāyanaṭṭhena **jivhā**. Sā sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese yathāvuttappakāraupakārupatthambhanānupālanaparivārā hutvā jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati.

Yāvatā pana imasmiṃ kāye upādiṇṇakarūpaṃ nāma atthi, sabbattha kāyāyatanaṃ, kappāsapaṭale sneho viya, yathāvuttappakāraupakārupatthambhanānupālanaparivārameva hutvā kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Ayamettha viseso. Seso pāḷippabhedo ca attho ca cakkhuniddese vuttanayeneva veditabbo. Kevalañhi idha cakkhupadassa ṭhāne sotapadādīni, rūpapadassa ṭhāne saddapadādīni, passīti ādīnaṃ ṭhāne suṇītiādipadāni ca āgatāni. ‘Nettampetaṃ, nayanampeta’nti imassa ca padadvayassa abhāvā dvādasa dvādasa nāmāni honti. Sesaṃ sabbattha vuttasadisameva.

Tattha siyā – yadi yāvatā imasmiṃ kāye upādiṇṇakarūpaṃ nāma atthi, sabbattha kāyāyatanaṃ, kappāsapaṭale sneho viya. ‘Evaṃ sante lakkhaṇasammissatā āpajjatī’ti. ‘Nāpajjatī’ti. ‘Kasmā’? ‘Aññassa aññattha abhāvato’. ‘Yadi evaṃ, na sabbattha kāyāyatana’nti? ‘Neva paramatthato sabbattha. Vinibbhujitvā panassa nānākaraṇaṃ paññāpetuṃ na sakkā, tasmā evaṃ vuttaṃ. Yathā hi rūparasādayo, vālikācuṇṇāni viya, vivecetuṃ asakkuṇeyyatāya aññamaññabyāpinoti vuccanti, na ca paramatthato rūpe raso atthi. Yadi siyā rūpaggahaṇeneva rasaggahaṇaṃ gaccheyya. Evaṃ kāyāyatanampi paramatthato neva sabbattha atthi, na ca sabbattha natthi, vivecetuṃ asakkuṇeyyatāyāti. Evamettha na lakkhaṇasammissatā āpajjatīti veditabbā’.

Apica lakkhaṇādivavatthāpanatopetesaṃ asammissatā veditabbā – etesu hi rūpābhighātārahabhūtappasādalakkhaṇaṃ daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **cakkhu,** rūpesu āviñchanarasaṃ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Saddābhighātārahabhūtappasādalakkhaṇaṃ sotukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **sotaṃ,** saddesu āviñchanarasaṃ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Gandhābhighātārahabhūtappasādalakkhaṇaṃ ghāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **ghānaṃ,** gandhesu āviñchanarasaṃ, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ ghāyitukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Rasābhighātārahabhūtappasādalakkhaṇā sāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā **jivhā,** rasesu āviñchanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā, sāyitukāmatānidānakammajabhūtapadaṭṭhānā.

Phoṭṭhabbābhighātārahabhūtappasādalakkhaṇo phusitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇo vā **kāyo,** phoṭṭhabbesu āviñchanaraso, kāyaviññāṇassa ādhārabhāvapaccupaṭṭhāno, phusitukāmatānidānakammajabhūtapadaṭṭhāno.

Keci pana ‘tejādhikānaṃ bhūtānaṃ pasādo cakkhu, vāyupathavīāpādhikānaṃ bhūtānaṃ pasādā sotaghānajivhā, kāyo sabbesa’nti vadanti. Apare ‘tejādhikānaṃ pasādo cakkhu, vivaravāyuāpapathavādhikānaṃ pasādā sotaghānajivhākāyā’ti vadanti. Te vattabbā – ‘suttaṃ āharathā’ti. Addhā suttameva na dakkhissanti. Keci panettha ‘tejādīnaṃ guṇehi rūpādīhi anuggayhabhāvato’ti kāraṇaṃ vadanti. Te ca vattabbā – ‘ko panevamāha – rūpādayo tejādīnaṃ guṇā’ti? Avinibbhogesu hi rūpesu ‘ayaṃ imassa guṇo, ayaṃ imassa guṇo’ti na labbhā vattuṃ. Athāpi vadeyyuṃ – ‘yathā tesu tesu sambhāresu tassa tassa bhūtassa adhikatāya pathavīādīnaṃ sandhāraṇādīni kiccāni icchatha, evaṃ tejādiadhikesu sambhāresu rūpādīnaṃ adhikabhāvadassanato icchitabbametaṃ rūpādayo tesaṃ guṇā’ti. Te vattabbā – iccheyyāma, yadi āpādhikassa āsavassa gandhato pathavīadhike kappāse gandho adhikataro siyā, tejādhikassa ca uṇhodakassa vaṇṇatopi sītūdakassa vaṇṇo parihāyetha. Yasmā panetaṃ ubhayampi natthi, tasmā pahāyethetaṃ etesaṃ nissayabhūtānaṃ visesakappanaṃ, yathā avisesepi ekakalāpe bhūtānaṃ rūparasādayo aññamaññaṃ visadisā honti, evaṃ cakkhupasādādayo, avijjamānepi aññasmiṃ visesakāraṇeti gahetabbametaṃ.

Kiṃ pana taṃ yaṃ aññamaññassa asādhāraṇaṃ? Kammameva nesaṃ visesakāraṇaṃ. Tasmā kammavisesato etesaṃ viseso, na bhūtavisesato. Bhūtavisese hi sati pasādova nuppajjati. Samānānañhi pasādo, na visamānānanti porāṇā. Evaṃ kammevisasato visesavantesu ca etesu cakkhusotāni asampattavisayaggāhakāni attano nissayaṃ anallīnanissaye eva visaye viññāṇahetuttā. Ghānajivhākāyā sampattavisayaggāhakā, nissayavasena ceva sayañca attano nissayaṃ allīneyeva visaye viññāṇahetuttā.

Aṭṭhakathāyaṃ pana ‘‘āpāthagatattāva ārammaṇaṃ sampattaṃ nāma. Candamaṇḍalasūriyamaṇḍalānañhi dvācattālīsayojanasahassamatthake ṭhitānaṃ vaṇṇo cakkhupasādaṃ ghaṭṭeti. So dūre ṭhatvā paññāyamānopi sampattoyeva nāma. Taṃgocarattā cakkhu sampattagocarameva nāma. Dūre rukkhaṃ chindantānampi, rajakānañca vatthaṃ dhovantānaṃ dūratova kāyavikāro paññāyati. Saddo pana dhātuparamparāya āgantvā sotaṃ ghaṭṭetvā saṇikaṃ vavatthānaṃ gacchatī’’ti vuttaṃ.

Tattha kiñcāpi āpāthagatattā ārammaṇaṃ sampattanti vuttaṃ, candamaṇḍalādivaṇṇo pana cakkhuṃ asampatto dūre ṭhitova paññāyati. Saddopi sace saṇikaṃ āgaccheyya, dūre uppanno cirena suyyeyya, paramparaghaṭṭanāya ca āgantvā sotaṃ ghaṭṭento asukadisāya nāmāti na paññāyeyya. Tasmā asampattagocarāneva tāni.

Ahiādisamānāni cetāni. Yathā hi ahi nāma bahi sittasammaṭṭhaṭṭhāne nābhiramati, saṅkāraṭṭhānatiṇapaṇṇagahanavammikāniyeva pana pavisitvā nipannakāle abhiramati, ekaggataṃ āpajjati, evameva cakkhupetaṃ visamajjhāsayaṃ maṭṭhesu suvaṇṇabhittiādīsu nābhiramati, oloketumpi na icchati, rūpacittapupphalatādicittesuyeva pana abhiramati. Tādisesu hi ṭhānesu cakkhumhi appahonte mukhampi vivaritvā oloketukāmā honti.

Susumāropi bahi nikkhanto gahetabbaṃ na passati, akkhīni nimmīletvāva carati. Yadā pana byāmasatamattaṃ udakaṃ ogāhitvā bilaṃ pavisitvā nipanno hoti, tadā tassa cittaṃ ekaggaṃ hoti sukhaṃ supati, evameva sotaṃ tampe bilajjhāsayaṃ ākāsasannissitaṃ kaṇṇacchiddakūpakeyeva ajjhāsayaṃ karoti. Kaṇṇacchiddākāsoyeva tassa saddasavane paccayo hoti. Ajaṭākāsopi vaṭṭatiyeva. Antoleṇasmiñhi sajjhāye kariyamāne na leṇacchadanaṃ bhinditvā saddo bahi nikkhamati, dvāravātapānacchiddehi pana nikkhamitvā dhātuparamparāyeva ghaṭṭento gantvā sotapasādaṃ ghaṭṭeti. Atha tasmiṃ kāle ‘asuko nāma sajjhāyatī’ti leṇapiṭṭhe nisinnā jānanti.

Evaṃ sante sampattagocaratā hoti. ‘Kiṃ panetaṃ sampattagocara’nti? ‘Āma, sampattagocaraṃ’. ‘Yadi evaṃ, dūre bherīādīsu vajjamānesu dūre saddoti jānanaṃ na bhaveyyā’ti? ‘No na bhavati. Sotapasādasmiñhi ghaṭṭite dūre saddo āsanne saddo, paratīre orimatīreti tathā tathā jānanākāro hoti. Dhammatā esā’ti. ‘Kiṃ etāya dhammatāya? Yato yato chiddaṃ tato tato savanaṃ hoti, candimasūriyādīnaṃ dassanaṃ viyāti asampattagocaramevetaṃ’.

Pakkhīpi rukkhe vā bhūmiyaṃ vā na ramati. Yadā pana ekaṃ vā dve vā leḍḍupāte atikkamma ajaṭākāsaṃ pakkhando hoti, tadā ekaggacittataṃ āpajjati, evameva ghānampi ākāsajjhāsayaṃ vātūpanissayagandhagocaraṃ. Tathā hi gāvo navavuṭṭhe deve bhūmiyaṃ ghāyitvā ghāyitvā ākāsābhimukhā hutvā vātaṃ ākaḍḍhanti. Aṅgulīhi gandhapiṇḍaṃ gahetvāpi ca upasiṅghanakāle vātaṃ anākaḍḍhanto neva tassa gandhaṃ jānāti.

Kukkuropi bahi vicaranto khemaṭṭhānaṃ na passati leḍḍupahārādīhi upadduto hoti. Antogāmaṃ pavisitvā uddhanaṭṭhāne chārikaṃ byūhitvā nipannassa pana phāsukaṃ hoti, evameva jivhāpi gāmajjhāsayā āposannissitarasārammaṇā. Tathā hi tiyāmarattiṃ samaṇadhammaṃ katvāpi pātova pattacīvaramādāya gāmo pavisitabbo hoti. Sukkhakhādanīyassa ca na sakkā kheḷena atemitassa rasaṃ jānituṃ.

Siṅgālopi bahi caranto ratiṃ na vindati, āmakasusāne manussamaṃsaṃ khāditvā nipannasseva panassa phāsukaṃ hoti, evameva kāyopi upādiṇṇakajjhāsayo pathavīnissitaphoṭṭhabbārammaṇo. Tathā hi aññaṃ upādiṇṇakaṃ alabhamānā sattā attanova hatthatale sīsaṃ katvā nipajjanti. Ajjhattikabāhirā cassa pathavī ārammaṇaggahaṇe paccayo hoti. Susanthatassapi hi sayanassa, hatthe ṭhapitānampi vā phalānaṃ, na sakkā anisīdantena vā anippīḷentena vā thaddhamudubhāvo jānituntī. Ajjhattikabāhirāpathavī etassa kāyapasādassa phoṭṭhabbajānane paccayo hoti. Evaṃ lakkhaṇādivavatthānatopetesaṃ asammissatā veditabbā. Aññeyeva hi cakkhupasādassa lakkhaṇarasapaccupaṭṭhānapadaṭṭhānagocarajjhāsayanissayā aññe sotapasādādīnanti asammissāneva cakkhāyatanādīni.

Apica nesaṃ asammissatāya ayaṃ upamāpi veditabbā – yathā hi pañcavaṇṇānaṃ dhajānaṃ ussāpitānaṃ kiñcāpi chāyā ekābaddhā viya hoti, tassa tassa pana aññamaññaṃ asammissāva yathā ca pañcavaṇṇena kappāsena vaṭṭiṃ katvā dīpe jālite kiñcāpi jālā ekābaddhā viya hoti, tassa tassa pana aṃsuno pāṭiyekkā pāṭiyekkā jālā asammissā eva, evameva kiñcāpi imāni pañcāyatanāni ekasmiṃ attabhāve samosaṭāni aññamaññaṃ pana asammissāneva. Na kevalañca imāneva pañca, sesarūpānipi asammissāneva. Imasmiñhi sarīre heṭṭhimakāyo majjhimakāyo uparimakāyoti tayo koṭṭhāsā. Tattha nābhito paṭṭhāya heṭṭhā heṭṭhimakāyo nāma. Tasmiṃ kāyadasakaṃ, bhāvadasakaṃ, āhārasamuṭṭhānāni aṭṭha, utusamuṭṭhānāni aṭṭha, cittasamuṭṭhānāni aṭṭhāti catucattālīsa rūpāni. Nābhito uddhaṃ yāva galavāṭakā majjhimakāyo nāma. Tattha ca kāyadasakaṃ, bhāvadasakaṃ, vatthudasakaṃ, āhārasamuṭṭhānādīni tīṇi aṭṭhakānīti catupaññāsa rūpāni. Galavāṭakato uddhaṃ uparimakāyo nāma. Tattha cakkhudasakaṃ, sotadasakaṃ, ghānadasakaṃ, jivhādasakaṃ, kāyadasakaṃ, bhāvadasakaṃ, āhārasamuṭṭhānādīni tīṇi aṭṭhakānīti caturāsīti rūpāni.

Tattha cakkhupasādassa paccayāni cattāri mahābhūtāni, vaṇṇo gandho raso ojā, jīvitindriyaṃ cakkhupasādoti idaṃ ekantato avinibhuttānaṃ dasannaṃ nipphannarūpānaṃ vasena cakkhudasakaṃ nāma. Iminā nayena sesānipi veditabbāni. Tesu heṭṭhimakāye rūpaṃ majjhimakāyauparimakāyarūpehi saddhiṃ asammissaṃ. Sesakāyadvayepi rūpaṃ itarehi saddhiṃ asammissameva. Yathā hi sāyanhasamaye pabbatacchāyā ca rukkhacchāyā ca kiñcāpi ekābaddhā viya honti aññamaññaṃ pana asammissāva evaṃ imesupi kāyesu catucattālīsa catupaññāsa caturāsīti rūpāni ca kiñcāpi ekābaddhāni viya honti, aññamaññaṃ pana asammissānevāti.

616. Rūpāyatananiddese vaṇṇova **vaṇṇanibhā;** nibhātīti vā nibhā. Cakkhuviññāṇassa pākaṭā hotīti attho. Vaṇṇova nibhā **vaṇṇanibhā**. Saddhiṃ nidassanena **sanidassanaṃ,** cakkhuviññāṇena passitabbanti attho. Saddhiṃ paṭighena **sappaṭighaṃ,** paṭighaṭṭananighaṃsajanakanti attho. Nīlādīsu umāpupphasamānaṃ **nīlaṃ,** kaṇikārapupphasamānaṃ **pītakaṃ,** bandhujīvakapupphasamānaṃ **lohitakaṃ,** osadhitārakasamānaṃ **odātaṃ**. Jhāmaṅgārasamānaṃ **kāḷakaṃ,** mandarattaṃ sinduvārakaravīramakuḷasamānaṃ **mañjiṭṭhakaṃ**. ‘‘Harittacahemavaṇṇakāmaṃsumukhapakkamā’’ti (jā. 1.15.133) ettha pana kiñcāpi ‘harī’ti suvaṇṇaṃ vuttaṃ, parato panassa jātarūpaggahaṇena gahitattā idha sāmaṃ **hari** nāma. Imāni satta vatthuṃ anāmasitvā sabhāveneva dassitāni.

Harivaṇṇanti haritasaddalavaṇṇaṃ. **Ambaṅkuravaṇṇa**nti ambaṅkurena samānavaṇṇaṃ. Imāni dve vatthuṃ āmasitvā dassitāni. **Dīghādīni** dvādasa vohārato dassitāni. So ca nesaṃ vohāro upanidhāyasiddho ceva sannivesasiddho ca. Dīghādīni hi aññamaññaṃ upanidhāyasiddhāni, vaṭṭādīni sannivesavisesena. Tattha rassaṃ upanidhāya tato uccataraṃ **dīghaṃ,** taṃ upanidhāya tato nīcataraṃ **rassaṃ**. Thūlaṃ upanidhāya tato khuddakataraṃ **aṇuṃ,** taṃ upanidhāya tato mahantataraṃ **thūlaṃ**. Cakkasaṇṭhānaṃ **vaṭṭaṃ,** kukkuṭaṇḍasaṇṭhānaṃ **parimaṇḍalaṃ**. Catūhi aṃsehi yuttaṃ **caturaṃsaṃ. Chaḷaṃsādīsu**pi eseva nayo. **Ninna**nti onataṃ, **thala**nti unnataṃ.

Tattha yasmā dīghādīni phusitvā sakkā jānituṃ, nīlādīni panevaṃ na sakkā, tasmā na nippariyāyena dīghaṃ rūpāyatanaṃ; tathā rassādīni. Taṃ taṃ nissāya pana tathā tathā ṭhitaṃ dīghaṃ rassanti tena tena vohārena rūpāyatanamevettha bhāsitanti veditabbaṃ. **Chāyā ātapo**ti idaṃ aññamaññaparicchinnaṃ; tathā **āloko andhakāro ca. Abbhā mahikā**tiādīni cattāri vatthunāva dassitāni. Tattha **‘abbhā’**ti valāhako. **‘Mahikā’**ti himaṃ. Imehi catūhi abbhādīnaṃ vaṇṇā dassitā. **Candamaṇḍalassa vaṇṇanibhā**tiādīhi tesaṃ tesaṃ pabhāvaṇṇā dassitā.

Tattha candamaṇḍalādīnaṃ vatthūnaṃ evaṃ viseso veditabbo – maṇimayaṃ rajatapaṭicchannaṃ ekūnapaññāsayojanāyāmavitthāraṃ candassa devaputtassa vimānaṃ **candamaṇḍalaṃ** nāma. Sovaṇṇamayaṃ phalikapaṭicchannaṃ samapaṇṇāsayojanāyāmavitthāraṃ sūriyassa devaputtassa vimānaṃ **sūriyamaṇḍalaṃ** nāma. Sattaratanamayāni sattaṭṭhadasadvādasayojanāyāmavitthārāni tesaṃ tesaṃ devaputtānaṃ vimānāni **tārakarūpāni** nāma.

Tattha heṭṭhā cando, sūriyo upari, ubhinnamantaraṃ yojanaṃ hoti. Candassa heṭṭhimantato sūriyassa uparimanto yojanasataṃ hoti. Dvīsu passesu nakkhattatārakā gacchanti. Etesu pana tīsu cando dandhagamano, sūriyo sīghagamano, nakkhattatārakā sabbasīghagamanā. Kālena candimasūriyānaṃ purato honti kālena pacchā.

Ādāsamaṇḍalanti kaṃsamayaṃ. **Maṇī**ti ṭhapetvā veḷuriyaṃ seso jotirasādianekappabhedo. **Saṅkho**ti sāmuddiko; **muttā** sāmuddikāpi, sesāpi. **Veḷuriyo**ti veḷuvaṇṇamaṇi. **Jātarūpaṃ** vuccati satthuvaṇṇo. Satthā hi suvaṇṇavaṇṇo, suvaṇṇampi satthuvaṇṇaṃ. **Rajataṃ** vuccati kahāpaṇo – lohamāsako dārumāsako jatumāsako, ye ‘vohāraṃ gacchantī’ti (pārā. 584) vuttaṃ taṃ sabbampi idha gahitaṃ.

Yaṃ vā panaññampīti iminā pāḷiāgataṃ ṭhapetvā sesaṃ taṭṭikapilotikakaṇṇikavaṇṇādibhedaṃ rūpaṃ gahitaṃ. Tañhi sabbaṃ yevāpanakesu paviṭṭhaṃ.

Evametaṃ nīlādinā bhedena bhinnampi rūpaṃ sabbaṃ lakkhaṇādīhi abhinnameva. Sabbañhetaṃ cakkhupaṭihananalakkhaṇaṃ **rūpaṃ,** cakkhuviññāṇassa visayabhāvarasaṃ, tasseva gocarapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. Yathā cetaṃ tathā sabbānipi upādārūpāni. Yattha pana viseso atthi tattha vakkhāma. Sesamettha cakkhāyatananiddese vuttanayeneva veditabbaṃ. Kevalañhi tattha cakkhupubbaṅgamo niddeso idha rūpapubbaṅgamo. Tattha ‘cakkhuṃ peta’ntiādīni cuddasa nāmāni, idha ‘rūpaṃpeta’ntiādīni tīṇi. Sesaṃ tādisameva. Yathā hi catūhi catūhi nayehi paṭimaṇḍetvā cakkhuṃ vavatthāpetuṃ terasa vārā vuttā, idhāpi te tatheva vuttāti.

620. Saddāyatananiddese **bherisaddo**ti mahābherīpahaṭabherīnaṃ saddo. **Mudiṅgasaṅkhapaṇavasaddā**pi mudiṅgādipaccayā saddā. Gītasaṅkhāto saddo **gītasaddo**. Vuttāvasesānaṃ vīṇādīnaṃ tantibaddhānaṃ saddo **vāditasaddo. Sammasaddo**ti kaṃsatālakaṭṭhatālasaddo. **Pāṇisaddo**ti pāṇippahārasaddo. **Sattānaṃ nigghosasaddo**ti bahūnaṃ sannipatitānaṃ apaññāyamānapadabyañjananigghosasaddo. **Dhātūnaṃ sannighātasaddo**ti rukkhānaṃ aññamaññanighaṃsanaghaṇṭikākoṭanādisaddo. Vātassa vāyato saddo **vātasaddo**. Udakassa sandamānassa vā paṭihatassa vā saddo **udakasaddo**. Manussānaṃ sallāpādisaddo **manussasaddo**. Taṃ ṭhapetvā seso sabbopi **amanussasaddo**. Iminā padadvayena sabbopi saddo pariyādinno. Evaṃ santepi vaṃsaphālanapilotikaphālanādīsu pavatto pāḷiyaṃ anāgatasaddo yevāpanakaṭṭhānaṃ paviṭṭhoti veditabbo.

Evamayaṃ bherīsaddādinā bhedena bhinnopi saddo lakkhaṇādīhi abhinnoyeva. Sabbopi hesa sotapaṭihananalakkhaṇo **saddo** sotaviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi catūhi catūhi nayehi paṭimaṇḍitā terasa vārā vuttā. Tesaṃ attho sakkā vuttanayeneva jānituntі na vitthārito.

624. Gandhāyatananiddese **mūlagandho**ti yaṃ kiñci mūlaṃ paṭicca nibbatto gandho. **Sāragandhā**dīsupi eseva nayo. Asiddhadusiddhānaṃ ḍākādīnaṃ gandho **āmakagandho**. Macchasakalikāpūtimaṃsasaṃkiliṭṭhasappiādīnaṃ gandho **vissagandho. Sugandho**ti iṭṭhagandho. **Duggandho**ti aniṭṭhagandho. Iminā padadvayena sabbopi gandho pariyādinno. Evaṃ santepi kaṇṇakagandhapilotikagandhādayo pāḷiyaṃ anāgatā sabbepi gandhā yevāpanakaṭṭhānaṃ paviṭṭhāti veditabbā.

Evamayaṃ mūlagandhādinā bhedena bhinnopi gandho lakkhaṇādīhi abhinnoyeva. Sabbopi hesa ghānapaṭihananalakkhaṇo **gandho,** ghānaviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi tatheva dvipaññāsanayapaṭimaṇḍitā terasa vārā vuttā. Te atthato pākaṭāyeva.

628. Rasāyatananiddese **mūlaraso**ti yaṃkiñci mūlaṃ paṭicca nibbattaraso. **Khandharasā**dīsupi eseva nayo. **Ambila**nti takkambilādi. **Madhura**nti ekantato gosappiādi. Madhu pana kasāvayuttaṃ ciranikkhittaṃ kasāvaṃ hoti. Phāṇitaṃ khāriyuttaṃ ciranikkhittaṃ khāriyaṃ hoti. Sappi pana ciranikkhittaṃ vaṇṇagandhe jahantampi rasaṃ na jahatīti tadeva ekantamadhuraṃ. **Tittaka**nti nimbapaṇṇādi. **Kaṭuka**nti siṅgiveramaricādi. **Loṇika**nti sāmuddikaloṇādi. **Khārika**nti vātiṅgaṇakaḷīrādi. **Lambila**nti badarāmalakakapiṭṭhasālavādi. **Kasāva**nti haritakādi. Ime sabbepi rasā vatthuvasena vuttā. Taṃtaṃvatthuto panettha rasova ambilādīhi nāmehi vuttoti veditabbo. **Sādū**ti iṭṭharaso, **asādū**ti aniṭṭharaso. Iminā padadvayena sabbopi raso pariyādinno. Evaṃ santepi leḍḍurasabhittirasapilotikarasādayo pāḷiyaṃ anāgatā sabbepi rasā yevāpanakaṭṭhānaṃ paviṭṭhāti veditabbā.

Evamayaṃ mūlarasādinābhedena bhinnopi raso lakkhaṇādīhi abhinnoyeva. Sabbopi hesa jivhāpaṭihananalakkhaṇo **raso,** jivhāviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. Sesaṃ cakkhāyatananiddese vuttanayeneva veditabbaṃ. Idhāpi hi tatheva dvipaññāsanayapaṭimaṇḍitā terasa vārā vuttā.

632. Itthindriyaniddese **ya**nti karaṇavacanaṃ. Yena kāraṇena itthiyā itthiliṅgādīni hontīti ayamettha attho. Tattha **‘liṅga’**nti saṇṭhānaṃ. Itthiyā hi hatthapādagīvāurādīnaṃ saṇṭhānaṃ na purisassa viya hoti. Itthīnañhi heṭṭhimakāyo visado hoti, uparimakāyo avisado. Hatthapādā khuddakā, mukhaṃ khuddakaṃ. **Nimitta**nti sañjānanaṃ. Itthīnañhi uramaṃsaṃ avisadaṃ hoti, mukhaṃ nimmassudāṭhikaṃ. Kesabandhavatthaggahaṇampi na purisānaṃ viya hoti. **Kutta**nti kiriyā. Itthiyo hi daharakāle suppakamusalakehi kīḷanti, cittadhītalikāya kīḷanti, mattikavākena suttakaṃ nāma kantanti. **Ākappo**ti gamanādiākāro. Itthiyo hi gacchamānā avisadā gacchanti, tiṭṭhamānā nipajjamānā nisīdamānā khādamānā bhuñjamānā avisadā bhuñjanti. Purisampi hi avisadaṃ disvā mātugāmo viya gacchati tiṭṭhati nipajjati nisīdati khādati bhuñjatīti vadanti.

Itthattaṃ itthibhāvoti ubhayampi ekatthaṃ; itthisabhāvoti attho. Ayaṃ kammajo paṭisandhisamuṭṭhito. Itthiliṅgādīni pana itthindriyaṃ paṭicca pavatte samuṭṭhitāni. Yathā hi bīje sati, bījaṃ paṭicca, bījapaccayā rukkho vaḍḍhitvā sākhāviṭapasampanno hutvā ākāsaṃ pūretvā tiṭṭhati, evameva itthibhāvasaṅkhāte itthindriye sati itthiliṅgādīni honti. Bījaṃ viya hi itthindriyaṃ, bījaṃ paṭicca vaḍḍhitvā ākāsaṃ pūretvā ṭhitarukkho viya itthindriyaṃ paṭicca itthiliṅgādīni pavatte samuṭṭhahanti. Tattha itthindriyaṃ na cakkhuviññeyyaṃ, manoviññeyyameva. Itthiliṅgādīni cakkhuviññeyyānipi manoviññeyyānipi.

Idaṃ taṃ rūpaṃ itthindriyanti idaṃ taṃ rūpaṃ, yathā cakkhundriyādīni purisassāpi honti, na evaṃ; niyamato pana itthiyā eva indriyaṃ 'itthindriyaṃ'.

633. Purisindriyepi eseva nayo. Purisaliṅgādīni pana itthiliṅgādīnaṃ paṭipakkhato veditabbāni. Purisassa hi hatthapādagīvāurādīnaṃ saṇṭhānaṃ na itthiyā viya hoti. Purisānañhi uparimakāyo visado hoti heṭṭhimakāyo avisado, hatthapādā mahantā, mukhaṃ mahantaṃ, uramaṃsaṃ visadaṃ, massudāṭhikā uppajjanti. Kesabandhanavatthaggahaṇaṃ na itthīnaṃ viya hoti. Daharakāle rathanaṅgalādīhi kīḷanti, vālikapāḷiṃ katvā vāpiṃ nāma khananti, gamanādīni visadāni honti. Itthimpi gamanādīni visadāni kurumānaṃ disvā 'puriso viya gacchatī'tiādīni vadanti. Sesaṃ itthindriye vuttasadisameva.

Tattha itthibhāvalakkhaṇaṃ **itthindriyaṃ,** itthīti pakāsanarasaṃ, itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Purisabhāvalakkhaṇaṃ **purisindriyaṃ,** purisoti pakāsanarasaṃ, purisaliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Ubhayampetaṃ paṭhamakappikānaṃ pavatte samuṭṭhāti. Aparabhāge paṭisandhiyaṃ. Paṭisandhisamuṭṭhitampi pavatte calati parivattati.

Yathāha –

> ''Tena kho pana samayena aññatarassa bhikkhuno itthiliṅgaṃ pātubhūtaṃ hoti. Tena kho pana samayena aññatarissā bhikkhuniyā purisaliṅgaṃ pātubhūtaṃ hotī''ti (pārā. 69).

Imesu pana dvīsu purisaliṅgaṃ uttamaṃ, itthiliṅgaṃ hīnaṃ. Tasmā purisaliṅgaṃ balavaakusalena antaradhāyati, itthiliṅgaṃ dubbalakusalena patiṭṭhāti. Itthiliṅgaṃ pana antaradhāyantaṃ dubbalaakusalena antaradhāyati, purisaliṅgaṃ balavakusalena patiṭṭhāti. Evaṃ ubhayampi akusalena antaradhāyati, kusalena patiṭṭhātīti veditabbaṃ.

Ubhatobyañjanakassa pana kiṃ ekaṃ indriyaṃ udāhu dveti? Ekaṃ. Tañca kho itthiubhatobyañjanakassa itthindriyaṃ, purisaubhatobyañjanakassa purisindriyaṃ. 'Evaṃ sante dutiyabyañjanakassa abhāvo āpajjati. Indriyañhi byañjanakāraṇaṃ vuttaṃ. Tañcassa natthī'ti? 'Na tassa indriyaṃ byañjanakāraṇaṃ'. 'Kasmā'? 'Sadā abhāvato. Itthiubhatobyañjanakassa hi yadā itthiyā rāgacittaṃ uppajjati, tadāva purisabyañjanaṃ pākaṭaṃ hoti, itthibyañjanaṃ paṭicchannaṃ guḷhaṃ hoti. Tathā itarassa itaraṃ.

Yadi ca tesaṃ indriyaṃ dutiyabyañjanakāraṇaṃ bhaveyya, sadāpi byañjanadvayaṃ tiṭṭheyya. Na pana tiṭṭhati. Tasmā veditabbametaṃ na tassa taṃ byañjanakāraṇaṃ. Kammasahāyaṃ pana rāgacittamevettha kāraṇaṃ. Yasmā cassa ekameva indriyaṃ hoti, tasmā itthiubhatobyañjanako sayampi gabbhaṃ gaṇhāti, parampi gaṇhāpeti. Purisaubhatobyañjanako paraṃ gabbhaṃ gaṇhāpeti, sayaṃ pana na gaṇhātīti.

634. Jīvitindriyaniddese yaṃ vattabbaṃ taṃ heṭṭhā arūpajīvitindriye vuttameva. Kevalañhi tattha **yo tesaṃ arūpīnaṃ dhammāna**nti vuttaṃ, idha rūpajīvitindriyattā **yo tesaṃ rūpīnaṃ dhammāna**nti ayameva viseso. Lakkhaṇādīni panassa evaṃ veditabbāni – sahajātarūpānupālanalakkhaṇaṃ **jīvitindriyaṃ,** tesaṃ pavattanarasaṃ, tesaṃ yeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbabhūtapadaṭṭhānanti.

635. Kāyaviññattiniddese **kāyaviññattī**ti ettha tāva kāyena attano bhāvaṃ viññāpentānaṃ tiracchānehipi purisānaṃ, purisehi vā tiracchānānampi kāyagahaṇānusārena gahitāya etāya bhāvo viññāyatīti **'viññatti'**. Sayaṃ kāyagahaṇānusārena viññāyatītipi 'viññatti'. ''Kāyena saṃvaro sādhū''tiādīsu (dha. pa. 361) āgato copanasaṅkhāto kāyova viññatti **'kāyaviññatti'**. Kāyavipphandanena adhippāyaviññāpanahetuttā, sayañca tathā viññeyyattā kāyena viññattītipi **'kāyaviññatti'**.

Kusalacittassa vātiādīsu aṭṭhahi kāmāvacarehi abhiññācittena cāti navahi kusalacittehi **kusalacittassa vā,** dvādasahipi akusalacittehi **akusalacittassa vā,** aṭṭhahi mahākiriyehi dvīhi ahetukakiriyehi abhiññāppattena ekena rūpāvacarakiriyenāti ekādasahi kiriyacittehi **abyākatacittassa vā**. Ito aññāni hi cittāni viññattiṃ na janenti. Sekkhāsekkhaputhujjanānaṃ pana ettakeheva cittehi viññatti hotīti etesaṃ kusalādīnaṃ vasena tīhi padehi 'hetuto' dassitā.

Idāni chahi padehi 'phalato' dassetuṃ **abhikkamantassa vā**tiādi vuttaṃ. Abhikkamādayo hi viññattivasena pavattattā viññattiphalaṃ nāma. Tattha **'abhikkamantassā'**ti purato kāyaṃ abhiharantassa. **Paṭikkamantassā**ti pacchato paccāharantassa. **Ālokentassā**ti ujukaṃ pekkhantassa. **Vilokentassā**ti ito cito ca pekkhantassa. **Samiñjentassā**ti sandhayo saṅkocentassa. **Pasārentassā**ti sandhayo paṭipaṇāmentassa.

Idāni chahi padehi 'sabhāvato' dassetuṃ **kāyassa thambhanā**ti ādi vuttaṃ. Tattha **'kāyassā'**ti sarīrassa. Kāyaṃ thambhetvā thaddhaṃ karotīti **thambhanā**. Tameva upasaggena vaḍḍhetvā **santhambhanā**ti āha. Balavatarā vā thambhanā **'santhambhanā'**. **Santhambhitatta**nti santhambhitabhāvo. Viññāpanavasena **viññatti. Viññāpanā**ti viññāpanākāro. Viññāpitabhāvo **viññāpitattaṃ**. Sesamettha yaṃ vattabbaṃ taṃ heṭṭhā dvārakathāyaṃ vuttameva. Tathā vacīviññattiyaṃ.

636. Vacīviññattītipadassa pana niddesapadānañca attho tattha na vutto, so evaṃ veditabbo – vācāya attano bhāvaṃ viññāpentānaṃ tiracchānehipi purisānaṃ, purisehi vā tiracchānānampi, vacīgahaṇānusārena gahitāya etāya bhāvo viññāyatīti **viññatti**. Sayañca vacīgahaṇānusārena viññāyatītipi **viññatti**. ''Sādhu vācāya saṃvaro''tiādīsu (dha. pa. 361) āgatā copanasaṅkhātā vacī eva viññatti **'vacīviññatti'**. Vacīghosena adhippāyaviññāpanahetuttā sayañca tathāviññeyyattā vācāya viññattītipi **'vacīviññatti'. Vācā girā**tiādīsu vuccatīti **'vācā'**. Giriyatīti **'girā'**. Byappathoti vākyabhedo. Vākyañca taṃ patho ca atthaṃ ñātukāmānaṃ ñāpetukāmānañcātipi **'byappatho'**. Udīriyatīti **udīraṇaṃ**. Ghussatīti **ghoso**. Kariyatīti **kammaṃ**. Ghosova kammaṃ **ghosakammaṃ**. Nānappakārehi kato ghosoti attho. Vaciyā bhedo **vacībhedo**. So pana 'na bhaṅgo, pabhedagatā vācā evā'ti ñāpanatthaṃ **vācā vacībhedo**ti vuttaṃ. Imehi sabbehipi padehi 'saddavācāva' dassitā. Idāni tāya vācāya saddhiṃ yojetvā heṭṭhā vuttatthānaṃ viññattiādīnaṃ padānaṃ vasena tīhākārehi sabhāvato taṃ dassetuṃ **yā tāya vācāya viññattī**tiādi vuttaṃ. Taṃ heṭṭhā vuttanayattā uttānatthameva.

Idāni viññattisamuṭṭhāpakacittesu asammohatthaṃ dvattiṃsa chabbīsa ekūnavīsati soḷasa pacchimānīti idaṃ pakiṇṇakaṃ veditabbaṃ – **dvattiṃsa** cittāni hi rūpaṃ samuṭṭhāpenti, iriyāpathampi upatthambhenti, duvidhampi viññattiṃ janenti. Chabbīsati viññattimeva na janenti, itaradvayaṃ karonti. **Ekūnavīsati** rūpameva samuṭṭhāpenti, itaradvayaṃ na karonti. **Soḷasa** imesu tīsu ekampi na karonti.

Tattha **dvattiṃsā**ti heṭṭhā vuttāneva kāmāvacarato aṭṭha kusalāni, dvādasa akusalāni, kiriyato dasa cittāni, sekkhaputhujjanānaṃ abhiññācittaṃ, khīṇāsavānaṃ abhiññācittanti. **Chabbīsā**ti rūpāvacarato pañca kusalāni, pañca kiriyāni, arūpāvacarato cattāri kusalāni, cattāri kiriyāni, cattāri maggacittāni, cattāri phalacittānīti. **Ekūnavīsatī**ti kāmāvacarakusalavipākato ekādasa, akusalavipākato dve, kiriyato kiriyamanodhātu, rūpāvacarato pañca vipākacittānīti. **Soḷasā**ti dve pañcaviññāṇāni, sabbasattānaṃ paṭisandhicittaṃ, khīṇāsavānaṃ cuticittaṃ, arūpe cattāri vipākacittānīti. Imāni soḷasa rūpiriyāpathaviññattīsu ekampi na karonti. Aññānipi bahūni arūpe uppannāni anokāsagatattā rūpaṃ na samuṭṭhāpenti. Na tāneva, kāyavacīviññattiyopi.

637. Ākāsadhātuniddese na kassati, na nikassati, kasituṃ vā chindituṃ vā bhindituṃ vā na sakkāti **ākāso**. Ākāsova **ākāsagataṃ**, kheḷagatādi viya. Ākāsoti vā gatanti **'ākāsagataṃ'**. Na haññatīti **aghaṃ,** aghaṭṭanīyanti attho. Aghameva **aghagataṃ**. Chiddaṭṭhena **vivaro**. Vivarova **vivaragataṃ. Asamphuṭṭhaṃ catūhi mahābhūtehī**ti etehi asamphuṭṭhaṃ nijjaṭākāsaṃva kathitaṃ. Lakkhaṇādito pana rūpaparicchedalakkhaṇā **ākāsadhātu,** rūpapariyantappakāsanarasā, rūpamariyādapaccupaṭṭhānā asamphuṭṭhabhāvachiddavivarabhāvapaccupaṭṭhānā vā, paricchinnarūpapadaṭṭhānā, yāya paricchinnesu rūpesu 'idamito uddhaṃ adho tiriya'nti ca hoti.

638. Ito pare **rūpassalahutādīnaṃ** niddesā cittassalahutādīsu vuttanayeneva veditabbā. Lakkhaṇādito panettha adandhatālakkhaṇā **rūpassa lahutā,** rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Athaddhatālakkhaṇā **rūpassa mudutā,** rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā. Sarīrakiriyānukūlakammaññabhāvalakkhaṇā **rūpassa kammaññatā,** akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññarūpapadaṭṭhānā.

Etā pana tisso na aññamaññaṃ vijahanti. Evaṃ santepi yo arogino viya rūpānaṃ lahubhāvo, adandhatālahuparivattippakāro, rūpadandhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro 'rūpassalahutā'. Yo suparimadditacammasseva rūpānaṃ mudubhāvo sabbakiriyāvisesesu sarasavattanabhāvo vasavattanabhāvamaddavappakāro rūpathaddhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro 'rūpassa mudutā'. Yo pana sudhantasuvaṇṇasseva rūpānaṃ kammaññabhāvo sarīrakiriyānukūlabhāvappakāro sarīrakiriyānaṃ ananukūlakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro **‘rūpassa kammaññatā’**ti. Evametāsaṃ viseso veditabbo.

Etā pana tissopi kammaṃ kātuṃ na sakkoti, āhārādayova karonti. Tathā hi yogino ‘ajja amhehi bhojanasappāyaṃ laddhaṃ, kāyo no lahu mudu kammañño’ti vadanti. ‘Ajja utusappāyaṃ laddhaṃ, ajja amhākaṃ cittaṃ ekaggaṃ, kāyo no lahu mudu kammañño’ti vadantīti.

641. Upacayasantatiniddesesu **āyatanāna**nti aḍḍhekādasannaṃ rūpāyatanānaṃ. **Ācayo**ti nibbatti. **So rūpassa upacayo**ti yo āyatanānaṃ ācayo punappunaṃ nibbattamānānaṃ, sova rūpassa upacayo nāma hoti; vaḍḍhīti attho. **Yo rūpassa upacayo sā rūpassa santatī**ti yā evaṃ upacitānaṃ rūpānaṃ vaḍḍhi, tato uttaritaraṃ pavattikāle sā rūpassa santati nāma hoti; pavattīti attho. Naditīre khatakūpasmiñhi udakuggamanakālo viya ācayo, nibbatti; paripuṇṇakālo viya upacayo, vaḍḍhi; ajjhottharitvā gamanakālo viya santati, pavattīti veditabbā.

Evaṃ kiṃ kathitaṃ hotīti? Āyatanena hi ācayo kathito, ācayena āyatanaṃ kathitaṃ. Ācayova kathito āyatanameva kathitaṃ. Evampi kiṃ kathitaṃ hotīti? Catusantatirūpānaṃ ācayo upacayo nibbatti vaḍḍhi kathitā. Atthato hi ubhayampetaṃ jātirūpasseva adhivacanaṃ. Ākāranānattena pana veneyyavasena ca upacayo santatīti uddesadesanaṃ katvā yasmā ettha atthato nānattaṃ natthi, tasmā niddese ‘‘yo āyatanānaṃ ācayo so rūpassa upacayo, yo rūpassa upacayo sā rūpassa santatī’’ti vuttaṃ.

Yasmā ca ubhayampetaṃ jātirūpasseva adhivacanaṃ tasmā ettha ācayalakkhaṇo **rūpassa upacayo,** pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. Pavattilakkhaṇā **rūpassa santati,** anuppabandharasā, anupacchedapaccupaṭṭhānā, anuppabandharūpapadaṭṭhānāti veditabbā.

643. Jaratāniddese jīraṇakavasena **jarā;** ayamettha sabhāvaniddeso. Jīraṇākāro **jīraṇatā**. Khaṇḍiccanti ādayo tayo kālātikkame kiccaniddesā. Pacchimā dve pakatiniddesā. Ayañhi ‘jarā’ti iminā padena sabhāvato dīpitā; tenassāyaṃ sabhāvaniddeso. ‘Jīraṇatā’ti iminā ākārato; tenassāyaṃ ākāraniddeso. **Khaṇḍicca**nti iminā kālātikkame dantanakhānaṃ khaṇḍitabhāvakaraṇakiccato. **Pālicca**nti iminā kesalomānaṃ palitabhāvakaraṇakiccato. **Valittacatā**ti iminā maṃsaṃ milāpetvā tace valibhāvakaraṇakiccato dīpitā. Tenassā ime ‘khaṇḍicca’ntiādayo tayo kālātikkame kiccaniddesā. Tehi imesaṃ vikārānaṃ dassanavasena pākaṭībhūtā pākaṭajarā dassitā. Yatheva hi udakassa vā aggino vā tiṇarukkhādīnaṃ sambhaggapalibhaggatāya vā jhāmatāya vā gatamaggo pākaṭo hoti, na ca so gatamaggo tāneva udakādīni, evameva jarāya dantādīsu khaṇḍiccādivasena gatamaggo pākaṭo, cakkhuṃ ummīletvāpi gayhati, na ca khaṇḍiccādīneva jarā. Na hi jarā cakkhuviññeyyā hoti.

Āyuno saṃhāni indriyānaṃ paripākoti imehi pana padehi kālātikkameyeva abhibyattāya āyukkhayacakkhādiindriyaparipākasaññitāya pakatiyā dīpitā. Tenassime pacchimā dve pakatiniddesāti veditabbā. Tattha yasmā jaraṃ pattassa āyu hāyati, tasmā jarā **‘āyuno saṃhānī’**ti phalūpacārena vuttā. Yasmā ca daharakāle suppasannāni, sukhumampi attano visayaṃ sukheneva gaṇhanasamatthāni cakkhādīni indriyāni jaraṃ pattassa paripakkāni āluḷitāni avisadāni, oḷārikampi attano visayaṃ gahetuṃ asamatthāni honti, tasmā **‘indriyānaṃ paripāko’**tipi phalūpacāreneva vuttā.

Sā panāyaṃ evaṃ niddiṭṭhā sabbāpi jarā pākaṭā paṭicchannāti duvidhā hoti. Tattha dantādīsu khaṇḍabhāvādidassanato rūpadhammesu jarā **pākaṭajarā** nāma. Arūpadhammesu pana jarā tādisassa vikārassa adassanato **paṭicchannajarā** nāma. Puna avīci savīcīti evampi duvidhā hoti. Tattha maṇikanakarajatapavāḷacandimasūriyādīnaṃ viya, mandadasakādīsu pāṇīnaṃ viya ca, pupphaphalapallavādīsu ca apāṇīnaṃ viya, antarantarā vaṇṇavisesādīnaṃ duviññeyyattā jarā **avīcijarā** nāma; nirantarajarāti attho. Tato aññesu pana yathāvuttesu antarantarā vaṇṇavisesādīnaṃ suviññeyyattā jarā **savīcijarā** nāmāti veditabbā.

Lakkhaṇāditopi rūpaparipākalakkhaṇā **rūpassa jaratā,** upanayanarasā, sabhāvānapagamepi navabhāvāpagamapaccupaṭṭhānā, vīhipurāṇabhāvo viya paripaccamānarūpapadaṭṭhānāti veditabbā.

644. Aniccatāniddese khayagamanavasena **khayo,** vayagamanavasena **vayo,** bhijjanavasena **bhedo**. Atha vā, yasmā taṃ patvā rūpaṃ khīyati, veti, bhijjati ca, tasmā khīyati etasminti **‘khayo’,** veti etasminti **‘vayo’,** bhijjati etasminti **‘bhedo’**. Upasaggavasena padaṃ vaḍḍhetvā bhedova **paribhedo**. Hutvā abhāvaṭṭhena, na niccanti aniccaṃ. Tassa bhāvo **aniccatā**. Antaradhāyati etthāti **antaradhānaṃ**. Maraṇañhi patvā rūpaṃ antaradhāyati, adassanaṃ gacchati. Na kevalañca rūpameva, sabbepi pañcakkhandhā. Tasmā pañcannampi khandhānaṃ aniccatāya idameva lakkhaṇanti veditabbaṃ. Lakkhaṇādito pana paribhedalakkhaṇā **rūpassa aniccatā,** saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānāti veditabbā.

Heṭṭhā jāti gahitā jarā gahitā, imasmiṃ ṭhāne maraṇaṃ gahitaṃ. Ime tayo dhammā imesaṃ sattānaṃ ukkhittāsikapaccāmittasadisā. Yathā hi purisassa tayo paccāmittā otāraṃ gavesamānā vicareyyuṃ. Tesu eko evaṃ vadeyya – ‘etaṃ nīharitvā aṭavipavesanaṃ mayhaṃ bhāro hotū’ti. Dutiyo ‘aṭavigatakāle pothetvā pathaviyaṃ pātanaṃ mayhaṃ bhāro’ti. Tatiyo ‘pathavigatakālato paṭṭhāya asinā sīsacchedanaṃ mayhaṃ bhāro’ti. Evarūpā ime jāti ādayo. Nīharitvā aṭavipavesanapaccāmittasadisā hettha jāti, tasmiṃ tasmiṃ ṭhāne nibbattāpanato. Aṭavigataṃ pothetvā pathaviyaṃ pātanapaccāmittasadisā jarā, nibbattakkhandhānaṃ dubbalaparādhīnamañcaparāyaṇabhāvakaraṇato. Pathavigatassa asinā sīsacchedakapaccāmittasadisaṃ maraṇaṃ, jarāppattānaṃ khandhānaṃ jīvitakkhayapāpanatoti.

645. Kabaḷīkārāhāraniddese kabaḷaṃ karīyatīti **kabaḷīkāro**. Āharīyatīti **āhāro**. Kabaḷaṃ katvā ajjhoharīyatīti attho. Rūpaṃ vā āharatītipi ‘āhāro’. Evaṃ vatthuvasena nāmaṃ uddharitvā puna vatthuvasenevetaṃ pabhedato dassetuṃ **odano kummāso**tiādi vuttaṃ. Odanādīni hi phāṇitapariyantāni dvādasa idhādhippetassa āhārassa vatthūni. Pāḷiyaṃ anāgatāni mūlaphalādīni yevāpanakaṃ paviṭṭhāni.

Idāni tāni mūlaphalādīni kattabbato dassetuṃ **yamhi yamhi janapade**tiādimāha. Tattha mukhena asitabbaṃ bhuñjitabbanti **mukhāsiyaṃ**. Dantehi vikhāditabbanti **dantavikhādanaṃ**. Galena ajjhoharitabbanti **galajjhoharaṇīyaṃ**. Idāni taṃ kiccavasena dassetuṃ **kucchivitthambhana**nti āha. Tañhi mūlaphalādi odanakummāsādi vā ajjhohaṭaṃ kucchiṃ vitthambheti. Idamassa kiccaṃ. **Yāya ojāya sattā yāpentī**ti heṭṭhā sabbapadehi savatthukaṃ āhāraṃ dassetvā idāni nibbaṭṭitaojameva dassetuṃ idaṃ vuttaṃ.

Kiṃ panettha vatthussa kiccaṃ? Kiṃ ojāya? Parissayaharaṇapālanāni. Vatthuhi parissayaṃ harati pāletuṃ na sakkoti, ojā pāleti parissayaṃ harituṃ na sakkoti. Dvepi ekato hutvā pāletumpi sakkonti parissayampi harituṃ. Ko panesa parissayo nāma? Kammajatejo. Antokucchiyañhi odanādivatthusmiṃ asati, kammajatejo uṭṭhahitvā udarapaṭalaṃ gaṇhāti, ‘chātomhi, āhāraṃ me dethā’ti vadāpeti. Bhuttakāle udarapaṭalaṃ muñcitvā vatthuṃ gaṇhāti. Atha satto ekaggo hoti.

Yathā hi chāyārakkhaso chāyaṃ paviṭṭhaṃ gahetvā devasaṅkhalikāya bandhitvā attano bhavane modanto chātakāle āgantvā sīse ḍaṃsati. So ḍaṭṭhattā viravati. Taṃ viravaṃ sutvā ‘dukkhappatto ettha atthī’ti tato tato manussā āgacchanti. So āgatāgate gahetvā khāditvā bhavane modati. Evaṃsampadamidaṃ veditabbaṃ. Chāyārakkhaso viya hi kammajatejo, devasaṅkhalikāya bandhitvā ṭhapitasatto viya udarapaṭalaṃ, puna āgatamanussā viya odanādivatthu, otaritvā sīse ḍaṃsanaṃ viya kammajatejassa vatthuto muttassa udarapaṭalaggahaṇaṃ, ḍaṭṭhassa viravanakālo viya ‘āhāraṃ dethā’ti vacanakālo, tāya saññāya āgatāgate gahetvā khāditvā bhavane modanakālo viya kammajatejena udarapaṭalaṃ muñcitvā vatthusmiṃ gahite ekaggacittatā.

Tattha oḷārike vatthusmiṃ ojā mandā hoti. Sukhume balavatī. Kudrūsakabhattādīni hi bhuñjitvā muhutteneva chāto hoti. Sappiādīni pivitvā ṭhitassa divasampi bhattaṃ na ruccati. Ettha ca upādāyupādāya oḷārikasukhumatā veditabbā. Kumbhīlānañhi āhāraṃ upādāya morānaṃ āhāro sukhumo. Kumbhīlā kira pāsāṇe gilanti. Te ca nesaṃ kucchippattā vilīyanti. Morā sappavicchikādipāṇe khādanti. Morānaṃ pana āhāraṃ upādāya taracchānaṃ āhāro sukhumo. Te kira tivassachaḍḍitāni visāṇāni ceva aṭṭhīni ca khādanti. Tāni ca nesaṃ kheḷena temitamattāneva kandamūlaṃ viya mudukāni honti. Taracchānampi āhāramupādāya hatthīnaṃ āhāro sukhumo. Te hi nānārukkhasākhādayo khādanti. Hatthīnaṃ āhārato gavayagokaṇṇamigādīnaṃ āhāro sukhumo. Te kira nissārāni nānārukkhapaṇṇādīni khādanti. Tesampi āhārato gunnaṃ āhāro sukhumo. Te allasukkhatiṇāni khādanti. Tesampi āhārato sasānaṃ āhāro sukhumo. Sasānaṃ āhārato sakuṇānaṃ āhāro sukhumo. Sakuṇānaṃ āhārato paccantavāsīnaṃ āhāro sukhumo. Paccantavāsīnaṃ āhārato gāmabhojakānaṃ āhāro sukhumo. Gāmabhojakānaṃ āhārato rājarājamahāmattānaṃ āhāro sukhumo. Tesampi āhārato cakkavattino āhāro sukhumo. Cakkavattino āhārato bhummadevānaṃ āhāro sukhumo. Bhummadevānaṃ āhārato cātumahārājikānaṃ āhāro sukhumo. Evaṃ yāva paranimmitavasavattīnaṃ āhāro vitthāretabbo. Tesaṃ panāhāro sukhumotveva niṭṭhaṃ patto.

Lakkhaṇāditopi ojālakkhaṇo **kabaḷīkāro āhāro,** rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṃ katvā āharitabbavatthupadaṭṭhānoti veditabbo.

646. Noupādāniddese yathā upādārūpaṃ upādiyateva, na aññena upādiyati, evametaṃ na upādiyatevāti **noupādā**.

647. Phusitabbanti phoṭṭhabbaṃ. Phusitvā jānitabbanti attho. Phoṭṭhabbañca taṃ āyatanañcāti **phoṭṭhabbāyatanaṃ**. Āpo ca taṃ nissattasuññatasabhāvaṭṭhena dhātu cāti **āpodhātu**. Idāni yasmā tīṇi rūpāni phusitvā jānitabbāni tasmā tāni bhājetvā dassetuṃ **katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātū**tiādimāha. Tattha kakkhaḷattalakkhaṇā **pathavīdhātu,** patiṭṭhānarasā, sampaṭicchanapaccupaṭṭhānā. **Tejodhātu** uṇhattalakkhaṇā, paripācanarasā, maddavānuppadānapaccupaṭṭhānā. **Vāyodhātu** vitthambhanalakkhaṇā, samudīraṇarasā, abhinīhārapaccupaṭṭhānā. Purimā pana **'āpodhātu'** paggharaṇalakkhaṇā, brūhanarasā, saṅgahapaccupaṭṭhānā. Ekekā cettha sesattayapadaṭṭhānāti veditabbā.

Kakkhaḷanti thaddhaṃ. **Muduka**nti athaddhaṃ. **Saṇha**nti maṭṭhaṃ. **Pharusa**nti kharaṃ. **Sukhasamphassa**nti sukhavedanāpaccayaṃ iṭṭhaphoṭṭhabbaṃ. **Dukkhasamphassa**nti dukkhavedanāpaccayaṃ aniṭṭhaphoṭṭhabbaṃ. **Garuka**nti bhāriyaṃ. **Lahuka**nti abhāriyaṃ, sallahukanti attho. Ettha ca 'kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ garukaṃ lahuka'nti padehi pathavīdhātu eva bhājitā. ''Yadāyaṃ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca tadā lahutaro ca hoti mudutaro ca kammaññataro cā''ti (dī. ni. 2.424) suttepi lahumudubhūtaṃ pathavīdhātumeva sandhāya vuttaṃ.

'Sukhasamphassaṃ dukkhasamphassa'nti padadvayena pana tīṇipi mahābhūtāni bhājitāni. Pathavīdhātu hi sukhasamphassāpi atthi dukkhasamphassāpi. Tathā tejodhātuvāyodhātuyo. Tattha sukhasamphassā pathavīdhātu mudutaluṇahatthe dahare pāde sambāhante assādetvā assādetvā 'sambāha tāta, sambāha tātā'ti vadāpanākāraṃ karoti. Sukhasamphassā tejodhātu sītasamaye aṅgārakapallaṃ āharitvā gattaṃ sedente assādetvā assādetvā 'sedehi tāta, sedehi tātā'ti vadāpanākāraṃ karoti. Sukhasamphassā vāyodhātu uṇhasamaye vattasampanne dahare bījanena bījante assādetvā assādetvā 'bīja tāta, bīja tātā'ti vadāpanākāraṃ karoti. Thaddhahatthe pana dahare pāde sambāhante aṭṭhīnaṃ bhijjanakālo viya hoti. Sopi 'apehī'ti vattabbataṃ āpajjati. Uṇhasamaye aṅgārakapalle ābhate 'apanehi na'nti vattabbaṃ hoti. Sītasamaye bījanena bījante 'apehi, mā bījā'ti vattabbaṃ hoti. Evametāsaṃ sukhasamphassatā dukkhasamphassatā ca veditabbā.

Yaṃ phoṭṭhabbaṃ anidassanaṃ sappaṭighantiādinā nayena vuttā pana catūhi catūhi nayehi paṭimaṇḍitā terasa vārā heṭṭhā rūpāyatanādīsu vuttanayeneva veditabbā.

Kiṃ panetāni tīṇi mahābhūtāni ekappahāreneva āpāthaṃ āgacchanti udāhu noti? Āgacchanti. Evaṃ āgatāni kāyapasādaṃ ghaṭṭenti na ghaṭṭentīti? Ghaṭṭenti. Ekappahāreneva tāni ārammaṇaṃ katvā kāyaviññāṇaṃ uppajjati nuppajjatīti? Nuppajjati. Ābhujitavasena vā hi ussadavasena vā ārammaṇakaraṇaṃ hoti.

Tattha ābhujitavasena tāva, pattasmiñhi odanena pūretvā ābhate ekaṃ sitthaṃ gahetvā thaddhaṃ vā mudukaṃ vāti vīmaṃsanto kiñcāpi tattha tejopi atthi vāyopi atthi, pathavīdhātumeva pana ābhujati. Uṇhodake hatthaṃ otāretvā vīmaṃsanto kiñcāpi tattha pathavīpi atthi vāyopi atthi, tejodhātumeva pana ābhujati. Uṇhasamaye vātapānaṃ vivaritvā vātena sarīraṃ paharāpento ṭhito mandamande vāte paharante kiñcāpi tattha pathavīpi atthi tejopi atthi, vāyodhātumeva pana ābhujati. Evaṃ ābhujitavasena ārammaṇaṃ karoti nāma.

Yo pana upakkhalati vā sīsena vā rukkhaṃ paharati bhuñjanto vā sakkharaṃ ḍaṃsati, so kiñcāpi tattha tejopi atthi vāyopi atthi, ussadavasena pana pathavīdhātumeva ārammaṇaṃ karoti. Aggiṃ akkamantopi kiñcāpi tattha pathavīpi atthi vāyopi atthi, ussadavasena pana tejodhātumeva ārammaṇaṃ karoti. Balavavāte kaṇṇasakkhaliṃ paharitvā badhirabhāvaṃ karonte. Kiñcāpi tattha pathavīpi atthi tejopi atthi, ussadavasena pana vāyodhātumeva ārammaṇaṃ karoti.

Yaṃkiñci dhātuṃ ārammaṇaṃ karontassa kāyaviññāṇampi ekappahārena nuppajjati. Sūcikalāpena viddhassa ekappahārena kāyo ghaṭṭiyati. Yasmiṃ yasmiṃ pana ṭhāne kāyapasādo ussanno hoti, tattha tattha kāyaviññāṇaṃ uppajjati. Yattha yatthāpi paṭighaṭṭananighaṃso balavā hoti tattha tattha paṭhamaṃ uppajjati. Kukkuṭapattena vaṇe dhoviyamāne aṃsuaṃsu kāyapasādaṃ ghaṭṭeti. Yattha yattha pana pasādo ussanno hoti, tattha tattheva kāyaviññāṇaṃ uppajjati. Evaṃ ussadavasena ārammaṇaṃ karoti. Ussadavaseneva ca kāyaviññāṇaṃ uppajjati nāma.

Kathaṃ pana cittassa ārammaṇato saṅkanti hotīti? Dvīhākārehi hoti – ajjhāsayato vā visayādhimattato vā. Vihārapūjādīsu hi 'tāni tāni cetiyāni ceva paṭimāyo ca vandissāmi, potthakammacittakammāni ca olokessāmī'ti ajjhāsayena gato ekaṃ vanditvā vā passitvā vā itarassa vandanatthāya vā dassanatthāya vā manaṃ katvā vanditumpi passitumpi gacchatiyeva, evaṃ ajjhāsayato saṅkamati nāma.

Kelāsakūṭapaṭibhāgaṃ pana mahācetiyaṃ olokento ṭhitopi aparabhāge sabbatūriyesu paggahitesu rūpārammaṇaṃ vissajjetvā saddārammaṇaṃ saṅkamati. Manuññagandhesu pupphesu vā gandhesu vā ābhatesu saddārammaṇaṃ vissajjetvā gandhārammaṇaṃ saṅkamati. Evaṃ visayādhimattato saṅkamati nāma.

651. Āpodhātuniddese **āpo**ti sabhāvaniddeso. Āpova **āpogataṃ**. Sinehavasena **sineho,** sinehova **sinehagataṃ. Bandhanattaṃ rūpassā**ti pathavīdhātuādikassa bhūtarūpassa bandhanabhāvo. Ayopiṇḍiādīni hi āpodhātu ābandhitvā baddhāni karoti. Tāya ābaddhattā tāni baddhāni nāma honti. Pāsāṇapabbatatālaṭṭhihatthidantagosiṅgādīsupi eseva nayo. Sabbāni hetāni āpodhātu eva ābandhitvā baddhāni karoti. Āpodhātuyā ābaddhattāva baddhāni honti.

Kiṃ pana pathavīdhātu sesadhātūnaṃ patiṭṭhā hoti na hotīti hoti phusitvā hoti udāhu aphusitvā? Āpodhātu vā sesā ābandhamānā phusitvā ābandhati udāhu aphusitvāti? Pathavīdhātu tāva āpodhātuyā aphusitvāva patiṭṭhā hoti, tejodhātuyā ca vāyodhātuyā ca phusitvā. Āpodhātu pana pathavīdhātumpi tejovāyodhātuyopi aphusitvāva ābandhati. Yadi phusitvā ābandheyya phoṭṭhabbāyatanaṃ nāma bhaveyya.

Tejodhātuvāyodhātūnampi sesadhātūsu sakasakakiccakaraṇe eseva nayo. Tejodhātu hi pathavīdhātuṃ phusitvā jhāpeti. Sā pana na uṇhā hutvā jhāyati. Yadi uṇhā hutvā jhāyeyya uṇhattalakkhaṇā nāma bhaveyya. Āpodhātuṃ pana aphusitvāva tāpeti. Sāpi tapamānā na uṇhā hutvā tapati. Yadi uṇhā hutvā tapeyya uṇhattalakkhaṇā nāma bhaveyya. Vāyodhātuṃ pana phusitvāva tāpeti. Sāpi tapamānā na uṇhā hutvā tapati. Yadi uṇhā hutvā tapeyya uṇhattalakkhaṇā nāma bhaveyya. Vāyodhātu pathavīdhātuṃ phusitvā vitthambheti, tathā tejodhātuṃ āpodhātuṃ pana aphusitvāva vitthambheti.

Ucchurasaṃ pacitvā phāṇitapiṇḍe kariyamāne āpodhātu thaddhā hoti na hotīti? Na hoti. Sā hi paggharaṇalakkhaṇā. Pathavīdhātu kakkhaḷalakkhaṇā. Omattaṃ pana āpo adhimattapathavīgatikaṃ jātaṃ. Sā hi rasākārena ṭhitabhāvaṃ vijahati, lakkhaṇaṃ na vijahati. Phāṇitapiṇḍe vilīyamānepi pathavīdhātu na vilīyati. Kakkhaḷalakkhaṇā hi pathavīdhātu paggharaṇalakkhaṇā āpodhātu. Omattā pana pathavī adhimattaāpagatikā hoti. Sā piṇḍākārena ṭhitabhāvaṃ vijahati, lakkhaṇaṃ na vijahati. Catunnañhi mahābhūtānaṃ bhāvaññathattameva hoti, lakkhaṇaññathattaṃ nāma natthi. Tassa abhāvo aṭṭhānaparikappasuttena dīpito. Vuttañhetaṃ –

> ''Siyā, ānanda, catunnaṃ mahābhūtānaṃ aññathattaṃ, pathavīdhātuyā…pe… vāyodhātuyā; na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathatta''nti (a. ni. 3.76).

Ayañhettha attho – ānanda, kakkhaḷattalakkhaṇā pathavīdhātu parivattitvā paggharaṇalakkhaṇā āpodhātu nāma bhaveyya, ariyasāvakassa pana aññathattaṃ nāma natthīti. Evamettha aṭṭhānaparikappo āgato.

652. Ito paresu upādiṇṇarūpādiniddesesu upādiṇṇapadādīnaṃ attho mātikākathāyaṃ vuttanayeneva veditabbo. Cakkhāyatanādīni heṭṭhā vitthāritāneva. Tattha tattha pana visesamattameva vakkhāma.

Upādiṇṇaniddese tāva cakkhāyatanādīni ekantaupādiṇṇattā vuttāni. Yasmā pana rūpāyatanādīni upādiṇṇānipi atthi anupādiṇṇānipi, tasmā tāni yaṃ vā panāti saṅkhepato dassetvā puna kammassa katattā rūpāyatanantiādinā nayena vitthāritāni. Iminā upāyena sabbayevāpanakesu attho veditabbo.

Kasmā pana 'kammassa katattā'ti ca 'na kammassa katattā'ti ca ubhinnampi niddese 'jaratā ca aniccatā ca' na gahitā, anupādiṇṇādīnaṃyeva niddesesu gahitāti? Na kammassa katattāti ettha tāva kammato aññapaccayasamuṭṭhānaṃ saṅgahitaṃ. 'Kammassa katattā'ti ettha kammasamuṭṭhānameva. Imāni ca dve rūpāni neva kammato na aññasmā rūpajanakapaccayā uppajjanti, tasmā na gahitāni. Sā ca nesaṃ anuppatti parato āvi bhavissati. Anupādiṇṇantiādīsu pana kevalaṃ anupādiṇṇādiggahaṇena kammādisamuṭṭhānatā paṭikkhittā, naaññapaccayasamuṭṭhānatā anuññātā. Tasmā tattha gahitānīti veditabbāni.

666. Cittasamuṭṭhānaniddese kāyaviññatti vacīviññattīti idaṃ dvayaṃ yasmā ekantacittasamuṭṭhānāni bhūtāni upādāya paññāyati, tasmā vuttaṃ. Paramatthato pana tassa nissayabhūtāni bhūtāneva cittasamuṭṭhānāni, taṃnissitattā. Yathā aniccassa rūpassa jarāmaraṇaṃ aniccaṃ nāma hoti, evamidampi cittasamuṭṭhānaṃ nāma jātaṃ.

668. Cittasahabhuniddesepi eseva nayo. Yāva cittaṃ tāva paññāyanato idameva dvayaṃ vuttaṃ. Na panetaṃ cittena saha bhūtāni viya, cetanādayo viya ca uppajjati.

670. Cittānuparivattitāyapi eseva nayo. Yāva cittaṃ tāva paññāyanato eva hetaṃ dvayaṃ **cittānuparivattī**ti vuttaṃ.

674. **Oḷārika**nti vatthārammaṇabhūtattā saṃṅghaṭṭanavasena gahetabbato thūlaṃ. Vuttavipallāsato **sukhumaṃ** veditabbaṃ.

676. **Dūre**ti ghaṭṭanavasena aggahetabbattā dubbiññeyyabhāvena samīpe ṭhitampi dūre. Itaraṃ pana ghaṭṭanavasena gahetabbattā suviññeyyabhāvena dūre ṭhitampi **santike**. Cakkhāyatanādiniddesā heṭṭhā vuttanayeneva vitthārato veditabbā. Idaṃ tāva duvidhena rūpasaṅgahe visesamattaṃ. Tividhasaṅgaho uttānatthova.

Catukkaniddesavaṇṇanā

966. Catubbidhasaṅgahāvasāne diṭṭhādīnaṃ pacchimapadassa bhedābhāvena ādito paṭṭhāya pucchaṃ akatvāva **rūpāyatanaṃ diṭṭhaṃ saddāyatanaṃ suta**ntiādi vuttaṃ. Tattha **rūpāyatanaṃ** cakkhunā oloketvā dakkhituṃ sakkāti **‘diṭṭhaṃ’** nāma jātaṃ. **Saddāyatanaṃ** sotena sutvā jānituṃ sakkāti **‘sutaṃ’** nāma jātaṃ. Gandhāyatanādittayaṃ ghānajivhākāyehi patvā gahetabbato munitvā jānitabbaṭṭhena **mutaṃ** nāma jātaṃ. Phusitvā viññāṇuppattikāraṇato **‘mutaṃ’** nāmātipi vuttaṃ. Sabbameva pana rūpaṃ manoviññāṇena jānitabbanti **manasā viññātaṃ** nāma jātaṃ.

Pañcakaniddesavaṇṇanā

967. Pañcavidhasaṅgahaniddese **kakkhaḷa**nti thaddhaṃ. Kharameva **kharagataṃ,** pharusanti attho. Itare dvepi sabhāvaniddesā eva. **Ajjhatta**nti niyakajjhattaṃ. **Bahiddhā**ti bāhiraṃ. **Upādiṇṇa**nti na kammasamuṭṭhānameva. Avisesena pana sarīraṭṭhakassetaṃ gahaṇaṃ. Sarīraṭṭhakañhi upādiṇṇaṃ vā hotu anupādiṇṇaṃ vā, ādinnagahitaparāmaṭṭhavasena sabbaṃ upādiṇṇameva nāma.

969. **Tejogata**nti sabbatejesu gataṃ uṇhattalakkhaṇaṃ, tejo eva vā tejobhāvaṃ gatanti **‘tejogataṃ’. Usmā**ti usmākāro. **Usmāgata**nti usmābhāvaṃ gataṃ. Usmākārassevetaṃ nāmaṃ. **Usuma**nti balavausmā. Usumameva usumabhāvaṃ gatanti **usumagataṃ**.

970. Vāyanakavasena **vāyo**. Vāyova vāyobhāvaṃ gatattā **vāyogataṃ. Thambhitatta**nti uppalanāḷatacādīnaṃ viya vātapuṇṇānaṃ thambhitabhāvo rūpassa.

Chakkādiniddesavaṇṇanā

972-4. Chabbidhādisaṅgahānaṃ tiṇṇaṃ osānapadassa bhedābhāvato ādito paṭṭhāya apucchitvāva niddeso kato. Tattha cakkhuviññāṇena jānituṃ sakkāti **cakkhuviññeyyaṃ**…pe… manoviññāṇena jānituṃ sakkāti **manoviññeyyaṃ**. Tividhāya manodhātuyā jānituṃ sakkāti **manodhātuviññeyyaṃ sabbaṃ rūpa**nti ettha yasmā ekaṃ rūpampi manoviññāṇadhātuyā ajānitabbaṃ nāma natthi, tasmā ‘sabbaṃ rūpa’nti vuttaṃ. Sammāsambuddhena hi abhidhammaṃ patvā nayaṃ kātuṃ yuttaṭṭhāne nayo akato nāma natthi. Idañca ekarūpassāpi manoviññāṇadhātuyā ajānitabbassa abhāvena nayaṃ kātuṃ yuttaṭṭhānaṃ nāma, tasmā nayaṃ karonto ‘sabbaṃ rūpa’nti āha.

974. **Sukhasamphasso**ti sukhavedanāpaṭilābhapaccayo. **Dukkhasamphasso**ti dukkhavedanāpaṭilābhapaccayo. Idhāpi phoṭṭhabbārammaṇassa sukhadukkhassa sabbhāvato ayaṃ nayo dinno.

Navakādiniddesavaṇṇanā

975. Navake pana indriyarūpassa nāma atthitāya nayo dinno. Tasseva sappaṭighaappaṭighatāya dasake nayo dinno. Ekādasake aḍḍhekādasa āyatanāni vibhattāni. Tesaṃ niddesavārā heṭṭhā vuttanayena vitthārato veditabbā. Sesaṃ sabbattha uttānatthameva.

Pakiṇṇakakathā

Imesu pana rūpesu asammohatthaṃ samodhānaṃ samuṭṭhānaṃ parinipphannañca saṅkhatanti idaṃ ‘pakiṇṇakaṃ’ veditabbaṃ.

Tattha **‘samodhāna’**nti sabbameva hidaṃ rūpaṃ samodhānato cakkhāyatanaṃ…pe… kabaḷīkāro āhāro, phoṭṭhabbāyatanaṃ āpodhātūti pañcavīsatisaṅkhyaṃ hoti. Taṃ vatthurūpena saddhiṃ chabbīsatisaṅkhyaṃ veditabbaṃ. Ito aññaṃ rūpaṃ nāma natthi. Keci pana ‘middharūpaṃ nāma atthī’ti vadanti. Te ‘‘addhā munīsi sambuddho, natthi nīvaraṇā tavā’’tiādīni (su. ni. 546) vatvā middharūpaṃ nāma natthīti paṭisedhetabbā. Apare balarūpena saddhiṃ sattavīsati, sambhavarūpena saddhiṃ aṭṭhavīsati, jātirūpena saddhiṃ ekūnatiṃsati, rogarūpena saddhiṃ samatiṃsati rūpānīti vadanti. Tepi tesaṃ visuṃ abhāvaṃ dassetvā paṭikkhipitabbā. Vāyodhātuyā hi gahitāya balarūpaṃ gahitameva, aññaṃ balarūpaṃ nāma natthi. Āpodhātuyā sambhavarūpaṃ, upacayasantatīhi jātirūpaṃ, jaratāaniccatāhi gahitāhi rogarūpaṃ gahitameva. Aññaṃ rogarūpaṃ nāma natthi. Yopi kaṇṇarogādi ābādho so visamapaccayasamuṭṭhitadhātumattameva. Na añño tattha rogo nāma atthīti samodhānato chabbīsatimeva rūpāni.

‘Samuṭṭhāna’nti kati rūpāni katisamuṭṭhānāni? Dasa ekasamuṭṭhānāni, ekaṃ dvisamuṭṭhānaṃ, tīṇi tisamuṭṭhānāni, nava catusamuṭṭhānāni, dve na kenaci samuṭṭhahanti.

Tattha cakkhupasādo…pe… jīvitindriyanti imāni aṭṭha ekantaṃ kammatova samuṭṭhahanti. Kāyaviññattivacīviññattidvayaṃ ekantena cittato samuṭṭhātīti **dasa ‘ekasamuṭṭhānāni’** nāma. Saddo ututo ca cittato ca samuṭṭhātīti **eko ‘dvisamuṭṭhāno’** nāma. Tattha aviññāṇakasaddo ututo samuṭṭhāti, saviññāṇakasaddo cittato. Lahutādittayaṃ pana utucittāhārehi samuṭṭhātīti **tīṇi ‘tisamuṭṭhānāni’** nāma. Avasesāni nava rūpāni tehi kammena cāti catūhi samuṭṭhahantīti **nava ‘catusamuṭṭhānāni’** nāma. Jaratā aniccatā pana etesu ekatopi na samuṭṭhahantīti **dve ‘na kenaci samuṭṭhahanti’** nāma. Kasmā? Ajāyanato. Na hi etāni jāyanti. Kasmā? Jātassa pākabhedattā. Uppannañhi rūpaṃ jīrati bhijjatīti avassaṃ panetaṃ sampaṭicchitabbaṃ. Na hi uppannaṃ rūpaṃ arūpaṃ vā akkhayaṃ nāma dissati. Yāva pana na bhijjati tāvassa paripākoti siddhametaṃ. ‘Jātassa pākabhedattā’ti yadi ca tāni jāyeyyuṃ tesampi pākabhedā bhaveyyuṃ. Na ca pāko paccati, bhedo vā bhijjatīti jātassa pākabhedattā netaṃ dvayaṃ jāyati.

Tattha siyā – yathā ‘kammassa katattā’ti ādiniddesesu ‘rūpassa upacayo rūpassa santatī’ti vacanena ‘jāti’ jāyatīti sampaṭicchitaṃ hoti, evaṃ ‘pāko’pi paccatu ‘bhedo’pi bhijjatūti. ‘‘Na tattha ‘jāti jāyatī’ti sampaṭicchitaṃ. Ye pana dhammā kammādīhi nibbattanti tesaṃ abhinibbattibhāvato jātiyā tappaccayabhāvavohāro anumato. Na pana paramatthato jāti jāyati. Jāyamānassa hi abhinibbattimattaṃ jātī’’ti.

Tattha siyā – ‘yatheva jāti yesaṃ dhammānaṃ abhinibbatti tappaccayabhāvavohāraṃ abhinibbattivohārañca labhati, tathā pākabhedāpi yesaṃ dhammānaṃ pākabhedā tappaccayabhāvavohāraṃ abhinibbattivohārañca labhantu. Evaṃ idampi dvayaṃ kammādisamuṭṭhānamevāti vattabbaṃ bhavissatī’ti. ‘Na pākabhedā taṃ vohāraṃ labhanti. Kasmā? Janakapaccayānubhāvakkhaṇe abhāvato. Janakapaccayānañhi uppādetabbadhammassa uppādakkhaṇeyeva ānubhāvo, na tato uttari. Tehi abhinibbattitadhammakkhaṇasmiñca jāti paññāyamānā tappaccayabhāvavohāraṃ abhinibbattivohārañca labhati, tasmiṃ khaṇe sabbhāvato; na itaradvayaṃ, tasmiṃ khaṇe abhāvatoti nevetaṃ jāyatī’ti vattabbaṃ. ‘‘Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20) āgatattā idampi dvayaṃ jāyatīti ce – ‘na, pariyāyadesitattā. Tattha hi paṭiccasamuppannānaṃ dhammānaṃ jarāmaraṇattā pariyāyena taṃ paṭiccasamuppanna’nti vuttaṃ.

‘Yadi evaṃ, tayampetaṃ ajātattā sasavisāṇaṃ viya natthi; nibbānaṃ viya vā nicca’nti ce – na, nissayapaṭibaddhavuttito; pathavīādīnañhi nissayānaṃ bhāve jātiādittayaṃ paññāyati, tasmā na natthi. Tesañca abhāve na paññāyati, tasmā na niccaṃ. Etampi ca abhinivesaṃ paṭisedhetuṃ eva idaṃ vuttaṃ – ‘‘jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20). Evamādīhi nayehi tāni dve rūpāni na kehici samuṭṭhahantīti veditabbaṃ.

Apica ‘samuṭṭhāna’nti ettha ayamaññopi attho. Tassāyaṃ mātikā – ‘kammajaṃ kammapaccayaṃ kammapaccayautusamuṭṭhānaṃ, āhārasamuṭṭhānaṃ āhārapaccayaṃ āhārapaccayautusamuṭṭhānaṃ, utusamuṭṭhānaṃ utupaccayaṃ utupaccayautusamuṭṭhānaṃ, cittasamuṭṭhānaṃ cittapaccayaṃ cittapaccayautusamuṭṭhāna’nti.

Tattha cakkhupasādādi aṭṭhavidhaṃ rūpaṃ saddhiṃ hadayavatthunā **‘kammajaṃ’** nāma. Kesamassu hatthidantā assavālā camaravālāti evamādi **‘kammapaccayaṃ’** nāma. Cakkaratanaṃ devatānaṃ uyyānavimānādīnīti evamādi **‘kammapaccayautusamuṭṭhānaṃ’** nāma.

Āhārato samuṭṭhitaṃ suddhaṭṭhakaṃ **‘āhārasamuṭṭhānaṃ’** nāma. Kabaḷīkāro āhāro dvinnampi rūpasantatīnaṃ paccayo hoti āhārasamuṭṭhānassa ca upādinnassa ca. Āhārasamuṭṭhānassa janako hutvā paccayo hoti, kammajassa anupālako hutvāti idaṃ āhārānupālitaṃ kammajarūpaṃ **‘āhārapaccayaṃ’** nāma. Visabhāgāhāraṃ sevitvā ātape gacchantassa tilakakāḷakuṭṭhādīni uppajjanti, idaṃ **‘āhārapaccayautusamuṭṭhānaṃ’** nāma.

Ututo samuṭṭhitaṃ suddhaṭṭhakaṃ **‘utusamuṭṭhānaṃ’** nāma. Tasmiṃ utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **‘utupaccayaṃ’** nāma. Tasmimpi utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **‘utupaccayautusamuṭṭhānaṃ’** nāma. Evaṃ tissoyeva santatiyo ghaṭṭetuṃ sakkoti. Na tato paraṃ. Imamatthaṃ anupādinnakenāpi dīpetuṃ vaṭṭati. Utusamuṭṭhāno nāma valāhako. Utupaccayā nāma vuṭṭhidhārā. Deve pana vuṭṭhe bījāni virūhanti, pathavī gandhaṃ muñcati, pabbatā nīlā khāyanti, samuddo vaḍḍhati, etaṃ **utupaccayautusamuṭṭhānaṃ** nāma.

Cittato samuṭṭhitaṃ suddhaṭṭhakaṃ **‘cittasamuṭṭhānaṃ’** nāma. ‘‘Pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo’’ti (paṭṭhā. 1.1.11) idaṃ ‘cittapaccayaṃ’ nāma. Ākāse antalikkhe hatthimpi dasseti, assampi dasseti, rathampi dasseti, vividhampi senābyūhaṃ dassetitī (paṭi. ma. 3.18) idaṃ **‘cittapaccayautusamuṭṭhānaṃ’** nāma.

‘Parinipphanna’nti pannarasa rūpāni parinipphannāni nāma, dasa aparinipphannāni nāma. ‘Yadi aparinipphannā, asaṅkhatā nāma bhaveyyuṃ’. ‘‘Tesaṃyeva pana rūpānaṃ kāyavikāro ‘kāyaviññatti’ nāma, vacīvikāro ‘vacīviññatti’ nāma, chiddaṃ vivaraṃ ‘ākāsadhātu’ nāma, lahubhāvo ‘lahutā’ nāma, mudubhāvo ‘mudutā’ nāma, kammaññabhāvo ‘kammaññatā’ nāma, nibbatti ‘upacayo’ nāma, pavatti ‘santati’ nāma, jīraṇākāro ‘jaratā’ nāma, hutvā abhāvākāro ‘aniccatā’ nāmāti. Sabbaṃ parinipphannaṃ saṅkhatameva hotī’’ti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Rūpakaṇḍavaṇṇanā niṭṭhitā.

3. Nikkhepakaṇḍo

Tikanikkhepakathā

985. Ettāvatā kusalattiko sabbesaṃ kusalādidhammānaṃ padabhājananayena vitthārito hoti. Yasmā pana yvāyaṃ kusalattikassa vibhajananayo vutto, sesatikadukānampi eseva vibhajananayo hoti – yathā hi ettha, evaṃ ‘katame dhammā sukhāya vedanāya sampayuttā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākhandhaṃ, ime dhammā sukhāya vedanāya sampayuttā’tiādinā anukkamena sabbatikadukesu sakkā paṇḍitehi vibhājananayaṃ sallakkhetuṃ – tasmā taṃ vitthāradesanaṃ nikkhipitvā, aññena nātisaṅkhepanātivitthāranayena sabbatikadukadhammavibhāgaṃ dassetuṃ **katame dhammā kusalā**ti nikkhepakaṇḍaṃ āraddhaṃ. Cittuppādakaṇḍañhi vitthāradesanā, aṭṭhakathākaṇḍaṃ saṅkhepadesanā. Idaṃ pana nikkhepakaṇḍaṃ cittuppādakaṇḍaṃ upādāya saṅkhepo, aṭṭhakathākaṇḍaṃ upādāya vitthāroti saṅkhittavitthāradhātukaṃ hoti. Tayidaṃ, vitthāradesanaṃ nikkhipitvā desitattāpi, heṭṭhā vuttakāraṇavasenāpi, nikkhepakaṇḍaṃ nāmāti veditabbaṃ. Vuttañhetaṃ –

Mūlato khandhato cāpi, dvārato cāpi bhūmito;
Atthato dhammato cāpi, nāmato cāpi liṅgato;
Nikkhipitvā desitattā, nikkhepoti pavuccatīti.

Idañhi **tīṇi kusalamūlānī**tiādinā nayena mūlato nikkhipitvā desitaṃ. Taṃsampayutto vedanākkhandhoti khandhato. Taṃsamuṭṭhānaṃ kāyakammanti dvārato. Kāyadvārappavattañhi kammaṃ kāyakammanti vuccati. Sukhabhūmiyaṃ, kāmāvacareti bhūmito nikkhipitvā desitaṃ. Tattha tattha atthadhammanāmaliṅgānaṃ vasena desitattā atthādīhi nikkhipitvā desitaṃ nāmāti veditabbaṃ.

Tattha kusalapadaniddese tāva **tīṇī**ti gaṇanaparicchedo. Kusalāni ca tāni mūlāni ca, kusalānaṃ vā dhammānaṃ hetupaccayapabhavajanakasamuṭṭhānanibbattakaṭṭhena mūlānīti **kusalamūlāni**. Evaṃ atthavasena dassetvā idāni nāmavasena dassetuṃ **alobho adoso amoho**ti āha. Ettāvatā yasmā mūlena muttaṃ kusalaṃ nāma natthi, tasmā catubhūmakakusalaṃ tīhi mūlehi pariyādiyitvā dassesi dhammarājā. **Taṃsampayutto**ti tehi alobhādīhi sampayutto. Tattha alobhena sampayutte saṅkhārakkhandhe, adosāmohāpi alobhena sampayuttasaṅkhārakkhandhagaṇanaṃyeva gacchanti. Sesadvayavasena sampayogepi eseva nayo. Iti catubhūmakakusalaṃ puna taṃsampayuttakacatukkhandhavasena pariyādiyitvā dassesi dhammarājā. **Taṃsamuṭṭhāna**nti tehi alobhādīhi samuṭṭhitaṃ. Imināpi nayena tadeva catubhūmikakusalaṃ tiṇṇaṃ kammadvārānaṃ vasena pariyādiyitvā dassesi dhammarājā. Evaṃ tāva kusalaṃ tīsu ṭhānesu pariyādiyitvā dassitaṃ.

986. Akusalepi eseva nayo. Dvādasannañhi akusalacittānaṃ ekampi mūlena muttaṃ nāma natthīti mūlena pariyādiyitvā dassesi dhammarājā. Taṃsampayuttacatukkhandhato ca uddhaṃ akusalaṃ nāma natthīti tāneva dvādasa akusalacittāni catukkhandhavasena pariyādiyitvā dassesi. Dhammarājā kāyakammādivasena pana nesaṃ pavattisabbhāvato kammadvāravasena pariyādiyitvā dassesi dhammarājā. Yaṃ panettha **tadekaṭṭhā ca kilesā**tiādi vuttaṃ, tattha ekasmiṃ citte puggale vā ṭhitanti **‘ekaṭṭhaṃ’**. Tattha ekasmiṃ citte ṭhitaṃ sahajekaṭṭhaṃ nāma hoti. Ekasmiṃ puggale ṭhitaṃ pahānekaṭṭhaṃ nāma. Tena lobhādinā aññena vā tattha tattha niddiṭṭhena saha ekasmiṃ ṭhitanti **tadekaṭṭhaṃ**. Tattha ‘katame dhammā saṃkiliṭṭhasaṃkilesikā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti saṃkiliṭṭhattike; ‘katame dhammā hīnā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti hīnattike ‘katame dhammā akusalā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti imasmiṃ kusalattike; ‘katame dhammā saṃkiliṭṭhā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’ti kilesagocchake ‘katame dhammā saraṇā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesāti saraṇaduke’ti – imesu ettakesu ṭhānesu **‘sahajekaṭṭhaṃ’** āgataṃ.

Dassanenapahātabbattike pana ‘imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā’ti, dassanenapahātabbahetukattikepi ‘imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā’ti, puna tattheva tīṇi saṃyojanāni – sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso, ime dhammā dassanenapahātabbā; tadekaṭṭho lobho doso moho, ime dhammā dassanenapahātabbahetū; tadekaṭṭhā ca kilesā taṃsampayutto vedanākhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ime dhammā dassanenapahātabbahetukāti; sammappadhānavibhaṅge ‘‘tattha katame pāpakā akusalā dhammā? Tīṇi akusalamūlāni – lobho doso moho, tadekaṭṭhā ca kilesā’’ti (vibha. 391) – imesu pana ettakesu ṭhānesu **‘pahānekaṭṭhaṃ’** āgatanti veditabbaṃ.

987. Abyākatapadaniddeso uttānatthoyevāti. Imasmiṃ tike tīṇi lakkhaṇāni tisso paññattiyo kasiṇugghāṭimākāsaṃ ajaṭākāsaṃ ākiñcaññāyatanassa ārammaṇaṃ nirodhasamāpatti ca na labbhatīti vuttaṃ.

988. **Vedanāttika**niddese **sukhabhūmiya**nti ettha yathā tambabhūmi kaṇhabhūmīti tambakaṇhabhūmiyova vuccanti, evaṃ sukhampi sukhabhūmi nāma. Yathā ucchubhūmi sālibhūmīti ucchusālīnaṃ uppajjanaṭṭhānāni vuccanti, evaṃ sukhassa uppajjanaṭṭhānaṃ cittampi sukhabhūmi nāma. Taṃ idha adhippetaṃ. Yasmā pana sā kāmāvacare vā hoti, rūpāvacarādīsu vā, tasmāssā taṃ pabhedaṃ dassetuṃ **kāmāvacare**tiādi vuttaṃ. **Sukhavedanaṃ ṭhapetvā**ti yā sā sukhabhūmiyaṃ sukhavedanā, taṃ ṭhapetvā. **Taṃsampayutto**ti tāya ṭhapitāya sukhavedanāya sampayutto. Sesapadadvayepi imināva nayena attho veditabboti.

Imasmiṃ tike tisso vedanā, sabbaṃ rūpaṃ, nibbānanti idampi na labbhati. Ayañhi tiko kusalattike ca alabbhamānehi imehi ca tīhi koṭṭhāsehi muttako nāma. Ito paresu pana tikadukesu pāḷito ca atthato ca yaṃ vattabbaṃ siyā taṃ sabbaṃ padānukkamena mātikākathāyañceva kusalādīnaṃ niddese ca vuttameva. Yaṃ pana yattha visesamattaṃ tadeva vakkhāma.

991. Tattha **vipākattike** tāva kiñcāpi arūpadhammā viya rūpadhammāpi kammasamuṭṭhānā atthi, anārammaṇattā pana te kammasarikkhakā na hontīti sārammaṇā arūpadhammāva kammasarikkhakattā vipākāti vuttā, bījasarikkhakaṃ phalaṃ viya. Sālibījasmiñhi vapite aṅkurapattādīsu nikkhantesupi sāliphalanti na vuccati. Yadā pana sālisīsaṃ pakkaṃ hoti pariṇataṃ, tadā bījasarikkhako sāli eva sāliphalanti vuccati. Aṅkurapattādīni pana bījajātāni bījato nibbattānīti vuccanti, evameva rūpampi kammajanti vā upādiṇṇanti vā vattuṃ vaṭṭati.

994. **Upādiṇṇattike** kiñcāpi khīṇāsavassa khandhā 'amhākaṃ mātulatthero amhākaṃ cūḷapitutthero'ti vadantānaṃ paresaṃ upādānassa paccayā honti, maggaphalanibbānāni pana aggahitāni aparāmaṭṭhāni anupādiṇṇāneva. Tāni hi, yathā divasaṃ santatto ayoguḷo makkhikānaṃ abhinisīdanassa paccayo na hoti, evameva tejussadattā taṇhāmānadiṭṭhivasena gahaṇassa paccayā na honti. Tena vuttaṃ – ime dhammā anupādiṇṇaanupādāniyāti.

998. Asaṃkiliṭṭhaasaṃkilesikesupi eseva nayo.

1000. **Vitakkattike** vitakkasahajātena vicārena saddhiṃ kusalattike alabbhamānāva na labbhanti.

1003. **Pītisahagatattike** pītiādayo attanā sahajātadhammānaṃ pītisahagatādibhāvaṃ datvā sayaṃ piṭṭhivaṭṭakā jātā. Imasmiñhi tike dve domanassasahagatacittuppādā dukkhasahagataṃ kāyaviññāṇaṃ upekkhāvedanā rūpaṃ nibbānanti – idampi na labbhati. Ayañhi tiko kusalattike ca alabbhamānehi imehi ca pañcahi koṭṭhāsehi muttako nāma.

1006. **Dassanenapahātabbattike saññojanānī**ti bandhanāni. **Sakkāyadiṭṭhī**ti vijjamānaṭṭhena sati khandhapañcakasaṅkhāte kāye; sayaṃ vā satī tasmiṃ kāye diṭṭhīti **'sakkāyadiṭṭhi'**. Sīlena sujjhituṃ sakkā, vatena sujjhituṃ sakkā, sīlavatehi sujjhituṃ sakkāti gahitasamādānaṃ pana **sīlabbataparāmāso** nāma.

1007. **Idhā**ti desāpadese nipāto. Svāyaṃ katthaci lokaṃ upādāya vuccati. Yathāha – ''idha tathāgato loke uppajjatī''ti (dī. ni. 1.189). Katthaci sāsanaṃ. Yathāha – ''idheva, bhikkhave, samaṇo idha dutiyo samaṇo''ti (ma. ni. 1.139; a. ni. 4.241). Katthaci okāsaṃ. Yathāha –

''Idheva tiṭṭhamānassa, devabhūtassa me sato;
Punarāyu ca me laddho, evaṃ jānāhi mārisā''ti. (dī. ni. 2.369);

Katthaci padapūraṇamattameva. Yathāha – ''idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito''ti (ma. ni. 1.30). Idha pana lokaṃ upādāya vuttoti veditabbo.

Assutavā puthujjanoti ettha pana 'āgamādhigamābhāvā ñeyyo assutavā iti'. Yassa hi khandhadhātuāyatanapaccayākārasatipaṭṭhānādīsu uggahaparipucchāvinicchayarahitattā diṭṭhipaṭisedhako neva 'āgamo', paṭipattiyā adhigantabbassa anadhigatattā neva 'adhigamo' atthi, so 'āgamādhigamābhāvā ñeyyo assutavā iti'. Svāyaṃ –

Puthūnaṃ jananādīhi, kāraṇehi puthujjano;
Puthujjanantogadhattā, puthuvāyaṃ jano iti. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.2; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130; cūḷani. aṭṭha. 88; netti. aṭṭha. 56);

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhi kāraṇehi **puthujjano**. Yathāha – ''puthu kilese janentīti puthujjanā. Puthu avihatasakkāyadiṭṭhikāti puthujjanā. Puthu satthārānaṃ mukhullokikāti puthujjanā. Puthu sabbagatīhi avuṭṭhitāti puthujjanā. Puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā. Puthu nānāoghehi vuyhantīti puthujjanā. Puthu nānāsantāpehi santappantīti puthujjanā. Puthu nānāpariḷāhehi pariḍayhantīti puthujjanā. Puthu pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhāti puthujjanā. Puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā''ti (mahāni. 94). Puthūnaṃ vā gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjanā. Puthu vā ayaṃ – visuṃyeva saṅkhyaṃ gato, visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi – janotipi puthujjano. Evametehi 'assutavā puthujjano'ti dvīhi padehi ye te –

''Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano''ti. (dī. ni. aṭṭha. 1.7; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130; cūḷani. aṭṭha. 88);

Dve puthujjanā vuttā, tesu andhaputhujjano vutto hotīti veditabbo.

Ariyānaṃ adassāvītiādīsu **ariyā**ti ārakattā kilesehi, anaye na iriyanato, aye iriyanato, sadevakena lokena ca araṇīyato buddhā ca paccekabuddhā ca buddhasāvakā ca vuccanti. Buddhā eva vā idha ariyā. Yathāha – ''sadevake, bhikkhave, loke…pe… tathāgato ariyoti vuccatī''ti (saṃ. ni. 5.1098).

Sappurisāti ettha pana paccekabuddhā tathāgatasāvakā ca sappurisāti veditabbā. Te hi lokuttaraguṇayogena sobhanā purisāti **sappurisā**. Sabbeva vā ete dvedhāpi vuttā. Buddhāpi hi ariyā ca sappurisā ca paccekabuddhā buddhasāvakāpi. Yathāha –

''Yo ve kataññū katavedi dhīro,
Kalyāṇamitto daḷhabhatti ca hoti;
Dukhitassa sakkacca karoti kiccaṃ,
Tathāvidhaṃ sappurisaṃ vadantī''ti. (jā. 2.17.78);

'Kalyāṇamitto daḷhabhatti ca hotī'ti ettāvatā hi buddhasāvako vutto. Kataññutādīhi paccekabuddhā buddhāti. Idāni yo tesaṃ ariyānaṃ adassanasīlo, na ca dassane sādhukārī, so **ariyānaṃ adassāvī**ti veditabbo. So cakkhunā adassāvī ñāṇena adassāvīti duvidho. Tesu ñāṇena adassāvī idha adhippeto. Maṃsacakkhunā hi dibbacakkhunā vā ariyā diṭṭhāpi adiṭṭhāva honti, tesaṃ cakkhūnaṃ vaṇṇamattaggahaṇato, na ariyabhāvagocarato. Soṇasiṅgālādayopi cakkhunā ariye passanti, na ca te ariyānaṃ dassāvino.

Tatridaṃ vatthu – cittalapabbatavāsino kira khīṇāsavattherassa upaṭṭhāko vuḍḍhapabbajito ekadivasaṃ therena saddhiṃ piṇḍāya caritvā therassa pattacīvaraṃ gahetvā piṭṭhito āgacchanto theraṃ pucchi – 'ariyā nāma bhante kīdisā'ti? Thero āha – 'idhekacco mahallako ariyānaṃ pattacīvaraṃ gahetvā vattapaṭipattiṃ katvā saha carantopi neva ariye jānāti, evaṃdujjānāvuso, ariyā'ti. Evaṃ vuttepi so neva aññāsi. Tasmā na cakkhunā dassanaṃ 'dassanaṃ', ñāṇadassanameva 'dassanaṃ'. Yathāha – ''kiṃ te vakkali iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passatī''ti (saṃ. ni. 3.87). Tasmā cakkhunā passantopi, ñāṇena ariyehi diṭṭhaṃ aniccādilakkhaṇaṃ apassanto, ariyādhigatañca dhammaṃ anadhigacchanto, ariyakaradhammānaṃ ariyabhāvassa ca adiṭṭhattā, 'ariyānaṃ adassāvī'ti veditabbo.

Ariyadhammassa akovidoti satipaṭṭhānādibhede ariyadhamme akusalo. **Ariyadhamme avinīto**ti, ettha pana

Duvidho vinayo nāma, ekamekettha pañcadhā;
Abhāvato tassa ayaṃ, avinītoti vuccati.

Ayañhi saṃvaravinayo pahānavinayoti duvidho vinayo. Ettha ca duvidhepi vinaye ekameko vinayo pañcadhā bhijjati. **Saṃvaravinayo**pi hi sīlasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaroti pañcavidho. **Pahānavinayo**pi tadaṅgapahānaṃ vikkhambhanapahānaṃ samucchedapahānaṃ paṭippassaddhipahānaṃ nissaraṇapahānanti pañcavidho.

Tattha ''iminā pātimokkhasaṃvarena upeto hoti samupeto''ti (vibha. 511) ayaṃ **sīlasaṃvaro**. ''Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī''ti (dī. ni. 1.213; ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) ayaṃ **satisaṃvaro**.

''Yāni sotāni lokasmiṃ, (ajitāti bhagavā)
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi,
Paññāyete pidhīyare''ti. (su. ni. 1041) –

Ayaṃ **ñāṇasaṃvaro** nāma. ''Khamo hoti sītassa uṇhassā''ti (ma. ni. 1.24; a. ni. 4.114; 6.58) ayaṃ **khantisaṃvaro**. ''Uppannaṃ kāmavitakkaṃ nādhivāsetī''ti (ma. ni. 1.26; a. ni. 4.114; 6.58) ayaṃ **vīriyasaṃvaro**. Sabbopi cāyaṃ saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato saṃvaro, vinayanato vinayoti vuccati. Evaṃ tāva 'saṃvaravinayo' pañcadhā bhijjatīti veditabbo.

Tathā yaṃ nāmarūpaparicchedādīsu vipassanāñāṇesu paṭipakkhabhāvato, dīpālokeneva tamassa, tena tena vipassanāñāṇena tassa tassa anatthassa pahānaṃ, seyyathidaṃ – nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathibhāvassa, kalāpasammasanena 'ahaṃ mamā'ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanāya abhiratisaññāya, muccitukamyatāñāṇena amuccitukāmatāya, upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ, etaṃ 'tadaṅgapahānaṃ' nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato, ghaṭappahāreneva udakapiṭṭhe sevālassa, tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **'vikkhambhanapahānaṃ'** nāma. ''Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano attano santāne diṭṭhigatānaṃ pahānāyā''tiādinā (dha. sa. 277) nayena vuttassa samudayapakkhikassa kilesagaṇassa accantaṃ appavattibhāvena pahānaṃ, idaṃ **'samucchedapahānaṃ'** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **'paṭippassaddhipahānaṃ'** nāma. Yaṃ sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **'nissaraṇapahānaṃ'** nāma. Sabbampi cetaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayanaṭṭhena vinayo, tasmā 'pahānavinayo'ti vuccati. Taṃtaṃpahānavato vā tassa tassa vinayassa sambhavatopetaṃ pahānavinayoti vuccati. Evaṃ pahānavinayopi pañcadhā bhijjatīti veditabbo.

Evamayaṃ saṅkhepato duvidho, bhedato ca dasavidho vinayo, bhinnasaṃvarattā, pahātabbassa ca appahīnattā, yasmā etassa assutavato puthujjanassa natthi, tasmā abhāvato tassa, ayaṃ 'avinīto'ti vuccatīti. Esa nayo **sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto**ti etthāpi. Ninnānākaraṇañhetaṃ atthato. Yathāha – ''yeva te ariyā teva te sappurisā, yeva te sappurisā teva te ariyā. Yo eva so ariyānaṃ dhammo so eva sappurisānaṃ dhammo, yo eva so sappurisānaṃ dhammo so eva so ariyānaṃ dhammo. Yeva te ariyavinayā teva te sappurisavinayā, yeva te sappurisavinayā teva te ariyavinayā. Ariyeti vā sappuriseti vā, ariyadhammeti vā sappurisadhammeti vā, ariyavinayeti vā sappurisavinayeti vā, esese eke ekaṭṭhe same samabhāge tajjāte taññevā''ti.

Rūpaṃ attato samanupassatīti idhekacco rūpaṃ attato samanupassati – 'yaṃ rūpaṃ so ahaṃ, yo ahaṃ taṃ rūpa'nti rūpañca attānañca advayaṃ samanupassati. ''Seyyathāpi nāma telappadīpassa jhāyato yā acci so vaṇṇo, yo vaṇṇo sā accīti acciñca vaṇṇañca advayaṃ samanupassati,'' evameva idhekacco rūpaṃ attato samanupassatīti evaṃ rūpaṃ attāti diṭṭhipassanāya passati. **Rūpavantaṃ vā attāna**nti 'arūpaṃ attā'ti gahetvā, chāyāvantaṃ rukkhaṃ viya, taṃ rūpavantaṃ samanupassati. **Attani vā rūpa**nti 'arūpameva attā'ti gahetvā, pupphamhi gandhaṃ viya, attani rūpaṃ samanupassati. **Rūpasmiṃ vā attāna**nti 'arūpameva attā'ti gahetvā, karaṇḍake maṇiṃ viya, attānaṃ rūpasmiṃ samanupassati. Vedanādīsupi eseva nayo.

Tattha 'rūpaṃ attato samanupassatī'ti suddharūpameva attāti kathitaṃ. 'Rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī'ti imesu sattasu ṭhānesu 'arūpaṃ attā'ti kathitaṃ. Vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānanti evaṃ catūsu khandhesu tiṇṇaṃ tiṇṇaṃ vasena dvādasasu ṭhānesu 'rūpārūpamissako attā' kathito. Tattha 'rūpaṃ attato samanupassati vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī'ti imesu pañcasu ṭhānesu ucchedadiṭṭhi kathitā. Avasesesu sassatadiṭṭhi. Evamettha pannarasa bhavadiṭṭhiyo pañca vibhavadiṭṭhiyo honti. Tā sabbāpi maggāvaraṇā, na saggāvaraṇā, paṭhamamaggavajjhāti veditabbā.

1008. **Satthari kaṅkhatī**ti satthu sarīre vā guṇe vā ubhayattha vā kaṅkhati. Sarīre kaṅkhamāno 'dvattiṃsavaralakkhaṇapaṭimaṇḍitaṃ nāma sarīraṃ atthi nu kho natthī'ti kaṅkhati. Guṇe kaṅkhamāno 'atītānāgatapaccuppannajānanasamatthaṃ sabbaññutañāṇaṃ atthi nu kho natthī'ti kaṅkhati. Ubhayattha kaṅkhamāno 'asītianubyañjanabyāmappabhānurañjitāya sarīranipphattiyā samannāgato sabbaññeyyajānanasamatthaṃ sabbaññutaññāṇaṃ paṭivijjhitvā ṭhito lokatārako buddho nāma atthi nu kho natthī'ti kaṅkhati. Ayañhissa attabhāve guṇe vā kaṅkhanato ubhayattha kaṅkhati nāma. **Vicikicchatī**ti ārammaṇaṃ nicchetuṃ asakkonto kicchati kilamati. **Nādhimuccatī**ti tattheva adhimokkhaṃ na labhati. **Na sampasīdatī**ti cittaṃ anāvilaṃ katvā pasīdituṃ na sakkoti, guṇesu nappasīdati.

Dhamme kaṅkhatītiādīsu pana 'kilese pajahantā cattāro ariyamaggā, paṭippassaddhakilesāni cattāri sāmaññaphalāni, maggaphalānaṃ ārammaṇapaccayabhūtaṃ amataṃ mahānibbānaṃ nāma atthi nu kho natthī'ti kaṅkhantopi 'ayaṃ dhammo niyyāniko nu kho aniyyāniko'ti kaṅkhantopi **dhamme kaṅkhati** nāma. 'Cattāro maggaṭṭhakā cattāro phalaṭṭhakāti idaṃ saṅgharatanaṃ atthi nu kho natthī'ti kaṅkhantopi, 'ayaṃ saṅgho suppaṭipanno nu kho duppaṭipanno'ti kaṅkhantopi, 'etasmiṃ saṅgharatane dinnassa vipākaphalaṃ atthi nu kho natthī'ti kaṅkhantopi **saṅghe kaṅkhati** nāma. 'Tisso pana sikkhā atthi nu kho natthī'ti kaṅkhantopi, 'tisso sikkhā sikkhitapaccayena ānisaṃso atthi nu kho natthī'ti kaṅkhantopi **sikkhāya kaṅkhati** nāma.

Pubbanto vuccati atītāni khandhadhātāyatanāni. Aparanto anāgatāni. Tattha atītesu khandhādīsu 'atītāni nu kho, na nu kho'ti kaṅkhanto **pubbante kaṅkha**ti nāma. Anāgatesu 'anāgatāni nu kho, na nu kho'ti kaṅkhanto **aparante kaṅkhati** nāma. Ubhayattha kaṅkhanto **pubbantāparante kaṅkhati** nāma. 'Dvādasapadikaṃ paccayavaṭṭaṃ atthi nu kho natthī'ti kaṅkhanto **idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhati** nāma. Tatrāyaṃ vacanattho – imesaṃ jarāmaraṇādīnaṃ paccayā 'idappaccayā'. Idappaccayānaṃ bhāvo 'idappaccayatā'. Idappaccayā eva vā 'idappaccayatā'; jātiādīnametaṃ adhivacanaṃ. Jātiādīsu taṃ taṃ paṭicca āgamma samuppannāti 'paṭiccasamuppannā'. Idaṃ vuttaṃ hoti – idappaccayatāya ca paṭiccasamuppannesu ca dhammesu kaṅkhatīti.

1009. **Sīlenā**ti gosīlādinā. **Vatenā**ti govatādinā. **Sīlabbatenā**ti tadubhayena. **Suddhī**ti kilesasuddhi; paramatthasuddhibhūtaṃ vā nibbānameva. **Tadekaṭṭhā**ti idha pahānekaṭṭhaṃ dhuraṃ. Imissā ca pāḷiyā diṭṭhikileso vicikicchākilesoti dveyeva āgatā. Lobho doso moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime pana aṭṭha anāgatā. Āharitvā pana dīpetabbā. Ettha hi diṭṭhivicikicchāsu pahīyamānāsu apāyagamanīyo lobho doso moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti sabbepime pahānekaṭṭhā hutvā pahīyanti. Sahajekaṭṭhaṃ pana āharitvā dīpetabbaṃ. Sotāpattimaggena hi cattāri diṭṭhisahagatāni vicikicchāsahagatañcāti pañca cittāni pahīyanti. Tattha dvīsu asaṅkhārikadiṭṭhicittesu pahīyantesu tehi sahajāto lobho moho uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti. Sesadiṭṭhikileso ca vicikicchākileso ca pahānekaṭṭhavasena pahīyanti. Diṭṭhigatasampayuttasasaṅkhārikacittesupi pahīyantesu tehi sahajāto lobho moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti. Sesadiṭṭhikileso ca vicikicchākileso ca pahānekaṭṭhavasena pahīyanti. Evaṃ pahānekaṭṭhasmiṃyeva sahajekaṭṭhaṃ labbhatīti idaṃ sahajekaṭṭhaṃ āharitvā dīpayiṃsu.

Taṃsampayuttoti tehi tadekaṭṭhehi aṭṭhahi kilesehi sampayutto. Vinibbhogaṃ vā katvā tena lobhena tena dosenāti evaṃ ekekena sampayuttatā dīpetabbā. Tattha lobhe gahite, moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ saṅkhārakkhandhe kilesagaṇo lobhasampayutto nāma. Dose gahite, moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo dosasampayutto nāma. Mohe gahite, lobho doso māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo mohasampayutto nāma. Māne gahite, tena sahuppanno lobho moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ayaṃ kilesagaṇo mānasampayutto nāma. Iminā upāyena tena thinena tena uddhaccena tena ahirikena tena anottappena sampayutto taṃsampayuttoti yojanā kātabbā. **Taṃsamuṭṭhāna**nti tena lobhena…pe… tena anottappena samuṭṭhitanti attho.

Ime dhammā dassanena pahātabbāti ettha dassanaṃ nāma sotāpattimaggo; tena pahātabbāti attho. 'Kasmā pana sotāpattimaggo dassanaṃ nāma jāto'ti?

‘Paṭhamaṃ nibbānadassanato’. ‘Nanu gotrabhu paṭhamataraṃ passatī’ti? ‘No na passati; disvāpi kattabbakiccaṃ pana na karoti, saṃyojanānaṃ appahānato. Tasmā passatī’ti na vattabbo. Yattha katthaci rājānaṃ disvāpi paṇṇākāraṃ datvā kiccanipphattiyā adiṭṭhattā ‘ajjāpi rājānaṃ na passāmī’ti vadanto cettha jānapadapuriso nidassanaṃ.

1011. **Avaseso lobho**ti dassanena pahīnāvaseso. Lobho dosamohesupi eseva nayo. Dassanena hi apāyagamanīyāva pahīnā. Tehi pana aññe dassetuṃ idaṃ vuttaṃ. **‘Tadekaṭṭhā’**ti tehi pāḷiyaṃ āgatehi tīhi kilesehi sampayogatopi pahānatopi ekaṭṭhā pañca kilesā. **Neva dassanena na bhāvanāyā**ti idaṃ saṃyojanādīnaṃ viya tehi maggehi appahātabbataṃ sandhāya vuttaṃ. Yaṃ pana ‘‘sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe ye uppajjeyyuṃ, nāmañca rūpañca etthete nirujjhantī’’tiādinā nayena kusalādīnampi pahānaṃ anuññātaṃ, taṃ tesaṃ maggānaṃ abhāvitattā ye uppajjeyyuṃ, te upanissayapaccayānaṃ kilesānaṃ pahīnattā pahīnāti imaṃ pariyāyaṃ sandhāya vuttanti veditabbaṃ.

1013. **Dassanenapahātabbahetukattike** ime dhammā dassanena pahātabbahetukāti niṭṭhapetvā, puna **‘tīṇi saṃyojanānī’**tiādi pahātabbe dassetvā, tadekaṭṭhabhāvena hetū ceva sahetuke ca dassetuṃ vuttaṃ. Tattha ‘kiñcāpi dassanena pahātabbesu hetūsu lobhasahagato moho lobhena sahetuko hoti, dosasahagato moho dosena, lobhadosā ca mohenāti pahātabbahetukapadepete saṅgahaṃ gacchanti, vicikicchāsahagato pana moho aññassa sampayuttahetuno abhāvena hetuyeva, na sahetukoti tassa pahānaṃ dassetuṃ ime dhammā dassanena pahātabbahetū’ti vuttaṃ.

1018. Dutiyapade uddhaccasahagatassa mohassa pahānaṃ dassetuṃ **ime dhammā bhāvanāya pahātabbahetū**ti vuttaṃ. So hi attanā sampayuttadhamme sahetuke katvā piṭṭhivaṭṭako jāto, vicikicchāsahagato viya aññassa sampayuttahetuno abhāvā pahātabbahetukapadaṃ na bhajati. Tatiyapade **avasesā akusalā**ti puna akusalaggahaṇaṃ vicikicchuddhaccasahagatānaṃ mohānaṃ saṅgahatthaṃ kataṃ. Te hi sampayuttahetuno abhāvā pahātabbahetukā nāma na honti.

1029. Parittārammaṇattike **ārabbhā**ti ārammaṇaṃ katvā. Sayañhi parittā vā hontu mahaggatā vā, parittadhamme ārammaṇaṃ katvā uppannā **parittārammaṇā,** mahaggate ārammaṇaṃ katvā uppannā **mahaggatārammaṇā,** appamāṇe ārammaṇaṃ katvā uppannā **appamāṇārammaṇā**. Te pana parittāpi honti mahaggatāpi appamāṇāpi.

1035. Micchattattike **ānantarikānī**ti anantarāyena phaladāyakāni; mātughātakakammādīnametaṃ adhivacanaṃ. Tesu hi ekasmimpi kamme kate taṃ paṭibāhitvā aññaṃ kammaṃ attano vipākassa okāsaṃ kātuṃ na sakkoti. Sineruppamāṇepi hi suvaṇṇathūpe katvā cakkavāḷamattaṃ vā ratanamayapākāraṃ vihāraṃ kāretvā taṃ pūretvā nisinnassa buddhappamukhassa saṅghassa yāvajīvaṃ cattāro paccaye dadatopi taṃ kammaṃ etesaṃ kammānaṃ vipākaṃ paṭibāhetuṃ na sakkoti eva. **Yā ca micchādiṭṭhi niyatā**ti ahetukavādaakiriyavādanatthikavādesu aññatarā. Tañhi gahetvā ṭhitaṃ puggalaṃ buddhasatampi buddhasahassampi bodhetuṃ na sakkoti.

1038. Maggārammaṇattike **ariyamaggaṃ ārabbhā**ti lokuttaramaggaṃ ārammaṇaṃ katvā. Te pana parittāpi honti mahaggatāpi.

1039. Maggahetukaniddese paṭhamanayena paccayaṭṭhena hetunā maggasampayuttānaṃ khandhānaṃ sahetukabhāvo dassito. Dutiyanayena maggabhūtena sammādiṭṭhisaṅkhātena hetunā sesamaggaṅgānaṃ sahetukabhāvo dassito. Tatiyanayena magge uppannahetūhi sammādiṭṭhiyā sahetukabhāvo dassitoti veditabbo.

1040. **Adhipatiṃ karitvā**ti ārammaṇādhipatiṃ katvā. Te ca kho parittadhammāva honti. Ariyasāvakānañhi attano maggaṃ garuṃ katvā paccavekkhaṇakāle ārammaṇādhipati labbhati. Cetopariyañāṇena pana ariyasāvako parassa maggaṃ paccavekkhamāno garuṃ karontopi attanā paṭividdhamaggaṃ viya garuṃ na karoti. ‘Yamakapāṭihāriyaṃ karontaṃ tathāgataṃ disvā tassa maggaṃ garuṃ karoti na karotī’ti? Karoti, na pana attano maggaṃ viya. Arahā na kiñci dhammaṃ garuṃ karoti ṭhapetvā maggaṃ phalaṃ nibbānanti. Etthāpi ayamevattho. **Vīmaṃsādhipateyya**nti idaṃ sahajātādhipatiṃ dassetuṃ vuttaṃ. Chandañhi jeṭṭhakaṃ katvā maggaṃ bhāventassa chando adhipati nāma hoti, na maggo. Sesadhammāpi chandādhipatino nāma honti, na maggādhipatino. Cittepi eseva nayo. Vīmaṃsaṃ pana jeṭṭhakaṃ katvā maggaṃ bhāventassa vīmaṃsādhipati ceva hoti maggo cāti. Sesadhammā maggādhipatino nāma honti. Vīriyepi eseva nayo.

1041. Uppannattikaniddese **jātā**ti nibbattā, paṭiladdhattabhāvā. **Bhūtā**tiādīni tesaṃyeva vevacanāni. Jātā eva hi bhāvappattiyā bhūtā. Paccayasaṃyoge jātattā **sañjātā**. Nibbattilakkhaṇappattattā **nibbattā**. Upasaggena pana padaṃ vaḍḍhetvā **abhinibbattā**ti vuttā. Pākaṭībhūtāti pātubhūtā. Pubbantato uddhaṃ pannāti **uppannā**. Upasaggena padaṃ vaḍḍhetvā **samuppannā**ti vuttā. Nibbattaṭṭheneva uddhaṃ ṭhitāti **uṭṭhitā**. Paccayasaṃyoge uṭṭhitāti **samuṭṭhitā**. Puna **uppannā**tivacane kāraṇaṃ heṭṭhā vuttanayeneva veditabbaṃ. **Uppannaṃsena saṅgahitā**ti uppannakoṭṭhāsena gaṇanaṃ gatā. **Rūpaṃ vedanā saññā saṅkhārā viññāṇa**nti idaṃ nesaṃ sabhāvadassanaṃ. Dutiyapadaniddeso vuttapaṭisedhanayena veditabbo. Tatiyapadaniddeso uttānatthoyeva.

Ayaṃ pana tiko dvinnaṃ addhānaṃ vasena pūretvā dassito. Laddhokāsassa hi kammassa vipāko duvidho – khaṇappatto, ca appatto ca. Tattha ‘khaṇappatto’ uppanno nāma. ‘Appatto’ cittānantare vā uppajjatu, kappasatasahassātikkame vā. Dhuvapaccayaṭṭhena natthi nāma na hoti, uppādino dhammā nāma jāto. Yathā hi – ‘‘tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpī attā saññāmayo. Atha imassa purisassa aññā ca saññā uppajjanti aññā ca saññā nirujjhantī’’ti (dī. ni. 1.419). Ettha āruppe kāmāvacarasaññāpavattikāle kiñcāpi mūlabhavaṅgasaññā niruddhā kāmāvacarasaññāya pana niruddhakāle avassaṃ sā uppajjissatīti arūpasaṅkhāto attā natthīti saṅkhyaṃ agantvā ‘tiṭṭhateva’ nāmāti jāto. Evameva laddhokāsassa kammassa vipāko duvidho…pe… dhuvapaccayaṭṭhena natthi nāma na hoti, uppādino dhammā nāma jāto.

Yadi pana āyūhitaṃ kusalākusalakammaṃ sabbaṃ vipākaṃ dadeyya, aññassa okāso na bhaveyya. Taṃ pana duvidhaṃ hoti – dhuvavipākaṃ, adhuvavipākañca. Tattha pañca ānantariyakammāni, aṭṭha samāpattiyo, cattāro ariyamaggāti etaṃ ‘dhuvavipākaṃ’ nāma. Taṃ pana khaṇappattampi atthi, appattampi. Tattha ‘khaṇappattaṃ’ uppannaṃ nāma. ‘Appattaṃ’ anuppannaṃ nāma. Tassa vipāko cittānantare vā uppajjatu kappasatasahassātikkame vā. Dhuvapaccayaṭṭhena anuppannaṃ nāma na hoti, uppādino dhammā nāma jātaṃ. Metteyyabodhisattassa maggo anuppanno nāma, phalaṃ uppādino dhammāyeva nāma jātaṃ.

1044. Atītattikaniddese **atītā**ti khaṇattayaṃ atikkantā. **Niruddhā**ti nirodhappattā. **Vigatā**ti vibhavaṃ gatā, vigacchitā vā. **Vipariṇatā**ti pakativijahanena vipariṇāmaṃ gatā. Nirodhasaṅkhātaṃ atthaṃ gatāti **atthaṅgatā. Abbhatthaṅgatā**ti upasaggena padaṃ vaḍḍhitaṃ. **Uppajjitvā vigatā**ti nibbattitvā vigacchitā. Puna atītavacane kāraṇaṃ heṭṭhā vuttameva. Parato **anāgatādīsu**pi eseva nayo. **Atītaṃsena saṅgahitā**ti atītakoṭṭhāsena gaṇanaṃ gatā. Katame teti? Rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ. Parato anāgatādīsupi eseva nayo.

1047. Atītārammaṇattikaniddese **atīte dhamme ārabbhā**tiādīsu parittamahaggatāva dhammā veditabbā. Te hi atītādīni ārabbha uppajjanti.

1050. Ajjhattattikaniddese **tesaṃ tesa**nti padadvayena sabbasatte pariyādiyati. **Ajjhattaṃ paccatta**nti ubhayaṃ niyakajjhattādhivacanaṃ. **Niyatā**ti attani jātā. **Pāṭipuggalikā**ti pāṭiyekkassa pāṭiyekkassa puggalassa santakā. **Upādiṇṇā**ti sarīraṭṭhakā. Te hi kammanibbattā vā hontu mā vā, ādinnagahitaparāmaṭṭhavasena pana idha upādiṇṇāti vuttā.

1051. **Parasattāna**nti attānaṃ ṭhapetvā avasesasattānaṃ. **Parapuggalāna**nti tasseva vevacanaṃ. Sesaṃ heṭṭhā vuttasadisameva. **Tadubhaya**nti taṃ ubhayaṃ.

1053. Ajjhattārammaṇattikassa paṭhamapade parittamahaggatā dhammā veditabbā. Dutiye appamāṇāpi. Tatiye parittamahaggatāva. Appamāṇā pana kālena bahiddhā kālena ajjhattaṃ ārammaṇaṃ na karonti. Sanidassanattikaniddeso uttānoyevāti.

Dukanikkhepakathā

1062. Dukesu adosaniddese mettāyanavasena **metti**. Mettākāro **mettāyanā**. Mettāya ayitassa mettāsamaṅgino cittassa bhāvo **mettāyitattaṃ**. Anudayatīti **anuddā,** rakkhatīti attho. Anuddākāro **anuddāyanā**. Anuddāyitassa bhāvo **anuddāyitattaṃ**. Hitassa esanavasena **hitesitā**. Anukampanavasena **anukampā**. Sabbehipi imehi padehi upacārappanāppattā mettāva vuttā. Sesapadehi lokiyalokuttaro adoso kathito.

1063. Amohaniddese **dukkhe ñāṇa**nti dukkhasacce paññā. **Dukkhasamudaye**tiādīsupi eseva nayo. Ettha ca dukkhe ñāṇaṃ savanasammasanapaṭivedhapaccavekkhaṇāsu vattati. Tathā dukkhasamudaye. Nirodhe pana savanapaṭivedhapaccavekkhaṇāsu eva. Tathā paṭipadāya. **Pubbante**ti atītakoṭṭhāse. **Aparante**ti anāgatakoṭṭhāse. **Pubbantāparante**ti tadubhaye. **Idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇa**nti ayaṃ paccayo, idaṃ paccayuppannaṃ, idaṃ paṭicca idaṃ nibbattanti, evaṃ paccayesu ca paccayuppannadhammesu ca ñāṇaṃ.

1065. Lobhaniddesepi heṭṭhā anāgatānaṃ padānaṃ ayamattho – rañjanavasena **rāgo**. Balavarañjanaṭṭhena **sārāgo**. Visayesu sattānaṃ anunayanato **anunayo**. Anurujjhatīti **anurodho,** kāmetīti attho. Yattha katthaci bhave sattā etāya nandanti, sayaṃ vā nandatīti **nandī**. Nandī ca sā rañjanaṭṭhena rāgo cāti **nandīrāgo**. Tattha ekasmiṃ ārammaṇe sakiṃ uppannā taṇhā 'nandī'. Punappunaṃ uppajjamānā 'nandīrāgo'ti vuccati. **Cittassa sārāgo**ti yo heṭṭhā balavarañjanaṭṭhena sārāgoti vutto, so na sattassa, cittasseva sārāgoti attho.

Icchanti etāya ārammaṇānīti **icchā**. Bahalakilesabhāvena mucchanti etāya pāṇinoti **mucchā**. Gilitvā pariniṭṭhapetvā gahaṇavasena **ajjhosānaṃ**. Iminā sattā gijjhanti, gedhaṃ āpajjantīti **gedho;** bahalaṭṭhena vā gedho. ''Gedhaṃ vā pavanasaṇḍa''nti hi bahalaṭṭheneva vuttaṃ. Anantarapadaṃ upasaggavasena vaḍḍhitaṃ. Sabbatobhāgena vā gedhoti **paligedho**. Sañjanti etenāti **saṅgo;** lagganaṭṭhena vā saṅgo. Osīdanaṭṭhena **paṅko**. Ākaḍḍhanavasena **ejā**. ''Ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā''ti hi vuttaṃ. Vañcanaṭṭhena **māyā**. Vaṭṭasmiṃ sattānaṃ jananaṭṭhena **janikā**. ''Taṇhā janeti purisaṃ cittamassa vidhāvatī''ti (saṃ. ni. 1.55-57) hi vuttaṃ. Vaṭṭasmiṃ satte dukkhena saṃyojayamānā janetīti **sañjananī**. Ghaṭanaṭṭhena **sibbinī**. Ayañhi vaṭṭasmiṃ satte cutipaṭisandhivasena sibbati ghaṭeti, tunnakāro viya pilotikāya pilotikaṃ; tasmā ghaṭanaṭṭhena sibbinīti vuttā. Anekappakāraṃ visayajālaṃ taṇhāvipphanditanivesasaṅkhātaṃ vā jālamassā atthīti **jālinī**.

Ākaḍḍhanaṭṭhena sīghasotā saritā viyāti **saritā**. Allaṭṭhena vā saritā. Vuttañhetaṃ – ''saritāni sinehitāni ca somanassāni bhavanti jantuno''ti (dha. pa. 341). Allāni ceva siniddhāni cāti ayañhettha attho. Visatāti **visattikā**. Visaṭāti visattikā. Visālāti visattikā. Visakkatīti visattikā. Visaṃvādikāti visattikā. Visaṃharatīti visattikā. Visamūlāti visattikā. Visaphalāti visattikā. Visaparibhogāti visattikā. Visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe vitthatāti visattikā (mahāni. 3). Anayabyasanapāpanaṭṭhena kummānubandhasuttakaṃ viyāti **suttaṃ**. Vuttañhetaṃ – ''suttakanti kho, bhikkhave, nandīrāgassetaṃ adhivacana''nti (saṃ. ni. 2.159). Rūpādīsu vitthataṭṭhena **visaṭā**. Tassa tassa paṭilābhatthāya satte āyūhāpetīti **āyūhinī**. Ukkaṇṭhituṃ appadānato sahāyaṭṭhena **dutiyā**. Ayañhi sattānaṃ vaṭṭasmiṃ ukkaṇṭhituṃ na deti, gatagataṭṭhāne piyasahāyo viya abhiramāpeti. Tena vuttaṃ –

> ''Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattatī''ti. (a. ni. 4.9; itivu. 15; mahāni. 191; cūḷani. pārāyanānugītigāthāniddesa 107);

Paṇidhānakavasena **paṇidhi. Bhavanettī**ti bhavarajju. Etāya hi sattā, rajjuyā gīvāya baddhā goṇā viya, icchiticchitaṭṭhānaṃ niyyanti. Taṃ taṃ ārammaṇaṃ vanati bhajati allīyatīti **vanaṃ**. Vanati yācatīti vā vanaṃ. **Vanatho**ti byañjanena padaṃ vaḍḍhitaṃ. Anatthadukkhānaṃ vā samuṭṭhāpanaṭṭhena gahanaṭṭhena ca vanaṃ viyāti 'vanaṃ'; balavataṇhāyetaṃ nāmaṃ. Gahanataraṭṭhena pana tato balavataro 'vanatho' nāma. Tena vuttaṃ –

> ''Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ;
> Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo''ti. (dha. pa. 283);

Santhavanavasena **santhavo;** saṃsaggoti attho. So duvidho – taṇhāsanthavo mittasanthavo ca. Tesu idha taṇhāsanthavo adhippeto. Sinehavasena **sineho**. Ālayakaraṇavasena apekkhatīti **apekkhā**. Vuttampi cetaṃ – ''imāni te deva caturāsītinagarasahassāni kusāvatīrājadhānīpamukhāni. Ettha deva chandaṃ janehi, jīvite apekkhaṃ karohī''ti (dī. ni. 2.266). Ālayaṃ karohīti ayañhettha attho. Pāṭiyekke pāṭiyekke ārammaṇe bandhatīti **paṭibandhu**. Ñātakaṭṭhena vā pāṭiyekko bandhūtipi paṭibandhu. Niccasannissitaṭṭhena hi sattānaṃ taṇhāsamo bandhu nāma natthi.

Ārammaṇānaṃ asanato **āsā**. Ajjhottharaṇato ceva tittiṃ anupagantvāva paribhuñjanato cāti attho. Āsisanavasena **āsisanā**. Āsisitassa bhāvo **āsisitattaṃ**. Idāni tassā pavattiṭṭhānaṃ dassetuṃ **rūpāsā**tiādi vuttaṃ. Tattha āsisanavasena āsāti āsāya atthaṃ gahetvā rūpe āsā **rūpāsā**ti evaṃ navapi padāni veditabbāni. Ettha ca purimāni pañca pañcakāmaguṇavasena vuttāni. Parikkhāralobhavasena chaṭṭhaṃ. Taṃ visesato pabbajitānaṃ. Tato parāni tīṇi atittiyavatthuvasena gahaṭṭhānaṃ. Na hi tesaṃ dhanaputtajīvitehi aññaṃ piyataraṃ atthi. 'Etaṃ mayhaṃ etaṃ mayha'nti vā 'asukena me idaṃ dinnaṃ idaṃ dinna'nti vā evaṃ satte jappāpetīti **jappā**. Parato dve padāni upasaggena vaḍḍhitāni. Tato paraṃ aññenākārena vibhajituṃ āraddhattā puna **jappā**ti vuttaṃ. Jappanākāro **jappanā**. Jappitassa bhāvo **jappitattaṃ**. Punappunaṃ visaye lumpati ākaḍḍhatīti lolupo. Lolupassa bhāvo **loluppaṃ**. Loluppākāro **loluppāyanā**. Loluppasamaṅgino bhāvo **loluppāyitattaṃ**.

Pucchañjikatāti yāya taṇhāya lābhaṭṭhānesu, pucchaṃ cālayamānā sunakhā viya, kampamānā vicaranti, taṃ tassā kampanataṇhāya nāmaṃ. Sādhu manāpamanāpe visaye kāmetīti sādhukāmo. Tassa bhāvo **sādhukamyatā**. Mātā mātucchātiādike ayuttaṭṭhāne rāgoti **adhammarāgo**. Yuttaṭṭhānepi balavā hutvā uppannalobho **visamalobho**. ''Rāgo visama''ntiādivacanato (vibha. 924) vā yuttaṭṭhāne vā ayuttaṭṭhāne vā uppanno chandarāgo adhammaṭṭhena **'adhammarāgo',** visamaṭṭhena **'visamalobho'**ti veditabbo.

Ārammaṇānaṃ nikāmanavasena **nikanti**. Nikāmanākāro **nikāmanā**. Patthanāvasena **patthanā**. Pihāyanavasena **pihanā**. Suṭṭhu patthanā **sampatthanā**. Pañcasu kāmaguṇesu taṇhā **kāmataṇhā**. Rūpārūpabhave taṇhā **bhavataṇhā**. Ucchedasaṅkhāte vibhave taṇhā **vibhavataṇhā**. Suddhe rūpabhavasmiṃyeva taṇhā **rūpataṇhā**. Arūpabhave taṇhā **arūpataṇhā**. Ucchedadiṭṭhisahagato rāgo diṭṭhirāgo. Nirodhe taṇhā **nirodhataṇhā**. Rūpe taṇhā **rūpataṇhā**. Sadde taṇhā **saddataṇhā**. Gandhataṇhādīsupi eseva nayo. Oghādayo vuttatthāva.

Kusaladhamme āvaratīti **āvaraṇaṃ**. Chādanavasena **chādanaṃ**. Satte vaṭṭasmiṃ bandhatīti **bandhanaṃ**. Cittaṃ upagantvā kilissati saṃkiliṭṭhaṃ karotīti **upakkileso**. Thāmagataṭṭhena anusetīti **anusayo**. Uppajjamānā cittaṃ pariyuṭṭhātīti **pariyuṭṭhānaṃ;** uppajjituṃ appadānena kusalacāraṃ gaṇhātīti attho. ''Corā magge pariyuṭṭhiṃsu dhuttā magge pariyuṭṭhiṃsū''tiādīsu (cūḷava. 430) hi maggaṃ gaṇhiṃsūti attho. Evamidhāpi gahaṇaṭṭhena pariyuṭṭhānaṃ veditabbaṃ. Paliveṭhanaṭṭhena latā viyāti **latā**. ''Latā ubbhijja tiṭṭhatī''ti (dha. pa. 340) āgataṭṭhānepi ayaṃ taṇhā latāti vuttā. Vividhāni vatthūni icchatīti **vevicchaṃ**. Vaṭṭadukkhassa mūlanti **dukkhamūlaṃ**. Tasseva dukkhassa nidānanti **dukkhanidānaṃ**. Taṃ dukkhaṃ ito pabhavatīti **dukkhappabhavo**. Bandhanaṭṭhena pāso viyāti pāso. Mārassa pāso **mārapāso**. Duruggilanaṭṭhena baḷisaṃ viyāti baḷisaṃ. Mārassa baḷisaṃ **mārabaḷisaṃ**. Taṇhābhibhūtā mārassa visayaṃ nātikkamanti, tesaṃ upari māro vasaṃ vattetīti iminā pariyāyena mārassa visayoti **māravisayo**. Sandanaṭṭhena taṇhāva nadī **taṇhānadī**. Ajjhottharaṇaṭṭhena taṇhāva jālaṃ **taṇhājālaṃ**. Yathā sunakhā gaddulabaddhā yadicchakaṃ nīyanti, evaṃ taṇhābaddhā sattāpīti daḷhabandhanaṭṭhena gaddulaṃ viyāti gaddulaṃ. Taṇhāva gaddulaṃ **taṇhāgaddulaṃ**. Duppūraṇaṭṭhena taṇhāva samuddo **taṇhāsamuddo**.

1066. Dosaniddese **anatthaṃ me acarī**ti avuḍḍhiṃ me akāsi. Iminā upāyena sabbapadesu attho veditabbo. **Aṭṭhāne vā pana āghāto**ti akāraṇe kopo – ekacco hi 'devo ativassatī'ti kuppati, 'na vassatī'ti kuppati, 'sūriyo tappatī'ti kuppati, 'na tappatī'ti kuppati, vāte vāyantepi kuppati, avāyantepi kuppati, sammajjituṃ asakkonto bodhipaṇṇānaṃ kuppati, cīvaraṃ pārupituṃ asakkonto vātassa kuppati, upakkhalitvā khāṇukassa kuppati idaṃ sandhāya vuttaṃ – aṭṭhāne vā pana āghāto jāyatīti. Tattha heṭṭhā navasu ṭhānesu satte ārabbha uppannattā kammapathabhedo hoti. Aṭṭhānāghāto pana saṅkhāresu uppanno kammapathabhedaṃ na karoti. Cittaṃ āghātento uppannoti **cittassa āghāto**. Tato balavataro **paṭighāto**. Paṭihaññanavasena **paṭighaṃ**. Paṭivirujjhatīti **paṭivirodho**. Kuppanavasena **kopo. Pakopo sampakopo**ti upasaggena padaṃ vaḍḍhitaṃ. Dussanavasena **doso. Padoso sampadoso**ti upasaggena padaṃ vaḍḍhitaṃ. **Cittassa byāpattī**ti cittassa vipannatā, viparivattanākāro. Manaṃ padūsayamāno uppajjatīti **manopadoso**. Kujjhanavasena **kodho**. Kujjhanākāro **kujjhanā**. Kujjhitassa bhāvo **kujjhitattaṃ**.

Idāni akusalaniddese vuttanayaṃ dassetuṃ **doso dussanā**tiādi vuttaṃ. Tasmā ''yo evarūpo cittassa āghāto…pe… kujjhitatta''nti ca idha vutto, ''doso dussanā''tiādinā nayena heṭṭhā vutto, ayaṃ vuccati dosoti. Evamettha yojanā kātabbā. Evañhi sati punaruttidoso paṭisedhito hoti. Mohaniddeso amohaniddese vuttapaṭipakkhanayena veditabbo. Sabbākārena panesa **vibhaṅgaṭṭhakathāyaṃ** āvi bhavissati.

1079. **Tehi dhammehi ye dhammā sahetukā**ti tehi hetudhammehi ye aññe hetudhammā vā nahetudhammā vā te sahetukā. Ahetukapadepi eseva nayo. Ettha ca hetu hetuyeva ca hoti, tiṇṇaṃ vā dvinnaṃ vā ekato uppattiyaṃ sahetuko ca. Vicikicchuddhaccasahagato pana moho hetu ahetuko. Hetusampayuttadukaniddesepi eseva nayo.

1091. Saṅkhatadukaniddese purimaduke vuttaṃ asaṅkhatadhātuṃ sandhāya **yo eva so dhammo**ti ekavacananiddeso kato. Purimaduke pana bahuvacanavasena pucchāya uddhaṭattā ime dhammā appaccayāti pucchānusandhinayena bahuvacanaṃ kataṃ. **Ime dhammā sanidassanā**tiādīsupi eseva nayo.

1101. Kenaci viññeyyadukaniddese **cakkhuviññeyyā**ti cakkhuviññāṇena vijānitabbā. Sesapadesupi eseva nayo. Ettha ca **kenaci viññeyyā**ti cakkhuviññāṇādīsu kenaci ekena cakkhuviññāṇena vā sotaviññāṇena vā vijānitabbā. **Kenaci na viññeyyā**ti teneva cakkhuviññāṇena vā sotaviññāṇena vā na vijānitabbā. ‘Evaṃ sante dvinnampi padānaṃ atthanānattato duko hotī’ti heṭṭhā vuttattā ‘ye te dhammā cakkhuviññeyyā na te dhammā sotaviññeyyā’ti ayaṃ duko na hoti. Rūpaṃ pana cakkhuviññeyyaṃ saddo na cakkhuviññeyyoti imamatthaṃ gahetvā ‘ye te dhammā cakkhuviññeyyā na te dhammā sotaviññeyyā, ye vā pana te dhammā sotaviññeyyā na te dhammā cakkhuviññeyyā’ti ayameko dukoti veditabbo. Evaṃ ekekaindriyamūlake cattāro cattāro katvā vīsati dukā vibhattāti veditabbā.

Kiṃ pana ‘manoviññāṇena kenaci viññeyyā kenaci na viññeyyā’ natthi? Tenettha dukā na vuttāti? No natthi, vavatthānābhāvato pana na vuttā. Na hi, yathā cakkhuviññāṇena aviññeyyā evāti vavatthānaṃ atthi, evaṃ manoviññāṇenāpīti vavatthānābhāvato ettha dukā na vuttā. Manoviññāṇena pana kenaci viññeyyā ceva aviññeyyā cāti ayamattho atthi. Tasmā so avuttopi yathālābhavasena veditabbo. Manoviññāṇanti hi saṅkhyaṃ gatehi kāmāvacaradhammehi kāmāvacaradhammā eva tāva kehici viññeyyā kehici aviññeyyā. Tehiyeva rūpāvacarādidhammāpi kehici viññeyyā kehici aviññeyyā. Rūpāvacarehipi kāmāvacarā kehici viññeyyā kehici aviññeyyā. Teheva rūpāvacarādayopi kehici viññeyyā kehici aviññeyyā. Arūpāvacarehi pana kāmāvacarā rūpāvacarā apariyāpannā ca neva viññeyyā. Arūpāvacarā pana kehici viññeyyā kehici aviññeyyā. Tepi ca kecideva viññeyyā keci aviññeyyā. Apariyāpannehi kāmāvacarādayo neva viññeyyā. Apariyāpannā pana nibbānena aviññeyyattā kehici viññeyyā kehici aviññeyyā. Tepi ca maggaphalānaṃ aviññeyyattā kecideva viññeyyā keci aviññeyyāti.

1102. Āsavaniddese pañcakāmaguṇiko rāgo **kāmāsavo** nāma. Rūpārūpabhavesu chandarāgo jhānanikanti sassatadiṭṭhisahajāto rāgo bhavavasena patthanā **bhavāsavo** nāma. Dvāsaṭṭhi diṭṭhiyo **diṭṭhāsavo** nāma. Aṭṭhasu ṭhānesu aññāṇaṃ **avijjāsavo** nāma. Tattha tattha āgatesu pana āsavesu asammohatthaṃ ekavidhādibhedo veditabbo. Atthato hete cirapārivāsiyaṭṭhena āsavāti evaṃ ekavidhāva honti. Vinaye pana ‘‘diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā’’ti (pārā. 39) duvidhena āgatā. Suttante **saḷāyatane** tāva ‘‘tayome, āvuso, āsavā – kāmāsavo bhavāsavo avijjāsavo’’ti (saṃ. ni. 4.321) tividhena āgatā. Nibbedhikapariyāye ‘‘atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānayonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā’’ti (a. ni. 6.63) pañcavidhena āgatā. Chakkanipāte **āhuneyyasutte** – ‘‘atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā’’ti (a. ni. 6.58) chabbidhena āgatā. **Sabbāsavapariyāye** (ma. ni. 1.14 ādayo) ‘dassanapahātabbehi’ saddhiṃ sattavidhena āgatā. Idha panete kāmāsavādibhedato catubbidhena āgatā. Tatrāyaṃ vacanattho – pañcakāmaguṇasaṅkhāte kāme āsavo **‘kāmāsavo’**. Rūpārūpasaṅkhāte kammato ca upapattito ca duvidhepi bhave āsavo **‘bhavāsavo’**. Diṭṭhi eva āsavo **‘diṭṭhāsavo’**. Avijjāva āsavo **‘avijjāsavo’**.

1103. **Kāmesū**ti pañcasu kāmaguṇesu. **Kāmacchando**ti kāmasaṅkhāto chando, na kattukamyatāchando, na dhammacchando. Kāmanavasena rajjanavasena ca kāmoyeva rāgo **kāmarāgo**. Kāmanavasena nandanavasena ca kāmova nandīti **kāmanandī**. Evaṃ sabbattha kāmatthaṃ viditvā taṇhāyanaṭṭhena **kāmataṇhā,** sinehanaṭṭhena **kāmasineho,** pariḍayhanaṭṭhena **kāmapariḷāho,** mucchanaṭṭhena **kāmamucchā,** gilitvā pariniṭṭhāpanaṭṭhena **kāmajjhosāna**nti veditabbaṃ. **Ayaṃ vuccatī**ti ayaṃ aṭṭhahi padehi vibhatto kāmāsavo nāma vuccati.

1104. **Bhavesu bhavachando**ti rūpārūpabhavesu bhavapatthanāvaseneva pavatto chando **‘bhavachando’**. Sesapadānipi imināva nayena veditabbāni.

1105. **Sassato lokoti vā**tiādīhi dasahākārehi diṭṭhippabhedova vutto. Tattha **sassato loko**ti ettha khandhapañcakaṃ lokoti gahetvā ‘ayaṃ loko nicco dhuvo sabbakāliko’ti gaṇhantassa ‘sassata’nti gahaṇākārappavattā diṭṭhi. **Asassato**ti tameva lokaṃ ‘ucchijjati vinassatī’ti gaṇhantassa ucchedagahaṇākārappavattā diṭṭhi. **Antavā**ti parittakasiṇalābhino ‘suppamatte vā sarāvamatte vā’ kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme lokoti ca kasiṇaparicchedantena ca ‘antavā’ti gaṇhantassa ‘antavā loko’ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhipi hoti ucchedadiṭṭhipi. Vipulakasiṇalābhino pana tasmiṃ kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme lokoti ca kasiṇaparicchedantena ca ‘ananto’ti gaṇhantassa ‘anantavā loko’ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhipi hoti, ucchedadiṭṭhipi.

Taṃ jīvaṃ taṃ sarīranti bhedanadhammassa sarīrasseva ‘jīva’nti gahitattā sarīre ucchijjamāne ‘jīvampi ucchijjatī’ti ucchedagahaṇākārappavattā diṭṭhi. Dutiyapade sarīrato aññassa jīvassa gahitattā sarīre ucchijjamānepi ‘jīvaṃ na ucchijjatī’ti sassatagahaṇākārappavattā diṭṭhi. **Hoti tathāgato paraṃ maraṇā**tiādīsu satto tathāgato nāma. So paraṃ maraṇā hotīti gaṇhato paṭhamā sassatadiṭṭhi. Na hotīti gaṇhato dutiyā ucchedadiṭṭhi. Hoti ca na ca hotīti gaṇhato tatiyā ekaccasassatadiṭṭhi. **Neva hoti na nahotī**ti gaṇhato catutthā amarāvikkhepadiṭṭhi. **Ime dhammā āsavā**ti ime kāmāsavañca bhavāsavañca rāgavasena ekato katvā, saṅkhepato tayo, vitthārato cattāro dhammā āsavā nāma.

Yo pana brahmānaṃ vimānakapparukkhaābharaṇesu chandarāgo uppajjati, so kāmāsavo hoti na hotīti? Na hoti. Kasmā? Pañcakāmaguṇikassa rāgassa idheva pahīnattā. Hetugocchakaṃ pana patvā lobho hetu nāma hoti. Ganthagocchakaṃ patvā abhijjhākāyagantho nāma. Kilesagocchakaṃ patvā lobho kileso nāma hoti. Diṭṭhisahajāto pana rāgo kāmāsavo hoti na hotīti? Na hoti; diṭṭhirāgo nāma hoti. Vuttañhetaṃ ‘‘diṭṭhirāgaratte purisapuggale dinnadānaṃ na mahapphalaṃ hoti, na mahānisaṃsa’’nti (paṭi. ma. 1.129).

Ime pana āsave kilesapaṭipāṭiyāpi āharituṃ vaṭṭati, maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmāsavo anāgāmimaggena pahīyati, bhavāsavo arahattamaggena, diṭṭhāsavo sotāpattimaggena, avijjāsavo arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhāsavo pahīyati, anāgāmimaggena kāmāsavo, arahattamaggena bhavāsavo avijjāsavo cāti.

1121. Saṃyojanesu mānaniddese **seyyohamasmīti māno**ti uttamaṭṭhena ‘ahaṃ seyyo’ti evaṃ uppannamāno. **Sadisohamasmīti māno**ti samasamaṭṭhena ‘ahaṃ sadiso’ti evaṃ uppannamāno. **Hīnohamasmīti māno**ti lāmakaṭṭhena ‘ahaṃ hīno’ti evaṃ uppannamāno. Evaṃ seyyamāno sadisamāno hīnamānoti ime tayo mānā tiṇṇaṃ janānaṃ uppajjanti. Seyyassāpi hi ‘ahaṃ seyyo sadiso hīno’ti tayo mānā uppajjanti. Sadisassāpi, hīnassāpi. Tattha seyyassa seyyamānova yāthāvamāno, itare dve ayāthāvamānā. Sadisassa sadisamānova…pe… hīnassa hīnamānova yāthāvamāno, itare dve ayāthāvamānā. Iminā kiṃ kathitaṃ? Ekassa tayo mānā uppajjantīti kathitaṃ. Khuddakavatthuke pana paṭhamakamānabhājanīye eko māno tiṇṇaṃ janānaṃ uppajjatīti kathito.

Mānakaraṇavasena **māno. Maññanā maññitatta**nti ākārabhāvaniddesā. Ussitaṭṭhena **unnati**. Yassuppajjati taṃ puggalaṃ unnāmeti, ukkhipitvā ṭhapetīti **unnamo**. Samussitaṭṭhena **dhajo**. Ukkhipanaṭṭhena cittaṃ sampaggaṇhātīti **sampaggāho**. Ketu vuccati bahūsu dhajesu accuggatadhajo. Mānopi punappunaṃ uppajjamāno aparāpare upādāya accuggataṭṭhena ketu viyāti ‘ketu’. Ketuṃ icchatīti ketukamyaṃ, tassa bhāvo **ketukamyatā**. Sā pana cittassa, na attano. Tena vuttaṃ – ‘ketukamyatā cittassā’ti. Mānasampayuttañhi cittaṃ ketuṃ icchati. Tassa ca bhāvo ketukamyatā; ketusaṅkhāto mānoti.

1126. Issāniddese **yā paralābhasakkāragarukāramānanavandanapūjanāsu issā**ti yā etesu paresaṃ lābhādīsu ‘kiṃ iminā imesa’nti parasampattikhiyyanalakkhaṇā issā. Tattha **lābho**ti cīvarādīnaṃ catunnaṃ paccayānaṃ paṭilābho. Issukī hi puggalo parassa taṃ lābhaṃ khiyyati, ‘kiṃ imassa iminā’ti na icchati. **Sakkāro**ti tesaṃyeva paccayānaṃ sukatānaṃ sundarānaṃ paṭilābho. **Garukāro**ti garukiriyā, bhāriyakaraṇaṃ. **Mānana**nti manena piyakaraṇaṃ. **Vandana**nti pañcapatiṭṭhitena vandanaṃ. **Pūjanā**ti gandhamālādīhi pūjanā. Issāyanavasena **issā**. Issākāro **issāyanā**. Issāyitabhāvo **issāyitattaṃ. Usūyā**dīni issādivevacanāni.

Imissā pana issāya khiyyanalakkhaṇaṃ āgārikenāpi anāgārikenāpi dīpetabbaṃ. Āgāriko hi ekacco kasivaṇijjādīsu aññatarena ājīvena attano purisakāraṃ nissāya bhaddakaṃ yānaṃ vā vāhanaṃ vā ratanaṃ vā labhati. Aparo tassa alābhatthiko tena lābhena na tussati. ‘Kadā nu kho esa imāya sampattiyā parihāyitvā kapaṇo hutvā carissatī’ti cintetvā ekena kāraṇena tasmiṃ tāya sampattiyā parihīne attamano hoti. Anāgārikopi eko issāmanako aññaṃ attano sutapariyattiādīni nissāya uppannalābhādisampattiṃ disvā ‘kadā nu kho eso imehi lābhādīhi parihāyissatī’ti cintetvā, yadā taṃ ekena kāraṇena parihīnaṃ passati, tadā attamano hoti. Evaṃ parasampattikhiyyanalakkhaṇā ‘issā’ti veditabbā.

1127. Macchariyaniddese vatthuto macchariyadassanatthaṃ **‘pañca macchariyāni āvāsamacchariya’**ntiādi vuttaṃ. Tattha āvāse macchariyaṃ **āvāsamacchariyaṃ**. Sesapadesupi eseva nayo.

Āvāso nāma sakalārāmopi pariveṇampi ekovarakopi rattiṭṭhānadivāṭṭhānādīnipi. Tesu vasantā sukhaṃ vasanti paccaye labhanti. Eko bhikkhu vattasampannasseva pesalassa bhikkhuno tattha āgamanaṃ na icchati. Āgatopi ‘khippaṃ gacchatū’ti cinteti. Idaṃ **‘āvāsamacchariyaṃ’** nāma. Bhaṇḍanakārakādīnaṃ pana tattha vāsaṃ anicchato āvāsamacchariyaṃ nāma na hoti.

Kulanti upaṭṭhākakulampi ñātikulampi. Tattha aññassa upasaṅkamanaṃ anicchato kulamacchariyaṃ hoti. Pāpapuggalassa pana upasaṅkamanaṃ anicchantopi maccharī nāma na hoti. So hi tesaṃ pasādabhedāya paṭipajjati. Pasādaṃ rakkhituṃ samatthasseva pana bhikkhuno tattha upasaṅkamanaṃ anicchanto maccharī nāma hoti.

Lābhoti catupaccayalābhova. Taṃ aññasmiṃ sīlavanteyeva labhante ‘mā labhatū’ti cintentassa lābhamacchariyaṃ hoti. Yo pana saddhādeyyaṃ vinipāteti, aparibhogadupparibhogādivasena vināseti, pūtibhāvaṃ gacchantampi aññassa na deti, taṃ disvā ‘sace imaṃ esa na labheyya, añño sīlavā labheyya, paribhogaṃ gaccheyyā’ti cintentassa macchariyaṃ nāma natthi.

Vaṇṇo nāma sarīravaṇṇopi guṇavaṇṇopi. Tattha sarīravaṇṇe maccharipuggalo ‘paro pāsādiko rūpavā’ti vutte taṃ na kathetukāmo hoti. Guṇavaṇṇamaccharī sīlena dhutaṅgena paṭipadāya ācārena vaṇṇaṃ na kathetukāmo hoti.

Dhammoti pariyattidhammo ca paṭivedhadhammo ca. Tattha ariyasāvakā paṭivedhadhammaṃ na maccharāyanti, attanā paṭividdhadhamme sadevakassa lokassa paṭivedhaṃ icchanti. Taṃ pana paṭivedhaṃ ‘pare jānantū’ti icchanti. Tantidhammeyeva pana dhammamacchariyaṃ nāma hoti. Tena samannāgato puggalo yaṃ guḷhaṃ ganthaṃ vā kathāmaggaṃ vā jānāti taṃ aññaṃ na jānāpetukāmo hoti. Yo pana puggalaṃ upaparikkhitvā dhammānuggahena, dhammaṃ vā upaparikkhitvā puggalānuggahena na deti, ayaṃ dhammamaccharī nāma na hoti.

Tattha ekacco puggalo lolo hoti, kālena samaṇo hoti, kālena brāhmaṇo, kālena nigaṇṭho. Yo hi bhikkhu ‘ayaṃ puggalo paveṇiāgataṃ tantiṃ saṇhaṃ sukhumaṃ dhammantaraṃ bhinditvā āluḷissatī’ti na deti, ayaṃ puggalaṃ upaparikkhitvā dhammānuggahena na deti nāma. Yo pana ‘ayaṃ dhammo saṇho sukhumo, sacāyaṃ puggalo gaṇhissati aññaṃ byākaritvā attānaṃ āvikatvā nassissatī’ti na deti, ayaṃ dhammaṃ upaparikkhitvā puggalānuggahena na deti nāma. Yo pana ‘sacāyaṃ imaṃ dhammaṃ gaṇhissati, amhākaṃ samayaṃ bhindituṃ samattho bhavissatī’ti na deti, ayaṃ dhammamaccharī nāma hoti.

Imesu pañcasu macchariyesu āvāsamacchariyena tāva yakkho vā peto vā hutvā tasseva āvāsassa saṅkāraṃ sīsena ukkhipitvā vicarati. Kulamacchariyena tasmiṃ kule aññesaṃ dānamānanādīni karonte disvā ‘bhinnaṃ vatidaṃ kulaṃ mamā’ti cintayato lohitampi mukhato uggacchati, kucchivirecanampi hoti, antānipi khaṇḍākhaṇḍāni hutvā nikkhamanti. Lābhamacchariyena saṅghassa vā gaṇassa vā santake lābhe maccharāyitvā puggalikaparibhogaṃ viya paribhuñjitvā yakkho vā peto vā mahāajagaro vā hutvā nibbattati. Sarīravaṇṇaguṇavaṇṇamaccharena pariyattidhammamacchariyena ca attanova vaṇṇaṃ vaṇṇeti, paresaṃ vaṇṇe ‘kiṃ vaṇṇo eso’ti taṃ taṃ dosaṃ vadanto pariyattidhammañca kassaci kiñci adento dubbaṇṇo ceva eḷamūgo ca hoti.

Apica āvāsamacchariyena lohagehe paccati. Kulamacchariyena appalābho hoti. Lābhamacchariyena gūthaniraye nibbattati. Vaṇṇamacchariyena bhave bhave nibbattassa vaṇṇo nāma na hoti. Dhammamacchariyena kukkuḷaniraye nibbattatīti.

Maccharāyanavasena **maccheraṃ**. Maccharāyanākāro **maccharāyanā**. Maccharena ayitassa maccherasamaṅgino bhāvo **maccharāyitattaṃ**. ‘Mayhameva hontu mā aññassā’ti sabbāpi attano sampattiyo byāpetuṃ na icchatīti **viviccho**. Vivicchassa bhāvo **vevicchaṃ,** mudumacchariyassetaṃ nāmaṃ. Kadariyo vuccati anādaro. Tassa bhāvo **kadariyaṃ**. Thaddhamacchariyassetaṃ nāmaṃ. Tena hi samannāgato puggalo parampi paresaṃ dadamānaṃ nivāreti. Vuttampi cetaṃ –

> Kadariyo pāpasaṅkappo, micchādiṭṭhi anādaro;
> Dadamānaṃ nivāreti, yācamānāna bhojananti. (saṃ. ni. 1.132);

Yācake disvā kaṭukabhāvena cittaṃ añcati saṅkocetīti kaṭukañcuko. Tassa bhāvo **kaṭukañcukatā**. Aparo nayo – **kaṭukañcukatā** vuccati kaṭacchuggāho. Samatittikapuṇṇāya hi ukkhaliyā bhattaṃ gaṇhanto sabbatobhāgena saṅkuṭitena aggakaṭacchunā gaṇhāti, pūretvā gahetuṃ na sakkoti; evaṃ maccharipuggalassa cittaṃ saṅkucati. Tasmiṃ saṅkucite kāyopi tatheva saṅkucati, paṭikuṭati, paṭinivattati, na sampasāriyatīti maccheraṃ ‘kaṭukañcukatā’ti vuttaṃ.

Aggahitattaṃ cittassāti paresaṃ upakārakaraṇe dānādinā ākārena yathā na sampasāriyati, evaṃ āvaritvā gahitabhāvo cittassa. Yasmā pana maccharipuggalo attano santakaṃ paresaṃ adātukāmo hoti parasantakaṃ gaṇhitukāmo, tasmā ‘idaṃ acchariyaṃ mayhameva hotu, mā aññassā’ti pavattivasenassa attasampattinigūhanalakkhaṇatā attasampattiggahaṇalakkhaṇatā vā veditabbā. Sesaṃ imasmiṃ gocchake uttānatthameva.

Imāni pana saṃyojanāni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmarāgapaṭighasaṃyojanāni anāgāmimaggena pahīyanti, mānasaṃyojanaṃ arahattamaggena, diṭṭhivicikicchāsīlabbataparāmāsā sotāpattimaggena, bhavarāgasaṃyojanaṃ arahattamaggena, issāmacchariyāni sotāpattimaggena, avijjā arahattamaggena. Maggapaṭipāṭiyā diṭṭhivicikicchāsīlabbataparāmāsaissāmacchariyāni sotāpattimaggena pahīyanti, kāmarāgapaṭighā anāgāmimaggena, mānabhavarāgaavijjā arahattamaggenāti.

1140. Ganthagocchake nāmakāyaṃ gantheti, cutipaṭisandhivasena vaṭṭasmiṃ ghaṭetīti **kāyagantho**. Sabbaññubhāsitampi paṭikkhipitvā sassato loko idameva saccaṃ moghamaññanti iminā ākārena abhinivisatīti **idaṃsaccābhiniveso**. Yasmā pana abhijjhākāmarāgānaṃ viseso atthi, tasmā abhijjhākāyaganthassa padabhājane ‘‘yo kāmesu kāmacchando kāmarāgo’’ti avatvā yo rāgo sārāgotiādi vuttaṃ. Iminā yaṃ heṭṭhā vuttaṃ ‘brahmānaṃ vimānādīsu chandarāgo kāmāsavo na hoti, ganthagocchakaṃ patvā abhijjhākāyagantho hotī’ti taṃ suvuttanti veditabbaṃ. Parato kilesagocchakepi eseva nayo. **Ṭhapetvā sīlabbataparāmāsa**nti idaṃ yasmā sīlabbataparāmāso ‘idameva sacca’ntiādinā ākārena nābhinivisati, ‘sīlena suddhī’tiādinā eva pana abhinivisati, tasmā micchādiṭṭhibhūtampi taṃ paṭikkhipanto ‘ṭhapetvā’ti āha.

1162. Nīvaraṇagocchakassa thinamiddhaniddese **cittassa akallatā**ti cittassa gilānabhāvo. Gilāno hi akallakoti vuccati. Vinayepi vuttaṃ – ‘‘nāhaṃ, bhante, akallako’’ti (pārā. 151). **Akammaññatā**ti cittagelaññasaṅkhātova akammaññatākāro. **Olīyanā**ti olīyanākāro. Iriyāpathikacittañhi iriyāpathaṃ sandhāretuṃ asakkontaṃ, rukkhe vagguli viya, khīle laggitaphāṇitavārako viya ca, olīyati. Tassa taṃ ākāraṃ sandhāya olīyanāti vuttaṃ. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. **Līna**nti avipphārikatāya paṭikuṭitaṃ. Itare dve ākārabhāvaniddesā. **Thina**nti sappipiṇḍo viya avipphārikatāya ghanabhāvena ṭhitaṃ. **Thiyanā**ti ākāraniddeso. Thiyitabhāvo **thiyitattaṃ,** avipphāravaseneva thaddhatāti attho.

1163. **Kāyassā**ti khandhattayasaṅkhātassa nāmakāyassa. **Akallatā akammaññatā**ti heṭṭhā vuttanayameva. Megho viya ākāsaṃ kāyaṃ onayhatīti **onāho**. Sabbatobhāgena onāho **pariyonāho**. Abbhantare samorundhatīti **antosamorodho**. Yathā hi nagare rundhitvā gahite manussā bahi nikkhamituṃ na labhanti, evampi middhena samoruddhā dhammā vipphāravasena nikkhamituṃ na labhanti. Tasmā antosamorodhoti vuttaṃ. Medhatīti **middhaṃ;** akammaññabhāvena vihiṃsatīti attho. Supanti tenāti **soppaṃ**. Akkhidalādīnaṃ pacalabhāvaṃ karotīti **pacalāyikā. Supanā supitatta**nti ākārabhāvaniddesā. Yaṃ pana tesaṃ purato soppapadaṃ tassa punavacane kāraṇaṃ vuttameva. **Idaṃ vuccati thinamiddhanīvaraṇa**nti idaṃ thinañca middhañca ekato katvā āvaraṇaṭṭhena thinamiddhanīvaraṇanti vuccati. Yaṃ yebhuyyena sekkhaputhujjanānaṃ niddāya pubbabhāgaaparabhāgesu uppajjati taṃ arahattamaggena samucchijjati. Khīṇāsavānaṃ pana karajakāyassa dubbalabhāvena bhavaṅgotaraṇaṃ hoti, tasmiṃ asammisse vattamāne te supanti, sā nesaṃ niddā nāma hoti. Tenāha bhagavā – ‘‘abhijānāmi kho panāhaṃ, aggivessana, gimhānaṃ pacchime māse catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā’’ti (ma. ni. 1.387). Evarūpo panāyaṃ karajakāyassa dubbalabhāvo na maggavajjho, upādinnakepi anupādinnakepi labbhati. Upādinnake labbhamāno yadā khīṇāsavo dīghamaggaṃ gato hoti, aññataraṃ vā pana kammaṃ katvā kilanto, evarūpe kāle labbhati. Anupādinnake labbhamāno paṇṇapupphesu labbhati. Ekaccānañhi rukkhānaṃ paṇṇāni sūriyātapena pasāriyanti rattiṃ paṭikuṭanti, padumapupphādīni sūriyātapena pupphanti, rattiṃ puna paṭikuṭanti. Idaṃ pana middhaṃ akusalattā khīṇāsavānaṃ na hotīti.

Tattha siyā – ‘‘na middhaṃ akusalaṃ. Kasmā? Rūpattā. Rūpañhi abyākataṃ. Idañca rūpaṃ. Tenevettha ‘kāyassa akallatā akammaññatā’ti kāyaggahaṇaṃ kata’’nti. Yadi ‘kāyassā’ti vuttamattenevetaṃ rūpaṃ, kāyapassaddhādayopi dhammā rūpameva bhaveyyuṃ. ‘Sukhañca kāyena paṭisaṃvedeti’ (dha. sa. 163; dī. ni. 1.230) ‘kāyena ceva paramasaccaṃ sacchikarotī’ti (ma. ni. 2.183; a. ni. 4.113) sukhapaṭisaṃvedanaparamatthasaccasacchikaraṇānipi rūpakāyeneva siyuṃ. Tasmā na vattabbametaṃ ‘rūpaṃ middha’nti. Nāmakāyo hettha kāyo nāma. Yadi nāmakāyo, atha kasmā ‘soppaṃ pacalāyikā’ti vuttaṃ? Na hi nāmakāyo supati, na ca pacalāyatīti. ‘Liṅgādīni viya indriyassa, tassa phalattā. Yathā hi ‘itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo’ti imāni liṅgādīni itthindriyassa phalattā vuttāni, evaṃ imassāpi nāmakāyagelaññasaṅkhātassa middhassa phalattā soppādīni vuttāni. Middhe hi sati tāni hontīti. Phalūpacārena, middhaṃ arūpampi samānaṃ ‘soppaṃ pacalāyikā supanā supitatta’nti vuttaṃ.

‘Akkhidalādīnaṃ pacalabhāvaṃ karotīti pacalāyikā’ti vacanatthenāpi cāyamattho sādhitoyevāti na rūpaṃ middhaṃ. Onāhādīhipi cassa arūpabhāvo dīpitoyeva. Na hi rūpaṃ nāmakāyassa ‘onāho pariyonāho antosamorodho’ hotīti. ‘Nanu ca imināva kāraṇenetaṃ rūpaṃ? Na hi arūpaṃ kassaci onāho, na pariyonāho, na antosamorodho hotī’ti. Yadi evaṃ, āvaraṇampi na bhaveyya. Tasmā. Yathā kāmacchandādayo arūpadhammā āvaraṇaṭṭhena nīvaraṇā, evaṃ imassāpi onāhanādiatthena onāhāditā veditabbā. Apica ‘‘pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe’’ti (dī. ni. 2.146; saṃ. ni. 5.233) vacanatopetaṃ arūpaṃ. Na hi rūpaṃ cittupakkileso, na paññāya dubbalīkaraṇaṃ hotīti.

Kasmā na hoti? Nanu vuttaṃ –

> ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā, ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkileso’’ti (a. ni. 4.50).

Aparampi vuttaṃ ‘‘cha khome, gahapatiputta, ādīnavā surāmerayamajjapamādaṭṭhānānuyoge – sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī, paññāya dubbalīkaraṇītveva chaṭṭhaṃ padaṃ bhavatī’’ti (dī. ni. 3.248). Paccakkhatopi cetaṃ siddhameva. Yathā majje udaragate, cittaṃ saṃkilissati, paññā dubbalā hoti, tasmā majjaṃ viya middhampi cittasaṃkileso ceva paññāya dubbalīkaraṇañca siyāti. Na, paccayaniddesato. Yadi hi majjaṃ saṃkileso bhaveyya, so ‘‘ime pañca nīvaraṇe pahāya cetaso upakkilese’’ti (ma. ni. 1.297) vā, ‘‘evameva kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti, na ca kammaniyaṃ, na ca pabhassaraṃ, pabhaṅgu ca, na ca sammā samādhiyati āsavānaṃ khayāya. Katame pañca? Kāmacchando, bhikkhave, cittassa upakkileso’’ti (saṃ. ni. 5.214) vā, ‘‘katame ca, bhikkhave, cittassa upakkilesā? Abhijjhā visamalobho cittassa upakkileso’’ti (ma. ni. 1.71) vā – evamādīsu upakkilesaniddesesu niddesaṃ āgaccheyya. Yasmā pana tasmiṃ pīte upakkilesā uppajjanti ye cittasaṃkilesā ceva paññāya ca dubbalīkaraṇā honti, tasmā taṃ tesaṃ paccayattā paccayaniddesato evaṃ vuttaṃ. Middhaṃ pana sayameva cittassa saṃkileso ceva paññāya dubbalīkaraṇañcāti arūpameva middhaṃ.

Kiñca bhiyyo? Sampayogavacanato. ‘‘Thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā’’ti (dha. sa. 1176) hi vuttaṃ. Tasmā sampayogavacanato nayidaṃ rūpaṃ. Na hi rūpaṃ sampayuttasaṅkhyaṃ labhatīti. Athāpi siyā – ‘yathālābhavasenetaṃ vuttaṃ. Yathā hi ‘‘sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampī’’ti (dī. ni. 1.249; ma. ni. 1.433) evaṃ ekato katvā yathālābhavasena vuttaṃ. Sakkharakathalañhi tiṭṭhati yeva na carati, itaradvayaṃ tiṭṭhatipi caratipi. Evamidhāpi middhaṃ nīvaraṇameva, na sampayuttaṃ, thinaṃ nīvaraṇampi sampayuttampīti sabbaṃ ekato katvā yathālābhavasena ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’ti vuttaṃ. Middhaṃ pana yathā sakkharakathalaṃ tiṭṭhateva na carati, evaṃ nīvaraṇameva, na sampayuttaṃ. Tasmā rūpameva middhanti. Na, rūpabhāvāsiddhito. Sakkharakathalañhi na caratīti vināpi suttena siddhaṃ. Tasmā tattha yathālābhavasenattho hotu. Middhaṃ pana rūpanti asiddhametaṃ. Na sakkā tassa iminā suttena rūpabhāvo sādhetunti middhassa rūpabhāvāsiddhito na idaṃ yathālābhavasena vuttanti arūpameva middhaṃ.

Kiñca bhiyyo? ‘Cattattā’tiādivacanato. Vibhaṅgasmiñhi ‘‘vigatathinamiddhoti tassa thinamiddhassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā, tena vuccati vigatathinamiddho’’ti (vibha. 547) ca, ‘‘idaṃ cittaṃ imamhā thinamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thinamiddhā cittaṃ parisodheti’’ cāti (vibha. 551) – evaṃ ‘cattattā’tiādi vuttaṃ. Na ca ‘rūpaṃ’ evaṃ vuccati, tasmāpi arūpameva middhanti. Na, cittajassāsambhavavacanato. Tividhañhi middhaṃ – cittajaṃ utujaṃ āhārajañca. Tasmā yaṃ tattha cittajaṃ tassa vibhaṅge jhānacittehi asambhavo vutto, na arūpabhāvo sādhitoti rūpameva middhanti. Na, rūpabhāvāsiddhitova. Middhassa hi rūpabhāve siddhe sakkā etaṃ laddhuṃ. Tattha cittajassāsambhavo vutto. So eva ca na sijjhatīti arūpameva middhaṃ.

Kiñca bhiyyo? Pahānavacanato. Bhagavatā hi ‘‘cha, bhikkhave, dhamme pahāya bhabbo paṭhamajjhānaṃ upasampajja viharituṃ; katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccaṃ, kakkuccaṃ, vicikicchaṃ; kāmesu kho panassa ādīnavo sammapaññāya sudiṭṭho hotī’’ti (a. ni. 6.73) ca, ‘‘ime pañca nīvaraṇe pahāya balavatiyā paññāya attatthaṃ vā paratthaṃ vā ñassatī’’ti (a. ni. 5.51) ca ādīsu middhassāpi pahānaṃ vuttaṃ. Na ca rūpaṃ pahātabbaṃ. Yathāha – ‘‘rūpakkhandho abhiññeyyo, pariññeyyo, na pahātabbo, na bhāvetabbo na sacchikātabbo’’ti (vibha. 1031) imassāpi pahānavacanato arūpameva middhanti. Na, rūpassāpi pahānavacanato. ‘‘Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahathā’’ti (ma. ni. 1.247; saṃ. ni. 3.33). Ettha hi rūpassāpi pahānaṃ vuttameva. Tasmā akāraṇametanti. Na, aññathā vuttattā. Tasmiñhi sutte ‘‘yo, bhikkhave, rūpe chandarāgavinayo taṃ tattha pahāna’’nti (saṃ. ni. 3.25) evaṃ chandarāgappahānavasena rūpassa pahānaṃ vuttaṃ, na yathā ‘‘cha dhamme pahāya pañca nīvaraṇe pahāyā’’ti evaṃ pahātabbameva vuttanti, aññathā vuttattā, na rūpaṃ middhaṃ. Tasmā yānetāni ‘‘so ime pañca nīvaraṇe pahāya cetaso upakkilese’’tiādīni suttāni vuttāni, etehi ceva aññehi ca suttehi arūpameva middhanti veditabbaṃ. Tathā hi –

> ‘‘Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā. Katame pañca? Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo…pe… thinamiddhaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya dubbalīkaraṇa’’nti (saṃ. ni. 5.220) ca, ‘‘thinamiddhanīvaraṇaṃ, bhikkhave, andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanika’’nti (saṃ. ni. 5.221) ca, ‘‘evameva kho, brāhmaṇa, yasmiṃ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetenā’’ti (saṃ. ni. 5.236) ca, ‘‘ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmacchando uppajjati…pe… anuppannañceva thinamiddhaṃ uppajjatī’’ti (saṃ. ni. 5.216) ca, ‘‘kevalohāyaṃ, bhikkhave, akusalarāsi yadidaṃ pañca nīvaraṇā’’ti (saṃ. ni. 5.371) ca –

Evamādīni ca anekāni etassa arūpabhāvajotakāneva suttāni vuttāni. Yasmā cetaṃ arūpaṃ tasmā āruppepi uppajjati. Vuttañhetaṃ mahāpakaraṇe **paṭṭhāne** – ‘‘nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati, na purejātapaccayā’’ti etassa vibhaṅge ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhaṃ… uddhaccaṃ avijjānīvaraṇa’’nti (paṭṭhā. 3.8.8) sabbaṃ vitthāretabbaṃ. Tasmā sanniṭṭhānamettha gantabbaṃ arūpameva middhanti.

1166. Kukkuccaniddese **akappiye kappiyasaññitā**tiādīni mūlato kukkuccadassanatthaṃ vuttāni. Evaṃsaññitāya hi kate vītikamme, niṭṭhite vatthujjhācāre, puna sañjātasatinopi ‘duṭṭhu mayā kata’nti evaṃ anutappamānassa pacchānutāpavasenetaṃ uppajjati. Tena taṃ mūlato dassetuṃ ‘akappiye kappiyasaññitā’tiādi vuttaṃ. Tattha akappiyabhojanaṃ kappiyasaññī hutvā paribhuñjati, akappiyamaṃsaṃ kappiyamaṃsasaññī hutvā, acchamaṃsaṃ sūkaramaṃsanti, dīpimaṃsaṃ vā migamaṃsanti khādati; kāle vītivatte kālasaññāya, pavāretvā appavāritasaññāya, pattasmiṃ raje patite paṭiggahitasaññāya bhuñjati – evaṃ ‘akappiye kappiyasaññāya’ vītikkamaṃ karoti nāma. Sūkaramaṃsaṃ pana acchamaṃsasaññāya khādamāno, kāle ca vikālasaññāya bhuñjamāno ‘kappiye akappiyasaññitāya’ vītikkamaṃ karoti nāma. Anavajjaṃ pana kiñcideva vajjasaññitāya, vajjañca anavajjasaññitāya karonto ‘anavajje vajjasaññāya vajje ca anavajjasaññāya’ vītikkamaṃ karoti nāma. Yasmā panetaṃ ‘‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ, kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisa’’nti evaṃ anavajje vajjasaññitāyapi kate vītikkame uppajjati, tasmāssa aññampi vatthuṃ anujānanto **yaṃ evarūpa**ntiādimāha.

Tattha kukkuccapadaṃ vuttatthameva. Kukkuccāyanākāro **kukkuccāyanā**. Kukkuccena ayitassa bhāvo **kukkuccāyitattaṃ. Cetaso vippaṭisāro**ti ettha katākatassa sāvajjānavajjassa vā abhimukhagamanaṃ ‘vippaṭisāro’ nāma. Yasmā pana so kataṃ vā pāpaṃ akataṃ na karoti, akataṃ vā kalyāṇaṃ kataṃ na karoti, tasmā virūpo kucchito vā paṭisāroti ‘vippaṭisāro’. So pana cetaso, na sattassāti ñāpanatthaṃ ‘cetaso’ vippaṭisāroti vuttaṃ. Ayamassa sabhāvaniddeso. Uppajjamānaṃ pana kukkuccaṃ āraggamiva kaṃsapattaṃ manaṃ vilikhamānameva uppajjati, tasmā **manovilekho**ti vuttaṃ. Ayamassa kiccaniddeso. Yaṃ pana vinaye ‘‘atha kho āyasmā sāriputto bhagavatā paṭikkhittaṃ anuvasitvā anuvasitvā āvasathapiṇḍaṃ paribhuñjitu’’nti kukkuccāyanto na paṭiggahesīti (pāci. 204) kukkuccaṃ āgataṃ, na taṃ nīvaraṇaṃ. Na hi arahato ‘duṭṭhu mayā idaṃ kata’nti evaṃ anutāpo atthi. Nīvaraṇapatirūpakaṃ panetaṃ ‘kappati na kappatī’ti vīmaṃsanasaṅkhātaṃ vinayakukkuccaṃ nāma.

1176. **‘‘Katame dhammā nīvaraṇā ceva nīvaraṇasampayuttā cā’’**ti padassa niddese yasmā thinamiddhaṃ aññamaññaṃ na vijahati, tasmā **thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā**ti abhinditvā vuttaṃ. Yasmā pana uddhacce satipi kukkuccassa abhāvā kukkuccena vināpi uddhaccaṃ uppajjati, tasmā taṃ bhinditvā vuttaṃ. Yañca yena sampayogaṃ na gacchati, taṃ na yojitanti veditabbaṃ.

Ime pana nīvaraṇe kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmacchandabyāpādā anāgāmimaggena pahīyanti, thinamiddhuddhaccāni arahattamaggena, kukkuccavicikicchā sotāpattimaggena, avijjā arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena kukkuccavicikicchā pahīyanti, anāgāmimaggena kāmacchandabyāpādā, arahattamaggena thinamiddhuddhaccāvijjāti.

1182. Parāmāsagocchake **te dhamme ṭhapetvā**ti pucchāsabhāgena bahuvacanaṃ kataṃ.

1219. Upādānaniddese vatthusaṅkhātaṃ kāmaṃ upādiyatīti **kāmupādānaṃ** kāmo ca so upādānañcātipi kāmupādānaṃ. **Upādāna**nti daḷhaggahaṇaṃ. Daḷhattho hi ettha upasaddo upāyāsaupakaṭṭhādīsu viya. Tathā diṭṭhi ca sā upādānañcāti **diṭṭhupādānaṃ**. Diṭṭhiṃ upādiyatīti diṭṭhupādānaṃ. 'Sassato attā ca loko cā'tiādīsu (dī. ni. 1.31) hi purimadiṭṭhiṃ uttaradiṭṭhi upādiyahi. Tathā sīlabbataṃ upādiyatīti **sīlabbatupādānaṃ**. Sīlabbatañca taṃ upādānañcātipi sīlabbatupādānaṃ. Gosīlagovatādīni hi 'evaṃ suddhī'ti abhinivesato sayameva upādānāni. Tathā, vadanti etenāti 'vādo'; upādiyanti etenāti 'upādānaṃ'. Kiṃ vadanti, upādiyanti vā? Attānaṃ. Attano vādupādānaṃ **attavādupādānaṃ;** 'attavādamattameva vā attā'ti upādiyanti etenāti attavādupādānaṃ.

1220. **Yo kāmesu kāmacchando**ti etthāpi vatthukāmāva anavasesato kāmāti adhippetā. Tasmā vatthukāmesu kāmacchando idha kāmupādānanti anāgāminopi taṃ siddhaṃ hoti. Pañcakāmaguṇavatthuko panassa kāmarāgova natthīti.

1221. Diṭṭhupādānaniddese **natthi dinna**nti. Dinnaṃ nāma atthi, sakkā kassaci kiñci dātunti jānāti; dinnassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi yiṭṭha**nti. Yiṭṭhaṃ vuccati mahāyāgo. Taṃ yajituṃ sakkāti jānāti; yiṭṭhassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi huta**nti āhunapāhunamaṅgalakiriyā. Taṃ kātuṃ sakkāti jānāti; tassa pana phalaṃ vipāko natthīti gaṇhāti. **Natthi, sukatadukkaṭāna**nti ettha dasa kusalakammapathā sukatakammāni nāma. Dasa akusalakammapathā dukkaṭakammāni nāma. Tesaṃ atthibhāvaṃ jānāti phalaṃ vipāko pana natthīti gaṇhāti. **Natthi ayaṃ loko**ti paraloke ṭhito imaṃ lokaṃ natthīti gaṇhāti. **Natthi paraloko**ti idha loke ṭhito paralokaṃ natthīti gaṇhāti. **Natthi mātā natthi pitā**ti mātāpitūnaṃ atthibhāvaṃ jānāti, tesu katapaccayena koci phalaṃ vipāko natthīti gaṇhāti. **Natthi sattā opapātikā**ti cavanakaupapajjanakā sattā natthīti gaṇhāti. **Sammaggatā sammā paṭipannā**ti anulomapaṭipadaṃ paṭipannā dhammikasamaṇabrāhmaṇā lokasmiṃ natthīti gaṇhāti. **Ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī**ti imañca lokaṃ parañca lokaṃ attanāva abhivisiṭṭhena ñāṇena ñatvā pavedanasamattho sabbaññū buddho nāma natthīti gaṇhāti.

Imāni pana upādānāni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā kāmupādānaṃ catūhi maggehi pahīyati, sesāni tīṇi sotāpattimaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhupādānādīni pahīyanti, catūhi maggehi kāmupādānanti.

1235. Kilesagocchake kilesā eva **kilesavatthūni**. Vasanti vā ettha akhīṇāsavā sattā lobhādīsu patiṭṭhitattāti **'vatthūni'**. Kilesā ca te tappatiṭṭhānaṃ sattānaṃ vatthūni cāti **'kilesavatthūni'**. Yasmā cettha anantarapaccayādibhāvena uppajjamānā kilesāpi vasanti eva nāma, tasmā kilesānaṃ vatthūnītipi 'kilesavatthūni'.

1236. **Tattha katamo lobho? Yo rāgo sārāgo**ti ayaṃ pana lobho hetugocchake ganthagocchake imasmiṃ kilesagocchaketi tīsu ṭhānesu atirekapadasatena niddiṭṭho. Āsavasaṃyojanaoghayoganīvaraṇaupādānagocchakesu aṭṭhahi aṭṭhahi padehi niddiṭṭho. Svāyaṃ atirekapadasatena niddiṭṭhaṭṭhānepi aṭṭhahi aṭṭhahi padehi niddiṭṭhaṭṭhānepi nippadesatova gahitoti veditabbo. Tesu hetuganthanīvaraṇaupādānakilesagocchakesu catumaggavajjhā taṇhā ekeneva koṭṭhāsena ṭhitā. Āsavasaṃyojanaoghayogesu catumaggavajjhāpi dve koṭṭhāsā hutvā ṭhitā. Kathaṃ? Āsavesu kāmāsavo bhavāsavoti, saṃyojanesu kāmarāgasaṃyojanaṃ bhavarāgasaṃyojananti, oghesu kāmogho bhavoghoti, yogesu kāmayogo bhavayogoti.

Imāni pana kilesavatthūni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kilesapaṭipāṭiyā lobho catūhi maggehi pahīyati, doso anāgāmimaggena, mohamānā arahattamaggena, diṭṭhivicikicchā sotāpattimaggena, thinādīni arahattamaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhivicikicchā pahīyanti, anāgāmimaggena doso, arahattamaggena sesā sattāti.

1287. Kāmāvacaraniddese **heṭṭhato**ti heṭṭhābhāgena. **Avīciniraya**nti vā aggijālānaṃ vā sattānaṃ vā dukkhavedanāya vīci, antaraṃ, chiddaṃ ettha natthīti avīci. Sukhasaṅkhāto ayo ettha natthīti nirayo. Niratiatthenapi nirassādatthenapi nirayo. **Pariyantaṃ karitvā**ti taṃ avīcisaṅkhātaṃ nirayaṃ antaṃ katvā. **Uparito**ti uparibhāgena. **Paranimmitavasavattideve**ti paranimmitesu kāmesu vasaṃ vattanato evaṃladdhavohāre deve. **Anto karitvā**ti anto pakkhipitvā. **Yaṃ etasmiṃ antare**ti ye etasmiṃ okāse. **Etthāvacarā**ti iminā yasmā etasmiṃ antare aññepi caranti kadāci katthaci sambhavato, tasmā tesaṃ asaṅgaṇhanatthaṃ 'avacarā'ti vuttaṃ. Tena ye etasmiṃ antare ogāḷhā hutvā caranti sabbattha sadā ca sambhavato, adhobhāge caranti avīcinirayassa heṭṭhā bhūtupādāyapavattibhāvena, tesaṃ saṅgaho kato hoti. Te hi avagāḷhāva caranti, adhobhāgeva carantīti **avacarā. Ettha pariyāpannā**ti iminā pana yasmā ete etthāvacarā aññatthāpi avacaranti, na pana tattha pariyāpannā honti, tasmā tesaṃ aññatthāpi avacarantānaṃ pariggaho kato hoti. Idāni te ettha pariyāpannadhamme rāsisuññatapaccayabhāvato ceva sabhāvato ca dassento **khandhā**tiādimāha.

1289. Rūpāvacaraniddese **brahmaloka**nti paṭhamajjhānabhūmisaṅkhātaṃ brahmaṭṭhānaṃ. Sesamettha kāmāvacaraniddese vuttanayeneva veditabbaṃ. **Samāpannassa vā**tiādīsu paṭhamapadena kusalajjhānaṃ vuttaṃ, dutiyena vipākajjhānaṃ, vuttaṃ tatiyena kiriyajjhānaṃ vuttanti veditabbaṃ.

1291. Arūpāvacaraniddese **ākāsānañcāyatanūpage**ti ākāsānañcāyatanasaṅkhātaṃ bhavaṃ upagate. Dutiyapadepi eseva nayo. Sesaṃ heṭṭhā vuttanayeneva veditabbaṃ.

1301. Saraṇadukaniddese yvāyaṃ tīsu akusalamūlesu moho, so lobhasampayutto ca lobhena **saraṇo,** dosasampayutto ca dosena saraṇo. Vicikicchuddhaccasampayutto pana moho diṭṭhisampayuttena ceva rūparāgaarūparāgasaṅkhātena ca rāgaraṇena pahānekaṭṭhabhāvato saraṇo sarajoti veditabbo.

Suttantikadukanikkhepakathā

1303. Suttantikadukesu mātikākathāyaṃ atthato vivecitattā yāni ca nesaṃ niddesapadāni tesampi heṭṭhā vuttanayeneva suviññeyyattā yebhuyyena uttānatthāni eva. Idaṃ panettha visesamattaṃ – **vijjūpamaduke** tāva cakkhumā kira puriso meghandhakāre rattiṃ maggaṃ paṭipajji. Tassa andhakāratāya maggo na paññāyi. Vijju niccharitvā andhakāraṃ viddhaṃsesi. Athassa andhakāravigamā maggo pākaṭo ahosi. So dutiyampi gamanaṃ abhinīhari. Dutiyampi andhakāro otthari. Maggo na paññāyi. Vijju niccharitvā taṃ viddhaṃsesi. Vigate andhakāre maggo pākaṭo ahosi. Tatiyampi gamanaṃ abhinīhari. Andhakāro otthari. Maggo na paññāyi. Vijju niccharitvā andhakāraṃ viddhaṃsesi.

Tattha cakkhumato purisassa andhakāre maggapaṭipajjanaṃ viya ariyasāvakassa sotāpattimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya sotāpattimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya sotāpattimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva. Dutiyagamanābhinīhāro viya sakadāgāmimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Dutiyaṃ vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya sakadāgāmimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya sakadāgāmimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva. Tatiyagamanābhinīhāro viya anāgāmimaggatthāya vipassanārambho. Andhakāre maggassa apaññāyanakālo viya saccacchādakatamaṃ. Tatiyaṃ vijjuyā niccharitvā andhakārassa viddhaṃsitakālo viya anāgāmimaggobhāsena uppajjitvā saccacchādakatamassa vinoditakālo. Vigate andhakāre maggassa pākaṭakālo viya anāgāmimaggassa catunnaṃ saccānaṃ pākaṭakālo. Maggassa pākaṭaṃ pana maggasamaṅgipuggalassa pākaṭameva.

Vajirassa pana pāsāṇo vā maṇi vā abhejjo nāma natthi. Yattha patati taṃ vinividdhameva hoti. Vajiraṃ khepentaṃ asesetvā khepeti. Vajirena gatamaggo nāma puna pākatiko na hoti. Evameva arahattamaggassa avajjhakileso nāma natthi. Sabbakilese vinivijjhati vajiraṃ viya. Arahattamaggopi kilese khepento asesetvā khepeti. Vajirena gatamaggassa puna pākatikattābhāvo viya arahattamaggena pahīnakilesānaṃ puna paccudāvattanaṃ nāma natthīti.

1307. **Bāladuka**niddese bālesu ahirikānottappāni pākaṭāni, mūlāni ca sesānaṃ bāladhammānaṃ. Ahiriko hi anottappī ca na kiñci akusalaṃ na karoti nāmāti. Etāni dve paṭhamaṃyeva visuṃ vuttāni. Sukkapakkhepi ayameva nayo. Tathā kaṇhaduke.

1311. **Tapanīyaduka**niddese katattā ca akatattā ca tapanaṃ veditabbaṃ. **Kāyaduccaritādīni** hi katattā tapanti, kāyasucaritādīni akatattā. Tathā hi puggalo 'kataṃ me kāyaduccarita'nti tappati, 'akataṃ me kāyasucarita'nti tappati. 'Kataṃ me vacīduccarita'nti tappati…pe… 'akataṃ me manosucarita'nti tappati. Atapanīyepi eseva nayo. Kalyāṇakārī hi puggalo 'kataṃ me kāyasucarita'nti na tappati, 'akataṃ me kāyaduccarita'nti na tappati…pe… 'akataṃ me manoduccarita'nti na tappatīti (a. ni.

2.3).

1313. **Adhivacanaduka**niddese **yā tesaṃ tesaṃ dhammāna**nti sabbadhammaggahaṇaṃ. Saṅkhāyatīti **saṅkhā,** saṃkathiyatīti attho. Kinti saṃkathiyati? Ahanti mamanti paroti parassāti sattoti bhāvoti posoti puggaloti naroti māṇavoti tissoti dattoti, ‘mañco pīṭhaṃ bhisi bimbohanaṃ’ ‘vihāro pariveṇaṃ dvāraṃ vātapāna’nti evaṃ anekehi ākārehi saṃkathiyatīti **‘saṅkhā’**. Samaññāyatīti **samaññā**. Kinti samaññāyati? ‘Ahanti…pe… vātapāna’nti samaññāyatīti ‘samaññā’. Paññāpiyatīti **paññatti**. Vohariyatīti **vohāro**. Kinti vohariyati? ‘Aha’nti…pe… ‘vātapāna’nti vohariyatīti vohāro.

Nāmanti catubbidhaṃ nāmaṃ – sāmaññanāmaṃ guṇanāmaṃ kittimanāmaṃ opapātikanāmanti. Tattha paṭhamakappikesu mahājanena sammannitvā ṭhapitattā mahāsammatoti rañño nāmaṃ ‘sāmaññanāmaṃ’ nāma. Yaṃ sandhāya vuttaṃ – ‘‘mahājanasammatoti kho, vāseṭṭha, mahāsammato tveva paṭhamaṃ akkharaṃ upanibbatta’’nti (dī. ni. 3.131). Dhammakathiko paṃsukūliko vinayadharo tepiṭako saddho pasannoti evarūpaṃ guṇato āgatanāmaṃ ‘guṇanāmaṃ’ nāma. Bhagavā arahaṃ sammāsambuddhotiādīnipi tathāgatassa anekāni nāmasatāni guṇanāmāneva. Tena vuttaṃ –

‘‘Asaṅkhyeyyāni nāmāni, saguṇena mahesino;
Guṇena nāmamuddheyyaṃ, api nāmasahassato’’ti.

Yaṃ pana jātassa kumārakassa nāmaggahaṇadivase dakkhiṇeyyānaṃ sakkāraṃ katvā samīpe ṭhitā ñātakā kappetvā pakappetvā ‘ayaṃ asukonāmā’ti nāmaṃ karonti, idaṃ ‘kittimanāma’ nāma. Yā pana purimapaññatti pacchimapaññattiyaṃ patati, purimavohāro pacchimavohāre patati, seyyathidaṃ – purimakappepi cando candoyeva nāma, etarahipi candova. Atīte sūriyo… samuddo… pathavī… pabbato pabbatoyeva, nāma, etarahipi pabbatoyevāti idaṃ ‘opapātikanāmaṃ’ nāma. Idaṃ catubbidhampi nāmaṃ ettha nāmameva hoti.

Nāmakammanti nāmakaraṇaṃ. **Nāmadheyya**nti nāmaṭṭhapanaṃ. **Niruttī**ti nāmanirutti. **Byañjana**nti nāmabyañjanaṃ. Yasmā panetaṃ atthaṃ byañjeti tasmā evaṃ vuttaṃ. **Abhilāpo**ti nāmābhilāpova. **Sabbeva dhammā adhivacanapathā**ti adhivacanassa nopathadhammo nāma natthi. Ekadhammo sabbadhammesu nipatati, sabbadhammā ekadhammasmiṃ nipatanti. Kathaṃ? Ayañhi nāmapaññatti ekadhammo, so sabbesu catubhūmakadhammesu nipatati. Sattopi saṅkhāropi nāmato muttako nāma natthi.

Aṭavīpabbatādīsu rukkhopi jānapadānaṃ bhāro. Te hi ‘ayaṃ kiṃ rukkho nāmā’ti puṭṭhā ‘khadiro’ ‘palāso’ti attanā jānanakanāmaṃ kathenti. Yassa nāmaṃ na jānanti tampi ‘anāmako’ nāmāti vadanti. Tampi tassa nāmadheyyameva hutvā tiṭṭhati. Samudde macchakacchapādīsupi eseva nayo. Itare dve dukā iminā samānatthā eva.

1316. **Nāmarūpaduke** nāmakaraṇaṭṭhena ca namanaṭṭhena ca nāmanaṭṭhena ca **nāmaṃ**. Tattha cattāro khandhā tāva **nāmakaraṇaṭṭhena** ‘nāmaṃ’. Yathā hi mahājanasammatattā mahāsammatassa mahāsammatoti nāmaṃ ahosi, yathā vā mātāpitaro ‘ayaṃ tisso nāma hotu, phusso nāma hotū’ti evaṃ puttassa kittimanāmaṃ karonti, yathā vā ‘dhammakathiko’ ‘vinayadharo’ti guṇato nāmaṃ āgacchati, na evaṃ vedanādīnaṃ. Vedanādayo hi mahāpathavīādayo viya attano nāmaṃ karontāva uppajjanti. Tesu uppannesu tesaṃ nāmaṃ uppannameva hoti. Na hi vedanaṃ uppannaṃ ‘tvaṃ vedanā nāma hohī’ti koci bhaṇati. Na ca tassā nāmaggahaṇakiccaṃ atthi. Yathā pathaviyā uppannāya ‘tvaṃ pathavī nāma hohī’ti nāmaggahaṇakiccaṃ natthi, cakkavāḷasinerucandimasūriyanakkhattesu uppannesu ‘tvaṃ cakkavāḷaṃ nāma hohi tvaṃ nakkhattaṃ nāma hohī’ti nāmaggahaṇakiccaṃ natthi, nāmaṃ uppannameva hoti, opapātikapaññattiyaṃ nipatati, evaṃ vedanāya uppannāya ‘tvaṃ vedanā nāma hohī’ti nāmaggahaṇakiccaṃ natthi. Tāya uppannāya vedanāti nāmaṃ uppannameva hoti. Opapātikapaññattiyaṃ nipatati. Saññādīsupi eseva nayo. Atītepi hi vedanā vedanāyeva, saññā… saṅkhārā… viññāṇaṃ viññāṇameva. Anāgatepi, paccuppannepi. Nibbānaṃ pana sadāpi nibbānamevāti. ‘Nāmakaraṇaṭṭhena’ nāmaṃ.

‘Namanaṭṭhenā’pi cettha cattāro khandhā nāmaṃ. Te hi ārammaṇābhimukhā namanti. **‘Nāmanaṭṭhena’** sabbampi nāmaṃ. Cattāro hi khandhā ārammaṇe aññamaññaṃ nāmenti. Nibbānaṃ ārammaṇādhipatipaccayatāya attani anavajjadhamme nāmeti.

1318. Avijjābhavataṇhā vaṭṭamūlasamudācāradassanatthaṃ gahitā.

1320. **Bhavissati attā ca loko cā**ti khandhapañcakaṃ attā ca loko cāti gahetvā ‘taṃ bhavissatī’ti gahaṇākārena niviṭṭhā **sassatadiṭṭhi**. Dutiyā **‘na bhavissatī’**ti ākārena niviṭṭhā ucchedadiṭṭhi.

1326. **Pubbantaṃ ārabbhā**ti atītakoṭṭhāsaṃ ārammaṇaṃ karitvā. Iminā brahmajāle āgatā aṭṭhārasa pubbantānudiṭṭhiyo gahitā. **Aparantaṃ ārabbhā**ti anāgatakoṭṭhāsaṃ ārammaṇaṃ karitvā. Iminā tattheva āgatā catucattālīsa aparantānudiṭṭhiyo gahitā.

1332. Dovacassatāniddese **sahadhammike vuccamāne**ti sahadhammikaṃ nāma yaṃ bhagavatā paññattaṃ sikkhāpadaṃ, tasmiṃ vatthuṃ dassetvā āpattiṃ āropetvā ‘idaṃ nāma tvaṃ āpattiṃ āpanno, iṅgha desehi vuṭṭhāhi paṭikarohī’ti vuccamāne. **Dovacassāya**ntiādīsu evaṃ codiyamānassa paṭicodanāya vā appadakkhiṇagāhitāya vā dubbacassa kammaṃ dovacassāyaṃ. Tadeva dovacassantipi vuccati. Tassa bhāvo **dovacassiyaṃ**. Itaraṃ tasseva vevacanaṃ. **Vippaṭikūlagāhitā**ti vilomagāhitā. Vilomagahaṇasaṅkhātena vipaccanīkena sātaṃ assāti vipaccanīkasāto. ‘Paṭāṇikagahaṇaṃ gahetvā ekapadeneva taṃ nissaddamakāsi’nti sukhaṃ paṭilabhantassetaṃ adhivacanaṃ. Tassa bhāvo **vipaccanīkasātatā**. Ovādaṃ anādiyanavasena anādarassa bhāvo **anādariyaṃ**. Itaraṃ tasseva vevacanaṃ. Anādiyanākāro vā **anādaratā**. Garuvāsaṃ avasanavasena uppanno agāravabhāvo **agāravatā**. Sajeṭṭhakavāsaṃ avasanavasena uppanno appaṭissavabhāvo **appaṭissavatā. Ayaṃ vuccatī**ti ayaṃ evarūpā dovacassatā nāma vuccati. Atthato panesā tenākārena pavattā cattāro khandhā, saṅkhārakkhandhoyeva vāti. **Pāpamittatādīsu**pi eseva nayo. Dovacassatā pāpamittatādayo hi visuṃ cetasikadhammā nāma natthi.

1333. Natthi etesaṃ saddhāti **assaddhā;** buddhādīni vatthūni na saddahantīti attho. **Dussīlā**ti sīlassa dunnāmaṃ natthi, nissīlāti attho. **Appassutā**ti sutarahitā. Pañca macchariyāni etesaṃ atthīti **maccharino. Duppaññā**ti nippaññā. Sevanakavasena **sevanā**. Balavasevanā **nisevanā**. Sabbatobhāgena sevanā **saṃsevanā**. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Tīhipi sevanāva kathitā. **Bhajanā**ti upasaṅkamanā. **Sambhajanā**ti sabbatobhāgena bhajanā. Upasaggavasena vā padaṃ vaḍḍhitaṃ. **Bhattī**ti daḷhabhatti. **Sambhattī**ti sabbatobhāgena bhatti. Upasaggavasena vā padaṃ vaḍḍhitaṃ. Dvīhipi daḷhabhatti eva kathitā. **Taṃsampavaṅkatā**ti tesu puggalesu kāyena ceva cittena ca sampavaṅkabhāvo; tanninnatā tapponatā tappabbhāratāti attho.

1334. Sovacassatādukaniddesopi vuttapaṭipakkhanayena veditabbo.

1336. **Pañcapi āpattikkhandhā**ti mātikāniddesena ‘pārājikaṃ saṅghādisesaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭa’nti imā pañca āpattiyo. **Sattapi āpattikkhandhā**ti vinayaniddesena ‘pārājikaṃ saṅghādisesaṃ thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsita’nti imā satta āpattiyo. Tattha saha vatthunā tāsaṃ āpattīnaṃ paricchedajānanakapaññā **āpattikusalatā** nāma. Saha kammavācāya āpattivuṭṭhānaparicchedajānanakapaññā pana **āpattivuṭṭhānakusalatā** nāma.

1338. Samāpajjitabbato samāpatti. Saha parikammena appanāparicchedajānanakapaññā pana **samāpattikusalatā** nāma. ‘Cande vā sūriye vā nakkhatte vā ettakaṃ ṭhānaṃ gate vuṭṭhahissāmī’ti avirajjhitvā tasmiṃyeva samaye vuṭṭhānakapaññāya atthitāya **samāpattivuṭṭhānakusalatā** nāma.

1340. Aṭṭhārasannaṃ dhātūnaṃ uggahamanasikārasavanadhāraṇaparicchedajānanakapaññā **dhātukusalatā** nāma. Tāsaṃyeva uggahamanasikārajānanakapaññā **manasikārakusalatā** nāma.

1342. Dvādasannaṃ āyatanānaṃ uggahamanasikārasavanadhāraṇaparicchedajānanakapaññā latā nāma. Tīsupi vā etāsu kusalatāsu uggaho manasikāro savanaṃ sammasanaṃ paṭivedho paccavekkhaṇāti sabbaṃ vaṭṭati. Tattha savanauggahapaccavekkhaṇā lokiyā, paṭivedho lokuttaro. Sammasanamanasikārā lokiyalokuttaramissakā. ‘Avijjāpaccayā saṅkhārā’tiādīni (vibha. aṭṭha. 225) paṭiccasamuppādavibhaṅge āvibhavissanti. ‘Iminā pana paccayena idaṃ hotī’ti jānanakapaññā **paṭiccasamuppādakusalatā** nāma.

1344. Ṭhānāṭṭhānakusalatādukaniddese **hetū paccayā**ti ubhayampetaṃ aññamaññavevacanaṃ. Cakkhupasādo hi rūpaṃ ārammaṇaṃ katvā uppajjanakassa cakkhuviññāṇassa hetu ceva paccayo ca. Tathā sotapasādādayo sotaviññāṇādīnaṃ, ambabījādīni ca ambaphalādīnaṃ. Dutiyanaye **ye ye dhammā**ti visabhāgapaccayadhammānaṃ nidassanaṃ. **Yesaṃ yesa**nti visabhāgapaccayasamuppannadhammanidassanaṃ. **Na hetū na paccayā**ti cakkhupasādo saddaṃ ārammaṇaṃ katvā uppajjanakassa sotaviññāṇassa na hetu na paccayo. Tathā sotapasādādayo avasesaviññāṇādīnaṃ. Ambādayo ca tālādīnaṃ uppattiyāti evamattho veditabbo.

1346. Ajjavamaddavaniddese **nīcacittatā**ti padamattameva viseso. Tassattho – mānābhāvena nīcaṃ cittaṃ assāti nīcacitto. Nīcacittassa bhāvo nīcacittatā. Sesaṃ cittujukatācittamudutānaṃ padabhājanīye āgatameva.

1348. Khantiniddese khamanakavasena **khanti**. Khamanākāro **khamanatā**. Adhivāsenti etāya, attano upari āropetvā vāsenti, na paṭibāhanti, na paccanīkatāya tiṭṭhantīti **adhivāsanatā**. Acaṇḍikassa bhāvo **acaṇḍikkaṃ. Anasuropo**ti asuropo vuccati na sammāropitattā duruttavacanaṃ. Tappaṭipakkhato anasuropo suruttavācāti attho. Evamettha phalūpacārena kāraṇaṃ niddiṭṭhaṃ. **Attamanatā cittassā**ti somanassavasena cittassa sakamanatā, attano cittasabhāvoyeva, na byāpannacittatāti attho.

1349. Soraccaniddese **kāyiko avītikkamo**ti tividhaṃ kāyasucaritaṃ. **Vācasiko avītikkamo**ti catubbidhaṃ vacīsucaritaṃ. Kāyikavācasikoti iminā kāyavacīdvārasamuṭṭhitaṃ ājīvaṭṭhamakasīlaṃ pariyādiyati. **Idaṃ vuccati soracca**nti idaṃ pāpato suṭṭhu oratattā soraccaṃ nāma vuccati. **Sabbopi sīlasaṃvaro**ti idaṃ yasmā na kevalaṃ kāyavācāheva anācāraṃ ācarati manasāpi ācarati eva, tasmā mānasikasīlaṃ pariyādāya dassetuṃ vuttaṃ.

1350. Sākhalyaniddese **aṇḍakā**ti yathā sadose rukkhe aṇḍakāni uṭṭhahanti, evaṃ sadosatāya khuṃsanavambhanādivacanehi aṇḍakā jātā. **Kakkasā**ti pūtikā sā yathā nāma pūtirukkho kakkaso hoti paggharitacuṇṇo evaṃ kakkasā hoti. Sotaṃ ghaṃsayamānā viya pavisati. Tena vuttaṃ 'kakkasā'ti. **Parakaṭukā**ti paresaṃ kaṭukā amanāpā dosajananī. **Parābhisajjanī**ti kuṭilakaṇṭakasākhā viya cammesu vijjhitvā paresaṃ abhisajjanī, gantukāmānampi gantuṃ adatvā lagganakārī. **Kodhasāmantā**ti kodhassa āsannā. **Asamādhisaṃvattanikā**ti appanāsamādhissa vā upacārasamādhissa vā asaṃvattanikā. Iti sabbānevetāni sadosavācāya vevacanāni. **Tathārūpiṃ vācaṃ pahāyā**ti idaṃ pharusavācaṃ appajahitvā ṭhitassa antarantare pavattāpi saṇhavācā asaṇhavācā eva nāmāti dīpanatthaṃ vuttaṃ.

Neḷāti eḷaṃ vuccati doso. Nāssā eḷanti neḷā; niddosāti attho. ''Neḷaṅgo setapacchādo''ti (udā. 65; saṃ. ni. 4.347; peṭako. 25) ettha vuttaneḷaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sarīre kopaṃ ajanetvā pemaṃ janetīti **pemanīyā**. Hadayaṃ gacchati, appaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī**. Pure saṃvaḍḍhanārī viya sukumārātipi porī. Purassa esātipi porī; nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti. Pitimattaṃ pitāti bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti **bahujanamanāpā. Yā tatthā**ti yā tasmiṃ puggale. **Saṇhavācatā**ti maṭṭhavācatā. **Sakhilavācatā**ti muduvācatā. **Apharusavācatā**ti akakkhaḷavācatā.

1351. Paṭisanthāraniddese **āmisapaṭisanthāro**ti āmisaalābhena attanā saha paresaṃ chiddaṃ yathā pihitaṃ hoti paṭicchannaṃ evaṃ āmisena paṭisantharaṇaṃ. **Dhammapaṭisanthāro**ti dhammassa appaṭilābhena attanā saha paresaṃ chiddaṃ yathā pihitaṃ hoti paṭicchannaṃ, evaṃ dhammena paṭisantharaṇaṃ. **Paṭisanthārako hotī**ti dveyeva hi lokasannivāsassa chiddāni, tesaṃ paṭisanthārako hoti. Āmisapaṭisanthārena vā dhammapaṭisanthārena vāti iminā duvidhena paṭisanthārena paṭisanthārako hoti, paṭisantharati, nirantaraṃ karoti.

Tatrāyaṃ ādito paṭṭhāya kathā – paṭisanthārakena hi bhikkhunā āgantukaṃ āgacchantaṃ disvāva paccuggantvā pattacīvaraṃ gahetabbaṃ, āsanaṃ dātabbaṃ, tālavaṇṭena bījitabbaṃ, pādā dhovitvā makkhetabbā, sappiphāṇite sati bhesajjaṃ dātabbaṃ, pānīyena pucchitabbo, āvāso paṭijaggitabbo. Evaṃ ekadesena āmisapaṭisanthāro kato nāma hoti.

Sāyaṃ pana navakatarepi attano upaṭṭhānaṃ anāgateyeva, tassa santikaṃ gantvā nisīditvā avisaye apucchitvā tassa visaye pañho pucchitabbo. 'Tumhe katarabhāṇakā'ti apucchitvā tumhākaṃ 'ācariyupajjhāyā kataraṃ ganthaṃ vaḷañjentī'ti pucchitvā pahonakaṭṭhāne pañho pucchitabbo. Sace kathetuṃ sakkoti iccetaṃ kusalaṃ. No ce sakkoti sayaṃ kathetvā dātabbaṃ. Evaṃ ekadesena dhammapaṭisanthāro kato nāma hoti.

Sace attano santike vasati taṃ ādāya nibaddhaṃ piṇḍāya caritabbaṃ. Sace gantukāmo hoti punadivase gamanasabhāgena taṃ ādāya ekasmiṃ gāme piṇḍāya caritvā uyyojetabbo. Sace aññasmiṃ disābhāge bhikkhū nimantitā honti taṃ bhikkhuṃ icchamānaṃ ādāya gantabbaṃ. 'Na mayhaṃ esā disā sabhāgā'ti gantuṃ anicchante sesabhikkhū pesetvā taṃ ādāya piṇḍāya caritabbaṃ. Attanā laddhāmisaṃ tassa dātabbaṃ. Evaṃ 'āmisapaṭisanthāro' kato nāma hoti.

Āmisapaṭisanthārakena pana attanā laddhaṃ kassa dātabbanti? Āgantukassa tāva dātabbaṃ. Sace gilāno vā avassiko vā atthi, tesampi dātabbaṃ. Ācariyupajjhāyānaṃ dātabbaṃ. Bhaṇḍagāhakassa dātabbaṃ. Sārāṇīyadhammapūrakena pana satavārampi sahassavārampi āgatāgatānaṃ therāsanato paṭṭhāya dātabbaṃ. Paṭisanthārakena pana yena yena na laddhaṃ, tassa tassa dātabbaṃ. Bahigāmaṃ nikkhamitvā jiṇṇakaṃ vā anāthaṃ bhikkhuṃ vā bhikkhuniṃ vā disvā tesampi dātabbaṃ.

Tatridaṃ vatthu – corehi kira guttasālagāme pahate taṅkhaṇaññeva ekā nirodhato vuṭṭhitā khīṇāsavattherī daharabhikkhuniyā bhaṇḍakaṃ gāhāpetvā mahājanena saddhiṃ maggaṃ paṭipajjitvā ṭhitamajjhanhike nakulanagaragāmadvāraṃ patvā rukkhamūle nisīdi. Tasmiṃ samaye kāḷavallimaṇḍapavāsī mahānāgatthero nakulanagaragāme piṇḍāya caritvā nikkhanto theriṃ disvā bhattena āpucchi. Sā 'patto me natthī'ti āha. Thero 'imināva bhuñjathā'ti saha pattena adāsi. Therī bhattakiccaṃ katvā pattaṃ dhovitvā therassa datvā āha – 'ajja tāva bhikkhācārena kilamissatha, ito paṭṭhāya pana vo bhikkhācāraparittāso nāma na bhavissati, tātā'ti. Tato paṭṭhāya therassa ūnakahāpaṇagghanako piṇḍapāto nāma na uppannapubbo. Ayaṃ 'āmisapaṭisanthāro' nāma.

Imaṃ paṭisanthāraṃ katvā bhikkhunā saṅgahapakkhe ṭhatvā tassa bhikkhuno kammaṭṭhānaṃ kathetabbaṃ, dhammo vācetabbo, kukkuccaṃ vinodetabbaṃ, uppannaṃ kiccaṃ karaṇīyaṃ kātabbaṃ, abbhānavuṭṭhānamānattaparivāsā dātabbā. Pabbajjāraho pabbājetabbo upasampadāraho upasampādetabbo. Bhikkhuniyāpi attano santike upasampadaṃ ākaṅkhamānāya kammavācaṃ kātuṃ vaṭṭati. Ayaṃ 'dhammapaṭisanthāro' nāma.

Imehi dvīhi paṭisanthārehi paṭisanthārako bhikkhu anuppannaṃ lābhaṃ uppādeti, uppannaṃ thāvaraṃ karoti, sabhayaṭṭhāne attano jīvitaṃ rakkhati coranāgarañño pattaggahaṇahattheneva aggaṃ gahetvā patteneva bhattaṃ ākiranto thero viya. Aladdhalābhuppādane pana ito palāyitvā paratīraṃ gatena mahānāgaraññā ekassa therassa santike saṅgahaṃ labhitvā puna āgantvā rajje patiṭṭhitena setambaṅgaṇe yāvajīvaṃ pavattitaṃ mahābhesajjadānavatthu kathetabbaṃ. Uppannalābhathāvarakaraṇe dīghabhāṇakaabhayattherassa hatthato paṭisanthāraṃ labhitvā cetiyapabbate corehi bhaṇḍakassa aviluttabhāve vatthu kathetabbaṃ.

1352. Indriyesu aguttadvāratāniddese **cakkhunā rūpaṃ disvā**ti kāraṇavasena cakkhūti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu – ''cakkhu rūpaṃ na passati, acittakattā; cittaṃ na passati, acakkhukattā; dvārārammaṇasaṅghaṭṭanena pana pasādavatthukena cittena passati. Īdisī panesā 'dhanunā vijjatī'tiādīsu viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvā''ti ayamevettha atthoti. **Nimittaggāhī**ti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ chandarāgavasena gaṇhāti, diṭṭhamatteyeva na saṇṭhāti. **Anubyañjanaggāhī**ti kilesānaṃ anubyañjanato pākaṭabhāvakaraṇato anubyañjananti laddhavohāraṃ hatthapādasitahasitakathitaālokitavilokitādibhedaṃ ākāraṃ gaṇhāti. **Yatvādhikaraṇamena**ntiādimhi yaṃkāraṇā yassa cakkhundriyāsaṃvarassa hetu, etaṃ puggalaṃ satikavāṭena cakkhundriyaṃ asaṃvutaṃ apihitacakkhudvāraṃ hutvā viharantaṃ ete abhijjhādayo dhammā anvāssaveyyuṃ anubandheyyuṃ ajjhotthareyyuṃ. **Tassa saṃvarāya na paṭipajjatī**ti tassa cakkhundriyassa satikavāṭena pidahanatthāya na paṭipajjati. Evaṃbhūtoyeva ca na rakkhati cakkhundriyaṃ, na cakkhundriye saṃvaraṃ āpajjatīti vuccati.

Tattha kiñcāpi cakkhundriye saṃvaro vā asaṃvaro vā natthi, na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Apica yadā rūpārammaṇaṃ cakkhussa āpāthamāgacchati tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampaṭicchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tadanantaraṃ javanaṃ javati. Tatrāpi neva bhavaṅgasamaye na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti.

Evaṃ honto pana so 'cakkhundriye asaṃvaro'ti vuccati. Kasmā? Yasmā tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni.

Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvārakoṭṭhakagabbhādayo susaṃvutā, tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārena hi pavisitvā corā yadicchakaṃ kareyyuṃ. Evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittānīti.

Sotena saddaṃ sutvātiādīsupi eseva nayo. **Yā imesa**nti evaṃ saṃvaraṃ anāpajjantassa imesaṃ channaṃ indriyānaṃ yā agutti yā agopanā yo anārakkho yo asaṃvaro, athakanaṃ, apidahananti attho.

1353. Bhojane amattaññutāniddese **idhekacco**ti imasmiṃ sattaloke ekacco. **Appaṭisaṅkhā**ti paṭisaṅkhānapaññāya ajānitvā anupadhāretvā. **Ayoniso**ti anupāyena. **Āhāra**nti asitapītādiajjhoharaṇīyaṃ. **Āhāretī**ti paribhuñjati ajjhoharati. **Davāyā**tiādi anupāyadassanatthaṃ vuttaṃ. Anupāyena hi āhārento davatthāya madatthāya maṇḍanatthāya vibhūsanatthāya vā āhāreti, no idamatthitaṃ paṭicca. Yā tattha **asantuṭṭhitā**ti yā tasmiṃ ayoniso āhāraparibhoge asantussanā asantuṭṭhibhāvo. **Amattaññutā**ti amattaññubhāvo, pamāṇasaṅkhātāya mattāya ajānanaṃ. **Ayaṃ vuccatī**ti ayaṃ apaccavekkhitaparibhogavasena pavattā bhojane amattaññutā nāma vuccati.

1354. Indriyesu guttadvāratāniddese **cakkhunā**tiādi vuttanayeneva veditabbaṃ. **Na nimittaggāhī hotī**ti chandarāgavasena vuttappakāraṃ nimittaṃ na gaṇhāti. Evaṃ sesapadānipi vuttapaṭipakkhanayeneva veditabbāni. Yathā ca heṭṭhā 'javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati, dvārampi aguttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittānī'ti vuttaṃ, evamidha tasmiṃ sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni. Yathā kiṃ? Yathā nagaradvāresu susaṃvutesu, kiñcāpi antogharādayo asaṃvutā honti, tathāpi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti – nagaradvāresu pihitesu corānaṃ paveso natthi – evameva javane sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi, āvajjanādīnipi vīthicittāni. Tasmā javanakkhaṇe uppajjamānopi 'cakkhundriye saṃvaro'ti vutto. **Sotena saddaṃ sutvā**tiādīsupi eseva nayo.

1355. Bhojane mattaññutāniddese **paṭisaṅkhā yoniso āhāraṃ āhāretī**ti paṭisaṅkhānapaññāya jānitvā upāyena āhāraṃ paribhuñjati. Idāni taṃ upāyaṃ dassetuṃ **neva davāyā**tiādi vuttaṃ.

Tattha **'neva davāyā'**ti davatthāya na āhāreti. Tattha naṭalaṅghakādayo davatthāya āhārenti nāma. Yañhi bhojanaṃ bhuttassa naccagītakabyasilokasaṅkhāto davo atirekatarena paṭibhāti, taṃ bhojanaṃ adhammena visamena pariyesitvā te āhārenti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na madāyāti mānamadapurisamadānaṃ vaḍḍhanatthāya na āhāreti. Tattha rājarājamahāmattā madatthāya āhārenti nāma. Te hi attano mānamadapurisamadānaṃ vaḍḍhanatthāya piṇḍarasabhojanādīni paṇītabhojanāni bhuñjanti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na maṇḍanāyāti sarīramaṇḍanatthāya na āhāreti. Tattha rūpūpajīviniyo mātugāmā antepurikādayo ca sappiphāṇitaṃ nāma pivanti, te hi siniddhaṃ muduṃ mandaṃ bhojanaṃ āhārenti 'evaṃ no aṅgalaṭṭhi susaṇṭhitā bhavissati, sarīre chavivaṇṇo pasanno bhavissatī'ti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na vibhūsanāyāti sarīre maṃsavibhūsanatthāya na āhāreti. Tattha nibbuddhamallamuṭṭhikamallādayo susiniddhehi macchamaṃsādīhi sarīramaṃsaṃ pīṇenti 'evaṃ no maṃsaṃ ussadaṃ bhavissati pahārasahanatthāyā'ti. Ayaṃ pana bhikkhu evaṃ sarīre maṃsavibhūsanatthāya na āhāreti.

Yāvadevāti āhārāharaṇe payojanassa paricchedaniyamadassanaṃ. **Imassa kāyassa ṭhitiyā**ti imassa catumahābhūtikakarajakāyassa ṭhapanatthāya āhāreti. Idamassa āhārāharaṇe payojananti attho. **Yāpanāyā**ti jīvitindriyayāpanatthāya āhāreti. **Vihiṃsūparatiyā**ti vihiṃsā nāma abhuttapaccayā uppajjanakā khuddā. Tassā uparatiyā vūpasamanatthāya āhāreti. **Brahmacariyānuggahāyā**ti brahmacariyaṃ nāma tisso sikkhā, sakalaṃ sāsanaṃ, tassa anuggaṇhanatthāya āhāreti.

Itīti upāyanidassanaṃ; iminā upāyenāti attho. **Purāṇañca vedanaṃ paṭihaṅkhāmī**ti purāṇavedanā nāma abhuttappaccayā uppajjanakavedanā. Taṃ paṭihanissāmīti āhāreti. **Navañca vedanaṃ na uppādessāmī**ti navavedanā nāma atibhuttappaccayena uppajjanakavedanā. Taṃ na uppādessāmīti āhāreti. Atha vā, 'navavedanā' nāma bhuttappaccayā nauppajjanakavedanā. Tassā anuppannāya anuppajjanatthameva āhāreti. **Yātrā ca me bhavissatī**ti yāpanā ca me bhavissati. **Anavajjatā cā**ti ettha atthi sāvajjaṃ atthi anavajjaṃ. Tattha adhammikapariyesanā adhammikapaṭiggahaṇaṃ adhammena paribhogoti idaṃ 'sāvajjaṃ' nāma. Dhammena pariyesitvā dhammena paṭiggahetvā paccavekkhitvā paribhuñjanaṃ 'anavajjaṃ' nāma. Ekacco anavajjeyeva sāvajjaṃ karoti, 'laddhaṃ me'ti katvā pamāṇātikkantaṃ bhuñjati. Taṃ jīrāpetuṃ asakkonto uddhaṃvirecanaadhovirecanādīhi kilamati. Sakalavihāre bhikkhū tassa sarīrapaṭijagganabhesajjapariyesanādīsu ussukkaṃ āpajjanti. 'Kiṃ ida'nti vutte 'asukassa nāma udaraṃ uddhumāta'ntiādīni vadanti. 'Esa niccakālampi evaṃpakatikoyeva, attano kucchipamāṇaṃ nāma na jānātī'ti nindanti garahanti. Ayaṃ anavajjeyeva sāvajjaṃ karoti nāma. Evaṃ akatvā 'anavajjatā ca bhavissatī'ti āhāreti.

Phāsuvihāro cāti etthāpi atthi phāsuvihāro atthi na phāsuvihāro. Tattha 'āharahatthako alaṃsāṭako tatthavaṭṭako kākamāsako bhuttavamitako'ti imesaṃ pañcannaṃ brāhmaṇānaṃ bhojanaṃ na phāsuvihāro nāma. Etesu hi **'āharahatthako'** nāma bahuṃ bhuñjitvā attano dhammatāya uṭṭhātuṃ asakkonto 'āhara hattha'nti vadati. **'Alaṃsāṭako'** nāma accuddhumātakucchitāya uṭṭhitopi sāṭakaṃ nivāsetuṃ na sakkoti. **'Tatthavaṭṭako'** nāma uṭṭhātuṃ asakkonto tattheva parivaṭṭati. **'Kākamāsako'** nāma yathā kākehi āmasituṃ sakkā hoti, evaṃ yāva mukhadvārā āhāreti. **'Bhuttavamitako'** nāma mukhena sandhāretuṃ asakkonto tattheva vamati. Evaṃ akatvā 'phāsuvihāro ca me bhavissatī'ti āhāreti. Phāsuvihāro nāma catūhi pañcahi ālopehi ūnūdaratā. Ettakañhi bhuñjitvā pānīyaṃ pivato cattāro iriyāpathā sukhena pavattanti. Tasmā dhammasenāpati evamāha –

> ''Cattāro pañca ālope, abhutvā udakaṃ pive;
> Alaṃ phāsuvihārāya, pahitattassa bhikkhuno''ti. (theragā. 983);

Imasmiṃ pana ṭhāne aṅgāni samodhānetabbāni. 'Neva davāyā'tihi ekaṃ aṅgaṃ, 'na madāyā'ti ekaṃ, 'na maṇḍanāyā'ti ekaṃ, 'na vibhūsanāyā'ti ekaṃ, 'yāvadeva imassa kāyassa ṭhitiyā yāpanāyā'ti ekaṃ, 'vihiṃsūparatiyā brahmacariyānuggahāyā'ti ekaṃ, 'iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmī'ti ekaṃ, 'yātrā ca me bhavissatī'ti ekaṃ aṅgaṃ. Anavajjatā ca phāsuvihāro cāti ayamettha bhojanānisaṃso. Mahāsīvatthero panāha – heṭṭhā cattāri aṅgāni paṭikkhepo nāma. Upari pana aṭṭhaṅgāni samodhānetabbānīti – tattha 'yāvadeva imassa kāyassa ṭhitiyā'ti ekaṃ aṅgaṃ, 'yāpanāyā'ti ekaṃ, 'vihiṃsūparatiyāti' ekaṃ, 'brahmacariyānuggahāyā'ti ekaṃ, 'iti purāṇañca vedanaṃ paṭihaṅkhāmī'ti ekaṃ, 'navañca vedanaṃ na uppādessāmī'ti ekaṃ, 'yātrā ca me bhavissatī'ti ekaṃ, 'anavajjatā' cāti ekaṃ. Phāsuvihāro pana bhojanānisaṃsoti. Evaṃ aṭṭhaṅgasamannāgataṃ āhāraṃ āhārento bhojane mattaññū nāma hoti. **Ayaṃ vuccatī**ti ayaṃ pariyesanapaṭiggahaṇaparibhogesu yuttappamāṇajānanavasena pavatto paccavekkhitaparibhogo bhojane mattaññutā nāma vuccati.

1356. Muṭṭhassaccaniddese **asatī**ti sativirahitā cattāro khandhā. **Ananussati appaṭissatī**ti upasaggavasena padaṃ vaḍḍhitaṃ. **Asaraṇatā**ti asaraṇākāro. **Adhāraṇatā**ti dhāretuṃ asamatthatā. Tāya hi samannāgato puggalo ādhānappatto nidhānakkhamo na hoti. Udake alābukaṭāhaṃ viya ārammaṇe pilavatīti **pilāpanatā. Saṃmusanatā**ti naṭṭhamuṭṭhassatitā. Tāya hi samannāgato puggalo nikkhittabhatto viya kāko, nikkhittamaṃso viya ca siṅgālo hoti.

1361. Bhāvanābalaniddese **kusalānaṃ dhammāna**nti bodhipakkhiyadhammānaṃ **āsevanā**ti ādisevanā. **Bhāvanā**ti vaḍḍhanā. **Bahulīkamma**nti punappunaṃ karaṇaṃ.

1368. Sīlavipattiniddeso sīlasampadāniddesapaṭipakkhato veditabbo. Diṭṭhivipattiniddeso ca diṭṭhisampadāniddesapaṭipakkhato diṭṭhisampadāniddeso ca diṭṭhupādānaniddesapaṭipakkhato. Sīlavisuddhiniddeso kiñcāpi sīlasampadāniddesena samāno, tattha pana visuddhisampāpakaṃ pātimokkhasaṃvarasīlaṃ kathitaṃ, idha visuddhippattaṃ sīlaṃ. Sati ca sampajaññañca, paṭisaṅkhānabalañca bhāvanābalañca, samatho ca vipassanā ca, samathanimittañca paggahanimittañca, paggāho ca avikkhepo ca, sīlasampadā ca diṭṭhisampadā cāti imehi pana chahi dukehi catubhūmakāpi lokiyalokuttaradhammāva kathitā.

1373. Diṭṭhivisuddhiniddese **kammassakataññāṇa**nti 'idaṃ kammaṃ sakaṃ, idaṃ no saka'nti jānanapaññā. Tattha attanā vā kataṃ hotu parena vā sabbampi akusalakammaṃ no sakaṃ. Kasmā? Atthabhañjanato anatthajananato ca. Kusalakammaṃ pana anatthabhañjanato atthajananato ca 'sakaṃ' nāma. Tattha yathā nāma sadhano sabhogo puriso addhānamaggaṃ paṭipajjitvā antarāmagge gāmanigamādīsu nakkhatte saṅghuṭṭhe 'ahaṃ āgantuko, kaṃ nu kho nissāya nakkhattaṃ kīḷeyya'nti acintetvā yathā yathā icchati tena tena nīhārena nakkhattaṃ kīḷanto sukhena kantāraṃ atikkamati, evameva imasmiṃ kammassakataññāṇe ṭhatvā ime sattā bahuṃ vaṭṭagāmikammaṃ āyūhitvā sukhena sukhaṃ anubhavantā arahattaṃ pattā gaṇanapathaṃ vītivattā. **Saccānulomikañāṇa**nti catunnaṃ saccānaṃ anulomaṃ vipassanāñāṇaṃ. **Maggasamaṅgissa ñāṇaṃ phalasamaṅgissa ñāṇa**nti maggañāṇaphalañāṇāniyeva.

1374. 'Diṭṭhivisuddhi kho panā'tipadassa niddese **yā paññā pajānanā**tiādīhi padehi heṭṭhā vuttāni kammassakataññāṇādīneva cattāri ñāṇāni vibhattāni.

1375. **'Yathādiṭṭhissa ca padhāna'**nti padassa niddese **yo cetasiko vīriyārambho**tiādīhi padehi niddiṭṭhaṃ vīriyaṃ paññāgatikameva; paññāya hi lokiyaṭṭhāne lokiyaṃ lokuttaraṭṭhāne lokuttaranti veditabbaṃ.

1376. Saṃvegadukaniddese **jātibhaya**nti jātiṃ bhayato disvā ṭhitañāṇaṃ. Jarāmaraṇabhayādīsupi eseva nayo.

1377. **Anuppannānaṃ pāpakāna**ntiādīhi jātiādīni bhayato disvā jātijarābyādhimaraṇehi muccitukāmassa upāyapadhānaṃ kathitaṃ. Padabhājanīyassa panattho **vibhaṅgaṭṭhakathāyaṃ** (vibha. aṭṭha. 367 bojjhaṅgapabbavaṇṇanā) āvi bhavissati.

1378. **'Asantuṭṭhitā ca kusalesu dhammesū'**ti padaniddese **bhiyyokamyatā**ti visesakāmatā. Idhekacco hi āditova pakkhikabhattaṃ vā salākabhattaṃ vā uposathikaṃ vā pāṭipadikaṃ vā deti, so tena asantuṭṭho hutvā puna dhurabhattaṃ saṅghabhattaṃ vassāvāsikaṃ deti, āvāsaṃ kāreti, cattāropi paccaye deti. Tatrāpi asantuṭṭho hutvā saraṇāni gaṇhāti, pañca sīlāni samādiyati. Tatrāpi asantuṭṭho hutvā pabbajati. Pabbajitvā ekaṃ nikāyaṃ dve nikāyeti tepiṭakaṃ buddhavacanaṃ gaṇhāti, aṭṭha samāpattiyo bhāveti, vipassanaṃ vaḍḍhetvā arahattaṃ gaṇhāti. Arahattappattito paṭṭhāya mahāsantuṭṭho nāma hoti. Evaṃ yāva arahattā visesakāmatā 'bhiyyokamyatā' nāma.

1379. **'Appaṭivānitā ca padhānasmi'**nti padassa niddese yasmā pantasenāsanesu adhikusalānaṃ dhammānaṃ bhāvanāya ukkaṇṭhamāno padhānaṃ paṭivāseti nāma, anukkaṇṭhamāno no paṭivāseti nāma, tasmā taṃ nayaṃ dassetuṃ **yā kusalānaṃ dhammāna**ntiādi vuttaṃ. Tattha **sakkaccakiriyatā**ti kusalānaṃ karaṇe sakkaccakāritā. **Sātaccakiriyatā**ti satatameva karaṇaṃ. **Aṭṭhitakiriyatā**ti khaṇḍaṃ akatvā aṭṭhapetvā karaṇaṃ. **Anolīnavuttitā**ti alīnajīvitā, alīnapavattitā vā. **Anikkhittachandatā**ti kusalacchandassa anikkhipanaṃ. **Anikkhittadhuratā**ti kusalakaraṇe vīriyadhurassa anikkhipanaṃ.

1380. **'Pubbenivāsānussatiñāṇaṃ vijjā'**ti ettha **pubbenivāso**ti pubbe nivutthakkhandhā ca khandhapaṭibaddhañca. Pubbenivāsassa anussati pubbenivāsānussati. Tāya sampayuttaṃ ñāṇaṃ **pubbenivāsānussatiñāṇaṃ**. Tayidaṃ pubbe nivutthakkhandhapaṭicchādakaṃ tamaṃ vijjhatīti **vijjā**. Taṃ tamaṃ vijjhitvā te khandhe vidite pākaṭe karotīti viditakaraṇaṭṭhenāpi **vijjā**.

Cutūpapāte ñāṇanti cutiyañca upapāte ca ñāṇaṃ. Idampi sattānaṃ cutipaṭisandhicchādakaṃ tamaṃ vijjhatīti vijjā. Taṃ tamaṃ vijjhitvā sattānaṃ cutipaṭisandhiyo viditā pākaṭā karotīti viditakaraṇaṭṭhenāpi vijjā. **Āsavānaṃ khaye ñāṇa**nti sabbakilesānaṃ khayasamaye ñāṇaṃ. Tayidaṃ catusaccacchādakatamaṃ vijjhatīti **vijjā**. Taṃ tamaṃ vijjhitvā cattāri saccāni viditāni pākaṭāni karotīti viditakaraṇaṭṭhenāpi **vijjā**.

1381. **'Cittassa ca adhimutti nibbānañcā'**ti ettha ārammaṇe adhimuccanaṭṭhena, paccanīkadhammehi ca suṭṭhumuttaṭṭhena aṭṭha samāpattiyo **cittassa adhimutti** nāma. Itaraṃ pana 'natthi ettha taṇhāsaṅkhātaṃ vānaṃ', 'niggataṃ vā tasmā vānā'ti **nibbānaṃ**. Tattha aṭṭha samāpattiyo sayaṃ vikkhambhitakilesehi vimuttattā vimuttīti vuttā, nibbānaṃ pana sabbakilesehi accantaṃ vimuttattā vimuttīti.

1382. **Maggasamaṅgissa ñāṇa**nti cattāri maggañāṇāni. **Phalasamaṅgissa ñāṇa**nti cattāri phalañāṇāni. Tattha paṭhamamaggañāṇaṃ pañca kilese khepentaṃ nirodhentaṃ vūpasamentaṃ paṭippassambhentaṃ uppajjatīti khaye ñāṇaṃ nāma jātaṃ. Dutiyamaggañāṇaṃ cattāro kilese. Tathā tatiyamaggañāṇaṃ. Catutthamaggañāṇaṃ pana aṭṭha kilese khepentaṃ nirodhentaṃ vūpasamentaṃ paṭippassambhentaṃ uppajjatīti 'khaye ñāṇaṃ' nāma jātaṃ. Taṃ taṃ maggaphalañāṇaṃ pana tesaṃ tesaṃ kilesānaṃ khīṇante niruddhante vūpasamante paṭippassambhante anuppādante appavattante uppannanti anuppāde ñāṇaṃ nāma jātanti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Nikkhepakaṇḍavaṇṇanā niṭṭhitā.

4. Aṭṭhakathākaṇḍo

Tikaatthuddhāravaṇṇanā

1384. Idāni nikkhepakaṇḍānantaraṃ ṭhapitassa aṭṭhakathākaṇḍassa vaṇṇanākkamo anuppatto. Kasmā panetaṃ aṭṭhakathākaṇḍaṃ nāma jātanti? Tepiṭakassa buddhavacanassa atthaṃ uddharitvā ṭhapitattā. Tīsupi hi piṭakesu dhammantaraṃ āgataṃ aṭṭhakathākaṇḍeneva paricchinditvā vinicchitaṃ suvinicchitaṃ nāma hoti. Sakale abhidhammapiṭake nayamaggaṃ mahāpakaraṇe pañhuddhāraṃ gaṇanacāraṃ asallakkhentenāpi aṭṭhakathākaṇḍatoyeva samānetuṃ vaṭṭati.

Kuto pabhavaṃ pana etanti? Sāriputtatherappabhavaṃ. Sāriputtatthero hi ekassa attano saddhivihārikassa nikkhepakaṇḍe atthuddhāraṃ sallakkhetuṃ asakkontassa aṭṭhakathākaṇḍaṃ kathetvā adāsi. Idaṃ pana mahāaṭṭhakathāyaṃ paṭikkhipitvā idaṃ vuttaṃ – abhidhammo nāma na sāvakavisayo, na sāvakagocaro; buddhavisayo esa, buddhagocaro. Dhammasenāpati pana saddhivihārikena pucchito taṃ ādāya satthu santikaṃ gantvā sammāsambuddhassa kathesi. Sammāsambuddho tassa bhikkhuno aṭṭhakathākaṇḍaṃ kathetvā adāsi. Kathaṃ? Bhagavā hi 'katame dhammā kusalā'ti pucchi. 'Kusalā dhammā nāma katame'ti sallakkhesīti attho. Athassa tuṇhībhūtassa 'nanu yaṃ mayā katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotītiādinā nayena bhūmibhedato kusalaṃ dassitaṃ, sabbampi taṃ catūsu bhūmīsu kusalaṃ, ime dhammā kusalā'ti iminā nayena kaṇṇikaṃ kaṇṇikaṃ ghaṭaṃ ghaṭaṃ gocchakaṃ gocchakaṃ katvā atthuddhāravasena kusalādidhamme dassento kathetvā adāsi.

Tattha **catūsū**ti kāmāvacararūpāvacarārūpāvacaraapariyāpannāsu. **Kusala**nti phassādibhedaṃ kusalaṃ. **Ime dhammā kusalā**ti ime sabbepi tāsu tāsu bhūmīsu vuttā phassādayo dhammā kusalā nāma.

1385. Akusalānaṃ pana bhūmivasena bhedābhāvato **dvādasa akusalacittuppādā**ti āha. Tattha uppajjatīti uppādo. Cittameva uppādo **cittuppādo**. Desanāsīsameva cetaṃ. Yathā pana 'rājā āgato'ti vutte amaccādīnampi āgamanaṃ vuttameva hoti, evaṃ 'cittuppādā'ti vutte tehi sampayuttadhammāpi vuttāva hontīti. Sabbattha cittuppādaggahaṇena sasampayuttadhammaṃ cittaṃ gahitanti veditabbaṃ. Ito paraṃ **catūsu bhūmīsu vipāko**tiādīnaṃ sabbesampi tikadukabhājanīyapadānaṃ attho, vedanāttikādīsu ca sukhādīnaṃ navattabbatā heṭṭhā vuttanayeneva pāḷiyatthaṃ vīmaṃsitvā veditabbā. Visesamattameva pana vakkhāma.

1420. Tattha parittārammaṇattike tāva **sabbo kāmāvacarassa vipāko**ti ettha dvipañcaviññāṇāni cakkhupasādādayo nissāya niyameneva iṭṭhāniṭṭhādibhede rūpasaddagandharasaphoṭṭhabbadhamme ārabbha pavattantīti parittārammaṇāni. Kusalākusalavipākā pana dve manodhātuyo hadayavatthuṃ nissāya cakkhuviññāṇādīnaṃ anantarā niyamato rūpādīneva ārabbha pavattantīti parittārammaṇā. Kusalavipākāhetukamanoviññāṇadhātu somanassasahagatā pañcadvāre santīraṇavasena chasu dvāresu tadārammaṇavasenāti niyamato rūpādīni cha parittārammaṇāneva ārabbha pavattatīti parittārammaṇā. Kusalākusalavipākāhetukamanoviññāṇadhātudvayaṃ pañcadvāre santīraṇavasena chasu dvāresu tadārammaṇavasena niyamato rūpādīni cha parittārammaṇāneva ārabbha pavattati. Paṭisandhivasena pavattamānampi parittaṃ kammaṃ kammanimittaṃ gatinimittaṃ vā ārammaṇaṃ karoti, pavattiyaṃ bhavaṅgavasena, pariyosāne cutivasena pavattamānampi tadeva ārammaṇaṃ karotīti parittārammaṇaṃ. Aṭṭha pana sahetukavipākacittuppādā ettha vuttanayeneva tadārammaṇavasena paṭisandhibhavaṅgacutivasena ca parittadhammeyeva ārabbha pavattanti. Kiriyamanodhātu pañcadvāre rūpādīni ārabbha pavattati. Somanassasahagatāhetukakiriyamanoviññāṇadhātu chasu dvāresu paccuppanne manodvāre atītānāgatepi paritte rūpādidhammeyeva ārabbha khīṇāsavānaṃ pahaṭṭhākāraṃ kurumānā pavattatīti parittārammaṇā. Evamime pañcavīsati cittuppādā ekanteneva **parittārammaṇā**ti veditabbā.

1421. Viññāṇañcāyatananevasaññānāsaññāyatanadhammā attano attano heṭṭhimaṃ samāpattiṃ ārabbha pavattanato **mahaggatārammaṇā**. Eva maggaphaladhammā nibbānārammaṇattā **appamāṇārammaṇā**.

Kusalato cattāro kiriyato cattāroti aṭṭha ñāṇavippayuttacittuppādā sekkhaputhujjanakhīṇāsavānaṃ asakkaccadānapaccavekkhaṇadhammasavanādīsu kāmāvacaradhamme ārabbha pavattikāle parittārammaṇā. Atipaguṇānaṃ paṭhamajjhānādīnaṃ paccavekkhaṇakāle mahaggatārammaṇā. Kasiṇanimittādipaññattipaccavekkhaṇakāle navattabbārammaṇā. Akusalato cattāro diṭṭhigatasampayuttacittuppādā pañcapaṇṇāsāya kāmāvacaradhammānaṃ 'satto satto'ti parāmasanaassādanābhinandanakāle parittārammaṇā. Tenevākārena sattavīsati mahaggatadhamme ārabbha pavattikāle mahaggatārammaṇā. Paṇṇattidhamme ārabbha pavattanakāle siyā navattabbārammaṇā. Diṭṭhivippayuttānaṃ teyeva dhamme ārabbha kevalaṃ assādanābhinandanavasena, pavattiyaṃ paṭighasampayuttānaṃ domanassavasena, vicikicchāsampayuttacittuppādassa aniṭṭhaṅgatavasena, uddhaccasahagatassa vikkhepavasena avūpasamavasena ca pavattiyaṃ parittamahaggatanavattabbārammaṇatā veditabbā. Etesu pana ekadhammopi appamāṇe ārabbha pavattituṃ na sakkoti, tasmā na appamāṇārammaṇā.

Kusalato cattāro kiriyato cattāroti aṭṭha ñāṇasampayuttacittuppādā sekkhaputhujjanakhīṇāsavānaṃ sakkaccadānapaccavekkhaṇadhammasavanādīsu yathāvuttappakāre dhamme ārabbha pavattikāle parittamahaggatanavattabbārammaṇā honti. Gotrabhukāle lokuttaradhamme paccavekkhaṇakāle ca nesaṃ **appamāṇārammaṇatā** veditabbā.

Yaṃ panetaṃ rūpāvacaracatutthajjhānaṃ taṃ sabbatthapādakacatutthaṃ ākāsakasiṇacatutthaṃ ālokakasiṇacatutthaṃ brahmavihāracatutthaṃ ānāpānacatutthaṃ iddhividhacatutthaṃ dibbasotacatutthaṃ cetopariyañāṇacatutthaṃ yathākammupagañāṇacatutthaṃ dibbacakkhuñāṇacatutthaṃ pubbenivāsañāṇacatutthaṃ anāgataṃsañāṇacatutthanti kusalatopi kiriyatopi dvādasavidhaṃ hoti.

Tattha 'sabbatthapādakacatutthaṃ' nāma aṭṭhasu kasiṇesu catutthajjhānaṃ. Tañhi vipassanāyapi pādakaṃ hoti, abhiññānampi, nirodhassāpi, vaṭṭassāpi pādakaṃ hotiyevāti sabbatthapādakanti vuttaṃ. 'Ākāsakasiṇaālokakasiṇacatutthāni' pana vipassanāyapi abhiññānampi vaṭṭassāpi pādakāni honti, nirodhapādakāneva na honti. 'Brahmavihāraānāpānacatutthāni' vipassanāya ceva vaṭṭassa ca pādakāni honti, abhiññānaṃ pana nirodhassa ca pādakāni na honti. Tattha dasavidhampi kasiṇajjhānaṃ kasiṇapaṇṇattiṃ ārabbha pavattattā, brahmavihāracatutthaṃ sattapaṇṇattiṃ ārabbha pavattattā, ānāpānacatutthaṃ nimittaṃ ārabbha pavattattā parittādivasena navattabbadhammārammaṇato **navattabbārammaṇaṃ** nāma hoti.

'Iddhividhacatutthaṃ' parittamahaggatārammaṇaṃ hoti. Kathaṃ? Tañhi yadā kāyaṃ cittasannissitaṃ katvā adissamānena kāyena gantukāmo cittavasena kāyaṃ pariṇāmeti, mahaggatacitte samodahati, samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotīti katvā rūpakāyārammaṇato parittārammaṇaṃ hoti. Yadā cittaṃ kāyasannissitaṃ katvā dissamānena kāyena gantukāmo kāyavasena cittaṃ pariṇāmeti, pādakajjhānacittaṃ rūpakāye samodahati, samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotīti katvā mahaggatacittārammaṇato mahaggatārammaṇaṃ hoti.

'Dibbasotacatutthaṃ' saddaṃ ārabbha pavattattā ekantaparittārammaṇameva. 'Cetopariyañāṇacatutthaṃ' parittamahaggataappamāṇārammaṇaṃ hoti. Kathaṃ? Tañhi paresaṃ kāmāvacaracittajānanakāle parittārammaṇaṃ hoti, rūpāvacarārūpāvacaracittajānanakāle mahaggatārammaṇaṃ, maggaphalajānanakāle appamāṇārammaṇaṃ hoti. Ettha ca puthujjano sotāpannassa cittaṃ na jānāti, sotāpanno vā sakadāgāmissāti evaṃ yāva arahato netabbaṃ. Arahā pana sabbesaṃ cittaṃ jānāti. Aññopi ca uparimo heṭṭhimassāti ayaṃ viseso veditabbo. 'Yathākammupagañāṇacatutthaṃ' kāmāvacarakammajānanakāle parittārammaṇaṃ hoti, rūpāvacarārūpāvacarakammajānanakāle mahaggatārammaṇaṃ.

'Dibbacakkhuñāṇacatutthaṃ' rūpārammaṇattā ekantaparittārammaṇameva. 'Pubbenivāsañāṇacatutthaṃ' parittamahaggataappamāṇanavattabbārammaṇaṃ hoti. Kathaṃ? Tañhi kāmāvacarakkhandhānussaraṇakāle parittārammaṇaṃ hoti. Rūpāvacarārūpāvacarakkhandhānussaraṇakāle mahaggatārammaṇaṃ. Atīte attanā vā parehi vā bhāvitamaggaṃ sacchikataphalañca anussaraṇakāle appamāṇārammaṇaṃ. Atīte buddhā maggaṃ bhāvayiṃsu, phalaṃ sacchākaṃsu, nibbānadhātuyā parinibbāyiṃsūti chinnavaṭumakānussaraṇavasena maggaphalanibbānapaccavekkhaṇatopi appamāṇārammaṇaṃ. Atīte 'vipassī nāma bhagavā' ahosi. Tassa 'bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā, bandhumatī nāma mātā'tiādinā nayena nāmagottapathavīnimittādianussaraṇakāle navattabbārammaṇaṃ hoti.

'Anāgataṃsañāṇacatutthe'pi eseva nayo. Tampi ayaṃ anāgate 'kāmāvacare nibbattissatī'ti jānanakāle parittārammaṇaṃ hoti. 'Rūpāvacare vā arūpāvacare vā nibbattissatī'ti jānanakāle mahaggatārammaṇaṃ. 'Maggaṃ bhāvessati phalaṃ sacchikarissati' 'nibbānadhātuyā parinibbāyissatī'ti jānanakāle appamāṇārammaṇaṃ. Anāgate ''metteyyo nāma bhagavā uppajjissati, subrahmā nāmassa brāhmaṇo pitā bhavissati, brahmavatī nāma brāhmaṇī mātā bhavissatī''tiādinā nayena nāmagottajānanakāle navattabbārammaṇaṃ hoti.

Arūpāvacaracatutthaṃ pana āsavānaṃ khayacatutthañca pāḷiyaṃ āgataṭṭhāneyeva kathessāmi. Kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā sabbesampi etesaṃ kusalākusalakiriyacittānaṃ purecārikā. Tassā tesu vuttanayeneva ārammaṇabhedo veditabbo. Pañcadvāre pana voṭṭhabbanavasena pavattiyaṃ ekantaparittārammaṇāva hoti. Rūpāvacaratikacatukkajjhānādīni parittādibhāvena navattabbadhammaṃ ārabbha pavattito navattabbārammaṇāni. Ettha hi rūpāvacarāni pathavīkasiṇādīsu pavattanti, ākāsānañcāyatanaṃ ugghāṭimākāse, ākiñcaññāyatanaṃ viññāṇāpagameti.

1429. Maggārammaṇattike ādimhi vuttā aṭṭha ñāṇasampayuttacittuppādā sekkhāsekkhānaṃ attanā paṭividdhamaggānaṃ paccavekkhaṇakāle maggārammaṇā, maggena pana asahajātattā na maggahetukā, attanā paṭividdhamaggaṃ garuṃ katvā paccavekkhaṇakāle ārammaṇādhipativasena maggādhipatino, aññadhammārammaṇakāle na vattabbā maggārammaṇātipi maggādhipatinotipi. Cattāro ariyamaggā maggasaṅkhātassa maggasampayuttassa vā hetuno atthitāya ekantato maggahetukāva. Vīriyaṃ pana vīmaṃsaṃ vā jeṭṭhakaṃ katvā maggabhāvanākāle sahajātādhipatinā siyā maggādhipatino, chandacittānaṃ aññatarajeṭṭhakakāle siyā na vattabbā maggādhipatinoti.

Dvādasavidhe rūpāvacaracatutthajjhāne sabbatthapādakacatutthādīni nava jhānāni neva maggārammaṇāni na maggahetukāni na maggādhipatīni. Cetopariyañāṇapubbenivāsañāṇaanāgataṃsañāṇacatutthāni pana ariyānaṃ maggacittajānanakāle maggārammaṇāni honti, maggena pana asahajātattā na maggahetukāni, maggaṃ garuṃ katvā appavattito na maggādhipatīni. Kasmā panetāni na maggaṃ garuṃ karontīti? Attano mahaggatatāya. Yathā hi rājānaṃ sabbo loko garuṃ karoti, mātāpitaro pana na karonti. Na hi te rājānaṃ disvā āsanā vuṭṭhahanti, na añjalikammādīni karonti, daharakāle voharitanayeneva voharanti. Evametānipi attano mahaggatatāya na maggaṃ garuṃ karonti.

Kiriyāhetukamanoviññāṇadhātupi ariyānaṃ maggapaccavekkhaṇakāle paccavekkhaṇapurecārikattā maggārammaṇā hoti, maggena asahajātattā pana na maggahetukā, maggaṃ garuṃ katvā appavattito na maggādhipati. Kasmā garuṃ na karotīti? Attano ahetukatāya hīnatāya jaḷatāya. Yathā hi rājānaṃ sabbo loko garuṃ karoti, attano parijanā pana khujjavāmanakaceṭakādayo attano aññāṇatāya paṇḍitamanussā viya nātigaruṃ karonti, evameva idampi cittaṃ attano ahetukatāya hīnatāya jaḷatāya maggaṃ garuṃ na karoti.

Ñāṇavippayuttakusalādīni ñāṇābhāvena ceva lokiyadhammārammaṇatāya ca maggārammaṇādibhāvaṃ na labhanti, navattabbārammaṇāneva hontīti veditabbānīti.

1432. Atītārammaṇattike viññāṇañcāyatananevasaññānāsaññāyatanadhammā heṭṭhā atītasamāpattiṃ ārabbha pavattitā ekantena **atītārammaṇāva.**

1433. **Niyogā anāgatārammaṇā natthī**ti niyamena pāṭiyekkaṃ cittaṃ anāgatārammaṇaṃ nāma natthi. Nanu ca anāgataṃsañāṇaṃ ekantena anāgatārammaṇaṃ, cetopariyañāṇampi anāgataṃ ārabbha pavattatīti? No na pavattati. Pāṭiyekkaṃ pana etaṃ ekaṃ cittaṃ nāma natthi. Rūpāvacaracatutthajjhānena saṅgahitattā aññehi mahaggatacittehi missakaṃ hoti. Tena vuttaṃ 'niyogā anāgatārammaṇā natthī'ti.

1434. Dvipañcaviññāṇāni, tisso manodhātuyo ca paccuppannesu rūpādīsu pavattito **paccuppannārammaṇā** nāma. **Dasa cittuppādā**ti ettha aṭṭha tāva sahetukā devamanussānaṃ paṭisandhiggahaṇakāle kammaṃ vā kammanimittaṃ vā ārabbha pavattiyaṃ atītārammaṇā. Bhavaṅgacutikālesupi eseva nayo. Gatinimittaṃ pana ārabbha paṭisandhiggahaṇakāle tato paraṃ bhavaṅgakāle ca paccuppannārammaṇā. Tathā pañcadvāre tadārammaṇavasena pavattiyaṃ. Manodvāre pana atītānāgatapaccuppannārammaṇānaṃ javanānaṃ ārammaṇaṃ gahetvā pavattito atītānāgatapaccuppannārammaṇā.
'Kusalavipākāhetukaupekkhāsahagatamanoviññāṇadhātuya'mpi eseva nayo. Kevalañhi sā manussesu jaccandhādīnaṃ paṭisandhi hoti. Pañcadvāre ca santīraṇavasenāpi paccuppannārammaṇā hotīti ayamettha viseso. 'Somanassasahagatā' pana pañcadvāre santīraṇavasena tadārammaṇavasena ca paccuppannārammaṇā hoti. Manodvāre

tadārammaṇavasena sahetukavipākā viya atītānāgatapaccuppannārammaṇāti veditabbā.

‘Akusalavipākāhetukamanoviññāṇadhātu’ pana kusalavipākāya upekkhāsahagatāhetukāya samānagatikā eva. Kevalañhi sā āpāyikānaṃ paṭisandhibhavaṅgacutivasena pavattatīti ayamettha viseso. ‘Kiriyāhetukamanoviññāṇadhātu’ somanassasahagatā khīṇāsavānaṃ pañcadvāre pahaṭṭhākāraṃ kurumānā paccuppannārammaṇā hoti. Manodvāre atītādibhede dhamme ārabbha hasituppādavasena pavattiyaṃ atītānāgatapaccuppannārammaṇā hoti.

Kāmāvacarakusalantiādīsu kusalato tāva cattāro ñāṇasampayuttacittuppādā. Sekkhaputhujjanānaṃ atītādibhedāni khandhadhātuāyatanāni sammasantānaṃ paccavekkhantānaṃ atītānāgatapaccuppannārammaṇā honti. Paṇṇattinibbānapaccavekkhaṇe navattabbārammaṇā. Ñāṇavippayuttesupi eseva nayo. Kevalañhi tehi maggaphalanibbānapaccavekkhaṇā natthi. Ayamevettha viseso.

Akusalato cattāro diṭṭhisampayuttacittuppādā atītādibhedānaṃ khandhadhātuāyatanānaṃ assādanābhinandanaparāmāsakāle atītādiārammaṇā honti. Paṇṇattiṃ ārabbha assādentassa abhinandantassa ‘satto satto’ti parāmasitvā gaṇhantassa navattabbārammaṇā honti. Diṭṭhivippayuttesupi eseva nayo. Kevalañhi tehi parāmāsaggahaṇaṃ natthi. Dve paṭighasampayuttacittuppādā atītādibhede dhamme ārabbha domanassitānaṃ atītādiārammaṇā, paṇṇattiṃ ārabbha domanassitānaṃ navattabbārammaṇā. Vicikicchuddhaccasampayuttā tesu eva dhammesu aniṭṭhaṅgatabhāvena ceva uddhatabhāvena ca pavattiyaṃ atītānāgatapaccuppannanavattabbārammaṇā. Kiriyato aṭṭha sahetukacittuppādā kusalacittuppādagatikā eva. Kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā pañcadvāre voṭṭhabbanavasena pavattiyaṃ paccuppannārammaṇāva. Manodvāre atītānāgatapaccuppannārammaṇānañceva paṇṇattinibbānārammaṇānañca javanānaṃ purecārikakāle atītānāgatapaccuppannanavattabbārammaṇā.

Yathāvuttappabhede rūpāvacarajjhāne sabbatthapādakacatutthaṃ ākāsakasiṇacatutthaṃ ālokakasiṇacatutthaṃ brahmavihāracatutthaṃ ānāpānacatutthanti imāni pañca navattabbārammaṇāneva. ‘Iddhividhacatutthaṃ’ kāyavasena cittaṃ pariṇāmentassa atītapādakajjhānacittaṃ ārabbha pavattanato atītārammaṇaṃ. Mahādhātunidhāne mahākassapattherādīnaṃ viya anāgataṃ adhiṭṭhahantānaṃ anāgatārammaṇaṃ hoti. **Mahākassapatthero** kira mahādhātunidhānaṃ karonto anāgate aṭṭhārasavassādhikāni dve vassasatāni ime gandhā mā sussiṃsu, pupphāni mā milāyiṃsu, dīpā mā nibbāyiṃsūti adhiṭṭhahi. Sabbaṃ tatheva ahosi. **Assaguttatthero** vattaniyasenāsane bhikkhusaṅghaṃ sukkhabhattaṃ bhuñjamānaṃ disvā ‘udakasoṇḍi divase divase, purebhattaṃ dadhirasā hotū’ti adhiṭṭhahi. Purebhattaṃ gahitaṃ dadhirasaṃ hoti pacchābhatte pākatikameva. Kāyaṃ pana cittasannissitaṃ katvā adissamānena kāyena gamanakāle, aññassa vā pāṭihāriyassa karaṇakāle, kāyaṃ ārabbha pavattattā paccuppannārammaṇaṃ hoti.

‘Dibbasotacatutthaṃ’ vijjamānasaddameva ārabbha pavattito paccuppannārammaṇaṃ hoti. Cetopariyañāṇacatutthaṃ atīte sattadivasabbhantare anāgate sattadivasabbhantare paresaṃ cittaṃ jānantassa atītārammaṇaṃ anāgatārammaṇañca hoti. Sattadivasātikkame pana taṃ jānituṃ na sakkoti. Atītānāgataṃsañāṇānañhi esa visayo. Na etassa paccuppannajānanakāle pana paccuppannārammaṇaṃ hoti.

Paccuppannañca nāmetaṃ tividhaṃ – khaṇapaccuppannaṃ santatipaccuppannaṃ addhāpaccuppannañca. Tattha uppādaṭṭhitibhaṅgappattaṃ **‘khaṇapaccuppannaṃ’**. Ekadvisantativārapariyāpannaṃ **‘santatipaccuppannaṃ’**. Tattha andhakāre nisīditvā ālokaṭṭhānaṃ gatassa na tāva ārammaṇaṃ pākaṭaṃ hoti; yāva pana taṃ pākaṭaṃ hoti, etthantare ekadvisantativārā veditabbā. Ālokaṭṭhāne vicaritvā ovarakaṃ paviṭṭhassāpi na tāva sahasā rūpaṃ pākaṭaṃ hoti; yāva taṃ pākaṭaṃ hoti, etthantare ekadvisantativārā veditabbā. Dūre ṭhatvā pana rajakānaṃ hatthavikāraṃ ghaṇḍibherīādiākoṭanavikārañca disvāpi na tāva saddaṃ suṇāti; yāva pana taṃ suṇāti, etasmimpi antare ekadvisantativārā veditabbā. Evaṃ tāva majjhimabhāṇakā. Saṃyuttabhāṇakā pana ‘rūpasantati arūpasantatī’ti dve santatiyo vatvā, ‘udakaṃ akkamitvā gatassa yāva tīre akkantaudakalekhā na vippasīdati, addhānato āgatassa yāva kāye usumabhāvo na vūpasammati, ātapā āgantvā gabbhaṃ paviṭṭhassa yāva andhakārabhāvo na vigacchati, antogabbhe kammaṭṭhānaṃ manasikaritvā divā vātapānaṃ vivaritvā olokentassa yāva akkhīnaṃ phandanabhāvo na vūpasammati, ayaṃ rūpasantati nāma; dve tayo javanavārā arūpasantati nāmā’ti vatvā ‘tadubhayampi santatipaccuppannaṃ nāmā’ti vadanti.

Ekabhavaparicchinnaṃ pana **addhāpaccuppannaṃ** nāma. Yaṃ sandhāya **bhaddekarattasutte** ‘‘yo cāvuso, mano ye ca dhammā ubhayametaṃ paccuppannaṃ. Tasmiṃ ce paccuppanne chandarāgapaṭibaddhaṃ hoti viññāṇaṃ, chandarāgapaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīratī’’ti (ma. ni. 3.284) vuttaṃ. Santatipaccuppannañcettha aṭṭhakathāsu āgataṃ. Addhāpaccuppannaṃ sutte.

Tattha keci ‘khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ hotī’ti vadanti. Kiṃkāraṇā? Yasmā iddhimassa ca parassa ca ekakkhaṇe cittaṃ uppajjatīti. Idañca nesaṃ opammaṃ – yathā ākāse khitte pupphamuṭṭhimhi avassaṃ ekaṃ pupphaṃ ekassa vaṇṭaṃ paṭivijjhati vaṇṭena vaṇṭaṃ paṭivijjhati, evaṃ parassa cittaṃ jānissāmīti rāsivasena mahājanassa citte āvajjite avassaṃ ekassa cittaṃ ekena cittena uppādakkhaṇe vā ṭhitikkhaṇe vā bhaṅgakkhaṇe vā paṭivijjhatīti. Taṃ pana vassasatampi vassasahassampi āvajjanto yena cittena āvajjeti, yena ca jānāti tesaṃ dvinnaṃ sahaṭṭhānābhāvato āvajjanajavanānañca aniṭṭhe ṭhāne nānārammaṇabhāvappattidosato ayuttanti aṭṭhakathāsu paṭikkhittaṃ. Santatipaccuppannaṃ pana addhāpaccuppannañca ārammaṇaṃ hotīti veditabbaṃ.

Tattha yaṃ vattamānajavanavīthito atītānāgatavasena dvitijavanavīthiparimāṇakāle parassa cittaṃ, taṃ sabbampi santatipaccuppannaṃ nāma. Addhāpaccuppannaṃ pana javanavārena dīpetabbanti yaṃ aṭṭhakathāyaṃ vuttaṃ taṃ suvuttaṃ. Tatrāyaṃ dīpanā – iddhimā parassa cittaṃ jānitukāmo āvajjeti. Āvajjanaṃ khaṇapaccuppannaṃ ārammaṇaṃ katvā teneva saha nirujjhati. Tato cattāri pañca javanāni yesaṃ pacchimaṃ iddhicittaṃ, sesāni kāmāvacarāni. Tesaṃ sabbesampi tadeva niruddhaṃ cittamārammaṇaṃ hoti. Na ca tāni nānārammaṇāni honti. Addhāpaccuppannavasena paccuppannārammaṇattā ekārammaṇāni. Ekārammaṇattepi ca iddhicittameva parassa cittaṃ pajānāti, na itarāni; yathā cakkhudvāre cakkhuviññāṇameva rūpaṃ passati, na itarānīti. Iti idaṃ santatipaccuppannassa ceva addhāpaccuppannassa ca vasena paccuppannārammaṇaṃ hoti. Yasmā vā santatipaccuppannampi addhāpaccuppanneyeva patati, tasmā addhāpaccuppannavasenetaṃ paccuppannārammaṇanti veditabbaṃ.

‘Pubbenivāsañāṇacatutthaṃ’ nāmagottānussaraṇe nibbānanimittapaccavekkhaṇe ca navattabbārammaṇaṃ, sesakāle atītārammaṇameva. Yathākammupagañāṇacatutthampi atītārammaṇameva. Tattha kiñcāpi pubbenivāsacetopariyañāṇānipi atītārammaṇāni honti, atha kho tesaṃ pubbenivāsañāṇassa atītakkhandhā khandhapaṭibaddhañca kiñci anārammaṇaṃ nāma natthi. Tañhi atītakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutaññāṇasamagatikaṃ hoti. Cetopariyañāṇassa ca sattadivasabbhantarātītaṃ cittameva ārammaṇaṃ. Tañhi aññaṃ khandhaṃ vā khandhapaṭibaddhaṃ vā na jānāti, maggasampayuttacittārammaṇattā pana pariyāyato maggārammaṇanti vuttaṃ. Yathākammupagañāṇassa ca atītacetanāmattamevārammaṇanti. Ayaṃ viseso veditabbo. Ayamettha aṭṭhakathānayo. Yasmā pana ‘‘kusalā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammupagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.404) **paṭṭhāne** vuttaṃ, tasmā cattāropi khandhā cetopariyañāṇayathākammupagañāṇānaṃ ārammaṇaṃ honti. Tatrāpi yathākammupagañāṇassa kusalākusalā evāti.

‘Dibbacakkhuñāṇacatutthaṃ’ vijjamānavaṇṇārammaṇattā paccuppannārammaṇameva. Anāgataṃsañāṇacatutthaṃ anāgatārammaṇameva. Tañhi anāgatakkhandhakhandhapaṭibaddhesu dhammesu pubbenivāsañāṇaṃ viya sabbaññutaññāṇasamagatikaṃ hoti. Tattha kiñcāpi cetopariyañāṇampi anāgatārammaṇaṃ hoti, taṃ pana sattadivasabbhantare uppajjanakacittameva ārammaṇaṃ karoti. Idaṃ anāgate kappasatasahasse uppajjanakacittampi khandhepi khandhapaṭibaddhampi. Rūpāvacaratikacatukkajjhānādīni atītānāgatapaccuppannesu ekadhammampi ārabbha appavattito ekantanavattabbārammaṇānevāti veditabbāni.

1435. Ajjhattattike **anindriyabaddharūpañca nibbānañca bahiddhā**ti idaṃ yathā indriyabaddhaṃ parapuggalasantāne bahiddhāti vuccamānampi tassa attano santānapariyāpannattā niyakajjhattaṃ hoti, evaṃ na kenaci pariyāyena ajjhattaṃ hotīti niyakajjhattapariyāyassa abhāvena bahiddhāti vuttaṃ, na niyakajjhattamattassa asambhavato. Niyakajjhattamattassa pana asambhavamattaṃ sandhāya ajjhattārammaṇattike bahiddhārammaṇatā vuttā. Ajjhattadhammāpagamamattatova ākiñcaññāyatanārammaṇassa ajjhattabhāvampi bahiddhābhāvampi ajjhattabahiddhābhāvampi ananujānitvā **ākiñcaññāyatanaṃ na vattabbaṃ ajjhattārammaṇantipī**tiādi vuttaṃ.

Tattha na kevalaṃ tadeva navattabbārammaṇaṃ, tassa pana āvajjanampi, upacāracittānipi, tassārammaṇassa paccavekkhaṇacittānipi, tasseva assādanādivasena pavattāni akusalacittānipi navattabbārammaṇānevāti. Tāni pana tasmiṃ vutte vuttāneva hontīti visuṃ na vuttāni. Kathaṃ vuttāneva hontīti? Etañhi ākiñcaññāyatanaṃ, yañca tassa purecārikaṃ āvajjanaupacārādivasena pavattaṃ, tena saha ekārammaṇaṃ bhaveyya. Taṃ sabbaṃ atītārammaṇattike ‘kāmāvacarakusalaṃ, akusalaṃ, kiriyato nava cittuppādā, rūpāvacaracatutthajjhāna’nti evaṃ vuttānaṃ etesaṃ cittuppādānaṃ ‘siyā na vattabbā atītārammaṇātipī’tiādinā nayena navattabbārammaṇabhāvassa anuññātattā, ākiñcaññāyatanassa ca ‘ākiñcaññāyatanaṃ, cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, ime dhammā na vattabbā atītārammaṇātipī’ti evaṃ ekantena navattabbārammaṇattavacanato navattabbārammaṇanti vuttaṃ. Idāni taṃ ajjhattārammaṇattike ekampi vuccamānaṃ yasmā heṭṭhā tena saha ekārammaṇabhāvampi sandhāya kāmāvacarakusalādīnaṃ navattabbārammaṇatā vuttā, tasmā idhāpi tesaṃ navattabbārammaṇabhāvaṃ dīpeti. Ko hi tena saha ekārammaṇānaṃ navattabbārammaṇabhāve antarāyoti? Evaṃ tasmiṃ vutte ‘vuttāneva hontī’ti veditabbāni. Sesamettha ajjhattārammaṇattike pāḷito uttānameva.

Ārammaṇavibhāge pana viññāṇañcāyatanaṃ nevasaññānāsaññāyatananti imesaṃ tāva kusalavipākakiriyavasena channaṃ cittuppādānaṃ attano santānasambandhaṃ heṭṭhimasamāpattiṃ ārabbha pavattito ajjhattārammaṇatā veditabbā. Ettha ca kiriyaākāsānañcāyatanaṃ kiriyaviññāṇañcāyatanasseva ārammaṇaṃ hoti, na itarassa. Kasmā? Ākāsānañcāyatanakiriyasamaṅgino kusalassa vā vipākassa vā viññāṇañcāyatanassa abhāvato. Kusalaṃ pana kusalavipākakiriyānaṃ tiṇṇampi ārammaṇaṃ hoti. Kasmā? Ākāsānañcāyatanakusalaṃ nibbattetvā ṭhitassa tato uddhaṃ tividhassapi viññāṇañcāyatanassa uppattisambhavato. Vipākaṃ pana na kassaci ārammaṇaṃ hoti. Kasmā? Vipākato vuṭṭhahitvā cittassa abhinīhārāsambhavato. Nevasaññānāsaññāyatanassa ārammaṇakaraṇepi eseva nayo. Rūpāvacarattikacatukkajjhānādīnaṃ sabbesampi niyakajjhattato bahiddhābhāvena bahiddhābhūtāni pathavīkasiṇādīni ārabbha pavattito bahiddhārammaṇatā veditabbā.

Sabbeva kāmāvacarā kusalākusalābyākatā dhammā, rūpāvacaraṃ catutthaṃ jhānanti ettha kusalato tāva cattāro ñāṇasampayuttacittuppādā attano khandhādīni paccavekkhantassa ajjhattārammaṇā. Paresaṃ khandhādipaccavekkhaṇe paṇṇattinibbānapaccavekkhaṇe ca bahiddhārammaṇā. Tadubhayavasena ajjhattabahiddhārammaṇā. Ñāṇavippayuttesupi eseva nayo. Kevalañhi tesaṃ nibbānapaccavekkhaṇaṃ natthi. Akusalato cattāro diṭṭhisampayuttacittuppādā attano khandhādīnaṃ assādanābhinandanaparāmāsagahaṇakāle ajjhattārammaṇā, parassa khandhādīsu ceva anindriyabaddharūpakasiṇādīsu ca tatheva pavattikāle bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Diṭṭhivippayuttesupi eseva nayo. Kevalañhi tesaṃ parāmāsagahaṇaṃ natthi. Dvepi paṭighasampayuttā attano khandhādīsu domanassitassa ajjhattārammaṇā, parassa khandhādīsu ceva anindriyabaddharūpapaṇṇattīsu ca bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Vicikicchuddhaccasampayuttānampi vuttapakāresu dhammesu vicikicchanaphandanabhāvavasena pavattiyaṃ ajjhattādiārammaṇatā veditabbā.

Dvipañcaviññāṇāni, tisso ca manodhātuyoti, ime terasa cittuppādā attano rūpādīni ārabbha pavattiyaṃ ajjhattārammaṇā, parassa rūpādīsu pavattā bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Somanassasahagataahetukavipākamanoviññāṇadhātu pañcadvāre santīraṇatadārammaṇavasena attano pañca rūpādidhamme, manodvāre tadārammaṇavaseneva aññepi ajjhattike kāmāvacaradhamme ārabbha pavattiyaṃ ajjhattārammaṇā, paresaṃ dhammesu pavattamānā bahiddhārammaṇā, ubhayavasena ajjhattabahiddhārammaṇā. Upekkhāsahagatavipākāhetukamanoviññāṇadhātudvayepi eseva nayo. Kevalaṃ panetā sugatiyaṃ duggatiyañca paṭisandhibhavaṅgacutivasenāpi ajjhattādibhedesu kammādīsu pavattanti.

Aṭṭha mahāvipākacittānipi tāsaṃyeva dvinnaṃ samānagatikāni. Kevalaṃ panetāni santīraṇavasena na pavattanti. Paṭisandhibhavaṅgacutivaseneva etāni sugatiyaṃyeva pavattanti. Somanassasahagatāhetukakiriyā pañcadvāre attano rūpādīni ārabbha pahaṭṭhākārakaraṇavasena pavattiyaṃ ajjhattārammaṇā, parassa rūpādīsu pavattā bahiddhārammaṇā. Manodvāre tathāgatassa jotipālamāṇavamaghadevarājakaṇhatāpasādikālesu attanā katakiriyaṃ paccavekkhantassa hasituppādavasena pavattā ajjhattārammaṇā.

Mallikāya deviyā santatimahāmattassa sumanamālākārassāti evamādīnaṃ kiriyākaraṇaṃ ārabbha pavattikāle bahiddhārammaṇā. Ubhayavasena ajjhattabahiddhārammaṇā. Upekkhāsahagatakiriyāhetukamanoviññāṇadhātu pañcadvāre voṭṭhabbanavasena manodvāre ca āvajjanavasena pavattiyaṃ ajjhattādiārammaṇā. Aṭṭha mahākiriyā kusalacittagatikā eva. Kevalañhi tā khīṇāsavānaṃ uppajjanti, kusalāni sekkhaputhujjanānanti ettakamevettha nānākaraṇaṃ.

Vuttappakāre rūpāvacaracatutthajjhāne sabbatthapādakacatutthādīni pañca jhānāni imasmiṃ tike okāsaṃ labhanti. Etāni hi kasiṇapaṇṇattinimittārammaṇattā bahiddhārammaṇāni.

‘Iddhividhacatutthaṃ’ kāyavasena cittaṃ, cittavasena vā kāyaṃ pariṇāmanakāle attano kumārakavaṇṇādinimmānakāle ca sakāyacittānaṃ ārammaṇakaraṇato ajjhattārammaṇaṃ, bahiddhā hatthiassādidassanakāle bahiddhārammaṇaṃ, kālena ajjhattaṃ kālena bahiddhā, pavattiyaṃ ajjhattabahiddhārammaṇaṃ.

‘Dibbasotacatutthaṃ’ attano kucchisaddasavanakāle ajjhattārammaṇaṃ, paresaṃ saddasavanakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. ‘Cetopariyañāṇacatutthaṃ’ paresaṃ cittārammaṇato bahiddhārammaṇameva. Attano cittajānane pana tena payojanaṃ natthi. ‘Pubbenivāsacatutthaṃ’ attano khandhānussaraṇakāle ajjhattārammaṇaṃ, parassa khandhe, anidriyabaddharūpaṃ, tisso ca paṇṇattiyo anussaraṇato bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ.

‘Dibbacakkhucatutthaṃ’ attano kucchigatādirūpadassanakāle ajjhattārammaṇaṃ, avasesarūpadassanakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. ‘Anāgataṃsañāṇacatutthaṃ’ attano anāgatakkhandhānussaraṇakāle ajjhattārammaṇaṃ, parassa anāgatakkhandhānaṃ vā anindriyabaddhassa vā rūpassa anussaraṇakāle bahiddhārammaṇaṃ, ubhayavasena ajjhattabahiddhārammaṇaṃ. Ākiñcaññāyatanassa navattabbārammaṇatāya kāraṇaṃ heṭṭhā vuttameva.

Dukaatthuddhāravaṇṇanā

1441. Hetugocchakaniddese **tayo kusalahetū**tiādinā nayena hetū dassetvā puna teyeva uppattiṭṭhānato dassetuṃ **catūsu bhūmīsu kusalesu uppajjantī**tiādi vuttaṃ. Iminā upāyena sesagocchakesupi desanānayo veditabbo.

1473. **Yattha dve tayo āsavā ekato uppajjantī**ti ettha tividhena āsavānaṃ ekato uppatti veditabbā. Tattha catūsu diṭṭhivippayuttesu avijjāsavena, diṭṭhisampayuttesu diṭṭhāsavaavijjāsavehi saddhinti kāmāsavo duvidhena ekato uppajjati. Bhavāsavo catūsu diṭṭhivippayuttesu avijjāsavena saddhinti ekadhāva ekato uppajjati. Yathā cettha evaṃ yattha dve tīṇi saṃyojanāni ekato uppajjantīti etthāpi saṃyojanānaṃ uppatti ekato dasadhā bhave. Tattha kāmarāgo catudhā ekato uppajjati, paṭigho tidhā, māno ekadhā. Tathā vicikicchā ceva bhavarāgo ca. Kathaṃ? Kāmarāgo tāva mānasaṃyojanaavijjāsaṃyojanehi ceva, diṭṭhisaṃyojanaavijjāsaṃyojanehi ca, sīlabbataparāmāsaavijjāsaṃyojanehi ca, avijjāsaṃyojanamatteneva ca saddhinti evaṃ catudhā ekato uppajjati. Paṭigho pana issāsaṃyojanaavijjāsaṃyojanehi ceva, macchariyasaṃyojanaavijjāsaṃyojanehi ca, avijjāsaṃyojanamatteneva ca saddhinti evaṃ tidhā ekato uppajjati. Māno bhavarāgāvijjāsaṃyojanehi saddhiṃ ekadhāva ekato uppajjati. Tathā vicikicchā. Sā hi avijjāsaṃyojanena saddhiṃ ekadhā uppajjati. Bhavarāgepi eseva nayoti. Evamettha dve tīṇi saṃyojanāni ekato uppajjanti.

1511. Yaṃ panetaṃ nīvaraṇagocchake yattha dve tīṇi nīvaraṇāni ekato uppajjantīti vuttaṃ, tatthāpi aṭṭhadhā nīvaraṇānaṃ ekato uppatti veditabbā. Etesu hi kāmacchando duvidhā ekato uppajjati, byāpādo catudhā, uddhaccaṃ ekadhā. Tathā vicikicchā. Kathaṃ? Kāmacchando tāva asaṅkhārikacittesu uddhaccanīvaraṇaavijjānīvaraṇehi, sasaṅkhārikesu thinamiddhauddhaccaavijjānīvaraṇehi saddhiṃ duvidhā ekato uppajjati. Yaṃ panetaṃ dve tīṇīti vuttaṃ, taṃ heṭṭhimaparicchedavasena vuttaṃ. Tasmā catunnampi ekato uppajjatīti vacanaṃ yujjati eva. Byāpādo pana asaṅkhārikacitte uddhaccaavijjānīvaraṇehi, sasaṅkhārike thinamiddhauddhaccaavijjānīvaraṇehi, asaṅkhārikeyeva uddhaccakukkuccaavijjānīvaraṇehi, sasaṅkhārikeyeva thinamiddhauddhaccakukkuccaavijjānīvaraṇehi saddhinti catudhā ekato uppajjati. Uddhaccaṃ pana avijjānīvaraṇamattena saddhiṃ ekadhāva ekato uppajjati. Vicikicchuddhaccaavijjānīvaraṇehi saddhiṃ ekadhāva ekato uppajjati.

1577. Yampidaṃ kilesagocchake yattha dve tayo kilesā ekato uppajjantīti vuttaṃ, tattha ‘dve kilesā aññehi, tayo vā kilesā aññehi kilesehi saddhiṃ uppajjantī’ti evamattho veditabbo. Kasmā? Dvinnaṃ tiṇṇaṃyeva vā ekato uppattiyā asambhavato.

Tattha dasadhā kilesānaṃ ekato uppatti hoti. Ettha hi lobho chadhā ekato uppajjati. Paṭigho dvidhā. Tathā mohoti veditabbo. Kathaṃ? Lobho tāva asaṅkhārike diṭṭhivippayutte mohauddhaccaahirikānottappehi, sasaṅkhārike mohathinauddhaccaahirikānottappehi, asaṅkhārikeyeva mohamānuddhaccāhirikānottappehi, sasaṅkhārikeyeva mohamānathinauddhaccaahirikānottappehi, diṭṭhisampayutte pana asaṅkhārike mohauddhaccadiṭṭhiahirikānottappehi, sasaṅkhārike mohadiṭṭhithinauddhaccaahirikānottappehi saddhinti chadhā ekato uppajjati.

Paṭigho pana asaṅkhārike mohauddhaccaahirikānottappehi, sasaṅkhārike mohathinauddhaccaahirikānottappehi saddhinti evaṃ dvidhā ekato uppajjati. Moho pana vicikicchāsampayutte vicikicchuddhaccaahirikānottappehi, uddhaccasampayutte uddhaccaahirikānottappehi saddhinti evaṃ dvidhā ekato uppajjati. Sesaṃ sabbattha uttānatthamevāti.

Aṭṭhasāliniyā dhammasaṅgahaaṭṭhakathāya

Aṭṭhakathākaṇḍavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

Cittaṃ rūpañca nikkhepaṃ, atthuddhāraṃ manoramaṃ;
Yaṃ lokanātho bhājento, desesi dhammasaṅgaṇiṃ.

Abhidhammassa saṅgayha, dhamme anavasesato;
Ṭhitāya tassā āraddhā, yā mayā atthavaṇṇanā.

Anākulānamatthānaṃ, sambhavā aṭṭhasālinī;
Iti nāmena sā esā, sanniṭṭhānamupāgatā.

Ekūnacattālīsāya, pāḷiyā bhāṇavārato;
Ciraṭṭhitatthaṃ dhammassa, niṭṭhāpentena taṃ mayā.

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino;
Sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.

Pāpuṇantu visuddhāya, sukhāya paṭipattiyā;
Asokamanupāyāsaṃ, nibbānasukhamuttamaṃ.

Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā;
Sabbepi sattā kālena, sammā devo pavassatu.

Yathā rakkhiṃsu porāṇā, surājāno tathevimaṃ;
Rājā rakkhatu dhammena, attanova pajaṃ pajanti.

Paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā pabhinnapaṭisambhidāparivāre chaḷabhiññādippabhedaguṇapaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā buddhaghosoti garūhi gahitanāmadheyyena therena katā ayaṃ aṭṭhasālinī nāma dhammasaṅgahaṭṭhakathā.

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ paññāvisuddhiyā.

Yāva 'buddho'ti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Aṭṭhasālinī nāma

Dhammasaṅgaha-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Dhammasaṅgaṇī-mūlaṭīkā

Vīsatigāthāvaṇṇanā

1. Dhammasaṃvaṇṇanāyaṃ satthari paṇāmakaraṇaṃ dhammassa svākkhātabhāvena satthari pasādajananatthaṃ, satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṃ. Tadubhayappasādā hi dhammasampaṭipatti mahato ca atthassa siddhi hotīti. Atha vā ratanattayapaṇāmavacanaṃ attano ratanattayapasādassa viññāpanatthaṃ, taṃ pana viññūnaṃ cittārādhanatthaṃ, taṃ aṭṭhakathāya gāhaṇatthaṃ, taṃ sabbasampattinipphādanatthanti. Idaṃ pana ācariyena adhippetappayojanaṃ antarāyavisosanaṃ. Vakkhati hi ‘‘nipaccakārassetassa…pe… asesato’’ti. Ratanattayapaṇāmakaraṇañhi antarāyakarāpuññavighātakarapuññavisesabhāvato maṅgalabhāvato bhayādiupaddavanivāraṇato ca antarāyavisosane samatthaṃ hoti. Kathaṃ panetassāpuññavighātakarādibhāvo vijānitabboti? ‘‘Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hotī’’tiādivacanato (a. ni. 6.10; 11.11), ‘‘pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttama’’nti (khu. pā. 5.3; su. ni. 262) ca, ‘‘evaṃ buddhaṃ sarantānaṃ, dhammaṃ saṅghañca bhikkhavo. Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī’’ti (saṃ. ni. 1.249) ca vacanatoti.

Tattha yassa satthuno paṇāmaṃ kattukāmo, tassa guṇavisesadassanatthaṃ **‘‘karuṇā viyā’’**tiādimāha. Guṇavisesavā hi paṇāmāraho hoti, paṇāmārahe ca kato paṇāmo vuttappayojanasiddhikarova hotīti. Bhagavato ca desanā vinayapiṭake karuṇāppadhānā, suttantapiṭake paññākaruṇāppadhānā. Teneva ca kāraṇena vinayapiṭakassa saṃvaṇṇanaṃ karontena karuṇāppadhānā bhagavato thomanā katā, āgamasaṃvaṇṇanañca karontena ubhayappadhānā, abhidhammadesanā pana paññāppadhānāti katvā paññāppadhānameva thomanaṃ karonto **‘‘karuṇā viya sattesū’’**ti karuṇaṃ upamābhāvena gahetvā paññāya thometi.

Tattha **karuṇā viyā**ti nidassanavacanametaṃ, yassa yathā karuṇā sabbesu sattesu pavattittha, evaṃ sabbesu ñeyyadhammesu paññāpi pavattitthāti attho. **Sattesū**ti visayanidassanametaṃ. **Paññā**ti nidassetabbadhammanidassanaṃ. **Yassā**ti tadadhiṭṭhānapuggalanidassanaṃ. **Mahesino**ti tabbisesanaṃ. **Ñeyyadhammesū**ti paññāvisayanidassanaṃ. **Sabbesū**ti tabbisesanaṃ. **Pavattitthā**ti kiriyānidassanaṃ. **Yathārucī**ti vasībhāvanidassanaṃ.

Tattha kiratīti **karuṇā,** paradukkhaṃ vikkhipati apanetīti attho. Rūpādīsu sattā visattāti **sattā**. Tassā pana paññattiyā khandhasantāne niruḷhabhāvato nicchandarāgāpi ‘‘sattā’’ti vuccanti. Pajānātīti **paññā,** yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. **Yassā**ti aniyamanaṃ. ‘‘Tassa pāde namassitvā’’ti etena niyamanaṃ veditabbaṃ. **Mahesī**ti mahante sīlakkhandhādayo esi gavesīti mahesi. Ñātabbāti ñeyyā, sabhāvadhāraṇādinā atthena dhammā. Tattha ‘‘ñeyyā’’ti vacanena dhammānaṃ añeyyattaṃ paṭikkhipati. ‘‘Dhammā’’ti vacanena ñeyyānaṃ sattajīvādibhāvaṃ paṭikkhipati. Ñeyyā ca te dhammā cāti **ñeyyadhammā. Sabbesū**ti anavasesapariyādānaṃ. Tena aññātābhāvaṃ dasseti. **Pavattitthā**ti uppajjittha. **Yathārucī**ti yā yā ruci yathāruci, rucīti ca icchā, kattukāmatā sā. Yā yā pavattā tappabhedā, yathā vā ruci tathā, rucianurūpaṃ pavattā ‘‘yathāruci pavattitthā’’ti vuccati. Yathā yathā vā ruci pavattā, tathā tathā pavattā paññā ‘‘yathāruci pavattitthā’’ti vuccati.

Tattha bhagavati pavattāva karuṇā bhagavato paññāya nidassananti gahetabbā. Sā hi asādhāraṇā mahākaruṇā, na aññā. **Yassā**ti ca karuṇāpaññānaṃ ubhinnampi ādhārapuggalanidassanaṃ. Na hi nirādhārā karuṇā atthīti ‘‘karuṇā’’ti vutte tadādhārabhūto puggalo nidassetabbo hoti, so ca idha añño vutto natthi, na ca āsannaṃ vajjetvā dūrassa gahaṇe payojanaṃ atthīti ‘‘yassā’’ti nidassitapuggalova karuṇāya ādhāro. Tena idaṃ vuttaṃ hoti ‘‘yassa attano karuṇā viya paññāpi pavattitthā’’ti. Kathaṃ pana karuṇā sattesu pavattittha yathā paññāpi dhammesu pavattitthāti? Niravasesato yathāruci ca. Bhagavato hi karuṇā kañci sattaṃ avajjetvā sabbesu sattesu niravasesesu pavattati, pavattamānā ca rucivasena ekasmiṃ anekesu ca aññehi asādhāraṇā pavattati. Na hi aññesaṃ ‘‘mahoghapakkhandānaṃ sattānaṃ natthañño koci oghā uddhatā aññatra mayā’’ti passantānaṃ karuṇokkamanaṃ hoti yathā bhagavatoti. Paññāpi bhagavato sabbesu dhammesu niravasesesu pavattati, pavattamānā ca ekasmiṃ anekesu ca dhammesu sabhāvakiccādijānanena anāvaraṇā asādhāraṇā pavattati yathāruci, yathā ca passantassa bhagavato karuṇā yathāruci pavattati. Taṃ sabbaṃ **paṭisambhidāmagge** mahākaruṇāñāṇavibhaṅgavasena jānitabbaṃ, paññāya ca yathāruci pavatti sesāsādhāraṇañāṇavibhaṅgādivasena. Paññāgahaṇena ca tīsu kālesu appaṭihatañāṇaṃ catusaccañāṇaṃ catupaṭisambhidāñāṇaṃ, karuṇāgahaṇena mahākaruṇāsamāpattiñāṇassa gahitattā taṃ vajjetvā aññāni asādhāraṇañāṇāni catuvesārajjañāṇaṃ dasabalāni cha abhiññā catucattālīsa ñāṇavatthūni sattasattati ñāṇavatthūnīti evamādayo aneke paññāppabhedā saṅgayhanti, tasmā tassā tassā paññāya pavattivasena yathāruci pavatti veditabbā. Tenāha ‘‘karuṇā viya…pe… yathārucī’’ti.

Tattha **karuṇā**gahaṇena mahābodhiyā mūlaṃ dasseti. Mahādukkhasambādhappaṭipannañhi sattanikāyaṃ disvā ‘‘tassa natthañño koci saraṇaṃ, ahametaṃ mutto mocessāmī’’ti karuṇāya sañcoditamānaso abhinīhāraṃ dīpaṅkarassa bhagavato pādamūle katvā bodhisambhāre samodhānetvā anupubbena sambodhiṃ pattoti karuṇā mahābodhiyā mūlanti. **Sattesū**ti etena mahābodhiyā payojanaṃ dasseti. Sattā hi mahābodhiṃ payojenti. Sattasantāraṇatthañhi sabbaññutā abhipatthitā. Yathāha –

‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevaka’’nti. (bu. vaṃ. 2. 56);

Paññāgahaṇena mahābodhiṃ dasseti. Sabbaññutāya hi padaṭṭhānabhūtaṃ maggañāṇaṃ, maggañāṇapadaṭṭhānañca sabbaññutaññāṇaṃ ‘‘mahābodhī’’ti vuccatīti. **Ñeyyadhammesu sabbesū**ti etena santāretabbānaṃ sattānaṃ abhiññeyyapariññeyyapahātabbabhāvetabbasacchikātabbe khandhāyatanadhātusaccindriyapaṭiccasamuppādasatipaṭṭhānādibhede kusalādibhede ca sabbadhamme dasseti. **Pavattittha yathāruci**ti etena paṭivedhapaccavekkhaṇapubbaṅgamadesanāñāṇappavattidīpanena payojanasampattiṃ dasseti. Sabbadhammānañhi paṭivedhañāṇaṃ bodhipallaṅke ahosi. Maggañāṇameva hi tanti. Paccavekkhaṇañāṇañca visesena ratanagharasattāhe ahosi. Evaṃ paṭividdhapaccavekkhitānaṃ dhammānaṃ dhammacakkappavattanādīsu desanāñāṇaṃ ahosi, visesena ca paṇḍukambalasilāyaṃ sattappakaraṇadesanāyanti. Desanāñāṇena ca desento bhagavā sattesu hitapaṭipattiṃ paṭipajjatīti. Etena sabbena attahitapaṭipattiṃ parahitapaṭipattiñca dasseti. Mahābodhidassanena hi attahitapaṭipatti, itarehipi parahitapaṭipatti dassitāti. Tena attahitapaṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ dasseti, tena ca anuttaradakkhiṇeyyabhāvaṃ niratisayapaṇāmārahabhāvañca attano ca kiriyāya khettaṅgatabhāvaṃ dasseti.

Ettha ca **karuṇā**gahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato sabbalokiyaguṇasampatti bhagavato dassitā hoti, **paññā**gahaṇenapi sabbaññutaññāṇapadaṭṭhānamaggañāṇadīpanato sabbalokuttaraguṇasampatti. Karuṇāvacanena ca upagamanaṃ nirupakkilesaṃ, paññāvacanena apagamanaṃ dasseti. Upagamanaṃ dassento ca loke sañjātasaṃvaḍḍhabhāvaṃ dasseti, apagamanaṃ dassento lokena anupalittataṃ. ‘‘Karuṇā viya sattesū’’ti ca lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti, ‘‘ñeyyadhammesu sabbesu yathāruci paññā pavattitthā’’ti etena samaññāya anatidhāvanaṃ. Sabbadhammasabhāvānavabodhe hi sati samaññaṃ atidhāvitvā ‘‘satto jīvo atthī’’ti parāmasanaṃ hotīti. Sabbesañca buddhaguṇānaṃ karuṇā ādi tannidānabhāvato, paññā pariyosānaṃ tato uttarikaraṇīyābhāvato. Ādipariyosānadassanena ca sabbe buddhaguṇā dassitāva honti. Karuṇāgahaṇena ca sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato pāṇātipātādiviratippavattito tassā ca jhānattayasampayogato. Paññāvacanena paññākkhandho. Sīlañca sabbabuddhaguṇānaṃ ādi, samādhi majjhaṃ, paññā pariyosānanti evampi ādimajjhapariyosānakalyāṇā sabbe buddhaguṇā dassitā honti.

2. Evaṃ saṅkhepena sabbabuddhaguṇehi bhagavantaṃ thometvā yassā saṃvaṇṇanaṃ kattukāmo, tāya abhidhammadesanāya aññehi asādhāraṇāya thometuṃ **‘‘dayāya tāyā’’**tiādimāha. Tassā pana desanāya nidānañca samuṭṭhānañca dassetuṃ **‘‘dayāya tāyā’’**tiādi vuttaṃ. Nidānañca duvidhaṃ abbhantaraṃ bāhirañcāti. Abbhantaraṃ karuṇā, bāhiraṃ desakālādi. Samuṭṭhānaṃ desanāpaññā. Tattha abbhantaranidānaṃ dassento **‘‘dayāya tāya sattesu, samussāhitamānaso’’**ti āha. Tattha **dayā**ti karuṇā adhippetā. Tāya hi samussāhito abhidhammakathāmaggaṃ sampavattayīti. **Tāyā**ti ayaṃ **ta**-saddo pubbe vuttassa paṭiniddeso hoti.

Purimagāthāya ca padhānabhāvena paññā niddiṭṭhā, tabbisesanabhāvena karuṇā. Sā hi tassā nidassanabhūtā appadhānā taṃ visesetvā vinivattā, tasmā ‘‘tāyā’’ti paṭiniddesaṃ nārahati. Yā ca padhānabhūtā paññā, sā desanāya samuṭṭhānaṃ, na samussāhinīti tassā ca paṭiniddeso na yuttoti? Paññāya tāva paṭiniddeso na yuttoti suvuttametaṃ, karuṇāya pana paṭiniddeso no na yutto ‘‘dayāya tāyā’’ti dvinnaṃ padānaṃ samānādhikaraṇabhāvato. Samānādhikaraṇānañhi dvinnaṃ padānaṃ rūpakkhandhādīnaṃ viya visesanavisesitabbabhāvo hoti. Rūpa-saddo hi aññakkhandhanivattanatthaṃ vuccamāno visesanaṃ hoti, khandha-saddo ca nivattetabbagahetabbasādhāraṇavacanabhāvato visesitabbo, evamidhāpi ‘‘dayāya tāyā’’ti dvinnaṃ padānaṃ ekavibhattiyuttānaṃ samānādhikaraṇabhāvato visesanavisesitabbabhāvo hoti. Tattha dayā samussāhinīti padhānā, nivattetabbagahetabbasādhāraṇavacanañcidaṃ. Tasmā ‘‘dayāyā’’ti visesitabbavacanametaṃ, tassa ca yathā visesanaṃ hoti ‘‘tāyā’’ti idaṃ vacanaṃ, tathā tassa paṭiniddesabhāvo yojetabbo. Na hi paññāpaṭiniddesabhāve dayāvisesanaṃ ta-saddo hoti, karuṇāpaṭiniddesabhāve ca hotīti. Padhānañca paññaṃ vajjetvā ‘‘dayāyā’’ti etena sambajjhamāno ‘‘tāyā’’ti ayaṃ ta-saddo appadhānāya karuṇāya paṭiniddeso bhavitumarahati. Ayamettha attho – yāya dayāya samussāhito, na sā yā kāci, sabbaññutaññāṇassa pana nidassanabhūtā mahākaruṇā, tāya samussāhitoti.

Kathaṃ pana karuṇā ‘‘dayā’’ti ñātabbā, nanu vuttaṃ ‘‘dayāpanno’’ti etassa **aṭṭhakathāyaṃ** (dī. ni. aṭṭha. 1.8) ‘‘mettacittataṃ āpanno’’ti, tasmā dayā mettāti yujjeyya, na karuṇāti? Yadi evaṃ ‘‘adayāpanno’’ti etassa aṭṭhakathāyaṃ ‘‘nikkaruṇataṃ āpanno’’ti vuttanti dayā mettāti ca na yujjeyya, tasmā dayā-saddo yattha yattha pavattati, tattha tattha adhippāyavasena yojetabbo. Dayā-saddo hi anurakkhaṇatthaṃ antonītaṃ katvā pavattamāno mettāya ca karuṇāya ca pavattatīti no na yujjati. Evañhi aṭṭhakathānaṃ avirodho hotīti. Karuṇā ca desanāya nidānabhāvena vuttā, na mettā ‘‘accantameva hi taṃ samayaṃ bhagavā karuṇāvihārena vihāsī’’ti (dī. ni. aṭṭha. 1.1; ma. ni. aṭṭha. 1.1 mūlapariyāyasuttavaṇṇanā; saṃ. ni. aṭṭha. 1.1.1; a. ni. aṭṭha. 1.1.1) evamādīsu, tasmā idha karuṇāva dayāvacanena gahitāti veditabbā. Sā hi samussāhinī, na mettā, mettā pana paññāgatikapavattinī hotīti.

‘‘Sattesū’’ti kasmā evaṃ vuttaṃ, nanu ‘‘tāyā’’ti etena vacanena sattavisayā karuṇā gahitāti? No na gahitā, purimagāthāya pana ‘‘sattesu karuṇā yathāruci pavattitthā’’ti sappadesasattavisayā nippadesasattavisayā ca sabbā vuttā, idha pana nippadesasattavisayataṃ gahetuṃ ‘‘sattesū’’ti nippadesasattavisayabhūtā dassitā. Tena sabbasattavisayāya karuṇāya samussāhito abhidhammakathāmaggaṃ devānaṃ sampavattayi, na devavisayāya eva, tasmā sabbasattahitatthaṃ abhidhammakathāmaggaṃ devānaṃ sampavattayi, na devānaṃyeva atthāyāti ayamattho dassitova hoti. Atha vā ‘‘sattesū’’ti idaṃ na dayāya ālambananidassanaṃ, samussāhanavisayo pana etena dassito. Abhidhammakathāmaggappavattanatthañhi bhagavā karuṇāya na devesuyeva samussāhito, sabbabodhaneyyesu pana sattesu samussāhito sabbesaṃ atthāya pavattattā, tasmā **sattesu samussāhitamānaso**ti sattesu visayabhūtesu nimittabhūtesu vā samussāhitamānaso uyyojitacittoti attho daṭṭhabbo.

Evaṃ abbhantaranidānaṃ dassetvā bāhiranidānaṃ dassento **‘‘pāṭihīrāvasānamhī’’**tiādimāha. Tattha yasmiṃ kāle bhagavatā abhidhammakathāmaggo pavattito, taṃ dassetuṃ **‘‘pāṭihīrāvasānamhi vasanto’’**ti vuttaṃ. ‘‘Avasānamhi vasanto tidasālaye’’ti vacanato yassāvasānamhi tidasālaye vasi, taṃ kaṇḍambamūle kataṃ yamakapāṭihāriyaṃ idha **‘‘pāṭihīra’’**nti vuttaṃ, na bodhimūlādīsu kataṃ pāṭihāriyaṃ, nāpi ādesanānusāsaniyoti viññāyati, pākaṭattā ca āsannattā ca tadeva gahitanti daṭṭhabbaṃ. Pāṭihāriyapadassa vacanatthaṃ (udā. aṭṭha. 1; itivu. aṭṭha. nidānavaṇṇanā) ‘‘paṭipakkhaharaṇato rāgādikilesāpanayanato pāṭihāriya’’nti vadanti, bhagavato pana paṭipakkhā rāgādayo na santi ye haritabbā. Puthujjanānampi hi vigatupakkilese aṭṭhaṅgaguṇasamannāgate citte hatapaṭipakkhe iddhividhaṃ pavattati, tasmā tattha pavattavohārena ca na sakkā idha ‘‘pāṭihāriya’’nti vattuṃ. Sace pana mahākāruṇikassa bhagavato veneyyagatā ca kilesā paṭipakkhā, tesaṃ haraṇato **‘‘pāṭihāriya’’**nti vuttaṃ, evaṃ sati yuttametaṃ. Atha vā bhagavato ca sāsanassa ca paṭipakkhā titthiyā, tesaṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanīhi haritā apanītā hontīti. Atha vā **paṭī**ti ayaṃ saddo ‘‘pacchā’’ti etassa atthaṃ bodheti ‘‘tasmiṃ paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo’’tiādīsu (su. ni. 985; cūḷani. pārāyanavagga, vatthugāthā 4) viya, tasmā samāhite citte vigatupakkilese ca katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ, iddhiādesanānusāsaniyo ca vigatupakkilesena katakiccena ca sattahitatthaṃ puna pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni hontīti paṭihāriyāni bhavanti, paṭihāriyameva **pāṭihāriyaṃ**. Paṭihāriye vā iddhiādesanānusāsanisamudāye bhavaṃ ekekaṃ **pāṭihāriya**nti vuccati. Paṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ vā nimittabhūte, tato vā āgatanti **pāṭihāriyaṃ**. Pāṭihāriyameva idha ‘‘pāṭihīra’’nti vuttaṃ. **Avasānamhi vasanto**ti etehi kālaṃ nidasseti. Pāṭihīrakaraṇāvasānena hi tidasālayavāsena ca paricchinno abhidhammakathāmaggappavattanassa kāloti. **Tidasālaye**ti desaṃ nidasseti. So hi abhidhammakathāmaggappavattanassa deso tattha vasantena pavattitattāti.

3. Tatthāpi desavisesadassanatthaṃ **‘‘pāricchattakamūlamhī’’**tiādi vuttaṃ. **Yugandhare**ti sītapabbatesveko dvecattālīsayojanasahassubbedho, ādicco ca tadubbedhamaggacārī, so sati sambhave yathā yugandhare sobheyya, evaṃ sobhamāno nisinnoti attho.

4-5. Idāni puggale dhammapaṭiggāhake apadisanto **‘‘cakkavāḷasahassehī’’**tiādimāha. **Sabbaso**ti samantato āgamma sabbehi disābhāgehi, sannivesavasena vā samantato sanniviṭṭhehi dasahi cakkavāḷasahassehīti adhippāyo, na sabbaso cakkavāḷasahassehi dasahi dasahīti. Evaṃ sati cattālīsacakkavāḷasahassehi adhikehi vā āgamanaṃ vuttaṃ siyā, na cetaṃ adhippetanti. Samantato sannisinnenāti vā yojetabbaṃ. Samaṃ, sammā vā nisinnena **sannisinnena,** aññamaññaṃ abyābādhetvā bhagavati gāravaṃ katvā sotaṃ odahitvā nisajjadose vajjitabbe vajjetvā nisinnenāti attho. Mātaraṃ pamukhaṃ katvā sannisinnena devānaṃ gaṇena parivāritoti vā, mātaraṃ pamukhaṃ katvā abhidhammakathāmaggaṃ sampavattayīti vā yojanā kātabbā.

Idāni desanāya samuṭṭhānaṃ dassento **‘‘tassā paññāya tejasā’’**ti āha. Yā sā ādimhi karuṇāya upamitā sabbañeyyadhammānaṃ yathāsabhāvajānanasamatthā, tesaṃ desetabbappakārajānanasamatthā, bodhetabbapuggalānaṃ āsayādhimuttiyādivibhāvanasamatthā ca paññā, tassā ca yathāvuttabalayogatoti attho. Tena sabbaññutaññāṇameva abhidhammakathāya samuṭṭhānabhāve samatthaṃ, nāññanti imamatthaṃ dīpento abhidhammakathāya asādhāraṇabhāvaṃ dasseti. **Maggo**ti upāyo. Khandhāyatanādīnaṃ kusalādīnañca dhammānaṃ avabodhassa, saccappaṭivedhasseva vā upāyabhāvato **‘‘abhidhammakathāmaggo’’**ti vutto. Pabandho vā ‘‘maggo’’ti vuccati. So hi dīghattā maggo viyāti **maggo,** tasmā abhidhammakathāpabandho **‘‘abhidhammakathāmaggo’’**ti vutto. **Devānaṃ gaṇena parivārito**ti vatvā puna **devāna**nti vacanaṃ tesaṃ gahaṇasamatthataṃ dīpeti. Na hi asamatthānaṃ bhagavā desetīti.

6. Evaṃ karuṇāpaññāmukhehi guṇehi bhagavato abhidhammakathāmaggappavattanena ca hitappaṭipattiyā paramapaṇāmārahataṃ dassetvā idāni adhippetaṃ paṇāmaṃ karonto āha **‘‘tassa pāde namassitvā’’**ti. Bhagavato thomaneneva ca dhammassa svākkhātatā saṅghassa ca suppaṭipannatā dassitā hoti tappabhavassa anaññathābhāvato, tasmā paṇāmārahaṃ tañca ratanadvayaṃ paṇamanto **‘‘saddhammañcassa…pe… cañjali’’**nti āha. Tattha yasmā buddho ‘‘sadevake loke tathāgato vandanīyo’’ti, saṅgho ca ‘‘suppaṭipanno…pe… añjalikaraṇīyo’’ti (a. ni. 6.10) vutto, tasmā **‘‘tassa pāde namassitvā, katvā saṅghassa cañjali’’**nti vuttaṃ. Dhammo pana svākkhātatādiguṇayutto tathānussaraṇena pūjetabbo hoti ‘‘tameva dhammaṃ sakkatvā garuṃkatvā upanissāya vihareyya’’nti (saṃ. ni. 1.173; a. ni. 4.21) vacanato, kāyavācācittehi sabbathā pūjetabbo, tasmā **‘‘saddhammañcassa pūjetvā’’**ti vuttaṃ. **Sirīmato**ti ettha **sirī**ti paññāpuññānaṃ adhivacananti vadanti. Atha vā puññanibbattā sarīrasobhaggādisampatti katapuññe nissayati, katapuññehi vā nissīyatīti ‘‘sirī’’ti vuccati, sā ca atisayavatī bhagavato atthīti sirīmā, bhagavā, tassa **sirīmato**.

7. **Nipaccakārassā**ti paṇāmakiriyāya. **Ānubhāvenā**ti balena. **Sosetvā**ti sukkhāpetvā antaradhāpetvā atthaṃ pakāsayissāmīti sambandho. **Antarāye**ti atthappakāsanassa upaghātake. **Asesato**ti nissese sakale.

8. Idāni abhidhammassa gambhīratthattā atthappakāsanassa dukkarabhāvaṃ dīpetuṃ **‘‘visuddhācārasīlenā’’**tiādinā abhiyācanaṃ dasseti. Thullaccayādivisuddhiyā **visuddhācāro,** pārājikasaṅghādisesavisuddhiyā **visuddhasīlo**. Cārittavārittavisuddhiyā vā **visuddhācārasīlo,** tena. **Sakkacca**nti cittiṃ katvā. **Abhiyācito**ti abhimukhaṃ yācito. Tena anādariyaṃ atthappakāsane kātuṃ asakkuṇeyyaṃ dasseti.

9. Idāni yassa atthaṃ pakāsetukāmo, taṃ dassetuṃ **‘‘yaṃ devadevo’’**tiādimāha. Tattha **ya**nti abhidhammaṃ. **Devadevo**ti visuddhisammutiupapattidevānaṃ devo. Loke hi ye ‘‘saraṇaṃ parāyaṇa’’nti gantabbā gatibhūtā, te ‘‘devā’’ti vuccanti, bhagavā ca sabbadevānaṃ gatibhūtoti. **Nayato**ti saṅkhepato. **Samācikkhī**ti sammā ācikkhi yathā thero bujjhati. Veneyyasatte vinetīti **vināyako,** nāyakavirahito vā, sayambhūti attho.

10-12. **Yañcā**ti yañca abhidhammaṃ bhikkhūnaṃ payirudāhāsīti sambandho. **Payirudāhāsī**ti kathesi. **Itī**ti iminā anukkamena. ‘‘Yo dhārito’’ti **ya**nti upayogavasena vutto yaṃ-saddo **dhārito**ti paccattena sambajjhamāno paccattavasena pariṇamati, tasmā yo dhārito, yo ca saṅgīto, tassa atthaṃ pakāsayissāmīti yojanā kātabbā. Vedena paññāya īhati pavattatīti **vedeho,** tena muninā. **Abhiṇhaso**ti bahuso. **Abhidhammassā**ti etaṃ ‘‘atthaṃ pakāsayissāmī’’ti etena yojetabbaṃ. Idāni yo atthappakāsanassa nissayo, taṃ dassetuṃ **‘‘ādito’’**tiādimāha. Tattha **ādito**ti ādimhi paṭhamasaṅgītiyaṃ.

13. Yā aṭṭhakathā saṅgītā, kassa pana sā aṭṭhakathāti? Aññassa vuttassa abhāvā ‘‘yassa atthaṃ pakāsayissāmī’’ti vuttaṃ, adhikāravasena ‘‘tassa abhidhammassā’’ti viññāyati. **Saṅgītā**ti atthaṃ pakāsetuṃ yuttaṭṭhāne ‘‘ayaṃ etassa attho, ayaṃ etassa attho’’ti saṅgahetvā vuttā, pacchāpi ca dutiyatatiyasaṅgītīsu **anusaṅgītā**.

14-16. **Abhisaṅkhatā**ti racitā. **Tato**ti aṭṭhakathāto. **Tantinayānuga**nti tantigatiṃ anugataṃ. **Bhāsa**nti māgadhabhāsaṃ. **Nikāyantaraladdhīhī**ti antarantarā anuppavesitāhi. **Asammissa**nti avokiṇṇaṃ. **Anākula**nti sanikāyepi anāvilaṃ paricchinnaṃ. Asammisso anākulo ca yo mahāvihāravāsīnaṃ atthavinicchayo, taṃ dīpayanto atthaṃ pakāsayissāmīti. Etena **tipiṭakacūḷanāgattherā**dīhi vutto theravādopi saṅgahito hoti. Atha vā tambapaṇṇibhāsaṃ apanetvā māgadhabhāsañca āropetvā pakāsiyamāno yo abhidhammassa attho asammisso anākuloyeva ca hoti mahāvihāravāsīnañca vinicchayabhūto, taṃ atthaṃ ‘‘eso mahāvihāravāsīnaṃ vinicchayo’’ti dīpayanto pakāsayissāmi. Tappakāsaneneva hi so tathā dīpito hotīti.

17. **Tosayanto vicakkhaṇe**ti vicakkhaṇe tosayanto gahetabbaṃ gahetvānāti evaṃ yojetvā ‘‘gahetabbaṭṭhāneyeva gahitaṃ suṭṭhu kata’’nti evaṃ tosayantoti atthaṃ vadanti. Evaṃ sati gahetabbaggahaṇeneva tosanaṃ kataṃ, na aññena atthappakāsanenāti etaṃ āpajjeyya. Tosayanto atthaṃ pakāsayissāmīti evaṃ pana yojanāya sati gahetabbaggahaṇaṃ aññañca sabbaṃ atthappakāsanaṃ hotīti sabbena tena tosanaṃ kataṃ hoti, tasmā tosayanto atthaṃ pakāsayissāmīti yuttarūpā.

18-20. Idāni yaṃ atthappakāsanaṃ kattukāmo, tassa mahattaṃ pariharituṃ **‘‘kammaṭṭhānānī’’**tiādimāha. **Atthavaṇṇana**nti ettha vaṇṇanā nāma vivaritvā vitthāretvā vacanaṃ. **Itī**ti ‘‘apanetvā tato bhāsa’’nti evamādinā yathādassitappakārena. Iti sotūnaṃ ussāhuppādanassa hetuṃ dasseti. **Abhidhammakatha**nti abhidhammaṭṭhakathaṃ. **Nisāmethā**ti suṇātha. Idāni avassaṃ ayaṃ sotabbāyevāti daḷhaṃ ussāhento āha **‘‘dullabhā hi ayaṃ kathā’’**ti.

Vīsatigāthāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Aṭṭhasāliniṃ tāva vaṇṇentehi ācariyehi tassā sanniveso vibhāvetabbo. Tasmā idaṃ vuccati –

‘‘Vacanattho paricchedo, sanniveso ca pāḷiyā;
Sāgarehi tathā cintā, desanāhi gambhīratā.

‘‘Desanāya sarīrassa, pavattiggahaṇaṃ tathā;

Therassa vācanāmagga-tappabhāvitatāpi ca.

‘‘Paṭivedhā tathā buddha-vacanādīhi ādito;
Ābhidhammikabhāvassa, sādhanaṃ sabbadassino.

‘‘Vinayenātha gosiṅga-suttena ca mahesinā;
Bhāsitattassa saṃsiddhi, nidānena ca dīpitā.

‘‘Pakāsetvā imaṃ sabbaṃ, paṭiññātakathā katā;
Aṭṭhasāliniyā etaṃ, sannivesaṃ vibhāvaye’’ti.

Vacanatthavijānanena viditābhidhammasāmaññatthassa abhidhammakathā vuccamānā sobheyyāti abhidhammaparijānanameva ādimhi yuttarūpanti tadatthaṃ pucchati **‘‘tattha kenaṭṭhena abhidhammo’’**ti. Tattha **tatthā**ti ‘‘abhidhammassa atthaṃ pakāsayissāmī’’ti yadidaṃ vuttaṃ, tasmiṃ. ‘‘Yassa atthaṃ pakāsayissāmī’’ti paṭiññātaṃ, so abhidhammo kenaṭṭhena abhidhammoti attho. **Tatthā**ti vā ‘‘abhidhammakatha’’nti etasmiṃ vacane yo abhidhammo vutto, so kenaṭṭhena abhidhammoti attho. **Dhammātirekadhammavisesaṭṭhenā**ti ettha dhammo atireko dhammātireko, suttantādhikā pāḷīti attho. Dhammo viseso dhammaviseso dhammātisayo, vicittā pāḷīti attho, dhammātirekadhammavisesā eva attho **dhammātirekadhammavisesaṭṭho**. Dvinnampi atthānaṃ abhidhammasaddassa atthabhāvena sāmaññato ekavacananiddeso kato. **Tasmā**ti yasmā ‘‘abhikkamanti, abhikkantavaṇṇā’’tiādīsu viya atirekavisesaṭṭhadīpako abhisaddo, tasmā ayampi dhammo dhammātirekadhammavisesaṭṭhena ‘‘abhidhammo’’ti vuccatīti sambandho.

Tattha siyā – ‘‘abhikkamanti, abhikkantavaṇṇā’’ti ettha dhātusaddassa purato payujjamāno abhisaddo kiriyāya atirekavisesabhāvadīpako hotīti yuttaṃ upasaggabhāvato, dhammasaddo pana na dhātusaddoti etasmā purato abhisaddo payogameva nārahati. Athāpi payujjeyya, kiriyāvisesakā upasaggā, na ca dhammo kiriyāti dhammassa atirekavisesabhāvadīpanaṃ na yuttanti? No na yuttaṃ. Aññassapi hi upasaggassa adhātusaddā purato payujjamānassa akiriyāyapi atirekavisesabhāvadīpakassa dassanatoti etamatthaṃ vibhāvetuṃ atichattādiudāharaṇaṃ dassento āha **‘‘yathā’’**tiādi. **Evamevā**ti yathā chattātirekachattavisesādiatthena atichattādayo honti atisaddassa upasaggassa adhātusaddassapi purato payujjamānassa akiriyāya ca tabbhāvadīpakattā, evamayampi dhammo dhammātirekadhammavisesaṭṭhena **‘‘abhidhammo’’**ti vuccati abhi-saddassa upasaggassa adhātusaddassapi purato payujjamānassa akiriyāya ca tabbhāvadīpakattāti adhippāyo.

Ekadeseneva vibhattāti ‘‘katame ca, bhikkhave, pañcakkhandhā? Rūpakkhandho…pe… viññāṇakkhandho. Katamo ca, bhikkhave, rūpakkhandho? Yaṃ kiñci rūpaṃ atītā…pe… santike vā, ayaṃ vuccati rūpakkhandho’’tievamādinā (saṃ. ni. 3.48; vibha. 2) uddesaniddesamatteneva vibhattā, ‘‘tattha katamaṃ rūpaṃ atīta’’ntievamādinā (vibha. 3) paṭiniddesassa abhidhammabhājanīyassa pañhapucchakassa ca abhāvā na nippadesena. Abhidhammaṃ patvā pana…pe… nippadesatova vibhattā, tasmā ayampi dhammo dhammātirekadhammavisesaṭṭhena **‘‘abhidhammo’’**ti vuccati nippadesānaṃ tiṇṇampi nayānaṃ atirekapāḷibhāvato visesapāḷibhāvato cāti adhippāyo. Suttante bāvīsatiyā indriyānaṃ ekato anāgatattā indriyavibhaṅge suttantabhājanīyaṃ natthi. ‘‘Avijjāpaccayā saṅkhārā sambhavantī’’tiādinā paṭiccasamuppāde tassa tassa paccayadhammassa paccayuppannadhammānaṃ paccayabhāvo uddiṭṭho, uddiṭṭhadhammānañca kusalādibhāvo pucchitvā vissajjetabbo, na cettha ‘‘avijjāsaṅkhārā’’ti evaṃ vutto uddeso atthīti pañhapucchakaṃ natthi. Suttante pañca sikkhāpadāni uddiṭṭhāni pāṇātipātā veramaṇītiādīni. Sā pana veramaṇī yadi sabhāvakiccādivasena vibhajīyeyya, ‘‘ārati viratī’’tiādinā abhidhammabhājanīyameva hoti. Athāpi cittuppādavasena vibhajīyeyya, tathāpi abhidhammabhājanīyameva hoti. Añño pana veramaṇīnaṃ vibhajitabbappakāro natthi, yena pakārena suttantabhājanīyaṃ vattabbaṃ siyā. Tasmā sikkhāpadavibhaṅge suttantabhājanīyaṃ natthi.

Vacanatthato abhidhamme ñāte paricchedato ñāpetuṃ āha **‘‘pakaraṇaparicchedato’’**tiādi. **Katipayāva pañhavārā avasesā**ti dhammahadayavibhaṅge anāgatā hutvā mahādhammahadaye āgatā dhammahadayavibhaṅgavacanavasena avasesā katipayāva pañhavārāti attho. Ettheva saṅgahitāti **‘‘apubbaṃ natthī’’**ti vuttaṃ. **Appamattikāva tanti avasesā**ti dhammahadayavibhaṅge anāgantvā mahādhammahadaye āgatatantito yadi pathavīādīnaṃ vitthārakathā mahādhātukathā rūpakaṇḍadhātuvibhaṅgādīsu, atha dhātukathāya vitthārakathā dhātukathāya anāgantvā mahādhātukathāya āgatatanti appamattikāvāti adhippāyo.

Yaṃ pana vuttaṃ ‘‘sāvakabhāsitattā chaḍḍetha na’’nti, taṃ buddhabhāsitabhāvadassanena paṭisedhetuṃ **‘‘sammāsambuddho hī’’**tiādimāha. **Catūsu pañhesū**ti ‘‘upalabbhati nupalabbhatī’’ti paṭiññāya gahitāya paṭikkhepagahaṇatthaṃ ‘‘yo saccikaṭṭho’’ti vuttaṃ saccikaṭṭhaṃ nissayaṃ katvā upādāya pavattā dvepi pañcakā eko pañho, ‘‘sabbatthā’’ti sarīraṃ sabbaṃ vā desaṃ upādāya pavattā eko, ‘‘sabbadā’’ti kālamupādāya eko, ‘‘sabbesū’’ti yadi khandhāyatanādayo gahitā, te upādāya pavattā, atha pana ‘‘yo saccikaṭṭho sabbattha sabbadā’’ti etehi na koci saccikaṭṭho deso kālo vā aggahito atthi, te pana sāmaññavasena gahetvā anuyogo kato, na bhedavasenāti bhedavasena gahetvā anuyuñjituṃ ‘‘sabbesū’’ti vuttā saccikaṭṭhadesakālappadese upādāya ca pavattā ekoti etesu catūsu. **Dvinnaṃ**

pañcakānanti ettha ‘‘puggalo upalabbhati…pe… micchā’’ti ekaṃ, ‘‘puggalo nupalabbhati…pe… micchā’’ti (kathā. 18) ekaṃ, ‘‘tvaṃ ce pana maññasi…pe… idaṃ te micchā’’ti (kathā. 3) ekaṃ, ‘‘ese ce dunniggahite…pe… idaṃ te micchā’’ti ekaṃ, ‘‘na hevaṃ niggahetabbe, tena hi yaṃ niggaṇhāsi…pe… sukatā paṭipādanā’’ti (kathā. 10) ekanti evaṃ niggahakaraṇaṃ, paṭikammakaraṇaṃ, niggahassa suniggahabhāvaṃ icchato paṭiññāṭhapanena paṭikammaveṭhanaṃ, paṭikammassa duppaṭikammabhāvaṃ icchato taṃnidassanena niggahassa dunniggahabhāvadassanena niggahanibbeṭhanaṃ, aniggahabhāvāropanādinā chedoti ayaṃ eko pañcako, yo aṭṭhakathāyaṃ anulomapañcakapaṭikammacatukkaniggahacatukkaupanayanacatukkanigamanacatukka nāmehi sakavādipubbapakkhe anulomapaccanīkapañcakoti vutto, paravādipubbapakkhe ca evameva paccanīyānulomapañcakoti vutto. Evaṃ dve pañcakā veditabbā. Evaṃ sesapañhesupīti aṭṭha pañcakā **aṭṭhamukhā vādayuttī**ti vuttā. **Yuttī**ti upāyo, vādassa yutti **vādayutti,** vādappavattanassa upāyoti attho.

Anulomapaccanīkapañcake ādiniggahaṃ dassetvā paccanīyānulomapañcake ca ādiniggahameva dassetvā mātikaṃ dīpetuṃ **‘‘sā panesā’’**tiādimāha. **Puggalo**ti attā satto jīvo. **Upalabbhatī**ti paññāya upagantvā labbhati. **Saccikaṭṭhaparamaṭṭhenā**ti māyāmarīciādayo viya nābhūtākārena, anussavādīhi gahetabbā viya na anuttamatthabhāvena, atha kho bhūtena uttamatthabhāvena upalabbhatīti pucchati. Itaro tādisaṃ icchanto paṭijānāti. Puna yo saccikaṭṭhaparamaṭṭhena upalabbhati, so saccikaṭṭhaparamaṭṭhato añño tadādhāro, aññatra vā tehi, tesaṃ vā ādhārabhūto, anañño vā tato ruppanādisabhāvato sappaccayādisabhāvato vā upalabbhamāno āpajjatīti anuyuñjati **‘‘yo saccikaṭṭho… pe… paramaṭṭhenā’’**ti. Itaro puggalassa rūpādīhi aññattaṃ anaññattañca anicchanto **‘‘na heva’’**nti paṭikkhipati. Puna sakavādī paṭiññāya ekattāpannaṃ appaṭikkhipitabbaṃ paṭikkhipatīti katvā niggahaṃ āropento āha **‘‘ājānāhi niggaha’’**nti. **‘‘Puggalo nupalabbhatī’’**ti puṭṭho sakavādī puggaladiṭṭhiṃ paṭisedhento **‘‘āmantā’’**ti paṭijānāti. Puna itaro yo saccikaṭṭhena nupalabbhati puggalo, so saccikaṭṭhaparamaṭṭhato añño vā anañño vā nupalabbhatīti āpajjati aññassa pakārassa abhāvāti anuyuñjati **‘‘yo saccikaṭṭho…pe… paramaṭṭhenā’’**ti. Yasmā pana puggalo sabbena sabbaṃ nupalabbhati, tasmā tassa aññattānaññattānuyogo ananuyogo puggalaladdhiṃ paṭisedhentassa anāpajjanatoti **‘‘na heva’’**nti paṭikkhipati. Itaro paṭiññāya āpajjanalesameva passanto aviparītaṃ atthaṃ asambujjhantoyeva niggahaṃ āropeti **‘‘ājānāhi niggaha’’**nti.

Itīti yaṃ disvā mātikā ṭhapitā, evaṃ desitattāti adhippāyo. **Yathā ki**nti yena pakārena buddhabhāsitaṃ nāma jātaṃ, taṃ nidassanaṃ kinti attho. **Yatonidāna**nti yaṃkāraṇā chaajjhattikabāhirāyatanādinidānanti attho. **Papañcasaññāsaṅkhā**ti taṇhāmānadiṭṭhipapañcasampayuttā saññākoṭṭhāsā. **Samudācarantī**ti ajjhācaranti. **Ettha ce**ti etesu āyatanādīsu taṇhāmānadiṭṭhīhi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbañca natthi ce. Nanu natthiyeva, kasmā ‘‘natthi ce’’ti vuttanti? Saccaṃ natthi, appahīnābhinandanābhivadanajjhosānānaṃ pana puthujjanānaṃ abhinanditabbādippakārāni āyatanādīni hontīti tesaṃ na sakkā ‘‘natthī’’ti vattuṃ, pahīnābhinandanādīnaṃ pana sabbathā natthīti ‘‘natthi ce’’ti vuttaṃ. **Esevanto**ti abhinandanādīnaṃ natthibhāvakaro maggo tappaṭippassaddhibhūtaṃ phalaṃ vā rāgānusayādīnaṃ anto avasānaṃ, appavattīti attho.

Jānaṃ jānātīti sabbaññutaññāṇena jānitabbaṃ jānāti. Na hi padesañāṇavā jānitabbaṃ sabbaṃ jānātīti. **Passaṃ passatī**ti dibbacakkhupaññācakkhudhammacakkhubuddhacakkhusamantacakkhusaṅkhātehi pañcahi cakkhūhi passitabbaṃ passati. Atha vā **jānaṃ jānātī**ti yathā aññe savipallāsā kāmarūpapariññāvādino jānantāpi vipallāsavasena jānanti, na evaṃ bhagavā, bhagavā pana pahīnavipallāsattā jānanto jānātiyeva, diṭṭhidassanassa ca abhāvā passanto passatiyevāti attho. **Cakkhubhūto**ti paññācakkhumayattā sattesu ca taduppādanato lokassa cakkhubhūto. **Ñāṇabhūto**ti etassa ca evameva attho daṭṭhabbo. **Dhammā** bodhipakkhiyā. **Brahmā** maggo, tehi uppannattā lokassa ca taduppādanato tabbhūto. **Vattā**ti catusaccadhamme vadatīti vattā. **Pavattā**ti ciraṃ saccappaṭivedhaṃ pavattento vadatīti pavattā. **Atthassa ninnetā**ti atthaṃ uddharitvā dassetā, paramatthaṃ vā nibbānaṃ pāpayitā. **Amatassa dātā**ti amatasacchikiriyaṃ sattesu uppādento amataṃ dadātīti amatassa dātā. Bodhipakkhiyadhammānaṃ tadāyattabhāvato **dhammassāmī**. **Suvaṇṇāliṅga**nti suvaṇṇamayaṃ āliṅgaṃ khuddakamudiṅgaṃ. Supupphitasatapattapadumamiva sassirikaṃ sasobhaṃ **supupphitasatapattasassirikaṃ**.

Anumoditakālato paṭṭhāya…pe… buddhabhāsitaṃ nāma jātanti etena anumodanā buddhabhāsitabhāvassa kāraṇanti ayamattho vutto viya dissati, evañca sati kathāvatthussa buddhabhāsitabhāvo na siyā ananumoditattā, tasmā evamettha attho daṭṭhabbo – ‘‘mahākaccāyano evaṃ vibhajissatī’’ti disvā bhagavā mātikaṃ nikkhipitvā vihāraṃ paviṭṭho, tatheva ca thero bhagavatā dinnanayena ṭhapitamātikāya vibhajīti buddhabhāsitaṃ nāma jātaṃ, taṃ pana anumodanāya pākaṭaṃ jātanti etamatthaṃ sandhāya ‘‘evaṃ satthārā…pe… nāma jāta’’nti vuttanti.

Idāni pāḷiyā sannivesaṃ dassetuṃ **‘‘tattha dhammasaṅgaṇīpakaraṇe’’**tiādimāha. **Kāmāvacarakusalato aṭṭhā**ti kāmāvacarakusale cattāro khandhe gahetvā tato aṭṭha cittāni uddharati. Paṭhamā vibhattītipi vadanti. **Ekūnanavuti cittānī**ti yattha etāni cittāni vibhattāni, te pāḷippadesā ‘‘ekūnanavuti cittānī’’ti vuttā. Tesañca samudāyo cittavibhatti, tasmā upapannametaṃ **‘‘ekūnanavuti cittāni cittavibhattī’’**ti. Mātikañca uddisitvā tattha ekekaṃ padaṃ uddharitvā yasmā cittāni vibhattāni, tasmā mātikāpi cittavibhattiantogadhāyevāti cittuppādakaṇḍaṃ mātikāpadabhājanīyavasena duvidhanti idampi vacanaṃ yujjati.

Mūlatoti ‘‘tīṇi kusalamūlānī’’tiādinā (dha. sa. 985) kusalādīnaṃ mūlavasena saṅkhipitvā vacanaṃ.

‘‘Vedanākkhandho’’tiādinā **khandhato**. ‘‘Kāyakamma’’ntiādinā **dvārato**. ‘‘Sukhabhūmiyaṃ kāmāvacare’’tiādinā (dha. sa. 988) **bhūmito. Attho**ti hetuphalaṃ. **Dhammo**ti hetu. ‘‘Tīṇi kusalamūlāni tīṇi akusalamūlānī’’tiādinā (dha. sa. 985-986) hetuvasena saṅgaho **dhammato** nikkhepo. ‘‘Taṃsampayutto, taṃsamuṭṭhānā tadekaṭṭhā ca kilesā’’tiādinā (dha. sa. 985-986) hetuphalavasena saṅgaho **atthato** nikkhepo. Atha vā **dhammo**ti bhāsito. **Attho**ti bhāsitattho. ‘‘Tayo kusalahetū’’ti (dha. sa. 1059) **dhammo**. ‘‘Tattha katame tayo kusalahetū alobho’’tiādi (dha. sa. 1060) **attho,** so ca **dhammo**. ‘‘Tattha katamo alobho’’tiādi (dha. sa. 1061) **attho**ti evaṃ atthadhammavasena nikkhepo veditabbo. **Nāmato**ti ‘‘tīṇi kusalamūlānī’’ti vuttadhammānaṃ alobhotiādināmavasena. **Liṅgato**ti uddiṭṭhassa ekasseva dhammassa ‘‘alobho alubbhanā alubbhitatta’’nti (dha. sa. 1061) purisādiliṅgavasena nikkhepo.

Gaṇanacāranti gaṇanappavattiṃ. **Samānentī**ti samānaṃ karonti pūrenti, tathā **samānetabba**nti etthāpi. ‘‘Vijjābhāgino avijjābhāgino’’ti (dha. sa. dukamātikā 101) evamādīsu ettha viññātesu ābhidhammikattherā suttantaṃ suṇantā cintentā ca suttantesu ‘‘vijjābhāgino’’tiādīsu āgatesu atthassa viññātattā na kilamantīti etamatthaṃ sandhāya vuttaṃ **‘‘ābhidhammikattherānaṃ…pe… akilamatthaṃ ṭhapitā’’**ti.

Anamataggati aññātaggo. **Khandhantara**nti khandhanānattaṃ, khandhameva vā. Gahetuṃ asakkuṇeyyattā saṇhaṃ, sukhumāya paññāya gahetabbato sukhumañca dhammaṃ **saṇhasukhumadhammaṃ**. Balavatā ñāṇavegena pavattattā balavato ñāṇavegassa nimittabhāvato ca **balavaṃ**. Gambhīrameva **gambhīragataṃ,** gambhīrāni vā gatāni gamanāni etassa santīti **gambhīragataṃ. Yathānupubba**nti yathānupubbena. **Nikhilenā**ti niravasesena desitaṃ, pañcakhilarahitena vā bhagavatā desitaṃ. **Rūpagataṃvā**ti hatthagataṃ rūpaṃ viya cakkhunā. ‘‘Paṭivedhañāṇena samantapaṭṭhānaṃ yo passati, so attheva, no natthī’’ti attānaṃ sandhāya thero vadatīti.

Khuddakavatthuvibhaṅge āgatesu ekādhikesu aṭṭhasu kilesasatesu aṭṭhasatataṇhāvicaritāni apanetvā sesā dvāsaṭṭhi diṭṭhiyo ca uppannānuppannabhāvena diguṇitāni diyaḍḍhakilesasahassāni dasādhikāni honti, appakaṃ pana ūnamadhikaṃ vā na gaṇanūpagaṃ hotīti **‘‘diyaḍḍhakilesasahassa’’**nti vuttaṃ. Itaresaṃ atītādibhāvāmasanā aggahaṇaṃ khepane daṭṭhabbaṃ.

Mecakapaṭāti nīlanibhā paṭā. **Cittasamuṭṭhānā vaṇṇadhātū**ti cittapaccayautusamuṭṭhānā vaṇṇadhātūti attho gahetabbo. Kasmā? Na hi cittasamuṭṭhānaṃ rūpaṃ bahi nigacchatīti, cittasamuṭṭhānarūpaparamparāya āgatattā pana evaṃ vuttaṃ. Atha vā **cittasamuṭṭhānā vaṇṇadhātū**ti ettha paccayautusaddānaṃ lopaṃ katvā soyeva pubbe vutto attho suvaṇṇatā sussaratā viya. Ettha hi ‘‘sussaratā’’ti upādinnakādhikāre āgataṃ, na ca saddo upādinnako atthi, tasmā upādinnakarūpaoṭṭhatāluādinissayattā evaṃ vuttanti, evametthāpi cittapaccayautusamuṭṭhānaṃ sandhāya ‘‘cittasamuṭṭhānā vaṇṇadhātū’’ti vadati.

Kāyasakkhinti paccakkhaṃ. **Dantāvaraṇa**nti oṭṭhadvayaṃ. **Mukhādāna**nti mukhavivaraṃ. **Siliṭṭha**nti saṃgataṃ susaṇṭhitaṃ. **Sare nimittaṃ gahetvā**ti ‘‘dhammo eso vuccatī’’ti dhammassaravasena nimittaṃ gahetvā, na kilesānubyañjanavasena. **Ekappahārenā**ti ettha **pahāro**ti divasassa tatiyo bhāgo vuccati. **Evaṃ sante**ti pubbe vuttamaggahetvā vācanāmaggassa therappabhavattavacanameva gahetvā tena purimavacanañca paṭikkhipanto codeti.

Tenetametassāti vinayassa. **Attatthaparatthādibhede**ti yo taṃ suttaṃ sajjhāyati suṇāti vāceti cinteti deseti, suttena saṅgahito sīlādiattho tassapi hoti, tena parassa sādhetabbato parassapi hotīti tadubhayaṃ taṃ suttaṃ sūceti dīpeti. Tathā diṭṭhadhammikasamparāyikatthe lokiyalokuttaratthe evamādibhede atthe **ādi**saddena saṅgaṇhāti. **Attha**saddo cāyaṃ hitapariyāyavacanaṃ, na bhāsitatthavacanaṃ. Yadi siyā, suttaṃ attanopi bhāsitatthaṃ sūceti parasuttassapīti ayamattho siyā, suttena ca yo attho pakāsito, so tasseva hotīti na tena parattho sūcito hoti, tena ca sūcetabbassa paratthassa nivattetabbassa abhāvā attaggahaṇaṃ na kattabbaṃ, attatthaparatthavinimuttassa bhāsitatthassa abhāvā ādiggahaṇañca na kattabbaṃ, tasmā yathāvuttassa atthassa sutte asambhavato suttādhārassa puggalassa vasena attatthaparatthā vuttā.

Atha vā suttaṃ anapekkhitvā ye attatthādayopi atthappabhedā vuttā **niddese** (mahāni. 69; cūḷani. mogharājamāṇavapucchāniddesa 85) ‘‘attattho parattho ubhayattho diṭṭhadhammiko attho samparāyiko attho uttāno attho gambhīro attho guḷho attho paṭicchanno attho neyyo attho nīto attho anavajjo attho nikkileso attho vodāno attho paramattho attho’’ti, te suttaṃ sūcetīti attho. Atha vā ‘‘attanā ca appiccho hotī’’ti attatthaṃ, ‘‘appicchakathañca paresaṃ kattā hotī’’ti paratthaṃ sūcetīti. Evaṃ ‘‘attanā ca pāṇātipātā paṭivirato hotī’’tiādisuttāni (a. ni. 4.99) yojetabbāni. Vinayābhidhammehi ca visesetvā suttasaddassa attho vattabbo, tasmā veneyyajjhāsayavasappavattāya desanāya attahitaparahitādīni sātisayaṃ pakāsitāni honti, na āṇādhammasabhāvavasappavattāyāti idameva **‘‘atthānaṃ sūcanato sutta’’**nti vuttaṃ.

Sutte ca āṇādhammasabhāvā veneyyajjhāsayaṃ anuvattanti, na vinayābhidhammesu viya veneyyajjhāsayo āṇādhammasabhāve anuvattati, tasmā veneyyānaṃ ekantahitapaṭilābhasaṃvattanikā suttantadesanā hotīti **‘‘suvuttā cettha atthā’’**tiādi vuttaṃ. **Pasavatī**ti phalati. **‘‘Suttāṇā’’**ti etassa atthaṃ pakāsetuṃ **‘‘suṭṭhu ca ne tāyatī’’**ti vuttaṃ. Attatthaparatthādividhānesu ca suttassa pamāṇabhāvo tesañca saṅgāhakattaṃ yojetabbaṃ, tadatthappakāsane padhānattā suttassa itarehi visesanañca. **Eta**nti ‘‘atthānaṃ sūcanato’’tiādikaṃ atthavacanaṃ. **Etassā**ti suttassa.

Abhikkamantīti ettha **abhi**-saddo kamanassa vuddhibhāvaṃ atirekattaṃ dīpeti. **Abhikkantenā**ti ca ettha kantiyā adhikattaṃ visesabhāvanti yuttaṃ kiriyāvisesakattā upasaggassa. **Abhiññātā, abhirājā, abhivinaye**ti ettha lakkhaṇapūjitaparicchinnesu rattiādīsu **abhi**-saddo vattatīti kathametaṃ yujjeyyāti? Lakkhaṇakaraṇañāṇapūjanaparicchedakiriyādīpanato tāhi ca kiriyāhi rattirājavinayānaṃ yuttattā. Bhāvanāpharaṇavuddhīhi **vuddhimanto. Ārammaṇādīhī**ti ārammaṇasampayuttakammadvārapaṭipadādīhi. **Avisiṭṭha**nti aññamaññavisiṭṭhesu vinayasuttantābhidhammesu avisiṭṭhaṃ samānaṃ piṭakasaddanti attho. **Yathāvuttenevā**ti ''evaṃ duvidhatthenā''tiādinā nayena.

Kathetabbānaṃ atthānaṃ desakāyattena āṇādividhinā atisajjanaṃ pabodhanaṃ **desanā**. Sāsitabbapuggalagatena yathāparādhādinā sāsitabbabhāvena anusāsanaṃ vinayanaṃ **sāsanaṃ**. Kathetabbassa saṃvarāsaṃvarādino atthassa kathanaṃ vacanapaṭibaddhakaraṇaṃ **kathā. Bheda**-saddo visuṃ visuṃ yojetabbo ''desanābhedaṃ sāsanabhedaṃ kathābhedañca yathārahaṃ paridīpaye''ti. **Bheda**nti nānattaṃ, nānākaraṇanti attho. Sikkhā ca pahānāni ca gambhīrabhāvo ca **sikkhāpahānagambhīrabhāvaṃ,** tañca **paridīpaye**. **Ya**nti pariyattiādiṃ. **Yathā**ti upārambhādihetu pariyāpuṇanādippakārehi.

Tīsupi cetesu ete dhammatthadesanāpaṭivedhāti ettha tantiattho tantidesanā tantiatthapaṭivedho ca tantivisayā hontīti vinayapiṭakādīnaṃ atthadesanāpaṭivedhādhārabhāvo yutto, piṭakāni pana tantiyoyevāti dhammādhārabhāvo kathaṃ yujjeyyāti? Tantisamudāyassa avayavatantiyā ādhārabhāvato, dhammādīnañca dukkhogāhabhāvato tehi vinayādayo gambhīrāti vinayādīnañca catubbidho gambhīrabhāvo vutto, tasmā ''dhammādayo eva dukkhogāhattā gambhīrā, na vinayādayo''ti na codetabbametaṃ. Tattha paṭivedhassa dukkarabhāvato dhammatthānaṃ, desanāñāṇassa dukkarabhāvato desanāya ca dukkhogāhabhāvo veditabbo. Paṭivedhassa pana uppādetuṃ asakkuṇeyyattā tabbisayañāṇuppattiyā ca dukkarabhāvato dukkhogāhatā veditabbā.

Hetumhi ñāṇaṃ dhammapaṭisambhidāti etena vacanatthena dhammassa hetubhāvo kathaṃ ñātabboti? ''Dhammapaṭisambhidā''ti etassa samāsapadassa avayavapadatthaṃ dassentena ''hetumhi ñāṇa''nti vuttattā. ''Dhamme paṭisambhidā''ti ettha hi ''dhamme''ti etassa atthaṃ dassentena ''hetumhī''ti vuttaṃ, ''paṭisambhidā''ti etassa ca atthaṃ dassentena ''ñāṇa''nti, tasmā hetudhammasaddā ekatthā ñāṇapaṭisambhidāsaddā cāti imamatthaṃ dassentena sādhito dhammassa hetubhāvo. Atthassa hetuphalabhāvo ca evameva daṭṭhabbo. **Yathādhamma**nti ettha **dhamma**-saddo hetuṃ hetuphalañca sabbaṃ gaṇhāti. Sabhāvavācako hesa, na pariyattihetubhāvavācako, tasmā **yathādhamma**nti yo yo avijjāsaṅkhārādidhammo, tasmiṃ tasminti attho. **Dhammābhilāpo**ti atthabyañjanako aviparītābhilāpo. Etena ''tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā''ti (vibha. 718-720) ettha vuttadhammaniruttiṃ dasseti. **Anulomādivasena vā kathana**nti etena tassā dhammaniruttiyā abhilāpaṃ kathanaṃ tassa vacanassa pavattanaṃ dasseti. **Adhippāyo**ti etena ''desanāti paññattī''ti etaṃ vacanaṃ dhammaniruttābhilāpaṃ sandhāya vuttaṃ, na tabbinimuttaṃ paññattiṃ sandhāyāti dasseti.

So ca lokiyalokuttaroti evaṃ vuttaṃ abhisamayaṃ yena pakārena abhisameti, yañca abhisameti, yo ca tassa sabhāvo, tehi pākaṭaṃ kātuṃ **''visayato asammohato ca atthādianurūpaṃ dhammādīsu avabodho''**ti āha. Tattha hi **visayato** atthādianurūpaṃ dhammādīsu avabodho avijjādidhammasaṅkhārādiatthatadubhayapaññāpanārammaṇo lokiyo abhisamayo. **Asammohato** atthādianurūpaṃ dhammādīsu avabodho nibbānārammaṇo maggasampayutto yathāvuttadhammatthapaññattīsu sammohaviddhaṃsano lokuttaro abhisamayoti. Abhisamayato aññampi paṭivedhatthaṃ dassetuṃ **''tesaṃ tesaṃ vā''**tiādimāha. ''Paṭivedhanaṃ paṭivedho''ti iminā hi vacanatthena abhisamayo, paṭivijjhīyatīti paṭivedhoti iminā taṃtaṃrūpādidhammānaṃ aviparītasabhāvo ca paṭivedhoti yujjati.

Yathāvuttehi dhammādīhi piṭakānaṃ gambhīrabhāvaṃ dassetuṃ **''idāni yasmā etesu piṭakesū''**tiādimāha. **Yo cetthā**ti etesu taṃtaṃpiṭakagatesu dhammādīsu yo paṭivedho etesu ca piṭakesu tesaṃ tesaṃ dhammānaṃ yo aviparītasabhāvoti yojetabbo. Dukkhogāhatā ca vuttanayeneva veditabbā. Ayaṃ panettha viseso ''aviparītasabhāvasaṅkhāto paṭivedho dubbiññeyyatāya eva dukkhogāho''ti.

Yanti pariyattiduggahaṇaṃ sandhāya vuttaṃ. **Attha**nti bhāsitatthaṃ payojanatthañca. **Na upaparikkhantī**ti na vicārenti. **Na nijjhānaṃ khamantī**ti nijjhānapaññaṃ na khamanti, nijjhāyitvā paññāya disvā rocetvā na gahetabbā hontīti adhippāyo. **Itī**ti evaṃ etāya pariyattiyā **vādappamokkhānisaṃsā** attano upari parehi āropitavādassa niggahassa pamokkhappayojanā hutvā dhammaṃ pariyāpuṇanti. **Vādappamokkho**ti vā nindāpamokkho. **Yassa catthāyā**ti yassa ca sīlādiparipūraṇassa anupādāvimokkhassa vā atthāya. **Dhammaṃ pariyāpuṇantī**ti ñāyena pariyāpuṇantīti adhippāyo. **Assā**ti assa dhammassa. **Nānubhontī**ti na vindanti. Tesaṃ te dhammā duggahitattā upārambhamānadappamakkhapalāsādihetubhāvena dīgharattaṃ ahitāya dukkhāya saṃvattanti. Bhaṇḍāgāre niyutto bhaṇḍāgāriko, bhaṇḍāgāriko viyāti bhaṇḍāgāriko, dhammaratanānupālako. Aññaṃ atthaṃ anapekkhitvā bhaṇḍāgārikasseva sato pariyatti **bhaṇḍāgārikapariyatti**.

Tāsaṃyevāti avadhāraṇaṃ pāpuṇitabbānaṃ chaḷabhiññācatupaṭisambhidānaṃ vinaye pabhedavacanābhāvaṃ sandhāya vuttaṃ. Verañjakaṇḍe hi tisso vijjāva vibhattāti. Dutiye **tāsaṃyevā**ti avadhāraṇaṃ catasso paṭisambhidā apekkhitvā kataṃ, na tisso vijjā. Tā hi chasu abhiññāsu antogadhāti sutte vibhattāyevāti. Ñatvā saṅgayhamānanti yojanā. **Tesa**nti tesaṃ piṭakānaṃ. **Sabbampī**ti sabbampi buddhavacanaṃ.

Atthānulomanāmato **anulomiko**. Anulomikattaṃyeva vibhāvetuṃ **''kasmā panā''**tiādi vuttaṃ. **Ekanikāyampī**ti ekasamūhampi. Poṇikā ca cikkhallikā ca khattiyā, tesaṃ nivāso **poṇikanikāyo cikkhallikanikāyo** ca. Evaṃ dhammakkhandhato caturāsīti dhammakkhandhasahassānīti buddhavacanapiṭakādīni niṭṭhāpetvā anekacchariyapātubhāvapaṭimaṇḍitāya saṅgītiyā paṭhamabuddhavacanādiko sabbo vuttappabhedo aññopi uddānasaṅgahādibhedo saṅgītiyā ñāyatīti etassa dassanatthaṃ **''evametaṃ sabbampī''**tiādi āraddhaṃ. **Ayaṃ abhidhammo piṭakato abhidhammapiṭaka**ntiādinā piṭakādibhāvadassaneneva majjhimabuddhavacanabhāvo tathāgatassa ca ādito ābhidhammikabhāvo dassitoti veditabbo.

Ettha siyā ''yadi tathāgatabhāsitabhāvo abhidhammassa siddho siyā, majjhimabuddhavacanabhāvo ca siddho bhaveyya, so eva ca na siddho''ti tassa vinayādīhi buddhabhāsitabhāvaṃ sādhetuṃ vatthuṃ dassento **''taṃ dhārayantesu bhikkhūsū''**tiādimāha. **Sabbasāmayikaparisāyā**ti sabbanikāyikaparisāya pañcapi nikāye pariyāpuṇantiyā. **Na uggahita**nti sakalassa vinayapiṭakassa anuggahitattā āha. **Vinayamattaṃ uggahita**nti vibhaṅgadvayassa uggahitattā āha. Vinayaṃ avivaṇṇetukāmatāya ''abhidhammaṃ pariyāpuṇassū''ti bhaṇantassa anāpattiṃ, abhidhamme anokāsakataṃ bhikkhuṃ pañhaṃ pucchantiyā pācittiyañca vadantena bhagavatā abhidhammassa buddhabhāsitabhāvo dīpito buddhabhāsitehi suttādīhisaha vacanato, bāhirakabhāsitesu ca īdisassa vacanassa abhāvā.

Itopi balavataraṃ ābhidhammikassa sādhukāradānena vicikicchāvicchedassa katattā. Kammato aññaṃ kammaṃ **kammantaraṃ,** taṃ kāmāvacarādiṃ rūpāvacarādibhāvena, kaṇhavipākādiṃ sukkavipākādibhāvena kathento āloḷeti.

Jinacakketi jinasāsane. **Visaṃvādetī**ti vippalambheti. **Bhedakaravatthūsu ekasmi**nti ''bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpetī''ti ekasmiṃ sandissati. **Uttaripi evaṃ vattabbo…pe… na aññesaṃ visayo…pe… nidānakiccaṃ nāma natthī**ti apākaṭānaṃ kāladesadesakaparisānaṃ pākaṭabhāvakaraṇatthaṃ tadupadesasahitena nidānena bhavitabbaṃ, aññesaṃ avisayattā desako pākaṭo, okkantikālādīnaṃ pākaṭattā kālo ca, devaloke desitabhāvassa pākaṭattā desaparisā ca pākaṭāti kiṃ nidānakiccaṃ siyāti.

Yattha khandhādayo nippadesena vibhattā, so abhidhammo nāma, tasmā tassa nidānena khandhādīnaṃ nippadesatopi paṭividdhaṭṭhānena bhavitabbanti adhippāyena thero **''mahābodhinidāno abhidhammo''**ti dasseti. ''So evaṃ pajānāmi sammādiṭṭhipaccayāpi vedayita''ntiādinā (saṃ. ni. 5.12) nayena paccayādīhi vedanaṃ upaparikkhanto khandhādipadesānaṃ vedanākkhandhādīnaṃ vasena vihāsi. **Dhamme**ti kusalādiaraṇante.

Dhammaṃ parivattentoti sāṭṭhakathaṃ pāḷiṃ parivattento etaṃ paravādīcodanaṃ patvā **''ayaṃ paravādī''**tiādimāha. Amhādisesu nidānaṃ jānantesu paṭisaraṇesu vijjamānesu appaṭisaraṇo araññe kandanto viya nidānasabbhāve sakkhibhūtesupi amhesu vijjamānesu asakkhikaṃ aḍḍaṃ karonto viya hoti, nidānassa atthibhāvampi na jānāti, nanu etaṃ nidānanti kathento evamāha. **Ekamevā**ti desanānidānameva ajjhāsayānurūpena desitattā. **Dve nidānānī**ti adhigantabbadesetabbadhammānurūpena desitattā. Abhidhammādhigamassa mūlaṃ adhigamaṃ nidetīti **adhigamanidānaṃ. Bodhiabhinīhārasaddhāyā**ti yāya saddhāya dīpaṅkaradasabalassa santike bodhiyā cittaṃ abhinīhari paṇidhānaṃ akāsi.

Sumedhakathāvaṇṇanā

Caturo ca asaṅkhiyeti (bu. vaṃ. aṭṭha. 2.1-2) uddhaṃ ārohanavasena atikkamitvā amaraṃ nāma nagaraṃ ahosīti vacanasesayojanā kātabbā. **Dasahī**ti hatthiassarathabherīsaṅkhamudiṅgavīṇāgītasammatāḷehi ''asnātha pivatha khādathā''ti dasamena saddena. Te pana ekadesena dassetuṃ **''hatthisadda''**ntiādi vuttaṃ. **Hatthisadda**nti karaṇatthe upayogo daṭṭhabbo. Bherīsaṅkharathānañca saddehi avivittanti vā ghositanti vā yojetabbaṃ. **Hatthisadda**nti vā hatthisaddavantaṃ nagaraṃ. **Khādatha pivatha cevā**ti iti-saddo ñātatthattā appayutto daṭṭhabbo.

Sabbaṅgasampannaṃ uyyānapokkharaṇīādisampannattā. **Lakkhaṇe**ti itthilakkhaṇe purisalakkhaṇe ca. **Itihāse**ti porāṇe. **Sadhamme**ti attano tevijjadhamme ca yaññavidhiādike ca. **Pārami**nti pārañāṇaṃ pārādhigamaṃ gato. **Cintesaha**nti cintesiṃ ahaṃ sumedhabhūtoti satthā vadati. **Atthi hehitī**ti so vijjamāno bhavissati. **Na hetuye**ti abhavituṃ. **Evamevā**ti evamevaṃ. **Na gavesatī**ti na gantuṃ esati na icchati nānugacchati vā. **Dhove**ti dhovante. **Serī**ti sāyattiko. **Sayaṃvasī**ti savaso. **Mahācorasamo viyā**ti kāyasārāgavasena duccaritānesanehi kusalabhaṇḍacchedanā. **Nāthā**ti nāthavanto. **Pañcadosavivajjita**nti evamādikassa attho kesuci aṭṭhakathāpotthakesu likhitoti katvā na vakkhāma.

Sāsaneti ettha tāpasasāsanaṃ jhānābhiññā ca. **Vasībhūtassa** sato. Mayi evaṃbhūte dīpaṅkaro jino uppajji. Sodheti jano. **Añjasaṃ vaṭumāyana**nti pariyāyavacanehi maggameva vadati. **Mā naṃ akkamitthā**ti ettha **na**nti padapūraṇamatte nipāto. **Ghātiyāmaha**nti ettha ca **a**-iti ca **haṃ**-iti ca nipātā, **ahaṃ**-iti vā eko nipāto sānunāsiko kato. **Āhutīna**nti dakkhiṇāhutīnaṃ. **Ma**nti mama, maṃ vā abrvi.

Kappe atikkamitvā vuttepi bodhimhi mātādisaṃkittane saṅgaṇhituṃ **''bodhi tassa bhagavato''**tiādimāha. **Sukhenā**ti uttamena sukhena. **Asamo**ti tāpasehi asamo. Abhiññāsukhatopi visiṭṭhaṃ **īdisaṃ** buddhattabyākaraṇajaṃ **sukhaṃ alabhiṃ**. **Yā**ti yāni nimittāni. **Ābhujatī**ti āvattati. **Abhiravantī**ti saddaṃ karonti. **Chuddhā**ti nikkhantā. **Nuddhaṃsatī**ti na uddhaṃ gacchati. **Ubhaya**nti ubhayavacanaṃ. **Dhuvasassata**nti ekantasassataṃ, aviparītamevāti attho. **Āpannasattāna**nti gabbhinīnaṃ. **Yāvatā**dasa disā, tattha. **Dhammadhātuyā**ti dhammadhātuyaṃ, sabbesu dhammesu vicināmīti attho.

Yassa sampuṇṇo, taṃ **vamateva** udakaṃ nissesaṃ. **Ete**ti ekissāpi dānapāramitāya anekappakāratāya bahuvacananiddeso kato. **Paṭilaggitaṃ** rakkhatīti vacanaseso, bhummatthe vā upayogo. **Catūsu bhūmīsū**ti pātimokkhādīsu saṃvarabhūmīsu. **Advejjhamānaso**ti kadāci khamanaṃ kadāci akkhamanaṃ, kassaci khamanaṃ kassaci akkhamananti evaṃ dvedhābhāvaṃ anāpannamānaso hutvā. Saccassa vīthi nāma diṭṭhādi ca adiṭṭhādi ca yathābhūtaṃva vatthu. **Adhiṭṭhāna**nti kusalasamādānādhiṭṭhānaṃ, samādinnesu kusalesu acalatā adhiṭṭhānaṃ nāma. **Pathaviyā upekkhanaṃ** nāma vikārānāpatti. **Aññatrā**ti aññaṃ. **Sabhāvarasalakkhaṇe**ti ettha **bhāvo**ti aviparītatā vijjamānatā, saha bhāvena sabhāvo, aviparīto attano bodhiparipācanakiccasaṅkhāto raso, anavajjavatthupariccāgādisaṅkhātaṃ lakkhaṇañca **sabhāvarasalakkhaṇaṃ,** tato **sammasato. Dhammatejenā**ti ñāṇatejena. **Calatā**ti calatāya kampanatāya. **Sesī**ti sayi. **Mā bhāthā**ti mā bhāyittha. **Sabbītiyo**ti sabbā ītiyo upaddavā taṃ vivajjantu.

Sumedhakathāvaṇṇanā niṭṭhitā.

Pavacchatīti deti. **Yogenā**ti upāyena. **Samiṃsū**ti sannipatiṃsu. **Appattamānasā**ti appattaarahattā bhikkhū garahitā bhavanti. **Rittā**ti suññā antarahitā. **Sālakalyāṇī** nāma eko rukkho. Buddhacakkavattikāleyeva kira ekāheneva uppajjati.

Liṅgasampattīti purisaliṅgatā. **Hetū**ti tihetukapaṭisandhitā. **Guṇasampattī**ti abhiññāsamāpattilābhitā. **Adhikāro**ti buddhānaṃ sakkārakaraṇaṃ. **Chandatā**ti buddhattappattiyaṃ chandasamāyogo. **Sabbaṅgasampannā**ti aṭṭhaṅgāni samodhānetvā katapaṇidhānā. **Pakkhikā**ti pīṭhasappikā. **Paṇḍakā**ti ubhayaliṅgarahitā. Bodhisattā ca brahmalokūpapattipaṭhamakappikesu kālesu ubhayaliṅgarahitā honti, na pana paṇḍakapariyāpannāti etamatthaṃ dassetuṃ **''pariyāpannā na bhavantī''**ti vuttaṃ, yathāvuttesu vā dosesu sabbesu **pariyāpannā na bhavanti,** bodhisattesu vā pariyāpannā tadantogadhā, paricchinnasaṃsārattā vā pariyāpannā bodhisattā ubhatobyañjanapaṇḍakā na bhavantīti attho. **Sabbattha suddhagocarā** yasmā, tasmā **micchādiṭṭhiṃ na sevanti. Micchādiṭṭhi**nti natthikāhetukākiriyadiṭṭhiṃ. **Bhavābhave**ti khuddake ceva mahante ca bhave. **Bhojaputte**ti luddake. **Lagana**nti saṅgo. **Aññathā**ti līnatā. **Gāmaṇḍalā**ti gāmadārakā. **Rūpa**nti vippakāraṃ. Ayaṃ tāva nidānakathā yāya abhidhammassa buddhabhāsitatāsiddhīti atthayojanā kātabbā.

Nidānakathāvaṇṇanā niṭṭhitā.

1. Cittuppādakaṇḍaṃ

Tikamātikāpadavaṇṇanā

Idāni paṭiññātakathaṃ kātuṃ **''idāni iti me…pe… kathanokāso sampatto''**tiādimāha. **Ito paṭṭhāyā**ti kusaladhammapadato paṭṭhāya.

1. **Sabbapadehi laddhanāmo**ti tīsupi padesu vedanāsaddassa vijjamānattā tena laddhanāmo sabbapadehi laddhanāmo hoti. Nanu sukhāya vedanāya sampayuttā dhammāti cattāri padāni, evaṃ sesesupīti dvādasetāni padāni, na tīṇīti vedanāsaddassa padattayāvayavattaṃ sandhāya ''sabbapadehī''ti vucceyya, na yuttaṃ. ''Vedanāyā''ti hi visuṃ padaṃ na kassaci padassa avayavo hoti, nāpi sukhādipadabhāvaṃ bhajatīti tena laddhanāmo kathaṃ sabbapadehi laddhanāmo siyāti? Adhippetappakāratthagamakassa padasamudāyassa padattā. Pajjati avabujjhīyati etenāti hi padaṃ, ''sukhāya vedanāya sampayuttā dhammā''ti etena ca padasamudāyena yathādhippeto attho samatto viññāyati, tasmā so padasamudāyo ''pada''nti vuccati. Evaṃ itarepi veditabbā. Tasmā tesaṃ tiṇṇaṃ samudāyānaṃ avayavena laddhanāmo sabbapadehi laddhanāmoti yutto.

Ganthato ca atthato cāti ettha hetupadasahetukapadādīhi sambandhattā ganthato ca hetuatthasahetukatthādīhi sambandhattā atthato ca aññamaññasambandho veditabbo. Sahetukahetusampayuttadukā hi hetuduke hetūhi sambandhattā hetudukasambandhā, hetusahetukaduko hetudukasahetukadukasambandho ubhayekapadavasena. Tathā hetuhetusampayuttaduko hetudukahetusampayuttadukasambandho, nahetusahetukaduko ekadvipadavasena hetudukasahetukadukasambandhoti. **Kaṇṇikā viyā**ti pupphamayakaṇṇikā viya. **Ghaṭā viyā**ti pupphahatthakādīsu pupphādīnaṃ samūho viya. Kaṇṇikāghaṭādīsu hi pupphādīni vaṇṭādīhi aññamaññasambandhāni hontīti tathāsambandhatā etesaṃ dukānaṃ vuttā. **Dukasāmaññato**ti aññehi hetudukādīhi dukavasena samānabhāvā. **Aññehī**ti sārammaṇadukādīhi. Asaṅgahito padeso yesaṃ atthi, te **sappadesā**. Yesaṃ pana natthi, te **nippadesā**.

‘‘Kacci nu bhoto kusala’’nti evaṃ pucchitamevatthaṃ pākaṭaṃ katvā pucchituṃ ‘‘kacci bhoto anāmaya’’nti vuttaṃ, tasmā kusalasaddo anāmayattho hoti. **Bāhitikasutte** (ma. ni. 2.361) bhagavato kāyasamācārādayo vaṇṇentena dhammabhaṇḍāgārikena ‘‘yo kho, mahārāja, kāyasamācāro anavajjo’’ti kusalo kāyasamācāro vutto. Na hi bhagavato sukhavipākaṃ kammaṃ atthīti sabbasāvajjarahitā kāyasamācārādayo kusalāti vuttā. **Kusalesu dhammesū**ti ca bodhipakkhiyadhammā ‘‘kusalā’’ti vuttā. Te ca vipassanāmaggaphalasampayuttā na ekantena sukhavipākāyevāti anavajjattho kusalasaddo. **Aṅgapaccaṅgāna**nti kusalasaddayogena bhummatthe sāmivacanaṃ, aṅgapaccaṅgānaṃ vā nāmakiriyāpayojanādīsūti attho. **Naccagītassā**ti ca sāmivacanaṃ bhummatthe, naccagītassa visesesūti vā yojetabbaṃ. Kusalānaṃ dhammānaṃ samādānahetu evamidaṃ puññaṃ pavaḍḍhatīti puññavipākanibbattakakammaṃ ‘‘kusala’’nti vuttaṃ. **Dhammā hontī**ti suññadhammattā sabhāvamattā hontīti attho. Evaṃ **dhammesu dhammānupassī**ti etthāpi suññatattho dhammasaddo daṭṭhabbo.

Salayanti…pe… viddhaṃsentīti ettha purimassa purimassa pacchimaṃ pacchimaṃ atthavacanaṃ. Atha vā salanassa atthadīpanāni calanādīni tīṇi tadaṅgappahānādīhi yojetabbāni. Appahīnabhāvena santāne sayamānā akusalā dhammā rāgādiasucisampayogato nānāvidhadukkhahetuto ca **kucchitena ākārena sayanti**. Ñāṇavippayuttānampi ñāṇaṃ upanissayapaccayo hotīti sabbepi kusalā dhammā **kusena** ñāṇena pavattetabbāti **kusalā**. Uppannaṃsānuppannaṃsabhāgesu saṅgahitattā **ubhayabhāgagataṃ saṃkilesapakkhaṃ** pahānānuppādanehi **lunanti** sammappadhānadvayaṃ viya.

Sattādigāhakānaṃ cittānaṃ gocarā sattādayo viya paññāya upaparikkhiyamānā na nissabhāvā, kintu attano sabhāvaṃ dhārentīti **dhammā**. Na ca dhāriyamānasabhāvā añño dhammo nāma atthi. Na hi ruppanādīhi aññe rūpādayo, kakkhaḷādīhi ca aññe pathavīādayo dhammā vijjantīti. Aññathā pana avabodhetuṃ na sakkāti nāmavasena viññātāviññāte sabhāvadhamme aññe viya katvā ‘‘attano sabhāvaṃ dhārentī’’ti vuttaṃ. Sappaccayadhammesu visesaṃ dassento **‘‘dhārīyanti vā paccayehī’’**ti āha. **Dhārīyantī**ti upadhārīyanti, lakkhīyantīti attho.

Akusalāti kusalapaṭisedhanamattaṃ kusalābhāvamattavacanaṃ tadaññamattavacanaṃ vā etaṃ na hoti, kintu tappaṭipakkhavacananti dassetuṃ **‘‘mittapaṭipakkhā amittā viyā’’**tiādi vuttaṃ. Tappaṭipakkhavacanatā ca abyākatatatiyarāsivacanena viññāyati. Yadi hi kusalābhāvamattavacanaṃ akusalasaddo, tena na koci dhammo vuttoti abyākatavacaneneva ca tatiyo rāsi vutto na siyā, kusalā ceva dhammā abyākatā cāti dukovāyaṃ āpajjati, na tiko, evañca sati akusalavacanena na koci attho. Atha siyā, ‘‘anabyākatā’’ti ca vattabbaṃ siyā kusalānaṃ viya abyākatānañca abhāvamattasambhavā, tasmā abhāvamattavacane abyākatabhāvamattaṃ viya kusalābhāvamattaṃ akusalaṃ na koci rāsīti ‘‘abyākatā’’ti tatiyo rāsi na siyā. Tatiyarāsibhāvena ca abyākatā vuttāti akusalo ca eko rāsīti viññāyati. Tasmā nābhāvavacanatā, sabhāvadhāraṇādiatthena dhammasaddena samānādhikaraṇabhāvato ca akusalasaddassa kusalābhāvamattavacanatā na hoti, nāpi tadaññamattavacanatā tatiyarāsivacanato eva. Yadi hi kusalehi aññe akusalā cetasikehi aññe acetasikā viya, kusalākusalavacanehi sabbesaṃ dhammānaṃ saṅgahitattā asaṅgahitassa tatiyarāsissa abhāvā cetasikaduko viya ayañca duko vattabbo siyā ‘‘kusalā dhammā akusalā dhammā’’ti, na ‘‘abyākatā’’ti tatiyo rāsi vattabbo, vutto ca so, tasmā na tadaññamattavacanaṃ akusalasaddo, pārisesena tappaṭipakkhesu a-kārassa payogadassanato loke ‘‘amittā’’ti sāsane ‘‘alobho’’ti idhāpi tappaṭipakkhavacanatā akusalasaddassa siddhā, tattha niruḷhattā ca na itaravacanatā, tappaṭipakkhabhāvo ca viruddhasabhāvattā tappaheyyabhāvato ca veditabbo, na kusalavināsanato. Na hi kusalā akusalehi pahātabbā, mahābalavatāya pana kusalāyeva payoganipphāditā sadānusayite akusale tadaṅgavikkhambhanasamucchedavasena pajahantīti.

Na byākatāti akathitā. Kathaṃ panete akathitā honti, nanu ‘‘sukhāya vedanāya sampayuttā’’tiādīhi tikadukapadehi cakkhuviññāṇādivacanehi phassādivacanehi ca kathitāti? No na kathitā, tāni pana vacanāni idha anadhippetāni avuttattā ananuvattanato. Na hi ‘‘sukhāya vedanāya sampayuttā dhammā’’tiādiṃ vatvā ‘‘abyākatā’’ti vuttaṃ, tasmā na tāni idha anuvattantīti tabbacanīyabhāvena akathitatā na hoti, kusalākusalavacanāni pana idha vuttattā anuvattantīti tabbacanīyabhāvena akathitatā ñāyatīti **‘‘kusalākusalabhāvena akathitāti attho’’**ti āha. **Na byākatā**ti vā avipākā, abyākatavacaneneva ca avipākatthā ñāyanti. Na hi bhagavato vacanaṃ ñāpakasādhanīyaṃ, āsayānusayacariyādikusalena bhagavatā yesaṃ avabodhanatthaṃ dhammā vuttā tesaṃ vacanānantaraṃ tadatthapaṭivedhato, pacchimehi pana yathā tesaṃ avabodhanatthaṃ bhagavatā taṃ taṃ vacanaṃ vuttaṃ, yathā ca tehi tadattho paṭividdho, taṃ sabbaṃ ācariye payirupāsitvā sutvā veditabbaṃ hoti, tasmā kāraṇaṃ avatvā **‘‘kusalākusalabhāvena akathitāti attho’’**ti āha. Yo ca vadeyya ‘‘akusalavipākabhāvena akathitattā, kusalā abyākatāti āpajjanti, kusalavipākabhāvena akathitattā akusalāpī’’ti, sopi ‘‘aññāpakasādhanīyavacano bhagavā’’ti nivāretabbo anuvattamānavacanavacanīyabhāvena akathitassa ca abyākatabhāvato. Na hi avipākavacanaṃ vuttaṃ kusalavacanañca avuttaṃ, yato avipākavacanassa adhikatabhāvo kusalassa ca tabbacanīyabhāvena akathitabhāvo siyā, tasmā na kusalānaṃ abyākatatā, evaṃ akusalānañca anabyākatabhāve yojanā kātabbā.

Atha vā **vi**-saddo virodhavacano, **ā**-saddo abhimukhabhāvappakāsano, tasmā attano paccayehi aññamaññavirodhābhimukhā katā, lakkhaṇavirodhato vināsakavināsitabbato cāti byākatā, kusalākusalā. Na byākatāti **abyākatā**. Te hi lakkhaṇato kusalākusalā viya viruddhā na honti. Na hi avipākatā dukkhavipākatā viya sukhavipākatāya sukhavipākatā viya ca dukkhavipākatāya sukhadukkhavipākatāhi virujjhatīti nāpi te kiñci pajahanti, na ca te kenaci pahātabbāti ayamettha attanomati.

Anavajjasukhavipākalakkhaṇāti ettha natthi etesaṃ avajjanti anavajjā, garahitabbabhāvarahitā niddosāti attho. Tena nesaṃ agarahitabbabhāvaṃ dasseti, na gārayhavirahamattaṃ. Aññepi atthi niddosā abyākatāti anavajjavacanamattena tesampi kusalatāpattidosaṃ disvā taṃ pariharituṃ sukhavipākavacanaṃ āha. Avajjapaṭipakkhā vā idha anavajjāti vuttā, na **bāhitikasutte** (ma. ni. 2.361) viya paṭippassaddhāvajjā virahitāvajjamattā vā, tasmā anavajjavacanena avajjavināsanabhāvo dassito. Abyākatehi pana visiṭṭhaṃ kusalākusalānaṃ sādhāraṇaṃ savipākatālakkhaṇanti tasmiṃ lakkhaṇe visesadassanattaṃ sukhavipākavacanaṃ avoca. Siddho hi purimeneva akusalābyākatehi kusalānaṃ visesoti. Sukho vipāko etesanti sukhavipākā. Tena kusalākusalānaṃ sāmaññe vipākadhammabhāve sukhavipākavipaccanasabhāvaṃ dasseti, na tesaṃ sukhavipākasabbhāvameva. Anavajjā ca te sukhavipākā cāti anavajjasukhavipākā. Kusalā lakkhīyanti etenāti lakkhaṇaṃ, anavajjasukhavipākalakkhaṇaṃ etesanti **anavajjasukhavipākalakkhaṇā**. Nanu te eva kusalā anavajjasukhavipākā, kathaṃ te sayameva attano lakkhaṇaṃ hontīti? Viññātāviññātasaddatthabhāvena lakkhaṇalakkhitabbabhāvayuttito. Kusalasaddatthavasena hi aviññātā kusalā lakkhitabbā honti, anavajjasukhavipākasaddatthabhāvena viññātā lakkhaṇanti yuttametaṃ. Atha vā lakkhīyatīti lakkhaṇaṃ, sabhāvo. Anavajjasukhavipākā ca te lakkhaṇañcāti **anavajjasukhavipākalakkhaṇā,** anavajjasukhavipākā hutvā lakkhiyamānā sabhāvā kusalā nāmāti attho.

Atha vā anavajjavacanena anavajjattaṃ āha, sukhavipākavacanena sukhavipākattaṃ, tasmā anavajjañca sukhavipāko ca anavajjasukhavipākaṃ, taṃ lakkhaṇaṃ etesaṃ karaṇatthe ca kammatthe ca lakkhaṇasadde sabhāvabhūtanti **anavajjasukhavipākalakkhaṇā,** anavajjasukhavipākasabhāvena lakkhiyamānā taṃsabhāvavanto ca kusalāti vuttaṃ hoti. Tattha anavajjavacanena pavattisukhataṃ kusalānaṃ dasseti, sukhavipākavacanena vipākasukhataṃ. Purimañhi attano pavattisabhāvavasena lakkhaṇatāvacanaṃ, pacchimaṃ kālantare vipākuppādanasamatthatāyāti. Tathā purimena kusalānaṃ attasuddhiṃ dasseti, pacchimena visuddhavipākataṃ. Purimena ca kusalaṃ akusalasabhāvato nivatteti, pacchimena abyākatasabhāvato savipākattadīpakattā pacchimassa. Purimena vā vajjapaṭipakkhabhāvadassanato kiccaṭṭhena rasena akusalaviddhaṃsanarasataṃ dīpeti, pacchimena sampattiatthena iṭṭhavipākarasataṃ. Purimena ca upaṭṭhānākāraṭṭhena paccupaṭṭhānena vodānapaccupaṭṭhānataṃ dasseti, pacchimena phalatthena sukhavipākapaccupaṭṭhānataṃ. Purimena ca yonisomanasikāraṃ kusalānaṃ padaṭṭhānaṃ vibhāveti. Tato hi te anavajjā jātāti. Pacchimena kusalānaṃ aññesaṃ padaṭṭhānabhāvaṃ dasseti. Te hi sukhavipākassa kāraṇaṃ hontīti. Ettha ca sukhavipākasadde sukhasaddo iṭṭhapariyāyavacananti daṭṭhabbo. Iṭṭhacatukkhandhavipākā hi kusalā, na sukhavedanāvipākāva. Saṅkhāradukkhopasamasukhavipākatāya ca sambhavo eva natthi. Na hi taṃvipākoti. Yadi pana vipākasaddo phalapariyāyavacanaṃ, nissandavipākena iṭṭharūpenāpi sukhavipākatā yojetabbā.

Sāvajjadukkhavipākalakkhaṇāti ettha ca vuttavidhianusārena attho ca yojanā ca yathāsambhavaṃ veditabbā. Vipākārahatā kusalākusalānaṃ lakkhaṇabhāvena vuttā, tabbhāvena akathitā abyākatā avipākārahasabhāvā hontīti āha **‘‘avipākalakkhaṇā abyākatā’’**ti. Yatheva hi sukhadukkhavipākārahā sukhadukkhavipākāti evaṃlakkhaṇatā kusalākusalānaṃ vuttā, evamidhāpi avipākārahā avipākāti evaṃlakkhaṇatā abyākatānaṃ vuttā. Tasmā ‘‘ahosi kammaṃ nāhosi kammavipāko na bhavissati kammavipāko natthi kammavipāko, atthi kammaṃ natthi kammavipāko na bhavissati kammavipāko, bhavissati kammaṃ na bhavissati kammavipāko’’ti (paṭi. ma. 1.234) evaṃpakārānaṃ kusalākusalānaṃ kusalākusalabhāvānāpatti abyākatabhāvāpatti vā na hoti. Na hi te sukhadukkhavipākārahā na honti vipākadhammattā, avipākārahā vā na honti avipākadhammattābhāvāti.

Kusalāti vā dhammāti vātiādīnīti kusaladhammapadāni dve, akusaladhammapadāni dve, abyākatadhammapadāni dveti. **Ekatthanānatthānī**ti visuṃ visuṃ dvinnaṃ dvinnaṃ aññamaññāpekkhaṃ ekatthanānatthataṃ codeti, na channaṃ. Dosamettha vattukāmo codako pucchatīti ñatvā ācariyo āha **‘‘kiñcetthā’’**ti. Ettha ekatthanānatthatāyaṃ kiñci vattabbaṃ asamattā te codanā, avasiṭṭhaṃ tāva brūhīti vuttaṃ hoti. Yadi ekatthāni indasakkasaddānaṃ viya saddamatte eva bhedo, evaṃ kusaladhammasaddānaṃ, na attheti. Yathā ‘‘indo sakko’’ti vutte ‘‘indo indo’’ti vuttasadisaṃ hoti, evaṃ ‘‘kusalā dhammā’’ti idaṃ vacanaṃ ‘‘kusalā kusalā’’ti vuttasadisaṃ hoti. Evaṃ itaresupi ‘‘akusalā akusalā’’ti vuttasadisatā ‘‘abyākatā abyākatā’’ti vuttasadisatā ca yojetabbā. Atha nānatthāni, indakuverasaddānaṃ viya saddato atthato ca kusaladhammasaddānaṃ bhedo, tathā akusaladhammasaddādīnanti chahi padehi catūhi padehi ca cha cattāro ca atthā bhinnā vuttāti kusalattikādīnaṃ kusalachakkādibhāvo, hetudukādīnañca hetucatukkādibhāvo āpajjatīti.

Nanu tiṇṇaṃ dhammasaddānaṃ tiṇṇaṃ indasaddānaṃ viya rūpābhedā atthābhedoti chakkabhāvo na bhavissati, tasmā evamidaṃ vattabbaṃ siyā ‘‘tikadukānaṃ catukkatikabhāvo āpajjatī’’ti, na vattabbaṃ, tiṇṇaṃ dhammasaddānaṃ ekatthānaṃ tiṇṇaṃ indasaddānaṃ viya vacane payojanābhāvā vuttānaṃ tesaṃ māsasaddānaṃ viya abhinnarūpānañca atthabhedo upapajjatīti, evamapi yathā eko māsasaddo abhinnarūpo kālaṃ aparaṇṇavisesaṃ suvaṇṇamāsañca vadati, evaṃ dhammasaddopi eko bhinne atthe vattumarahatīti kālādīnaṃ māsapadatthatāya viya tabbacanīyabhinnatthānaṃ dhammapadatthatāya abhedoti catukkatikabhāvo eva āpajjatīti, nāpajjati ekassa saddassa jātiguṇakiriyābhinnānaṃ anabhidhānato. Na hi māsa-saddo eko jātibhinnānaṃ kālādīnaṃ antarena sarūpekasesaṃ vācako hoti. Idha ca yadi sarūpekaseso kato siyā, dutiyo tatiyo ca dhamma-saddo na vattabbo siyā, vutto ca so, tasmā kusalādi-saddā viya abhinnakusalādijātīsu rūpasāmaññepi māsa-saddā viya tayo vinivattaaññajātīsu vattamānā tayo dve ca dhamma-saddā āpannāti tikadukānaṃ chakkacatukkabhāvo eva āpajjatīti.

Padānañca asambandhoti kusaladhammapadānaṃ aññamaññaṃ tathā akusaladhammapadānaṃ abyākatadhammapadānañca asambandho āpajjatīti attho. Dvinnaṃ dvinnañhi icchito sambandho, na sabbesaṃ channaṃ catunnaṃ vā aññamaññanti. Idaṃ pana kasmā codeti, nanu nānatthatte sati atthantaradassanatthaṃ vuccamānesu dhamma-saddesu kusalākusalābyākata-saddānaṃ viya asambandho vutto yutto evāti? Saccametaṃ, asambandhaṃ pana siddhaṃ katvā purimacodanā katā ''tikadukānaṃ chakkacatukkabhāvo āpajjatī''ti, idha pana taṃ asambandhaṃ sādhetuṃ idaṃ coditanti veditabbaṃ. Atha vā evamettha yojanā kātabbā – yadi pana chakkacatukkabhāvaṃ na icchasi, padānaṃ sambandhena bhavitabbaṃ yathāvuttanayena, so ca samānavibhattīnaṃ dvinnaṃ dvinnaṃ sambandho ekatthatte sati yujjeyya, tvaṃ pana nānatthataṃ vadasīti padānañca te asambandho āpajjati, neva nāpajjatīti. Niyamanattho **ca**-saddo. **Pubbāpara…pe… nippayojanāni nāma hontī**ti chakkacatukkabhāvaṃ anicchantassa, nānatthataṃ pana icchantassāti adhippāyo. Avassañca sambandho icchitabbo pubbāparavirodhāpattitoti dassetuṃ **''yāpi cesā''**tiādimāha. Pucchā hi padavipallāsakaraṇena dhammā eva kusalāti kusaladhamma-saddānaṃ idha uddiṭṭhānaṃ ekatthataṃ dīpeti, tava ca nānatthataṃ vadantassa neva hi dhammā kusalāti katvā tāyapi pucchāya virodho āpajjati, vuccati ca tathā sā pucchāti na nānatthatā yujjati.

Aparo nayoti ''kusalā dhammā''tiādīnaṃ dvinnaṃ dvinnaṃ ekatthattameva tiṇṇaṃ dhammasaddānaṃ ekatthanānatthattehi codeti. **Tiṇṇaṃ dhammānaṃ ekattā**tiādimhi yathā tīhi inda-saddehi vuccamānānaṃ indatthānaṃ indabhāvena ekattā tato anaññesaṃ sakkapurindadasahassakkhasaddatthānaṃ ekattaṃ, evaṃ tiṇṇaṃ dhamma-saddatthānaṃ dhammabhāvena ekattā tato anaññesaṃ kusalākusalābyākata-saddatthānaṃ ekattaṃ āpajjatīti attho. **Dhammo nāma bhāvo**ti sabhāvadhāraṇādinā atthena dhammoti vutto, so ca sabhāvasseva hoti, nāsabhāvassāti iminā adhippāyena vadati. Hotu bhāvo, tato kinti? Yadi tiṇṇaṃ dhammasaddānaṃ nānatthatā, tīsu dhammesu yo koci eko dhammo bhāvo, tato anaññaṃ kusalaṃ akusalaṃ abyākataṃ vā ekekameva bhāvo. Bhāvabhūtā pana dhammā aññe dve abhāvā hontīti tehi anaññe kusalādīsu dve ye keci abhāvā. Yopi ca so eko dhammo bhāvoti gahito, sopi samānarūpesu tīsu dhammasaddesu ayameva bhāvattho hotīti niyamassa abhāvā aññassa bhāvatthatte sati abhāvo hotīti tato anaññassapi abhāvattaṃ āpannanti kusalādīnaṃ sabbesampi abhāvattāpatti hoti. Na hi indassa amanussatte tato anaññesaṃ sakkādīnaṃ manussattaṃ atthīti.

Nanu evamapi ekassa bhāvattaṃ vinā aññesaṃ abhāvattaṃ na sakkā vattuṃ, tattha ca ekeneva bhāvena bhavitabbanti niyamābhāvato tiṇṇampi bhāvatte siddhe tehi anaññesaṃ kusalādīnampi bhāvattaṃ siddhaṃ hotīti? Na hoti tiṇṇaṃ dhamma-saddānaṃ nānatthabhāvassa anuññātattā. Na hi tiṇṇaṃ bhāvatte nānatthatā atthi, anuññātā ca sā tayāti. Nanu tiṇṇaṃ dhammānaṃ abhāvattepi nānatthatā na siyāti? Mā hotu nānatthatā, tava pana nānatthataṃ paṭijānantassa ''eso doso''ti vadāmi, na pana mayā nānatthatā ekatthatā vā anuññātāti kuto me virodho siyāti. Atha vā **abhāvattaṃ āpannehi dhammehi anaññe kusalādayopi abhāvā eva siyu**nti idaṃ vacanaṃ aniyamena ye keci dve dhammā abhāvattaṃ āpannā, tehi anaññesaṃ kusalādīsu yesaṃ kesañci dvinnaṃ kusalādīnaṃ abhāvattāpattiṃ sandhāya vuttaṃ ekassa bhāvattā. Yampi vuttaṃ **''tehi ca añño kusalaparopi abhāvo siyā''**ti, taṃ aniyamadassanatthaṃ vuttaṃ, na sabbesaṃ abhāvasādhanatthaṃ. Ayañhi tattha attho akusalaparassa vā abyākataparassa vā dhammassa bhāvatte sati tehi añño kusalaparopi abhāvo siyāti.

Sabbametaṃ akāraṇanti ettha kāraṇaṃ nāma yutti. Kusalakusalasaddānaṃ viya ekantaekatthataṃ, kusalarūpacakkhuma-saddānaṃ viya ekantanānatthatañca vikappetvā yāyaṃ punarutti chakkacatukkāpatti asambandhavirodhābhāvāpatti dosāropanayutti vuttā, sabbā sā ayutti, tathā ekatthanānatthatābhāvatoti vuttaṃ hoti. Yā yā anumati **yathānumati** anumatiyā anumatiyā vohārasiddhito. Anumatiyā anurūpaṃ vā **yathānumati,** yathā anumati pavattā, tathā tadanurūpaṃ vohārasiddhitoti attho. Anumati hi visesanavisesitabbābhāvato accantamabhinnesu katthaci kiriyāguṇādipariggahavisesena avivaṭasaddatthavivaraṇatthaṃ pavattā yathā ''sakko indo purindado''ti. Katthaci accantaṃ bhinnesu yathā ''dhavo khadiro palāso ca ānīyantū''ti. Katthaci visesanavisesitabbabhāvato bhedābhedavantesu seyyathāpi ''nīluppalaṃ paṇḍitapuriso''ti, tāya tāya anumatiyā tadanurūpañca te te vohārā siddhā. Tasmā ihāpi kusaladhamma-saddānaṃ visesanavisesitabbabhāvato visesatthasāmaññatthapariggahena samāne atthe bhedābhedayutte pavatti anumatāti tāya tāya anumatiyā tadanurūpañca siddho eso vohāro. Tasmā vuttaṃ ''sabbametaṃ akāraṇa''nti.

Attano attano atthavisesaṃ tassa dīpentīti attanā pariggahitaṃ attanā vuccamānaṃ anavajjasukhavipākādikusalādibhāvaṃ dhamma-saddassa dīpenti tadatthassa tabbhāvadīpanavasenāti adhippāyo. Na hi dhamma-saddo kusalādibhāvo hotīti. **Imināvā**ti ''dhamma-saddo pariyattiādīsu dissatī''tiādinā ''attano sabhāvaṃ dhārentī''tiādinā ca nayena. So hi sabbattha samāno, na kusala-saddo ārogyādīsu dissatīti ''kucchite salayantī''tiādiko, so ca visesanayo ''ito paraṃ visesamattameva vakkhāmā''ti etena apanītoti daṭṭhabbo. Na hi kusalādivisesaṃ gahetvā pavattā sukhāya vedanāya sampayuttātiādayo visesāti.

2. **Sukhassa ca pahānā**ti ettha sukhindriyaṃ ''sukha''nti vuttaṃ, tañca sukhavedanāva hotīti **''sukhavedanāyaṃ dissatī''**ti vuttaṃ, na pana ''tisso imā, bhikkhave, vedanā sukhā vedanā''tievamādīsu (saṃ. ni. 4.249 ādayo) sukha-saddo viya sukhavedanāsaddena samānatthattā. Ayañhi sukhindriyattho sukha-saddo kāyasukhanaṃ kāyānuggahaṃ sātavisesaṃ

gahetvā pavatto, na pana sukhā vedanā ‘‘yaṃ kiñci vedanaṃ vedeti sukhaṃ vā (ma. ni. 1.409), yo sukhaṃ dukkhato’’tievamādīsu (saṃ. ni. 4.253) sukha-saddo viya sātasāmaññaṃ gahetvā pavattoti. Yasmiṃ sati sukhahetūnaṃ pavatti, taṃ sukhamūlaṃ. Buddhuppāde ca kāmasamatikkamādike virāge ca sati sukhahetūnaṃ puññapassaddhiādīnaṃ pavatti hotīti taṃ **‘‘sukhamūlaṃ sukha’’**nti vuttaṃ. Sukhassa ca ārammaṇattā **‘‘rūpaṃ sukha’’**nti vuttaṃ. **Puññānī**ti yadidaṃ vacanaṃ, taṃ **sukhassa ca adhivacanaṃ** iṭṭhavipākassa adhivacanaṃ tadatthassa iṭṭhavipākavipaccanatoti attho. **Sukhapaccayānaṃ** rūpādīnaṃ iṭṭhānaṃ **ṭhānaṃ** okāso saggā nandanañcāti **‘‘sukhā saggā sukhaṃ nandana’’**nti vuttaṃ. **Diṭṭhadhamme**ti imasmiṃ attabhāve. **Sukhavihārā**ti paṭhamajjhānavihārādī. Nīvaraṇādibyābādharahitattā **‘‘abyābajjhā’’**ti vuttā. Sabbasaṅkhāradukkhanibbāpanato taṃnirodhattā vā **‘‘nibbānaṃ sukha’’**nti vuttaṃ. **Ādi**-saddena ‘‘adukkhamasukhaṃ santaṃ, sukhamicceva bhāsita’’nti adukkhamasukhe. ‘‘Dvepi mayā, ānanda, vedanā vuttā pariyāyena sukhā vedanā dukkhā vedanā’’ti (saṃ. ni. 4.267) sukhopekkhāsu ca iṭṭhāsūti evamādīsu pavatti saṅgahitā.

Dukkhavatthūti dukkhassa okāso. Attano paccayehi uppajjamānampi hi taṃ dukkhaṃ jātiādīsu vijjamānesu tabbatthukaṃ hutvā uppajjati. **Dukkhapaccaye**ti dukkhahetumhi, dukkhassa janaketi attho. **Dukkhapaccayaṭṭhāne**ti dukkhajanakakammassa sahāyabhūtānaṃ aniṭṭharūpādipaccayānaṃ ṭhāne. Paccayasaddo hi janake janakasahāye ca pavattatīti. **Ādi**-saddena ‘‘yadaniccaṃ taṃ dukkha’’ntiādinā (saṃ. ni. 3.15, 45-46, 76) saṅkhāradukkhādīsu pavatti daṭṭhabbā. Sampayutte vatthuñca karajakāyaṃ sukhayati laddhassāde anuggahite karotīti **sukhā**. Sukhāti vedanāsaddamapekkhitvā sukhabhāvamattassa appakāsanena napuṃsakaliṅgatā na katā. Sabhāvato saṅkappato ca yaṃ iṭṭhaṃ, tadanubhavanaṃ iṭṭhākārānubhavanaṃ vā **iṭṭhānubhavanaṃ**.

Samanti avisamaṃ. Samā ekībhāvūpagatā viya yuttā, samaṃ vā saha yuttāti yojetabbaṃ. **Ekuppādā**ti eko samāno uppādo etesanti **ekuppādā,** samānapaccayehi sahuppattikāti attho. Sahuppattikānaṃ rūpārūpānañca aññamaññasampayuttatā āpajjeyyāti **‘‘ekanirodhā’’**ti vuttaṃ, ye samānuppādā samānanirodhā ca, te sampayuttāti rūpārūpānaṃ aññamaññasampayogo nivārito hoti. Evamapi avinibbhogarūpānaṃ aññamaññasampayuttatā āpajjeyyāti **‘‘ekavatthukā’’**ti vuttaṃ, ye ekuppādā ekanirodhā ekavatthukā ca, te sampayuttāti. Evamapi avinibbhogarūpesu ekaṃ mahābhūtaṃ sesamahābhūtopādārūpānaṃ nissayapaccayo hotīti tena tāni ekavatthukānīti, cakkhādinissayabhūtāni vā bhūtāni ekaṃ vatthu etesu sannissitanti ekavatthukānīti kappentassa tesaṃ sampayuttatāpatti siyāti tannivāraṇatthaṃ **‘‘ekārammaṇā’’**ti vuttaṃ, ye ekuppādā…pe… ekārammaṇā ca honti, te sampayuttāti. Paṭilomato vā **ekārammaṇā**ti vutte ekavīthiyañca pañcaviññāṇasampaṭicchanānaṃ nānāvīthiyaṃ parasantāne ca ekasmiṃ ārammaṇe uppajjamānānaṃ bhinnavatthukānaṃ sampayuttatā āpajjeyyāti **‘‘ekavatthukā’’**ti vuttaṃ, ye ekavatthukā hutvā ekārammaṇā, te sampayuttāti. Evamapi sampaṭicchanasantīraṇādīnaṃ sampayuttatā āpajjeyyāti **‘‘ekanirodhā’’**ti vuttaṃ, ye ekanirodhā hutvā ekavatthukā ekārammaṇā, te sampayuttāti. Kiṃ pana nānuppādāpi evaṃ tividhalakkhaṇā honti, atha ekuppādā evāti vicāraṇāya ekuppādā eva evaṃ tividhalakkhaṇā hontīti dassanatthaṃ **‘‘ekuppādā’’**ti vuttaṃ.

3. **Vipakkabhāvamāpannānaṃ arūpadhammāna**nti yathā sālibījādīnaṃ phalāni taṃsadisāni nibbattāni vipakkāni nāma honti, vipākaniruttiñca labhanti, na mūlaṅkurapattakhandhanāḷāni, evaṃ kusalākusalānaṃ phalāni arūpadhammabhāvena sārammaṇabhāvena sukkakaṇhādibhāvena ca taṃsadisāni vipakkabhāvamāpannānīti vipākaniruttiṃ labhanti, na rūpadhammā kammanibbattāpi kammāsadisāti dassetuṃ vuttaṃ. **Jātijarāsabhāvā**ti jāyanajīraṇasabhāvā. **Vipākapakatikā**ti vipaccanapakatikā. Vipaccanasabhāvatā ca anupacchinnāvijjātaṇhāmānasantāne sabyāpāratā, tena abhiññādikusalānaṃ bhāvanāyapahātabbādiakusalānañca vipākānuppādanepi vipākadhammatā siddhā hoti. **Vipakkabhāva**nti cettha **bhāva**-saddena sabhāvo eva vutto. Taṃ yathāvuttaṃ vipakkasabhāvaṃ dutiyassa vuttaṃ vipaccanasabhāvañca gahetvā **‘‘ubhayasabhāvapaṭikkhepavasenā’’**ti āha.

4. **Upetena ādinnā upādinnā**. Kiṃ pana taṃ upetaṃ, kena ca upetaṃ, kathañca upetaṃ, ke ca tena ādinnāti? Sati ca lokuttarānaṃ kesañci ārammaṇabhāve tannivattanatthaṃ upetasaddasambandhinā upaya-saddena vuccamānāhi catubbidhupādānabhūtāhi taṇhādiṭṭhīhi upetaṃ, tehi ca ārammaṇakaraṇavasena upetaṃ, na samannāgamavasena. Sati ca sabbatebhūmakadhammānaṃ upādānārammaṇatte yehi vipākakaṭattārūpāni amhehi nibbattattā amhākaṃ etāni phalānīti gaṇhantehi viya ādinnāni, tāni tebhūmakakammāni kammabhāvena ekattaṃ upanetvā upetanti idha gahitāni. Tehi ca nibbattāni vipākakaṭattārūpāni upādinnā dhammāti sabbametaṃ dassetuṃ **‘‘ārammaṇakaraṇavasenā’’**tiādi vuttaṃ. Ayañca atthanayo yathāsambhavaṃ yojetabbo, na vacanānupubbenāti. Etthāha – yadi ārammaṇakaraṇavasena taṇhādiṭṭhīhi upetena ādinnā upādinnā, sabbatebhūmakadhammā ca taṇhādīnaṃ ārammaṇā honti, na ca upetasaddo kamme eva niruḷho, tena kammasseva gahaṇe kāraṇaṃ natthi, tasmā sabbatebhūmakadhammapaccayuppannānaṃ avijjādihetūhi nibbattānaṃ saṅkhārādiphalānaṃ upādinnattaṃ āpajjati tesampi tehiphalabhāvena gahitattā. **Upa**-saddena ca upetatāmattaṃ jotitaṃ, na ārammaṇakaraṇaṃ samannāgamanivattakaṃ, **ādinna**-saddena ca gahitatāmattaṃ vuttaṃ, na kammasamuṭṭhānatāviseso. Tasmā sabbapaccayuppannānaṃ upādinnattaṃ āpajjatīti? Nāpajjati bodhaneyyajjhāsayavasena desanāpavattito. Yesañhi bodhanatthaṃ ‘‘upādinnā’’ti etaṃ vuttaṃ, te teneva vacanena yathāvuttappakāre dhamme bujjhiṃsu, etarahi pana tāvatā bujjhituṃ asakkontena sutvā tadattho veditabboti esā atthavibhāvanā katā **‘‘kammunā’’**ti.

Ayaṃ pana aparo attho daṭṭhabbo – upa-saddo upetaṃ dīpeti. Ayañhi upa-saddo samāse payujjamāno ‘‘atimālā’’tiādīsu ati-saddo viya atikkamanaṃ sasādhanaṃ upagamanaṃ sasādhanaṃ vadati, upagamanañca upādānaupayo, tena upagataṃ upetaṃ. Kiṃ pana tanti? Yaṃ asati upādāne na hoti, taṃ ‘‘upādānapaccayā bhavo’’ti evaṃ vuttaṃ tebhūmakakammaṃ paccayabhāvena purimajātuppannena upādānena upagatattā ‘‘upeta’’nti vuccati. Na hi koci anupaggamma anicchanto kammaṃ karotīti. Tena **upetena kammunā** punabbhavassa ādānaṃ hoti. Kammunā hi sāsavena sattā ādiyanti punabbhavaṃ, tasmā ādātabbabhāvena pākaṭo punabbhavo. So ca upapattibhavo tebhūmakavipākakaṭattārūpasaṅgaho ‘‘bhavapaccayā jātī’’ti ettha jātivacane samavaruddhoti upādinnavacanena upapattibhavo vuccati, upapattibhavo ca tebhūmakavipākakaṭattārūpānīti dhātukathāyaṃ pakāsitametaṃ. Tasmā **upetena ādinnā**ti te eva dhammā vuccantīti siddho ayamatthoti. Upādinna-saddassa atthaṃ vatvā taṃ vissajjetvā upādāniya-saddassa visuṃ upādinnasaddānapekkhaṃ atthaṃ vattuṃ **‘‘ārammaṇabhāvaṃ upagantvā’’**tiādimāha. Tasmā eva avisesetvā **‘‘upādānassa ārammaṇapaccayabhūtānametaṃ adhivacana’’**nti vuttaṃ. Taṃ pana upādāniyaṃ upādinnaṃ anupādinnanti duvidhaṃ. Tasmā taṃ visesanena dassento **‘‘upādinnā ca te upādāniyā cā’’**tiādimāha.

5. **Saṃkileso**ti dasa kilesavatthūni vuccanti. **Saṃkiliṭṭhā**ti tehi vibādhitā upatāpitā ca. Te pana yasmā saṃkilesasampayuttā ekuppādādīhi ninnānattā ekībhāvamiva gatā visādīhi viya sappiādayo vidūsitā malīnā vibādhitā upatāpitā ca nāma honti, tasmā āha **‘‘saṃkilesena samannāgatā saṃkiliṭṭhā’’**ti. **Saṃkilesaṃ arahantī**ti saṃkilesassa ārammaṇabhāvena taṃ laddhuṃ arahantīti attho. **Ārammaṇabhāvānatikkamanato**ti etena saṃkilesānatikkamanameva dasseti, vatthayugikasuṅkasālikasaddānaṃ viya saṃkilesika-saddassa pavatti veditabbā.

6. Saha vitakkena hontīti vacanaseso yojetabbo avuccamānassapi bhavati-atthassa viññāyamānattā. **Mattā**ti pamāṇavācakaṃ ekaṃ padanti gahetvā **‘‘vicārova mattā etesa’’**nti attho vutto. Aññattha avippayogīsu vitakkavicāresu vicārova etesaṃ mattā, tato uddhaṃ vitakkena sampayogaṃ na gacchantīti attho. Ayamaparo attho – matta-saddo visesanivattiattho. Savitakkasavicārā dhammā hi vitakkavisiṭṭhena vicārena savicārā, ete pana vicāramattena vitakkasaṅkhātavisesarahitena, tasmā **‘‘vicāramattā’’**ti vuccanti, vicāramattavantoti attho. Vicāramattavacanena avitakkatte siddhe avitakkānaṃ aññesampi atthibhāvajotanatthaṃ avitakkavacanaṃ. Avitakkā hi vicāramattā ca santi avicārā cāti nivattetabbā gahetabbā ca honti, tesu avuccamānesu nivattetabbagahetabbassa adassitattā vicāramattāvaavitakkāti āpajjeyyāti. Visesanavisesitabbabhāvo pana yathākāmaṃ hotīti sāmaññena avitakkabhāvena saha vicāramattatāya dhammavisesanabhāvaṃ dassetuṃ **‘‘avitakkavicāramattā’’**ti padānukkamo kato.

Atha vā savicārā duvidhā savitakkā avitakkā ca, tesu avitakke nivattetuṃ ādipadaṃ vuttaṃ. Avicārā ca duvidhā savitakkā avitakkā ca, tesu savitakke nivattetuṃ tatiyapadaṃ vuttaṃ. Ye pana dvīhipi nivattitā avitakkā savitakkā ca savicārā avicārā ca, tesu aññataradassanaṃ vā kattabbaṃ siyā ubhayadassanaṃ vā. Ubhayadassane kariyamāne yadi ‘‘savitakkasavicārā’’ti vucceyya, ādipadatthatāva āpajjati. Atha ‘‘avitakkaavicārā’’ti vucceyya, antapadatthatā. Atha pana ‘‘avitakkasavicārā savitakkaavicārā’’ti vucceyya, ajjhattabahiddhānaṃ viya atthantarābhāvo vā saṅkaradoso vā ekasseva savitakkāvitakkatāsavicārāvicāratāvirodho vā āpajjeyya, tasmā aññataradassanena itarampi pakāsetuṃ avitakkavacanena dvippakāresu vattabbesu savitakkaavicāre nivattetvā avitakkasavicāre dassento āha **‘‘avitakkavicāramattā’’**ti. Atha vā vitakkābhāvena ete vicāramattā, na vicārato aññassa kassaci dhammassa abhāvāti dassetuṃ avitakkavacanena vicāramattā visesitā.

7. **Upekkhatī**ti vedayamānāpi majjhattavedanā sukhākāre dukkhākāre ca udāsinā hotīti attho. Atha vā upetā yuttā sukhadukkhānaṃ aviruddhā ikkhā anubhavanaṃ **upekkhā. Visesadassanavasenā**ti nānattadassanavasena. Yadi hi pītisahagatā eva sukhasahagatā siyuṃ, ‘‘pītisahagatā’’ti eteneva siddhattā ‘‘sukhasahagatā’’ti idaṃ na vattabbaṃ siyā, ‘‘sukhasahagatā’’ti vā vuccamāne ‘‘pītisahagatā’’ti na vattabbaṃ, tato tikaṃ pūrentena dukkhasahagatapadaṃ vattabbaṃ siyā, evañca sati ‘‘vedanāttiko evāya’’nti vuttavacanaṃ āpajjati, tasmā ‘‘pītisahagatā’’ti vatvā ‘‘sukhasahagatā’’ti vadanto pītivippayuttampi sukhaṃ atthīti tatiyajjhānakāyaviññāṇasampayuttaṃ sukhaṃ sappītikasukhato bhinnaṃ katvā dassetīti adhippāyo. Atha vā pītisukhānaṃ dubbiññeyyanānattānaṃ nānattadassanatthaṃ ayaṃ tiko vutto. ‘‘Pītisahagatā’’ti ettha hi sukhekadeso saṅgahito, na pīti. ‘‘Sukhasahagatā’’ti ettha pīti saṅgahitā, na sukhaṃ. Pītivippayuttasukhasahagatā ca purimena asaṅgahitā pacchimena saṅgahitāti siddho pītisukhānaṃ visesoti.

8. **Nibbānaṃ dassanato**ti nibbānārammaṇataṃ sandhāyāha. Atha vā dhammacakkhu punappunaṃ nibbattanena bhāvanābhāvaṃ appattaṃ dassanaṃ nāma, dhammacakkhu ca pariññādikiccakaraṇena catusaccadhammadassanaṃ tadatisayo, tasmā natthettha gotrabhussa dassanabhāvāpattīti. **Ubhayapaṭikkhepavasenā**ti dvīhi padehi vuttadhammapaṭikkhepavasena, na pahāyakapaṭikkhepavasena. Tathā hi sati dassanabhāvanāhi añño samucchedavasena pahāyako atthi, tena pahātabbā neva dassanena na bhāvanāya pahātabbāti ayamattho āpajjati, na ca añño pahāyako atthi aññehi vikkhambhitānañca punappavattisabbhāvā, nāpi pahātabbā tatiyapadena saṅgayhanti, kintu appahātabbā evāti. Tasmā pahātabbapadaṃ paccekaṃ yojetvā neva dassanena pahātabbā na bhāvanāya pahātabbāti dassanena bhāvanāya pahātabbehi aññe gahitāti veditabbā.

9. **Evamatthaṃ aggahetvā**ti atthāyuttito ca saddāyuttito ca aggahetabbataṃ dasseti. Dassanabhāvanāhi appahātabbahetumattesu hi gayhamānesu ahetukā asaṅgahitāti yathādhippetassa atthassa aparipuṇṇattā atthāyutti, pahātabbasaddassa niccasāpekkhatte ca sati na sambandhīsaddato pahāyakato aññaṃ paṭisedhaṃ apekkhamānassa hetusaddena samāso upapajjatīti saddāyutti ca veditabbā. **Evamattho gahetabbo**ti pahātabba-saddaṃ paṭisedhena ayojetvā yesaṃ aññapadatthe samāso, tabbisesanaṃ atthīti idaṃ paṭisedhena yojetvā dassanabhāvanāhi pahātabbo hetu etesaṃ

nevatthīti attho gahetabboti vuttaṃ hoti. Evañca sati yathādhippetattho sabbo saṅgahitoti. Atthāyutti mā hotu, saddo pana idhāpi na yutto. Ekantayogīnaṃ atthi-saddameva hi apekkhamānānaṃ ubhinnaṃ pahātabbahetu-saddānaṃ samāso yutto, na paṭisedhaṃ apekkhamānānanti, tasmā gahetabbatthadassanamattaṃ etaṃ kataṃ, saddo pana yathā yujjati, tathā yojetabbo. Evaṃ pana yujjati – pahātabbo hetu etesaṃ atthīti pahātabbahetukā. Kena pahātabboti? Dassanena bhāvanāya ca. Tayidaṃ pahātabbahetukapadaṃ dassanabhāvanāpadehi visuṃ visuṃ yojetvā tehi yuttena ye dassanena pahātabbahetukā neva honti, bhāvanāya pahātabbahetukā ca na hontīti paṭisedhañca visuṃ visuṃ yojetvā te neva dassanena na bhāvanāya pahātabbahetukāti vuccanti. Nevavipākanavipākadhammadhammavacanaṃ viya hi purimapadadvayasaṅgahitadhammapaṭisedhanena tadaññadhammanidassanametaṃ hoti, na ahetukapadaṃ viya hetuvirahappakāsanenāti. Evañca katvā dve paṭisedhā yuttā honti.

Hetuyeva hi tesaṃ natthi, yo dassanabhāvanāhi pahātabbo siyāti purimasmiñhi atthe hetūnaṃ dassanabhāvanāhi pahātabbatā paṭikkhittā, paṭikkhepo ca pahātabbāsaṅkāsabbhāve hoti, pahātabbāsaṅkā ca hetumhi sati siyā, tesaṃ pana ahetukānaṃ hetuyeva natthi, yo dassanabhāvanāhi pahātabbo siyā, tadabhāvā pahātabbāsaṅkā natthīti taṃnivāraṇattho paṭikkhepo na sambhavati, tasmā ‘‘nevadassanena na bhāvanāya pahātabbo hetu etesa’’nti evaṃ ahetukānaṃ gahaṇaṃ na bhaveyyāti attho. Atha vā **itarathā hi ahetukānaṃ aggahaṇaṃ bhaveyyā**ti atthassa pākaṭattā na kāraṇasādhanīyo esoti gahetabbatthasseva kāraṇaṃ vadanto **‘‘hetuyeva hi tesaṃ natthī’’**tiādimāha. Tesañhi nevadassanena na bhāvanāyapahātabbahetukapadavacanīyānaṃ yo dassanabhāvanāhi pahātabbo siyā, so evaṃpakāro hetu natthi. Te hi anekappakārā sahetukā ahetukā cāti, tasmā nevadassanena na bhāvanāya pahātabbo hetu etesaṃ atthīti ayamattho gahetabboti attho.

10. **Taṃ ārammaṇaṃ katvā**ti idaṃ catukiccasādhanavasena ārammaṇakaraṇaṃ sandhāya vuttanti veditabbaṃ. Aññathā gotrabhuphalapaccavekkhaṇādīnampi apacayagāmitā āpajjeyyāti. Atha vā hetubhāvena apacayaṃ nibbānaṃ gacchantīti **apacayagāmino**. Nibbānassa hi anibbattaniyattepi samudayappahānasamudayanirodhānaṃ adhigamaadhigantabbabhāvato hetuhetuphalabhāvo magganibbānānaṃ yujjati. Yathāha ‘‘dukkhanirodhe ñāṇaṃ atthapaṭisambhidā, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 719). **Attho**ti hi hetuphalaṃ. **Dhammo**ti hetūti. Purimapacchimānaṃ purime sasampayuttā vuttā, pacchime kevalā. Purime viya pana pacchime atthepi ariyamaggasīsena sabbalokuttarakusalacittuppādā gahetabbā. Dutiye atthavikappe ‘‘ācayaṃ gāmino’’ti vattabbe anunāsikalopo katoti daṭṭhabbo. Ācinantīti vā ācayā, ācayā hutvā gacchanti pavattantītipi attho daṭṭhabbo.

11. Satta pana sekkhā sikkhanasīlāti sekkhā, tesaṃ imeti **sekkhā,** aññāsādhāraṇā maggaphalattayadhammā. **Sayameva sikkhantī**ti sikkhanasīlānametaṃ nidassanaṃ. Ye hi dhammā sikkhanti, te sikkhanasīlā hontīti. Akkharattho pana sikkhā etesaṃ sīlanti sekkhāti. **Na sekkhā**ti yattha sekkhabhāvāsaṅkā atthi, tatthāyaṃ paṭisedhoti lokiyanibbānesu asekkhabhāvānāpatti daṭṭhabbā. Sīlasamādhipaññāsaṅkhātā hi sikkhā attano paṭipakkhakilesehi vippamuttā parisuddhā upakkilesānaṃ ārammaṇabhāvampi anupagamanato etā sikkhāti vattuṃ yuttā aṭṭhasu maggaphalesu vijjanti, tasmā catumaggaheṭṭhimaphalattayadhammā viya arahattaphaladhammāpi tāsu sikkhāsu jātāti ca, taṃsikkhāsamaṅgino arahato itaresaṃ viya sekkhatte sati sekkhassa eteti ca, sikkhā sīlaṃ etesanti ca sekkhāti āsaṅkitabbā siyunti tadāsaṅkānivattanatthaṃ ‘‘asekkhā’’ti yathāvuttasekkhabhāvapaṭisedho kato. Arahattaphale hi pavattamānā sikkhā pariniṭṭhitasikkhākiccattā na sikkhākiccaṃ karonti, kevalaṃ sikkhāphalabhāveneva pavattanti, tasmā tā na sikkhāvacanaṃ arahanti, nāpi taṃsamaṅgino sekkhavacanaṃ, na ca taṃsampayuttā sikkhanasīlāti sikkhāsu jātātiādiatthehi aggaphaladhammā sekkhā na honti, heṭṭhimaphalesu pana sikkhā sakadāgāmimaggavipassanādīnaṃ upanissayabhāvato sikkhākiccaṃ karontīti sikkhāvacanaṃ arahanti, taṃsamaṅgino ca sekkhavacanaṃ, taṃsampayuttā ca sikkhanasīlavuttīti tattha dhammā yathāvuttehi atthehi sekkhā honti eva.

Sekkhāti vā apariyositasikkhā dassitā. Anantarameva ‘‘asekkhā’’ti vacanaṃ pariyositasikkhānaṃ dassananti na lokiyanibbānānaṃ asekkhatāpatti. **Vuddhippattā vā sekkhā**ti etasmiṃ atthe sekkhadhammesu eva kesañci vuddhippattānaṃ asekkhatā āpajjati, tena arahattamaggadhammā vuddhippattā ca yathāvuttehi ca atthehi sekkhāti katvā asekkhā āpannāti? Na, taṃsadisesu tabbohārā. Arahattamaggato hi ninnānākaraṇaṃ arahattaphalaṃ ṭhapetvā pariññādikiccakaraṇaṃ vipākabhāvañca, tasmā te eva sekkhā dhammā arahattaphalabhāvaṃ āpannāti sakkā vattuṃ, kusalasukhato ca vipākasukhaṃ santataratāya paṇītataranti vuddhippattā ca te dhammā hontīti **asekkhā**ti vuccantīti.

12. Kilesavikkhambhanāsamatthatādīhi **parittā**. ‘‘Kilesa…pe… tāyā’’ti atthattayampi kusalesu yujjati, vipākakiriyesu dīghasantānatāva. Pamāṇakarehi vā oḷārikehi kāmataṇhādīhi paricchinnā **parittā**. Tehi aparicchinnattā sukhumehi rūpataṇhādīhi paricchinnā pamāṇamahattaṃ gatāti **mahaggatā**. Aparicchinnā **appamāṇā**.

14. **Atappakaṭṭhenā**ti divasampi paccavekkhiyamānā lokuttaradhammā tittiṃ na janenti samāpajjiyamānāpi phaladhammāti.

15. Mātughātādīsu pavattamānāpi hitasukhaṃ icchantāva pavattantīti te dhammā hitasukhāvahā me bhavissantīti āsīsitā honti, tathā asubhāsukhāniccānattesu subhādivipariyāsadaḷhatāya ānantariyakammaniyatamicchādiṭṭhīsu pavatti hotīti te dhammā asubhādīsu subhādiviparītappavattikā honti. **Micchāsabhāvā**ti musāsabhāvā. Anekesu ānantariyesu

katesu yaṃ tattha balavaṃ, taṃ vipaccati, na itarānīti ekantavipākajanakatāya niyatatā na sakkā vattunti **‘‘vipākadāne satī’’**tiādimāha. Tattha **khandhabhedānantara**nti cutianantaraṃ. Cuti hi **maraṇaniddese** (vibha. 193) ‘‘khandhānaṃ bhedo’’ti vuttāti. Etena vacanena sati phaladāne cutianantaro eva, na añño etesaṃ phalakāloti phalakālaniyameneva niyatatā vuttā hoti, na phaladānaniyamenāti niyataphalakālānaṃ aññesampi upapajjavedanīyānaṃ diṭṭhadhammavedanīyānampi niyatatā āpajjati, tasmā vipākadhammadhammānaṃ paccayantaravikalatādīhi avipaccamānānampi attano sabhāvena vipākadhammatā viya balavatā ānantariyena vipāke dinne avipaccamānānampi ānantariyānaṃ phaladāne niyatasabhāvā ānantariyasabhāvā ca pavattīti attano sabhāvena phaladānaniyameneva niyatatā ānantariyatā ca veditabbā. Avassañca niyatasabhāvā ānantariyasabhāvā ca tesaṃ pavattīti sampaṭicchitabbametaṃ aññassa balavato ānantariyassa abhāve cutianantaraṃ ekantena phaladānato.

Nanu evaṃ aññesampi upapajjavedanīyānaṃ aññasmiṃ vipākadāyake asati cutianantarameva ekantena phaladānato ānantariyasabhāvā niyatasabhāvā ca pavatti āpajjatīti? Nāpajjati asamānajātikena cetopaṇidhivasena upaghātakena ca nivattetabbavipākattā anantarekantaphaladāyakattābhāvā, na pana ānantariyakānaṃ paṭhamajjhānādīnaṃ dutiyajjhānādīni viya asamānajātikaṃ phalanivattakaṃ atthi sabbānantariyakānaṃ avīciphalattā, na ca heṭṭhupapattiṃ icchato sīlavato cetopaṇidhi viya uparūpapattijanakakammaphalaṃ ānantariyakaphalaṃ nivattetuṃ samattho cetopaṇidhi atthi anicchantasseva avīcipātanato, na ca ānantariyakopaghātakaṃ kiñci kammaṃ atthi, tasmā tesaṃyeva anantarekantavipākajanakasabhāvā pavattīti.

Anekāni ca ānantariyakāni katāni ekante vipāke sanniyatattā uparatāvipaccanasabhāvāsaṅkattā nicchitāni sabhāvato niyatāneva. Cutianantaraṃ pana phalaṃ anantaraṃ nāma tasmiṃ anantare niyuttāni tannibbattanena anantarakaraṇasīlāni anantarappayojanāni cāti sabhāvato ānantariyakāneva ca honti. Tesu pana samānasabhāvesu ekena vipāke dinne itarāni attanā kattabbassa kiccassa teneva katattā na dutiyaṃ tatiyampi ca paṭisandhiṃ karonti, na samatthatāvighātattāti natthi tesaṃ niyatānantariyatānivattīti. Na hi samānasabhāvaṃ samānasabhāvassa samatthataṃ vihanatīti. Ekassa pana aññānipi upatthambhakāni hontīti daṭṭhabbānīti. **Sammā sabhāvā**ti saccasabhāvā.

16. Paripuṇṇamaggakiccattā cattāro ariyamaggāva idha ‘‘maggā’’ti vuttā. **Paccayaṭṭhenā**ti maggapaccayaṭṭhena. Nikkhepakaṇḍepi hi ye maggapaccayaṃ labhanti, na pana sayaṃ maggapaccayabhāvaṃ gacchanti, te maggahetukāti dassetuṃ ‘‘ariyamaggasamaṅgissa maggaṅgāni ṭhapetvā’’tiādi (dha. sa. 1039) vuttaṃ. Yo pana tattheva ‘‘ariyamaggasamaṅgissa alobho adoso amoho, ime dhammā maggahetū’’ti ādinayo vutto, taṃ dassetuṃ **‘‘maggasampayuttā vā’’**tiādi vuttaṃ. ‘‘Ariyamaggasamaṅgissa sammādiṭṭhi maggo ceva hetu cā’’tiādinā pana vuttanayaṃ dassetuṃ **‘‘sammādiṭṭhi saya’’**ntiādimāha. Tattha pana asaṅgahitasaṅgaṇhanavasena paṭipāṭiyā tayo nayā vuttā, hetubahutāvasena tatiyo nayo idha dutiyo vutto.

Abhibhavitvā pavattanaṭṭhenāti sahajātādhipatipi pubbābhisaṅkhāravasena jeṭṭhakabhāve pavattamāno sahajāte attano vase anuvattayamāno te abhibhavitvā pavattati, ārammaṇādhipatipi tadārammaṇe dhamme tatheva attānaṃ anuvattayamāno te dhamme abhibhavitvā ārammaṇabhāvena pavattati, na paccuppannabhāvena, tasmā adhipatidvayampi saṅgahitanti veditabbaṃ. ‘‘Maggo adhipati etesa’’nti ayañca attho nikkhepakaṇḍe udāharaṇavasena āgataṃ atthanayaṃ gahetvā vutto. Yasmā pana **paṭṭhāne** (paṭṭhā. 2.16.11) ‘‘maggādhipatiṃ dhammaṃ paṭicca maggādhipati dhammo uppajjati nādhipatipaccayā, maggādhipatī khandhe paṭicca maggādhipati adhipatī’’ti vuttaṃ, tasmā maggo adhipati maggādhipatīti ayampi attho pāḷiyaṃ sarūpekasesavasena samānasaddatthavasena vā saṅgahitoti veditabbo.

17. **Anuppannā**ti etena sabbo uppannabhāvo paṭisiddho, na uppannadhammabhāvo evāti tena uppannā vigatā atītāpi na saṅgahitāti daṭṭhabbā. Yadi hi saṅgahitā siyuṃ, ‘‘anuppanno dhammo uppannassa dhammassa anantarapaccayena paccayo’’tievamādi vucceyya, na tu vuttanti. Anāgatāni vipākakaṭattārūpāni atīte anāgate vā kamme purimanipphanne eva uppajjissanti, nānipphanneti pariniṭṭhitakāraṇekadesāneva honti, tasmā tāni **‘‘avassaṃ uppajjissantīti uppādino dhammā’’**ti vuccanti.

18. **Attano sabhāva**nti kakkhaḷaphusanādisabhāvaṃ.

20. **Evaṃ pavattamānā**ti evaṃ cakkhādibhāvena phusanādibhāvena ca ekasantatipariyāpannatāvasena pavattamānā. Attānaṃ adhi **ajjhattā**ti **adhi**-saddo samāsavisaye adhikāratthaṃ pavattiatthañca gahetvā pavattatīti attānaṃ adhikicca uddissa pavattā **ajjhattā. Tenā**ti yassa jhānā vuṭṭhahitvā ajjhattaṃ bahiddhā ajjhattabahiddhā ca suññataṃ āneñjañca manasikaroto ajjhattasuññatādīsu cittaṃ na pakkhandati na pasīdati na santiṭṭhati nādhimuccati, yo ca itiha tattha sampajāno, **tena bhikkhunā. Tasmiṃyeva purimasmiṃ samādhinimitte**ti paṭhamajjhānādisamādhinimitte. **Ajjhattamevā**ti jhānagocare kasiṇādimhi. **Cittaṃ saṇṭhapetabba**nti paṭhamajjhānādicittaṃ saṇṭhapetabbaṃ. **Ajjhattarato**ti gocarajjhatte nibbāne rato, samādhigocare kammaṭṭhāne vā rato. ‘‘Samāhito eko santusito tamāhu bhikkhu’’nti (dha. pa. 362) gāthāseso.

Ajjhattaṃ sampasādananti ettha jhānaṃ sakasantatipariyāpannattā ‘‘ajjhatta’’nti vuttanti niyakajjhattattho ajjhatta-saddo hoti. **Ajjhatta**nti sakasantatiniyakaṃ. Ajjhatte bhavā **ajjhattikā**ti niyakajjhattesupi abbhantarā cakkhādayo vuccanti.

Ettha pana ajjhattika-saddo cakkhādīsu pavattamāno dassito, na ajjhattasaddo, atthi ca ajjhattaajjhattikasaddānaṃ bahiddhābāhira-saddānaṃ viya viseso. Ajjhattikasaddo hi saparasantānikesu sabbesu cakkhādīsu rūpādīsu bāhira-saddo viya pavattati, ajjhatta-saddo pana sakasantānikesveva cakkhurūpādīsu tato aññesveva bahiddhā-saddo viya pavattatīti tasmā saddato atthato ca asamānattā na idamettha udāharaṇaṃ yuttanti. Ayaṃ panettha adhippāyo daṭṭhabbo – ajjhatte bhavā ajjhattikāti ayañhi vacanattho. Yañca ajjhatte bhavaṃ, tena ajjhatteneva bhavitabbaṃ, tena taṃvācakassa ajjhatta-saddassa ajjhattika-saddassa ca samānatthatā. Ubhinnampi saddānaṃ samānatthabhāvato ajjhattajjhatte pavattamāne ajjhattika-sadde ajjhatta-saddo tattha pavattoti sakkā vattunti.

Ayaṃ kho panānanda, vihāroti **vihārasuññatāsutte** (ma. ni. 3.187) saṅgaṇikārāmatāya rūpādiratiyā ca ādīnavaṃ vatvā tappaṭipakkhavihāradassanatthaṃ vuttaṃ. **Ajjhattaṃ suññata**nti visayabhūtaṃ issariyaṭṭhānabhūtaṃ suññataṃ, suññatāphalasamāpattinti attho. Cittissarā hi buddhā bhagavanto dhammaṃ desentāpi yaṃ muhuttaṃ tuṇhī bhavitabbaṃ hoti, taṃ muhuttaṃ phalasamāpattiṃ samāpajjanti, pageva aññasmiṃ kāle, tasmā sabbatthāpi issariyānaṃ bahulaṃ phalasamāpattiyaṃ issariyassa pavattanato phalasamāpatti ''issariyaṭṭhāna''nti vuttā. Arahattaphalādhigamena vā tathāgatānaṃ issariyaṃ nibbattaṃ taṃjanakeneva maggenāti taṃ tesaṃ issariyaṭṭhānaṃ. Visayo ca anaññatthabhāvova yathā ''ākāse sakuṇā udake macchā''ti, buddhā ca aññattha dissamānāpi vivekapabbhāratāya phalasamāpattininnāva, tena tassā tassā kiriyāya anantaraṃ phalasamāpattiyaṃyeva bhavantīti sā tesaṃ visayo, tabbisayatā ca **saccakasuttena** (ma. ni. 1.364 ādayo) dīpetabbā.

22. Yesaṃ daṭṭhabbabhāvo atthi, te **sanidassanā**. Cakkhuviññāṇagocarabhāvova daṭṭhabbabhāvo, tassa rūpāyatanā anaññattepi aññehi dhammehi rūpāyatanaṃ visesetuṃ aññaṃ viya katvā **''saha nidassanenāti sanidassanā''**ti vuttaṃ. Dhammasabhāvasāmaññena hi ekībhūtesu dhammesu yo nānattakaro sabhāvo, so añño viya katvā upacarituṃ yutto. Evañhi atthavisesāvabodho hotīti. Sayañca nissayavasena ca sampattānaṃ asampattānañca paṭimukhabhāvo aññamaññapatanaṃ paṭihananabhāvo, yena byāpārādivikārapaccayantarasahitesu cakkhādīnaṃ visayesu vikāruppatti.

Tikamātikāpadavaṇṇanā niṭṭhitā.

Dukamātikāpadavaṇṇanā

1-6. **Mūlaṭṭhenā**ti suppatiṭṭhitabhāvasādhanena mūlabhāvena, na paccayamattaṭṭhena hetudhammā hetū dhammāti samāsāsamāsaniddesabhāvo dvinnaṃ pāṭhānaṃ viseso. **Tathevā**ti sampayogatova. Sahetukānaṃ hetusampayuttabhāvato **''sampayogato''**ti vuttanti veditabbaṃ, na sahasaddassa sampayogatthattā. **Saha**-saddo pana ekapuñje uppādato yāva bhaṅgā sahetukānaṃ hetūhi samānadesagahaṇānaṃ hetuādisabbhāvaṃ dīpeti, **sampayutta**-saddo ekuppādādivasena saha hetūhi ekībhāvupagamanaṃ, tato eva ca dvinnaṃ dukānaṃ nānattaṃ veditabbaṃ. Dhammanānattābhāvepi hi padatthanānattena dukantaraṃ vuccati. Na hi hetudukasaṅgahitehi dhammehi aññe sahetukadukādīhi vuccanti, te eva pana sahetukāhetukādibhāvato sahetukadukādīhi vuttā. Evaṃ sahetukadukasaṅgahitā eva hetusampayuttavippayuttabhāvato hetusampayuttadukena vuttā. Na hi dhammānaṃ avuttatāpekkhaṃ dukantaravacananti natthi punaruttidoso. Desetabbappakārajānanañhi desanāvilāso tathā desanāñāṇañcāti. Tena dhammānaṃ tappakāratā vuttā hoti. Sakalekadesavasena paṭhamadukaṃ dutiyatatiyehi saddhiṃ yojetvā catutthādayo tayo dukā vuttā. Sakalañhi paṭhamadukaṃ dutiyadukekadesena sahetukapadena tatiyadukekadesena hetusampayuttapadena ca yojetvā yathākkamaṃ catutthapañcamadukā vuttā, tathā paṭhamadukekadesaṃ nahetupadaṃ sakalena dutiyadukena yojetvā chaṭṭhaduko vutto. **Idampi sambhavatī**ti etena avuttampi sambhavavasena dīpitanti dasseti. Sambhavo hi gahaṇassa kāraṇanti. Yathā hetusahetukāti idaṃ sambhavatīti katvā gahitaṃ, evaṃ hetuahetukāti idampi sambhavatīti katvā gahetabbamevāti evaṃ aññatthāpi yojetabbaṃ.

Evaṃ paṭhamadukaṃ dutiyatatiyadukesu dutiyapadehi yojetvā ''hetū ceva dhammā ahetukā ca, ahetukā ceva dhammā na ca hetū, hetū ceva dhammā hetuvippayuttā ca, hetuvippayuttā ceva dhammā na ca hetū''ti ye dve dukā kātabbā, tesaṃ sambhavavaseneva saṅgahaṃ dassetvā **kho pana**-padena aparesampi dukānaṃ saṅgahaṃ dassetuṃ **''tatra yadeta''**ntiādimāha. **Tatrā**ti pāḷiyaṃ. **Ayaṃ atirekattho**ti idāni yaṃ vakkhati, tamatthamāha. Tattha pana **aññepi aññathāpī**ti etesaṃ visuṃ pavattiyā dve dukā dassitā, saha pavattiyā pana ayampi duko veditabbo ''hetū ceva dhammā hetusampayuttāpi hetuvippayuttāpī''ti, etesu pana pañcasu dukesu dutiyadukena tatiyaduko viya, catutthadukena pañcamaduko viya ca chaṭṭhadukena ninnānatthattā ''na hetu kho pana dhammā hetusampayuttāpi hetuvippayuttāpī''ti ayaṃ duko na vutto. Dassitaninnānatthanayo hi so purimadukehīti. Itaresu catūsu hetū ceva ahetukadukena samānatthattā hetū ceva hetuvippayuttaduko, hetusahetukadukena samānatthattā hetuhetusampayuttaduko ca nahetuhetusampayuttaduko viya na vattabbo. Tesu pana dvīsu pacchimaduke ''hetū kho pana dhammā sahetukā''ti padaṃ catutthaduke paṭhamapadena ninnānākaraṇattā na vattabbaṃ, ''hetū kho pana dhammā ahetukā''ti padaṃ ''hetū ceva dhammā ahetukā''ti etena ninnānattā na vattabbaṃ. Avasiṭṭhe pana ekasmiṃ duke ''ahetukā ceva dhammā na ca hetū''ti padaṃ chaṭṭhaduke dutiyapadena ekatthattā na vattabbaṃ. Idāni ''hetū ceva dhammā ahetukā cā''ti idamevekaṃ padaṃ avasiṭṭhaṃ, na ca ekena padena duko hotīti tañca na vuttanti. Catutthaduke dutiyapadena pana samānatthassa chaṭṭhaduke paṭhamapadassa vacanaṃ dukapūraṇatthaṃ, etena vā gatidassanena sabbassa sambhavantassa saṅgaho katoti daṭṭhabbo. Tathā hi sabbo sambhavaduko paṭhamaduke dutiyatatiyadukapakkhepena dassito, tesu ca paṭhamadukapakkhepenāti.

7-13. Samānakālena asamānakālena kālavimuttena ca paccayena nipphannānaṃ paccayāyattānaṃ paccayabhāvamattena tesaṃ paccayānaṃ atthitaṃ dīpetuṃ **sappaccaya**vacanaṃ, na sahetukavacanaṃ viya samānakālānameva, nāpi sanidassanaṃ viya taṃsabhāvassa anatthantarabhūtassa. **Saṅkhata**-saddo pana sametehi nipphāditabhāvaṃ dīpetīti ayametesaṃ viseso dukantaravacane kāraṇaṃ. Ettha ca **appaccayā asaṅkhatā**ti bahuvacananiddeso avinicchitatthaparicchedadassanavasena mātikāṭhapanato katoti veditabbo. Uddesena hi kusalādisabhāvānaṃ dhammānaṃ atthitāmattaṃ vuccati, na paricchedoti aparicchedena bahuvacanena uddeso vuttoti. **Rūpa**nti rūpāyatanaṃ pathaviyādi vā. Purimasmiṃ atthavikappe rūpāyatanassa asaṅgahitatā āpajjatīti **ruppanalakkhaṇaṃ vā rūpa**nti ayaṃ atthanayo vutto. Tattha **rūpa**nti ruppanasabhāvo. Na lujjati na palujjatīti yo gahito tathā na hoti, so lokoti taṃgahaṇarahitānaṃ lokuttarānaṃ natthi lokatā. Dukkhasaccaṃ vā loko, tattha teneva lokasabhāvena viditāti **lokiyā**.

Evaṃ sante cakkhuviññāṇena vijānitabbassa rūpāyatanassa teneva navijānitabbassa saddāyatanādikassa ca nānattā dvinnampi padānaṃ atthanānattato duko hoti. Evaṃ pana duke vuccamāne dukabahutā āpajjati, yattakāni viññāṇāni, tattakā dukā vuttā samattā ṭhapetvā sabbadhammārammaṇāni viññāṇāni. Tesu ca dukassa pacchedo āpajjati, tathā ca sati ‘‘kenacī’’ti padaṃ sabbaviññāṇasaṅgāhakaṃ na siyā, niddesena ca viruddhaṃ idaṃ vacanaṃ. Yo ca tattha ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyāti ayaṃ duko na hotī’’ti paṭisedho kato, so ca kathaṃ yujjeyya. Na hi samatthā aṭṭhakathā pāḷiṃ paṭisedhetunti, na ca **kenaci**-saddassa tenevāti ayaṃ padattho sambhavati, **‘‘kenacī’’**ti etassa ādipadassa aniyamitaṃ yaṃ kiñci ekaṃ padattho, taṃ vatvā vuccamānassa **‘‘kenacī’’**ti dutiyapadassa yaṃ kiñci aparaṃ aniyamitaṃ padatthoti lokasiddhametaṃ, tatheva ca niddeso pavatto, na cettha viññātabbadhammabhedena dukabhedo samatto āpajjati yattakā viññātabbā, tattakā dukāti, tasmā natthi dukabahutā. Na hi ekaṃyeva viññātabbaṃ kenaci viññeyyaṃ kenaci na viññeyyañca, kintu aparampi aparampīti sabbaviññātabbasaṅgahe duko samatto hoti, evañca sati ‘‘kenacī’’ti padaṃ aniyamena sabbaviññāṇasaṅgāhakanti siddhaṃ hoti, viññāṇanānattena ca viññātabbaṃ bhinditvā ayaṃ duko vutto, na viññātabbānaṃ atthantaratāyāti. Etassa pana dukassa nikkheparāsiniddeso dukasaṅgahitadhammekadesesu dukapadadvayappavattidassanavasena pavatto. Atthuddhāraniddeso niravasesadukasaṅgahitadhammadassanavasenāti veditabbo.

14-19. **Cakkhutopi…pe… manatopī**ti cakkhuviññāṇādivīthīsu tadanugatamanoviññāṇavīthīsu ca kiñcāpi kusalādīnampi pavatti atthi, kāmāsavādayo eva pana vaṇato yūsaṃ viya paggharaṇakaasucibhāvena sandanti, tasmā te eva **‘‘āsavā’’**ti vuccanti. Tattha hi paggharaṇakaasucimhi niruḷho āsavasaddoti. **Dhammato yāva gotrabhu**nti tato paraṃ maggaphalesu appavattito vuttaṃ. Ete hi ārammaṇakaraṇavasena dhamme gacchantā tato paraṃ na gacchantīti. Nanu tato paraṃ bhavaṅgādīnipi gacchantīti ce? Na, tesampi pubbe ālambitesu lokiyadhammesu sāsavabhāvena antogadhattā tato paratābhāvato. Ettha ca gotrabhuvacanena gotrabhuvodānaphalasamāpattipurecārikaparikammāni vuttānīti veditabbāni, paṭhamamaggapurecārikameva vā gotrabhu avadhinidassanabhāvena gahitaṃ, tato paraṃ maggaphalasamānatāya pana aññesu maggesu maggavīthiyaṃ phalasamāpattivīthiyaṃ nirodhānantarañca pavattamānesu phalesu nibbāne ca pavatti nivāritā āsavānanti veditabbā. **Savantī**ti gacchanti. Duvidho hi avadhi abhividhivisayo anabhividhivisayo ca. Abhividhivisayaṃ kiriyā byāpetvā pavattati ‘‘ābhavaggā bhagavato yaso gato’’ti, itaraṃ bahi katvā ‘‘āpāṭaliputtā vuṭṭho devo’’ti. Ayañca **ā**-kāro abhividhiattho idha gahitoti **‘‘antokaraṇattho’’**ti vuttaṃ.

Cirapārivāsiyaṭṭho ciraparivutthatā purāṇabhāvo. **Ādi**-saddena ‘‘purimā, bhikkhave, koṭi na paññāyati bhavataṇhāyā’’ti (a. ni. 10.62) idaṃ suttaṃ saṅgahitaṃ. Avijjāsavabhavāsavānañca ciraparivutthatāya dassitāya tabbhāvabhāvīnaṃ kāmāsavadiṭṭhāsavānañca ciraparivutthatā dassitā hoti. Aññesupi yathāvutte dhamme okāsañca ārammaṇaṃ katvā pavattamānesu mānādīsu vijjamānesu attattaniyādiggāhavasena abhibyāpanaṃ madakaraṇavasena āsavasadisatā ca etesaṃyeva, nāññesanti etesveva āsavasaddo niruḷho daṭṭhabbo. Āyataṃ vā savanti phalantīti **āsavā**. Na hi kiñci saṃsāradukkhaṃ āsavehi vinā uppajjamānaṃ atthīti. Ārammaṇabhāvena ye dhammā vaṇo viya āsave paggharanti, te asampayoge atabbhāvepi saha āsavehīti **sāsavā,** āsavavantoti attho.

Osānaduke ‘‘no āsavā kho panā’’ti avatvā **‘‘āsavavippayuttā kho panā’’**ti vacanaṃ sāsavānaṃ sahetukānaṃ viya sampayuttehi taṃsahitatā na hotīti dassanatthaṃ. Evaṃ sesagocchakesupi yathāsambhavaṃ vippayuttaggahaṇe payojanaṃ daṭṭhabbaṃ. Apica ‘‘no āsavā kho pana dhammā sāsavā’’ti idaṃ padaṃ catutthaduke dutiyapadena ninnānaṃ, na ca ekena duko hoti, tasmā āsavavippayuttapadameva gahetvā osānadukayojanā ñāyāgatāti katā. Hetugocchake pana hetuvippayuttānaṃ sahetukatā natthīti te gahetvā dukayojanāya asakkuṇeyyattā nahetupadaṃ gahetvā osānadukayojanā katā. Ye vā pana paṭhame duke dutiyassa pakkhepe eko, tatiyassa dve, paṭhamassa dutiye eko, tatiye dve, dutiyassa tatiye eko, dutiye ca tatiyassa ekoti aṭṭha dukā labbhanti, tesu tīhi itare ca nayato dassitāti veditabbā. Esa nayo sesagocchakesupi.

20-25. Kilesakammavipākavaṭṭānaṃ paccayabhāvena tattha saṃyojenti, satipi aññesaṃ tappaccayabhāve na vinā saṃyojanāni tesaṃ tappaccayabhāvo atthi, orambhāgiyuddhambhāgiyasaṅgahitehi ca taṃtaṃbhavanibbattakakammaniyamo bhavaniyamo ca hoti, na ca upacchinnasaṃyojanassa katānipi kammāni bhavaṃ nibbattentīti. Saṃyojetabbāti vā **saṃyojaniyā,** saṃyojane niyuttāti vā. Dūragatassapi ākaḍḍhanato nissarituṃ appadānavasena bandhanaṃ saṃyojanaṃ, ganthakaraṇaṃ saṅkhalikacakkalakānaṃ viya paṭibaddhatākaraṇaṃ vā ganthanaṃ gantho, saṃsilisakaraṇaṃ yojanaṃ yogoti ayametesaṃ visesoti veditabbo. Dhammānaṃ sabhāvakiccavisesaññunā pana bhagavatā sampayuttesu ārammaṇesu tappaccayesu ca tehi tehi nipphādiyamānaṃ taṃ taṃ kiccavisesaṃ passantena te te dhammā tathā tathā āsavasaṃyojanaganthādivasena vuttāti ''kimatthaṃ eteyeva dhammā evaṃ vuttā, kasmā ca vuttā eva puna vuttā''ti na codetabbametaṃ.

26-37. **Ganthaniyā**ti ettha ayamañño attho ''ganthakaraṇaṃ ganthanaṃ, ganthane niyuttāti ganthaniyā, ganthayituṃ sakkuṇeyyā, ganthayituṃ arahantīti vā ganthaniyā''ti. Evaṃ oghaniyādīsupi daṭṭhabbaṃ. Tenātikkamatīti etaṃ dhātvatthaṃ gahetvā **oghaniyā**ti padasiddhi katā.

50-54. Dhammasabhāvaṃ aggahetvā parato āmasantīti **parāmāsā. Parato**ti niccādito. **Āmasantī**ti sabhāvapaṭisedhena parimajjanti.

55-68. Sabhāvato vijjamānaṃ avijjamānaṃ vā vicittasaññāya saññitaṃ ārammaṇaṃ aggahetvā appavattito ālambamānā dhammā **sārammaṇā**. Cintanaṃ gahaṇaṃ ārammaṇūpaladdhi. Cetasi niyuttā, cetasā saṃsaṭṭhā vā **cetasikā**. Dubbiññeyyanānattatāya ekībhāvamivupagamanaṃ nirantarabhāvupagamanaṃ. Yesaṃ rūpānaṃ cittaṃ sahajātapaccayo hoti, tesaṃ cittassa ca suviññeyyanānattanti nirantarabhāvānupagamanaṃ veditabbaṃ. **Ekato vattamānāpī**ti **api**-saddo ko pana vādo ekato avattamānāti etamatthaṃ dīpeti. Idamettha vicāretabbaṃ – avinibbhogarūpānaṃ kiṃ aññamaññaṃ saṃsaṭṭhatā, udāhu visaṃsaṭṭhatāti? Visuṃ ārammaṇabhāvena suviññeyyanānattattā na saṃsaṭṭhatā, nāpi visaṃsaṭṭhatā saṃsaṭṭhāti anāsaṅkanīyasabhāvattā. Catunnañhi khandhānaṃ aññamaññaṃ saṃsaṭṭhasabhāvattā rūpanibbānehipi so saṃsaṭṭhabhāvo atthi natthīti siyā āsaṅkā, tasmā tesaṃ itarehi, itaresañca tehi visaṃsaṭṭhasabhāvatā vuccati, na pana rūpānaṃ rūpehi katthaci saṃsaṭṭhatā atthīti tadāsaṅkābhāvato visaṃsaṭṭhatā ca rūpānaṃ rūpehi na vuccatīti. Esa hi tesaṃ sabhāvoti. **Cittasaṃsaṭṭhasamuṭṭhānā**dipadesu saṃsaṭṭhasamuṭṭhānādisaddā cittasaddāpekkhāti paccekaṃ cittasaddasambandhattā cittasaṃsaṭṭhā ca te cittasamuṭṭhānā cāti paccekaṃ yojetvā attho vutto. **Upādiyantevā**ti bhūtāni gaṇhanti eva, nissayanti evāti attho. Yathā bhūtāni upādiyanti gayhanti nissīyanti, na tathā etāni gayhanti nissīyanti, tasmā **upādā**. Atha vā bhūtāni amuñcitvā tesaṃ vaṇṇanibhādibhāvena gahetabbato **upādā**.

75-82. **Saṃkiliṭṭhattike vuttanayenā**ti **saṃ**-saddaṃ apanetvā kilisantīti kilesātiādinā nayena.

83-100. **Kāmāvacarā**dīsu ayamaparo attho – kāmataṇhā kāmo, evaṃ rūpārūpataṇhā rūpaṃ arūpañca. Ārammaṇakaraṇavasena tāni yattha avacaranti, te **kāmāvacarā**dayoti. Evañhi sati aññabhūmīsu uppajjamānānaṃ akāmāvacarāditā kāmāvacarāditā ca nāpajjatīti siddhaṃ hoti. **Nikkhepakaṇḍe**pi ''etthāvacarā''ti vacanaṃ avīciparanimmitaparicchinnokāsāya kāmataṇhāya ārammaṇabhāvaṃ sandhāya vuttanti veditabbaṃ, tadokāsatā ca taṇhāya tanninnatāya veditabbā. Yadi pariyāpannasaddassa antogadhāti ayamattho, maggādidhammānañca lokuttarantogadhattā pariyāpannatā āpajjati. Na hi ''pariyāpannā''ti ettha tebhūmakagahaṇaṃ atthīti? Nāpajjati sabbadā pavattamānassa paccakkhassa lokassa vasena pariyāpannanicchayato. Atha vā paricchedakārikāya taṇhāya paricchinditvā āpannā paṭipannā gahitāti **pariyāpannā**.

Anīya-saddo bahulā kattuabhidhāyakoti vaṭṭacārakato niyyantīti niyyānīyā, nī-kārassa rassattaṃ ya-kārassa ca ka-kārattaṃ katvā **''niyyānikā''**ti vuttaṃ, niyyānakaraṇasīlā vā **niyyānikā**. Uttaritabbassa aññassa niddiṭṭhassa abhāvā niddisiyamānā sauttarā dhammāva uttaritabbāti **''attāna''**nti āha. **Rāgādīna**nti rāgādīnaṃ dasannaṃ kilesānaṃ sabbaniyatākusalānaṃ vā. Tehi nānappakāradukkhanibbattakehi abhibhūtā sattā kandanti akandantāpi kandanakāraṇabhāvato. Yasmā pana pahānekaṭṭhatāvasena ca **''saraṇā''**ti āha, tasmā ''rāgādīna''nti vacanena rāgadosamohāva gahitāti ñāyati. **Raṇa**-saddo vā rāgādireṇūsu niruḷho daṭṭhabbo, raṇaṃ vā yuddhaṃ, ''kāmā te paṭhamā senā''ti (su. ni. 438; mahāni. 28, 68, 149; cūḷani. nandamāṇavapucchāniddesa 47) evamādikā ca akusalā senā ariyamaggayuddhena jetabbattā sayuddhattā **''saraṇā''**ti vuccantīti. **Araṇavibhaṅgasutte** (ma. ni. 3.323 ādayo) pana sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipadābhūtā kāmasukhānuyogādayo ''saraṇā''ti vuttāti dukkhādīnaṃ raṇabhāvo tannibbattakasabhāvānaṃ akusalānaṃ saraṇatā ca veditabbā.

Piṭṭhidukā samattā.

Suttantikadukamātikāpadavaṇṇanā

101-108. Vijjārāsantogadhadhammā vijjāsabhāgatāya tadekadese vijjākoṭṭhāse vattantīti vuttā. Vajirassa yattha taṃ patati, tattha abhejjaṃ nāma kiñci maṇipāsāṇādi natthi, na ca tena gamanamaggo viruhati, evameva arahattamaggena yattha so uppajjati, tasmiṃ santāne abhejjo kileso nāma natthi, na ca bhinno puna viruhatīti vajirupamatā veditabbā. **Tadupacārena bālā** yathā ''mañcā ghosantī''ti. **Kaṇhābhijātī**ti apāyā vuccanti manussesu ca dobhaggiyaṃ. Tapanassa vā dukkhassa hitāti **tapaniyā**.

Dāsādīsupi sirivaḍḍhakādisaddā viya atathattā vacanamattameva adhikāraṃ katvā pavattā **adhivacanā**. Yasmā pana adhivacananiruttipaññattipadāni samānatthāni, sabbañca vacanaṃ adhivacanādibhāvaṃ bhajati, tasmā tesupi vacanavisesesu visesena pavattehi adhivacanādisaddehi sabbāni vacanāni atthappakāsanasāmaññena vuttānīti etenādhippāyena ayaṃ atthayojanā katāti veditabbā. Atha vā **adhi**-saddo uparibhāge, upari vacanaṃ **adhivacanaṃ**. Kassa upari? Pakāsetabbassa atthassāti viditovāyamattho. Adhīnaṃ vā vacanaṃ **adhivacanaṃ**. Kena adhīnaṃ? Atthena. Tathā taṃtaṃatthappakāsane nicchitaṃ, niyataṃ vā vacanaṃ **nirutti**. Pathavīdhātupurisāditaṃtaṃpakārena ñāpanato **paññattī**ti evaṃ adhivacanādipadānaṃ sabbavacanesu pavatti veditabbā. Aññathā sirivaḍḍhakadhanavaḍḍhakappakārānameva abhilāpānaṃ adhivacanatā, abhisaṅkharontīti evaṃpakārānameva niddhāraṇavacanānaṃ niruttitā, takko vitakkoti evaṃpakārānameva ekamevatthaṃ tena tena pakārena ñāpentānaṃ paññattitā ca āpajjeyyāti.

109-118. Phasso vedanāti sabbadāpi arūpadhammānaṃ phassādināmakattā pathaviyādīnaṃ kesakumbhādināmantarāpatti viya nāmantarānāpajjanato ca sadā attanāva katanāmatāya catukkhandhanibbānāni **nāmakaraṇaṭṭhena nāmaṃ. Namanaṃ** avinābhāvato ārammaṇābhimukhatā, namanahetubhūtatā **nāmanaṃ**. Atha vā adhivacanasamphasso viya adhivacanaṃ nāmamantarena ye anupacitabodhisambhārānaṃ gahaṇaṃ na gacchanti, te nāmāyattaggahaṇā **nāmaṃ**. Rūpaṃ pana vināpi nāmasādhanaṃ attano ruppanasabhāvena gahaṇaṃ upayātīti **rūpaṃ**.

119-123. Ito pubbe parikammaṃ pavattaṃ, ito paraṃ bhavaṅgaṃ, majjhe samāpattīti evaṃ samāpattīnaṃ appanāparicchedapaññā **samāpattikusalatā**. **Vuṭṭhāne kusalabhāvo** pubbe vuṭṭhāne paricchedakaraṇañāṇaṃ. Lakkhaṇādivasena aniccādivasena ca manasi karaṇaṃ **manasikāro**.

124-134. Sucisīlatā **soraccaṃ**. Sā hi sobhanakammaratatāti. Sammodakassa, sammodako vā mudubhāvo **sammodakamudubhāvo,** saṇhavācatā. **''Aguttadvāratā''**ti vutte kesu dvāresūti na paññāyatīti **''indriyesū''**ti vuttaṃ. Sampajānātīti sampajāno, tassa bhāvo **sampajaññaṃ**. Tadapi ñāṇaṃ yasmā sampajānāti, tasmā **''sampajānātīti sampajañña''**nti āha. **Appaṭisaṅkhāne** nimitte visaye vā. **Vīriyasīsenā**ti vīriyapāmokkhena. **Uppannaṃ bala**nti vīriyopatthambhena hi kusalabhāvanā balavatī thirā uppajjatīti tathā uppannā balavatī kusalabhāvanā balavanto satta bojjhaṅgātipi vuccanti. Kasiṇanimittaṃ viya saññāṇaṃ viya saviggahaṃ viya ca suṭṭhu upalakkhetabbākāraṃ ''nimitta''nti vuccati. Samatho ca evaṃ ākāroti ''nimitta''nti vutto. Tathā hi so paccavekkhantena paccavekkhaṇato gayhatīti. Uddhaccamiva cittaṃ na vikkhipatīti, vikkhepapaṭikkhepo vā **avikkhepo**.

135-142. Sīlameva punappunaṃ āseviyamānaṃ lokiyaṃ lokuttarampi sīlaṃ paripūretīti **''sīlaparipūraṇato''**ti vuttaṃ. **Sīlassa sampadā**ti kāraṇasīlampi phalasīlampi sampannasamudāyassa ekadesavasena vuttaṃ. Atha vā ''katame ca thapati akusalā sīlā? Akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ pāpako ājīvo''ti (ma. ni. 2.264) vuttattā sabbampi kusalākusalaṃ ''sīla''nti gahetvā tattha kusalasīlaṃ niddhāretvā **''sīlasampadā''**ti vuttaṃ. Evaṃ **diṭṭhisampadā**pi veditabbā.

Diṭṭhivisuddhi kho pana yathādiṭṭhissa ca padhānanti kammassakatañāṇādisaṅkhātā diṭṭhivisuddhi cevāti paṭipāṭiyā diṭṭhivisuddhi diṭṭhivisuddhi kho panāti ca padadvayassa samānattā paññā. **Yathādiṭṭhissā**ti nibbattitappakāradiṭṭhissa nibbattetabbapadhānānurūpadiṭṭhissa vā yathādiṭṭhipavattakiriyassa vā. **Saṃvego**ti sahottappaṃ ñāṇaṃ, ottappameva vā. Samattaṃ tussanaṃ titti santuṭṭhi, natthi etassa santuṭṭhīti asantuṭṭhi, asantuṭṭhissa bhāvo **asantuṭṭhitā**. Vīriyappavāhe pavattamāne antarā eva paṭigamanaṃ nivattanaṃ paṭivānaṃ, taṃ assa atthīti paṭivānī, na paṭivānī appaṭivānī, tassa bhāvo **appaṭivānitā**. Vimuccanaṃ nāma ārammaṇe adhimuttatā kilesehi sabbasaṅkhārehi ca nissaṭatā ca. **Paṭisandhivasenā**ti kilesānaṃ taṃtaṃmaggavajjhānaṃ uppannamagge khandhasantāne puna saṃdahanavasena. **Anuppādabhūte**ti taṃtaṃphale. **Anuppādapariyosāne**ti anuppādakaro maggo anuppādo, tassa pariyosāne.

Suttantikadukamātikāpadavaṇṇanā niṭṭhitā.

Dukamātikāpadavaṇṇanā niṭṭhitā.

Kāmāvacarakusalapadabhājanīyavaṇṇanā

1. ''Ye vā pana…pe… arūpino dhammā''ti idaṃ ''phasso hotī''ti evamādikaṃ viya na visuṃ ''tepi hontī''ti hoti-saddena sambandhaṃ katvā vuttaṃ, uddiṭṭhāvasese ca pana gahetvā ''ime dhammā kusalā''ti appetuṃ vuttanti appanāya avarodhitaṃ. Evañca katvā niddesepi etassa padabhājanīyaṃ na vuttanti. Sarūpena pana adassitattā ''atthī''ti vatvā dutiyena hoti-saddena sambandho niddeso ca na kato, saṅkhepena pana uddisitvā saṅkhepeneva ye vā pana dhammā niddiṭṭhāti etassa dhammassa uddese avarodho yutto. Dhammaniddese ca niddesāvasāne vuttassāti.

Pucchāparicchedavacaneneva pucchābhāve viññāte pucchāvisesañāpanatthaṃ āha **''ayaṃ kathetukamyatāpucchā''**ti. **Pañcavidhā hī**ti **mahāniddese** (mahāni. 150; cūḷani. puṇṇakamāṇavapucchāniddesa 12; mettagūmāṇavapucchāniddesa 18) āgatā pucchā dasseti. **Lakkhaṇa**nti ñātuṃ icchito yo koci sabhāvo. **Aññāta**nti yena kenaci ñāṇena aññātabhāvaṃ āha. **Adiṭṭha**nti dassanabhūtena ñāṇena paccakkhaṃ viya adiṭṭhataṃ. **Atulita**nti ''ettakaṃ ida’’nti tulābhūtāya paññāya atulitataṃ. **Atīrita**nti tīraṇabhūtāya paññāya akatañāṇakiriyāsamāpanataṃ. **Avibhūta**nti ñāṇassa apākaṭabhāvaṃ. **Avibhāvita**nti ñāṇena apākaṭīkatabhāvaṃ. Adiṭṭhaṃ jotīyati etāyāti **adiṭṭhajotanā**. Anumatiyā pucchā **anumatipucchā**. ‘‘Taṃ kiṃ maññatha, bhikkhave’’tiādipucchāya hi ‘‘kā tumhākaṃ anumatī’’ti anumati pucchitā hoti. **Kathetukamyatā**ti kathetukamyatāya.

Pabhedato dhammānaṃ desananti mātikādesanaṃ āha. Tattha hi purato kusalādike pabhede vatvā pacchato dhammā vuttāti **‘‘pabhedavantadassanattha’’**nti niddesaṃ āha. Idaṃ vuttaṃ hoti – mātikāya savisesanā dhammā vuttā, te ca visesitabbattā padhānā, padhānañca itikattabbatāya yujjatīti dhammānameva padhānānaṃ pucchitabbatā vissajjitabbatā ca hoti, tasmā te pucchitabbe dassetuṃ **‘‘katame dhammā’’**ti vuttaṃ, te pana visesavanto pucchitāti dassetuṃ puna **‘‘kusalā’’**ti vuttanti evaṃ pabhedavantadassanatthaṃ ayaṃ padānukkamo katoti. ‘‘Ime dhammā kusalā’’ti vissajjanepi evameva yojanā kātabbā. **‘‘Pabhedato dhammānaṃ desanaṃ dīpetvā’’**ti etassa atthaṃ vivarituṃ **‘‘imasmiñhī’’**tiādimāha. Anekappabhedā desetabbāti sambandho. **Tasmā**ti avohāradesanato dhammānameva desetabbattā tesañca ghanavinibbhogapaṭisambhidāñāṇāvahanato pabhedavantānaṃ desetabbattā ‘‘kusalā…pe… dīpetvā’’ti etena sambandho. Evameva hi yathāvuttadīpanassa hetuṃ sakāraṇaṃ pakāsetuṃ puna **‘‘dhammāyevā’’**tiādi vuttanti. **Dhammā**ti sāmaññamattavacanena samūhādighanavasena ekattaggahaṇaṃ hotīti ekattavinibbhogakaraṇaṃ ghanavinibbhogañāṇaṃ āvahati pabhedadesanā, tathā kusalādidhammānaṃ abyākatādiatthānañca dīpanato dhammapaṭisambhidādiñāṇañca āvahati. **‘‘Pabhedavantadassanattha’’**nti etaṃ vivarituṃ **‘‘idāni ye tenā’’**tiādimāha. **Pabheda…pe… yujjati** itikattabbatāyuttassa visesanattā. Atha vā uddeso dhammappadhāno, pucchā saṃsayitappadhānā, na ca dhammabhāvo saṃsayito, kusalādibhedo pana saṃsayitoti nicchitasaṃsayitavasenāyaṃ padānukkamo kato.

Etthāti etasmiṃ vacane. Kimatthamāha bhagavāti taṃ dassetuṃ āha **‘‘samaye niddisi citta’’**nti. **Pariyosāne**ti samaye cittaniddesassa ‘‘yasmiṃ…pe… ārabbhā’’ti etassa pariyosāne. **Tasmiṃ samaye**ti tasmiṃ cittuppādasamaye. Cittena samayaṃ niyametvāna atha pacchā bodhetunti sambandho. Vijjamānepi bhojanagamanādisamayanānatte samavāyādinānatte ca yathāvuttacittaniyamitā visesitā aññasmiṃ samaye yathādhippetānaṃ phassādīnaṃ abhāvā cittaniyamite samaye phassādayo bodhetuṃ visesanameva tāva cittaṃ dassetuṃ samaye cittaṃ niddisīti attho. Visesitabbopi hi samayo attano upakāratthaṃ visesanabhāvaṃ āpajjati, visesanabhūtañca cittaṃ tadupakāratthaṃ visesitabbabhāvanti. Santatighanādīnaṃ ayaṃ viseso – purimapacchimānaṃ nirantaratāya ekībhūtānamiva pavatti **santatighanatā,** tathā phassādīnaṃ ekasamūhavasena dubbiññeyyakiccabhedavasena ekārammaṇatāvasena ca ekībhūtānamiva pavatti **samūhādighanatā**ti.

Kālañca samayañcāti yuttakālañca paccayasāmaggiñca. **Khaṇo**ti okāso. Tathāgatuppādādiko hi maggabrahmacariyassa okāso tappaccayapaṭilābhahetuttā. Khaṇo eva ca **samayo. Yo** ‘‘khaṇo’’ti ca ‘‘samayo’’ti ca vuccati, so **ekovā**ti attho. **Mahāsamayo**ti mahāsamūho. **Samayopi kho**ti sikkhāparipūraṇassa hetupi. **Samayappavādake**ti diṭṭhippavādake. Tattha hi nisinnā titthiyā attano attano samayaṃ pavadantīti. **Atthābhisamayā**ti hitapaṭilābhā. Abhisametabboti abhisamayo, abhisamayo attho **abhisamayaṭṭho**ti pīḷanādīni abhisamitabbabhāvena ekībhāvaṃ upanetvā vuttāni, abhisamayassa vā paṭivedhassa visayabhūto attho **abhisamayaṭṭho**ti tāneva tathā ekattena vuttāni. Tattha **pīḷanaṃ** dukkhasaccassa taṃsamaṅgino hiṃ sanaṃ avipphārikatākaraṇaṃ. **Santāpo** dukkhadukkhatādibhāvena santāpanaṃ paridahanaṃ.

‘‘Idhā’’ti vacanaṃ akusalesu abyākatesu ca kesuci khaṇassa asambhavato. Nanu kusalānañca navamena khaṇena vinā uppatti hotīti? No na hoti, na pana navamo eva khaṇo, catucakkānipi khaṇoti vuttāni. Sabbantimena paricchedena attasammāpaṇidhikhaṇamantarena natthi kusalassa uppattīti khaṇo idha gahito. Indriyavisayamanasikārādhīnaṃ viññāṇanti evamādi sādhāraṇaphalaṃ daṭṭhabbaṃ. **Navamo**ti aṭṭhakkhaṇe upādāya vuttaṃ. **Catucakkaṃ vattatī**ti puna patirūpadesavāsādisampatti catucakkaṃ viparivattatīti attho. **Okāsabhūtānī**ti attano nibbattiyā ‘‘idāni uppajjantu kusalānī’’ti anumatidānaṃ viya bhūtāni.

Cittakāloti dhammeneva satā kālo visesito, na tassa pavattittha pavattissati pavattatīti etena avatthāvisesena, nāpi tassa vijānanakiccena, tasmā evaṃvidhe dhamme upādāya paññattoti vutto. Kamappavattā visesā eva paṭipāṭīti bījabhāvo ca paṭipāṭīti vattumarahatīti iminādhippāyena **‘‘bījakāloti dhammapaṭipāṭiṃ upādāya paññatto’’**ti āha. **Dhammapaṭipāṭiṃ vā**ti aṭṭhakalāpadhamme sandhāyāha. Sañcitā viya gayhamānakālā eva **kālasañcayo**, yathā vā tathā vā kāloti ekaṃ sabhāvaṃ gahetvā abhinivesaṃ karontassa tadabhinivesanisedhanatthaṃ **‘‘so panesa sabhāvato avijjamānattā paññattimattako’’**ti āha. Ñatvā viññeyyoti sambandho. **Itaro pana hetū**ti esa samayo paccayova viññeyyo. **Etthā**ti etasmiṃ adhikāre na hetuhetu sādhāraṇahetu cāti attho. Samavāyo paccayasāmaggī, hetu pana ekeko paccayoti ayametesaṃ viseso veditabbo. Cakkhuviññāṇādīnaṃ anekapaccayadassanena taṃtaṃdvārikānaṃ kusalānañca tappaccayataṃ dasseti.

Pariggaho kato aṭṭhakathācariyehi. **Ekakāraṇavādo**ti pakatikāraṇavādo, issarakāraṇavādo vā. **Aññamaññāpekkho**ti avayavānaṃ aññamaññāpekkhatāya samudāyo vutto. Apekkhā ca yāva sahāyakāraṇasamāgamo na hoti, tāva phalassa anipphādanaṃ samāgame nipphādanasamatthassa nipphādanañca. Samāgamo ca yesu yujjamānesu nibyāpāresupi phalassa pavatti, tesaṃ sabbhāvoti.

Asāmaggī…pe… pattitoti cakkhurūpālokamanasikārānaṃ asamavetānaṃ cakkhuviññāṇassa ahetubhāve sati samavetānañca taṃsabhāvāvinivattito hetubhāvānāpattitoti attho. Na hi sabhāvantaraṃ aññena sahitaṃ sabhāvantaraṃ hotīti. **Ekasmi**nti andhasate ekekasmiṃ andheti adhippāyo. Aññathā yathārutavasena atthe gayhamāne ekassa andhassa dassanāsamatthatā sabbesampi na hoti, nāpi ekassa asamatthatāya sabbesampi asamatthatā vuttā, kintu sabbesaṃ visuṃ asamatthatāya evāti upamāvacanaṃ na yujjeyya, nāpi upamopamitabbasambandho. Na hi upamitabbesu cakkhādīsu ekassa asamatthatāya sabbesampi asamatthatā vuttā, kintu sabbesaṃ visuṃ asamatthatāya sahitānaṃ asamatthatāti. **Andhasataṃ passatī**ti ca andhasataṃ sahitaṃ passatīti adhippāyo aññathā vuttanayena upamitabbāsamānatāpattito. **Sādhā…pe… ṭhitabhāvo**ti yesu vijjamānesu phalappavatti tesaṃ samodhāne, yathā pavattamānesu tesu phalappavatti, tathā pavattimāha. Na yesaṃ kesañci anekesaṃ samodhānamattaṃ sāmaggī. Na hi saddagandharasaphoṭṭhabbasamodhānaṃ cakkhuviññāṇassa, kaṭṭhakapālapāsāṇasamodhānaṃ vā sotaviññāṇassa hetūti. **Ta**nti taṃ dassanaṃ. **Asā…pe… siddho**ti nāyamattho sādhetabbo visuṃ ahetūnaṃ cakkhādīnaṃ sahitānaṃ hetubhāvassa paccakkhasiddhattāti attho. Na hi paccakkhasiddhe yuttimagganaṃ yuttanti.

Manussattādīnaṃ khaṇāvayavānaṃ sāmaggī khaṇasāmaggī, taṃ vinā so navamacakkasampattisaṅkhāto khaṇo natthi. Sā eva hi khaṇasāmaggī so khaṇoti attho. **Khaṇa…pe… dīpeti** attano dullabhatāyāti attho. Khaṇattho vā samayasaddo khaṇasaṅkhāto samayoti vutto. So yasmiṃ dullabhe khaṇe satīti imassatthassa vibhāvanavasena tadāyattāya kusaluppattiyā dullabhabhāvaṃ dīpeti. Etenupāyena **samavāya…pe… vuttiṃ dīpetī**ti ettha ito paresu ca yojanā tassa tassa taṃtaṃdīpane kātabbā.

Tassa purisassāti ‘‘seyyathāpi bhikkhave cattāro daḷhadhammā dhanuggahā sikkhitā katahatthā katupāsanā catuddisā ṭhitā assu, atha puriso āgaccheyya ‘ahaṃ imesaṃ…pe… katupāsanānaṃ kaṇḍe khitte khitte appatiṭṭhite pathaviyaṃ gahetvā āharissāmī’’’ti (saṃ. ni. 2.228) evaṃ vuttajavanapurisassa. **Tāva parittako**ti gamanassādānaṃ devaputtānaṃ heṭṭhupariyāyena paṭimukhaṃ dhāvantānaṃ sirasi pāde ca baddhakhuradhārāsannipātato ca parittataro kālo. Kālasaṅkhāto samayo cittaparicchinno vuccamāno teneva paricchedakacittena ‘‘evaṃ paritto aha’’nti attano parittataṃ dīpeti. Yathā cāhaṃ, evaṃ sabbo kusalacittappavattikāloti tassa parittataṃ dīpeti. Saddassa dīpanā vuttanayānusārena veditabbā.

Pakativādīnaṃ mahato viya aṇuvādīnaṃ dviaṇukassa viya ca ekasseva. **Hetu…pe… vuttitaṃ dīpetī**ti paccayāyattavuttidīpanato tapparabhāvā hetusaṅkhātassa parāyattavuttidīpanatā vuttā. Sati pana paccayāyattabhāve paccayasāmaggīāyattatā samavāyasaṅkhātena dīpiyatīti atapparabhāvato tassa taṃdīpanatā na vuttā. Anena samayena kattubhūtena, anena samayena vā karaṇabhūtena bhagavatā paṭisedhitoti attho. Esa nayo purimāsu dīpanāsu.

Adhikaraṇavasenāti ādhāravasena. **Etthā**ti kālasamūhasaṅkhāte samaye gahiteti attho. Kālopi hi cittaparicchinno sabhāvato avijjamānopi ādhārabhāveneva saññāto ‘‘adhikaraṇa’’nti vutto taṃkhaṇappavattānaṃ tato pubbe parato ca abhāvā. **Bhāvo**ti kiriyā. Kiriyāya kiriyantaralakkhaṇaṃ bhāvenabhāvalakkhaṇaṃ. Yathā gāvīsu duyhamānāsu gato, duddhāsu āgatoti dohanakiriyā gamanakiriyāya lakkhaṇaṃ hoti, evamihāpi ‘‘yasmiṃ samaye tasmiṃ samaye’’ti ca vutte satīti ayamattho viññāyamāno eva hoti aññakiriyāsambandhābhāvena padatthassa sattāvirahābhāvatoti samayassa sattākiriyāya cittuppādakiriyā phassādibhavanakiriyā ca lakkhīyatīti ubhayattha samayasadde bhummaniddeso kato lakkhaṇabhūtabhāvayuttoti.

Uddānatoti uddesato saṅkhepato. Kilesakāmo vatthukāmabhāvaṃ bhajanto kāmanīyavasena bhajati, na kāmanavasenāti kāmanavasena kilesakāmo eva hoti, na vatthukāmo. **Duvidhopeso**ti vacanena duvidhassapi sahitassa avacaraṇappadesaṃ saṅgaṇhāti. Tena vatthukāmasseva pavattideso rūpārūpadhātudvayaṃ apanītaṃ hoti. Nanu ca duvidhopi sahito rūpārūpadhātūsu pavattati rūpārūpāvacaradhammānaṃ vatthukāmattā tadārammaṇānaṃ rūpārūparāgānañca kilesakāmabhāvasiddhitoti? Taṃ na, bahalakilesassa kāmarāgassa kilesakāmabhāvena idha saṅgahitattā. Evañca katvā rūpārūpadhātūsu pavattamānesu kāmāvacaradhammesu nikanti idha na saṅgahitā sukhumattā. ‘‘Uddānato dve kāmā’’ti sabbakāme uddisitvāpi hi ‘‘duvidhopeso’’ti ettha tadekadesabhūtā aññamaññasahitatāparicchinnā kāmarāgatabbatthukadhammāva saṅgahitāti, niravaseso vā kilesakāmo kāmarāgo kāmataṇhārūpataṇhāarūpataṇhānirodhataṇhābhedo idha pavattatīti anavasesappavattitaṃ sandhāya ‘‘duvidhopeso’’ti vuttaṃ, vatthukāmopi ca appako idhāpi na vattati rūpārūpāvacaravipākamatto, tathāpi paripuṇṇavatthukāmattā kāmāvacaradhammāva idha gahitā. Evañca katvā sasatthāvacaropamā yuttā hoti. ‘‘Rūpūpapattiyā maggaṃ bhāvetī’’ti (dha. sa. 163; vibha. 625) ettha rūpabhavo uttarapadalopaṃ katvā ‘‘rūpa’’nti vutto, evamidhāpi uttarapadalopo daṭṭhabbo. Aññathā hi cittaṃ kāmāvacarāvacaranti vucceyyāti. **Ārammaṇakaraṇavasenā**tiādike ‘‘kāmo’’ti sabbaṃ taṇhamāha, tasmā **‘‘kāmañcesā’’**tiādi vuttaṃ, ‘‘kāme avacāretīti kāmāvacāra’’nti vattabbe **cā**-saddassa rassattaṃ kataṃ.

Ruḷhisaddenāti ñāṇasampayuttesu ruḷhena saddena, ñāṇasampayuttesu vā pavattitvā anavajjasukhavipākatāya taṃsadisesu ñāṇavippayuttesu ruḷhena saddena. Atha vā kiñci nimittaṃ gahetvā satipi aññasmiṃ taṃnimittayutte kismiñcideva visaye sammutiyā cirakālatāvasena nimittavirahepi pavatti ruḷhi nāma yathā ‘‘mahiyaṃ setīti mahiṃso, gacchantīti gāvo’’ti, evaṃ kusalasaddassapi ruḷhibhāvo veditabbo. Paññāniddese ‘‘kosalla’’nti abhidhamme (dha. sa. 16) vuttaṃ, tassa ca bhāvā kusalasaddappavattīti kosallayogā kusalanti ayaṃ abhidhammapariyāyo hoti. **Kusala**nti kusalabhāvaṃ āha.

Vipākādīnaṃ avajjapaṭipakkhatā natthīti kusalameva anavajjalakkhaṇaṃ vuttaṃ. **Anavajjalakkhaṇamevā**ti sukhavipākasabhāvassa lakkhaṇabhāvanivāraṇatthaṃ avadhāraṇaṃ kataṃ, taṃnivāraṇañca tassa paccupaṭṭhānataṃ vatthukāmatāya kataṃ. Sampattiatthena rasena **vodānabhāvarasaṃ**. Phalaṭṭhena paccupaṭṭhānena **iṭṭhavipākapaccupaṭṭhānaṃ. Sabhāvo** kakkhaḷādiphusanādiko asādhāraṇo. **Sāmaññaṃ** sādhāraṇo aniccādisabhāvo. Idha ca kusalalakkhaṇaṃ sabbakusalasādhāraṇasabhāvattā sāmaññaṃ daṭṭhabbaṃ, akusalādīhi asādhāraṇatāya **sabhāvo** vā. **Upaṭṭhānākāro**ti gahetabbabhāvena ñāṇassa upaṭṭhahanākāro. **Phalaṃ** pana attano kāraṇaṃ paṭicca tappaṭibimbabhāvena, paṭimukhaṃ vā upaṭṭhātīti **paccupaṭṭhānaṃ**.

Vijānātīti saññāpaññākiccavisiṭṭhaṃ visayaggahaṇaṃ āha. Sabbacittasādhāraṇattā yattha yattha yathā yathā attho labbhati, tattha tattha tathā tathā gahetabboti. Yaṃ āsevanapaccayabhāvena **cinoti,** yañca kammunā abhisaṅkhatattā **citaṃ,** taṃ tathā **''citta''**nti vuttaṃ. Yaṃ pana tathā na hoti, taṃ parittakiriyadvayaṃ antimajavanañca labbhamānacintanavicittatādivasena **''citta''**nti veditabbaṃ. Hasituppādo pana aññajavanagatikova. **Cittānaṃ panā**ti vicitrānanti attho. Tadantogadhattā hi samudāyavohārena avayavopi **''citta''**nti vuccati yathā pabbatanadīsamuddādiekadesesu diṭṭhesu pabbatādayo diṭṭhāti vuccantīti. **Caraṇaṃ** nāma gahetvā caritabbacittapaṭo. **Rūpānī**ti bimbāni.

Ajjhattikanti indriyabaddhaṃ vadati. **Cittakatamevā**ti cittassa mūlakāraṇataṃ sandhāya vuttaṃ. Kammassa hetaṃ cittaṃ kāraṇanti. Taṃ pana atthaṃ vibhāvetuṃ **''kāyakammādibheda''**ntiādimāha. **Liṅganānatta**nti saṇṭhānanānattaṃ, bhinnasaṇṭhānaṅgapaccaṅgavato sarīrassa vā nānattaṃ. Vohāravasena itthipurisādibhāvena voharitabbesu patthanāvisesā uppajjanti, tato kammavisesā. Evamidaṃ **kammanānattaṃ** vohāranānattato hoti. **Apā…pe… kāditā**ti evamādīsu **ādi**saddehi gatiyā upapattiyā attabhāve lokadhammesu ca nānākaraṇāni suttāgatāni saṅgaṇhāti.

Kammanānattādivasenāti ettha kusalākusalavasena **kammanānattaṃ** veditabbaṃ. Visadisasabhāvatā hi nānattanti. Kusalakammassa dānādivasena kāyasucaritādibhāvena ca **puthuttaṃ,** akusalakammassa ca macchariyādīhi kāyaduccaritādīhi ca **puthuttaṃ** veditabbaṃ. Bahuppakāratā hi puthuttanti. Annadānādivasena dānādīnaṃ pāṇātipātāviratiādivasena kāyasucaritādīnaṃ āvāsamacchariyādivasena macchariyādīnaṃ pāṇātipātādivasena kāyaduccaritādīnañca **pabhedo** veditabbo. Ekekassa hi pakārassa bhedo pabhedoti. Nānattādīnaṃ **vavatthānaṃ** tathā tathā vavatthitatā nicchitatā. Etenupāyena liṅganānattādīni veditabbāni. Kammanānattādīhi nibbattāni hi tānīti.

Paccuppannassa liṅgassa kammato pavattiṃ tadanukkamena paccuppannakammassa nipphattiñca dassetvā tato anāgataliṅganānattādinipphattidassanena saṃsāraṃ ghaṭento **''kammanānākaraṇaṃ paṭiccā''**tiādimāha. Tattha purimena kammavacanena avijjāsaṅkhārā, liṅgādivacanena viññāṇādīni bhavapariyosānāni, gatiādivacanena jātijarāmaraṇāni gahitānīti daṭṭhabbāni. Tattha **gatī**ti nirayādayo pañca gatiyo vuccanti, tāsaṃ nānākaraṇaṃ apadādibhāvo. Tā hi tathā bhinnāti. **Upapattī**ti gomahiṃsādikhattiyādicātumahārājikādiupapattiyo, tāsaṃ nānākaraṇaṃ uccāditā. Khattiyo eva hi ekacco kulabhogaissariyādīhi **ucco** hoti, ekacco **nīco**. Tehi eva hīnatāya **hīno,** padhānabhāvaṃ nītatāya **paṇīto,** aḍḍhatāya **sugato,** daliddatāya **duggato**. Kulavasena vā **uccanīcatā,** issariyavasena **hīnapaṇītatā,** bhogavasena **sugataduggatatā** yojetabbā. **Suvaṇṇadubbaṇṇatā**ti odātasāmādivaṇṇasuddhiasuddhivasena vuttaṃ. **Sujātadujjātatā**ti nigrodhaparimaṇḍalādiārohapariṇāhehi lakkhaṇehi vā attabhāvaparipuṇṇāparipuṇṇajātatāvasena. **Susaṇṭhitadussaṇṭhitatā**ti aṅgapaccaṅgānaṃ saṇṭhānavasena.

Aparampi vuttaṃ ajjhattikacittassa yathāvuttassa cittakatabhāvasādhakaṃ suttaṃ **''kammato''**tiādi. Kammañhi cittato nibbattanti tato nipphajjamānaṃ sabbampi cittaṃ cittakatamevāti sādheti. Kammanibbattato liṅgato pavattamānaliṅgasaññā mūlakāraṇato kammato āsannakāraṇato liṅgato ca pavattā hotīti **''kammato…pe… pavattare''**ti āha. Atha vā liṅgañca saññā ca **liṅgasaññā,** tā yathāsaṅkhyaṃ kammato liṅgato ca pavattareti attho. **Saññāto bhedaṃ gacchantī**ti te itthipurisādiliṅgasaññāto itthipurisādivohārabhedaṃ dhammā gacchanti, tathā tathā voharitabbāti attho. Imāya gāthāya atītapaccuppannaddhapaṭiccasamuppādavasena cittakataṃ cittaṃ dassitaṃ.

Loko eva pajātattā **pajā**ti purimapādassa vivaraṇaṃ pacchimapādo daṭṭhabbo. Yathā rathassa āṇi nibandhanā, evaṃ sattalokarathassa kammaṃ nibandhananti upamāsaṃsandanaṃ veditabbaṃ. Imāya ca gāthāya addhadvayavasena cittassa kammaviññāṇakatatā dassitā. **Kitti**nti parammukhā kittanaṃ patthaṭayasataṃ. **Pasaṃsa**nti sammukhā pasaṃsanaṃ thutiṃ. **Kammanānākaraṇa**nti kammato nibbattanānākaraṇaṃ kammajehi anumiyamānaṃ kammasseva vā nānākaraṇaṃ.

Kammassakāti kammasayā. Kammassa dāyaṃ tena dātabbaṃ ādiyantīti **kammadāyādā**. Aṇḍajādīnañca yonīnaṃ kammato nibbattattā kammameva yoni attabhāvapaṭilābhanimittaṃ etesanti **kammayonī**. Bandhanaṭṭhena kammaṃ bandhu etesanti **kammabandhū**.

Cittassāti kammaviññāṇassa. Tassa pana aladdhokāsatā aññena kammena paṭibāhitattā tadavipaccanokāse puggalassa nibbattattā ca veditabbā. Vijjamānampi aparāpariyavedanīyakammaviññāṇaṃ kālagatipayogādisahakārīpaccayavikalatāya **avasesapaccayavekallaṃ** daṭṭhabbaṃ. **Ekaccacitta**nti cittena kattabbacitrena ekaccabhūtaṃ tena kattabbacitramāha.

Anubhavitvā bhavitvā ca apagataṃ **bhūtāpagataṃ**. Anubhūtabhūtatā hi bhūtatāsāmaññena bhūtasaddena vuttā. Sāmaññameva hi upasaggena visesīyatīti. Anubhūtasaddo ca kammavacanicchābhāvato anubhavakavācako daṭṭhabbo. Vikappagāhavasena rāgādīhi tabbipakkhehi ca akusalaṃ kusalañca ārammaṇarasaṃ anubhavati, na vipāko kammavegakkhittattā, nāpi kiriyā ahetukānaṃ atidubbalatāya sahetukānañca khīṇakilesassa chaḷaṅgupekkhāvato uppajjamānānaṃ atisantavuttittā. Ettha ca purimanaye kusalākusalameva vattuṃ adhippāyavasena ''bhūtāpagata''nti vuttaṃ. Yaṃ ''uppannānaṃ akusalānaṃ dhammānaṃ pahānāya uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā''ti (saṃ. ni. 5.651-662; vibha. 390-391) ettha uppannanti gahetvā taṃsadisānaṃ pahānaṃ, vuddhi ca vuttā, pacchimanaye pana **ca**-saddena kusalākusalañca ākaḍḍhitvā sabbaṃ saṅkhataṃ vuttaṃ bhūtāpagatabhāvābhidhānādhippāyena.

Vipaccituṃ okāsakaraṇavasena uppatitaṃ atītakammañca tato uppajjituṃ āraddho anāgato vipāko ca **''okāsakatuppanna''**nti vutto. Yaṃ uppannasaddena vināpi viññāyamānaṃ uppannaṃ, taṃ sandhāya ''nāhaṃ, bhikkhave, sañcetanikāna''ntiādi (a. ni. 10.217, 219) vuttaṃ. **Tāsu tāsu bhūmīsū**ti manussadevādiattabhāvasaṅkhātesu upādānakkhandhesu. Tasmiṃ tasmiṃ santāne anuppattianāpāditatāya **asamūhataṃ**. Ettha ca laddhabhūmikaṃ **''bhūmiladdha''**nti vuttaṃ aggiāhito viya. Okāsakatuppannasaddepi ca okāso kato etenāti, okāso kato etassāti ca duvidhatthepi evameva katasaddassa paranipāto veditabbo.

Sabbadā avattamānampi gamiyacittaṃ paṭipakkhapaccavekkhaṇāya avikkhambhitattā **''uppanna''**nti vuttaṃ. **Antaradhāpetī**ti vikkhambhikā ānāpānassati vikkhambheti. **Antarāyevā**ti bhūmiladdhe sabhūmiyaṃ abbocchinne vicchinditvāti attho. Anatītaṃ anānāgatañca khaṇattayekadesagatampi uppajjamānaṃ **''khaṇattayagata''**nti vuttaṃ. Desanāya padhānena gahito attho **''sīsa''**nti vuccati. Lokiyadhammañhi desetabbaṃ patvā desanāya cittaṃ pubbaṅgamaṃ hoti, dhammasabhāvaṃ vā sandhāyetaṃ vuttaṃ. **Akusalā**ti sabbepi akusalā dhammā vuttā. Cetanāti keci. **Akusalabhāgiyā**ti rāgādayo ekantaakusalā. **Akusalapakkhikā**ti phassādayopi tappakkhikā. **Mano tesaṃ dhammānaṃ paṭhamaṃ uppajjatī**ti sahajātopi mano sampayutte saṅgaṇhitvā adhipatibhāvena pavattamāno paṭhamaṃ uppanno viya hotīti evaṃ vutto. Sampayuttāpi tadanuvattanatāya anvadeva akusalā dhammāti vuttā, anantarapaccayamanaṃ vā sandhāya manopubbaṅgamatā vuttā. **Cittena nīyatī**ti abhisaṅkhāraviññāṇaṃ sandhāyāha, taṇhāsampayuttaṃ vā. **Pabhassara**nti sabhāvapaṇḍaratam sandhāyāha. **Arakkhite**ti satiyā anunayapaṭighādīhi arakkhite, rāgādīhi **byāpanne,** tehi eva **avassute**. Cittassa pubbaṅgamabhāvasādhane aññamaññaṃ baladānavasena suttānurakkhaṇaṃ, idha vā upasaṃhatānaṃ ābhidhammikehi viññātānaṃ cirakālappavattivasena veditabbaṃ.

Katarapaññaṃ tvantiādi na pāḷiāruḷhaṃ, evaṃ bhagavā pucchatīti aṭṭhakathāyameva vuttaṃ. **Paññā pana kimatthiyā**ti idampi ekaṃ suttaṃ. ''Abhiññatthā pariññatthā pahānatthā''ti tassa vissajjanaṃ.

Sātanti sabhāvavasena vuttaṃ, **madhura**nti madhuraṃ viyāti upamāvasena. **Ponobbhavikā**ti punabbhavakaraṇasīlā. Tatratatrābhinandanato nandī, nandibhūto rāgo nandirāgo, nandirāgabhāvena sahagatāti **nandirāgasahagatā**ti na ettha sampayogavasena sahagatabhāvo atthīti sahagatasaddo taṇhāya nandirāgabhāvaṃ joteti. **Nandirāgabhūtā**ti cassa attho. **Nissaye**ti pādake. **Rūpārūpārammaṇāna**nti pathavīkasiṇādiākāsādiārammaṇānaṃ. **Saṃsaṭṭhe**ti khīrodakaṃ viya samodite ekībhāvamiva gate. **Sahajāte**ti sampayuttasahajāte, na sahajātamatte. **Idhāpī**ti ''imasmimpi pade ayameva attho adhippeto''ti imissā aṭṭhakathāya yathādassitasaṃsaṭṭhasaddo sahajāte adhippetoti. **Arūpaṃ rūpenā**ti paṭisandhikkhaṇe vatthunā. **Ukkaṭṭhaniddeso**ti anavasesasaṅgahena kato atisayaniddeso.

Anābhaṭṭhatāyevāti ''diṭṭhaṃ suta''ntiādīsu diṭṭhatādayo viya abhāsitabbatā anābhaṭṭhatā. Sabbākārena sadisassa dutiyacittassa sasaṅkhārikatāvacanena imassa asaṅkhārikatā viññāyati, tasmā abhāsitabbatāya na gahitoti attho yujjati. Adhippāyo pana pāḷiyaṃ abhāsitattā eva tattha desetabbabhāvena **na gahito** na saṅgahito na tassatthassa abhāvāti. Atha vā pāḷiyaṃ anābhaṭṭhatāya eva aṭṭhakathāyaṃ **na gahito** na tassattho vutto. **Niyametvāvā**ti parato evaṃvidhasseva sasaṅkhārikabhāvavacanato idha tadavacaneneva asaṅkhārikabhāvaṃ niyametvā.

Manoviññāṇanti ettha dvāraṃ vatthūti vuttaṃ, dvārena vā taṃsahāyabhūtaṃ hadayavatthu vuttaṃ. **Sarasabhāvenā**ti sakiccabhāvena. Avijjā hi saṅkhārānaṃ paccayabhāvakiccā, aññāsādhāraṇo vā rasitabbo viññātabbo bhāvo sarasabhāvo, avijjāsabhāvo saṅkhārasabhāvoti evamādiko. ''Sarasasabhāvenā''tipi pāṭho, soyeva attho. Avijjāpaccayāti vā sarasena, saṅkhārāti sabhāvena.

Ekasamuṭṭhānāditā rūpadhammesu eva yojetabbā tesu tabbohārabāhullato. Atītādibhāvo rūpārūpadhammesu, cittacetasikanibbānānampi vā yathāsabhāvaṃ ekadvinakutocisamuṭṭhānatā yojetabbā. **Anāpāthagatā**ti cakkhādīnaṃ agocaragatā sukhumarajādirūpaṃ viya vatthuparittatāya tattāyoguḷe patitodakabindurūpaṃ viya khaṇaparittatāya atidūratāya accāsannāditāya atītānāgatatāya ca. Visayo anaññatthabhāvena, gocaro ca tattha caraṇena vutto, tabbisayanicchayena mano paṭisaraṇaṃ. Ayamattho siddho hoti aññathā tesaṃ dhammārammaṇabhāvena ''nesaṃ gocaravisayaṃ paccanubhotī''ti vacanassa anupapattito. Dibbacakkhudibbasotaiddhividhañāṇehi yathāvuttanayena anāpāthagatāni rūpādīni ālambiyamānāni na dhammārammaṇanti katthaci vuccamānāni diṭṭhāni, itarathā ca diṭṭhāni ''dibbena cakkhunā rūpaṃ passatī''tiādīsūti.

Āpāthamāgacchati manasā pañcaviññāṇehi ca gahetabbabhāvūpagamanena. **Ghaṭṭetvā**ti paṭimukhabhāvāpāthaṃ gantvā. **Sarabhāṇakassa** osārakassa. Pakatiyā diṭṭhādivasena āpāthagamanañca bhojanapariṇāmautubhojanavisesaussāhādīhi kalyaṃ, rogino vātādīhi ca upaddutaṃ vā kāyaṃ anuvattantassa jāgarassa bhavaṅgassa calanapaccayānaṃ kāyikasukhadukkhautubhojanādiupanissayānaṃ cittapaṇidahanasadisāsadisasambandhadassanādipaccayānaṃ, suttassa ca supinadassane dhātukkhobhādipaccayānaṃ vasena veditabbaṃ. Adiṭṭhassa asutassa anāgatabuddharūpādino pasādadātukāmatāvatthussa taṃsadisatāsaṅkhātena diṭṭhasutasambandheneva. Na kevalaṃ taṃsadisatāva ubhayasambandho, kintu tabbipakkhatā tadekadesatā taṃsampayuttatādiko ca veditabbo. Kenaci vutte kismiñci sute avicāretvā saddahanaṃ **saddhā,** sayameva taṃ vicāretvā rocanaṃ **ruci,** ''evaṃ vā evaṃ vā bhavissatī''ti ākāravicāraṇaṃ **ākāraparivitakko,** vicārentassa katthaci diṭṭhiyā nijjhānakkhamanaṃ **diṭṭhinijjhānakkhanti**.

Gerukaharitālañjanādidhātūsu. **Subhanimittaṃ** subhaggahaṇassa nimittaṃ. Taṃ subhanimittattā rañjanīyattā ca **lobhassa vatthu**. Niyamitassa cittassa vasena **niyamitavasena**. Evamitaresu dvīsu. Ābhogo **ābhujitaṃ**. **Lūkhapuggalā** dosabahulā. Adosabahulā **siniddhapuggalā. Tadadhimuttatā**ti pītininnacittatā. **Imehi…pe… veditabbo** pītiyā somanassavippayogāsambhavatoti adhippāyo.

Jīvitavuttiyā āyatanabhāvato hatthārohādisippameva **sippāyatanaṃ**. Kasivāṇijjādikammameva **kammāyatanaṃ**. Āyuvedādivijjā eva **vijjāṭṭhānaṃ. Abyāpajje**ti domanassabyāpādarahite rūpabhave. **Dhammapadā**ti dhammakoṭṭhāsā. **Pilavantī**ti upaṭṭhahanti padissanti. **Yogā**ti bhāvanābhiyogā samādhito. **Vatthuvisadakiriyā**ti ajjhattikabāhirānaṃ vatthūnaṃ nimmalabhāvakiriyā. Saddhādīnaṃ indriyānaṃ aññamaññānativattanaṃ **indriyasamattapaṭipādanatā**. Gambhīrānaṃ ñāṇena caritabbānaṃ, gambhīrañāṇena vā caritabbānaṃ suttantānaṃ paccavekkhaṇā **gambhīrañāṇacariyapaccavekkhaṇā**.

Vaṃsoti anukkamo. **Tantī**ti santati. **Paveṇī**ti sambandho. Sabbametaṃ cārittakiriyāpabandhassa vacanaṃ. Cārittasīlattā **sīlamayaṃ**. ''Dassāmī''ti vacībhedena vatthussa pariṇatattā tato paṭṭhāya dānaṃ āraddhaṃ nāma hoti, yato tassa attano pariṇāmanādīsu āpatti hoti. Vijjamānavatthusmiṃ cintanakālato paṭṭhāya dānaṃ āraddhanti tattha dānamayaṃ kusalaṃ hotīti adhippāyo. Na hi dānavatthuṃ avijjamānakampi saṅkharontassa kusalaṃ na hotīti. Taṃ pana dānamayassa pubbabhāgoti tadeva bhajeyya, vuttaṃ aṭṭhakathāyaṃ. **Kulavaṃsādivasenā**ti udāharaṇamattamevetaṃ. Attanā samādinnavattavasena sappurisavattagāmajanapadavattādivasena ca cārittasīlatā veditabbā.

Savatthukanti bheriādivatthusahitaṃ katvā. **Vijjamānakavatthu**nti bheriādivatthuṃ. Dhammassavanaghosanādīsu ca savatthukaṃ katvā saddassa dānaṃ saddavatthūnaṃ ṭhānakaraṇānaṃ sasaddappavattikaraṇamevāti tassa cintanaṃ vijjamānavatthupariccāgo veditabbo. Bhājetvā dassesi dhammarājā idha ca rūpārammaṇādibhāvaṃ, aññattha ca ''tīṇimāni, bhikkhave, puññakiriyavatthūnī''ti (dī. ni. 3.305) dānamayādibhāvaṃ, aparattha ca ''katame dhammā kusalā? Tīṇi…pe… taṃsamuṭṭhānaṃ kāyakamma''ntiādinā kāyakammādibhāvañca vadanto. **Apariyāpannā cā**ti paramatthato avijjamānattā aññāyatanattā ca asaṅgahitā.

Paribhogaraso paribhogapaccayaṃ pītisomanassaṃ. Ayaṃ pana rasasamānatāvasena gahaṇaṃ upādāya rasārammaṇanti vutto, na sabhāvato. Sabhāvena pana gahaṇaṃ upādāya pītisomanassaṃ dhammārammaṇameva hotīti ''sukhā vedanā dhammārammaṇa''nti vuttaṃ. **Ārammaṇameva nibaddha**nti rūpārammaṇaṃ…pe… dhammārammaṇanti evaṃ niyametvā vuttaṃ. **Kammassa anibaddhattā**ti kammassa aniyatattā. Yathā hi rūpādīsu ekārammaṇaṃ cittaṃ anaññārammaṇaṃ hoti, na evaṃ kāyadvārādīsu ekadvārikakammaṃ aññasmiṃ dvāre nuppajjati, tasmā kammassa dvāraniyamarahitattā dvārampi kammaniyamarahitanti idha ārammaṇaṃ viya niyametvā na vuttaṃ. **Vinā ārammaṇena anuppajjanato**ti etassapi cattho ''yathā kāyakammādīsu ekaṃ kammaṃ tena dvārena vinā aññasmiṃ dvāre carati, na evaṃ rūpādīsu ekārammaṇaṃ cittaṃ tenārammaṇena vinā ārammaṇantare uppajjatī''ti veditabbo. Na hi yathā vacīdvāre uppajjamānampi ''kāyakamma''nti vuccati, evaṃ saddārammaṇe uppajjamānaṃ ''rūpārammaṇa''nti vuccati.

Kāmāvacarakusalaṃ

Kāyakammadvārakathāvaṇṇanā

Imassa panatthassāti kammadvārānaṃ aññamaññasmiṃ aniyatatāya ''dvāre caranti kammānī''tiādinā pakāsanatthaṃ. **Pañca viññāṇānī**ti ettha chaṭṭhassa viññāṇassa tassa ca dvārassa anuddeso dvāradvāravantānaṃ sahābhāvā. Niyatarūparūpavasena catusamuṭṭhānikakāyā vuttāti saddassa vikārarūpādīnañca asaṅgaho.

Paṭhamajavanasamuṭṭhitā vāyodhātu yadipi tasmiṃ khaṇe rūpānaṃ desantaruppattihetubhāvena cāletuṃ na sakkoti, tathāpi viññattivikārasahitāva sā veditabbā. Dasasu hi disāsu yaṃ disaṃ gantukāmo aṅgapaccaṅgāni vā khipitukāmo, taṃdisābhimukhāneva rūpāni sā santhambheti sandhāreti cāti tadabhimukhabhāvavikāravatī hoti, adhippāyasahabhāvī ca vikāro viññattīti. Evañca katvā āvajjanassapi viññattisamuṭṭhāpakabhāvo yathādhippāyavikārarūpuppādanena upapanno hoti, yato bāttiṃsa cittāni rūpiriyāpathaviññattijanakāni vuttānīti. Yojanaṃ gato, dasayojanaṃ gatoti vattabbataṃ āpajjāpeti anekasahassavāraṃ uppannā.

Vāyodhātuyā…pe… paccayo bhavitunti thambhanacalanesu vāyodhātuyā paccayo bhavituṃ samattho cittasamuṭṭhānamahābhūtānaṃ eko ākāraviseso atthi, ayaṃ viññatti nāma. Tesañhi tadākārattā vāyodhātu thambheti cāleti cāti. **Na cittasamuṭṭhānā**ti etena paramatthato abhāvaṃ dasseti. Na hi rūpaṃ appaccayaṃ atthi, na ca nibbānavajjo attho nicco atthīti. **Viññattitāyā**ti viññattivikāratāya. Cittasamuṭṭhānabhāvo viya mahābhūtavikāratāya upādārūpabhāvo ca adhippetoti veditabbo.

Kāyikakaraṇanti kāyadvārappavattaṃ cittakiriyaṃ, adhippāyanti attho. **Kāreti maññe**ti etena vaṇṇaggahaṇānusārena gahitāya viññattiyā yaṃ karaṇaṃ viññātabbaṃ, tassa vijānanena viññattiyā viññātattaṃ dasseti. Na hi viññattirahitesu rukkhacalanādīsu ‘‘idamesa kāretī’’ti vijānanaṃ hotīti. Cakkhuviññāṇassa hi rūpe abhinipātamattaṃ kiccaṃ, na adhippāyasahabhuno calanavikārassa gahaṇaṃ. Cittassa pana lahuparivattitāya cakkhuviññāṇavīthiyā anantaraṃ manoviññāṇena viññātampi calanaṃ cakkhunā diṭṭhaṃ viya maññanti avisesaviduno, tasmā yathā nīlābhinipātavasappavattāya cakkhuviññāṇavīthiyā nīlanti pavattāya manoviññāṇavīthiyā ca antaraṃ na viññāyati, evaṃ aviññāyamānantarena manodvāraviññāṇena gahite tasmiṃ cittena saheva anuparivatte kāyathambhanavikāracopanasaṅkhāte ‘‘idamesa kāreti, ayamassa adhippāyo’’ti vijānanaṃ hoti.

Tālapaṇṇādirūpāni disvā tadanantarappavattāya manodvāravīthiyā aviññāyamānantarāya tālapaṇṇādīnaṃ udakādisahacārippakārataṃ saññāṇākāraṃ gahetvā udakādiggahaṇaṃ viya. **Ettha udakaṃ bhavissatī**tiādinā ca udakādisambandhanākārena rūpaggahaṇānusāraviññāṇena yaṃ udakādi viññātabbaṃ, tassa vijānanena tadākārassa viññātatā vuttāti daṭṭhabbā. Etassa pana kāyikakaraṇaggahaṇassa udakādiggahaṇassa ca purimasiddhasambandhaggahaṇaṃ upanissayo hotīti daṭṭhabbaṃ. Atha pana nālambitāpi viññatti kāyikakaraṇaggahaṇassa ca paccayo purimasiddhasambandhaggahaṇopanissayavasena sādhippāyavikārabhūtavaṇṇaggahaṇānantaraṃ pavattamānassa adhippāyaggahaṇassa adhippāyasahabhūvikārābhāve abhāvato, evaṃ sati vaṇṇaggahaṇānantarena udakādiggahaṇeneva tālapaṇṇādisaññāṇākāro viya vaṇṇaggahaṇānantarena adhippāyaggahaṇeneva viññatti pākaṭā hotīti ‘‘idañcidañca esa kāreti maññe’’ti adhippāyavijānaneneva viññattiyā viññātatā vuttā.

Ayaṃ no paharitukāmoti adhippāyavijānanena viññattiyā pākaṭabhāvaṃ dasseti. Na hi tadapākaṭabhāve adhippāyavijānanaṃ hotīti. **Sammukhī…pe… yeva nāma hotī**ti asammukhībhūtatāya anāpāthagatānaṃ rūpādīnaṃ cakkhuviññeyyādibhāvo viya sabhāvabhūtaṃ taṃ dvidhā viññattibhāvaṃ sādheti. Paraṃ bodhetukāmatāya vināpi abhikkamanādippavattanena so cittasahabhūvikāro adhippāyaṃ viññāpeti, sayañca viññāyatīti dvidhāpi viññattiyevāti veditabbā.

Tasmiṃ dvāre siddhāti tena dvārena viññātabbabhāvato teneva dvārena nāmalābhato tasmiṃ dvāre pākaṭabhāvavasena siddhā. Kusalaṃ vā akusalaṃ vāti ṭhapetabbaṃ. Kasmā? Yasmā paravādino avipākassa kammabhāvo na siddho, itarassa pana siddhoti viññattisamuṭṭhāpakānaṃ ekādasannaṃ kiriyacittānaṃ vasena tikaṃ pūretvā ṭhapetabbaṃ.

Dvāre caranti kammānīti ettha ayamadhippāyo – yadi dvārā dvārantaracārino honti, dvārasambhedā kammasambhedopīti kāyakammaṃ kāyakammadvāranti aññamaññavavatthānaṃ na siyā, kammānampi kammantaracaraṇe eseva nayo. Yadi pana dvārānampi dvārabhāvena kammantaracaraṇaṃ kammānañca dvārantaracaraṇaṃ na siyā, suṭṭhutaraṃ kammadvāravavatthānaṃ siyā. Na pana kammānaṃ dvārantare acaraṇaṃ atthi, kintu dvāre aññasmiñca caranti kammāni aññānipi. Yasmā pana dvāre dvārāni na caranti, tasmā advāracārīhi dvārehi kāraṇabhūtehi kammāni dvārantare carantānipi vavatthitāni. Na kevalaṃ kammāneva, tehi pana dvārānipīti evaṃ kammadvārāni aññamaññaṃ vavatthitāni ‘‘yebhuyyenavuttitāya tabbahulavuttitāya cā’’ti vuccamānāya vavatthānayuttiyā. Tattha dvārāpekkhattā kammānaṃ kāyakammādibhāvassa advāracārīhi dvārehi vavatthānaṃ hoti, na pana dvārantaracārīhi kammehi dvārānaṃ avavatthānaṃ kammānapekkhakāyadvārādibhāvehi dvārehi vavatthitānaṃ kāyakammādīnaṃ kāyakammadvārādivavatthānakarattā. Atha vā dvārantare carantānipi kāyādīhi upalakkhitāneva caranti pāṇātipātādīnaṃ evaṃsabhāvattā āṇattihatthavikārādīhi vuccamānassapi kāyādīhi sādhetabbasabhāvāvabodhato, tasmā na kammantarassa attani carantassapi dvārantaraṃ sanāmaṃ deti, nāpi kammaṃ dvārassa, taṃtaṃdvārameva pana kammassa kammañca dvārantare carantampi attanoyeva dvārassa nāmaṃ detīti siddhaṃ aññamaññavavatthānaṃ. Pubbe pana dvāresu anibaddhatā kammānaṃ dvārantaracaraṇameva sandhāya vuttā, na etaṃ vavatthānanti.

Tatthāti tesu dvārakammesu. **Kāyakammassa uppajjanaṭṭhāna**nti taṃsahajātā viññattiyeva vuccati. Kiñcāpi hi sā tassa kenaci pakārena paccayo na hoti, tathāpi kammassa visesikā viññatti taṃsahajātā hotīti tassa uppattiṭṭhānabhāvena vuttā yathāvuttaniyamena aññavisesanassa kammassa visesanantare uppattiabhāvā. **Kāyena pana katattā**ti kāyaviññattiṃ janetvā tāya jīvitindriyupacchedādinipphādanato attano nipphattivasena ‘‘kāyena kataṃ kamma’’nti vuttaṃ. Kāraṇabhūto hi panettha kāyoti.

Aññamaññaṃ vavatthitāti ettha kammunā kāyo kāyakammadvāranti evaṃ vavatthito, na kāyo icceva. Yathā sūcikammunā sūcikammakaraṇanti vavatthitā, na sūci icceva, tathā idampi daṭṭhabbaṃ. **Aññamaññaṃ vavatthitā**ti ca aññamaññaṃ visesitāti attho. **Evaṃ sante**ti yathāvuttaṃ vavatthānaniyamaṃ aggahetvā ‘‘dvāre caranti kammānī’’tiādivacanameva gahetvā codeti. Tattha **evaṃ sante**ti kammānaṃ dvāracaraṇe aññamaññena ca vavatthāne nāmalābhe visesane satīti attho.

Kāyakammadvārakathāvaṇṇanā niṭṭhitā.

Vacīkammadvārakathāvaṇṇanā

Catūhi, bhikkhave, aṅgehi samannāgatāti ettha subhāsitabhāsanasaṅkhātā apisuṇavācā, dhammabhāsanasaṅkhāto asamphappalāpo, piyabhāsanasaṅkhātā apharusavācā, saccabhāsanasaṅkhāto amusāvādo cāti etā vācā tathāpavattā cetanā daṭṭhabbā. **Sahasaddā panā**ti tassa vikārassa saddena saha sambhūtattā vuttaṃ. Cittānuparivattitāya pana so na yāva saddabhāvīti daṭṭhabbo, vitakkavipphārasaddo na sotaviññeyyoti pavattena mahāaṭṭhakathāvādena cittasamuṭṭhānasaddo vināpi viññattighaṭṭanena uppajjatīti āpajjati. ‘‘Yā tāya vācāya viññattī’’ti (dha. sa. 636) hi vacanato asotaviññeyyasaddena saha viññattiyā uppatti natthīti viññāyatīti.

Cittasamuṭṭhānaṃ saddāyatananti ettha ca na koci cittasamuṭṭhāno saddo asaṅgahito nāma atthīti adhippāyena mahāaṭṭhakathāvādaṃ paṭisedheti. Chabbidhena rūpasaṅgahādīsu hi ‘‘sotaviññeyya’’nti ‘‘diṭṭhaṃ suta’’nti ettha ‘‘suta’’nti ca na koci saddo na saṅgayhatīti. Mahāaṭṭhakathāyaṃ pana viññattisahajameva jivhātālucalanādikaravitakkasamuṭṭhitaṃ sukhumasaddaṃ ‘‘dibbasotena sutvā ādisatī’’ti **sutte paṭṭhāne** ca oḷārikasaddaṃ sandhāya ‘‘sotaviññāṇassa ārammaṇapaccayena paccayo’’ti vuttanti iminā adhippāyena asotaviññeyyatā vuttā siyā. Saddo ca asotaviññeyyo cāti viruddhametanti pana paṭikkhepo veditabbo. Viññattipaccayā ghaṭṭanā **viññattighaṭṭanā**. Viññatti eva vā. Ghaṭṭanākārappavattabhūtavikāro hi ‘‘ghaṭṭanā’’ti vutto. Saṅghaṭṭanena saheva saddo uppajjati, na pubbāparabhāvena. **Pathavīdhātuyā**ti idaṃ vāyodhātuyā viya cālanaṃ pathavīdhātuyā saṅghaṭṭanaṃ kiccaṃ adhikanti katvā vuttaṃ, vikārassa ca tappaccayabhāvo vuttanayeneva veditabbo. Tabbikārānañhi bhūtānaṃ aññamaññassa paccayabhāvoti. Aññampi sabbaṃ vidhānaṃ kāyaviññattiyaṃ viya veditabbaṃ.

Tisamuṭṭhānikakāyaṃ…pe… na labbhati. Na hi cālanaṃ upādinnaghaṭṭananti. Cālanañhi desantaruppādanaparamparatā, ghaṭṭanaṃ paccayavisesena bhūtakalāpānaṃ āsannataruppādoti. **Upatthambhanakiccampi natthī**ti upatthambhanena vinā paṭhamacittasamuṭṭhānāpi ghaṭṭanākārena pavattatīti ghaṭṭanatthaṃ upatthambhanena payojanaṃ natthi, laddhāsevanena citteneva ghaṭṭanassa balavabhāvato cāti adhippāyo. Upatthambhanaṃ natthi atthīti vicāretvā gahetabbaṃ.

Vacīkammadvārakathāvaṇṇanā niṭṭhitā.

Manokammadvārakathāvaṇṇanā

Ayaṃ nāma cetanā kammaṃ na hotīti na vattabbāti idaṃ yassa dvāraṃ mano, taṃdassanatthaṃ vuttaṃ. **Kappetī**ti ‘‘tvaṃ phusanaṃ karohi, tvaṃ vedayita’’nti evaṃ kappentaṃ viya pavattatīti attho. **Pakappana**ñca tadeva. **Kiṃ piṇḍaṃ karotī**ti āyūhanatthavasena pucchati. Phassādidhamme hi avippakiṇṇe katvā sakiccesu pavattanaṃ **āyūhanaṃ,** tattheva byāpāraṇaṃ **cetayanaṃ,** tathākaraṇaṃ **abhisaṅkharaṇa**nti. Tebhūmakasseva gahaṇaṃ lokuttarakammassa kammakkhayakarattā.

Manokammadvārakathāvaṇṇanā niṭṭhitā.

Kammakathāvaṇṇanā

Cetayitvā kammaṃ karotīti ettha yasmā purimacetanāya cetayitvā sanniṭṭhānakammaṃ karoti, tasmā cetanāpubbakaṃ kammaṃ taṃcetanāsabhāvamevāti cetanaṃ ahaṃ kammaṃ vadāmīti attho. Atha vā samānakālattepi kāraṇakiriyā pubbakālā viya vattuṃ yuttā, phalakiriyā ca aparakālā viya. Yasmā ca cetanāya cetayitvā kāyavācāhi copanakiriyaṃ manasā ca abhijjhādikiriyaṃ karoti, tasmā tassā kiriyāya kārikaṃ cetanaṃ ahaṃ kammaṃ vadāmīti attho. **Kāye vā**ti kāyaviññattisaṅkhāte kāye vā. **Satī**ti dharamāne, anirodhite vā. Kāyasamuṭṭhāpikā cetanā **kāyasañcetanā**. Ettha ca sukhadukkhuppādakena kammena bhavitabbaṃ, cetanā ca sukhadukkhuppādikā vuttāti tassā kammabhāvo siddho hoti. **Sañcetaniya**nti sañcetanasabhāvavantaṃ. **Samiddhittherena** ‘‘sañcetaniyaṃ, āvuso…pe… manasā sukhaṃ so vedayatī’’ti (ma. ni. 3.300; kathā. 539) avibhajitvā byākato. **Sukhavedanīya**ntiādinā pana vibhajitvā byākātabbo so pañho, tasmā sammā byākato nāma na hoti. Itaradvayepi eseva nayo. Yathā pana suttāni ṭhitāni, tathā copanakiriyānissayabhūtā kāyavācā abhijjhādikiriyānissayo ca manodvārāni, yāya pana cetanāya tehi kāyādīhi karaṇabhūtehi copanābhijjhādikiriyaṃ karonti vāsiādīhi viya chedanādiṃ, sā cetanā kammanti dvārappavattiyampi kammadvārābhedanañca kammadvāravavatthānañca dissati, evañca sati ‘‘kāyena ce kataṃ kamma’’ntiādigāthāyo (dha. sa. aṭṭha. 1 kāyakammadvāra) ativiya yujjanti.

Lokuttaramaggo idha lokiyakammakathāyaṃ anadhippetopi bhajāpiyamāno tīṇi kammāni bhajati. **Manena dussīlya**nti kāyikavācasikavītikkamavajjaṃ sabbaṃ akusalaṃ saṅgaṇhāti, micchādiṭṭhisaṅkappavāyāmasatisamādhiṃ vā. Tampi cetaṃ ‘‘manasā saṃvaro sādhū’’ti (saṃ. ni. 1.116; dha. pa. 361) vuttassa saṃvarassa paṭipakkhavasena vuttaṃ, na sīlavipattivasena. Na hi sā mānasikā atthīti maggasseva bhajāpanaṃ mahāvisayattā. Bojjhaṅgā hi manokammameva bhajeyyuṃ, na ca na sakkā maggabhajāpaneneva tesaṃ bhajāpanaṃ viññātunti.

Kammapathaṃ appattānampi taṃtaṃdvāre saṃsandanaṃ avarodhanaṃ dvārantare kammantaruppattiyampi kammadvārābhedanañca **dvārasaṃsandanaṃ** nāma. ‘‘Tividhā, bhikkhave, kāyasañcetanā akusalaṃ kāyakamma’’ntiādinā (kathā. 539) kammapathappattāva sanniṭṭhāpakacetanā kammanti vuttāti purimacetanā sabbā kāyakammaṃ na hotīti vuttaṃ. **Āṇāpetvā…pe… alabhantassā**ti āṇattehi amāritabhāvaṃ sandhāya vuttaṃ, vacīduccaritaṃ nāma hoti akammapathabhāvatoti adhippāyo. ‘‘Ime sattā haññantū’’ti pavattabyāpādavasena **cetanāpakkhikā vā bhavanti** kāyakammavohāralābhā. **Abbohārikā vā** manokammavohāravirahā. Sasambhārapathavīādīsu āpādayo ettha nidassanaṃ.

Kulumbassāti gabbhassa, kulasseva vā. Tissopi saṅgītiyo āruḷhatāya ananujānanato **‘‘tava suttassā’’**ti vuttaṃ. **Dasavidhā iddhi** paṭisambhidāmagge iddhikathāya gahetabbā. **Bhāvanāmaya**nti adhiṭṭhāniddhiṃ sandhāya vadati. Ghaṭabhedo viya parūpaghāto, udakavināso viya iddhivināso ca hotīti upamā saṃsandati. **Tava pañho**ti bhāvanāmayāya parūpaghāto hotīti vutto ñāpetuṃ icchito attho. **Āthabbaṇiddhi** vijjāmayiddhi hoti. **Sattame pade**ti maṇḍalādito sattame pade.

Vacanantarena gametabbatthaṃ **neyyatthaṃ,** sayameva gamitabbatthaṃ **nītatthaṃ. Kiriyato samuṭṭhāti, udāhu akiriyato**ti tenādhippetaṃ sampajānamusāvādaṃ sandhāya pucchati, na uposathakkhandhake vuttaṃ. Tattha avuttameva hi so anariyavohāraṃ vuttanti gahetvā voharatīti. **Vācāgira**nti vācāsaṅkhātaṃ giraṃ, vācānuccāraṇaṃ vā.

Khandasivādayo seṭṭhāti khandāti kumārā. **Sivā**ti mahessarā, micchādiṭṭhiyā nidassanatthamidaṃ vuttanti daṭṭhabbaṃ. Natthikadiṭṭhādayo eva hi kammapathappattā kammanti. **Cetanā panettha abbohārikā**ti kāyadvāre vacīdvāre ca samuṭṭhitāpi kāyakammaṃ vacīkammanti ca vohāraṃ na labhati abhijjhādippadhānattā. ‘‘Tividhā, bhikkhave, manosañcetanā akusalaṃ manokamma’’nti pana vacanato sabhāveneva sā manokammaṃ, na abhijjhādipakkhikattāti ‘‘abhijjhādipakkhikāvā’’ti na vuttaṃ. Imasmiṃ pana ṭhāne kāyaṅgavācaṅgāni acopetvā cintanakāle cetanāpi cetanāsampayuttadhammāpi manodvāre eva samuṭṭhahanti, tasmā cetanāya abbohārikabhāvo kathañci natthīti adhippāyo.

‘‘Tividhā, bhikkhave, kāyasañcetanā kusalaṃ kāyakamma’’ntiādivacanato (kathā. 539) pāṇātipātādipaṭipakkhabhūtā tabbirativisiṭṭhā cetanāva pāṇātipātaviratiādikā hontīti ‘‘cetanāpakkhikā vā’’ti vuttaṃ, na ‘‘viratipakkhikā’’ti. **Rakkhatī**ti avināsetvā katheti. **Bhindatī**ti vināsetvā katheti.

Kammakathāvaṇṇanā niṭṭhitā.

Cakkhuviññāṇadvāranti cakkhuviññāṇassa dvāraṃ. Cakkhu ca taṃ viññāṇadvārañcāti vā **cakkhuviññāṇadvāraṃ**. Cakkhu viññāṇadvāranti vā asamāsaniddeso. Taṃ pana cakkhumeva. Esa nayo sesesupi. ‘‘Cakkhunā saṃvaro sādhū’’tiādikāya (dha. pa. 360) gāthāya pasādakāyacopanakāyasaṃvare ekajjhaṃ katvā kāyena saṃvaro vutto, taṃ idha bhinditvā aṭṭha saṃvarā, tappaṭipakkhabhāvena asaṃvarā aṭṭha kathitā. Sīlasaṃvarādayopi pañceva saṃvarā sabbadvāresu uppajjamānāpi, tappaṭipakkhabhāvena dussīlyādīni asaṃvarāti vuttāni. Tattha **dussīlyaṃ** pāṇātipātādicetanā. **Muṭṭhassaccaṃ** satipaṭipakkhā akusalā dhammā. Pamādanti keci. Sītādīsu paṭigho **akkhanti**. Thinamiddhaṃ **kosajjaṃ**.

Vinā vacīdvārena suddhaṃ kāyadvārasaṅkhātanti idaṃ vacīdvārasallakkhitassa musāvādādinopi kāyadvāre pavattisabbhāvā asuddhatā atthīti taṃnivāraṇatthaṃ vuttaṃ. Na hi taṃ kāyakammaṃ hoti. Suddhavacīdvāropalakkhitaṃ pana vacīkammameva hotīti. **Ettha asaṃvaro**ti etena suddhakāyadvārena upalakkhito asaṃvaro dvārantare uppajjamānopi vutto. Dvārantarānupalakkhitaṃ sabbaṃ taṃdvārikākusalañceti veditabbaṃ. Evañca katvā kammapathasaṃsandane ‘‘copanakāyaasaṃvaradvāravasena uppajjamāno asaṃvaro akusalaṃ kāyakammameva hotī’’tiādi ‘‘akusalaṃ kāyakammaṃ copanakāyaasaṃvaradvāravasena vacīasaṃvaravasena ca uppajjatī’’tiādinā saha aviruddhaṃ hoti. Asaṃvaro hi dvārantare uppajjamānopi sadvāre evāti vuccati, sadvāravasena uppannoti ca, kammaṃ aññadvāre aññadvāravasena cāti evaṃ aviruddhaṃ.

Atha vā **etthā**ti suddhaṃ asuddhanti etaṃ avicāretvā etasmiṃ copaneti vuttaṃ hoti. Evaṃ sati dvārantaropalakkhitaṃ kammapathabhāvappattatāya vacīmanokammaṃ copanakāyaasaṃvaradvāre uppannaṃ, sesaṃ sabbaṃ taṃdvāruppannākusalaṃ viya ‘‘copanakāyaasaṃvaro’’ti vuccati. Kammapathabhāvappattiyā dvārantaruppannaṃ kāyakammañca tathā na vuccatīti kammapathasaṃsandanavirodho siyā, tadavirodhaṃ tattheva vakkhāma. Sīlasaṃvarādayo pañca nikkhepakaṇḍe āvi bhavissanti. Tattha ñāṇasaṃvare paccayasannissitasīlassa, vīriyasaṃvare ca ājīvapārisuddhiyā antogadhatā daṭṭhabbā.

Akusalakammapathakathāvaṇṇanā

Saraseneva ca patanasabhāvassa pāṇassa antarā eva atīva pātanaṃ **atipāto,** saṇikaṃ patituṃ adatvāva sīghaṃ pātananti attho. Atikkamma vā satthādīhi abhibhavitvā pātanaṃ **atipāto**. Payogavatthumahantatādīhi **mahāsāvajjatā** tehi paccayehi uppajjamānāya cetanāya balavabhāvato. Yathāvuttapaccayavipariyāyepi taṃtaṃpaccayehi uppajjamānāya cetanāya balavābalavavaseneva appasāvajjamahāsāvajjatā veditabbā. **Iddhimayo** kammavipākajiddhimayo dāṭhākoṭikādīnaṃ viya.

Gottarakkhitā sagottehi rakkhitā. **Dhammarakkhitā** sahadhammikehi rakkhitā. Sasāmikā **sārakkhā**. Yassā gamane raññā daṇḍo ṭhapito, sā **saparidaṇḍā. Atthabhañjako**ti kammapathappattaṃ vuttaṃ. Kammapathakathā hesāti. **Attano santakaṃ adātukāmatāyā**tiādi musāvādasāmaññato vuttaṃ. Hasādhippāyena visaṃvādanapurekkhārasseva musāvādo. **Suññabhāva**nti pītivirahitatāya rittataṃ. Atthavipannatāya **na hadayaṅgamā. Agganhante**ti asaddahante kammapathabhedo na hoti. Yo koci pana samphappalāpo dvīhi sambhārehi sijjhatīti. Attano pariṇāmanaṃ cittenevāti veditabbaṃ. **Micchā passatī**ti vitathaṃ passati.

Koṭṭhāsatoti phassapañcamakādīsu cittaṅgakoṭṭhāsesu ye koṭṭhāsā honti, tatoti attho. Nanu ca cetanā kammapathesu na vuttāti paṭipāṭiyā sattannaṃ kammapathabhāvo na yuttoti? Na, avacanassa aññahetuttā. Na hi cetanāya akammapathattā kammapatharāsimhi avacanaṃ, kadāci pana kammapatho hoti, na sabbadāti kammapathabhāvassa aniyatattā avacanaṃ. Yadā pana kammapatho hoti, tadā kammapatharāsisaṅgaho na nivāritoti. ‘‘Pañca sikkhāpadā parittārammaṇā evā’’ti etena adinnādānādīnaṃ sattārammaṇabhāvavirodhaṃ ‘‘sattasaṅkhāte saṅkhāre eva ārabbha pavattito’’ti sayameva pariharissati. ‘‘Natthi sattā opapātikā’’ti pavattamānā diṭṭhi tebhūmakadhammavisayāvāti saṅkhārārammaṇatā vuttā. Vipākanissandaphalāni yathākkamaṃ nirayādivipākaduggatatādīni.

Akusalakammapathakathāvaṇṇanā niṭṭhitā.

Kusalakammapathakathāvaṇṇanā

Pāṇātipātādīhi pana viratiyoti etaṃ yāhi viratīhi sampayuttā cetanā ‘‘kāyavacīkammānī’’ti vuccanti, tāsañca kammapathabhāvo yuttoti katvā vuttaṃ. Tathā hi vakkhati ‘‘paṭipāṭiyā satta cetanāpi vaṭṭanti viratiyopī’’ti. **Allasasamaṃsa**nti jīvamānakasasamaṃsaṃ. Voropetā hutvā nābhijānāmi. Dussīlyādārammaṇā tadārammaṇā. Jīvitindriyādiārammaṇā kathaṃ dussīlyādīni pajahantīti taṃ dassetuṃ **‘‘yathā panā’’**tiādi vuttaṃ. **Anabhijjhā…pe… viramantassā**ti abhijjhaṃ pajahantassāti attho. Na hi manoduccaritā virati atthi anabhijjhādīheva tappahānato.

Kammapathasaṃsandanakathāvaṇṇanā

Kammapathappattānaṃ dussīlyādīnaṃ asaṃvarānaṃ tathā duccaritānañca akusalakammapathehi kammapathappattānameva ca susīlyādīnaṃ saṃvarānaṃ tathā sucaritānañca kusalakammapathehi atthato nānattābhāvadassanaṃ. Atha vā tesaṃ phassadvārādīhi avirodhabhāvena dīpanaṃ kammapathasaṃsandananti keci vadanti, tadetaṃ vicāretabbaṃ. Na hi pañcaphassadvārapañcaasaṃvaradvārapañcasaṃvaradvāresu uppannānaṃ asaṃvarānaṃ saṃvarānañca kammapathatā atthi pāṇātipātādīnaṃ parasantakavatthulobhaparasattārammaṇabyāpādaahetukadiṭṭhiādīnañca tesu dvāresu anuppattito. Tividhakaāyaduccaritādīni ca kammapathāti pākaṭā evāti kiṃ tesaṃ kammapathehi nānattābhāvadassanena, na ca duccaritānaṃ sucaritānañca phassadvārādivasena uppatti dīpitā, nāpi asaṃvarānaṃ saṃvarānañca yato tesaṃ phassadvārādīhi avirodhabhāvena dīpanā siyā, kevalaṃ pana phassadvārādivasena uppannānaṃ asaṃvarānaṃ saṃvarānañca kāyakammāditā dīpitā. Yadi ca ettakaṃ kammapathasaṃsandanaṃ, ‘‘akusalaṃ kāyakammaṃ pañcaphassadvāravasena nuppajjatī’’tiādi kammapathasaṃsandanaṃ na siyā. Esāpi chaphassadvārādīhi avirodhadīpanāti ce, vuttameva pakārantarena dassetuṃ ‘‘atha vā’’ti na vattabbaṃ. Samuccayatthe ca atha vā-sadde kammapathappattāneva dussīlyādīni kāyakammādināmehi vadantehi manokammassa chaphassadvāravasena uppatti na vattabbā. Na hi taṃ cakkhudvārādivasena uppajjatīti. Yadi ca kammapathappattā eva asaṃvarādayo gahitā, duccaritehi aññesaṃ asaṃvarānaṃ abhāvā tesañca taṃtaṃkammabhāvassa vuttattā ‘‘copanakāyaasaṃvaradvāravasena uppanno asaṃvaro akusalaṃ kāyakammameva hotī’’tiādi na vattabbaṃ siyā. Vuccamāne hi tasmiṃ saṅkaro siyā, vacīmanokammānipi hi kāyadvāre uppajjanti, tathā sesadvāresupi kammantarānīti.

Atha pana dvārantare uppajjamānaṃ kammantarampi taṃdvārikakammameva siyā, ‘‘tividhaṃ kāyaduccaritaṃ akusalaṃ kāyakammamevā’’tiādi, ‘‘akusalaṃ kāyakammaṃ copanakāyaasaṃvaradvāravasena vācāasaṃvaradvāravasena ca uppajjatī’’tiādi ca virujjheyya. Duccaritānañhi aññadvāracaraṇaṃ atthi, na cassa dvārantaruppannaṃ kammantaraṃ hotīti. Tasmā heṭṭhā kammapathappattānaṃ eva kāyakammādibhāvassa vuttattā sesānañca taṃtaṃdvāruppannānaṃ kusalākusalānaṃ dvārasaṃsandane taṃtaṃdvārapakkhikabhāvassa katattā idha kammapathaṃ appattānañca cetanābhāvato akammānañca asaṃvarānaṃ saṃvarānañca bhajāpiyamānānaṃ kammapathānaṃ viya kāyakammāditādīpanaṃ, kammapathappattānaṃ tividhakāyaduccaritādīnaṃ tividhakāyasucaritādīnañca dvārantaracaraṇepi kāyakammādibhāvāvijahanadīpanaṃ, yathāpakāsitānañca kammapathabhāvaṃ pattānaṃ apattānañca akusalakāyakammādīnañca kusalakāyakammādīnañca phassadvārādīhi uppattipakāsanañca kammapathasaṃsandanaṃ nāma. Kasmā? Akammapathānaṃ kammapathesu kammapathānañca akammapathesu samānanāmatāvasena, kammapathānaṃ kammapathesu sāmaññanāmāvijahanavasena, ubhayesañca uppattivasena dvāresu ettha saṃsanditattā.

Tattha tividhakammadvāravasena uppannānaṃ kammānaṃ ñātakammabhāvatāya taṃtaṃkammabhāvassa avacanīyattā kammadvāresu tesaṃ uppattiyā ca vuttattā pañcaviññāṇadvāravasena asaṃvarādīnaṃ uppattipariyāyavacanābhāvato ca kammadvāraviññāṇadvārāni virajjhitvā **‘‘pañcaphassadvāravasena hi uppanno’’**tiādi vuttaṃ. ‘‘Yampidaṃ cakkhusamphassapaccayā uppajjati sukhaṃ vā’’tiādinā ‘‘cakkhusamphassapaccayā vedanākkhandho atthi kusalo’’tiādinā ca pañcaphassadvāravasena asaṃvarādīnaṃ uppattipariyāyo vutto, na ca ‘‘yamidaṃ cakkhuviññāṇapaccayā’’tiādivacanaṃ atthīti. Vuttampi cetaṃ ‘‘cakkhuviññāṇasahajāto hi phasso cakkhusamphasso’’tiādi (dha. sa. 1 kammakathā; mahāni. aṭṭha. 86). Tena hi asaṃvarānaṃ saṃvarānañca cakkhusamphassādīhi asahajātattā manosamphassasahajātānañca cakkhusamphassadvārādivasena uppatti dīpitāti. ‘‘So hi kāyadvāre copanaṃ patto akusalaṃ kāyakammaṃ hotī’’tiādinā ‘‘copanakāyaasaṃvaradvāravasena uppanno akusalaṃ kāyakammameva hotī’’tiādinā ca vacīkammādīnañca kammapathappattānaṃ asaṃvarabhūtānaṃ kāyakammādibhāve āpanne ‘‘catubbidhaṃ vacīduccaritaṃ akusalaṃ vacīkammameva hotī’’tiādinā apavādena nivatti daṭṭhabbā. Evañca katvā pubbe dassitesu asaṃvaravinicchayesu dutiyavinicchayesu ca na koci virodho. Na hi vacīkammādibhūto copanakāyaasaṃvaro kāyakammādi hotīti.

Akusalaṃ manokammaṃ pana chaphassadvāravasena uppajjati, taṃ kāyavacīdvāresu copanaṃ pattaṃ akusalaṃ kāyavacīkammaṃ hotīti ettha kiṃ taṃ akusalaṃ manokammaṃ nāma, heṭṭhā dassitanayena ca kāyavacīdvāresu uppannaṃ tividhaṃ manoduccaritaṃ copanaṃ appattaṃ sabbākusalañca. Yadi evaṃ tassa kāyavacīkammabhāvo natthīti ‘‘copanappattaṃ kāyavacīkammaṃ hotī’’ti na yujjatīti? No na yujjati copanappattaṃ kāye vācāya ca akusalaṃ kammaṃ hotīti atthasiddhito. Kammaṃ pana hontaṃ kiṃ kammaṃ hotīti? Manokammameva hotīti. Idaṃ vuttaṃ hoti – copanappattaṃ akusalaṃ kāyadvāre vacīdvāre ca manokammaṃ hotīti. Atha vā taṃ-saddassa manokammena sambandhaṃ akatvā chaphassadvāravasena yaṃ uppajjati, tanti yathāvuttauppādamattaparicchinnena sambandho kātabbo. Kiṃ pana tanti? Kammakathāya pavattamānattā kammanti viññāyati, tañca manosamphassadvāre uppajjamānampi tividhaṃ kammaṃ hotīti. Yathā taṃ hoti, taṃ dassetuṃ **‘‘kāyavacīdvāresu copanaṃ patta’’**ntiādimāha. Tattha niyamassa akatattā copanappatti upalakkhaṇabhāvena kāyavacīkammanāmasādhikāva, na pana sabbampi copanappattaṃ kāyavacīkammameva, nāpi kusalapakkhe copanaṃ appattaṃ kāyavacīkammaṃ na hotīti ayamattho siddhova hotīti.

Atha vā **ta**nti taṃ chaphassadvāravasena uppajjamānaṃ manokammanti sabbaṃ manasāpi nipphajjamānaṃ kammaṃ manokammanti codakādhippāyena gahetvā vadati, na pubbe dassitamanokammanti. Yo hi parassa adhippāyo ‘‘manasā nipphattito sabbena manokammeneva bhavitabbaṃ, na kāyavacīkammenā’’ti, taṃ nivattetvā kammattayaniyamaṃ dassetuṃ idamāraddhaṃ **‘‘taṃ kāyavacīdvāresu copanaṃ patta’’**ntiādi. Ettha ca saṅkarābhāvo purimanayeneva veditabbo. Atha vā kammanti avisesena kammasaddamattena sambandhaṃ katvā yathāvutto kammappabhedo yathā hoti, taṃ pakāraṃ dasseti. Asaṅkaro ca vuttanayova. Yaṃ pana vadanti ‘‘kāyavacīkammasahajātā abhijjhādayo yadā cetanāpakkhikā honti, tadā tāni manokammāni kāyavacīkammāni hontī’’ti, tañca na, cetanāpakkhikānaṃ manokammattābhāvā. Abbohārikatte ca manokammatā suṭṭhutaraṃ natthi. Vuttampi cetaṃ ‘‘abbohārikā vā’’ti. Tasmā manokammassa kāyavacīkammatā na vattabbā. Abhijjhādikiriyākārikāya eva cetanāya sampayuttā abhijjhādayo manokammaṃ, na pāṇātipātādikāyavacīkiriyākārikāyāti bhiyyopi tesaṃ manokammatāti na tesaṃ manokammānaṃ sataṃ kāyavacīkammatā vattabbāti. Evaṃ kammānaṃ dvāresu dvārānañca kammesu aniyatattā dvāranibandhanaṃ na kataṃ. Idāni akatepi ca dvāranibandhane yesaṃ dvārānaṃ vasena idaṃ cittaṃ uppajjati, tesaṃ taṃtaṃdvārakammapathānañca vasena uppattiyā yathābhaṭṭhapāḷiyā vuttāya ca dīpanatthaṃ **‘‘tattha kāmāvacara’’**ntiādimāha. **Cittaṃ tividhakammadvāravasena uppajjatī**ti idaṃ manokammadvārabhūtassa tena sabhāvena uppattiṃ gahetvā vuttaṃ. Yathā vā cittaṃ cittādhipateyyanti sampayuttavasena vuccati, evamidhāpīti veditabbaṃ. Copanadvayarahitassa manopabandhassa manokammadvārabhāve pana vattabbameva natthi.

Kammapathasaṃsandanakathāvaṇṇanā niṭṭhitā.

Dvārakathāvaṇṇanā niṭṭhitā.

Ayaṃ yojanāti ‘‘rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā’’ti etena saha ‘‘yaṃ yaṃ vā panā’’ti etassa ayaṃ sambandhoti attho. Ko panāyaṃ sambandhoti? Yena vacanāni aññamaññaṃ sambajjhanti, taṃ pubbāparavacane payojanaṃ sambandho. Idha ca sabbārammaṇatādidassanaṃ ‘‘rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā’’ti etassa anantaraṃ ‘‘yaṃ yaṃ vā panā’’ti etassa vacane payojanaṃ yojanā daṭṭhabbaṃ. Tattha **‘‘rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā ārabbhā’’**ti ettakena āpannaṃ dosaṃ dassetvā tannivattanavasena ‘‘yaṃ yaṃ vā panā’’ti etassa payojanaṃ dassetuṃ **‘‘heṭṭhā’’**tiādimāha. Dutiye atthavikappe ‘‘yaṃ yaṃ vāpanā’’ti etena appadhānampi rūpādiṃ ākaḍḍhati. Na hi padhānassa cittassa attanoyeva ārammaṇabhāvo atthīti. **Heṭṭhā vuttanayenā**ti sabbārammaṇatādinayena. ‘‘Heṭṭhā gahitameva gahitanti vatvā tassa vacane payojanaṃ dassetuṃ ‘rūpaṃ vā…pe… idaṃ vā idaṃ vā ārabbhā’ti kathetuṃ idaṃ vutta’’nti vuttaṃ. Tattha **idaṃ vā idaṃ vā**ti etaṃ sabbārammaṇatādiṃ sandhāya kathitanti veditabbaṃ.

Dhammuddesavārakathā

Phassapañcamakarāsivaṇṇanā

Ācariyānanti revatācariyassa. **Na panetaṃ sārato daṭṭhabbaṃ**. Na hi phassādīnaṃ kāmāvacarādibhāvadassanatthaṃ idamāraddhaṃ, kintu tasmiṃ samaye phassādisabhāvadassanatthanti.

Cittassa paṭhamābhinipātattāti sabbe cetasikā cittāyattā cittakiriyābhāvena vuccantīti phasso ‘‘cittassa paṭhamābhinipāto’’ti vutto. Kāmaṃ uppannaphasso puggalo cittacetasikarāsi vā ārammaṇena phuṭṭho phassasahajātāya vedanāya taṃsamakālameva vedeti, phasso pana obhāsassa padīpo viya vedanādīnaṃ paccayaviseso hotīti purimakālo viya vutto. Gopānasīnaṃ upari tiriyaṃ ṭhapitakaṭṭhaṃ **pakkhapāso**. Kaṭṭhadvayādi viya ekadesena ekapassena anallīyamānopi rūpena saha phassassa sāmaññaṃ anallīyamānaṃ saṅghaṭṭanameva, na visayabhāvo, saṅghaṭṭanañca phassassa cittārammaṇānaṃ sannipatanabhāvo eva. Vatthārammaṇasannipātena sampajjatīti saṅghaṭṭanasampattiko phasso. Pāṇidvayassa sannipāto viya cittārammaṇasannipāto phasso cittassa ārammaṇe sannipatitappavattiyā paccayo hotīti **kiccaṭṭheneva rasena saṅghaṭṭanaraso**. Tathā paccayabhāvo hi tassa phassassa saṅghaṭṭanakiccanti. Yathā hi pāṇiyā pāṇimhi saṅghaṭṭanaṃ tabbisesabhūtā rūpadhammā, evaṃ cittassa ārammaṇe saṅghaṭṭanaṃ tabbisesabhūto eko cetasikadhammo daṭṭhabbo. **Citteyevā**ti etena cetasikasabhāvataṃ vatthārammaṇehi asaṃsaṭṭhaṃ saṅghaṭṭanaṃ vedanāya dasseti, na pana vatthunissayataṃ paṭikkhipati. Tassa phassassa kāraṇabhūto tadanurūpo samannāhāro tajjāsamannāhāro. Indriyassa tadabhimukhabhāvo āvajjanāya ca ārammaṇakaraṇaṃ visayassa parikkhatatā abhisaṅkhatatā viññāṇassa visayabhāvakaraṇanti attho.

Sukhavedanāyameva labbhati assādabhāvatoti adhippāyo. **Vissavitāyā**ti arahatāya. Anekatthattā hi dhātūnaṃ arahattho vipubbo susaddo. Vissavaṃ vā sajanaṃ vasitā kāmakāritā **vissavitā. Ārammaṇarasekadesameva anubhavantī**ti idaṃ phusanādikiccaṃ ekadesānubhavanamiva hotīti katvā vuttaṃ. Vedayitasabhāvo eva hi anubhavananti. Phusanādibhāvena vā ārammaṇaggahaṇaṃ ekadesānubhavanaṃ, vedayitabhāvena gahaṇaṃ yathākāmaṃ sabbānubhavanaṃ. Evaṃ sabhāvāneva tāni gahaṇānīti na vedanāya viya phassādīnampi yathāsakakiccakaraṇena sāmibhāvānubhavanaṃ codetabbaṃ. **Ayaṃ idhā**ti etena pañcasu vedanāsu imasmiṃ citte adhippetaṃ somanassavedanaṃ vadati, tasmā asomanassavedanaṃ apanetvā gahitāya somanassavedanāya samānā iṭṭhākārasambhogarasatā vuttāti veditabbā.

Nimittena punasañjānanakiccā **paccābhiññāṇarasā**. Punasañjānanassa paccayo punasañjānanapaccayo, tadeva nimittaṃ puna…pe… nimittaṃ, tassa karaṇaṃ **puna…pe… karaṇaṃ**. Punasañjānanapaccayabhūtaṃ vā nimittakaraṇaṃ **puna…pe… karaṇaṃ,** tadassā kiccanti attho. Punasañjānanapaccayanimittakaraṇaṃ nimittakārikāya nimittena sañjānantiyā ca sabbāya saññāya samānaṃ veditabbaṃ. **Ñāṇameva anuvattati,** tasmā abhinivesakārikā viparītaggāhikā ca na hotīti adhippāyo. Etenupāyena samādhisampayuttāya aciraṭṭhānatā ca na hotīti daṭṭhabbā.

Abhisandahatīti pabandhati pavatteti. **Cetanābhāvo** byāpārabhāvo. **Diguṇussāhā**ti na diguṇaṃ vīriyayogaṃ sandhāya vuttaṃ, attano eva pana byāpārakiccassa mahantabhāvaṃ dīpeti. **Ussāhanabhāvenā**ti ādarabhāvena. Sā hi sayaṃ ādarabhūtā sampayutte ādarayatīti.

Vijānanaṃ ārammaṇassa upaladdhi. **Sandahanaṃ** cittantarassa anuppabandhanaṃ. **Cakkhunā hi diṭṭha**nti cakkhunā daṭṭhabbaṃ. Yathā ‘‘diṭṭhaṃ sutaṃ mutaṃ viññāta’’nti daṭṭhabbādi vuccati, evamidhāpi veditabbaṃ. **Cakkhunā hī**tiādīsu cakkhunā…pe… manasā dvārenāti attho. Nagaraguttikassa viya cittassa ārammaṇavibhāvanamattaṃ upadhāraṇamattaṃ upaladdhimattaṃ kiccaṃ, ārammaṇapaṭivedhanapaccābhiññāṇādi pana kiccaṃ paññāsaññādīnanti veditabbaṃ. **Purimaniddiṭṭha**nti samayavavatthāne niddiṭṭhaṃ. Bhāvento viya na na uppajjati, kintu uppajjatīti dassetuṃ **‘‘cittaṃ hotī’’**ti vuttanti etaṃ hoti-saddassa uppajjati-saddassa ca samānatthatte sati yujjeyya, tadatthatte ca tattha uppannaṃ hotīti na vucceyya. Na hi yuttaṃ uppannaṃ uppajjatīti vattuṃ. Cittassa ca uppannatā samayavavatthāne vuttā evāti kiṃ tassa puna uppattidassanena. Yena ca samayavavatthānaṃ kataṃ, tassa niddeso na na sakkā kātunti kiṃ taṃ niddesatthaṃ uddesena dutiyena, niddeseneva ca phassādīhi ca aññattaṃ cittassa sijjhatīti kiṃ tadatthena puna vacanena, aññappayojanattā pana purimassa cittavacanassa pacchimaṃ vuttaṃ. Purimañhi samayavavatthānatthameva vuttaṃ, na vavatthitasamaye vijjamānadhammadassanatthaṃ, itarañca tasmiṃ samaye vijjamānadhammadassanatthaṃ vuttaṃ, na samayavavatthānatthaṃ, na ca aññadatthaṃ vacanaṃ aññadatthaṃ vadati, na ca lesena vuttoti katvā mahākāruṇiko atthaṃ pākaṭaṃ na karotīti.

Phassapañcamakarāsivaṇṇanā niṭṭhitā.

Jhānaṅgarāsivaṇṇanā

Vitakketīti dhammato aññassa kattunivattanatthaṃ dhammameva kattāraṃ niddisati. Tassa pana vasavattibhāvanivāraṇatthaṃ **‘‘vitakkanaṃ vā’’**ti bhāvaniddeso. Rūpaṃ rūpanti pathavī pathavīti vā ākoṭento viya hotīti

ākoṭanalakkhaṇo. Ādito, abhimukhaṃ vā hananaṃ **āhananaṃ,** parito, parivattetvā vā āhananaṃ **pariyāhananaṃ**. Vicārato oḷārikaṭṭhena vicārasseva pubbaṅgamaṭṭhena anuravato oḷāriko tassa ca pubbaṅgamo **ghaṇṭābhighāto viya** hoti **vitakko**. So yathā ghaṇṭābhighāto paṭhamābhinipāto hoti, evaṃ ārammaṇābhimukhaniropanaṭṭhena paṭhamābhinipāto hoti. **Vipphāravā**ti vicalanayutto. **Anuppabandhena pavattiya**nti upacāre vā appanāyaṃ vā santānena pavattiyaṃ. Tattha hi vitakko niccalo hutvā ārammaṇaṃ anupavisitvā pavattati. **Maṇḍala**nti khalamaṇḍalaṃ.

Piṇayatīti tappeti, vaḍḍheti vā. **Pharaṇarasā**ti paṇītarūpehi kāyassa byāpanarasā. Udaggabhāvo **odagyaṃ. Khuddikā** lahuṃ lomahaṃsanamattaṃ katvā bhinnā na puna uppajjati. **Khaṇikā** bahulaṃ uppajjati. Ubbegato **pharaṇā** niccalattā ciraṭṭhitikattā ca paṇītatarā. Passaddhiyā nimittabhāvena gabbhaṃ gaṇhantī. Appanāsampayuttāva pīti **appanāsamādhipūrikā**ti katvā sā ṭhapitā. **Itarā dve** khaṇikopacārasamādhipūrikā pītī.

Samādhicittenāti samādhisahitacittena. **Avisāro** attano eva avisaraṇasabhāvo. **Avikkhepo** sampayuttānaṃ avikkhittatā. Yena sampayuttā avikkhittā honti, so dhammo avikkhepoti. **Visesato**ti yebhuyyena. Sukhavirahitopi hi atthi samādhīti. Padīpanidassanena santānaṭṭhitibhāvaṃ samādhissa dasseti.

Jhānaṅgarāsivaṇṇanā niṭṭhitā.

Indriyarāsivaṇṇanā

Saddahanti etāyāti saddahanakiriyāya pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena saddhāya paccayataṃ dasseti. Tassā hi dhammānaṃ tathāpaccayabhāve sati ‘‘puggalo saddahatī’’ti vohāro hoti. Pasādanīyaṭṭhānesu pasādassa paṭipakkhabhūtaṃ akusalaṃ assaddhiyaṃ micchādhimokkho ca. Pasādabhūto nicchayo vatthugato adhimokkhalakkhaṇaṃ, na yevāpanakādhimokkhoti. **Indaṭṭhaṃ kāretī**ti ‘‘maṃ antarena tumhākaṃ adhimuccanaṃ natthi, mayā saddahathā’’ti viya attānaṃ anuvatteti sampayuttadhamme. Evaṃ sesesupi. **Pakkhandana**nti saṃsīdanaṃ. **Paṅko** kaddamato ghanībhūto hoti. **Paṇakaṃ** picchilaṃ udakamalaṃ. Pītaṃ udakaṃ. **Okappanalakkhaṇā**ti anupavisitvā evametanti kappanalakkhaṇā. Akalusabhāvo **akālusiyaṃ,** anāvilabhāvoti attho. Buddhādivatthūni **saddheyyāni**. Sappurisūpasevanasaddhammasavanayonisomanasikāradhammānudhammapaṭipattiyo **sotāpattiyaṅgāni**. Kusaladhammānaṃ ādāne **hattho** viya, sabbasampattinipphādane **vittaṃ** viya, amatakasiphalaphalane **bījaṃ** viya daṭṭhabbā.

Vīrabhāvoti yena vīro nāma hoti, so dhammoti attho. Anubalappadānaṃ **paggaho**. Maggo gantabbo hoti, maggo gato, kammaṃ kattabbaṃ, kammaṃ kataṃ, appamattako ābādho uppanno, gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā, gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhati… pe… pāripūrinti etāni anurūpapaccavekkhaṇāsahitāni aṭṭha vīriyārambhavatthūni taṃmūlakāni vā paccavekkhaṇāni.

Cirakatādiārammaṇaṃ upagantvā ṭhānaṃ, anissajjanaṃ vā ārammaṇassa **upaṭṭhānaṃ**. Udake alābu viya ārammaṇaṃ pilavitvā gantuṃ appadānaṃ pāsāṇassa viya niccalassa ārammaṇassa ṭhapanaṃ sāraṇaṃ asammuṭṭhatākaraṇaṃ **apilāpanaṃ**. Apilāpe karoti **apilāpeti. Gatiyo**ti nipphattiyo sambhavato phalato ca. **Aparo nayo**ti rasādidassanatthaṃ āraddhaṃ. Sammosapaccanīkaṃ kiccaṃ **asammoso,** na sammosābhāvamattaṃ. Satiyā vatthubhūtā kāyādayo **kāyādisatipaṭṭhānā,** satiyoyeva vā purimā pacchimānaṃ padaṭṭhānaṃ.

Vikkhepassa uddhaccassa. **Paññāpetī**ti pakārehi jānāpeti. **Ekālokā hotī**ti vipassanupakkilesobhāsaṃ sandhāyāha. Manate vijānāti etenāti vā **mano,** evañca katvā ‘‘manañca paṭicca dhamme cā’’ti (ma. ni. 1.204, 400; 3.421, 425) kāraṇabhāvena mano vutto. Sabbo hi mano attano anantarassa viññāṇassa kāraṇanti. **Vijānātī**ti paricchinnopaladdhivasena jānāti, na saññāpaññā viya sañjānanapaṭivijjhanavasena.

Pītisomanassasampayogatoti vutte yena yogā sumano hoti, taṃ somanassanti vuccatīti pītiyā ca somanassabhāvo āpajjati, tasmā vināpi kāyena vatthunā sātavedanāsampayogatoti yojetabbaṃ. Evañca nippītikaṃ somanassañca saṅgahitaṃ hoti, pītiupalakkhitaṃ vā somanassaṃ sappītikaṃ nippītikañca somanassanti attho daṭṭhabbo.

Pavattasantatādhipateyyanti pavattasaṅkhātāya santatiyā adhipatibhūtaṃ. Jīvitindriyassa hi attano vijjamānakkhaṇe anupālentassa anantarañca sānupālanānaṃ uppattiyā hetubhūtassa vasena pavattaṃ ciraṭṭhitikaṃ hoti, taṃtaṃkammavisesena visesayuttaṃ yāva cuti avisesena vā yāva parinibbānaṃ avicchinnaṃ pavattati jīvamānatāvisesayuttañcāti rūpārūpajīvitindriyānaṃ samānalakkhaṇādiṃ vattuṃ **‘‘attanā avinibhuttadhammāna’’**nti āha. Anupāletabbānaṃ **atthikkhaṇeyeva**. Asati hi anupāletabbe uppalādimhi kiṃ udakaṃ anupāleyyāti. **Tassa tassā**ti anupālanādikassa. **Sādhanato**ti sādhanena. Taṃsādhanañca jīvamānavisesapaccayabhāvato.

Indriyarāsivaṇṇanā niṭṭhitā.

Maggaṅgarāsivaṇṇanā

Sammāti aviparītaniyyānikabhāvena. **Pasatthatā** ca evameva daṭṭhabbā.

Balarāsivaṇṇanā

Assaddhiyeti assaddhiyakāraṇā. **Ubhayapadavasenā**ti saddhāpadaṃ balapadanti evamādipadadvayavasena. Niyakajjhattaṃ jātiādisamuṭṭhānaṃ etissāti **ajjhattasamuṭṭhānā**. Garunā kismiñci vutte gāravavasena patissavanaṃ patissavo, saha patissavena **sappatissavaṃ,** patissavabhūtaṃ taṃsabhāgañca yaṃkiñci gāravanti attho. **Jāti**ādimahattapaccavekkhaṇena uppajjamānā ca hirī tattha gāravavasena pavattatīti **''sappatissavalakkhaṇā''**ti vuccati. Vajjaṃ bhāyati tañca bhayato passatīti **vajjabhīrukabhayadassāvī**. Evaṃsabhāvaṃ ottappaṃ. Hirī pāpadhamme gūthaṃ viya passati, ottappaṃ uṇhaṃ viya. **Dāyajjaṃ** navalokuttaradhammādi. Ajjhattasamuṭṭhānāditā ca hirīottappānaṃ tattha tattha pākaṭabhāvena vuttā, na pana tesaṃ kadāci aññamaññaṃ vippayogā. Na hi lajjanaṃ nibbhayaṃ pāpabhayaṃ vā alajjanaṃ hotīti.

Mūlarāsivaṇṇanā

Agedho anabhijjhanaṃ anabhikaṅkhanaṃ. Anallīno bhāvo adhippāyo etassāti **anallīnabhāvo,** evañhi upamāya sameti. **Anukūlamitto** anuvattako. **Vinayaraso**ti vinayanaraso. **Adoso dussīlyamalassā**ti idaṃ dussīlyassa dosasamuṭṭhānataṃ dosūpanissayatañca sandhāya vuttaṃ. **Abhāvanāyā**ti ''tattha jātānaṃ dhammānaṃ anativattanaṭṭhena bhāvanāindriyānaṃ ekarasaṭṭhena bhāvanā tadupagavīriyavāhanaṭṭhena bhāvanā āsevanaṭṭhena bhāvanā''ti evaṃ vuttāya paññāsādhanāya bhāvanāya appavatti, tappaṭipakkhabhūtā vā akusalā **abhāvanā**. Nigguṇepi guṇaggahaṇaṃ **adhikaggahaṇaṃ**. Vijjamānampi guṇaṃ viddhaṃsetvā gahaṇaṃ **ūnaggahaṇaṃ**. Catuvipallāsaggahaṇaṃ **viparītaggahaṇaṃ**.

Yāthāvasabhāveti ''ettako etassa guṇo, ettako doso''ti guṇadosānaṃ sabhāve ''jarādhammo jīrati, taṃ kutettha labbhā mā jīrī''ti evamādipaccavekkhaṇasambhavato. **Alobhena ca gahaṭṭhānaṃ** khettavatthādīsu vivādābhāvato. **Amohena pabbajitānaṃ** diṭṭhigatavivādābhāvato. Kāmarāgābhinivesavinibandhā hi gahaṭṭhā gahaṭṭhehi vivadanti, diṭṭhirāgābhinivesavinibandhā samaṇā samaṇehīti. Rāgavasena mittasanthavo dosavasena virodho ca tabbisesena **upagamāpagamā,** ārammaṇe vā rūpādimhi anurodhavirodhā. **Amajjhattabhāvassa** paṭighānunayasaṅkhātassa mohena pavatti. Sukhavipariṇāme dukkhasamāyoge ca paṭighapavattiyaṃ vedanāpariggaho na sijjhatīti adosānubhāvena vedanāsatipaṭṭhānaṃ sijjhati. **Dibbavihārassā**ti catunnaṃ jhānānaṃ. **Ariyavihāro** phalasamāpatti. Mohena avicārento udāsīnapakkhesupi sattasaṅkhāresu sabbesu abhisaṅgaṃ karotīti amūḷhassa tadabhāvo veditabbo. Dukkhadassanassa āsannapaṭipakkhattā dosassa tappaṭipakkhena adosena dukkhadassanaṃ hoti.

Kammapatharāsivaṇṇanā

Sukhādīni attano **na byāpādeti** na vināseti parassa cāti daṭṭhabbaṃ. Kammapathatātaṃsabhāgatāhi **kammapathavasena**.

Passaddhādiyugalavaṇṇanā

Daratho sārambho, dukkhadomanassapaccayānaṃ uddhaccādikānaṃ kilesānaṃ catunnaṃ vā khandhānaṃ etaṃ adhivacanaṃ. Uddhaccappadhānā kilesā uddhaccādikilesā, uddhaccaṃ vā ādiṃ katvā sabbakilese saṅgaṇhāti. **Suvaṇṇavisuddhi viyā**ti yathā suvaṇṇavisuddhi alaṅkāravikativiniyogakkhamā, evaṃ ayampi hitakiriyāviniyogakkhamā.

Samaṃ, samantato vā pakārehi jānanaṃ **sampajaññaṃ**. Cetiyavandanādiatthaṃ abhikkamādīsu atthānatthapariggaṇhanaṃ **sātthakasampajaññaṃ**. Sati ca atthe sappāyāsappāyarūpādipariggaṇhanaṃ **sappāyasampajaññaṃ**. Gocaragāmābhikkamanādīsu kammaṭṭhānāvijahanaṃ **gocarasampajaññaṃ**. Abhikkamanādīnaṃ dhātuādivasena pavicayo **asammohasampajaññaṃ**. Sabbakammaṭṭhānabhāvanānuyuttānaṃ sabbayogīnaṃ sabbadā upakārakā ime dve dhammā pāripanthakaharaṇato bhāvanāvaḍḍhanato ca. Yathāha ''dve dhammā bahukārā sati ca sampajaññañcā''ti (dī. ni. 3.352). Yuge naddhā viyāti **yuganaddhā,** aññamaññaṃ nimittabhāvena samaṃ pavattāti attho. ''Puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ bhāvetī''ti (a. ni. 4.170; paṭi. ma. 2.1) hi sutte etesaṃ yuganaddhatā vuttā. Sabbakusaladhammesu līnuddhaccābhāvo etehi dvīhi samaṃ yuttehīti **''vīriyasamādhiyojanatthāyā''**ti āha, yogavacanatthāyāti attho.

Yevāpanakavaṇṇanā

Rūpābhāvenāti ruppanābhāvena. **Dhammā**ti etassa attho sabhāvato upalabbhamānāti. **Mettāpubbabhāgo**ti appanāppattāya mettāya pubbabhāgo, parikammamettā etasmiṃ citte atthīti attho. **Virativasenā**ti vacīpavattiyā na pūreti, kintu viratiyogenāti attho. **Apaṇṇakaṅgānī**ti aviraddhaṅgāni. Yathā tathā vā ārammaṇe vinicchayanaṃ **adhimuccanaṃ**. Na hi anadhimuccanto pāṇātipātādīsu dānādīsu vā pavattati, saddhā pana pasādanīyesu pasādādhimokkhoti ayametesaṃ viseso. Dārakassa viya ito cito ca saṃsappanassa karissāmi na karissāmīti avinicchayassa paṭipakkhakiriyā **asaṃsappanaṃ. Purimamanato**ti bhavaṅgato. **Visadisaṃ** vīthijavanaṃ **manaṃ karotī**ti manasikārasāmaññena vīthijavanapaṭipādake dasseti. **Tesu dhammesū**ti cittacetasikadhammesu. Atadārammaṇattepi hi tesu samappavattesu udāsīnabhāvato **tatramajjhattatā**ti vuccati. Alīnānuddhatappavattipaccayattā **ūnādhikanivāraṇarasā**. **Kāyaduccaritādivatthūna**nti pāṇādīnaṃ. **Amaddanā** maddanapaṭipakkhabhāvova.

Taṃtaṃrāsikiccavasena vibhāgarahitā **avibhattikā. Etthā**ti etesu savibhattikesu dutiyaṭṭhānādīsupi bhājiyamānesu apubbaṃ natthīti attho. **Padaṃ pūrita**nti jhānādipadaṃ pañcakādivasena pūritaṃ. Pañca hi aṅgāni jhānapadassa attho, tesu ekasmiñca ūne jhānapadaṃ ūnaṃ hotīti. Padasamūho padakoṭṭhāso vā taṃ tameva vā padaṃ, avuttaṃ hāpitaṃ nāma hotīti vuttaṃ ''pūrita''nti. Vuttasmiññeva vuccamāne anekesaṃ purisasaddānaṃ viya koci sambandho natthīti maññamāno āha **''ananusandhikā kathā''**ti. Antarantarā vuttasmiññeva vuccamāne anukkamena dhammā kathitā na hontīti āha **''uppaṭipāṭiyā''**ti. Phassapañcamakarāsi sabbacittuppādasādhāraṇavasena catukkhandhatappaccayasaṅgahavasena ca vutto. Yathāvuttesu pana rāsīsu ekarāsikiccassapi abhāvā chandādayo yevāpanakavasena vuttā. Vuttānampi ca dhammānaṃ yathā vedanādīnaṃ jhānaṅgādibhāvo vutto, na evaṃ sovacassatākalyāṇamittatādiviseso vuttoti tassa saṅgaṇhanatthaṃ keci dhamme visuṃ ṭhapetvā te ca tañca visesaṃ **''ye vā panā''**ti āha. Veneyyajjhāsayavasena vā sāvasese dhamme vatvā **''ye vā panā''**ti vuttaṃ.

Yevāpanakavaṇṇanā niṭṭhitā.

Dhammuddesavārakathāvaṇṇanā niṭṭhitā.

Kāmāvacarakusalaṃ

Niddesavārakathāvaṇṇanā

2. **Phusanakavasenā**ti sante asantepi visaye āpāthagate cittassa sannipatanavasena ''cittaṃ mano''tiādīsu (dha. sa. 6, 17) viya kiccavisesaṃ, ''mānasa''ntiādīsu (dha. sa. 6, 17) viya samāne atthe saddavisesaṃ, ''paṇḍara''ntiādīsu (dha. sa. 6, 17) viya guṇavisesaṃ, ''cetasikaṃ sāta''ntiādīsu (dha. sa. 2, 18) viya nissayavisesaṃ, ''cittassa ṭhitī''tiādīsu (dha. sa. 15, 24) viya aññassa avatthābhāvavisesaṃ, ''alubbhanā''tiādīsu (dha. sa. 32) viya aññassa kiriyābhāvavisesaṃ, ''alubbhitatta''ntiādīsu (dha. sa. 32) viya aññassa kiriyābhāvabhūtatāvisesantiādikaṃ anapekkhitvā dhammamattadīpanaṃ sabhāvapadaṃ. Phusantassa hi cittassa phusanakiriyā **phusanākāro. Samphusanā**ti ārammaṇasamāgamaphusanā, na paṭilābhasamphusanā. Samphusitassa ārammaṇena samāgatassa cittassa bhāvo **samphusitattaṃ**. Yasmiṃ sati cittaṃ samphusitanti vuccati, so tassa bhāvo. Evaṃ aññesupi bhāvaniddesesu daṭṭhabbaṃ.

Aparassa vevacanassa, aparena vā purimatthassa dīpanā **aparadīpanā**. ''Paṇḍiccaṃ kosalla''nti evamādayo paññāvisesā nānākāle labbhamānāpi ekasmiṃ citte labbhanti. Ekasmiñca visese itarepi anugatā hontīti dassetuṃ tathā vibhatti atthato vibhatti hoti atthanānattena katattā. Atha vā yathā ''kodho kujjhanā kujjhitatta''nti (dha. sa. 1066) sabhāvākārabhāvaniddesehi kodhoti evamākārova attho vutto, na evamidha, idha pana paṇḍitādibhāvākārabhinno attho vuttoti idaṃ vibhattigamanaṃ atthavasena hoti. **Samphusitatta**nti etthāpi na ''phasso''ti evamākārova attho vutto. **Samphasso**ti evamākāro pana vuttoti atthato vibhattigamananti vuttaṃ.

Doso byāpādoti uddesepi nāmanānattena nānābhūto uddiṭṭho. Niddesepi teneva nānattena niddiṭṭho. **Ekova khandho hotī**ti ekena khandhasaddena vattabbataṃ sandhāyāha. **Cetanā**ti saṅkhārakkhandhaṃ dasseti tappamukhattā. **Asaddhammā**ti asataṃ, asanto vā dhammā, na vā saddhammāti asaddhammāti asaddhammavacanīyabhāvena ekībhūtopi asaddhammo kodhagarutādivisiṭṭhena saddhammagarutāpaṭikkhepanānattena nānattaṃ gatoti **''cattāro''**ti vuttaṃ. **Na saddhammagarutā**ti vuccamānā vā asaddhammagarutā asaddhammagarutābhāvena ekībhūtāpi kodhādivisiṭṭhapaṭikkhepanānattena nānattaṃ gatā. Paṭipakkho vā paṭikkhipīyati tena, sayaṃ vā paṭikkhipatīti paṭikkhepoti vuccatīti saddhammagarutāpaṭikkhepanānattena asaddhammagarutā asaddhammā vā nānattaṃ gatā. **Alobho**tiādīnaṃ phassādīhi nānattaṃ lobhādivisiṭṭhena paṭikkhepena lobhādipaṭipakkhena vā veditabbaṃ. Alobhādosāmohānaṃ aññamaññanānattaṃ yathāvuttena paṭikkhepanānattena yojetabbaṃ. Padatthassa padantarena vibhāvanaṃ **padatthuti**. Tena hi taṃ padaṃ mahatthanti dīpitaṃ hoti alaṅkatañcāti. Atthavisesābhāvepi ābharaṇavasena ca ādaravasena ca puna vacanaṃ **daḷhīkammaṃ**.

3. **Tajja**nti tassa phalassa anucchavikaṃ. Na kevalaṃ niddisiyamānaṃ sātameva adhikataṃ, atha kho yathāniddiṭṭhāni ārammaṇānipīti **''tehi vā''**tiādi vuttaṃ. Tassa vā jātā kāraṇabhāvena phassatthaṃ pavattāti **tajjā**. Taṃsamaṅgīpuggalaṃ, sampayuttadhamme vā attani sādayatīti **sātaṃ** da-kārassa ta-kāraṃ katvā. Suṭṭhu khādati, khaṇati

vā dukkhanti **sukhaṃ**.

5. **Pāso**ti rāgapāso. So hi nirāvaraṇattā **antalikkhacaro**. Akusalampi **paṇḍara**nti vuttaṃ, ko pana vādo kusalanti adhippāyo. Tañhi paṇḍarato nikkhantaṃ sayañca paṇḍaranti. Atha vā sabbampi cittaṃ sabhāvato paṇḍarameva, āgantukopakkilesavodānehi pana sāvajjānavajjānaṃ upakkiliṭṭhavisuddhataratā hontīti. Dāruppamāṇesu silādīsu khandhapaññattiyā abhāvā kiñci nimittaṃ anapekkhitvā dārumhi pavattā khandhapaññattīti **''paṇṇattimattaṭṭhenā''**ti vuttaṃ. Taṃ-saddena manoviññāṇadhātuyeva vucceyya niddisitabbattāti na tassā tajjatā. Tehi ārammaṇehi jātā **tajjā**ti ca vuccamāne samphassajatā na vattabbā. Na hi so ārammaṇaṃ, nāpi visesapaccayo. ''Tiṇṇaṃ saṅgati phasso''ti viññāṇameva phassassa visesapaccayoti vuttoti tasmā na viññāṇaṃ visesapaccayabhūtaṃ samphassajatāya tajjāmanoviññāṇadhātusamphassajāpaññattiṃ labhati, na ca tadeva tassa kāraṇabhāvena phalabhāvena ca vuccamānaṃ suviññeyyaṃ hotīti. Kiṃ vā etena, yathā bhagavatā vuttā taṃsabhāvāyeva te dhammāti na evaṃvidhesu kāraṇaṃ maggitabbaṃ.

7. **Evaṃ takkanavasena** lokasiddhenāti adhippāyo. Evañcevañca bhavitabbanti vividhaṃ takkanaṃ kūpe viya udakassa ārammaṇassa ākaḍḍhanaṃ vitakkanaṃ.

8. Samantato caraṇaṃ **vicaraṇaṃ**.

9. **Attamanatā**ti ettha **atta**-saddena na cittaṃ vuttaṃ. Na hi cittassa mano atthīti. Attamanassa pana puggalassa bhāvo attamanatāti vatvā puna puggaladiṭṭhinisedhanatthaṃ **''cittassā''**ti vuttaṃ.

11. Na balavatī, kasmā avaṭṭhiti vuttāti? Ekaggacittena pāṇavadhādikaraṇe tathā avaṭṭhānamattabhāvato. Virūpaṃ, vividhaṃ vā saṃharaṇaṃ vikiraṇaṃ **visāhāro,** saṃharaṇaṃ vā sampiṇḍanaṃ, tadabhāvo **visāhāro**.

12. **Aññasmiṃ pariyāye**ti aññasmiṃ kāraṇe. **Samānādhikaraṇabhāvo** dvinnaṃ bahūnaṃ vā padānaṃ ekasmiṃ atthe pavatti.

13. **Ārambhati cā**ti āpajjati ca. Uddhaṃ yamanaṃ **uyyāmo. Dhura**nti nipphādetuṃ āraddhaṃ kusalaṃ, paṭiññaṃ vā.

14. **Tiṇṇa**nti buddhādīnaṃ. Citte ārammaṇassa upaṭṭhānaṃ jotanañca satiyevāti tassā etaṃ lakkhaṇaṃ.

16. Pāsāṇasakkharavālikādirahitā bhūmi saṇhāti **''saṇhaṭṭhenā''**ti vuttaṃ.

19. **Ayantī**ti ekakammanibbattamanussādisantatiavicchedavasena pavattanti. Kusalākusalesupi hi jīvitaṃ indriyapaccayabhāvena sampayutte pavattayamānameva tadavicchedassa paccayo hoti.

30. **Yaṃ hirīyatī**ti hirīyati-saddena vutto bhāvo yaṃ-saddena vuccatīti **ya**nti bhāvanapuṃsakaṃ vā etaṃ daṭṭhabbaṃ. **Hiriyitabbenā**ti ca hetuatthe karaṇavacanaṃ yujjati.

32. **Alubbhanakavasenā**ti ettha alubbhanameva alubbhanakanti bhāvaniddeso daṭṭhabbo.

33. **Abyāpajjo**ti byāpādena dukkhena domanassasaṅkhātena dosena viya na byāpādetabbotipi attho yujjati.

42-43. Thinamiddhādipaṭipakkhabhāvena kusaladhamme aniccādimanasikāre ca sīghaṃ sīghaṃ parivattanasamatthatā **lahupariṇāmatā,** avijjānīvaraṇānañhi taṇhāsaṃyojanānaṃ sattānaṃ akusalappavatti pakatibhūtāti na tattha lahupariṇāmatāya attho. Tesañca bhāvo garutāyevāti tabbidhurasabhāvānaṃ **lahutā** daṭṭhabbā. Sā hi pavattamānā sīghaṃ bhavaṅgavuṭṭhānassa paccayo hoti.

44-45. Ye ca dhammā mohasampayuttā viya avipannalahutā, tesañca kusalakaraṇe appaṭighāto mudutā. Appaṭighātena mudutādirūpasadisatāya arūpadhammānampi mudutā maddavatātiādi vuttaṃ.

46-47. Sinehavasena kilinnaṃ atimudukaṃ cittaṃ akammaññaṃ hoti vilīnaṃ viya suvaṇṇaṃ, mānādivasena atithaddhañca atāpitaṃ viya suvaṇṇaṃ, yaṃ panānurūpamudutāyuttaṃ, taṃ kammaññaṃ hoti yuttamaddavaṃ viya suvaṇṇaṃ. Tasseva mudukassa yo kammaññākāro, sā **kammaññatā**ti mudutāvisiṭṭhā kammaññatā veditabbā.

50-51. Paccosakkanabhāvena pavattaṃ akusalameva **paccosakkanaṃ. Ekavīsati anesanā** nāma vejjakammaṃ karoti, dūtakammaṃ karoti, pahiṇakammaṃ karoti, gaṇḍaṃ phāleti, arumakkhanaṃ deti, uddhaṃvirecanaṃ deti, adhovirecanaṃ deti, natthutelaṃ pacati, cakkhutelaṃ pacati, veḷudānaṃ deti, paṇṇadānaṃ deti, pupphadānaṃ deti, phaladānaṃ deti, sinānadānaṃ deti, dantakaṭṭhadānaṃ deti, mukhodakadānaṃ deti, cuṇṇadānaṃ deti, mattikādānaṃ deti, cāṭukakammaṃ karoti, muggasūpiyaṃ, pāribhaṭyaṃ, jaṅghapesaniyaṃ dvāvīsatimaṃ dūtakammena sadisaṃ, tasmā ekavīsati. **Cha agocarā** vesiyāgocaro, vidhavā, thullakumārī, paṇḍaka, pānāgāra, bhikkhunīagocaroti. **Saṅkhepato**ti sarūpena anuddiṭṭhattā ''tattha katamo chando''tiādi na sakkā vattunti ''yo chando chandikatā''tiādiniddesaṃ saṅkhipitvā **''ye vā panā''**ti niddeso katoti attho.

Niddesavārakathāvaṇṇanā niṭṭhitā.

Koṭṭhāsavāravaṇṇanā

58-120. Niddesavāre pucchādīnaṃ paccekaṃ anekattepi pucchādibhāvena ekattaṃ upanetvā catuparicchedatā vuttā. Cattāro dveti evamādikaṃ saṅkhipitvā saha vā gahaṇaṃ **saṅgaho. Ṭhapetvā yevāpanake**ti saṅgahetabbe sandhāya vuttaṃ. Te hi visuṃ visuṃ uddiṭṭhattā niddiṭṭhattā ca vippakiṇṇāti saṅgahetabbā honti, na yevāpanakā saṅgahagamaneneva tathā avippakiṇṇattā. Yasmā pana saṅkhārakkhandhapariyāpannā honti, tasmā taṃniddese akhandhabhāvanivāraṇatthaṃ yevāpanātveva vuttāti na yevāpanakā ṭhapetabbāti. **Paccayasaṅkhātenā**ti āhārapaccayasaṅkhātenāti vuttaṃ hoti. Atha vā ''hetu paccayo''ti etesu dvīsu janako hetu upatthambhako paccayoti evaṃ visesavantesu **paccayasaṅkhātena**. Yathā hi kabaḷīkārāhāro ojaṭṭhamakarūpāharaṇena rūpakāyaṃ upatthambheti, evamimepi vedanādiāharaṇena nāmakāyanti. **Tathā ca hontī**ti sādhāraṇe sahajātādipaccaye sandhāyāha. **Aññathā cā**ti aññena ca ekenākārena paccayā hontiyevāti āhārāti vuccantīti attho. Tasmā āharaṇakiccarahitānaṃ hetuadhipatiādīnaṃ natthi āhārabhāvappasaṅgo. **Tisso ca vedanā āharatī**tiādi yathāsambhavavasena vuttaṃ, na imasmiṃyeva citte phassādivasena. **Tayo ca bhave**ti kāmādibhavabhūtaṃ viññāṇaṃ visesena, avisesena ca pañcupādānakkhandhe.

Ārammaṇaṃ upagantvā nijjhāyanaṃ cintanaṃ **upanijjhāyanaṃ**. **Hetvaṭṭhenā**ti upāyatthena, na mūlatthena. Pubbabhāge gato paṭipanno nānākkhaṇiko aṭṭhaṅgiko maggo lokuttarakkhaṇeva saha pavatto **yathāgatamaggo**ti vutto. Vipassanākkhaṇato pubbeva kāyakammādīnaṃ suparisuddhatāya aṭṭhaṅgikamaggupanissayassa ''ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchatī''ti (ma. ni. 3.431) evaṃ vuttena pariyāyena pubbabhāgamaggassa aṭṭhaṅgikatā yathāgatavacanena dīpitā, na ekakkhaṇe aṭṭhannaṃ aṅgānaṃ sabbhāvāti evamassapi pariyāyadesanatā veditabbā. Vijānanameva cittavicittatāti **''cittavicittaṭṭhena ekova dhammo viññāṇakkhandho''**ti āha. Cattāro khandhā hontītiādīsu vedanākkhandhādīnaṃ saṅgahe katepi puna ''eko vedanākkhandho hotī''tiādivacanaṃ na aneke vedanākkhandhādayo jātiniddesena idha vuttāti dassanatthaṃ. Indriyesu ca ekassa jātiniddesabhāve paṭikkhitte aññesaṃ indriyānaṃ āhārādīnañca tappaṭikkhepo kato hotīti pubbaṅgamassa manindriyasseva katoti daṭṭhabbo.

Koṭṭhāsavāravaṇṇanā niṭṭhitā.

Suññatavāravaṇṇanā

121-145. **Etthā**ti etasmiṃ yathāvutte samaye, etesu vā dhammesu. **Bhāvo**ti satto, yo koci vā attho.

Dutiyacittādivaṇṇanā

146. **Sappayogenā**ti līnassa cittassa ussāhanapayogasahitena. **Saupāyenā**ti kusalassa karaṇākaraṇesu ādīnavānisaṃsapaccavekkhaṇaṃ parehi ussāhananti evamādiupāyasahitena.

156-159. **Mahāaṭṭhakathāyaṃ anuññātā** nātisamāhitāya bhāvanāyāti yevāpanakehipi nibbisesataṃ dasseti.

Puññakiriyavatthādikathāvaṇṇanā

Apaciti eva **apacitisahagataṃ** puññakiriyāvatthu yathā ''nandirāgasahagatā''ti. Apaciti vā cetanāsampayuttakadhammā kāyavacīkiriyā vā, taṃsahitā cetanā **apacitisahagataṃ. Hitapharaṇenā**ti desake mettāpharaṇena, ''evaṃ me hitaṃ bhavissatī''ti pavattena hitacittena vā. Kammassakatāñāṇaṃ **diṭṭhijukammaṃ. Niyamalakkhaṇa**nti mahapphalatāniyamassa lakkhaṇaṃ. **Sīlamaye saṅgahaṃ gacchanti** cārittavasena. Anavajjavatthuṃ pariccajanto viya abbhanumodamānopi parassa sampattiyā modatīti **abbhanumodanā dānamaye saṅgahitā. Bhāventopī**ti asamattabhāvanaṃ sandhāyāha. Samattā hi appanā hotīti. **Aṭṭheva koṭṭhāse katvā**ti ekassa sattassa ekasmiṃ khaṇe uppannamekaṃ paṭhamacittaṃ dassetvā aññāni tādisāni adassentena sabbāni tāni sarikkhaṭṭhena ekīkatāni honti, tathā sesānipīti evaṃ aṭṭha katvā.

Kāmāvacarakusalavaṇṇanā niṭṭhitā.

Rūpāvacarakusalaṃ

Catukkanayo

Paṭhamajjhānakathāvaṇṇanā

160. Uttarapadalopaṃ katvā **rūpabhavo rūpa**nti vutto. Jhānassa amaggabhāvepi sati maggavacanaṃ aññamaggabhāvanivāraṇatthanti imasmiṃ atthe maggaggahaṇassa payojanaṃ vuttaṃ, na sabbassa kusalajjhānassa maggabhāvoti. Tattha maggassa bhāvanāya samayavavatthānassa katattā amaggabhāvanāsamaye pavattānaṃ phassādīnaṃ kusalabhāvo na dassito siyā, tasmā sabbassa maggabhāvo dassetabboti. **Ito añño maggo natthī**ti evaṃ aññabhūmikavidhuro sati paccayantare rūpūpapattijanakasabhāvo vipākadhammasabhāvo viya vipākadhammavasena sabbasamāno maggasaddena vuttoti dassetīti veditabbaṃ. **Kusalaṃ dāna**nti alobho daṭṭhabbo. Atha vā cetanā dānaṃ, taṃ vajjetvā itare dve cetanāsampayuttakāti vuttā. **Vaṭṭantī**ti maggabhāvato jhānavacanena saṅgahetvā maggoti vattuṃ vaṭṭantīti attho. **Okappanā**ti saddahanā. Aññattha diṭṭhaṃ atthaṃ pariccajitvā ‘‘janeti vaḍḍhetī’’ti ayamattho kasmā vuttoti nirupasaggassa aññattha evamatthasseva diṭṭhattāti imamatthaṃ vibhāvetuṃ **‘‘puna caparaṃ udāyī’’**ti (ma. ni. 2.246 ādayo) suttamāhaṭaṃ. Kesañci ariyānaṃ ariyamaggena siddhāni aññāni ca jhānāni bhāvanāsabhāvānevāti tesupi bhāventena samayavavatthānaṃ ijjhatīti.

Nissaranti niggacchanti etena, ettha vāti **nissaraṇaṃ**. Ke niggacchanti? Kāmā. Tesaṃ kāmānaṃ nissaraṇaṃ pahānanti attho. Evañhi ‘‘kāmāna’’nti kattari sāmivacanaṃ yujjati. **Vatthukāmehipī**ti vatthukāmehi viviccevātipi attho yujjatīti evaṃ yujjamānatthantarasamuccayattho **pi**-saddo, na kilesakāmasamuccayattho. Kasmā? Imasmiṃ atthe kilesakāmānaṃ dutiyapadena vivekassa vuttattā. Akusalasaddena yadipi kilesakāmā, athāpi sabbākusalā gahitā, sabbathā pana kilesakāmehi viveko vuttoti āha **‘‘dutiyena kilesakāmehi vivekavacanato’’**ti. Kāmaguṇādhigamahetupi pāṇātipātādiasuddhappayogo hotīti tabbivekena payogasuddhi vibhāvitā. Taṇhāsaṃkilesasodhanena **āsayaposanaṃ**.

Aññesampi cāti diṭṭhimānādīnaṃ phassādīnañca. Upari vuccamānāni jhānaṅgāni **uparijjhānaṅgāni,** tesaṃ attano vipaccanīkānaṃ paṭipakkhabhāvadassanatthaṃ tappaccanīkanīvaraṇavacanaṃ. Byāpādavivekavacanena ‘‘anatthaṃ me acarī’’tiādiāghātavatthubhedavisayassa dosassa mohādhikānaṃ thinamiddhādīnaṃ vivekavacanena paṭicchādanavasena dukkhādipubbantādibhedavisayassa mohassa vikkhambhanaviveko vutto. Kāmarāgabyāpādatadekaṭṭhathinamiddhādivikkhambhanakañcedaṃ sabbākusalapaṭipakkhasabhāvattā sabbakusalānaṃ tena sabhāvena sabbākusalānaṃ pahānaṃ hontampi kāmarāgādivikkhambhanasabhāvamevāti taṃsabhāvattā avisesetvā nīvaraṇākusalamūlādīnaṃ vikkhambhanaviveko vutto hotīti āha.

Vitakkassa kiccavisesena thirabhāvappatte paṭhamajjhānasamādhimhi paccanīkadūrībhāvakatena thirabhāvena taṃsadisesu vitakkarahitesu dutiyajjhānādisamādhīsu ca appanāti aṭṭhakathāvohāroti vitakkassa appanāyogo vutto, aññathā vitakkova appanāti tassa taṃsampayogo na siyāti. **Attho…pe… daṭṭhabbo** jhānasamaṅgino vitakkavicārasamaṅgitādassanena jhānasseva savitakkasavicārabhāvassa vuttattā.

Vivekajaṃ pītisukhanti ettha purimasmiṃ atthe **vivekaja**nti jhānaṃ. Pītisukhasaddato ca atthiatthavisesavato assa, asmiṃ vāti ettha **a**-kāro vutto. Dutiye pītisukhameva vivekajaṃ. **Vivekajaṃpītisukha**nti ca aññapadatthe samāso paccattaniddesassa ca alopo kato, lope vā sati ‘‘vivekajapītisukha’’nti pāṭhoti ayaṃ viseso. **Gaṇanānupubbatā**ti gaṇanānupubbatāya, gaṇanānupubbatāmattaṃ vā paṭhamanti vacananti attho. Niccādivipallāsappahānena maggo asammohato aniccādilakkhaṇāni paṭivijjhatīti **lakkhaṇūpanijjhānaṃ**. Asammosadhammaṃ nibbānaṃ aviparītalakkhaṇattā anaññathābhāvato **tathalakkhaṇaṃ**.

Dutiyajjhānakathāvaṇṇanā

161-2. **Vitakkavicārānaṃ vūpasamā**ti etena yehi vitakkavicārehi paṭhamajjhānassa oḷārikatā, tesaṃ samatikkamā dutiyajjhānassa samadhigamo, na sabhāvato anoḷārikānaṃ phassādīnaṃ samatikkamāti ayamattho dīpito hoti. Evaṃ ‘‘pītiyā ca virāgā’’tiādīsu nayo. Tasmā vitakkavicārapītisukhasamatikkamavacanāni oḷārikoḷārikaṅgasamatikkamā dutiyādiadhigamaparidīpakānīti tesaṃ ekadesabhūtaṃ vitakkavicārasamatikkamavacanaṃ taṃdīpakanti vuttaṃ. Atha vā vitakkavicāravūpasamavacaneneva taṃsamatikkamā dutiyādhigamadīpakena pītivirāgādivacanānaṃ pītiyādisamatikkamā tatiyādiadhigamadīpakatā hotīti tassa taṃdīpakatā vuttā.

Nīlavaṇṇayogato nīlavatthaṃ viyāti nīlayogato vatthaṃ nīlaṃ viyāti adhippāyo. Yena sampasādanena yogā jhānaṃ sampasādanaṃ, tasmiṃ dassite ‘‘sampasādanaṃ jhāna’’nti samānādhikaraṇaniddeseneva taṃyogā jhāne taṃsaddappavatti dassitāti avirodho yutto. Ekodibhāve kathanti ekodimhi dassite ‘‘ekodibhāvaṃ jhāna’’nti samānādhikaraṇaniddeseneva jhānassa ekodivaḍḍhanatā vuttā hotīti. **Ekodibhāva**nti panidaṃ uddharitvā ekodissa niddeso na kattabbo siyāti ekodibhāvasaddo eva samādhimhi pavatto sampasādanasaddo viya jhānamhi pavattatīti yuttaṃ.

Appitāti gamitā vināsaṃ. Dutiyajjhānādiadhigamupāyadīpakena ajjhattasampasādanatāya cetaso ekodibhāvatāya ca hetudīpakena avitakkāvicārabhāvahetudīpakena ca vitakkavicāravūpasamavacaneneva vitakkavicārābhāvo dīpitoti kiṃ puna avitakkaavicāravacanena katenāti? Na, adīpitattā. Na hi vitakkavicāravūpasamavacanena vitakkavicārānaṃ appavatti vuttā hoti. Vitakkavicāresu hi taṇhāpahānañca etesaṃ vūpasamanaṃ. Ye ca saṅkhāresu taṇhāpahānaṃ karonti, tesu maggesu pahīnataṇhesu phalesu ca saṅkhārappavatti hoti, evamidhāpi vikkhambhitavitakkavicārataṇhassa dutiyajjhānassa vitakkavicārasampayogo purimena na nivārito siyāti taṃnivāraṇatthaṃ āvajjitukāmatādiatikkamova tesaṃ vūpasamoti dassanatthañca **''avitakkaṃ avicāra''**nti vuttaṃ.

Tatiyajjhānakathāvaṇṇanā

163. **Parisuddhapakati** khīṇāsavapakati nikkilesatā. **Upekkhānimitta**nti ettha līnuddhaccapakkhapātarahitaṃ majjhattaṃ vīriyaṃ ''upekkhā''ti vuttaṃ, tadeva taṃ ākāraṃ gahetvā pavattetabbassa tādisassa vīriyassa nimittabhāvato upekkhānimittaṃ. Paṭhamajjhānappaṭilābhatthāya nīvaraṇe…pe… nevasaññānāsaññāyatanasamāpattipaṭilābhatthāya ākiñcaññāyatanasaññaṃ paṭisaṅkhāsantiṭṭhanāpaññāsaṅkhārupekkhāsu ñāṇanti imā aṭṭha samāpattivasena uppajjanti. Sotāpattimaggapaṭilābhatthāya uppādaṃ pavattaṃ nimittaṃ āyūhanaṃ paṭisandhiṃ gatiṃ nibbattiṃ upapattiṃ jātiṃ jarāmaraṇasokaparidevadukkhadomanassaupāyāse. Sotāpattiphalasamāpattatthāya uppādaṃ…pe… upāyāse…pe… arahattamaggapaṭilābhatthāya uppādaṃ…pe… upāyāse. Arahattaphalasamāpattatthāya…pe… suññatavihārasamāpattatthāya…pe… animittavihārasamāpattatthāya uppādaṃ pavattaṃ āyūhanaṃ paṭisandhiṃ…pe… paṭisaṅkhāsantiṭṭhanā paññā saṅkhārupekkhāsu ñāṇanti imā dasa vipassanāvasena uppajjanti.

Yadatthi yaṃ bhūtanti khandhapañcakaṃ, taṃ muñcitukamyatāñāṇena pajahati. Diṭṭhasovatthikattayassa sappalakkhaṇavicinane viya diṭṭhalakkhaṇattayassa bhūtassa saṅkhāralakkhaṇavicinane upekkhaṃ paṭilabhati. **Anābhogarasā**ti paṇītasukhepi tasmiṃ avanati paṭipakkhakiccāti attho. Nāmakāyena cetasikasukhaṃ kāyikasukhahetu rūpasamuṭṭhāpanena kāyikasukhañca jhānasamaṅgī paṭisaṃvedetīti vuccati. **Phuṭattā** byāpitattā. Yathā hi udakena phuṭasarīrassa tādise nātipaccanīke vātādike phoṭṭhabbe phuṭṭhe sukhaṃ uppajjati, evaṃ etehi phuṭasarīrassapi.

Catutthajjhānakathāvaṇṇanā

165. **Avibhūtapaccupaṭṭhānā**ti sukhadukkhāni viya avibhūtākārā piṭṭhipāsāṇagatamigamaggo viya tadanumātabbāvibhūtākāropaṭṭhānā.

Catukkanayavaṇṇanā niṭṭhitā.

Pañcakanayavaṇṇanā

167. **Yassā pana dhammadhātuyā**ti sabbaññutaññāṇassa. Tena hi dhammānaṃ ākārabhedaṃ ñatvā tadanurūpaṃ desanaṃ niyāmetīti. Ettha ca pañcakanaye dutiyajjhānaṃ catukkanaye dutiyajjhānapakkhikaṃ katvā vibhattaṃ ''yasmiṃ…pe… maggaṃ bhāveti avitakkaṃ vicāramattaṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharatī''ti. Kasmā? Ekattakāyanānattasaññīsattāvāsaphalatāya dutiyajjhānena samānaphalattā paṭhamajjhānasamādhito jātattā ca. Paṭhamajjhānameva hi kāmehi akusalehi ca vivittanti tadabhāvā na idha ''vivicceva kāmehi vivicca akusalehī''ti sakkā vattuṃ, nāpi ''vivekaja''nti. Suttantadesanāsu ca pañcakanaye dutiyatatiyajjhānāni dutiyajjhānameva bhajanti vitakkavūpasamā vicāravūpasamā avitakkattā avicārattā cāti.

Paṭipadācatukkavaṇṇanā

176-180. **Tassa tassa jhānassa upacāra**nti nīvaraṇavitakkavicāranikantiyādīnaṃ vūpasamā thirabhūto kāmāvacarasamādhi. **Tadanudhammatā**ti tadanurūpatābhūtā, sā pana tadassādasaṅkhātā tadassādasampayuttakkhandhasaṅkhātā vā micchāsatīti vadanti. Avigatanikantikā taṃtaṃpariharaṇasatītipi vattuṃ vaṭṭatīti evañca katvā **''satiyā vā nikantiyā vā''**ti vikappo kato. **Āgamanavasenāpi ca paṭipadā hontiyevā**ti idaṃ kadāci dutiyādīnaṃ paṭhamādiāgamanakatapaṭipadataṃ sandhāya vuttaṃ. **Api-**saddo hi anekantikataṃ dīpeti, etassa anekantikattā eva ca pāḷiyaṃ ekekasmiṃ jhāne catasso paṭipadā cattāri ārammaṇāni soḷasakkhattukañca visuṃ visuṃ yojitaṃ. Aññathā ekekasmiṃ paṭipadādimhi nava nava jhānāni yojetabbāni siyunti.

Ārammaṇacatukkavaṇṇanā

181. **Appaguṇa**nti pañcahi vasitāhi avasīkataṃ.

Ārammaṇapaṭipadāmissakavaṇṇanā

186. **Heṭṭhā**ti soḷasakkhattukato pubbe. **Ye keci jhānaṃ uppādenti nāmā**ti vacanena ye katādhikārā sekkhā maggeneva uppāditajjhānā, tesaṃ jhānāni maggapaṭibaddhatāya suddhikanavakasaṅgahitānīti veditabbāni. Na hi te

uppādenti nāmāti.

Kasiṇakathāvaṇṇanā

203. Nirodhapādakatāvacanena āruppapādakatā ca dassitā. Khippadassanaṃ khippābhiññatā **khippanisantibhāvo**.

Abhibhāyatanakathāvaṇṇanā

204. **Aññampī**ti kevalaṃ kasiṇāyatanasaṅkhātameva ahutvā abhibhāyatanasaṅkhātampi pavattatīti satipi abhibhāyatanānaṃ kasiṇāyatanatte kasiṇāyatanabhāvato añño abhibhāyatanabhāvo kasiṇanimittābhibhavanakabhāvanānimittanānattatoti dasseti. Tattha abhibhavatīti abhibhu, parikammaṃ, ñāṇaṃ vā. Abhibhu āyatanaṃ etassāti **abhibhāyatanaṃ,** jhānaṃ. Abhibhavitabbaṃ vā ārammaṇasaṅkhātaṃ āyatanaṃ etassāti **abhibhāyatanaṃ,** jhānaṃ. Ārammaṇābhibhavanato abhibhu ca taṃ āyatanañca yogino sukhavisesānaṃ adhiṭṭhānabhāvato manāyatanadhammāyatanabhāvato cātipi sasampayuttaṃ jhānaṃ **abhibhāyatanaṃ**. Maggappaṭibaddhatāya tadā samāpattito vuṭṭhitassa ābhogo pubbabhāgabhāvanāvasena jhānakkhaṇe pavattaṃ abhibhavanākāraṃ gahetvā pavatto vuttoti daṭṭhabbo. Āgamesu pana ‘‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Appamāṇāni suvaṇṇadubbaṇṇāni. Ajjhattaṃ arūpasaññī eko…pe… parittāni suvaṇṇadubbaṇṇāni. Appamāṇāni suvaṇṇadubbaṇṇānī’’ti (dī. ni. 2.173; ma. ni. 2.249; a. ni. 8.65) imesaṃ catunnaṃ abhibhāyatanānaṃ āgatattā **āgamaṭṭhakathāsu** (dī. ni. aṭṭha. 2.173; ma. ni. aṭṭha. 2. 249-250; a. ni. aṭṭha. 3.8.65) ‘‘vaṇṇavasena ābhoge vijjamānepi parittaappamāṇavaseneva imāni abhibhāyatanāni desitānī’’ti vuttaṃ. Parittaappamāṇatā hi abhibhavanassa kāraṇaṃ vaṇṇābhoge satipi asatipi. Tattha ca vaṇṇābhogarahitāni sahitāni ca sabbāni parittāni ‘‘suvaṇṇadubbaṇṇānī’’ti vuttāni, tathā appamāṇānīti daṭṭhabbāni. Atthi hi eso pariyāyo parittāni abhibhuyya tāni ce kadāci vaṇṇavasena ābhujitāni honti suvaṇṇadubbaṇṇāni abhibhuyyāti. Idha pana nippariyāyadesanattā vaṇṇābhogarahitāni visuṃ vuttāni sahitāni ca. Atthi hi ubhayattha abhibhavanavisesoti.

Tattha ca pariyāyadesanattā vimokkhānampi abhibhavanapariyāyo atthīti ‘‘ajjhattaṃ rūpasaññī’’ti abhibhāyatanadvayaṃ vuttaṃ, tatiyacatutthaabhibhāyatanesu dutiyavimokkho vaṇṇābhibhāyatanesu tatiyavimokkho ca abhibhavanappavattito saṅgahito, idha pana nippariyāyadesanattā vimokkhābhibhāyatanāni asaṅkarato dassetuṃ vimokkhe vajjetvā abhibhāyatanāni kathitāni. Sabbāni ca vimokkhakiccāni vimokkhadesanāya vuttāni, tadetaṃ **‘‘ajjhattaṃ rūpasaññī’’**ti āgatassa abhibhāyatanadvayassa abhibhāyatanesu avacanato ‘‘rūpī rūpāni passatī’’tiādīnañca sabbavimokkhakiccasādhāraṇavacanabhāvato vavatthānaṃ katanti viññāyati.

Ajjhattarūpānaṃ anabhibhavanīyatoti idaṃ katthacipi ‘‘ajjhattaṃ rūpāni passatī’’ti avatvā sabbattha yaṃ vuttaṃ ‘‘bahiddhā rūpāni passatī’’ti, tassa kāraṇavacanaṃ. Tena yaṃ aññahetukaṃ, taṃ tena hetunā vuttaṃ. Yaṃ pana desanāvilāsahetukaṃ ajjhattaṃ arūpasaññitāya eva idha vacanaṃ, na tassa aññaṃ kāraṇaṃ maggitabbanti dasseti. Ajjhattarūpānaṃ anabhibhavanīyatā ca bahiddhārūpānaṃ viya avibhūtattā, desanāvilāso ca yathāvuttavavatthānavasena veditabbo. **Suvaṇṇadubbaṇṇānī**ti eteneva siddhattā nīlādiabhibhāyatanāni na vattabbānīti ce? Na, nīlādīsu katādhikārānaṃ nīlādibhāvasseva abhibhavanakāraṇattā. Na hi tesaṃ parisuddhāparisuddhavaṇṇaparittatā tadappamāṇatā vā abhibhavanakāraṇaṃ, atha kho nīlādibhāvo evāti.

Abhibhāyatanakathāvaṇṇanā niṭṭhitā.

Vimokkhakathāvaṇṇanā

248. **Rūpī**ti yenāyaṃ sasantatipariyāpannena rūpena samannāgato, taṃ yassa jhānassa hetubhāvena visiṭṭhaṃ rūpaṃ hoti. Yena visiṭṭhena rūpīti vucceyya, tadeva sasantatipariyāpannarūpanimittaṃ jhānamiva paramatthato rūpībhāvasādhakanti daṭṭhabbaṃ. Kasiṇadesanā jhānānameva kasiṇabhāvena pavattā abhidhamme, sutte pana ārammaṇānanti **‘‘abhidhammavasenā’’**ti vuttaṃ.

Vimokkhakathāvaṇṇanā niṭṭhitā.

Brahmavihārakathāvaṇṇanā

251. Somanassadomanassarahitaṃ aññāṇameva **aññāṇupekkhā**. Kilesodhīnaṃ maggodhīhi ajitattā **anodhijinassa**. Sattamabhavādito uddhaṃ pavattavipākassa ajitattā **avipākajinassa. Niddosabhāvenā**ti nippaṭighabhāvena. Ekassapi sattassa appaṭibhāganimittattā paricchedaggahaṇaṃ natthi, na ca sammutisaccavasena pavattaṃ sattaggahaṇaṃ paricchinnarūpādiggahaṇaṃ hotīti appanāppattiyāpi aparāmāsasattaggahaṇamuddhabhūtānaṃ mettādīnaṃ ekasattārammaṇānampi appamāṇagocaratā vuttāti veditabbā.

Brahmavihārakathāvaṇṇanā niṭṭhitā.

Asubhakathāvaṇṇanā

263. Uddhaṃ dhumātattā **uddhumātaṃ**. Setarattehi paribhinnaṃ vimissitaṃ nīlaṃ **vinīlaṃ,** purimavaṇṇavipariṇāmabhūtaṃ vā nīlaṃ **vinīlaṃ. Saṅghāṭo** aṅgānaṃ susambaddhatā. **Ārammaṇassa dubbalatā** paṭipakkhabhāvena cittaṃ ṭhapetuṃ asamatthatā. Attani ānisaṃsadassananīvaraṇarogavūpasamānaṃ yathākkamaṃ pupphachaḍḍakavamanavirecanaupamā yojetabbā. Paṭikūlamanasikārasāmaññena asubhehi kesādīhi paṭikūlajjhānassa gahaṇaṃ sivathikāvaṇṇajjhānassa ca. Tampi hi paṭikūlamanasikāravaseneva uppajjatīti, sivathikappakārāni vā sivathikāvaṇṇāni.

Asubhakathāvaṇṇanā niṭṭhitā.

Rūpāvacarakusalakathāvaṇṇanā niṭṭhitā.

Arūpāvacarakusalakathāvaṇṇanā

265. **Sabbākārenā**ti evaṃ rūpanimittaṃ daṇḍādānasambhavadassanādinā sabbena rūparūpanimittesu tadārammaṇajjhānesu dosadassanākārena, rūpādīsu nikantippahānaanāvajjitukāmatādinā vā. **Virāgā**ti jigucchanā. Āneñjābhisaṅkhāravacanādīhi āneñjatā ‘‘santā ime cunda ariyassa vinaye vimokkhā’’tiādinā santavimokkhatā ca vuttā. Dosadassanapaṭipakkhabhāvanāvasena paṭighasaññānaṃ suppahīnattā mahatāpi saddena arūpasamāpattito na vuṭṭhāti. Tathā pana na suppahīnattā sabbarūpasamāpattito vuṭṭhānaṃ siyā, paṭhamajjhānaṃ pana appakampi saddaṃ na sahatīti taṃ samāpannassa saddo kaṇṭakoti vuttaṃ.

Āruppabhāvanāya abhāve cutito uddhaṃ uppattirahānaṃ rūpasaññāpaṭighasaññānaṃ yāva attano vipākappavatti, tāva anuppattidhammatāpādanena samatikkamo atthaṅgamo ca vutto. Nānattasaññāsu pana yā tasmiṃ bhave na uppajjanti, tā anokāsatāya na uppajjanti, na āruppabhāvanāya nivāritattā. Anivāritattā ca kāci uppajjanti. Tasmā tāsaṃ amanasikāro anāvajjanaṃ apaccavekkhaṇaṃ, javanapaṭipādakena vā bhavaṅgamanassa antare akaraṇaṃ appavesanaṃ vuttaṃ, tena ca nānattasaññāmanasikārahetūnaṃ rūpānaṃ samatikkamā samādhissa thirabhāvaṃ dasseti. Rūpasamatikkamābhāveneva hi rūpasamāpattīsu ‘‘nānattasaññānaṃ amanasikārā’’ti ekassa avacananti. Ko ānisaṃso, na hi sabbassādavatthurahite ākāse pavattitasaññāya ānisaṃso dissatīti vuttaṃ hoti. Rūpasaññāsamatikkamanādikaṃ vacanaṃ ānisaṃsassa pakāsanaṃ, na attho.

Aññatthāti suttesu. Tattha hi parittakasiṇugghāṭanepi rūpavivekamattaggahaṇena paricchedassa aggahaṇato anantapharaṇatā ca vuttā, idha pana anantapharaṇatāsabbhāvepi ugghāṭitakasiṇavasena parittānantatā hotīti dassanatthaṃ ‘‘ananto ākāso’’ti na vuttanti adhippāyo. Samayavavatthāpanajhānavisesanenevettha attho, na paṭipattiyāti tadavacanaṃ.

266. Paṭhamāruppaviññāṇaṃ attano pharaṇākāreneva anantanti manasikātabbattā **‘‘ananta’’**nti vuttaṃ. Ugghāṭabhāvo **ugghāṭimaṃ**.

267. **Akiñcana**nti viññāṇassa kiñci pakāraṃ aggahetvā sabbena sabbaṃ vibhāvanaṃ āha.

268. **Yāyā**ti saṅkhārāvasesasaññāya. **Taṃ** tāva paṭipattiṃ. **Āvajjissāmī**tiādinā tanninnāvajjanādipavattiyā abhāvaṃ dasseti, na tadatikkamanatthāya āvajjanabhāvanāpavattiyā. **Nāsaññā**ti saññābhāvo ca etissā atthīti attho. Samūhagahaṇavasena pavattaṃ **kalāpasammasanaṃ**. Phassādiekekadhammagahaṇavasena pavattā **anupadadhammavipassanā**.

Ākāse pavattitaviññāṇātikkamato tatiyā. Tadatikkamato hi tasseva vibhāvanaṃ hoti. Dutiyāruppaviññāṇavibhāvane hi tadeva atikkantaṃ siyā, na tassa ārammaṇaṃ, na cārammaṇe dosaṃ disvā anārammaṇassa vibhāvanātikkamo yujjati. Pāḷiyañca ‘‘viññāṇañcāyatanasamāpattiṃ sato samāpajjitvā tato vuṭṭhahitvā taññeva viññāṇaṃ abhāvetī’’ti (cūḷani. upasīvamāṇavapucchāniddesa 39) ttaṃ, na vuttaṃ ‘‘taññeva viññāṇañcāyatanaṃ abhāvetī’’ti, ‘‘taññeva abhāvetī’’ti vā. ‘‘Anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajjā’’ti (vibha. 508) ettha pana dvayaṃ vuttaṃ ārammaṇañca viññāṇaṃ viññāṇañcāyatanañca. Tasmiṃ dvaye yena kenaci yato vā vuṭṭhito, teneva paṭṭhānaniddiṭṭhena taṃsaddassa sambandhe āpanne viññāṇañcāyatanassa nivattanatthaṃ viññāṇavacanaṃ, tasmā paṭhamāruppaviññāṇasseva abhāvanātikkamo vutto. **Tannissita**nti tena nissitaṃ. Taṃ maṇḍapalaggaṃ anissāya tena vinābhūte vivitte bahi okāse ṭhānaṃ viya ākāsalaggaviññāṇassa viveke tadapagame tatiyāruppassa ṭhānaṃ.

Arūpāvacarakusalakathāvaṇṇanā niṭṭhitā.

Tebhūmakakusalavaṇṇanā

269. Ime tāva chandādhipateyye pañca nayāti chandādhipateyyanaye ante purimanayānaṃ taṃnayābhimukhappavattiṃ sandhāya vuttaṃ, ayaṃ pana pakāro na pāḷianugato. Na hi pāḷiyaṃ suddhikanayādayo vatvā vīriyādhipateyyādinayā vuttāti. Mahāpakaraṇe sattahi mahāvārehi anulomādinayavicittehi hīnattiko vibhatto. Tattha ca majjhimadhammekadesabhūtā ime vīsati lokiyamahānayāti katvā ''tattha vibhattā''ti vuttaṃ, na etena kamena imesaṃ nayānaṃ tattha āgatattā.

Evametesaṃ vibhattaṭṭhānaṃ dassetvā idāni etasmiṃ tebhūmakakusalakathāvasānaṭṭhāne aṭṭhārasakammadvāradassanatthaṃ **''imasmiṃ pana ṭhāne''**tiādimāha. Atha vā hīnapaṇītehi vinivattetvā majjhimarāsiantogadhabhāvaṃ dassentena etesaṃ tebhūmakakusalanayānaṃ hīnattike vibhāgo kato. ''Imasmiṃ pana ṭhāne''tiādikassa yathāvuttova sambandho. Hīnattike majjhimarāsimhi ye savipākā vaṭṭanissiteneva dānādivasena pavattitā, te hīnāti kātabbā. Ye vivaṭṭanissitena dānādivasena pavattitā, te paṇītāti kātabbā. Avipākā majjhimāti kātabbā. Avipākattā ca tesu majjhimarāsiṃ ṭhapetvā itare dve ekantavaṭṭanissitā nava, vivaṭṭupanissayabhūtā ca navāti aṭṭhārasa kammadvārāni, kammāni ca tāni tassa tassa phalassa kāraṇabhāvena dvārāni cāti **kammadvārāni**. Tattha tattha vā cittāni kammadvārānīti āha. Taṃtaṃdvārāni vā kāyādīni. Aṭṭhārasa khattiyā ca abhabbā hīnahīnattayādayo nava, bhabbā ca paṇītapaṇītattayādayo navāti kammānurūpeneva veditabbā. Evaṃ brāhmaṇādayo devā ca yojetabbā. Aṭṭhacattālīsa gottacaraṇāni tesaññeva khattiyādīnaṃ bhedā. ''Kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti…pe… cittādhipateyya''nti (dha. sa. 269-270) evaṃ vutto cittassa cittādhipateyyabhāvo, cittacetasikasamudāye samayavavatthāpako cittasaddo pavattoti **''sampayuttadhammānaṃ vasena vutto''**ti āha.

Tebhūmakakusalavaṇṇanā niṭṭhitā.

Lokuttarakusalavaṇṇanā

277. Lokaṃ taratīti etena lokasamatikkamapaṭipattimāha. **Uttaratī**ti etena lokassantagamanaṃ phale patiṭṭhānaṃ phalaṃ. **Samatikkammā**tiādinā nibbānaṃ. **Samatikkammā**ti hi nissaritvā. **Abhibhuyyā**ti visaṃyuttaṃ hutvāti attho. Tividhopi cattho maggādīsu ekekasmiṃ yojetabbo, maggeyeva vā idha tassa adhippetattā. **Ekacittakkhaṇika**nti ekamaggassa dve vāre anuppattiṃ sandhāyāha. Aññamaññaṃ dhammānaṃ anativattanādisādhikāya paññāya vaḍḍheti. ''Niyyātīti niyyānīya''nti vattabbe ī-kārassa rassattaṃ ya-kārassa ca ka-kāraṃ katvā **''niyyānika''**nti vuttaṃ. Niyyāti etenāti niyyānaṃ, niyyānameva **niyyānikaṃ** venayiko viya. Ettha ''neyyānika''nti vattabbe i-kārassa e-kārattaṃ akatvā vuttaṃ.

Phalanti cittacetasikarāsi vuccati, taṃ aññamaññaṃ sampayuttānaṃ dhammānaṃ attano avayavabhūtānaṃ nissayo hoti. Phalañāṇaṃ vā **phalaṃ,** sammādiṭṭhiādayo aṅgāni vā. **Lokuttarabhāve**ti lokaṃ uttiṇṇabhāve. Tena phalanibbānāni saṅgaṇhāti. Tesu yaṃ bhavati phalaṃ, taṃ **''bhūmī''**ti vuccati. Yathā vā kammanibbattā kāmabhavādayo taṃsamaṅgino nissayabhāvena ''bhūmī''ti vuccanti, evaṃ maggena nibbattaṃ phalaṃ ariyasāvakassa kālena kālaṃ samāpajjitabbatāya nissayabhāvato ''bhūmī''ti vuccati, tatoyeva ariyā cirataraṃ tiṭṭhanti. **Samucchedavivekavasenā**ti ettha apāyagamanīyānaṃ accantasamucchedo itaresañca vijjutobhāsena viya tamassa samucchedo daṭṭhabbo. Lokiyajjhānampi puthujjanassa ariyassa ca akatādhikārassa na vinā paṭipadāya ijjhati, katādhikārassa pana ariyassa maggeneva samijjhanato vipākānaṃ viya kusalena tathā samiddhassa ariyamaggena sadisatāya abhāvato atabbipākattā ca na maggapaṭipadā tassa jhānassa paṭipadāti sakkā vattunti tattha tathā garuṃ katvā paṭipadāhi eva desanā na katā, yathāvuttajjhānasaṅgahatthaṃ suddhikadesanāpi katā.

Idha pana kassaci vinā paṭipadāya asiddhito garuṃ katvā dassetuṃ **''dukkhapaṭipada''**ntiādi vuttaṃ. **Yo koci vāro**ti sakiṃ dvikkhattuṃ tikkhattuṃ catukkhattuṃ anekakkhattunti evamādīsu vikkhambhanavāresu yo koci. Sakiṃ dvikkhattuñca vikkhambhanavārā sukhā paṭipadā eva, na ca tato uddhaṃ sukhā paṭipadā hotīti tikkhattuṃ vikkhambhanavāraṃ dukkhā paṭipadāti rocesuṃ aṭṭhakathācariyā. Tasmiṃ tathārocite tato paresu catukkhattuṃ vikkhambhanavārādīsu vattabbameva natthīti. Rūpārūpānaṃ lakkhaṇādīhi paricchinditvā gahaṇaṃ rūpārūpapariggaho, nāmarūpamattametaṃ, na añño koci sattādikoti vavatthāpanaṃ nāmarūpavavatthāpanaṃ. Pariggahitarūpārūpassa maggapātubhāvadandhatā ca nāmarūpavavatthāpanādīnaṃ kicchasiddhito siyāti na rūpārūpapariggahakicchatāya eva dukkhapaṭipadatā vattabbāti ce? Taṃ na, nāmarūpavavatthāpanādīnaṃ paccanīkakilesamandatāya sukhasiddhiyampi tathāsiddhavipassanāsahagatānaṃ indriyānaṃ mandatāya maggapātubhāvadandhabhāvato.

Rūpārūpaṃ pariggahetvāti akicchenapi pariggahetvā. Kicchena pariggahite vattabbameva natthi. Evaṃ sesesupi. **Imaṃ vāraṃ rocesu**nti kalāpasammasanāvasāne udayabbayānupassanāya vattamānāya uppannassa vipassanupakkilesassa tikkhattuṃ vikkhambhanena kicchatāvāraṃ dukkhā paṭipadāti rocesuṃ etadantattā paṭipadāya. Etassa akicchattepi purimānaṃ kicchatte dukkhapaṭipadatā vuttanayāvāti na paṭisiddhāti daṭṭhabbaṃ. Yathāvuttaṃ vā sabbaṃ rūpārūpapariggahādikicchataṃ tikkhattuṃ vikkhambhanavāratāvasena **''imaṃ vāra''**nti āha. Yassa pana sabbattha akicchatā, tassa sukhā paṭipadā veditabbā.

Musāvādādīnaṃ visaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato pariggāhakasabhāvā sammāvācā. Sā siniddhabhāvato sampayuttadhamme pariggaṇhāti sammāvācāpaccayasubhāsitasotārañca janaṃ. Kāyikakiriyākiccaṃ kattabbaṃ samuṭṭhāpeti, sayañca samuṭṭhahanaṃ ghaṭanaṃ hotīti sammākammantasaṅkhātā viratipi samuṭṭhānasabhāvāti vuttā. Sampayuttadhammānaṃ vā ukkhipanaṃ samuṭṭhahanaṃ kāyikakiriyāya bhārukkhipanaṃ viya, jīvamānassa sattassa, sampayuttadhammānaṃ vā suddhi vodānaṃ ājīvasseva vā jīvitindriyavuttiyā.

283. **Maggasannissita**nti paramatthamaggasabhāvattā maggāvayavabhāvena samudāyasannissitanti attho.

285. **Patiṭṭhānaṃ** kilesavasena, **āyūhanaṃ** abhisaṅkhāravasena. Taṇhāvasena vā **patiṭṭhānaṃ,** diṭṭhivasena **āyūhanaṃ. Bodhī**ti yā ayaṃ dhammasāmaggī vuccatīti yojetabbā. **Senaṅgarathaṅgādayo viyā**ti etena puggalapaññattiyā avijjamānapaññattibhāvaṃ dasseti. Aṅga-saddo kāraṇatthopi hotīti catusacca**bodhāya saṃvattantīti bojjhaṅgā**. Bujjhantīti bodhiyo, bodhiyo eva aṅgāti **''anubujjhantīti bojjhaṅgā''**ti vuttaṃ. Vipassanādīnaṃ kāraṇānaṃ bujjhitabbānañca saccānaṃ anurūpaṃ paccakkhabhāvena paṭimukhaṃ aviparītatāya sammā ca bujjhantīti evamatthavisesadīpakehi upasaggehi **''anubujjhantī''**tiādi vuttaṃ. Bodhi-saddo hi sabbavisesayuttaṃ bujjhanaṃ sāmaññena saṅgaṇhātīti.

299. **Tiṇṇa**nti rāgādīnaṃ. **Karoti nāma** kiṃ duccaritāni anuvattamānāni.

301. Pāṇātipātādinipphāditapaccayānaṃ niccasevanaṃ **dhuvapaṭisevanaṃ. Sakiccako**ti visuṃ attano kiccavā. **Na hotī**ti atthantarabhāvaṃ paṭikkhipati. Paccayapaṭisevanasāmantajappanairiyāpathappavattanāni pāpicchatānibbattāni **tīṇi kuhanavatthūnī**ti.

343. Vuṭṭhānagāminīvipassanā saṅkhārupekkhā sānulomā, sā suññato passantī ''suññatā''ti vuccati, dukkhato passantī taṇhāpaṇidhisosanato ''appaṇihita''nti. Sā āgamanīyaṭṭhāne maggādhigamatthaṃ āgamanapaṭipadāṭhāne ṭhatvā suññatāppaṇihitanti nāmaṃ deti. Āgamanato nāme laddhe saguṇato ārammaṇato ca nāmaṃ siddhameva hoti, na pana saguṇārammaṇehi nāmalābhe sabbattha āgamanato nāmaṃ siddhaṃ hotīti paripuṇṇanāmasiddhihetuttā saguṇārammaṇehi sabbesampi nāmattayayogo, na āgamanatoti vavatthānakarattā ca nippariyāyadesanāya āgamanatova idha nāmaṃ labhati, na itarehīti vuttaṃ.

350. **Animittavipassana**nti aniccānupassanaṃ. **Nimittadhammesū**ti samūhādighanavasena ca sakiccaparicchedatāya ca sapariggahesu khandhesu. **Animittavimokkho**ti aniccānupassanamāha. **Evaṃsampadamida**nti kathamidha upamāsaṃsandanaṃ hoti. Na hi chandacittānaṃ maggasaṅkhātaadhipatibhāvābhāvo viya saddhindriyādhikassa animittavimokkhassa animittabhāvābhāvo atthi, na ca amaggādhipatīnaṃ maggādhipatināmadānābhāvo viya animittassa animittanāmadānābhāvoti sakkā vattuṃ animittavimokkhassa ananimittatāya abhāvato. Maggo adhipati etesanti ca maggādhipatinoti yutto tattha chandacittehi taṃsampayuttānaṃ maggādhipatibhāvābhāvo. Idha pana maggo animittaṃ etassāti maggānimittoti ayamattho na sambhavatīti na tena amaggena maggassa animittabhāvo na yujjati, kiṃ vā ettha sāmaññaṃ adhippetanti. Amaggaṅgamagganāmābhāvo. Yathā satipi adhipatibhāve chandacittānaṃ na maggādhipatīti magganāmaṃ, na ca tehi maggassa tesaṃ amaggaṅgattā, tathā satipi saddhāya āgamanabhāvena tassā animittanti magganāmaṃ, na ca tāya maggassa tassā amaggaṅgattā. Evaṃ animittavipassanāyapi animittabhāvo nippariyāyena natthīti dīpito hoti.

Nanu ca idha jhānaṃ suññatādināmena vuttaṃ, na maggoti ce? Na, maggasampayogato jhānassa suññatādināmakattā. Suttantapariyāyena saguṇārammaṇehi idha abhidhammepi nāmaṃ labhatīti āhaṃsu. Tasmā paṭikkhittā **''na pana labhantī''**ti. **Kiṃ kāraṇā**? Abhidhamme sarasaṃ anāmasitvā paccanīkatova nāmalābhāti adhippāyo. Yo hi saguṇārammaṇehi nāmalābho, so sarasappadhāno hoti. Saraseneva ca nāmalābhe sabbamaggānaṃ suññatādibhāvoti vavatthānaṃ na siyā. Tasmā abhidhamme satipi dvīhi nāmalābhe paccanīkato nāmavavatthānakaraṃ gahitanti saguṇārammaṇehi suññatāppaṇihitamaggā nāmaṃ na labhantīti āha. Atha vā **na pana labhantī**ti aññanirapekkhehi saguṇārammaṇehi na labhanti. **Kiṃ kāraṇā**? Abhidhamme sarasapaccanīkehi sahitehi nāmalābhāti attho. Paccanīkañhi vavatthānakaraṃ anapekkhitvā kevalassa sarasassa nāmahetubhāvo abhidhamme natthi avavatthānāpattito. Tasmā attābhinivesapaṇidhipaṭipakkhavipassanānulomā maggā satipi sarasantare paccanīkasahitena sarasena nāmaṃ labhanti. Animittamaggassa pana vipassanā nimittapaṭipakkhā na hoti sayaṃ nimittaggahaṇato nimittaggahaṇānivāraṇāti tadanulomamaggopi na nimittassa paṭipakkho. Yadi siyā, nimittagatavipassanāyapi paṭipakkho siyāti. Tasmā vijjamānopi saraso vavatthānakarapaccanīkābhāvā abhidhamme animittanti nāmadāyako na gahito. Aniccānupassanānulomo pana maggo suddhikapaṭipadānayeyeva saṅgahitoti daṭṭhabbo. Tasmā eva ca so nayo vuttoti. **Eva**nti yaṃ vakkhati ''aniccato vuṭṭhahantassa maggo animitto hotī''ti (dha. sa. aṭṭha. 350), evaṃ āharitvā aṭṭhakathācariyehi so animittamaggo dīpitoti attho.

Vuṭṭhāna...pe... kimārammaṇāti aniccādito vuṭṭhahantassa vuṭṭhānagāminiyā lakkhaṇārammaṇatte sati saṅkhārehi vuṭṭhānaṃ na siyā, saṅkhārārammaṇatte ca lakkhaṇapaṭivedhoti maññamāno pucchati. ''Anicca''ntiādinā saṅkhāresu pavattamānena ñāṇena lakkhaṇānipi paṭividdhāni honti tadākārasaṅkhāragahaṇatoti āha **''lakkhaṇārammaṇā''**ti. Saṅkhārārammaṇā eva yathāvuttādhippāyena ''lakkhaṇārammaṇā''ti vuttāti dassento **''lakkhaṇaṃ nāmā''**tiādimāha.

Aniccatā dukkhatā anattatāti hi visuṃ gayhamānaṃ lakkhaṇaṃ **paññattigatikaṃ** paramatthato avijjamānaṃ, avijjamānattā eva parittādivasena **navattabbadhammabhūtaṃ**. Tasmā visuṃ gahetabbassa lakkhaṇassa paramatthato abhāvā ''aniccaṃ dukkhamanattā''ti saṅkhāre sabhāvato sallakkhentova lakkhaṇāni sallakkheti nāmāti āha **''yo pana aniccaṃ dukkhamanattāti tīṇi lakkhaṇāni sallakkhetī''**ti. Yasmā ca **anicca**ntiādinā saṅkhārāva dissamānā, tasmā te kaṇṭhe baddhakuṇapaṃ viya paṭinissajjanīyā honti.

Lokuttarakusalaṃ

Pakiṇṇakakathāvaṇṇanā

Tatrāti lokuttarajjhāne. **Ajjhattañcā**ti upaḍḍhagāthāya abhinivisitabbaṃ vuṭṭhātabbaṃ vipassanābhūmiṃ pañcadhā uddisati. Sattaaṭṭhādīni aṅgāni **sattaṭṭhaṅgānī**ti ādisaddassa lopo daṭṭhabbo. **Nimitta**nti yato vuṭṭhānaṃ, tāni nimittapavattāni nimittavacaneneva uddisati. **Saṅkhārupekkhāñāṇameva ariyamaggassa bojjhaṅgādivisesaṃ niyameti**. Kasmā? Tato tato dutiyādipādakajjhānato uppannassa sasaṅkhārupekkhāñāṇassa pādakajjhānātikkantānaṃ aṅgānaṃ asamāpajjitukāmatāvirāgabhāvanābhāvato itarassa ca atabbhāvato. **Tesampi vādesu…pe… vipassanāva niyametīti veditabbā**. Kasmā? Vipassanāniyameneva hi paṭhamattheravādepi apādakapaṭhamajjhānapādakamaggā paṭhamajjhānikāva honti, itare ca pādakajjhānavipassanāniyamehi taṃtaṃjhānikā. Evaṃ sesavādesupi vipassanāniyamo yathāsambhavaṃ yojetabbo.

Pakiṇṇakasaṅkhāreti pādakajjhānato aññasaṅkhāre. Tena pādakajjhānasaṅkhāresu sammasitesu vattabbameva natthīti dasseti. **Tatrāpī**ti dutiyattheravādepi. Taṃtaṃjhānikatā taṃtaṃsammasitasaṅkhāravipassanāniyamehi hoti. Tatrāpi hi vipassanā taṃtaṃvirāgāvirāgabhāvanābhāvena somanassasahagatā upekkhāsahagatā ca hutvā jhānaṅgādiniyamaṃ maggassa karotīti evaṃ **vipassanāniyamo vuttanayeneva veditabbo**.

Tanti taṃtaṃjhānasadisabhavanaṃ. **Svāyamattho** pādakajjhānasammasitajjhānupanissayehi vinā ajjhāsayamattena asijjhanā upanissayena vinā saṅkappamattena sakadāgāmiphalādīnaṃ asijjhanadīpakena **nandakovādena** (ma. ni. 3.398 ādayo) dīpetabbo. Tattha hi sotāpannāyapi paripuṇṇasaṅkappabhāvaṃ vadantena bhagavatā yassa yassa upanissayo atthi, tassa tasseva ajjhāsayo niyāmako, nāññassāti tena tena paripuṇṇasaṅkappatā hoti, na tato paraṃ saṅkappasabbhāvepi asijjhanatoti ayamattho dīpito hoti. Evamidhāpi yassa yassa dutiyādijhānikassa maggassa yathāvutto upanissayo atthi, tassa tasseva ajjhāsayo niyāmako, nāññassa satipi tasmiṃ asijjhanato. Imasmiṃ pana vāde pādakasammasitajjhānupanissayasabbhāve ajjhāsayo ekantena hoti, taṃtaṃphalūpanissayasabbhāve taṃtaṃsaṅkappo viyāti tadabhāvābhāvato ajjhāsayo niyametīti vuttaṃ.

Yasmiṃ pana pādakajjhānaṃ natthīti catutthajjhānikavajjānaṃ pādakāni lokiyajjhānāni sandhāya vuttaṃ. Appanāppatti ca oḷārikaṅgātikkamanupanissayābhāve pañcahi aṅgehi vinā na hotīti **''somanassasahagatamaggo hotī''**ti āha. **Upekkhāsahagatamaggo**ti etena catutthajjhānikatāpi samānā anusayasamugghāṭanasamatthassa na saṅkhārāvasesatāti dasseti. **Te ca vādā na virujjhanti** ajjhāsayavasena pañcamajjhānikatāya paṭhamādijjhānikatāya ca sambhavatoti adhippāyo. Ajjhāsayo ca sātthako hoti, aññathā pādakasammasitajjhāneheva niyamassa siddhattā ajjhāsayo niyāmako vuccamāno niratthako siyāti. **Idha pana** aṭṭhasāliniyā niyāmane ekantikaṃ vipassanāsaṅkhātaṃ **atthameva** uddharitvā ''tesampi vādesu ayaṃ…pe… vipassanāva niyametī''ti vadantena tayopete vāde vipassanāva niyametīti dassitaṃ. Taṃtaṃvādānañhi vipassanāsahitānameva siddhi, nāññathāti dassitanti.

Pavedhatīti gotrabhussa paccayo bhavituṃ na sakkotīti attho. Yadi pañcamacittakkhaṇe javanaṃ patitaṃ nāma hoti, kathaṃ tadā gotrabhu tadanantarañca maggo javanassa patitakkhaṇe uppajjatīti? Apubbassa javanantarassa patitatābhāvato. Tadeva hi javanaṃ anekakkhattuṃ pavattamānaṃ patitaṃ siyāti, gotrabhu pana ārammaṇantare uppannaṃ apubbaṃ javanaṃ, tathā maggo bhūmantarato cāti. Nanu ca sattamajavanacetanāya balavatāya upapajjavedanīyabhāvo hoti ānantariyatāpīti, tatthāyaṃ adhippāyo siyā ''paṭisandhiyā anantarapaccayabhāvino vipākasantānassa anantarapaccayabhāvena antimajavanacetanāya susaṅkhatattā sā sattamajavanacetanā upapajjavedanīyā ānantarikā ca hoti, na apatitajavanacetanā viya balavatāyā''ti.

Puna anulomaṃ taṃ anubandheyyāti gotrabhussa hi saṅkhārārammaṇatte sati tadapi anulomamevāti purimaanulomaṃ viya taṃ tadapi aññaṃ anulomaṃ anubandheyya, na maggoti maggavuṭṭhānameva ca na bhaveyya attano sadisālambanassa āvajjanaṭṭhāniyassa paccayassa alābhā. Appahīnabhāvena pañcasu upādānakkhandhesu anusayitā kilesā sā bhūmi etehi laddhāti katvā **bhūmiladdhā**. Vaṭṭaṃ sinonti bandhantīti katvā **vaṭṭasetū** ca, tesaṃ **samugghātakaraṇa**ntipi etadevassa lobhakkhandhādipadālanaṃ vuccati. **Ta**nti pavattaṃ. **Ekaṃ bhava**nti anāgāmino anekakkhattuñca tattheva upapajjantassa heṭṭhā anāgamanavasena eko bhavoti gahetvā vuttaṃ.

Imassa panatthassāti yathāvuttassa upādinnakapavattato vuṭṭhānassa. Apāyesu sattamabhavato uddhaṃ sugatiyañca vipākadāyakassa abhisaṅkhāraviññāṇassa paccayaghāto sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodho daṭṭhabbo. **Dvīsu bhavesū**ti anāgāmimagge abhāvite sakadāgāmissa kāmadhātuyaṃ ye dve bhavā uppajjeyyuṃ, tesūti attho. **Calatī**ti etena calanasabhāvameva dasseti, na acalanābhāvaṃ, tasmā acalanaṃ dassetvā puna calanaṃ dassetuṃ **‘‘tathāgatassa hī’’**tiādimāha. Yepi vā katthaci cattāropi magge samānapaṭipade disvā sabhāvato acalanameva gaṇheyyuṃ, tesaṃ taṃgahaṇanivāraṇatthaṃ ‘‘calatī’’ti vuttaṃ, na calanāvadhāraṇatthanti yuttaṃ ubhayadassanaṃ. Atha vā yadipi kesañci cattāropi maggā samānapaṭipadā, tathāpi kilesindriyehi sijjhamānā paṭipadā tesaṃ vasena calanapakatikā evāti ‘‘calati’’cceva vuttaṃ, na ‘‘na calatī’’ti.

Lokuttarakusalapakiṇṇakakathāvaṇṇanā niṭṭhitā.

Paṭhamamaggavīsatimahānayavaṇṇanā

357. Yassa pubbabhāge ‘‘maggaṃ bhāvemī’’ti ajjhāsayo pavatto, so maggaṃ bhāveti. Evaṃ sabbattha ajjhāsayavisesena taṃtaṃbhāvanāviseso daṭṭhabbo.

358. **Chandādhipateyya**ntiādīsu ekacittakkhaṇe vattamānesu dhammesu kathaṃ chandassa taṃsahajātassa adhipatibhāvo vīriyādīnañcāti? Upanissayavasena. Yassa hi sace chandavato kusalaṃ nipphajjati, ‘‘ahaṃ nipphādessāmī’’ti pavattamānassa kusalaṃ nipphannaṃ, tassa taṃsahajāto chando tena purimupanissayena visiṭṭho sahajātadhamme attano vase vatteti. Tasmiñca pavattamāne te pavattanti, nivattamāne nivattanti, tadanurūpabalā ca honti rājapurisā viyāti. Evaṃ vīriyādīsu. Sesadhammānaṃ pana katthaci vuttappakārappavattisabbhāvepi ataṃsabhāvattā adhipatibhāvo natthīti daṭṭhabbo.

Dutiyamaggavaṇṇanā

361. Ā-kārassa rassattaṃ katvā aññindriyaṃ vuttaṃ, ā-kāro ca dhammamariyādattho.

Tatiyacatutthamaggavaṇṇanā

362. **Maggaṅgāni na pūrenti** akiccakattā sammādiṭṭhiyāti adhippāyo. Mārento gacchatīti hi maggo, na cetāya māretabbaṃ atthīti. Mānassa diṭṭhisadisā pavatti ahamasmīti pavattamānassa diṭṭhiṭṭhāne ṭhānaṃ. **Ālokasseva pavattikālo viyā**ti cirappavattiṃ sandhāyāha. Ekadesasāmaññena hi yathādhippetena upamā hotīti. **Khāre vā**ti kaṭṭhādīnaṃ khāracchārikāyaṃ. **Sammadditvā**ti kiledetvā. **Chando**ti taṇhā. **Anusayo**ti taṇhā mānānusayo ca. Etasmiñca sutte asamūhatassa gandhassa samugghāṭanaṃ viya asamūhatamānādisamugghātaṃ dassentena aññamaññe kilese pajahatīti dassitanti ānītaṃ, na yathāvuttanayena upamāya vuttattāti daṭṭhabbaṃ. Nirantaraṃ pavattamāne citte tassa saṃkilesavodānakarā sāvajjānavajjā cetasikā uppajjamānā tassaṅgabhūtā avayavā viya hontīti **‘‘cittaṅgavasenā’’**ti vuttaṃ.

Lokuttarakusalavaṇṇanā niṭṭhitā.

Kusalakathāvaṇṇanā niṭṭhitā.

Akusalapadaṃ

Dhammuddesavāro

Paṭhamacittakathāvaṇṇanā

365. Kusale vuttanayaṃ anugantvā yathānurūpaṃ veditabbatāya **‘‘vuttanayenā’’**ti āha. **Gantabbābhāvato**ti bujjhitabbābhāvato. **Diṭṭhiyā gatamatta**nti diṭṭhiyā gatimattaṃ gahaṇamattaṃ. Āsannakāraṇattā ayonisomanasikārassa visuṃ gahaṇaṃ ekantakāraṇattā ca. **Satisaṃvaro**ti idha sītādīhi phuṭṭhassa appamajjanaṃ khamanaṃ daṭṭhabbaṃ. **Pahānasaṃvaro**ti vīriyasaṃvaro.

Assādadassananti assādadiṭṭhi. Phalaṭṭhena paccupaṭṭhānena **asammāpaṭipattipaccupaṭṭhānomoho,** sammāpaṭipattipaṭipakkhabhāvaggahaṇākāro vā. Sabbassa lobhassa abhijjhābhāve satipi visesayuttāya abhijjhāya kammapathappattāya idhuppajjamānāya lakkhaṇādiṃ dassetuṃ **‘‘sā parasampattīna’’**ntiādimāha. Attano pariṇāmanassa purecārikā taṇhābhirati **abhirati**.

Anupaparikkhā moho. Mohavasena hi diṭṭhivasena vā avatthusmiṃ sānunayo adhimokkho uppajjatīti. **Asatiyacitte**ti ahirikādīhi ārakkharahitacitte. **Satirahitattā satipaṭipakkhattā cā**ti etena satirahitā satipaṭipakkhā ca akusalā khandhā eva micchāsatīti dasseti. Te pana upanāhādippavattiyaṃ cirakatādisallakkhaṇe paṭusaññāsampayuttā daṭṭhabbā. **Sadarathādibhāvo** avisesena kilesasampayogato vutto lahutādiekantapaṭipakkhānaṃ thinamiddhādīnaṃ kesañci idha abhāvā. **Avūpasamo**ti asannisinnasabbhāvamāha. **Anavaṭṭhānarasa**nti calanakiccaṃ. **Cetaso avūpasame**ti nipphādetabbe payojane bhummaṃ, avūpasamapaccayabhūtaṃ ārammaṇaṃ vā ‘‘avūpasamo’’ti vuttaṃ.

Dhammuddesavārakathāvaṇṇanā niṭṭhitā.

Niddesavārakathāvaṇṇanā

377. **Sahajātadhammesu akampanaṃ** na kosajjesu akampanaṃ viya tappaṭipakkhabhāvato daṭṭhabbaṃ, taṃtaṃpāpakiriyāya ussahanavasena pana thiratā tattha akampanaṃ.

381. **Diṭṭhiyā virūpaṃ phandita**nti tathā tathā sassatādivasena pavattā diṭṭhi eva vuccati. **Tarantī**ti titthe viya pilavanti. **Vipariyesato**ti vatthussa viparītato.

390. Sabhāvapaṭicchādanavasena pakatiattādiasantagahaṇassa aniccādīnaṃ niccādivisamagahaṇassa ca saññādivipariyesassa nissayattā **‘‘asantaṃ asamañca bujjhatī’’**ti vuttaṃ.

Dutiyacittavaṇṇanā

399. **Kiñcāpi…pe… parāmasantassa uppajjatī**ti purimacittena avisesaṃ dasseti. Anussāhanāvasīdanabhāvena saṃhatabhāvo **thinaṃ**.

Tatiyacittavaṇṇanā

400. **Idha mānena saddhiṃ pañca apaṇṇakaṅgānī**ti avirajjhanakaṅgāni uppattiarahaṅgāni hontīti attho daṭṭhabbo. Mānassa aniyatattā na niyatayevāpanakāti. Paṭṭhāne hi ‘‘saṃyojanaṃ dhammaṃ paṭicca saṃyojano dhammo uppajjati hetupaccayā’’ti (paṭṭhā. 3.4.1) ettha ‘‘catukkhattuṃ kāmarāgena tikkhattuṃ paṭighena ca māno vicikicchā bhavarāgo tayopete sakadāgāmino saṃyojanānaṃ saṃyojanehi dasavidhā yojanā’’ti dassitāya dasavidhāya yojanāya ‘‘kāmarāgasaṃyojanaṃ paṭicca mānasaṃyojanaṃ avijjāsaṃyojana’’nti vatvā ‘‘kāmarāgasaṃyojanaṃ paṭicca avijjāsaṃyojana’’nti ‘‘mānasaṃyojanaṃ paṭicca bhavarāgasaṃyojanaṃ avijjāsaṃyojana’’nti ca vatvā ‘‘bhavarāgasaṃyojanaṃ paṭicca avijjāsaṃyojana’’nti vuttāhi yojanāhi mānassa aniyatabhāvo pakāsito, tathā kilesadukepi. Idha ca vakkhati ‘‘dasavidhā saṃyojanānaṃ yojanā, tathā dasavidhā kilesāna’’nti ca. Unnamanavaseneva **sampaggaharaso**, na vīriyaṃ viya taṃtaṃkiccasādhane abbhussāhanavasena. Omānassapi attānaṃ avaṃkatvā gahaṇaṃ sampaggahoti daṭṭhabbo.

Catutthacittavaṇṇanā

402. Pariharaṇatthaṃ vikkhittā hutvā ussāhaṃ janentā **‘‘pariharaṇatthaṃ saussāhā’’**ti vuttā, tesaṃ.

Navamacittavaṇṇanā

413. Visappanaaniṭṭharūpasamuṭṭhānavasena attano pavattiākāravasena ca **visappanaraso**. Doso upayogaphalesu aniṭṭhattā visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. **Anabhiratirasā**ti evaṃpakāresu paṭikkhepena rasavacanesu taṃtaṃpaṭipakkhakiccagahaṇaṃ daṭṭhabbaṃ. Kaṭukākāragati **kaṭukañcukatā, attasampatti** āvāsādi, parāyattatāya **dāsabyaṃ viya daṭṭhabbaṃ**. Yathā hi dāsabye sati dāso parāyatto hoti, evaṃ kukkucce sati taṃsamaṅgī. Na hi so attano dhammatāya pavattituṃ sakkoti kusaleti. Atha vā katākatākusalakusalānusocane āyattatāya tadubhayavasena kukkuccena taṃsamaṅgī hotīti dāsabyaṃ viya taṃ hoti.

418. **Viruddhākāro**ti viruddhassa puggalassa, cittassa vā ākāro viruddhabhāvo. Tena virujjhanaṃ virodhoti dasseti. **Vacana**nti etaṃ nidassanamattaṃ daṭṭhabbaṃ. Sabbameva hi kiccaṃ etena kariyamānaṃ suropitaṃ sujanitaṃ na hotīti. Ropasaddavacanatthameva keci vaṇṇenti. **Taṃ appamāṇa**nti kodhassa tathāpavattanasabhāvābhāvā aññena kenaci kāraṇena paripuṇṇatā siyāti sandhāya vuttaṃ.

Ekādasamacittavaṇṇanā

422. **Vigatā cikicchā**ti cikicchituṃ dukkaratāya vuttaṃ, na sabbathā cikicchābhāvā vicikicchāyāti tadatthaṃ dasseti.

424. Nicchayābhāvā asaṇṭhahanato cetaso pavattipaccayamattatāya **‘‘pavattiṭṭhitimatta’’**nti vuttaṃ.

425. Ekaṃ ākāraṃ gantuṃ asamatthatāya attano āmukhaṃ sappanato **osakkati**.

Dvādasamacittavaṇṇanā

429. Uddhaccaṃ attano gahitākāre eva ṭhatvā bhamatīti **ekārammaṇasmiṃyeva vipphandanaṃ** hoti. Vicikicchā pana yadipi rūpādīsu ekasmiññevārammaṇe uppajjati, tathāpi ‘‘evaṃ nu kho, idaṃ nu kho’’ti uppajjamānā ‘‘nanu kho, aññaṃ nu kho’’ti aññaṃ gahetabbākāraṃ apekkhatīti **nānārammaṇe** calanaṃ hoti.

‘‘Evaṃsampadamidaṃ veditabba’’nti ettāvatā imasmiṃ cittadvaye vuttapakiṇṇakaṃ dassetvā dvādasasu dassetuṃ **‘‘sabbesupī’’**tiādimāha. Kusalesupi ārammaṇādhipatiṃ anuddharitvā sahajātādhipatino eva uddhaṭattā idhāpi so eva uddharitabbo siyāti **‘‘sahajātādhipati labbhamānopi na uddhaṭo’’**ti vuttaṃ nārammaṇādhipatino alabbhamānattā. Sopi hi aṭṭhasu lobhasahagatesu labbhatīti. **Sesopī**ti vīmaṃsato aññopi sahajātādhipati natthi, yo uddharitabbo siyā. Ārammaṇādhipatimhi vattabbameva natthi. **Kañci dhamma**nti chandādīsu ekampi sahajātaṃ. Kusalattike tāva paṭiccavārādīsu ‘‘na hetupaccayā adhipatipaccayā’’ti ekassapi pañhassa anuddhaṭattā paṭṭhāne paṭisiddhatā veditabbā. Aññathā hi ‘‘akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati na hetupaccayā adhipatipaccayā’’ti (paṭṭhā. 1.1.86) etassa vasena ‘‘eka’’nti vattabbaṃ siyā.

Dassanena pahātabbābhāvatoti dassanena pahātabbassa abhāvato, dassanena pahātabbesu vā abhāvato. Etena paṭisandhianākaḍḍhanato dassanena pahātabbesu anāgamananti tattha anāgamanena paṭisandhianākaḍḍhanaṃ sādheti. Anākaḍḍhanato anāgamanaṃ pana sādhetuṃ **‘‘tesu hī’’**tiādimāha. Ettheva paṭisandhidānaṃ bhaveyya. Tathā ca sati dassanena pahātabbaṃ siyā apāyagamanīyassa dassanena pahātabbabhāvato. Na cetaṃ dassanena pahātabbaṃ siyā, tasmā dassanena pahātabbavibhaṅge nāgatanti adhippāyo.

Kathaṃ panetaṃ ñāyati ‘‘paṭisandhianākaḍḍhanato dassanena pahātabbesu anāgamana’’nti? Dassanena pahātabbānaññeva nānākkhaṇikakammapaccayabhāvassa vuttattā. Duvidhā hi akusalā dassanena pahātabbā bhāvanāya pahātabbāti. Tattha bhāvanāya pahātabbacetanānaṃ nānākkhaṇikakammapaccayabhāvo na vutto, itarāsaññeva vutto. ‘‘Bhāvanāya pahātabbo dhammo neva dassanena na bhāvanāya pahātabbassa dhammassa kammapaccayena paccayo’’ti ettha hi sahajātameva vibhattaṃ, na nānākkhaṇikanti. Tathā paccanīyepi ‘‘bhāvanāya pahātabbo dhammo neva dassanena na bhāvanāya pahātabbassa dhammassa ārammaṇapaccayena paccayo…pe… sahajātapaccayena…pe… upanissayapaccayena…pe…. Pacchājātapaccayena paccayo’’ti ettakameva vuttaṃ, na vuttaṃ ‘‘kammapaccayena paccayo’’ti. Itarattha ca vuttaṃ. Uddhaccasahagatā ca cetanā bhāvanāya pahātabbesu eva āgatāti nānākkhaṇikakammapaccayo na siyāti. Yadi siyā, bhāvanāya pahātabbacetanāya ca nānākkhaṇikakammapaccayabhāvo vucceyya, na tu vutto. Tasmā uddhaccasahagatā nānākkhaṇikakammapaccayabhāve sati dassanena pahātabbesu vattabbā siyā, tadabhāvā na vuttāti. Paṭisandhianākaḍḍhanato tattha anāgatāti ayametthādhippāyo. Nānākkhaṇikakammapaccayāvacanena pana bhāvanāya pahātabbānaṃ pavattivipākatā paṭikkhittā. Pavattivipākassapi hi nānākkhaṇikakammapaccayatā na sakkā nivāretuṃ. Vuttañca ‘‘sukhāya vedanāya sampayutto dhammo dukkhāya vedanāya sampayuttassa dhammassa kammapaccayena paccayo, nānākkhaṇikā’’tiādi (paṭṭhā. 1.3.56-57). Yadi bhāvanāya pahātabbānaṃ vipākadānaṃ natthi, kathaṃ te vipākadhammadhammā hontīti? Abhiññācittādīnaṃ viya vipākārahasabhāvattā. Yaṃ pana vuttaṃ ‘‘yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ…pe… avikkhepo hoti, imesu dhammesu ñāṇaṃ dhammapaṭisambhidā, tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 730-731) idampi tesaṃ vipākārahataññeva sandhāya vuttaṃ siyā. Idaṃ pana ṭhānaṃ suṭṭhu vicāretabbaṃ. Atthi hi ettha vacanokāso. Na hi vipāketi vacanaṃ vipākadhammavacanaṃ viya vipākārahataṃ vadatīti.

Akusalapadavaṇṇanā niṭṭhitā.

Abyākatapadaṃ

Ahetukakusalavipākavaṇṇanā

431. **Tesu vipākābyākata**ntiādīnaṃ ‘‘bhājetvā dassetuṃ katame dhammā abyākatātiādi āraddha’’nti etena sambandho. **Tassāpī**ti etassa ‘‘uppattiṃ dīpetuṃ kāmā…pe… ādi vutta’’nti etena sambandho. **Upacitattā**ti yathā aññassa vipākaṃ paṭibāhitvā attano vipākābhimukhaṃ hoti tathā vaḍḍhitattā. Rūpādīnaṃ paccayānaṃ aññaviññāṇasādhāraṇattā asādhāraṇena vatthunā cakkhuviññāṇaṃ sotaviññāṇanti nāmaṃ uddhaṭaṃ. Cakkhādīnaṃ tikkhamandabhāve viññāṇānaṃ tikkhamandabhāvā visesapaccayattā ca.

Cakkhusannissitañca taṃ rūpavijānanañcāti **cakkhusannissitarūpavijānanaṃ**. Evaṃlakkhaṇaṃ cakkhuviññāṇaṃ. Tattha cakkhusannissitavacanena rūpārammaṇaṃ aññaviññāṇaṃ paṭikkhipati. Rūpavijānanavacanena cakkhunissaye phassādayo nivatteti. Cakkhurūpavacanehi ca nissayato ārammaṇato ca vijānanaṃ vibhāveti. Rūpamattassa ārammaṇassa gahaṇaṃ kiccametassāti **rūpamattārammaṇarasaṃ. Jhānaṅgavasenā**ti idaṃ dvipañcaviññāṇavajjesu vijjamānānaṃ upekkhāsukhadukkhekaggatānaṃ jhānaṅgikattā idhāpi taṃsadisānaṃ tadupacāraṃ katvā vuttaṃ. Na hi jhānapaccayattābhāve jhānaṅgatā atthi. Vuttañhi ‘‘jhānaṅgāni jhānasampayutta…pe… rūpānaṃ jhānapaccayena paccayo’’ti (paṭṭhā. 1.3.112). Etesañca jhānapaccayabhāvo paṭikkhitto. Yathāha ‘‘abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjati na jhānapaccayā. Pañcaviññāṇasahagataṃ ekaṃ khandhaṃ paṭicca tayo khandhā''tiādi (paṭṭhā. 1.1.98). Jhānapaccayattābhāvepi vedanācittaṭṭhitīnaṃ upekkhādibhāvato tathābhūtānaṃ vacane aññaṭṭhānābhāvato ca dutiyarāsiniddeso.

436. **Vatthupaṇḍarattā**ti sayaṃ kaṇhadhammānaṃ appaṭipakkhattā sabhāvaparisuddhānaṃ pasādahadayavatthunissayānaṃ vasena paṇḍarasabhāvaṃ jātanti adhippāyo. Ayaṃ pana nayo catuvokāre na labbhatīti tattha bhavaṅgassa tato nikkhantākusalassa ca paṇḍaratā na siyā, tasmā tattha paṇḍaratāya kāraṇaṃ vattabbaṃ. Sabhāvo vāyaṃ cittassa paṇḍaratāti.

439. **Idampī**ti **pi**-saddo ṭhitimattasahitaṃ pubbe vuttaṃ vicikicchāsahagataṃ apekkhitvā vutto. **Pakatiyā**ti anatikkamanena. **So**pi viseso. **Kāyappasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññatī**ti āpāthaṃ gantvā paṭihaññatīti attho. Yathā ca ''rūpaṃ ārabbha uppanna''nti vutte na ārammaṇuppādānaṃ pubbāparakālatā hoti, evamidhāpi ghaṭṭanapaṭihananesu daṭṭhabbaṃ. Upamāpi ubhayaghaṭṭanadassanatthaṃ vuttā, na nissitanissayaghaṭṭanānaṃ pubbāparatādassanatthaṃ. Ettha ca **bahiddhā**ti etaṃ nidassanamattaṃ. Ajjhattampi hi ārammaṇaṃ hotīti. Viññāṇadhātunissayabhūtehi vā aññaṃ ''bahiddhā''ti vuttaṃ. Paṭighaṭṭanānighaṃso balavā hoti, tato eva iṭṭhāniṭṭhaphoṭṭhabbasamāyoge sukhadukkhapaccayā dhātuanuggahadhātukkhobhā ciraṃ anuvattanti.

455. Aññesaṃ cittānaṃ sabhāvasuññatasabbhāvā manodhātubhāvo āpajjatīti ce? Na, visesasabbhāvā. Cakkhuviññāṇādīnañhi cakkhādinissitatā cakkhādīnaṃ savisayesu dassanādippavattibhāvatā ca viseso. Manoviññāṇassa pana anaññanissayamanopubbaṅgamatāya aññanissayaviññāṇassa anantarapaccayattābhāvena manodvāraniggamanamukhabhāvābhāvato ca sātisayavijānanakiccatā viseso. Tabbisesavirahā manomattā dhātu manodhātūti tividhā manodhātu eva vuccati, na visesamano. Tasmā ettha **mano eva dhātu manodhātū**ti **eva**-saddo mattasaddattho daṭṭhabbo. Visesanivattanattho hi so viññāṇassāti. Manodvāraniggamanapavesamukhabhāvato pana manodhātuyā vijānanavisesaviraho daṭṭhabbo, tato eva manoviññāṇantipi na vuccati. Na hi taṃ viññāṇaṃ manato pavattaṃ manaso paccayo, nāpi manaso paccayabhūtaṃ manato pavattaṃ, dassanādīnaṃ pana paccayo, tehi ca pavattaṃ tesaṃ purecaraṃ anucarañcāti. Sammāsaṅkappoti avacanaṃ mahāvipākānaṃ viya janakasadisattābhāvato. Tattha hi tihetukato duhetukampi uppajjamānaṃ sammāsaṅkappatādīhi sadisaṃ sahetukatāyāti. **Pañcaviññāṇasote**ti ettha yathā paguṇaṃ ganthaṃ sajjhāyanto sajjhāyasote patitaṃ kañci kañci vācanāmaggaṃ na sallakkheti, evaṃ tathāgatassa asallakkhaṇā nāma natthi, na ca pañcaviññāṇasote jhānaṅgābhāvo idha avacanassa kāraṇaṃ. Yadi tadanantaraṃ niddeso taṃsotapatitatā, ito paresaṃ dvinnaṃ manoviññāṇadhātūnaṃ taṃsotapatitatā na siyā. Tasmā pañcaviññāṇānaṃ viya ahetukatāya maggapaccayavirahā ca vijjamānesupi vitakkavicāresu jhānaṅgadhammānaṃ dubbalattā pañcaviññāṇesu viya agaṇanupagabhāvā ca pañcaviññāṇasotapatitatā. Tato eva hi ahetukakiriyattayepi jhānaṅgāni balāni ca saṅgahavāre na uddhaṭāni, jhānapaccayakiccamattato pana paṭṭhāne dubbalānaṃ ettha vitakkādīnaṃ jhānapaccayatā vuttā.

469. Samānavatthukaṃ anantarapaccayaṃ labhitvā uppajjamānaṃ santīraṇaṃ manodhātuto balavataraṃ hotīti taṃ yathārammaṇaṃ ārammaṇarasaṃ anubhavantaṃ iṭṭhe somanassasahagataṃ hoti, iṭṭhamajjhatte upekkhāsahagataṃ sātisayānubhavattā, tasmā **''ayañhi iṭṭhārammaṇasmiṃ yevā''**tiādi vuttaṃ. Voṭṭhabbanaṃ pana satipi balavabhāve vipākappavattiṃ nivattetvā visadisaṃ manaṃ karontaṃ manasikārakiccantarayogato vipāko viya anubhavanameva na hotīti sabbattha upekkhāsahagatameva hoti, tathā pañcadvārāvajjanaṃ manodvārāvajjanañca kiccavasena apubbattā.

Ahetukakusalavipākavaṇṇanā niṭṭhitā.

Aṭṭhamahāvipākacittavaṇṇanā

498. **Alobho abyākatamūla**ntiādīsu kusalapakkhe tāva alobhādosānaṃ niddesesu ''yo tasmiṃ samaye alobho alubbhanā…pe… alobho kusalamūla''nti (dha. sa. 32), ''yo tasmiṃ samaye adoso adussanā…pe… adoso kusalamūla''nti (dha. sa. 33) ca vuttattā idhāpi taṃniddesesu ''alobho abyākatamūla''nti ''adoso abyākatamūla''nti vacanaṃ yujjeyya. Paññindriyādiniddesesu pana ''paññāratanaṃ amoho dhammavicayo sammādiṭṭhī''ti (dha. sa. 34, 37) evaṃ tatthapi vuttaṃ, na vuttaṃ ''amoho kusalamūla''nti. Tasmā idhāpi ''amoho abyākatamūla''nti pāṭhena na bhavitabbaṃ siyā. Alobhādosānaṃ viya amohassapi abyākatamūladassanatthaṃ panetaṃ vuttanti veditabbaṃ. **Aviññattijanakato**ti kāyavacīkammadvāranivāraṇaṃ karoti. **Avipākadhammato**ti manokammadvāranivāraṇañca. Vipākadhammānañhi kammadvāraṃ vuttanti. **Tathā appavattito**ti dānādipuññakiriyabhāvena appavattito. Etena puññakiriyavatthubhedameva nivāreti.

Balavapaccayehīti payogena vinā nipphannehi ārammaṇādipaccayehi. Asaṅkhārikādīsu hi yena kenaci cittena kamme āyūhite asaṅkhārena appayogena kammakammanimittagatinimittapaccupaṭṭhāne paṭisandhi uppajjamānā asaṅkhārikā hoti, sasaṅkhārena sappayogena kammādipaccupaṭṭhāne sasaṅkhārikā. Bhavaṅgacutiyo pana paṭisandhisadisāva. Tadārammaṇañca kusalākusalāni viya asaṅkhārikaṃ sasaṅkhārikañca daṭṭhabbanti. Etesu balavaṃ dubbalañca vicāretuṃ **''tattha sabbepi sabbaññubodhisattā''**tiādimāha. **Kālavasena pana pariṇamatī**ti appāyukasaṃvattanikakammabahule kāle taṃkammasahitasantānajanitasukkasoṇitapaccayānaṃ taṃmūlakānaṃ candasūriyavisamaparivattādijanitautāhārādivisamapaccayānañca vasena pariṇamati.

Vipākuddhārakathāvaṇṇanā

Yato yattako ca vipāko hoti, yasmiñca ṭhāne vipaccati, taṃ dassetuṃ vipākuddhārakathā āraddhā. **Etthevā**ti ekāya cetanāya kamme āyūhiteyeva. Duhetukapaṭisandhivasena dvādasakamaggopi hoti, dvādasakappakāropīti attho. Ahetukapaṭisandhivasena ahetukaṭṭhakampi. Asaṅkhārikasasaṅkhārikānaṃ sasaṅkhārikaasaṅkhārikavipākasaṅkaraṃ anicchanto dutiyatthero **‘‘dvādasā’’**tiādimāha. Purimassa hi paccayatosasaṅkhārikaasaṅkhārikabhāvo, itaresaṃ kammato. Tatiyo tihetukato duhetukampi anicchanto **‘‘dasā’’**tiādimāha.

Imasmiṃ vipākuddhāraṭṭhāne kammapaṭisandhivavatthānatthaṃ **sāketapañhaṃ gaṇhiṃsu**. Kammavasena vipākassa taṃtaṃguṇadosussadanimittataṃ dassetuṃ **ussadakittanaṃ gaṇhiṃsu. Hetukittanaṃ** idha paṭhamattherassa adhippāyena vuttaṃ. Dutiyattheravādādīsu visesaṃ tattha tattheva vakkhāmi. Ñāṇassa jaccandhādivipattinimittapaṭipakkhabhāvato tihetukaṃ atidubbalampi samānaṃ paṭisandhiṃ ākaḍḍhantaṃ duhetukaṃ ākaḍḍheyyāti **‘‘ahetukā na hotī’’**ti āha. Yaṃ pana **paṭisambhidāmagge** sugatiyaṃ jaccandhabadhirādivipattiyā ahetukaupapattiṃ vajjetvā gatisampattiyā sahetukopapattiṃ dassentena ‘‘gatisampattiyā ñāṇasampayutte katamesaṃ aṭṭhannaṃ hetūnaṃ paccayā upapatti hoti’’cceva (paṭi. ma. 1.232) vuttaṃ. Tena ñāṇavippayuttena kammunā ñāṇasampayuttapaṭisandhi na hotīti dīpitaṃ hoti. Aññathā ‘‘sattannaṃ hetūnaṃ paccayā upapatti hotī’’ti idampi vucceyya. Tathā hi ‘‘gatisampattiyā ñāṇasampayutte katamesaṃ aṭṭhannaṃ hetūnaṃ paccayā upapatti hoti? Kusalassa kammassa javanakkhaṇe tayo hetū kusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti. Tena vuccati kusalamūlapaccayāpi saṅkhārā. Nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti. Tena vuccati akusalamūlapaccayāpi saṅkhārā. Paṭisandhikkhaṇe tayo hetū abyākatā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti. Tena vuccati nāmarūpapaccayāpi viññāṇaṃ, viññāṇapaccayāpi nāmarūpa’’nti vissajjitaṃ ñāṇasampayuttopapattiyaṃ.

Evaṃ ñāṇavippayuttato ñāṇasampayuttupapattiyā ca vijjamānāya ‘‘gatisampattiyā ñāṇasampayutte katamesaṃ sattannaṃ hetūnaṃ paccayā upapatti hoti? Kusalassa kammassa javanakkhaṇe dve hetū kusalā’’ti vatvā aññattha ca pubbe vuttanayeneva sakkā vissajjanaṃ kātunti. Yathā pana ‘‘ñāṇasampayutte sattannaṃ hetūnaṃ paccayā’’ti avacanato ñāṇavippayuttato ñāṇasampayuttā paṭisandhi na hoti, evaṃ ‘‘gatisampattiyā ñāṇavippayutte channaṃ hetūnaṃ paccayā upapatti hoti’’cceva (paṭi. ma. 1.233) vatvā ‘‘sattannaṃ hetūnaṃ paccayā’’ti avacanato ñāṇasampayuttato ñāṇavippayuttāpi paṭisandhi na hotīti āpannaṃ. Etthāpi hi na na sakkā kammanikantikkhaṇesu tayo ca dve ca hetū yojetvā paṭisandhikkhaṇe dve yojetunti. Imassa pana therassa ayamadhippāyo siyā ‘‘kammasarikkhakavipākadassanavasena idha pāṭho sāvaseso kathito’’ti. ‘‘Ñāṇasampayutte aṭṭhannaṃ hetūnaṃ paccayā’’ti etthāpi pāṭhassa sāvasesatāpattīti ce? Na, dubbalassa duhetukakammassa ñāṇasampayuttavipākadāne asamatthattā. Tihetukassa pana ahetukavipaccane viya duhetukavipaccanepi natthi samatthatāvighātoti. **Ārammaṇena vedanā parivattetabbā**ti santīraṇatadārammaṇe sandhāya vuttaṃ. Vibhāgaggahaṇasamatthatābhāvato hi cakkhuviññāṇādīni iṭṭhaiṭṭhamajjhattesu upekkhāsahagatāneva honti, kāyaviññāṇañca sukhasahagatameva paṭighaṭṭanāvisesenāti.

Visesavatā kālena tadārammaṇapaccayasabbajavanavatā vipākappavattiṃ dassetuṃ **‘‘saṃvarāsaṃvare…pe… upagatassā’’**ti vuttaṃ aññakāle pañcaviññāṇādiparipuṇṇavipākappavattiabhāvā. **Kakkaṭaka…pe… bhavaṅgotaraṇa**nti etena idaṃ dasseti – kedāre pūretvā nadīpavesanamaggabhūtaṃ mātikaṃ appavisitvā kakkaṭakamaggādinā amaggena nadīotaraṇaṃ viya cittassa javitvā bhavaṅgappavesanamaggabhūte tadārammaṇe anuppanne maggena vinā bhavaṅgotaraṇanti.

Etesu tīsu moghavāresu dutiyo upaparikkhitvā gahetabbo. Yadi hi anulome vedanāttike paṭiccavārādīsu ‘‘āsevanapaccayā na magge dve’’ti ‘‘na maggapaccayā āsevane dve’’ti ca vuttaṃ siyā, sopi moghavāro labbheyya. Yadi pana voṭṭhabbanampi āsevanapaccayo siyā, kusalākusalānampi siyā. Na hi āsevanapaccayaṃ laddhuṃ yuttassa āsevanapaccayabhāvī dhammo āsevanapaccayoti avutto atthi. Voṭṭhabbanassa pana kusalākusalānaṃ āsevanapaccayabhāvo avutto. ‘‘Kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati nāsevanapaccayā. Akusalaṃ dhammaṃ…pe… nāsevanapaccayā’’ti (paṭṭhā. 1.1.93) vacanato paṭikkhittova. Athāpi siyā ‘‘asamānavedanānaṃ vasena evaṃ vutta’’nti, evamapi yathā ‘‘āvajjanā kusalānaṃ khandhānaṃ akusalānaṃ khandhānaṃ anantarapaccayena paccayo’’ti (paṭṭhā. 1.1.417) vuttaṃ, evaṃ ‘‘āsevanapaccayena paccayoti’’pi vattabbaṃ siyā, jātibhedā na vuttanti ce? Bhūmibhinnassa kāmāvacarassa rūpāvacarādīnaṃ āsevanapaccayabhāvo viya jātibhinnassapi bhaveyyāti vattabbo eva siyā. Abhinnajātikassa ca vasena yathā ‘‘āvajjanā sahetukānaṃ khandhānaṃ anantarapaccayena paccayo’’ti vuttaṃ, evaṃ ‘‘āsevanapaccayena paccayo’’tipi vattabbaṃ siyā, na tu vuttaṃ. Tasmā vedanāttikepi saṅkhittāya gaṇanāya ‘‘āsevanapaccayā na magge ekaṃ, na maggapaccayā āsevane eka’’nti evaṃ gaṇanāya niddhāriyamānāya voṭṭhabbanassa āsevanapaccayattassa abhāvā yathāvuttappakāro dutiyo moghavāro vīmaṃsitabbo.

Voṭṭhabbanaṃ pana vīthivipākasantatiyā āvaṭṭanato āvajjanā, tato visadisassa javanassa karaṇato manasikāro ca. Evañca katvā paṭṭhāne ‘‘voṭṭhabbanaṃ kusalānaṃ khandhānaṃ anantarapaccayena paccayo’’tiādi na vuttaṃ, ‘‘āvajjanā’’icceva vuttaṃ. Tasmā voṭṭhabbanato catunnaṃ vā pañcannaṃ vā javanānaṃ ārammaṇapurejātaṃ bhavituṃ asakkontaṃ rūpādiāvajjanādīnaṃ paccayo bhavituṃ na sakkoti, ayametassa sabhāvoti javanāpāripūriyā dutiyo moghavāro dassetuṃ yutto siyā, ayampi aṭṭhakathāyaṃ anāgatattā suṭṭhu vicāretabbo. Bhavaṅgassa javanānubandhanabhūtattā **''tadārammaṇaṃ bhavaṅga''**nti vuttaṃ. Paṭṭhāne (paṭṭhā. 3.1.102) ca vuttaṃ ''sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo''ti, ''ahetukaṃ bhavaṅgaṃ sahetukassa bhavaṅgassa anantarapaccayena paccayo''ti ca. Kusalākusalānaṃ sukhadukkhavipākamatto vipāko na iṭṭhāniṭṭhānaṃ vibhāgaṃ karoti, javanaṃ pana rajjanavirajjanādivasena iṭṭhāniṭṭhavibhāgaṃ karotīti **''ārammaṇarasaṃ javanameva anubhavatī''**ti vuttaṃ.

Avijjamāne kārake kathaṃ āvajjanādibhāvena pavatti hotīti taṃ dassetuṃ **pañcavidhaṃ niyāmaṃ nāma gaṇhiṃsu**. Niyāmo ca dhammānaṃ sabhāvakiccapaccayabhāvavisesova. **Taṃtaṃsadisaphaladāna**nti tassa tassa attano anurūpaphalassa dānaṃ. **Sadisavipākadāna**nti ca anurūpavipākadānanti attho. **Idaṃ vatthu**nti ekavacananiddeso ekagāthāvatthubhāvena kato. **Jagatippadeso**ti yathāvuttato aññopi lokappadeso. Kālagatiupadhipayogapaṭibāḷhañhi pāpaṃ na vipacceyya, na padesapaṭibāḷhanti. Sabbaññutaññāṇapadaṭṭhānapaṭisandhiyādidhammānaṃ niyāmo dasasahassikampanapaccayabhāvo **dhammaniyāmo**. **Ayaṃ idha adhippeto**ti etena niyāmavasena āvajjanādibhāvo, na kārakavasenāti etamatthaṃ dasseti.

Imasmiṃ ṭhāneti soḷasavipākakathāṭhāne. Dvādasahi vāhetabbā nāḷiyantopamā na dvādasannaṃ cittānaṃ ekasmiṃ dvāre ekārammaṇe saha kiccakaraṇavasena vuttā, atha kho dvādasannaṃ ekasmiṃ dvāre sakiccakaraṇamattavasena. Ahetukapaṭisandhijanakasadisajavanānantaraṃ ahetukatadārammaṇaṃ dassento **''catunnaṃ pana duhetukakusalacittānaṃ aññatarajavanassa...pe... patiṭṭhātī''**ti āha. Ahetukapaṭisandhikassa pana tihetukajavane javite paṭisandhidāyakena kammena ahetukassa tadārammaṇassa nibbatti na paṭisedhitā. Evaṃ duhetukapaṭisandhikassapi tihetukānantaraṃ duhetukatadārammaṇaṃ appaṭisiddhaṃ daṭṭhabbaṃ. Paripuṇṇavipākassa ca paṭisandhijanakakammassa vasenāyaṃ vipākavibhāvanā tassā mukhanidassanamattamevāti pavattivipākassa ca ekassa tihetukādikammassa soḷasavipākacittādīni vuttanayena yojetabbāni. Tasmā yena kenaci kammunā ekena anekaṃ tadārammaṇaṃ pavattamānaṃ kammavisesābhāvā yesaṃ taṃ anubandhabhūtaṃ, tesaṃ javanasaṅkhātānaṃ paccayānaṃ visesena visiṭṭhaṃ hotīti javanenāyaṃ tadārammaṇaniyāmo vutto, na nānākammunā nibbattamānassa vasena. Evañca katvā paṭṭhāne (paṭṭhā. 3.1.98) ''sahetuke khandhe aniccato dukkhato anattato vipassati. Kusalākusale niruddhe ahetuko vipāko tadārammaṇatā uppajjatī''ti ñāṇānantaraṃ ahetukatadārammaṇaṃ, ''kusalākusale niruddhe sahetuko vipāko tadārammaṇatā uppajjatī''ti akusalānantarañca sahetukatadārammaṇaṃ vuttaṃ, na ca ''taṃ etena therena adassita''nti katvā tassa paṭisedho kato hotīti.

Yaṃ pana javanena...pe... taṃ kusalaṃ sandhāya vuttanti idaṃ kusalassa viya akusalassa sadiso vipāko natthīti katvā vuttaṃ. Sasaṅkhārikāsaṅkhārikaniyamanaṃ pana sandhāya tasmiṃ vutte akusalepi na taṃ na yujjatīti. **Aṭṭhānameta**nti idaṃ niyamitādivasena yoniso ayoniso vā āvaṭṭite ayoniso yoniso vā vavatthāpanassa abhāvaṃ sandhāya vuttaṃ.

Paṭisiddhanti avacanameva paṭisedhoti katvā vuttaṃ. Kāmataṇhānibbattena kammunā mahaggatalokuttarānubhavanavipāko na hotīti tattha tadārammaṇābhāvo veditabbo. Āpāthagate visaye tanninnaṃ bhavaṅgaṃ āvajjanaṃ uppādetīti āvajjanaṃ visaye **ninnattā** uppajjati. Bhavaṅgaṃ pana sabbadā savisaye ninnamevāti visayantaraviññāṇassa paccayo hutvāpi tadabhāvā vinā āvajjanena savisaye ninnattāva uppajjati. **Ciṇṇattā**ti āvajjanena vinā bahulaṃ uppannapubbattā. **Samudācārattā**ti āpāthagate visaye paṭisandhivisaye ca bahulaṃ uppāditapubbattā. **Ciṇṇattā**ti vā puggalena āsevitabhāvo vutto. **Samudācārattā**ti sayaṃ bahulaṃ pavattabhāvo. **Nirodhassa anantarapaccayaṃ nevasaññānāsaññāyatana**nti idaṃ tadanantarameva nirodhaphusanaṃ sandhāya vuttaṃ, na arūpakkhandhānaṃ viya nirodhassa anantarapaccayabhāvaṃ. Nevasaññānāsaññāyatanaṃ pana kiñci parikammena vinā uppajjamānaṃ natthi. Parikammāvajjanameva tassa āvajjananti aññassa viya etassapi sāvajjanatāya bhavitabbaṃ.

Ayaṃ panetthādhippāyo daṭṭhabbo – nevasaññānāsaññāyatanassa na nirodhassa anantarapaccayabhāve ninnāditā aññattha diṭṭhā atadatthaparikammabhāve ca uppattiyā, atha ca taṃ tassa anantarapaccayo hoti, tathā ca uppajjati. Evaṃ yathāvuttā manoviññāṇadhātu asatipi nirāvajjanuppattiyaṃ ninnādibhāve nirāvajjanā uppajjatīti. Evañca katvā **''ariyamaggacittaṃ maggānantarāni phalacittānī''**ti idaṃ vuttaṃ. Yadi hi nibbānārammaṇāvajjanābhāvaṃ sandhāyetaṃ vuttaṃ siyā, gotrabhuvodānāni nidassanāni siyuṃ teheva etesaṃ nirāvajjanatāsiddhito. Phalasamāpattikāle ca ''parittārammaṇaṃ mahaggatārammaṇaṃ anulomaṃ phalasamāpattiyā anantarapaccayena paccayo''ti vacanato samānārammaṇāvajjanarahitattā ''maggānantarāni phalacittānī''ti evaṃ phalasamāpatticittāni na vajjetabbāni siyuṃ, gotrabhuvodānāni pana yadipi nibbāne ciṇṇāni samudācārāni ca na honti, ārammaṇantare ciṇṇasamudācārāneva. Phalasamāpatticittāni ca maggavīthito uddhaṃ tadatthaparikammasabbhāvāti tesaṃ gahaṇaṃ na kataṃ, anulomānantarañca phalasamāpatticittaṃ ciṇṇaṃ samudācāraṃ, na nevasaññānāsaññāyatanānantaraṃ maggānantarassa viya tadatthaparikammābhāvāti ''nirodhā vuṭṭhahantassā''ti tañca nidassanaṃ. **Ārammaṇena pana vinā nuppajjatī**ti idaṃ etassa mahaggatārammaṇattābhāvā pucchaṃ kāretvā ārammaṇaniddhāraṇatthaṃ vuttaṃ.

Tatthāti vipākakathāyaṃ. Jaccandhapīṭhasappiupamānidassanaṃ vipākassa nissayena vinā appavattidassanatthaṃ. **Visayaggāho**ti idaṃ cakkhādīnaṃ savisayaggahaṇena cakkhuviññāṇādivipākassa dassanatthaṃ vuttaṃ. Upanissayato cakkhādīnaṃ dassanādiatthato ca tasseva vipākassa dassanatthaṃ **‘‘upanissayamatthaso’’**ti vuttaṃ. **Hadayavatthumevā**ti yathā purimacittāni hadayavatthunissitāni ca pasādavatthuanugatāni ca aññārammaṇāni honti, na evaṃ bhavaṅgaṃ, taṃ panetaṃ vatthārammaṇantararahitaṃ kevalaṃ hadayavatthumeva nissāya pavattatīti vuttaṃ hoti. **Hadayarūpavatthuka**nti idhāpi aññavatthānugatanti adhippāyo veditabbo. Makkaṭakassa hi suttārohaṇaṃ viya pasādavatthukaṃ cittaṃ, suttena gamanādīni viya tadanugatāni sesacittānīti. Suttaghaṭṭanamakkaṭakacalanāni viya pasādaghaṭṭanabhavaṅgacalanāni saha hontīti dīpanato **‘‘ekekaṃ…pe… āgacchatī’’**tipi dīpeti.

Bhavaṅgassa āvaṭṭitakāloti idaṃ dovārikasadisānaṃ cakkhuviññāṇādīnaṃ pādaparimajjakasadisassa āvajjanassa saññādānasadiso anantarapaccayabhāvo eva bhavaṅgāvaṭṭananti katvā vuttaṃ. Vipākamanodhātuādīnaṃ adisvāva sampaṭicchanādikaraṇaṃ gāḷhaggahaṇamattaputhulacaturassabhāvavijānanamattakahāpaṇabhāvavijānanamattakammopanayanamattasāmaññavasena vuttaṃ, na gāḷhaggāhakādīnaṃ kahāpaṇadassanassa abhāvo taṃsamānabhāvo ca sampaṭicchanādīnaṃ adhippetoti veditabbo.

Paṇḍaraṃ etanti paṇḍararūpadassanasāmaññato cakkhuviññāṇameva dassanakiccaṃ sādhetīti dīpanaṃ veditabbaṃ. Evaṃ sotadvārādīsupi yojetabbaṃ savanādivasena. Santāpanavasena guḷasīlo guḷappayojano vā **goḷiyako. Upanissayato**ti na upanissayapaccayaṃ sandhāya vuttaṃ. Yasmiṃ pana asati yo na hoti, so idha ‘‘upanissayo’’ti adhippeto. **Ālokasannissita**nti idampi āloke sati sabbhāvaṃ sandhāya vuttaṃ, na upanissayapaccayataṃ. **Mandathāmagataṃ** nāma kiriyacittassa paccayabhāvaṃ anupagantvā sayameva pavattamānaṃ.

Asaṅkhārikasasaṅkhārikesu dosaṃ disvāti na kammassa viruddhasabhāvena vipākena bhavitabbanti asaṅkhārikakammassa sasaṅkhārikavipākesu, sasaṅkhārikakammassa ca asaṅkhārikavipākesu dosaṃ disvā. Ahetukānaṃ pana rūpādīsu abhinipātamattādikiccānaṃ na sasaṅkhārikaviruddho sabhāvoti asaṅkhārikatā natthi, asaṅkhārikaviruddhasabhāvābhāvā nāpi sasaṅkhārikatāti ubhayāvirodhā ubhayenapi tesaṃ nibbattiṃ anujānāti. **Cittaniyāma**nti tadārammaṇaniyāmaṃ. **Kiriyato pañcāti imesaṃ…pe… patiṭṭhātī**ti kiriyajavanānantarañca tadārammaṇaṃ vuttaṃ. Paṭṭhāne (paṭṭhā. 1.3.94) pana ‘‘kusalākusale niruddhe vipāko tadārammaṇatā uppajjatī’’ti vipākadhammadhammānameva anantarā tadārammaṇaṃ vuttaṃ. Kusalattike ca ‘‘sekkhā vā puthujjanā vā kusalaṃ aniccato’’tiādinā (paṭṭhā. 1.1.406) kusalākusalajavanameva vatvā tadanantaraṃ tadārammaṇaṃ vuttaṃ, na abyākatānantaraṃ, na ca katthaci kiriyānantaraṃ tadārammaṇassa vuttaṭṭhānaṃ dissati. Vijjamāne ca tasmiṃ avacane kāraṇaṃ natthi, tasmā upaparikkhitabbo eso theravādo. Vipphārikañhi javanaṃ nāvaṃ viya nadīsoto bhavaṅgaṃ anubandhatīti yuttaṃ, na pana chaḷaṅgupekkhavato santavuttiṃ kiriyajavanaṃ paṇṇapuṭaṃ viya nadīsototi.

Piṇḍajavanaṃ javatīti kusalākusalakiriyajavanāni piṇḍetvā kathitānīti tathā kathitāni javanāni piṇḍitāni viya vuttāni, ekasmiṃ vā tadārammaṇe piṇḍetvā dassitāni hutvā javitāneva vuttāni. Imañca pana piṇḍajavanaṃ vadantena akusalato cattāriyeva upekkhāsahagatāni gahetvā dvādasupekkhāsahagatajavanāni piṇḍitāni viya vuttāni. Paṭṭhāne pana ‘‘kusalaṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati. Diṭṭhi, vicikicchā, uddhaccaṃ, domanassaṃ uppajjati. Akusale niruddhe vipāko tadārammaṇatā uppajjatī’’ti vuttattā itarāni dve iṭṭhārammaṇe pavattavicikicchuddhaccasahagatānipi kusalavipāke tadārammaṇe piṇḍetabbāni siyuṃ. Tesaṃ pana anantaraṃ ahetukavipākeneva tadārammaṇena bhavitabbaṃ, so ca santīraṇabhāveneva gahitoti apubbaṃ gahetabbaṃ natthi. Ahetuke ca piṇḍetabbaṃ nārahantīti adhippāyena na piṇḍetīti.

Tihetukajavanāvasāne panetthati etasmiṃ dutiyavāde tihetukajavanāvasāne tihetukatadārammaṇaṃ yuttanti dassetuṃ yuttaṃ vadati javanasamānattā, nālabbhamānattā aññassa. Paṭhamattherena akusalānantaraṃ vuttassa ahetukatadārammaṇassa, kusalānantaraṃ vuttassa ca sahetukatadārammaṇassa akusalānantaraṃ uppattiṃ vadantassa hi paṭisandhijanakaṃ tihetukakammaṃ duhetukāhetukaṃ vipākaṃ janayantampi tihetukajavanānantaraṃ na janetīti na ettha kāraṇaṃ dissatīti evaṃ yuttaṃ gahetabbaṃ avuttampīti adhippāyo. Atha vā tasmiṃ tasmiṃ theravāde yena adhippāyena sasaṅkhārāsaṅkhāravidhānādi vuttaṃ, taṃ teneva adhippāyena yuttaṃ gahetabbaṃ, na adhippāyantaraṃ adhippāyantarena āloḷetabbanti attho. **Hetusadisamevā**ti janakakammahetusadisameva. **Mahāpakaraṇe āvi bhavissatī**ti mahāpakaraṇe āgatapāḷiyā pākaṭaṃ uppattividhānaṃ āvi bhavissatīti adhippāyena vadati.

Kāmāvacarakusalavipākakathāvaṇṇanā niṭṭhitā.

Rūpāvacarārūpāvacaravipākakathāvaṇṇanā

499. **Anantarāyenā**ti parihānipaccayavirahena. **Paṭipadādibhedo**ti paṭipadārammaṇabhedo. Tathā hi dukkhapaṭipadaṃ dandhābhiññaṃ jhānaṃ uppādetvā punappunaṃ samāpajjantassa taṃ jhānaṃ taṃpaṭipadameva hoti. Etasmiṃ aparihīne tassa vipāko nibbattamāno tappaṭipadova bhavituṃ arahatīti. Chandādhipateyyādibhāvo pana tasmiṃ khaṇe vijjamānānaṃ chandādīnaṃ adhipatipaccayabhāvena hoti, na āgamanavasena. Tathā hi ekameva jhānaṃ nānākkhaṇesu nānādhipateyyaṃ hoti. Catutthajjhānasseva hi caturiddhipādabhāvena bhāvanā hoti, tasmā vipākassa āgamanavasena chandādhipateyyāditā na vuttā.

Rūpāvacarārūpāvacaravipākakathāvaṇṇanā niṭṭhitā.

Lokuttaravipākakathāvaṇṇanā

505. Yathā vaṭṭaṃ ācinati, tathā taṇhādīhi abhisaṅkhataṃ lokiyakammaṃ **upacita**nti vuccati. Lokuttaraṃ pana evaṃ na hotīti tathā na vuttaṃ. **Suddhāgamanavasenā**ti animittāppaṇihitanāmadāyakehi saguṇārammaṇehi vijjamānehipi phalassa suññatanāmadānadīpane aggahitabhāveneva avomissenāti attho. Āgamanato suññatāppaṇihitanāmavato maggassa āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmattayadānaṃ yojitaṃ, itarassapi pana tatheva yojetabbaṃ. Nayamattadassanañhetaṃ. Saguṇārammaṇehi pana nāmattayavato aniccānupassanānantarassapi maggassa āgamanīyaṭṭhāne ṭhatvā attano phalassa nāmattayadānaṃ na nivāritanti. Vaḷañjanakaphalasamāpattiyā ca vipassanāgamanavasena nāmalābhe maggassa viya animittanāmalābho na siyā. Yathā pana maggānantarassa viya vaḷañjanakaphalasamāpattiyāpi jhānapaṭipadābhedo hoti, evaṃ suññatādināmalābhe sati animittanāmañca labhatīti. **Avūpasantāyā**ti idaṃ kenaci aññena anantaritattā tādisāya eva saddhāya…pe… paññāya ca anantarapaccayabhāvaṃ sandhāya vuttaṃ. Tena chandādayopi attano anantarasadisānaṃ chandādīnaṃ uppādakā adhipatibhūtā adhipatibhūte eva uppādentīti imamatthaṃ dīpeti.

555. Kilesasamucchedakassa maggassa sammādiṭṭhiādikassa niyyānikasabhāvassa phalenapi paṭippassaddhakilesena niyyānasabhāveneva bhavitabbaṃ, tasmā phalepi **‘‘maggaṅgaṃ maggapariyāpanna’’**nti vuttaṃ. Evañca katvā maggavibhaṅge phalesu ca aṭṭhaṅgiko pañcaṅgiko ca maggo uddhaṭo, evaṃ bojjhaṅgāpīti. **Maggaṃ upādāyā**ti maggasadisatāya maggoti imamatthaṃ sandhāyāha.

Lokuttaravipākakathāvaṇṇanā niṭṭhitā.

Akusalavipākakathāvaṇṇanā

556. Iṭṭhaiṭṭhamajjhattesu viya na aniṭṭhaaniṭṭhamajjhattesu santīraṇaviseso atthi, aniṭṭhārammaṇameva pana adhimattaṃ mandañca evaṃ dvidhā vuttaṃ.

Akusalavipākakathāvaṇṇanā niṭṭhitā.

Kiriyābyākataṃ

Manodhātucittavaṇṇanā

566. **Vātapuppha**nti moghapupphaṃ. Taṃ acchinnepi rukkhe na phalati, chinnarukkhapupphaṃ pana acchinne phaleyya. Evaṃ acchinnabhavamūlassapi pavattamānaṃ yaṃ na phalati, taṃ vātapupphasadisaṃ. Itarasseva pana pavattamānaṃ chinnarukkhapupphasadisaṃ. Tañhi acchinne bhavamūle phaleyyāti.

Kiriyamanoviññāṇadhātucittavaṇṇanā

568. **Loluppataṇhā pahīnā**ti imassa cittassa paccayabhūtā purimā pavatti dassitā. Idaṃ pana cittaṃ vicāraṇapaññārahitanti kevalaṃ somanassamattaṃ uppādentassa hotīti. Evaṃ cetiyapūjādīsupi daṭṭhabbaṃ. **Vattaṃ karonto**ti idaṃ vattaṃ karontassa phoṭṭhabbārammaṇe kāyadvāracittappavattiṃ sandhāya vuttaṃ. Pañcadvārānugataṃ hutvā labbhamānaṃ sandhāya pañcadvāre eva vā loluppataṇhāpahānādipaccavekkhaṇahetubhūtaṃ idameva pavattiṃ sandhāya tattha tattha **‘‘iminā cittena somanassito hotī’’**ti vuttanti **‘‘evaṃ tāva pañcadvāre labbhatī’’**ti āha. Atītaṃsādīsu appaṭihataṃ ñāṇaṃ vatvā ‘‘imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbaṃ kāyakammaṃ ñāṇānuparivattī’’tiādivacanato (mahāni. 156 atthato samānaṃ) ‘‘bhagavato idaṃ uppajjatī’’ti vuttavacanaṃ vicāretabbaṃ. Ahetukassa mūlābhāvena suppatiṭṭhitatā natthīti balabhāvo aparipuṇṇo, tasmā uddesavāre ‘‘samādhibalaṃ hoti, vīriyabalaṃ hotī’’ti na vuttaṃ. Tato eva hi ahetukānaṃ saṅgahavāre jhānaṅgāni ca na uddhaṭāni. Teneva imasmimpi ahetukadvaye balāni anuddesāsaṅgahitāni. Yasmā pana vīriyassa vijjamānattā sesāhetukehi balavaṃ, yasmā ca ettha vitakkādīnaṃ jhānapaccayamattatā viya samādhivīriyānaṃ balamattatā atthi, tasmā niddesavāre ‘‘samādhibalaṃ vīriyabala’’nti vatvā ṭhapitaṃ. Yasmā pana neva kusalaṃ nākusalaṃ, tasmā sammāsamādhi micchāsamādhīti, sammāvāyāmo micchāvāyāmoti ca na vuttanti adhippāyo. Evaṃ sati mahākiriyacittesu ca etaṃ na vattabbaṃ siyā, vuttañca, tasmā sammā, micchā vā niyyānikasabhāvābhāvato maggapaccayabhāvaṃ appattā samādhivāyāmā idha tathā na vuttāti daṭṭhabbā.

574. Indriyaparopariyattaāsayānusayasabbaññutānāvaraṇañāṇāni imassānantaraṃ uppajjamānāni yamakapāṭihāriyamahākaruṇāsamāpattiñāṇāni ca imassa anantaraṃ uppannaparikammānantarāni iminā āvajjitārammaṇeyeva pavattantīti āha **‘‘cha…pe… gaṇhantī’’**ti. Mahāvisayattā mahāgajo viya mahantanti **mahāgajaṃ**.

Rūpāvacarārūpāvacarakiriyacittavaṇṇanā

577. Idāni yāni kiriyāni jātāni, tāni veditabbānīti evaṃ yojanā kātabbā. **Attabhāvo**ti pañcakkhandhā vuccanti.

Cittuppādakaṇḍavaṇṇanā niṭṭhitā.

2. Rūpakaṇḍaṃ

Uddesavaṇṇanā

Idāni rūpamabyākataṃ bhājetabbaṃ, tañca kenaci samayavavatthānaṃ katvā na sakkā bhājetuṃ. Na hi rūpassa cittuppādena samayavavatthānaṃ sakkā kātuṃ acittasamuṭṭhānasabbhāvato, cittasamuṭṭhānassa ca anekacittasamuṭṭhānatāya rūpasamuṭṭhāpakacittānañca kesañci katthaci asamuṭṭhāpanatāya vavatthānābhāvato, viññattidvayavajjitassa rūpassa acittasahabhubhāvato ca, na ca rūpānaṃ upasampajja viharaṇena samayavavatthānaṃ yujjati mahaggatappamāṇānaṃ jhānānaṃ viya rūpānaṃ upasampajja vihātabbatābhāvā, upādārūpehi ca na yujjati tesaṃ sahajātādipaccayabhāvena appavattanato, nāpi mahābhūtehi yujjati kesañci mahābhūtānaṃ kehici upādārūpehi vinā pavattito asamānakālānañca sabbhāvato. Na hi ''yasmiṃ samaye pathavīdhātu uppannā hoti, tasmiṃ samaye cakkhāyatanaṃ hotī''ti sakkā vattuṃ sotādinissayabhūtāya pathaviyā cittādisamuṭṭhānāya ca saha cakkhāyatanassa abhāvā. Evaṃ sotāyatanādīsupi yojetabbaṃ.

Mahābhūtehi asamānakālāni viññattiupacayādīnipi tasmiṃ samaye hontīti na sakkā vattunti. Ekasmiñca kāle anekāni kalāpasahassāni uppajjanti pavattanti ca, na arūpadhammānaṃ viya rūpānaṃ kalāpadvayasahābhāvo atthi. Ekasmiñca kalāpe vattamāne eva aññassa nirodho, aññassa cuppatti hotīti sabbathā rūpābyākataṃ samayavavatthānaṃ katvā na sakkā vibhajituṃ. Ekakādīhi pana nayehi na hetuādinā sabhāvena vibhajituṃ sakkāti tathā vibhajanatthaṃ cittuppādakaṇḍe tāva avibhattaṃ abyākataṃ atthīti dassetuṃ samayavavatthānena vinā abyākatassa sabhāvatoyeva niddese ekadesaṃ niddisitvā nigamanakaraṇassa anupapattito ca vibhattañca avibhattañca sabbaṃ saṅgaṇhanto āha ''katame dhammā abyākatā? Kusalā…pe… asaṅkhatā ca dhātu. Ime dhammā abyākatā''ti. Avibhatte hi vibhajitabbe dassite vibhajanaṃ yuttaṃ ñātuṃ icchāya uppāditāyāti. Ettha pana vipākakiriyābyākataṃ vibhattattā na vibhajitabbaṃ, asaṅkhatā ca dhātu bhedābhāvato. Yaṃ panettha bhedayuttattā avibhattattā ca vibhajitabbaṃ, taṃ vibhajanto āha **''tattha katamaṃ sabbaṃ rūpa''**ntiādi. Ayamettha pāḷiyojanā.

Nayaṃ dassetvāti ettha heṭṭhā gahaṇameva nayadassanaṃ. Taṃ vipākesu katvā viññātattā kiriyābyākatesu nissaṭṭhaṃ. Kāmāvacarādibhāvena vattabbassa kiriyābyākatassa vā dassanaṃ, taṃ katvā kāmāvacarātiādikaṃ gahetvā vuttattā nissaṭṭhaṃ. **Pañcavīsati rūpānī**ti pāḷiyaṃ vuttāni dasāyatanāni pañcadasa ca sukhumarūpāni, upacayasantatiyo vā ekanti katvā hadayavatthuñca. **Channavutī**ti cakkhādidasakā satta utusamuṭṭhānādayo tayo aṭṭhakā utucittajā dve saddā ca. Kalāpabhāvena pavattarūparūpāni ''rūpakoṭṭhāsā''ti vuttāni rūpakalāpakoṭṭhāsabhāvato. **Koṭṭhāsā**ti ca aṃsā, avayavāti attho. **Koṭṭha**nti vā sarīraṃ, tassa aṃsā kesādayo koṭṭhāsāti aññepi avayavā koṭṭhāsā viya **koṭṭhāsā. Nibbānaṃ nippadesato gahita**nti sopādisesanirupādisesarāgakkhayādiasaṅkhatādivacanīyabhāvena bhinnaṃ nippadesato gahitaṃ. Atthato hi ekāva asaṅkhatā dhātūti.

584. **Sabba**nti sakalaṃ cakkavāḷaṃ. **Parimaṇḍalaṃ** parimaṇḍalasaṇṭhānaṃ, parikkhepato chattiṃsa satasahassāni dasa ceva sahassāni aḍḍhacatutthāni ca yojanasatāni hontīti attho. Ettha ca vaṭṭaṃ ''parimaṇḍala''nti vuttaṃ. **Cattāri nahutānī**ti cattālīsa sahassāni. **Nagavhayā**ti nagāti avhātabbā nagasaddanāmāti attho.

Devadānavādīnaṃ tigāvutādisarīravasena mahantāni pātubhūtāni. Tatthāyaṃ vacanattho – bhūtāni jātāni nibbattāni mahantāni **mahābhūtānī**ti. Anekacchariyadassanena anekābhūtavisesadassanavasena ca māyākāro mahanto bhūtoti **mahābhūto**. Yakkhādayo jātivaseneva mahantā bhūtāti **mahābhūtā**. Niruḷho vā ayaṃ mahābhūtasaddo tesu daṭṭhabbo. Pathaviyādayo pana mahābhūtā viya **mahābhūtā**. Bhūtasaddassa ubhayaliṅgattā napuṃsakatā katā. **Mahāparihārato**ti ettha vacanatthaṃ vadanto āha **''mahantehi bhūtāni, mahāparihārāni vā bhūtānī''**ti. Tattha pacchimatthe purimapade uttarapadassa parihārasaddassa lopaṃ katvā **''mahābhūtānī''**ti vuccanti.

Accimatoti aggissa. Koṭisatasahassaṃ ekaṃ **koṭisatasahassekaṃ**. **Cakkavāḷa**nti taṃ sabbaṃ āṇākkhettavasena ekaṃ katvā voharanti. **Vilīyati** khārodakena. **Vikīratī**ti viddhaṃsati. Upādinnakesu vikāraṃ dassento **''patthaddho''**tiādimāha. **Kaṭṭhamukhena vā**ti **vā**-saddo upamattho. Yathā kaṭṭhamukhasappena daṭṭho patthaddho hoti, evaṃ pathavīdhātuppakopena so kāyo kaṭṭhamukheva hoti, kaṭṭhamukhamukhagato viya patthaddho hotīti attho. Atha vā **vā**-saddo evasaddassatthe. ''Pathavīdhātuppakopenā''ti etassa ca parato āharitvā veditabbo. Tatrāyamattho – ''kaṭṭhamukhena daṭṭhopi kāyo pathavīdhātuppakopeneva patthaddho hoti, tasmā pathavīdhātuyā aviyutto so kāyo sabbadā kaṭṭhamukhamukhagato viya hotī''ti. Atha vā aniyamattho **vā**-saddo. Tatrāyamattho – ''kaṭṭhamukhena daṭṭho kāyo patthaddho hoti vā na vā hoti mantāgadavasena, pathavīdhātuppakopena pana mantāgadarahito so kāyo kaṭṭhamukhamukhagato viya hoti ekantapatthaddho''ti. **Pūtiyo**ti kuthito. **Mahāvikārāni bhūtānī**ti mahāvikārāni jātāni, vijjamānānīti vā attho. Ettha ca purimapade uttarapadassa vikārasaddassa lopaṃ katvā **''mahābhūtānī''**ti vuttāni.

Pathavītiādinā sabbalokassa pākaṭānipi vipallāsaṃ muñcitvā yathāsabhāvato pariggayhamānāni mahantena vāyāmena vinā na pariggayhantīti pākaṭānipi duviññeyyasabhāvattā **''mahantānī''**ti vuccanti. Tāni hi suviññeyyāni amahantānīti gahetvā ṭhito tesaṃ duppariggahitataṃ disvā ''aho mahantāni etānī''ti pajānāti. **Upādāyā**ti etena viññāyamānā pacchimakālakiriyā pavattīti katvā **''pavattarūpa''**nti vuttaṃ. Evañhi ''upādāyā''ti etena paṭiccasamuppannatā vuttā hotīti. Atha vā upādāyati nissayatīti upādāyaṃ, upādāyameva rūpaṃ **upādāyarūpaṃ,** aññanissayassa ekantanissitassa rūpassetaṃ adhivacanaṃ. Taṃ pana na sattassa, nāpi vedanādino tadabhāvepi bhāvatoti dassetuṃ **''catunnaṃ mahābhūtāna''**ntiādimāha. Bhavati hi nissayarūpānaṃ sāmibhāvoti.

Tividharūpasaṅgahavaṇṇanā

585. Pakiṇṇakadukesu ajjhattikadukaṃ muñcitvā añño sabbadukehi tikavasena yojanaṃ gacchanto natthi, viññattiduko ca yojanaṃ na gacchatīti sabbadukayogīsu ādibhūtaṃ ajjhattikadukameva gahetvā sesehi sabbadukehi yojetvā tikā vuttā. Sakkā hi etena nayena aññesampi dukānaṃ dukantarehi labbhamānā tikayojanā viññātunti.

Catubbidhādirūpasaṅgahavaṇṇanā

586. Catukkesu ekantacittasamuṭṭhānassa viññattidvayabhāvato viññattidukādīhi samānagatiko cittasamuṭṭhānadukoti tena saha upādādukassa yojanāya labbhamānopi catukko na vutto, tathā sanidassanadukādīnaṃ tena tassa ca oḷārikadūradukehi yojanāya labbhamānā na vuttā, dhammānaṃ vā sabhāvakiccāni bodhetabbākārañca yāthāvato jānantena bhagavatā tena aññesaṃ tassa ca aññehi yojanā na katāti kiṃ ettha kāraṇapariyesanāya, addhā sā yojanā na kātabbā, yato bhagavatā na katāti veditabbā. Aññe pana pakiṇṇakadukā aññehi pakiṇṇakadukehi yojetuṃ yuttā, tehi yojitā eva. Vatthudukādīsu pana sotasamphassārammaṇadukādayo vajjetvā aññehi ārammaṇabāhirāyatanādilabbhamānadukehi upādinnakadukassa upādinnupādāniyadukassa ca yojanāya catukkā labbhanti, cittasamuṭṭhānadukassa ca sabbārammaṇabāhirāyatanādilabbhamānadukehi. Avasesehi pana tesaṃ aññesañca sabbavatthudukādīhi yojanāya na labbhantīti veditabbā.

Uddesavaṇṇanā niṭṭhitā.

Rūpavibhatti

Ekakaniddesavaṇṇanā

594. Avijjamānavibhāgassa vibhāgābhāvadassanameva **niddeso** nicchayakaraṇato, tasmā ''sabbaṃ rūpaṃ na hetumevā''tiādinā vibhāgābhāvāvadhāraṇena eva-saddena niddesaṃ karoti. **Hetuhetū**ti mūlahetu, hetupaccayahetūti vā ayamattho. **Mahābhūtā hetū**ti ayamevattho **mahābhūtā paccayo**ti etenapi vuttoti. Hetupaccayasaddānaṃ samānatthattā paccayo eva hetu **paccayahetu**. Yo ca rūpakkhandhassa hetu, so eva tassa paññāpanāya hetūti vutto tadabhāve abhāvato. **Atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipāka**nti ettha vijjamānesupi aññesu paccayesu iṭṭhāniṭṭhavipākaniyāmakattā uttamaṃ padhānaṃ kusalākusalaṃ gatiupadhikaālapayogasampattivipattiṭṭhānanipphāditaṃ iṭṭhāniṭṭhārammaṇañca kammamiva padhānattā ''hetū''ti vuttanti iminā adhippāyena kammārammaṇāni **''uttamahetū''**ti vuttāni. Vakkhati ca ''gatiupadhikālapayogā vipākassa ṭhānaṃ, kammaṃ hetū''ti. Idha pana kammamiva uttamattā ārammaṇampi hetuvacanaṃ arahatīti **''uttamahetū''**ti vuttaṃ. **Saṅkhārāna**nti puññābhisaṅkhārādīnaṃ avijjā sādhāraṇapaccayattā ''hetū''ti vuttā. **Pharatī**ti gacchati pāpuṇāti. **Paṭikkhepaniddeso**ti idaṃ mātikāya āgatapaṭikkhepavasena vuttaṃ. Idha pana mātikāya na hetupadādisaṅgahitatā ca rūpassa vuttā taṃtaṃsabhāvattā, avadhāritatā ca anaññasabhāvato.

Rūpīduke rūpīpadameva idha ''rūpa''nti vuttaṃ. Tena rūpīrūpapadānaṃ ekatthatā siddhā hoti ruppanalakkhaṇayuttasseva rūpīrūpabhāvato. **Uppannaṃ chahi viññāṇehi viññeyya**nti arūpato vidhuraṃ rūpassa sabhāvaṃ dasseti. Na hi arūpaṃ uppannaṃ chahi viññāṇehi viññeyyaṃ yathā rūpaṃ, tena rūpaṃ uppannaṃ chahi viññāṇehi viññeyyaṃ, na arūpanti arūpato nivattetvā rūpe eva etaṃ sabhāvaṃ niyameti, na rūpaṃ etasmiṃ sabhāve. Atthi hi rūpaṃ atītānāgataṃ yaṃ uppannaṃ chahi viññāṇehi viññeyyasabhāvaṃ na hotīti. Etameva ca niyamaṃ puna evasaddena niyameti ''yathāvutto niyamo rūpe atthi eva, arūpe viya na natthī''ti. Atha vā **sabbaṃ rūpa**nti bhūtupādāyarūpaṃ kālabhedaṃ anāmasitvā ''sabba''nti vuttaṃ, taṃ sabbaṃ arūpehi samānaviññeyyasabhāvaṃ atītānāgataṃ nivattetuṃ uppannanti etena viseseti, taṃ uppannaṃ sabbaṃ rūpaṃ chahi viññāṇehi viññeyyamevāti attho.

Nanu evaṃ rūpāyatanassapi sotaviññāṇādīhi viññeyyatā āpajjatīti? Nāpajjati rūpaṃ sabbaṃ sampiṇḍetvā ekantalakkhaṇadassanavasena ekībhāvena gahetvā arūpato vidhurassa chahi viññāṇehi viññeyyasabhāvassa dassanato. Paccuppannarūpameva chahi viññāṇehi viññeyyanti etasmiṃ pana niyame ''sabbaṃ rūpa''nti etthāyaṃ viññeyyabhāvaniyamo na vutto, atha kho paccuppannanti sabbarūpassa ekantalakkhaṇaniyamo dassito na siyā. Pāḷiyañca **viññeyyamevā**ti **eva**-kāro vutto, na uppannamevāti. Tasmā uppannasseva manoviññeyyaniyamāpatti natthīti kiṃ sotapatitattena, tasmā vuttanayenattho yojetabbo.

Kathaṃvidhanti guṇehi kathaṃ saṇṭhitaṃ. Ñāṇameva **ñāṇavatthu**. Samānajātikānaṃ saṅgaho, samānajātiyā vā saṅgaho **sajātisaṅgaho**. Sañjāyanti etthāti sañjāti, sañjātiyā saṅgaho **sañjātisaṅgaho,** sañjātidesena saṅgahoti attho. Aññamaññopakāravasena avippayogena ca samādhidese jātā sammāsatiādayo samādhikkhandhe saṅgahitā. Yattha ca satiādisahāyavato samādhissa attano kiccakaraṇaṃ, so cittuppādo samādhideso. Sammāsaṅkappassa ca appanābhāvato paṭivedhasadisaṃ kiccanti samānena paṭivedhakiccena diṭṭhisaṅkappā paññākkhandhe saṅgahitā.

Rūpavibhattiekakaniddesavaṇṇanā niṭṭhitā.

Dukaniddeso

Upādābhājanīyakathāvaṇṇanā

596. Apparajakkhādisattasamūhadassanaṃ **buddhacakkhu,** chasu asādhāraṇañāṇesu indriyaparopariyattañāṇaṃ daṭṭhabbaṃ. Sabbasaṅkhatāsaṅkhatadassanaṃ **samantacakkhu**. ‘‘Dukkhaṃ pariññeyyaṃ pariññāta’’nti (saṃ. ni. 5.1081; mahāva. 15) evamādinā ākārena pavattaṃ ñāṇadassanaṃ **ñāṇacakkhu,** tampi purimadvayamiva kāmāvacaraṃ. Catusaccadhammadassanaṃ **dhammacakkhu**. Upatthambhabhūtā catusamuṭṭhānikarūpasantatiyo sambhārā. Saha sambhārehi **sasambhāraṃ,** sambhāravantaṃ. **Sambhavo**ti āpodhātumeva sambhavasambhūtamāha. **Saṇṭhāna**nti vaṇṇāyatanameva parimaṇḍalādisaṇṭhānabhūtaṃ. Tesaṃ pana visuṃ vacanaṃ tathābhūtānaṃ atathābhūtānañca āpodhātuvaṇṇāyatanānaṃ yathāvutte maṃsapiṇḍe vijjamānattā. Cuddasasambhāro hi maṃsapiṇḍo. Sambhavassa catudhātunissitehi saha vuttassa dhātuttayanissitatā yojetabbā. Āpodhātuvaṇṇāyatanānameva vā sambhavasaṇṭhānābhāvā visuṃ vuttāti catudhātunissitatā ca na virujjhati. Yaṃ maṃsapiṇḍaṃ setādinā sañjānanto na pasādacakkhuṃ sañjānāti, patthiṇṇatādivisesaṃ vattukāmo ‘‘pathavīpi atthī’’tiādi vuttampi vadati.

Sarīrasaṇṭhānuppattidesabhūteti etena avasesaṃ kaṇhamaṇḍalaṃ paṭikkhipati. Snehamiva sattakkhipaṭalāni byāpetvā ṭhitāheva attano nissayabhūtāhi catūhi dhātūhi katūpakāraṃ taṃnissitehi eva āyuvaṇṇādīhi anupālitaparivāritaṃ tisantatirūpasamuṭṭhāpakehi utucittāhārehi upatthambhiyamānaṃ tiṭṭhati. Sattakkhipaṭalānaṃ byāpanavacanena ca anekakalāpagatabhāvaṃ cakkhussa dasseti. **Pamāṇato ūkāsiramatta**nti ūkāsiramatte padese pavattanato vuttaṃ. **Rūpāni manupassatī**ti **ma**-kāro padasandhikaro. Atha vā **manū**ti macco. Upakārabhūtehi **saṅgahito. Pariyāyenā**ti catunnaṃ pasāde tesu ekassa dvinnañcātipi vattuṃ yutto samānadhanānaṃ dhanaṃ viyāti etena pariyāyena. **Sarīraṃ** rūpakkhandho eva. Paṭighaṭṭanameva nighaṃso **paṭighaṭṭanānighaṃso**. Rūpābhimukhabhāvena cakkhuviññāṇassa nissayabhāvāpattisaṅkhāto paṭighaṭṭanato jāto vā nighaṃso **paṭighaṭṭanānighaṃso**.

Parikappavacanaṃ ‘‘sace āpāthaṃ āgaccheyyā’’ti hetukiriyaṃ, ‘‘passeyyā’’ti phalakiriyañca parikappetvā tena parikappena vacanaṃ. Ettha ca hetukiriyā anekattā avuttāpi viññāyatīti daṭṭhabbā. ‘‘Passe vā’’ti iminā vacanena tīsupi kālesu cakkhuviññāṇassa nissayabhāvaṃ anupagacchantaṃ cakkhuṃ saṅgaṇhāti. Dassane pariṇāyakabhāvo **dassanapariṇāyakaṭṭho**. Yathā hi issaro ‘‘idañcidañca karothā’’ti vadanto tasmiṃ tasmiṃ kicce sapurise pariṇāyati pavattayati, evamidampi cakkhusamphassādīnaṃ nissayabhāvena te dhamme dassanakicce āṇāpentaṃ viya pariṇāyatīti cakkhūti vuccati. Cakkhatīti hi **cakkhu,** yathāvuttena nayena ācikkhati pariṇāyatīti attho. Atha vā samavisamāni rūpāni cakkhati ācikkhati, pakāsetīti vā **cakkhu**. Sañjāyanti etthāti **sañjāti**. Ke sañjāyanti? Phassādīni. Tathā **samosaraṇaṃ**. Cakkhusamphassādīnaṃ attano tikkhamandabhāvānupavattanena **indaṭṭhaṃ kāretī**ti. Niccaṃ dhuvaṃ attāti gahitassapi **lujjanapalujjanaṭṭhena**. Vaḷañjanti pavisanti etenāti vaḷañjanaṃ, taṃdvārikānaṃ phassādīnaṃ **vaḷañjanaṭṭhena**.

597. Pubbe vutto parikappo eva **vikappanattho. Ghaṭṭayamānamevā**ti pasādassa abhimukhabhāvavisesaṃ gacchantameva.

599. Rūpaṃ ārabbha cakkhusamphassādīnaṃ uppattivacaneneva tesaṃ taṃdvārikānaṃ aññesañca rūpaṃ ārabbha uppatti vuttā hoti. Yathā ca tesaṃ rūpaṃ paccayo hoti, tena paccayena uppatti vuttā hotīti adhippāyena **‘‘iminā’’**tiādimāha. Tattha **cakkhupasādavatthukānaṃ phassādīna**nti iminā vacanena tadālambanarūpārammaṇatāya taṃsadisānaṃ manodhātuādīnañca purejātapaccayena uppatti dassitāti daṭṭhabbā. Yattha pana viseso atthi, taṃ dassetuṃ **‘‘cakkhudvārajavanavīthipariyāpannāna’’**ntiādimāha. Tāni hi rūpaṃ garuṃ katvā pavattamānassādanābhinandanabhūtāni taṃsampayuttāni ca ārammaṇādhipatiārammaṇūpanissayehi uppajjanti, aññāni ārammaṇapurejātenevāti evaṃ ‘‘ārabbhā’’ti vacanaṃ ārammaṇapaccayato aññapaccayabhāvassapi dīpakaṃ, ārammaṇavacanaṃ ārammaṇapaccayabhāvassevāti ayametesaṃ viseso.

600. Suṇātīti sotaviññāṇassa nissayabhāvena suṇāti. Jivhāsaddena viññāyamānā kiriyā sāyananti katvā **‘‘sāyanaṭṭhenā’’**ti āha. Kucchitānaṃ dukkhasampayuttaphassādīnaṃ āyoti **kāyo,** dukkhadukkhavipariṇāmadukkhānaṃ vā. Kāyāyatanassa byāpitāya cakkhupasāde kāyapasādabhāvopi atthi, tena cakkhupasādassa anuviddhattā no byāpitā ca na siyā, vuttā ca sā. Tasmā cakkhupasādassa phoṭṭhabbāvabhāsanaṃ kāyapasādassa ca rūpāvabhāsanaṃ āpannanti lakkhaṇasammissataṃ codeti. Cakkhukāyānaṃ aññanissayattā kalāpantaragatatāya **‘‘aññassa aññattha abhāvato’’**ti āha. Rūparasādinidassanaṃ samānanissayānañca aññamaññasabhāvānupagamena aññamaññasmiṃ abhāvo, ko pana vādo asamānanissayānanti dassetuṃ vuttaṃ.

Rūpābhighātāraho ca so bhūtappasādo cāti **rūpābhighātārahabhūtappasādo**. Evaṃlakkhaṇaṃ cakkhu. **Rūpābhighāto**ti ca rūpe, rūpassa vā abhighātoti attho. Paripuṇṇāparipuṇṇāyatanattabhāvanibbattakassa kammassa nidānabhūtā kāmataṇhā rūpataṇhā ca tadāyatanikabhavapatthanābhāvato daṭṭhukāmatādivohāraṃ arahatīti dutiyo nayo sabbattha vutto. Tattha daṭṭhukāmatānidānaṃ kammaṃ samuṭṭhānametesanti **daṭṭhukāmatānidānakammasamuṭṭhānāni,** evaṃvidhānaṃ bhūtānaṃ pasādalakkhaṇaṃ cakkhu, evaṃvidho vā bhūtappasādo **daṭṭhukāmatāni…pe… pasādo**. Evaṃlakkhaṇaṃ cakkhu. Rūpesu puggalassa vā viññāṇassa vā **āviñchanarasaṃ**.

Kāyo sabbesanti ko ettha viseso, nanu tejādiadhikānañca bhūtānaṃ pasādā sabbesaṃyevāti? Saccametaṃ, idaṃ pana ‘‘sabbesa’’nti vacanaṃ ‘‘samānāna’’nti imamatthaṃ dīpeti anuvattamānassa ekadesādhikabhāvassa nivāraṇavasena vuttattā. **Tejādīna**nti padīpasaṅkhātassa tejassa obhāsena vāyussa saddena pathaviyā gandhena kheḷasaṅkhātassa udakassa rasenāti purimavāde pacchimavāde ca yathāyogaṃ taṃtaṃbhūtaguṇehi anuggayhabhāvato rūpādiggahaṇe upakaritabbatoti attho. **Rūpādīnaṃ adhikabhāvadassanato**ti aggimhi rūpassa pabhassarassa vāyumhi saddassa sabhāvena suyyamānassa pathaviyā surabhiādino gandhassa āpe ca rasassa madhurassa visesayuttānaṃ dassanato **‘‘rūpādayo tesaṃ guṇā’’**ti paṭhamavādī āha. Tasseva ca **‘‘iccheyyāmā’’**tiādinā uttaramāha. Imināvupāyena dutiyavādissapi niggaho hotīti.

Atha vā rūpādivisesaguṇehi tejaākāsapathavīāpavāyūhi cakkhādīni katānīti vadantassa kaṇādassa vādaṃ tatiyaṃ uddharitvā taṃ niggahetuṃ **‘‘athāpi vadeyyu’’**ntiādi vuttanti daṭṭhabbaṃ. Āsave upalabbhamānopi gandho pathaviyā āposaṃyuttāya kappāsato visadisāyāti na kappāsagandhassa adhikabhāvāpattīti ce? Na, anabhibhūtattā. Āsavehi udakasaṃyuttā pathavī udakena abhibhūtā, na kappāsapathavīti tassāyeva adhikena gandhena bhavitabbanti. Uṇhodakasaññutto ca aggi upalabbhanīyo mahantoti katvā tassa phasso viya vaṇṇopi pabhassaro upalabbhitabboti uṇhodakavaṇṇato agginā anabhisambandhassa sītudakassa vaṇṇo parihāyetha. **Tasmā**ti etassubhayassa abhāvā. Tadabhāvena hi rūpādīnaṃ tejādivisesaguṇatā nivattitā, taṃnivattanena ‘‘tejādīnaṃ guṇehi rūpādīhi anuggayhabhāvato’’ti idaṃ kāraṇaṃ nivattitanti. Evaṃ paramparāya ubhayābhāvo visesakappanappahānassa kāraṇaṃ hotīti āha **‘‘tasmā pahāyetheta’’**ntiādi. Ekakalāpepi rūparasādayo visadisā, ko pana vādo nānākalāpe cakkhādayo bhūtavisesābhāvepīti dassetuṃ **rūparasādinidassanaṃ** vuttaṃ.

Yadi bhūtaviseso natthi, kiṃ pana cakkhādivisesassa kāraṇanti taṃ dassetuṃ **‘‘yaṃ aññamaññassā’’**tiādimāha. Ekampi kammaṃ pañcāyatanikattabhāvapatthanānipphannaṃ cakkhādīnaṃ visesahetuttā ‘‘aññamaññassa asādhāraṇa’’nti ca ‘‘kammaviseso’’ti ca vuttanti daṭṭhabbaṃ. Na hi taṃ yena visesena cakkhussa paccayo, teneva sotassa hoti indriyantarābhāvappattito. ‘‘Paṭisandhikkhaṇe mahaggatā ekā cetanā kaṭattārūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 2.12.78) vacanena paṭisandhikkhaṇe vijjamānānaṃ sabbesaṃ kaṭattārūpānaṃ ekā cetanā kammapaccayo hotīti viññāyati. Nānācetanāya hi tadā indriyuppattiyaṃ sati parittena ca mahaggatena ca kammunā nibbattitaṃ kaṭattārūpaṃ āpajjeyyāti na cekā paṭisandhi anekakammanibbattā hotīti siddhamekena kammena anekindriyuppatti hotīti. Anallīno nissayo etassāti **anallīnanissayo,** rūpasaddasaṅkhāto visayo. Gandharasānaṃ nissayā ghānajivhānissaye allīyantīti te nissayavasena allīnā, phoṭṭhabbaṃ sayaṃ kāyanissayaallīnaṃ bhūtattayattā. **Dūre…pe… sampatto eva nāma** paṭighaṭṭananighaṃsajanakatoti adhippāyo. Saddo pana **dhātuparamparāya** vāyu viya **āgantvā** nissayavasena sotanissaye allīyitvā **sotaṃ ghaṭṭetvā** vavatthānaṃ gacchanto **saṇikaṃ vavatthānaṃ gacchatī**ti vutto. Evaṃ pana saticittasamuṭṭhānaṃ saddāyatanaṃ sotaviññāṇassa kadācipi ārammaṇapaccayo na siyā. Na hi bahiddhā cittasamuṭṭhānuppatti upapajjatīti.

Cirena suyyeyyāti kasmā etaṃ vuttaṃ, nanu dūre ṭhitehi rajakādisaddā cirena suyyantīti? Na, dūrāsannānaṃ yathāpākaṭe sadde gahaṇavisesato. Yathā hi dūrāsannānaṃ vacanasadde yathā pākaṭībhūte gahaṇavisesato ākāravisesānaṃ aggahaṇaṃ gahaṇañca hoti, evaṃ rajakādisaddepi āsannassa ādito pabhuti yāvāvasānā kamena pākaṭībhūte dūrassa cāvasāne majjhe vā piṇḍavasena pavattipākaṭībhūte nicchayagahaṇānaṃ sotaviññāṇavīthiyā parato pavattānaṃ visesato lahukaṃ suto cirena sutoti abhimāno hoti. So pana saddo yattha uppanno, taṃ nissitova attano vijjamānakkhaṇe sotassa āpāthamāgacchati. Dūre ṭhito pana saddo aññattha paṭighosuppattiyā bhājanādicalanassa ca ayokanto viya ayocalanassa paccayo hotīti daṭṭhabbo. Yathā vā ghaṇṭābhighātānujāni bhūtāni anuravassa nissayabhūtāni ghaṭṭanasabhāvāni, evaṃ ghaṭṭanānujāni yāva sotappasādā uppattivasena āgatāni bhūtāni ghaṭṭanasabhāvānevāti taṃnissito saddo nissayavasena dhātuparamparāya ghaṭṭetvā saṇikaṃ vavatthānaṃ gacchatīti vutto. **Asukadisāya nāmāti na paññāyeyya**. Kasmā? Sotappadesasseva saddassa gahaṇato.

Visame ajjhāsayo etassāti visamajjhāsayo, ajjhāsayarahitampi cakkhu visamaninnattā visamajjhāsayaṃ viya hotīti **‘‘visamajjhāsaya’’**nti vuttaṃ. Cakkhumato vā puggalassa ajjhāsayavasena cakkhu **‘‘visamajjhāsaya’’**nti vuttaṃ.

Kaṇṇakūpachiddeyeva pavattanato ārammaṇaggahaṇahetuto ca tattheva **‘‘ajjhāsayaṃ karotī’’**ti vuttaṃ. Tassa sotassa sotaviññāṇanissayabhāvena saddasavane. **Ajaṭākāsopi vaṭṭatī**ti etassa aṭṭhakathādhippāyena atthaṃ vadanto **‘‘antoleṇasmi’’**ntiādimāha. Attano adhippāyena vadanto **‘‘kiṃ etāya dhammatāyā’’**tiādimavoca.

Vātūpanissayo gandho gocaro etassāti **vātūpanissayagandhagocaraṃ**. Ettha ca gandhaggahaṇassa vāto upanissayo, tabbohārena pana gandho ‘‘vātūpanissayo’’ti vutto. Atha vā vāto eva upanissayo vātūpanissayo. Kassāti? Ghānaviññāṇassa. So sahakārīpaccayantarabhūto etassa atthīti **vātūpanissayo,** gandho paccayo.

Āpo ca sahakārīpaccayantarabhūto kheḷādiko. Tathā pathavī. Gahetabbassa hi phoṭṭhabbassa uppīḷiyamānassa ādhārabhūtā pathavī kāyassa ca phoṭṭhabbena uppīḷiyamānassa nissayabhūtānaṃ ādhārabhūtā sabbadā phoṭṭhabbagahaṇassa upanissayoti. Uppīḷanena pana vinā phoṭṭhabbagahaṇe kāyāyatanassa nissayabhūtā pathavī upanissayoti daṭṭhabbā. Sabbadāpi ca tassā upanissayabhāvo yutto eva.

Pañcavaṇṇānanti vacanaṃ tadādhārānaṃ suttānaṃ nānattadassanatthaṃ. Pañcappakārā pañcavaṇṇā. **Ekantato**ti idaṃ sabbadā uppīḷanena vinibbhujjituṃ asakkuṇeyyānaṃ kalāpantararūpānaṃ sabbhāvā tesaṃ nivattanatthaṃ vuttaṃ. Na hi tāni ekantena avinibhuttāni kalāpantaragatattāti.

616. **Vaṇṇanibhā**ti rūpāyatanameva niddiṭṭhanti tadeva apekkhitvā **‘‘sanidassana’’**nti napuṃsakaniddeso kato. **Tasmā**ti nippariyāyarūpānaṃ nīlādīnaṃ phusitvā ajānitabbato dīghādīnañca phusitvā jānitabbato **na nippariyāyena dīghaṃ rūpāyatanaṃ. Taṃ taṃ nissāyā**ti dīghādisannivesaṃ bhūtasamudāyaṃ nissāya. **Tathā tathā ṭhita**nti dīghādisannivesena ṭhitaṃ vaṇṇasamudāyabhūtaṃ rūpāyatanameva dīghādivohārena bhāsitaṃ. **Aññamaññaparicchinnaṃ** ekasmiṃ itarassa abhāvā. Visayagocarānaṃ viseso anaññatthabhāvo tabbahulacāritā ca cakkhuviññāṇassa.

620. Bherisaddādīnañca vāditasaddattā **‘‘vuttāvasesāna’’**nti āha. Amanussavacanena na manussehi aññe pāṇino eva gahitā, atha kho kaṭṭhādayopīti adhippāyena **‘‘seso sabbopī’’**ti āha. Evaṃ santepi vatthuvisesakittanavasena pāḷiyaṃ anāgato tathā kittetabbo **ye vā panā**ti vuttoti adhippāyo.

624. **Vissagandho**ti virūpo maṃsādigandho. **Lambila**nti madhurambilaṃ.

632. Sañjānanti etenāti **sañjānanaṃ,** upalakkhaṇaṃ. Sakena sakena kammacittādinā paccayena samuṭṭhitānipi itthiliṅgādīni indriyasahite sarīre uppajjamānāni taṃtadākārāni hutvā uppajjantīti **‘‘itthindriyaṃ paṭicca samuṭṭhaha**ntī’’ti vuttāni. Itthiliṅgādīsu eva ca adhipatibhāvā etassa indriyatā vuttā, indriyasahite santāne itthiliṅgādiākārarūpapaccayānaṃ aññathā anuppādanato itthiggahaṇassa ca tesaṃ rūpānaṃ paccayabhāvato. Yasmā pana bhāvadasakepi rūpānaṃ itthindriyaṃ na janakaṃ, nāpi anupālakaṃ upatthambhakaṃ vā, na ca aññakalāparūpānaṃ, tasmā taṃ jīvitindriyaṃ viya sakalāparūpānaṃ āhāro viya vā kalāpantararūpānañca indriyaatthiavigatapaccayoti na vuttaṃ. Esa nayo purisindriyepi. Liṅgādiākāresu rūpesu rūpāyatanassa cakkhuviññeyyattā liṅgādīnaṃ cakkhuviññeyyatā vuttā.

633. **Ubhayampi…pe… kusalena patiṭṭhātī**ti sugatiṃ sandhāya vuttanti veditabbaṃ. Duggatiyañhi paṭisandhi akusalenevāti tadā uppajjamāno bhāvopi akusaleneva bhaveyya, paṭisandhiyaṃ viya pavattepīti. Tayidaṃ dvayaṃ yasmā santāne saha na pavattati ‘‘yassa itthindriyaṃ uppajjati, tassa purisindriyaṃ uppajjatīti? No’’tiādivacanato (yama. 3.indriyayamaka.188), tasmā ubhatobyañjanakassapi **ekamevindriyaṃ hotī**ti vuttaṃ.

635. Ekantaṃ kāyaviññattiyaṃ kāyavohārassa pavattidassanatthaṃ **‘‘kāyena saṃvaro sādhū’’**ti (dha. pa. 361; saṃ. ni. 1.116) sādhakasuttaṃ āhaṭaṃ. Bhāvassa gamanaṃ pakāsanaṃ **copanaṃ**. **Thambhanā**ti vāyodhātuadhikānaṃ bhūtānaṃ thambhanākāro viññattīti attho. Uddhaṅgamavātādayo viya hi yo vātādhiko kalāpo, tattha bhūtānaṃ viññattiākāratā hotīti. Teneva **‘‘kāyaṃ thambhetvā thaddhaṃ karotīti thambhanā’’**ti vāyodhātukiccavasena viññatti vuttā. Tato eva ca ‘‘vāyodhātuyā ākāro kāyaviññattī’’ti ca vattuṃ vaṭṭati, tathā ‘‘pathavīdhātuyā vacīviññattī’’ti pathavīdhātuadhikabhūtavikārato.

636. **Pabhedagatā vācā evā**ti tissa phussāti pabhedagatā. Atha vā vacīsaṅkhārehi vitakkavicārehi pariggahitā savanavisayabhāvaṃ anupanītatāya abhinnā tabbhāvaṃ nīyamānā vācā **‘‘vacībhedo’’**ti vuccati. **Iriyāpathampi upatthambhentī**ti yathāpavattaṃ iriyāpathaṃ upatthambhenti. Yathā hi abbokiṇṇe bhavaṅge vattamāne aṅgāni osīdanti paviṭṭhāni viya honti, na evaṃ ‘‘dvattiṃsa chabbīsā’’ti vuttesu jāgaraṇacittesu vattamānesu. Tesu pana vattamānesu aṅgāni upatthaddhāni yathāpavattiriyāpathabhāveneva pavattantīti. **Khīṇāsavānaṃ cuticitta**nti visesetvā vuttaṃ, ‘‘kāmāvacarānaṃ pacchimacittassa uppādakkhaṇe yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjissati, rūpāvacare arūpāvacare pacchimabhavikānaṃ, ye ca rūpāvacaraṃ arūpāvacaraṃ upapajjitvā parinibbāyissanti, tesaṃ cavantānaṃ tesaṃ vacīsaṅkhāro nirujjhissati, no ca tesaṃ kāyasaṅkhāro nirujjhissatī’’ti (yama. 2.saṅkhārayamaka.88) pana vacanato aññesampi cuticittaṃ rūpaṃ na samuṭṭhāpetīti viññāyati. Na hi rūpasamuṭṭhāpakacittassa gabbhagamanādivinibaddhābhāvena kāyasaṅkhārāsamuṭṭhāpanaṃ atthi, na ca yuttaṃ ‘‘cuto ca cittasamuṭṭhānañcassa pavattatī''ti, nāpi ''cuticittaṃ rūpaṃ samuṭṭhāpetī''ti pāḷi atthīti.

637. **Na kassatī**ti na vilekhiyati. **Gata**nti viññātaṃ. **Asamphuṭṭhaṃ catūhi mahābhūtehī**ti yasmiṃ kalāpe bhūtānaṃ paricchedo, teheva asamphuṭṭhaṃ. Vijjamānepi hi kalāpantarabhūtānaṃ kalāpantarabhūtasamphuṭṭhabhāve taṃtaṃbhūtavivittatā rūpapariyanto ākāsoti yesaṃ yo paricchedo, tehi so asamphuṭṭhova, aññathā paricchinnabhāvo na siyā tesaṃ bhūtānaṃ byāpitabhāvāpattito. Abyāpitā hi asamphuṭṭhatāti.

638. Lahutādīnaṃ aññamaññāvijahanena dubbiññeyyanānattatā vuttāti taṃtaṃvikārādhikarūpehi taṃtaṃnānattappakāsanatthaṃ **''evaṃ santepī''**tiādimāha. Yathāvuttā ca paccayā taṃtaṃvikārassa visesapaccayabhāvato vuttā, avisesena pana sabbe sabbesaṃ paccayāti.

641. Ādito cayo **ācayo,** paṭhamuppatti. Upari cayo **upacayo**. Pabandho **santati**. Tattha uddese avuttopi ācayo upacayasaddeneva viññāyatīti **''yo āyatanānaṃ ācayo punappunaṃ nibbattamānānaṃ, sova rūpassa upacayo''**ti āha. Pāḷiyaṃ pana **upa**-saddo paṭhamattho upariattho ca hotīti ''ādicayo upacayo, uparicayo santatī''ti ayamattho viññāyatīti. Aññathā hi ācayasaṅkhātassa paṭhamuppādassa avuttatā āpajjeyya.

Evanti ''yo āyatanānaṃ ācayo''tiādiniddesena kiṃ kathitaṃ hoti? Āyatanena ācayo kathito. Ācayūpacayasantatiyo hi nibbattibhāvena ācayo evāti āyatanehi ācayādīnaṃ pakāsitattā tehi ācayo kathito. Āyatanānaṃ ācayādivacaneneva ācayasabhāvāni uppādadhammāni āyatanānīti ācayena taṃpakatikāni āyatanāni kathitāni. Lakkhaṇañhi uppādo, na rūparūpanti. Tenevādhippāyenāha **''āyatanameva kathita''**nti. Ācayañhi lakkhaṇaṃ kathayantena taṃlakkhaṇāni āyatanāneva kathitāni hontīti. **Evampi kiṃ kathitaṃ hotī**ti āyatanācayehi ācayāyatanehi ācayameva āyatanameva kathentena uddese niddese ca ācayoti idameva avatvā upacayasantatiyo uddisitvā tesaṃ vibhajanavasena āyatanena ācayakathanādinā kiṃ kathitaṃ hotīti adhippāyo. **Ācayo**ti upacayamāha, **upacayo**ti ca santatiṃ. Tadevubhayaṃ yathākkamaṃ vivaranto **''nibbatti vaḍḍhi kathitā''**ti āha. Upacayasantatiyo hi atthato ekattā ācayovāti taduddesavibhajanavasena āyatanena ācayakathanādinā nibbattivaḍḍhiākāranānattaṃ ācayassa kathitanti attho. Imamevatthaṃ vibhāvetuṃ **''atthato hī''**tiādimāha. Yasmā ca ubhayampi etaṃ jātirūpassevādhivacanaṃ, tasmā jātirūpassa lakkhaṇādivisesesu ācayādīsu pavattiādīsu ca ācayādilakkhaṇādiko upacayo, pavattiādilakkhaṇādikā santatīti veditabbāti attho.

643. **Pakatiniddesā**ti phalavipaccanapakatiyā niddesā, jarāya pāpuṇitabbaṃ phalameva vā pakati. **Na ca khaṇḍiccādīneva jarā**ti kalalakālato pabhuti purimarūpānaṃ jarāpattakkhaṇe uppajjamānāni pacchimarūpāni paripakkarūpānurūpāni pariṇatapariṇatāni uppajjantīti anukkamena supariṇatarūpaparipākakāle uppajjamānāni khaṇḍiccādisabhāvāni uppajjanti. Tāni udakādimaggesu tiṇarukkhasaṃbhaggatādayo viya paripākagatamaggasaṅkhātesu paripakkarūpesu uppannāni jarāya gatamaggoicceva vuttāni, na jarāti. Aviññāyamānantarajarā **avīcijarā**. Maraṇe **upanayanarasā**.

644. **Taṃ patvā**ti taṃ attano eva khayavayasaṅkhātaṃ sabhāvaṃ patvā rūpaṃ khīyati veti bhijjati. Pothetvā pātitassa dubbalatā parādhīnatā sayanaparāyaṇatā ca hoti, tathā jarābhibhūtassāti pothakasadisī jarā.

645. **Kattabbato**ti kattabbasabhāvato. Visāṇādīnaṃ taracchakheḷatemitānaṃ pāsāṇānaṃ viya thaddhabhāvābhāvato ahivicchikānaṃ viya savisattābhāvato ca sukhumatā vuttā. **Ojālakkhaṇo**ti ettha aṅgamaṅgānusārino rasassa sāro upatthambhabalakāro bhūtanissito eko viseso ojāti.

Upādābhājanīyakathāvaṇṇanā niṭṭhitā.

Noupādābhājanīyakathāvaṇṇanā

646. **Na upādiyatevā**ti na nissayati eva, kintu nissayati ca nissīyati cāti attho.

647. **Purimā panā**ti pañcavidhasaṅgahe pathavīdhātuāpodhātutejodhātuvāyodhātūnaṃ purimuddesavasena vuttaṃ. Phoṭṭhabbāyatananiddese vā vuttānaṃ pathavīdhātuādīnaṃ purimā uddese vuttā āpodhātūti adhippāyo, vuttassa vā phoṭṭhabbāyatanassa atītatāya pacchimatā, anāgatatāya ca āpodhātuyā purimatā vuttāti daṭṭhabbā. **Āyū**ti jīvitindriyaṃ. Kammajatejaṃ **usmā. Yaṃ kiñci dhātuṃ...pe... ekappahārena nuppajjatī**ti ekasmiṃ khaṇe anekāsu pathavīsu āpāthagatāsu tāsu tāsu saha nuppajjati, tathā tejavāyūsu cāti attho. Anekesu ārammaṇesu sannipatitesu ābhujitavasena ārammaṇapasādādhimattatāvasena ca paṭhamaṃ katthaci uppatti dassitā, aññattha ca pana uppatti atthi eva. Sāyaṃ ārammaṇato ārammaṇantarasaṅkanti yena upāyena hoti, tassa vijānanatthaṃ pucchati **''kathaṃ pana cittassa ārammaṇato saṅkanti hotī''**ti.

651. Ayapiṇḍiādīsu pathavīdhātu tādisāya āpodhātuyā anābaddhā santī visareyya, tasmā **''tāni āpodhātu ābandhitvā baddhāni karotī''**ti vuttaṃ. Yathā hi yuttappamāṇaṃ udakaṃ paṃsucuṇṇāni ābandhitvā mattikāpiṇḍaṃ katvā ṭhapeti,

evaṃ ayopiṇḍiādīsupi tadanurūpapaccayehi tattheva uppannā āpodhātu tathā ābandhitvā ṭhapetīti daṭṭhabbā.

Aphusitvā patiṭṭhā hotīti āpodhātuyā aphoṭṭhabbabhāvato vuttaṃ, tathā **''aphusitvāva ābandhatī''**ti. Na hi yathā phoṭṭhabbadhātūnaṃ phoṭṭhabbabhāvena aññamaññanissayatā, evaṃ phoṭṭhabbāphoṭṭhabbadhātūnaṃ hotīti adhippāyo veditabbo. Avinibbhogavuttīsu hi bhūtesu aññamaññanissayatā aññamaññapaccayabhūtesu na sakkā nivāretuṃ, nāpi sahajātesu avinibbhogatāya ekībhūtesu phusanāphusanāni vicāretuṃ yuttānīti. **Na uṇhā hutvā jhāyatī**ti tejosabhāvataṃyeva paṭikkhipati, na sītattaṃ anujānāti, tejosabhāvapaṭikkhepeneva ca sītattañca paṭikkhittaṃ hoti. Tejo eva hi sītaṃ himapātasamayādīsu sītassa paripācakatādassanato, sītuṇhānañca aññamaññapaṭipakkhabhāvato uṇhena saha na sītaṃ bhūtantaraṃ pavattatīti yujjati. Uṇhakalāpe pana sītassa appavatti sītakalāpe ca uṇhassa dvinnaṃ aññamaññapaṭipakkhattā tejovisesabhāve yujjatīti. **Bhāvaññathatta**nti kharānaṃ guḷādīnaṃ davatā mudutā rasādīnañca davānaṃ kharatā paccayavisesehi omattādhimattapathavīdhātuādikānaṃ uppatti. **Lakkhaṇaññathattaṃ** kakkhaḷādilakkhaṇavijahanaṃ, taṃ etesaṃ na hoti, omattādhimattatāsaṅkhātaṃ bhāvaññathattaṃyeva hotīti attho.

652. **Anupādinnādīnaṃyevā**ti ekantaanupādinnaekantanacittasamuṭṭhānādīnaṃ niddesesu gahaṇesu gahitāti attho. **Yaṃ vā panaññampī**ti pana vacanena purimānampi nakammassakatattābhāvādikaṃ dīpeti. Tā hi anupādinnādinakammassakatattādivacanānaṃ samānatthattā ekena avattabbatte itarenapi avattabbā siyuṃ, vattabbatte vā vattabbā. Tasmā ekantākammajādīsveva gahetabbattā tā anekantesu na gahitāti daṭṭhabbā.

666. **Ekanta ...pe... paññāyati** tesaṃ vikārattā, anipphannattā pana tassa uppādo na kenaci sakkā vattunti adhippāyo.

Dukaniddesavaṇṇanā niṭṭhitā.

Catukkaniddesavaṇṇanā

966. **Pacchimapadassā**ti viññātapadassa. Sabbameva hi rūpaṃ viññātanti tassa abhinditabbattā viññātato aññaṃ diṭṭhaṃ sutaṃ mutañca na hotīti pucchaṃ akatvāva vissajjitaṃ. Na hi sakkā viññātato aññaṃ ''katamaṃ rūpaṃ diṭṭha''nti pucchitunti adhippāyo. Yathā hi dvīsu uddiṭṭhesu nopādato aññattaṃ sandhāya ''katamaṃ taṃ rūpaṃ upādā''ti pucchitaṃ, evaṃ diṭṭhādīsu catūsu uddiṭṭhesu sutādīhi tīhipi aññattaṃ sandhāya ''katamaṃ taṃ rūpaṃ diṭṭha''nti pucchitabbaṃ siyā, tadabhāvo na pucchitaṃ, evaṃ sutādīsupīti. Dassanādiggahaṇavisesato pana diṭṭhādīhi aññassa viññātassa sabbhāvato ca catukko vutto.

Pañcakaniddesavaṇṇanā

969. **Tejobhāvaṃ gata**nti sabhāveneva tejobhāvaṃ pattanti attho. Vuttassapi aññena pakārena saṅgahārahassa saṅgaṇhanaṃ nayakaraṇaṃ idha daṭṭhabbaṃ, tayidaṃ ''viññāta''nti catukkapadepi yojetabbaṃ. Phoṭṭhabbassa bhedasabbhāvo aṭṭhake nayo.

Pakiṇṇakakathāvaṇṇanā

975. **Natthi nīvaraṇā**ti vacanena middhassapi nīvaraṇassa pahānaṃ vuttaṃ, na ca rūpaṃ pahātabbaṃ, na ca rūpakāyagelaññaṃ munino natthīti sakkā vattuṃ ''piṭṭhi me āgilāyati, tamahaṃ āyamissāmī''ti (ma. ni. 2.22) vacanato. **Saviññāṇakasaddo**ti viññāṇena pavattito vacīghosādisaddo. **Na hi etāni jāyantī**ti paripaccamānassa rūpassa paripaccanaṃ jarā, khīyamānassa khayo aniccatāti rūpabhāvamattāni etāni, na sayaṃ sabhāvavantānīti sandhāya vuttaṃ. Tathā jāyamānassa jananaṃ jāti, sā ca rūpabhāvova, na sayaṃ sabhāvavatīti **''na pana paramatthato jāti jāyatī''**ti vuttaṃ.

Tesaṃ paccayo etissāti tappaccayā, tappaccayāya bhāvo tappaccayabhāvo, tappaccayabhāvena pavatto vohāro **tappaccayabhāvavohāro,** taṃ labhati. **Abhinibbattitadhammakkhaṇasmi**nti abhinibbattiyamānadhammakkhaṇasminti adhippāyo. Na hi tadā te dhammā na jāyantīti jāyamānabhāvova jātīti yuttā tassā kammādisamuṭṭhānatā taṃnibbattatā ca, na pana tadā te dhammā jīyanti khīyanti ca, tasmā na tesaṃ te jīraṇabhijjanabhāvā cittādisamuṭṭhānā taṃnibbattā cāti vacanaṃ arahanti. Evamapi upādinna-saddo upetena kammunā ādinnataṃ vadati, na nibbattinti upādinnapākabhedānaṃ upādinnatā tesaṃ vattabbāti ce? Na, ādinna-saddassa nibbattivācakattā. Upetena nibbattañhi upādinnanti paccayānubhāvakkhaṇañca nibbattiñca gahetvāva pavatto ayaṃ vohāro tadā abhāvā jarāmaraṇe na pavattatīti. Paṭiccasamuppannānaṃ dhammānaṃ jarāmaraṇattā tesaṃ uppāde sati jarāmaraṇaṃ hoti, asati na hoti. Na hi ajātaṃ paripaccati bhijjati vā, tasmā jātipaccayataṃ sandhāya **''jarāmaraṇaṃ paṭiccasamuppanna''**nti vuttaṃ.

Nissayapaṭibaddhavuttitoti jāyamānaparipaccamānabhijjamānānaṃ jāyamānādibhāvamattattā jāyamānādinissayapaṭibaddhavuttikā jātiādayoti vuttaṃ hoti. Yadi evaṃ upādāyarūpānañca cakkhāyatanādīnaṃ uppādādisabhāvabhūtā jātiādayo taṃnissitā hontīti bhūtanissitānaṃ tesaṃ lakkhaṇānaṃ upādāyabhāvo viya upādāyarūpanissitānaṃ upādāyupādāyabhāvo āpajjatīti ce? Na, bhūtapaṭibaddhaupādāyarūpalakkhaṇānañca bhūtapaṭibaddhabhāvassa avinivattanato. Apica ekakalāpapariyāpannānaṃ rūpānaṃ saheva uppādādippavattito ekassa kalāpassa uppādādayo ekekāva hontīti yathā ekekassa kalāpassa jīvitindriyaṃ kalāpānupālakaṃ ''upādāyarūpa''nti vuccati, evaṃ kalāpuppādādisabhāvā jātiādayo ''upādāyarūpāni''cceva vuccanti. Evaṃ vikāraparicchedarūpāni ca yojetabbāni.

Kammasamuṭṭhānasambandhaṃ utusamuṭṭhānaṃ kammavisesena suvaṇṇadubbaṇṇasusaṇṭhitadussaṇṭhitādivisesaṃ hotīti **''kammapaccaya''**nti vuttaṃ. Kammavipākānubhavanassa kāraṇabhūtaṃ bāhirautusamuṭṭhānaṃ **kammapaccayautusamuṭṭhānaṃ**. Kammasahāyo paccayo, kammassa vā sahāyabhūto paccayo kammapaccayo, sova utu kammapaccayautu, so samuṭṭhānaṃ etassāti **kammapaccayautusamuṭṭhāna**nti vacanattho. Sīte uṇhe vā kismiñci utumhi samāgate tato suddhaṭṭhakaṃ uppajjati, tassa so utu samuṭṭhānaṃ. Dutiyassa suddhaṭṭhakassa utusamuṭṭhānikapaṭibandhakassa so eva purimo utu paccayo. Tatiyaṃ pana suddhaṭṭhakaṃ purimautusahāyena utunā nibbattattā pubbe vuttanayeneva **''utupaccayautusamuṭṭhāna''**nti vuttaṃ. Evamayaṃ purimo utu tisso santatiyo ghaṭṭeti, tato paraṃ aññautusamāgame aññasantatittayaṃ, tato ca aññena aññanti evaṃ pavatti daṭṭhabbā. Tadetaṃ sītuṇhānaṃ appabahubhāve taṃsamphassassa acirappavattiyā cirappavattiyā ca veditabbaṃ, anupādinnena dīpanā na santatittayavasena, atha kho meghasamuṭṭhāpakamūlautuvasena pakārantarena daṭṭhabbā, taṃ dassetuṃ **''utusamuṭṭhāno nāma valāhako''**tiādimāha. Rūparūpānaṃ vikārādimattabhāvato aparinipphannatā vuttā. Tesañhi rūpavikārādibhāvato rūpatāti adhippāyo. Rūpavikārādibhāvato eva pana rūpe sati santi, asati na santīti asaṅkhatabhāvanivāraṇatthaṃ parinipphannatā vuttāti.

Rūpakaṇḍavaṇṇanā niṭṭhitā.

3. Nikkhepakaṇḍaṃ

Tikanikkhepakathāvaṇṇanā

985. **Sabbesa**nti cittuppādavasena rūpāsaṅkhatavasena ca bhinnānaṃ sabbesaṃ phassādicakkhādipadabhājananayena vitthārito. Tattha pana asaṅkhatassa bhedābhāvato asaṅkhatā dhātūtveva padabhājanaṃ daṭṭhabbaṃ. Yevāpanakānaṃ pana sukhumupādāyarūpassa ca indriyavikāraparicchedalakkhaṇarūpupatthambhakabhāvarahitassa hadayavatthussa paduddhārena idha niddesānarahattā niddeso na katoti daṭṭhabbo. Na hi tathāgatassa dhammesu ācariyamuṭṭhi atthīti. **Nikkhipitvā**ti vitthāradesanaṃ ṭhapetvā, apanetvāti attho, vitthāradesanaṃ antogadhaṃ katvāti vā. Gāthāttho nidāne vutto eva.

Mūlavasena paccayabhāvo **hetupaccayattho**. Pabhavati etasmāti **pabhavo,** so eva **''janako''**ti visesito. Samuṭṭhāti etenāti **samuṭṭhānaṃ,** tassa visesanaṃ **nibbattaka**nti. Sabbāni vā etāni pariyāyavacanāni. **Atthavasenā**ti kasmā vuttaṃ, nanu kusalamūlānaṃ hetubhāvato dhammavasenāti yuttanti? Saccametaṃ, alobhādīnaṃ pana tiṇṇaṃ samānassa mūlaṭṭhassa vasena dassitataṃ sandhāya ''atthavasenā''ti vuttaṃ. Iminā **dhammo**ti bhāvo, **attho**ti dhammakiccaṃ adhippetanti viññāyati. ''Alobho nidānaṃ kammānaṃ samudayāyā''tiādivacanato (a. ni. 3.34) tāni kusalamūlāni samuṭṭhānaṃ etassātipi **taṃsamuṭṭhānaṃ**. Taṃ pana tehi samuṭṭhitaṃ hotīti **''alobhādīhi samuṭṭhita''**nti āha. Te kusalamūlataṃsampayuttā samuṭṭhānaṃ etassātipi attho sambhavati. Ettha pana cetanaṃ ṭhapetvā aññe ''taṃsampayuttā''ti samuṭṭhānabhāve vattabbā. Tattha mūlehi attano paccayato kusale pariyādiyati, khandhehi sabhāvato, kammehi aññassa nibbattanakiccato. Mūlehi ca kusalānaṃ anavajjatāya hetuṃ dasseti, khandhehi taṃsampayogakataṃ anavajjasabhāvaṃ, kammehi sukhavipākataṃ. Mūlehi vā nidānasampattiyā ādikalyāṇataṃ, khandhehi sabhāvasampattiyā majjhekalyāṇataṃ, kammehi nibbattisampattiyā pariyosānakalyāṇataṃ.

986. **Taṃ …pe… uddhaṃ akusalaṃ nāma natthī**ti kasmā vuttaṃ, nanu vicikicchuddhaccasahagatamoho atthīti? Saccametaṃ, tena pana vinā taṃsampayuttatā natthīti taṃsampayuttesu gahitesu moho gahito evāti katvā ''tato uddhaṃ natthī''ti vuttaṃ aññattha abhāvā. Ekasmiṃ ṭhitaṃ ekaṭṭhaṃ, sahajabhāvena ekaṭṭhaṃ **sahajekaṭṭhaṃ**. Pahātabbanti pahānaṃ, pahānabhāvena ekaṭṭhaṃ **pahānekaṭṭhaṃ**. Yena hi yaṃ saha pahātabbaṃ, tena taṃ ekasmiṃ puggale ṭhitaṃ hoti, ekasmiṃ samucchinne asamucchinne ca itarassa samucchinnatāya asamucchinnatāya ca vasena aññamaññāvirahitato.

987. **Tīṇi lakkhaṇānī**ti aniccadukkhaanattatā. Nāmakasiṇasattapaññattiyo **tisso paññattiyo**. Paramatthe amuñcitvā vohariyamānā vihāramañcādikā upādāpaññatti sattapaññattiggahaṇena gahitāti veditabbā, etāni ca lakkhaṇādīni heṭṭhā dvīsu kaṇḍesu viññattiādīni viya na vuttāni, na ca sabhāvadhammāti katvā na labbhantīti vuttāni. Na hi koci sabhāvo kusalattikāsaṅgahitoti vattuṃ yuttanti.

988. **Sukhabhūmī**ti kāmāvacarādayopi yujjanti. Sukhasahagatā hi kāmāvacarādibhūmi sukhabhūmi. **Kāmāvacarādibhūmī**ti ca kāmāvacarāditāya dhammā eva vuccantīti kāmāvacarādicittuppādesūti atthato viññāyati. Evañca katvā ''sukhabhūmiya''nti vatvā tassā eva vibhāgadassanatthaṃ **''kāmāvacare''**tiādi vuttaṃ. **Bhūmi**-saddo ca abhidhamme kāmāvacarādīsu niruḷhoti ''catūsu bhūmīsu kusala''ntiādīsu (dha. sa. 1384) aññabhūmiggahaṇaṃ na hotīti.

Pāḷito cāti ‘‘visiṭṭhānaṃ pākāti vipākā’’tiādivacanatthavibhāvanena pāḷito. ‘‘Vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacana’’ntiādinā bhāsitatthavibhāvanena **atthato ca**. Nāmaparicchedādīhi tikadukānaṃ vavatthānadassanena vā **pāḷito,** tadatthaviññāpanena **atthato**.

991. **Sāliphala**nti sālipākamāha.

994. **Amhākaṃ mātulatthero**ti puggalārammaṇassapi upādānassa upādānakkhandhā eva paccayo, na lokuttarā, ko pana vādo khandhārammaṇassa. Tenāha **‘‘aggahitānī’’**ti.

998. Yathā upādānehi aggahetabbā anupādāniyā, evaṃ saṃkilesehi aggahetabbā asaṃkilesikāti katvā **‘‘asaṃ…pe… eseva nayo’’**ti āha.

1006. Diṭṭhiyā gahito attā na vijjati. Yesu pana vipallatthagāho, te upādānakkhandhāva vijjanti. Tasmā yasmiṃ avijjamānaniccādivipariyāsākāragahaṇaṃ atthi, sova upādānakkhandhapañcakasaṅkhāto kāyo. Tattha niccādiākārassa avijjamānatādassanatthaṃ ruppanādisabhāvasseva ca vijjamānatādassanatthaṃ vijjamāno kāyoti visesetvā vutto, lokuttarā pana na kadāci avijjamānākārena gayhantīti na idaṃ visesanaṃ arahanti. Sakkāye diṭṭhi, satī vā kāye diṭṭhi **sakkāyadiṭṭhi**. Attanā gahitākārassa avijjamānatāya sayameva satī, na tāya gahito attā attaniyaṃ vāti attho. Ayaṃ panattho sambhavatīti katvā vutto, purimo eva pana padhāno. Dutiye hi diṭṭhiyā vatthu avisesitaṃ hoti. Kāyoti hi khandhapañcake vuccamāne lokuttarāpanayanaṃ natthi. Na hi lokuttaresu kāya-saddo na vattati. Kāyapassaddhiādīsu hi lokuttaresu kāya-saddopi lokuttarakkhandhavācakoti. **Sīlenā**ti suddhiyā ahetubhūtena sīlena. **Gahitasamādāna**nti uppāditaparāmāsova. So hi samādiyanti etena kukkurasīlavatādīnīti ‘‘samādāna’’nti vutto. Tattha avītikkamanīyatāya **sīlaṃ,** bhattivasena satataṃ caritabbatāya **vataṃ** daṭṭhabbaṃ.

1007. **Idheva tiṭṭhamānassā**ti imissāyeva indasālaguhāyaṃ tiṭṭhamānassa. Vācuggatakaraṇaṃ **uggaho**. Atthaparipucchanaṃ **paripucchā**. Kusalehi saha codanāpariharaṇavasena vinicchayakaraṇaṃ **vinicchayo**. Bahūnaṃ nānappakārānaṃ sakkāyadiṭṭhīnaṃ avihatattā tā janenti, tāhi janitāti vā **puthujjanā**. Avighātameva vā jana-saddo vadati. **Puthu satthārānaṃ mukhullokikā**ti ettha puthū janā etesanti **puthujjanā**ti vacanattho. **Puthu…pe… avuṭṭhitā**ti ettha janetabbā, jāyanti vā etthāti janā, gatiyo. Puthū janā etesanti **puthujjanā**. Ito pare jāyanti etehīti janā, abhisaṅkhārādayo. Te etesaṃ puthū vijjantīti **puthujjanā**. Abhisaṅkharaṇādiattho eva vā jana-saddo daṭṭhabbo. Rāgaggiādayo **santāpā**. Te eva sabbepi vā kilesā **pariḷāhā**. **Puthu pañcasu kāmaguṇesū**ti ettha jāyatīti jano, ‘‘rāgo gedho’’ti evamādiko. Puthu jano etesanti **puthujjanā**. Puthūsu vā janā jātā rattāti evaṃ rāgādiattho eva jana-saddo daṭṭhabbo. **Palibuddhā**ti sambaddhā upaddutā vā. **Assutavā**ti etena andhatā vuttāti **‘‘andhaputhujjano vutto’’**ti āha.

Anayeti avaḍḍhiyaṃ. Sabbattha niruttilakkhaṇena padasiddhi veditabbā. Anekesu ca kappasatasahassesu kataṃ jānanti, pākaṭañca karonti upakāraṃ satijananaāmisapaṭiggahaṇādinā paccekasambuddhā, tatheva dukkhitassa sakkaccaṃ kātabbaṃ karonti. Sammāsambuddho pana asaṅkhyeyyaappameyyesupi kataṃ upakāraṃ maggaphalānaṃ upanissayañca jānāti, pākaṭañca karoti, sīho viya ca javaṃ sabbattha sakkaccameva dhammadesanaṃ karoti. **Ariyabhāvo**ti yehi yogato ariyā vuccanti, te maggaphaladhammā daṭṭhabbā. **Ariyakaradhammā** aniccadassanādayo, vipassiyamānā vā aniccādayo.

Sotānīti taṇhādiṭṭhikilesaduccaritaavijjāsotāni. **‘‘Sotānaṃ saṃvaraṃ brūmī’’**ti vatvā **‘‘paññāyete pidhīyare’’**ti vacanena sotānaṃ saṃvaro pidahanaṃ samucchedañāṇanti viññāyati. **Khantī**ti adhivāsanā, sā ca tathāpavattā khandhā. Paññāti eke, adoso eva vā. **Kāyaduccaritādīna**nti dussīlyasaṅkhātānaṃ kāyavacīduccaritānaṃ muṭṭhassaccasaṅkhātassa pamādassa abhijjhādomanassānaṃ pāpakānaṃ akkhantiaññāṇakosajjānañca. **Anupekkhā** saṅkhārehi avivaṭṭanaṃ, sālayatāti attho. Dhammaṭṭhitiyaṃ paṭiccasamuppāde paṭilomabhāvo sassatucchedagāho, tappaṭicchādakamoho vā. **Nibbāne paṭilomabhāvo** saṅkhāresu rati, nibbānapaṭicchādako moho vā. **Saṅkhāranimittaggāho**ti yādisassa kilesassa appahīnattā vipassanā saṅkhāranimittaṃ na muñcati, so kileso daṭṭhabbo. Saṅkhāranimittaggahaṇassa atikkamanaṃ vā **pahānaṃ**.

Catunnaṃ ariyamaggānaṃ bhāvitattā accantaṃ appavattibhāvena yaṃ pahānanti yojanā veditabbā. Kena pana pahānanti? Ariyamaggehevāti viññāyamāno ayamattho tesaṃ bhāvitattā appavattivacanena. **Samudayapakkhikassā**ti ettha cattāropi maggā catusaccābhisamayāti katvā tehi pahātabbena tena tena samudayena saha pahātabbattā samudayasabhāgattā ca saccavibhaṅge ca sabbakilesānaṃ samudayabhāvassa vuttattā ‘‘samudayapakkhikā’’ti diṭṭhiādayo vuccanti. Kāyavācācittānaṃ virūpappavattiyā nayanaṃ apayāpanaṃ, kāyaduccaritādīnaṃ vināsanayanaṃ vā vinayo, tesaṃ vā jimhappavattiṃ vicchinditvā ujukanayanaṃ **vinayanaṃ**. **Esese**ti eso so eva, atthato anaññoti attho. **Tajjāte**ti atthato taṃsabhāvova. Sappuriso ariyasabhāvo, ariyo ca sappurisabhāvoti attho.

Advayanti dvayatārahitaṃ, vaṇṇameva ‘‘accī’’ti gahetvā acciṃ vā ‘‘vaṇṇo evā’’ti tesaṃ ekattaṃ passanto viya yathātakkitaṃ attānaṃ ‘‘rūpa’’nti, yathādiṭṭhaṃ vā rūpaṃ ‘‘attā’’ti gahetvā tesaṃ ekattaṃ passanto daṭṭhabbo. Ettha ca ‘‘rūpaṃ attā’’ti imissā pavattiyā abhāvepi rūpe attaggahaṇaṃ pavattamānaṃ acciyaṃ vaṇṇaggahaṇaṃ viya. Upamāyo ca anaññattādiggahaṇanidassanavaseneva vuttā, na vaṇṇādīnaṃ viya attano vijjamānattassa, attano viya vā vaṇṇādīnaṃ avijjamānattassa dassanatthaṃ.

1008. **Sarīranipphattiyā**ti sarīrapāripūriyā. Nicchetuṃ asakkonto vicinanto kicchatīti **vicikicchā. Idappaccayānaṃ bhāvo**ti jātiādisabhāvameva āha, jātiādīnaṃ vā jarāmaraṇādiuppādanasamatthataṃ. Sā pana jātiādivinimuttā natthīti tesaṃyevādhivacanaṃ hoti ‘‘idappaccayatā’’ti.

1009. Idha anāgatakilesā ‘‘tadekaṭṭhā kilesā’’ti vuccantīti te dassetuṃ **‘‘imissā ca pāḷiyā’’**tiādi āraddhaṃ. **Sahajekaṭṭhavasenā**ti tattha uppannadiṭṭhiyā sahajekaṭṭhavasenāti atthato viññāyati. **Taṃsampayutto**ti tehi saṃyojanakilesehi sampayuttotipi attho yujjati. Tathā te saṃyojanakilesā samuṭṭhānaṃ etassāti **taṃsamuṭṭhāna**nti vā. Saṃyojanarahitehi ca pana kilesehi sampayuttānaṃ samuṭṭhitānañca sabbhāvato kileseheva yojanā katā.

1011. **Saṃyojanādīnaṃ viyā**ti saṃyojanatadekaṭṭhakilesādīnaṃ yathāvuttānaṃ viya. **Tehī**ti dassanabhāvanāmaggehi. **Abhisaṅkhāraviññāṇaṃ** kusalākusalaṃ, nāmarūpañca vipākanti katvā **‘‘kusalādīnampi pahānaṃ anuññāta’’**nti āha.

1013. **Hetū cevā**ti ‘‘pahātabbahetukā’’ti etasmiṃ samāsapade ekadesena samāsapadatthaṃ vadati. Ettha ca purimanayena ‘‘ime dhammā dassanenapahātabbahetukā’’ti imeyeva dassanenapahātabbahetukā, na ito aññeti ayaṃ niyamo paññāyati, na ime dassanenapahātabbahetukāyevāti. Tasmā imesaṃ dassanenapahātabbahetukabhāvo aniyato vicikicchāsahagatamohassa ahetukattāti purimanayo vivaraṇīyatthavā hoti. Tasmā purimanayena dhammato dassanenapahātabbahetuke nikkhipitvā atthato nikkhipituṃ dutiyanayo vutto.

1029. **Mahaggatā vā** iddhividhādayo. **Appamāṇārammaṇā mahaggatā** cetopariyapubbenivāsānāgataṃsañāṇasampayuttā.

1035. Anantare niyuttāni, anantaraphalappayojanāni, anantaraphalakaraṇasīlāni vā **ānantarikāni**. Tāni pana paṭipakkhena anivāraṇīyaphalattā antarāyarahitānīti **‘‘anantarāyena phaladāyakānī’’**ti vuttaṃ. Anantarāyāni vā **ānantarikānī**ti niruttivasena padasiddhi veditabbā. **Ekasmimpī**ti pi-saddena anekasmimpi āyūhite vattabbamevanatthīti dasseti. Na ca tesaṃ aññamaññapaṭibāhakattaṃ atthi appaṭipakkhattā, appaṭipakkhatā ca samānaphalattā anubalappadānato ca. ‘‘Natthi hetu natthi paccayo sattānaṃ saṃkilesāyā’’ti (dī. ni. 1.168) evamādiko **ahetukavādo**. ‘‘Karoto kho kārayato chindato chedāpayato…pe… karoto na karīyati pāpa’’nti (dī. ni. 1.166) evamādiko **akiriyavādo**. ‘‘Natthi dinna’’nti (dī. ni. 1.171; ma. ni. 2.94; 3.91) evamādiko **natthikavādo**. Etesu purimavādo bandhamokkhānaṃ hetuṃ paṭisedheti, dutiyo kammaṃ, tatiyo vipākanti ayametesaṃ viseso. **Tañhī**ti ahetukādiniyatamicchādiṭṭhiṃ, na pana niyatabhāvaṃ appattaṃ.

1039. **Paccayaṭṭhenā**ti maggapaccayasaṅkhātena sampayogavisiṭṭhena paccayabhāvenāti veditabbaṃ. Ettha ca maggaṅgānaṃ ṭhapanaṃ maggapaccayabhāvarahite maggahetuke dassetuṃ, tena maggahetuke asaṅkarato vavatthapeti. Sace pana koci vadeyya ‘‘ekekaṃ aṅgaṃ ṭhapetvā taṃtaṃsampayuttānaṃ maggahetukabhāvepi ‘maggaṅgāni ṭhapetvā’ti idaṃ vacanaṃ yujjatī’’ti. Evañhi sati tatiyanaye viya idhāpi ‘‘ṭhapetvā’’ti na vattabbaṃ siyā, vuttañcetaṃ, tasmā vuttanayenevattho veditabbo. Maggaṅgāmaggaṅgānañhi sampayuttānaṃ visesadassanattho ayaṃ nayoti. **Sesamaggaṅgānaṃ** pubbe ṭhapitānanti adhippāyo. Phassādīnañhi purimanayepi maggahetukatā siddhāti.

Sammādiṭṭhiyā dutiyanayepi ṭhapitāya tatiyanaye sahetukabhāvo dassito. Kathaṃ dassito, nanu ariyamaggasamaṅgissa ‘‘alobho adoso ime dhammā maggahetū’’ti (dha. sa. 1039) avatvā ‘‘alobho adoso amoho ime dhammā maggahetū’’ti visuṃ sammādiṭṭhiādike maggahetū dassetvā ‘‘taṃsampayutto…pe… viññāṇakkhandho’’ti (dha. sa. 1039) visuṃ maggahetukānaṃ dassitattā ‘‘maggahetūsu amoho’’ti (dha. sa. 1039) vuttāya sammādiṭṭhiyā maggahetukatā na dassitā siyā? No na dassitā. Yathā hi tīṇi saṃyojanāni dassetvā ‘‘tadekaṭṭho lobho doso moho, ime dhammā dassanena pahātabbahetū’’ti (dha. sa. 1017) visuṃ pahātabbahetū niyametvā ‘‘tadekaṭṭhā ca kilesā’’tiādivacanena (dha. sa. 1017) lobhadosamohā ca aññamaññasahajekaṭṭhā aññamaññasampayuttā saṅkhārakkhandhabhūtā ca dassanenapahātabbahetukāti dassitā honti, evamidhāpi ‘‘alobhādayo ime dhammā maggahetū’’ti nigamitāpi aññamaññasampayuttasaṅkhārakkhandhabhāvato taṃsampayuttasaṅkhārakkhandhavacanena ‘‘maggahetukā’’ti dassitā evāti siddhaṃ hoti, sammādiṭṭhiyāpi amohoti vuttāya maggahetukabhāvadassanaṃ. Sace pana yo dutiyanaye maggo ceva hetu cāti vutto, tato aññasseva aññena asādhāraṇena pariyāyena maggahetubhāvaṃ dassetvā taṃsampayogato sammādiṭṭhiyā maggahetukabhāvadassanattho tatiyanayo siyā. ‘‘Ariyamaggasamaṅgissa alobho adoso ime dhammā maggahetū’’tiādi vattabbaṃ siyā. Yasmā pana ‘‘maggahetū’’ti iminā aññena sādhāraṇena pariyāyena yesaṃ maggahetubhāvo sambhavati, te sabbe ‘‘maggahetū’’ti dassetvā taṃsampayuttānaṃ tesaṃ aññesañca maggahetukabhāvadassanattho tatiyanayo, tasmā tattha ‘‘amoho’’tipi vuttaṃ. Na hi so maggahetu na hotīti. Ime pana tayopi nayā atthavisesavasena nikkhittattā atthato nikkhepā daṭṭhabbā. Atha vā sarūpena vacanaṃ dhammato nikkhepo, atthena atthatoti evampi yojanā sambhavati. Tattha dutiyatatiyanayā sarūpato hetuhetumantudassanavasena dhammato nikkhepo. Paṭhamanayo tathāadassanato atthena ca maggaṅgataṃsampayuttānaṃ hetuhetumantubhāvāvagamanato atthato nikkhepoti.

1040. Yasmiṃ sabhāvadhamme ninnapoṇapabbhārabhāvena cittaṃ pavattati, so tassa ārammaṇādhipati veditabbo. Cetopariyañāṇena jānitvā paccavekkhamāno tena paccavekkhamānoti vutto. **Etthāpī**ti etasmimpi aṭṭhakathāvacane, **ettha** vā paṭṭhāne maggādīni ṭhapetvā aññesaṃ adhipatipaccayabhāvassa avacaneneva paṭikkhepapāḷiyaṃ. **Ayamevattho**ti attano maggaphalaṃ ṭhapetvāti attho. **Vīmaṃsādhipateyya**nti padhānena adhipatinā sahajātādhipati nidassito, tayidaṃ nayadassanamattameva hotīti aññopi evaṃpakāro sahajāto maggādhipati nidassito hoti, tasmā vīriyādhipateyyanti ca yojetabbaṃ. Idampi hi atthato vuttamevāti.

1041. Attano sabhāvo **attabhāvo**. Laddhokāsassa kammassa vipāko kappasahassātikkame uppajjati anekakappasahassāyukānaṃ sattānaṃ, kappasahassātikkamepi vā laddhokāsaṃ yaṃ bhavissati, tadapi laddhokāsamevāti attano vipākaṃ sandhāya vuccati. **Natthi nāma na hotī**ti anuppanno nāma na hotīti adhippāyo. Uppādīsu antogadhattā ''uppādino dhammā''ti etena vacanena vuccatīti katvā āha **''uppādino dhammā nāma jāto''**ti. **Arūpasaṅkhāto attā**ti arūpabhavaṅgaṃ āha. Tattha ākāsānañcāyatanasaññādimayo attāti hi atthato vohāro pavattoti.

Yadi pana āyū…pe… sabbaṃ vipākaṃ dadeyya, aladdhokāsañca vipākaṃ detīti katvā vipakkavipākañca dadeyya, tato ekasseva kammassa sabbavipākena bhavitabbanti aññassa kammassa okāso na bhaveyya niratthakattā, uppattiyāyeva okāso na bhaveyya, uppannassa vā phaladāne. Atha vā aladdhokāsassa vipākadāne paccayantararahitassapi vipākadānaṃ āpannanti avijjātaṇhādipaccayantarakhepakassa aññassa apacayagāmikammassa kammakkhayakarassa okāso na bhaveyya. Bhāvitepi magge avijjādipaccayantararahitassa ca kammassa vipaccanato samatthatā na siyāti attho. Sabbadā vā vipākappavattiyā eva bhavitabbattā vipākato aññassa pavattiokāso na bhaveyya. **Taṃ panā**ti āyūhitaṃ kammaṃ. Idaṃ pana dhuvavipākassa vipākena adhuvavipākassapi laddhokāsassa vipākaṃ uppādīti dassetuṃ āraddhanti daṭṭhabbaṃ. Aṭṭha samāpattiyo ca balavavirahe aggamaggabhāvanāvirahe ca appahīnasabhāvato dhuvaṃ vipaccantīti **dhuvavipākā**ti vuttā. Āyūhitakamme vuccamāne anuppannaṃ kasmā vuttanti? Yaṃ āyūhitaṃ bhavissati, tatthāpi āyūhitasaddappavattisabbhāvā.

1050. **Upādinnā**ti ettha na upetena ādinnāti ayamattho, upasaddo pana upasaggamattameva, tasmā upādānārammaṇā upādānehi, aññe ca anabhinivesena ''ahaṃ maggaṃ bhāvayiṃ, mama maggo uppanno''tiādikena gahaṇena ādinnā icceva upādinnā. **Upādinna**-saddena vā amaggaphaladhammāyeva vuttā, itarehi maggaphaladhammā cāti veditabbaṃ.

Tikanikkhepakathāvaṇṇanā niṭṭhitā.

Dukanikkhepakathāvaṇṇanā

1062. **Mettāyanavasenā**ti mettāpharaṇavasena. ''Mettayanavasenā''ti vattabbe dīghaṃ katvā vuttanti daṭṭhabbaṃ. Mettā, medanaṃ vā mettāyanaṃ, tañca sinehavasena. Anudayatīti anudāti vattabbe **''anuddā''**ti da-kārāgamanaṃ katvā vuttaṃ. **Anuddāyanākāro**ti anurakkhaṇākāro. Rakkhaṇañhi dāyanā. **Anuddāyitassā**ti anuddāya ayitassa. ''Jātipi dukkhā''tiādiṃ suṇantassa savane, aniccādito sammasantassa sammasane, maggenettha sammohaṃ viddhaṃsentassa paṭivedhe, paṭivijjhitvā paccavekkhantassa paccavekkhaṇeti catūsu kālesu dukkhe ñāṇaṃ vattati.

1065. Cittassa saṃrañjanaṃ **cittassa sārāgo. Gijjhantī**ti abhikaṅkhanti. **Sañjaṃntī**ti bandhanti. **Lagganaṭṭhenā**ti saṃvaraṇaṭṭhena, olambanaṭṭhena vā. **Tassa tasseva bhavassā**ti kāmabhavādisaṅkhātassa vipākakaṭattārūpassa abhinibbattiatthaṃ paṭisandhiyā paccayabhāvavasena parikaḍḍhati. **Cittamassa** bhavantare **vidhāvati** nibbattati. **Taṇhāvipphanditaniveso** aṭṭhasatataṇhāvicaritādibhāvena taṇhāpavattiyeva.

Saritānīti rāgavasena allāni. Taṃsampayuttapītivasena siniddhāni **sinehitāni. Visatā**ti vitthatā. Rūpādīsu tebhūmakadhammesu byāpanavasena **visaṭā**. Purimavacanameva ta-kārassa ṭa-kāraṃ katvā vuttaṃ. **Visālā**ti vipulā. **Visakkatī**ti parisappati, sahati vā. Ratto hi rāgavatthunā pādena tāliyamānopi sahatīti. Osakkanaṃ, vipphandanaṃ vā visakkananti vadanti. Aniccādiṃ niccādito gaṇhantī **visaṃvādikā** hoti. **Visaṃharatī**ti tathā tathā kāmesu ānisaṃsaṃ passantī vividhehākārehi nekkhammābhimukhappavattito cittaṃ saṃharati saṅkhipati. **Visaṃ** vā dukkhaṃ, taṃ **harati** vahatīti attho. Dukkhanibbattakassa kammassa hetubhāvato **visamūlā,** visaṃ vā dukkhavedanāmūlaṃ etissāti **visamūlā**. Dukkhasamudayattā visaṃ phalaṃ etissāti **visaphalā**. Taṇhāya rūpādikassa dukkhasseva paribhogo hoti, na amatassāti sā **''visaparibhogā''**ti vuttā. Sabbattha niruttivasena padasiddhi veditabbā. Yo panettha padhāno attho, taṃ dassetuṃ puna **''visatā vā panā''**tiādi vuttaṃ. **Itthabhāvaññathābhāva**nti manussabhāvadevādibhāvabhūtaṃ.

Paṇidhānakavasenāti cittassa rūpādīsu ṭhapanakavasena. Aññopi bandhu taṇhāya eva hoti, so pana abandhupi hoti. Taṇhā pana niccasannissitāti **''pāṭiyekko bandhū''**ti vuttā. **Asanato**ti byāpanato bhuñjanato ca. Tadubhayaṃ dasseti **''ajjhottharaṇato''**tiādinā. **Āsīsanavasenā**ti icchanavasena. **Aññenākārenā**ti jappanājappitattānaṃ jappāya anaññattadassanākārena. **Cittaṃ pariyuṭṭhātī**ti cittaṃ mūsati. **Mārapāso**ti mārena gahitatāya rāgo mārapāso.

1066. **Saṅkhāresu uppanno kammapathabhedaṃ na karotī**ti etena sattesu uppanno aṭṭhānakopo karotīti viññāyati. ''Atthaṃ me nācari, na carati, na carissati, piyassa me manāpassa atthaṃ nācari, na carati, na carissati, appiyassa me amanāpassa anatthaṃ nācari, na carati, na carissatī’’ti uppajjamānopi hi kopo avatthusmiṃ uppannattā aṭṭhānakopo eva bhavituṃ yutto. **Āghātento**ti hananto. **Punaruttidoso paṭisedhito**ti dosa-padassa paṭivirodha-padassa ca dvikkhattuṃ āgatattā vuttaṃ. Paṭighassa vā visesanatthaṃ pubbe ‘‘paṭivirodho’’ti, padosādivisesanatthaṃ ‘‘doso’’ti ca vuttaṃ, dussanādivisesanatthaṃ pacchā ‘‘doso’’ti, virodhavisesanatthañca ‘‘paṭivirodho’’ti vuttanti natthi punaruttidoso.

1091. Aniddhāritaparicchede dhammānaṃ atthitāmattadīpake mātikuddese aparicchedena bahuvacanena uddeso katoti bahuvacaneneva pucchati – ‘‘katame dhammā appaccayā’’ti. Sabhāvasaṅkhāparicchedādivasena hi dhamme ajānantassa vasena uddeso pucchā ca karīyatīti. Tasmā paricchedaṃ akatvā uddiṭṭhā pucchitā ca. **Ime**ti asaṅkhatadhātuto uddhaṃ natthīti dīpanatthaṃ ekampi taṃ niddisitvā bahuvacaneneva nigamanaṃ kataṃ niddesato pubbe bodhaneyyassa ajānanakālaṃ upādāya.

1101. Kiṃ pana natthi, kiṃ tena na vuttāti yojanā kātabbā. Idameva manoviññeyyanti niyamābhāvo **vavatthānābhāvo**. Cakkhuviññāṇādiviññeyyameva cakkhādiviññeyyanti pāḷiyaṃ vuttanti manoviññāṇaviññeyyenapi manoviññeyyena bhavitabbanti katvā aṭṭhakathāya **‘‘kiṃ pana manoviññāṇenā’’**tiādi vuttaṃ. **Kehici viññeyyā kehici aviññeyyā**ti idaṃ kāmāvacaraṃ manoviññāṇaṃ ārammaṇādivasena bhinditvā yojetabbaṃ. Rūpāvacarādiārammaṇena hi kāmāvacaramanoviññāṇena rūparāgādisampayuttena ca kāmāvacaradhammā na viññeyyā, itarena ca viññeyyā. Evaṃ kāmāvacarānameva ārammaṇānaṃ kesañci saddādīnaṃ rūpārammaṇādīhi aviññeyyatā viññeyyatā ca yojetabbā, tathā dvārabhedavasena. Atha vā somanassasahagatasantīraṇaṃ iṭṭhārammaṇamevāti itaraṃ tena na viññeyyaṃ. Evaṃ upekkhāsahagate kusalavipāke akusalavipāke cāti sabbattha yathāyogaṃ yojetabbaṃ. Rūpāvacarādayo kāmāvacaravipākādīhi aviññeyyā, kecideva viññeyyā arūpāvacarehīti yojetabbaṃ anuvattamānattā. **Nibbānena aviññeyyattā**ti ‘‘kehici aviññeyyā’’ti imassa padassa atthasambhavamattaṃ sandhāya vuttaṃ, na nibbānassa anuvattamānamanoviññāṇabhāvato.

1102. **Pañcakāmaguṇikarāgo**ti ukkaṭṭhavasena vuttaṃ. Bhavāsavaṃ ṭhapetvā sabbo lobho kāmāsavoti yuttaṃ siyā. Sassatadiṭṭhisahagato rāgo bhavadiṭṭhisampayuttattā ‘‘bhavāsavo’’ti aṭṭhakathāyaṃ vutto. Bhavāsavo pana ‘‘diṭṭhigatavippayuttesu eva uppajjatī’’ti pāḷiyaṃ vutto. Sopi rāgo kāmāsavo bhavituṃ yutto. Diṭṭhadhammikasamparāyikadukkhānaṃ kāraṇabhūtā kāmāsavādayopi dvidhā vuttā.

1103. Kāmāsavaniddese ca **kāmesū**ti kāmarāgadiṭṭhirāgādiārammaṇabhūtesu tebhūmakesu vatthukāmesūti attho sambhavati. Tattha hi uppajjamānā sā taṇhā sabbāpi na kāmacchandādināmaṃ na labhatīti. Kattukamyatāchando akusalepi uppajjati, na pana dhammacchando.

1105. Aññaṃ jīvanti gahaṇaṃ yadipi upādānakkhandhesveva pavattati, rūpe…pe… viññāṇe vā pana na patiṭṭhāti. Tato aññaṃ katvā jīvaṃ gaṇhātīti **sassatadiṭṭhi** hotīti. Brahmādiṃ ekaccaṃ attānaṃ ‘‘hotī’’ti niccato aññañca ‘‘na hotī’’ti aniccato gaṇhantassa ‘‘hoti ca na ca hotī’’ti **ekaccasassatadiṭṭhi**. ‘‘Hotī’’ti ca puṭṭhe ‘‘nevā’’ti, ‘‘na hotī’’ti ca puṭṭhe ‘‘na’’iti sabbattha paṭikkhipantassa **amarāvikkhepadiṭṭhi,** amarā anupacchedā, amaramacchasadisī vā vikkhepadiṭṭhīti attho.

Pañcakāmaguṇiko rāgo kāmāsavoti vuttoti katvā brahmānaṃ vimānādīsu rāgassa diṭṭhirāgassa ca kāmāsavabhāvaṃ paṭikkhipati. Yadi pana lobho kāmāsavabhavāsavavinimutto atthi, so yadā diṭṭhigatavippayuttesu uppajjati, tadā tena sampayutto avijjāsavo āsavavippayuttoti domanassavicikicchuddhaccasampayuttassa viya tassapi āsavavippayuttatā vattabbā siyā ‘‘catūsu diṭṭhigatavippayuttesu lobhasahagatesu cittuppādesu uppanno moho siyā āsavasampayutto siyā āsavavippayutto’’ti. ‘‘Kāmāsavo aṭṭhasu lobhasahagatesu cittuppādesu uppajjatī’’ti, ‘‘kāmāsavaṃ paṭicca diṭṭhāsavo avijjāsavo’’ti (paṭṭhā. 3.3.1) ca vacanato diṭṭhisahagato rāgo kāmāsavo na hotīti na sakkā vattuṃ. **Kilesapaṭipāṭiyāpi āharituṃ vaṭṭatī**ti āsavānaṃ vacanaṃ pahātabbadassanatthanti katvā te pahāne āhariyamānā pahātabbānampi tesaṃ kilesānaṃ uddesakkamena āharituṃ vaṭṭanti pajahanakānaṃ maggānampīti attho.

1121. **Paṭhamakamānabhājanīye**ti ‘‘seyyohamasmī’’ti mānassa niddese. Tattha hi ‘‘ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā mānaṃ jappeti, yo evarūpo māno maññanā…pe… ketukamyatā cittassā’’ti (vibha. 866) seyyassa sadisassa hīnassa ca pavattamāno puggalavisesaṃ anāmasitvā seyyamāno vibhattoti imamatthaṃ sandhāya **‘‘eko māno tiṇṇaṃ janānaṃ uppajjatīti kathito’’**ti āha. Na kevalañcāyaṃ paṭhamakamānabhājanīye eva evaṃ kathito, dutiyakatatiyakamānabhājanīyepi kathito evāti nidassanamatthaṃ etaṃ daṭṭhabbaṃ. Atha vā puggale anissāya vuttānaṃ tiṇṇampi mānānaṃ bhājanīyaṃ **‘‘paṭhamakamānabhājanīye’’**ti āha. Seyyassa ‘‘seyyohamasmīti māno’’tiādīnañhi puggalaṃ āmasitvā vuttānaṃ navannaṃ mānānaṃ bhājanīyaṃ dutiyakamānabhājanīyaṃ hoti, tassa mānarāsissa puggalaṃ anāmasitvā vuttamānarāsito dutiyatatiyakattāti, athāpi ca yathāvutte dutiyakamānabhājanīye ‘‘ekekassa tayo tayo mānā uppajjantīti kathita’’nti idha vuttāya atthavaṇṇanāya samānadassanatthaṃ **‘‘paṭhamakamānabhājanīye’’**ti vuttaṃ. So eva māno idhāgatoti tattha kathito eva attho yujjatīti adhippāyo. **Mānakaraṇavasenā**ti ‘‘seyyo’’tiādikiccakaraṇavasena. **Aparāpare upādāyā**ti idaṃ purimapurimā mānā aparāpare upanissayabhāvena te uppādentā accuggacchantīti imamatthaṃ sandhāya vuttaṃ. Ketukamyatācittaṃ accuggatabhāvaṃ gacchatīti katvā citteneva visesitaṃ.

1126. Akkhamanabhāvappakāsanaṃ **khiyyanaṃ. Manena piyakaraṇa**nti evaṃpakāraṃ pūjanaṃ mānananti vuccatīti attho. **Issākaraṇavasenā**ti lābhādiakkhamanakiccavasena.

1127. **Ariyasāvakā**ti vacanaṃ ''ariyasāvakānaṃyeva paṭivedho atthi, te ca taṃ na maccharāyantī''ti paṭivedhadhamme macchariyābhāvadassanatthaṃ. **Gantho**ti pāḷi. **Kathāmaggo**ti aṭṭhakathāpabandho. **Dhammantara**nti kusalādidhammaṃ bhinditvā akusalādiṃ attano lolatāya tathāgatabhāsitaṃ titthiyabhāsitaṃ vā karonto ālolessati. **Attānaṃ āvikatvā**ti attānaṃ aññathā santaṃ aññathā pavedayitvā. **Yo panā**ti titthiyo gahaṭṭho vā attano samayassa sadosabhāvaṃ daṭṭhuṃ anicchanto aññāṇena abhinivesena vā.

Byāpitumanicchoti viviccho, tassa bhāvo **vevicchaṃ. Anādaro**ti macchariyena dāne ādararahito. Kaṭacchunā gāho bhattassa kaṭacchuggāho, kaṭacchuggāho viya **kaṭacchuggāho**. Yathā hi kaṭacchuggāho yathāvutte bhatte na saṃpasārayati, evaṃ macchariyampi āvāsādīsūti. Gayhati etenāti vā gāho, kaṭacchu eva gāho **kaṭacchuggāho**. So yathā saṅkuṭitaggo na saṃpasārayati, evaṃ macchariyampīti. Āvaritvā gahitaṃ aggahitaṃ, tassa bhāvo **aggahitattaṃ,** macchariyaṃ. ''Āvāsādi parehi sādhāraṇamasādhāraṇaṃ vā mayheva hotū''ti pavattivasena attasampattiggahaṇalakkhaṇatā, ''mā aññassā''ti pavattivasena attasampattinigūhaṇalakkhaṇatā ca yojetabbā. Yaṃ pana ''parasantakaṃ gaṇhitukāmo''ti vuttaṃ, taṃ macchariyassa parasantakalobhassa upanissayabhāvaṃ dassetuṃ vuttanti daṭṭhabbaṃ. Yadi hi taṃ macchariyappavattidassanaṃ, parasampattiggahaṇalakkhaṇatā ca vattabbā siyāti.

1140. Abhijjhākāmarāgānaṃ viseso āsavadvayaekāsavabhāvo siyā, naabhijjhāya noāsavabhāvo cāti noāsavalobhassa sabbhāvo vicāretabbo. Na hi atthi ''āsavo ca noāsavo ca dhammā āsavassa dhammassa āsavassa ca noāsavassa ca dhammassa hetupaccayena paccayo''ti sattamo ca navamo ca pañho. Gaṇanāya ca ''hetuyā sattā''ti vuttaṃ, na ''navā''ti. Diṭṭhisampayutte pana lobhe noāsave vijjamāne sattamanavamāpi pañhavissajjanaṃ labheyyuṃ, gaṇanā ca ''hetuyā navā''ti vattabbā siyā. Diṭṭhivippayutte ca lobhe noāsave vijjamāne pubbe dassito dosoti.

1159. Kāmacchandanīvaraṇaniddese **kāmesū**ti tebhūmakesu sāsavesu sabbesu vatthukāmesu. Sabbo hi lobho kāmacchandanīvaraṇaṃ. Teneva tassa āruppe uppatti vuttā ''nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati na purejātapaccayā. Āruppe kāmacchandanīvaraṇaṃ paṭicca uddhaccanīvaraṇaṃ avijjānīvaraṇaṃ. Āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uddhaccanīvaraṇaṃ avijjānīvaraṇa''nti (paṭṭhā. 3.8.1).

1162. **Iriyāpathikacitta**nti iriyāpathūpatthambhakaṃ aṭṭhapaññāsavidhaṃ cittaṃ. Tattha pana balavathinamiddhasahagataṃ cittaṃ **''iriyāpathaṃ sandhāretuṃ asakkonta''**nti vuttaṃ. **Olīyatī**ti olambati.

1163. **Onayhatī**ti chādeti, avattharati vā. Nānārammaṇesu pavattinivāraṇena, vipphārikatānivāraṇeneva vā **antosamorodho. Ekaccāna**nti sirīsādirukkhānaṃ. **Rūpakāyeneva siyuṃ,** tena sukhappaṭisaṃvedananibbānasacchikiriyānaṃ rūpatāpatti siyāti adhippāyo. **Tasmā**ti ''kāyassā''ti vacanassa rūpattāsādhakattā. **Na hi nāmakāyo supatī**ti idaṃ thinamiddhasamuṭṭhitarūpehi rūpakāyassa garubhāvappattaṃ aṅgapaccaṅgādīnaṃ saṃsīdanaṃ soppanti sandhāya vuttaṃ, na jāgaraṇacittarahitaṃ bhavaṅgasantatinti. **Tassa phalattā**ti phalūpacārena indriyaṃ viya middhaṃ dassetuṃ middhassa phalattā indriyaniddese viya liṅgādīni middhaniddesepi soppādīni vuttānīti attho.

Rūpakāyassa antosamorodho natthīti so nāmakāye vuttoti viññāyati. Tena saha vuttā onāhapariyonāhā ca. Rūpakāyassa vā vipphārikāvipphārikabhāvo nāma attano sabhāvena natthi, nāmakāyassa nāmakāye vipphārike lahuko, avipphārike garukoti avipphārikabhāvena onāhanādi nāmakāyasseva hotīti onāhanādayopi nāmakāye viññāyanti. Tenāha **''na hi rūpaṃ nāmakāyassa onāho…pe… hotī''**ti. Āvaraṇabhāvo viya hi onāhanādibhāvopi nāmakāyasseva hotīti. Itaro adhippāyaṃ ajānanto meghādīhi rūpehi rūpānaṃ onāhanādiṃ passanto **''nanu cā''**tiādimāha. **Yadi eva**nti yadi rūpassa onāhanāditā siddhā, arūpassa na siyā, setubandhādīsu rūpassa āvaraṇaṃ diṭṭhanti āvaraṇampi arūpassa na bhaveyyāti attho.

Surāmerayapānaṃ akusalanti katvā yutto tassa upakkilesabhāvo, surā…pe… pamādaṭṭhānānuyogassa ca akusalattā paññāya dubbalīkaraṇabhāvo yutto, tathāpi parassa adhippāyaṃ anujānitvā surāmerayassa upakkilesatā paññāya dubbalīkaraṇatā ca upakkilesānaṃ paññāya dubbalīkaraṇānañca paccayattā phalavohārena vuttāti dassento āha **''na, paccayaniddesato''**ti. **Evameva kho**ti yathā jātarūpassa ayo lohaṃ tipu sīsaṃ sajjanti pañcupakkilesehi upakkiliṭṭhaṃ jātarūpaṃ na ceva mudu hoti, na ca kammaniyaṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya, evameva. **Paccayaniddesato**ti upakkilesapaññādubbalīkaraṇānaṃ paccayabhāvaniddesato, paccaye phalaniddesatoti attho. Sayameva kileso upakkilesaniddesesu niddiṭṭhoti adhippāyo.

Nīvaraṇaṃ hutvāva nīvaraṇasampayutte dassiyamāne na nīvaraṇatādassanattho ārambho, atha kho siddhanīvaraṇabhāvassa nīvaraṇasampayuttatādassanatthoti yathālābhavasena ca asampayuttassa vacanaṃ na yujjati. Yathā hi **tiṭṭhantampi carantampī**ti sippisambukādīsu yathālābhasambhavaṃ taṃ dvayaṃ vuttaṃ, na evaṃ ‘‘thinamiddhanīvaraṇaṃ sampayuttampi asampayuttampī’’ti vacanaṃ atthi, yaṃ yathālābhaṃ sambhaveyyāti. **Cittajassāsambhavavacanato**ti ‘‘cattattā’’tiādivacanassa jhānakkhaṇe cittajassa thinamiddhassa asambhavavacanabhāvatoti attho, ‘‘cattattā’’tiādivacanena vā asambhavassa vacanato pakāsanatoti attho.

Kāmesu kho pana…pe… sudiṭṭhoti iminā kāmādīnave aññāṇassa pahānamāha. **Taṃ tattha pahāna**nti taṃ tattha rūpe pahānanti pahānaṃ apekkhitvā ‘‘ta’’nti vuttaṃ, taṃ vinayananti vā attho. Tena rūpassa appahātabbattameva dasseti, na pana ‘‘cha dhamme pahāyā’’tiādīsu middhassa appahātabbatādassanato añño pakāro vutto. **Na yathā…pe… vutta**nti cha dhammā pañca nīvaraṇāni ca yathā pahātabbāneva hontāni ‘‘pahātabbānī’’ti vuttāni, na evaṃ rūpaṃ pahātabbameva hontaṃ ‘‘pahātabba’’nti vuttanti attho.

Aññehi ca suttehīti vuttasuttānaṃ dassanatthaṃ **‘‘tathā hī’’**tiādimāha. Kusalappavattiṃ āvarantīti **āvaraṇā**. Nīvārentīti **nīvaraṇā**. Cittaṃ abhibhavantā ārohantīti **cetaso ajjhāruhā**. Āvaraṇādikiccañca arūpasseva yujjati, tathā andhakaraṇādikiccaṃ. Tattha catūsu padesu purimapurimassa pacchimapacchimo attho. Saṃsāradukkhaṃ vighāto, taṃjanakatāya **vighātapakkhikaṃ**. Cetaso pariyuṭṭhānaṃ ayonisomanasikārato uppatti akusalarāsibhāvo ca arūpasseva hotīti arūpameva middhaṃ.

1166. Gaṇabhojanādiakappiyabhojanaṃ kappiyasaññī bhuñjitvā puna jānitvā koci vippaṭisārī hoti, anavajjañca bhikkhudassanacetiyavandanādiṃ vajjasaññī akatvā katvā ca koci assaddho vippaṭisārī hoti. **Vatthu**nti mūlaṃ. **Evarūpa**nti mūlavasena evaṃpakāranti attho. Kukkuccapadaṃ yevāpanakesu ‘‘kucchitaṃ kataṃ kukataṃ, tassa bhāvo’’ti vuttatthameva. **Kukkuccāyanākāro**ti kukkuccabhāvanākāro kukkuccakaraṇākāro kukkuccagamanākāro vā. Etena kukkuccaṃ kiriyabhāvena dasseti. ‘‘Kappati na kappatī’’ti pavattacittuppādova **vinayakukkuccaṃ**.

1176. Cittavikkhipanakiccasāmaññena uddhaccaṃ kukkuccañca saha vuttanti veditabbaṃ. Kāmacchandassa anāgāmimaggena pahānaṃ ukkaṭṭhanīvaraṇavasena vuttanti veditabbaṃ. Yadi hi lobho nonīvaraṇo siyā, ‘‘nonīvaraṇo dhammo nīvaraṇassa dhammassa hetupaccayena paccayo’’tiādi vattabbaṃ siyā, na cetaṃ vuttaṃ. Gaṇanāya ca ‘‘hetuyā cattārī’’ti vuttaṃ, na ‘‘navā’’ti. Tasmā sabbo lobho kāmacchandanīvaraṇanti arahattamaggenassa pahānavacanaṃ yuttaṃ.

1219. **Kāmo cā**ti kilesakāmo ca. **Purimadiṭṭhiṃ uttaradiṭṭhi upādiyatī**ti purimadiṭṭhiṃ ‘‘sassato’’ti gaṇhantī upādiyati, purimadiṭṭhiākāreneva vā uppajjamānā uttaradiṭṭhi teneva purimadiṭṭhiṃ daḷhaṃ karontī taṃ upādiyatīti vuttaṃ. **Gosīlagovatādīnī**ti tathābhūtaṃ diṭṭhimāha. **Abhinivesato**ti abhinivesabhāvato, abhinivisanato vā. **Attavādamattamevā**ti attassa abhāvā ‘‘attā’’ti idaṃ vacanamattameva. **Upādiyanti** daḷhaṃ gaṇhanti. Kathaṃ? **Attā**ti. Attāti hi abhinivisantā vacanameva daḷhaṃ katvā gaṇhantīti attho. Evaṃ attavādamattameva upādiyantīti vuttaṃ. ‘‘Attavādamatta’’nti vā vācāvatthumattamāha. Vācāvatthumattameva hi ‘‘attā’’ti upādiyanti atthassa abhāvāti.

1221. **Dinna**nti dānamāha, taṃ aphalattā rūpaṃ viya dānaṃ nāma na hotīti paṭikkhipati. Mahāvijitayaññasadiso yañño **mahāyāgo**. Āmantetvā havanaṃ dānaṃ **āhunaṃ,** pāhunānaṃ atithīnaṃ atithikiriyā **pāhunaṃ,** āvāhādīsu maṅgalatthaṃ dānaṃ **maṅgalakiriyā**. **Paraloke ṭhito imaṃ lokaṃ ‘‘natthī’’ti gaṇhātī**ti imaṃ lokaṃ avekkhitvā paraloko, parañca avekkhitvā ayaṃ loko hoti gantabbato āgantabbato cāti paralokato idhāgamanassa abhāvā tattheva ucchijjanato cittena paraloke ṭhito imaṃ lokaṃ ‘‘natthī’’ti gaṇhātīti attho veditabbo. Na hi ayaṃ diṭṭhi paraloke nibbattasseva hotīti. **Idhaloke ṭhito**ti etthāpi ayameva nayo. Ayaṃ vā ettha attho ‘‘saṃsaraṇappadeso idhaloko ca paraloko ca nāma koci natthi saṃsaraṇassa abhāvā tattha tattheva ucchijjanato’’ti. Purimabhavato pacchimabhave upapatanaṃ upapāto, so yesaṃ sīlaṃ, te **opapātikā**. Te pana cavanakā upapajjanakā hontīti katvā āha **‘‘cavanakaupapajjanakasattā natthīti gaṇhātī’’**ti. **Anulomappaṭipada**nti nibbānānukūlaṃ sīlādippaṭipadaṃ.

1236. **Nippadesatova gahito**ti iminā yaṃ āsavagocchake brahmānaṃ kapparukkhādīsu rāgassa ca diṭṭhirāgassa ca asaṅgahaṇena nīvaraṇagocchake ca kāmacchandassa anāgāmimaggena pahātabbatādassanena sappadesattaṃ vuttaṃ, taṃ nivāritaṃ hoti. **Arahattamaggenā**ti vacanena catūhi maggehi pahātabbatā vuttāti daṭṭhabbaṃ. Na hi purimehi atanukatā mohādayo arahattamaggena pahīyantīti.

1287. **Niratiatthenā**ti pītivirahena, balavanikantivirahena vā. Na hi dukkhāya vedanāya rajjantīti. Ava-saddena avagāhattho adhoattho cāti dvidhā **ava**-saddassa attho vutto.

1301. Vicikicchāsahagato moharaṇo pahānekaṭṭhena diṭṭhisampayuttena rāgaraṇena **saraṇo,** uddhaccasahagato rūparāgaarūparāgasaṅkhātena. **Araṇavibhaṅgasutte** (ma. ni. 3.333) pana ‘‘yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho micchāpaṭipadā. Tasmā eso dhammo saraṇo’’tiādivacanato phalabhūtadukkhaupaghātaupāyāsapariḷāhasabhāvabhūto micchāpaṭipadābhāvova ‘‘saraṇo’’ti viññāyatīti tehi sabbākusalānaṃ saraṇatā siddhā hotīti.

Suttantikadukanikkhepakathāvaṇṇanā

1303. **Vivecitattā**ti visuṃ katattā pakāsitattā. **Asesetvā khepetī**ti vajiraṃ attanā patitaṭṭhānaṃ asesetvā khepeti puna apākatikatāāpādanena.

1311. **Tappatī**ti vippaṭisārī hoti, anusocati vā.

1313. **Aha**nti iti-saddaparena ahaṃ-saddena hetubhūtena yo attho viññāyati, so saṃkathīyati, udīrīyatīti attho. Aññathā hi vuccamānassa vacanena pakāsiyamānassa padatthassa **saṅkhā**dibhāve sabbesaṃ kusalādidhammānaṃ adhivacanāditā siyāti. **Bhāvo**ti sattavevacananti bhaṇanti, dhātuyā vā etaṃ adhivacanaṃ. **Datto**ti ettāvatā sattapaññattiṃ dassetvā aññampi upādāpaññattiṃ dassetuṃ **''mañco''**tiādimāha. **Aha**nti ca pavattaṃ adhivacanaṃ vadantena suṇantena ca pubbe gahitasaññena atthappakāsanabhāvena viññāyati. Na hi tasmiṃ aviññāte tadatthavijānanaṃ atthīti visesena adhivacanaṃ ''ñāyatīti **samaññā''**ti vuttaṃ. Etassatthassa ahanti idaṃ adhivacananti evaṃ vā saññāgahaṇavasena ñāyati samaññāyati pākaṭā hotīti **samaññā. Paññāpīyatī**ti ahanti idaṃ etassa adhivacananti evaṃ ṭhapīyatīti attho. **Voharīyatī**ti vuccati. **Uddheyya**nti uddharitabbaṃ. **Api nāmasahassato**ti anekehipi nāmasahassehīti attho. Sayameva upapatanasīlaṃ nāmaṃ **''opapātikanāma''**nti vuccati.

Karīyatīti kammaṃ, nāmameva kammaṃ **nāmakammaṃ**. Tathā **nāmadheyyaṃ**. Karaṇaṭhapanasaddāpi hi kammatthā hontīti. Atha karaṇatthā, karīyati ca ṭhapīyati ca etena attho evaṃnāmoti paññāpīyatīti karaṇaṃ ṭhapanañca nāma hoti. Atha bhāvatthā, ñāpanamattameva karaṇaṃ ṭhapananti ca vuttaṃ. **Nāmanirutti nāmabyañjana**nti nāmamicceva vuttaṃ hoti. Na hi pathavīsaṅkhātaṃ atthappakāramattaṃ nivadati byañjayati vā pathavīti nāmaṃ nivadati byañjayati vā, tasmā anāmassa niruttibyañjanabhāvanivāraṇatthaṃ ''nāmanirutti nāmabyañjana''nti vuttaṃ. Evaṃ **nāmābhilāpo**ti etthāpi nayo. Ettha pana saṅkhā samaññā paññatti vohāroti catūhi padehi paññāpitabbato paññatti vuttā, itarehi paññāpanato.

Tattha ca ''purimā upādāpaññatti uppādavayakiccarahitā lokasaṅketasiddhā, pacchimā nāmapaññatti, yāya purimā paññatti rūpādayo ca sotadvāraviññāṇasantānānantaramuppannena gahitapubbasaṅketena manodvāraviññāṇasantānena gahitāya paññāpīyantī''ti ācariyā vadanti. Etasmiṃ pana imissā pāḷiyā aṭṭhakathāya ca atthe sati yaṃ vuttaṃ mātikāyaṃ ''vacanamattameva adhikāraṃ katvā pavattā adhivacanā nāma, sahetukaṃ katvā vuccamānā abhilāpā nirutti nāma, pakārena ñāpanato paññatti nāmā''ti (dha. sa. aṭṭha. 101-108), tena virodho siyā. Na hi uppādavayakiccarahitassa vacanamattaṃ adhikāraṃ katvā pavatti atthi uppādādisahitasseva pavattisabbhāvato, na ca vacanavacanatthavimuttassa nāmassa niddhāretvā sahetukaṃ katvā vuccamānatā atthi, nāpi aniddhāritasabhāvassa padatthassa tena tena pakārena ñāpanaṃ atthīti.

Duvidhā cāyaṃ paññatti yathāvuttappakārāti aṭṭhakathāvacanañca na dissati, aṭṭhakathāyaṃ pana vijjamānapaññattiādayo cha paññattiyova vuttā. Tattha ''rūpaṃ vedanā''tiādikā vijjamānapaññatti. ''Itthī puriso''tiādikā avijjamānapaññatti. ''Tevijjo chaḷabhiñño''tiādikā vijjamānena avijjamānapaññatti. ''Itthisaddo purisasaddo''tiādikā avijjamānena vijjamānapaññatti. ''Cakkhuviññāṇaṃ sotaviññāṇa''ntiādikā vijjamānena vijjamānapaññatti. ''Khattiyakumāro brāhmaṇakumāro''tiādikā avijjamānena avijjamānapaññatti. Na cettha yathāvuttappakārā duvidhā paññatti vuttāti sakkā viññātuṃ. Vijjamānassa hi saṅkhā…pe… abhilāpo vijjamānapaññatti. Avijjamānassa ca saṅkhādikā avijjamānapaññatti. Tesaṃyeva visesanavisesitabbabhāvena pavattā saṅkhādayo itarāti.

Avijjamānapaññattivacanena paññāpitabbā upādāpaññatti, tassā paññāpanabhūtā nāmapaññatti ca vuttā, itarehi nāmapaññattiyeva yathāvuttāti ce? Na, asiddhattā. Sati hi ujuke purime pāḷianugate atthe ayamattho imāya aṭṭhakathāya vuttoti asiddhametaṃ. Yadi ca sattarathaghaṭādidisākālakasiṇaajaṭākāsakasiṇugghāṭimākāsaākiñcaññāyatanavisayanirodhasamāpattiādippakārā upādāpaññatti avijjamānapaññatti, eteneva vacanena tassā avijjamānatā vuttāti na sā atthīti vattabbā. Yathā ca paññāpitabbato avijjamānānaṃ sattādīnaṃ avijjamānapaññattibhāvo, evaṃ rūpādīnaṃ vijjamānānaṃ paññapetabbato vijjamānapaññattibhāvo āpajjati. Tato ''sabbe dhammā paññattī''ti paññattipathehi avisiṭṭho paññattidhammaniddeso vattabbo siyā. Athāpi paññāpitabbapaññāpanavisesadassanattho saṅkhādiniddeso, tathāpi ''ekadhammo sabbadhammesu nipatati, sabbadhammā ekadhammasmiṃ nipatantī''tiādinā paññāpitabbānaṃ paññattipathabhāvassa dassitattā paññāpitabbānaṃ paññattibhāve paññattipathā paññattisaddeneva vuttāti paññattipathapadaṃ na vattabbaṃ siyā, nāpi sakkā paññāpitabbapaññāpanavisesadassanattho saṅkhādiniddesoti vattuṃ saṅkhādisaddānaṃ samānatthattā. Vuttañhi ''maraṇenapi taṃ pahīyati, yaṃ puriso mamidanti maññatī''ti (mahāni. 41) ettha ''purisoti saṅkhā samaññā…pe… abhilāpo''ti (mahāni. 41). Tathā ''māgaṇḍiyoti tassa brāhmaṇassa nāmaṃ saṅkhā samaññā''tiādi (mahāni. 73). Na ca ''ayaṃ itthannāmo''ti saṅketaggahaṇaṃ ''rūpaṃ tisso''tiādivacanaggahaṇañca muñcitvā aññassa asiddhasabhāvassa atthapaññāpane samatthatā sambhavati, tesañca asamatthatā. Yadi hi tesaṃ vinā paññattiyā atthapaññāpane asamatthatā siyā, paññattipaññāpane ca asamatthatāti tassā aññā paññatti vattabbā siyā, tassā tassāti anavatthānaṃ, tato atthavijānanameva na siyā, nāpi saṅketaggahaṇaṃ saṅketassa paññattibhāve ''ayaṃ imassa bhāsitassa attho''ti vā, ''imassatthassa idaṃ vacanaṃ jotaka''nti vā. Saññuppādamatte pana saṅketaggahaṇe vacanassa vacanatthavinimuttassa kappane payojanaṃ natthi. ''Buddhassa bhagavato vohāro lokiye sote paṭihaññati'' (kathā. 347), ''abhijānāsi no tvaṃ ānanda ito pubbe evarūpaṃ nāmadheyyaṃ sutaṃ yadidaṃ janavasabho''ti (dī. ni. 2.280), ''nāmañca sāveti koṇḍañño ahaṃ bhagavā’’tiādīhi (saṃ. ni. 1.217) ca paññattiyā vacanabhāvo siddho. Tasmā pāḷiyā aṭṭhakathāya ca aviruddho attho vicāretvā gahetabbo.

Yadi sattādayo avijjamānapaññatti na honti, kā pana avijjamānapaññatti nāmāti? Pakāsito ayamattho ‘‘avijjamānānaṃ sattādīnaṃ saṅkhā…pe… abhilāpo avijjamānapaññattī’’ti. Sattādīnañca avijjamānattā atthitā neva vattabbā, ye ca vadeyyuṃ ‘‘rūpādīni viya avijjamānattā avijjamānatā vuttā, na natthibhāvato’’ti, ayañca vādo hevatthikathāya paṭisiddho, na ca rūpaṃ vedanā na hotīti avijjamānaṃ nāma hoti. Evaṃ sattādayopi yadi atthi, rūpādayo na hontīti avijjamānāti na vattabbā. Yasmā pana yesu rūpādīsu cakkhādīsu ca tathā tathā pavattamānesu ‘‘satto itthī ratho ghaṭo’’tiādikā vicittasaññā uppajjati, saññānulomāni ca adhivacanāni, tehi rūpacakkhādīhi añño sattarathādisaññāvalambito vacanattho vijjamāno na hoti, tasmā sattarathādiabhilāpā ‘‘avijjamānapaññattī’’ti vuccanti, na ca te ‘‘musā’’ti vuccanti lokasamaññāvasena pavattattā. Tato eva te abhilāpā ‘‘sammutisacca’’nti vuccanti. So ca vacanattho sayaṃ avijjamānopi vijjamānassa vacanasseva vasena paññattivohāraṃ labhati, ‘‘sammutisacca’’nti ca vuccati yathāgahitasaññāvasena pavattavacanatthabhāvato. ‘‘Sammutiñāṇaṃ saccārammaṇameva, nāññārammaṇa’’nti (kathā. 434) kathāya ca ‘‘pathavīkasiṇādi cīvarādi ca sammutisaccamhī’’ti imināva adhippāyena vuttanti viññāyati. Yasmā rūpādīsu santānena pavattamānesu ekattaggahaṇavasena te amuñcitvā pavattaṃ sattādiggahaṇaṃ cakkhuviññāṇādīni viya rūpādīsu tesu khandhesu cakkhādīsu ca asantaṃ avijjamānaṃ sattarathādiṃ gaṇhāti, tasmā taṃ parittārammaṇādibhāvena na vattabbanti vuttaṃ. Tathā yaṃ khandhasamūhasantānaṃ ekattena gahitaṃ upādāya ‘‘kalyāṇamitto pāpamitto puggalo’’ti gahaṇaṃ paññatti ca pavattati, taṃ tadupādānabhūtaṃ puggalasaññāya sevamānassa kusalākusalānaṃ uppatti hotīti ‘‘puggalopi upanissayapaccayena paccayo’’ti (paṭṭhā. 1.1.9) vuttaṃ. Yasmā pana puggalo nāma koci bhāvo natthi, tasmā yathā āpodhātuādīni cittena vivecetvā pathavīdhātu upalabbhati, na evaṃ rūpādayo khandhe vivecetvā puggalo upalabbhati. Paṭisedhitā ca puggalakathāya puggaladiṭṭhi. Vajirāya ca bhikkhuniyā vuttaṃ –

‘‘Kaṃ nu sattoti paccesi, māra diṭṭhigataṃ nu te;
Suddhasaṅkhārapuñjoyaṃ, nayidha sattupalabbhatī’’ti. (saṃ. ni. 1.171; mahāni. 186; kathā. 233);

Sattoti pana vacanassa paññattiyā pavattiṃ dassetuṃ sā evamāha –

‘‘Yathāpi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammutī’’ti. (saṃ. ni. 1.171; mahāni. 186; kathā. 233);

Yadi puggalo na vijjati, kathaṃ puggalaggahaṇassa sārammaṇatā siyāti? Avijjamānassapi ārammaṇassa gahaṇato. Avijjamānampi hi parikappitaṃ lokasaññātaṃ vā vijjamānaṃ vā sabhāvabhūtaṃ ārammaṇaṃ gahetvāva uppajjanato sārammaṇatā vuttā. Sārammaṇāti hi vacanaṃ cittacetasikānaṃ ārammaṇena vinā appavattiññeva dīpeti, na tehi gahitassa ārammaṇassa vijjamānataṃ avijjamānataṃ vāti. Ayaṃ saṅkhatāsaṅkhatavinimuttassa atthitāpaṭisedhaṃ sabbathā anuvattantānaṃ vinicchayo.

1316. **Nāmakaraṇaṭṭhenā**ti aññaṃ anapekkhitvā sayameva attano nāmakaraṇasabhāvatoti attho. Yañhi parassa nāmaṃ karoti, tassa ca tadapekkhattā aññāpekkhaṃ nāmakaraṇanti nāmakaraṇasabhāvatā na hoti. Tasmā mahājanassa ñātīnaṃ guṇānañca sāmaññanāmādikārakānaṃ nāmabhāvo nāpajjati. Yassa ca aññehi nāmaṃ karīyati, tassa ca nāmakaraṇasabhāvatā natthīti natthiyeva nāmabhāvo, vedanādīnaṃ pana sabhāvasiddhattā vedanādināmassa nāmakaraṇasabhāvato nāmatā vuttā. Pathavīādinidassanena nāmassa sabhāvasiddhataṃyeva nidasseti, na nāmabhāvasāmaññaṃ, niruḷhattā pana nāmasaddo arūpadhammesu eva vutto, na pathavīādīsūti na tesaṃ nāmabhāvo. Mātikāya ca pathavīādīnaṃ nāmatānāpatti vuttāva. Na hi pathavīādināmaṃ vijahitvā kesādināmehi rūpadhammānaṃ viya vedanādināmaṃ vijahitvā aññena nāmena arūpadhammānaṃ voharitabbena piṇḍākārena pavatti atthīti.

Atha vā rūpadhammā cakkhādayo rūpādayo ca tesaṃ pakāsakapakāsitabbabhāvato vinā nāmena pākaṭā honti, na evaṃ arūpadhammāti adhivacanasamphasso viya nāmāyattagahaṇīyabhāvena ‘‘nāma’’nti vuttā, paṭighasamphassopi na cakkhādīni viya nāmena vinā pākaṭoti ‘‘nāma’’nti vutto. Arūpatāya vā aññanāmasabhāgattā saṅgahitoyaṃ, aññaphassasabhāgattā vā. Vacanatthopi hi ‘‘rūpayatīti rūpaṃ, nāmayatīti nāma’’nti idha pacchimapurimānaṃ sambhavati. **Rūpayatī**ti vināpi nāmena attānaṃ pakāsayatīti attho, **nāmayatī**ti nāmena vinā apākaṭabhāvato attano pakāsakaṃ nāmaṃ karotīti attho. **Ārammaṇādhipatipaccayatāyā**ti satipi rūpassa ārammaṇādhipatipaccayabhāve na paramassāsabhūtaṃ nibbānaṃ viya sātisayaṃ taṃnāmanasabhāvena paccayoti nibbānameva ‘‘nāma’’nti vuttaṃ.

1318. **Vaṭṭamūlasamudācāradassanattha**nti sattānaṃ vaṭṭamūlasamudācāro nāma avijjā ca bhavataṇhā ca, taṃdassanatthanti attho. Tattha samudācaratīti samudācāro, vaṭṭamūlameva samudācāro vaṭṭamūlasamudācāro, vaṭṭamūladassanena vaṭṭamūlānaṃ pavatti dassitā hotīti vaṭṭamūlānaṃ samudācārassa dassanatthantipi attho.

1320. Ekekasmiñca attāti ca lokoti ca gahaṇavisesaṃ upādāya **‘‘attā ca loko cā’’**ti vuttaṃ. Ekaṃ vā khandhaṃ attato gahetvā aññaṃ attano upabhogabhūto lokoti gaṇhantassa attano attānaṃ ‘‘attā’’ti gahetvā parassa attānaṃ ‘‘loko’’ti gaṇhantassa vā vasena **‘‘attā ca loko cā’’**ti vuttaṃ. **Taṃ bhavissatī**ti taṃ dvidhāpi gahitaṃ khandhapañcakaṃ bhavissatīti niviṭṭhā parāmasantīti attho.

1332. Saha sikkhitabbo dhammo sahadhammo, tattha bhavaṃ **sahadhammikaṃ**. Kammatthe vattamānato dovacassasaddato āya-saddaṃ anaññatthaṃ katvā ‘‘dovacassāya’’nti vuttanti adhippāyena **‘‘dubbacassa kamma’’**nti āha. Dovacassassa vā ayanaṃ pavatti **dovacassāyaṃ**. Vacanassa paṭiviruddhavacanaṃ **paṭāṇikagahaṇaṃ**. Guṇehi garūsu gāravena vasanaṃ **garuvāso**. Jātiādīhi jeṭṭhakesu paṭissuṇitabbesu vasanaṃ **sajeṭṭhakavāso**. Ottappitabbā vā **garuno**. Hiriyitabbā **jeṭṭhakā**. Yāya cetanāya dubbaco hoti, sā dovacassatā bhavituṃ arahatīti **‘‘saṅkhārakkhandhoyevā’’**ti āha.

1333. Du-saddena yuttaṃ nāmaṃ **dunnāmaṃ**. Anupasaṅkamantassapi anusikkhanaṃ sevanāti adhippāyena **‘‘bhajanāti upasaṅkamanā’’**ti āha. **Sabbatobhāgenā**ti kāyavācācittehi āvi ceva raho ca.

1336. **Vinayo**ti vibhaṅgakhandhakā vuttā. Vatthuvītikkamato pubbe parato ca āpattiṃ āpajjanto nāma na hotīti saha vatthunā āpattiṃ paricchindati. Tenāha **‘‘saha vatthunā...pe... āpattikusalatā nāmā’’**ti. **Saha kammavācāyā**ti abbhānatiṇavatthārakakammavācāya ‘‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpajji’’ntiādikāya ca. Saheva hi kammavācāya āpattivuṭṭhānañca paricchindatīti. Āpattiyā vā kāraṇaṃ **vatthu,** vuṭṭhānassa kāraṇaṃ **kammavācā**ti kāraṇena saha phalassa jānanavasena **‘‘saha vatthunā saha kammavācāyā’’**ti vuttaṃ.

1338. Ayamevattho **saha parikammenā**ti ettha vutto. **Vuṭṭhānakapaññāyā**ti vuṭṭhānassa kāraṇabhūtāya parikammapaññāya.

1340. Dhātuvisayā sabbāpi paññā **dhātukusalatā,** tadekadesā manasikārakusalatāti adhippāyena purimapadepi **uggahamanasikārajānanapaññā** vuttā. Purimapade vā vācuggatāya dhātupāḷiyā manasikaraṇaṃ ‘‘manasikāro’’ti vuttaṃ. Tattha uggaṇhantī manasikarontī dhātupāḷiyā atthaṃ suṇantī ganthato ca atthato ca dhārentī ‘‘ayaṃ cakkhudhātu nāmā’’tiādinā sabhāvato aṭṭhārasevāti gaṇanato ca paricchedaṃ jānantī ca paññā **uggahapaññā**dikā vuttā. Pacchimapade pañcavidhāpi sā paññā uggahoti tato ca pavatto aniccādimanasikāro ‘‘uggahamanasikāro’’ti vutto, tassa jānanaṃ pavattanameva, yathā pavattaṃ vā uggahaṃ, evameva pavatto uggahoti jānanaṃ **uggahajānanaṃ**. Manasikāropi ‘‘evaṃ pavattetabbo evañca pavatto’’ti jānanaṃ **manasikārajānanaṃ**. Tadubhayampi manasikārakosallanti vuttaṃ. Uggahopi hi manasikārasampayogato manasikāraniruttiṃ laddhuṃ yuttoti yo ca manasi kātabbo, yo ca manasikaraṇupāyo, sabbo so manasikāroti vattuṃ vaṭṭatīti. Tattha ca kosallaṃ **manasikārakusalatā**ti.

1342. **Tīsupi vā...pe... vaṭṭatī**ti tassā ca uggahādibhāvo vutto. **Sammasanaṃ** paññā, sā maggasampayuttā aniccādisammasanakiccaṃ sādheti niccasaññādipajahanato. **Manasikāro** sammasanasampayutto tatheva aniccādimanasikārakiccaṃ maggasampayutto sādheti. Tenāha **‘‘sammasanamanasikārā lokiyalokuttaramissakā’’**ti. **Iminā pana paccayena idaṃ hotī**ti evaṃ avijjādīnaṃ saṅkhārādipaccayuppannassa paccayabhāvajānanaṃ **paṭiccasamuppādakusalatā**ti dasseti.

1344. **Ambabījādīni** anupādinnakadassanatthaṃ vuttāni. Sotaviññāṇādīnaṃ visabhāgā ananurūpā anuppādakāyeva cakkhādayo **‘‘visabhāgapaccayā’’**ti vuttā, tehi anuppajjamānāneva ca sotaviññāṇādīni **‘‘visabhāgapaccayasamuppannadhammā’’**ti. Sotaviññāṇena vā visabhāgassa cakkhuviññāṇassa paccayoti visabhāgapaccayo, cakkhāyatanassa visabhāgena sotāyatanena paccayena samuppanno **visabhāgapaccayasamuppanno**.

1346. Ajjavaniddese **ajjavo ajjavatā**ti ujutā ujukatā icceva vuttaṃ hotīti ajjavamaddavaniddesesu ujukatāmudutāniddesehi visesaṃ maddavaniddese vuttaṃ **‘‘nīcacittatā’’**tipadamāha. Tattha ‘‘nīcacittatā mudutā’’ti puna mudutāvacanaṃ nīcacittatāya visesanatthaṃ. Omānopi hi nīcacittatā hoti, na pana mudutāti.

1348. Paresaṃ dukkaṭaṃ duruttañca paṭivirodhākaraṇena **attano upari āropetvā vāsenti. Cittassa sakamanatā**ti cittassa abyāpanno sako manobhāvoti attho. Cittanti vā cittappabandhaṃ ekattena gahetvā tassa antarā uppannena pītisahagatamanena sakamanattaṃ āha. Attamano vā puggalo, tassa bhāvo attamanatā. Sā na sattassāti puggaladiṭṭhinivāraṇattaṃ **‘‘cittassā’’**ti vuttaṃ.

1349. Kāyavācāhi kattabbassa akaraṇena asādiyitabbassa sādiyanena ca **manasāpi ācara**ti eva, indriyasaṃvarādibhedanavasena vā etaṃ vuttanti veditabbaṃ.

1350. Sadosavaṇe rukkhe niyyāsapiṇḍiyo, ahicchattakāni vā uṭṭhitāni **‘‘aṇḍakānī’’**ti vadanti. Pheggurukkhassa pana kuthitassa aṇḍāni viya uṭṭhitā cuṇṇapiṇḍiyo ganthiyo vā **‘‘aṇḍakānī’’**ti veditabbā. Padumanāḷaṃ viya sotaṃ ghaṃsayamānā viya pavisantī **kakkasā** daṭṭhabbā. Kodhena nibbattā tassa parivārabhūtā **kodhasāmantā**. Pure saṃvaḍḍhanārī porī, sā viya sukumārā mudukā vācā porī viyāti **porī. Tatthā**ti ‘‘bhāsitā hotī’’ti vuttāya kiriyāyātipi yojanā sambhavati, **tattha** vācāyāti vā. **Saṇhavācatā**tiādinā taṃ vācaṃ pavattayamānaṃ cetanaṃ dasseti.

1351. Āmisālābhena yaṃ chiddaṃ hoti, taṃ āmisālābhena **‘‘chidda’’**nti vuttaṃ. **Dveyeva hī**ti yathāvuttāni āmisadhammālābhehi pavattamānāni chiddāni āha. **Gamanasabhāgenā**ti gamanamaggassa anucchavikadisābhāgena. **Saṅgahapakkhe ṭhatvā**ti saṅgahaṃ karomicceva kathetabbaṃ, na lābhasakkārakāmatādīhīti attho. Avassaṃ kātabbaṃ **kiccaṃ,** itaraṃ **karaṇīyaṃ**. Abbhānato aññaṃ āpattivuṭṭhānaṃ **‘‘vuṭṭhāna’’**nti vuttaṃ.

1352. **Sasambhārakathā**ti dassanassa kāraṇasahitāti attho, sasambhārassa vā dassanassa kathā **sasambhārakathā. Yassa cakkhundriyāsaṃvarassa hetū**ti vatvā puna **‘‘tassa cakkhundriyassa satikavāṭena pidahanatthāyā’’**ti vuttaṃ, na asaṃvarassāti. Tadidaṃ yaṃ cakkhundriyāsaṃvarassa hetu abhijjhādianvāssavanaṃ dassitaṃ, taṃ asaṃvutacakkhundriyasseva hetupavattaṃ dassitanti katvā vuttanti veditabbaṃ, **yatvādhikaraṇa**nti hi yassa cakkhundriyassa kāraṇāti attho. Kassa ca kāraṇāti? Asaṃvutassa. Kiñca asaṃvutaṃ? Yassa cakkhundriyāsaṃvarassa hetu anvāssavanti tadupalakkhitaṃ, tassa saṃvarāyāti ayamatthayojanā.

Javanakkhaṇe pana dussīlyaṃ vātiādi puna avacanatthaṃ idheva sabbaṃ vuttanti chasu dvāresu yathāsambhavaṃ yojetabbaṃ. Na hi pañcadvāre kāyavacīduccaritasaṅkhātaṃ dussīlyaṃ atthīti. **Yathā ki**ntiādinā nagaradvāre asaṃvare sati taṃsambandhānaṃ gharādīnaṃ asaṃvutatā viya javane asaṃvare sati taṃsambandhānaṃ dvārādīnaṃ asaṃvutatāti evaṃ aññesaṃ saṃvare, aññesaṃ saṃvutatāsāmaññameva nidasseti, na pubbāparasāmaññaṃ anto bahi sāmaññaṃ vā. Sati vā dvārabhavaṅgādike puna uppajjamānaṃ javanaṃ bāhiraṃ viya katvā nagaradvārasamānaṃ vuttaṃ, itarañca antonagaradvārasamānaṃ. Javane vā asaṃvare uppanne tato paraṃ dvārabhavaṅgādīnaṃ asaṃvarahetubhāvāpattito nagaradvārasadisena javanena pavisitvā dussīlyādicorānaṃ dvārabhavaṅgādimūsanaṃ kusalabhaṇḍavināsanaṃ kathitanti daṭṭhabbaṃ.

1353. Iminā āhārena nittharaṇatthena atthikabhāvo **idamatthikatā. Āhāraparibhoge asantussanā**ti āhāraparibhogakkhaṇe pavattā asantussanā, davatthādiabhilāsoti attho. Ettha ca **asantuṭṭhitā** lobho, **amattaññutā appaṭisaṅkhā** ca mohoti ime dve dhammā **‘‘bhojane amattaññutā’’**ti veditabbā.

1355. ‘‘Seyyohamasmī’’tiādinā pavattamānova **mānamado**. Asaddhammasevanāsamatthataṃ nissāya pavatto māno, rāgo eva vā **purisamado**. Sakkarasappikhīrādīni yojetvā bahalapakkaṃ bhojanaṃ **piṇḍarasabhojanaṃ,** bahalapakkaṃ vā maṃsarasādibhojanaṃ. **Manda**nti appaṃ. **Ṭhitiyā**ti ṭhitatthaṃ. Tadatthañca bhuñjanto yasmā ‘‘kāyaṃ ṭhapessāmī’’ti bhuñjati, tasmā **‘‘ṭhapanatthāyā’’**ti vuttaṃ. **Abhuttapaccayā uppajjanakā**ti idaṃ khudāya visesanaṃ yassā appavatti bhojanena kātabbā, tassā dassanatthaṃ. **Sakalaṃ sāsana**nti pāḷidhammampi sabbakusalepi saṅgaṇhāti. Abhuttapaccayā uppajjanakavedanā, bhuttapaccayā na uppajjanakavedanāti etāsaṃ ko viseso? Purimā yathāpavattā jighacchānimittā vedanā. Sā hi abhuñjantassa bhiyyo pavattanavasena uppajjatīti. Pacchimāpi khudānimittāva aṅgadāhasūlādivedanā appavattā. Sā hi bhuttapaccayā pubbe anuppannāva na uppajjissati. Vihiṃsānimittatā cetāsaṃ vihiṃsāya viseso.

Yātrāti yāpanā vuttā, pubbepi ‘‘yāpanāyā’’ti vuttaṃ, ko ettha viseso? Pubbe ‘‘yāpanāyāti jīvitindriyayāpanatthāyā’’ti vuttaṃ, idha pana catunnaṃ iriyāpathānaṃ avicchedasaṅkhātā yāpanā yātrāti ayamettha viseso. Dāyakadeyyadhammānaṃ attano ca pamāṇaṃ ajānitvā paṭiggahaṇaṃ, saddhādeyyavinipātanatthaṃ vā paṭiggahaṇaṃ **adhammikapaṭiggahaṇaṃ,** yena vā āpattiṃ āpajjeyya. Apaccavekkhitaparibhogo **adhammena paribhogo**. Anavajje aninditabbe paccaye sāvajjaṃ sanindaṃ paribhogena attānaṃ karoti. **Anavajjatā ca bhavissatī**ti attano pakatiaggibalādiṃ jānitvā ‘‘evaṃ me agarahitabbatā ca bhavissatī’’ti pamāṇayuttaṃ āhāretīti attho.

Sukho iriyāpathavihāro **phāsuvihāro. Ettakañhi bhuñjitvā…pe… pavattantī**ti iriyāpathānaṃ sukhappavattiyā kāraṇabhūtaṃ bhuñjanaṃ pivanañca iriyāpathehi kāraṇabhāvena gahitattā tehi sādhitaṃ viya vuttaṃ. ‘‘Abhutvā udakaṃ pive’’ti likhanti, ‘‘bhutvānā’’ti pana pāṭho. Punapi hi appasseva anujānanavasena –

‘‘Kappiyaṃ taṃ ce chādeti, cīvaraṃ idamatthikaṃ;
Alaṃ phāsuvihārāya.

‘‘Pallaṅkena nisinnassa, jaṇṇuke nābhivassati;
Alaṃ phāsuvihārāyā’’ti. (theragā. 984-985) –

Āha.

Bhojanānisaṃsoti yathāvuttehi aṭṭhahaṅgehi samannāgatassa bhojanassa agarahitabbatā sukhavihāro ca ānisaṃsoti attho. Yuttassa niddosassa bhojanassa parimāṇassa ca vasena jānanaṃ **yuttapamāṇajānanaṃ** nāma.

1356. Vināsaṃ pattiyā naṭṭhā, paṭipakkhehi abhibhūtattā muṭṭhā ca sati yassa, so naṭṭhamuṭṭhassati, tassa bhāvo **naṭṭhamuṭṭhassatitā**.

1368. **Visuddhippatta**nti maggaphalasīlaṃ vuccati. **Lokuttaradhammāvā**ti lokuttarasatiādidhammāva. Sīlasampadā pana rūpārūpāvacarā natthīti sambhavato yojetabbā.

1373. Bhogūpakaraṇehi **sabhogo. Catunnaṃ saccānaṃ anuloma**nti catusaccappaṭivedhassa anulomanti attho. ‘‘Saccāna’’nti hi paṭivijjhitabbehi paṭivedho vutto, catusaccappaṭivedhassa vā upanissayabhūtaṃ paṭivijjhitabbānaṃ catunnaṃ saccānaṃ anulomanti vuttaṃ.

1378. ‘‘Mama gharaṃ dhuraṃ katvā bhikkhaṃ pavisathā’’ti diyyamānaṃ **dhurabhatta**nti vadanti. Niccabhattādi vā aññepi āṇāpetvā sayaṃ dhuraṃ hutvā dinnaṃ **dhurabhattaṃ**.

1379. **Paṭivāseti nāmā**ti nivatteti nāma osakketi nāma.

1380. **Pubbe nivutthakkhandhā**ti purimajātīsu santatipariyāpanne khandhe āha. **Khandhapaṭibaddha**nti vatthābharaṇayānagāmajanapadādi. **Khayasamaye**ti maggakkhaṇaṃ āha.

1381. **Adhimuccanaṭṭhenā**ti aniggahitapakkhandanasaṅkhātena yathāsukhaṃ pavattanaṭṭhena.

1382. Khīṇānaṃ anto avasānaṃ niṭṭhitabhāvo khīṇanto, khīṇānaṃ vā ādikālo, tasmiṃ **khīṇante**. Esa nayo **niruddhante**tiādīsu.

Dukanikkhepakathāvaṇṇanā niṭṭhitā.

Nikkhepakaṇḍavaṇṇanā niṭṭhitā.

4. Aṭṭhakathākaṇḍaṃ

Tikaatthuddhāravaṇṇanā

1384. **Nayamagga**nti suttantabhājanīyādinayagamanaṃ anulomādinayagamanañca. Tampi hi ettha atthesu nicchitesu sukhaṃ samānenti. **Pañhuddhāra**nti ekūnapaññāsāya ekūnapaññāsāya navasu navasu ca pañhesu labbhamānassa uddharaṇaṃ, tesuyeva labbhamānānaṃ gaṇanānaṃ ṭhapanaṃ **gaṇanācāro. Atthuddhāra**nti ‘‘ime nāma cittuppādādayo atthā kusalādikā’’ti uddharaṇaṃ. **Kaṇṇikaṃ kaṇṇika**nti cittuppādakaṇḍarūpakaṇḍesu vibhatte pasaṭe dhamme ‘‘catūsu bhūmīsu kusalaṃ dvādasākusalacittuppādā’’tiādinā rāsirāsivasena saha ganthetvāti attho. Ghaṭagocchakā kaṇṇikavevacanāneva. Ettha pana **catūsu bhūmīsu kusala**nti ekavacananiddeso catubhūmakānaṃ kusalaphassādīnaṃ kusalabhāve ekattūpagamanato. Cittuppādakaṇḍarūpakaṇḍesu catubhūmicittuppādādivasena viññātadhammassa vasenāyaṃ atthuddhāradesanā āraddhāti tattha yaṃ catūsu bhūmīsu kusalaṃ vibhattaṃ yāva viññātaṃ, ime dhammā kusalāti attho.

Yadipi kusalattikavitthāro pubbe viññāto, tathāpi tattha dhammā samayavasena phassādisabhāvavasena ca vibhattā bhinnā viññātā, na pana ekasmiṃ lakkhaṇe samānetvā, tasmā tattha vuttaṃ samayādibhedaṃ vajjetvā sabbabhedabhinnānaṃ ekasmiṃ kusalādilakkhaṇe samānetvā bodhanatthaṃ idha kusalattikaniddeso puna vibhatto. Ettha ca ekavacanena kusalaniddesaṃ katvā bahuvacanena nigamanassa kāraṇaṃ vuttameva. Yadi dhammānaṃ kusalatte ekattūpagamanaṃ, kasmā ekavacanena pucchāpi na katā? Uddese kusala-saddassa dhammavisesanabhāvato tabbisesanānaṃ dhammānaṃ pucchitattā tesañca aniddhāritasaṅkhāvisesattā, niddese pana catūhi bhūmīhi vitthārato viññātāhi kusale visesetvā dassetīti yuttaṃ ‘‘catūsu bhūmīsu kusala’’nti ekattaṃ netvā vacanaṃ. Kusalapadañhi ettha padhānaṃ, tañca visesitabbānapekkhaṃ kusalākārameva attano sabhāve ṭhitaṃ gahetvā pavattamānaṃ ekattameva upādāya pavattati, na bhedanti.

1385. **Dvādasa akusalacittuppādā**ti etthāpi paṭhamākusalacittuppādo samayaphassādivasena bhedaṃ anāmasitvā somanassasahagatadiṭṭhigatasampayuttacittuppādabhāve ekattaṃ netvā vutto, evaṃ yāva dvādasamoti **‘‘dvādasa akusalacittuppādā’’**ti vuttaṃ. Evaṃ **catūsu bhūmīsu vipāko**tiādīsupi yathāyogaṃ yojetabbaṃ. **Cittuppādā**ti ettha uppajjati etthāti uppādo, kiṃ uppajjati? Cittaṃ, cittassa uppādo cittuppādoti evaṃ avayavena samudāyopalakkhaṇavasena attho sambhavati. Evañhi sati cittacetasikarāsi cittuppādoti siddho hoti. Aṭṭhakathāyaṃ pana ‘‘cittameva uppādo cittuppādo’’ti aññassuppajjanakassa nivattanatthaṃ cittaggahaṇaṃ kataṃ, cittassa anuppajjanakabhāvanivattanatthaṃ uppādaggahaṇaṃ, cittuppādakaṇḍe vā ‘‘cittaṃ uppannaṃ hotī’’ti cittassa uppajjanakabhāvo pākaṭoti katvā ‘‘cittameva uppādo’’ti vuttaṃ, cittassa anuppajjanakassa nivattetabbassa sabbhāvā uppādaggahaṇaṃ katanti veditabbaṃ. Ayañcattho ‘‘dvepañcaviññāṇānī’’tiādīsu viya cittappadhāno niddesoti katvā vuttoti daṭṭhabbo.

1420. **Chasu dvāresū**ti ettha pañcadvāre vattabbameva natthi, manodvārepi parittārammaṇameva javanaṃ tadārammaṇasaṅkhātaṃ bhavaṅgaṃ anubandhati. Tañhi parittassa kammassa vipāko, vipāko ca iṭṭhāniṭṭhārammaṇānubhavanaṃ, kammānurūpo ca vipāko hotīti parittakammavipāko parittārammaṇasseva anubhavanaṃ hoti. Tasmā sabbaṃ tadārammaṇaṃ ‘‘parittārammaṇa’’nti vuttaṃ. Yadi evaṃ mahaggatavipākopi mahaggatānubhavanameva āpajjatīti ce? Na, samādhippadhānassa kammassa appanāppattassa saññāvasārammaṇassa tādiseneva vipākena bhavitabbattā. Tasmā samādhi sukhānubhavanabhūto, sopi kammānurūpatoyeva kammārammaṇo hotīti daṭṭhabbo. Kammānurūpato eva ca tadārammaṇaṃ parittārammaṇampi mahaggatajavanaṃ nānubandhati. Tato eva paṭisandhiādibhūto kāmāvacaravipāko kammanimittampi parittameva ārammaṇaṃ karoti, na mahaggataṃ appamāṇaṃ vā. Yasmā pana vuttaṃ ‘‘mahaggatārammaṇo dhammo parittārammaṇassa dhammassa kammapaccayena paccayo, appamāṇārammaṇo dhammo parittārammaṇassa dhammassa kammapaccayena paccayo’’ti, na ca mahaggatappamāṇavipāko parittārammaṇo atthi, idha ca sabbakāmāvacaravipākānaṃ parittārammaṇatāva vuttā, tasmā kammānurūpato mahaggatappamāṇārammaṇampi parittakammaṃ yadi paṭisandhiṃ deti, kammagatinimittārammaṇameva deti. Pavattivipākampi rūpādiparittārammaṇamevāti veditabbaṃ. Khīṇāsavānaṃ vāsanāvasena sativippayuttahasanaṃ pavattamānaṃ parittesveva pavattati, na itaresu kilesavirahe tādisahasanapaccayabhāvābhāvato. Tasmā tassa parittārammaṇatā vuttā. Khīṇāsavānaṃ asakkaccadānādīni ādarākaraṇavaseneva veditabbāni, na kosajjādiakusalavasena. Paṭippassaddhasabbussukkā hi te uttamapurisāti. Tesaṃ ādarākaraṇañca nirussukkatā evāti veditabbā.

1421. **Atipaguṇāna**nti vacanaṃ nirādarassa ñāṇavippayuttapaccavekkhaṇassa visayadassanaṃ, na tassevāti visayaniyamanaṃ. Ñāṇasampayuttassapi hi atipaguṇānaṃ visayatā suṭṭhutaraṃ hoti eva. Yathā paguṇaṃ ganthaṃ sajjhāyanto dve tayo vācanāmagge gatepi na sallakkheti ñāṇavippayuttasatimantena sajjhāyitattā, evaṃ paguṇajjhānesupi pavatti hotīti āha **‘‘atipaguṇāna’’**ntiādi. **Kasiṇanimittādipaññattī**ti pubbe dassitaṃ sabbaṃ upādāpaññattimāha. Taṃ pana rūpādayo viya avijjamāno vijjamāno ca atthoti ācariyā vadanti. Sammutisacce pana vuccamānānaṃ kasiṇanimittādi vācāvatthumattato vacanavohāreneva paññattīti vuccati. Tassa hi paññāpanaṃ avijjamānapaññattīti tassa avijjamānattaṃ aṭṭhakathāyaṃ vuttanti. Avijjamānampi pana taṃ vijjamānamiva gahetvā pavattamānāya saññāya parittādīsu ‘‘ayaṃ nāma dhammo ārammaṇa’’nti na sakkā vattuṃ te eva dhamme upādāya pavattamānāyapi dhammesveva aṭṭhānato. Tasmā sā sasampayuttā parittādiārammaṇāti na vattabbāti vuttā. **Navattabbārammaṇā**ti idaṃ pana vacanaṃ yathāgahitākārassa saññāvisayassa navattabbataṃ sandhāya navattabbaṃ ārammaṇaṃ etesanti navattabbārammaṇā, cittuppādāti aññapadatthasamāsaṃ katvā aṭṭhakathāyaṃ vuttaṃ.

Catupaññāsacittuppādānaṃ rūpassa ca vasena **pañcapaṇṇāsāya. Kevala**nti vinā parāmasanena. **Aniṭṭhaṅgatavasenā**ti anicchayagamanavasena, anicchayaṃ vā dveḷhaṃ gato cittuppādo aniṭṭhaṅgato, tenākārena pavatti **‘‘aniṭṭhaṅgatavasena pavattī’’**ti vuttā. Nānārammaṇesu cittassa vikkhipanaṃ **vikkhepo**. Anavaṭṭhānaṃ **avūpasamo**. Gotrabhuvodāne gotrabhūti gahetvā **‘‘gotrabhukāle’’**ti āha.

Sabbatthapādakacatutthanti idha **sabbattha**-saddo sāmiattho daṭṭhabbo, sabbesu vā vipassanādīsu pādakaṃ kāraṇaṃ sabbatthapādakanti phalassa visayabhāvena niddeso. **Ākāsakasiṇacatuttha**nti paricchedākāsakasiṇacatutthamāha. Tañhi rūpāvacaraṃ, na itaranti. **Kusalatopi dvādasavidhaṃ kiriyatopī**ti catuvīsatividhatā vuttā hoti. **Vaṭṭassapi pādakaṃ hotiyevā**ti kusalaṃ kiriyañca ekato katvā sabbatthapādakaṃ vuttanti kiriyajjhānassa avaṭṭapādakattā sāsaṅkaṃ vadati. **Mahaggatacitte samodahatī**ti idaṃ ‘‘so evaṃ samāhite citte’’tiādinā nayena vuttaṃ pākaṭaṃ pādakajjhānacittaṃ parikammehi gahetvā citte rūpakāyaṃ adhiṭṭhānacittena samodahatīti katvā vuttaṃ. **Pādakajjhānacittaṃ rūpakāye samodahatī**ti idampi yathāvuttaṃ pādakajjhānacittaṃ ārammaṇaṃ katvā cittasantānaṃ rūpakāye samodahitaṃ tadanugatikaṃ katvā adhiṭṭhātīti katvā vuttaṃ, idaṃ pana adhiṭṭhānadvayaṃ adissamānakāyataṃ dissamānakāyatañca āpādeti. Gantukāmatāparikammavasena taṃsampayuttāya saññāya sukhasaññālahusaññābhāvato gamanampi nipphādetīti daṭṭhabbaṃ.

Sotāpannassa cittanti sotāpannassa pāṭipuggalikaṃ maggaphalacittanti veditabbaṃ. Mārādīnañhi bhagavato cittajānanaṃ vuttanti cetopariyañāṇalābhī kasmā sāsavacittaṃ na jānissatīti. **Chinnavaṭumakā** chinnasaṃsāravaṭṭā buddhā. **Maggaphalanibbānapaccavekkhaṇatopī**ti ettha maggaphalapaccavekkhaṇāni tāva pubbenivāsānussatiñāṇena maggaphalesu ñātesu pavattanti, nibbānapaccavekkhaṇañca nibbānārammaṇesu appamāṇadhammesu ñātesūti maggādipaccavekkhaṇāni pubbenivāsānussatiñāṇassa appamāṇārammaṇataṃ sādhentīti veditabbāni. ‘‘Appamāṇā khandhā pubbenivāsānussatiñāṇassa ārammaṇapaccayena paccayo’’icceva (paṭṭhā. 2.12.58) hi vuttaṃ, na nibbānanti. Tasmā pubbenivāsānussatiñāṇena eva maggaphalapaccavekkhaṇakicce vuccamānepi nibbānapaccavekkhaṇatā na sakkā vattuṃ, aṭṭhakathāyaṃ pana tassapi nibbānārammaṇatā anuññātāti dissati. **Kāmāvacarenibbattissatī**ti nibbattakkhandhajānanamāha. **Nibbānadhātuyā parinibbāyissatī**ti nibbānārammaṇehi maggaphalehi kilesaparinibbānabhūtehi parinibbāyissatīti attho sambhavati.

1429. **Asahajātattā**ti asampayuttattāti attho. Na hi arūpadhammānaṃ arūpadhammehi sahajātatā sampayogato aññā atthīti. **‘‘Aññadhammārammaṇakāle’’**ti vuttaṃ, maggārammaṇakālepi pana garuṃ akaraṇe maggādhipatibhāvena navattabbatā yojetabbā.

1433. **Niyogā**ti niyogatoti imamatthaṃ sandhāya **‘‘niyamenā’’**ti āha, niyogavanto vā **niyogā,** niyatāti attho. Cittuppādakaṇḍe hi bodhitesu cittuppādesu ekantena anāgatārammaṇo koci natthīti.

1434. **Kammaṃ vā kammanimittaṃ vā ārabbha pavattiyaṃ atītārammaṇāvā**ti vuttaṃ, kammanimittaṃ pana ārabbha pavattiyaṃ paccuppannārammaṇabhāvañca paṭisandhiyā **paṭiccasamuppādavibhaṅgavaṇṇanāyaṃ** vakkhati. Tasmā idaṃ manodvāracutiyaṃ atītakammanimittaṃ manodvāre āpāthagataṃ sandhāya vuttanti veditabbaṃ. Satadārammaṇāya cutiyā pañcacittakkhaṇāvasiṭṭhāyuke gatinimitte paṭisandhiyā pavattāya cattāri bhavaṅgāni paccuppannārammaṇāni, itarattha ca cha sandhāyāha **''tato paraṃ bhavaṅgakāle cā''**ti. Yadā hi gatinimittārammaṇe javane pavatte anuppanne eva tadārammaṇe cuti hoti rūpāvacarārūpāvacarasattassa viya kāmadhātuṃ upapajjantassa, tadā paṭisandhito parāni cha bhavaṅgāni paccuppannārammaṇāni hontīti. Diṭṭhisampayuttehi assādanādīni saparāmāsāneva daṭṭhabbāni. **Paṇṇattinibbānārammaṇānañca javanānaṃ purecārikakāle**ti yesaṃ purecārikakāle ekantena āvajjanāya atītādiārammaṇabhāvena navattabbatā, tesaṃ vasena nayaṃ dasseti. Nibbānārammaṇānampi javanānaṃ purecārikakāle sā tathā na vattabbā, na pana ekantena maggaphalavīthīsu tassā anibbānārammaṇattā.

Ime gandhāti nanu paccuppannā gandhā gahitā, kathaṃ ettha anāgatārammaṇatā hotīti? ''Aṭṭhārasavassādhikāni dve vassasatāni mā sussiṃsū''ti pavattito, anāgate mā sussiṃ sūti hi anāgataṃ gandhaṃ gahetvā pavattatīti adhippāyo. Cittavasena kāyaṃ pariṇāmento abhimukhībhūtaṃ tadā vijjamānameva kāyaṃ ārammaṇaṃ karotīti paccuppannārammaṇaṃ adhiṭṭhānacittaṃ hoti. Tathā attano kāyassa dīgharassāṇuthūlanīlādibhāvāpādanavasena aññassa ca pāṭihāriyassa karaṇe yojetabbaṃ. **Etthantare ekadvesantativārā veditabbā**ti etthantare pavattā rūpasantatiarūpasantativārā ekadvesantativārā nāmāti veditabbāti attho. Atiparittasabhāvautuādisamuṭṭhānā vā ''ekadvesantativārā''ti vuttā. **Ubhayametaṃ paccuppanna**nti addhāpaccuppannaṃ hontaṃ etaṃ ubhayaṃ hotīti attho. **Saṃhīratī**ti taṇhādiṭṭhābhinandanāhi ākaḍḍhīyati.

Kecīti abhayagirivāsinoti vadanti, te pana cittassa ṭhitikkhaṇaṃ na icchantīti ''ṭhitikkhaṇe vā paṭivijjhatī''ti na vattabbaṃ siyā. Tathā ye ''iddhimassa ca parassa ca ekakkhaṇe vattamānaṃ cittaṃ uppajjatī''ti vadanti, tesaṃ ''ṭhitikkhaṇe vā bhaṅgakkhaṇe vā paṭivijjhatī''ti vacanaṃ na sameti. Na hi tasmiṃ khaṇadvaye uppajjamānaṃ paracittena saha ekakkhaṇe uppajjati nāmāti. Ṭhitibhaṅgakkhaṇesu ca uppajjamānaṃ ekadesaṃ paccuppannārammaṇaṃ, ekadesaṃ atītārammaṇaṃ āpajjati. Yañca vuttaṃ ''parassa cittaṃ jānissāmīti rāsivasena mahājanassa citte āvajjite''ti, ettha ca mahājano attanā pare aneke puggalāti paresaṃ cittaṃ jānissāmīti āvajjanappavatti vattabbā siyā. Athāpi **parassā**ti mahājanassāti attho sambhaveyya, tathāpi tassa puggalasseva vā cittarāsiṃ āvajjitvā ekassa paṭivijjhanaṃ ayuttaṃ. Na hi rāsiāvajjanaṃ ekadesāvajjanaṃ hotīti. Tasmā tehi ''mahājanassa citte āvajjite''tiādi na vattabbaṃ.

Yaṃ pana te vadanti ''yasmā iddhimassa ca parassa ca ekakkhaṇe cittaṃ uppajjatī''ti, tatthāyaṃ adhippāyo siyā – cetopariyañāṇalābhī parassa cittaṃ ñātukāmo pādakajjhānaṃ samāpajjitvā vuṭṭhāya atītādivibhāgaṃ akatvā cittasāmaññena ''imassa cittaṃ jānāmī''ti parikammaṃ katvā puna pādakajjhānaṃ samāpajjitvā vuṭṭhāya sāmaññeneva cittaṃ āvajjitvā tiṇṇaṃ catunnaṃ vā parikammānaṃ anantarā cetopariyañāṇena paracittaṃ paṭivijjhati vibhāveti rūpaṃ viya dibbacakkhunā. Tato paraṃ pana kāmāvacaracittehi sarāgādivavatthānaṃ hoti nīlādivavatthānaṃ viya. Tattha dibbacakkhunā diṭṭhahadayavatthurūpassa sattassa abhimukhībhūtassa cittasāmaññena cittaṃ āvajjayamānaṃ āvajjanaṃ abhimukhībhūtaṃ vijjamānaṃ cittaṃ ārammaṇaṃ katvā cittaṃ āvajjeti. Parikammāni ca taṃ taṃ vijjamānaṃ cittaṃ cittasāmaññeneva ārammaṇaṃ katvā cittajānanaparikammāni hutvā pavattanti. Cetopariyañāṇaṃ pana vijjamānaṃ cittaṃ paṭivijjhantaṃ vibhāventaṃ tena saha ekakkhaṇe eva uppajjati. Tattha yasmā santānassa santānaggahaṇato ekattavasena āvajjanādīni cittantveva pavattāni, tañca cittameva, yaṃ cetopariyañāṇena vibhāvitaṃ, tasmā samānākārappavattito na aniṭṭhe maggaphalavīthito aññasmiṃ ṭhāne nānārammaṇatā āvajjanajavanānaṃ hoti. Paccuppannārammaṇañca parikammaṃ paccuppannārammaṇassa cetopariyañāṇassa āsevanapaccayoti siddhaṃ hoti. Atītattiko ca evaṃ abhinno hoti. Aññathā santatipaccuppanne addhāpaccuppanne ca paccuppannanti idha vuccamāne atītānāgatānañca paccuppannatā āpajjeyya, tathā ca sati ''paccuppanno dhammo paccuppannassa dhammassa anantarapaccayena paccayo''tiādi vattabbaṃ siyā, na ca taṃ vuttaṃ. ''Atīto dhammo paccuppannassa dhammassa anantarapaccayena paccayo, purimā purimā atītā khandhā pacchimānaṃ pacchimānaṃ paccuppannānaṃ khandhānaṃ anantara…pe… anulomaṃ gotrabhussā''tiādivacanato (paṭṭhā. 2.18.5) pana addhāsantatipaccuppannesveva anantarātītā cattāro khandhā atītāti viññāyanti, na ca abhidhammamātikāya āgatassa paccuppannapadassa addhāsantatipaccuppannapadatthatā katthaci pāḷiyaṃ vuttā. Tasmā tehi iddhimassa ca parassa ca ekakkhaṇe cittuppattiyā cetopariyañāṇassa paccuppannārammaṇatā vuttā. Yadā pana ''yaṃ imassa cittaṃ pavattaṃ, taṃ jānāmi. Yaṃ bhavissati, taṃ jānissāmī''ti vā ābhogaṃ katvā pādakajjhānasamāpajjanādīni karoti, tadā āvajjanaparikammāni cetopariyañāṇañca atītānāgatārammaṇāneva honti āvajjaneneva vibhāgassa katattā.

Ye pana ''iddhimā parassa cittaṃ jānitukāmo āvajjeti, āvajjanaṃ khaṇapaccuppannaṃ ārammaṇaṃ katvā teneva saha nirujjhati, tato cattāri pañca vā javanāni. Yesaṃ pacchimaṃ iddhicittaṃ, sesāni kāmāvacarāni, tesaṃ sabbesampi tadeva niruddhaṃ cittamārammaṇaṃ hoti, na ca tāni nānārammaṇāni honti, addhāvasena paccuppannārammaṇattā''ti idaṃ vacanaṃ nissāya ''āvajjanajavanānaṃ paccuppannātītārammaṇabhāvepi nānārammaṇattābhāvo viya ekadviticatupañcacittakkhaṇānāgatesupi cittesu āvajjitesu āvajjanajavanānaṃ yathāsambhavaṃ anāgatapaccuppannātītārammaṇabhāvepi nānārammaṇatā na siyā, tena catupañcacittakkhaṇānāgate āvajjite anāgatārammaṇaparikammānantaraṃ khaṇapaccuppannārammaṇaṃ cetopariyañāṇaṃ siddha''nti vadanti, tesaṃ vādo ''anāgatārammaṇo dhammo paccuppannārammaṇassa dhammassa āsevanapaccayena paccayo, paccuppannārammaṇo dhammo atītārammaṇassa dhammassa āsevanapaccayena paccayo’’ti imesaṃ pañhānaṃ anuddhaṭattā gaṇanāya ca ‘‘āsevane tīṇī’’ti vuttattā na sijjhati. Na hi kusalakiriyamahaggataṃ anāsevanaṃ atthīti.

Etassa ca vādassa nissayabhāvo āvajjanajavanānaṃ khaṇapaccuppannaniruddhārammaṇatāvacanassa na sijjhati, yaṃ pavattaṃ yaṃ pavattissatīti vā visesaṃ akatvā gahaṇe āvajjanassa anāgataggahaṇabhāvaṃ, tadabhāvā javanānampi vattamānaggahaṇābhāvañca sandhāyeva tassa vuttattā. Tadā hi bhavaṅgacalanānantaraṃ abhimukhībhūtameva cittaṃ ārabbha āvajjanā pavattatīti. Jānanacittassapi vattamānārammaṇabhāve āvajjanajānanacittānaṃ sahaṭṭhānadosāpattiyā rāsiekadesāvajjanapaṭivedhe sampattasampattāvajjanajānane ca aniṭṭhe ṭhāne āvajjanajavanānaṃ nānārammaṇabhāvadosāpattiyā ca yaṃ vuttaṃ ‘‘khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ hotī’’ti, taṃ ayuttanti paṭikkhipitvā yathāvuttadosānāpattikālavaseneva addhāsantatipaccuppannārammaṇattā nānārammaṇatābhāvaṃ disvā āvajjanajavanānaṃ vattamānataṃ niruddhārammaṇabhāvo vuttoti, tampi vacanaṃ purimavādino nānujāneyyuṃ. Tasmiñhi sati āvajjanā kusalānantiādīsu viya aññapadasaṅgahitassa anantarapaccayavidhānato ‘‘paccuppannārammaṇā āvajjanā atītārammaṇānaṃ khandhānaṃ anantarapaccayena paccayo’’ti vattabbaṃ siyā, na ca vuttanti.

Kasmā panevaṃ cetopariyañāṇassa paccuppannārammaṇatā vicāritā, nanu ‘‘atīto dhammo paccuppannassa dhammassa, anāgato dhammo paccuppannassa dhammassa ārammaṇapaccayena paccayo’’ti etesaṃ vibhaṅgesu ‘‘atītā khandhā iddhividhañāṇassacetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.18.2), ‘‘anāgatā khandhā iddhividhañāṇassa cetopariyañāṇassa anāgataṃsañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.17.3-4), uppannattike ca ‘‘anuppannākhandhā, uppādino khandhā iddhividhañāṇassa cetopariyañāṇassa anāgataṃsañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti cetopariyañāṇaggahaṇaṃ katvā ‘‘paccuppanno dhammo paccuppannassā’’ti etassa vibhaṅge ‘‘paccuppannā khandhā iddhividhañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.18.3), uppannattike ca ‘‘uppannā khandhā iddhividhañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.17.2) ettakasseva vuttattā ‘‘paccuppannacitte cetopariyañāṇaṃ nappavattatī’’ti viññāyati. Yadi hi pavatteyya, purimesu viya itaresu ca cetopariyañāṇaggahaṇaṃ kattabbaṃ siyāti? Saccaṃ kattabbaṃ, nayadassanavasena panetaṃ saṃkhittanti aññāya pāḷiyā viññāyati. ‘‘Atītārammaṇo dhammo paccuppannārammaṇassa dhammassa ārammaṇapaccayena paccayo (paṭṭhā. 2.19.20), anāgatārammaṇo dhammo paccuppannārammaṇassa. Paccuppannārammaṇo dhammo paccuppannārammaṇassā’’ti (paṭṭhā. 2.19.22) etesañhi vibhaṅgesu ‘‘cetopariyañāṇena atītārammaṇapaccuppannacittasamaṅgissa cittaṃ jānāti. Atītārammaṇā paccuppannā khandhā cetopariyañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.19.22), ‘‘cetopariyañāṇena anāgatārammaṇapaccuppannacittasamaṅgissa cittaṃ…pe… cetopariyañāṇena paccuppannārammaṇapaccuppannacittasamaṅgissa cittaṃ jānāti. Paccuppannārammaṇā paccuppannā khandhā cetopariyañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.19.21) cetopariyañāṇassa paccuppannārammaṇe pavatti vuttāti. Tenevāyaṃ vicāraṇā katāti veditabbā.

Tesanti tesu dvīsu ñāṇesūti niddhāraṇe sāmivacanaṃ. **Kusalā khandhā**ti iddhividhapubbenivāsānāgataṃsañāṇāpekkho bahuvacananiddeso, na cetopariyañāṇayathākammūpagañāṇāpekkhoti. Tesaṃ catukkhandhārammaṇabhāvassa asādhakoti ce? Na, aññattha ‘‘avitakkavicāramattā khandhā ca vicāro ca cetopariyañāṇassa pubbenivāsānussatiñāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.6.72) ‘‘savitakkasavicārā khandhā ca vitakko ca cetopariyañāṇassa pubbenivāsānussatiñāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.6.69) ca vuttattā cetopariyañāṇāpekkhopi bahuvacananiddesoti imassatthassa siddhito. Evamapi yathākammūpagañāṇassa ‘‘avitakkavicāramattā khandhā ca vicāro cā’’tiādīsu avuttattā catukkhandhārammaṇatā na sijjhatīti? Na, tattha avacanassa aññakāraṇattā. Yathākammūpagañāṇena hi kammasaṃsaṭṭhā cattāro khandhā kammappamukhena gayhanti. Tañhi yathā cetopariyañāṇaṃ purimaparikammavasena savitakkādivibhāgaṃ sarāgādivibhāgañca cittaṃ vibhāveti, na evaṃ savibhāgaṃ vibhāveti, kammavaseneva pana samudāyaṃ vibhāvetīti ‘‘avitakkavicāramattā khandhā ca vicāro cā’’tiādike vibhāgakaraṇe taṃ na vuttaṃ, na catukkhandhānārammaṇatoti. Idaṃ pana avacanassa kāraṇanti. Keci tatthāpi ‘‘pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa anāgataṃsañāṇassā’’ti paṭhanti eva. Na hi taṃ kusalākusalavibhāgaṃ viya savitakkādivibhāgaṃ kammaṃ vibhāvetuṃ asamatthaṃ. Duccaritasucaritabhāvavibhāvanampi hi lobhādialobhādisampayogavisesavibhāvanaṃ hotīti.

1435. **Niyakajjhattapariyāyassa abhāvenā**ti sabhāvadhammattā kenaci pariyāyena niyakajjhattaṃ ahontaṃ sabbathā bahiddhābhāveneva ‘‘ekantabahiddhā’’ti vuttaṃ, na asabhāvadhammattā bahiddhāpi ahontaṃ kasiṇādi viya **niyakajjhattamattassa asambhavato**. Asabhāvadhammattā eva hi kasiṇādiajjhattadhammabhūto ca koci bhāvo na hotīti ajjhattattike na vuttanti adhippāyo. Taṃ sabbaṃ ākiñcaññāyatanādi atītārammaṇattike ‘‘navattabbārammaṇa’’nti vuttanti sambandho. Ettha ca **vutta**nti anuññātattā vacanatoti etehi kāraṇehi pakāsitanti attho.

Idāni tanti ‘‘etañhi ākiñcaññāyatana’’nti vuttaṃ ākiñcaññāyatanaṃ **taṃ**-saddena ākaḍḍhitvā vadati. Yo panāyamettha attho vutto ‘‘ākiñcaññāyatanaṃ ekampi idha vuccamānaṃ atītārammaṇattike tena sahekārammaṇatampi sandhāya kāmāvacarakusalādīnaṃ navattabbārammaṇatāya vuttattā idhāpi tesaṃ navattabbārammaṇabhāvaṃ dīpetīti katvā tasmiṃ vutte tānipi vuttāneva honti, tasmā visuṃ na vuttānī’’ti, tamaññe nānujānanti. Na hi īdisaṃ lesavacanaṃ aṭṭhakathākaṇḍe atthi. Yadi siyā, parittārammaṇattike yesaṃ samānārammaṇānaṃ parittādiārammaṇatā navattabbatā ca vuttā. Puna atītārammaṇattike tesu ekameva vatvā aññaṃ na vattabbaṃ siyā. Tathā vedanāttike samānavedanānaṃ yesaṃ sukhāya vedanāya sampayuttatā vuttā, tesu ekameva pītittike sukhasahagataniddese vatvā aññaṃ na vattabbaṃ siyā. Evaṃ upekkhāsahagataniddesādīsu yojetabbaṃ. Lesena pana vinā aṭṭhakathākaṇḍe atthuddhārassa katattā ākiñcaññāyatanassa viya kāmāvacarakusalādīnampi ajjhattārammaṇattike navattabbatāya sati tānipi navattabbānīti vattabbāni, na pana vuttāni. Tasmā abhāvanāsāmaññepi yāya abhāvanāniṭṭhappavattiyā ākiñcaññāyatanaṃ pavattamānaṃ navattabbaṃ jātaṃ, tassā pavattiyā abhāvena tāni navattabbānīti na vuttāni. Gahaṇavisesanimmitāneva hi kasiṇādīni sabhāvato avijjamānānīti tadārammaṇānaṃ bahiddhāgahaṇavasena bahiddhārammaṇatā vuttā. Ākiñcaññāyatanaṃ pana na bahiddhāgahaṇabhāvena pavattati, nāpi ajjhattaggahaṇabhāvena pavattatīti navattabbanti vuttaṃ. Yena pana gahaṇākārena ākiñcaññāyatanaṃ pavattati, na tena sabbaññutaññāṇampi pavattati. Yadi pavatteyya, tampi ākiñcaññāyatanameva bhaveyya. Yathā hi kilesānaṃ gocaraṃ pavattivisesañca sabbaṃ jānantaṃ sabbaññutaññāṇaṃ na yathā te gaṇhanti, tathā gaṇhāti tassapi kilesabhāvāpattito, evaṃ ākiñcaññāyatanassa ca pavattanākāraṃ yathāsabhāvato jānantaṃ taṃ ākiñcaññāyatanamiva na gaṇhāti, kimaṅgaṃ pana aññanti. Tena kāmāvacarakusalānaṃ navattabbatā na vuttāti. Ayaṃ ‘‘ākiñcaññāyatanassa visayabhūto apagamo nāma eko attho atthī’’ti anicchantānaṃ ācariyānaṃ vinicchayo.

Vipākaṃ pana na kassaci ārammaṇaṃ hotīti vipākaṃ ākāsānañcāyatanaṃ vipākādīsu viññāṇañcāyatanesu na kassaci ārammaṇaṃ hotīti attho, tathā ākiñcaññāyatanañca nevasaññānāsaññāyatanassa. Yathā hi vipākattike vipākadhammadhammanevavipākanavipākadhammadhammamūlakesu pañhesu ‘‘ākāsānañcāyatanakusalaṃ viññāṇañcāyatanakusalassa ārammaṇapaccayena paccayo, ākiñcaññāyatanakusalaṃ nevasaññānāsaññāyatanakusalassa, tathā vipākassa kiriyassa. Ākāsānañcāyatanakiriyaṃ viññāṇañcāyatanakiriyassa. Ākiñcaññāyatanakiriyaṃ nevasaññānāsaññāyatanakiriyassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.406, 410) vuttaṃ, na tathā vipākadhammamūlakesu ‘‘ākāsānañcāyatanaākiñcaññāyatanavipākā viññāṇañcāyatananevasaññānāsaññāyatanavipākakusalakiriyānaṃ ārammaṇapaccayena paccayo’’ti vuttā. **Vipākato vuṭṭhahitvā cittassa abhinīhārāsambhavato**ti vipākaṃ ārammaṇaṃ katvā abhinīhārāsambhavatoti attho. Vipākassa hi ārammaṇaṃ katvā natthi abhinīhāroti.

Attano khandhādīnīti arūpakkhandhe ‘‘khandhā’’ti gahetvā **ādi**-saddena rūpaṃ gaṇhāti. Ajjhattaṃ vā gayhamānaṃ ahanti paññattiṃ **ādi**-saddena gaṇhāti. Esa nayo paresaṃ khandhādiggahaṇe ca. Puna paññattiggahaṇena kasiṇavihārādianindriyabaddhupādāyapaññattimāha. **Ādi**-saddena vā ahaṃ paraṃ paṇṇattiggahaṇe sabbaṃ upādāyapaññattiṃ. Kammādīsu kammaṃ ajjhattaṃ, kammanimittaṃ ubhayaṃ, gatinimittaṃ bahiddhāti daṭṭhabbaṃ. Attano sarīre eva kimi hutvā nibbattamānassa gatinimittampi ajjhattaṃ siyā. **Mallikāya** kummāsaṃ dadamānāya rañño aggamahesiṭṭhānalābhaṃ, **santatimahāmattassa** hatthikkhandhagatassa arahattappattiṃ, **sumanamālākārassa** ca pupphamuṭṭhinā pūjentassa paccekabodhisacchikiriyaṃ nissāya bhagavā sitaṃ pātvākāsi.

Imasmiṃ tike okāsaṃ labhantīti parittārammaṇātītārammaṇattikesu aladdhokāsāni navattabbānīti vuttāni, idha pana navattabbāni na honti, ajjhattādīsu ekārammaṇataṃ labhantīti attho. Etāni hi pañca sabbatthapādakākāsālokakasiṇacatutthānaṃ kasiṇārammaṇattā, brahmavihāracatutthassa paññattiārammaṇattā, ānāpānacatutthassa nimittārammaṇattā **bahiddhārammaṇānī**ti. **Sakāyacittāna**nti sakakāyacittānaṃ, tena payojanaṃ natthi, tasmā na taṃ ajjhattārammaṇanti attho. **Anindriyabaddhassa vā rūpassā**ti ettha ‘‘tissannaṃ vā paññattīna’’nti idampi **vā**-saddena āharitabbaṃ, nayadassanaṃ vā etaṃ daṭṭhabbaṃ. Īdise hi kāle bahiddhārammaṇanti.

Tikaatthuddhāravaṇṇanā niṭṭhitā.

Dukaatthuddhāravaṇṇanā

1473. **Māno …pe… ekadhāvā**ti idaṃ avuttappakāradassanavasena vuttaṃ, aññathā māno kāmarāgāvijjāsaññojanehi ekato uppajjatīti dvidhāti vattabbo siyā. Esa nayo bhavarāgādīsu. **Tathā vicikicchā**ti ettha **tathā**ti etassa ekadhāvāti attho.

1511. **Sasaṅkhārikesū**ti idaṃ kāmacchandanīvaraṇassa tīhi nīvaraṇehi saddhiṃ uppajjanaṭṭhānadassanamattaṃ daṭṭhabbaṃ, na niyamato tattha tassa tehi uppattidassanatthaṃ thinamiddhassa aniyatattā. **Heṭṭhimaparicchedenā**ti uddhaccassa sabbākusale uppajjanato uddhaccasahagate dve, aññesu thinamiddhakukkuccavirahe tīṇi heṭṭhimantato uppajjantīti katvā ‘‘dve tīṇī’’ti vuttanti attho. Yattakānaṃ pana ekato uppattiyaṃ nīvaraṇā ceva nīvaraṇasampayuttā cāti ayamattho sambhavati, heṭṭhimantena tesaṃ dassanatthaṃ **‘‘dve’’**ti vuttaṃ. Tato uddhampi pavattiyaṃ ayamattho sambhavati evāti dassanatthaṃ **‘‘tīṇī’’**ti vuttaṃ. **Dve tīṇī**ti ca dve vā tīṇi vāti aniyamaniddesoti cattāri vā pañca vātipi viññāyati. Yattha sahuppatti, tattha nīvaraṇā ceva nīvaraṇasampayuttā ca hontīti etassa vā lakkhaṇassa dassanametanti. Yattha cattāri pañca ca uppajjanti, tattha cāyamattho sādhito hoti. Evañca katvā kilesagocchake ca ‘‘dve tayo’’ti vuttaṃ. Lakkhaṇadassanavasena hi kilesā ceva kilesasampayuttā ca vuttā, na sabbesaṃ sambhavantānaṃ sarūpena dassanavasenāti.

Yadi uddhaccaṃ sabbākusale uppajjati, kasmā vuttaṃ ‘‘uddhaccanīvaraṇaṃ uddhaccasahagate cittuppāde uppajjatī’’ti? Suttante vuttesu pañcasu nīvaraṇesu aññanīvaraṇarahitassa uddhaccassa visayavisesadassanatthaṃ. Chaṭṭhaṃ pana nīvaraṇaṃ abhidhamme itarehi sahagatanti tassa aññanīvaraṇarahitassa na koci visayaviseso atthi, attanā sahagatehi vinā uppajjanaṭṭhānābhāvā tadupalakkhitassa cittuppādassa abhāvā ca nattheva visayaviseso, tasmā ‘‘taṃ sabbākusale uppajjatī’’ti vuttaṃ. Uddhaccasahagato pana vuttacittuppādo sesadhammānaṃ uddhaccānuvattanabhāvena tadupalakkhito uddhaccassa visayaviseso, tasmā sabbākusale uppajjamānaṃ uddhaccaṃ sāmaññena ‘‘uddhaccanīvaraṇa’’nti gahetvāpi taṃ attano visayavisesena pakāsetuṃ ‘‘uddhaccasahagate cittuppāde uppajjatī’’ti āha. Evañca pakāsanaṃ visayavisesesu lobhadomanassasahagatasasaṅkhārikavicikicchuddhaccasahagatesu pañca nīvaraṇāni vavatthapetvā tesaṃ byāpakabhāvena chaṭṭhaṃ pakāsetuṃ katanti veditabbaṃ.

Keci pana ‘‘uddhaccasahagateti sāmaññena sabbaṃ uddhaccaṃ ‘uddhacca’nti gahetvā tena sahagate cittuppāde’’ti vadanti, ayaṃ panattho na bahumato dvādasamacittuppādassa viya sabbākusalacittuppādānaṃ uddhaccena anupalakkhitattā, sati ca upalakkhitatte ‘‘aṭṭhasu lobhasahagatesū’’tiādīsu viya aññesaṃ cittuppādānaṃ nivattanatthaṃ ‘‘dvādasasu uddhaccasahagatesū’’ti vattabbattā. Uddhaccānupalakkhitattā pana sabbākusalānaṃ avijjānīvaraṇaṃ viya idampi ‘‘sabbākusalesu uppajjatī’’ti vattabbaṃ siyā, na pana vuttaṃ, tasmā vuttanayeneva attho veditabbo. Yasmā ca avijjānīvaraṇaṃ viya uddhaccanīvaraṇañca sabbākusalesu uppajjati, tasmā nikkhepakaṇḍe ‘‘kāmacchandanīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā’’tiādi vuttaṃ. Tena ekasmiṃyeva cittuppāde uddhaccanīvaraṇaṃ uppajjatīti aggahetvā adhippāyo maggitabboti.

Kilesagocchake lobhādīni dasa kilesavatthūni iminā anukkamena idheva abhidhamme āgatāni. Tasmā idheva vuttassa uddhaccakilesassa attanā saha vuttehi kilesehi rahitassa visayaviseso natthīti visayavisesena pakāsanaṃ akatvā ‘‘uddhaccañca ahirikañca anottappañca sabbākusalesu uppajjatī’’ti vuttaṃ. Kilesā ceva saṃkiliṭṭhapadaniddese yasmā saṃkiliṭṭhapadaṃ kilesasampayuttapadena asamānatthaṃ kevalaṃ malena upatāpitataṃ vibādhitatañca dīpeti, tasmā kilesā ceva kilesasampayuttapadaniddesena samānaṃ niddesaṃ akatvā ‘‘teva kilesā kilesā ceva saṃkiliṭṭhā cā’’ti vuttaṃ.

1577. **Dve tayo kilesā**ti ettha **‘‘dve tayo**ti hetugocchakādīsu vuttādhikāravasena ruḷhiyā vutta’’nti keci vadanti. Yadi atthaṃ anapekkhitvā ruḷhiyā vucceyya, ganthagocchake ca ‘‘yattha dve tayo ganthā ekato uppajjantī’’ti vattabbaṃ siyā. Yañca vadanti ‘‘yattha dve tayo aññehi ekato uppajjantīti imassatthassa sambhavato ekato-saddo kilesagocchake sātthako, na hetugocchakādīsu tena vināpi adhippāyavijānanato’’ti, tampi na, hetugocchakādīsupi nānāuppattiyaṃ hetū ceva hetusampayuttādiggahaṇanivāraṇatthattā ekato-saddassa, tasmā ruḷhīanvatthakathāropanañca vajjetvā yathāvutteneva nayena attho veditabboti. **Lobho chadhā**tiādinā lobhapaṭighamohānaṃ aññehi ekato uppattidassaneneva tesampi lobhādīhi ekato uppatti dassitāti veditabbā. Sesaṃ uttānatthamevāti.

Aṭṭhakathākaṇḍavaṇṇanā niṭṭhitā.

Cattāri ca sahassāni, puna tīṇi satāni ca;
Aṭṭhasāliniyā ete, padā līnatthajotakā.

Dhammamittoti nāmena, sakkaccaṃ abhiyācito;
Ānandoiti nāmena, katā ganthā subuddhināti.

Iti aṭṭhasāliniyā līnatthapadavaṇṇanā

Dhammasaṅgaṇī-mūlaṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Dhammasaṅgaṇīpāḷi

Mātikā

1. Tikamātikā

1. (Ka) kusalā dhammā.

(Kha) akusalā dhammā.

(Ga) abyākatā dhammā.

2. (Ka) sukhāya vedanāya sampayuttā dhammā.

(Kha) dukkhāya vedanāya sampayuttā dhammā.

(Ga) adukkhamasukhāya vedanāya sampayuttā dhammā.

3. (Ka) vipākā dhammā.

(Kha) vipākadhammadhammā.

(Ga) nevavipākanavipākadhammadhammā.

4. (Ka) upādiṇṇupādāniyā [upādinnupādāniyā (syā.)] dhammā.

(Kha) anupādiṇṇupādāniyā dhammā.

(Ga) anupādiṇṇaanupādāniyā [anupādinnānupādāniyā (syā.)] dhammā.

5. (Ka) saṃkiliṭṭhasaṃkilesikā dhammā.

(Kha) asaṃkiliṭṭhasaṃkilesikā dhammā.

(Ga) asaṃkiliṭṭhaasaṃkilesikā [asaṃkiliṭṭhāsaṃkilesikā (syā.)] dhammā.

6. (Ka) savitakkasavicārā dhammā.

(Kha) avitakkavicāramattā dhammā.

(Ga) avitakkaavicārā [avitakkāvicārā (syā.)] dhammā.

7. (Ka) pītisahagatā dhammā.

(Kha) sukhasahagatā dhammā.

(Ga) upekkhāsahagatā dhammā.

8. (Ka) dassanena pahātabbā dhammā.

(Kha) bhāvanāya pahātabbā dhammā.

(Ga) neva dassanena na bhāvanāya pahātabbā dhammā.

9. (Ka) dassanena pahātabbahetukā dhammā.

(Kha) bhāvanāya pahātabbahetukā dhammā.

(Ga) neva dassanena na bhāvanāya pahātabbahetukā dhammā.

10. (Ka) ācayagāmino dhammā.

(Kha) apacayagāmino dhammā.

(Ga) nevācayagāmināpacayagāmino [nevācayagāmino nāpacayagāmino (syā.)] dhammā.

11. (Ka) sekkhā dhammā.

(Kha) asekkhā dhammā.

(Ga) nevasekkhanāsekkhā [nevasekkhānāsekkhā (sī. syā.)] dhammā.

12. (Ka) parittā dhammā.

(Kha) mahaggatā dhammā.

(Ga) appamāṇā dhammā.

13. (Ka) parittārammaṇā dhammā.

(Kha) mahaggatārammaṇā dhammā.

(Ga) appamāṇārammaṇā dhammā.

14. (Ka) hīnā dhammā.

(Kha) majjhimā dhammā.

(Ga) paṇītā dhammā.

15. (Ka) micchattaniyatā dhammā.

(Kha) sammattaniyatā dhammā.

(Ga) aniyatā dhammā.

16. (Ka) maggārammaṇā dhammā.

(Kha) maggahetukā dhammā.

(Ga) maggādhipatino dhammā.

17. (Ka) uppannā dhammā.

(Kha) anuppannā dhammā.

(Ga) uppādino dhammā.

18. (Ka) atītā dhammā.

(Kha) anāgatā dhammā.

(Ga) paccuppannā dhammā.

19. (Ka) atītārammaṇā dhammā.

(Kha) anāgatārammaṇā dhammā.

(Ga) paccuppannārammaṇā dhammā.

20. (Ka) ajjhattā dhammā.

(Kha) bahiddhā dhammā.

(Ga) ajjhattabahiddhā dhammā.

21. (Ka) ajjhattārammaṇā dhammā.

(Kha) bahiddhārammaṇā dhammā.

(Ga) ajjhattabahiddhārammaṇā dhammā.

22. (Ka) sanidassanasappaṭighā dhammā.

(Kha) anidassanasappaṭighā dhammā.

(Ga) anidassanaappaṭighā [anidassanāppaṭighā (syā.)] dhammā.

Tikamātikā.

2. Dukamātikā

Hetugocchakaṃ

1. (Ka) hetū dhammā.

(Kha) na hetū dhammā.

2. (Ka) sahetukā dhammā.

(Kha) ahetukā dhammā.

3. (Ka) hetusampayuttā dhammā.

(Kha) hetuvippayuttā dhammā.

4. (Ka) hetū ceva dhammā sahetukā ca.

(Kha) sahetukā ceva dhammā na ca hetū.

5. (Ka) hetū ceva dhammā hetusampayuttā ca.

(Kha) hetusampayuttā ceva dhammā na ca hetū.

6. (Ka) na hetū kho pana dhammā sahetukāpi.

(Kha) ahetukāpi.

Hetugocchakaṃ.

Cūḷantaradukaṃ

7. (Ka) sappaccayā dhammā.

(Kha) appaccayā dhammā.

8. (Ka) saṅkhatā dhammā.

(Kha) asaṅkhatā dhammā.

9. (Ka) sanidassanā dhammā.

(Kha) anidassanā dhammā.

10. (Ka) sappaṭighā dhammā.

(Kha) appaṭighā dhammā.

11. (Ka) rūpino dhammā.

(Kha) arūpino dhammā.

12. (Ka) lokiyā dhammā.

(Kha) lokuttarā dhammā.

13. (Ka) kenaci viññeyyā dhammā.

(Kha) kenaci na viññeyyā dhammā.

Cūḷantaradukaṃ.

Āsavagocchakaṃ

14. (Ka) āsavā dhammā.

(Kha) no āsavā dhammā.

15. (Ka) sāsavā dhammā.

(Kha) anāsavā dhammā.

16. (Ka) āsavasampayuttā dhammā.

(Kha) āsavavippayuttā dhammā.

17. (Ka) āsavā ceva dhammā sāsavā ca.

(Kha) sāsavā ceva dhammā no ca āsavā.

18. (Ka) āsavā ceva dhammā āsavasampayuttā ca.

(Kha) āsavasampayuttā ceva dhammā no ca āsavā.

19. (Ka) āsavavippayuttā kho pana dhammā sāsavāpi.

(Kha) anāsavāpi.

Āsavagocchakaṃ.

Saṃyojanagocchakaṃ

20. (Ka) saṃyojanā dhammā.

(Kha) no saṃyojanā dhammā.

21. (Ka) saṃyojaniyā dhammā.

(Kha) asaṃyojaniyā dhammā.

22. (Ka) saṃyojanasampayuttā dhammā.

(Kha) saṃyojanavippayuttā dhammā.

23. (Ka) saṃyojanā ceva dhammā saṃyojaniyā ca.

(Kha) saṃyojaniyā ceva dhammā no ca saṃyojanā.

24. (Ka) saṃyojanā ceva dhammā saṃyojanasampayuttā ca.

(Kha) saṃyojanasampayuttā ceva dhammā no ca saṃyojanā.

25. (Ka) saṃyojanavippayuttā kho pana dhammā saṃyojaniyāpi.

(Kha) asaṃyojaniyāpi.

Saṃyojanagocchakaṃ.

Ganthagocchakaṃ

26. (Ka) ganthā dhammā.

(Kha) no ganthā dhammā.

27. (Ka) ganthaniyā dhammā.

(Kha) aganthaniyā dhammā.

28. (Ka) ganthasampayuttā dhammā.

(Kha) ganthavippayuttā dhammā.

29. (Ka) ganthā ceva dhammā ganthaniyā ca.

(Kha) ganthaniyā ceva dhammā no ca ganthā.

30. (Ka) ganthā ceva dhammā ganthasampayuttā ca.

(Kha) ganthasampayuttā ceva dhammā no ca ganthā.

31. (Ka) ganthavippayuttā kho pana dhammā ganthaniyāpi.

(Kha) aganthaniyāpi.

Ganthagocchakaṃ.

Oghagocchakaṃ

32. (Ka) oghā dhammā.

(Kha) no oghā dhammā.

33. (Ka) oghaniyā dhammā.

(Kha) anoghaniyā dhammā.

34. (Ka) oghasampayuttā dhammā.

(Kha) oghavippayuttā dhammā.

35. (Ka) oghā ceva dhammā oghaniyā ca.

(Kha) oghaniyā ceva dhammā no ca oghā.

36. (Ka) oghā ceva dhammā oghasampayuttā ca.

(Kha) oghasampayuttā ceva dhammā no ca oghā.

37. (Ka) oghavippayuttā kho pana dhammā oghaniyāpi.

(Kha) anoghaniyāpi.

Oghagocchakaṃ.

Yogagocchakaṃ

38. (Ka) yogā dhammā.

(Kha) no yogā dhammā.

39. (Ka) yoganiyā dhammā.

(Kha) ayoganiyā dhammā.

40. (Ka) yogasampayuttā dhammā.

(Kha) yogavippayuttā dhammā.

41. (Ka) yogā ceva dhammā yoganiyā ca.

(Kha) yoganiyā ceva dhammā no ca yogā.

42. (Ka) yogā ceva dhammā yogasampayuttā ca.

(Kha) yogasampayuttā ceva dhammā no ca yogā.

43. (Ka) yogavippayuttā kho pana dhammā yoganiyāpi.

(Kha) ayoganiyāpi.

Yogagocchakaṃ.

Nīvaraṇagocchakaṃ

44. (Ka) nīvaraṇā dhammā.

(Kha) no nīvaraṇā dhammā.

45. (Ka) nīvaraṇiyā dhammā.

(Kha) anīvaraṇiyā dhammā.

46. (Ka) nīvaraṇasampayuttā dhammā.

(Kha) nīvaraṇavippayuttā dhammā.

47. (Ka) nīvaraṇā ceva dhammā nīvaraṇiyā ca.

(Kha) nīvaraṇiyā ceva dhammā no ca nīvaraṇā.

48. (Ka) nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca.

(Kha) nīvaraṇasampayuttā ceva dhammā no ca nīvaraṇā.

49. (Ka) nīvaraṇavippayuttā kho pana dhammā nīvaraṇiyāpi.

(Kha) anīvaraṇiyāpi.

Nīvaraṇagocchakaṃ.

Parāmāsagocchakaṃ

50. (Ka) parāmāsā dhammā.

(Kha) no parāmāsā dhammā.

51. (Ka) parāmaṭṭhā dhammā.

(Kha) aparāmaṭṭhā dhammā.

52. (Ka) parāmāsasampayuttā dhammā.

(Kha) parāmāsavippayuttā dhammā.

53. (Ka) parāmāsā ceva dhammā parāmaṭṭhā ca.

(Kha) parāmaṭṭhā ceva dhammā no ca parāmāsā.

54. (Ka) parāmāsavippayuttā kho pana dhammā parāmaṭṭhāpi.

(Kha) aparāmaṭṭhāpi.

Parāmāsagocchakaṃ.

Mahantaradukaṃ

55. (Ka) sārammaṇā dhammā.

(Kha) anārammaṇā dhammā.

56. (Ka) cittā dhammā.

(Kha) no cittā dhammā.

57. (Ka) cetasikā dhammā.

(Kha) acetasikā dhammā.

58. (Ka) cittasampayuttā dhammā.

(Kha) cittavippayuttā dhammā.

59. (Ka) cittasaṃsaṭṭhā dhammā.

(Kha) cittavisaṃsaṭṭhā dhammā.

60. (Ka) cittasamuṭṭhānā dhammā.

(Kha) no cittasamuṭṭhānā dhammā.

61. (Ka) cittasahabhuno dhammā.

(Kha) no cittasahabhuno dhammā.

62. (Ka) cittānuparivattino dhammā.

(Kha) no cittānuparivattino dhammā.

63. (Ka) cittasaṃsaṭṭhasamuṭṭhānā dhammā.

(Kha) no cittasaṃsaṭṭhasamuṭṭhānā dhammā.

64. (Ka) cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā.

(Kha) no cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā.

65. (Ka) cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā.

(Kha) no cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā.

66. (Ka) ajjhattikā dhammā.

(Kha) bāhirā dhammā.

67. (Ka) upādā dhammā.

(Kha) no upādā dhammā.

68. (Ka) upādiṇṇā [upādinnā (sī. syā.)] dhammā.

(Kha) anupādiṇṇā dhammā.

Mahantaradukaṃ.

Upādānagocchakaṃ

69. (Ka) upādānā dhammā.

(Kha) no upādānā dhammā.

70. (Ka) upādāniyā dhammā.

(Kha) anupādāniyā dhammā.

71. (Ka) upādānasampayuttā dhammā.

(Kha) upādānavippayuttā dhammā.

72. (Ka) upādānā ceva dhammā upādāniyā ca.

(Kha) upādāniyā ceva dhammā no ca upādānā.

73. (Ka) upādānā ceva dhammā upādānasampayuttā ca.

(Kha) upādānasampayuttā ceva dhammā no ca upādānā.

74. (Ka) upādānavippayuttā kho pana dhammā upādāniyāpi.

(Kha) anupādāniyāpi.

Upādānagocchakaṃ.

Kilesagocchakaṃ

75. (Ka) kilesā dhammā.

(Kha) no kilesā dhammā.

76. (Ka) saṃkilesikā dhammā.

(Kha) asaṃkilesikā dhammā.

77. (Ka) saṃkiliṭṭhā dhammā.

(Kha) asaṃkiliṭṭhā dhammā.

78. (Ka) kilesasampayuttā dhammā.

(Kha) kilesavippayuttā dhammā.

79. (Ka) kilesā ceva dhammā saṃkilesikā ca.

(Kha) saṃkilesikā ceva dhammā no ca kilesā.

80. (Ka) kilesā ceva dhammā saṃkiliṭṭhā ca.

(Kha) saṃkiliṭṭhā ceva dhammā no ca kilesā.

81. (Ka) kilesā ceva dhammā kilesasampayuttā ca.

(Kha) kilesasampayuttā ceva dhammā no ca kilesā.

82. (Ka) kilesavippayuttā kho pana dhammā saṃkilesikāpi.

(Kha) asaṃkilesikāpi.

Kilesagocchakaṃ.

Piṭṭhidukaṃ

83. (Ka) dassanena pahātabbā dhammā.

(Kha) na dassanena pahātabbā dhammā.

84. (Ka) bhāvanāya pahātabbā dhammā.

(Kha) na bhāvanāya pahātabbā dhammā.

85. (Ka) dassanena pahātabbahetukā dhammā.

(Kha) na dassanena pahātabbahetukā dhammā.

86. (Ka) bhāvanāya pahātabbahetukā dhammā.

(Kha) na bhāvanāya pahātabbahetukā dhammā.

87. (Ka) savitakkā dhammā.

(Kha) avitakkā dhammā.

88. (Ka) savicārā dhammā.

(Kha) avicārā dhammā.

89. (Ka) sappītikā dhammā.

(Kha) appītikā dhammā.

90. (Ka) pītisahagatā dhammā.

(Kha) na pītisahagatā dhammā.

91. (Ka) sukhasahagatā dhammā.

(Kha) na sukhasahagatā dhammā.

92. (Ka) upekkhāsahagatā dhammā.

(Kha) na upekkhāsahagatā dhammā.

93. (Ka) kāmāvacarā dhammā.

(Kha) na kāmāvacarā dhammā.

94. (Ka) rūpāvacarā dhammā.

(Kha) na rūpāvacarā dhammā.

95. (Ka) arūpāvacarā dhammā.

(Kha) na arūpāvacarā dhammā.

96. (Ka) pariyāpannā dhammā.

(Kha) apariyāpannā dhammā.

97. (Ka) niyyānikā dhammā.

(Kha) aniyyānikā dhammā.

98. (Ka) niyatā dhammā.

(Kha) aniyatā dhammā.

99. (Ka) sauttarā dhammā.

(Kha) anuttarā dhammā.

100. (Ka) saraṇā dhammā.

(Kha) araṇā dhammā.

Piṭṭhidukaṃ.

Abhidhammadukamātikā.

Suttantikadukamātikā

101. (Ka) vijjābhāgino dhammā.

(Kha) avijjābhāgino dhammā.

102. (Ka) vijjūpamā dhammā.

(Kha) vajirūpamā dhammā.

103. (Ka) bālā dhammā.

(Kha) paṇḍitā dhammā.

104. (Ka) kaṇhā dhammā.

(Kha) sukkā dhammā.

105. (Ka) tapanīyā dhammā.

(Kha) atapanīyā dhammā.

106. (Ka) adhivacanā dhammā.

(Kha) adhivacanapathā dhammā.

107. (Ka) nirutti dhammā.

(Kha) niruttipathā dhammā.

108. (Ka) paññatti dhammā.

(Kha) paññattipathā dhammā.

109. (Ka) nāmañca.

(Kha) rūpañca.

110. (Ka) avijjā ca.

(Kha) bhavataṇhā ca.

111. (Ka) bhavadiṭṭhi ca.

(Kha) vibhavadiṭṭhi ca.

112. (Ka) sassatadiṭṭhi ca.

(Kha) ucchedadiṭṭhi ca.

113. (Ka) antavā diṭṭhi ca.

(Kha) anantavā diṭṭhi ca.

114. (Ka) pubbantānudiṭṭhi ca.

(Kha) aparantānudiṭṭhi ca.

115. (Ka) ahirikañca.

(Kha) anottappañca.

116. (Ka) hirī ca.

(Kha) ottappañca.

117. (Ka) dovacassatā ca.

(Kha) pāpamittatā ca.

118. (Ka) sovacassatā ca.

(Kha) kalyāṇamittatā ca.

119. (Ka) āpattikusalatā ca.

(Kha) āpattivuṭṭhānakusalatā ca.

120. (Ka) samāpattikusalatā ca.

(Kha) samāpattivuṭṭhānakusalatā ca.

121. (Ka) dhātukusalatā ca.

(Kha) manasikārakusalatā ca.

122. (Ka) āyatanakusalatā ca.

(Kha) paṭiccasamuppādakusalatā ca.

123. (Ka) ṭhānakusalatā ca.

(Kha) aṭṭhānakusalatā ca.

124. (Ka) ajjavo ca.

(Kha) maddavo ca.

125. (Ka) khanti ca.

(Kha) soraccañca.

126. (Ka) sākhalyañca.

(Kha) paṭisanthāro ca [paṭisandhāro ca (ka.)].

127. (Ka) indriyesu aguttadvāratā ca.

(Kha) bhojane amattaññutā ca.

128. (Ka) indriyesu guttadvāratā ca.

(Kha) bhojane mattaññutā ca.

129. (Ka) muṭṭhasaccañca.

(Kha) asampajaññañca.

130. (Ka) sati ca.

(Kha) sampajaññañca.

131. (Ka) paṭisaṅkhānabalañca.

(Kha) bhāvanābalañca.

132. (Ka) samatho ca.

(Kha) vipassanā ca.

133. (Ka) samathanimittañca.

(Kha) paggāhanimittañca.

134. (Ka) paggāho ca.

(Kha) avikkhepo ca.

135. (Ka) sīlavipatti ca.

(Kha) diṭṭhivipatti ca.

136. (Ka) sīlasampadā ca.

(Kha) diṭṭhisampadā ca.

137. (Ka) sīlavisuddhi ca.

(Kha) diṭṭhivisuddhi ca.

138. (Ka) diṭṭhivisuddhi kho pana.

(Kha) yathādiṭṭhissa ca padhānaṃ.

139. (Ka) saṃvego ca saṃvejaniyesu ṭhānesu.

(Kha) saṃviggassa ca yoniso padhānaṃ.

140. (Ka) asantuṭṭhitā ca kusalesu dhammesu.

(Kha) appaṭivānitā ca padhānasmiṃ.

141. (Ka) vijjā ca.

(Kha) vimutti ca.

142. (Ka) khaye ñāṇaṃ.

(Kha) anuppāde ñāṇanti.

Suttantikadukamātikā [suttantamātikā (syā.)].

Mātikā niṭṭhitā.

1. Cittuppādakaṇḍaṃ

Kāmāvacarakusalaṃ

Padabhājanī

1. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ [viriyindriyaṃ (sī. syā.)] hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ [viriyabalaṃ (sī. syā.)] hoti, satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi [kāyappassaddhi (syā.)] hoti, cittapassaddhi [cittappassaddhi (syā.)] hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā [kāyujjukatā (sī. ka.)] hoti, cittujukatā [cittujjukatā (sī. ka.)] hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

2. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā saṃphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

3. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

4. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

5. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ [sañcetayitattaṃ (syā.)] – ayaṃ tasmiṃ samaye cetanā hoti.

6. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

7. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ tasmiṃ samaye vitakko hoti.

8. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

9. Katamā tasmiṃ samaye pīti hoti? Yā tasmiṃ samaye pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ tasmiṃ samaye pīti hoti.

10. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

11. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

12. Katamaṃ tasmiṃ samaye saddhindriyaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhindriyaṃ hoti.

13. Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho [viriyārambho (sī. syā.)] nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī [ussoḷhi (sī.)] thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – idaṃ tasmiṃ samaye vīriyindriyaṃ hoti.

14. Katamaṃ tasmiṃ samaye satindriyaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ tasmiṃ samaye satindriyaṃ hoti.

15. Katamaṃ tasmiṃ samaye samādhindriyaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – idaṃ tasmiṃ samaye samādhindriyaṃ hoti.

16. Katamaṃ tasmiṃ samaye paññindriyaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ tasmiṃ samaye paññindriyaṃ hoti.

17. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

18. Katamaṃ tasmiṃ samaye somanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye somanassindriyaṃ hoti.

19. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā [irīyanā (sī.)] vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti.

20. Katamā tasmiṃ samaye sammādiṭṭhi hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – ayaṃ tasmiṃ samaye sammādiṭṭhi hoti.

21. Katamo tasmiṃ samaye sammāsaṅkappo hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ tasmiṃ samaye sammāsaṅkappo hoti.

22. Katamo tasmiṃ samaye sammāvāyāmo hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – ayaṃ tasmiṃ samaye sammāvāyāmo hoti.

23. Katamā tasmiṃ samaye sammāsati hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – ayaṃ tasmiṃ samaye sammāsati hoti.

24. Katamo tasmiṃ samaye sammāsamādhi hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ tasmiṃ samaye sammāsamādhi hoti.

25. Katamaṃ tasmiṃ samaye saddhābalaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhābalaṃ hoti.

26. Katamaṃ tasmiṃ samaye vīriyabalaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – idaṃ tasmiṃ samaye vīriyabalaṃ hoti.

27. Katamaṃ tasmiṃ samaye satibalaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ tasmiṃ samaye satibalaṃ hoti.

28. Katamaṃ tasmiṃ samaye samādhibalaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – idaṃ tasmiṃ samaye samādhibalaṃ hoti.

29. Katamaṃ tasmiṃ samaye paññābalaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ tasmiṃ samaye paññābalaṃ hoti.

30. Katamaṃ tasmiṃ samaye hiribalaṃ hoti? Yaṃ tasmiṃ samaye hirīyati hiriyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye hiribalaṃ hoti.

31. Katamaṃ tasmiṃ samaye ottappabalaṃ hoti? Yaṃ tasmiṃ samaye ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ottappabalaṃ hoti.

32. Katamo tasmiṃ samaye alobho hoti? Yo tasmiṃ samaye alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ tasmiṃ samaye alobho hoti.

33. Katamo tasmiṃ samaye adoso hoti? Yo tasmiṃ samaye adoso adussanā adussitattaṃ [adūsanā adūsitattaṃ (syā.)] abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ tasmiṃ samaye adoso hoti?

34. Katamo tasmiṃ samaye amoho hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi amoho kusalamūlaṃ – ayaṃ tasmiṃ samaye amoho hoti.

35. Katamā tasmiṃ samaye anabhijjhā hoti? Yo tasmiṃ samaye alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ tasmiṃ samaye anabhijjhā hoti.

36. Katamo tasmiṃ samaye abyāpādo hoti? Yo tasmiṃ samaye adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ tasmiṃ samaye abyāpādo hoti.

37. Katamā tasmiṃ samaye sammādiṭṭhi hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – ayaṃ tasmiṃ samaye sammādiṭṭhi hoti.

38. Katamā tasmiṃ samaye hirī hoti? Yaṃ tasmiṃ samaye hirīyati hiriyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – ayaṃ tasmiṃ samaye hirī hoti.

39. Katamaṃ tasmiṃ samaye ottappaṃ hoti? Yaṃ tasmiṃ samaye ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ottappaṃ hoti.

40. Katamā tasmiṃ samaye kāyapassaddhi hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa passaddhi paṭipassaddhi [paṭippassaddhi (sī. syā.)] passambhanā paṭipassambhanā [paṭippassambhanā (sī. syā.)] paṭipassambhitattaṃ [paṭippassambhitattaṃ (sī. syā.)] – ayaṃ tasmiṃ samaye kāyapassaddhi hoti.

41. Katamā tasmiṃ samaye cittapassaddhi hoti? Yā tasmiṃ samaye viññāṇakkhandhassa passaddhi paṭipassaddhi passambhanā paṭipassambhanā paṭipassambhitattaṃ – ayaṃ tasmiṃ samaye cittapassaddhi hoti.

42. Katamā tasmiṃ samaye kāyalahutā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa lahutā lahupariṇāmatā adandhanatā avitthanatā – ayaṃ tasmiṃ samaye kāyalahutā hoti.

43. Katamā tasmiṃ samaye cittalahutā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa lahutā lahupariṇāmatā adandhanatā avitthanatā – ayaṃ tasmiṃ samaye cittalahutā hoti.

44. Katamā tasmiṃ samaye kāyamudutā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa mudutā maddavatā akakkhaḷatā akathinatā – ayaṃ tasmiṃ samaye kāyamudutā hoti.

45. Katamā tasmiṃ samaye cittamudutā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa mudutā maddavatā akakkhaḷatā akathinatā – ayaṃ tasmiṃ samaye cittamudutā hoti.

46. Katamā tasmiṃ samaye kāyakammaññatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmiṃ samaye kāyakammaññatā hoti.

47. Katamā tasmiṃ samaye cittakammaññatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmiṃ samaye cittakammaññatā hoti.

48. Katamā tasmiṃ samaye kāyapāguññatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa paguṇatā paguṇattaṃ paguṇabhāvo – ayaṃ tasmiṃ samaye kāyapāguññatā hoti.

49. Katamā tasmiṃ samaye cittapāguññatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa paguṇatā paguṇattaṃ paguṇabhāvo – ayaṃ tasmiṃ samaye cittapāguññatā hoti.

50. Katamā tasmiṃ samaye kāyujukatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa ujutā ujukatā ajimhatā avaṅkatā akuṭilatā – ayaṃ tasmiṃ samaye kāyujukatā hoti.

51. Katamā tasmiṃ samaye cittujukatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa ujutā ujukatā ajimhatā avaṅkatā akuṭilatā – ayaṃ tasmiṃ samaye cittujukatā hoti.

52. Katamā tasmiṃ samaye sati hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – ayaṃ tasmiṃ samaye sati hoti.

53. Katamaṃ tasmiṃ samaye sampajaññaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ tasmiṃ samaye sampajaññaṃ hoti.

54. Katamo tasmiṃ samaye samatho hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi –

ayaṃ tasmiṃ samaye samatho hoti.

55. Katamā tasmiṃ samaye vipassanā hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – ayaṃ tasmiṃ samaye vipassanā hoti.

56. Katamo tasmiṃ samaye paggāho hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – ayaṃ tasmiṃ samaye paggāho hoti.

57. Katamo tasmiṃ samaye avikkhepo hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ tasmiṃ samaye avikkhepo hoti.

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

Padabhājanīyaṃ.

Paṭhamabhāṇavāro.

Koṭṭhāsavāro

58. Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, pañcaṅgikaṃ jhānaṃ hoti, pañcaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti, ekā vedanā hoti, ekā saññā hoti, ekā cetanā hoti, ekaṃ cittaṃ hoti, eko vedanākkhandho hoti, eko saññākkhandho hoti, eko saṅkhārakkhandho hoti, eko viññāṇakkhandho hoti, ekaṃ manāyatanaṃ hoti, ekaṃ manindriyaṃ hoti, ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

59. Katame tasmiṃ samaye cattāro khandhā honti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

60. Katamo tasmiṃ samaye vedanākkhandho hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanākkhandho hoti.

61. Katamo tasmiṃ samaye saññākkhandho hoti? Yā tasmiṃ samaye saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññākkhandho hoti.

62. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ alobho adoso amoho anabhijjhā abyāpādo sammādiṭṭhi hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati sampajaññaṃ samatho vipassanā paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā [thapetvā (ka.)] vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti.

63. Katamo tasmiṃ samaye viññāṇakkhandho hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ tasmiṃ samaye viññāṇakkhandho hoti.

Ime tasmiṃ samaye cattāro khandhā honti.

64. Katamāni tasmiṃ samaye dvāyatanāni honti? Manāyatanaṃ dhammāyatanaṃ.

65. Katamaṃ tasmiṃ samaye manāyatanaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manāyatanaṃ hoti.

66. Katamaṃ tasmiṃ samaye dhammāyatanaṃ hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ tasmiṃ samaye dhammāyatanaṃ hoti.

Imāni tasmiṃ samaye dvāyatanāni honti.

67. Katamā tasmiṃ samaye dve dhātuyo honti? Manoviññāṇadhātu, dhammadhātu.

68. Katamā tasmiṃ samaye manoviññāṇadhātu hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ tasmiṃ samaye manoviññāṇadhātu hoti.

69. Katamā tasmiṃ samaye dhammadhātu hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ayaṃ tasmiṃ samaye dhammadhātu hoti.

Imā tasmiṃ samaye dve dhātuyo honti.

70. Katame tasmiṃ samaye tayo āhārā honti? Phassāhāro, manosañcetanāhāro, viññāṇāhāro.

71. Katamo tasmiṃ samaye phassāhāro hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phassāhāro hoti.

72. Katamo tasmiṃ samaye manosañcetanāhāro hoti? Yā tasmiṃ samaye cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye manosañcetanāhāro hoti.

73. Katamo tasmiṃ samaye viññāṇāhāro hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ tasmiṃ samaye viññāṇāhāro hoti.

Ime tasmiṃ samaye tayo āhārā honti.

74. Katamāni tasmiṃ samaye aṭṭhindriyāni honti? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, manindriyaṃ, somanassindriyaṃ, jīvitindriyaṃ.

75. Katamaṃ tasmiṃ samaye saddhindriyaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhindriyaṃ hoti.

76. Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – idaṃ tasmiṃ samaye vīriyindriyaṃ hoti.

77. Katamaṃ tasmiṃ samaye satindriyaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ tasmiṃ samaye satindriyaṃ hoti.

78. Katamaṃ tasmiṃ samaye samādhindriyaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – idaṃ tasmiṃ samaye samādhindriyaṃ hoti.

79. Katamaṃ tasmiṃ samaye paññindriyaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ tasmiṃ samaye paññindriyaṃ hoti.

80. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

81. Katamaṃ tasmiṃ samaye somanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye somanassindriyaṃ hoti.

82. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti.

Imāni tasmiṃ samaye aṭṭhindriyāni honti.

83. Katamaṃ tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti? Vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā.

84. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ tasmiṃ samaye vitakko hoti.

85. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

86. Katamā tasmiṃ samaye pīti hoti? Yā tasmiṃ samaye pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ tasmiṃ samaye pīti hoti.

87. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

88. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi –

ayaṃ tasmiṃ samaye cittassekaggatā hoti.

Idaṃ tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti.

89. Katamo tasmiṃ samaye pañcaṅgiko maggo hoti? Sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

90. Katamā tasmiṃ samaye sammādiṭṭhi hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – ayaṃ tasmiṃ samaye sammādiṭṭhi hoti.

91. Katamo tasmiṃ samaye sammāsaṅkappo hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ tasmiṃ samaye sammāsaṅkappo hoti.

92. Katamo tasmiṃ samaye sammāvāyāmo hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – ayaṃ tasmiṃ samaye sammāvāyāmo hoti.

93. Katamā tasmiṃ samaye sammāsati hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – ayaṃ tasmiṃ samaye sammāsati hoti.

94. Katamo tasmiṃ samaye sammāsamādhi hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ tasmiṃ samaye sammāsamādhi hoti.

Ayaṃ tasmiṃ samaye pañcaṅgiko maggo hoti.

95. Katamāni tasmiṃ samaye satta balāni honti? Saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ, hiribalaṃ, ottappabalaṃ.

96. Katamaṃ tasmiṃ samaye saddhābalaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhābalaṃ hoti.

97. Katamaṃ tasmiṃ samaye vīriyabalaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – idaṃ tasmiṃ samaye vīriyabalaṃ hoti.

98. Katamaṃ tasmiṃ samaye satibalaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ tasmiṃ samaye satibalaṃ hoti.

99. Katamaṃ tasmiṃ samaye samādhibalaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – idaṃ tasmiṃ samaye samādhibalaṃ hoti.

100. Katamaṃ tasmiṃ samaye paññābalaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ tasmiṃ samaye paññābalaṃ hoti.

101. Katamaṃ tasmiṃ samaye hiribalaṃ hoti? Yaṃ tasmiṃ samaye hirīyati hiriyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye hiribalaṃ hoti.

102. Katamaṃ tasmiṃ samaye ottappabalaṃ hoti? Yaṃ tasmiṃ samaye ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ottappabalaṃ hoti.

Imāni tasmiṃ samaye satta balāni honti.

103. Katame tasmiṃ samaye tayo hetū honti? Alobho, adoso, amoho.

104. Katamo tasmiṃ samaye alobho hoti? Yo tasmiṃ samaye alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ tasmiṃ samaye alobho hoti.

105. Katamo tasmiṃ samaye adoso hoti? Yo tasmiṃ samaye adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ tasmiṃ samaye adoso hoti.

106. Katamo tasmiṃ samaye amoho hoti? Yā tasmiṃ samaye paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ tasmiṃ samaye amoho hoti.

Ime tasmiṃ samaye tayo hetū honti.

107. Katamo tasmiṃ samaye eko phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye eko phasso hoti.

108. Katamā tasmiṃ samaye ekā vedanā hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye ekā vedanā hoti.

109. Katamā tasmiṃ samaye ekā saññā hoti? Yā tasmiṃ samaye saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye ekā saññā hoti.

110. Katamā tasmiṃ samaye ekā cetanā hoti? Yā tasmiṃ samaye cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye ekā cetanā hoti.

111. Katamaṃ tasmiṃ samaye ekaṃ cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye ekaṃ cittaṃ hoti.

112. Katamo tasmiṃ samaye eko vedanākkhandho hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye eko vedanākkhandho hoti.

113. Katamo tasmiṃ samaye eko saññākkhandho hoti? Yā tasmiṃ samaye saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye eko saññākkhandho hoti.

114. Katamo tasmiṃ samaye eko saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ alobho adoso amoho anabhijjhā abyāpādo sammādiṭṭhi hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati sampajaññaṃ samatho vipassanā paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye eko saṅkhārakkhandho hoti.

115. Katamo tasmiṃ samaye eko viññāṇakkhandho hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ tasmiṃ samaye eko viññāṇakkhandho hoti.

116. Katamaṃ tasmiṃ samaye ekaṃ manāyatanaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye ekaṃ manāyatanaṃ hoti.

117. Katamaṃ tasmiṃ samaye ekaṃ manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye ekaṃ manindriyaṃ hoti.

118. Katamā tasmiṃ samaye ekā manoviññāṇadhātu hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ tasmiṃ samaye ekā manoviññāṇadhātu hoti.

119. Katamaṃ tasmiṃ samaye ekaṃ dhammāyatanaṃ hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ tasmiṃ samaye ekaṃ dhammāyatanaṃ hoti.

120. Katamā tasmiṃ samaye ekā dhammadhātu hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ayaṃ tasmiṃ samaye ekā dhammadhātu hoti.

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

Koṭṭhāsavāro.

Suññatavāro

121. Tasmiṃ kho pana samaye dhammā honti, khandhā honti, āyatanāni honti, dhātuyo honti, āhārā honti, indriyāni honti, jhānaṃ hoti, maggo hoti, balāni honti, hetū honti, phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vedanākkhandho hoti, saññākkhandho hoti, saṅkhārakkhandho hoti, viññāṇakkhandho hoti, manāyatanaṃ hoti, manindriyaṃ hoti, manoviññāṇadhātu hoti, dhammāyatanaṃ hoti, dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

122. Katame tasmiṃ samaye dhammā honti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime tasmiṃ samaye dhammā honti.

123. Katame tasmiṃ samaye khandhā honti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime tasmiṃ samaye khandhā honti.

124. Katamāni tasmiṃ samaye āyatanāni honti? Manāyatanaṃ, dhammāyatanaṃ – imāni tasmiṃ samaye āyatanāni honti.

125. Katamā tasmiṃ samaye dhātuyo honti? Manoviññāṇadhātu, dhammadhātu – imā tasmiṃ samaye dhātuyo honti.

126. Katame tasmiṃ samaye āhārā honti? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime tasmiṃ samaye āhārā honti.

127. Katamāni tasmiṃ samaye indriyāni honti? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, manindriyaṃ, somanassindriyaṃ, jīvitindriyaṃ – imāni tasmiṃ samaye indriyāni honti.

128. Katamaṃ tasmiṃ samaye jhānaṃ hoti? Vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā – idaṃ tasmiṃ samaye jhānaṃ hoti.

129. Katamo tasmiṃ samaye maggo hoti? Sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi – ayaṃ tasmiṃ samaye maggo hoti.

130. Katamāni tasmiṃ samaye balāni honti? Saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ, hiribalaṃ, ottappabalaṃ – imāni tasmiṃ samaye balāni honti.

131. Katame tasmiṃ samaye hetū honti? Alobho, adoso, amoho – ime tasmiṃ samaye hetū honti.

132. Katamo tasmiṃ samaye phasso hoti…pe… ayaṃ tasmiṃ samaye phasso hoti.

133. Katamā tasmiṃ samaye vedanā hoti…pe… ayaṃ tasmiṃ samaye vedanā hoti.

134. Katamā tasmiṃ samaye saññā hoti…pe… ayaṃ tasmiṃ samaye saññā hoti.

135. Katamā tasmiṃ samaye cetanā hoti…pe… ayaṃ tasmiṃ samaye cetanā hoti?

136. Katamaṃ tasmiṃ samaye cittaṃ hoti…pe… idaṃ tasmiṃ samaye cittaṃ hoti.

137. Katamo tasmiṃ samaye vedanākkhandho hoti…pe… ayaṃ tasmiṃ samaye vedanākkhandho hoti.

138. Katamo tasmiṃ samaye saññākkhandho hoti…pe… ayaṃ tasmiṃ samaye saññākkhandho hoti.

139. Katamo tasmiṃ samaye saṅkhārakkhandho hoti…pe… ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti.

140. Katamo tasmiṃ samaye viññāṇakkhandho hoti…pe… ayaṃ tasmiṃ samaye viññāṇakkhandho hoti.

141. Katamaṃ tasmiṃ samaye manāyatanaṃ hoti…pe… idaṃ tasmiṃ samaye manāyatanaṃ hoti.

142. Katamaṃ tasmiṃ samaye manindriyaṃ hoti…pe… idaṃ tasmiṃ samaye manindriyaṃ hoti.

143. Katamā tasmiṃ samaye manoviññāṇadhātu hoti…pe… ayaṃ tasmiṃ samaye manoviññāṇadhātu hoti.

144. Katamaṃ tasmiṃ samaye dhammāyatanaṃ hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ tasmiṃ samaye dhammāyatanaṃ hoti.

145. Katamā tasmiṃ samaye dhammadhātu hoti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ayaṃ tasmiṃ samaye dhammadhātu hoti.

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

Suññatavāro.

Paṭhamaṃ cittaṃ.

146. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Dutiyaṃ cittaṃ.

147. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇavippayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ hoti, satibalaṃ hoti, samādhibalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, anabhijjhā hoti, abyāpādo hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, sattindriyāni honti, pañcaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, cha balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

148. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ jīvitindriyaṃ sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ hiribalaṃ ottappabalaṃ alobho adoso anabhijjhā abyāpādo hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

Tatiyaṃ cittaṃ.

149. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catutthaṃ cittaṃ.

150. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ hoti, satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

151. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

152. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti…pe….

153. Katamā tasmiṃ samaye upekkhā hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye upekkhā hoti…pe….

154. Katamaṃ tasmiṃ samaye upekkhindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ tasmiṃ samaye upekkhindriyaṃ hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, pañcaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

155. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ alobho adoso amoho anabhijjhā abyāpādo sammādiṭṭhi hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati sampajaññaṃ samatho vipassanā paggāho avikkhepo.

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

Pañcamaṃ cittaṃ.

156. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Chaṭṭhaṃ cittaṃ.

157. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ hoti, satibalaṃ hoti, samādhibalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, anabhijjhā hoti, abyāpādo hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, sattindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, cha balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

158. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ jīvitindriyaṃ sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ hiribalaṃ ottappabalaṃ alobho adoso anabhijjhā abyāpādo hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati samatho paggāho avikkhepo.

Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

Sattamaṃ cittaṃ.

159. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Aṭṭhamaṃ cittaṃ.

Aṭṭha kāmāvacaramahākusalacittāni.

Dutiyabhāṇavāro.

Rūpāvacarakusalaṃ

Catukkanayo

160. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ [paṭhamajjhānaṃ (sī.)] upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

161. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ [dutiyajjhānaṃ (sī.)] upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti…pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, tivaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

162. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo…pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

163. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘‘upekkhako satimā sukhavihārī’’ti tatiyaṃ jhānaṃ [tatiyajjhānaṃ (sī.)] upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti…pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, duvaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

164. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo…pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

165. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ [catutthajjhānaṃ (sī.)] upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, upekkhā hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti…pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, duvaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

166. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo…pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

Catukkanayo.

Pañcakanayo

167. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ – tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

168. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti avitakkaṃ vicāramattaṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti…pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

169. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vicāro pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo…pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

170. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti… pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, tivaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

171. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo…pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

172. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā… pe… catutthaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti…pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, duvaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

173. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo… pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

174. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… pañcamaṃ jhānaṃ [pañcamajjhānaṃ (sī.)] upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, upekkhā hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāvāyāmo hoti… pe… paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, aṭṭhindriyāni honti, duvaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

175. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāvāyāmo… pe… paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

Pañcakanayo.

Catasso paṭipadā

176. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ [dukkhāpaṭipadaṃ (bahūsu)] dandhābhiññaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

177. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

178. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ [sukhāpaṭipadaṃ (bahūsu)] dandhābhiññaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

179. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā…pe….

180. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ pathavīkasiṇaṃ – tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catasso paṭipadā.

Cattāri ārammaṇāni

181. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

182. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ – tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

183. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

184. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

185. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Cattāri ārammaṇāni.

Soḷasakkhattukaṃ

186. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

187. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

188. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

189. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

190. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

191. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi …pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

192. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

193. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

194. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

195. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

196. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

197. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

198. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

199. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

200. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

201. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

202. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ pathavīkasiṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ – tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Soḷasakkhattukaṃ.

Aṭṭhakasiṇaṃ soḷasakkhattukaṃ

203. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati āpokasiṇaṃ…pe… tejokasiṇaṃ…pe… vāyokasiṇaṃ…pe… nīlakasiṇaṃ…pe… pītakasiṇaṃ…pe… lohitakasiṇaṃ…pe… odātakasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Aṭṭhakasiṇaṃ soḷasakkhattukaṃ.

Abhibhāyatanāni parittāni

204. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

205. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ …pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catasso paṭipadā

206. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

207. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

208. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…

pe… avikkhepo hoti…pe… ime dhammā kusalā.

209. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

210. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ …pe… sukhapaṭipadaṃ dandhābhiññaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catasso paṭipadā.

Dve ārammaṇāni

211. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati parittaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

212. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

213. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati parittaṃ parittārammaṇaṃ…pe… appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Dve ārammaṇāni.

Aṭṭhakkhattukaṃ

214. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

215. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

216. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

217. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

218. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

219. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

220. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

221. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

222. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ parittārammaṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ parittaṃ parittārammaṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ parittārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Aṭṭhakkhattukaṃ.

Idampi aṭṭhakkhattukaṃ

223. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

224. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…

pe… avikkhepo hoti…pe… ime dhammā kusalā.

Idampi aṭṭhakkhattukaṃ.

Appamāṇāni

225. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

226. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catasso paṭipadā

227. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

228. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

229. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

230. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

231. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Catasso paṭipadā.

Dve ārammaṇāni

232. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati parittaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

233. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

234. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati parittaṃ appamāṇārammaṇaṃ…pe… appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Dve ārammaṇāni.

Aparampi aṭṭhakkhattukaṃ

235. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

236. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

237. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

238. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

239. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

240. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

241. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

242. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

243. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ… pe… dukkhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ parittaṃ appamāṇārammaṇaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appamāṇaṃ appamāṇārammaṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Aparampi aṭṭhakkhattukaṃ.

Idampi aṭṭhakkhattukaṃ

244. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

245. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ… pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti… pe… avikkhepo hoti…pe… ime dhammā kusalā.

Idampi aṭṭhakkhattukaṃ.

246. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

247. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni…pe… lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni…pe… odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmīti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Imānipi abhibhāyatanāni soḷasakkhattukāni.

Tīṇi vimokkhāni soḷasakkhattukāni

248. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti rūpī rūpāni passati vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

249. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti ajjhattaṃ arūpasaññī bahiddhā rūpāni passati vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

250. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti subhanti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Imānipi tīṇi vimokkhāni soḷasakkhattukāni.

Cattāri brahmavihārajhānāni soḷasakkhattukāni

251. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

252. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

253. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

254. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

255. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti avitakkaṃ vicāramattaṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

256. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

257. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

258. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

259. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

260. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

261. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

262. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Cattāri brahmavihārajhānāni [brahmavihārajjhānāni (sī. syā.)] soḷasakkhattukāni.

Asubhajhānaṃ soḷasakkhattukaṃ

263. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati uddhumātakasaññāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

264. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati vinīlakasaññāsahagataṃ…pe… vipubbakasaññāsahagataṃ…pe… vicchiddakasaññāsahagataṃ…pe… vikkhāyitakasaññāsahagataṃ…pe… vikkhittakasaññāsahagataṃ…pe… hatavikkhittakasaññāsahagataṃ…pe… lohitakasaññāsahagataṃ…pe… puḷavakasaññāsahagataṃ [puḷuvakasaññāsahagataṃ (ka.)] …pe… aṭṭhikasaññāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Asubhajhānaṃ [asubhajjhānaṃ (sī. syā.)] soḷasakkhattukaṃ.

Rūpāvacarakusalaṃ.

Arūpāvacarakusalaṃ

Cattāri arūpajhānāni [arūpajjhānāni (sī. syā.)] soḷasakkhattukāni

265. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

266. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

267. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

268. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Cattāri arūpajhānāni soḷasakkhattukāni.

Arūpāvacarakusalaṃ.

Tebhūmakakusalaṃ

Kāmāvacarakusalaṃ

269. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

270. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Kāmāvacarakusalaṃ.

Rūpāvacarakusalaṃ

271. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

272. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ hīnaṃ…pe… majjhimaṃ…

pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Rūpāvacarakusalaṃ.

Arūpāvacarakusalaṃ

273. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

274. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

275. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

276. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ…pe… chandādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīriyādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… cittādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ…pe… vīmaṃsādhipateyyaṃ hīnaṃ…pe… majjhimaṃ…pe… paṇītaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Arūpāvacarakusalaṃ.

Lokuttarakusalaṃ

Suddhikapaṭipadā

277. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, anaññātaññassāmītindriyaṃ hoti, sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvācā hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ hoti, satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

278. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

279. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

280. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

281. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

282. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

283. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye vitakko hoti.

284. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

285. Katamā tasmiṃ samaye pīti hoti? Yā tasmiṃ samaye pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa pītisambojjhaṅgo – ayaṃ tasmiṃ samaye pīti hoti.

286. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

287. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

288. Katamaṃ tasmiṃ samaye saddhindriyaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhindriyaṃ hoti.

289. Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye vīriyindriyaṃ hoti.

290. Katamaṃ tasmiṃ samaye satindriyaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye satindriyaṃ hoti.

291. Katamaṃ tasmiṃ samaye samādhindriyaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye samādhindriyaṃ hoti.

292. Katamaṃ tasmiṃ samaye paññindriyaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye paññindriyaṃ hoti.

293. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

294. Katamaṃ tasmiṃ samaye somanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye somanassindriyaṃ hoti.

295. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti.

296. Katamaṃ tasmiṃ samaye anaññātaññassāmītindriyaṃ hoti? Yā tesaṃ dhammānaṃ anaññātānaṃ adiṭṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye anaññātaññassāmītindriyaṃ hoti.

297. Katamā tasmiṃ samaye sammādiṭṭhi hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammādiṭṭhi hoti.

298. Katamo tasmiṃ samaye sammāsaṅkappo hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāsaṅkappo hoti.

299. Katamā tasmiṃ samaye sammāvācā hoti? Yā tasmiṃ samaye catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāvācā hoti.

300. Katamo tasmiṃ samaye sammākammanto hoti? Yā tasmiṃ samaye tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammākammanto maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammākammanto hoti.

301. Katamo tasmiṃ samaye sammāājīvo hoti? Yā tasmiṃ samaye micchāājīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāājīvo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāājīvo hoti.

302. Katamo tasmiṃ samaye sammāvāyāmo hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāvāyāmo hoti.

303. Katamā tasmiṃ samaye sammāsati hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāsati hoti.

304. Katamo tasmiṃ samaye sammāsamādhi hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammāsamādhi hoti.

305. Katamaṃ tasmiṃ samaye saddhābalaṃ hoti? Yā tasmiṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ tasmiṃ samaye saddhābalaṃ hoti.

306. Katamaṃ tasmiṃ samaye vīriyabalaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye vīriyabalaṃ hoti.

307. Katamaṃ tasmiṃ samaye satibalaṃ hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye satibalaṃ hoti.

308. Katamaṃ tasmiṃ samaye samādhibalaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye samādhibalaṃ hoti.

309. Katamaṃ tasmiṃ samaye paññābalaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye paññābalaṃ hoti.

310. Katamaṃ tasmiṃ samaye hiribalaṃ hoti? Yaṃ tasmiṃ samaye hirīyati hiriyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye hiribalaṃ hoti.

311. Katamaṃ tasmiṃ samaye ottappabalaṃ hoti? Yaṃ tasmiṃ samaye ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ottappabalaṃ hoti.

312. Katamo tasmiṃ samaye alobho hoti? Yo tasmiṃ samaye alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ tasmiṃ samaye alobho hoti.

313. Katamo tasmiṃ samaye adoso hoti? Yo tasmiṃ samaye adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ tasmiṃ samaye adoso hoti.

314. Katamo tasmiṃ samaye amoho hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye amoho hoti.

315. Katamā tasmiṃ samaye anabhijjhā hoti? Yo tasmiṃ samaye alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ tasmiṃ samaye anabhijjhā hoti.

316. Katamo tasmiṃ samaye abyāpādo hoti? Yo tasmiṃ samaye adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ tasmiṃ samaye abyāpādo hoti.

317. Katamā tasmiṃ samaye sammādiṭṭhi hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sammādiṭṭhi hoti.

318. Katamā tasmiṃ samaye hirī hoti? Yaṃ tasmiṃ samaye hirīyati hiriyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – ayaṃ tasmiṃ samaye hirī hoti.

319. Katamaṃ tasmiṃ samaye ottappaṃ hoti? Yaṃ tasmiṃ samaye ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ottappaṃ hoti.

320. Katamā tasmiṃ samaye kāyapassaddhi hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa passaddhi paṭipassaddhi passambhanā paṭipassambhanā paṭipassambhitattaṃ passaddhisambojjhaṅgo – ayaṃ tasmiṃ samaye kāyapassaddhi hoti.

321. Katamā tasmiṃ samaye cittapassaddhi hoti? Yā tasmiṃ samaye viññāṇakkhandhassa passaddhi paṭipassaddhi passambhanā paṭipassambhanā paṭipassambhitattaṃ passaddhisambojjhaṅgo – ayaṃ tasmiṃ samaye cittapassaddhi hoti.

322. Katamā tasmiṃ samaye kāyalahutā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa lahutā lahupariṇāmatā adandhanatā avitthanatā – ayaṃ tasmiṃ samaye kāyalahutā hoti.

323. Katamā tasmiṃ samaye cittalahutā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa lahutā lahupariṇāmatā adandhanatā avitthanatā – ayaṃ tasmiṃ samaye cittalahutā hoti.

324. Katamā tasmiṃ samaye kāyamudutā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa mudutā maddavatā akakkhaḷatā akathinatā – ayaṃ tasmiṃ samaye kāyamudutā hoti.

325. Katamā tasmiṃ samaye cittamudutā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa mudutā maddavatā akakkhaḷatā akathinatā – ayaṃ tasmiṃ samaye cittamudutā hoti.

326. Katamā tasmiṃ samaye kāyakammaññatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmiṃ samaye kāyakammaññatā hoti.

327. Katamā tasmiṃ samaye cittakammaññatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmiṃ samaye cittakammaññatā hoti.

328. Katamā tasmiṃ samaye kāyapāguññatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa paguṇatā paguṇattaṃ paguṇabhāvo – ayaṃ tasmiṃ samaye kāyapāguññatā hoti.

329. Katamā tasmiṃ samaye cittapāguññatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa paguṇatā paguṇattaṃ paguṇabhāvo – ayaṃ tasmiṃ samaye cittapāguññatā hoti.

330. Katamā tasmiṃ samaye kāyujukatā hoti? Yā tasmiṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa ujutā ujukatā ajimhatā avaṅkatā akuṭilatā – ayaṃ tasmiṃ samaye kāyujukatā hoti.

331. Katamā tasmiṃ samaye cittujukatā hoti? Yā tasmiṃ samaye viññāṇakkhandhassa ujutā ujukatā ajimhatā avaṅkatā akuṭilatā – ayaṃ tasmiṃ samaye cittujukatā hoti.

332. Katamā tasmiṃ samaye sati hoti? Yā tasmiṃ samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye sati hoti.

333. Katamaṃ tasmiṃ samaye sampajaññaṃ hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye sampajaññaṃ hoti.

334. Katamo tasmiṃ samaye samatho hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye samatho hoti.

335. Katamā tasmiṃ samaye vipassanā hoti? Yā tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye vipassanā hoti.

336. Katamo tasmiṃ samaye paggāho hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye paggāho hoti.

337. Katamo tasmiṃ samaye avikkhepo hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ tasmiṃ samaye avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, navindriyāni honti, pañcaṅgikaṃ jhānaṃ hoti, aṭṭhaṅgiko maggo hoti, satta balāni honti, tayo hetū honti, eko phasso hoti, ekā vedanā hoti, ekā saññā hoti, ekā cetanā hoti, ekaṃ cittaṃ hoti, eko vedanākkhandho hoti, eko saññākkhandho hoti, eko saṅkhārakkhandho hoti, eko viññāṇakkhandho hoti, ekaṃ manāyatanaṃ hoti, ekaṃ manindriyaṃ hoti, ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā…pe….

338. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ jīvitindriyaṃ anaññātaññassāmītindriyaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ alobho adoso amoho anabhijjhā abyāpādo sammādiṭṭhi hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati sampajaññaṃ samatho vipassanā paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā kusalā.

339. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

340. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

341. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

342. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā …pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Suddhikapaṭipadā.

Suññataṃ

343. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

344. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Suññataṃ.

Suññatamūlakapaṭipadā

345. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

346. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

347. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

348. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

349. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ suññataṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ suññataṃ…pe…

sukhapaṭipadaṃ khippābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Suññatamūlakapaṭipadā.

Appaṇihitaṃ

350. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

351. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Appaṇihitaṃ.

Appaṇihitamūlakapaṭipadā

352. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

353. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

354. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

355. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

356. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ…pe… dukkhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Appaṇihitamūlakapaṭipadā.

Vīsati mahānayā

357. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ maggaṃ bhāveti…pe… lokuttaraṃ satipaṭṭhānaṃ bhāveti…pe… lokuttaraṃ sammappadhānaṃ bhāveti…pe… lokuttaraṃ iddhipādaṃ bhāveti…pe… lokuttaraṃ indriyaṃ bhāveti…pe… lokuttaraṃ balaṃ bhāveti…pe… lokuttaraṃ bojjhaṅgaṃ bhāveti…pe… lokuttaraṃ saccaṃ bhāveti…pe… lokuttaraṃ samathaṃ bhāveti…pe… lokuttaraṃ dhammaṃ bhāveti…pe… lokuttaraṃ khandhaṃ bhāveti…pe… lokuttaraṃ āyatanaṃ bhāveti…pe… lokuttaraṃ dhātuṃ bhāveti…pe… lokuttaraṃ āhāraṃ bhāveti…pe… lokuttaraṃ phassaṃ bhāveti…pe… lokuttaraṃ vedanaṃ bhāveti…pe… lokuttaraṃ saññaṃ bhāveti…pe… lokuttaraṃ cetanaṃ bhāveti…pe… lokuttaraṃ cittaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Vīsati mahānayā.

Adhipati

358. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

359. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ …pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

360. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ maggaṃ bhāveti…pe… lokuttaraṃ satipaṭṭhānaṃ bhāveti…pe… lokuttaraṃ sammappadhānaṃ bhāveti…pe… lokuttaraṃ iddhipādaṃ bhāveti…pe… lokuttaraṃ indriyaṃ bhāveti…pe… lokuttaraṃ balaṃ bhāveti…pe… lokuttaraṃ bojjhaṅgaṃ bhāveti…pe… lokuttaraṃ saccaṃ bhāveti…pe… lokuttaraṃ samathaṃ bhāveti…pe… lokuttaraṃ dhammaṃ bhāveti…pe… lokuttaraṃ khandhaṃ bhāveti…pe… lokuttaraṃ āyatanaṃ bhāveti…pe… lokuttaraṃ dhātuṃ bhāveti…pe… lokuttaraṃ āhāraṃ bhāveti…pe… lokuttaraṃ phassaṃ bhāveti…pe… lokuttaraṃ vedanaṃ bhāveti…pe… lokuttaraṃ saññaṃ bhāveti…pe… lokuttaraṃ cetanaṃ bhāveti…pe… lokuttaraṃ cittaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe… cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Adhipati.

Paṭhamo maggo.

361. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ kāmarāgabyāpādānaṃ tanubhāvāya dutiyāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Dutiyo maggo.

362. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ kāmarāgabyāpādānaṃ anavasesappahānāya tatiyāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā.

Tatiyo maggo.

363. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānāya catutthāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā…pe….

364. Katamaṃ tasmiṃ samaye aññindriyaṃ hoti? Yā tesaṃ dhammānaṃ ñātānaṃ diṭṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyāya paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ, idaṃ tasmiṃ samaye aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.

Catuttho maggo.

Lokuttaraṃ cittaṃ.

Dvādasa akusalāni

365. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, micchādiṭṭhi hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, lobho hoti, moho hoti, abhijjhā hoti, micchādiṭṭhi hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

366. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

367. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

368. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

369. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

370. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

371. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā micchāsaṅkappo – ayaṃ tasmiṃ samaye vitakko hoti.

372. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

373. Katamā tasmiṃ samaye pīti hoti? Yā tasmiṃ samaye pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ tasmiṃ samaye pīti hoti.

374. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

375. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

376. Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ micchāvāyāmo – idaṃ tasmiṃ samaye vīriyindriyaṃ hoti.

377. Katamaṃ tasmiṃ samaye samādhindriyaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – idaṃ tasmiṃ samaye samādhindriyaṃ hoti?

378. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

379. Katamaṃ tasmiṃ samaye somanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye somanassindriyaṃ hoti.

380. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti.

381. Katamā tasmiṃ samaye micchādiṭṭhi hoti? Yā tasmiṃ samaye diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho [paṭiggāho (sī. syā.)] abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho [vipariyesagāho (ka.)] – ayaṃ tasmiṃ samaye micchādiṭṭhi hoti.

382. Katamo tasmiṃ samaye micchāsaṅkappo hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā micchāsaṅkappo – ayaṃ tasmiṃ samaye micchāsaṅkappo hoti.

383. Katamo tasmiṃ samaye micchāvāyāmo hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ micchāvāyāmo – ayaṃ tasmiṃ samaye micchāvāyāmo hoti.

384. Katamo tasmiṃ samaye micchāsamādhi hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – ayaṃ tasmiṃ samaye micchāsamādhi hoti.

385. Katamaṃ tasmiṃ samaye vīriyabalaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ micchāvāyāmo – idaṃ tasmiṃ samaye vīriyabalaṃ hoti.

386. Katamaṃ tasmiṃ samaye samādhibalaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – idaṃ tasmiṃ samaye samādhibalaṃ hoti.

387. Katamaṃ tasmiṃ samaye ahirikabalaṃ hoti? Yaṃ tasmiṃ samaye na hirīyati hiriyitabbena na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ahirikabalaṃ hoti.

388. Katamaṃ tasmiṃ samaye anottappabalaṃ hoti? Yaṃ tasmiṃ samaye na ottappati ottappitabbena na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye anottappabalaṃ hoti.

389. Katamo tasmiṃ samaye lobho hoti? Yo tasmiṃ samaye lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlaṃ – ayaṃ tasmiṃ samaye lobho hoti.

390. Katamo tasmiṃ samaye moho hoti? Yaṃ tasmiṃ samaye aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – ayaṃ tasmiṃ samaye moho hoti.

391. Katamā tasmiṃ samaye abhijjhā hoti? Yo tasmiṃ samaye lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlaṃ – ayaṃ tasmiṃ samaye abhijjhā hoti.

392. Katamā tasmiṃ samaye micchādiṭṭhi hoti? Yā tasmiṃ samaye diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ tasmiṃ samaye micchādiṭṭhi hoti.

393. Katamaṃ tasmiṃ samaye ahirikaṃ hoti? Yaṃ tasmiṃ samaye na hirīyati hiriyitabbena na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye ahirikaṃ hoti.

394. Katamaṃ tasmiṃ samaye anottappaṃ hoti? Yaṃ tasmiṃ samaye na ottappati ottappitabbena na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ tasmiṃ samaye anottappaṃ hoti.

395. Katamo tasmiṃ samaye samatho hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – ayaṃ tasmiṃ samaye samatho hoti.

396. Katamo tasmiṃ samaye paggāho hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ micchāvāyāmo – ayaṃ tasmiṃ samaye paggāho hoti.

397. Katamo tasmiṃ samaye avikkhepo hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ micchāsamādhi – ayaṃ tasmiṃ samaye avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, pañcaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, cattāri balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

398. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchādiṭṭhi micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ lobho moho abhijjhā micchādiṭṭhi ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

399. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā akusalā.

400. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatavippayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, lobho hoti, moho hoti, abhijjhā hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, pañcaṅgikaṃ jhānaṃ hoti, tivaṅgiko maggo hoti, cattāri balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

401. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ lobho moho abhijjhā ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

402. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā akusalā.

403. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, micchādiṭṭhi hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, lobho hoti, moho hoti, abhijjhā hoti, micchādiṭṭhi hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

404. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

405. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti…pe….

406. Katamā tasmiṃ samaye upekkhā hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye upekkhā hoti…pe….

407. Katamaṃ tasmiṃ samaye upekkhindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ tasmiṃ samaye upekkhindriyaṃ hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, caturaṅgiko maggo hoti, cattāri balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

408. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchādiṭṭhi micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ lobho moho abhijjhā micchādiṭṭhi ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

409. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā akusalā.

410. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatavippayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, lobho hoti, moho hoti, abhijjhā hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, tivaṅgiko maggo hoti, cattāri balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

411. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ lobho moho abhijjhā ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

412. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā akusalā.

413. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti domanassasahagataṃ paṭighasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, dukkhaṃ hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, domanassindriyaṃ hoti, jīvitindriyaṃ hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, doso hoti, moho hoti, byāpādo hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

414. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

415. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti…pe….

416. Katamaṃ tasmiṃ samaye dukkhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ tasmiṃ samaye dukkhaṃ hoti…pe….

417. Katamaṃ tasmiṃ samaye domanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ tasmiṃ samaye domanassindriyaṃ hoti…pe….

418. Katamo tasmiṃ samaye doso hoti? Yo tasmiṃ samaye doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ tasmiṃ samaye doso hoti…pe….

419. Katamo tasmiṃ samaye byāpādo hoti? Yo tasmiṃ samaye doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ tasmiṃ samaye byāpādo hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, tivaṅgiko maggo hoti, cattāri balāni honti, dve hetū honti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

420. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ doso moho byāpādo ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

421. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti domanassasahagataṃ paṭighasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā akusalā.

422. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ vicikicchāsampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, vīriyabalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, vicikicchā hoti, moho hoti, ahirikaṃ hoti, anottappaṃ hoti, paggāho hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

423. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti…pe….

424. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti…pe….

425. Katamā tasmiṃ samaye vicikicchā hoti? Yā tasmiṃ samaye kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho – ayaṃ tasmiṃ samaye vicikicchā hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, cattāri indriyāni honti, caturaṅgikaṃ jhānaṃ hoti, duvaṅgiko maggo hoti, tīṇi balāni honti, eko hetu hoti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

426. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ jīvitindriyaṃ micchāsaṅkappo micchāvāyāmo vīriyabalaṃ ahirikabalaṃ anottappabalaṃ vicikicchā moho ahirikaṃ anottappaṃ paggāho; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

427. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā…pe… yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhi hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, ahirikabalaṃ hoti, anottappabalaṃ hoti, uddhaccaṃ hoti, moho hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggāho hoti, avikkhepo hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

428. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti…pe….

429. Katamaṃ tasmiṃ samaye uddhaccaṃ hoti? Yaṃ tasmiṃ samaye cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ tasmiṃ samaye uddhaccaṃ hoti …pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, caturaṅgikaṃ jhānaṃ hoti, tivaṅgiko maggo hoti, cattāri balāni honti, eko hetu hoti, eko phasso hoti…pe… ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā akusalā…pe….

430. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ micchāsaṅkappo micchāvāyāmo micchāsamādhi vīriyabalaṃ samādhibalaṃ ahirikabalaṃ anottappabalaṃ uddhaccaṃ moho ahirikaṃ anottappaṃ samatho paggāho avikkhepo; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā akusalā.

Dvādasa akusalacittāni.

Abyākatavipāko

Kusalavipākapañcaviññāṇāni

431. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

432. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

433. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjācakkhuviññāṇadhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

434. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjācakkhuviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

435. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjācakkhuviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

436. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjācakkhuviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

437. Katamā tasmiṃ samaye upekkhā hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye upekkhā hoti.

438. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

439. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjācakkhuviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

440. Katamaṃ tasmiṃ samaye upekkhindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ tasmiṃ samaye upekkhindriyaṃ hoti.

441. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā cakkhuviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

442. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

443. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, sukhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

444. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

445. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjākāyaviññāṇadhātusamphassajaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

446. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjākāyaviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

447. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjākāyaviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

448. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

449. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

450. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

451. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

452. Katamaṃ tasmiṃ samaye sukhindriyaṃ hoti? Yaṃ tasmiṃ samaye kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhindriyaṃ hoti.

453. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā kāyaviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

454. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kusalavipākāni pañcaviññāṇāni.

Kusalavipākamanodhātu

455. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

456. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā saṃphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

457. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanodhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

458. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanodhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

459. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjāmanodhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

460. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanodhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

461. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā – ayaṃ tasmiṃ samaye vitakko hoti.

462. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

463. Katamā tasmiṃ samaye upekkhā hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye upekkhā hoti.

464. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

465. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanodhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

466. Katamaṃ tasmiṃ samaye upekkhindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ tasmiṃ samaye upekkhindriyaṃ hoti.

467. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manodhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

468. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kusalavipākā manodhātu.

Kusalavipākamanoviññāṇadhātusomanassasahagatā

469. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

470. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

471. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

472. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

473. Katamā tasmiṃ samaye cetanā hoti. Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

474. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

475. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā – ayaṃ tasmiṃ samaye vitakko hoti.

476. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

477. Katamā tasmiṃ samaye pīti hoti? Yā tasmiṃ samaye pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ tasmiṃ samaye pīti hoti.

478. Katamaṃ tasmiṃ samaye sukhaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye sukhaṃ hoti.

479. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

480. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

481. Katamaṃ tasmiṃ samaye somanassindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ tasmiṃ samaye somanassindriyaṃ hoti.

482. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

483. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kusalavipākā manoviññāṇadhātu somanassasahagatā.

Kusalavipākamanoviññāṇadhātuupekkhāsahagatā

484. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

485. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā samphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

486. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti.

487. Katamā tasmiṃ samaye saññā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā saññā sañjānanā sañjānitattaṃ – ayaṃ tasmiṃ samaye saññā hoti.

488. Katamā tasmiṃ samaye cetanā hoti? Yā tasmiṃ samaye tajjāmanoviññāṇadhātusamphassajā cetanā sañcetanā cetayitattaṃ – ayaṃ tasmiṃ samaye cetanā hoti.

489. Katamaṃ tasmiṃ samaye cittaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye cittaṃ hoti.

490. Katamo tasmiṃ samaye vitakko hoti? Yo tasmiṃ samaye takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā – ayaṃ tasmiṃ samaye vitakko hoti.

491. Katamo tasmiṃ samaye vicāro hoti? Yo tasmiṃ samaye cāro vicāro anuvicāro upavicāro cittassa anusandhānatā anupekkhanatā – ayaṃ tasmiṃ samaye vicāro hoti.

492. Katamā tasmiṃ samaye upekkhā hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ tasmiṃ samaye upekkhā hoti.

493. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

494. Katamaṃ tasmiṃ samaye manindriyaṃ hoti? Yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ tasmiṃ samaye manindriyaṃ hoti.

495. Katamaṃ tasmiṃ samaye upekkhindriyaṃ hoti? Yaṃ tasmiṃ samaye cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ tasmiṃ samaye upekkhindriyaṃ hoti.

496. Katamaṃ tasmiṃ samaye jīvitindriyaṃ hoti? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ tasmiṃ samaye jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

497. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kusalavipākā upekkhāsahagatā manoviññāṇadhātu.

Aṭṭhamahāvipākā

498. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti …pe… ime dhammā abyākatā…pe… alobho abyākatamūlaṃ…pe… adoso abyākatamūlaṃ…pe… ime dhammā abyākatā.

Aṭṭhamahāvipākā.

Rūpāvacaravipākā

499. Katame dhammā abyākatā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

500. Katame dhammā abyākatā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahānā…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Rūpāvacaravipākā.

Arūpāvacaravipākā

501. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

502. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

503. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

504. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe…

catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Arūpāvacaravipākā.

Lokuttaravipāka-paṭhamamaggavipākā

Suddhikapaṭipadā

505. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

506. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

507. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

508. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

509. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññatanti vipāko…pe… sukhapaṭipadaṃ khippābhiññanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittanti vipāko…pe… sukhapaṭipadaṃ khippābhiññanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Suddhikapaṭipadā.

Suddhikasuññataṃ

510. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

511. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati animittaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

512. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

513. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati suññatanti kusalaṃ…pe… suññatanti vipāko…pe… suññatanti kusalaṃ…pe… animittanti vipāko…pe… suññatanti kusalaṃ…pe… appaṇihitanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Suddhikasuññataṃ.

Suññatapaṭipadā

514. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

515. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti …pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

516. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

517. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

518. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ suññataṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ suññataṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ …pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ suññatanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññatanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ suññatanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ suññatanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Suññatapaṭipadā.

Suddhikaappaṇihitaṃ

519. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

520. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati animittaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

521. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ

jhānaṃ upasampajja viharati appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

522. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati appaṇihitanti kusalaṃ…pe… appaṇihitanti vipāko…pe… appaṇihitanti kusalaṃ…pe… animittanti vipāko…pe… appaṇihitanti kusalaṃ…pe… suññatanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Suddhikaappaṇihitaṃ.

Appaṇihitapaṭipadā

523. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

524. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

525. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

526. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññatanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

527. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ

jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññatanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Appaṇihitapaṭipadā.

Vīsati mahānayā

528. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ maggaṃ bhāveti…pe… lokuttaraṃ satipaṭṭhānaṃ bhāveti…pe… lokuttaraṃ sammappadhānaṃ bhāveti…pe… lokuttaraṃ iddhipādaṃ bhāveti…pe… lokuttaraṃ indriyaṃ bhāveti…pe… lokuttaraṃ balaṃ bhāveti…pe… lokuttaraṃ bojjhaṅgaṃ bhāveti…pe… lokuttaraṃ saccaṃ bhāveti…pe… lokuttaraṃ samathaṃ bhāveti…pe… lokuttaraṃ dhammaṃ bhāveti…pe… lokuttaraṃ khandhaṃ bhāveti…pe… lokuttaraṃ āyatanaṃ bhāveti…pe… lokuttaraṃ dhātuṃ bhāveti…pe… lokuttaraṃ āhāraṃ bhāveti…pe… lokuttaraṃ phassaṃ bhāveti…pe… lokuttaraṃ vedanaṃ bhāveti…pe… lokuttaraṃ saññaṃ bhāveti…pe… lokuttaraṃ cetanaṃ bhāveti…pe… lokuttaraṃ cittaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti …pe… avikkhepo hoti…pe… ime dhammā kusalā tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ…pe… animittaṃ …pe… appaṇihitaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Vīsati mahānayā.

Chandādhipateyyasuddhikapaṭipadā

529. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

530. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

531. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

532. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

533. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ chandādhipateyyaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Chandādhipateyyasuddhikapaṭipadā.

Chandādhipateyyasuddhikasuññatā

534. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

535. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati animittaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

536. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

537. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyanti kusalaṃ…pe… suññataṃ chandādhipateyyanti vipāko…pe… suññataṃ chandādhipateyyanti kusalaṃ…pe… animittaṃ chandādhipateyyanti vipāko…pe… suññataṃ chandādhipateyyanti kusalaṃ…pe… appaṇihitaṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Chandādhipateyyasuddhikasuññatā.

538. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

539. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

540. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

541. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

542. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ

jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ …pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

543. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

544. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, animittaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

545. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

546. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… appaṇihitaṃ chandādhipateyyanti vipāko…pe… appaṇihitaṃ chandādhipateyyanti kusalaṃ …pe… animittaṃ chandādhipateyyanti vipāko…pe… appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… suññataṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

547. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

548. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ

jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

549. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

550. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… dukkhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

551. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ dandhābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ animittaṃ chandādhipateyyanti vipāko…pe… sukhapaṭipadaṃ khippābhiññaṃ appaṇihitaṃ chandādhipateyyanti kusalaṃ…pe… sukhapaṭipadaṃ khippābhiññaṃ suññataṃ chandādhipateyyanti vipāko, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

552. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ maggaṃ bhāveti…pe… lokuttaraṃ satipaṭṭhānaṃ bhāveti…pe… lokuttaraṃ sammappadhānaṃ bhāveti…pe… lokuttaraṃ iddhipādaṃ bhāveti…pe… lokuttaraṃ indriyaṃ bhāveti…pe… lokuttaraṃ balaṃ bhāveti…pe… lokuttaraṃ bojjhaṅgaṃ bhāveti…pe… lokuttaraṃ saccaṃ bhāveti…pe… lokuttaraṃ samathaṃ bhāveti…pe… lokuttaraṃ dhammaṃ bhāveti…pe… lokuttaraṃ khandhaṃ bhāveti…pe… lokuttaraṃ āyatanaṃ bhāveti…pe… lokuttaraṃ dhātuṃ bhāveti…pe… lokuttaraṃ āhāraṃ bhāveti…pe… lokuttaraṃ phassaṃ bhāveti…pe… lokuttaraṃ vedanaṃ bhāveti…pe… lokuttaraṃ saññaṃ bhāveti…pe… lokuttaraṃ cetanaṃ bhāveti…pe… lokuttaraṃ cittaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ chandādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ…pe… animittaṃ…pe… appaṇihitaṃ chandādhipateyyaṃ…pe… vīriyādhipateyyaṃ…pe…

cittādhipateyyaṃ…pe… vīmaṃsādhipateyyaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Paṭhamamaggavipāko.

Dutiyādimaggavipāko

553. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ kāmarāgabyāpādānaṃ tanubhāvāya dutiyāya bhūmiyā pattiyā…pe… kāmarāgabyāpādānaṃ anavasesappahānāya tatiyāya bhūmiyā pattiyā…pe… rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānāya catutthāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… aññindriyaṃ hoti…pe… avikkhepo hoti…pe… ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… aññātāvindriyaṃ hoti…pe… avikkhepo hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

554. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā saṃphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti…pe….

555. Katamaṃ tasmiṃ samaye aññātāvindriyaṃ hoti? Yā tesaṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ tasmiṃ samaye aññātāvindriyaṃ hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Dutiyādimaggavipāko.

Lokuttaravipāko.

Akusalavipākaabyākataṃ

Akusalavipākapañcaviññāṇāni

556. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ…pe… sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ …pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, dukkhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, dukkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

557. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā saṃphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti.

558. Katamā tasmiṃ samaye vedanā hoti? Yaṃ tasmiṃ samaye tajjākāyaviññāṇadhātusamphassajaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – ayaṃ tasmiṃ samaye vedanā hoti… pe….

559. Katamaṃ tasmiṃ samaye dukkhaṃ hoti? Yaṃ tasmiṃ samaye kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ tasmiṃ samaye dukkhaṃ hoti…pe….

560. Katamaṃ tasmiṃ samaye dukkhindriyaṃ hoti? Yaṃ tasmiṃ samaye kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ tasmiṃ samaye dukkhindriyaṃ hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā kāyaviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

561. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Akusalavipākapañcaviññāṇāni.

Akusalavipākamanodhātu

562. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manodhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

563. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Akusalavipākā manodhātu.

Akusalavipākamanoviññāṇadhātu

564. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

565. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Akusalavipākā manoviññāṇadhātu.

Vipākā abyākatā.

Ahetukakiriyāabyākataṃ

Kiriyāmanodhātu

566. Katame dhammā abyākatā? Yasmiṃ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, tīṇindriyāni honti, eko phasso hoti…pe… ekā manodhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

567. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kiriyā manodhātu.

Kiriyāmanoviññāṇadhātusomanassasahagatā

568. Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

569. Katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā saṃphusitattaṃ – ayaṃ tasmiṃ samaye phasso hoti…pe….

570. Katamā tasmiṃ samaye cittassekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ – ayaṃ tasmiṃ samaye cittassekaggatā hoti.

571. Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ – idaṃ tasmiṃ samaye vīriyindriyaṃ hoti.

572. Katamaṃ tasmiṃ samaye samādhindriyaṃ hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ – idaṃ tasmiṃ samaye samādhindriyaṃ hoti…pe… ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā.

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, eko phasso hoti…pe… ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

573. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro pīti cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kiriyā manoviññāṇadhātu somanassasahagatā.

Kiriyāmanoviññāṇadhātuupekkhāsahagatā

574. Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

Tasmiṃ kho pana samaye cattāro khandhā honti, dvāyatanāni honti, dve dhātuyo honti, tayo āhārā honti, pañcindriyāni honti, eko phasso hoti…pe… ekā manoviññāṇadhātu hoti, ekaṃ dhammāyatanaṃ hoti, ekā dhammadhātu hoti; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā abyākatā…pe….

575. Katamo tasmiṃ samaye saṅkhārakkhandho hoti? Phasso cetanā vitakko vicāro cittassekaggatā vīriyindriyaṃ samādhindriyaṃ jīvitindriyaṃ; ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vedanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ – ayaṃ tasmiṃ samaye saṅkhārakkhandho hoti…pe… ime dhammā abyākatā.

Kiriyā manoviññāṇadhātu upekkhāsahagatā.

Ahetukā kiriyā abyākatā.

Sahetukakāmāvacarakiriyā

576. Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti …pe… ime dhammā abyākatā…pe… alobho abyākatamūlaṃ…pe… adoso abyākatamūlaṃ…pe… ime dhammā abyākatā.

Sahetukā kāmāvacarakiriyā.

Rūpāvacarakiriyā

577. Katame dhammā abyākatā? Yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

578. Katame dhammā abyākatā? Yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

Rūpāvacarakiriyā.

Arūpāvacarakiriyā

579. Katame dhammā abyākatā? Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

580. Katame dhammā abyākatā? Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

581. Katame dhammā abyākatā? Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā.

582. Katame dhammā abyākatā? Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti…pe… ime dhammā abyākatā…pe… alobho abyākatamūlaṃ…pe… adoso abyākatamūlaṃ…pe… amoho abyākatamūlaṃ…

pe… ime dhammā abyākatā.

Arūpāvacarakiriyā.

Kiriyā abyākatā.

Cittuppādakaṇḍaṃ niṭṭhitaṃ.

2. Rūpakaṇḍaṃ

Uddeso

583. Katame dhammā abyākatā? Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā rūpāvacarā arūpāvacarā apariyāpannā vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā abyākatā.

Mātikā

Ekakaṃ

584. Tattha katamaṃ sabbaṃ rūpaṃ? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ – idaṃ vuccati sabbaṃ rūpaṃ. Sabbaṃ rūpaṃ na hetu, ahetukaṃ, hetuvippayuttaṃ, sappaccayaṃ, saṅkhataṃ, rūpaṃ [rūpiyaṃ (sī.)], lokiyaṃ, sāsavaṃ, saṃyojaniyaṃ, ganthaniyaṃ, oghaniyaṃ, yoganiyaṃ, nīvaraṇiyaṃ, parāmaṭṭhaṃ, upādāniyaṃ, saṃkilesikaṃ, abyākataṃ, anārammaṇaṃ, acetasikaṃ, cittavippayuttaṃ, nevavipākanavipākadhammadhammaṃ, asaṃkiliṭṭhasaṃkilesikaṃ, na savitakkasavicāraṃ, na avitakkavicāramattaṃ, avitakkaavicāraṃ, na pītisahagataṃ, na sukhasahagataṃ, na upekkhāsahagataṃ, neva dassanena na bhāvanāya pahātabbaṃ, neva dassanena na bhāvanāya pahātabbahetukaṃ, neva ācayagāmi na apacayagāmi, nevasekkhanāsekkhaṃ, parittaṃ, kāmāvacaraṃ, na rūpāvacaraṃ, na arūpāvacaraṃ, pariyāpannaṃ, no apariyāpannaṃ, aniyataṃ, aniyyānikaṃ, uppannaṃ, chahi viññāṇehi viññeyyaṃ, aniccaṃ, jarābhibhūtaṃ.

Evaṃ ekavidhena rūpasaṅgaho.

Ekakaṃ.

Dukaṃ

Duvidhena rūpasaṅgaho –

Atthi rūpaṃ upādā, atthi rūpaṃ no upādā.

Atthi rūpaṃ upādiṇṇaṃ, atthi rūpaṃ anupādiṇṇaṃ.

Atthi rūpaṃ upādiṇṇupādāniyaṃ, atthi rūpaṃ anupādiṇṇupādāniyaṃ.

Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ.

Atthi rūpaṃ sappaṭighaṃ, atthi rūpaṃ appaṭighaṃ.

Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ.

Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ.

Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti.

Atthi rūpaṃ cittasamuṭṭhānaṃ, atthi rūpaṃ na cittasamuṭṭhānaṃ.

Atthi rūpaṃ cittasahabhu, atthi rūpaṃ na cittasahabhu.

Atthi rūpaṃ cittānuparivatti, atthi rūpaṃ na cittānuparivatti.

Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bāhiraṃ.

Atthi rūpaṃ oḷārikaṃ, atthi rūpaṃ sukhumaṃ.

Atthi rūpaṃ dūre, atthi rūpaṃ santike.

Atthi rūpaṃ cakkhusamphassassa vatthu, atthi rūpaṃ cakkhusamphassassa na vatthu. Atthi rūpaṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa vatthu, atthi rūpaṃ cakkhuviññāṇassa na vatthu.

Atthi rūpaṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa vatthu, atthi rūpaṃ kāyasamphassassa na vatthu. Atthi rūpaṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya …pe… kāyaviññāṇassa vatthu, atthi rūpaṃ kāyaviññāṇassa na vatthu.

Atthi rūpaṃ cakkhusamphassassa ārammaṇaṃ, atthi rūpaṃ cakkhusamphassassa nārammaṇaṃ. Atthi rūpaṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa ārammaṇaṃ, atthi rūpaṃ cakkhuviññāṇassa nārammaṇaṃ.

Atthi rūpaṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa ārammaṇaṃ, atthi rūpaṃ kāyasamphassassa nārammaṇaṃ. Atthi rūpaṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa ārammaṇaṃ, atthi rūpaṃ kāyaviññāṇassa nārammaṇaṃ.

Atthi rūpaṃ cakkhāyatanaṃ, atthi rūpaṃ na cakkhāyatanaṃ. Atthi rūpaṃ sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ, atthi rūpaṃ na kāyāyatanaṃ.

Atthi rūpaṃ rūpāyatanaṃ, atthi rūpaṃ na rūpāyatanaṃ. Atthi rūpaṃ saddāyatanaṃ…pe… gandhāyatanaṃ…pe… rasāyatanaṃ…pe… phoṭṭhabbāyatanaṃ, atthi rūpaṃ na phoṭṭhabbāyatanaṃ.

Atthi rūpaṃ cakkhudhātu, atthi rūpaṃ na cakkhudhātu. Atthi rūpaṃ sotadhātu…pe… ghānadhātu…pe… jivhādhātu…pe… kāyadhātu, atthi rūpaṃ na kāyadhātu.

Atthi rūpaṃ rūpadhātu, atthi rūpaṃ na rūpadhātu. Atthi rūpaṃ saddadhātu…pe… gandhadhātu…pe… rasadhātu…pe… phoṭṭhabbadhātu, atthi rūpaṃ na phoṭṭhabbadhātu.

Atthi rūpaṃ cakkhundriyaṃ, atthi rūpaṃ na cakkhundriyaṃ. Atthi rūpaṃ sotindriyaṃ…pe… ghānindriyaṃ…pe… jivhindriyaṃ…pe… kāyindriyaṃ, atthi rūpaṃ na kāyindriyaṃ.

Atthi rūpaṃ itthindriyaṃ, atthi rūpaṃ na itthindriyaṃ.

Atthi rūpaṃ purisindriyaṃ, atthi rūpaṃ na purisindriyaṃ.

Atthi rūpaṃ jīvitindriyaṃ, atthi rūpaṃ na jīvitindriyaṃ.

Atthi rūpaṃ kāyaviññatti, atthi rūpaṃ na kāyaviññatti.

Atthi rūpaṃ vacīviññatti, atthi rūpaṃ na vacīviññatti.

Atthi rūpaṃ ākāsadhātu, atthi rūpaṃ na ākāsadhātu.

Atthi rūpaṃ āpodhātu, atthi rūpaṃ na āpodhātu.

Atthi rūpaṃ rūpassa lahutā, atthi rūpaṃ rūpassa na lahutā.

Atthi rūpaṃ rūpassa mudutā, atthi rūpaṃ rūpassa na mudutā.

Atthi rūpaṃ rūpassa kammaññatā, atthi rūpaṃ rūpassa na kammaññatā.

Atthi rūpaṃ rūpassa upacayo, atthi rūpaṃ rūpassa na upacayo.

Atthi rūpaṃ rūpassa santati, atthi rūpaṃ rūpassa na santati.

Atthi rūpaṃ rūpassa jaratā, atthi rūpaṃ rūpassa na jaratā.

Atthi rūpaṃ rūpassa aniccatā, atthi rūpaṃ rūpassa na aniccatā.

Atthi rūpaṃ kabaḷīkāro āhāro, atthi rūpaṃ na kabaḷīkāro āhāro.

Evaṃ duvidhena rūpasaṅgaho.

Dukaṃ.

Tikaṃ

Tividhena rūpasaṅgaho –

585. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādā, atthi no upādā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādiṇṇaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādiṇṇupādāniyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ anidassanaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi sanidassanaṃ, atthi anidassanaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ sappaṭighaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ indriyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi indriyaṃ, atthi na indriyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na mahābhūtaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na viññatti. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi viññatti, atthi na viññatti.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na cittasamuṭṭhānaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi cittasamuṭṭhānaṃ, atthi na cittasamuṭṭhānaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na cittasahabhu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi cittasahabhu, atthi na cittasahabhu.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na cittānuparivatti. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi cittānuparivatti, atthi na cittānuparivatti.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ oḷārikaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ santike. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi dūre, atthi santike.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ cakkhusamphassassa na vatthu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi cakkhusamphassassa vatthu, atthi cakkhusamphassassa na vatthu.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa na vatthu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi cakkhuviññāṇassa vatthu, atthi cakkhuviññāṇassa na vatthu.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa na vatthu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi kāyasamphassassa vatthu, atthi kāyasamphassassa na vatthu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa na vatthu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi kāyaviññāṇassa vatthu, atthi kāyaviññāṇassa na vatthu.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ cakkhusamphassassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi cakkhusamphassassa ārammaṇaṃ, atthi cakkhusamphassassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi cakkhuviññāṇassa ārammaṇaṃ, atthi cakkhuviññāṇassa nārammaṇaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kāyasamphassassa ārammaṇaṃ, atthi kāyasamphassassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa nārammaṇaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kāyaviññāṇassa ārammaṇaṃ, atthi kāyaviññāṇassa nārammaṇaṃ.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na cakkhāyatanaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi cakkhāyatanaṃ, atthi na cakkhāyatanaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na sotāyatanaṃ…pe… na ghānāyatanaṃ…pe… na jivhāyatanaṃ…pe… na kāyāyatanaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi kāyāyatanaṃ, atthi na kāyāyatanaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na rūpāyatanaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpāyatanaṃ, atthi na rūpāyatanaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na saddāyatanaṃ…pe… na gandhāyatanaṃ…pe… na rasāyatanaṃ…pe… na phoṭṭhabbāyatanaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi phoṭṭhabbāyatanaṃ, atthi na phoṭṭhabbāyatanaṃ.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na cakkhudhātu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi cakkhudhātu, atthi na cakkhudhātu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na sotadhātu…pe… na ghānadhātu…pe… na jivhādhātu…pe… na kāyadhātu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi kāyadhātu, atthi na kāyadhātu.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na rūpadhātu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpadhātu, atthi na rūpadhātu. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na saddadhātu…pe… na gandhadhātu…pe… na rasadhātu…pe… na phoṭṭhabbadhātu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi phoṭṭhabbadhātu, atthi na phoṭṭhabbadhātu.

Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na cakkhundriyaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi cakkhundriyaṃ, atthi na cakkhundriyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ na sotindriyaṃ…pe… na ghānindriyaṃ…pe… na jivhindriyaṃ…pe… na kāyindriyaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ atthi kāyindriyaṃ, atthi na kāyindriyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na itthindriyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi itthindriyaṃ, atthi na itthindriyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na purisindriyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi purisindriyaṃ, atthi na purisindriyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na jīvitindriyaṃ. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi jīvitindriyaṃ, atthi na jīvitindriyaṃ.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kāyaviññatti. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kāyaviññatti, atthi na kāyaviññatti.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na vacīviññatti. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi vacīviññatti, atthi na vacīviññatti.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na ākāsadhātu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi ākāsadhātu, atthi na ākāsadhātu.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na āpodhātu. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi āpodhātu, atthi na āpodhātu.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na lahutā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa lahutā, atthi rūpassa na lahutā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na mudutā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa mudutā, atthi rūpassa na mudutā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na kammaññatā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa kammaññatā, atthi rūpassa na kammaññatā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na upacayo. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa upacayo, atthi rūpassa na upacayo.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na santati. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa santati, atthi rūpassa na santati.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na jaratā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa jaratā, atthi rūpassa na jaratā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ rūpassa na aniccatā. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi rūpassa aniccatā, atthi rūpassa na aniccatā.

Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kabaḷīkāro āhāro. Yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kabaḷīkāro āhāro, atthi na kabaḷīkāro āhāro.

Evaṃ tividhena rūpasaṅgaho.

Tikaṃ.

Catukkaṃ

Catubbidhena rūpasaṅgaho –

586. Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ. Yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ.

Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ. Yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ.

Yaṃ taṃ rūpaṃ upādā, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ. Yaṃ taṃ rūpaṃ no upādā, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ.

Yaṃ taṃ rūpaṃ upādā, taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ no upādā, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ upādā, taṃ atthi dūre, atthi santike. Yaṃ taṃ rūpaṃ no upādā, taṃ atthi dūre, atthi santike.

Yaṃ taṃ rūpaṃ upādiṇṇaṃ, taṃ atthi sanidassanaṃ, atthi anidassanaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇaṃ, taṃ atthi sanidassanaṃ, atthi anidassanaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇaṃ, taṃ atthi sappaṭighaṃ atthi appaṭighaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇaṃ, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇaṃ, taṃ atthi dūre, atthi santike. Yaṃ taṃ rūpaṃ anupādiṇṇaṃ, taṃ atthi dūre, atthi santike.

Yaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ, taṃ atthi sanidassanaṃ, atthi anidassanaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ, taṃ atthi sanidassanaṃ, atthi anidassanaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ, taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ, taṃ atthi dūre, atthi santike. Yaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ, taṃ atthi dūre, atthi santike.

Yaṃ taṃ rūpaṃ sappaṭighaṃ, taṃ atthi indriyaṃ, atthi na indriyaṃ. Yaṃ taṃ rūpaṃ appaṭighaṃ, taṃ atthi indriyaṃ, atthi na indriyaṃ.

Yaṃ taṃ rūpaṃ sappaṭighaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ. Yaṃ taṃ rūpaṃ appaṭighaṃ, taṃ atthi mahābhūtaṃ, atthi na mahābhūtaṃ.

Yaṃ taṃ rūpaṃ indriyaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ na indriyaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ indriyaṃ, taṃ atthi dūre, atthi santike. Yaṃ taṃ rūpaṃ na indriyaṃ, taṃ atthi dūre, atthi santike.

Yaṃ taṃ rūpaṃ mahābhūtaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ na mahābhūtaṃ, taṃ atthi oḷārikaṃ, atthi sukhumaṃ.

Yaṃ taṃ rūpaṃ mahābhūtaṃ, taṃ atthi dūre, atthi santike. Yaṃ taṃ rūpaṃ na mahābhūtaṃ, taṃ atthi dūre, atthi santike.

Diṭṭhaṃ sutaṃ mutaṃ viññātaṃ rūpaṃ.

Evaṃ catubbidhena rūpasaṅgaho.

Catukkaṃ.

Pañcakaṃ

Pañcavidhena rūpasaṅgaho –

587. Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, yañca rūpaṃ upādā.

Evaṃ pañcavidhena rūpasaṅgaho.

Pañcakaṃ.

Chakkaṃ

Chabbidhena rūpasaṅgaho –

588. Cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ, manoviññeyyaṃ rūpaṃ.

Evaṃ chabbidhena rūpasaṅgaho.

Chakkaṃ.

Sattakaṃ

Sattavidhena rūpasaṅgaho –

589. Cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ, manodhātuviññeyyaṃ rūpaṃ, manoviññāṇadhātuviññeyyaṃ rūpaṃ.

Evaṃ sattavidhena rūpasaṅgaho.

Sattakaṃ.

Aṭṭhakaṃ

Aṭṭhavidhena rūpasaṅgaho –

590. Cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ, atthi sukhasamphassaṃ, atthi dukkhasamphassaṃ, manodhātuviññeyyaṃ rūpaṃ, manoviññāṇadhātuviññeyyaṃ rūpaṃ.

Evaṃ aṭṭhavidhena rūpasaṅgaho.

Aṭṭhakaṃ.

Navakaṃ

Navavidhena rūpasaṅgaho –

591. Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, yañca rūpaṃ na indriyaṃ.

Evaṃ navavidhena rūpasaṅgaho.

Navakaṃ.

Dasakaṃ

Dasavidhena rūpasaṅgaho –

592. Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, na indriyaṃ rūpaṃ atthi sappaṭighaṃ, atthi appaṭighaṃ.

Evaṃ dasavidhena rūpasaṅgaho.

Dasakaṃ.

Ekādasakaṃ

Ekādasavidhena rūpasaṅgaho –

593. Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, yañca rūpaṃ anidassanaappaṭighaṃ [anidassanaṃ appaṭighaṃ (sī. syā.)] dhammāyatanapariyāpannaṃ.

Evaṃ ekādasavidhena rūpasaṅgaho.

Ekādasakaṃ.

Mātikā.

Rūpavibhatti

Ekakaniddeso

594. Sabbaṃ rūpaṃ na hetumeva, ahetukameva, hetuvippayuttameva, sappaccayameva, saṅkhatameva, rūpameva, lokiyameva, sāsavameva, saṃyojaniyameva, ganthaniyameva, oghaniyameva, yoganiyameva, nīvaraṇiyameva, parāmaṭṭhameva, upādāniyameva, saṃkilesikameva, abyākatameva, anārammaṇameva, acetasikameva, cittavippayuttameva, nevavipākanavipākadhammadhammameva, asaṃkiliṭṭhasaṃkilesikameva, na savitakkasavicārameva, na avitakkavicāramattameva, avitakkaavicārameva, na pītisahagatameva, na sukhasahagatameva, na upekkhāsahagatameva, neva dassanena na bhāvanāya pahātabbameva, neva dassanena na bhāvanāya pahātabbahetukameva, neva ācayagāmi na apacayagāmimeva, nevasekkhanāsekkhameva, parittameva, kāmāvacarameva, na rūpāvacarameva, na arūpāvacarameva, pariyāpannameva, no apariyāpannameva, aniyatameva, aniyyānikameva, uppannaṃ chahi viññāṇehi viññeyyameva, aniccameva, jarābhibhūtameva.

Evaṃ ekavidhena rūpasaṅgaho.

Ekakaniddeso.

Dukaniddeso

Upādābhājanīyaṃ

595. Katamaṃ taṃ rūpaṃ upādā? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, kāyaviññatti, vacīviññatti, ākāsadhātu, rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā, rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccatā, kabaḷīkāro āhāro.

596. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu [cakkhuṃ (sī. syā.)] catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena cakkhunā anidassanena sappaṭighena rūpaṃ sanidassanaṃ sappaṭighaṃ passi vā passati vā passissati vā passe vā, cakkhuṃ petaṃ cakkhāyatanaṃ petaṃ cakkhudhātu pesā cakkhundriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ nettaṃ petaṃ nayanaṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmopeso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

597. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yamhi cakkhumhi anidassanamhi sappaṭighamhi rūpaṃ sanidassanaṃ sappaṭighaṃ paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, cakkhuṃ petaṃ cakkhāyatanaṃ petaṃ cakkhudhātu pesā cakkhundriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ nettaṃ petaṃ nayanaṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

598. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ cakkhu anidassanaṃ sappaṭighaṃ rūpamhi sanidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, cakkhuṃ petaṃ cakkhāyatanaṃ petaṃ cakkhudhātu pesā cakkhundriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ nettaṃ petaṃ nayanaṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

599. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ cakkhuṃ nissāya rūpaṃ ārabbha cakkhusamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ cakkhuṃ nissāya rūpaṃ ārabbha cakkhusamphassajā vedanā…pe… saññā…pe… cetanā…pe… cakkhuviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ cakkhuṃ nissāya rūpārammaṇo cakkhusamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ cakkhuṃ nissāya rūpārammaṇā cakkhusamphassajā vedanā…pe… saññā…pe… cetanā…pe… cakkhuviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, cakkhuṃ petaṃ cakkhāyatanaṃ petaṃ cakkhudhātu pesā cakkhundriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ nettaṃ petaṃ nayanaṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

600. Katamaṃ taṃ rūpaṃ sotāyatanaṃ? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena sotena anidassanena sappaṭighena saddaṃ anidassanaṃ sappaṭighaṃ suṇi vā suṇāti vā suṇissati vā suṇe vā, sotaṃ petaṃ sotāyatanaṃ petaṃ sotadhātu pesā sotindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ sotāyatanaṃ.

601. Katamaṃ taṃ rūpaṃ sotāyatanaṃ? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yamhi sotamhi anidassanamhi sappaṭighamhi saddo anidassano sappaṭigho paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, sotaṃ petaṃ sotāyatanaṃ petaṃ sotadhātu pesā sotindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ sotāyatanaṃ.

602. Katamaṃ taṃ rūpaṃ sotāyatanaṃ? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ sotaṃ anidassanaṃ sappaṭighaṃ saddamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, sotaṃ petaṃ sotāyatanaṃ petaṃ sotadhātu pesā sotindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ sotāyatanaṃ.

603. Katamaṃ taṃ rūpaṃ sotāyatanaṃ? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ sotaṃ nissāya saddaṃ ārabbha sotasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ sotaṃ nissāya saddaṃ ārabbha sotasamphassajā vedanā…pe… saññā…pe… cetanā…pe… sotaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ sotaṃ nissāya saddārammaṇo sotasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ sotaṃ nissāya saddārammaṇā sotasamphassajā vedanā…pe… saññā…pe… cetanā…pe… sotaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, sotaṃ petaṃ sotāyatanaṃ petaṃ sotadhātu pesā sotindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ sotāyatanaṃ.

604. Katamaṃ taṃ rūpaṃ ghānāyatanaṃ? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena ghānena anidassanena sappaṭighena gandhaṃ anidassanaṃ sappaṭighaṃ ghāyi vā ghāyati vā ghāyissati vā ghāye vā, ghānaṃ petaṃ ghānāyatanaṃ petaṃ ghānadhātu pesā ghānindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ ghānāyatanaṃ.

605. Katamaṃ taṃ rūpaṃ ghānāyatanaṃ? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yamhi ghānamhi anidassanamhi sappaṭighamhi gandho anidassano sappaṭigho paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, ghānaṃ petaṃ ghānāyatanaṃ petaṃ ghānadhātu pesā ghānindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ ghānāyatanaṃ.

606. Katamaṃ taṃ rūpaṃ ghānāyatanaṃ? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ ghānaṃ anidassanaṃ sappaṭighaṃ gandhamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, ghānaṃ petaṃ ghānāyatanaṃ petaṃ ghānadhātu pesā ghānindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmopeso – idaṃ taṃ rūpaṃ ghānāyatanaṃ.

607. Katamaṃ taṃ rūpaṃ ghānāyatanaṃ? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ ghānaṃ nissāya gandhaṃ ārabbha ghānasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ ghānaṃ nissāya gandhaṃ ārabbha ghānasamphassajā vedanā…pe… saññā…pe… cetanā…pe… ghānaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ ghānaṃ nissāya gandhārammaṇo ghānasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ ghānaṃ nissāya gandhārammaṇā ghānasamphassajā vedanā…pe… saññā…pe… cetanā…pe… ghānaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, ghānaṃ petaṃ ghānāyatanaṃ petaṃ ghānadhātu pesā ghānindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ ghānāyatanaṃ.

608. Katamaṃ taṃ rūpaṃ jivhāyatanaṃ? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yāya jivhāya anidassanāya sappaṭighāya rasaṃ anidassanaṃ sappaṭighaṃ sāyi vā sāyati vā sāyissati vā sāye vā, jivhā pesā jivhāyatanaṃ petaṃ jivhādhātu pesā jivhindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ jivhāyatanaṃ.

609. Katamaṃ taṃ rūpaṃ jivhāyatanaṃ? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yāya jivhāya anidassanāya sappaṭighāya raso anidassano sappaṭigho paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, jivhā pesā jivhāyatanaṃ petaṃ jivhādhātu pesā jivhindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ jivhāyatanaṃ.

610. Katamaṃ taṃ rūpaṃ jivhāyatanaṃ? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yā jivhā anidassanā sappaṭighā rasamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, jivhā pesā jivhāyatanaṃ petaṃ jivhādhātu pesā jivhindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ jivhāyatanaṃ.

611. Katamaṃ taṃ rūpaṃ jivhāyatanaṃ? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ jivhaṃ nissāya rasaṃ ārabbha jivhāsamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ jivhaṃ nissāya rasaṃ ārabbha jivhāsamphassajā vedanā…pe… saññā…pe… cetanā…pe… jivhāviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ jivhaṃ nissāya rasārammaṇo jivhāsamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ jivhaṃ nissāya rasārammaṇā jivhāsamphassajā vedanā…pe… saññā…pe… cetanā…pe… jivhāviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, jivhā pesā jivhāyatanaṃ petaṃ jivhādhātu pesā jivhindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ jivhāyatanaṃ.

612. Katamaṃ taṃ rūpaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena kāyena anidassanena sappaṭighena phoṭṭhabbaṃ anidassanasappaṭighaṃ phusi vā phusati vā phusissati vā phuse vā, kāyo peso kāyāyatanaṃ petaṃ kāyadhātu pesā kāyindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ kāyāyatanaṃ.

613. Katamaṃ taṃ rūpaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yamhi kāyamhi anidassanamhi sappaṭighamhi phoṭṭhabbo anidassano sappaṭigho paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, kāyo peso kāyāyatanaṃ petaṃ kāyadhātu pesā kāyindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ kāyāyatanaṃ.

614. Katamaṃ taṃ rūpaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yo kāyo anidassano sappaṭigho phoṭṭhabbamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, kāyo peso kāyāyatanaṃ petaṃ kāyadhātu pesā kāyindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ kāyāyatanaṃ.

615. Katamaṃ taṃ rūpaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yaṃ kāyaṃ nissāya phoṭṭhabbaṃ ārabbha kāyasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ kāyaṃ nissāya phoṭṭhabbaṃ ārabbha kāyasamphassajā vedanā…pe… saññā…pe… cetanā…pe… kāyaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ kāyaṃ nissāya phoṭṭhabbārammaṇo kāyasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ kāyaṃ nissāya phoṭṭhabbārammaṇā kāyasamphassajā vedanā…pe… saññā…pe… cetanā…pe… kāyaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, kāyo peso kāyāyatanaṃ petaṃ kāyadhātu pesā kāyindriyaṃ petaṃ loko peso dvārā pesā samuddo peso paṇḍaraṃ petaṃ khettaṃ petaṃ vatthuṃ petaṃ orimaṃ tīraṃ petaṃ suñño gāmo peso – idaṃ taṃ rūpaṃ kāyāyatanaṃ.

616. Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītakaṃ lohitakaṃ odātaṃ kāḷakaṃ mañjiṭṭhakaṃ [mañjeṭṭhakaṃ (sī. syā.)] hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturaṃsaṃ [caturassaṃ (sī. ka.)] chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andhakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa [suriyamaṇḍalassa (sī. syā.)] vaṇṇanibhā tārakarūpānaṃ vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā maṇisaṅkhamuttāveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ, yaṃ rūpaṃ sanidassanaṃ sappaṭighaṃ cakkhunā anidassanena sappaṭighena passi vā passati vā passissati vā passe vā, rūpaṃ petaṃ rūpāyatanaṃ petaṃ rūpadhātu pesā – idaṃ taṃ rūpaṃ rūpāyatanaṃ.

617. Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītakaṃ lohitakaṃ odātaṃ kāḷakaṃ mañjiṭṭhakaṃ hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturaṃsaṃ chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andhakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa vaṇṇanibhā tārakarūpānaṃ vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā maṇisaṅkhamuttāveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ, yamhi rūpamhi sanidassanamhi sappaṭighamhi cakkhuṃ anidassanaṃ sappaṭighaṃ paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, rūpaṃ petaṃ rūpāyatanaṃ petaṃ rūpadhātu pesā – idaṃ taṃ rūpaṃ rūpāyatanaṃ.

618. Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītakaṃ lohitakaṃ odātaṃ kāḷakaṃ mañjiṭṭhakaṃ hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturaṃsaṃ chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andhakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa vaṇṇanibhā tārakarūpānaṃ vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā maṇisaṅkhamuttāveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ, yaṃ rūpaṃ sanidassanaṃ sappaṭighaṃ cakkhumhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, rūpaṃ petaṃ rūpāyatanaṃ petaṃ rūpadhātu pesā – idaṃ taṃ rūpaṃ rūpāyatanaṃ.

619. Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītakaṃ lohitakaṃ odātaṃ kāḷakaṃ mañjiṭṭhakaṃ hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturaṃsaṃ chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andhakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa vaṇṇanibhā tārakarūpānaṃ vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā maṇisaṅkhamuttāveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ, yaṃ rūpaṃ ārabbha cakkhuṃ nissāya cakkhusamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rūpaṃ ārabbha cakkhuṃ nissāya cakkhusamphassajā vedanā…pe… saññā…pe… cetanā…pe… cakkhuviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rūpārammaṇo cakkhuṃ nissāya cakkhusamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rūpārammaṇā cakkhuṃ nissāya cakkhusamphassajā vedanā…pe… saññā…pe… cetanā…pe… cakkhuviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, rūpaṃ petaṃ rūpāyatanaṃ petaṃ rūpadhātu pesā – idaṃ taṃ rūpaṃ rūpāyatanaṃ.

620. Katamaṃ taṃ rūpaṃ saddāyatanaṃ? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho bherisaddo mudiṅgasaddo saṅkhasaddo paṇavasaddo gītasaddo vāditasaddo sammasaddo pāṇisaddo sattānaṃ nigghosasaddo dhātūnaṃ sannighātasaddo vātasaddo udakasaddo manussasaddo amanussasaddo, yo vā panaññopi atthi saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ saddaṃ anidassanaṃ sappaṭighaṃ sotena anidassanena sappaṭighena suṇi vā suṇāti vā suṇissati vā suṇe vā, saddo peso saddāyatanaṃ petaṃ saddadhātu pesā – idaṃ taṃ rūpaṃ saddāyatanaṃ.

621. Katamaṃ taṃ rūpaṃ saddāyatanaṃ? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho bherisaddo mudiṅgasaddo saṅkhasaddo paṇavasaddo gītasaddo vāditasaddo sammasaddo pāṇisaddo sattānaṃ nigghosasaddo dhātūnaṃ sannighātasaddo vātasaddo udakasaddo manussasaddo amanussasaddo, yo vā panaññopi atthi saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yamhi saddamhi anidassanamhi sappaṭighamhi sotaṃ anidassanaṃ sappaṭighaṃ paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, saddo peso saddāyatanaṃ petaṃ saddadhātu pesā – idaṃ taṃ rūpaṃ saddāyatanaṃ.

622. Katamaṃ taṃ rūpaṃ saddāyatanaṃ? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho bherisaddo mudiṅgasaddo saṅkhasaddo paṇavasaddo gītasaddo vāditasaddo sammasaddo pāṇisaddo sattānaṃ nigghosasaddo dhātūnaṃ sannighātasaddo vātasaddo udakasaddo manussasaddo amanussasaddo, yo vā panaññopi atthi saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yo saddo anidassano sappaṭigho sotamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, saddo peso saddāyatanaṃ petaṃ saddadhātu pesā – idaṃ taṃ rūpaṃ saddāyatanaṃ.

623. Katamaṃ taṃ rūpaṃ saddāyatanaṃ? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho bherisaddo mudiṅgasaddo saṅkhasaddo paṇavasaddo gītasaddo vāditasaddo sammasaddo pāṇisaddo sattānaṃ nigghosasaddo dhātūnaṃ sannighātasaddo vātasaddo udakasaddo manussasaddo amanussasaddo, yo vā panaññopi atthi saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ saddaṃ ārabbha sotaṃ nissāya sotasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ saddaṃ ārabbha sotaṃ nissāya sotasamphassajā vedanā…pe… saññā…pe… cetanā…pe… sotaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ saddārammaṇo sotaṃ nissāya sotasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ saddārammaṇā sotaṃ nissāya sotasamphassajā vedanā…pe… saññā…pe… cetanā…pe… sotaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, saddo peso saddāyatanaṃ petaṃ saddadhātu pesā – idaṃ taṃ rūpaṃ saddāyatanaṃ.

624. Katamaṃ taṃ rūpaṃ gandhāyatanaṃ? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmakagandho vissagandho sugandho duggandho, yo vā panaññopi atthi gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ gandhaṃ anidassanaṃ sappaṭighaṃ ghānena anidassanena sappaṭighena ghāyi vā ghāyati vā ghāyissati vā ghāye vā, gandho peso gandhāyatanaṃ petaṃ gandhadhātu pesā – idaṃ taṃ rūpaṃ gandhāyatanaṃ.

625. Katamaṃ taṃ rūpaṃ gandhāyatanaṃ? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmakagandho vissagandho sugandho duggandho, yo vā panaññopi atthi gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yamhi gandhamhi anidassanamhi sappaṭighamhi ghānaṃ anidassanaṃ sappaṭighaṃ paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, gandho peso gandhāyatanaṃ petaṃ gandhadhātu pesā – idaṃ taṃ rūpaṃ gandhāyatanaṃ.

626. Katamaṃ taṃ rūpaṃ gandhāyatanaṃ? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmakagandho vissagandho sugandho duggandho, yo vā panaññopi atthi gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yo gandho anidassano sappaṭigho ghānamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, gandho peso gandhāyatanaṃ petaṃ gandhadhātu pesā – idaṃ taṃ rūpaṃ gandhāyatanaṃ.

627. Katamaṃ taṃ rūpaṃ gandhāyatanaṃ? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmakagandho vissagandho sugandho duggandho, yo vā panaññopi atthi gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ gandhaṃ ārabbha ghānaṃ nissāya ghānasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ gandhaṃ ārabbha ghānaṃ nissāya ghānasamphassajā vedanā…pe… saññā…pe… cetanā…pe… ghānaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ gandhārammaṇo ghānaṃ nissāya ghānasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ gandhārammaṇā ghānaṃ nissāya ghānasamphassajā vedanā…pe… saññā…pe… cetanā…pe… ghānaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, gandho peso gandhāyatanaṃ petaṃ gandhadhātu pesā – idaṃ taṃ rūpaṃ gandhāyatanaṃ.

628. Katamaṃ taṃ rūpaṃ rasāyatanaṃ? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambilaṃ [lapilakaṃ (sī.)] kasāvo sādu asādu, yo vā panaññopi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ rasaṃ anidassanaṃ sappaṭighaṃ jivhāya anidassanāya sappaṭighāya sāyi vā sāyati vā sāyissati vā sāye vā, raso peso rasāyatanaṃ petaṃ rasadhātu pesā – idaṃ taṃ rūpaṃ rasāyatanaṃ.

629. Katamaṃ taṃ rūpaṃ rasāyatanaṃ? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambilaṃ kasāvo sādu asādu, yo vā panaññopi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yamhi rasamhi anidassanamhi sappaṭighamhi jivhā anidassanā sappaṭighā paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, raso peso rasāyatanaṃ petaṃ rasadhātu pesā – idaṃ taṃ rūpaṃ rasāyatanaṃ.

630. Katamaṃ taṃ rūpaṃ rasāyatanaṃ? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambilaṃ kasāvo sādu asādu, yo vā panaññopi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yo raso anidassano sappaṭigho jivhāya anidassanāya sappaṭighāya paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, raso peso rasāyatanaṃ petaṃ rasadhātu pesā – idaṃ taṃ rūpaṃ rasāyatanaṃ.

631. Katamaṃ taṃ rūpaṃ rasāyatanaṃ? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambilaṃ kasāvo sādu asādu, yo vā panaññopi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ rasaṃ ārabbha jivhaṃ nissāya jivhāsamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rasaṃ ārabbha jivhaṃ nissāya jivhāsamphassajā vedanā…pe… saññā…pe… cetanā…pe… jivhāviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rasārammaṇo jivhaṃ nissāya jivhāsamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ rasārammaṇā jivhaṃ nissāya jivhāsamphassajā vedanā…pe… saññā…pe… cetanā…pe… jivhāviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, raso peso rasāyatanaṃ petaṃ rasadhātu pesā – idaṃ taṃ rūpaṃ rasāyatanaṃ.

632. Katamaṃ taṃ rūpaṃ itthindriyaṃ? Yaṃ itthiyā itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo itthattaṃ itthibhāvo [itthittaṃ itthībhāvo (syā.)] – idaṃ taṃ rūpaṃ itthindriyaṃ.

633. Katamaṃ taṃ rūpaṃ purisindriyaṃ? Yaṃ purisassa purisaliṅgaṃ purisanimittaṃ purisakuttaṃ purisākappo purisattaṃ purisabhāvo – idaṃ taṃ rūpaṃ purisindriyaṃ.

634. Katamaṃ taṃ rūpaṃ jīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ jīvitindriyaṃ.

635. Katamaṃ taṃ rūpaṃ kāyaviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā abhikkamantassa vā paṭikkamantassa vā ālokentassa vā vilokentassa vā samiñjentassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṃ viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ kāyaviññatti.

636. Katamaṃ taṃ rūpaṃ vacīviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo – ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ vacīviññatti.

637. Katamaṃ taṃ rūpaṃ ākāsadhātu? Yo ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi – idaṃ taṃ rūpaṃ ākāsadhātu.

638. Katamaṃ taṃ rūpaṃ rūpassa lahutā? Yā rūpassa lahutā lahupariṇāmatā adandhanatā avitthanatā – idaṃ taṃ rūpaṃ rūpassa lahutā.

639. Katamaṃ taṃ rūpaṃ rūpassa mudutā? Yā rūpassa mudutā maddavatā akakkhaḷatā akathinatā – idaṃ taṃ rūpaṃ rūpassa mudutā.

640. Katamaṃ taṃ rūpaṃ rūpassa kammaññatā? Yā rūpassa kammaññatā kammaññattaṃ kammaññabhāvo – idaṃ taṃ rūpaṃ rūpassa kammaññatā.

641. Katamaṃ taṃ rūpaṃ rūpassa upacayo? Yo āyatanānaṃ ācayo, so rūpassa upacayo – idaṃ taṃ rūpaṃ rūpassa upacayo.

642. Katamaṃ taṃ rūpaṃ rūpassa santati? Yo rūpassa upacayo, sā rūpassa santati – idaṃ taṃ rūpaṃ rūpassa santati.

643. Katamaṃ taṃ rūpaṃ rūpassa jaratā? Yā rūpassa jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – idaṃ taṃ rūpaṃ rūpassa jaratā.

644. Katamaṃ taṃ rūpaṃ rūpassa aniccatā? Yo rūpassa khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ taṃ rūpaṃ rūpassa aniccatā.

645. Katamaṃ taṃ rūpaṃ kabaḷīkāro āhāro? Odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ, yaṃ vā panaññampi atthi rūpaṃ yamhi yamhi janapade tesaṃ tesaṃ sattānaṃ mukhāsiyaṃ dantavikhādanaṃ galajjhoharaṇīyaṃ kucchivitthambhanaṃ, yāya ojāya sattā yāpenti – idaṃ taṃ rūpaṃ kabaḷīkāro āhāro.

Idaṃ taṃ rūpaṃ upādā.

Upādābhājanīyaṃ.

Rūpakaṇḍe paṭhamabhāṇavāro.

646. Katamaṃ taṃ rūpaṃ no upādā? Phoṭṭhabbāyatanaṃ, āpodhātu.

647. Katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu tejodhātu vāyodhātu kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukaṃ, yaṃ phoṭṭhabbaṃ anidassanaṃ sappaṭighaṃ kāyena anidassanena sappaṭighena phusi vā phusati vā phusissati vā phuse vā phoṭṭhabbo peso phoṭṭhabbāyatanaṃ petaṃ phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

648. Katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu tejodhātu vāyodhātu kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukaṃ, yamhi phoṭṭhabbamhi anidassanamhi sappaṭighamhi kāyo anidassano sappaṭigho paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, phoṭṭhabbo peso phoṭṭhabbāyatanaṃ petaṃ phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

649. Katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu tejodhātu vāyodhātu kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukaṃ, yo phoṭṭhabbo anidassano sappaṭigho kāyamhi anidassanamhi sappaṭighamhi paṭihaññi vā paṭihaññati vā paṭihaññissati vā paṭihaññe vā, phoṭṭhabbo peso phoṭṭhabbāyatanaṃ petaṃ phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

650. Katamaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu tejodhātu vāyodhātu kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukaṃ, yaṃ phoṭṭhabbaṃ ārabbha kāyaṃ nissāya kāyasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā… pe… yaṃ phoṭṭhabbaṃ ārabbha kāyaṃ nissāya kāyasamphassajā vedanā…pe… saññā…pe… cetanā… pe… kāyaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ phoṭṭhabbārammaṇo kāyaṃ nissāya kāyasamphasso uppajji vā uppajjati vā uppajjissati vā uppajje vā…pe… yaṃ phoṭṭhabbārammaṇā kāyaṃ nissāya kāyasamphassajā vedanā…pe… saññā…pe… cetanā…pe… kāyaviññāṇaṃ uppajji vā uppajjati vā uppajjissati vā uppajje vā, phoṭṭhabbo peso phoṭṭhabbāyatanaṃ petaṃ phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

651. Katamaṃ taṃ rūpaṃ āpodhātu? Yaṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa – idaṃ taṃ rūpaṃ āpodhātu.

Idaṃ taṃ rūpaṃ no upādā.

652. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ.

653. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ.

654. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ.

655. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā, rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ.

656. Katamaṃ taṃ rūpaṃ sanidassanaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ sanidassanaṃ.

657. Katamaṃ taṃ rūpaṃ anidassanaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anidassanaṃ.

658. Katamaṃ taṃ rūpaṃ sappaṭighaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ sappaṭighaṃ.

659. Katamaṃ taṃ rūpaṃ appaṭighaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ appaṭighaṃ.

660. Katamaṃ taṃ rūpaṃ indriyaṃ? Cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ indriyaṃ.

661. Katamaṃ taṃ rūpaṃ na indriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na indriyaṃ.

662. Katamaṃ taṃ rūpaṃ mahābhūtaṃ? Phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ mahābhūtaṃ.

663. Katamaṃ taṃ rūpaṃ na mahābhūtaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na mahābhūtaṃ.

664. Katamaṃ taṃ rūpaṃ viññatti? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ viññatti.

665. Katamaṃ taṃ rūpaṃ na viññatti? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na viññatti.

666. Katamaṃ taṃ rūpaṃ cittasamuṭṭhānaṃ? Kāyaviññatti vacīviññatti yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ cittasamuṭṭhānaṃ.

667. Katamaṃ taṃ rūpaṃ na cittasamuṭṭhānaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na cittajaṃ na cittahetukaṃ na cittasamuṭṭhānaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cittasamuṭṭhānaṃ.

668. Katamaṃ taṃ rūpaṃ cittasahabhu? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ cittasahabhu.

669. Katamaṃ taṃ rūpaṃ na cittasahabhu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cittasahabhu.

670. Katamaṃ taṃ rūpaṃ cittānuparivatti? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ cittānuparivatti.

671. Katamaṃ taṃ rūpaṃ na cittānuparivatti? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cittānuparivatti.

672. Katamaṃ taṃ rūpaṃ ajjhattikaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ.

673. Katamaṃ taṃ rūpaṃ bāhiraṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ.

674. Katamaṃ taṃ rūpaṃ oḷārikaṃ? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ oḷārikaṃ.

675. Katamaṃ taṃ rūpaṃ sukhumaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ sukhumaṃ.

676. Katamaṃ taṃ rūpaṃ dūre? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ dūre.

677. Katamaṃ taṃ rūpaṃ santike? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ santike.

678. Katamaṃ taṃ rūpaṃ cakkhusamphassassa vatthu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ cakkhusamphassassa vatthu.

679. Katamaṃ taṃ rūpaṃ cakkhusamphassassa na vatthu? Sotāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ cakkhusamphassassa na vatthu.

680. Katamaṃ taṃ rūpaṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya …pe… cakkhuviññāṇassa vatthu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ cakkhuviññāṇassa vatthu.

681. Katamaṃ taṃ rūpaṃ cakkhuviññāṇassa na vatthu? Sotāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ cakkhuviññāṇassa na vatthu.

682. Katamaṃ taṃ rūpaṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa vatthu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ kāyasamphassassa vatthu.

683. Katamaṃ taṃ rūpaṃ kāyasamphassassa na vatthu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ kāyasamphassassa na vatthu.

684. Katamaṃ taṃ rūpaṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa vatthu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ kāyaviññāṇassa vatthu.

685. Katamaṃ taṃ rūpaṃ kāyaviññāṇassa na vatthu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ kāyaviññāṇassa na vatthu.

686. Katamaṃ taṃ rūpaṃ cakkhusamphassassa ārammaṇaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ cakkhusamphassassa ārammaṇaṃ.

687. Katamaṃ taṃ rūpaṃ cakkhusamphassassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ cakkhusamphassassa na ārammaṇaṃ.

688. Katamaṃ taṃ rūpaṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa ārammaṇaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ cakkhuviññāṇassa ārammaṇaṃ.

689. Katamaṃ taṃ rūpaṃ cakkhuviññāṇassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ cakkhuviññāṇassa na ārammaṇaṃ.

690. Katamaṃ taṃ rūpaṃ sotasamphassassa…pe… ghānasamphassassa …pe… jivhāsamphassassa…pe… kāyasamphassassa ārammaṇaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ kāyasamphassassa ārammaṇaṃ.

691. Katamaṃ taṃ rūpaṃ kāyasamphassassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ kāyasamphassassa na ārammaṇaṃ.

692. Katamaṃ taṃ rūpaṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa ārammaṇaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ kāyaviññāṇassa ārammaṇaṃ.

693. Katamaṃ taṃ rūpaṃ kāyaviññāṇassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ kāyaviññāṇassa na ārammaṇaṃ.

694. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

695. Katamaṃ taṃ rūpaṃ na cakkhāyatanaṃ? Sotāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cakkhāyatanaṃ.

696. Katamaṃ taṃ rūpaṃ sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ kāyāyatanaṃ.

697. Katamaṃ taṃ rūpaṃ na kāyāyatanaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na kāyāyatanaṃ.

698. Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā…pe… rūpadhātu pesā – idaṃ taṃ rūpaṃ rūpāyatanaṃ.

699. Katamaṃ taṃ rūpaṃ na rūpāyatanaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na rūpāyatanaṃ.

700. Katamaṃ taṃ rūpaṃ saddāyatanaṃ…pe… gandhāyatanaṃ …pe… rasāyatanaṃ…pe… phoṭṭhabbāyatanaṃ? Pathavīdhātu…pe… phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

701. Katamaṃ taṃ rūpaṃ na phoṭṭhabbāyatanaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na phoṭṭhabbāyatanaṃ.

702. Katamaṃ taṃ rūpaṃ cakkhudhātu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ cakkhudhātu.

703. Katamaṃ taṃ rūpaṃ na cakkhudhātu? Sotāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cakkhudhātu.

704. Katamaṃ taṃ rūpaṃ sotadhātu…pe… ghānadhātu…pe… jivhādhātu…pe… kāyadhātu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ kāyadhātu.

705. Katamaṃ taṃ rūpaṃ na kāyadhātu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na kāyadhātu.

706. Katamaṃ taṃ rūpaṃ rūpadhātu? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ rūpadhātu.

707. Katamaṃ taṃ rūpaṃ na rūpadhātu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na rūpadhātu.

708. Katamaṃ taṃ rūpaṃ saddadhātu…pe… gandhadhātu…pe… rasadhātu…pe… phoṭṭhabbadhātu? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ phoṭṭhabbadhātu.

709. Katamaṃ taṃ rūpaṃ na phoṭṭhabbadhātu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na phoṭṭhabbadhātu.

710. Katamaṃ taṃ rūpaṃ cakkhundriyaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhundriyaṃ.

711. Katamaṃ taṃ rūpaṃ na cakkhundriyaṃ? Sotāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na cakkhundriyaṃ.

712. Katamaṃ taṃ rūpaṃ sotindriyaṃ…pe… ghānindriyaṃ…pe… jivhindriyaṃ…pe… kāyindriyaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ kāyindriyaṃ.

713. Katamaṃ taṃ rūpaṃ na kāyindriyaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na kāyindriyaṃ.

714. Katamaṃ taṃ rūpaṃ itthindriyaṃ? Yaṃ itthiyā itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo itthattaṃ itthibhāvo – idaṃ taṃ rūpaṃ itthindriyaṃ.

715. Katamaṃ taṃ rūpaṃ na itthindriyaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na itthindriyaṃ.

716. Katamaṃ taṃ rūpaṃ purisindriyaṃ? Yaṃ purisassa purisaliṅgaṃ purisanimittaṃ purisakuttaṃ purisākappo purisattaṃ purisabhāvo – idaṃ taṃ rūpaṃ purisindriyaṃ.

717. Katamaṃ taṃ rūpaṃ na purisindriyaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na purisindriyaṃ.

718. Katamaṃ taṃ rūpaṃ jīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ jīvitindriyaṃ.

719. Katamaṃ taṃ rūpaṃ na jīvitindriyaṃ? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na jīvitindriyaṃ.

720. Katamaṃ taṃ rūpaṃ kāyaviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā abhikkamantassa vā paṭikkamantassa vā ālokentassa vā vilokentassa vā samiñjentassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṃ viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ kāyaviññatti.

721. Katamaṃ taṃ rūpaṃ na kāyaviññatti? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na kāyaviññatti.

722. Katamaṃ taṃ rūpaṃ vacīviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo, ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ vacīviññatti.

723. Katamaṃ taṃ rūpaṃ na vacīviññatti? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na vacīviññatti.

724. Katamaṃ taṃ rūpaṃ ākāsadhātu? Yo ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi – idaṃ taṃ rūpaṃ ākāsadhātu.

725. Katamaṃ taṃ rūpaṃ na ākāsadhātu? Cakkhāyatanaṃ …pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na ākāsadhātu.

726. Katamaṃ taṃ rūpaṃ āpodhātu? Yaṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa – idaṃ taṃ rūpaṃ āpodhātu.

727. Katamaṃ taṃ rūpaṃ na āpodhātu? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na āpodhātu.

728. Katamaṃ taṃ rūpaṃ rūpassa lahutā? Yā rūpassa lahutā lahupariṇāmatā adandhanatā avitthanatā – idaṃ taṃ rūpaṃ rūpassa lahutā.

729. Katamaṃ taṃ rūpaṃ rūpassa na lahutā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na lahutā.

730. Katamaṃ taṃ rūpaṃ rūpassa mudutā? Yā rūpassa mudutā maddavatā akakkhaḷatā akathinatā – idaṃ taṃ rūpaṃ rūpassa mudutā.

731. Katamaṃ taṃ rūpaṃ rūpassa na mudutā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na mudutā.

732. Katamaṃ taṃ rūpaṃ rūpassa kammaññatā? Yā rūpassa kammaññatā kammaññattaṃ kammaññabhāvo – idaṃ taṃ rūpaṃ rūpassa kammaññatā.

733. Katamaṃ taṃ rūpaṃ rūpassa na kammaññatā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na kammaññatā.

734. Katamaṃ taṃ rūpaṃ rūpassa upacayo? Yo āyatanānaṃ ācayo, so rūpassa upacayo – idaṃ taṃ rūpaṃ rūpassa upacayo.

735. Katamaṃ taṃ rūpaṃ rūpassa na upacayo? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na upacayo.

736. Katamaṃ taṃ rūpaṃ rūpassa santati? Yo rūpassa upacayo, sā rūpassa santati – idaṃ taṃ rūpaṃ rūpassa santati.

737. Katamaṃ taṃ rūpaṃ rūpassa na santati? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na santati.

738. Katamaṃ taṃ rūpaṃ rūpassa jaratā? Yā rūpassa jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – idaṃ taṃ rūpaṃ rūpassa jaratā.

739. Katamaṃ taṃ rūpaṃ rūpassa na jaratā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na jaratā.

740. Katamaṃ taṃ rūpaṃ rūpassa aniccatā? Yo rūpassa khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ taṃ rūpaṃ rūpassa aniccatā.

741. Katamaṃ taṃ rūpaṃ rūpassa na aniccatā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ rūpassa na aniccatā.

742. Katamaṃ taṃ rūpaṃ kabaḷīkāro āhāro? Odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ, yaṃ vā panaññampi atthi rūpaṃ yamhi yamhi janapade tesaṃ tesaṃ sattānaṃ mukhāsiyaṃ dantavikhādanaṃ galajjhoharaṇīyaṃ kucchivitthambhanaṃ, yāya ojāya sattā yāpenti – idaṃ taṃ rūpaṃ kabaḷīkāro āhāro.

743. Katamaṃ taṃ rūpaṃ na kabaḷīkāro āhāro? Cakkhāyatanaṃ…pe… rūpassa aniccatā – idaṃ taṃ rūpaṃ na kabaḷīkāro āhāro.

Evaṃ duvidhena rūpasaṅgaho.

Dukaniddeso.

Tikaniddeso

744. Katamaṃ taṃ rūpaṃ ajjhattikaṃ upādā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ upādā.

745. Katamaṃ taṃ rūpaṃ bāhiraṃ upādā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ upādā.

746. Katamaṃ taṃ rūpaṃ bāhiraṃ no upādā? Phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ bāhiraṃ no upādā.

747. Katamaṃ taṃ rūpaṃ ajjhattikaṃ upādiṇṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ upādiṇṇaṃ.

748. Katamaṃ taṃ rūpaṃ bāhiraṃ upādiṇṇaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ upādiṇṇaṃ.

749. Katamaṃ taṃ rūpaṃ bāhiraṃ anupādiṇṇaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ anupādiṇṇaṃ.

750. Katamaṃ taṃ rūpaṃ ajjhattikaṃ upādiṇṇupādāniyaṃ. Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ upādiṇṇupādāniyaṃ.

751. Katamaṃ taṃ rūpaṃ bāhiraṃ upādiṇṇupādāniyaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ upādiṇṇupādāniyaṃ.

752. Katamaṃ taṃ rūpaṃ bāhiraṃ anupādiṇṇupādāniyaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ anupādiṇṇupādāniyaṃ.

753. Katamaṃ taṃ rūpaṃ ajjhattikaṃ anidassanaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ anidassanaṃ.

754. Katamaṃ taṃ rūpaṃ bāhiraṃ sanidassanaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ sanidassanaṃ.

755. Katamaṃ taṃ rūpaṃ bāhiraṃ anidassanaṃ? Saddāyatanaṃ …pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ anidassanaṃ.

756. Katamaṃ taṃ rūpaṃ ajjhattikaṃ sappaṭighaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ sappaṭighaṃ.

757. Katamaṃ taṃ rūpaṃ bāhiraṃ sappaṭighaṃ? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ sappaṭighaṃ.

758. Katamaṃ taṃ rūpaṃ bāhiraṃ appaṭighaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ appaṭighaṃ.

759. Katamaṃ taṃ rūpaṃ ajjhattikaṃ indriyaṃ? Cakkhundriyaṃ…pe… kāyindriyaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ indriyaṃ.

760. Katamaṃ taṃ rūpaṃ bāhiraṃ indriyaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ bāhiraṃ indriyaṃ.

761. Katamaṃ taṃ rūpaṃ bāhiraṃ na indriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na indriyaṃ.

762. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na mahābhūtaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na mahābhūtaṃ.

763. Katamaṃ taṃ rūpaṃ bāhiraṃ mahābhūtaṃ? Phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ bāhiraṃ mahābhūtaṃ.

764. Katamaṃ taṃ rūpaṃ bāhiraṃ na mahābhūtaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na mahābhūtaṃ.

765. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na viññatti? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na viññatti?

766. Katamaṃ taṃ rūpaṃ bāhiraṃ viññatti? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ bāhiraṃ viññatti.

767. Katamaṃ taṃ rūpaṃ bāhiraṃ na viññatti? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na viññatti.

768. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cittasamuṭṭhānaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cittasamuṭṭhānaṃ.

769. Katamaṃ taṃ rūpaṃ bāhiraṃ cittasamuṭṭhānaṃ? Kāyaviññatti vacīviññatti, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ cittasamuṭṭhānaṃ.

770. Katamaṃ taṃ rūpaṃ bāhiraṃ na cittasamuṭṭhānaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na cittajaṃ na cittahetukaṃ na cittasamuṭṭhānaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cittasamuṭṭhānaṃ.

771. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cittasahabhu? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cittasahabhu.

772. Katamaṃ taṃ rūpaṃ bāhiraṃ cittasahabhu? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ bāhiraṃ cittasahabhu.

773. Katamaṃ taṃ rūpaṃ bāhiraṃ na cittasahabhu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cittasahabhu?

774. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cittānuparivatti? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cittānuparivatti.

775. Katamaṃ taṃ rūpaṃ bāhiraṃ cittānuparivatti? Kāyaviññatti vacīviññatti – idaṃ taṃ rūpaṃ bāhiraṃ cittānuparivatti.

776. Katamaṃ taṃ rūpaṃ bāhiraṃ na cittānuparivatti? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cittānuparivatti.

777. Katamaṃ taṃ rūpaṃ ajjhattikaṃ oḷārikaṃ? Cakkhāyatanaṃ …pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ oḷārikaṃ.

778. Katamaṃ taṃ rūpaṃ bāhiraṃ oḷārikaṃ? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ oḷārikaṃ.

779. Katamaṃ taṃ rūpaṃ bāhiraṃ sukhumaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ sukhumaṃ.

780. Katamaṃ taṃ rūpaṃ ajjhattikaṃ santike? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ santike.

781. Katamaṃ taṃ rūpaṃ bāhiraṃ dūre? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ dūre.

782. Katamaṃ taṃ rūpaṃ bāhiraṃ santike? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ santike.

783. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa na vatthu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa na vatthu.

784. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa vatthu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa vatthu.

785. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa na vatthu? Sotāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa na vatthu.

786. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa na vatthu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ cakkhuviññāṇassa na vatthu.

787. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhuviññāṇassa vatthu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhuviññāṇassa vatthu.

788. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhuviññāṇassa na vatthu? Sotāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhuviññāṇassa na vatthu?

789. Katamaṃ taṃ rūpaṃ bāhiraṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa na vatthu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassassa na vatthu.

790. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassassa vatthu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassassa vatthu.

791. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassassa na vatthu? Cakkhāyatanaṃ…pe… jivhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassassa na vatthu.

792. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa na vatthu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ kāyaviññāṇassa na vatthu.

793. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyaviññāṇassa vatthu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyaviññāṇassa vatthu.

794. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyaviññāṇassa na vatthu? Cakkhāyatanaṃ…pe… jivhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyaviññāṇassa na vatthu.

795. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassassa na ārammaṇaṃ.

796. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa ārammaṇaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa ārammaṇaṃ.

797. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa na ārammaṇaṃ? Saddāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ cakkhusamphassassa na ārammaṇaṃ.

798. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhusamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… cakkhuviññāṇassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhuviññāṇassa na ārammaṇaṃ.

799. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhuviññāṇassa ārammaṇaṃ? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ cakkhuviññāṇassa ārammaṇaṃ.

800. Katamaṃ taṃ rūpaṃ bāhiraṃ cakkhuviññāṇassa na ārammaṇaṃ? Saddāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ cakkhuviññāṇassa na ārammaṇaṃ.

801. Katamaṃ taṃ rūpaṃ ajjhattikaṃ sotasamphassassa…pe… ghānasamphassassa…pe… jivhāsamphassassa…pe… kāyasamphassassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassassa na ārammaṇaṃ.

802. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassassa ārammaṇaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassassa ārammaṇaṃ.

803. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassassa na ārammaṇaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ kāyasamphassassa na ārammaṇaṃ.

804. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyasamphassajāya vedanāya…pe… saññāya…pe… cetanāya…pe… kāyaviññāṇassa na ārammaṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyaviññāṇassa na ārammaṇaṃ.

805. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyaviññāṇassa ārammaṇaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ kāyaviññāṇassa ārammaṇaṃ.

806. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyaviññāṇassa na ārammaṇaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ kāyaviññāṇassa na ārammaṇaṃ.

807. Katamaṃ taṃ rūpaṃ bāhiraṃ na cakkhāyatanaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cakkhāyatanaṃ.

808. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhāyatanaṃ.

809. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhāyatanaṃ? Sotāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhāyatanaṃ.

810. Katamaṃ taṃ rūpaṃ bāhiraṃ na sotāyatanaṃ…pe… na ghānāyatanaṃ…pe… na jivhāyatanaṃ…pe… na kāyāyatanaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na kāyāyatanaṃ.

811. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyāyatanaṃ.

812. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na kāyāyatanaṃ? Cakkhāyatanaṃ…pe… jivhāyatanaṃ –

idaṃ taṃ rūpaṃ ajjhattikaṃ na kāyāyatanaṃ.

813. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na rūpāyatanaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na rūpāyatanaṃ.

814. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā…pe… rūpadhātu pesā – idaṃ taṃ rūpaṃ bāhiraṃ rūpāyatanaṃ.

815. Katamaṃ taṃ rūpaṃ bāhiraṃ na rūpāyatanaṃ? Saddāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na rūpāyatanaṃ.

816. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na saddāyatanaṃ…pe… na gandhāyatanaṃ…pe… na rasāyatanaṃ…pe… na phoṭṭhabbāyatanaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na phoṭṭhabbāyatanaṃ.

817. Katamaṃ taṃ rūpaṃ bāhiraṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu…pe… phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ bāhiraṃ phoṭṭhabbāyatanaṃ.

818. Katamaṃ taṃ rūpaṃ bāhiraṃ na phoṭṭhabbāyatanaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na phoṭṭhabbāyatanaṃ.

819. Katamaṃ taṃ rūpaṃ bāhiraṃ na cakkhudhātu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cakkhudhātu.

820. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhudhātu? Cakkhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhudhātu.

821. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhudhātu? Sotāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhudhātu.

822. Katamaṃ taṃ rūpaṃ bāhiraṃ na sotadhātu…pe… na ghānadhātu…pe… na jivhādhātu…pe… na kāyadhātu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na kāyadhātu.

823. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyadhātu? Kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyadhātu.

824. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na kāyadhātu? Cakkhāyatanaṃ…pe… jivhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na kāyadhātu.

825. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na rūpadhātu? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na rūpadhātu.

826. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpadhātu? Rūpāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ rūpadhātu.

827. Katamaṃ taṃ rūpaṃ bāhiraṃ na rūpadhātu? Saddāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na rūpadhātu.

828. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na saddadhātu…pe… na gandhadhātu…pe… na rasadhātu …pe… na phoṭṭhabbadhātu? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na phoṭṭhabbadhātu.

829. Katamaṃ taṃ rūpaṃ bāhiraṃ phoṭṭhabbadhātu? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ bāhiraṃ phoṭṭhabbadhātu.

830. Katamaṃ taṃ rūpaṃ bāhiraṃ na phoṭṭhabbadhātu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na phoṭṭhabbadhātu.

831. Katamaṃ taṃ rūpaṃ bāhiraṃ na cakkhundriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na cakkhundriyaṃ.

832. Katamaṃ taṃ rūpaṃ ajjhattikaṃ cakkhundriyaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ ajjhattikaṃ cakkhundriyaṃ.

833. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhundriyaṃ? Sotāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na cakkhundriyaṃ.

834. Katamaṃ taṃ rūpaṃ bāhiraṃ na sotindriyaṃ…pe… na ghānindriyaṃ…pe… na jivhindriyaṃ…pe… na kāyindriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na kāyindriyaṃ.

835. Katamaṃ taṃ rūpaṃ ajjhattikaṃ kāyindriyaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ ajjhattikaṃ kāyindriyaṃ.

836. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na kāyindriyaṃ? Cakkhāyatanaṃ…pe… jivhāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na kāyindriyaṃ.

837. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na itthindriyaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na itthindriyaṃ.

838. Katamaṃ taṃ rūpaṃ bāhiraṃ itthindriyaṃ? Yaṃ itthiyā itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo itthattaṃ itthibhāvo – idaṃ taṃ rūpaṃ bāhiraṃ itthindriyaṃ.

839. Katamaṃ taṃ rūpaṃ bāhiraṃ na itthindriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na itthindriyaṃ.

840. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na purisindriyaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na purisindriyaṃ.

841. Katamaṃ taṃ rūpaṃ bāhiraṃ purisindriyaṃ? Yaṃ purisassa purisaliṅgaṃ purisanimittaṃ purisakuttaṃ purisākappo purisattaṃ purisabhāvo – idaṃ taṃ rūpaṃ bāhiraṃ purisindriyaṃ.

842. Katamaṃ taṃ rūpaṃ bāhiraṃ na purisindriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na purisindriyaṃ.

843. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na jīvitindriyaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na jīvitindriyaṃ.

844. Katamaṃ taṃ rūpaṃ bāhiraṃ jīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ bāhiraṃ jīvitindriyaṃ.

845. Katamaṃ taṃ rūpaṃ bāhiraṃ na jīvitindriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na jīvitindriyaṃ.

846. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na kāyaviññatti? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na kāyaviññatti.

847. Katamaṃ taṃ rūpaṃ bāhiraṃ kāyaviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā abhikkamantassa vā paṭikkamantassa vā ālokentassa vā vilokentassa vā samiñjentassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṃ viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ bāhiraṃ kāyaviññatti.

848. Katamaṃ taṃ rūpaṃ bāhiraṃ na kāyaviññatti? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na kāyaviññatti.

849. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na vacīviññatti? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na vacīviññatti.

850. Katamaṃ taṃ rūpaṃ bāhiraṃ vacīviññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ dhoso ghosakammaṃ vācā vacībhedo, ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ bāhiraṃ vacīviññatti.

851. Katamaṃ taṃ rūpaṃ bāhiraṃ na vacīviññatti? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na vacīviññatti.

852. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na ākāsadhātu? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na ākāsadhātu.

853. Katamaṃ taṃ rūpaṃ bāhiraṃ ākāsadhātu? Yo ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi – idaṃ taṃ rūpaṃ bāhiraṃ ākāsadhātu.

854. Katamaṃ taṃ rūpaṃ bāhiraṃ na ākāsadhātu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na ākāsadhātu.

855. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na āpodhātu? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na āpodhātu.

856. Katamaṃ taṃ rūpaṃ bāhiraṃ āpodhātu? Yaṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa – idaṃ taṃ rūpaṃ bāhiraṃ āpodhātu.

857. Katamaṃ taṃ rūpaṃ bāhiraṃ na āpodhātu? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ na āpodhātu.

858. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na lahutā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na lahutā.

859. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa lahutā? Yā rūpassa lahutā lahupariṇāmatā adandhanatā avitthanatā – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa lahutā.

860. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na lahutā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na lahutā.

861. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na mudutā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na mudutā.

862. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa mudutā? Yā rūpassa mudutā maddavatā akakkhaḷatā akathinatā – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa mudutā.

863. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na mudutā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na mudutā.

864. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na kammaññatā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na kammaññatā.

865. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa kammaññatā? Yā rūpassa kammaññatā kammaññattaṃ kammaññabhāvo – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa kammaññatā.

866. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na kammaññatā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na kammaññatā.

867. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na upacayo? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na upacayo.

868. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa upacayo? Yo āyatanānaṃ ācayo, so rūpassa upacayo – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa upacayo.

869. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na upacayo? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na upacayo.

870. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na santati? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na santati.

871. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa santati? Yo rūpassa upacayo, sā rūpassa santati – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa santati.

872. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na santati? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na santati.

873. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na jaratā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na jaratā.

874. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa jaratā? Yā rūpassa jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa jaratā.

875. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na jaratā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na jaratā.

876. Katamaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na aniccatā? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ rūpassa na aniccatā.

877. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa aniccatā? Yo rūpassa khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa aniccatā.

878. Katamaṃ taṃ rūpaṃ bāhiraṃ rūpassa na aniccatā? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ bāhiraṃ rūpassa na aniccatā.

879. Katamaṃ taṃ rūpaṃ ajjhattikaṃ na kabaḷīkāro āhāro? Cakkhāyatanaṃ…pe… kāyāyatanaṃ – idaṃ taṃ rūpaṃ ajjhattikaṃ na kabaḷīkāro āhāro.

880. Katamaṃ taṃ rūpaṃ bāhiraṃ kabaḷīkāro āhāro? Odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ, yaṃ vā panaññampi atthi rūpaṃ yamhi yamhi janapade tesaṃ tesaṃ sattānaṃ mukhāsiyaṃ dantavikhādanaṃ galajjhoharaṇīyaṃ kucchivitthambhanaṃ yāya ojāya sattā yāpenti – idaṃ taṃ rūpaṃ bāhiraṃ kabaḷīkāro āhāro.

881. Katamaṃ taṃ rūpaṃ bāhiraṃ na kabaḷīkāro āhāro? Rūpāyatanaṃ…pe… rūpassa aniccatā – idaṃ taṃ rūpaṃ bāhiraṃ na kabaḷīkāro āhāro.

Evaṃ tividhena rūpasaṅgaho.

Tikaniddeso.

Catukkaṃ

882. Katamaṃ taṃ rūpaṃ upādā upādiṇṇaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā upādiṇṇaṃ.

883. Katamaṃ taṃ rūpaṃ upādā anupādiṇṇaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā anupādiṇṇaṃ.

884. Katamaṃ taṃ rūpaṃ no upādā upādiṇṇaṃ? Kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ no upādā upādiṇṇaṃ.

885. Katamaṃ taṃ rūpaṃ no upādā anupādiṇṇaṃ? Na kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ no upādā anupādiṇṇaṃ.

886. Katamaṃ taṃ rūpaṃ upādā upādiṇṇupādāniyaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā upādiṇṇupādāniyaṃ.

887. Katamaṃ taṃ rūpaṃ upādā anupādiṇṇupādāniyaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā anupādiṇṇupādāniyaṃ.

888. Katamaṃ taṃ rūpaṃ no upādā upādiṇṇupādāniyaṃ? Kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ no upādā upādiṇṇupādāniyaṃ.

889. Katamaṃ taṃ rūpaṃ no upādā anupādiṇṇupādāniyaṃ? Na kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ no upādā anupādiṇṇupādāniyaṃ.

890. Katamaṃ taṃ rūpaṃ upādā sappaṭighaṃ? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ upādā sappaṭighaṃ.

891. Katamaṃ taṃ rūpaṃ upādā appaṭighaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā appaṭighaṃ.

892. Katamaṃ taṃ rūpaṃ no upādā sappaṭighaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ no upādā sappaṭighaṃ.

893. Katamaṃ taṃ rūpaṃ no upādā appaṭighaṃ? Āpodhātu – idaṃ taṃ rūpaṃ no upādā appaṭighaṃ.

894. Katamaṃ taṃ rūpaṃ upādā oḷārikaṃ? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ upādā oḷārikaṃ.

895. Katamaṃ taṃ rūpaṃ upādā sukhumaṃ itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā sukhumaṃ.

896. Katamaṃ taṃ rūpaṃ no upādā oḷārikaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ no upādā oḷārikaṃ.

897. Katamaṃ taṃ rūpaṃ no upādā sukhumaṃ? Āpodhātu – idaṃ taṃ rūpaṃ no upādā sukhumaṃ.

898. Katamaṃ taṃ rūpaṃ upādā dūre? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā dūre.

899. Katamaṃ taṃ rūpaṃ upādā santike? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ upādā santike.

900. Katamaṃ taṃ rūpaṃ no upādā dūre? Āpodhātu – idaṃ taṃ rūpaṃ no upādā dūre.

901. Katamaṃ taṃ rūpaṃ no upādā santike? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ no upādā santike.

902. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ sanidassanaṃ? Kammassa katattā rūpāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇaṃ sanidassanaṃ.

903. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ anidassanaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ anidassanaṃ.

904. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ sanidassanaṃ? Na kammassa katattā rūpāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇaṃ sanidassanaṃ.

905. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ anidassanaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ anidassanaṃ.

906. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ sappaṭighaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇaṃ sappaṭighaṃ.

907. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ appaṭighaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ appaṭighaṃ.

908. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ sappaṭighaṃ? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇaṃ sappaṭighaṃ.

909. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ appaṭighaṃ? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ appaṭighaṃ.

910. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ mahābhūtaṃ? Kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ upādiṇṇaṃ mahābhūtaṃ.

911. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ na mahābhūtaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ na mahābhūtaṃ.

912. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ mahābhūtaṃ? Na kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ anupādiṇṇaṃ mahābhūtaṃ.

913. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ na mahābhūtaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ na mahābhūtaṃ.

914. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ oḷārikaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇaṃ oḷārikaṃ.

915. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ sukhumaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ sukhumaṃ.

916. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ oḷārikaṃ? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇaṃ oḷārikaṃ.

917. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ sukhumaṃ? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ sukhumaṃ.

918. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ dūre? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇaṃ dūre.

919. Katamaṃ taṃ rūpaṃ upādiṇṇaṃ santike? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇaṃ santike.

920. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ dūre? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇaṃ dūre.

921. Katamaṃ taṃ rūpaṃ anupādiṇṇaṃ santike? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇaṃ santike.

922. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sanidassanaṃ? Kammassa katattā rūpāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sanidassanaṃ.

923. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ anidassanaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ anidassanaṃ.

924. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sanidassanaṃ? Na kammassa katattā rūpāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sanidassanaṃ.

925. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ anidassanaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ anidassanaṃ.

926. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sappaṭighaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sappaṭighaṃ.

927. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ appaṭighaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ appaṭighaṃ.

928. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sappaṭighaṃ? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sappaṭighaṃ.

929. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ appaṭighaṃ? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ appaṭighaṃ.

930. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ mahābhūtaṃ? Kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ mahābhūtaṃ.

931. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ na mahābhūtaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ na mahābhūtaṃ.

932. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ mahābhūtaṃ? Na kammassa katattā phoṭṭhabbāyatanaṃ āpodhātu – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ mahābhūtaṃ.

933. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ na mahābhūtaṃ? Saddāyatanaṃ kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ na mahābhūtaṃ.

934. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ oḷārikaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ oḷārikaṃ.

935. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sukhumaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ sukhumaṃ.

936. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ oḷārikaṃ? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ oḷārikaṃ.

937. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sukhumaṃ? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ sukhumaṃ.

938. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ dūre? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ dūre.

939. Katamaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ santike cakkhāyatanaṃ…pe… kāyāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ upādiṇṇupādāniyaṃ santike.

940. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ dūre? Kāyaviññatti vacīviññatti rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa jaratā rūpassa aniccatā, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā ākāsadhātu āpodhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ dūre.

941. Katamaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ santike? Saddāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ na kammassa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ anupādiṇṇupādāniyaṃ santike.

942. Katamamaṃ taṃ rūpaṃ sappaṭighaṃ indriyaṃ? Cakkhundriyaṃ…pe… kāyindriyaṃ – idaṃ taṃ rūpaṃ sappaṭighaṃ indriyaṃ.

943. Katamamaṃ taṃ rūpaṃ sappaṭighaṃ na indriyaṃ? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ sappaṭighaṃ na indriyaṃ.

944. Katamamaṃ taṃ rūpaṃ appaṭighaṃ indriyaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ appaṭighaṃ indriyaṃ.

945. Katamamaṃ taṃ rūpaṃ appaṭighaṃ na indriyaṃ? Kāyaviññatti vacīviññatti…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ appaṭighaṃ na indriyaṃ.

946. Katamamaṃ taṃ rūpaṃ sappaṭighaṃ mahābhūtaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ sappaṭighaṃ mahābhūtaṃ.

947. Katamamaṃ taṃ rūpaṃ sappaṭighaṃ na mahābhūtaṃ? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ sappaṭighaṃ na mahābhūtaṃ.

948. Katamamaṃ taṃ rūpaṃ appaṭighaṃ mahābhūtaṃ? Āpodhātu – idaṃ taṃ rūpaṃ appaṭighaṃ mahābhūtaṃ.

949. Katamamaṃ taṃ rūpaṃ appaṭighaṃ na mahābhūtaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ appaṭighaṃ na mahābhūtaṃ.

950. Katamamaṃ taṃ rūpaṃ indriyaṃ oḷārikaṃ? Cakkhundriyaṃ…pe… kāyindriyaṃ – idaṃ taṃ rūpaṃ indriyaṃ oḷārikaṃ.

951. Katamamaṃ taṃ rūpaṃ indriyaṃ sukhumaṃ? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ indriyaṃ sukhumaṃ.

952. Katamamaṃ taṃ rūpaṃ na indriyaṃ oḷārikaṃ? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ na indriyaṃ oḷārikaṃ.

953. Katamamaṃ taṃ rūpaṃ na indriyaṃ sukhumaṃ? Kāyaviññatti vacīviññatti…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na indriyaṃ sukhumaṃ.

954. Katamamaṃ taṃ rūpaṃ indriyaṃ dūre? Itthindriyaṃ purisindriyaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ indriyaṃ dūre.

955. Katamamaṃ taṃ rūpaṃ indriyaṃ santike? Cakkhundriyaṃ…pe… kāyindriyaṃ – idaṃ taṃ rūpaṃ indriyaṃ santike.

956. Katamamaṃ taṃ rūpaṃ na indriyaṃ dūre? Kāyaviññatti vacīviññatti…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na indriyaṃ dūre.

957. Katamamaṃ taṃ rūpaṃ na indriyaṃ santike? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ na indriyaṃ santike.

958. Katamamaṃ taṃ rūpaṃ mahābhūtaṃ oḷārikaṃ? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ mahābhūtaṃ oḷārikaṃ.

959. Katamaṃ taṃ rūpaṃ mahābhūtaṃ sukhumaṃ? Āpodhātu – idaṃ taṃ rūpaṃ mahābhūtaṃ sukhumaṃ.

960. Katamaṃ taṃ rūpaṃ na mahābhūtaṃ oḷārikaṃ? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ na mahābhūtaṃ oḷārikaṃ.

961. Katamaṃ taṃ rūpaṃ na mahābhūtaṃ sukhumaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na mahābhūtaṃ sukhumaṃ.

962. Katamaṃ taṃ rūpaṃ mahābhūtaṃ dūre? Āpodhātu – idaṃ taṃ rūpaṃ mahābhūtaṃ dūre.

963. Katamaṃ taṃ rūpaṃ mahābhūtaṃ santike? Phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ mahābhūtaṃ santike.

964. Katamaṃ taṃ rūpaṃ na mahābhūtaṃ dūre? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na mahābhūtaṃ dūre.

965. Katamaṃ taṃ rūpaṃ na mahābhūtaṃ santike? Cakkhāyatanaṃ…pe… rasāyatanaṃ – idaṃ taṃ rūpaṃ na mahābhūtaṃ santike.

966. Rūpāyatanaṃ diṭṭhaṃ, saddāyatanaṃ sutaṃ, gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ mutaṃ, sabbaṃ rūpaṃ manasā viññātaṃ rūpaṃ.

Evaṃ catubbidhena rūpasaṅgaho.

Catukkaṃ.

Pañcakaṃ

967. Katamaṃ taṃ rūpaṃ pathavīdhātu? Yaṃ kakkhaḷaṃ kharagataṃ [kharigataṃ (ka.)] kakkhaḷattaṃ kakkhaḷabhāvo ajjhattaṃ vā bahiddhā vā upādiṇṇaṃ vā anupādiṇṇaṃ vā – idaṃ taṃ rūpaṃ pathavīdhātu.

968. Katamaṃ taṃ rūpaṃ āpodhātu? Yaṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa ajjhattaṃ vā bahiddhā vā upādiṇṇaṃ vā anupādiṇṇaṃ vā – idaṃ taṃ rūpaṃ āpodhātu.

969. Katamaṃ taṃ rūpaṃ tejodhātu? Yaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ vā bahiddhā vā upādiṇṇaṃ vā anupādiṇṇaṃ vā – idaṃ taṃ rūpaṃ tejodhātu.

970. Katamaṃ taṃ rūpaṃ vāyodhātu? Yaṃ vāyo vāyogataṃ thambhitattaṃ rūpassa ajjhattaṃ vā bahiddhā vā upādiṇṇaṃ vā anupādiṇṇaṃ vā – idaṃ taṃ rūpaṃ vāyodhātu.

971. Katamaṃ taṃ rūpaṃ upādā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ upādā.

Evaṃ pañcavidhena rūpasaṅgaho.

Pañcakaṃ.

Chakkaṃ

972. Rūpāyatanaṃ cakkhuviññeyyaṃ rūpaṃ, saddāyatanaṃ sotaviññeyyaṃ rūpaṃ, gandhāyatanaṃ ghānaviññeyyaṃ rūpaṃ, rasāyatanaṃ jivhāviññeyyaṃ rūpaṃ, phoṭṭhabbāyatanaṃ kāyaviññeyyaṃ rūpaṃ, sabbaṃ rūpaṃ manoviññeyyaṃ rūpaṃ.

Evaṃ chabbidhena rūpasaṅgaho.

Chakkaṃ.

Sattakaṃ

973. Rūpāyatanaṃ cakkhuviññeyyaṃ rūpaṃ, saddāyatanaṃ sotaviññeyyaṃ rūpaṃ, gandhāyatanaṃ ghānaviññeyyaṃ rūpaṃ, rasāyatanaṃ jivhāviññeyyaṃ rūpaṃ, phoṭṭhabbāyatanaṃ kāyaviññeyyaṃ rūpaṃ, rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuviññeyyaṃ rūpaṃ, sabbaṃ rūpaṃ manoviññāṇadhātuviññeyyaṃ rūpaṃ.

Evaṃ sattavidhena rūpasaṅgaho.

Sattakaṃ.

Aṭṭhakaṃ

974. Rūpāyatanaṃ cakkhuviññeyyaṃ rūpaṃ, saddāyatanaṃ sotaviññeyyaṃ rūpaṃ, gandhāyatanaṃ ghānaviññeyyaṃ rūpaṃ, rasāyatanaṃ jivhāviññeyyaṃ rūpaṃ, manāpiyo phoṭṭhabbo sukhasamphasso kāyaviññeyyaṃ rūpaṃ, amanāpiyo phoṭṭhabbo dukkhasamphasso kāyaviññeyyaṃ rūpaṃ, rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuviññeyyaṃ rūpaṃ, sabbaṃ rūpaṃ manoviññāṇadhātuviññeyyaṃ rūpaṃ.

Evaṃ aṭṭhavidhena rūpasaṅgaho.

Aṭṭhakaṃ.

Navakaṃ

975. Katamaṃ taṃ rūpaṃ cakkhundriyaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhundriyaṃ.

976. Katamaṃ taṃ rūpaṃ sotindriyaṃ…pe… ghānindriyaṃ…pe… jivhindriyaṃ…pe… kāyindriyaṃ …pe… itthindriyaṃ…pe… purisindriyaṃ…pe… jīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ jīvitindriyaṃ.

977. Katamaṃ taṃ rūpaṃ na indriyaṃ? Rūpāyatanaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na indriyaṃ.

Evaṃ navavidhena rūpasaṅgaho.

Navakaṃ.

Dasakaṃ

978. Katamaṃ taṃ rūpaṃ cakkhundriyaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhundriyaṃ.

979. Katamaṃ taṃ rūpaṃ sotindriyaṃ…pe… ghānindriyaṃ…pe… jivhindriyaṃ…pe… kāyindriyaṃ…pe… itthindriyaṃ…pe… purisindriyaṃ…pe… jīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ jīvitindriyaṃ.

980. Katamaṃ taṃ rūpaṃ na indriyaṃ sappaṭighaṃ? Rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ taṃ rūpaṃ na indriyaṃ sappaṭighaṃ.

981. Katamaṃ taṃ rūpaṃ na indriyaṃ appaṭighaṃ? Kāyaviññatti…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ na indriyaṃ appaṭighaṃ.

Evaṃ dasavidhena rūpasaṅgaho.

Dasakaṃ.

Ekādasakaṃ

982. Katamaṃ taṃ rūpaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmo peso – idaṃ taṃ rūpaṃ cakkhāyatanaṃ.

983. Katamaṃ taṃ rūpaṃ sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ…pe… rūpāyatanaṃ…pe… saddāyatanaṃ…pe… gandhāyatanaṃ…pe… rasāyatanaṃ…pe… phoṭṭhabbāyatanaṃ? Pathavīdhātu…pe… phoṭṭhabbadhātu pesā – idaṃ taṃ rūpaṃ phoṭṭhabbāyatanaṃ.

984. Katamaṃ taṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ taṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ.

Evaṃ ekādasavidhena rūpasaṅgaho.

Ekādasakaṃ.

Aṭṭhamabhāṇavāro.

Rūpavibhatti.

Rūpakaṇḍaṃ niṭṭhitaṃ.

3. Nikkhepakaṇḍaṃ

Tikanikkhepaṃ

985. Katame dhammā kusalā? Tīṇi kusalamūlāni – alobho, adoso, amoho; taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā kusalā.

986. Katame dhammā akusalā? Tīṇi akusalamūlāni – lobho, doso, moho; tadekaṭṭhā ca kilesā;

taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā akusalā.

987. Katame dhammā abyākatā? Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā abyākatā.

988. Katame dhammā sukhāya vedanāya sampayuttā? Sukhabhūmiyaṃ kāmāvacare, rūpāvacare, apariyāpanne, sukhaṃ vedanaṃ ṭhapetvā; taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā sukhāya vedanāya sampayuttā.

989. Katame dhammā dukkhāya vedanāya sampayuttā? Dukkhabhūmiyaṃ kāmāvacare, dukkhaṃ vedanaṃ ṭhapetvā; taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā dukkhāya vedanāya sampayuttā.

990. Katame dhammā adukkhamasukhāya vedanāya sampayuttā? Adukkhamasukhabhūmiyaṃ kāmāvacare, rūpāvacare, arūpāvacare, apariyāpanne, adukkhamasukhaṃ vedanaṃ ṭhapetvā; taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā adukkhamasukhāya vedanāya sampayuttā.

991. Katame dhammā vipākā? Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho – ime dhammā vipākā.

992. Katame dhammā vipākadhammadhammā? Kusalākusalā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho – ime dhammā vipākadhammadhammā.

993. Katame dhammā nevavipākanavipākadhammadhammā? Ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā nevavipākanavipākadhammadhammā.

994. Katame dhammā upādiṇṇupādāniyā? Sāsavā kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho; yañca rūpaṃ kammassa katattā – ime dhammā upādiṇṇupādāniyā.

995. Katame dhammā anupādiṇṇupādāniyā? Sāsavā kusalākusalā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho; ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā; yañca rūpaṃ na kammassa katattā – ime dhammā anupādiṇṇupādāniyā.

996. Katame dhammā anupādiṇṇaanupādāniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anupādiṇṇaanupādāniyā.

997. Katame dhammā saṃkiliṭṭhasaṃkilesikā? Tīṇi akusalamūlāni – lobho, doso, moho; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā saṃkiliṭṭhasaṃkilesikā.

998. Katame dhammā asaṃkiliṭṭhasaṃkilesikā? Sāsavā kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā asaṃkiliṭṭhasaṃkilesikā.

999. Katame dhammā asaṃkiliṭṭhaasaṃkilesikā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā asaṃkiliṭṭhaasaṃkilesikā.

1000. Katame dhammā savitakkasavicārā? Savitakkasavicārabhūmiyaṃ kāmāvacare, rūpāvacare, apariyāpanne, vitakkavicāre ṭhapetvā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā savitakkasavicārā.

1001. Katame dhammā avitakkavicāramattā? Avitakkavicāramattabhūmiyaṃ rūpāvacare, apariyāpanne, vicāraṃ ṭhapetvā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā avitakkavicāramattā.

1002. Katame dhammā avitakkaavicārā? Avitakkaavicārabhūmiyaṃ kāmāvacare, rūpāvacare, arūpāvacare, apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā avitakkaavicārā.

1003. Katame dhammā pītisahagatā? Pītibhūmiyaṃ kāmāvacare, rūpāvacare, apariyāpanne, pītiṃ ṭhapetvā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā pītisahagatā.

1004. Katame dhammā sukhasahagatā? Sukhabhūmiyaṃ kāmāvacare, rūpāvacare, apariyāpanne, sukhaṃ ṭhapetvā; taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā sukhasahagatā.

1005. Katame dhammā upekkhāsahagatā? Upekkhābhūmiyaṃ kāmāvacare, rūpāvacare, arūpāvacare, apariyāpanne, upekkhaṃ ṭhapetvā; taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā upekkhāsahagatā.

1006. Katame dhammā dassanena pahātabbā? Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

1007. Tattha katamā sakkāyadiṭṭhi? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ. Saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ. Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ. Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ [diṭṭhivisūkāyitaṃ (sī.)] diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati sakkāyadiṭṭhi.

1008. Tattha katamā vicikicchā? Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati, pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikicchati, idappaccayatā paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati. Yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho – ayaṃ vuccati vicikicchā.

1009. Tattha katamo sīlabbataparāmāso? Ito bahiddhā samaṇabrāhmaṇānaṃ ‘sīlena suddhi, vatena suddhi, sīlabbatena suddhī’ti yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati sīlabbataparāmāso.

1010. Imāni tīṇi saṃyojanāni; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ime dhammā dassanena pahātabbā.

1011. Katame dhammā bhāvanāya pahātabbā? Avaseso lobho, doso, moho; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā bhāvanāya pahātabbā.

1012. Katame dhammā neva dassanena na bhāvanāya pahātabbā? Kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā neva dassanena na bhāvanāya pahātabbā.

1013. Katame dhammā dassanena pahātabbahetukā? Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

1014. Tattha katamā sakkāyadiṭṭhi…pe… ayaṃ vuccati sakkāyadiṭṭhi.

1015. Tattha katamā vicikicchā…pe… ayaṃ vuccati vicikicchā.

1016. Tattha katamo sīlabbataparāmāso…pe… ayaṃ vuccati sīlabbataparāmāso.

1017. Imāni tīṇi saṃyojanāni; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā dassanena pahātabbahetukā. Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso – ime dhammā dassanena pahātabbā. Tadekaṭṭho lobho, doso, moho – ime dhammā dassanena pahātabbahetū. Tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā dassanena pahātabbahetukā.

1018. Katame dhammā bhāvanāya pahātabbahetukā? Avaseso lobho, doso, moho – ime dhammā bhāvanāya pahātabbahetū. Tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā bhāvanāya pahātabbahetukā.

1019. Katame dhammā neva dassanena na bhāvanāya pahātabbahetukā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā neva dassanena na bhāvanāya pahātabbahetukā.

1020. Katame dhammā ācayagāmino? Sāsavā kusalākusalā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho – ime dhammā ācayagāmino.

1021. Katame dhammā apacayagāmino? Cattāro maggā apariyāpannā – ime dhammā apacayagāmino.

1022. Katame dhammā neva ācayagāmi na apacayagāmino? Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā neva ācayagāmi na apacayagāmino.

1023. Katame dhammā sekkhā? Cattāro maggā apariyāpannā, heṭṭhimāni ca tīṇi sāmaññaphalāni –

ime dhammā sekkhā.

1024. Katame dhammā asekkhā? Upariṭṭhimaṃ [uparimaṃ (syā.)] arahattaphalaṃ – ime dhammā asekkhā.

1025. Katame dhammā nevasekkhanāsekkhā? Te dhamme ṭhapetvā, avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā nevasekkhanāsekkhā.

1026. Katame dhammā parittā? Sabbeva kāmāvacarā kusalākusalābyākatā dhammā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā parittā.

1027. Katame dhammā mahaggatā? Rūpāvacarā, arūpāvacarā, kusalābyākatā dhammā; vedanākkhandho…pe… viññāṇakkhandho – ime dhammā mahaggatā.

1028. Katame dhammā appamāṇā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā appamāṇā.

1029. Katame dhammā parittārammaṇā? Paritte dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā parittārammaṇā.

1030. Katame dhammā mahaggatārammaṇā? Mahaggate dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā mahaggatārammaṇā.

1031. Katame dhammā appamāṇārammaṇā? Appamāṇe dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā appamāṇārammaṇā.

1032. Katame dhammā hīnā? Tīṇi akusalamūlāni – lobho, doso, moho; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā hīnā.

1033. Katame dhammā majjhimā? Sāsavā kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, rūpakkhandho…pe… viññāṇakkhandho – ime dhammā majjhimā.

1034. Katame dhammā paṇītā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā paṇītā.

1035. Katame dhammā micchattaniyatā? Pañca kammāni ānantarikāni, yā ca micchādiṭṭhiniyatā – ime dhammā micchattaniyatā.

1036. Katame dhammā sammattaniyatā? Cattāro maggā apariyāpannā – ime dhammā sammattaniyatā.

1037. Katame dhammā aniyatā? Te dhamme ṭhapetvā, avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā aniyatā.

1038. Katame dhammā maggārammaṇā? Ariyamaggaṃ ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā maggārammaṇā.

1039. Katame dhammā maggahetukā? Ariyamaggasamaṅgissa maggaṅgāni ṭhapetvā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā maggahetukā. Ariyamaggasamaṅgissa sammādiṭṭhi maggo ceva hetu ca, sammādiṭṭhiṃ ṭhapetvā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā maggahetukā. Ariyamaggasamaṅgissa alobho, adoso, amoho – ime dhammā maggahetū. Taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā maggahetukā.

1040. Katame dhammā maggādhipatino? Ariyamaggaṃ adhipatiṃ karitvā ye uppajjanti cittacetasikā dhammā – ime dhammā maggādhipatino. Ariyamaggasamaṅgissa vīmaṃsādhipateyyaṃ maggaṃ bhāvayantassa vīmaṃsaṃ ṭhapetvā; taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā maggādhipatino.

1041. Katame dhammā uppannā? Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā uppannā uppannaṃsena saṅgahitā, rūpaṃ [rūpā (bahūsu)], vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā uppannā.

1042. Katame dhammā anuppannā? Ye dhammā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anuppannā anuppannaṃsena saṅgahitā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā anuppannā.

1043. Katame dhammā uppādino? Kusalākusalānaṃ dhammānaṃ avipakkavipākānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; yañca rūpaṃ kammassa katattā uppajjissati – ime dhammā uppādino.

1044. Katame dhammā atītā? Ye dhammā atītā niruddhā vigatā vipariṇatā atthaṅgatā abbhatthaṅgatā uppajjitvā vigatā atītā atītaṃsena saṅgahitā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā atītā.

1045. Katame dhammā anāgatā? Ye dhammā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṅgahitā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā anāgatā.

1046. Katame dhammā paccuppannā? Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṅgahitā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā paccuppannā.

1047. Katame dhammā atītārammaṇā? Atīte dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā atītārammaṇā.

1048. Katame dhammā anāgatārammaṇā? Anāgate dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā anāgatārammaṇā.

1049. Katame dhammā paccuppannārammaṇā? Paccuppanne dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā paccuppannārammaṇā.

1050. Katame dhammā ajjhattā? Ye dhammā tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyatā pāṭipuggalikā upādiṇṇā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā ajjhattā.

1051. Katame dhammā bahiddhā? Ye dhammā tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyatā pāṭipuggalikā upādiṇṇā, rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā bahiddhā.

1052. Katame dhammā ajjhattabahiddhā? Tadubhayaṃ – ime dhammā ajjhattabahiddhā.

1053. Katame dhammā ajjhattārammaṇā? Ajjhatte dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā ajjhattārammaṇā.

1054. Katame dhammā bahiddhārammaṇā? Bahiddhā dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā bahiddhārammaṇā.

1055. Katame dhammā ajjhattabahiddhārammaṇā? Ajjhattabahiddhā dhamme ārabbha ye uppajjanti cittacetasikā dhammā – ime dhammā ajjhattabahiddhārammaṇā.

1056. Katame dhammā sanidassanasappaṭighā? Rūpāyatanaṃ – ime dhammā sanidassanasappaṭighā.

1057. Katame dhammā anidassanasappaṭighā? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ – ime dhammā anidassanasappaṭighā.

1058. Katame dhammā anidassanaappaṭighā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ; asaṅkhatā ca dhātu – ime dhammā anidassanaappaṭighā.

Tikaṃ.

Dukanikkhepaṃ

Hetugocchakaṃ

1059. Katame dhammā hetū? Tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū, nava kāmāvacarahetū cha rūpāvacarahetū, cha arūpāvacarahetū, cha apariyāpannahetū.

1060. Tattha katame tayo kusalahetū? Alobho, adoso, amoho.

1061. Tattha katamo alobho? Yo alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ vuccati alobho.

1062. Tattha katamo adoso? Yo adoso adussanā adussitattaṃ metti mettāyanā mettāyitattaṃ anuddā anuddāyanā anudāyitattaṃ hitesitā anukampā abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ vuccati adoso.

1063. Tattha katamo amoho? Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, pubbante ñāṇaṃ, aparante ñāṇaṃ, pubbantāparante ñāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu ñāṇaṃ, yā evarūpā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati amoho.

Ime tayo kusalahetū.

1064. Tattha katame tayo akusalahetū? Lobho, doso, moho.

1065. Tattha katamo lobho? Yo rāgo sārāgo anunayo anurodho nandī nandīrāgo [nandirāgo (sī.)] cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī [sibbanī (sī.)] jālinī saritā visattikā suttaṃ visaṭā āyūhinī [āyūhanī (sī. syā.)] dutiyā paṇidhi bhavanetti vanaṃ vanatho santhavo sineho apekkhā paṭibandhu āsā āsisanā āsisitattaṃ [āsiṃsanā āsiṃsitattaṃ (sī. syā.)] rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā [puñcikatā (syā.) pucchikatā (sī.)] sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chādanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ – ayaṃ vuccati lobho.

1066. Tattha katamo doso? Anatthaṃ me acarīti āghāto jāyati, anatthaṃ me caratīti āghāto jāyati, anatthaṃ me carissatīti āghāto jāyati, piyassa me manāpassa anatthaṃ acari…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati doso.

1067. Tattha katamo moho? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ, yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati moho.

Ime tayo akusalahetū.

1068. Tattha katame tayo abyākatahetū? Kusalānaṃ vā dhammānaṃ vipākato kiriyābyākatesu vā dhammesu alobho adoso amoho – ime tayo abyākatahetū.

1069. Tattha katame nava kāmāvacarahetū? Tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū – ime nava kāmāvacarahetū.

1070. Tattha katame cha rūpāvacarahetū? Tayo kusalahetū, tayo abyākatahetū – ime cha rūpāvacarahetū.

1071. Tattha katame cha arūpāvacarahetū? Tayo kusalahetū, tayo abyākatahetū – ime cha arūpāvacarahetū.

1072. Tattha katame cha apariyāpannahetū? Tayo kusalahetū, tayo abyākatahetū – ime cha apariyāpannahetū.

1073. Tattha katame tayo kusalahetū? Alobho, adoso, amoho.

1074. Tattha katamo alobho? Yo alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ vuccati alobho.

1075. Tattha katamo adoso? Yo adoso adussanā adussitattaṃ…pe… abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ vuccati adoso.

1076. Tattha katamo amoho? Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, pubbante ñāṇaṃ, aparante ñāṇaṃ, pubbantāparante ñāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu ñāṇaṃ, yā evarūpā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati amoho.

Ime tayo kusalahetū.

1077. Tattha katame tayo abyākatahetū? Kusalānaṃ dhammānaṃ vipākato alobho adoso amoho – ime tayo abyākatahetū. Ime cha apariyāpannahetū – ime dhammā hetū.

1078. Katame dhammā na hetū? Te dhamme ṭhapetvā, avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na hetū.

1079. Katame dhammā sahetukā? Tehi dhammehi ye dhammā sahetukā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā sahetukā.

1080. Katame dhammā ahetukā? Tehi dhammehi ye dhammā ahetukā vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā ahetukā.

1081. Katame dhammā hetusampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā hetusampayuttā.

1082. Katame dhammā hetuvippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā hetuvippayuttā.

1083. Katame dhammā hetū ceva sahetukā ca? Lobho mohena hetu ceva sahetuko ca, moho lobhena hetu ceva sahetuko ca, doso mohena hetu ceva sahetuko ca, moho dosena hetu ceva sahetuko ca; alobho adoso amoho, te aññamaññaṃ hetū ceva sahetukā ca – ime dhammā hetū ceva sahetukā ca.

1084. Katame dhammā sahetukā ceva na ca hetū? Tehi dhammehi ye dhammā sahetukā te dhamme ṭhapetvā, vedanākkhandho…pe… viññāṇakkhandho – ime dhammā sahetukā ceva na ca hetū.

1085. Katame dhammā hetū ceva hetusampayuttā ca? Lobho mohena hetu ceva hetusampayutto ca, moho lobhena hetu ceva hetusampayutto ca, doso mohena hetu ceva hetusampayutto ca, moho dosena hetu ceva hetusampayutto ca; alobho adoso amoho, te aññamaññaṃ hetū ceva hetusampayuttā ca – ime dhammā hetū ceva hetusampayuttā ca.

1086. Katame dhammā hetusampayuttā ceva na ca hetū? Tehi dhammehi ye dhammā sampayuttā te dhamme ṭhapetvā, vedanākkhandho…pe… viññāṇakkhandho – ime dhammā hetusampayuttā ceva na ca hetū.

1087. Katame dhammā na hetū sahetukā? Tehi dhammehi ye dhammā na hetū sahetukā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā na hetū sahetukā.

1088. Katame dhammā na hetū ahetukā? Tehi dhammehi ye dhammā na hetū ahetukā vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na hetū ahetukā.

Cūḷantaradukaṃ

1089. Katame dhammā sappaccayā? Pañcakkhandhā – rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā sappaccayā.

1090. Katame dhammā appaccayā? Asaṅkhatā dhātu – ime dhammā appaccayā.

1091. Katame dhammā saṅkhatā? Yeva te dhammā sappaccayā, teva te dhammā saṅkhatā.

1092. Katame dhammā asaṅkhatā? Yo eva so dhammo appaccayo, so eva so dhammo asaṅkhato.

1093. Katame dhammā sanidassanā? Rūpāyatanaṃ – ime dhammā sanidassanā.

1094. Katame dhammā anidassanā? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ, vedanākkhandho…pe… viññāṇakkhandho, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu – ime dhammā anidassanā.

1095. Katame dhammā sappaṭighā? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – ime dhammā sappaṭighā.

1096. Katame dhammā appaṭighā? Vedanākkhandho…pe… viññāṇakkhandho, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu – ime dhammā appaṭighā.

1097. Katame dhammā rūpino? Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ – ime dhammā rūpino.

1098. Katame dhammā arūpino? Vedanākkhandho…pe… viññāṇakkhandho, asaṅkhatā ca dhātu – ime dhammā arūpino.

1099. Katame dhammā lokiyā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, rūpakkhandho…pe… viññāṇakkhandho – ime dhammā lokiyā.

1100. Katame dhammā lokuttarā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā lokuttarā.

1101. Katame dhammā kenaci viññeyyā, kenaci na viññeyyā? Ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā; ye vā pana te dhammā sotaviññeyyā, na te dhammā cakkhuviññeyyā. Ye te dhammā cakkhuviññeyyā, na te dhammā ghānaviññeyyā; ye vā pana te dhammā ghānaviññeyyā, na te dhammā cakkhuviññeyyā. Ye te dhammā cakkhuviññeyyā, na te dhammā jivhāviññeyyā; ye vā pana te dhammā jivhāviññeyyā, na te dhammā cakkhuviññeyyā. Ye te dhammā cakkhuviññeyyā, na te dhammā kāyaviññeyyā; ye vā pana te dhammā kāyaviññeyyā, na te dhammā cakkhuviññeyyā. Ye te dhammā sotaviññeyyā, na te dhammā ghānaviññeyyā; ye vā pana te dhammā ghānaviññeyyā, na te dhammā sotaviññeyyā. Ye te dhammā sotaviññeyyā, na te dhammā jivhāviññeyyā; ye vā pana te dhammā jivhāviññeyyā, na te dhammā sotaviññeyyā. Ye te dhammā sotaviññeyyā, na te dhammā kāyaviññeyyā; ye vā pana te dhammā kāyaviññeyyā na te dhammā sotaviññeyyā. Ye te dhammā sotaviññeyyā, na te dhammā cakkhuviññeyyā; ye vā pana te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā. Ye te dhammā ghānaviññeyyā, na te dhammā jivhāviññeyyā; ye vā pana te dhammā jivhāviññeyyā, na te dhammā ghānaviññeyyā. Ye te dhammā ghānaviññeyyā, na te dhammā kāyaviññeyyā; ye vā pana te dhammā kāyaviññeyyā, na te dhammā ghānaviññeyyā. Ye te dhammā ghānaviññeyyā, na te dhammā cakkhuviññeyyā; ye vā pana te dhammā cakkhuviññeyyā, na te dhammā ghānaviññeyyā. Ye te dhammā ghānaviññeyyā, na te dhammā sotaviññeyyā; ye vā pana te dhammā sotaviññeyyā, na te dhammā ghānaviññeyyā. Ye te dhammā jivhāviññeyyā, na te dhammā kāyaviññeyyā; ye vā pana te dhammā kāyaviññeyyā, na te dhammā jivhāviññeyyā. Ye te dhammā jivhāviññeyyā, na te dhammā cakkhuviññeyyā; ye vā pana te dhammā cakkhuviññeyyā, na te dhammā jivhāviññeyyā. Ye te dhammā jivhāviññeyyā, na te dhammā sotaviññeyyā; ye vā pana te dhammā sotaviññeyyā, na te dhammā jivhāviññeyyā. Ye te dhammā jivhāviññeyyā, na te dhammā ghānaviññeyyā; ye vā pana te dhammā ghānaviññeyyā, na te dhammā jivhāviññeyyā. Ye te dhammā kāyaviññeyyā, na te dhammā cakkhuviññeyyā; ye vā pana te dhammā cakkhuviññeyyā, na te dhammā kāyaviññeyyā. Ye te dhammā kāyaviññeyyā, na te dhammā sotaviññeyyā; ye vā pana te dhammā sotaviññeyyā, na te dhammā kāyaviññeyyā. Ye te dhammā kāyaviññeyyā, na te dhammā ghānaviññeyyā; ye vā pana te dhammā ghānaviññeyyā, na te dhammā kāyaviññeyyā. Ye te dhammā kāyaviññeyyā, na te dhammā jivhāviññeyyā; ye vā pana te dhammā jivhāviññeyyā, na te dhammā kāyaviññeyyā. Ime dhammā kenaci viññeyyā kenaci na viññeyyā.

Āsavagocchakaṃ

1102. Katame dhammā āsavā? Cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo.

1103. Tattha katamo kāmāsavo? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – ayaṃ vuccati kāmāsavo.

1104. Tattha katamo bhavāsavo? Yo bhavesu bhavachando [bhavacchando (sī. syā.)] bhavarāgo bhavanandī bhavataṇhā bhavasineho bhavapariḷāho bhavamucchā bhavajjhosānaṃ – ayaṃ vuccati bhavāsavo.

1105. Tattha katamo diṭṭhāsavo? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā; yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati diṭṭhāsavo. Sabbāpi micchādiṭṭhi diṭṭhāsavo.

1106. Tattha katamo avijjāsavo? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ◌ः yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati avijjāsavo.

Ime dhammā āsavā.

1107. Katame dhammā no āsavā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ asaṅkhatā ca dhātu – ime dhammā no āsavā.

1108. Katame dhammā sāsavā? Kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā sāsavā.

1109. Katame dhammā anāsavā? Apariyāpannā maggā ca maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anāsavā.

1110. Katame dhammā āsavasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā āsavasampayuttā.

1111. Katame dhammā āsavavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā āsavavippayuttā.

1112. Katame dhammā āsavā ceva sāsavā ca? Teyeva āsavā āsavā ceva sāsavā ca.

1113. Katame dhammā sāsavā ceva no ca āsavā? Tehi dhammehi ye dhammā sāsavā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā sāsavā ceva no ca āsavā.

1114. Katame dhammā āsavā ceva āsavasampayuttā ca? Kāmāsavo avijjāsavena āsavo ceva āsavasampayutto ca, avijjāsavo kāmāsavena āsavo ceva āsavasampayutto ca, bhavāsavo avijjāsavena āsavo ceva āsavasampayutto ca, avijjāsavo bhavāsavena āsavo ceva āsavasampayutto ca, diṭṭhāsavo avijjāsavena āsavo ceva āsavasampayutto ca, avijjāsavo diṭṭhāsavena āsavo ceva āsavasampayutto ca – ime dhammā āsavā ceva āsavasampayuttā ca.

1115. Katame dhammā āsavasampayuttā ceva no ca āsavā? Tehi dhammehi ye dhammā sampayuttā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā āsavasampayuttā ceva no ca āsavā.

1116. Katame dhammā āsavavippayuttā sāsavā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, rūpakkhandho…pe… viññāṇakkhandho – ime dhammā āsavavippayuttā sāsavā.

1117. Katame dhammā āsavavippayuttā anāsavā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā āsavavippayuttā anāsavā.

Nikkhepakaṇḍe paṭhamabhāṇavāro.

Saṃyojanagocchakaṃ

1118. Katame dhammā saṃyojanā? Dasa saṃyojanāni – kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, vicikicchāsaṃyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, bhavarāgasaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ.

1119. Tattha katamaṃ kāmarāgasaṃyojanaṃ? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – idaṃ vuccati kāmarāgasaṃyojanaṃ.

1120. Tattha katamaṃ paṭighasaṃyojanaṃ? Anatthaṃ me acarīti āghāto jāyati, anatthaṃ me caratīti āghāto jāyati, anatthaṃ me carissatīti āghāto jāyati, piyassa me manāpassa anatthaṃ acari…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – idaṃ vuccati paṭighasaṃyojanaṃ.

1121. Tattha katamaṃ mānasaṃyojanaṃ? Seyyohamasmīti māno, sadisohamasmīti māno, hīnohamasmīti māno. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo [uṇṇati uṇṇāmo (syā.)] dhajo sampaggāho ketukamyatā cittassa – idaṃ vuccati mānasaṃyojanaṃ.

1122. Tattha katamaṃ diṭṭhisaṃyojanaṃ? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā; yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati diṭṭhisaṃyojanaṃ. Ṭhapetvā sīlabbataparāmāsasaṃyojanaṃ sabbāpi micchādiṭṭhi diṭṭhisaṃyojanaṃ.

1123. Tattha katamaṃ vicikicchāsaṃyojanaṃ? Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati, pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikicchati, idappaccayatā paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati◌ः yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho – idaṃ vuccati vicikicchāsaṃyojanaṃ.

1124. Tattha katamaṃ sīlabbataparāmāsasaṃyojanaṃ? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhīti; yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati sīlabbataparāmāsasaṃyojanaṃ.

1125. Tattha katamaṃ bhavarāgasaṃyojanaṃ? Yo bhavesu bhavachando bhavarāgo bhavanandī bhavataṇhā bhavasineho bhavapariḷāho bhavamucchā bhavajjhosānaṃ – idaṃ vuccati bhavarāgasaṃyojanaṃ.

1126. Tattha katamaṃ issāsaṃyojanaṃ? Yā paralābhasakkāragarukāramānanavandanapūjanāsu issā issāyanā issāyitattaṃ usūyā usūyanā usūyitattaṃ [ussuyā ussuyanā ussuyitattaṃ (ka.)] – idaṃ vuccati issāsaṃyojanaṃ.

1127. Tattha katamaṃ macchariyasaṃyojanaṃ? Pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ maccheraṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyasaṃyojanaṃ.

1128. Tattha katamaṃ avijjāsaṃyojanaṃ? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ◌: yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – idaṃ vuccati avijjāsaṃyojanaṃ.

Ime dhammā saṃyojanā.

1129. Katame dhammā no saṃyojanā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no saṃyojanā.

1130. Katame dhammā saṃyojaniyā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā saṃyojaniyā.

1131. Katame dhammā asaṃyojaniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā asaṃyojaniyā.

1132. Katame dhammā saṃyojanasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā saṃyojanasampayuttā.

1133. Katame dhammā saṃyojanavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā saṃyojanavippayuttā.

1134. Katame dhammā saṃyojanā ceva saṃyojaniyā ca? Tāneva saṃyojanāni saṃyojanā ceva saṃyojaniyā ca.

1135. Katame dhammā saṃyojaniyā ceva no ca saṃyojanā? Tehi dhammehi ye dhammā saṃyojaniyā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā saṃyojaniyā ceva no ca saṃyojanā.

1136. Katame dhammā saṃyojanā ceva saṃyojanasampayuttā ca? Kāmarāgasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ kāmarāgasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, paṭighasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ paṭighasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, mānasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ mānasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, diṭṭhisaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ diṭṭhisaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, vicikicchāsaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ vicikicchāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, sīlabbataparāmāsasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ sīlabbataparāmāsasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, bhavarāgasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ bhavarāgasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, issāsaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ issāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, macchariyasaṃyojanaṃ avijjāsaṃyojanena saṃyojanañceva saṃyojanasampayuttañca, avijjāsaṃyojanaṃ macchariyasaṃyojanena saṃyojanañceva saṃyojanasampayuttañca – ime dhammā saṃyojanā ceva saṃyojanasampayuttā ca.

1137. Katame dhammā saṃyojanasampayuttā ceva no ca saṃyojanā? Tehi dhammehi ye dhammā sampayuttā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā saṃyojanasampayuttā ceva no ca saṃyojanā.

1138. Katame dhammā saṃyojanavippayuttā saṃyojaniyā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā saṃyojanavippayuttā saṃyojaniyā.

1139. Katame dhammā saṃyojanavippayuttā asaṃyojaniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā saṃyojanavippayuttā asaṃyojaniyā.

Ganthagocchakaṃ

1140. Katame dhammā ganthā? Cattāro ganthā – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃ saccābhiniveso kāyagantho.

1141. Tattha katamo abhijjhā kāyagantho? Yo rāgo sārāgo anunayo anurodho nandī nandīrāgo cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā suttaṃ visaṭā āyūhinī dutiyā paṇidhi bhavanetti vanaṃ vanatho santhavo sineho apekkhā paṭibandhu āsā āsisanā āsisitattaṃ rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chādanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ – ayaṃ vuccati abhijjhā kāyagantho.

1142. Tattha katamo byāpādo kāyagantho? Anatthaṃ me acarī ti āghāto jāyati, anatthaṃ me caratīti āghāto jāyati, anatthaṃ me carissatīti āghāto jāyati, piyassa me manāpassa anatthaṃ acari…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati byāpādo kāyagantho.

1143. Tattha katamo sīlabbataparāmāso kāyagantho? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi, vatena suddhi, sīlabbatena suddhīti◌꞉ yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati sīlabbataparāmāso kāyagantho.

1144. Tattha katamo idaṃsaccābhiniveso kāyagantho? Sassato loko, idameva saccaṃ moghamaññanti vā; asassato loko, idameva saccaṃ moghamaññanti vā; antavā loko, idameva saccaṃ moghamaññanti vā; anantavā loko, idameva saccaṃ moghamaññanti vā; taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññanti vā; aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññanti vā; hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti vā; na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti vā; hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti vā; neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti vā◌ः yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati idaṃsaccābhiniveso kāyagantho. Ṭhapetvā sīlabbataparāmāsaṃ kāyaganthaṃ sabbāpi micchādiṭṭhi idaṃsaccābhiniveso kāyagantho.

Ime dhammā ganthā.

1145. Katame dhammā no ganthā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no ganthā.

1146. Katame dhammā ganthaniyā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā ganthaniyā.

1147. Katame dhammā aganthaniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā aganthaniyā.

1148. Katame dhammā ganthasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā ganthasampayuttā.

1149. Katame dhammā ganthavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ asaṅkhatā ca dhātu – ime dhammā ganthavippayuttā.

1150. Katame dhammā ganthā ceva ganthaniyā ca? Teva ganthā ganthā ceva ganthaniyā ca.

1151. Katame dhammā ganthaniyā ceva no ca ganthā? Tehi dhammehi ye dhammā ganthaniyā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā ganthaniyā ceva no ca ganthā.

1152. Katame dhammā ganthā ceva ganthasampayuttā ca? Sīlabbataparāmāso kāyagantho abhijjhākāyaganthena gantho ceva ganthasampayutto ca, abhijjhākāyagantho sīlabbataparāmāsena kāyaganthena gantho ceva ganthasampayutto ca, idaṃsaccābhiniveso kāyagantho abhijjhākāyaganthena gantho ceva ganthasampayutto ca, abhijjhākāyagantho idaṃsaccābhinivesena kāyaganthena gantho ceva ganthasampayutto ca – ime dhammā ganthā ceva ganthasampayuttā ca.

1153. Katame dhammā ganthasampayuttā ceva no ca ganthā? Tehi dhammehi ye dhammā sampayuttā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā ganthasampayuttā ceva no ca ganthā.

1154. Katame dhammā ganthavippayuttā ganthaniyā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā ganthavippayuttā ganthaniyā.

1155. Katame dhammā ganthavippayuttā aganthaniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā ganthavippayuttā aganthaniyā.

Oghagocchakaṃ

1156. Katame dhammā oghā? Cattāro oghā…pe… ime dhammā oghavippayuttā oghaniyā.

Yogagocchakaṃ

1157. Katame dhammā yogā? Cattāro yogā…pe… ime dhammā yogavippayuttā yoganiyā.

Nīvaraṇagocchakaṃ

1158. Katame dhammā nīvaraṇā? Cha nīvaraṇā [nīvaraṇāni (syā.)] – kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ, avijjānīvaraṇaṃ.

1159. Tattha katamaṃ kāmacchandanīvaraṇaṃ? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – idaṃ vuccati kāmacchandanīvaraṇaṃ.

1160. Tattha katamaṃ byāpādanīvaraṇaṃ? Anatthaṃ me acarīti āghāto jāyati, anatthaṃ me caratīti āghāto jāyati; anatthaṃ me carissatīti āghāto jāyati; piyassa me manāpassa anatthaṃ acari…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – idaṃ vuccati byāpādanīvaraṇaṃ.

1161. Tattha katamaṃ thinamiddhanīvaraṇaṃ? Atthi thinaṃ, atthi middhaṃ.

1162. Tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thiyanā thiyitattaṃ cittassa – idaṃ vuccati thinaṃ.

1163. Tattha katamaṃ middhaṃ? Yā kāyassa akallatā akammaññatā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyikā soppaṃ supanā supitattaṃ – idaṃ vuccati middhaṃ. Iti idañca thinaṃ, idañca middhaṃ – idaṃ vuccati thinamiddhanīvaraṇaṃ.

1164. Tattha katamaṃ uddhaccakukkuccanīvaraṇaṃ? Atthi uddhaccaṃ, atthi kukkuccaṃ.

1165. Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati uddhaccaṃ.

1166. Tattha katamaṃ kukkuccaṃ? Akappiye kappiyasaññitā, kappiye akappiyasaññitā, avajje vajjasaññitā, vajje avajjasaññitā. Yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho – idaṃ vuccati kukkuccaṃ. Iti idañca uddhaccaṃ, idañca kukkuccaṃ – idaṃ vuccati uddhaccakukkuccanīvaraṇaṃ.

1167. Tattha katamaṃ vicikicchānīvaraṇaṃ? Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati, pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikicchati, idappaccayatā paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati. Yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho – idaṃ vuccati vicikicchānīvaraṇaṃ.

1168. Tattha katamaṃ avijjānīvaraṇaṃ? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃः yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – idaṃ vuccati avijjānīvaraṇaṃ.

Ime dhammā nīvaraṇā.

1169. Katame dhammā no nīvaraṇā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no nīvaraṇā.

1170. Katame dhammā nīvaraṇiyā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā nīvaraṇiyā.

1171. Katame dhammā anīvaraṇiyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anīvaraṇiyā.

1172. Katame dhammā nīvaraṇasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā nīvaraṇasampayuttā.

1173. Katame dhammā nīvaraṇavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā nīvaraṇavippayuttā.

1174. Katame dhammā nīvaraṇā ceva nīvaraṇiyā ca? Tāneva nīvaraṇāni nīvaraṇā ceva nīvaraṇiyā ca.

1175. Katame dhammā nīvaraṇiyā ceva no ca nīvaraṇā? Tehi dhammehi ye dhammā nīvaraṇiyā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā nīvaraṇiyā ceva no ca nīvaraṇā.

1176. Katame dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca? Kāmacchandanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ kāmacchandanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, byāpādanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ byāpādanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ thinamiddhanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, kukkuccanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ kukkuccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, vicikicchānīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ vicikicchānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, kāmacchandanīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ kāmacchandanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, byāpādanīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ byāpādanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, thinamiddhanīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ thinamiddhanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, kukkuccanīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ kukkuccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, vicikicchānīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ vicikicchānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, avijjānīvaraṇaṃ uddhaccanīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca, uddhaccanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañca – ime dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca.

1177. Katame dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā? Tehi dhammehi ye dhammā sampayuttā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā.

1178. Katame dhammā nīvaraṇavippayuttā nīvaraṇiyā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā nīvaraṇavippayuttā nīvaraṇiyā.

1179. Katame dhammā nīvaraṇavippayuttā anīvaraṇiyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā nīvaraṇavippayuttā anīvaraṇiyā.

Parāmāsagocchakaṃ

1180. Katame dhammā parāmāsā? Diṭṭhiparāmāso.

1181. Tattha katamo diṭṭhiparāmāso? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā◌ः yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati diṭṭhiparāmāso. Sabbāpi micchādiṭṭhi diṭṭhiparāmāso.

Ime dhammā parāmāsā.

1182. Katame dhammā no parāmāsā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no parāmāsā.

1183. Katame dhammā parāmaṭṭhā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā parāmaṭṭhā.

1184. Katame dhammā aparāmaṭṭhā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā aparāmaṭṭhā.

1185. Katame dhammā parāmāsasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā parāmāsasampayuttā.

1186. Katame dhammā parāmāsavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā parāmāsavippayuttā.

1187. Katame dhammā parāmāsā ceva parāmaṭṭhā ca? Sveva parāmāso parāmāso ceva parāmaṭṭho ca.

1188. Katame dhammā parāmaṭṭhā ceva no ca parāmāsā? Tehi dhammehi ye dhammā parāmaṭṭhā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā parāmaṭṭhā ceva no ca parāmāsā.

1189. Katame dhammā parāmāsavippayuttā parāmaṭṭhā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā parāmāsavippayuttā parāmaṭṭhā.

1190. Katame dhammā parāmāsavippayuttā aparāmaṭṭhā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā parāmāsavippayuttā aparāmaṭṭhā.

Mahantaradukaṃ

1191. Katame dhammā sārammaṇā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā sārammaṇā.

1192. Katame dhammā anārammaṇā? Sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā anārammaṇā.

1193. Katame dhammā cittā? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu – ime dhammā cittā.

1194. Katame dhammā no cittā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittā.

1195. Katame dhammā cetasikā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cetasikā.

1196. Katame dhammā acetasikā? Cittañca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā acetasikā.

1197. Katame dhammā cittasampayuttā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasampayuttā.

1198. Katame dhammā cittavippayuttā? Sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā cittavippayuttā. Cittaṃ na vattabbaṃ – cittena sampayuttantipi, cittena vippayuttantipi.

1199. Katame dhammā cittasaṃsaṭṭhā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhā.

1200. Katame dhammā cittavisaṃsaṭṭhā? Sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā cittavisaṃsaṭṭhā. Cittaṃ na vattabbaṃ – cittena saṃsaṭṭhantipi, cittena visaṃsaṭṭhantipi.

1201. Katame dhammā cittasamuṭṭhānā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho; kāyaviññatti vacīviññatti; yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – ime dhammā cittasamuṭṭhānā.

1202. Katame dhammā no cittasamuṭṭhānā? Cittañca, avasesañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittasamuṭṭhānā.

1203. Katame dhammā cittasahabhuno? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti – ime dhammā cittasahabhuno.

1204. Katame dhammā no cittasahabhuno? Cittañca, avasesañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittasahabhuno.

1205. Katame dhammā cittānuparivattino? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti – ime dhammā cittānuparivattino.

1206. Katame dhammā no cittānuparivattino? Cittañca, avasesañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittānuparivattino.

1207. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānā.

1208. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānā? Cittañca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānā.

1209. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānasahabhuno? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānasahabhuno.

1210. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno? Cittañca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno.

1211. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānānuparivattino? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānānuparivattino.

1212. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino? Cittañca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino.

1213. Katame dhammā ajjhattikā? Cakkhāyatanaṃ…pe… manāyatanaṃ – ime dhammā ajjhattikā.

1214. Katame dhammā bāhirā? Rūpāyatanaṃ…pe… dhammāyatanaṃ – ime dhammā bāhirā.

1215. Katame dhammā upādā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – ime dhammā upādā.

1216. Katame dhammā no upādā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, cattāro ca mahābhūtā, asaṅkhatā ca dhātu – ime dhammā no upādā.

1217. Katame dhammā upādiṇṇā? Sāsavā kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho; yañca rūpaṃ kammassa katattā – ime dhammā upādiṇṇā.

1218. Katame dhammā anupādiṇṇā? Sāsavā kusalākusalā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; vedanākkhandho…pe… viññāṇakkhandho; ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, yañca rūpaṃ na kammassa katattā, apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anupādiṇṇā.

Upādānagocchakaṃ

1219. Katame dhammā upādānā? Cattāri upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ [kāmūpādānaṃ diṭṭhūpādānaṃ sīlabbatūpādānaṃ attavādūpādānaṃ (sī.)].

1220. Tattha katamaṃ kāmupādānaṃ? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – idaṃ vuccati kāmupādānaṃ.

1221. Tattha katamaṃ diṭṭhupādānaṃ? Natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti – yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati diṭṭhupādānaṃ. Ṭhapetvā sīlabbatupādānañca attavādupādānañca sabbāpi micchādiṭṭhi diṭṭhupādānaṃ.

1222. Tattha katamaṃ sīlabbatupādānaṃ? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi, vatena suddhi, sīlabbatena suddhīti – yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati sīlabbatupādānaṃ.

1223. Tattha katamaṃ attavādupādānaṃ? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati attavādupādānaṃ.

Ime dhammā upādānā.

1224. Katame dhammā no upādānā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no upādānā.

1225. Katame dhammā upādāniyā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā upādāniyā.

1226. Katame dhammā anupādāniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anupādāniyā.

1227. Katame dhammā upādānasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā upādānasampayuttā.

1228. Katame dhammā upādānavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā upādānavippayuttā.

1229. Katame dhammā upādānā ceva upādāniyā ca? Tāneva upādānāni upādānā ceva upādāniyā ca.

1230. Katame dhammā upādāniyā ceva no ca upādānā? Tehi dhammehi ye dhammā upādāniyā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā upādāniyā ceva no ca upādānā.

1231. Katame dhammā upādānā ceva upādānasampayuttā ca? Diṭṭhupādānaṃ kāmupādānena upādānañceva upādānasampayuttañca, kāmupādānaṃ diṭṭhupādānena upādānañceva upādānasampayuttañca, sīlabbatupādānaṃ kāmupādānena upādānañceva upādānasampayuttañca, kāmupādānaṃ sīlabbatupādānena upādānañceva upādānasampayuttañca, attavādupādānaṃ kāmupādānena upādānañceva upādānasampayuttañca, kāmupādānaṃ attavādupādānena upādānañceva upādānasampayuttañca – ime dhammā upādānā ceva upādānasampayuttā ca.

1232. Katame dhammā upādānasampayuttā ceva no ca upādānā? Tehi dhammehi ye dhammā sampayuttā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā upādānasampayuttā ceva no ca upādānā.

1233. Katame dhammā upādānavippayuttā upādāniyā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā upādānavippayuttā upādāniyā.

1234. Katame dhammā upādānavippayuttā anupādāniyā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā upādānavippayuttā anupādāniyā.

Nikkhepakaṇḍe dutiyabhāṇavāro.

Kilesagocchakaṃ

1235. Katame dhammā kilesā? Dasa kilesavatthūni – lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinaṃ, uddhaccaṃ, ahirīkaṃ, anottappaṃ.

1236. Tattha katamo lobho? Yo rāgo sārāgo anunayo anurodho nandī nandīrāgo cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā suttaṃ visaṭā āyūhinī dutiyā paṇidhi bhavanetti vanaṃ vanatho santhavo sineho apekkhā paṭibandhu āsā āsisanā āsisitattaṃ rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chādanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ – ayaṃ vuccati lobho.

1237. Tattha katamo doso? Anatthaṃ me acarīti āghāto jāyati, anatthaṃ me caratīti āghāto jāyati, anatthaṃ me carissatīti āghāto jāyati, piyassa me manāpassa anatthaṃ acari…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati doso.

1238. Tattha katamo moho? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati moho.

1239. Tattha katamo māno? Seyyohamasmīti māno, sadisohamasmīti māno, hīnohamasmīti māno; yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati māno.

1240. Tattha katamā diṭṭhi? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā◌ː yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho – ayaṃ vuccati diṭṭhi. Sabbāpi micchādiṭṭhi diṭṭhi.

1241. Tattha katamā vicikicchā? Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati sikkhāya kaṅkhati vicikicchati, pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikicchati, idappaccayatā paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati◌ː yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo, anekaṃsaggāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho – ayaṃ vuccati vicikicchā.

1242. Tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thiyanā thiyitattaṃ cittassa – idaṃ vuccati thinaṃ.

1243. Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati uddhaccaṃ.

1244. Tattha katamaṃ ahirikaṃ? Yaṃ na hirīyati hiriyitabbena, na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ahirikaṃ.

1245. Tattha katamaṃ anottappaṃ? Yaṃ na ottappati ottappitabbena, na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati anottappaṃ.

Ime dhammā kilesā.

1246. Katame dhammā no kilesā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho …pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā no kilesā.

1247. Katame dhammā saṃkilesikā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā saṃkilesikā.

1248. Katame dhammā asaṃkilesikā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā asaṃkilesikā.

1249. Katame dhammā saṃkiliṭṭhā? Tīṇi akusalamūlāni – lobho, doso, moho; tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā saṃkiliṭṭhā.

1250. Katame dhammā asaṃkiliṭṭhā? Kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā asaṃkiliṭṭhā.

1251. Katame dhammā kilesasampayuttā? Tehi dhammehi ye dhammā sampayuttā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā kilesasampayuttā.

1252. Katame dhammā kilesavippayuttā? Tehi dhammehi ye dhammā vippayuttā vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā kilesavippayuttā.

1253. Katame dhammā kilesā ceva saṃkilesikā ca? Teva kilesā kilesā ceva saṃkilesikā ca.

1254. Katame dhammā saṃkilesikā ceva no ca kilesā? Tehi dhammehi ye dhammā saṃkilesikā, te dhamme ṭhapetvā avasesā sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā saṃkilesikā ceva no ca kilesā.

1255. Katame dhammā kilesā ceva saṃkiliṭṭhā ca? Teva kilesā kilesā ceva saṃkiliṭṭhā ca.

1256. Katame dhammā saṃkiliṭṭhā ceva no ca kilesā? Tehi dhammehi ye dhammā saṃkiliṭṭhā, te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā saṃkiliṭṭhā ceva no ca kilesā.

1257. Katame dhammā kilesā ceva kilesasampayuttā ca? Lobho mohena kileso ceva kilesasampayutto ca, moho lobhena kileso ceva kilesasampayutto ca, doso mohena kileso ceva kilesasampayutto ca, moho dosena kileso ceva kilesasampayutto ca, māno mohena kileso ceva kilesasampayutto ca, moho mānena kileso ceva kilesasampayutto ca, diṭṭhi mohena kileso ceva kilesasampayuttā ca, moho diṭṭhiyā kileso ceva kilesasampayutto ca, vicikicchā mohena kileso ceva kilesasampayuttā ca, moho vicikicchāya kileso ceva kilesasampayutto ca, thinaṃ mohena kileso ceva kilesasampayuttañca, moho thinena kileso ceva kilesasampayutto ca, uddhaccaṃ mohena kileso ceva kilesasampayuttañca, moho uddhaccena kileso ceva kilesasampayutto ca, ahirikaṃ mohena kileso ceva kilesasampayuttañca, moho ahirikena kileso ceva kilesasampayutto ca, anottappaṃ mohena kileso ceva kilesasampayuttañca, moho anottappena kileso ceva kilesasampayutto ca, lobho uddhaccena kileso ceva kilesasampayutto ca, uddhaccaṃ lobhena kileso ceva kilesasampayuttañca, doso uddhaccena kileso ceva kilesasampayutto ca, uddhaccaṃ dosena kileso ceva kilesasampayuttañca, moho uddhaccena kileso ceva kilesasampayutto ca, uddhaccaṃ mohena kileso ceva kilesasampayuttañca, māno uddhaccena kileso ceva kilesasampayutto ca, uddhaccaṃ mānena kileso ceva kilesasampayuttañca, diṭṭhi uddhaccena kileso ceva kilesasampayuttā ca, uddhaccaṃ diṭṭhiyā kileso ceva kilesasampayuttañca, vicikicchā uddhaccena kileso ceva kilesasampayuttā ca, uddhaccaṃ vicikicchāya kileso ceva kilesasampayuttañca, thinaṃ uddhaccena kileso ceva kilesasampayuttañca, uddhaccaṃ thinena kileso ceva kilesasampayuttañca, ahirikaṃ uddhaccena kileso ceva kilesasampayuttañca, uddhaccaṃ ahirikena kileso ceva kilesasampayuttañca, anottappaṃ uddhaccena kileso ceva kilesasampayuttañca, uddhaccaṃ anottappena kileso ceva kilesasampayuttañca, lobho ahirikena kileso ceva kilesasampayutto ca, ahirikaṃ lobhena kileso ceva kilesasampayuttañca, doso ahirikena kileso ceva kilesasampayutto ca, ahirikaṃ dosena kileso ceva kilesasampayuttañca, moho ahirikena kileso ceva kilesasampayutto ca, ahirikaṃ mohena kileso ceva kilesasampayuttañca, māno ahirikena kileso ceva kilesasampayutto ca, ahirikaṃ mānena kileso ceva kilesasampayuttañca, diṭṭhi ahirikena kileso ceva kilesasampayuttā ca, ahirikaṃ diṭṭhiyā kileso ceva kilesasampayuttañca, vicikicchā ahirikena kileso ceva kilesasampayuttā ca, ahirikaṃ vicikicchāya kileso ceva kilesasampayuttañca, thinaṃ ahirikena kileso ceva kilesasampayuttañca, ahirikaṃ thinena kileso ceva kilesasampayuttañca, uddhaccaṃ ahirikena kileso ceva kilesasampayuttañca, ahirikaṃ uddhaccena kileso ceva kilesasampayuttañca, anottappaṃ ahirikena kileso ceva kilesasampayuttañca, ahirikaṃ anottappena kileso ceva kilesasampayuttañca, lobho anottappena kileso ceva kilesasampayutto ca, anottappaṃ lobhena kileso ceva kilesasampayuttañca, doso anottappena kileso ceva kilesasampayutto ca, anottappaṃ dosena kileso ceva kilesasampayuttañca, moho anottappena kileso ceva kilesasampayutto ca, anottappaṃ mohena kileso ceva kilesasampayuttañca, māno anottappena kileso ceva kilesasampayutto ca, anottappaṃ mānena kileso ceva kilesasampayuttañca, diṭṭhi anottappena kileso ceva kilesasampayuttā ca, anottappaṃ diṭṭhiyā kileso ceva kilesasampayuttañca, vicikicchā anottappena kileso ceva kilesasampayuttā ca, anottappaṃ vicikicchāya kileso ceva kilesasampayuttañca, thinaṃ anottappena kileso ceva kilesasampayuttañca, anottappaṃ thinena kileso ceva kilesasampayuttañca, uddhaccaṃ anottappena kileso ceva kilesasampayuttañca, anottappaṃ uddhaccena kileso ceva kilesasampayuttañca, ahirikaṃ anottappena kileso ceva kilesasampayuttañca, anottappaṃ ahirikena kileso ceva kilesasampayuttañca – ime dhammā kilesā ceva kilesasampayuttā ca.

1258. Katame dhammā kilesasampayuttā ceva no ca kilesā? Tehi dhammehi ye dhammā sampayuttā te dhamme ṭhapetvā vedanākkhandho…pe… viññāṇakkhandho – ime dhammā kilesasampayuttā ceva no ca kilesā.

1259. Katame dhammā kilesavippayuttā saṃkilesikā? Tehi dhammehi ye dhammā vippayuttā sāsavā kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā kilesavippayuttā saṃkilesikā.

1260. Katame dhammā kilesavippayuttā asaṃkilesikā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā kilesavippayuttā asaṃkilesikā.

Piṭṭhidukaṃ

1261. Katame dhammā dassanena pahātabbā? Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

1262. Tattha katamā sakkāyadiṭṭhi? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati sakkāyadiṭṭhi.

1263. Tattha katamā vicikicchā? Satthari kaṅkhati vicikicchati…pe… thambhitattaṃ cittassa manovilekho – ayaṃ vuccati vicikicchā.

1264. Tattha katamo sīlabbataparāmāso? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhīti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati sīlabbataparāmāso. Imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ime dhammā dassanena pahātabbā.

1265. Katame dhammā na dassanena pahātabbā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe…

viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na dassanena pahātabbā.

1266. Katame dhammā bhāvanāya pahātabbā? Avaseso lobho doso moho, tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ manokammaṃ – ime dhammā bhāvanāya pahātabbā.

1267. Katame dhammā na bhāvanāya pahātabbā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho …pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na bhāvanāya pahātabbā.

1268. Katame dhammā dassanena pahātabbahetukā? Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

1269. Tattha katamā sakkāyadiṭṭhi? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati sakkāyadiṭṭhi.

1270. Tattha katamā vicikicchā? Satthari kaṅkhati vicikicchati…pe… thambhitattaṃ cittassa manovilekho – ayaṃ vuccati vicikicchā.

1271. Tattha katamo sīlabbataparāmāso? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhīti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati sīlabbataparāmāso. Imāni tīṇi saṃyojanāni, tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā dassanena pahātabbahetukā. Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso – ime dhammā dassanena pahātabbā. Tadekaṭṭho lobho doso moho – ime dhammā dassanena pahātabbahetū. Tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā dassanena pahātabbahetukā.

1272. Katame dhammā na dassanena pahātabbahetukā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na dassanena pahātabbahetukā.

1273. Katame dhammā bhāvanāya pahātabbahetukā? Avaseso lobho doso moho – ime dhammā bhāvanāya pahātabbahetū. Tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā bhāvanāya pahātabbahetukā.

1274. Katame dhammā na bhāvanāya pahātabbahetukā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho; sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na bhāvanāya pahātabbahetukā.

1275. Katame dhammā savitakkā? Savitakkabhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, vitakkaṃ ṭhapetvā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā savitakkā.

1276. Katame dhammā avitakkā? Avitakkabhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; vitakko ca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā avitakkā.

1277. Katame dhammā savicārā? Savicārabhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, vicāraṃ ṭhapetvā, taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā savicārā.

1278. Katame dhammā avicārā? Avicārabhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; vicāro ca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā avicārā.

1279. Katame dhammā sappītikā? Sappītikabhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, pītiṃ ṭhapetvā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā sappītikā.

1280. Katame dhammā appītikā? Appītikabhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; pīti ca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā appītikā.

1281. Katame dhammā pītisahagatā? Pītibhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, pītiṃ ṭhapetvā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho – ime dhammā pītisahagatā.

1282. Katame dhammā na pītisahagatā? Na pītibhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; pīti ca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na pītisahagatā.

1283. Katame dhammā sukhasahagatā? Sukhabhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, sukhaṃ ṭhapetvā, taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā sukhasahagatā.

1284. Katame dhammā na sukhasahagatā? Na sukhabhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho…pe… viññāṇakkhandho; sukhañca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na sukhasahagatā.

1285. Katame dhammā upekkhāsahagatā? Upekkhābhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare apariyāpanne, upekkhaṃ ṭhapetvā, taṃsampayutto saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā upekkhāsahagatā.

1286. Katame dhammā na upekkhāsahagatā? Na upekkhābhūmiyaṃ kāmāvacare rūpāvacare apariyāpanne, vedanākkhandho…pe… viññāṇakkhandho, upekkhā ca, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā na upekkhāsahagatā.

1287. Katame dhammā kāmāvacarā? Heṭṭhato avicinirayaṃ pariyantaṃ karitvā, uparito paranimmitavasavattī deve [paranimmitavasavattideve (sī. ka.)] anto karitvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātu āyatanā, rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ – ime dhammā kāmāvacarā.

1288. Katame dhammā na kāmāvacarā? Rūpāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na kāmāvacarā.

1289. Katame dhammā rūpāvacarā? Heṭṭhato brahmalokaṃ pariyantaṃ karitvā, uparito akaniṭṭhe deve [akaniṭṭhadeve (sī. ka.)] anto karitvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa [diṭṭhadhammasukhavihārassa (ka.)] vā cittacetasikā dhammā – ime dhammā rūpāvacarā.

1290. Katame dhammā na rūpāvacarā? Kāmāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na rūpāvacarā.

1291. Katame dhammā arūpāvacarā? Heṭṭhato ākāsānañcāyatanupage deve pariyantaṃ karitvā, uparito nevasaññānāsaññāyatanupage deve anto karitvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā – ime dhammā arūpāvacarā.

1292. Katame dhammā na arūpāvacarā? Kāmāvacarā, rūpāvacarā, apariyāpannā – ime dhammā na arūpāvacarā.

1293. Katame dhammā pariyāpannā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, rūpakkhandho…pe… viññāṇakkhandho – ime dhammā pariyāpannā.

1294. Katame dhammā apariyāpannā? Maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā apariyāpannā.

1295. Katame dhammā niyyānikā? Cattāro maggā apariyāpannā – ime dhammā niyyānikā.

1296. Katame dhammā aniyyānikā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā aniyyānikā.

1297. Katame dhammā niyatā? Pañca kammāni ānantarikāni, yā ca micchādiṭṭhi niyatā, cattāro maggā apariyāpannā – ime dhammā niyatā.

1298. Katame dhammā aniyatā? Te dhamme ṭhapetvā avasesā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā aniyatā.

1299. Katame dhammā sauttarā? Sāsavā kusalākusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā; rūpakkhandho…pe… viññāṇakkhandho – ime dhammā sauttarā.

1300. Katame dhammā anuttarā? Apariyāpannā maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā anuttarā.

1301. Katame dhammā saraṇā? Tīṇi akusalamūlāni lobho, doso, moho; tadekaṭṭhā ca kilesā, taṃsampayutto vedanākkhandho…pe… viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime dhammā saraṇā.

1302. Katame dhammā araṇā? Kusalābyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho…pe… viññāṇakkhandho, sabbañca rūpaṃ, asaṅkhatā ca dhātu – ime dhammā araṇā.

Abhidhammadukaṃ.

Suttantikadukanikkhepaṃ

1303. Katame dhammā vijjābhāgino? Vijjāya sampayuttakā dhammā – ime dhammā vijjābhāgino.

1304. Katame dhammā avijjābhāgino? Avijjāya sampayuttakā dhammā – ime dhammā avijjābhāgino.

1305. Katame dhammā vijjūpamā? Heṭṭhimesu tīsu ariyamaggesu paññā – ime dhammā vijjūpamā.

1306. Katame dhammā vajirūpamā? Upariṭṭhime arahattamagge paññā – ime dhammā vajirūpamā.

1307. Katame dhammā bālā? Ahirīkañca anottappañca – ime dhammā bālā. Sabbepi akusalā dhammā bālā.

1308. Katame dhammā paṇḍitā? Hirī ca ottappañca – ime dhammā paṇḍitā. Sabbepi kusalā dhammā paṇḍitā.

1309. Katame dhammā kaṇhā? Ahirīkañca anottappañca – ime dhammā kaṇhā. Sabbepi akusalā dhammā kaṇhā.

1310. Katame dhammā sukkā? Hirī ca ottappañca – ime dhammā sukkā? Sabbepi kusalā dhammā sukkā.

1311. Katame dhammā tapanīyā? Kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime dhammā tapanīyā. Sabbepi akusalā dhammā tapanīyā.

1312. Katame dhammā atapanīyā? Kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime dhammā atapanīyā. Sabbepi kusalā dhammā atapanīyā.

1313. Katame dhammā adhivacanā? Yā tesaṃ tesaṃ dhammānaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo – ime dhammā adhivacanā. Sabbeva dhammā adhivacanapathā.

1314. Katame dhammā nirutti? Yā tesaṃ tesaṃ dhammānaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo – ime dhammā nirutti. Sabbeva dhammā niruttipathā.

1315. Katame dhammā paññatti? Yā tesaṃ tesaṃ dhammānaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo – ime dhammā paññatti. Sabbeva dhammā paññattipathā.

1316. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, asaṅkhatā ca dhātu – idaṃ vuccati nāmaṃ.

1317. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ – idaṃ vuccati rūpaṃ.

1318. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati avijjā.

1319. Tattha katamā bhavataṇhā? Yo bhavesu bhavachando…pe… bhavajjhosānaṃ – ayaṃ vuccati bhavataṇhā.

1320. Tattha katamā bhavadiṭṭhi? Bhavissati attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati bhavadiṭṭhi.

1321. Tattha katamā vibhavadiṭṭhi? Na bhavissati attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati vibhavadiṭṭhi.

1322. Tattha katamā sassatadiṭṭhi? Sassato attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati sassatadiṭṭhi.

1323. Tattha katamā ucchedadiṭṭhi? Ucchijjissati attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ucchedadiṭṭhi.

1324. Tattha katamā antavā diṭṭhi? Antavā attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati antavā diṭṭhi.

1325. Tattha katamā anantavā diṭṭhi? Anantavā attā ca loko cāti, yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati anantavā diṭṭhi.

1326. Tattha katamā pubbantānudiṭṭhi? Pubbantaṃ ārabbha yā uppajjati diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati pubbantānudiṭṭhi.

1327. Tattha katamā aparantānudiṭṭhi? Aparantaṃ ārabbha yā uppajjati diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati aparantānudiṭṭhi.

1328. Tattha katamaṃ ahirikaṃ? Yaṃ na hirīyati hiriyitabbena, na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ahirikaṃ.

1329. Tattha katamaṃ anottappaṃ? Yaṃ na ottappati ottappitabbena, na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati anottappaṃ.

1330. Tattha katamā hirī? Yaṃ hirīyati hiriyitabbena, hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – ayaṃ vuccati hirī.

1331. Tattha katamaṃ ottappaṃ? Yaṃ ottappati ottappitabbena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ottappaṃ.

1332. Tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikūlaggāhitā vipaccanīkasātatā anādariyaṃ anādaratā agāravatā appaṭissavatā – ayaṃ vuccati dovacassatā.

1333. Tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā, yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā – ayaṃ vuccati pāpamittatā.

1334. Tattha katamā sovacassatā? Sahadhammike vuccamāne sovacassāyaṃ sovacassiyaṃ sovacassatā appaṭikūlaggāhitā avipaccanīkasātatā sagāravatā sādariyaṃ sādaratā sappaṭissavatā – ayaṃ vuccati sovacassatā.

1335. Tattha katamā kalyāṇamittatā? Ye te puggalā saddhā sīlavanto bahussutā cāgavanto paññavanto, yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā – ayaṃ vuccati kalyāṇamittatā.

1336. Tattha katamā āpattikusalatā? Pañcapi āpattikkhandhā āpattiyo, sattapi āpattikkhandhā āpattiyo. Yā tāsaṃ āpattīnaṃ āpattikusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati āpattikusalatā.

1337. Tattha katamā āpattivuṭṭhānakusalatā? Yā tāhi āpattīhi vuṭṭhānakusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati āpattivuṭṭhānakusalatā.

1338. Tattha katamā samāpattikusalatā? Atthi savitakkasavicārā samāpatti, atthi avitakkavicāramattā samāpatti, atthi avitakkaavicārā samāpatti. Yā tāsaṃ samāpattīnaṃ samāpattikusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati samāpattikusalatā.

1339. Tattha katamā samāpattivuṭṭhānakusalatā? Yā tāhi samāpattīhi vuṭṭhānakusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati samāpattivuṭṭhānakusalatā.

1340. Tattha katamā dhātukusalatā? Aṭṭhārasa dhātuyo cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu. Yā tāsaṃ dhātūnaṃ dhātukusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati dhātukusalatā.

1341. Tattha katamā manasikārakusalatā? Yā tāsaṃ dhātūnaṃ manasikārakusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati manasikārakusalatā.

1342. Tattha katamā āyatanakusalatā? Dvādasāyatanāni – cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Yā tesaṃ āyatanānaṃ āyatanakusalatā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati āyatanakusalatā.

1343. Tattha katamā paṭiccasamuppādakusalatā? Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti; evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati paṭiccasamuppādakusalatā.

1344. Tattha katamā ṭhānakusalatā? Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya [upādāya (sī. ka.)] taṃ taṃ ṭhānanti, yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ṭhānakusalatā.

1345. Tattha katamā aṭṭhānakusalatā? Ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā uppādāya taṃ taṃ aṭṭhānanti, yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati aṭṭhānakusalatā.

1346. Tattha katamo ajjavo? Yā ajjavatā ajimhatā avaṅkatā akuṭilatā – ayaṃ vuccati ajjavo.

1347. Tattha katamo maddavo? Yā mudutā maddavatā akakkhaḷatā akathinatā nīcacittatā – ayaṃ vuccati maddavo.

1348. Tattha katamā khanti? Yā khanti khamanatā adhivāsanatā acaṇḍikkaṃ anasuropo attamanatā cittassa – ayaṃ vuccati khanti.

1349. Tattha katamaṃ soraccaṃ? Yo kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo – idaṃ vuccati soraccaṃ. Sabbopi sīlasaṃvaro soraccaṃ.

1350. Tattha katamaṃ sākhalyaṃ? Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ pahāya yā sā vācā neḷā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti; yā tattha saṇhavācatā sakhilavācatā apharusavācatā – idaṃ vuccati sākhalyaṃ.

1351. Tattha katamo paṭisanthāro? Dve paṭisanthārā – āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idhekacco paṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā – ayaṃ vuccati paṭisanthāro.

1352. Tattha katamā indriyesu aguttadvāratā? Idhekacco cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Yā imesaṃ channaṃ indriyānaṃ agutti agopanā anārakkho asaṃvaro – ayaṃ vuccati indriyesu aguttadvāratā.

1353. Tattha katamā bhojane amattaññutā? Idhekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya madāya maṇḍanāya vibhūsanāya. Yā tattha asantuṭṭhitā amattaññutā appaṭisaṅkhā bhojane – ayaṃ vuccati bhojane amattaññutā.

1354. Tattha katamā indriyesu guttadvāratā? Idhekacco cakkhunā rūpaṃ disvā na nimittaggāhī hoti na anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Yā imesaṃ channaṃ indriyānaṃ gutti gopanā ārakkho saṃvaro – ayaṃ vuccati indriyesu guttadvāratā.

1355. Tattha katamā bhojane mattaññutā? Idhekacco paṭisaṅkhā yoniso āhāraṃ āhāreti – neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. Yā tattha santuṭṭhitā mattaññutā paṭisaṅkhā bhojane – ayaṃ vuccati bhojane mattaññutā.

1356. Tattha katamaṃ muṭṭhasaccaṃ? Yā asati ananussati appaṭissati asati asaraṇatā adhāraṇatā pilāpanatā sammusanatā – idaṃ vuccati muṭṭhasaccaṃ.

1357. Tattha katamaṃ asampajaññaṃ? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – idaṃ vuccati asampajaññaṃ.

1358. Tattha katamā sati? Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā sati satindriyaṃ satibalaṃ sammāsati – ayaṃ vuccati sati.

1359. Tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati sampajaññaṃ.

1360. Tattha katamaṃ paṭisaṅkhānabalaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati paṭisaṅkhānabalaṃ.

1361. Tattha katamaṃ bhāvanābalaṃ? Yā kusalānaṃ dhammānaṃ āsevanā bhāvanā bahulīkammaṃ – idaṃ vuccati bhāvanābalaṃ. Sattapi bojjhaṅgā bhāvanābalaṃ.

1362. Tattha katamo samatho? Yā cittassa ṭhiti…pe… sammāsamādhi – ayaṃ vuccati samatho.

1363. Tattha katamā vipassanā? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati vipassanā.

1364. Tattha katamaṃ samathanimittaṃ? Yā cittassa ṭhiti…pe… sammāsamādhi – idaṃ vuccati samathanimittaṃ.

1365. Tattha katamaṃ paggāhanimittaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati paggāhanimittaṃ.

1366. Tattha katamo paggāho? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati paggāho.

1367. Tattha katamo avikkhepo? Yā cittassa ṭhiti…pe… sammāsamādhi – ayaṃ vuccati avikkhepo.

1368. Tattha katamā sīlavipatti? Yo kāyiko vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītikkamo – ayaṃ vuccati sīlavipatti. Sabbampi dussilyaṃ sīlavipatti.

1369. Tattha katamā diṭṭhivipatti? Natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti◌꞉ yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati diṭṭhivipatti. Sabbāpi micchādiṭṭhi diṭṭhivipatti.

1370. Tattha katamā sīlasampadā? Yo kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo – ayaṃ vuccati sīlasampadā. Sabbopi sīlasaṃvaro sīlasampadā.

1371. Tattha katamā diṭṭhisampadā? Atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti◌꞉ yā evarūpā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati diṭṭhisampadā. Sabbāpi sammādiṭṭhi diṭṭhisampadā.

1372. Tattha katamā sīlavisuddhi? Yo kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo – ayaṃ vuccati sīlavisuddhi. Sabbopi sīlasaṃvaro sīlavisuddhi.

1373. Tattha katamā diṭṭhivisuddhi? Kammassakatañāṇaṃ saccānulomikañāṇaṃ maggasamaṅgissa ñāṇaṃ phalasamaṅgissa ñāṇaṃ.

1374. **Diṭṭhivisuddhi kho panā**ti – yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi.

1375. **Yathādiṭṭhissa ca padhāna**nti – yo cetasiko vīriyārambho…pe… sammāvāyāmo.

1376. **Saṃvego**ti – jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ. Saṃvejaniyaṃ [saṃvejanīyaṃ (sī.)] ṭhānanti – jāti jarā byādhi maraṇaṃ.

1377. **Saṃviggassa ca yoniso padhāna**nti – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

1378. **Asantuṭṭhitā ca kusalesu dhammesū**ti – yā kusalānaṃ dhammānaṃ bhāvanāya asantuṭṭhassa bhiyyokamyatā.

1379. **Appaṭivānitā ca padhānasmi**nti – yā kusalānaṃ dhammānaṃ bhāvanāya sakkaccakiriyatā sātaccakiriyatā aṭṭhitakiriyatā anolīnavuttitā anikkhittachandatā anikkhittadhuratā āsevanā bhāvanā bahulīkammaṃ.

1380. **Vijjā**ti – tisso vijjā – pubbenivāsānussati ñāṇaṃ vijjā, sattānaṃ cutūpapāte ñāṇaṃ vijjā, āsavānaṃ khaye ñāṇaṃ vijjā.

1381. **Vimuttī**ti – dve vimuttiyo – cittassa [cittassa ca (sī. syā.)] adhimutti, nibbānañca.

1382. **Khaye ñāṇa**nti – maggasamaṅgissa ñāṇaṃ.

1383. **Anuppāde ñāṇa**nti – phalasamaṅgissa ñāṇaṃ.

Nikkhepakaṇḍaṃ niṭṭhitaṃ.

4. Aṭṭhakathākaṇḍaṃ

Tikaatthuddhāro

1384. Katame dhammā kusalā? Catūsu bhūmīsu kusalaṃ – ime dhammā kusalā.

1385. Katame dhammā akusalā? Dvādasa akusalacittuppādā – ime dhammā akusalā.

1386. Katame dhammā abyākatā? Catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā abyākatā.

1387. Katame dhammā sukhāya vedanāya sampayuttā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro kāmāvacarakusalassa vipākato ca kiriyato ca pañca, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ vedanaṃ ṭhapetvā – ime dhammā sukhāya vedanāya sampayuttā.

1388. Katame dhammā dukkhāya vedanāya sampayuttā? Dve domanassasahagatacittuppādā, dukkhasahagataṃ kāyaviññāṇaṃ, etthuppannaṃ dukkhaṃ vedanaṃ ṭhapetvā – ime dhammā dukkhāya vedanāya sampayuttā.

1389. Katame dhammā adukkhamasukhāya vedanāya sampayuttā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, cattāro arūpāvacarā kusalato ca vipākato ca kiriyato ca, lokuttaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ adukkhamasukhaṃ vedanaṃ ṭhapetvā – ime dhammā adukkhamasukhāya vedanāya sampayuttā. Tisso ca vedanā, rūpañca, nibbānañca – ime dhammā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, ya vedanāya sampayuttātipi.

1390. Katame dhammā vipākā? Catūsu bhūmīsu vipāko – ime dhammā vipākā.

1391. Katame dhammā vipākadhammadhammā? Catūsu bhūmīsu kusalaṃ akusalaṃ – ime dhammā vipākadhammadhammā.

1392. Katame dhammā nevavipākanavipākadhammadhammā? Tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā nevavipākanavipākadhammadhammā.

1393. Katame dhammā upādiṇṇupādāniyā? Tīsu bhūmīsu vipāko, yañca rūpaṃ kammassa katattā – ime dhammā upādiṇṇupādāniyā.

1394. Katame dhammā anupādiṇṇupādāniyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ na kammassa katattā – ime dhammā anupādiṇṇupādāniyā.

1395. Katame dhammā anupādiṇṇaanupādāniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anupādiṇṇaanupādāniyā.

1396. Katame dhammā saṃkiliṭṭhasaṃkilesikā? Dvādasākusalacittuppādā – ime dhammā saṃkiliṭṭhasaṃkilesikā.

1397. Katame dhammā asaṃkiliṭṭhasaṃkilesikā? Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā asaṃkiliṭṭhasaṃkilesikā.

1398. Katame dhammā asaṃkiliṭṭhaasaṃkilesikā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā asaṃkiliṭṭhaasaṃkilesikā.

1399. Katame dhammā savitakkasavicārā? Kāmāvacaraṃ kusalaṃ, akusalaṃ, kāmāvacarakusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve, kiriyato ekādasa, rūpāvacaraṃ paṭhamaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, lokuttaraṃ paṭhamaṃ jhānaṃ kusalato ca vipākato ca, etthuppanne vitakkavicāre ṭhapetvā – ime dhammā savitakkasavicārā.

1400. Katame dhammā avitakkavicāramattā? Rūpāvacarapañcakanaye dutiyaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, lokuttarapañcakanaye dutiyaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ vicāraṃ ṭhapetvā, vitakko ca – ime dhammā avitakkavicāramattā.

1401. Katame dhammā avitakkaavicārā? Dvepañcaviññāṇāni, rūpāvacaratikatikajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca lokuttaratikatikajjhānā kusalato ca vipākato ca pañcakanaye dutiye jhāne [dutiyajjhāne (sī.)], uppanno ca vicāro rūpañca nibbānañca – ime dhammā avitakkaavicārā. Vitakkasahajāto vicāro na vattabbo savitakkasavicārotipi, avitakkavicāramattotipi, avitakkaavicārotipi.

1402. Katame dhammā pītisahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato pañca, kiriyato pañca, rūpāvacaradukatikajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaradukatikajjhānā kusalato ca vipākato ca, etthuppannaṃ pītiṃ ṭhapetvā – ime dhammā pītisahagatā.

1403. Katame dhammā sukhasahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato cha, kiriyato pañca, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ ṭhapetvā – ime dhammā sukhasahagatā.

1404. Katame dhammā upekkhāsahagatā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ upekkhaṃ ṭhapetvā – ime dhammā upekkhāsahagatā. Pīti na pītisahagatā, sukhasahagatā, na upekkhāsahagatā. Sukhaṃ na sukhasahagataṃ, siyā pītisahagataṃ, na upekkhāsahagataṃ, siyā na vattabbaṃ pītisahagatanti. Dve domanassasahagatacittuppādā, dukkhasahagatakāyaviññāṇaṃ, yā ca vedanā upekkhā, rūpañca nibbānañca – ime dhammā na vattabbā pītisahagatātipi, sukhasahagatātipi, upekkhāsahagatātipi.

1405. Katame dhammā dassanena pahātabbā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo – ime dhammā dassanena pahātabbā.

1406. Katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo – ime dhammā bhāvanāya pahātabbā. Cattāro diṭṭhigatavippayuttā lobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā.

1407. Katame dhammā neva dassanena na bhāvanāya pahātabbā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā neva dassanena na bhāvanāya pahātabbā.

1408. Katame dhammā dassanena pahātabbahetukā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā – ime dhammā dassanena pahātabbahetukā.

1409. Katame dhammā bhāvanāya pahātabbahetukā? Uddhaccasahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā – ime dhammā bhāvanāya pahātabbahetukā. Cattāro diṭṭhigatavippayuttā lobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā.

1410. Katame dhammā neva dassanena na bhāvanāya pahātabbahetukā? Vicikicchāsahagato moho, uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā neva dassanena na bhāvanāya pahātabbahetukā.

1411. Katame dhammā ācayagāmino? Tīsu bhūmīsu kusalaṃ, akusalaṃ – ime dhammā ācayagāmino.

1412. Katame dhammā apacayagāmino? Cattāro maggā apariyāpannā – ime dhammā apacayagāmino.

1413. Katame dhammā nevācayagāmināpacayagāmino? Catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā nevācayagāmināpacayagāmino.

1414. Katame dhammā sekkhā? Cattāro maggā apariyāpannā, heṭṭhimāni ca tīṇi sāmaññaphalāni – ime dhammā sekkhā.

1415. Katame dhammā asekkhā? Upariṭṭhimaṃ arahattaphalaṃ – ime dhammā asekkhā.

1416. Katame dhammā nevasekkhanāsekkhā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā nevasekkhanāsekkhā.

1417. Katame dhammā parittā? Kāmāvacarakusalaṃ, akusalaṃ, sabbo kāmāvacarassa vipāko, kāmāvacarakiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā parittā.

1418. Katame dhammā mahaggatā? Rūpāvacarā, arūpāvacarā, kusalābyākatā – ime dhammā mahaggatā.

1419. Katame dhammā appamāṇā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā appamāṇā.

1420. Katame dhammā parittārammaṇā? Sabbo kāmāvacarassa vipāko, kiriyāmanodhātu, kiriyāhetukamanoviññāṇadhātu somanassasahagatā – ime dhammā parittārammaṇā.

1421. Katame dhammā mahaggatārammaṇā? Viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanaṃ – ime dhammā mahaggatārammaṇā.

1422. Katame dhammā appamāṇārammaṇā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni – ime dhammā appamāṇārammaṇā. Kāmāvacarakusalato cattāro ñāṇavippayuttacittuppādā, kiriyato cattāro ñāṇavippayuttacittuppādā, sabbaṃ akusalaṃ – ime dhammā siyā parittārammaṇā, siyā mahaggatārammaṇā, na appamāṇārammaṇā, siyā na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi. Kāmāvacarakusalato cattāro ñāṇasampayuttacittuppādā, kiriyato cattāro ñāṇasampayuttacittuppādā, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca kiriyato ca, kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā – ime dhammā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi, appamāṇārammaṇātipi. Rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsānañcāyatanaṃ, ākiñcaññāyatanaṃ – ime dhammā na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi, appamāṇārammaṇātipi. Rūpañca nibbānañca anārammaṇā.

1423. Katame dhammā hīnā? Dvādasa akusalacittuppādā – ime dhammā hīnā.

1424. Katame dhammā majjhimā? Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā majjhimā.

1425. Katame dhammā paṇītā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā paṇītā.

1426. Katame dhammā micchattaniyatā? Cattāro diṭṭhigatasampayuttacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā micchattaniyatā, siyā aniyatā.

1427. Katame dhammā sammattaniyatā? Cattāro maggā apariyāpannā – ime dhammā sammattaniyatā.

1428. Katame dhammā aniyatā? Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā aniyatā.

1429. Katame dhammā maggārammaṇā? Kāmāvacarakusalato cattāro ñāṇasampayuttacittuppādā, kiriyato cattāro ñāṇasampayuttacittuppādā – ime dhammā siyā maggārammaṇā, na maggahetukā; siyā maggādhipatino, siyā na vattabbā maggārammaṇātipi, maggādhipatinotipi. Cattāro ariyamaggā na maggārammaṇā, maggahetukā; siyā maggādhipatino, siyā na vattabbā maggādhipatinoti. Rūpāvacaracatutthaṃ jhānaṃ kusalato ca kiriyato ca, kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā – ime dhammā siyā maggārammaṇā; na maggahetukā, na maggādhipatino; siyā na vattabbā maggārammaṇāti. Kāmāvacarakusalato cattāro ñāṇavippayuttacittuppādā, sabbaṃ akusalaṃ, sabbo kāmāvacarassa vipāko, kiriyato cha cittuppādā, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, cattāro āruppā kusalato ca vipākato ca kiriyato ca, cattāri ca sāmaññaphalāni – ime dhammā na vattabbā maggārammaṇātipi, maggahetukātipi, maggādhipatinotipi. Rūpañca nibbānañca anārammaṇā.

1430. Katame dhammā uppannā? Catūsu bhūmīsu vipāko, yañca rūpaṃ kammassa katattā – ime dhammā siyā uppannā, siyā uppādino; na vattabbā anuppannāti. Catūsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ na kammassa katattā – ime dhammā siyā uppannā, siyā anuppannā, na vattabbā uppādinoti. Nibbānaṃ na vattabbaṃ uppannantipi, anuppannantipi, uppādinotipi.

1431. Nibbānaṃ ṭhapetvā sabbe dhammā siyā atītā, siyā anāgatā, siyā paccuppannā. Nibbānaṃ na vattabbaṃ atītantipi, anāgatantipi, paccuppannantipi.

1432. Katame dhammā atītārammaṇā? Viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanaṃ – ime dhammā atītārammaṇā.

1433. Niyogā anāgatārammaṇā natthi.

1434. Katame dhammā paccuppannārammaṇā? Dvepañcaviññāṇāni, tisso ca manodhātuyo – ime dhammā paccuppannārammaṇā. Kāmāvacarakusalassa vipākato dasa cittuppādā, akusalassa vipākato manoviññāṇadhātu upekkhāsahagatā, kiriyāhetukamanoviññāṇadhātu somanassasahagatā – ime dhammā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā. Kāmāvacarakusalaṃ, akusalaṃ, kiriyato nava cittuppādā, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca kiriyato ca – ime dhammā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā; siyā na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsānañcāyatanaṃ, ākiñcaññāyatanaṃ, cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni – ime dhammā na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Rūpañca nibbānañca anārammaṇā.

1435. Anindriyabaddharūpañca nibbānañca ṭhapetvā, sabbe dhammā siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Anindriyabaddharūpañca nibbānañca bahiddhā.

1436. Katame dhammā ajjhattārammaṇā? Viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanaṃ – ime dhammā ajjhattārammaṇā.

1437. Katame dhammā bahiddhārammaṇā? Rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsānañcāyatanaṃ, cattāro maggā apariyāpannā cattāri ca sāmaññaphalāni – ime dhammā bahiddhārammaṇā. Rūpaṃ ṭhapetvā, sabbeva kāmāvacarā kusalākusalābyākatā dhammā, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca kiriyato ca – ime dhammā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā. Ākiñcaññāyatanaṃ na vattabbaṃ ajjhattārammaṇantipi, bahiddhārammaṇantipi, ajjhattabahiddhārammaṇantipi. Rūpañca nibbānañca anārammaṇā.

1438. Katame dhammā sanidassanasappaṭighā? Rūpāyatanaṃ – ime dhammā sanidassanasappaṭighā.

1439. Katame dhammā anidassanasappaṭighā? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – ime dhammā anidassanasappaṭighā.

1440. Katame dhammā anidassanaappaṭighā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, nibbānañca – ime dhammā anidassanaappaṭighā.

Tikaṃ.

Dukaatthuddhāro

Hetugocchakaṃ

1441. Katame dhammā hetū? Tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū. Alobho kusalahetu, adoso kusalahetu, catūsu bhūmīsu kusalesu uppajjanti. Amoho kusalahetu, kāmāvacarakusalato cattāro ñāṇavippayutte cittuppāde ṭhapetvā, catūsu bhūmīsu kusalesu uppajjati.

Lobho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati. Doso dvīsu domanassasahagatesu cittuppādesu uppajjati. Moho sabbākusalesu uppajjati.

Alobho vipākahetu adoso vipākahetu, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā, catūsu bhūmīsu vipākesu uppajjanti. Amoho vipākahetu, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā, cattāro ñāṇavippayutte cittuppāde ṭhapetvā, catūsu bhūmīsu vipākesu uppajjati.

Alobho kiriyahetu adoso kiriyahetu, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā, tīsu bhūmīsu kiriyesu uppajjanti. Amoho kiriyahetu, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā, cattāro ñāṇavippayutte cittuppāde ṭhapetvā, tīsu bhūmīsu kiriyesu uppajjati – ime dhammā hetū.

1442. Katame dhammā na hetū? Ṭhapetvā hetū, catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā na hetū.

1443. Katame dhammā sahetukā? Vicikicchāsahagataṃ uddhaccasahagataṃ mohaṃ ṭhapetvā avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ – ime dhammā sahetukā.

1444. Katame dhammā ahetukā? Vicikicchāsahagato moho, uddhaccasahagato moho, dvepañcaviññāṇāni, tisso ca manodhātuyo, pañca ca ahetukamanoviññāṇadhātuyo, rūpañca, nibbānañca – ime dhammā ahetukā.

1445. Katame dhammā hetusampayuttā? Vicikicchāsahagataṃ uddhaccasahagataṃ mohaṃ ṭhapetvā avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ – ime dhammā hetusampayuttā.

1446. Katame dhammā hetuvippayuttā? Vicikicchāsahagato moho, uddhaccasahagato moho, dvepañcaviññāṇāni tisso ca manodhātuyo pañca ca ahetukamanoviññāṇadhātuyo, rūpañca, nibbānañca – ime dhammā hetuvippayuttā.

1447. Katame dhammā hetū ceva sahetukā ca? Yattha dve tayo hetū ekato uppajjanti – ime dhammā hetū ceva sahetukā ca.

1448. Katame dhammā sahetukā ceva na ca hetū? Catūsu bhūmīsu kusalaṃ, akusalaṃ, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ, etthuppanne hetū ṭhapetvā – ime dhammā sahetukā ceva na ca hetū. Ahetukā dhammā na vattabbā – hetū ceva sahetukā cātipi, sahetukā ceva na ca hetūtipi.

1449. Katame dhammā hetū ceva hetusampayuttā ca? Yattha dve tayo hetū ekato uppajjanti – ime dhammā hetū ceva hetusampayuttā ca.

1450. Katame dhammā hetusampayuttā ceva na ca hetū? Catūsu bhūmīsu kusalaṃ, akusalaṃ, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ, etthuppanne hetū ṭhapetvā – ime dhammā hetusampayuttā ceva na ca hetū. Hetuvippayuttā dhammā na vattabbā – hetū ceva hetusampayuttā cātipi, hetusampayuttā ceva na ca hetūtipi.

1451. Katame dhammā na hetū sahetukā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ, etthuppanne hetū ṭhapetvā – ime dhammā na hetū sahetukā.

1452. Katame dhammā na hetū ahetukā? Dvepañcaviññāṇāni, tisso ca manodhātuyo, pañca ca ahetukamanoviññāṇadhātuyo, rūpañca, nibbānañca – ime dhammā na hetū ahetukā. Hetū dhammā na vattabbā – na hetū sahetukātipi, na hetū ahetukātipi.

Cūḷantaradukaṃ

1453. Katame dhammā sappaccayā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā sappaccayā.

1454. Katame dhammā appaccayā? Nibbānaṃ – ime dhammā appaccayā.

1455. Katame dhammā saṅkhatā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā saṅkhatā.

1456. Katame dhammā asaṅkhatā? Nibbānaṃ – ime dhammā asaṅkhatā.

1457. Katame dhammā sanidassanā? Rūpāyatanaṃ – ime dhammā sanidassanā.

1458. Katame dhammā anidassanā? Cakkhāyatanaṃ …pe… phoṭṭhabbāyatanaṃ, catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, nibbānañca – ime dhammā anidassanā.

1459. Katame dhammā sappaṭighā? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – ime dhammā sappaṭighā.

1460. Katame dhammā appaṭighā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, nibbānañca – ime dhammā appaṭighā.

1461. Katame dhammā rūpino? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ – ime dhammā rūpino.

1462. Katame dhammā arūpino? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, nibbānañca – ime dhammā arūpino.

1463. Katame dhammā lokiyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā lokiyā.

1464. Katame dhammā lokuttarā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā lokuttarā. Sabbe [sabbeva (syā.)] dhammā kenaci viññeyyā, kenaci na viññeyyā.

Āsavagocchakaṃ

1465. Katame dhammā āsavā? Cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Kāmāsavo aṭṭhasu lobhasahagatesu cittuppādesu uppajjati bhavāsavo catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppajjati diṭṭhāsavo catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati. Avijjāsavo sabbākusalesu uppajjati – ime dhammā āsavā.

1466. Katame dhammā no āsavā? Ṭhapetvā āsave avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no āsavā.

1467. Katame dhammā sāsavā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā sāsavā.

1468. Katame dhammā anāsavā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anāsavā.

1469. Katame dhammā āsavasampayuttā? Dve domanassasahagatacittuppādā etthuppannaṃ mohaṃ ṭhapetvā, vicikicchāsahagataṃ uddhaccasahagataṃ mohaṃ ṭhapetvā, avasesaṃ akusalaṃ – ime dhammā āsavasampayuttā.

1470. Katame dhammā āsavavippayuttā? Dvīsu domanassasahagatesu cittuppādesu uppanno moho, vicikicchāsahagato moho, uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā āsavavippayuttā.

1471. Katame dhammā āsavā ceva sāsavā ca? Teva āsavā āsavā ceva sāsavā ca.

1472. Katame dhammā sāsavā ceva no ca āsavā? Ṭhapetvā āsave, avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā sāsavā ceva no ca āsavā. Anāsavā dhammā na vattabbā – āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi.

1473. Katame dhammā āsavā ceva āsavasampayuttā ca? Yattha dve tayo āsavā ekato uppajjanti – ime dhammā āsavā ceva āsavasampayuttā ca.

1474. Katame dhammā āsavasampayuttā ceva no ca āsavā? Ṭhapetvā āsave, avasesaṃ akusalaṃ – ime dhammā āsavasampayuttā ceva no ca āsavā. Āsavavippayuttā dhammā na vattabbā – āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi.

1475. Katame dhammā āsavavippayuttā sāsavā? Dvīsu domanassasahagatesu cittuppādesu uppanno moho, vicikicchāsahagato moho, uddhaccasahagato moho, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā āsavavippayuttā sāsavā.

1476. Katame dhammā āsavavippayuttā anāsavā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā āsavavippayuttā anāsavā. Āsavasampayuttā dhammā na vattabbā – āsavavippayuttā sāsavātipi, āsavavippayuttā anāsavātipi.

Saṃyojanagocchakaṃ

1477. Katame dhammā saṃyojanā? Dasa saṃyojanāni – kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, vicikicchāsaṃyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, bhavarāgasaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ. Kāmarāgasaṃyojanaṃ aṭṭhasu lobhasahagatesu cittuppādesu uppajjati. Paṭighasaṃyojanaṃ dvīsu domanassasahagatesu cittuppādesu uppajjati. Mānasaṃyojanaṃ catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppajjati. Diṭṭhisaṃyojanaṃ catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati. Vicikicchāsaṃyojanaṃ vicikicchāsahagatesu cittuppādesu uppajjati. Sīlabbataparāmāsasaṃyojanaṃ catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati. Bhavarāgasaṃyojanaṃ catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppajjati. Issāsaṃyojanañca macchariyasaṃyojanañca dvīsu domanassasahagatesu cittuppādesu uppajjanti. Avijjāsaṃyojanaṃ sabbākusalesu uppajjati – ime dhammā saṃyojanā.

1478. Katame dhammā no saṃyojanā. Ṭhapetvā saṃyojane avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no saṃyojanā.

1479. Katame dhammā saṃyojaniyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā saṃyojaniyā.

1480. Katame dhammā asaṃyojaniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā asaṃyojaniyā.

1481. Katame dhammā saṃyojanasampayuttā? Uddhaccasahagataṃ mohaṃ ṭhapetvā avasesaṃ akusalaṃ – ime dhammā saṃyojanasampayuttā.

1482. Katame dhammā saṃyojanavippayuttā? Uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā saṃyojanavippayuttā.

1483. Katame dhammā saṃyojanā ceva saṃyojaniyā ca? Tāneva saṃyojanāni saṃyojanā ceva saṃyojaniyā ca.

1484. Katame dhammā saṃyojaniyā ceva no ca saṃyojanā? Ṭhapetvā saṃyojane avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā saṃyojaniyā ceva no ca saṃyojanā. Asaṃyojaniyā dhammā na vattabbā – saṃyojanā ceva saṃyojaniyā cātipi, saṃyojaniyā ceva no ca saṃyojanātipi.

1485. Katame dhammā saṃyojanā ceva saṃyojanasampayuttā ca? Yattha dve tīṇi saṃyojanāni ekato uppajjanti – ime dhammā saṃyojanā ceva saṃyojanasampayuttā ca.

1486. Katame dhammā saṃyojanasampayuttā ceva no ca saṃyojanā? Ṭhapetvā saṃyojane, avasesaṃ akusalaṃ – ime dhammā saṃyojanasampayuttā ceva no ca saṃyojanā. Saṃyojanavippayuttā dhammā na vattabbā – saṃyojanā ceva saṃyojanasampayuttā cātipi, saṃyojanasampayuttā ceva no ca saṃyojanātipi.

1487. Katame dhammā saṃyojanavippayuttā saṃyojaniyā? Uddhaccasahagato moho, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā saṃyojanavippayuttā saṃyojaniyā.

1488. Katame dhammā saṃyojanavippayuttā asaṃyojaniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā saṃyojanavippayuttā asaṃyojaniyā. Saṃyojanasampayuttā dhammā na vattabbā – saṃyojanavippayuttā saṃyojaniyātipi, saṃyojanavippayuttā asaṃyojaniyātipi.

Ganthagocchakaṃ

1489. Katame dhammā ganthā? Cattāro ganthā – abhijjhākāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. Abhijjhākāyagantho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati. Byāpādo kāyagantho dvīsu domanassasahagatesu cittuppādesu uppajjati. Sīlabbataparāmāso kāyagantho ca idaṃsaccābhiniveso kāyagantho ca catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjanti – ime dhammā ganthā.

1490. Katame dhammā no ganthā? Ṭhapetvā ganthe, avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no ganthā.

1491. Katame dhammā ganthaniyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā ganthaniyā.

1492. Katame dhammā aganthaniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā aganthaniyā.

1493. Katame dhammā ganthasampayuttā? Cattāro diṭṭhigatasampayuttacittuppādā, cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, etthuppannaṃ lobhaṃ ṭhapetvā, dve domanassasahagatacittuppādā, etthuppannaṃ paṭighaṃ ṭhapetvā – ime dhammā ganthasampayuttā.

1494. Katame dhammā ganthavippayuttā? Catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppanno lobho, dvīsu domanassasahagatesu cittuppādesu uppannaṃ paṭighaṃ, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā ganthavippayuttā.

1495. Katame dhammā ganthā ceva ganthaniyā ca? Teva ganthā ganthā ceva ganthaniyā ca.

1496. Katame dhammā ganthaniyā ceva no ca ganthā? Ṭhapetvā ganthe avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā ganthaniyā ceva no ca ganthā. Aganthaniyā dhammā na vattabbā – ganthā ceva ganthaniyā cātipi, ganthaniyā ceva no ca ganthātipi.

1497. Katame dhammā ganthā ceva ganthasampayuttā ca? Yattha diṭṭhi ca lobho ca ekato uppajjanti – ime dhammā ganthā ceva ganthasampayuttā ca.

1498. Katame dhammā ganthasampayuttā ceva no ca ganthā? Aṭṭha lobhasahagatacittuppādā dve domanassasahagatacittuppādā, etthuppanne ganthe ṭhapetvā – ime dhammā ganthasampayuttā ceva no ca ganthā. Ganthavippayuttā dhammā na vattabbā – ganthā ceva ganthasampayuttā cātipi, ganthasampayuttā ceva no ca ganthātipi.

1499. Katame dhammā ganthavippayuttā ganthaniyā? Catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppanno lobho, dvīsu domanassasahagatesu cittuppādesu uppannaṃ paṭighaṃ, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā ganthavippayuttā ganthaniyā.

1500. Katame dhammā ganthavippayuttā aganthaniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā ganthavippayuttā aganthaniyā. Ganthasampayuttā dhammā na vattabbā – ganthavippayuttā ganthaniyātipi, ganthavippayuttā aganthaniyātipi.

Oghagocchakaṃ

1501. Katame dhammā oghā…pe….

Yogagocchakaṃ

1502. Katame dhammā yogā…pe….

Nīvaraṇagocchakaṃ

1503. Katame dhammā nīvaraṇā? Cha nīvaraṇā – kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ, avijjānīvaraṇaṃ. Kāmacchandanīvaraṇaṃ aṭṭhasu lobhasahagatesu cittuppādesu uppajjati, byāpādanīvaraṇaṃ dvīsu domanassasahagatesu cittuppādesu uppajjati, thinamiddhanīvaraṇaṃ sasaṅkhārikesu akusalesu uppajjati, uddhaccanīvaraṇaṃ uddhaccasahagatesu cittuppādesu uppajjati, kukkuccanīvaraṇaṃ dvīsu domanassasahagatesu cittuppādesu uppajjati, vicikicchānīvaraṇaṃ vicikicchāsahagatesu cittuppādesu uppajjati, avijjānīvaraṇaṃ sabbākusalesu uppajjati – ime dhammā nīvaraṇā.

1504. Katame dhammā no nīvaraṇā? Ṭhapetvā nīvaraṇe avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no nīvaraṇā.

1505. Katame dhammā nīvaraṇiyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā nīvaraṇiyā.

1506. Katame dhammā anīvaraṇiyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anīvaraṇiyā.

1507. Katame dhammā nīvaraṇasampayuttā? Dvādasa akusalacittuppādā – ime dhammā nīvaraṇasampayuttā.

1508. Katame dhammā nīvaraṇavippayuttā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā nīvaraṇavippayuttā.

1509. Katame dhammā nīvaraṇā ceva nīvaraṇiyā ca? Tāneva nīvaraṇāni nīvaraṇā ceva nīvaraṇiyā ca.

1510. Katame dhammā nīvaraṇiyā ceva no ca nīvaraṇā? Ṭhapetvā nīvaraṇe, avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā nīvaraṇiyā ceva no ca nīvaraṇā. Anīvaraṇiyā dhammā na vattabbā – nīvaraṇā ceva nīvaraṇiyā cātipi, nīvaraṇiyā ceva no ca nīvaraṇātipi.

1511. Katame dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca? Yattha dve tīṇi nīvaraṇāni ekato uppajjanti – ime dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca.

1512. Katame dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā? Ṭhapetvā nīvaraṇe, avasesaṃ akusalaṃ – ime dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā. Nīvaraṇavippayuttā dhammā na vattabbā – nīvaraṇā ceva nīvaraṇasampayuttā cātipi, nīvaraṇasampayuttā ceva no ca nīvaraṇātipi.

1513. Katame dhammā nīvaraṇavippayuttā nīvaraṇiyā? Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā nīvaraṇavippayuttā nīvaraṇiyā.

1514. Katame dhammā nīvaraṇavippayuttā anīvaraṇiyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā nīvaraṇavippayuttā anīvaraṇiyā. Nīvaraṇasampayuttā dhammā na vattabbā – nīvaraṇavippayuttā nīvaraṇiyātipi, nīvaraṇavippayuttā anīvaraṇiyātipi.

Parāmāsagocchakaṃ

1515. Katame dhammā parāmāsā? Diṭṭhiparāmāso catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati – ime dhammā parāmāsā.

1516. Katame dhammā no parāmāsā? Ṭhapetvā parāmāsaṃ avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no parāmāsā.

1517. Katame dhammā parāmaṭṭhā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā parāmaṭṭhā.

1518. Katame dhammā aparāmaṭṭhā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni nibbānañca – ime dhammā aparāmaṭṭhā.

1519. Katame dhammā parāmāsasampayuttā? Cattāro diṭṭhigatasampayuttacittuppādā, etthuppannaṃ parāmāsaṃ ṭhapetvā – ime dhammā parāmāsasampayuttā.

1520. Katame dhammā parāmāsavippayuttā? Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā parāmāsavippayuttā. Parāmāso na vattabbo – parāmāsasampayuttotipi, parāmāsavippayuttotipi.

1521. Katame dhammā parāmāsā ceva parāmaṭṭhā ca? So eva parāmāso parāmāso ceva parāmaṭṭho ca.

1522. Katame dhammā parāmaṭṭhā ceva no ca parāmāsā? Ṭhapetvā parāmāsaṃ avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā parāmaṭṭhā ceva no ca parāmāsā. Aparāmaṭṭhā dhammā na vattabbā – parāmāsā ceva parāmaṭṭhā cātipi, parāmaṭṭhā ceva no ca parāmāsātipi.

1523. Katame dhammā parāmāsavippayuttā parāmaṭṭhā? Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā parāmāsavippayuttā parāmaṭṭhā.

1524. Katame dhammā parāmāsavippayuttā aparāmaṭṭhā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā parāmāsavippayuttā aparāmaṭṭhā. Parāmāsā ca parāmāsasampayuttā ca dhammā na vattabbā – parāmāsavippayuttā parāmaṭṭhātipi, parāmāsavippayuttā aparāmaṭṭhātipi.

Mahantaradukaṃ

1525. Katame dhammā sārammaṇā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ – ime dhammā sārammaṇā.

1526. Katame dhammā anārammaṇā? Rūpañca, nibbānañca – ime dhammā anārammaṇā.

1527. Katame dhammā cittā? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu – ime dhammā cittā.

1528. Katame dhammā no cittā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, rūpañca, nibbānañca – ime dhammā no cittā.

1529. Katame dhammā cetasikā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cetasikā.

1530. Katame dhammā acetasikā? Cittañca, rūpañca, nibbānañca – ime dhammā acetasikā.

1531. Katame dhammā cittasampayuttā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasampayuttā.

1532. Katame dhammā cittavippayuttā? Rūpañca, nibbānañca – ime dhammā cittavippayuttā. Cittaṃ na vattabbaṃ – cittena sampayuttantipi, cittena vippayuttantipi.

1533. Katame dhammā cittasaṃsaṭṭhā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhā.

1534. Katame dhammā cittavisaṃsaṭṭhā? Rūpañca, nibbānañca – ime dhammā cittavisaṃsaṭṭhā.

Cittaṃ na vattabbaṃ – cittena saṃsaṭṭhantipi, cittena visaṃsaṭṭhantipi.

1535. Katame dhammā cittasamuṭṭhānā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷīkāro āhāro – ime dhammā cittasamuṭṭhānā.

1536. Katame dhammā no cittasamuṭṭhānā? Cittañca, avasesañca rūpaṃ, nibbānañca – ime dhammā no cittasamuṭṭhānā.

1537. Katame dhammā cittasahabhuno? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti – ime dhammā cittasahabhuno.

1538. Katame dhammā no cittasahabhuno? Cittañca, avasesañca rūpaṃ, nibbānañca – ime dhammā no cittasahabhuno.

1539. Katame dhammā cittānuparivattino? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti – ime dhammā cittānuparivattino.

1540. Katame dhammā no cittānuparivattino? Cittañca, avasesañca rūpaṃ, nibbānañca – ime dhammā no cittānuparivattino.

1541. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānā.

1542. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānā? Cittañca, rūpañca, nibbānañca – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānā.

1543. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānasahabhuno? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānasahabhuno.

1544. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno? Cittañca, rūpañca, nibbānañca – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno.

1545. Katame dhammā cittasaṃsaṭṭhasamuṭṭhānānuparivattino? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – ime dhammā cittasaṃsaṭṭhasamuṭṭhānānuparivattino.

1546. Katame dhammā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino? Cittañca, rūpañca, nibbānañca – ime dhammā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino.

1547. Katame dhammā ajjhattikā? Cakkhāyatanaṃ…pe… manāyatanaṃ – ime dhammā ajjhattikā.

1548. Katame dhammā bāhirā? Rūpāyatanaṃ…pe… dhammāyatanaṃ – ime dhammā bāhirā.

1549. Katame dhammā upādā? Cakkhāyatanaṃ…pe… kabaḷīkāro āhāro – ime dhammā upādā.

1550. Katame dhammā no upādā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, cattāro ca mahābhūtā, nibbānañca – ime dhammā no upādā.

1551. Katame dhammā upādiṇṇā? Tīsu bhūmīsu vipāko, yañca rūpaṃ kammassa katattā – ime dhammā upādiṇṇā.

1552. Katame dhammā anupādiṇṇā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ na kammassa katattā, cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anupādiṇṇā.

Upādānagocchakaṃ

1553. Katame dhammā upādānā? Cattāri upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Kāmupādānaṃ aṭṭhasu lobhasahagatesu cittuppādesu uppajjati. Diṭṭhupādānañca sīlabbatupādānañca attavādupādānañca catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjanti – ime dhammā upādānā.

1554. Katame dhammā no upādānā? Ṭhapetvā upādāne avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no upādānā.

1555. Katame dhammā upādāniyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā upādāniyā.

1556. Katame dhammā anupādāniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anupādāniyā.

1557. Katame dhammā upādānasampayuttā? Cattāro diṭṭhigatasampayuttalobhasahagatacittuppādā, cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, etthuppannaṃ lobhaṃ ṭhapetvā – ime dhammā upādānasampayuttā.

1558. Katame dhammā upādānavippayuttā? Catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppanno lobho, dve domanassasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā upādānavippayuttā.

1559. Katame dhammā upādānā ceva upādāniyā ca? Tāneva upādānāni upādānā ceva upādāniyā ca.

1560. Katame dhammā upādāniyā ceva no ca upādānā? Ṭhapetvā upādāne avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā upādāniyā ceva no ca upādānā. Anupādāniyā dhammā na vattabbā – upādānā ceva upādāniyā cātipi, upādāniyā ceva no ca upādānātipi.

1561. Katame dhammā upādānā ceva upādānasampayuttā ca? Yattha diṭṭhi ca lobho ca ekato uppajjanti – ime dhammā upādānā ceva upādānasampayuttā ca.

1562. Katame dhammā upādānasampayuttā ceva no ca upādānā? Aṭṭha lobhasahagatacittuppādā, etthuppanne upādāne ṭhapetvā – ime dhammā upādānasampayuttā ceva no ca upādānā. Upādānavippayuttā dhammā na vattabbā – upādānā ceva upādānasampayuttā cātipi, upādānasampayuttā ceva no ca upādānātipi.

1563. Katame dhammā upādānavippayuttā upādāniyā? Catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppanno lobho, dve domanassasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā upādānavippayuttā upādāniyā.

1564. Katame dhammā upādānavippayuttā anupādāniyā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā upādānavippayuttā anupādāniyā. Upādānasampayuttā dhammā na vattabbā – upādānavippayuttā upādāniyātipi, upādānavippayuttā anupādāniyātipi.

Kilesagocchakaṃ

1565. Katame dhammā kilesā? Dasa kilesavatthūni – lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ. Lobho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati. Doso dvīsu domanassasahagatesu cittuppādesu uppajjati. Moho sabbākusalesu uppajjati. Māno catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppajjati. Diṭṭhi catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati. Vicikicchā vicikicchāsahagatesu cittuppādesu uppajjati. Thinaṃ sasaṅkhārikesu akusalesu uppajjati. Uddhaccañca ahirikañca anottappañca sabbākusalesu uppajjanti – ime dhammā kilesā.

1566. Katame dhammā no kilesā? Ṭhapetvā kilese avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā no kilesā.

1567. Katame dhammā saṃkilesikā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ sabbañca rūpaṃ – ime dhammā saṃkilesikā.

1568. Katame dhammā asaṃkilesikā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā asaṃkilesikā.

1569. Katame dhammā saṃkiliṭṭhā? Dvādasa akusalacittuppādā – ime dhammā saṃkiliṭṭhā.

1570. Katame dhammā asaṃkiliṭṭhā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā asaṃkiliṭṭhā.

1571. Katame dhammā kilesasampayuttā? Dvādasa akusalacittuppādā – ime dhammā kilesasampayuttā.

1572. Katame dhammā kilesavippayuttā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā kilesavippayuttā.

1573. Katame dhammā kilesā ceva saṃkilesikā ca? Teva kilesā kilesā ceva saṃkilesikā ca.

1574. Katame dhammā saṃkilesikā ceva no ca kilesā? Ṭhapetvā kilese avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā saṃkilesikā ceva no ca kilesā. Asaṃkilesikā dhammā na vattabbā – kilesā ceva saṃkilesikā cātipi, saṃkilesikā ceva no ca kilesātipi.

1575. Katame dhammā kilesā ceva saṃkiliṭṭhā ca? Teva kilesā kilesā ceva saṃkiliṭṭhā ca.

1576. Katame dhammā saṃkiliṭṭhā ceva no ca kilesā? Ṭhapetvā kilese avasesaṃ akusalaṃ – ime dhammā saṃkiliṭṭhā ceva no ca kilesā. Asaṃkiliṭṭhā dhammā na vattabbā – kilesā ceva saṃkiliṭṭhā cātipi, saṃkiliṭṭhā ceva no ca kilesātipi.

1577. Katame dhammā kilesā ceva kilesasampayuttā ca? Yattha dve tayo kilesā ekato uppajjanti – ime dhammā kilesā ceva kilesasampayuttā ca.

1578. Katame dhammā kilesasampayuttā ceva no ca kilesā? Ṭhapetvā kilese avasesaṃ akusalaṃ – ime dhammā kilesasampayuttā ceva no ca kilesā. Kilesavippayuttā dhammā na vattabbā – kilesā ceva kilesasampayuttā cātipi, kilesasampayuttā ceva no ca kilesātipi.

1579. Katame dhammā kilesavippayuttā saṃkilesikā? Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā kilesavippayuttā saṃkilesikā.

1580. Katame dhammā kilesavippayuttā asaṃkilesikā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā kilesavippayuttā asaṃkilesikā. Kilesasampayuttā dhammā na vattabbā – kilesavippayuttā saṃkilesikātipi, kilesavippayuttā asaṃkilesikātipi.

Piṭṭhidukaṃ

1581. Katame dhammā dassanena pahātabbā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo – ime dhammā dassanena pahātabbā. Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā dassanena pahātabbā, siyā na dassanena pahātabbā.

1582. Katame dhammā na dassanena pahātabbā? Uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā na dassanena pahātabbā.

1583. Katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo – ime dhammā bhāvanāya pahātabbā. Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā.

1584. Katame dhammā na bhāvanāya pahātabbā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā na bhāvanāya pahātabbā.

1585. Katame dhammā dassanena pahātabbahetukā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā – ime dhammā dassanena pahātabbahetukā. Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā.

1586. Katame dhammā na dassanena pahātabbahetukā? Vicikicchāsahagato moho, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā na dassanena pahātabbahetukā.

1587. Katame dhammā bhāvanāya pahātabbahetukā? Uddhaccasahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā – ime dhammā bhāvanāya pahātabbahetukā. Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā.

1588. Katame dhammā na bhāvanāya pahātabbahetukā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā na bhāvanāya pahātabbahetukā.

1589. Katame dhammā savitakkā? Kāmāvacarakusalaṃ, akusalaṃ, kāmāvacarakusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve, kiriyato ekādasa, rūpāvacaraṃ paṭhamaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca lokuttaraṃ paṭhamaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ vitakkaṃ ṭhapetvā – ime dhammā savitakkā.

1590. Katame dhammā avitakkā? Dvepañcaviññāṇāni, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, cattāro arūpāvacarā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, vitakko ca, rūpañca, nibbānañca – ime dhammā avitakkā.

1591. Katame dhammā savicārā? Kāmāvacarakusalaṃ, akusalaṃ, kāmāvacarakusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve kiriyato ekādasa, rūpāvacaraekakadukajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaraekakadukajjhānā kusalato ca vipākato ca, etthuppannaṃ vicāraṃ ṭhapetvā – ime dhammā savicārā.

1592. Katame dhammā avicārā? Dvepañcaviññāṇāni, rūpāvacaratikatikajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaratikatikajjhānā kusalato ca vipākato ca, vicāro ca, rūpañca, nibbānañca – ime dhammā avicārā.

1593. Katame dhammā sappītikā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato pañca, kiriyato pañca, rūpāvacaradukatikajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaradukatikajjhānā kusalato ca vipākato ca, etthuppannaṃ pītiṃ ṭhapetvā – ime dhammā sappītikā.

1594. Katame dhammā appītikā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato aṭṭha, kāmāvacarakusalassa vipākato ekādasa, akusalassa vipākato satta, kiriyato cha, rūpāvacaradukadukajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaradukadukajjhānā kusalato ca vipākato ca pīti ca, rūpañca, nibbānañca – ime dhammā appītikā.

1595. Katame dhammā pītisahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato pañca, kiriyato pañca, rūpāvacaradukatikajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaradukatikajjhānā kusalato ca vipākato ca, etthuppannaṃ pītiṃ ṭhapetvā – ime dhammā pītisahagatā.

1596. Katame dhammā na pītisahagatā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato aṭṭha, kāmāvacarakusalassa vipākato ekādasa, akusalassa vipākato satta, kiriyato cha, rūpāvacaradukadukajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaradukadukajjhānā kusalato ca vipākato ca, pīti ca, rūpañca, nibbānañca – ime dhammā na pītisahagatā.

1597. Katame dhammā sukhasahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato cha, kiriyato pañca, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca lokuttaratikacatukkajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ ṭhapetvā – ime dhammā sukhasahagatā.

1598. Katame dhammā na sukhasahagatā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato aṭṭha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato satta, kiriyato cha, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca lokuttaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca, sukhañca, rūpañca, nibbānañca – ime dhammā na sukhasahagatā.

1599. Katame dhammā upekkhāsahagatā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ upekkhaṃ ṭhapetvā – ime dhammā upekkhāsahagatā.

1600. Katame dhammā na upekkhāsahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato cha, akusalassa vipākato eko, kiriyato pañca, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, upekkhā ca, rūpañca, nibbānañca – ime dhammā na upekkhāsahagatā.

1601. Katame dhammā kāmāvacarā? Kāmāvacarakusalaṃ, akusalaṃ, sabbo kāmāvacarassa vipāko, kāmāvacarakiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā kāmāvacarā.

1602. Katame dhammā na kāmāvacarā? Rūpāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na kāmāvacarā.

1603. Katame dhammā rūpāvacarā? Rūpāvacaracatukkapañcakajjhānā kusalato ca vipākato ca kiriyato ca – ime dhammā rūpāvacarā.

1604. Katame dhammā na rūpāvacarā? Kāmāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na rūpāvacarā.

1605. Katame dhammā arūpāvacarā? Cattāro āruppā kusalato ca vipākato ca kiriyato ca – ime dhammā arūpāvacarā.

1606. Katame dhammā na arūpāvacarā? Kāmāvacarā, rūpāvacarā, apariyāpannā – ime dhammā na arūpāvacarā.

1607. Katame dhammā pariyāpannā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā pariyāpannā.

1608. Katame dhammā apariyāpannā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā apariyāpannā.

1609. Katame dhammā niyyānikā? Cattāro maggā apariyāpannā – ime dhammā niyyānikā.

1610. Katame dhammā aniyyānikā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā aniyyānikā.

1611. Katame dhammā niyatā? Cattāro diṭṭhigatasampayuttacittuppādā, dve domanassasahagatacittuppādā – ime dhammā siyā niyatā siyā aniyatā. Cattāro maggā apariyāpannā – ime dhammā niyatā.

1612. Katame dhammā aniyatā? Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā aniyatā.

1613. Katame dhammā sauttarā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ – ime dhammā sauttarā.

1614. Katame dhammā anuttarā? Cattāro maggā apariyāpannā, cattāri ca sāmaññaphalāni, nibbānañca – ime dhammā anuttarā.

1615. Katame dhammā saraṇā? Dvādasa akusalacittuppādā – ime dhammā saraṇā.

1616. Katame dhammā araṇā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca – ime dhammā araṇā.

Atthuddhāro niṭṭhito.

Dhammasaṅgaṇīpakaraṇaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Dhātukathāpāḷi

Uddeso

1. Nayamātikā

1. (1) Saṅgaho asaṅgaho (2) saṅgahitena asaṅgahitaṃ (3) asaṅgahitena saṅgahitaṃ (4) saṅgahitena saṅgahitaṃ (5) asaṅgahitena asaṅgahitaṃ (6) sampayogo vippayogo (7)sampayuttena vippayuttaṃ (8) vippayuttena sampayuttaṃ (9) sampayuttena sampayuttaṃ (10)vippayuttena vippayuttaṃ (11) saṅgahitena sampayuttaṃ vippayuttaṃ (12) sampayuttena saṅgahitaṃ asaṅgahitaṃ (13) asaṅgahitena sampayuttaṃ vippayuttaṃ (14) vippayuttena saṅgahitaṃ asaṅgahitaṃ.

2. Abbhantaramātikā

2. (1) Pañcakkhandhā (2) dvādasāyatanāni (3) aṭṭhārasa dhātuyo (4) cattāri saccāni (5) bāvīsatindriyāni (6) paṭiccasamuppādo (7) cattāro satipaṭṭhānā (8)cattāro sammappadhānā (9) cattāro iddhipādā (10) cattāri jhānāni (11) catasso appamaññāyo (12) pañcindriyāni (13) pañca balāni (14) satta bojjhaṅgā (15)ariyo aṭṭhaṅgiko maggo (16) phasso vedanā saññā cetanā cittaṃ adhimokkho manasikāro.

3. Nayamukhamātikā

3. Tīhi saṅgaho, tīhi asaṅgaho, catūhi sampayogo, catūhi vippayogo.

4. Lakkhaṇamātikā

4. Sabhāgo, visabhāgo.

5. Bāhiramātikā

5. Sabbāpi dhammasaṅgaṇī dhātukathāya mātikāti.

1. Paṭhamanayo

1. Saṅgahāsaṅgahapadaniddeso

1. Khandho

6. Rūpakkhandho katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahito? Rūpakkhandho ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahito.

7. Vedanākkhandho katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahito? Vedanākkhandho ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahito.

8. Saññākkhandho katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahito? Saññākkhandho ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahito.

9. Saṅkhārakkhandho katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahito? Saṅkhārakkhandho ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahito.

10. Viññāṇakkhandho katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahito? Viññāṇakkhandho ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahito.

(Ekamūlakaṃ.)

11. Rūpakkhandho ca vedanākkhandho ca katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Rūpakkhandho ca vedanākkhandho ca dvīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

12. Rūpakkhandho ca saññākkhandho ca…pe… dvīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

13. Rūpakkhandho ca saṅkhārakkhandho ca…pe… dvīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

14. Rūpakkhandho ca viññāṇakkhandho ca…pe… dvīhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi, na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Dukamūlakaṃ.)

15. Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca tīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

16. Rūpakkhandho ca vedanākkhandho ca saṅkhārakkhandho ca…pe… tīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

17. Rūpakkhandho ca vedanākkhandho ca viññāṇakkhandho ca…pe… tīhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi, na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Tikamūlakaṃ.)

18. Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca saṅkhārakkhandho ca katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca saṅkhārakkhandho ca catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

19. Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca viññāṇakkhandho ca…pe… catūhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena, na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Catukkamūlakaṃ.)

20. Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca saṅkhārakkhandho ca viññāṇakkhandho ca katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Rūpakkhandho ca vedanākkhandho ca saññākkhandho ca saṅkhārakkhandho ca viññāṇakkhandho ca pañcahi khandhehi dvādasāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

21. Pañcakkhandhā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Pañcakkhandhā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Pañcakaṃ.)

2. Āyatanaṃ

22. Cakkhāyatanaṃ katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitaṃ? Cakkhāyatanaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

23. Sotāyatanaṃ … ghānāyatanaṃ… jivhāyatanaṃ… kāyāyatanaṃ… rūpāyatanaṃ… saddāyatanaṃ… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

24. Manāyatanaṃ ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitaṃ.

25. Dhammāyatanaṃ asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Ekena khandhena ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

(Ekamūlakaṃ.)

26. Cakkhāyatanañca sotāyatanañca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

27. Cakkhāyatanañca ghānāyatanañca… cakkhāyatanañca jivhāyatanañca… cakkhāyatanañca kāyāyatanañca… cakkhāyatanañca rūpāyatanañca… cakkhāyatanañca saddāyatanañca… cakkhāyatanañca gandhāyatanañca… cakkhāyatanañca rasāyatanañca… cakkhāyatanañca phoṭṭhabbāyatanañca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

28. Cakkhāyatanañca manāyatanañca dvīhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi dasahi dhātūhi asaṅgahitā.

29. Cakkhāyatanañca dhammāyatanañca asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

(Dukamūlakaṃ.)

30. Dvādasāyatanāni katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Dvādasāyatanāni asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Dvādasakaṃ.)

3. Dhātu

31. Cakkhudhātu katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Cakkhudhātu ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

32. Sotadhātu… ghānadhātu… jivhādhātu… kāyadhātu… rūpadhātu… saddadhātu… gandhadhātu… rasadhātu… phoṭṭhabbadhātu… cakkhuviññāṇadhātu… sotaviññāṇadhātu… ghānaviññāṇadhātu… jivhāviññāṇadhātu… kāyaviññāṇadhātu… manodhātu… manoviññāṇadhātu ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

33. Dhammadhātu asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Ekena khandhena ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

(Ekamūlakaṃ.)

34. Cakkhudhātu ca sotadhātu ca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

35. Cakkhudhātu ca ghānadhātu ca… cakkhudhātu ca jivhādhātu ca… cakkhudhātu ca kāyadhātu ca… cakkhudhātu ca rūpadhātu ca… cakkhudhātu ca saddadhātu ca… cakkhudhātu ca gandhadhātu ca… cakkhudhātu ca rasadhātu ca… cakkhudhātu ca phoṭṭhabbadhātu ca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

36. Cakkhudhātu ca cakkhuviññāṇadhātu ca dvīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

37. Cakkhudhātu ca sotaviññāṇadhātu ca… cakkhudhātu ca ghānaviññāṇadhātu ca… cakkhudhātu ca jivhāviññāṇadhātu ca… cakkhudhātu ca kāyaviññāṇadhātu ca… cakkhudhātu ca manodhātu ca… cakkhudhātu ca manoviññāṇadhātu ca dvīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

38. Cakkhudhātu ca dhammadhātu ca asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

(Dukamūlakaṃ.)

39. Aṭṭhārasa dhātuyo katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Aṭṭhārasa dhātuyo asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Aṭṭhārasakaṃ.)

4. Saccaṃ

40. Dukkhasaccaṃ katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitaṃ? Dukkhasaccaṃ pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitaṃ.

41. Samudayasaccaṃ … maggasaccaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

42. Nirodhasaccaṃ na kehici khandhehi ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

(Ekamūlakaṃ.)

43. Dukkhasaccañca samudayasaccañca pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

44. Dukkhasaccañca maggasaccañca pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

45. Dukkhasaccañca nirodhasaccañca asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Dukamūlakaṃ.)

46. Dukkhasaccañca samudayasaccañca maggasaccañca pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

47. Dukkhasaccañca samudayasaccañca nirodhasaccañca asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

(Tikamūlakaṃ.)

48. Dukkhasaccañca samudayasaccañca maggasaccañca nirodhasaccañca asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

49. Cattāri saccāni katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitāni? Cattāri saccāni asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitāni.

Katihi asaṅgahitāni? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitāni.

(Catukkaṃ.)

5. Indriyaṃ

50. Cakkhundriyaṃ katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitaṃ? Cakkhundriyaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

51. Sotindriyaṃ… ghānindriyaṃ… jivhindriyaṃ… kāyindriyaṃ… itthindriyaṃ … purisindriyaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

52. Manindriyaṃ ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitaṃ.

53. Jīvitindriyaṃ dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Tīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

54. Sukhindriyaṃ … dukkhindriyaṃ… somanassindriyaṃ… domanassindriyaṃ… upekkhindriyaṃ… saddhindriyaṃ… vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ… anaññātaññassāmītindriyaṃ… aññindriyaṃ… aññātāvindriyaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

(Ekamūlakaṃ.)

55. Cakkhundriyañca sotindriyañca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

56. Cakkhundriyañca ghānindriyañca… cakkhundriyañca jivhindriyañca… cakkhundriyañca kāyindriyañca… cakkhundriyañca itthindriyañca… cakkhundriyañca purisindriyañca ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

57. Cakkhundriyañca manindriyañca dvīhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi dasahi dhātūhi asaṅgahitā.

58. Cakkhundriyañca jīvitindriyañca dvīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

59. Cakkhundriyañca sukhindriyañca… cakkhundriyañca dukkhindriyañca… cakkhundriyañca somanassindriyañca… cakkhundriyañca domanassindriyañca… cakkhundriyañca upekkhindriyañca… cakkhundriyañca saddhindriyañca… cakkhundriyañca vīriyindriyañca… cakkhundriyañca satindriyañca… cakkhundriyañca samādhindriyañca… cakkhundriyañca paññindriyañca… cakkhundriyañca anaññātaññassāmītindriyañca… cakkhundriyañca aññindriyañca… cakkhundriyañca aññātāvindriyañca dvīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

(Dukamūlakaṃ.)

60. Bāvīsatindriyāni katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitāni? Bāvīsatindriyāni catūhi khandhehi sattahāyatanehi terasahi dhātūhi saṅgahitāni. Katihi asaṅgahitāni? Ekena khandhena pañcahāyatanehi pañcahi dhātūhi asaṅgahitāni.

6. Paṭiccasamuppādādi

61. Avijjā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

62. Avijjāpaccayā saṅkhārā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

63. Saṅkhārapaccayā viññāṇaṃ ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitaṃ.

64. Viññāṇapaccayā nāmarūpaṃ catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitaṃ.

65. Nāmarūpapaccayā saḷāyatanaṃ dvīhi khandhehi chahāyatanehi dvādasahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Tīhi khandhehi chahāyatanehi chahi dhātūhi asaṅgahitaṃ.

66. Saḷāyatanapaccayā phasso… phassapaccayā vedanā… vedanāpaccayā taṇhā… taṇhāpaccayā upādānaṃ… kammabhavo [upādānapaccayā kammabhavo (sī. syā.)] ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahito.

67. Upapattibhavo … kāmabhavo… saññābhavo… pañcavokārabhavo pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahito. Katihi asaṅgahito? Na kehici khandhehi ekenāyatanena ekāya dhātuyā asaṅgahito.

68. Rūpabhavo pañcahi khandhehi pañcahāyatanehi aṭṭhahi dhātūhi saṅgahito. Katihi asaṅgahito? Na kehici khandhehi sattahāyatanehi dasahi dhātūhi asaṅgahito.

69. Arūpabhavo… nevasaññānāsaññābhavo… catuvokārabhavo catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahito. Katihi asaṅgahito? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahito.

70. Asaññābhavo… ekavokārabhavo ekena khandhena dvīhāyatanehi dvīhi dhātūhi saṅgahito. Katihi asaṅgahito? Catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahito.

71. Jāti dvīhi khandhehi… jarā dvīhi khandhehi… maraṇaṃ dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Tīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

72. Soko… paridevo… dukkhaṃ… domanassaṃ… upāyāso… satipaṭṭhānaṃ… sammappadhānaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

73. Iddhipādo dvīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahito. Katihi asaṅgahito? Tīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahito.

74. Jhānaṃ dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitaṃ. Katihi asaṅgahitaṃ? Tīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitaṃ.

75. Appamaññā … pañcindriyāni… pañca balāni… satta bojjhaṅgā… ariyo aṭṭhaṅgiko maggo… phasso… vedanā… saññā… cetanā… adhimokkho… manasikāro ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahito. Katihi asaṅgahito? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahito.

76. Cittaṃ ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitaṃ. Katihi asaṅgahitaṃ? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitaṃ.

7. Tikaṃ

77. Kusalā dhammā… akusalā dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Kusalā dhammā… akusalā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

78. Abyākatā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

79. Sukhāya vedanāya sampayuttā dhammā… dukkhāya vedanāya sampayuttā dhammā tīhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

80. Adukkhamasukhāya vedanāya sampayuttā dhammā tīhi khandhehi dvīhāyatanehi sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

81. Vipākā dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

82. Vipākadhammadhammā… saṃkiliṭṭhasaṃkilesikā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

83. Nevavipākanavipākadhammadhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

84. Upādinnupādāniyā dhammā pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi ekenāyatanena ekāya dhātuyā asaṅgahitā.

85. Anupādinnupādāniyā dhammā pañcahi khandhehi sattahāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi pañcahāyatanehi dasahi dhātūhi asaṅgahitā.

86. Anupādinnaanupādāniyā dhammā… asaṃkiliṭṭhaasaṃkilesikā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

87. Asaṃkiliṭṭhasaṃkilesikā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

88. Savitakkasavicārā dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

89. Avitakkavicāramattā dhammā… pītisahagatā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

90. Avitakkaavicārā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā asaṅgahitā.

91. Sukhasahagatā dhammā tīhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

92. Upekkhāsahagatā dhammā tīhi khandhehi dvīhāyatanehi sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

93. Dassanena pahātabbā dhammā… bhāvanāya pahātabbā dhammā… dassanena pahātabbahetukā dhammā… bhāvanāya pahātabbahetukā dhammā… ācayagāmino dhammā… apacayagāmino dhammā… sekkhā dhammā… asekkhā dhammā… mahaggatā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

94. Neva dassanena na bhāvanāya pahātabbā dhammā… neva dassanena na bhāvanāya pahātabbahetukā dhammā… nevācayagāmināpacayagāmino dhammā… nevasekkhanāsekkhā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

95. Parittā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

96. Appamāṇā dhammā… paṇītā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

97. Parittārammaṇā [parittāramaṇā (?)] dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

98. Mahaggatārammaṇā dhammā… appamāṇārammaṇā dhammā… hīnā dhammā… micchattaniyatā dhammā… sammattaniyatā dhammā… maggārammaṇā dhammā… maggahetukā dhammā… maggādhipatino dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

99. Majjhimā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

100. Aniyatā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

101. Uppannā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

102. Anuppannā dhammā pañcahi khandhehi sattahāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi pañcahāyatanehi dasahi dhātūhi asaṅgahitā.

103. Uppādino dhammā pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi ekenāyatanena ekāya dhātuyā asaṅgahitā.

104. Atītā dhammā… anāgatā dhammā… paccuppannā dhammā… ajjhattā dhammā… ajjhattabahiddhā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

105. Bahiddhā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

106. Atītārammaṇā dhammā… anāgatārammaṇā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

107. Paccuppannārammaṇā dhammā… ajjhattārammaṇā dhammā… bahiddhārammaṇā dhammā… ajjhattabahiddhārammaṇā dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

108. Sanidassanasappaṭighā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

109. Anidassanasappaṭighā dhammā ekena khandhena navahāyatanehi navahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi tīhāyatanehi navahi dhātūhi asaṅgahitā.

110. Anidassanaappaṭighā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi, dasahāyatanehi dasahi dhātūhi asaṅgahitā.

8. Dukaṃ

111. Hetū dhammā… hetū ceva sahetukā ca dhammā… hetū ceva hetusampayuttā ca dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

112. Na hetū dhammā… ahetukā dhammā… hetuvippayuttā dhammā… na hetū ahetukā [na hetū ahetukā (syā. ka.) vibha. dukapañhāpucchakepi] dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

113. Sahetukā dhammā… hetusampayuttā dhammā… sahetukā ceva na ca hetū dhammā…

hetusampayuttā ceva na ca hetū dhammā… na hetū sahetukā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

114. Sappaccayā dhammā… saṅkhatā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

115. Appaccayā dhammā… asaṅkhatā dhammā na kehici khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

116. Sanidassanā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

117. Anidassanā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi, ekenāyatanena ekāya dhātuyā asaṅgahitā.

118. Sappaṭighā dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

119. Appaṭighā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi, dasahāyatanehi dasahi dhātūhi asaṅgahitā.

120. Rūpino dhammā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

121. Arūpino dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

122. Lokiyā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

123. Lokuttarā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

124. Kenaci viññeyyā dhammā… kenaci na viññeyyā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

125. Āsavā dhammā… āsavā ceva sāsavā ca dhammā… āsavā ceva āsavasampayuttā ca dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

126. No āsavā dhammā… āsavavippayuttā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

127. Sāsavā dhammā… sāsavā ceva no ca āsavā dhammā… āsavavippayuttā sāsavā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

128. Anāsavā dhammā… āsavavippayuttā anāsavā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

129. Āsavasampayuttā dhammā… āsavasampayuttā ceva no ca āsavā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

130. Saṃyojanā dhammā… ganthā dhammā… oghā dhammā… yogā dhammā… nīvaraṇā dhammā… parāmāsā dhammā… parāmāsā ceva parāmaṭṭhā ca dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

131. No parāmāsā dhammā… parāmāsavippayuttā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

132. Parāmaṭṭhā dhammā… parāmaṭṭhā ceva no ca parāmāsā dhammā… parāmāsavippayuttā parāmaṭṭhā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

133. Aparāmaṭṭhā dhammā… parāmāsavippayuttā aparāmaṭṭhā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

134. Parāmāsasampayuttā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

135. Sārammaṇā dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

136. Anārammaṇā dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

137. Cittā dhammā ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

138. No cittā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

139. Cetasikā dhammā… cittasampayuttā dhammā… cittasaṃsaṭṭhā dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

140. Acetasikā dhammā asaṅkhataṃ khandhato ṭhapetvā dvīhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

141. Cittavippayuttā dhammā… cittavisaṃsaṭṭhā dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

142. Cittasamuṭṭhānā dhammā catūhi khandhehi chahāyatanehi chahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena chahāyatanehi dvādasahi dhātūhi asaṅgahitā.

143. No cittasamuṭṭhānā dhammā… no cittasahabhuno dhammā… no cittānuparivattino dhammā asaṅkhataṃ khandhato ṭhapetvā dvīhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

144. Cittasahabhuno dhammā… cittānuparivattino dhammā catūhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Ekena khandhena ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

145. Cittasaṃsaṭṭhasamuṭṭhānā dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

146. No cittasaṃsaṭṭhasamuṭṭhānā dhammā… no cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā… no cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā asaṅkhataṃ khandhato ṭhapetvā dvīhi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

147. Ajjhattikā dhammā dvīhi khandhehi chahāyatanehi dvādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Tīhi khandhehi chahāyatanehi chahi dhātūhi asaṅgahitā.

148. Bāhirā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi chahāyatanehi chahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena chahāyatanehi dvādasahi dhātūhi asaṅgahitā.

149. Upādā dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

150. No upādā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi tīhāyatanehi navahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi navahāyatanehi navahi dhātūhi asaṅgahitā.

151. Upādinnā dhammā pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi ekenāyatanena ekāya dhātuyā asaṅgahitā.

152. Anupādinnā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi sattahāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi pañcahāyatanehi dasahi dhātūhi asaṅgahitā.

153. Upādānā dhammā… kilesā dhammā… kilesā ceva saṃkilesikā ca dhammā… kilesā ceva saṃkiliṭṭhā ca dhammā… kilesā ceva kilesasampayuttā ca dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

154. No kilesā dhammā… asaṃkiliṭṭhā dhammā… kilesavippayuttā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

155. Saṃkilesikā dhammā… saṃkilesikā ceva no ca kilesā dhammā… kilesavippayuttā saṃkilesikā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

156. Asaṃkilesikā dhammā… kilesavippayuttā asaṃkilesikā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

157. Saṃkiliṭṭhā dhammā… kilesasampayuttā dhammā… saṃkiliṭṭhā ceva no ca kilesā dhammā… kilesasampayuttā ceva no ca kilesā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

158. Dassanena pahātabbā dhammā… bhāvanāya pahātabbā dhammā… dassanena pahātabbahetukā dhammā… bhāvanāya pahātabbahetukā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

159. Na dassanena pahātabbā dhammā… na bhāvanāya pahātabbā dhammā … na dassanena pahātabbahetukā dhammā… na bhāvanāya pahātabbahetukā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

160. Savitakkā dhammā… savicārā dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

161. Avitakkā dhammā… avicārā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā asaṅgahitā.

162. Sappītikā dhammā… pītisahagatā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

163. Appītikā dhammā… na pītisahagatā dhammā… na sukhasahagatā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

164. Sukhasahagatā dhammā tīhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

165. Upekkhāsahagatā dhammā tīhi khandhehi dvīhāyatanehi sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

166. Na upekkhāsahagatā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

167. Kāmāvacarā dhammā… pariyāpannā dhammā… sauttarā dhammā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

168. Na kāmāvacarā dhammā… apariyāpannā dhammā… anuttarā dhammā asaṅkhataṃ khandhato ṭhapetvā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

169. Rūpāvacarā dhammā… arūpāvacarā dhammā… niyyānikā dhammā… niyatā dhammā… saraṇā dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

170. Na rūpāvacarā dhammā… na arūpāvacarā dhammā… aniyyānikā dhammā… aniyatā dhammā… araṇā dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Araṇā dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

Saṅgahāsaṅgahapadaniddeso paṭhamo.

2. Dutiyanayo

2. Saṅgahitenaasaṅgahitapadaniddeso

171. Cakkhāyatanena ye dhammā… phoṭṭhabbāyatanena ye dhammā… cakkhudhātuyā ye dhammā… phoṭṭhabbadhātuyā ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi asaṅgahitā? Te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

172. Cakkhuviññāṇadhātuyā ye dhammā… sotaviññāṇadhātuyā ye dhammā… ghānaviññāṇadhātuyā ye dhammā… jivhāviññāṇadhātuyā ye dhammā… kāyaviññāṇadhātuyā ye dhammā… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi dvādasahi dhātūhi asaṅgahitā.

173. Cakkhundriyena ye dhammā… sotindriyena ye dhammā… ghānindriyena ye dhammā… jivhindriyena ye dhammā… kāyindriyena ye dhammā… itthindriyena ye dhammā… purisindriyena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

174. Asaññābhavena ye dhammā… ekavokārabhavena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi tīhāyatanehi navahi dhātūhi asaṅgahitā.

175. Paridevena ye dhammā… sanidassanasappaṭighehi dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

176. Anidassanasappaṭighehi dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

177. Sanidassanehi dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

178. Sappaṭighehi dhammehi ye dhammā… upādādhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi asaṅgahitā? Te dhammā catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

Dasāyatanā sattarasa dhātuyo,
Sattindriyā asaññābhavo ekavokārabhavo;
Paridevo sanidassanasappaṭighaṃ,
Anidassanaṃ punadeva [punareva (pī.)] sappaṭighaṃ upādāti.

Saṅgahitenaasaṅgahitapadaniddeso dutiyo.

3. Tatiyanayo

3. Asaṅgahitenasaṅgahitapadaniddeso

179. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā… samudayasaccena ye dhammā… maggasaccena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

180. Nirodhasaccena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā catūhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

181. Jīvitindriyena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā asaṅkhataṃ khandhato ṭhapetvā dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

182. Itthindriyena ye dhammā… purisindriyena ye dhammā… sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā… upekkhindriyena ye dhammā… saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārena ye dhammā… saḷāyatanapaccayā phassena ye dhammā… phassapaccayā vedanāya ye dhammā… vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena [upādānapaccayā kammabhavena (syā.)] ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

183. Jātiyā ye dhammā… jarāya ye dhammā… maraṇena ye dhammā… jhānena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā asaṅkhataṃ khandhato ṭhapetvā dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

184. Sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā… upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… appamaññāya ye dhammā…

pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā… phassena ye dhammā… vedanāya ye dhammā… saññāya ye dhammā… cetanāya ye dhammā… adhimokkhena ye dhammā… manasikārena ye dhammā… hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

185. Appaccayehi dhammehi ye dhammā… asaṅkhatehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā catūhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

186. Āsavehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā… te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

187. Saṃyojanehi … ganthehi… oghehi… yogehi… nīvaraṇehi… parāmāsehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā… te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

188. Cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā.

189. Cittasahabhūmi dhammehi ye dhammā… cittānuparivattīhi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā na kehici khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

190. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā.

Tayo khandhā tathā saccā, indriyāni ca soḷasa;
Padāni paccayākāre, cuddasūpari cuddasa.

Samatiṃsa padā honti, gocchakesu dasasvatha;
Duve cūḷantaradukā [cullantaradukā (sī.)], aṭṭha honti mahantarāti.

Asaṅgahitenasaṅgahitapadaniddeso tatiyo.

4. Catutthanayo

4. Saṅgahitenasaṅgahitapadaniddeso

191. Samudayasaccena ye dhammā… maggasaccena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, tehi dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā.

192. Itthindriyena ye dhammā… purisindriyena ye dhammā… sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā… upekkhindriyena ye dhammā… saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā….

Avijjāya ye dhammā… avijjāpaccayā saṅkhārena ye dhammā… saḷāyatanapaccayā phassena ye dhammā… vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā… sokena ye dhammā… paridevena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā… upāyāsena ye dhammā….

Satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā… phassena ye dhammā… cetanāya ye dhammā… adhimokkhena ye dhammā… manasikārena ye dhammā ….

Hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā… āsavehi… saṃyojanehi… ganthehi… oghehi… yogehi… nīvaraṇehi… parāmāsehi… upādānehi… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, tehi dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā.

Dve saccā pannarasindriyā, ekādasa paṭiccapadā;
Uddhaṃ puna ekādasa, gocchakapadamettha tiṃsavidhāti [tiṃsavidhanti (pī.)].

Saṅgahitenasaṅgahitapadaniddeso catuttho.

5. Pañcamanayo

5. Asaṅgahitenaasaṅgahitapadaniddeso

193. Rūpakkhandhena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi asaṅgahitā? Te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

194. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

195. Viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā… cakkhuviññāṇadhātuyā ye dhammā…pe… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā… manindriyena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

196. Cakkhāyatanena ye dhammā…pe… phoṭṭhabbāyatanena ye dhammā… cakkhudhātuyā ye dhammā…pe… phoṭṭhabbadhātuyā ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

197. Dhammāyatanena ye dhammā… dhammadhātuyā ye dhammā… itthindriyena ye dhammā… purisindriyena ye dhammā… jīvitindriyena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

198. Samudayasaccena ye dhammā… maggasaccena ye dhammā… nirodhasaccena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

199. Cakkhundriyena ye dhammā…pe… kāyindriyena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

200. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā… upekkhindriyena ye dhammā… saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

201. Saṅkhārapaccayā viññāṇena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

202. Viññāṇapaccayā nāmarūpena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

203. Nāmarūpapaccayā saḷāyatanena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā asaṅgahitā.

204. Saḷāyatanapaccayā phassena ye dhammā… phassapaccayā vedanāya ye dhammā… vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

205. Arūpabhavena ye dhammā… nevasaññānāsaññābhavena ye dhammā … catuvokārabhavena ye dhammā… iddhipādena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

206. Asaññābhavena ye dhammā… ekavokārabhavena ye dhammā… jātiyā ye dhammā… jarāya ye dhammā… maraṇena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

207. Paridevena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

208. Sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā… upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… jhānena ye dhammā… appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā… phassena ye dhammā… vedanāya ye dhammā… saññāya ye dhammā… cetanāya ye dhammā… adhimokkhena ye dhammā … manasikārena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

209. Cittena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

1. Tikaṃ

210. Kusalehi dhammehi ye dhammā… akusalehi dhammehi ye dhammā… sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā… adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā… vipākehi dhammehi ye dhammā… vipākadhammadhammehi ye dhammā… anupādinnaanupādāniyehi dhammehi ye dhammā… saṃkiliṭṭhasaṃkilesikehi dhammehi ye dhammā… asaṃkiliṭṭhaasaṃkilesikehi dhammehi ye dhammā… savitakkasavicārehi dhammehi ye dhammā… avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā… dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… ācayagāmīhi dhammehi ye dhammā… apacayagāmīhi dhammehi ye dhammā… sekkhehi dhammehi ye dhammā… asekkhehi dhammehi ye dhammā… mahaggatehi dhammehi ye dhammā… appamāṇehi dhammehi ye dhammā… parittārammaṇehi dhammehi ye dhammā… mahaggatārammaṇehi dhammehi ye dhammā… appamāṇārammaṇehi dhammehi ye dhammā… hīnehi dhammehi ye dhammā… paṇītehi dhammehi ye dhammā… micchattaniyatehi dhammehi ye dhammā… sammattaniyatehi dhammehi ye dhammā… maggārammaṇehi dhammehi ye dhammā… maggahetukehi dhammehi ye dhammā… maggādhipatīhi dhammehi ye dhammā… atītārammaṇehi dhammehi ye dhammā… anāgatārammaṇehi dhammehi ye dhammā… paccupannārammaṇehi dhammehi ye dhammā… ajjhattārammaṇehi dhammehi ye dhammā… bahiddhārammaṇehi dhammehi ye dhammā… ajjhattabahiddhārammaṇehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

211. Sanidassanasappaṭighehi dhammehi ye dhammā… anidassanasappaṭighehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

2. Dukaṃ

212. Hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

213. Sahetukehi dhammehi ye dhammā… hetusampayuttehi dhammehi ye dhammā… sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi [na hetū sahetukehi (sī.), na hetūhi sahetukehi (syā. ka.)] dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

214. Appaccayehi dhammehi ye dhammā… asaṅkhatehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

215. Sanidassanehi dhammehi ye dhammā… sappaṭighehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi asaṅgahitā.

216. Rūpīhi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

217. Arūpīhi dhammehi ye dhammā… lokuttarehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

218. Āsavehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

219. Anāsavehi dhammehi ye dhammā… āsavasampayuttehi dhammehi ye dhammā… āsavasampayuttehi ceva no ca āsavehi dhammehi ye dhammā… āsavavippayuttehi anāsavehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

220. Saṃyojanehi dhammehi ye dhammā… ganthehi dhammehi ye dhammā… oghehi dhammehi ye dhammā… yogehi dhammehi ye dhammā… nīvaraṇehi dhammehi ye dhammā… parāmāsehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

221. Aparāmaṭṭhehi dhammehi ye dhammā… parāmāsasampayuttehi dhammehi ye dhammā… parāmāsavippayuttehi aparāmaṭṭhehi dhammehi ye dhammā… sārammaṇehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

222. Anārammaṇehi dhammehi ye dhammā… no cittehi dhammehi ye dhammā… cittavippayuttehi dhammehi ye dhammā… cittavisaṃsaṭṭhehi dhammehi ye dhammā… cittasamuṭṭhānehi dhammehi ye dhammā… cittasahabhūhi dhammehi ye dhammā… cittānuparivattīhi dhammehi ye dhammā… bāhirehi dhammehi ye dhammā… upādādhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā.

223. Cittehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

224. Cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

225. Ajjhattikehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā tehi dhammehi ye dhammā…pe… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā asaṅgahitā.

226. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā…pe… te dhammā dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

227. Asaṃkilesikehi dhammehi ye dhammā… saṃkiliṭṭhehi dhammehi ye dhammā… kilesasampayuttehi dhammehi ye dhammā… saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā… kilesavippayuttehi asaṃkilesikehi dhammehi ye dhammā… dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā… sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā… na kāmāvacarehi dhammehi ye dhammā… rūpāvacarehi dhammehi ye dhammā… arūpāvacarehi dhammehi ye dhammā… apariyāpannehi dhammehi ye dhammā… niyyānikehi dhammehi ye dhammā… niyatehi dhammehi ye dhammā… anuttarehi dhammehi ye dhammā… saraṇehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, tehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi asaṅgahitā? Te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

Rūpañca dhammāyatanaṃ dhammadhātu, itthipumaṃ jīvitaṃ nāmarūpaṃ;
Dve bhavā jāti jarā maccurūpaṃ, anārammaṇaṃ no cittaṃ cittena vippayuttaṃ.

Visaṃsaṭṭhaṃ samuṭṭhāna-sahabhu anuparivatti;

Bāhiraṃ upādā dve, visayo [dvevīsati (syā.)] esanayo subuddho.

Asaṅgahitenaasaṅgahitapadaniddeso pañcamo.

6. Chaṭṭhanayo

6. Sampayogavippayogapadaniddeso

1. Khandho

228. Rūpakkhandho katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttoti? Natthi. Katihi vippayutto? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

229. Vedanākkhandho… saññākkhandho… saṅkhārakkhandho tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayutto; ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

230. Viññāṇakkhandho tīhi khandhehi sampayutto; ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

2. Āyatanaṃ

231. Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ…pe… sampayuttanti? Natthi. Katihi vippayuttaṃ? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

232. Manāyatanaṃ tīhi khandhehi sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

3. Dhātu

233. Cakkhudhātu …pe… phoṭṭhabbadhātu…pe… sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

234. Cakkhuviññāṇadhātu…pe… manodhātu… manoviññāṇadhātu tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

4. Saccādi

235. Samudayasaccaṃ… maggasaccaṃ tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttaṃ; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

236. Nirodhasaccaṃ… cakkhundriyaṃ…pe… kāyindriyaṃ… itthindriyaṃ… purisindriyaṃ…pe… sampayuttanti? Natthi. Katihi vippayuttaṃ? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

237. Manindriyaṃ tīhi khandhehi sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

238. Sukhindriyaṃ… dukkhindriyaṃ… somanassindriyaṃ… domanassindriyaṃ tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

239. Upekkhindriyaṃ tīhi khandhehi ekenāyatanena chahi dhātūhi sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

240. Saddhindriyaṃ… vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ… anaññātaññassāmītindriyaṃ… aññindriyaṃ… aññātāvindriyaṃ… avijjā… avijjāpaccayā saṅkhārā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

241. Saṅkhārapaccayā viññāṇaṃ tīhi khandhehi sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

242. Saḷāyatanapaccayā phasso tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

243. Phassapaccayā vedanā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

244. Vedanāpaccayā taṇhā… taṇhāpaccayā upādānaṃ… kammabhavo tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

245. Rūpabhavo…pe… sampayuttoti? Natthi. Katihi vippayutto? Na kehici khandhehi na kehici āyatanehi tīhi dhātūhi vippayutto.

246. Arūpabhavo… nevasaññānāsaññābhavo… catuvokārabhavo…pe… sampayuttoti? Natthi. Katihi vippayutto? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

247. Asaññābhavo… ekavokārabhavo… paridevo…pe… sampayuttoti? Natthi. Katihi vippayutto? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

248. Soko… dukkhaṃ… domanassaṃ tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

249. Upāyāso… satipaṭṭhānaṃ… sammappadhānaṃ tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttaṃ; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

250. Iddhipādo dvīhi khandhehi sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

251. Jhānaṃ dvīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttaṃ; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

252. Appamaññā… pañcindriyāni… pañca balāni… satta bojjhaṅgā… ariyo aṭṭhaṅgiko maggo tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

253. Phasso … cetanā… manasikāro tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

254. Vedanā… saññā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

255. Cittaṃ tīhi khandhehi sampayuttaṃ; ekenāyatanena ekāya dhātuyā kehici sampayuttaṃ. Katihi vippayuttaṃ? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttaṃ; ekenāyatanena ekāya dhātuyā kehici vippayuttaṃ.

256. Adhimokkho tīhi khandhehi ekenāyatanena dvīhi dhātūhi sampayutto; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto. Katihi vippayutto? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayutto; ekenāyatanena ekāya dhātuyā kehici vippayutto.

5. Tikaṃ

257. Kusalā dhammā… akusalā dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

258. Sukhāya vedanāya sampayuttā dhammā… dukkhāya vedanāya sampayuttā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

259. Adukkhamasukhāya vedanāya sampayuttā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

260. Vipākā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

261. Vipākadhammadhammā… saṃkiliṭṭhasaṃkilesikā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

262. Nevavipākanavipākadhammadhammā… anupādinnupādāniyā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

263. Anupādinnaanupādāniyā dhammā… asaṃkiliṭṭhaasaṃkilesikā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

264. Savitakkasavicārā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

265. Avitakkavicāramattā dhammā… pītisahagatā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

266. Avitakkaavicārā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

267. Sukhasahagatā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

268. Upekkhāsahagatā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

269. Dassanena pahātabbā dhammā bhāvanāya pahātabbā dhammā… dassanena pahātabbahetukā dhammā… bhāvanāya pahātabbahetukā dhammā… ācayagāmino dhammā… apacayagāmino dhammā… sekkhā dhammā… asekkhā dhammā… mahaggatā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

270. Appamāṇā dhammā… paṇītā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

271. Parittārammaṇā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

272. Mahaggatārammaṇā dhammā… appamāṇārammaṇā dhammā… hīnā dhammā… micchattaniyatā dhammā… sammattaniyatā dhammā… maggārammaṇā dhammā… maggahetukā dhammā… maggādhipatino dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

273. Anuppannā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

274. Atītārammaṇā dhammā…pe… anāgatārammaṇā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

275. Paccuppannārammaṇā dhammā… ajjhattārammaṇā dhammā… bahiddhārammaṇā dhammā… ajjhattabahiddhārammaṇā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

276. Sanidassanasappaṭighā dhammā… anidassanasappaṭighā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

6. Dukaṃ

277. Hetū dhammā… hetū ceva sahetukā ca dhammā… hetū ceva hetusampayuttā ca dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

278. Sahetukā dhammā… hetusampayuttā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

279. Sahetukā ceva na ca hetū dhammā… hetusampayuttā ceva na ca hetū dhammā… na hetusahetukā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

280. Appaccayā dhammā… asaṅkhatā dhammā… sanidassanā dhammā… sappaṭighā dhammā… rūpino dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

281. Lokuttarā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

282. Āsavā dhammā… āsavā ceva sāsavā ca dhammā… āsavā ceva āsavasampayuttā ca dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

283. Anāsavā dhammā… āsavavippayuttā anāsavā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

284. Āsavasampayuttā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

285. Āsavasampayuttā ceva no ca āsavā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā;

ekenāyatanena ekāya dhātuyā kehici vippayuttā.

286. Saṃyojanā dhammā… ganthā dhammā… oghā dhammā… yogā dhammā… nīvaraṇā dhammā… parāmāsā dhammā… parāmāsā ceva parāmaṭṭhā ca dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

287. Aparāmaṭṭhā dhammā… parāmāsavippayuttā aparāmaṭṭhā dhammā sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

288. Parāmāsasampayuttā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

289. Sārammaṇā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

290. Anārammaṇā dhammā… cittavippayuttā dhammā… cittavisaṃsaṭṭhā dhammā… upādā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

291. Cittā dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

292. Cetasikā dhammā… cittasampayuttā dhammā… cittasaṃsaṭṭhā dhammā… cittasaṃsaṭṭhasamuṭṭhānā dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā ekena khandhena ekenāyatanena sattahi dhātūhi sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

293. Anupādinnā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

294. Upādānā dhammā… kilesā dhammā… kilesā ceva saṃkilesikā ca dhammā… kilesā ceva saṃkiliṭṭhā ca dhammā… kilesā ceva kilesasampayuttā ca dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

295. Asaṃkilesikā dhammā… kilesavippayuttā asaṃkilesikā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

296. Saṃkiliṭṭhā dhammā… kilesasampayuttā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

297. Saṃkiliṭṭhā ceva no ca kilesā dhammā… kilesasampayuttā ceva no ca kilesā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

298. Dassanena pahātabbā dhammā… bhāvanāya pahātabbā dhammā… dassanena pahātabbahetukā dhammā… bhāvanāya pahātabbahetukā dhammā… sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

299. Savitakkā dhammā… savicārā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

300. Avitakkā dhammā… avicārā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

301. Sappītikā dhammā… pītisahagatā dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

302. Sukhasahagatā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

303. Upekkhāsahagatā dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

304. Na kāmāvacarā dhammā… apariyāpannā dhammā… anuttarā dhammā…pe… sampayuttāti? Natthi. Katihi vippayuttā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

305. Rūpāvacarā dhammā… arūpāvacarā dhammā… niyyānikā dhammā… niyatā dhammā… saraṇā dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

Dhammāyatanaṃ dhammadhātu, dukkhasaccañca jīvitaṃ;
Saḷāyatanaṃ nāmarūpaṃ, cattāro ca mahābhavā.

Jāti jarā ca maraṇaṃ, tikesvekūnavīsati;
Gocchakesu ca paññāsa, aṭṭha cūḷantare padā.

Mahantare pannarasa, aṭṭhārasa tato pare;
Tevīsa padasataṃ etaṃ, sampayoge na labbhatīti.

Sampayogavippayogapadaniddeso chaṭṭho.

7. Sattamanayo

7. Sampayuttenavippayuttapadaniddeso

306. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā… viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi vippayuttā? Te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

307. Cakkhuviññāṇadhātuyā ye dhammā…pe… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

308. Manindriyena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

309. Upekkhindriyena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

310. Saṅkhārapaccayā viññāṇena ye dhammā… saḷāyatanapaccayā phassena ye dhammā… phassapaccayā vedanāya ye dhammā… phassena ye dhammā… vedanāya ye dhammā… saññāya ye dhammā… cetanāya ye dhammā… cittena ye dhammā… manasikārena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

311. Adhimokkhena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

312. Adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

313. Savitakkasavicārehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

314. Cittehi dhammehi ye dhammā… cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā … cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

315. Savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

316. Upekkhāsahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi vippayuttā? Te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

Khandhā caturo āyatanañca mekaṃ;
Dhātūsu satta dvepi ca indriyato.

Tayo paṭicca tathariva phassapañcamā;
Adhimuccanā manasi tikesu tīṇi.

Sattantarā dve ca manena yuttā;
Vitakkavicāraṇā upekkhakāya cāti.

Sampayuttenavippayuttapadaniddeso sattamo.

8. Aṭṭhamanayo

8. Vippayuttenasampayuttapadaniddeso

317. Rūpakkhandhena ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi.

318. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā… viññāṇakkhandhena ye dhammā…pe… saraṇehi dhammehi ye dhammā… araṇehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi.

Dhammāyatanaṃ dhammadhātu, atha jīvitaṃ nāmarūpaṃ;
Saḷāyatanaṃ jātijarāmataṃ, dve ca tike na labbhare.

Paṭhamantare satta ca, gocchake dasa aparante;
Cuddasa cha ca matthake, iccete sattacattālīsa dhammā;
Samucchede na labbhanti, moghapucchakena cāti.

Vippayuttenasampayuttapadaniddeso aṭṭhamo.

9. Navamanayo

9. Sampayuttenasampayuttapadaniddeso

319. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

320. Viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā… cakkhuviññāṇadhātuyā ye dhammā…pe… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā…pe… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

321. Samudayasaccena ye dhammā… maggasaccena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

322. Manindriyena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

323. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā … domanassindriyena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

324. Upekkhindriyena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena chahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

325. Saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

326. Saṅkhārapaccayā viññāṇena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

327. Saḷāyatanapaccayā phassena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

328. Phassapaccayā vedanāya ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

329. Vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

330. Sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

331. Upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

332. Iddhipādena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā dvīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

333. Jhānena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā dvīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

334. Appamaññāya ye dhammā… pañcahi indriyehi ye dhammā … pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

335. Phassena ye dhammā… cetanāya ye dhammā… manasikārena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

336. Vedanāya ye dhammā… saññāya ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

337. Cittena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

338. Adhimokkhena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena dvīhi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

339. Sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā… adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

340. Savitakkasavicārehi dhammehi ye dhammā… avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

341. Sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

342. Hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

343. Sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi dhammehi ye dhammā sampayuttā, tehi dhammehi [na hetūhi sahetukehi (bahūsu)] ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

344. Āsavehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

345. Āsavasampayuttehi ceva no ca āsavehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

346. Saṃyojanehi… ganthehi… oghehi… yogehi… nīvaraṇehi… parāmāsehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

347. Parāmāsasampayuttehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

348. Cittehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

349. Cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi sampayuttā.

350. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

351. Saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā… savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā… sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā.

352. Sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā ekena khandhena sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā.

Arūpakkhandhā cattāro, manāyatanameva ca;
Viññāṇadhātuyo satta, dve saccā cuddasindriyā.

Paccaye dvādasa padā, tato upari soḷasa;
Tikesu aṭṭha gocchake, tecattālīsameva ca.

Mahantaraduke satta, padā piṭṭhi dukesu cha;
Navamassa padassete, niddese saṅgahaṃ gatāti.

Sampayuttenasampayuttapadaniddeso navamo.

10. Dasamanayo

10. Vippayuttenavippayuttapadaniddeso

353. Rūpakkhandhena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi vippayuttā? Te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

354. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā… viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā…pe… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā;

ekenāyatanena ekāya dhātuyā kehici vippayuttā.

355. Cakkhāyatanena ye dhammā…pe… phoṭṭhabbāyatanena ye dhammā… cakkhudhātuyā ye dhammā…pe… phoṭṭhabbadhātuyā ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

356. Cakkhuviññāṇadhātuyā ye dhammā…pe… manoviññāṇadhātuyā ye dhammā… samudayasaccena ye dhammā… maggasaccena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

357. Nirodhasaccena ye dhammā… cakkhundriyena ye dhammā…pe… kāyindriyena ye dhammā.. itthindriyena ye dhammā… purisindriyena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

358. Manindriyena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

359. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

360. Upekkhindriyena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

361. Saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

362. Saṅkhārapaccayā viññāṇena ye dhammā… saḷāyatanapaccayā phassena ye dhammā… phassapaccayā vedanāya ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

363. Vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

364. Rūpabhavena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi tīhi dhātūhi vippayuttā.

365. Asaññābhavena ye dhammā… ekavokārabhavena ye dhammā… paridevena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

366. Arūpabhavena ye dhammā… nevasaññānāsaññābhavena ye dhammā… catuvokārabhavena ye dhammā… sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā… upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… iddhipādena ye dhammā… jhānena ye dhammā… appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

367. Phassena ye dhammā… vedanāya ye dhammā… saññāya ye dhammā… cetanāya ye dhammā… cittena ye dhammā… manasikārena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

368. Adhimokkhena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

1. Tikaṃ

369. Kusalehi dhammehi ye dhammā… akusalehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

370. Sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

371. Adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

372. Vipākehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

373. Vipākadhammadhammehi ye dhammā… saṃkiliṭṭhasaṃkilesikehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

374. Nevavipākanavipākadhammadhammehi ye dhammā… anupādinnupādāniyehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

375. Anupādinnaanupādāniyehi dhammehi ye dhammā… asaṃkiliṭṭhaasaṃkilesikehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

376. Savitakkasavicārehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

377. Avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

378. Avitakkaavicārehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

379. Sukhasahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

380. Upekkhāsahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

381. Dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… ācayagāmīhi dhammehi ye dhammā… apacayagāmīhi dhammehi ye dhammā… sekkhehi dhammehi ye dhammā… asekkhehi dhammehi ye dhammā… mahaggatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

382. Appamāṇehi dhammehi ye dhammā… paṇītehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

383. Parittārammaṇehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

384. Mahaggatārammaṇehi dhammehi ye dhammā… appamāṇārammaṇehi dhammehi ye dhammā… hīnehi dhammehi ye dhammā… micchattaniyatehi dhammehi ye dhammā… sammattaniyatehi dhammehi ye dhammā… maggārammaṇehi dhammehi ye dhammā… maggahetukehi dhammehi ye dhammā… maggādhipatīhi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

385. Anuppannehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

386. Atītārammaṇehi dhammehi ye dhammā… anāgatārammaṇehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

387. Paccuppannārammaṇehi dhammehi ye dhammā… ajjhattārammaṇehi dhammehi ye dhammā… bahiddhārammaṇehi dhammehi ye dhammā… ajjhattabahiddhārammaṇehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

388. Sanidassanasappaṭighehi dhammehi ye dhammā… anidassanasappaṭighehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

2. Dukaṃ

389. Hetūhi dhammehi ye dhammā… sahetukehi dhammehi ye dhammā… hetusampayuttehi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

390. Appaccayehi dhammehi ye dhammā… asaṅkhatehi dhammehi ye dhammā… sanidassanehi dhammehi ye dhammā… sappaṭighehi dhammehi ye dhammā… rūpīhi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

391. Lokuttarehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

392. Āsavehi dhammehi ye dhammā… āsavasampayuttehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā… āsavasampayuttehi ceva no ca āsavehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

393. Anāsavehi dhammehi ye dhammā… āsavavippayuttehi anāsavehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

394. Saṃyojanehi dhammehi ye dhammā… ganthehi dhammehi ye dhammā… oghehi dhammehi ye dhammā… yogehi dhammehi ye dhammā… nīvaraṇehi dhammehi ye dhammā… parāmāsehi dhammehi ye dhammā… parāmāsasampayuttehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

395. Aparāmaṭṭhehi dhammehi ye dhammā… parāmāsavippayuttehi aparāmaṭṭhehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

396. Sārammaṇehi dhammehi ye dhammā… cittehi dhammehi ye dhammā… cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

397. Anārammaṇehi [anupādiṇṇehi (sī. ka.)] dhammehi ye dhammā… cittavippayuttehi dhammehi ye dhammā… cittavisaṃsaṭṭhehi dhammehi ye dhammā… upādādhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

398. Anupādinnehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi vippayuttā.

399. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… saṃkiliṭṭhehi dhammehi ye dhammā… kilesasampayuttehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

400. Asaṃkilesikehi dhammehi ye dhammā… kilesavippayuttehi asaṃkilesikehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

401. Dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

402. Savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

403. Avitakkehi dhammehi ye dhammā… avicārehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi ekāya dhātuyā vippayuttā.

404. Sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

405. Sukhasahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

406. Upekkhāsahagatehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā ekena khandhena dasahāyatanehi ekādasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

407. Na kāmāvacarehi dhammehi ye dhammā… apariyāpannehi dhammehi ye dhammā… anuttarehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā… te dhammā na kehici khandhehi na kehici āyatanehi chahi dhātūhi vippayuttā.

408. Rūpāvacarehi dhammehi ye dhammā… arūpāvacarehi dhammehi ye dhammā… niyyānikehi dhammehi ye dhammā… niyatehi dhammehi ye dhammā… saraṇehi dhammehi ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi vippayuttā? Te dhammā ekena khandhena dasahāyatanehi soḷasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

Dhammāyatanaṃ dhammadhātu, dukkhasaccañca jīvitaṃ;

Saḷāyatanaṃ nāmarūpaṃ, cattāro ca mahābhavā.

Jāti jarā ca maraṇaṃ, tikesvekūnavīsati;
Gocchakesu ca paññāsa, aṭṭha cūḷantare padā.

Mahantare pannarasa, aṭṭhārasa tato pare;
Tevīsa padasataṃ etaṃ, sampayoge na labbhatīti.

Vippayuttenavippayuttapadaniddeso dasamo.

11. Ekādasamanayo

11. Saṅgahitenasampayuttavippayuttapadaniddeso

409. Samudayasaccena ye dhammā… maggasaccena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

410. Itthindriyena ye dhammā… purisindriyena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

411. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā…pe… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

412. Upekkhindriyena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā… te dhammā tīhi khandhehi ekenāyatanena dvīhi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

413. Saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārehi ye dhammā… saḷāyatanapaccayā phassena ye dhammā… vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

414. Paridevena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

415. Sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā… te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

416. Upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā… phassena ye dhammā… cetanāya ye dhammā… adhimokkhena ye dhammā… manasikārena ye dhammā… hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā… āsavehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā… saṃyojanehi dhammehi ye dhammā… ganthehi dhammehi ye dhammā… oghehi dhammehi ye dhammā… yogehi dhammehi ye dhammā… nīvaraṇehi dhammehi ye dhammā… parāmāsehi dhammehi ye dhammā… upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā khandhasaṅgahena saṅgahitā āyatanasaṅgahena saṅgahitā dhātusaṅgahena saṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā; ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

Dve saccā pannarasindriyā, ekādasa paṭiccapadā;
Uddhaṃ puna ekādasa, gocchakapadamettha tiṃsavidhāti.

Saṅgahitenasampayuttavippayuttapadaniddeso ekādasamo.

12. Dvādasamanayo

12. Sampayuttenasaṅgahitāsaṅgahitapadaniddeso

417. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā sampayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā tīhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi dasahi dhātūhi asaṅgahitā.

418. Viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā… cakkhuviññāṇadhātuyā ye dhammā…pe… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā sampayuttā…pe… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

419. Samudayasaccena ye dhammā… maggasaccena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

420. Manindriyena ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

421. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā sampayuttā…, te dhammā tīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

422. Upekkhindriyena ye dhammā sampayuttā… te dhammā tīhi khandhehi dvīhāyatanehi sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

423. Saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārehi ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

424. Saṅkhārapaccayā viññāṇena ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

425. Saḷāyatanapaccayā phassena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

426. Phassapaccayā vedanāya ye dhammā sampayuttā… te dhammā tīhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi dasahi dhātūhi asaṅgahitā.

427. Vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

428. Sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā sampayuttā… te dhammā tīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

429. Upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

430. Iddhipādena ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

431. Jhānena ye dhammā sampayuttā… te dhammā tīhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

432. Appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā… sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

433. Phassena ye dhammā… cetanāya ye dhammā… manasikārena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

434. Vedanāya ye dhammā… saññāya ye dhammā sampayuttā… te dhammā tīhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi dasahāyatanehi dasahi dhātūhi asaṅgahitā.

435. Cittena ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

436. Adhimokkhena ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

437. Sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā… adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā… savitakkasavicārehi dhammehi ye dhammā… avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

438. Hetūhi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

439. Sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

440. Āsavehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

441. Āsavasampayuttehi ceva no ca āsavehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

442. Saṃyojanehi dhammehi ye dhammā… ganthehi dhammehi ye dhammā… oghehi dhammehi ye dhammā… yogehi dhammehi ye dhammā… nīvaraṇehi dhammehi ye dhammā… parāmāsehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

443. Parāmāsasampayuttehi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

444. Cittehi dhammehi ye dhammā sampayuttā… te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Dvīhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

445. Cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā…

cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā sampayuttā… te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi asaṅgahitā.

446. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā sampayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

447. Saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā… savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā… sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā sampayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitā.

Rūpakkhandhā cattāro, manāyatanameva ca;
Viññāṇadhātuyo satta, dve saccā cuddasindriyā.

Paccaye dvādasa padā, tato upari soḷasa;
Tikesu aṭṭha gocchake, tecattālīsameva ca.

Mahantaraduke satta, padā piṭṭhidukesu cha;
Navamassa padassete, niddese saṅgahaṃ gatāti.

Sampayuttenasaṅgahitāsaṅgahitapadaniddeso dvādasamo.

13. Terasamanayo

13. Asaṅgahitenasampayuttavippayuttapadaniddeso

448. Rūpakkhandhena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

449. Dhammāyatanena ye dhammā… dhammadhātuyā ye dhammā… itthindriyena ye dhammā… purisindriyena ye dhammā… jīvitindriyena ye dhammā… viññāṇapaccayā nāmarūpena ye dhammā… asaññābhavena ye dhammā… ekavokārabhavena ye dhammā… jātiyā ye dhammā… jarāya ye dhammā… maraṇena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā…pe… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

450. Arūpabhavena ye dhammā… nevasaññānāsaññābhavena ye dhammā… catuvokārabhavena ye dhammā… iddhipādena ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi? Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

451. Kusalehi dhammehi ye dhammā… akusalehi dhammehi ye dhammā… sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā… adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā… vipākehi dhammehi ye dhammā… vipākadhammadhammehi ye dhammā… anupādinnaanupādāniyehi dhammehi ye dhammā… saṃkiliṭṭhasaṃkilesikehi dhammehi ye dhammā… asaṃkiliṭṭhaasaṃkilesikehi dhammehi ye dhammā… savitakkasavicārehi dhammehi ye dhammā… avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā… dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… ācayagāmīhi dhammehi ye dhammā… apacayagāmīhi dhammehi ye dhammā… sekkhehi dhammehi ye dhammā… asekkhehi dhammehi ye dhammā… mahaggatehi dhammehi ye dhammā… appamāṇehi dhammehi ye dhammā… parittārammaṇehi dhammehi ye dhammā… mahaggatārammaṇehi dhammehi ye dhammā… appamāṇārammaṇehi dhammehi ye dhammā… hīnehi dhammehi ye dhammā… paṇītehi dhammehi ye dhammā… micchattaniyatehi dhammehi ye dhammā… sammattaniyatehi dhammehi ye dhammā… maggārammaṇehi dhammehi ye dhammā… maggahetukehi dhammehi ye dhammā… maggādhipatīhi dhammehi ye dhammā… atītārammaṇehi dhammehi ye dhammā… anāgatārammaṇehi dhammehi ye dhammā… paccuppannārammaṇehi dhammehi ye dhammā… ajjhattārammaṇehi dhammehi ye dhammā… bahiddhārammaṇehi dhammehi ye dhammā… ajjhattabahiddhārammaṇehi dhammehi ye dhammā… sahetukehi dhammehi ye dhammā… hetusampayuttehi dhammehi ye dhammā… sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

452. Rūpīhi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā… te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

453. Arūpīhi dhammehi ye dhammā… lokuttarehi dhammehi ye dhammā… anāsavehi dhammehi ye dhammā… āsavasampayuttehi dhammehi ye dhammā… āsavavippayuttehi ceva no ca āsavehi dhammehi ye dhammā… āsavavippayuttehi anāsavehi dhammehi ye dhammā… asaṃyojaniyehi dhammehi ye dhammā… aganthaniyehi dhammehi ye dhammā… anoghaniyehi dhammehi ye dhammā… ayoganiyehi dhammehi ye dhammā… anīvaraṇiyehi dhammehi ye dhammā… aparāmaṭṭhehi dhammehi ye dhammā… parāmāsasampayuttehi dhammehi ye dhammā… parāmāsavippayuttehi aparāmaṭṭhehi dhammehi ye dhammā… sārammaṇehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

454. Anārammaṇehi dhammehi ye dhammā… no cittehi dhammehi ye dhammā… cittavippayuttehi dhammehi ye dhammā … cittavisaṃsaṭṭhehi dhammehi ye dhammā… cittasamuṭṭhānehi dhammehi ye dhammā… cittasahabhūhi dhammehi ye dhammā… cittānuparivattīhi dhammehi ye dhammā… bāhirehi dhammehi ye dhammā… upādādhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttā? Te dhammā tīhi khandhehi sampayuttā; ekenāyatanena ekāya dhātuyā kehici sampayuttā. Katihi vippayuttā? Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

455. Anupādāniyehi dhammehi ye dhammā… upādānasampayuttehi dhammehi ye dhammā… upādānasampayuttehi ceva no ca upādānehi dhammehi ye dhammā… upādānavippayuttehi anupādāniyehi dhammehi ye dhammā… asaṃkilesikehi dhammehi ye dhammā… asaṃkiliṭṭhehi dhammehi ye dhammā… kilesasampayuttehi dhammehi ye dhammā… saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā… kilesavippayuttehi asaṃkilesikehi dhammehi ye dhammā… dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā… sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā… upekkhāsahagatehi dhammehi ye dhammā… na kāmāvacarehi dhammehi ye dhammā… rūpāvacarehi dhammehi ye dhammā… arūpāvacarehi dhammehi ye dhammā… apariyāpannehi dhammehi ye dhammā… niyyānikehi dhammehi ye dhammā … niyatehi dhammehi ye dhammā… anuttarehi dhammehi ye dhammā… saraṇehi dhammehi ye dhammā khandhasaṅgahena asaṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi sampayuttāti? Natthi. Katihi vippayuttā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā; ekenāyatanena ekāya dhātuyā kehici vippayuttā.

Rūpañca dhammāyatanaṃ dhammadhātu, itthipumaṃ jīvitaṃ nāmarūpaṃ;
Dve bhavā jātijarā maccurūpaṃ, anārammaṇaṃ no cittaṃ cittena vippayuttaṃ.

Visaṃsaṭṭhaṃ samuṭṭhānasahabhu, anuparivatti bāhiraṃ upādā;
Dve visayo esanayo subuddhoti.

Asaṅgahitenasampayuttavippayuttapadaniddeso terasamo.

14. Cuddasamanayo

14. Vippayuttenasaṅgahitāsaṅgahitapadaniddeso

1. Khandhādi

456. Rūpakkhandhena ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

457. Vedanākkhandhena ye dhammā… saññākkhandhena ye dhammā… saṅkhārakkhandhena ye dhammā… viññāṇakkhandhena ye dhammā… manāyatanena ye dhammā… manindriyena ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

458. Cakkhāyatanena ye dhammā…pe… phoṭṭhabbāyatanena ye dhammā… cakkhudhātuyā ye dhammā…pe… phoṭṭhabbadhātuyā ye dhammā vippayuttā…pe… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

459. Cakkhuviññāṇadhātuyā ye dhammā… sotaviññāṇadhātuyā ye dhammā… ghānaviññāṇadhātuyā ye dhammā… jivhāviññāṇadhātuyā ye dhammā… kāyaviññāṇadhātuyā ye dhammā… manodhātuyā ye dhammā… manoviññāṇadhātuyā ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi, ekāya dhātuyā asaṅgahitā.

2. Saccādi

460. Dukkhasaccena ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

461. Samudayasaccena ye dhammā… maggasaccena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

462. Nirodhasaccena ye dhammā… cakkhundriyena ye dhammā … kāyindriyena ye dhammā… itthindriyena ye dhammā… purisindriyena ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

463. Sukhindriyena ye dhammā… dukkhindriyena ye dhammā… somanassindriyena ye dhammā… domanassindriyena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

464. Upekkhindriyena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

465. Saddhindriyena ye dhammā… vīriyindriyena ye dhammā… satindriyena ye dhammā… samādhindriyena ye dhammā… paññindriyena ye dhammā… anaññātaññassāmītindriyena ye dhammā… aññindriyena ye dhammā… aññātāvindriyena ye dhammā… avijjāya ye dhammā… avijjāpaccayā saṅkhārehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

466. Saṅkhārapaccayā viññāṇena ye dhammā… saḷāyatanapaccayā phassena ye dhammā… phassapaccayā vedanāya ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

467. Vedanāpaccayā taṇhāya ye dhammā… taṇhāpaccayā upādānena ye dhammā… kammabhavena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

468. Upapattibhavena ye dhammā… saññābhavena ye dhammā… pañcavokārabhavena ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

469. Kāmabhavena ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi pañcahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi terasahi dhātūhi asaṅgahitā.

470. Rūpabhavena ye dhammā… asaññābhavena ye dhammā… ekavokārabhavena ye dhammā… paridevena ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

471. Arūpabhavena ye dhammā… nevasaññānāsaññābhavena ye dhammā… catuvokārabhavena ye dhammā… sokena ye dhammā… dukkhena ye dhammā… domanassena ye dhammā… upāyāsena ye dhammā… satipaṭṭhānena ye dhammā… sammappadhānena ye dhammā… iddhipādena ye dhammā… jhānena ye dhammā… appamaññāya ye dhammā… pañcahi indriyehi ye dhammā… pañcahi balehi ye dhammā … sattahi bojjhaṅgehi ye dhammā… ariyena aṭṭhaṅgikena maggena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

3. Phassādisattakaṃ

472. Phassena ye dhammā… vedanāya ye dhammā… saññāya ye dhammā… cetanāya ye dhammā… cittena ye dhammā… manasikārena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

473. Adhimokkhena ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā asaṅgahitā.

4. Tikaṃ

474. Kusalehi dhammehi ye dhammā… akusalehi dhammehi ye dhammā… sukhāya vedanāya sampayuttehi dhammehi ye dhammā… dukkhāya vedanāya sampayuttehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

475. Abyākatehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

476. Adukkhamasukhāya vedanāya sampayuttehi dhammehi ye dhammā… vipākehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

477. Vipākadhammadhammehi ye dhammā… saṃkiliṭṭhasaṃkilesikehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

478. Nevavipākanavipākadhammadhammehi ye dhammā… anupādinnupādāniyehi dhammehi ye dhammā… anupādinnaanupādāniyehi dhammehi ye dhammā… asaṃkiliṭṭhaasaṃkilesikehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

479. Upādinnupādāniyehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

480. Asaṃkiliṭṭhasaṃkilesikehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

481. Savitakkasavicārehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā asaṅgahitā.

482. Avitakkavicāramattehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

483. Avitakkaavicārehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

484. Upekkhāsahagatehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

485. Dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā… ācayagāmīhi dhammehi ye dhammā… apacayagāmīhi dhammehi ye dhammā… sekkhehi dhammehi ye dhammā… asekkhehi dhammehi ye dhammā… mahaggatehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

486. Neva dassanena na bhāvanāya pahātabbehi dhammehi ye dhammā… neva dassanena na bhāvanāya pahātabbahetukehi dhammehi ye dhammā… nevācayagāmināpacayagāmīhi dhammehi ye dhammā… nevasekkhanāsekkhehi dhammehi ye dhammā… parittehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

487. Appamāṇehi dhammehi ye dhammā… paṇītehi dhammehi ye vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

488. Parittārammaṇehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi dvādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi asaṅgahitā.

489. Mahaggatārammaṇehi dhammehi ye dhammā… appamāṇārammaṇehi dhammehi ye dhammā… hīnehi dhammehi ye dhammā… micchattaniyatehi dhammehi ye dhammā… sammattaniyatehi dhammehi ye dhammā… maggārammaṇehi dhammehi ye dhammā… maggahetukehi dhammehi ye dhammā… maggādhipatīhi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

490. Majjhimehi dhammehi ye dhammā… aniyatehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

491. Uppannehi dhammehi ye dhammā… anuppannehi dhammehi ye dhammā… uppādīhi dhammehi ye dhammā… atītehi dhammehi ye dhammā… anāgatehi dhammehi ye dhammā… paccuppannehi dhammehi ye dhammā… ajjhattehi dhammehi ye dhammā… bahiddhāhi dhammehi ye dhammā… sanidassanasappaṭighehi dhammehi ye dhammā… anidassanasappaṭighehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

492. Atītārammaṇehi dhammehi ye dhammā… anāgatārammaṇehi dhammehi ye dhammā… ajjhattārammaṇehi dhammehi ye dhammā… bahiddhārammaṇehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

493. Paccuppannārammaṇehi dhammehi ye dhammā… ajjhattabahiddhārammaṇehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi dvādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi chahi dhātūhi asaṅgahitā.

5. Dukaṃ

494. Hetūhi dhammehi ye dhammā… sahetukehi dhammehi ye dhammā… hetusampayuttehi dhammehi ye dhammā… hetūhi ceva sahetukehi ca dhammehi ye dhammā… sahetukehi ceva na ca hetūhi dhammehi ye dhammā… hetūhi ceva hetusampayuttehi ca dhammehi ye dhammā… hetusampayuttehi ceva na ca hetūhi dhammehi ye dhammā… na hetusahetukehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

495. Ahetukehi dhammehi ye dhammā… hetuvippayuttehi dhammehi ye dhammā… na hetuahetukehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

496. Appaccayehi dhammehi ye dhammā… asaṅkhatehi dhammehi ye dhammā… sanidassanehi dhammehi ye dhammā… sappaṭighehi dhammehi ye dhammā… rūpīhi dhammehi ye dhammā… lokuttarehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

497. Lokiyehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

498. Āsavehi dhammehi ye dhammā… āsavasampayuttehi dhammehi ye dhammā… āsavehi ceva sāsavehi ca dhammehi ye dhammā… āsavehi ceva āsavasampayuttehi ca dhammehi ye dhammā… āsavasampayuttehi ceva no ca āsavehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

499. Sāsavehi dhammehi ye dhammā… āsavavippayuttehi dhammehi ye dhammā… sāsavehi ceva no ca āsavehi dhammehi ye dhammā… āsavavippayuttehi sāsavehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

500. Anāsavehi dhammehi ye dhammā… āsavavippayuttehi anāsavehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

501. Saṃyojanehi dhammehi ye dhammā… ganthehi dhammehi ye dhammā… oghehi dhammehi ye dhammā… yogehi dhammehi ye dhammā… nīvaraṇehi dhammehi ye dhammā… parāmāsehi dhammehi ye dhammā… parāmāsasampayuttehi dhammehi ye dhammā… parāmāsehi ceva parāmaṭṭhehi ca dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

502. Parāmaṭṭhehi dhammehi ye dhammā… parāmāsavippayuttehi dhammehi ye dhammā… parāmaṭṭhehi ceva no ca parāmāsehi dhammehi ye dhammā… parāmāsavippayuttehi parāmaṭṭhehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

503. Aparāmaṭṭhehi dhammehi ye dhammā… parāmāsavippayuttehi aparāmaṭṭhehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

504. Sārammaṇehi dhammehi ye dhammā… cittehi dhammehi ye dhammā… cetasikehi dhammehi ye dhammā… cittasampayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānehi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānasahabhūhi dhammehi ye dhammā… cittasaṃsaṭṭhasamuṭṭhānānuparivattīhi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā.

505. Anārammaṇehi dhammehi ye dhammā… cittavippayuttehi dhammehi ye dhammā… cittasaṃsaṭṭhehi dhammehi ye dhammā… upādādhammehi ye dhammā… anupādinnehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

506. Upādinnehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi tīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi pannarasahi dhātūhi asaṅgahitā.

507. Upādānehi dhammehi ye dhammā… kilesehi dhammehi ye dhammā… saṃkiliṭṭhehi dhammehi ye dhammā… kilesasampayuttehi dhammehi ye dhammā… kilesehi ceva saṃkilesikehi ca dhammehi ye dhammā… kilesehi ceva saṃkiliṭṭhehi ca dhammehi ye dhammā… saṃkiliṭṭhehi ceva no ca kilesehi dhammehi ye dhammā… kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammā… kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

508. Saṃkilesikehi dhammehi ye dhammā… asaṃkiliṭṭhehi dhammehi ye dhammā… kilesavippayuttehi dhammehi ye dhammā… saṃkilesikehi ceva no ca kilesehi dhammehi ye dhammā… kilesavippayuttehi saṃkilesikehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

509. Asaṃkilesikehi dhammehi ye dhammā… kilesavippayuttehi asaṃkilesikehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

510. Dassanena pahātabbehi dhammehi ye dhammā… bhāvanāya pahātabbehi dhammehi ye dhammā… dassanena pahātabbahetukehi dhammehi ye dhammā… bhāvanāya pahātabbahetukehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

511. Na dassanena pahātabbehi dhammehi ye dhammā… na bhāvanāya pahātabbehi dhammehi ye dhammā… na dassanena pahātabbahetukehi dhammehi ye dhammā… na bhāvanāya pahātabbahetukehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

512. Savitakkehi dhammehi ye dhammā… savicārehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi sattarasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi ekāya dhātuyā asaṅgahitā.

513. Sappītikehi dhammehi ye dhammā… pītisahagatehi dhammehi ye dhammā… sukhasahagatehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

514. Upekkhāsahagatehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā.

515. Kāmāvacarehi dhammehi ye dhammā… pariyāpannehi dhammehi ye dhammā… sauttarehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

516. Na kāmāvacarehi dhammehi ye dhammā… apariyāpannehi dhammehi ye dhammā… anuttarehi dhammehi ye dhammā vippayuttā… te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahitā.

517. Rūpāvacarehi dhammehi ye dhammā… arūpāvacarehi dhammehi ye dhammā… niyyānikehi dhammehi ye dhammā… niyatehi dhammehi ye dhammā … saraṇehi dhammehi ye dhammā vippayuttā… te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi aṭṭhārasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi na kāhici dhātūhi asaṅgahitā.

518. Na rūpāvacarehi dhammehi ye dhammā… na arūpāvacarehi dhammehi ye dhammā… aniyyānikehi dhammehi ye dhammā… aniyatehi dhammehi ye dhammā… araṇehi dhammehi ye dhammā vippayuttā, te dhammā katihi khandhehi katihāyatanehi katihi dhātūhi saṅgahitā? Te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Katihi asaṅgahitā? Ekena khandhena dasahāyatanehi soḷasahi dhātūhi asaṅgahitā.

Dhammāyatanaṃ dhammadhātu, atha jīvitaṃ nāmarūpaṃ;
Saḷāyatanaṃ jātijarāmataṃ, dve ca tike na labbhare.

Paṭhamantare satta ca, gocchake dasa aparante;
Cuddasa cha ca matthake, iccete sattacattālīsa dhammā;
Samucchede na labbhanti, moghapucchakena cāti.

Vippayuttenasaṅgahitāsaṅgahitapadaniddeso cuddasamo.

Dhātukathāpakaraṇaṃ niṭṭhitaṃ.

Dhātupāṭha vilāsiniyā

Namo tassa bhagavato arahato sammāsambuddhassa

1. Sammāsambuddha sūriyo yo sambodho dayo dito;
Jagu paṅkaja saṅghāte bodhayī paṇamāmi taṃ.

2. Saddhammabhānu yo lokā lokaṃ katvāna dhī tamaṃ;
Dhaṃsayī muninā sammā pātubhūto namāmi taṃ.

3. Silagandhasamākiṇṇo buddho saddhammahāya yo;
Saṅghatoyaruho pāṇa lī tosesi namāmi taṃ-

4. Natvā mama garuṃvāsi padumārāma nāmakaṃ;
Pāḷiṃ nissāya kassā haṃ dhātupāṭhavilāsini-

5. Imañhi ganthakaraṇaṃ satthāgamanaye rato;
Mūkalaṃgamu saṅkhāte gāme sajjanakārite-

6. Suvisuddhārāmanāma vihāramhi nivāsako;
Tasmiṃ padhāna thero si kataññū santavutti yo-

7. Guṇālaṅkāranāmo so thero theranvaye rato;
Yāci maṃ abhigantvāna mitto me vaṅkamānaso.

8. Buddho hessaṃ yadā loke niddeso haṃ tadā iti;
Pāpuṇissa mahaṅkāraṃ ko vādo pani hantare-

Appaccayo paro hoti bhūvādi gaṇato sati;
Suddhakattu kirayākhyāne sabbadhātuka nissitaṃ-

Payutto kattunā yoge ṭhito yevā ppadhāniye;
Kirayaṃ sādheti etassa dīpakaṃ sāsane padaṃ-

Karaṇa vacanaṃyeva yebhuyyena padissati;
Ākhyāte kāritaṭṭhānaṃ sandhāya kathitaṃ idaṃ;
Na nāme kārataṭṭhānaṃ bodhetā itiādikaṃ-

Sunakhehipi khādāpenti iccādini padānitu;
Āharitvāna dīpeyya payoga kusalo budho-yī.

Kathito sacca saṅkhepe paccanta vacanena ve;
Bhuyyate iti saddassa sambandho bhāvadīpano-

Niddesapāḷiyaṃ rūpaṃ vihoti vihavīyati;
Iti dassanatovāpi paccattavacanaṃ thiraṃ-

Tathā dhajaggasuttante muninā hacca bhāsite;
So pahīyissati iti pāḷidassanatopica-

Pāramitānu bhāvena mahesīnaṃva dehato;
Sanni nipphādanā neva sakkaṭādi vaco viya-

Paccatta dassaneneva purisattaya yojanaṃ;

Ekavacanikañcāpi bahuvacanikampica;
Kātabba miti no khantī parassapadaādike-

Bhāve kirayāpadaṃ nāma pāḷiyā atiduddasaṃ;
Tasmā taggahaṇūpāyo vutto ettāvatā mayā-yī.

Yaṃ tikālaṃ tipurisaṃ kirayāvāci tikārakaṃ;
Attiliṅgaṃ dvivacanaṃ ta dākhyātanti vuccati-yī.

Ākhyāta sāgara matha jjatani taraṅgaṃ,
Dhātujjalaṃ vikaraṇa gama kālamīnaṃ;
Lopā nubandha raya mattha vibhāgatīraṃ,
Dhīrā taranti kavino puthu buddhi nāvā-yī.

Cakkhakkhī nayanaṃ nettaṃ locanaṃ diṭṭhi dassanaṃ;
Pekkhanaṃ acchi pamhantu pakhumanti pavuccati-yi.

‘‘Pabbājito sakā raṭṭhā, aññaṃ janapadaṃ gato,
Mahantaṃ koṭṭhaṃ kayirātha, duruttānaṃ nivetave’’-

Porāṇa metaṃ atula netaṃ ajjatanāmiva,
Nindanti tuṇhi māsīnaṃ nindanti bahubhāṇinaṃ;
Mitabhāṇinampi nindanti natthi loke anindito-

Nagaraṃ yathā paccantaṃ ‘‘guttaṃ’’ santarabāhiyaṃ,
Evaṃ ‘gopetha’ attānaṃ, khaṇe ve mā upaccagā-

Dhiratthu taṃ visavantaṃ, yamahaṃ jīvita kāraṇā,
Vantaṃ pacchā vamissāmi, mataṃ me jivitaṃ varaṃ-

Viluppateva puriso, yāvassa upakappati,
Yadā caññe vilumpantī, so vilutto vilumpatī-

‘‘Appamādo amatapadaṃ, pamādo maccuno padaṃ,
Appamattā na mīyanti, ye pamattā yathāmatā’’.

1. Ñāṇavimala tissākhyo, yo mahāsaṅgha nāyako,
Marammavaṃsaṃ ādoca, dīpe saṇṭhāpayī idha-

2. Tassa padhāna sissosi, pāḷi yaṭṭhakathā vidū,
Dhammadhāra samaññāto, yo mahā saṅghasāmiko-

3. Yo tassa mukhyasiṃssā si, dhamme sattheva kovido,
Ñāṇānanda mahāthero, khe mā viya supākaṭo-

4. Vimalasāra tissākhyo, mahāsaṃsādhipo kavi,
Sissosi dutiyo tassa, pariyatti visārado-

5. Padumārāma nāmo me, ācero therapuṅgavo,
Tatiyo tassa sisso si sikkhāgārava saññuto-

6. Saṅghādhipoca vimala, sārākhyo therakuñjaro,
Padumārāma vikhyāta, mahāthero cime duve-

7. Dhammādhāra mahāsaṅgha, sāminoca upantike,

Ñāṇānanda mahāthera, ssantikeva samuggahuṃ-

8. Tesu kho padumārāma mahāthero avaṃ mamaṃ,
Sikkhayi sadda sattheca, pāḷiyaṭṭhakathāsu ca-

9. Tasmiṃ divaṅgate pacchā, chando vyākaraṇādikaṃ,
Vimalasāra mahāthera, ssantikeca samuggahiṃ-

10. Tassa kho padumārāma mahātherassa dhīmato,
Sissena ñāṇatilaka therena saṃsasāminā-

11. Buddhassa parinibbāṇa vīsahasse catussate,
Sa sattatyādhike vasse jeṭṭhamāse manorame-

12. Aṭṭhamiyaṃ kāḷapakkhe, katāyaṃ matisūdanī,
Dhātupāṭhattha bodhāya dhātupāṭha vilāsinī-

13. Ādi muddāpanaṃ assā, guṇālaṅkāra nāmino,
Onojitaṃ, mamāyattaṃ tatopari tapassino-

14. Sisso mayhaṃ gunānando unākuruva gāmajo,
Mamu patthamhito āsi, gaṇṭhiṭṭhānesanādito;
15. Bastyaṃ samaññako rājā, macco mama pitā ahu,
Ontīnyā vī sanāmā me mātā senāpatānyanu–

16. Ācerā ceva pācerā, janako jananīva me,
Devā cetyaṅgino sabbe, nenapappontu nibbutinti-

Dhātupāṭhavilāsiniyā samāptayi.

Dhātuvaṃso

Namo tassa bhagavato arahato sammāsambuddhassa

1. Tathāgatassāgamanakathā

Sambuddhamatulaṃ suddhaṃ dhammaṃ saṅghaṃ anuttaraṃ,
Namassitvā pavakkhāmi dhātuvaṃsappakāsanaṃ;
Tikkhattumagamā nātho laṅkādīpaṃ manoramaṃ,
Sattānaṃ hitamicchanto sāsanassa ciraṭṭhitiṃ.

Tattha tikkhattumagamā nātho’ti anamatagge saṃsāravaṭṭe parināmetvā appatisaraṇabhāvappattānaṃ lokiyalokuttarasukhanipphādanabhāvena nātho patisaraṇa bhūto bhagavā buddhadhammasaṅgharatanattayamaggaṃ ācikkhanto laṅkādīpaṃ tikkhattuṃ gato. Tattha paṭhamagamane tāva bodhimaṇḍaṃ āruyha puratthīmābhimukho nisīditvā sūriye anatthamiteyeva mārabalaṃ vidhametvā, paṭhamayāme pubbenivāsañāṇaṃ anussaritvā majjhimayāme cutupapātañāṇaṃ patvā pacchimayāmāvasāne paccayākāre ñāṇaṃ otāretvā dasabalacatuvesārajjādi guṇapatimaṇḍitaṃ sabbaññutañāṇaṃ paṭivijjhitvā bodhimaṇḍappadese anukkamena sattasattāhaṃ vītināmetvā aṭṭhame sattāhe ajapālanigrodhamūle nisinno dhammagambhirataṃ paccavekkhanena appossukkataṃ āpajjamāno dasasahassa brahmaparivārena sahampatimahābrahmunā āyācitadhammadesano hutvā buddhacakkhunā lokaṃ olokento pañcavaggiyānaṃ bhikkhunaṃ bahūpakārakaṃ anussaritvā uṭṭhāyāsanā kāsīnaṃ puraṃ gantvā aññākoṇaḍaññappamukhe aṭṭhārasa brahmakoṭiyo amataṃ pāyento dhammacakkaṃ pavattetvā pakkhassa pañcamiyaṃ pañcavaggiye sabbepi te arahante patiṭṭhāpetvā taṃ divasameva yasakulaputtassa rattibhāge sotāpattiphalaṃ datvā punadivase arahantaṃ datvā tassa sahāyake catupaññāsajane arahantaṃ pāpetvā evaṃ loke ekasaṭṭhiyā arahantesu jātesu vutthavasso pavāretvā, ‘caratha bhikkhave cārika’ nti bhikkhu disāsu pesetvā sayaṃ uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe bhaddavaggiye kumāre tiṃsajane vinetvā ehibhikkhubhāvena pabbājetvā uruvelaṃ gantvā aḍḍhuḍḍhāni pāṭihāriyasahassāni dassento uruvelakassapādayo sahassajaṭilaparivāre tebhātikajaṭile vinento tattheva vihāsi. Aparabhāge aṅgamagadharaṭṭhavāsino uruvelakassapassa mahāyaññaṃ upaṭṭhāpesuṃ. So pana icchācārābhibhūto cintesi? ‘‘Sacāyaṃ mahāsamaṇo imassa samāgamassa majjhe pāṭihāriyaṃ kareyya lābhasakkāro me parihāyissati’’ti. Tassevaṃ pavattaajjhāsayaṃ ñatvā pātova uttarakuruto bhikkhaṃ āharitvā anotatte āhāraṃ paribhuñjitvā sāyanha samaye phussapuṇṇamīuposathadivase laṅkādīpassatthāya laṅkādīpamupāgami.

Tassa pana dīpassa mahāgaṅgāya dakkhiṇapasse āyāmato tiyojane puthulato ekayojanappamāṇe mahānāgavanuyyāne yakkhasamāgamassa majjhe tassa upari mahiyaṅgaṇathūpassa patiṭṭhānaṭṭhāne ākāseyeva ṭhīto vuṭṭhivātandhakāraṃ dassetvā tesaṃ bhayaṃ uppādesi. Te bhayena upaddutā ‘‘kassa nu kho imaṃ kamma’’nti ito cito olokento addasaṃsu bhagavantaṃ ākāse nisinnaṃ. Disvāna bhagavantaṃ abhayaṃ yāviṃsu. Tesaṃ bhagavā āha?

‘‘Sace tumhe abhayaṃ icchatha mayhaṃ nisajjaṭṭhānassa okāsaṃ dethā’’ti. Sabbepi te tassa nisajjaṭṭhānaṃ adaṃsu. Bhagavā nisajjāya okāsaṃ gahetvā tesaṃ bhayaṃ vinodetvā tehi dinne bhumibhāge cammakhaṇḍaṃ pattharitvā nisīdi. Nisinnova pana bhagavā cammakhaṇḍaṃ pasāresi. Te yakkhā bhītatasitā aññattha gantuṃ asahamānā samantato sāgaratīre rāsibhūtā ahesuṃ. Satthā giridīpaṃ iddhānubhāvena āharitvā dassesi. Tesu tattha patiṭṭhitesu puna yathāṭṭhāneva ṭhapetvā pattharitacammakhaṇḍampi saṃkhipi. Tasmiṃ khaṇe tato tato devā sannipatiṃsu. Tesaṃ samāgame dhammaṃ desesi. Anekesaṃ pāṇakoṭīnaṃ dhammābhisamayo ahosi. Saraṇesu ca sīlesu ca patiṭṭhitā asaṅkheyyā ahesuṃ. Sumanakūṭe pana mahāsumanadevo sotāpattiphalaṃ patvā attano pūjanīyaṃ bhagavantaṃ yāci. Bhagavā tena yācito sīsaṃ pāṇinā parāmasitvā kesadhātuṃgahetvā tassa adāsi. Datvā ca pana laṅkādīpaṃ tikkhattuṃ padakkhiṇaṃ katvā parittaṃ katvā ārakkhaṃ saṃvidhāya puna uruvelameva āgato. So pana kesadhātuyo suvaṇṇacaṅgoṭakenādāya satthu nisinnaṭṭhāne nānāratanehi vicittaṃ thūpaṃ patiṭṭhāpetvā upari indanīlamaṇithūpikāhi pidahitvā gandhamālādīhi pūjento vihāsi. Parinibbute pana bhagavati sāriputtassa antevāsiko sarabhū nāma thero khīṇāsavo citakato iddhiyā tathāgatassa gīvaṭṭhiṃ ādāya tasmiṃ indanīlamaṇithūpe patiṭṭhāpetvā meghavaṇṇapāsāṇehi dvādasahatthaṃ thūpaṃ kārāpetvā gato. Tato devānampiyatissarañño bhātā cūḷābhayo nāma kumāro tamabbhutaṃ cetiyaṃ disvā abhippasanno taṃ paṭicchādento tiṃsahatthaṃ cetiyaṃ patiṭṭhāpesi. Puna duṭṭhagāmaṇī abhayamahārājā taṃ paṭicchādetvā asītihatthaṃ kañcukacetiyaṃ kārāpesi. Mahiyaṅgaṇa thūpassa patiṭṭhānādhikāro evaṃ vitthārato veditabbo?

Bodhiṃ patvāna sambuddho bodhimūle narāsabho

Nisīditvāna sattāhaṃ pāṭihīraṃ tato akā.

Tato pubbuttare ṭhatvā pallaṅkā īsake jino

Animisena nettena sattāhaṃ taṃ udikkhayi.

Caṅkamitvāna sattāhaṃ cakkhame ratanāmaye

Vicinitvā jino dhammaṃ varaṃ so ratanāghare.

Ajapālamhi sattāhaṃ anubhosi samādhijaṃ

Ramme ca mucalindasmiṃ vimuttisukhamuttamaṃ.

Rājāyatanamūlamhi sattarattindivaṃ vasī

Dantaponodakaṃ sakko adāsi satthuno tadā.

Catuhi lokapālehi silāpattaṃ samāhaṭaṃ catukkamekakaṃ katvā adhiṭṭhānena nāyako.

Vāṇijehi tadā dinnaṃ manthañca madhupiṇḍikaṃ

Tahiṃ pana gahetvāna bhattakiccaṃ akā jino.

Gaṇhiṃsu saraṇaṃ tassa tapussabhallikā ubho

Saraṇaṃ agamuṃ te taṃ satthu dinnasiroruhā.

Gantvāna te sakaṃ raṭṭhaṃ thūpaṃ katvā manoramaṃ

Namassiṃsu ca pūjesuṃ dvebhātikopāsakā.

Iti so sattasattāhaṃ vītināmesi nāyako?

Brahmunā yācito satthā dhammacakkaṃ pavattituṃ.

Tato bārāṇasiṃ gantvā dhammacakkaṃ pavattayi

Koṇḍañño desite dhamme sotāpattiphalaṃ labhi.

Brahmāno'ṭṭhārasakoṭī devatā ca asaṅkhiyā

Sotāpattiphalaṃ pattā dhammacakke pavattite.

> Patto pāṭipade vappo bhaddiyo dutiye phalaṃ,
> Tatiye ca mahānāmo assajī ca catutthīyaṃ.

Te sabbe sannipātetvā pañca’me pañcavaggiye,
Anattasuttaṃ desetvā bodhiyagga phalena te.

Bodhiṃ pāpetvā pañcāhe yasattherādike jane,
Tato maggantare tiṃsakumāre bhaddavaggiye.

Uruvelaṃ tato gantvā uruvelāya saññitaṃ,
Uruvelenanuññāto uruvelanāgaṃ dami.

Taṃ taṃ damī jino nāgaṃ damanena urādigaṃ,
Tathāgataṃ nimantiṃsu disvā te pāṭihāriyaṃ.

Idheva vanasaṇḍasmiṃ vihāretvā mahāmunī,
Upaṭṭhāhāmase sabbe niccabhattena taṃ mayaṃ.

Uruvelakassapassa mahāyaññe upaṭṭhite,
Tassa’ttano nāgamane icchācāraṃ vijāniya.

Uttarakuruto bhikkhaṃ haritvā dipaduttamo,
Anotattadahe bhutvā sāyanha samaye sayaṃ.

Bodhito navame māse phussapuṇṇamiyaṃ jino,
Laṅkādīpaṃ visodhetuṃ laṅkādīpamupāgami.

Yakkhe damitvā sambuddho dhātuṃ datvāna nāyako,
Gantvāna uruvelaṃ so vasī tattha vane jino.

Paṭhamagamanakathā samattā.

Dutiyagamane pana bodhito pañcame vasse jetavanamahāvihāre vasanto cūḷodara’mahodarānaṃ mātulabhāgineyyānaṃ nāgānaṃ maṇipallaṅkaṃ nissāya saṅgāmaṃ paccupaṭṭhitaṃ disvā sayaṃ pattacīvaramādāya cittamāsassa kāḷapakkhe uposathadivase nāgadīpaṃ gantvā tesaṃ saṅgāmamajjhe ākāse nisinno andhakāraṃ akāsi. Te andhakārābhibhūte samassāsetvā ālokaṃ dassetvā attano saraṇabhūtānaṃ tesaṃ sāmaggikaraṇatthaṃ phalabharitarukkhaṃ cālento viya dhammaṃ desesi. Te ubhopi dhamme pasīditvā tampi pallaṅkaṃ tathāgatassa adaṃsu. Bhagavā pallaṅke nisinno dibbannapānehi santappito bhattānumodanaṃ katvā asītikoṭiyo nāge saraṇesu ca sīlesu ca patiṭṭhāpesi. Tasmiṃ samāgame mahodarassa mātulo maṇiakkhiko nāma nāgarājā bhagavantaṃ puna kalyāṇidesamāgamanatthaṃ. Ayāci. Bhagavā pana tuṇhībhāvena adhivāsetvā ‘‘jetavanameva gato.

Evañhi so nāgadīpaṃ upeto,
Mārābhibhu sabbavidu sumedho;
Dametva nāge karuṇāyupeto,
Gantvā vasī jetavane munindo.

Dutiyagamanakathā samattā.

Tatiyagamane pana bodhito aṭṭhame vasse jetavanamahāvihāre viharanto bhagavā? ‘‘Mama parinibbānato pacchā tambapaṇṇidīpe sāsanaṃ patiṭṭhahissati, so dīpo bahu bhikkhubhikkhunīupāsakopāsikādi ariyagaṇasevito kāsāvapajjoto bhavissati, mayhaṃ catunnaṃ dāṭhādhātunaṃ antare ekā dāṭhā ca dakkhiṇaakkhadhātu ca nalāṭadhātu ca rāmagāmavāsīhi laddho ekakoṭṭhāso ca aññe bahusarīradhātu ca kesadhātuyo ca tattheva patiṭṭhahissanti anekāni saṅghārāmasahassāni ca. Buddhadhammasaṅgharatane patiṭṭhitasaddho mahājano bhavissati. Tasmā laṅkādīpaṃ gantvā tattha samāpattiṃ samāpajjitvā āgantuṃ vaṭṭatī ‘‘ti cintetvā ānandattheraṃ āmantesi? ‘‘Ānanda catupaṭisambhidappattānaṃ pañcasatamahākhīṇāsavānaṃ bhikkhūnaṃ paṭivedesi. Amhehi saddhiṃ gantabba ‘‘nti. Ānandatthero kapilavatthukoḷiya nagaravāsīnaṃ pañcasatamahākhīṇāsavānaṃ bhikkhūnaṃ paṭivedesi. Te paṭiveditā pañcasatakhīṇāsavā pattacīvaradhārā hutvā satthāraṃ vanditvā añjaliṃ paggayha namassamānā aṭṭhaṃsu. Satthuno pana salalāya nāma gandhakuṭiyā avidūre rattasetanīluppalakumudapadumapuṇḍarīkasatapattasahassapattajalajehi sogandhika nānāpupphehi sañcannā,subhasopānā, pasāditasamatittikakākapeyyasuramaṇīyasītalamadhurodakā suphullapupphaphaladhārita nānāvidhavicittasālasalalacampakāsokarukkhānāgarukkhādīhi susajjitabhūmipadesā accantaramaṇiyā pokkharaṇī atthi. Tattha adhivattho mahānubhāvo sumanonāma nāgarājā soḷasasahassamattāhi nāgamāṇavikāhi parivuto mahantaṃ sirisampattiṃ anubhavamāno tathāgatassa rūpasobhaggappattaṃ attabhāvaṃ oloketvā mahantaṃ sukhasomanassaṃ anubhavamāno attano mātaraṃ nandanāgamānavikaṃ garuṭṭhāne ṭhapetvā tassā veyyāvaccaṃ kurumāno tasmiṃyeva pokkharaṇiṃ ajjhāvasati. Satthā pana attano gamanaṃ saṃvidhānānantare sumanaṃ nāgarājānaṃ avidure ṭhitaṃ āmantetvā saparivāro āgacchā hīti āha. So sādhuti sampaṭicchitvā attano parivāre chakoṭimatte nāge gahetvā supuppītacampakarukkhaṃ tathāgatassa sūriyaraṃsinivāraṇatthaṃ chattaṃ katvā gaṇhi. Atha bhagavā ravirasmipatthaṭasuvaṇṇapabbato viya virocamāno attano pattacīvaramādāya ākāsaṃ abbhūggañchi. Satthāraṃ parivāretvā ṭhītā te pañcasatakhīṇāsavāpi sakaṃ sakaṃ pattacīvaramādāya ākāsaṃ uggantvā satthāraṃ parivārayiṃsu. Satthā pañcasatakhīṇāsavaparivuto visākhapuṇṇamuposathadivase kalyāṇiyaṃ gantvā mahārahe maṇḍapamajjhe paññattavara buddhāsane pañcasatakhīṇāsavaparivuto hutvā nisīdi.

Atha maṇiakkhiko nāma nāgarājā buddhapamukhaṃ bhikkhu saṅghaṃ anekehi dibbehi khajjabhojjehi santappetvā ekamantaṃ nisīdi. Satthā tassa bhattānumodanaṃ katvā sumanakuṭe padalañchanaṃ dassetvā tasmiṃ pabbatapāde anekapādapākiṇṇabhūmippadese nisinno divāvihāraṃ katvā tato vuṭṭhāya dīghavāpicetiyaṭṭhāne samāpattiṃ samāpajji. Mahāpathavī udakapariyantaṃ katvā satavāraṃ sahassavāraṃ saṅkampi. Tattha mahāsenaṃ nāma devaputtaṃ ārakkhatthāya nivattetvā tato vuṭṭhāya mahāthūpaṭṭhāne tatheva samāpattiṃ samāpajji. Mahāpathavi tatheva kampi. Tatrāpi visālarūpa devaputtaṃ ārakkhaṃ gaṇhanatthāya ṭhapetvā tato vuṭṭhāya thūpārāma cetiyaṭṭhāne tatheva nirodhasamāpattiṃ samāpajji. Mahāpathavī tatheva kampi. Tattha ca pathavipāla devaputtaṃ ārakkhatthāya. Nivattetvā tato vuṭṭhāya maricavaṭṭicetiyaṭṭhānaṃ gantvā pañcahi bhikkhusatehi saddhiṃ samāpattiṃ appayi. Pathavi tatheva kampi. Tasmiṃ ṭhāne indakadevaputtaṃ ārakkhaṃ gaṇhanatthāya ṭhapesi. Tato vuṭṭhāya kācaragāmacetiyaṭṭhāne tatheva samāpattiṃ samāpajji. Pathavi tatheva kampi. (Tasmiṃ ṭhāne mahāghosa devaputtaṃ ārakkhaṃ gaṇhanatthāya niyyādesi) etasmiṃ mahācetiyaṭṭhāne mahāghosaṃ nāma devaputtaṃ ārakkhaṃ gahaṇatthāya nivattetvā tato vuṭṭhāya tissamahāvihāracetiyaṭṭhāne tatheva samāpattiṃ samāpajji. Pathavi tatheva kampi. Tattha maṇimekhalaṃ nāma devadhītaraṃ ārakkhaṃ gāhāpetvā tato nāgamahāvihāracetiyaṭṭhāne tatheva samāpattiṃ samāpajji. Pathavi tatheva kampi. Tasmimpi mahindaṃ nāma devaputtaṃ ārakkhaṃ gahaṇatthāya ṭhapesi. Tato vuṭṭhāya mahāgaṅgāya dakkhiṇadisābhāge seru nāma dahassa ante varāha nāma soṇḍimatthake atimanoramaṃ udakabubbuḷakelāsakūṭapaṭibhāgaṃ cetiyaṃ patiṭṭhahissatī’ti pañcasatakhīṇāsavehi saddhiṃ nirodhasamāpattiṃ samāpajji. Bahalaghanamahāpathavi paribbhamitakumbhakāracakkaṃ viya pabhintamadamahā hatthināgassa kuñcanādakaraṇaṃ viya ucchukoṭṭana yanta-mukhasaddo viya (ca) satavāraṃ sahassavāraṃ nadamānā somanassappattā viya sakalalaṅkādīpaṃ unnādaṃ kurumānā saṃkampi. Tato vuṭṭhāya sumananāgarañño hatthesu ṭhita campakarukkhato pupphāni ādāya tattha pūjetvā punappunaṃ taṃ olokesi. So satthāraṃ vanditvā mayā bhante kiṃ kattabbanti pucchi. Imassa ṭhānassa ārakkhaṃ karohīti āha. So taṃ sutvā bhante tumhākaṃ gandhakuṭiṃ mama ārakkhaṃ karontassa rūpasobhaggappattaṃ asītyānubyañjanabyāmappabhādvattiṃsamahāpurisalakkhaṇavicittaṃ dassanānuttariyabhūtaṃ passantassa manosilātale sīhanādaṃ nadanto taruṇasīho viya gajjanto pāvussakamahāmegho viya ākāsagaṅgaṃ otaranto viya ratanadāmaṃ ganthento viya ca aṭṭhaṅgasamannāgataṃ savanīyasaraṃ vissajjetvā bramhaghosaṃ nicchārento nānānayehi vicittakathaṃ kathayamānānaṃ savanānurittayabhūtaṃ saṃsāraṇṇavanimuggānaṃ tāraṇasamatthaṃ madhura dhammadesanaṃ suṇantassa, ñāṇiddhiyā koṭippatte sāriputtamoggallānādayo asītimahāsāvake passantassa, tattheva mayhaṃ vasanaṃ ruccati. Na sakkomi aññattha tumhehi vinā vasitunti āha. Bhagavā tassa kathaṃ sutvā nagarāja, imaṃ padesaṃ tayā ciraṃ vasitaṭṭhānaṃ. Kakusandhassa bhagavato dhātu imasmiṃyeva ṭhāne patiṭṭhitā, tvameva tasmiṃ kāle varaniddo nāma nāgarājā hutvā tassā dhātuyā ārakkhaṃ gahetvā gandhamālādīhi pūjaṃ karonto ciraṃ vihāsi. Puna koṇāgamanassa bhagavato dhātu imasmiṃyeva ṭhāne patiṭṭhitā tvameva tasmiṃ kāle jayaseno nāma devaputto hutvā tassā dhātuyā ārakkhaṃ gahetvā gandhamālādīhi pūjaṃ katvā tattheva ciraṃ vihāsi. Puna kassapassa bhagavato dhātu imasmiṃyeva ṭhāne patiṭṭhitā. Tvameva tasmiṃ kāle dīghasālo nāma nāgarājā hutvā tāya dhātuyā ārakkhaṃ gahetvā gandhamālādīhi pūjaṃ karonto vihāsi. Mayi pana parinibbute kākavaṇṇatissamahārājā mayhaṃ nalāṭadhātuṃ imasmiṃyeva ṭhāne patiṭṭhāpessati, tasmā tvaṃ imassa ṭhānassa ārakkhaṃ karohīti vatvā pañcasīlesu patiṭṭhāpetvā pañcasatakhīṇāsavehi saddhiṃ cetiyaṭṭhānaṃ padakkhiṇaṃ katvā tvaṃ appamatto hohīti vatvā ākāsaṃ uppatitvā jetavanameva gato.

Tassa pana nāgarañño mātā indamānavikā nāma āgantvā tathāgataṃ vanditvā ekamantaṃ ṭhitā, bhante mama putto sumano nāma nāgarājā kuhinti āha. Tava putto tambapaṇṇidīpe mahāvālukagaṅgāya dakkhiṇabhāge seru nāma dahassa samīpe varāha nāma soṇḍiyaṃ samādhi appitattā attano parivāre chakoṭimatte nāge gahetvā satthāraṃ vanditvā bhante ito paṭṭhāya tumhākaṃ dassanaṃ dullabhaṃ, khamatha meti accayaṃ desetvā mahatiṃ nāgasampattiṃ gahetvā puttassa sumananāgarājassa santikaṃ gantvā mahatiṃ issariyasampattiṃ anubhavanti tattheva ārakkhaṃ gahetvā ciraṃ vihāsi.

Mahāpañño mahāsaddho mahāvīro mahāisi,
Mahābalena sampanno mahantaguṇabhusito;
Gantvāna tambapaṇṇiṃ so sattānuddayamānaso,
Gantvā nāgavaraṃ dīpaṃ agā jetavanaṃ vidu.

Atisayamatisāro sāradānaṃ karonto,
Atiadhiramaṇiyo sabbalokekanetto;
Atiguṇadharaṇīyo sabbasatte tamaggaṃ,
Ativipuladayo tānetumāgā sudīpaṃ.

Tatiyagamanakathā samattā.

Iti ariyajanapasādanatthāya kate dhātuvaṃse tathāgatassa gamanaṃ nāma paṭhamo paricchedo.

Āgantvā tambapaṇṇiṃ so sattānuddayamānaso

Puna gantvā nāgadīpaṃ agā jetavanaṃ varaṃ

Atisayamatisāro sāradāneka ratto

Atidhitiramaṇiyo sabbalokekanetto

Atiguṇaramaṇīyaṃ sabbasantekamaggaṃ

Ativipuladayattā laṅkamāgā sudīpaṃ

Iti sīhaḷabhāsāya kate dhātuvaṃse dissate.

2. Parinibbānakathā

Satthā pana tato pañcacattālīsavassāni tipiṭakapariyattidhammaṃ desetvā veneyyajane saṃsārato catuariyamaggaphalapaṭilābhavasena uddhāretvā nibbāne patiṭṭhāpetvā pacchime kāle vesālinagaraṃ upanissāya cāpālacetiyaṃ nissāya viharanto mārena parinibbānatthāya ārādhito sato sampajāno āyusaṅkhāre vissajjesi. Tassa vissaṭṭhabhāvaṃ ānandoyeva aññāsi. Añño kocipi jānanto nāma natthi. Tasmā bhikkhusaṅghampi jānāpessāmīti jetavanamahāvihāraṃ gantvā sabbaṃ bhikkhusaṅghaṃ sannipātāpetvā bhikkhave tathāgatassa na cirasseva tiṇṇaṃ māsānaṃ accayena parinibbānaṃ bhavissati, tumhe sattatiṃsabodhi pakkhiyadhammesu samaggā hutvā ekībhāvā hotha, tumhe vivādaṃ mā karotha. Appamādena tisso sikkhā sampādethāti vatvā puna divase vesāliyaṃ piṇḍāya caritvā piṇḍapātā paṭikkamitvā bhaṇḍagāmaṃ gato. Bhaṇḍagāmato hatthigāmaṃ hatthigāmato ambagāmaṃ ambagāmato jambugāmaṃ jambugāmato nigrodhagāmaṃ nigrodhagāmato bhoganagaraṃ bhoganagarato pāvānagaraṃ pāvānagarato kusinārānagaraṃ patto. Tattha yamakasālānamantare ṭhīto ānandattheraṃ āmantetvā untarasīsakaṃ katvā mañcakaṃ paññāpehi kilantosmi ānanda nipajjissāmi'ti āha. Taṃ sutvā ānandatthero uttarasīsakaṃ katvā mañcakaṃ paññāpetvā catugguṇaṃ saṅghāṭiṃ attharitvā pañcacattālīsavassāni asayitabuddhaseyyaṃ sayanto dakkhiṇapassena sato sampajāno anuṭṭhānasaññaṃ manasikaritvā sīhaseyyaṃ kappesi.

Atītamaddhāna bhave caranto,
Anantasatte karuṇāyupeto;
Katvāna puññāni anappakāni,
Patto sivaṃ lokahitāya nātho.

Evaṃ hi so dasabalopi vihīnathāmo,
Yamassa sālāna nipajji majjhe;
Katvāna saññañhi anuṭṭhahānaṃ,
Sa iddhimā māramukhaṃ paviṭṭho.

Tasmiṃ khaṇe samakasālā supupphitā ahesuṃ. Na kevalaṃ yamakasālāyeva supupphītā, atha kho dasasahassī lokadhātu cakkavāḷesu sālarukkhāpi pupphitā. Na sālarukkhāyeva supupphitā, atha kho yaṃ kiñci pupphupagaphalūpaga rukkhajātaṃ sabbampi pupphañca phalañca gaṇhi. Jalesu jalapadumāni thalesu thalapadumāni khandhesu khandhapadumāni sākhāsu sākhāpadumāni latāsu latāpadumāni ākāse olambapadumāni piṭṭhipāsāṇe hinditvā satapattapadumāni supupphitāni ahesuṃ. Pathavito yāva brahmaloko tāva dasasahassi cakkavāḷā ekamālāguṇā viya ahesuṃ. Devā ākāsato dibbamandāravapāricchattakakoviḷārapupphāni ca candanacuṇṇāni ca samākiranti. Dibbaturiyasaṅgitiyo ca antalikkhe pavattanti. Anekāni acchariyasahassāni ahesuṃ. Evaṃ pūjāvisese pavattamāne paṭhamayāme subhaddaparibbājakaṃ vinetvā majjhimayāme dasasahassi lokadhātu devatānaṃ anusāsitvā pacchimayāmāvasāne paṭhamajjhānaṃ samāpajjitvā tato vuṭṭhāya dutiyajjhānaṃ catutthajjhānaṃ samāpajji. Tato vuṭṭhāya ākāsānañcāyatanaṃ viññāṇañcāyatanaṃ ākiñcaññāyatanaṃ nevasaññānāsaññāyatanaṃ samāpajjitvā tato vuṭṭhāya nirodhasamāpattiṃ samāpajji. Tato vuṭṭhāya paṭhamajjhānaṃ dutiyajjhānaṃ tatiyajjhānaṃ catutthajjhānañca samāpajji. Tato vuṭṭhāya etthantarato anupādisesanibbānadhātuyā parinibbāyi.

Mahāmohatamaṃ hantvā sattānaṃ hadayassitaṃ,
Ravīva jotamāno so lokassa anukampako;
Vassāni pañcatālīsaṃ katvā sattahitaṃ bahuṃ,
Adhunā aggikkhandhova parinibbāyi so jino.

Evaṃ pana bhagavati parinibbute vissakammadevaputto tathāgatassa sarīrappamāṇaṃ varadoṇiṃ ratanehi māpetvā visuddhakappāsehi tathāgatassa sarīraṃ veṭhetvā ratanadoṇiyaṃ pakkhipitvā gandhatelehi pūretvā aparāya doṇiyā pidahitvā sabbagandhadārucitakaṃ katvā yebhuyyena devatāyo lohitacandanaghaṭikāyo ādāya citakāyaṃ pakkhipitvā aggiṃ gāhāpetuṃ nāsakkhiṃsu. Kasmā? Mahākassapattherassa anāgatattā. So āyasmā mahākassapatthero yebhuyyena bahunnaṃ devānaṃ piyo manāpo. Therassa hi dānaṃ datvā sagge nibbattānaṃ pamāṇo nāma natthi. Tasmā devatā tasmiṃ samāgame attano kulūpagattheraṃ adisvā amhākaṃ mahākassapatthero kuhinti olokento attano parivārehi pañcamattehi bhikkhusatehi saddhiṃ maggaṃ paṭipannoti ñatvā yāva thero imasmiṃ na sampatto citakaṃ tāva na pajjalatuti adhiṭṭhahiṃsu. Tasmiṃ kāle thero yebhuyyena terasadhutaṅgadharehi pañcamattehi bhikkhusatehi saddhiṃ āgantvā citakaṃ tikkhattuṃ padakkhiṇaṃ katvā pādapasse ṭhīto, bhante tumhākaṃ dassanatthāya ito kappasatasahassamatthake padumuttarasatthuno pādamule abhinīhārato paṭṭhāya avijahitvā āgato. Idāni me avasānadassananti pāde gahetvā vandituṃ adhiṭṭhāsi.

Mahākassapathero so bhikkhusaṅghapurakkhato;
Ekaṃsaṃ cīvaraṃ katvā paggahetvāna añjaliṃ.

Padakkhiṇañca tikkhattuṃ katvā ṭhatvā padantike;
Patiṭṭhahantu sīse me jinapādeti'dhiṭṭhahi.

Sahādhiṭṭhānaṃ citakā dussāni ca vibhindiya;
Nikkhamiṃsu tadā pādā ghanamuttova candimā.

Uho hatthehi paggayha ṭhapetvā attano sire;
Vanditvā satthuno pāde khamāpetvā visajjayī.

Puṇṇacando yathā abbhaṃ citakaṃ pāvisi tadā;
Idaṃ accherakaṃ disvā ravaṃ ravi mahājano.

Uṭṭhahitvāna pācīnā vando atthaṅgato yathā;
Pāde antaradhāyante arodiṃsu mahājanā.

Tadā mallarājāno bhagavato sarīrakiccaṃ karissāmāti vatvā nānāvatthābharaṇāni nivāsetvā parivārayiṃsu. Tato rājāno manussā ca aggiṃ dātuṃ ārahiṃsu. Tadā sakko? Mayi pana parinibbute sakko devarājā maṇijotirasaṃ pasāretvā nikkhantaagginā mama sarīrakiccaṃ karissati. Maṇiaggino avasāne manussā aggiṃ karissantiti. Evaṃ buddhavacanaṃ paribhāvetvā nikkhattuṃ padakkhiṇaṃ katvā bhagavato sarīrakiccaṃ katvā samantato uṭṭhahatuti adhiṭṭhahi.

Tasmiṃ khaṇe sayameva citakaṃ aggi gaṇhi. Sarīraṃ pana bhagavato jhāyāmānaṃ chavicammamaṃsanahāruaṭṭhiaṭṭhimiñjaṃ asesetvā sumanamakuḷamuttārāsisadisameva dhātuyo avasesā ahesuṃ.

Parinibbutakālepi sakalaṃ kalunaṃ ahu;
Paridevo mahā āsi mahī udriyanaṃ yathā.

Devatāyānubhāvena satthuno citako sayaṃ;
Tato ekappahārena pajjalittha samantato.

Yañca abbhantaraṃ dussaṃ yaṃ dussaṃ sabbabāhiraṃ
Dusse dveva na jhāyiṃsu tesaṃ dussānamantare;

Yathā niruddhatelassa na masī na ca chārikā;
Evamassa na dissati buddhagattassa jhāyato.

Sumanamakuḷasabhāvā ca dhotamuttābhameva ca;
Suvaṇṇavaṇṇasaṃkāsā avasissaṃsu dhātuyo.

Dāṭhā catasso uṇhīsaṃ akkhakā dve ca sattimā;
Na vikiṇṇā tato sesā vippakiṇṇāva dhātuyo.

Ahosi tanukā dhātu sāsapabījamattikā;
Dhātuyo majjhimā majjhebhinnataṇḍulamattikā.

Dhātuyo mahati majjhe bhinnamuggappamāṇikā;
Dhātuvaṇṇā tayo āsuṃ buddhādhiṭṭhānatejasā.

Sāriputtassa therassa sisso sarabhunāmako;
Ādāya jinagīvaṭṭhiṃ citakātova dhātu so.

Saddhiṃ sissasahassena cetiye mahiyaṅgaṇe;
Ṭhapetvā cetiyaṃ katvā kusināramagā muni.

Chaḷabhiñño vasippatto khemo kāruṇiko muni;
Sahasā citakātova vāmadāṭhaṃ samaggahī.

Ākāsato patitvāpi nikkhamitvāpi sālato;
Samantatombumuggantvā nibbāpesuṃ jalānalaṃ.

Mallarājagaṇā sabbe sabbagandhodakena taṃ;
Citakaṃ lokanāthassa nibbāpesuṃ mahesino.

Evaṃ pana sabbaloke karuṇādhiko sammāsambuddho vesākhapuṇṇamuposathe aṅgāradivase parinibbuto. Devamanussānaṃ saṅgahakaraṇatthāya yamakasālānamantare citakaṃ sattarattindivaṃ vasī. Tato vīsaṃ hatthasatikassa upari sattarattindivaṃ vasi. Yāva aggiparinibbāpanaṃ sattarattindivaṃ hoti.

Tato sattadivasāni kusinārāyaṃ mallarājaputtesu gandhodakena citakaṃ nibbāpayamānesu sālarukkhato udakadhārā nikkhamitvā citakaṃ nibbāpayiṃsu. Tato dasabalassa dhātuyo suvaṇṇacaṅgoṭake pakkhipitvā attano nagare santhāgāre ṭhapetvā sattipañjaraṃ katvā dhanupākārehi parikkhipāpetvā sattāhaṃ naccagītavāditagandhamālādīhi mallarājaputtā sakkāraṃ kariṃsu.

Tato te mallarājāno rammaṃ devasabhopamaṃ;
Sabbathā maṇḍuyitvāna santhāgāraṃ tato pana.

Maggaṃ alaṅkaritvāna yāva makuṭacetiyā;
Hatthīkkhandhe ṭhapetvāna hemadoṇiṃ sadhātukaṃ.

Gandhādīhipi pūjetvā kīḷantā sādhukīḷitaṃ;
Pavesetvāna nagaraṃ santhāgāre manorame.

Dasabhūmasmiṃ pallaṅke ṭhapetvā jinadhātuyo;
Ussayuṃ te tadā chatte santhāgārasamantato.

Hatthīhi parikkhipāpesuṃ tato asse tato rathe,
Añño'ññaṃ parivāretvā tato yodhe tato dhanu;
Iti parikkhipāpesuṃ samantā yojanaṃ kamā,
Tadā naccehi gītehi vāditehi ca pūjayuṃ.)

Parinibbānakathā samattā.

Tato bhagavato parinibbutabhāvaṃ sutvā ajātasattu mahārājā kosinārakānaṃ mallānaṃ sāsanaṃ pesesi. Ahampi khattiyo bhagavāpi khattiyo satthuno sarīradhātunaṃ thūpañca mahañca karomīti. Teneva upāyena vesāliyaṃ licchavirājāno ca kapilavatthumhi sakyarājāno ca allakappake bulayo ca rāmagāmake koḷiyā ca veṭhadīpake brāhmaṇo ca pāvāyaṃ pāveyyakā ca sāsanaṃ pesetvā sabbe ekato hutvā kosinārakehi saddhiṃ vivādaṃ uppādesuṃ. Tesaṃ pana ācariyo droṇabrāhmaṇo nāma. So tesaṃ? Mā bhonto viggahavivādaṃ karotha, amhākaṃ bhagavā khantivādīyevāti vatvā tādisassa ca khantimettānuddayasampannassa sarīrabhāge kalahaṃ kātuṃ ayuttanti āha.

(Rājā ajātasattu ca licchavī ca narādhipā;
Sakyā ca allakappā ca koḷiyāpi ca rāmake.

Brāhmaṇo veṭhadīpo ca mallapāveyyakāpi ca;
Mallā ca dhātu atthāya aññamaññaṃ vivādayuṃ.

Evaṃ sante tadā doṇo brāhmaṇo etadabravī;
Suṇantu bhonto me vācaṃ hitamatthupasaṃhitaṃ.

Khantivādī isikāle dhammapālakumārake;
Chaddante bhuridatte ca campeyye saṅkhapālake.

Mahākapijātakāle amhākaṃ lokanāyako;
Kopaṃ akatvā aññesu khantimeva akā jino.

Siṭṭhāsiṭṭhe sukhe dukkhe lābhālābhe yasāyase;
Tādī lakkhaṇasampanno khantivādesu kā kathā.

Evaṃ bhavataṃ vivāde sampahāro na sādhuko;
Sabbeva sahitā hotha samaggā modamānakā.

Tathāgatassa sārīraṃ aṭṭhabhāgaṃ karomase;
Thūpā vitthāritā hontu pasannā hi bahujjanā.

Tena hi vibhajehi tvaṃ aṭṭhabhāgantu brāhmaṇa;
Thūpā vitthāritā hontu pasannā hi bahujjanā.

Evaṃ vutte tadā doṇo brāhmaṇo gaṇajeṭṭhako;
Suvaṇṇaṃ nāḷiṃ katvāna samaṃ bhājesi rājunaṃ.

Soḷasanāḷiyo āsuṃ sabbā tā sesadhātuyo;
Ekekapuravāsīnaṃ dve dve doṇo adā tadā.

Dhātuyo ca gahetvāna haṭṭhatuṭṭhā narādhipā;
Gantvā sake sake raṭṭhe cetiyāni akārayuṃ.

Doṇo tumbaṃ gahetvāna kāresi tumbacetiyaṃ;
Aṅgārathūpaṃ kāresuṃ moriyā haṭṭhamānasā.

Ekā dāṭhā tidasapure ekā nāgapure ahu;
Ekā gandhāravisaye ekā kāliṅgarājino.)

Tattha doṇoti? Tadā gaṇācariyo. So dhātuyo vibhajanto ekaṃ dakkhiṇadāṭhādhātuṃ gahetvā veṭhantare ṭhapesi. Tadā sakko ajja dakkhiṇadāṭhādhātuṃ ko labhatīti cintetvā veṭhantare passi. So ratanacaṅgoṭakaṃ gahetvā adissamānakāyena gantvā dhātuṃ gahetvā tāvatiṃsabhavane cūḷāmaṇicetiya ekayojanubbedhaṃyeva mahantaṃ thūpaṃ katvā ṭhapesi. Ekaṃ dakkhiṇadaṭhādhātuṃ pādaggantare akkamitvā gaṇhi. Ettāvatā tāvatiṃsabhavanadantadhātukathā paripuṇṇā veditabbā.

Tadā jayaseno nāma nāgarājā bhagavato parinibbutabhāvaṃ sutvā ajja pacchimadassanaṃ passissāmīti mahantaṃ nāgarājasampattiṃ gahetvā kusināraṃ gantvā mahāpūjaṃ katvā ekamantaṃ ṭhatvā pādaggantare ṭhitaṃ dhātuṃ disvā nāgeddhibalena gahetvā nāgabhavanaṃ netvā nāgapurassa majjhe ratanakhacite cetiye ṭhapesi. Taṃ tambapaṇṇiyaṃ kākavaṇṇatissarājakāle mahādevattherassa sisso mahindatthero nāma nāgabhavanaṃ gantvā dakkhiṇadāṭhaṃ gahetvā tambapaṇṇiyaṃ serunagaraṃ haritvā giriabhayassa serunagarapabbatantare cetiyaṃ kārāpetvā ṭhapesi.

Ettāvatā nāgabhavanadantadhātukathā paripuṇṇā veditabbā.

Tatrāyaṃ gandhāravāsinoti? Ekā vāmadāṭhā doṇo nāma ācariyo nivattha vatthantare ṭhapetvā gaṇhi. Tadā eko gandhāravāsī pubbe laddhabyākaraṇo katābhinīhāro vatthantare ṭhatapidantadhātuṃ disvā kusalacittena tato dantadhātuṃ gahetvā gandhāravāsikehi saddhiṃ attano raṭṭhaṃ gantvā cetiyavane ṭhapesi.

Ettāvatā vāmadantadhātukathā paripuṇṇā veditabbā.

Tattha adho vāmadantadhātuṃ sāriputtattherassa sisso khemo nāma muni jālacitakatova uppatitvā vāmadāṭhaṃ gahetvā kāliṅgapuraṃ netvā brahmadattassa rañño samīpaṃ gantvā dantadhātuṃ dassetvā? Mahārāja vāmadantadhātuṃ bhagavā tameva imasmiṃ jambudīpe yāva guhasīvaparamparā devamanussānaṃ atthaṃ karitvā pariyosāne guhasīvarañño pāhessatīti (nīyādetuṃ) āhāti nīyyādesi.

Aparabhāge hemamālā rājakaññā dantakumārena saddhiṃ brāhmaṇavesaṃ gahetvā dantadhātuṃ ādāya palāyitvā vāṇije ārocetvā nāvā vegena gantvā ceva nāgasupaṇṇehi mahantaṃ pūjaṃ kāretvā anukkamenāgantvā jambukoḷapaṭṭanaṃ patvā dijavarassa ācikkhitamaggena anurādhapuraṃ patvā kittissirimeghassa pavattiṃ pucchitvā navavassaāyusamāno tīsu saraṇesu pasannabhāvaṃ sutvā meghagiri mahātherassa santikaṃ gantvā vanditvā ekamantaṃ nisīditvā dantadhātuṃ jambudīpato gahetvā āgatabhāvaṃ ārocetvā dassesi. Disvā ca pana pītiyā phuṭo ubhinnampi saṅgahaṃ katvā mahāvihāraṃ alaṅkāretvā jinadantadhātuṃ ṭhapetvā ekaṃ bhikkhuṃ pesetvā taṃ pavattiṃ rañño ārocāpesi. Taṃ sutvā rājā pītipāmojjo cakkavattissa sirisampatto daḷiddo viya tassa pāṭihāriyaṃ disvā vīmaṃsitvā nikkaṅkho hutvā sakalalaṅkādīpena pūjesi. Etena nayena pūjaṃ katvā ekadivaseneva navalakkhaṃ pūjesi.

Sīhaḷindo ubhinnampi bahūni ratanāni ca;
Gāme ca issare ceva datvāna saṅgahaṃ akā.

Ettāvatā adhodāṭhādhātukathā paripuṇṇā veditabbā.

Cattālīsa samā dantā kesā lomā ca sabbaso devā hariṃsu ekekaṃ cakkavāḷaparamparā.

Tatra vacane, cattālīsa samā dantāti? Sesadantā ca kesā ca lomā ca nakhā ca sabbasopi mayi parinibbuta-kāle mā ḍayhantu luñcitvā ākāse patiṭṭhantu ekekacakkavāḷañca ekekakesalomanakhadantadhātuparamparā netvā cetiyaṃ kāretvāna devamanussānaṃ atthaṃ karotuti adhiṭṭhahi. Tasmā parinibbutakālato yāva sarīraṃ na ḍayhati tāva chabbaṇṇarasmiyo lomadhātu na pajahati. Doṇabrāhmaṇopi dhātuvibhajanāvasāne veṭhantare ca nivāsanantare ca pādaggantare ca dhātunaṃ vinaṭṭhabhāvaṃ ñatvā pathaviyaṃ uttānakoyevajāto. Tadā sakko devarājā disvā ayaṃ deṇācariyo dhātu atthāya anuparivattetvā vināsaṃ pāpuṇeyya ahaṃ vīṇācariyavesaṃ gahetvā tassa santikaṃ gantvā sokaṃ vinodessāmīti sakkarūpaṃ jahitvā vīṇācariyavesaṃ gahetvā tassa santikaṃ gantvā ekamantaṃ ṭhito dibbagītaṃ gāyitvā vīṇaṃ vādento nānappakāraṃ udānesi. Yaṃ dhammametaṃ purisassa vādaṃ chindissāmīti vatvā kathāya sotunaṃ lobhaṃ parassa atthaṃ vināsetvā atilobhena puriso pāpako hotīti. Haṃsarājajātakaṃ dīpetvā yaṃ laddhaṃ taṃ suladdhanti āha. Taṃ sutvā doṇo ayaṃ vīṇācariyo mayhaṃ thenabhāvaṃ aññāsīti sokaṃ vinodetvā uṭṭhāya āvajjamāno tumbaṃ disvā yena bhagavato sarīradhātuyo mitā sopi dhātugatikova. Idaṃ thūpaṃ karissāmīti cintetvā tumbaṃ gahetvāna cetiye ṭhapesi. Moriyā aṅgāraṃ gahetvā aṅgāracetiyaṃ nāma kāresuṃ.

(Nagare kapilavatthumhi sammādiṭṭhi bahujjano;
Tattha sārīrikaṃ thūpaṃ akāsi ratanāmayaṃ.

Nagare allake ramme buddhadhātu patiṭṭhiya;
Silāya muggavaṇṇāya thūpaṃ sadhātukaṃ akā.

Jano pāveyyaraṭṭhasmiṃ patiṭṭhiya sārīrikaṃ;
Silāya maṇivaṇṇāya pāveyyaṃ cetiyaṃ akā.

Cīvaraṃ pattadaṇḍañca madhurāyaṃ apūjayuṃ;

Nivāsanaṃ kusaghare pūjayiṃsu mahājanā.

Paccattharaṇaṃ kapile uṇṇalomañca kosale;
Pūjesuṃ pāṭaliputte karakaṃ kāyabandhanaṃ.

Nisīdanaṃ avantisu campāyaṃ'dakasāṭakaṃ;
Devaraṭṭhe attharaṇaṃ videhe parissāvanaṃ.

Vāsi-sūcigharañcāpi indapatthe apūjayuṃ;
Pāsāṇake padaṃ seṭṭhaṃ bhaṇḍasesaṃ parantake.

Mahiṃsu manujā dhātuṃ aṭṭhadoṇamitaṃ tadā;
Dhātu vitthāritā āsi lokanāthassa satthuno).

Te pana rājāno hi attanoladdhadhātuṃ gahetvā sakasakanagaraṃ gantvā cetiyaṃ kārāpetvā mahantaṃ pūjāvidhānaṃ kariṃsu. Cakkhumantassa bhagavato sarīradhātu aṭṭhadoṇamattaṃ suvaṇṇanāḷiyā ekasataaṭṭhavīsatināḷikā ahosi? Satthā pana uttarāsāḷhanakkhattena mātukucchiyaṃ paṭisandhiṃ gaṇhi. Visākhanakkhattena mātukucchito nikkhami. Uttarāsāḷhanakkhattena mahābhinikkhamanaṃ nikkhami. Visākhanakkhattena buddho ahosi. Uttarāsāḷhanakkhattena dhammacakkaṃ pavattesi. Teneva yamakapāṭihāriyaṃ akāsi. Assayujanakkhattena devorohaṇaṃ akāsi. Visākhanakkhattena parinibbāyi. Mahākassapattherā ca anuruddhatthero ca dve mahātherā bhagavato sarīradhātuyo vissajjāpetvā adaṃsu.

Tesaṃ rājunaṃ bhagavato sarīradhātuṃ labhitvā sattadivasasattamāsādhikāni sattavassāni mahārahaṃ pūjaṃ katvā gatakāle micchādiṭṭhikamanussā? Samaṇo gotamo parinibbuto. Tassa dhātu atthāya amhākaṃ jīvitakappanaṃ nāsetvā pūjaṃ karotī'ti sammāsambuddhe padussanti. Sakko āvajjento taṃ kāraṇaṃ ñatvā mahākassapattherassa ārocesi;'bhante micchādiṭṭhikā manussā bhagavati paduṭṭhacittena ito cutā avīcinirayaṃ uppajjanti. Bahutarā anāgate micchādiṭṭhikā mātupitughātakā rājāno bhavissanti. Ajjeva dhātuyo nidahituṃ vaṭṭatī'ti thero vicāretvā addasa.

Anantamatthaṃ dharamānakāle katvāna sattānamalīnacitto sesānamatthāya sarīradhātuṃ ṭhapetva so maccumukhaṃ upeto. (Katvā yo bodhiñāṇaṃ vividhabalavaraṃ bujjhituṃ pāramīyo vatvā saṅkheyyapuṇṇe aparimitabhave uttaritvā sumuttaṃ. Ārohitvāna sīghaṃ ariyasivapadaṃ accutaṃ sītibhāvaṃ patto so jātipāraṃ nikhilapadahanaṃ dukkaraṃ kārayitvā.

Dhātvantarāyaṃ disvāna thero kassapasavhayo;
Nidhānaṃ sabbadhātunaṃ karohītyāha bhūpatiṃ.

Sādhūti so paṭissutvā māgadho tuṭṭhamānaso;
Dhātunidhānaṃ kāresi sabbattha vattitādiya.

Kārāpetvāna so rājā kassapassa nivedayī;
Dhātuyo āharī thero idaṃ kāraṇamaddasa.

Bhujaṅgā parigaṇhiṃsu rāmagāmamhi dhātuyo;
Cetiye dhārayissanti laṅkādīpe anāgate.

Tā dhātuyo ṭhapetvāna thero kassapasavhayo;
Rañño ajātasattussa adāsi dhātuyo tadā.

Gehe cūpakaraṇāni catusaṭṭhisatāni so;
Abbhantare ṭhapesi rājā sabbā tā buddhadhātuyo.

Karaṇḍāsīti saṃkiṇṇaṃ cetiyāsītilaṅkataṃ;

Gehe bahusamākiṇṇaṃ thūpārāmappamāṇakaṃ.

Kāretvā sabbakaraṇaṃ vālikaṃ okirī tahiṃ;
Nānāpupphasahassāni nānā gandhaṃ samākiri.

Asītitherarūpāni aṭṭhacakkasatāni ca;
Suddhodhanassa rūpampi māyāpajāpatādinaṃ.

Sabbāni tāni rūpāni suvaṇṇasseva kārayi;
Pañca chattadhajasate ussāpesi mahīpatī.

Jātarūpamaye kumbhe kumbhe ca ratanāmaye;
Pañca pañca sateyeva ṭhapāpesi samantato.

Sovaṇṇanikkhamayena ca kapāle rajatāmaye;
Puresi gandhatelassa jālāpetvā padīpake.

Pañca pañca sateyeva ṭhapāpesi disampati;
Ime tatheva tiṭṭhanta adhiṭṭhāsi mahāmuni.

Vitthāritā dhammāsoko bhavissati anāgate;
Akkhare soṇṇapattamhi chindāpesi mahāmatī.

Pakappitvā visukammaṃ dhātugabbhasamantato;
Vātavegena yāyantaṃ yantarūpamakārayī.

Katvā silāparikkhepaṃ pidahitvā silāhi taṃ;
Tassūpari karī thūpaṃ samaṃ pāsāṇathūpiyaṃ.)

Dhātunidhānakathā samattā.

Iti ariyajanappasādanatthāya kate dhātuvaṃse tathāgatassa parinibbutādhikāro nāma dutiyo paricchedo.

3. Dhātuparamparākathā

Dhātusu pana vibhajitvā dīyamānesu satthuno nalāṭadhātu kosinārakānaṃ mallānaṃ laddhakoṭṭhāseyeva ahosi. Mahākassapatthero te upasaṅkamitvā satthuno nalāṭadhātu tumhākaṃ koṭṭhāse ahosi, taṃ gahetuṃ āgato, bhagavā hi dharamāneyeva tambapaṇṇidīpassa anujāni, ‘tasmā taṃ amhākaṃ dethā’ti. Taṃ sutvā mallarājāno?’Evaṃ patigaṇhatha bhante dhātu’ti mahākassapattherassa adaṃsu. So attano saddhivihārikaṃ mahānandattheraṃ pakkosāpetvā nalāṭadhātuṃ therassa niyyādetvā’ imaṃ dhātuṃ tambapaṇṇi dīpe mahāvālukagaṅgāya dakkhiṇabhāge serunāma dahassa ante varāha nāma soṇḍimatthake kākavaṇṇatisso nāma rājā patiṭṭhāpessati, cetiyaṃ saṅghārāmaṃ kārāpessati, tvaṃ imaṃ dhātuṃ gahetvā vesāliyaṃ upanissāya mahāvanavihāre kuṭāgārasālāyaṃ satthuno vasitagandhakuṭiyaṃ ṭhapetvā dhātupūjaṃ katvā āyusaṅkhāre ossaṭṭhe parinibbāpayamāne attano saddhivihārikassa candaguttattherassa dhātuvaṃsaṃ kathetvā appamatto hohī’ti vatvā dhātuṃ therassa datvā anupādisesanibbānadhātuyā parinibbāyi.

Sāvako satthukappo so pabhīnnapaṭisambhido;
Gahetvā mānayī dhātuṃ mahānando mahāvane.

Tassa therassa saddhivihāriko candaguttatthero dhātuṃ gahetvā ākāsaṃ uggantvā sāvatthīyaṃ jetavanamahāvihāre dasabalena vasitagandhakuṭiyaṃ ṭhapetvā dhātupūjaṃ katvā ciraṃ vihāsi. Sopi āyusaṅkhāre ossaṭṭhe parinibbāpayamāne attano. Saddhivihārikaṃ bhaddasenattheraṃ pakkosāpetvā dhātuṃ therassa niyyādetvā dhātuvaṃsaṃ kathetvā anusāsitvā anupādisesāya nibbānadhātuyā parinibbāyi.

Candagutto mahāpañño chaḷabhiñño visārado;
Ramme jetavane dhātuṃ ṭhapetvā vandanaṃ akā.

Tassa sisso bhaddasenatthero dhātuṃ gahetvā ākāsena gantvā dhammacakkappavattane isipatane mahā vihāre satthuno vasitagandhakuṭiyaṃ ṭhapetvā gandhamālādīhi pūjetvā ciraṃ vihāsi. So parinibbāpayamāno attano saddhivihārikassa jayasenattherassa dhātuṃ niyyādetvā dhātuvaṃsaṃ kathetvā anupādisesāya nibbānadhātuyā parinibbāyi.

Bhaddaseno mahāthero katakicco mahāisi;
Dhātuṃ ṭhapetvā isipatane vanditvā nibbutiṃ gato.

So pana jayasenatthero taṃ dhātuṃ gahetvā veluvanamahāvihāre satthuno vasitagandhakuṭiyaṃ ṭhapetvā gandhamālādīhi pūjetvā ciraṃ vasitvā parinibbāpayamāno attano saddhivihārikassa mahāsaṅgharakkhitattherassa dhātuṃ niyyādetvā dhātuvaṃsaṃ kathetvā anupādisesāya nibbānadhātuyā parinibbāyi.

Gahetvāna dhātuvaraṃ jayaseno mahāmuni;
Nidhāya veluvane ramme akā pūjaṃ manoramaṃ.

So panāyasmā saṅgharakkhitatthero dhātuṃ gahetvā ākāsena āgantvā kosambiṃ upanissāya ghosita seṭṭhinā kārāpite ghositārāme bhagavato vasitagandhakuṭiyaṃ ṭhapetvā gandhamālādīhi pūjaṃ katvā ciraṃ vihāsi. So’pi parinibbāpayamāno attano saddhivihārikaṃ mahādevattheraṃ pakkosāpetvā dhātuvaṃsaṃ kathetvā appamatto hohī’ti vatvā anupādisesāya nibbānadhātuyā parinibbāyi.

Saṅgharakkhitavhayo thero cando viya supākaṭo;
Ṭhapetvā ghositārāme akā pūjaṃ manoramaṃ.

Tassa therassa saddhivihāriko mahādevatthero dhātuṃ gahetvā devānampiyatissassa mahārañño bhātu mahānāgassa uparājassa mahāgāme setacchattaṃ ussāpitakāle hatthoṭṭha nāmajanapade kukkuṭapabbatantare mahāsālarukkhamūle ākāsato otaritvā nisīdi. Tasmiṃ samaye mahākāḷo nāma upāsako attano puttadārehi saddhiṃ mālāgandhavilepanaṃ dhajapatākādīni gāhāpetvā divasassa tikkhattuṃ mahantehi pūjāvidhānehi dhātuṃ pariharitvā ciraṃ vasi. Māsassa aṭṭha-uposathadivase dhātuto chabbaṇṇaraṃsiyo uggacchiṃsu. Tasmiṃ samaye so padeso buddhassa dharamānakālo viya ahosi. Janapadavāsī manussāpi therassa santike sīlāni gaṇhanti, uposathavāsaṃ vasanti, dānaṃ denti, cetiyassa mahantaṃ pūjaṃ karontī. Tato aparabhāge uparājā mahāgāme viharanto bheriṃ carāpesi? Yo amhākaṃ dasabalassa dhātuṃ gahetvā idhāgato, tassa mahantaṃ sampattiṃ dassāmīti. Tasmiṃ kāle kuṭumbiko mahākāḷo uparājaṃ passissāmīti tassa anucchavikaṃ paṇṇākāraṃ gahetvā rājadvāre ṭhatvā sāsanaṃ pahiṇi. Uparājā taṃ pakkosāpesi. So gantvā vanditvā ṭhito taṃ paṇṇākāraṃ rājapurisānaṃ paṭicchāpesi. Uparājā? Mātula mahākāḷa, tumhākaṃ janapade amhākaṃ satthuno dhātu atthī’ti āha. Mahākāḷo upa rājassa kathaṃ sutvā atthi deva, mayhaṃ kulupagattherassa santike ādāsamaṇḍalappamāṇaṃ satthuno nalāṭadhātu chabbaṇṇaraṃsīhi ākāsappadese sūriyasahassacandasahassānaṃ uṭṭhitakālo viya obhāseti. So janapado buddhassa uppannakālo viya ahosīti āha. Tassa kuṭumbikassa kathaṃ suṇantassaeva rañño sakalasarīraṃ pañcavaṇṇāya pītiyā paripuṇṇaṃ ahosi. Ativiya somanassappatto rājā mayhaṃ mātulassa mahākāḷassa satasahassaṃ kahāpaṇāni ca catusindhavayuttarathañca suvaṇṇālaṅkārehi susajjitaṃ ekaṃ assañca udakaphāsukaṭṭhānake khettañca pañcadāsīsatañca dethā’ti vatvā aññañca pasādaṃ dāpesi. So uparājā ettakaṃ kuṭumbikassa dāpetvā taṃ divasameva nagare bheriṃ carāpetvā hatthassarathayānāni gahetvā kuṭumbikaṃ maggadesakaṃ katvā anupubbena hatthoṭṭhajanapadaṃ patvā ramaṇīye bhūmippadese khandhāvāraṃ bandhitvā amaccagaṇaparivuto kuṭumbikaṃ gahetvā therassa vasanaṭṭhānaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Sesā amaccā kuṭumbiko ca theraṃ vanditvā ekamantaṃ aṭṭhaṃsu. Uparājā theraṃ vanditvā sārāṇīyaṃ kathaṃ katvā ekamantaṃ nisinno paṭisanthāramakāsi. Mahādevattheropi sammodanīyaṃ kathaṃ katvā kissa tvaṃ mahārāja idhāgatosi āgatakāraṇaṃ me ārocehī'ti āha. Bhante tumhākaṃ. Santike amhākaṃ bhagavato nalāṭadhātu atthī kira. Taṃ vandissāmi'ti āgatomhī'ti āha. Thero? Bhaddakaṃ mahā rāja tayā katanti vatvā dhātugharadvāraṃ vivaritvā mahārāja buddhassa nalāṭadhātu atidullabhā'ti āha. Rājā soḷasehi gandhodakehi nahāyitvā sabbālaṅkārapatimaṇḍito ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggayha namassamāno aṭṭhāsi. Buddhārammaṇāya pītiyā sakalasarīraṃ phuṭaṃ ahosi.

(Rājā pītivegena imā gāthā āha;
Namāmi vīra pāde te cakkaṅkita tale subhe;
Vandite naradevehi amataṃ dehi vandite.

Lokanātha tuvaṃ eko saraṇaṃ sabbapāṇinaṃ;
Loke tayā samo natthi tārehi janataṃ bahuṃ.

Mahaṇṇave mayaṃ bhante nimuggā dīghasambhave;
Appatissā appatiṭṭhā saṃsarāma ciraṃ tahiṃ.

Etarahi tumhe āpajja patiṭṭhaṃ adhigacchare;
Tumhākaṃ vandanaṃ katvā uttiṇṇamha bhavaṇṇavā'ti.)

Tasmiṃ khaṇe dhātuto rasmiyo nikkhamiṃsu. Sakala laṅkādīpaṃ suvaṇṇarasadhārāhi sañchannaṃ viya ahosi. Mahantaṃ pītisomanassaṃ uppajji. Rājā mahantaṃ somanassaṃ patto hutvā haṭṭhatuṭṭho ahosi. So dhātugharato nikkhamitvā therena saddhiṃ alaṅkatamaṇḍape ekamantaṃ nisīdi. Ekamantaṃ nisinno (nisajjādose vajjetvā seyyathidaṃ? Atiduraccāsanta-uparivāta-unnatappadesa-atisammukha-atipacachā'ti. Atidūre nisinno sace kathetukāmo uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅkaraṃ karoti. Uparivāte nisinno sarīragandho vāyati. Unnatappadese nisinno agāravaṃ karoti. Atisammukhe nisinno cakkhunā cakkhuṃ paharitvā daṭṭhabbaṃ hoti. Atipacchā nisinno gīvaṃ parivattetvā daṭṭhabbaṃ hoti. Iti nisajjādosaṃ vajjetvā nisinno). Evamāha. Bhante imaṃ dhātuṃ mayhaṃ detha. Mahantaṃ pūjāsakkaraṃ katvā pariharāmīti. Bhaddakaṃ mahārāja imāya dhātuyā sammāsambuddho dharamānoyeva vyākaraṇaṃ akāsi. Tumhākaṃ vaṃse jāto kākavaṇṇatisso nāma rājā imasmiṃ dīpe mahāvālukagaṅgāya dakkhiṇatīre seru nāma dahassa ante varāha nāma soṇḍiyā matthake patiṭṭhapetvā mahantaṃ thūpaṃ karissatī'ti vatvā satthā tattha samāpattiṃ samāpajjitvā pañcasatakhīṇāsavehi saddhiṃ tikkhattuṃ padakkhiṇaṃ katvā gato. Tasmā gaṇhatha mahārājā'ti vatvā dhātuṃ adāsi.

Rājā dhātuṃ gahetvā caturassapallaṅke dhātukaraṇḍakaṃ nidahitvā karaṇḍake dhātuṃ patiṭṭhāpetvā taṃ kumudapattasannihamaṅgalasindhavayuttarathe ṭhapetvā samantā ārakkhaṃ saṃvidahitvā (rājā dhātuṃ gahetvā) pañcaṅgaturiye paggaṇhāpayamāno pacchā āgacchatu'ti mahājanassa sāsanaṃ vatvā mahādevattherassa santikaṃ gantvā? Tumhe bhante, dhātuyā upaṭṭhānaṃ karonto āgacchathā'ti āha. Thero tassa kathaṃ sutvā;'mahārāja ayaṃ dhātu paramparā āgatā. Ahaṃ bhagavato dhammabhaṇḍāgārikaānandatthero viya imaṃ dhātuṃ pariharissāmī'ti vatvā attano paccayadāyakaṃ kuṭumbikaṃ āpucchitvā pattacīvaramādāya dhātuṃ upaṭṭhahiyamāno pacchato pacchato gacchati. Rājā dhātuṃ gahetvā anupubbena mahāgāmaṃ patto mahāsenaguttaṃ pakkosāpetvā nagaraṃ alaṅkarāpehī'ti āha. So nagare bheriṃ carāpetvā aṭṭhārasa vīthiyo sammajjantu, puṇṇaghaṭe ṭhapentu, dhajapatākādayo ussāpentu, toraṇāni ussāpentu, pañcavaṇṇāni pupphāni okirantu, sakalanagaraṃ alaṅkarontu, gandhamālādayo gahetvā suddhuttarāsaṅgā hutvā sakalanāgarā paṭipathaṃ āgacchantuti āṇāpesi. Tato mahājano sabbaturiyāni ghosāpayamāno gandhamālādihattho paṭipathaṃ nikkhanto. Devamanussā bhikkhubhikkhuniyo upāsakopāsikā appamāṇā ahesuṃ. (Gandhamālādi puṇṇaghaṭasamussitadhajākiṇṇā) parisā velukkhepasahassāni pavattayiṃsu. Sugandhavātābhighātasamuddaghoso viya sakalanagaraṃ ekaninnādajātaṃ. So rājā nagare bandhanāgāre sabbasatte bandhanā muñcantu, dhammena samena anusāsantuti vatvā dhātuṃ gahetvā attano nagaraṃ pavesetvā attano rājanivesanaṃ āgantvā nāṭakīnaṃ saññamadāsi dhātuṃ vandantuti. Nāṭakī nānābharaṇehi patimaṇḍitā rājagehato nikkhamitvā dhātuṃ vanditvā attano attano hatthagatāni turiyabhaṇḍāni sādhukaṃ paggaṇhitvā mahantaṃ pūjamakaṃsu.

Tato vaḍḍhakiṃ pakkosāpetvā rājanivesanato nātidūre nāccāsante subhumitale dhātugharaṃ kārāpetvā mālākammalatākammādiṃ patiṭṭhāpetvā dhātughare vicittamaṇḍapaṃ kārāpetvāna sattaratanamayaṃ dhātukaraṇḍakaṃ kārāpetvā dhātukaraṇḍake dhātuṃ ṭhapetvā ratanapallaṅka matthake dhātuṃ ṭhapetvā upari vicittavitānaṃ bandhitvā sāṇiyā parikkhipāpetvā mahantena parivārena mahantaṃ dhātupūjaṃ akāsi. Mahājanā gandhamālaṃ gahetvā māsassa aṭṭhūposathadivase dhātuyā mahantaṃ pūjaṃ akaṃsu. Dhātuto raṃsiyo samuggacchanti. Mahājanā vimbhayajātā sādhukāraṃ karonti. Somanassabhūtā sakalanagaravāsino buddhārammaṇa pītiṃ gahetvā divase divase dhātuyā mahantaṃ pūjaṃ karontā vītināmenti. Pañcasīlāni rakkhanti, buddhamāmakā dhammamāmakā saṅghamāmakā hutvā saraṇāni gacchanti. Rājā mahājanassa ovadati. ''Mettaṃ bhāvetha, karuṇaṃ muditaṃ upekkhaṃ bhāvetha, kule jeṭṭhāpacāyanakammaṃ karothā''ti. Ovaditvā bhikkhusaṅghassapi cattāro paccaye gaṅgāya maho-ghappavattanakālo viya mahādānaṃ pavattesi. Mātāpituṭṭhāne ṭhatvā bhikkhusaṅghaṃ saṅgaṇhi. Mahājanā tassa ovāde ṭhatvā dānādīni puññāni katvā yebhuyyena tasmiṃ kāle matā saggaṃ gatā.

Kalyāṇavaggamhi patiṭṭhitā janā,
Dānādi puññāni karitva sabbadā;
Cutā cutā sabbajanā sumānasā,
Gatā asesaṃ sugatiṃ subhe ratā.

Rājā dhātuyā mahantaṃ pūjaṃ karonto mahagāme vihāsi. Tena patiṭṭhāpitavihārā kathetabbā? Kathaṃ? Lenavihāraṃ candagirivihāraṃ koṭipabbatavihāraṃ nagaraṅgaṇavihāraṃ selakā vihāraṃ talākāvihāranti evamādayo vihāre patiṭṭhāpetvā tipiṭakamahāariṭṭhattherassa dakkhiṇodakaṃ datvā mahāvihāre niyyādesi. Evaṃ so rājā yāvajīvaṃ dhātuṃ pariharitvā pacchime kāle maraṇamañce nipanno attano puttaṃ yaṭālatissa kumāraṃ pakkosāpetvā; tāta tissa, amhehi pariharita nalāṭadhātu pūjehī'ti dhātuvaṃsaṃ kathetvā puttaṃ anusāsitvā kālaṃ katvā saggapuraṃ gato.

Rājā mahānāgavaro yasassi,
Katvāpi rajjaṃ matimā susaddho;
Mānetva saṅghaṃ catupaccayehi,
Agā asoko varadevalokaṃ;

Tassa putto yaṭālatissakumāro pitu accayena pitarā vuttaniyāmeneva dhātuyā mahantaṃ pūjaṃ kāresi. So'pi divasassa tayo vāre dhātupaṭṭhānaṃ karonto rajjaṃ kāretvā ciraṃ vihāsi. Iminā'pi patiṭṭhāpitavihārā kathetabbā; dhammasālavihāraṃ mahādhammasālavihāraṃ selābhayavihāranti evamādayo patiṭṭhāpetvā-tipiṭakamahāariṭṭhattherassa saddhivihāriko tipiṭakamahāabhayatthero uparājassa mahānāgassa ayyako. Tassa therassa dakkhiṇodakaṃ adāsi. So'pi rājā yāvajīvaṃ dhātuṃ pariharitvā pacchime kāle maraṇamañce nipanno attano puttaṃ goṭhābhayakumāraṃ pakkosāpetvā'dhātuyā mahantaṃ pūjaṃ karonto appamatto hohī'ti vatvā dhātuvaṃsaṃ kathetvā kālaṃ katvā sagge nibbatti.

Yaṭṭhālako nāma mahāmahīpati,
Mahājanassatthakaro guṇālayo;
So dhātupūjaṃ vipulaṃ anekadhā,
Katvā gato devapuraṃ anindito.

Tassa putto goṭhābhayakumāro pitu accayena pitarā vuttaniyāmeneva dhātuyā mahantaṃ pūjaṃ katvā goṭhābhaya mahārājā hutvā rajjaṃ karonto kācaragāme dasabhātike rājāno ghātetvā daṇḍakammatthāya goṭhābhayamahātherassa hatthoṭṭhajanapade vasantassa mattikalenavihāraṃ khīrasāla vihāraṃ nāgamahāvihāraṃ kumbhaselavihāraṃ cetiyapabbatavihāraṃ sānupabbatavihāraṃ kaṇikāra selavihāraṃ ambasela vihāraṃ tindukalena vihāraṃ karaṇḍakavihāraṃ godhasālavihāraṃ vālukatitthavihāranti evamādayo gaṅgāya paratīre pañcasatavihāre orimatīre pañcasatavihāre cā'ti vihārasahassaṃ kāretvā attano sadisanāmassa goṭhābhayattherassa dakkhiṇodakaṃ datvā adāsi. So yāvajīvaṃ dhātupūjaṃ katvā pacchime kāle maraṇamañce nipanno attano puttaṃ kākavaṇṇatissa kumāraṃ pakkosāpetvā āliṅgitvā;'tāta tissa, ayaṃ nalāṭadhātu amhākaṃ paramparāya āgatā. Tvaṃ kira dhātuṃ gahetvā mahāgaṅgāya passe seru nāma dahassa ante varāha nāma soṇḍiyā matthake patiṭṭhāpetvā saṅghārāmaṃ kārāpessasī'ti satthā jīvamāno vyākaraṇamakāsi. Tasmā tvaṃ imaṃ dhātuṃ gahetvā mamaccayena tasmiṃ ṭhāne patiṭṭhāpehī'ti puttaṃ anusāsitvā kālakiriyaṃ katvā sagge nibbatti.

Goṭhābhayo nāma mahīpatissaro,
Mahājane tosayi appamatto;
So dhātupūjaṃ vipulaṃ karitvā,
Agā asoko varadevalokaṃ.

Mahānando mahāpañño candagutto bahussuto;
Bhaddaseno mahāthero bhaddadhamme visārado.

Jayaseno ca so vīro thero so saṅgharakkhito;
Devatthero ca medhāvī rakkhakā dhātu bhaddakā.

Uparājā mahānāgo yaṭṭhālako mahābalo;
Goṭhābhayo mahāpuñño kākavaṇṇo ca vīriyavā.

Ete therā ca rājāno puññavanto sumānasā;
Dhātu paramparānītā dhātā dhātusukovidā.

Kassapādīnatherānaṃ paramparāyamāgatā;
Mahānāgādi hatthato yāva tissamupāgatā.

Iti ariyajanappasādanatthāya kate dhātuvaṃse

Dhātuparamparā kathā nāma

Tatiyo paricchedo.

4. Pakiṇṇakakathā

Tatra ṭhatvā rañeño uppatti kathetabbā. (So pana) amhākaṃ satthuno bodhippattito puretarameva mahāmalaya raṭṭhe vanacarakaṃ paṭicca tassa bhariyāya kucchiyaṃ paṭisandhiṃ gaṇhi. Navaḍḍhamāsāvasāne mātukucchito nikkhamitvā kamena vaḍḍhanto viññubhāvaṃ pāpuṇi. Tassa pitā ekaṃ dārikaṃ ānetvā puttassa gehe akāsi. Aparabhāge tassa pitā kālamakāsi. Kumāro'carako'ti paññāyi. So tato paṭṭhāya paccekabuddhaṃ upaṭṭhahi. Carako attano nivāsavatthusmiṃ kadalipanasādīni ropetvā phalārāmaṃ akāsi. Tato aparabhāge tena ropitapanasarukkho mahantaṃ cāṭippamāṇaṃ panasaphalaṃ gaṇhi. Carako attano vatthuṃ gantvā sākhāya supakkaṃ panasaphalaṃ passitvā chinditvā gehaṃ āharitvā apassāyaṃ luñcitvā upadhāresi. Tato samantā catumadhuraṃ viya yūsaṃ otaritvā apassayaṃ apanīta āvāṭaṃ pūretvā aṭṭhāsi. Tato carako evaṃ cintesi. Imaṃ panasaphalaṃ amhākaṃ paccekabuddhena vinā aññesaṃ nānucchavikanti. Paṭisāmetvā ṭhapesi.

Punadivase paccekabuddho lenato nikkhamitvā sarīrapaṭijagganaṃ katvā surattapallavasadisaṃ antaravāsakaṃ parimaṇḍalaṃ katvā nivāsetvā bahalapavaramahāpaṃsukūlacīvaraṃ pārupitvā nīlabhamaravaṇṇaṃ pattaṃ hatthena gahetvā ākāsena āgantvā tassa kuṭidvāre pākaṭo ahosi. Carako kuṭito nikkhamitvā taṃ vanditvā hatthato pattaṃ gahetvā gehaṃ pavesetvā pīṭhe nisīdāpetvā attanā ṭhapitaṭṭhānato panasaphalaṃ gahetvā yūsaṃ patte pūretvā paṭiggahāpesi. Paccekabuddho taṃ paribhuñjitvā ākāsato attano vasanaṭṭhānameva gato. Athekadivasaṃ carako paradesā gacchanto bhariyaṃ pakkosāpetvā;' amma, ayyassa appamatto hutvā dānaṃ dehī'ti sabbūpakaraṇaṃ niyyādetvā paradesaṃ gato. Punadivase paccekabuddho lenato nikkhamitvā cīvaraṃ pārupitvā pattamādāya ākāsato āgantvā kuṭidvāre otaritvā aṭṭhāsi. Tasmiṃ khaṇe carakassa bhariyā kuṭito nikkhamitvā paccekabuddhassa hatthato pattaṃ gahetvā gehe nisīdāpetvā bhattaṃ adāsi.

Tena bhattakicce pariniṭṭhite sā taruṇapaccekabuddhaṃ passitvā kilesapaṭisaṃyuttaṃ cittaṃ uppādetvā paccekabuddhassa attano ajjhāsayaṃ kathesi. Paccekabuddho tassā kathaṃ sutvā jigucchamāno uppatitvā ākāsato attano vasanaṭṭhānameva gato. Sā paccekabuddhassa gatakāle attano sarīraṃ telena makkhetvā bhaṇḍanakā viya nitthunamānā mañce nipajji. Carako paradesato āgantvā bhariyaṃ nipajjamānaṃ evamāha?’Bhadde, kiṃ ayyassa bhikkhaṃ adāsī’ti. Sā nitthunamānā āha? Mā puccha tava ayyassa kammanti. Kathehi bhadde, kiṃ tena kammaṃ katanti. So attanā saddhiṃ kilesavasne okāsaṃ kārāpetuṃ vāyamitvā mayā ayuttanti vutte mama kese gahetvā hatthapādehi ākoṭetvā sarīraṃ nakhena ottharitvā sīse paharitvā gato’ti vutte carako taṃ sutvā asahanto (eso mayā) evarūpassa assamaṇakammassa posito’ti vatvā tassā sokaṃ vinodetvā dhanuṃ ādāya tikkhasaraṃ gahetvā etaṃ māretvā āgamissāmī’ti vatvā vasanaṭṭhānaṃ agamāsi.

Tasmiṃ samaye paccekabuddho nahānatthāya gato. Gantvā ca pana kāyabandhanaṃ ākāse cīvaravaṃsaṃ viya katvā nivāsanapāpuraṇaṃ tasmiṃ ṭhapetvā jalasāṭakaṃ nivāsetvā udakamatthakā ākāse nisīditvā nahāyituṃ ārabhi. Carako paccekabuddhassa garugāravakāraṇaṃ passanto gumbantare nilīno aṭṭhāsi. Ṭhatvā ca pana evarūpaṃ acchariyaṃ disvā cintesi? Ayañca evarūpaṃ na karoti, addhā esā musāvādā’ti. Ahaṃ etissā vacanaṃ gahetvā evarūpassa samaṇassa akāraṇe aparādhaṃ kataṃ. Eso tādisaṃ na karotī’ti cintetvā paccekabuddhassa nahatvā ṭhītakāle gantvā pādesu nipatitvā?’Mayhaṃ khamatha ayyā’ti āha. Pacceka buddho? Kiṃ kathesi upāsakā’ti. So attano mātugāmassa kathitaṃ ācikkhi. Evañhi sati upāsaka tumhākaṃ āgatakammaṃ niṭṭhapetvā gantuṃ vaṭṭatī’ti āha. Mā evaṃ kathetha sāmi, ahaṃ aññāṇabhāvena tassā vacanaṃ gahetvā tumhākaṃ akāraṇe dubbhituṃ āgatomhi’ti sabbaṃ attanā cintitaṃ ācikkhi.

Paccekabuddho? Āma upāsaka, sā attanā saddhiṃ asaddhammapaṭisaṃyuttakathaṃ kathesī’ti āha. So tassā kujjhitvā ahaṃ etaṃ nissāya imassa aparajjhāmi. Gantvā taṃ māressāmī’ti paccekabuddhaṃ pañcapatiṭṭhitena vanditvā nikkhami. Paccekabuddho taṃ nivattetvā mātugāmaṃ mā mārehī’ti anekavidhāni kāraṇāni kathetvā pañcasīle patiṭṭhapetvā tassa dhammaṃ desento imaṃ gāthamāha?

Yo appaduṭṭhassa narassa dussati,
Suddhassa posassa anaṅgaṇassa;
Tameva bālaṃ pacceti pāpaṃ,
Sukhumo rajo paṭivātaṃva khitto’ti;

Carako tassa dhammadesanaṃ sutvā pasantacitto hutvā pañcapatiṭṭhitena vanditvā gehaṃ gantvā tāya saddhiṃ samaggavāsaṃ vasitvā tato paṭṭhāya yāvajīvaṃ paccekabuddhassa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārādayo parikkhāre ca datvā paṭijaggi. So tasmiṃyeva lene vasanto aparabhāge anupādisesāya nibbānadhātuyā parinibbāyi.

Sayambhuñāṇena vigayha dhammaṃ,
Dukkhaṃ anantaṃ sakalaṃ pahāya;
Samādhijhānābhirato yasassi,
Gato vināsaṃ pavaro yasassi.

Atha pacchā carako kālaṃ katvā sagge nibbatti. Tattha ciraṃ dibbasampattiṃ anubhavitvā devalokato cavitvā imasmiṃ dīpe malaya raṭṭhe amaruppala lenassa āsannaṭṭhāne upacarakassa putto hutvā nibbatti. So navamāsaḍḍhapariyosāne mātukucchito nikkhami. Tassa nāmagahaṇadivase ñātakā amaruppala kumāroti nāmaṃ akaṃsu. So pana aparabhāge vaḍḍhento dārakehi saddhiṃ kīḷanto pattapuṭena vālukabhattaṃ pacitvā, dārakā ime samaṇāti vatvā paṭipāṭiyā nisīdāpetvā dānaṃ dassāmī’ti vatvā kīḷādānaṃ deti. Ekadivasaṃ amaruppala kumāro vālukathupaṃ katvā attano nivāsanavatthadussaṃ gahetvā khuddakadaṇḍake bandhitvā paṭākaṃ katvā pūjanatthāya ṭhapesi. Amaruppala lenavāsī maliya devattheraṃ nissāya dānādīni puññāni katvā tato cuto imasmiṃyeva dīpe mahāgāme goṭhābhayamahārājassa aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi. So navamāsaḍḍhapariyosāne mātukucchito nikkhami. Tassa nāmagahaṇa divase’kākavaṇṇatisso’ti nāmaṃ akaṃsu. So anupubbena vaḍḍhitvā pitu accayena chattaṃ ussāpetvā kākavaṇṇatissamahārājā ahosi. Tassa chatte ussāpiteyeva sakalaraṭṭhaṃ subhikkhaṃ ahosi. Pañca vā dvādasa vā divase anatikkamitvā devo sammā vassati. Vessantarabodhisattassa dānagge yācakānaṃ hatthe bhikkhābhājanaṃ viya tasmiṃ kāle vāpīpokkharaṇī-nadī-kandara-sobbha-jātasarādayo vassodakena pūritā ahesuṃ. Pañcavidhapadumasañchannā anekadijasamākiṇṇā nānārukkhehi virocitā ahesuṃ. Nānā sassāni sampajjiṃsu, uttarakuru ālakamandā rājadhānisadisaṃva hiraññasuvaṇṇādi ratanaṭṭhānaṃ.

So rājā saddhāya sampanno mahābhikkhusaṅghassa cattāro paccaye anūnaṃ katvā dāpesi. Saṭṭhimattānaṃ tipiṭakadharānaṃ candanadoṇiyā satapākatelassa pūrāpetvā yāvapiṭṭhipādaṃ tāva osīdāpetvā nisinnānaṃ laṭṭhima dhudantakaṭṭhaṃ catumadhuraṃ pakkhipitvā dāpesi. Ucchukaṇḍa-sakkharā-nālikera-phalamūlakhandhakhādanañca nānāvidhamaccharasehi sugandhasālitaṇḍulena sādhitayāgubhattañca pātova adāsi. Antarābhatte aṭṭhārasavidha-antarakhajjakañca ucchukadalipanasaphalādayo ca nānāvidhottaribhaṅgena saddhiṃ sugandhasālitaṇḍulabhattaṃ nānaggarasaṃ dāpetvā pacchābhattaṃ aṭṭhavidhakappīyapānake ca dāpesi. Aññe samaṇaparikkhāre ca dāpesi. Iminā niyāmeneva bhikkhusaṅghassa tipiṭakadharabhikkhūnañca nirantaraṃ mahā dānaṃ datvā vasati.

Athāparena samayena kalyāṇiyaṃ sivo nāma mahārājā attano bhāgineyyassa abhayakumārassa kākavaṇṇatissa rañño bhaginiyā somadeviyā nāma rājaputtiyā āvāhamaṅgalaṃ katvā ānetvā pādaparicārikaṃ dāpesi. Datvā ca pana abhaya kumāraṃ girinagaramhi nisīdāpesī. So girinagare rajjaṃ kārāpetvā giriabhayo nāma rājā hutvā mahantaṃ sampattiṃ anubhavamāno vihāsi. Tato aparabhāge kākavaṇṇatissa mahārājā mahāgāme viharanto aññatarassa bhikkhussa gatte maṅkunā daṭṭhaṭṭhāne gaṇḍaṃ uṭṭhitaṃ disvā kimetaṃ ayyā'ti pucchi. Maṅkunā daṭṭhaṭṭhānaṃ mahārājāti. Taṃ sutvā saṃvegappatto, bhante maṅkunā kismiṃ na bhavanti'ti pucchi. Paṭṭasāṭake na bhavanti'ti. Ime pana bhaddantā paṭṭasāṭake kuto labhantī'ti cintetvā gato. Taṃ divasameva pānīyamāḷake nisinno tipiṭakatissatthero nāma rañño buddhasīhanādasuttaṃ nāma kathesi. So there pasanno; uttarāsaṅge dīyamāne'ekasāṭako bhavissāmi' tasmā imameva dātuṃ na sakkā, kathaṃ karissāmī'ti cintento therena saddhiṃ kathayamāno tattha māḷakeyeva aṭṭhāsi. Tasmiṃ khaṇe eko kāko ambasākhantare nisīditvā

Saddaṃ karonto evamācikkhi. Ayya kākavaṇṇatissamahārāja, tumhākaṃ kaṅkhā nāma natthī, pasādakkhaṇe dhammakathikassa uttarāsaṅgaṃ dehī'ti āha.

(Kāko so kākavaṇṇassa vadeti vacanakkhamo,
Pasādajāto therassa tuvaṃ saddhammadesane;
Dadāhi uttarāsaṅgaṃ mahātherassa bhūmipā'ti.)

Mahārāja, ahaṃ tumhākaṃ pañcasāsanaṃ gahetvā āgato. Vihāradevi puttaṃ vijāyi. Idamekaṃ sāsanaṃ. Ekā kareṇukā suvīrahatthipotakaṃ titthasare vijāyī. Idaṃ dutiyaṃ sāsanaṃ. Goṭhasamuddamajjhena sattamattā nāvā paṭṭane paccuṭṭhitā, idaṃ tatiyaṃ sāsanaṃ uttara vaḍḍhamānapabbatapāde dvikarīsappamāṇe khette taruṇatālakkhandhappamāṇā suvaṇṇakkhandhā uggacchiṃsu, idaṃ catutthaṃ sāsanaṃ. Giripabbatapāde koṭa raṭṭhaka vihāre koṭaraṭṭhako nāma thero maggopasamaṃ vatvā giripabbatamatthake sattatālappamāṇaṃ uggantvā ākāse nisinno parinibbāyi, idaṃ pañcamaṃ sāsanaṃ.

(Putto hatthī ca nāvā ca catutthaṃ hemakhandhakaṃ;
Therassa parinibbānaṃ pañcamaṃ sāsanaṃ idaṃ.

Imaṃ gahetvāna ahaṃ āgato tava santikaṃ;
Sāsanaṃ īdisaṃ sutvā puññakamme rato bhava.

Vatthaṃ sahasā dāpehi kato sabbasamāgamo;
Idaṃ niccaṃ jānanto kiṃ laggo uttarāsaṅge'ti.)

Rājā kākassa vacanaṃ sutvā hasi. Thero? Kasmā mahārāja hasī'ti pucchi. Bhante, etasmiṃ ambasākhantare nisīditvā saddaṃ karontassa kākassa kathaṃ sutvā hasinti sabbaṃ ārocesi. Thero'pi raññā purimattabhāve katakammaṃ passitvā hasi. Rājā kasmā ayyo hasī'ti pucchi. Mahārāja, tumhākaṃ anantare attabhāve malayaraṭṭhe amaruppala nāma kāle katakammaṃ passitvā hasitti. Tena puṭṭho katakusalakammaṃ sabbaṃ vitthārena tassa ācikkhi. Rājā somanassappatto attano uttarāsaṅgaṃ datvā theraṃ vanditvā gehaṃ gato. Koṭaraṭṭhakavihāraṃ gantvā therassa sarīrajjhāpanaṃ kārāpetvā dhātuṃ ādāya cetiyaṃ kārāpetvā mahantaṃ pūjaṃ katvā mahāgāmaṃ gato. Suvaṇṇaṃ āharāpetvā rājaṅgaṇe ṭhapāpesi. Goṭhasamuddakucchiyaṃ patta nāvāto vatthāni āharāpetvā bhikkhusaṅghassa cīvaratthāya dāpetvā mahādānaṃ pavattetvā mahāgāmasamīpe vihāraṃ kārāpetvā viharanto attano puttaṃ duṭṭhagāmaṇiṃ pakkosāpetvā; tāta, tvaṃ gantvā girimhi nagare nisīdā'ti vatvā amaccañcassa pituṭṭhāne ṭhapetvā girinagaraṃ pāhesi. Taṃ disvā giriabhaya kumāro kumārena saddhiṃ āgatabaḷassa vatthāhārādīni dāpetvā mahantaṃ sammānaṃ akāsi. Rājakumāro giripabbatapāde vihāsi.

Tato aparabhāge jātiṃ nissāya khattiyānaṃ vivādo ahosi. So abhayarājā kiṃ mevivādenā'ti attano bhariyāya somadeviyā saddhiṃ balavāhanaṃ gahetvā anukkamena gacchanto serunagare rajjaṃ kārentaṃ attasahāyaṃ sivarājaṃ sandhāya tassa santikaṃ āgañji. So'pi sivarājā giriabhayaraññā saddhiṃ āgatabaḷassa mahantaṃ sakkāraṃ kāretvā ahatavatthatilataṇḍulādīni āharāpetvā dāpesi. Katipāhaccaye; samma, kasmā āgatosi'ti pucchi. So āgatakāraṇaṃ sabbamassa ācikkhi. Bhaddakaṃ samma, te kataṃ āgantabbameva āgato. Ahaṃ te kattabbaṃ jānissāmi. Tvaṃ mā cintayī'ti vatvā tassa vasanatthāya nagarabhūmiṃ gavesanto sarakoṭiyaṃ atiramaṇīyabhūmiṃ passitvā tasmiṃ bhūmibhāge so nagaraṃ māpetvā deviyā ekasadisanāmaṃ karissāmī'ti somanagaranti nāmaṃ akāsi. Taṃ nagaraṃ susamiddhaṃ sampannadhanadhaññādīhi upakaraṇehi dvāraṭṭālakagopuraparikhāpokkhara-ṇiyādīhi sahitaṃ hatthiassarathapattiādīhi samākulaṃ saṅkhapaṇavabherisaddādīhi samākiṇṇaṃ nagaraṃ ahosi. So abhayo ciraṃ somanagare mahantaṃ issariyaṃ anubhavanto vihāsi.

Athāparasmiṃ kāle somadevī raññā saddhiṃ kathesi; ayya amhākaṃ paṭisaraṇaṃ cetiyañca vihārañca kāretuṃ vaṭṭatī'ti. Bhaddakaṃ te kathitanti somanassappatto hutvā vihārabhūmiṃ gavesanto nagarato nātidure nāccāsanne mahantaṃ sālavanaṃ atthi. Taṃ passituṃ gato. Tadā tasmiṃ sālavane mahāariṭṭhattherassa vaṃse mahāmahindatthero nāma eko thero atthi. So saṭṭhimatte bhikkhū gahetvā viharati. Taṃ disvā iriyāpathe pasanno theraṃ evamāha; 'ayya tumhākaṃ imasmiṃ sālavane vihāraṃ karissāmi'ti. Thero tassa vacanaṃ sutvā tuṇhībhāvena adhivāsesi. Rājā somanassappatto theraṃ vanditvā nagarameva gantvā somadeviṃ āmantetvā; bhaddesomadevi, amhākaṃ manoratho matthakaṃ patto. Vihārakaraṇatthāya manāpo bhūmibhāgo laddho. Tattha ca mahindo nāma thero samaṇānaṃ saṭṭhimattaṃ gahetvā viharati. Taṃ vanditvā viharaṇatthāya paṭiññaṃ gahetvā āgato. Tattha vihāraṃ karissāmī'ti āha. Sā taṃ sutvā somanassappattā sādhū'ti sampaṭicchi. Punadivase deviyā saddhiṃ therassa santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Thero tesaṃ mahāsamayasuttaṃ kathesi. Te ubho'pi dhammaṃ sutvā somanassajātā ahesuṃ. Atha rājā ayya dhātuṃ kuto labhissāmā'ti theraṃ pucchi. Mā cintayi mahārāja, dhātuṃ amhe jānissāmā'ti ācikkhi.

So tato paṭṭhāya vihārabhumiṃ sodhāpetvā khāṇukaṇṭakādayo nīharitvā bheritalamiva ramaṇīyaṃ samaṃ kārāpetvā iṭṭhakavaḍḍhakiṃ pakkosāpetvā iṭṭhacitaṃ kārāpetvā cetiyakammaṃ paṭṭhapesi. Vaḍḍhakī cetiyaṃ cinanto katipāhena pupphādhānattayaṃ niṭṭhapetvā dhātugabbhe sabbaṃ kattabbaṃ kammaṃ niṭṭhapetvā rañño paṭivedesi. Rājā, āgantvā therassa ārocesi. Niṭṭhāpito ayya dhātu gabbho'ti. Thero rañño vacanaṃ sutvā attanā pariharitaṃ tathāgatassa dakkhiṇadāṭhādhātuṃ tassa adāsi. Rājā dhātuṃ gahetvā sunakkhattena sumuhuttena mahatā parivārena dhātugabbhe nidahitvā atimanoramaṃ udakabubbuḷakelāsakuṭapaṭibhāgaṃ cetiyaṃ kārāpesi.

Saddhādiguṇasampanno lokasāsanarakkhako;
Sacetiyaṃ mahārājā kārāpesi vihārakaṃ.

Tato therassa santike saṭṭhimattānaṃ bhikkhunaṃ atthāya saṭṭhimattāni pariveṇāni kārāpetvā dvāraṭṭālakapākārehi sobhitaṃ vihāraṃ niṭṭhapetvā attano deviyā ekanāmaṃ katvā mahindatherassa dakkhiṇodakaṃ datvā gandhamālādhūpadhajehi pūjaṃ karonto divasassa tikkhattuṃ dhātupaṭṭhānaṃ gantvā dānādīni puññāni kurumāno giriabhayarājā mahantaṃ sampattiṃ anubhavamāno somanagaraṃ paṭivasati.

(Nagare somanāmamhi ramaṇīye manorame;
Deviyā saha modanto rajjaṃ kāresi nāyako.)

Tato vihāradeviyā bhātā cullapiṇḍapātiyatissatthero nāma ekadivasaṃ kākavaṇṇatissamahāraññho āyusaṅkhāramolokento na cirappavattanabhāvaṃ ñatvā punadivase rañño santikaṃ gantvā tena saddhiṃ kathesi. Mahārāja tumhākaṃ nalāṭadhātuyā satthārā byākaraṇaṃ dinnaṃ;'mahāvālukagaṅgāya dakkhiṇabhāge seru nāma dahassa ante varāha nāma soṇḍiyā matthake anāgate kākavaṇṇatisso nāma mahārājā mayhaṃ nalāṭadhātuṃ patiṭṭhapessatī'ti vatvā taṃ sandhāya bhagavā samāpattiṃ samāpajjitvā gato. Tassa vacanaṃ manasikarohī'ti āha. Tassa kathaṃ sutvā amhākaṃ kusalasampattiṃ avināsetvā ayyassa vacanamuddissa cetiyaṃ kārāpanatthāya gantabbanti mantvā bhaddakaṃ ayyā'ti therassa vacanaṃ sampaṭicchitvā attano puttaṃ duṭṭhagāmaṇiṃ girinagarato pakkosāpetvā mahāgāme nisīdāpetvā nagare bheriṃ carāpesi; ahaṃ mahāvālukāya gaṅgāya samīpe seru nāma dahassa ante varāha nāma soṇḍiyā matthake cetiyaṃ kārāpanatthāya gamissāmi, sabbaseniyo ca mahā jano ca mayā saddhiṃ āgacchantu'ti vatvā rājā culapiṇḍapātiyatissattherassa tissamahāvihāre sāgalattherassa ca santikaṃ gantvā bhante tumhākaṃ parivāre pañcasatamatte bhikkhu gahetvā dhātuṃ upaṭṭhahantā mayā saddhiṃyeva āgacchathā'ti vatvā bhaddamāse bhaddadivase sunakkhatte sumuhutte bandhāvāraṃ sajjetvā dhātugharato dhātukaraṇḍakaṃ nīharitvā susajjitarathe ṭhapetvā upari setacchattañca katvā purato purato ratanamaṇaḍape kārāpetvā puretaramakāsi.

Tato rājā puttaṃ duṭṭhagāmaṇiṃ pakkosāpetvā anusāsitvā puttaṃ saddhātissakumārañca vihāradeviñca gahetvā sīghaṃ nikkhami. Cūḷapiṇḍapātiyatissatthero ca attano parivāre pañcasatabhikkhū gahetvā dhātuṃ upaṭṭhahanto pacchato āgañchi. Sabbaseniyo ca rājā ca bhikkhusaṅghassa mahādānaṃ datvā bhikkhu saṅghena saddhiṃ gantvā dīghavāpiṃ pāpuṇiṃsu. Tasmiṃ saddhātissakumāraṃ nisīdāpetvā anukkamena āgantvā sumanamālāpiṭṭhiyaṃ khandhavāraṃ bandhitvā nisīdi. Kasmā pana taṃ ṭhānaṃ evaṃ nāmakaṃ jātanti. Sumananāgarājā sattadivasāni nāgasampattiṃ abhiramamāno (nalāṭadhātuṃ vissari.) Sattāhaccayena nalāṭadhātuṃ anussaritvā pacchā āvajjamāno rañño dhātuṃ gahetvā āgatabhāvaṃ ñatvā mahantaṃ somanassaṃ patto mahantajjhāsayo attano parivāre chakoṭimatte nāge gahetvā dhātupaṭipathaṃ gantvā dhātupatiṭṭhitaṭṭhāneva pathaviyaṃ nābhippamāṇato sumanamālāvassaṃ vassesi. Tasmā taṃ ṭhānaṃ sumanamālāpiṭṭhiti jātaṃ. Punadivase rājā dhātuṃ gahetvā varāha nāma soṇḍiṃ pāpuṇi. Sampattāya dhātuyā tasmiṃ ṭhāne sumananāgarājā rathacakke yāva nābhiṃ tāva osīdāpetvā aparivattanaṃ akāsi. Taṃ disvā rājā saṃvegappatto theraṃ pucchi. Mā bhāyi mahārāja, dhātu patiṭṭhānaṭṭhānaṃ āgato. Imasmiṃ ṭhāne patiṭṭhahissatī'ti āha.

Taṃ sutvā rājā dhātupatiṭṭhāna bhūmibhāgaṃ bhavissatī'ti cintetvā tattheva senaṃnivesetvā idaṃ ṭhānaṃ samantato sakaṇṭakaṃ vanaṃ nīharāpetvā bhūmibhāgaṃ atiramaṇīyaṃ bheritalamiva samaṃ kārāpetvā seniyapāmokkhaṃ āmantetvā tumhe dhātuṃ ṭhapanatthāya paṭhamaṃ dhātugharaṃ kārāpetvā dhātu gabbhaṃ patiṭṭhāpetvā nivedesi. Rājā anto dhātughare tasmiṃ dhātugabbhe dhātukaraṇḍakaṃ patiṭṭhapetvā bahi ārakkhaṃ saṃvidhāya tattha mahantaṃ pūjāvidhānaṃ kārāpetvā dhātugharaṃ catujātiyagandhena vilimpāpesi. Tadupādāya taṃ gehaṃ gandhamūlaṃ nāma jātaṃ. Tasmiṃ ṭhāne bahū sannipatiṃsu. Tattha mahindo nāma thero āgantuka bhikkhūnaṃ vattapaṭivattaṃ akāsi. Punadivase rājā vihāraṃ gantvā sukhena vasittha ayyā'ti pucchitvā sabbe bhikkhu nimantetvā rājagehe nisīdāpetvā yāgubhattaṃ sakkaccaṃ datvā pacchā bhattaṃ anumodanaṃ sutvā nisinnakāle thero ovadanto mahārāja, pamādena vasituṃ na vaṭṭati jīvitaṃ nāma na ciraṭṭhitikaṃ, dhātupatiṭṭhāpanaṃ papañcaṃ akatvā kārehī'ti vatvā gāthamāha?

Yasmā hi jīvitaṃ nāma appaṃ bubbulakupamaṃ;
Tasmā hi paṇḍito poso kareyya kusalaṃ sadā'ti.

Iminā nayena dhammaṃ kathetvā cūḷapiṇḍapātiyatissa tthero ca sāgalatthero ca mahindatthero cā'ti tayo therā attano attano parivāre bhikkhū gahetvā dhātu pariharaṇatthāya āgacchiṃsu.

Vipulayaso parahitāvahanto,
Sujanahito dhitimā avītasaddho;
Suparivuto mahatiyā hi parisā,
Rājaseṭṭho pavarathūpamārabhī'ti.

Iti ariyajanappasādanatthāya kate dhātuvaṃse

Pakiṇṇako nāma

Catuttho paricchedo.

5. Dhātunidhānādhikāro

Tato vimaṃsetvā bhumibhāgaṃ gahetuṃ vaṭṭatī'ti bhūmi bhāgaṃ vīmaṃsento maṅgalasammate aṭṭha goṇe āharāpetvā gandhodakena nahāpetvā siṅgesu suvaṇṇakañcukaṃ patimuñcāpetvā gandhapañcaṅgulikaṃ dāpetvā gīvāya mālādāmaṃ bandhāpetvā ayodāmena bandhāpetvā evaṃ cintesi? Yadi pana bhagavato nalāṭadhātu yasmiṃ ṭhāne patiṭṭhahitvā lokatthacariyaṃ karontī pañcavassasahassāni sāsanaṃ patiṭṭhahissati tasmiṃ ṭhāne goṇā sayameva ayodāmato muñcitvā thupaṭṭhānaṃ samantato vicaritvā catusu disāsu sayantuti adhiṭṭhahitvā purise āṇāpesi. Te tatheva akaṃsu. Tato vibhātāya rattiyā rājāgoṇe gāhāpanatthāya āyuttake āṇāpesi. Te manussā gantvā goṇe apassitvā na passāma devā'ti rañño ārocesuṃ. Gaccha bhaṇe, goṇānaṃ gataṭṭhānaṃ olokethā'ti āha. Te gavesamānā bandhanaṭṭhāne adisvā padānupadaṃ gantvā thūpakaraṇaṭṭhānaṃ samantā vicaritvā catusu disāsu sayitagoṇe disvā sayitaṭṭhānato naṅguṭṭhādīni maddantāpi uṭṭhāpetuṃ asakkontā gantvā rañño ārocesu; deva, goṇā na uṭṭhahanti, ekaṃ ṭhānaṃ samantā vicaritvā catusu disāsu sayitā'ti. Taṃ sutvā rājā senaṅgaparivuto sayameva gantvā'pi goṇe uṭṭhāpetuṃ asakkonto rājā evaṃ adhiṭṭhāsi; yadi imasmiṃ ṭhāne dhātu patiṭṭhāpetabbā bhaveyya goṇā uṭṭhahitvā gacchantu'ti. Goṇā cittakkhaṇeyeva uṭṭhahitvā palāyiṃsu. Rājā taṃ acchariyaṃ disvā pasannamano hutvā punekadivasaṃ vuttaniyāmeneva asse alaṅkārāpetvā ayodāmena bandhāpetvā ṭhapesi. Assāpi te goṇā viya gantvā nipajjiṃsu. Rājā gantvā tatheva adhiṭṭhahitvā asse uṭṭhāpesi. Punekadivasaṃ hatthīṃ alaṅkārāpetvā tatheva adhiṭṭhāsi. Sopi bandhadāme chinditvā pacchimayāmasamanantare gantvā cetiyakaraṇaṭṭhāne nipajji. Pabhātāya rattiyā rājā hatthīgopake pakkosāpetvā hatthiṃ ānethā'ti āha. Hatthigopakā hatthiṃ bandhanaṭṭhāne adisvā, hatthiṃ bandhanaṭṭhāne na passāma devā'ti āhaṃsu. Tenahi bhaṇe, sīghaṃ upadhārethā'ti vutte hatthigopakā padānupadaṃ gavesamānā cetiyaṭṭhāne nipannaṃ hatthiṃ disvā āgantvā rañño ārocesuṃ. Taṃ sutvā rājā heṭṭhā vuttappakārena paṭipajjitvā hatthiṃ pure katvā āgacchi.

Evaṃ tīhi vimaṃsanāhi vīmaṃsetvā bhumigahitabhāvaṃ therassa santikaṃ gantvā vanditvā upaṭṭhahamāno ārocesi. Tasmiṃ kāle serunagare sivarājā bahū paṇṇākāre gāhāpetvā rājānaṃ passissāmi'ti āgantvā vanditvā ekamantaṃ aṭṭhāsi. Rājā tena saddhiṃ sammodanīyaṃ kathaṃ katvā nisinnakāle loṇanagare mahānāgarājā'pi bahupaṇṇākāraṃ gāhāpetvā rājānaṃ passissāmi'ti āgantvā vanditvā ekamantaṃ nisīdi. Tena saddhiṃ sammodanīyaṃ kathaṃ akāsi; imasmiṃ ṭhāne dasabaladhātuṃ patiṭṭhāpessāmi, tumhe mama sahāyā hothā'ti te gahetvā gantvā dhātuṃ vandathā'ti vandāpesi. Tasmiṃ khaṇe dhātuto chabbaṇṇaraṃsiyo uggacchiṃsu. Devā sādhukāraṃ karontā ākāsato mālāyo khipiṃsu. Rājāno somanassappattā amhākaṃ laṅkāyaṃ dasabalassa nalāṭadhātu amhākaṃ raṭṭhe patiṭṭhahissati. Esā dhātu mahā janassa satthukiccaṃ sādheyyāti vanditvā gatā. Rājā tesaṃ gatakāle giriabhayaṃ pakkosāpetvā tāta, iṭṭhakaṃ janassa pīḷanaṃ akatvā kārāpemā'tī āha. Mā cintayittha deva, ahaṃ iṭṭhakaṃ kārāpessāmīti. Evañhi sati papañco bhavissatī'ti āha. Amhākaṃ santike suvaṇṇarajatāni mandāni kuto labhissāmā'ti vutte giriabhayo evamāha; deva, satthā mahāpuñño mahantaṃ pūjāsakkārasammānaṃ labhissati. Tvaṃ acintetvā cetiyakammaṃ paṭṭhapehī'ti āha.

So tassa taṃ acintanīyaṃ kathaṃ sutvā somanassappatto therassa santike dhammaṃ sutvā dhātuṃ vanditvā nagaraṃ gantvā bhuttasāyamāso sayane nipanno niddaṃ okkami. Vibhātāya rattiyā pabujjhitvā iṭṭhakaṃ cintayamānassa domanassaṃ ahosi. Tasmiṃ kāle sakko devarājā vissakammaṃ devaputtaṃ āmantetvā; tāta, vissakamma, kākavaṇṇatissamahārājā amhākaṃ satthuno nalāṭa dhātuṃ nidahitvā mahantaṃ cetiyaṃ kārāpetukāmo iṭṭhakaṃ cintayi. Tvaṃ gantvā phāsukaṭṭhāne iṭṭhakaṃ māpehīti āha. Taṃ sutvā vissakammadevaputto duggatassa brāhmaṇassa khette iṭṭhakaṃ māpetvā devalokameva gato. Tasmiṃ khaṇe khettasāmiko duggatabrāhmaṇo pātova attano khettaṃ olokanatthāya gato itovito olokento iṭṭhakarāsiṃ disvā cintesi; hīyo rājā iṭṭhakaṃ kathaṃ labhissāmīti kathesi. Mahantaṃ vata paṇṇākāraṃ mayā laddhanti tuṭṭho devaiṭṭhakāni kājena gahetvā rañño dassanatthāya gantvā rājadvāre ṭhatvā sāsanaṃ pahiṇi. Taṃ pakkosāpetvā kasmā pāto’va āgatosī’ti pucchi. Deva mayhaṃ khette iṭṭhakarāsiṃ disvā pāto’va iṭṭhakāni gahetvā āgatomhī’ti. Īdisāni iṭṭhakāni cetiyassa anucchavikānīti dassesi. Rājā passitvā somanassappatto brāhmaṇassa bahuṃ dhanaṃ dāpesi.

Tasmiṃ khaṇe aññaṃ sāsanaṃ āhari. Madanapaṭṭanadvārato catasso rajatanāvā suvaṇṇabhumito catasso suvaṇṇanāvā ukkamiṃsūti paṭṭanamukhadvāre viharanto ārakkhaka jeṭṭhako dhammapālo nāma āgantvā rañño ārocesi. Rājā tuṭṭho suvaṇṇarajate āharāpesi.

(Iṭṭhakaṃ rajatañceva suvaṇṇañca mahārahaṃ;
Āharitvāna taṃ sabbaṃ kammaṃ ārabhi cetiye.

Satthu puññānubhāvena rañño puññabalena ca;
Cintitacintitaṃ sabbaṃ khaṇeneva samijjhati.)

Tato rājā cūḷapiṇḍapātiyatissattherassa santikaṃ gantvā? Ayya iṭṭhakabhumiṃ gamissāmīti āha. Thero sutvā tuṭṭho attano parivārehi pañcasatabhikkhūhi saddhiṃ iṭṭhaka bhūmiṃ gato. Tato mahāsāgalatthero ca mahindatthero ca attano parivārehi bhikkhuhi saddhiṃ iṭṭhakabhumiṃ gatā. Siva nagare rājāpi iṭṭhakabhumiṃ gato. Loṇanagare nāgarājāpi iṭṭhakabhumiṃ gato. Somanagare giriabhayarājāpi attano senaṅgehi parivāretvā iṭṭhakabhumiṃ gato. Tesaṃ samaṇa brāhmaṇānaṃ rājabaḷānañca sampiṇḍitattā so piṭṭhipāsāṇo balavāhano nāma jāto. Te sabbe iṭṭhakabhumiṃ samosariṃsu. Thero iṭṭhakarāsiṃ oloketvā rājānaṃ evamāha? Mahārāja, ayaṃ iṭṭhakarāsi cetiye sabbakammatthāya pahotī’ti. Rājā attamano senaṅgaparivuto sayameva paṭhamaṃ iṭṭhakaṃ gaṇhi. Taṃ disvā sesarājāno ca amaccādayo ca parisā ca sabbe bhikkhu ca iṭṭhakāni gaṇhiṃsu tasmiṃ kāle bhāraṃ ukkhipitvā gamanaṃ papañcaṃ bhavissatī’ti rājā cintesi. Thero tassa cittaṃ jānitvā evamāha? Mā cintayittha mahārāja, iṭṭhakāni gahetvā gaccha. Pacchā devanāgādayo iṭṭhakabhumito paṭṭhāya yāva cetiyaṭṭhānaṃ nirantarā ṭhitā āharissantī’ti. Te āharitvā cetiyaṭṭhāne rāsiṃ karonti. Teneva nīyāmena yāva cetiyassa niṭṭhaṅgamā tāva devanāgasupaṇṇādayo nirantaraṃ ṭhatvā iṭṭhakāni āharitvā cetiyakaraṇaṭṭhāneva catusu disāsu rāsiṃ akaṃsu.

Tato rājā sabbe iṭṭhakavaḍḍhakī rāsiṃ kārāpetvā tesaṃ vaḍḍhakīnaṃ antare jayasenaṃ nāma iṭṭhakavaḍḍhakiṃ parigaṇhitvā tassa pana satasahassagghanakāni dve sāṭakāni kahāpaṇasatasahassāni ca suvaṇṇakuṇḍalādayo ābharaṇāni ca dāpesi. Tassa parivārānaṃ vaḍḍhakīnaṃ ahatavatthādīni sabbupakaraṇāni dāpesi. Anekavidhaṃ mahantaṃ sammānaṃ kāretvā therena saddhiṃ mantento; ayya ajja visākhapuṇṇamī uposathadivaso, tasmā nalāṭadhātuyā maṅgalaṃ karitvā cetiyaṭṭhāne iṭṭhakaṃ patiṭṭhāpetuṃ vaṭṭatī’ti āha. Taṃ sutvā thero; bhaddakaṃ mahārāja, buddhassa bhagavato jātadivaso’ti vatvā cetiyakammakaraṇatthāya pañca jane gaṇhi. Tesu eko varadevo nāma, eko saṅkho nāma, eko vijjo nāma, eko pussadevo nāma, eko mahādevo nāma. Imesaṃ vaḍḍhakīnaṃ maṅgalaṃ kārāpetvā chaṇavesaṃ gahetvā sabbālaṅkārena alaṅkārāpetvā rājā sayampi sabbālaṅkārena patimaṇḍito maṅgalavidhānaṃ kārāpetvā bhikkhusaṅghaṃ gandhamālādīhi pūjetvā tikkhattuṃ padakkhiṇaṃ katvā catusu ṭhānesu pañcapatiṭṭhitena vanditvā vijamhetvā suvaṇṇaghaṭṭhānaṃ pavisitvā suvaṇṇakhacitaṃ maṇimuttāratanamayaṃ paribbhamanadaṇḍaṃ jīvamānakamātāpitarena ubhatosumaṇḍitapasādhitena abhimaṅgalasammatena amaccaputtena gāhāpetvā mahantaṃ cetiyaṃ tattha karonto sayampi paribbhamanadaṇḍaṃ gahetvā parikammakatabhumiyaṃ paribbhamitvā ekamantaṃ aṭṭhāsi. Tato mahāvaḍḍhakī sunakkhattena sumuhuttena cetiyaṭṭhāne iṭṭhakaṃ patiṭṭhāpesi.

Tasmiṃ khaṇe catunahutādhika dviyojana satasahassabahulā ayaṃ mahāpathavī sādhukāraṃ pavattentī viya mahānādaṃ pavattesi. Devamanussā divase divase pahonaka-mattikaṃ nisadena piṃsitvā suppehi papphoṭhetvā denti. Evaṃ karonto katipayeneva divasena pupphādhānattayaṃ cinitvā mahābhikkhu saṅghassa nivedesi. Taṃ sutvā saṅgho cunduttaranāmake dve sāmaṇere āṇāpesi? Tumhe himavantaṃ gantvā medavaṇṇapāsāṇe āharathā'ti. Te pana sāmaṇerā jātiyā soḷasavassikā chaḷabhiññāppabhedena paṭisambhidappattā. Mahākhīṇāsavabhikkhusaṅghassa santikā bhikkhusaṅghassa vacanaṃ sampaṭicchitvā ākāsaṃ abbhuggantvā himavantato attano iddhibalena medavaṇṇapāsāṇe āhariṃsu. Etesu ekaṃ pāsāṇaṃ dhātugabbhassa bhumiyaṃ pattharitvā catusu passesu cattāro pāsāṇe patiṭṭhāpetvā aparaṃ dhātugabbhaṃ pidahituṃ adassanaṃ katvā ṭhapayiṃsu.

Tadā rājā dhātugabbhe kammaṃ niṭṭhapento nava koṭippamāṇaṃ suvaṇṇaṃ āharāpetvā suvaṇṇakārānaṃ datvā dhātugabbhassa iṭṭhakāni karothā'ti āṇāpesi. Te suvaṇṇakārā dīghato ratanappamāṇaṃ puthulato vidatthīppamāṇaṃ bahalato caturaṅgulappamāṇaṃ iṭṭhakaṃ katvā dhātugabbhaṃ ciniṃsu. Taṃ pana dhātugabbhaṃ uccato soḷasahatthaṃ vitthāratopi itocito dasadasaratanaṃ katvā suvaṇṇiṭṭhakeheva niṭṭhapetvā dhātugabbhassa majjhe sattaratanamayaṃ sineruṃ kārāpetvā sinerussa upari jātihiṅgulakena paṇḍukambalasilāsanaṃ sattaratanena pāricchattakarukkhaṃ rajatamayaṃ setacchattaṃ brahmunā gāhāpetvā satthuno paṭimāya upari dhāriyamānaṃ kāresi. Sinerupādamūle gandhakalalapūrita nīluppalavibhusitasuvaṇṇamayaaṭṭhuttarasataghaṭapantiyo ṭhapāpesi. Tadanantaraṃ gandhakalalapūritaratnapadumavibhusitarajatamayaaṭṭhuttara- sataghaṭapantiyo ṭhapāpesi. Tadanantaraṃ gandhakalalapūrita setuppalamālāvibhusitamaṇimayaaṭṭhuttarasataghaṭapattiyo ṭhapāpesi. Tadanantaraṃ gandhakalalapūritasetuppalavibhusita-masāragallamaya aṭṭhuttarasataghaṭapantiyo ṭhapāpesi. Tadanantaraṃ gandhakalalapūritacampakapupphavibhusitalohitaṅkamayaaṭṭhuttarasata ghaṭapattiyo ṭhapāpesi. Tadanantaraṃ gandhakalalapūritapañcuppalavibhusitamattikāmayaaṭṭhuttarasataghaṭapantiyo ṭhapāpesi. Tāsaṃ ghaṭapantīnaṃ antare gandhakalalapūritasattaratanamayasarāvake ṭhapāpesi. Kañcanamaya-sattaratanamaya-vicittamālālatāpuṇṇaghaṭasirivacchanandiyāvaṭṭabhaddapīṭhādayo ca hatthiassasīhavyagghosabhapantiādayo ca kāresi. Devorohaṇaṃ yamakapāṭihīrādayo dhanapāla-aṅgulimāla-āḷavakadamanādayo, sāriputta-moggallāna-mahākassapattherādayo, asītimahāsāvakarūpādīni ca kārāpesi. Sinerussa majjhimabhāge tārāgaṇaparivāritaṃ rajatamayaṃ candamaṇḍalañca kārāpesi. Raṃsijālavibhusitaṃ kanakamayaṃ sūriyamaṇḍalañca kārāpesi.

Tato sinerussa matthake pāricchattakamule paṇḍukambalasilāsane amhākaṃ satthuno paṭimaṃ ghanakoṭṭima rattasuvaṇṇamayaṃ kārāpetvā mātudevapāmokkha dasasahassa cakkavāḷadevatānaṃ sattappakaraṇaṃ abhidhammaṃ desanākārena nisīdāpesi. Tassa vīsatinakhā akkhitalānaṃ setaṭṭhānāni jātiphalikamayāni. Aṅguliyo suvaṇṇamayā hatthapādatalāni ca dantāvaraṇāni ca akkhīnaṃ rattaṭṭhānāni ca jātipavāḷamayāni, kesamassubhamukaṭṭhānāni indanīlamayāni, samacattālīsa dantā vajiramayā ahesuṃ. Uṇṇalomaṃ pana suvaṇṇa bhittiyaṃ ṭhapitarajatabubbuḷavilāsaṃ rajatamayaṃ ahosi. Bhagavato anavalokita muddhani matthake sattaratanamayaṃ vicittakiṃkiṇijālaṃ parikkhipāpesi. Maṇḍapassa anto navasatasahassagghanakaṃ muttākalāpamolambakaṃ manoramaṃ celavitānaṃ bandhāpetvā maṇḍapakoṭiyaṃ muttājālaṃ tadanantaraṃ satta ratanavicittaṃ kiṃkiṇijālaṃ parikkhipāpesi.

Amhākaṃ bhagavato mātudevaputtampi sattaratanena kārāpesi. Tathā erāvaṇavissakammadevaputtādayo ca saparivāro sakko devarājā ca cattāro mahārājāno ca pañcasikhadevaputtādayo gandhabbadevaputtā ca sahampati mahā brahmādayo mahābrahmano ca kārāpesi. Vessantarajātakaṃ karonto saṃjayamahārājā phusatīdevī ādayo ca maddīdevī dve dārake ca jūjakabrāhmaṇādayo ca kārāpesi. Vidhura-soṇadatta mahānāradakassapa-sutasoma-suppāraka-saṅkhapālajātakādīni ca, dhammacakkappavattana-mahāsamayasuttādi desanākāro ca, suddhodanamahārājā mahāmāyā mahāpajāpatī gotamī bhaddakaccānā rāhulamātādevī ca rāhulakumāro ca channañca kanthakañca mahābhinikkhamanaṃ mahābodhimaṇḍalaṃ asītimahāsāvakā kosalamahārājā anāthapiṇḍikamahāseṭṭhi cūḷaanāthapiṇḍika-visākhā suppavāsā ca pacchā cūḷapiṇḍapātiya tissattherañca attānañca kārāpetvā te sabbe dhātu gabbhe patiṭṭhāpesi.

Dhātugabbhavaṇṇanā samattā.

Evaṃ dhātugabbhe pūjāvidhānaṃ suvibhattaṃ sumanoramaṃ kārāpetvā therena saddhiṃ kathesi? Bhante dhātugabbhe mayā kattabbaṃ niṭṭhāpitaṃ. Sve rohiṇīnakkhattena dhātu nidhānaṃ karissāmī. Ayyā pana kesadhātuyo gahetvā āgacchantuti. Tissattherassa bhāramakāsi. Thero taṃ sutvā bhaddakaṃ mahārāja, kesadhātuyo vicinitvā āharāpessāmāti vatvā attano saddhivihārikaṃ sivattheraṃ pakkosāpetvā āvuso bhūmindharanāgavimāne jayaseno nāma nāgarājā vasati. Tassa santike (kesadhātuyo santi.) Tapussa bhallikānaṃ dvebhātikavāṇijānaṃ paricaraṇakāle tesaṃ pamādaṃ ñatvā nāgarājā dve kesadhātuyo gahetvā nāgabhavane ṭhapesi. Tvaṃ tā dhātuyo āharitvā rañño dehīti āṇāpesi. Thero taṃ vacanaṃ sampaṭicchitvā gato.

Tato rājā attano bhaginiyā somadeviyā ca bhāgineyyassa giriabhayarañño ca sāsanaṃ pesesi? Sve dhātunidhānaṃkarissāma. Tumhe senaṅgaṃ gahetvā āgacchathā’ti. Loṇanagare mahānāgarañño ca seru nagare sivarañño ca tatheva sāsanaṃ pesetvā sayampi attano vijite yena mayhaṃ hatthato antamaso ekakarīsamattampi laddhaṃ tadupādāya sabbepi tumhe saddhiṃ parivārena āgacchathā’ti bheriṃ carāpesi. Taṃ sutvā somanassappattā mahājanā attano attano vibhavānurūpena alaṅkatapaṭiyattā agamiṃsu. Rājā pabhātāya rattiyā sabbe seniyo gandhamālādhūpadhajādayo gahetvā dhātunidhānaṃ āgacchantuti vatvā bhikkhusaṅghassa mahādānaṃ datvā tivīvaratthāya mahagghavatthādīni datvā sayampi sabbālaṅkārapatimaṇḍito nānaggarasabhojanaṃ bhuñjitvā uposathaṃ adhiṭṭhāya maṇikuṇḍalamekhalānūpura valayādivicittasabbālaṅkāravibhūsitāhi koseyyādisukhumanānāvidhavicittavatthanivatthāhi naccagītavāditaturiyabhaṇḍagahita hatthāhi devaccharāpaṭibhāganāṭakitthīhi parivārito vuttappakārehi saddhiṃ cetiyaṭṭhānaṃ gantvā mahābhikkhusaṅghaṃ vanditvā aṭṭhāsi.

Tato somanagare giriabhayarājā’pi sabbe nāgarā attano attano vibhavānurūpena dhātunidhānaṭṭhānaṃ āgacchantuti nagare bheriṃ carāpetvā sayaṃ sabbālaṅkārapatimaṇḍito susajjitaamaccagaṇaparivārito nikkhami. Soma devīpi sīsaṃ nahātvā ahatavatthanivatthā sabbālaṅkārapatimaṇḍitā devaccharā viya attano parivārā pañcasatakumāriyo nīlavatthehi paridahāpetvā tatheva alaṅkāretvā puṇṇaghaṭe gāhāpetvā tāsaṃ anantarā pañcasatakumāriyo pītavatthehi paridahāpetvā tatheva alaṅkāretvā pūjābhaṇḍāni gāhāpetvā, tāsaṃ anantarā pañcasata kumāriyo rattavatthehi paridahāpetvā tatheva. Alaṅkāretvā vicitrapupphapūritamañjusāyo gāhāpetvā tāsaṃ anantarā pañcasatakumāriyo setavatthehi paridahāpetvā tatheva alaṅkāretvā dhūma kaṭacchuke gāhāpetvā evaṃ pūjāvidhānaṃ saṃvidahitvā parivārena cetiṅgaṇaṃ gantvā mahābhikkhusaṅghaṃ pañcapatiṭṭhitena vanditvā gandhamālādīhi pūjaṃ katvā attano sāminā giriabhayarājena saddhiṃ ekapasse ṭhītā.

Loṇanagare mahānāgarājā’pi sabbālaṅkārehi patimaṇḍito sabbābharaṇehi susajjītaamaccamaṇḍalaparivuto naccagītaturīyāni paggaṇhāpayamāno gandhamālā dhūmakaṭacchu gāhāpetvā cetiyaṭṭhānaṃ āgantvā bhikkhusaṅghaṃ vanditvā ekamantaṃ aṭṭhāsi.

Serunagare sivarājā’pi attānaṃ sabbālaṅkārehi alaṅkaritvā mahantena parivārena pūjāvidhānaṃ gāhāpetvā cetiyaṭṭhānaṃ āgantvā mahābhikkhusaṅghaṃ vanditvā ekamantaṃ aṭṭhāsi. Rājaparisā attano vibhavānurūpena vatthālaṅkārehi candana mālādīhi ca sobhamānā nalāṭe muttākalāpamolambaka vicittasuvaṇṇapaṭṭāni bandhitvā hatthābharaṇādi anekābharaṇehi dibbaparisā viya sumaṇḍitapasādhitā vesānurūpāni vividhāvudhāni gahetvā ekapasse ṭhītā. Sīhavyagghadīpicammehi pasādhitasuvaṇṇālaṅkārasuvaṇṇadhajahemajālasañchanne ratha vare ca sabbālaṅkāravibhusitā rathikā āruyha ekapasse ṭhītā. Brāhmaṇaputtādayo maṇḍitacamme pārupitvā upasobhayamānā ekapasse ṭhītā. Bahu amaccā attano attano vesānurūpena mahagghavatthābharaṇavibhūsitā saparivārā ekapasse ṭhītā. Gandhodaka pūrita dakkhiṇāvatta saṅkhaṃ gahetvā upavītasuttaṃ ekaṃsaṃ karitvā brāhmaṇaveṭhanaṃ veṭhetvā purohitabrāhmaṇā mahantena parivārena pūjāvidhānaṃ gāhāpetvā cetiyaṭṭhānaṃ āgantvā mahābhikkhusaṅghaṃ vanditvā jayaghosaṃ sāventā evamāhaṃsu?

Khemaṃ subhikkhaṃ bhavatu niccaṃ janapadaṃ sivaṃ;
Sassāni samuppajjantu rañño evaṃ jayā siyuṃ.

Avasesā mahājanā evamāhaṃsu? Samuddapariyantaṃ hi mahiṃ sāgarakuṇḍalaṃ vasundharaṃ āvasatu amaccaparivārito. Evaṃ vatvā? Amhākaṃ ayyo kākavaṇṇatisso mahā rājā sadevake loke ekapuggalassa lokanāthassanalāṭadhātuṃ patiṭṭhāpetī'ti attano attano vibhavānurūpena sumaṇḍitapasādhitā. Khujjavāmanakādayo'pi sabbe janā pūjābhaṇḍāni gahetvā sādhukāraṃ dadamānā aṭṭhaṃsu. Imasmiṃ cetiyaṭṭhāne rāsībhūtā parisā evaṃ veditabbā? Khattiyā brāhmaṇā vessā negamā ca samāgatā pupphādigahitā sabbe alaṅkāravibhūsitā.

Gaṇanā vītivattā te aneke ca mahājanā;
Samuddo pattharantova khattiyā samupāgatā.

Alaṅkato mahārājā sarājaparivārito;
Devarājā yathā sakko aṭṭhāsi cetiyaṅgaṇe.

Sādhuvādena sattānaṃ pañcaṅgaturiyehi ca;
Hatthassarathasaddena samākiṇṇaṃ mahītalaṃ.

Tato cūḷapiṇḍapātiyatissatthero attano saddhivihārīke pañcasata khīṇāsave parivāretvā cetiyaṭṭhānameva āgato. Mahāsāgalatthero'pi pañcasata khīṇāsave parivāretvā cetiyaṭṭhānameva āgato. Mahindatthero'pi attano sāvake saṭṭhimatte khiṇāsave gahetvā cetiyaṭṭhānameva āgato. Iti iminā niyāmeneva eko dve tayo cattāro pañca khīṇāsavā āgacchantā satta sahassamattā ahesuṃ. Tato cūḷapiṇḍapātiyatissatthero ettake bhikkhū parivāretvā cetiyaṅgaṇe nisīdī. Tato rājā āgantvā pañcapatiṭṭhitena vanditvā therena saddhiṃ kathesi? Kesadhātu kuto labhissāma ayyā'ti. Tasmiṃ khaṇe tissatthero attano saddhivihārikaṃ sivattheraṃ olokesi. So olokitakkhaṇeyeva nisinnaṭṭhānato uṭṭhāya cīvaraṃ pārupitvā mahābhikkhusaṅghaṃ vanditvā chaḷabhiñño mahākhīṇāsavo catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya pathaviyaṃ nimujjitvā bhumindharanāgavimāne pāturahosi.

(Sutvāssa sivathero ca vasippatto visārado;
Pākaṭo abhavi nāganagaraṃ purato khaṇe.)

Tasmiṃ kho pana samaye jayaseno nāgarājā attano bhāgineyyaṃ dvikoṭimatte nāge parivāretvā mahā yasaṃ anubhavamānaṃ nisinnaṃ iṅgitasaññaṃ datvā theraṃ duratova āgacchantaṃ disvā cintesi? Imasmiṃ nāgabhavane samaṇehi kattabbakiccaṃ natthī. Nissaṃsayaṃ kesadhātuṃ nissāya āgato bhavissatīti uṭṭhāya dhātugharaṃ pavisitvā dhātukaraṇḍakaṃ gilitvā kiñci ajānanto viya nisīdi. Tasmiṃ kāle thero tassa santikaṃ agamāsi. Nāgarājā paccuggantvā paṭisanthāraṃ karonto therena saddhiṃ kathesi. Kasmā ayyo āgato'ti vutte evamāha? Tilokanāthassa amhākaṃ sambuddhassa kesadhātūnaṃ atthāya āgato, tuyhaṃ santike ṭhapitakesadhātuyo papañcaṃ akatvā mayhaṃ dehi, teyeva sandhāya upajjhāyena pesitomhī'ti vutte amhākaṃ sammā sambuddhassa kesadhātuyo mama santike natthī'ti āha. Thero dhātukaraṇḍakaṃ gilitabhāvaṃ ñatvā gaṇhāmi mahārājā kesadhātuyo'ti vutte āma passanto gahetvā gacchāhīti āha. Evaṃ tayo vāre paṭiññaṃ gahetvā tatheva ṭhīto?

Iddhiyā māpayitvāna tato so sukhumaṃ karaṃ,
Pavesetvā mukhe tassa gaṇhī dhātukaraṇḍakaṃ;
Nāgālayābhinikkhami tiṭṭha nāgā'ti bhāsiya.

Tasmiṃ khaṇe jayaseno nāgarājā samaṇaṃ vañcetvā pesitomhī'ti vatvā tassa gatakāle dhātukaraṇḍakaṃ oloketvā dhātu apassitvā samaṇena nāsitomhī'ti dve hatthe ukkhipitvā ṭhapetvā attano sakalanāgabhavanaṃ eka kolāhalaṃ katvā mahantena saddena paridevanto? Amhākaṃ cakkhuni uppāṭetvā gato viya sadevakassa lokassa patiṭṭhānabhūtassa sammāsambuddhassa kesadhātuyo apāyadukkhato amuñcantānaṃ amhākaṃ abhibhavitvā dhātuyo gahetvā gatasamaṇaṃ anubandhitvā gaṇhissāmā'ti dvekoṭimatte nāge gahetvā attano bhāgineyyena saddhiṃ tassa piṭṭhito piṭṭhito anubandhitvā ākāsaṃ uggacchiṃ (su). Tasmiṃ khaṇe pana sivatthero akāsato otaritvā pathaviyaṃ pāvisi. Puna tepi pathaviyaṃ pavisiṃsu. Evaṃ thero tehi saddhiṃ ummujja nimujjaṃ karonto pāṭihāriyaṃ dassetvā serunagarassa nātidūre piṭṭhipāsāṇe uggañji. Tattheva te saṃvejetvā cetiyaṅgaṇe mahābhikkhusaṅghassa purato pākaṭo ahosi. Nāgā taṃ gahetuṃ asakkontā mahantena saddena ravaṃ patiravaṃ datvā. Ito paṭṭhāya naṭṭhamhā'ti tasmiṃ piṭṭhi pāsāṇe sabbe samāgamaṃ katvā mahāsaddena paridevimsu? Naṭṭhambhā vata bho'ti. Tato paṭṭhāya so piṭṭhipāsāṇo nāgānaṃ ravaṃ patiravaṃ datvā paridevitahāvena nāgagallaṃ nāma ahosi.

Nāgo therassa piṭṭhitoyeva anubandhitvā cetiyaṅgaṇaṃ gantvā rājānaṃ evamāha? Deva, eso bhikkhu mayā adinnadhātu gahetvā āgato'ti. Taṃ sutvā rājā? Saccaṃ kira ayya nāgassa vacananti vutte naheva mahārāja, iminā dinnaṃ eva dhātuṃ aggahesinti vutte? Nāgo tava sakkhiṃ dehīti āha. Thero tassa bhāginyeṃ samaṇuppala nāgarājānaṃ sakkhiṃ akāsi. Rājā tassa bhāgineyyassa sabbavacanaṃ sutvā saddahi. Tasmiṃ kāle dukkhābhibhūto nāgarājā gantvā bahi ṭhīto. Tato paṭṭhāya so nāgarājā bahi hutvā nisinnattā bahināgarājā nāma ahosi. Tassa pana bhāgineyyaṃ anto cetiyaṅgaṇe nisīdāpesi. Imassa pana cetiyassa ārakkhaṃ gahitanāgā kathetabbā. Sumananāgarañño parivārā chakoṭimattā nāgā, jayasenassa parivārā koṭisatamattā nāgā, samaṇuppalanāgarañño parivārā dvikoṭimattā nāgā ahesuṃ. Sabbe dhātuyā ārakkhaṃ gaṇhiṃsu. Rājā therassa hatthato kesadhātuṃ gahetvā ratanacaṅegāṭake ṭhapetvā mahindassa nāma amaccassa adāsi. Tasmiṃ samāgame tipiṭakamahāphussadevattherassa saddhivihārikā paṭisambhidappattā cattāro sāmaṇerā ahesuṃ. Tesu eko malaya rājaputto sumanasāmaṇero nāma, eko serunagare sivarājabhāgineyyassa putto uttara sāmaṇero nāma. Eko mahāgāme mālākāraputto cunda sāmaṇero nāma eko mahāgāme ekassa kuṭumbikassa putto mahākassapasāmaṇero nāma, ime cattāro sāmaṇerā ajja kākavaṇṇatissamahārājā mahācetiye dhātu nidhānaṃ karissati, mayaṃ himavantaṃ gantvā sukusumāni āharissāmāti theraṃ vanditvā ākāsato himavantaṃ gantvā campakanāgasalalādayo pūjanīyamālaṃ gahetvā tāvatiṃsadeva lokaṃ gatā.

Tasmiṃ kāle sakko devarājā sabbābharaṇapatimaṇḍito dvisu devalokesu devatāyo gahetvā erāvaṇahatthīkkhandhamāruyha aḍḍhateyyakoṭidevaccharāparivārito sudassanamahā vīthiyaṃ vicaranto savaṅgoṭake te cattāro sāmaṇere duratova āgacchante disvā hatthīkkhandhato oruyha pañca patiṭṭhitena vanditvā tesaṃ hatthe mālācaṅgoṭake disvā? Kiṃ ayyā tumhākaṃ hatthe'ti pucchi. Taṃ sutvā sāmaṇerā mahārāja, kiṃ tvaṃ na jānāsi. Laṅkāyaṃ kākavaṇṇatissa mahārājā dasabalassa nalāṭadhātuṃ gahetvā mahāvālukagaṅagāya dakkhiṇapasse seru nāma dahassa ante varāha nāma soṇḍimatthake cetiyaṃ kārāpetuṃ tumhākaṃ niyogena vissakammadevaputtena nimmitaiṭṭhakāni gahetvā cetiyaṃ kārāpetvā ajja dhātunidhānaṃ karoti. Tattha pūjanatthāya himavantato ānītapupphamidanti vatvā itopi kusumaṃ gahetuṃ āgatamhā'ti vadiṃsu. Sakko tesaṃ vacanaṃ sutvā?

Ayya tumhākaṃ hatthe pupphāni cūḷāmaṇicetiye pujetvā amhākaṃ uyyānato pupphāni gahetvā gacchathāti vatvā tehi saddhiṃ gantvā tesaṃ pupphehi cūḷāmaṇicetiyaṃ pūjesi. Tato papañcaṃ na bhavitabbanti sakkassa nivedesuṃ. Taṃ sutvā sakko sāmaṇerānaṃ pañcamahāuyyānato pāricchatta-koviḷārādīni pupphāni ca candanacuṇṇañca gahetvā dāpesi. Sāmaṇerā pupphāni gahetvā devalokato otaritvā himavantaṃ pavisitvā suvaṇṇamaṇipabbate santacchāyāya nasīditvā divāvihāraṃ katvā nakkhattavelāya sampattāya maṇī gavesamānā cattāro maṇayo addasaṃsu. Tesaṃ eko indanīlamaṇī, eko pahassarajotiraṅga maṇī, eko veluriyamaṇi, eko masāragallamaṇi, cattāro maṇayo ca dibbapupphāni ca gahetvā therānaṃ dassesuṃ. Thero? Mahārāja, ime sāmaṇerā pāricchattakakoviḷārādīni pupphāni ca candanacuṇṇañca cattāro maṇayo ca gahetvā āgatā'ti rañño ārocesuṃ.

Rājā taṃ sutvā somanassajāto sāmaṇere pañca patiṭṭhītena vanditvā tesamāhatamaṇayo gahetvā mahānanda nāma amaccassa datvā therehī saddhiṃ mahantena parivārena cetiyaṅgaṇaṃ gantvā maṇikaraṇḍakena dhātuṃ gahetvā attano sīse dhātuṃ ṭhapetvā upari setacchattaṃ kārāpetvā cetiyaṃ tikkhattuṃ padakkhiṇaṃ katvā pācīnadvāre ṭhīto? Ayaṃ dasabalassa nalāṭadhātu amhehi kārāpitāya buddhapaṭimāya nalāṭe uṇṇalomākāraṃ hutvā patiṭṭhahatūti adhiṭṭhāsi. Tassa cintitakkhaṇeyeva dhātu karaṇḍato nabhamuggantvā ākāse sattatālappamāṇe ṭhatvā chabbaṇṇa raṃsiyo vissajjesi. Tā raṃsiyo kuṭena āsiñcamānavilīna suvaṇṇaṃ viya antalikkhato nikkhantasuvaṇṇarasadhārā viya sakalalaṅkādīpaṃ raṃsijālehi ekobhāsaṃ katvā gaṇhiṃsu. Tasmiṃ kāle yamakapāṭihāriyasadisaṃ pāṭihāriyaṃ ahosi. Mahākāruṇikassa bhagavato adiṭṭhapubbaṃ pāṭihāriyaṃ disvā mahājanā tathāgatassa rūpakāyaṃ paccakkhabhutā viya ahesuṃ.

Adiṭṭhapubbaṃ satthussa pāṭihīraṃ mahājanā;
Disvā pītiparā jātā pasādamajjhaguṃ jine.

Pūjesuṃ gandhamālañca alaṅkāraṃ sakaṃ sakaṃ;
Sabbe vandiṃsu sirasā-cetiyaṃ īdisaṃ varaṃ.

Tasmiṃ samāgame eko paṇḍitapuriso jinaṃ thomento evamāha?

Nibbutassāpi buddhassa yaso bhavati īdiso;
Ṭhītassa lokanāthassa kīdisā āsi sampadā.

Anubhāvamidaṃ sabbaṃ puññeneva mahesino;
Kareyya ñatvā puññaṃ taṃ patthento bodhimuttamaṃ.

Tasmiṃ kāle nānāratanavicittaṃ anekālaṅkārapatimaṇḍitaṃ mahārahaṃ samussitadhajapatākaṃ nānāvidhakusumasamākiṇṇaṃ anekapūjāvidhānaṃ gahetvā manussā chaṇavesaṃ gaṇhiṃsu. Anekavidhaturiyasaṅghuṭṭaṃ ahosi. Tasmiṃ khaṇe devatāyo pupphavassaṃ vassāpenti. Mahānubhāvasampannā nāgā pūjaṃ karonti. Evaṃ sabbe devā nāgā manussā sādhukāraṃ denti, apphoṭenti, velukkhepaṃ karonti, hatthīno kuñcanādaṃ nadanti. Assā tuṭṭhiravaṃ ravanti, bahalaghana mahāpathavī yāva udakapariyantaṃ kampi. Disāsu vijjullatā niccharimsu. Sakalalaṅkādīpe sumanakūṭādayo mahānagā kusumagaṇasamākiṇṇā ahesuṃ. Sabbe jalāsayā pañcavidha padumasañchantā, devatānamantare manussā, manussānaṃ antare yakkhanāgasupaṇṇādayo ca ahesuṃ. Bhikkhubhikkhunīupāsaka upāsikā aparimāṇā ahesuṃ. Mahantena sādhukārena mahā nigghosena sakalalaṅkādīpe tibbavātābhihatasamuddo viya ekaninnādaṃ ekanigghosaṃ ahosi. Iminā pūjāvidhānena pasādakabhūtamahājanakāyamajjhe dhātu pāṭihāriyaṃ dassetvā ākāsato otaritvā buddhapaṭimāya nalāṭe puṇṇacandasassirīkaṃ abhibhavantamiva virocamānā patiṭṭhāsi.

Rājā mahānandanāmakassa amaccassa hatthato kesadhātuṃ gahetvā vihāradeviyā datvā tvaṃ imā kesadhātuyo dasabalassa anavalokita matthake patiṭṭhāpehī'ti āha. Sā kesadhātuyo gahetvā tattheva patiṭṭhahantu'ti adhiṭṭhānaṃ akāsi. Tasmiṃ khaṇe kesadhātuyo karaṇḍato nabhaṃ uggantvā mayūragīvasaṃkāsanīlaraṃsiyo vissajjentī ākāsato otaritvā buddhapaṭimāya uttamaṅge sirasmiṃ patiṭṭhahiṃsu.

Tato rājā therena saddhiṃ dhātugabbhaṃ pavisitvā dibbacandanacuṇṇasamākiṇṇaṃ pāricchattakakoviḷārādi sugandhapupphasantharaṃ viyūhitvā pabhāsamudayasamākiṇṇe cattāro maṇi pāsāṇe ṭhapesi. Tesaṃ ālokābhibhūto dhātugabbho ativiya virocittha. Sabbanāṭakitthīyo attano attano ābharaṇāni omuñcitvā dhātugabbheyeva pūjesuṃ. Tato rājā dhātunidhānaṃ katvā buddharūpassa pādatale sīsaṃ ṭhapetvā nipanno evaṃ paridevi; mayhaṃ pitupitāmahaparamparāgatādhātu ajja ādiṃ katvā ito paṭṭhāya viyogā jātā ahaṃ dāni tumhākaṃ aticiraṃ (ṭhītā) ramaṇīyā rohaṇajanapadā āharitvā imasmiṃ ṭhāne patiṭṭhāpesinti vatvā sineru muddhani samujjalamahāpadīpo viya tumhe idheva ṭhītā. Idāni na gamissāma mayaṃ khamatha bhagavā'ti paridevamāno dhātu gabbheyeva patitvā āha?

Aho viyogaṃ dukkhaṃ me etā bādhenti dhātuyo;
Vatvā so paridevanto dhātugabbhe sayī tadā.

Marissāmi no gamissaṃ ayyaṃ hitvā idheva'haṃ;
Dullabhaṃ dassanaṃ tassa saṃsāre carato mamā'ti.

Vatvā paridevanto nipajji. Tassa pana bhikkhusaṅghassa antare sahadevo nāma thero rājānaṃ dhātugabbhe rodamānaṃ nipannaṃ disvā kimajjhāsayo etassā'ti cetopariyañāṇena samantāharitvā idha nipanno marissāmī'ti nipannabhāvaṃ jānitvā iddhiyā saṃsaraṃ piyarūpaṃ māpetvā dhātugabbhato taṃ bahi akāsi.

(Iddhiyā so vasipatto chaḷabhiñño visārado;
Taṃ khaṇaññeva sappañño rājānaṃ taṃ bahiṃ akā.)

Tato paṭhamānītajotiraṅga pāsāṇaṃ dhātugabbhassa upari vitānaṃ viya ṭhapetvā arahantā? Dhātugabbho samantato caturassamañcaṃ viya ekaghano hotu. Dhātu gabbhe gandhā mā sussantu, pupphāni mā milāyantu, ratanāni mā vivaṇṇā hontu, pūjanīyabhaṇḍāni mā nassantu, paccatthikapaccāmittānaṃ okāso vā vivaro vā mā hotu'ti adhiṭṭhahiṃsu. Tato rājā dhātuyo mahantaṃ pūjaṃ katvā maṅgalacetiye caturassakoṭṭhakaṃ atimanoramaṃ chattakammañca kelāsakūṭaṃ viya sudhākammañca vālukapādato paṭṭhāya sabbañca kattabbaṃ kammaṃ niṭṭhāpesi. So pana seta nimmalacandaraṃsi viya udakabubbuḷakelāsakūṭapaṭibhāgo chattadharo acalappatiṭṭhito sujanappasādako aññatitthīya maddanakaro maṅgalathūpo virocittha.

Vilāsamāno aṭṭhāsi tosayanto mahājane;
Maṅgalakelāsathūpo acalo suppatiṭṭhito.

Sujanappasādanakaro titthiyadiṭṭhimaddano;
Bhavi saddhākaro seṭṭho sabbajanapasādako.

Cetiyo pavaro loke mahājananisevito;
Dhajapupphasamākiṇṇo sadā pūjāraho bhavi.

Bahū janā samāgamma nānā desā samāgatā;
Pūjesuṃ taṃ mahāthūpaṃ sabbadāpi atanditā.

Īdiso patirūpavāso so deso dullabho bhave;
Appamattā sadā santā vinātha kusalaṃ bahunti.

Rājā kappāsikasukhumavatthena mahārahaṃ cetiyaṃ veṭhetvā, sirivaḍḍhanaṃ nāma mahābodhiṃ patiṭṭhapetvā tattha bodhigharañca kārāpetvā tibhūmakaṃ uposathāgāraṃ kārāpetvā rattiṭṭhāna divāṭṭhānādīni katvā sabbaṃ vihāre kattabbaṃ kāresi. Ettakaṃ kārāpetvā vihāraṃ dakkhiṇodakaṃ dassāmī'ti cintetvā asītisahassamattānaṃ bhikkhūnaṃ sattadivasāni nānāvidha sūpavyañjanehi mahādānaṃ datvā sattame divase mahābhikkhu saṅghassa ticīvaratthāya vatthāni dāpetvā pātova pātarāsabhattaṃ bhuñjitvā therassa santikaṃ gantvā vanditvā ekamantaṃ ṭhīto evamāha? Ayyā, cātuddasike mahābhikkhusaṅghassa dakkhiṇaṃ dātumicchāmī'ti. So panāyasmā evamāha; upakaṭṭha puṇṇamāyaṃ uposathadivase assayujanakkhattena dakkhiṇaṃ dhātuṃ bhaddakanti. So therassa vacanaṃ sutvā pañcapatiṭṭhitena theraṃ vanditvā somanagare attano bhaginiṃ deviṃ kathesi? Bhagini, dasabalassa nalāṭadhātuṃ nidahitvā maṅgalamahācetiyānurūpaṃ pāsādaṃ alaṅkatadvāraṭṭālakatoraṇaṃ seta vattha anekadhajasamākiṇṇaṃ vihārañca kārāpetvā dakkhiṇaṃ dassāmī'ti ayyassa kathesiṃ. So panāyasmā; upakaṭṭha puṇṇamāya uposathadivase dātuṃ yuttanti āhā'ti. Deva, kiṃ kathesi, ayyassa kathītaniyāmeneva upakaṭṭha puṇṇamāya uposathadivase dakkhiṇaṃ dehī'ti āha. So tassā kathaṃ sutvā somanassapatto sādhu bhadde'ti sampaṭicchitvā somanagare viharanto, upakaṭṭha puṇṇamāya uposathe sampatteyeva ajjuposatho'ti ñatvā giriabhayaṃ pakkosāpetvā, tāta sve dakkhiṇaṃ dātabbaṃ tvaṃ senaṅgaṃ alaṅkaritvā sve amhehi saddhiṃ ehī'ti vatvā serunagare sivarañño loṇanagare mahānāgarañño paṇṇaṃ pahiṇī. Sve tumhākaṃ hatthiassarathapattādīni suvaṇṇālaṅkārehi alaṅkaritvā sve amhehi saddhiṃ chaṇa vesaṃ gāhāpetvā ayyassa tissattherassa dakkhiṇaṃ dīyamānaṃ samosarantuti. Te pana rājāno sāsanaṃ sutvā attano attano vibhavānurūpena hatthiassarathapattādīni alaṅkaritvā gandhapañcaṅgulikaṃ datvā suvaṇṇamālādīni pilandhāpetvā mahā goṇepi tatheva alaṅkaritvā siṅgesu suvaṇṇakañcukaṃ (paṭi) muñcāpetvā amaccagahapati-brāhmaṇaputta-ajagopaka-khujjavāmanaka-senāpatiādayo ca vicittavatthāni nivāsetvā nānāvidhavilepanāni vilimpetvā āgantvā rañño dassayiṃsu. Rājāpi caturaṅginiyā senāya parivuto alaṅkatahatthikkhandhaṃ āruhi. Sesarājāno ca attano attano senaṅgehi parivāretvā hatthikkhandhe nisīditvā rājānaṃ majjhe katvā vāmadakkhiṇapassato namassamānā nikkhamiṃsu. Tassa pana gamanaṃ ajātasattuno tathāgatassa dassanatthāya jīvakambavanagamanaṃ viya tiṃsayojanappamāṇaṃ erāvaṇahatthikkhandhaṃ āruhitvā dvīsu devalokesu devehi parivāretvā sakkassa devānamindassa nandanavanagamanakālo viya ca ahosi. So vaḍḍhamāsakacchāyāya sampattāya somanagarato nikkhamitvā serudahassa ante nānāvidha alaṅkatapaṭiyattanāṭakitthīnaṃ pañcaṅgikaturiyaṃ paggaṇhāpayamāno aṭṭhāsi.

Mahāpathavī bhijjamānā viya pabbatā parivattamānā viya mahāsamuddo (thalaṃ) avattharitvā bhijjamānakālo viya ca ahosi. Brāhmaṇā jayamukhamaṅgalikā sotthi vacanaṃ vadiṃsu. Sabbālaṅkārapatimaṇḍitā nāṭakitthiyo pañcaṅgikaturiyaṃ pavattayiṃsu. Mahājano velukkhepasahassāni pavattesi. Tato rājā bahū gandhadīpadhūpādayo gāhāpetvā uṭṭhāya senāya parivuto therassa vasanaṭṭhānaṃ pavisitvā theraṃ vanditvā nisinno āha? Ayya rājāno ca sampiṇḍitvā dakkhiṇodakassa dīyamānassa kālo'ti. Thero tassa kathaṃ sutvā bhaddakaṃ mahārājā'ti sampaṭicchi. Tasmiṃ dakkhiṇodakassa dānadivase nānāvidhavicittamaṇidaṇḍakesu nānāvidha dhajapatākādīni bandhāpetvā samussitāni ahesuṃ. Purimādī disāsu manuññavātā vāyiṃsu. Tathā mahāraṃsijālasamujjalito sahassaraṃsibhākaro atthaṅgato ahosi. Vipphuritakiraṇarajadhūmarāhuabbhādīhi uparodhehi virahito tārāgaṇaparivuto puṇṇacando samujjalarajatamayaṃ ādāsamaṇḍalaṃ viya pācīnadisato samuggato. Tasmiṃ khaṇe daṇḍadīpikādayo samujjalāpesuṃ. Mahāmaṅgalacetiyaṃ pana jātisumanamālādāmena parikkhipitvā ekamālāguṇaṃ viya alaṅkari. Yathā tārāgaṇaparivuto puṇṇacando tathā padīpamālālaṅkato mahācetiyo ativiya virocati. Sakala laṅkādīpe pana sabbe rukkhāpi vicittadhajena alaṅkatā viya akālaphalapallavehi vicittā ahesuṃ. Mahāsamuddaloṇasāgarādayo'pi pañcavidhapadumasañchannā ahesuṃ.

Vicitravatthābharaṇehi sabbe,
Alaṅkatā devasamānavaṇṇā;
Anekasaṅkhyā sumanā patītā,
Janā samantā parivārayiṃsu.

Sabbeva ujjalāpesuṃ daṇḍadīpaṃ manoramaṃ;
Sakalampi idaṃ dīpaṃ āsi obhāsitaṃ tadā.

Tārāgaṇasamākiṇṇo puṇṇacandova jotayī;
Sārade nabhamajjhamhi ṭhito ruciraraṃsiyā.

Tathā ayaṃ thūpavaro suppabhāso alaṅkato;
Mālāpadīpamajjhamhi bhāti bhutilakuttamo.

Sabbe'pi pādapā assa laṅkādīpassa sabbaso;
Dhajehi'va samākiṇṇā āsuṃ pupphaphalandadā.

Sacetanā yathā sabbe akā pūjaṃ akā tadā;
Tathā acetanā sabbe akā pūjaṃ anappakaṃ.

Yebhuyyena bhumaṭṭhe deve upādāya yāva akaṇiṭṭhakā devā brahmā dibbamālāpāricchattakakoviḷāracandanacuṇṇaṃ gahetvā āgatādevāti vā manussāti vā jānituṃ asakkonti. Ukkaṭṭhamahāsamāgamo ahosi. Tasmimpi divase mahāpathavi ākāsayugandharacakkavāḷapabbatuttamādayo kampiṃsu. Taṃ disvā rājā ativiya somanassappatto there ca avasesa mahāmattādayo sannipātetvā nāṭakādayo ca gahetvā, idānevāhaṃ vihāradakkhiṇaṃ dassāmi'ti cetiyaṅgaṇaṃ agamāsi. Theropi bhikkhusaṅghaṃ gahetvā cetiyaṅgaṇe alaṅkatamaṇḍape nisīdi. Rājā vāsitagandhodakasuvaṇṇabhiṅkāraṃ gahetvā udakaṃ therassa hatthe āsiñcitvā dakkhiṇaṃ adāsi. Datvā ca pana evamāha; ayyā esā dhātu mayhaṃ pitāmahavaṃsena āgatā. Idāni amhākaṃ atiruciraramaṇiyā rohaṇajanapadā āharitvā suvaṇṇena dhātugabbhaṃ, sattaratanena dhātumaṇḍapaṃ kārāpetvā tasmiṃ suvaṇṇamayaṃ buddhapaṭimaṃ nisīdāpetvā amhākaṃ dasabalassa nalāṭadhātuṃ nidahitvā ayyassa cīvarādīnamatthāya idāni soḷasagāmavarāni dassāmi'ti gāmavarāni datvā samantato tigāvutappamāṇe serudahe bheriṃ carāpetvā ārāmikaṃ katvā āha? Bhante, tumhākaṃ mayā dinnasoḷasagāmaṃ ajjeva gantabbaṃ. Gantvā ca pana ajjeva pariggahaṃ karothāti vatvā tattheva vāsupagato puna divase samāgantvā sattāhaṃ mahādānaṃ datvā sattame divase mahābhikkhusaṅghassa tīcīvarappahonakasāṭakaṃ paṇītaṃ bhojanaṃ datvā therassa santikaṃ āgato, ayya vihāre kattabbaṃ aparihāpetvā mayā kataṃ, gehaṃ gamissāmīti (nivedesi). Thero tassa kathaṃ sutvā sādhu mahārājāti sampaṭicchi.

So pana cetiyassa pūjanatthāya pupphārāmaṃ kārāpetvā mālākārānaṃ paribbayaṃ dāpesi. Tathā bherivādakanāṭakānampi vihārasīmante suvaṇṇanaṅgalena paricchinditvā ārāmikānampi gāmaṃ kārāpesi. Bhikkhusaṅghassa veyyāvaccatthāya attano santike pañcasataamaccadhītaro tattake amaccaputte dāsadāsiyo ca datvā paribbayatthāya tesaṃ tesaṃ pañcasatasahassakahāpaṇe ca dāpesi. Bhikkhusaṅghassa ca dhātupujanatthāya soḷasasahassaṃ kahāpaṇaṃ dāpesi.

Tato giriabhayaṃ pakkosāpetvā, tāta tumhe idheva niccaṃ vasatha. Amhākaṃ vihāre ca ārāmikesu ca ayyesu ca appamatto hohīti ovaditvā sabbaṃ tassa niyyādesi. Thero tassa evamāha? Mahārāja samantato mahāsīmaṃ bandhitabbanti. Bandhatha bhanteti vutte? Mahārāja akittitena nimittena sīmaṃ bandhituṃ nasakkā, vihārassa pācīna pacchimuttaradakkhiṇato mahāsīmaṃ bandhanāya nimittaṃ sallakkhetvā dehi, mayaṃ sīmaṃ bandhissāmāti āha. Rājā tuṭṭho satta amacce sabbālaṅkārena alaṅkaritvā sīmānimittaṃ kittetvā āgamanatthaṃ pesesi. Te pana satta amaccā catusu disāsu nimittaṃ sallakkhetvā paṇṇe likhitvā āharitvā rañño adaṃsu. Rājā ekekaṃ satakahāpaṇaṃ datvā catusu disāsu ārakkhaṃ dāpetvā sīmaṃ bandhantūti mahābhikkhusaṅghassa nivedesi. Atha thero bhikkhusaṅghaparivuto cetiyaṅgaṇe nisīditvā vappamāsakāḷapakkhadvādasadivase sīmaṃ bandhitvā niṭṭhapesi.

Tattha sīmānimittaṃ evaṃ jānitabbaṃ; purimāya disāya sigāla pāsāṇaṃ gato. Tato macchaselagāmassa vāma passena koṭasīmā nāma gāmakkhettaṃ vissajjetvā gaṇadvāragāmaṃ gato. Cittavāpiyā uttaravāna koṭito varagāmakkhette piṭṭhipāsāṇaṃ gato. Tato sālikaṃ nāma madhukarukkhe ṭhītapāsāṇathūpassa gato. Tato vuttika nāma vāpiyā dakkhiṇavāna koṭito kaṇikāra selassa gato. Tato channajjhāpitaselassa gato. Tato kukkuṭasiva nāma upāsakassa madhukarukkhe ṭhītaṃ thūpaṃ gato. Tato soṇḍaṃ nāma selaṃ gato. Tato sabaraṃ nāma pāsāṇaṃ gato. Tato elālatitthassa gato. Tato sobbha majjhimena gantvā assabandhanaṃ nāma ṭhānaṃ gato. Tato pāsāṇassa matthake udaka kākaṃ nāma nigrodhaṃ gato. So rukkho udaka kākānaṃ vusita bhāvena evaṃ nāma jāto. Tato tambatitthaṃ nāma gantā mahācārikassanāma thūpamaggassa gato. Tato assamaṇḍalapiṭṭhiṃ gato. Tato mahā kadamba passe ṭhītaṃ pāsāṇathūpaṃ gato. Tato mahā rājuvāpiyā uttarakoṭiyā ṭhītaṃ mahānigrodharukkhaṃ gato. Tato mahāvanapiṭṭhiṃ gato. Tato loṇasāgarassa ante rajataselaṃ gato. Puna āvattitvā sigāla pāsāṇeyeva ṭhīto. Imaṃ ettakaṃ padesaṃ samantato paricchindāpetvā rājā adāsi. Vihārassa bahū ārāmike ca (tesaṃ) vividhāni upakaraṇāni (ca) dāpetvā sabbe pākāratoraṇādayo kārāpetvā vihāraṃ niṭṭhāpetvā rohaṇameva gato.

Rājā pasannahadayo mahāpuñño mahābalo;
Kāretvā uttamaṃ thūpaṃ kañcanagghīka sobhitaṃ.

Bandhāpetvā tato sīmaṃ vaṭṭagāmañca soḷasa;
Datvā ārāmikānañca sabbupakaraṇāni ca.

Tato so rohaṇaṃ gantvā mahāsenāpurakkhato;
Vihāradeviyā saddhiṃ modamāno vasī tahiṃ.

Thero pana tattheva viharanto yo imasmiṃ vihāre vasanto tathāgatassa ekagandhakuṭiyaṃ vuttho viya bhavissatīti khyākaritvā tato paṭṭhāya sīlācārasamādhisamāpattipaṭiladdhajaḷabhiññāpaṭisambhidappattehi khīṇāsavehi parivāretvā sabba buddhaguṇaṃ anussaranto ciraṃ vasitvā tattheva anupādisesāya nibbānadhātuyā parinibbāyi.

Anekaguṇasampanno tissatthero bahussuto;
Janānaṃ saṅgahaṃkatvā nibbuto so anāsavo.

Therāpi te sīlasamādhiyuttā,
Bahussutā sādhuguṇābhirāmā;
Paññāpabhāvāyuppannacittā,
Guṇākarā tānayutā janānaṃ.

Pahīnabhavasaṃsārā pabhinnapaṭisambhidā;

Nāmarūpaṃ samāsanto pesalā chinnabandhanā.

Sattānaṃ uttamaṃ santiṃ katvā ca janasaṅgahaṃ;
Nibbutā te mahāpaññā padīpoca sumānasā.

Iti ariyajanappasādanatthāya kate dhātuvaṃse

Dhātunidhānādhikāro nāma

Pañcamo paricchedo.

Iminā kārāpitavihārā kathetabbā; vihāradevīmahāvihāraṃ, chātapabbata vihāraṃ, samuddavihāraṃ, cittalapabbatavihāraṃ, bhaddapāsāṇadvāravihāraṃ, acchagalla vihāraṃ, koḷambatissapabbatavihāraṃ, gaṇavihāraṃ, kālakavihāraṃ, dukkhapālaka vihāraṃ, uccaṅgaṇavihāraṃ, koṭitissavihāraṃ, tassa pana ekanāmaṃ katvā kārāpite mahāgāme tissamahāvihārādiṃ katvā ekasataaṭṭhavīsavihārāni katāni ahesuṃ.

Aṭṭhavīsaekasatavihārañca mahārahaṃ;
Vihāradeviyā saddhiṃ kārāpesi mahāyaso.

Tato paṭṭhāya rājā mahādānaṃ datvā puññāni katvā tato cuto devaloke nibbatti.

Katvāni puññakammāni anekāni mahāyaso;
Atthaṃ janassa katvāna gantvāna tusitaṃ puraṃ.

So tattha dibbasampattiṃ cīraṃ bhuñjiya nandito;
Mahāvībhavasampanno devatānaṃ purakkhato.

Tampi sampattimohāya jīvavaloke manorame;
Lokuttaraṃ sivaṃ khemaṃ icchanto āgamissati.

So tato cuto jambudīpe nibbattitvā metteyya bhagavato pitā subrahmā nāma bhavissati. Vihāradevī tasseva mātā brahmavatī nāma brāhmaṇī bhavissati. Abhayagāmaṇīkumāro tasseva metteyyassa bhagavato paṭhamaggasāvako bhavissati. Kaniṭṭho saddhātisso dutiyaggasāvako bhavissati.

Ettāvatā nalāṭadhātu saṃvaṇṇanā samattā.

Dhātuvaṃso samatto.

Anena puññakammena saṃsaranto bhavābhave;
Sabbattha paṇḍito homī sāriputtova paññavā.

Arimedassa buddhassa pabbajitvāna sāsane;
Nibbānaṃ pāpuṇitvāna muñcemi bhavabandhanā.

Anena me sabbabhavābhave'haṃ,
Bhaveyyamekantaparānukampī;
Kulī balī ceva satī matī ca,
Kavīhisantehi sadā samaṅgī.

Paññāvantānaṃ aggo bhavatu.

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LONG DISCOURSES

Pāli English

A translation of Dīghanikāya by

BHIKKHU SUJATO

Dīghanikāya:Long Discourses

Pāli-English

Translated for SuttaCentralby

Sujato Bhikkhu

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Dīghanikāya: Long Discourses

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The Long Discourses (Dīgha Nikāya, abbreviated DN) is a collection of 34 discourses in the Pali canon (Tipiṭaka) of the Theravāda school. The word “long” refers to the length of the individual discourses, not the collection as a whole, which is in fact the smallest of the five Pali Nikāyas. It is one of the fundamental collections of early Buddhist teachings, depicting the Buddha in a lively range of settings. Compared to other collections it contains more extended narratives in diverse literary styles. Many discourses feature interreligious dialog with brahmins and other non-Buddhists. This collection parallels the Dīrghāgama (DA) of the Dharmaguptaka school, which is the first text in the Taishō edition of the Chinese canon. Several uncollected suttas in Chinese and Sanskrit also belong to this collection. Two-thirds of a Dīrghāgama from the Sarvāstivāda school has been found, but only small portions have been published.

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3.3. Ajitakesakambalavāda 3.3. The Doctrine of Ajita Kesakambala
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Section on Ethics:
Sīlakkhandha Vagga

1. Brahmajālasutta

The Prime Net

1. Paribbājakakathā

1. Talk on Wanderers

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā antarā ca rājagahaṁ antarā ca nāḷandaṁ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
At one time the Buddha was traveling along the road between Rājagaha and Nālanda together with a large Saṅgha of around five hundred mendicants.

Suppiyopi kho paribbājako antarā ca rājagahaṁ antarā ca nāḷandaṁ addhānamaggappaṭipanno hoti saddhiṁ antevāsinā brahmadattena māṇavena.
The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta.

Tatra sudaṁ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
but his pupil Brahmadatta praised them in many ways.

Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañca.
And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

Atha kho bhagavā ambalaṭṭhikāyaṁ rājāgārake ekarattivāsaṁ upagacchi saddhiṁ bhikkhusaṅghena.
Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants.

Suppiyopi kho paribbājako ambalaṭṭhikāyaṁ rājāgārake ekarattivāsaṁ upagacchi antevāsinā brahmadattena māṇavena.
And Suppiya and Brahmadatta did likewise.

Tatrapi sudaṁ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
but his pupil Brahmadatta praised them in many ways.

Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā viharanti.
And so both teacher and pupil kept on directly contradicting each other.

Atha kho sambahulānaṁ bhikkhūnaṁ rattiyā paccūsasamayaṁ paccuṭṭhitānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayaṁ saṅkhiyadhammo udapādi:
Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of evaluation came up:

“acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṁ nānādhimuttikatā suppaṭividitā.
“It’s incredible, reverends, it’s amazing how the diverse attitudes of sentient beings have been clearly comprehended by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
while his pupil Brahmadatta praises them in many ways.

Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā”ti.
And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.”

Atha kho bhagavā tesaṁ bhikkhūnaṁ imaṁ saṅkhiyadhammaṁ viditvā yena maṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi:
When the Buddha found out about this discussion on evaluation among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ rattiyā paccūsasamayaṁ paccuṭṭhitānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayaṁ saṅkhiyadhammo udapādi:

‘acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṁ nānādhimuttikatā suppaṭividitā.

Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.

Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’ti.

Ayaṁ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.
“This was our conversation that was unfinished when the Buddha arrived.”

“Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.
“Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves resentful, bitter, and exasperated.

Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṁ yevassa tena antarāyo.

You’ll get angry and upset, which would be an obstacle for you alone.

Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṁ subhāsitaṁ dubbhāsitaṁ ājāneyyāthā”ti?
If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?”

“No hetaṁ, bhante”.
“No, sir.”

“Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra tumhehi abhūtaṁ abhūtato nibbeṭhetabbaṁ:
“If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue:

‘itipetaṁ abhūtaṁ, itipetaṁ atacchaṁ, natthi cetaṁ amhesu, na ca panetaṁ amhesu saṁvijjatī’ti.
‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra tumhehi na ānando na somanassaṁ na cetaso uppilāvitattaṁ karaṇīyaṁ.
If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited.

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṁ yevassa tena antarāyo.

You’ll get thrilled, elated, and excited, which would be an obstacle for you alone.

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra tumhehi bhūtaṁ bhūtato paṭijānitabbaṁ:
If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true:

‘itipetaṁ bhūtaṁ, itipetaṁ tacchaṁ, atthi cetaṁ amhesu, saṁvijjati ca panetaṁ amhesū’ti.
‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

2. Sīla

2. Ethics

2.1. Cūḷasīla

2.1. The Shorter Section on Ethics

Appamattakaṁ kho panetaṁ, bhikkhave, oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics.

Katamañca taṁ, bhikkhave, appamattakaṁ oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya?
And what are the trivial, insignificant details of mere ethics that an ordinary person speaks of?

‘Pāṇātipātaṁ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti—

‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of compassion for all living beings.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Adinnādānaṁ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti—
‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Abrahmacariyaṁ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā’ti—
‘The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the common practice of sex.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Musāvādaṁ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisaṁvādako lokassā’ti—
‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and trustworthy, and doesn’t trick the world with his words.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā’ti—
‘The ascetic Gotama has given up divisive speech. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā’ti—
‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Samphappalāpaṁ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitan’ti—
‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He

says things at the right time which are valuable, reasonable, succinct, and beneficial.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Bījagāmabhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti —
‘The ascetic Gotama refrains from injuring plants and seeds.’

iti vā hi, bhikkhave …pe….

‘Ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā ….
‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

Naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo ….
‘He refrains from dancing, singing, music, and seeing shows.’

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato samaṇo gotamo ….
‘He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.’

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo ….
‘He refrains from high and luxurious beds.’

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo ….
‘He refrains from receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo ….
raw grains,

Āmakamaṁsapaṭiggahaṇā paṭivirato samaṇo gotamo ….

raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo ….
women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato samaṇo gotamo ….
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo ….
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo ….
chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo ….
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato samaṇo gotamo ….
and fields and land.’

Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo ….
‘He refrains from running errands and messages;

Kayavikkayā paṭivirato samaṇo gotamo ….
buying and selling;

Tulākūṭakaṁsakūṭamānakūṭā paṭivirato samaṇo gotamo ….
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato samaṇo gotamo ….
bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo’ti—
mutilation, murder, abduction, banditry, plunder, and violence.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Cūḷasīlaṁ niṭṭhitaṁ.

The shorter section on ethics is finished.

2.2. Majjhimasīla

2.2. The Middle Section on Ethics

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ bījagāmabhūtagāmasamārambhaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ;
These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth.

iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such injury to plants and seeds.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ sannidhikāraparibhogaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

seyyathidaṁ—annasannidhiṁ pānasannidhiṁ vatthasannidhiṁ yānasannidhiṁ sayanasannidhiṁ gandhasannidhiṁ āmisasannidhiṁ
This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from storing up such goods.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ visūkadassanaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

seyyathidaṁ—naccaṁ gītaṁ vāditaṁ pekkhaṁ akkhānaṁ pāṇissaraṁ vetāḷaṁ kumbhathūṇaṁ sobhanakaṁ caṇḍālaṁ vaṁsaṁ dhovanaṁ hatthiyuddhaṁ assayuddhaṁ mahiṁsayuddhaṁ usabhayuddhaṁ ajayuddhaṁ meṇḍayuddhaṁ kukkuṭayuddhaṁ vaṭṭakayuddhaṁ daṇḍayuddhaṁ muṭṭhiyuddhaṁ nibbuddhaṁ uyyodhikaṁ balaggaṁ senābyūhaṁ anīkadassanaṁ
This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such shows.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ jūtappamādaṭṭhānānuyogaṁ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

seyyathidaṁ—aṭṭhapadaṁ dasapadaṁ ākāsaṁ parihārapathaṁ santikaṁ khalikaṁ ghaṭikaṁ salākahatthaṁ akkhaṁ paṅgacīraṁ vaṅkakaṁ mokkhacikaṁ ciṅgulikaṁ pattāḷhakaṁ rathakaṁ dhanukaṁ akkharikaṁ manesikaṁ yathāvajjaṁ
This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another’s thoughts.

iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such gambling.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ uccāsayanamahāsayanaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

seyyathidaṁ—āsandiṁ pallaṅkaṁ gonakaṁ cittakaṁ paṭikaṁ paṭalikaṁ tūlikaṁ vikatikaṁ uddalomiṁ ekantalomiṁ kaṭṭissaṁ koseyyaṁ kuttakaṁ hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇiṁ kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ
This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such bedding.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ maṇḍanavibhūsanaṭṭhānānuyogaṁ anuyuttā viharanti, seyyathidaṁ—
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

ucchādanaṁ parimaddanaṁ nhāpanaṁ sambāhanaṁ ādāsaṁ añjanaṁ mālāgandhavilepanaṁ mukhacuṇṇaṁ mukhalepanaṁ hatthabandhaṁ sikhābandhaṁ daṇḍaṁ nāḷikaṁ asiṁ chattaṁ citrupāhanaṁ uṇhīsaṁ maṇiṁ vālabījaniṁ odātāni vatthāni dīghadasāni
This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such beautification and adornment.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ tiracchānakathaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as

seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy talk.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ viggāhikakathaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

seyyathidaṁ—na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ

dhammavinayaṁ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṁ me, asahitaṁ te, purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca, adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti
They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such argumentative talk.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ dūteyyapahiṇagamanānuyogaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

seyyathidaṁ—raññaṁ, rājamahāmattānaṁ, khattiyānaṁ, brāhmaṇānaṁ, gahapatikānaṁ, kumārānaṁ “idha gaccha, amutrāgaccha, idaṁ hara, amutra idaṁ āharā”ti
This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: “Go here, go there. Take this, bring that from there.”

iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such errands.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṁ nijigīsitāro ca
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such deceit and flattery.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Majjhimasīlaṁ niṭṭhitaṁ.
The middle section on ethics is finished.

2.3. Mahāsīla

2.3. The Large Section on Ethics

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—aṅgaṁ nimittaṁ uppātaṁ supinaṁ lakkhaṇaṁ mūsikacchinnaṁ aggihomaṁ dabbihomaṁ thusahomaṁ kaṇahomaṁ taṇḍulahomaṁ sappihomaṁ telahomaṁ mukhahomaṁ lohitahomaṁ aṅgavijjā vatthuvijjā khattavijjā

sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṁ saraparittāṇaṁ migacakkaṁ
This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—maṇilakkhaṇaṁ vatthalakkhaṇaṁ daṇḍalakkhaṇaṁ satthalakkhaṇaṁ asilakkhaṇaṁ usulakkhaṇaṁ dhanulakkhaṇaṁ āvudhalakkhaṇaṁ itthilakkhaṇaṁ purisalakkhaṇaṁ kumāralakkhaṇaṁ kumārilakkhaṇaṁ dāsalakkhaṇaṁ dāsilakkhaṇaṁ hatthilakkhaṇaṁ assalakkhaṇaṁ mahiṁsalakkhaṇaṁ usabhalakkhaṇaṁ golakkhaṇaṁ ajalakkhaṇaṁ meṇḍalakkhaṇaṁ kukkuṭalakkhaṇaṁ vaṭṭakalakkhaṇaṁ

godhālakkhaṇaṁ kaṇṇikālakkhaṇaṁ kacchapalakkhaṇaṁ migalakkhaṇaṁ
This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—raññaṁ niyyānaṁ bhavissati, raññaṁ aniyyānaṁ bhavissati, abbhantarānaṁ raññaṁ upayānaṁ bhavissati, bāhirānaṁ raññaṁ apayānaṁ bhavissati, bāhirānaṁ raññaṁ upayānaṁ bhavissati, abbhantarānaṁ raññaṁ apayānaṁ bhavissati, abbhantarānaṁ raññaṁ jayo bhavissati, bāhirānaṁ raññaṁ parājayo bhavissati, bāhirānaṁ raññaṁ jayo bhavissati, abbhantarānaṁ raññaṁ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati
This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṁ pathagamanaṁ bhavissati, candimasūriyānaṁ uppathagamanaṁ bhavissati, nakkhattānaṁ pathagamanaṁ bhavissati, nakkhattānaṁ uppathagamanaṁ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati, evaṁvipāko candaggāho bhavissati, evaṁvipāko sūriyaggāho bhavissati, evaṁvipāko nakkhattaggāho bhavissati, evaṁvipākaṁ candimasūriyānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ candimasūriyānaṁ uppathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ uppathagamanaṁ bhavissati, evaṁvipāko ukkāpāto bhavissati, evaṁvipāko disāḍāho bhavissati, evaṁvipāko bhūmicālo bhavissati, evaṁvipāko devadudrabhi bhavissati, evaṁvipākaṁ candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati
This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in

conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṁ bhavissati, dubbhikkhaṁ bhavissati, khemaṁ bhavissati, bhayaṁ bhavissati, rogo bhavissati, ārogyaṁ bhavissati, muddā, gaṇanā, saṅkhānaṁ, kāveyyaṁ, lokāyataṁ
This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—āvāhanaṁ vivāhanaṁ saṁvaraṇaṁ vivaraṇaṁ saṅkiraṇaṁ vikiraṇaṁ subhagakaraṇaṁ dubbhagakaraṇaṁ viruddhagabbhakaraṇaṁ jivhānibandhanaṁ hanusaṁhananaṁ hatthābhijappanaṁ hanujappanaṁ kaṇṇajappanaṁ ādāsapañhaṁ kumārikapañhaṁ devapañhaṁ ādiccupaṭṭhānaṁ mahatupaṭṭhānaṁ abbhujjalanaṁ sirivhāyanaṁ
This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya

micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ sālākiyaṁ sallakattiyaṁ dārakatikicchā mūlabhesajjānaṁ anuppadānaṁ osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Idaṁ kho, bhikkhave, appamattakaṁ oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
These are the trivial, insignificant details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

Mahāsīlaṁ niṭṭhitaṁ.
The longer section on ethics is finished.

3. Diṭṭhi

3. Views

3.1. Pubbantakappika

3.1. Theories About the Past

Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things.

Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ?
And what are these principles?

Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.
There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?
And what are the eighteen grounds on which they rely?

3.1.1. Sassatavāda
3.1.1. Eternalism

Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte (…) anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato

cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the cosmos contracting, many eons of the cosmos expanding, many eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that

I recollect my many kinds of past lives,

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: “amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman”’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti. (1: 1)
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni: “amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman”’ti.

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti. (2: 2)
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like

this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni: “amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato

cuto idhūpapanno”ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman”’ti.
“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti. (3: 3)
This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī, so takkapariyāhataṁ vīmaṁsānucaritaṁ sayaṁ paṭibhānaṁ evamāha:
It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti. (4: 4)
This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṁ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti,
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti; tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

Paṭhamabhāṇavāro.

3.1.2. Ekaccasassatavāda

3.1.2. Partial Eternalism

Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Hoti kho so, bhikkhave, samayo, yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
There comes a time when, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, bhikkhave, samayo, yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke suññaṁ brahmavimānaṁ pātubhavati.
As it expands an empty mansion of Brahmā appears.

Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjati.
Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

So tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṁ dīghamaddhānaṁ tiṭṭhati.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tassa tattha ekakassa dīgharattaṁ nivusitattā anabhirati paritassanā uppajjati:

But after staying there all alone for a long time, they become dissatisfied and anxious:

‘aho vata aññepi sattā itthattaṁ āgaccheyyun’ti.
‘Oh, if only another being would come to this state of existence.’

Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṁ upapajjanti tassa sattassa sahabyataṁ.
Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

Tepi tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tatra, bhikkhave, yo so satto paṭhamaṁ upapanno tassa evaṁ hoti:
Now, the being who was reborn there first thinks:

‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Mayā ime sattā nimmitā.
These beings were created by me!

Taṁ kissa hetu?
Why is that?

Mamañhi pubbe etadahosi:
Because first I thought:

“aho vata aññepi sattā itthattaṁ āgaccheyyun”ti.
“Oh, if only another being would come to this state of existence.”

Iti mama ca manopaṇidhi, ime ca sattā itthattaṁ āgatā’ti.
Such was my heart’s wish, and then these creatures came to this state of existence.’

Yepi te sattā pacchā upapannā, tesampi evaṁ hoti:
And the beings who were reborn there later also think:

‘ayaṁ kho bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ.
‘This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Iminā mayaṁ bhotā brahmunā nimmitā.
And we have been created by him.

Taṁ kissa hetu?
Why is that?

Imañhi mayaṁ addasāma idha paṭhamaṁ upapannaṁ, mayaṁ panamha pacchā upapannā’ti.
Because we see that he was reborn here first, and we arrived later.’

Tatra, bhikkhave, yo so satto paṭhamaṁ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.
And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

‘yo kho so bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, yena mayaṁ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassati.
‘He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā tena bhotā brahmunā nimmitā, te mayaṁ aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā’ti.
We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā

ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti. (1: 5)
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati. Satiyā sammosā te devā tamhā kāyā cavanti.
There are gods named ‘depraved by play.’ They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ na ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati na sammussati. Satiyā asammosā te devā tamhā kāyā na cavanti;
‘The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā khiḍḍāpadosikā, te mayaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannā viharimhā. Tesaṁ no ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati. Satiyā sammosā evaṁ mayaṁ tamhā kāyā cutā
But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā’ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti. (2: 6)
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti?

And what is the third ground on which they rely?

Santi, bhikkhave, manopadosikā nāma devā, te ativelaṁ aññamaññaṁ upanijjhāyanti. Te ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsenti. Te aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.
There are gods named ‘malevolent’. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

‘ye kho te bhonto devā na manopadosikā, te nātivelaṁ aññamaññaṁ upanijjhāyanti. Te nātivelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññaṁ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti,

‘The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā manopadosikā, te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyimhā. Te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsimhā, te mayaṁ aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Evaṁ mayaṁ tamhā kāyā cutā
But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā’ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti. (3: 7)
This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī. So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:

It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘yaṁ kho idaṁ vuccati cakkhuṁ itipi sotaṁ itipi ghānaṁ itipi jivhā itipi kāyo itipi, ayaṁ attā anicco addhuvo asassato vipariṇāmadhammo.
‘That which is called “the eye” or “the ear” or “the nose” or “the tongue” or “the body”: that self is impermanent, not lasting, transient, perishable.

Yañca kho idaṁ vuccati cittanti vā manoti vā viññāṇanti vā ayaṁ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassatī’ti.
That which is called “mind” or “sentience” or “consciousness”: that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti. (4: 8)
This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of

these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.3. Antānantavāda

3.1.3. The Cosmos is Finite or Infinite

Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi.
There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte antasaññī lokasmiṁ viharati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

So evamāha:
They say:

‘antavā ayaṁ loko parivaṭumo.
‘The cosmos is finite and bounded.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte antasaññī lokasmiṁ viharāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that

I meditate perceiving the cosmos as finite.

Imināmaham etaṁ jānāmi:
Because of this I know:

“yathā antavā ayaṁ loko parivaṭumo”’ti.
“The cosmos is finite and bounded.”’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti. (1: 9)
This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anantasaññī lokasmiṁ viharati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

So evamāha:
They say:

‘ananto ayaṁ loko apariyanto.
‘The cosmos is infinite and unbounded.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

“antavā ayaṁ loko parivaṭumo”ti, tesaṁ musā.

the cosmos is finite are wrong.

Ananto ayaṁ loko apariyanto.
The cosmos is infinite and unbounded.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anantasaññī lokasmiṁ viharāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā ananto ayaṁ loko apariyanto”’ti.
“The cosmos is infinite and unbounded.”’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti. (2: 10)
This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṁ viharati, tiriyaṁ anantasaññī.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an

immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

So evamāha:
They say:

‘antavā ca ayaṁ loko ananto ca.
‘The cosmos is both finite and infinite.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

“antavā ayaṁ loko parivaṭumo”ti, tesaṁ musā.
the cosmos is finite are wrong,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
and so are those who say that

“ananto ayaṁ loko apariyanto”ti, tesampi musā.
the cosmos is infinite.

Antavā ca ayaṁ loko ananto ca.
The cosmos is both finite and infinite.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṁ viharāmi, tiriyaṁ anantasaññī.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā antavā ca ayaṁ loko ananto cā”’ti.

“The cosmos is both finite and infinite.”’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti. (3: 11)
This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī. So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:
It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘nevāyaṁ loko antavā, na panānanto.
‘The cosmos is neither finite nor infinite.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

“antavā ayaṁ loko parivaṭumo”ti, tesaṁ musā.
the cosmos is finite are wrong,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
as are those who say that

“ananto ayaṁ loko apariyanto”ti, tesampi musā.
the cosmos is infinite,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
and also those who say that

“antavā ca ayaṁ loko ananto cā”ti, tesampi musā.
the cosmos is both finite and infinite.

Nevāyaṁ loko antavā, na panānanto’ti.

The cosmos is neither finite nor infinite.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti. (4: 12)
This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṁ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.4. Amarāvikkhepavāda

3.1.4. Equivocators

Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi.
There are some ascetics and brahmins who are equivocators. Whenever they’re asked a question, they resort to evasiveness and equivocation on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṁ kusalan’ti yathābhūtaṁ nappajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ nappajānāti.

It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto, “idaṁ akusalan”ti yathābhūtaṁ appajānanto, “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ, taṁ mamassa musā.
If I were to declare that something was skillful or unskillful I might be wrong.

Yaṁ mamassa musā, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto so mamassa antarāyo’ti.
and that stress would be an obstacle.’

Iti so musāvādabhayā musāvādaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ. (1: 13)

This is the first ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṁ kusalan’ti yathābhūtaṁ nappajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto, “idaṁ akusalan”ti yathābhūtaṁ appajānanto, “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ, tattha me assa chando vā rāgo vā doso vā paṭigho vā.
If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion.

Yattha me assa chando vā rāgo vā doso vā paṭigho vā, taṁ mamassa upādānaṁ.
That would be grasping on my part.

Yaṁ mamassa upādānaṁ, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto, so mamassa antarāyo’ti.
and that stress would be an obstacle.’

Iti so upādānabhayā upādānaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha

pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ. (2: 14)
This is the second ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṁ kusalan’ti yathābhūtaṁ nappajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto “idaṁ akusalan”ti yathābhūtaṁ appajānanto “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ;

Suppose I were to declare that something was skillful or unskillful.

santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā, te bhindantā maññe caranti paññāgatena diṭṭhigatāni,
There are clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

te maṁ tattha samanuyuñjeyyuṁ samanugāheyyuṁ samanubhāseyyuṁ.
They might pursue, press, and grill me about that.

Ye maṁ tattha samanuyuñjeyyuṁ samanugāheyyuṁ samanubhāseyyuṁ, tesāhaṁ na sampāyeyyaṁ.
I’d be stumped by such a grilling.

Yesāhaṁ na sampāyeyyaṁ, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto, so mamassa antarāyo’ti.
and that stress would be an obstacle.’

Iti so anuyogabhayā anuyogaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ. (3: 15)

This is the third ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho.
It's when some ascetic or brahmin is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
Because of that, whenever they're asked a question, they resort to evasiveness and equivocation:

'atthi paro loko'ti iti ce maṁ pucchasi, 'atthi paro loko'ti iti ce me assa, 'atthi paro loko'ti iti te naṁ byākareyyaṁ,
'Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

'evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.
But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.

'Natthi paro loko …pe…
Suppose you were to ask me whether there is no other world …

'atthi ca natthi ca paro loko …pe…
whether there both is and is not another world …

'nevatthi na natthi paro loko …pe…
whether there neither is nor is not another world …

'atthi sattā opapātikā …pe…
whether there are beings who are reborn spontaneously …

'natthi sattā opapātikā …pe…
whether there are not beings who are reborn spontaneously …

‘atthi ca natthi ca sattā opapātikā …pe…
whether there both are and are not beings who are reborn spontaneously …

‘nevatthi na natthi sattā opapātikā …pe…
whether there neither are nor are not beings who are reborn spontaneously …

‘atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is fruit and result of good and bad deeds …

‘natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is not fruit and result of good and bad deeds …

‘atthi ca natthi ca sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there both is and is not fruit and result of good and bad deeds …

‘nevatthi na natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there neither is nor is not fruit and result of good and bad deeds …

‘hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One exists after death …

‘na hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One doesn’t exist after death …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One both exists and doesn’t exist after death …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti ce maṁ pucchasi, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti te naṁ byākareyyaṁ,
whether a Realized One neither exists nor doesn’t exist after death. If I believed there was, I would say so.

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.
But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ. (4: 16)
This is the fourth ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins who are equivocators resort to evasiveness and equivocation whenever they’re asked a question.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who resort to equivocation do so on one or other of these four grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.1.5. Adhiccasamuppannavāda
3.1.5. Doctrines of Origination by Chance

Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi.
There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi?
And what are the two grounds on which they rely?

Santi, bhikkhave, asaññasattā nāma devā.
There are gods named 'non-percipient beings'.

Saññuppādā ca pana te devā tamhā kāyā cavanti.
When perception arises they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It's possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte saññuppādaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

So evamāha:
They say:

'adhiccasamuppanno attā ca loko ca.

‘The self and the cosmos arose by chance.

Taṁ kissa hetu?
Why is that?

Ahañhi pubbe nāhosiṁ, somhi etarahi ahutvā santatāya pariṇato’ti.
Because formerly I didn’t exist. Now, having not been, I’ve sprung into existence.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti. (1: 17)
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī.
It’s when some ascetic or brahmin relies on logic and inquiry.

So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:
They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘adhiccasamuppanno attā ca loko cā’ti.
‘The self and the cosmos arose by chance.’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti. (2: 18)
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi.
These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.
These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā.
Any ascetics and brahmins who theorize about the past do so on one or other of these eighteen grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

Dutiyabhāṇavāro.

3.2. Aparantakappika

3.2. Theories About the Future

Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.
There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?
And what are the forty-four grounds on which they rely?

3.2.1. Saññīvāda

3.2.1. Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi?
And what are the sixteen grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti. (1: 19)
They assert: ‘The self is sound and percipient after death, and it is physical …

‘Arūpī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti. (2: 20)
non-physical …

‘Rūpī ca arūpī ca attā hoti …pe…. (3: 21)
both physical and non-physical …

‘Nevarūpī nārūpī attā hoti …. (4: 22)
neither physical nor non-physical …

‘Antavā attā hoti …. (5: 23)
finite …

‘Anantavā attā hoti …. (6: 24)
infinite …

‘Antavā ca anantavā ca attā hoti …. (7: 25)
both finite and infinite …

‘Nevantavā nānantavā attā hoti …. (8: 26)
neither finite nor infinite …

‘Ekattasaññī attā hoti …. (9: 27)
of unified perception …

‘Nānattasaññī attā hoti …. (10: 28)
of diverse perception …

‘Parittasaññī attā hoti …. (11: 29)
of limited perception …

‘Appamāṇasaññī attā hoti …. (12: 30)
of limitless perception …

‘Ekantasukhī attā hoti …. (13: 31)
experiences nothing but happiness …

‘Ekantadukkhī attā hoti …. (14: 32)
experiences nothing but suffering …

‘Sukhadukkhī attā hoti …. (15: 33)
experiences both happiness and suffering …

‘Adukkhamasukhī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti. (16: 34)
experiences neither happiness nor suffering.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi.
These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.2. Asaññīvāda

3.2.2. Non-Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi?
And what are the eight grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti. (1: 35)
They assert: ‘The self is sound and non-percipient after death, and it is physical …

‘Arūpī attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti. (2: 36)
non-physical …

‘Rūpī ca arūpī ca attā hoti …pe…. (3: 37)
both physical and non-physical …

‘Nevarūpī nārūpī attā hoti …. (4: 38)
neither physical nor non-physical …

‘Antavā attā hoti …. (5: 39)
finite …

‘Anantavā attā hoti …. (6: 40)
infinite …

‘Antavā ca anantavā ca attā hoti …. (7: 41)
both finite and infinite …

‘Nevantavā nānantavā attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti. (8: 42)
neither finite nor infinite.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.3. Nevasaññīnāsaññīvāda

3.2.3. Neither Percipient Nor Non-Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi?
And what are the eight grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā nevasaññīnāsaññī’ti naṁ paññapenti. (1: 43)
They assert: ‘The self is sound and neither percipient nor non-percipient after death, and it is physical …

‘Arūpī attā hoti …pe…. (2: 44)
non-physical …

‘Rūpī ca arūpī ca attā hoti …. (3: 45)
both physical and non-physical …

‘Nevarūpī nārūpī attā hoti …. (4: 46)
neither physical nor non-physical …

‘Antavā attā hoti …. (5: 47)
finite …

‘Anantavā attā hoti …. (6: 48)
infinite …

‘Antavā ca anantavā ca attā hoti …. (7: 49)
both finite and infinite …

‘Nevantavā nānantavā attā hoti arogo paraṁ maraṇā nevasaññīnāsaññī’ti naṁ paññapenti. (8: 50)

neither finite nor infinite.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi …
Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.4. Ucchedavāda

3.2.4. Annihilationism

Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi.
There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ

paññapenti sattahi vatthūhi?
And what are the seven grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṁvādī hoti evaṁdiṭṭhi:
There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṁ attā rūpī cātumahābhūtiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
‘This self is physical, made up of the four primary elements, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (1: 51)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabaḷīkārāhārabhakkho.
There is another self that is divine, physical, sensual, consuming solid food.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.

But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (2: 52)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.
There is another self that is divine, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (3: 53)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā “ananto ākāso”ti ākāsānañcāyatanūpago.
There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, it’s reborn in the dimension of infinite space.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (4: 54)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso ākāsānañcāyatanaṁ samatikkamma “anantaṁ viññāṇan”ti viññāṇañcāyatanūpago.
There is another self which has gone totally beyond the dimension of infinite space. Aware that “consciousness is infinite”, it’s reborn in the dimension of infinite consciousness.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (5: 55)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, so attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanaṁ samatikkamma “natthi kiñcī”ti ākiñcaññāyatanūpago.
There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that “there is nothing at all”, it’s been reborn in the dimension of nothingness.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (6: 56)
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanaṁ samatikkamma “santametaṁ paṇītametan”ti nevasaññānāsaññāyatanūpago.
There is another self that has gone totally beyond the dimension of nothingness. Aware that “this is peaceful, this is sublime”, it’s been reborn in the dimension of neither perception nor non-perception.

Taṁ tvaṁ na jānāsi na passasi.

You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti. (7: 57)
That is how some assert the annihilation of an existing being.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi.
These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti, sabbe te imeheva sattahi vatthūhi …
Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.5. Diṭṭhadhammanibbānavāda

3.2.5. Extinguishment in the Present Life

Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi.
There are some ascetics and brahmins who speak of extinguishment in the present life. They assert the ultimate extinguishment of an existing being in the present life on five grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi?
And what are the five grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṁvādī hoti evaṁdiṭṭhi:
There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṁ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti. (1: 58)
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṁ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress.

Yato kho, bho, ayaṁ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti. (2: 59)
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.

But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha vitakkitaṁ vicāritaṁ, etenetaṁ oḷārikaṁ akkhāyati.
Because the placing of the mind and the keeping it connected there are coarse.

Yato kho, bho, ayaṁ attā vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti. (3: 60)
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha pītigataṁ cetaso uppilāvitattaṁ, etenetaṁ oḷārikaṁ akkhāyati.
Because the rapture and emotional excitement there are coarse.

Yato kho, bho, ayaṁ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti. (4: 61)
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha sukhamiti cetaso ābhogo, etenetaṁ oḷārikaṁ akkhāyati.

Because the bliss and enjoyment there are coarse.

Yato kho, bho, ayaṁ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī'ti.
But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in the present life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti. (5: 62)
That is how some assert the extinguishment of an existing being in the present life.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi.
These are the five grounds on which those ascetics and brahmins assert the ultimate extinguishment of an existing being in the present life.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti, sabbe te imeheva pañcahi vatthūhi …
Any ascetics and brahmins who assert the ultimate extinguishment of an existing being in the present life do so on one or other of these five grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.

And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.
These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi …
Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.
These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino

pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes

known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

4. Attālokapaññattivatthu

4. The Grounds For Assertions About the Self and the Cosmos

4.1. Paritassitavipphanditavāra

4.1. Anxiety and Evasiveness

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
Now, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
partially eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
finite or infinite on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they resort to equivocation on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert that the self and the cosmos arose by chance on two grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
they theorize about the past on these eighteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert that the self lives on after death in a percipient form on sixteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.

or that the self lives on after death in a non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert the annihilation of an existing being on seven grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert the ultimate extinguishment of an existing being in the present life on five grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
they theorize about the future on these forty-four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving.

4.2. Phassapaccayāvāra
4.2. Conditioned by Contact

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.
Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.
partially eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.
finite or infinite on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, tadapi phassapaccayā.
or they resort to equivocation on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.
or they assert that the self and the cosmos arose by chance on two grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.
they theorize about the past on these eighteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.
or they assert that the self lives on after death in a percipient form on sixteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.
or that the self lives on after death in a non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.
or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, tadapi phassapaccayā.
or they assert the annihilation of an existing being on seven grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi, tadapi phassapaccayā.
or they assert the ultimate extinguishment of an existing being in the present life on five grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.
they theorize about the future on these forty-four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.
When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, that too is conditioned by contact.

4.3. Netaṁṭhānaṁvijjativāra

4.3. Not Possible

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, it is not possible that they should experience these things without contact.

4.4. Diṭṭhigatikādhiṭṭhānavaṭṭakathā
4.4. Dependent Origination

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, yepi te

samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā …pe…

yepi te samaṇabrāhmaṇā antānantikā …

yepi te samaṇabrāhmaṇā amarāvikkhepikā …

yepi te samaṇabrāhmaṇā adhiccasamuppannikā …

yepi te samaṇabrāhmaṇā pubbantakappikā …

yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā …

yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā …

yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā …

yepi te samaṇabrāhmaṇā ucchedavādā …

yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā …

yepi te samaṇabrāhmaṇā aparantakappikā …

yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṁvedenti tesaṁ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

5. Vivaṭṭakathādi

5. The End of the Round

Yato kho, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti, ayaṁ imehi sabbeheva uttaritaraṁ pajānāti.
When a mendicant truly understands the six fields of contacts’ origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.
All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṁ udakadahaṁ otthareyya. Tassa evamassa: ‘ye kho keci imasmiṁ udakadahe oḷārikā pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjantī’ti;
Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They’d think: ‘Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.’

evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni

abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.
In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati.
The Realized One’s body remains, but his attachment to rebirth has been cut off.

Yāvassa kāyo ṭhassati, tāva naṁ dakkhanti devamanussā.
As long as his body remains he will be seen by gods and humans.

Kāyassa bhedā uddhaṁ jīvitapariyādānā na naṁ dakkhanti devamanussā.
But when his body breaks up, after life has ended, gods and humans will see him no more.

Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti;
When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati,
In the same way, the Realized One’s body remains, but his attachment to rebirth has been cut off.

yāvassa kāyo ṭhassati, tāva naṁ dakkhanti devamanussā,
As long as his body remains he will be seen by gods and humans.

kāyassa bhedā uddhaṁ jīvitapariyādānā na naṁ dakkhanti devamanussā”ti.
But when his body breaks up, after life has ended, gods and humans will see him no more.”

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he had spoken, Venerable Ānanda said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, ko nāmo ayaṁ, bhante, dhammapariyāyo”ti?
“It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?”

“Tasmātiha tvaṁ, ānanda, imaṁ dhammapariyāyaṁ atthajālantipi naṁ dhārehi, dhammajālantipi naṁ dhārehi, brahmajālantipi naṁ dhārehi, diṭṭhijālantipi naṁ dhārehi, anuttaro saṅgāmavijayotipi naṁ dhārehī”ti.
“Well, then, Ānanda, you may remember this exposition of the teaching as ‘The Net of Meaning’, or else ‘The Net of the Teaching’, or else ‘The Prime Net’, or else ‘The Net of Views’, or else ‘The Supreme Victory in Battle’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne dasasahassī lokadhātu akampitthāti.
And while this discourse was being spoken, the galaxy shook.

Brahmajālasuttaṁ niṭṭhitaṁ paṭhamaṁ.

2. Sāmaññaphalasutta

The Fruits of the Ascetic Life

1. Rājāmaccakathā

1. A Discussion With the King’s Ministers

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane mahatā bhikkhusaṅghena saddhiṁ aḍḍhateḷasehi bhikkhusatehi.
At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā rājāmaccaparivuto uparipāsādavaragato nisinno hoti.
Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and King Ajātasattu Vedehiputta of Magadha was sitting upstairs in the stilt longhouse surrounded by his ministers.

Atha kho rājā māgadho ajātasattu vedehiputto tadahuposathe udānaṁ udānesi:
Then Ajātasattu expressed this heartfelt sentiment,

“ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti,

lakkhaññā vata bho dosinā ratti.
“Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking.

Kaṁ nu khvajja samaṇaṁ vā brāhmaṇaṁ vā payirupāseyyāma, yaṁ no payirupāsato cittaṁ pasīdeyyā”ti?
Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?”

Evaṁ vutte, aññataro rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
When he had spoken, one of the king’s ministers said to him,

“ayaṁ, deva, pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo pūraṇaṁ kassapaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa pūraṇaṁ kassapaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king’s ministers said to him,

“ayaṁ, deva, makkhali gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.

“Sire, Makkhali Gosāla leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo makkhaliṁ gosālaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa makkhaliṁ gosālaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king’s ministers said to him,

“ayaṁ, deva, ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Ajita Kesakambala leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo ajitaṁ kesakambalaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa ajitaṁ kesakambalaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king's ministers said to him,

"ayaṁ, deva, pakudho kaccāyano saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
"Sire, Pakudha Kaccāyana leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo pakudhaṁ kaccāyanaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa pakudhaṁ kaccāyanaṁ payirupāsato cittaṁ pasīdeyyā"ti.
Hopefully in so doing your mind will find peace."

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king's ministers said to him,

"ayaṁ, deva, sañcayo belaṭṭhaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
"Sire, Sañjaya Belaṭṭhiputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo sañcayaṁ belaṭṭhaputtaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa sañcayaṁ belaṭṭhaputtaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king’s ministers said to him,

“ayaṁ, deva, nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Nigaṇṭha Nātaputta leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo nigaṇṭhaṁ nāṭaputtaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa nigaṇṭhaṁ nāṭaputtaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king remained silent.

2. Komārabhaccajīvakakathā

2. A Discussion With Jīvaka Komārabhacca

Tena kho pana samayena jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa avidūre tuṇhībhūto nisinno hoti.

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king.

Atha kho rājā māgadho ajātasattu vedehiputto jīvakaṁ komārabhaccaṁ etadavoca:
Then the king said to him,

“tvaṁ pana, samma jīvaka, kiṁ tuṇhī”ti?
“But my dear Jīvaka, why are you silent?”

“Ayaṁ, deva, bhagavā arahaṁ sammāsambuddho amhākaṁ ambavane viharati mahatā bhikkhusaṅghena saddhiṁ aḍḍhateḷasehi bhikkhusatehi.
“Sire, the Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants.

Taṁ kho pana bhagavantaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Taṁ devo bhagavantaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa bhagavantaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

“Tena hi, samma jīvaka, hatthiyānāni kappāpehī”ti.
“Well then, my dear Jīvaka, have the elephants readied.”

“Evaṁ, devā”ti kho jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa paṭissuṇitvā pañcamattāni hatthinikāsatāni kappāpetvā rañño ca ārohaṇīyaṁ nāgaṁ, rañño māgadhassa ajātasattussa vedehiputtassa paṭivedesi:
“Yes, Your Majesty,” replied Jīvaka. He had around five hundred female elephants readied, in addition to the king’s bull elephant for riding. Then he informed the king,

“kappitāni kho te, deva, hatthiyānāni,
“The elephants are ready, sire.

yassadāni kālaṁ maññasī”ti.
Please go at your convenience.”

Atha kho rājā māgadho ajātasattu vedehiputto pañcasu hatthinikāsatesu paccekā itthiyo āropetvā ārohaṇīyaṁ nāgaṁ abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi mahaccarājānubhāvena, yena jīvakassa komārabhaccassa ambavanaṁ tena pāyāsi.
Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka’s mango grove.

Atha kho rañño māgadhassa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṁ, ahu chambhitattaṁ, ahu lomahaṁso.
But as he drew near the mango grove, the king became frightened, scared, his hair standing on end.

Atha kho rājā māgadho ajātasattu vedehiputto bhīto saṁviggo lomahaṭṭhajāto jīvakaṁ komārabhaccaṁ etadavoca:
He said to Jīvaka,

“kacci maṁ, samma jīvaka, na vañcesi?
“My dear Jīvaka, I hope you’re not deceiving me!

Kacci maṁ, samma jīvaka, na palambhesi?
I hope you’re not betraying me!

Kacci maṁ, samma jīvaka, na paccatthikānaṁ desi?
I hope you’re not turning me over to my enemies!

Kathañhi nāma tāva mahato bhikkhusaṅghassa aḍḍhateḷasānaṁ bhikkhusatānaṁ neva khipitasaddo bhavissati, na ukkāsitasaddo na nigghoso”ti.
For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?”

“Mā bhāyi, mahārāja, mā bhāyi, mahārāja.
“Do not fear, great king, do not fear!

Na taṁ, deva, vañcemi;
I am not deceiving you,

na taṁ, deva, palambhāmi;
or betraying you,

na taṁ, deva, paccatthikānaṁ demi.
or turning you over to your enemies.

Abhikkama, mahārāja, abhikkama, mahārāja, ete maṇḍalamāḷe dīpā jhāyantī”ti.
Go forward, great king, go forward! Those are lamps shining in the pavilion.”

3. Sāmaññaphalapucchā

3. The Question About the Fruits of the Ascetic Life

Atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā, pattikova yena maṇḍalamāḷassa dvāraṁ tenupasaṅkami; upasaṅkamitvā jīvakaṁ komārabhaccaṁ etadavoca:

Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka,

“kahaṁ pana, samma jīvaka, bhagavā”ti?
“But my dear Jīvaka, where is the Buddha?”

“Eso, mahārāja, bhagavā;
“That is the Buddha, great king, that is the Buddha!

eso, mahārāja, bhagavā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassā”ti.
He’s sitting against the central column facing east, in front of the Saṅgha of mendicants.”

Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi.
Then the king went up to the Buddha and stood to one side.

Ekamantaṁ ṭhito kho rājā māgadho ajātasattu vedehiputto tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā rahadamiva vippasannaṁ udānaṁ udānesi:
He looked around the Saṅgha of monks, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment,

“iminā me upasamena udayabhaddo kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.
“May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!”

“Agamā kho tvaṁ, mahārāja, yathāpeman”ti.
“Has your mind gone to one you love, great king?”

“Piyo me, bhante, udayabhaddo kumāro.
“I love my son, sir, Prince Udāyibhadda.

Iminā me, bhante, upasamena udayabhaddo kumāro samannāgato hotu yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.
May he be blessed with such peace as the Saṅgha of mendicants now enjoys!”

Atha kho rājā māgadho ajātasattu vedehiputto bhagavantaṁ abhivādetvā, bhikkhusaṅghassa añjaliṁ paṇāmetvā, ekamantaṁ nisīdi.
Then the king bowed to the Buddha, raised his joined palms toward the Saṅgha, and sat down to one side.

Ekamantaṁ nisinno kho rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:
He said to the Buddha,

“puccheyyāmahaṁ, bhante, bhagavantaṁ kañcideva desaṁ;
“Sir, I’d like to ask you about a certain point, if you’d take the time to answer.”

sace me bhagavā okāsaṁ karoti pañhassa veyyākaraṇāyā”ti.

“Puccha, mahārāja, yadākaṅkhasī”ti.
“Ask what you wish, great king.”

“Yathā nu kho imāni, bhante, puthusippāyatanāni,
“Sir, there are many different professional fields.

seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā
These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi

evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti;
They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun"ti?
Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?"

"Abhijānāsi no tvaṁ, mahārāja, imaṁ pañhaṁ aññe samaṇabrāhmaṇe pucchitā"ti?
"Great king, do you recall having asked this question of other ascetics and brahmins?"

"Abhijānāmahaṁ, bhante, imaṁ pañhaṁ aññe samaṇabrāhmaṇe pucchitā"ti.
"I do, sir."

"Yathā kathaṁ pana te, mahārāja, byākariṁsu, sace te agaru bhāsassū"ti.
"If you wouldn't mind, great king, tell me how they answered."

“Na kho me, bhante, garu, yatthassa bhagavā nisinno, bhagavantarūpo vā”ti.
“It’s no trouble when someone such as the Blessed One is sitting here.”

“Tena hi, mahārāja, bhāsassū”ti.
“Well, speak then, great king.”

3.1. Pūraṇakassapavāda
3.1. The Doctrine of Pūraṇa Kassapa

“Ekamidāhaṁ, bhante, samayaṁ yena pūraṇo kassapo tenupasaṅkamiṁ; upasaṅkamitvā pūraṇena kassapena saddhiṁ sammodiṁ.
“One time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, pūraṇaṁ kassapaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho kassapa, puthusippāyatanāni,

seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti;

te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.

Sakkā nu kho, bho kassapa, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, pūraṇo kassapo maṁ etadavoca:
He said to me:

‘karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato socayato, socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātāpayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto na karīyati pāpaṁ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
‘Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṁyamena saccavajjena natthi puññaṁ, natthi puññassa āgamo’ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

Itthaṁ kho me, bhante, pūraṇo kassapo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno akiriyaṁ byākāsi.
And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, pūraṇo kassapo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno akiriyaṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, pūraṇassa kassapassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Pūraṇa Kassapa.

Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā, tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.2. Makkhaligosālavāda

3.2. The Doctrine of Makkhali Gosāla

Ekamidāhaṁ, bhante, samayaṁ yena makkhali gosālo tenupasaṅkamiṁ; upasaṅkamitvā makkhalinā gosālena saddhiṁ sammodiṁ.
One time, sir, I approached Makkhali Gosāla and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, makkhaliṁ gosālaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

'yathā nu kho imāni, bho gosāla, puthusippāyatanāni …pe…

sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun'ti?

Evaṁ vutte, bhante, makkhali gosālo maṁ etadavoca:
He said:

'natthi, mahārāja, hetu natthi paccayo sattānaṁ saṅkilesāya, ahetū apaccayā sattā saṅkilissanti.
'Great king, there is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or condition.

Natthi hetu, natthi paccayo sattānaṁ visuddhiyā,
There's no cause or condition for the purification of sentient beings.

ahetū apaccayā sattā visujjhanti.
Sentient beings are purified without cause or condition.

Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṁ, natthi vīriyaṁ, natthi purisathāmo, natthi purisaparakkamo.
One does not act of one's own volition, one does not act of another's volition, one does not act from a person's volition. There is no power,

no energy, no manly strength or vigor.

Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṁ paṭisaṁvedenti.
All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha purisabhūmiyo ekūnapaññāsa ājīvakasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate tiṁse nirayasate chattiṁsa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta nigaṇṭhigabbhā satta devā satta mānusā satta pisācā satta sarā satta pavuṭā satta pavuṭasatāni satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṁsaritvā dukkhassantaṁ karissanti.
There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, 700 winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi “imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṁ vā kammaṁ paripācessāmi,

paripakkaṁ vā kammaṁ phussa phussa byantiṁ karissāmī”ti hevaṁ natthi.
And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little,” for that cannot be.

Doṇamite sukhadukkhe pariyantakate saṁsāre, natthi hāyanavaḍḍhane, natthi ukkaṁsāvakaṁse.
Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;
It’s like how, when you toss a ball of string, it rolls away unraveling.

evameva bāle ca paṇḍite ca sandhāvitvā saṁsaritvā dukkhassantaṁ karissantī’ti.
In the same way, after transmigrating the foolish and the astute will make an end of suffering.’

Itthaṁ kho me, bhante, makkhali gosālo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno saṁsārasuddhiṁ byākāsi.
And so, when I asked Makkhali Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno saṁsārasuddhiṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, makkhalissa gosālassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Makkhali Gosāla.

Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā, tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.3. Ajitakesakambalavāda

3.3. The Doctrine of Ajita Kesakambala

Ekamidāhaṁ, bhante, samayaṁ yena ajito kesakambalo tenupasaṅkamiṁ; upasaṅkamitvā ajitena kesakambalena saddhiṁ sammodiṁ.
One time, sir, I approached Ajita Kesakambala and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, ajitaṁ kesakambalaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho ajita, puthusippāyatanāni …pe…

sakkā nu kho, bho ajita, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, ajito kesakambalo maṁ etadavoca:

He said:

‘natthi, mahārāja, dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti.
‘Great king, there is no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtiko ayaṁ puriso, yadā kālaṁ karoti, pathavī pathavikāyaṁ anupeti anupagacchati, āpo āpokāyaṁ anupeti anupagacchati, tejo tejokāyaṁ anupeti anupagacchati, vāyo vāyokāyaṁ anupeti anupagacchati, ākāsaṁ indriyāni saṅkamanti.
This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

Āsandipañcamā purisā mataṁ ādāya gacchanti.
Four men with a bier carry away the corpse.

Yāvāḷāhanā padāni paññāyanti.
Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo.
The bones become bleached. Offerings dedicated to the gods end in ashes.

Dattupaññattaṁ yadidaṁ dānaṁ.
Giving is a doctrine of morons.

Tesaṁ tucchaṁ musā vilāpo ye keci atthikavādaṁ vadanti.
When anyone affirms a positive teaching it's just hollow, false nonsense.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti, na honti paraṁ maraṇā'ti.
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

Itthaṁ kho me, bhante, ajito kesakambalo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno ucchedaṁ byākāsi.
And so, when I asked Ajita Kesakambala about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno ucchedaṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

'kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā'ti.
'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

So kho ahaṁ, bhante, ajitassa kesakambalassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Ajita Kesakambala.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto

uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.4. Pakudhakaccāyanavāda
3.4. The Doctrine of Pakudha Kaccāyana

Ekamidāhaṁ, bhante, samayaṁ yena pakudho kaccāyano tenupasaṅkamiṁ; upasaṅkamitvā pakudhena kaccāyanena saddhiṁ sammodiṁ.
One time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, pakudhaṁ kaccāyanaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni …pe…

sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, pakudho kaccāyano maṁ etadavoca:
He said:

‘sattime, mahārāja, kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.
‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti, nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Katame satta?
What seven?

Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame—
The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.
These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti, nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.
They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā.
And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

Yopi tiṇhena satthena sīsaṁ chindati, na koci kiñci jīvitā voropeti;
If you chop off someone’s head with a sharp sword, you don’t take anyone’s life.

sattannaṁ tveva kāyānamantarena satthaṁ vivaramanupatatī’ti.
The sword simply passes through the gap between the seven substances.’

Itthaṁ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno aññena aññaṁ byākāsi.
And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno aññena aññaṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, pakudhassa kaccāyanassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ,
So I neither approved nor dismissed that statement of Pakudha Kaccāyana.

anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.5. Nigaṇṭhanāṭaputtavāda

3.5. The Doctrine of Nigaṇṭha Nātaputta

Ekamidāhaṁ, bhante, samayaṁ yena nigaṇṭho nāṭaputto tenupasaṅkamiṁ; upasaṅkamitvā nigaṇṭhena nāṭaputtena saddhiṁ sammodiṁ.
One time, sir, I approached Nigaṇṭha Nātaputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, nigaṇṭhaṁ nāṭaputtaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

'yathā nu kho imāni, bho aggivessana, puthusippāyatanāni … pe…

sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun'ti?

Evaṁ vutte, bhante, nigaṇṭho nāṭaputto maṁ etadavoca:
He said:

'idha, mahārāja, nigaṇṭho cātuyāmasaṁvarasaṁvuto hoti.
'Great king, consider a Jain ascetic who is restrained in the fourfold restraint.

Kathañca, mahārāja, nigaṇṭho cātuyāmasaṁvarasaṁvuto hoti?
And how is a Jain ascetic restrained in the fourfold restraint?

Idha, mahārāja, nigaṇṭho sabbavārivārito ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca.
It's when a Jain ascetic is obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

Evaṁ kho, mahārāja, nigaṇṭho cātuyāmasaṁvarasaṁvuto hoti.
That's how a Jain ascetic is restrained in the fourfold restraint.

Yato kho, mahārāja, nigaṇṭho evaṁ cātuyāmasaṁvarasaṁvuto hoti;
When a Jain ascetic is restrained in the fourfold restraint,

ayaṁ vuccati, mahārāja, nigaṇṭho gatatto ca yatatto ca ṭhitatto cā’ti.
they’re called a knotless one who is self-realized, self-controlled, and steadfast.’

Itthaṁ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno cātuyāmasaṁvaraṁ byākāsi.
And so, when I asked Nigaṇṭha Nāṭaputta about the fruits of the ascetic life apparent in the present life, he answered with the fourfold restraint.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno cātuyāmasaṁvaraṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Nigaṇṭha Nāṭaputta.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.6. Sañcayabelaṭṭhaputtavāda

3.6. The Doctrine of Sañjaya Belaṭṭhiputta

Ekamidāhaṁ, bhante, samayaṁ yena sañcayo belaṭṭhaputto tenupasaṅkamiṁ; upasaṅkamitvā sañcayena belaṭṭhaputtena saddhiṁ sammodiṁ.
One time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, sañcayaṁ belaṭṭhaputtaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni …pe…

sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, sañcayo belaṭṭhaputto maṁ etadavoca:
He said:

‘atthi paro lokoti iti ce maṁ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naṁ byākareyyaṁ.
‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no.
But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.

Natthi paro loko …pe…
Suppose you were to ask me whether there is no other world …

atthi ca natthi ca paro loko …pe…
whether there both is and is not another world …

nevatthi na natthi paro loko …pe…
whether there neither is nor is not another world …

atthi sattā opapātikā …pe…
whether there are beings who are reborn spontaneously …

natthi sattā opapātikā …pe…
whether there are no beings who are reborn spontaneously …

atthi ca natthi ca sattā opapātikā …pe…
whether there both are and are not beings who are reborn spontaneously …

nevatthi na natthi sattā opapātikā …pe…
whether there neither are nor are not beings who are reborn spontaneously …

atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is fruit and result of good and bad deeds …

natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is no fruit and result of good and bad deeds …

atthi ca natthi ca sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there both is and is not fruit and result of good and bad deeds …

nevatthi na natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there neither is nor is not fruit and result of good and bad deeds …

hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One exists after death …

na hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One doesn’t exist after death …

hoti ca na ca hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One both exists and doesn’t exist after death …

neva hoti na na hoti tathāgato paraṁ maraṇāti iti ce maṁ pucchasi, neva hoti na na hoti tathāgato paraṁ maraṇāti iti ce me assa, neva hoti na na hoti tathāgato paraṁ maraṇāti iti te naṁ byākareyyaṁ.
whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so.

Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.
But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

Itthaṁ kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākāsi.
And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with evasiveness.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākāsi.

Tassa mayhaṁ, bhante, etadahosi:
I thought:

'ayañca imesaṁ samaṇabrāhmaṇānaṁ sabbabālo sabbamūḷho.
'This is the most foolish and stupid of all these ascetics and brahmins!

Kathañhi nāma sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākarissatī'ti.
How on earth can he answer with evasiveness when asked about the fruits of the ascetic life apparent in the present life?'

Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, sañcayassa belaṭṭhaputtassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Sañjaya Belaṭṭhiputta.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

4. Sāmaññaphala

4. The Fruits of the Ascetic Life

4.1. Paṭhamasandiṭṭhikasāmaññaphala

4.1. The First Fruit of the Ascetic Life

Sohaṁ, bhante, bhagavantampi pucchāmi:
And so I ask the Buddha:

‘yathā nu kho imāni, bhante, puthusippāyatanāni
Sir, there are many different professional fields.

seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā
These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes,

chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti,
They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’”ti?
Sir, can you point out a fruit of the ascetic life that’s likewise apparent in the present life?”

“Sakkā, mahārāja.
“I can, great king.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṁ byākareyyāsi.
Well then, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,
What do you think, great king?

idha te assa puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.
Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face.

Tassa evamassa:
They’d think:

‘acchariyaṁ, vata bho, abbhutaṁ, vata bho, puññānaṁ gati, puññānaṁ vipāko.
‘The outcome and result of good deeds is just so incredible, so amazing!

Ayañhi rājā māgadho ajātasattu vedehiputto manusso; ahampi manusso.
For this King Ajātasattu is a human being, and so am I.

Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.
Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

Ahaṁ panamhissa dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.
Whereas I’m his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face.

So vatassāhaṁ puññāni kareyyaṁ.
I should do good deeds.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyya.

After some time, that is what they do.

So evaṁ pabbajito samāno kāyena saṁvuto vihareyya, vācāya saṁvuto vihareyya, manasā saṁvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.
Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

Tañce te purisā evamāroceyyuṁ:
And suppose your men were to report all this to you.

'yagghe, deva, jāneyyāsi, yo te so puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako;

so, deva, kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.

So evaṁ pabbajito samāno kāyena saṁvuto viharati, vācāya saṁvuto viharati, manasā saṁvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.

Api nu tvaṁ evaṁ vadeyyāsi:
Would you say to them:

'etu me, bho, so puriso, punadeva hotu dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako'"ti?
'Bring that person to me! Let them once more be my bondservant, my worker'?"

"No hetaṁ, bhante.
"No, sir.

Atha kho naṁ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṁ saṁvidaheyyāmā"ti.

Rather, I would bow to them, rise in their presence, and offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.”

“Taṁ kiṁ maññasi, mahārāja,
“What do you think, great king?

yadi evaṁ sante hoti vā sandiṭṭhikaṁ sāmaññaphalaṁ no vā”ti?
If this is so, is there a fruit of the ascetic life apparent in the present life or not?”

“Addhā kho, bhante, evaṁ sante hoti sandiṭṭhikaṁ sāmaññaphalan”ti.
“Clearly, sir, there is.”

“Idaṁ kho te, mahārāja, mayā paṭhamaṁ diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññattan”ti.
“This is the first fruit of the ascetic life that’s apparent in the present life, which I point out to you.”

4.2. Dutiyasandiṭṭhikasāmaññaphala

4.2. The Second Fruit of the Ascetic Life

“Sakkā pana, bhante, aññampi evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun”ti?
“But sir, can you point out another fruit of the ascetic life that’s likewise apparent in the present life?”

“Sakkā, mahārāja.
“I can, great king.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṁ byākareyyāsi.

Well then, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,
What do you think, great king?

idha te assa puriso kassako gahapatiko karakārako rāsivaḍḍhako.
Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital.

Tassa evamassa:
They’d think:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, puññānaṁ gati, puññānaṁ vipāko.
‘The outcome and result of good deeds is just so incredible, so amazing!

Ayañhi rājā māgadho ajātasattu vedehiputto manusso, ahampi manusso.
For this King Ajātasattu is a human being, and so am I.

Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.
Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

Ahaṁ panamhissa kassako gahapatiko karakārako rāsivaḍḍhako.
Whereas I’m a farmer, a householder, a hard worker, someone who builds up their capital.

So vatassāhaṁ puññāni kareyyaṁ.
I should do good deeds.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya, appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyya.
After some time they give up a large or small fortune, and a large or small family circle. They'd shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno kāyena saṁvuto vihareyya, vācāya saṁvuto vihareyya, manasā saṁvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.
Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

Tañce te purisā evamāroceyyuṁ:
And suppose your men were to report all this to you.

'yagghe, deva, jāneyyāsi, yo te so puriso kassako gahapatiko karakārako rāsivaḍḍhako;

so deva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.

So evaṁ pabbajito samāno kāyena saṁvuto viharati, vācāya saṁvuto viharati, manasā saṁvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.

Api nu tvaṁ evaṁ vadeyyāsi:
Would you say to them:

'etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakārako rāsivaḍḍhako'"ti?
'Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital'?"

"No hetaṁ, bhante.
"No, sir.

Atha kho naṁ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṁ saṁvidaheyyāmā"ti.
Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection."

"Taṁ kiṁ maññasi, mahārāja?
"What do you think, great king?

Yadi evaṁ sante hoti vā sandiṭṭhikaṁ sāmaññaphalaṁ no vā"ti?
If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

"Addhā kho, bhante, evaṁ sante hoti sandiṭṭhikaṁ sāmaññaphalan"ti.
"Clearly, sir, there is."

"Idaṁ kho te, mahārāja, mayā dutiyaṁ diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññattan"ti.
"This is the second fruit of the ascetic life that's apparent in the present life, which I point out to you."

4.3. Paṇītatarasāmaññaphala
4.3. The Finer Fruits of the Ascetic Life

"Sakkā pana, bhante, aññampi diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetuṁ imehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañcā"ti?
"But sir, can you point out a fruit of the ascetic life that's apparent in the present life which is better and finer than these?"

"Sakkā, mahārāja.

“I can, great king.

Tena hi, mahārāja, suṇohi, sādhukaṁ manasi karohi, bhāsissāmī”ti.
Well then, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho rājā māgadho ajātasattu vedehiputto bhagavato paccassosi.
“Yes, sir,” replied the king.

Bhagavā etadavoca:
The Buddha said this:

“idha, mahārāja, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā.
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.
It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena,

parisuddhājīvo sīlasampanno, indriyesu guttadvāro, satisampajaññena samannāgato, santuṭṭho.
Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

4.3.1. Sīla

4.3.1. Ethics

4.3.1.1. Cūḷasīla

4.3.1.1. The Shorter Section on Ethics

Kathañca, mahārāja, bhikkhu sīlasampanno hoti?
And how, great king, is a mendicant accomplished in ethics?

Idha, mahārāja, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.
It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.
They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Abrahmacariyaṁ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.
They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Musāvādaṁ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
They give up lying. They speak the truth and stick to the truth. They’re honest and trustworthy, and don’t trick the world with their words.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṁ bhedāya; amutra vā sutvā na imesaṁ akkhātā, amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā hoti.
They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā hoti.
They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Bījagāmabhūtagāmasamārambhā paṭivirato hoti …pe…
They refrain from injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā.
They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.
They avoid dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti.
They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.
They avoid high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.
They avoid receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato hoti.
raw grains,

Āmakamaṁsapaṭiggahaṇā paṭivirato hoti.
raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.
women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato hoti.
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.
chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.
and fields and land.

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.
They refrain from running errands and messages;

Kayavikkayā paṭivirato hoti.
buying and selling;

Tulākūṭakaṁsakūṭamānakūṭā paṭivirato hoti.
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.
bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Cūḷasīlaṁ niṭṭhitaṁ.
The shorter section on ethics is finished.

4.3.1.2. Majjhimasīla

4.3.1.2. The Middle Section on Ethics

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ bījagāmabhūtagāmasamārambhaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato hoti.
These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ sannidhikāraparibhogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

Seyyathidaṁ—annasannidhiṁ pānasannidhiṁ vatthasannidhiṁ yānasannidhiṁ sayanasannidhiṁ gandhasannidhiṁ āmisasannidhiṁ,
This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti.
They refrain from storing up such goods.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ visūkadassanaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

Seyyathidaṁ—naccaṁ gītaṁ vāditaṁ pekkhaṁ akkhānaṁ pāṇissaraṁ vetāḷaṁ kumbhathūṇaṁ sobhanakaṁ caṇḍālaṁ vaṁsaṁ dhovanaṁ hatthiyuddhaṁ assayuddhaṁ mahiṁsayuddhaṁ usabhayuddhaṁ ajayuddhaṁ meṇḍayuddhaṁ kukkuṭayuddhaṁ vaṭṭakayuddhaṁ daṇḍayuddhaṁ muṭṭhiyuddhaṁ nibbuddhaṁ uyyodhikaṁ balaggaṁ senābyūhaṁ anīkadassanaṁ
This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

iti vā iti evarūpā visūkadassanā paṭivirato hoti.
They refrain from such shows.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ jūtappamādaṭṭhānānuyogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

Seyyathidaṁ—aṭṭhapadaṁ dasapadaṁ ākāsaṁ parihārapathaṁ santikaṁ khalikaṁ ghaṭikaṁ salākahatthaṁ akkhaṁ paṅgacīraṁ vaṅkakaṁ mokkhacikaṁ ciṅgulikaṁ pattāḷhakaṁ rathakaṁ dhanukaṁ akkharikaṁ manesikaṁ yathāvajjaṁ
This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice,

leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another’s thoughts.

iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti.
They refrain from such gambling.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ uccāsayanamahāsayanaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

Seyyathidaṁ—āsandiṁ pallaṅkaṁ gonakaṁ cittakaṁ paṭikaṁ paṭalikaṁ tūlikaṁ vikatikaṁ uddalomiṁ ekantalomiṁ kaṭṭissaṁ koseyyaṁ kuttakaṁ hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇiṁ kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ
This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti.
They refrain from such bedding.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ maṇḍanavibhūsanaṭṭhānānuyogaṁ anuyuttā viharanti.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

Seyyathidaṁ—ucchādanaṁ parimaddanaṁ nhāpanaṁ sambāhanaṁ ādāsaṁ añjanaṁ mālāgandhavilepanaṁ mukhacuṇṇaṁ mukhalepanaṁ hatthabandhaṁ sikhābandhaṁ daṇḍaṁ nāḷikaṁ asiṁ chattaṁ citrupāhanaṁ uṇhīsaṁ maṇiṁ vālabījaniṁ odātāni vatthāni dīghadasāni
This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato hoti.
They refrain from such beautification and adornment.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ tiracchānakathaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk.

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ

This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti.
They refrain from such unworthy talk.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ viggāhikakathaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

Seyyathidaṁ—na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṁ me, asahitaṁ te, pure vacanīyaṁ pacchā avaca, pacchā vacanīyaṁ pure avaca, adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti
They say such things as: ‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti.
They refrain from such argumentative talk.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ dūteyyapahiṇagamanānuyogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

Seyyathidaṁ—raññaṁ, rājamahāmattānaṁ, khattiyānaṁ, brāhmaṇānaṁ, gahapatikānaṁ, kumārānaṁ—idha gaccha, amutrāgaccha, idaṁ hara, amutra idaṁ āharā’ti
This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: ‘Go here, go there. Take this, bring that from there.’

iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato hoti.
They refrain from such errands.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṁ nijigīsitāro ca. Iti evarūpā kuhanalapanā paṭivirato hoti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions. They refrain from such deceit and flattery.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Majjhimasīlaṁ niṭṭhitaṁ.
The middle section on ethics is finished.

4.3.1.3. Mahāsīla

4.3.1.3. The Long Section on Ethics

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—aṅgaṁ nimittaṁ uppātaṁ supinaṁ lakkhaṇaṁ mūsikacchinnaṁ aggihomaṁ dabbihomaṁ thusahomaṁ kaṇahomaṁ taṇḍulahomaṁ sappihomaṁ telahomaṁ mukhahomaṁ lohitahomaṁ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṁ saraparittāṇaṁ migacakkaṁ
This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—maṇilakkhaṇaṁ vatthalakkhaṇaṁ daṇḍalakkhaṇaṁ satthalakkhaṇaṁ asilakkhaṇaṁ usulakkhaṇaṁ dhanulakkhaṇaṁ āvudhalakkhaṇaṁ itthilakkhaṇaṁ purisalakkhaṇaṁ kumāralakkhaṇaṁ kumārilakkhaṇaṁ dāsalakkhaṇaṁ dāsilakkhaṇaṁ hatthilakkhaṇaṁ assalakkhaṇaṁ mahiṁsalakkhaṇaṁ usabhalakkhaṇaṁ golakkhaṇaṁ ajalakkhaṇaṁ meṇḍalakkhaṇaṁ kukkuṭalakkhaṇaṁ vaṭṭakalakkhaṇaṁ godhālakkhaṇaṁ kaṇṇikalakkhaṇaṁ kacchapalakkhaṇaṁ migalakkhaṇaṁ
This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—raññaṁ niyyānaṁ bhavissati, raññaṁ aniyyānaṁ bhavissati, abbhantarānaṁ raññaṁ upayānaṁ bhavissati, bāhirānaṁ raññaṁ apayānaṁ bhavissati, bāhirānaṁ raññaṁ upayānaṁ bhavissati, abbhantarānaṁ raññaṁ apayānaṁ bhavissati, abbhantarānaṁ raññaṁ jayo bhavissati, bāhirānaṁ

raññaṁ parājayo bhavissati, bāhirānaṁ raññaṁ jayo bhavissati, abbhantarānaṁ raññaṁ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati
This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṁ pathagamanaṁ bhavissati, candimasūriyānaṁ uppathagamanaṁ bhavissati, nakkhattānaṁ pathagamanaṁ bhavissati, nakkhattānaṁ uppathagamanaṁ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati, evaṁvipāko candaggāho bhavissati, evaṁvipāko sūriyaggāho bhavissati, evaṁvipāko nakkhattaggāho bhavissati, evaṁvipākaṁ candimasūriyānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ candimasūriyānaṁ uppathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ uppathagamanaṁ bhavissati, evaṁvipāko ukkāpāto bhavissati,

evaṁvipāko disāḍāho bhavissati, evaṁvipāko bhūmicālo bhavissati, evaṁvipāko devadudrabhi bhavissati, evaṁvipākaṁ candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati
This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṁ bhavissati, dubbhikkhaṁ bhavissati, khemaṁ bhavissati, bhayaṁ bhavissati, rogo bhavissati, ārogyaṁ bhavissati, muddā, gaṇanā, saṅkhānaṁ, kāveyyaṁ, lokāyataṁ
This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—āvāhanaṁ vivāhanaṁ saṁvaraṇaṁ vivaraṇaṁ saṅkiraṇaṁ vikiraṇaṁ subhagakaraṇaṁ dubbhagakaraṇaṁ viruddhagabbhakaraṇaṁ jivhānibandhanaṁ hanusaṁhananaṁ hatthābhijappanaṁ hanujappanaṁ kaṇṇajappanaṁ ādāsapañhaṁ kumārikapañhaṁ devapañhaṁ ādiccupaṭṭhānaṁ mahatupaṭṭhānaṁ abbhujjalanaṁ sirivhāyanaṁ
This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya

micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

Seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ sālākiyaṁ sallakattiyaṁ dārakatikicchā, mūlabhesajjānaṁ anuppadānaṁ, osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Sa kho so, mahārāja, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, mahārāja, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It’s like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, mahārāja, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, mahārāja, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics.

Mahāsīlaṁ niṭṭhitaṁ.
The longer section on ethics is finished.

4.3.2. Samādhi

4.3.2. Immersion

4.3.2.1. Indriyasaṁvara

4.3.2.1. Sense Restraint

Kathañca, mahārāja, bhikkhu indriyesu guttadvāro hoti?
And how does a mendicant guard the sense doors?

Idha, mahārāja, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …pe…
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …pe…
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …pe…
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

Evaṁ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.
That’s how a mendicant guards the sense doors.

4.3.2.2. Satisampajañña

4.3.2.2. Mindfulness and Situational Awareness

Kathañca, mahārāja, bhikkhu satisampajaññena samannāgato hoti?
And how does a mendicant have mindfulness and situational awareness?

Idha, mahārāja, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, mahārāja, bhikkhu satisampajaññena samannāgato hoti.
That’s how a mendicant has mindfulness and situational awareness.

4.3.2.3. Santosa
4.3.2.3. Contentment

Kathañca, mahārāja, bhikkhu santuṭṭho hoti?
And how is a mendicant content?

Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
It’s when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;

They’re like a bird: wherever it flies, wings are its only burden.

evameva kho, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Evaṁ kho, mahārāja, bhikkhu santuṭṭho hoti.
That’s how a mendicant is content.

4.3.2.4. Nīvaraṇappahāna

4.3.2.4. Giving Up the Hindrances

So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato,
When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati, ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati, akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, mahārāja, puriso iṇaṁ ādāya kammante payojeyya.
Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyuṁ.
and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṁ kareyya, siyā cassa uttariṁ avasiṭṭhaṁ dārabharaṇāya.

He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe iṇaṁ ādāya kammante payojesiṁ.

Tassa me te kammantā samijjhiṁsu.

Sohaṁ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṁ akāsiṁ, atthi ca me uttariṁ avasiṭṭhaṁ dārabharaṇāyā’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
he’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā.
Suppose there was a person who was sick, suffering, gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya; bhattaṁ cassa chādeyya, siyā cassa kāye balamattā.
But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe ābādhiko ahosiṁ dukkhito bāḷhagilāno;

bhattañca me nacchādesi, na ca me āsi kāye balamattā.

Somhi etarahi tamhā ābādhā mutto;

bhattañca me chādeti, atthi ca me kāye balamattā’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṁ vayo.
But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe bandhanāgāre baddho ahosiṁ, somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena.

Natthi ca me kiñci bhogānaṁ vayo’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo.
But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wish.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe dāso ahosiṁ anattādhīno parādhīno na yenakāmaṅgamo.

Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.

they'd be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso sadhano sabhogo kantāraddhānamaggaṁ paṭipajjeyya dubbhikkhaṁ sappaṭibhayaṁ.
Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

So aparena samayena taṁ kantāraṁ nitthareyya sotthinā, gāmantaṁ anupāpuṇeyya khemaṁ appaṭibhayaṁ.
But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril.

Tassa evamassa:
Thinking about this,

'ahaṁ kho pubbe sadhano sabhogo kantāraddhānamaggaṁ paṭipajjiṁ dubbhikkhaṁ sappaṭibhayaṁ.

Somhi etarahi taṁ kantāraṁ nitthiṇṇo sotthinā, gāmantaṁ anuppatto khemaṁ appaṭibhayan'ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Evameva kho, mahārāja, bhikkhu yathā iṇaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsabyaṁ yathā kantāraddhānamaggaṁ, evaṁ ime pañca nīvaraṇe appahīne attani samanupassati.
In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them thus as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, mahārāja, yathā āṇaṇyaṁ yathā ārogyaṁ yathā bandhanāmokkhaṁ yathā bhujissaṁ yathā khemantabhūmiṁ;
But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release

from prison, emancipation, and sanctuary.

evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

4.3.2.5. Paṭhamajhāna

4.3.2.5. First Absorption

So vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Seyyathāpi, mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṁsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya, sāyaṁ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī;

It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.2.6. Dutiyajhāna
4.3.2.6. Second Absorption

Puna caparaṁ, mahārāja, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without applying the mind and keeping it connected.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There’s no part

of the body that’s not spread with rapture and bliss born of immersion.

Seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako tassa nevassa puratthimāya disāya udakassa āyamukhaṁ, na dakkhiṇāya disāya udakassa āyamukhaṁ, na pacchimāya disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, devo ca na kālena kālaṁ sammādhāraṁ anuppavecceyya.
It’s like a deep lake fed by spring water. There’s no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṁ assa.
But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There’s no part of the lake that’s not spread through with cool water.

Evameva kho, mahārāja, bhikkhu imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti paripharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.2.7. Tatiyajhāna

4.3.2.7. Third Absorption

Puna caparaṁ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Seyyathāpi, mahārāja, uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṁ uppalānaṁ vā padumānaṁ vā puṇḍarīkānaṁ vā sītena vārinā apphuṭaṁ assa;
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.8. Catutthajhāna
4.3.2.8. Fourth Absorption

Puna caparaṁ, mahārāja, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati, so imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Seyyathāpi, mahārāja, puriso odātena vatthena sasīsaṁ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṁ assa;
It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3. Aṭṭhañāṇa

4.3.3. The Eight Knowledges

4.3.3.1. Vipassanāñāṇa

4.3.3.1. Knowledge and Vision

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
They understand:

‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo;
‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.
And this consciousness of mine is attached to it, tied to it.’

Seyyathāpi, mahārāja, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed

with all good qualities.

Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya:
And someone with good eyesight were to take it in their hand and check it:

‘ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno;
‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā’ti.
And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:

‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo;

idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.2. Manomayiddhiñāṇa
4.3.3.2. Mind-Made Body

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimmināti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, mahārāja, puriso muñjamhā īsikaṁ pavāheyya.
Suppose a person was to draw a reed out from its sheath.

Tassa evamassa:
They'd think:

'ayaṁ muñjo, ayaṁ īsikā, añño muñjo, aññā īsikā, muñjamhā tveva īsikā pavāḷhā'ti.
'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.'

Seyyathā vā pana, mahārāja, puriso asiṁ kosiyā pavāheyya.
Or suppose a person was to draw a sword out from its scabbard.

Tassa evamassa:
They'd think:

‘ayaṁ asi, ayaṁ kosi, añño asi, aññā kosi, kosiyā tveva asi pavāḷho’ti.
‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

Seyyathā vā pana, mahārāja, puriso ahiṁ karaṇḍā uddhareyya.
Or suppose a person was to draw a snake out from its slough.

Tassa evamassa:
They’d think:

‘ayaṁ ahi, ayaṁ karaṇḍo. Añño ahi, añño karaṇḍo, karaṇḍā tveva ahi ubbhato’ti.
‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimmināti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.3. Iddhividhañāṇa

4.3.3.3. Psychic Powers

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyā; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Seyyathāpi, mahārāja, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṁ yadeva bhājanavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

Seyyathā vā pana, mahārāja, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṁ dantasmiṁ yaṁ

yadeva dantavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṁ suvaṇṇasmiṁ yaṁ yadeva suvaṇṇavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyā; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.4. Dibbasotañāṇa

4.3.3.4. Clairaudience

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, mahārāja, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa: 'bherisaddo' itipi, 'mudiṅgasaddo' itipi, 'saṅkhapaṇavadindimasaddo' itipi.
Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay-drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.5. Cetopariyañāṇa

4.3.3.5. Comprehending the Minds of Others

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti—sarāgaṁ vā cittaṁ 'sarāgaṁ cittan'ti pajānāti, vītarāgaṁ vā cittaṁ 'vītarāgaṁ cittan'ti pajānāti, sadosaṁ vā cittaṁ 'sadosaṁ cittan'ti pajānāti, vītadosaṁ vā cittaṁ 'vītadosaṁ cittan'ti pajānāti, samohaṁ vā cittaṁ 'samohaṁ cittan'ti pajānāti, vītamohaṁ vā cittaṁ 'vītamohaṁ cittan'ti pajānāti, saṅkhittaṁ vā cittaṁ 'saṅkhittaṁ cittan'ti pajānāti, vikkhittaṁ vā cittaṁ 'vikkhittaṁ cittan'ti pajānāti, mahaggataṁ vā cittaṁ 'mahaggataṁ cittan'ti pajānāti, amahaggataṁ vā cittaṁ 'amahaggataṁ cittan'ti pajānāti, sauttaraṁ vā cittaṁ 'sauttaraṁ cittan'ti pajānāti, anuttaraṁ vā cittaṁ 'anuttaraṁ cittan'ti pajānāti, samāhitaṁ vā cittaṁ 'samāhitaṁ cittan'ti pajānāti, asamāhitaṁ vā cittaṁ 'asamāhitaṁ cittan'ti pajānāti, vimuttaṁ vā cittaṁ 'vimuttaṁ cittan'ti pajānāti, avimuttaṁ vā cittaṁ 'avimuttaṁ cittan'ti pajānāti.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as ‘unfreed mind’.

Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno sakaṇikaṁ vā ‘sakaṇikan’ti jāneyya, akaṇikaṁ vā ‘akaṇikan’ti jāneyya;
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’

evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti—sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti, vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti, sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti, vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti, samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti, vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti, saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti, vikkhittaṁ vā cittaṁ

‘vikkhittaṁ cittan’ti pajānāti, mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti, amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti, sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti, anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti, samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti, asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti, vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti, avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand the minds of other beings and individuals, having comprehended them with their own mind.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.6. Pubbenivāsānussatiñāṇa

4.3.3.6. Recollection of Past Lives

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto

evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṁ gāmaṁ gaccheyya, tamhāpi gāmā aññaṁ gāmaṁ gaccheyya. So tamhā gāmā sakaṁyeva gāmaṁ paccāgaccheyya. Tassa evamassa: ‘ahaṁ kho sakamhā gāmā amuṁ gāmaṁ agacchiṁ, tatra evaṁ aṭṭhāsiṁ, evaṁ nisīdiṁ, evaṁ abhāsiṁ, evaṁ tuṇhī ahosiṁ, tamhāpi gāmā amuṁ gāmaṁ agacchiṁ, tatrāpi evaṁ aṭṭhāsiṁ, evaṁ nisīdiṁ, evaṁ abhāsiṁ, evaṁ tuṇhī ahosiṁ, somhi tamhā gāmā sakaṁyeva gāmaṁ paccāgato’ti.
Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe, 'amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.7. Dibbacakkhuñāṇa

4.3.3.7. Clairvoyance

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, mahārāja, majjhe siṅghāṭake pāsādo. Tattha cakkhumā puriso ṭhito passeyya manusse gehaṁ pavisantepi nikkhamantepi rathikāyapi vīthiṁ sañcarante majjhe siṅghāṭake nisinnepi. Tassa evamassa: ‘ete manussā gehaṁ pavisanti, ete nikkhamanti, ete rathikāya vīthiṁ sañcaranti, ete majjhe siṅghāṭake nisinnā’ti.
Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne

upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.8. Āsavakkhayañāṇa

4.3.3.8. Ending of Defilements

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

So idaṁ dukkhanti yathābhūtaṁ pajānāti, ayaṁ dukkhasamudayoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Ime āsavāti yathābhūtaṁ pajānāti, ayaṁ āsavasamudayoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ ‘vimuttam’iti ñāṇaṁ hoti,
When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Seyyathāpi, mahārāja, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṁ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti.
Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

‘So idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.

‘Ime āsavā’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,

vimuttasmiṁ ‘vimuttam’iti ñāṇaṁ hoti,

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.

Idaṁ kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

Imasmā ca pana, mahārāja, sandiṭṭhikā sāmaññaphalā aññaṁ sandiṭṭhikaṁ sāmaññaphalaṁ uttaritaraṁ vā paṇītataraṁ vā natthī”ti.
And, great king, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this.”

5. Ajātasattuupāsakattapaṭivedanā

5. Ajātasattu Declares Himself a Lay Follower

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:
When the Buddha had spoken, King Ajātasattu said to him,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ, bhante, bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

Accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yohaṁ pitaraṁ dhammikaṁ dhammarājānaṁ issariyakāraṇā jīvitā voropesiṁ.
I have made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority.

Tassa me, bhante bhagavā, accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṁ, mahārāja, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yaṁ tvaṁ pitaraṁ dhammikaṁ dhammarājānaṁ jīvitā voropesi.
“Indeed, great king, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled

king, for the sake of sovereignty.

Yato ca kho tvaṁ, mahārāja, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhihesā, mahārāja, ariyassa vinaye, yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti, āyatiṁ saṁvaraṁ āpajjatī”ti.
For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:
When the Buddha had spoken, King Ajātasattu said to him,

“handa ca dāni mayaṁ, bhante, gacchāma bahukiccā mayaṁ bahukaraṇīyā”ti.
“Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, mahārāja, kālaṁ maññasī”ti.
“Please, great king, go at your convenience.”

Atha kho rājā māgadho ajātasattu vedehiputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then the king, having approved and agreed with what the Buddha said, got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkantassa rañño māgadhassa ajātasattussa vedehiputtassa bhikkhū āmantesi:
Soon after the king had left, the Buddha addressed the mendicants,

“khatāyaṁ, bhikkhave, rājā.
“The king is broken, mendicants,

Upahatāyaṁ, bhikkhave, rājā.
he is ruined.

Sacāyaṁ, bhikkhave, rājā pitaraṁ dhammikaṁ dhammarājānaṁ jīvitā na voropessatha, imasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ uppajjissathā”ti.
If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Sāmaññaphalasuttaṁ niṭṭhitaṁ dutiyaṁ.

3. Ambaṭṭhasutta

With Ambaṭṭha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena icchānaṅgalaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

Tatra sudaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

1. Pokkharasātivatthu

1. The Section on Pokkharasāti

Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Pokkharasāti was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Assosi kho brāhmaṇo pokkharasāti:
Pokkharasāti heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

2. Ambaṭṭhamāṇava

2. The Brahmin Student Ambaṭṭha

Tena kho pana samayena brāhmaṇassa pokkharasātissa ambaṭṭho nāma māṇavo antevāsī hoti ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo anuññātapaṭiññāto sake ācariyake tevijjake pāvacane:
Now at that time Pokkharasāti had a student named Ambaṭṭha. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own teacher's scriptural heritage of the three Vedas with the words:

"yamahaṁ jānāmi taṁ tvaṁ jānāsi;
"What I know, you know.

yaṁ tvaṁ jānāsi tamahaṁ jānāmī”ti.
And what you know, I know.”

Atha kho brāhmaṇo pokkharasāti ambaṭṭhaṁ māṇavaṁ āmantesi:
Then Pokkharasāti addressed Ambaṭṭha,

“ayaṁ, tāta ambaṭṭha, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. …

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā, arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī’ti.
It’s good to see such perfected ones.

Ehi tvaṁ, tāta ambaṭṭha, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṁ gotamaṁ jānāhi, yadi vā taṁ bhavantaṁ gotamaṁ tathāsantaṁyeva saddo abbhuggato, yadi vā no tathā.

Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation.

Yadi vā so bhavaṁ gotamo tādiso, yadi vā na tādiso, tathā mayaṁ taṁ bhavantaṁ gotamaṁ vedissāmā”ti.
Through you I shall learn about Master Gotama.”

“Yathā kathaṁ panāhaṁ, bho, taṁ bhavantaṁ gotamaṁ jānissāmi: ‘yadi vā taṁ bhavantaṁ gotamaṁ tathāsantaṁyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṁ gotamo tādiso, yadi vā na tādiso’”ti?
“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”

“Āgatāni kho, tāta ambaṭṭha, amhākaṁ mantesu dvattiṁsa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā.
“Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti.
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ, hatthiratanaṁ, assaratanaṁ, maṇiratanaṁ, itthiratanaṁ, gahapatiratanaṁ, pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Ahaṁ kho pana, tāta ambaṭṭha, mantānaṁ dātā;
But, dear Ambaṭṭha, I am the one who gives the hymns,

tvaṁ mantānaṁ paṭiggahetā”ti.
and you are the one who receives them.”

“Evaṁ, bho”ti kho ambaṭṭho māṇavo brāhmaṇassa pokkharasātissa paṭissutvā uṭṭhāyāsanā brāhmaṇaṁ pokkharasātiṁ abhivādetvā padakkhiṇaṁ katvā vaḷavārathamāruyha sambahulehi māṇavakehi saddhiṁ yena icchānaṅgalavanasaṇḍo tena pāyāsi.
“Yes, sir,” replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him to his right. He mounted a mare-drawn chariot and, together with several students, set out for the forest near Icchānaṅgala.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṁ pāvisi.
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.
At that time several mendicants were walking mindfully in the open air.

Atha kho ambaṭṭho māṇavo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
Then the student Ambaṭṭha went up to those mendicants and said,

“kahaṁ nu kho, bho, etarahi so bhavaṁ gotamo viharati?
“Gentlemen, where is Master Gotama at present?

Tañhi mayaṁ bhavantaṁ gotamaṁ dassanāya idhūpasaṅkantā”ti.
For we have come here to see him.”

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then those mendicants thought,

“ayaṁ kho ambaṭṭho māṇavo abhiññātakolañño ceva abhiññātassa ca brāhmaṇassa pokkharasātissa antevāsī.
“This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti.

Agaru kho pana bhagavato evarūpehi kulaputtehi saddhiṁ kathāsallāpo hotī”ti.
The Buddha won’t mind having a discussion together with such gentlemen.”

Te ambaṭṭhaṁ māṇavaṁ etadavocuṁ:
They said to Ambaṭṭha,

“eso, ambaṭṭha, vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭehi, vivarissati te bhagavā dvāran”ti.
“Ambaṭṭha, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

Atha kho ambaṭṭho māṇavo yena so vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭesi. Vivari bhagavā dvāraṁ.
So he approached the Buddha's dwelling and knocked, and the Buddha opened the door.

Pāvisi ambaṭṭho māṇavo. Māṇavakāpi pavisitvā bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
Ambaṭṭha and the other students entered the dwelling. The other students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side.

Ambaṭṭho pana māṇavo caṅkamantopi nisinnena bhagavatā kañci kañci kathaṁ sāraṇīyaṁ vītisāreti, ṭhitopi nisinnena bhagavatā kañci kañci kathaṁ sāraṇīyaṁ vītisāreti.
But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

"evaṁ nu te, ambaṭṭha, brāhmaṇehi vuddhehi mahallakehi ācariyapācariyehi saddhiṁ kathāsallāpo hoti, yathayidaṁ caraṁ tiṭṭhaṁ nisinnena mayā kiñci kiñci kathaṁ sāraṇīyaṁ vītisāretī"ti?
"Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the teachers of teachers: walking around or standing while I'm sitting, speaking some polite words or other?"

2.1. Paṭhamaibbhavāda

2.1. The First Use of the Word "Riffraff"

"No hidaṁ, bho gotama.
"No, Master Gotama.

Gacchanto vā hi, bho gotama, gacchantena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, ṭhito vā hi, bho gotama, ṭhitena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, nisinno vā hi, bho gotama, nisinnena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, sayāno vā hi, bho gotama, sayānena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati.
For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down.

Ye ca kho te, bho gotama, muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, tehipi me saddhiṁ evaṁ kathāsallāpo hoti, yathariva bhotā gotamenā”ti.
But as to these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, I converse with them as I do with Master Gotama.”

“Atthikavato kho pana te, ambaṭṭha, idhāgamanaṁ ahosi, yāyeva kho panatthāya āgaccheyyātha, tameva atthaṁ sādhukaṁ manasi kareyyātha.
“But Ambaṭṭha, you must have come here for some purpose. You should focus on that.

Avusitavāyeva kho pana, bho, ayaṁ ambaṭṭho māṇavo vusitamānī kimaññatra avusitattā”ti.
Though this Ambaṭṭha is unqualified, he thinks he’s qualified. What is that but lack of qualifications?”

Atha kho ambaṭṭho māṇavo bhagavatā avusitavādena vuccamāno kupito anattamano bhagavantaṁyeva khuṁsento bhagavantaṁyeva vambhento bhagavantaṁyeva upavadamāno:
When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo ca me bho gotamo pāpito bhavissatī”ti bhagavantaṁ etadavoca:
“The ascetic Gotama will be worsted!” He said to the Buddha,

“caṇḍā, bho gotama, sakyajāti;
“Master Gotama, the Sakyan clan are rude,

pharusā, bho gotama, sakyajāti;
harsh,

lahusā, bho gotama, sakyajāti;
touchy,

bhassā, bho gotama, sakyajāti;
and argumentative.

ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti.
Riffraff they are, and riffraff they remain! They don’t honor, respect, revere, worship, or venerate brahmins.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.
It is neither proper nor appropriate that the Sakyans—riffraff that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

Itiha ambaṭṭho māṇavo idaṁ paṭhamaṁ sakyesu ibbhavādaṁ nipātesi.
And that’s how Ambaṭṭha denigrated the Sakyans with the word “riffraff” for the first time.

2.2. Dutiyaibbhavāda

2.2. The Second Use of the Word “Riffraff”

“Kiṁ pana te, ambaṭṭha, sakyā aparaddhun”ti?

“But Ambaṭṭha, how have the Sakyans wronged you?”

“Ekamidāhaṁ, bho gotama, samayaṁ ācariyassa brāhmaṇassa pokkharasātissa kenacideva karaṇīyena kapilavatthuṁ agamāsiṁ.
“This one time, Master Gotama, I went to Kapilavatthu on some business for my teacher, the brahmin Pokkharasāti.

Yena sakyānaṁ sandhāgāraṁ tenupasaṅkamiṁ.
I approached the Sakyans in their meeting hall.

Tena kho pana samayena sambahulā sakyā ceva sakyakumārā ca sandhāgāre uccesu āsanesu nisinnā honti aññamaññaṁ aṅgulipatodakehi sañjagghantā saṅkīḷantā, aññadatthu mamaññeva maññe anujagghantā, na maṁ koci āsanenapi nimantesi.
Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn’t invite me to a seat.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.
It is neither proper nor appropriate that the Sakyans—riffraff that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

Itiha ambaṭṭho māṇavo idaṁ dutiyaṁ sakyesu ibbhavādaṁ nipātesi.
And that’s how Ambaṭṭha denigrated the Sakyans with the word “riffraff” for the second time.

2.3. Tatiyaibbhavāda

2.3. The Third Use of the Word “Riffraff”

“Laṭukikāpi kho, ambaṭṭha, sakuṇikā sake kulāvake kāmalāpinī hoti.
“Even a little quail, Ambaṭṭha, speaks as she likes in her own nest.

Sakaṁ kho panetaṁ, ambaṭṭha, sakyānaṁ yadidaṁ kapilavatthuṁ, nārahatāyasmā ambaṭṭho imāya appamattāya abhisajjitun”ti.
Kapilavatthu is the Sakyans own place, Ambaṭṭha. It’s not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing.”

“Cattārome, bho gotama, vaṇṇā—
“Master Gotama, there are these four castes:

khattiyā brāhmaṇā vessā suddā.
aristocrats, brahmins, merchants, and workers.

Imesañhi, bho gotama, catunnaṁ vaṇṇānaṁ tayo vaṇṇā—
Three of these castes—

khattiyā ca vessā ca suddā ca—
aristocrats, merchants, and workers—

aññadatthu brāhmaṇasseva paricārakā sampajjanti.
in fact succeed only in serving the brahmins.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.
It is neither proper nor appropriate that the Sakyans—riffraff that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

Itiha ambaṭṭho māṇavo idaṁ tatiyaṁ sakyesu ibbhavādaṁ nipātesi.
And that’s how Ambaṭṭha denigrated the Sakyans with the word “riffraff” for the third time.

2.4. Dāsiputtavāda

2.4. The Word “Son of Bondservants” is Used

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“atibāḷhaṁ kho ayaṁ ambaṭṭho māṇavo sakyesu ibbhavādena nimmādeti, yannūnāhaṁ gottaṁ puccheyyan”ti.
“This Ambaṭṭha puts the Sakyans down too much by calling them riffraff. Why don’t I ask him about his own clan?”

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

“kathaṁ gottosi, ambaṭṭhā”ti?
“What is your clan, Ambaṭṭha?”

“Kaṇhāyanohamasmi, bho gotamā”ti.
“I am a Kaṇhāyana, Master Gotama.”

“Porāṇaṁ kho pana te, ambaṭṭha, mātāpettikaṁ nāmagottaṁ anussarato ayyaputtā sakyā bhavanti; dāsiputto tvamasi sakyānaṁ.
“But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a female bondservant of the Sakyans.

Sakyā kho pana, ambaṭṭha, rājānaṁ okkākaṁ pitāmahaṁ dahanti.
But the Sakyans claim King Okkāka as their grandfather.

Bhūtapubbaṁ, ambaṭṭha, rājā okkāko yā sā mahesī piyā manāpā, tassā puttassa rajjaṁ pariṇāmetukāmo jeṭṭhakumāre raṭṭhasmā pabbājesi—
Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm—

okkāmukhaṁ karakaṇḍaṁ hatthinikaṁ sinisūraṁ.
Okkāmukha, Karakaṇḍa, Hatthinika, and Sinisūra.

Te raṭṭhasmā pabbājitā himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo, tattha vāsaṁ kappesuṁ.
They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large teak grove.

Te jātisambhedabhayā sakāhi bhaginīhi saddhiṁ saṁvāsaṁ kappesuṁ.
For fear of diluting their lineage, they slept with their own sisters.

Atha kho, ambaṭṭha, rājā okkāko amacce pārisajje āmantesi:
Then King Okkāka addressed his ministers and counselors,

‘kahaṁ nu kho, bho, etarahi kumārā sammantī’ti?
‘Where, sirs, have the princes settled now?’

‘Atthi, deva, himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo, tatthetarahi kumārā sammanti.
‘Sire, there is a lotus pond on the slopes of the Himalayas, by a large grove of _sāka_, the teak tree. They’ve settled there.

Te jātisambhedabhayā sakāhi bhaginīhi saddhiṁ saṁvāsaṁ kappentī’ti.
For fear of diluting their lineage, they are sleeping with their own (_saka_) sisters.’

Atha kho, ambaṭṭha, rājā okkāko udānaṁ udānesi:
Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment:

‘sakyā vata, bho, kumārā, paramasakyā vata, bho, kumārā’ti.
‘The princes are indeed Sakyans! The princes are indeed the best Sakyans!’

Tadagge kho pana, ambaṭṭha, sakyā paññāyanti; so ca nesaṁ pubbapuriso.

From that day on the Sakyans were recognized, and he was their founder.

Rañño kho pana, ambaṭṭha, okkākassa disā nāma dāsī ahosi.
Now, King Okkāka had a female bondservant named Disā.

Sā kaṇhaṁ nāma janesi.
She gave birth to a black boy.

Jāto kaṇho pabyāhāsi:
When he was born, Black Boy said:

‘dhovatha maṁ, amma, nahāpetha maṁ amma, imasmā maṁ asucismā parimocetha, atthāya vo bhavissāmī’ti.
‘Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!’

Yathā kho pana, ambaṭṭha, etarahi manussā pisāce disvā ‘pisācā’ti sañjānanti;
Whereas these days when people see goblins they know them as goblins,

evameva kho, ambaṭṭha, tena kho pana samayena manussā pisāce ‘kaṇhā’ti sañjānanti.
in those days they knew goblins as ‘blackboys’.

Te evamāhaṁsu:
They said:

‘ayaṁ jāto pabyāhāsi, kaṇho jāto, pisāco jāto’ti.
‘He spoke as soon as he was born—a blackboy is born! A goblin is born!’

Tadagge kho pana, ambaṭṭha, kaṇhāyanā paññāyanti, so ca kaṇhāyanānaṁ pubbapuriso.
From that day on the Kaṇhāyanas were recognized, and he was their founder.

Iti kho te, ambaṭṭha, porāṇaṁ mātāpettikaṁ nāmagottaṁ anussarato ayyaputtā sakyā bhavanti, dāsiputto tvamasi

sakyānan”ti.
That’s how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a female bondservant of the Sakyans.”

Evaṁ vutte, te māṇavakā bhagavantaṁ etadavocuṁ:
When he said this, those students said to him,

“mā bhavaṁ gotamo ambaṭṭhaṁ atibāḷhaṁ dāsiputtavādena nimmādesi.
“Master Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant.

Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetun”ti.
He’s well-born, a gentleman, learned, a good speaker, and astute. He’s capable of having a dialogue with Master Gotama about this.”

Atha kho bhagavā te māṇavake etadavoca:
So the Buddha said to them,

“sace kho tumhākaṁ māṇavakānaṁ evaṁ hoti:
“Well, students, if you think that

‘dujjāto ca ambaṭṭho māṇavo, akulaputto ca ambaṭṭho māṇavo, appassuto ca ambaṭṭho māṇavo, akalyāṇavākkaraṇo ca ambaṭṭho māṇavo, duppañño ca ambaṭṭho māṇavo, na ca pahoti ambaṭṭho māṇavo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatu ambaṭṭho māṇavo, tumhe mayā saddhiṁ mantavho asmiṁ vacane.
Ambaṭṭha is ill-born, not a gentleman, uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

Sace pana tumhākaṁ māṇavakānaṁ evaṁ hoti:
But if you think that

‘sujāto ca ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatha tumhe;
he’s well-born, a gentleman, learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

ambaṭṭho māṇavo mayā saddhiṁ paṭimantetū”ti.

“Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetuṁ, tuṇhī mayaṁ bhavissāma, ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetū”ti.
“He is capable of having a dialogue. We will be silent, and let Ambaṭṭha have a dialogue with Master Gotama.”

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to Ambaṭṭha,

“ayaṁ kho pana te, ambaṭṭha, sahadhammiko pañho āgacchati, akāmā byākātabbo.
“Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway.

Sace tvaṁ na byākarissasi, aññena vā aññaṁ paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā ettheva te sattadhā muddhā phalissati.
If you don’t answer, but dodge the issue, remain silent, or simply leave, your head will explode into seven pieces right here.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṁ pubbapuriso”ti?
According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

Evaṁ vutte, ambaṭṭho māṇavo tuṇhī ahosi.
When he said this, Ambaṭṭha kept silent.

Dutiyampi kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
For a second time, the Buddha put the question,

“taṁ kiṁ maññasi, ambaṭṭha, kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṁ pubbapuriso”ti?

Dutiyampi kho ambaṭṭho māṇavo tuṇhī ahosi.
and for a second time Ambaṭṭha kept silent.

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

“byākarohi dāni, ambaṭṭha, na dāni, te tuṇhībhāvassa kālo.
“Answer now, Ambaṭṭha. Now is not the time for silence.

Yo kho, ambaṭṭha, tathāgatena yāvatatiyakaṁ sahadhammikaṁ pañhaṁ puṭṭho na byākaroti, etthevassa sattadhā muddhā phalissatī”ti.
If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

Tena kho pana samayena vajirapāṇī yakkho mahantaṁ ayokūṭaṁ ādāya ādittaṁ sampajjalitaṁ sajotibhūtaṁ ambaṭṭhassa māṇavassa upari vehāsaṁ ṭhito hoti:
Now at that time the spirit Vajirapāṇi, holding a massive iron spear, burning, blazing, and glowing, stood in the sky above Ambaṭṭha, thinking,

"sacāyaṁ ambaṭṭho māṇavo bhagavatā yāvatatiyakaṁ sahadhammikaṁ pañhaṁ puṭṭho na byākarissati, etthevassa sattadhā muddhaṁ phālessāmī"ti.
"If this Ambaṭṭha doesn't answer when asked a third time, I'll blow his head into seven pieces there and then!"

Taṁ kho pana vajirapāṇiṁ yakkhaṁ bhagavā ceva passati ambaṭṭho ca māṇavo.
And both the Buddha and Ambaṭṭha could see Vajirapāṇi.

Atha kho ambaṭṭho māṇavo bhīto saṁviggo lomahaṭṭhajāto bhagavantaṁyeva tāṇaṁ gavesī bhagavantaṁyeva leṇaṁ gavesī bhagavantaṁyeva saraṇaṁ gavesī upanisīditvā bhagavantaṁ etadavoca:
Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he sat down close by the Buddha and said,

"kimetaṁ bhavaṁ gotamo āha?
"What did you say?

Punabhavaṁ gotamo bravitū"ti.
Please repeat the question."

"Taṁ kiṁ maññasi, ambaṭṭha,
"What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṁ pubbapuriso"ti?

According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

“Evameva me, bho gotama, sutaṁ yatheva bhavaṁ gotamo āha.
“I have heard, Master Gotama, that it is just as you say.

Tatopabhutikā kaṇhāyanā;
That’s the origin of the Kaṇhāyanas,

so ca kaṇhāyanānaṁ pubbapuriso”ti.
and that’s who their founder is.”

2.5. Ambaṭṭhavaṁsakathā

2.5. The Discussion of Ambaṭṭha’s Heritage

Evaṁ vutte, te māṇavakā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those students made an uproar,

“dujjāto kira, bho, ambaṭṭho māṇavo; akulaputto kira, bho, ambaṭṭho māṇavo; dāsiputto kira, bho, ambaṭṭho māṇavo sakyānaṁ. Ayyaputtā kira, bho, ambaṭṭhassa māṇavassa sakyā bhavanti.
“It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan bondservant, and that the Sakyans are sons of his masters!

Dhammavādiṁyeva kira mayaṁ samaṇaṁ gotamaṁ apasādetabbaṁ amaññimhā”ti.
And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“atibāḷhaṁ kho ime māṇavakā ambaṭṭhaṁ māṇavaṁ dāsiputtavādena nimmādenti, yannūnāhaṁ parimoceyyan”ti.

“These students put Ambaṭṭha down too much by calling him the son of a bondservant. Why don’t I get him out of this?”

Atha kho bhagavā te māṇavake etadavoca:
So the Buddha said to the students,

“mā kho tumhe, māṇavakā, ambaṭṭhaṁ māṇavaṁ atibāḷhaṁ dāsiputtavādena nimmādetha.
“Students, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant.

Uḷāro so kaṇho isi ahosi.
That Black Boy was an eminent sage.

So dakkhiṇajanapadaṁ gantvā brahmamante adhīyitvā rājānaṁ okkākaṁ upasaṅkamitvā maddarūpiṁ dhītaraṁ yāci.
He went to a southern country and memorized the Prime Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

Tassa rājā okkāko:
The king said to him,

‘ko nevaṁ re ayaṁ mayhaṁ dāsiputto samāno maddarūpiṁ dhītaraṁ yācatī’ti, kupito anattamano khurappaṁ sannayhi.
‘Who the hell is this son of a bondservant to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow.

So taṁ khurappaṁ neva asakkhi muñcituṁ, no paṭisaṁharituṁ.
But he wasn’t able to either shoot it or to relax it.

Atha kho, māṇavakā, amaccā pārisajjā kaṇhaṁ isiṁ upasaṅkamitvā etadavocuṁ:
Then the ministers and counselors approached the sage Black Boy and said:

‘sotthi, bhaddante, hotu rañño;
‘Spare the king, sir,

sotthi, bhaddante, hotu raññoʼti.
spare him!’

‘Sotthi bhavissati rañño, api ca rājā yadi adho khurappaṁ muñcissati, yāvatā rañño vijitaṁ, ettāvatā pathavī undriyissatīʼti.
‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’

‘Sotthi, bhaddante, hotu rañño, sotthi janapadassāʼti.
‘Spare the king, sir, and spare the country!’

‘Sotthi bhavissati rañño, sotthi janapadassa, api ca rājā yadi uddhaṁ khurappaṁ muñcissati, yāvatā rañño vijitaṁ, ettāvatā satta vassāni devo na vassissatīʼti.
‘Both king and country will be safe. But if he shoots the arrow upwards, there will be no rain in the entire realm for seven years.’

‘Sotthi, bhaddante, hotu rañño sotthi janapadassa devo ca vassatūʼti.
‘Spare the king, sir, spare the country, and let there be rain!’

‘Sotthi bhavissati rañño sotthi janapadassa devo ca vassissati, api ca rājā jeṭṭhakumāre khurappaṁ patiṭṭhāpetu, sotthi kumāro pallomo bhavissatīʼti.
‘Both king and country will be safe, and the rain will fall. And if the king aims the arrow at the crown prince, he will be safe and untouched.’

Atha kho, māṇavakā, amaccā okkākassa ārocesuṁ:
So the ministers said to Okkāka:

‘okkāko jeṭṭhakumāre khurappaṁ patiṭṭhāpetu. Sotthi kumāro pallomo bhavissatīʼti.

‘Okkāka must aim the arrow at the crown prince. He will be safe and untouched.’

Atha kho rājā okkāko jeṭṭhakumāre khurappaṁ patiṭṭhapesi, sotthi kumāro pallomo samabhavi.
So King Okkāka aimed the arrow at the crown prince. And he was safe and untouched.

Atha kho tassa rājā okkāko bhīto saṁviggo lomahaṭṭhajāto brahmadaṇḍena tajjito maddarūpiṁ dhītaraṁ adāsi.
Then the king was terrified, shocked, and awestruck. Scared by the prime punishment, he gave the hand of his daughter Maddarūpī.

Mā kho tumhe, māṇavakā, ambaṭṭhaṁ māṇavaṁ atibāḷhaṁ dāsiputtavādena nimmādetha, uḷāro so kaṇho isi ahosī”ti.
Students, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant. That Black Boy was an eminent sage.”

3. Khattiyaseṭṭhabhāva

3. The Supremacy of the Aristocrats

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ āmantesi:
Then the Buddha addressed Ambaṭṭha,

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha khattiyakumāro brāhmaṇakaññāya saddhiṁ saṁvāsaṁ kappeyya, tesaṁ saṁvāsamanvāya putto jāyetha.
Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son.

Yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.
“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.
“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.
“He would not.”

“Api nu naṁ khattiyā khattiyābhisekena abhisiñceyyun”ti?
“And would the aristocrats anoint him as king?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Mātito hi, bho gotama, anupapanno”ti.
Because his maternity is unsuitable.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha brāhmaṇakumāro khattiyakaññāya saddhiṁ saṁvāsaṁ kappeyya, tesaṁ saṁvāsamanvāya putto jāyetha.
Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son.

Yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.
“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.
“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.

“He would not.”

“Api nu naṁ khattiyā khattiyābhisekena abhisiñceyyun”ti?
“And would the aristocrats anoint him as king?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Pitito hi, bho gotama, anupapanno”ti.
Because his paternity is unsuitable.”

“Iti kho, ambaṭṭha, itthiyā vā itthiṁ karitvā purisena vā purisaṁ karitvā khattiyāva seṭṭhā, hīnā brāhmaṇā.
“And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

idha brāhmaṇā brāhmaṇaṁ kismiñcideva pakaraṇe khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṁ.
Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

Api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Āvaṭaṁ hissa, bho gotama”.
“He would be.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha khattiyā khattiyaṁ kismiñcideva pakaraṇe khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṁ.
Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

Api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.
“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.
“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.
“He would not.”

“Ettāvatā kho, ambaṭṭha, khattiyo paramanihīnataṁ patto hoti, yadeva naṁ khattiyā khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti.
“At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation.

Iti kho, ambaṭṭha, yadā khattiyo paramanihīnataṁ patto hoti, tadāpi khattiyāva seṭṭhā, hīnā brāhmaṇā.
Yet still the aristocrats are superior and the brahmins inferior.

Brahmunā pesā, ambaṭṭha, sanaṅkumārena gāthā bhāsitā:
Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmiṁ,
‘The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse’ti.
is best of gods and humans.’

Sā kho panesā, ambaṭṭha, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsitā no dubbhāsitā, atthasaṁhitā no anatthasaṁhitā, anumatā mayā.
That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me.

Ahampi hi, ambaṭṭha, evaṁ vadāmi—
For I also say this:

Khattiyo seṭṭho janetasmiṁ,
The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse”ti.
is best of gods and humans.”

Bhāṇavāro paṭhamo.

4. Vijjācaraṇakathā

4. Knowledge and Conduct

“Katamaṁ pana taṁ, bho gotama, caraṇaṁ, katamā ca pana sā vijjā”ti?
“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Na kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya jātivādo vā vuccati, gottavādo vā vuccati, mānavādo vā vuccati:
“Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of ancestry or clan or pride—

‘arahasi vā maṁ tvaṁ, na vā maṁ tvaṁ arahasī’ti.
‘You deserve me’ or ‘You don’t deserve me.’

Yattha kho, ambaṭṭha, āvāho vā hoti, vivāho vā hoti, āvāhavivāho vā hoti, etthetaṁ vuccati jātivādo vā itipi gottavādo vā itipi mānavādo vā itipi:
Wherever there is giving and taking in marriage there is such discussion.

‘arahasi vā maṁ tvaṁ, na vā maṁ tvaṁ arahasī’ti.

Ye hi keci, ambaṭṭha, jātivādavinibaddhā vā gottavādavinibaddhā vā mānavādavinibaddhā vā āvāhavivāhavinibaddhā vā, ārakā te anuttarāya vijjācaraṇasampadāya.
Whoever is attached to questions of ancestry or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct.

Pahāya kho, ambaṭṭha, jātivādavinibaddhañca gottavādavinibaddhañca mānavādavinibaddhañca āvāhavivāhavinibaddhañca anuttarāya vijjācaraṇasampadāya sacchikiriyā hotī”ti.
The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

“Katamaṁ pana taṁ, bho gotama, caraṇaṁ, katamā ca sā vijjā”ti?
“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Idha, ambaṭṭha, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati … pe…

and reflect …

So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati …pe…
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati …pe…
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati …pe…
Furthermore, with the fading away of rapture, they enter and remain in the third absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati …pe…

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Idaṁ kho taṁ, ambaṭṭha, caraṇaṁ.
This is that conduct.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …pe…
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

idampissa hoti vijjāya …pe…
This pertains to their knowledge. …

nāparaṁ itthattāyāti pajānāti,
They understand: ‘There is no return to any state of existence.’

idampissa hoti vijjāya.
This pertains to their knowledge.

Ayaṁ kho sā, ambaṭṭha, vijjā.
This is that knowledge.

Ayaṁ vuccati, ambaṭṭha, bhikkhu ‘vijjāsampanno’ itipi, ‘caraṇasampanno’ itipi, ‘vijjācaraṇasampanno’ itipi.
This mendicant is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’.

Imāya ca, ambaṭṭha, vijjāsampadāya caraṇasampadāya ca aññā vijjāsampadā ca caraṇasampadā ca uttaritarā vā paṇītatarā vā natthi.

And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

5. Catuapāyamukha

5. Four Drains

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti.
There are these four drains that affect this supreme knowledge and conduct.

Katamāni cattāri?
What four?

Idha, ambaṭṭha, ekacco samaṇo vā brāhmaṇo vā imaññeva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno khārividhamādāya araññāyatanaṁ ajjhogāhati:
Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their stuff with a shoulder-pole, thinking

‘pavattaphalabhojano bhavissāmī’ti.
they will get by eating fallen fruit.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ paṭhamaṁ apāyamukhaṁ bhavati.
This is the first drain that affects this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca

anabhisambhuṇamāno kudālapiṭakaṁ ādāya araññavanaṁ ajjhogāhati:
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking

‘kandamūlaphalabhojano bhavissāmī’ti.
they will get by eating tubers and fruit.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ dutiyaṁ apāyamukhaṁ bhavati.
This is the second drain that affects this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantaṁ vā nigamasāmantaṁ vā agyāgāraṁ karitvā aggiṁ paricaranto acchati.
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ tatiyaṁ apāyamukhaṁ bhavati.
This is the third drain that affects this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imaṁ ceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṁ agāraṁ karitvā acchati:
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a fire chamber in the central square and dwells there, thinking:

‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, tamahaṁ yathāsatti yathābalaṁ paṭipūjessāmī’ti.
‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.’

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ catutthaṁ apāyamukhaṁ bhavati.
This is the fourth drain that affects this supreme knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya imāni cattāri apāyamukhāni bhavanti.
These are the four drains that affect this supreme knowledge and conduct.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

api nu tvaṁ imāya anuttarāya vijjācaraṇasampadāya sandissasi sācariyako”ti?
Is this supreme knowledge and conduct seen in your own tradition?”

“No hidaṁ, bho gotama.
“No, Master Gotama.

Kocāhaṁ, bho gotama, sācariyako, kā ca anuttarā vijjācaraṇasampadā?
Who am I and my tradition compared with the supreme knowledge and conduct?

Ārakāhaṁ, bho gotama, anuttarāya vijjācaraṇasampadāya sācariyako”ti.
We are far from that.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno khārividhamādāya araññavanamajjhogāhasi sācariyako:
Since you’re not managing to obtain this supreme knowledge and conduct, have you with your tradition plunged into a wilderness region carrying your stuff with a shoulder-pole, thinking

‘pavattaphalabhojano bhavissāmī’”ti?
you will get by eating fallen fruit?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kudālapiṭakaṁ ādāya araññavanamajjhogāhasi sācariyako:
Have you with your tradition … plunged into a wilderness region carrying a spade and basket, thinking

‘kandamūlaphalabhojano bhavissāmī’”ti?
you will get by eating tubers and fruit?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantaṁ vā nigamasāmantaṁ vā agyāgāraṁ karitvā aggiṁ paricaranto acchasi sācariyako”ti?
Have you with your tradition … set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca

anabhisambhuṇamāno cātumahāpathe catudvāraṁ agāraṁ karitvā acchasi sācariyako:
Have you with your tradition … set up a fire chamber in the central square and dwelt there, thinking:

‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, taṁ mayaṁ yathāsatti yathābalaṁ paṭipūjessāmā’”ti?
‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kho, ambaṭṭha, imāya ceva tvaṁ anuttarāya vijjācaraṇasampadāya parihīno sācariyako.
“So you with your tradition are not only inferior to the supreme knowledge and conduct,

Ye cime anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti, tato ca tvaṁ parihīno sācariyako.
you are even inferior to the four drains that affect the supreme knowledge and conduct.

Bhāsitā kho pana te esā, ambaṭṭha, ācariyena brāhmaṇena pokkharasātinā vācā:
But you have been told this by your teacher, the brahmin Pokkharasāti:

‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, kā ca tevijjānaṁ brāhmaṇānaṁ sākacchā’ti attanā āpāyikopi aparipūramāno.
‘Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman compared with conversation with the brahmins of the three knowledges?” Yet he himself has not even fulfilled one of the drains!

Passa, ambaṭṭha, yāva aparaddhañca te idaṁ ācariyassa brāhmaṇassa pokkharasātissa.

See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

6. Pubbakaisibhāvānuyoga

6. Being Like the Sages of the Past

Brāhmaṇo kho pana, ambaṭṭha, pokkharasāti rañño pasenadissa kosalassa dattikaṁ bhuñjati.
But Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala.

Tassa rājā pasenadi kosalo sammukhībhāvampi na dadāti.
But the king won't even grant him an audience face to face.

Yadāpi tena manteti, tirodussantena manteti.
When he consults, he does so behind a curtain.

Yassa kho pana, ambaṭṭha, dhammikaṁ payātaṁ bhikkhaṁ paṭiggaṇheyya, kathaṁ tassa rājā pasenadi kosalo sammukhībhāvampi na dadeyya.
Why wouldn't the king grant a face to face audience with someone who'd receive his legitimate presentation of food?

Passa, ambaṭṭha, yāva aparaddhañca te idaṁ ācariyassa brāhmaṇassa pokkharasātissa.
See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

idha rājā pasenadi kosalo hatthigīvāya vā nisinno assapiṭṭhe vā nisinno rathūpatthare vā ṭhito uggehi vā rājaññehi vā kiñcideva mantanaṁ manteyya.
Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant's neck or on horseback, or while standing on the mat in a chariot.

So tamhā padesā apakkamma ekamantaṁ tiṭṭheyya.

And suppose he’d get down from that place and stand aside.

Atha āgaccheyya suddo vā suddadāso vā, tasmiṁ padese ṭhito tadeva mantanaṁ manteyya:
Then along would come a worker or their bondservant, who’d stand in the same place and continue the consultation:

‘evampi rājā pasenadi kosalo āha, evampi rājā pasenadi kosalo āhā’ti.
‘This is what King Pasenadi says, and this too is what the king says.’

Api nu so rājabhaṇitaṁ vā bhaṇati rājamantanaṁ vā manteti?
Though he spoke the king’s words and gave the king’s advice,

Ettāvatā so assa rājā vā rājamatto vā”ti?
does that qualify him to be the king or the king’s minister?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho tvaṁ, ambaṭṭha, ye te ahesuṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu:
“In the same way, Ambaṭṭha, the brahmin seers of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

‘tyāhaṁ mante adhiyāmi sācariyako’ti, tāvatā tvaṁ bhavissasi isi vā isitthāya vā paṭipannoti netaṁ ṭhānaṁ vijjati.

You might imagine that, since you’ve learned their hymns by heart in your own tradition, that makes you a hermit or someone on the path to becoming a hermit. But that is not possible.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ—
According to what you have heard from elderly and senior brahmins, the teachers of teachers,

ye te ahesuṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,
did those brahmin hermits of the past—

evaṁ su te sunhātā suvilittā kappitakesamassū āmukkamaṇikuṇḍalābharaṇā odātavatthavasanā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi tvaṁ etarahi sācariyako”ti?
nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…

Evaṁ su te sālīnaṁ odanaṁ sucimaṁsūpasecanaṁ vicitakāḷakaṁ anekasūpaṁ anekabyañjanaṁ paribhuñjanti, seyyathāpi tvaṁ etarahi sācariyako”ti?

“Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…

Evaṁ su te veṭhakanatapassāhi nārīhi paricārenti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…

Evaṁ su te kuttavālehi vaḷavārathehi dīghāhi patodalaṭṭhīhi vāhane vitudentā vipariyāyanti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…

Evaṁ su te ukkiṇṇaparikhāsu okkhittapalighāsu nagarūpakārikāsu dīghāsivudhehi purisehi rakkhāpenti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kho, ambaṭṭha, neva tvaṁ isi na isitthāya paṭipanno sācariyako.
“So, Ambaṭṭha, in your own tradition you are neither hermit nor someone on the path to becoming a hermit.

Yassa kho pana, ambaṭṭha, mayi kaṅkhā vā vimati vā so maṁ pañhena, ahaṁ veyyākaraṇena sodhissāmī”ti.
Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer.”

7. Dvelakkhaṇādassana
7. Seeing the Two Marks

Atha kho bhagavā vihārā nikkhamma caṅkamaṁ abbhuṭṭhāsi.
Then the Buddha came out of his dwelling and proceeded to begin walking mindfully,

Ambaṭṭhopi māṇavo vihārā nikkhamma caṅkamaṁ abbhuṭṭhāsi.
and Ambaṭṭha did likewise.

Atha kho ambaṭṭho māṇavo bhagavantaṁ caṅkamantaṁ anucaṅkamamāno bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni samannesi.
Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man.

Addasā kho ambaṭṭho māṇavo bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.
whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“passati kho me ayaṁ ambaṭṭho māṇavo dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
“This brahmin student Ambaṭṭha sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi. Yathā addasa ambaṭṭho māṇavo bhagavato kosohitaṁ vatthaguyhaṁ.
Then the Buddha used his psychic power to will that Ambaṭṭha would see his retracted private parts.

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṁ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho ambaṭṭhassa māṇavassa etadahosi:
Then Ambaṭṭha thought,

“samannāgato kho samaṇo gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehī”ti.

“The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

Bhagavantaṁ etadavoca:
He said to the Buddha,

“handa ca dāni mayaṁ, bho gotama, gacchāma, bahukiccā mayaṁ bahukaraṇīyā”ti.
“Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, ambaṭṭha, kālaṁ maññasī”ti.
“Please, Ambaṭṭha, go at your convenience.”

Atha kho ambaṭṭho māṇavo vaḷavārathamāruyha pakkāmi.
Then Ambaṭṭha mounted his mare-drawn chariot and left.

Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhāya nikkhamitvā mahatā brāhmaṇagaṇena saddhiṁ sake ārāme nisinno hoti ambaṭṭhaṁyeva māṇavaṁ paṭimānento.
Now at that time the brahmin Pokkharasāti had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha.

Atha kho ambaṭṭho māṇavo yena sako ārāmo tena pāyāsi.
Then Ambaṭṭha entered the park.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena brāhmaṇo pokkharasāti tenupasaṅkami; upasaṅkamitvā brāhmaṇaṁ pokkharasātiṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ambaṭṭhaṁ māṇavaṁ brāhmaṇo pokkharasāti etadavoca:
He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him:

“kacci, tāta ambaṭṭha, addasa taṁ bhavantaṁ gotaman”ti?
“I hope, dear Ambaṭṭha, you saw the Master Gotama?”

“Addasāma kho mayaṁ, bho, taṁ bhavantaṁ gotaman”ti.
“I saw him, sir.”

“Kacci, tāta ambaṭṭha, taṁ bhavantaṁ gotamaṁ tathā santaṁyeva saddo abbhuggato no aññathā;
“Well, does he live up to his reputation or not?”

kacci pana so bhavaṁ gotamo tādiso no aññādiso”ti?

“Tathā santaṁyeva, bho, taṁ bhavantaṁ gotamaṁ saddo abbhuggato no aññathā, tādisova so bhavaṁ gotamo no aññādiso.
“He does, sir.

Samannāgato ca so bhavaṁ gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehī”ti.
Master Gotama possesses the thirty-two marks completely, lacking none.”

“Ahu pana te, tāta ambaṭṭha, samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti?
“And did you have some discussion with him?”

“Ahu kho me, bho, samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti.
“I did.”

“Yathā kathaṁ pana te, tāta ambaṭṭha, ahu samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti?
“And what kind of discussion did you have with him?”

Atha kho ambaṭṭho māṇavo yāvatako ahosi bhagavatā saddhiṁ kathāsallāpo, taṁ sabbaṁ brāhmaṇassa pokkharasātissa ārocesi.

Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

Evaṁ vutte, brāhmaṇo pokkharasāti ambaṭṭhaṁ māṇavaṁ etadavoca:
Then Pokkharasāti said to Ambaṭṭha,

“aho vata re amhākaṁ, paṇḍitaka, aho vata re amhākaṁ, bahussutaka, aho vata re amhākaṁ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
“Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell.

Yadeva kho tvaṁ, ambaṭṭha, taṁ bhavantaṁ gotamaṁ evaṁ āsajja āsajja avacāsi, atha kho so bhavaṁ gotamo amhepi evaṁ upaneyya upaneyya avaca.
It’s only because you repeatedly attacked Master Gotama like that that he kept bringing up charges against us!”

Aho vata re amhākaṁ, paṇḍitaka, aho vata re amhākaṁ, bahussutaka, aho vata re amhākaṁ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyā”ti, kupito anattamano ambaṭṭhaṁ māṇavaṁ padasāyeva pavattesi.
Angry and upset, he kicked Ambaṭṭha over,

Icchati ca tāvadeva bhagavantaṁ dassanāya upasaṅkamituṁ.
and wanted to go and see the Buddha right away.

8. Pokkharasātibuddhūpasaṅkamana

8. Pokkharasāti Visits the Buddha

Atha kho te brāhmaṇā brāhmaṇaṁ pokkharasātiṁ etadavocuṁ:
Then those brahmins said to Pokkharasāti,

“ativikālo kho, bho, ajja samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
“It’s much too late to visit the ascetic Gotama today.

Svedāni bhavaṁ pokkharasāti samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
You can visit him tomorrow.”

Atha kho brāhmaṇo pokkharasāti sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā yāne āropetvā ukkāsu dhāriyamānāsu ukkaṭṭhāya niyyāsi, yena icchānaṅgalavanasaṇḍo tena pāyāsi.
So Pokkharasāti had a variety of delicious foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala.

Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho brāhmaṇo pokkharasāti bhagavantaṁ etadavoca:
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“āgamā nu khvidha, bho gotama, amhākaṁ antevāsī ambaṭṭho māṇavo”ti?
“Master Gotama, has my pupil, the student Ambaṭṭha, come here?”

“Āgamā kho te, brāhmaṇa, antevāsī ambaṭṭho māṇavo”ti.
“Yes he has, brahmin.”

“Ahu pana te, bho gotama, ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti?
“And did you have some discussion with him?”

“Ahu kho me, brāhmaṇa, ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti.
“I did.”

“Yathākathaṁ pana te, bho gotama, ahu ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti?
“And what kind of discussion did you have with him?”

Atha kho bhagavā yāvatako ahosi ambaṭṭhena māṇavena saddhiṁ kathāsallāpo, taṁ sabbaṁ brāhmaṇassa pokkharasātissa ārocesi.
Then the Buddha informed Pokkharasāti of all they had discussed.

Evaṁ vutte, brāhmaṇo pokkharasāti bhagavantaṁ etadavoca:
Then Pokkharasāti said to the Buddha,

“bālo, bho gotama, ambaṭṭho māṇavo, khamatu bhavaṁ gotamo ambaṭṭhassa māṇavassā”ti.
“Ambaṭṭha is a fool, Master Gotama. Please forgive him.”

“Sukhī hotu, brāhmaṇa, ambaṭṭho māṇavo”ti.
“May the student Ambaṭṭha be happy, brahmin.”

Atha kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni samannesi.
Then Pokkharasāti scrutinized the Buddha’s body for the thirty-two marks of a great man.

Addasā kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.
whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“passati kho me ayaṁ brāhmaṇo pokkharasāti dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
“Pokkharasāti sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi yathā addasa brāhmaṇo pokkharasāti bhagavato kosohitaṁ vatthaguyhaṁ.
Then the Buddha used his psychic power to will that Pokkharasāti would see his retracted private parts.

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṁ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho brāhmaṇassa pokkharasātissa etadahosi:
Pokkharasāti thought,

“samannāgato kho samaṇo gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehī”ti.
“The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

Bhagavantaṁ etadavoca:
He said to the Buddha,

“adhivāsetu me bhavaṁ gotamo ajjatanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho brāhmaṇo pokkharasāti bhagavato adhivāsanaṁ viditvā bhagavato kālaṁ ārocesi:
Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena brāhmaṇassa pokkharasātissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho brāhmaṇo pokkharasāti bhagavantaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, māṇavakāpi bhikkhusaṅghaṁ.
Then Pokkharasāti served and satisfied the Buddha with his own hands with a variety of delicious foods, while his students served the Saṅgha.

Atha kho brāhmaṇo pokkharasāti bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Pokkharasāti took a low seat and sat to one side.

Ekamantaṁ nisinnassa kho brāhmaṇassa pokkharasātissa bhagavā anupubbiṁ kathaṁ kathesi,
Then the Buddha taught him step by step, with

seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ;
a talk on giving, ethical conduct, and heaven.

kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ, nekkhamme ānisaṁsaṁ pakāsesi.
He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi brāhmaṇaṁ pokkharasātiṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when the Buddha knew that Pokkharasāti’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva brāhmaṇassa pokkharasātissa tasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

9. Pokkharasātiupāsakattapaṭivedanā

9. Pokkharasāti Declares Himself a Lay Follower

Atha kho brāhmaṇo pokkharasāti diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṁ etadavoca:
Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, just so has Master Gotama made the Teaching clear in many ways.

Esāhaṁ, bho gotama, saputto sabhariyo sapariso sāmacco bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
Together with my children, wives, retinue, and ministers, I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Yathā ca bhavaṁ gotamo ukkaṭṭhāya aññāni upāsakakulāni upasaṅkamati, evameva bhavaṁ gotamo pokkharasātikulaṁ upasaṅkamatu.
Just as Master Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine.

Tattha ye te māṇavakā vā māṇavikā vā bhavantaṁ gotamaṁ abhivādessanti vā paccuṭṭhissanti vā āsanaṁ vā udakaṁ vā dassanti cittaṁ vā pasādessanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāyā”ti.
The brahmin boys and girls there will bow to you, rise in your presence, give you a seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness.”

“Kalyāṇaṁ vuccati, brāhmaṇā”ti.
“That’s good of you to say, householder.”

Ambaṭṭhasuttaṁ niṭṭhitaṁ tatiyaṁ.

4. Soṇadaṇḍasutta

With Soṇadaṇḍa

1. Campeyyakabrāhmaṇagahapatikā

1. The Brahmins and Householders of Campā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena campā tadavasari.
At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of around five hundred mendicants when he arrived at Campā,

Tatra sudaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
where he stayed by the banks of the Gaggarā Lotus Pond.

Tena kho pana samayena soṇadaṇḍo brāhmaṇo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Assosuṁ kho campeyyakā brāhmaṇagahapatikā:
The brahmins and householders of Campā heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī”ti.
It’s good to see such perfected ones.”

Atha kho campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā pokkharaṇī tenupasaṅkamanti.
Then, having departed Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

Tena kho pana samayena soṇadaṇḍo brāhmaṇo uparipāsāde divāseyyaṁ upagato hoti.
Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho soṇadaṇḍo brāhmaṇo campeyyake brāhmaṇagahapatike campāya nikkhamitvā saṅghasaṅghī gaṇībhūte yena gaggarā pokkharaṇī tenupasaṅkamante.
He saw the brahmins and householders heading for the lotus pond,

Disvā khattaṁ āmantesi:
and addressed his steward,

“kiṁ nu kho, bho khatte, campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā pokkharaṇī tenupasaṅkamantī”ti?
“My steward, why are the brahmins and householders headed for the Gaggarā Lotus Pond?”

“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
“The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṁ gotamaṁ dassanāya upasaṅkamantī”ti.
They’re going to see that Master Gotama.”

“Tena hi, bho khatte, yena campeyyakā brāhmaṇagahapatikā tenupasaṅkama, upasaṅkamitvā campeyyake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘soṇadaṇḍo, bho, brāhmaṇo evamāha—
‘Sirs, the brahmin Soṇadaṇḍa asks

āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.
you to wait, as he will also go to see the ascetic Gotama.’”

“Evaṁ, bho”ti kho so khattā soṇadaṇḍassa brāhmaṇassa paṭissutvā yena campeyyakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā campeyyake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“soṇadaṇḍo bho brāhmaṇo evamāha:

‘āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.

2. Soṇadaṇḍaguṇakathā

2. The Qualities of Soṇadaṇḍa

Tena kho pana samayena nānāverajjakānaṁ brāhmaṇānaṁ pañcamattāni brāhmaṇasatāni campāyaṁ paṭivasanti kenacideva karaṇīyena.
Now at that time around five hundred brahmins from abroad were residing in Campā on some business.

Assosuṁ kho te brāhmaṇā:
They heard that

“soṇadaṇḍo kira brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
the brahmin Soṇadaṇḍa was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena soṇadaṇḍo brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
They approached Soṇadaṇḍa and said to him,

“saccaṁ kira bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti?
“Is it really true that you are going to see the ascetic Gotama?”

“Evaṁ kho me, bho, hoti:
“Yes, gentlemen, it is true.”

‘ahampi samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkami.
“Please don’t, master Soṇadaṇḍa!

Na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
It’s not appropriate for you to go to see the ascetic Gotama.

Sace bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamissati, bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati.
For if you do so, your reputation will diminish and his will increase.

Yampi bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
You are well born on both your mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi bhavaṁ soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi soṇadaṇḍo aḍḍho mahaddhano mahābhogo …pe…
You’re rich, affluent, and wealthy. …

Bhavañhi soṇadaṇḍo ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo …pe…

You recite and remember the hymns, and are have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

Bhavañhi soṇadaṇḍo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. …

Bhavañhi soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato …pe…
You are ethical, mature in ethical conduct. …

Bhavañhi soṇadaṇḍo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Bhavañhi soṇadaṇḍo bahūnaṁ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti. Bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto soṇadaṇḍassa santike mantatthikā mante adhiyitukāmā …pe…
You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

Bhavañhi soṇadaṇḍo jiṇṇo vuddho mahallako addhagato vayoanuppatto;
You're old, elderly and senior, advanced in years, and have reached the final stage of life.

samaṇo gotamo taruṇo ceva taruṇapabbajito ca …pe…
The ascetic Gotama is young, and has newly gone forth. …

Bhavañhi soṇadaṇḍo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
You’re honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Bhavañhi soṇadaṇḍo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti. …

Bhavañhi soṇadaṇḍo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ, rājadāyaṁ brahmadeyyaṁ.
You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Yampi bhavaṁ soṇadaṇḍo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ, rājadāyaṁ brahmadeyyaṁ.

Imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason, too, it’s not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamitun”ti.
it’s appropriate that he comes to see you.

3. Buddhaguṇakathā

3. The Qualities of the Buddha

Evaṁ vutte, soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:
When they had spoken, Soṇadaṇḍa said to those brahmins:

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ;
“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
and it’s not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena.
He is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ;
For this reason it’s not appropriate for the ascetic Gotama to come to see me;

atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo mahantaṁ ñātisaṅghaṁ ohāya pabbajito …pe…
When he went forth he abandoned a large family circle. …

Samaṇo khalu, bho, gotamo pahūtaṁ hiraññasuvaṇṇaṁ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṁ ca …pe…
When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṁ pabbajito …pe…
He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. …

Samaṇo khalu, bho, gotamo akāmakānaṁ mātāpitūnaṁ assumukhānaṁ rudantānaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito …pe…
Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, brahmavaṇṇī, brahmavacchasī, akhuddāvakāso dassanāya …pe…
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. …

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato …pe…
He is ethical, possessing ethical conduct that is noble and skillful. …

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
He’s a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Samaṇo khalu, bho, gotamo bahūnaṁ ācariyapācariyo …pe…
He's a teacher of teachers. …

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo …pe…
He has ended sensual desire, and is rid of caprice. …

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya …pe…
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā …pe…
He went forth from an eminent family of unbroken aristocratic lineage. …

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā …pe…
He went forth from a rich, affluent, and wealthy family. …

Samaṇaṁ khalu, bho, gotamaṁ tiroraṭṭhā tirojanapadā pañhaṁ pucchituṁ āgacchanti …pe…
People come from distant lands and distant countries to question him. …

Samaṇaṁ khalu, bho, gotamaṁ anekāni devatāsahassāni pāṇehi saraṇaṁ gatāni …pe…
Many thousands of deities have gone for refuge for life to him. …

Samaṇaṁ khalu, bho, gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti …pe…
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

Samaṇo khalu, bho, gotamo dvattiṁsamahāpurisalakkhaṇehi samannāgato …pe…
He has the thirty-two marks of a great man. …

Samaṇo khalu, bho, gotamo ehisvāgatavādī sakhilo sammodako abbhākuṭiko uttānamukho pubbabhāsī …pe…
He is welcoming, congenial, polite, smiling, open, the first to speak. …

Samaṇo khalu, bho, gotamo catunnaṁ parisānaṁ sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā …pe…
Many gods and humans are devoted to him. …

Samaṇo khalu, bho, gotamo yasmiṁ gāme vā nigame vā paṭivasati, na tasmiṁ gāme vā nigame vā amanussā manusse viheṭhenti …pe…
While he is residing in a village or town, non-human entities do not harass them. …

Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṁ aggamakkhāyati. Yathā kho pana, bho, etesaṁ samaṇabrāhmaṇānaṁ yathā vā tathā vā yaso samudāgacchati, na hevaṁ samaṇassa gotamassa yaso samudāgato.
He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato …pe…
Rather, he came by his fame due to his supreme knowledge and conduct. …

Samaṇaṁ khalu, bho, gotamaṁ rājā māgadho seniyo bimbisāro saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ rājā pasenadi kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ brāhmaṇo pokkharasāti saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito …pe…
King Pasenadi of Kosala …

Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti.

Samaṇo khalu, bho, gotamo campaṁ anuppatto, campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond.

Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṁ gāmakhettaṁ āgacchanti atithī no te honti.
Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā.
and should be honored and respected as such.

Yampi, bho, samaṇo gotamo campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre, atithimhākaṁ samaṇo gotamo;

atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo.

Imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
For this reason, too, it’s not appropriate for Master Gotama to come to see me;

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Ettake kho ahaṁ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṁ gotamo ettakavaṇṇo.
This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

Aparimāṇavaṇṇo hi so bhavaṁ gotamo"ti.
for the praise of Master Gotama is limitless."

Evaṁ vutte, te brāhmaṇā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

"yathā kho bhavaṁ soṇadaṇḍo samaṇassa gotamassa vaṇṇe bhāsati ito cepi so bhavaṁ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamituṁ api puṭosenā"ti.
"According to Soṇadaṇḍa's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag."

"Tena hi, bho, sabbeva mayaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmā"ti.
"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. Soṇadaṇḍaparivitakka

4. Soṇadaṇḍa's Second Thoughts

Atha kho soṇadaṇḍo brāhmaṇo mahatā brāhmaṇagaṇena saddhiṁ yena gaggarā pokkharaṇī tenupasaṅkami.
Then Soṇadaṇḍa together with a large group of brahmins went to see the Buddha.

Atha kho soṇadaṇḍassa brāhmaṇassa tirovanasaṇḍagatassa evaṁ cetaso parivitakko udapādi:

But as he reached the far side of the forest, this thought came to mind,

“ahañceva kho pana samaṇaṁ gotamaṁ pañhaṁ puccheyyaṁ;
“Suppose I was to ask the ascetic Gotama a question.

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
He might say to me:

‘na kho esa, brāhmaṇa, pañho evaṁ pucchitabbo, evaṁ nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:
‘Brahmin, you shouldn’t ask your question like that. This is how you should ask it.’ And the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṁ gotamaṁ yoniso pañhaṁ pucchitun’ti.
‘Soṇadaṇḍa is foolish and incompetent. He’s not able to properly ask the ascetic Gotama a question.’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Mamañceva kho pana samaṇo gotamo pañhaṁ puccheyya, tassa cāhaṁ pañhassa veyyākaraṇena cittaṁ na ārādheyyaṁ;
Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer.

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
He might say to me:

‘na kho esa, brāhmaṇa, pañho evaṁ byākātabbo, evaṁ nāmesa, brāhmaṇa, pañho byākātabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:

‘Brahmin, you shouldn’t answer the question like that. This is how you should answer it.’ And the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṁ ārādhetun’ti.
‘Soṇadaṇḍa is foolish and incompetent. He’s not able to satisfy the ascetic Gotama’s mind with his answer.’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Ahañceva kho pana evaṁ samīpagato samāno adisvāva samaṇaṁ gotamaṁ nivatteyyaṁ, tena maṁ ayaṁ parisā paribhaveyya:
On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto mānathaddho bhīto ca, no visahati samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ, kathañhi nāma evaṁ samīpagato samāno adisvā samaṇaṁ gotamaṁ nivattissatī’ti.
‘Soṇadaṇḍa is foolish and incompetent. He’s stuck-up and scared. He doesn’t dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ,
When your reputation diminishes, your wealth also diminishes.

yasoladdhā kho panamhākaṁ bhogā”ti.
But my wealth relies on my reputation.”

Atha kho soṇadaṇḍo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Campeyyakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu; appekacce bhagavatā saddhiṁ sammodiṁsu; sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu; appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu; appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu; appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Tatrapi sudaṁ soṇadaṇḍo brāhmaṇo etadeva bahulamanuvitakkento nisinno hoti:
But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought,

“ahañceva kho pana samaṇaṁ gotamaṁ pañhaṁ puccheyyaṁ;

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:

‘na kho esa, brāhmaṇa, pañho evaṁ pucchitabbo, evaṁ nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṁ gotamaṁ yoniso pañhaṁ pucchitun’ti.

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.

Yasoladdhā kho panamhākaṁ bhogā.

Mamañceva kho pana samaṇo gotamo pañhaṁ puccheyya, tassa cāhaṁ pañhassa veyyākaraṇena cittaṁ na ārādheyyaṁ;

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:

‘na kho esa, brāhmaṇa, pañho evaṁ byākātabbo, evaṁ nāmesa, brāhmaṇa, pañho byākātabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṁ ārādhetun’ti.

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.

Yasoladdhā kho panamhākaṁ bhogā.

Aho vata maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ puccheyya, addhā vatassāhaṁ cittaṁ ārādheyyaṁ pañhassa veyyākaraṇenā”ti.
“If only the ascetic Gotama would ask me about my own teacher’s scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer.”

5. Brāhmaṇapaññatti

5. What Makes a Brahmin

Atha kho bhagavato soṇadaṇḍassa brāhmaṇassa cetasā cetoparivitakkamaññāya etadahosi:
Then the Buddha, knowing what Soṇadaṇḍa was thinking, thought,

“vihaññati kho ayaṁ soṇadaṇḍo brāhmaṇo sakena cittena.
“This brahmin Soṇadaṇḍa is worried by his own thoughts.

Yannūnāhaṁ soṇadaṇḍaṁ brāhmaṇaṁ sake ācariyake tevijjake pañhaṁ puccheyyan”ti.
Why don’t I ask him about his own teacher’s scriptural heritage of the three Vedas?”

Atha kho bhagavā soṇadaṇḍaṁ brāhmaṇaṁ etadavoca:
So he said to Soṇadaṇḍa,

“katihi pana, brāhmaṇa, aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
“Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin;

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?
and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood?”

Atha kho soṇadaṇḍassa brāhmaṇassa etadahosi:
Then Soṇadaṇḍa thought,

“yaṁ vata no ahosi icchitaṁ, yaṁ ākaṅkhitaṁ, yaṁ adhippetaṁ, yaṁ abhipatthitaṁ:
“The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage.

‘aho vata maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ puccheyya, addhā vatassāhaṁ cittaṁ ārādheyyaṁ pañhassa veyyākaraṇenā’ti, tatra maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ pucchati.

Addhā vatassāhaṁ cittaṁ ārādhessāmi pañhassa veyyākaraṇenā”ti.
I can definitely satisfy his mind with my answer.”

Atha kho soṇadaṇḍo brāhmaṇo abbhunnāmetvā kāyaṁ anuviloketvā parisaṁ bhagavantaṁ etadavoca:
Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha,

“pañcahi, bho gotama, aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
“Master Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin;

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyya.
and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood.

Katamehi pañcahi?
What five?

Idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
It’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

ajjhāyako hoti mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;
He recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya;
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold.

sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;
He is ethical, mature in ethical conduct.

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
He's astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho gotama, pañcahi aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin;

'brāhmaṇosmī'ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā"ti.
and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood."

"Imesaṁ pana, brāhmaṇa, pañcannaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā catūhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
"But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?"

'brāhmaṇosmī'ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā"ti?

"Sakkā, bho gotama.
"It is possible, Master Gotama.

Imesañhi, bho gotama, pañcannaṁ aṅgānaṁ vaṇṇaṁ ṭhapayāma.
We could leave appearance out of the five factors.

Kiñhi vaṇṇo karissati?
For what does appearance matter?

Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;

ajjhāyako ca hoti mantadharo ca tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;

sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.

Imehi kho, bho gotama, catūhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

“Imesaṁ pana, brāhmaṇa, catunnaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā tīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
“But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“Sakkā, bho gotama.
“It is possible, Master Gotama.

Imesañhi, bho gotama, catunnaṁ aṅgānaṁ mante ṭhapayāma.
We could leave the hymns out of the five factors.

Kiñhi mantā karissanti?
For what do the hymns matter?

Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;

sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.

Imehi kho, bho gotama, tīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

“Imesaṁ pana, brāhmaṇa, tiṇṇaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
“But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“Sakkā, bho gotama.
“It is possible, Master Gotama.

Imesañhi, bho gotama, tiṇṇaṁ aṅgānaṁ jātiṁ ṭhapayāma.
We could leave birth out of the five factors.

Kiñhi jāti karissati?
For what does birth matter?

Yato kho, bho gotama, brāhmaṇo sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;

It’s when a brahmin is ethical, mature in ethical conduct;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
and he’s astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho gotama, dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

Evaṁ vutte, te brāhmaṇā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

“mā bhavaṁ soṇadaṇḍo evaṁ avaca, mā bhavaṁ soṇadaṇḍo evaṁ avaca.
“Please don’t say that, Master Soṇadaṇḍa, please don’t say that!

Apavadateva bhavaṁ soṇadaṇḍo vaṇṇaṁ, apavadati mante, apavadati jātiṁ, ekaṁsena bhavaṁ soṇadaṇḍo samaṇasseva gotamassa vādaṁ anupakkhandatī”ti.
You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!”

Atha kho bhagavā te brāhmaṇe etadavoca:
So the Buddha said to them,

“sace kho tumhākaṁ brāhmaṇānaṁ evaṁ hoti:
“Well, brahmins, if you think that

‘appassuto ca soṇadaṇḍo brāhmaṇo, akalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, duppañño ca soṇadaṇḍo brāhmaṇo, na ca pahoti soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṁ

asmiṁ vacane paṭimantetun’ti, tiṭṭhatu soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṁ mantavho asmiṁ vacane.
Soṇadaṇḍa is uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

Sace pana tumhākaṁ brāhmaṇānaṁ evaṁ hoti:
But if you think that

‘bahussuto ca soṇadaṇḍo brāhmaṇo, kalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, paṇḍito ca soṇadaṇḍo brāhmaṇo, pahoti ca soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatha tumhe, soṇadaṇḍo brāhmaṇo mayā saddhiṁ paṭimantetū”ti.
he’s learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

Evaṁ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:
When he said this, Soṇadaṇḍa said to the Buddha,

“tiṭṭhatu bhavaṁ gotamo, tuṇhī bhavaṁ gotamo hotu, ahameva tesaṁ sahadhammena paṭivacanaṁ karissāmī”ti.
“Let it be, Master Gotama, be silent. I myself will respond to them in a legitimate manner.”

Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:
Then he said to those brahmins,

“mā bhavanto evaṁ avacuttha, mā bhavanto evaṁ avacuttha:
“Don’t say this, gentlemen, don’t say this:

‘apavadateva bhavaṁ soṇadaṇḍo vaṇṇaṁ, apavadati mante, apavadati jātiṁ, ekaṁsena bhavaṁ soṇadaṇḍo samaṇasseva gotamassa vādaṁ anupakkhandatī’ti.
‘You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!’

Nāhaṁ, bho, apavadāmi vaṇṇaṁ vā mante vā jātiṁ vā”ti.

I’m not condemning appearance, hymns, or birth.”

Tena kho pana samayena soṇadaṇḍassa brāhmaṇassa bhāgineyyo aṅgako nāma māṇavako tassaṁ parisāyaṁ nisinno hoti.
Now at that time Soṇadaṇḍa’s nephew, the student Aṅgaka was sitting in that assembly.

Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:
Then Soṇadaṇḍa said to those brahmins,

“passanti no bhonto imaṁ aṅgakaṁ māṇavakaṁ amhākaṁ bhāgineyyan”ti?
“Gentlemen, do you see my nephew, the student Aṅgaka?”

“Evaṁ, bho”.
“Yes, sir.”

“Aṅgako kho, bho, māṇavako abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya, nāssa imissaṁ parisāyaṁ samasamo atthi vaṇṇena ṭhapetvā samaṇaṁ gotamaṁ.
“Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. There’s no-one in this assembly so good-looking, apart from the ascetic Gotama.

Aṅgako kho māṇavako ajjhāyako mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo.
Aṅgaka recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

Ahamassa mante vācetā.
And I am the one who teaches him the hymns.

Aṅgako kho māṇavako ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
Aṅgaka is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Ahamassa mātāpitaro jānāmi.
And I know his mother and father.

Aṅgako kho māṇavako pāṇampi haneyya, adinnampi ādiyeyya, paradārampi gaccheyya, musāvādampi bhaṇeyya, majjampi piveyya, ettha dāni, bho, kiṁ vaṇṇo karissati, kiṁ mantā, kiṁ jāti?
But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink alcohol, then what’s the use of his appearance, his hymns, or his birth?

Yato kho, bho, brāhmaṇo sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato,
It’s when a brahmin is ethical, mature in ethical conduct;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
and he’s astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho, dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

6. Sīlapaññākathā

6. The Discussion of Ethics and Wisdom

“Imesaṁ pana, brāhmaṇa, dvinnaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā ekena aṅgena samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
“But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“No hidaṁ, bho gotama.
“No, Master Gotama.

Sīlaparidhotā hi, bho gotama, paññā; paññāparidhotaṁ sīlaṁ.
For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Seyyathāpi, bho gotama, hatthena vā hatthaṁ dhoveyya, pādena vā pādaṁ dhoveyya;
It’s just like when you clean one hand with the other, or clean one foot with the other.

evameva kho, bho gotama, sīlaparidhotā paññā, paññāparidhotaṁ sīlaṁ.
In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyatī”ti.
And ethics and wisdom are said to be the best things in the world.”

“Evametaṁ, brāhmaṇa, evametaṁ, brāhmaṇa, sīlaparidhotā hi, brāhmaṇa, paññā, paññāparidhotaṁ sīlaṁ.
“That’s so true, brahmin, that’s so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Seyyathāpi, brāhmaṇa, hatthena vā hatthaṁ dhoveyya, pādena vā pādaṁ dhoveyya;
It’s just like when you clean one hand with the other, or clean one foot with the other.

evameva kho, brāhmaṇa, sīlaparidhotā paññā, paññāparidhotaṁ sīlaṁ.
In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Katamaṁ pana taṁ, brāhmaṇa, sīlaṁ?

But what, brahmin, is that ethical conduct?

Katamā sā paññā”ti?
And what is that wisdom?”

“Ettakaparamāva mayaṁ, bho gotama, etasmiṁ atthe.
“That’s all I know about this matter, Master Gotama.

Sādhu vata bhavantaṁyeva gotamaṁ paṭibhātu etassa bhāsitassa attho”ti.
May Master Gotama himself please clarify the meaning of this.”

“Tena hi, brāhmaṇa, suṇohi, sādhukaṁ manasikarohi, bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho soṇadaṇḍo brāhmaṇo bhagavato paccassosi.
“Yes sir,” Soṇadaṇḍa replied.

Bhagavā etadavoca:
The Buddha said this:

“idha, brāhmaṇa, tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, brāhmaṇa, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics.

Idaṁ kho taṁ, brāhmaṇa, sīlaṁ …pe…
This, brahmin, is that ethical conduct. …

paṭhamaṁ jhānaṁ upasampajja viharati …
They enter and remain in the first absorption …

dutiyaṁ jhānaṁ …
second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati …pe…
fourth absorption …

ñāṇadassanāya cittaṁ abhinīharati, abhininnāmeti …pe…
They extend and project the mind toward knowledge and vision …

Idampissa hoti paññāya …pe…
This pertains to their wisdom. …

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Idampissa hoti paññāya
This pertains to their wisdom.

ayaṁ kho sā, brāhmaṇa, paññā"ti.
This, brahmin, is that wisdom."

7. Soṇadaṇḍaupāsakattapaṭivedanā

7. Soṇadaṇḍa Declares Himself a Lay Follower

Evaṁ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Soṇadaṇḍa said to the Buddha,

"abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
"Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so

people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Adhivāsetu ca me bhavaṁ gotamo svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
Would you and the Order of monks please accept a meal from me tomorrow?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho soṇadaṇḍo brāhmaṇo bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Soṇadaṇḍa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho soṇadaṇḍo brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Soṇadaṇḍa had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena soṇadaṇḍassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho soṇadaṇḍo brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho soṇadaṇḍo brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side.

Ekamantaṁ nisinno kho soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:
Seated to one side he said to the Buddha:

“ahañceva kho pana, bho gotama, parisagato samāno āsanā vuṭṭhahitvā bhavantaṁ gotamaṁ abhivādeyyaṁ, tena maṁ sā parisā paribhaveyya.
“Master Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

Yaṁ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Ahañceva kho pana, bho gotama, parisagato samāno añjaliṁ paggaṇheyyaṁ, āsanā me taṁ bhavaṁ gotamo paccuṭṭhānaṁ dhāretu.
If, when I have gone to an assembly, I raise my joined palms, please take it that I have risen from my seat.

Ahañceva kho pana, bho gotama, parisagato samāno veṭhanaṁ omuñceyyaṁ, sirasā me taṁ bhavaṁ gotamo abhivādanaṁ dhāretu.
And if I undo my turban, please take it that I have bowed.

Ahañceva kho pana, bho gotama, yānagato samāno yānā paccorohitvā bhavantaṁ gotamaṁ abhivādeyyaṁ, tena maṁ sā parisā paribhaveyya.
And Master Gotama, if, when I am in a carriage, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

Yaṁ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha, yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.

Yasoladdhā kho panamhākaṁ bhogā.

Ahañceva kho pana, bho gotama, yānagato samāno patodalaṭṭhiṁ abbhunnāmeyyaṁ, yānā me taṁ bhavaṁ gotamo paccorohanaṁ dhāretu.
If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage.

Ahañceva kho pana, bho gotama, yānagato samāno chattaṁ apanāmeyyaṁ, sirasā me taṁ bhavaṁ gotamo abhivādanaṁ dhāretū”ti.
And if I lower my sunshade, please take it that I have bowed.”

Atha kho bhagavā soṇadaṇḍaṁ brāhmaṇaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.

Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he got up from his seat and left.

Soṇadaṇḍasuttaṁ niṭṭhitaṁ catutthaṁ.

5. Kūṭadantasutta
With Kūṭadanta

1. Khāṇumatakabrāhmaṇagahapatikā
1. The Brahmins and Householders of Khāṇumata

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena khāṇumataṁ nāma magadhānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata.

Tatra sudaṁ bhagavā khāṇumate viharati ambalaṭṭhikāyaṁ.
There he stayed nearby at Ambalaṭṭhikā.

Tena kho pana samayena kūṭadanto brāhmaṇo khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Tena kho pana samayena kūṭadantassa brāhmaṇassa mahāyañño upakkhaṭo hoti.

Now at that time Kūṭadanta had prepared a great sacrifice.

Satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.
Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

Assosuṁ kho khāṇumatakā brāhmaṇagahapatikā:
The brahmins and householders of Khāṇumataka heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumataka and is staying in a forest nearby.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods

and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti.
Then, having departed Khāṇumataka, they formed into companies and headed to Ambalaṭṭhikā.

Tena kho pana samayena kūṭadanto brāhmaṇo uparipāsāde divāseyyaṁ upagato hoti.
Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho kūṭadanto brāhmaṇo khāṇumatake brāhmaṇagahapatike khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūte yena ambalaṭṭhikā tenupasaṅkamante.
He saw the brahmins and householders heading for Ambalaṭṭhikā,

Disvā khattaṁ āmantesi:
and addressed his steward,

"kiṁ nu kho, bho khatte, khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamantī"ti?
"My steward, why are the brahmins and householders headed for Ambalaṭṭhikā?"

“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi khāṇumataṁ anuppatto, khāṇumate viharati ambalaṭṭhikāyaṁ.
“The ascetic Gotama has arrived at Khāṇumataka and is staying at Ambalaṭṭhikā.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṁ gotamaṁ dassanāya upasaṅkamantī”ti.
They’re going to see that Master Gotama.”

Atha kho kūṭadantassa brāhmaṇassa etadahosi:
Then Kūṭadanta thought,

“sutaṁ kho pana metaṁ:
“I’ve heard that

‘samaṇo gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ jānātī’ti.
the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories.

Na kho panāhaṁ jānāmi tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ.
I don’t know about that,

Icchāmi cāhaṁ mahāyaññaṁ yajituṁ.

but I wish to perform a great sacrifice.

Yannūnāhaṁ samaṇaṁ gotamaṁ upasaṅkamitvā tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ puccheyyan”ti.
Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?”

Atha kho kūṭadanto brāhmaṇo khattaṁ āmantesi:
Then Kūṭadanta addressed his steward,

“tena hi, bho khatte, yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkama. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘kūṭadanto, bho, brāhmaṇo evamāha—
‘Sirs, the brahmin Kūṭadanta asks

āgamentu kira bhavanto, kūṭadantopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.
you to wait, as he will also go to see the ascetic Gotama.’”

“Evaṁ, bho”ti kho so khattā kūṭadantassa brāhmaṇassa paṭissutvā yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkami. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“kūṭadanto, bho, brāhmaṇo evamāha:

‘āgamentu kira bhonto, kūṭadantopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.

2. Kūṭadantaguṇakathā

2. The Qualities of Kūṭadanta

Tena kho pana samayena anekāni brāhmaṇasatāni khāṇumate paṭivasanti:
Now at that time several hundred brahmins were residing in Khāṇumata

“kūṭadantassa brāhmaṇassa mahāyaññaṁ anubhavissāmā”ti.
thinking to participate in Kūṭadanta’s sacrifice.

Assosuṁ kho te brāhmaṇā:
They heard that

“kūṭadanto kira brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
Kūṭadanta was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena kūṭadanto brāhmaṇo tenupasaṅkamiṁsu. upasaṅkamitvā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
They approached Kūṭadanta and said to him:

“saccaṁ kira bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti?
“Is it really true that you are going to see the ascetic Gotama?”

“Evaṁ kho me, bho, hoti:
“Yes, gentlemen, it is true.”

‘ahampi samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkami.
“Please don’t!

Na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
It’s not appropriate for you to go to see the ascetic Gotama.

Sace bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamissati, bhoto kūṭadantassa yaso hāyissati,

samaṇassa gotamassa yaso abhivaḍḍhissati.
For if you do so, your reputation will diminish and his will increase.

Yampi bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi kūṭadanto ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
You are well born on both your mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi bhavaṁ kūṭadanto ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi kūṭadanto aḍḍho mahaddhano mahābhogo pahūtavittūpakaraṇo pahūtajātarūparajato …pe…
You’re rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain …

Bhavañhi kūṭadanto ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo …pe…
You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

Bhavañhi kūṭadanto abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. …

Bhavañhi kūṭadanto sīlavā vuddhasīlī vuddhasīlena samannāgato …pe…
You are ethical, mature in ethical conduct. …

Bhavañhi kūṭadanto kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Bhavañhi kūṭadanto bahūnaṁ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti, bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto kūṭadantassa santike mantatthikā mante adhiyitukāmā …pe…
You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

Bhavañhi kūṭadanto jiṇṇo vuddho mahallako addhagato vayoanuppatto.
You’re old, elderly and senior, advanced in years, and have reached the final stage of life.

Samaṇo gotamo taruṇo ceva taruṇapabbajito ca …pe…
The ascetic Gotama is young, and has newly gone forth. …

Bhavañhi kūṭadanto rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
You’re honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Bhavañhi kūṭadanto brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti. …

Bhavañhi kūṭadanto khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Yampi bhavaṁ kūṭadanto khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamitun”ti.
it’s appropriate that he comes to see you.”

3. Buddhaguṇakathā

3. The Qualities of the Buddha

Evaṁ vutte, kūṭadanto brāhmaṇo te brāhmaṇe etadavoca:
When they had spoken, Kūṭadanta said to those brahmins:

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ,
“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
and it’s not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
He is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for the ascetic Gotama to come to see me;

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo mahantaṁ ñātisaṅghaṁ ohāya pabbajito …pe…
When he went forth he abandoned a large family circle. …

Samaṇo khalu, bho, gotamo pahūtaṁ hiraññasuvaṇṇaṁ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṁ ca …pe…
When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṁ pabbajito …pe…
He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. …

Samaṇo khalu, bho, gotamo akāmakānaṁ mātāpitūnaṁ assumukhānaṁ rudantānaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito …pe…
Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. …

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato …pe…
He is ethical, possessing ethical conduct that is noble and skillful. …

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
He’s a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Samaṇo khalu, bho, gotamo bahūnaṁ ācariyapācariyo …pe…
He's a teacher of teachers. …

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo …pe…
He has ended sensual desire, and is rid of caprice. …

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya …pe…
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā …pe…
He went forth from an eminent family of unbroken aristocratic lineage. …

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā …pe…
He went forth from a rich, affluent, and wealthy family. …

Samaṇaṁ khalu, bho, gotamaṁ tiroraṭṭhā tirojanapadā pañhaṁ pucchituṁ āgacchanti …pe…
People come from distant lands and distant countries to question him. …

Samaṇaṁ khalu, bho, gotamaṁ anekāni devatāsahassāni pāṇehi saraṇaṁ gatāni …pe…
Many thousands of deities have gone for refuge for life to him. …

Samaṇaṁ khalu, bho, gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti …pe…
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

Samaṇo khalu, bho, gotamo dvattiṁsamahāpurisalakkhaṇehi samannāgato …pe…
He has the thirty-two marks of a great man. …

Samaṇo khalu, bho, gotamo ehisvāgatavādī sakhilo sammodako abbhākuṭiko uttānamukho pubbabhāsī …pe…
He is welcoming, congenial, polite, smiling, open, the first to speak. …

Samaṇo khalu, bho, gotamo catunnaṁ parisānaṁ sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā …pe…
Many gods and humans are devoted to him. …

Samaṇo khalu, bho, gotamo yasmiṁ gāme vā nigame vā paṭivasati na tasmiṁ gāme vā nigame vā amanussā manusse viheṭhenti …pe…
While he is residing in a village or town, non-human entities do not harass them. …

Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṁ aggamakkhāyati, yathā kho pana, bho, etesaṁ samaṇabrāhmaṇānaṁ yathā vā tathā vā yaso samudāgacchati, na hevaṁ samaṇassa gotamassa yaso samudāgato.
He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn’t come by his fame in the same ways as those other ascetics and brahmins.

Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato …pe…
Rather, he came by his fame due to his supreme knowledge and conduct. …

Samaṇaṁ khalu, bho, gotamaṁ rājā māgadho seniyo bimbisāro saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ rājā pasenadi kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ brāhmaṇo pokkharasāti saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito …pe…
King Pasenadi of Kosala …

Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti.

Samaṇo khalu, bho, gotamo khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ.
The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā.

Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṁ gāmakhettaṁ āgacchanti, atithī no te honti.
Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā.
and should be honored and respected as such.

Yampi, bho, samaṇo gotamo khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ, atithimhākaṁ samaṇo gotamo.

Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo.

Imināpaṅgena nārahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
For this reason, too, it’s not appropriate for Master Gotama to come to see me,

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Ettake kho ahaṁ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṁ gotamo ettakavaṇṇo.
This is the extent of Master Gotama’s praise that I have learned. But his praises are not confined to this,

Aparimāṇavaṇṇo hi so bhavaṁ gotamo”ti.
for the praise of Master Gotama is limitless.”

Evaṁ vutte, te brāhmaṇā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

“yathā kho bhavaṁ kūṭadanto samaṇassa gotamassa vaṇṇe bhāsati, ito cepi so bhavaṁ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamituṁ api puṭosenā”ti.
“According to Kūṭadanta’s praises, if Master Gotama were staying within a hundred leagues, it’d be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag.”

“Tena hi, bho, sabbeva mayaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmā”ti.
“Well then, gentlemen, let’s all go to see the ascetic Gotama.”

4. Mahāvijitarājayaññakathā

4. The Story of King Mahāvijita’s Sacrifice

Atha kho kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhiṁ yena ambalaṭṭhikā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Kūṭadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Khāṇumatakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu; appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu; appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu; appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu; appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some of the brahmins and householders of Khāṇumataka bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṁ nisinno kho kūṭadanto brāhmaṇo bhagavantaṁ etadavoca:
Kūṭadanta said to the Buddha,

“sutaṁ metaṁ, bho gotama:
“Master Gotama, I’ve heard that

‘samaṇo gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ jānātī’ti.
you know how to accomplish the sacrifice with three modes and sixteen accessories.

Na kho panāhaṁ jānāmi tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ.
I don’t know about that,

Icchāmi cāhaṁ mahāyaññaṁ yajituṁ.
but I wish to perform a great sacrifice.

Sādhu me bhavaṁ gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ desetū”ti.
Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

“Tena hi, brāhmaṇa, suṇāhi sādhukaṁ manasikarohi, bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho kūṭadanto brāhmaṇo bhagavato paccassosi.
“Yes sir,” Kūṭadanta replied.

Bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṁ, brāhmaṇa, rājā mahāvijito nāma ahosi aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro.
Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

Atha kho, brāhmaṇa, rañño mahāvijitassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as King Mahāvijita was in private retreat this thought came to his mind:

‘adhigatā kho me vipulā mānusakā bhogā, mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasāmi, yannūnāhaṁ mahāyaññaṁ yajeyyaṁ, yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

Atha kho, brāhmaṇa, rājā mahāvijito purohitaṁ brāhmaṇaṁ āmantetvā etadavoca:
Then he summoned the brahmin high priest and said to him:

‘idha mayhaṁ, brāhmaṇa, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
‘Just now, brahmin, as I was in private retreat this thought came to mind,

“adhigatā kho me vipulā mānusakā bhogā, mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasāmi. Yannūnāhaṁ mahāyaññaṁ yajeyyaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā”ti.
“I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.”

Icchāmahaṁ, brāhmaṇa, mahāyaññaṁ yajituṁ.
Brahmin, I wish to perform a great sacrifice.

Anusāsatu maṁ bhavaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
Please instruct me. It will be for my lasting welfare and happiness.’

Evaṁ vutte, brāhmaṇa, purohito brāhmaṇo rājānaṁ mahāvijitaṁ etadavoca:
When he had spoken, the brahmin high priest said to him:

‘bhoto kho rañño janapado sakaṇṭako sauppīḷo, gāmaghātāpi dissanti, nigamaghātāpi dissanti, nagaraghātāpi dissanti, panthaduhanāpi dissanti.
‘Sir, the king’s realm is harried and oppressed. Bandits have been seen raiding villages, towns, and cities, and infesting the highways.

Bhavaṁ kho pana rājā evaṁ sakaṇṭake janapade sauppīḷe balimuddhareyya, akiccakārī assa tena bhavaṁ rājā.
But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

Siyā kho pana bhoto rañño evamassa:
Now the king might think,

“ahametaṁ dassukhīlaṁ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmī”ti, na kho panetassa dassukhīlassa evaṁ sammā samugghāto hoti.
“I’ll eradicate this barbarian obstacle by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this barbarian obstacle.

Ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṁ viheṭhessanti.
Those who remain after the killing will return to harass the king’s realm.

Api ca kho idaṁ saṁvidhānaṁ āgamma evametassa dassukhīlassa sammā samugghāto hoti.
Rather, here is a plan, relying on which the barbarian obstacle will be properly uprooted.

Tena hi bhavaṁ rājā ye bhoto rañño janapade ussahanti kasigorakkhe, tesaṁ bhavaṁ rājā bījabhattaṁ anuppadetu.
So let the king provide seed and fodder for those in the realm who work in farming and raising cattle.

Ye bhoto rañño janapade ussahanti vāṇijjāya, tesaṁ bhavaṁ rājā pābhataṁ anuppadetu.
Let the king provide funding for those who work in trade.

Ye bhoto rañño janapade ussahanti rājaporise, tesaṁ bhavaṁ rājā bhattavetanaṁ pakappetu.
Let the king guarantee food and wages for those in government service.

Te ca manussā sakammapasutā rañño janapadaṁ na viheṭhessanti;
Then the people, occupied with their own work, will not harass the realm.

mahā ca rañño rāsiko bhavissati.
The king’s revenues will be great.

Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā. Manussā mudā modamānā ure putte naccentā apārutagharā maññe viharissantī’ti.
When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.’

‘Evaṁ, bho’ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade ussahiṁsu kasigorakkhe, tesaṁ rājā mahāvijito bījabhattaṁ anuppadāsi.
The king agreed with the high priest’s advice and followed his recommendation.

Ye ca rañño janapade ussahiṁsu vāṇijjāya, tesaṁ rājā mahāvijito pābhataṁ anuppadāsi.

Ye ca rañño janapade ussahiṁsu rājaporise, tesaṁ rājā mahāvijito bhattavetanaṁ pakappesi.

Te ca manussā sakammapasutā rañño janapadaṁ na viheṭhiṁsu, mahā ca rañño rāsiko ahosi.

Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā manussā mudā modamānā ure putte naccentā apārutagharā maññe vihariṁsu.

Atha kho, brāhmaṇa, rājā mahāvijito purohitaṁ brāhmaṇaṁ āmantetvā etadavoca:
Then the king summoned the brahmin high priest and said to him:

‘samūhato kho me bhoto dassukhīlo, bhoto saṁvidhānaṁ āgamma mahā ca me rāsiko.
‘I have eradicated the barbarian obstacle. And relying on your plan my revenue is now great.

Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā manussā mudā modamānā ure putte naccentā apārutagharā maññe viharanti.
Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing

with children at their breast, dwell as if their houses were wide open.

Icchāmahaṁ brāhmaṇa mahāyaññaṁ yajituṁ.
Brahmin, I wish to perform a great sacrifice.

Anusāsatu maṁ bhavaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.
Please instruct me. It will be for my lasting welfare and happiness.'

4.1. Catuparikkhāra

4.1. The Four Accessories

Tena hi bhavaṁ rājā ye bhoto rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca te bhavaṁ rājā āmantayataṁ: 'icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti. Ye bhoto rañño janapade amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, te bhavaṁ rājā āmantayataṁ:
'In that case, let the king announce this throughout the realm to the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country:

'icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.
"I wish to perform a great sacrifice. Please grant your approval, gentlemen; it will be for my lasting welfare and happiness."

'Evaṁ, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:
The king agreed with the high priest's advice and followed his recommendation.

'icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.

And all of the people who were thus informed responded by saying:

‘Yajataṁ bhavaṁ rājā yaññaṁ, yaññakālo, mahārājā’ti.
‘May the king perform a sacrifice! It is time for a sacrifice, great king.’

Ye rañño janapade amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:

‘icchāmahaṁ, bho, mahāyaññaṁ yajituṁ. Anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.

‘Yajataṁ bhavaṁ rājā yaññaṁ, yaññakālo, mahārājā’ti.

Itime cattāro anumatipakkhā tasseva yaññassa parikkhārā bhavanti.
And so these four consenting factions became accessories to the sacrifice.

4.2. Aṭṭhaparikkhāra

4.2. The Eight Accessories

Rājā mahāvijito aṭṭhahaṅgehi samannāgato—
King Mahāvijita possessed eight factors.

ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
He was well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya;
He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent, splendid, remarkable to behold.

aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro;
He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

balavā caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya sahati maññe paccatthike yasasā;
He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ opānabhūto puññāni karoti;
He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, travelers, and beggars.

bahussuto tassa tassa sutajātassa, tassa tasseva kho pana bhāsitassa atthaṁ jānāti:
He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying:

‘ayaṁ imassa bhāsitassa attho ayaṁ imassa bhāsitassa attho’ti;
‘This is what that statement means; that is what this statement means.’

paṇḍito, viyatto, medhāvī, paṭibalo, atītānāgatapaccuppanne atthe cintetuṁ.
He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

Rājā mahāvijito imehi aṭṭhahaṅgehi samannāgato.
These are the eight factors that King Mahāvijita possessed.

Iti imānipi aṭṭhaṅgāni tasseva yaññassa parikkhārā bhavanti.
And so these eight factors also became accessories to the sacrifice.

4.3. Catuparikkhāra

4.3. Four More Accessories

Purohito brāhmaṇo catūhaṅgehi samannāgato,
And the brahmin high priest had four factors.

ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
He was well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;
He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

sīlavā vuddhasīlī vuddhasīlena samannāgato;
He was ethical, mature in ethical conduct.

paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
He was astute and clever, being the first or second to hold the sacrificial ladle.

Purohito brāhmaṇo imehi catūhaṅgehi samannāgato.
These are the four factors that the brahmin high priest possessed.

Iti imānipi cattāri aṅgāni tasseva yaññassa parikkhārā bhavanti.
And so these four factors also became accessories to the sacrifice.

4.4. Tissovidhā

4.4. The Three Modes

Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso vidhā desesi.
Next, before the sacrifice, the brahmin high priest taught the three modes to the king.

Siyā kho pana bhoto rañño mahāyaññaṁ yiṭṭhukāmassa kocideva vippaṭisāro:
‘Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking:

‘“mahā vata me bhogakkhandho vigacchissatī”ti, so bhotā raññā vippaṭisāro na karaṇīyo.
“I shall lose a great fortune,” or

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vippaṭisāro:

“mahā vata me bhogakkhandho vigacchatī”ti, so bhotā raññā vippaṭisāro na karaṇīyo.
“I am losing a great fortune,” or

Siyā kho pana bhoto rañño mahāyaññaṁ yiṭṭhassa kocideva vippaṭisāro:

“mahā vata me bhogakkhandho vigato”ti, so bhotā raññā vippaṭisāro na karaṇīyo’ti.
“I have lost a great fortune.” But the king should not harbor such regrets.’

Imā kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso vidhā desesi.
These are the three modes that the brahmin high priest taught to the king before the sacrifice.

4.5. Dasaākāra

4.5. The Ten Respects

Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vippaṭisāraṁ paṭivinesi.
Next, before the sacrifice, the brahmin high priest dispelled the king’s regret regarding the recipients in ten respects:

‘Āgamissanti kho bhoto yaññaṁ pāṇātipātinopi pāṇātipātā paṭiviratāpi.
‘There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures.

Ye tattha pāṇātipātino, tesaññeva tena.
As to those who kill living creatures, the outcome of that is theirs alone.

Ye tattha pāṇātipātā paṭiviratā, te ārabbha yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

Āgamissanti kho bhoto yaññaṁ adinnādāyinopi adinnādānā paṭiviratāpi …pe…
There will come to the sacrifice those who steal …

kāmesu micchācārinopi kāmesumicchācārā paṭiviratāpi …
commit sexual misconduct …

musāvādinopi musāvādā paṭiviratāpi …
lie …

pisuṇavācinopi pisuṇāya vācāya paṭiviratāpi …
use divisive speech …

pharusavācinopi pharusāya vācāya paṭiviratāpi …
use harsh speech …

samphappalāpinopi samphappalāpā paṭiviratāpi …
talk nonsense …

abhijjhālunopi anabhijjhālunopi …
are covetous …

byāpannacittāpi abyāpannacittāpi …
have ill will …

micchādiṭṭhikāpi sammādiṭṭhikāpi ….
have wrong view and those who have right view.

Ye tattha micchādiṭṭhikā, tesaññeva tena.
As to those who have wrong view, the outcome of that is theirs alone.

Ye tattha sammādiṭṭhikā, te ārabbha yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetū'ti.
But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vippaṭisāraṁ paṭivinesi.
These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

4.6. Soḷasākāra

4.6. The Sixteen Respects

Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṁ yajamānassa soḷasahākārehi cittaṁ sandassesi samādapesi samuttejesi sampahaṁsesi
Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king’s mind in sixteen respects:

siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
‘Now, while the king is performing the great sacrifice, someone might say,

‘rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho tassa āmantitā khattiyā ānuyantā negamā ceva jānapadā ca;
“King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country.

atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
That’s the kind of great sacrifice that this king performs.”

Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhotā kho pana raññā āmantitā khattiyā ānuyantā negamā ceva jānapadā ca.
For the king did indeed announce it to the aristocrat vassals of town and country.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu. (1)
Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
While the king is performing the great sacrifice, someone might say,

‘rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho tassa āmantitā amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
“King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That’s the kind of great sacrifice that this king performs.”

Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhotā kho pana raññā āmantitā gahapatinecayikā negamā ceva jānapadā ca.
For the king did indeed announce it to all these people.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu. (2–4.)
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
that he does not possess the eight factors.

Evampi bhoto rañño vattā dhammato natthi.

Bhavaṁ kho pana rājā ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu. (5)

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:

‘rājā kho mahāvijito mahāyaññaṁ yajati no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…

no ca kho aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro …pe…

no ca kho balavā caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya sahati maññe paccatthike yasasā …pe…

no ca kho saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ opānabhūto puññāni karoti …pe…

no ca kho bahussuto tassa tassa sutajātassa …pe…

no ca kho tassa tasseva kho pana bhāsitassa atthaṁ jānāti:

“ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho”ti …pe…

no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.

Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhavaṁ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ.
For the king does indeed possess the eight factors.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ

pasādetu. (6–12.)
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṁ yajati.
that the high priest does not possess the four factors.

No ca khvassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;

atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.

Evampi bhoto rañño vattā dhammato natthi.

Bhoto kho pana rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu. (13)

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:

‘rājā kho mahāvijito mahāyaññaṁ yajati.

No ca khvassa purohito brāhmaṇo ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo …pe…

no ca khvassa purohito brāhmaṇo sīlavā vuddhasīlī vuddhasīlena samannāgato …pe…

no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ, atha ca pana

bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.

Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
For the high priest does indeed possess the four factors.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetūti.
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.’

Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṁ yajamānassa soḷasahi ākārehi cittaṁ sandassesi samādapesi samuttejesi sampahaṁsesi. (14–16.)
These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king’s mind while he was performing the sacrifice.

Tasmiṁ kho, brāhmaṇa, yaññe neva gāvo haññiṁsu, na ajeḷakā haññiṁsu, na kukkuṭasūkarā haññiṁsu, na vividhā pāṇā saṅghātaṁ āpajjiṁsu, na rukkhā chijjiṁsu yūpatthāya, na dabbhā lūyiṁsu barihisatthāya.
And brahmin, in that sacrifice no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

Yepissa ahesuṁ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṁsu.
No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho ye icchiṁsu, te akaṁsu, ye na icchiṁsu, na te akaṁsu;
Those who wished to work did so, while those who did not wish to did not.

yaṁ icchiṁsu, taṁ akaṁsu, yaṁ na icchiṁsu, na taṁ akaṁsu.
They did the work they wanted to, and did not do what they didn’t want to.

Sappitelanavanītadadhimadhuphāṇitena ceva so yañño niṭṭhānamagamāsi.
The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Atha kho, brāhmaṇa, khattiyā ānuyantā negamā ceva jānapadā ca, amaccā pārisajjā negamā ceva jānapadā ca, brāhmaṇamahāsālā negamā ceva jānapadā ca, gahapatinecayikā negamā ceva jānapadā ca pahūtaṁ sāpateyyaṁ ādāya rājānaṁ mahāvijitaṁ upasaṅkamitvā evamāhaṁsu:
Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came to the king bringing abundant wealth and said,

‘idaṁ, deva, pahūtaṁ sāpateyyaṁ devaññeva uddissābhataṁ, taṁ devo paṭiggaṇhātū’ti.
‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘Alaṁ, bho, mamāpidaṁ pahūtaṁ sāpateyyaṁ dhammikena balinā abhisaṅkhataṁ;
‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

tañca vo hotu, ito ca bhiyyo harathā’ti.

Te raññā paṭikkhittā ekamantaṁ apakkamma evaṁ samacintesuṁ:
When the king turned them down, they withdrew to one side to think up a plan,

‘na kho etaṁ amhākaṁ patirūpaṁ, yaṁ mayaṁ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.
‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

Rājā kho mahāvijito mahāyaññaṁ yajati, handassa mayaṁ anuyāgino homā’ti.
King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

Atha kho, brāhmaṇa, puratthimena yaññavāṭassa khattiyā ānuyantā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit.

Dakkhiṇena yaññavāṭassa amaccā pārisajjā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The ministers and counselors of town and country set up gifts to the south of the sacrificial pit.

Pacchimena yaññavāṭassa brāhmaṇamahāsālā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit.

Uttarena yaññavāṭassa gahapatinecayikā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The well-off householders of town and country set up gifts to the north of the sacrificial pit.

Tesupi kho, brāhmaṇa, yaññesu neva gāvo haññiṁsu, na ajeḷakā haññiṁsu, na kukkuṭasūkarā haññiṁsu, na vividhā pāṇā

saṅghātaṁ āpajjiṁsu, na rukkhā chijjiṁsu yūpatthāya, na dabbhā lūyiṁsu barihisatthāya.
And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

Yepi nesaṁ ahesuṁ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṁsu.
No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho ye icchiṁsu, te akaṁsu, ye na icchiṁsu, na te akaṁsu;
Those who wished to work did so, while those who did not wish to did not.

yaṁ icchiṁsu, taṁ akaṁsu, yaṁ na icchiṁsu na taṁ akaṁsu.
They did the work they wanted to, and did not do what they didn’t want to.

Sappitelanavanītadadhimadhuphāṇitena ceva te yaññā niṭṭhānamagamaṁsu.
The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Iti cattāro ca anumatipakkhā, rājā mahāvijito aṭṭhahaṅgehi samannāgato, purohito brāhmaṇo catūhaṅgehi samannāgato;
And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest,

tisso ca vidhā.
and three modes.

Ayaṁ vuccati, brāhmaṇa, tividhā yaññasampadā soḷasaparikkhārā”ti.
Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

Evaṁ vutte, te brāhmaṇā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those brahmins made an uproar,

“aho yañño, aho yaññasampadā”ti.
“Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

Kūṭadanto pana brāhmaṇo tūṇhībhūtova nisinno hoti.
But the brahmin Kūṭadanta sat in silence.

Atha kho te brāhmaṇā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
So those brahmins said to him,

“kasmā pana bhavaṁ kūṭadanto samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodatī”ti?
“How can you not applaud the ascetic Gotama’s fine words?”

“Nāhaṁ, bho, samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodāmi.
“It’s not that I don’t applaud what he said.

Muddhāpi tassa vipateyya, yo samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyya.
If anyone didn’t applaud such fine words, their head would explode!

Api ca me, bho, evaṁ hoti—
But, gentlemen, it occurs to me that

samaṇo gotamo na evamāha:
the ascetic Gotama does not say:

‘evaṁ me sutan’ti vā ‘evaṁ arahati bhavitun’ti vā;
‘So I have heard’ or ‘It ought to be like this.’

api ca samaṇo gotamo:
Rather, he just says:

‘evaṁ tadā āsi, itthaṁ tadā āsi’ tveva bhāsati.
‘So it was then, this is how it was then.’

Tassa mayhaṁ bho evaṁ hoti:
It occurs to me that

‘addhā samaṇo gotamo tena samayena rājā vā ahosi mahāvijito yaññassāmi purohito vā brāhmaṇo tassa yaññassa yājetā’ti.
the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

Abhijānāti pana bhavaṁ gotamo evarūpaṁ yaññaṁ yajitvā vā yājetvā vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjitā”ti?
Does Master Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?”

“Abhijānāmahaṁ, brāhmaṇa, evarūpaṁ yaññaṁ yajitvā vā yājetvā vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjitā, ahaṁ tena samayena purohito brāhmaṇo ahosiṁ tassa yaññassa yājetā”ti.
“I do recall that, brahmin. For at that time I was the brahmin high priest who facilitated the sacrifice.”

5. Niccadānaanukulayañña

5. A Regular Gift as an Ongoing Family Sacrifice.

“Atthi pana, bho gotama, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“There is, brahmin.”

“Katamo pana so, bho gotama, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But what is it?”

“Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;
“The regular gifts as ongoing family sacrifice given specially to ethical renunciates;

ayaṁ kho, brāhmaṇa, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial.”

“Ko nu kho, bho gotama, hetu ko paccayo, yena taṁ niccadānaṁ anukulayaññaṁ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatarañca appasamārambhatarañca mahapphalatarañca mahānisaṁsatarañcā”ti?
“What is the cause, Master Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and

undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

“Na kho, brāhmaṇa, evarūpaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
“Because neither perfected ones nor those who have entered the path to perfection will attend such a sacrifice.

Taṁ kissa hetu?
Why is that?

Dissanti hettha, brāhmaṇa, daṇḍappahārāpi galaggahāpi, tasmā evarūpaṁ yaññaṁ na upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
Because beatings and throttlings are seen there.

Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;
But the regular gifts as ongoing family sacrifice given specially to ethical renunciates;

evarūpaṁ kho, brāhmaṇa, yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
perfected ones and those who have entered the path to perfection will attend such a sacrifice.

Taṁ kissa hetu?
Why is that?

Na hettha, brāhmaṇa, dissanti daṇḍappahārāpi galaggahāpi, tasmā evarūpaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
Because no beatings and throttlings are seen there.

Ayaṁ kho, brāhmaṇa, hetu ayaṁ paccayo, yena taṁ niccadānaṁ anukulayaññaṁ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatarañca appasamārambhatarañca mahapphalatarañca mahānisaṁsatarañcā”ti.

This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“There is, brahmin.”

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But what is it?”

“Yo kho, brāhmaṇa, cātuddisaṁ saṅghaṁ uddissa vihāraṁ karoti, ayaṁ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“When someone gives a dwelling specially for the Saṅgha of the four quarters.”

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“Yo kho, brāhmaṇa, pasannacitto buddhaṁ saraṇaṁ gacchati, dhammaṁ saraṇaṁ gacchati, saṅghaṁ saraṇaṁ gacchati;
“When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

ayaṁ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca

saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“Yo kho, brāhmaṇa, pasannacitto sikkhāpadāni samādiyati—
“When someone with a confident heart undertakes the training rules

pāṇātipātā veramaṇiṁ, adinnādānā veramaṇiṁ, kāmesumicchācārā veramaṇiṁ, musāvādā veramaṇiṁ, surāmerayamajjapamādaṭṭhānā veramaṇiṁ.
to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.”

Ayaṁ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca

appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“There is, brahmin.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“Idha, brāhmaṇa, tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, brāhmaṇa, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Ayaṁ kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro ca …pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

Dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cāti. …pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

Ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro ca …pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro ca.
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

Imāya ca, brāhmaṇa, yaññasampadāya aññā yaññasampadā uttaritarā vā paṇītatarā vā natthī”ti.
And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this.”

6. Kūṭadantaupāsakattapaṭivedanā

6. Kūṭadanta Declares Himself a Lay Follower

Evaṁ vutte, kūṭadanto brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Kūṭadanta said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Esāhaṁ, bho gotama, satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni muñcāmi, jīvitaṁ demi, haritāni ceva tiṇāni khādantu, sītāni ca pānīyāni pivantu, sīto ca nesaṁ vāto upavāyatū”ti.
And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

7. Sotāpattiphalasacchikiriyā

7. The Realization of the Fruit of Stream-Entry

Atha kho bhagavā kūṭadantassa brāhmaṇassa anupubbiṁ kathaṁ kathesi,
Then the Buddha taught Kūṭadanta step by step, with

seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ;
a talk on giving, ethical conduct, and heaven.

kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi kūṭadantaṁ brāhmaṇaṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when he knew that Kūṭadanta’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva kūṭadantassa brāhmaṇassa tasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Atha kho kūṭadanto brāhmaṇo diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṁ etadavoca:
Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha,

"adhivāsetu me bhavaṁ gotamo svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā"ti.
"Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?"

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho kūṭadanto brāhmaṇo bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Kūṭadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho kūṭadanto brāhmaṇo tassā rattiyā accayena sake yaññavāṭe paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Kūṭadanta had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

"kālo, bho gotama; niṭṭhitaṁ bhattan"ti.
"It's time, Master Gotama, the meal is ready."

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena

kūṭadantassa brāhmaṇassa yaññavāṭo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūṭadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho kūṭadanto brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho kūṭadanto brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho kūṭadantaṁ brāhmaṇaṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

Kūṭadantasuttaṁ niṭṭhitaṁ pañcamaṁ.

6. Mahālisutta

With Mahāli

1. Brāhmaṇadūtavatthu

1. On the Brahmin Emissaries

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṁ paṭivasanti kenacideva karaṇīyena.
Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business.

Assosuṁ kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā:
They heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī”ti.
It’s good to see such perfected ones.”

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṁ kūṭāgārasālā tenupasaṅkamiṁsu.
Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha’s attendant.

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamiṁsu. upasaṅkamitvā āyasmantaṁ nāgitaṁ etadavocuṁ:
The brahmin emissaries went up to him and said,

“kahaṁ nu kho, bho nāgita, etarahi so bhavaṁ gotamo viharati?
“Master Nāgita, where is Master Gotama at present?

Dassanakāmā hi mayaṁ taṁ bhavantaṁ gotaman”ti.
For we want to see him.”

“Akālo kho, āvuso, bhagavantaṁ dassanāya, paṭisallīno bhagavā”ti.
“It’s the wrong time to see the Buddha; he is on retreat.”

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva ekamantaṁ nisīdiṁsu:
So the brahmin emissaries sat down to one side, thinking,

“disvāva mayaṁ taṁ bhavantaṁ gotamaṁ gamissāmā”ti.
“We’ll go only after we’ve seen Master Gotama.”

2. Oṭṭhaddhalicchavīvatthu

2. On Oṭṭhaddha the Licchavi

Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ yena mahāvanaṁ kūṭāgārasālā yenāyasmā nāgito tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāgitaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho oṭṭhaddhopi licchavī āyasmantaṁ nāgitaṁ etadavoca:
Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita,

“kahaṁ nu kho, bhante nāgita, etarahi so bhagavā viharati arahaṁ sammāsambuddho,

“Master Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

dassanakāmā hi mayaṁ taṁ bhagavantaṁ arahantaṁ sammāsambuddhan”ti.
For we want to see him.”

“Akālo kho, mahāli, bhagavantaṁ dassanāya, paṭisallīno bhagavā”ti.
“It’s the wrong time to see the Buddha; he is on retreat.”

Oṭṭhaddhopi licchavī tattheva ekamantaṁ nisīdi:
So Oṭṭhaddha also sat down to one side, thinking,

“disvāva ahaṁ taṁ bhagavantaṁ gamissāmi arahantaṁ sammāsambuddhan”ti.
“I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

Atha kho sīho samaṇuddeso yenāyasmā nāgito tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāgitaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sīho samaṇuddeso āyasmantaṁ nāgitaṁ etadavoca:
Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita,

“ete, bhante kassapa, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṁ dassanāya; oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ idhūpasaṅkanto bhagavantaṁ dassanāya, sādhu, bhante kassapa, labhataṁ esā janatā bhagavantaṁ dassanāyā”ti.
“Sir, Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It’d be good if these people got to see the Buddha.”

“Tena hi, sīha, tvaññeva bhagavato ārocehī”ti.
“Well then, Sīha, tell the Buddha yourself.”

“Evaṁ, bhante”ti kho sīho samaṇuddeso āyasmato nāgitassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sīho samaṇuddeso bhagavantaṁ etadavoca:
“Yes, sir,” replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding:

“ete, bhante, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṁ dassanāya, oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ idhūpasaṅkanto bhagavantaṁ dassanāya.

Sādhu, bhante, labhataṁ esā janatā bhagavantaṁ dassanāyā”ti.
“Sir, it’d be good if these people got to see the Buddha.”

“Tena hi, sīha, vihārapacchāyāyaṁ āsanaṁ paññapehī”ti.
“Well then, Sīha, spread out a seat in the shade of the dwelling.”

“Evaṁ, bhante”ti kho sīho samaṇuddeso bhagavato paṭissutvā vihārapacchāyāyaṁ āsanaṁ paññapesi.
“Yes, sir,” replied Sīha, and he did so.

Atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṁ paññatte āsane nisīdi.
Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out.

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
When the greetings and polite conversation were over, they sat down to one side.

Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho oṭṭhaddho licchavī bhagavantaṁ etadavoca: "purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:
Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

'yadagge ahaṁ, mahāli, bhagavantaṁ upanissāya viharāmi, na ciraṁ tīṇi vassāni, dibbāni hi kho rūpāni passāmi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāmi piyarūpāni kāmūpasaṁhitāni rajanīyānī'ti.
'Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don't hear heavenly sounds that are pleasant, sensual, and arousing.'

Santāneva nu kho, bhante, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, udāhu asantānī"ti?
The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?"

2.1. Ekaṁsabhāvitasamādhi

2.1. One-Sided Immersion

"Santāneva kho, mahāli, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no

asantānī”ti.
“Such sounds really do exist, but Sunakkhatta cannot hear them.”

“Ko nu kho, bhante, hetu, ko paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no asantānī”ti?
“What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?”

“Idha, mahāli, bhikkhuno puratthimāya disāya ekaṁsabhāvito samādhi hoti dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
“Mahāli, take a mendicant who has developed one-sided immersion to the eastern quarter so as to see heavenly sights but not to hear heavenly sounds.

So puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they see heavenly sights but don’t hear heavenly sounds.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ekaṁsabhāvito samādhi hoti dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

Uddhamadho tiriyaṁ dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.

Taṁ kissa hetu?

Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Idha, mahāli, bhikkhuno puratthimāya disāya ekaṁsabhāvito samādhi hoti dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Take a mendicant who has developed one-sided immersion to the eastern quarter so as to hear heavenly sounds but not to see heavenly sights.

So puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they hear heavenly sounds but don’t see heavenly sights.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ekaṁsabhāvito samādhi hoti dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

Uddhamadho tiriyaṁ dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni.

Taṁ kissa hetu?

Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Idha, mahāli, bhikkhuno puratthimāya disāya ubhayaṁsabhāvito samādhi hoti dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Take a mendicant who has developed two-sided immersion to the eastern quarter so as to both hear heavenly sounds and see heavenly sights.

So puratthimāya disāya ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they both see heavenly sights and hear heavenly sounds.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed two-sided immersion to the southern quarter …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ubhayaṁsabhāvito samādhi hoti dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

Uddhamadho tiriyaṁ dibbāni ca rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.

Taṁ kissa hetu?

Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Ayaṁ kho, mahāli, hetu ayaṁ paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no asantānī"ti.
This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist."

"Etāsaṁ nūna, bhante, samādhibhāvanānaṁ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṁ carantī"ti.
"Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing such a development of immersion?"

"Na kho, mahāli, etāsaṁ samādhibhāvanānaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
"No, Mahāli, the mendicants don't live the spiritual life under me for the sake of realizing such a development of immersion.

Atthi kho, mahāli, aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ carantī"ti.
There are other things that are finer, for the sake of which the mendicants live the spiritual life under me."

2.2. Catuariyaphala

2.2. The Four Noble Fruits

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṁ carantī”ti?
“But sir, what are those finer things?”

“Idha, mahāli, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

Puna caparaṁ, mahāli, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Puna caparaṁ, mahāli, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.
Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Puna caparaṁ, mahāli, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Ime kho te, mahāli, dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ carantī”ti.
These are the finer things, for the sake of which the mendicants live the spiritual life under me.”

2.3. Ariyaaṭṭhaṅgikamagga
2.3. The Noble Eightfold Path

“Atthi pana, bhante, maggo atthi paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti?
“But, sir, is there a path and a practice for realizing these things?”

“Atthi kho, mahāli, maggo atthi paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti.
“There is, Mahāli.”

“Katamo pana, bhante, maggo katamā paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva ariyo aṭṭhaṅgiko maggo.
“It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, mahāli, maggo ayaṁ paṭipadā etesaṁ dhammānaṁ sacchikiriyāya.
This is the path and the practice for realizing these things.

2.4. Dvepabbajitavatthu

2.4. On the Two Renunciates

Ekamidāhaṁ, mahāli, samayaṁ kosambiyaṁ viharāmi ghositārāme.
This one time, Mahāli, I was staying near Kosambi, in Ghosita’s Monastery.

Atha kho dve pabbajitā—
Then two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yenāhaṁ tenupasaṅkamiṁsu. upasaṅkamitvā mayā saddhiṁ sammodiṁsu.
the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came and exchanged greetings with me.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho te dve pabbajitā maṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said to me:

‘kiṁ nu kho, āvuso gotama, taṁ jīvaṁ taṁ sarīraṁ, udāhu aññaṁ jīvaṁ aññaṁ sarīran’ti?

‘Reverend Gotama, are the soul and the body the same thing, or they are different things?’

‘Tena hāvuso, suṇātha sādhukaṁ manasi karotha bhāsissāmī’ti.
‘Well then, reverends, listen and pay close attention, I will speak.’

‘Evamāvuso’ti kho te dve pabbajitā mama paccassosuṁ.
‘Yes, reverend,’ they replied.

Ahaṁ etadavocaṁ:
I said this:

‘idhāvuso tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, āvuso, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics. …

…pe…

Paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā, ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā … pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

…pe…

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā. …pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

Nāparaṁ itthattāyāti pajānāti.
They understand: "… there is no return to any state of existence."

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

'taṁ jīvaṁ taṁ sarīran'ti vā 'aññaṁ jīvaṁ aññaṁ sarīran'ti vāti?
"The soul and the body are the same thing" or "The soul and the body are different things"?'

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati na kallaṁ tassetaṁ vacanāya:
'It would not, reverend.'

'taṁ jīvaṁ taṁ sarīran'ti vā 'aññaṁ jīvaṁ aññaṁ sarīran'ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
'But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

'taṁ jīvaṁ taṁ sarīran'ti vā 'aññaṁ jīvaṁ aññaṁ sarīran'ti vā"ti.
"The soul and the body are the same thing" or "The soul and the body are different things".'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamano oṭṭhaddho licchavī bhagavato bhāsitaṁ abhinandīti.
Satisfied, Oṭṭhaddha the Licchavi was happy with what the Buddha said.

Mahālisuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

7. Jāliyasutta

With Jāliya

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

Tena kho pana samayena dve pabbajitā—
Now at that time two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho te dve pabbajitā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said to the Buddha,

“kiṁ nu kho, āvuso gotama, taṁ jīvaṁ taṁ sarīraṁ, udāhu aññaṁ jīvaṁ aññaṁ sarīran”ti?
“Reverend Gotama, are the soul and the body the same thing, or they are different things?”

“Tena hāvuso, suṇātha sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te dve pabbajitā bhagavato paccassosuṁ.
“Yes, reverend,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“idhāvuso, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, āvuso, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics. …

…pe…

Paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:

Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā … pe…
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati kallaṁ, tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā … pe…

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati kallaṁ tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe….
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

…pe… Nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, na kallaṁ tassetaṁ vacanāya:
“It would not, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā”ti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te dve pabbajitā bhagavato bhāsitaṁ abhinandunti.
Satisfied, the two renunciates were happy with what the Buddha said.

Jāliyasuttaṁ niṭṭhitaṁ sattamaṁ.

8. Mahāsīhanādasutta

The Longer Discourse on the Lion’s Roar

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruññāyaṁ viharati kaṇṇakatthale migadāye.
At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

Atha kho acelo kassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho acelo kassapo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he stood to one side, and said to the Buddha:

“sutaṁ metaṁ, bho gotama:
“Master Gotama, I have heard the following:

‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī’ti.
‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.’

Ye te, bho gotama, evamāhaṁsu: ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena

upakkosati upavadatī’ti, kacci te bhoto gotamassa vuttavādino, na ca bhavantaṁ gotamaṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati?
Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhakkhātukāmā hi mayaṁ bhavantaṁ gotaman”ti.
For we don’t want to misrepresent Master Gotama.”

“Ye te, kassapa, evamāhaṁsu: ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī’ti, na me te vuttavādino, abbhācikkhanti ca pana maṁ te asatā abhūtena.
“Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue.

Idhāhaṁ, kassapa, ekaccaṁ tapassiṁ lūkhājīviṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
With clairvoyance that is purified and superhuman, I see some self-mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell.

Idha panāhaṁ, kassapa, ekaccaṁ tapassiṁ lūkhājīviṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannaṁ.
But I see another self-mortifier who lives rough reborn in a good place, a heavenly realm.

Idhāhaṁ, kassapa, ekaccaṁ tapassiṁ appadukkhavihāriṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
I see some self-mortifier who takes it easy reborn in a place of loss.

Idha panāhaṁ, kassapa, ekaccaṁ tapassiṁ appadukkhavihāriṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannaṁ.
But I see another self-mortifier who takes it easy reborn in a good place, a heavenly realm.

Yohaṁ, kassapa, imesaṁ tapassīnaṁ evaṁ āgatiñca gatiñca cutiñca upapattiñca yathābhūtaṁ pajānāmi, sohaṁ kiṁ sabbaṁ tapaṁ garahissāmi, sabbaṁ vā tapassiṁ lūkhājīviṁ ekaṁsena upakkosissāmi upavadissāmi?
Since I truly understand the coming and going, passing away and rebirth of these self-mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those self-mortifiers who live rough?

Santi, kassapa, eke samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni.
There are some clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

Tehipi me saddhiṁ ekaccesu ṭhānesu sameti, ekaccesu ṭhānesu na sameti.
They agree with me in some matters and disagree in others.

Yaṁ te ekaccaṁ vadanti ‘sādhū’ti, mayampi taṁ ekaccaṁ vadema ‘sādhū’ti.
Some of the things that they applaud, I also applaud.

Yaṁ te ekaccaṁ vadanti ‘na sādhū’ti, mayampi taṁ ekaccaṁ vadema ‘na sādhū’ti.
Some of the things that they don’t applaud, I also don’t applaud.

Yaṁ te ekaccaṁ vadanti ‘sādhū’ti, mayaṁ taṁ ekaccaṁ vadema ‘na sādhū’ti.
But some of the things that they applaud, I don’t applaud.

Yaṁ te ekaccaṁ vadanti ‘na sādhū’ti, mayaṁ taṁ ekaccaṁ vadema ‘sādhū’ti.
And some of the things that they don’t applaud, I do applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘sādhū’ti, parepi taṁ ekaccaṁ vadanti ‘sādhū’ti.
Some of the things that I applaud, others also applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘na sādhū’ti, parepi taṁ ekaccaṁ vadanti ‘na sādhū’ti.
Some of the things that I don’t applaud, they also don’t applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘na sādhū’ti, pare taṁ ekaccaṁ vadanti ‘sādhū’ti.
But some of the things that I don’t applaud, others do applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘sādhū’ti, pare taṁ ekaccaṁ vadanti ‘na sādhū’ti.
And some of the things that I do applaud, others don’t applaud.

1. Samanuyuñjāpanakathā

1. Examination

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say:

‘yesu no, āvuso, ṭhānesu na sameti, tiṭṭhantu tāni ṭhānāni.
‘Let us leave aside those matters on which we disagree.

Yesu ṭhānesu sameti, tattha viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

“ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
“There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

Ko ime dhamme anavasesaṁ pahāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā”ti?
Who behaves like they’ve totally given these things up: the ascetic Gotama, or the teachers of other communities?”’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.

Samaṇo gotamo ime dhamme anavasesaṁ pahāya vattati, yaṁ vā pana bhonto pare gaṇācariyā’ti.
‘The ascetic Gotama behaves like he’s totally given those unskillful things up, compared with the teachers of other communities.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
In addition, sensible people, engaging, pressing, and grilling, would compare teacher with teacher or community with community:

‘ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

Ko ime dhamme anavasesaṁ samādāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā’ti?
Who proceeds having totally undertaken these things: the ascetic Gotama, or the teachers of other communities?’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.

Samaṇo gotamo ime dhamme anavasesaṁ samādāya vattati, yaṁ vā pana bhonto pare gaṇācariyā’ti.
‘The ascetic Gotama proceeds having totally undertaken these things, compared with the teachers of other communities.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na

alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
‘There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

Ko ime dhamme anavasesaṁ pahāya vattati, gotamasāvakasaṅgho vā, pare vā pana bhonto gaṇācariyasāvakasaṅghā’ti?
Who behaves like they’ve totally given these things up: the ascetic Gotama’s disciples, or the disciples of other teachers?’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.

Gotamasāvakasaṅgho ime dhamme anavasesaṁ pahāya vattati, yaṁ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.
‘The ascetic Gotama’s disciples behave like they’ve totally given those unskillful things up, compared with the disciples of other teachers.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ.
In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

‘Ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

Ko ime dhamme anavasesaṁ samādāya vattati, gotamasāvakasaṅgho vā, pare vā pana bhonto gaṇācariyasāvakasaṅghā’ti?
Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other teachers?’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.

Gotamasāvakasaṅgho ime dhamme anavasesaṁ samādāya vattati, yaṁ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.
‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other teachers.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

2. Ariyaaṭṭhaṅgikamagga

2. The Noble Eightfold Path

Atthi, kassapa, maggo atthi paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati:

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself:

‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’ti.
‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’

Katamo ca, kassapa, maggo, katamā ca paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati:
And what is that path?

‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’ti?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, kassapa, maggo, ayaṁ paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati ‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’”ti.
This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

3. Tapopakkamakathā

3. Practicing Self-Mortification

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha:

“imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
“Reverend Gotama, those ascetics and brahmins consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

Acelako hoti, muttācāro, hatthāpalekhano, naehibhaddantiko, natiṭṭhabhaddantiko, nābhihaṭaṁ, na uddissakataṁ, na nimantanaṁ sādiyati.
They go naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṁ, na daṇḍamantaraṁ, na musalamantaraṁ, na dvinnaṁ bhuñjamānānaṁ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṁ, na maṁsaṁ, na suraṁ, na merayaṁ, na thusodakaṁ pivati.
They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko … sattāgāriko vā hoti sattālopiko;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti … sattahipi dattīhi yāpeti;

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti, dvīhikampi āhāraṁ āhāreti … sattāhikampi āhāraṁ āhāreti. Iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

Imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
Those ascetics and brahmins also consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

Sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

Imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
Those ascetics and brahmins also consider these practices of mortification to be what makes someone a true ascetic or brahmin.

Sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhikampi dhāreti,

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,
They make their bed on a plank, or the bare ground.

ekapassayikopi hoti
They lie only on one side.

rajojalladharo,
They wear dust and dirt.

abbhokāsikopi hoti
They stay in the open air.

yathāsanthatiko,
They sleep wherever they lay their mat.

vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,
They eat unnatural things, committed to the practice of eating unnatural foods.

apānakopi hoti apānakattamanuyutto,
They don’t drink, committed to the practice of not drinking liquids.

sāyatatiyakampi udakorohanānuyogamanuyutto viharatī”ti.
They’re committed to the practice of immersion in water three times a day, including the evening.”

4. Tapopakkamaniratthakathā

4. The Uselessness of Self-Mortification

“Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano … pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
“Kassapa, someone may practice all those forms of self-mortification,

Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmaññā ārakāva brahmaññā.
but if they haven’t developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.
When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.

Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.

Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā.

Atha kho so ārakāva sāmaññā ārakāva brahmaññā.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ

paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe…

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.

Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā.

Atha kho so ārakāva sāmaññā ārakāva brahmaññā.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha,

“dukkaraṁ, bho gotama, sāmaññaṁ dukkaraṁ brahmaññan”ti.
“It’s hard, Master Gotama, to be a true ascetic or a true brahmin.”

“Pakati kho esā, kassapa, lokasmiṁ ‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
“It’s typical, Kassapa, in this world to think that it’s hard to be a true ascetic or brahmin.

Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
But someone might practice all those forms of self-mortification.

Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:

And if it was only because of just that much, only because of that self-mortification that it was so very hard to be a true ascetic or brahmin, it wouldn’t be appropriate to say that

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
it’s hard to be a true ascetic or brahmin.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
For it would be quite possible for a householder or a householder’s child—or even the bonded maid who carries the water-jar—

‘handāhaṁ acelako homi, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharāmī’ti.
to practice all those forms of self-mortification.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:
It’s because there’s something other than just that much, something other than that self-mortification that it’s so very hard to be a true ascetic or brahmin. And that’s why it is appropriate to say that

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
it’s hard to be a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.

Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.

Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:

‘handāhaṁ sākabhakkho vā homi, sāmākabhakkho vā …pe… vanamūlaphalāhāro yāpemi pavattaphalabhojī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharati.

Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:

‘handāhaṁ sāṇānipi dhāremi, masāṇānipi dhāremi …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharāmī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha,

“dujjāno, bho gotama, samaṇo, dujjāno brāhmaṇo”ti.
“It’s hard, Master Gotama, to know a true ascetic or a true brahmin.”

“Pakati kho esā, kassapa, lokasmiṁ ‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
“It’s typical in this world to think that it’s hard to know a true ascetic or brahmin.

Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
But someone might practice all those forms of self-mortification.

Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:

And if it was only by just that much, only by that self-mortification that it was so very hard to know a true ascetic or brahmin, it wouldn’t be appropriate to say that

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
it’s hard to know a true ascetic or brahmin.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
For it would be quite possible for a householder or a householder’s child—or even the bonded maid who carries the water-jar—

‘ayaṁ acelako hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharatī’ti.
to know that someone is practicing all those forms of self-mortification.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:
It’s because there’s something other than just that much, something other than that self-mortification that it’s so very hard to know a true ascetic or brahmin. And that’s why it is appropriate to say that

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
it’s hard to know a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.”

Sākabhakkho cepi, kassapa, hoti sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.

Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:

‘ayaṁ sākabhakkho vā hoti sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharati.

Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:

‘ayaṁ sāṇānipi dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharatī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

5. Sīlasamādhipaññāsampadā

5. The Accomplishment of Ethics, Immersion, and Wisdom

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha,

“katamā pana sā, bho gotama, sīlasampadā, katamā cittasampadā, katamā paññāsampadā”ti?
“But Master Gotama, what is that accomplishment in ethics, in mind, and in wisdom?”

“Idha, kassapa, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

bhayadassāvī samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena

parisuddhājīvo sīlasampanno indriyesu guttadvāro satisampajaññena samannāgato santuṭṭho.
Seeing danger in the slightest fault, a mendicant keeps the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

Kathañca, kassapa, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

Idha, kassapa, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Idampissa hoti sīlasampadāya …pe…
This pertains to their accomplishment in ethics. …

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. …

Seyyathidaṁ—santikammaṁ paṇidhikammaṁ …pe… osadhīnaṁ patimokkho

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood.

Idampissa hoti sīlasampadāya.
This pertains to their accomplishment in ethics.

Sa kho so, kassapa, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, kassapa, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It’s like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, kassapa, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, kassapa, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics.

Ayaṁ kho, kassapa, sīlasampadā …pe…
This, Kassapa, is that accomplishment in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Idampissa hoti cittasampadāya …pe…
This pertains to their accomplishment in mind. …

dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idampissa hoti cittasampadāya.
This pertains to their accomplishment in mind.

Ayaṁ kho, kassapa, cittasampadā.
This, Kassapa, is that accomplishment in mind.

So evaṁ samāhite citte …pe…
When their mind is immersed like this,

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
they extend and project it toward knowledge and vision …

idampissa hoti paññāsampadāya …pe…
This pertains to their accomplishment in wisdom. …

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Idampissa hoti paññāsampadāya.
This pertains to their accomplishment in wisdom.

Ayaṁ kho, kassapa, paññāsampadā.
This, Kassapa, is that accomplishment in wisdom.

Imāya ca, kassapa, sīlasampadāya cittasampadāya paññāsampadāya aññā sīlasampadā cittasampadā paññāsampadā uttaritarā vā paṇītatarā vā natthi.
And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

6. Sīhanādakathā

6. The Lion's Roar

Santi, kassapa, eke samaṇabrāhmaṇā sīlavādā.
There are, Kassapa, some ascetics and brahmins who teach ethics.

Te anekapariyāyena sīlassa vaṇṇaṁ bhāsanti.
They praise ethical conduct in many ways.

Yāvatā, kassapa, ariyaṁ paramaṁ sīlaṁ, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble ethics goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhisīlaṁ.
Rather, I am the one who is superior when it comes to the higher ethics.

Santi, kassapa, eke samaṇabrāhmaṇā tapojigucchāvādā.
There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin.

Te anekapariyāyena tapojigucchāya vaṇṇaṁ bhāsanti.
They praise mortification in disgust of sin in many ways.

Yāvatā, kassapa, ariyā paramā tapojigucchā, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble mortification in disgust of sin goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhijegucchaṁ.
Rather, I am the one who is superior when it comes to the higher mortification in disgust of sin.

Santi, kassapa, eke samaṇabrāhmaṇā paññāvādā.
There are, Kassapa, some ascetics and brahmins who teach wisdom.

Te anekapariyāyena paññāya vaṇṇaṁ bhāsanti.
They praise wisdom in many ways.

Yāvatā, kassapa, ariyā paramā paññā, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble wisdom goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhipaññaṁ.

Rather, I am the one who is superior when it comes to the higher wisdom.

Santi, kassapa, eke samaṇabrāhmaṇā vimuttivādā.
There are, Kassapa, some ascetics and brahmins who teach freedom.

Te anekapariyāyena vimuttiyā vaṇṇaṁ bhāsanti.
They praise freedom in many ways.

Yāvatā, kassapa, ariyā paramā vimutti, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble freedom goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhivimutti.
Rather, I am the one who is superior when it comes to the higher freedom.

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say:

‘sīhanādaṁ kho samaṇo gotamo nadati, tañca kho suññāgāre nadati, no parisāsū’ti.
‘The ascetic Gotama only roars his lion’s roar in an empty hut, not in an assembly.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadatī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar, and he roars it in the assemblies.’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:

It’s possible that wanderers who follow other paths might say:

‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, no ca kho visārado nadatī’ti.
‘The ascetic Gotama roars his lion’s roar, and he roars it in the assemblies. But he doesn’t roar it boldly.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadatī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly.’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say:

‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, no ca kho naṁ pañhaṁ pucchanti …pe…
‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly. But they don’t question him. …

pañhañca naṁ pucchanti; no ca kho nesaṁ pañhaṁ puṭṭho byākaroti …pe…
Or he doesn’t answer their questions. …

pañhañca nesaṁ puṭṭho byākaroti; no ca kho pañhassa veyyākaraṇena cittaṁ ārādheti …pe…
Or his answers are not satisfactory. …

pañhassa ca veyyākaraṇena cittaṁ ārādheti; no ca kho sotabbaṁ maññanti …pe…
Or they don’t think him worth listening to. …

sotabbañcassa maññanti; no ca kho sutvā pasīdanti …pe…
Or they’re not confident after listening. …

sutvā cassa pasīdanti; no ca kho pasannākāraṁ karonti …pe…
Or they don’t show their confidence. …

pasannākārañca karonti; no ca kho tathattāya paṭipajjanti … pe…
Or they don’t practice accordingly. …

tathattāya ca paṭipajjanti; no ca kho paṭipannā ārādhentī’ti.
Or they don’t succeed in their practice.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, pañhañca naṁ pucchanti, pañhañca nesaṁ puṭṭho byākaroti, pañhassa ca veyyākaraṇena cittaṁ ārādheti, sotabbañcassa maññanti, sutvā cassa pasīdanti, pasannākārañca karonti, tathattāya ca paṭipajjanti, paṭipannā ca ārādhentī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they’re confident after listening; they show their confidence; they practice accordingly; and they succeed in their practice.’

7. Titthiyaparivāsakathā

7. The Probation For One Previously Ordained

Ekamidāhaṁ, kassapa, samayaṁ rājagahe viharāmi gijjhakūṭe pabbate.
Kassapa, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tatra maṁ aññataro tapabrahmacārī nigrodho nāma adhijegucche pañhaṁ apucchi.
There a certain practitioner of self-mortification named Nigrodha asked me about the higher mortification in disgust of sin.

Tassāhaṁ adhijegucche pañhaṁ puṭṭho byākāsiṁ.

I answered his question.

Byākate ca pana me attamano ahosi paraṁ viya mattāyā”ti.
He was extremely happy with my answer.”

“Ko hi, bhante, bhagavato dhammaṁ sutvā na attamano assa paraṁ viya mattāya?
“Sir, who wouldn’t be extremely happy after hearing the Buddha’s teaching?

Ahampi hi, bhante, bhagavato dhammaṁ sutvā attamano paraṁ viya mattāya.
For I too am extremely happy after hearing the Buddha’s teaching!

Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi, dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, kassapa, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse

parivasati, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya.
“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhanti pabbajjaṁ, ākaṅkhanti upasampadaṁ, cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Ahaṁ cattāri vassāni parivasissāmi, catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.
“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho acelo kassapo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved

with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā kassapo arahataṁ ahosīti.
And Venerable Kassapa became one of the perfected.

Mahāsīhanādasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

9. Poṭṭhapādasutta

With Poṭṭhapāda

1. Poṭṭhapādaparibbājakavatthu

1. On the Wanderer Poṭṭhapāda

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena poṭṭhapādo paribbājako samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṁ tiṁsamattehi paribbājakasatehi.
Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Atha kho bhagavato etadahosi:
Then it occurred to him,

"atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ.

“It’s too early to wander for alms in Sāvatthī.

Yannūnāhaṁ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo, yena poṭṭhapādo paribbājako tenupasaṅkameyyan”ti.
Why don’t I go to Mallikā’s monastery to visit the wanderer Poṭṭhapāda?”

Atha kho bhagavā yena samayappavādako tindukācīro ekasālako mallikāya ārāmo tenupasaṅkami.
So that’s what he did.

Tena kho pana samayena poṭṭhapādo paribbājako mahatiyā paribbājakaparisāya saddhiṁ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṁ tiracchānakathaṁ kathentiyā.
Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vā.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho poṭṭhapādo paribbājako bhagavantaṁ dūratova āgacchantaṁ;

Poṭṭhapāda saw the Buddha coming off in the distance,

disvāna sakaṁ parisaṁ saṇṭhapesi:
and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ samaṇo gotamo āgacchati.
Here comes the ascetic Gotama.

Appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

Atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami.
Then the Buddha approached Poṭṭhapāda,

Atha kho poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
who said to him,

“etu kho, bhante, bhagavā.
“Come, Blessed One!

Svāgataṁ, bhante, bhagavato.
Welcome, Blessed One!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi, yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idaṁ āsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Poṭṭhapādopi kho paribbājako aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
while Poṭṭhapāda took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho poṭṭhapādaṁ paribbājakaṁ bhagavā etadavoca:
The Buddha said to him,

“kāya nuttha, poṭṭhapāda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Poṭṭhapāda, what were you sitting talking about just now? What conversation was unfinished?”

1.1. Abhisaññānirodhakathā

1.1. On the Cessation of Perception

Evaṁ vutte, poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Poṭṭhapāda said to the Buddha,

“tiṭṭhatesā, bhante, kathā, yāya mayaṁ etarahi kathāya sannisinnā.
“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.
It won’t be hard for you to hear about that later.

Purimāni, bhante, divasāni purimatarāni, nānātitthiyānaṁ samaṇabrāhmaṇānaṁ kotūhalasālāya sannisinnānaṁ sannipatitānaṁ abhisaññānirodhe kathā udapādi:
Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them:

‘kathaṁ nu kho, bho, abhisaññānirodho hotī’ti?

‘How does the cessation of perception happen?’

Tatrekacce evamāhaṁsu:
Some of them said:

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi.
‘A person’s perceptions arise and cease without cause or reason.

Yasmiṁ samaye uppajjanti, saññī tasmiṁ samaye hoti.
When they arise, you become percipient.

Yasmiṁ samaye nirujjhanti, asaññī tasmiṁ samaye hotī’ti.
When they cease, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti. (1)
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.
‘That’s not how it is, gentlemen !

Saññā hi, bho, purisassa attā.
Perception is a person’s self,

Sā ca kho upetipi apetipi.

Yasmiṁ samaye upeti, saññī tasmiṁ samaye hoti.
When it enters, you become percipient.

Yasmiṁ samaye apeti, asaññī tasmiṁ samaye hotī’ti.
When it departs, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti. (2)
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.

‘That’s not how it is, gentlemen !

Santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā.
There are ascetics and brahmins of great power and might.

Te imassa purisassa saññaṁ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person’s perception.

Yasmiṁ samaye upakaḍḍhanti, saññī tasmiṁ samaye hoti.
When they insert it, you become percipient.

Yasmiṁ samaye apakaḍḍhanti, asaññī tasmiṁ samaye hotī’ti.
When they extract it, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti. (3)
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.
‘That’s not how it is, gentlemen !

Santi hi, bho, devatā mahiddhikā mahānubhāvā.
There are deities of great power and might.

Tā imassa purisassa saññaṁ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person’s perception.

Yasmiṁ samaye upakaḍḍhanti, saññī tasmiṁ samaye hoti.
When they insert it, you become percipient.

Yasmiṁ samaye apakaḍḍhanti, asaññī tasmiṁ samaye hotī’ti.
When they extract it, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti. (4)
That’s how some describe the cessation of perception.

Tassa mayhaṁ, bhante, bhagavantaṁyeva ārabbha sati udapādi:
That reminded me of the Buddha:

‘aho nūna bhagavā, aho nūna sugato, yo imesaṁ dhammānaṁ sukusalo’ti.
‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’

Bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.
The Buddha is skilled and well-versed in the cessation of perception.

Kathaṁ nu kho, bhante, abhisaññānirodho hotī”ti?
How does the cessation of perception happen?”

1.2. Sahetukasaññuppādanirodhakathā
1.2. Perception Arises With a Cause

“Tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṁsu:
“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipī’ti, āditova tesaṁ aparaddhaṁ.
a person’s perceptions arise and cease without cause or reason are wrong from the start.

Taṁ kissa hetu?
Why is that?

Sahetū hi, poṭṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipi.
Because a person’s perceptions arise and cease with cause and reason.

Sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
With training, certain perceptions arise and certain perceptions cease.

Kā ca sikkhā”ti? Bhagavā avoca.
And what is that training?” said the Buddha.

“Idha, poṭṭhapāda, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, poṭṭhapāda, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

tassime pañcanīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa yā purimā kāmasaññā, sā nirujjhati.
The sensual perception that they had previously ceases.

Vivekajapītisukhasukhumasaccasaññā tasmiṁ samaye hoti, vivekajapītisukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the rapture and bliss born of seclusion.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayaṁ sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
“Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases.

Samādhijapītisukhasukhumasaccasaññā tasmiṁ samaye hoti, samādhijapītisukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the rapture and bliss born of immersion.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati.
“Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases.

Upekkhāsukhasukhumasaccasaññā tasmiṁ samaye hoti, upekkhāsukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of equanimous bliss.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā"ti bhagavā avoca.
And this is that training," said the Buddha.

"Puna caparaṁ, poṭṭhapāda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
"Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of equanimous bliss that they had previously ceases.

Adukkhamasukhasukhumasaccasaññā tasmiṁ samaye hoti, adukkhamasukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of neutral feeling.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
“Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Tassa yā purimā rūpasaññā, sā nirujjhati.
The perception of luminous form that they had previously ceases.

Ākāsānañcāyatanasukhumasaccasaññā tasmiṁ samaye hoti, ākāsānañcāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of infinite space.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
“Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Tassa yā purimā ākāsānañcāyatanasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of the dimension of infinite space that they had previously ceases.

Viññāṇañcāyatanasukhumasaccasaññā tasmiṁ samaye hoti, viññāṇañcāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of infinite consciousness.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā"ti bhagavā avoca.
And this is that training," said the Buddha.

"Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
"Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Tassa yā purimā viññāṇañcāyatanasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the dimension of infinite consciousness that they had previously ceases.

Ākiñcaññāyatanasukhumasaccasaññā tasmiṁ samaye hoti, ākiñcaññāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of nothingness.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā"ti bhagavā avoca.
And this is that training," said the Buddha.

“Yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṁ phusati.
“Poṭṭhapāda, from the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

Tassa saññagge ṭhitassa evaṁ hoti:
Standing on the peak of perception they think,

‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.
‘Intentionality is bad for me, it’s better to be free of it.

Ahañceva kho pana ceteyyaṁ, abhisaṅkhareyyaṁ, imā ca me saññā nirujjheyyuṁ, aññā ca oḷārikā saññā uppajjeyyuṁ;
For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṁ na ceva ceteyyaṁ na ca abhisaṅkhareyyan’ti.
Why don’t I neither make a choice nor form an intention?’

So na ceva ceteti, na ca abhisaṅkharoti.
They neither make a choice nor form an intention.

Tassa acetayato anabhisaṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.
Those perceptions cease in them, and other coarser perceptions don’t arise.

So nirodhaṁ phusati.
They touch cessation.

Evaṁ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hoti.
And that, Poṭṭhapāda, is how the gradual cessation of perception is attained with awareness.

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

api nu te ito pubbe evarūpā anupubbābhisaññānirodhasampajānasamāpatti sutapubbā”ti?

Have you ever heard of this before?”

“No hetaṁ, bhante.
“No, sir.

Evaṁ kho ahaṁ, bhante, bhagavato bhāsitaṁ ājānāmi:
This is how I understand what the Buddha said:

‘yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṁ phusati,
‘From the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

tassa saññagge ṭhitassa evaṁ hoti:
Standing on the peak of perception they think,

“cetayamānassa me pāpiyo, acetayamānassa me seyyo.
“Intentionality is bad for me, it’s better to be free of it.

Ahañceva kho pana ceteyyaṁ abhisaṅkhareyyaṁ, imā ca me saññā nirujjheyyuṁ, aññā ca oḷārikā saññā uppajjeyyuṁ;
For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṁ na ceva ceteyyaṁ, na ca abhisaṅkhareyyan”ti.
Why don’t I neither make a choice nor form an intention?”

So na ceva ceteti, na cābhisaṅkharoti, tassa acetayato anabhisaṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.
Those perceptions cease in them, and other coarser perceptions don’t arise.

So nirodhaṁ phusati.
They touch cessation.

Evaṁ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hotī’”ti.
And that is how the gradual cessation of perception is attained with awareness.’”

“Evaṁ, poṭṭhapādā”ti.
“That’s right, Poṭṭhapāda.”

“Ekaññeva nu kho, bhante, bhagavā saññaggaṁ paññapeti, udāhu puthūpi saññagge paññapetī”ti?
“Does the Buddha describe just one peak of perception, or many?”

“Ekampi kho ahaṁ, poṭṭhapāda, saññaggaṁ paññapemi, puthūpi saññagge paññapemī”ti.
“I describe the peak of perception as both one and many.”

“Yathā kathaṁ pana, bhante, bhagavā ekampi saññaggaṁ paññapeti, puthūpi saññagge paññapetī”ti?
“But sir, how do you describe it as one peak and as many?”

“Yathā yathā kho, poṭṭhapāda, nirodhaṁ phusati tathā tathāhaṁ saññaggaṁ paññapemi.
“I describe the peak of perception according to the specific manner in which one touches cessation.

Evaṁ kho ahaṁ, poṭṭhapāda, ekampi saññaggaṁ paññapemi, puthūpi saññagge paññapemī”ti.
That’s how I describe the peak of perception as both one and many.”

“Saññā nu kho, bhante, paṭhamaṁ uppajjati, pacchā ñāṇaṁ, udāhu ñāṇaṁ paṭhamaṁ uppajjati, pacchā saññā, udāhu saññā ca ñāṇañca apubbaṁ acarimaṁ uppajjantī”ti?
“But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?”

“Saññā kho, poṭṭhapāda, paṭhamaṁ uppajjati, pacchā ñāṇaṁ, saññuppādā ca pana ñāṇuppādo hoti.

“Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge.

So evaṁ pajānāti:
They understand,

‘idappaccayā kira me ñāṇaṁ udapādī’ti.
‘My knowledge arose from a specific condition.’

Iminā kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ—
That is a way to understand how

yathā saññā paṭhamaṁ uppajjati, pacchā ñāṇaṁ, saññuppādā ca pana ñāṇuppādo hotī”ti.
perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

1.3. Saññāattakathā

1.3. Perception and the Self

“Saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā”ti?
“Sir, is perception a person’s self, or are perception and self different things?”

“Kaṁ pana tvaṁ, poṭṭhapāda, attānaṁ paccesī”ti?
“But Poṭṭhapāda, do you believe in a self?”

“Oḷārikaṁ kho ahaṁ, bhante, attānaṁ paccemi rūpiṁ cātumahābhūtikaṁ kabaḷīkārāhārabhakkhan”ti.
“I believe in a substantial self, sir, which is physical, made up of the four primary elements, and consumes solid food.”

“Oḷāriko ca hi te, poṭṭhapāda, attā abhavissa rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho. Evaṁ santaṁ kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

“Suppose there were such a substantial self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, oḷāriko attā rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.
So long as that substantial self remains, still some perceptions arise in a person and others cease.

Iminā kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That is a way to understand how perception and self are different things.”

“Manomayaṁ kho ahaṁ, bhante, attānaṁ paccemi sabbaṅgapaccaṅgiṁ ahīnindriyan”ti.
“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in any faculty.”

“Manomayo ca hi te, poṭṭhapāda, attā abhavissa sabbaṅgapaccaṅgī ahīnindriyo, evaṁ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.
“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

So long as that mind-made self remains, still some perceptions arise in a person and others cease.

Imināpi kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That too is a way to understand how perception and self are different things.”

“Arūpiṁ kho ahaṁ, bhante, attānaṁ paccemi saññāmayan”ti.
“Sir, I believe in a non-physical self which is made of perception.”

“Arūpī ca hi te, poṭṭhapāda, attā abhavissa saññāmayo, evaṁ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.
“Suppose there were such a non-physical self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, arūpī attā saññāmayo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.
So long as that non-physical self remains, still some perceptions arise in a person and others cease.

Imināpi kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That too is a way to understand how perception and self are different things.”

“Sakkā panetaṁ, bhante, mayā ñātuṁ:
“But, sir, am I able to know whether

‘saññā purisassa attā’ti vā ‘aññāva saññā añño attā’ti vā”ti?

perception is a person’s self, or whether perception and self are different things?”

“Dujjānaṁ kho etaṁ, poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:
“It’s hard for you to understand this, since you have a different view, creed, preference, practice, and tradition.”

‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attāti’ vā”ti.

“Sacetaṁ, bhante, mayā dujjānaṁ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:
“Well, if that’s the case, sir,

‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attā’ti vā;

kiṁ pana, bhante, ‘sassato loko, idameva saccaṁ moghamaññan’”ti?
then is this right: ‘The cosmos is eternal. This is the only truth, anything else is wrong’?”

“Abyākataṁ kho etaṁ, poṭṭhapāda, mayā:
“This has not been declared by me, Poṭṭhapāda.”

‘sassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bhante, ‘asassato loko, idameva saccaṁ moghamaññan’”ti?
“Then is this right: ‘The cosmos is not eternal. This is the only truth, anything else is wrong’?”

“Etampi kho, poṭṭhapāda, mayā abyākataṁ:
“This too has not been declared by me.”

‘asassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bhante, ‘antavā loko …pe…
“Then is this right: ‘The cosmos is finite …’ …

‘anantavā loko …
‘The cosmos is infinite …’ …

‘taṁ jīvaṁ taṁ sarīraṁ …
‘The soul and the body are the same thing …’ …

‘aññaṁ jīvaṁ aññaṁ sarīraṁ …
‘The soul and the body are different things …’ …

‘hoti tathāgato paraṁ maraṇā …
‘A Realized One exists after death …’ …

‘na hoti tathāgato paraṁ maraṇā …
‘A Realized One doesn’t exist after death …’ …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā …
‘A Realized One both exists and doesn’t exist after death …’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti?
‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, anything else is wrong’?”

“Etampi kho, poṭṭhapāda, mayā abyākataṁ:
“This too has not been declared by me.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti.

“Kasmā panetaṁ, bhante, bhagavatā abyākatan”ti?
“Why haven’t these things been declared by the Buddha?”

“Na hetaṁ, poṭṭhapāda, atthasaṁhitaṁ na dhammasaṁhitaṁ nādibrahmacariyakaṁ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati,

“Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṁ mayā abyākatan”ti.
That’s why I haven’t declared them.”

“Kiṁ pana, bhante, bhagavatā byākatan”ti?
“Then what has been declared by the Buddha?”

“Idaṁ dukkhanti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhasamudayoti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhanirodhoti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.
“I have declared this: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

“Kasmā panetaṁ, bhante, bhagavatā byākatan”ti?
“Why have these things been declared by the Buddha?”

“Etañhi, poṭṭhapāda, atthasaṁhitaṁ, etaṁ dhammasaṁhitaṁ, etaṁ ādibrahmacariyakaṁ, etaṁ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati;
“Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṁ mayā byākatan”ti.
That’s why I have declared them.”

“Evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.

Please, sir, go at your convenience.”

Atha kho bhagavā uṭṭhāyāsanā pakkāmi.
Then the Buddha got up from his seat and left.

Atha kho te paribbājakā acirapakkantassa bhagavato poṭṭhapādaṁ paribbājakaṁ samantato vācā sannitodakena sañjhabbharimakaṁsu:
Soon after the Buddha left, those wanderers gave Poṭṭhapāda a comprehensive tongue-lashing,

“evameva panāyaṁ bhavaṁ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṁ tadevassa abbhanumodati:
“No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him:

‘evametaṁ, bhagavā, evametaṁ, sugatā’ti.
‘That’s so true, Blessed One! That’s so true, Holy One!’

Na kho pana mayaṁ kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāma:
We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.”

‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṁ jīvaṁ taṁ sarīran’ti vā, ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā, ‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti.

Evaṁ vutte, poṭṭhapādo paribbājako te paribbājake etadavoca:
When they said this, Poṭṭhapāda said to them,

“ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāmi:
“I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.

‘sassato loko’ti vā, ‘asassato loko’ti vā …pe…

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā;

api ca samaṇo gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ paññapeti dhammaṭṭhitataṁ dhammaniyāmataṁ.
Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles.

Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññapentassa dhammaṭṭhitataṁ dhammaniyāmataṁ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyyā”ti?
So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

2. Cittahatthisāriputtapoṭṭhapādavatthu

2. On Citta Hatthisāriputta

Atha kho dvīhatīhassa accayena citto ca hatthisāriputto poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā citto hatthisāriputto bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side.

Poṭṭhapādo pana paribbājako bhagavatā saddhiṁ sammodi. Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side.

Ekamantaṁ nisinno kho poṭṭhapādo paribbājako bhagavantaṁ etadavoca:

Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

“tadā maṁ, bhante, te paribbājakā acirapakkantassa bhagavato samantato vācāsannitodakena sañjhabbharimakaṁsu:

‘evameva panāyaṁ bhavaṁ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṁ tadevassa abbhanumodati:

“evametaṁ, bhagavā, evametaṁ, sugatā”ti.

Na kho pana mayaṁ kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāma:

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṁ jīvaṁ taṁ sarīran”ti vā, “aññaṁ jīvaṁ aññaṁ sarīran”ti vā, “hoti tathāgato paraṁ maraṇā”ti vā, “na hoti tathāgato paraṁ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṁ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṁ maraṇā”ti vā’ti.

Evaṁ vuttāhaṁ, bhante, te paribbājake etadavocaṁ:

‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāmi:

“sassato loko”ti vā, “asassato loko”ti vā …pe…

“neva hoti na na hoti tathāgato paraṁ maraṇā”ti vā;

api ca samaṇo gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ paññapeti dhammaṭṭhitataṁ dhammaniyāmataṁ.

Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññapentassa dhammaṭṭhitataṁ dhammaniyāmataṁ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyyā’”ti?

“Sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā;
“All those wanderers, Poṭṭhapāda, are blind and sightless.

tvaṁyeva nesaṁ eko cakkhumā.

You are the only one who sees.

Ekaṁsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;
For I have taught and pointed out both things that are definitive

anekaṁsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.
and things that are not definitive.

Katame ca te, poṭṭhapāda, mayā anekaṁsikā dhammā desitā paññattā?
And what things have I taught and pointed out that are not definitive?

‘Sassato loko’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto;
‘The cosmos is eternal’ …

‘asassato loko’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto;
‘The cosmos is not eternal’ …

‘antavā loko’ti kho, poṭṭhapāda …pe…
‘The cosmos is finite’ …

‘anantavā loko’ti kho, poṭṭhapāda …
‘The cosmos is infinite’ …

‘taṁ jīvaṁ taṁ sarīran’ti kho, poṭṭhapāda …
‘The soul is the same thing as the body’ …

‘aññaṁ jīvaṁ aññaṁ sarīran’ti kho, poṭṭhapāda …
‘The soul and the body are different things’ …

‘hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One exists after death’ …

na hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One doesn’t exist after death’ …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One both exists and doesn’t exist after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto.
‘A Realized One neither exists nor doesn’t exist after death.’

Kasmā ca te, poṭṭhapāda, mayā anekaṁsikā dhammā desitā paññattā?
And why haven’t I taught and pointed out such things that are not definitive?

Na hete, poṭṭhapāda, atthasaṁhitā na dhammasaṁhitā na ādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
Because those things aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā te mayā anekaṁsikā dhammā desitā paññattā.
That’s why I haven’t taught and pointed them out.

2.1. Ekaṁsikadhammā

2.1. Things That Are Definitive

Katame ca te, poṭṭhapāda, mayā ekaṁsikā dhammā desitā paññattā?
And what things have I taught and pointed out that are definitive?

Idaṁ dukkhanti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.
‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

Ayaṁ dukkhasamudayoti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.

Ayaṁ dukkhanirodhoti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.

Ayaṁ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.

Kasmā ca te, poṭṭhapāda, mayā ekaṁsikā dhammā desitā paññattā?
And why have I taught and pointed out such things that are definitive?

Ete hi, poṭṭhapāda, atthasaṁhitā, ete dhammasaṁhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā te mayā ekaṁsikā dhammā desitā paññattā.
That’s why I have taught and pointed them out.

Santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘ekantasukhī attā hoti arogo paraṁ maraṇā’ti.
‘The self is exclusively happy and is sound after death.’

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:
‘Is it really true that this is the venerables’ view?’

“ekantasukhī attā hoti arogo paraṁ maraṇā”’ti?

Te ce me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā’ti?
‘But do you meditate knowing and seeing an exclusively happy world?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?
‘But have you perceived an exclusively happy self for a single day or night, or even half a day or night?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto jānātha:
‘But do you know

“ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā”’ti?
a path and a practice to realize an exclusively happy world?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā, tāsaṁ bhāsamānānaṁ saddaṁ suṇātha:
‘But have you ever heard the voice of the deities reborn in an exclusively happy world saying,

“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;
“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evaṁpaṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?
For this is how we practiced, and we were reborn in an exclusively happy world”?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso evaṁ vadeyya:
“Suppose, Poṭṭhapāda, a man were to say:

‘ahaṁ yā imasmiṁ janapade janapadakalyāṇī, taṁ icchāmi taṁ kāmemī’ti.
‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?
‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ evaṁnāmā evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti, amukasmiṁ gāme vā nigame vā nagare vā’ti?
‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, taṁ tvaṁ icchasi kāmesī’ti?
‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“In the same way, the ascetics and brahmins who have those various doctrines and views …

‘ekantasukhī attā hoti arogo paraṁ maraṇā’ti.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:

‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:

“ekantasukhī attā hoti arogo paraṁ maraṇā”’ti?

Te ce me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto jānātha:

“ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā”’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā, tāsaṁ bhāsamānānaṁ saddaṁ suṇātha:

“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

mayampi hi, mārisā, evaṁpaṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?

Iti puṭṭhā ‘no’ti vadanti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
Doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso cātumahāpathe nisseṇiṁ kareyya pāsādassa ārohaṇāya.
“Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ puratthimāya vā disāya dakkhiṇāya

vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, tassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosī’ti?
‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“In the same way, the ascetics and brahmins who have those various doctrines and views …

‘ekantasukhī attā hoti arogo paraṁ maraṇā’ti.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:

‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:

“ekantasukhī attā hoti arogo paraṁ maraṇā”’ti?

Te ce me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto jānātha ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā’ti?

Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā tāsaṁ devatānaṁ bhāsamānānaṁ saddaṁ suṇātha:

“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

mayampi hi, mārisā, evaṁ paṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?

Iti puṭṭhā ‘no’ti vadanti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
Doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

2.2. Tayoattapaṭilābha

2.2. Three Kinds of Reincarnation

“Tayo kho me, poṭṭhapāda, attapaṭilābhā—
“Poṭṭhapāda, there are these three kinds of reincarnation:

oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho.
a substantial reincarnation, a mind-made reincarnation, and a non-physical reincarnation.

Katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho?
And what is a substantial reincarnation?

Rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho, ayaṁ oḷāriko attapaṭilābho.
It is physical, made up of the four primary elements, and consumes solid food.

Katamo manomayo attapaṭilābho?
What is a mind-made reincarnation?

Rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṁ manomayo attapaṭilābho.
It is physical, mind-made, complete in all its various parts, not deficient in any faculty.

Katamo arūpo attapaṭilābho?
What is a non-physical reincarnation?

Arūpī saññāmayo, ayaṁ arūpo attapaṭilābho.

It is non-physical, made of perception.

Oḷārikassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:
I teach the Dhamma for the giving up of these three kinds of reincarnation:

‘yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’

Siyā kho pana te, poṭṭhapāda, evamassa:
Poṭṭhapāda, you might think:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.
‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’

Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.
Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom,

having realized it with one’s own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

Manomayassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:

‘yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.

Siyā kho pana te, poṭṭhapāda, evamassa:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.

Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.

Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

Arūpassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:

‘yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.

Siyā kho pana te, poṭṭhapāda, evamassa:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva

dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.

Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.

Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:
If others should ask us,

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti, tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:
‘But reverends, what is that substantial reincarnation?’ We’d answer like this,

‘ayaṁ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘This is that substantial reincarnation.’

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:
If others should ask us,

‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva

dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?
‘But reverends, what is that mind-made reincarnation?’ We’d answer like this,

Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:

‘ayaṁ vā so, āvuso, manomayo attapaṭilābho yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘This is that mind-made reincarnation.’

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:
If others should ask us,

‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?
‘But reverends, what is that non-physical reincarnation?’ We’d answer like this,

Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:

‘ayaṁ vā so, āvuso, arūpo attapaṭilābho yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘This is that non-physical reincarnation.’

Taṁ kiṁ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that statement turn out to have a demonstrable basis?”

“Addhā kho, bhante, evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso nisseṇiṁ kareyya pāsādassa ārohaṇāya tasseva pāsādassa heṭṭhā.
“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

So evaṁ vadeyya:
He’d say,

‘ayaṁ vā so, āvuso, pāsādo, yassāhaṁ ārohaṇāya nisseṇiṁ karomi, tasseva pāsādassa heṭṭhā’ti.
‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, pare ce amhe evaṁ puccheyyuṁ:

‘katamo pana so, āvuso, oḷāriko attapaṭilābho …pe…

katamo pana so, āvuso, manomayo attapaṭilābho …pe…

katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?

Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:

‘ayaṁ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?

“Addhā kho, bhante, evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.

Evaṁ vutte, citto hatthisāriputto bhagavantaṁ etadavoca:

When the Buddha had spoken, Citta Hatthisāriputta said,

“yasmiṁ, bhante, samaye oḷāriko attapaṭilābho hoti, moghassa tasmiṁ samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;
“Sir, while in a substantial reincarnation, are the mind-made and non-physical reincarnations fictitious,

oḷāriko vāssa attapaṭilābho tasmiṁ samaye sacco hoti.
and only the substantial reincarnation real?

Yasmiṁ, bhante, samaye manomayo attapaṭilābho hoti, moghassa tasmiṁ samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;
While in a mind-made reincarnation, are the substantial and non-physical reincarnations fictitious,

manomayo vāssa attapaṭilābho tasmiṁ samaye sacco hoti.
and only the mind-made reincarnation real?

Yasmiṁ, bhante, samaye arūpo attapaṭilābho hoti, moghassa tasmiṁ samaye oḷāriko attapaṭilābho hoti, mogho manomayo attapaṭilābho hoti;
While in a non-physical reincarnation, are the substantial and mind-made reincarnations fictitious,

arūpo vāssa attapaṭilābho tasmiṁ samaye sacco hotī”ti.
and only the non-physical reincarnation real?”

“Yasmiṁ, citta, samaye oḷāriko attapaṭilābho hoti, neva tasmiṁ samaye manomayo attapaṭilābhoti saṅkhaṁ gacchati, na arūpo attapaṭilābhoti saṅkhaṁ gacchati;
“While in a substantial reincarnation, it’s not referred to as a mind-made or non-physical reincarnation,

oḷāriko attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a substantial reincarnation.

Yasmiṁ, citta, samaye manomayo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na

arūpo attapaṭilābhoti saṅkhaṁ gacchati;
While in a mind-made reincarnation, it's not referred to as a substantial or non-physical reincarnation,

manomayo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a mind-made reincarnation.

Yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;
While in a non-physical reincarnation, it's not referred to as a substantial or mind-made reincarnation,

arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a non-physical reincarnation.

Sace taṁ, citta, evaṁ puccheyyuṁ:
Citta, suppose they were to ask you,

'ahosi tvaṁ atītamaddhānaṁ, na tvaṁ nāhosi;
'Did you exist in the past?

bhavissasi tvaṁ anāgatamaddhānaṁ, na tvaṁ na bhavissasi;
Will you exist in the future?

atthi tvaṁ etarahi, na tvaṁ natthī'ti.
Do you exist now?'

Evaṁ puṭṭho tvaṁ, citta, kinti byākareyyāsī"ti?
How would you answer?"

"Sace maṁ, bhante, evaṁ puccheyyuṁ:
"Sir, if they were to ask me this,

'ahosi tvaṁ atītamaddhānaṁ, na tvaṁ na ahosi;

bhavissasi tvaṁ anāgatamaddhānaṁ, na tvaṁ na bhavissasi;

atthi tvaṁ etarahi, na tvaṁ natthī'ti.

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
I'd answer like this,

'ahosāhaṁ atītamaddhānaṁ, nāhaṁ na ahosiṁ;
'I existed in the past.

bhavissāmahaṁ anāgatamaddhānaṁ, nāhaṁ na bhavissāmi;
I will exist in the future.

atthāhaṁ etarahi, nāhaṁ natthī'ti.
I exist now.'

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyan"ti.
That's how I'd answer."

"Sace pana taṁ, citta, evaṁ puccheyyuṁ:
"But Citta, suppose they were to ask you,

'yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno?
'Is the reincarnation you had in the past your only real one, and those of the future and present fictitious?

Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno?
Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious?

Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato'ti.
Is the reincarnation you have now your only real one, and those of the past and future fictitious?'

Evaṁ puṭṭho tvaṁ, citta, kinti byākareyyāsī"ti?
How would you answer?"

"Sace pana maṁ, bhante, evaṁ puccheyyuṁ:
"Sir, if they were to ask me this,

‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno.

Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno.

Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this,

‘yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmiṁ samaye sacco ahosi, mogho anāgato, mogho paccuppanno.
‘The reincarnation I had in the past was real at that time, and those of the future and present fictitious.

Yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmiṁ samaye sacco bhavissati, mogho atīto, mogho paccuppanno.
The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious.

Yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.
The reincarnation I have now is real at this time, and those of the past and future fictitious.’

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer.”

“Evameva kho, citta, yasmiṁ samaye oḷāriko attapaṭilābho hoti, neva tasmiṁ samaye manomayo attapaṭilābhoti saṅkhaṁ gacchati, na arūpo attapaṭilābhoti saṅkhaṁ gacchati.
“In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

Oḷāriko attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.

Yasmiṁ, citta, samaye manomayo attapaṭilābho hoti …pe…

yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;

arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.

Seyyathāpi, citta, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo.
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

Yasmiṁ samaye khīraṁ hoti, neva tasmiṁ samaye dadhīti saṅkhaṁ gacchati, na navanītanti saṅkhaṁ gacchati, na sappīti saṅkhaṁ gacchati, na sappimaṇḍoti saṅkhaṁ gacchati;
While it’s milk, it’s not referred to as curds, butter, ghee, or cream of ghee.

khīrantveva tasmiṁ samaye saṅkhaṁ gacchati.
It’s only referred to as milk.

Yasmiṁ samaye dadhi hoti …pe…
While it’s curd

navanītaṁ hoti …
or butter

sappi hoti …
or ghee

sappimaṇḍo hoti, neva tasmiṁ samaye khīranti saṅkhaṁ gacchati, na dadhīti saṅkhaṁ gacchati, na navanītanti saṅkhaṁ gacchati, na sappīti saṅkhaṁ gacchati;
or cream of ghee, it’s not referred to as anything else,

sappimaṇḍotveva tasmiṁ samaye saṅkhaṁ gacchati.
only under its own name.

Evameva kho, citta, yasmiṁ samaye oḷāriko attapaṭilābho hoti …pe…

In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

yasmiṁ, citta, samaye manomayo attapaṭilābho hoti …pe…

yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;

arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.

Imā kho, citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasan”ti.
These are the world’s usages, terms, expressions, and descriptions, which the Realized One uses without misapprehending them.”

Evaṁ vutte, poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
When he had spoken, the wanderer Poṭṭhapāda said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

2.3. Cittahatthisāriputtaupasampadā

2.3. The Ordination of Citta Hatthisāriputta

Citto pana hatthisāriputto bhagavantaṁ etadavoca:
But Citta Hatthisāriputta said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho citto hatthisāriputto bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And Citta Hatthisāriputta received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthAttāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā citto hatthisāriputto arahataṁ ahosīti.
And Venerable Citta Hatthisāriputta became one of the perfected.

Poṭṭhapādasuttaṁ niṭṭhitaṁ navamaṁ.

10. Subhasutta

With Subha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ānando sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme aciraparinibbute bhagavati.
At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṁ paṭivasati kenacideva karaṇīyena.
Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business.

Atha kho subho māṇavo todeyyaputto aññataraṁ māṇavakaṁ āmantesi:
Then he addressed a certain student,

"ehi tvaṁ, māṇavaka, yena samaṇo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
"Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

'subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī'ti.

Evañca vadehi:

And then say:

‘sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
‘Sir, please visit the student Subha, Todeyya’s son, at his home out of compassion.’”

“Evaṁ, bho”ti kho so māṇavako subhassa māṇavassa todeyyaputtassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
“Yes, sir,” replied the student, and did as he was asked.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so māṇavako āyasmantaṁ ānandaṁ etadavoca:

“subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;

evañca vadeti:

‘sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.

Evaṁ vutte, āyasmā ānando taṁ māṇavakaṁ etadavoca:
When he had spoken, Venerable Ānanda said to him,

“akālo kho, māṇavaka.
“It’s not the right time, student.

Atthi me ajja bhesajjamattā pītā.
I’ve drunk sufficient refreshments for today.

Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā”ti.
But hopefully tomorrow I’ll get a chance to visit him.”

“Evaṁ, bho”ti kho so māṇavako āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena subho māṇavo todeyyaputto tenupasaṅkami; upasaṅkamitvā subhaṁ māṇavaṁ todeyyaputtaṁ etadavoca:
“Yes, sir,” replied the student. He went back to Subha, and told him what had happened, adding,

“avocumhā kho mayaṁ bhoto vacanena taṁ bhavantaṁ ānandaṁ:

‘subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati, evañca vadeti:

“sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā”’ti.

Evaṁ vutte, bho, samaṇo ānando maṁ etadavoca:

‘akālo kho, māṇavaka.

Atthi me ajja bhesajjamattā pītā.

Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’ti.

Ettāvatāpi kho, bho, katameva etaṁ, yato kho so bhavaṁ ānando okāsamakāsi svātanāyapi upasaṅkamanāyā”ti.
“This much, sir, I managed to do. At least Master Ānanda will take the opportunity to visit tomorrow.”

Atha kho āyasmā ānando tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya cetakena bhikkhunā pacchāsamaṇena yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho subho māṇavo todeyyaputto yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.

Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho subho māṇavo todeyyaputto āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"bhavañhi ānando tassa bhoto gotamassa dīgharattaṁ upaṭṭhāko santikāvacaro samīpacārī.
"Master Ānanda, you were Master Gotama's attendant. You were close to him, living in his presence.

Bhavametaṁ ānando jāneyya, yesaṁ so bhavaṁ gotamo dhammānaṁ vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
You ought to know what things Master Gotama praised, and in which he encouraged, settled, and grounded all these people.

Katamesānaṁ kho, bho ānanda, dhammānaṁ so bhavaṁ gotamo vaṇṇavādī ahosi; kattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī"ti?
What were those things?"

"Tiṇṇaṁ kho, māṇava, khandhānaṁ so bhagavā vaṇṇavādī ahosi; ettha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
"Student, the Buddha praised three sets of things, and that's what he encouraged, settled, and grounded all these people in.

Katamesaṁ tiṇṇaṁ?
What three?

Ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññākkhandhassa.
The entire spectrum of noble ethics, immersion, and wisdom.

Imesaṁ kho, māṇava, tiṇṇaṁ khandhānaṁ so bhagavā vaṇṇavādī ahosi; ettha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti.
These are the three sets of things that the Buddha praised.”

1. Sīlakkhandha

1. The Entire Spectrum of Ethics

“Katamo pana so, bho ānanda, ariyo sīlakkhandho, yassa so bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
“But what was that noble spectrum of ethics that the Buddha praised?”

“Idha, māṇava, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Student, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he

reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā,
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.
It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pātimokkhasaṁvarasaṁvuto viharati, ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena,

parisuddhājīvo, sīlasampanno, indriyesu guttadvāro, satisampajaññena samannāgato, santuṭṭho.
Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

Kathañca, māṇava, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

Idha, māṇava, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. …

Yampi, māṇava, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati;

idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ

virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ sālākiyaṁ sallakattiyaṁ dārakatikicchā mūlabhesajjānaṁ anuppadānaṁ osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such unworthy branches of knowledge, such wrong livelihood. …

Yampi, māṇava, bhikkhu yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,

seyyathidaṁ—santikammaṁ paṇidhikammaṁ …pe… osadhīnaṁ paṭimokkho

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Sa kho so, māṇava, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, māṇava, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It’s like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, māṇava, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, māṇava, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics.

Ayaṁ kho so, māṇava, ariyo sīlakkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of ethics that the Buddha praised.

Atthi cevettha uttarikaraṇīyan"ti.
But there is still more to be done."

"Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
"It's incredible, Master Ānanda, it's amazing,

So cāyaṁ, bho ānanda, ariyo sīlakkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of ethics is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ sīlakkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins.

Evaṁ paripuṇṇañca, bho ānanda, ariyaṁ sīlakkhandhaṁ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṁ, te tāvatakeneva attamanā assu:
Were other ascetics and brahmins to see such a complete spectrum of noble ethics in themselves, they'd be delighted with just that

much:

‘alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarikaraṇīyan’ti.
‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

Atha ca pana bhavaṁ ānando evamāha:
And yet you say:

‘atthi cevettha uttarikaraṇīyan’”ti.
‘But there is still more to be done.’

2. Samādhikkhandha

2. The Spectrum of Immersion

“Katamo pana so, bho ānanda, ariyo samādhikkhandho, yassa so bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
But what, Master Ānanda, was that noble spectrum of immersion that the Buddha praised?”

“Kathañca, māṇava, bhikkhu indriyesu guttadvāro hoti?
“And how, student, does a mendicant guard the sense doors?

Idha, māṇava, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ; tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …pe…
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;
When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ; tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

Evaṁ kho, māṇava, bhikkhu indriyesu guttadvāro hoti.
That's how a mendicant guards the sense doors.

Kathañca, māṇava, bhikkhu satisampajaññena samannāgato hoti?

And how does a mendicant have mindfulness and situational awareness?

Idha, māṇava, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, māṇava, bhikkhu satisampajaññena samannāgato hoti.
That's how a mendicant has mindfulness and situational awareness.

Kathañca, māṇava, bhikkhu santuṭṭho hoti?
And how is a mendicant content?

Idha, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi, māṇava, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva kho, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Evaṁ kho, māṇava, bhikkhu santuṭṭho hoti.
That’s how a mendicant is content.

So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato
When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā, ujuṁ kāyaṁ paṇidhāya, parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī byāpādapadosā cittaṁ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, māṇava, puriso iṇaṁ ādāya kammante payojeyya.
Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyuṁ.
and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni tāni ca byantiṁ kareyya, siyā cassa uttariṁ avasiṭṭhaṁ dārabharaṇāya.
He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe iṇaṁ ādāya kammante payojesiṁ.

Tassa me te kammantā samijjhiṁsu.

Sohaṁ yāni ca porāṇāni iṇamūlāni tāni ca byantiṁ akāsiṁ, atthi ca me uttariṁ avasiṭṭhaṁ dārabharaṇāyā’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
he’d be filled with joy and happiness.

Seyyathāpi, māṇava, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā.
Suppose there was a person who was sick, suffering, gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā.
But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe ābādhiko ahosiṁ dukkhito bāḷhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā.

Somhi etarahi tamhā ābādhā mutto bhattañca me chādeti, atthi ca me kāye balamattā’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, māṇava, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṁ vayo.
But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:

Thinking about this,

‘ahaṁ kho pubbe bandhanāgāre baddho ahosiṁ.

Somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena, natthi ca me kiñci bhogānaṁ vayo’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, māṇava, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

So aparena samayena tamhā dāsabyā mucceyya, attādhīno aparādhīno bhujisso yenakāmaṅgamo.
But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wish.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe dāso ahosiṁ anattādhīno parādhīno na yenakāmaṅgamo.

Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, māṇava, puriso sadhano sabhogo kantāraddhānamaggaṁ paṭipajjeyya dubbhikkhaṁ sappaṭibhayaṁ.
Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

So aparena samayena taṁ kantāraṁ nitthareyya, sotthinā gāmantaṁ anupāpuṇeyya khemaṁ appaṭibhayaṁ.
But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe sadhano sabhogo kantāraddhānamaggaṁ paṭipajjiṁ dubbhikkhaṁ sappaṭibhayaṁ.

Somhi etarahi taṁ kantāraṁ nitthiṇṇo, sotthinā gāmantaṁ anuppatto khemaṁ appaṭibhayan’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Evameva kho, māṇava, bhikkhu yathā iṇaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsabyaṁ yathā kantāraddhānamaggaṁ, evaṁ ime pañca nīvaraṇe appahīne attani samanupassati.
In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, māṇava, yathā āṇaṇyaṁ yathā ārogyaṁ yathā bandhanāmokkhaṁ yathā bhujissaṁ yathā khemantabhūmiṁ.
But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

Evameva kho bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo

passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Seyyathāpi, māṇava, dakkho nhāpako vā nhāpakantevāsī vā kaṁsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya. Sāyaṁ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī.
It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evameva kho, māṇava, bhikkhu imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati,

nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Yampi, māṇava, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.

Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion.

Seyyathāpi, māṇava, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṁ, na dakkhiṇāya disāya udakassa āyamukhaṁ, na pacchimāya

disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, devo ca na kālena kālaṁ sammā dhāraṁ anupaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṁ assa.
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

yampi, māṇava, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.

Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti, tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, māṇava, uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṁ uppalānaṁ vā padumānaṁ vā puṇḍarīkānaṁ vā sītena vārinā apphuṭaṁ assa.
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

yampi, māṇava, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.

Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
They sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
There’s no part of the body that’s not spread with pure bright mind.

Seyyathāpi, māṇava, puriso odātena vatthena sasīsaṁ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṁ assa.
It’s like someone sitting wrapped from head to foot with white cloth. There’s no part of the body that’s not spread over with white cloth.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind.

yampi, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.

So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.

Idampissa hoti samādhismiṁ.

This pertains to their immersion.

Ayaṁ kho so, māṇava, ariyo samādhikkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of immersion that the Buddha praised.

Atthi cevettha uttarikaraṇīyan”ti.
But there is still more to be done.”

“Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
“It’s incredible, Master Ānanda, it’s amazing!

So cāyaṁ, bho ānanda, ariyo samādhikkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of immersion is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ samādhikkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins.

Evaṁ paripuṇṇañca, bho ānanda, ariyaṁ samādhikkhandhaṁ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṁ, te tāvatakeneva attamanā assu:
Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they’d be delighted with just that much:

‘alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarikaraṇīyan’ti.
‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

Atha ca pana bhavaṁ ānando evamāha:
And yet you say:

‘atthi cevettha uttarikaraṇīyan’ti.
‘But there is still more to be done.’

3. Paññākkhandha

3. The Spectrum of Wisdom

Katamo pana so, bho ānanda, ariyo paññākkhandho, yassa bho bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
But what, Master Ānanda, was that noble spectrum of wisdom that the Buddha praised?”

“So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
They understand:

‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo; idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.
‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

Seyyathāpi, māṇava, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo

sabbākārasampanno. Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya: ‘ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā’ti.
And someone with good eyesight were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, māṇava, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:

‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo. Idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.

Yampi, māṇava, bhikkhu evaṁ samāhite citte …pe…

āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.

So evaṁ pajānāti …pe…

ettha paṭibaddhanti.

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimmināti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, māṇava, puriso muñjamhā īsikaṁ pavāheyya.
Suppose a person was to draw a reed out from its sheath.

Tassa evamassa:
They'd think:

'ayaṁ muñjo ayaṁ īsikā; añño muñjo aññā īsikā; muñjamhā tveva īsikā pavāḷhā'ti.
'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.'

Seyyathā vā pana, māṇava, puriso asiṁ kosiyā pavāheyya.
Or suppose a person was to draw a sword out from its scabbard.

Tassa evamassa:
They'd think:

'ayaṁ asi, ayaṁ kosi; añño asi, aññā kosi; kosiyā tveva asi pavāḷho'ti.

‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

Seyyathā vā pana, māṇava, puriso ahiṁ karaṇḍā uddhareyya.
Or suppose a person was to draw a snake out from its slough.

Tassa evamassa:
They’d think:

‘ayaṁ ahi, ayaṁ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.
‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

yampi, māṇava, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti …pe….

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ

tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Seyyathāpi, māṇava, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaññadeva bhājanavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

Seyyathā vā pana, māṇava, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṁ dantasmiṁ yaññadeva dantavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose an expert ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

Seyyathā vā pana, māṇava, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṁ suvaṇṇasmiṁ yaññadeva suvaṇṇavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose an expert goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they

like.

Evameva kho, māṇava, bhikkhu …pe… yampi māṇava bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, māṇava, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa—bherisaddo itipi mudiṅgasaddo itipi saṅkhapaṇavadindimasaddo itipi.
Suppose there was a person traveling along the road. They’d hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They’d think: ‘That’s the sound of drums,’ and ‘that’s the sound of

clay-drums,’ and ‘that’s the sound of horns, kettledrums, and tom-toms.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti, sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti, vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti, sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti, vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti, samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti, vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti, saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti, vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti, mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti, amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti, sauttaraṁ vā cittaṁ ‘sauttaraṁ

cittan’ti pajānāti, anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti, samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti, asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti, vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti, avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as ‘unfreed mind’.

Seyyathāpi, māṇava, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno sakaṇikaṁ vā sakaṇikanti jāneyya, akaṇikaṁ vā akaṇikanti jāneyya.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

yampi, māṇava, bhikkhu evaṁ samāhite …pe… āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti, sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti …pe… avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti.

Idampissa hoti paññāya.

This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto. So tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. Passing away from there, I was reborn elsewhere, and there I had such a name, such a family, such appearance, such food, such experience of happiness and suffering, and such a life-span. Passing away from there, I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, māṇava, puriso sakamhā gāmā aññaṁ gāmaṁ gaccheyya; tamhāpi gāmā aññaṁ gāmaṁ gaccheyya; so tamhā gāmā sakaṁyeva gāmaṁ paccāgaccheyya. Tassa evamassa: 'ahaṁ kho sakamhā gāmā amuṁ gāmaṁ agacchiṁ, tatra evaṁ aṭṭhāsiṁ evaṁ nisīdiṁ evaṁ abhāsiṁ evaṁ tuṇhī ahosiṁ. So tamhāpi gāmā amuṁ gāmaṁ gacchiṁ, tatrāpi evaṁ aṭṭhāsiṁ evaṁ nisīdiṁ evaṁ abhāsiṁ evaṁ tuṇhī ahosiṁ. Somhi tamhā gāmā sakaṁyeva gāmaṁ paccāgato'ti.
Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

Evameva kho, māṇava, bhikkhu …pe… yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, māṇava, majjhesiṅghāṭake pāsādo, tattha cakkhumā puriso ṭhito passeyya manusse gehaṁ pavisantepi nikkhamantepi rathikāyapi vīthiṁ sañcarante majjhesiṅghāṭake nisinnepi. Tassa evamassa: ‘ete manussā gehaṁ pavisanti, ete nikkhamanti, ete rathikāya vīthiṁ sañcaranti, ete majjhesiṅghāṭake nisinnā’ti.
Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

So idaṁ dukkhanti yathābhūtaṁ pajānāti, ayaṁ dukkhasamudayoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti;
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

ime āsavāti yathābhūtaṁ pajānāti, ayaṁ āsavasamudayoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Seyyathāpi, māṇava, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṁ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti.

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.

So idaṁ dukkhanti yathābhūtaṁ pajānāti …pe…

āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati, vimuttasmiṁ vimuttamiti ñāṇaṁ hoti, ‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.

Idampissa hoti paññāya.
This pertains to their wisdom.

Ayaṁ kho so, māṇava, ariyo paññākkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of wisdom that the Buddha praised.

Natthi cevettha uttarikaraṇīyan”ti.
And there is nothing more to be done.”

“Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
“It’s incredible, Master Ānanda, it’s amazing!

So cāyaṁ, bho ānanda, ariyo paññākkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of wisdom is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ paññākkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins.

Natthi cevettha uttarikaraṇīyaṁ.
And there is nothing more to be done.

Abhikkantaṁ, bho ānanda, abhikkantaṁ, bho ānanda.
Excellent, Master Ānanda! Excellent!

Seyyathāpi, bho ānanda, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā ānandena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

Esāhaṁ, bho ānanda, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ ānando dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

Subhasuttaṁ niṭṭhitaṁ dasamaṁ.

11. Kevaṭṭasutta

With Kevaddha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.

Atha kho kevaṭṭo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
Then the householder Kevaddha went up to the Buddha, bowed, sat down to one side, and said to him,

“ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.
“Sir, this Nāḷandā is successful and prosperous and full of people.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati;
Sir, please direct a mendicant to perform a demonstration of superhuman psychic power.

evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī”ti.
Then Nāḷandā will become even more devoted to the Buddha!”

Evaṁ vutte, bhagavā kevaṭṭaṁ gahapatiputtaṁ etadavoca:
When he said this, The Buddha said,

“na kho ahaṁ, kevaṭṭa, bhikkhūnaṁ evaṁ dhammaṁ desemi:
“Kevaddha, I do not teach the mendicants like this:

‘etha tumhe, bhikkhave, gihīnaṁ odātavasanānaṁ uttari manussadhammā iddhipāṭihāriyaṁ karothā’”ti.
‘Come now, mendicants, perform a demonstration of superhuman psychic power for the white-clothed laypeople.’”

Dutiyampi kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
For a second time, Kevaddha made the same request,

“nāhaṁ, bhante, bhagavantaṁ dhaṁsemi;

api ca evaṁ vadāmi:

‘ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati;

evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī’”ti.

Dutiyampi kho bhagavā kevaṭṭaṁ gahapatiputtaṁ etadavoca:
and the Buddha gave the same answer.

“na kho ahaṁ, kevaṭṭa, bhikkhūnaṁ evaṁ dhammaṁ desemi:

‘etha tumhe, bhikkhave, gihīnaṁ odātavasanānaṁ uttari manussadhammā iddhipāṭihāriyaṁ karothā’”ti.

Tatiyampi kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
For a third time, Kevaddha made the same request,

“nāhaṁ, bhante, bhagavantaṁ dhaṁsemi;

api ca evaṁ vadāmi:

‘ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati.

Evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī’”ti.
and the Buddha said the following.

1. Iddhipāṭihāriya
1. The Demonstration of Psychic Power

“Tīṇi kho imāni, kevaṭṭa, pāṭihāriyāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Kevaddha, there are three kinds of demonstration, which I declare having realized them with my own insight.

Katamāni tīṇi?
What three?

Iddhipāṭihāriyaṁ, ādesanāpāṭihāriyaṁ, anusāsanīpāṭihāriyaṁ.
The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

Katamañca, kevaṭṭa, iddhipāṭihāriyaṁ?
And what is the demonstration of psychic power?

Idha, kevaṭṭa, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti —ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.

It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Tamenaṁ aññataro saddho pasanno passati taṁ bhikkhuṁ anekavihitaṁ iddhividhaṁ paccanubhontaṁ—ekopi hutvā bahudhā hontaṁ, bahudhāpi hutvā eko hontaṁ; āvibhāvaṁ tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānaṁ gacchantaṁ seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karontaṁ seyyathāpi udake; udakepi abhijjamāne gacchantaṁ seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamantaṁ seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasantaṁ parimajjantaṁ yāva brahmalokāpi kāyena vasaṁ vattentaṁ.
Then someone with faith and confidence sees that mendicant performing those superhuman feats.

Tamenaṁ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti:
They tell someone else who lacks faith and confidence:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa mahiddhikatā mahānubhāvatā.
‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!

Amāhaṁ bhikkhuṁ addasaṁ anekavihitaṁ iddhividhaṁ paccanubhontaṁ—ekopi hutvā bahudhā hontaṁ, bahudhāpi hutvā eko hontaṁ …pe… yāva brahmalokāpi kāyena vasaṁ vattentan’ti.
I saw him myself, performing all these superhuman feats!’

Tamenaṁ so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyya:
But the one lacking faith and confidence would say to them:

‘atthi kho, bho, gandhārī nāma vijjā.
‘There’s a spell named Gandhārī.

Tāya so bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vattetī’ti.
Using that a mendicant can perform such superhuman feats.’

Taṁ kiṁ maññasi, kevaṭṭa,
What do you think, Kevaddha?

api nu so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyyā”ti?
Wouldn’t someone lacking faith speak like that?”

“Vadeyya, bhante”ti.
“They would, sir.”

“Imaṁ kho ahaṁ, kevaṭṭa, iddhipāṭihāriye ādīnavaṁ sampassamāno iddhipāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi.
“Seeing this drawback in psychic power, I’m horrified, repelled, and disgusted by demonstrations of psychic power.

2. Ādesanāpāṭihāriya

2. The Demonstration of Revealing

Katamañca, kevaṭṭa, ādesanāpāṭihāriyaṁ?
And what is the demonstration of revealing?

Idha, kevaṭṭa, bhikkhu parasattānaṁ parapuggalānaṁ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi

ādisati:
In one case, someone reveals the mind, mentality, thoughts, and reflections of other beings and individuals:

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

Tamenaṁ aññataro saddho pasanno passati taṁ bhikkhuṁ parasattānaṁ parapuggalānaṁ cittampi ādisantaṁ, cetasikampi ādisantaṁ, vitakkitampi ādisantaṁ, vicāritampi ādisantaṁ:
Then someone with faith and confidence sees that mendicant revealing another person’s thoughts.

‘evampi te mano, itthampi te mano, itipi te cittan’ti.

Tamenaṁ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti:
They tell someone else who lacks faith and confidence:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa mahiddhikatā mahānubhāvatā.
‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!

Amāhaṁ bhikkhuṁ addasaṁ parasattānaṁ parapuggalānaṁ cittampi ādisantaṁ, cetasikampi ādisantaṁ, vitakkitampi ādisantaṁ, vicāritampi ādisantaṁ:
I saw him myself, revealing the thoughts of another person!’

“evampi te mano, itthampi te mano, itipi te cittan”’ti.

Tamenaṁ so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyya:
But the one lacking faith and confidence would say to them:

‘atthi kho, bho, maṇikā nāma vijjā;
‘There’s a spell named Māṇikā.

tāya so bhikkhu parasattānaṁ parapuggalānaṁ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati:
Using that a mendicant can reveal another person’s thoughts.’

“evampi te mano, itthampi te mano, itipi te cittan”’ti.

Taṁ kiṁ maññasi, kevaṭṭa,
What do you think, Kevaddha?

api nu so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyyā”ti?
Wouldn’t someone lacking faith speak like that?”

“Vadeyya, bhante”ti.
“They would, sir.”

“Imaṁ kho ahaṁ, kevaṭṭa, ādesanāpāṭihāriye ādīnavaṁ sampassamāno ādesanāpāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi.
“Seeing this drawback in psychic power, I’m horrified, repelled, and disgusted by demonstrations of psychic power.

3. Anusāsanīpāṭihāriya

3. The Demonstration of Instruction

Katamañca, kevaṭṭa, anusāsanīpāṭihāriyaṁ?
And what is the demonstration of instruction?

Idha, kevaṭṭa, bhikkhu evamanusāsati:
It’s when a mendicant instructs others like this:

‘evaṁ vitakketha, mā evaṁ vitakkayittha, evaṁ manasikarotha, mā evaṁ manasākattha, idaṁ pajahatha, idaṁ upasampajja viharathā’ti.
‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’

Idaṁ vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ.
This is called the demonstration of instruction.

Puna caparaṁ, kevaṭṭa, idha tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
Furthermore, a Realized One arises in the world …

Evaṁ kho, kevaṭṭa, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This is called the demonstration of instruction.

dutiyaṁ jhānaṁ …pe…
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This too is called the demonstration of instruction.

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …pe…
They extend and project the mind toward knowledge and vision …

idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This too is called the demonstration of instruction.

nāparaṁ itthattāyāti pajānāti …pe…
They understand: ‘… there is no return to any state of existence.’

idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ.
This too is called the demonstration of instruction.

Imāni kho, kevaṭṭa, tīṇi pāṭihāriyāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
These, Kevaddha, are the three kinds of demonstration, which I declare having realized them with my own insight.

4. Bhūtanirodhesakabhikkhuvatthu

4. On the Mendicant In Search of the Cessation of Being

Bhūtapubbaṁ, kevaṭṭa, imasmiññeva bhikkhusaṅghe aññatarassa bhikkhuno evaṁ cetaso parivitakko udapādi:
Once it so happened, Kevaddha, that a mendicant in this very Saṅgha had the following thought,

‘kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Atha kho so, kevaṭṭa, bhikkhu tathārūpaṁ samādhiṁ samāpajji, yathāsamāhite citte devayāniyo maggo pāturahosi.
Then that mendicant attained a state of immersion such that a path to the gods appeared.

Atha kho so, kevaṭṭa, bhikkhu yena cātumahārājikā devā tenupasaṅkami; upasaṅkamitvā cātumahārājike deve etadavoca:
Then he approached the Gods of the Four Great Kings and said,

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Evaṁ vutte, kevaṭṭa, cātumahārājikā devā taṁ bhikkhuṁ etadavocuṁ:
When he said this, those gods said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, cattāro mahārājāno amhehi abhikkantatarā ca paṇītatarā ca.
But the Four Great Kings are our superiors.

Te kho etaṁ jāneyyuṁ:
They might know.’

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu yena cattāro mahārājāno tenupasaṅkami; upasaṅkamitvā cattāro mahārāje etadavoca:
Then he approached the Four Great Kings and asked the same question.

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

Evaṁ vutte, kevaṭṭa, cattāro mahārājāno taṁ bhikkhuṁ etadavocuṁ:
But they also said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu, āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, tāvatiṁsā nāma devā amhehi abhikkantatarā ca paṇītatarā ca.

But the gods of the Thirty-Three …

Te kho etaṁ jāneyyuṁ:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu yena tāvatiṁsā devā tenupasaṅkami; upasaṅkamitvā tāvatiṁse deve etadavoca:

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

Evaṁ vutte, kevaṭṭa, tāvatiṁsā devā taṁ bhikkhuṁ etadavocuṁ:

‘mayampi kho, bhikkhu, na jānāma:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, sakko nāma devānamindo amhehi abhikkantataro ca paṇītataro ca.
Sakka, lord of gods …

So kho etaṁ jāneyya:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṁ devānamindaṁ etadavoca:

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

Evaṁ vutte, kevaṭṭa, sakko devānamindo taṁ bhikkhuṁ etadavoca:

‘ahampi kho, bhikkhu, na jānāmi:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, yāmā nāma devā …pe…
the gods of Yāmā …

suyāmo nāma devaputto …
the god named Suyāma …

tusitā nāma devā …
the Joyful gods …

santussito nāma devaputto …
the god named Santussita …

nimmānaratī nāma devā …
the gods who delight in creation …

sunimmito nāma devaputto …
the god named Sunimmita …

paranimmitavasavattī nāma devā …
the gods who control the creation of others …

vasavattī nāma devaputto amhehi abhikkantataro ca paṇītataro ca.
the god named Vasavattī …

So kho etaṁ jāneyya:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu yena vasavattī devaputto tenupasaṅkami; upasaṅkamitvā vasavattiṁ devaputtaṁ etadavoca:

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?

Evaṁ vutte, kevaṭṭa, vasavattī devaputto taṁ bhikkhuṁ etadavoca:

‘ahampi kho, bhikkhu, na jānāmi:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, brahmakāyikā nāma devā amhehi abhikkantatarā ca paṇītatarā ca.
the gods of Brahmā’s Host.

Te kho etaṁ jāneyyuṁ:
They might know.’

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu tathārūpaṁ samādhiṁ samāpajji, yathāsamāhite citte brahmayāniyo maggo pāturahosi.
Then that mendicant attained a state of immersion such that a path to Brahmā appeared.

Atha kho so, kevaṭṭa, bhikkhu yena brahmakāyikā devā tenupasaṅkami; upasaṅkamitvā brahmakāyike deve etadavoca:
Then he approached those gods and said,

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Evaṁ vutte, kevaṭṭa, brahmakāyikā devā taṁ bhikkhuṁ etadavocuṁ:
But they also said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

Atthi kho, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ amhehi abhikkantataro ca paṇītataro ca.
But there is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior.

So kho etaṁ jāneyya:
He might know.'

"yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū"'ti.

'Kahaṁ panāvuso, etarahi so mahābrahmā'ti?
'But reverends, where is that Brahmā now?'

'Mayampi kho, bhikkhu, na jānāma, yattha vā brahmā yena vā brahmā yahiṁ vā brahmā;
'We also don't know where he is or what way he lies.

api ca, bhikkhu, yathā nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati, brahmuno hetaṁ pubbanimittaṁ pātubhāvāya, yadidaṁ āloko sañjāyati, obhāso pātubhavatī'ti.
But by the signs that are seen—light arising and radiance appearing—we know that Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.'

Atha kho so, kevaṭṭa, mahābrahmā nacirasseva pāturahosi.
Not long afterwards, the Great Brahmā appeared.

Atha kho so, kevaṭṭa, bhikkhu yena so mahābrahmā tenupasaṅkami; upasaṅkamitvā taṁ mahābrahmānaṁ etadavoca:

Then that mendicant approached the Great Brahmā and said to him,

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Reverend, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Evaṁ vutte, kevaṭṭa, so mahābrahmā taṁ bhikkhuṁ etadavoca:
The Great Brahmā said to him,

‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan’ti.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

Dutiyampi kho so, kevaṭṭa, bhikkhu taṁ mahābrahmānaṁ etadavoca:
For a second time, that mendicant said to the Great Brahmā,

‘na khohaṁ taṁ, āvuso, evaṁ pucchāmi:
‘Reverend, I am not asking you whether you are

“tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan”ti.
Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Evañca kho ahaṁ taṁ, āvuso, pucchāmi:
I am asking

“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu

vāyodhātū”’ti?
where these four primary elements cease without anything left over.’

Dutiyampi kho so, kevaṭṭa, mahābrahmā taṁ bhikkhuṁ etadavoca:
For a second time, the Great Brahmā said to him,

‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan’ti.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

Tatiyampi kho so, kevaṭṭa, bhikkhu taṁ mahābrahmānaṁ etadavoca:
For a third time, that mendicant said to the Great Brahmā,

‘na khohaṁ taṁ, āvuso, evaṁ pucchāmi:
‘Reverend, I am not asking you whether you are

“tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan”ti.
Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Evañca kho ahaṁ taṁ, āvuso, pucchāmi:
I am asking

“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti?
where these four primary elements cease without anything left over.’

Atha kho so, kevaṭṭa, mahābrahmā taṁ bhikkhuṁ bāhāyaṁ gahetvā ekamantaṁ apanetvā taṁ bhikkhuṁ etadavoca:
Then the Great Brahmā took that mendicant by the arm, led him off to one side, and said to him,

‘ime kho maṁ, bhikkhu, brahmakāyikā devā evaṁ jānanti, “natthi kiñci brahmuno aññātaṁ, natthi kiñci brahmuno adiṭṭhaṁ, natthi kiñci brahmuno aviditaṁ, natthi kiñci brahmuno asacchikatan”ti.
‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize.

Tasmāhaṁ tesaṁ sammukhā na byākāsiṁ.
That’s why I didn’t answer in front of them.

Ahampi kho, bhikkhu, na jānāmi yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātūti.
But I too do not know where these four primary elements cease with nothing left over.

Tasmātiha, bhikkhu, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ, yaṁ tvaṁ taṁ bhagavantaṁ atidhāvitvā bahiddhā pariyeṭṭhiṁ āpajjasi imassa pañhassa veyyākaraṇāya.
Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question.

Gaccha tvaṁ, bhikkhu, tameva bhagavantaṁ upasaṅkamitvā imaṁ pañhaṁ puccha, yathā ca te bhagavā byākaroti, tathā naṁ dhāreyyāsī’ti.
Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.’

Atha kho so, kevaṭṭa, bhikkhu—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva brahmaloke antarahito mama purato pāturahosi.

Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

Atha kho so, kevaṭṭa, bhikkhu maṁ abhivādetvā ekamantaṁ nisīdi, ekamantaṁ nisinno kho, kevaṭṭa, so bhikkhu maṁ etadavoca:
Then he bowed, sat down to one side, and said to me,

‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

4.1. Tīradassisakuṇupamā

4.1. The Simile of the Land-Spotting Bird

Evaṁ vutte, ahaṁ, kevaṭṭa, taṁ bhikkhuṁ etadavocaṁ—
When he said this, I said to him:

bhūtapubbaṁ, bhikkhu, sāmuddikā vāṇijā tīradassiṁ sakuṇaṁ gahetvā nāvāya samuddaṁ ajjhogāhanti.
‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird.

Te atīradakkhiniyā nāvāya tīradassiṁ sakuṇaṁ muñcanti.
When their ship was out of sight of land, they released the bird.

So gacchateva puratthimaṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati uddhaṁ disaṁ, gacchati anudisaṁ.
It flew right away to the east, the west, the north, the south, upwards, and in-between.

Sace so samantā tīraṁ passati, tathāgatakova hoti.
If it saw land on any side, it went there and stayed.

Sace pana so samantā tīraṁ na passati, tameva nāvaṁ paccāgacchati.
But if it saw no land on any side it returned to the ship.

Evameva kho tvaṁ, bhikkhu, yato yāva brahmalokā pariyesamāno imassa pañhassa veyyākaraṇaṁ nājjhagā, atha mamaññeva santike paccāgato.
In the same way, after failing to get an answer to this question even after searching as far as the Brahmā realm, you've returned to me.

Na kho eso, bhikkhu, pañho evaṁ pucchitabbo:
Mendicant, this is not how the question should be asked:

'kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū'ti?
"Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?"

Evañca kho eso, bhikkhu, pañho pucchitabbo:
This is how the question should be asked:

'Kattha āpo ca pathavī,
"Where do water and earth,

tejo vāyo na gādhati;
fire and air find no footing;

Kattha dīghañca rassañca,
where do long and short,

aṇuṁ thūlaṁ subhāsubhaṁ;
fine and coarse, beautiful and ugly;

Kattha nāmañca rūpañca,
where do name and form

asesaṁ uparujjhatī'ti.
cease with nothing left over?"

Tatra veyyākaraṇaṁ bhavati:
And the answer to that is:

‘Viññāṇaṁ anidassanaṁ,
“Consciousness that’s invisible,

anantaṁ sabbatopabhaṁ;
infinite, entirely given up:

Ettha āpo ca pathavī,
that’s where water and earth,

tejo vāyo na gādhati.
fire and air find no footing;

Ettha dīghañca rassañca,
and that’s where long and short,

aṇuṁ thūlaṁ subhāsubhaṁ;
fine and coarse, beautiful and ugly,

Ettha nāmañca rūpañca,
that’s where name and form

asesaṁ uparujjhati;
cease with nothing left over—

Viññāṇassa nirodhena,
with the cessation of consciousness,

etthetaṁ uparujjhatī’”ti.
that’s where this ceases.’””

Idamavoca bhagavā.
That is what the Buddha said.

Attamano kevaṭṭo gahapatiputto bhagavato bhāsitaṁ abhinandīti.

Satisfied, the householder Kevaddha was happy with what the Buddha said.

Kevaṭṭasuttaṁ niṭṭhitaṁ ekādasamaṁ.

12. Lohiccasutta

With Lohicca

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena sālavatikā tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

Tena kho pana samayena lohicco brāhmaṇo sālavatikaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Tena kho pana samayena lohiccassa brāhmaṇassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time Lohicca had the following harmful misconception:

“idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
“Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī"ti.
That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?"

Assosi kho lohicco brāhmaṇo:
Lohicca heard:

"samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sālavatikaṁ anuppatto.
"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho lohicco brāhmaṇo rosikaṁ nhāpitaṁ āmantesi:
Then Lohicca addressed his barber Rosika,

"ehi tvaṁ, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṁ gotamaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
"Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

'lohicco, bho gotama, brāhmaṇo bhavantaṁ gotamaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī'ti;

evañca vadehi—
And then ask him whether he,

adhivāsetu kira bhavaṁ gotamo lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā"ti.
together with the mendicant Saṅgha, might accept tomorrow's meal from the brahmin Lohicca."

"Evaṁ, bho"ti kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā

bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rosikā nhāpito bhagavantaṁ etadavoca:
“Yes, sir,” Rosika replied. He did as he was asked, and

“lohicco, bhante, brāhmaṇo bhagavantaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;

evañca vadeti—

adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.
the Buddha consented in silence.

Atha kho rosikā nhāpito bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena lohicco brāhmaṇo tenupasaṅkami; upasaṅkamitvā lohiccaṁ brāhmaṇaṁ etadavoca:
Then, knowing that the Buddha had consented, Rosika got up from his seat, went to Lohicca, and said to him,

“avocumhā kho mayaṁ bhoto vacanena taṁ bhagavantaṁ:
“I gave the Buddha your message,

‘lohicco, bhante, brāhmaṇo bhagavantaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;

evañca vadeti—

adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā’ti.

Adhivutthañca pana tena bhagavatā”ti.
and he accepted.”

Atha kho lohicco brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā rosikaṁ nhāpitaṁ āmantesi:

And when the night had passed Lohicca had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“ehi tvaṁ, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇassa gotamassa kālaṁ ārocehi—
“Here, dear Rosika, go to the ascetic Gotama and announce the time, saying:

kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
‘It’s time, Master Gotama, the meal is ready.’”

“Evaṁ, bho”ti kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
“Yes, sir,” Rosika replied. He did as he was asked.

Ekamantaṁ ṭhito kho rosikā nhāpito bhagavato kālaṁ ārocesi:

“kālo, bhante, niṭṭhitaṁ bhattan”ti.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sālavatikā tenupasaṅkami.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants.

Tena kho pana samayena rosikā nhāpito bhagavantaṁ piṭṭhito piṭṭhito anubandho hoti.
Now, Rosika was following behind the Buddha,

Atha kho rosikā nhāpito bhagavantaṁ etadavoca:
and told him of Lohicca’s views, adding,

“lohiccassa, bhante, brāhmaṇassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:

‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa

āroceyya—

kiñhi paro parassa karissati.

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—

kiñhi paro parassa karissatī’ti.

Sādhu, bhante, bhagavā lohiccaṁ brāhmaṇaṁ etasmā pāpakā diṭṭhigatā vivecetū”ti.
“Sir, please dissuade him from that harmful misconception.”

“Appeva nāma siyā, rosike, appeva nāma siyā, rosike”ti.
“Hopefully that’ll happen, Rosika, hopefully that’ll happen.”

Atha kho bhagavā yena lohiccassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha approached Lohicca’s home, where he sat on the seat spread out.

Atha kho lohicco brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

1. Lohiccabrāhmaṇānuyoga

1. Questioning Lohicca

Atha kho lohicco brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho lohiccaṁ brāhmaṇaṁ bhagavā etadavoca:
The Buddha said to him,

“saccaṁ kira te, lohicca, evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
“Is it really true, Lohicca, that you have such a harmful misconception:

‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī’”ti?
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Taṁ kiṁ maññasi, lohicca,
“What do you think, Lohicca?

nanu tvaṁ sālavatikaṁ ajjhāvasasī”ti?
Do you reside in Sālavatikā?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Yo nu kho, lohicca, evaṁ vadeyya:
“Lohicca, suppose someone were to say:

‘lohicco brāhmaṇo sālavatikaṁ ajjhāvasati.
‘The brahmin Lohicca reigns over Sālavatikā.

Yā sālavatikāya samudayasañjāti lohiccova taṁ brāhmaṇo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’

Evaṁ vādī so ye taṁ upajīvanti, tesaṁ antarāyakaro vā hoti, no vā”ti?
Would the person who spoke like that make it difficult for those whose living depends on you or not?”

“Antarāyakaro, bho gotama”.
“They would, Master Gotama.”

“Antarāyakaro samāno hitānukampī vā tesaṁ hoti ahitānukampī vā”ti?
“But is someone who creates difficulties for others acting kindly or unkindly?”

“Ahitānukampī, bho gotama”.
“Unkindly, sir.”

“Ahitānukampissa mettaṁ vā tesu cittaṁ paccupaṭṭhitaṁ hoti sapattakaṁ vā”ti?
“But does an unkind person have love in their heart or hostility?”

“Sapattakaṁ, bho gotama”.
“Hostility, sir.”

“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā”ti?

“And when the heart is full of hostility, is there right view or wrong view?”

“Micchādiṭṭhi, bho gotama”.
“Wrong view, Master Gotama.”

“Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
“An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Taṁ kiṁ maññasi, lohicca,
What do you think, Lohicca?

nanu rājā pasenadi kosalo kāsikosalaṁ ajjhāvasatī”ti?
Does King Pasenadi reign over Kāsī and Kosala?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Yo nu kho, lohicca, evaṁ vadeyya:
“Lohicca, suppose someone were to say:

‘rājā pasenadi kosalo kāsikosalaṁ ajjhāvasati;
‘King Pasenadi reigns over Kāsī and Kosala.

yā kāsikosale samudayasañjāti, rājāva taṁ pasenadi kosalo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
He alone should enjoy the revenues produced in Kāsī and Kosala and not share them with anyone else.’

Evaṁ vādī so ye rājānaṁ pasenadiṁ kosalaṁ upajīvanti tumhe ceva aññe ca, tesaṁ antarāyakaro vā hoti, no vā”ti?
Would the person who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

“Antarāyakaro, bho gotama”.
“They would, Master Gotama.”

“Antarāyakaro samāno hitānukampī vā tesaṁ hoti ahitānukampī vā”ti?
“But is someone who creates difficulties for others acting kindly or unkindly?”

“Ahitānukampī, bho gotama”.
“Unkindly, sir.”

“Ahitānukampissa mettaṁ vā tesu cittaṁ paccupaṭṭhitaṁ hoti sapattakaṁ vā”ti?
“But does an unkind person have love in their heart or hostility?”

“Sapattakaṁ, bho gotama”.
“Hostility, sir.”

“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā”ti?
“And when the heart is full of hostility, is there right view or wrong view?”

“Micchādiṭṭhi, bho gotama”.
“Wrong view, Master Gotama.”

“Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
“An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Iti kira, lohicca, yo evaṁ vadeyya:

So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi,

‘lohicco brāhmaṇo sālavatikaṁ ajjhāvasati;

yā sālavatikāya samudayasañjāti, lohiccova taṁ brāhmaṇo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.

Evaṁvādī so ye taṁ upajīvanti, tesaṁ antarāyakaro hoti.

Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.
that is wrong view.

Evameva kho, lohicca, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya …pe…
Suppose someone cut off an old bond, only to create another new bond.

karissatī’ti.
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Evaṁvādī so ye te kulaputtā tathāgatappaveditaṁ dhammavinayaṁ āgamma evarūpaṁ uḷāraṁ visesaṁ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi sacchikaronti, arahattampi sacchikaronti, ye cime dibbā gabbhā

paripācenti dibbānaṁ bhavānaṁ abhinibbattiyā, tesaṁ antarāyakaro hoti, antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.
Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or the fruit of perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They're acting unkindly, their heart is full of hostility, and they have wrong view.

Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Iti kira, lohicca, yo evaṁ vadeyya:

'rājā pasenadi kosalo kāsikosalaṁ ajjhāvasati;

yā kāsikosale samudayasañjāti, rājāva taṁ pasenadi kosalo ekako paribhuñjeyya, na aññesaṁ dadeyyā'ti.

Evaṁvādī so ye rājānaṁ pasenadiṁ kosalaṁ upajīvanti tumhe ceva aññe ca, tesaṁ antarāyakaro hoti.

Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.

Evameva kho, lohicca, yo evaṁ vadeyya:

'idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.

Seyyathāpi nāma …pe…

kiñhi paro parassa karissatī’ti.

Evaṁvādī so ye te kulaputtā tathāgatappaveditaṁ dhammavinayaṁ āgamma evarūpaṁ uḷāraṁ visesaṁ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi sacchikaronti, arahattampi sacchikaronti.

Ye cime dibbā gabbhā paripācenti dibbānaṁ bhavānaṁ abhinibbattiyā, tesaṁ antarāyakaro hoti,

antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.

Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—

nirayaṁ vā tiracchānayoniṁ vā.

2. Tayocodanārahā

2. Three Teachers Who Deserve to Be Reprimanded

Tayo khome, lohicca, satthāro, ye loke codanārahā;
Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded.

yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā.
When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless.

Katame tayo?
What three?

Idha, lohicca, ekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho ananuppatto hoti.

Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho ananuppatto, taṁ tvaṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ desesi:
‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

“idaṁ vo hitāya idaṁ vo sukhāyā”ti.

Tassa te sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
they proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma osakkantiyā vā ussakkeyya, parammukhiṁ vā āliṅgeyya;
It’s like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—
That’s the consequence of such a wicked, greedy deed, I say. For what can one do for another?’

kiñhi paro parassa karissatī’ti.

Ayaṁ kho, lohicca, paṭhamo satthā, yo loke codanāraho;
This is the first kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Puna caparaṁ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho ananuppatto hoti.
Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya, idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotaṁ odahanti, aññā cittaṁ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.
Their disciples do want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho ananuppatto. Taṁ tvaṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ desesi:
‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

“idaṁ vo hitāya, idaṁ vo sukhāyā”ti.

Tassa te sāvakā sussūsanti, sotaṁ odahanti, aññā cittaṁ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.

they don’t proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma sakaṁ khettaṁ ohāya paraṁ khettaṁ niddāyitabbaṁ maññeyya, evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—kiñhi paro parassa karissatī’ti.
It’s like someone who abandons their own field and presumes to weed someone else’s field. That’s the consequence of such a wicked, greedy deed, I say. For what can one do for another?’

Ayaṁ kho, lohicca, dutiyo satthā, yo, loke codanāraho;
This is the second kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Puna caparaṁ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho anuppatto hoti.
Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ anupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya, idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho anuppatto.

‘Venerable, you have reached the goal of the ascetic life; yet when you teach disciples

Taṁ tvaṁ sāmaññatthaṁ anupāpuṇitvā sāvakānaṁ dhammaṁ desesi:

“idaṁ vo hitāya, idaṁ vo sukhāyā”ti.

Tassa te sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
they proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī’ti.
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Ayaṁ kho, lohicca, tatiyo satthā, yo loke codanāraho;
This is the third kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Ime kho, lohicca, tayo satthāro, ye loke codanārahā,
These are the three kinds of teachers in the world who deserve to be reprimanded.

yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā”ti.
When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless.”

3. Nacodanārahasatthu

3. A Teacher Who Does Not Deserve to Be Reprimanded

Evaṁ vutte, lohicco brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Lohicca said to the Buddha,

“atthi pana, bho gotama, koci satthā, yo loke nacodanāraho”ti?
“But Master Gotama, is there a teacher in the world who does not deserve to be reprimanded?”

“Atthi kho, lohicca, satthā, yo loke nacodanāraho”ti.
“There is, Lohicca.”

“Katamo pana so, bho gotama, satthā, yo loke nacodanāraho”ti?
“But who is that teacher?”

“Idha, lohicca, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, lohicca, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati …
They enter and remain in the first absorption …

yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded.

Yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

…pe…

Dutiyaṁ jhānaṁ …pe…
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

…pe…

Ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

…pe…

Nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā”ti.

A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.”

Evaṁ vutte, lohicco brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Lohicca said to the Buddha:

“seyyathāpi, bho gotama, puriso purisaṁ narakapapātaṁ patantaṁ kesesu gahetvā uddharitvā thale patiṭṭhapeyya;
“Suppose, Master Gotama, a person was on the verge of falling off a cliff, and another person were to grab them by the hair, pull them up, and place them on firm ground.

evamevāhaṁ bhotā gotamena narakapapātaṁ papatanto uddharitvā thale patiṭṭhāpito.
In the same way, when I was falling off a cliff Master Gotama pulled me up and placed me on safe ground.

Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Lohiccasuttaṁ niṭṭhitaṁ dvādasamaṁ.

13. Tevijjasutta

The Three Knowledges

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena manasākaṭaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa.

Tatra sudaṁ bhagavā manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.
He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā manasākaṭe paṭivasanti, seyyathidaṁ—
Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included

caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇusoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.
the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

Atha kho vāseṭṭhabhāradvājānaṁ māṇavānaṁ jaṅghavihāraṁ anucaṅkamantānaṁ anuvicarantānaṁ maggāmagge kathā udapādi.

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding the variety of paths.

Atha kho vāseṭṭho māṇavo evamāha:
Vāseṭṭha said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā”ti.
“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Pokkharasāti.”

Bhāradvājopi māṇavo evamāha:
Bhāradvāja said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā”ti.
“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Tārukkha.”

Neva kho asakkhi vāseṭṭho māṇavo bhāradvājaṁ māṇavaṁ saññāpetuṁ, na pana asakkhi bhāradvājo māṇavo vāseṭṭhaṁ māṇavaṁ saññāpetuṁ.
But neither was able to persuade the other.

Atha kho vāseṭṭho māṇavo bhāradvājaṁ māṇavaṁ āmantesi:
So Vāseṭṭha said to Bhāradvāja,

“ayaṁ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.
“Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā etamatthaṁ samaṇaṁ gotamaṁ pucchissāma.
Come, let’s go to see him and ask him about this matter.

Yathā no samaṇo gotamo byākarissati, tathā naṁ dhāressāmā”ti.
As he answers, so we’ll remember it.”

“Evaṁ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.
“Yes, sir,” replied Bhāradvāja.

1. Maggāmaggakathā

1. The Variety of Paths

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
So they went to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho vāseṭṭho māṇavo

bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding:

“idha, bho gotama, amhākaṁ jaṅghavihāraṁ anucaṅkamantānaṁ anuvicarantānaṁ maggāmagge kathā udapādi.

Ahaṁ evaṁ vadāmi:

‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā’ti.

Bhāradvājo māṇavo evamāha:

‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā’ti.

Ettha, bho gotama, attheva viggaho, atthi vivādo, atthi nānāvādo”ti.
“In this matter we have a dispute, a disagreement, a difference of opinion.”

“Iti kira, vāseṭṭha, tvaṁ evaṁ vadesi:
“So, Vāseṭṭha, it seems that you say that

‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā’ti.
the straight path is that explained by Pokkharasāti,

Bhāradvājo māṇavo evamāha:
while Bhāradvāja says that

‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā’ti.
the straight path is that explained by Tārukkha.

Atha kismiṁ pana vo, vāseṭṭha, viggaho, kismiṁ vivādo, kismiṁ nānāvādo"ti?
But what exactly is your disagreement about?"

"Maggāmagge, bho gotama.
"About the variety of paths, Master Gotama.

Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññāpenti, addhariyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya.
Even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.

Seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre bahūni cepi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti;
It's like a village or town that has many different roads nearby, yet all of them meet at that village.

evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge paññāpenti, addhariyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāyā"ti.
In the same way, even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā."

2. Vāseṭṭhamāṇavānuyoga

2. Questioning Vāseṭṭha

“Niyyantīti, vāseṭṭha vadesi”?
“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Niyyantīti, vāseṭṭha, vadesi”?
“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Niyyantīti, vāseṭṭha, vadesi”?
“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti?
“Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyopi, yena brahmā sakkhidiṭṭho”ti?
“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.

“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho”ti?
“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho”ti?
“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, yepi tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.
“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

Tepi evamāhaṁsu:
Did they say:

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’”ti?
‘We know and see where Brahmā is or what way he lies’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kira, vāseṭṭha, natthi koci tevijjānaṁ brāhmaṇānaṁ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho.
“So it seems that none of the brahmins have seen Brahmā with their own eyes,

Natthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyopi, yena brahmā sakkhidiṭṭho.

Natthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho.

Natthi koci tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho.

Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu:
and not even the ancient hermits

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.
claimed to know where he is.

Teva tevijjā brāhmaṇā evamāhaṁsu:
Yet the brahmins proficient in the three Vedas say:

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema.

‘We teach the path to the company of that which we neither know nor see.

Ayameva ujumaggo ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti.
This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti. ‘Ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

Seyyathāpi, vāseṭṭha, andhaveṇi paramparasaṁsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati;
Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, vāseṭṭha, andhaveṇūpamaṁ maññe tevijjānaṁ brāhmaṇānaṁ bhāsitaṁ, purimopi na passati, majjhimopi na passati, pacchimopi na passati.

In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

Tesamidaṁ tevijjānaṁ brāhmaṇānaṁ bhāsitaṁ hassakaññeva sampajjati, nāmakaññeva sampajjati, rittakaññeva sampajjati, tucchakaññeva sampajjati.
Their statement turns out to be a joke—mere words, void and hollow.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattantī”ti?
Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and beseech them, following their course from where they rise to where they set with joined palms held in worship?”

“Evaṁ, bho gotama, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattantī”ti.
“Yes, Master Gotama.”

“Taṁ kiṁ maññasi, vāseṭṭha,
“What do you think, Vāseṭṭha?

yaṁ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, pahonti tevijjā brāhmaṇā candimasūriyānaṁ sahabyatāya maggaṁ desetuṁ:
Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying:

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṁ sahabyatāyā’”ti?
‘This is the only straight path, the direct route that leads someone who practices it to the company of the sun and moon’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kira, vāseṭṭha, yaṁ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, tesampi nappahonti candimasūriyānaṁ sahabyatāya maggaṁ desetuṁ:
“So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṁ sahabyatāyā’ti.

Iti pana na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho.
But it seems that even though they have not seen Brahmā with their own eyes,

Napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho.

Napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho.

Napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.

Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo

vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu:

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.

Teva tevijjā brāhmaṇā evamāhaṁsu:
they still claim

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyā’ti.
to teach the path to the company of that which they neither know nor see.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti: ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.1. Janapadakalyāṇīupamā

2.1. The Simile of the Finest Lady in the Land

Seyyathāpi, vāseṭṭha, puriso evaṁ vadeyya:
Suppose a man were to say,

‘ahaṁ yā imasmiṁ janapade janapadakalyāṇī, taṁ icchāmi, taṁ kāmemī’ti.
‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ—
‘Mister, that finest lady in the land who you desire—do you know whether

khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?
she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ—evaṁnāmā evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti, amukasmiṁ gāme vā nigame vā nagare vā’ti?
‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, taṁ tvaṁ icchasi kāmesī’ti?
‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho.
“In the same way,

Napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.

Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo

vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu:

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.

Teva tevijjā brāhmaṇā evamāhaṁsu:

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyā’ti.

Taṁ kiṁ maññasi, vāseṭṭha, nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyāti netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.2. Nisseṇīupamā

2.2. The Simile of the Ladder

Seyyathāpi, vāseṭṭha, puriso cātumahāpathe nisseṇiṁ kareyya pāsādassa ārohaṇāya.
Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

Tamenaṁ evaṁ vadeyyuṁ:

They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ—puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi, na passasi, tassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosī’ti?
‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.
“In the same way,

Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu—

mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmāti.

Teva tevijjā brāhmaṇā evamāhaṁsu:

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema, ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyā’ti.

Taṁ kiṁ maññasi, vāseṭṭha, nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti. Ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyāti, netaṁ ṭhānaṁ vijjati.

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.3. Aciravatīnadīupamā

2.3. The Simile of the River Aciravatī

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre ṭhito pārimaṁ tīraṁ avheyya:
Standing on the near shore, they’d call out to the far shore,

‘ehi pārāpāraṁ, ehi pārāpāran’ti.
‘Come here, far shore! Come here, far shore!’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu tassa purisassa avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā aciravatiyā nadiyā pārimaṁ tīraṁ orimaṁ tīraṁ āgaccheyyā”ti?
Would the far shore of the Aciravatī river come over to the near shore because of that man’s call, request, desire, or expectation?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā

abrāhmaṇakārakā te dhamme samādāya vattamānā evamāhaṁsu:
“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say:

‘indamavhayāma, somamavhayāma, varuṇamavhayāma, īsānamavhayāma, pajāpatimavhayāma, brahmamavhayāma, mahiddhimavhayāma, yamamavhayāmā’ti.
‘We call upon Inda! We call upon Soma! We call upon Īsāna! We call upon Pajāpati! We call upon Brahmā! We call upon Mahiddhi! We call upon Yama!’

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā te dhamme samādāya vattamānā avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre daḷhāya anduyā pacchābāhaṁ gāḷhabandhanaṁ baddho.

But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tīrā pārimaṁ tīraṁ gaccheyyā”ti?
Could that person cross over to the far shore?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho, vāseṭṭha, pañcime kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.
“In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the noble one.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, vāseṭṭha, pañca kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.
These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the noble one.

Ime kho, vāseṭṭha, pañca kāmaguṇe tevijjā brāhmaṇā gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.
The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā, te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā, te dhamme samādāya vattamānā pañca kāmaguṇe gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjantā kāmandubandhanabaddhā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre sasīsaṁ pārupitvā nipajjeyya.
But they’d lie down wrapped in cloth from head to foot.

Taṁ kiṁ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tīrā pārimaṁ tīraṁ gaccheyyā”ti?
Could that person cross over to the far shore?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho, vāseṭṭha, pañcime nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyonāhanātipi vuccanti.
“In the same way, the five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ime kho, vāseṭṭha, pañca nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyonāhanātipi vuccanti.
These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

Imehi kho, vāseṭṭha, pañcahi nīvaraṇehi tevijjā brāhmaṇā āvuṭā nivutā onaddhā pariyonaddhā.
The brahmins proficient in the three Vedas are hindered, obstructed, covered, and shrouded by these five hindrances.

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā te

dhamme samādāya vattamānā pañcahi nīvaraṇehi āvuṭā nivutā onaddhā pariyonaddhā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they are so obstructed it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

3. Saṁsandanakathā

3. Converging

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ, sapariggaho vā brahmā apariggaho vā"ti?
Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmā is possessive or not?"

"Apariggaho, bho gotama".
"That he is not, Master Gotama."

"Saveracitto vā averacitto vā"ti?
"Is his heart full of enmity or not?"

"Averacitto, bho gotama".
"It is not."

"Sabyāpajjacitto vā abyāpajjacitto vā"ti?
"Is his heart full of ill will or not?"

"Abyāpajjacitto, bho gotama".
"It is not."

“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?
“Is his heart corrupted or not?”

“Asaṅkiliṭṭhacitto, bho gotama”.
“It is not.”

“Vasavattī vā avasavattī vā”ti?
“Does he wield power or not?”

“Vasavattī, bho gotama”.
“He does.”

“Taṁ kiṁ maññasi, vāseṭṭha,
“What do you think, Vāseṭṭha?

sapariggahā vā tevijjā brāhmaṇā apariggahā vā”ti?
Are the brahmins proficient in the three Vedas possessive or not?”

“Sapariggahā, bho gotama”.
“They are.”

“Saveracittā vā averacittā vā”ti?
“Are their hearts full of enmity or not?”

“Saveracittā, bho gotama”.
“They are.”

“Sabyāpajjacittā vā abyāpajjacittā vā”ti?
“Are their hearts full of ill will or not?”

“Sabyāpajjacittā, bho gotama”.
“They are.”

“Saṅkiliṭṭhacittā vā asaṅkiliṭṭhacittā vā”ti?

“Are their hearts corrupted or not?”

“Saṅkiliṭṭhacittā, bho gotama”.
“They are.”

“Vasavattī vā avasavattī vā”ti?
“Do they wield power or not?”

“Avasavattī, bho gotama”.
“They do not.”

“Iti kira, vāseṭṭha, sapariggahā tevijjā brāhmaṇā apariggaho brahmā.
“So it seems that the brahmins proficient in the three Vedas are possessive, but Brahmā is not.

Api nu kho sapariggahānaṁ tevijjānaṁ brāhmaṇānaṁ apariggahena brahmunā saddhiṁ saṁsandati sametī”ti?
But would brahmins who are possessive come together and converge with Brahmā, who isn’t possessive?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, sapariggahā tevijjā brāhmaṇā kāyassa bhedā paraṁ maraṇā apariggahassa brahmuno sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha! It’s impossible that the brahmins who are possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

Iti kira, vāseṭṭha, saveracittā tevijjā brāhmaṇā, averacitto brahmā …pe…
And it seems that the brahmins have enmity,

sabyāpajjacittā tevijjā brāhmaṇā abyāpajjacitto brahmā …
ill will,

saṅkiliṭṭhacittā tevijjā brāhmaṇā asaṅkiliṭṭhacitto brahmā …
corruption,

avasavattī tevijjā brāhmaṇā vasavattī brahmā, api nu kho avasavattīnaṁ tevijjānaṁ brāhmaṇānaṁ vasavattinā brahmunā saddhiṁ saṁsandati sametī”ti?
and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, avasavattī tevijjā brāhmaṇā kāyassa bhedā paraṁ maraṇā vasavattissa brahmuno sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha! It’s impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

Idha kho pana te, vāseṭṭha, tevijjā brāhmaṇā āsīditvā saṁsīdanti, saṁsīditvā visāraṁ pāpuṇanti, sukkhataraṁ maññe taranti.
But here the brahmins proficient in the three Vedas sink down where they have sat, only to be torn apart; all the while imagining that they’re crossing over to drier ground.

Tasmā idaṁ tevijjānaṁ brāhmaṇānaṁ tevijjāiriṇantipi vuccati, tevijjāvivanantipi vuccati, tevijjābyasanantipi vuccatī”ti.
That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

Evaṁ vutte, vāseṭṭho māṇavo bhagavantaṁ etadavoca:
When he said this, Vāseṭṭha said to the Buddha,

“sutaṁ metaṁ, bho gotama, samaṇo gotamo brahmānaṁ sahabyatāya maggaṁ jānātī”ti.
“I have heard, Master Gotama, that you know the path to company with Brahmā.”

“Taṁ kiṁ maññasi, vāseṭṭha.
“What do you think, Vāseṭṭha?

Āsanne ito manasākaṭaṁ, na ito dūre manasākaṭan”ti?
Is the village of Manasākaṭa nearby?”

“Evaṁ, bho gotama, āsanne ito manasākaṭaṁ, na ito dūre manasākaṭan”ti.
“Yes it is.”

“Taṁ kiṁ maññasi, vāseṭṭha,
“What do you think, Vāseṭṭha?

idhassa puriso manasākaṭe jātasaṁvaddho.
Suppose a person was born and raised in Manasākaṭa.

Tamenaṁ manasākaṭato tāvadeva avasaṭaṁ manasākaṭassa maggaṁ puccheyyuṁ.
And as soon as they left the town some people asked them for the road to Manasākaṭa.

Siyā nu kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṁvaddhassa manasākaṭassa maggaṁ puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā”ti?
Would they be slow or hesitant to answer?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Amu hi, bho gotama, puriso manasākaṭe jātasaṁvaddho, tassa sabbāneva manasākaṭassa maggāni suviditānī”ti.
Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

“Siyā kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṁvaddhassa manasākaṭassa maggaṁ puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā, na tveva tathāgatassa brahmaloke vā brahmalokagāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā.
“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm.

Brahmānañcāhaṁ, vāseṭṭha, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṁ, yathā paṭipanno ca brahmalokaṁ upapanno, tañca pajānāmī”ti.
I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

Evaṁ vutte, vāseṭṭho māṇavo bhagavantaṁ etadavoca:
When he said this, Vāseṭṭha said to the Buddha,

“sutaṁ metaṁ, bho gotama, samaṇo gotamo brahmānaṁ sahabyatāya maggaṁ desetī”ti.
“I have heard, Master Gotama, that you teach the path to company with Brahmā.

“Sādhu no bhavaṁ gotamo brahmānaṁ sahabyatāya maggaṁ desetu ullumpatu bhavaṁ gotamo brāhmaṇiṁ pajan”ti.
Please teach us that path and elevate this generation of brahmins.”

“Tena hi, vāseṭṭha, suṇāhi; sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Vāseṭṭha, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho vāseṭṭho māṇavo bhagavato paccassosi.
“Yes, sir,” replied Vāseṭṭha.

4. Brahmalokamaggadesanā

4. Teaching the Path to Brahmā

Bhagavā etadavoca:
The Buddha said this:

“idha, vāseṭṭha, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, vāseṭṭha, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, vāseṭṭha, evaṁ bhāvitāya mettāya cetovimuttiyā yaṁ pamāṇakataṁ kammaṁ na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhati.
In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, vāseṭṭha, brahmānaṁ sahabyatāya maggo.
This is a path to companionship with Brahmā.

Puna caparaṁ, vāseṭṭha, bhikkhu karuṇāsahagatena cetasā …pe…
Furthermore, a mendicant meditates spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, vāseṭṭha, evaṁ bhāvitāya upekkhāya cetovimuttiyā yaṁ pamāṇakataṁ kammaṁ na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhati.
In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, vāseṭṭha, brahmānaṁ sahabyatāya maggo.
This too is a path to companionship with Brahmā.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

evaṁvihārī bhikkhu sapariggaho vā apariggaho vā"ti?
When a mendicant meditates like this, are they possessive or not?"

"Apariggaho, bho gotama".
"They are not."

"Saveracitto vā averacitto vā"ti?
"Is their heart full of enmity or not?"

"Averacitto, bho gotama".
"It is not."

"Sabyāpajjacitto vā abyāpajjacitto vā"ti?
"Is their heart full of ill will or not?"

"Abyāpajjacitto, bho gotama".
"It is not."

“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?
“Is their heart corrupted or not?”

“Asaṅkiliṭṭhacitto, bho gotama”.
“It is not.”

“Vasavattī vā avasavattī vā”ti?
“Do they wield power or not?”

“Vasavattī, bho gotama”.
“They do.”

“Iti kira, vāseṭṭha, apariggaho bhikkhu, apariggaho brahmā.
“So it seems that that mendicant is not possessive, and neither is Brahmā.

Api nu kho apariggahassa bhikkhuno apariggahena brahmunā saddhiṁ saṁsandati sametī”ti?
Would a mendicant who is not possessive come together and converge with Brahmā, who isn’t possessive?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Sādhu, vāseṭṭha, so vata vāseṭṭha apariggaho bhikkhu kāyassa bhedā paraṁ maraṇā apariggahassa brahmuno sahabyūpago bhavissatīti, ṭhānametaṁ vijjati.
“Good, Vāseṭṭha! It’s possible that a mendicant who is not possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

Iti kira, vāseṭṭha, averacitto bhikkhu, averacitto brahmā …pe…
And it seems that that mendicant has no enmity,

abyāpajjacitto bhikkhu, abyāpajjacitto brahmā …

ill will,

asaṅkiliṭṭhacitto bhikkhu, asaṅkiliṭṭhacitto brahmā …
corruption,

vasavattī bhikkhu, vasavattī brahmā, api nu kho vasavattissa bhikkhuno vasavattinā brahmunā saddhiṁ saṁsandati sametī”ti?
and does wield power, while Brahmā is the same in all these things. Would a mendicant who is the same as Brahmā in all things come together and converge with him?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Sādhu, vāseṭṭha, so vata, vāseṭṭha, vasavattī bhikkhu kāyassa bhedā paraṁ maraṇā vasavattissa brahmuno sahabyūpago bhavissatīti, ṭhānametaṁ vijjatī”ti.
“Good, Vāseṭṭha! It’s possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Brahmā.”

Evaṁ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṁ etadavocuṁ:
When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Ete mayaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāma, dhammañca bhikkhusaṅghañca.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇaṁ gate”ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Tevijjasuttaṁ niṭṭhitaṁ terasamaṁ.

Sīlakkhandhavaggo niṭṭhito.

Tassuddānaṁ

Brahmāsāmaññaambaṭṭha,

Soṇakūṭamahālijālinī;

Sīhapoṭṭhapādasubho kevaṭṭo,

Lohiccatevijjā terasāti.

Sīlakkhandhavaggapāḷi niṭṭhitā.

The Great Section:
Mahā Vagga

14. Mahāpadānasutta

The Great Discourse on the Harvest of Deeds

1. Pubbenivāsapaṭisaṁyuttakathā

1. On Past Lives

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme karerikuṭikāyaṁ.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, in the hut by the kari tree.

Atha kho sambahulānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ karerimaṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ pubbenivāsapaṭisaṁyuttā dhammī kathā udapādi:
Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion by the kari tree and this Dhamma talk on the subject of past lives came up among them,

"itipi pubbenivāso, itipi pubbenivāso"ti.
"So it was in a past life; such it was in a past life."

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya tesaṁ bhikkhūnaṁ imaṁ kathāsallāpaṁ.
With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants.

Atha kho bhagavā uṭṭhāyāsanā yena karerimaṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi, nisajja kho bhagavā bhikkhū āmantesi:
So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ karerimaṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ pubbenivāsapaṭisaṁyuttā dhammī kathā udapādi:

‘itipi pubbenivāso itipi pubbenivāso’ti.

Ayaṁ kho no, bhante, antarākathā vippakatā. Atha bhagavā anuppatto”ti.
“This is the conversation that was unfinished when the Buddha arrived.”

“Iccheyyātha no tumhe, bhikkhave, pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ sotun”ti?
“Would you like to hear a Dhamma talk on the subject of past lives?”

“Etassa, bhagavā, kālo; etassa, sugata, kālo;
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ kareyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha sādhukaṁ manasi karotha bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Ito so, bhikkhave, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

Ito so, bhikkhave, ekatiṁse kappe yaṁ sikhī bhagavā arahaṁ sammāsambuddho loke udapādi.
Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened.

Tasmiññeva kho, bhikkhave, ekatiṁse kappe vessabhū bhagavā arahaṁ sammāsambuddho loke udapādi.
In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened.

Imasmiññeva kho, bhikkhave, bhaddakappe kakusandho bhagavā arahaṁ sammāsambuddho loke udapādi.
In the present fortunate eon, the Buddhas Kakusandha,

Imasmiññeva kho, bhikkhave, bhaddakappe koṇāgamano bhagavā arahaṁ sammāsambuddho loke udapādi.
Koṇāgamana,

Imasmiññeva kho, bhikkhave, bhaddakappe kassapo bhagavā arahaṁ sammāsambuddho loke udapādi.
and Kassapa arose in the world, perfected and fully awakened.

Imasmiññeva kho, bhikkhave, bhaddakappe ahaṁ etarahi arahaṁ sammāsambuddho loke uppanno.

And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
The Buddhas Vipassī,

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
Sikhī,

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
and Vessabhū were born as aristocrats into aristocrat families.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
The Buddhas Kakusandha,

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
Koṇāgamana,

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
and Kassapa were born as brahmins into brahmin families.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho khattiyo jātiyā ahosiṁ, khattiyakule uppanno.
I was born as an aristocrat into an aristocrat family.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
Koṇḍañña was the clan of Vipassī,

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
Sikhī,

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
and Vessabhū.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
Kassapa was the clan of Kakusandha,

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
Koṇāgamana,

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
and Kassapa.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho gotamo gottena ahosiṁ.
Gotama is my clan.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
Vipassī lived for 80,000 years.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa sattativassasahassāni āyuppamāṇaṁ ahosi.
Sikhī lived for 70,000 years.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa saṭṭhivassasahassāni āyuppamāṇaṁ ahosi.
Vessabhū lived for 60,000 years.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa cattālīsavassasahassāni āyuppamāṇaṁ ahosi.
Kakusandha lived for 40,000 years.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa tiṁsavassasahassāni āyuppamāṇaṁ ahosi.
Koṇāgamana lived for 30,000 years.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa vīsativassasahassāni āyuppamāṇaṁ ahosi.
Kassapa lived for 20,000 years.

Mayhaṁ, bhikkhave, etarahi appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ; yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.
For me these days the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
Vipassī was awakened at the root of a trumpet flower tree.

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho puṇḍarīkassa mūle abhisambuddho.
Sikhī was awakened at the root of a white-mango tree.

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho sālassa mūle abhisambuddho.
Vessabhū was awakened at the root of a sal tree.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho sirīsassa mūle abhisambuddho.
Kakusandha was awakened at the root of an acacia tree.

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho udumbarassa mūle abhisambuddho.
Koṇāgamana was awakened at the root of a cluster fig tree.

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho nigrodhassa mūle abhisambuddho.
Kassapa was awakened at the root of a banyan tree.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho assatthassa mūle abhisambuddho.
I was awakened at the root of a peepul tree.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa soṇuttaraṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Vessabhū had a fine pair of chief disciples named Soṇa and Uttara.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa bhiyyosuttaraṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa tissabhāradvājaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.

Mayhaṁ, bhikkhave, etarahi sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
I have a fine pair of chief disciples named Sāriputta and Moggallāna.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni. Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi sattatibhikkhusahassāni. Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi sattatibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi saṭṭhibhikkhusahassāni. Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.

Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi cattālīsabhikkhusahassāni. Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi tiṁsabhikkhusahassāni. Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi vīsatibhikkhusahassāni. Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

Mayhaṁ, bhikkhave, etarahi eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Mayhaṁ, bhikkhave, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Vipassī had as chief attendant a mendicant named Asoka.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa khemaṅkaro nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Sikhī had as chief attendant a mendicant named Khemaṅkara.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa upasanto nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Vessabhū had as chief attendant a mendicant named Upasanta.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa buddhijo nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Kakusandha had as chief attendant a mendicant named Buddhija.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa sotthijo nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Koṇāgamana had as chief attendant a mendicant named Sotthija.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa sabbamitto nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Kassapa had as chief attendant a mendicant named Sabbamitta.

Mayhaṁ, bhikkhave, etarahi ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
I have as chief attendant a mendicant named Ānanda.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
Vipassī’s father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa rañño bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa aruṇo nāma rājā pitā ahosi.
Sikhī’s father was King Aruṇa,

Pabhāvatī nāma devī mātā ahosi janetti.
his birth mother was Queen Pabhāvatī,

Aruṇassa rañño aruṇavatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Aruṇavatī.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa suppatito nāma rājā pitā ahosi.
Vessabhū’s father was King Suppatīta,

Vassavatī nāma devī mātā ahosi janetti.
his birth mother was Queen Vassavatī,

Suppatitassa rañño anomaṁ nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Anoma.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa aggidatto nāma brāhmaṇo pitā ahosi.
Kakusandha’s father was the brahmin Aggidatta,

Visākhā nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Visākhā.

Tena kho pana, bhikkhave, samayena khemo nāma rājā ahosi.
At that time the king was Khema,

Khemassa rañño khemavatī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Khemavatī.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa yaññadatto nāma brāhmaṇo pitā ahosi.

Koṇāgamana’s father was the brahmin Yaññadatta,

Uttarā nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Uttarā.

Tena kho pana, bhikkhave, samayena sobho nāma rājā ahosi.
At that time the king was Sobha,

Sobhassa rañño sobhavatī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Sobhavatī.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa brahmadatto nāma brāhmaṇo pitā ahosi.
Kassapa’s father was the brahmin Brahmadatta,

Dhanavatī nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Dhanavatī.

Tena kho pana, bhikkhave, samayena kikī nāma rājā ahosi.
At that time the king was Kikī,

Kikissa rañño bārāṇasī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Benares.

Mayhaṁ, bhikkhave, etarahi suddhodano nāma rājā pitā ahosi.
My father was King Suddhodana,

Māyā nāma devī mātā ahosi janetti.
my birth mother was Queen Māyā,

Kapilavatthu nāma nagaraṁ rājadhānī ahosī”ti.
and our capital city was Kapilavatthu.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato ayamantarākathā udapādi:
Soon after the Buddha left, those mendicants discussed among themselves:

“acchariyaṁ, āvuso, abbhutaṁ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, reverends, it’s amazing, the power and might of a Realized One!

Yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyuppamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:
For he is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti.
He knows the caste they were born in, and also their names, clans, conduct, qualities, wisdom, meditation, and freedom.

“Kiṁ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā

evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti,
Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things?

udāhu devatā tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti.
Or did deities tell him?”

Ayañca hidaṁ tesaṁ bhikkhūnaṁ antarākathā vippakatā hoti.
But this conversation among those mendicants was left unfinished.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena karerimaṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kari tree, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ acirapakkantassa bhagavato ayaṁ antarākathā udapādi:

‘acchariyaṁ, āvuso, abbhutaṁ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā.

Yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyuppamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:

“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”ti.

Kiṁ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”ti.

Udāhu devatā tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”’ti?

Ayaṁ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“This was our conversation that was unfinished when the Buddha arrived.”

“Tathāgatassevesā, bhikkhave, dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:
“It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti.

Devatāpi tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:
And the deities also told me.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti.

Iccheyyātha no tumhe, bhikkhave, bhiyyoso mattāya pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ sotun”ti?
Would you like to hear a further Dhamma talk on the subject of past lives?”

“Etassa, bhagavā, kālo; etassa, sugata, kālo;
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā bhiyyoso mattāya pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ kareyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Ito so, bhikkhave, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
He was born as an aristocrat into an aristocrat family.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
His clan was Koṇḍañña.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
He lived for 80,000 years.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
He was awakened at the root of a trumpet flower tree.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
He had a fine pair of chief disciples named Khaṇḍa and Tissa.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ.
He had three gatherings of disciples—

Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni.
one of 6,800,000, one of 100,000, and one of 80,000—

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
all of them mendicants who had ended their defilements.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
He had as chief attendant a mendicant named Asoka.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
His father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa rañño bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

2. Bodhisattadhammatā

2. What’s Normal For One Intent on Awakening

Atha kho, bhikkhave, vipassī bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṁ okkami.
When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother's womb, mindful and aware.

Ayamettha dhammatā. (1)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto tusitā kāyā cavitvā mātukucchiṁ okkamati.
It's normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother's womb.

Atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā, tepi tenobhāsena aññamaññaṁ sañjānanti: 'aññepi kira, bho, santi sattā idhūpapannā'ti.
And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati. Appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

Ayamettha dhammatā. (2)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, cattāro naṁ devaputtā catuddisaṁ rakkhāya upagacchanti: 'mā naṁ bodhisattaṁ vā bodhisattamātaraṁ vā manusso vā amanusso vā koci vā viheṭhesī'ti.
It's normal that, when the being intent on awakening is conceived in his mother's belly, four gods approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.

Ayamettha dhammatā. (3)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti, viratā pāṇātipātā, viratā adinnādānā, viratā kāmesumicchācārā, viratā musāvādā, viratā surāmerayamajjappamādaṭṭhānā.
It's normal that, when the being intent on awakening is conceived in his mother's belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.

Ayamettha dhammatā. (4)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu purisesu mānasaṁ uppajjati

kāmaguṇūpasaṁhitaṁ, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena.
It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.

Ayamettha dhammatā. (5)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṁ kāmaguṇānaṁ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti.
It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.

Ayamettha dhammatā. (6)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati. Sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
It’s normal that, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed

with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya: ‘ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā’ti.
And someone with good eyesight were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati, sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

Ayamettha dhammatā. (7)
This is normal in such a case.

Dhammatā esā, bhikkhave, sattāhajāte bodhisatte bodhisattamātā kālaṁ karoti tusitaṁ kāyaṁ upapajjati.
It’s normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.

Ayamettha dhammatā. (8)
This is normal in such a case.

Dhammatā esā, bhikkhave, yathā aññā itthikā nava vā dasa vā māse gabbhaṁ kucchinā pariharitvā vijāyanti, na hevaṁ bodhisattaṁ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṁ bodhisattamātā kucchinā pariharitvā vijāyati.
It’s normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months.

Ayamettha dhammatā. (9)
This is normal in such a case.

Dhammatā esā, bhikkhave, yathā aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṁ bodhisattaṁ bodhisattamātā vijāyati. Ṭhitāva bodhisattaṁ bodhisattamātā vijāyati.
It’s normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up.

Ayamettha dhammatā. (10)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, devā paṭhamaṁ paṭiggaṇhanti, pacchā manussā.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.

Ayamettha dhammatā. (11)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṁ hoti, cattāro naṁ devaputtā paṭiggahetvā mātu purato ṭhapenti: ‘attamanā, devi, hohi; mahesakkho te putto uppanno’ti.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four gods receive him and place him before his mother, saying: ‘Rejoice, O Queen! An illustrious child is born to you.’

Ayamettha dhammatā. (12)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

Seyyathāpi, bhikkhave, maṇiratanaṁ kāsike vatthe nikkhittaṁ neva maṇiratanaṁ kāsikaṁ vatthaṁ makkheti, nāpi kāsikaṁ vatthaṁ maṇiratanaṁ makkheti.
Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel.

Taṁ kissa hetu?
Why is that?

Ubhinnaṁ suddhattā.
Because of the cleanliness of them both.

Evameva kho, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito, udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.
In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

Ayamettha dhammatā. (13)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā

sītassa ekā uṇhassa yena bodhisattassa udakakiccaṁ karonti mātu ca.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.

Ayamettha dhammatā. (14)
This is normal in such a case.

Dhammatā esā, bhikkhave, sampatijāto bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabhiṁ vācaṁ bhāsati ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’ti.
It’s normal that, as soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: ‘I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.’

Ayamettha dhammatā. (15)
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati, atikkammeva devānaṁ devānubhāvaṁ.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā, tepi tenobhāsena aññamaññaṁ sañjānanti: 'aññepi kira, bho, santi sattā idhūpapannā'ti.
And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

Ayamettha dhammatā. (16)
This is normal in such a case.

3. Dvattiṁsamahāpurisalakkhaṇā

3. The Thirty-Two Marks of a Great Man

Jāte kho pana, bhikkhave, vipassimhi kumāre bandhumato rañño paṭivedesuṁ:
When Prince Vipassī was born, they announced it to King Bandhumata,

'putto te, deva, jāto, taṁ devo passatū'ti.
'Sire, your son is born! Let your majesty examine him!'

Addasā kho, bhikkhave, bandhumā rājā vipassiṁ kumāraṁ, disvā nemitte brāhmaṇe āmantāpetvā etadavoca:

When the king had examined the prince, he had the brahmin soothsayers summoned and said to them,

‘passantu bhonto nemittā brāhmaṇā kumāran’ti.
‘Gentlemen, please examine the prince.’

Addasaṁsu kho, bhikkhave, nemittā brāhmaṇā vipassiṁ kumāraṁ, disvā bandhumantaṁ rājānaṁ etadavocuṁ:
When they had examined him they said to the king,

‘attamano, deva, hohi, mahesakkho te putto uppanno, lābhā te, mahārāja, suladdhaṁ te, mahārāja, yassa te kule evarūpo putto uppanno.
‘Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family!’

Ayañhi, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni sattaratanāni bhavanti.
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Katamehi cāyaṁ, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
And what are the marks which he possesses?

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.

Tassimāni sattaratanāni bhavanti.

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado. Ayañhi, deva, kumāro suppatiṭṭhitapādo. Yaṁ pāyaṁ, deva, kumāro suppatiṭṭhitapādo. Idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati. (1)
He has well-planted feet.

Imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. Yampi imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati. (2)
On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Ayañhi, deva, kumāro āyatapaṇhī …pe… (3)
He has projecting heels.

Ayañhi, deva, kumāro dīghaṅgulī …pe… (4)
He has long fingers.

Ayañhi, deva, kumāro mudutalunahatthapādo …pe… (5)
His hands and feet are tender.

Ayañhi, deva kumāro jālahatthapādo …pe… (6)
His hands and feet cling gracefully.

Ayañhi, deva, kumāro ussaṅkhapādo …pe… (7)
His feet are arched.

Ayañhi, deva, kumāro eṇijaṅgho …pe… (8)
His calves are like those of an antelope.

Ayañhi, deva, kumāro ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati …pe… (9)
When standing upright and not bending over, the palms of both hands touch the knees.

Ayañhi, deva, kumāro kosohitavatthaguyho …pe… (10)
His private parts are retracted.

Ayañhi, deva, kumāro suvaṇṇavaṇṇo kañcanasannibhattaco …pe… (11)
He is gold colored; his skin has a golden sheen.

Ayañhi, deva, kumāro sukhumacchavī; sukhumattā chaviyā rajojallaṁ kāye na upalimpati …pe… (12)
He has delicate skin, so delicate that dust and dirt don’t stick to his body.

Ayañhi, deva, kumāro ekekalomo; ekekāni lomāni lomakūpesu jātāni …pe… (13)
His hairs grow one per pore.

Ayañhi, deva, kumāro uddhaggalomo; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni …pe… (14)
His hairs stand up; they’re blue-black and curl clockwise.

Ayañhi, deva, kumāro brahmujugatto …pe… (15)
His body is as straight as Brahmā’s.

Ayañhi, deva, kumāro sattussado …pe… (16)
He has bulging muscles in seven places.

Ayañhi, deva, kumāro sīhapubbaddhakāyo …pe… (17)
His chest is like that of a lion.

Ayañhi, deva, kumāro citantaraṁso …pe… (18)
The gap between the shoulder-blades is filled in.

Ayañhi, deva, kumāro nigrodhaparimaṇḍalo yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo, tāvatakvassa kāyo …pe… (19)
He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

Ayañhi, deva, kumāro samavaṭṭakkhandho …pe… (20)
His torso is cylindrical.

Ayañhi, deva, kumāro rasaggasaggī …pe… (21)
He has an excellent sense of taste.

Ayañhi, deva, kumāro sīhahanu …pe… (22)
His jaw is like that of a lion.

Ayañhi, deva, kumāro cattālīsadanto …pe… (23)
He has forty teeth.

Ayañhi, deva, kumāro samadanto …pe… (24)
His teeth are even.

Ayañhi, deva, kumāro aviraḷadanto …pe… (25)
His teeth have no gaps.

Ayañhi, deva, kumāro susukkadāṭho …pe… (26)
His teeth are perfectly white.

Ayañhi, deva, kumāro pahūtajivho …pe… (27)
He has a large tongue.

Ayañhi, deva, kumāro brahmassaro karavīkabhāṇī …pe… (28)
He has the voice of Brahmā, like a cuckoo's call.

Ayañhi, deva, kumāro abhinīlanetto …pe… (29)
His eyes are deep blue.

Ayañhi, deva, kumāro gopakhumo …pe… (30)
He has eyelashes like a cow's.

Imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā. Yampi imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā, idampimassa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati. (31)
Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Ayañhi, deva, kumāro uṇhīsasīso. Yaṁ pāyaṁ, deva, kumāro uṇhīsasīso, idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati. (32)
His head is shaped like a turban.

Imehi kho ayaṁ, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other.

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Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

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Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado’ti.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.’

4. Vipassīsamaññā

4. How He Came to be Known as Vipassī

Atha kho, bhikkhave, bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi.
Then King Bandhuma had the brahmin soothsayers dressed in fresh clothes and satisfied all their needs.

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa dhātiyo upaṭṭhāpesi.
Then the king appointed nurses for Prince Vipassī.

Aññā khīraṁ pāyenti, aññā nhāpenti, aññā dhārenti, aññā aṅkena pariharanti.
Some suckled him, some bathed him, some held him, and some carried him on their hip.

Jātassa kho pana, bhikkhave, vipassissa kumārassa setacchattaṁ dhārayittha divā ceva rattiñca:
From when he was born, a white parasol was held over him night and day, with the thought,

‘mā naṁ sītaṁ vā uṇhaṁ vā tiṇaṁ vā rajo vā ussāvo vā bādhayitthā’ti.
‘Don’t let cold, heat, grass, dust, or damp bother him.’

Jāto kho pana, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.
He was dear and beloved by many people,

Seyyathāpi, bhikkhave, uppalaṁ vā padumaṁ vā puṇḍarīkaṁ vā bahuno janassa piyaṁ manāpaṁ;
like a blue water lily, or a pink or white lotus.

evameva kho, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.

Svāssudaṁ aṅkeneva aṅkaṁ parihariyati.
He was always passed from hip to hip.

Jāto kho pana, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaniyassaro ca.
From when he was born, his voice was charming, graceful, sweet, and lovely.

Seyyathāpi, bhikkhave, himavante pabbate karavīkā nāma sakuṇajāti mañjussarā ca vaggussarā ca madhurassarā ca pemaniyassarā ca;
It was as sweet as the song of a cuckoo-bird found in the Himalayas.

evameva kho, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaniyassaro ca.

Jātassa kho pana, bhikkhave, vipassissa kumārassa kammavipākajaṁ dibbacakkhu pāturahosi yena sudaṁ samantā yojanaṁ passati divā ceva rattiñca.
From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds. He could see for a league all around both by day and by night.

Jāto kho pana, bhikkhave, vipassī kumāro animisanto pekkhati seyyathāpi devā tāvatiṁsā.
And he was unblinkingly watchful, like the gods of the Thirty-Three.

‘Animisanto kumāro pekkhatī’ti kho, bhikkhave, vipassissa kumārassa ‘vipassī vipassī’ tveva samaññā udapādi.
And because it was said that he was unblinkingly watchful, he came to be known as ‘Vipassī’.

Atha kho, bhikkhave, bandhumā rājā atthakaraṇe nisinno vipassiṁ kumāraṁ aṅke nisīdāpetvā atthe anusāsati.
Then while King Bandhuma was sitting in judgment, he’d sit Prince Vipassī in his lap and explain the case to him.

Tatra sudaṁ, bhikkhave, vipassī kumāro pituaṅke nisinno viceyya viceyya atthe panāyati ñāyena.
And sitting there in his father’s lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure.

Viceyya viceyya kumāro atthe panāyati ñāyenāti kho, bhikkhave, vipassissa kumārassa bhiyyoso mattāya ‘vipassī vipassī’ tveva samaññā udapādi.
So this was all the more reason for him to be known as ‘Vipassī’.

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi, ekaṁ vassikaṁ ekaṁ hemantikaṁ ekaṁ gimhikaṁ;
Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season,

pañca kāmaguṇāni upaṭṭhāpesi.
and provided him with the five kinds of sensual stimulation.

Tatra sudaṁ, bhikkhave, vipassī kumāro vassike pāsāde cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṁ orohatīti.
Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by

musicians—none of them men.

Paṭhamabhāṇavāro.

5. Jiṇṇapurisa
5. The Old Man

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ bahūnaṁ vassasatānaṁ bahūnaṁ vassasahassānaṁ accayena sārathiṁ āmantesi:
Then, after many thousand years had passed, Prince Vipassī addressed his charioteer,

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni uyyānabhūmiṁ gacchāma subhūmidassanāyā’ti.
‘My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:
‘Yes, sir,’ replied the charioteer. He harnessed the chariots and informed the prince,

‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,
‘Sire, the finest chariots are harnessed.

yassadāni kālaṁ maññasī’ti.
Please go at your convenience.’

Atha kho, bhikkhave, vipassī kumāro bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṁ niyyāsi.
Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ jiṇṇaṁ gopānasivaṅkaṁ bhoggaṁ daṇḍaparāyanaṁ pavedhamānaṁ gacchantaṁ āturaṁ gatayobbanaṁ.
Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṅkato?
‘My dear charioteer, what has that man done?

Kesāpissa na yathā aññesaṁ, kāyopissa na yathā aññesan’ti.
For his hair and his body are unlike those of other men.’

‘Eso kho, deva, jiṇṇo nāmā’ti.
‘That, Your Majesty, is called an old man.’

‘Kiṁ paneso, samma sārathi, jiṇṇo nāmā’ti?
‘But why is he called an old man?’

‘Eso kho, deva, jiṇṇo nāma. Na dāni tena ciraṁ jīvitabbaṁ bhavissatī’ti.
‘He’s called an old man because now he has not long to live.’

‘Kiṁ pana, samma sārathi, ahampi jarādhammo, jaraṁ anatīto’ti?
‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

‘Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṁ anatītā’ti.
‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’

‘Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā. Itova antepuraṁ paccaniyyāhī’ti.
‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī’ti.
‘Damn this thing called rebirth, since old age will come to anyone who’s born.’

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha? Kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī’ti?
‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī’ti.
‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto purisaṁ jiṇṇaṁ gopānasivaṅkaṁ bhoggaṁ daṇḍaparāyanaṁ pavedhamānaṁ gacchantaṁ āturaṁ gatayobbanaṁ.
And the charioteer told the king about seeing the old man and the prince’s reaction.

Disvā maṁ etadavoca:

“ayaṁ pana, samma sārathi, puriso kiṅkato, kesāpissa na yathā aññesaṁ, kāyopissa na yathā aññesan”ti?

“Eso kho, deva, jiṇṇo nāmā”ti.

“Kiṁ paneso, samma sārathi, jiṇṇo nāmā”ti?

“Eso kho, deva, jiṇṇo nāma na dāni tena ciraṁ jīvitabbaṁ bhavissatī”ti.

“Kiṁ pana, samma sārathi, ahampi jarādhammo, jaraṁ anatīto”ti?

“Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṁ anatītā”ti.

“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.

“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.

So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī”’ti.

6. Byādhitapurisa

6. The Sick Man

Atha kho, bhikkhave, bandhumassa rañño etadahosi:

Then King Bandhuma thought,

‘Mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:
To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.

Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ …pe…
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ ābādhikaṁ dukkhitaṁ bāḷhagilānaṁ sake muttakarīse palipannaṁ semānaṁ aññehi vuṭṭhāpiyamānaṁ aññehi saṁvesiyamānaṁ.
Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṅkato?

‘My dear charioteer, what has that man done?

Akkhīnipissa na yathā aññesaṁ, saropissa na yathā aññesan’ti?
For his eyes and his voice are unlike those of other men.’

‘Eso kho, deva, byādhito nāmā’ti.
‘That, Your Majesty, is called a sick man.’

‘Kiṁ paneso, samma sārathi, byādhito nāmā’ti?
‘But why is he called a sick man?’

‘Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā’ti.
‘He’s called an sick man; hopefully he will recover from that illness.’

‘Kiṁ pana, samma sārathi, ahampi byādhidhammo, byādhiṁ anatīto’ti?
‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’

‘Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṁ anatītā’ti.
‘Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.’

‘Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī’ti.
‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī’ti.
‘Damn this thing called rebirth, since old age and sickness will come to anyone who’s born.’

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī’ti?
‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī’ti.
‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto purisaṁ ābādhikaṁ dukkhitaṁ bāḷhagilānaṁ sake muttakarīse palipannaṁ semānaṁ aññehi vuṭṭhāpiyamānaṁ aññehi saṁvesiyamānaṁ.
And the charioteer told the king about seeing the sick man and the prince’s reaction.

Disvā maṁ etadavoca:

“ayaṁ pana, samma sārathi, puriso kiṅkato, akkhīnipissa na yathā aññesaṁ, saropissa na yathā aññesan”ti?

“Eso kho, deva, byādhito nāmā”ti.

“Kiṁ paneso, samma sārathi, byādhito nāmā”ti?

“Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā”ti.

“Kiṁ pana, samma sārathi, ahampi byādhidhammo, byādhiṁ anatīto”ti?

“Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṁ anatītā”ti.

“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.

“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.

So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī”’ti.

7. Kālaṅkatapurisa

7. The Dead Man

Atha kho, bhikkhave, bandhumassa rañño etadahosi:
Then King Bandhuma thought,

‘mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:

To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.

Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ …pe…
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto mahājanakāyaṁ sannipatitaṁ nānārattānañca dussānaṁ vilātaṁ kayiramānaṁ.
Along the way he saw a large crowd gathered making a bier out of garments of different colors.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘kiṁ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṁ vilātaṁ kayiratī’ti?
‘My dear charioteer, why is that crowd making a bier?’

‘Eso kho, deva, kālaṅkato nāmā’ti.
‘That, Your Majesty, is for someone who’s departed.’

‘Tena hi, samma sārathi, yena so kālaṅkato tena rathaṁ pesehī’ti.
‘Well then, drive the chariot up to the departed.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṁ pesesi.
‘Yes, Your Majesty,’ replied the charioteer, and did so.

Addasā kho, bhikkhave, vipassī kumāro petaṁ kālaṅkataṁ, disvā sārathiṁ āmantesi:
When the prince saw the corpse of the departed, he addressed the charioteer,

‘kiṁ panāyaṁ, samma sārathi, kālaṅkato nāmā’ti?
‘But why is he called departed?’

‘Eso kho, deva, kālaṅkato nāma. Na dāni taṁ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṁ vā pitaraṁ vā aññe vā ñātisālohite’ti.
‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

‘Kiṁ pana, samma sārathi, ahampi maraṇadhammo maraṇaṁ anatīto;
‘But my dear charioteer, am I liable to die? Am I not exempt from death?

mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;
Will the king and queen and my other relatives and kin see me no more?

ahampi na dakkhissāmi devaṁ vā deviṁ vā aññe vā ñātisālohite’ti?
And shall I never again see them?’

‘Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṁ anatītā;
‘Everyone is liable to die, Your Majesty, including you. No-one is exempt from death.

tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;
The king and queen and your other relatives and kin shall see you no more,

tvampi na dakkhissasi devaṁ vā deviṁ vā aññe vā ñātisālohite’ti.
and you shall never again see them.’

‘Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī’ti.
‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṁ paññāyissatī’ti.
‘Damn this thing called rebirth, since old age, sickness, and death will come to anyone who’s born.’

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī’ti?
‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī’ti.
‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto mahājanakāyaṁ sannipatitaṁ nānārattānañca dussānaṁ vilātaṁ kayiramānaṁ.
And the charioteer told the king about seeing the dead man and the prince’s reaction.

Disvā maṁ etadavoca:

“kiṁ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṁ vilātaṁ kayiratī”ti?

“Eso kho, deva, kālaṅkato nāmā”ti.

“Tena hi, samma sārathi, yena so kālaṅkato tena rathaṁ pesehī”ti.

“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṁ pesesiṁ.

Addasā kho, deva, kumāro petaṁ kālaṅkataṁ, disvā maṁ etadavoca:

“kiṁ panāyaṁ, samma sārathi, kālaṅkato nāmā”ti?

“Eso kho, deva, kālaṅkato nāma.

Na dāni taṁ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṁ vā pitaraṁ vā aññe vā ñātisālohite”ti.

“Kiṁ pana, samma sārathi, ahampi maraṇadhammo maraṇaṁ anatīto;

mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;

ahampi na dakkhissāmi devaṁ vā deviṁ vā aññe vā ñātisālohite”ti?

“Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṁ anatītā;

tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā, tvampi na dakkhissasi devaṁ vā deviṁ vā aññe vā ñātisālohite”ti.

“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.

“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.

So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṁ paññāyissatī”’ti.

8. Pabbajita

8. The Renunciate

Atha kho, bhikkhave, bandhumassa rañño etadahosi:
Then King Bandhuma thought,

‘mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:
To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.

Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ bahūnaṁ vassasatānaṁ bahūnaṁ vassasahassānaṁ accayena sārathiṁ āmantesi:
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni, uyyānabhūmiṁ gacchāma subhūmidassanāyā’ti.

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:

‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,

yassadāni kālaṁ maññasī’ti.

Atha kho, bhikkhave, vipassī kumāro bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṁ niyyāsi.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ bhaṇḍuṁ pabbajitaṁ kāsāyavasanaṁ.
Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṅkato?
‘My dear charioteer, what has that man done?

Sīsampissa na yathā aññesaṁ, vatthānipissa na yathā aññesan’ti?
For his head and his clothes are unlike those of other men.’

‘Eso kho, deva, pabbajito nāmā’ti.
‘That, Your Majesty, is called a renunciate.’

‘Kiṁ paneso, samma sārathi, pabbajito nāmā’ti?
‘But why is he called a renunciate?’

‘Eso kho, deva, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Sādhu kho so, samma sārathi, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā.
‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!

Tena hi, samma sārathi, yena so pabbajito tena rathaṁ pesehī’ti.
Well then, drive the chariot up to that renunciate.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so pabbajito tena rathaṁ pesesi.
‘Yes, Your Majesty,’ replied the charioteer, and did so.

Atha kho, bhikkhave, vipassī kumāro taṁ pabbajitaṁ etadavoca:
Then Prince Vipassī said to that renunciate,

‘tvaṁ pana, samma, kiṅkato,
‘My good man, what have you done?

sīsampi te na yathā aññesaṁ, vatthānipi te na yathā aññesan’ti?
For your head and your clothes are unlike those of other men.’

‘Ahaṁ kho, deva, pabbajito nāmā’ti.
‘Sire, I am what is called a renunciate.’

‘Kiṁ pana tvaṁ, samma, pabbajito nāmā’ti?
‘But why are you called a renunciate?’

‘Ahaṁ kho, deva, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Sādhu kho tvaṁ, samma, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!’

9. Bodhisattapabbajjā

9. The Going Forth

Atha kho, bhikkhave, vipassī kumāro sārathiṁ āmantesi:
Then the prince addressed the charioteer,

‘tena hi, samma sārathi, rathaṁ ādāya itova antepuraṁ paccaniyyāhi.

‘Well then, my dear charioteer, take the chariot and return to the royal compound.

Ahaṁ pana idheva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī’ti.
I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā rathaṁ ādāya tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Vipassī pana kumāro tattheva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

10. Mahājanakāyaanupabbajjā

10. A Great Crowd Goes Forth

Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo caturāsītipāṇasahassāni:
A large crowd of 84,000 people in the capital of Bandhumatī heard

‘vipassī kira kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito’ti.
that Vipassī had gone forth.

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha vipassī kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.
‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth.

Vipassīpi nāma kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissati, kimaṅgaṁ pana mayan’ti.
If even the prince goes forth, why don’t we do the same?’

Atha kho, so bhikkhave, mahājanakāyo caturāsītipāṇasahassāni kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā vipassiṁ bodhisattaṁ agārasmā anagāriyaṁ pabbajitaṁ anupabbajiṁsu.
Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness.

Tāya sudaṁ, bhikkhave, parisāya parivuto vipassī bodhisatto gāmanigamajanapadarājadhānīsu cārikaṁ carati.
Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

Atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

‘na kho metaṁ patirūpaṁ yohaṁ ākiṇṇo viharāmi, yannūnāhaṁ eko gaṇamhā vūpakaṭṭho vihareyyan’ti.
‘It’s not appropriate for me to live in a crowd. Why don’t I live alone, withdrawn from the group?’

Atha kho, bhikkhave, vipassī bodhisatto aparena samayena eko gaṇamhā vūpakaṭṭho vihāsi, aññeneva tāni caturāsītipabbajitasahassāni agamaṁsu, aññena maggena vipassī bodhisatto.
After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

11. Bodhisattaabhinivesa

11. Vipassī’s Reflections

Atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Vipassī, the one intent on awakening, was in private retreat this thought came to his mind,

‘kicchaṁ vatāyaṁ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa nissaraṇaṁ nappajānāti jarāmaraṇassa,
‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death.

kudāssu nāma imassa dukkhassa nissaraṇaṁ paññāyissati jarāmaraṇassā’ti?
Oh, when will an escape be found from this suffering, from old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan’ti?
‘When what exists is there old age and death? What is a condition for old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan’ti.
‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati jāti hoti, kiṁpaccayā jātī’ti?
‘When what exists is there rebirth? What is a condition for rebirth?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘bhave kho sati jāti hoti, bhavapaccayā jātī’ti.
‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati bhavo hoti, kiṁpaccayā bhavo’ti?
‘When what exists is there continued existence? What is a condition for continued existence?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.
‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati upādānaṁ hoti, kiṁpaccayā upādānan’ti?
‘When what exists is there grasping? What is a condition for grasping?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘taṇhāya kho sati upādānaṁ hoti, taṇhāpaccayā upādānan’ti.
‘When craving exists there’s grasping. Craving is a condition for grasping.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought,

‘kimhi nu kho sati taṇhā hoti, kiṁpaccayā taṇhā’ti?
‘When what exists is there craving? What is a condition for craving?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.
‘When feeling exists there’s craving. Feeling is a condition for craving.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati vedanā hoti, kiṁpaccayā vedanā’ti?
‘When what exists is there feeling? What is a condition for feeling?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.
‘When contact exists there’s feeling. Contact is a condition for feeling.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati phasso hoti, kiṁpaccayā phasso’ti?
‘When what exists is there contact? What is a condition for contact?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.
‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati saḷāyatanaṁ hoti, kiṁpaccayā saḷāyatanan’ti?
‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho sati saḷāyatanaṁ hoti, nāmarūpapaccayā saḷāyatanan’ti.
‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati nāmarūpaṁ hoti, kiṁpaccayā nāmarūpan’ti?
‘When what exists are there name and form? What is a condition for name and form?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘viññāṇe kho sati nāmarūpaṁ hoti, viññāṇapaccayā nāmarūpan’ti.
‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati viññāṇaṁ hoti, kiṁpaccayā viññāṇan’ti?
‘When what exists is there consciousness? What is a condition for consciousness?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho sati viññāṇaṁ hoti, nāmarūpapaccayā viññāṇan’ti.
‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘paccudāvattati kho idaṁ viññāṇaṁ nāmarūpamhā, nāparaṁ gacchati.
‘This consciousness turns back from name and form, and doesn’t go beyond that.’

Ettāvatā jāyetha vā jiyyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṁ
It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is:

nāmarūpapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti’.

That is how this entire mass of suffering originates.’

‘Samudayo samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati jarāmaraṇaṁ na hoti, kissa nirodhā jarāmaraṇanirodho’ti?
‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘jātiyā kho asati jarāmaraṇaṁ na hoti, jātinirodhā jarāmaraṇanirodho’ti.
‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?
‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘bhave kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.
‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?
‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.
‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati upādānaṁ na hoti, kissa nirodhā upādānanirodho’ti?
‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘taṇhāya kho asati upādānaṁ na hoti, taṇhānirodhā upādānanirodho’ti.
‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho’ti?
‘When what doesn’t exist is there no craving? When what ceases does craving cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho’ti.
‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti?
‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.
‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?

‘When what doesn’t exist is there no contact? When what ceases does contact cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.
‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati saḷāyatanaṁ na hoti, kissa nirodhā saḷāyatananirodho’ti?
‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho asati saḷāyatanaṁ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.
‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati nāmarūpaṁ na hoti, kissa nirodhā nāmarūpanirodho’ti?
‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom,

‘viññāṇe kho asati nāmarūpaṁ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.
‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati viññāṇaṁ na hoti, kissa nirodhā viññāṇanirodho’ti?
‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho asati viññāṇaṁ na hoti, nāmarūpanirodhā viññāṇanirodho’ti.
‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘adhigato kho myāyaṁ maggo sambodhāya yadidaṁ—
‘I have discovered the path to awakening. That is:

nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form

cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti’.
That is how this entire mass of suffering ceases.’

‘Nirodho nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi:
Some time later Vipassī meditated observing rise and fall in the five grasping aggregates.

‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo;
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti,
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṁ vimuccīti.
Meditating like this his mind was soon freed from defilements by not grasping.

Dutiyabhāṇavāro.

12. Brahmayācanakathā

12. The Appeal of Brahmā

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

‘yannūnāhaṁ dhammaṁ deseyyan’ti.
‘Why don’t I teach the Dhamma?’

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then he thought,

‘adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.
‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā.
But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṁ idaṁ ṭhānaṁ yadidaṁ idappaccayatāpaṭiccasamuppādo.
It’s hard for them to see this thing; that is, specific conditionality, dependent origination.

Idampi kho ṭhānaṁ duddasaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
It’s also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṁ deseyyaṁ, pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa vihesā’ti.
And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

Apissu, bhikkhave, vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ imā anacchariyā gāthāyo paṭibhaṁsu pubbe assutapubbā:
And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:

‘Kicchena me adhigataṁ,
‘I’ve struggled hard to realize this,

halaṁ dāni pakāsituṁ;
enough with trying to explain it!

Rāgadosaparetehi,
This teaching is not easily understood

nāyaṁ dhammo susambudho.
by those mired in greed and hate.

Paṭisotagāmiṁ nipuṇaṁ,
Those caught up in greed can’t see

gambhīraṁ duddasaṁ aṇuṁ;
what’s subtle, going against the stream,

Rāgarattā na dakkhanti,
deep, hard to see, and very fine,

tamokhandhena āvuṭā’ti.
for they’re shrouded in a mass of darkness.’

Itiha, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa paṭisañcikkhato appossukkatāya cittaṁ nami, no dhammadesanāya.
So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, bhikkhave, aññatarassa mahābrahmuno vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya etadahosi:
Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, thought,

‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma vipassissa bhagavato arahato sammāsambuddhassa appossukkatāya cittaṁ namati, no dhammadesanāyā’ti.
‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho so, bhikkhave, mahābrahmā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito vipassissa bhagavato arahato sammāsambuddhassa purato pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇaṁ jāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena vipassī bhagavā arahaṁ sammāsambuddho tenañjaliṁ paṇāmetvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said,

‘desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ,
‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!

santi sattā apparajakkhajātikā; assavanatā dhammassa parihāyanti,
There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro’ti.
There will be those who understand the teaching!’

Evaṁ vutte, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho taṁ mahābrahmānaṁ etadavoca:
When he said this, the Buddha Vipassī said to him,

‘mayhampi kho, brahme, etadahosi:
‘I too thought this, Brahmā,

“yannūnāhaṁ dhammaṁ deseyyan”ti.
“Why don’t I teach the Dhamma?”

Tassa mayhaṁ, brahme, etadahosi:
Then it occurred to me,

“adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṁ idaṁ ṭhānaṁ yadidaṁ

idappaccayatāpaṭiccasamuppādo.

Idampi kho ṭhānaṁ duddasaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.

Ahañceva kho pana dhammaṁ deseyyaṁ, pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa vihesā"ti.
"If I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me."

Apissu maṁ, brahme, imā anacchariyā gāthāyo paṭibhaṁsu pubbe assutapubbā:

"Kicchena me adhigataṁ,
halaṁ dāni pakāsituṁ;
Rāgadosaparetehi,
nāyaṁ dhammo susambudho.

Paṭisotagāmiṁ nipuṇaṁ,
gambhīraṁ duddasaṁ aṇuṁ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭā"ti.

Itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṁ nami, no dhammadesanāyā'ti.
So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.'

Dutiyampi kho, bhikkhave, so mahābrahmā …pe…
For a second time,

tatiyampi kho, bhikkhave, so mahābrahmā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:

and a third time that Great Brahmā begged the Buddha to teach.

‘desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’ti.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho brahmuno ca ajjhesanaṁ viditvā sattesu ca kāruññataṁ paṭicca buddhacakkhunā lokaṁ volokesi.
Then, understanding Brahmā’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.

Addasā kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho buddhacakkhunā lokaṁ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni anto nimuggaposīni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni samodakaṁ ṭhitāni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakā accuggamma ṭhitāni anupalittāni udakena.
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the

water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

Evameva kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho buddhacakkhunā lokaṁ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Atha kho so, bhikkhave, mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ gāthāhi ajjhabhāsi:
Then that Great Brahmā, knowing what the Buddha Vipassī was thinking, addressed him in verse:

‘Sele yathā pabbatamuddhaniṭṭhito,
‘Standing high on a rocky mountain,

Yathāpi passe janataṁ samantato;
you can see the people all around.

Tathūpamaṁ dhammamayaṁ sumedha,
In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu;
having ascended the Temple of Truth,

Sokāvatiṇṇaṁ janatamapetasoko,
rid of sorrow, look upon the people

Avekkhassu jātijarābhibhūtaṁ.
swamped with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasaṅgāma,
Rise, hero! Victor in battle, leader of the caravan,

Satthavāha aṇaṇa vicara loke;
wander the world without obligation.

Desassu bhagavā dhammaṁ,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissantī'ti.
There will be those who understand!'

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho taṁ mahābrahmānaṁ gāthāya ajjhabhāsi:
Then the Buddha Vipassī addressed that Great Brahmā in verse:

'Apārutā tesaṁ amatassa dvārā,
'Flung open are the doors to the deathless!

Ye sotavanto pamuñcantu saddhaṁ;
Let those with ears to hear decide their faith.

Vihiṁsasaññī paguṇaṁ na bhāsiṁ,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammaṁ paṇītaṁ manujesu brahme'ti.
the sophisticated, sublime Dhamma among humans.'

Atha kho so, bhikkhave, mahābrahmā: 'katāvakāso khomhi vipassinā bhagavatā arahatā sammāsambuddhena dhammadesanāyā'ti vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.
Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

13. Aggasāvakayuga

13. The Chief Disciples

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

‘kassa nu kho ahaṁ paṭhamaṁ dhammaṁ deseyyaṁ,
‘Who should I teach first of all?

ko imaṁ dhammaṁ khippameva ājānissatī’ti?
Who will quickly understand this teaching?’

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then he thought,

‘ayaṁ kho khaṇḍo ca rājaputto tisso ca purohitaputto bandhumatiyā rājadhāniyā paṭivasanti paṇḍitā viyattā medhāvino dīgharattaṁ apparajakkhajātikā.
‘That Khaṇḍa, the king’s son, and Tissa, the high priest’s son, are astute, competent, clever, and have long had little dust in their eyes.

Yannūnāhaṁ khaṇḍassa ca rājaputtassa, tissassa ca purohitaputtassa paṭhamaṁ dhammaṁ deseyyaṁ, te imaṁ dhammaṁ khippameva ājānissantī’ti.
Why don’t I teach them first of all? They will quickly understand this teaching.’

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva —bodhirukkhamūle antarahito bandhumatiyā rājadhāniyā kheme migadāye pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho dāyapālaṁ āmantesi:
Then the Buddha Vipassī addressed the park keeper,

‘ehi tvaṁ, samma dāyapāla, bandhumatiṁ rājadhāniṁ pavisitvā khaṇḍañca rājaputtaṁ tissañca purohitaputtaṁ evaṁ vadehi—
‘My dear park keeper, please enter the city and say this to the king’s son Khaṇḍa and the high priest’s son Tissa:

vipassī, bhante, bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati, so tumhākaṁ dassanakāmo’ti.
“Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you.”’

‘Evaṁ, bhante’ti kho, bhikkhave, dāyapālo vipassissa bhagavato arahato sammāsambuddhassa paṭissutvā bandhumatiṁ rājadhāniṁ pavisitvā khaṇḍañca rājaputtaṁ tissañca purohitaputtaṁ etadavoca:
‘Yes, sir,’ replied the park keeper, and did as he was asked.

‘vipassī, bhante, bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati; so tumhākaṁ dassanakāmo’ti.

Atha kho, bhikkhave, khaṇḍo ca rājaputto tisso ca purohitaputto bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi bandhumatiyā rājadhāniyā niyyiṁsu. Yena khemo migadāyo tena pāyiṁsu.
Then the king’s son Khaṇḍa and the high priest’s son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikāva yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu. upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi, seyyathidaṁ—
The Buddha Vipassī taught them step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva khaṇḍassa ca rājaputtassa tissassa ca purohitaputtassa tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the king’s son Khaṇḍa and the high priest’s son Tissa:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.
‘Everything that has a beginning has an end.’

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī,

‘abhikkantaṁ, bhante, abhikkantaṁ, bhante.
‘Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca.
We go for refuge to the Blessed One, to the teaching, and to the mendicant Saṅgha.

Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyāma upasampadan’ti.
Sir, may we receive the going forth and ordination in the Buddha’s presence?’

Alatthuṁ kho, bhikkhave, khaṇḍo ca rājaputto, tisso ca purohitaputto vipassissa bhagavato arahato

sammāsambuddhassa santike pabbajjaṁ alatthuṁ upasampadaṁ.
And they received the going forth, the ordination in the Buddha Vipassī's presence.

Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi;
Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk.

saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.
He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment.

Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.
Being taught like this their minds were soon freed from defilements by not grasping.

14. Mahājanakāyapabbajjā

14. The Going Forth of the Large Crowd

Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo caturāsītipāṇasahassāni:
A large crowd of 84,000 people in the capital of Bandhumatī heard

'vipassī kira bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati.
that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary.

Khaṇḍo ca kira rājaputto tisso ca purohitaputto vipassissa bhagavato arahato sammāsambuddhassa santike kesamassuṁ

ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajitā’ti.
And they heard that the king’s son Khaṇḍa and the high priest’s son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha’s presence.

Sutvāna nesaṁ etadahosi:
It occurred to them,

‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajitā.
‘This must be no ordinary teaching and training, no ordinary going forth in which the king’s son Khaṇḍa and the high priest’s son Tissa have gone forth.

Khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissanti, kimaṅgaṁ pana mayan’ti.
If even they go forth, why don’t we do the same?’

Atha kho so, bhikkhave, mahājanakāyo caturāsītipāṇasahassāni bandhumatiyā rājadhāniyā nikkhamitvā yena khemo migadāyo yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu; upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi.
The Buddha Vipassī taught them step by step, with

Seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva tesaṁ caturāsītipāṇasahassānaṁ tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.
‘Everything that has a beginning has an end.’

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī,

‘abhikkantaṁ, bhante, abhikkantaṁ, bhante.
‘Excellent, sir! Excellent!’

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.

Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ labheyyāma upasampadan’ti.

Alatthuṁ kho, bhikkhave, tāni caturāsītipāṇasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ, alatthuṁ upasampadaṁ.

Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi;

saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.

Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.
Being taught like this their minds were soon freed from defilements by not grasping.

15. Purimapabbajitānaṁ dhammābhisamaya

15. The 84,000 Who Had Gone Forth Previously

Assosuṁ kho, bhikkhave, tāni purimāni caturāsītipabbajitasahassāni:
The 84,000 people who had gone forth previously also heard:

‘vipassī kira bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati, dhammañca kira desetī’ti.
‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’

Atha kho, bhikkhave, tāni caturāsītipabbajitasahassāni yena bandhumatī rājadhānī yena khemo migadāyo yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu; upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi.

Seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;

evameva tesaṁ caturāsītipabbajitasahassānaṁ tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:

‘abhikkantaṁ, bhante, abhikkantaṁ, bhante.

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.

Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.

Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ labheyyāma upasampadan’ti.

Alatthuṁ kho, bhikkhave, tāni caturāsītipabbajitasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ alatthuṁ upasampadaṁ.

Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi;

saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.

Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.

16. Cārikāanujānana

16. The Allowance to Wander

Tena kho pana, bhikkhave, samayena bandhumatiyā rājadhāniyā mahābhikkhusaṅgho paṭivasati

aṭṭhasaṭṭhibhikkhusatasahassaṁ.
Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī.

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
As the Buddha Vipassī was in private retreat this thought came to his mind,

‘mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ, yannūnāhaṁ bhikkhū anujāneyyaṁ:
‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

“caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

mā ekena dve agamittha;
Let not two go by one road.

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,
There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro.
There will be those who understand the teaching!

Api ca channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā”’ti.
But when six years have passed, you must all come to Bandhumatī to recite the monastic code.”’

Atha kho, bhikkhave, aññataro mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito vipassissa bhagavato arahato sammāsambuddhassa purato pāturahosi.
Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena vipassī bhagavā arahaṁ sammāsambuddho tenañjaliṁ paṇāmetvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said,

‘evametaṁ, bhagavā, evametaṁ, sugata.
‘That’s so true, Blessed One! That’s so true, Holy One!

Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ, anujānātu, bhante, bhagavā bhikkhū:
The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought.

“caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;

mā ekena dve agamittha;

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ

parisuddhaṁ brahmacariyaṁ pakāsetha.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti.

Api ca, bhante, mayaṁ tathā karissāma yathā bhikkhū channaṁ channaṁ vassānaṁ accayena bandhumatiṁ rājadhāniṁ upasaṅkamissanti pātimokkhuddesāyā’ti.
And sir, I’ll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.’

Idamavoca, bhikkhave, so mahābrahmā.
That’s what that Great Brahmā said.

Idaṁ vatvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.
Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho sāyanhasamayaṁ paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

‘idha mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:

“mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ.

Yannūnāhaṁ bhikkhū anujāneyyaṁ—

caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;

mā ekena dve agamittha;

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro.

Api ca channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā”’ti.

Atha kho, bhikkhave, aññataro mahābrahmā mama cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.

Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā yenāhaṁ tenañjaliṁ paṇāmetvā maṁ etadavoca:

‘evametaṁ, bhagavā, evametaṁ, sugata.

Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ.

Anujānātu, bhante, bhagavā bhikkhū—

caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;

mā ekena dve agamittha;

desetha, bhikkhave, dhammaṁ …pe…

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāroti.

Api ca, bhante, mayaṁ tathā karissāma, yathā bhikkhū channaṁ channaṁ vassānaṁ accayena bandhumatiṁ rājadhāniṁ upasaṅkamissanti pātimokkhuddesāyā’ti.

Idamavoca, bhikkhave, so mahābrahmā.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.

‘Anujānāmi, bhikkhave, caratha cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
‘Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

mā ekena dve agamittha;
Let not two go by one road.

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,
There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro.
There will be those who understand the teaching!

Api ca, bhikkhave, channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.
But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’

Atha kho, bhikkhave, bhikkhū yebhuyyena ekāheneva janapadacārikaṁ pakkamiṁsu.
Then most of the mendicants departed to wander the country that very day.

Tena kho pana samayena jambudīpe caturāsīti āvāsasahassāni honti.
Now at that time there were 84,000 monasteries in India.

Ekamhi hi vasse nikkhante devatā saddamanussāvesuṁ:
And when the first year came to an end the deities raised the cry:

‘nikkhantaṁ kho, mārisā, ekaṁ vassaṁ;
‘Good sirs, the first year has ended.

pañca dāni vassāni sesāni;
Now five years remain.

pañcannaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.
When five years have passed, you must all go to Bandhumatī to recite the monastic code.’

Dvīsu vassesu nikkhantesu …
And when the second year …

tīsu vassesu nikkhantesu …
the third year …

catūsu vassesu nikkhantesu …
the fourth year …

pañcasu vassesu nikkhantesu devatā saddamanussāvesuṁ:
the fifth year came to an end, the deities raised the cry:

‘nikkhantāni kho, mārisā, pañcavassāni;
‘Good sirs, the fifth year has ended.

ekaṁ dāni vassaṁ sesaṁ;
Now one year remains.

ekassa vassassa accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.
When one year has passed, you must all go to Bandhumatī to recite the monastic code.’

Chasu vassesu nikkhantesu devatā saddamanussāvesuṁ:
And when the sixth year came to an end the deities raised the cry:

‘nikkhantāni kho, mārisā, chabbassāni,
‘Good sirs, the sixth year has ended.

samayo dāni bandhumatiṁ rājadhāniṁ upasaṅkamituṁ pātimokkhuddesāyā’ti.
Now is the time that you must go to Bandhumatī to recite the monastic code.’

Atha kho te, bhikkhave, bhikkhū appekacce sakena iddhānubhāvena appekacce devatānaṁ iddhānubhāvena ekāheneva bandhumatiṁ rājadhāniṁ upasaṅkamiṁsu pātimokkhuddesāyāti.
Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

Tatra sudaṁ, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho bhikkhusaṅghe evaṁ pātimokkhaṁ uddisati:
And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

‘Khantī paramaṁ tapo titikkhā,
‘Patient acceptance is the highest austerity.

Nibbānaṁ paramaṁ vadanti buddhā;
Extinguishment is the highest, say the Buddhas.

Na hi pabbajito parūpaghātī,
No true renunciate injures another,

Na samaṇo hoti paraṁ viheṭhayanto.
nor does an ascetic hurt another.

Sabbapāpassa akaraṇaṁ,

Not to do any evil;

kusalassa upasampadā;
to embrace the good;

Sacittapariyodapanaṁ,
to purify one's mind:

etaṁ buddhānasāsanaṁ.
this is the instruction of the Buddhas.

Anūpavādo anūpaghāto,
Not speaking ill nor doing harm;

Pātimokkhe ca saṁvaro;
restraint in the monastic code;

Mattaññutā ca bhattasmiṁ,
moderation in eating;

Pantañca sayanāsanaṁ;
staying in remote lodgings;

Adhicitte ca āyogo,
commitment to the higher mind—

Etaṁ buddhānasāsanan'ti.
this is the instruction of the Buddhas.'

17. Devatārocana

17. Being Informed by Deities

Ekamidāhaṁ, bhikkhave, samayaṁ ukkaṭṭhāyaṁ viharāmi subhagavane sālarājamūle.
At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree.

Tassa mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:

As I was in private retreat this thought came to mind,

‘na kho so sattāvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā aññatra suddhāvāsehi devehi.
‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes.

Yannūnāhaṁ yena suddhāvāsā devā tenupasaṅkameyyan’ti.
Why don’t I go to see them?’

Atha khvāhaṁ, bhikkhave, seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—ukkaṭṭhāyaṁ subhagavane sālarājamūle antarahito avihesu devesu pāturahosiṁ.
Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.

Tasmiṁ, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me,

‘ito so, mārisā, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
He was born as an aristocrat into an aristocrat family.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
Koṇḍañña was his clan.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
He lived for 80,000 years.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
He was awakened at the root of a trumpet flower tree.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
He had a fine pair of chief disciples named Khaṇḍa and Tissa.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ. Eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ. Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni. Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
He had as chief attendant a mendicant named Asoka.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
His father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa rañño bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ

evaṁ abhisambodhi evaṁ dhammacakkappavattanaṁ.
And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the wheel of Dhamma.

Te mayaṁ, mārisā, vipassimhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti …
And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

pe…
And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
In that order of gods, many hundreds of deities approached me, bowed, stood to one side, and said to me,

'imasmiṁyeva kho, mārisā, bhaddakappe bhagavā etarahi arahaṁ sammāsambuddho loke uppanno.
'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened.

Bhagavā, mārisā, khattiyo jātiyā khattiyakule uppanno.
You were born as an aristocrat into an aristocrat family.

Bhagavā, mārisā, gotamo gottena.
Gotama is your clan.

Bhagavato, mārisā, appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.

For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Bhagavā, mārisā, assatthassa mūle abhisambuddho.
You were awakened at the root of a peepul tree.

Bhagavato, mārisā, sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
You have a fine pair of chief disciples named Sāriputta and Moggallāna.

Bhagavato, mārisā, eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Bhagavato, mārisā, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
You have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
You have as chief attendant a mendicant named Ānanda.

Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.
Your father is King Suddhodana,

Māyā nāma devī mātā ahosi janetti.
your birth mother was Queen Māyā,

Kapilavatthu nāma nagaraṁ rājadhānī ahosi.
and your capital city was Kapilavatthu.

Bhagavato, mārisā, evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ evaṁ abhisambodhi evaṁ dhammacakkappavattanaṁ.
And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the wheel of Dhamma.

Te mayaṁ, mārisā, bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā’ti.
And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.’

Atha khvāhaṁ, bhikkhave, avihehi devehi saddhiṁ yena atappā devā tenupasaṅkamiṁ …pe…
Then together with the Aviha gods I went to see the Atappa gods …

atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi saddhiṁ yena sudassā devā tenupasaṅkamiṁ.
the Gods Fair to See …

Atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi saddhiṁ yena sudassī devā tenupasaṅkamiṁ. Atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi sudassīhi ca devehi saddhiṁ yena akaniṭṭhā devā tenupasaṅkamiṁ. Tasmiṁ, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu, upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of Akaniṭṭha, where we had a similar conversation.

‘ito so, mārisā, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi.

Khattiyakule udapādi.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ.

Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ.

Eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ.

Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi bandhumatī nāma devī mātā ahosi janetti.

Bandhumassa rañño bandhumatī nāma nagaraṁ rājadhānī ahosi.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ evaṁ abhisambodhi, evaṁ dhammacakkappavattanaṁ.

Te mayaṁ, mārisā, vipassimhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā’ti.

Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:

‘ito so, mārisā, ekatiṁse kappe yaṁ sikhī bhagavā …pe…

te mayaṁ, mārisā, sikhimhi bhagavati tasmiññeva kho, mārisā, ekatiṁse kappe yaṁ vessabhū bhagavā …pe…

te mayaṁ, mārisā, vessabhumhi bhagavati …pe…

imasmiṁyeva kho, mārisā, bhaddakappe kakusandho koṇāgamano kassapo bhagavā …pe…

te mayaṁ, mārisā, kakusandhamhi koṇāgamanamhi kassapamhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā’ti.

Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:

‘imasmiṁyeva kho, mārisā, bhaddakappe bhagavā etarahi arahaṁ sammāsambuddho loke uppanno.

Bhagavā, mārisā, khattiyo jātiyā, khattiyakule uppanno.

Bhagavā, mārisā, gotamo gottena.

Bhagavato, mārisā, appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.

Bhagavā, mārisā, assatthassa mūle abhisambuddho.

Bhagavato, mārisā, sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.

Bhagavato, mārisā, eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni.

Bhagavato, mārisā, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.

Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko aggupaṭṭhāko ahosi.

Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.

Māyā nāma devī mātā ahosi janetti.

Kapilavatthu nāma nagaraṁ rājadhānī ahosi.

Bhagavato, mārisā, evaṁ abhinikkhamanaṁ ahosi, evaṁ pabbajjā, evaṁ padhānaṁ, evaṁ abhisambodhi, evaṁ dhammacakkappavattanaṁ.

Te mayaṁ, mārisā, bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti.

Iti kho, bhikkhave, tathāgatassevesā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṁjaccā te bhagavanto ahesuṁ' itipi.
And that is how the Realized One is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings,

'Evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ' itipīti.

Devatāpi tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṁjaccā te bhagavanto ahesuṁ' itipi.
and also because the deities told me."

'Evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ' itipī"ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahāpadānasuttaṁ niṭṭhitaṁ paṭhamaṁ.

15. Mahānidānasutta

The Great Discourse on Causation

1. Paṭiccasamuppāda

1. Dependent Origination

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing,

Yāva gambhīro cāyaṁ, bhante, paṭiccasamuppādo gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya khāyatī”ti.
in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Mā hevaṁ, ānanda, avaca, mā hevaṁ, ānanda, avaca.

“Don’t say that, Ānanda, don’t say that!

Gambhīro cāyaṁ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca.
This dependent origination is deep and appears deep.

Etassa, ānanda, dhammassa ananubodhā appaṭivedhā evamayaṁ pajā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati.
It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

‘Atthi idappaccayā jarāmaraṇan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’

‘Kiṁpaccayā jarāmaraṇan’ti iti ce vadeyya, ‘jātipaccayā jarāmaraṇan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for old age and death?’ you should answer, ‘Rebirth is a condition for old age and death.’

‘Atthi idappaccayā jātī’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’

‘Kiṁpaccayā jātī’ti iti ce vadeyya, ‘bhavapaccayā jātī’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

‘Atthi idappaccayā bhavo’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’

‘Kiṁpaccayā bhavo’ti iti ce vadeyya, ‘upādānapaccayā bhavo’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

‘Atthi idappaccayā upādānan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’

‘Kiṁpaccayā upādānan’ti iti ce vadeyya, ‘taṇhāpaccayā upādānan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

‘Atthi idappaccayā taṇhā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’

‘Kiṁpaccayā taṇhā’ti iti ce vadeyya, ‘vedanāpaccayā taṇhā’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

‘Atthi idappaccayā vedanā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’

‘Kiṁpaccayā vedanā’ti iti ce vadeyya, ‘phassapaccayā vedanā’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

‘Atthi idappaccayā phasso’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’

‘Kiṁpaccayā phasso’ti iti ce vadeyya, ‘nāmarūpapaccayā phasso’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

‘Atthi idappaccayā nāmarūpan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’

‘Kiṁpaccayā nāmarūpan’ti iti ce vadeyya, ‘viññāṇapaccayā nāmarūpan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

‘Atthi idappaccayā viññāṇan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’

‘Kiṁpaccayā viññāṇan’ti iti ce vadeyya, ‘nāmarūpapaccayā viññāṇan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

Iti kho, ānanda, nāmarūpapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.

So: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Jātipaccayā jarāmaraṇan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā jātipaccayā jarāmaraṇaṁ.
‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so.

Jāti ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no rebirth for anyone anywhere.

devānaṁ vā devattāya, gandhabbānaṁ vā gandhabbattāya, yakkhānaṁ vā yakkhattāya, bhūtānaṁ vā bhūtattāya, manussānaṁ vā manussattāya, catuppadānaṁ vā catuppadattāya, pakkhīnaṁ vā pakkhittāya, sarīsapānaṁ vā sarīsapattāya, tesaṁ tesañca hi, ānanda, sattānaṁ tadattāya jāti nābhavissa. Sabbaso jātiyā asati jātinirodhā api nu kho jarāmaraṇaṁ paññāyethā”ti?
That is, there were no rebirth of sentient beings into their various realms—of gods, fairies, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo jarāmaraṇassa, yadidaṁ jāti.
“That’s why this is the cause, source, origin, and condition of old age and death, namely rebirth.

‘Bhavapaccayā jātī’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā bhavapaccayā jāti.
‘Continued existence is a condition for rebirth’—that’s what I said. And this is a way to understand how this is so.

Bhavo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no continued existence for anyone anywhere.

kāmabhavo vā rūpabhavo vā arūpabhavo vā, sabbaso bhave asati bhavanirodhā api nu kho jāti paññāyethā”ti?
That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo jātiyā, yadidaṁ bhavo.
“That’s why this is the cause, source, origin, and condition of rebirth, namely continued existence.

‘Upādānapaccayā bhavo’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā upādānapaccayā bhavo.
‘Grasping is a condition for continued existence’—that’s what I said. And this is a way to understand how this is so.

Upādānañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no grasping for anyone anywhere.

kāmupādānaṁ vā diṭṭhupādānaṁ vā sīlabbatupādānaṁ vā attavādupādānaṁ vā, sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā"ti?
That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there's no grasping at all, with the cessation of grasping, would continued existence still be found?"

"No hetaṁ, bhante".
"No, sir."

"Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo bhavassa, yadidaṁ upādānaṁ.
"That's why this is the cause, source, origin, and condition of continued existence, namely grasping.

'Taṇhāpaccayā upādānan'ti iti kho panetaṁ vuttaṁ tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā taṇhāpaccayā upādānaṁ.
'Craving is a condition for grasping'—that's what I said. And this is a way to understand how this is so.

Taṇhā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no craving for anyone anywhere.

rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṁ paññāyethā"ti?

That is, craving for sights, sounds, smells, tastes, touches, and thoughts. When there’s no craving at all, with the cessation of craving, would grasping still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo upādānassa, yadidaṁ taṇhā.
“That’s why this is the cause, source, origin, and condition of grasping, namely craving.

‘Vedanāpaccayā taṇhā’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā vedanāpaccayā taṇhā.
‘Feeling is a condition for craving’—that’s what I said. And this is a way to understand how this is so.

Vedanā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no feeling for anyone anywhere.

cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā, sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā”ti?
That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there’s no feeling at all, with the cessation of feeling, would craving still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo taṇhāya, yadidaṁ vedanā.
“That’s why this is the cause, source, origin, and condition of craving, namely feeling.

Iti kho panetaṁ, ānanda, vedanaṁ paṭicca taṇhā, taṇhaṁ paṭicca pariyesanā, pariyesanaṁ paṭicca lābho, lābhaṁ paṭicca vinicchayo, vinicchayaṁ paṭicca chandarāgo, chandarāgaṁ paṭicca ajjhosānaṁ, ajjhosānaṁ paṭicca pariggaho, pariggahaṁ paṭicca macchariyaṁ, macchariyaṁ paṭicca ārakkho.
So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of possessiveness. Possessiveness is a cause of stinginess. Stinginess is a cause of safeguarding.

Ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

‘Ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavantī’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so.

Ārakkho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso ārakkhe asati ārakkhanirodhā api nu kho daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhaveyyun”ti?
Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādānaṁ anekesaṁ pāpakānaṁ akusalānaṁ dhammānaṁ sambhavāya yadidaṁ ārakkho.
“That’s why this is the cause, source, origin, and condition for the origination of those many bad, unskillful things, namely safeguarding.

‘Macchariyaṁ paṭicca ārakkho’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā macchariyaṁ paṭicca ārakkho.
‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so.

Macchariyañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso macchariye asati macchariyanirodhā api nu kho ārakkho paññāyethā”ti?
Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo ārakkhassa, yadidaṁ macchariyaṁ.
“That’s why this is the cause, source, origin, and condition of safeguarding, namely stinginess.

‘Pariggahaṁ paṭicca macchariyan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā pariggahaṁ paṭicca macchariyaṁ.
‘Possessiveness is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so.

Pariggaho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso pariggahe asati pariggahanirodhā api nu kho macchariyaṁ paññāyethā”ti?
Suppose there were totally and utterly no possessiveness for anyone anywhere. When there’s no possessiveness at all, with the cessation of possessiveness, would stinginess still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo macchariyassa, yadidaṁ pariggaho.
“That’s why this is the cause, source, origin, and condition of stinginess, namely possessiveness.

‘Ajjhosānaṁ paṭicca pariggaho’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā ajjhosānaṁ paṭicca pariggaho.
‘Attachment is a cause of possessiveness’—that’s what I said. And this is a way to understand how this is so.

Ajjhosānañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso ajjhosāne asati ajjhosānanirodhā api nu kho pariggaho paññāyethā”ti?
Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would possessiveness still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo pariggahassa—yadidaṁ ajjhosānaṁ.
“That’s why this is the cause, source, origin, and condition of possessiveness, namely attachment.

‘Chandarāgaṁ paṭicca ajjhosānan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā chandarāgaṁ paṭicca ajjhosānaṁ.
‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so.

Chandarāgo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso chandarāge asati chandarāganirodhā api nu kho ajjhosānaṁ paññāyethā”ti?
Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo ajjhosānassa, yadidaṁ chandarāgo.
“That’s why this is the cause, source, origin, and condition of attachment, namely desire and lust.

‘Vinicchayaṁ paṭicca chandarāgo’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā vinicchayaṁ paṭicca chandarāgo.
‘Assessing is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so.

Vinicchayo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso vinicchaye asati vinicchayanirodhā api nu kho chandarāgo paññāyethā”ti?
Suppose there were totally and utterly no assessing for anyone anywhere. When there’s no assessing at all, with the cessation of assessing, would desire and lust still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo chandarāgassa, yadidaṁ vinicchayo.
“That’s why this is the cause, source, origin, and condition of desire and lust, namely assessing.

‘Lābhaṁ paṭicca vinicchayo’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā lābhaṁ paṭicca vinicchayo.
‘Gaining material possessions is a cause of assessing’—that’s what I said. And this is a way to understand how this is so.

Lābho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso lābhe asati lābhanirodhā api nu kho vinicchayo paññāyethā”ti?
Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there’s no gaining of material possessions at all, with the cessation of gaining material possessions, would assessing still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo vinicchayassa, yadidaṁ lābho.
“That’s why this is the cause, source, origin, and condition of assessing, namely the gaining of material possessions.

‘Pariyesanaṁ paṭicca lābho’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā pariyesanaṁ paṭicca lābho.
‘Seeking is a cause of gaining material possessions’—that’s what I said. And this is a way to understand how this is so.

Pariyesanā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso pariyesanāya asati pariyesanānirodhā api nu kho lābho paññāyethā”ti?
Suppose there were totally and utterly no seeking for anyone anywhere. When there’s no seeking at all, with the cessation of seeking, would the gaining of material possessions still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo lābhassa, yadidaṁ pariyesanā.
“That’s why this is the cause, source, origin, and condition of gaining material possessions, namely seeking.

‘Taṇhaṁ paṭicca pariyesanā’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā taṇhaṁ paṭicca pariyesanā.
‘Craving is a cause of seeking’—that’s what I said. And this is a way to understand how this is so.

Taṇhā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no craving for anyone anywhere.

kāmataṇhā bhavataṇhā vibhavataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho pariyesanā paññāyethā”ti?
That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there’s no craving at all, with the cessation of craving, would seeking still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo pariyesanāya, yadidaṁ taṇhā.
“That’s why this is the cause, source, origin, and condition of seeking, namely craving.

Iti kho, ānanda, ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti.
And so, Ānanda, these two things are united by the two aspects of feeling.

‘Phassapaccayā vedanā’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā phassapaccayā vedanā.
‘Contact is a condition for feeling’—that’s what I said. And this is a way to understand how this is so.

Phasso ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no contact for anyone anywhere.

cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso

phasse asati phassanirodhā api nu kho vedanā paññāyethā”ti?
That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo vedanāya, yadidaṁ phasso.
“That’s why this is the cause, source, origin, and condition of feeling, namely contact.

‘Nāmarūpapaccayā phasso’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā nāmarūpapaccayā phasso.
‘Name and form are conditions for contact’—that’s what I said. And this is a way to understand how this is so.

Yehi, ānanda, ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethā”ti?
Suppose there were none of the features, attributes, signs, and details by which the category of mental phenomena is found. Would linguistic contact still be found in the category of physical phenomena?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā”ti?

“Suppose there were none of the features, attributes, signs, and details by which the category of physical phenomena is found. Would impingement contact still be found in the category of mental phenomena?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi …pe… yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā”ti?
“Suppose there were none of the features, attributes, signs, and details by which the categories of mental or physical phenomena are found. Would either linguistic contact or impingement contact still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi …pe… yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho phasso paññāyethā”ti?
“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo phassassa, yadidaṁ nāmarūpaṁ.
“That’s why this is the cause, source, origin, and condition of contact, namely name and form.

‘Viññāṇapaccayā nāmarūpan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā viññāṇapaccayā nāmarūpaṁ.
‘Consciousness is a condition for name and form’—that’s what I said. And this is a way to understand how this is so.

Viññāṇañca hi, ānanda, mātukucchismiṁ na okkamissatha, api nu kho nāmarūpaṁ mātukucchismiṁ samuccissathā”ti?
If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

“No hetaṁ, bhante”.
“No, sir.”

“Viññāṇañca hi, ānanda, mātukucchismiṁ okkamitvā vokkamissatha, api nu kho nāmarūpaṁ itthattāya abhinibbattissathā”ti?
“If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this state of existence?”

“No hetaṁ, bhante”.
“No, sir.”

“Viññāṇañca hi, ānanda, daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā, api nu kho nāmarūpaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjissathā”ti?
“If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo nāmarūpassa—yadidaṁ viññāṇaṁ.

“That’s why this is the cause, source, origin, and condition of name and form, namely consciousness.

‘Nāmarūpapaccayā viññāṇan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā nāmarūpapaccayā viññāṇaṁ.
‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so.

Viññāṇañca hi, ānanda, nāmarūpe patiṭṭhaṁ na labhissatha, api nu kho āyatiṁ jātijarāmaraṇaṁ dukkhasamudayasambhavo paññāyethā”ti?
If consciousness were not to become established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo viññāṇassa yadidaṁ nāmarūpaṁ.
“That’s why this is the cause, source, origin, and condition of consciousness, namely name and form.

Ettāvatā kho, ānanda, jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā.
This is the extent to which one may be reborn, grow old, die, pass away, or reappear.

Ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā paññattipatho, ettāvatā paññāvacaraṁ, ettāvatā vaṭṭaṁ vattati itthattaṁ paññāpanāya yadidaṁ nāmarūpaṁ saha viññāṇena aññamaññapaccayatā pavattati.
This is how far the scope of language, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths continues so that this state of existence is to be found; namely, name and form together with consciousness.

2. Attapaññatti

2. Describing the Self

Kittāvatā ca, ānanda, attānaṁ paññapento paññapeti?
How do those who describe the self describe it?

Rūpiṁ vā hi, ānanda, parittaṁ attānaṁ paññapento paññapeti:
They describe it as physical and limited:

‘rūpī me paritto attā’ti.
‘My self is physical and limited.’

Rūpiṁ vā hi, ānanda, anantaṁ attānaṁ paññapento paññapeti:
Or they describe it as physical and infinite:

‘rūpī me ananto attā’ti.
‘My self is physical and infinite.’

Arūpiṁ vā hi, ānanda, parittaṁ attānaṁ paññapento paññapeti:
Or they describe it as formless and limited:

‘arūpī me paritto attā’ti.
‘My self is formless and limited.’

Arūpiṁ vā hi, ānanda, anantaṁ attānaṁ paññapento paññapeti:
Or they describe it as formless and infinite:

‘arūpī me ananto attā’ti.
‘My self is formless and infinite.’

Tatrānanda, yo so rūpiṁ parittaṁ attānaṁ paññapento paññapeti.
Now, take those who describe the self as physical and limited.

Etarahi vā so rūpiṁ parittaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so rūpiṁ parittaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.

They describe the self as physical and limited in the present; or in some future life; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

Evaṁ santaṁ kho, ānanda, rūpiṁ parittattānudiṭṭhi anusetīti iccālaṁ vacanāya.
This being so, it’s appropriate to say that a view of self as physical and limited underlies them.

Tatrānanda, yo so rūpiṁ anantaṁ attānaṁ paññapento paññapeti.
Now, take those who describe the self as physical and infinite …

Etarahi vā so rūpiṁ anantaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so rūpiṁ anantaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.

Evaṁ santaṁ kho, ānanda, rūpiṁ anantattānudiṭṭhi anusetīti iccālaṁ vacanāya.

Tatrānanda, yo so arūpiṁ parittaṁ attānaṁ paññapento paññapeti.
formless and limited …

Etarahi vā so arūpiṁ parittaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so arūpiṁ parittaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.

Evaṁ santaṁ kho, ānanda, arūpiṁ parittattānudiṭṭhi anusetīti iccālaṁ vacanāya.

Tatrānanda, yo so arūpiṁ anantaṁ attānaṁ paññapento paññapeti.
formless and infinite.

Etarahi vā so arūpiṁ anantaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so arūpiṁ anantaṁ attānaṁ paññapento

paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.
They describe the self as formless and infinite in the present; or in some future life; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

Evaṁ santaṁ kho, ānanda, arūpiṁ anantattānudiṭṭhi anusetīti iccālaṁ vacanāya.
This being so, it’s appropriate to say that a view of self as formless and infinite underlies them.

Ettāvatā kho, ānanda, attānaṁ paññapento paññapeti.
That’s how those who describe the self describe it.

3. Naattapaññatti

3. Not Describing the Self

Kittāvatā ca, ānanda, attānaṁ na paññapento na paññapeti?
How do those who don’t describe the self not describe it?

Rūpiṁ vā hi, ānanda, parittaṁ attānaṁ na paññapento na paññapeti:
They don’t describe it as physical and limited …

‘rūpī me paritto attā’ti.

Rūpiṁ vā hi, ānanda, anantaṁ attānaṁ na paññapento na paññapeti:
physical and infinite …

‘rūpī me ananto attā’ti.

Arūpiṁ vā hi, ānanda, parittaṁ attānaṁ na paññapento na paññapeti:
formless and limited …

‘arūpī me paritto attā’ti.

Arūpiṁ vā hi, ānanda, anantaṁ attānaṁ na paññapento na paññapeti:
formless and infinite:

‘arūpī me ananto attā’ti.
‘My self is formless and infinite.’

Tatrānanda, yo so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti.
Now, take those who don’t describe the self as physical and limited …

Etarahi vā so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.

Evaṁ santaṁ kho, ānanda, rūpiṁ parittattānudiṭṭhi nānusetīti iccālaṁ vacanāya.

Tatrānanda, yo so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti.
physical and infinite …

Etarahi vā so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.

Evaṁ santaṁ kho, ānanda, rūpiṁ anantattānudiṭṭhi nānusetīti iccālaṁ vacanāya.

Tatrānanda, yo so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti.
formless and limited …

Etarahi vā so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.

Evaṁ santaṁ kho, ānanda, arūpiṁ parittattānudiṭṭhi nānusetīti iccālaṁ vacanāya.

Tatrānanda, yo so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti.
formless and infinite.

Etarahi vā so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, 'atathaṁ vā pana santaṁ tathattāya upakappessāmī'ti iti vā panassa na hoti.
They don't describe the self as formless and infinite in the present; or in some future life; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.'

Evaṁ santaṁ kho, ānanda, arūpiṁ anantattānudiṭṭhi nānusetīti iccālaṁ vacanāya.
This being so, it's appropriate to say that a view of self as formless and infinite doesn't underlie them.

Ettāvatā kho, ānanda, attānaṁ na paññapento na paññapeti.
That's how those who don't describe the self don't describe it.

4. Attasamanupassanā

4. Regarding a Self

Kittāvatā ca, ānanda, attānaṁ samanupassamāno samanupassati?
How do those who regard the self regard it?

Vedanaṁ vā hi, ānanda, attānaṁ samanupassamāno samanupassati:
They regard feeling as self:

'vedanā me attā'ti.
'Feeling is my self.'

‘Na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti iti vā hi, ānanda, attānaṁ samanupassamāno samanupassati.
Or they regard it like this: ‘Feeling is definitely not my self. My self does not experience feeling.’

‘Na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti iti vā hi, ānanda, attānaṁ samanupassamāno samanupassati.
Or they regard it like this: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘vedanā me attā’ti,
‘Feeling is my self.’

so evamassa vacanīyo:
You should say this to them:

‘tisso kho imā, āvuso, vedanā—
‘Reverend, there are three feelings:

sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Imāsaṁ kho tvaṁ tissannaṁ vedanānaṁ katamaṁ attato samanupassasī’ti?
Which one of these do you regard as self?’

Yasmiṁ, ānanda, samaye sukhaṁ vedanaṁ vedeti, neva tasmiṁ samaye dukkhaṁ vedanaṁ vedeti, na adukkhamasukhaṁ vedanaṁ vedeti;
Ānanda, at a time when you feel a pleasant feeling, you don’t feel a painful or neutral feeling;

sukhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a pleasant feeling.

Yasmiṁ, ānanda, samaye dukkhaṁ vedanaṁ vedeti, neva tasmiṁ samaye sukhaṁ vedanaṁ vedeti, na adukkhamasukhaṁ vedanaṁ vedeti;
At a time when you feel a painful feeling, you don’t feel a pleasant or neutral feeling;

dukkhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a painful feeling.

Yasmiṁ, ānanda, samaye adukkhamasukhaṁ vedanaṁ vedeti, neva tasmiṁ samaye sukhaṁ vedanaṁ vedeti, na dukkhaṁ vedanaṁ vedeti;
At a time when you feel a neutral feeling, you don’t feel a pleasant or painful feeling;

adukkhamasukhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a neutral feeling.

Sukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Dukkhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Adukkhamasukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Tassa sukhaṁ vedanaṁ vediyamānassa ‘eso me attā’ti hoti.
When feeling a pleasant feeling they think: ‘This is my self.’

Tassāyeva sukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.
When their pleasant feeling ceases they think: ‘My self has disappeared.’

Dukkhaṁ vedanaṁ vediyamānassa ‘eso me attā’ti hoti.
When feeling a painful feeling they think: ‘This is my self.’

Tassāyeva dukkhāya vedanāya nirodhā ‘byagā me attā’ti hoti.
When their painful feeling ceases they think: ‘My self has disappeared.’

Adukkhamasukhaṁ vedanaṁ vediyamānassa ‘eso me attā’ti hoti.
When feeling a neutral feeling they think: ‘This is my self.’

Tassāyeva adukkhamasukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.
When their neutral feeling ceases they think: ‘My self has disappeared.’

Iti so diṭṭheva dhamme aniccasukhadukkhavokiṇṇaṁ uppādavayadhammaṁ attānaṁ samanupassamāno samanupassati, yo so evamāha: ‘vedanā me attā’ti.
So those who say ‘feeling is my self’ regard as self that which is evidently impermanent, a mixture of pleasure and pain, and liable to rise and fall.

Tasmātihānanda, etena petaṁ nakkhamati: ‘vedanā me attā’ti samanupassituṁ.
That’s why it’s not acceptable to regard feeling as self.

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti, so evamassa vacanīyo:
‘Feeling is definitely not my self. My self does not experience feeling.’ You should say this to them,

‘yattha panāvuso, sabbaso vedayitaṁ natthi api nu kho, tattha “ayamahamasmī”ti siyā’”ti?
‘But reverend, where there is nothing felt at all, would the thought “I am” occur there?’”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, etena petaṁ nakkhamati: ‘na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti samanupassituṁ.
“That’s why it’s not acceptable to regard self as that which does not experience feeling.

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti.
‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

So evamassa vacanīyo—
You should say this to them,

vedanā ca hi, āvuso, sabbena sabbaṁ sabbathā sabbaṁ aparisesā nirujjheyyuṁ.
‘Suppose feelings were to totally and utterly cease without anything left over.

Sabbaso vedanāya asati vedanānirodhā api nu kho tattha ‘ayamahamasmī’ti siyā”ti?
When there’s no feeling at all, with the cessation of feeling, would the thought “I am this” occur there?’”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, etena petaṁ nakkhamati: ‘na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti samanupassituṁ.
“That’s why it’s not acceptable to regard self as that which is liable to feel.

Yato kho, ānanda, bhikkhu neva vedanaṁ attānaṁ samanupassati, nopi appaṭisaṁvedanaṁ attānaṁ samanupassati, nopi ‘attā me vediyati, vedanādhammo hi me attā’ti samanupassati.

So evaṁ na samanupassanto na ca kiñci loke upādiyati,
Not regarding anything in this way, they don’t grasp at anything in the world.

anupādiyaṁ na paritassati, aparitassaṁ paccattaññeva parinibbāyati,
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Evaṁ vimuttacittaṁ kho, ānanda, bhikkhuṁ yo evaṁ vadeyya:
It wouldn’t be appropriate to say that a mendicant whose mind is freed like this holds the following views:

‘hoti tathāgato paraṁ maraṇā itissa diṭṭhī’ti, tadakallaṁ.
‘A Realized One exists after death’;

‘Na hoti tathāgato paraṁ maraṇā itissa diṭṭhī’ti, tadakallaṁ.
‘A Realized One doesn’t exist after death’;

‘Hoti ca na ca hoti tathāgato paraṁ maraṇā itissa diṭṭhī’ti, tadakallaṁ.
‘A Realized One both exists and doesn’t exist after death’;

‘Neva hoti na na hoti tathāgato paraṁ maraṇā itissa diṭṭhī’ti, tadakallaṁ.
‘A Realized One neither exists nor doesn’t exist after death’.

Taṁ kissa hetu?
Why is that?

Yāvatā, ānanda, adhivacanaṁ yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaraṁ, yāvatā vaṭṭaṁ, yāvatā vaṭṭati, tadabhiññāvimutto bhikkhu, tadabhiññāvimuttaṁ bhikkhuṁ ‘na jānāti na passati itissa diṭṭhī’ti, tadakallaṁ.
A mendicant is freed by directly knowing this: how far language and the scope of language extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn’t be appropriate to say that a mendicant freed by directly knowing this holds the view: ‘There is no such thing as knowing and seeing.’

5. Sattaviññāṇaṭṭhiti

5. Planes of Consciousness

Satta kho, ānanda, viññāṇaṭṭhitiyo, dve āyatanāni.
Ānanda, there are seven planes of consciousness and two dimensions.

Katamā satta?
What seven?

Santānanda, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti.
This is the first plane of consciousness.

Santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti.
This is the second plane of consciousness.

Santānanda, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti.
This is the third plane of consciousness.

Santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti.
This is the fourth plane of consciousness.

Santānanda, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti.
This is the fifth plane of consciousness.

Santānanda, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti.
This is the sixth plane of consciousness.

Santānanda, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti.
This is the seventh plane of consciousness.

Asaññasattāyatanaṁ nevasaññānāsaññāyatanameva dutiyaṁ.
Then there’s the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Tatrānanda, yāyaṁ paṭhamā viññāṇaṭṭhiti nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
Now, regarding these seven planes of consciousness and two dimensions,

Yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṁ pajānāti, tassā ca atthaṅgamaṁ pajānāti, tassā ca assādaṁ pajānāti, tassā ca ādīnavaṁ pajānāti, tassā ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?
is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?”

“No hetaṁ, bhante” …pe…
“No, sir.”

“tatrānanda, yamidaṁ asaññasattāyatanaṁ.

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṁ pajānāti, tassa ca atthaṅgamaṁ pajānāti, tassa ca assādaṁ pajānāti, tassa ca ādīnavaṁ pajānāti, tassa ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?

“No hetaṁ, bhante”.

“Tatrānanda, yamidaṁ nevasaññānāsaññāyatanaṁ.

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṁ pajānāti, tassa ca atthaṅgamaṁ pajānāti, tassa ca assādaṁ pajānāti, tassa ca ādīnavaṁ pajānāti, tassa ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?

“No hetaṁ, bhante”.

“Yato kho, ānanda, bhikkhu imāsañca sattannaṁ viññāṇaṭṭhitīnaṁ imesañca dvinnaṁ āyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādā vimutto hoti, ayaṁ vuccatānanda, bhikkhu paññāvimutto.
“When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they’re called a mendicant who is freed by wisdom.

6. Aṭṭhavimokkha

6. The Eight Liberations

Aṭṭha kho ime, ānanda, vimokkhā.
Ānanda, there are these eight liberations.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati
Having physical form, they see visions.

ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati,
Not perceiving form internally, they see visions externally.

ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti,
They're focused only on beauty.

ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati,
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati,
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, ānanda, aṭṭha vimokkhā.
These are the eight liberations.

Yato kho, ānanda, bhikkhu ime aṭṭha vimokkhe anulomampi samāpajjati, paṭilomampi samāpajjati, anulomapaṭilomampi samāpajjati, yatthicchakaṁ yadicchakaṁ yāvaticchakaṁ samāpajjatipi vuṭṭhātipi.

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish;

Āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, ayaṁ vuccatānanda, bhikkhu ubhatobhāgavimutto.
and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways.

Imāya ca, ānanda, ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarā vā paṇītatarā vā natthī"ti.
And, Ānanda, there is no other freedom both ways that is better or finer than this."

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahānidānasuttaṁ niṭṭhitaṁ dutiyaṁ.

16. Mahāparinibbānasutta

The Great Discourse on the Buddha’s Extinguishment

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.
Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis.

So evamāha:
He declared:

“ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī”ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṁ brāhmaṇaṁ magadhamahāmattaṁ āmantesi:
And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha,

“ehi tvaṁ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:

“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī’ti.

Evañca vadehi:
And then say:

‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
‘Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis.

So evamāha:
He says,

“ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī”’ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”’

Yathā te bhagavā byākaroti, taṁ sādhukaṁ uggahetvā mama āroceyyāsi.
Remember well how the Buddha answers and tell it to me.

Na hi tathāgatā vitathaṁ bhaṇantī”ti.
For Realized Ones say nothing that is not so.”

1. Vassakārabrāhmaṇa

1. The Brahmin Vassakāra

“Evaṁ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhassa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṁ bhaddaṁ yānaṁ

abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi.
“Yes, sir,” Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture’s Peak Mountain.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati.
“Master Gotama, King Ajātasattu Vedehiputta of Māgadha bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.

Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
Master Gotama, King Ajātasattu wants to invade the Vajjis.

So evamāha:
He has declared:

‘ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī’”ti.
‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

2. Rājaaparihāniyadhamma

2. Principles That Prevent Decline

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṁ bījayamāno.
Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to him,

“kinti te, ānanda, sutaṁ, ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti?
“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“Sutaṁ metaṁ, bhante: ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī abhiṇhaṁ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (1)
“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti?
Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“Sutaṁ metaṁ, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (2)
“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī apaññattaṁ na paññapenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti?
Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed?”

“Sutaṁ metaṁ, bhante: ‘vajjī apaññattaṁ na paññapenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī apaññattaṁ na paññapessanti, paññattaṁ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (3)
“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī ye te vajjīnaṁ vajjimahallakā, te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti?
Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“Sutaṁ metaṁ, bhante: ‘vajjī ye te vajjīnaṁ vajjimahallakā, te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī ye te vajjīnaṁ vajjimahallakā, te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (4)
“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī’”ti?
Ānanda, have you heard that the Vajjis don’t rape or abduct women or girls from their families and force them to live with them?”

“Sutaṁ metaṁ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (5)
“As long as the Vajjis don’t rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṁ karonti mānenti pūjenti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti?

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“Sutaṁ metaṁ, bhante: ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṁ karonti mānenti pūjenti tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (6)
“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā, kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyun’”ti?
Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“Sutaṁ metaṁ, bhante ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyun’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā bhavissati, kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti. (7)
“As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

Atha kho bhagavā vassakāraṁ brāhmaṇaṁ magadhamahāmattaṁ āmantesi:
Then the Buddha said to Vassakāra,

“ekamidāhaṁ, brāhmaṇa, samayaṁ vesāliyaṁ viharāmi sārandade cetiye.
“Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine.

Tatrāhaṁ vajjīnaṁ ime satta aparihāniye dhamme desesiṁ.
There I taught the Vajjis these seven principles that prevent decline.

Yāvakīvañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

Evaṁ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the Buddha had spoken, Vassakāra said to him,

“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṁ vajjīnaṁ vuddhiyeva pāṭikaṅkhā, no parihāni.

“Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline.

Ko pana vādo sattahi aparihāniyehi dhammehi.
How much more so all seven!

Akaraṇīyāva, bho gotama, vajjī raññā māgadhena ajātasattunā vedehiputtena yadidaṁ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.
King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension.

Handa ca dāni mayaṁ, bho gotama, gacchāma, bahukiccā mayaṁ bahukaraṇīyā”ti.
Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, brāhmaṇa, kālaṁ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.
Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Bhikkhuaparihāniyadhamma

3. Principles That Prevent Decline Among the Mendicants

Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṁ ānandaṁ āmantesi:
Soon after he had left, the Buddha said to Ānanda,

“gaccha tvaṁ, ānanda, yāvatikā bhikkhū rājagahaṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātehī”ti.
“Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho āyasmā ānando bhagavantaṁ etadavoca:
“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him,

“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to the assembly hall, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“satta vo, bhikkhave, aparihāniye dhamme desessāmi,
“Mendicants, I will teach you these seven principles that prevent decline.

taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Yāvakīvañca, bhikkhave, bhikkhū abhiṇhaṁ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (1)

“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (2)
As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū apaññattaṁ na paññapessanti, paññattaṁ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (3)
As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (4)
As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṁ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (5)
As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (6)
As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satiṁ upaṭṭhapessanti: 'kinti anāgatā ca pesalā sabrahmacārī āgaccheyyuṁ, āgatā ca pesalā sabrahmacārī phāsu vihareyyun'ti. Vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (7)
As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī"ti.
I will teach you seven more principles that prevent decline. …

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.

Bhagavā etadavoca:

"Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva,

bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (1)
As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (2)
As long as they don’t enjoy talk …

Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (3)
sleep …

Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (4)
company …

Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṁ icchānaṁ vasaṁ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (5)
they don’t have wicked desires, falling under the sway of wicked desires …

Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (6)
they don’t have bad friends, companions, and associates …

Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṁ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (7)

they don’t stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi … pe….
I will teach you seven more principles that prevent decline. …

Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti …pe…
As long as the mendicants are faithful …

hirimanā bhavissanti …
conscientious …

ottappī bhavissanti …
prudent …

bahussutā bhavissanti …
learned …

āraddhavīriyā bhavissanti …
energetic …

upaṭṭhitassatī bhavissanti …
mindful …

paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
wise, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu

dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you seven more principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.

Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāvessanti …pe…
As long as the mendicants develop the awakening factors of mindfulness …

dhammavicayasambojjhaṅgaṁ bhāvessanti …
investigation of principles …

vīriyasambojjhaṅgaṁ bhāvessanti …
energy …

pītisambojjhaṅgaṁ bhāvessanti …
rapture …

passaddhisambojjhaṅgaṁ bhāvessanti …
tranquility …

samādhisambojjhaṅgaṁ bhāvessanti …
immersion …

upekkhāsambojjhaṅgaṁ bhāvessanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
equanimity, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī"ti.
I will teach you seven more principles that prevent decline. …

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.

Bhagavā etadavoca:

"Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṁ bhāvessanti …pe…
As long as the mendicants develop the perceptions of impermanence …

anattasaññaṁ bhāvessanti …
not-self …

asubhasaññaṁ bhāvessanti …
ugliness …

ādīnavasaññaṁ bhāvessanti …
drawbacks …

pahānasaññaṁ bhāvessanti …
giving up …

virāgasaññaṁ bhāvessanti …
fading away …

nirodhasaññaṁ bhāvessanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
cessation, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Cha vo, bhikkhave, aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you six principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.

Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū mettaṁ kāyakammaṁ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (1)
As long as the mendicants consistently treat their spiritual companions with bodily kindness …

Yāvakīvañca, bhikkhave, bhikkhū mettaṁ vacīkammaṁ paccupaṭṭhāpessanti …pe… (2)
verbal kindness …

mettaṁ manokammaṁ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (3)
and mental kindness both in public and in private, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi

sabrahmacārīhi sādhāraṇabhogī, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (4)
As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (5)
As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū yāyaṁ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (6)
As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and leads one who practices it to the complete end of suffering—they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them,

they can expect growth, not decline.”

(…)

Tatra sudaṁ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

Atha kho bhagavā rājagahe yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Rājagaha as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena ambalaṭṭhikā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Ambalaṭṭhikā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena ambalaṭṭhikā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

Tatra sudaṁ bhagavā ambalaṭṭhikāyaṁ viharati rājāgārake.
where he stayed in the royal rest-house.

Tatrāpi sudaṁ bhagavā ambalaṭṭhikāyaṁ viharanto rājāgārake etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṁ iti samādhi iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

Atha kho bhagavā ambalaṭṭhikāyaṁ yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Ambalaṭṭhikā as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena nāḷandā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Nāḷandā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena nāḷandā tadavasari,
Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā,

tatra sudaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
where he stayed in Pāvārika’s mango grove.

4. Sāriputtasīhanāda

4. Sāriputta’s Lion’s Roar

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“evaṁ pasanno ahaṁ, bhante, bhagavati;
“Sir, I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan”ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“Uḷārā kho te ayaṁ, sāriputta, āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṁpasanno ahaṁ, bhante, bhagavati;

‘I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

Kiṁ te, sāriputta, ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto ahesuṁ itipi, evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti?
those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto bhavissanti itipi, evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto bhavissanti itipī’”ti?
those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ahaṁ etarahi arahaṁ sammāsambuddho cetasā ceto paricca vidito:
“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṁsīlo bhagavā itipi, evaṁdhammo evaṁpañño evaṁvihārī evaṁvimutto bhagavā itipī’”ti?
I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ natthi.
“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

Atha kiñcarahi te ayaṁ, sāriputta, uḷārā āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṁpasanno ahaṁ, bhante, bhagavati; na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ atthi,
“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

api ca me dhammanvayo vidito.
still I understand this by inference from the teaching.

Seyyathāpi, bhante, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ,
Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā, antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:
He thinks:

'ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā'ti.
'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

Evameva kho me, bhante, dhammanvayo vidito:
In the same way, I understand this by inference from the teaching:

'ye te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhiṁsu.
'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the

seven awakening factors. And they wake up to the supreme perfect awakening.’”

Yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhissanti.

Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacitto satta bojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambuddho’”ti.

Tatrapi sudaṁ bhagavā nāḷandāyaṁ viharanto pāvārikambavane etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

5. Dussīlaādīnava

5. The Drawbacks of Unethical Conduct

Atha kho bhagavā nāḷandāyaṁ yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Nāḷandā as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Pāṭaligāma.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena pāṭaligāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭaligāma.

Assosuṁ kho pāṭaligāmikā upāsakā: “bhagavā kira pāṭaligāmaṁ anuppatto”ti.
The lay followers of Pāṭaligāma heard that he had arrived.

Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṁ etadavocuṁ:
So they went to see him, bowed, sat down to one side, and said to him,

“adhivāsetu no, bhante, bhagavā āvasathāgāran”ti.
“Sir, please consent to come to our guest house.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā

yena āvasathāgāraṁ tenupasaṅkamiṁsu; upasaṅkamitvā sabbasanthariṁ āvasathāgāraṁ santharitvā āsanāni paññapetvā udakamaṇikaṁ patiṭṭhāpetvā telapadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṁsu, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṁ etadavocuṁ:
Then, knowing that the Buddha had consented, the lay followers of Pāṭaligāma got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying:

“sabbasantharisanthataṁ, bhante, āvasathāgāraṁ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito;

yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Please, sir, come at your convenience.”

Atha kho bhagavā sāyanhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena āvasathāgāraṁ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā āvasathāgāraṁ pavisitvā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṁ pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā.
The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them.

Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṁ pavisitvā puratthimaṁ bhittiṁ nissāya pacchimābhimukhā

nisīdiṁsu bhagavantameva purakkhatvā.
The lay followers of Pāṭaligāma also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

(…)

Atha kho bhagavā pāṭaligāmike upāsake āmantesi:
Then the Buddha addressed them:

“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā.
“Householders, there are these five drawbacks for an unethical person because of their failure in ethics.

Katame pañca?
What five?

Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṁ mahatiṁ bhogajāniṁ nigacchati.
Firstly, an unethical person loses substantial wealth on account of negligence.

Ayaṁ paṭhamo ādīnavo dussīlassa sīlavipattiyā.
This is the first drawback for an unethical person because of their failure in ethics.

Puna caparaṁ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.
Furthermore, an unethical person gets a bad reputation.

Ayaṁ dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi

brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ—avisārado upasaṅkamati maṅkubhūto.
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

Ayaṁ tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno sammūḷho kālaṁ karoti.
Furthermore, an unethical person dies feeling lost.

Ayaṁ catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Ayaṁ pañcamo ādīnavo dussīlassa sīlavipattiyā.
This is the fifth drawback.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.
These are the five drawbacks for an unethical person because of their failure in ethics.

6. Sīlavantaānisaṁsa
6. The Benefits of Ethical Conduct

Pañcime, gahapatayo, ānisaṁsā sīlavato sīlasampadāya.
There are these five benefits for an ethical person because of their accomplishment in ethics.

Katame pañca?

What five?

Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṁ mahantaṁ bhogakkhandhaṁ adhigacchati.
Firstly, an ethical person gains substantial wealth on account of diligence.

Ayaṁ paṭhamo ānisaṁso sīlavato sīlasampadāya.
This is the first benefit.

Puna caparaṁ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati.
Furthermore, an ethical person gets a good reputation.

Ayaṁ dutiyo ānisaṁso sīlavato sīlasampadāya.
This is the second benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ visārado upasaṅkamati amaṅkubhūto.
Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

Ayaṁ tatiyo ānisaṁso sīlavato sīlasampadāya.
This is the third benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṁ karoti.
Furthermore, an ethical person dies not feeling lost.

Ayaṁ catuttho ānisaṁso sīlavato sīlasampadāya.
This is the fourth benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

Furthermore, when an ethical person’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Ayaṁ pañcamo ānisaṁso sīlavato sīlasampadāya.
This is the fifth benefit.

Ime kho, gahapatayo, pañca ānisaṁsā sīlavato sīlasampadāyā”ti.
These are the five benefits for an ethical person because of their accomplishment in ethics.”

Atha kho bhagavā pāṭaligāmike upāsake bahudeva rattiṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uyyojesi:
The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭaligāma with a Dhamma talk. Then he dismissed them,

“abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṁ maññathā”ti.
“The night is getting late, householders. Please go at your convenience.”

“Evaṁ, bhante”ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir,” replied the lay followers of Pāṭaligāma. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṁ pāvisi.
Soon after they left the Buddha entered a private cubicle.

7. Pāṭaliputtanagaramāpana

7. Building a Citadel

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāya.
Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭaligāma to keep the Vajjis out.

Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti.
At that time thousands of deities were taking possession of building sites in Pāṭaligāma.

Yasmiṁ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

Yasmiṁ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

Yasmiṁ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭaligāma.

Atha kho bhagavā rattiyā paccūsasamayaṁ paccuṭṭhāya āyasmantaṁ ānandaṁ āmantesi:
The Buddha rose at the crack of dawn and addressed Ānanda,

“Ke nu kho, ānanda, pāṭaligāme nagaraṁ māpentī”ti?
“Ānanda, who is building a citadel at Pāṭaligāma?”

“Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāyā”ti.
“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

“Seyyathāpi, ānanda, devehi tāvatiṁsehi saddhiṁ mantetvā;
“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three.

evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāya.

Idhāhaṁ, ānanda, addasaṁ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites.

Yasmiṁ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

Yasmiṁ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

Yasmiṁ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni

māpetuṁ.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

Yāvatā, ānanda, ariyaṁ āyatanaṁ yāvatā vaṇippatho idaṁ agganagaraṁ bhavissati pāṭaliputtaṁ puṭabhedanaṁ.
As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center.

Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—
But Pāṭaliputta will face three threats:

aggito vā udakato vā mithubhedā vā”ti.
from fire, flood, and dissension.”

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu,
Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him.

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu, ekamantaṁ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said,

“adhivāsetu no bhavaṁ gotamo ajjatanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṁ viditvā yena sako āvasatho tenupasaṅkamiṁsu; upasaṅkamitvā sake āvasathe paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesuṁ:

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sunidhavassakārānaṁ magadhamahāmattānaṁ āvasatho tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesuṁ sampavāresuṁ.
Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods.

Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdiṁsu.
When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

Ekamantaṁ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi:
The Buddha expressed his appreciation with these verses:

“Yasmiṁ padese kappeti,
“In the place he makes his dwelling,

vāsaṁ paṇḍitajātiyo;
having fed the astute

Sīlavantettha bhojetvā,
and the virtuous here,

saññate brahmacārayo.
the restrained spiritual practitioners,

Yā tattha devatā āsuṁ,
he should dedicate an offering

tāsaṁ dakkhiṇamādise;
to the deities there.

Tā pūjitā pūjayanti,
Venerated, they venerate him;

mānitā mānayanti naṁ.
honored, they honor him.

Tato naṁ anukampanti,
After that they have compassion for him,

mātā puttaṁva orasaṁ;
like a mother for the child at her breast.

Devatānukampito poso,
A man beloved of the deities

sadā bhadrāni passatī”ti.
always sees nice things.”

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.
When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti:
Sunidha and Vassakāra followed behind the Buddha, thinking,

“yenajja samaṇo gotamo dvārena nikkhamissati, taṁ gotamadvāraṁ nāma bhavissati.
“The gate through which the ascetic Gotama departs today shall be named the Gotama Gate.

Yena titthena gaṅgaṁ nadiṁ tarissati, taṁ gotamatitthaṁ nāma bhavissatī”ti.
The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

Atha kho bhagavā yena dvārena nikkhami, taṁ gotamadvāraṁ nāma ahosi.
Then the gate through which the Buddha departed was named the Gotama Gate.

Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.
Then the Buddha came to the Ganges River.

Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā.
Now at that time the Ganges was full to the brim so a crow could drink from it.

Appekacce manussā nāvaṁ pariyesanti, appekacce uḷumpaṁ pariyesanti, appekacce kullaṁ bandhanti apārā, pāraṁ gantukāmā.
Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft.

Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṁ bhikkhusaṅghena.
But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

Addasā kho bhagavā te manusse appekacce nāvaṁ pariyesante appekacce uḷumpaṁ pariyesante appekacce kullaṁ bandhante apārā pāraṁ gantukāme.
He saw all those people wanting to cross over.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

> **“Ye taranti aṇṇavaṁ saraṁ,**
> “Those who cross a river or stream
>
> **Setuṁ katvāna visajja pallalāni;**
> have built a bridge and left the marshes behind.
>
> **Kullañhi jano bandhati,**
> While some people are still tying a raft,
>
> **Tiṇṇā medhāvino janā”ti.**
> intelligent people have crossed over.”

Paṭhamabhāṇavāro.

8. Ariyasaccakathā

8. Talk on the Noble Truths

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda,

“āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Koṭigāma.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena koṭigāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Koṭigāma,

Tatra sudaṁ bhagavā koṭigāme viharati.
and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There he addressed the mendicants:

“Catunnaṁ, bhikkhave, ariyasaccānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
The noble truths of suffering,

Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
the origin of suffering,

Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
the cessation of suffering,

Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.

and the practice that leads to the cessation of suffering.

Tayidaṁ, bhikkhave, dukkhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhasamudayaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Catunnaṁ ariyasaccānaṁ,
“Because of not truly seeing

yathābhūtaṁ adassanā;
the four noble truths,

Saṁsitaṁ dīghamaddhānaṁ,
we have transmigrated for a long time

tāsu tāsveva jātisu.
from one rebirth to the next.

Tāni etāni diṭṭhāni,
But now that these truths have been seen,

bhavanetti samūhatā;
the attachment to rebirth is eradicated.

Ucchinnaṁ mūlaṁ dukkhassa,
The root of suffering is cut off,

natthi dāni punabbhavo”ti.
now there are no more future lives.”

Tatrapi sudaṁ bhagavā koṭigāme viharanto etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at Koṭigāma, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

9. Anāvattidhammasambodhiparāyaṇa

9. The Deaths in Nādika

Atha kho bhagavā koṭigāme yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Koṭigāma as long as he wished, he said to Ānanda,

“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Nādika.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena nātikā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Nādika,

Tatrapi sudaṁ bhagavā nātike viharati giñjakāvasathe.
where he stayed in the brick house.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“sāḷho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
“Sir, the monk named Sāḷha has passed away in Nādika. Where has he been reborn in his next life?

Nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?
The nun named Nandā,

Sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
the layman named Sudatta,

Sujātā nāma, bhante, upāsikā nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?
and the laywoman named Sujātā have passed away in Nādika. Where have they been reborn in the next life?

Kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
The laymen named Kakkaṭa,

Kāḷimbo nāma, bhante, upāsako …pe…
Kaḷibha,

nikaṭo nāma, bhante, upāsako …
Nikata,

kaṭissaho nāma, bhante, upāsako …
Kaṭissaha,

tuṭṭho nāma, bhante, upāsako …
Tuṭṭha,

santuṭṭho nāma, bhante, upāsako …
Santuṭṭha,

bhaddo nāma, bhante, upāsako …
Bhadda, and

subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo"ti?
Subhadda have passed away in Nādika. Where have they been reborn in the next life?"

"Sāḷho, ānanda, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
"Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

Nandā, ānanda, bhikkhunī pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.
The nun Nandā had ended the five lower fetters. She's been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sudatto, ānanda, upāsako tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissati.
The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

Sujātā, ānanda, upāsikā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
The laywoman Sujātā had ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Kukkuṭo, ānanda, upāsako pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
The laymen Kakkaṭa,

Kāḷimbo, ānanda, upāsako …pe…
Kaḷibha,

nikaṭo, ānanda, upāsako …
Nikata,

kaṭissaho, ānanda, upāsako …
Kaṭissaha,

tuṭṭho, ānanda, upāsako …
Tuṭṭha,

santuṭṭho, ānanda, upāsako …
Santuṭṭha,

bhaddo, ānanda, upāsako …
Bhadda, and

subhaddo, ānanda, upāsako pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

and Subhadda had ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Paropaññāsaṁ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Over fifty laymen in Nādika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sādhikā navuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
More than ninety laymen in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering.

Sātirekāni, ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
In excess of five hundred laymen in Nādika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. Dhammādāsadhammapariyāya

10. The Mirror of the Teaching

Anacchariyaṁ kho panetaṁ, ānanda, yaṁ manussabhūto kālaṁ kareyya.
It’s hardly surprising that a human being should pass away.

Tasmiṁyeva kālaṅkate tathāgataṁ upasaṅkamitvā etamatthaṁ pucchissatha, vihesā hesā, ānanda, tathāgatassa.
But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

Tasmātihānanda, dhammādāsaṁ nāma dhammapariyāyaṁ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti?

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It’s when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
This is that mirror of the teaching.”

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

Tatrapi sudaṁ bhagavā nātike viharanto giñjakāvasathe etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there in Nādika the Buddha often gave this Dhamma talk to the mendicants:

“Iti sīlaṁ iti samādhi iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

(…)

Atha kho bhagavā nātike yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:

When the Buddha had stayed in Nādika as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena vesālī tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Vesālī.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena vesālī tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī,

Tatra sudaṁ bhagavā vesāliyaṁ viharati ambapālivane.
where he stayed in Ambapālī’s mango grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“Sato, bhikkhave, bhikkhu vihareyya sampajāno,
“Mendicants, a mendicant should live mindful and aware.

ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That’s how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
And how is a mendicant aware?

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, bhikkhave, bhikkhu sampajāno hoti.
That’s how a mendicant is aware.

Sato, bhikkhave, bhikkhu vihareyya sampajāno,
A mendicant should live mindful and aware.

ayaṁ vo amhākaṁ anusāsanī”ti.
This is my instruction to you.”

11. Ambapālīgaṇikā

11. Ambapālī the Courtesan

Assosi kho ambapālī gaṇikā: “bhagavā kira vesāliṁ anuppatto vesāliyaṁ viharati mayhaṁ ambavane”ti.
Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove.

Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyāsi. Yena sako ārāmo tena pāyāsi.
She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side.

Ekamantaṁ nisinnaṁ kho ambapāliṁ gaṇikaṁ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā bhagavantaṁ etadavoca:
Then she said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho ambapālī gaṇikā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Assosuṁ kho vesālikā licchavī: “bhagavā kira vesāliṁ anuppatto vesāliyaṁ viharati ambapālivane”ti.
The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove.

Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyiṁsu.
They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī.

Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkārā, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkārā, ekacce licchavī lohitā honti lohitavaṇṇā lohitavatthā lohitālaṅkārā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkārā.
Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Atha kho ambapālī gaṇikā daharānaṁ daharānaṁ licchavīnaṁ akkhena akkhaṁ cakkena cakkaṁ yugena yugaṁ paṭivaṭṭesi.
Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke.

Atha kho te licchavī ambapāliṁ gaṇikaṁ etadavocuṁ:
The Licchavis said to her,

“kiṁ, je ambapāli, daharānaṁ daharānaṁ licchavīnaṁ akkhena akkhaṁ cakkena cakkaṁ yugena yugaṁ paṭivaṭṭesī”ti?

“What the hell, Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

“Tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Well, my lords, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

“Dehi, je ambapāli, etaṁ bhattaṁ satasahassenā”ti.
“Girl, give us that meal for a hundred thousand!”

“Sacepi me, ayyaputtā, vesāliṁ sāhāraṁ dassatha, evamahaṁ taṁ bhattaṁ na dassāmī”ti.
“My lords, even if you were to give me Vesālī with her fiefdoms, I still wouldn’t give that meal to you.”

Atha kho te licchavī aṅguliṁ phoṭesuṁ:
Then the Licchavis snapped their fingers, saying,

“jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti.
“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

Atha kho te licchavī yena ambapālivanaṁ tena pāyiṁsu.
Then they continued on to Ambapālī’s grove.

Addasā kho bhagavā te licchavī dūratova āgacchante.
The Buddha saw them coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“yesaṁ, bhikkhave, bhikkhūnaṁ devā tāvatiṁsā adiṭṭhapubbā, oloketha, bhikkhave, licchaviparisaṁ;
“Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis.

apaloketha, bhikkhave, licchaviparisaṁ;
See the assembly of Licchavis,

upasaṁharatha, bhikkhave, licchaviparisaṁ—
check them out:

tāvatiṁsasadisan”ti.
they’re just like the Thirty-Three!”

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side,

Ekamantaṁ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā bhagavantaṁ etadavocuṁ:
Then they said to the Buddha,

“adhivāsetu no, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

Atha kho bhagavā te licchavī etadavoca:
Then the Buddha said to the Licchavis,

“adhivutthaṁ kho me, licchavī, svātanāya ambapāliyā gaṇikāya bhattan”ti.

“I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

Atha kho te licchavī aṅguliṁ phoṭesuṁ:
Then the Licchavis snapped their fingers, saying,

“jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti.
“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

Atha kho te licchavī bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Ambapālī had a variety of delicious foods prepared in her own park. Then she had the Buddha informed of the time, saying,

“kālo, bhante, niṭṭhitaṁ bhattan”ti.
“Sir, it’s time. The meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho ambapālī gaṇikā buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with a variety of delicious foods.

Atha kho ambapālī gaṇikā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side,

Ekamantaṁ nisinnā kho ambapālī gaṇikā bhagavantaṁ etadavoca:
and said to the Buddha,

“imāhaṁ, bhante, ārāmaṁ buddhappamukhassa bhikkhusaṅghassa dammī”ti.
“Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

Paṭiggahesi bhagavā ārāmaṁ.
The Buddha accepted the park.

Atha kho bhagavā ambapāliṁ gaṇikaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

Tatrapi sudaṁ bhagavā vesāliyaṁ viharanto ambapālivane etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

12. Veḷuvagāmavassūpagamana

12. Commencing the Rains at Beluva

Atha kho bhagavā ambapālivane yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Ambapālī’s grove as long as he wished, he addressed Venerable Ānanda,

“āyāmānanda, yena veḷuvagāmako tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the little village of Beluva.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena veḷuvagāmako tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva,

Tatra sudaṁ bhagavā veḷuvagāmake viharati.

and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, samantā vesāliṁ yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upetha.
“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

Ahaṁ pana idheva veḷuvagāmake vassaṁ upagacchāmī”ti.
I’ll commence the rainy season residence right here in the little village of Beluva.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliṁ yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upagacchiṁsu.
“Yes, sir,” those mendicants replied. They did as the Buddha said,

Bhagavā pana tattheva veḷuvagāmake vassaṁ upagacchi.
while the Buddha commenced the rainy season residence right there in the little village of Beluva.

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bāḷhā vedanā vattanti māraṇantikā.
After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

Tā sudaṁ bhagavā sato sampajāno adhivāsesi avihaññamāno.
But he endured with mindfulness and situational awareness, without worrying.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“na kho metaṁ patirūpaṁ, yvāhaṁ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ parinibbāyeyyaṁ.

“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha.

Yannūnāhaṁ imaṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihareyyan”ti.
Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

Atha kho bhagavā taṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihāsi.
So that is what he did.

Atha kho bhagavato so ābādho paṭippassambhi.
Then the Buddha’s illness died down.

Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṁ paññatte āsane nisīdi.
Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṁ me, bhante, bhagavato khamanīyaṁ, api ca me, bhante, madhurakajāto viya kāyo.
“Sir, it’s fantastic that the Buddha is comfortable and well.

Disāpi me na pakkhāyanti;
Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me.

dhammāpi maṁ na paṭibhanti bhagavato gelaññena, api ca me, bhante, ahosi kācideva assāsamattā:
Still, at least I was consoled by the thought that

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṁ ārabbha kiñcideva udāharatī’”ti.
the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

“Kiṁ panānanda, bhikkhusaṅgho mayi paccāsīsati?
“But what could the mendicant Saṅgha expect from me, Ānanda?

Desito, ānanda, mayā dhammo anantaraṁ abāhiraṁ karitvā.
I’ve taught the Dhamma without making any distinction between secret and public teachings.

Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.
The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

Yassa nūna, ānanda, evamassa:
If there’s anyone who thinks:

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṁ ārabbha kiñcideva udāhareyya.
‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha.

Tathāgatassa kho, ānanda, na evaṁ hoti:
But the Realized One doesn’t think like this,

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.

Sakiṁ, ānanda, tathāgato bhikkhusaṅghaṁ ārabbha kiñcideva udāharissati.
so why should he make some statement regarding the Saṅgha?

Ahaṁ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto.
I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life.

Āsītiko me vayo vattati.
I’m currently eighty years old.

Seyyathāpi, ānanda, jajjarasakaṭaṁ veṭhamissakena yāpeti;
Just as a decrepit cart keeps going by relying on straps,

evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti.
in the same way, the Realized One’s body keeps going by relying on straps, or so you’d think.

Yasmiṁ, ānanda, samaye tathāgato sabbanimittānaṁ amanasikārā ekaccānaṁ vedanānaṁ nirodhā animittaṁ cetosamādhiṁ upasampajja viharati, phāsutaro, ānanda, tasmiṁ samaye tathāgatassa kāyo hoti.
Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā"ti.
Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

Dutiyabhāṇavāro.

13. Nimittobhāsakathā

13. An Obvious Hint

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṁ,
“Ānanda, get your sitting cloth.

yena cāpālaṁ cetiyaṁ tenupasaṅkamissāma divā vihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṁ ādāya bhagavantaṁ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Atha kho bhagavā yena cāpālaṁ cetiyaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out.

Āyasmāpi kho ānando bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Ānanda bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
The Buddha said to him:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā"ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn't beg the Buddha:

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti, yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Dutiyampi kho bhagavā …pe…
For a second time …

tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
And for a third time, the Buddha said to Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon, or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon, or what’s left of it.”

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn’t beg the Buddha:

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya

hitāya sukhāya devamanussānan”ti, yathā taṁ mārena pariyuṭṭhitacitto.
“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha got up and said to Venerable Ānanda,

“gaccha tvaṁ, ānanda,
“Go now, Ānanda,

yassadāni kālaṁ maññasī”ti.
at your convenience.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā avidūre aññatarasmiṁ rukkhamūle nisīdi.
“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. Mārayācanakathā

14. The Appeal of Māra

Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho māro pāpimā bhagavantaṁ etadavoca:
And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such monk disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha

to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …’

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such nun disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā

sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī'ti.
'Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …'

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such layman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

'na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī'ti.
'Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned

…’

Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such laywoman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan’ti.
‘Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Etarahi kho pana, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitaṁ.
Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato”ti.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

Evaṁ vutte, bhagavā māraṁ pāpimantaṁ etadavoca:
When this was said, the Buddha said to Māra,

“appossukko tvaṁ, pāpima, hohi, na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

15. Āyusaṅkhāraossajjana

15. Surrendering the Life Force

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṁ ossaji.
So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṁsanako salomahaṁso, devadundubhiyo ca phaliṁsu.
When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Tulamatulañca sambhavaṁ,
“Weighing up the incomparable against an extension of life,

Bhavasaṅkhāramavassaji muni;
the sage surrendered the life force.

Ajjhattarato samāhito,
Happy inside, serene,

Abhindi kavacamivattasambhavan”ti.
he burst out of this self-made chain like a suit of armor.”

16. Mahābhūmicālahetu

16. The Causes of Earthquakes

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“acchariyaṁ vata bho, abbhutaṁ vata bho, mahā vatāyaṁ bhūmicālo;
“How incredible, how amazing! That was a really big earthquake!

sumahā vatāyaṁ bhūmicālo bhiṁsanako salomahaṁso; devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami,
Then Venerable Ānanda went up to the Buddha,

upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi,
bowed, sat down to one side,

ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante.

“How incredible, sir, how amazing!

Mahā vatāyaṁ, bhante, bhūmicālo;
That was a really big earthquake!

sumahā vatāyaṁ, bhante, bhūmicālo bhiṁsanako salomahaṁso; devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

“Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
“Ānanda, there are these eight causes and reasons for a great earthquake.

Katame aṭṭha?
What eight?

Ayaṁ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṁ vāte patiṭṭhitaṁ, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṁ mahāvātā vāyanti. Mahāvātā vāyantā udakaṁ kampenti. Udakaṁ kampitaṁ pathaviṁ kampeti.
This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth.

Ayaṁ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the first cause and reason for a great earthquake.

Puna caparaṁ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So

imaṁ pathaviṁ kampeti saṅkampeti sampakampeti sampavedheti.
Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble.

Ayaṁ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.
This is the second cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṁ okkamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s belly, mindful and aware. Then the earth shakes and rocks and trembles.

Ayaṁ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.
This is the third cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the being intent on awakening comes out of his mother’s belly mindful and aware, the earth shakes and rocks and trembles.

Ayaṁ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.
This is the fourth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

Ayaṁ pañcamo hetu pañcamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the fifth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ dhammacakkaṁ pavatteti, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

Ayaṁ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.
This is the sixth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṁ ossajjati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

Ayaṁ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the seventh cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles.

Ayaṁ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the eighth cause and reason for a great earthquake.

Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
These are the eight causes and reasons for a great earthquake.

17. Aṭṭhaparisā

17. Eight Assemblies

Aṭṭha kho imā, ānanda, parisā.
There are, Ānanda, these eight assemblies.

Katamā aṭṭha?
What eight?

Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṁsaparisā, māraparisā, brahmaparisā.
The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Abhijānāmi kho panāhaṁ, ānanda, anekasataṁ khattiyaparisaṁ upasaṅkamitā.
I recall having approached an assembly of hundreds of aristocrats.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.
There I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti, tādisako mayhaṁ vaṇṇo hoti. Yādisako tesaṁ saro hoti, tādisako mayhaṁ saro hoti.
And my appearance and voice became just like theirs.

Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn’t know:

‘ko nu kho ayaṁ bhāsati devo vā manusso vā’ti?
‘Who is this that speaks? Is it a god or a human?’

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn’t know:

‘ko nu kho ayaṁ antarahito devo vā manusso vā’ti?
‘Who was that who vanished? Was it a god or a human?’

Abhijānāmi kho panāhaṁ, ānanda, anekasataṁ brāhmaṇaparisaṁ …pe…
I recall having approached an assembly of hundreds of brahmins …

gahapatiparisaṁ …
householders …

samaṇaparisaṁ …
ascetics …

cātumahārājikaparisaṁ …
the gods of the Four Great Kings …

tāvatiṁsaparisaṁ …
the gods of the Thirty-Three …

māraparisaṁ …
Māras …

brahmaparisaṁ upasaṅkamitā.
Brahmās.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.
There too I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti, tādisako mayhaṁ vaṇṇo hoti.
And my appearance and voice became just like theirs.

Yādisako tesaṁ saro hoti, tādisako mayhaṁ saro hoti.

Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn’t know:

‘ko nu kho ayaṁ bhāsati devo vā manusso vā’ti?
‘Who is this that speaks? Is it a god or a human?’

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn’t know:

‘ko nu kho ayaṁ antarahito devo vā manusso vā’ti?
‘Who was that who vanished? Was it a god or a human?’

Imā kho, ānanda, aṭṭha parisā.
These are the eight assemblies.

18. Aṭṭhaabhibhāyatana

18. Eight Dimensions of Mastery

Aṭṭha kho imāni, ānanda, abhibhāyatanāni.
Ānanda, there are these eight dimensions of mastery.

Katamāni aṭṭha?
What eight?

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ.
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ.
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ.

They’re like a champak flower that’s yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ.
They’re like a scarlet mallow flower that’s red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, red, with red color, red hue, and red tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ.
They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

'Tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.
These are the eight dimensions of mastery.

19. Aṭṭhavimokkha

19. The Eight Liberations

Aṭṭha kho ime, ānanda, vimokkhā.
Ānanda, there are these eight liberations.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati,
Having physical form, they see visions.

ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati,
Not perceiving form internally, they see visions externally.

ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti,
They’re focused only on beauty.

ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati,
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati,
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, ānanda, aṭṭha vimokkhā.
These are the eight liberations.

(…)

Ekamidāhaṁ, ānanda, samayaṁ uruvelāyaṁ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Atha kho, ānanda, māro pāpimā yenāhaṁ tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, ānanda, māro pāpimā maṁ etadavoca:
Then Māra the wicked approached me, stood to one side, and said:

‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.
‘Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.’

Evaṁ vutte, ahaṁ, ānanda, māraṁ pāpimantaṁ etadavocaṁ:
When he had spoken, I said to Māra:

‘Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
‘Wicked One, I will not become fully extinguished until I have monk disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,

uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
nun disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
layman disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
laywoman disciples who are competent, educated, assured, learned.

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan’ti.
Not until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṁ tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, ānanda, māro pāpimā maṁ etadavoca:

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

‘parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsitā kho panesā, bhante, bhagavatā vācā:

“na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti …pe…

yāva me bhikkhuniyo na sāvikā bhavissanti …pe…

yāva me upāsakā na sāvakā bhavissanti …pe…

yāva me upāsikā na sāvikā bhavissanti …pe…

yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitan”ti.

Etarahi kho pana, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitaṁ.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.

Evaṁ vutte, ahaṁ, ānanda, māraṁ pāpimantaṁ etadavocaṁ:
When he had spoken, I said to Māra:

‘appossukko tvaṁ, pāpima, hohi, na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
‘Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī’ti.
Three months from now the Realized One will finally be extinguished.’

Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusaṅkhāro ossaṭṭho”ti.
So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force.”

20. Ānandayācanakathā

20. The Appeal of Ānanda

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Alaṁ dāni, ānanda.
“Enough now, Ānanda.

Mā tathāgataṁ yāci, akālo dāni, ānanda, tathāgataṁ yācanāyā”ti.
Do not beg the Realized One. Now is not the time to beg the Realized One.”

Dutiyampi kho āyasmā ānando …pe…
For a second time …

tatiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
For a third time, Ānanda said to the Buddha,

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Saddahasi tvaṁ, ānanda, tathāgatassa bodhin”ti?
“Ānanda, do you have faith in the Realized One’s awakening?”

“Evaṁ, bhante”.
“Yes, sir.”

“Atha kiñcarahi tvaṁ, ānanda, tathāgataṁ yāvatatiyakaṁ abhinippīḷesī”ti?
“Then why do you keep pressing me up to the third time?”

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the Buddha:

‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’”

“Saddahasi tvaṁ, ānandā”ti?
“Do you have faith, Ānanda?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ, yaṁ tvaṁ tathāgatena evaṁ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it.

‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ekamidāhaṁ, ānanda, samayaṁ rājagahe viharāmi gijjhakūṭe pabbate.
Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:
There I said to you:

‘ramaṇīyaṁ, ānanda, rājagahaṁ, ramaṇīyo, ānanda, gijjhakūṭo pabbato.
‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ekamidāhaṁ, ānanda, samayaṁ tattheva rājagahe viharāmi gotamanigrodhe …pe…
Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree …

tattheva rājagahe viharāmi corapapāte …
at Bandit’s Cliff …

tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṁ …
in the Sattapaṇṇi cave on the slopes of Vebhara …

tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṁ …
at the Black rock on the slopes of Isigili …

tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre …
in the Cool Wood, under the Snake’s Hood Grotto …

tattheva rājagahe viharāmi tapodārāme …
in the Hot Springs Monastery …

tattheva rājagahe viharāmi veḷuvane kalandakanivāpe …
in the Bamboo Grove, the squirrels’ feeding ground …

tattheva rājagahe viharāmi jīvakambavane …
in Jīvaka’s mango grove …

tattheva rājagahe viharāmi maddakucchismiṁ migadāye.
in the Maddakucchi deer park …

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:
And in each place I said to you:

‘ramaṇīyaṁ, ānanda, rājagahaṁ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kāḷasilā, ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo

tapodārāmo, ramaṇīyo veḷuvane kalandakanivāpo, ramaṇīyaṁ jīvakambavanaṁ, ramaṇīyo maddakucchismiṁ migadāyo.
‘Ānanda, Rājagaha is lovely, and so are all these places. …

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā …pe…

ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.
If he wished, the Realized One could live on for the eon or what’s left of the eon.’

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.

Ekamidāhaṁ, ānanda, samayaṁ idheva vesāliyaṁ viharāmi udene cetiye.
Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine …

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:

‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:

‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya, tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.

Ekamidāhaṁ, ānanda, samayaṁ idheva vesāliyaṁ viharāmi gotamake cetiye …pe…
at the Gotamaka shrine …

idheva vesāliyaṁ viharāmi sattambe cetiye …
at the Sattamba shrine …

idheva vesāliyaṁ viharāmi bahuputte cetiye …
at the Many Sons shrine …

idheva vesāliyaṁ viharāmi sārandade cetiye …
at the Sārandada shrine …

idāneva kho tāhaṁ, ānanda, ajja cāpāle cetiye āmantesiṁ:
and just now, today at the Cāpāla shrine. There I said to you:

‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā'ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.'

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it, saying:

'tiṭṭhatu bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.
'Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.'

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Nanu etaṁ, ānanda, mayā paṭikacceva akkhātaṁ:
Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, ānanda, labbhā, yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjīti netaṁ ṭhānaṁ vijjati’.
How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

Yaṁ kho panetaṁ, ānanda, tathāgatena cattaṁ vantaṁ muttaṁ pahīnaṁ paṭinissaṭṭhaṁ ossaṭṭho āyusaṅkhāro, ekaṁsena vācā bhāsitā:
The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has definitively stated:

‘na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
‘The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī’ti.
Three months from now the Realized One will finally be extinguished.’

Tañca tathāgato jīvitahetu puna paccāvamissatīti netaṁ ṭhānaṁ vijjati.
It’s not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

Āyāmānanda, yena mahāvanaṁ kūṭāgārasālā tenupasaṅkamissāmā”ti.
Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṁ yena mahāvanaṁ kūṭāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
So the Buddha went with Ānanda to the hall with the peaked roof, and said to him,

“gaccha tvaṁ, ānanda, yāvatikā bhikkhū vesāliṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātehī”ti.
“Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesāliṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho āyasmā ānando bhagavantaṁ etadavoca:
“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him,

“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

(…)

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to the assembly hall, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
And what are those things I have taught from my direct knowledge?

Seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ,

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,
“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā, appamādena sampādetha.
‘Conditions fall apart. Persist with diligence.’

Naciraṁ tathāgatassa parinibbānaṁ bhavissati.
The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Paripakko vayo mayhaṁ,**
> “I’ve reached a ripe old age,
>
> **parittaṁ mama jīvitaṁ;**
> and little of my life is left.
>
> **Pahāya vo gamissāmi,**
> Having given it up, I’ll depart;

kataṁ me saraṇamattano.
I’ve made a refuge for myself.

Appamattā satīmanto,
Diligent and mindful,

susīlā hotha bhikkhavo;
be of good virtues, mendicants!

Susamāhitasaṅkappā,
With well-settled thoughts,

sacittamanurakkhatha.
take good care of your minds.

Yo imasmiṁ dhammavinaye,
Whoever meditates diligently

appamatto vihassati;
in this teaching and training,

Pahāya jātisaṁsāraṁ,
giving up transmigration through rebirths,

dukkhassantaṁ karissatī”ti.
will make an end to suffering.”

Tatiyo bhāṇavāro.

21. Nāgāpalokita

21. The Elephant Look

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto nāgāpalokitaṁ vesāliṁ apaloketvā āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from alms-round, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda:

“idaṁ pacchimakaṁ, ānanda, tathāgatassa vesāliyā dassanaṁ bhavissati.
“Ānanda, this will be the last time the Realized One sees Vesālī.

Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.
Come, Ānanda, let’s go to Bhaṇḍagāma.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena bhaṇḍagāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma,

Tatra sudaṁ bhagavā bhaṇḍagāme viharati.
and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“catunnaṁ, bhikkhave, dhammānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
Noble ethics,

Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
immersion,

Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
wisdom,

Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
and freedom.

Tayidaṁ, bhikkhave, ariyaṁ sīlaṁ anubuddhaṁ paṭividdhaṁ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Sīlaṁ samādhi paññā ca,**
> “Ethics, immersion, and wisdom,
>
> **vimutti ca anuttarā;**

and the supreme freedom:

Anubuddhā ime dhammā,
these things have been understood

gotamena yasassinā.
by Gotama the renowned.

Iti buddho abhiññāya,
And so the Buddha, having insight,

dhammamakkhāsi bhikkhunaṁ;
explained this teaching to the mendicants.

Dukkhassantakaro satthā,
The teacher made an end of suffering,

cakkhumā parinibbuto”ti.
seeing clearly, he is extinguished.”

Tatrāpi sudaṁ bhagavā bhaṇḍagāme viharanto etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

22. Catumahāpadesakathā

22. The Four Great References

Atha kho bhagavā bhaṇḍagāme yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Bhaṇḍagāma as long as he wished, he addressed Ānanda,

“āyāmānanda, yena hatthigāmo,
“Come, Ānanda, let’s go to Hatthigāma.”…

yena ambagāmo,
“Let’s go to Ambagāma.”…

yena jambugāmo,
“Let’s go to Jambugāma.”…

yena bhoganagaraṁ tenupasaṅkamissāmā”ti.
“Let’s go to Bhoganagara.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena bhoganagaraṁ tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara,

Tatra sudaṁ bhagavā bhoganagare viharati ānande cetiye.
where he stayed at the Ānanda shrine.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“cattārome, bhikkhave, mahāpadese desessāmi,
“Mendicants, I will teach you the four great references.

taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu evaṁ vadeyya:
“Take a mendicant who says:

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ,
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:

If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

imassa ca bhikkhuno duggahitan’ti.
It has been incorrectly memorized by that mendicant.’

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

imassa ca bhikkhuno suggahitan’ti.
It has been correctly memorized by that mendicant.’

Idaṁ, bhikkhave, paṭhamaṁ mahāpadesaṁ dhāreyyātha. (1)
You should remember it. This is the first great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘amukasmiṁ nāma āvāse saṅgho viharati sathero sapāmokkho.
‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

Tassa me saṅghassa sammukhā sutaṁ sammukhā paṭiggahitaṁ,
I’ve heard and learned this in the presence of that Saṅgha:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

tassa ca saṅghassa duggahitan’ti.
It has been incorrectly memorized by that Saṅgha.’

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

tassa ca saṅghassa suggahitan’ti.
It has been correctly memorized by that Saṅgha.’

Idaṁ, bhikkhave, dutiyaṁ mahāpadesaṁ dhāreyyātha. (2)
You should remember it. This is the second great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘amukasmiṁ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā.
‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines.

Tesaṁ me therānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ—
I’ve heard and learned this in the presence of those senior mendicants:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ …
You should neither approve nor dismiss that mendicant’s statement.

pe…
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

tesañca therānaṁ duggahitan’ti.
It has not been correctly memorized by those senior mendicants.’

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni …pe…

vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

tesañca therānaṁ suggahitan’ti.
It has been correctly memorized by those senior mendicants.’

Idaṁ, bhikkhave, tatiyaṁ mahāpadesaṁ dhāreyyātha. (3)
You should remember it. This is the third great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘amukasmiṁ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.
‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic training, and the outlines.

Tassa me therassa sammukhā sutaṁ sammukhā paṭiggahitaṁ —
I’ve heard and learned this in the presence of that senior mendicant:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they're not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

'addhā idaṁ na ceva tassa bhagavato vacanaṁ;
'Clearly this is not the word of the Buddha.

tassa ca therassa duggahitan'ti.
It has been incorrectly memorized by that senior mendicant.'

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

'addhā idaṁ tassa bhagavato vacanaṁ;
'Clearly this is the word of the Buddha.

tassa ca therassa suggahitan'ti.
It has been correctly memorized by that senior mendicant.'

Idaṁ, bhikkhave, catutthaṁ mahāpadesaṁ dhāreyyātha. (4)
You should remember it. This is the fourth great reference.

Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā"ti.
These are the four great references. You should remember them."

Tatrapi sudaṁ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

"iti sīlaṁ, iti samādhi, iti paññā.
"Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it's very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it's very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā"ti.
the defilements of sensuality, desire to be reborn, and ignorance."

23. Kammāraputtacundavatthu

23. On Cunda the Smith

Atha kho bhagavā bhoganagare yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Bhoganagara as long as he wished, he addressed Ānanda,

"āyāmānanda, yena pāvā tenupasaṅkamissāmā"ti.
"Come, Ānanda, let's go to Pāvā."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
"Yes, sir," Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena pāvā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā,

Tatra sudaṁ bhagavā pāvāyaṁ viharati cundassa kammāraputtassa ambavane.
where he stayed in Cunda the smith's mango grove.

Assosi kho cundo kammāraputto: “bhagavā kira pāvaṁ anuppatto, pāvāyaṁ viharati mayhaṁ ambavane”ti.
Cunda heard that the Buddha had arrived and was staying in his mango grove.

Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then he went to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito bhagavantaṁ etadavoca:
Then Cunda said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho cundo kammāraputto bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā pahūtañca sūkaramaddavaṁ bhagavato kālaṁ ārocāpesi:

And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying,

“kālo, bhante, niṭṭhitaṁ bhattan”ti.
“Sir, it’s time. The meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out

Nisajja kho bhagavā cundaṁ kammāraputtaṁ āmantesi:
and addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ paṭiyattaṁ, tena maṁ parivisa.
“Cunda, please serve me with the pork on the turn that you’ve prepared.

Yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅghaṁ parivisā”ti.
And serve the mendicant Saṅgha with the other foods.”

“Evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ paṭiyattaṁ, tena bhagavantaṁ parivisi.
“Yes, sir,” replied Cunda, and did as he was asked.

Yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅghaṁ parivisi.

Atha kho bhagavā cundaṁ kammāraputtaṁ āmantesi:
Then the Buddha addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇāhi.
“Cunda, any pork on the turn that’s left over, you should bury it in a pond.

Nāhaṁ taṁ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṁ paribhuttaṁ sammā pariṇāmaṁ gaccheyya aññatra tathāgatassā”ti.
I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

(…)

Atha kho bhagavato cundassa kammāraputtassa bhattaṁ bhuttāvissa kharo ābādho uppajji, lohitapakkhandikā pabāḷhā vedanā vattanti māraṇantikā.
After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death.

Tā sudaṁ bhagavā sato sampajāno adhivāsesi avihaññamāno.
But he endured with mindfulness and situational awareness, without worrying.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then he addressed Ānanda,

“āyāmānanda, yena kusinārā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Kusinārā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Cundassa bhattaṁ bhuñjitvā,
I’ve heard that after eating

kammārassāti me sutaṁ;
the meal of Cunda the smith,

Ābādhaṁ samphusī dhīro,
the wise one fell severely ill,

pabāḷhaṁ māraṇantikaṁ.
with pains, close to death.

Bhuttassa ca sūkaramaddavena,
A severe sickness attacked the Teacher

Byādhippabāḷho udapādi satthuno;
who had eaten the pork on the turn.

Virecamāno bhagavā avoca,
While still purging the Buddha said:

“Gacchāmahaṁ kusināraṁ nagaran”ti.
“I’ll go to the citadel of Kusinārā.”

24. Pānīyāharaṇa

24. Bringing a Drink

Atha kho bhagavā maggā okkamma yena aññataraṁ rukkhamūlaṁ tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha left the road and went to the root of a tree, where he addressed Ānanda,

“iṅgha me tvaṁ, ānanda, catugguṇaṁ saṅghāṭiṁ paññapehi, kilantosmi, ānanda, nisīdissāmī”ti.
“Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṁ saṅghāṭiṁ paññapesi.
“Yes, sir,” replied Ānanda, and did as he was asked.

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
When he was seated he said to Venerable Ānanda,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.
“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṁ cakkacchinnaṁ udakaṁ parittaṁ luḷitaṁ āvilaṁ sandati.
“Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky.

Ayaṁ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.
The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.

Ettha bhagavā pānīyañca pivissati, gattāni ca sītī karissatī”ti.
There the Buddha can drink and cool his limbs.”

Dutiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
For a second time, the Buddha asked Ānanda for a drink,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

Dutiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
and for a second time Ānanda suggested going to the Kakutthā river.

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṁ cakkacchinnaṁ udakaṁ parittaṁ luḷitaṁ āvilaṁ sandati.

Ayaṁ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.

Ettha bhagavā pānīyañca pivissati, gattāni ca sītīkarissatī”ti.

Tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
And for a third time, the Buddha said to Ānanda,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.
“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṁ gahetvā yena sā nadikā tenupasaṅkami.
“Yes, sir,” replied Ānanda. Taking his bowl he went to the river.

Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vippasannā anāvilā sandittha.
Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Atha kho āyasmato ānandassa etadahosi:
Then Ānanda thought,

“acchariyaṁ vata bho, abbhutaṁ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, it’s amazing! The Realized One has such psychic power and might!

Ayañhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vippasannā anāvilā sandatī”ti.
For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.”

Pattena pānīyaṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Gathering a bowl of drinking water he went back to the Buddha, and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might!

Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vippasannā anāvilā sandittha.
Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.

Pivatu bhagavā pānīyaṁ pivatu sugato pānīyan”ti.
Drink the water, Blessed One! Drink the water, Holy One!”

Atha kho bhagavā pānīyaṁ apāyi.
So the Buddha drank the water.

25. Pukkusamallaputtavatthu

25. On Pukkusa the Malla

Tena kho pana samayena pukkuso mallaputto āḷārassa kālāmassa sāvako kusinārāya pāvaṁ addhānamaggappaṭipanno hoti.
Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā.

Addasā kho pukkuso mallaputto bhagavantaṁ aññatarasmiṁ rukkhamūle nisinnaṁ.
He saw the Buddha sitting at the root of a certain tree.

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho pukkuso mallaputto bhagavantaṁ etadavoca:
He went up to him, bowed, sat down to one side, and said,

“acchariyaṁ, bhante, abbhutaṁ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.
“It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

Bhūtapubbaṁ, bhante, āḷāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation.

Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāraṁ kālāmaṁ nissāya nissāya atikkamiṁsu.
Then around five hundred carts passed by right next to Āḷāra Kālāma.

Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena āḷāro kālāmo tenupasaṅkami; upasaṅkamitvā āḷāraṁ kālāmaṁ etadavoca:

Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him:

‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?
‘Sir, didn’t you see the five hundred carts pass by?’

‘Na kho ahaṁ, āvuso, addasan’ti.
‘No, friend, I didn’t see them.’

‘Kiṁ pana, bhante, saddaṁ assosī’ti?
‘But sir, didn’t you hear a sound?’

‘Na kho ahaṁ, āvuso, saddaṁ assosin’ti.
‘No, friend, I didn’t hear a sound.’

‘Kiṁ pana, bhante, sutto ahosī’ti?
‘But sir, were you asleep?’

‘Na kho ahaṁ, āvuso, sutto ahosin’ti.
‘No, friend, I wasn’t asleep.’

‘Kiṁ pana, bhante, saññī ahosī’ti?
‘But sir, were you conscious?’

‘Evamāvuso’ti.
‘Yes, friend.’

‘So tvaṁ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṁ assosi;
‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you?

apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?
Why sir, even your outer robe is covered with dust!’

‘Evamāvuso’ti.
‘Yes, friend.’

Atha kho, bhante, tassa purisassa etadahosi:
Then that person thought:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, santena vata bho pabbajitā vihārena viharanti.
‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṁ sossatī’ti.
in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’

Āḷāre kālāme uḷāraṁ pasādaṁ pavedetvā pakkāmī”ti.
And after declaring his lofty confidence in Āḷāra Kālāma, he left.”

“Taṁ kiṁ maññasi, pukkusa,
“What do you think, Pukkusa?

katamaṁ nu kho dukkarataraṁ vā durabhisambhavataraṁ vā—
Which is harder and more challenging to do while conscious and awake:

yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṁ suṇeyya;
to neither see nor hear a sound as five hundred carts pass by right next to you?

yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṁ suṇeyyā”ti?
Or to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking?”

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṁ vā sakaṭasatasahassaṁ vā.
“What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts?

Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṁ suṇeyyā”ti.
It’s far harder and more challenging to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking!”

“Ekamidāhaṁ, pukkusa, samayaṁ ātumāyaṁ viharāmi bhusāgāre.
“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā.
At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen.

Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.
Then a large crowd came from Ātumā to the place where that happened.

Tena kho panāhaṁ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.
Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut.

Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho ahaṁ, pukkusa, taṁ purisaṁ etadavocaṁ:
Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them,

‘kiṁ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?
‘Why, friend, has this crowd gathered?’

‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā.
‘Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen.

Ettheso mahājanakāyo sannipatito.
Then this crowd gathered here.

Tvaṁ pana, bhante, kva ahosī’ti?
But sir, where were you?’

‘Idheva kho ahaṁ, āvuso, ahosin’ti.
‘I was right here, friend.’

‘Kiṁ pana, bhante, addasā’ti?
‘But sir, did you see?’

‘Na kho ahaṁ, āvuso, addasan’ti.
‘No, friend, I didn’t see anything.’

‘Kiṁ pana, bhante, saddaṁ assosī’ti?
‘But sir, didn’t you hear a sound?’

‘Na kho ahaṁ, āvuso, saddaṁ assosin’ti.

‘No, friend, I didn’t hear a sound.’

‘Kiṁ pana, bhante, sutto ahosī’ti?
‘But sir, were you asleep?’

‘Na kho ahaṁ, āvuso, sutto ahosin’ti.
‘No, friend, I wasn’t asleep.’

‘Kiṁ pana, bhante, saññī ahosī’ti?
‘But sir, were you conscious?’

‘Evamāvuso’ti.
‘Yes, friend.’

‘So tvaṁ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṁ assosī’ti?
‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

‘Evamāvuso’ti?
‘Yes, friend.’

Atha kho, pukkusa, tassa purisassa etadahosi:
Then that person thought:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, santena vata bho pabbajitā vihārena viharanti.
‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṁ sossatī’ti.

in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.’

Mayi uḷāraṁ pasādaṁ pavedetvā maṁ abhivādetvā padakkhiṇaṁ katvā pakkāmī”ti.
And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

Evaṁ vutte, pukkuso mallaputto bhagavantaṁ etadavoca:
When he said this, Pukkusa said to him,

“esāhaṁ, bhante, yo me āḷāre kālāme pasādo taṁ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi.
“Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream.

Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Atha kho pukkuso mallaputto aññataraṁ purisaṁ āmantesi:
Then Pukkusa addressed a certain man,

“iṅgha me tvaṁ, bhaṇe, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ āharā”ti.
“Please, my man, fetch a pair of ready to wear polished golden garments.”

“Evaṁ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ āhari.
“Yes, sir,” replied that man, and did as he was asked.

Atha kho pukkuso mallaputto taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato upanāmesi:
Then Pukkusa brought the garments to the Buddha,

“idaṁ, bhante, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ, taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
“Sir, please accept this pair of ready to wear polished golden garments from me out of compassion.”

“Tena hi, pukkusa, ekena maṁ acchādehi, ekena ānandan”ti.
“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

“Evaṁ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṁ acchādeti, ekena āyasmantaṁ ānandaṁ.
“Yes, sir,” replied Pukkusa, and did so.

Atha kho bhagavā pukkusaṁ mallaputtaṁ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk,

Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.

after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato kāyaṁ upanāmesi.
Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha’s body.

Taṁ bhagavato kāyaṁ upanāmitaṁ hataccikaṁ viya khāyati.
But when placed on the Buddha’s body they seemed to lose their shine.

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.
“It’s incredible, sir, it’s amazing, how pure and bright is the color of the Realized One’s skin.

Idaṁ, bhante, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato kāyaṁ upanāmitaṁ hataccikaṁ viya khāyatī”ti.
When this pair of ready to wear polished golden garments is placed on the Buddha’s body they seem to lose their shine.”

“Evametaṁ, ānanda, evametaṁ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.
“That’s so true, Ānanda, that’s so true! There are two times when the color of the Realized One’s skin becomes extra pure and bright.

Katamesu dvīsu?
What two?

Yañca, ānanda, rattiṁ tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati.
The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished through the

natural principle of extinguishment, without anything left over.

Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.
These are the are two times when the color of the Realized One’s skin becomes extra pure and bright.

Ajja kho panānanda, rattiyā pacchime yāme kusinārāyaṁ upavattane mallānaṁ sālavane antarena yamakasālānaṁ tathāgatassa parinibbānaṁ bhavissati.
Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One’s full extinguishment.

Āyāmānanda, yena kakudhā nadī tenupasaṅkamissāmā”ti.
Come, Ānanda, let’s go to the Kakutthā River.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Siṅgīvaṇṇaṁ yugamaṭṭhaṁ,
A pair of golden polished garments

pukkuso abhihārayi;
was presented by Pukkusa;

Tena acchādito satthā,
when the teacher was clothed with them,

hemavaṇṇo asobhathāti.
his golden skin glowed bright.

(…)

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṁ nadiṁ

ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṁ tenupasaṅkami.
Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove,

Upasaṅkamitvā āyasmantaṁ cundakaṁ āmantesi:
where he addressed Venerable Cundaka,

“iṅgha me tvaṁ, cundaka, catugguṇaṁ saṅghāṭiṁ paññapehi, kilantosmi, cundaka, nipajjissāmī”ti.
“Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

“Evaṁ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṁ saṅghāṭiṁ paññapesi.
“Yes, sir,” replied Cundaka, and did as he was asked.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasikaritvā.
And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Āyasmā pana cundako tattheva bhagavato purato nisīdi.
But Cundaka sat down right there in front of the Buddha.

Gantvāna buddho nadikaṁ kakudhaṁ,
Having gone to Kakutthā Creek,

Acchodakaṁ sātudakaṁ vippasannaṁ;
whose water was transparent, sweet, and clear,

Ogāhi satthā akilantarūpo,
the Teacher, being tired, plunged in,

Tathāgato appaṭimo ca loke.
the Realized One, without compare in the world.

Nhatvā ca pivitvā cudatāri satthā,
And after bathing and drinking the Teacher emerged.

Purakkhato bhikkhugaṇassa majjhe;
Before the group of mendicants, in the middle, the Buddha,

Vattā pavattā bhagavā idha dhamme,
the Teacher who rolled forth the present dispensation,

Upāgami ambavanaṁ mahesi.
the great hermit went to the mango grove.

Āmantayi cundakaṁ nāma bhikkhuṁ,
He addressed the mendicant named Cundaka:

Catugguṇaṁ santhara me nipajjaṁ;
“Spread out my folded robe so I can lie down.”

So codito bhāvitattena cundo,
The self-developed one urged Cunda,

Catugguṇaṁ santhari khippameva;
who quickly spread the folded robe.

Nipajji satthā akilantarūpo,
Teacher, being tired, lay down,

Cundopi tattha pamukhe nisīdīti.
while Cunda sat there before him.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭisāraṁ uppādeyya:
“Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith:

‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṁ, yassa te tathāgato pacchimaṁ piṇḍapātaṁ paribhuñjitvā parinibbuto’ti.

‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last meal from you.’

Cundassa, ānanda, kammāraputtassa evaṁ vippaṭisāro paṭivinetabbo:
You should get rid of remorse in Cunda the smith like this:

‘tassa te, āvuso cunda, lābhā tassa te suladdhaṁ,
‘You’re fortunate, friend Cunda, you’re so very fortunate,

yassa te tathāgato pacchimaṁ piṇḍapātaṁ paribhuñjitvā parinibbuto.
in that the Realized One became fully extinguished after eating his last meal from you.

Sammukhā metaṁ, āvuso cunda, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
I have heard and learned this in the presence of the Buddha.

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṁsatarā ca.
There are two meal offerings that have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

Katame dve?
What two?

Yañca piṇḍapātaṁ paribhuñjitvā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca piṇḍapātaṁ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.
The meal after eating which a Realized One understands the supreme perfect awakening; and the meal after eating which he becomes fully extinguished through the natural principle of extinguishment, without anything left over.

Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṁsatarā ca.

These two meal offerings have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

Āyusaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, vaṇṇasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, sukhasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, yasasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, saggasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, ādhipateyyasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitan'ti.
You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.'

Cundassa, ānanda, kammāraputtassa evaṁ vippaṭisāro paṭivinetabbo"ti.
That's how you should get rid of remorse in Cunda the smith."

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

> **"Dadato puññaṁ pavaḍḍhati,**
> "A giver's merit grows;
>
> **Saṁyamato veraṁ na cīyati;**
> enmity doesn't build up when you have self-control.
>
> **Kusalo ca jahāti pāpakaṁ,**
> A skillful person gives up bad things—
>
> **Rāgadosamohakkhayā sanibbuto"ti.**
> with the end of greed, hate, and delusion, they're extinguished."

Catuttho bhāṇavāro.

26. Yamakasālā

26. The Pair of Sal Trees

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Ānanda,

“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṁ tīraṁ, yena kusinārā upavattanaṁ mallānaṁ sālavanaṁ tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena hiraññavatiyā nadiyā pārimaṁ tīraṁ, yena kusinārā upavattanaṁ mallānaṁ sālavanaṁ tenupasaṅkami. upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
And that’s where they went. Then the Buddha addressed Ānanda,

“iṅgha me tvaṁ, ānanda, antarena yamakasālānaṁ uttarasīsakaṁ mañcakaṁ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.
“Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṁ uttarasīsakaṁ mañcakaṁ paññapesi.
“Yes, sir,” replied Ānanda, and did as he was asked.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno.
And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.
Now at that time the twin sal trees were in full blossom with flowers out of season.

Te tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
They sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.
And heavenly music played in the sky in honor of the Realized One.

Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.
And heavenly choirs sang in the sky in honor of the Realized One.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha pointed out to Ānanda what was happening, adding:

“sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.

Te tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.

Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

Na kho, ānanda, ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.
“That’s not how the Realized One is honored, respected, revered, venerated, and esteemed.

Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṁ sakkaroti garuṁ karoti māneti pūjeti apaciyati, paramāya pūjāya.
Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor.

Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti.
So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

Evañhi vo, ānanda, sikkhitabban”ti.

27. Upavāṇatthera

27. The Monk Upavāṇa

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṁ bījayamāno.

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him.

Atha kho bhagavā āyasmantaṁ upavāṇaṁ apasāresi:
Then the Buddha made him move,

“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.
“Move over, mendicant, don’t stand in front of me.”

Atha kho āyasmato ānandassa etadahosi:
Ānanda thought,

“ayaṁ kho āyasmā upavāṇo dīgharattaṁ bhagavato upaṭṭhāko santikāvacaro samīpacārī.
“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

Atha ca pana bhagavā pacchime kāle āyasmantaṁ upavāṇaṁ apasāreti:
Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.
‘Move over, mendicant, don’t stand in front of me.’

Ko nu kho hetu, ko paccayo, yaṁ bhagavā āyasmantaṁ upavāṇaṁ apasāreti:
What is the cause, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda said to the Buddha,

“ayaṁ, bhante, āyasmā upavāṇo dīgharattaṁ bhagavato upaṭṭhāko santikāvacaro samīpacārī.
“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

Atha ca pana bhagavā pacchime kāle āyasmantaṁ upavāṇaṁ apasāreti:

Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.
‘Move over, mendicant, don’t stand in front of me.’

Ko nu kho, bhante, hetu, ko paccayo, yaṁ bhagavā āyasmantaṁ upavāṇaṁ apasāreti:
What is the cause, sir, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṁ dassanāya.
“Most of the deities from ten solar systems have gathered to see the Realized One.

Yāvatā, ānanda, kusinārā upavattanaṁ mallānaṁ sālavanaṁ samantato dvādasa yojanāni, natthi so padeso vālaggakoṭinittudanamattopi mahesakkhāhi devatāhi apphuṭo.
For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities.

Devatā, ānanda, ujjhāyanti:
The deities are complaining:

‘dūrā ca vatamha āgatā tathāgataṁ dassanāya.
‘We’ve come such a long way to see the Realized One!

Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.
Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.

Ajjeva rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
This very day, in the last watch of the night, the Realized One will become fully extinguished.

Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṁ labhāma pacchime kāle tathāgataṁ dassanāyā’”ti.

And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“Kathaṁbhūtā pana, bhante, bhagavā devatā manasikarotī”ti?
“But sir, what kind of deities are you thinking of?”

“Santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī’ti.
‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

Santānanda, devatā pathaviyaṁ pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī’ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:
But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṁ kutettha labbhā’”ti.
‘Conditions are impermanent. How could it possibly be otherwise?’”

28. Catusaṁvejanīyaṭhāna

28. The Four Inspiring Places

“Pubbe, bhante, disāsu vassaṁvuṭṭhā bhikkhū āgacchanti tathāgataṁ dassanāya.
“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One.

Te mayaṁ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya.
We got to see the esteemed mendicants, and to pay homage to them.

Bhagavato pana mayaṁ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā”ti.
But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānāni.
“Ānanda, a faithful gentleman should go to see these four inspiring places.

Katamāni cattāri?
What four?

‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

‘Idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

‘Idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitan’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place.

‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place.

Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānāni.
These are the four inspiring places that a faithful gentleman should go to see.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo:
Faithful monks, nuns, laymen, and laywomen will come, and think:

‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitan’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi.
‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’

Ye hi keci, ānanda, cetiyacārikaṁ āhiṇḍantā pasannacittā kālaṁ karissanti, sabbe te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissantī”ti.
Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

29. Ānandapucchākathā

29. Ānanda’s Questions

“Kathaṁ mayaṁ, bhante, mātugāme paṭipajjāmā”ti?
“Sir, how do we proceed when it comes to females?”

“Adassanaṁ, ānandā”ti.
“Without seeing, Ānanda.”

“Dassane, bhagavā, sati kathaṁ paṭipajjitabban”ti?
“But when seeing, how to proceed?”

“Anālāpo, ānandā”ti.
“Without getting into conversation, Ānanda.”

“Ālapantena pana, bhante, kathaṁ paṭipajjitabban”ti?
“But when in a conversation, how to proceed?”

“Sati, ānanda, upaṭṭhāpetabbā”ti.
“Be mindful, Ānanda.”

“Kathaṁ mayaṁ, bhante, tathāgatassa sarīre paṭipajjāmā”ti?
“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.
“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda.

Iṅgha tumhe, ānanda, sāratthe ghaṭatha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.

Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal!

Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjaṁ karissantī”ti.
There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

“Kathaṁ pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?
“But sir, how to proceed when it comes to the Realized One’s corpse?”

“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabban”ti.
“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“Kathaṁ pana, bhante, rañño cakkavattissa sarīre paṭipajjantī”ti?
“But how do they proceed with a wheel-turning monarch’s corpse?”

“Rañño, ānanda, cakkavattissa sarīraṁ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.
“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā rañño cakkavattissa sarīraṁ jhāpenti.
In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with

another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

Cātumahāpathe rañño cakkavattissa thūpaṁ karonti.
They build a monument for the wheel-turning monarch at the crossroads.

Evaṁ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.
That’s how they proceed with a wheel-turning monarch’s corpse.

Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabbaṁ.
Proceed in the same way with the Realized One’s corpse.

Cātumahāpathe tathāgatassa thūpo kātabbo.
A monument for the Realized One is to be built at the crossroads.

Tattha ye mālaṁ vā gandhaṁ vā cuṇṇakaṁ vā āropessanti vā abhivādessanti vā cittaṁ vā pasādessanti tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāya.
When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Thūpārahapuggala

30. Persons Worthy of Monument

Cattārome, ānanda, thūpārahā.
Ānanda, these four are worthy of a monument.

Katame cattāro?
What four?

Tathāgato arahaṁ sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.
A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and

a wheel-turning monarch.

Kiñcānanda, atthavasaṁ paṭicca tathāgato arahaṁ sammāsambuddho thūpāraho?
And for what reason is a Realized One worthy of a monument?

‘Ayaṁ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca tathāgato arahaṁ sammāsambuddho thūpāraho.
It is for this reason that a Realized One is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca paccekasambuddho thūpāraho?
And for what reason is a Buddha awakened for themselves worthy of a monument?

‘Ayaṁ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Buddha awakened for himself!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca paccekasambuddho thūpāraho.

It is for this reason that a Buddha awakened for himself is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca tathāgatassa sāvako thūpāraho?
And for what reason is a Realized One’s disciple worthy of a monument?

‘Ayaṁ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One’s disciple!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca tathāgatassa sāvako thūpāraho.
It is for this reason that a Realized One’s disciple is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca rājā cakkavattī thūpāraho?
And for what reason is a wheel-turning monarch worthy of a monument?

‘Ayaṁ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca rājā cakkavattī thūpāraho.

It is for this reason that a wheel-turning monarch is worthy of a monument.

Ime kho, ānanda, cattāro thūpārahā”ti.
These four are worthy of a monument.”

31. Ānandaacchariyadhamma

31. Ānanda’s Incredible Qualities

Atha kho āyasmā ānando vihāraṁ pavisitvā kapisīsaṁ ālambitvā rodamāno aṭṭhāsi:
Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying,

“ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṁ bhavissati, yo mama anukampako”ti.
“Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“kahaṁ nu kho, bhikkhave, ānando”ti?
“Mendicants, where is Ānanda?”

“Eso, bhante, āyasmā ānando vihāraṁ pavisitvā kapisīsaṁ ālambitvā rodamāno ṭhito:
“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying:

‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṁ bhavissati, yo mama anukampako’”ti.
‘Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!’”

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha said to a certain monk,

“ehi tvaṁ, bhikkhu, mama vacanena ānandaṁ āmantehi:
“Please, monk, in my name tell Ānanda that

‘satthā taṁ, āvuso ānanda, āmantetī’”ti.
the teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
“Yes, sir,” that monk replied. He went to Ānanda and said to him,

“satthā taṁ, āvuso ānanda, āmantetī”ti.
“Reverend Ānanda, the teacher summons you.”

“Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“alaṁ, ānanda, mā soci mā paridevi, nanu etaṁ, ānanda, mayā paṭikacceva akkhātaṁ:
“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;
we must be parted and separated from all we hold dear and beloved?

taṁ kutettha, ānanda, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, ‘taṁ vata tathāgatassāpi sarīraṁ mā palujjī’ti netaṁ ṭhānaṁ vijjati.

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?

Dīgharattaṁ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammena hitena sukhena advayena appamāṇena, mettena vacīkammena hitena sukhena advayena appamāṇena, mettena manokammena hitena sukhena advayena appamāṇena.
For a long time, Ānanda, you’ve treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, whole-hearted, and limitless.

Katapuññosi tvaṁ, ānanda, padhānamanuyuñja, khippaṁ hohisi anāsavo”ti.
You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“yepi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva upaṭṭhākā ahesuṁ, seyyathāpi mayhaṁ ānando.
“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṁ ānando.

Paṇḍito, bhikkhave, ānando;
Ānanda is astute,

medhāvī, bhikkhave, ānando.
he is intelligent.

Jānāti ‘ayaṁ kālo tathāgataṁ dassanāya upasaṅkamituṁ bhikkhūnaṁ, ayaṁ kālo bhikkhunīnaṁ, ayaṁ kālo upāsakānaṁ,

ayaṁ kālo upāsikānaṁ, ayaṁ kālo rañño rājamahāmattānaṁ titthiyānaṁ titthiyasāvakānan'ti.
He knows the time for monks, nuns, laymen, laywomen, king's ministers, religious founders, and the disciples of religious founders to visit the Realized One.

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.
There are these four incredible and amazing things about Ānanda.

Katame cattāro?
What four?

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

Sace, bhikkhave, bhikkhunīparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of nuns …

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti.

Sace, bhikkhave, upāsakaparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
laymen …

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti.

Sace, bhikkhave, upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or laywomen goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.
These are the four incredible and amazing things about Ānanda.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi.
There are these four incredible and amazing things about a wheel-turning monarch.

Katame cattāro?
What four?

Sace, bhikkhave, khattiyaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.
And when he falls silent, they've never had enough.

Sace bhikkhave, brāhmaṇaparisā …pe…

If an assembly of brahmins …

gahapatiparisā …pe…
householders …

samaṇaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or ascetics goes to see a wheel-turning monarch, they’re uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.
And when he falls silent, they’ve never had enough.

Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande.
In the same way, there are those four incredible and amazing things about Ānanda.”

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, bhikkhuparisā hoti.

Atha kho ānando tuṇhī hoti.

Sace, bhikkhave bhikkhunīparisā …pe…

upāsakaparisā …pe…

upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, upāsikāparisā hoti.

Atha kho ānando tuṇhī hoti.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.

32. Mahāsudassanasuttadesanā
32. Teaching the Discourse on Mahāsudassana

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha:

“mā, bhante, bhagavā imasmiṁ khuddakanagarake ujjaṅgalanagarake sākhānagarake parinibbāyi.
“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

Santi, bhante, aññāni mahānagarāni, seyyathidaṁ—
There are other great cities such as

campā rājagahaṁ sāvatthī sāketaṁ kosambī bārāṇasī;
Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares.

ettha bhagavā parinibbāyatu.
Let the Buddha become fully extinguished there.

Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā.
There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha.

Te tathāgatassa sarīrapūjaṁ karissantī”ti
They will perform the rites of venerating the Realized One’s corpse.”

“mā hevaṁ, ānanda, avaca, mā hevaṁ, ānanda, avaca:
“Don’t say that Ānanda! Don’t say that

‘khuddakanagarakaṁ ujjaṅgalanagarakaṁ sākhānagarakan’ti.
this is a little hamlet, a jungle hamlet, a branch hamlet.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

Rañño, ānanda, mahāsudassanassa ayaṁ kusinārā kusāvatī nāma rājadhānī ahosi.
His capital was this Kusinārā, which at the time was named Kusāvatī.

puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena.
It stretched for twelve leagues from east to west, and seven leagues from north to south.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

Seyyathāpi, ānanda, devānaṁ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;
It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiñca, seyyathidaṁ—
Kusāvatī was never free of ten sounds by day or night, namely:

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena

sammasaddena pāṇitāḷasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.
the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

Gaccha tvaṁ, ānanda, kusināraṁ pavisitvā kosinārakānaṁ mallānaṁ ārocehi:
Go, Ānanda, into Kusinārā and inform the Mallas:

‘ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.
Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Mā pacchā vippaṭisārino ahuvattha—
Don’t regret it later, thinking:

amhākañca no gāmakkhette tathāgatassa parinibbānaṁ ahosi, na mayaṁ labhimhā pacchime kāle tathāgataṁ dassanāyā’”ti.
‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṁ pāvisi.
“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. Mallānaṁvandanā

33. The Mallas Pay Homage

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

Atha kho āyasmā ānando yena kosinārakānaṁ mallānaṁ sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā kosinārakānaṁ mallānaṁ ārocesi:
Ānanda went up to them, and announced:

“ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
“This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.
Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Mā pacchā vippaṭisārino ahuvattha:
Don’t regret it later, thinking:

‘amhākañca no gāmakkhette tathāgatassa parinibbānaṁ ahosi, na mayaṁ labhimhā pacchime kāle tathāgataṁ dassanāyā’”ti.
‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

Idamāyasmato ānandassa vacanaṁ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti vivaṭṭanti:
When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī”ti.
“Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!”

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṁ mallānaṁ sālavanaṁ yenāyasmā ānando tenupasaṅkamiṁsu.
Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

Atha kho āyasmato ānandassa etadahosi:
Then Ānanda thought,

“sace kho ahaṁ kosinārake malle ekamekaṁ bhagavantaṁ vandāpessāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṁ ratti vibhāyissati.
“If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light.

Yannūnāhaṁ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṁ vandāpeyyaṁ:
I’d better separate them family by family and then have them pay homage, saying:

‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī’”ti.
‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’”

Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṁ vandāpesi:
And so that’s what he did.

“itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti.

Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṁ vandāpesi.
So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. Subhaddaparibbājakavatthu

34. On Subhadda the Wanderer

Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṁ paṭivasati.
Now at that time a wanderer named Subhadda was residing near Kusinārā.

Assosi kho subhaddo paribbājako:
He heard that

“ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissatī”ti.
on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished.

Atha kho subhaddassa paribbājakassa etadahosi:
He thought:

“sutaṁ kho pana metaṁ paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.
‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.
And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

Atthi ca me ayaṁ kaṅkhādhammo uppanno,
This state of uncertainty has come up in me.

evaṁ pasanno ahaṁ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’”ti.
I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

Atha kho subhaddo paribbājako yena upavattanaṁ mallānaṁ sālavanaṁ, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,

“sutaṁ metaṁ, bho ānanda, paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.
‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.
And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

Atthi ca me ayaṁ kaṅkhādhammo uppanno—
This state of uncertainty has come up in me.

evaṁ pasanno ahaṁ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’ti.
I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.

Sādhāhaṁ, bho ānanda, labheyyaṁ samaṇaṁ gotamaṁ dassanāyā”ti.
Master Ānanda, please let me see the ascetic Gotama.”

Evaṁ vutte, āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca:
When he had spoken, Ānanda said,

“alaṁ, āvuso subhadda, mā tathāgataṁ viheṭhesi, kilanto bhagavā”ti.
“Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

Dutiyampi kho subhaddo paribbājako …pe…
For a second time,

tatiyampi kho subhaddo paribbājako āyasmantaṁ ānandaṁ etadavoca:
and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

“sutaṁ metaṁ, bho ānanda, paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.

Atthi ca me ayaṁ kaṅkhādhammo uppanno—

evaṁ pasanno ahaṁ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’ti.

Sādhāhaṁ, bho ānanda, labheyyaṁ samaṇaṁ gotamaṁ dassanāyā”ti.

Tatiyampi kho āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca:

“alaṁ, āvuso subhadda, mā tathāgataṁ viheṭhesi, kilanto bhagavā”ti.

Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṁ imaṁ kathāsallāpaṁ.
The Buddha heard that discussion between Ānanda and Subhadda.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
He said to Ānanda,

“alaṁ, ānanda, mā subhaddaṁ vāresi, labhataṁ, ānanda, subhaddo tathāgataṁ dassanāya.
“Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.

Yaṁ kiñci maṁ subhaddo pucchissati, sabbaṁ taṁ aññāpekkhova pucchissati, no vihesāpekkho.
For whatever he asks me, he will only be looking for understanding, not trouble.

Yañcassāhaṁ puṭṭho byākarissāmi, taṁ khippameva ājānissatī”ti.
And he will quickly understand any answer I give to his question.”

Atha kho āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca:
So Ānanda said to the wanderer Subhadda,

“gacchāvuso subhadda, karoti te bhagavā okāsan”ti.
“Go, Reverend Subhadda, the Buddha is taking the time for you.”

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho subhaddo paribbājako bhagavantaṁ etadavoca:
Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā

bahujanassa,
“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people.

seyyathidaṁ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belaṭṭhaputto, nigaṇṭho nāṭaputto,
Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

sabbete sakāya paṭiññāya abbhaññiṁsu, sabbeva na abbhaññiṁsu, udāhu ekacce abbhaññiṁsu, ekacce na abbhaññiṁsū”ti?
According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Alaṁ, subhadda, tiṭṭhatetaṁ:
“Enough, Subhadda, let that be.

‘sabbete sakāya paṭiññāya abbhaññiṁsu, sabbeva na abbhaññiṁsu, udāhu ekacce abbhaññiṁsu, ekacce na abbhaññiṁsū’ti.

Dhammaṁ te, subhadda, desessāmi;
I shall teach you the Dhamma.

taṁ suṇāhi sādhukaṁ manasikarohi, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.
“Yes, sir,” Subhadda replied.

Bhagavā etadavoca:
The Buddha said this:

“Yasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati.
“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true ascetic found, no second ascetic, no third ascetic, and no fourth ascetic.

Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati.
In whatever teaching and training the noble eightfold path is found, there is a true ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

Imasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.
In this teaching and training the noble eightfold path is found. Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuñño loko arahantehi assāti.
Were these mendicants to practice well, the world would not be empty of perfected ones.

Ekūnatiṁso vayasā subhadda,
I was twenty-nine years of age, Subaddha,

Yaṁ pabbajiṁ kiṅkusalānuesī;
when I went forth to discover what is skillful.

Vassāni paññāsa samādhikāni,
It’s been over fifty years

> **Yato ahaṁ pabbajito subhadda;**
> since I went forth.
>
> **Ñāyassa dhammassa padesavattī,**
> I am the one who points out the proper teaching:
>
> **Ito bahiddhā samaṇopi natthi.**
> Outside of here there is no true ascetic.

Dutiyopi samaṇo natthi.

Tatiyopi samaṇo natthi.

Catutthopi samaṇo natthi.

Suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuñño loko arahantehi assā”ti.
Were these mendicants to practice well, the world would not be empty of perfected ones.”

Evaṁ vutte, subhaddo paribbājako bhagavantaṁ etadavoca:
When he had spoken, Subhadda said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, subhadda, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya.
“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhantā pabbajjaṁ ākaṅkhantā upasampadaṁ cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya. Ahaṁ cattāri vassāni parivasissāmi, catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.
“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Ānanda,

“tenahānanda, subhaddaṁ pabbājehī”ti.

“Well then, Ānanda, give Subhadda the going forth.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho subhaddo paribbājako āyasmantaṁ ānandaṁ etadavoca:
Then Subhadda said to Ānanda,

“lābhā vo, āvuso ānanda; suladdhaṁ vo, āvuso ānanda,
“You’re so fortunate, Reverend Ānanda, so very fortunate,

ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.
to be anointed here in the Teacher’s presence as his pupil!”

Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti—tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā subhaddo arahataṁ ahosi.

And Venerable Subhadda became one of the perfected.

So bhagavato pacchimo sakkhisāvako ahosīti.
He was the last personal disciple of the Buddha.

Pañcamo bhāṇavāro.

35. Tathāgatapacchimavācā

35. The Buddha’s Last Words

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha addressed Venerable Ānanda:

“siyā kho panānanda, tumhākaṁ evamassa:
“Now, Ānanda, some of you might think:

‘atītasatthukaṁ pāvacanaṁ, natthi no satthā’ti.
‘The teacher’s dispensation has passed. Now we have no Teacher.’

Na kho panetaṁ, ānanda, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.
The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

Yathā kho panānanda, etarahi bhikkhū aññamaññaṁ āvusovādena samudācaranti, na kho mamaccayena evaṁ samudācaritabbaṁ.
After my passing, mendicants ought not address each other as ‘reverend’, as they do today.

Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.

A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’.

Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.
A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.
If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

Channassa, ānanda, bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti.
After my passing, give the prime punishment to the mendicant Channa.”

“Katamo pana, bhante, brahmadaṇḍo”ti?
“But sir, what is the prime punishment?”

“Channo, ānanda, bhikkhu yaṁ iccheyya, taṁ vadeyya.
“Channa may say what he likes,

So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitabbo”ti.
but the mendicants should not advise or instruct him.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:
“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahosi, na mayaṁ sakkhimhā bhagavantaṁ sammukhā paṭipucchitun’”ti.
‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Dutiyampi kho bhagavā …pe…
For a second time,

tatiyampi kho bhagavā bhikkhū āmantesi:
and a third time the Buddha addressed the mendicants:

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:
“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahosi, na mayaṁ sakkhimhā bhagavantaṁ sammukhā paṭipucchitun’”ti.
‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

Tatiyampi kho te bhikkhū tuṇhī ahesuṁ.
For a third time, the mendicants kept silent.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.
“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, evaṁ pasanno ahaṁ, bhante, imasmiṁ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.
“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Pasādā kho tvaṁ, ānanda, vadesi, ñāṇameva hettha, ānanda, tathāgatassa. Natthi imasmiṁ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.
“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.

Imesañhi, ānanda, pañcannaṁ bhikkhusatānaṁ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,
“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā appamādena sampādethā”ti.

‘Conditions fall apart. Persist with diligence.’”

Ayaṁ tathāgatassa pacchimā vācā.
These were the Realized One’s last words.

36. Parinibbutakathā
36. The Full Extinguishment

Atha kho bhagavā paṭhamaṁ jhānaṁ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji, catutthajjhānā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji, ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodhaṁ samāpajji.
Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Atha kho āyasmā ānando āyasmantaṁ anuruddhaṁ etadavoca:
Then Venerable Ānanda said to Venerable Anuruddha,

“parinibbuto, bhante anuruddha, bhagavā”ti.
“Venerable Anuruddha, has the Buddha become fully extinguished?”

“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodhaṁ samāpanno”ti.
“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji, ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji, catutthajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamaṁ jhānaṁ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.
Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṁsanako salomahaṁso. Devadundubhiyo ca phaliṁsu.
When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

“Sabbeva nikkhipissanti,
“All creatures in this world

bhūtā loke samussayaṁ;
must lay down this bag of bones.

Yattha etādiso satthā,
For even a Teacher such as this,

loke appaṭipuggalo;
unrivaled in the world,

Tathāgato balappatto,
the Realized One, attained to power,

sambuddho parinibbuto”ti.
the Buddha became fully extinguished.”

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

“Aniccā vata saṅkhārā,
“Oh! Conditions are impermanent,

uppādavayadhammino;
their nature is to rise and fall;

Uppajjitvā nirujjhanti,
having arisen, they cease;

tesaṁ vūpasamo sukho”ti.
their stilling is true bliss.”

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:
When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“Nāhu assāsapassāso,
“There was no more breathing

ṭhitacittassa tādino;
for the poised one of steady heart.

Anejo santimārabbha,
Imperturbable, committed to peace,

yaṁ kālamakarī muni.
the sage has done his time.

Asallīnena cittena,
He put up with painful feelings

vedanaṁ ajjhavāsayi;
without flinching.

Pajjotasseva nibbānaṁ,
The liberation of his heart

vimokkho cetaso ahū”ti.
was like the extinguishing of a lamp.”

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

“Tadāsi yaṁ bhiṁsanakaṁ,
“Then there was terror!

tadāsi lomahaṁsanaṁ;
Then they had goosebumps!

> **Sabbākāravarūpete,**
> When the Buddha, endowed with all fine qualities,
>
> **sambuddhe parinibbute”ti.**
> became fully extinguished.”

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti vivaṭṭanti, “atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:
But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṁ kutettha labbhā”ti.
“Conditions are impermanent. How could it possibly be otherwise?”

Atha kho āyasmā anuruddho bhikkhū āmantesi:
Then Anuruddha addressed the mendicants:

“alaṁ, āvuso, mā socittha mā paridevittha.
“Enough, reverends, do not grieve or lament.

Nanu etaṁ, āvuso, bhagavatā paṭikacceva akkhātaṁ:
Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, āvuso, labbhā. ‘Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjī’ti, netaṁ ṭhānaṁ vijjati.
How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

Devatā, āvuso, ujjhāyantī”ti.
The deities are complaining.”

“Kathaṁbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī”ti?
“But sir, what kind of deities are you thinking of?”

“Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito’ti.
‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!’

Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito’ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:
But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṁ kutettha labbhā’”ti.

‘Conditions are impermanent. How could it possibly be otherwise?’”

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṁ rattāvasesaṁ dhammiyā kathāya vītināmesuṁ.
Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Atha kho āyasmā anuruddho āyasmantaṁ ānandaṁ āmantesi:
Then Anuruddha said to Ānanda,

“gacchāvuso ānanda, kusināraṁ pavisitvā kosinārakānaṁ mallānaṁ ārocehi:
“Go, Ānanda, into Kusinārā and inform the Mallas:

‘parinibbuto, vāseṭṭhā, bhagavā,
‘Vāseṭṭhas, the Buddha has become fully extinguished.

yassadāni kālaṁ maññathā’”ti.
Please come at your convenience.’”

“Evaṁ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya attadutiyo kusināraṁ pāvisi.
“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena.
Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

Atha kho āyasmā ānando yena kosinārakānaṁ mallānaṁ sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā kosinārakānaṁ mallānaṁ ārocesi:
Ānanda went up to them, and announced,

“parinibbuto, vāseṭṭhā, bhagavā,

“Vāseṭṭhas, the Buddha has become fully extinguished.

yassadāni kālaṁ maññathā”ti.
Please come at your convenience.”

Idamāyasmato ānandassa vacanaṁ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

37. Buddhasarīrapūjā

37. The Rites of Venerating the Buddha’s Corpse

Atha kho kosinārakā mallā purise āṇāpesuṁ:
Then the Mallas ordered their men,

“tena hi, bhaṇe, kusinārāyaṁ gandhamālañca sabbañca tāḷāvacaraṁ sannipātethā”ti.
“So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

Atha kho kosinārakā mallā gandhamālañca sabbañca tāḷāvacaraṁ pañca ca dussayugasatāni ādāya yena upavattanaṁ mallānaṁ sālavanaṁ, yena bhagavato sarīraṁ

tenupasaṅkamiṁsu; upasaṅkamitvā bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā ekadivasaṁ vītināmesuṁ.
Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha's corpse. They spent the day honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Atha kho kosinārakānaṁ mallānaṁ etadahosi:
Then they thought,

"ativikālo kho ajja bhagavato sarīraṁ jhāpetuṁ, sve dāni mayaṁ bhagavato sarīraṁ jhāpessāmā"ti.
"It's too late to cremate the Buddha's corpse today. Let's do it tomorrow."

Atha kho kosinārakā mallā bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā dutiyampi divasaṁ vītināmesuṁ, tatiyampi divasaṁ vītināmesuṁ, catutthampi divasaṁ vītināmesuṁ, pañcamampi divasaṁ vītināmesuṁ, chaṭṭhampi divasaṁ vītināmesuṁ.
But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Atha kho sattamaṁ divasaṁ kosinārakānaṁ mallānaṁ etadahosi:
Then on the seventh day they thought,

"mayaṁ bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṁ nagarassa haritvā bāhirena bāhiraṁ dakkhiṇato nagarassa bhagavato sarīraṁ jhāpessāmā"ti.

“Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayaṁ bhagavato sarīraṁ uccāressāmā”ti na sakkonti uccāretuṁ.
“We shall lift the Buddha’s corpse.” But they were unable to do so.

Atha kho kosinārakā mallā āyasmantaṁ anuruddhaṁ etadavocuṁ:
The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
“What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha’s corpse?”

‘mayaṁ bhagavato sarīraṁ uccāressāmā’ti na sakkonti uccāretun”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṁ adhippāyo, aññathā devatānaṁ adhippāyo”ti.
“Vāseṭṭhas, you have one plan, but the deities have a different one.”

“Kathaṁ pana, bhante, devatānaṁ adhippāyo”ti?
“But sir, what is the deities’ plan?”

“Tumhākaṁ kho, vāseṭṭhā, adhippāyo:
“You plan to

‘mayaṁ bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṁ nagarassa haritvā bāhirena bāhiraṁ dakkhiṇato nagarassa bhagavato sarīraṁ jhāpessāmā’ti;
carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town.

devatānaṁ kho, vāseṭṭhā, adhippāyo:
The deities plan to

‘mayaṁ bhagavato sarīraṁ dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā uttarena uttaraṁ nagarassa haritvā uttarena dvārena nagaraṁ pavesetvā majjhena majjhaṁ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ ettha bhagavato sarīraṁ jhāpessāmā’”ti.
carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Makuṭabandhana.”

“Yathā, bhante, devatānaṁ adhippāyo, tathā hotū”ti.
“Sir, let it be as the deities plan.”

Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭīrā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.
Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps.

Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṁ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā uttarena uttaraṁ nagarassa haritvā uttarena dvārena nagaraṁ pavesetvā

majjhena majjhaṁ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ ettha ca bhagavato sarīraṁ nikkhipiṁsu.
Then the deities and the Mallas of Kusinārā carried the Buddha's corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Makuṭabandhana.

Atha kho kosinārakā mallā āyasmantaṁ ānandaṁ etadavocuṁ:
Then the Mallas said to Anuruddha,

"kathaṁ mayaṁ, bhante ānanda, tathāgatassa sarīre paṭipajjāmā"ti?
"Sir, how do we proceed when it comes to the Realized One's corpse?"

"Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabban"ti.
"Proceed in the same way as they do for the corpse of a wheel-turning monarch."

"Kathaṁ pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjantī"ti?
"But how do they proceed with a wheel-turning monarch's corpse?"

"Rañño, vāseṭṭhā, cakkavattissa sarīraṁ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.
"They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya

doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā rañño cakkavattissa sarīraṁ jhāpenti.
In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

Cātumahāpathe rañño cakkavattissa thūpaṁ karonti.
They build a monument for the wheel-turning monarch at the crossroads.

Evaṁ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti.
That's how they proceed with a wheel-turning monarch's corpse.

Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabbaṁ.
Proceed in the same way with the Realized One's corpse.

Cātumahāpathe tathāgatassa thūpo kātabbo.
A monument for the Realized One is to be built at the crossroads.

Tattha ye mālaṁ vā gandhaṁ vā cuṇṇakaṁ vā āropessanti vā abhivādessanti vā cittaṁ vā pasādessanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāyā"ti.
When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

Atha kho kosinārakā mallā purise āṇāpesuṁ:
Then the Mallas ordered their men,

"tena hi, bhaṇe, mallānaṁ vihataṁ kappāsaṁ sannipātethā"ti.
"So then, my men, collect uncarded cotton."

Atha kho kosinārakā mallā bhagavato sarīraṁ ahatena vatthena veṭhetvā vihatena kappāsena veṭhesuṁ, vihatena kappāsena veṭhetvā ahatena vatthena veṭhesuṁ.
So the Mallas wrapped the Buddha's corpse,

Etena upāyena pañcahi yugasatehi bhagavato sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā bhagavato sarīraṁ citakaṁ āropesuṁ.
and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. Mahākassapattheravatthu

38. Mahākassapa's Arrival

Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṁ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṁ rukkhamūle nisīdi.
Then he left the road and sat at the root of a tree.

Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṁ gahetvā pāvaṁ addhānamaggappaṭipanno hoti.
Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā.

Addasā kho āyasmā mahākassapo taṁ ājīvakaṁ dūratova āgacchantaṁ, disvā taṁ ājīvakaṁ etadavoca:
Mahākassapa saw him coming off in the distance and said to him,

"apāvuso, amhākaṁ satthāraṁ jānāsī"ti?
"Reverend, might you know about our Teacher?"

“Āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo.
“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished.

Tato me idaṁ mandāravapupphaṁ gahitan”ti.
From there I picked up this Flame Tree flower.”

Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:
But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṁ kutettha labbhā”ti.
“Conditions are impermanent. How could it possibly be otherwise?”

Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṁ parisāyaṁ nisinno hoti.
Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly.

Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca:
He said to those mendicants,

“alaṁ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṁ tena mahāsamaṇena. Upaddutā ca homa:
“Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic harassing us:

‘idaṁ vo kappati, idaṁ vo na kappatī’ti.
‘This is allowable for you; this is not allowable for you.’

Idāni pana mayaṁ yaṁ icchissāma, taṁ karissāma, yaṁ na icchissāma, na taṁ karissāmā”ti.
Well, now we shall do what we want and not do what we don’t want.”

Atha kho āyasmā mahākassapo bhikkhū āmantesi:
Then Venerable Mahākassapa addressed the mendicants,

“alaṁ, āvuso, mā socittha, mā paridevittha.
“Enough, reverends, do not grieve or lament.

Nanu etaṁ, āvuso, bhagavatā paṭikacceva akkhātaṁ:
Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, āvuso, labbhā. ‘Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ tathāgatassāpi sarīraṁ mā palujjī’ti, netaṁ ṭhānaṁ vijjatī”ti.
How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?”

Tena kho pana samayena cattāro mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayaṁ bhagavato citakaṁ āḷimpessāmā”ti na sakkonti āḷimpetuṁ.
“We shall light the Buddha’s funeral pyre.” But they were unable to do so.

Atha kho kosinārakā mallā āyasmantaṁ anuruddhaṁ etadavocuṁ:
The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
“What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha’s funeral pyre?”

‘mayaṁ bhagavato citakaṁ āḷimpessāmā’ti na sakkonti āḷimpetun”ti?

“Aññathā kho, vāseṭṭhā, devatānaṁ adhippāyo”ti.
“Vāseṭṭhas, the deities have a different plan.”

“Kathaṁ pana, bhante, devatānaṁ adhippāyo”ti?
“But sir, what is the deities’ plan?”

“Devatānaṁ kho, vāseṭṭhā, adhippāyo:
“The deities’ plan is this:

‘ayaṁ āyasmā mahākassapo pāvāya kusināraṁ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissatī’”ti.
The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Yathā, bhante, devatānaṁ adhippāyo, tathā hotū”ti.
“Sir, let it be as the deities plan.”

Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṁsaṁ cīvaraṁ katvā

añjaliṁ paṇāmetvā tikkhattuṁ citakaṁ padakkhiṇaṁ katvā bhagavato pāde sirasā vandi.
Then Venerable Mahākassapa came to the Mallian shrine named Makuṭabandhana at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha’s feet.

Tānipi kho pañcabhikkhusatāni ekaṁsaṁ cīvaraṁ katvā añjaliṁ paṇāmetvā tikkhattuṁ citakaṁ padakkhiṇaṁ katvā bhagavato pāde sirasā vandiṁsu.
And the five hundred mendicants did likewise.

Vandite ca panāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.
And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

Jhāyamānassa kho pana bhagavato sarīrassa yaṁ ahosi chavīti vā cammanti vā maṁsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

sarīrāneva avasissiṁsu.
Only the relics remained.

Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi;
It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found.

evameva bhagavato sarīrassa jhāyamānassa yaṁ ahosi chavīti vā cammanti vā maṁsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
In the same way, when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

sarīrāneva avasissiṁsu.
Only the relics remained.

Tesañca pañcannaṁ dussayugasatānaṁ dveva dussāni na ḍayhiṁsu yañca sabbaabbhantarimaṁ yañca bāhiraṁ.
And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost.

Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṁ nibbāpesi.
But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky,

Udakasālatopi abbhunnamitvā bhagavato citakaṁ nibbāpesi.
by water dripping from the sal trees,

Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṁ nibbāpesuṁ.
and by the Mallas’ fragrant water.

Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṁ sandhāgāre sattipañjaraṁ karitvā dhanupākāraṁ parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi sakkariṁsu garuṁ kariṁsu mānesuṁ pūjesuṁ.
Then the Mallas made a cage of spears for the Buddha’s relics in the meeting hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Sarīradhātuvibhajana

39. Distributing the Relics

Assosi kho rājā māgadho ajātasattu vedehiputto:
King Ajātasattu of Magadha heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṁ mallānaṁ dūtaṁ pāhesi:
He sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṁ bhāgaṁ, ahampi bhagavato sarīrānaṁ thūpañca mahañca karissāmī”ti.
“The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

Assosuṁ kho vesālikā licchavī:
The Licchavis of Vesālī also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho vesālikā licchavī kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho kapilavatthuvāsī sakyā:
The Sakyans of Kapilavatthu also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho kapilavatthuvāsī sakyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavā amhākaṁ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was our foremost relative. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho allakappakā bulayo:
The Bulas of Allakappa also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho allakappakā bulayo kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho rāmagāmakā koḷiyā:
The Koḷiyans of Rāmagāma also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho rāmagāmakā koḷiyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and

conduct a memorial service.”

Assosi kho veṭṭhadīpako brāhmaṇo:
The brahmin of Veṭhadīpa also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṁ mallānaṁ dūtaṁ pāhesi:
He sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṁ bhāgaṁ, ahampi bhagavato sarīrānaṁ thūpañca mahañca karissāmī”ti.
“The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

Assosuṁ kho pāveyyakā mallā:
The Mallas of Pāvā also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho pāveyyakā mallā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Evaṁ vutte, kosinārakā mallā te saṅghe gaṇe etadavocuṁ:

When they had spoken, the Mallas of Kusinārā said to those various groups:

“bhagavā amhākaṁ gāmakkhette parinibbuto, na mayaṁ dassāma bhagavato sarīrānaṁ bhāgan”ti.
“The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

Evaṁ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:
Then Doṇa the brahmin said to those various groups:

“Suṇantu bhonto mama ekavācaṁ,
“Hear, sirs, a single word from me.

Amhāka buddho ahu khantivādo;
Our Buddha’s teaching was acceptance.

Na hi sādhu yaṁ uttamapuggalassa,
It would not be good to fight over

Sarīrabhāge siyā sampahāro.
a share of the supreme person’s relics.

Sabbeva bhonto sahitā samaggā,
Let us make eight portions, good sirs,

Sammodamānā karomaṭṭhabhāge;
rejoicing in unity and harmony.

Vitthārikā hontu disāsu thūpā,
Let there be monuments far and wide,

Bahū janā cakkhumato pasannā”ti.
so many folk may gain faith in the Seer!”

“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṁ savibhattaṁ vibhajāhī”ti.
“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“Evaṁ, bho”ti kho doṇo brāhmaṇo tesaṁ saṅghānaṁ gaṇānaṁ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṁ suvibhattaṁ vibhajitvā te saṅghe gaṇe etadavoca:
“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

“imaṁ me bhonto tumbaṁ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti.
“Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.”

Adaṁsu kho te doṇassa brāhmaṇassa tumbaṁ.
So they gave Doṇa the urn.

Assosuṁ kho pippalivaniyā moriyā:
The Moras of Pippalivana heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho pippalivaniyā moriyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

“Natthi bhagavato sarīrānaṁ bhāgo, vibhattāni bhagavato sarīrāni.
“There is no portion of the Buddha’s relics left, they have already been portioned out.

Ito aṅgāraṁ harathā”ti.

Here, take the embers.”

Te tato aṅgāraṁ hariṁsu.
So they took the embers.

40. Dhātuthūpapūjā
40. Venerating the Relics

Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīrānaṁ thūpañca mahañca akāsi.
Then King Ajātasattu of Magadha,

Vesālikāpi licchavī vesāliyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Licchavis of Vesālī,

Kapilavatthuvāsīpi sakyā kapilavatthusmiṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Sakyans of Kapilavatthu,

Allakappakāpi bulayo allakappe bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Bulas of Allakappa,

Rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Koḷiyans of Rāmagāma,

Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīrānaṁ thūpañca mahañca akāsi.
the brahmin of Veṭhadīpa,

Pāveyyakāpi mallā pāvāyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Mallas of Pāvā,

Kosinārakāpi mallā kusinārāyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Mallas of Kusinārā,

Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi.
the brahmin Doṇa,

Pippalivaniyāpi moriyā pippalivane aṅgārānaṁ thūpañca mahañca akaṁsu.
and the Moriyas of Pippalivana built monuments for them and conducted memorial services.

Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.
Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers.

Evametaṁ bhūtapubbanti.
That is how it was in those days.

Aṭṭhadoṇaṁ cakkhumato sarīraṁ,
There were eight shares of the Seer’s relics.

Sattadoṇaṁ jambudīpe mahenti;
Seven were worshipped throughout India.

Ekañca doṇaṁ purisavaruttamassa,
But one share of the most excellent of men

Rāmagāme nāgarājā maheti.
was worshipped in Rāmagāma by a dragon king.

Ekāhi dāṭhā tidivehi pūjitā,
One tooth is venerated by the gods of the Three and Thirty,

Ekā pana gandhārapure mahīyati;
and one is worshipped in the city of Gandhāra;

Kāliṅgarañño vijite punekaṁ,
another one in the realm of the Kaliṅga King,

Ekaṁ pana nāgarājā maheti.
and one is worshipped by a dragon king.

Tasseva tejena ayaṁ vasundharā,

Through their glory this rich earth

Āyāgaseṭṭhehi mahī alaṅkatā;
is adorned with the best of offerings.

Evaṁ imaṁ cakkhumato sarīraṁ,
Thus the Seer’s corpse

Susakkataṁ sakkatasakkatehi.
is well honored by the honorable.

Devindanāgindanarindapūjito,
It’s venerated by lords of gods, dragons, and spirits;

Manussindaseṭṭhehi tatheva pūjito;
and likewise venerated by the finest lords of men.

Taṁ vandatha pañjalikā labhitvā,
Honor it with joined palms when you get the chance,

Buddho have kappasatehi dullabhoti.
for a Buddha is rare even in a hundred eons.

Cattālīsa samā dantā,
Altogether forty even teeth,

kesā lomā ca sabbaso;
and the body hair and head hair,

Devā hariṁsu ekekaṁ,
were carried off individually by gods

cakkavāḷaparamparāti.
across the universe.

Mahāparinibbānasuttaṁ niṭṭhitaṁ tatiyaṁ.

17. Mahāsudassanasutta

King Mahāsudassana

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati upavattane mallānaṁ sālavane antarena yamakasālānaṁ parinibbānasamaye.
At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“mā, bhante, bhagavā imasmiṁ khuddakanagarake ujjaṅgalanagarake sākhānagarake parinibbāyi.
“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

Santi, bhante, aññāni mahānagarāni.
There are other great cities such as

Seyyathidaṁ—campā, rājagahaṁ, sāvatthi, sāketaṁ, kosambī, bārāṇasī;
Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares.

ettha bhagavā parinibbāyatu.
Let the Buddha become fully extinguished there.

Ettha bahū khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā, te tathāgatassa sarīrapūjaṁ karissantī”ti.
There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Mā hevaṁ, ānanda, avaca; mā hevaṁ, ānanda, avaca:
“Don’t say that, Ānanda! Don’t say that

‘khuddakanagarakaṁ ujjaṅgalanagarakaṁ sākhānagarakan’ti.
this is a little hamlet, a jungle hamlet, a branch hamlet.

1. Kusāvatīrājadhānī

1. The Capital City of Kusāvatī

Bhūtapubbaṁ, ānanda, rājā mahāsudassano nāma ahosi khattiyo muddhāvasitto cāturanto vijitāvī janapadatthāvariyappatto.
Once upon a time there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country.

Rañño, ānanda, mahāsudassanassa ayaṁ kusinārā kusāvatī nāma rājadhānī ahosi.
His capital was this Kusinārā, which at the time was named Kusāvatī.

Puratthimena ca pacchimena ca dvādasayojanāni āyāmena, uttarena ca dakkhiṇena ca sattayojanāni vitthārena.
It stretched for twelve leagues from east to west, and seven leagues from north to south.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

Seyyathāpi, ānanda, devānaṁ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;
It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiñca, seyyathidaṁ—
Kusāvatī was never free of ten sounds by day or night, namely:

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena pāṇitāḷasaddena 'asnātha pivatha khādathā'ti dasamena saddena.
the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, 'Eat, drink, be merry!' as the tenth.

Kusāvatī, ānanda, rājadhānī sattahi pākārehi parikkhittā ahosi.
Kusāvatī was encircled by seven ramparts:

Eko pākāro sovaṇṇamayo, eko rūpiyamayo, eko veḷuriyamayo, eko phalikamayo, eko lohitaṅkamayo, eko masāragallamayo, eko sabbaratanamayo.
one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

Kusāvatiyā, ānanda, rājadhāniyā catunnaṁ vaṇṇānaṁ dvārāni ahesuṁ.
It had four gates,

Ekaṁ dvāraṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Ekekasmiṁ dvāre satta satta esikā nikhātā ahesuṁ tiporisaṅgā tiporisanikhātā dvādasaporisā ubbedhena.
At each gate there were seven pillars, three fathoms deep and four fathoms high,

Ekā esikā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Kusāvatī, ānanda, rājadhānī sattahi tālapantīhi parikkhittā ahosi.
It was surrounded by seven rows of palm trees,

Ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi, rūpiyamayāni pattāni ca phalāni ca.
The golden palms had trunks of gold, and leaves and fruits of silver.

Rūpiyamayassa tālassa rūpiyamayo khandho ahosi, sovaṇṇamayāni pattāni ca phalāni ca.
The silver palms had trunks of silver, and leaves and fruits of gold.

Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi, phalikamayāni pattāni ca phalāni ca.
The beryl palms had trunks of beryl, and leaves and fruits of crystal.

Phalikamayassa tālassa phalikamayo khandho ahosi, veḷuriyamayāni pattāni ca phalāni ca.

The crystal palms had trunks of crystal, and leaves and fruits of beryl.

Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi, masāragallamayāni pattāni ca phalāni ca.
The ruby palms had trunks of ruby, and leaves and fruits of emerald.

Masāragallamayassa tālassa masāragallamayo khandho ahosi, lohitaṅkamayāni pattāni ca phalāni ca.
The emerald palms had trunks of emerald, and leaves and fruits of ruby.

Sabbaratanamayassa tālassa sabbaratanamayo khandho ahosi, sabbaratanamayāni pattāni ca phalāni ca.
The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

Tāsaṁ kho panānanda, tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tāsaṁ tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.

Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tāsaṁ tālapantīnaṁ vāteritānaṁ saddena paricāresuṁ.
And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

2. Sattaratanasamannāgata

2. The Seven Treasures

2.1. Cakkaratana

2.1. The Wheel Treasure

Rājā, ānanda, mahāsudassano sattahi ratanehi samannāgato ahosi catūhi ca iddhīhi.
King Mahāsudassana possessed seven treasures and four blessings.

Katamehi sattahi?
What seven?

Idhānanda, rañño mahāsudassanassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa
On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath.

dibbaṁ cakkaratanaṁ pāturahosi sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ.
And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

Disvā rañño mahāsudassanassa etadahosi:
Seeing this, the king thought,

‘sutaṁ kho pana metaṁ: “yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ pātubhavati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ, so hoti rājā cakkavattī”ti.
‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṁ nu kho ahaṁ rājā cakkavattī’ti.
Am I then a wheel-turning monarch?’

Atha kho, ānanda, rājā mahāsudassano uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā vāmena hatthena suvaṇṇabhiṅkāraṁ gahetvā dakkhiṇena hatthena cakkaratanaṁ abbhukkiri:
Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying:

‘pavattatu bhavaṁ cakkaratanaṁ, abhivijinātu bhavaṁ cakkaratanan’ti.
‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Atha kho taṁ, ānanda, cakkaratanaṁ puratthimaṁ disaṁ pavatti, anvadeva rājā mahāsudassano saddhiṁ caturaṅginiyā senāya, yasmiṁ kho panānanda, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā mahāsudassano vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho panānanda, puratthimāya disāya paṭirājāno, te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the eastern quarter came to him and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā mahāsudassano evamāha:
The king said,

‘pāṇo na hantabbo, adinnaṁ na ādātabbaṁ, kāmesu micchā na caritabbā, musā na bhaṇitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho panānanda, puratthimāya disāya paṭirājāno, te rañño mahāsudassanassa anuyantā ahesuṁ.
And so the opposing rulers of the eastern quarter became his vassals.

Atha kho taṁ, ānanda, cakkaratanaṁ puratthimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā dakkhiṇaṁ disaṁ pavatti …pe…
Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. …

dakkhiṇaṁ samuddaṁ ajjhogāhetvā paccuttaritvā pacchimaṁ disaṁ pavatti …pe…
Having plunged into the southern ocean and emerged again, it rolled towards the west. …

pacchimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā uttaraṁ disaṁ pavatti, anvadeva rājā mahāsudassano saddhiṁ caturaṅginiyā senāya.
Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

Yasmiṁ kho panānanda, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā mahāsudassano vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho panānanda, uttarāya disāya paṭirājāno, te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the northern quarter came to him and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā mahāsudassano evamāha:
The king said,

‘pāṇo na hantabbo, adinnaṁ na ādātabbaṁ, kāmesu micchā na caritabbā, musā na bhaṇitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho panānanda, uttarāya disāya paṭirājāno, te rañño mahāsudassanassa anuyantā ahesuṁ.
And so the opposing rulers of the northern quarter became his vassals.

Atha kho taṁ, ānanda, cakkaratanaṁ samuddapariyantaṁ pathaviṁ abhivijinitvā kusāvatiṁ rājadhāniṁ paccāgantvā rañño mahāsudassanassa antepuradvāre atthakaraṇapamukhe akkhāhataṁ maññe aṭṭhāsi rañño mahāsudassanassa antepuraṁ upasobhayamānaṁ.
And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital of Kusāvatī. There it stood still by the gate to Mahāsudassana’s royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

Rañño, ānanda, mahāsudassanassa evarūpaṁ cakkaratanaṁ pāturahosi.
Such is the wheel-treasure that appeared to King Mahāsudassana.

2.2. Hatthiratana

2.2. The Elephant Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa hatthiratanaṁ pāturahosi
Next, the elephant-treasure appeared to King Mahāsudassana.

sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā.
It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.

Taṁ disvā rañño mahāsudassanassa cittaṁ pasīdi:
Seeing him, the king was impressed,

‘bhaddakaṁ vata bho hatthiyānaṁ, sace damathaṁ upeyyā’ti.
‘This would truly be a fine elephant vehicle, if he would submit to taming.’

Atha kho taṁ, ānanda, hatthiratanaṁ—seyyathāpi nāma gandhahatthājāniyo dīgharattaṁ suparidanto; evameva damathaṁ upagacchi.
Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva hatthiratanaṁ vīmaṁsamāno pubbaṇhasamayaṁ abhiruhitvā samuddapariyantaṁ pathaviṁ anuyāyitvā kusāvatiṁ rājadhāniṁ paccāgantvā pātarāsamakāsi.
Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Rañño, ānanda, mahāsudassanassa evarūpaṁ hatthiratanaṁ pāturahosi.
Such is the elephant-treasure that appeared to King Mahāsudassana.

2.3. Assaratana

2.3. The Horse-Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa assaratanaṁ pāturahosi
Next, the horse-treasure appeared to King Mahāsudassana.

sabbaseto kāḷasīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā.
It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.

Taṁ disvā rañño mahāsudassanassa cittaṁ pasīdi:
Seeing him, the king was impressed,

‘bhaddakaṁ vata bho assayānaṁ sace damathaṁ upeyyā’ti.
‘This would truly be a fine horse vehicle, if he would submit to taming.’

Atha kho taṁ, ānanda, assaratanaṁ seyyathāpi nāma bhaddo assājāniyo dīgharattaṁ suparidanto; evameva damathaṁ upagacchi.
Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva assaratanaṁ vīmaṁsamāno pubbaṇhasamayaṁ abhiruhitvā samuddapariyantaṁ pathaviṁ anuyāyitvā kusāvatiṁ rājadhāniṁ paccāgantvā pātarāsamakāsi.
Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Rañño, ānanda, mahāsudassanassa evarūpaṁ assaratanaṁ pāturahosi.
Such is the horse-treasure that appeared to King Mahāsudassana.

2.4. Maṇiratana

2.4. The Jewel Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa maṇiratanaṁ pāturahosi.
Next, the jewel-treasure appeared to King Mahāsudassana.

So ahosi maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno.
It was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

Tassa kho panānanda, maṇiratanassa ābhā samantā yojanaṁ phuṭā ahosi.
And the radiance of that jewel spread all-round for a league.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva maṇiratanaṁ vīmaṁsamāno caturaṅginiṁ senaṁ sannayhitvā maṇiṁ dhajaggaṁ āropetvā rattandhakāratimisāya pāyāsi.
Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.

Ye kho panānanda, samantā gāmā ahesuṁ, te tenobhāsena kammante payojesuṁ divāti maññamānā.
Then the villagers around them set off to work, thinking that it was day.

Rañño, ānanda, mahāsudassanassa evarūpaṁ maṇiratanaṁ pāturahosi.
Such is the jewel-treasure that appeared to King Mahāsudassana.

2.5. Itthiratana

2.5. The Woman Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa itthiratanaṁ pāturahosi
Next, the woman-treasure appeared to King Mahāsudassana.

abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithūlā nātikāḷikā nāccodātā atikkantā mānusivaṇṇaṁ appattā dibbavaṇṇaṁ.
She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching divine beauty.

Tassa kho panānanda, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.
And her touch was like a tuft of cotton-wool or kapok.

Tassa kho panānanda, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni.
When it was cool her limbs were warm, and when it was warm her limbs were cool.

Tassa kho panānanda, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho.
The fragrance of sandal floated from her body, and lotus from her mouth.

Taṁ kho panānanda, itthiratanaṁ rañño mahāsudassanassa pubbuṭṭhāyinī ahosi pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī.
She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely.

Taṁ kho panānanda, itthiratanaṁ rājānaṁ mahāsudassanaṁ manasāpi no aticari, kuto pana kāyena.
The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed.

Rañño, ānanda, mahāsudassanassa evarūpaṁ itthiratanaṁ pāturahosi.
Such is the woman-treasure that appeared to King Mahāsudassana.

2.6. Gahapatiratana

2.6. The Householder Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa gahapatiratanaṁ pāturahosi.
Next, the householder-treasure appeared to King Mahāsudassana.

Tassa kammavipākajaṁ dibbacakkhu pāturahosi yena nidhiṁ passati sassāmikampi assāmikampi.
The power of clairvoyance manifested in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

So rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāha:
He approached the king and said,

‘appossukko tvaṁ, deva, hohi, ahaṁ te dhanena dhanakaraṇīyaṁ karissāmī’ti.
‘Relax, sire. I will take care of the treasury.’

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva gahapatiratanaṁ vīmaṁsamāno nāvaṁ abhiruhitvā majjhe gaṅgāya nadiyā sotaṁ ogāhitvā gahapatiratanaṁ etadavoca:
Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,

‘attho me, gahapati, hiraññasuvaṇṇenā’ti.
‘Householder, I need gold coins and bullion.’

‘Tena hi, mahārāja, ekaṁ tīraṁ nāvā upetū’ti.
‘Well then, great king, draw the boat up to one shore.’

‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti.
‘It’s right here, householder, that I need gold coins and bullion.’

Atha kho taṁ, ānanda, gahapatiratanaṁ ubhohi hatthehi udakaṁ omasitvā pūraṁ hiraññasuvaṇṇassa kumbhiṁ uddharitvā rājānaṁ mahāsudassanaṁ etadavoca:
Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king,

‘alamettāvatā, mahārāja, katamettāvatā, mahārāja, pūjitamettāvatā, mahārājā’ti?
‘Is this sufficient, great king? Has enough been done, great king, enough offered?’

Rājā mahāsudassano evamāha:
The king said,

‘alamettāvatā, gahapati, katamettāvatā, gahapati, pūjitamettāvatā, gahapatī’ti.
‘That is sufficient, householder. Enough has been done, enough offered.’

Rañño, ānanda, mahāsudassanassa evarūpaṁ gahapatiratanaṁ pāturahosi.
Such is the householder-treasure that appeared to King Mahāsudassana.

2.7. Pariṇāyakaratana

2.7. The Counselor Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa pariṇāyakaratanaṁ pāturahosi
Next, the counselor-treasure appeared to King Mahāsudassana.

paṇḍito viyatto medhāvī paṭibalo rājānaṁ mahāsudassanaṁ upayāpetabbaṁ upayāpetuṁ, apayāpetabbaṁ apayāpetuṁ, ṭhapetabbaṁ ṭhapetuṁ.
He was astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be

dismissed, and retain who should be retained.

So rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāha:
He approached the king and said,

‘appossukko tvaṁ, deva, hohi, ahamanusāsissāmī’ti.
‘Relax, sire. I shall issue instructions.’

Rañño, ānanda, mahāsudassanassa evarūpaṁ pariṇāyakaratanaṁ pāturahosi.
Such is the counselor-treasure that appeared to King Mahāsudassana.

Rājā, ānanda, mahāsudassano imehi sattahi ratanehi samannāgato ahosi.
These are the seven treasures possessed by King Mahāsudassana.

3. Catuiddhisamannāgata

3. The Four Blessings

Rājā, ānanda, mahāsudassano catūhi iddhīhi samannāgato ahosi.
King Mahāsudassana possessed four blessings.

Katamāhi catūhi iddhīhi?
And what are the four blessings?

Idhānanda, rājā mahāsudassano abhirūpo ahosi dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.
He was attractive, good-looking, lovely, of surpassing beauty, more so than other people.

Rājā, ānanda, mahāsudassano imāya paṭhamāya iddhiyā samannāgato ahosi.

This is the first blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano dīghāyuko ahosi ciraṭṭhitiko ativiya aññehi manussehi.
Furthermore, he was long-lived, more so than other people.

Rājā, ānanda, mahāsudassano imāya dutiyāya iddhiyā samannāgato ahosi.
This is the second blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano appābādho ahosi appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi.
Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other people.

Rājā, ānanda, mahāsudassano imāya tatiyāya iddhiyā samannāgato ahosi.
This is the third blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṁ piyo ahosi manāpo.
Furthermore, he was as dear and beloved to the brahmins and householders

Seyyathāpi, ānanda, pitā puttānaṁ piyo hoti manāpo;
as a father is to his children.

evameva kho, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṁ piyo ahosi manāpo.

Raññopi, ānanda, mahāsudassanassa brāhmaṇagahapatikā piyā ahesuṁ manāpā.
And the brahmins and householders were as dear to the king

Seyyathāpi, ānanda, pitu puttā piyā honti manāpā;
as children are to their father.

evameva kho, ānanda, raññopi mahāsudassanassa brāhmaṇagahapatikā piyā ahesuṁ manāpā.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano caturaṅginiyā senāya uyyānabhūmiṁ niyyāsi.
Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park.

Atha kho, ānanda, brāhmaṇagahapatikā rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
Then the brahmins and householders went up to him and said,

‘ataramāno, deva, yāhi, yathā taṁ mayaṁ cirataraṁ passeyyāmā’ti.
‘Slow down, Your Majesty, so we may see you longer!’

Rājāpi, ānanda, mahāsudassano sārathiṁ āmantesi:
And the king addressed his charioteer,

‘ataramāno, sārathi, rathaṁ pesehi, yathā ahaṁ brāhmaṇagahapatike cirataraṁ passeyyan’ti.
‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’

Rājā, ānanda, mahāsudassano imāya catutthiyā iddhiyā samannāgato ahosi.
This is the fourth blessing.

Rājā, ānanda, mahāsudassano imāhi catūhi iddhīhi samannāgato ahosi.
These are the four blessings possessed by King Mahāsudassana.

4. Dhammapāsādapokkharaṇī

4. Lotus Ponds in the Palace of Principle

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsu tālantarikāsu dhanusate dhanusate pokkharaṇiyo māpeyyan’ti.
‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’

Māpesi kho, ānanda, rājā mahāsudassano tāsu tālantarikāsu dhanusate dhanusate pokkharaṇiyo.
So that’s what he did.

Tā kho panānanda, pokkharaṇiyo catunnaṁ vaṇṇānaṁ iṭṭhakāhi citā ahesuṁ—
The lotus ponds were lined with tiles of four colors,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Tāsu kho panānanda, pokkharaṇīsu cattāri cattāri sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ,
And four flights of stairs of four colors descended into each lotus pond,

ekaṁ sopānaṁ sovaṇṇamayaṁ ekaṁ rūpiyamayaṁ ekaṁ veḷuriyamayaṁ ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ, phalikamayā sūciyo ca uṇhīsañca.

The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ, veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Tā kho panānanda, pokkharaṇiyo dvīhi vedikāhi parikkhittā ahesuṁ ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
Those lotus ponds were surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver balustrades had posts of silver, and banisters and finials of gold.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsu pokkharaṇīsu evarūpaṁ mālaṁ ropāpeyyaṁ uppalaṁ padumaṁ kumudaṁ puṇḍarīkaṁ sabbotukaṁ sabbajanassa anāvaṭan’ti.
‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’

Ropāpesi kho, ānanda, rājā mahāsudassano tāsu pokkharaṇīsu evarūpaṁ mālaṁ uppalaṁ padumaṁ kumudaṁ puṇḍarīkaṁ sabbotukaṁ sabbajanassa anāvaṭaṁ.
So that’s what he did.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:

Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsaṁ pokkharaṇīnaṁ tīre nhāpake purise ṭhapeyyaṁ, ye āgatāgataṁ janaṁ nhāpessantī’ti.
‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’

Ṭhapesi kho, ānanda, rājā mahāsudassano tāsaṁ pokkharaṇīnaṁ tīre nhāpake purise, ye āgatāgataṁ janaṁ nhāpesuṁ.
So that’s what he did.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsaṁ pokkharaṇīnaṁ tīre evarūpaṁ dānaṁ paṭṭhapeyyaṁ—
‘Why don’t I set up charities on the banks of the lotus ponds,

annaṁ annaṭṭhikassa, pānaṁ pānaṭṭhikassa, vatthaṁ vatthaṭṭhikassa, yānaṁ yānaṭṭhikassa, sayanaṁ sayanaṭṭhikassa, itthiṁ itthiṭṭhikassa, hiraññaṁ hiraññaṭṭhikassa, suvaṇṇaṁ suvaṇṇaṭṭhikassā’ti.
so that those in need of food, drink, clothes, vehicles, beds, women, gold, or silver can get what they need?’

Paṭṭhapesi kho, ānanda, rājā mahāsudassano tāsaṁ pokkharaṇīnaṁ tīre evarūpaṁ dānaṁ—
So that’s what he did.

annaṁ annaṭṭhikassa, pānaṁ pānaṭṭhikassa, vatthaṁ vatthaṭṭhikassa, yānaṁ yānaṭṭhikassa, sayanaṁ sayanaṭṭhikassa, itthiṁ itthiṭṭhikassa, hiraññaṁ hiraññaṭṭhikassa, suvaṇṇaṁ suvaṇṇaṭṭhikassa.

Atha kho, ānanda, brāhmaṇagahapatikā pahūtaṁ sāpateyyaṁ ādāya rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
Then the brahmins and householders came to the king bringing abundant wealth and said,

‘idaṁ, deva, pahūtaṁ sāpateyyaṁ devaññeva uddissa ābhataṁ, taṁ devo paṭiggaṇhatū’ti.
‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘Alaṁ, bho, mamapidaṁ pahūtaṁ sāpateyyaṁ dhammikena balinā abhisaṅkhataṁ, tañca vo hotu, ito ca bhiyyo harathā’ti.
‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

Te raññā paṭikkhittā ekamantaṁ apakkamma evaṁ samacintesuṁ:
When the king turned them down, they withdrew to one side to think up a plan,

‘na kho etaṁ amhākaṁ patirūpaṁ, yaṁ mayaṁ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.
‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

Yannūna mayaṁ rañño mahāsudassanassa nivesanaṁ māpeyyāmā’ti.
Why don’t we build a home for King Mahāsudassana?’

Te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
They went up to the king and said,

‘nivesanaṁ te, deva, māpessāmā’ti.
‘We shall have a home built for you, sire!’

Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhāvena.
King Mahāsudassana consented in silence.

Atha kho, ānanda, sakko devānamindo rañño mahāsudassanassa cetasā cetoparivitakkamaññāya vissakammaṁ devaputtaṁ āmantesi:

And then Sakka, lord of gods, knowing what the king was thinking, addressed the god Vissakamma,

‘ehi tvaṁ, samma vissakamma, rañño mahāsudassanassa nivesanaṁ māpehi dhammaṁ nāma pāsādan’ti.
‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

‘Evaṁ, bhaddantavā’ti kho, ānanda, vissakammo devaputto sakkassa devānamindassa paṭissutvā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—devesu tāvatiṁsesu antarahito rañño mahāsudassanassa purato pāturahosi.
‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the Thirty-Three and appeared in front of King Mahāsudassana.

Atha kho, ānanda, vissakammo devaputto rājānaṁ mahāsudassanaṁ etadavoca:
Vissakamma said to the king,

‘nivesanaṁ te, deva, māpessāmi dhammaṁ nāma pāsādan’ti.
‘I shall build a palace named Principle as a home for you, sire.’

Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhāvena.
King Mahāsudassana consented in silence.

Māpesi kho, ānanda, vissakammo devaputto rañño mahāsudassanassa nivesanaṁ dhammaṁ nāma pāsādaṁ.
And so that’s what Vissakamma did.

Dhammo, ānanda, pāsādo puratthimena pacchimena ca yojanaṁ āyāmena ahosi. Uttarena dakkhiṇena ca aḍḍhayojanaṁ vitthārena.
The Palace of Principle stretched for a league from east to west, and half a league from north to south.

Dhammassa, ānanda, pāsādassa tiporisaṁ uccatarena vatthu citaṁ ahosi catunnaṁ vaṇṇānaṁ iṭṭhakāhi—
It was lined with tiles of four colors, three fathoms high,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Dhammassa, ānanda, pāsādassa caturāsītithambhasahassāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had 84,000 pillars of four colors,

eko thambho sovaṇṇamayo, eko rūpiyamayo, eko veḷuriyamayo, eko phalikamayo.
made of gold, silver, beryl, and crystal.

Dhammo, ānanda, pāsādo catunnaṁ vaṇṇānaṁ phalakehi santhato ahosi—
It was covered with panels of four colors,

ekaṁ phalakaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Dhammassa, ānanda, pāsādassa catuvīsati sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had twenty-four staircases of four colors,

ekaṁ sopānaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.

The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ phalikamayā sūciyo ca uṇhīsañca.
The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Dhamme, ānanda, pāsāde caturāsītikūṭāgārasahassāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had 84,000 chambers of four colors,

ekaṁ kūṭāgāraṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamaye kūṭāgāre rūpiyamayo pallaṅko paññatto ahosi, rūpiyamaye kūṭāgāre sovaṇṇamayo pallaṅko paññatto ahosi, veḷuriyamaye kūṭāgāre dantamayo pallaṅko paññatto ahosi, phalikamaye kūṭāgāre sāramayo pallaṅko paññatto ahosi.
In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of beryl; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood.

Sovaṇṇamayassa kūṭāgārassa dvāre rūpiyamayo tālo ṭhito ahosi, tassa rūpiyamayo khandho sovaṇṇamayāni pattāni ca phalāni ca.
At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold.

Rūpiyamayassa kūṭāgārassa dvāre sovaṇṇamayo tālo ṭhito ahosi, tassa sovaṇṇamayo khandho, rūpiyamayāni pattāni ca phalāni ca.

At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver.

Veḷuriyamayassa kūṭāgārassa dvāre phalikamayo tālo ṭhito ahosi, tassa phalikamayo khandho, veḷuriyamayāni pattāni ca phalāni ca.
At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl.

Phalikamayassa kūṭāgārassa dvāre veḷuriyamayo tālo ṭhito ahosi, tassa veḷuriyamayo khandho, phalikamayāni pattāni ca phalāni ca.
At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayaṁ tālavanaṁ māpeyyaṁ, yattha divāvihāraṁ nisīdissāmī’ti.
‘Why don’t I build a grove of golden palm trees at the door to the great foyer, where I can sit for the day?’

Māpesi kho, ānanda, rājā mahāsudassano mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayaṁ tālavanaṁ, yattha divāvihāraṁ nisīdi.
So that’s what he did.

Dhammo, ānanda, pāsādo dvīhi vedikāhi parikkhitto ahosi, ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
The Palace of Principle was surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver balustrades had posts of silver, and banisters and finials of gold.

Dhammo, ānanda, pāsādo dvīhi kiṅkiṇikajālehi parikkhitto ahosi —
The Palace of Principle was surrounded by two nets of bells,

ekaṁ jālaṁ sovaṇṇamayaṁ ekaṁ rūpiyamayaṁ.
made of gold and silver.

Sovaṇṇamayassa jālassa rūpiyamayā kiṅkiṇikā ahesuṁ, rūpiyamayassa jālassa sovaṇṇamayā kiṅkiṇikā ahesuṁ.
The golden net had bells of silver, and the silver net had bells of gold.

Tesaṁ kho panānanda, kiṅkiṇikajālānaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti, vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tesaṁ kiṅkiṇikajālānaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.

Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tesaṁ kiṅkiṇikajālānaṁ vāteritānaṁ saddena paricāresuṁ.
And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

Niṭṭhito kho panānanda, dhammo pāsādo duddikkho ahosi musati cakkhūni.

When it was finished, the palace was hard to look at, dazzling to the eyes,

Seyyathāpi, ānanda, vassānaṁ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno duddikkho hoti musati cakkhūni;
like the sun rising in a clear and cloudless sky in the last month of the rainy season.

evameva kho, ānanda, dhammo pāsādo duddikkho ahosi musati cakkhūni.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ dhammassa pāsādassa purato dhammaṁ nāma pokkharaṇiṁ māpeyyan’ti.
‘Why don’t I build a lotus pond named Principle in front of the palace?’

Māpesi kho, ānanda, rājā mahāsudassano dhammassa pāsādassa purato dhammaṁ nāma pokkharaṇiṁ.
So that’s what he did.

Dhammā, ānanda, pokkharaṇī puratthimena pacchimena ca yojanaṁ āyāmena ahosi, uttarena dakkhiṇena ca aḍḍhayojanaṁ vitthārena.
The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south.

Dhammā, ānanda, pokkharaṇī catunnaṁ vaṇṇānaṁ iṭṭhakāhi citā ahosi—
It was lined with tiles of four colors,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Dhammāya, ānanda, pokkharaṇiyā catuvīsati sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had twenty-four staircases of four colors,

ekaṁ sopānaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ phalikamayā sūciyo ca uṇhīsañca.
The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Dhammā, ānanda, pokkharaṇī dvīhi vedikāhi parikkhittā ahosi—ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
It was surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.

The silver balustrades had posts of silver, and banisters and finials of gold.

Dhammā, ānanda, pokkharaṇī sattahi tālapantīhi parikkhittā ahosi—
It was surrounded by seven rows of palm trees,

ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi rūpiyamayāni pattāni ca phalāni ca.
The golden palms had trunks of gold, and leaves and fruits of silver.

Rūpiyamayassa tālassa rūpiyamayo khandho ahosi sovaṇṇamayāni pattāni ca phalāni ca.
The silver palms had trunks of silver, and leaves and fruits of gold.

Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi phalikamayāni pattāni ca phalāni ca.
The beryl palms had trunks of beryl, and leaves and fruits of crystal.

Phalikamayassa tālassa phalikamayo khandho ahosi veḷuriyamayāni pattāni ca phalāni ca.
The crystal palms had trunks of crystal, and leaves and fruits of beryl.

Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi masāragallamayāni pattāni ca phalāni ca.
The ruby palms had trunks of ruby, and leaves and fruits of emerald.

Masāragallamayassa tālassa masāragallamayo khandho ahosi lohitaṅkamayāni pattāni ca phalāni ca.
The emerald palms had trunks of emerald, and leaves and fruits of ruby.

Sabbaratanamayassa tālassa sabbaratanamayo khandho ahosi, sabbaratanamayāni pattāni ca phalāni ca.
The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

Tāsaṁ kho panānanda, tālapantīnaṁ vāteritānaṁ saddo ahosi, vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tāsaṁ tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.

Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tāsaṁ tālapantīnaṁ vāteritānaṁ saddena paricāresuṁ.
And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

Niṭṭhite kho panānanda, dhamme pāsāde niṭṭhitāya dhammāya ca pokkharaṇiyā rājā mahāsudassano ‘ye tena samayena samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā’, te sabbakāmehi santappetvā dhammaṁ pāsādaṁ abhiruhi.
When the palace and its lotus pond were finished, King Mahāsudassana served those who were reckoned as true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle.

Paṭhamabhāṇavāro.

5. Jhānasampatti

5. Attaining Absorption

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘kissa nu kho me idaṁ kammassa phalaṁ kissa kammassa vipāko, yenāhaṁ etarahi evaṁmahiddhiko evaṁmahānubhāvo’ti?
‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘tiṇṇaṁ kho me idaṁ kammānaṁ phalaṁ tiṇṇaṁ kammānaṁ vipāko, yenāhaṁ etarahi evaṁmahiddhiko evaṁmahānubhāvo, seyyathidaṁ—
‘It is the fruit and result of three kinds of deeds:

dānassa damassa saṁyamassā’ti.
giving, self-control, and restraint.’

Atha kho, ānanda, rājā mahāsudassano yena mahāviyūhaṁ kūṭāgāraṁ tenupasaṅkami; upasaṅkamitvā mahāviyūhassa kūṭāgārassa dvāre ṭhito udānaṁ udānesi:
Then he went to the great foyer, stood at the door, and expressed this heartfelt sentiment:

‘tiṭṭha, kāmavitakka, tiṭṭha, byāpādavitakka, tiṭṭha, vihiṁsāvitakka.
‘Stop here, sensual, malicious, and cruel thoughts—

Ettāvatā, kāmavitakka, ettāvatā, byāpādavitakka, ettāvatā, vihiṁsāvitakkā’ti.
no further!’

Atha kho, ānanda, rājā mahāsudassano mahāviyūhaṁ kūṭāgāraṁ pavisitvā sovaṇṇamaye pallaṅke nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja vihāsi.
Then he entered the great foyer and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihāsi.
As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca vihāsi, sato ca sampajāno sukhañca kāyena paṭisaṁvedesi, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja vihāsi.
And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihāsi.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Atha kho, ānanda, rājā mahāsudassano mahāviyūhā kūṭāgārā nikkhamitvā sovaṇṇamayaṁ kūṭāgāraṁ pavisitvā rūpiyamaye pallaṅke nisinno
Then King Mahāsudassana left the great foyer and entered the golden chamber, where he sat on the golden couch.

mettāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi. Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
He meditated spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
He meditated spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi. Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

6. Caturāsītinagarasahassādi

6. Of All Cities

Rañño, ānanda, mahāsudassanassa caturāsīti nagarasahassāni ahesuṁ kusāvatīrājadhānippamukhāni;
King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvatī foremost.

caturāsīti pāsādasahassāni ahesuṁ dhammapāsādappamukhāni;
He had 84,000 palaces, with the Palace of Principle foremost.

caturāsīti kūṭāgārasahassāni ahesuṁ mahāviyūhakūṭāgārappamukhāni;
He had 84,000 chambers, with the great foyer foremost.

caturāsīti pallaṅkasahassāni ahesuṁ sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni;
He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

caturāsīti nāgasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni;
He had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath foremost.

caturāsīti assasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni;
He had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud foremost.

caturāsīti rathasahassāni ahesuṁ sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni

paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni;
He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting, with the chariot named Triumph foremost.

caturāsīti maṇisahassāni ahesuṁ maṇiratanappamukhāni;
He had 84,000 jewels, with the jewel-treasure foremost.

caturāsīti itthisahassāni ahesuṁ subhaddādevippamukhāni;
He had 84,000 women, with Queen Subhaddā foremost.

caturāsīti gahapatisahassāni ahesuṁ gahapatiratanappamukhāni;
He had 84,000 householders, with the householder-treasure foremost.

caturāsīti khattiyasahassāni ahesuṁ anuyantāni pariṇāyakaratanappamukhāni;
He had 84,000 aristocrat vassals, with the counselor-treasure foremost.

caturāsīti dhenusahassāni ahesuṁ duhasandanāni kaṁsūpadhāraṇāni;
He had 84,000 milk-cows with silken reins and bronze pails.

caturāsīti vatthakoṭisahassāni ahesuṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ;
He had 8,400,000,000 fine cloths of linen, silk, wool, and cotton.

rañño, ānanda, mahāsudassanassa caturāsīti thālipākasahassāni ahesuṁ sāyaṁ pātaṁ bhattābhihāro abhihariyittha.
He had 84,000 servings of food, which were presented to him as offerings in the morning and evening.

Tena kho panānanda, samayena rañño mahāsudassanassa caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti.

Now at that time his 84,000 royal elephants came to attend on him in the morning and evening.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘imāni kho me caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti, yannūna vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgaccheyyun’ti.
‘What if instead half of the elephants took turns to attend on me at the end of each century?’

Atha kho, ānanda, rājā mahāsudassano pariṇāyakaratanaṁ āmantesi:
He instructed the counselor-treasure to do this, and so it was done.

‘imāni kho me, samma pariṇāyakaratana, caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti, tena hi, samma pariṇāyakaratana, vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgacchantū’ti.

‘Evaṁ, devā’ti kho, ānanda, pariṇāyakaratanaṁ rañño mahāsudassanassa paccassosi.

Atha kho, ānanda, rañño mahāsudassanassa aparena samayena vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgamaṁsu.

7. Subhaddādeviupasaṅkamana

7. The Visit of Queen Subhaddā

Atha kho, ānanda, subhaddāya deviyā bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena etadahosi:

Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought,

‘ciraṁ diṭṭho kho me rājā mahāsudassano. Yannūnāhaṁ rājānaṁ mahāsudassanaṁ dassanāya upasaṅkameyyan’ti.
‘It is long since I have seen the king. Why don’t I go to see him?’

Atha kho, ānanda, subhaddā devī itthāgāraṁ āmantesi:
So the queen addressed the ladies of the harem,

‘etha tumhe sīsāni nhāyatha pītāni vatthāni pārupatha.
‘Come, bathe your heads and dress in yellow.

Ciraṁ diṭṭho no rājā mahāsudassano, rājānaṁ mahāsudassanaṁ dassanāya upasaṅkamissāmā’ti.
It is long since we saw the king, and we shall go to see him.’

‘Evaṁ, ayye’ti kho, ānanda, itthāgāraṁ subhaddāya deviyā paṭissutvā sīsāni nhāyitvā pītāni vatthāni pārupitvā yena subhaddā devī tenupasaṅkami.
‘Yes, ma’am,’ replied the ladies of the harem. They did as she asked and returned to the queen.

Atha kho, ānanda, subhaddā devī pariṇāyakaratanaṁ āmantesi:
Then the queen addressed the counselor-treasure,

‘kappehi, samma pariṇāyakaratana, caturaṅginiṁ senaṁ, ciraṁ diṭṭho no rājā mahāsudassano, rājānaṁ mahāsudassanaṁ dassanāya upasaṅkamissāmā’ti.
‘Dear counselor-treasure, please ready the army with four divisions. It is long since we saw the king, and we shall go to see him.’

‘Evaṁ, devī’ti kho, ānanda, pariṇāyakaratanaṁ subhaddāya deviyā paṭissutvā caturaṅginiṁ senaṁ kappāpetvā subhaddāya deviyā paṭivedesi:
‘Yes, my queen,’ he replied, and did as he was asked. He informed the queen,

‘kappitā kho, devi, caturaṅginī senā,
‘My queen, the army with four divisions is ready,

yassadāni kālaṁ maññasī’ti.
please go at your convenience.’

Atha kho, ānanda, subhaddā devī caturaṅginiyā senāya saddhiṁ itthāgārena yena dhammo pāsādo tenupasaṅkami; upasaṅkamitvā dhammaṁ pāsādaṁ abhiruhitvā yena mahāviyūhaṁ kūṭāgāraṁ tenupasaṅkami.
Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the great foyer,

Upasaṅkamitvā mahāviyūhassa kūṭāgārassa dvārabāhaṁ ālambitvā aṭṭhāsi.
where she stood leaning against a door-post.

Atha kho, ānanda, rājā mahāsudassano saddaṁ sutvā:
Hearing them, the king thought,

‘kiṁ nu kho mahato viya janakāyassa saddo’ti mahāviyūhā kūṭāgārā nikkhamanto addasa subhaddaṁ deviṁ dvārabāhaṁ ālambitvā ṭhitaṁ, disvāna subhaddaṁ deviṁ etadavoca:
‘What’s that, it sounds like a big crowd!’ Coming out of the foyer he saw Queen Subhaddā leaning against a door-post and said to her,

‘ettheva, devi, tiṭṭha mā pāvisī’ti.
‘Please stay there, my queen, don’t enter in here.’

Atha kho, ānanda, rājā mahāsudassano aññataraṁ purisaṁ āmantesi:
Then he addressed a certain man,

‘ehi tvaṁ, ambho purisa, mahāviyūhā kūṭāgārā sovaṇṇamayaṁ pallaṅkaṁ nīharitvā sabbasovaṇṇamaye tālavane paññapehī’ti.
‘Come, mister, bring the golden couch from the great foyer and set it up in the golden palm grove.’

‘Evaṁ, devā’ti kho, ānanda, so puriso rañño mahāsudassanassa paṭissutvā mahāviyūhā kūṭāgārā sovaṇṇamayaṁ pallaṅkaṁ nīharitvā sabbasovaṇṇamaye tālavane paññapesi.
‘Yes, Your Majesty,’ that man replied, and did as he was asked.

Atha kho, ānanda, rājā mahāsudassano dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno.
The king laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Atha kho, ānanda, subhaddāya deviyā etadahosi:
Then Queen Subhaddā thought,

‘vippasannāni kho rañño mahāsudassanassa indriyāni, parisuddho chavivaṇṇo pariyodāto, mā heva kho rājā mahāsudassano kālamakāsī’ti rājānaṁ mahāsudassanaṁ etadavoca:
‘The king’s faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!’ She said to him,

‘Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
‘Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Arouse desire for these! Take an interest in life!’

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And she likewise urged the king to live on by taking an interest in all his possessions as described above.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.

Ettha, deva, chandaṁ janehi, jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti itthisahassāni itthiratanappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.

Ettha, deva, chandaṁ janehi, jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohī'ti.

Evaṁ vutte, ānanda, rājā mahāsudassano subhaddaṁ deviṁ etadavoca:
When the queen had spoken, the king said to her,

'Dīgharattaṁ kho maṁ tvaṁ, devi, iṭṭhehi kantehi piyehi manāpehi samudācarittha;
'For a long time, my queen, you have spoken to me with loving, desirable, pleasant, and agreeable words.

atha ca pana maṁ tvaṁ pacchime kāle aniṭṭhehi akantehi appiyehi amanāpehi samudācarasī'ti.
And yet in my final hour, your words are undesirable, unpleasant, and disagreeable!'

'Kathaṁ carahi taṁ, deva, samudācarāmī'ti?
'Then how exactly, Your Majesty, am I to speak to you?'

'Evaṁ kho maṁ tvaṁ, devi, samudācara:
'Like this, my queen:

“sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṁ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriyā, garahitā ca sāpekkhassa kālaṅkiriyā.
“Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Give up desire for these! Take no interest in life!”’

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And so on for all the king’s possessions.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni

valāhakaassarājappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti itthisahassāni subhaddādevippamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsī”’ti.

Evaṁ vutte, ānanda, subhaddā devī parodi assūni pavattesi.
When the king had spoken, Queen Subhaddā cried and burst out in tears.

Atha kho, ānanda, subhaddā devī assūni puñchitvā rājānaṁ mahāsudassanaṁ etadavoca:
Wiping away her tears, the queen said to the king:

‘Sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṁ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriyā, garahitā ca sāpekkhassa kālaṅkiriyā.
‘Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Give up desire for these! Take no interest in life!’

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And she continued, listing all the king’s possessions.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.

Ettha, deva, chandaṁ pajaha, jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti itthisahassāni itthiratanappamukhāni.

Ettha, deva, chandaṁ pajaha, jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsī'ti.

8. Brahmalokūpagama

8. Rebirth in the Brahmā Realm

Atha kho, ānanda, rājā mahāsudassano na cirasseva kālamakāsi.
Not long after that, King Mahāsudassana passed away.

Seyyathāpi, ānanda, gahapatissa vā gahapatiputtassa vā manuññaṁ bhojanaṁ bhuttāvissa bhattasammado hoti; evameva kho, ānanda, rañño mahāsudassanassa māraṇantikā vedanā ahosi.
And the feeling he had close to death was like a householder or their child falling asleep after eating a delectable meal.

Kālaṅkato ca, ānanda, rājā mahāsudassano sugatiṁ brahmalokaṁ upapajji.
When he passed away King Mahāsudassana was reborn in a good place, a Brahmā realm.

Rājā, ānanda, mahāsudassano caturāsīti vassasahassāni kumārakīḷaṁ kīḷi.
Ānanda, King Mahāsudassana played children's games for 84,000 years.

Caturāsīti vassasahassāni oparajjaṁ kāresi.
He ruled as viceroy for 84,000 years.

Caturāsīti vassasahassāni rajjaṁ kāresi.
He ruled as king for 84,000 years.

Caturāsīti vassasahassāni gihibhūto dhamme pāsāde brahmacariyaṁ cari.
He led the spiritual life as a layman in the Palace of Principle for 84,000 years.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṁ maraṇā brahmalokūpago ahosi.
And having developed the four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Siyā kho panānanda, evamassa:
Now, Ānanda, you might think:

‘añño nūna tena samayena rājā mahāsudassano ahosī’ti,
‘Surely King Mahāsudassana must have been someone else at that time?’

na kho panetaṁ, ānanda, evaṁ daṭṭhabbaṁ. Ahaṁ tena samayena rājā mahāsudassano ahosiṁ.
But you should not see it like that. I myself was King Mahāsudassana at that time.

Mama tāni caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni, mama tāni caturāsīti pāsādasahassāni dhammapāsādappamukhāni, mama tāni caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni, mama tāni caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni, mama tāni caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni, mama tāni caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni

hemajālapaṭicchannāni valāhakaassarājappamukhāni, mama tāni caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni, mama tāni caturāsīti maṇisahassāni maṇiratanappamukhāni, mama tāni caturāsīti itthisahassāni subhaddādevippamukhāni, mama tāni caturāsīti gahapatisahassāni gahapatiratanappamukhāni, mama tāni caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni, mama tāni caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni, mama tāni caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ, mama tāni caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyittha.
Mine were the 84,000 cities, with the royal capital of Kusāvatī foremost. And mine were all the other possessions.

Tesaṁ kho panānanda, caturāsītinagarasahassānaṁ ekaññeva taṁ nagaraṁ hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ kusāvatī rājadhānī.
Of those 84,000 cities, I only stayed in one, the capital Kusāvatī.

Tesaṁ kho panānanda, caturāsīti pāsādasahassānaṁ ekoyeva so pāsādo hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ dhammo pāsādo.
Of those 84,000 mansions, I only dwelt in one, the Palace of Principle.

Tesaṁ kho panānanda, caturāsīti kūṭāgārasahassānaṁ ekaññeva taṁ kūṭāgāraṁ hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ mahāviyūhaṁ kūṭāgāraṁ.
Of those 84,000 chambers, I only dwelt in the great foyer.

Tesaṁ kho panānanda, caturāsīti pallaṅkasahassānaṁ ekoyeva so pallaṅko hoti, yaṁ tena samayena paribhuñjāmi yadidaṁ sovaṇṇamayo vā rūpiyamayo vā dantamayo vā sāramayo vā.

Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood.

Tesaṁ kho panānanda, caturāsīti nāgasahassānaṁ ekoyeva so nāgo hoti, yaṁ tena samayena abhiruhāmi yadidaṁ uposatho nāgarājā.
Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.

Tesaṁ kho panānanda, caturāsīti assasahassānaṁ ekoyeva so asso hoti, yaṁ tena samayena abhiruhāmi yadidaṁ valāhako assarājā.
Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.

Tesaṁ kho panānanda, caturāsīti rathasahassānaṁ ekoyeva so ratho hoti, yaṁ tena samayena abhiruhāmi yadidaṁ vejayantaratho.
Of those 84,000 chariots, I only rode one, the chariot named Triumph.

Tesaṁ kho panānanda, caturāsīti itthisahassānaṁ ekāyeva sā itthī hoti, yā tena samayena paccupaṭṭhāti khattiyānī vā vessinī vā.
Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.

Tesaṁ kho panānanda, caturāsīti vatthakoṭisahassānaṁ ekaṁyeva taṁ dussayugaṁ hoti, yaṁ tena samayena paridahāmi khomasukhumaṁ vā kappāsikasukhumaṁ vā koseyyasukhumaṁ vā kambalasukhumaṁ vā.
Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, or wool.

Tesaṁ kho panānanda, caturāsīti thālipākasahassānaṁ ekoyeva so thālipāko hoti, yato nāḷikodanaparamaṁ bhuñjāmi tadupiyañca sūpeyyaṁ.
Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

Passānanda, sabbete saṅkhārā atītā niruddhā vipariṇatā.
See, Ānanda! All those conditioned phenomena have passed, ceased, and perished.

Evaṁ aniccā kho, ānanda, saṅkhārā;
So impermanent are conditions,

evaṁ addhuvā kho, ānanda, saṅkhārā;
so unstable are conditions,

evaṁ anassāsikā kho, ānanda, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, ānanda, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccituṁ.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Chakkhattuṁ kho panāhaṁ, ānanda, abhijānāmi imasmiṁ padese sarīraṁ nikkhipitaṁ, tañca kho rājāva samāno cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato, ayaṁ sattamo sarīranikkhepo.
Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures.

Na kho panāhaṁ, ānanda, taṁ padesaṁ samanupassāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yattha tathāgato aṭṭhamaṁ sarīraṁ nikkhipeyyā”ti.
But Ānanda, I do not see any place in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Aniccā vata saṅkhārā,**
> “Oh! Conditions are impermanent,
>
> **uppādavayadhammino;**
> their nature is to rise and fall;
>
> **Uppajjitvā nirujjhanti,**
> having arisen, they cease;
>
> **tesaṁ vūpasamo sukho”ti.**
> their stilling is true bliss.”

Mahāsudassanasuttaṁ niṭṭhitaṁ catutthaṁ.

18. Janavasabhasutta

With Janavasabha

1. Nātikiyādibyākaraṇa

1. Declaring the Rebirths of People From Nādika and Elsewhere

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Tena kho pana samayena bhagavā parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:
Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vaṁsas, Kurus and Pañcālas, Macchas and Sūrasenas:

“asu amutra upapanno, asu amutra upapanno.
“This one was reborn here, while that one was reborn there.

Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Over fifty devotees in Nādika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
More than ninety devotees in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti.
In excess of five hundred devotees in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening."

Assosuṁ kho nātikiyā paricārakā:
When the devotees of Nādika heard about the Buddha's

"bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:

'asu amutra upapanno, asu amutra upapanno.

Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.

Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'"ti.

Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā.
answers to those questions, they were uplifted and overjoyed, full of rapture and happiness.

Assosi kho āyasmā ānando:
Venerable Ānanda heard of the Buddha’s statements and the Nādikans’ happiness.

“bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:

‘asu amutra upapanno, asu amutra upapanno.

Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.

Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti.

Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.

2. Ānandaparikathā

2. Ānanda’s Suggestion

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“ime kho panāpi ahesuṁ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.
“But there were also Magadhan devotees—many, and of long standing too—who have passed away.

Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.
You’d think that Aṅga and Magadha were empty of devotees who have passed away!

Te kho panāpi ahesuṁ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino.
But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics.

Te abbhatītā kālaṅkatā bhagavatā abyākatā;
The Buddha hasn’t declared their passing.

tesampissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.
It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Ayaṁ kho panāpi ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṁ negamānañceva jānapadānañca.
That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country.

Apissudaṁ manussā kittayamānarūpā viharanti:
People still sing his praises:

‘evaṁ no so dhammiko dhammarājā sukhāpetvā kālaṅkato, evaṁ mayaṁ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.
‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’

So kho panāpi ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.
He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics.

Apissudaṁ manussā evamāhaṁsu:
People say:

‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṁ kittayamānarūpo kālaṅkato’ti.
‘Until his dying day, King Bimbisāra sang the Buddha’s praises!’

So abbhatīto kālaṅkato bhagavatā abyākato.
The Buddha hasn’t declared his passing.

Tassapissa sādhu veyyākaraṇaṁ bahujano pasīdeyya, tato gaccheyya sugatiṁ.
It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Bhagavato kho pana sambodhi magadhesu.
Besides, the Buddha was awakened in Magadha;

Yattha kho pana bhagavato sambodhi magadhesu, kathaṁ tatra bhagavā māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya.
so why hasn’t he declared the rebirth of the Magadhan devotees?

Bhagavā ce kho pana māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;
If he fails to do so, they will be dejected.”

yena kho panassu dīnamanā māgadhakā paricārakā kathaṁ te bhagavā na byākareyyā”ti?

Idamāyasmā ānando māgadhake paricārake ārabbha eko raho anuvicintetvā rattiyā paccūsasamayaṁ paccuṭṭhāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ

abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying,

“sutaṁ metaṁ, bhante:

‘bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:

“asu amutra upapanno, asu amutra upapanno.

Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.

Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.

Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā”’ti.

Ime kho panāpi, bhante, ahesuṁ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.

Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.

Te kho panāpi, bhante, ahesuṁ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino, te abbhatītā kālaṅkatā bhagavatā abyākatā.

Tesampissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.

Ayaṁ kho panāpi, bhante, ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṁ negamānañceva jānapadānañca.

Apissudaṁ manussā kittayamānarūpā viharanti:

‘evaṁ no so dhammiko dhammarājā sukhāpetvā kālaṅkato.

Evaṁ mayaṁ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.

So kho panāpi, bhante, ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.

Apissudaṁ manussā evamāhaṁsu:

‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṁ kittayamānarūpo kālaṅkato’ti.

So abbhatīto kālaṅkato bhagavatā abyākato;

tassapissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.

Bhagavato kho pana, bhante, sambodhi magadhesu.

Yattha kho pana, bhante, bhagavato sambodhi magadhesu, kathaṁ tatra bhagavā māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya?

Bhagavā ce kho pana, bhante, māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;

yena kho panassu dīnamanā māgadhakā paricārakā kathaṁ te bhagavā na byākareyyā”ti.
“Why hasn’t the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected.”

Idamāyasmā ānando māgadhake paricārake ārabbha bhagavato sammukhā parikathaṁ katvā uṭṭhāyāsanā bhagavantaṁ

abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante āyasmante ānande pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya nātikaṁ piṇḍāya pāvisi.
Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nādika for alms.

Nātike piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā paññatte āsane nisīdi:
He wandered for alms in Nādika. After the meal, on his return from alms-round, he washed his feet and entered the brick house. He paid heed, paid attention, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking,

“gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.
“I shall know their destiny, where they are reborn in the next life.”

Addasā kho bhagavā māgadhake paricārake:
And he saw where they had been reborn.

“yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito giñjakāvasathā nikkhamitvā vihārapacchāyāyaṁ paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“upasantapadisso, bhante, bhagavā bhātiriva bhagavato mukhavaṇṇo vippasannattā indriyānaṁ.
“Sir, you look so serene; your face seems to shine owing to the clarity of your faculties.

Santena nūnajja, bhante, bhagavā vihārena vihāsī”ti?
Have you been abiding in a peaceful meditation today, sir?”

“Yadeva kho me tvaṁ, ānanda, māgadhake paricārake ārabbha sammukhā parikathaṁ katvā uṭṭhāyāsanā pakkanto, tadevāhaṁ nātike piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā paññatte āsane nisīdiṁ:
The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

‘gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā’ti.

Addasaṁ kho ahaṁ, ānanda, māgadhake paricārake ‘yaṅgatikā te bhavanto yaṁabhisamparāyā’ti.

3. Janavasabhayakkha

3. Janavasabha the Spirit

Atha kho, ānanda, antarahito yakkho saddamanussāvesi:
“Then, Ānanda an invisible spirit called out:

‘janavasabho ahaṁ, bhagavā;
‘I am Janavasabha, Blessed One!

janavasabho ahaṁ, sugatā’ti.
I am Janavasabha, Holy One!’

Abhijānāsi no tvaṁ, ānanda, ito pubbe evarūpaṁ nāmadheyyaṁ sutaṁ yadidaṁ janavasabho”ti?
Ānanda, do you recall having previously heard such a name as Janavasabha?”

“Na kho ahaṁ, bhante, abhijānāmi ito pubbe evarūpaṁ nāmadheyyaṁ sutaṁ yadidaṁ janavasabhoti, api ca me, bhante, lomāni haṭṭhāni ‘janavasabho’ti nāmadheyyaṁ sutvā.
“No, sir. But when I heard the word, I got goosebumps!

Tassa mayhaṁ, bhante, etadahosi:
I thought,

‘na hi nūna so orako yakkho bhavissati yadidaṁ evarūpaṁ nāmadheyyaṁ supaññattaṁ yadidaṁ janavasabho’”ti.
‘This must be no ordinary spirit to bear such an exalted name as Janavasabha.’”

“Anantarā kho, ānanda, saddapātubhāvā uḷāravaṇṇo me yakkho sammukhe pāturahosi.
“After making himself heard while invisible, Ānanda, a very beautiful spirit appeared in front of me.

Dutiyakampi saddamanussāvesi:
And for a second time he called out:

‘bimbisāro ahaṁ, bhagavā;
‘I am Bimbisāra, Blessed One!

bimbisāro ahaṁ, sugatāti.
I am Bimbisāra, Holy One!

Idaṁ sattamaṁ kho ahaṁ, bhante, vessavaṇassa mahārājassa sahabyataṁ upapajjāmi, so tato cuto manussarājā bhavituṁ

pahomi.
This is the seventh time I have been reborn in the company of the Great King Vessavaṇa. After passing away from there, I am now able to become a king of non-humans.

Ito satta tato satta,
Seven from here, seven from there—

saṁsārāni catuddasa;
fourteen transmigrations in all.

Nivāsamabhijānāmi,
That’s how many past lives

yattha me vusitaṁ pure.
I can recollect.

Dīgharattaṁ kho ahaṁ, bhante, avinipāto avinipātaṁ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāyā’”ti.
For a long time I’ve known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.’

“Acchariyamidaṁ āyasmato janavasabhassa yakkhassa, abbhutamidaṁ āyasmato janavasabhassa yakkhassa.
‘It’s incredible and amazing that you, the venerable spirit Janavasabha, should say:

‘Dīgharattaṁ kho ahaṁ, bhante, avinipāto avinipātaṁ sañjānāmī’ti ca vadesi, ‘āsā ca pana me santiṭṭhati sakadāgāmitāyā’ti ca vadesi, kutonidānaṁ panāyasmā janavasabho yakkho evarūpaṁ uḷāraṁ visesādhigamaṁ sañjānātī”ti?
“For a long time I’ve been aware that I won’t be reborn in the underworld” and also “But I still hope to become a once-returner.” But from what source do you know that you’ve achieved such a high distinction?’

“‘Na aññatra, bhagavā, tava sāsanā, na aññatra, sugata, tava sāsanā;
‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction!

yadagge ahaṁ, bhante, bhagavati ekantikato abhippasanno, tadagge ahaṁ, bhante, dīgharattaṁ avinipāto avinipātaṁ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāya.
From the day I had absolute devotion to the Buddha I have known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.

Idhāhaṁ, bhante, vessavaṇena mahārājena pesito virūḷhakassa mahārājassa santike kenacideva karaṇīyena addasaṁ bhagavantaṁ antarāmagge giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā nisinnaṁ:
Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka’s presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees.

“gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.

Anacchariyaṁ kho panetaṁ, bhante, yaṁ vessavaṇassa mahārājassa tassaṁ parisāyaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly.

“yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.

Tassa mayhaṁ, bhante, etadahosi:
It occurred to me,

“bhagavantañca dakkhāmi, idañca bhagavato ārocessāmī”ti.
“I shall see the Buddha and inform him of this.”

Ime kho me, bhante, dvepaccayā bhagavantaṁ dassanāya upasaṅkamituṁ.
These are the two reasons I’ve come to see the Buddha.

4. Devasabhā

4. The Council of the Gods

Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase vassūpanāyikāya puṇṇāya puṇṇamāya rattiyā kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā.
Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

Mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti.
A large assembly of gods was sitting all around, and the Four Great Kings were there.

Puratthimāya disāya dhataraṭṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;
The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods.

dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.
The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

Yadā, bhante, kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti. Idaṁ nesaṁ hoti āsanasmiṁ;
When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

atha pacchā amhākaṁ āsanaṁ hoti.
After that come our seats.

Ye te, bhante, devā bhagavati brahmacariyaṁ caritvā adhunūpapannā tāvatiṁsakāyaṁ, te aññe deve atirocanti vaṇṇena ceva yasasā ca.
Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory.

Tena sudaṁ, bhante, devā tāvatiṁsā attamanā honti pamuditā pītisomanassajātā:
The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying,

“dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā”ti.
“The heavenly hosts swell, while the demon hosts dwindle!”

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:
Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

“Modanti vata bho devā,
“The gods rejoice—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammataṁ.
and the natural excellence of the teaching;

Nave deve ca passantā,
and seeing the new gods,

vaṇṇavante yasassine;
so beautiful and glorious,

Sugatasmiṁ brahmacariyaṁ,
who have come here after leading

caritvāna idhāgate.
the spiritual life under the Buddha!

Te aññe atirocanti,
They outshine the others

vaṇṇena yasasāyunā;
in beauty, glory, and lifespan.

Sāvakā bhūripaññassa,
Here are the distinguished disciples

visesūpagatā idha.
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
Seeing this, they delight—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammatan”ti.
and the natural excellence of the teaching.”

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā
The gods of the Thirty-Three were even more uplifted and overjoyed at that, saying:

“dibbā vata, bho, kāyā paripūrenti, hāyanti asurakāyā”ti.
“The heavenly hosts swell, while the demon hosts dwindle!”

Atha kho, bhante, yenatthena devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, taṁ atthaṁ cintayitvā taṁ atthaṁ mantayitvā vuttavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti. Paccānusiṭṭhavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti,
Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

sakesu sakesu āsanesu ṭhitā avipakkantā.
And each stood at his own seat without departing.

Te vuttavākyā rājāno,
The Kings were instructed,

paṭiggayhānusāsaniṁ;
and heeded good advice.

Vippasannamanā santā,
With clear and peaceful minds,

aṭṭhaṁsu samhi āsaneti.
they stood by their own seats.

Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso pāturahosi atikkammeva devānaṁ devānubhāvaṁ.
Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

Atha kho, bhante, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

“yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati. Brahmuno hetaṁ pubbanimittaṁ pātubhāvāya yadidaṁ āloko sañjāyati obhāso pātubhavatī”ti.
“As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.”

Yathā nimittā dissanti,
As indicated by the signs,

brahmā pātubhavissati;
Brahmā will appear.

Brahmuno hetaṁ nimittaṁ,
For this is the sign of Brahmā:

obhāso vipulo mahāti.
a light vast and great.

5. Sanaṅkumārakathā

5. On Sanaṅkumāra

Atha kho, bhante, devā tāvatiṁsā yathāsakesu āsanesu nisīdiṁsu:
Then the gods of the Thirty-Three sat in their own seats, saying,

“obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.
“We shall find out what has caused that light, and having realized it we shall go to it.”

Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṁsu:
And the Four Great Kings did likewise.

“obhāsametaṁ ñassāma yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.

Idaṁ sutvā devā tāvatiṁsā ekaggā samāpajjiṁsu:
Hearing that, the gods of the Thirty-Three agreed in unison,

“obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.
“We shall find out what has caused that light, and having realized it we shall go to it.”

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, oḷārikaṁ attabhāvaṁ abhinimminitvā pātubhavati.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form.

Yo kho pana, bhante, brahmuno pakativaṇṇo anabhisambhavanīyo so devānaṁ tāvatiṁsānaṁ cakkhupathasmiṁ.
For the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

Seyyathāpi, bhante, sovaṇṇo viggaho mānusaṁ viggahaṁ atirocati;
as a golden statue outshines the human form.

evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, na tassaṁ parisāyaṁ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:
They all sit silently on their couches with their joined palms raised, thinking,

“yassadāni devassa pallaṅkaṁ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissatī”ti.
“Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.”

Yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ; uḷāraṁ so labhati devo somanassapaṭilābhaṁ.
And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, uḷāraṁ so labhati vedapaṭilābhaṁ, uḷāraṁ so labhati somanassapaṭilābhaṁ;
like a king on the day of his coronation.

evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.

Atha, bhante, brahmā sanaṅkumāro oḷārikaṁ attabhāvaṁ abhinimminitvā kumāravaṇṇī hutvā pañcasikho devānaṁ tāvatiṁsānaṁ pāturahosi.

Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

So vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.
Rising into the air, he sat cross-legged in the sky,

Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;
like a strong man might sit cross-legged on a well-appointed couch or on level ground.

evameva kho, bhante, brahmā sanaṅkumāro vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:
Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

“Modanti vata bho devā,
“The gods rejoice—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammataṁ.
and the natural excellence of the teaching;

Nave deve ca passantā,
and seeing the new gods,

vaṇṇavante yasassine;
so beautiful and glorious,

Sugatasmiṁ brahmacariyaṁ,
who have come here after leading

caritvāna idhāgate.

the spiritual life under the Buddha!

Te aññe atirocanti,
They outshine the others

vaṇṇena yasasāyunā;
in beauty, glory, and lifespan.

Sāvakā bhūripaññassa,
Here are the distinguished disciples

visesūpagatā idha.
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
Seeing this, they delight—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammatan”ti.
and the natural excellence of the teaching!”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha;
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.
And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

Yathāparisaṁ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti; na cassa bahiddhā parisāya ghoso niccharati.

He makes sure his voice is intelligible as far as the assembly goes, but it doesn’t extend outside the assembly.

Yassa kho pana, bhante, evaṁ aṭṭhaṅgasamannāgato saro hoti, so vuccati “brahmassaro”ti.
When someone has a voice like this, they’re said to have the voice of Brahmā.

Atha kho, bhante, brahmā sanaṅkumāro tettiṁse attabhāve abhinimminitvā devānaṁ tāvatiṁsānaṁ paccekapallaṅkesu pallaṅkena nisīditvā deve tāvatiṁse āmantesi:
Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them,

“taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans?

Ye hi keci, bho, buddhaṁ saraṇaṁ gatā dhammaṁ saraṇaṁ gatā saṅghaṁ saraṇaṁ gatā sīlesu paripūrakārino te kāyassa bhedā paraṁ maraṇā appekacce paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjanti, appekacce nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjanti, appekacce tusitānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce yāmānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjanti.
For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the Gods Who Control the Creations of Others, some with the Gods Who Love to Create, some with the Joyful Gods, some with the

Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings.

Ye sabbanihīnaṁ kāyaṁ paripūrenti, te gandhabbakāyaṁ paripūrentī”ti.
And at the very least they swell the hosts of the fairies.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha;
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato ghosoyeva devā maññanti:
And while he was speaking on that topic, each of the gods fancied,

“yvāyaṁ mama pallaṅke svāyaṁ ekova bhāsatī”ti.
“The one sitting on my couch is the only one speaking.”

Ekasmiṁ bhāsamānasmiṁ,
When one is speaking,

sabbe bhāsanti nimmitā;
all the forms speak.

Ekasmiṁ tuṇhimāsīne,
When one sits in silence,

sabbe tuṇhī bhavanti te.
they all remain silent.

Tadāsu devā maññanti,
But those gods imagine—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Yvāyaṁ mama pallaṅkasmiṁ,
that the one on their seat

svāyaṁ ekova bhāsatīti.
is the only one to speak.

Atha kho, bhante, brahmā sanaṅkumāro ekattena attānaṁ upasaṁharati, ekattena attānaṁ upasaṁharitvā sakkassa devānamindassa pallaṅke pallaṅkena nisīditvā deve tāvatiṁse āmantesi:
The Brahmā Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:

6. Bhāvitaiddhipāda

6. Developing the Bases of Psychic Power

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.
“What do the good gods of the Thirty-Three think about how much the four bases of psychic power have been clearly described by the Blessed One—the one who knows and sees, the perfected one, the fully awakened Buddha—for the multiplication, generation, and transformation of corporeal forms through psychic power?

Katame cattāro?
What four?

Idha bho bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

Vīriyasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to energy, and active effort.

Cittasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to mental development, and active effort.

Vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.
These are the four bases of psychic power that have been clearly described by the Buddha, for the multiplication, generation, and transformation of corporeal forms through psychic power.

Ye hi keci bho atītamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhosuṁ, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past,

Yepi hi keci bho anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhossanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future,

Yepi hi keci bho etarahi samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhonti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power.

Passanti no, bhonto devā tāvatiṁsā, mamapimaṁ evarūpaṁ iddhānubhāvan”ti?
gentlemen, do you see such psychic might and power in me?”

“Evaṁ, mahābrahme”ti.

“Yes, Great Brahmā.”

“Ahampi kho bho imesaṁyeva catunnañca iddhipādānaṁ bhāvitattā bahulīkatattā evaṁ mahiddhiko evaṁmahānubhāvo”ti.
“I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:
And having spoken about that, he addressed the gods of the Thirty-Three:

7. Tividhaokāsādhigama

7. The Three Openings

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāya.
“What do the good gods of the Thirty-Three think about how much the Buddha has understood the three opportunities for achieving happiness?

Katame tayo?
What three?

Idha bho ekacco saṁsaṭṭho viharati kāmehi saṁsaṭṭho akusalehi dhammehi.
First, take someone who lives mixed up with sensual pleasures and unskillful qualities.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.
After some time they hear the noble teaching, properly attend to how it applies to them, and practice accordingly.

So ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ asaṁsaṭṭho viharati kāmehi asaṁsaṭṭho akusalehi dhammehi.
They live aloof from sensual pleasures and unskillful qualities.

Tassa asaṁsaṭṭhassa kāmehi asaṁsaṭṭhassa akusalehi dhammehi uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that's born from gladness.

evameva kho, bho, asaṁsaṭṭhassa kāmehi asaṁsaṭṭhassa akusalehi dhammehi uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.

Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo okāsādhigamo anubuddho sukhassādhigamāya.
This is the first opportunity for achieving happiness.

Puna caparaṁ, bho, idhekaccassa oḷārikā kāyasaṅkhārā appaṭippassaddhā honti, oḷārikā vacīsaṅkhārā appaṭippassaddhā honti, oḷārikā cittasaṅkhārā appaṭippassaddhā honti.
Next, take someone whose coarse physical, verbal, and mental processes have not died down.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.
After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

Tassa ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ oḷārikā kāyasaṅkhārā paṭippassambhanti, oḷārikā vacīsaṅkhārā paṭippassambhanti, oḷārikā cittasaṅkhārā paṭippassambhanti.
Their coarse physical, verbal, and mental processes die down.

Tassa oḷārikānaṁ kāyasaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ vacīsaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ cittasaṅkhārānaṁ paṭippassaddhiyā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that's born from gladness.

evameva kho bho oḷārikānaṁ kāyasaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ vacīsaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ cittasaṅkhārānaṁ paṭippassaddhiyā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.

Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo okāsādhigamo anubuddho sukhassādhigamāya.
This is the second opportunity for achieving happiness.

Puna caparaṁ, bho, idhekacco 'idaṁ kusalan'ti yathābhūtaṁ nappajānāti, 'idaṁ akusalan'ti yathābhūtaṁ nappajānāti.
Next, take someone who doesn't truly understand what is skillful and what is unskillful,

'Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan'ti yathābhūtaṁ nappajānāti.
what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.
After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

So ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ, ‘idaṁ kusalan’ti yathābhūtaṁ pajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ pajānāti.
They truly understand what is skillful and what is unskillful, and so on.

‘Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan’ti yathābhūtaṁ pajānāti.

Tassa evaṁ jānato evaṁ passato avijjā pahīyati, vijjā uppajjati.
Knowing and seeing like this, ignorance is given up and knowledge arises.

Tassa avijjāvirāgā vijjuppādā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that’s born from gladness.

evameva kho, bho, avijjāvirāgā vijjuppādā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.

Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo okāsādhigamo anubuddho sukhassādhigamāya.
This is the third opportunity for achieving happiness.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāyā”ti.
These are the three opportunities for achieving happiness that have been understood by the Buddha.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha,
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:
And having spoken about that, he addressed the gods of the Thirty-Three:

8. Catusatipaṭṭhāna
8. Mindfulness Meditation

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā paññattā kusalassādhigamāya.
“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the four kinds of mindfulness meditation for achieving what is skillful?

Katame cattāro?
What four?

Idha, bho, bhikkhu ajjhattaṁ kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.
As they meditate in this way, they become rightly immersed in that, and rightly serene.

So tattha sammā samāhito sammā vippasanno bahiddhā parakāye ñāṇadassanaṁ abhinibbatteti.

Then they give rise to knowledge and vision of other people’s bodies externally.

Ajjhattaṁ vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings internally …

bahiddhā paravedanāsu ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people’s feelings externally.

Ajjhattaṁ citte cittānupassī viharati …pe…
They meditate observing an aspect of the mind internally …

bahiddhā paracitte ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people’s minds externally.

Ajjhattaṁ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ dhammesu dhammānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.
As they meditate in this way, they become rightly immersed in that, and rightly serene.

So tattha sammā samāhito sammā vippasanno bahiddhā paradhammesu ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people’s principles externally.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā paññattā kusalassādhigamāyā”ti.
These are the four kinds of mindfulness meditation that the Buddha has clearly described for achieving what is skillful.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:
And having spoken about that, he addressed the gods of the Thirty-Three:

9. Sattasamādhiparikkhāra

9. Seven Prerequisites of Immersion

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā.
“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the seven prerequisites of immersion for the development and fulfillment of right immersion?

Katame satta?
What seven?

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati.
Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Yā kho, bho, imehi sattahaṅgehi cittassa ekaggatā parikkhatā, ayaṁ vuccati, bho, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipi.
Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.

Sammādiṭṭhissa, bho, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti. Sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇassa sammāvimutti pahoti.
Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

Yañhi taṁ, bho, sammā vadamāno vadeyya:
If anything should be rightly described as

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi apārutā amatassa dvārā’ti idameva taṁ sammā vadamāno vadeyya.
‘a teaching that’s well explained by the Buddha, visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to the deathless are flung open,’ it’s this.

Svākkhāto hi, bho, bhagavatā dhammo sandiṭṭhiko, akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi apārutā amatassa dvārā.
For the teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors of the deathless are flung open.

Ye hi keci, bho, buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi

samannāgatā, ye cime opapātikā dhammavinītā sātirekāni catuvīsatisatasahassāni māgadhakā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Atthi cevettha sakadāgāmino.
And there are once-returners here, too.

Atthāyaṁ itarā pajā,
And as for other people

puññābhāgāti me mano;
who I think have shared in merit—

Saṅkhātuṁ nopi sakkomi,
I couldn't even number them,

musāvādassa ottappan"ti.
for fear of speaking falsely."

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha, imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato vessavaṇassa mahārājassa evaṁ cetaso parivitakko udapādi:
That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa,

"acchariyaṁ vata bho, abbhutaṁ vata bho, evarūpopi nāma uḷāro satthā bhavissati, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyissantī"ti.
"It's incredible, it's amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that

such achievements of high distinction should be made known!”

Atha, bhante, brahmā sanaṅkumāro vessavaṇassa mahārājassa cetasā cetoparivitakkamaññāya vessavaṇaṁ mahārājānaṁ etadavoca:
And then Brahmā Sanaṅkumāra, knowing what the great king Vessavaṇa was thinking, said to him,

“taṁ kiṁ maññati bhavaṁ vessavaṇo mahārājā atītampi addhānaṁ evarūpo uḷāro satthā ahosi, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyiṁsu.
“What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known!

Anāgatampi addhānaṁ evarūpo uḷāro satthā bhavissati, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyissantī”ti.
In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

Imamatthaṁ, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ abhāsi, imamatthaṁ vessavaṇo mahārājā brahmuno sanaṅkumārassa devānaṁ tāvatiṁsānaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ sayaṁ parisāyaṁ ārocesi’”.
That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.’”

Imamatthaṁ janavasabho yakkho vessavaṇassa mahārājassa sayaṁ parisāyaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ bhagavato ārocesi.

And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha.

Imamatthaṁ bhagavā janavasabhassa yakkhassa sammukhā sutvā sammukhā paṭiggahetvā sāmañca abhiññāya āyasmato ānandassa ārocesi, imamatthamāyasmā ānando bhagavato sammukhā sutvā sammukhā paṭiggahetvā ārocesi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen.

Tayidaṁ brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitanti.
And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Janavasabhasuttaṁ niṭṭhitaṁ pañcamaṁ.

19. Mahāgovindasutta

The Great Steward

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Atha kho pañcasikho gandhabbaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho pañcasikho gandhabbaputto bhagavantaṁ etadavoca:
Then, late at night, the fairy Pañcasikha, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, stood to one side, and said to him,

“yaṁ kho me, bhante, devānaṁ tāvatiṁsānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ, ārocemi taṁ bhagavato”ti.
“Sir, I would tell you of what I heard and learned directly from the gods of the Thirty-Three.”

“Ārocehi me tvaṁ, pañcasikhā”ti bhagavā avoca.
“Tell me, Pañcasikha,” said the Buddha.

1. Devasabhā

1. The Council of the Gods

“Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā;
“Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti;
A large assembly of gods was sitting all around, and the Four Great Kings were there.

puratthimāya disāya dhataraṭṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;
The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods.

dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.
The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

Yadā, bhante, kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, mahatī ca dibbaparisā

samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti, idaṁ nesaṁ hoti āsanasmiṁ;
When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

atha pacchā amhākaṁ āsanaṁ hoti.
After that come our seats.

Ye te, bhante, devā bhagavati brahmacariyaṁ caritvā adhunūpapannā tāvatiṁsakāyaṁ, te aññe deve atirocanti vaṇṇena ceva yasasā ca.
Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory.

Tena sudaṁ, bhante, devā tāvatiṁsā attamanā honti pamuditā pītisomanassajātā;
The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying,

‘dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā’ti.
‘The heavenly hosts swell, while the demon hosts dwindle!’

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:
Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

> **‘Modanti vata bho devā,**
> ‘The gods rejoice—
>
> **tāvatiṁsā sahindakā;**
> the Thirty-Three with their Lord—
>
> **Tathāgataṁ namassantā,**
> revering the Realized One,
>
> **dhammassa ca sudhammataṁ.**

and the natural excellence of the teaching;

Nave deve ca passantā,
and seeing the new gods,

vaṇṇavante yasassine;
so beautiful and glorious,

Sugatasmiṁ brahmacariyaṁ,
who have come here after leading

caritvāna idhāgate.
the spiritual life under the Buddha!

Te aññe atirocanti,
They outshine the others

vaṇṇena yasasāyunā;
in beauty, glory, and lifespan.

Sāvakā bhūripaññassa,
Here are the distinguished disciples

visesūpagatā idha.
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
Seeing this, they delight—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammatan’ti.
and the natural excellence of the teaching!’

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā;

The gods of the Thirty-Three were even more uplifted and overjoyed at that, full of rapture and happiness, saying,

‘dibbā vata bho, kāyā paripūrenti, hāyanti asurakāyā’ti.
‘The heavenly hosts swell, while the demon hosts dwindle!’

2. Aṭṭhayathābhuccavaṇṇa

2. Eight Genuine Praises

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā deve tāvatiṁse āmantesi:
Seeing the joy of those gods, Sakka, lord of gods, addressed them,

‘iccheyyātha no tumhe, mārisā, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti?
‘Gentlemen, would you like to hear eight genuine praises of the Buddha?’

‘Icchāma mayaṁ, mārisa, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti.
‘Indeed we would, sir.’

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi:
Then Sakka proffered these eight genuine praises of the Buddha:

‘Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā?
‘What do the good gods of the Thirty-Three think

Yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
about how much the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans?

Evaṁ bahujanahitāya paṭipannaṁ bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (1)
I don’t see any Teacher, past or present, who has such compassion for the world, apart from the Buddha.

Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi.
Also, the Buddha has explained the teaching well—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Evaṁ opaneyyikassa dhammassa desetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (2)
I don’t see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

“Idaṁ kusalan”ti kho pana tena bhagavatā supaññattaṁ, “idaṁ akusalan”ti supaññattaṁ.
Also, the Buddha has clearly described what is skillful and what is unskillful,

“Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan”ti supaññattaṁ.
what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

Evaṁ kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakaṇhasukkasappaṭibhāgānaṁ dhammānaṁ paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (3)

I don’t see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

Supaññattā kho pana tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā, saṁsandati nibbānañca paṭipadā ca.
Also, the Buddha has clearly described the practice that leads to extinguishment for his disciples. And extinguishment and the practice come together,

Seyyathāpi nāma gaṅgodakaṁ yamunodakena saṁsandati sameti;
as the waters of the Ganges come together and converge with the waters of the Yamuna.

evameva supaññattā tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā, saṁsandati nibbānañca paṭipadā ca.

Evaṁ nibbānagāminiyā paṭipadāya paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (4)
I don’t see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti, vigatamado kho pana so bhagavā āhāraṁ āhāreti.
Also, possessions and popularity have accrued to the Buddha, so much that you’d think it would thrill even the aristocrats. But he takes his food free of vanity.

Evaṁ vigatamadaṁ āhāraṁ āharayamānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (5)
I don’t see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipannānaṁ khīṇāsavānañca vusitavataṁ.
Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey.

Te bhagavā apanujja ekārāmataṁ anuyutto viharati.
The Buddha is committed to the joy of solitude, but doesn't send them away.

Evaṁ ekārāmataṁ anuyuttaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (6)
I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī, yathākārī tathāvādī.
Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does.

Evaṁ dhammānudhammappaṭipannaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (7)
I don't see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho pariyositasaṅkappo ajjhāsayaṁ ādibrahmacariyaṁ.
Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life.

Evaṁ tiṇṇavicikicchaṁ vigatakathaṅkathaṁ pariyositasaṅkappaṁ ajjhāsayaṁ ādibrahmacariyaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā'ti. (8)

I don’t see any Teacher, past or present, who has achieved these things, apart from the Buddha.’

Ime kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.
These are the eight genuine praises of the Buddha proffered by Sakka.

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā bhagavato aṭṭha yathābhucce vaṇṇe sutvā.
Hearing them, the gods of the Thirty-Three were even more uplifted and overjoyed.

Tatra, bhante, ekacce devā evamāhaṁsu:
Then some gods thought,

‘aho vata, mārisā, cattāro sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
‘If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!’

Ekacce devā evamāhaṁsu:
Other gods thought,

‘tiṭṭhantu, mārisā, cattāro sammāsambuddhā, aho vata, mārisā, tayo sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
‘Let alone four fully awakened Buddhas; if only three fully awakened Buddhas,

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Ekacce devā evamāhaṁsu:

‘tiṭṭhantu, mārisā, tayo sammāsambuddhā, aho vata, mārisā, dve sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!’

Evaṁ vutte, bhante, sakko devānamindo deve tāvatiṁse etadavoca:
When they said this, Sakka said,

‘aṭṭhānaṁ kho etaṁ, mārisā, anavakāso, yaṁ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṁ acarimaṁ uppajjeyyuṁ, netaṁ ṭhānaṁ vijjati.
‘It’s impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

Aho vata, mārisā, so bhagavā appābādho appātaṅko ciraṁ dīghamaddhānaṁ tiṭṭheyya.
May that Blessed One be healthy and well, and remain with us for a long time!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!’

Atha kho, bhante, yenatthena devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, taṁ atthaṁ cintayitvā taṁ atthaṁ mantayitvā vuttavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti.
Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

Paccānusiṭṭhavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti, sakesu sakesu āsanesu ṭhitā avipakkantā.
And each stood at their own seat without departing.

Te vuttavākyā rājāno,
The Kings were instructed,

paṭiggayhānusāsaniṁ;
and heeded good advice.

Vippasannamanā santā,
With clear and peaceful minds,

aṭṭhaṁsu samhi āsaneti.
they stood by their own seats.

Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso pāturahosi atikkammeva devānaṁ devānubhāvaṁ.
Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

Atha kho, bhante, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati;
‘As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.’

brahmuno hetaṁ pubbanimittaṁ pātubhāvāya, yadidaṁ āloko sañjāyati obhāso pātubhavatīti.

Yathā nimittā dissanti,
As indicated by the signs,

brahmā pātubhavissati;
Brahmā will appear.

Brahmuno hetaṁ nimittaṁ,
For this is the sign of Brahmā:

obhāso vipulo mahā’ti.
a light vast and great.

3. Sanaṅkumārakathā

3. On Sanaṅkumāra

Atha kho, bhante, devā tāvatiṁsā yathāsakesu āsanesu nisīdiṁsu:
Then the gods of the Thirty-Three sat in their own seats, saying,

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.
‘We shall find out what has caused that light, and having realized it we shall go to it.’

Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṁsu:
And the Four Great Kings did likewise.

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.

Idaṁ sutvā devā tāvatiṁsā ekaggā samāpajjiṁsu:
Hearing that, the gods of the Thirty-Three agreed in unison,

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.

‘We shall find out what has caused that light, and having realized it we shall go to it.’

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, oḷārikaṁ attabhāvaṁ abhinimminitvā pātubhavati.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form,

Yo kho pana, bhante, brahmuno pakativaṇṇo, anabhisambhavanīyo so devānaṁ tāvatiṁsānaṁ cakkhupathasmiṁ.
for the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

Seyyathāpi, bhante, so vaṇṇo viggaho mānusaṁ viggahaṁ atirocati;
as a golden statue outshines the human form.

evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, na tassaṁ parisāyaṁ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:
They all sit silently on their couches with their joined palms raised, thinking,

‘yassadāni devassa pallaṅkaṁ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissatī’ti.
‘Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.’

Yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.
And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, uḷāraṁ so labhati vedapaṭilābhaṁ, uḷāraṁ so labhati somanassapaṭilābhaṁ;
like a king on the day of his coronation.

evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.

Atha, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā antarahito imāhi gāthāhi anumodi:
Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

‘Modanti vata bho devā,
‘The gods rejoice—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammataṁ.
and the natural excellence of the teaching;

Nave deve ca passantā,

and seeing the new gods,

vaṇṇavante yasassine;
so beautiful and glorious,

Sugatasmiṁ brahmacariyaṁ,
who have come here after leading

caritvāna idhāgate.
the spiritual life under the Buddha!

Te aññe atirocanti,
They outshine the others

vaṇṇena yasasāyunā;
in beauty, glory, and lifespan.

Sāvakā bhūripaññassa,
Here are the distinguished disciples

visesūpagatā idha.
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
Seeing this, they delight—

tāvatiṁsā sahindakā;
the Thirty-Three with their Lord—

Tathāgataṁ namassantā,
revering the Realized One,

dhammassa ca sudhammatan’ti.
and the natural excellence of the teaching!’

Imamatthaṁ, bhante, brahmā sanaṅkumāro abhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.

And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

Yathāparisaṁ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.
He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

Yassa kho pana, bhante, evaṁ aṭṭhaṅgasamannāgato saro hoti, so vuccati 'brahmassaro'ti.
When someone has a voice like this, they're said to have the voice of Brahmā.

Atha kho, bhante, devā tāvatiṁsā brahmānaṁ sanaṅkumāraṁ etadavocuṁ:
Then the gods of the Thirty-Three said to Brahmā Sanaṅkumāra,

'sādhu, mahābrahme, etadeva mayaṁ saṅkhāya modāma;
'Good, Great Brahmā! Knowing this, we rejoice.

atthi ca sakkena devānamindena tassa bhagavato aṭṭha yathābhuccā vaṇṇā bhāsitā;
And there are the eight genuine praises of the Buddha spoken by Sakka—

te ca mayaṁ saṅkhāya modāmā'ti.
knowing them, too, we rejoice.'

4. Aṭṭhayathābhuccavaṇṇa

4. Eight Genuine Praises

Atha, bhante, brahmā sanaṅkumāro sakkaṁ devānamindaṁ etadavoca:
Then Brahmā said to Sakka,

‘sādhu, devānaminda, mayampi tassa bhagavato aṭṭha yathābhucce vaṇṇe suṇeyyāmā’ti.
‘It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.’

‘Evaṁ, mahābrahme’ti kho, bhante, sakko devānamindo brahmuno sanaṅkumārassa bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.
Saying, ‘Yes, Great Brahmā,’ Sakka repeated the eight genuine praises for him.

‘Taṁ kiṁ maññati, bhavaṁ mahābrahmā?

Yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.

Evaṁ bahujanahitāya paṭipannaṁ bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (1)

Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi.

Evaṁ opaneyyikassa dhammassa desetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (2)

“Idaṁ kusalan”ti kho pana tena bhagavatā supaññattaṁ, “idaṁ akusalan”ti supaññattaṁ, “idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan”ti supaññattaṁ.

Evaṁ kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakaṇhasukkasappaṭibhāgānaṁ dhammānaṁ paññāpetāraṁ.

Imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (3)

Supaññattā kho pana tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā saṁsandati nibbānañca paṭipadā ca.

Seyyathāpi nāma gaṅgodakaṁ yamunodakena saṁsandati sameti;

evameva supaññattā tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā saṁsandati nibbānañca paṭipadā ca.

Evaṁ nibbānagāminiyā paṭipadāya paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (4)

Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti.

Vigatamado kho pana so bhagavā āhāraṁ āhāreti.

Evaṁ vigatamadaṁ āhāraṁ āharayamānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (5)

Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipannānaṁ khīṇāsavānañca vusitavataṁ, te bhagavā apanujja ekārāmataṁ anuyutto viharati.

Evaṁ ekārāmataṁ anuyuttaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā. (6)

Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī;

iti yathāvādī tathākārī, yathākārī tathāvādī.

Evaṁ dhammānudhammappaṭippannaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na

panetarahi, aññatra tena bhagavatā. (7)

Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho pariyositasaṅkappo ajjhāsayaṁ ādibrahmacariyaṁ.

Evaṁ tiṇṇavicikicchaṁ vigatakathaṅkathaṁ pariyositasaṅkappaṁ ajjhāsayaṁ ādibrahmacariyaṁ.

Imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā'ti. (8)

Ime kho, bhante, sakko devānamindo brahmuno sanaṅkumārassa bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.

Tena sudaṁ, bhante, brahmā sanaṅkumāro attamano hoti pamudito pītisomanassajāto bhagavato aṭṭha yathābhucce vaṇṇe sutvā.
Hearing them, Brahmā Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness.

Atha, bhante, brahmā sanaṅkumāro oḷārikaṁ attabhāvaṁ abhinimminitvā kumāravaṇṇī hutvā pañcasikho devānaṁ tāvatiṁsānaṁ pāturahosi.
Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

So vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.
Rising into the air, he sat cross-legged in the sky,

Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;
like a strong man might sit cross-legged on a well-appointed couch or on level ground.

evameva kho, bhante, brahmā sanaṅkumāro vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā deve tāvatiṁse āmantesi:

There he addressed the gods of the Thirty-Three:

5. Govindabrāhmaṇavatthu

5. The Story of the Steward

‘Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva dīgharattaṁ mahāpaññova so bhagavā ahosi.
‘What do the gods of the Thirty-Three think about the extent of the Buddha’s great wisdom?

Bhūtapubbaṁ, bho, rājā disampati nāma ahosi.
Once upon a time, there was a king named Disampati.

Disampatissa rañño govindo nāma brāhmaṇo purohito ahosi.
He had a brahmin high priest named the Steward.

Disampatissa rañño reṇu nāma kumāro putto ahosi.
Disampati’s son was the prince named Reṇu,

Govindassa brāhmaṇassa jotipālo nāma māṇavo putto ahosi.
while the Steward’s son was the student named Jotipāla.

Iti reṇu ca rājaputto jotipālo ca māṇavo aññe ca cha khattiyā iccete aṭṭha sahāyā ahesuṁ.
There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

Atha kho, bho, ahorattānaṁ accayena govindo brāhmaṇo kālamakāsi.
In due course the brahmin Steward passed away.

Govinde brāhmaṇe kālaṅkate rājā disampati paridevesi:
At his passing, King Disampati lamented,

“yasmiṁ vata, bho, mayaṁ samaye govinde brāhmaṇe sabbakiccāni sammā vossajjitvā pañcahi kāmaguṇehi

samappitā samaṅgībhūtā paricārema, tasmiṁ no samaye govindo brāhmaṇo kālaṅkato”ti.
“At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!”

Evaṁ vutte, bho, reṇu rājaputto rājānaṁ disampatiṁ etadavoca:
When he said this, Prince Reṇu said to him,

“mā kho tvaṁ, deva, govinde brāhmaṇe kālaṅkate atibāḷhaṁ paridevesi.
“Sire, don’t lament too much at the Steward’s passing.

Atthi, deva, govindassa brāhmaṇassa jotipālo nāma māṇavo putto paṇḍitataro ceva pitarā, alamatthadasataro ceva pitarā;
He has a son named Jotipāla, who is even more astute and expert than his father.

yepissa pitā atthe anusāsi, tepi jotipālasseva māṇavassa anusāsaniyā”ti.
He should manage the affairs that were managed by his father.”

“Evaṁ, kumārā”ti?
“Is that so, my prince?”

“Evaṁ, devā”ti.
“Yes, sire.”

6. Mahāgovindavatthu

6. The Story of the Great Steward

Atha kho, bho, rājā disampati aññataraṁ purisaṁ āmantesi:
So King Disampati addressed one of his men,

“ehi tvaṁ, ambho purisa, yena jotipālo māṇavo tenupasaṅkama; upasaṅkamitvā jotipālaṁ māṇavaṁ evaṁ

vadehi:
“Please, mister, go to the student Jotipāla, and say to him,

‘bhavamatthu bhavantaṁ jotipālaṁ, rājā disampati bhavantaṁ jotipālaṁ māṇavaṁ āmantayati, rājā disampati bhoto jotipālassa māṇavassa dassanakāmo’”ti.
‘Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.’”

“Evaṁ, devā”ti kho, bho, so puriso disampatissa rañño paṭissutvā yena jotipālo māṇavo tenupasaṅkami; upasaṅkamitvā jotipālaṁ māṇavaṁ etadavoca:
“Yes, Your Majesty,” replied that man, and did as he was asked.

“bhavamatthu bhavantaṁ jotipālaṁ, rājā disampati bhavantaṁ jotipālaṁ māṇavaṁ āmantayati, rājā disampati bhoto jotipālassa māṇavassa dassanakāmo”ti.

“Evaṁ, bho”ti kho, bho, jotipālo māṇavo tassa purisassa paṭissutvā yena rājā disampati tenupasaṅkami; upasaṅkamitvā disampatinā raññā saddhiṁ sammodi;
Then Jotipāla went to the king and exchanged greetings with him.

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho, bho, jotipālaṁ māṇavaṁ rājā disampati etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

“anusāsatu no bhavaṁ jotipālo, mā no bhavaṁ jotipālo anusāsaniyā paccabyāhāsi.
“May you, Jotipāla, manage my affairs—please don’t turn me down!

Pettike taṁ ṭhāne ṭhapessāmi, govindiye abhisiñcissāmī”ti.
I shall appoint you to your father’s position, and anoint you as Steward.”

“Evaṁ, bho”ti kho, bho, so jotipālo māṇavo disampatissa rañño paccassosi.
“Yes, sir,” replied Jotipāla.

Atha kho, bho, rājā disampati jotipālaṁ māṇavaṁ govindiye abhisiñci, taṁ pettike ṭhāne ṭhapesi.
So the king anointed him as Steward and appointed him to his father’s position.

Abhisitto jotipālo māṇavo govindiye pettike ṭhāne ṭhapito yepissa pitā atthe anusāsi tepi atthe anusāsati, yepissa pitā atthe nānusāsi tepi atthe anusāsati;
After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed.

yepissa pitā kammante abhisambhosi tepi kammante abhisambhoti, yepissa pitā kammante nābhisambhosi tepi kammante abhisambhoti.
He organized both the works that his father had organized, and other works that his father had not organized.

Tamenaṁ manussā evamāhaṁsu:
When people noticed this they said,

“govindo vata, bho, brāhmaṇo, mahāgovindo vata, bho, brāhmaṇo”ti.
“The brahmin is indeed a Steward, a Great Steward!”

Iminā kho evaṁ, bho, pariyāyena jotipālassa māṇavassa govindo mahāgovindotveva samaññā udapādi.
And that’s how the student Jotipāla came to be known as the Great Steward.

6.1. Rajjasaṁvibhajana

6.1. Dividing the Realm

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

“disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana, bho, jānāti jīvitaṁ?
“King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro reṇuṁ rājaputtaṁ rajje abhisiñceyyuṁ.
It’s likely that when he passes away the king-makers will anoint Prince Reṇu as king.

Āyantu, bhonto, yena reṇu rājaputto tenupasaṅkamatha; upasaṅkamitvā reṇuṁ rājaputtaṁ evaṁ vadetha:
Come, sirs, go to Prince Reṇu and say,

‘mayaṁ kho bhoto reṇussa sahāyā piyā manāpā appaṭikūlā, yaṁsukho bhavaṁ taṁsukhā mayaṁ, yaṁdukkho bhavaṁ taṁdukkhā mayaṁ.
‘Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows.

Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana, bho, jānāti jīvitaṁ?
King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro bhavantaṁ reṇuṁ rajje abhisiñceyyuṁ.
It’s likely that when he passes away the king-makers will anoint you as king.

Sace bhavaṁ reṇu rajjaṁ labhetha, saṁvibhajetha no rajjenā’”ti.
If you should gain kingship, share it with us.’”

“Evaṁ, bho”ti kho, bho, te cha khattiyā mahāgovindassa brāhmaṇassa paṭissutvā yena reṇu rājaputto tenupasaṅkamiṁsu; upasaṅkamitvā reṇuṁ rājaputtaṁ etadavocuṁ:
“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

“mayaṁ kho bhoto reṇussa sahāyā piyā manāpā appaṭikūlā;

yaṁsukho bhavaṁ taṁsukhā mayaṁ, yaṁdukkho bhavaṁ taṁdukkhā mayaṁ.

Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana bho jānāti jīvitaṁ?

Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro bhavantaṁ reṇuṁ rajje abhisiñceyyuṁ.

Sace bhavaṁ reṇu rajjaṁ labhetha, saṁvibhajetha no rajjenā”ti.

“Ko nu kho, bho, añño mama vijite sukho bhavetha, aññatra bhavantebhi?
The prince replied, “Who else, sirs, in my realm ought to prosper if not you?

Sacāhaṁ, bho, rajjaṁ labhissāmi, saṁvibhajissāmi vo rajjenā”ti.
If I gain kingship, I will share it with you all.”

Atha kho, bho, ahorattānaṁ accayena rājā disampati kālamakāsi.
In due course King Disampati passed away.

Disampatimhi raññe kālaṅkate rājakattāro reṇuṁ rājaputtaṁ rajje abhisiñciṁsu.
At his passing, the king-makers anointed Prince Reṇu as king.

Abhisitto reṇu rajjena pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

“disampati kho, bho, rājā kālaṅkato.
“King Disampati has passed away.

Abhisitto reṇu rajjena pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Ko nu kho pana, bho, jānāti, madanīyā kāmā?
Who knows the intoxicating power of sensual pleasures?

Āyantu, bhonto, yena reṇu rājā tenupasaṅkamatha; upasaṅkamitvā reṇuṁ rājānaṁ evaṁ vadetha:
Come, sirs, go to Prince Reṇu and say,

‘disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṁ reṇu rajjena, sarati bhavaṁ taṁ vacanan’”ti?
‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

“Evaṁ, bho”ti kho, bho, te cha khattiyā mahāgovindassa brāhmaṇassa paṭissutvā yena reṇu rājā tenupasaṅkamiṁsu; upasaṅkamitvā reṇuṁ rājānaṁ etadavocuṁ:
“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and said,

“disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṁ reṇu rajjena, sarati bhavaṁ taṁ vacanan”ti?
“Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

“Sarāmahaṁ, bho, taṁ vacanaṁ.
“I remember, sirs.

Ko nu kho, bho, pahoti imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhajitun”ti?
Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

“Ko nu kho, bho, añño pahoti, aññatra mahāgovindena brāhmaṇenā”ti?
“Who else, sir, if not the Great Steward?”

Atha kho, bho, reṇu rājā aññataraṁ purisaṁ āmantesi:
So King Reṇu addressed one of his men,

“ehi tvaṁ, ambho purisa, yena mahāgovindo brāhmaṇo tenupasaṅkama; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ evaṁ vadehi:
“Please, mister, go to the brahmin Great Steward and say that

‘rājā taṁ, bhante, reṇu āmantetī’”ti.
King Reṇu summons him.”

“Evaṁ, devā”ti kho, bho, so puriso reṇussa rañño paṭissutvā yena mahāgovindo brāhmaṇo tenupasaṅkami; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ etadavoca:
“Yes, Your Majesty,” replied that man, and did as he was asked.

“rājā taṁ, bhante, reṇu āmantetī”ti.

“Evaṁ, bho”ti kho, bho, mahāgovindo brāhmaṇo tassa purisassa paṭissutvā yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇunā raññā saddhiṁ sammodi.
Then the Great Steward went to the king and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho, bho, mahāgovindaṁ brāhmaṇaṁ reṇu rājā etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

"etu, bhavaṁ govindo imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhajatū"ti.
"Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south."

"Evaṁ, bho"ti kho bho mahāgovindo brāhmaṇo reṇussa rañño paṭissutvā imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhaji.
"Yes, sir," replied the Great Steward, and did as he was asked.

Sabbāni sakaṭamukhāni paṭṭhapesi.
All were set up like the fronts of carts,

Tatra sudaṁ majjhe reṇussa rañño janapado hoti.
with King Reṇu's nation in the center.

Dantapuraṁ kaliṅgānaṁ,
Dantapura for the Kaliṅgas;

assakānañca potanaṁ;
Potana for the Assakas;

Mahesayaṁ avantīnaṁ,
Mahissati for the Avantis;

sovīrānañca rorukaṁ.
Roruka for the Sovīras;

Mithilā ca videhānaṁ,
Mithila for the Videhas;

campā aṅgesu māpitā;
Campā was made for the Aṅgas;

Bārāṇasī ca kāsīnaṁ,
and Varanasi for the Kāsīs:

ete govindamāpitāti.
these were laid out by the Steward.

Atha kho, bho, te cha khattiyā yathāsakena lābhena attamanā ahesuṁ paripuṇṇasaṅkappā:
Then those six aristocrats were delighted with their respective gains, having achieved all they wished for,

“yaṁ vata no ahosi icchitaṁ, yaṁ ākaṅkhitaṁ, yaṁ adhippetaṁ, yaṁ abhipatthitaṁ, taṁ no laddhan”ti.
“We have received exactly what we wanted, what we wished for, what we desired, what we yearned for.”

Sattabhū brahmadatto ca,
Sattabhū and Brahmadatta,

vessabhū bharato saha;
Vessabhū and Bharata,

Reṇu dve dhataraṭṭhā ca,
Reṇu and the two Dhataraṭṭhas:

tadāsuṁ satta bhāradhāti.
these are the seven Bhāratas.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

6.2. Kittisaddaabbhuggamana

6.2. A Good Reputation

Atha kho, bho, te cha khattiyā yena mahāgovindo brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ etadavocuṁ:
Then the six aristocrats approached the Great Steward and said,

“yathā kho bhavaṁ govindo reṇussa rañño sahāyo piyo manāpo appaṭikūlo.
“Steward, just as you are King Reṇu’s friend, dear, beloved, and cherished,

Evameva kho bhavaṁ govindo amhākampi sahāyo piyo manāpo appaṭikūlo, anusāsatu no bhavaṁ govindo;
you are also our friend.

mā no bhavaṁ govindo anusāsaniyā paccabyāhāsī”ti.
Would you manage our affairs? Please don’t turn us down!”

“Evaṁ, bho”ti kho mahāgovindo brāhmaṇo tesaṁ channaṁ khattiyānaṁ paccassosi.
“Yes, sirs,” replied the Great Steward.

Atha kho, bho, mahāgovindo brāhmaṇo satta ca rājāno khattiye muddhāvasitte rajje anusāsi, satta ca brāhmaṇamahāsāle satta ca nhātakasatāni mante vācesi.
Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

Atha kho, bho, mahāgovindassa brāhmaṇassa aparena samayena evaṁ kalyāṇo kittisaddo abbhuggacchi:
After some time he got this good reputation,

“sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī”ti.
“The Great Steward sees Brahmā in person! The Great Steward discusses, converses, and consults with Brahmā in person!”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
The Great Steward thought,

“mayhaṁ kho evaṁ kalyāṇo kittisaddo abbhuggato:
“I have the reputation

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
of seeing Brahmā in person, and discussing with him in person.

Na kho panāhaṁ brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.
But I don’t.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
‘Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.’

Yannūnāhaṁ vassike cattāro māse paṭisallīyeyyaṁ, karuṇaṁ jhānaṁ jhāyeyyan”ti.
Why don’t I do that?”

Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇuṁ rājānaṁ etadavoca:
So the Great Steward went to King Reṇu and told him of the situation, saying,

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato:

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati

mantetī’ti.

Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.

Icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;
“Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion.

namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
No one should approach me, except for the one who brings my meal.”

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato:

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.

Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ,

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.

Icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;

namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.

Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami; upasaṅkamitvā te satta ca brāhmaṇamahāsāle satta ca nhātakasatāni etadavoca:
He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding,

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato:

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.

Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti, brahmunā sallapati, brahmunā mantetī’ti.

Tena hi, bho, yathāsute yathāpariyatte mante vitthārena sajjhāyaṁ karotha, aññamaññañca mante vācetha;

“Sirs, recite the hymns in detail as you have learned and memorized them, and teach each other how to recite.”

icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;

namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
And they too said,

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamitvā cattārīsā bhariyā sādisiyo etadavoca:
Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

“mayhaṁ kho, bhotī, evaṁ kalyāṇo kittisaddo abbhuggato:

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.

Na kho panāhaṁ, bhotī, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti, brahmunā sallapati, brahmunā mantetī’ti,

icchāmahaṁ, bhotī, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;

namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.

Atha kho, bho, mahāgovindo brāhmaṇo puratthimena nagarassa navaṁ sandhāgāraṁ kārāpetvā vassike cattāro māse paṭisallīyi, karuṇaṁ jhānaṁ jhāyi;
Then the Great Steward had a new meeting hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion.

nāssudha koci upasaṅkamati aññatra ekena bhattābhihārena.
And no one approached him except the one who brought him meals.

Atha kho, bho, mahāgovindassa brāhmaṇassa catunnaṁ māsānaṁ accayena ahudeva ukkaṇṭhanā ahu paritassanā:
But then, when the four months had passed, the Great Steward became dissatisfied and anxious,

“sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“I have heard that brahmins of the past said that

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.

Na kho panāhaṁ brahmānaṁ passāmi, na brahmunā sākacchemi na brahmunā sallapāmi na brahmunā mantemī”ti.
But I neither see Brahmā nor discuss with him.”

6.3. Brahmunāsākacchā

6.3. A Discussion With Brahmā

Atha kho, bho, brahmā sanaṅkumāro mahāgovindassa brāhmaṇassa cetasā cetoparivitakkamaññāya—seyyathāpi

nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito mahāgovindassa brāhmaṇassa sammukhe pāturahosi.
And then Brahmā Sanaṅkumāra, knowing what the Great Steward was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in the Great Steward's presence.

Atha kho, bho, mahāgovindassa brāhmaṇassa ahudeva bhayaṁ ahu chambhitattaṁ ahu lomahaṁso yathā taṁ adiṭṭhapubbaṁ rūpaṁ disvā.
At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before.

Atha kho, bho, mahāgovindo brāhmaṇo bhīto saṁviggo lomahaṭṭhajāto brahmānaṁ sanaṅkumāraṁ gāthāya ajjhabhāsi:
So he addressed Brahmā Sanaṅkumāra in verse:

"Vaṇṇavā yasavā sirimā,
"Who might you be, sir,

ko nu tvamasi mārisa;
so beautiful, glorious, majestic?

Ajānantā taṁ pucchāma,
Not knowing, I ask—

kathaṁ jānemu taṁ mayan"ti.
how am I to know who you are?"

"Maṁ ve kumāraṁ jānanti,
"In the Brahmā realm they know me

brahmaloke sanantanaṁ;
as 'The Eternal Youth'.

Sabbe jānanti maṁ devā,
All the gods know me thus,

evaṁ govinda jānahi".

and so you should know me, Steward.”

“Āsanaṁ udakaṁ pajjaṁ,
“A Brahmā deserves a seat and water,

madhusākañca brahmuno;
foot-salve, and sweet cakes.

Agghe bhavantaṁ pucchāma,
Sir, I ask you to please accept

agghaṁ kurutu no bhavaṁ”.
these gifts of hospitality.”

“Paṭiggaṇhāma te agghaṁ,
“I accept the gifts of hospitality

yaṁ tvaṁ govinda bhāsasi;
of which you speak.

Diṭṭhadhammahitatthāya,
I grant you the opportunity

samparāya sukhāya ca;
to ask whatever you desire—

Katāvakāso pucchassu,
about welfare and benefit in this life,

yaṁ kiñci abhipatthitan”ti.
or happiness in lives to come.”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
Then the Great Steward thought,

“katāvakāso khomhi brahmunā sanaṅkumārena.
“Brahmā Sanaṅkumāra has granted me an opportunity.

Kiṁ nu kho ahaṁ brahmānaṁ sanaṅkumāraṁ puccheyyaṁ diṭṭhadhammikaṁ vā atthaṁ samparāyikaṁ vā”ti?

Should I ask him about what is beneficial for this life or lives to come?”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
Then he thought,

“kusalo kho ahaṁ diṭṭhadhammikānaṁ atthānaṁ, aññepi maṁ diṭṭhadhammikaṁ atthaṁ pucchanti.
“I’m a skilled in what is beneficial for this life, and others even ask me about it.

Yannūnāhaṁ brahmānaṁ sanaṅkumāraṁ samparāyikaññeva atthaṁ puccheyyan”ti.
Why don’t I ask Brahmā about the benefit that specifically applies to lives to come?”

Atha kho, bho, mahāgovindo brāhmaṇo brahmānaṁ sanaṅkumāraṁ gāthāya ajjhabhāsi:
So he addressed Brahmā Sanaṅkumāra in verse:

“Pucchāmi brahmānaṁ sanaṅkumāraṁ,
“I’m in doubt, so I ask Brahmā—who is free of doubt—

Kaṅkhī akaṅkhiṁ paravediyesu;
about things one may learn from another.

Katthaṭṭhito kimhi ca sikkhamāno,
Standing on what, training in what

Pappoti macco amataṁ brahmalokan”ti.
may a mortal reach the deathless Brahmā realm?”

“Hitvā mamattaṁ manujesu brahme,
“He among men, O brahmin, has given up possessions,

Ekodibhūto karuṇedhimutto;
become one, compassionate,

Nirāmagandho virato methunasmā,

free from the stench of decay, and refraining from sex.

Etthaṭṭhito ettha ca sikkhamāno;
Standing on that, training in that

Pappoti macco amataṁ brahmalokan”ti.
a mortal may reach the deathless Brahmā realm.”

“‘Hitvā mamattan’ti ahaṁ, bhoto, ājānāmi.
“Sir, I understand what ‘giving up possessions’ means.

Idhekacco appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati,
It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

iti ‘hitvā mamattan’ti ahaṁ, bhoto, ājānāmi.
That’s how I understand ‘giving up possessions’.

‘Ekodibhūto’ti ahaṁ, bhoto, ājānāmi.
Sir, I understand what ‘oneness’ means.

Idhekacco vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ,
It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

iti ‘ekodibhūto’ti ahaṁ, bhoto, ājānāmi.
That’s how I understand ‘oneness’.

‘Karuṇedhimutto’ti ahaṁ, bhoto, ājānāmi.
Sir, I understand what ‘compassionate’ means.

Idhekacco karuṇāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadhotiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
It's when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Iti 'karuṇedhimutto'ti ahaṁ, bhoto, ājānāmi.
That's how I understand 'compassionate'.

Āmagandhe ca kho ahaṁ, bhoto, bhāsamānassa na ājānāmi.
But I don't understand what you say about the stench of decay.

Ke āmagandhā manujesu brahme,
What among men, O Brahmā, is the stench of decay?

Ete avidvā idha brūhi dhīra;
I don't understand, so tell me, wise one:

Kenāvaṭā vāti pajā kurutu,
wrapped in what do people stink,

Āpāyikā nivutabrahmalokā"ti.
headed for hell, shut out of the Brahmā realm?"

"Kodho mosavajjaṁ nikati ca dubbho,
"Anger, lies, fraud, and deceit,

Kadariyatā atimāno usūyā;
miserliness, vanity, jealousy,

Icchā vivicchā paraheṭhanā ca,
desire, stinginess, harassing others,

Lobho ca doso ca mado ca moho;

greed, hate, pride, and delusion—

Etesu yuttā anirāmagandhā,
those bound to such things have the stench of decay;

Āpāyikā nivutabrahmalokā”ti.
they’re headed for hell, shut out of the Brahmā realm.”

“Yathā kho ahaṁ, bhoto, āmagandhe bhāsamānassa ājānāmi. Te na sunimmadayā agāraṁ ajjhāvasatā.
“As I understand what you say about the stench of decay, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness!”

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

6.4. Reṇurājaāmantanā

6.4. Informing King Reṇu

Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇuṁ rājānaṁ etadavoca:
So the Great Steward went to King Reṇu and said,

“aññaṁ dāni bhavaṁ purohitaṁ pariyesatu, yo bhoto rajjaṁ anusāsissati.
“Sir, please now find another high priest to manage the affairs of state for you.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.

“Āmantayāmi rājānaṁ,
I announce to King Reṇu,

reṇuṁ bhūmipatiṁ ahaṁ;
the lord of the land:

Tvaṁ pajānassu rajjena,
you must learn how to rule,

nāhaṁ porohicce rame”.
for I no longer care for my ministry.”

“Sace te ūnaṁ kāmehi,
“If you’re lacking any pleasures,

ahaṁ paripūrayāmi te;
I’ll supply them for you.

Yo taṁ hiṁsati vāremi,
I’ll protect you from any harm,

bhūmisenāpati ahaṁ;
for I command the nation’s army.

Tuvaṁ pitā ahaṁ putto,
You are my father, I am your son!

mā no govinda pājahi”.
O Steward, please don’t leave!”

“Namatthi ūnaṁ kāmehi,
“I’m lacking no pleasures,

hiṁsitā me na vijjati;
and no-one is harming me.

Amanussavaco sutvā,
I’ve heard a non-human voice,

tasmāhaṁ na gahe rame”.
so I no longer care for lay life.”

“Amanusso kathaṁvaṇṇo,
“What was that non-human like?

kiṁ te atthaṁ abhāsatha;
What did he say to you,

Yañca sutvā jahāsi no,
hearing which you would abandon

gehe amhe ca kevalī”.
our house and all our people?”

“Upavutthassa me pubbe,
“Before entering this retreat,

yiṭṭhukāmassa me sato;
I only liked to sacrifice.

Aggi pajjalito āsi,
I kindled the sacred flame,

kusapattaparitthato.
strewn about with kusa grass.

Tato me brahmā pāturahu,
But then Brahmā appeared to me,

brahmalokā sanantano;
the Eternal Youth from the Brahmā realm.

So me pañhaṁ viyākāsi,
He answered my question,

taṁ sutvā na gahe rame”.
hearing which I no longer care for lay life.”

“Saddahāmi ahaṁ bhoto,
“I have faith, O Steward,

yaṁ tvaṁ govinda bhāsasi;
in that of which you speak.

Amanussavaco sutvā,
Having heard a non-human voice,

kathaṁ vattetha aññathā.
what else could you do?

Te taṁ anuvattissāma,
We will follow your example,

satthā govinda no bhavaṁ;
Steward, be my Teacher!

Maṇi yathā veḷuriyo,
Like a gem of beryl—

akāco vimalo subho;
flawless, immaculate, beautiful—

Evaṁ suddhā carissāma,
that’s how pure we shall live,

govindassānusāsaneti.
in the Steward’s dispensation.

Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma.
If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

Atha yā te gati, sā no gati bhavissatī”ti.

6.5. Chakhattiyaāmantanā

6.5. Informing the Six Aristocrats

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

“aññaṁ dāni bhavanto purohitaṁ pariyesantu, yo bhavantānaṁ rajje anusāsissati.
“Sirs, please now find another high priest to manage the affairs of state for you.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness!”

Atha kho, bho, te cha khattiyā ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then the six aristocrats withdrew to one side and thought up a plan,

“ime kho brāhmaṇā nāma dhanaluddhā;
“These brahmins are really greedy for wealth.

yannūna mayaṁ mahāgovindaṁ brāhmaṇaṁ dhanena sikkheyyāmā”ti.
Why don’t we try to persuade him with wealth?”

Te mahāgovindaṁ brāhmaṇaṁ upasaṅkamitvā evamāhaṁsu:
They returned to the Great Steward and said,

“saṁvijjati kho, bho, imesu sattasu rajjesu pahūtaṁ sāpateyyaṁ, tato bhoto yāvatakena attho, tāvatakaṁ āharīyatan”ti.
“In these seven kingdoms there is abundant wealth. We’ll get you as much as you want.”

“Alaṁ, bho, mamapidaṁ pahūtaṁ sāpateyyaṁ bhavantānaṁyeva vāhasā.
“Enough, sirs. I already have abundant wealth, owing to my lords.

Tamahaṁ sabbaṁ pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all that, I shall go forth.”

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.

Atha kho, bho, te cha khattiyā ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then the six aristocrats withdrew to one side and thought up a plan,

“ime kho brāhmaṇā nāma itthiluddhā;
“These brahmins are really greedy for women.

yannūna mayaṁ mahāgovindaṁ brāhmaṇaṁ itthīhi sikkheyyāmā”ti.
Why don’t we try to persuade him with women?”

Te mahāgovindaṁ brāhmaṇaṁ upasaṅkamitvā evamāhaṁsu:
They returned to the Great Steward and said,

“saṁvijjanti kho, bho, imesu sattasu rajjesu pahūtā itthiyo, tato bhoto yāvatikāhi attho, tāvatikā ānīyatan”ti.
“In these seven kingdoms there are many women. We’ll get you as many as you want.”

“Alaṁ, bho, mamapimā cattārīsā bhariyā sādisiyo.
“Enough, sirs. I already have forty equal wives.

Tāpāhaṁ sabbā pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all them, I shall go forth.”

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,

pabbajissāmahaṁ, bho, agārasmā anagāriyanti”.

“Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

“Sace jahatha kāmāni,
“If you all give up sensual pleasures,

yattha satto puthujjano;
to which ordinary people are attached,

Ārambhavho daḷhā hotha,
exert yourselves, being strong,

khantībalasamāhitā.
and possessing the power of patience.

Esa maggo ujumaggo,
This path is the straight path,

esa maggo anuttaro;
this path is supreme.

Saddhammo sabbhi rakkhito,
Guarded by the good, the true teaching

brahmalokūpapattiyā”ti.
leads to rebirth in the Brahmā realm.”

“Tena hi bhavaṁ govindo satta vassāni āgametu.
“Well then, sir, please wait for seven years.

Sattannaṁ vassānaṁ accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
When seven years have passed, we shall go forth with you.”

“Aticiraṁ kho, bho, satta vassāni, nāhaṁ sakkomi, bhavante, satta vassāni āgametuṁ.
“Seven years is too long, sirs. I cannot wait that long.

Ko nu kho pana, bho, jānāti jīvitānaṁ.
Who knows what will happen to the living?

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
We are heading to the next life. We must think about this and wake up! We must do what’s good and live the spiritual life, for no-one born can escape death.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth.”

“Tena hi bhavaṁ govindo chabbassāni āgametu …pe…
“Well then, sir, please wait for six years,

pañca vassāni āgametu …
five years,

cattāri vassāni āgametu …
four years,

tīṇi vassāni āgametu …
three years,

dve vassāni āgametu …
two years,

ekaṁ vassaṁ āgametu, ekassa vassassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
one year,

“Aticiraṁ kho, bho, ekaṁ vassaṁ, nāhaṁ sakkomi bhavante ekaṁ vassaṁ āgametuṁ.

Ko nu kho pana, bho, jānāti jīvitānaṁ.

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,

pabbajissāmahaṁ, bho, agārasmā anagāriyan"ti.

"Tena hi bhavaṁ govindo satta māsāni āgametu, sattannaṁ māsānaṁ accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī"ti.
seven months,

"Aticiraṁ kho, bho, satta māsāni, nāhaṁ sakkomi bhavante satta māsāni āgametuṁ.

Ko nu kho pana, bho, jānāti jīvitānaṁ.

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,

pabbajissāmahaṁ, bho, agārasmā anagāriyan"ti.

"Tena hi bhavaṁ govindo cha māsāni āgametu …pe…
six months,

pañca māsāni āgametu …
five months,

cattāri māsāni āgametu …
four months,

tīṇi māsāni āgametu …
three months,

dve māsāni āgametu …
two months,

ekaṁ māsaṁ āgametu …

one month,

addhamāsaṁ āgametu, addhamāsassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

“Aticiraṁ kho, bho, addhamāso, nāhaṁ sakkomi bhavante addhamāsaṁ āgametuṁ.
“A fortnight is too long, sirs. I cannot wait that long.

Ko nu kho pana, bho, jānāti jīvitānaṁ.
Who knows what will happen to the living?

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
We are heading to the next life. We must think about this and wake up! We must do what’s good and live the spiritual life, for no-one born can escape death.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Tena hi bhavaṁ govindo sattāhaṁ āgametu, yāva mayaṁ sake puttabhātaro rajjena anusāsissāma, sattāhassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.”

“Na ciraṁ kho, bho, sattāhaṁ, āgamessāmahaṁ bhavante sattāhan”ti.
“A week is not too long, sirs. I will wait that long.”

6.6. Brāhmaṇamahāsālādīnaṁāmantanā

6.6. Informing the Brahmins

Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami; upasaṅkamitvā te satta ca brāhmaṇamahāsāle satta ca nhātakasatāni etadavoca:
Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said,

“aññaṁ dāni bhavanto ācariyaṁ pariyesantu, yo bhavantānaṁ mante vācessati.
“Sirs, please now find another teacher to teach you to recite the hymns.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa. Te na sunimmadayā agāraṁ ajjhāvasatā,
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Mā bhavaṁ govindo agārasmā anagāriyaṁ pabbaji.
“Please don’t go forth from the lay life to homelessness!

Pabbajjā, bho, appesakkhā ca appalābhā ca;
The life of one gone forth is of little influence or profit,

brahmaññaṁ mahesakkhañca mahālābhañcā”ti.
whereas the life of a brahmin is of great influence and profit.”

“Mā bhavanto evaṁ avacuttha: ‘pabbajjā appesakkhā ca appalābhā ca, brahmaññaṁ mahesakkhañca mahālābhañcā’ti.
“Please, sirs, don’t say that.

Ko nu kho, bho, aññatra mayā mahesakkhataro vā mahālābhataro vā.
Who has greater influence and profit than myself?

Ahañhi, bho, etarahi rājāva raññaṁ brahmāva brāhmaṇānaṁ devatāva gahapatikānaṁ.
For now I am like a king to kings, like Brahmā to brahmins, like a deity to householders.

Tamahaṁ sabbaṁ pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all that, I shall go forth.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.7. Bhariyānamāmantanā

6.7. Informing the Wives

Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamitvā cattārīsā bhariyā sādisiyo etadavoca:
Then the Great Steward went to his forty equal wives and said,

“yā bhotīnaṁ icchati, sakāni vā ñātikulāni gacchatu aññaṁ vā bhattāraṁ pariyesatu.
“Ladies, please do whatever you wish, whether returning to your own families, or finding another husband.

Icchāmahaṁ, bhotī, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bhotī, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Tvaññeva no ñāti ñātikāmānaṁ, tvaṁ pana bhattā bhattukāmānaṁ.
“You are the only family we want! You are the only husband we want!

Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.8. Mahāgovindapabbajjā

6.8. The Great Steward Goes Forth

Atha kho, bho, mahāgovindo brāhmaṇo tassa sattāhassa accayena kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Pabbajitaṁ pana mahāgovindaṁ brāhmaṇaṁ satta ca rājāno khattiyā muddhāvasittā satta ca brāhmaṇamahāsālā satta ca

nhātakasatāni cattārīsā ca bhariyā sādisiyo anekāni ca khattiyasahassāni anekāni ca brāhmaṇasahassāni anekāni ca gahapatisahassāni anekehi ca itthāgārehi itthiyo kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā mahāgovindaṁ brāhmaṇaṁ agārasmā anagāriyaṁ pabbajitaṁ anupabbajiṁsu.
And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

Tāya sudaṁ, bho, parisāya parivuto mahāgovindo brāhmaṇo gāmanigamarājadhānīsu cārikaṁ carati.
Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities.

Yaṁ kho pana, bho, tena samayena mahāgovindo brāhmaṇo gāmaṁ vā nigamaṁ vā upasaṅkamati, tattha rājāva hoti raññaṁ, brahmāva brāhmaṇānaṁ, devatāva gahapatikānaṁ.
And at that time, whenever he arrived at a village or town, he was like a king to kings, like Brahmā to brahmins, like a deity to householders.

Tena kho pana samayena manussā khipanti vā upakkhalanti vā.
And whenever people sneezed or tripped over

Te evamāhaṁsu:
they’d say:

“namatthu mahāgovindassa brāhmaṇassa, namatthu satta purohitassā”ti.
“Homage to the Great Steward! Homage to the high priest for the seven!”

Mahāgovindo, bho, brāhmaṇo mettāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya

sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
He meditated spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā …pe… abyāpajjena pharitvā vihāsi.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Sāvakānañca brahmalokasahabyatāya maggaṁ desesi.
And he taught his disciples the path to rebirth in the company of Brahmā.

Ye kho pana, bho, tena samayena mahāgovindassa brāhmaṇassa sāvakā sabbenasabbaṁ sāsanaṁ ājāniṁsu.
Those of his disciples who completely understood the Great Steward's instructions,

Te kāyassa bhedā paraṁ maraṇā sugatiṁ brahmalokaṁ upapajjiṁsu.
at the breaking up of the body, after death, were reborn in the Brahmā realm.

Ye na sabbenasabbaṁ sāsanaṁ ājāniṁsu, te kāyassa bhedā paraṁ maraṇā appekacce paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjiṁsu;
Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the Gods Who

Control the Creations of Others,

appekacce nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjiṁsu;
while some were reborn in the company of the Gods Who Love to Create,

appekacce tusitānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Joyful Gods,

appekacce yāmānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of Yama,

appekacce tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of the Thirty-Three,

appekacce cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of the Four Great Kings.

ye sabbanihīnaṁ kāyaṁ paripūresuṁ te gandhabbakāyaṁ paripūresuṁ.
And at the very least they swelled the hosts of the fairies.

Iti kho, bho, sabbesaṁyeva tesaṁ kulaputtānaṁ amoghā pabbajjā ahosi avañjhā saphalā saudrayā’ti.
And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.’

Sarati taṁ bhagavā”ti?
Do you remember this, Blessed One?”

“Sarāmahaṁ, pañcasikha.
“I remember, Pañcasikha.

Ahaṁ tena samayena mahāgovindo brāhmaṇo ahosiṁ.
I myself was the brahmin Great Steward at that time.

Ahaṁ tesaṁ sāvakānaṁ brahmalokasahabyatāya maggaṁ desesiṁ.

And I taught those disciples the path to rebirth in the company of Brahmā.

Taṁ kho pana me, pañcasikha, brahmacariyaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, yāvadeva brahmalokūpapattiyā.
But that spiritual path of mine doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

Idaṁ kho pana me, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamañca taṁ, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?
And what is the spiritual path that leads to extinguishment?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ kho taṁ, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ye kho pana me, pañcasikha, sāvakā sabbenasabbaṁ sāsanaṁ ājānanti, te āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti;
Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ye na sabbenasabbaṁ sāsanaṁ ājānanti, te pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā honti tattha parinibbāyino anāvattidhammā tasmā lokā.
Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Ye na sabbenasabbaṁ sāsanaṁ ājānanti, appekacce tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino honti sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

Ye na sabbenasabbaṁ sāsanaṁ ājānanti, appekacce tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā honti avinipātadhammā niyatā sambodhiparāyaṇā.
And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Iti kho, pañcasikha, sabbesaṁyeva imesaṁ kulaputtānaṁ amoghā pabbajjā avañjhā saphalā saudrayā”ti.
And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano pañcasikho gandhabbaputto bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Delighted, the fairy Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Mahāgovindasuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

20. Mahāsamayasutta

The Great Congregation

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.
And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Atha kho catunnaṁ suddhāvāsakāyikānaṁ devatānaṁ etadahosi:
Then four deities of the Pure Abodes, aware of what was happening, thought:

“ayaṁ kho bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.

Yannūna mayampi yena bhagavā tenupasaṅkameyyāma; upasaṅkamitvā bhagavato santike paccekaṁ gāthaṁ bhāseyyāmā”ti.

“Why don’t we go to the Buddha and each recite a verse in his presence?”

Atha kho tā devatā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—suddhāvāsesu devesu antarahitā bhagavato purato pāturahesuṁ.
Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

Atha kho tā devatā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
They bowed to the Buddha and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha’s presence:

“Mahāsamayo pavanasmiṁ,
“There’s a great congregation in the woods,

Devakāyā samāgatā;
a host of gods have assembled.

Āgatamha imaṁ dhammasamayaṁ,
We’ve come to this righteous congregation

Dakkhitāye aparājitasaṅghan”ti.
to see the invincible Saṅgha!”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Tatra bhikkhavo samādahaṁsu,
“The mendicants there are immersed in samādhi,

Cittamattano ujukaṁ akaṁsu;
they’ve straightened out their own minds.

Sārathīva nettāni gahetvā,
Like a charioteer who has taken the reins,

Indriyāni rakkhanti paṇḍitā”ti.
the astute ones protect their senses.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Chetvā khīlaṁ chetvā palighaṁ,
“Having cut the stake and cut the bar,

Indakhīlaṁ ūhacca manejā;
they’re unstirred, with boundary pillar uprooted.

Te caranti suddhā vimalā,
They live pure and immaculate,

Cakkhumatā sudantā susunāgā”ti.
the young dragons tamed by the seer.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Ye keci buddhaṁ saraṇaṁ gatāse,
“Anyone who has gone to the Buddha for refuge

Na te gamissanti apāyabhūmiṁ;
won’t go to a plane of loss.

Pahāya mānusaṁ dehaṁ,
After giving up this human body,

Devakāyaṁ paripūressantī”ti.
they swell the hosts of gods.”

1. Devatāsannipāta

1. The Gathering of Deities

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā sannipatitā honti, tathāgataṁ dassanāya bhikkhusaṅghañca.
“Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha.

Yepi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva devatā sannipatitā ahesuṁ seyyathāpi mayhaṁ etarahi.
The Buddhas of the past had, and the Buddhas of the future will have, gatherings of deities that are at most like the gathering for me now.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva devatā sannipatitā bhavissanti seyyathāpi mayhaṁ etarahi.

Ācikkhissāmi, bhikkhave, devakāyānaṁ nāmāni;
I shall declare the names of the heavenly hosts;

kittayissāmi, bhikkhave, devakāyānaṁ nāmāni;
I shall extol the names of the heavenly hosts;

desessāmi, bhikkhave, devakāyānaṁ nāmāni.
I shall teach the names of the heavenly hosts.

Taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Silokamanukassāmi,
“I shall invoke a paean of praise!

yattha bhummā tadassitā;
Where the earth-gods dwell,

Ye sitā girigabbharaṁ,
there, in mountain caves,

pahitattā samāhitā.
resolute and composed,

Puthūsīhāva sallīnā,
dwell many like lonely lions,

lomahaṁsābhisambhuno;
who have mastered their fears.

Odātamanasā suddhā,
Their minds are bright and pure,

vippasannamanāvilā.
clear and undisturbed.”

Bhiyyo pañcasate ñatvā,
The teacher knew that over five hundred

vane kāpilavatthave;
were in the wood at Kapilavatthu.

Tato āmantayī satthā,
Therefore he addressed

sāvake sāsane rate.
the disciples who love the teaching:

‘Devakāyā abhikkantā,
“The heavenly hosts have come forth;

te vijānātha bhikkhavo’;
mendicants, you should be aware of them.”

Te ca ātappamakaruṁ,
Those monks became keen,

sutvā buddhassa sāsanaṁ.
hearing the Buddha’s instruction.

Tesaṁ pāturahu ñāṇaṁ,
Knowledge manifested in them,

amanussānadassanaṁ;
seeing those non-human beings.

Appeke satamaddakkhuṁ,
Some saw a hundred,

sahassaṁ atha sattariṁ.
a thousand, even seventy thousand,

Sataṁ eke sahassānaṁ,
while some saw a hundred thousand

amanussānamaddasuṁ;
non-human beings.

Appekenantamaddakkhuṁ,
But some saw an endless number

disā sabbā phuṭā ahuṁ.
spread out in every direction.

Tañca sabbaṁ abhiññāya,
And all that was known

vavatthitvāna cakkhumā;
and distinguished by the Seer.

Tato āmantayī satthā,

Therefore he addressed

sāvake sāsane rate.
the disciples who love the teaching:

‘Devakāyā abhikkantā,
“The heavenly hosts have come forth;

te vijānātha bhikkhavo;
mendicants, you should be aware of them.

Ye vohaṁ kittayissāmi,
I shall extol them for you,

girāhi anupubbaso’.
with lyrics in proper order.

Sattasahassā te yakkhā,
There are seven thousand spirits,

bhummā kāpilavatthavā;
earth-gods of Kapilavatthu.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Chasahassā hemavatā,
From the Himalayas there are six thousand

yakkhā nānattavaṇṇino;
spirits of different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Sātāgirā tisahassā,
From Sātāgira there are three thousand

yakkhā nānattavaṇṇino;
spirits of different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Iccete soḷasasahassā,
And thus there are sixteen thousand

yakkhā nānattavaṇṇino;
spirits of different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Vessāmittā pañcasatā,
From Vessamittā there are five hundred

yakkhā nānattavaṇṇino;
spirits of different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Kumbhīro rājagahiko,
And there’s Kumbhīra of Rājagaha,

vepullassa nivesanaṁ;
whose home is on Mount Vepulla.

Bhiyyo naṁ satasahassaṁ,
Attended by more than

yakkhānaṁ payirupāsati;
a hundred thousand spirits,

Kumbhīro rājagahiko,
Kumbhīra of Rājagaha

sopāgā samitiṁ vanaṁ.
also came to the meeting in the wood.

Purimañca disaṁ rājā,
King Dhataraṭṭha rules

dhataraṭṭho pasāsati;
the eastern quarter.

Gandhabbānaṁ adhipati,
Lord of the fairies,

mahārājā yasassiso.
he’s a great king, glorious.

Puttāpi tassa bahavo,
And he has many mighty sons

indanāmā mahabbalā;
all of them named Inda.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Dakkhiṇañca disaṁ rājā,
King Virūḷha rules

virūḷho taṁ pasāsati;
the southern quarter.

Kumbhaṇḍānaṁ adhipati,
Lord of the goblins,

mahārājā yasassiso.
he’s a great king, glorious.

Puttāpi tassa bahavo,
And he has many mighty sons

indanāmā mahabbalā;
all of them named Inda.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Pacchimañca disaṁ rājā,
King Virūpakkha rules

virūpakkho pasāsati;
the western quarter.

Nāgānañca adhipati,
Lord of the dragons,

mahārājā yasassiso.
he’s a great king, glorious.

Puttāpi tassa bahavo,
And he has many mighty sons

indanāmā mahabbalā;
all of them named Inda.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth
bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Uttarañca disaṁ rājā,
King Kuvera rules
kuvero taṁ pasāsati;
the northern quarter.
Yakkhānañca adhipati,
Lord of spirits,
mahārājā yasassiso.
he’s a great king, glorious.

Puttāpi tassa bahavo,
And he has many mighty sons
indanāmā mahabbalā;
all of them named Inda.
Iddhimanto jutimanto,
They’re powerful and brilliant,
vaṇṇavanto yasassino;
so beautiful and glorious.
Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth
bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Purimaṁ disaṁ dhataraṭṭho,
Dhataraṭṭha in the east,
dakkhiṇena virūḷhako;
Virūḷhaka to the south,

Pacchimena virūpakkho,
Virūpakkha to the west,

kuvero uttaraṁ disaṁ.
and Kuvera in the north.

Cattāro te mahārājā,
These Four Great Kings,

samantā caturo disā;
all around in the four quarters,

Daddallamānā aṭṭhaṁsu,
stood there dazzling

vane kāpilavatthave.
in the wood at Kapilavatthu.

Tesaṁ māyāvino dāsā,
Their deceitful bondservants came,

āguṁ vañcanikā saṭhā;
so treacherous and crafty—

Māyā kuṭeṇḍu viṭeṇḍu,
the deceivers Kuṭeṇḍu, Viṭeṇḍu,

viṭucca viṭuṭo saha.
with Viṭucca and Viṭuḍa.

Candano kāmaseṭṭho ca,
And Candana and Kāmaseṭṭha,

kinnighaṇḍu nighaṇḍu ca;
Kinnughaṇḍu and Nighaṇḍu,

Panādo opamañño ca,
Panāda and Opamañña,

devasūto ca mātali.

and Mātali, the god’s charioteer.

Cittaseno ca gandhabbo,
Cittasena the fairy came too,

naḷorājā janesabho;
and the kings Nala and Janesabha,

Āgā pañcasikho ceva,
as well as Pañcasikha,

timbarū sūriyavacchasā.
Timbaru, and Suriyavaccasā.

Ete caññe ca rājāno,
These and other kings there were,

gandhabbā saha rājubhi;
the fairies with their kings.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Athāguṁ nāgasā nāgā,
Then came dragons from Nābhasa,

vesālā sahatacchakā;
and Vesālī, with the Tacchakas.

Kambalassatarā āguṁ,
The Kambalas and Assataras came

pāyāgā saha ñātibhi.
from Pāyāga with their kin.

Yāmunā dhataraṭṭhā ca,
From Yamunā the Dhataraṭṭha

āgū nāgā yasassino;
dragons came, so glorious.

Erāvaṇo mahānāgo,
And Erāvaṇa the great dragon

sopāgā samitiṁ vanaṁ.
also came to the meeting in the wood.

Ye nāgarāje sahasā haranti,
Those who seize the dragon kings by force—

Dibbā dijā pakkhi visuddhacakkhū;
divine, twice-born birds with piercing vision—

Vehāyasā te vanamajjhapattā,
swoop down to the wood from the sky;

Citrā supaṇṇā iti tesa nāmaṁ.
their name is ‘Rainbow Phoenix’.

Abhayaṁ tadā nāgarājānamāsi,
But the dragon kings remained fearless,

Supaṇṇato khemamakāsi buddho;
for the Buddha kept them safe from the phoenixes.

Saṇhāhi vācāhi upavhayantā,
Introducing each other with gentle words,

Nāgā supaṇṇā saraṇamakaṁsu buddhaṁ.
the dragons and phoenixes took the Buddha as their refuge.

Jitā vajirahatthena,
Defeated by Vajirahattha,

samuddaṁ asurāsitā;
the demons live in the ocean.

Bhātaro vāsavassete,

They’re brothers of Vāsava,

iddhimanto yasassino.
powerful and glorious.

Kālakañcā mahābhismā,
There’s the terrifying Kālakañjas,

asurā dānaveghasā;
the Dānaveghasa demons,

Vepacitti sucitti ca,
Vepacitti and Sucitti,

pahārādo namucī saha.
Pahārāda with Namuci,

Satañca baliputtānaṁ,
and a hundred of Bali’s sons,

sabbe verocanāmakā;
all named after Veroca.

Sannayhitvā balisenaṁ,
Bali’s army armed themselves

rāhubhaddamupāgamuṁ;
and went up to the auspicious Rāhu, saying:

‘Samayo dāni bhaddante,
‘Now is the time, sir,

bhikkhūnaṁ samitiṁ vanaṁ’.
for the meeting of mendicants in the wood.’

Āpo ca devā pathavī,
The gods of Water and Earth,

tejo vāyo tadāgamuṁ;
and Fire and Wind came there.

Varuṇā vāraṇā devā,
The Varuṇa and Vāruṇa gods,

somo ca yasasā saha.
and Soma together with Yasa.

Mettā karuṇā kāyikā,
A host of the gods of Love

āguṁ devā yasassino;
and Compassion came, so glorious.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino.
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Veṇḍudevā sahali ca,
The Veṇhu and Sahali gods,

asamā ca duve yamā;
and Asama, and the twin Yamas came.

Candassūpanisā devā,
The gods living on the moon came,

candamāguṁ purakkhatvā.
with the Moon before them.

Sūriyassūpanisā devā,
The gods living on the sun came,

sūriyamāguṁ purakkhatvā;
with the Sun before them.

Nakkhattāni purakkhatvā,
And with the stars before them

āguṁ mandavalāhakā.
came the silly gods of clouds.

Vasūnaṁ vāsavo seṭṭho,
And Sakka came, the stronghold-giver,

sakkopāgā purindado;
known as Vāsava, the best of the Vasus.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino.
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Athāguṁ sahabhū devā,
Then came the Sahabhū gods,

jalamaggi sikhāriva;
blazing like a crested flame;

Ariṭṭhakā ca rojā ca,
and the Ariṭṭhakas and Rojas too,

umāpupphanibhāsino.
and the gods hued blue as flax.

Varuṇā sahadhammā ca,
The Varuṇas and Sahadhammas,

accutā ca anejakā;
the Accutas and Anejakas,

Sūleyyarucirā āguṁ,
the Sūleyyas and Ruciras all came,

āguṁ vāsavanesino;
as did the Vāsavanesi gods.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino.
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Samānā mahāsamanā,
The Samānas, Mahāsamānas,

mānusā mānusuttamā;
Mānusas, and Mānusuttamas all came,

Khiḍḍāpadosikā āguṁ,
and the gods depraved by play,

āguṁ manopadosikā.
and those who are malevolent.

Athāguṁ harayo devā,
Then came the Hari gods,

ye ca lohitavāsino;
and the Lohitavāsīs.

Pāragā mahāpāragā,
The Pāragas and Mahāpāragas came,

āguṁ devā yasassino;
such glorious gods.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino.
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Sukkā karambhā aruṇā,

The Sukkas, Karumhas, and Aruṇas

āguṁ veghanasā saha;
came along with the Veghanasas.

Odātagayhā pāmokkhā,
And the Odātagayhas came as chiefs

āguṁ devā vicakkhaṇā.
of the Vicakkhaṇa gods.

Sadāmattā hāragajā,
The Sadāmattas and Hāragajas,

missakā ca yasassino;
and the glorious Missakas;

Thanayaṁ āga pajjunno,
Pajjuna came thundering,

yo disā abhivassati.
he who rains on all quarters.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino;
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Khemiyā tusitā yāmā,
The Khemiyas, Tusitas, Yāmas,

kaṭṭhakā ca yasassino;
and the glorious Kaṭṭhakas came;

Lambītakā lāmaseṭṭhā,
The Lambītakas, Lāmaseṭṭhas,

jotināmā ca āsavā;
those called the Jotis and Āsavas.

Nimmānaratino āguṁ,
The Gods Who Love to Create came too,

athāguṁ paranimmitā.
and those who delight in the Creations of Others.

Dasete dasadhā kāyā,
These ten hosts of gods

sabbe nānattavaṇṇino;
shone in all different colors.

Iddhimanto jutimanto,
They’re powerful and brilliant,

vaṇṇavanto yasassino;
so beautiful and glorious.

Modamānā abhikkāmuṁ,
Rejoicing, they’ve come forth

bhikkhūnaṁ samitiṁ vanaṁ.
to the meeting of mendicants in the wood.

Saṭṭhete devanikāyā,
These sixty hosts of gods

sabbe nānattavaṇṇino;
shone in all different colors.

Nāmanvayena āgacchuṁ,
They came in order of their names,

ye caññe sadisā saha.
these and others likewise, thinking:

‘Pavuṭṭhajātimakhilaṁ,
‘We shall see those rid of rebirth, kind,

oghatiṇṇamanāsavaṁ;
the undefiled ones who have crossed the flood,

Dakkhemoghataraṁ nāgaṁ,
and the dragon who brought them across,

candaṁva asitātigaṁ’.
who like the Moon has overcome darkness.’

Subrahmā paramatto ca,
Subrahmā and Paramatta came,

puttā iddhimato saha;
with sons of those powerful ones.

Sanaṅkumāro tisso ca,
Sanaṅkumāra and Tissa

sopāga samitiṁ vanaṁ.
also came to the meeting in the wood.

Sahassaṁ brahmalokānaṁ,
Of a thousand Brahmā realms,

mahābrahmābhitiṭṭhati;
the Great Brahmā stands forth.

Upapanno jutimanto,
He has arisen, resplendent,

bhismākāyo yasassiso.
his formidable body so glorious.

Dasettha issarā āguṁ,
The ten Issarās came there,

paccekavasavattino;
each one of them wielding power,

Tesañca majjhato āga,
and in the middle of them came

hārito parivārito.
Hārita with his following.”

Te ca sabbe abhikkante,
When they had all come forth—

sainde deve sabrahmake;
the gods with their Lord, and the Brahmās—

Mārasenā abhikkāmi,
Māra’s army came forth too:

passa kaṇhassa mandiyaṁ.
see the stupidity of the Dark Lord!

‘Etha gaṇhatha bandhatha,
“Come, seize them and bind them,” he said,

rāgena baddhamatthu vo;
“let them be bound by desire!

Samantā parivāretha,
Surround them on all sides,

mā vo muñcittha koci naṁ’.
don’t let any escape!”

Iti tattha mahāseno,
And so there the great general

kaṇho senaṁ apesayi;
sent forth his dark army.

Pāṇinā talamāhacca,
He struck the ground with his fist

saraṁ katvāna bheravaṁ.
to make a horrifying sound

Yathā pāvussako megho,
like a storm cloud shedding rain,

thanayanto savijjuko;
thundering and flashing.

Tadā so paccudāvatti,
But then he retreated,

saṅkuddho asayaṁvase.
furious, out of control.

Tañca sabbaṁ abhiññāya,
And all that was known

vavatthitvāna cakkhumā;
and distinguished by the Seer.

Tato āmantayī satthā,
Therefore he addressed

sāvake sāsane rate.
the disciples who love the teaching:

‘Mārasenā abhikkantā,
“Māra’s army has arrived;

te vijānātha bhikkhavo’;
mendicants, you should be aware of them.”

Te ca ātappamakaruṁ,
Those monks became keen,

sutvā buddhassa sāsanaṁ;
hearing the Buddha’s instruction.

Vītarāgehi pakkāmuṁ,
The army fled from those free of passion,

nesaṁ lomāpi iñjayuṁ.
and not a single hair was stirred!

‘Sabbe vijitasaṅgāmā,
“All are triumphant in battle,

bhayātītā yasassino;
so fearless and glorious.

Modanti saha bhūtehi,
They rejoice with all the spirits,

sāvakā te janesutā’”ti.
the disciples well-known among men.”

Mahāsamayasuttaṁ niṭṭhitaṁ sattamaṁ.

21. Sakkapañhasutta

Sakka's Questions

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
At one time the Buddha was staying in the land of the Magadhans; east of Rājagaha there's a brahmin village named Ambasaṇḍā, north of which, on Mount Vediyaka, is the Indasāla cave.

Tena kho pana samayena sakkassa devānamindassa ussukkaṁ udapādi bhagavantaṁ dassanāya.
Now at that time Sakka, the lord of gods, became eager to see the Buddha.

Atha kho sakkassa devānamindassa etadahosi:
He thought,

"kahaṁ nu kho bhagavā etarahi viharati arahaṁ sammāsambuddho"ti?
"Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

Addasā kho sakko devānamindo bhagavantaṁ magadhesu viharantaṁ pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
He saw that the Buddha was at the Indasāla cave,

Disvāna deve tāvatiṁse āmantesi:

and addressed the gods of the Thirty-Three,

“ayaṁ, mārisā, bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
“Good sirs, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

Yadi pana, mārisā, mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“Evaṁ, bhaddantavā”ti kho devā tāvatiṁsā sakkassa devānamindassa paccassosuṁ.
“Yes, lord,” replied the gods.

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“ayaṁ, tāta pañcasikha, bhagavā magadhesu viharati pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
“Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

Yadi pana, tāta pañcasikha, mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṁ ādāya sakkassa devānamindassa anucariyaṁ upāgami.

“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka’s attendant.

Atha kho sakko devānamindo devehi tāvatiṁsehi parivuto pañcasikhena gandhabbadevaputtena purakkhato—
Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the fairy Pañcasikha.

seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—devesu tāvatiṁsesu antarahito magadhesu pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate paccuṭṭhāsi.
As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the Thirty-Three and landed on Mount Vediyaka north of Ambasaṇḍā.

Tena kho pana samayena vediyako pabbato atiriva obhāsajāto hoti ambasaṇḍā ca brāhmaṇagāmo yathā taṁ devānaṁ devānubhāvena.
Now at that time a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā, as happens through the glory of the gods.

Apissudaṁ parito gāmesu manussā evamāhaṁsu:
People in the villages round about, terrified, shocked, and awestruck, said,

“ādittassu nāmajja vediyako pabbato jhāyatisu nāmajja vediyako pabbato jalatisu. Nāmajja vediyako pabbato.
“Mount Vediyaka must be on fire today, blazing and burning!

Kiṁsu nāmajja vediyako pabbato atiriva obhāsajāto ambasaṇḍā ca brāhmaṇagāmo”ti;
Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā?”

saṁviggā lomahaṭṭhajātā ahesuṁ.

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“durupasaṅkamā kho, tāta pañcasikha, tathāgatā mādisena, jhāyī jhānaratā, tadantaraṁ paṭisallīnā.
“My dear Pañcasikha, it’s hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption.

Yadi pana tvaṁ, tāta pañcasikha, bhagavantaṁ paṭhamaṁ pasādeyyāsi, tayā, tāta, paṭhamaṁ pasāditaṁ pacchā mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti.
But if you were to charm the Buddha first, then I could go to see him.”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṁ ādāya yena indasālaguhā tenupasaṅkami; upasaṅkamitvā:
“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to the Indasāla cave. When he had drawn near, he stood to one side, thinking,

“ettāvatā me bhagavā neva atidūre bhavissati nāccāsanne, saddañca me sossatī”ti—
“This is neither too far nor too near; and he’ll hear my voice.”

ekamantaṁ aṭṭhāsi.

1. Pañcasikhagītagāthā

1. Pañcasikha’s Song

Ekamantaṁ ṭhito kho pañcasikho gandhabbadevaputto beluvapaṇḍuvīṇaṁ assāvesi, imā ca gāthā abhāsi

buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā:
Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

“Vande te pitaraṁ bhadde,
“My lady Suriyavaccasā, oh my Sunshine—

timbaruṁ sūriyavacchase;
I pay homage to your father Timbaru,

Yena jātāsi kalyāṇī,
through whom was born a lady so fine,

ānandajananī mama.
to fill me with a joy I never knew.

Vātova sedataṁ kanto,
As sweet as a breeze to one who’s sweating,

pānīyaṁva pipāsato;
or when thirsty, a sweet and cooling drink,

Aṅgīrasi piyāmesi,
so dear is your shining beauty to me,

dhammo arahatāmiva.
just like the teaching is to all the saints!

Āturasseva bhesajjaṁ,
Like a cure when you’re struck by fever dire,

bhojanaṁva jighacchato;
or food to ease the hunger pain,

Parinibbāpaya maṁ bhadde,
come on, darling, please put out my fire,

jalantamiva vārinā.

quench me like water on a flame.

Sītodakaṁ pokkharaṇiṁ,
As elephants burning in the heat of summer,
yuttaṁ kiñjakkhareṇunā;
sink down in a lotus pond to rest,
Nāgo ghammābhitattova,
so cool, full of petals and of pollen—
ogāhe te thanūdaraṁ.
that’s how I would plunge into your breast.

Accaṅkusova nāgova,
Like elephants bursting bonds in rutting season,
jitaṁ me tuttatomaraṁ;
beating off the pricks of lance and pikes—
Kāraṇaṁ nappajānāmi,
I just don’t understand what is the reason
sammatto lakkhaṇūruyā.
I’m so crazy for your shapely thighs!

Tayi gedhitacittosmi,
For you, my heart is full of passion,
cittaṁ vipariṇāmitaṁ;
I’m in an altered state of mind.
Paṭigantuṁ na sakkomi,
There is no going back, I’m just not able,
vaṅkaghastova ambujo.
I’m like a fish that’s hooked up on the line.

Vāmūru saja maṁ bhadde,
Come on, my darling, hold me, fair of thighs!

saja maṁ mandalocane;
Embrace me, with your so bashful eyes!

Palissaja maṁ kalyāṇi,
Take me in your arms, my lovely lady,

etaṁ me abhipatthitaṁ.
that’s all I’d ever want or could desire.

Appako vata me santo,
Ah, then my desire was such a small thing,

kāmo vellitakesiyā;
my sweet, with your curling wavy hair;

Anekabhāvo samuppādi,
now, like to arahants an offering,

arahanteva dakkhiṇā.
it’s grown so very much from there.

Yaṁ me atthi kataṁ puññaṁ,
Whatever the merit I have forged

arahantesu tādisu;
by giving to such perfected beings—

Taṁ me sabbaṅgakalyāṇi,
may that, my altogether gorgeous,

tayā saddhiṁ vipaccataṁ.
ripen in togetherness with you.

Yaṁ me atthi kataṁ puññaṁ,
Whatever the merit I have forged

asmiṁ pathavimaṇḍale;
in this wide open land,

Taṁ me sabbaṅgakalyāṇi,

may that, my altogether gorgeous,

tayā saddhiṁ vipaccataṁ.
ripen in togetherness with you.

Sakyaputtova jhānena,
Absorbed, the Sakyan meditates,

ekodi nipako sato;
unified, alert, and mindful,

Amataṁ muni jigīsāno,
the sage aims right at the deathless state—

tamahaṁ sūriyavacchase.
like me, oh my Sunshine, aiming for you!

Yathāpi muni nandeyya,
And just like the sage would be rejoicing,

patvā sambodhimuttamaṁ;
were he to awaken to the truth,

Evaṁ nandeyyaṁ kalyāṇi,
so I’d be rejoicing, lady,

missībhāvaṁ gato tayā.
were I to end up as one with you.

Sakko ce me varaṁ dajjā,
If Sakka were to grant me just one wish,

tāvatiṁsānamissaro;
as Lord of the holy Thirty-Three,

Tāhaṁ bhadde vareyyāhe,
my darling, you’re the only one I’d wish for,

evaṁ kāmo daḷho mama.
so strong is the love I hold for you.

Sālaṁva na ciraṁ phullaṁ,
Like a freshly blossoming sal tree

pitaraṁ te sumedhase;
is your father, my lady so wise.

Vandamāno namassāmi,
I pay homage to him, bowing down humbly,

yassāsetādisī pajā”ti.
to he whose daughter is of such a kind.”

Evaṁ vutte, bhagavā pañcasikhaṁ gandhabbadevaputtaṁ etadavoca:
When Pañcasikha had spoken, the Buddha said to him,

“saṁsandati kho te, pañcasikha, tantissaro gītassarena, gītassaro ca tantissarena;
“Pañcasikha, the sound of the strings and the sound of your voice blend well together,

na ca pana te, pañcasikha, tantissaro gītassaraṁ ativattati, gītassaro ca tantissaraṁ.
so that neither overpowers the other.

Kadā saṁyūḷhā pana te, pañcasikha, imā gāthā buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā”ti?
But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?”

“Ekamidaṁ, bhante, samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
“This one time, sir, when you were first awakened, you were staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Tena kho panāhaṁ, bhante, samayena bhaddā nāma sūriyavacchasā timbaruno gandhabbarañño dhītā,

tamabhikaṅkhāmi.
And at that time I was in love with the lady named Bhaddā Suriyavaccasā, the daughter of the fairy king Timbaru.

Sā kho pana, bhante, bhaginī parakāminī hoti;
But the sister desired another—

sikhaṇḍī nāma mātalissa saṅgāhakassa putto, tamabhikaṅkhati.
it was Mātali the charioteer’s son named Sikhaḍḍī who she loved.

Yato kho ahaṁ, bhante, taṁ bhaginiṁ nālatthaṁ kenaci pariyāyena.
Since I couldn’t win that sister by any means,

Athāhaṁ beluvapaṇḍuvīṇaṁ ādāya yena timbaruno gandhabbarañño nivesanaṁ tenupasaṅkamiṁ; upasaṅkamitvā beluvapaṇḍuvīṇaṁ assāvesiṁ, imā ca gāthā abhāsiṁ buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā—
I took my arched harp to Timbaru’s home, where I played those verses.

Vande te pitaraṁ bhadde,

timbaruṁ sūriyavacchase;

Yena jātāsi kalyāṇī,

ānandajananī mama.

…pe…

Sālaṁva na ciraṁ phullaṁ,

pitaraṁ te sumedhase;

Vandamāno namassāmi,

yassāsetādisī pajāti.

Evaṁ vutte, bhante, bhaddā sūriyavacchasā maṁ etadavoca:
When I finished, Suriyavacchasā said to me,

‘na kho me, mārisa, so bhagavā sammukhā diṭṭho, api ca sutoyeva me so bhagavā devānaṁ tāvatiṁsānaṁ sudhammāyaṁ sabhāyaṁ upanaccantiyā.
‘Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice.

Yato kho tvaṁ, mārisa, taṁ bhagavantaṁ kittesi, hotu no ajja samāgamo’ti.
Since you extol the Buddha, let us meet up today.’

Soyeva no, bhante, tassā bhaginiyā saddhiṁ samāgamo ahosi.
And that’s when I met up with that sister.

Na ca dāni tato pacchā”ti.
But we have not met since.”

2. Sakkūpasaṅkama

2. The Approach of Sakka

Atha kho sakkassa devānamindassa etadahosi:
Then Sakka, lord of gods, thought,

“paṭisammodati pañcasikho gandhabbadevaputto bhagavatā, bhagavā ca pañcasikhenā”ti.
“Pañcasikha is exchanging pleasantries with the Buddha.”

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
So he addressed Pañcasikha,

“abhivādehi me tvaṁ, tāta pañcasikha, bhagavantaṁ:
“My dear Pañcasikha, please bow to the Buddha for me, saying:

‘sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī’”ti.
‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā bhagavantaṁ abhivādeti:
“Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said,

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.
“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

“Evaṁ sukhī hotu, pañcasikha, sakko devānamindo sāmacco saparijano;
“So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha,

sukhakāmā hi devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā”ti.
“for all want to be happy—whether gods, humans, demons, dragons, fairies, or any of the other diverse creatures there may be.”

Evañca pana tathāgatā evarūpe mahesakkhe yakkhe abhivadanti.
For that is how the Realized Ones salute such illustrious spirits.

Abhivadito sakko devānamindo bhagavato indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
And being saluted by the Buddha, Sakka entered the Indasāla cave, bowed to the Buddha, and stood to one side.

Devāpi tāvatiṁsā indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
And the gods of the Thirty-Three did likewise,

Pañcasikhopi gandhabbadevaputto indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
as did Pañcasikha.

Tena kho pana samayena indasālaguhā visamā santī samā samapādi, sambādhā santī urundā samapādi, andhakāro guhāyaṁ antaradhāyi, āloko udapādi yathā taṁ devānaṁ devānubhāvena.
And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished and light appeared, as happens through the glory of the gods.

Atha kho bhagavā sakkaṁ devānamindaṁ etadavoca:
Then the Buddha said to Sakka,

“acchariyamidaṁ āyasmato kosiyassa, abbhutamidaṁ āyasmato kosiyassa tāva bahukiccassa bahukaraṇīyassa yadidaṁ idhāgamanan”ti.
“It’s incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.”

“Cirapaṭikāhaṁ, bhante, bhagavantaṁ dassanāya upasaṅkamitukāmo; api ca devānaṁ tāvatiṁsānaṁ kehici kehici kiccakaraṇīyehi byāvaṭo; evāhaṁ nāsakkhiṁ bhagavantaṁ dassanāya upasaṅkamituṁ.
“For a long time I’ve wanted to go and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the Thirty-Three.

Ekamidaṁ, bhante, samayaṁ bhagavā sāvatthiyaṁ viharati salaḷāgārake.
This one time, sir, the Buddha was staying near Sāvatthī in the frankincense-tree hut.

Atha khvāhaṁ, bhante, sāvatthiṁ agamāsiṁ bhagavantaṁ dassanāya.
Then I went to Sāvatthī to see the Buddha.

Tena kho pana, bhante, samayena bhagavā aññatarena samādhinā nisinno hoti, bhūjati ca nāma vessavaṇassa mahārājassa paricārikā bhagavantaṁ paccupaṭṭhitā hoti, pañjalikā namassamānā tiṭṭhati.
But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

Atha khvāhaṁ, bhante, bhūjatiṁ etadavocaṁ:
So I said to her,

‘abhivādehi me tvaṁ, bhagini, bhagavantaṁ:
‘Sister, please bow to the Buddha for me, saying:

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.
“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

Evaṁ vutte, bhante, sā bhūjati maṁ etadavoca:
When I said this, she said to me,

‘akālo kho, mārisa, bhagavantaṁ dassanāya;
‘It’s the wrong time to see the Buddha,

paṭisallīno bhagavā’ti.
as he’s in retreat.’

‘Tena hi, bhagini, yadā bhagavā tamhā samādhimhā vuṭṭhito hoti, atha mama vacanena bhagavantaṁ abhivādehi:
‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.

Kacci me sā, bhante, bhaginī bhagavantaṁ abhivādesi?

I hope that sister bowed to you?

Sarati bhagavā tassā bhaginiyā vacanan”ti?
Do you remember what she said?”

“Abhivādesi maṁ sā, devānaminda, bhaginī, sarāmahaṁ tassā bhaginiyā vacanaṁ.
“She did bow, lord of gods, and I remember what she said.

Api cāhaṁ āyasmato nemisaddena tamhā samādhimhā vuṭṭhito”ti.
I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

“Ye te, bhante, devā amhehi paṭhamataraṁ tāvatiṁsakāyaṁ upapannā, tesaṁ me sammukhā sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me:

‘yadā tathāgatā loke uppajjanti arahanto sammāsambuddhā, dibbā kāyā paripūrenti, hāyanti asurakāyā’ti.
‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the demon hosts dwindle.’

Taṁ me idaṁ, bhante, sakkhidiṭṭhaṁ yato tathāgato loke uppanno arahaṁ sammāsambuddho, dibbā kāyā paripūrenti, hāyanti asurakāyāti.
And I have seen this with my own eyes.

2.1. Gopakavatthu

2.1. The Story of Gopikā

Idheva, bhante, kapilavatthusmiṁ gopikā nāma sakyadhītā ahosi buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārinī.

Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics.

Sā itthittaṁ virājetvā purisattaṁ bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā.
Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm.

Devānaṁ tāvatiṁsānaṁ sahabyataṁ amhākaṁ puttattaṁ ajjhupagatā.
In the company of the gods of the Thirty-Three she became one of my sons.

Tatrapi naṁ evaṁ jānanti:
There they knew him as

‘gopako devaputto, gopako devaputto’ti.
the god Gopaka.

Aññepi, bhante, tayo bhikkhū bhagavati brahmacariyaṁ caritvā hīnaṁ gandhabbakāyaṁ upapannā.
Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior fairy realm.

Te pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārayamānā amhākaṁ upaṭṭhānaṁ āgacchanti amhākaṁ pāricariyaṁ.
There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

Te amhākaṁ upaṭṭhānaṁ āgate amhākaṁ pāricariyaṁ gopako devaputto paṭicodesi:
At that, Gopaka scolded them,

‘kutomukhā nāma tumhe, mārisā, tassa bhagavato dhammaṁ assuttha—

‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching!

ahañhi nāma itthikā samānā buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārinī itthittaṁ virājetvā purisattaṁ bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā, devānaṁ tāvatiṁsānaṁ sahabyataṁ sakkassa devānamindassa puttattaṁ ajjhupagatā.
For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three I became one of Sakka’s sons.

Idhāpi maṁ evaṁ jānanti:
Here they know me as

“gopako devaputto gopako devaputto”ti.
the god Gopaka.

Tumhe pana, mārisā, bhagavati brahmacariyaṁ caritvā hīnaṁ gandhabbakāyaṁ upapannā.
But you, having led the spiritual life under the Buddha, were reborn in the inferior fairy realm.’

Duddiṭṭharūpaṁ vata bho addasāma, ye mayaṁ addasāma sahadhammike hīnaṁ gandhabbakāyaṁ upapanne’ti.

Tesaṁ, bhante, gopakena devaputtena paṭicoditānaṁ dve devā diṭṭheva dhamme satiṁ paṭilabhiṁsu kāyaṁ brahmapurohitaṁ, eko pana devo kāme ajjhāvasi.
When scolded by Gopaka, two of those gods in that very life gained mindfulness leading to the host of Brahmā’s Ministers. But one god remained attached to sensuality.

‘Upāsikā cakkhumato ahosiṁ,
‘I was a laywoman disciple of the seer,

Nāmampi mayhaṁ ahu “gopikā”ti;
and my name was Gopikā.

Buddhe ca dhamme ca abhippasannā,
I was devoted to the Buddha and the teaching,

Saṅghañcupaṭṭhāsiṁ pasannacittā.
and I faithfully served the Saṅgha.

Tasseva buddhassa sudhammatāya,
Because of the excellence of the Buddha’s teaching,

Sakkassa puttomhi mahānubhāvo;
I’m now a mighty, splendid son of Sakka,

Mahājutīko tidivūpapanno,
reborn among the Three and Thirty.

Jānanti maṁ idhāpi “gopako”ti.
And here they know me as Gopaka.

Athaddasaṁ bhikkhavo diṭṭhapubbe,
Then I saw some mendicants who I’d seen before,

Gandhabbakāyūpagate vasīne;
dwelling in the host of fairies.

Imehi te gotamasāvakāse,
When I used to be a human,

Ye ca mayaṁ pubbe manussabhūtā.
they were disciples of Gotama.

Annena pānena upaṭṭhahimhā,
I served them with food and drink,

Pādūpasaṅgayha sake nivesane;
and clasped their feet in my own home.

Kutomukhā nāma ime bhavanto,
Where on earth were they at

Buddhassa dhammāni paṭiggahesuṁ.
when they learned the Buddha’s teachings?

Paccattaṁ veditabbo hi dhammo,
For each must know for themselves the teaching
Sudesito cakkhumatānubuddho;
so well-taught, realized by the seer.
Ahañhi tumheva upāsamāno,
I was one who followed you,
Sutvāna ariyāna subhāsitāni.
having heard the fine words of the noble ones.

Sakkassa puttomhi mahānubhāvo,
I’m now a mighty, splendid son of Sakka,
Mahājutīko tidivūpapanno;
reborn among the Three and Thirty.
Tumhe pana seṭṭhamupāsamānā,
But you followed the best of men,
Anuttaraṁ brahmacariyaṁ caritvā.
and led the supreme spiritual life,

Hīnaṁ kāyaṁ upapannā bhavanto,
but still you’re born in this lesser realm,
Anānulomā bhavatūpapatti;
a rebirth not befitting.
Duddiṭṭharūpaṁ vata addasāma,
It’s a sorry sight I see, good sirs,
Sahadhammike hīnakāyūpapanne.
fellow Buddhists in a lesser realm.

Gandhabbakāyūpagatā bhavanto,
Reborn in the host of fairies,

Devānamāgacchatha pāricariyaṁ;
you only wait upon the gods.

Agāre vasato mayhaṁ,
Meanwhile, I dwelt in a house—

Imaṁ passa visesataṁ.
but see my distinction now!

Itthī hutvā svajja pumomhi devo,
Having been a woman now I'm a male god,

Dibbehi kāmehi samaṅgibhūto';
blessed with heavenly sensual pleasures.'

Te coditā gotamasāvakena,
Scolded by that disciple of Gotama,

Saṁvegamāpādu samecca gopakaṁ.
when they understood Gopaka, they were struck with urgency.

'Handa viyāyāma byāyāma,
'Let's strive, let's try hard—

Mā no mayaṁ parapessā ahumhā';
we won't serve others any more!'

Tesaṁ duve vīriyamārabhiṁsu,
Two of them aroused energy,

Anussaraṁ gotamasāsanāni.
recalling the Buddha's instructions.

Idheva cittāni virājayitvā,
Right away they became dispassionate,

Kāmesu ādīnavamaddasaṁsu;
seeing the drawbacks in sensual pleasures.

Te kāmasaṁyojanabandhanāni,
The fetters and bonds of sensual pleasures—

Pāpimayogāni duraccayāni.
the ties of the Wicked One so hard to break—

Nāgova sannāni guṇāni chetvā,
they burst them like a bull elephant his ropes,

Deve tāvatiṁse atikkamiṁsu;
and passed right over the Thirty-Three.

Saindā devā sapajāpatikā,
The gods with Inda and Pajāpati

Sabbe sudhammāya sabhāyupaviṭṭhā.
were all gathered in the Hall of Justice.

Tesaṁ nisinnānaṁ abhikkamiṁsu,
As they sat there, they passed over them,

Vīrā virāgā virajaṁ karontā;
the heroes desireless, practicing purity.

Te disvā saṁvegamakāsi vāsavo,
Seeing them, Vāsava was struck with a sense of urgency;

Devābhibhū devagaṇassa majjhe.
the master of gods in the midst of the group said,

‘Imehi te hīnakāyūpapannā,
‘These were born in the lesser fairy realm,

Deve tāvatiṁse abhikkamanti’;
but now they pass us by!’

Saṁvegajātassa vaco nisamma,
Heeding the speech of one so moved,

So gopako vāsavamajjhabhāsi.

Gopaka addressed Vāsava,

‘Buddho janindatthi manussaloke,
‘There is a Buddha, a lord of men, in the world.
Kāmābhibhū sakyamunīti ñāyati;
Known as the Sakyan Sage, he’s mastered the senses.
Tasseva te puttā satiyā vihīnā,
Those sons of his were bereft of mindfulness;
Coditā mayā te satimajjhalatthuṁ’.
but when scolded by me they gained it back.

Tiṇṇaṁ tesaṁ āvasinettha eko,
Of the three, there is one who remains
Gandhabbakāyūpagato vasīno;
dwelling in the host of fairies.
Dve ca sambodhipathānusārino,
But two, recollecting the path to awakening,
Devepi hīḷenti samāhitattā.
serene, spurn even the gods.’

Etādisī dhammappakāsanettha,
The teaching’s explained in such a way
Na tattha kiṅkaṅkhati koci sāvako;
that not a single disciple doubts it.
Nitiṇṇaoghaṁ vicikicchachinnaṁ,
We venerate the Buddha, the victor, lord of men,
Buddhaṁ namassāma jinaṁ janindaṁ.
who has crossed the flood and cut off doubt.

Yaṁ te dhammaṁ idhaññāya,
They attained to distinction fitting

visesaṁ ajjhagaṁsu te;
the extent to which they understood the teaching here.

Kāyaṁ brahmapurohitaṁ,
Two of them mastered the distinction of

duve tesaṁ visesagū.
the host of Brahmā’s Ministers.

Tassa dhammassa pattiyā,
We have come here, dear sir,

āgatamhāsi mārisa;
to realize this same teaching.

Katāvakāsā bhagavatā,
If the Buddha would give me a chance,

pañhaṁ pucchemu mārisā”ti.
I would ask a question, dear sir.”

Atha kho bhagavato etadahosi:
Then the Buddha thought,

“dīgharattaṁ visuddho kho ayaṁ yakkho, yaṁ kiñci maṁ pañhaṁ pucchissati, sabbaṁ taṁ atthasañhitaṁyeva pucchissati, no anatthasañhitaṁ.
“For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not useless.

Yañcassāhaṁ puṭṭho byākarissāmi, taṁ khippameva ājānissatī”ti.
And he will quickly understand any answer I give to his question.”

Atha kho bhagavā sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So the Buddha addressed Sakka in verse:

“Puccha vāsava maṁ pañhaṁ,

“Ask me your question, Vāsava,

yaṁ kiñci manasicchasi;
whatever you want.

Tassa tasseva pañhassa,
I’ll solve each and every

ahaṁ antaṁ karomi te”ti.
problem you have.”

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

Katāvakāso sakko devānamindo bhagavatā imaṁ bhagavantaṁ paṭhamaṁ pañhaṁ apucchi:
Having been granted an opportunity by the Buddha, Sakka asked the first question.

“Kiṁsaṁyojanā nu kho, mārisa, devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te:
“Dear sir, what fetters bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesaṁ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino”ti?
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

Itthaṁ sakko devānamindo bhagavantaṁ pañhaṁ apucchi.
Such was Sakka’s question to the Buddha.

Tassa bhagavā pañhaṁ puṭṭho byākāsi:
And the Buddha answered him:

“Issāmacchariyasaṁyojanā kho, devānaminda, devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te:
“Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesaṁ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino”ti.
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then, having approved and agreed with what the Buddha said, Sakka asked another question:

“Issāmacchariyaṁ pana, mārisa, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ;

“But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess?

kismiṁ sati issāmacchariyaṁ hoti;
When what exists is there jealousy and stinginess?

kismiṁ asati issāmacchariyaṁ na hotī”ti?
When what doesn’t exist is there no jealousy and stinginess?”

“Issāmacchariyaṁ kho, devānaminda, piyāppiyanidānaṁ piyāppiyasamudayaṁ piyāppiyajātikaṁ piyāppiyapabhavaṁ;
“The liked and the disliked, lord of gods, are the source of jealousy and stinginess.

piyāppiye sati issāmacchariyaṁ hoti,
When the liked and the disliked exist there is jealousy and stinginess.

piyāppiye asati issāmacchariyaṁ na hotī”ti.
When the liked and the disliked don’t exist there is no jealousy and stinginess.”

“Piyāppiyaṁ pana, mārisa, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ;
“But dear sir, what is the source of what is liked and disliked?”

kismiṁ sati piyāppiyaṁ hoti;

kismiṁ asati piyāppiyaṁ na hotī”ti?

“Piyāppiyaṁ kho, devānaminda, chandanidānaṁ chandasamudayaṁ chandajātikaṁ chandapabhavaṁ;
“Desire is the source of what is liked and disliked.”

chande sati piyāppiyaṁ hoti;

chande asati piyāppiyaṁ na hotī”ti.

“Chando pana, mārisa, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo;
“But what is the source of desire?”

kismiṁ sati chando hoti;

kismiṁ asati chando na hotī”ti?

“Chando kho, devānaminda, vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo;
“Thought is the source of desire.”

vitakke sati chando hoti;

vitakke asati chando na hotī”ti.

“Vitakko pana, mārisa, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo;
“But what is the source of thought?”

kismiṁ sati vitakko hoti;

kismiṁ asati vitakko na hotī”ti?

“Vitakko kho, devānaminda, papañcasaññāsaṅkhānidāno papañcasaññāsaṅkhāsamudayo papañcasaññāsaṅkhājātiko papañcasaññāsaṅkhāpabhavo;
“Concepts of identity that emerge from the proliferation of perceptions are the source of thoughts.”

papañcasaññāsaṅkhāya sati vitakko hoti;

papañcasaññāsaṅkhāya asati vitakko na hotī”ti.

“Kathaṁ paṭipanno pana, mārisa, bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṁ paṭipadaṁ paṭipanno hotī”ti?
“But how does a mendicant fittingly practice for the cessation of concepts of identity that emerge from the proliferation of

perceptions?”

2.2. Vedanākammaṭṭhāna

2.2. Meditation on Feelings

“Somanassampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, there are two kinds of happiness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of sadness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of equanimity, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Somanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of happiness?

Tattha yaṁ jaññā somanassaṁ
Take a happiness of which you know:

‘imaṁ kho me somanassaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ somanassaṁ na sevitabbaṁ.
‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of

happiness.

Tattha yaṁ jaññā somanassaṁ
Take a happiness of which you know:

‘imaṁ kho me somanassaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ somanassaṁ sevitabbaṁ.
‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Somanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti.
That’s why I said there are two kinds of happiness.

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of sadness?

Tattha yaṁ jaññā domanassaṁ
Take a sadness of which you know:

‘imaṁ kho me domanassaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ domanassaṁ na sevitabbaṁ.
‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness.

Tattha yaṁ jaññā domanassaṁ

Take a sadness of which you know:

‘imaṁ kho me domanassaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ domanassaṁ sevitabbaṁ.
‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of sadness.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti
That’s why I said there are two kinds of sadness.

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of equanimity?

Tattha yaṁ jaññā upekkhaṁ
Take an equanimity of which you know:

‘imaṁ kho me upekkhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpā upekkhā na sevitabbā.
‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity.

Tattha yaṁ jaññā upekkhaṁ
Take an equanimity of which you know:

‘imaṁ kho me upekkhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpā upekkhā sevitabbā.

‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti
That’s why I said there are two kinds of equanimity.

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Evaṁ paṭipanno kho, devānaminda, bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṁ paṭipadaṁ paṭipanno hotī”ti.
That’s how a mendicant fittlingly practices for the cessation of concepts of identity that emerge from the proliferation of perceptions.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.3. Pātimokkhasaṁvara

2.3. Restraint in the Monastic Code

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

“Kathaṁ paṭipanno pana, mārisa, bhikkhu pātimokkhasaṁvarāya paṭipanno hotī”ti?
“But dear sir, how does a mendicant practice for restraint in the monastic code?”

“Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of search, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?

Why did I say that there are two kinds of bodily behavior?

Tattha yaṁ jaññā kāyasamācāraṁ
Take bodily conduct of which you know:

‘imaṁ kho me kāyasamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo kāyasamācāro na sevitabbo.
‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct.

Tattha yaṁ jaññā kāyasamācāraṁ
Take bodily conduct of which you know:

‘imaṁ kho me kāyasamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo kāyasamācāro sevitabbo.
‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct.

Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of bodily behavior.

sevitabbampi, asevitabbampīti

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
Why did I say that there are two kinds of verbal behavior?

sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?

Tattha yaṁ jaññā vacīsamācāraṁ ‘imaṁ kho me vacīsamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo vacīsamācāro na sevitabbo.
You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

Tattha yaṁ jaññā vacīsamācāraṁ ‘imaṁ kho me vacīsamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo vacīsamācāro sevitabbo.
And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of verbal behavior.

sevitabbampi, asevitabbampīti

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
Why did I say that there are two kinds of search?

sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?

Tattha yaṁ jaññā pariyesanaṁ ‘imaṁ kho me pariyesanaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpā pariyesanā na sevitabbā.
You should not cultivate the kind of search which causes unskillful qualities to grow while skillful qualities decline.

Tattha yaṁ jaññā pariyesanaṁ ‘imaṁ kho me pariyesanaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpā pariyesanā sevitabbā.
And you should cultivate the kind of search which causes unskillful qualities to decline while skillful qualities grow.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of search.

sevitabbampi, asevitabbampīti

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Evaṁ paṭipanno kho, devānaminda, bhikkhu pātimokkhasaṁvarāya paṭipanno hotī”ti.

That’s how a mendicant practices for restraint in the monastic code.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.4. Indriyasaṁvara

2.4. Sense Restraint

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

“Kathaṁ paṭipanno pana, mārisa, bhikkhu indriyasaṁvarāya paṭipanno hotī”ti?
“But dear sir, how does a mendicant practice for restraint of the sense faculties?”

“Cakkhuviññeyyaṁ rūpampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi.

that which you should cultivate, and that which you should not cultivate.

Sotaviññeyyaṁ saddampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of sound known by the ear …

sevitabbampi, asevitabbampi.

Ghānaviññeyyaṁ gandhampāhaṁ, devānaminda, duvidhena vadāmi—
smells known by the nose …

sevitabbampi, asevitabbampi.

Jivhāviññeyyaṁ rasampāhaṁ, devānaminda, duvidhena vadāmi—
tastes known by the tongue …

sevitabbampi, asevitabbampi.

Kāyaviññeyyaṁ phoṭṭhabbampāhaṁ, devānaminda, duvidhena vadāmi—
touches known by the body …

sevitabbampi, asevitabbampi.

Manoviññeyyaṁ dhammampāhaṁ, devānaminda, duvidhena vadāmi—
thoughts known by the mind:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

Evaṁ vutte, sakko devānamindo bhagavantaṁ etadavoca:
When the Buddha said this, Sakka said to him:

“Imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement:

Yathārūpaṁ, bhante, cakkhuviññeyyaṁ rūpaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ cakkhuviññeyyaṁ rūpaṁ na sevitabbaṁ.
You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline.

Yathārūpañca kho, bhante, cakkhuviññeyyaṁ rūpaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṁ cakkhuviññeyyaṁ rūpaṁ sevitabbaṁ.
And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow.

Yathārūpañca kho, bhante, sotaviññeyyaṁ saddaṁ sevato … pe…
You should not cultivate the kind of sound,

ghānaviññeyyaṁ gandhaṁ sevato …
smell,

jivhāviññeyyaṁ rasaṁ sevato …
taste,

kāyaviññeyyaṁ phoṭṭhabbaṁ sevato …
touch,

manoviññeyyaṁ dhammaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo manoviññeyyo dhammo na sevitabbo.
or thought known by the mind which causes unskillful qualities to grow while skillful qualities decline.

Yathārūpañca kho, bhante, manoviññeyyaṁ dhammaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitabbo.
And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

Imassa kho me, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānato
Sir, that's how I understand the detailed meaning of the Buddha's brief statement.

tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā"ti.
Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

"Sabbeva nu kho, mārisa, samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti?
"Dear sir, do all ascetics and brahmins have the same doctrine, ethics, desires, and attachments?"

"Na kho, devānaminda, sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti.
"No, lord of gods, they do not."

"Kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti?
"Why not?"

"Anekadhātu nānādhātu kho, devānaminda, loko.
"The world has many and diverse elements.

Tasmiṁ anekadhātunānādhātusmiṁ loke yaṁ yadeva sattā dhātuṁ abhinivisanti, taṁ tadeva thāmasā parāmāsā abhinivissa voharanti:
Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that:

‘idameva saccaṁ moghamaññan’ti.
‘This is the only truth, other ideas are silly.’

Tasmā na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti.
That’s why not all ascetics and brahmins have the same doctrine, ethics, desires, and attachments.”

“Sabbeva nu kho, mārisa, samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?
“Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal?”

“Na kho, devānaminda, sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti.
“No, lord of gods, they have not.”

“Kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?
“Why not?”

“Ye kho, devānaminda, bhikkhū taṇhāsaṅkhayavimuttā te accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā.
“Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.

Tasmā na sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti.
That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha's answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

"evametaṁ, bhagavā, evametaṁ, sugata.
"That's so true, Blessed One! That's so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā"ti.
Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ etadavoca:
And then Sakka asked another question:

"Ejā, bhante, rogo, ejā gaṇḍo, ejā sallaṁ, ejā imaṁ purisaṁ parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā.
"Passion, sir, is a disease, an abscess, a dart. Passion drags a person to be reborn in life after life.

Tasmā ayaṁ puriso uccāvacamāpajjati.
That's why a person finds themselves in states high and low.

Yesāhaṁ, bhante, pañhānaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu okāsakammampi nālatthaṁ, te me bhagavatā byākatā.
Elsewhere, among other ascetics and brahmins, I wasn't even given a chance to ask these questions that the Buddha has answered.

Dīgharattānusayitañca pana me vicikicchākathaṅkathāsallaṁ, tañca bhagavatā abbuḷhan"ti.
The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out."

“Abhijānāsi no tvaṁ, devānaminda, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti?
“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

“Abhijānāmahaṁ, bhante, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti.
“I do, sir.”

“Yathā kathaṁ pana te, devānaminda, byākaṁsu? Sace te agaru bhāsassū”ti.
“If you wouldn’t mind, lord of gods, tell me how they answered.”

“Na kho me, bhante, garu yatthassa bhagavā nisinno bhagavantarūpo vā”ti.
“It’s no trouble when someone such as the Blessed One is sitting here.”

“Tena hi, devānaminda, bhāsassū”ti.
“Well, speak then, lord of gods.”

“Yesvāhaṁ, bhante, maññāmi samaṇabrāhmaṇā āraññikā pantasenāsanāti, tyāhaṁ upasaṅkamitvā ime pañhe pucchāmi, te mayā puṭṭhā na sampāyanti, asampāyantā mamaṁyeva paṭipucchanti:
“Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they could not answer, and they even questioned me in return:

‘ko nāmo āyasmā’ti?
‘What is the venerable’s name?’

Tesāhaṁ puṭṭho byākaromi:
So I answered them:

‘ahaṁ kho, mārisa, sakko devānamindo’ti.
‘Dear sir, I am Sakka, lord of gods.’

Te mamaṁyeva uttari paṭipucchanti:
So they asked me another question:

‘kiṁ panāyasmā, devānaminda, kammaṁ katvā imaṁ ṭhānaṁ patto’ti?
‘But lord of gods, what deed brought you to this position?’

Tesāhaṁ yathāsutaṁ yathāpariyattaṁ dhammaṁ desemi.
So I taught them the Dhamma as I had learned and memorized it.

Te tāvatakeneva attamanā honti:
And they were pleased with just that much:

‘sakko ca no devānamindo diṭṭho, yañca no apucchimhā, tañca no byākāsī’ti.
‘We have seen Sakka, lord of gods! And he answered our questions!’

Te aññadatthu mamaṁyeva sāvakā sampajjanti, na cāhaṁ tesaṁ.
Invariably, they become my disciples, I don’t become theirs.

Ahaṁ kho pana, bhante, bhagavato sāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2.5. Somanassapaṭilābhakathā

2.5. On Feeling Happy

“Abhijānāsi no tvaṁ, devānaminda, ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti?
“Lord of gods, do you recall ever feeling such joy and happiness before?”

“Abhijānāmahaṁ, bhante, ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti.
“I do, sir.”

“Yathā kathaṁ pana tvaṁ, devānaminda, abhijānāsi ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti?
“But how?”

“Bhūtapubbaṁ, bhante, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, sir, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhante, saṅgāme devā jiniṁsu, asurā parājayiṁsu.
In that battle the gods won and the demons lost.

Tassa mayhaṁ, bhante, taṁ saṅgāmaṁ abhivijinitvā vijitasaṅgāmassa etadahosi:
It occurred to me as victor,

‘yā ceva dāni dibbā ojā yā ca asurā ojā, ubhayametaṁ devā paribhuñjissantī’ti.
‘Now the gods shall enjoy both the nectar of the gods and the nectar of the demons.’

So kho pana me, bhante, vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Yo kho pana me ayaṁ, bhante, bhagavato dhammaṁ sutvā vedapaṭilābho somanassapaṭilābho, so adaṇḍāvacaro asatthāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattatī”ti.

But the joy and happiness I feel listening to the Buddha’s teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

“Kiṁ pana tvaṁ, devānaminda, atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedesī”ti?
“But lord of gods, what reason do you see for speaking of such joy and happiness?”

“Cha kho ahaṁ, bhante, atthavase sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
“I see six reasons to speak of such joy and happiness, sir.

Idheva tiṭṭhamānassa,
While staying right here,

devabhūtassa me sato;
remaining in the godly form,

Punarāyu ca me laddho,
I have gained an extended life:

evaṁ jānāhi mārisa.
know this, dear sir.

Imaṁ kho ahaṁ, bhante, paṭhamaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the first reason.

Cutāhaṁ diviyā kāyā,
When I fall from the heavenly host,

āyuṁ hitvā amānusaṁ;
leaving behind the non-human life,

Amūḷho gabbhamessāmi,

I shall consciously go to a new womb,

yattha me ramatī mano.
wherever my mind delights.

Imaṁ kho ahaṁ, bhante, dutiyaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the second reason.

Svāhaṁ amūḷhapaññassa,
Living happily under the guidance

viharaṁ sāsane rato;
of the one of unclouded wisdom,

Ñāyena viharissāmi,
I shall practice according to method,

sampajāno paṭissato.
aware and mindful.

Imaṁ kho ahaṁ, bhante, tatiyaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the third reason.

Ñāyena me carato ca,
And if awakening should arise

sambodhi ce bhavissati;
as I practice according to the method,

Aññātā viharissāmi,
I shall live as one who understands,

sveva anto bhavissati.
and my end shall come right there.

Imaṁ kho ahaṁ, bhante, catutthaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the fourth reason.

Cutāhaṁ mānusā kāyā,
When I fall from the human realm,

āyuṁ hitvāna mānusaṁ;
leaving behind the human life,

Puna devo bhavissāmi,
I shall become a god again,

devalokamhi uttamo.
in the supreme heaven realm.

Imaṁ kho ahaṁ, bhante, pañcamaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the fifth reason.

Te paṇītatarā devā,
They are the finest of gods,

akaniṭṭhā yasassino;
the glorious Akaniṭṭhas.

Antime vattamānamhi,
So long as my final life goes on,

so nivāso bhavissati.
there my home will be.

Imaṁ kho ahaṁ, bhante, chaṭṭhaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the sixth reason.

Ime kho ahaṁ, bhante, cha atthavase sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
Seeing these six reasons I speak of such joy and happiness.

Apariyositasaṅkappo,
My wishes unfulfilled,

vicikiccho kathaṅkathī;
doubting and undecided,

Vicariṁ dīghamaddhānaṁ,
I wandered for such a long time,

anvesanto tathāgataṁ.
in search of the Realized One.

Yassu maññāmi samaṇe,
I imagined that ascetics

pavivittavihārino;
living in seclusion

Sambuddhā iti maññāno,
must surely be awakened,

gacchāmi te upāsituṁ.
so I went to sit near them.

‘Kathaṁ ārādhanā hoti,
‘How is there success?

kathaṁ hoti virādhanā’;
How is there failure?’

Iti puṭṭhā na sampāyanti,
But they couldn’t answer such questions

magge paṭipadāsu ca.
about the path and practice.

Tyassu yadā maṁ jānanti,
And when they found out that I

sakko devānamāgato;
was Sakka, come from the gods,

Tyassu mameva pucchanti,
they questioned me instead about

‘kiṁ katvā pāpuṇī idaṁ’.
the deed that brought me to this state.

Tesaṁ yathāsutaṁ dhammaṁ,
I taught them the Dhamma

desayāmi jane sutaṁ;
as I had learned it among men.

Tena attamanā honti,
They were delighted with that, saying:

‘diṭṭho no vāsavoti ca’.
‘We’ve seen Vāsava!’

Yadā ca buddhamaddakkhiṁ,
Now since I’ve seen the Buddha,

vicikicchāvitāraṇaṁ;
who helps us overcome doubt,

Somhi vītabhayo ajja,
today, free of fear,

sambuddhaṁ payirupāsiya.
I pay homage to the awakened one.

Taṇhāsallassa hantāraṁ,
Destroyer of the dart of craving,

buddhaṁ appaṭipuggalaṁ;
the Buddha is unrivaled.

Ahaṁ vande mahāvīraṁ,
I bow to the great hero,

buddhamādiccabandhunaṁ.
the Buddha, Kinsman of the Sun.

Yaṁ karomasi brahmuno,
Just as Brahmā is worshipped

samaṁ devehi mārisa;
by the gods, dear sir,

Tadajja tuyhaṁ kassāma,
today we shall worship you—

handa sāmaṁ karoma te.
come, let us bow to you!

Tvameva asi sambuddho,
You alone are the Awakened!

tuvaṁ satthā anuttaro;
You are the Teacher supreme!

Sadevakasmiṁ lokasmiṁ,
In the world with its gods,

natthi te paṭipuggalo”ti.
there is no-one like you.”

Atha kho sakko devānamindo pañcasikhaṁ gandhabbaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“bahūpakāro kho mesi tvaṁ, tāta pañcasikha, yaṁ tvaṁ bhagavantaṁ paṭhamaṁ pasādesi.
“Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha,

Tayā, tāta, paṭhamaṁ pasāditaṁ pacchā mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkamimhā arahantaṁ sammāsambuddhaṁ.
after which I went to see him.

Pettike vā ṭhāne ṭhapayissāmi, gandhabbarājā bhavissasi, bhaddañca te sūriyavacchasaṁ dammi, sā hi te abhipatthitā”ti.
I shall appoint you to your father’s position—you shall be king of the fairies. And I give you Bhaddā Suriyavaccasā, who you love so much.”

Atha kho sakko devānamindo pāṇinā pathaviṁ parāmasitvā tikkhattuṁ udānaṁ udānesi:
Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne sakkassa devānamindassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Aññesañca asītiyā devatāsahassānaṁ;
And also for another 80,000 deities.

iti ye sakkena devānamindena ajjhiṭṭhapañhā puṭṭhā, te bhagavatā byākatā.
Such were the questions Sakka was invited to ask, and which were answered by the Buddha.

Tasmā imassa veyyākaraṇassa sakkapañhātveva adhivacananti.
And that’s why the name of this discussion is “Sakka’s Questions”.

Sakkapañhasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

22. Mahāsatipaṭṭhānasutta

The Longer Discourse on Mindfulness Meditation

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhaddante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā, sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā.
“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Uddeso niṭṭhito.

1. Kāyānupassanā

1. Observing the Body

1.1. Kāyānupassanāānāpānapabba

1.1. Mindfulness of Breathing

Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?
And how does a mendicant meditate observing an aspect of the body?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ

paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.

So satova assasati, satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti.
When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

Rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti, rassaṁ vā passasanto ‘rassaṁ passasāmī’ti pajānāti.
When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘Sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati.
They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘Passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati.
They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṁ vā añchanto ‘dīghaṁ añchāmī’ti pajānāti, rassaṁ vā añchanto ‘rassaṁ añchāmī’ti pajānāti;
It’s like a deft carpenter or carpenter’s apprentice. When making a deep cut they know: ‘I’m making a deep cut,’ and when making a shallow cut they know: ‘I’m making a shallow cut.’

evameva kho, bhikkhave, bhikkhu dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti, rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti, rassaṁ vā passasanto ‘rassaṁ passasāmī’ti pajānāti.

‘Sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati.

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.
And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That’s how a mendicant meditates by observing an aspect of the body.

Ānāpānapabbaṁ niṭṭhitaṁ.

1.2. Kāyānupassanāiriyāpathapabba

1.2. The Postures

Puna caparaṁ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti,
Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’

yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṁ pajānāti.
Whatever posture their body is in, they know it.

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.
And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Iriyāpathapabbaṁ niṭṭhitaṁ.

1.3. Kāyānupassanāsampajānapabba

1.3. Situational Awareness

Puna caparaṁ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Sampajānapabbaṁ niṭṭhitaṁ.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

1.4. Focusing on the Repulsive

Puna caparaṁ, bhikkhave, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṁ kāye kesā lomā nakhā dantā taco, maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ, hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ, antaṁ antaguṇaṁ udariyaṁ karīsaṁ, pittaṁ semhaṁ pubbo lohitaṁ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.
‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṁ—sālīnaṁ vīhīnaṁ muggānaṁ māsānaṁ tilānaṁ taṇḍulānaṁ. Tamenaṁ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.
It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

Evameva kho, bhikkhave, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:

‘atthi imasmiṁ kāye kesā lomā …pe… muttan’ti.

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Paṭikūlamanasikārapabbaṁ niṭṭhitaṁ.

1.5. Kāyānupassanādhātumanasikārapabba
1.5. Focusing on the Elements

Puna caparaṁ, bhikkhave, bhikkhu imameva kāyaṁ yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:
Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmiṁ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.
‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṁ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;
It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

evameva kho, bhikkhave, bhikkhu imameva kāyaṁ yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:

‘atthi imasmiṁ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṁ vā kāye kāyānupassī viharati …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Dhātumanasikārapabbaṁ niṭṭhitaṁ.

1.6. Kāyānupassanānavasivathikapabba

1.6. The Charnel Ground Contemplations

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ.
Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (1)
That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gijjhehi vā khajjamānaṁ kaṅkehi vā khajjamānaṁ sunakhehi vā khajjamānaṁ byagghehi vā khajjamānaṁ dīpīhi vā khajjamānaṁ siṅgālehi vā khajjamānaṁ vividhehi vā pāṇakajātehi khajjamānaṁ.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (2)
That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ aṭṭhikasaṅkhalikaṁ samaṁsalohitaṁ nhārusambandhaṁ …pe… (3)
Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

Aṭṭhikasaṅkhalikaṁ nimaṁsalohitamakkhitaṁ nhārusambandhaṁ …pe… (4)
A skeleton without flesh but smeared with blood, and held together by sinews …

Aṭṭhikasaṅkhalikaṁ apagatamaṁsalohitaṁ nhārusambandhaṁ …pe… (5)
A skeleton rid of flesh and blood, held together by sinews …

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṁ aññena pādaṭṭhikaṁ aññena gopphakaṭṭhikaṁ

aññena jaṅghaṭṭhikaṁ aññena ūruṭṭhikaṁ aññena kaṭiṭṭhikaṁ aññena phāsukaṭṭhikaṁ aññena piṭṭhiṭṭhikaṁ aññena khandhaṭṭhikaṁ aññena gīvaṭṭhikaṁ aññena hanukaṭṭhikaṁ aññena dantaṭṭhikaṁ aññena sīsakaṭāhaṁ.
Bones without sinews, scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

So imameva kāyaṁ upasaṁharati:

‘ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto’ti.

Iti ajjhattaṁ vā …pe…

viharati. (6)

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni …pe… (7)
White bones, the color of shells …

Aṭṭhikāni puñjakitāni terovassikāni …pe… (8)
Decrepit bones, heaped in a pile …

Aṭṭhikāni pūtīni cuṇṇakajātāni.
Bones rotted and crumbled to powder.

So imameva kāyaṁ upasaṁharati:
They’d compare it with their own body:

‘ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto’ti.
‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (9)
That too is how a mendicant meditates by observing an aspect of the body.

Navasivathikapabbaṁ niṭṭhitaṁ.

Cuddasa kāyānupassanā niṭṭhitā.

2. Vedanānupassanā

2. Observing the Feelings

Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?
And how does a mendicant meditate observing an aspect of feelings?

Idha, bhikkhave, bhikkhu sukhaṁ vā vedanaṁ vedayamāno ‘sukhaṁ vedanaṁ vedayāmī’ti pajānāti. (1)

It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’

Dukkhaṁ vā vedanaṁ vedayamāno ‘dukkhaṁ vedanaṁ vedayāmī’ti pajānāti. (2)
When they feel a painful feeling, they know: ‘I feel a painful feeling.’

Adukkhamasukhaṁ vā vedanaṁ vedayamāno ‘adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti. (3)
When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

Sāmisaṁ vā sukhaṁ vedanaṁ vedayamāno ‘sāmisaṁ sukhaṁ vedanaṁ vedayāmī’ti pajānāti. (4)
When they feel a material pleasant feeling, they know: ‘I feel a material pleasant feeling.’

Nirāmisaṁ vā sukhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ sukhaṁ vedanaṁ vedayāmī’ti pajānāti. (5)
When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’

Sāmisaṁ vā dukkhaṁ vedanaṁ vedayamāno ‘sāmisaṁ dukkhaṁ vedanaṁ vedayāmī’ti pajānāti. (6)
When they feel a material painful feeling, they know: ‘I feel a material painful feeling.’

Nirāmisaṁ vā dukkhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ dukkhaṁ vedanaṁ vedayāmī’ti pajānāti. (7)
When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’

Sāmisaṁ vā adukkhamasukhaṁ vedanaṁ vedayamāno ‘sāmisaṁ adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti. (8)

When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’

Nirāmisaṁ vā adukkhamasukhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti. (9)
When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’

Iti ajjhattaṁ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati.
And so they meditate observing an aspect of feelings internally, externally, and both internally and externally.

Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati.
They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.
That’s how a mendicant meditates by observing an aspect of feelings.

Vedanānupassanā niṭṭhitā.

3. Cittānupassanā

3. Observing the Mind

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?
And how does a mendicant meditate observing an aspect of the mind?

Idha, bhikkhave, bhikkhu sarāgaṁ vā cittaṁ 'sarāgaṁ cittan'ti pajānāti. (1) Vītarāgaṁ vā cittaṁ 'vītarāgaṁ cittan'ti pajānāti. (2) Sadosaṁ vā cittaṁ 'sadosaṁ cittan'ti pajānāti. (3) Vītadosaṁ vā cittaṁ 'vītadosaṁ cittan'ti pajānāti. (4) Samohaṁ vā cittaṁ 'samohaṁ cittan'ti pajānāti. (5) Vītamohaṁ vā cittaṁ 'vītamohaṁ cittan'ti pajānāti. (6) Saṅkhittaṁ vā cittaṁ 'saṅkhittaṁ cittan'ti pajānāti. (7) Vikkhittaṁ vā cittaṁ 'vikkhittaṁ cittan'ti pajānāti. (8) Mahaggataṁ vā cittaṁ 'mahaggataṁ cittan'ti pajānāti. (9) Amahaggataṁ vā cittaṁ 'amahaggataṁ cittan'ti pajānāti. (10) Sauttaraṁ vā cittaṁ 'sauttaraṁ cittan'ti pajānāti. (11) Anuttaraṁ vā cittaṁ 'anuttaraṁ cittan'ti pajānāti. (12) Samāhitaṁ vā cittaṁ 'samāhitaṁ cittan'ti pajānāti. (13) Asamāhitaṁ vā cittaṁ 'asamāhitaṁ cittan'ti pajānāti. (14) Vimuttaṁ vā cittaṁ 'vimuttaṁ cittan'ti pajānāti. (15) Avimuttaṁ vā cittaṁ 'avimuttaṁ cittan'ti pajānāti. (16)
It's when a mendicant knows mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They know mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They know mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in meditation as 'mind immersed in meditation,' and mind not immersed in meditation as 'mind not immersed in meditation.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.'

Iti ajjhattaṁ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhattabahiddhā vā citte cittānupassī viharati.
And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.

Samudayadhammānupassī vā cittasmiṁ viharati, vayadhammānupassī vā cittasmiṁ viharati, samudayavayadhammānupassī vā cittasmiṁ viharati,
They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘atthi cittan’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.
That’s how a mendicant meditates by observing an aspect of the mind.

Cittānupassanā niṭṭhitā.

4. Dhammānupassanā
4. Observing Principles

4.1. Dhammānupassanānīvaraṇapabba
4.1. The Hindrances

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?
And how does a mendicant meditate observing an aspect of principles?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?
And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ kāmacchandaṁ ‘atthi me ajjhattaṁ kāmacchando’ti pajānāti, asantaṁ vā ajjhattaṁ kāmacchandaṁ ‘natthi me ajjhattaṁ kāmacchando’ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṁ anuppādo hoti tañca pajānāti. (1)
It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Santaṁ vā ajjhattaṁ byāpādaṁ ‘atthi me ajjhattaṁ byāpādo’ti pajānāti, asantaṁ vā ajjhattaṁ byāpādaṁ ‘natthi me ajjhattaṁ byāpādo’ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṁ anuppādo hoti tañca pajānāti. (2)
When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already

arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Santaṁ vā ajjhattaṁ thinamiddhaṁ ‘atthi me ajjhattaṁ thinamiddhan’ti pajānāti, asantaṁ vā ajjhattaṁ thinamiddhaṁ ‘natthi me ajjhattaṁ thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatiṁ anuppādo hoti tañca pajānāti. (3)
When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṁ vā ajjhattaṁ uddhaccakukkuccaṁ ‘atthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti, asantaṁ vā ajjhattaṁ uddhaccakukkuccaṁ ‘natthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatiṁ anuppādo hoti tañca pajānāti. (4)
When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṁ vā ajjhattaṁ vicikicchaṁ ‘atthi me ajjhattaṁ vicikicchā’ti pajānāti, asantaṁ vā ajjhattaṁ vicikicchaṁ ‘natthi me ajjhattaṁ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṁ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṁ anuppādo hoti tañca pajānāti. (5)
When they have doubt in them, they understand: ‘I have doubt in me.’ When they don’t have doubt in them, they understand: ‘I don’t have doubt in me.’ They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Nīvaraṇapabbaṁ niṭṭhitaṁ.

4.2. Dhammānupassanākhandhapabba

4.2. The Aggregates

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?
And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

Idha, bhikkhave, bhikkhu:
It's when a mendicant contemplates:

'iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti,
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally …

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Khandhapabbaṁ niṭṭhitaṁ.

4.3. Dhammānupassanāāyatanapabba

4.3. The Sense Fields

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?
And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti

tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (1)
It’s when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (2)
They understand the ear, sounds, and the fetter …

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (3)
They understand the nose, smells, and the fetter …

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (4)
They understand the tongue, tastes, and the fetter …

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti,

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (5)
They understand the body, touches, and the fetter …

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti. (6)
They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally …

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

Āyatanapabbaṁ niṭṭhitaṁ.

4.4. Dhammānupassanābojjhaṅgapabba

4.4. The Awakening Factors

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?
And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ satisambojjhaṅgaṁ ‘atthi me ajjhattaṁ satisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ satisambojjhaṅgaṁ ‘natthi me ajjhattaṁ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (1)
It’s when a mendicant who has the awakening factor of mindfulness in them understands: ‘I have the awakening factor of mindfulness in me.’ When they don’t have the awakening factor of mindfulness in them, they understand: ‘I don’t have the awakening factor of mindfulness in me.’ They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

Santaṁ vā ajjhattaṁ dhammavicayasambojjhaṅgaṁ ‘atthi me ajjhattaṁ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ dhammavicayasambojjhaṅgaṁ ‘natthi me ajjhattaṁ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa

dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (2)
When they have the awakening factor of investigation of principles …

Santaṁ vā ajjhattaṁ vīriyasambojjhaṅgaṁ ‘atthi me ajjhattaṁ vīriyasambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ vīriyasambojjhaṅgaṁ ‘natthi me ajjhattaṁ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (3)
energy …

Santaṁ vā ajjhattaṁ pītisambojjhaṅgaṁ ‘atthi me ajjhattaṁ pītisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ pītisambojjhaṅgaṁ ‘natthi me ajjhattaṁ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (4)
rapture …

Santaṁ vā ajjhattaṁ passaddhisambojjhaṅgaṁ ‘atthi me ajjhattaṁ passaddhisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ passaddhisambojjhaṅgaṁ ‘natthi me ajjhattaṁ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (5)
tranquility …

Santaṁ vā ajjhattaṁ samādhisambojjhaṅgaṁ ‘atthi me ajjhattaṁ samādhisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ samādhisambojjhaṅgaṁ ‘natthi me ajjhattaṁ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (6)

immersion …

Santaṁ vā ajjhattaṁ upekkhāsambojjhaṅgaṁ ‘atthi me ajjhattaṁ upekkhāsambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ upekkhāsambojjhaṅgaṁ ‘natthi me ajjhattaṁ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (7)
equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Bojjhaṅgapabbaṁ niṭṭhitaṁ.

4.5. Dhammānupassanāsaccapabba
4.5. The Truths

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?
And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

4.5.1. Dukkhasaccaniddesa
4.5.1. The Truth of Suffering

Katamañca, bhikkhave, dukkhaṁ ariyasaccaṁ?
And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṁ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṁ na labhati tampi dukkhaṁ, saṅkhittena pañcupādānakkhandhā dukkhā.
Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamā ca, bhikkhave, jāti?
And what is rebirth?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho,
The rebirth, inception, conception, reincarnation, manifestation of the sets of phenomena, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati, bhikkhave, jāti. (1)
This is called rebirth.

Katamā ca, bhikkhave, jarā?
And what is old age?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko,
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati, bhikkhave, jarā. (2)
This is called old age.

Katamañca, bhikkhave, maraṇaṁ?
And what is death?

Yaṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo,
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṁ vuccati, bhikkhave, maraṇaṁ. (3)
This is called death.

Katamo ca, bhikkhave, soko?
And what is sorrow?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṁ antosoko antoparisoko,
The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, soko. (4)
This is called sorrow.

Katamo ca, bhikkhave, paridevo?
And what is lamentation?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṁ paridevitattaṁ,

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, paridevo. (5)
This is called lamentation.

Katamañca, bhikkhave, dukkhaṁ?
And what is pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ kāyasamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ,
Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, dukkhaṁ. (6)
This is called pain.

Katamañca, bhikkhave, domanassaṁ?
And what is sadness?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ cetasikaṁ asātaṁ manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ,
Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mental contact.

idaṁ vuccati, bhikkhave, domanassaṁ. (7)
This is called sadness.

Katamo ca, bhikkhave, upāyāso?
And what is distress?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṁ upāyāsitattaṁ,
The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, upāyāso. (8)

This is called distress.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?
And what is meant by ‘association with the disliked is suffering’?

Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṁ saṅgati samāgamo samodhānaṁ missībhāvo,
There are sights, sounds, smells, tastes, touches, and thoughts that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them:

ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho. (9)
this is what is meant by ‘association with the disliked is suffering’.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?
And what is meant by ‘separation from the liked is suffering’?

Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṁ asaṅgati asamāgamo asamodhānaṁ amissībhāvo,
There are sights, sounds, smells, tastes, touches, and thoughts that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you. The division from these, the disconnection, segregation, and parting from them:

ayaṁ vuccati, bhikkhave, piyehi vippayogo dukkho. (10)
this is what is meant by ‘separation from the liked is suffering’.

Katamañca, bhikkhave, yampicchaṁ na labhati tampi dukkhaṁ?
And what is meant by ‘not getting what you wish for is suffering’?

Jātidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:

In sentient beings who are liable to be reborn, such a wish arises:

‘aho vata mayaṁ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti.
‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

Na kho panetaṁ icchāya pattabbaṁ,
But you can’t get that by wishing.

idampi yampicchaṁ na labhati tampi dukkhaṁ.
This is what is meant by ‘not getting what you wish for is suffering.’

Jarādhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
In sentient beings who are liable to grow old …

‘aho vata mayaṁ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti.

Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.

Byādhidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti.
fall ill …

Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.

Maraṇadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na maraṇadhammā assāma, na ca vata no maraṇaṁ āgaccheyyā’ti.
die …

Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.

Sokaparidevadukkhadomanassupāyāsadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca

vata no sokaparidevadukkhadomanassupāyāsaā āgaccheyyun’ti.
experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’

Na kho panetaṁ icchāya pattabbaṁ,
But you can’t get that by wishing.

idampi yampicchaṁ na labhati tampi dukkhaṁ. (11)
This is what is meant by ‘not getting what you wish for is suffering.’

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā?
And what is meant by ‘in brief, the five grasping aggregates are suffering’?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.
This is what is meant by ‘in brief, the five grasping aggregates are suffering’.

Idaṁ vuccati, bhikkhave, dukkhaṁ ariyasaccaṁ.
This is called the noble truth of suffering.

4.5.2. Samudayasaccaniddesa

4.5.2. The Origin of Suffering

Katamañca, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ?
And what is the noble truth of the origin of suffering?

Yāyaṁ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṁ—
It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

kāmataṇhā bhavataṇhā vibhavataṇhā.
craving for sensual pleasures, craving for continued existence, and craving to end existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?
But where does that craving arise and where does it settle?

Yaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

Kiñca loke piyarūpaṁ sātarūpaṁ?
And what in the world seems nice and pleasant?

Cakkhu loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

Sotaṁ loke …pe…
The ear …

ghānaṁ loke …
nose …

jivhā loke …
tongue …

kāyo loke …
body …

mano loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpā loke …
Sights …

saddā loke …
sounds …

gandhā loke …
smells …

rasā loke …
tastes …

phoṭṭhabbā loke …
touches …

dhammā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Cakkhuviññāṇaṁ loke …
Eye consciousness …

sotaviññāṇaṁ loke …
ear consciousness …

ghānaviññāṇaṁ loke …
nose consciousness …

jivhāviññāṇaṁ loke …
tongue consciousness …

kāyaviññāṇaṁ loke …
body consciousness …

manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

Cakkhusamphasso loke …
Eye contact …

sotasamphasso loke …
ear contact …

ghānasamphasso loke …
nose contact …

jivhāsamphasso loke …
tongue contact …

kāyasamphasso loke …
body contact …

manosamphasso loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Cakkhusamphassajā vedanā loke …
Feeling born of eye contact …

sotasamphassajā vedanā loke …
feeling born of ear contact …

ghānasamphassajā vedanā loke …
feeling born of nose contact …

jivhāsamphassajā vedanā loke …
feeling born of tongue contact …

kāyasamphassajā vedanā loke …
feeling born of body contact …

manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpasaññā loke …
Perception of sights …

saddasaññā loke …
perception of sounds …

gandhasaññā loke …
perception of smells …

rasasaññā loke …
perception of tastes …

phoṭṭhabbasaññā loke …
perception of touches …

dhammasaññā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
perception of thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpasañcetanā loke …
Intention regarding sights …

saddasañcetanā loke …
intention regarding sounds …

gandhasañcetanā loke …
intention regarding smells …

rasasañcetanā loke …
intention regarding tastes …

phoṭṭhabbasañcetanā loke …
intention regarding touches …

dhammasañcetanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
intention regarding thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpataṇhā loke …
Craving for sights …

saddataṇhā loke …
craving for sounds …

gandhataṇhā loke …
craving for smells …

rasataṇhā loke …
craving for tastes …

phoṭṭhabbataṇhā loke …
craving for touches …

dhammataṇhā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
craving for thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpavitakko loke …
Thoughts about sights …

saddavitakko loke …
thoughts about sounds …

gandhavitakko loke …
thoughts about smells …

rasavitakko loke …
thoughts about tastes …

phoṭṭhabbavitakko loke …
thoughts about touches …

dhammavitakko loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
thoughts about thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Rūpavicāro loke …
Considerations regarding sights …

saddavicāro loke …
considerations regarding sounds …

gandhavicāro loke …
considerations regarding smells …

rasavicāro loke …
considerations regarding tastes …

phoṭṭhabbavicāro loke …
considerations regarding touches …

dhammavicāro loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Idaṁ vuccati, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ.
This is called the noble truth of the origin of suffering.

4.5.3. Nirodhasaccaniddesa

4.5.3. The Cessation of Suffering

Katamañca, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ?
And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati?

Yaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

Kiñca loke piyarūpaṁ sātarūpaṁ?
And what in the world seems nice and pleasant?

Cakkhu loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. …

Sotaṁ loke …pe…

ghānaṁ loke …

jivhā loke …

kāyo loke …

mano loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke …

saddā loke …

gandhā loke …

rasā loke …

phoṭṭhabbā loke …

dhammā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhuviññāṇaṁ loke …

sotaviññāṇaṁ loke …

ghānaviññāṇaṁ loke …

jivhāviññāṇaṁ loke …

kāyaviññāṇaṁ loke …

manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke …

sotasamphasso loke …

ghānasamphasso loke …

jivhāsamphasso loke …

kāyasamphasso loke …

manosamphasso loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke …

sotasamphassajā vedanā loke …

ghānasamphassajā vedanā loke …

jivhāsamphassajā vedanā loke …

kāyasamphassajā vedanā loke …

manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke …

saddasaññā loke …

gandhasaññā loke …

rasasaññā loke …

phoṭṭhabbasaññā loke …

dhammasaññā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke …

saddasañcetanā loke …

gandhasañcetanā loke …

rasasañcetanā loke …

phoṭṭhabbasañcetanā loke …

dhammasañcetanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke …

saddataṇhā loke …

gandhataṇhā loke …

rasataṇhā loke …

phoṭṭhabbataṇhā loke …

dhammataṇhā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke …

saddavitakko loke …

gandhavitakko loke …

rasavitakko loke …

phoṭṭhabbavitakko loke …

dhammavitakko loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke …

saddavicāro loke …

gandhavicāro loke …

rasavicāro loke …

phoṭṭhabbavicāro loke …

dhammavicāro loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving is given up and ceases.

Idaṁ vuccati, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ.
This is called the noble truth of the cessation of suffering.

4.5.4. Maggasaccaniddesa
4.5.4. The Path

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ?
And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, sammādiṭṭhi?
And what is right view?

Yaṁ kho, bhikkhave, dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ.
Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ayaṁ vuccati, bhikkhave, sammādiṭṭhi. (1)
This is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?
And what is right thought?

Nekkhammasaṅkappo abyāpādasaṅkappo avihiṁsāsaṅkappo.
Thoughts of renunciation, good will, and harmlessness.

Ayaṁ vuccati, bhikkhave, sammāsaṅkappo. (2)
This is called right thought.

Katamā ca, bhikkhave, sammāvācā?
And what is right speech?

Musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī.
The refraining from lying, divisive speech, harsh speech, and talking nonsense.

Ayaṁ vuccati, bhikkhave, sammāvācā. (3)
This is called right speech.

Katamo ca, bhikkhave, sammākammanto?
And what is right action?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī.
Refraining from killing living creatures, stealing, and sexual misconduct.

Ayaṁ vuccati, bhikkhave, sammākammanto. (4)
This is called right action.

Katamo ca, bhikkhave, sammāājīvo?
And what is right livelihood?

Idha, bhikkhave, ariyasāvako micchāājīvaṁ pahāya sammāājīvena jīvitaṁ kappeti.
It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

Ayaṁ vuccati, bhikkhave, sammāājīvo. (5)
This is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?
And what is right effort?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Ayaṁ vuccati, bhikkhave, sammāvāyāmo. (6)
This is called right effort.

Katamā ca, bhikkhave, sammāsati?
And what is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ vuccati, bhikkhave, sammāsati. (7)
This is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?
And what is right immersion?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayaṁ vuccati, bhikkhave, sammāsamādhi.
This is called right immersion.

Idaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ. (8)
This is called the noble truth of the practice that leads to the cessation of suffering.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Saccapabbaṁ niṭṭhitaṁ.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattavassāni, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

enlightenment in the present life, or if there’s something left over, non-return.

Tiṭṭhantu, bhikkhave, sattavassāni.
Let alone seven years,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cha vassāni …pe…
anyone who develops these four kinds of mindfulness meditation in this way for six years …

pañca vassāni …
five years …

cattāri vassāni …
four years …

tīṇi vassāni …
three years …

dve vassāni …
two years …

ekaṁ vassaṁ …
one year …

tiṭṭhatu, bhikkhave, ekaṁ vassaṁ.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattamāsāni, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
seven months …

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cha māsāni …pe…
six months …

pañca māsāni …

five months …

cattāri māsāni …
four months …

tīṇi māsāni …
three months …

dve māsāni …
two months …

ekaṁ māsaṁ …
one month …

aḍḍhamāsaṁ …
a fortnight …

tiṭṭhatu, bhikkhave, aḍḍhamāso.
Let alone a fortnight,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattāhaṁ, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.
enlightenment in the present life, or if there's something left over, non-return.

Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṁ cattāro satipaṭṭhānāti.
'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.'

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan"ti.
That's what I said, and this is why I said it."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahāsatipaṭṭhānasuttaṁ niṭṭhitaṁ navamaṁ.

23. Pāyāsisutta

With Pāyāsi

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā kumārakassapo kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena setabyā nāma kosalānaṁ nagaraṁ tadavasari.
At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā.

Tatra sudaṁ āyasmā kumārakassapo setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
He stayed in the grove of Indian Rosewood to the north of Setavyā.

Tena kho pana samayena pāyāsi rājañño setabyaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

1. Pāyāsirājaññavatthu

1. On Pāyāsi

Tena kho pana samayena pāyāsissa rājaññassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:

Now at that time Pāyāsi had the following harmful misconception:

“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
“There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.”

Assosuṁ kho setabyakā brāhmaṇagahapatikā:
The brahmins and householders of Setavyā heard,

“samaṇo khalu bho kumārakassapo samaṇassa gotamassa sāvako kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi setabyaṁ anuppatto setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
“It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

Taṁ kho pana bhavantaṁ kumārakassapaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī’”ti.
It’s good to see such perfected ones.”

Atha kho setabyakā brāhmaṇagahapatikā setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena siṁsapāvanaṁ.
Then, having departed Setavyā, they formed into companies and headed north to the grove.

Tena kho pana samayena pāyāsi rājañño uparipāsāde divāseyyaṁ upagato hoti.

Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho pāyāsi rājañño setabyake brāhmaṇagahapatike setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhe gacchante yena siṁsapāvanaṁ,
He saw the brahmins and householders heading north towards the grove,

disvā khattaṁ āmantesi:
and addressed his steward,

“kiṁ nu kho, bho khatte, setabyakā brāhmaṇagahapatikā setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena siṁsapāvanan”ti?
“My steward, why are the brahmins and householders heading north towards the grove?”

“Atthi kho, bho, samaṇo kumārakassapo, samaṇassa gotamassa sāvako kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi setabyaṁ anuppatto setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
“The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

Taṁ kho pana bhavantaṁ kumārakassapaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā cā’ti.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Tamete bhavantaṁ kumārakassapaṁ dassanāya upasaṅkamantī”ti.
They’re going to see that Kassapa the Prince.”

“Tena hi, bho khatte, yena setabyakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā setabyake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘pāyāsi, bho, rājañño evamāha—
‘Sirs, the chieftain Pāyāsi asks

āgamentu kira bhavanto, pāyāsipi rājañño samaṇaṁ kumārakassapaṁ dassanāya upasaṅkamissatī’ti.
you to wait, as he will also go to see the ascetic Kassapa the Prince.’

Purā samaṇo kumārakassapo setabyake brāhmaṇagahapatike bāle abyatte saññāpeti:
Before Kassapa the Prince convinces those foolish and incompetent brahmins and householders that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds—

Natthi hi, bho khatte, paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
for none of these things are true!”

“Evaṁ, bho”ti kho so khattā pāyāsissa rājaññassa paṭissutvā yena setabyakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā setabyake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“pāyāsi, bho, rājañño evamāha, āgamentu kira bhavanto, pāyāsipi rājañño samaṇaṁ kumārakassapaṁ dassanāya upasaṅkamissatī”ti.

Atha kho pāyāsi rājañño setabyakehi brāhmaṇagahapatikehi parivuto yena siṁsapāvanaṁ yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā āyasmatā kumārakassapena

saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

Setabyakāpi kho brāhmaṇagahapatikā appekacce āyasmantaṁ kumārakassapaṁ abhivādetvā ekamantaṁ nisīdiṁsu;
Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

appekacce āyasmatā kumārakassapena saddhiṁ sammodiṁsu;

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.

Appekacce yenāyasmā kumārakassapo tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu.

Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu.

Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.

2. Natthikavāda

2. Nihilism

Ekamantaṁ nisinno kho pāyāsi rājañño āyasmantaṁ kumārakassapaṁ etadavoca:
Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince,

“ahañhi, bho kassapa, evaṁvādī evaṁdiṭṭhī:
“Master Kassapa, this is my doctrine and view:

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
‘There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.’”

“Nāhaṁ, rājañña, evaṁvādiṁ evaṁdiṭṭhiṁ addasaṁ vā assosiṁ vā.
“Well, chieftain, I’ve never seen or heard of anyone holding such a doctrine or view.

Kathañhi nāma evaṁ vadeyya:
For how on earth can anyone say such a thing?

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti?

2.1. Candimasūriyaupamā

2.1. The Simile of the Moon and Sun

Tena hi, rājañña, taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṁ byākareyyāsi.
Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, rājañña,
What do you think, chieftain?

ime candimasūriyā imasmiṁ vā loke parasmiṁ vā, devā vā te manussā vā”ti?
Are the moon and sun in this world or the other world? Are they gods or humans?”

“Ime, bho kassapa, candimasūriyā parasmiṁ loke, na imasmiṁ; devā te na manussā”ti.
“They are in the other world, Master Kassapa, and they are gods, not humans.”

“Imināpi kho te, rājañña, pariyāyena evaṁ hotu—
“By this method it ought to be proven that

itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

“Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṁ hoti:
“Is there a method by which you can prove what you say?”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?

“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
“There is, Master Kassapa.”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.

“Yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī.

“Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:
When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
“Those who kill living creatures, steal, and commit sexual misconduct; use speech that’s false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

Bhavanto kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjissanti.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a place of loss, a bad

place, the underworld, hell.

Sace, bho, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyātha, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī’ti.
I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’

Te me ‘sādhū’ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don’t come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

2.2. Coraupamā

2.2. The Simile of the Bandit

“Tena hi, rājañña, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, rājañña,
What do you think, chieftain?

idha te purisā coraṁ āgucāriṁ gahetvā dasseyyuṁ:
Suppose they were to arrest a bandit, a criminal and present him to you, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Te tvaṁ evaṁ vadeyyāsi:
Then you’d say to them,

‘tena hi, bho, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa āghātane sīsaṁ chindathā’ti.
‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.’

Te ‘sādhū’ti paṭissutvā taṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa āghātane nisīdāpeyyuṁ.
Saying, ‘Good,’ they’d do as they were told, sitting him down at the place of execution.

Labheyya nu kho so coro coraghātesu:
Could that bandit get the executioners to wait, saying,

‘āgamentu tāva bhavanto coraghātā, amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā

āgacchāmī’ti, udāhu vippalapantasseva coraghātā sīsaṁ chindeyyun”ti?
‘Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I’ve visited them, then I’ll come back’? Or would they just chop off his head as he prattled on?”

“Na hi so, bho kassapa, coro labheyya coraghātesu:

‘āgamentu tāva bhavanto coraghātā amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā āgacchāmī’ti.

Atha kho naṁ vippalapantasseva coraghātā sīsaṁ chindeyyun”ti.
“They’d just chop off his head.”

“So hi nāma, rājañña, coro manusso manussabhūtesu coraghātesu na labhissati:
“So even a human bandit couldn’t get his human executioners to stay his execution.

‘āgamentu tāva bhavanto coraghātā, amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā āgacchāmī’ti.

Kiṁ pana te mittāmaccā ñātisālohitā pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā labhissanti nirayapālesu:
What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying,

‘āgamentu tāva bhavanto nirayapālā, yāva mayaṁ pāyāsissa rājaññassa gantvā ārocema:

‘Please, good wardens of hell! Wait until I’ve gone to the chieftain Pāyāsi to tell him that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”’ti?
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds’?

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo yena te pariyāyena evaṁ hoti:
“Is there a method by which you can prove what you say?”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?

“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
“There is, Master Kassapa.”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.

“Yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.
“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view.

Te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:
When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
“Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that’s false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya

vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissanti.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm.

Sace, bho, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyātha, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

"itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko"ti.
there is an afterlife.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī'ti.
I trust you and believe you. Anything you see will be just as if I've seen it for myself.'

Te me 'sādhū'ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don't come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife."

2.3. Gūthakūpapurisaupamā

2.3. The Simile of the Sewer

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, rājañña, puriso gūthakūpe sasīsakaṁ nimuggo assa.
Suppose there were a man sunk over his head in a sewer.

Atha tvaṁ purise āṇāpeyyāsi:
Then you were to order someone

‘tena hi, bho, taṁ purisaṁ tamhā gūthakūpā uddharathā’ti.
to pull him out of the sewer,

Te ‘sādhū’ti paṭissutvā taṁ purisaṁ tamhā gūthakūpā uddhareyyuṁ.
and they’d agree to do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, tassa purisassa kāyā veḷupesikāhi gūthaṁ sunimmajjitaṁ nimmajjathā’ti.
carefully scrape the dung off that man’s body with bamboo scrapers,

Te ‘sādhū’ti paṭissutvā tassa purisassa kāyā veḷupesikāhi gūthaṁ sunimmajjitaṁ nimmajjeyyuṁ.
and they’d agree to do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, tassa purisassa kāyaṁ paṇḍumattikāya tikkhattuṁ subbaṭṭitaṁ ubbaṭṭethā’ti.
carefully scrub that man’s body down with pale clay three times,

Te tassa purisassa kāyaṁ paṇḍumattikāya tikkhattuṁ subbaṭṭitaṁ ubbaṭṭeyyuṁ.
and they’d do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, taṁ purisaṁ telena abbhañjitvā sukhumena cuṇṇena tikkhattuṁ suppadhotaṁ karothā’ti.
smear that man’s body with oil, and carefully wash him down with fine paste three times,

Te taṁ purisaṁ telena abbhañjitvā sukhumena cuṇṇena tikkhattuṁ suppadhotaṁ kareyyuṁ.
and they’d do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, tassa purisassa kesamassuṁ kappethā’ti.
dress that man’s hair and beard,

Te tassa purisassa kesamassuṁ kappeyyuṁ.
and they’d do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, tassa purisassa mahagghañca mālaṁ mahagghañca vilepanaṁ mahagghāni ca vatthāni upaharathā’ti.
provide that man with costly garlands, makeup, and clothes,

Te tassa purisassa mahagghañca mālaṁ mahagghañca vilepanaṁ mahagghāni ca vatthāni upahareyyuṁ.
and they’d do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you’d tell them to

‘tena hi, bho, taṁ purisaṁ pāsādaṁ āropetvā pañcakāmaguṇāni upaṭṭhāpethā’ti.
bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation,

Te taṁ purisaṁ pāsādaṁ āropetvā pañcakāmaguṇāni upaṭṭhāpeyyuṁ.

and they’d do so.

Taṁ kiṁ maññasi, rājañña,
What do you think, chieftain?

api nu tassa purisassa sunhātassa suvilittassa sukappitakesamassussa āmukkamālābharaṇassa odātavatthavasanassa uparipāsādavaragatassa pañcahi kāmaguṇehi samappitassa samaṅgībhūtassa paricārayamānassa punadeva tasmiṁ gūthakūpe nimujjitukāmatā assā”ti?
Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the stilt longhouse. Would he want to dive back into that sewer again?”

“No hidaṁ, bho kassapa”.
“No, Master Kassapa.

“Taṁ kissa hetu”?
Why is that?

“Asuci, bho kassapa, gūthakūpo asuci ceva asucisaṅkhāto ca duggandho ca duggandhasaṅkhāto ca jegucchо ca jegucchasaṅkhāto ca paṭikūlo ca paṭikūlasaṅkhāto cā”ti.
Because that sewer is filthy, stinking, disgusting, and repulsive, and it’s regarded as such.”

“Evameva kho, rājañña, manussā devānaṁ asucī ceva asucisaṅkhātā ca, duggandhā ca duggandhasaṅkhātā ca, jegucchā ca jegucchasaṅkhātā ca, paṭikūlā ca paṭikūlasaṅkhātā ca.
“In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such.

Yojanasataṁ kho, rājañña, manussagandho deve ubbādhati.

The smell of humans reaches the gods even a hundred leagues away.

Kiṁ pana te mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā te āgantvā ārocessanti:
What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that

'itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'ti?
there is an afterlife?

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

'itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there is an afterlife."

"Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
"Even though Master Kassapa says this, still I think that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife."

"Atthi pana, rājañña, pariyāyo …pe…
"Can you prove it?"

"atthi, bho kassapa, pariyāyo …pe…
"I can."

yathā kathaṁ viya, rājaññāti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā,
“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on.

te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:
When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti devānaṁ tāvatiṁsānaṁ sahabyatan”ti.
“Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.”

Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissanti, devānaṁ tāvatiṁsānaṁ sahabyataṁ.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the Thirty-Three.

Sace, bho, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyātha devānaṁ tāvatiṁsānaṁ sahabyataṁ, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

"itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko"ti.
there is an afterlife.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī'ti.
I trust you and believe you. Anything you see will be just as if I've seen it for myself.'

Te me 'sādhū'ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don't come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife."

2.4. Tāvatiṁsadevaupamā

2.4. The Simile of the Gods of the Thirty-Three

“Tena hi, rājañña, taññevettha paṭipucchissāmi; yathā te khameyya, tathā naṁ byākareyyāsi.
“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Yaṁ kho pana, rājañña, mānussakaṁ vassasataṁ, devānaṁ tāvatiṁsānaṁ eso eko rattindivo, tāya rattiyā tiṁsarattiyo māso, tena māsena dvādasamāsiyo saṁvaccharo, tena saṁvaccharena dibbaṁ vassasahassaṁ devānaṁ tāvatiṁsānaṁ āyuppamāṇaṁ.
A hundred human years are equivalent to one day and night for the gods of the Thirty-Three. Thirty such days make a month, and twelve months make a year. The gods of the Thirty Three have a lifespan of a thousand such years.

Ye te mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā devānaṁ tāvatiṁsānaṁ sahabyataṁ.
Now, as to your friends who are reborn in the company of the gods of the Thirty-Three after doing good things.

Sace pana tesaṁ evaṁ bhavissati:
If they think,

‘yāva mayaṁ dve vā tīṇi vā rattindivā dibbehi pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārema, atha mayaṁ pāyāsissa rājaññassa gantvā āroceyyāma:
‘First I’ll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I’ll go back to Pāyāsi and tell him that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife.’

Api nu te āgantvā āroceyyuṁ—
Would they come back to tell you that

itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?
there is an afterlife?”

“No hidaṁ, bho kassapa.
“No, Master Kassapa.

Api hi mayaṁ, bho kassapa, ciraṁ kālaṅkatāpi bhaveyyāma.
For I would be long dead by then.

Ko panetaṁ bhoto kassapassa āroceti:
But Master Kassapa, who has told you

‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā.
that the gods of the Thirty-Three exist, or that they have such a long life span?

Na mayaṁ bhoto kassapassa saddahāma:
I don’t believe you.”

‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā”ti.

2.5. Jaccandhaupamā

2.5. Blind From Birth

“Seyyathāpi, rājañña, jaccandho puriso na passeyya kaṇha—sukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṁ, na passeyya tārakāni rūpāni, na passeyya candimasūriye.
“Chieftain, suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

So evaṁ vadeyya:
They’d say,

‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṁ rūpānaṁ dassāvī.
‘There’s no such thing as dark and bright sights, and no-one who sees them.

Natthi nīlakāni rūpāni, natthi nīlakānaṁ rūpānaṁ dassāvī.
There’s no such thing as blue,

Natthi pītakāni rūpāni, natthi pītakānaṁ rūpānaṁ dassāvī.
yellow,

Natthi lohitakāni rūpāni, natthi lohitakānaṁ rūpānaṁ dassāvī.
red,

Natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṁ rūpānaṁ dassāvī.
magenta,

Natthi samavisamaṁ, natthi samavisamassa dassāvī.
even and uneven ground,

Natthi tārakāni rūpāni, natthi tārakānaṁ rūpānaṁ dassāvī.
stars,

Natthi candimasūriyā, natthi candimasūriyānaṁ dassāvī.
moon and sun, and no-one who sees these things.

Ahametaṁ na jānāmi, ahametaṁ na passāmi, tasmā taṁ natthī’ti.
I don’t know it or see it, therefore it doesn’t exist.’

Sammā nu kho so, rājañña, vadamāno vadeyyā”ti?
Would they be speaking rightly?”

“No hidaṁ, bho kassapa.
“No, Master Kassapa.

Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṁ rūpānaṁ dassāvī.
There are such things as dark and bright sights, and one who sees them.

Atthi nīlakāni rūpāni, atthi nīlakānaṁ rūpānaṁ dassāvī …pe…
And those other things are real, too, as is the one who sees them.

atthi samavisamaṁ, atthi samavisamassa dassāvī.

Atthi tārakāni rūpāni, atthi tārakānaṁ rūpānaṁ dassāvī.

Atthi candimasūriyā, atthi candimasūriyānaṁ dassāvī.
So it’s not right to say this:

‘Ahametaṁ na jānāmi, ahametaṁ na passāmi, tasmā taṁ natthī’ti.
‘I don’t know it or see it, therefore it doesn’t exist.’”

Na hi so, bho kassapa, sammā vadamāno vadeyyā”ti.

“Evameva kho tvaṁ, rājañña, jaccandhūpamo maññe paṭibhāsi yaṁ maṁ tvaṁ evaṁ vadesi.
“In the same way, chieftain, when you tell me you don’t believe me you seem like the blind man in the simile.

Ko panetaṁ bhoto kassapassa āroceti:

‘atthi devā tāvatiṁsā’ti vā, ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā?

Na mayaṁ bhoto kassapassa saddahāma:

‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā”ti.

“Na kho, rājañña, evaṁ paro loko daṭṭhabbo, yathā tvaṁ maññasi iminā maṁsacakkhunā.
You can’t see the other world the way you think, with the eye of the flesh.

Ye kho te, rājañña, samaṇabrāhmaṇā araññavanapatthāni pantāni senāsanāni paṭisevanti, te tattha appamattā ātāpino pahitattā viharantā dibbacakkhuṁ visodhenti.
There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest.

Meditating diligent, keen, and resolute, they purify the divine eye, the power of clairvoyance.

Te dibbena cakkhunā visuddhena atikkantamānusakena imañceva lokaṁ passanti parañca satte ca opapātike.
With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn.

Evañca kho, rājañña, paro loko daṭṭhabbo;
That's how to see the other world,

na tveva yathā tvaṁ maññasi iminā maṁsacakkhunā.
not how you think, with the eye of the flesh.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

'itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there is an afterlife."

"Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
"Even though Master Kassapa says this, still I think that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife."

"Atthi pana, rājañña, pariyāyo …pe…
"Can you prove it?"

atthi, bho kassapa, pariyāyo …pe…
"I can."

yathā kathaṁ viya, rājaññā"ti?
"How, exactly, chieftain?"

“Idhāhaṁ, bho kassapa, passāmi samaṇabrāhmaṇe sīlavante kalyāṇadhamme jīvitukāme amaritukāme sukhakāme dukkhapaṭikūle.
“Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don’t want to die, who want to be happy and recoil from pain.

Tassa mayhaṁ, bho kassapa, evaṁ hoti—
I think to myself,

sace kho ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā evaṁ jāneyyuṁ:
‘If those ascetics and brahmins knew that

‘ito no matānaṁ seyyo bhavissatī’ti.
things were going to be better for them after death,

Idānime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā visaṁ vā khādeyyuṁ, satthaṁ vā āhareyyuṁ, ubbandhitvā vā kālaṁ kareyyuṁ, papāte vā papateyyuṁ.
they’d drink poison, slit their wrists, hang themselves, or throw themselves off a cliff.

Yasmā ca kho ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā na evaṁ jānanti:
They mustn’t know that

‘ito no matānaṁ seyyo bhavissatī’ti, tasmā ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā jīvitukāmā amaritukāmā sukhakāmā dukkhapaṭikūlā attānaṁ na mārenti.
things are going to be better for them after death. That’s why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.’

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.

there’s no afterlife.”

2.6. Gabbhinīupamā

2.6. The Simile of the Pregnant Woman

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññatarassa brāhmaṇassa dve pajāpatiyo ahesuṁ.
Once upon a time, a certain brahmin had two wives.

Ekissā putto ahosi dasavassuddesiko vā dvādasavassuddesiko vā, ekā gabbhinī upavijaññā.
One had a son ten or twelve years of age, while the other was pregnant and nearing her time.

Atha kho so brāhmaṇo kālamakāsi.
Then the brahmin passed away.

Atha kho so māṇavako mātusapattiṁ etadavoca:
So the youth said to his mother’s co-wife,

‘yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;
‘Madam, all the wealth, grain, silver, and gold is mine,

natthi tuyhettha kiñci.
and you get nothing.

Pitu me, bhoti, dāyajjaṁ niyyādehī’ti.
Transfer to me my father’s inheritance.’

Evaṁ vutte, sā brāhmaṇī taṁ māṇavakaṁ etadavoca:

But the brahmin lady said,

‘āgamehi tāva, tāta, yāva vijāyāmi.
‘Wait, my dear, until I give birth.

Sace kumārako bhavissati, tassapi ekadeso bhavissati;
If it’s a boy, one portion shall be his.

sace kumārikā bhavissati, sāpi te opabhoggā bhavissatī’ti.
If it’s a girl, she will be your reward.’

Dutiyampi kho so māṇavako mātusapattiṁ etadavoca:
But for a second time,

‘yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;

natthi tuyhettha kiñci.

Pitu me, bhoti, dāyajjaṁ niyyādehī’ti.

Dutiyampi kho sā brāhmaṇī taṁ māṇavakaṁ etadavoca:

‘āgamehi tāva, tāta, yāva vijāyāmi.

Sace kumārako bhavissati, tassapi ekadeso bhavissati;

sace kumārikā bhavissati sāpi te opabhoggā bhavissatī’ti.

Tatiyampi kho so māṇavako mātusapattiṁ etadavoca:
and a third time, the youth insisted that the entire inheritance must be his.

‘yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;

natthi tuyhettha kiñci.

Pitu me, bhoti, dāyajjaṁ niyyādehī’ti.

Atha kho sā brāhmaṇī satthaṁ gahetvā ovarakaṁ pavisitvā udaraṁ opādesi:

So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking,

‘yāva vijāyāmi yadi vā kumārako yadi vā kumārikā’ti.
‘Until I give birth, whether it’s a boy or a girl!’

Sā attānañceva jīvitañca gabbhañca sāpateyyañca vināsesi.
She destroyed her own life and that of the fetus, as well as any wealth.

Yathā taṁ bālā abyattā anayabyasanaṁ āpannā ayoniso dāyajjaṁ gavesantī, evameva kho tvaṁ, rājañña, bālo abyatto anayabyasanaṁ āpajjissasi ayoniso paralokaṁ gavesanto;
Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you’re seeking the other world irrationally and will fall to ruin and disaster,

seyyathāpi sā brāhmaṇī bālā abyattā anayabyasanaṁ āpannā ayoniso dāyajjaṁ gavesantī.
just like that brahmin lady.

Na kho, rājañña, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā apakkaṁ paripācenti;
Good ascetics and brahmins don’t force what is unripe to ripen;

api ca paripākaṁ āgamenti.
rather, they wait for it to ripen.

Paṇḍitānaṁ attho hi, rājañña, samaṇabrāhmaṇānaṁ sīlavantānaṁ kalyāṇadhammānaṁ jīvitena.
For the life of clever ascetics and brahmins is beneficial.

Yathā yathā kho, rājañña, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā ciraṁ dīghamaddhānaṁ tiṭṭhanti tathā tathā bahuṁ puññaṁ pasavanti, bahujanahitāya ca paṭipajjanti bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.

So long as they remain, good ascetics and brahmins make much merit, and act for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.

Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ jīvantaṁyeva kumbhiyā pakkhipitvā mukhaṁ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṁ karitvā uddhanaṁ āropetvā aggiṁ dethā’ti.
‘Well then, sirs, place this man in a pot while he’s still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ jīvantaṁyeva kumbhiyā pakkhipitvā mukhaṁ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṁ karitvā uddhanaṁ āropetvā aggiṁ denti.
They agree, and do what I ask.

Yadā mayaṁ jānāma ‘kālaṅkato so puriso’ti, atha naṁ kumbhiṁ oropetvā ubbhinditvā mukhaṁ vivaritvā saṇikaṁ nillokema:
When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking,

‘appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
‘Hopefully we’ll see his soul escaping.’

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don’t see his soul escaping.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.7. Supinakaupamā

2.7. The Simile of the Dream

“Tena hi, rājañña, taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṁ byākareyyāsi.
“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Abhijānāsi no tvaṁ, rājañña, divā seyyaṁ upagato supinakaṁ passitā ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇīrāmaṇeyyakan”ti?
Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?”

“Abhijānāmahaṁ, bho kassapa, divāseyyaṁ upagato supinakaṁ passitā ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇīrāmaṇeyyakan”ti.
“I do, sir.”

“Rakkhanti taṁ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti?
“At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?”

“Evaṁ, bho kassapa, rakkhanti maṁ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti.
“I was.”

“Api nu tā tuyhaṁ jīvaṁ passanti pavisantaṁ vā nikkhamantaṁ vā”ti?
“But did they see your soul entering or leaving?”

“No hidaṁ, bho kassapa”.
“No they did not.”

“Tā hi nāma, rājañña, tuyhaṁ jīvantassa jīvantiyo jīvaṁ na passissanti pavisantaṁ vā nikkhamantaṁ vā.

“So if they couldn’t even see your soul entering or leaving while you were still alive,

Kiṁ pana tvaṁ kālaṅkatassa jīvaṁ passissasi pavisantaṁ vā nikkhamantaṁ vā.
how could you see the soul of a dead man?

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

“atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ jīvantaṁyeva tulāya tuletvā jiyāya anassāsakaṁ māretvā punadeva tulāya tulethā’ti.
‘Well then, sirs, weigh this man with scales while he’s still alive. Then strangle him with a bowstring, and when he’s dead, weigh him again.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ jīvantaṁyeva tulāya tuletvā jiyāya anassāsakaṁ māretvā punadeva tulāya tulenti.
They agree, and do what I ask.

Yadā so jīvati, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
So long as they are alive, they’re lighter, softer, more flexible.

Yadā pana so kālaṅkato hoti tadā garutaro ca hoti patthinnataro ca akammaññataro ca.
But when they die they become heavier, stiffer, less flexible.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.8. Santattaayoguḷaupamā

2.8. The Simile of the Hot Iron Ball

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, rājañña, puriso divasaṁ santattaṁ ayoguḷaṁ ādittaṁ sampajjalitaṁ sajotibhūtaṁ tulāya tuleyya.
Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales.

Tamenaṁ aparena samayena sītaṁ nibbutaṁ tulāya tuleyya.
After some time, when it had cooled and become extinguished, they’d weigh it again.

Kadā nu kho so ayoguḷo lahutaro vā hoti mudutaro vā kammaññataro vā, yadā vā āditto sampajjalito sajotibhūto, yadā vā sīto nibbuto”ti?
When would that iron ball be lighter, softer, and more workable—when it’s burning or when it’s cool?”

“Yadā so, bho kassapa, ayoguḷo tejosahagato ca hoti vāyosahagato ca āditto sampajjalito sajotibhūto, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
“So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable.

Yadā pana so ayoguḷo neva tejosahagato hoti na vāyosahagato sīto nibbuto, tadā garutaro ca hoti patthinnataro ca akammaññataro cā”ti.
But when it lacks heat and air—cooled and extinguished—it’s heavier, stiffer, and less workable.”

“Evameva kho, rājañña, yadāyaṁ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
“In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible.

Yadā panāyaṁ kāyo neva āyusahagato hoti na usmāsahagato na viññāṇasahagato tadā garutaro ca hoti patthinnataro ca akammaññataro ca.
But when it lacks life and warmth and consciousness it’s heavier, stiffer, and less flexible.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ anupahacca chaviñca cammañca maṁsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca jīvitā voropetha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
‘Well then, sirs, take this man’s life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul escaping.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ anupahacca chaviñca …pe… jīvitā voropenti.
They agree, and do what I ask.

Yadā so āmato hoti, tyāhaṁ evaṁ vadāmi:
When he’s half-dead, I tell them to

‘tena hi, bho, imaṁ purisaṁ uttānaṁ nipātetha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
lay him on his back in hope of seeing his soul escape.

Te taṁ purisaṁ uttānaṁ nipātenti.
They do so.

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don’t see his soul escaping.

Tyāhaṁ evaṁ vadāmi:
I tell them to

‘tena hi, bho, imaṁ purisaṁ avakujjaṁ nipātetha …
lay him bent over,

passena nipātetha …
to lay him on his side,

dutiyena passena nipātetha …
to lay him on the other side;

uddhaṁ ṭhapetha …
to stand him upright,

omuddhakaṁ ṭhapetha …
to stand him upside down;

pāṇinā ākoṭetha …
to strike him with fists,

leḍḍunā ākoṭetha …
stones,

daṇḍena ākoṭetha …
rods,

satthena ākoṭetha …
and swords;

odhunātha sandhunātha niddhunātha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
and to give him a good shaking in hope of seeing his soul escape.

Te taṁ purisaṁ odhunanti sandhunanti niddhunanti.
They do all these things.

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don’t see his soul escaping.

Tassa tadeva cakkhu hoti te rūpā, tañcāyatanaṁ nappaṭisaṁvedeti.
For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field.

Tadeva sotaṁ hoti te saddā, tañcāyatanaṁ nappaṭisaṁvedeti.
The ear itself is present, and so are those sounds. Yet he does not experience that sense-field.

Tadeva ghānaṁ hoti te gandhā, tañcāyatanaṁ nappaṭisaṁvedeti.
The nose itself is present, and so are those smells. Yet he does not experience that sense-field.

Sāva jivhā hoti te rasā, tañcāyatanaṁ nappaṭisaṁvedeti.

The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field.

Sveva kāyo hoti te phoṭṭhabbā, tañcāyatanaṁ nappaṭisaṁvedeti.
The body itself is present, and so are those touches. Yet he does not experience that sense-field.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.9. Saṅkhadhamaupamā

2.9. The Simile of the Horn Blower

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro saṅkhadhamo saṅkhaṁ ādāya paccantimaṁ janapadaṁ agamāsi.
Once upon a time, a certain horn blower took his horn and traveled to a borderland,

So yena aññataro gāmo tenupasaṅkami; upasaṅkamitvā majjhe gāmassa ṭhito tikkhattuṁ saṅkhaṁ upalāpetvā saṅkhaṁ bhūmiyaṁ nikkhipitvā ekamantaṁ nisīdi.
where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

Atha kho, rājañña, tesaṁ paccantajanapadānaṁ manussānaṁ etadahosi:
Then the people of the borderland thought,

‘ambho kassa nu kho eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

Sannipatitvā taṁ saṅkhadhamaṁ etadavocuṁ:
They gathered around the horn blower and said,

‘ambho, kassa nu kho eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘Mister, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

‘Eso kho, bho, saṅkho nāma yasseso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘The sound is made by this, which is called a horn.’

Te taṁ saṅkhaṁ uttānaṁ nipātesuṁ:
They laid that horn on its back, saying,

‘vadehi, bho saṅkha, vadehi, bho saṅkhā’ti.
‘Speak, good horn! Speak, good horn!’

Neva so saṅkho saddamakāsi.
But still the horn made no sound.

Te taṁ saṅkhaṁ avakujjaṁ nipātesuṁ, passena nipātesuṁ, dutiyena passena nipātesuṁ, uddhaṁ ṭhapesuṁ, omuddhakaṁ ṭhapesuṁ, pāṇinā ākoṭesuṁ, leḍḍunā ākoṭesuṁ, daṇḍena ākoṭesuṁ, satthena ākoṭesuṁ, odhuniṁsu sandhuniṁsu niddhuniṁsu:
Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they

struck it with fists, stones, rods, and swords; and they gave it a good shake, saying,

‘vadehi, bho saṅkha, vadehi, bho saṅkhā’ti.
‘Speak, good horn! Speak, good horn!’

Neva so saṅkho saddamakāsi.
But still the horn made no sound.

Atha kho, rājañña, tassa saṅkhadhamassa etadahosi:
So the horn blower thought,

‘yāva bālā ime paccantajanapadā manussā, kathañhi nāma ayoniso saṅkhasaddaṁ gavesissantī’ti.
‘How foolish are these borderland folk! For how can they seek the sound of a horn so irrationally?’

Tesaṁ pekkhamānānaṁ saṅkhaṁ gahetvā tikkhattuṁ saṅkhaṁ upalāpetvā saṅkhaṁ ādāya pakkāmi.
And as they looked on, he picked up the horn, sounded it three times, and took it away with him.

Atha kho, rājañña, tesaṁ paccantajanapadānaṁ manussānaṁ etadahosi:
Then the people of the borderland thought,

‘yadā kira, bho, ayaṁ saṅkho nāma purisasahagato ca hoti vāyāmasahagato ca vāyusahagato ca, tadāyaṁ saṅkho saddaṁ karoti, yadā panāyaṁ saṅkho neva purisasahagato hoti na vāyāmasahagato na vāyusahagato, nāyaṁ saṅkho saddaṁ karotī’ti.
‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’

Evameva kho, rājañña, yadāyaṁ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā abhikkamatipi paṭikkamatipi tiṭṭhatipi nisīdatipi seyyampi kappeti, cakkhunāpi

rūpaṁ passati, sotenapi saddaṁ suṇāti, ghānenapi gandhaṁ ghāyati, jivhāyapi rasaṁ sāyati, kāyenapi phoṭṭhabbaṁ phusati, manasāpi dhammaṁ vijānāti.
In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows thoughts with the mind.

Yadā panāyaṁ kāyo neva āyusahagato hoti, na usmāsahagato, na viññāṇasahagato, tadā neva abhikkamati na paṭikkamati na tiṭṭhati na nisīdati na seyyaṁ kappeti, cakkhunāpi rūpaṁ na passati, sotenapi saddaṁ na suṇāti, ghānenapi gandhaṁ na ghāyati, jivhāyapi rasaṁ na sāyati, kāyenapi phoṭṭhabbaṁ na phusati, manasāpi dhammaṁ na vijānāti.
But when it lacks life and warmth and consciousness it does none of these things.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…

“I can.”

yathā kathaṁ viya, rājañña”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī, imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
‘Sir, this is a bandit, a criminal. Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imassa purisassa chaviṁ chindatha, appeva nāmassa jīvaṁ passeyyāmā’ti.
‘Well then, sirs, cut open this man’s outer skin. Hopefully we might see his soul.’

Te tassa purisassa chaviṁ chindanti.
They cut open his outer skin,

Nevassa mayaṁ jīvaṁ passāma.
but we see no soul.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imassa purisassa cammaṁ chindatha, maṁsaṁ chindatha, nhāruṁ chindatha, aṭṭhiṁ chindatha, aṭṭhimiñjaṁ chindatha, appeva nāmassa jīvaṁ passeyyāmā’ti.
‘Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’

Te tassa purisassa aṭṭhimiñjaṁ chindanti, nevassa mayaṁ jīvaṁ passeyyāma.
They do so, but we see no soul.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.10. Aggikajaṭilaupamā

2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro aggiko jaṭilo araññāyatane paṇṇakuṭiyā sammati.
Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region.

Atha kho, rājañña, aññataro janapade sattho vuṭṭhāsi.
Then a caravan came out from a certain country.

Atha kho so sattho tassa aggikassa jaṭilassa assamassa sāmantā ekarattiṁ vasitvā pakkāmi.
It stayed for one night not far from that ascetic’s hermitage, and then moved on.

Atha kho, rājañña, tassa aggikassa jaṭilassa etadahosi:
The ascetic thought,

‘yannūnāhaṁ yena so satthavāso tenupasaṅkameyyaṁ, appeva nāmettha kiñci upakaraṇaṁ adhigaccheyyan’ti.
‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’

Atha kho so aggiko jaṭilo kālasseva vuṭṭhāya yena so satthavāso tenupasaṅkami; upasaṅkamitvā addasa tasmiṁ satthavāse daharaṁ kumāraṁ mandaṁ uttānaseyyakaṁ chaḍḍitaṁ.
So he went, and he saw a little baby boy abandoned there.

Disvānassa etadahosi:
When he saw this he thought,

‘na kho me taṁ patirūpaṁ yaṁ me pekkhamānassa manussabhūto kālaṅkareyya;
‘It’s not proper for me to look on while a human being dies.

yannūnāhaṁ imaṁ dārakaṁ assamaṁ netvā āpādeyyaṁ poseyyaṁ vaḍḍheyyan’ti.
Why don’t I bring this boy back to my hermitage, nurse him, nourish him, and raise him?’

Atha kho so aggiko jaṭilo taṁ dārakaṁ assamaṁ netvā āpādesi posesi vaḍḍhesi.
So that’s what he did.

Yadā so dārako dasavassuddesiko vā hoti dvādasavassuddesiko vā, atha kho tassa aggikassa jaṭilassa janapade kañcideva karaṇīyaṁ uppajji.
When the boy was ten or twelve years old, the ascetic had some business come up in the country.

Atha kho so aggiko jaṭilo taṁ dārakaṁ etadavoca:
So he said to the boy,

‘icchāmahaṁ, tāta, janapadaṁ gantuṁ;
‘My dear, I wish to go to the country.

aggiṁ, tāta, paricareyyāsi.
Serve the sacred flame.

Mā ca te aggi nibbāyi.
Do not extinguish it.

Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsī’ti.
But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.’

Atha kho so aggiko jaṭilo taṁ dārakaṁ evaṁ anusāsitvā janapadaṁ agamāsi.
And having instructed the boy, the ascetic went to the country.

Tassa khiḍḍāpasutassa aggi nibbāyi.
But the boy was so engrossed in his play, the fire went out.

Atha kho tassa dārakassa etadahosi:
He thought,

‘pitā kho maṁ evaṁ avaca:
‘My father told me to serve the sacred flame.

“aggiṁ, tāta, paricareyyāsi.

Mā ca te aggi nibbāyi.

Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsī”ti.

Yannūnāhaṁ aggiṁ nibbattetvā aggiṁ paricareyyan’ti.
Why don’t I light it again and serve it?’

Atha kho so dārako araṇisahitaṁ vāsiyā tacchi:
So he chopped the bundle of drill-sticks with the hatchet, thinking,

‘appeva nāma aggiṁ adhigaccheyyan’ti.
‘Hopefully I’ll get a fire!’

Neva so aggiṁ adhigacchi.
But he still got no fire.

Araṇisahitaṁ dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi, satadhā phālesi, sakalikaṁ

sakalikaṁ akāsi, sakalikaṁ sakalikaṁ karitvā udukkhale koṭṭesi, udukkhale koṭṭetvā mahāvāte opuni:
He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking,

‘appeva nāma aggiṁ adhigaccheyyan’ti.
‘Hopefully I’ll get a fire!’

Neva so aggiṁ adhigacchi.
But he still got no fire.

Atha kho so aggiko jaṭilo janapade taṁ karaṇīyaṁ tīretvā yena sako assamo tenupasaṅkami; upasaṅkamitvā taṁ dārakaṁ etadavoca:
Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy,

‘kacci te, tāta, aggi na nibbuto’ti?
‘I trust, my dear, that the fire didn’t go out?’

‘Idha me, tāta, khiḍḍāpasutassa aggi nibbāyi.
And the boy told him what had happened.

Tassa me etadahosi:

“pitā kho maṁ evaṁ avaca aggiṁ, tāta, paricareyyāsi.

Mā ca te, tāta, aggi nibbāyi.

Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsīti.

Yannūnāhaṁ aggiṁ nibbattetvā aggiṁ paricareyyan”ti.

Atha khvāhaṁ, tāta, araṇisahitaṁ vāsiyā tacchiṁ:

“appeva nāma aggiṁ adhigaccheyyan”ti.

Nevāhaṁ aggiṁ adhigacchiṁ.

Araṇisahitaṁ dvidhā phālesiṁ, tidhā phālesiṁ, catudhā phālesiṁ, pañcadhā phālesiṁ, dasadhā phālesiṁ, satadhā

phālesiṁ, sakalikaṁ sakalikaṁ akāsiṁ, sakalikaṁ sakalikaṁ karitvā udukkhale koṭṭesiṁ, udukkhale koṭṭetvā mahāvāte opuniṁ:

“appeva nāma aggiṁ adhigaccheyyan”ti.

Nevāhaṁ aggiṁ adhigacchin’ti.

Atha kho tassa aggikassa jaṭilassa etadahosi:
Then the ascetic thought,

‘yāva bālo ayaṁ dārako abyatto, kathañhi nāma ayoniso aggiṁ gavesissatī’ti.
‘How foolish is this boy, how incompetent! For how can he seek a fire so irrationally?’

Tassa pekkhamānassa araṇisahitaṁ gahetvā aggiṁ nibbattetvā taṁ dārakaṁ etadavoca:
So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said,

‘evaṁ kho, tāta, aggi nibbattetabbo.
‘Dear boy, this is how to light a fire.

Na tveva yathā tvaṁ bālo abyatto ayoniso aggiṁ gavesī’ti.
Not the foolish and incompetent way you sought it so irrationally.’

Evameva kho tvaṁ, rājañña, bālo abyatto ayoniso paralokaṁ gavesissasi.
In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:
King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:

“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”’ti.

Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:
If I let go of this harmful misconception, people will say,

‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.
‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.11. Dvesatthavāhaupamā

2.11. The Simile of the Two Caravan Leaders

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, mahāsakaṭasattho sakaṭasahassaṁ puratthimā janapadā pacchimaṁ janapadaṁ agamāsi.
Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west.

So yena yena gacchi, khippaṁyeva pariyādiyati tiṇakaṭṭhodakaṁ haritakapaṇṇaṁ.
Wherever they went they quickly used up the grass, wood, water, and the green foliage.

Tasmiṁ kho pana satthe dve satthavāhā ahesuṁ eko pañcannaṁ sakaṭasatānaṁ, eko pañcannaṁ sakaṭasatānaṁ.
Now, that caravan had two leaders, each in charge of five hundred wagons.

Atha kho tesaṁ satthavāhānaṁ etadahosi:
They thought,

‘ayaṁ kho mahāsakaṭasattho sakaṭasahassaṁ;
‘This is a large caravan of a thousand wagons.

te mayaṁ yena yena gacchāma, khippameva pariyādiyati tiṇakaṭṭhodakaṁ haritakapaṇṇaṁ.
Wherever we go we quickly use up the grass, wood, water, and the green foliage.

Yannūna mayaṁ imaṁ satthaṁ dvidhā vibhajeyyāma—
Why don’t we split the caravan in two halves?’

ekato pañca sakaṭasatāni ekato pañca sakaṭasatānī’ti.

Te taṁ satthaṁ dvidhā vibhajiṁsu ekato pañca sakaṭasatāni, ekato pañca sakaṭasatāni.
So that’s what they did.

Eko satthavāho bahuṁ tiṇañca kaṭṭhañca udakañca āropetvā satthaṁ payāpesi.
One caravan leader, having prepared much grass, wood, and water, started the caravan.

Dvīhatīhapayāto kho pana so sattho addasa purisaṁ kāḷaṁ lohitakkhaṁ sannaddhakalāpaṁ kumudamāliṁ allavatthaṁ allakesaṁ kaddamamakkhitehi cakkehi bhadrena rathena paṭipathaṁ āgacchantaṁ, disvā etadavoca:

After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

‘kuto, bho, āgacchasī’ti?
‘Sir, where do you come from?’

‘Amukamhā janapadā’ti.
‘From such and such a country.’

‘Kuhiṁ gamissasī’ti?
‘And where are you going?’

‘Amukaṁ nāma janapadan’ti.
‘To the country named so and so.’

‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?
‘But has there been much rain in the desert up ahead?’

‘Evaṁ, bho, purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā’ti.
Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ, bho, puriso evamāha:
‘This man says that

“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
there has been much rain in the desert up ahead.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā”ti.
He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi satthaṁ payāpethā’ti.
So let’s toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā chaḍḍetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahubhārehi sakaṭehi satthaṁ payāpesuṁ.
‘Yes, sir,’ the drivers replied, and that’s what they did.

Te paṭhamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
But in the caravan’s first campsite they saw no grass, wood, or water.

Dutiyepi satthavāse …
And in the second,

tatiyepi satthavāse …
third,

catutthepi satthavāse …
fourth,

pañcamepi satthavāse …
fifth,

chaṭṭhepi satthavāse …
sixth,

sattamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
and seventh campsites they saw no grass, wood, or water.

Sabbeva anayabyasanaṁ āpajjiṁsu.
And all fell to ruin and disaster.

Ye ca tasmiṁ satthe ahesuṁ manussā vā pasū vā, sabbe so yakkho amanusso bhakkhesi.
And the men and beasts in that caravan were all devoured by that non-human spirit.

Aṭṭhikāneva sesāni.
Only their bones remained.

Yadā aññāsi dutiyo satthavāho:
Now, when the second caravan leader knew that

‘bahunikkhanto kho, bho, dāni so sattho’ti bahuṁ tiṇañca kaṭṭhañca udakañca āropetvā satthaṁ payāpesi.
the first caravan was well underway, he prepared much grass, wood, and water and started the caravan.

Dvīhatīhapayāto kho pana so sattho addasa purisaṁ kāḷaṁ lohitakkhaṁ sannaddhakalāpaṁ kumudamāliṁ allavatthaṁ allakesaṁ kaddamamakkhitehi cakkehi bhadrena rathena paṭipathaṁ āgacchantaṁ, disvā etadavoca:
After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

‘kuto, bho, āgacchasī’ti?
‘Sir, where do you come from?’

‘Amukamhā janapadā’ti.
‘From such and such a country.’

‘Kuhiṁ gamissasī’ti?
‘And where are you going?’

‘Amukaṁ nāma janapadan’ti.
‘To the country named so and so.’

‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?
‘But has there been much rain in the desert up ahead?’

‘Evaṁ, bho, purato kantāre mahāmegho abhippavuṭṭho. Āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā’ti.
Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ, bho, puriso evamāha:
‘This man says that

“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
there has been much rain in the desert up ahead.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha; mā yoggāni kilamitthā”ti.
He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

Ayaṁ bho puriso neva amhākaṁ mitto, na ñātisālohito, kathaṁ mayaṁ imassa saddhāya gamissāma.

But this person is neither our friend nor relative. How can we proceed out of trust in him?

Na vo chaḍḍetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathābhatena bhaṇḍena satthaṁ payāpetha.
We shouldn’t toss out any grass, wood, or water, but continue with our goods laden as before.

Na no purāṇaṁ chaḍḍessāmā’ti.
We shall not toss out any old stock.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā yathābhatena bhaṇḍena satthaṁ payāpesuṁ.
‘Yes, sir,’ the drivers replied, and they restarted the caravan with the goods laden as before.

Te paṭhamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
And in the caravan’s first campsite they saw no grass, wood, or water.

Dutiyepi satthavāse …
And in the second,

tatiyepi satthavāse …
third,

catutthepi satthavāse …
fourth,

pañcamepi satthavāse …
fifth,

chaṭṭhepi satthavāse …
sixth,

sattamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
and seventh campsites they saw no grass, wood, or water.

Tañca satthaṁ addasaṁsu anayabyasanaṁ āpannaṁ.
And they saw the other caravan that had come to ruin.

Ye ca tasmiṁ satthepi ahesuṁ manussā vā pasū vā, tesañca aṭṭhikāneva addasaṁsu tena yakkhena amanussena bhakkhitānaṁ.
And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ kho, bho, sattho anayabyasanaṁ āpanno, yathā taṁ tena bālena satthavāhena pariṇāyakena.
‘This caravan came to ruin, as happens when guided by a foolish caravan leader.

Tena hi, bho, yānamhākaṁ satthe appasārāni paṇiyāni, tāni chaḍḍetvā, yāni imasmiṁ satthe mahāsārāni paṇiyāni, tāni ādiyathā’ti.
Well then, sirs, toss out any of our merchandise that’s of little value, and take what’s valuable from this caravan.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā yāni sakasmiṁ satthe appasārāni paṇiyāni, tāni chaḍḍetvā yāni tasmiṁ satthe mahāsārāni paṇiyāni, tāni ādiyitvā sotthinā taṁ kantāraṁ nittariṁsu, yathā taṁ paṇḍitena satthavāhena pariṇāyakena.
‘Yes, sir’ replied the drivers, and that’s what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

Evameva kho tvaṁ, rājañña, bālo abyatto anayabyasanaṁ āpajjissasi ayoniso paralokaṁ gavesanto, seyyathāpi so purimo satthavāho.
In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan

leader.

Yepi tava sotabbaṁ saddhātabbaṁ maññissanti, tepi anayabyasanaṁ āpajjissanti, seyyathāpi te satthikā.
And those who think you’re worth listening to and trusting will also come to ruin, like the drivers.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi: ‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:
King Pasenadi of Kosala knows my views, and so do foreign kings.

“itipi natthi paro loko …pe… vipāko”’ti.

Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:

‘yāva bālo pāyāsi rājañño, abyatto duggahitagāhī’ti.

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.12. Gūthabhārikaupamā

2.12. The Simile of the Dung-Carrier

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro sūkaraposako puriso sakamhā gāmā aññaṁ gāmaṁ agamāsi.
Once upon a time, a certain swineherd went from his own village to another village.

Tattha addasa pahūtaṁ sukkhagūthaṁ chaḍḍitaṁ.
There he saw a large pile of dry dung abandoned.

Disvānassa etadahosi:
He thought,

‘ayaṁ kho pahūto sukkhagūtho chaḍḍito, mama ca sūkarabhattaṁ;
‘This pile of dry dung can serve as food for my pigs.

yannūnāhaṁ ito sukkhagūthaṁ hareyyan’ti.
Why don’t I carry it off?’

So uttarāsaṅgaṁ pattharitvā pahūtaṁ sukkhagūthaṁ ākiritvā bhaṇḍikaṁ bandhitvā sīse ubbāhetvā agamāsi.
So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way.

Tassa antarāmagge mahāakālamegho pāvassi.
While on his way a large sudden storm poured down.

So uggharantaṁ paggharantaṁ yāva agganakhā gūthena makkhito gūthabhāraṁ ādāya agamāsi.
Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

Tamenaṁ manussā disvā evamāhaṁsu:
When people saw him they said,

‘kacci no tvaṁ, bhaṇe, ummatto, kacci viceto, kathañhi nāma uggharantaṁ paggharantaṁ yāva agganakhā gūthena makkhito

gūthabhāraṁ harissasī’ti.
‘Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?’

‘Tumhe khvettha, bhaṇe, ummattā, tumhe vicetā, tathā hi pana me sūkarabhattan’ti.
‘You’re the mad ones, sirs! You’re the ones who’ve lost your minds! For this will serve as food for my pigs.’

Evameva kho tvaṁ, rājañña, gūthabhārikūpamo maññe paṭibhāsi.
In the same way, chieftain, you seem like the dung carrier in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:
King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:

“itipi natthi paro loko …pe… vipāko”’ti.

Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:

‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.13. Akkhadhuttakaupamā

2.13. The Simile of the Gamblers

“Tena hi, rājañña, upamaṁ te karissāmi,
“Well then, chieftain, I shall give you a simile.

upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, dve akkhadhuttā akkhehi dibbiṁsu.
Once upon a time, two gamblers were playing with dice.

Eko akkhadhutto āgatāgataṁ kaliṁ gilati.
One gambler, every time they made a bad throw, swallowed the dice.

Addasā kho dutiyo akkhadhutto taṁ akkhadhuttaṁ āgatāgataṁ kaliṁ gilantaṁ, disvā taṁ akkhadhuttaṁ etadavoca:
The second gambler saw him, and said,

‘tvaṁ kho, samma, ekantikena jināsi, dehi me, samma, akkhe pajohissāmī’ti.
‘Well, my friend, you’ve won it all! Give me the dice, I will offer them as sacrifice.’

‘Evaṁ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa akkhe pādāsi.
‘Yes, my friend,’ the gambler replied, and gave them.

Atha kho so akkhadhutto akkhe visena paribhāvetvā taṁ akkhadhuttaṁ etadavoca:
Having soaked the dice in poison, the gambler said to the other,

‘ehi kho, samma, akkhehi dibbissāmā’ti.
‘Come, my friend, let’s play dice.’

‘Evaṁ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa paccassosi.
‘Yes, my friend,’ the other gambler replied.

Dutiyampi kho te akkhadhuttā akkhehi dibbiṁsu.
And for a second time the gamblers played with dice.

Dutiyampi kho so akkhadhutto āgatāgataṁ kaliṁ gilati.
And for the second time, every time they made a bad throw, that gambler swallowed the dice.

Addasā kho dutiyo akkhadhutto taṁ akkhadhuttaṁ dutiyampi āgatāgataṁ kaliṁ gilantaṁ, disvā taṁ akkhadhuttaṁ etadavoca:
The second gambler saw him, and said,

> **‘Littaṁ paramena tejasā,**
> ‘The man swallows the dice without realizing
>
> **Gilamakkhaṁ puriso na bujjhati;**
> they’re smeared with burning poison.
>
> **Gila re gila pāpadhuttaka,**
> Swallow, you bloody cheat, swallow!
>
> **Pacchā te kaṭukaṁ bhavissatī’ti.**
> Soon you’ll know the bitter fruit!’

Evameva kho tvaṁ, rājañña, akkhadhuttakūpamo maññe paṭibhāsi.
In the same way, chieftain, you seem like the gambler in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:
King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:

“itipi natthi paro loko …pe… vipāko”’ti.

Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:

‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.14. Sāṇabhārikaupamā

2.14. The Simile of the Man Who Carried Hemp

“Tena hi, rājañña, upamaṁ te karissāmi,
“Well then, chieftain, I shall give you a simile.

upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro janapado vuṭṭhāsi.
Once upon a time, the inhabitants of a certain country emigrated.

Atha kho sahāyako sahāyakaṁ āmantesi:
Then one friend said to another,

‘āyāma, samma, yena so janapado tenupasaṅkamissāma, appeva nāmettha kiñci dhanaṁ adhigaccheyyāmā’ti.
‘Come, my friend, let’s go to that country. Hopefully we’ll get some riches there!’

‘Evaṁ, sammā’ti kho sahāyako sahāyakassa paccassosi.
‘Yes, my friend,’ the other replied.

Te yena so janapado, yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu, tattha addasaṁsu pahūtaṁ sāṇaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
They went to that country, and to a certain place in a village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other,

‘idaṁ kho, samma, pahūtaṁ sāṇaṁ chaḍḍitaṁ, tena hi, samma, tvañca sāṇabhāraṁ bandha, ahañca sāṇabhāraṁ bandhissāmi, ubho sāṇabhāraṁ ādāya gamissāmā’ti.
‘This is a pile of abandoned sunn hemp. Well then, my friend, you make up a bundle of hemp, and I’ll make one too. Let’s both take a bundle of hemp and go on.’

‘Evaṁ, sammā’ti kho sahāyako sahāyakassa paṭissutvā sāṇabhāraṁ bandhitvā te ubho sāṇabhāraṁ ādāya yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
‘Yes, my friend,’ he said. Carrying their bundles of hemp they went to another place in the village.

Tattha addasaṁsu pahūtaṁ sāṇasuttaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ, idaṁ pahūtaṁ sāṇasuttaṁ chaḍḍitaṁ.

‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sāṇabhāraṁ chaḍḍessāmi, ubho sāṇasuttabhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles of hemp, and both take a bundle of hemp thread and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me, tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sāṇabhāraṁ chaḍḍetvā sāṇasuttabhāraṁ ādiyi.
So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

Te yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
They went to another place in the village.

Tattha addasaṁsu pahūtā sāṇiyo chaḍḍitā, disvā sahāyako sahāyakaṁ āmantesi:
There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ vā sāṇasuttaṁ vā, imā pahūtā sāṇiyo chaḍḍitā.
‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sāṇasuttabhāraṁ chaḍḍessāmi, ubho sāṇibhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles, and both take a bundle of hemp cloth and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me, tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sāṇasuttabhāraṁ chaḍḍetvā sāṇibhāraṁ ādiyi.
So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

Te yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
They went to another place in the village.

Tattha addasaṁsu pahūtaṁ khomaṁ chaḍḍitaṁ, disvā …pe…
There they saw a pile of flax, and by turn,

pahūtaṁ khomasuttaṁ chaḍḍitaṁ, disvā …
linen thread,

pahūtaṁ khomadussaṁ chaḍḍitaṁ, disvā …
linen cloth,

pahūtaṁ kappāsaṁ chaḍḍitaṁ, disvā …
silk,

pahūtaṁ kappāsikasuttaṁ chaḍḍitaṁ, disvā …
silk thread,

pahūtaṁ kappāsikadussaṁ chaḍḍitaṁ, disvā …
silk cloth,

pahūtaṁ ayaṁ chaḍḍitaṁ, disvā …
iron,

pahūtaṁ lohaṁ chaḍḍitaṁ, disvā …
copper,

pahūtaṁ tipuṁ chaḍḍitaṁ, disvā …
tin,

pahūtaṁ sīsaṁ chaḍḍitaṁ, disvā …
lead,

pahūtaṁ sajjhaṁ chaḍḍitaṁ, disvā …
silver,

pahūtaṁ suvaṇṇaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
and gold abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ vā sāṇasuttaṁ vā sāṇiyo vā khomaṁ vā khomasuttaṁ vā khomadussaṁ vā kappāsaṁ vā kappāsikasuttaṁ vā kappāsikadussaṁ vā ayaṁ vā lohaṁ vā tipuṁ vā sīsaṁ vā sajjhaṁ vā, idaṁ pahūtaṁ suvaṇṇaṁ chaḍḍitaṁ.
‘This pile of gold is just what we wanted all those other things for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sajjhabhāraṁ chaḍḍessāmi, ubho suvaṇṇabhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles, and both take a bundle of gold and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sajjhabhāraṁ chaḍḍetvā suvaṇṇabhāraṁ ādiyi.
So one friend abandoned their bundle of silver and picked up a bundle of gold.

Te yena sako gāmo tenupasaṅkamiṁsu.
Then they returned to their own village.

Tattha yo so sahāyako sāṇabhāraṁ ādāya agamāsi, tassa neva mātāpitaro abhinandiṁsu, na puttadārā abhinandiṁsu, na mittāmaccā abhinandiṁsu, na ca tatonidānaṁ sukhaṁ somanassaṁ adhigacchi.

When one friend returned with a bundle of sunn hemp, they didn’t please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account.

Yo pana so sahāyako suvaṇṇabhāraṁ ādāya agamāsi, tassa mātāpitaropi abhinandiṁsu, puttadārāpi abhinandiṁsu, mittāmaccāpi abhinandiṁsu, tatonidānañca sukhaṁ somanassaṁ adhigacchi.
But when the other friend returned with a bundle of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

Evameva kho tvaṁ, rājañña, sāṇabhārikūpamo maññe paṭibhāsi.
In the same way, chieftain, you seem like the hemp-carrier in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

3. Saraṇagamana

3. Going for Refuge

“Purimeneva ahaṁ opammena bhoto kassapassa attamano abhiraddho.
“I was delighted and satisfied with your very first simile, Master Kassapa!

Api cāhaṁ imāni vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṁ bhavantaṁ kassapaṁ paccanīkaṁ kātabbaṁ amaññissaṁ.

Nevertheless, I wanted to hear your various solutions to the problem, so I thought I’d oppose you in this way.

Abhikkantaṁ, bho kassapa, abhikkantaṁ, bho kassapa.
Excellent, Master Kassapa! Excellent!

Seyyathāpi, bho kassapa, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā kassapena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kassapa has made the teaching clear in many ways.

Esāhaṁ, bho kassapa, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ kassapo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Kassapa remember me as a lay follower who has gone for refuge for life.

Icchāmi cāhaṁ, bho kassapa, mahāyaññaṁ yajituṁ, anusāsatu maṁ bhavaṁ kassapo, yaṁ mamassa dīgharattaṁ hitāya sukhāyā”ti.
Master Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness.

4. Yaññakathā

4. On Sacrifice

“Yathārūpe kho, rājañña, yaññe gāvo vā haññanti ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājañña, yañño na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro.
“Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Seyyathāpi, rājañña, kassako bījanaṅgalaṁ ādāya vanaṁ paviseyya.
Suppose a farmer was to enter a wood taking seed and plough.

So tattha dukkhette dubbhūme avihatakhāṇukaṇṭake bījāni patiṭṭhāpeyya khaṇḍāni pūtīni vātātapahatāni asāradāni asukhasayitāni.
And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept.

Devo ca na kālena kālaṁ sammādhāraṁ anuppaveccheyya.
And the heavens don’t provide enough rain when needed.

Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyuṁ, kassako vā vipulaṁ phalaṁ adhigaccheyyā”ti?
Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

“No hidaṁ, bho kassapa”.
“No, Master Kassapa.”

“Evameva kho, rājañña, yathārūpe yaññe gāvo vā haññanti, ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājañña, yañño na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro.
“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Yathārūpe ca kho, rājañña, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho, rājañña, yañño mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

Seyyathāpi, rājañña, kassako bījanaṅgalaṁ ādāya vanaṁ paviseyya.
Suppose a farmer was to enter a wood taking seed and plough.

So tattha sukhette subhūme suvihatakhāṇukaṇṭake bījāni patiṭṭhapeyya akhaṇḍāni apūtīni avātātapahatāni sāradāni sukhasayitāni.

And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept.

Devo ca kālena kālaṁ sammādhāraṁ anuppaveccheyya.
And the heavens provide plenty of rain when needed.

Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyuṁ, kassako vā vipulaṁ phalaṁ adhigaccheyyā”ti?
Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

“Evaṁ, bho kassapa”.
“Yes, Master Kassapa.”

“Evameva kho, rājañña, yathārūpe yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho, rājañña, yañño mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro”ti.
“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.”

5. Uttaramāṇavavatthu

5. On the Brahmin Student Uttara

Atha kho pāyāsi rājañño dānaṁ paṭṭhapesi samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ.

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, travelers, and beggars.

Tasmiṁ kho pana dāne evarūpaṁ bhojanaṁ dīyati kaṇājakaṁ bilaṅgadutiyaṁ, dhorakāni ca vatthāni guḷavālakāni.
At that offering such food as rough gruel with pickles was given, and heavy clothes with ball-tails.

Tasmiṁ kho pana dāne uttaro nāma māṇavo vāvaṭo ahosi.
Now, it was a brahmin student named Uttara who organized that offering.

So dānaṁ datvā evaṁ anuddisati:
When the offering was over he referred to it like this,

“imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin”ti.
“Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next.”

Assosi kho pāyāsi rājañño:
Pāyāsi heard of this,

“uttaro kira māṇavo dānaṁ datvā evaṁ anuddisati:

‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’”ti.

Atha kho pāyāsi rājañño uttaraṁ māṇavaṁ āmantāpetvā etadavoca:
so he summoned Uttara and said,

“saccaṁ kira tvaṁ, tāta uttara, dānaṁ datvā evaṁ anuddisasi:
“Is it really true, dear Uttara, that you referred to the offering in this way?”

‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’”ti?

“Evaṁ, bho”.
“Yes, sir.”

“Kissa pana tvaṁ, tāta uttara, dānaṁ datvā evaṁ anuddisasi:
“But why?

‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’ti?

Nanu mayaṁ, tāta uttara, puññatthikā dānasseva phalaṁ pāṭikaṅkhino”ti?
Don’t we who seek merit expect some result from the offering?”

“Bhoto kho dāne evarūpaṁ bhojanaṁ dīyati kaṇājakaṁ bilaṅgadutiyaṁ, yaṁ bhavaṁ pādāpi na iccheyya samphusituṁ, kuto bhuñjituṁ, dhorakāni ca vatthāni guḷavālakāni, yāni bhavaṁ pādāpi na iccheyya samphusituṁ, kuto paridahituṁ.
“At your offering such food as rough gruel with pickles was given, which you wouldn’t even want to touch with your foot, much less eat. And also heavy clothes with ball-tails, which you also wouldn’t want to touch with your foot, much less wear.

Bhavaṁ kho panamhākaṁ piyo manāpo, kathaṁ mayaṁ manāpaṁ amanāpena saṁyojemā”ti?
Sir, you’re dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?”

“Tena hi tvaṁ, tāta uttara, yādisāhaṁ bhojanaṁ bhuñjāmi, tādisaṁ bhojanaṁ paṭṭhapehi.
“Well then, dear Uttara, set up an offering with the same kind of food that I eat,

Yādisāni cāhaṁ vatthāni paridahāmi, tādisāni ca vatthāni paṭṭhapehī”ti.
and the same kind of clothes that I wear.”

“Evaṁ, bho”ti kho uttaro māṇavo pāyāsissa rājaññassa paṭissutvā yādisaṁ bhojanaṁ pāyāsi rājañño bhuñjati, tādisaṁ bhojanaṁ paṭṭhapesi.
“Yes, sir,” replied Uttara, and did so.

Yādisāni ca vatthāni pāyāsi rājañño paridahati, tādisāni ca vatthāni paṭṭhapesi.

Atha kho pāyāsi rājañño asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajji suññaṁ serīsakaṁ vimānaṁ.
So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo. So sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajji devānaṁ tāvatiṁsānaṁ sahabyataṁ.
But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

6. Pāyāsidevaputta

6. The God Pāyāsi

Tena kho pana samayena āyasmā gavampati abhikkhaṇaṁ suññaṁ serīsakaṁ vimānaṁ divāvihāraṁ gacchati.
Now at that time Venerable Gavampati would often go to that empty acacia palace for the day’s meditation.

Atha kho pāyāsi devaputto yenāyasmā gavampati tenupasaṅkami; upasaṅkamitvā āyasmantaṁ gavampatiṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho pāyāsiṁ devaputtaṁ āyasmā gavampati etadavoca:
Then the god Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him,

“kosi tvaṁ, āvuso”ti?
“Who are you, reverend?”

“Ahaṁ, bhante, pāyāsi rājañño”ti.
“Sir, I am the chieftain Pāyāsi.”

“Nanu tvaṁ, āvuso, evaṁdiṭṭhiko ahosi:
“Didn’t you have the view that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?
there’s no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds?”

“Saccāhaṁ, bhante, evaṁdiṭṭhiko ahosiṁ:
“It’s true, sir, I did have such a view.

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti.

Api cāhaṁ ayyena kumārakassapena etasmā pāpakā diṭṭhigatā vivecito”ti.
But Venerable Kassapa the Prince dissuaded me from that harmful misconception.”

“Yo pana te, āvuso, dāne vāvaṭo ahosi uttaro nāma māṇavo, so kuhiṁ upapanno”ti?
“But the student named Uttara who organized that offering for you—where has he been reborn?”

“Yo me, bhante, dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyataṁ.
“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

Ahaṁ pana, bhante, asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.
But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

Tena hi, bhante gavampati, manussalokaṁ gantvā evamārocehi:
So, sir, when you’ve returned to the human realm, please announce this:

‘sakkaccaṁ dānaṁ detha, sahatthā dānaṁ detha, cittīkataṁ dānaṁ detha, anapaviddhaṁ dānaṁ detha.
‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs.

Pāyāsi rājañño asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.
The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ

dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyatan’”ti.
But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.’”

Atha kho āyasmā gavampati manussalokaṁ āgantvā evamārocesi:
So when Venerable Gavampati returned to the human realm he made that announcement.

“sakkaccaṁ dānaṁ detha, sahatthā dānaṁ detha, cittīkataṁ dānaṁ detha, anapaviddhaṁ dānaṁ detha.

Pāyāsi rājañño asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.

Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyatan”ti.

Pāyāsisuttaṁ niṭṭhitaṁ dasamaṁ.

Mahāvaggo niṭṭhito.

Tassuddānaṁ

Mahāpadāna nidānaṁ,
nibbānañca sudassanaṁ;

Janavasabha govindaṁ,
samayaṁ sakkapañhakaṁ;
Mahāsatipaṭṭhānañca,
pāyāsi dasamaṁ bhave.

Mahāvaggapāḷi niṭṭhitā.

Pāthika Section:
Pāthika Vagga

24. Pāthikasutta

About Pāṭikaputta

1. Sunakkhattavatthu

1. On Sunakkhatta

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā mallesu viharati anupiyaṁ nāma mallānaṁ nigamo.
At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya anupiyaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms.

Atha kho bhagavato etadahosi:
Then it occurred to him,

“atippago kho tāva anupiyāyaṁ piṇḍāya carituṁ.
“It’s too early to wander for alms in Anupiya.

Yannūnāhaṁ yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkameyyan”ti.
Why don’t I go to the wanderer Bhaggavagotta’s monastery to visit him?”

Atha kho bhagavā yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkami.
So that’s what he did.

Atha kho bhaggavagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Bhaggavagotta said to the Buddha,

“etu kho, bhante, bhagavā.
“Come, Blessed One!

Svāgataṁ, bhante, bhagavato.
Welcome, Blessed One!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idamāsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Bhaggavagottopi kho paribbājako aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
while Bhaggavagotta took a low seat, sat to one side,

Ekamantaṁ nisinno kho bhaggavagotto paribbājako bhagavantaṁ etadavoca:
and said to the Buddha,

“purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:
“Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

‘paccakkhāto dāni mayā, bhaggava, bhagavā.
‘Now, Bhaggava, I have rejected the Buddha.

Na dānāhaṁ bhagavantaṁ uddissa viharāmī’ti.
Now I no longer live dedicated to him.’

Kaccetaṁ, bhante, tatheva, yathā sunakkhatto licchaviputto avacā”ti?
Sir, is what Sunakkhatta said true?”

“Tatheva kho etaṁ, bhaggava, yathā sunakkhatto licchaviputto avaca.
“Indeed it is, Bhaggava.

Purimāni, bhaggava, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho, bhaggava, sunakkhatto licchaviputto maṁ etadavoca:
A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said:

‘paccakkhāmi dānāhaṁ, bhante, bhagavantaṁ.
‘Now I reject the Buddha!

Na dānāhaṁ, bhante, bhagavantaṁ uddissa viharissāmī’ti.
Now I shall no longer live dedicated to you.’

Evaṁ vutte, ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
When Sunakkhatta said this, I said to him,

‘api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ,
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhī’ti?
“Come, live dedicated to me”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmī’ti?
“Sir, I shall live dedicated to the Buddha”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask you to

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhīti.
live dedicated to me,

Napi kira maṁ tvaṁ vadesi—
nor did you say you would

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmīti.
live dedicated to me.

Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

‘Na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotī’ti.
‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’

‘Api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ—
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te uttari manussadhammā iddhipāṭihāriyaṁ karissāmī’ti?
“Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me uttari manussadhammā iddhipāṭihāriyaṁ karissatī’ti?
“Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask this of you, and you did not require it of me.

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te uttari manussadhammā iddhipāṭihāriyaṁ karissāmīti;

napi kira maṁ tvaṁ vadesi—

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me uttari manussadhammā iddhipāṭihāriyaṁ karissatīti.

Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Taṁ kiṁ maññasi, sunakkhatta,
What do you think, Sunakkhatta?

kate vā uttari manussadhammā iddhipāṭihāriye akate vā uttari manussadhammā iddhipāṭihāriye yassatthāya mayā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti?
Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘Kate vā, bhante, uttari manussadhammā iddhipāṭihāriye akate vā uttari manussadhammā iddhipāṭihāriye yassatthāya

bhagavatā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.
‘It does, sir.’

‘Iti kira, sunakkhatta, kate vā uttari manussadhammā iddhipāṭihāriye, akate vā uttari manussadhammā iddhipāṭihāriye, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.
‘So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering.

Tatra, sunakkhatta, kiṁ uttari manussadhammā iddhipāṭihāriyaṁ kataṁ karissati?
In that case, what is the point of superhuman demonstrations of psychic power?

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed, you silly man!’

‘Na hi pana me, bhante, bhagavā aggaññaṁ paññapetī’ti?
‘But sir, the Buddha never describes the origin of the world to me.’

‘Api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ—
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te aggaññaṁ paññapessāmī’ti?
“Come, live dedicated to me and I will describe the origin of the world to you”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me aggaññaṁ paññapessatī’ti?
“Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask this of you, and you did not require it of me.

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te aggaññaṁ paññapessāmīti.

Napi kira maṁ tvaṁ vadesi—

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me aggaññaṁ paññapessatīti.

Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Taṁ kiṁ maññasi, sunakkhatta,
What do you think, Sunakkhatta?

paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti?
Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘Paññatte vā, bhante, aggaññe, apaññatte vā aggaññe, yassatthāya bhagavatā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti.
‘It does, sir.’

‘Iti kira, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.
‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering.

Tatra, sunakkhatta, kiṁ aggaññaṁ paññattaṁ karissati?
In that case, what is the point of describing the origin of the world?

Passa, moghapurisa, yāvañca te idaṁ aparaddhaṁ.
See how far you have strayed, you silly man!

Anekapariyāyena kho te, sunakkhatta, mama vaṇṇo bhāsito vajjigāme—
In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital:

itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavāti.
“That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”

Iti kho te, sunakkhatta, anekapariyāyena mama vaṇṇo bhāsito vajjigāme.

Anekapariyāyena kho te, sunakkhatta, dhammassa vaṇṇo bhāsito vajjigāme—
In many ways you have praised the teaching like this in the Vajjian capital:

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti.

“The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

Iti kho te, sunakkhatta, anekapariyāyena dhammassa vaṇṇo bhāsito vajjigāme.

Anekapariyāyena kho te, sunakkhatta, saṅghassa vaṇṇo bhāsito vajjigāme—
In many ways you have praised the Saṅgha like this in the Vajjian capital:

suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassāti.
“The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.”

Iti kho te, sunakkhatta, anekapariyāyena saṅghassa vaṇṇo bhāsito vajjigāme.

Ārocayāmi kho te, sunakkhatta, paṭivedayāmi kho te, sunakkhatta.
I declare this to you, Sunakkhatta, I announce this to you!

Bhavissanti kho te, sunakkhatta, vattāro, no visahi sunakkhatto licchaviputto samaṇe gotame brahmacariyaṁ carituṁ, so avisahanto sikkhaṁ paccakkhāya hīnāyāvattoti.
There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he rejected the

training and returned to a lesser life.

Iti kho te, sunakkhatta, bhavissanti vattāro’ti.
That’s what they’ll say.’

Evaṁ kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

2. Korakkhattiyavatthu

2. On Korakkhattiya

Ekamidāhaṁ, bhaggava, samayaṁ thūlūsu viharāmi uttarakā nāma thūlūnaṁ nigamo.
Bhaggava, this one time I was staying in the land of the Thūlus where they have a town named Uttarakā.

Atha khvāhaṁ, bhaggava, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sunakkhattena licchaviputtena pacchāsamaṇena uttarakaṁ piṇḍāya pāvisiṁ.
Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk.

Tena kho pana samayena acelo korakkhattiyo kukkuravatiko catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjati.
Now at that time the naked ascetic Korakkhattiya had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

Addasā kho, bhaggava, sunakkhatto licchaviputto acelaṁ korakkhattiyaṁ kukkuravatikaṁ catukkuṇḍikaṁ

chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādantaṁ mukheneva bhuñjantaṁ.
Sunakkhatta saw him doing this

Disvānassa etadahosi:
and thought,

‘sādhurūpo vata bho ayaṁ samaṇo catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjatī’ti.
‘That ascetic is a true holy man!’

Atha khvāhaṁ, bhaggava, sunakkhattassa licchaviputtassa cetasā cetoparivitakkamaññāya sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then, knowing what Sunakkhatta was thinking, I said to him,

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti.
‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

‘Kiṁ pana maṁ, bhante, bhagavā evamāha:
‘But why does the Buddha say this to me?’

“tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī”’ti?

‘Nanu te, sunakkhatta, imaṁ acelaṁ korakkhattiyaṁ kukkuravatikaṁ catukkuṇḍikaṁ chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādantaṁ mukheneva bhuñjantaṁ disvāna etadahosi—
‘When you saw that naked ascetic Korakkhattiya, didn’t you think,

sādhurūpo vata bho ayaṁ samaṇo catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjatī’ti?
“That ascetic is a true holy man!”?’

‘Evaṁ, bhante.
‘Yes, sir.

Kiṁ pana, bhante, bhagavā arahattassa maccharāyatī’ti?
But sir, are you jealous of the perfected ones?’

‘Na kho ahaṁ, moghapurisa, arahattassa maccharāyāmi.
‘I’m not jealous of the perfected ones, you silly man.

Api ca tuyhevetaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ, taṁ pajaha.
Rather, you should give up this harmful misconception that has arisen in you.

Mā te ahosi dīgharattaṁ ahitāya dukkhāya.
Don’t create lasting harm and suffering for yourself!

Yaṁ kho panetaṁ, sunakkhatta, maññasi acelaṁ korakkhattiyaṁ—sādhurūpo ayaṁ samaṇoti. So sattamaṁ divasaṁ alasakena kālaṁ karissati.
That naked ascetic Korakkhattiya, who you imagine to be a true holy man, will die of flatulence in seven days.

Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.
And when he dies, he’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

Kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍessanti.
And they’ll throw him in the charnel ground on a clump of vetiver.

Ākaṅkhamāno ca tvaṁ, sunakkhatta, acelaṁ korakkhattiyaṁ upasaṅkamitvā puccheyyāsi—
If you wish, Sunakkhatta, go to Korakkhattiya and ask him

jānāsi, āvuso korakkhattiya, attano gatinti?
whether he knows his own destiny.

Ṭhānaṁ kho panetaṁ, sunakkhatta, vijjati yaṁ te acelo korakkhattiyo byākarissati—

It’s possible that he will answer:

jānāmi, āvuso sunakkhatta, attano gatiṁ;
“Reverend Sunakkhatta, I know my own destiny.

kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti.
I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.”’

Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṁ korakkhattiyaṁ etadavoca:
So, Bhaggava, Sunakkhatta went to see Korakkhattiya and said to him,

‘byākato khosi, āvuso korakkhattiya, samaṇena gotamena—
‘Reverend Korakkhattiya, the ascetic Gotama has declared

acelo korakkhattiyo sattamaṁ divasaṁ alasakena kālaṁ karissati.
that you will die of flatulence in seven days.

Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.
And when you die, you’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

Kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍessantīti.
And when you die, they’ll throw you in the charnel ground on a clump of vetiver.

Yena tvaṁ, āvuso korakkhattiya, mattaṁ mattañca bhattaṁ bhuñjeyyāsi, mattaṁ mattañca pānīyaṁ piveyyāsi.
But by eating just a little food and drinking just a little water,

Yathā samaṇassa gotamassa micchā assa vacanan’ti.
you’ll prove what the ascetic Gotama says to be false.’

Atha kho, bhaggava, sunakkhatto licchaviputto ekadvīhikāya sattarattindivāni gaṇesi, yathā taṁ tathāgatassa asaddahamāno.
Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One.

Atha kho, bhaggava, acelo korakkhattiyo sattamaṁ divasaṁ alasakena kālamakāsi.
But on the seventh day, the naked ascetic Korakkhattiya died of flatulence.

kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajji.
And when he passed away, he was reborn in the very lowest rank of demons, named the Kālakañjas.

kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍesuṁ.
And when he passed away, they threw him in the charnel ground on a clump of vetiver.

Assosi kho, bhaggava, sunakkhatto licchaviputto:
Sunakkhatta the Licchavi heard about this.

‘acelo kira korakkhattiyo alasakena kālaṅkato bīraṇatthambake susāne chaḍḍito’ti.

Atha kho, bhaggava, sunakkhatto licchaviputto yena bīraṇatthambakaṁ susānaṁ, yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṁ korakkhattiyaṁ tikkhattuṁ pāṇinā ākoṭesi:
So he went to see Korakkhattiya in the charnel ground on the clump of vetiver. There he struck Korakkhattiya with his fist three times,

‘jānāsi, āvuso korakkhattiya, attano gatin’ti?
‘Reverend Korakkhattiya, do you know your destiny?’

Atha kho, bhaggava, acelo korakkhattiyo pāṇinā piṭṭhiṁ paripuñchanto vuṭṭhāsi.

Then Korakkhattiya got up, rubbing his back with his hands, and said,

‘Jānāmi, āvuso sunakkhatta, attano gatiṁ.
‘Reverend Sunakkhatta, I know my own destiny.

Kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti vatvā tattheva uttāno papati.
I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.’ After speaking, he fell flat right there.

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ korakkhattiyaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ, aññathā vā’ti?
Did the declaration I made about Korakkhattiya turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ korakkhattiyaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ, akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi—
‘Though I performed such a superhuman demonstration of psychic power you say this:

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotīti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

3. Acelakaḷāramaṭṭakavatthu

3. On the Naked Ascetic Kaḷāramaṭṭaka

Ekamidāhaṁ, bhaggava, samayaṁ vesāliyaṁ viharāmi mahāvane kūṭāgārasālāyaṁ.
This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena acelo kaḷāramaṭṭako vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.
Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material

possessions and fame.

Tassa sattavatapadāni samattāni samādinnāni honti:
He had undertaken these seven vows.

‘yāvajīvaṁ acelako assaṁ, na vatthaṁ paridaheyyaṁ, yāvajīvaṁ brahmacārī assaṁ, na methunaṁ dhammaṁ paṭiseveyyaṁ, yāvajīvaṁ surāmaṁseneva yāpeyyaṁ, na odanakummāsaṁ bhuñjeyyaṁ.
‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge.

Puratthimena vesāliṁ udenaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, dakkhiṇena vesāliṁ gotamakaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, pacchimena vesāliṁ sattambaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, uttarena vesāliṁ bahuputtaṁ nāma cetiyaṁ taṁ nātikkameyyan’ti.
And I will not go past the following tree shrines near Vesālī: the Udena shrine to the east, the Gotamaka to the south, the Sattamba to the west, and the Bahuputta to the north.’

So imesaṁ sattannaṁ vatapadānaṁ samādānahetu lābhaggappatto ceva yasaggappatto ca vajjigāme.
And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.

Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo kaḷāramaṭṭako tenupasaṅkami; upasaṅkamitvā acelaṁ kaḷāramaṭṭakaṁ pañhaṁ apucchi.
So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question.

Tassa acelo kaḷāramaṭṭako pañhaṁ puṭṭho na sampāyāsi.
But when he couldn’t answer it,

Asampāyanto kopañca dosañca appaccayañca pātvākāsi.
he displayed irritation, hate, and bitterness.

Atha kho, bhaggava, sunakkhattassa licchaviputtassa etadahosi:
So Sunakkhatta thought,

‘sādhurūpaṁ vata bho arahantaṁ samaṇaṁ āsādimhase.
‘I’ve offended the holy man, the perfected one, the ascetic.

Mā vata no ahosi dīgharattaṁ ahitāya dukkhāyā’ti.
I mustn’t create lasting harm and suffering for myself!’

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti.
‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

‘Kiṁ pana maṁ, bhante, bhagavā evamāha—
‘But why does the Buddha say this to me?’

tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti?

‘Nanu tvaṁ, sunakkhatta, acelaṁ kaḷāramaṭṭakaṁ upasaṅkamitvā pañhaṁ apucchi.
‘Didn’t you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question?

Tassa te acelo kaḷāramaṭṭako pañhaṁ puṭṭho na sampāyāsi.
But when he couldn’t answer it,

Asampāyanto kopañca dosañca appaccayañca pātvākāsi.
he displayed irritation, hate, and bitterness.

Tassa te etadahosi:
Then you thought,

“sādhurūpaṁ vata bho arahantaṁ samaṇaṁ āsādimhase.
“I’ve offended the holy man, the perfected one, the ascetic.

Mā vata no ahosi dīgharattaṁ ahitāya dukkhāyā”’ti.
I mustn’t create lasting harm and suffering for myself!”’

‘Evaṁ, bhante.
‘Yes, sir.

Kiṁ pana, bhante, bhagavā arahattassa maccharāyatī’ti?
But sir, are you jealous of perfected ones?’

‘Na kho ahaṁ, moghapurisa, arahattassa maccharāyāmi,
‘I’m not jealous of the perfected ones, you silly man.

api ca tuyhevetaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ, taṁ pajaha.
Rather, you should give up this harmful misconception that has arisen in you.

Mā te ahosi dīgharattaṁ ahitāya dukkhāya.
Don’t create lasting harm and suffering for yourself!

Yaṁ kho panetaṁ, sunakkhatta, maññasi acelaṁ kaḷāramaṭṭakaṁ—
That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man,

sādhurūpo ayaṁ samaṇoti, so nacirasseva parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālaṁ karissatī’ti.
will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.’

Atha kho, bhaggava, acelo kaḷāramaṭṭako nacirasseva parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālamakāsi.
And that’s exactly what happened.

Assosi kho, bhaggava, sunakkhatto licchaviputto:
Sunakkhatta heard about this.

‘acelo kira kaḷāramaṭṭako parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālaṅkato’ti.

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
He came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ kaḷāramaṭṭakaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ, aññathā vā’ti?
Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ kaḷāramaṭṭakaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi:
‘Though I perform such a superhuman demonstration of psychic power you say this:

“na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotī”ti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

4. Acelapāthikaputtavatthu

4. On the Naked Ascetic Pāṭikaputta

Ekamidāhaṁ, bhaggava, samayaṁ tattheva vesāliyaṁ viharāmi mahāvane kūṭāgārasālāyaṁ.
This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena acelo pāthikaputto vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.
Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material

possessions and fame.

So vesāliyaṁ parisati evaṁ vācaṁ bhāsati:
He was telling a crowd in Vesālī:

‘samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.
‘Both the ascetic Gotama and I speak from knowledge.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.
One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya, ahampi upaḍḍhapathaṁ gaccheyyaṁ.
If the ascetic Gotama meets me half-way,

Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.
there we should both perform a superhuman demonstration of psychic power.

Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.
If he performs one demonstration of psychic power, I’ll perform two.

Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.
If he performs two, I’ll perform four.

Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.
If he performs four, I’ll perform eight.

Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī’ti.
However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho, bhaggava, sunakkhatto licchaviputto maṁ etadavoca:
Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

‘acelo, bhante, pāthikaputto vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.

So vesāliyaṁ parisati evaṁ vācaṁ bhāsati:

“samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.

Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya, ahampi upaḍḍhapathaṁ gaccheyyaṁ.

Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.

Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.

Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.

Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.

Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī”’ti.

Evaṁ vutte, ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
I said to him,

‘abhabbo kho, sunakkhatta, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā

mama sammukhībhāvaṁ āgantuṁ.
‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—
If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.
come into my presence without giving up those things, his head may explode.’

‘Rakkhatetaṁ, bhante, bhagavā vācaṁ, rakkhatetaṁ sugato vācan’ti.
‘Careful what you say, Blessed One! Careful what you say, Holy One!’

‘Kiṁ pana maṁ tvaṁ, sunakkhatta, evaṁ vadesi—
‘But why do you say this to me, Sunakkhatta?’

rakkhatetaṁ, bhante, bhagavā vācaṁ, rakkhatetaṁ sugato vācan’ti?

‘Bhagavatā cassa, bhante, esā vācā ekaṁsena odhāritā—
‘Sir, the Buddha has definitively asserted that

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ

gaccheyyanti, muddhāpi tassa vipateyyāti.
his head may explode.

Acelo ca, bhante, pāthikaputto virūparūpena bhagavato sammukhībhāvaṁ āgaccheyya, tadassa bhagavato musā’ti.
But Pāṭikaputta might come into the Buddha’s presence in disguise, proving the Buddha wrong.’

‘Api nu, sunakkhatta, tathāgato taṁ vācaṁ bhāseyya yā sā vācā dvayagāminī’ti?
‘Sunakkhatta, would the Realized One make an ambiguous statement?’

‘Kiṁ pana, bhante, bhagavatā acelo pāthikaputto cetasā ceto paricca vidito—
‘But sir, did you make that statement after comprehending Pāṭikaputta’s mind with your mind?

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti?

Udāhu, devatā bhagavato etamatthaṁ ārocesuṁ—
Or did deities tell you about it?’

abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti?

‘Cetasā ceto paricca vidito ceva me, sunakkhatta, acelo pāthikaputto—
‘Both, Sunakkhatta.

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.

Devatāpi me etamatthaṁ ārocesuṁ—

abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.

Ajitopi nāma licchavīnaṁ senāpati adhunā kālaṅkato tāvatiṁsakāyaṁ upapanno.
For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three.

Sopi maṁ upasaṅkamitvā evamārocesi—
He came and told me this,

alajjī, bhante, acelo pāthikaputto;
“The naked ascetic Pāṭikaputta is shameless, sir,

musāvādī, bhante, acelo pāthikaputto.
he is a liar.

Mampi, bhante, acelo pāthikaputto byākāsi vajjigāme—

For he has declared of me in the Vajjian capital:

ajito licchavīnaṁ senāpati mahānirayaṁ upapannoti.
‘Ajita the Licchavi general has been reborn in the Great Hell.’

Na kho panāhaṁ, bhante, mahānirayaṁ upapanno;
But that is not true—

tāvatiṁsakāyamhi upapanno.
I have been reborn in the host of the Thirty-Three.

Alajjī, bhante, acelo pāthikaputto;
The naked ascetic Pāṭikaputta is shameless, sir,

musāvādī, bhante, acelo pāthikaputto;
he is a liar.

abhabbo ca, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
his head may explode.”

Iti kho, sunakkhatta, cetasā ceto paricca vidito ceva me acelo pāthikaputto abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Thus I both made that statement after comprehending Pāṭikaputta’s mind with my mind,

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.

Devatāpi me etamatthaṁ ārocesuṁ—
and deities told me about it.

abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.

So kho panāhaṁ, sunakkhatta, vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamissāmi divāvihārāya.
So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my return from alms-round, I'll go to Pāṭikaputta's monastery for the day's meditation.

Yassadāni tvaṁ, sunakkhatta, icchasi, tassa ārocehī'ti.
Now you may tell him, if you so wish.'

5. Iddhipāṭihāriyakathā
5. On Demonstrations of Psychic Power

Atha khvāhaṁ, bhaggava, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisiṁ.
Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṁ

divāvihārāya.
After the meal, on my return from alms-round, I went to Pāṭikaputta’s monastery for the day’s meditation.

Atha kho, bhaggava, sunakkhatto licchaviputto taramānarūpo vesāliṁ pavisitvā yena abhiññātā abhiññātā licchavī tenupasaṅkami; upasaṅkamitvā abhiññāte abhiññāte licchavī etadavoca:
Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them,

‘esāvuso, bhagavā vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.
‘Sirs, after his alms-round, the Buddha has gone to Pāṭikaputta’s monastery for the day’s meditation.

Abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṁ samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissatī’ti.
Come forth, sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’

Atha kho, bhaggava, abhiññātānaṁ abhiññātānaṁ licchavīnaṁ etadahosi:
So the very well-known Licchavis thought,

‘sādhurūpānaṁ kira, bho, samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissati;
‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!

handa vata, bho, gacchāmā’ti.
Let’s go!’

Yena ca abhiññātā abhiññātā brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā tenupasaṅkami. upasaṅkamitvā abhiññāte abhiññāte nānātitthiye samaṇabrāhmaṇe etadavoca:

Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths, and said the same thing.

‘esāvuso, bhagavā vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.

Abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṁ samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissatī’ti.

Atha kho, bhaggava, abhiññātānaṁ abhiññātānaṁ nānātitthiyānaṁ samaṇabrāhmaṇānaṁ etadahosi:
They all said,

‘sādhurūpānaṁ kira, bho, samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissati;
‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!

handa vata, bho, gacchāmā’ti.
Let’s go!’

Atha kho, bhaggava, abhiññātā abhiññātā licchavī, abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṁsu.
Then all those very well-known people went to Pāṭikaputta’s monastery.

Sā esā, bhaggava, parisā mahā hoti anekasatā anekasahassā.
That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

Assosi kho, bhaggava, acelo pāthikaputto:
Pāṭikaputta heard,

‘abhikkantā kira abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.
‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths have come forth.

Samaṇopi gotamo mayhaṁ ārāme divāvihāraṁ nisinno’ti.
And the ascetic Gotama is sitting in my monastery for the day’s meditation.’

Sutvānassa bhayaṁ chambhitattaṁ lomahaṁso udapādi.
When he heard that, he became frightened, scared, his hair standing on end.

Atha kho, bhaggava, acelo pāthikaputto bhīto saṁviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkami.
In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

Assosi kho, bhaggava, sā parisā:
The assembly heard of this,

‘acelo kira pāthikaputto bhīto saṁviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkanto’ti.

Atha kho, bhaggava, sā parisā aññataraṁ purisaṁ āmantesi:
and instructed a man,

‘Ehi tvaṁ, bho purisa, yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkama. upasaṅkamitvā acelaṁ pāthikaputtaṁ evaṁ vadehi:
‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him,

“abhikkamāvuso, pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā

gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā, samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno;
“Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā
For you stated this in the assembly at Vesālī:

samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.
‘Both the ascetic Gotama and I speak from knowledge.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.
One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya ahampi upaḍḍhapathaṁ gaccheyyaṁ.
If the ascetic Gotama meets me half-way,

Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.
there we should both perform a superhuman demonstration of psychic power.

Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.
If he performs one demonstration of psychic power, I’ll perform two.

Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.
If he performs two, I’ll perform four.

Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.
If he performs four, I’ll perform eight.

Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī”ti
However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

abhikkamasseva kho āvuso pāthikaputta, upaḍḍhapathaṁ.
Come forth, Reverend Pāṭikaputta, half-way.

Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno’ti.
The ascetic Gotama has come the first half, and is sitting in your monastery.”’

Evaṁ, bhoti kho, bhaggava, so puriso tassā parisāya paṭissutvā yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
‘Yes, sir,’ replied that man, and delivered the message.

‘abhikkamāvuso pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.

Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.

Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—

samaṇopi gotamo ñāṇavādo; ahampi ñāṇavādo.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ …pe…

taddiguṇaṁ taddiguṇāhaṁ karissāmīti.

Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṁ.

Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno’ti.

Evaṁ vutte, bhaggava, acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

Atha kho so, bhaggava, puriso acelaṁ pāthikaputtaṁ etadavoca:
Then that man said to Pāṭikaputta,

‘kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?
‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun’ti.
You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
And as he was speaking, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

Yadā kho so, bhaggava, puriso aññāsi:
When that man knew

‘parābhūtarūpo ayaṁ acelo pāthikaputto.
that Pāṭikaputta had lost,

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.

Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto.
‘Pāṭikaputta has lost, sirs.

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—
If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.
come into my presence without giving up those things, his head may explode.’

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

Atha kho, bhaggava, aññataro licchavimahāmatto uṭṭhāyāsanā taṁ parisaṁ etadavoca:
Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly,

‘tena hi, bho, muhuttaṁ tāva āgametha, yāvāhaṁ gacchāmi.
‘Well then, sirs, wait a moment, I’ll go.

Appeva nāma ahampi sakkuṇeyyaṁ acelaṁ pāthikaputtaṁ imaṁ parisaṁ ānetun’ti.
Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

Atha kho so, bhaggava, licchavimahāmatto yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
So that minister went to see Pāṭikaputta and said,

‘abhikkamāvuso pāthikaputta, abhikkantaṁ te seyyo, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.
‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—
You said you’d meet the ascetic Gotama half-way.

samaṇopi gotamo ñāṇavādo …pe…

taddiguṇaṁ taddiguṇāhaṁ karissāmīti.

Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṁ.

Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno.
The ascetic Gotama has come the first half, and is sitting in your monastery.

Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—
The ascetic Gotama has told the assembly

abhabbo kho acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
that you’re not capable of coming into his presence.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.

Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṁ karissāma, samaṇassa gotamassa parājayan'ti.
Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

Evaṁ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Atha kho so, bhaggava, licchavimahāmatto acelaṁ pāthikaputtaṁ etadavoca:
Then the minister said to Pāṭikaputta,

'kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?
'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun'ti.
You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.'

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Yadā kho so, bhaggava, licchavimahāmatto aññāsi:
When the Licchavi minister knew

‘parābhūtarūpo ayaṁ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
that Pāṭikaputta had lost,

Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
‘Pāṭikaputta has lost, sirs.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘Pāṭikaputta is not capable of coming into my presence, otherwise

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.
his head may explode.

Sace pāyasmantānaṁ licchavīnaṁ evamassa—
Even if the good Licchavis were to think,

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā goyugehi āviñcheyyāmāti, tā varattā chijjeyyuṁ pāthikaputto vā.
“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.’

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

Atha kho, bhaggava, jāliyo dārupattikantevāsī uṭṭhāyāsanā taṁ parisaṁ etadavoca:
Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly,

‘tena hi, bho, muhuttaṁ tāva āgametha, yāvāhaṁ gacchāmi;
‘Well then, sirs, wait a moment, I’ll go.

appeva nāma ahampi sakkuṇeyyaṁ acelaṁ pāthikaputtaṁ imaṁ parisaṁ ānetun’ti.
Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

Atha kho, bhaggava, jāliyo dārupattikantevāsī yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
So Jāliya went to see Pāṭikaputta and said,

‘abhikkamāvuso pāthikaputta, abhikkantaṁ te seyyo. Abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.
‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—
You said you’d meet the ascetic Gotama half-way.

samaṇopi gotamo ñāṇavādo …pe…

taddiguṇaṁ taddiguṇāhaṁ karissāmīti.

Abhikkamasseva, kho āvuso pāthikaputta, upaḍḍhapathaṁ.

Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno.
The ascetic Gotama has come the first half, and is sitting in your monastery.

Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—
The ascetic Gotama has told the assembly

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
that you’re not capable of coming into his presence.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.

Sace pāyasmantānaṁ licchavīnaṁ evamassa—
And he said that even if the Licchavis

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā goyugehi āviñcheyyāmāti. Tā varattā chijjeyyuṁ pāthikaputto vā.
try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will.

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.

Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ āgaccheyyanti, muddhāpi tassa vipateyyāti.

Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṁ karissāma, samaṇassa gotamassa parājayan’ti.

Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

Evaṁ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Atha kho, bhaggava, jāliyo dārupattikantevāsī acelaṁ pāthikaputtaṁ etadavoca:
Then Jāliya said to Pāṭikaputta,

'kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?
'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun'ti.
You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.'

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātunti.
And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Yadā kho, bhaggava, jāliyo dārupattikantevāsī aññāsi:
When Jāliya knew

'parābhūtarūpo ayaṁ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun'ti, atha naṁ etadavoca—
that Pāṭikaputta had lost, he said to him,

Bhūtapubbaṁ, āvuso pāthikaputta, sīhassa migarañño etadahosi:
‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts,

‘yannūnāhaṁ aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappeyyaṁ.
“Why don’t I make my lair near a certain forest?

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhameyyaṁ, āsayā nikkhamitvā vijambheyyaṁ, vijambhitvā samantā catuddisā anuvilokeyyaṁ, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadeyyaṁ, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkameyyaṁ.
Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion’s roar three times, and set out on the hunt.

So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupeyyan’ti.
Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

Atha kho, āvuso, so sīho migarājā aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappesi.
And so that’s what he did.

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadi, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkāmi.

So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupesi.

Tasseva kho, āvuso pāthikaputta, sīhassa migarañño vighāsasaṁvaḍḍho jarasiṅgālo ditto ceva balavā ca.

Now, there was an old jackal who had grown fat on the lion’s leavings, becoming arrogant and strong.

Atha kho, āvuso, tassa jarasiṅgālassa etadahosi:
He thought,

‘ko cāhaṁ, ko sīho migarājā.
“What does the lion, king of beasts, have that I don’t?

Yannūnāhampi aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappeyyaṁ.
Why don’t I make my lair near a certain forest?

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhameyyaṁ, āsayā nikkhamitvā vijambheyyaṁ, vijambhitvā samantā catuddisā anuvilokeyyaṁ, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadeyyaṁ, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkameyyaṁ.
Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion’s roar three times, and set out on the hunt.

So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupeyyan’ti.
Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

Atha kho so, āvuso, jarasiṅgālo aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappesi.
And so that’s what he did.

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadissāmīti siṅgālakaṁyeva anadi bheraṇḍakaṁyeva anadi, ke ca chave siṅgāle, ke pana sīhanādeti.
But when he tried to roar a lion’s roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal’s squeal next to

the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanāti.
Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

> **‘Sīhoti attānaṁ samekkhiyāna,**
> ‘Seeing himself as equal to the lion,
>
> **Amaññi kotthu migarājāhamasmi;**
> the jackal presumed “I’m the king of the beasts!”
>
> **Tatheva so siṅgālakaṁ anadi,**
> But in reality he only managed to yelp,
>
> **Ke ca chave siṅgāle ke pana sīhanādeti.**
> and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.

In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!’

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.

Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

‘Aññaṁ anucaṅkamanaṁ,
‘Following in the steps of another,

Attānaṁ vighāse samekkhiya;
seeing himself grown fat on scraps,

Yāva attānaṁ na passati,
until he doesn’t even see himself,

Kotthu tāva byagghoti maññati.
the jackal presumes he’s a tiger.

Tatheva so siṅgālakaṁ anadi,
But in reality he only managed to yelp,

Ke ca chave siṅgāle ke pana sīhanādeti.
and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!’

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.

Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

> **‘Bhutvāna bheke khalamūsikāyo,**
> ‘Gorged on frogs, and mice from the barn,
>
> **Kaṭasīsu khittāni ca koṇapāni;**
> and carcasses tossed in the cemetery,
>
> **Mahāvane suññavane vivaḍḍho,**
> thriving in the great, empty wood,
>
> **Amaññi kotthu migarājāhamasmi;**
> the jackal presumed “I’m the king of the beasts!”
>
> **Tatheva so siṅgālakaṁ anadi,**
> But in reality he only managed to yelp,
>
> **Ke ca chave siṅgāle ke pana sīhanādeti.**
> and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.

Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
‘Pāṭikaputta has lost, sirs. He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—
If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.
come into my presence without giving up those things, his head may explode.

Sacepāyasmantānaṁ licchavīnaṁ evamassa—
The good Licchavis might even think,

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā nāgehi āviñcheyyāmāti. Tā varattā chijjeyyuṁ pāthikaputto vā.
“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into my presence, otherwise

Sacepissa evamassa—ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.
his head may explode.’

Atha khvāhaṁ, bhaggava, taṁ parisaṁ dhammiyā kathāya sandassesiṁ samādapesiṁ samuttejesiṁ sampahaṁsesiṁ, taṁ parisaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā mahābandhanā mokkhaṁ karitvā caturāsītipāṇasahassāni mahāviduggā uddharitvā tejodhātuṁ samāpajjitvā sattatālaṁ vehāsaṁ abbhuggantvā aññaṁ sattatālampi acciṁ abhinimminitvā pajjalitvā dhūmāyitvā mahāvane kūṭāgārasālāyaṁ paccuṭṭhāsiṁ.
Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ pāthikaputtaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ aññathā vā’ti?
Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ pāthikaputtaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ, akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi—
‘Though I perform such a superhuman demonstration of psychic power you say this:

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotīti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

6. Aggaññapaññattikathā

6. On Describing the Origin of the World

Aggaññañcāhaṁ, bhaggava, pajānāmi.
Bhaggava, I understand the origin of the world.

Tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā, yadabhijānaṁ tathāgato no anayaṁ āpajjati.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the Lord God, by Brahmā.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā, ‘āmo’ti paṭijānanti.

And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they cannot answer, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Hoti kho so, āvuso, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
‘There comes a time when, reverends, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, āvuso, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke suññaṁ brahmavimānaṁ pātubhavati.

As it expands an empty mansion of Brahmā appears.

Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjati.
Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

So tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṁ dīghamaddhānaṁ tiṭṭhati.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tassa tattha ekakassa dīgharattaṁ nivusitattā anabhirati paritassanā uppajjati—
But after staying there all alone for a long time, they become dissatisfied and anxious,

aho vata aññepi sattā itthattaṁ āgaccheyyunti.
“Oh, if only another being would come to this state of existence.”

Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjanti tassa sattassa sahabyataṁ.
Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

Tepi tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tatrāvuso, yo so satto paṭhamaṁ upapanno, tassa evaṁ hoti—
Now, the being who was reborn there first thinks,

ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, mayā ime sattā nimmitā.
“I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Taṁ kissa hetu?
Why is that?

Mamañhi pubbe etadahosi—
Because first I thought,

aho vata aññepi sattā itthattaṁ āgaccheyyunti;
‘Oh, if only another being would come to this state of existence.’

iti mama ca manopaṇidhi. Ime ca sattā itthattaṁ āgatāti.
Such was my heart’s wish, and then these creatures came to this state of existence.”

Yepi te sattā pacchā upapannā, tesampi evaṁ hoti—
And the beings who were reborn there later also think,

ayaṁ kho bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ;
“This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

iminā mayaṁ bhotā brahmunā nimmitā.
And we have been created by him.

Taṁ kissa hetu?
Why is that?

Imañhi mayaṁ addasāma idha paṭhamaṁ upapannaṁ; mayaṁ panāmha pacchā upapannāti.

Because we see that he was reborn here first, and we arrived later.”

Tatrāvuso, yo so satto paṭhamaṁ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.
And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati; tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

“yo kho so bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, yena mayaṁ bhotā brahmunā nimmitā. So nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassati.
“He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God,

the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā tena bhotā brahmunā nimmitā, te mayaṁ aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā”ti.
We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

Evaṁvihitakaṁ no tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā’ti.
This is how you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi.
Bhaggava, I understand the origin of the world.

Tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā. Yadabhijānaṁ tathāgato no anayaṁ āpajjati.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapenti.

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā ‘āmo’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about due to those depraved by play?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti,
But they cannot answer, and they even question me in return.

tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, khiḍḍāpadosikā nāma devā. Te ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati, satiyā sammosā te devā tamhā kāyā cavanti.
‘Reverends, there are gods named “depraved by play”. They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati,

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati,
Having done so, they go forth from the lay life to homelessness.

agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati; tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say,

“ye kho te bhonto devā na khiḍḍāpadosikā te na ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ nātivelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati na sammussati, satiyā asammosā te devā tamhā kāyā na cavanti,
“The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā khiḍḍāpadosikā te mayaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannā viharimhā, tesaṁ no ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati, satiyā sammosā evaṁ mayaṁ tamhā kāyā cutā,
But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and

passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā”ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

Evaṁvihitakaṁ no tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti.
This is how you describe in your tradition that the origin of the world came about due to those depraved by play.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi …pe…
Bhaggava, I understand the origin of the world.

yadabhijānaṁ tathāgato no anayaṁ āpajjati.
Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā manopadosikaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā ‘āmo’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they cannot answer, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, manopadosikā nāma devā. Te ativelaṁ aññamaññaṁ upanijjhāyanti. Te ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsenti. Te aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.
‘Reverends, there are gods named “malevolent”. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say,

“ye kho te bhonto devā na manopadosikā te nātivelaṁ aññamaññaṁ upanijjhāyanti. Te nātivelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññaṁ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti,
“The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā manopadosikā, te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyimhā. Te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsimhā. Te mayaṁ aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Evaṁ mayaṁ tamhā kāyā cutā,
But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā”ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

Evaṁvihitakaṁ no tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti.

This is how you describe in your tradition that the origin of the world came about due to those who are malevolent.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi …pe…
Bhaggava, I understand the origin of the world.

yadabhijānaṁ tathāgato no anayaṁ āpajjati.
Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen by chance.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā ‘āmo’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about by chance?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they cannot answer, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, asaññasattā nāma devā.
‘Reverends, there are gods named “non-percipient beings”.

Saññuppādā ca pana te devā tamhā kāyā cavanti.
When perception arises they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ saññuppādaṁ anussarati, tato paraṁ nānussarati’.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

So evamāha:
They say,

‘adhiccasamuppanno attā ca loko ca.
“The self and the cosmos arose by chance.

Taṁ kissa hetu?
Why is that?

Ahañhi pubbe nāhosiṁ, somhi etarahi ahutvā santatāya pariṇato’ti.
Because formerly I didn’t exist. Now from not being I’ve changed into being.”

‘Evaṁvihitakaṁ no tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
This is how you describe in your tradition that the origin of the world came about by chance.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Yadabhijānaṁ tathāgato no anayaṁ āpajjati.

Evaṁvādiṁ kho maṁ, bhaggava, evamakkhāyiṁ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘viparīto samaṇo gotamo bhikkhavo ca.
‘The ascetic Gotama has a distorted perspective, and so have his monks.

Samaṇo gotamo evamāha—

He says,

yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, sabbaṁ tasmiṁ samaye asubhantveva pajānātī’ti.
“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”

Na kho panāhaṁ, bhaggava, evaṁ vadāmi:
But I don’t say that.

‘yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, sabbaṁ tasmiṁ samaye asubhantveva pajānātī’ti.

Evañca khvāhaṁ, bhaggava, vadāmi:
I say this:

‘yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, subhantveva tasmiṁ samaye pajānātī’”ti.
“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.””

“Te ca, bhante, viparītā, ye bhagavantaṁ viparītato dahanti bhikkhavo ca.
“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way.

Evaṁpasanno ahaṁ, bhante, bhagavati. Pahoti me bhagavā tathā dhammaṁ desetuṁ, yathā ahaṁ subhaṁ vimokkhaṁ upasampajja vihareyyan”ti.
Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”

“Dukkaraṁ kho etaṁ, bhaggava, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṁ vimokkhaṁ upasampajja viharituṁ.
“It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, preference, practice, and tradition.

Iṅgha tvaṁ, bhaggava, yo ca te ayaṁ mayi pasādo, tameva tvaṁ sādhukamanurakkhā”ti.
Come now, Bhaggava, carefully preserve the confidence that you have in me.”

“Sace taṁ, bhante, mayā dukkaraṁ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṁ vimokkhaṁ upasampajja viharituṁ.
“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, preference, practice, and tradition,

Yo ca me ayaṁ, bhante, bhagavati pasādo, tamevāhaṁ sādhukamanurakkhissāmī”ti.
I shall carefully preserve the confidence that I have in the Buddha.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano bhaggavagotto paribbājako bhagavato bhāsitaṁ abhinandīti.
Satisfied, the wanderer Bhaggavagotta was happy with what the Buddha said.

Pāthikasuttaṁ niṭṭhitaṁ paṭhamaṁ.

25. Udumbarikasutta

The Lion’s Roar at Udumbarikā’s Monastery

1. Nigrodhaparibbājakavatthu

1. On the Wanderer Nigrodha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tena kho pana samayena nigrodho paribbājako udumbarikāya paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṁ tiṁsamattehi paribbājakasatehi.
Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā’s monastery for wanderers, together with a large assembly of three thousand wanderers.

Atha kho sandhāno gahapati divā divassa rājagahā nikkhami bhagavantaṁ dassanāya.
Then the householder Sandhana left Rājagaha in the middle of the day to see the Buddha.

Atha kho sandhānassa gahapatissa etadahosi:
Then it occurred to him,

“akālo kho bhagavantaṁ dassanāya.
“It’s the wrong time to see the Buddha,

Paṭisallīno bhagavā.

as he’s in retreat.

Manobhāvanīyānampi bhikkhūnaṁ asamayo dassanāya.
And it’s the wrong time to see the esteemed mendicants,

Paṭisallīnā manobhāvanīyā bhikkhū.
as they’re in retreat.

Yannūnāhaṁ yena udumbarikāya paribbājakārāmo, yena nigrodho paribbājako tenupasaṅkameyyan”ti.
Why don’t I visit the wanderer Nigrodha at the lady Udumbarikā’s monastery for wanderers?”

Atha kho sandhāno gahapati yena udumbarikāya paribbājakārāmo, tenupasaṅkami.
So he went to the monastery of the wanderers.

Tena kho pana samayena nigrodho paribbājako mahatiyā paribbājakaparisāya saddhiṁ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṁ tiracchānakathaṁ kathentiyā.
Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vā.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and

well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho nigrodho paribbājako sandhānaṁ gahapatiṁ dūratova āgacchantaṁ.
Nigrodha saw Sandhāna coming off in the distance,

Disvā sakaṁ parisaṁ saṇṭhāpesi:
and hushed his own assembly:

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ samaṇassa gotamassa sāvako āgacchati sandhāno gahapati.
The householder Sandhāna, a disciple of the ascetic Gotama, is coming.

Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā rājagahe paṭivasanti, ayaṁ tesaṁ aññataro sandhāno gahapati.
He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha.

Appasaddakāmā kho panete āyasmanto appasaddavinītā, appasaddassa vaṇṇavādino.
Such venerables like the quiet, are educated to be quiet, and praise the quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

Atha kho sandhāno gahapati yena nigrodho paribbājako tenupasaṅkami, upasaṅkamitvā nigrodhena paribbājakena

saddhiṁ sammodi.
Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sandhāno gahapati nigrodhaṁ paribbājakaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha,

“aññathā kho ime bhonto aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
“The way the wanderers make an uproar as they sit together and talk about all kinds of unworthy topics is one thing.

Seyyathidaṁ—rājakathaṁ …pe… itibhavābhavakathaṁ iti vā.

Aññathā kho pana so bhagavā araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānī”ti.
It’s quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”

Evaṁ vutte, nigrodho paribbājako sandhānaṁ gahapatiṁ etadavoca:
When Sandhāna said this, Nigrodha said to him,

“yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṁ sallapati, kena sākacchaṁ samāpajjati, kena paññāveyyattiyaṁ samāpajjati?
“Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

Suññāgārahatā samaṇassa gotamassa paññā aparisāvacaro samaṇo gotamo nālaṁ sallāpāya.

Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion.

So antamantāneva sevati.
He just lurks on the periphery.

Seyyathāpi nāma gokāṇā pariyantacārinī antamantāneva sevati.
He’s just like the nilgai antelope, circling around and lurking on the periphery.

Evameva suññāgārahatā samaṇassa gotamassa paññā;

aparisāvacaro samaṇo gotamo;

nālaṁ sallāpāya.

So antamantāneva sevati.

Iṅgha, gahapati, samaṇo gotamo imaṁ parisaṁ āgaccheyya, ekapañheneva naṁ saṁsādeyyāma, tucchakumbhīva naṁ maññe orodheyyāmā”ti.
Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sandhānassa gahapatissa nigrodhena paribbājakena saddhiṁ imaṁ kathāsallāpaṁ.
With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha.

Atha kho bhagavā gijjhakūṭā pabbatā orohitvā yena sumāgadhāya tīre moranivāpo tenupasaṅkami; upasaṅkamitvā sumāgadhāya tīre moranivāpe abbhokāse caṅkami.
Then the Buddha descended Vulture’s Peak Mountain and went to the peacocks’ feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air.

Addasā kho nigrodho paribbājako bhagavantaṁ sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṁ.
Nigrodha saw him,

Disvāna sakaṁ parisaṁ saṇṭhāpesi:
and hushed his own assembly:

“appasaddā bhonto hontu, mā bhonto saddamakattha, ayaṁ samaṇo gotamo sumāgadhāya tīre moranivāpe abbhokāse caṅkamati.
“Be quiet, good sirs, don’t make a sound. The ascetic Gotama is walking mindfully on the bank of the Sumāgadhā.

Appasaddakāmo kho pana so āyasmā, appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyya.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.

Sace samaṇo gotamo imaṁ parisaṁ āgaccheyya, imaṁ taṁ pañhaṁ puccheyyāma:
If he comes, I’ll ask him this question:

‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan’”ti?
‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

2. Tapojigucchāvāda

2. Mortification in Disgust of Sin

Atha kho bhagavā yena nigrodho paribbājako tenupasaṅkami.
Then the Buddha went up to the wanderer Nigrodha,

Atha kho nigrodho paribbājako bhagavantaṁ etadavoca:
who said to him,

“etu kho, bhante, bhagavā, svāgataṁ, bhante, bhagavato.
“Come, Blessed One! Welcome, Blessed One!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idamāsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Nigrodhopi kho paribbājako aññataraṁ nīcāsanaṁ gahetvā ekamantaṁ nisīdi.
while Nigrodha took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho nigrodhaṁ paribbājakaṁ bhagavā etadavoca:
The Buddha said to him,

“kāya nuttha, nigrodha, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Nigrodha, what were you sitting talking about just now? What conversation was unfinished?”

Evaṁ vutte, nigrodho paribbājako bhagavantaṁ etadavoca:
Nigrodha said,

“idha mayaṁ, bhante, addasāma bhagavantaṁ sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṁ, disvāna evaṁ avocumhā:
“Well, sir, I saw you walking mindfully and said:

‘sace samaṇo gotamo imaṁ parisaṁ āgaccheyya, imaṁ taṁ pañhaṁ puccheyyāma:
‘If the ascetic Gotama comes, I’ll ask him this question:

“ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan”’ti?
“Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?”’

Ayaṁ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto”ti.
This is the conversation that was unfinished when the Buddha arrived.”

“Dujjānaṁ kho etaṁ, nigrodha, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena, yenāhaṁ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyaṁ.
“It’s hard for you to understand this, Nigrodha, since you have a different view, creed, preference, practice, and tradition.

Iṅgha tvaṁ maṁ, nigrodha, sake ācariyake adhijegucche pañhaṁ puccha:
Please ask me a question about the higher mortification in disgust of sin in your own tradition:

‘kathaṁ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṁ aparipuṇṇā’”ti?
‘How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?’”

Evaṁ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those wanderers made an uproar,

“acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa gotamassa mahiddhikatā mahānubhāvatā, yatra hi nāma

sakavādaṁ ṭhapessati, paravādena pavāressatī”ti.
“It’s incredible, it’s amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!”

Atha kho nigrodho paribbājako te paribbājake appasadde katvā bhagavantaṁ etadavoca:
Then Nigrodha, having quieted those wanderers, said to the Buddha,

“mayaṁ kho, bhante, tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharāma.
“Sir, we teach mortification in disgust of sin, regarding it as essential and clinging to it.

Kathaṁ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṁ aparipuṇṇā”ti?
How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?”

“Idha, nigrodha, tapassī acelako hoti muttācāro, hatthāpalekhano, naehibhaddantiko, natiṭṭhabhaddantiko, nābhihaṭaṁ, na uddissakataṁ, na nimantanaṁ sādiyati,
“It’s when a mortifier goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṁ, na daṇḍamantaraṁ, na musalamantaraṁ, na dvinnaṁ bhuñjamānānaṁ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṁ, na maṁsaṁ, na suraṁ, na merayaṁ, na thusodakaṁ pivati,
They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who has a man in her home; or where

there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

so ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti, dvīhikampi āhāraṁ āhāreti, sattāhikampi āhāraṁ āhāreti, iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti,
They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,
They make their bed on a plank, or the bare ground.

ekapassayikopi hoti
They lie only on one side.

rajojalladharo,
They wear dust and dirt.

abbhokāsikopi hoti
They stay in the open air.

yathāsanthatiko,
They sleep wherever they lay their mat.

vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,
They eat unnatural things, committed to the practice of eating unnatural foods.

apānakopi hoti apānakattamanuyutto,
They don’t drink, committed to the practice of not drinking liquids.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
They’re committed to the practice of immersion in water three times a day, including the evening.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā paripuṇṇā vā hoti aparipuṇṇā vā”ti?
If this is so, is the mortification in disgust of sin complete, or incomplete?”

“Addhā kho, bhante, evaṁ sante tapojigucchā paripuṇṇā hoti, no aparipuṇṇā”ti.
“Clearly, sir, if that is so the mortification in disgust of sin is complete, not incomplete.”

“Evaṁ paripuṇṇāyapi kho ahaṁ, nigrodha, tapojigucchāya anekavihite upakkilese vadāmī”ti.
“But even such a completed mortification has many defects, I say.”

2.1. Upakkilesa

2.1. Defects

“Yathā kathaṁ pana, bhante, bhagavā evaṁ paripuṇṇāya tapojigucchāya anekavihite upakkilese vadatī”ti?
“But how does the Buddha say that even such a completed mortification has many defects?”

“Idha, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.
“Firstly, a mortifier undertakes a practice of mortification. They’re happy with that, as they’ve got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attānukkaṁseti paraṁ vambheti.
Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attānukkaṁseti paraṁ vambheti.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.
Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They’re happy with that, as they’ve got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attānukkaṁseti paraṁ vambheti.
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attānukkaṁseti paraṁ vambheti.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati.
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī bhojanesu vodāsaṁ āpajjati:
Furthermore, a mortifier becomes fussy about food, saying,

‘idaṁ me khamati, idaṁ me nakkhamatī’ti.
‘This agrees with me, this doesn’t agree with me.’

So yañca khvassa nakkhamati, taṁ sāpekkho pajahati.
What doesn’t agree with them they reluctantly give up.

Yaṁ panassa khamati, taṁ gadhito mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati …pe…
But what does agree with them they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati lābhasakkārasilokanikantihetu:
Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking,

‘sakkarissanti maṁ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā’ti …pe…
‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā apasādetā hoti:
Furthermore, a mortifier rebukes a certain ascetic or brahmin,

‘kiṁ panāyaṁ sambahulājīvo sabbaṁ sambhakkheti.
‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything—

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, asanivicakkaṁ dantakūṭaṁ, samaṇappavādenā’ti …pe…
plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī passati aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā kulesu sakkariyamānaṁ garukariyamānaṁ māniyamānaṁ pūjiyamānaṁ.
Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families.

Disvā tassa evaṁ hoti:
They think,

‘imañhi nāma sambahulājīvaṁ kulesu sakkaronti garuṁ karonti mānenti pūjenti.
‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

Maṁ pana tapassiṁ lūkhājīviṁ kulesu na sakkaronti na garuṁ karonti na mānenti na pūjentī’ti, iti so issāmacchariyaṁ kulesu uppādetā hoti …pe…
But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they give rise to jealousy and stinginess regarding families.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī āpāthakanisādī hoti …pe…
Furthermore, a mortifier sits meditation only when people can see them.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī attānaṁ adassayamāno kulesu carati:
Furthermore, a mortifier sneaks about among families, thinking,

‘idampi me tapasmiṁ idampi me tapasmin’ti …pe…
‘This is part of my mortification; this is part of my mortification.’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī kiñcideva paṭicchannaṁ sevati.
Furthermore, a mortifier sometimes behaves in an underhand manner.

So ‘khamati te idan’ti puṭṭho samāno akkhamamānaṁ āha: ‘khamatī’ti.
When asked whether something agrees with them, they say it does, even though it doesn’t.

Khamamānaṁ āha: ‘nakkhamatī’ti.
Or they say it doesn’t, even though it does.

Iti so sampajānamusā bhāsitā hoti …pe…
Thus they tell a deliberate lie.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakassa vā dhammaṁ desentassa santaṁyeva pariyāyaṁ anuññeyyaṁ nānujānāti …pe…
Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī kodhano hoti upanāhī.
Furthermore, a mortifier is irritable and hostile …

Yampi, nigrodha, tapassī kodhano hoti upanāhī.

Ayampi kho, nigrodha, tapassino upakkileso hoti.

Puna caparaṁ, nigrodha, tapassī makkhī hoti paḷāsī …pe…
offensive and contemptuous …

issukī hoti maccharī …
jealous and stingy …

saṭho hoti māyāvī …
devious and deceitful …

thaddho hoti atimānī …

obstinate and vain …

pāpiccho hoti pāpikānaṁ icchānaṁ vasaṁ gato …
they have wicked desires, falling under the sway of wicked desires …

micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato …
they have wrong view, being attached to an extremist view …

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.
they're attached to their own views, holding them tight, and refusing to let go.

Yampi, nigrodha, tapassī sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.

Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadime tapojigucchā upakkilesā vā anupakkilesā vā"ti?
Are such mortifications defective or not?"

"Addhā kho ime, bhante, tapojigucchā upakkilesā, no anupakkilesā.
"Clearly, sir, they're defective.

Ṭhānaṁ kho panetaṁ, bhante, vijjati yaṁ idhekacco tapassī sabbeheva imehi upakkilesehi samannāgato assa;
It's possible that a mortifier might have all of these defects,

ko pana vādo aññataraññatarenā"ti.
let alone one or other of them."

2.2. Parisuddhapapaṭikappattakathā

2.2. On Reaching the Shoots

“Idha, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.
“Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they’re not happy with that, as they still haven’t got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.

Evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attānukkaṁseti na paraṁ vambheti …pe…
Furthermore, a mortifier undertakes a practice of mortification. They don’t glorify themselves or put others down on account of that.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na majjati na mucchati na pamādamāpajjati …pe…
They don’t become indulgent …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo …pe…
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They’re not happy with that, as they still haven’t got all they wished for …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na attānukkaṁseti na paraṁ vambheti …pe…
They don’t glorify themselves and put others down on account of possessions, honor, and popularity …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na majjati na mucchati na pamādamāpajjati …pe…
They don’t become indulgent because of it …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī bhojanesu na vodāsaṁ āpajjati:
Furthermore, a mortifier doesn’t become fussy about food, saying,

‘idaṁ me khamati, idaṁ me nakkhamatī’ti.
‘This agrees with me, this doesn’t agree with me.’

So yañca khvassa nakkhamati, taṁ anapekkho pajahati.
What doesn’t agree with them they readily give up.

Yaṁ panassa khamati, taṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati …pe…
But what does agree with them they eat without being tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī na tapaṁ samādiyati lābhasakkārasilokanikantihetu:
Furthermore, a mortifier doesn’t undertake a practice of mortification out of longing for possessions, honor, and popularity …

‘sakkarissanti maṁ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā’ti …pe…
‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā nāpasādetā hoti:
Furthermore, a mortifier doesn’t rebuke a certain ascetic or brahmin,

‘kiṁ panāyaṁ sambahulājīvo sabbaṁ sambhakkheti.
‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything—

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, asanivicakkaṁ dantakūṭaṁ, samaṇappavādenā’ti …pe…
plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī passati aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā kulesu sakkariyamānaṁ garu kariyamānaṁ māniyamānaṁ pūjiyamānaṁ.
Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families.

Disvā tassa na evaṁ hoti:
It never occurs to them,

‘imañhi nāma sambahulājīvaṁ kulesu sakkaronti garuṁ karonti mānenti pūjenti.
‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

Maṁ pana tapassiṁ lūkhājīviṁ kulesu na sakkaronti na garuṁ karonti na mānenti na pūjentī’ti, iti so issāmacchariyaṁ kulesu nuppādetā hoti …pe…
But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they don’t give rise to jealousy and stinginess regarding families.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī na āpāthakanisādī hoti …pe…
Furthermore, a mortifier doesn’t sit meditation only when people can see them.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī na attānaṁ adassayamāno kulesu carati:
Furthermore, a mortifier doesn’t sneak about among families, thinking,

‘idampi me tapasmiṁ, idampi me tapasmin’ti …pe…
‘This is part of my mortification; this is part of my mortification.’

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī na kiñcideva paṭicchannaṁ sevati, so:
Furthermore, a mortifier never behaves in an underhand manner.

‘khamati te idan’ti puṭṭho samāno akkhamamānaṁ āha:

When asked whether something agrees with them, they say it doesn’t when it doesn’t.

‘nakkhamatī’ti.

Khamamānaṁ āha:
Or they say it does when it does.

‘khamatī’ti.

Iti so sampajānamusā na bhāsitā hoti …pe…
Thus they don’t tell a deliberate lie.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakassa vā dhammaṁ desentassa santaṁyeva pariyāyaṁ anuññeyyaṁ anujānāti …pe…
Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Puna caparaṁ, nigrodha, tapassī akkodhano hoti anupanāhī.
Furthermore, a mortifier is not irritable and hostile …

Yampi, nigrodha, tapassī akkodhano hoti anupanāhī evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī amakkhī hoti apaḷāsī …pe…
offensive and contemptuous …

anissukī hoti amaccharī …
jealous and stingy …

asaṭho hoti amāyāvī …
devious and deceitful …

atthaddho hoti anatimānī …

obstinate and vain …

na pāpiccho hoti na pāpikānaṁ icchānaṁ vasaṁ gato …
they don’t have wicked desires …

na micchādiṭṭhiko hoti na antaggāhikāya diṭṭhiyā samannāgato …
and wrong view …

na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.
they’re not attached to their own views, holding them tight, and refusing to let go.

Yampi, nigrodha, tapassī na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.

Evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they’re pure on that point.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho papaṭikappattā hotī”ti.
Rather, it has only reached the shoots.”

2.3. Parisuddhatacappattakathā

2.3. On Reaching the Bark

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?
“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.
Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti?
And how is a mortifier restrained in the fourfold restraint?

Idha, nigrodha, tapassī na pāṇaṁ atipāteti, na pāṇaṁ atipātayati, na pāṇamatipātayato samanuñño hoti.
It’s when a mortifier doesn’t kill living creatures, doesn’t get others to kill, and doesn’t approve of killing.

Na adinnaṁ ādiyati, na adinnaṁ ādiyāpeti, na adinnaṁ ādiyato samanuñño hoti.
They don’t steal, get others to steal, or approve of stealing.

Na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇato samanuñño hoti.
They don’t lie, get others to lie, or approve of lying.

Na bhāvitamāsīsati, na bhāvitamāsīsāpeti, na bhāvitamāsīsato samanuñño hoti.
They don’t expect rewards from their practice, they don’t lead others to expect rewards, and they don’t approve of expecting rewards.

Evaṁ kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
That’s how a mortifier is restrained in the fourfold restraint.

Yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.
When a mortifier has the fourfold restraint, that is their mortification.

So abhiharati no hīnāyāvattati.
They step forward, not falling back.

So vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādappadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādappadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same

way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Taṁ kiṁ maññasi, nigrodha.
What do you think, Nigrodha?

Yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho tacappattā hotī”ti.
Rather, it has only reached the bark.”

2.4. Parisuddhapheggupattakathā
2.4. On Reaching the Softwood

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?
“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.
Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.

“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti … pe…

yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.

So abhiharati no hīnāyāvattati.

So vivittaṁ senāsanaṁ bhajati …pe…

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā …pe…
Then they meditate spreading a heart full of love …

karuṇāsahagatena cetasā …pe…
compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity.

So anekavihitaṁ pubbenivāsaṁ anussarati seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ, tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī

evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti, no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho phegguppattā hotī”ti.
Rather, it has only reached the softwood.”

3. Parisuddhaaggappattasārappattakathā

3. On Reaching the Heartwood

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?
“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.
Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti … pe…

yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.

So abhiharati no hīnāyāvattati.

So vivittaṁ senāsanaṁ bhajati …pe…

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā …pe…
Then they meditate spreading a heart full of love …

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity …

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi

jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, with features and details.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Ettāvatā kho, nigrodha, tapojigucchā aggappattā ca hoti sārappattā ca.
“Nigrodha, at this point the mortification in disgust of sin has reached the peak and the pith.

Iti kho, nigrodha, yaṁ maṁ tvaṁ avacāsi:
Nigrodha, remember you said this to me:

‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan’ti.
‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’

Iti kho taṁ, nigrodha, ṭhānaṁ uttaritarañca paṇītatarañca, yenāhaṁ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan”ti.
Well, there is something better and finer than this. That’s what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life.”

Evaṁ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those wanderers made an uproar,

“ettha mayaṁ anassāma sācariyakā, na mayaṁ ito bhiyyo uttaritaraṁ pajānāmā”ti.

“In that case, we’re lost, and so is our tradition! We don’t know anything better or finer than that!”

4. Nigrodhassapajjhāyana

4. Nigrodha Feels Depressed

Yadā aññāsi sandhāno gahapati:
Then the householder Sandhāna realized,

“aññadatthu kho dānime aññatitthiyā paribbājakā bhagavato bhāsitaṁ sussūsanti, sotaṁ odahanti, aññācittaṁ upaṭṭhāpentī”ti.
“Obviously, now these wanderers want to listen to what the Buddha says. They’re paying attention and applying their minds to understand!”

Atha nigrodhaṁ paribbājakaṁ etadavoca:
So he said to the wanderer Nigrodha,

“iti kho, bhante nigrodha, yaṁ maṁ tvaṁ avacāsi:
“Nigrodha, remember you said this to me:

‘yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṁ sallapati, kena sākacchaṁ samāpajjati, kena paññāveyyattiyaṁ samāpajjati,
‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

suññāgārahatā samaṇassa gotamassa paññā, aparisāvacaro samaṇo gotamo nālaṁ sallāpāya, so antamantāneva sevati;
Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery.

seyyathāpi nāma gokāṇā pariyantacārinī antamantāneva sevati.

He’s just like the nilgai antelope, circling around and lurking on the periphery.

Evameva suññāgārahatā samaṇassa gotamassa paññā, aparisāvacaro samaṇo gotamo nālaṁ sallāpāya; so antamantāneva sevati;

iṅgha, gahapati, samaṇo gotamo imaṁ parisaṁ āgaccheyya, ekapañheneva naṁ saṁsādeyyāma, tucchakumbhīva naṁ maññe orodheyyāmā’ti.
Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!’

Ayaṁ kho so, bhante, bhagavā arahaṁ sammāsambuddho idhānuppatto, aparisāvacaraṁ pana naṁ karotha, gokāṇaṁ pariyantacāriniṁ karotha, ekapañheneva naṁ saṁsādetha, tucchakumbhīva naṁ orodhethā”ti.
Now the Blessed One, perfected and fully awakened, has arrived here. Why don’t you send him out of the assembly to the periphery like a nilgai antelope? Why don’t you sink him with just one question? Why don’t you roll him over and wrap him up like a hollow pot?”

Evaṁ vutte, nigrodho paribbājako tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.
When he said this, Nigrodha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā nigrodhaṁ paribbājakaṁ tuṇhībhūtaṁ maṅkubhūtaṁ pattakkhandhaṁ adhomukhaṁ pajjhāyantaṁ appaṭibhānaṁ viditvā nigrodhaṁ paribbājakaṁ etadavoca:
Knowing this, the Buddha said to him,

“saccaṁ kira, nigrodha, bhāsitā te esā vācā”ti?
“Is it really true, Nigrodha—are those your words?”

“Saccaṁ, bhante, bhāsitā me esā vācā, yathābālena yathāmūḷhena yathāakusalenā”ti.
“It’s true, sir, those are my words. It was foolish, stupid, and unskillful of me.”

“Taṁ kiṁ maññasi, nigrodha.
“What do you think, Nigrodha?

Kinti te sutaṁ paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
Have you heard that wanderers of the past who were elderly and senior, the teachers of teachers, said that

‘ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, evaṁ su te bhagavanto saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics,

Seyyathidaṁ—rājakathaṁ corakathaṁ …pe… itibhavābhavakathaṁ iti vā.

Seyyathāpi tvaṁ etarahi sācariyako.
like you do in your tradition these days?

Udāhu, evaṁ su te bhagavanto araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, seyyathāpāhaṁ etarahī’”ti.
Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?”

“Sutaṁ metaṁ, bhante. Paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:

“I have heard that wanderers of the past who were elderly and senior, said that

‘ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, na evaṁ su te bhagavanto saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
when the perfected ones, the fully awakened Buddhas of the past came together, they didn’t make an uproar,

Seyyathidaṁ—rājakathaṁ corakathaṁ …pe… itibhavābhavakathaṁ iti vā,

seyyathāpāhaṁ etarahi sācariyako.
like I do in my tradition these days.

Evaṁ su te bhagavanto araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, seyyathāpi bhagavā etarahī’”ti.
They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days.”

“Tassa te, nigrodha, viññussa sato mahallakassa na etadahosi:
“Nigrodha, you are a sensible and mature man. Did it not occur to you:

‘buddho so bhagavā bodhāya dhammaṁ deseti, danto so bhagavā damathāya dhammaṁ deseti, santo so bhagavā samathāya dhammaṁ deseti, tiṇṇo so bhagavā taraṇāya dhammaṁ deseti, parinibbuto so bhagavā parinibbānāya dhammaṁ desetī’”ti?
‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment’?”

5. Brahmacariyapariyosānasacchikiriyā

5. The Culmination of the Spiritual Path

Evaṁ vutte, nigrodho paribbājako bhagavantaṁ etadavoca:
Nigrodha said,

“accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yvāhaṁ evaṁ bhagavantaṁ avacāsiṁ.
“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way.

Tassa me, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṁ, nigrodha, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yo maṁ tvaṁ evaṁ avacāsi.
“Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way.

Yato ca kho tvaṁ, nigrodha, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhi hesā, nigrodha, ariyassa vinaye, yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti āyatiṁ saṁvaraṁ āpajjati.
For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Ahaṁ kho pana, nigrodha, evaṁ vadāmi:
Nigrodha, this is what I say:

‘Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.
Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati sattavassāni.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Tiṭṭhantu, nigrodha, satta vassāni.
Let alone seven years.

Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.
Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati cha vassāni.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years …

Pañca vassāni …
five years …

cattāri vassāni …
four years …

tīṇi vassāni …
three years …

dve vassāni …
two years …

ekaṁ vassaṁ.
one year …

Tiṭṭhatu, nigrodha, ekaṁ vassaṁ.

Etu viññū puriso asaṭho amāyāvī ujujātiko ahamanusāsāmi ahaṁ dhammaṁ desemi.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati satta māsāni.
seven months …

Tiṭṭhantu, nigrodha, satta māsāni …

cha māsāni …
six months …

pañca māsāni …
five months …

cattāri māsāni …
four months …

tīṇi māsāni …
three months …

dve māsāni …
two months …

ekaṁ māsaṁ …
one month …

aḍḍhamāsaṁ.
a fortnight.

Tiṭṭhatu, nigrodha, aḍḍhamāso.
Let alone a fortnight.

Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.
Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—

brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati sattāhaṁ’.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days.

6. Paribbājakānaṁpajjhāyana

6. The Wanderers Feel Depressed

Siyā kho pana te, nigrodha, evamassa:
Nigrodha, you might think,

‘antevāsikamyatā no samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants pupils.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo ācariyo, so eva vo ācariyo hotu.
Let your teacher remain your teacher.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘uddesā no cāvetukāmo samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants us to give up our recitation.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo uddeso so eva vo uddeso hotu.
Let your recitation remain as it is.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ājīvā no cāvetukāmo samaṇo gotamo evamāhā’ti.

‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo ājīvo, so eva vo ājīvo hotu.
Let your livelihood remain as it is.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ye no dhammā akusalā akusalasaṅkhātā sācariyakānaṁ, tesu patiṭṭhāpetukāmo samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Akusalā ceva vo te dhammā hontu akusalasaṅkhātā ca sācariyakānaṁ.
Let those things that are unskillful and considered unskillful in your tradition remain as they are.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ye no dhammā kusalā kusalasaṅkhātā sācariyakānaṁ, tehi vivecetukāmo samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Kusalā ceva vo te dhammā hontu kusalasaṅkhātā ca sācariyakānaṁ.

Let those things that are skillful and considered skillful in your tradition remain as they are.

Iti khvāhaṁ, nigrodha, neva antevāsikamyatā evaṁ vadāmi, napi uddesā cāvetukāmo evaṁ vadāmi, napi ājīvā cāvetukāmo evaṁ vadāmi, napi ye vo dhammā akusalā akusalasaṅkhātā sācariyakānaṁ, tesu patiṭṭhāpetukāmo evaṁ vadāmi, napi ye vo dhammā kusalā kusalasaṅkhātā sācariyakānaṁ, tehi vivecetukāmo evaṁ vadāmi.
I do not speak for any of these reasons.

Santi ca kho, nigrodha, akusalā dhammā appahīnā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṁ jātijarāmaraṇiyā, yesāhaṁ pahānāya dhammaṁ desemi.
Nigrodha, there are things that are unskillful, corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up.

Yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodānīyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā”ti.
When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

Evaṁ vutte, te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṁsu yathā taṁ mārena pariyuṭṭhitacittā.
When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra.

Atha kho bhagavato etadahosi:
Then the Buddha thought,

“sabbepime moghapurisā phuṭṭhā pāpimatā.
“All these foolish people have been touched by the Wicked One!

Yatra hi nāma ekassapi na evaṁ bhavissati:
For not even a single one thinks,

‘handa mayaṁ aññāṇatthampi samaṇe gotame brahmacariyaṁ carāma, kiṁ karissati sattāho’”ti?
‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’

Atha kho bhagavā udumbarikāya paribbājakārāme sīhanādaṁ naditvā vehāsaṁ abbhuggantvā gijjhakūṭe pabbate paccupaṭṭhāsi.
Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak.

Sandhāno pana gahapati tāvadeva rājagahaṁ pāvisīti.
Meanwhile, the householder Sandhāna just went back to Rājagaha.

Udumbarikasuttaṁ niṭṭhitaṁ dutiyaṁ.

26. Cakkavattisutta

The Wheel-Turning Monarch

1. Attadīpasaraṇatā

1. Taking Refuge in Oneself

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu viharati mātulāyaṁ.
At one time the Buddha was staying in the land of the Magadhans at Mātulā.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhaddante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañca pana, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how they let the teaching be their island and their refuge, with no other refuge.

Gocare, bhikkhave, caratha sake pettike visaye.
You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, carataṁ sake pettike visaye na lacchati māro otāraṁ, na lacchati māro ārammaṇaṁ.
If you roam inside your own territory, the domain of your fathers, Māra won’t catch you or get hold of you.

Kusalānaṁ, bhikkhave, dhammānaṁ samādānahetu evamidaṁ puññaṁ pavaḍḍhati.
It is due to undertaking skillful qualities that this merit grows.

2. Daḷhanemicakkavattirājā

2. King Daḷhanemi

Bhūtapubbaṁ, bhikkhave, rājā daḷhanemi nāma ahosi cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

Tassimāni satta ratanāni ahesuṁ seyyathidaṁ—
He had the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā ahesuṁ sūrā vīraṅgarūpā parasenappamaddanā.
He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasi.
After conquering this land girt by sea, he reigned by principle, without rod or sword.

Atha kho, bhikkhave, rājā daḷhanemi bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena aññataraṁ purisaṁ āmantesi:
Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men,

‘yadā tvaṁ, ambho purisa, passeyyāsi dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, atha me āroceyyāsī’ti.

‘My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño daḷhanemissa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Addasā kho, bhikkhave, so puriso bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, disvāna yena rājā daḷhanemi tenupasaṅkami; upasaṅkamitvā rājānaṁ daḷhanemiṁ etadavoca:
After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ te cakkaratanaṁ osakkitaṁ ṭhānā cutan’ti.
‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

Atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtaṁ kumāraṁ āmantāpetvā etadavoca:
So the king summoned the crown prince and said,

‘dibbaṁ kira me, tāta kumāra, cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ.
‘Dear prince, my heavenly wheel-treasure has receded back from its place.

Sutaṁ kho pana metaṁ—
I’ve heard that

yassa rañño cakkavattissa dibbaṁ cakkaratanaṁ osakkati ṭhānā cavati, na dāni tena raññā ciraṁ jīvitabbaṁ hotīti.
when this happens to a wheel-turning monarch, he does not have long to live.

Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṁ.
I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures.

Ehi tvaṁ, tāta kumāra, imaṁ samuddapariyantaṁ pathaviṁ paṭipajja.
Come, dear prince, rule this land surrounded by ocean!

Ahaṁ pana kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī'ti.
I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

Atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtaṁ kumāraṁ sādhukaṁ rajje samanusāsitvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbaṁ cakkaratanaṁ antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

'yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan'ti.
'Please sire, you should know that the heavenly wheel-treasure has vanished.'

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañca paṭisaṁvedesi.

At that the king was unhappy and experienced unhappiness.

So yena rājisi tenupasaṅkami; upasaṅkamitvā rājisiṁ etadavoca:
He went to the royal sage and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan’ti.
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

Evaṁ vutte, bhikkhave, rājisi rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
When he said this, the royal sage said to him,

‘mā kho tvaṁ, tāta, dibbe cakkaratane antarahite anattamano ahosi, mā anattamanatañca paṭisaṁvedesi, na hi te, tāta, dibbaṁ cakkaratanaṁ pettikaṁ dāyajjaṁ.
‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father.

Iṅgha tvaṁ, tāta, ariye cakkavattivatte vattāhi.
Come now, my dear, implement the noble duties of a wheel-turning monarch.

Ṭhānaṁ kho panetaṁ vijjati, yaṁ te ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ pātubhavissati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūran’ti.
If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the stilt longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. Cakkavattiariyavatta

2.1. The Noble Duties of a Wheel-Turning Monarch

‘Katamaṁ pana taṁ, deva, ariyaṁ cakkavattivattan’ti?

‘But sire, what are the noble duties of a wheel-turning monarch?’

‘Tena hi tvaṁ, tāta, dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ mānento dhammaṁ pūjento dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahassu antojanasmiṁ balakāyasmiṁ khattiyesu anuyantesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.
‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

Mā ca te, tāta, vijite adhammakāro pavattittha.
Do not let injustice prevail in the realm.

Ye ca te, tāta, vijite adhanā assu, tesañca dhanamanuppadeyyāsi.
Pay money to the penniless in the realm.

Ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṁ damenti, ekamattānaṁ samenti, ekamattānaṁ parinibbāpenti, te kālena kālaṁ upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi:
And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask:

“kiṁ, bhante, kusalaṁ, kiṁ akusalaṁ, kiṁ sāvajjaṁ, kiṁ anavajjaṁ, kiṁ sevitabbaṁ, kiṁ na sevitabbaṁ, kiṁ me karīyamānaṁ dīgharattaṁ ahitāya dukkhāya assa, kiṁ vā pana me karīyamānaṁ dīgharattaṁ hitāya sukhāya assā”ti?
“Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be

cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?”

Tesaṁ sutvā yaṁ akusalaṁ taṁ abhinivajjeyyāsi, yaṁ kusalaṁ taṁ samādāya vatteyyāsi.
Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

Idaṁ kho, tāta, taṁ ariyaṁ cakkavattivattan’ti.
These are the noble duties of a wheel-turning monarch.’

2.2. Cakkaratanapātubhāva

2.2. The Wheel-Treasure Appears

‘Evaṁ, devā’ti kho, bhikkhave, rājā khattiyo muddhābhisitto rājisissa paṭissutvā ariye cakkavattivatte vatti.
‘Yes, Your Majesty,’ replied the new king to the royal sage. And he implemented the noble duties of a wheel-turning monarch.

Tassa ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa
While he was implementing them, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath.

dibbaṁ cakkaratanaṁ pāturahosi sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ.
And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

Disvāna rañño khattiyassa muddhābhisittassa etadahosi:
Seeing this, the king thought,

‘sutaṁ kho pana metaṁ—yassa rañño khattiyassa muddhābhisittassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ

pātubhavati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ, so hoti rājā cakkavattīti.
‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṁ nu kho ahaṁ rājā cakkavattī’ti.
Am I then a wheel-turning monarch?’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā vāmena hatthena bhiṅkāraṁ gahetvā dakkhiṇena hatthena cakkaratanaṁ abbhukkiri:
Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying,

‘pavattatu bhavaṁ cakkaratanaṁ, abhivijinātu bhavaṁ cakkaratanan’ti.
‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Atha kho taṁ, bhikkhave, cakkaratanaṁ puratthimaṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya. Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṁ te mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:
The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṁ.
And so the opposing rulers of the eastern quarter became his vassals.

Atha kho taṁ, bhikkhave, cakkaratanaṁ puratthimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā dakkhiṇaṁ disaṁ pavatti …pe…
Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. …

dakkhiṇaṁ samuddaṁ ajjhogāhetvā paccuttaritvā pacchimaṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya.
Having plunged into the southern ocean and emerged again, it rolled towards the west. …

Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.

Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.

Rājā cakkavattī evamāha:

‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.

Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṁ.

Atha kho taṁ, bhikkhave, cakkaratanaṁ pacchimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā uttaraṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya.
Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the northern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:
The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṁ.
And so the rulers of the northern quarter became his vassals.

Atha kho taṁ, bhikkhave, cakkaratanaṁ samuddapariyantaṁ pathaviṁ abhivijinitvā tameva rājadhāniṁ paccāgantvā rañño cakkavattissa antepuradvāre atthakaraṇapamukhe akkhāhataṁ maññe aṭṭhāsi rañño cakkavattissa antepuraṁ upasobhayamānaṁ.
And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. Dutiyādicakkavattikathā

3. On Subsequent Wheel-Turning Monarchs

Dutiyopi kho, bhikkhave, rājā cakkavattī …pe…
And for a second time,

tatiyopi kho, bhikkhave, rājā cakkavattī …
and a third,

catutthopi kho, bhikkhave, rājā cakkavattī …
a fourth,

pañcamopi kho, bhikkhave, rājā cakkavattī …
a fifth,

chaṭṭhopi kho, bhikkhave, rājā cakkavattī …
a sixth,

sattamopi kho, bhikkhave, rājā cakkavattī bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena aññataraṁ purisaṁ āmantesi:
and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

‘yadā tvaṁ, ambho purisa, passeyyāsi dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, atha me āroceyyāsī’ti.

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño cakkavattissa paccassosi.

Addasā kho, bhikkhave, so puriso bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ.

Disvāna yena rājā cakkavattī tenupasaṅkami; upasaṅkamitvā rājānaṁ cakkavattiṁ etadavoca:

‘yagghe, deva, jāneyyāsi, dibbaṁ te cakkaratanaṁ osakkitaṁ ṭhānā cutan’ti?

Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṁ kumāraṁ āmantāpetvā etadavoca:

‘dibbaṁ kira me, tāta kumāra, cakkaratanaṁ osakkitaṁ, ṭhānā cutaṁ, sutaṁ kho pana metaṁ—

yassa rañño cakkavattissa dibbaṁ cakkaratanaṁ osakkati, ṭhānā cavati, na dāni tena raññā ciraṁ jīvitabbaṁ hotīti.

Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṁ, ehi tvaṁ, tāta kumāra, imaṁ samuddapariyantaṁ pathaviṁ paṭipajja.

Ahaṁ pana kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī’ti.

Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṁ kumāraṁ sādhukaṁ rajje samanusāsitvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.

Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbaṁ cakkaratanaṁ antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan’ti?
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi. Anattamanatañca paṭisaṁvedesi;
At that the king was unhappy and experienced unhappiness.

no ca kho rājisiṁ upasaṅkamitvā ariyaṁ cakkavattivattaṁ pucchi.
But he didn’t go to the royal sage and ask about the noble duties of a wheel-turning monarch.

So samateneva sudaṁ janapadaṁ pasāsati.
He just governed the country according to his own ideas.

Tassa samatena janapadaṁ pasāsato pubbenāparaṁ janapadā na pabbanti, yathā taṁ pubbakānaṁ rājūnaṁ ariye cakkavattivatte vattamānānaṁ.
So governed, the nations did not prosper like before, as they had when former kings implemented the noble duties of a wheel-turning monarch.

Atha kho, bhikkhave, amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino sannipatitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavocuṁ:
Then the ministers and counselors, the treasury officials, military officers, guardsmen, and advisers gathered and said to the king,

‘na kho te, deva, samatena sudaṁ janapadaṁ pasāsato pubbenāparaṁ janapadā pabbanti, yathā taṁ pubbakānaṁ rājūnaṁ ariye cakkavattivatte vattamānānaṁ.
‘Sire, when governed according to your own ideas, the nations do not prosper like before, as they did when former kings implemented the noble duties of a wheel-turning monarch.

Saṁvijjanti kho te, deva, vijite amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino mayañceva aññe ca ye mayaṁ ariyaṁ cakkavattivattaṁ dhārema.
In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and advisers—both ourselves and others—who remember the noble duties of a wheel-turning monarch.

Iṅgha tvaṁ, deva, amhe ariyaṁ cakkavattivattaṁ puccha.
Please, Your Majesty, ask us about the noble duties of a wheel-turning monarch.

Tassa te mayaṁ ariyaṁ cakkavattivattaṁ puṭṭhā byākarissāmā’ti.
We will answer you.’

4. Āyuvaṇṇādiparihānikathā

4. On the Period of Decline

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto amacce pārisajje gaṇakamahāmatte anīkaṭṭhe dovārike mantassājīvino sannipātetvā ariyaṁ cakkavattivattaṁ pucchi.

So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and advisers about the noble duties of a wheel-turning monarch.

Tassa te ariyaṁ cakkavattivattaṁ puṭṭhā byākariṁsu.
And they answered him.

Tesaṁ sutvā dhammikañhi kho rakkhāvaraṇaguttiṁ saṁvidahi, no ca kho adhanānaṁ dhanamanuppadāsi.
But after listening to them, he didn’t provide just protection and security. Nor did he pay money to the penniless in the realm.

Adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi.
And so poverty grew widespread.

Dāliddiye vepullaṁ gate aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
When poverty was widespread, a certain person stole from others, with the intention to commit theft.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā rañño khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others with the intention to commit theft.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others with the intention to commit theft?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:
So the king paid some money to that person, saying,

‘iminā tvaṁ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpehi sovaggikaṁ sukhavipākaṁ saggasaṁvattanikan’ti.
‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Aññataropi kho, bhikkhave, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
But then another man stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā rañño khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:
So the king paid some money to that person, saying,

‘iminā tvaṁ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpehi sovaggikaṁ sukhavipākaṁ saggasaṁvattanikan’ti.
‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Assosuṁ kho, bhikkhave, manussā:
People heard about this:

‘ye kira, bho, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyanti, tesaṁ rājā dhanamanuppadetī’ti.
‘It seems the king is paying money to anyone who steals from others!’

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘yannūna mayampi paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyeyyāmā’ti.
‘Why don’t we steal from others?’

Atha kho, bhikkhave, aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
So then another man stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā rañño khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, rañño khattiyassa muddhābhisittassa etadahosi:
Then the king thought,

‘sace kho ahaṁ yo yo paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidaṁ adinnādānaṁ pavaḍḍhissati.
‘If I pay money to anyone who steals from others, it will only increase the stealing.

Yannūnāhaṁ imaṁ purisaṁ sunisedhaṁ nisedheyyaṁ, mūlaghaccaṁ kareyyaṁ, sīsamassa chindeyyan’ti.
I’d better make an end of this person, finish him off, and chop off his head.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto purise āṇāpesi:
Then he ordered his men,

‘tena hi, bhaṇe, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṁ nisedhetha, mūlaghaccaṁ karotha, sīsamassa chindathā’ti.

‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

‘Evaṁ, devā’ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paṭissutvā taṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṁ nisedhesuṁ, mūlaghaccaṁ akaṁsu, sīsamassa chindiṁsu.
‘Yes, Your Majesty,’ they replied, and did as he commanded.

Assosuṁ kho, bhikkhave, manussā:
People heard about this:

‘ye kira, bho, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyanti, te rājā sunisedhaṁ nisedheti, mūlaghaccaṁ karoti, sīsāni tesaṁ chindatī’ti.
‘It seems the king is chopping the head off anyone who steals from others!’

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘yannūna mayampi tiṇhāni satthāni kārāpessāma, tiṇhāni satthāni kārāpetvā yesaṁ adinnaṁ theyyasaṅkhātaṁ ādiyissāma, te sunisedhaṁ nisedhessāma, mūlaghaccaṁ karissāma, sīsāni tesaṁ chindissāmā’ti.
‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’

Te tiṇhāni satthāni kārāpesuṁ, tiṇhāni satthāni kārāpetvā gāmaghātampi upakkamiṁsu kātuṁ, nigamaghātampi

upakkamiṁsu kātuṁ, nagaraghātampi upakkamiṁsu kātuṁ, panthaduhanampi upakkamiṁsu kātuṁ.
They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways.

Yesaṁ te adinnaṁ theyyasaṅkhātaṁ ādiyanti, te sunisedhaṁ nisedhenti, mūlaghaccaṁ karonti, sīsāni tesaṁ chindanti.
And they chopped the heads off anyone they stole from.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi, dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi, satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ asītivassasahassāyukānaṁ manussānaṁ cattārīsavassasahassāyukā puttā ahesuṁ.
Those people lived for 80,000 years, but their children lived for 40,000 years.

Cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
Among the people who lived for 40,000 years, a certain person stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā rañño khattiyassa muddhābhisittassa dassesuṁ:

and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Na hi, devā’ti sampajānamusā abhāsi.
‘No, sire,’ he said, deliberately lying.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi. Satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi, musāvāde vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ cattārīsavassasahassāyukānaṁ manussānaṁ vīsativassasahassāyukā puttā ahesuṁ.
Those people who lived for 40,000 years had children who lived for 20,000 years.

Vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
Among the people who lived for 20,000 years, a certain person stole something from others.

Tamenaṁ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi:
Someone else reported this to the king,

‘itthannāmo, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti pesuññamakāsi.
‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi, satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi, musāvāde vepullaṁ gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullaṁ gatāya tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ vīsativassasahassāyukānaṁ manussānaṁ dasavassasahassāyukā puttā ahesuṁ.
Those people who lived for 20,000 years had children who lived for 10,000 years.

Dasavassasahassāyukesu, bhikkhave, manussesu ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.

Among the people who lived for 10,000 years, some were more beautiful than others.

Tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyantā paresaṁ dāresu cārittaṁ āpajjiṁsu.
And the ugly beings, coveting the beautiful ones, committed adultery with others' wives.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate …pe… kāmesumicchācāro vepullamagamāsi, kāmesumicchācāre vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ dasavassasahassāyukānaṁ manussānaṁ pañcavassasahassāyukā puttā ahesuṁ.
Those people who lived for 10,000 years had children who lived for 5,000 years.

Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamaṁsu—
Among the people who lived for 5,000 years, two things became widespread:

pharusāvācā samphappalāpo ca.
harsh speech and talking nonsense.

Dvīsu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom these two things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ pañcavassasahassāyukānaṁ manussānaṁ appekacce aḍḍhateyyavassasahassāyukā, appekacce dvevassasahassāyukā puttā ahesuṁ.
Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

Aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamaṁsu.
Among the people who lived for 2,500 years, desire and ill will became widespread.

Abhijjhābyāpādesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ aḍḍhateyyavassasahassāyukānaṁ manussānaṁ vassasahassāyukā puttā ahesuṁ.
Those people who lived for 2,500 years had children who lived for 1,000 years.

Vassasahassāyukesu, bhikkhave, manussesu micchādiṭṭhi vepullamagamāsi.
Among the people who lived for 1,000 years, wrong view became widespread.

Micchādiṭṭhiyā vepullaṁ gatāya tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ vassasahassāyukānaṁ manussānaṁ pañcavassasatāyukā puttā ahesuṁ.

Those people who lived for 1,000 years had children who lived for five hundred years.

Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamaṁsu—
Among the people who lived for five hundred years, three things became widespread:

adhammarāgo visamalobho micchādhammo.
illicit desire, immoral greed, and wrong thoughts.

Tīsu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom these three things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ pañcavassasatāyukānaṁ manussānaṁ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṁ.
Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

Aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamaṁsu.
Among the people who lived for two hundred and fifty years, three things became widespread:

Amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.
lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi.

And so, mendicants, from not paying money to the penniless, all these things became widespread—poverty,

Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi.
theft,

Adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi.
swords,

Satthe vepullaṁ gate pāṇātipāto vepullamagamāsi.
killing,

Pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi.
lying,

Musāvāde vepullaṁ gate pisuṇā vācā vepullamagamāsi.
backbiting,

Pisuṇāya vācāya vepullaṁ gatāya kāmesumicchācāro vepullamagamāsi.
sexual misconduct,

Kāmesumicchācāre vepullaṁ gate dve dhammā vepullamagamaṁsu, pharusā vācā samphappalāpo ca.
harsh speech and talking nonsense,

Dvīsu dhammesu vepullaṁ gatesu abhijjhābyāpādā vepullamagamaṁsu.
desire and ill will,

Abhijjhābyāpādesu vepullaṁ gatesu micchādiṭṭhi vepullamagamāsi.
wrong view,

Micchādiṭṭhiyā vepullaṁ gatāya tayo dhammā vepullamagamaṁsu, adhammarāgo visamalobho micchādhammo.
illicit desire, immoral greed, and wrong thoughts,

Tīsu dhammesu vepullaṁ gatesu ime dhammā vepullamagamaṁsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.

and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

Imesu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom these things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ aḍḍhateyyavassasatāyukānaṁ manussānaṁ vassasatāyukā puttā ahesuṁ.
Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. Dasavassāyukasamaya

5. When People Live for Ten Years

Bhavissati, bhikkhave, so samayo, yaṁ imesaṁ manussānaṁ dasavassāyukā puttā bhavissanti.
There will come a time, mendicants, when these people will have children who live for ten years.

Dasavassāyukesu, bhikkhave, manussesu pañcavassikā kumārikā alaṁpateyyā bhavissanti.
Among the people who live for ten years, girls will be marriageable at five.

Dasavassāyukesu, bhikkhave, manussesu imāni rasāni antaradhāyissanti, seyyathidaṁ—
The following flavors will disappear:

sappi navanītaṁ telaṁ madhu phāṇitaṁ loṇaṁ.
ghee, butter, oil, honey, molasses, and salt.

Dasavassāyukesu, bhikkhave, manussesu kudrūsako aggaṁ bhojanānaṁ bhavissati.
The best kind of food will be finger millet,

Seyyathāpi, bhikkhave, etarahi sālimaṁsodano aggaṁ bhojanānaṁ;
just as fine rice with meat is the best kind of food today.

evameva kho, bhikkhave, dasavassāyukesu manussesu kudrūsako aggaṁ bhojanānaṁ bhavissati.

Dasavassāyukesu, bhikkhave, manussesu dasa kusalakammapathā sabbena sabbaṁ antaradhāyissanti, dasa akusalakammapathā atibyādippissanti.
The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity.

Dasavassāyukesu, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana kusalassa kārako.
Those people will not even have the word ‘skillful’, still less anyone who does what is skillful.

Dasavassāyukesu, bhikkhave, manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te pujjā ca bhavissanti pāsaṁsā ca.
And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised,

Seyyathāpi, bhikkhave, etarahi matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino pujjā ca pāsaṁsā ca;
just as the opposite is venerated and praised today.

evameva kho, bhikkhave, dasavassāyukesu manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te pujjā ca bhavissanti pāsaṁsā ca.

Dasavassāyukesu, bhikkhave, manussesu na bhavissati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṁ dārāti vā.
There’ll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people.

Sambhedaṁ loko gamissati yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā.
The world will become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

Dasavassāyukesu, bhikkhave, manussesu tesaṁ sattānaṁ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.
They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder.

Mātupi puttamhi puttassapi mātari;
Even a mother will feel like this for her child, and the child for its mother,

pitupi puttamhi puttassapi pitari;
father for child, child for father,

bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.
brother for sister, and sister for brother.

Seyyathāpi, bhikkhave, māgavikassa migaṁ disvā tibbo āghāto paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ;
They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

evameva kho, bhikkhave, dasavassāyukesu manussesu tesaṁ sattānaṁ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.

Mātupi puttamhi puttassapi mātari;

pitupi puttamhi puttassapi pitari;

bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.

Dasavassāyukesu, bhikkhave, manussesu sattāhaṁ satthantarakappo bhavissati.
Among the people who live for ten years, there will be an interregnum of swords lasting seven days.

Te aññamaññamhi migasaññaṁ paṭilabhissanti.
During that time they will see each other as beasts.

Tesaṁ tiṇhāni satthāni hatthesu pātubhavissanti.
Sharp swords will appear in their hands,

Te tiṇhena satthena ‘esa migo esa migo’ti aññamaññaṁ jīvitā voropessanti.
with which they’ll take each other’s life, crying, ‘It’s a beast! It’s a beast!’

Atha kho tesaṁ, bhikkhave, sattānaṁ ekaccānaṁ evaṁ bhavissati:
But then some of those beings will think,

‘mā ca mayaṁ kañci, mā ca amhe koci, yannūna mayaṁ tiṇagahanaṁ vā vanagahanaṁ vā rukkhagahanaṁ vā nadīviduggaṁ vā pabbatavisamaṁ vā pavisitvā vanamūlaphalāhārā yāpeyyāmā’ti.
‘Let us neither be perpetrators nor victims! Why don’t we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?’

Te tiṇagahanaṁ vā vanagahanaṁ vā rukkhagahanaṁ vā nadīviduggaṁ vā pabbatavisamaṁ vā pavisitvā sattāhaṁ vanamūlaphalāhārā yāpessanti.
So that’s what they do.

Te tassa sattāhassa accayena tiṇagahanā vanagahanā rukkhagahanā nadīviduggā pabbatavisamā nikkhamitvā aññamaññaṁ āliṅgitvā sabhāgāyissanti samassāsissanti:
When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together in

one voice and cry,

‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasī’ti.
‘How fantastic, dear being, you live! How fantastic, dear being, you live!’

6. Āyuvaṇṇādivaḍḍhanakathā

6. The Period of Growth

Atha kho tesaṁ, bhikkhave, sattānaṁ evaṁ bhavissati:
Then those beings will think,

‘mayaṁ kho akusalānaṁ dhammānaṁ samādānahetu evarūpaṁ āyataṁ ñātikkhayaṁ pattā.
‘It’s because we undertook unskillful things that we suffered such an extensive loss of our relatives.

Yannūna mayaṁ kusalaṁ kareyyāma.
We’d better do what’s skillful.

Kiṁ kusalaṁ kareyyāma?
What skillful thing should we do?

Yannūna mayaṁ pāṇātipātā virameyyāma, idaṁ kusalaṁ dhammaṁ samādāya vatteyyāmā’ti.
Why don’t we refrain from killing living creatures? Having undertaken this skillful thing we’ll live by it.’

Te pāṇātipātā viramissanti, idaṁ kusalaṁ dhammaṁ samādāya vattissanti.
So that’s what they do.

Te kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.
Because of undertaking this skillful thing, their lifespan and beauty will grow.

Tesaṁ āyunāpi vaḍḍhamānānaṁ vaṇṇenapi vaḍḍhamānānaṁ dasavassāyukānaṁ manussānaṁ vīsativassāyukā puttā

bhavissanti.
Those people who live for ten years will have children who live for twenty years.

Atha kho tesaṁ, bhikkhave, sattānaṁ evaṁ bhavissati:
Then those beings will think,

‘mayaṁ kho kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhāma, vaṇṇenapi vaḍḍhāma.
‘Because of undertaking this skillful thing, our lifespan and beauty are growing.

Yannūna mayaṁ bhiyyoso mattāya kusalaṁ kareyyāma.
Why don’t we do even more skillful things?

Kiṁ kusalaṁ kareyyāma?
What skillful thing should we do?

Yannūna mayaṁ adinnādānā virameyyāma …
Why don’t we refrain from stealing …

kāmesumicchācārā virameyyāma …
sexual misconduct …

musāvādā virameyyāma …
lying …

pisuṇāya vācāya virameyyāma …
backbiting …

pharusāya vācāya virameyyāma …
harsh speech …

samphappalāpā virameyyāma …
and talking nonsense.

abhijjhaṁ pajaheyyāma …
Why don’t we give up covetousness …

byāpādaṁ pajaheyyāma …
ill will …

micchādiṭṭhiṁ pajaheyyāma …
wrong view …

tayo dhamme pajaheyyāma—
three things:

adhammarāgaṁ visamalobhaṁ micchādhammaṁ …
illicit desire, immoral greed, and wrong thoughts.

yannūna mayaṁ matteyyā assāma petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṁ kusalaṁ dhammaṁ samādāya vatteyyāmā’ti.
Why don’t we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we’ll live by it.’

Te matteyyā bhavissanti petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṁ kusalaṁ dhammaṁ samādāya vattissanti.
So that’s what they do.

Te kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.
Because of undertaking this skillful thing, their lifespan and beauty will grow.

Tesaṁ āyunāpi vaḍḍhamānānaṁ vaṇṇenapi vaḍḍhamānānaṁ vīsativassāyukānaṁ manussānaṁ cattārīsavassāyukā puttā bhavissanti …
Those people who live for twenty years will have children who live for forty years.

cattārīsavassāyukānaṁ manussānaṁ asītivassāyukā puttā bhavissanti …
Those people who live for forty years will have children who live for eighty years,

asītivassāyukānaṁ manussānaṁ saṭṭhivassasatāyukā puttā bhavissanti …
then a hundred and sixty years,

saṭṭhivassasatāyukānaṁ manussānaṁ vīsatitivassasatāyukā puttā bhavissanti …
three hundred and twenty years,

vīsatitivassasatāyukānaṁ manussānaṁ cattārīsachabbassasatāyukā puttā bhavissanti.
six hundred and forty years,

Cattārīsachabbassasatāyukānaṁ manussānaṁ dvevassasahassāyukā puttā bhavissanti …
2,000 years,

dvevassasahassāyukānaṁ manussānaṁ cattārivassasahassāyukā puttā bhavissanti …
4,000 years,

cattārivassasahassāyukānaṁ manussānaṁ aṭṭhavassasahassāyukā puttā bhavissanti …
8,000 years,

aṭṭhavassasahassāyukānaṁ manussānaṁ vīsativassasahassāyukā puttā bhavissanti …
20,000 years,

vīsativassasahassāyukānaṁ manussānaṁ cattārīsavassasahassāyukā puttā bhavissanti …
40,000 years,

cattārīsavassasahassāyukānaṁ manussānaṁ asītivassasahassāyukā puttā bhavissanti …
and finally 80,000 years.

asītivassasahassāyukesu, bhikkhave, manussesu pañcavassasatikā kumārikā alaṁpateyyā bhavissanti.
Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. Saṅkharājauppatti

7. The Time of King Saṅkha

Asītivassasahassāyukesu, bhikkhave, manussesu tayo ābādhā bhavissanti, icchā, anasanaṁ, jarā.
Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo.
India will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ jambudīpo avīci maññe phuṭo bhavissati manussehi, seyyathāpi naḷavanaṁ vā saravanaṁ vā.
And the land will be as crowded as hell, just full of people, like a thicket of rushes or reeds.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ bārāṇasī ketumatī nāma rājadhānī bhavissati iddhā ceva phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital will be our Benares, but renamed Ketumati. And it will be successful, prosperous, populous, full of people, with plenty of food.

Asītivassasahassāyukesu, bhikkhave, manussesu imasmiṁ jambudīpe caturāsītinagarasahassāni bhavissanti ketumatīrājadhānīpamukhāni.
There will be 84,000 cities in India, with the royal capital of Ketumati foremost.

Asītivassasahassāyukesu, bhikkhave, manussesu ketumatiyā rājadhāniyā saṅkho nāma rājā uppajjissati cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
And in the royal capital of Ketumati a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.

Tassimāni satta ratanāni bhavissanti, seyyathidaṁ—
He will have the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavissanti sūrā vīraṅgarūpā parasenappamaddanā.
He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasissati.
After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. Metteyyabuddhuppāda

8. The Arising of the Buddha Metteyya

Asītivassasahassāyukesu, bhikkhave, manussesu metteyyo nāma bhagavā loke uppajjissati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—

Seyyathāpāhametarahi loke uppanno arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
just as I have arisen today.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedessati, seyyathāpāhametarahi imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedemi.
He will realize with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today.

So dhammaṁ desessati ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsessati;
He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure,

seyyathāpāhametarahi dhammaṁ desemi ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
just as I do today.

So anekasahassaṁ bhikkhusaṅghaṁ pariharissati, seyyathāpāhametarahi anekasataṁ bhikkhusaṅghaṁ pariharāmi.
He will look after a Saṅgha of many thousand mendicants, just as I look after a Saṅgha of many hundreds today.

Atha kho, bhikkhave, saṅkho nāma rājā yo so yūpo raññā mahāpanādena kārāpito.
Then King Saṅkha will have the sacrificial post that had been built by King Mahāpanāda raised up.

Taṁ yūpaṁ ussāpetvā ajjhāvasitvā taṁ datvā vissajjitvā samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ dānaṁ datvā metteyyassa bhagavato arahato sammāsambuddhassa santike kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissati.

After staying there, he will give it away to ascetics and brahmins, paupers, vagrants, travelers, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya’s presence.

So evaṁ pabbajito samāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati.
Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo.
That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how they let the teaching be their island and their refuge, with no other refuge.

9. Bhikkhunoāyuvaṇṇādivaḍḍhanakathā

9. On Long Life and Beauty for Mendicants

Gocare, bhikkhave, caratha sake pettike visaye.
Mendicants, you should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, carantā sake pettike visaye āyunāpi vaḍḍhissatha, vaṇṇenapi vaḍḍhissatha, sukhenapi vaḍḍhissatha, bhogenapi vaḍḍhissatha, balenapi vaḍḍhissatha.
Doing so, you will grow in life span, beauty, happiness, wealth, and power.

Kiñca, bhikkhave, bhikkhuno āyusmiṁ?
And what is long life for a mendicant?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

So imesaṁ catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Having developed and cultivated these four bases of psychic power they may, if they wish, live on for the eon or what’s left of the eon.

Idaṁ kho, bhikkhave, bhikkhuno āyusmiṁ.
This is long life for a mendicant.

Kiñca, bhikkhave, bhikkhuno vaṇṇasmiṁ?
And what is beauty for a mendicant?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Idaṁ kho, bhikkhave, bhikkhuno vaṇṇasmiṁ.
This is beauty for a mendicant.

Kiñca, bhikkhave, bhikkhuno sukhasmiṁ?
And what is happiness for a mendicant?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idaṁ kho, bhikkhave, bhikkhuno, sukhasmiṁ.
This is happiness for a mendicant.

Kiñca, bhikkhave, bhikkhuno bhogasmiṁ?
And what is wealth for a mendicant?

Idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
It’s when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ

sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Idaṁ kho, bhikkhave, bhikkhuno bhogasmiṁ.
This is wealth for a mendicant.

Kiñca, bhikkhave, bhikkhuno balasmiṁ?
And what is power for a mendicant?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idaṁ kho, bhikkhave, bhikkhuno balasmiṁ.
This is power for a mendicant.

Nāhaṁ, bhikkhave, aññaṁ ekabalampi samanupassāmi yaṁ evaṁ duppasahaṁ, yathayidaṁ, bhikkhave, mārabalaṁ.
Mendicants, I do not see a single power so hard to defeat as the power of Māra.

Kusalānaṁ, bhikkhave, dhammānaṁ samādānahetu evamidaṁ puññaṁ pavaḍḍhatī”ti.
It is due to undertaking skillful qualities that this merit grows.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Cakkavattisuttaṁ niṭṭhitaṁ tatiyaṁ.

27. Aggaññasutta

The Origin of the World

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, in the stilt longhouse of Migāra’s mother.

Tena kho pana samayena vāseṭṭhabhāradvājā bhikkhūsu parivasanti bhikkhubhāvaṁ ākaṅkhamānā.
Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamati.
Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

Addasā kho vāseṭṭho bhagavantaṁ sāyanhasamayaṁ paṭisallānā vuṭṭhitaṁ pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamantaṁ.
Vāseṭṭha saw him

Disvāna bhāradvājaṁ āmantesi:
and said to Bhāradvāja,

“ayaṁ, āvuso bhāradvāja, bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamati.

“Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse.

Āyāmāvuso bhāradvāja, yena bhagavā tenupasaṅkamissāma;
Come, reverend, let’s go to the Buddha.

appeva nāma labheyyāma bhagavato santikā dhammiṁ kathaṁ savanāyā”ti.
Hopefully we’ll get to hear a Dhamma talk from him.”

“Evamāvuso”ti kho bhāradvājo vāseṭṭhassa paccassosi.
“Yes, reverend,” replied Bhāradvāja.

Atha kho vāseṭṭhabhāradvājā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā bhagavantaṁ caṅkamantaṁ anucaṅkamiṁsu.
So they went to the Buddha, bowed, and walked beside him.

Atha kho bhagavā vāseṭṭhaṁ āmantesi:
Then the Buddha said to Vāseṭṭha,

“tumhe khvattha, vāseṭṭha, brāhmaṇajaccā brāhmaṇakulīnā brāhmaṇakulā agārasmā anagāriyaṁ pabbajitā, kacci vo, vāseṭṭha, brāhmaṇā na akkosanti na paribhāsantī”ti?
“Vāseṭṭha, you are both brahmins by birth and clan, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don’t have to suffer abuse and insults from the brahmins.”

“Taggha no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.
“Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent.”

“Yathā kathaṁ pana vo, vāseṭṭha, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti?

“But how do the brahmins insult you?”

“Brāhmaṇā, bhante, evamāhaṁsu:
“Sir, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā.
‘Only brahmins are the highest caste; other castes are inferior.

Brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā.
Only brahmins are the light caste; other castes are dark.

Brāhmaṇāva sujjhanti, no abrāhmaṇā.
Only brahmins are purified, not others.

Brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.

Te tumhe seṭṭhaṁ vaṇṇaṁ hitvā hīnamattha vaṇṇaṁ ajjhupagatā, yadidaṁ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce.
You’ve both abandoned the best caste to join an inferior caste, namely these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman.

Tayidaṁ na sādhu, tayidaṁ nappatirūpaṁ, yaṁ tumhe seṭṭhaṁ vaṇṇaṁ hitvā hīnamattha vaṇṇaṁ ajjhupagatā yadidaṁ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce’ti.
This is not right, it’s not proper!’

Evaṁ kho no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.
That’s how the brahmins insult us.”

“Taggha vo, vāseṭṭha, brāhmaṇā porāṇaṁ assarantā evamāhaṁsu:
“Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you.

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;

brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;

brāhmaṇāva sujjhanti, no abrāhmaṇā;

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

Dissanti kho pana, vāseṭṭha, brāhmaṇānaṁ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi.
For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding.

Te ca brāhmaṇā yonijāva samānā evamāhaṁsu:
Yet even though they’re born from a brahmin womb they say:

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;
‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;
Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Te brahmānañceva abbhācikkhanti, musā ca bhāsanti, bahuñca apuññaṁ pasavanti.
They misrepresent the brahmins, speak falsely, and make much bad karma.

1. Catuvaṇṇasuddhi

1. Purification in the Four Castes

Cattārome, vāseṭṭha, vaṇṇā—

Vāseṭṭha, there are these four castes:

khattiyā, brāhmaṇā, vessā, suddā.
aristocrats, brahmins, merchants, and workers.

Khattiyopi kho, vāseṭṭha, idhekacco pāṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.
Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view.

Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā sāvajjā sāvajjasaṅkhātā asevitabbā asevitabbasaṅkhātā naalamariyā naalamariyasaṅkhātā kaṇhā kaṇhavipākā viññugarahitā, khattiyepi te idhekacce sandissanti.
These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are seen in some aristocrats.

Brāhmaṇopi kho, vāseṭṭha …pe…
And they are also seen among some brahmins,

vessopi kho, vāseṭṭha …pe…
merchants,

suddopi kho, vāseṭṭha, idhekacco pāṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.
and workers.

Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā …pe…

kaṇhā kaṇhavipākā viññugarahitā;

suddepi te idhekacce sandissanti.

Khattiyopi kho, vāseṭṭha, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā

paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto, sammādiṭṭhī.
But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that’s false, divisive, harsh, and nonsensical. And they’re content, kind-hearted, with right view.

Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā, khattiyepi te idhekacce sandissanti.
These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are seen in some aristocrats.

Brāhmaṇopi kho, vāseṭṭha …pe…
And they are also seen among some brahmins,

vessopi kho, vāseṭṭha …pe…
merchants,

suddopi kho, vāseṭṭha, idhekacco pāṇātipātā paṭivirato hoti …pe…
and workers.

anabhijjhālu, abyāpannacitto, sammādiṭṭhī.

Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā;

suddepi te idhekacce sandissanti.

Imesu kho, vāseṭṭha, catūsu vaṇṇesu evaṁ ubhayavokiṇṇesu vattamānesu kaṇhasukkesu dhammesu viññugarahitesu ceva viññuppasatthesu ca yadettha brāhmaṇā evamāhaṁsu:

Both these things occur like this, mixed up in these four castes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;
‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;
Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Taṁ tesaṁ viññū nānujānanti.
Sensible people don’t acknowledge this.

Taṁ kissa hetu?
Why is that?

Imesañhi, vāseṭṭha, catunnaṁ vaṇṇānaṁ yo hoti bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so nesaṁ aggamakkhāyati dhammeneva, no adhammena.
Because any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

Tadamināpetaṁ, vāseṭṭha, pariyāyena veditabbaṁ, yathā dhammova seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.
And here's a way to understand how this is so.

Jānāti kho, vāseṭṭha, rājā pasenadi kosalo:
King Pasenadi of Kosala knows that

'samaṇo gotamo anantarā sakyakulā pabbajito'ti.
the ascetic Gotama has gone forth from the neighboring clan of the Sakyans.

Sakyā kho pana, vāseṭṭha, rañño pasenadissa kosalassa anuyuttā bhavanti.
And the Sakyans are his vassals.

Karonti kho, vāseṭṭha, sakyā rañño pasenadimhi kosale nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ.
The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him.

Iti kho, vāseṭṭha, yaṁ karonti sakyā rañño pasenadimhi kosale nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ, karoti taṁ rājā pasenadi kosalo tathāgate nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ, na naṁ 'sujāto samaṇo gotamo, dujjātohamasmi.
Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born.

Balavā samaṇo gotamo, dubbalohamasmi.
He is powerful, I am weak.

Pāsādiko samaṇo gotamo, dubbaṇṇohamasmi.
He is handsome, I am ugly.

Mahesakkho samaṇo gotamo, appesakkhohamasmī’ti.
He is influential, I am insignificant.’

Atha kho naṁ dhammaṁyeva sakkaronto dhammaṁ garuṁ karonto dhammaṁ mānento dhammaṁ pūjento dhammaṁ apacāyamāno evaṁ rājā pasenadi kosalo tathāgate nipaccakāraṁ karoti, abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ.
Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle.

Imināpi kho etaṁ, vāseṭṭha, pariyāyena veditabbaṁ, yathā dhammova seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.
And here’s another way to understand how principle is the best thing about people in both this life and the next.

Tumhe khvattha, vāseṭṭha, nānājaccā nānānāmā nānāgottā nānākulā agārasmā anagāriyaṁ pabbajitā.
Vāseṭṭha, you have different births, names, and clans, and have gone forth from the lay life to homelessness from different families.

‘Ke tumhe’ti—puṭṭhā samānā ‘samaṇā sakyaputtiyāmhā’ti—paṭijānātha.
When they ask you what you are, you claim to be ascetics, followers of the Sakyan.

Yassa kho panassa, vāseṭṭha, tathāgate saddhā niviṭṭhā mūlajātā patiṭṭhitā daḷhā asaṁhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ, tassetaṁ kallaṁ vacanāya:
But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world—is it appropriate for them to say:

‘bhagavatomhi putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo’ti.
‘I am the Buddha’s true-born child, born from his mouth, born of principle, created by principle, heir to principle.’

Taṁ kissa hetu?
Why is that?

Tathāgatassa hetaṁ, vāseṭṭha, adhivacanaṁ ‘dhammakāyo’ itipi, ‘brahmakāyo’ itipi, ‘dhammabhūto’ itipi, ‘brahmabhūto’ itipi.
For these are terms for the Realized One: ‘the embodiment of truth’, and ‘the embodiment of holiness’, and ‘the one who has become the truth’, and ‘the one who has become holy’.

Hoti kho so, vāseṭṭha, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, vāseṭṭha, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke yebhuyyena sattā ābhassarakāyā cavitvā itthattaṁ āgacchanti.

As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm.

Tedha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
Here they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

2. Rasapathavipātubhāva

2. Solid Nectar Appears

Ekodakībhūtaṁ kho pana, vāseṭṭha, tena samayena hoti andhakāro andhakāratimisā.
But the single mass of water at that time was utterly dark.

Na candimasūriyā paññāyanti, na nakkhattāni tārakarūpāni paññāyanti, na rattindivā paññāyanti, na māsaḍḍhamāsā paññāyanti, na utusaṁvaccharā paññāyanti, na itthipumā paññāyanti, sattā sattātveva saṅkhyaṁ gacchanti.
The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’.

Atha kho tesaṁ, vāseṭṭha, sattānaṁ kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmiṁ samatani;
After a very long period had passed, solid nectar curdled in the water.

seyyathāpi nāma payaso tattassa nibbāyamānassa upari santānakaṁ hoti;
It appeared just like the curd on top of hot milk as it cools.

evameva pāturahosi.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇā ahosi.

It was beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ;
And it was as sweet as pure manuka honey.

evamassādā ahosi.

Atha kho, vāseṭṭha, aññataro satto lolajātiko:
Now, one of those beings was reckless.

‘ambho, kimevidaṁ bhavissatī’ti rasapathaviṁ aṅguliyā sāyi.
Thinking, ‘Oh my, what might this be?’ they tasted the solid nectar with their finger.

Tassa rasapathaviṁ aṅguliyā sāyato acchādesi, taṇhā cassa okkami.
They enjoyed it, and craving was born in them.

Aññepi kho, vāseṭṭha, sattā tassa sattassa diṭṭhānugatiṁ āpajjamānā rasapathaviṁ aṅguliyā sāyiṁsu.
And other beings, following that being’s example, tasted solid nectar with their fingers.

Tesaṁ rasapathaviṁ aṅguliyā sāyataṁ acchādesi, taṇhā ca tesaṁ okkami.
They too enjoyed it, and craving was born in them.

3. Candimasūriyādipātubhāva

3. The Moon and Sun Appear

Atha kho te, vāseṭṭha, sattā rasapathaviṁ hatthehi āluppakārakaṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the solid nectar, breaking it into lumps.

Yato kho te, vāseṭṭha, sattā rasapathaviṁ hatthehi āluppakārakaṁ upakkamiṁsu paribhuñjituṁ.
But when they did this

Atha tesaṁ sattānaṁ sayaṁpabhā antaradhāyi.
their luminosity vanished.

Sayaṁpabhāya antarahitāya candimasūriyā pāturahesuṁ.
And with the vanishing of their luminosity the moon and sun appeared,

Candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturahesuṁ.
stars and constellations appeared,

Nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyiṁsu.
days and nights were distinguished,

Rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyiṁsu.
and so were months and fortnights,

Māsaḍḍhamāsesu paññāyamānesu utusaṁvaccharā paññāyiṁsu.
and years and seasons.

Ettāvatā kho, vāseṭṭha, ayaṁ loko puna vivaṭṭo hoti.
To this extent the world had evolved once more.

Atha kho te, vāseṭṭha, sattā rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
Then those beings eating the solid nectar, with that as their food and nourishment, remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ rasapathaviṁ paribhuñjantānaṁ kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate that solid nectar, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:

And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.
‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ rasapathavī antaradhāyi.
And the vanity of the beautiful ones made the solid nectar vanish.

Rasāya pathaviyā antarahitāya sannipatiṁsu.
They gathered together and bemoaned,

Sannipatitvā anutthuniṁsu:

‘aho rasaṁ, aho rasan’ti.
‘Oh, what a taste! Oh, what a taste!’

Tadetarahipi manussā kañcideva surasaṁ labhitvā evamāhaṁsu:
And even today when people get something tasty they say:

‘aho rasaṁ, aho rasan’ti.
‘Oh, what a taste! Oh, what a taste!’

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.
They’re just remembering an ancient traditional saying, but they don’t understand what it means.

4. Bhūmipappaṭakapātubhāva

4. Ground-Sprouts

Atha kho tesaṁ, vāseṭṭha, sattānaṁ rasāya pathaviyā antarahitāya bhūmipappaṭako pāturahosi.
When the solid nectar had vanished, ground-sprouts appeared to those beings.

Seyyathāpi nāma ahicchattako; evameva pāturahosi.
They appeared just like mushrooms.

So ahosi vaṇṇasampanno gandhasampanno rasasampanno, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇo ahosi.
They were beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ; evamassādo ahosi.
And they were as sweet as pure manuka honey.

Atha kho te, vāseṭṭha, sattā bhūmipappaṭakaṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the ground-sprouts.

Te taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
With that as their food and nourishment, they remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā bhūmipappaṭakaṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate those ground-sprouts, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:
And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.
‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ bhūmipappaṭako antaradhāyi.
And the vanity of the beautiful ones made the ground-sprouts vanish.

5. Padālatāpātubhāva

5. Bursting Pods

Bhūmipappaṭake antarahite padālatā pāturahosi, seyyathāpi nāma kalambukā; evameva pāturahosi.
When the ground-sprouts had vanished, bursting pods appeared, like the fruit of the kadam tree.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇā ahosi.
They were beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ; evamassādā ahosi.
And they were as sweet as pure manuka honey.

Atha kho te, vāseṭṭha, sattā padālataṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the bursting pods.

Te taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
With that as their food and nourishment, they remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā padālataṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:
And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.
‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ padālatā antaradhāyi.
And the vanity of the beautiful ones made the bursting pods vanish.

Padālatāya antarahitāya sannipatiṁsu. Sannipatitvā anutthuniṁsu:
They gathered together and bemoaned,

‘ahu vata no, ahāyi vata no padālatā’ti.
‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’

Tadetarahipi manussā kenaci dukkhadhammena phuṭṭhā evamāhaṁsu:
And even today when people experience suffering they say:

‘ahu vata no, ahāyi vata no’ti.
‘Oh, what we’ve lost! Oh, what we’ve lost!’

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.
They’re just remembering an ancient traditional saying, but they don’t understand what it means.

6. Akaṭṭhapākasālipātubhāva

6. Ripe Untilled Rice

Atha kho tesaṁ, vāseṭṭha, sattānaṁ padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo.
When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain.

Yaṁ taṁ sāyaṁ sāyamāsāya āharanti, pāto taṁ hoti pakkaṁ paṭivirūḷhaṁ.
What they took for supper in the evening, by the morning had grown back and ripened.

Yaṁ taṁ pāto pātarāsāya āharanti, sāyaṁ taṁ hoti pakkaṁ paṭivirūḷhaṁ;
And what they took for breakfast in the morning had grown back and ripened by the evening,

nāpadānaṁ paññāyati.
so the cutting didn’t show.

Atha kho te, vāseṭṭha, sattā akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

7. Itthipurisaliṅgapātubhāva

7. Gender Appears

Yathā yathā kho te, vāseṭṭha, sattā akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha, itthiyā ca itthiliṅgaṁ pāturahosi purisassa ca purisaliṅgaṁ.
But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men.

Itthī ca purisaṁ ativelaṁ upanijjhāyati puriso ca itthiṁ.
Women spent too much time gazing at men, and men at women.

Tesaṁ ativelaṁ aññamaññaṁ upanijjhāyataṁ sārāgo udapādi, pariḷāho kāyasmiṁ okkami.

They became lustful, and their bodies burned with fever.

Te pariḷāhapaccayā methunaṁ dhammaṁ paṭiseviṁsu.
Due to this fever they had sex with each other.

Ye kho pana te, vāseṭṭha, tena samayena sattā passanti methunaṁ dhammaṁ paṭisevante, aññe paṁsuṁ khipanti, aññe seṭṭhiṁ khipanti, aññe gomayaṁ khipanti:
Those who saw them having sex pelted them with dirt, ashes, or cow-dung, saying,

‘nassa asuci, nassa asucī’ti.
‘Get lost, filth! Get lost, filth!

‘Kathañhi nāma satto sattassa evarūpaṁ karissatī’ti.
How on earth can one being do that to another?’

Tadetarahipi manussā ekaccesu janapadesu vadhuyā nibbuyhamānāya aññe paṁsuṁ khipanti, aññe seṭṭhiṁ khipanti, aññe gomayaṁ khipanti.
And even today people in some countries, when a bride is carried off, pelt her with dirt, ashes, or cow-dung.

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.
They’re just remembering an ancient traditional saying, but they don’t understand what it means.

8. Methunadhammasamācāra

8. Sexual Intercourse

Adhammasammataṁ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi dhammasammataṁ.
What was reckoned as immoral at that time, these days is reckoned as moral.

Ye kho pana, vāseṭṭha, tena samayena sattā methunaṁ dhammaṁ paṭisevanti, te māsampi dvemāsampi na labhanti gāmaṁ vā nigamaṁ vā pavisituṁ.
The beings who had sex together weren’t allowed to enter a village or town for one or two months.

Yato kho te, vāseṭṭha, sattā tasmiṁ asaddhamme ativelaṁ pātabyataṁ āpajjiṁsu.
Ever since they excessively threw themselves into immorality,

Atha agārāni upakkamiṁsu kātuṁ tasseva asaddhammassa paṭicchādanatthaṁ.
they started to make buildings to hide their immoral deeds.

Atha kho, vāseṭṭha, aññatarassa sattassa alasajātikassa etadahosi:
Then one of those beings of idle disposition thought,

‘ambho, kimevāhaṁ vihaññāmi sāliṁ āharanto sāyaṁ sāyamāsāya pāto pātarāsāya.
‘Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast?

Yannūnāhaṁ sāliṁ āhareyyaṁ sakideva sāyapātarāsāyā’ti.
Why don’t I gather rice for supper and breakfast all at once?’

Atha kho so, vāseṭṭha, satto sāliṁ āhāsi sakideva sāyapātarāsāya.
So that’s what he did.

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva sāyapātarāsāyā’ti.
‘There’s no need, good being! I gathered rice for supper and breakfast all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva dvīhāya. ‘Evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for two days all at once, thinking: ‘This seems fine.’

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva dvīhāyā’ti.
‘There’s no need, good being! I gathered rice for two days all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva catūhāya, ‘evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva catūhāyā’ti.
‘There’s no need, good being! I gathered rice for four days all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva aṭṭhāhāya, ‘evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

Yato kho te, vāseṭṭha, sattā sannidhikārakaṁ sāliṁ upakkamiṁsu paribhuñjituṁ.
But when they started to store up rice to eat,

Atha kaṇopi taṇḍulaṁ pariyonandhi, thusopi taṇḍulaṁ pariyonandhi;
the rice grains became wrapped in powder and husk,

lūnampi nappaṭivirūḷhaṁ, apadānaṁ paññāyittha, saṇḍasaṇḍā sālayo aṭṭhaṁsu.
it didn’t grow back after reaping, the cutting showed, and the rice stood in clumps.

9. Sālivibhāga

9. Dividing the Fields

Atha kho te, vāseṭṭha, sattā sannipatiṁsu, sannipatitvā anutthuniṁsu:
Then those beings gathered together and bemoaned,

‘pāpakā vata, bho, dhammā sattesu pātubhūtā.
‘Oh, how wicked things have appeared among beings!

Mayañhi pubbe manomayā ahumhā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ aṭṭhamhā.
For we used to be mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and we remained like that for a very long time.

Tesaṁ no amhākaṁ kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmiṁ samatani.
After a very long period had passed, solid nectar curdled in the water.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.

Te mayaṁ rasapathaviṁ hatthehi āluppakārakaṁ upakkamimha paribhuñjituṁ, tesaṁ no rasapathaviṁ hatthehi āluppakārakaṁ upakkamataṁ paribhuñjituṁ sayaṁpabhā antaradhāyi.

Sayaṁpabhāya antarahitāya candimasūriyā pāturahesuṁ, candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturahesuṁ, nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyiṁsu, rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyiṁsu.

Māsaḍḍhamāsesu paññāyamānesu utusaṁvaccharā paññāyiṁsu.

Te mayaṁ rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.

Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā rasapathavī antaradhāyi.
But due to bad, unskillful things among us, the savory nectar vanished,

Rasapathaviyā antarahitāya bhūmipappaṭako pāturahosi.

So ahosi vaṇṇasampanno gandhasampanno rasasampanno.

Te mayaṁ bhūmipappaṭakaṁ upakkamimha paribhuñjituṁ.

Te mayaṁ taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.

Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā bhūmipappaṭako antaradhāyi.
the ground-sprouts vanished,

Bhūmipappaṭake antarahite padālatā pāturahosi.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.

Te mayaṁ padālataṁ upakkamimha paribhuñjituṁ.

Te mayaṁ taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.

Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā padālatā antaradhāyi.
the bursting pods vanished,

Padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo.

Yaṁ taṁ sāyaṁ sāyamāsāya āharāma, pāto taṁ hoti pakkaṁ paṭivirūḷhaṁ.

Yaṁ taṁ pāto pātarāsāya āharāma, sāyaṁ taṁ hoti pakkaṁ paṭivirūḷhaṁ.

Nāpadānaṁ paññāyittha.

Te mayaṁ akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.

Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā kaṇopi taṇḍulaṁ pariyonandhi, thusopi taṇḍulaṁ pariyonandhi, lūnampi nappaṭivirūḷhaṁ, apadānaṁ paññāyittha, saṇḍasaṇḍā sālayo ṭhitā.
and now the rice grains have become wrapped in powder and husk, it doesn’t grow back after reaping, the cutting shows, and the rice stands in clumps.

Yannūna mayaṁ sāliṁ vibhajeyyāma, mariyādaṁ ṭhapeyyāmā’ti.
We’d better divide up the rice and set boundaries.’

Atha kho te, vāseṭṭha, sattā sāliṁ vibhajiṁsu, mariyādaṁ ṭhapesuṁ.
So that’s what they did.

Atha kho, vāseṭṭha, aññataro satto lolajātiko sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñji.
Now, one of those beings was reckless. While guarding their own share they took another’s share without it being given, and ate it.

Tamenaṁ aggahesuṁ, gahetvā etadavocuṁ:

They grabbed the one who had done this and said,

‘pāpakaṁ vata, bho satta, karosi, yatra hi nāma sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñjasi.
‘You have done a bad thing, good being, in that while guarding your own share you took another’s share without it being given, and ate it.

Māssu, bho satta, punapi evarūpamakāsī’ti.
Do not do such a thing again.’

‘Evaṁ, bho’ti kho, vāseṭṭha, so satto tesaṁ sattānaṁ paccassosi.
‘Yes, sirs,’ replied that being.

Dutiyampi kho, vāseṭṭha, so satto …pe…
But for a second time,

tatiyampi kho, vāseṭṭha, so satto sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñji.
and a third time they did the same thing, and were told not to continue.

Tamenaṁ aggahesuṁ, gahetvā etadavocuṁ:

‘pāpakaṁ vata, bho satta, karosi, yatra hi nāma sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñjasi.

Māssu, bho satta, punapi evarūpamakāsī’ti.

Aññe pāṇinā pahariṁsu, aññe leḍḍunā pahariṁsu, aññe daṇḍena pahariṁsu.
And then they struck that being, some with fists, others with stones, and still others with rods.

Tadagge kho, vāseṭṭha, adinnādānaṁ paññāyati, garahā paññāyati, musāvādo paññāyati, daṇḍādānaṁ paññāyati.
From that day on stealing was found, and blaming and lying and the taking up of rods.

10. Mahāsammatarājā

10. The Elected King

Atha kho te, vāseṭṭha, sattā sannipatiṁsu, sannipatitvā anutthuniṁsu:
Then those beings gathered together and bemoaned,

‘pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṁ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṁ paññāyissati.
‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods!

Yannūna mayaṁ ekaṁ sattaṁ sammanneyyāma, yo no sammā khīyitabbaṁ khīyeyya, sammā garahitabbaṁ garaheyya, sammā pabbājetabbaṁ pabbājeyya.
Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it?

Mayaṁ panassa sālīnaṁ bhāgaṁ anuppadassāmā’ti.
We shall pay them with a share of rice.’

Atha kho te, vāseṭṭha, sattā yo nesaṁ satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca taṁ sattaṁ upasaṅkamitvā etadavocuṁ:
Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said,

‘ehi, bho satta, sammā khīyitabbaṁ khīya, sammā garahitabbaṁ garaha, sammā pabbājetabbaṁ pabbājehi.
‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it.

Mayaṁ pana te sālīnaṁ bhāgaṁ anuppadassāmā’ti.
We shall pay you with a share of rice.’

‘Evaṁ, bho’ti kho, vāseṭṭha, so satto tesaṁ sattānaṁ paṭissuṇitvā sammā khīyitabbaṁ khīyi, sammā garahitabbaṁ

garahi, sammā pabbājetabbaṁ pabbājesi.
‘Yes, sirs,’ replied that being. They acted accordingly,

Te panassa sālīnaṁ bhāgaṁ anuppadaṁsu.
and were paid with a share of rice.

Mahājanasammatoti kho, vāseṭṭha, ‘mahāsammato, mahāsammato’ tveva paṭhamaṁ akkharaṁ upanibbattaṁ.
‘Elected by the people’, Vāseṭṭha, is the meaning of ‘elected one’, the first term to be specifically invented for them.

Khettānaṁ adhipatīti kho, vāseṭṭha, ‘khattiyo, khattiyo’ tveva dutiyaṁ akkharaṁ upanibbattaṁ.
‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term to be specifically invented.

Dhammena pare rañjetīti kho, vāseṭṭha, ‘rājā, rājā’ tveva tatiyaṁ akkharaṁ upanibbattaṁ.
‘They please others with principle’ is the meaning of ‘king’, the third term to be specifically invented.

Iti kho, vāseṭṭha, evametassa khattiyamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ, anaññesaṁ. Sadisānaṁyeva, no asadisānaṁ. Dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient traditional terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

11. Brāhmaṇamaṇḍala

11. The Circle of Brahmins

Atha kho tesaṁ, vāseṭṭha, sattānaṁyeva ekaccānaṁ etadahosi:
Then some of those same beings thought,

‘pāpakā vata, bho, dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṁ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṁ paññāyissati, pabbājanaṁ paññāyissati.
‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment!

Yannūna mayaṁ pāpake akusale dhamme vāheyyāmā’ti.
Why don’t we set aside bad, unskillful things?’

Te pāpake akusale dhamme vāhesuṁ.
So that’s what they did.

Pāpake akusale dhamme vāhentīti kho, vāseṭṭha, ‘brāhmaṇā, brāhmaṇā’ tveva paṭhamaṁ akkharaṁ upanibbattaṁ.
‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term to be specifically invented for them.

Te araññāyatane paṇṇakuṭiyo karitvā paṇṇakuṭīsu jhāyanti vītaṅgārā vītadhūmā pannamusalā sāyaṁ sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā.
They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

Te ghāsaṁ paṭilabhitvā punadeva araññāyatane paṇṇakuṭīsu jhāyanti.
When they had obtained food they continued to meditate in the leaf huts.

Tamenaṁ manussā disvā evamāhaṁsu:
When people noticed this they said,

‘ime kho, bho, sattā araññāyatane paṇṇakuṭiyo karitvā paṇṇakuṭīsu jhāyanti, vītaṅgārā vītadhūmā pannamusalā sāyaṁ sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā.
‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

Te ghāsaṁ paṭilabhitvā punadeva araññāyatane paṇṇakuṭīsu jhāyantī’ti,
When they have obtained food they continue to meditate in the leaf huts.’

jhāyantīti kho, vāseṭṭha, ‘jhāyakā, jhāyakā’ tveva dutiyaṁ akkharaṁ upanibbattaṁ.
‘They meditate’ is the meaning of ‘meditator’, the second term to be specifically invented for them.

Tesaṁyeva kho, vāseṭṭha, sattānaṁ ekacce sattā araññāyatane paṇṇakuṭīsu taṁ jhānaṁ anabhisambhuṇamānā gāmasāmantaṁ nigamasāmantaṁ osaritvā ganthe karontā acchanti.
But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

Tamenaṁ manussā disvā evamāhaṁsu:
When people noticed this they said,

‘ime kho, bho, sattā araññāyatane paṇṇakuṭīsu taṁ jhānaṁ anabhisambhuṇamānā gāmasāmantaṁ nigamasāmantaṁ osaritvā ganthe karontā acchanti, na dānime jhāyantī’ti.

‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

Na dānime jhāyantīti kho, vāseṭṭha, ‘ajjhāyakā, ajjhāyakā’ tveva tatiyaṁ akkharaṁ upanibbattaṁ.
‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term to be specifically invented for them.

Hīnasammataṁ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi seṭṭhasammataṁ.
What was reckoned as lesser at that time, these days is reckoned as better.

Iti kho, vāseṭṭha, evametassa brāhmaṇamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ, anaññesaṁ sadisānaṁyeva no asadisānaṁ dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient traditional terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

12. Vessamaṇḍala

12. The Circle of Merchants

Tesaṁyeva kho, vāseṭṭha, sattānaṁ ekacce sattā methunaṁ dhammaṁ samādāya visukammante payojesuṁ.
Some of those same beings, taking up an active sex life, applied themselves to various jobs.

Methunaṁ dhammaṁ samādāya visukammante payojentīti kho, vāseṭṭha, ‘vessā, vessā’ tveva akkharaṁ upanibbattaṁ.
‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘merchant’, the term specifically invented for them.

Iti kho, vāseṭṭha, evametassa vessamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaññeva sattānaṁ anaññesaṁ sadisānaṁyeva, no asadisānaṁ, dhammeneva no adhammena.
And that, Vāseṭṭha, is how the ancient traditional term for the circle of merchants was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

13. Suddamaṇḍala

13. The Circle of Workers

Tesaññeva kho, vāseṭṭha, sattānaṁ ye te sattā avasesā te luddācārā khuddācārā ahesuṁ.
The remaining beings lived by hunting and menial tasks.

Luddācārā khuddācārāti kho, vāseṭṭha, ‘suddā, suddā’ tveva akkharaṁ upanibbattaṁ.
‘They live by hunting and menial tasks’ is the meaning of ‘worker’, the term specifically invented for them.

Iti kho, vāseṭṭha, evametassa suddamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ

anaññesaṁ, sadisānaṁyeva no asadisānaṁ, dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient traditional term for the circle of workers was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

Ahu kho so, vāseṭṭha, samayo, yaṁ khattiyopi sakaṁ dhammaṁ garahamāno agārasmā anagāriyaṁ pabbajati:
There came a time when an aristocrat, brahmin, merchant, or worker, deprecating their own vocation, went forth from the lay life to homelessness, thinking,

‘samaṇo bhavissāmī’ti.

Brāhmaṇopi kho, vāseṭṭha …pe…

vessopi kho, vāseṭṭha …pe…

suddopi kho, vāseṭṭha, sakaṁ dhammaṁ garahamāno agārasmā anagāriyaṁ pabbajati:

‘samaṇo bhavissāmī’ti.
‘I will be an ascetic.’

Imehi kho, vāseṭṭha, catūhi maṇḍalehi samaṇamaṇḍalassa abhinibbatti ahosi, tesaṁyeva sattānaṁ anaññesaṁ, sadisānaṁyeva no asadisānaṁ, dhammeneva no adhammena.
And that, Vāseṭṭha, is how these four circles were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

14. Duccaritādikathā
14. On Bad Conduct

Khattiyopi kho, vāseṭṭha, kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
An aristocrat, brahmin, merchant, worker, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Brāhmaṇopi kho, vāseṭṭha …pe…

vessopi kho, vāseṭṭha …

suddopi kho, vāseṭṭha …

samaṇopi kho, vāseṭṭha, kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.

Khattiyopi kho, vāseṭṭha, kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā sammādiṭṭhiko sammādiṭṭhikammasamādāno sammādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

Brāhmaṇopi kho, vāseṭṭha …pe…

vessopi kho, vāseṭṭha …

suddopi kho, vāseṭṭha …

samaṇopi kho, vāseṭṭha, kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā sammādiṭṭhiko sammādiṭṭhikammasamādāno sammādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
An aristocrat, brahmin, merchant, worker, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Khattiyopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadiṭṭhiko vimissadiṭṭhikammasamādāno vimissadiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sukhadukkhappaṭisaṁvedī hoti.

Brāhmaṇopi kho, vāseṭṭha …pe…

vessopi kho, vāseṭṭha …

suddopi kho, vāseṭṭha …

samaṇopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadiṭṭhiko vimissadiṭṭhikammasamādāno vimissadiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sukhadukkhappaṭisaṁvedī hoti.

15. Bodhipakkhiyabhāvanā

15. The Qualities That Lead to Awakening

Khattiyopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanamanvāya diṭṭheva dhamme parinibbāyati.
An aristocrat, brahmin, merchant, worker, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

Brāhmaṇopi kho, vāseṭṭha …pe…

vessopi kho, vāseṭṭha …

suddopi kho, vāseṭṭha …

samaṇopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanamanvāya diṭṭheva dhamme parinibbāyati.

Imesañhi, vāseṭṭha, catunnaṁ vaṇṇānaṁ yo hoti bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so nesaṁ aggamakkhāyati dhammeneva, no adhammena.
Any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

Brahmunā pesā, vāseṭṭha, sanaṅkumārena gāthā bhāsitā:
Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmiṁ,
‘The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse’ti.
is best of gods and humans.’

Sā kho panesā, vāseṭṭha, brahmunā sanaṅkumārena gāthā sugītā, no duggītā. Subhāsitā, no dubbhāsitā. Atthasaṁhitā, no anatthasaṁhitā. Anumatā mayā.
That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it.

Ahampi, vāseṭṭha, evaṁ vadāmi—
I also say:

Khattiyo seṭṭho janetasmiṁ,
The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse”ti.
is best of gods and humans.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā vāseṭṭhabhāradvājā bhagavato bhāsitaṁ abhinandunti.

Satisfied, Vāseṭṭha and Bhāradvāja were happy with what the Buddha said.

Aggaññasuttaṁ niṭṭhitaṁ catutthaṁ.

28. Sampasādanīyasutta
Inspiring Confidence

1. Sāriputtasīhanāda
1. Sāriputta's Lion's Roar

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"evaṁpasanno ahaṁ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan"ti.
"Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"Uḷārā kho te ayaṁ, sāriputta, āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṁpasanno ahaṁ, bhante, bhagavati;
‘I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

Kiṁ te, sāriputta, ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto ahesuṁ itipi, evaṁdhammā te bhagavanto ahesuṁ itipi, evaṁpaññā te bhagavanto ahesuṁ itipi, evaṁvihārī te bhagavanto ahesuṁ itipi, evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti?
those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto bhavissanti itipi, evaṁdhammā … evaṁpaññā … evaṁvihārī … evaṁvimuttā te bhagavanto bhavissanti itipī’”ti?
those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ahaṁ etarahi arahaṁ sammāsambuddho cetasā ceto paricca vidito:
“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṁsīlo bhagavā itipi, evaṁdhammo … evaṁpañño … evaṁvihārī … evaṁvimutto bhagavā itipī’”ti?
I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ natthi.
“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

Atha kiṁ carahi te ayaṁ, sāriputta, uḷārā āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṁpasanno ahaṁ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ atthi.
“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

Api ca me dhammanvayo vidito.
still I understand this by inference from the teaching.

Seyyathāpi, bhante, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ.
Suppose there were a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṁ nivāretā, ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:
They’d think,

‘ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti.
‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

Evameva kho me, bhante, dhammanvayo vidito.
In the same way, I understand this by inference from the teaching:

Ye te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu

satipaṭṭhānesu suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhiṁsu.
‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’

Yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhissanti.

Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambuddho.

Idhāhaṁ, bhante, yena bhagavā tenupasaṅkamiṁ dhammassavanāya.
Sir, once I approached the Buddha to listen to the teaching.

Tassa me, bhante, bhagavā dhammaṁ deseti uttaruttaraṁ paṇītapaṇītaṁ kaṇhasukkasappaṭibhāgaṁ.
He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā me, bhante, bhagavā dhammaṁ desesi uttaruttaraṁ paṇītapaṇītaṁ kaṇhasukkasappaṭibhāgaṁ tathā tathāhaṁ tasmiṁ dhamme abhiññā idhekaccaṁ dhammaṁ dhammesu niṭṭhamagamaṁ; satthari pasīdiṁ:
When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the

teachings. I had confidence in the Teacher:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno sāvakasaṅgho’ti.
‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

1.1. Kusaladhammadesanā

1.1. Teaching Skillful Qualities

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti kusalesu dhammesu.
And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable.

Tatrime kusalā dhammā seyyathidaṁ—
This consists of such skillful qualities as

cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Idha, bhante, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Etadānuttariyaṁ, bhante, kusalesu dhammesu.
This is unsurpassable when it comes to skillful qualities.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ

aññо samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa, yadidaṁ kusalesu dhammesu.
The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

1.2. Āyatanapaṇṇattidesanā

1.2. Describing the Sense Fields

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti āyatanapaṇṇattīsu.
And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable.

Chayimāni, bhante, ajjhattikabāhirāni āyatanāni.
There are these six interior and exterior sense fields.

Cakkhuñceva rūpā ca, sotañceva saddā ca, ghānañceva gandhā ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva dhammā ca.
The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

Etadānuttariyaṁ, bhante, āyatanapaṇṇattīsu.
This is unsurpassable when it comes to describing the sense fields.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṁ āyatanapaṇṇattīsu.
The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

1.3. Gabbhāvakkantidesanā

1.3. The Conception of the Embryo

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti gabbhāvakkantīsu.
And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable.

Catasso imā, bhante, gabbhāvakkantiyo.
There are these four kinds of conception.

Idha, bhante, ekacco asampajāno mātukucchiṁ okkamati; asampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṁ paṭhamā gabbhāvakkanti.
Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; asampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṁ dutiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; sampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṁ tatiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; sampajāno mātukucchismiṁ ṭhāti; sampajāno mātukucchimhā nikkhamati. Ayaṁ catutthā gabbhāvakkanti.

Furthermore, someone is aware when conceived in their mother’s womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Etadānuttariyaṁ, bhante, gabbhāvakkantīsu.
This is unsurpassable when it comes to the conception of the embryo.

1.4. Ādesanavidhādesanā

1.4. Ways of Revealing

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti ādesanavidhāsu.
And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable.

Catasso imā, bhante, ādesanavidhā.
There are these four ways of revealing.

Idha, bhante, ekacco nimittena ādisati:
Firstly, someone reveals by means of a sign,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ paṭhamā ādesanavidhā.
This is the first way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati. Api ca kho manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati:

Furthermore, someone reveals after hearing it from humans or non-humans or deities,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ dutiyā ādesanavidhā.
This is the second way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati. Api ca kho vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati:
Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ tatiyā ādesanavidhā.
This is the third way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati. Api ca kho avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāti:

Furthermore, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand,

‘yathā imassa bhoto manosaṅkhārā paṇihitā. Tathā imassa cittassa anantarā imaṁ nāma vitakkaṁ vitakkessatī’ti.
‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ catutthā ādesanavidhā.
This is the fourth way of revealing.

Etadānuttariyaṁ, bhante, ādesanavidhāsu.
This is unsurpassable when it comes to the ways of revealing.

1.5. Dassanasamāpattidesanā

1.5. Attainments of Vision

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti dassanasamāpattīsu.
And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable.

Catasso imā, bhante, dassanasamāpattiyo.
There are these four attainments of vision.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan’ti.
‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Ayaṁ paṭhamā dassanasamāpatti.
This is the first attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.

Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.
They examine a person’s bones with skin, flesh, and blood.

Ayaṁ dutiyā dassanasamāpatti.
This is the second attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.

Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.

Purisassa ca viññāṇasotaṁ pajānāti, ubhayato abbocchinnaṁ idha loke patiṭṭhitañca paraloke patiṭṭhitañca.
They understand a person’s stream of consciousness, unbroken on both sides, established in both this world and the next.

Ayaṁ tatiyā dassanasamāpatti.
This is the third attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.

Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.

Purisassa ca viññāṇasotaṁ pajānāti, ubhayato abbocchinnaṁ idha loke appatiṭṭhitañca paraloke appatiṭṭhitañca.
They understand a person’s stream of consciousness, unbroken on both sides, not established in either this world or the next.

Ayaṁ catutthā dassanasamāpatti.

This is the fourth attainment of vision.

Etadānuttariyaṁ, bhante, dassanasamāpattīsu.
This is unsurpassable when it comes to attainments of vision.

1.6. Puggalapaṇṇattidesanā

1.6. Descriptions of Individuals

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti puggalapaṇṇattīsu.
And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable.

Sattime, bhante, puggalā.
There are these seven individuals.

Ubhatobhāgavimutto paññāvimutto kāyasakkhi diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.
One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, a follower by faith.

Etadānuttariyaṁ, bhante, puggalapaṇṇattīsu.
This is unsurpassable when it comes to the description of individuals.

1.7. Padhānadesanā

1.7. Kinds of Striving

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti padhānesu.
And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable.

Sattime, bhante, sambojjhaṅgā satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo

pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo.
There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Etadānuttariyaṁ, bhante, padhānesu.
This is unsurpassable when it comes to the kinds of striving.

1.8. Paṭipadādesanā

1.8. Ways of Practice

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti paṭipadāsu.
And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

1. **Catasso imā, bhante, paṭipadā dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññāti.**
   pleasant practice with swift insight.

Tatra, bhante, yāyaṁ paṭipadā dukkhā dandhābhiññā, ayaṁ, bhante, paṭipadā ubhayeneva hīnā akkhāyati dukkhattā ca dandhattā ca.
Of these, the painful practice with slow insight is said to be inferior both ways: because it’s painful and because it’s slow.

Tatra, bhante, yāyaṁ paṭipadā dukkhā khippābhiññā, ayaṁ pana, bhante, paṭipadā dukkhattā hīnā akkhāyati.
The painful practice with swift insight is said to be inferior because it’s painful.

Tatra, bhante, yāyaṁ paṭipadā sukhā dandhābhiññā, ayaṁ pana, bhante, paṭipadā dandhattā hīnā akkhāyati.
The pleasant practice with slow insight is said to be inferior because it’s slow.

Tatra, bhante, yāyaṁ paṭipadā sukhā khippābhiññā, ayaṁ pana, bhante, paṭipadā ubhayeneva paṇītā akkhāyati sukhattā ca khippattā ca.
But the pleasant practice with swift insight is said to be superior both ways: because it’s pleasant and because it’s swift.

Etadānuttariyaṁ, bhante, paṭipadāsu.
This is unsurpassable when it comes to the ways of practice.

1.9. Bhassasamācārādidesanā

1.9. Behavior in Speech

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti bhassasamācāre.
And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable.

Idha, bhante, ekacco na ceva musāvādupasañhitaṁ vācaṁ bhāsati na ca vebhūtiyaṁ na ca pesuṇiyaṁ na ca sārambhajaṁ jayāpekkho;
It’s when someone doesn’t use speech that’s connected with lying, or divisive, or backbiting, or aggressively trying to win.

mantā mantā ca vācaṁ bhāsati nidhānavatiṁ kālena.
They speak only wise counsel, valuable and timely.

Etadānuttariyaṁ, bhante, bhassasamācāre.
This is unsurpassable when it comes to behavior in speech.

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti purisasīlasamācāre.
And moreover, sir, how the Buddha teaches a person’s ethical behavior is unsurpassable.

Idha, bhante, ekacco sacco cassa saddho ca, na ca kuhako, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṁ nijigīsanako, indriyesu guttadvāro, bhojane mattaññū, samakārī, jāgariyānuyogamanuyutto, atandito, āraddhavīriyo, jhāyī, satimā, kalyāṇapaṭibhāno, gatimā, dhitimā, matimā, na ca kāmesu giddho, sato ca nipako ca.
It’s when someone is honest and faithful. They don’t use deceit, flattery, hinting, or belittling, and they don’t use material possessions to pursue other material possessions. They guard the sense doors and eat in moderation. They’re fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They’re not greedy for sensual pleasures. They are mindful and alert.

Etadānuttariyaṁ, bhante, purisasīlasamācāre.
This is unsurpassable when it comes to a person’s ethical behavior.

1.10. Anusāsanavidhādesanā

1.10. Responsiveness to Instruction

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti anusāsanavidhāsu.
And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable.

Catasso imā, bhante, anusāsanavidhā—
There are these four degrees of responsiveness to instruction.

jānāti, bhante, bhagavā aparaṁ puggalaṁ paccattaṁ yonisomanasikārā

The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī bhavissati, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissatī’ti.
‘By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ti.
‘By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatī’ti.

‘By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Etadānuttariyaṁ, bhante, anusāsanavidhāsu.
This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

1.11. Parapuggalavimuttiñāṇadesanā

1.11. The Knowledge and Freedom of Others

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti parapuggalavimuttiñāṇe.
And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable.

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī bhavissati, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissatī’ti.
‘With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ti.
‘With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatī’ti.
‘This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Etadānuttariyaṁ, bhante, parapuggalavimuttiñāṇe.
This is unsurpassable when it comes to the knowledge and freedom of other individuals.

1.12. Sassatavādadesanā

1.12. Eternalism

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti sassatavādesu.
And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable.

Tayome, bhante, sassatavādā.
There are these three eternalist doctrines.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives,

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni, 'amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

'atītampāhaṁ addhānaṁ jānāmi—saṁvaṭṭi vā loko vivaṭṭi vāti.
'I know that in the past the cosmos expanded or contracted.

Anāgataṁpāhaṁ addhānaṁ jānāmi—saṁvaṭṭissati vā loko vivaṭṭissati vāti.
I don't know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito. Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman'ti.
The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity,

while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ paṭhamo sassatavādo.
This is the first eternalist doctrine.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos,

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

‘atītampāhaṁ addhānaṁ jānāmi saṁvaṭṭi vā loko vivaṭṭi vāti.
‘I know that in the past the cosmos expanded or contracted.

Anāgatampāhaṁ addhānaṁ jānāmi saṁvaṭṭissati vā loko vivaṭṭissati vāti.
I don’t know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito.

The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ dutiyo sassatavādo.
This is the second eternalist doctrine.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos,

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

‘atītampāhaṁ addhānaṁ jānāmi saṁvaṭṭipi loko vivaṭṭipīti;
‘I know that in the past the cosmos expanded or contracted.

anāgatampāhaṁ addhānaṁ jānāmi saṁvaṭṭissatipi loko vivaṭṭissatipīti.

I don’t know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito.
The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ tatiyo sassatavādo,
This is the third eternalist doctrine.

etadānuttariyaṁ, bhante, sassatavādesu.
This is unsurpassable when it comes to eternalist doctrines.

1.13. Pubbenivāsānussatiñāṇadesanā

1.13. Recollecting Past Lives

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti pubbenivāsānussatiñāṇe.
And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi

jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe,
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember:

‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Santi, bhante, devā, yesaṁ na sakkā gaṇanāya vā saṅkhānena vā āyu saṅkhātuṁ.
Sir, there are gods whose life span cannot be reckoned or calculated.

Api ca yasmiṁ yasmiṁ attabhāve abhinivuṭṭhapubbo hoti yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi vā nevasaññīnāsaññīsu.
Still, no matter what incarnation they have previously been reborn in—whether physical or formless or percipient or non-percipient or neither percipient nor non-percipient—

Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
they recollect their many kinds of past lives, with features and details.

Etadānuttariyaṁ, bhante, pubbenivāsānussatiñāṇe.
This is unsurpassable when it comes to the knowledge of recollecting past lives.

1.14. Cutūpapātañāṇadesanā
1.14. Death and Rebirth

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti sattānaṁ cutūpapātañāṇe.
And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne
It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn

hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Etadānuttariyaṁ, bhante, sattānaṁ cutūpapātañāṇe.
This is unsurpassable when it comes to the knowledge of death and rebirth.

1.15. Iddhividhadesanā

1.15. Psychic Powers

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti iddhividhāsu.
And moreover, sir, how the Buddha teaches psychic power is unsurpassable.

Dvemā, bhante, iddhividhāyo—
There are these two kinds of psychic power.

atthi, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.
There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

Atthi, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.

And there are psychic powers that are free of defilements and attachments, and are said to be noble.

Katamā ca, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati?
What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble?

idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ iddhividhaṁ paccanubhoti—
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power:

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Ayaṁ, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.
These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

Katamā pana, bhante, iddhi anāsavā anupadhikā, ‘ariyā’ti vuccati?

But what are the psychic powers that are free of defilements and attachments, and are said to be noble?

Idha, bhante, bhikkhu sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
It’s when, if a mendicant wishes: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlañca appaṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.
If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Ayaṁ, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.
These are the psychic powers that are free of defilements and attachments, and are said to be noble.

Etadānuttariyaṁ, bhante, iddhividhāsu.
This is unsurpassable when it comes to psychic powers.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṁ iddhividhāsu.

The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

1.16. Aññathāsatthuguṇadassana

1.16. The Four Absorptions

Yaṁ taṁ, bhante, saddhena kulaputtena pattabbaṁ āraddhavīriyena thāmavatā purisathāmena purisavīriyena purisaparakkamena purisadhorayhena, anuppattaṁ taṁ bhagavatā.
The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by manly strength, energy, vigor, and exertion.

Na ca, bhante, bhagavā kāmesu kāmasukhallikānuyogamanuyutto hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ, na ca attakilamathānuyogamanuyutto dukkhaṁ anariyaṁ anatthasaṁhitaṁ.
The Buddha doesn’t indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn’t indulge in self-mortification, which is painful, ignoble, and pointless.

Catunnañca bhagavā jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī.
He gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

1.17. Anuyogadānappakāra

1.17. On Being Questioned

Sace maṁ, bhante, evaṁ puccheyya:

Sir, if they were to ask me,

‘kiṁ nu kho, āvuso sāriputta, ahesuṁ atītamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.
‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?’ I would tell them ‘No.’

‘Kiṁ panāvuso sāriputta, bhavissanti anāgatamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.

‘Kiṁ panāvuso sāriputta, atthetarahi añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.

Sace pana maṁ, bhante, evaṁ puccheyya:
But if they were to ask me,

‘kiṁ nu kho, āvuso sāriputta, ahesuṁ atītamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘evan’ti vadeyyaṁ.
‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘Yes.’

‘Kiṁ panāvuso sāriputta, bhavissanti anāgatamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘evan’ti vadeyyaṁ.

‘Kiṁ panāvuso sāriputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.
But if they were to ask: ‘Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘No.’

Sace pana maṁ, bhante, evaṁ puccheyya:

But if they were to ask me,

‘kiṁ panāyasmā sāriputto ekaccaṁ abbhanujānāti, ekaccaṁ na abbhanujānātī’ti, evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
‘But why does Venerable Sāriputta grant this in respect of some but not others?’ I would answer them like this,

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ, sammukhā paṭiggahitaṁ:
‘Reverends, I have heard and learned this in the presence of the Buddha:

“ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā mayā samasamā sambodhiyan”ti.
“The perfected ones, fully awakened Buddhas of the past and the future are equal to myself when it comes to awakening.”

Sammukhā metaṁ, āvuso, bhagavato sutaṁ, sammukhā paṭiggahitaṁ:

“bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā mayā samasamā sambodhiyan”ti.

Sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
And I have also heard and learned this in the presence of the Buddha:

“aṭṭhānametaṁ anavakāso yaṁ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṁ acarimaṁ uppajjeyyuṁ, netaṁ ṭhānaṁ vijjatī”’ti.
“It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.”’

Kaccāhaṁ, bhante, evaṁ puṭṭho evaṁ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṁ abhūtena abbhācikkhāmi, dhammassa cānudhammaṁ byākaromi, na ca

koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti?
Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tvaṁ, sāriputta, evaṁ puṭṭho evaṁ byākaramāno vuttavādī ceva me hosi, na ca maṁ abhūtena abbhācikkhasi, dhammassa cānudhammaṁ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti.
“Indeed, Sāriputta, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.”

2. Acchariyaabbhuta

2. Incredible and Amazing

Evaṁ vutte, āyasmā udāyī bhagavantaṁ etadavoca:
When he had spoken, Venerable Udāyī said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.
“It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement!

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissati.
For even though the Realized One has such power and might, he will not make a display of himself.

Ekamekañcepi ito, bhante, dhammaṁ aññatitthiyā paribbājakā attani samanupasseyyuṁ, te tāvatakeneva paṭākaṁ parihareyyuṁ.

If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect.

Acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.
It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement!

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo. Atha ca pana nevattānaṁ pātukarissatī"ti.
For even though the Realized One has such power and might, he will not make a display of himself."

"Passa kho tvaṁ, udāyi, 'tathāgatassa appicchatā santuṭṭhitā sallekhatā.
"See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissati'.
For even though the Realized One has such power and might, he will not make a display of himself.

Ekamekañcepi ito, udāyi, dhammaṁ aññatitthiyā paribbājakā attani samanupasseyyuṁ, te tāvatakeneva paṭākaṁ parihareyyuṁ.
If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect.

Passa kho tvaṁ, udāyi, 'tathāgatassa appicchatā santuṭṭhitā sallekhatā.
See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissatī'"ti.

For even though the Realized One has such power and might, he will not make a display of himself.”

Atha kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta,

“Tasmātiha tvaṁ, sāriputta, imaṁ dhammapariyāyaṁ abhikkhaṇaṁ bhāseyyāsi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
“So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen.

Yesampi hi, sāriputta, moghapurisānaṁ bhavissati tathāgate kaṅkhā vā vimati vā, tesamimaṁ dhammapariyāyaṁ sutvā tathāgate kaṅkhā vā vimati vā, sā pahīyissatī”ti.
Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

Iti hidaṁ āyasmā sāriputto bhagavato sammukhā sampasādaṁ pavedesi.
That’s how Venerable Sāriputta declared his confidence in the Buddha’s presence.

Tasmā imassa veyyākaraṇassa sampasādanīyantveva adhivacananti.
And that’s why the name of this discussion is “Inspiring Confidence”.

Sampasādanīyasuttaṁ niṭṭhitaṁ pañcamaṁ.

29. Pāsādikasutta

An Impressive Discourse

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati vedhaññā nāma sakyā, tesaṁ ambavane pāsāde.
At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to the Sakyan family named Vedhañña.

Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṁ adhunākālaṅkato hoti.
Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā.

Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti:
With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

“na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṁ me, asahitaṁ te. Purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca. Adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.
You’d think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṁ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.
And the Nigaṇṭha Nātaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho cundo samaṇuddeso pāvāyaṁ vassaṁvuṭṭho yena sāmagāmo, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho cundo samaṇuddeso āyasmantaṁ ānandaṁ etadavoca:
And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

“nigaṇṭho, bhante, nāṭaputto pāvāyaṁ adhunākālaṅkato.

Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā …pe… bhinnathūpe appaṭisaraṇe”ti.

Evaṁ vutte, āyasmā ānando cundaṁ samaṇuddesaṁ etadavoca:
Ānanda said to him,

“atthi kho idaṁ, āvuso cunda, kathāpābhataṁ bhagavantaṁ dassanāya.
“Reverend Cunda, we should see the Buddha about this matter.

Āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṁ bhagavato ārocessāmā”ti.
Come, let’s go to the Buddha and tell him about this.”

“Evaṁ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.
“Yes, sir,” replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“ayaṁ, bhante, cundo samaṇuddeso evamāha, ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṁ adhunākālaṅkato,

tassa kālaṅkiriyāya bhinnā nigaṇṭhā …pe… bhinnathūpe appaṭisaraṇe’”ti.

1. Asammāsambuddhappaveditadhammavinaya

1. The Teaching of the Unawakened

“Evaṁ hetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.

“That’s what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Idha, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito,
Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

sāvako ca tasmiṁ dhamme na dhammānudhammappaṭipanno viharati na sāmīcippaṭipanno na anudhammacārī, vokkamma ca tamhā dhammā vattati.
A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, lābhā, tassa te suladdhaṁ,
‘You’re fortunate, reverend, you’re so very fortunate!

satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito.
For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Tvañca tasmiṁ dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.
But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You

proceed having turned away from that teaching.’

Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvako ca tattha evaṁ pāsaṁso.
In such a case the teacher and the teaching are to blame, but the disciple deserves praise.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘etāyasmā tathā paṭipajjatu, yathā te satthārā dhammo desito paññatto’ti.
‘Come on, venerable, practice as taught and pointed out by your teacher.’

Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṁ apuññaṁ pasavanti.
The one who encourages, the one who they encourage, and the one who practices accordingly all make much bad karma.

Taṁ kissa hetu?
Why is that?

Evaṁ hetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.
It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Idha pana, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito,
Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

sāvako ca tasmiṁ dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattati.
A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, alābhā, tassa te dulladdhaṁ, satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito.
‘It’s your loss, reverend, it’s your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Tvañca tasmiṁ dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattasī’ti.
And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvakopi tattha evaṁ gārayho.
In such a case the teacher, the teaching, and the disciple are all to blame.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.
‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

Yo ca pasaṁsati, yañca pasaṁsati, yo ca pasaṁsito bhiyyoso mattāya vīriyaṁ ārabhati. Sabbe te bahuṁ apuññaṁ pasavanti.

The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much bad karma.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.
It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

2. Sammāsambuddhappaveditadhammavinaya

2. The Teaching of the Awakened

Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito,
Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

sāvako ca tasmiṁ dhamme na dhammānudhammappaṭipanno viharati, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattati.
A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, alābhā, tassa te dulladdhaṁ, satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito

niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
‘It’s your loss, reverend, it’s your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tvañca tasmiṁ dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.
But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’

Iti kho, cunda, satthāpi tattha pāsaṁso, dhammopi tattha pāsaṁso, sāvako ca tattha evaṁ gārayho.
In such a case the teacher and the teaching deserve praise, but the disciple is to blame.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘etāyasmā tathā paṭipajjatu yathā te satthārā dhammo desito paññatto’ti.
‘Come on, venerable, practice as taught and pointed out by your teacher.’

Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṁ puññaṁ pasavanti.
The one who encourages, the one who they encourage, and the one who practices accordingly all make much merit.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasaṁvattanike sammāsambuddhappavedite.
It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito,
Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

sāvako ca tasmiṁ dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattati.
A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, lābhā, tassa te suladdhaṁ,
‘You’re fortunate, reverend, you’re so very fortunate!

satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tvañca tasmiṁ dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattasī’ti.
And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

Iti kho, cunda, satthāpi tattha pāsaṁso, dhammopi tattha pāsaṁso, sāvakopi tattha evaṁ pāsaṁso.
In such a case the teacher, the teaching, and the disciple all deserve praise.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:

Suppose someone was to say to such a disciple,

‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.
‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

Yo ca pasaṁsati, yañca pasaṁsati, yo ca pasaṁsito bhiyyoso mattāya vīriyaṁ ārabhati. Sabbe te bahuṁ puññaṁ pasavanti.
The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much merit.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasaṁvattanike sammāsambuddhappavedite.
It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

3. Sāvakānutappasatthu

3. When Disciples Have Regrets

Idha pana, cunda, satthā ca loke udapādi arahaṁ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito,
Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

aviññāpitatthā cassa honti sāvakā saddhamme, na ca tesaṁ kevalaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
But the disciples haven’t inquired about the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has

not been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Atha nesaṁ satthuno antaradhānaṁ hoti.
And then their teacher passes away.

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato anutappo hoti.
When such a teacher has passed away the disciples are tormented by regrets.

Taṁ kissa hetu?
Why is that?

‘Satthā ca no loke udapādi arahaṁ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito, aviññāpitatthā camha saddhamme, na ca no kevalaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we didn’t inquire about the meaning, and the spiritual practice was not fully disclosed to us.

Atha no satthuno antaradhānaṁ hotī’ti.
And then our teacher passed away.’

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato anutappo hoti.
When such a teacher has passed away the disciples are tormented by regrets.

4. Sāvakānanutappasatthu

4. When Disciples Have No Regrets

Idha pana, cunda, satthā ca loke udapādi arahaṁ sammāsambuddho. Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

Viññāpitatthā cassa honti sāvakā saddhamme, kevalañca tesaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
The disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Atha nesaṁ satthuno antaradhānaṁ hoti.
And then their teacher passes away.

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato ananutappo hoti.
When such a teacher has passed away the disciples are free of regrets.

Taṁ kissa hetu?
Why is that?

'Satthā ca no loke udapādi arahaṁ sammāsambuddho.
They think: 'Our teacher was perfected, a fully awakened Buddha.

Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
His teaching was well explained,

Viññāpitatthā camha saddhamme, kevalañca no paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.

we inquired about the meaning, and the spiritual practice was fully disclosed to us.

Atha no satthuno antaradhānaṁ hotī’ti.
And then our teacher passed away.’

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato ananutappo hoti.
When such a teacher has passed away the disciples are free of regrets.

5. Brahmacariyaaparipūrādikathā

5. On the Incomplete Spiritual Path, Etc.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, no ca kho satthā hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.
Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.
But when a spiritual path possesses those factors and the teacher is senior,

Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato

vayoanuppatto, no ca khvassa therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.

Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks.

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.

No ca khvassa majjhimā bhikkhū sāvakā honti …pe…
But there are no competent middle monks,

majjhimā cassa bhikkhū sāvakā honti, no ca khvassa navā bhikkhū sāvakā honti …pe…
junior monks,

navā cassa bhikkhū sāvakā honti, no ca khvassa therā bhikkhuniyo sāvikā honti …pe…
senior nuns,

therā cassa bhikkhuniyo sāvikā honti, no ca khvassa majjhimā bhikkhuniyo sāvikā honti …pe…
middle nuns,

majjhimā cassa bhikkhuniyo sāvikā honti, no ca khvassa navā bhikkhuniyo sāvikā honti …pe…
junior nuns,

navā cassa bhikkhuniyo sāvikā honti, no ca khvassa upāsakā sāvakā honti gihī odātavasanā brahmacārino …pe…
celibate white-clothed laymen,

upāsakā cassa sāvakā honti gihī odātavasanā brahmacārino, no ca khvassa upāsakā sāvakā honti gihī odātavasanā kāmabhogino …pe…
white-clothed laymen enjoying sensual pleasures,

upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā brahmacāriniyo …pe…
celibate white-clothed laywomen,

upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā kāmabhoginiyo …pe…
white-clothed laywomen enjoying sensual pleasures. …

upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo, no ca khvassa brahmacariyaṁ hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ …pe…
There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans …

brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ, no ca kho lābhaggayasaggappattaṁ.
the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, but it has not reached the peak of material possessions and fame.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.

Majjhimā cassa bhikkhū sāvakā honti …
middle monks,

navā cassa bhikkhū sāvakā honti …
junior monks,

therā cassa bhikkhuniyo sāvikā honti …
senior nuns,

majjhimā cassa bhikkhuniyo sāvikā honti …
middle nuns,

navā cassa bhikkhuniyo sāvikā honti …
junior nuns,

upāsakā cassa sāvakā honti … gihī odātavasanā brahmacārino.
celibate laymen,

Upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino …
laymen enjoying sensual pleasures,

upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo …
celibate laywomen,

upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo …
laywomen enjoying sensual pleasures,

brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ, lābhaggappattañca yasaggappattañca.
and the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, and it has reached the peak of material possessions and fame,

Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Ahaṁ kho pana, cunda, etarahi satthā loke uppanno arahaṁ sammāsambuddho.
I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened.

Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

Viññāpitatthā ca me sāvakā saddhamme, kevalañca tesaṁ paripūraṁ brahmacariyaṁ āvikataṁ uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
My disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Ahaṁ kho pana, cunda, etarahi satthā thero rattaññū cirapabbajito addhagato vayoanuppatto.
I am a teacher today who is senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

Santi kho pana me, cunda, etarahi therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
I have today disciples who are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.

Santi kho pana me, cunda, etarahi majjhimā bhikkhū sāvakā …
middle monks,

santi kho pana me, cunda, etarahi navā bhikkhū sāvakā …
junior monks,

santi kho pana me, cunda, etarahi therā bhikkhuniyo sāvikā …
senior nuns,

santi kho pana me, cunda, etarahi majjhimā bhikkhuniyo sāvikā …
middle nuns,

santi kho pana me, cunda, etarahi navā bhikkhuniyo sāvikā …
junior nuns,

santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā brahmacārino …
celibate laymen,

santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā kāmabhogino …
laymen enjoying sensual pleasures,

santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā brahmacāriniyo …
celibate laywomen,

santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā kāmabhoginiyo …
and laywomen enjoying sensual pleasures.

etarahi kho pana me, cunda, brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ.
Today my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Yāvatā kho, cunda, etarahi satthāro loke uppannā, nāhaṁ, cunda, aññaṁ ekasatthārampi samanupassāmi evaṁlābhaggayasaggappattaṁ yatharivāhaṁ.
Of all the teachers in the world today, Cunda, I don’t see even a single one who has reached the peak of material possessions and fame like me.

Yāvatā kho pana, cunda, etarahi saṅgho vā gaṇo vā loke uppanno;
Of all the spiritual communities and groups in the world today, Cunda, I don’t see even a single one who has reached the pinnacle of material possessions and fame like the mendicant Saṅgha.

nāhaṁ, cunda, aññaṁ ekasaṅghampi samanupassāmi evaṁlābhaggayasaggappattaṁ yatharivāyaṁ, cunda, bhikkhusaṅgho.

Yaṁ kho taṁ, cunda, sammā vadamāno vadeyya:
And if there's any spiritual path of which it may be rightly said that

'sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ suppakāsitan'ti.
it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded,

Idameva taṁ sammā vadamāno vadeyya:
it's of this spiritual path that this should be said.

'sabbākārasampannaṁ …pe… suppakāsitan'ti.

Udako sudaṁ, cunda, rāmaputto evaṁ vācaṁ bhāsati:
Uddaka, son of Rāma, used to say:

'passaṁ na passatī'ti.
'Seeing, one does not see.'

Kiñca passaṁ na passatīti?
But seeing what does one not see?

Khurassa sādhunisitassa talamassa passati, dhārañca khvassa na passati.
You can see the blade of a well-sharpened razor, but not the edge.

Idaṁ vuccati:
Thus it is said:

'passaṁ na passatī'ti.
'Seeing, one does not see.'

Yaṁ kho panetaṁ, cunda, udakena rāmaputtena bhāsitaṁ hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ khurameva sandhāya.
But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only concerning a razor.

Yañca taṁ, cunda, sammā vadamāno vadeyya:

If there’s anything of which it may be rightly said:

‘passaṁ na passatī’ti, idameva taṁ sammā vadamāno vadeyya:
‘Seeing, one does not see,’ it’s of this that it should be said.

‘passaṁ na passatī’ti.

Kiñca passaṁ na passatīti?
Seeing what does one not see?

Evaṁ sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ suppakāsitanti, iti hetaṁ passati.
One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded.

Idamettha apakaḍḍheyya, evaṁ taṁ parisuddhataraṁ assāti, iti hetaṁ na passati.
One does not see this: anything that, were it to be removed, would make it purer.

Idamettha upakaḍḍheyya, evaṁ taṁ paripūraṁ assāti, iti hetaṁ na passati.
One does not see this: anything that, were it to be added, would make it more complete.

Idaṁ vuccati, cunda:
Thus it is rightly said:

‘passaṁ na passatī’ti.
‘Seeing, one does not see.’

Yaṁ kho taṁ, cunda, sammā vadamāno vadeyya:

‘sabbākārasampannaṁ …pe…

brahmacariyaṁ suppakāsitan’ti.

Idameva taṁ sammā vadamāno vadeyya:

‘sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ

suppakāsitan’ti.

6. Saṅgāyitabbadhamma

6. Teachings Should be Recited in Concert

Tasmātiha, cunda, ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katame ca te, cunda, dhammā mayā abhiññā desitā, yattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ?
And what are those things I have taught from my direct knowledge?

Seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Ime kho te, cunda, dhammā mayā abhiññā desitā.
These are the things I have taught from my own direct knowledge.

Yattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.

7. Saññāpetabbavidhi

7. Reaching Agreement

Tesañca vo, cunda, samaggānaṁ sammodamānānaṁ avivadamānānaṁ sikkhataṁ aññataro sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without fighting, were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañceva micchā gaṇhāti, byañjanāni ca micchā ropetī’ti.
‘This venerable misconstrues the meaning and mistakes the phrasing.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ, anabhinanditvā appaṭikkositvā so evamassa vacanīyo:
You should neither approve nor dismiss them, but say,

‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarāni, imesañca byañjanānaṁ ayaṁ vā attho eso vā attho katamo opāyikataro’ti?
‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imassa kho, āvuso, atthassa imāneva byañjanāni opāyikatarāni, yā ceva etāni; imesañca byañjanānaṁ ayameva attho opāyikataro, yā ceva eso’ti.
‘This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.’

So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tassa ca atthassa tesañca byañjanānaṁ nisantiyā.
Without flattering or rebuking them, you should carefully convince them by examining that meaning and that phrasing.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañhi kho micchā gaṇhāti byañjanāni sammā ropetī’ti.
‘This venerable misconstrues the meaning but gets the phrasing right.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ, anabhinanditvā appaṭikkositvā so evamassa vacanīyo:
You should neither approve nor dismiss them, but say,

‘imesaṁ nu kho, āvuso, byañjanānaṁ ayaṁ vā attho eso vā attho katamo opāyikataro’ti?
‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imesaṁ kho, āvuso, byañjanānaṁ ayameva attho opāyikataro, yā ceva eso’ti.
‘This meaning fits the phrasing better than that.’

So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tasseva atthassa nisantiyā.
Without flattering or rebuking, you should carefully convince them by examining that meaning.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañhi kho sammā gaṇhāti byañjanāni micchā ropetī’ti.
‘This venerable construes the meaning correctly but mistakes the phrasing.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ; anabhinanditvā appaṭikkositvā so evamassa vacanīyo:
You should neither approve nor dismiss them, but say,

‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarānī’ti?
‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imassa kho, āvuso, atthassa imāneva byañjanāni opayikatarāni, yā ceva etānī’ti.
‘This phrasing fits the meaning better than that.’

So neva ussādetabbo na apasādetabbo; anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tesaññeva byañjanānaṁ nisantiyā.
Without flattering or rebuking, you should carefully convince them by examining that phrasing.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañceva sammā gaṇhāti byañjanāni ca sammā ropetī’ti.
‘This venerable construes the meaning correctly and gets the phrasing right.’

Tassa ‘sādhū’ti bhāsitaṁ abhinanditabbaṁ anumoditabbaṁ;
Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

tassa ‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā so evamassa vacanīyo:
and then say to them,

‘lābhā no, āvuso, suladdhaṁ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṁ āyasmantaṁ tādisaṁ sabrahmacāriṁ passāma evaṁ atthupetaṁ byañjanupetan’ti.
to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!’

8. Paccayānuññātakāraṇa

8. The Reasons for Allowing Requisites

Na vo ahaṁ, cunda, diṭṭhadhammikānaṁyeva āsavānaṁ saṁvarāya dhammaṁ desemi.
Cunda, I do not teach you solely for restraining defilements that affect the present life.

Na panāhaṁ, cunda, samparāyikānaṁyeva āsavānaṁ paṭighātāya dhammaṁ desemi.

Nor do I teach solely for protecting against defilements that affect lives to come.

Diṭṭhadhammikānaṁ cevāhaṁ, cunda, āsavānaṁ saṁvarāya dhammaṁ desemi;
I teach both for restraining defilements that affect the present life and

samparāyikānañca āsavānaṁ paṭighātāya.
protecting against defilements that affect lives to come.

Tasmātiha, cunda, yaṁ vo mayā cīvaraṁ anuññātaṁ, alaṁ vo taṁ
And that's why I have allowed robes for you that suffice

yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṁ.
only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.

Yo vo mayā piṇḍapāto anuññāto, alaṁ vo so
I have allowed alms-food for you that suffices

yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca.
only to continue and sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease.

Yaṁ vo mayā senāsanaṁ anuññātaṁ, alaṁ vo taṁ
I have allowed lodgings for you that suffice

yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṁ.

only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.

Yo vo mayā gilānapaccayabhesajjaparikkhāro anuññāto, alaṁ vo so
I have allowed medicines and supplies for the sick for you that suffice

yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya abyāpajjaparamatāya.
only for the sake of warding off the pains of illness and to promote good health.

9. Sukhallikānuyoga

9. Indulgence in Pleasure

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘sukhallikānuyogamanuyuttā samaṇā sakyaputtiyā viharantī’ti.
‘The ascetics who follow the Sakyan live indulging in pleasure.’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘katamo so, āvuso, sukhallikānuyogo?
‘What is that indulgence in pleasure?

Sukhallikānuyogā hi bahū anekavihitā nānappakārakā’ti.
For there are many different kinds of indulgence in pleasure.’

Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anatthasaṁhitā na nibbidāya na virāgāya na nirodhāya

na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, cunda, ekacco bālo pāṇe vadhitvā vadhitvā attānaṁ sukheti pīṇeti.
It’s when some fool makes themselves happy and pleased by killing living creatures.

Ayaṁ paṭhamo sukhallikānuyogo.
This is the first kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco adinnaṁ ādiyitvā ādiyitvā attānaṁ sukheti pīṇeti.
Furthermore, someone makes themselves happy and pleased by theft.

Ayaṁ dutiyo sukhallikānuyogo.
This is the second kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco musā bhaṇitvā bhaṇitvā attānaṁ sukheti pīṇeti.
Furthermore, someone makes themselves happy and pleased by lying.

Ayaṁ tatiyo sukhallikānuyogo.
This is the third kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation.

Ayaṁ catuttho sukhallikānuyogo.
This is the fourth kind of indulgence in pleasure.

Ime kho, cunda, cattāro sukhallikānuyogā hīnā gammā pothujjanikā anariyā anatthasaṁhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ti.
‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’

Te vo ‘mā hevaṁ’ tissu vacanīyā.
They should be told, ‘Not so!’

Na te vo sammā vadamānā vadeyyuṁ, abbhācikkheyyuṁ asatā abhūtena.
It isn’t right to say that about you; it misrepresents you with an untruth.

Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
These four kinds of indulgence in pleasure, when developed and cultivated, lead solely to disillusionment, dispassion, cessation,

peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayaṁ paṭhamo sukhallikānuyogo.
This is the first kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṁ dutiyo sukhallikānuyogo.
This is the second kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayaṁ tatiyo sukhallikānuyogo.
This is the third kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

Ayaṁ catuttho sukhallikānuyogo.
This is the fourth kind of indulgence in pleasure.

Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
These are the four kinds of indulgence in pleasure which, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It's possible that wanderers who follow other paths might say,

'ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī'ti.
'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.'

Te vo 'evaṁ' tissu vacanīyā.
They should be told, 'Exactly so!'

Sammā te vo vadamānā vadeyyuṁ, na te vo abbhācikkheyyuṁ asatā abhūtena.
It's right to say that about you; it doesn't misrepresent you with an untruth.

10. Sukhallikānuyogānisaṁsa

10. The Benefits of Indulgence in Pleasure

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ kati phalāni katānisaṁsā pāṭikaṅkhā’ti?
‘How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ cattāri phalāni cattāro ānisaṁsā pāṭikaṅkhā.
‘Four benefits may be expected by those who live indulging in pleasure in these four ways.

Katame cattāro?
What four?

Idhāvuso, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Idaṁ paṭhamaṁ phalaṁ, paṭhamo ānisaṁso.
This is the first fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering.

Idaṁ dutiyaṁ phalaṁ, dutiyo ānisaṁso.

This is the second fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā.
Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

Idaṁ tatiyaṁ phalaṁ, tatiyo ānisaṁso.
This is the third fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Idaṁ catutthaṁ phalaṁ catuttho ānisaṁso.
This is the fourth fruit and benefit.

Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ imāni cattāri phalāni, cattāro ānisaṁsā pāṭikaṅkhā’ti.
These four benefits may be expected by those who live indulging in pleasure in these four ways.’

11. Khīṇāsavaabhabbaṭhāna

11. Things Impossible for the Perfected

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘aṭṭhitadhammā samaṇā sakyaputtiyā viharantī’ti.

‘The ascetics who follow the Sakyan are inconsistent.’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṁ dhammā desitā paññattā yāvajīvaṁ anatikkamanīyā.
‘Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

Seyyathāpi, āvuso, indakhīlo vā ayokhīlo vā gambhīranemo sunikhāto acalo asampavedhī;
Suppose there was a boundary pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable.

evameva kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṁ dhammā desitā paññattā yāvajīvaṁ anatikkamanīyā.
In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

Yo so, āvuso, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācarituṁ.
A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in nine respects.

Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ; abhabbo khīṇāsavo bhikkhu adinnaṁ

theyyasaṅkhātaṁ ādiyituṁ; abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ; abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ; abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ, seyyathāpi pubbe āgārikabhūto; abhabbo khīṇāsavo bhikkhu chandāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu dosāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu mohāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu bhayāgatiṁ gantuṁ.
A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can’t make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.

Yo so, āvuso, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritun’ti.
A mendicant who is perfected can’t transgress in these nine respects.’

12. Pañhābyākaraṇa

12. Questions and Answers

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘atītaṁ kho addhānaṁ ārabbha samaṇo gotamo atīrakaṁ ñāṇadassanaṁ paññapeti, no ca kho anāgataṁ addhānaṁ ārabbha atīrakaṁ ñāṇadassanaṁ paññapeti, tayidaṁ kiṁsu tayidaṁ kathaṁsū’ti?
‘The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What’s up with that?’

Te ca aññatitthiyā paribbājakā aññavihitakena ñāṇadassanena aññavihitakaṁ ñāṇadassanaṁ paññapetabbaṁ maññanti yathariva bālā abyattā.
Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

Atītaṁ kho, cunda, addhānaṁ ārabbha tathāgatassa satānusāriñāṇaṁ hoti;
Regarding the past, the Realized One has knowledge stemming from memory.

so yāvatakaṁ ākaṅkhati tāvatakaṁ anussarati.
He recollects as far as he wants.

Anāgatañca kho addhānaṁ ārabbha tathāgatassa bodhijaṁ ñāṇaṁ uppajjati:
Regarding the future, the Realized One has the knowledge born of awakening:

‘ayamantimā jāti, natthi dāni punabbhavo’ti.
‘This is my last rebirth. Now there are no more future lives.’

Atītañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti.
If a question about the past is untrue, false, and pointless, the Realized One does not reply.

Atītañcepi, cunda, hoti bhūtaṁ tacchaṁ anatthasaṁhitaṁ, tampi tathāgato na byākaroti.
If a question about the past is true and substantive, but pointless, he does not reply.

Atītañcepi, cunda, hoti bhūtaṁ tacchaṁ atthasaṁhitaṁ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.
If a question about the past is true, substantive, and beneficial, he knows the right time to reply.

Anāgatañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti …pe… tassa pañhassa veyyākaraṇāya.
And the Realized One replies to questions about the future or the present in the same way.

Paccuppannañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti.

Paccuppannañcepi, cunda, hoti bhūtaṁ tacchaṁ anatthasaṁhitaṁ, tampi tathāgato na byākaroti.

Paccuppannañcepi, cunda, hoti bhūtaṁ tacchaṁ atthasaṁhitaṁ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.

Iti kho, cunda, atītānāgatapaccuppannesu dhammesu tathāgato kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, tasmā ‘tathāgato’ti vuccati.
And so the Realized One has speech that’s well-timed, true, meaningful, in line with the teaching and training. That’s why he’s called the ‘Realized One’.

Yañca kho, cunda, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, sabbaṁ tathāgatena abhisambuddhaṁ,
In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by the Realized One.

tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

Yañca, cunda, rattiṁ tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati, yaṁ etasmiṁ antare bhāsati lapati niddisati. Sabbaṁ taṁ tatheva hoti no aññathā,
From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise.

tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

Yathāvādī, cunda, tathāgato tathākārī, yathākārī tathāvādī.
The Realized One does as he says, and says as he does.

Iti yathāvādī tathākārī, yathākārī tathāvādī, tasmā ‘tathāgato’ti vuccati.
Since this is so, that’s why he’s called the ‘Realized One’.

Sadevake loke, cunda, samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā ‘tathāgato’ti vuccati.
In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power.

13. Abyākataṭṭhāna

13. The Undeclared Points

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘kiṁ nu kho, āvuso, hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Is this your view: “A Realized One exists after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘abyākataṁ kho etaṁ, āvuso, bhagavatā:
‘Reverend, this has not been declared by the Buddha.’

“hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Then is this your view: “A Realized One doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etampi kho, āvuso, bhagavatā abyākataṁ:
‘This too has not been declared by the Buddha.’

“na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, hoti ca na ca hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?

‘Then is this your view: “A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘abyākataṁ kho etaṁ, āvuso, bhagavatā:
‘This too has not been declared by the Buddha.’

“hoti ca na ca hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Then is this your view: “A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etampi kho, āvuso, bhagavatā abyākataṁ:
‘This too has not been declared by the Buddha.’

“neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kasmā panetaṁ, āvuso, samaṇena gotamena abyākatan’ti?
‘But why has this not been declared by the ascetic Gotama?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘na hetaṁ, āvuso, atthasaṁhitaṁ na dhammasaṁhitaṁ na ādibrahmacariyakaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, tasmā taṁ bhagavatā abyākatan’ti.
‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

14. Byākataṭṭhāna

14. The Declared Points

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers who follow other paths might say,

‘kiṁ panāvuso, samaṇena gotamena byākatan’ti?
‘But what has been declared by the ascetic Gotama?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘idaṁ dukkhanti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhasamudayoti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhanirodhoti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhanirodhagāminī paṭipadāti kho, āvuso, bhagavatā byākatan’ti.
‘What has been declared by the Buddha is this: “This is suffering”—“This is the origin of suffering”—“This is the cessation of suffering”—“This is the practice that leads to the cessation of suffering.”’

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kasmā panetaṁ, āvuso, samaṇena gotamena byākatan’ti?
‘But why has this been declared by the ascetic Gotama?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etañhi, āvuso, atthasaṁhitaṁ, etaṁ dhammasaṁhitaṁ, etaṁ ādibrahmacariyakaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati. Tasmā taṁ bhagavatā byākatan’ti.
‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

15. Pubbantasahagatadiṭṭhinissaya

15. Views of the Past

Yepi te, cunda, pubbantasahagatā diṭṭhinissayā, tepi vo mayā byākatā, yathā te byākātabbā.
Cunda, I have explained to you as they should be explained the views that some rely on regarding the past.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Yepi te, cunda, aparantasahagatā diṭṭhinissayā, tepi vo mayā byākatā, yathā te byākātabbā.
I have explained to you as they should be explained the views that some rely on regarding the future.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Katame ca te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
What are the views that some rely on regarding the past?

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?

Santi kho, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘sassato attā ca loko ca, idameva saccaṁ moghamaññan’ti.
‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’

Santi pana, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘asassato attā ca loko ca …pe…
‘The self and the cosmos are not eternal,

sassato ca asassato ca attā ca loko ca …
or both eternal and not eternal,

neva sassato nāsassato attā ca loko ca …
or neither eternal nor not eternal.

sayaṅkato attā ca loko ca …
The self and the cosmos are made by oneself,

paraṅkato attā ca loko ca …
or made by another,

sayaṅkato ca paraṅkato ca attā ca loko ca …
or made by both oneself and another,

asayaṅkāro aparaṅkāro adhiccasamuppanno attā ca loko ca, idameva saccaṁ moghamaññan’ti.
or they have arisen by chance, not made by oneself or another.

‘Sassataṁ sukhadukkhaṁ …
Pleasure and pain are eternal,

asassataṁ sukhadukkhaṁ …
or not eternal,

sassatañca asassatañca sukhadukkhaṁ …
or both eternal and not eternal,

nevasassataṁ nāsassataṁ sukhadukkhaṁ …
or neither eternal nor not eternal.

sayaṅkataṁ sukhadukkhaṁ …
Pleasure and pain are made by oneself,

paraṅkataṁ sukhadukkhaṁ …
or made by another,

sayaṅkatañca paraṅkatañca sukhadukkhaṁ …
or made by both oneself and another,

asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ, idameva saccaṁ moghamaññan’ti.
or they have arisen by chance, not made by oneself or another. This is the only truth, other ideas are silly.’

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins whose view is that

‘sassato attā ca loko ca, idameva saccaṁ moghamaññan’ti.
the self and the cosmos are eternal,

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
and say,

‘atthi nu kho idaṁ, āvuso, vuccati:
‘Reverends, is this what you say,

“sassato attā ca loko cā”’ti?
“The self and the cosmos are eternal”?’

Yañca kho te evamāhaṁsu:
But when they say, ‘Yes!

‘idameva saccaṁ moghamaññan’ti.
This is the only truth, other ideas are silly,’

Taṁ tesaṁ nānujānāmi.
I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

‘asassato attā ca loko ca …

sassato ca asassato ca attā ca loko ca …

nevasassato nāsassato attā ca loko ca …

sayaṅkato attā ca loko ca …

paraṅkato attā ca loko ca …

sayaṅkato ca paraṅkato ca attā ca loko ca …

asayaṅkāro aparaṅkāro adhiccasamuppanno attā ca loko ca …

sassataṁ sukhadukkhaṁ …

asassataṁ sukhadukkhaṁ …

sassatañca asassatañca sukhadukkhaṁ …

nevasassataṁ nāsassataṁ sukhadukkhaṁ …

sayaṅkataṁ sukhadukkhaṁ …

paraṅkataṁ sukhadukkhaṁ …

sayaṅkatañca paraṅkatañca sukhadukkhaṁ …

asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ, idameva saccaṁ moghamaññan'ti.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:

'atthi nu kho idaṁ, āvuso, vuccati:

"asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhan"'ti?

Yañca kho te evamāhaṁsu:

'idameva saccaṁ moghamaññan'ti.

Taṁ tesaṁ nānujānāmi.
And in each case, I don't acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don't see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Ime kho te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
These are the views that some rely on regarding the past.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?

16. Aparantasahagatadiṭṭhinissaya

16. Views of the Future

Katame ca te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
What are the views that some rely on regarding the future?

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?

Santi, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘rūpī attā hoti arogo paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
‘The self is physical and sound after death,

Santi pana, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

‘arūpī attā hoti …
or it is non-physical,

rūpī ca arūpī ca attā hoti …
or both physical and non-physical,

nevarūpī nārūpī attā hoti …
or neither physical nor non-physical,

saññī attā hoti …
or percipient,

asaññī attā hoti …
or non-percipient,

nevasaññīnāsaññī attā hoti …
or neither percipient nor non-percipient,

attā ucchijjati vinassati na hoti paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
or the self is annihilated and destroyed when the body breaks up, and doesn’t exist after death. This is the only truth, other ideas are silly.’

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins whose view is that

‘rūpī attā hoti arogo paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
the self is physical and sound after death,

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
and say,

‘atthi nu kho idaṁ, āvuso, vuccati:
‘Reverends, is this what you say,

“rūpī attā hoti arogo paraṁ maraṇā”’ti?
“The self is physical and sound after death”?’

Yañca kho te evamāhaṁsu:
But when they say, ‘Yes!

‘idameva saccaṁ moghamaññan’ti.
This is the only truth, other ideas are silly,’

Taṁ tesaṁ nānujānāmi.
I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

‘arūpī attā hoti …

rūpī ca arūpī ca attā hoti …

nevarūpīnārūpī attā hoti …

saññī attā hoti …

asaññī attā hoti …

nevasaññīnāsaññī attā hoti …

attā ucchijjati vinassati na hoti paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:

‘atthi nu kho idaṁ, āvuso, vuccati:

“attā ucchijjati vinassati na hoti paraṁ maraṇā”’ti?

Yañca kho te, cunda, evamāhaṁsu:

‘idameva saccaṁ moghamaññan’ti.

Taṁ tesaṁ nānujānāmi.
And in each case, I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.

Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi, kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Ime kho te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
These are the views that some rely on regarding the future, which I have explained to you as they should be explained.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Imesañca, cunda, pubbantasahagatānaṁ diṭṭhinissayānaṁ imesañca aparantasahagatānaṁ diṭṭhinissayānaṁ pahānāya samatikkamāya evaṁ mayā cattāro satipaṭṭhānā desitā paññattā.
I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future.

Katame cattāro?
What four?

Idha, cunda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…

mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesañca, cunda, pubbantasahagatānaṁ diṭṭhinissayānaṁ imesañca aparantasahagatānaṁ diṭṭhinissayānaṁ pahānāya samatikkamāya. Evaṁ mayā ime cattāro satipaṭṭhānā desitā paññattā”ti.
These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future.”

Tena kho pana samayena āyasmā upavāṇo bhagavato piṭṭhito ṭhito hoti bhagavantaṁ bījayamāno.
Now at that time Venerable Upavāṇa was standing behind the Buddha fanning him.

Atha kho āyasmā upavāṇo bhagavantaṁ etadavoca:
He said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Pāsādiko vatāyaṁ, bhante, dhammapariyāyo;
This exposition of the teaching is impressive, sir,

supāsādiko vatāyaṁ, bhante, dhammapariyāyo, ko nāmāyaṁ, bhante, dhammapariyāyo”ti?
it is very impressive. Sir, what is the name of this exposition of the teaching?”

“Tasmātiha tvaṁ, upavāṇa, imaṁ dhammapariyāyaṁ ‘pāsādiko’ tveva naṁ dhārehī”ti.
“Well, Upavāṇa, you may remember this exposition of the teaching as ‘The Impressive Discourse’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā upavāṇo bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Upavāṇa was happy with what the Buddha said.

Pāsādikasuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

30. Lakkhaṇasutta

The Marks of a Great Man

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhaddante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Dvattiṁsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
“There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti;
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Katamāni ca tāni, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā?
And what are the thirty-two marks?

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…

sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.

Idha, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti. Yampi, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
He has well-planted feet.

Puna caparaṁ, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. Yampi, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Puna caparaṁ, bhikkhave, mahāpuriso āyatapaṇhi hoti …pe…
He has projecting heels.

dīghaṅguli hoti …
He has long fingers.

mudutalunahatthapādo hoti …
His hands and feet are tender.

jālahatthapādo hoti …
His hands and feet cling gracefully.

ussaṅkhapādo hoti …
His feet are arched.

eṇijaṅgho hoti …
His calves are like those of an antelope.

ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati …

When standing upright and not bending over, the palms of both hands touch the knees.

kosohitavatthaguyho hoti …
His private parts are retracted.

suvaṇṇavaṇṇo hoti kañcanasannibhattaco …
He is gold colored; his skin has a golden sheen.

sukhumacchavi hoti, sukhumattā chaviyā rajojallaṁ kāye na upalimpati …
He has delicate skin, so delicate that dust and dirt don’t stick to his body.

ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni …
His hairs grow one per pore.

uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni …
His hairs stand up; they’re blue-black and curl clockwise.

brahmujugatto hoti …
His body is as straight as Brahmā’s.

sattussado hoti …
He has bulging muscles in seven places.

sīhapubbaddhakāyo hoti …
His chest is like that of a lion.

citantaraṁso hoti …
The gap between the shoulder-blades is filled in.

nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo yāvatakvassa byāmo tāvatakvassa kāyo …
He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

samavaṭṭakkhandho hoti …
His torso is cylindrical.

rasaggasaggī hoti …
He has an excellent sense of taste.

sīhahanu hoti …
His jaw is like that of a lion.

cattālīsadanto hoti …
He has forty teeth.

samadanto hoti …
His teeth are even.

aviraḷadanto hoti …
His teeth have no gaps.

susukkadāṭho hoti …
His teeth are perfectly white.

pahūtajivho hoti …
He has a large tongue.

brahmassaro hoti karavīkabhāṇī …
He has the voice of Brahmā, like a cuckoo’s call.

abhinīlanetto hoti …

His eyes are deep blue.

gopakhumo hoti …
He has eyelashes like a cow’s.

uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā. Yampi, bhikkhave, mahāpurisassa uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Puna caparaṁ, bhikkhave, mahāpuriso uṇhīsasīso hoti. Yampi, bhikkhave, mahāpuriso uṇhīsasīso hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
His head is shaped like a turban.

Imāni kho tāni, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…

sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.

Imāni kho, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakāpi isayo dhārenti, no ca kho te jānanti:
Seers outside of Buddhism remember these marks, but they do not know

‘imassa kammassa kaṭattā idaṁ lakkhaṇaṁ paṭilabhatī’ti.
the specific deeds performed in the past to obtain each mark.

1. Suppatiṭṭhitapādatālakkhaṇaṁ

1. Well-Planted Feet

Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno daḷhasamādāno ahosi kusalesu dhammesu, avatthitasamādāno kāyasucarite vacīsucarite manosucarite dānasaṁvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.
In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly undertook and persisted in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

So tattha aññe deve dasahi ṭhānehi adhigganhāti dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.
There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

So tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he passed away from there and came back to this state of existence he obtained this mark of a great man:

Suppatiṭṭhitapādo hoti.
he has well-planted feet.

Samaṁ pādaṁ bhūmiyaṁ nikkhipati, samaṁ uddharati, samaṁ sabbāvantehi pādatalehi bhūmiṁ phusati.
He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

Tassimāni satta ratanāni bhavanti;
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ akhilamanimittamakaṇṭakaṁ iddhaṁ phītaṁ khemaṁ sivaṁ nirabbudaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

Rājā samāno kiṁ labhati?
And what does he obtain as king?

Akkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.
He can’t be stopped by any human foe or enemy.

Rājā samāno idaṁ labhati.
That’s what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Akkhambhiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
He can’t be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **“Sacce ca dhamme ca dame ca saṁyame,**
> “Truth, principle, self-control, and restraint;
>
> **Soceyyasīlālayuposathesu ca;**
> purity, precepts, and observing the sabbath;
>
> **Dāne ahiṁsāya asāhase rato,**

giving, harmlessness, delighting in non-violence—

Daḷhaṁ samādāya samattamācari.
firmly undertaking these things, he lived accordingly.

So tena kammena divaṁ samakkami,
By means of these deeds he went to heaven,

Sukhañca khiḍḍāratiyo ca anvabhi;
where he enjoyed happiness and merriment.

Tato cavitvā punarāgato idha,
After passing away from there to here,

Samehi pādehi phusī vasundharaṁ.
he steps evenly on this rich earth.

Byākaṁsu veyyañjanikā samāgatā,
The gathered soothsayers predicted

Samappatiṭṭhassa na hoti khambhanā;
that there is no stopping one of such even tread,

Gihissa vā pabbajitassa vā puna,
as householder or renunciate.

Taṁ lakkhaṇaṁ bhavati tadatthajotakaṁ.
That’s the meaning shown by this mark.

Akkhambhiyo hoti agāramāvasaṁ,
While living at home he cannot be stopped,

Parābhibhū sattubhi nappamaddano;
he defeats his foes, and cannot be beaten.

Manussabhūtenidha hoti kenaci,
Due to the fruit of that deed,

Akkhambhiyo tassa phalena kammuno.
he cannot be stopped by any human.

Sace ca pabbajjamupeti tādiso,
But if he chooses the life gone forth,

Nekkhammachandābhirato vicakkhaṇo;
seeing clearly, loving renunciation,

Aggo na so gacchati jātu khambhanaṁ,
not even the best can hope to stop him;

Naruttamo esa hi tassa dhammatā”ti.
this is the nature of the supreme person.”

2. Pādatalacakkalakkhaṇaṁ

2. Wheels on the Feet

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanassa sukhāvaho ahosi, ubbegauttāsabhayaṁ apanuditā, dhammikañca rakkhāvaraṇaguttiṁ saṁvidhātā, saparivārañca dānaṁ adāsi.
He brought happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni.

on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāparivāro hoti;
He has a large following

mahāssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati.
That's what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāparivāro hoti;
He has a large following

mahāssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".

That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Pure puratthā purimāsu jātisu,
“In olden days, in past lives,

Manussabhūto bahunaṁ sukhāvaho;
he brought happiness to many people,

Ubbhegauttāsabhayāpanūdano,
ridding them of fear, terror, and danger,

Guttīsu rakkhāvaraṇesu ussuko.
eagerly guarding and protecting them.

So tena kammena divaṁ samakkami,
By means of these deeds he went to heaven,

Sukhañca khiḍḍāratiyo ca anvabhi;
where he enjoyed happiness and merriment.

Tato cavitvā punarāgato idha,
After passing away from there to here,

Cakkāni pādesu duvesu vindati.
wheels on his two feet are found,

Samantanemīni sahassarāni ca,
all rimmed around and thousand-spoked.

Byākaṁsu veyyañjanikā samāgatā;
The gathered soothsayers predicted,

Disvā kumāraṁ satapuññalakkhaṇaṁ,
seeing the prince with the hundred-fold mark of merits,

Parivāravā hessati sattumaddano.
that he'd have a following, subduing foes,

Tathā hi cakkāni samantanemini,
which is why he has wheels all rimmed around.

Sace na pabbajjamupeti tādiso;
If he doesn't choose the life gone forth,

Vatteti cakkaṁ pathaviṁ pasāsati,
he'll roll the wheel and rule the land.

Tassānuyantādha bhavanti khattiyā.
The aristocrats will be his vassals,

Mahāyasaṁ samparivārayanti naṁ,
flocking to his glory.

Sace ca pabbajjamupeti tādiso;
But if he chooses the life gone forth,

Nekkhammachandābhirato vicakkhaṇo,
seeing clearly, loving renunciation,

Devā manussāsurasakkarakkhasā.
the gods, humans, demons, Sakka, and monsters;

Gandhabbanāgā vihagā catuppadā,
fairies and dragons, birds and beasts,

Anuttaraṁ devamanussapūjitaṁ;
will flock to his glory,

Mahāyasaṁ samparivārayanti nan"ti.
the supreme, honored by gods and humans."

3–5. Āyatapaṇhitāditilakkhaṇaṁ

3–5. Projecting Heels, Etc.

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

pāṇātipātaṁ pahāya pāṇātipātā paṭivirato ahosi nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī vihāsi.
He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these three marks:

Āyatapaṇhi ca hoti, dīghaṅguli ca brahmujugatto ca.
he has projecting heels, long fingers, and his body is as straight as Brahmā’s.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuṁ pāleti, na sakkā hoti antarā jīvitā voropetuṁ kenaci manussabhūtena paccatthikena paccāmittena.
He’s long lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuṁ pāleti, na sakkā hoti antarā jīvitā voropetuṁ paccatthikehi paccāmittehi samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
He’s long lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Māraṇavadhabhayattano viditvā,
“Realizing for himself the horrors of death,

Paṭivirato paraṁ māraṇāyahosi;
he refrained from killing other creatures.

Tena sucaritena saggamagamā,
By that good conduct he went to heaven,

Sukataphalavipākamanubhosi.
where he enjoyed the fruit of deeds well done.

Caviya punaridhāgato samāno,
Passing away, on his return to here,

Paṭilabhati idha tīṇi lakkhaṇāni;

he obtained these three marks:

Bhavati vipuladīghapāsaṇhiko,
his projecting heels are full and long,

Brahmāva suju subho sujātagatto.
and he’s straight, beautiful, and well-formed, like Brahmā.

Subhujo susu susaṇṭhito sujāto,
Fair of limb, youthful, of good posture and breeding,

Mudutalunaṅguliyassa honti;
his fingers are soft and tender and long.

Dīghā tībhi purisavaraggalakkhaṇehi,
By these three marks of an excellent man,

Cirayapanāya kumāramādisanti.
they indicated that the prince’s life would be long:

Bhavati yadi gihī ciraṁ yapeti,
‘As a householder he will live long;

Cirataraṁ pabbajati yadi tato hi;
longer still if he goes forth, due to

Yāpayati ca vasiddhibhāvanāya,
mastery in the development of psychic power.

Iti dīghāyukatāya taṁ nimittan”ti.
Thus this is the sign of long life.’”

6. Sattussadatālakkhaṇaṁ

6. Seven Bulges

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

dātā ahosi paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.
He was a donor of fine and tasty foods and drinks of all kinds, delicious and scrumptious.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati, sattussado hoti, sattassa ussadā honti;
When he came back to this state of existence he obtained this mark: he has bulging muscles in seven places.

ubhosu hatthesu ussadā honti, ubhosu pādesu ussadā honti, ubhosu aṁsakūṭesu ussadā honti, khandhe ussado hoti.
He has bulges on both hands, both feet, both shoulders, and his chest.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Lābhī hoti paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.
He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Lābhī hoti paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.
He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Khajjabhojjamatha leyya sāyiyaṁ,
“He used to give the very best of flavors—

Uttamaggarasadāyako ahu;
scrumptious foods of every kind.

Tena so sucaritena kammunā,
Because of that good deed,

Nandane ciramabhippamodati.
he rejoiced long in Nandana heaven.

Satta cussade idhādhigacchati,
On returning to here, he got seven bulging muscles

Hatthapādamudutañca vindati;
and tender hands and feet are found.

Āhu byañjananimittakovidā,
The soothsayers expert in signs declared:

Khajjabhojjarasalābhitāya naṁ.
‘He’ll get tasty foods of all sorts

Yaṁ gihissapi tadatthajotakaṁ,

as a householder, that’s what that means.

Pabbajjampi ca tadādhigacchati;
But even if he goes forth he’ll get the same,

Khajjabhojjarasalābhiruttamaṁ,
supreme in gaining tasty foods of all sorts,

Āhu sabbagihibandhanacchidan”ti.
cutting all bonds of the lay life.’”

7–8. Karacaraṇamudujālatālakkhaṇāni

7–8. Tender and Clinging Hands

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

catūhi saṅgahavatthūhi janaṁ saṅgāhako ahosi—
He brought people together using the four ways of being inclusive:

dānena peyyavajjena atthacariyāya samānattatāya.
giving, kindly words, taking care, and equality.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Mudutalunahatthapādo ca hoti jālahatthapādo ca.
his hands and feet are tender, and they cling gracefully.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Susaṅgahitaparijano hoti, susaṅgahitāssa honti brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Susaṅgahitaparijano hoti, susaṅgahitāssa honti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
His retinue is inclusive, cohesive, and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **"Dānampi catthacariyatañca,**
> "By giving and helping others,
>
> **Piyavāditañca samānattatañca;**

kindly speech, and equal treatment,

Kariyacariyasusaṅgahaṁ bahūnaṁ,
such action and conduct as brought people together,

Anavamatena guṇena yāti saggaṁ.
he went to heaven due to his esteemed virtue.

Caviya punaridhāgato samāno,
Passing away, on his return to here,

Karacaraṇamudutañca jālino ca;
the young baby prince obtained

Atirucirasuvaggudassaneyyaṁ,
hands and feet so tender and clinging,

Paṭilabhati daharo susu kumāro.
lovely, graceful, and good-looking.

Bhavati parijanassavo vidheyyo,
His retinue is loyal and manageable,

Mahimaṁ āvasito susaṅgahito;
staying agreeably all over this broad land.

Piyavadū hitasukhataṁ jigīsamāno,
Speaking kindly, desiring happiness,

Abhirucitāni guṇāni ācarati.
he practices the good qualities he’s adopted.

Yadi ca jahati sabbakāmabhogaṁ,
But if he gives up all sensual enjoyments,

Kathayati dhammakathaṁ jino janassa;
as victor he speaks Dhamma to the people.

Vacanapaṭikarassābhippasannā,
Devoted, they respond to his words;

Sutvāna dhammānudhammamācarantī”ti.
after listening, they practice in line with the teaching.”

9–10. Ussaṅkhapāda-uddhaggalomatālakkhaṇāni

9–10. Arched Feet and Upright Hair

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

atthūpasaṁhitaṁ dhammūpasaṁhitaṁ vācaṁ bhāsitā ahosi, bahujanaṁ nidaṁsesi, pāṇīnaṁ hitasukhāvaho dhammayāgī.
His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Ussaṅkhapādo ca hoti, uddhaggalomo ca.
his feet are arched and his hairs stand up.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāmabhogīnaṁ.

He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabbasattānaṁ.
He is the foremost, best, chief, highest, and finest of all sentient beings.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Atthadhammasahitaṁ pure giraṁ,
“His word was meaningful and principled,

Erayaṁ bahujanaṁ nidaṁsayi;
moving the people with his explanations.

Pāṇinaṁ hitasukhāvaho ahu,
He brought welfare and happiness to creatures,

Dhammayāgamayajī amaccharī.
unstintingly offering up teaching.

Tena so sucaritena kammunā,
Because of that good deed,

Suggatiṁ vajati tattha modati;
he advanced to heaven and there rejoiced.

Lakkhaṇāni ca duve idhāgato,
On return to here two marks are found,

Uttamappamukhatāya vindati.
of excellence and supremacy.

Ubbhamuppatitalomavā saso,
His hairs stand upright,

Pādagaṇṭhirahu sādhusaṇṭhitā;
and his ankles stand out well.

Maṁsalohitācitā tacotthatā,
Swollen with flesh and blood, and wrapped in skin,

Uparicaraṇasobhanā ahu.
they make it pretty above the feet.

Gehamāvasati ce tathāvidho,
If such a one lives in the home,

Aggataṁ vajati kāmabhoginaṁ;
he turns into the best of those who enjoy sensual pleasures.

Tena uttaritaro na vijjati,
There’ll be none better than him;

Jambudīpamabhibhuyya iriyati.
he’ll live having mastered all India.

Pabbajampi ca anomanikkamo,
But going forth the peerless renunciate

Aggataṁ vajati sabbapāṇinaṁ;
turns into the best of all creatures.

Tena uttaritaro na vijjati,
There’ll be none better than him,

Sabbalokamabhibhuyya viharatī”ti.
he’ll live having mastered the whole world.”

11. Eṇijaṅghalakkhaṇaṁ

11. Antelope Calves

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

sakkaccaṁ vācetā ahosi sippaṁ vā vijjaṁ vā caraṇaṁ vā kammaṁ vā:
He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking:

‘kintime khippaṁ vijāneyyuṁ, khippaṁ paṭipajjeyyuṁ, na ciraṁ kilisseyyun’”ti.
‘How might they quickly learn and practice, without getting exhausted?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Eṇijaṅgho hoti.
his calves are like those of an antelope.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni tāni khippaṁ paṭilabhati.
He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṁ paṭilabhati.
He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

"Sippesu vijjācaraṇesu kammesu,
"In professions, knowledge, conduct, and deeds,

Kathaṁ vijāneyyuṁ lahunti icchati;
he thought of how they might swiftly learn.

Yadūpaghātāya na hoti kassaci,
Things that harm no-one at all,

Vāceti khippaṁ na ciraṁ kilissati.
he quickly taught so they would not get tired.

Taṁ kammaṁ katvā kusalaṁ sukhudrayaṁ,
Having done that skillful deed whose outcome is happiness,

Jaṅghā manuññā labhate susaṇṭhitā;
he gains prominent and elegant calves.

Vaṭṭā sujātā anupubbamuggatā,
Well-formed in graceful spirals,

Uddhaggalomā sukhumattacotthatā.
he's covered in fine rising hairs.

Eṇeyyajaṅghoti tamāhu puggalaṁ,
They say that person has antelope calves,

Sampattiyā khippamidhāhu lakkhaṇaṁ;
and that this is the mark of swift success.

Gehānulomāni yadābhikaṅkhati,
If he desires the things of the household life,

Apabbajaṁ khippamidhādhigacchati.
not going forth, they'll quickly be his.

Sace ca pabbajjamupeti tādiso,
But if he chooses the life gone forth,

Nekkhammachandābhirato vicakkhaṇo;
seeing clearly, loving renunciation,

Anucchavikassa yadānulomikaṁ,
the peerless renunciate will quickly find

Taṁ vindati khippamanomavikkamo"ti.
what is fitting and suitable."

12. Sukhumacchavilakkhaṇaṁ

12. Delicate Skin

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā paripucchitā ahosi:
He approached an ascetic or brahmin and asked:

‘kiṁ, bhante, kusalaṁ, kiṁ akusalaṁ, kiṁ sāvajjaṁ, kiṁ anavajjaṁ, kiṁ sevitabbaṁ, kiṁ na sevitabbaṁ, kiṁ me karīyamānaṁ dīgharattaṁ ahitāya dukkhāya assa, kiṁ vā pana me karīyamānaṁ dīgharattaṁ hitāya sukhāya assā’ti.
‘Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Sukhumacchavi hoti, sukhumattā chaviyā rajojallaṁ kāye na upalimpati.
he has delicate skin, so delicate that dust and dirt don’t stick to his body.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāpañño hoti, nāssa hoti koci paññāya sadiso vā seṭṭho vā kāmabhogīnaṁ.
He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāpañño hoti puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño, nāssa hoti koci paññāya sadiso vā seṭṭho vā sabbasattānaṁ.
He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Pure puratthā purimāsu jātisu,
“In olden days, in past lives,

Aññātukāmo paripucchitā ahu;
eager to understand, he asked questions.

Sussūsitā pabbajitaṁ upāsitā,
Keen to learn, he waited on renunciates,

Atthantaro atthakathaṁ nisāmayi.
heeding their explanation with pure intent.

Paññāpaṭilābhagatena kammunā,
Due to that deed of acquiring wisdom,

Manussabhūto sukhumacchavī ahu;
as a human being his skin is delicate.

Byākaṁsu uppādanimittakovidā,
At his birth the soothsayers expert in signs prophesied:

Sukhumāni atthāni avecca dakkhiti.
‘He’ll discern delicate matters.’

Sace na pabbajjamupeti tādiso,
If he doesn’t choose the life gone forth,

Vatteti cakkaṁ pathaviṁ pasāsati;
he’ll roll the wheel and rule the land.

Atthānusiṭṭhīsu pariggahesu ca,
Among those with material possessions who have been educated,

Na tena seyyo sadiso ca vijjati.
none equal or better than him is found.

Sace ca pabbajjamupeti tādiso,
But if he chooses the life gone forth,

Nekkhammachandābhirato vicakkhaṇo;
seeing clearly, loving renunciation,

Paññāvisiṭṭhaṁ labhate anuttaraṁ,
gaining wisdom that’s supreme and eminent,

Pappoti bodhiṁ varabhūrimedhaso”ti.
the one of superb, vast intelligence attains awakening.”

13. Suvaṇṇavaṇṇalakkhaṇaṁ

13. Golden Skin

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

akkodhano ahosi anupāyāsabahulo,
He wasn’t irritable or bad-tempered.

bahumpi vutto samāno nābhisajji na kuppi na byāpajji na patitthīyi, na kopañca dosañca appaccayañca pātvākāsi.
Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

Dātā ca ahosi sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Suvaṇṇavaṇṇo hoti kañcanasannibhattaco.
he is gold colored; his skin has a golden sheen.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Lābhī hoti sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

Rājā samāno idaṁ labhati …pe…

That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Lābhī hoti sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Akkodhañca adhiṭṭhahi adāsi,
“Dedicated to good will, he gave gifts.

Dānañca vatthāni sukhumāni succhavīni;
In an earlier life he poured forth cloth

Purimatarabhave ṭhito abhivissaji,
fine and soft to touch,

Mahimiva suro abhivassaṁ.
like a god pouring rain on this broad earth.

Taṁ katvāna ito cuto dibbaṁ,
So doing he passed from here to heaven,

Upapajji sukataphalavipākamanubhutvā;
where he enjoyed the fruits of deeds well done.

Kanakatanusannibho idhābhibhavati,
Here he wins a figure of gold,

Suravarataroriva indo.
like Inda, the finest of gods.

Gehañcāvasati naro apabbajja,
If that man stays in the house, not wishing to go forth,

Micchaṁ mahatimahiṁ anusāsati;
he conquers and rules this vast, broad earth.

Pasayha sahidha sattaratanaṁ,
He obtains abundant excellent cloth,

Paṭilabhati vimalasukhumacchaviṁ suciñca.
so fine and soft to touch.

Lābhī acchādanavatthamokkhapāvuraṇānaṁ,
He receives robes, cloth, and the finest garments

Bhavati yadi anāgāriyataṁ upeti;
if he chooses the life gone forth.

Sahito purimakataphalaṁ anubhavati,
For he still partakes of past deed's fruit;

Na bhavati katassa panāso"ti.
what's been done is never lost."

14. Kosohitavatthaguyhalakkhaṇaṁ

14. Retracted Privates

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
"Mendicants, in some past lives the Realized One was reborn as a human being.

cirappanaṭṭhe sucirappavāsino ñātimitte suhajje sakhino samānetā ahosi.

He reunited long-lost and long-separated relatives, friends, loved ones, and companions.

Mātarampi puttena samānetā ahosi, puttampi mātarā samānetā ahosi, pitarampi puttena samānetā ahosi, puttampi pitarā samānetā ahosi, bhātarampi bhātarā samānetā ahosi, bhātarampi bhaginiyā samānetā ahosi, bhaginimpi bhātarā samānetā ahosi, bhaginimpi bhaginiyā samānetā ahosi, samaṅgīkatvā ca abbhanumoditā ahosi.
He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati—
When he came back to this state of existence he obtained this mark:

kosohitavatthaguyho hoti.
his private parts are retracted.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Pahūtaputto hoti, parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Pahūtaputto hoti, anekasahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Pure puratthā purimāsu jātisu,
“In olden days, in past lives,

Cirappanaṭṭhe sucirappavāsino;
he reunited long-lost

Ñātī suhajje sakhino samānayi,
and long-separated friends and family,

Samaṅgikatvā anumoditā ahu.
bringing them together with joy.

So tena kammena divaṁ samakkami,
By means of these deeds he went to heaven,

Sukhañca khiḍḍāratiyo ca anvabhi;
where he enjoyed happiness and merriment.

Tato cavitvā punarāgato idha,
After passing away from there to here,

Kosohitaṁ vindati vatthachādiyaṁ.
his private parts are retracted.

Pahūtaputto bhavatī tathāvidho,
Such a one has many sons,

Parosahassañca bhavanti atrajā;
over a thousand descendants,

Sūrā ca vīrā ca amittatāpanā,
valiant and heroic, devastating foes,

Gihissa pītiṁ jananā piyaṁvadā.
a layman’s joy, speaking kindly.

Bahūtarā pabbajitassa iriyato,
But if he lives the renunciate life

Bhavanti puttā vacanānusārino;
he has even more sons following his word.

Gihissa vā pabbajitassa vā puna,
As householder or renunciate,

Taṁ lakkhaṇaṁ jāyati tadatthajotakan”ti.
that’s the meaning shown by this mark.”

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

15–16. Parimaṇḍalaanonamajaṇṇuparimasanalakkhaṇāni

15–16. Equal Proportions and Touching the Knees

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

mahājanasaṅgahaṁ samekkhamāno samaṁ jānāti sāmaṁ jānāti, purisaṁ jānāti purisavisesaṁ jānāti:

He regarded the gathered population equally. He knew what they had in common and what was their own. He knew each person, and he knew the distinctions between people.

‘ayamidamarahati ayamidamarahatī’ti tattha tattha purisavisesakaro ahosi.
In each case, he made appropriate distinctions between people: ‘This one deserves that; that one deserves this.’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Nigrodhaparimaṇḍalo ca hoti, ṭhitakoyeva ca anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati.
he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Aḍḍho hoti mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro.
He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

Rājā samāno idaṁ labhati …pe…

That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Aḍḍho hoti mahaddhano mahābhogo.
He is rich, affluent, and wealthy.

Tassimāni dhanāni honti, seyyathidaṁ—
He has these kinds of wealth:

saddhādhanaṁ sīladhanaṁ hiridhanaṁ ottappadhanaṁ sutadhanaṁ cāgadhanaṁ paññādhanaṁ.
the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Tuliya paṭivicaya cintayitvā,
“Observing the many people in a community,

Mahājanasaṅgahanaṁ samekkhamāno;
he weighed, evaluated, and judged each case:

Ayamidamarahati tattha tattha,
‘This one deserves that.’

Purisavisesakaro pure ahosi.
That’s how he used to draw distinctions between people.

Mahiñca pana ṭhito anonamanto,
Now standing without bending

Phusati karehi ubhohi jaṇṇukāni;

he can touch his knees with both hands.

Mahiruhaparimaṇḍalo ahosi,
With the remaining ripening of the fruit of good deeds,

Sucaritakammavipākasesakena.
his circumference was that of a great tree.

Bahuvividhanimittalakkhaṇaññū,
Learned experts in the many different

Atinipuṇā manujā byākariṁsu;
signs and marks prophesied:

Bahuvividhā gihīnaṁ arahāni,
‘The young prince will obtain

Paṭilabhati daharo susu kumāro.
many different things that householders deserve.

Idha ca mahīpatissa kāmabhogī,
Here there are many suitable pleasures

Gihipatirūpakā bahū bhavanti;
for the ruler of the land to enjoy as householder.

Yadi ca jahati sabbakāmabhogaṁ,
But if he gives up all sensual enjoyments,

Labhati anuttaraṁ uttamadhanaggan”ti.
he will gain the supreme, highest peak of wealth.’”

17–19. Sīhapubbaddhakāyāditilakkhaṇaṁ

17–19. A Lion’s Chest, Etc.

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo:
He desired the good, the welfare, the comfort, and sanctuary of the people, thinking:

‘kintime saddhāya vaḍḍheyyuṁ, sīlena vaḍḍheyyuṁ, sutena vaḍḍheyyuṁ, cāgena vaḍḍheyyuṁ, dhammena vaḍḍheyyuṁ, paññāya vaḍḍheyyuṁ, dhanadhaññena vaḍḍheyyuṁ, khettavatthunā vaḍḍheyyuṁ, dvipadacatuppadehi vaḍḍheyyuṁ, puttadārehi vaḍḍheyyuṁ, dāsakammakaraporisehi vaḍḍheyyuṁ, ñātīhi vaḍḍheyyuṁ, mittehi vaḍḍheyyuṁ, bandhavehi vaḍḍheyyun’ti.
‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these three marks:

Sīhapubbaddhakāyo ca hoti citantaraṁso ca samavaṭṭakkhandho ca.
his chest is like that of a lion; the gap between the shoulder-blades is filled in; and his torso is cylindrical.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?

And what does he obtain as king?

Aparihānadhammo hoti, na parihāyati dhanadhaññena khettavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi, na parihāyati sabbasampattiyā.
He’s not liable to decline. He doesn’t decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn’t decline in any of his accomplishments.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Aparihānadhammo hoti, na parihāyati saddhāya sīlena sutena cāgena paññāya, na parihāyati sabbasampattiyā.
He’s not liable to decline. He doesn’t decline in faith, ethics, learning, generosity, and wisdom. He doesn’t decline in any of his accomplishments.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **“Saddhāya sīlena sutena buddhiyā,**
> “His wish was this: ‘How may others not decline
>
> **Cāgena dhammena bahūhi sādhuhi;**
> in faith, ethics, learning, and intelligence,
>
> **Dhanena dhaññena ca khettavatthunā,**
> in generosity, teachings, and much good else,

Puttehi dārehi catuppadehi ca.
in coin and corn, fields and lands,

Ñātīhi mittehi ca bandhavehi ca,
in children, partners, and livestock,
Balena vaṇṇena sukhena cūbhayaṁ;
in family, friends, and kin,
Kathaṁ na hāyeyyuṁ pareti icchati,
in health, and both beauty and happiness?’
Atthassa middhī ca panābhikaṅkhati.
And so he ever desired their success.

Sa sīhapubbaddhasusaṇṭhito ahu,
His chest was full like that of a lion,
Samavaṭṭakhandho ca citantaraṁso;
his shoulder-gap filled in, and torso cylindrical.
Pubbe suciṇṇena katena kammunā,
Due to the well-done deeds of the past,
Ahāniyaṁ pubbanimittamassa taṁ.
he had that portent of non-decline.

Gihīpi dhaññena dhanena vaḍḍhati,
Even as layman he grows in corn and coin,
Puttehi dārehi catuppadehi ca;
in wives, children, and livestock.
Akiñcano pabbajito anuttaraṁ,
But once gone forth, owning nothing, he attains
Pappoti bodhiṁ asahānadhammatan”ti.
the supreme awakening which may never decline.”

20. Rasaggasaggitālakkhaṇaṁ

20. Excellent Sense of Taste

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

sattānaṁ aviheṭhakajātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.
He would never hurt any sentient being with fists, stones, rods, or swords.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati, rasaggasaggī hoti, uddhaggāssa rasaharaṇīyo gīvāya jātā honti samābhivāhiniyo.
When he came back to this state of existence he obtained this mark: he has an excellent sense of taste. Taste-buds are produced in the throat for the tongue-tip and dispersed evenly.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya.
He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Na pāṇidaṇḍehi panātha leḍḍunā,
“Not with fist or rod or stone,

Satthena vā maraṇavadhena vā pana;
or sword or beating to death,

Ubbādhanāya paritajjanāya vā,
or by bondage or threats

Na heṭhayī janatamaheṭhako ahu.
did he ever harm anyone.

Teneva so sugatimupecca modati,
For that very reason he rejoiced in heaven after passing away,

Sukhapphalaṁ kariya sukhāni vindati;
finding happiness as a fruit of happy deeds.

Samojasā rasaharaṇī susaṇṭhitā,
With taste-buds well formed and even,

Idhāgato labhati rasaggasaggitaṁ.

on his return here he has an excellent sense of taste.

Tenāhu naṁ atinipuṇā vicakkhaṇā,
That’s why the clever visionaries said:

Ayaṁ naro sukhabahulo bhavissati;
‘This man will have much happiness

Gihissa vā pabbajitassa vā puna,
as householder or renunciate.

Taṁ lakkhaṇaṁ bhavati tadatthajotakan”ti.
That’s the meaning shown by this mark.’”

21–22. Abhinīlanettagopakhumalakkhaṇāni

21–22. Deep Blue Eyes

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

na ca visaṭaṁ, na ca visāci, na ca pana viceyya pekkhitā, ujuṁ tathā pasaṭamujumano, piyacakkhunā bahujanaṁ udikkhitā ahosi.
When looking at others he didn’t glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Abhinīlanetto ca hoti gopakhumo ca.

his eyes are deep blue, and he has eyelashes like a cow’s.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Piyadassano hoti bahuno janassa, piyo hoti manāpo brāhmaṇagahapatikānaṁ negamajānapadānaṁ gaṇakamahāmattānaṁ anīkaṭṭhānaṁ dovārikānaṁ amaccānaṁ pārisajjānaṁ rājūnaṁ bhogiyānaṁ kumārānaṁ.
The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Piyadassano hoti bahuno janassa, piyo hoti manāpo bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ devānaṁ manussānaṁ asurānaṁ nāgānaṁ gandhabbānaṁ.
The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:

On this it is said:

“Na ca visaṭaṁ na ca visāci,
“With not a glare or glance askance,
Na ca pana viceyyapekkhitā;
nor averting of the eyes;
Ujuṁ tathā pasaṭamujumano,
straightforward, he reached out straightforwardly,
Piyacakkhunā bahujanaṁ udikkhitā.
looking at people with kindly eyes.

Sugatīsu so phalavipākaṁ,
In good rebirths he enjoyed the fruit
Anubhavati tattha modati;
and result, rejoicing there.
Idha ca pana bhavati gopakhumo,
But here he has a cow’s eyelashes,
Abhinīlanettanayano sudassano.
and eyes deep blue so fair to see.

Abhiyogino ca nipuṇā,
Many soothsayers, men clever
Bahū pana nimittakovidā;
and learned in prognostic texts,
Sukhumanayanakusalā manujā,
expert in cow-like lashes, indicated he’d
Piyadassanoti abhiniddisanti naṁ.
be looked upon with kindly eyes.

Piyadassano gihīpi santo ca,
Even as a householder he’d be regarded kindly,

Bhavati bahujanapiyāyito;
beloved of the people.

Yadi ca na bhavati gihī samaṇo hoti,
But if he becomes an ascetic, not lay,

Piyo bahūnaṁ sokanāsano”ti.
as destroyer of sorrow he’ll be loved by many.”

23. Uṇhīsasīsalakkhaṇaṁ

23. Head Like a Turban

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanapubbaṅgamo ahosi kusalesu dhammesu bahujanapāmokkho kāyasucarite vacīsucarite manosucarite dānasaṁvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.
He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati—
When he came back to this state of existence he obtained this mark:

uṇhīsasīso hoti.

his head is shaped like a turban.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **“Pubbaṅgamo sucaritesu ahu,**
> “Among people of good conduct, he was the leader,

Dhammesu dhammacariyābhirato;
devoted to a life of principle among the principled.

Anvāyiko bahujanassa ahu,
The people followed him,

Saggesu vedayittha puññaphalaṁ.
and he experienced the fruit of good deeds in heaven.

Veditvā so sucaritassa phalaṁ,
Having experienced that fruit,

Uṇhīsasīsattamidhajjhagamā;
he acquires a head shaped like a turban.

Byākaṁsu byañjananimittadharā,
The experts in omens and signs prophesied:

Pubbaṅgamo bahujanaṁ hessati.
‘He will be leader of the people.

Paṭibhogiyā manujesu idha,
Among people then, as before,

Pubbeva tassa abhiharanti tadā;
they will bring presents for him.

Yadi khattiyo bhavati bhūmipati,
If he becomes an aristocrat, ruler of the land,

Paṭihārakaṁ bahujane labhati.
he’ll gain the service of the people.

Atha cepi pabbajati so manujo,
But if that man goes forth,

Dhammesu hoti paguṇo visavī;
he’ll be sophisticated, proficient in the teachings.

Tassānusāsaniguṇābhirato,
Devoted to the virtues of his instruction,

Anvāyiko bahujano bhavatī”ti.
the people will become his followers.’”

24–25. Ekekalomatāuṇṇālakkhaṇāni

24–25. One Hair Per Pore, and a Tuft

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

musāvādaṁ pahāya musāvādā paṭivirato ahosi, saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn’t trick the world with his words.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Ekekalomo ca hoti, uṇṇā ca bhamukantare jātā hoti odātā mudutūlasannibhā.
his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāssa jano upavattati, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāssa jano upavattati, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **“Saccappaṭiñño purimāsu jātisu,**
> “In past lives he was true to his promise,
>
> **Advejjhavāco alikaṁ vivajjayi;**
> with no forked tongue, he shunned lies.
>
> **Na so visaṁvādayitāpi kassaci,**
> He never broke his word to anyone,
>
> **Bhūtena tacchena tathena bhāsayi.**
> but spoke what was true, real, and factual.

Setā susukkā mudutūlasannibhā,
A tuft so very white like cotton-wool

Uṇṇā sujātā bhamukantare ahu;
grew prettily between his eyebrows.

Na lomakūpesu duve ajāyisuṁ,
And never two, but only one,

Ekekalomūpacitaṅgavā ahu.
hair grew in each of his pores.

Taṁ lakkhaṇaññū bahavo samāgatā,
Many soothsayers learned in marks

Byākaṁsu uppādanimittakovidā;
and expert in signs gathered and prophesied:

Uṇṇā ca lomā ca yathā susaṇṭhitā,
‘One like this, with tuft and hair so well-formed,

Upavattatī īdisakaṁ bahujjano.
will have many as his close adherents.

Gihimpi santaṁ upavattatī jano,
Even as householder many people will follow him,

Bahu puratthāpakatena kammunā;
due to the power of deeds in the past.

Akiñcanaṁ pabbajitaṁ anuttaraṁ,
But once gone forth, owning nothing,

Buddhampi santaṁ upavattati jano”ti.
as Buddha the people will follow him.’”

26–27. Cattālīsaaviraḷadantalakkhaṇāni

26–27. Forty Gapless Teeth

“Yampi, bhikkhave tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato ahosi. Ito sutvā na amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya, iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā ahosi.
He refrained from divisive speech. He didn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Cattālīsadanto ca hoti aviraḷadanto ca.
he has forty teeth, and his teeth have no gaps.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Abhejjapariso hoti, abhejjāssa honti parisā, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Abhejjapariso hoti, abhejjāssa honti parisā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

"Vebhūtiyaṁ sahitabhedakāriṁ,
"He spoke no untruth causing friends to split,

Bhedappavaḍḍhanavivādakāriṁ;
creating disputes that foster division,

Kalahappavaḍḍhanaākiccakāriṁ,
acting improperly by fostering quarrels,

Sahitānaṁ bhedajananiṁ na bhaṇi.
creating division among friends.

Avivādavaḍḍhanakariṁ sugiraṁ,

He spoke kind words to foster harmony,

Bhinnānusandhijananiṁ abhaṇi;
uniting those who are divided.

Kalahaṁ janassa panudī samaṅgī,
He eliminated quarrels among the people,

Sahitehi nandati pamodati ca.
rejoicing together with the united.

Sugatīsu so phalavipākaṁ,
In good rebirths he enjoyed the fruit

Anubhavati tattha modati;
and result, rejoicing there.

Dantā idha honti aviraḷā sahitā,
Here his teeth are gapless, close together,

Caturo dasassa mukhajā susaṇṭhitā.
forty standing upright in his mouth.

Yadi khattiyo bhavati bhūmipati,
If he becomes an aristocrat, ruler of the land,

Avibhediyāssa parisā bhavati;
his assembly will be indivisible.

Samaṇo ca hoti virajo vimalo,
And as an ascetic, stainless, immaculate,

Parisāssa hoti anugatā acalā"ti.
his assembly will follow him, unshakable."

28–29. Pahūtajivhābrahmassaralakkhaṇāni

28–29. A Large Tongue and the Voice of Brahmā

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato ahosi. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā ahosi.
He refrained from harsh speech. He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Pahūtajivho ca hoti brahmassaro ca karavīkabhāṇī.
he has a large tongue, and the voice of Brahmā, like a cuckoo’s call.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Ādeyyavāco hoti, ādiyantissa vacanaṁ brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Ādeyyavāco hoti, ādiyantissa vacanaṁ bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

> **“Akkosabhaṇḍanavihesakāriṁ,**
> “He never spoke a loud harsh word,
>
> **Ubbādhikaṁ bahujanappamaddanaṁ;**
> insulting, quarrelsome,
>
> **Abāḷhaṁ giraṁ so na bhaṇi pharusaṁ,**
> causing harm, rude, crushing the people.
>
> **Madhuraṁ bhaṇi susaṁhitaṁ sakhilaṁ.**
> His speech was sweet, helpful, and kind.
>
> **Manaso piyā hadayagāminiyo,**
> He uttered words dear to the mind,
>
> **Vācā so erayati kaṇṇasukhā;**
> going to the heart, pleasing to the ear.
>
> **Vācāsuciṇṇaphalamanubhavi,**

He enjoyed the fruit of his good verbal conduct,

Saggesu vedayatha puññaphalaṁ.
experiencing the fruit of good deeds in heaven.

Veditvā so sucaritassa phalaṁ,
Having experienced that fruit,

Brahmassarattamidhamajjhagamā;
on his return to here he acquired the voice of Brahmā.

Jivhāssa hoti vipulā puthulā,
His tongue was long and wide,

Ādeyyavākyavacano bhavati.
and his speech was persuasive.

Gihinopi ijjhati yathā bhaṇato,
Even as householder his speech brings prosperity.

Atha ce pabbajati so manujo;
But if that man goes forth,

Ādiyantissa vacanaṁ janatā,
speaking often to the people,

Bahuno bahuṁ subhaṇitaṁ bhaṇato”ti.
they’ll be persuaded by his fair words.”

30. Sīhahanulakkhaṇaṁ

30. A Lion-Like Jaw

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

samphappalāpaṁ pahāya samphappalāpā paṭivirato ahosi kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā ahosi kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati,
When he came back to this state of existence he obtained this mark:

sīhahanu hoti.
his jaw is like that of a lion.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Appadhaṁsiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.
He can’t be destroyed by any human foe or enemy.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Appadhaṁsiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi, rāgena vā dosena vā mohena vā samaṇena vā

brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
He can’t be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Na samphappalāpaṁ na muddhataṁ,
“Neither nonsensical nor silly,

Avikiṇṇavacanabyappatho ahosi;
his way of speaking was never loose.

Ahitamapi ca apanudi,
He eliminated what was useless,

Hitamapi ca bahujanasukhañca abhaṇi.
and spoke for the welfare and happiness of the people.

Taṁ katvā ito cuto divamupapajji,
So doing he passed from here to be reborn in heaven,

Sukataphalavipākamanubhosi;
where he enjoyed the fruit of deeds well done.

Caviya punaridhāgato samāno,
Passing away, on his return to here,

Dvidugamavaratarahanuttamalattha.
he gained a jaw like the finest of beasts.

Rājā hoti suduppadhaṁsiyo,
He became a king so very hard to defeat,

Manujindo manujādhipati mahānubhāvo;
a mighty lord and ruler of men.

Tidivapuravarasamo bhavati,
He was equal to the best in the city of the Three and Thirty,

Suravarataroriva indo.
like Inda, the finest of gods.

Gandhabbāsurayakkharakkhasebhi,
One such as that is not easily beaten by fairies,

Surehi na hi bhavati suppadhaṁsiyo;
demons, spirits, monsters, or gods.

Tathatto yadi bhavati tathāvidho,
If he becomes of such a kind,

Idha disā ca paṭidisā ca vidisā cā”ti.
he illuminates the quarters and in-between.”

31–32. Samadantasusukkadāṭhālakkhaṇāni

31–32. Even and White Teeth

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

micchājīvaṁ pahāya sammāājīvena jīvikaṁ kappesi, tulākūṭakaṁsakūṭamānakūṭaukkoṭanavañcananikatisāciyogachedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahosi.
He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery,

fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

So tattha aññe deve dasahi ṭhānehi adhigaṇhāti dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.
There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

So tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, samadanto ca hoti susukkadāṭho ca.
When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti, seyyathidaṁ—
He has the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ akhilamanimittamakaṇṭakaṁ iddhaṁ phītaṁ khemaṁ sivaṁ nirabbudaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

Rājā samāno kiṁ labhati?
And what does he obtain as king?

Suciparivāro hoti sucissa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati.
That’s what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Suciparivāro hoti, sucissa honti parivārā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
That is what the Buddha said.

Tatthetaṁ vuccati:
On this it is said:

“Micchājīvañca avassaji samena vuttiṁ,
“He abandoned wrong livelihood, and created

Sucinā so janayittha dhammikena;
a way of life that’s fair, pure, and just.

Ahitamapi ca apanudi,
He eliminated what was useless,

Hitamapi ca bahujanasukhañca acari.
and lived for the welfare and happiness of the people.

Sagge vedayati naro sukhapphalāni,
Having done what’s praised by the clever, the wise, and the good,

Karitvā nipuṇebhi vidūhi sabbhi;
that man experienced the fruit in heaven.

Vaṇṇitāni tidivapuravarasamo,
Equal to the best in the heaven of Three and Thirty,

Abhiramati ratikhiḍḍāsamaṅgī.
he enjoyed himself with pleasure and play.

Laddhāna mānusakaṁ bhavaṁ tato,
From there he passed back to a human life.

Cavitvāna sukataphalavipākaṁ;
With the remaining ripening of the fruit of good deeds,

Sesakena paṭilabhati lapanajaṁ,
he obtained teeth that are even,

Samamapi sucisusukkaṁ.
gleaming, bright, and white.

Taṁ veyyañjanikā samāgatā bahavo,
Many soothsayers regarded as wise men

Byākaṁsu nipuṇasammatā manujā;
gathered and predicted of him:

Sucijanaparivāragaṇo bhavati,
‘With twice-born teeth so even, so white, so clean and bright

Dijasamasukkasucisobhanadanto.
his retinue will be so pure.

Rañño hoti bahujano,
As king, his people will also be pure,

Suciparivāro mahatiṁ mahiṁ anusāsato;
when he rules having conquered this earth so broad.

Pasayha na ca janapadatudanaṁ,
They won’t harm the country,

Hitamapi ca bahujanasukhañca caranti.
but will live for the welfare and happiness of the people.

Atha ce pabbajati bhavati vipāpo,
But if he goes forth he’ll be an ascetic free of ill,

Samaṇo samitarajo vivaṭṭacchado;
his passions quelled, the veil drawn back.

Vigatadarathakilamatho,
Rid of stress and weariness,

Imamapi ca paramapi ca passati lokaṁ.
he sees this world and the next.

Tassovādakarā bahugihī ca pabbajitā ca,
Those who do his bidding, both lay and renunciate,

Asuciṁ garahitaṁ dhunanti pāpaṁ;
shake off wickedness, impure and blameworthy.

Sa hi sucibhi parivuto bhavati,
He's surrounded by pure people, who dispel

Malakhilakalikilese panudehī"ti.
stains, callousness, sin, and corruptions.'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Lakkhaṇasuttaṁ niṭṭhitaṁ sattamaṁ.

31. Siṅgālasutta

Advice to Sigālaka

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

Tena kho pana samayena siṅgālako gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati—
Now at that time the householder’s son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters—

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disaṁ.
east, south, west, north, below, and above.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Addasā kho bhagavā siṅgālakaṁ gahapatiputtaṁ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavatthaṁ allakesaṁ pañjalikaṁ puthudisā namassantaṁ—
He saw Sigālaka revering the quarters

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disaṁ.

Disvā siṅgālakaṁ gahapatiputtaṁ etadavoca:
and said to him,

“kiṁ nu kho tvaṁ, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi—
“Householder’s son, why are you revering the quarters in this way?”

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disan”ti?

“Pitā maṁ, bhante, kālaṁ karonto evaṁ avaca:
“Sir, on his deathbed my father said to me:

‘disā, tāta, namasseyyāsī’ti.
‘My dear, please revere the quarters.’

So kho ahaṁ, bhante, pituvacanaṁ sakkaronto garuṁ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi—
Honoring, respecting, and venerating my father’s words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters—

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disan”ti.
east, south, west, north, below, and above.”

1. Cha disā

1. The Six Quarters

“Na kho, gahapatiputta, ariyassa vinaye evaṁ cha disā namassitabbā”ti.
“Householder’s son, that’s not how the six quarters should be revered in the training of the noble one.”

“Yathā kathaṁ pana, bhante, ariyassa vinaye cha disā namassitabbā?
“But sir, how should the six quarters be revered in the training of the noble one?

Sādhu me, bhante, bhagavā tathā dhammaṁ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.
Sir, please teach me this.”

“Tena hi, gahapatiputta, suṇohi sādhukaṁ manasikarohi bhāsissāmī”ti.
“Well then, householder’s son, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho siṅgālako gahapatiputto bhagavato paccassosi.
“Yes, sir,” replied Sigālaka.

Bhagavā etadavoca:
The Buddha said this:

“Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṁ na karoti, cha ca bhogānaṁ apāyamukhāni na sevati, so evaṁ cuddasa pāpakāpagato chaddisāpaṭicchādī
“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six quarters covered.

ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko.
They’re practicing to win in both worlds, and they succeed in this world and the next.

So kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

2. Cattāro kammakilesā

2. Four Corrupt Deeds

Katamassa cattāro kammakilesā pahīnā honti?
What four corrupt deeds have they given up?

Pāṇātipāto kho, gahapatiputta, kammakileso, adinnādānaṁ kammakileso, kāmesumicchācāro kammakileso, musāvādo kammakileso.
Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds.

Imassa cattāro kammakilesā pahīnā hontī”ti.
These are the four corrupt deeds they’ve given up.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Pāṇātipāto adinnādānaṁ,**
> “Killing, stealing,
>
> **Musāvādo ca vuccati;**
> telling lies,
>
> **Paradāragamanañceva,**
> and committing adultery:
>
> **Nappasaṁsanti paṇḍitā”ti.**
> astute people don’t praise these things.”

3. Catuṭhānaṁ

3. Four Grounds

“Katamehi catūhi ṭhānehi pāpakammaṁ na karoti?
“On what four grounds do they not do bad deeds?

Chandāgatiṁ gacchanto pāpakammaṁ karoti, dosāgatiṁ gacchanto pāpakammaṁ karoti, mohāgatiṁ gacchanto pāpakammaṁ karoti, bhayāgatiṁ gacchanto pāpakammaṁ karoti.
One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice.

Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati;
When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice,

imehi catūhi ṭhānehi pāpakammaṁ na karotī”ti.
they don’t do bad deeds on these four grounds.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Chandā dosā bhayā mohā,
“If you act against the teaching

yo dhammaṁ ativattati;
out of favoritism, hostility, cowardice, or stupidity,

Nihīyati yaso tassa,
your fame shrinks,

kāḷapakkheva candimā.
like the moon in the waning fortnight.

Chandā dosā bhayā mohā,
If you don’t act against the teaching

yo dhammaṁ nātivattati;
out of favoritism, hostility, cowardice, and stupidity,

Āpūrati yaso tassa,
your fame swells,

sukkapakkheva candimā”ti.
like the moon in the waxing fortnight.”

4. Cha apāyamukhāni
4. Six Drains on Wealth

“Katamāni cha bhogānaṁ apāyamukhāni na sevati?
“What six drains on wealth do they avoid?

Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṁ apāyamukhaṁ, vikālavisikhācariyānuyogo bhogānaṁ apāyamukhaṁ, samajjābhicaraṇaṁ bhogānaṁ apāyamukhaṁ, jūtappamādaṭṭhānānuyogo bhogānaṁ apāyamukhaṁ, pāpamittānuyogo bhogānaṁ apāyamukhaṁ, ālasyānuyogo bhogānaṁ apāyamukhaṁ.
Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Surāmerayassa cha ādīnavā
5. Six Drawbacks of Drinking

Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.
There are these six drawbacks of habitually drinking alcohol.

Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṁ āyatanaṁ, akittisañjananī, kopīnanidaṁsanī, paññāya dubbalikaraṇītveva chaṭṭhaṁ padaṁ bhavati.
Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing.

Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually drinking alcohol.

6. Vikālacariyāya cha ādīnavā

6. Six Drawbacks of Roaming the Streets at Night

Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge.
There are these six drawbacks of roaming the streets at night.

Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti, sāpateyyampissa aguttaṁ arakkhitaṁ hoti, saṅkiyo ca hoti pāpakesu ṭhānesu, abhūtavacanañca tasmiṁ rūhati, bahūnañca dukkhadhammānaṁ purakkhato hoti.
Yourself, your partners and children, and your property are all left unguarded. You’re suspected of bad deeds. Untrue rumors spread about you. You’re at the forefront of many things that entail suffering.

Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.
These are the six drawbacks of roaming the streets at night.

7. Samajjābhicaraṇassa cha ādīnavā

7. Six Drawbacks of Festivals

Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe.
There are these six drawbacks of frequenting festivals.

Kva naccaṁ, kva gītaṁ, kva vāditaṁ, kva akkhānaṁ, kva pāṇissaraṁ, kva kumbhathunanti.
You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettle-drums?'

Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.
These are the six drawbacks of frequenting festivals.

8. Jūtappamādassa cha ādīnavā

8. Six Drawbacks of Gambling

Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge.
There are these six drawbacks of habitually gambling.

Jayaṁ veraṁ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa vacanaṁ na rūhati, mittāmaccānaṁ paribhūto hoti, āvāhavivāhakānaṁ apatthito hoti:
Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think:

'akkhadhutto ayaṁ purisapuggalo nālaṁ dārabharaṇāyā'ti.
'This individual is a gambler—they're not able to support a partner.'

Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually gambling.

9. Pāpamittatāya cha ādīnavā

9. Six Drawbacks of Bad Friends

Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge.
There are these six drawbacks of bad friends.

Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā.
You become friends and companions with those who are scoundrels, drunkards, addicts, frauds, swindlers, and thugs.

Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.
These are the six drawbacks of bad friends.

10. Ālasyassa cha ādīnavā
10. Six Drawbacks of Laziness

Cha khome, gahapatiputta, ādīnavā ālasyānuyoge.
There are these six drawbacks of habitual laziness.

Atisītanti kammaṁ na karoti, atiuṇhanti kammaṁ na karoti, atisāyanti kammaṁ na karoti, atipātoti kammaṁ na karoti, atichātosmīti kammaṁ na karoti, atidhātosmīti kammaṁ na karoti.
You don’t get your work done because you think: ‘It’s too cold! It’s too hot. It’s too late! It’s too early! I’m too hungry! I’m too full!’

Tassa evaṁ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṁ gacchanti.
By dwelling on so many excuses for not working, you don’t make any more money, and the money you already have runs out.

Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge”ti.
These are the six drawbacks of habitual laziness.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Hoti pānasakhā nāma,**
> “Some are just drinking buddies,

hoti sammiyasammiyo;
some call you their dear, dear friend,

Yo ca atthesu jātesu,
but a true friend is one

sahāyo hoti so sakhā.
who stands by you in need.

Ussūraseyyā paradārasevanā,
Sleeping late, adultery,

Verappasavo ca anatthatā ca;
making enemies, harmfulness,

Pāpā ca mittā sukadariyatā ca,
bad friends, and avarice:

Ete cha ṭhānā purisaṁ dhaṁsayanti.
these six grounds ruin a person.

Pāpamitto pāpasakho,
With bad friends, bad companions,

pāpaācāragocaro;
bad behavior and alms-resort,

Asmā lokā paramhā ca,
a man falls to ruin

ubhayā dhaṁsate naro.
in both this world and the next.

Akkhitthiyo vāruṇī naccagītaṁ,
Dice, women, drink, song and dance;

Divā soppaṁ pāricariyā akāle;
sleeping by day and roaming at night;

Pāpā ca mittā sukadariyatā ca,

bad friends, and avarice:

Ete cha ṭhānā purisaṁ dhaṁsayanti.
these six grounds ruin a person.

Akkhehi dibbanti suraṁ pivanti,
They play dice and drink liquor,

Yantitthiyo pāṇasamā paresaṁ;
and consort with women loved by others.

Nihīnasevī na ca vuddhasevī,
Associating with the worse, not the better,

Nihīyate kāḷapakkheva cando.
they diminish like the waning moon.

Yo vāruṇī addhano akiñcano,
A drunkard, broke, and destitute,

Pipāso pivaṁ papāgato;
thirsty, drinking in the bar,

Udakamiva iṇaṁ vigāhati,
drowning in debt,

Akulaṁ kāhiti khippamattano.
will quickly lose their way.

Na divā soppasīlena,
When you’re in the habit of sleeping late,

rattimuṭṭhānadessinā;
seeing night as time to rise,

Niccaṁ mattena soṇḍena,
and always getting drunk,

sakkā āvasituṁ gharaṁ.
you can’t keep up the household life.

Atisītaṁ atiuṇhaṁ,
‘Too cold, too hot,

atisāyamidaṁ ahu;
too late,’ they say.

Iti vissaṭṭhakammante,
When the young neglect their work like this,

atthā accenti māṇave.
riches pass them by.

Yodha sītañca uṇhañca,
But one who considers hot and cold

tiṇā bhiyyo na maññati;
as nothing more than blades of grass—

Karaṁ purisakiccāni,
he does his manly duty,

so sukhaṁ na vihāyatī”ti.
and happiness never fails.”

11. Mittapatirūpaka

11. Fake Friends

“Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.
“Householder’s son, you should recognize these four enemies disguised as friends:

Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.
the taker, the talker, the flatterer, the spender.

Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all take on four grounds.

Aññadatthuharo hoti,
Your possessions end up theirs.

appena bahumicchati;
Giving little, they expect a lot.

Bhayassa kiccaṁ karoti,
They do their duty out of fear.

sevati atthakāraṇā.
They associate for their own advantage.

Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all take on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all talk on four grounds.

Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṁ dasseti.
They’re hospitable in the past. They’re hospitable in the future. They’re full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune.

Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all talk on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s a flatterer on four grounds.

Pāpakampissa anujānāti, kalyāṇampissa anujānāti, sammukhāssa vaṇṇaṁ bhāsati, parammukhāssa avaṇṇaṁ bhāsati.
They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back.

Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s a flatterer on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s a spender on four grounds.

Surāmerayamajjappamādaṭṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicaraṇe sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti.
They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling.

Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo”ti.
You can recognize a fake friend who’s a spender on these four grounds.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Aññadatthuharo mitto,
“One friend is all take,

yo ca mitto vacīparo;
another all talk;

Anuppiyañca yo āha,
one’s just a flatterer,

apāyesu ca yo sakhā.
and one’s a friend who spends.

Ete amitte cattāro,
An astute person understands

iti viññāya paṇḍito;
these four enemies for what they are

Ārakā parivajjeyya,
and keeps them at a distance,

maggaṁ paṭibhayaṁ yathā”ti.
as they’d shun a risky road.”

12. Suhadamitta

12. Good-Hearted Friends

“Cattārome, gahapatiputta, mittā suhadā veditabbā.
“Householder’s son, you should recognize these four good-hearted friends:

Upakāro mitto suhado veditabbo, samānasukhadukkho mitto suhado veditabbo, atthakkhāyī mitto suhado veditabbo, anukampako mitto suhado veditabbo.
the helper, the friend in good times and bad, the counselor, and the one who’s compassionate.

Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who’s a helper on four grounds.

Pamattaṁ rakkhati, pamattassa sāpateyyaṁ rakkhati, bhītassa saraṇaṁ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṁ bhogaṁ anuppadeti.
They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need.

Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who's a helper on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on four grounds.

Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitampissa atthāya pariccattaṁ hoti.
They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for you.

Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who's a counselor on four grounds.

Pāpā nivāreti, kalyāṇe niveseti, assutaṁ sāveti, saggassa maggaṁ ācikkhati.
They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to

heaven.

Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who’s a counselor on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo.
You can recognize a good-hearted friend who’s compassionate on four grounds.

Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṁ bhaṇamānaṁ nivāreti, vaṇṇaṁ bhaṇamānaṁ pasaṁsati.
They don’t delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you.

Imehi kho, gahapatiputta, catūhi ṭhānehi anukampako mitto suhado veditabbo”ti.
You can recognize a good-hearted friend who’s compassionate on these four grounds.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

> **“Upakāro ca yo mitto,**
> “A friend who’s a helper,
>
> **sukhe dukkhe ca yo sakhā;**
> one the same in both pleasure and pain,
>
> **Atthakkhāyī ca yo mitto,**
> a friend of good counsel,
>
> **yo ca mittānukampako.**

and one of compassion;

Etepi mitte cattāro,
an astute person understands

iti viññāya paṇḍito;
these four friends for what they are

Sakkaccaṁ payirupāseyya,
and carefully looks after them,

mātā puttaṁva orasaṁ;
like a mother the child at her breast.

Paṇḍito sīlasampanno,
The astute and virtuous

jalaṁ aggīva bhāsati.
shine like a burning flame.

Bhoge saṁharamānassa,
They pick up riches as bees

bhamarasseva irīyato;
roaming round pick up pollen.

Bhogā sannicayaṁ yanti,
And their riches proceed to grow,

vammikovupacīyati.
like an ant-hill piling up.

Evaṁ bhoge samāhatvā,
In gathering wealth like this,

alamatto kule gihī;
a householder does enough for their family.

Catudhā vibhaje bhoge,
And they’d hold on to friends

sa ve mittāni ganthati.
by dividing their wealth in four.

Ekena bhoge bhuñjeyya,
One portion is to enjoy.

dvīhi kammaṁ payojaye;
Two parts invest in work.

Catutthañca nidhāpeyya,
And the fourth should be kept

āpadāsu bhavissatī”ti.
for times of trouble.”

13. Chaddisāpaṭicchādanakaṇḍa

13. Covering the Six Quarters

“Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti?
“And how, householder’s son, does a noble disciple cover the six quarters?

Cha imā, gahapatiputta, disā veditabbā.
These six quarters should be recognized:

Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.
parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā—

A child should serve their parents as the eastern quarter in five ways, thinking:

bhato ne bharissāmi, kiccaṁ nesaṁ karissāmi, kulavaṁsaṁ ṭhapessāmi, dāyajjaṁ paṭipajjāmi, atha vā pana petānaṁ kālaṅkatānaṁ dakkhiṇaṁ anuppadassāmīti.
‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family traditions. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṁ anukampanti.
Parents served by the children in these five ways show compassion to them in five ways.

Pāpā nivārenti, kalyāṇe nivesenti, sippaṁ sikkhāpenti, patirūpena dārena saṁyojenti, samaye dāyajjaṁ niyyādenti.
They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time.

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṁ anukampanti.
Parents served by their children in these five ways show compassion to them in these five ways.

Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.
And that’s how the eastern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā—
A student should serve their teacher as the southern quarter in five ways:

uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṁ sippapaṭiggahaṇena.
by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṁ anukampanti—
Teachers served by their students in these five ways show compassion to them in five ways.

suvinītaṁ vinenti, suggahitaṁ gāhāpenti, sabbasippassutaṁ samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu parittāṇaṁ karonti.
They make sure they're well trained and well educated. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṁ anukampanti.
Teachers served by their students in these five ways show compassion to them in these five ways.

Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.
And that's how the southern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā—
A husband should serve his wife as the western quarter in five ways:

sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkārānuppadānena.
by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments.

Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṁ anukampati—
A wife served by her husband in these five ways shows compassion to him in five ways.

susaṁvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.
She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties.

Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṁ anukampati.
A wife served by her husband in these five ways shows compassion to him in these five ways.

Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.
And that's how the western quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhātabbā—
A gentleman should serve his friends and colleagues as the northern quarter in five ways:

dānena peyyavajjena atthacariyāya samānattatāya avisaṁvādanatāya.
giving, kindly words, taking care, equality, and not using tricky words.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtaṁ anukampanti—
Friends and colleagues served by a gentleman in these five ways show compassion to him in five ways.

pamattaṁ rakkhanti, pamattassa sāpateyyaṁ rakkhanti, bhītassa saraṇaṁ honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti.
They guard him when they’re negligent. They guard his property when they’re negligent. They keep him safe in times of danger. They don’t abandon him in times of trouble. They honor his descendants.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kulaputtaṁ anukampanti.
Friends and colleagues served by a gentleman in these five ways show compassion to him in these five ways.

Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.
And that’s how the northern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā—
A master should serve their bondservants and workers as the lower quarter in five ways:

yathābalaṁ kammantasaṁvidhānena bhattavetanānuppadānena gilānupaṭṭhānena acchariyānaṁ rasānaṁ saṁvibhāgena samaye vossaggena.
by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi ṭhānehi ayyirakaṁ anukampanti—
Bondservants and workers served by a master in these five ways show compassion to him in five ways.

pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca.

They get up first, and go to bed last. They don’t steal. They do their work well. And they promote a good reputation.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayyirakaṁ anukampanti.
Bondservants and workers served by a master in these five ways show compassion to him in these five ways.

Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.
And that’s how the lower quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā—
A gentleman should serve ascetics and brahmins as the upper quarter in five ways:

mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppadānena.
by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi ṭhānehi kulaputtaṁ anukampanti—
Ascetics and brahmins served by a gentleman in these five ways show compassion to him in six ways.

pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṁ sāventi, sutaṁ pariyodāpenti, saggassa maggaṁ ācikkhanti.
They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he’s already learned. They explain the path to heaven.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kulaputtaṁ anukampanti.
Ascetics and brahmins served by a gentleman in these five ways show compassion to him in these six ways.

Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā”ti.
And that’s how the upper quarter is covered, kept safe and free of peril.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Mātāpitā disā pubbā,
“Parents are the east,

ācariyā dakkhiṇā disā;
teachers the south,

Puttadārā disā pacchā,
wives and child the west,

mittāmaccā ca uttarā.
friends and colleagues the north,

Dāsakammakarā heṭṭhā,
servants and workers below,

uddhaṁ samaṇabrāhmaṇā;
and ascetics and brahmins above.

Etā disā namasseyya,
By honoring these quarters

alamatto kule gihī.

a householder does enough for their family.

Paṇḍito sīlasampanno,
The astute and the virtuous,

saṇho ca paṭibhānavā;
the gentle and the articulate,

Nivātavutti atthaddho,
the humble and the kind:

tādiso labhate yasaṁ.
they’re the kind who win glory.

Uṭṭhānako analaso,
The diligent, not lazy,

āpadāsu na vedhati;
those not disturbed by troubles,

Acchinnavutti medhāvī,
those consistent in conduct, the intelligent:

tādiso labhate yasaṁ.
they’re the kind who win glory.

Saṅgāhako mittakaro,
The inclusive, the makers of friends,

vadaññū vītamaccharo;
the kind, those rid of stinginess,

Netā vinetā anunetā,
those who lead, train, and persuade:

tādiso labhate yasaṁ.
they’re the kind who win glory.

Dānañca peyyavajjañca,
Giving and kindly words,

atthacariyā ca yā idha;
taking care here,

Samānattatā ca dhammesu,
and treating equally in worldly conditions,

tattha tattha yathārahaṁ;
as befits them in each case;

Ete kho saṅgahā loke,
these ways of being inclusive in the world

rathassāṇīva yāyato.
are like a moving chariot’s linchpin.

Ete ca saṅgahā nāssu,
If there were no such ways of being inclusive,

na mātā puttakāraṇā;
neither mother nor father

Labhetha mānaṁ pūjaṁ vā,
would be respected and honored

pitā vā puttakāraṇā.
for what they’ve done for their children.

Yasmā ca saṅgahā ete,
But since these ways of being inclusive do exist,

sammapekkhanti paṇḍitā;
the astute do regard them well,

Tasmā mahattaṁ papponti,
so they achieve greatness

pāsaṁsā ca bhavanti te”ti.
and are praised.”

Evaṁ vutte, siṅgālako gahapatiputto bhagavantaṁ etadavoca:

When this was said, Sigālaka the householder’s son said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu, ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Siṅgālasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

32. Āṭānāṭiyasutta

The Āṭānāṭiya Protection

1. Paṭhamabhāṇavāra

1. The First Recitation Section

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṁ rakkhaṁ ṭhapetvā catuddisaṁ gumbaṁ ṭhapetvā catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then, late at night, the Four Great Kings—with large armies of spirits, fairies, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side.

Tepi kho yakkhā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu, appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu, appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu, appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu, appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṁ nisinno kho vessavaṇo mahārājā bhagavantaṁ etadavoca:
Seated to one side, the Great King Vessavaṇa said to the Buddha,

“santi hi, bhante, uḷārā yakkhā bhagavato appasannā.
“Sir, some high spirits have confidence in the Buddha,

Santi hi, bhante, uḷārā yakkhā bhagavato pasannā.
some do not.

Santi hi, bhante, majjhimā yakkhā bhagavato appasannā.
Some middling spirits have confidence in the Buddha,

Santi hi, bhante, majjhimā yakkhā bhagavato pasannā.
some do not.

Santi hi, bhante, nīcā yakkhā bhagavato appasannā.
Some low spirits have confidence in the Buddha,

Santi hi, bhante, nīcā yakkhā bhagavato pasannā.
some do not.

Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.
But mostly the spirits don’t have confidence in the Buddha.

Taṁ kissa hetu?
Why is that?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṁ deseti, adinnādānā veramaṇiyā dhammaṁ deseti, kāmesumicchācārā veramaṇiyā dhammaṁ deseti, musāvādā veramaṇiyā dhammaṁ deseti, surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṁ deseti.
Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesumicchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjappamādaṭṭhānā.

But mostly they don’t refrain from such things.

Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.
They don’t like that or approve of it.

Santi hi, bhante, bhagavato sāvakā araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni.
Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

Tattha santi uḷārā yakkhā nivāsino, ye imasmiṁ bhagavato pāvacane appasannā.
There dwell high spirits who have no confidence in the Buddha’s dispensation.

Tesaṁ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṁ rakkhaṁ bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā”ti.
To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho vessavaṇo mahārājā bhagavato adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ āṭānāṭiyaṁ rakkhaṁ abhāsi:
Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

> **“Vipassissa ca namatthu,**
> “Hail Vipassī,
>
> **cakkhumantassa sirīmato;**
> the glorious seer!

Sikhissapi ca namatthu,
Hail Sikhī,

sabbabhūtānukampino.
compassionate for all beings!

Vessabhussa ca namatthu,
Hail Vesabhū,

nhātakassa tapassino;
cleansed and austere!

Namatthu kakusandhassa,
Hail Kakusandha,

mārasenāpamaddino.
crusher of Māra’s army!

Koṇāgamanassa namatthu,
Hail Koṇāgamana,

brāhmaṇassa vusīmato;
the accomplished brahmin!

Kassapassa ca namatthu,
Hail Kassapa,

vippamuttassa sabbadhi.
freed in every way!

Aṅgīrasassa namatthu,
Hail Aṅgīrasa,

sakyaputtassa sirīmato;
the glorious Sakyan!

Yo imaṁ dhammaṁ desesi,
He taught this Dhamma

sabbadukkhāpanūdanaṁ.
that dispels all suffering.

Ye cāpi nibbutā loke,
Those in the world who are extinguished,

yathābhūtaṁ vipassisuṁ;
truly discerning,

Te janā apisuṇātha,
not backbiters; such people

mahantā vītasāradā.
being great of heart and rid of naivety,

Hitaṁ devamanussānaṁ,
revere that Gotama;

yaṁ namassanti gotamaṁ;
he who is helpful to gods and humans,

Vijjācaraṇasampannaṁ,
accomplished in knowledge and conduct,

mahantaṁ vītasāradaṁ.
great of heart and rid of naivety.

Yato uggacchati sūriyo,
Where rises the sun—

ādicco maṇḍalī mahā;
Aditi’s child, the great circle,

Yassa cuggacchamānassa,
who in his rising

saṁvarīpi nirujjhati;
dispels the night,

Yassa cuggate sūriye,
and of whom, when sun has risen,

‘divaso’ti pavuccati.

it’s said to be the day—

Rahadopi tattha gambhīro,
there is a deep lake
samuddo saritodako;
an ocean, where water flows.
Evaṁ taṁ tattha jānanti,
So they know that in that place
‘samuddo saritodako’.
there is an ocean where waters flow.

Ito ‘sā purimā disā’,
From here that is the eastern quarter,
iti naṁ ācikkhatī jano;
so the people say.
Yaṁ disaṁ abhipāleti,
That quarter is warded
mahārājā yasassi so.
by a great king, glorious,

Gandhabbānaṁ adhipati,
the lord of the fairies;
‘dhataraṭṭho’ti nāmaso;
his name is Dhataraṭṭha.
Ramatī naccagītehi,
He delights in song and dance,
gandhabbehi purakkhato.
honored by the fairies.

Puttāpi tassa bahavo,
And he has many mighty sons

ekanāmāti me sutaṁ;
all of one name, so I’ve heard.

Asīti dasa eko ca,
Eighty, and ten, and one—

indanāmā mahabbalā.
all of them named Inda.

Te cāpi buddhaṁ disvāna,
After seeing the Awakened One,

buddhaṁ ādiccabandhunaṁ;
the Buddha, Kinsman of the Sun,

Dūratova namassanti,
they revere him from afar,

mahantaṁ vītasāradaṁ.
the one great of heart and rid of naivety.

Namo te purisājañña,
Homage to you, O thoroughbred!

namo te purisuttama;
Homage to you, supreme among men!

Kusalena samekkhasi,
You’ve seen us with clarity and kindness.

amanussāpi taṁ vandanti;
The non-humans bow to you.

Sutaṁ netaṁ abhiṇhaso,
We’ve been asked many a time,

tasmā evaṁ vademase.
‘Do you bow to Gotama the victor?’

‘Jinaṁ vandatha gotamaṁ’,

And so we ought to declare:

‘jinaṁ vandāma gotamaṁ;
‘We bow to Gotama the victor,

Vijjācaraṇasampannaṁ,
accomplished in knowledge and conduct!

buddhaṁ vandāma gotamaṁ’.
We bow to Gotama the awakened!’

Yena petā pavuccanti,
It’s where the departed go, they say,

pisuṇā piṭṭhimaṁsikā;
who are dividers and backbiters,

Pāṇātipātino luddā,
killers and hunters,

corā nekatikā janā.
bandits and frauds.

Ito ‘sā dakkhiṇā disā’,
From here that is the southern quarter,

iti naṁ ācikkhatī jano;
so the people say.

Yaṁ disaṁ abhipāleti,
That quarter is warded

mahārājā yasassi so.
by a great king, glorious,

Kumbhaṇḍānaṁ adhipati,
the lord of the goblins;

‘virūḷho’ iti nāmaso;
his name is Virūḷha.

Ramatī naccagītehi,
He delights in song and dance,
kumbhaṇḍehi purakkhato.
honored by the goblins.

Puttāpi tassa bahavo,
And he has many mighty sons
ekanāmāti me sutaṁ;
all of one name, so I’ve heard.
Asīti dasa eko ca,
Eighty, and ten, and one—
indanāmā mahabbalā.
all of them named Inda.

Te cāpi buddhaṁ disvāna,
After seeing the Awakened One,
buddhaṁ ādiccabandhunaṁ;
the Buddha, Kinsman of the Sun,
Dūratova namassanti,
they revere him from afar,
mahantaṁ vītasāradaṁ.
the one great of heart and rid of naivety.

Namo te purisājañña,
Homage to you, O thoroughbred!
namo te purisuttama;
Homage to you, supreme among men!
Kusalena samekkhasi,
You’ve seen us with clarity and kindness.
amanussāpi taṁ vandanti;
The non-humans bow to you.

Sutaṁ netaṁ abhiṇhaso,
We’ve been asked many a time,

tasmā evaṁ vademase.
‘Do you bow to Gotama the victor?’

‘Jinaṁ vandatha gotamaṁ’,
And so we ought to declare:

‘jinaṁ vandāma gotamaṁ;
‘We bow to Gotama the victor,

Vijjācaraṇasampannaṁ,
accomplished in knowledge and conduct!

buddhaṁ vandāma gotamaṁ’.
We bow to Gotama the awakened!’

Yattha coggacchati sūriyo,
Where sets the sun—

ādicco maṇḍalī mahā;
Aditi’s child, the great circle,

Yassa coggacchamānassa,
who in his setting

divasopi nirujjhati;
closes the day,

Yassa coggate sūriye,
and of whom, when sun has set,

‘saṁvarī’ti pavuccati.
it’s said to be the night—

Rahadopi tattha gambhīro,
there is a deep lake

samuddo saritodako;

an ocean, where water flows.

Evaṁ taṁ tattha jānanti,
So they know that in that place

‘samuddo saritodako’.
there is an ocean where waters flow.

Ito ‘sā pacchimā disā’,
From here that is the western quarter,

iti naṁ ācikkhatī jano;
so the people say.

Yaṁ disaṁ abhipāleti,
That quarter is warded

mahārājā yasassi so.
by a great king, glorious,

Nāgānañca adhipati,
the lord of the dragons;

‘virūpakkho’ti nāmaso;
his name is Virūpakkha.

Ramatī naccagītehi,
He delights in song and dance,

nāgeheva purakkhato.
honored by the dragons.

Puttāpi tassa bahavo,
And he has many mighty sons

ekanāmāti me sutaṁ;
all of one name, so I’ve heard.

Asīti dasa eko ca,
Eighty, and ten, and one—

indanāmā mahabbalā.
all of them named Inda.

Te cāpi buddhaṁ disvāna,
After seeing the Awakened One,

buddhaṁ ādiccabandhunaṁ;
the Buddha, Kinsman of the Sun,

Dūratova namassanti,
they revere him from afar,

mahantaṁ vītasāradaṁ.
the one great of heart and rid of naivety.

Namo te purisājañña,
Homage to you, O thoroughbred!

namo te purisuttama;
Homage to you, supreme among men!

Kusalena samekkhasi,
You’ve seen us with clarity and kindness.

amanussāpi taṁ vandanti;
The non-humans bow to you.

Sutaṁ netaṁ abhiṇhaso,
We’ve been asked many a time,

tasmā evaṁ vademase.
‘Do you bow to Gotama the victor?’

‘Jinaṁ vandatha gotamaṁ’,
And so we ought to declare:

‘jinaṁ vandāma gotamaṁ;
‘We bow to Gotama the victor,

Vijjācaraṇasampannaṁ,
accomplished in knowledge and conduct!

buddhaṁ vandāma gotamaṁ’.
We bow to Gotama the awakened!’

Yena uttarakuruvho,
Where lovely Uttarakuru is,
mahāneru sudassano;
and the beautiful Mount Meru,
Manussā tattha jāyanti,
humans born there
amamā apariggahā.
are unselfish, not possessive.

Na te bījaṁ pavapanti,
They do not sow the seed,
napi nīyanti naṅgalā;
nor do they draw the plough.
Akaṭṭhapākimaṁ sāliṁ,
The rice eaten by people
paribhuñjanti mānusā.
ripens in untilled soil,

Akaṇaṁ athusaṁ suddhaṁ,
free of powder or husk, pure,
sugandhaṁ taṇḍulapphalaṁ;
fragrant, with only the rice-grain.
Tuṇḍikīre pacitvāna,
They eat that food
tato bhuñjanti bhojanaṁ.
after cooking it in a ‘parrot’s beak’.

Gāviṁ ekakhuraṁ katvā,
Having prepared a cow with hooves uncloven,

anuyanti disodisaṁ;
they’re drawn about from place to place.

Pasuṁ ekakhuraṁ katvā,
Having prepared a beast with hooves uncloven,

anuyanti disodisaṁ.
they’re drawn about from place to place.

Itthiṁ vā vāhanaṁ katvā,
Having prepared a woman-drawn carriage,

anuyanti disodisaṁ;
they’re drawn about from place to place.

Purisaṁ vāhanaṁ katvā,
Having prepared a man-drawn carriage,

anuyanti disodisaṁ.
they’re drawn about from place to place.

Kumāriṁ vāhanaṁ katvā,
Having prepared a girl-drawn carriage,

anuyanti disodisaṁ;
they’re drawn about from place to place.

Kumāraṁ vāhanaṁ katvā,
Having prepared a boy-drawn carriage,

anuyanti disodisaṁ.
they’re drawn about from place to place.

Te yāne abhiruhitvā,
Having ascended their vehicle,

Sabbā disā anupariyāyanti;
that king’s servants

Pacārā tassa rājino.
tour about in every quarter,

Hatthiyānaṁ assayānaṁ,
provided with vehicles,
dibbaṁ yānaṁ upaṭṭhitaṁ;
elephant, horse, and divine.
Pāsādā sivikā ceva,
And there are mansions and palanquins
mahārājassa yasassino.
for that great and glorious king.

Tassa ca nagarā ahu,
And he has cities, too,
Antalikkhe sumāpitā;
well-built in the sky:
Āṭānāṭā kusināṭā parakusināṭā,
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭasuriyā parakusiṭanāṭā.
Nāṭasuriyā, and Parakusiṭanāṭā.

Uttarena kasivanto,
To the north is Kapīvanta,
Janoghamaparena ca;
and Jonogha lies beyond.
Navanavutiyo ambaraambaravatiyo,
And there’s Navanavutiya, Ambara-ambaravatiya,
Āḷakamandā nāma rājadhānī.
and the royal capital named Āḷakamandā.

Kuverassa kho pana mārisa,
The Great King Kuvera, dear sir,

Mahārājassa visāṇā nāma rājadhānī;
has a capital named Visāṇā,

Tasmā kuvero mahārājā,
which is why the great king

‘Vessavaṇo’ti pavuccati.
is called ‘Vessavaṇa’.

Paccesanto pakāsenti,
These each individually inform the King:

Tatolā tattalā tatotalā;
Tatolā, Tattalā, Tatotalā,

Ojasi tejasi tatojasī,
Ojasi, Tejasi, Tatojasi,

Sūro rājā ariṭṭho nemi.
Sūra, Rājā, Ariṭṭha, and Nemi.

Rahadopi tattha dharaṇī nāma,
There is a lake there too named Dharaṇī,

Yato meghā pavassanti;
from whence the clouds rain down,

Vassā yato patāyanti,
and the rains disperse.

Sabhāpi tattha sālavatī nāma.
There is a hall there too named Bhagalavatī,

Yattha yakkhā payirupāsanti,
where the spirits frequent.

Tattha niccaphalā rukkhā;
There the trees are ever in fruit,

Nānā dijagaṇā yutā,
with many different flocks of birds.
Mayūrakoñcābhirudā;
Peacocks and herons call out there,
Kokilādīhi vagguhi.
and the sweet cuckoos too.

Jīvañjīvakasaddettha,
One bird cries out ‘Live, live!’,
atho oṭṭhavacittakā;
another ‘Lift up your heart!’
Kukkuṭakā kuḷīrakā,
There are cocks and kookaburras,
vane pokkharasātakā.
and in the wood the lotus-crane.

Sukasāḷikasaddettha,
The parrots and mynah cry out there,
daṇḍamāṇavakāni ca;
and the ‘little stick-boy’ birds.
Sobhati sabbakālaṁ sā,
Kuvera’s pond of rushes
kuveranaḷinī sadā.
is lovely all the time.

Ito ‘sā uttarā disā’,
From here that is the northern quarter,
iti naṁ ācikkhatī jano;
so the people say.
Yaṁ disaṁ abhipāleti,

That quarter is warded

mahārājā yasassi so.
by a great king, glorious,

Yakkhānañca adhipati,
the lord of spirits;

‘kuvero’ iti nāmaso;
his name is ‘Kuvera’.

Ramatī naccagītehi,
He delights in song and dance,

yakkheheva purakkhato.
honored by the spirits.

Puttāpi tassa bahavo,
And he has many mighty sons

ekanāmāti me sutaṁ;
all of one name, so I’ve heard.

Asīti dasa eko ca,
Eighty, and ten, and one—

indanāmā mahabbalā.
all of them named Inda.

Te cāpi buddhaṁ disvāna,
After seeing the Awakened One,

buddhaṁ ādiccabandhunaṁ;
the Buddha, Kinsman of the Sun,

Dūratova namassanti,
they revere him from afar,

mahantaṁ vītasāradaṁ.
the one great of heart and rid of naivety.

Namo te purisājañña,
Homage to you, O thoroughbred!

namo te purisuttama;
Homage to you, supreme among men!

Kusalena samekkhasi,
You’ve seen us with clarity and kindness.

amanussāpi taṁ vandanti;
The non-humans bow to you.

Sutaṁ netaṁ abhiṇhaso,
We’ve been asked many a time,

tasmā evaṁ vademase.
‘Do you bow to Gotama the victor?’

‘Jinaṁ vandatha gotamaṁ’,
And so we ought to declare:

‘jinaṁ vandāma gotamaṁ;
‘We bow to Gotama the victor,

Vijjācaraṇasampannaṁ,
accomplished in knowledge and conduct!

buddhaṁ vandāma gotaman’ti.
We bow to Gotama the awakened!’”

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.
This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṁ āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā.

The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it.

Tañce amanusso yakkho vā yakkhinī vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā.
that non-human will receive no homage or respect in any village or town.

Na me so, mārisa, amanusso labheyya āḷakamandāya nāma rājadhāniyā vatthuṁ vā vāsaṁ vā.
And they will receive no ground or dwelling in my capital of Ālakamandā.

Na me so, mārisa, amanusso labheyya yakkhānaṁ samitiṁ gantuṁ.
Nor will they get to go to the conference of the spirits.

Apissu naṁ, mārisa, amanussā anāvayhampi naṁ kareyyuṁ avivayhaṁ.

In addition, the non-humans would not give or take them in marriage.

Apissu naṁ, mārisa, amanussā attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ.
They’d heap personal abuse on them,

Apissu naṁ, mārisa, amanussā rittampissa pattaṁ sīse nikkujjeyyuṁ.
drop an empty bowl on their head,

Apissu naṁ, mārisa, amanussā sattadhāpissa muddhaṁ phāleyyuṁ.
and even split their head into seven pieces!

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.
For there are, dear sir, non-humans who are fierce, cruel, and violent. They don’t obey the Great Kings or their men or their men’s men.

Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.
They’re said to be rebelling against the Great Kings.

Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.
They’re just like the bandits in the king of Magadha’s realm

Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṁ ādiyanti, na rañño māgadhassa purisakānaṁ purisakānaṁ ādiyanti.
who don’t obey the king, his men, or his men’s men,

Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.
and are said to be rebelling against the king.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ

ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.

Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā …pe… nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
If any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down,

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:
one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals:

‘ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.
‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?
To what spirits, great spirits, generals, great generals?

Indo somo varuṇo ca,
‘Inda, Soma, and Varuṇa,

bhāradvājo pajāpati;
Bhāradvāja, Pajāpati,

Candano kāmaseṭṭho ca,
Candana and Kāmaseṭṭha,

kinnughaṇḍu nighaṇḍu ca.
Kinnughaṇḍu and Nighaṇḍu,

Panādo opamañño ca,
Panāda and Opamañña,

devasūto ca mātali;
and Mātali, the god’s charioteer.

Cittaseno ca gandhabbo,
Cittasena the fairy,

naḷo rājā janesabho.
and the kings Nala and Janesabha,

Sātāgiro hemavato,
Sātāgira, Hemavata,

puṇṇako karatiyo guḷo;
Puṇṇaka, Karatiya, and Guḷa;

Sivako mucalindo ca,
Sivaka and Mucalinda,

vessāmitto yugandharo.
Vessāmitta, Yugandhara,

Gopālo supparodho ca,
Gopāla, Supparodha,

Hiri netti ca mandiyo;
Hiri, Netti, and Mandiya;

Pañcālacaṇḍo āḷavako,
Pañcālacaṇḍa, Āḷavaka,

Pajjunno sumano sumukho;
Pajjunna, Sumana, Sumukha,

Dadhimukho maṇi māṇivaro dīgho,
Dadhimukha, Maṇi, Māṇivara, Dīgha,

Atho serīsako saha.
together with Serīsaka.’

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:

‘ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.
This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

Handa ca dāni mayaṁ, mārisa, gacchāma bahukiccā mayaṁ bahukaraṇīyā”ti.
Well, now, dear sir, I must go. I have many duties, and much to do.”

“Yassadāni tumhe, mahārājāno, kālaṁ maññathā”ti.
“Please, Great Kings, go at your convenience.”

Atha kho cattāro mahārājā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.
Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Tepi kho yakkhā uṭṭhāyāsanā appekacce bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu. Appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu. Appekacce yena bhagavā tenañjaliṁ paṇāmetvā tatthevantaradhāyiṁsu. Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu. Appekacce tuṇhībhūtā tatthevantaradhāyiṁsūti.
And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

2. Dutiyabhāṇavāra

2. The Second Recitation Section

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

“imaṁ, bhikkhave, rattiṁ cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṁ rakkhaṁ ṭhapetvā catuddisaṁ gumbaṁ ṭhapetvā catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdiṁsu.

Tepi kho, bhikkhave, yakkhā appekacce maṁ abhivādetvā ekamantaṁ nisīdiṁsu. Appekacce mayā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Appekacce yenāhaṁ tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu. Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu. Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.

Ekamantaṁ nisinno kho, bhikkhave, vessavaṇo mahārājā maṁ etadavoca:

‘santi hi, bhante, uḷārā yakkhā bhagavato appasannā …pe… santi hi, bhante, nīcā yakkhā bhagavato pasannā.

Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.

Taṁ kissa hetu?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṁ deseti … surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṁ deseti.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā … appaṭiviratā surāmerayamajjappamādaṭṭhānā.

Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.

Santi hi, bhante, bhagavato sāvakā araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni.

Tattha santi uḷārā yakkhā nivāsino, ye imasmiṁ bhagavato pāvacane appasannā, tesaṁ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṁ rakkhaṁ bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā’ti.

Adhivāsesiṁ kho ahaṁ, bhikkhave, tuṇhībhāvena.

Atha kho, bhikkhave, vessavaṇo mahārājā me adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ āṭānāṭiyaṁ rakkhaṁ abhāsi:

‘Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.

Vessabhussa ca namatthu,
nhātakassa tapassino;
Namatthu kakusandhassa,
mārasenāpamaddino.

Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;

Kassapassa ca namatthu,
vippamuttassa sabbadhi.

Aṅgīrasassa namatthu,
sakyaputtassa sirīmato;
Yo imaṁ dhammaṁ desesi,
sabbadukkhāpanūdanaṁ.

Ye cāpi nibbutā loke,
yathābhūtaṁ vipassisuṁ;
Te janā apisuṇātha,
mahantā vītasāradā.

Hitaṁ devamanussānaṁ,
yaṁ namassanti gotamaṁ;
Vijjācaraṇasampannaṁ,
mahantaṁ vītasāradaṁ.

Yato uggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa cuggacchamānassa,
saṁvarīpi nirujjhati;
Yassa cuggate sūriye,
“divaso”ti pavuccati.

Rahadopi tattha gambhīro,
samuddo saritodako;

Evaṁ taṁ tattha jānanti,
“samuddo saritodako”.

Ito “sā purimā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Gandhabbānaṁ adhipati,
“dhataraṭṭho”ti nāmaso;
Ramatī naccagītehi,
gandhabbehi purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;

Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yena petā pavuccanti,
pisuṇā piṭṭhimaṁsikā;
Pāṇātipātino luddā,
corā nekatikā janā.

Ito “sā dakkhiṇā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Kumbhaṇḍānaṁ adhipati,
“virūḷho” iti nāmaso;
Ramatī naccagītehi,
kumbhaṇḍehi purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yattha coggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa coggacchamānassa,
divasopi nirujjhati;
Yassa coggate sūriye,
“saṁvarī”ti pavuccati.

Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,

samuddo saritodako.

Ito “sā pacchimā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Nāgānañca adhipati,
“virūpakkho”ti nāmaso;
Ramatī naccagītehi,
nāgeheva purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,

tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yena uttarakuruvho,
mahāneru sudassano;
Manussā tattha jāyanti,
amamā apariggahā.

Na te bījaṁ pavapanti,
nāpi nīyanti naṅgalā;
Akaṭṭhapākimaṁ sāliṁ,
paribhuñjanti mānusā.

Akaṇaṁ athusaṁ suddhaṁ,
sugandhaṁ taṇḍulapphalaṁ;
Tuṇḍikīre pacitvāna,
tato bhuñjanti bhojanaṁ.

Gāviṁ ekakhuraṁ katvā,
anuyanti disodisaṁ;
Pasuṁ ekakhuraṁ katvā,
anuyanti disodisaṁ.

Itthiṁ vā vāhanaṁ katvā,

anuyanti disodisaṁ;
Purisaṁ vāhanaṁ katvā,
anuyanti disodisaṁ.

Kumāriṁ vāhanaṁ katvā,
anuyanti disodisaṁ;
Kumāraṁ vāhanaṁ katvā,
anuyanti disodisaṁ.

Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti;
Pacārā tassa rājino.

Hatthiyānaṁ assayānaṁ,
dibbaṁ yānaṁ upaṭṭhitaṁ;
Pāsādā sivikā ceva,
mahārājassa yasassino.

Tassa ca nagarā ahu,
Antalikkhe sumāpitā;
Āṭānāṭā kusināṭā parakusināṭā,
Nāṭasuriyā parakusiṭanāṭā.

Uttarena kasivanto,
Janoghamaparena ca;
Navanavutiyo ambaraambaravatiyo,
Āḷakamandā nāma rājadhānī.

Kuverassa kho pana mārisa,
Mahārājassa visāṇā nāma rājadhānī;
Tasmā kuvero mahārājā,
“Vessavaṇo”ti pavuccati.

Paccesanto pakāsenti,
Tatolā tattalā tatotalā;
Ojasi tejasi tatojasī,
Sūro rājā ariṭṭho nemi.

Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti;
Vassā yato patāyanti,
Sabhāpi tattha sālavatī nāma.

Yattha yakkhā payirupāsanti,
Tattha niccaphalā rukkhā;
Nānā dijagaṇā yutā,
Mayūrakoñcābhirudā;
Kokilādīhi vagguhi.

Jīvañjīvakasaddettha,
atho oṭṭhavacittakā;
Kukkuṭakā kuḷīrakā,
vane pokkharasātakā.

Sukasāḷika saddettha,

daṇḍamāṇavakāni ca;
Sobhati sabbakālaṁ sā,
kuveranaḷinī sadā.

Ito “sā uttarā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Yakkhānañca adhipati,
“kuvero” iti nāmaso;
Ramatī naccagītehi,
yakkheheva purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,

amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotaman”ti.

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṁ āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā tañce amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā …pe… nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā.

Na me so, mārisa, amanusso labheyya āḷakamandāya nāma rājadhāniyā vatthuṁ vā vāsaṁ vā.

Na me so, mārisa, amanusso labheyya yakkhānaṁ samitiṁ gantuṁ.

Apissu naṁ, mārisa, amanussā anāvayhampi naṁ kareyyuṁ avivayhaṁ.

Apissu naṁ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ.

Apissu naṁ, mārisa, amanussā rittampissa pattaṁ sīse nikkujjeyyuṁ.

Apissu naṁ, mārisa, amanussā sattadhāpissa muddhaṁ phāleyyuṁ.

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.

Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.

Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṁ ādiyanti, na rañño māgadhassa purisakānaṁ purisakānaṁ ādiyanti.

Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.

Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.

Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā …pe… nāgo vā nāgī vā …pe… paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā upagaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:

“ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī”ti.

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?

Indo somo varuṇo ca,
bhāradvājo pajāpati;
Candano kāmaseṭṭho ca,
kinnughaṇḍu nighaṇḍu ca.

Panādo opamañño ca,
devasūto ca mātali;
Cittaseno ca gandhabbo,
naḷo rājā janesabho.

Sātāgiro hemavato,
puṇṇako karatiyo guḷo;
Sivako mucalindo ca,
vessāmitto yugandharo.

Gopālo supparodho ca,
Hiri netti ca mandiyo;
Pañcālacaṇḍo āḷavako,
Pajjunno sumano sumukho;

Dadhimukho maṇi māṇivaro dīgho,
Atho serīsako saha.

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:

“ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī”ti.

Ayaṁ kho, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.

Handa ca dāni mayaṁ, mārisa, gacchāma, bahukiccā mayaṁ bahukaraṇīyā’ti.

‘Yassadāni tumhe, mahārājāno, kālaṁ maññathā’ti.

Atha kho, bhikkhave, cattāro mahārājā uṭṭhāyāsanā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.

Tepi kho, bhikkhave, yakkhā uṭṭhāyāsanā appekacce maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.

Appekacce mayā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu.

Appekacce yenāhaṁ tenañjaliṁ paṇāmetvā tatthevantaradhāyiṁsu.

Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu.

Appekacce tuṇhībhūtā tatthevantaradhāyiṁsu.

Uggaṇhātha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
“Mendicants, learn the Āṭānāṭiya protection!

Pariyāpuṇātha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
Memorize the Āṭānāṭiya protection!

Dhāretha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
Remember the Āṭānāṭiya protection!

Atthasaṁhitā, bhikkhave, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā”ti.
The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Āṭānāṭiyasuttaṁ niṭṭhitaṁ navamaṁ.

33. Saṅgītisutta

Reciting in Concert

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā mallesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena pāvā nāma mallānaṁ nagaraṁ tadavasari.
At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā.

Tatra sudaṁ bhagavā pāvāyaṁ viharati cundassa kammāraputtassa ambavane.
There he stayed in Cunda the smith’s mango grove.

Tena kho pana samayena pāveyyakānaṁ mallānaṁ ubbhatakaṁ nāma navaṁ sandhāgāraṁ acirakāritaṁ hoti anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all.

Assosuṁ kho pāveyyakā mallā: “bhagavā kira mallesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi pāvaṁ anuppatto pāvāyaṁ viharati cundassa kammāraputtassa ambavane”ti.
The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda’s mango grove.

Atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ

nisīdiṁsu. Ekamantaṁ nisinnā kho pāveyyakā mallā bhagavantaṁ etadavocuṁ:
Then they went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, pāveyyakānaṁ mallānaṁ ubbhatakaṁ nāma navaṁ sandhāgāraṁ acirakāritaṁ hoti anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
“Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all.

Tañca kho, bhante, bhagavā paṭhamaṁ paribhuñjatu, bhagavatā paṭhamaṁ paribhuttaṁ pacchā pāveyyakā mallā paribhuñjissanti.
May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it.

Tadassa pāveyyakānaṁ mallānaṁ dīgharattaṁ hitāya sukhāyā”ti.
That would be for the lasting welfare and happiness of the Mallas of Pāvā.”

Adhivāsesi kho bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho pāveyyakā mallā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena sandhāgāraṁ tenupasaṅkamiṁsu; upasaṅkamitvā sabbasanthariṁ sandhāgāraṁ santharitvā bhagavato āsanāni paññāpetvā udakamaṇikaṁ patiṭṭhapetvā telapadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṁsu;
Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
bowed, stood to one side,

Ekamantaṁ ṭhitā kho te pāveyyakā mallā bhagavantaṁ etadavocuṁ:
and told him of their preparations, saying,

“sabbasantharisanthataṁ, bhante, sandhāgāraṁ, bhagavato āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito.

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā sandhāgāraṁ pavisitvā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṁ pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho nisīdi bhagavantaṁyeva purakkhatvā.
The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṁ pavisitvā puratthimaṁ bhittiṁ nissāya pacchimābhimukhā nisīdiṁsu bhagavantaṁyeva purakkhatvā.
The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā pāveyyake malle bahudeva rattiṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uyyojesi:
The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them,

“abhikkantā kho, vāseṭṭhā, ratti.
“The night is getting late, Vāseṭṭhas.

Yassadāni tumhe kālaṁ maññathā”ti.
Please go at your convenience.”

“Evaṁ, bhante”ti kho pāveyyakā mallā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir,” replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu pāveyyakesu mallesu tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā āyasmantaṁ sāriputtaṁ āmantesi:
Soon after they left, the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta,

“vigatathinamiddho kho, sāriputta, bhikkhusaṅgho.
“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṁ, sāriputta, bhikkhūnaṁ dhammīkathā.
Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati.
My back is sore,

Tamahaṁ āyamissāmī”ti.
I’ll stretch it.”

“Evaṁ, bhante”ti kho āyasmā sāriputto bhagavato paccassosi.
“Yes, sir,” Sāriputta replied.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññāpetvā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya, sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṁ adhunākālaṅkato hoti.
Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā.

Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti:
With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

“na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi. Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṁ me, asahitaṁ te. Purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca. Adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.
“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about

has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.
You’d think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṁ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.
And the Nigaṇṭha Nātaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho āyasmā sāriputto bhikkhū āmantesi:
Then Sāriputta told the mendicants about these things. He went on to say,

“nigaṇṭho, āvuso, nāṭaputto pāvāyaṁ adhunākālaṅkato,

tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā …pe… bhinnathūpe appaṭisaraṇe.

Evañhetaṁ, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.
“That’s what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Ayaṁ kho panāvuso, amhākaṁ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasaṁvattaniko

sammāsambuddhappavedito.
But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katamo cāvuso, amhākaṁ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito;
And what is that teaching?

yattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ?

1. Ekaka

1. Ones

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.
There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa

bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katamo eko dhammo?
What are the teachings grouped by one?

Sabbe sattā āhāraṭṭhitikā.
‘All sentient beings are sustained by food.’

Sabbe sattā saṅkhāraṭṭhitikā.
‘All sentient beings are sustained by conditions.’

Ayaṁ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.
These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

2. Duka

2. Twos

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.
There are teachings grouped by two that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame dve?
What are the teachings grouped by two?

Nāmañca rūpañca. (1)
Name and form.

Avijjā ca bhavataṇhā ca. (2)
Ignorance and craving for continued existence.

Bhavadiṭṭhi ca vibhavadiṭṭhi ca. (3)
Views favoring continued existence and views favoring ending existence.

Ahirikañca anottappañca. (4)
Lack of conscience and prudence.

Hirī ca ottappañca. (5)
Conscience and prudence.

Dovacassatā ca pāpamittatā ca. (6)
Being hard to admonish and having bad friends.

Sovacassatā ca kalyāṇamittatā ca. (7)
Being easy to admonish and having good friends.

Āpattikusalatā ca āpattivuṭṭhānakusalatā ca. (8)
Skill in offenses and skill in rehabilitation from offenses.

Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca. (9)
Skill in meditative attainments and skill in emerging from those attainments.

Dhātukusalatā ca manasikārakusalatā ca. (10)
Skill in the elements and skill in attention.

Āyatanakusalatā ca paṭiccasamuppādakusalatā ca. (11)
Skill in the sense fields and skill in dependent origination.

Ṭhānakusalatā ca aṭṭhānakusalatā ca. (12)
Skill in what is possible and skill in what is impossible.

Ajjavañca lajjavañca. (13)
Integrity and scrupulousness.

Khanti ca soraccañca. (14)
Patience and gentleness.

Sākhalyañca paṭisanthāro ca. (15)
Friendliness and hospitality.

Avihiṁsā ca soceyyañca. (16)
Harmlessness and purity.

Muṭṭhassaccañca asampajaññañca. (17)
Lack of mindfulness and lack of situational awareness.

Sati ca sampajaññañca. (18)
Mindfulness and situational awareness.

Indriyesu aguttadvāratā ca bhojane amattaññutā ca. (19)
Not guarding the sense doors and eating too much.

Indriyesu guttadvāratā ca bhojane mattaññutā ca. (20)
Guarding the sense doors and moderation in eating.

Paṭisaṅkhānabalañca bhāvanābalañca. (21)
The power of reflection and the power of development.

Satibalañca samādhibalañca. (22)
The power of mindfulness and the power of immersion.

Samatho ca vipassanā ca. (23)
Serenity and discernment.

Samathanimittañca paggahanimittañca. (24)
The foundation of serenity and the foundation of exertion.

Paggaho ca avikkhepo ca. (25)
Exertion, and not being distracted.

Sīlavipatti ca diṭṭhivipatti ca. (26)
Failure in ethics and failure in view.

Sīlasampadā ca diṭṭhisampadā ca. (27)
Accomplishment in ethics and accomplishment in view.

Sīlavisuddhi ca diṭṭhivisuddhi ca. (28)
Purification of ethics and purification of view.

Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānaṁ. (29)
Purification of view and making an effort in line with that view.

Saṁvego ca saṁvejanīyesu ṭhānesu saṁviggassa ca yoniso padhānaṁ. (30)
Inspiration, and making a suitable effort when inspired by inspiring places.

Asantuṭṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmiṁ. (31)
To never be content with skillful qualities, and to never stop trying.

Vijjā ca vimutti ca. (32)
Knowledge and freedom.

Khayeñāṇaṁ anuppādeñāṇaṁ. (33)
Knowledge of ending and knowledge of non-arising.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.
These are the teachings grouped by two that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

3. Tika

3. Threes

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.
There are teachings grouped by three that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame tayo?
What are the teachings grouped by three?

Tīṇi akusalamūlāni—
Three unskillful roots:

lobho akusalamūlaṁ, doso akusalamūlaṁ, moho akusalamūlaṁ. (1)
greed, hate, and delusion.

Tīṇi kusalamūlāni—
Three skillful roots:

alobho kusalamūlaṁ, adoso kusalamūlaṁ, amoho kusalamūlaṁ. (2)
non-greed, non-hate, and non-delusion.

Tīṇi duccaritāni—
Three ways of performing bad conduct:

kāyaduccaritaṁ, vacīduccaritaṁ, manoduccaritaṁ. (3)
by body, speech, and mind.

Tīṇi sucaritāni—
Three ways of performing good conduct:

kāyasucaritaṁ, vacīsucaritaṁ, manosucaritaṁ. (4)
by body, speech, and mind.

Tayo akusalavitakkā—
Three unskillful thoughts:

kāmavitakko, byāpādavitakko, vihiṁsāvitakko. (5)
sensuality, malice, and cruelty.

Tayo kusalavitakkā—
Three skillful thoughts:

nekkhammavitakko, abyāpādavitakko, avihiṁsāvitakko. (6)
renunciation, good will, and harmlessness.

Tayo akusalasaṅkappā—
Three unskillful intentions:

kāmasaṅkappo, byāpādasaṅkappo, vihiṁsāsaṅkappo. (7)
sensuality, malice, and cruelty.

Tayo kusalasaṅkappā—
Three skillful intentions:

nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo. (8)
renunciation, good will, and harmlessness.

Tisso akusalasaññā—
Three unskillful perceptions:

kāmasaññā, byāpādasaññā, vihiṁsāsaññā. (9)
sensuality, malice, and cruelty.

Tisso kusalasaññā—
Three skillful perceptions:

nekkhammasaññā, abyāpādasaññā, avihiṁsāsaññā. (10)
renunciation, good will, and harmlessness.

Tisso akusaladhātuyo—
Three unskillful elements:

kāmadhātu, byāpādadhātu, vihiṁsādhātu. (11)
sensuality, malice, and cruelty.

Tisso kusaladhātuyo—
Three skillful elements:

nekkhammadhātu, abyāpādadhātu, avihiṁsādhātu. (12)
renunciation, good will, and harmlessness.

Aparāpi tisso dhātuyo—
Another three elements:

kāmadhātu, rūpadhātu, arūpadhātu. (13)
sensuality, form, and formlessness.

Aparāpi tisso dhātuyo—
Another three elements:

rūpadhātu, arūpadhātu, nirodhadhātu. (14)
form, formlessness, and cessation.

Aparāpi tisso dhātuyo—
Another three elements:

hīnadhātu, majjhimadhātu, paṇītadhātu. (15)
lower, middle, and higher.

Tisso taṇhā—
Three cravings:

kāmataṇhā, bhavataṇhā, vibhavataṇhā. (16)
for sensual pleasures, to continue existence, and to end existence.

Aparāpi tisso taṇhā—
Another three cravings:

kāmataṇhā, rūpataṇhā, arūpataṇhā. (17)
sensuality, form, and formlessness.

Aparāpi tisso taṇhā—
Another three cravings:

rūpataṇhā, arūpataṇhā, nirodhataṇhā. (18)
form, formlessness, and cessation.

Tīṇi saṁyojanāni—
Three fetters:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. (19)
identity view, doubt, and misapprehension of precepts and observances.

Tayo āsavā—
Three defilements:

kāmāsavo, bhavāsavo, avijjāsavo. (20)
sensuality, desire for continued existence, and ignorance.

Tayo bhavā—
Three realms of existence:

kāmabhavo, rūpabhavo, arūpabhavo. (21)
sensual, form, and formless.

Tisso esanā—
Three searches:

kāmesanā, bhavesanā, brahmacariyesanā. (22)
for sensual pleasures, for continued existence, and for a spiritual path.

Tisso vidhā—
Three kinds of discrimination:

seyyohamasmīti vidhā, sadisohamasmīti vidhā, hīnohamasmīti vidhā. (23)
‘I’m better’, ‘I’m equal’, and ‘I’m worse’.

Tayo addhā—

Three periods:

atīto addhā, anāgato addhā, paccuppanno addhā. (24)
past, future, and present.

Tayo antā—
Three extremes:

sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto. (25)
identity, the origin of identity, and the cessation of identity.

Tisso vedanā—
Three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. (26)
pleasure, pain, and neutral.

Tisso dukkhatā—
Three forms of suffering:

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā. (27)
the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

Tayo rāsī—
Three heaps:

micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi. (28)
inevitability regarding the wrong way, inevitability regarding the right way, and lack of inevitability.

Tayo tamā—
Three darknesses:

atītaṁ vā addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṁ vā addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā

paccuppannaṁ addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati. (29)
one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

Tīṇi tathāgatassa arakkheyyāni—
Three things a Realized One need not hide.

parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṁ, yaṁ tathāgato rakkheyya:
The Realized One’s behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking:

‘mā me idaṁ paro aññāsī’ti.
‘May others not know this of me.’

Parisuddhavacīsamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṁ, yaṁ tathāgato rakkheyya:

‘mā me idaṁ paro aññāsī’ti.

Parisuddhamanosamācāro, āvuso, tathāgato, natthi tathāgatassa manoduccaritaṁ yaṁ tathāgato rakkheyya:

‘mā me idaṁ paro aññāsī’ti. (30)

Tayo kiñcanā—
Three possessions:

rāgo kiñcanaṁ, doso kiñcanaṁ, moho kiñcanaṁ. (31)
greed, hate, and delusion.

Tayo aggī—
Three fires:

rāgaggi, dosaggi, mohaggi. (32)
greed, hate, and delusion.

Aparepi tayo aggī—
Another three fires:

āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi. (33)
a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

Tividhena rūpasaṅgaho—
A threefold classification of the physical:

sanidassanasappaṭighaṁ rūpaṁ, anidassanasappaṭighaṁ rūpaṁ, anidassanaappaṭighaṁ rūpaṁ. (34)
visible and resistant, invisible and resistant, and invisible and non-resistant.

Tayo saṅkhārā—
Three choices:

puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro. (35)
good choices, bad choices, and imperturbable choices.

Tayo puggalā—
Three individuals:

sekkho puggalo, asekkho puggalo, nevasekkho nāsekkho puggalo. (36)
a trainee, an adept, and one who is neither a trainee nor an adept.

Tayo therā—
Three seniors:

jātithero, dhammathero, sammutithero. (37)
a senior by birth, a senior in the teaching, and a senior by convention.

Tīṇi puññakiriyavatthūni—

Three grounds for making merit:

dānamayaṁ puññakiriyavatthu, sīlamayaṁ puññakiriyavatthu, bhāvanāmayaṁ puññakiriyavatthu. (38)
giving, ethical conduct, and meditation.

Tīṇi codanāvatthūni—
Three grounds for accusations:

diṭṭhena, sutena, parisaṅkāya. (39)
what is seen, heard, and suspected.

Tisso kāmūpapattiyo—
Three kinds of sensual rebirth.

santāvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṁ vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld.

Ayaṁ paṭhamā kāmūpapatti.
This is the first kind of sensual rebirth.

Santāvuso, sattā nimmitakāmā, te nimminitvā nimminitvā kāmesu vasaṁ vattenti, seyyathāpi devā nimmānaratī.
There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the Gods Who Love to Create.

Ayaṁ dutiyā kāmūpapatti.
This is the second kind of sensual rebirth.

Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṁ vattenti, seyyathāpi devā paranimmitavasavattī.
There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the Gods Who Control the Creations of Others.

Ayaṁ tatiyā kāmūpapatti. (40)
This is the third kind of sensual rebirth.

Tisso sukhūpapattiyo—
Three kinds of pleasant rebirth.

santāvuso sattā uppādetvā uppādetvā sukhaṁ viharanti, seyyathāpi devā brahmakāyikā.
There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of Brahmā’s Host.

Ayaṁ paṭhamā sukhūpapatti.
This is the first pleasant rebirth.

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.
There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

Te kadāci karahaci udānaṁ udānenti:
Every so often they feel inspired to exclaim:

‘aho sukhaṁ, aho sukhan’ti, seyyathāpi devā ābhassarā.
‘Oh, what bliss! Oh, what bliss!’ Namely, the gods of streaming radiance.

Ayaṁ dutiyā sukhūpapatti.
This is the second pleasant rebirth.

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.
There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

Te santaṁyeva tusitā sukhaṁ paṭisaṁvedenti, seyyathāpi devā subhakiṇhā.
Since they’re truly content, they experience pleasure. Namely, the gods replete with glory.

Ayaṁ tatiyā sukhūpapatti. (41)
This is the third pleasant rebirth.

Tisso paññā—
Three kinds of wisdom:

sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā. (42)
the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Aparāpi tisso paññā—
Another three kinds of wisdom:

cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā. (43)
wisdom produced by thought, learning, and meditation.

Tīṇāvudhāni—
Three weapons:

sutāvudhaṁ, pavivekāvudhaṁ, paññāvudhaṁ. (44)
learning, seclusion, and wisdom.

Tīṇindriyāni—
Three faculties:

anaññātaññassāmītindriyaṁ, aññindriyaṁ, aññātāvindriyaṁ. (45)
the faculty of understanding that one’s enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Tīṇi cakkhūni—
Three eyes:

maṁsacakkhu, dibbacakkhu, paññācakkhu. (46)
the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Tisso sikkhā—

Three trainings:

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. (47)
in higher ethics, higher mind, and higher wisdom.

Tisso bhāvanā—
Three kinds of development:

kāyabhāvanā, cittabhāvanā, paññābhāvanā. (48)
the development of physical endurance, the development of the mind, and the development of wisdom.

Tīṇi anuttariyāni—
Three unsurpassable things:

dassanānuttariyaṁ, paṭipadānuttariyaṁ, vimuttānuttariyaṁ. (49)
unsurpassable seeing, practice, and freedom.

Tayo samādhī—
Three kinds of immersion.

savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi. (50)
Immersion with placing the mind and keeping it connected.
Immersion without placing the mind, but just keeping it connected.
Immersion without placing the mind or keeping it connected.

Aparepi tayo samādhī—
Another three kinds of immersion:

suññato samādhi, animitto samādhi, appaṇihito samādhi. (51)
emptiness, signless, and undirected.

Tīṇi soceyyāni—
Three purities:

kāyasoceyyaṁ, vacīsoceyyaṁ, manosoceyyaṁ. (52)
purity of body, speech, and mind.

Tīṇi moneyyāni—
Three kinds of sagacity:

kāyamoneyyaṁ, vacīmoneyyaṁ, manomoneyyaṁ. (53)
sagacity of body, speech, and mind.

Tīṇi kosallāni—
Three skills:

āyakosallaṁ, apāyakosallaṁ, upāyakosallaṁ. (54)
skill in progress, skill in regress, and skill in means.

Tayo madā—
Three vanities:

ārogyamado, yobbanamado, jīvitamado. (55)
the vanity of health, the vanity of youth, and the vanity of life.

Tīṇi ādhipateyyāni—
Three ways of putting something in charge:

attādhipateyyaṁ, lokādhipateyyaṁ, dhammādhipateyyaṁ. (56)
putting oneself, the world, or the teaching in charge.

Tīṇi kathāvatthūni—
Three topics of discussion.

atītaṁ vā addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the past:

‘evaṁ ahosi atītamaddhānan’ti;
‘That is how it was in the past.’

anāgataṁ vā addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the future:

‘evaṁ bhavissati anāgatamaddhānan’ti;
‘That is how it will be in the future.’

etarahi vā paccuppannaṁ addhānaṁ ārabbha kathaṁ katheyya:
Or you might discuss the present:

‘evaṁ hoti etarahi paccuppannaṁ addhānan’ti. (57)
‘This is how it is at present.’

Tisso vijjā—
Three knowledges:

pubbenivāsānussatiñāṇaṁ vijjā, sattānaṁ cutūpapāteñāṇaṁ vijjā, āsavānaṁ khayeñāṇaṁ vijjā. (58)
recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Tayo vihārā—
Three meditative abidings:

dibbo vihāro, brahmā vihāro, ariyo vihāro. (59)
the meditation of the gods, the meditation of Brahmā, and the meditation of the noble ones.

Tīṇi pāṭihāriyāni—
Three demonstrations:

iddhipāṭihāriyaṁ, ādesanāpāṭihāriyaṁ, anusāsanīpāṭihāriyaṁ. (60)
a demonstration of psychic power, a demonstration of revealing, and an instructional demonstration.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.
These are the teachings grouped by three that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

4. Catukka

4. Fours

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā.
There are teachings grouped by four that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame cattāro?
What are the teachings grouped by four?

Cattāro satipaṭṭhānā.
Four kinds of mindfulness meditation.

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. (1)
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Cattāro sammappadhānā.
Four right efforts.

Idhāvuso, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ

ārabhati cittaṁ paggaṇhāti padahati.
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati. (2)
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Cattāro iddhipādā.
Four bases of psychic power.

Idhāvuso, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

Cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to mental development, and active effort.

Vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.

They develop the basis of psychic power that has immersion due to energy, and active effort.

Vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti. (3)
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Cattāri jhānāni.
Four absorptions.

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā, adukkhamasukhaṁ

upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati. (4)
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Catasso samādhibhāvanā.
Four ways of developing immersion further.

Atthāvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.
There is a way of developing immersion further that leads to blissful meditation in the present life.

Atthāvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati.
There is a way of developing immersion further that leads to gaining knowledge and vision.

Atthāvuso samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.
There is a way of developing immersion further that leads to mindfulness and awareness.

Atthāvuso samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati.
There is a way of developing immersion further that leads to the ending of defilements.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati?
And what is the way of developing immersion further that leads to blissful meditation in the present life?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ …
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first

absorption …

pe…
second absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati. (5.1)
This is the way of developing immersion further that leads to blissful meditation in the present life.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati?
And what is the way of developing immersion further that leads to gaining knowledge and vision?

Idhāvuso, bhikkhu ālokasaññaṁ manasi karoti, divāsaññaṁ adhiṭṭhāti yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati. (5.2)
This is the way of developing immersion further that leads to gaining knowledge and vision.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati?
And what is the way of developing immersion further that leads to mindfulness and awareness?

Idhāvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
A mendicant knows feelings as they arise, as they remain, and as they go away.

Viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know perceptions as they arise, as they remain, and as they go away.

Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know thoughts as they arise, as they remain, and as they go away.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati. (5.3)
This is the way of developing immersion further that leads to mindfulness and awareness.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati?
And what is the way of developing immersion further that leads to the ending of defilements?

Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.
A mendicant meditates observing rise and fall in the five grasping aggregates.

Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.
‘Such is form, such is the origin of form, such is the ending of form.

Iti vedanā …pe…
Such are feelings …

iti saññā …
perceptions …

iti saṅkhārā …

choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.
consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati. (5.4)
This is the way of developing immersion further that leads to the ending of defilements.

Catasso appamaññā.
Four immeasurables.

Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. (6)
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all

around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Cattāro āruppā.
Four formless states.

Idhāvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. (7)
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Cattāri apassenāni.
Four supports.

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti. (8)
After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Cattāro ariyavaṁsā.
Four noble traditions.

Idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca cīvaraṁ na paritassati, laddhā ca cīvaraṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down.

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'. (9.1)
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca piṇḍapātaṁ na paritassati, laddhā ca piṇḍapātaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant is content with any kind of alms-food …

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'. (9.2)

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca

senāsanaṁ na paritassati, laddhā ca senāsanaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant is content with any kind of lodgings …

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: ‘bhikkhu porāṇe aggaññe ariyavaṁse ṭhito’. (9.3)

Puna caparaṁ, āvuso, bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato; tāya ca pana pahānārāmatāya pahānaratiyā bhāvanārāmatāya bhāvanāratiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don’t glorify themselves or put down others on account of their love for giving up and meditation.

Yo hi tattha dakkho analaso sampajāno paṭissato ayaṁ vuccatāvuso: ‘bhikkhu porāṇe aggaññe ariyavaṁse ṭhito’. (9.4)
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Cattāri padhānāni.
Four efforts.

Saṁvarapadhānaṁ pahānapadhānaṁ bhāvanāpadhānaṁ anurakkhaṇāpadhānaṁ.
The efforts to restrain, to give up, to develop, and to preserve.

Katamañcāvuso, saṁvarapadhānaṁ?
And what is the effort to restrain?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Idaṁ vuccatāvuso, saṁvarapadhānaṁ. (10.1)
This is called the effort to restrain.

Katamañcāvuso, pahānapadhānaṁ?

And what is the effort to give up?

Idhāvuso, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantiṁ karoti anabhāvaṁ gameti. Uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ … uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṁ karoti anabhāvaṁ gameti.
It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Idaṁ vuccatāvuso, pahānapadhānaṁ. (10.2)
This is called the effort to give up.

Katamañcāvuso, bhāvanāpadhānaṁ?
And what is the effort to develop?

Idhāvuso, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Dhammavicayasambojjhaṅgaṁ bhāveti … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Idaṁ vuccatāvuso, bhāvanāpadhānaṁ. (10.3)
This is called the effort to develop.

Katamañcāvuso, anurakkhaṇāpadhānaṁ?
And what is the effort to preserve?

Idhāvuso, bhikkhu uppannaṁ bhadrakaṁ samādhinimittaṁ anurakkhati—aṭṭhikasaññaṁ, puḷuvakasaññaṁ, vinīlakasaññaṁ, vicchiddakasaññaṁ, uddhumātakasaññaṁ.
It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

Idaṁ vuccatāvuso, anurakkhaṇāpadhānaṁ. (10.4)
This is called the effort to preserve.

Cattāri ñāṇāni—
Four knowledges:

dhamme ñāṇaṁ, anvaye ñāṇaṁ, pariye ñāṇaṁ, sammutiyā ñāṇaṁ. (11)
knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Aparānipi cattāri ñāṇāni—
Another four knowledges:

dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ. (12)
knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Cattāri sotāpattiyaṅgāni—
Four factors of stream-entry:

sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti. (13)
associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Cattāri sotāpannassa aṅgāni.
Four factors of a stream-enterer.

Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti:
A noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho, bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi. (14)
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Cattāri sāmaññaphalāni—
Four fruits of the ascetic life:

sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ. (15)
stream-entry, once-return, non-return, and perfection.

Catasso dhātuyo—
Four elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu. (16)
earth, water, fire, and air.

Cattāro āhārā—
Four foods:

kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ. (17)
solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Catasso viññāṇaṭṭhitiyo.
Four bases for consciousness to remain.

Rūpūpāyaṁ vā, āvuso, viññāṇaṁ tiṭṭhamānaṁ tiṭṭhati rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjati;
As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures.

vedanūpāyaṁ vā āvuso …
Or consciousness remains involved with feeling …

saññūpāyaṁ vā, āvuso …pe…
Or consciousness remains involved with perception …

saṅkhārūpāyaṁ vā, āvuso, viññāṇaṁ tiṭṭhamānaṁ tiṭṭhati saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjati. (18)
Or as long as consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

Cattāri agatigamanāni—
Four prejudices:

chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati. (19)
making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Cattāro taṇhuppādā—
Four things that give rise to craving.

cīvarahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
Craving arises in a mendicant for the sake of robes,

piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
alms-food,

senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
lodgings,

itibhavābhavahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati. (20)
or rebirth in this or that state.

Catasso paṭipadā—
Four ways of practice:

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. (21)
painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

Aparāpi catasso paṭipadā—
Another four ways of practice:

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā. (22)
impatient practice, patient practice, taming practice, and calming practice.

Cattāri dhammapadāni—
Four basic principles:

anabhijjhā dhammapadaṁ, abyāpādo dhammapadaṁ, sammāsati dhammapadaṁ, sammāsamādhi dhammapadaṁ. (23)
contentment, good will, right mindfulness, and right immersion.

Cattāri dhammasamādānāni—
Four ways of taking up practices.

atthāvuso, dhammasamādānaṁ paccuppannadukkhañceva āyatiñca dukkhavipākaṁ.
There is a way of taking up practices that is painful now and results in future pain.

Atthāvuso, dhammasamādānaṁ paccuppannadukkhaṁ āyatiṁ sukhavipākaṁ.
There is a way of taking up practices that is painful now but results in future pleasure.

Atthāvuso, dhammasamādānaṁ paccuppannasukhaṁ āyatiṁ dukkhavipākaṁ.
There is a way of taking up practices that is pleasant now but results in future pain.

Atthāvuso, dhammasamādānaṁ paccuppannasukhañceva āyatiñca sukhavipākaṁ. (24)
There is a way of taking up practices that is pleasant now and results in future pleasure.

Cattāro dhammakkhandhā—
Four spectrums of the teaching:

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho. (25)
ethics, immersion, wisdom, and freedom.

Cattāri balāni—
Four powers:

vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ. (26)
energy, mindfulness, immersion, and wisdom.

Cattāri adhiṭṭhānāni—
Four foundations:

paññādhiṭṭhānaṁ, saccādhiṭṭhānaṁ, cāgādhiṭṭhānaṁ, upasamādhiṭṭhānaṁ. (27)
the foundations of wisdom, truth, generosity, and peace.

Cattāri pañhabyākaraṇāni—
Four ways of answering questions.

ekaṁsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, ṭhapanīyo pañho. (28)
There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question

that should be answered with a counter-question. There is a question that should be set aside.

Cattāri kammāni—
Four deeds.

atthāvuso, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
There are deeds that are dark with dark result.

Atthāvuso, kammaṁ sukkaṁ sukkavipākaṁ.
There are deeds that are bright with bright result.

Atthāvuso, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
There are deeds that are dark and bright with dark and bright result.

Atthāvuso, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati. (29)
There are neither dark nor bright deeds with neither dark nor bright results, which lead to the end of deeds.

Cattāro sacchikaraṇīyā dhammā—
Four things to be realized.

pubbenivāso satiyā sacchikaraṇīyo;
Past lives are to be realized through recollection.

sattānaṁ cutūpapāto cakkhunā sacchikaraṇīyo;
The passing away and rebirth of sentient beings is to be realized through vision.

aṭṭha vimokkhā kāyena sacchikaraṇīyā;
The eight liberations are to be realized through direct meditative experience.

āsavānaṁ khayo paññāya sacchikaraṇīyo. (30)
The ending of defilements is to be realized through wisdom.

Cattāro oghā—
Four floods:

kāmogho, bhavogho, diṭṭhogho, avijjogho. (31)
sensuality, desire for rebirth, views, and ignorance.

Cattāro yogā—
Four bonds:

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. (32)
sensuality, desire for rebirth, views, and ignorance.

Cattāro visaññogā—
Four detachments:

kāmayogavisaññogo, bhavayogavisaññogo, diṭṭhiyogavisaññogo, avijjāyogavisaññogo. (33)
detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

Cattāro ganthā—
Four ties:

abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṁsaccābhiniveso kāyagantho. (34)
the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

Cattāri upādānāni—
Four kinds of grasping:

kāmupādānaṁ, diṭṭhupādānaṁ, sīlabbatupādānaṁ, attavādupādānaṁ. (35)
grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Catasso yoniyo—
Four kinds of reproduction:

aṇḍajayoni, jalābujayoni, saṁsedajayoni, opapātikayoni. (36)
reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Catasso gabbhāvakkantiyo.
Four kinds of conception.

Idhāvuso, ekacco asampajāno mātukucchiṁ okkamati, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ paṭhamā gabbhāvakkanti.
Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ dutiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ tatiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṁ catutthā gabbhāvakkanti. (37)
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Cattāro attabhāvapaṭilābhā.

Four kinds of reincarnation.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā.
There is a reincarnation where only one’s own intention is effective, not that of others.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā.
There is a reincarnation where only the intention of others is effective, not one’s own.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca.
There is a reincarnation where both one’s own and others’ intentions are effective.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe neva attasañcetanā kamati, no parasañcetanā. (38)
There is a reincarnation where neither one’s own nor others’ intentions are effective.

Catasso dakkhiṇāvisuddhiyo.
Four ways of purifying a religious donation.

Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.
There’s a religious donation that’s purified by the giver, not the recipient.

Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.
There’s a religious donation that’s purified by the recipient, not the giver.

Atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.
There’s a religious donation that’s purified by neither the giver nor the recipient.

Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. (39)

There's a religious donation that's purified by both the giver and the recipient.

Cattāri saṅgahavatthūni—
Four ways of being inclusive:

dānaṁ, peyyavajjaṁ, atthacariyā, samānattatā. (40)
giving, kindly words, taking care, and equality.

Cattāro anariyavohārā—
Four ignoble expressions:

musāvādo, pisuṇāvācā, pharusāvācā, samphappalāpo. (41)
speech that's false, divisive, harsh, or nonsensical.

Cattāro ariyavohārā—
Four noble expressions:

musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. (42)
refraining from speech that's false, divisive, harsh, or nonsensical.

Aparepi cattāro anariyavohārā—
Another four ignoble expressions:

adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā. (43)
saying you've seen, heard, thought, or known something, but you haven't.

Aparepi cattāro ariyavohārā—
Another four noble expressions:

adiṭṭhe adiṭṭhavāditā, assute assutavāditā, amute amutavāditā, aviññāte aviññātavāditā. (44)
saying you haven't seen, heard, thought, or known something, and you haven't.

Aparepi cattāro anariyavohārā—
Another four ignoble expressions:

diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā. (45)
saying you haven’t seen, heard, thought, or known something, and you have.

Aparepi cattāro ariyavohārā—
Another four noble expressions:

diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. (46)
saying you’ve seen, heard, thought, or known something, and you have.

Cattāro puggalā.
Four persons.

Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.
One person mortifies themselves, committed to the practice of mortifying themselves.

Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.
One person mortifies others, committed to the practice of mortifying others.

Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.
One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharati. (47)
They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Aparepi cattāro puggalā.
Another four persons.

Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya.
One person practices to benefit themselves, but not others.

Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya.
One person practices to benefit others, but not themselves.

Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.
One person practices to benefit neither themselves nor others.

Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca. (48)
One person practices to benefit both themselves and others.

Aparepi cattāro puggalā—
Another four persons:

tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano. (49)
the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

Aparepi cattāro puggalā—
Another four persons:

samaṇamacalo, samaṇapadumo, samaṇapuṇḍarīko, samaṇesu samaṇasukhumālo. (50)
the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā;
These are the teachings grouped by four that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

5. Pañcaka

5. Fives

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā.
There are teachings grouped by five that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame pañca?
What are the teachings grouped by five?

Pañcakkhandhā.
Five aggregates:

Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. (1)
form, feeling, perception, choices, and consciousness.

Pañcupādānakkhandhā.
Five grasping aggregates:

Rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho. (2)
form, feeling, perception, choices, and consciousness.

Pañca kāmaguṇā.
Five kinds of sensual stimulation.

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā. (3)
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Pañca gatiyo—
Five destinations:

nirayo, tiracchānayoni, pettivisayo, manussā, devā. (4)
hell, the animal realm, the ghost realm, humanity, and the gods.

Pañca macchariyāni—
Five kinds of stinginess:

āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ. (5)
stinginess with dwellings, families, material possessions, praise, and the teachings.

Pañca nīvaraṇāni—
Five hindrances:

kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ. (6)
sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Pañca orambhāgiyāni saṁyojanāni—
Five lower fetters:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo. (7)
identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

Pañca uddhambhāgiyāni saṁyojanāni—
Five higher fetters:

rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā. (8)
desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

Pañca sikkhāpadāni—
Five precepts:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī,

surāmerayamajjappamādaṭṭhānā veramaṇī. (9)
refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.

Pañca abhabbaṭṭhānāni.
Five things that can’t be done.

Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ. Abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādiyituṁ. Abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ. Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ. Abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ, seyyathāpi pubbe āgārikabhūto. (10)
A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Pañca byasanāni—
Five losses:

ñātibyasanaṁ, bhogabyasanaṁ, rogabyasanaṁ, sīlabyasanaṁ, diṭṭhibyasanaṁ.
loss of relatives, wealth, health, ethics, and view.

Nāvuso, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Sīlabyasanahetu vā, āvuso, sattā diṭṭhibyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti. (11)

It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Pañca sampadā—
Five endowments:

ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.
endowment with relatives, wealth, health, ethics, and view.

Nāvuso, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. (12)
It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Pañca ādīnavā dussīlassa sīlavipattiyā.
Five drawbacks for an unethical person because of their failure in ethics.

Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṁ mahatiṁ bhogajāniṁ nigacchati,
Firstly, an unethical person loses substantial wealth on account of negligence.

ayaṁ paṭhamo ādīnavo dussīlassa sīlavipattiyā.
This is the first drawback.

Puna caparaṁ, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati,

Furthermore, an unethical person gets a bad reputation.

ayaṁ dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno yaññadeva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ, avisārado upasaṅkamati maṅkubhūto,
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṁ tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno sammūḷho kālaṁ karoti,
Furthermore, an unethical person dies feeling lost.

ayaṁ catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati,
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

ayaṁ pañcamo ādīnavo dussīlassa sīlavipattiyā. (13)
This is the fifth drawback.

Pañca ānisaṁsā sīlavato sīlasampadāya.
Five benefits for an ethical person because of their accomplishment in ethics.

Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṁ mahantaṁ bhogakkhandhaṁ adhigacchati,
Firstly, an ethical person gains substantial wealth on account of diligence.

ayaṁ paṭhamo ānisaṁso sīlavato sīlasampadāya.

This is the first benefit.

Puna caparaṁ, āvuso, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati,
Furthermore, an ethical person gets a good reputation.

ayaṁ dutiyo ānisaṁso sīlavato sīlasampadāya.
This is the second benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno yaññadeva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ, visārado upasaṅkamati amaṅkubhūto,
Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṁ tatiyo ānisaṁso sīlavato sīlasampadāya.
This is the third benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno asammūḷho kālaṁ karoti,
Furthermore, an ethical person dies not feeling lost.

ayaṁ catuttho ānisaṁso sīlavato sīlasampadāya.
This is the fourth benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati,
Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

ayaṁ pañcamo ānisaṁso sīlavato sīlasampadāya. (14)
This is the fifth benefit.

Codakena, āvuso, bhikkhunā paraṁ codetukāmena pañca dhamme ajjhattaṁ upaṭṭhapetvā paro codetabbo.
A mendicant who wants to accuse another should first establish five things in themselves.

Kālena vakkhāmi no akālena,

I will speak at the right time, not at the wrong time.

bhūtena vakkhāmi no abhūtena,
I will speak truthfully, not falsely.

saṇhena vakkhāmi no pharusena,
I will speak gently, not harshly.

atthasaṁhitena vakkhāmi no anatthasaṁhitena,
I will speak beneficially, not harmfully.

mettacittena vakkhāmi no dosantarenāti.
I will speak lovingly, not from secret hate.

Codakena, āvuso, bhikkhunā paraṁ codetukāmena ime pañca dhamme ajjhattaṁ upaṭṭhapetvā paro codetabbo. (15)
A mendicant who wants to accuse another should first establish these five things in themselves.

Pañca padhāniyaṅgāni.
Five factors that support meditation.

Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
A mendicant has faith in the Realized One's awakening:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato, lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Asaṭho hoti amāyāvī, yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu.
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

Āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. (16)
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Pañca suddhāvāsā—
Five pure abodes:

avihā, atappā, sudassā, sudassī, akaniṭṭhā. (17)
Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akaniṭṭha.

Pañca anāgāmino—
Five non-returners:

antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṁsotoakaniṭṭhagāmī. (18)
one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Pañca cetokhilā.
Five kinds of emotional barrenness.

Idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.

Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetokhilo.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Puna caparaṁ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati … pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati vicikicchati …
the Saṅgha …

sikkhāya kaṅkhati vicikicchati …
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.
A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetokhilo. (19)
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

Pañca cetasovinibandhā.
Five emotional shackles.

Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Ayaṁ paṭhamo cetaso vinibandho.
This is the first emotional shackle.

Puna caparaṁ, āvuso, bhikkhu kāye avītarāgo hoti …pe…
Furthermore, a mendicant isn’t free of greed for the body …

rūpe avītarāgo hoti …pe…
They’re not free of greed for form …

puna caparaṁ, āvuso, bhikkhu yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati …pe…
They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing …

puna caparaṁ, āvuso, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.
They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, āvuso, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa

cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Ayaṁ pañcamo cetaso vinibandho. (20)
This is the fifth emotional shackle.

Pañcindriyāni—
Five faculties:

cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ. (21)
eye, ear, nose, tongue, and body.

Aparānipi pañcindriyāni—
Another five faculties:

sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ. (22)
pleasure, pain, happiness, sadness, and equanimity.

Aparānipi pañcindriyāni—
Another five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ. (23)
faith, energy, mindfulness, immersion, and wisdom.

Pañca nissaraṇiyā dhātuyo.
Five elements of escape.

Idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them.

Nekkhammaṁ kho panassa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ kāmehi.
Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

Idamakkhātaṁ kāmānaṁ nissaraṇaṁ. (24.1)
This is how the escape from sensual pleasures is explained.

Puna caparaṁ, āvuso, bhikkhuno byāpādaṁ manasikaroto byāpāde cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager …

Abyāpādaṁ kho panassa manasikaroto abyāpāde cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ byāpādena.
Their mind is in a good state … well detached from ill will.

Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

Idamakkhātaṁ byāpādassa nissaraṇaṁ. (24.2)

This is how the escape from ill will is explained.

Puna caparaṁ, āvuso, bhikkhuno vihesaṁ manasikaroto vihesāya cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn’t eager …

Avihesaṁ kho panassa manasikaroto avihesāya cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on compassion, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ vihesāya.
Their mind is in a good state … well detached from harming.

Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They’re freed from the distressing and feverish defilements that arise because of harming, so they don’t experience that kind of feeling.

Idamakkhātaṁ vihesāya nissaraṇaṁ. (24.3)
This is how the escape from harming is explained.

Puna caparaṁ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on form, but their mind isn’t eager …

Arūpaṁ kho panassa manasikaroto arūpe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the formless, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ rūpehi.
Their mind is in a good state … well detached from forms.

Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.

They’re freed from the distressing and feverish defilements that arise because of form, so they don’t experience that kind of feeling.

Idamakkhātaṁ rūpānaṁ nissaraṇaṁ. (24.4)
This is how the escape from forms is explained.

Puna caparaṁ, āvuso, bhikkhuno sakkāyaṁ manasikaroto sakkāye cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on identity, but their mind isn’t eager, confident, settled, and decided about it.

Sakkāyanirodhaṁ kho panassa manasikaroto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ sakkāyena.
Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They’re freed from the distressing and feverish defilements that arise because of identity, so they don’t experience that kind of feeling.

Idamakkhātaṁ sakkāyassa nissaraṇaṁ. (24.5)
This is how the escape from identity is explained.

Pañca vimuttāyatanāni.
Five opportunities for freedom.

Idhāvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

Yathā yathā, āvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ paṭhamaṁ vimuttāyatanaṁ. (25.1)
This is the first opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti …pe…
Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. …

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti …pe…
Or the mendicant recites the teaching in detail as they learned and memorized it. …

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati …pe…
Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. …

api ca khvassa aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
Or a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Yathā yathā, āvuso, bhikkhuno aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ pañcamaṁ vimuttāyatanaṁ. (25.2–5.)
This is the fifth opportunity for freedom.

Pañca vimuttiparipācanīyā saññā—
Five perceptions that ripen in freedom:

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā. (26)
the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā;

These are the teachings grouped by five that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

6. Chakka

6. Sixes

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;
There are teachings grouped by six that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame cha?
What are the teachings grouped by six?

Cha ajjhattikāni āyatanāni—
Six interior sense fields:

cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ. (1)
eye, ear, nose, tongue, body, and mind.

Cha bāhirāni āyatanāni—
Six exterior sense fields:

rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ, dhammāyatanaṁ. (2)
sights, sounds, smells, tastes, touches, and thoughts.

Cha viññāṇakāyā—
Six classes of consciousness:

cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ. (3)
eye, ear, nose, tongue, body, and mind consciousness.

Cha phassakāyā—
Six classes of contact:

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. (4)
contact through the eye, ear, nose, tongue, body, and mind.

Cha vedanākāyā—
Six classes of feeling:

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. (5)
feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Cha saññākāyā—
Six classes of perception:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. (6)
perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Cha sañcetanākāyā—
Six bodies of intention:

rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. (7)
intention regarding sights, sounds, smells, tastes, touches, and thoughts.

Cha taṇhākāyā—
Six classes of craving:

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. (8)
craving for sights, sounds, smells, tastes, touches, and thoughts.

Cha agāravā.
Six kinds of disrespect.

Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre agāravo viharati appatisso. (9)
A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Cha gāravā.
Six kinds of respect.

Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso. (10)
A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Cha somanassūpavicārā.
Six preoccupations with happiness.

Cakkhunā rūpaṁ disvā somanassaṭṭhāniyaṁ rūpaṁ upavicarati;
Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness.

sotena saddaṁ sutvā …
Hearing a sound with the ear …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā.
Feeling a touch with the body …

Manasā dhammaṁ viññāya somanassaṭṭhāniyaṁ dhammaṁ upavicarati. (11)
Knowing a thought with the mind, one is preoccupied with a thought that's a basis for happiness.

Cha domanassūpavicārā.
Six preoccupations with sadness.

Cakkhunā rūpaṁ disvā domanassaṭṭhāniyaṁ rūpaṁ upavicarati …pe…
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. …

manasā dhammaṁ viññāya domanassaṭṭhāniyaṁ dhammaṁ upavicarati. (12)
Knowing a thought with the mind, one is preoccupied with a thought that's a basis for sadness.

Cha upekkhūpavicārā.
Six preoccupations with equanimity.

Cakkhunā rūpaṁ disvā upekkhāṭṭhāniyaṁ rūpaṁ upavicarati …pe…
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. …

manasā dhammaṁ viññāya upekkhāṭṭhāniyaṁ dhammaṁ upavicarati. (13)

Knowing a thought with the mind, one is preoccupied with a thought that’s a basis for equanimity.

Cha sāraṇīyā dhammā.
Six warm-hearted qualities.

Idhāvuso, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (14.1)
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ vacīkammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (14.2)
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (14.3)
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (14.4)
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (14.5)
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.
They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (14.6)
This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Cha vivādamūlāni.
Six roots of quarrels.

Idhāvuso, bhikkhu kodhano hoti upanāhī.
Firstly, a mendicant is irritable and hostile.

Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training.

Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṁ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anatthāya ahitāya dukkhāya devamanussānaṁ.
They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.
If you don’t see it, you should practice so that it doesn’t come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.
That’s how to give up this bad root of quarrels, so it doesn’t come up in the future.

Puna caparaṁ, āvuso, bhikkhu makkhī hoti paḷāsī …pe…

Furthermore, a mendicant is offensive and contemptuous …

issukī hoti maccharī …pe…
They’re jealous and stingy …

saṭho hoti māyāvī …
They’re devious and deceitful …

pāpiccho hoti micchādiṭṭhī …
They have wicked desires and wrong view …

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī …pe…
They’re attached to their own views, holding them tight, and refusing to let go.

yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṁ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anatthāya ahitāya dukkhāya devamanussānaṁ.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.
If you don’t see it, you should practice so that it doesn’t come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.

(15)
That’s how to give up this bad root of quarrels, so it doesn’t come up in the future.

Cha dhātuyo—
Six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu. (16)
earth, water, fire, air, space, and consciousness.

Cha nissaraṇiyā dhātuyo.
Six elements of escape.

Idhāvuso, bhikkhu evaṁ vadeyya:
Take a mendicant who says:

‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me byāpādo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

So ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya.
It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented,

Atha ca panassa byāpādo cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow ill will still occupies the mind.

Nissaraṇaṁ hetaṁ, āvuso, byāpādassa, yadidaṁ mettā cetovimuttī’ti. (17.1)
For it is the heart’s release by love that is the escape from ill will.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me vihesā cittaṁ pariyādāya tiṭṭhatī’ti,
Yet somehow the thought of harming still occupies my mind.’

so ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,

atha ca panassa vihesā cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

Nissaraṇaṁ hetaṁ, āvuso, vihesāya, yadidaṁ karuṇā cetovimuttī’ti. (17.2)
For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me arati cittaṁ pariyādāya tiṭṭhatī’ti,
Yet somehow negativity still occupies my mind.’

so ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,

atha ca panassa arati cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

Nissaraṇaṁ hetaṁ, āvuso, aratiyā, yadidaṁ muditā cetovimuttī’ti. (17.3)
For it is the heart’s release by rejoicing that is the escape from negativity.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me rāgo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow desire still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato

abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,

atha ca panassa rāgo cittaṁ pariyādāya ṭhassati netaṁ ṭhānaṁ vijjati.

Nissaraṇaṁ hetaṁ, āvuso, rāgassa, yadidaṁ upekkhā cetovimuttī’ti. (17.4)
For it is the heart’s release by equanimity that is the escape from desire.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me nimittānusāri viññāṇaṁ hotī’ti.
Yet somehow my consciousness still follows after signs.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,

atha ca panassa nimittānusāri viññāṇaṁ bhavissati, netaṁ ṭhānaṁ vijjati.

Nissaraṇaṁ hetaṁ, āvuso, sabbanimittānaṁ, yadidaṁ animittā cetovimuttī’ti. (17.5)

For it is the signless release of the heart that is the escape from all signs.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asmīti kho me vigataṁ, ayamahamasmīti na samanupassāmi,
‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”.

atha ca pana me vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the dart of doubt and indecision still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ asmīti vigate ayamahamasmīti asamanupassato,
It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”,

atha ca panassa vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow the dart of doubt and indecision still occupy the mind.

Nissaraṇaṁ hetaṁ, āvuso, vicikicchākathaṅkathāsallassa, yadidaṁ asmimānasamugghāto’ti. (17.6)
For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Cha anuttariyāni—
Six unsurpassable things:

dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ. (18)
the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Cha anussatiṭṭhānāni—
Six recollections:

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati. (19)
the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Cha satatavihārā.
Six consistent responses.

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. (20)
Knowing a thought with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

Chaḷābhijātiyo.
Six classes of rebirth.

Idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a dark result.

Idha panāvuso, ekacco kaṇhābhijātiko samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a bright result.

Idha panāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

Idha panāvuso, ekacco sukkābhijātiko samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a bright result.

Idha panāvuso, ekacco sukkābhijātiko samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a dark result.

Idha panāvuso, ekacco sukkābhijātiko samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati. (21)
Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Cha nibbedhabhāgiyā saññā—
Six perceptions that help penetration:

aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (22)
the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;
These are the teachings grouped by six that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

7. Sattaka

7. Sevens

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;
There are teachings grouped by seven that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame satta?
What are the teachings grouped by seven?

Satta ariyadhanāni—
Seven kinds of noble wealth:

saddhādhanaṁ, sīladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ. (1)
the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Satta bojjhaṅgā—
Seven awakening factors:

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. (2)
mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Satta samādhiparikkhārā—
Seven prerequisites for immersion:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati. (3)
right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Satta asaddhammā—
Seven bad qualities:

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. (4)
a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Satta saddhammā—
Seven good qualities:

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti. (5)
a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Satta sappurisadhammā—
Seven aspects of the teachings of the good persons:

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca. (6)
a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Satta niddasavatthūni.
Seven qualifications for graduation.

Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.
A mendicant has a keen enthusiasm to undertake the training …

Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.
to examine the teachings …

Icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.
to get rid of desires …

Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.
for retreat …

Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.
to rouse up energy …

Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.
for mindfulness and alertness …

Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo. (7)
to penetrate theoretically. And they don’t lose these desires in the future.

Satta saññā—
Seven perceptions:

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (8)
the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Satta balāni—
Seven powers:

saddhābalaṁ, vīriyabalaṁ, hiribalaṁ, ottappabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ. (9)
faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Satta viññāṇaṭṭhitiyo.
Seven planes of consciousness.

Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti.
This is the first plane of consciousness.

Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti.
This is the second plane of consciousness.

Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti.
This is the third plane of consciousness.

Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti.
This is the fourth plane of consciousness.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti.
This is the fifth plane of consciousness.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti.
This is the sixth plane of consciousness.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti. (10)
This is the seventh plane of consciousness.

Satta puggalā dakkhiṇeyyā—
Seven persons worthy of a religious donation:

ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī. (11)
one freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

Satta anusayā—
Seven underlying tendencies:

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo. (12)
sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Satta saṁyojanāni—
Seven fetters:

anunayasaṁyojanaṁ, paṭighasaṁyojanaṁ, diṭṭhisaṁyojanaṁ, vicikicchāsaṁyojanaṁ, mānasaṁyojanaṁ, bhavarāgasaṁyojanaṁ, avijjāsaṁyojanaṁ. (13)
attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Satta adhikaraṇasamathā—
Seven principles for the settlement of any disciplinary issues that might arise.

uppannuppannānaṁ adhikaraṇānaṁ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṁ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako. (14)
Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from

madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;
These are the teachings grouped by seven that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Dutiyabhāṇavāro niṭṭhito.
The second recitation section is finished.

8. Aṭṭhaka
8. Eights

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;
There are teachings grouped by eight that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame aṭṭha?
What are the teachings grouped by eight?

Aṭṭha micchattā—
Eight wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhi. (1)
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Aṭṭha sammattā—
Eight right ways:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. (2)
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Aṭṭha puggalā dakkhiṇeyyā—
Eight persons worthy of a religious donation.

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno. (3)
The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Aṭṭha kusītavatthūni.
Eight grounds for laziness.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.

‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ kusītavatthu.
This is the first ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho pana me karontassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy...

idaṁ dutiyaṁ kusītavatthu.
This is the second ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …

They lie down, and don’t rouse energy...

idaṁ tatiyaṁ kusītavatthu.
This is the third ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho pana me gacchantassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy...

idaṁ catutthaṁ kusītavatthu.
This is the fourth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo kilanto akammañño, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy...

idaṁ pañcamaṁ kusītavatthu.
This is the fifth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo garuko akammañño, māsācitaṁ maññe, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy...

idaṁ chaṭṭhaṁ kusītavatthu.
This is the sixth ground for laziness.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho;
‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

atthi kappo nipajjituṁ, handāhaṁ nipajjāmī’ti.

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy...

idaṁ sattamaṁ kusītavatthu.
This is the seventh ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṁ nipajjāmī’ti.
‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ kusītavatthu. (4)
This is the eighth ground for laziness.

Aṭṭha ārambhavatthūni.
Eight grounds for arousing energy.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā’ti.

‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ ārambhavatthu.
This is the first ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho panāhaṁ karonto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ dutiyaṁ ārambhavatthu.
This is the second ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ.

‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

Handāhaṁ vīriyaṁ ārabhāmi …pe…

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ tatiyaṁ ārambhavatthu.
This is the third ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho panāhaṁ gacchanto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ catutthaṁ ārambhavatthu.
This is the fourth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo lahuko kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ pañcamaṁ ārambhavatthu.
This is the fifth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo balavā kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ chaṭṭhaṁ ārambhavatthu.
This is the sixth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.

Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho, ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho pavaḍḍheyya, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy...

idaṁ sattamaṁ ārambhavatthu.
This is the seventh ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho paccudāvatteyya, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ ārambhavatthu. (5)
This is the eighth ground for arousing energy.

Aṭṭha dānavatthūni.
Eight reasons to give.

Āsajja dānaṁ deti, bhayā dānaṁ deti, ‘adāsi me’ti dānaṁ deti, ‘dassati me’ti dānaṁ deti, ‘sāhu dānan’ti dānaṁ deti, ‘ahaṁ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṁ dānaṁ na dātun’ti dānaṁ deti, ‘idaṁ me dānaṁ dadato kalyāṇo kittisaddo abbhuggacchatī’ti dānaṁ deti.
A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’

Cittālaṅkāracittaparikkhāratthaṁ dānaṁ deti. (6)

Aṭṭha dānūpapattiyo.
Eight rebirths by giving.

Idhāvuso, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

So passati khattiyamahāsālaṁ vā brāhmaṇamahāsālaṁ vā gahapatimahāsālaṁ vā pañcahi kāmaguṇehi samappitaṁ samaṅgībhūtaṁ paricārayamānaṁ.
They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṁ hoti:

They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā. (7.1)
The heart’s wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ …pe… seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā. (7.2)
The heart’s wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ …pe… seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘tāvatiṁsā devā …pe…
‘The Gods of the Thirty-Three …

yāmā devā …pe…
the Gods of Yama …

tusitā devā …pe…
the Joyful Gods …

nimmānaratī devā …pe…

the Gods Who Love to Create …

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā. (7.3–7.)
The heart’s wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.

Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of Brahmā’s Host are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā’s Host!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa;
But I say that this is only for those of ethical conduct, not for the unethical.

vītarāgassa no sarāgassa.
And for those free of desire, not those with desire.

Ijjhatāvuso, sīlavato cetopaṇidhi vītarāgattā. (7.8)
The heart’s wish of an ethical person succeeds because of their freedom from desire.

Aṭṭha parisā—
Eight assemblies:

khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṁsaparisā, māraparisā, brahmaparisā. (8)

the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Aṭṭha lokadhammā—
Eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca. (9)
gain and loss, fame and disgrace, praise and blame, pleasure and pain.

Aṭṭha abhibhāyatanāni.
Eight dimensions of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.'

Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.'

evaṁsaññī hoti.

Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ.
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ;
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ;
They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ;
They’re like the morning star that’s white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ. (10)
This is the eighth dimension of mastery.

Aṭṭha vimokkhā.
Eight liberations.

Rūpī rūpāni passati.
Having physical form, they see visions.

Ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati.
Not perceiving physical form internally, they see visions externally.

Ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti.
They're focused only on beauty.

Ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

Ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

Ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

Ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ayaṁ aṭṭhamo vimokkho. (11)
This is the eighth liberation.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;
These are the teachings grouped by eight that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

9. Navaka

9. Nines

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā;

There are teachings grouped by nine that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame nava?
What are the teachings grouped by nine?

Nava āghātavatthūni.
Nine grounds for resentment.

'Anatthaṁ me acarī'ti āghātaṁ bandhati;
Thinking: 'They did wrong to me,' you harbor resentment.

'anatthaṁ me caratī'ti āghātaṁ bandhati;
Thinking: 'They are doing wrong to me' …

'anatthaṁ me carissatī'ti āghātaṁ bandhati;
'They will do wrong to me' …

'piyassa me manāpassa anatthaṁ acarī'ti āghātaṁ bandhati …pe…
'They did wrong by someone I love' …

anatthaṁ caratīti āghātaṁ bandhati …pe…
'They are doing wrong by someone I love' …

anatthaṁ carissatīti āghātaṁ bandhati;
'They will do wrong by someone I love' …

'appiyassa me amanāpassa atthaṁ acarī'ti āghātaṁ bandhati …pe…
'They helped someone I dislike' …

atthaṁ caratīti āghātaṁ bandhati …pe…
'They are helping someone I dislike' …

atthaṁ carissatīti āghātaṁ bandhati. (1)
Thinking: 'They will help someone I dislike,' you harbor resentment.

Nava āghātapaṭivinayā.
Nine methods to get rid of resentment.

‘Anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They are doing wrong to me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong to me …’ …

‘piyassa me manāpassa anatthaṁ acari …pe…
‘They did wrong by someone I love …’ …

anatthaṁ carati …pe…
‘They are doing wrong by someone I love …’ …

anatthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong by someone I love …’ …

‘appiyassa me amanāpassa atthaṁ acari …pe…
‘They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

atthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti. (2)
Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Nava sattāvāsā.
Nine abodes of sentient beings.

Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamo sattāvāso.
This is the first abode of sentient beings.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyo sattāvāso.
This is the second abode of sentient beings.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyo sattāvāso.
This is the third abode of sentient beings.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catuttho sattāvāso.
This is the fourth abode of sentient beings.

Santāvuso, sattā asaññino appaṭisaṁvedino, seyyathāpi devā asaññasattā.
There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

Ayaṁ pañcamo sattāvāso.
This is the fifth abode of sentient beings.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ chaṭṭho sattāvāso.
This is the sixth abode of sentient beings.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ sattamo sattāvāso.
This is the seventh abode of sentient beings.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ aṭṭhamo sattāvāso.
This is the eighth abode of sentient beings.

Santāvuso, sattā sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

Ayaṁ navamo sattāvāso. (3)
This is the ninth abode of sentient beings.

Nava akkhaṇā asamayā brahmacariyavāsāya.
Nine lost opportunities for spiritual practice.

Idhāvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

Ayañca puggalo nirayaṁ upapanno hoti.
But a person has been reborn in hell.

Ayaṁ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the first lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Furthermore, a Realized One has arisen in the world.

Ayañca puggalo tiracchānayoniṁ upapanno hoti.
But a person has been reborn in the animal realm.

Ayaṁ dutiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the second lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

pettivisayaṁ upapanno hoti.
But a person has been reborn in the ghost realm.

Ayaṁ tatiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the third lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

asurakāyaṁ upapanno hoti.
But a person has been reborn among the demons.

Ayaṁ catuttho akkhaṇo asamayo brahmacariyavāsāya.
This is the fourth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

aññataraṁ dīghāyukaṁ devanikāyaṁ upapanno hoti.
But a person has been reborn in one of the long-lived orders of gods.

Ayaṁ pañcamo akkhaṇo asamayo brahmacariyavāsāya.
This is the fifth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

Ayaṁ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.
This is the sixth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

majjhimesu janapadesu paccājāto hoti. So ca hoti micchādiṭṭhiko viparītadassano:
And a person is reborn in a central country. But they have wrong view and distorted perspective:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā

sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Ayaṁ sattamo akkhaṇo asamayo brahmacariyavāsāya.
This is the seventh lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

Ayaṁ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the eighth lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke na uppanno hoti arahaṁ sammāsambuddho,
Furthermore, a Realized One has arisen in the world.

dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ navamo akkhaṇo asamayo brahmacariyavāsāya. (4)
This is the ninth lost opportunity for spiritual practice.

Nava anupubbavihārā.
Nine progressive meditations.

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity,

aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati. (5)
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nava anupubbanirodhā.
Nine progressive cessations.

Paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti.
For someone who has attained the first absorption, sensual perceptions have ceased.

Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti.
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

Tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti.

For someone who has attained the third absorption, rapture has ceased.

Catutthaṁ jhānaṁ samāpannassa assāsapassāssā niruddhā honti.
For someone who has attained the fourth absorption, breathing has ceased.

Ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti.
For someone who has attained the dimension of infinite space, the perception of form has ceased.

Viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

Ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

Nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti. (6)
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā.
These are the teachings grouped by nine that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

10. Dasaka

10. Tens

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.
There are teachings grouped by ten that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame dasa?
What are the teachings grouped by ten?

Dasa nāthakaraṇā dhammā.
Ten qualities that serve as protector.

Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Yaṁpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

Ayampi dhammo nāthakaraṇo. (1.1)
This is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Yaṁpāvuso, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā.

Ayampi dhammo nāthakaraṇo. (1.2)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yaṁpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

Ayampi dhammo nāthakaraṇo. (1.3)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Yaṁpāvuso, bhikkhu suvaco hoti …pe… padakkhiṇaggāhī anusāsaniṁ.

Ayampi dhammo nāthakaraṇo. (1.4)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yaṁpāvuso, bhikkhu yāni tāni sabrahmacārīnaṁ …pe… alaṁ saṁvidhātuṁ.

Ayampi dhammo nāthakaraṇo. (1.5)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yaṁpāvuso, bhikkhu dhammakāmo hoti …pe… uḷārapāmojjo.

Ayampi dhammo nāthakaraṇo. (1.6)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.
Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

Yaṁpāvuso, bhikkhu santuṭṭho hoti …pe… parikkhārehi.

Ayampi dhammo nāthakaraṇo. (1.7)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yaṁpāvuso, bhikkhu āraddhavīriyo viharati …pe… anikkhittadhuro kusalesu dhammesu.

Ayampi dhammo nāthakaraṇo. (1.8)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Yaṁpāvuso, bhikkhu satimā hoti …pe… saritā anussaritā.

Ayampi dhammo nāthakaraṇo. (1.9)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yaṁpāvuso, bhikkhu paññavā hoti …pe… sammādukkhakkhayagāminiyā.

Ayampi dhammo nāthakaraṇo. (1.10)

This too is a quality that serves as protector.

Dasa kasiṇāyatanāni.
Ten universal dimensions of meditation.

Pathavīkasiṇameko sañjānāti, uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

Āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …
the meditation on universal air …

nīlakasiṇameko sañjānāti …
the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …
the meditation on universal space …

viññāṇakasiṇameko sañjānāti, uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ. (2)
They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

Dasa akusalakammapathā—
Ten ways of doing unskillful deeds:

pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi. (3)
killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Dasa kusalakammapathā—
Ten ways of doing skillful deeds:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi. (4)
refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Dasa ariyavāsā.
Ten noble abodes.

Idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.
A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ

pahīnaṁ hoti, vicikicchā pahīnā hoti.
It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. (5.1)
That’s how a mendicant has given up five factors.

Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?
And how does a mendicant possess six factors?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

Evaṁ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (5.2)
That’s how a mendicant possesses six factors.

Kathañcāvuso, bhikkhu ekārakkho hoti?
And how does a mendicant have a single guard?

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.
It’s when a mendicant’s heart is guarded by mindfulness.

Evaṁ kho, āvuso, bhikkhu ekārakkho hoti. (5.3)
That’s how a mendicant has a single guard.

Kathañcāvuso, bhikkhu caturāpasseno hoti?
And how does a mendicant have four supports?

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, āvuso, bhikkhu caturāpasseno hoti. (5.4)
That’s how a mendicant has four supports.

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (5.5)
That’s how a mendicant has eliminated idiosyncratic interpretations of the truth.

Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.
It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path.

Evaṁ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti. (5.6)
That’s how a mendicant has totally given up searching.

Kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?
And how does a mendicant have unsullied intentions?

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṁsāsaṅkappo pahīno hoti.
It’s when they’ve given up sensual, malicious, and cruel intentions.

Evaṁ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (5.7)
That’s how a mendicant has unsullied intentions.

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It’s when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti. (5.8)
That’s how a mendicant has stilled the physical process.

Kathañcāvuso, bhikkhu suvimuttacitto hoti?
And how is a mendicant well freed in mind?

Idhāvuso, bhikkhuno rāgā cittaṁ vimuttaṁ hoti, dosā cittaṁ vimuttaṁ hoti, mohā cittaṁ vimuttaṁ hoti.
It’s when a mendicant’s mind is freed from greed, hate, and delusion.

Evaṁ kho, āvuso, bhikkhu suvimuttacitto hoti. (5.9)
That’s how a mendicant is well freed in mind.

Kathañcāvuso, bhikkhu suvimuttapañño hoti?
And how is a mendicant well freed by wisdom?

Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo’ti pajānāti.

It’s when a mendicant understands: ‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’

‘Doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo’ti pajānāti.

‘Moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo’ti pajānāti.

Evaṁ kho, āvuso, bhikkhu suvimuttapañño hoti. (5.10)
That’s how a mendicant’s mind is well freed by wisdom.

Dasa asekkhā dhammā—
Ten qualities of an adept:

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṁ sammāñāṇaṁ, asekkhā sammāvimutti. (6)
an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.
Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

Atha kho bhagavā uṭṭhahitvā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha got up and said to Venerable Sāriputta,

“sādhu sādhu, sāriputta,
“Good, good, Sāriputta!

sādhu kho tvaṁ, sāriputta, bhikkhūnaṁ saṅgītipariyāyaṁ abhāsī”ti.
It’s good that you’ve taught this exposition of the reciting in concert.”

Idamavocāyasmā sāriputto, samanuñño satthā ahosi.
That is what Venerable Sāriputta said, and the teacher approved.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Sāriputta said.

Saṅgītisuttaṁ niṭṭhitaṁ dasamaṁ.

34. Dasuttarasutta

Up to Ten

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Dasuttaraṁ pavakkhāmi,
“I will relate the teachings

dhammaṁ nibbānapattiyā;
up to ten for attaining extinguishment,

Dukkhassantakiriyāya,
for making an end of suffering,

sabbaganthappamocanaṁ.

the release from all ties.

1. Eko dhammo

1. Groups of One

Eko, āvuso, dhammo bahukāro, eko dhammo bhāvetabbo, eko dhammo pariññeyyo, eko dhammo pahātabbo, eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo, eko dhammo duppaṭivijjho, eko dhammo uppādetabbo, eko dhammo abhiññeyyo, eko dhammo sacchikātabbo.
Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

Katamo eko dhammo bahukāro?
What one thing is helpful?

Appamādo kusalesu dhammesu.
Diligence in skillful qualities.

Ayaṁ eko dhammo bahukāro. (1)

Katamo eko dhammo bhāvetabbo?
What one thing should be developed?

Kāyagatāsati sātasahagatā.
Mindfulness of the body that is full of pleasure.

Ayaṁ eko dhammo bhāvetabbo. (2)

Katamo eko dhammo pariññeyyo?
What one thing should be completely understood?

Phasso sāsavo upādāniyo.

Contact, which is accompanied by defilements and is prone to being grasped.

Ayaṁ eko dhammo pariññeyyo. (3)

Katamo eko dhammo pahātabbo?
What one thing should be given up?

Asmimāno.
The conceit ‘I am’.

Ayaṁ eko dhammo pahātabbo. (4)

Katamo eko dhammo hānabhāgiyo?
What one thing makes things worse?

Ayoniso manasikāro.
Improper attention.

Ayaṁ eko dhammo hānabhāgiyo. (5)

Katamo eko dhammo visesabhāgiyo?
What one thing leads to distinction?

Yoniso manasikāro.
Proper attention.

Ayaṁ eko dhammo visesabhāgiyo. (6)

Katamo eko dhammo duppaṭivijjho?
What one thing is hard to comprehend?

Ānantariko cetosamādhi.
The heart’s immersion of immediate result.

Ayaṁ eko dhammo duppaṭivijjho. (7)

Katamo eko dhammo uppādetabbo?
What one thing should be produced?

Akuppaṁ ñāṇaṁ.
Unshakable knowledge.

Ayaṁ eko dhammo uppādetabbo. (8)

Katamo eko dhammo abhiññeyyo?
What one thing should be directly known?

Sabbe sattā āhāraṭṭhitikā.
All sentient beings are sustained by food.

Ayaṁ eko dhammo abhiññeyyo. (9)

Katamo eko dhammo sacchikātabbo?
What one thing should be realized?

Akuppā cetovimutti.
The unshakable heart's release.

Ayaṁ eko dhammo sacchikātabbo. (10)

Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

2. Dve dhammā

2. Groups of Two

Dve dhammā bahukārā, dve dhammā bhāvetabbā, dve dhammā pariññeyyā, dve dhammā pahātabbā, dve dhammā hānabhāgiyā, dve dhammā visesabhāgiyā, dve dhammā duppaṭivijjhā, dve dhammā uppādetabbā, dve dhammā abhiññeyyā, dve dhammā sacchikātabbā.
Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two

things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

Katame dve dhammā bahukārā?
What two things are helpful?

Sati ca sampajaññañca.
Mindfulness and situational awareness.

Ime dve dhammā bahukārā. (1)

Katame dve dhammā bhāvetabbā?
What two things should be developed?

Samatho ca vipassanā ca.
Serenity and discernment.

Ime dve dhammā bhāvetabbā. (2)

Katame dve dhammā pariññeyyā?
What two things should be completely understood?

Nāmañca rūpañca.
Name and form.

Ime dve dhammā pariññeyyā. (3)

Katame dve dhammā pahātabbā?
What two things should be given up?

Avijjā ca bhavataṇhā ca.
Ignorance and craving for continued existence.

Ime dve dhammā pahātabbā. (4)

Katame dve dhammā hānabhāgiyā?
What two things make things worse?

Dovacassatā ca pāpamittatā ca.

Being hard to admonish and having bad friends.

Ime dve dhammā hānabhāgiyā. (5)

Katame dve dhammā visesabhāgiyā?
What two things lead to distinction?

Sovacassatā ca kalyāṇamittatā ca.
Being easy to admonish and having good friends.

Ime dve dhammā visesabhāgiyā. (6)

Katame dve dhammā duppaṭivijjhā?
What two things are hard to comprehend?

Yo ca hetu yo ca paccayo sattānaṁ saṅkilesāya, yo ca hetu yo ca paccayo sattānaṁ visuddhiyā.
What are the causes and conditions for the corruption of sentient beings, and what are the causes and conditions for the purification of sentient beings.

Ime dve dhammā duppaṭivijjhā. (7)

Katame dve dhammā uppādetabbā?
What two things should be produced?

Dve ñāṇāni—
Two knowledges:

khaye ñāṇaṁ, anuppāde ñāṇaṁ.
knowledge of ending, and knowledge of non-arising.

Ime dve dhammā uppādetabbā. (8)

Katame dve dhammā abhiññeyyā?
What two things should be directly known?

Dve dhātuyo—
Two elements:

saṅkhatā ca dhātu asaṅkhatā ca dhātu.
the conditioned element and the unconditioned element.

Ime dve dhammā abhiññeyyā. (9)

Katame dve dhammā sacchikātabbā?
What two things should be realized?

Vijjā ca vimutti ca.
Knowledge and freedom.

Ime dve dhammā sacchikātabbā. (10)

Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

3. Tayo dhammā

3. Groups of Three

Tayo dhammā bahukārā, tayo dhammā bhāvetabbā …pe… tayo dhammā sacchikātabbā.
Three things are helpful, etc.

Katame tayo dhammā bahukārā?
What three things are helpful?

Sappurisasaṁsevo, saddhammassavanaṁ, dhammānudhammappaṭipatti.
Associating with good people, listening to the true teaching, and practicing in line with the teaching.

Ime tayo dhammā bahukārā. (1)

Katame tayo dhammā bhāvetabbā?

What three things should be developed?

Tayo samādhī—
Three kinds of immersion.

savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi.
Immersion with placing the mind and keeping it connected.
Immersion without placing the mind, but just keeping it connected.
Immersion without placing the mind or keeping it connected.

Ime tayo dhammā bhāvetabbā. (2)

Katame tayo dhammā pariññeyyā?
What three things should be completely understood?

Tisso vedanā—
Three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Ime tayo dhammā pariññeyyā. (3)

Katame tayo dhammā pahātabbā?
What three things should be given up?

Tisso taṇhā—
Three cravings:

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving for continued existence, and craving to end existence.

Ime tayo dhammā pahātabbā. (4)

Katame tayo dhammā hānabhāgiyā?
What three things make things worse?

Tīṇi akusalamūlāni—
Three unskillful roots:

lobho akusalamūlaṁ, doso akusalamūlaṁ, moho akusalamūlaṁ.
greed, hate, and delusion.

Ime tayo dhammā hānabhāgiyā. (5)

Katame tayo dhammā visesabhāgiyā?
What three things lead to distinction?

Tīṇi kusalamūlāni—
Three skillful roots:

alobho kusalamūlaṁ, adoso kusalamūlaṁ, amoho kusalamūlaṁ.
non-greed, non-hate, and non-delusion.

Ime tayo dhammā visesabhāgiyā. (6)

Katame tayo dhammā duppaṭivijjhā?
What three things are hard to comprehend?

Tisso nissaraṇiyā dhātuyo—
Three elements of escape.

kāmānametaṁ nissaraṇaṁ yadidaṁ nekkhammaṁ, rūpānametaṁ nissaraṇaṁ yadidaṁ arūpaṁ, yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ paṭiccasamuppannaṁ, nirodho tassa nissaraṇaṁ.
Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

Ime tayo dhammā duppaṭivijjhā. (7)

Katame tayo dhammā uppādetabbā?
What three things should be produced?

Tīṇi ñāṇāni—
Three knowledges:

atītaṁse ñāṇaṁ, anāgataṁse ñāṇaṁ, paccuppannaṁse ñāṇaṁ.
regarding the past, future, and present.

Ime tayo dhammā uppādetabbā. (8)

Katame tayo dhammā abhiññeyyā?
What three things should be directly known?

Tisso dhātuyo—
Three elements:

kāmadhātu, rūpadhātu, arūpadhātu.
sensuality, form, and formlessness.

Ime tayo dhammā abhiññeyyā. (9)

Katame tayo dhammā sacchikātabbā?
What three things should be realized?

Tisso vijjā—
Three knowledges:

pubbenivāsānussatiñāṇaṁ vijjā, sattānaṁ cutūpapāte ñāṇaṁ vijjā, āsavānaṁ khaye ñāṇaṁ vijjā.
recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Ime tayo dhammā sacchikātabbā. (10)

Iti ime tiṁsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

4. Cattāro dhammā

4. Groups of Four

Cattāro dhammā bahukārā, cattāro dhammā bhāvetabbā …pe… cattāro dhammā sacchikātabbā.
Four things are helpful, etc.

Katame cattāro dhammā bahukārā?
What four things are helpful?

Cattāri cakkāni—
Four situations:

patirūpadesavāso, sappurisūpanissayo, attasammāpaṇidhi, pubbe ca katapuññatā.
living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

Ime cattāro dhammā bahukārā. (1)

Katame cattāro dhammā bhāvetabbā?
What four things should be developed?

Cattāro satipaṭṭhānā—
The four kinds of mindfulness meditation.

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime cattāro dhammā bhāvetabbā. (2)

Katame cattāro dhammā pariññeyyā?
What four things should be completely understood?

Cattāro āhārā—
Four foods:

kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime cattāro dhammā pariññeyyā. (3)

Katame cattāro dhammā pahātabbā?
What four things should be given up?

Cattāro oghā—
Four floods:

kāmogho, bhavogho, diṭṭhogho, avijjogho.
sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā pahātabbā. (4)

Katame cattāro dhammā hānabhāgiyā?
What four things make things worse?

Cattāro yogā—
Four bonds:

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.
sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā hānabhāgiyā. (5)

Katame cattāro dhammā visesabhāgiyā?
What four things lead to distinction?

Cattāro visaṁyogā—
Four kinds of detachment:

kāmayogavisaṁyogo, bhavayogavisaṁyogo, diṭṭhiyogavisaṁyogo, avijjāyogavisaṁyogo.
detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā visesabhāgiyā. (6)

Katame cattāro dhammā duppaṭivijjhā?
What four things are hard to comprehend?

Cattāro samādhī—
Four kinds of immersion:

hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi.
immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.

Ime cattāro dhammā duppaṭivijjhā. (7)

Katame cattāro dhammā uppādetabbā?
What four things should be produced?

Cattāri ñāṇāni—
Four knowledges:

dhamme ñāṇaṁ, anvaye ñāṇaṁ, pariye ñāṇaṁ, sammutiyā ñāṇaṁ.
knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Ime cattāro dhammā uppādetabbā. (8)

Katame cattāro dhammā abhiññeyyā?
What four things should be directly known?

Cattāri ariyasaccāni—
The four noble truths:

dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ime cattāro dhammā abhiññeyyā. (9)

Katame cattāro dhammā sacchikātabbā?
What four things should be realized?

Cattāri sāmaññaphalāni—
Four fruits of the ascetic life:

sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ.
stream-entry, once-return, non-return, and perfection.

Ime cattāro dhammā sacchikātabbā. (10)

Iti ime cattārīsadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

5. Pañca dhammā

5. Groups of Five

Pañca dhammā bahukārā …pe… pañca dhammā sacchikātabbā.
Five things are helpful, etc.

Katame pañca dhammā bahukārā?
What five things are helpful?

Pañca padhāniyaṅgāni—
Five factors that support meditation.

idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
A mendicant has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Asaṭho hoti amāyāvī yathābhūtamattānaṁ āvīkattā satthari vā viññūsu vā sabrahmacārīsu.
They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

Āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ime pañca dhammā bahukārā. (1)

Katame pañca dhammā bhāvetabbā?
What five things should be developed?

Pañcaṅgiko sammāsamādhi—
Right immersion with five factors:

pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittaṁ.
pervaded with rapture, pervaded with pleasure, pervaded with mind, pervaded with light, and the foundation for reviewing.

Ime pañca dhammā bhāvetabbā. (2)

Katame pañca dhammā pariññeyyā?
What five things should be completely understood?

Pañcupādānakkhandhā—
Five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho viññāṇupādānakkhandho.
form, feeling, perception, choices, and consciousness.

Ime pañca dhammā pariññeyyā. (3)

Katame pañca dhammā pahātabbā?
What five things should be given up?

Pañca nīvaraṇāni—
Five hindrances:

kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ime pañca dhammā pahātabbā. (4)

Katame pañca dhammā hānabhāgiyā?
What five things make things worse?

Pañca cetokhilā—
Five kinds of emotional barrenness.

idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.

Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.

Ayaṁ paṭhamo cetokhilo.
This is the first kind of emotional barrenness.

Puna caparaṁ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati vicikicchati …pe…
the Saṅgha …

sikkhāya kaṅkhati vicikicchati …pe…
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Ayaṁ pañcamo cetokhilo.
This is the fifth kind of emotional barrenness.

Ime pañca dhammā hānabhāgiyā. (5)

Katame pañca dhammā visesabhāgiyā?
What five things lead to distinction?

Pañcindriyāni—
Five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

Ime pañca dhammā visesabhāgiyā. (6)

Katame pañca dhammā duppaṭivijjhā?
What five things are hard to comprehend?

Pañca nissaraṇiyā dhātuyo—
Five elements of escape.

idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
A mendicant focuses on sensual pleasures, but their mind isn’t eager, confident, settled, and decided about them.

Nekkhammaṁ kho panassa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ kāmehi.

Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

Idamakkhātaṁ kāmānaṁ nissaraṇaṁ. (7.1)
This is how the escape from sensual pleasures is explained.

Puna caparaṁ, āvuso, bhikkhuno byāpādaṁ manasikaroto byāpāde cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager …

Abyāpādaṁ kho panassa manasikaroto abyāpāde cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ byāpādena.
Their mind is in a good state … well detached from ill will.

Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

Idamakkhātaṁ byāpādassa nissaraṇaṁ. (7.2)
This is how the escape from ill will is explained.

Puna caparaṁ, āvuso, bhikkhuno vihesaṁ manasikaroto vihesāya cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn't eager …

Avihesaṁ kho panassa manasikaroto avihesāya cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on compassion, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ vihesāya.
Their mind is in a good state … well detached from harming.

Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

Idamakkhātaṁ vihesāya nissaraṇaṁ. (7.3)
This is how the escape from harming is explained.

Puna caparaṁ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on form, but their mind isn't eager …

Arūpaṁ kho panassa manasikaroto arūpe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the formless, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ rūpehi.
Their mind is in a good state … well detached from forms.

Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

Idamakkhātaṁ rūpānaṁ nissaraṇaṁ. (7.4)
This is how the escape from forms is explained.

Puna caparaṁ, āvuso, bhikkhuno sakkāyaṁ manasikaroto sakkāye cittaṁ na pakkhandati na pasīdati na santiṭṭhati na

vimuccati.
Take a case where a mendicant focuses on identity, but their mind isn’t eager, confident, settled, and decided about it.

Sakkāyanirodhaṁ kho panassa manasikaroto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ sakkāyena.
Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They’re freed from the distressing and feverish defilements that arise because of identity, so they don’t experience that kind of feeling.

Idamakkhātaṁ sakkāyassa nissaraṇaṁ.
This is how the escape from identity is explained.

Ime pañca dhammā duppaṭivijjhā. (7.5)

Katame pañca dhammā uppādetabbā?
What five things should be produced?

Pañca ñāṇiko sammāsamādhi:
Right immersion with five knowledges.

‘ayaṁ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’ti paccattaṁyeva ñāṇaṁ uppajjati.
The following knowledges arise for you personally: ‘This immersion is blissful now, and results in bliss in the future.’

‘Ayaṁ samādhi ariyo nirāmiso’ti paccattaññeva ñāṇaṁ uppajjati.
‘This immersion is noble and spiritual.’

‘Ayaṁ samādhi akāpurisasevito’ti paccattaṁyeva ñāṇaṁ uppajjati.

‘This immersion is not cultivated by sinners.’

‘Ayaṁ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na sasaṅkhāraniggayhavāritagato’ti paccattaṁyeva ñāṇaṁ uppajjati.
‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’

‘So kho panāhaṁ imaṁ samādhiṁ satova samāpajjāmi sato vuṭṭhahāmī’ti paccattaṁyeva ñāṇaṁ uppajjati.
‘I mindfully enter into and emerge from this immersion.’

Ime pañca dhammā uppādetabbā. (8)

Katame pañca dhammā abhiññeyyā?
What five things should be directly known?

Pañca vimuttāyatanāni—
Five opportunities for freedom.

idhāvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

Yathā yathā, āvuso, bhikkhuno satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ paṭhamaṁ vimuttāyatanaṁ. (9.1)
This is the first opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti
Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it.

yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ dutiyaṁ vimuttāyatanaṁ. (9.2)
This is the second opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti. Api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as

they learned and memorized it.

Yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ tatiyaṁ vimuttāyatanaṁ. (9.3)
This is the third opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching.

Api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

Yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ catutthaṁ vimuttāyatanaṁ. (9.4)
This is the fourth opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati;
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it.

api ca khvassa aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Yathā yathā, āvuso, bhikkhuno aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Tassa atthappaṭisaṁvedino dhammappaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ pañcamaṁ vimuttāyatanaṁ.
This is the fifth opportunity for freedom.

Ime pañca dhammā abhiññeyyā. (9.5)

Katame pañca dhammā sacchikātabbā?
What five things should be realized?

Pañca dhammakkhandhā—
Five spectrums of the teaching:

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho, vimuttiñāṇadassanakkhandho.
ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Ime pañca dhammā sacchikātabbā. (10)

Iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

6. Cha dhammā

6. Groups of Six

Cha dhammā bahukārā …pe… cha dhammā sacchikātabbā.
Six things are helpful, etc.

Katame cha dhammā bahukārā?
What six things are helpful?

Cha sāraṇīyā dhammā.
Six warm-hearted qualities.

Idhāvuso, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca,
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (1.1)
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ vacīkammaṁ …pe… ekībhāvāya saṁvattati. (1.2)
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ manokammaṁ …pe… ekībhāvāya saṁvattati. (1.3)
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

Puna caparaṁ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (1.4)
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Puna caparaṁ, āvuso, bhikkhu, yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati. (1.5)
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Puna caparaṁ, āvuso, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi sāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,
Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati.
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime cha dhammā bahukārā. (1.6)

Katame cha dhammā bhāvetabbā?
What six things should be developed?

Cha anussatiṭṭhānāni—
Six recollections:

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.
the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Ime cha dhammā bhāvetabbā. (2)

Katame cha dhammā pariññeyyā?
What six things should be completely understood?

Cha ajjhattikāni āyatanāni—
Six interior sense fields:

cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ.
eye, ear, nose, tongue, body, and mind.

Ime cha dhammā pariññeyyā. (3)

Katame cha dhammā pahātabbā?
What six things should be given up?

Cha taṇhākāyā—
Six classes of craving:

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.
craving for sights, sounds, smells, tastes, touches, and thoughts.

Ime cha dhammā pahātabbā. (4)

Katame cha dhammā hānabhāgiyā?
What six things make things worse?

Cha agāravā—
Six kinds of disrespect.

idhāvuso, bhikkhu satthari agāravo viharati appatisso. Dhamme …pe… saṅghe … sikkhāya … appamāde … paṭisanthāre agāravo viharati appatisso.
A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Ime cha dhammā hānabhāgiyā. (5)

Katame cha dhammā visesabhāgiyā?
What six things lead to distinction?

Cha gāravā—
Six kinds of respect.

idhāvuso, bhikkhu satthari sagāravo viharati sappatisso. Dhamme …pe… saṅghe … sikkhāya … appamāde … paṭisanthāre sagāravo viharati sappatisso.
A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Ime cha dhammā visesabhāgiyā. (6)

Katame cha dhammā duppaṭivijjhā?
What six things are hard to comprehend?

Cha nissaraṇiyā dhātuyo—
Six elements of escape.

idhāvuso, bhikkhu evaṁ vadeyya:
Take a mendicant who says:

‘mettā hi kho me, cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me byāpādo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ āvuso anavakāso yaṁ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya

paricitāya susamāraddhāya.
It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented,

Atha ca panassa byāpādo cittaṁ pariyādāya ṭhassatīti, netaṁ ṭhānaṁ vijjati.
yet somehow ill will still occupies the mind.

Nissaraṇaṁ hetaṁ, āvuso, byāpādassa, yadidaṁ mettācetovimuttī’ti. (7.1)
For it is the heart’s release by love that is the escape from ill will.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me vihesā cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the thought of harming still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, vihesāya, yadidaṁ karuṇācetovimuttī’ti. (7.2)
For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the heart’s release by rejoicing. …

atha ca pana me arati cittaṁ pariyādāya tiṭṭhatī’ti.

Yet somehow negativity still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, aratiyā, yadidaṁ muditācetovimuttī’ti. (7.3)
For it is the heart’s release by rejoicing that is the escape from negativity.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the heart’s release by equanimity. …

atha ca pana me rāgo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow desire still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, rāgassa yadidaṁ upekkhācetovimuttī’ti. (7.4)
For it is the heart’s release by equanimity that is the escape from desire.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘animittā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the signless heart’s release. …

atha ca pana me nimittānusāri viññāṇaṁ hotī’ti.
Yet somehow my consciousness still follows after signs.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, sabbanimittānaṁ yadidaṁ animittā cetovimuttī’ti. (7.5)

For it is the signless release of the heart that is the escape from all signs.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asmīti kho me vigataṁ, ayamahamasmīti na samanupassāmi,
‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”.

atha ca pana me vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the dart of doubt and indecision still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ asmīti vigate ayamahamasmīti asamanupassato.
It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”,

Atha ca panassa vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow the dart of doubt and indecision still occupy the mind.

Nissaraṇaṁ hetaṁ, āvuso, vicikicchākathaṅkathāsallassa, yadidaṁ asmimānasamugghāto’ti.
For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Ime cha dhammā duppaṭivijjhā. (7.6)

Katame cha dhammā uppādetabbā?

What six things should be produced?

Cha satatavihārā.
Six consistent responses.

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Ime cha dhammā uppādetabbā. (8)

Katame cha dhammā abhiññeyyā?
What six things should be directly known?

Cha anuttariyāni—
Six unsurpassable things:

dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ.
the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Ime cha dhammā abhiññeyyā. (9)

Katame cha dhammā sacchikātabbā?
What six things should be realized?

Cha abhiññā—
Six direct knowledges.

idhāvuso, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti. (10.1)
A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca. (10.2)
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti, sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti …pe… avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti. (10.3)
They understand the minds of other beings and individuals, having comprehended them with their own mind.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. (10.4)
They recollect many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti …pe… (10.5)
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime cha dhammā sacchikātabbā. (10.6)

Iti ime saṭṭhi dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

7. Satta dhammā

7. Groups of Seven

Satta dhammā bahukārā …pe… satta dhammā sacchikātabbā.
Seven things are helpful, etc.

Katame satta dhammā bahukārā?

What seven things are helpful?

Satta ariyadhanāni—
Seven kinds of wealth of noble ones:

saddhādhanaṁ, sīladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Ime satta dhammā bahukārā. (1)

Katame satta dhammā bhāvetabbā?
What seven things should be developed?

Satta sambojjhaṅgā—
Seven awakening factors:

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.
mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime satta dhammā bhāvetabbā. (2)

Katame satta dhammā pariññeyyā?
What seven things should be completely understood?

Satta viññāṇaṭṭhitiyo—
Seven planes of consciousness.

santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti. (3.1)

This is the first plane of consciousness.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti. (3.2)
This is the second plane of consciousness.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti. (3.3)
This is the third plane of consciousness.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti. (3.4)
This is the fourth plane of consciousness.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā …pe… 'ananto ākāso'ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti. (3.5)
This is the fifth plane of consciousness.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti. (3.6)
This is the sixth plane of consciousness.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti.
This is the seventh plane of consciousness.

Ime satta dhammā pariññeyyā. (3.7)

Katame satta dhammā pahātabbā?
What seven things should be given up?

Sattānusayā—
Seven underlying tendencies:

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.
sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Ime satta dhammā pahātabbā. (4)

Katame satta dhammā hānabhāgiyā?
What seven things make things worse?

Satta asaddhammā—
Seven bad qualities:

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Ime satta dhammā hānabhāgiyā. (5)

Katame satta dhammā visesabhāgiyā?
What seven things lead to distinction?

Satta saddhammā—
Seven good qualities:

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.
a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Ime satta dhammā visesabhāgiyā. (6)

Katame satta dhammā duppaṭivijjhā?
What seven things are hard to comprehend?

Satta sappurisadhammā—
Seven aspects of the teachings of the good persons:

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.
a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Ime satta dhammā duppaṭivijjhā. (7)

Katame satta dhammā uppādetabbā?
What seven things should be produced?

Satta saññā—

Seven perceptions:

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Ime satta dhammā uppādetabbā. (8)

Katame satta dhammā abhiññeyyā?
What seven things should be directly known?

Satta niddasavatthūni—
Seven qualifications for graduation.

idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.
A mendicant has a keen enthusiasm to undertake the training …

Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.
to examine the teachings …

Icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.
to get rid of desires …

Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.
for retreat …

Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.
to rouse up energy …

Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.
for mindfulness and alertness …

Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo.
to penetrate theoretically. And they don’t lose these desires in the future.

Ime satta dhammā abhiññeyyā. (9)

Katame satta dhammā sacchikātabbā?
What seven things should be realized?

Satta khīṇāsavabalāni—
Seven powers of one who has ended the defilements.

idhāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.

Yaṁpāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti: ‘khīṇā me āsavā’ti. (10.1)
This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti. (10.2)

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ

nekkhammābhirataṁ byantībhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi.
Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling influences. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti. (10.3)

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā.
Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti. (10.4)

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni.
Furthermore, a mendicant with defilements ended has well developed the five faculties. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti. (10.5)

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno satta bojjhaṅgā bhāvitā honti subhāvitā.
Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti. (10.6)

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.
Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. …

Yaṁpāvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi khīṇāsavassa bhikkhuno balaṁ

hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti.
‘My defilements have ended.’

Ime satta dhammā sacchikātabbā. (10.7)

Itime sattati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

8. Aṭṭha dhammā

8. Groups of Eight

Aṭṭha dhammā bahukārā …pe… aṭṭha dhammā sacchikātabbā.
Eight things are helpful, etc.

Katame aṭṭha dhammā bahukārā?
What eight things are helpful?

Aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattanti.
There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired.

Katame aṭṭha?
What eight?

Idhāvuso, bhikkhu satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca.
It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect.

Ayaṁ paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.1)
This is the first cause.

Taṁ kho pana satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca. Te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions:

‘idaṁ, bhante, kathaṁ?
‘Why, sir, does it say this?

Imassa ko attho’ti?
What does that mean?’

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Ayaṁ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya, vepullāya bhāvanāya pāripūriyā saṁvattati. (1.2)
This is the second cause.

Taṁ kho pana dhammaṁ sutvā dvayena vūpakāsena sampādeti —kāyavūpakāsena ca cittavūpakāsena ca.
After hearing that teaching they perfect withdrawal of both body and mind.

Ayaṁ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.3)
This is the third cause.

Puna caparaṁ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Ayaṁ catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.4)
This is the fourth cause.

Puna caparaṁ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them,

reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Ayaṁ pañcamo hetu pañcamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.5)
This is the fifth cause.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Ayaṁ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.6)
This is the sixth cause.

Puna caparaṁ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato. Cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Ayaṁ sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.7)
This is the seventh cause.

Puna caparaṁ, āvuso, bhikkhu pañcasu upādānakkhandhesu, udayabbayānupassī viharati:

Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṁ iti rūpassa samudayo iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṁ samudayo iti saṅkhārānaṁ atthaṅgamo;
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Ayaṁ aṭṭhamo hetu aṭṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the eighth cause.

Ime aṭṭha dhammā bahukārā. (1.8)

Katame aṭṭha dhammā bhāvetabbā?
What eight things should be developed?

Ariyo aṭṭhaṅgiko maggo seyyathidaṁ—
The noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime aṭṭha dhammā bhāvetabbā. (2)

Katame aṭṭha dhammā pariññeyyā?
What eight things should be completely understood?

Aṭṭha lokadhammā—
Eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca.
gain and loss, fame and disgrace, praise and blame, pleasure and pain.

Ime aṭṭha dhammā pariññeyyā. (3)

Katame aṭṭha dhammā pahātabbā?
What eight things should be given up?

Aṭṭha micchattā—
Eight wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ime aṭṭha dhammā pahātabbā. (4)

Katame aṭṭha dhammā hānabhāgiyā?
What eight things make things worse?

Aṭṭha kusītavatthūni.
Eight grounds for laziness.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti,
Firstly, a mendicant has some work to do.

tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ kusītavatthu. (5.1)
This is the first ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho pana me karontassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy...

idaṁ dutiyaṁ kusītavatthu. (5.2)
This is the second ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy...

idaṁ tatiyaṁ kusītavatthu. (5.3)
This is the third ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho pana me gacchantassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy...

idaṁ catutthaṁ kusītavatthu. (5.4)
This is the fourth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo kilanto akammañño, handāhaṁ nipajjāmī’ti …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’...

idaṁ pañcamaṁ kusītavatthu. (5.5)
This is the fifth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo garuko akammañño, māsācitaṁ maññe, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’...

So nipajjati …pe…
They lie down, and don’t rouse energy...

idaṁ chaṭṭhaṁ kusītavatthu. (5.6)
This is the sixth ground for laziness.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho, tassa evaṁ hoti:
Furthermore, a mendicant feels a little sick. They think:

‘uppanno kho me ayaṁ appamattako ābādho atthi kappo nipajjituṁ, handāhaṁ nipajjāmī’ti.
‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

So nipajjati …pe…
They lie down, and don’t rouse energy...

idaṁ sattamaṁ kusītavatthu. (5.7)

This is the seventh ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gilānāvuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānāvuṭṭhito aciravuṭṭhito gelaññā.
‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

Tassa me kāyo dubbalo akammañño, handāhaṁ nipajjāmī’ti.

So nipajjati …pe…
They lie down, and don’t rouse energy...

idaṁ aṭṭhamaṁ kusītavatthu.
This is the eighth ground for laziness.

Ime aṭṭha dhammā hānabhāgiyā. (5.8)

Katame aṭṭha dhammā visesabhāgiyā?
What eight things lead to distinction?

Aṭṭha ārambhavatthūni.
Eight grounds for arousing energy.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti, tassa evaṁ hoti:
Firstly, a mendicant has some work to do. They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontena na sukaraṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ ārambhavatthu. (6.1)
This is the first ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho panāhaṁ karonto nāsakkhiṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

idaṁ dutiyaṁ ārambhavatthu. (6.2)
This is the second ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantena na sukaraṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

idaṁ tatiyaṁ ārambhavatthu. (6.3)
This is the third ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho panāhaṁ gacchanto nāsakkhiṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

idaṁ catutthaṁ ārambhavatthu. (6.4)
This is the fourth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo lahuko kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’...

idaṁ pañcamaṁ ārambhavatthu. (6.5)
This is the fifth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’...

Tassa me kāyo balavā kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…

idaṁ chaṭṭhaṁ ārambhavatthu. (6.6)
This is the sixth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho ṭhānaṁ kho panetaṁ vijjati, yaṁ me ābādho pavaḍḍheyya, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’...

idaṁ sattamaṁ ārambhavatthu. (6.7)
This is the seventh ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānaṁ kho panetaṁ vijjati, yaṁ me ābādho paccudāvatteyya, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ ārambhavatthu.
This is the eighth ground for arousing energy.

Ime aṭṭha dhammā visesabhāgiyā. (6.8)

Katame aṭṭha dhammā duppaṭivijjhā?
What eight things are hard to comprehend?

Aṭṭha akkhaṇā asamayā brahmacariyavāsāya.
Eight lost opportunities for spiritual practice.

Idhāvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

Ayañca puggalo nirayaṁ upapanno hoti.
But a person has been reborn in hell.

Ayaṁ paṭhamo akkhaṇo asamayo brahmacariyavāsāya. (7.1)
This is the first lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko

parinibbāniko sambodhagāmī sugatappavedito.
Furthermore, a Realized One has arisen in the world.

Ayañca puggalo tiracchānayoniṁ upapanno hoti.
But a person has been reborn in the animal realm.

Ayaṁ dutiyo akkhaṇo asamayo brahmacariyavāsāya. (7.2)
This is the second lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

pettivisayaṁ upapanno hoti.
But a person has been reborn in the ghost realm.

Ayaṁ tatiyo akkhaṇo asamayo brahmacariyavāsāya. (7.3)
This is the third lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

aññataraṁ dīghāyukaṁ devanikāyaṁ upapanno hoti.
But person has been reborn in one of the long-lived orders of gods.

Ayaṁ catuttho akkhaṇo asamayo brahmacariyavāsāya. (7.4)
This is the fourth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

Ayaṁ pañcamo akkhaṇo asamayo brahmacariyavāsāya. (7.5)
This is the fifth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādiṭṭhiko viparītadassano:
And a person is reborn in a central country. But they have wrong view and distorted perspective:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Ayaṁ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya. (7.6)
This is the sixth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

Ayaṁ sattamo akkhaṇo asamayo brahmacariyavāsāya. (7.7)
This is the seventh lost opportunity for spiritual practice.

Puna caparaṁ …pe…

Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as announced by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the eighth lost opportunity for spiritual practice.

Ime aṭṭha dhammā duppaṭivijjhā. (7.8)

Katame aṭṭha dhammā uppādetabbā?
What eight things should be produced?

Aṭṭha mahāpurisavitakkā—
Eight thoughts of a great man.

appicchassāyaṁ dhammo, nāyaṁ dhammo mahicchassa.
‘This teaching is for those of few wishes, not those of many wishes.

Santuṭṭhassāyaṁ dhammo, nāyaṁ dhammo asantuṭṭhassa.
It’s for the contented, not those who lack contentment.

Pavivittassāyaṁ dhammo, nāyaṁ dhammo saṅgaṇikārāmassa.
It’s for the secluded, not those who enjoy company.

Āraddhavīriyassāyaṁ dhammo, nāyaṁ dhammo kusītassa.
It’s for the energetic, not the lazy.

Upaṭṭhitasatissāyaṁ dhammo, nāyaṁ dhammo muṭṭhassatissa.
It’s for the mindful, not the unmindful.

Samāhitassāyaṁ dhammo, nāyaṁ dhammo asamāhitassa.
It’s for those with immersion, not those without immersion.

Paññavato ayaṁ dhammo, nāyaṁ dhammo duppaññassa.
It’s for the wise, not the witless.

Nippapañcassāyaṁ dhammo, nāyaṁ dhammo papañcārāmassāti ime aṭṭha dhammā uppādetabbā. (8)
This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’

Katame aṭṭha dhammā abhiññeyyā?
What eight things should be directly known?

Aṭṭha abhibhāyatanāni—
Eight dimensions of mastery.

ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.

Idaṁ paṭhamaṁ abhibhāyatanaṁ. (9.1)
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.

Idaṁ dutiyaṁ abhibhāyatanaṁ. (9.2)
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.

Idaṁ tatiyaṁ abhibhāyatanaṁ. (9.3)
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.

Idaṁ catutthaṁ abhibhāyatanaṁ. (9.4)
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ. (9.5)
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ;
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ. (9.6)
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ;
They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni

lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ sattamaṁ abhibhāyatanaṁ. (9.7)
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ;
They’re like the morning star that’s white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Ime aṭṭha dhammā abhiññeyyā. (9.8)

Katame aṭṭha dhammā sacchikātabbā?
What eight things should be realized?

Aṭṭha vimokkhā—
Eight liberations.

rūpī rūpāni passati.
Having physical form, they see visions.

Ayaṁ paṭhamo vimokkho. (10.1)
This is the first liberation.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati.
Not perceiving physical form internally, someone see visions externally.

Ayaṁ dutiyo vimokkho. (10.2)
This is the second liberation.

Subhanteva adhimutto hoti.
They’re focused only on beauty.

Ayaṁ tatiyo vimokkho. (10.3)
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Ayaṁ catuttho vimokkho. (10.4)
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Ayaṁ pañcamo vimokkho. (10.5)
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Ayaṁ chaṭṭho vimokkho. (10.6)
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Ayaṁ sattamo vimokkho. (10.7)
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime aṭṭha dhammā sacchikātabbā. (10.8)

Iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

9. Nava dhammā

9. Groups of Nine

Nava dhammā bahukārā …pe… nava dhammā sacchikātabbā.
Nine things are helpful, etc.

Katame nava dhammā bahukārā?
What nine things are helpful?

Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati, samāhite citte yathābhūtaṁ jānāti passati, yathābhūtaṁ jānaṁ passaṁ nibbindati, nibbindaṁ virajjati, virāgā vimuccati.
Nine things rooted in proper attention. When you attend properly, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.

Ime nava dhammā bahukārā. (1)

Katame nava dhammā bhāvetabbā?
What nine things should be developed?

Nava pārisuddhipadhāniyaṅgāni—
Nine factors of trying to be pure.

sīlavisuddhi pārisuddhipadhāniyaṅgaṁ, cittavisuddhi pārisuddhipadhāniyaṅgaṁ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṁ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṁ, maggāmaggañāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, paṭipadāñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, ñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, paññāvisuddhi pārisuddhipadhāniyaṅgaṁ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṁ.
The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of the variety of paths, knowledge and

vision of the practice, knowledge and vision, wisdom, and freedom.

Ime nava dhammā bhāvetabbā. (2)

Katame nava dhammā pariññeyyā?
What nine things should be completely understood?

Nava sattāvāsā—
Nine abodes of sentient beings.

santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamo sattāvāso. (3.1)
This is the first abode of sentient beings.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyo sattāvāso. (3.2)
This is the second abode of sentient beings.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyo sattāvāso. (3.3)
This is the third abode of sentient beings.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catuttho sattāvāso. (3.4)
This is the fourth abode of sentient beings.

Santāvuso, sattā asaññino appaṭisaṁvedino, seyyathāpi devā asaññasattā.
There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

Ayaṁ pañcamo sattāvāso. (3.5)
This is the fifth abode of sentient beings.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ chaṭṭho sattāvāso. (3.6)
This is the sixth abode of sentient beings.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ sattamo sattāvāso. (3.7)
This is the seventh abode of sentient beings.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ aṭṭhamo sattāvāso. (3.8)
This is the eighth abode of sentient beings.

Santāvuso, sattā sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

Ayaṁ navamo sattāvāso.
This is the ninth abode of sentient beings.

(3.9) Ime nava dhammā pariññeyyā.

Katame nava dhammā pahātabbā?
What nine things should be given up?

Nava taṇhāmūlakā dhammā—
Nine things rooted in craving.

taṇhaṁ paṭicca pariyesanā, pariyesanaṁ paṭicca lābho, lābhaṁ paṭicca vinicchayo, vinicchayaṁ paṭicca chandarāgo, chandarāgaṁ paṭicca ajjhosānaṁ, ajjhosānaṁ paṭicca pariggaho, pariggahaṁ paṭicca macchariyaṁ, macchariyaṁ paṭicca ārakkho, ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many

bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, fights, accusations, divisive speech, and lies.

Ime nava dhammā pahātabbā. (4)

Katame nava dhammā hānabhāgiyā?
What nine things make things worse?

Nava āghātavatthūni:
Nine grounds for resentment.

‘anatthaṁ me acarī’ti āghātaṁ bandhati,
Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anatthaṁ me caratī’ti āghātaṁ bandhati,
Thinking: ‘They are doing wrong to me’ …

‘anatthaṁ me carissatī’ti āghātaṁ bandhati;
‘They will do wrong to me’ …

‘piyassa me manāpassa anatthaṁ acarī’ti āghātaṁ bandhati …pe…
‘They did wrong by someone I love’ …

‘anatthaṁ caratī’ti āghātaṁ bandhati …pe…
‘They are doing wrong by someone I love’ …

‘anatthaṁ carissatī’ti āghātaṁ bandhati;
‘They will do wrong by someone I love’ …

‘appiyassa me amanāpassa atthaṁ acarī’ti āghātaṁ bandhati …pe…
‘They helped someone I dislike’ …

‘atthaṁ caratī’ti āghātaṁ bandhati …pe…
‘They are helping someone I dislike’ …

‘atthaṁ carissatī’ti āghātaṁ bandhati.
Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Ime nava dhammā hānabhāgiyā. (5)

Katame nava dhammā visesabhāgiyā?
What nine things lead to distinction?

Nava āghātapaṭivinayā:
Nine methods to get rid of resentment.

‘anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They are doing wrong to me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong to me …’ …

‘piyassa me manāpassa anatthaṁ acari …pe…
‘They did wrong by someone I love …’ …

anatthaṁ carati …pe…
‘They are doing wrong by someone I love …’ …

anatthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong by someone I love …’ …

‘appiyassa me amanāpassa atthaṁ acari …pe…
‘They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

atthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti.
Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Ime nava dhammā visesabhāgiyā. (6)

Katame nava dhammā duppaṭivijjhā?
What nine things are hard to comprehend?

Nava nānattā—

Nine kinds of diversity.

dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, vedanānānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ, pariyesanānānattaṁ paṭicca uppajjati lābhanānattaṁ (…).
Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

Ime nava dhammā duppaṭivijjhā. (7)

Katame nava dhammā uppādetabbā?
What nine things should be produced?

Nava saññā—
Nine perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.
the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

Ime nava dhammā uppādetabbā. (8)

Katame nava dhammā abhiññeyyā?
What nine things should be directly known?

Nava anupubbavihārā—

Nine progressive meditations.

idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption …

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
second absorption …

Pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
third absorption …

Sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ime nava dhammā abhiññeyyā. (9)

Katame nava dhammā sacchikātabbā?
What nine things should be realized?

Nava anupubbanirodhā—
Nine progressive cessations.

paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti,
For someone who has attained the first absorption, sensual perceptions have ceased.

dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti,
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti,
For someone who has attained the third absorption, rapture has ceased.

catutthaṁ jhānaṁ samāpannassa assāsapassāssā niruddhā honti,
For someone who has attained the fourth absorption, breathing has ceased.

ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti,
For someone who has attained the dimension of infinite space, the perception of form has ceased.

viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti,

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti,
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti,
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Ime nava dhammā sacchikātabbā. (10)

Iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

10. Dasa dhammā

10. Groups of Ten

Dasa dhammā bahukārā …pe… dasa dhammā sacchikātabbā.
Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

Katame dasa dhammā bahukārā?
What ten things are helpful?

Dasa nāthakaraṇā dhammā—
Ten qualities that serve as protector.

idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Yaṁpāvuso, bhikkhu sīlavā hoti …pe… sikkhati sikkhāpadesu.

Ayampi dhammo nāthakaraṇo. (1.1)
This is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu bahussuto …pe… diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is learned.

Yaṁpāvuso, bhikkhu bahussuto …pe…

ayampi dhammo nāthakaraṇo. (1.2)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yaṁpāvuso, bhikkhu …pe… kalyāṇasampavaṅko.

Ayampi dhammo nāthakaraṇo. (1.3)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully.

Yaṁpāvuso, bhikkhu …pe… anusāsaniṁ.

Ayampi dhammo nāthakaraṇo. (1.4)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ, alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yaṁpāvuso, bhikkhu …pe… alaṁ saṁvidhātuṁ.

Ayampi dhammo nāthakaraṇo. (1.5)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yaṁpāvuso, bhikkhu …pe… uḷārapāmojjo.

Ayampi dhammo nāthakaraṇo. (1.6)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.
Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

Yaṁpāvuso, bhikkhu …pe…

ayampi dhammo nāthakaraṇo. (1.7)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati …pe… kusalesu dhammesu.
Furthermore, a mendicant is energetic.

Yaṁpāvuso, bhikkhu …pe…

ayampi dhammo nāthakaraṇo. (1.8)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Yaṁpāvuso, bhikkhu …pe…

ayampi dhammo nāthakaraṇo. (1.9)
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yaṁpāvuso, bhikkhu …pe…

ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Ime dasa dhammā bahukārā. (1.10)

Katame dasa dhammā bhāvetabbā?
What ten things should be developed?

Dasa kasiṇāyatanāni—
Ten universal dimensions of meditation.

pathavīkasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

Āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …
the meditation on universal air …

nīlakasiṇameko sañjānāti …
the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …
the meditation on universal space …

viññāṇakasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

Ime dasa dhammā bhāvetabbā. (2)

Katame dasa dhammā pariññeyyā?
What ten things should be completely understood?

Dasāyatanāni—
Ten sense fields:

cakkhāyatanaṁ, rūpāyatanaṁ, sotāyatanaṁ, saddāyatanaṁ, ghānāyatanaṁ, gandhāyatanaṁ, jivhāyatanaṁ, rasāyatanaṁ, kāyāyatanaṁ, phoṭṭhabbāyatanaṁ.
eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

Ime dasa dhammā pariññeyyā. (3)

Katame dasa dhammā pahātabbā?
What ten things should be given up?

Dasa micchattā—
Ten wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

Ime dasa dhammā pahātabbā. (4)

Katame dasa dhammā hānabhāgiyā?
What ten things make things worse?

Dasa akusalakammapathā—
Ten ways of doing unskillful deeds:

pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.
killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and

wrong view.

Ime dasa dhammā hānabhāgiyā. (5)

Katame dasa dhammā visesabhāgiyā?
What ten things lead to distinction?

Dasa kusalakammapathā—
Ten ways of doing skillful deeds:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.
refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Ime dasa dhammā visesabhāgiyā. (6)

Katame dasa dhammā duppaṭivijjhā?
What ten things are hard to comprehend?

Dasa ariyavāsā—
Ten noble abodes.

idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.
A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. (7.1)
That’s how a mendicant has given up five factors.

Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?
And how does a mendicant possess six factors?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

Evaṁ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (7.2)
That’s how a mendicant possesses six factors.

Kathañcāvuso, bhikkhu ekārakkho hoti?
And how does a mendicant have a single guard?

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.
It’s when a mendicant’s heart is guarded by mindfulness.

Evaṁ kho, āvuso, bhikkhu ekārakkho hoti. (7.3)
That’s how a mendicant has a single guard.

Kathañcāvuso, bhikkhu caturāpasseno hoti?
And how does a mendicant have four supports?

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, āvuso, bhikkhu caturāpasseno hoti. (7.4)
That’s how a mendicant has four supports.

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (7.5)
That’s how a mendicant has eliminated idiosyncratic interpretations of the truth.

Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.

It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path.

Evaṁ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti. (7.6)
That’s how a mendicant has totally given up searching.

Kathañcāvuso, bhikkhu anāvilasaṅkappā hoti?
And how does a mendicant have unsullied intentions?

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṁsāsaṅkappo pahīno hoti.
It’s when they’ve given up sensual, malicious, and cruel intentions.

Evaṁ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (7.7)
That’s how a mendicant has unsullied intentions.

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti. (7.8)
That’s how a mendicant has stilled the physical process.

Kathañcāvuso, bhikkhu suvimuttacitto hoti?
And how is a mendicant well freed in mind?

Idhāvuso, bhikkhuno rāgā cittaṁ vimuttaṁ hoti, dosā cittaṁ vimuttaṁ hoti, mohā cittaṁ vimuttaṁ hoti.
It’s when a mendicant’s mind is freed from greed, hate, and delusion.

Evaṁ kho, āvuso, bhikkhu suvimuttacitto hoti. (7.9)
That’s how a mendicant is well freed in mind.

Kathañcāvuso, bhikkhu suvimuttapañño hoti?
And how is a mendicant well freed by wisdom?

Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo’ti pajānāti.
It’s when a mendicant understands: ‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’

‘Doso me pahīno …pe…

āyatiṁ anuppādadhammo’ti pajānāti.

‘Moho me pahīno …pe…

āyatiṁ anuppādadhammo’ti pajānāti.

Evaṁ kho, āvuso, bhikkhu suvimuttapañño hoti.
That’s how a mendicant’s mind is well freed by wisdom.

Ime dasa dhammā duppaṭivijjhā. (7.10)

Katame dasa dhammā uppādetabbā?
What ten things should be produced?

Dasa saññā—
Ten perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.

Ime dasa dhammā uppādetabbā. (8)

Katame dasa dhammā abhiññeyyā?

What ten things should be directly known?

Dasa nijjaravatthūni—
Ten grounds for wearing away.

sammādiṭṭhissa micchādiṭṭhi nijjiṇṇā hoti.
For one of right view, wrong view is worn away.

Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.
And the many bad, unskillful qualities that arise because of wrong view are worn away.

Sammāsaṅkappassa micchāsaṅkappo …pe…
For one of right intention, wrong intention is worn away. …

sammāvācassa micchāvācā …
For one of right speech, wrong speech is worn away. …

sammākammantassa micchākammanto …
For one of right action, wrong action is worn away. …

sammāājīvassa micchāājīvo …
For one of right livelihood, wrong livelihood is worn away. …

sammāvāyāmassa micchāvāyāmo …
For one of right effort, wrong effort is worn away. …

sammāsatissa micchāsati …
For one of right mindfulness, wrong mindfulness is worn away. …

sammāsamādhissa micchāsamādhi …
For one of right immersion, wrong immersion is worn away. …

sammāñāṇassa micchāñāṇaṁ nijjiṇṇaṁ hoti.
For one of right knowledge, wrong knowledge is worn away. …

Sammāvimuttissa micchāvimutti nijjiṇṇā hoti.
For one of right freedom, wrong freedom is worn away.

Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.

And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

Ime dasa dhammā abhiññeyyā. (9)

Katame dasa dhammā sacchikātabbā?
What ten things should be realized?

Dasa asekkhā dhammā—
Ten qualities of an adept:

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṁ sammāñāṇaṁ, asekkhā sammāvimutti.
an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ime dasa dhammā sacchikātabbā. (10)

Iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā"ti.
So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One."

Idamavocāyasmā sāriputto.
This is what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Sāriputta said.

Dasuttarasuttaṁ niṭṭhitaṁ ekādasamaṁ.

Pāthikavaggo niṭṭhito.

Tassuddānaṁ

Pāthiko ca udumbaraṁ,
cakkavatti aggaññakaṁ;
Sampasādanapāsādaṁ,
mahāpurisalakkhaṇaṁ.

Siṅgālāṭānāṭiyakaṁ,
saṅgīti ca dasuttaraṁ;
Ekādasahi suttehi,
pāthikavaggoti vuccati.

Pāthikavaggapāḷi niṭṭhitā.

Tīhi vaggehi paṭimaṇḍito sakalo

dīghanikāyo samatto.
The Long Discourses are completed.

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TEACHINGS OF THE BUDDHA

The Long Discourses of the Buddha

A Translation of the Dīgha Nikāya

by

Maurice Walshe

THE TEACHINGS OF THE BUDDHA

The Long Discourses *of the* Buddha

A Translation of the
Dīgha Nikāya

◆

Translated from the Pali

by

Maurice Walshe

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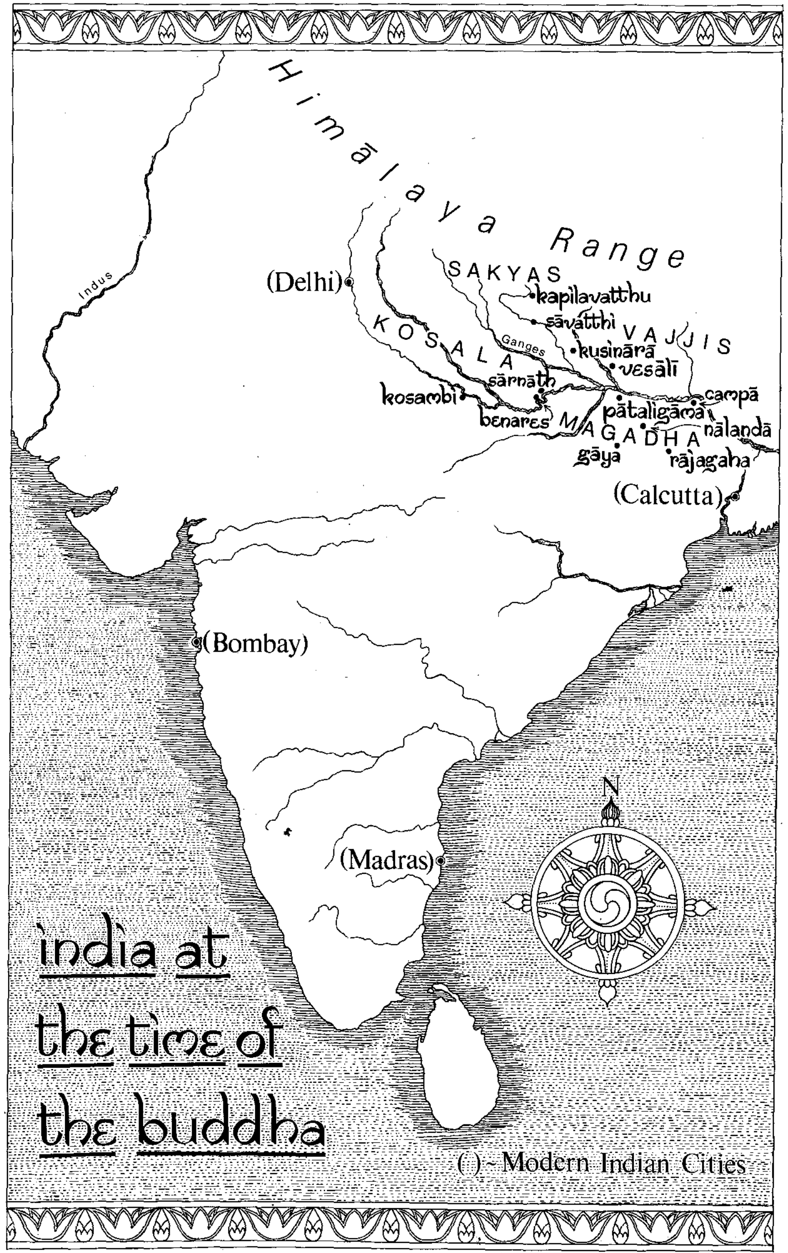
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Foreword

It is with much pleasure that I write this brief foreword to Mr Walshe's translation of the *Dīgha Nikāya*. The translator is a devout Buddhist whose Pali scholarship is backed up by personal practice of meditation. His translation work is therefore a most important contribution to the study of Buddhism.

Mr Walshe has been active in the Buddhist world of Great Britain for many years. Long before I came to Britain, his name was known to me through his essays in 'The Wheel' series of the Buddhist Publication Society of Sri Lanka. In 1977 my venerable teacher, Tan Ajahn Chah Subhatto and I arrived in London at the invitation of the English Sangha Trust of which Mr Walshe was one of the Trustees. This Trust had been established in 1956 in order to bring about a Western Sangha in Britain, and towards this end, Mr Walshe has consistently worked for nearly thirty years. At one time he combined this with the post of Vice-President of the Buddhist Society of Great Britain, his career at the Institute of Germanic Studies in London University (of which his translations of the sermons of Meister Eckhart are a testimonial), as well as studying Pali in his spare time.

Even though Pali scholars have produced quite accurate literal translations of the Pali Canon, one often feels the lack of profound insight into these remarkable scriptures. The Suttas need to be studied, reflected on, and practised in order to realise their true meaning. They are 'Dhamma discourses', or contemplations on the 'way things are'. They are not meant to be 'sacred scriptures' which tell us what to believe. One should read them, listen to them, think about them, contemplate them, and investigate the present reality, the present experience with them. Then, and only then, can one insightfully know the Truth beyond words.

In this new translation of the long discourses Mr Walshe has kindly offered us another opportunity to read and reflect on the Buddha's teachings.

May all those who read them, benefit and develop in their practice of the Dhamma.
May all beings be freed from all suffering.
May all beings be enlightened.

VENERABLE SUMEDHO THERA
Amaravati
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Hertfordshire
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January 1986

Preface

The two main reasons for making this translation of some of the oldest Buddhist scriptures are: (1) The spread of Buddhism as a serious way of life in the Western world, and of even more widespread serious interest in it as a subject worthy of close study, and (2) the fact that English is now effectively the world language, the most widespread linguistic vehicle for all forms of communication. True, the Pali scriptures have already been translated in almost their entirety into English, mainly through the devoted efforts of the Pali Text Society, which has now entered into the second century of its activity. But existing translations are now dated stylistically as well as containing many errors and a modern version has therefore become necessary.

First, and foremost, the entire merit for this translation belongs to the Venerable Balangoda Ānandamaitreya Mahā Nāyaka Thera, Aggamahāpaṇḍita (though he has, of course, no need of such *puñña*) for having convinced me that I could, and therefore of course should, undertake this task. To me there remains merely the demerit of its many imperfections. Working on it has provided me with much joy, solace and illumination.

My particular thanks for help and encouragement are due, besides the illustrious and (in all senses) venerable gentleman just mentioned, to the Ven. Dr H. Saddhātissa, a friend of many years' standing from whom I have learnt so much, the Ven. Nyāṇaponika who inspired an earlier, more modest venture in translation, the Ven. Dr W. Rahula who guided my early, faltering steps in Pali, as well as the Ven. P. Vipassi and Messrs K.R. Norman and L.S. Cousins, whose collective brains I have picked on knotty points. It is fitting also to pay tribute here to the Ven. Achaan Cha (Bodhiñāṇa Thera) and his illustrious pupil Achaan Sumedho, whose efforts in establishing a flourishing branch of the Sangha in Britain have made such translation work all the more necessary; and – others please note! – much remains to be done in this field.

My principles of translation are briefly discussed in the Introduction. I am aware of a few trifling inconsistencies as well as a few repetitions in the notes. The former will, I think, cause no inconvenience: they were hard to avoid altogether in this, quite possibly the last, translation these scriptures will receive without benefit of electronic gadgetry. And as for the repetitions, these can perhaps be overlooked in connection with a text which is itself so repetitious.

My sincere thanks are due to Wisdom Publications for producing this book so splendidly, and to the Buddhist Society of Great Britain for a generous donation towards costs.

MAURICE WALSHE
St Albans
Hertfordshire
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January 1986

Technical Notes

This book is in three parts: Division One, containing Suttas 1–13; Division Two, containing Suttas 14–23; Division Three, containing Suttas 24–34.

The Suttas are divided into verses and, in some cases, into sections as well. The verse and section numbers are based on Rhys Davids's system. Thus, Sutta 16, verse 2.25 denotes Sutta 16, chapter or section 2, verse 25. For the sake of brevity this appears in the notes as DN 16.2.25 and in the index as 16.2.25.

The numbers at the top of the page, for example i 123, refer to the volume and page number of the Pali Text Society's edition in Pali. Thus, i 123 refers to volume one, page 123 of the *Dīgha Nikāya*. The numbers in square brackets in the actual text also refer to these page numbers.

In this edition any passage can easily be looked up by either method.

PRONUNCIATION GUIDE

Pali texts printed in the West use a standard system of Roman spelling, with a few minor variations. Virtually the same system, with the addition of one or two extra letters, is used for Sanskrit. The Pali alphabet, like that of Sanskrit, is set out in a more logical order than the Roman

The vowels have their 'continental' values:

ā ī ū as in 'father', 'machine', 'rude'.

a i u as the corresponding short sounds.

e and o are always long as (approximately) in 'eh' and 'home', but without the southern English diphthongal glide.

Before two consonants e and o are also short.

ṁ (also printed ṃ and in some older works ŋ) is not really a vowel but a mark of nasalisation (probably originally rather as in French). Today it is read as ng in 'sing' (=ṅ).

Some consonants cause difficulty for the Western student. The difference between the consonants in the first (velar) row is this:

kh is like the normal English k in 'king', which we usually pronounce with a distinct puff of breath after it.

k is the same but without this puff of breath as in French 'kilo'. After s this pronunciation occurs in English too: compare 'kin' and 'skin'. In 'skin' the k is not the same as in 'kin'.

The Pali Alphabet

Vowels a ā i ī u ū e o ṁ(ṃ,ŋ)

Consonants	*Voiceless unaspirated*	*Voiceless aspirated*	*Voiced unaspirated*	*Voiced aspirated*	*Nasal*
Velar	k	kh	g	gh	ṅ
Palatal	c	ch	j	jh	ñ
Retroflex	ṭ	ṭh	ḍ	ḍh	ṇ
Dental	t	th	d	dh	n
Labial	p	ph	b	bh	m
Miscellaneous	y r l ḷ v s h				

g and gh differ in precisely the same way as k and kh, but it is difficult for English speakers to make this distinction.

ṅ is the corresponding nasal, that is, ng in 'sing'.

The same distinctions are made between the five columns for the palatal, retroflex, dental and labial rows. Thus c is almost like the English ch in 'church', or more exactly as in 'discharge'.

In the retroflex row (sometimes called 'cerebral') the tip of the tongue is turned back, whereas in the dental row it touches the upper front teeth. Most English speakers pronounce t and d somewhere between the two and can scarcely hear the difference between these two series.

Of the remaining consonants, y and s are always as in 'yes', ḷ is to l as ṭ is to t, and v is pronounced as English 'v' or 'w'.

Double consonants are pronounced double as in Italian: thus *mettā* is rather like 'met tar'. Note that kh, gh etc. are unitary consonants which only appear double in transcription. Each is represented by one letter in Oriental alphabets.

The Relationship Between Sanskrit and Pali

It is helpful to have some knowledge of the relationship between Pali and Sanskrit. Pali, as explained in the Introduction on page 48, is a kind of simplified Sanskrit.

Sanskrit in transcription has some extra consonants: ṛ (rarely ṝ), ḷ, ś, ṣ.

ṛ was originally syllabic r as in 'Brno', but is now usually pronounced *ri.*

ḷ was originally syllabic l as in 'Plzen' (or, almost, the second l in 'little'), but is now usually pronounced *li.* Note: Sanskrit ḷ is not the same as Pali ḷ, but both are so rare that there is no confusion.

ś is a thin sh sound as in 'shin'.

ṣ is a thick sh sound as might be heard in 'push' (exaggerating the difference from that in 'shin').

In Pali ṛ appears as a vowel, usually the same vowel as occurs near it: Sanskrit *kṛta* (done) > Pali *kata;* Sanskrit *ṛju* (straight) > Pali *uju.*

Both ś and ṣ appear in Pali as s, but are then subject to the usual rule of s̄ + consonant: Sanskrit s̄ + consonant becomes (the same) consonant + h: thus sp>ph, st>th, etc.

The above rules combine in the case of one key-word: Sanskrit *tṛṣṇā* (thirst, craving) > Pali *taṇhā.* Here ṛ>a, ṣ>s, and then sṇ>ṇh.

Sanskrit consonant clusters are simplified, producing one single or double consonant: Sanskrit *agni* (fire) > Pali *aggi;* Sanskrit *svarga* (heaven) > Pali *sagga;* Sanskrit *mārga* (path) > Pali *magga;* Sanskrit *ātman* (self) > Pali *attā;* Sanskrit *saṃjñā* (perception) Pali *saññā;* Sanskrit *sparśa* (contact) > Pali *phassa;* Sanskrit *alpa* (little) > Pali *appa* etc. Instead of *vv* we find *bb,* and instead of *dy, dhy* we find *jj, jh:* Sanskrit *nirvāṇa* > Pali *nibbāna;* Sanskrit *adya* (today) > Pali *ajja;* Sanskrit *dhyāna* (absorption) > Pali *jhāna.*

It follows that while the form of a Sanskrit word cannot be predicted from its Pali equivalent, the Pali form can usually be predicted from the Sanskrit, provided the word occurs. The meanings of Sanskrit and Pali words are also not quite always the same.

As regards grammatical simplification, it need perhaps only be mentioned here that the Sanskrit dative case has in most instances been replaced by the genitive in Pali. Thus in the phrase *Namo tassa Bhagavato Arahato Sammā-Sambuddhassa* (Homage to the Blessed One, the Arahant, fully-enlightened Buddha) the words *tassa* etc are originally genitive forms with dative meaning. However we do find the expression *namo Buddhāya* (homage to the Buddha) with a true dative form.

Those who wish to learn some Pali – which is to be encouraged! – should start with Johansson and proceed to Warder (see Bibliography). Sanskrit is a difficult language, but Michael Coulson's 'Teach Yourself' volume (1976) renders it as painless as possible.

Introduction

This translation is a 'substantive' translation because it is complete as to substance. Nothing has been omitted except the more wearisome of the very numerous repetitions which are such a striking feature of the original.

The Pali scriptures here translated are from the 'Triple Basket' (*Tipiṭaka*), a collection of the Buddha's teachings regarded as canonical by the Theravāda school of Buddhism, which is found today in Sri Lanka, Burma and Thailand, and was until recently equally strong in Laos and Cambodia. It is now also well established in Britain and other Western countries. The claim of this school is to have preserved the original teaching of the Buddha, and there are good grounds for at least considering that the doctrine as found in the Pali scriptures comes as close as we can get to what the Buddha actually taught. In any case the Pali *Tipiṭaka* is the only canon of an early school that is preserved complete. It is not, however, in the true spirit of Buddhism to adopt a 'fundamentalist' attitude towards the scriptures, and it is thus open to the reader, Buddhist as well as non-Buddhist, to regard the texts here translated with an open and critical mind.

THE LIFE OF THE BUDDHA

Siddhattha Gotama (in Sanskrit, Siddhārtha Gautama), who became the Buddha, the Enlightened One, may have lived from about 563-483 B.C., through many modern scholars suggest a later dating.[1] Oriental traditions offer a number of alternative datings, that favoured in Sri Lanka and south-east Asia being 623-543. It was on this basis that the 2500th anniversary of his passing into final Nibbāna was celebrated, as *Buddha Jayanti*, in the East in 1956–57. He belonged to the Sakya clan dwelling on the edge of the Himālayas, his actual birthplace being a few miles north of the present-day Indian border, in Nepal. His father, Suddhodana, was in fact an elected chief of the clan rather than the king he was later made out to be, though his title was *rājā*—a term which only partly corresponds to our word 'king'. Some of the states of North India at that time were kingdoms and others republics, and the Sakyan republic was subject to the powerful king of neighbouring Kosala, which lay to the south.

Disentangling the probable facts from the mass of legend surrounding Gotama's life, we may assume the following to be approximately correct. Though brought up to a life of luxury, the young prince was overcome by a sense of the essentially sorrowful aspect of life, and he decided to seek the cause and cure of this state which he termed *dukkha* (conventionally but inadequately rendered 'suffering' in English). At the age of twenty-nine he renounced the world, going forth 'from the household life into homelessness' in accordance with an already well-established tradition, thus joining the ranks of the wandering ascetics (*samaṇas*: see p. 22). He went successively to two teachers, Āḷāra Kālāma and Uddaka Rāmaputta, who taught him how to attain to high meditative states. Realising, however, that even the attainment of these states did not solve his problem, Gotama went off on his own and practised severe austerities for six years, gathering a little group of five ascetics around him. However, finding that even the most extreme forms of asceticism likewise did not lead to the goal, he abandoned these excesses, and sat down at the foot of a tree by the river Nerañjarā, at the place now known as Bodh Gaya, determined not to arise from the spot until enlightenment should dawn. During that night he passed beyond the meditative stages he had previously reached, and attained to complete liberation as the Buddha—the Enlightened or Awakened One. He spent the remaining forty-five years of his life wandering up and down the Ganges Valley, expounding the doctrine that he had found and establishing the Sangha or Order of Buddhist monks and nuns, which still exists today.

HISTORICAL AND PHILOSOPHICAL BACKGROUND TO THE BUDDHA'S TIMES

'Ascetics and Brahmins'

India in the Buddha's day did not yet suffer from the grinding poverty of the present time. The modern caste system had not fully developed, but we find its germ in the division of society into four groups or 'colours' (Pali *vaṇṇā*). The designation betrays the origin of the distinction, being based on the conquest of northern India in about 1600 B.C. by the comparatively light-skinned Aryans, who looked down on those of darker hue they found there. In the context of Buddhism, where this racial and aristocratic term (literally 'noble') is applied to the nobility of the spirit, we shall use the form Ariyan, based on Pali.

The Brahmins were the guardians of the religious cult brought into India by the Aryans. In later, non-Buddhist sources we always hear of the Brahmins as taking the leading place in society. Buddhist sources, however (Sutta 3, for example), assert the supremacy of the Khattiyas (Skt. *kṣatriya*), the Noble or Warrior class to which Gotama belonged. It appears that while further west the Brahmins had already established their supremacy, this was not yet the case in the Ganges valley. In the third place came the Vessas (Skt. *vaiśya*) or merchants, and finally the Suddas (Skt. *śudra*) or workers. Below these there were certainly some slaves (we even hear of a Sudda having a slave), and some unfortunates of the class who were later to become known as 'untouchables'. But in addition to these groupings, there were considerable numbers of people, including at least a few women, who had opted out of conventional society.

In the texts we frequently meet with the compound *samaṇa-brāhmaṇā*, which we render 'ascetics and Brahmins'. While the Pali Text Society dictionary correctly states that this compound expression denotes quite generally 'leaders in religious life', it is also true that the two groups were usually rivals.

The religious situation in northern India around 500 B.C. is very interesting, and was undoubtedly exceptionally favourable to the development of the Buddhist and other faiths.

Though the Brahmins formed an important and increasingly powerful hereditary priesthood, they were never, like their counterparts elsewhere, able to assert their undisputed authority by persecuting and perhaps exterminating other religious groups. It seems that some Brahmins would not have been averse to such a course, but it was not open to them. They were a caste set aside from other men (in reading about them in the Buddhist texts, one is insistently reminded of the New Testament picture of the Pharisees, though in both cases the picture presented is, to say the least, one-sided). They alone were learned in the Three Vedas, knew the mystic mantras, and could conduct the all-important, bloody and expensive sacrifices. In fact, not all Brahmins exercised their priestly functions; some had settled down to agriculture or even trade, while continuing to expect the deference which they regarded as their due.

The earlier (Dravidian?) inhabitants who had been overrun by the Aryans were the creators of the Indus Valley civilisation with the great cities of Harappā and Mohenjo Dāro, all now in Pakistan. And it is to this civilisation that we must look for the origins of the second stream of religious life, that of the *samaṇas* (Skt. *śramaṇas*). These have sometimes been absurdly called 'recluses', whereas the term really means the very opposite. True, a *samaṇa* might occasionally be a recluse, a hermit shut away from the world in a rocky cell, but the more usual type was a wandered who had indeed 'abandoned the world' to lead a more or less ascetic life. He – or, rarely, she – was in fact, to use a modern expression, a drop-out from society, though differing from our modern drop-outs in at least one important respect: the *samaṇas* as a group received no less respect from all classes, even kings, than did the Brahmins (see Sutta 2, verse 25ff.). Their teachings were many and varied – some wise and some exceedingly foolish, some loftily spiritual and some crudely materialistic. The point is that they were completely free to teach whatever they pleased, and, so far from being persecuted as they might have been elsewhere, were received with honour wherever they went. We can distinguish several different groups of these people. There were in particular the self-mortifiers on the one hand, and the wanderers on the other, whose only austerity probably consisted in their detachment from family ties and, in theory at least, their observance of chastity. Many of the bizarre and often revolting practices of the first group are detailed in Sutta 8, verse 14. As pointed out in a note to that Sutta, the practice of extreme austerity (*tapas*) should not be called 'penance' because the motivation is entirely different from that of a Christian penitent, to whom such people might be superficially compared. The word *tapas*, which basically means 'heat', is used both for the austere practices indulged in and for the result they are intended to achieve, which is power, that is, the development of various paranormal powers. The belief was that these could be achieved by means of such practices and, in particular, by sexual restraint. Thus, so far from practising austerity like the Christian penitent, to atone for past sins, they undertook these practices in the hope of future powers, including, perhaps, those very joys that had been temporarily renounced.

The wanderers (*paribbājakas*), some of whom were Brahmins, wore clothes (unlike many of the others, who went completely naked), and they led a less uncomfortable life. They were 'philosophers' who propounded many different theories about the world and nature, and delighted in disputation. The Pali Canon introduces us to six well-known teachers of the time, all of whom were older than Gotama. They are Pūraṇa Kassapa, an amoralist, Makkhali Gosāla, a determinist, Ajita Kesakambali, a materialist, Pakudha Kaccāyana, a categorialist, the Nigaṇṭha Nātaputta (the Jain leader known to us as Mahāvīra), who was a relativist and eclectic, and Sañjaya Belaṭṭhaputta, an agnostic sceptic or positivist (I borrow most of the descriptive epithets from Jayatilleke). Their different views are quoted by King Ajātasattu in Sutta 2, verses 16–32.

Besides these there were the propounders of the originally secret teaching incorporated in the Upaniṣads which came to be grafted on to orthodox Brahmanism, and whose doctrines were later to form the core of the Vedānta system. For them, the impersonal Brahman is the supreme reality, and the goal of the teaching is the realisation that the individual human soul or self (*ātman*) is ultimately identical with the universal Self (*Ātman*), which is another term for Brahman (the capitalisation here is merely for clarity: the teaching was at first and for long oral, and even when written down in an Oriental alphabet, such a distinction could not be made, since capital letters do not exist in any Eastern script). These *aupaniṣadas* are not mentioned in the Pali Canon, though it is almost (but not, perhaps, quite) certain that Gotama was acquainted with their teachings.

It has been urged that 'at depth there is no contradiction between the greatest insights of the Upaniṣads and the Buddha's teaching' – a view that would be contested by many. We shall return very briefly to this point later (page 31). Suffice it to say here that any theory that the Buddha taught a doctrine of a supreme Self can only be said to fly in the face of the evidence. Nor is it true, as is sometimes said, that in ancient India everybody believed in karma (the law of moral cause and effect) and rebirth, or indeed in anything else. There were, as we have seen, materialists, sceptics and equivocators, and all sorts of fantastic theorists. Neither can we accept the statement that the Buddha was 'a Hindu who sought to reform the ancient religion'. Apart from the anachronistic use of the term 'Hindu', this is wrong because he rejected the claims of the Brahmins as religious authorities and, while not totally denying the existence of their gods, assigned to these a fundamentally unimportant role in the scheme of things. In so far as he belonged to any existing tradition, it was that of the *samaṇas*, and like them he taught as he saw fit. As a teacher he was not beholden to anyone: he agreed or disagreed with tradition or the views of others entirely in accordance with his sovereign perception of the truth. It is, however, correct to say that the situation in India in his time was particularly favourable to the spread of his teaching, while the Teacher's long life enabled this to become firmly established in his lifetime and under his direction.

MAIN POINTS OF THE TEACHING

The main points of the Buddha's teaching need only be briefly summarised here. In his first sermon (Saṁyutta Nikāya 56.11) the Buddha taught that there were two extremes to be avoided: over-indulgence in sensuality on the one hand, and self-torture

on the other. He had had personal experience of both. Buddhism is thus the middle way between these extremes, and also between some other pairs of opposites, such as eternalism and annihilationism (see Sutta 1, verse 1.30ff. and verse 3.9ff.).

The Four Noble Truths

The most succinct formulation of the teaching is in the form of the Four Noble Truths:

1. Suffering (*dukkha*);
2. The Origin of Suffering (*dukkha-samudaya*), which is craving (*taṇhā*);
3. The Cessation of Suffering (*dukkha-nirodha*);
4. The Path Leading to the Cessation of Suffering (*dukkha-nirodha-gāminī-paṭipadā*), which is the Noble Eightfold Path (*ariya-aṭṭhangika-magga*). This consists of:

(1) Right View (*sammā-diṭṭhi*) (N.B. singular, not Right Views!)
(2) Right Thought (*sammā-sankappa*)
(3) Right Speech (*sammā-vācā*)
(4) Right Action (*sammā-kammanta*)
(5) Right Livelihood (*sammā-ājīva*)
(6) Right Effort (*sammā-vāyāma*)
(7) Right Mindfulness (*sammā-sati*)
(8) Right Concentration (*sammā-samādhi*).

For a full account of these, see Sutta 22, verses 18–22.

The eight steps can be subsumed under the three heads of I. Morality (*sīla*) (steps 3–5), II. Concentration (*samādhi*) (steps 6–8), and III. Wisdom (*paññā*) (steps 1–2). It will be noticed that in this arrangement the order is different. This is because, while some preliminary wisdom is needed to start on the path, the final flowering of the higher wisdom follows after development of morality and concentration (cf. Sutta 33, verse 3.3(6)).

Stages on the Path

Progress on the path leading to the cessation of suffering, and hence to Nibbāna, is described in many places, notably in Sutta 2, in a long passage which is repeated verbatim in the following Suttas.[2] The most fundamental meditative exercise is set forth in Sutta 22. The breakthrough to the transcendental is achieved in four stages, each of which is subdivided into two: path (*magga*) and fruition (*phala*). By attaining the first of these stages one ceases to be a mere 'worldling' (*puthujjana*) and becomes a noble person (*ariya-puggala*). The stages or 'path-moments' are designated in terms of the successive breaking of ten fetters. Standard descriptions of these stages are given at many places.

At the first stage, one 'enters the Stream' and thus becomes a Stream-Winner (*sotāpanna*) by an experience also referred to (for example, in Sutta 2, verse 102) as the 'opening of the Dhamma-eye'. The first path-moment is immediately followed by the fruition (*phala*), and likewise with the other three paths. At First Path, one is said to have 'glimpsed Nibbāna' (cf. *Visuddhimagga* 22.126), and thereby three of the five lower fetters are discarded for ever: 1. personality-belief (*sakkāya-diṭṭhi*), that is, belief in a self; 2. doubt (*vicikicchā*) and 3. attachment to rites and rituals (*sīlabbata-parāmāsa*). In other words, having had a glimpse of reality and perceived the falsity of the self-belief, one is unshakeable and no more dependent on external aids. One who has gained this state can, it is said, no longer be born in 'states of woe' and is assured of attaining Nibbāna after, at the most, seven more lives.

At the second stage, one becomes a Once-Returner (*sakadāgāmī*), in whom the fourth and fifth lower fetters are greatly weakened: 4. sensual desire (*kāma-rāga*) and 5. ill-will (*vyāpāda*). Such a person will attain to Nibbāna after at most one further human rebirth. It is interesting to note that sensuality and ill-will are so powerful that they persist, in however attenuated a form, for so long.

At the third stage, one becomes a Non-Returner (*anāgāmī*), in whom the fourth and fifth fetters are completely destroyed. In such a person all attachments to this world have ceased, and at death one will be reborn in a higher world, in one of the Pure Abodes (see *Cosmology* p. 42), and will attain Nibbāna from there without returning to this world. It may be mentioned that in Saṁyutta Nikāya 22.89 the Venerable Khemaka actually gives some account of what it feels like to be a Non-Returner.

Finally, at the fourth stage, one becomes an Arahant (Sanskrit *Arhat*, literally 'worthy one'), by the destruction of the five higher fetters: 6. craving for existence in the Form World (*rūpa-rāga*), 7. craving for existence in the Formless World (*arūpa-rāga*) (see p. 42 for more about these), 8. conceit (*māna*), 9. restlessness (*uddhacca*), 10. ignorance (*avijjā*). For such a one, the task has been completed, and that person will attain final Nibbāna 'without remainder' at death.

It should perhaps be added that there are two different ideas that are widely circulated in the East. One is that in this degenerate age it is not possible to become an Arahant. The other, less pessimistic view is that while lay persons can attain to the first three paths, only monks can become Arahants. There is no scriptural authority for either idea. It should also be mentioned that the Arahant ideal is one that is perfectly valid for all schools of Buddhism. Likewise, the concept of the Bodhisattva, who renounces the enjoyment of Nirvāṇa in order to bring all beings to enlightenment, which is considered the hallmark of the Mahāyāna schools as opposed to the Hīnayāna,[3] in fact exists in Theravāda Buddhism as well. The difference of schools is one of emphasis, and does not constitute the unbridgeable gap imagined by some, chiefly in the West. But it cannot be our task to enter further into these matters here.

Nibbāna or Nirvāṇa

The Sanskrit form is better known in the West than the Pali *Nibbāna*. There are, not surprisingly, many misapprehensions about this. In fact it has been said by one witty scholar that all we have to go on is our misconception of Nirvāṇa, because until we have realised it we cannot know it as it really is. But if we cannot say much about what it *is*, we can at least say something about what it is *not*. Robert Caesar Childers, in his famous and still useful Pali dictionary (1875), devoted a whole long article, in fact a short treatise, to proving to his own satisfaction that Nibbāna implies total extinction, and this view, though certainly erroneous, is still to be met with among some Western scholars. And yet, it would be odd indeed if Buddhists were supposed to have to tread the entire path right up to the attainment of Arahantship merely in order to finish up with that total obliteration which the materialists, and many ordinary people today, assume to occur for all of us, good, bad and indifferent, at the end of our present life. It is true, some colour is given to this idea by the etymology of the term (*nir* + $\sqrt{}$*vā* = 'blowing out' as of a lamp). Contrasted with this, however, we find other very different descriptions of Nibbāna. Thus in Sutta 1.3.20 it is used for 'the highest happiness', defined as the indulgence in the pleasures of the five senses – obviously a non-Buddhist use of the word, though it is not otherwise attested in pre-Buddhist sources. We thus find two apparently contradictory meanings of Nibbāna: 1. 'extinction', 2. 'highest bliss'. And while these were wrongly used in the examples quoted, they both occur in authentic texts.

In considering this problem, it is as well to note the words of the Venerable Nyāṇatiloka in his *Buddhist Dictionary*:

> One cannot too often and too emphatically stress the fact that not only for the actual realization of the goal of Nibbāna, but also for a theoretical understanding of it, it is an indispensable preliminary condition to grasp fully the truth of Anattā, the egolessness and insubstantiality of all forms of existence. Without such an understanding, one will necessarily misconceive Nibbāna – according to one's either materialistic or metaphysical leanings – either as annihilation of an ego, or as an eternal state of existence into which an Ego or Self enters or with which it merges.

What this in effect means is that in order to 'understand' Nibbāna one should have 'entered the Stream' or gained First Path, and thus have got rid of the fetter of personality-belief. While scholars will continue to see it as part of their task to try to understand what the Buddha meant by Nibbāna, they should perhaps have sufficient humility to realise that this is something beyond the range of purely scholarly discussion. In the systematisation of the Abhidhamma (see p. 52), Nibbāna is simply included as the 'unconditioned element' (*asankhata-dhātu*), but with no attempt at definition. Nibbāna is indeed the extinction of the 'three fires' of greed, hatred and delusion, or the destruction of the 'corruptions' (*āsavā*) of sense-desire, becoming, wrong view and ignorance. Since the individual 'self' entity is not ultimately real, it cannot be said to be annihilated in Nibbāna, but the *illusion* of such a self is destroyed.

Very oddly, in the *Pali-English Dictionary*, it is said that Nibbāna is 'purely and simply an ethical state . . . It is therefore not transcendental.' In fact it is precisely the one and only transcendental element in Buddhism, for which very reason no attempt is made to define it in terms of a personal god, a higher self, or the like. It is ineffable. It can, however, be realised, and its realisation is the aim of the Buddhist practice. While no description is possible, positive references to Nibbāna are not lacking: thus at Dhammapada 204 and elsewhere it is called 'the highest bliss' (*paramaṁ sukhaṁ*), and we may conclude this brief account with the famous quotation from Udāna 8.3:

> There is, monks, an Unborn, Unbecome, Unmade, Uncompounded (*ajātaṁ abhūtaṁ akataṁ asankhataṁ*). If there were not this Unborn . . ., then there would be no deliverance here visible from that which is born, become, made, compounded. But since there *is* this Unborn, Unbecome, Unmade, Uncompounded, therefore a deliverance is visible from that which is born, become, made, compounded.

This is, at the same time, perhaps the best answer we can give concerning the Upaniṣadic *Ātman*. Buddhism teaches no such thing—nevertheless the above quotation could certainly be applied to the *Ātman* as understood in Vedānta, or indeed to the Christian conception of God. However, to the followers of those faiths it would be an insufficient description, and the additions they would make would for the most part be unacceptable to Buddhists. It can, however, be suggested that this statement represents the fundamental basis of all religions worthy of the name, as well as providing a criterion to distinguish true religion from such surrogates as Marxism, humanism and the like.

The Three Marks (tilakkhaṇa)

The formula of the three marks (also referred to as 'signs of being', 'signata', etc.) is found in many places (in expanded, versified form Dhammapada 277–9). It runs:

1. 'All *sankhāras*[4] (compounded things) are impermanent': *Sabbe sankhārā aniccā*
2. 'All *sankhāras* are unsatisfactory': *Sabbe sankhārā dukkhā*
3. 'All *dhammas* (all things including the unconditioned) are without self': *Sabbe dhammā anattā*

The first and second of these marks apply to all mundane things, everything that 'exists' (*sankhāra* in its widest sense). The third refers in addition to the unconditioned element (*a-sankhata*, that is, not a *sankhāra*, thus Nibbāna). This does not 'exist' (relatively), but IS.

Thus, nothing lasts for ever, all things being subject to change and disappearance. Nothing is completely satisfactory: *dukkha*, conventionally rendered 'suffering', has the wide meaning of not satisfying, frustrating, painful in whatever degree. Even pleasant things come to an end or cease to attract, and the painful aspect of life is too well-known and ubiquitous to need discussion.

The first two marks can perhaps be appreciated without too much effort, even though their profound penetration is more difficult. It is the third mark that has provoked much controversy and misunderstanding.

An-attā (Skt. *an-ātman*) is the negative of *attā/ātman* 'self'. So much is clear. In ordinary usage *attā* is a pronoun used for all persons and genders, singular and plural, meaning 'myself', 'herself', 'ourselves', 'themselves', etc. It has no metaphysical implications whatsoever. This, then, is the self of daily life, which has a purely relative and conventional reality if only because it is an almost indispensable expression in everyday speech. As a noun, *attā* to the Buddhist means an imaginary entity, a so-called 'self', which is not really there. The five *khandhas* or aggregates, the various parts that make up our empirical personality (see Sutta 22, verse 14), do not constitute a self, either individually or collectively. Our so-called 'self', then, is something bogus. It is, however, a concept that we cling to with great tenacity. See further, p. 32.

It was said earlier that any theory that the Buddha taught such a doctrine as the Upaniṣadic Higher Self can only be said to fly in the face of the evidence. This is borne out by the third mark: all *dhammas* are without self. The term *dhamma* here includes Nibbāna, the Buddhist ultimate. Thus this is expressly stated not to be any kind of 'Higher Self'. There are those who believe that what the Buddha taught and what the Upaniṣads taught must agree. Be that as it may at some deeper level, the expression is certainly different. It is arguable that the Buddha considered the term 'self', which to him was something evanescent, to be ludicrously inappropriate to the supreme reality, whatever its nature. To pursue such arguments as this any further is surely fruitless.

Levels of Truth

An important and often overlooked aspect of the Buddhist teaching concerns the levels of truth, failure to appreciate which has led to many errors (see n. 220). Very often the Buddha talks in the Suttas in terms of conventional or relative truth (*sammuti-* or *vohāra-sacca*), according to which people and things exist just as they appear to the naive understanding. Elsewhere, however, when addressing an audience capable of appreciating his meaning, he speaks in terms of ultimate truth (*paramattha-sacca*), according to which 'existence is a mere process of physical and mental phenomena within which, or beyond which, no real ego-entity nor any abiding substance can ever be found' (*Buddhist Dictionary* under *Paramattha*). In the Abhidhamma, the entire exposition is in terms of ultimate truth. It may also be observed that many 'Zen paradoxes' and the like really owe their puzzling character to their being put in terms of ultimate, not of relative truth. The full understanding of ultimate truth can, of course, only be gained by profound insight, but it is possible to become increasingly aware of the distinction. There would seem in fact to be a close parallel in modern times in the difference between our naive world-view and that of the physicist, both points of view having their use in their own sphere. Thus, conventionally speaking, or according to the naive world-view, there are solid objects such as tables and chairs, whereas according to physics the alleged solidity is seen to be an illusion, and whatever might turn out to be the ultimate nature of matter, it is certainly something very different from that which presents itself to our senses. However, when the physicist is off duty, he or she makes use of solid tables and chairs just like everyone else.

In the same way, all such expressions as 'I', 'self' and so on are always in accordance with conventional truth, and the Buddha never hesitated to use the word *attā* 'self' (and also with plural meaning: 'yourselves', etc.)[5] in its conventional and convenient sense. In fact, despite all that has been urged to the contrary, there is not the slightest evidence that he ever used it in any other sense except when critically quoting the views of others, as should clearly emerge from several of the Suttas here translated.

In point of fact, it should be stressed that conventional truth is sometimes extremely important. The whole doctrine of karma and rebirth has its validity only in the realm of conventional truth. That is why, by liberating ourselves from the viewpoint of conventional truth we cease to be subject to karmic law. Objections to the idea of rebirth in Buddhism, too, are sometimes based on a misunderstanding of the nature of the two truths. As long as we are unenlightened 'worldlings', our minds habitually operate in terms of 'me' and 'mine', even if in theory we know better. It is not until this tendency has been completely eradicated that full enlightenment can dawn. At Saṁyutta Nikāya 22.89 the Venerable Khemaka, who is a Non-Returner, explains how 'the subtle remnant of the 'I'-conceit, of the 'I'-desire, an unextirpated lurking tendency to think: 'I am'', still persists even at that advanced stage.

Probably the best account of the Buddha's attitude to truth is given by Jayatilleke in *The Early Buddhist Theory of Knowledge* (1963, 361ff.). It may be mentioned that for those who find this work hard going, his second, posthumous book, *The Message of the Buddha* (1975), makes for easier reading. Jayatilleke has been attacked for equating the philosophy of Buddhism too closely with the modern school of logical positivism. In this connection it is perhaps best to let him speak for himself:

> The Buddha, again, was the earliest thinker in history to recognise the fact that language tends to distort in certain respects the nature of reality and to stress the importance of not being misled by linguistic forms and conventions. In this respect, he foreshadowed the modern linguistic or analytical philosophers. (*The Message of the Buddha*, 33).

It seems hard to find any fault with that. Jayatilleke goes on:

> He was the first to distinguish meaningless questions and assertions from meaningful ones. As in science he recognised perception and inference as the twin sources of knowledge, but there was one difference. For perception, according to Buddhism, included extra-sensory forms as well, such as telepathy and clairvoyance. Science cannot ignore such phenomena and today there are Soviet as well as Western scientists, who have admitted the validity of extra-sensory perception in the light of experimental evidence.

Probably most readers will concede the possibility that the Buddha knew a few things which modern science is only now beginning to discover, or accept. We will leave it at that.

Kamma

The Sanskrit form of this word, *karma*, is more familiar to Westerners, but as its meaning in non-Buddhist contexts is not necessarily always the same as in Buddhism, there is some advantage in using the Pali form kamma here. The literal meaning of the word is 'action', and at Anguttara Nikāya 6.63 the Buddha defines it as volition (*cetanā*). It is therefore any deliberate act, good or bad (in Pali *kusala* 'skilful, wholesome' or *akusala* 'unskilful, unwholesome'). A good act will normally lead to pleasant results for the doer, and a bad act to unpleasant ones. The correct Pali (and Sanskrit) word for such results is *vipāka* ('ripening'), though karma/kamma tends in practice to be used loosely for the results as well as the deeds that produced them – even sometimes by those who really know better. But it is as well to be aware of the correct distinction.

The question is sometimes asked whether there is free-will in Buddhism. The answer should be clear: each karmic act is the exercise of a choice, good or bad. Thus though our actions are limited by conditions, they are not totally determined.

In this computerised age, it may be helpful to some to think of kamma as 'programming' our future. Thus the 'karma-formations' (*saṅkhāras*) mentioned below are the 'programme' which we have – through ignorance – made in past lives. The aim of the practice, of course, is to get beyond all kamma. An account of how to progress towards this aim is given in many Suttas, and especially in the first division of the Dīgha Nikāya.

The Twelve Links of the Chain of Dependent Origination

This famous formulation is found in many places in the Canon, and is also represented visually in Tibetan *thangkas* in the form of a twelve-spoked wheel. The Pali term *paṭicca-samuppāda* (Skt. *pratītya-samutpāda*) is usually rendered 'dependent origination', though Edward Conze preferred 'conditioned co-production'. It has been much debated by Western scholars, some of whom produced some strange theories on the subject. The usual formulation is as follows:

1. Ignorance conditions the 'Karma-formations' (*avijjā-paccayā sankhārā*)
2. The Karma-formations condition Consciousness (*sankhāra-paccayā viññāṇaṁ*)
3. Consciousness conditions Mind-and-Body (lit. 'Name-and-Form': *viññāṇa-paccayā nāma-rūpaṁ*)
4. Mind-and-Body conditions the Six Sense-Bases (*nāma-rūpa-paccayā saḷāyatanaṁ*)
5. The Six Sense-Bases condition Contact (*saḷāyatana-paccayā phasso*)
6. Contact conditions Feeling (*phassa-paccayā vedanā*)
7. Feeling conditions Craving (*vedanā-paccayā taṇhā*)

8. Craving conditions Clinging (*taṇhā-paccayā upādānaṁ*)
9. Clinging conditions Becoming (*upādāna-paccayā bhavo*)
10. Becoming conditions Birth (*bhava-paccayā jāti*)
11. Birth conditions (12) Ageing-and-Death (*jāti-paccayā jarā-maraṇaṁ*).

This is best understood if taken in reverse order. In Sutta 15, verse 2 the Buddha says to Ānanda: 'If you are asked: "Has ageing-and-death a condition for its existence?" you should answer: "Yes." If asked: "What conditions ageing-and-death?" you should answer: "Ageing-and-death is conditioned by birth"', and so on. Thus, if there were no birth, there could be no ageing-and-death: birth is a necessary condition for their arising.

According to the usual view, which is certainly correct but perhaps not the only way of regarding the matter, the twelve links (*nidānas*) are spread over three lives: 1–2 belonging to a past life, 3–10 to this present life, and 11–12 to a future life. Thus the development of our 'karma-formations' or behaviour patterns is due to past ignorance (that is, the fact that 'we' are not enlightened). These patterns condition the arising of a new consciousness in the womb, on the basis of which a new psycho-physical complex (*nāma-rūpa*) comes into being, equipped with the six sense-bases (of sight, hearing, smelling, tasting and touching, with mind as the sixth sense). Contact of any of these with a sense-object (sight, sound, etc.) produces feeling, which may be pleasant, unpleasant or neutral. On the basis of pleasant feeling, desire or craving arises. The links from consciousness to feeling are the results of past actions (*vipāka*), whereas craving, clinging and the process of becoming are volitional (that is, *kamma*), and will therefore have results for the future. In fact they set in train the same process of (re)birth (due to ignorance) that we witnessed before, and birth must inevitably lead to death. This is the continuous process in which we, as unenlightened beings, are caught up.

Curiously, in the Dīgha Nikāya we do not find the twelve links. The steps from feeling to ageing-and-death are mentioned in Sutta 1, verse 3.71, while in the two main expositions in this book, the process in reverse is traced back only to its starting-point in this life, that is, to consciousness and mind-and-body, which are said to condition each other mutually. Thus, in Sutta 14, we have a set of ten steps instead of the usual twelve, while in Sutta 15, still more remarkably, the six sense-bases are omitted, thus making a total of only nine links. In other parts of the Canon there are occasional expansions beyond the twelve links give here, but this is the standard formula. It seems that the repeaters (*bhāṇakā*) of the Dīgha had a tradition of their own to which they firmly adhered.

While we should certainly not make Ānanda's mistake (Sutta 15, verse 1) of thinking the whole thing easy to understand, we can get some general grasp of it, especially if we regard the links in reverse order, which is the way the Buddha explained it to Ānanda. At least we shall find that it is not so arbitrary or nonsensical as some Western scholars have supposed.

Rebirth

There are some people in the West who are attracted in many ways to Buddhism, but who find the idea of rebirth a stumbling-block, either because they find it distasteful and/or incredible in itself, or in some cases because they find it hard to reconcile with the 'non-self' idea. Some such considerations as any of these sometimes even lead people to declare that the Buddha did not actually teach rebirth at all, or that if he did so, this was only for popular consumption, because his hearers could not have accepted the truth. All such views are based on various kinds of misunderstanding.

It should be noted, incidentally, that Buddhists prefer to speak, not of reincarnation, but of rebirth. Reincarnation is the doctrine that there is a transmigrating soul or spirit that passes on from life to life. In the Buddhist view we may say, to begin with, that that is merely what appears to happen, though in reality no such soul or spirit passes on in this way. In Majjhima Nikāya 38 the monk Sāti was severely rebuked for declaring that 'this very consciousness' transmigrates, whereas in reality a new consciousness arises at rebirth *dependent* on the old. Nevertheless there is an illusion of continuity in much the same way as there is within this life. Rebirth from life to life is in principle scarcely different from the rebirth from moment to moment that goes on in this life. The point can be intellectually grasped, with a greater or less degree of difficulty, but it is only at the first path-moment, with the penetration of the spurious nature of what we call self, that it is clearly understood without a shadow of doubt remaining.

It cannot be the purpose of this book to argue in favour of a belief in rebirth, but sceptics might do well to read *Rebirth as Doctrine and Experience* by Francis Story (Buddhist Publication Society 1975), which has an introduction by Ian Stevenson, Carlson Professor of Psychiatry in the University of Virginia. This book contains some case-histories from Thailand and elsewhere which are difficult to explain except on the rebirth hypothesis, and Prof. Stevenson, too, has published several volumes of research-findings of a similar nature from various parts of the world. It may be that the excessive credulity which characterised some previous ages has, in the present time, given way to equally excessive scepticism.

Cosmology

If we even provisionally accept the idea of rebirth, this almost necessarily requires acceptance of some kind of spirit-world or worlds. In the Buddhist scriptures we find a scheme of post-mortem worlds which, while having much in common with general Indian ideas, is in many of its details unique. Here, there are no eternal heavens or hells, though some of both are said to be tremendously long-lasting; but all is in an eternal flux in which worlds and world-systems are born and perish, and living beings are continually born, die and are reborn according to their karmic deserts. It is a grandiose, but ultimately frightening and horrifying vision. Deliverance from it is only possible through the insight engendered by following the path taught by one of the Buddhas who occasionally arise on the scene. For those who fail to gain this insight there can be a happy rebirth for a long time in one of the temporary heaven-worlds, but no permanent deliverance from the perils of birth-and-death. This is *saṁsāra* or cyclic existence, the 'on-faring'.

All existence in the various realms of saṁsāra is in one of the three worlds: the World of Sense-Desires (*kāma-loka*), the World of Form (or the 'fine-material world': *rūpa-loka*) and the Formless (or 'immaterial') World (*arūpa-loka*), the latter two of which are inhabited by those who have attained, in this life, the corresponding mental absorptions (*jhānas*) frequently described in the texts. Beyond all this lies the realm of the Supramundane (*lokuttara*) or Nibbāna – the 'other shore', the only secure haven. And this, though it can be experienced, cannot be described.

There are thirty-one states in which, it is said, one can be reborn, distributed over the three worlds. The lowest of the three, the World of Sense-Desires, consists of the first eleven states, of which human rebirth is the fifth. Below this are the fourfold 'states of woe': hells, the world of asuras (sometimes rendered 'titans'), of hungry ghosts (*petas*), and of animals, while above it are the six lowest heavens. Above these are the sixteen heavens of the World of Form, and above these again the four heavens of the Formless World.

Special importance attaches to the human condition, since it is next to impossible to gain enlightenment from any other sphere than this: the realms below the human are too miserable, and those above it too happy and carefree for the necessary effort to be easily made.

The list as it stands show signs of late elaboration, but many of the spheres shown, or their inhabitants, are mentioned in the Suttas of this collection.

THE THIRTY-ONE ABODES

(*Reading from below*)

The Formless World	*Arūpa-loka*
31. Sphere of Neither-Perception-Nor-Non-Perception (devas of)	31. Nevasaññānâsaññâyatanūpagā devā
30. Sphere of No-Thingness (devas of)	30. Ākiñcaññâyatanūpagā devā
29. Sphere of Infinity of Consciousness (devas of)	29. Viññāṇañcâyatanūpagā devā
28. Sphere of Infinity of Space (devas of)	28. Ākāsānañcâyatanūpagā devā
The World of Form	*Rūpa-loka*
27. Peerless devas	27. Akaniṭṭhā devā
26. Clear-Sighted devas	26. Sudassī devā
25. Beautiful (*or* Clearly Visible) devas	25. Sudassā devā
24. Untroubled devas	24. Atappā devā
23. Devas not Falling Away	23. Avihā devā
22. Unconscious beings	22. Asaññasattā
21. Very Fruitful devas	21. Vehapphalā devā
20. Devas of Refulgent Glory	20. Subhakiṇṇā devā
19. Devas of Unbounded Glory	19. Appamāṇasubhā devā
18. Devas of Limited Glory	18. Parittasubhā devā
17. Devas of Streaming Radiance	17. Ābhassarā devā
16. Devas of Unbounded Radiance	16. Appamāṇabhā devā
15. Devas of Limited Radiance	15. Parittabhā devā
14. Great Brahmās	14. Mahā Brahmā
13. Ministers of Brahmā	13. Brahma-Purohitā devā
12. Retinue of Brahmā	12. Brahma-Parisajjā devā
The World of Sense-Desires	*Kāma-loka*
11. Devas Wielding Power over Others' Creations	11. Paranimmita-vasavattī devā
10. Devas Delighting in Creation	10. Nimmānaratī devā
9. Contented devas	9. Tusitā devā
8. Yāma devas	8. Yāmā devā
7. The Thirty-Three Gods	7. Tāvatiṁsa devā
6. Devas of the Four Great Kings	6. Catumahārājikā devā
5. THE HUMAN WORLD	5. MANUSSA LOKA
4. The animal world	4. Tiracchāna Yoni
3. The world of hungry ghosts	3. Peta Loka
2. The asuras ('titans')	2. Asurā
1. Hells	1. Niraya.

EXPLANATIONS OF THE THIRTY-ONE ABODES

The World of Sense Desires

1. *Hells.* The hell-states are often rendered 'purgatory' to indicate that they are not eternal. See n.244. Descriptions of the hells, their horrors and the length of time supposedly spent there, became increasingly lurid as time went on. In the Dīgha Nikāya there are no such descriptions, the kind and duration of suffering in such 'states of woe' being left quite vague. Jayatilleke (*The Message of the Buddha*, 251) quotes from the Saṁyutta Nikāya 36.4 (= S iv.206):

> When the average ignorant person makes an assertion that there is a Hell (*pātāla*) under the ocean, he is making a statement that is false and without basis. The word 'hell' is a term for painful bodily sensations.

This certainly deserves more credence as a saying of the Buddha than the late Suttas Majjhima Nikāya 129, 130. See also *Visuddhimagga* 13.93ff. for more on the first four abodes.

2. *Asuras.* See n.512. Rebirth among the asuras or titans is sometimes omitted from the list of separate destinations. In the Mahāyāna tradition they are often regarded more favourably than in the Pali Canon – perhaps a reminiscence of their earlier status as gods.

3. *Hungry ghosts.* These unhappy creatures are depicted with enormous bellies and tiny mouths. They wander about the world in great distress, which can, however, be alleviated by generous offerings. The Petavatthu, the seventh book of the Khuddaka Nikāya and one of the latest portions of the Canon, has many strange tales about them.

4. *The animal world.* The animal kingdom, together with the human realm, constitutes the only realm of beings normally visible to human sight and therefore indisputably existing (Ajita Kesakambali, like any modern rationalist, disbelieved in all the rest). There are those today in the West who object strongly to the idea that the Buddha taught that we can be reborn as animals, though at first sight the evidence is all against them. However, since *tiracchāna*, normally meaning 'animal', is used in Sutta 1 in the compounds *tiracchāna-kathā*, *tiracchāna-vijjā*, meaning 'low talk', 'base art', it is just possible that as a 'destination' for humans *tiracchāna-yoni* can be taken as a low rebirth. Some confirmation is provided by the case of Khorakkhattiya (Sutta 24, verse 9 and n.244).

5. *The human world.* Rebirth as a human being is regarded as a great opportunity which should be seized, since it may not easily recur, and it is almost impossible to 'enter the Stream' and so start on the path to Nibbāna from any other condition (but see n.600). Beings in the states below the human are too miserable, fearful and benighted, and those above it are too happy to make the necessary effort. In the human world we encounter both joy and sorrow, often very evenly balanced, and it is also possible to attain to a state of equanimity which is favourable to progress. Nevertheless, most human beings are very much under the sway of sense-desires, as indeed are the inhabitants of the worlds immediately above this one.

6. *The Realm of the Four Great Kings.* These kings are the guardians of the four quarters, and a lively account of existence on their plane is given in Sutta 20, to which reference should be made. The beings from here on are called devas, or in some cases alternatively Brahmās. Various kinds of non-human beings, not all of whom are beneficent, are supposed to be located in or associated with this realm, and are mentioned in Sutta 20. Since the inhabitants of this sphere (especially the gandhabbas, heavenly musicians and attendants on the kings and their followers) are still addicted to sense-pleasures, it is considered disgraceful for a monk to be reborn there. However, as we are told in Sutta 21, verse 11, it is possible for such to progress to a much higher plane if they make the effort.

7. *The Thirty-Three Gods.* Their heaven had once been the abode of the asuras, who had been expelled from it. No list of the thirty-three exists, but their chief is Sakka (Sankrit *Śakra*), who is either a reformed Indra or, as Rhys Davids considered, a Buddhist replacement for him. Many good people were reborn in this realm.

8. *Yāma devas.* These devas are usually only mentioned in passing. The name is said to mean 'those who have attained to divine bliss', but may also relate to Yama, king of the dead.

9. *Contented devas.* It is in their heaven that Bodhisattas reside before their last birth, and Once-Returners are also sometimes born here.

10, 11. *Devas Delighting in Creation; devas Wielding Power over Others' Creations.* The former can create any shape they like, the latter delight in things created by others, to get them in their power. These two are the highest in the World of Sense Desires.

The World of Form (Fine-Material World)

12. *The Retinue of Brahmā.* The inhabitants of abodes 12–21 are known as devas or Brahmas. Rebirth in these worlds is dependent on experience of the lower jhānas as well as moral behaviour. Those who live in them are free from sensual desire, though in most cases only by suppression through the jhānas, not by eradication.

13–14. *Ministers of Brahmā and Great Brahmās.* See below.

15–21. These are all worlds in which those who have experienced the lower jhānas may be reborn according to their development: thus the highest sphere, number 21, is inhabited by those who have had a strong experience of the fourth jhāna, and so on downwards.

22. *Unconscious beings.* See n.65.

23–27. These are the Pure Abodes in which Non-Returners are reborn, and whence they gain Nibbāna without returning to earth.

The Formless World (Immaterial World)

28–31. These correspond to the four higher jhānas of the Formless World, and rebirth in these realms depends on the attainment of these jhānas, as for numbers 12–21. Gotama attained to the Sphere of No-Thingness under his first teacher, Āḷārā Kālāma, and to the Sphere of Neither-Perception-Nor-Non-Perception under his second teacher Uddaka Rāmaputta. He thus reached the highest state attainable without breaking through to the Supramundane (*lokuttara*) which is 'beyond the Three Worlds'.

SOME NAMES AND DESIGNATIONS

Brahmā

In Buddhism there is not one Brahmā or Great Brahmā but many, and they are not immortal. The origin of the belief in Brahmā as creator of the world is given in Sutta 1, verse 2.2ff., and a satirical picture of the boastful Great Brahmā (who nevertheless is a true follower of the Buddha) is given in Sutta 11. But though not almighty or eternal, Brahmās are powerful and benevolent beings who are still believed, in Oriental Buddhist countries, to be able to bestow mundane favours (for example the Brahmā shrine outside the Erawan Hotel in Bangkok). One Great Brahmā, Sahampati, begged the newly-enlightened Buddha to teach those who had 'little dust on their eyes'.

There is no certain or even probable trace of the neuter Brahman in Pali scriptures. In Sutta 13 two young Brahmins consult the Buddha on how to attain to 'union with Brahmā' or more correctly 'fellowship with Brahmā'. Rhys Davids has been accused of mistranslating *sahavyatā* here as 'union', thus implying a mystical union rather than merely belonging to the company of Brahmā. But the Brahmins had explained to the Buddha that they were puzzled because different teachers interpreted the path to Brahmā in different ways. Thus both interpretations may well be implied here.

Buddha

This is of course a generic term, not a proper name: Gotama was 'the Buddha', not just 'Buddha' (the same should apply to Christ 'the Anointed', but usage is against this). It is a past participle form meaning 'awakened', thus 'enlightened'. Buddhas appear at vast intervals of time. Besides the fully-enlightened Buddha who teaches Dhamma to the world (*Sammā-Sambuddha*) there is the 'private Buddha' (*Pacceka-Buddha*), who is enlightened but does not teach. As time went on, a more and more elaborate Buddhology developed, the first beginnings of which can be seen here in Sutta 14. It was under the Buddha Dīpankara, vast ages ago, that the Brahmin

Sumedha first made the determination to become a Buddha, which he finally did as the historical Buddha Gotama. See especially Sutta 14.

Deva

This word is difficult to translate, and in general I have retained the Pali form, though in the case of the Thirty-Three Gods I have called them such, since they constitute something of a pantheon like that found in ancient Greece and elsewhere, even though few of them are individually named. As will be seen from the table, the term deva is applied to the inhabitants of all or any of the states above the human, though those in the World of Form can also be called Brahmā – a term which is probably better restricted to the inhabitants of realm No. 14. The etymological meaning of *deva* is 'bright, shining' (related to Latin *deus, dīvus*), but the word is popularly associated with the root *div* 'to play'.

Devas are said to be of three kinds: 1. Conventional, that is, kings and princes, who are addressed as 'Deva!' (hence the Indian idea of the 'god-king' – a title adopted by the kings of Cambodia but misapplied in modern times to the Dalai Lama!), 2. purified, that is, Buddhas and Arahants, and 3. spontaneously born (*uppattidevā*), that is, devas in the sense as used here. Besides the form *deva* (which is uncommon in the third sense in the singular), we find the abstract noun *devatā* used much like 'deity' in English. It should be noted that though this noun is grammatically feminine, it does not necessarily imply female sex. When it is wished to indicate the sex, the words *devaputta* 'deva's son' and *devadhītā* 'deva's daughter' may be used, though as most devas are spontaneously reborn this should not be taken literally (however, there are some indications of sexual reproduction occurring in the lowest heavens: we learn from Suttas 20 and 21 that the gandhabba chief Timbaru had a daughter).

Devas have all been human, and may be reborn again in human form, which in fact would be good fortune for them, as it is so much easier to gain enlightenment from the human state. In view of their former human state, it has been suggested that they are not unlike spirits (in the Spiritualist sense); another suggested translation is 'angels', but on the whole it seemed best (with one slight exception noted) to retain the Pali term for these beings. (The word *Devachan* used by Theosophists is not in fact derived from *deva*, but is the Tibetan word *bde-ba-can* 'land of bliss', rendering the Sanskrit *Sukhāvatī*.)

Gandhabbas

Celestial musicians (see Suttas 20, 21), subject to Dhataraṭṭha, the Great King of the East, they act as attendants on the devas, and are still much addicted to sense-pleasures.

It was formerly thought that gandhabbas also presided at conception, but this is due to a misunderstanding of a passage in Majjhima Nikāya 38 where it is stated that a 'gandhabba' must be present in addition to a man and a woman for conception to take place. The word here means, as the commentaries explain, 'being about to be born', that is the new consciousness arising dependent on that of a being who has died.

Garuḍās

These are giant birds, ever at war with the nāgas (except when, under the Buddha's influence, a truce is called: Sutta 20, verse 11). The garuḍā (*khruth*) is the royal badge of Thailand. In Indian legend, Viṣṇu rode on a garuḍā.

Nāgas

The most interesting and difficult of the various classes of non-human beings. Basically the term seems to apply to snakes, in particular the king cobra, but nāgas are also associated with elephants, probably on account of the snake- like trunk. They are very wise and powerful, though they suffer terribly from the attacks of the garuḍās. The term is often used for a great man, including the Buddha. But as Malalasekera writes (*Dictionary of Pali Proper Names* ii, 1355): 'In the accounts given of the nāgas, there is undoubtedly great confusion between the nāgas as supernatural (*sic*!) beings, as snakes, and as the name of certain non-Aryan tribes, but the confusion is too difficult to unravel.'

Tathāgata

The word generally used by the Buddha in referring to himself or to other Buddhas, though it seemingly can apply to any Arahant. Etymologically it means either — *tathā-āgata* 'thus come' or *tathā-gata* 'thus gone'. It would seem to be a way of indicating that 'he who stands before you' is not like other beings. For commentarial explanations, see Bhikkhu Bodhi's separate translation of Sutta 1 (see n.11). The Digha commentury (see p. 50) gives no fewer than eight different explanations, and the Mahāyāna schools have many more.

Yakkhas

Yakkhas, who are subject to Vessavaṇa, Great King of the North, are curiously ambivalent creatures, for reasons explained in Sutta 32, verse 2. Some are believers in the Buddha, but others, not wishing to keep the precepts, are hostile to the Dhamma, and they are in fact in the majority. Among the 'good yakkhas', however, we find (Sutta 19) Janavasabha, who had been King Bimbisāra of Magadha and a Stream-Winner! Later tradition insists more and more on the bad side of the yakkhas, who come to be regarded as ogres or demons pure and simple – with the female of the species being more deadly than the male.

THE PALI CANON

According to tradition, the text of the Pali Canon was settled at a Council held at Rājagaha immediately after the Teacher's passing, having been memorised by leading Elders, who were highly realised practitioners of the Dhamma. In fact it is clear that the collection as we have it originated over a longer period. The Canon was preserved in oral form until the first century B.C., when it became apparent that the sacred texts might vanish from the earth if they were not recorded in writing. They were accordingly written down under King Vaṭṭagāmanī at this time in Sri Lanka, though some portions may already have been committed to writing earlier. The feat of memory involved in preserving such an extensive body of text orally for so long may seem extraordinary to us, but was quite usual in ancient India. Writing was certainly known in India in the Buddha's time, but was not used for such purposes. It must, however, be remembered that in the course of forty-five years the Buddha preached, doubtless often in a standardised form (see p. 49), to many thousands of people, and that many of the monks and nuns had trained minds and memories, and will have known full well the meaning of what they were repeating.

From about the time of the Second Council, held at Vesālī a century after the Buddha's passing, we hear of divisions and the formation of sects within the Order. This led eventually to the rise of the Mahāyāna schools. An up-to-date account of these developments can be found in A.K. Warder's *Indian Buddhism*. Here we need merely note that the Theravāda type of Buddhism was carried early to Ceylon, and later to Burma, Thailand and other parts of south-east Asia, whereas the forms of Buddhism that spread to Tibet, China, Japan and other more northerly regions were of the developed, Mahāyāna type. Portions of the early scriptures of some of the schools that arose have been preserved, either in Sanskrit or, very often, in Chinese and/or Tibetan translations. The Sanskrit of these texts is often very bad, but the attempt was clearly made to lend dignity to the teaching by using the classical language. We thus find that Buddhist terms are found in both Pali and Sanskrit forms, and while the Pali terms are doubtless older, the Sanskrit forms are sometimes better known to the Western reader. Thus Sanskrit *karma* is more often used by Westerners than Pali *kamma*, Sanskrit *dharma* and *nirvāṇa* than Pali *dhamma* and *nibbāna*.

THE PALI LANGUAGE

Strictly speaking, the word *Pāḷi* means 'text'. But the expression *Pāḷibhāsā*, meaning 'language of the texts', was early taken to be the name of the language itself. Its use is practically confined to Buddhist subjects, and then only in the Theravāda school. Its exact origins are the subject of learned debate. While we cannot go too deeply into the matter here, it may be said that the traditional equation with the language of the ancient kingdom of Magadha, and the assertion that Pali is, literally and precisely, the language spoken by the Buddha himself, cannot be sustained. All the same, the language the Buddha actually spoke was in all probability not very different from Pali.

From the point of view of the non-specialist, we can think of Pali as a kind of simplified Sanskrit. Its development, like that of other early Indian dialects, can be thought of as similar to an early form of Italian just breaking away from Latin. A close parallel is found in the word for 'seven', where Latin *septem* has become Italian *sette*, the *pt* being simplified by assimilation to *tt*. The Sanskrit equivalent *sapta* is in Pali *satta*, and similar types of simplification are found in hundreds of words. The grammar, too, has been slightly simplified, though not nearly so much as that of Italian.[6] But the two languages are still so close that it is possible to convert whole passages of Sanskrit into Pali simply by making the necessary mechanical transpositions.[7] See p. 17 for more details about the relationship between Pali and Sanskrit.

THIS TRANSLATION

The text on which this translation is based is the Pali Text Society edition by T.W. Rhys Davids and J.E. Carpenter (3 volumes, 1890–1910).[8] I have made some slight use of the Thai translation as well as of Franke's German one, and have also made a few corrections following the Ven. Buddhadatta, Ñāṇamoli and others, as indicated at the appropriate places.

It must be pointed out that *any* translator of the Pali Canon is faced with peculiar difficulties, if only owing to the repetitiveness of the originals. Even the manuscripts contain numerous abridgements, and any translator must necessarily abridge a great deal more. I have dealt with repetitions in three ways. Long sections have been condensed into a few lines, which appear in italics and include the Sutta and verse numbers of the omitted passages. Where it is clear from the context what is being omitted I have simply used ellipses; where it is not clear I have used ellipses as well as the Sutta and verse number. In doing so I have ensured that nothing of substance has been omitted. I have made no excisions on account of real or alleged lateness or inauthenticity or the like: such matters are left to the reader's judgement, with an occasional note for guidance. I have as far as possible avoided the use of masculine nouns and pronouns where both sexes are implied. I have, however, always been guided by my understanding of the text, bearing in mind the many admonitions addressed specifically to monks, as well as the words of Brahmins and others who were undoubtedly 'sexist'. I have also kept the masculine gender in a few cases where to do otherwise would have produced intolerable awkwardness or (in verse) spoilt the scansion. I have tried to convey as much as possible the style of the original, rendering it into an English which is, I hope, neither too archaic nor too hypermodern.[9]

I have permitted myself a few syntactic abridgements. Phrases like *Bhagavatā saddhiṁ sammodi sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā*, which Rhys Davids renders: 'He exchanged with the Blessed One the greetings and compliments of politeness and courtesy', have been cut down, in this case to 'exchanged courtesies with him'. As regards the designation *Bhagavā*, I have used 'the Lord' in narration, varied occasionally in quoted speech with 'the Blessed Lord'. Other translators have 'the Blessed One', 'the Exalted One', and so on.

The repetitions in the Canon have probably two distinct sources. It is extremely likely that the Buddha himself developed a standard form for sermons, which he doubtless uttered verbatim, or nearly so, many thousands of times during his forty-five years' ministry. He would seem to have gone on the principle which many teachers use and recommend to this day: 'First tell them what you are going to say, then say it, then tell them what you have said.' His disciples will then have extended this principle into a system of rigidly stereotyped phrases. The second source of repetition will have been inherent in the oral tradition itself, as is witnessed by oral literature all over the world. This is always characterised by long repetitive passages and stereotyped epithets and descriptions. This tendency will in the present instance have been reinforced by the wish to preserve the Master's words as accurately as possible. It should also be remembered that it was not all a mere matter of *mechanical* repetition, though this undoubtedly occurred occasionally too.

THE AUTHENTICITY OF THE PALI CANON

Certainly, not all parts of the Pali Canon are equally old or can be literally taken to be the Buddha's precise words. This is plain common sense and does not mean completely rejecting their authenticity. Recent research has gone far to vindicate the claim that the Pali Canon holds at least a prime place among our sources in the search for 'original' Buddhism, or, in fact, 'what the Buddha taught'. No attempt can be made here to go into any detail concerning questions of authenticity, or of the chronological stratification of the materials found in the Dīgha Nikāya. Some indications of scholarly opinion on this subject can be found, especially, in Pande, *Studies in the Origins of Buddhism* (1967), though not all his findings are equally acceptable. Personally I believe that all, or almost all *doctrinal* statements put directly into the mouth of the Buddha can be accepted as authentic, and this seems to me the most important point.[10]

THE COMMENTARIES

An invaluable aid to the understanding of the Pali Canon is provided by the old Commentaries (*Aṭṭhakathā*). These need to be used with caution, and they certainly contain numerous pious fabrications. Without them, however, our understanding of the Suttas would be woefully deficient. The two chief commentaries have been published in Pali by the Pali Text Society. The earliest is called *Sumangalavilāsinī* ('Effulgence of the Great Blessing'), but is usually known more prosaically as the Dīgha Nikāya Commentary (*Dīghanikāy-aṭṭhakathā* or DA, 3 volumes, 1886–1932, reprinted 1971). This is by the great Buddhaghosa, who lived in the 5th century C.E. The second, or Sub-Commentary (*ṭīkā*), called *Dīghanikāy-aṭṭhakathā-ṭīkā-Līnatthavaṇṇanā* 'Explanation of Obscurities in the Dīgha-Nikāya Commentary' or DAT for short (3 vols., ed. Lily de Silva, 1970), is a commentary on the commentary. Extensive extracts from these two commentaries on Suttas 1 and 15 (with further passages from a third, called the 'New Sub-Commentary') are given by Bhikkhu Bodhi in his separate translations of those Suttas, and similar extracts are given by Soma Thera in his version of Sutta 22. Some scanty comments are also quoted (sometimes without translation!) by Rhys Davids at intervals. I have added a few more extracts in my notes where it seemed necessary, besides occasionally clarifying or correcting Rhys Davids's notes.

Buddhaghosa was an Indian scholar-monk of amazing erudition who spent many years in Sri Lanka, where he wrote *The Path of Purification* (*Visuddhimagga*), a comprehensive guide to doctrine and meditation, splendidly translated into English by the Ven. Ñāṇamoli and published by the Buddhist Publication Society, Sri Lanka (1956+). His version is a great improvement on the older one published by the Pali Text Society as *The Path of Purity*. It appears that the old commentaries on the Pali Canon, some of which seem to have been very ancient, were translated into Sinhalese and the Pali originals lost, and that Buddhaghosa made from these a new Pali version. In general it is clear that he is recording traditional opinions and interpretations, holding back, except on rare occasions, from expressing a personal opinion with admirable self-effacement. It is to be expected that in due course the major commentaries will be translated into English from their rather difficult late Pali language.

THE DIVISIONS OF THE PALI CANON

The Pali Canon is divided into three main sections (*Tipiṭaka*: the Three Baskets).

1. *Vinaya Piṭaka*

This deals with monastic discipline, for monks and nuns. Translated by I.B. Horner as *The Book of Discipline* (6 volumes, PTS 1938–66).

2. *Sutta Piṭaka*

The 'Discourses' (*Suttas*): the portion of the Canon of most interest to lay Buddhists (see below).

3. *Abhidhamma Piṭaka*

The 'further doctrine', a highly schematised philosophical compendium in seven books, most of which have now been translated into English by the PTS.

The *Sutta Piṭaka* consists of five collections (*nikāyas*). The present translation is a new version of the first of these.

(1) *Dīgha Nikāya* ('long collection', i.e. collection of long discourses). Translated by T.W. and C.A.F. Rhys Davids (SBB, 3 volumes, 1899–1921) as 'Dialogues of the Buddha'. The Pali text (ed. T.W. Rhys Davids and J.E. Carpenter, PTS, 3 volumes, 1890–1910) is referred to here as D, the translation as RD (see Note on References).

(2) *Majjhima Nikāya* ('medium collection'). *The Teachings of the Buddha: The Middle Length Discourses of Buddha: A New Translation of the Majjhima Nikāya*. Original translation by Bhikkhu Ñāṇamoli, edited and revised by Bhikkhu Bodhi, Boston 1995. [MN]

(3) *Saṁyutta Nikāya* ('collection of groups', i.e. according to subject-matter). Translated by C.A.F. Rhys Davids and F.L. Woodward (PTS, 5 volumes, 1917–30) as 'Kindred Sayings'. [SN]

(4) *Anguttara Nikāya* ('collection of expanding groups', i.e. single things, twos, threes, and so on up to elevens). Translated by F.L. Woodward and E.M. Hare (PTS, 5 volumes, 1932–36) as 'Gradual Sayings'. [AN]

(5) *Khuddaka Nikāya* ('lesser collection'), a heterogeneous collection in 15 divisions of very varying interest to the modern reader:

(i) *Khuddaka Pātha* ('minor text'—used as a novice's handbook). Translated with its commentary by Ven. Ñāṇamoli (PTS 1960) as 'Minor Readings and Illustrator'. [Khp]

(ii) *Dhammapada* ('verses on Dhamma'), one of the most famous of Buddhist scriptures, an anthology in 26 chapters and 423 stanzas. Of the more than 30 English translations, the prose version by Nārada Thera (various editions, including one by Murray, London 1972) is recommended for the serious student. The Penguin translation by J. Mascaró, though very readable, is marred by serious errors of interpretation. [Dhp]

(iii) *Udāna* ('solemn utterances'), translated by F.L. Woodward (SBB 1935) as 'Verses of Uplift' (!). [Ud]

(iv) *Itivuttaka* ('thus it was said'), translated by Woodward together with (iii) as 'Thus It Was Said'. [It]

(v) *Sutta Nipāta* ('collection of suttas'), verse translation by E.M. Hare (SBB 1935) as 'Woven Cadences'; prose translation by K.R. Norman (PTS 1984) as 'The Group of Discourses' [Sn]

(vi) *Vimānavatthu* ('stories of the [heavenly] mansions'), translated by I.B. Horner (PTS 1974) as 'Stories of the Mansions'. [Vv]

(vii) *Petavatthu* ('stories of the departed' (or 'of hungry ghosts')), translated by H.S. Gehman as 'Stories of the Departed' and included with (vi). [Pv]

(viii) *Theragāthā* ('songs of the male elders', i.e. Arahants) [Thag] and (ix). *Therīgāthā* ('songs of the female elders', i.e. Arahants) [Thig]. Verse translation of (viii) and (ix) by C.A.F. Rhys Davids (PTS, 2 volumes, 1909, 1937) as 'Psalms of the Early Buddhists'; prose translation of (viii) and (ix) by K.R. Norman (PTS, 2 volumes, 1969, 1971) as 'The Elders' Verses'.

(x) *Jātaka* ('birth-stories', i.e. tales (547) of former lives of the Buddha): Much used as parables, otherwise mainly of interest as folklore. Translated (PTS 1895–1907, 1913 in 6 volumes, reprinted 1981 in 3 volumes) under editorship of E.B. Cowell [Ja]

(xi) *Niddesa* ('exposition'), an old commentary, ascribed to Sāriputta, to parts of (v). No English translation exists. [Nid]

(xii) *Paṭisambhidā Magga* ('path of discrimination'). Translation by the late Ven. Ñāṇamoli edited by A.K. Warder (PTS 1982). [Pṭs]

(xiii) *Apadāna* ('tradition', i.e. legend). Tales of Arahants similar to (x). No English translation exists. [Ap]

(xiv) *Buddhavaṁsa* ('chronicle of Buddhas') Translated by I.B. Horner (PTS 1975). [Bv]

(xv) *Cariyāpiṭaka* ('basket of conduct') Translated by I.B. Horner together with (xiv). [Cp]

A Summary of the Thirty-Four Suttas

DIVISION ONE: THE MORALITIES

1. *Brahmajāla Sutta*: The Supreme Net (What the Teaching is Not). The monks observe the wanderer Suppiya arguing with his pupil about the merits of the Buddha, his doctrine (*Dhamma*) and the order (*Sangha*). The Buddha tells them not to be affected by either praise or blame of the teaching, and declares that the 'worldling' will praise him for superficial reasons and not for the essence of his teaching. He lists sixty-two different types of wrong view, all of which are based on contact of the six sense-bases and their objects. Contact conditions craving, which in turn leads to clinging, to (re)becoming, to birth, to ageing and death and all manner of suffering. But the Tathāgata (the Buddha) has gone beyond these things, and all sixty-two wrong views are trapped in his net.

2. *Sāmaññaphala Sutta*: The Fruits of the Homeless Life. King Ajātasattu of Magadha, who gained the throne by parricide, comes to the Buddha with a question he has already posed in vain to six rival 'philosophers': What are the fruits, visible here and now (in this life) of the life of renunciation? The Buddha tells him, and then goes on to speak of the higher benefits, the various meditative states, and finally true liberation (this section recurs in the next eleven Suttas). The King, deeply impressed, declares himself a lay-follower. The Buddha later tells his disciples that but for his crime Ajātasattu would have become a Stream-winner by the 'opening of the Dhamma-eye'.

3. *Ambaṭṭha Sutta*: About Ambaṭṭha (Pride Humbled). Pokkharasāti, a famous Brahmin teacher, sends his pupil Ambaṭṭha (supposedly fully trained in Brahmin lore) to find out if the

'ascetic Gotama' is the great man he is alleged to be (and if, therefore, he bears the 'thirty-two marks of a Great Man'), Ambaṭṭha, proud of his Brahmin birth, behaves stupidly and arrogantly towards the Buddha, and thereupon learns a thing or two about his own ancestry, besides being made to realise that the Khattiyas (the warrior-noble caste) are superior to the Brahmins. Humbled, he returns to Pokkharasāti, who is furious at his conduct, hastens to see the Buddha, learns that he does indeed bear the thirty-two marks, and becomes a convert.

4. *Sonadaṇḍa Sutta*: About Sonadaṇḍa (Qualities of a True Brahmin). The Brahmin Sonadaṇḍa of Campā learns of the ascetic Gotama's arrival and goes to see him, against the advice of other Brahmins who think it beneath his dignity. The Buddha asks him about the qualities of a true Brahmin. He mentions five, but at the Buddha's instance admits that these can be reduced to two: wisdom and morality. He becomes a convert but does not experience the 'opening of the Dhamma-eye'.

5. *Kūṭadanta Sutta*: About Kūṭadanta (A Bloodless Sacrifice). The Brahmin Kūṭadanta wants to hold a great sacrifice with the slaughter of many hundreds of beasts. He appeals (improbably, as Rhys Davids points out!) to the Buddha for advice on how to do this. The Buddha tells him the story of an ancient king and his Brahmin chaplain, who performed a purely symbolic, bloodless sacrifice. Kūṭadanta sits in silence at the end of this narrative, having realised that the Buddha did not say: 'I have heard this', and the Buddha confirms that it is a story from one of his past lives, thus technically a 'birth-story' (*Jātaka*). The Buddha then tells of 'sacrifices more profitable', that is, the higher benefits as in Sutta 2. Kūṭadanta liberates the hundreds of animals he had destined for slaughter, saying: 'Let them be fed with green grass and given cool water to drink, and let cool breezes play upon them'. He becomes a lay-follower, and the 'pure and spotless Dhamma-eye' opens in him.

6. *Mahāli Sutta*: About Mahāli (Heavenly Sights, Soul and Body). Oṭṭhaddha (surnamed Mahāli) the Licchavi enquires of the Buddha about why some people cannot hear 'heavenly sounds' and so on, which the Buddha explains as due to their practice of 'one-sided samādhi'. In the latter part, the Buddha tells how two ascetics, Maṇḍissa and Jāliya, had asked him whether the soul, or life principle, is the same as the body, or different (this is one of the 'unanswered questions' mentioned in Sutta 9). The Buddha says anyone who has attained to higher states of understanding will no longer be bothered by such questions.

7. *Jāliya Sutta*: About Jāliya merely repeats the last part of Sutta 6.

8. *Mahāsīhanāda Sutta*: The Great Lion's Roar is also called 'The Lion's Roar to Kassapa'. The naked ascetic Kassapa asks if it is true that the Buddha condemns all forms of austerity. The Buddha denies this, saying one must distinguish. Kassapa gives a list of standard practices (some of them rather revolting), and the Buddha says one may do any of these things but, if one's morality, heart and wisdom are not developed, one is still far from being an ascetic or a Brahmin (in the true sense). He himself has practised all possible austerities to perfection, and morality and wisdom as well. Kassapa requests ordination, and soon through diligent practice he becomes an Arahant.

9. *Poṭṭhapāda Sutta*: About Poṭṭhapāda (States of Consciousness). The ascetic Poṭṭhapāda tells the Buddha that he and his fellows have been debating about 'the higher extinction of consciousness', and seeks a ruling on the matter. The Buddha says those who think mental states arise and pass away by chance are quite wrong. He lists the various jhāna states, showing how perception can be 'controlled'. Poṭṭhapāda says he has never heard anything like all this before. The discussion moves to various kinds of possible self, all of which the Buddha refutes, and to the 'unanswered questions' and the reason for their not being answered. Citta, son of an elephant-trainer, joins in the discussion, and finally, while Poṭṭhapāda becomes a lay-follower, Citta becomes a bhikkhu and soon gains Arahantship. In this Sutta we first find the parable of the man who said he was in love with the most beautiful girl in the country, without knowing who she was or what she looked like.

10. *Subha Sutta*: About Subha (Morality, Concentration, Wisdom). Shortly after the Buddha's death, Ānanda explains the Ariyan morality, concentration and wisdom (as in Sutta 2) to the young Brahmin Subha, who becomes a lay-follower.

11. *Kevaddha Sutta*: About Kevaddha (What Brahmā Didn't Know). Kevaddha urges the Buddha to perform miracles to strengthen people's faith. The Buddha refuses, saying the only kind of miracle he approves of is the 'miracle of instruction'. He tells the story of the monk who wanted to know 'where the four great elements cease without remainder'. By psychic power he ascended into the heavens, but none there could tell him—not even the Great Brahmā, who referred him back to the Buddha for an answer.

12. *Lohicca Sutta*: About Lohicca (Good and Bad Teachers). Lohicca has the pernicious view that if anyone were to discover some new doctrine, he should keep it to himself. The Buddha puts him right and explains the difference between good and bad teachers.

13. *Tevijja Sutta*: The Threefold Knowledge (The Way to Brahmā). Two young Brahmins are puzzled because different teachers speak of different ways of attaining fellowship (or union) with Brahmā, which to them is the highest goal. The Buddha gets them to admit that none of their teachers, or even those from whom the tradition stems, have ever seen Brahmā face to face, then instructs them in the *Brahmavihāras*, which do lead to that goal—which is not, of course, the goal of Buddhism.

DIVISION TWO: THE GREAT DIVISION

14. *Mahāpadāna Sutta*: The Great Discourse on the Lineage. This refers to the last seven Buddhas, going back 'ninety-one aeons' in time. The life of the Buddha Vipassī at that remote period is told in terms similar to early versions of the life of Gotama. All Buddhas go through the same experiences in their last earthly life. The Buddha's realisation is equated with the understanding of dependent origination (see next Sutta).

15. *Mahānidāna Sutta*: The Great Discourse on Origination. Ānanda is rebuked for saying the law of dependent origination is 'as clear as clear' to him. The Buddha explains it in reverse order first, but going back only to mind-and-body and consciousness (that is, factors 4 and 3 of the usual list of 12), and also omitting the six sense-bases (No 5). The exposition ends with a reference to the seven stages of consciousness and the two realms.

16. *Mahāparinibbāna Sutta*: The Great Passing (The Buddha's Last Days). The longest Sutta of all, telling (not without some legendary embroidery) the story of the Buddha's last days. King Ajātasattu, wishing to attack the Vajjians, sends to the Buddha to know what the outcome will be. The Buddha replies indirectly, pointing out the advantages of the Vajjian republican system, and later urges the monks to observe comparable rules for the Sangha. With Ānanda, he visits a series of places and gives discourses to monks and laity. At Pāṭaligāma he prophesies the place's future greatness (it became Asoka's capital Pāṭaliputra). At Vesāli the courtesan Ambapāli invites him to a meal, and gives her mango-grove to the order. He tells Ānanda that he will pass away within three months. At Pāvā Cunda the smith serves a meal including 'pig's delight' (*sūkara-maddava*) (pork, truffles?—opinions vary) which only the Buddha eats. Later he is taken very ill, but is careful to exonerate Cunda. At Kusinārа the Buddha rests between twin *sāl*-trees. Ānanda begs him not to pass away in such an insignificant place, but he says it was once a famous capital (see Sutta 17). After giving last instructions to the Sangha (and refusing to appoint a successor), he utters the final admonition 'strive on untiringly' – *appamādena sampādetha* – and passes away. The Sutta concludes with an account of the funeral and distribution of the ashes in eight portions.

17. *Mahāsudassana Sutta*: The Great Splendour (A King's Renunciation). Much the same story recurs in Jātaka 95. King Mahāsudassana lived in fairy-tale splendour and possessed the seven treasures, but finally retired to his Dhamma palace (built by the gods) to lead a life of meditation.

18. *Janavasabha Sutta*: About Janavasabha (Brahmā Addresses the Gods). A yakkha (of the good variety) appears to the Buddha declaring that he is now called Janavasabha, but on earth was King Bimbisāra of Magadha, the Buddha's great supporter, killed by his son Ajātasattu. He tells of the assembly of the Thirty-Three Gods at which Brahmā declared how, since the Buddha's mission on earth, the ranks of the gods (devas) are increasing and those of their opponents the asuras, declining.

19. *Mahāgovinda Sutta*: The Great Steward (A Past Life of Gotama). The gandhabba Pañcasikha appears to the Buddha and reports, similarly to Sutta 18, on a meeting of the gods. Then follows the story of the Great Steward who conducted the affairs of seven kings and then retired into the homeless life, bringing many people to the Brahmā-world which is the highest people can reach in an age when there is no Buddha. At the end the Buddha tells Pañcasikha that he was that steward, but that the path he now teaches, as the Buddha, goes beyond what he was able to teach then.

20. *Mahāsamaya Sutta*: The Mighty Gathering (Devas Come to See the Buddha). A Sutta practically all in verse giving much mythological lore.

21. *Sakkapañha Sutta*: Sakka's Questions (A God Consults the Buddha). Sakka, king of the Thirty-Three Gods, approaches the Buddha through the aid of Pañcasikha, who sings a love-song (!) to him to attract his attention. Sakka puts various questions on the holy life to the Buddha. We also hear the story of the nun Gopikā who became a man, and as such rebuked three of the Buddha's monks who had been reborn in the lowest of the heavens, bidding them strive harder and rise higher, which two of them succeeded in doing. Sakka himself is put on the right path and rewards Pañcasikha (who is not so advanced!) with the hand of the gandhabba maiden he desired.

22. *Mahāsatipaṭṭhāna Sutta*: The Greater Discourse on the Foundations of Mindfulness. Very different in character from the Suttas immediately preceding, this is held by many to be the most important Sutta in the Canon. It recurs verbatim less verses 18–21, as No 10 in the Majjhima Nikāya. The 'one way' for the purification of beings, for the overcoming of sorrow and distress, for the gaining of Nibbāna is the four foundations of mindfulness: mindfulness of body, feelings, mind and mind-objects. Detailed instructions for mindful awareness of breathing, and so on, are given. Thus, under mind-objects, we read, for example: 'If sensual desire is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.' ('Monk' here, according to the Commentary, means anyone who does the practice). The Sutta ends with an account of the Four Noble Truths.

23. *Pāyāsi Sutta*: About Pāyāsi (Debate with a Sceptic). Prince Pāyāsi does not believe in future lives, or in the rewards and penalties of good and bad deeds. The Ven. Kumāra-Kassapa convinces him of his error by means of a series of clever parables. Finally Pāyāsi, converted, establishes a charity for ascetics and the needy, but does so grudgingly. As a result he is reborn in the lowest of the heavens.

DIVISION THREE: THE 'PĀṬIKA' DIVISION

24. *Pāṭika Sutta*: About Pāṭikaputta (The Charlatan). The Buddha has an exceedingly stupid disciple Sunakkhatta, who eventually leaves him. Sunakkhatta is greatly impressed by some dubious 'holy men' whom he takes to be Arahants. The boastful naked ascetic Pāṭikaputta challenges the Buddha to a contest of miracles. The Buddha waits for him to appear, but – as the Buddha prophesied – he cannot even rise from his seat to meet the Buddha. The Sutta is not unamusing, but definitely sub-standard material. A final section on the 'Origin of Things' seems to have been tacked on.

25. *Udumbarika-Sīhanāda Sutta*: The Lion's Roar to the Udumbarikans. The wanderer Nigrodha, staying at the Udumbarika lodging, boasts that he can 'floor the ascetic Gotama' with a single question. He is of course defeated, and the Buddha shows a way beyond that of self-mortification – 'to reach the pith'.

26. *Cakkavatti-Sīhanāda Sutta*: The Lion's Roar on the Turning of the Wheel. At the beginning and end of the discourse, the Buddha exhorts his monks to 'keep to their own preserves' by the practice of mindfulness. Then he tells of a 'wheel-turning monarch' (a righteous ruler) who had the sacred Wheel-Treasure, which had to be carefully guarded. He was followed by a line of righteous kings, but eventually they degenerated, and society went from bad to worse, while the human life-span

sank to ten years and all sense of morality was lost. After a brief but dreadful 'sword-interval' things improved, and finally another Buddha, Metteyya (Sanskrit Maitreya) will appear.

27. *Aggañña Sutta*: On Knowledge of Beginnings. A somewhat similar fable, this time addressed to the Brahmins, whose pretensions the Buddha refutes. There is no difference between Brahmins and others if they behave badly. A somewhat fanciful account of the origin of castes is given.

28. *Sampasādanīya Sutta*: Serene Faith. Sāriputta explains his reasons for his complete faith in the Buddha.

29. *Pāsādika Sutta*: The Delightful Discourse. A discussion of good and bad teachers, and why the Buddha has not revealed certain points.

30. *Lakkhaṇa Sutta*: The Marks of a Great Man. Verses on the curious 'thirty-two marks of a Great Man' beloved of the Brahmins. These are in a variety of metres in the original.

31. *Sigālaka Sutta*: To Sigālaka (Advice to Lay People). Advice to the young layman Sigālaka on morality, related to the four quarters, zenith and nadir which, in memory of his father, he had been worshipping.

32. *Āṭānāṭiya Sutta*: The Āṭānāṭā Protective verses.

33. *Saṅgīti Sutta*: The Chanting Together (Lists of terms for recitation).

34. *Dasuttara Sutta*: Expanding Decades. Similar material to Sutta 33, arranged under ten heads.

The Long Discourses of the Buddha

Dīgha Nikāya

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA

HOMAGE TO THE BLESSED ONE, THE ARAHANT,
THE FULLY-ENLIGHTENED BUDDHA

Division One
The Moralities

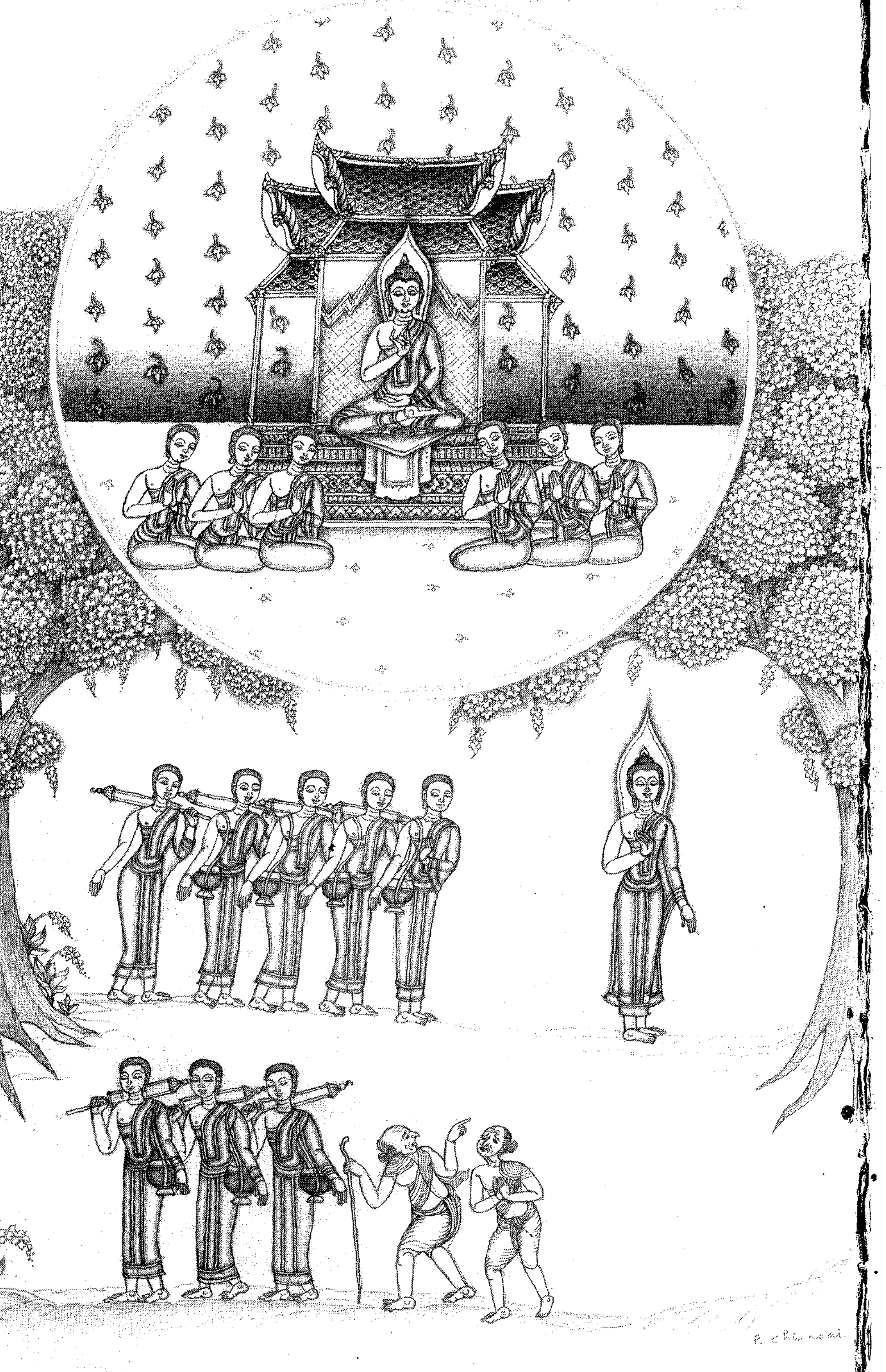

1 *Brahmajāla Sutta: The Supreme Net*

What the Teaching Is Not

[1] 1.1. THUS HAVE I HEARD.[11] Once the Lord was travelling along the main road between Rājagaha and Nāḷandā[12] with a large company of some five hundred monks. And the wanderer Suppiya was also travelling on that road with his pupil the youth Brahmadatta. And Suppiya[13] was finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, whereas his pupil Brahmadatta was speaking in various ways in their praise. And so these two, teacher and pupil, directly opposing each other's arguments, followed close behind the Lord and his order of monks.

1.2. Then the Lord stopped for one night with his monks at the royal park of Ambalaṭṭhikā. And Suppiya too stopped there for the night with his pupil Brahmadatta. And Suppiya went on abusing the Buddha, the Dhamma and the Sangha, while his [2] pupil Brahmadatta defended them. And thus disputing, they followed close behind the Buddha and his order of monks.

1.3. Now in the early morning a number of monks, having got up, gathered together and sat in the Round Pavilion, and this was the trend of their talk: 'It is wonderful, friends, it is marvellous how the Blessed Lord, the Arahant, the fully-enlightened Buddha knows, sees and clearly distinguishes the different inclinations of beings! For here is the wanderer Suppiya finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, while his pupil Brahmadatta in various ways defends them. And, still disputing, they follow closely behind the Blessed Lord and his order of monks.'

1.4. Then the Lord, being aware of what those monks were saying, went to the Round Pavilion and sat down on the prepared seat. Then he said: 'Monks, what was the subject of your conversation just now? What talk have I interrupted?' And they told him.

1.5. 'Monks, if anyone should speak in disparagement of me, of the Dhamma or of the Sangha, [3] you should not be angry, resentful or upset on that account. If you were to be angry or displeased at such disparagement, that would only be a hindrance to you. For if others disparage me, the Dhamma or the Sangha, and you are angry or displeased, can you recognise whether what they say is right or not?' 'No, Lord.' 'If others disparage me, the Dhamma or the Sangha, then you must explain what is incorrect as being incorrect, saying: "That is incorrect, that is false, that is not our way,[14] that is not found among us."

1.6. 'But, monks, if others should speak in praise of me, of the Dhamma or of the Sangha, you should not on that account be pleased, happy or elated. If you were to be pleased, happy or elated at such praise, that would only be a hindrance to you. If others praise me, the Dhamma or the Sangha, you should acknowledge the truth of what is true, saying: "That is correct, that is right, that is our way, that is found among us."

1.7. 'It is, monks, for elementary, inferior matters of moral practice[15] that the worldling[16] would praise the Tathāgata.[17] And what are these elementary, inferior matters for which the worldling would praise him?'

[*Short Section on Morality*][18]

[4] 1.8. '"Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings." Thus the worldling would praise the Tathāgata.[19] "Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing. Abandoning unchastity, the ascetic Gotama lives far from it, aloof from the village-practice of sex.[20]

1.9. '"Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point,[21] of Dhamma and discipline. He is a speaker whose words are to be treasured, seasonable, [5] reasoned, well-defined and connected with the goal."[22] Thus the worldling would praise the Tathāgata.

1.10. '"The ascetic Gotama is a refrainer from damaging seeds and crops. He eats once a day and not at night, refraining from eating at improper times.[23] He avoids watching dancing, singing, music and shows. He abstains from using garlands, perfumes, cosmetics, ornaments and adornments. He avoids using high or wide beds. He avoids accepting gold and silver.[24] He avoids accepting raw grain or raw flesh, he does not accept women and young girls, male or female slaves, sheep and goats, cocks and pigs, elephants, cattle, horses and mares, fields and plots;[25] he refrains from running errands, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force." Thus the worldling would praise the Tathāgata.'

[*Middle Section on Morality*]

1.11. '"Whereas, gentlemen, some ascetics and Brahmins, feeding on the food of the faithful, are addicted to the destruction of such seeds as are propagated from roots, from stems, from joints, from cuttings, from seeds, the ascetic Gotama refrains from such destruction." Thus the worldling would praise the Tathāgata. [6]

1.12. '"Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes, meat, the ascetic Gotama refrains from such enjoyment.

1.13. '"Whereas some ascetics and Brahmins...remain addicted to attending such shows as dancing, singing, music, displays, recitations, hand-music, cymbals and drums, fairy-shows,[26] acrobatic and conjuring tricks,[27] combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, manoeuvres and military reviews, the ascetic Gotama refrains from attending such displays.

1.14. '"Whereas some ascetics and Brahmins remain addicted to such games and idle pursuits as eight- or ten-row chess,[28] 'chess in the air',[29] hopscotch, spillikins, dicing, hitting sticks, 'hand-pictures', ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, [7] and bows, guessing letters,[30] guessing thoughts,[31] mimicking deformities, the ascetic Gotama refrains from such idle pursuits.

1.15. '"Whereas some ascetics and Brahmins remain addicted to high and wide beds and long chairs, couches adorned with animal figures,[32] fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the ascetic Gotama refrains from such high and wide beds.

1.16. '"Whereas some ascetics and Brahmins remain addicted to such forms of self-adornment and embellishment as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes, the ascetic Gotama refrains from such self-adornment.

1.17. '"Whereas some ascetics and Brahmins remain addicted to such unedifying conversation[33] as about kings, robbers, ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, [8] heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea,[34] talk about being and non-being,[35] the ascetic Gotama refrains from such conversation.

1.18. '"Whereas some ascetics and Brahmins remain addicted to disputation such as: 'You don't understand this doctrine and discipline – I do!' 'How could *you* understand this doctrine and discipline?' 'Your way is all wrong – mine is right!' 'I am consistent – you aren't!' 'You said last what you should have said first, and you said first what you should have said last!' 'What you took so long to think up has been refuted!' 'Your argument has been overthrown, you're defeated!' 'Go on, save your doctrine – get out of that if you can!' the ascetic Gotama refrains from such disputation.[36]

1.19. '"Whereas some ascetics and Brahmins remain addicted to such things as running errands and messages, such as for kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here – go there! Take this there – bring that from there!' the ascetic Gotama refrains from such errand-running.

1.20. '"Whereas some ascetics and Brahmins remain addicted to deception, patter, hinting, belittling, and are always on the make for further gains, the ascetic Gotama refrains from such deception." Thus the worldling would praise the Tathāgata.'[37]

[Large Section on Morality]

1.21. '"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as palmistry,[38] divining by signs, portents, dreams, body-marks, mouse-gnawings, fire-oblations, oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore,[39] snake-lore, poison-lore, rat-lore, bird-lore, crow-lore, foretelling a person's life-span, charms against arrows, knowledge of animals' cries, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.22. '"Whereas some ascetics and Brahmins make their living by such base arts as judging the marks of gems, sticks, clothes, swords, spears, arrows, weapons, women, men, boys, girls, male and female slaves, elephants, horses, buffaloes, bulls, cows, goats, rams, cocks, quail, iguanas, bamboo-rats,[40] tortoises, deer, the ascetic Gotama refrains from such base arts.

1.23. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting: 'The chiefs[41] will march out – the chiefs will march back', 'Our chiefs [10] will advance and the other chiefs will retreat', 'Our chiefs will win and the other chiefs will lose', 'The other chiefs will win and ours will lose', 'Thus there will be victory for one side and defeat for the other', the ascetic Gotama refrains from such base arts.

1.24. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting an eclipse of the moon, the sun, a star; that the sun and moon will go on their proper course – will go astray; that a star will go on its proper course – will go astray; that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder; a rising, setting, darkening, brightening of the moon, the sun, the stars; and 'such will be the outcome of these things', the ascetic Gotama refrains from such base arts and wrong means of livelihood. [11]

1.25. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophising, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.26. '"Whereas some ascetics and Brahmins make their living by such base arts as arranging the giving and taking in marriage, engagements and divorces; [declaring the time for] saving and spending, bringing good or bad luck, procuring abortions,[42] using spells to bind the tongue, binding the jaw, making the hands jerk, causing deafness, getting answers with a mirror, a girl-medium, a deva; worshipping the sun or Great Brahmā, breathing fire, invoking the goddess of luck, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.27. '"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as appeasing the devas and redeeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving emetics, purges, expectorants and phlegmagogues, giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery, pediatry, using balms to counter the side-effects of previous remedies, the ascetic Gotama refrains from such base arts and wrong means of livelihood."[43] It is, monks, for such elementary, inferior matters of moral practice that the worldling would praise the Tathāgata.

[12] 1.28.'There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. And what are these matters?'

[*The Sixty-Two Kinds of Wrong Views*]

1.29. 'There are, monks, some ascetics and Brahmins who are speculators about the past, having fixed views about the past, and who put forward [13] various speculative theories about the past, in eighteen different ways. On what basis, on what grounds do they do so?

1.30. 'There are some ascetics and Brahmins who are Eternalists, who proclaim the eternity of the self and the world in four ways. On what grounds?

1.31. [Wrong view 1][44] 'Here, monks, a certain ascetic or Brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that he thereby recalls past existences – one birth, two births, three, four, five, ten births, a hundred, a thousand, a hundred thousand births, several hundred, several thousand, several hundred thousand births. "There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so...And having passed away from there, I arose here." Thus he remembers various past [14], lives, their conditions and details. And he says: "The self and the world are eternal, barren[45] like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally. Why so? I have by means of effort, exertion, attained to such a state of mental concentration that I have thereby recalled various past existences...That is how I know the self and the world are eternal..." That is the first way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.32. [Wrong view 2] 'And what is the second way? Here, monks, a certain ascetic or Brahmin has by means of effort, exertion...attained to such a state of mental concentration that he thereby recalls one period of contraction and expansion,[46] two such periods, three, four, five, ten periods of contraction and expansion..."There my name was so-and-so..." [15] That is the second way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.33. [Wrong view 3] 'And what is the third way? Here, monks, a certain ascetic or Brahmin has by means of effort... attained to such a state of mental concentration that he recalls ten, twenty, thirty, forty periods of contraction and expansion. "There my name was so-and-so..." [16] That is the third way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.34. [Wrong view 4] 'And what is the fourth way? Here a certain ascetic or Brahmin is a logician,[47] a reasoner. Hammering it out by reason, following his own line of thought, he argues: "The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever."

That is the fourth way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.35. 'These are the four ways in which these ascetics and Brahmins are Eternalists, and proclaim the eternity of the self and the world on four grounds. And whatever ascetics or Brahmins are Eternalists and proclaim the eternity of the self and the world, they do so on one or other of these four grounds. There is no other way.

1.36. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not [17] attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

1.37. 'There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. And what are these matters?'

[End of first recitation-section]

2.1. 'There are, monks, some ascetics and Brahmins who are partly Eternalists and partly Non-Eternalists, who proclaim the partial eternity and the partial non-eternity of the self and the world in four ways. On what grounds?

2.2. 'There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Ābhassara Brahmā[48] world. And there they dwell, mind-made,[49] feeding on delight,[50] self-luminous, moving through the air, glorious – and they stay like that for a very long time.

2.3. [Wrong view 5] 'But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahmā[51] appears. And then one being, from exhaustion of his life-span or of his merits,[52] falls from the Ābhassara world and arises in the empty Brahmā-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and he stays like that for a very long time.

2.4. 'Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: "Oh, if only some other beings would come here!" And other beings, [18] from exhaustion of their life-span or of their merits, fall from the Ābhassara world and arise in the Brahmā-palace as companions for this being. And there they dwell, mind-made,...and they stay like that for a very long time.

2.5. 'And then, monks, that being who first arose there thinks: "I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

2.6. 'And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: "That Brahmā,...he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were [19] created by that Brahmā, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the first case where-

by some ascetics and Brahmins are partly Eternalists and partly Non-Eternalists.

2.7. [Wrong view 6] 'And what is the second way? There are, monks, certain devas called Corrupted by Pleasure.[53] They spend an excessive amount of time addicted to merriment, play and enjoyment, so that their mindfulness is dissipated, and by the dissipation of mindfulness those beings fall from that state.

2.8. 'And it can happen that a being, having fallen from that state, arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion,...recalls his last existence, but recalls none before that.

2.9. 'He thinks: "Those reverend devas who are not corrupted by pleasure do not spend an excessive amount of time addicted to merriment, play and enjoyment. Thus their mindfulness is not dissipated, and so they do not fall from that state. They are permanent, stable, eternal, not subject to change, the same for ever and [20] ever. But we, who are corrupted by pleasure, spent an excessive amount of time addicted to merriment, play and enjoyment. Thus we, by the dissipation of mindfulness, have fallen from that state, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the second case.

2.10. [Wrong view 7] 'And what is the third way? There are, monks, certain devas called Corrupted in Mind.[54] They spend an excessive amount of time regarding each other with envy. By this means their minds are corrupted. On account of their corrupted minds they become weary in body and mind. And they fall from that place.

2.11. 'And it can happen that a being, having fallen from that state, arises in this world. He...recalls his last existence, but recalls none before that.

2.12. 'He thinks: "Those reverend devas who are not corrupted in mind do not spend an excessive amount of time regarding each other with envy...They do not become corrupted in mind, or weary in body and mind, and so they do not fall from that state. They are permanent, stable, eternal... [21] But we, who are corrupted in mind,...are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the third case.

2.13. [Wrong view 8] 'And what is the fourth way? Here, a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: "Whatever is called eye or ear or nose or tongue or body, that is impermanent, unstable, non-eternal, liable to change. But what is called thought,[55] or mind or consciousness, that is a self that is permanent, stable, eternal, not subject to change, the same for ever and ever!" This is the fourth case.

2.14. 'These are the four ways in which these ascetics and Brahmins are partly Eternalists and partly Non-Eternalists... Whatever ascetics and Brahmins...proclaim the partial eternity and the partial non-eternity of the self and the world, they do so on one or other of these four grounds. There is no other way.

2.15. 'This, monks, the Tathāgata understands: These [22] viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

'These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.16. 'There are, monks, some ascetics and Brahmins who are Finitists and Infinitists,[56] and who proclaim the finitude and infinitude of the world on four grounds. What are they?

2.17. [Wrong view 9] 'Here a certain ascetic or Brahmin has by means of effort...attained to such a state of concentration that he dwells perceiving the world as finite. He thinks: "This world is finite and bounded by a circle. How so? Because I have...attained to such a state of concentration that I dwell perceiving the world as finite. Therefore I know that this world is finite and bounded by a circle." This is the first case.

2.18. [Wrong view 10] 'And what is the second way? Here a certain ascetic or Brahmin has [23] attained to such a state of concentration that he dwells perceiving the world as infinite. He thinks: "This world is infinite and unbounded. Those ascetics and Brahmins who say it is finite and bounded are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as *infinite*. Therefore I know that this world is infinite and unbounded." This is the second case.

2.19. [Wrong view 11] 'And what is the third way? Here a certain ascetic or Brahmin has attained to such a state of consciousness that he dwells perceiving the world as finite up-and-down, and infinite across. He thinks: "The world is finite and infinite. Those ascetics and Brahmins who say it is finite are wrong, and those who say it is infinite are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as finite up-and-down, and infinite across. Therefore I know that the world is both finite and infinite." This is the third case.

2.20. [Wrong view 12] 'And what is the fourth case? Here a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, he argues: "This world is neither finite nor infinite. Those who say it is finite are wrong, and so are those [24] who say it is infinite, and those who say it is finite *and* infinite. This world is neither finite nor infinite." This is the fourth case.[57]

2.21. 'These are the four ways in which these ascetics and Brahmins are Finitists and Infinitists, and proclaim the finitude and infinitude of the world on four grounds. There is no other way.

2.22. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world...(*as verse 15*).

'These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.23. 'There are, monks, some ascetics and Brahmins who are Eel-Wrigglers.[58] When asked about this or that matter, they resort to evasive statements, and they wriggle like eels on four grounds. What are they?

2.24. [Wrong view 13] 'In this case there is an ascetic or Brahmin who does not in truth know whether a thing is good or bad. He thinks: "I do not in truth know whether this is good [25] or whether it is bad. Not knowing which is right, I might declare: 'That is good', or 'That is bad', and that might be a lie, and that would distress me. And if I were distressed, that would be a hindrance to me."[59] Thus fearing to lie, abhorring to lie,[60] he does not declare a thing to be good or bad, but when asked about this or that matter, he resorts to evasive statements and wriggles like an eel: "I don't say this, I don't say that. I don't say it is otherwise. I don't say it is not. I don't not say it is not." This is the first case.

2.25. [Wrong view 14] 'What is the second way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks: "I might declare: 'That is good', or 'That is bad', and I might feel desire or lust or hatred or aversion. If I felt desire, lust, hatred or aversion, that would be attachment on my part. If I felt attachment, that would distress me, and if I were distressed, that would be a hindrance to me." [26] Thus, fearing attachment, abhorring attachment, he resorts to evasive statements...This is the second case.

2.26. [Wrong view 15] 'What is the third way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks: "I might declare: 'That is good', or 'That is bad', but there are ascetics and Brahmins who are wise, skilful, practised debaters, like archers who can split hairs, who go around destroying others' views with their wisdom, and they might cross-examine me, demanding my reasons and arguing. And I might not be able to reply. Not being able to reply would distress me, and if I were distressed, that would be a hindrance to me." Thus, fearing debate, abhorring debate, he resorts to evasive statements. This is the third case. [27]

2.27. [Wrong view 16] 'What is the fourth way? Here, an ascetic or Brahmin is dull and stupid.[61] Because of his dullness and stupidity, when he is questioned he resorts to evasive statements and wriggles like an eel: "If you ask me whether there is another world – if I thought so, I would say there is another world. But I don't say so. And I don't say otherwise. And I don't say it is not, and I don't not say it is not." "Is there no other world?..." "Is there both another world and no other world?..." "Is there neither another world nor no other world?..."[62] "Are there spontaneously-born beings?..."[63] "Are there not...?" "Both...?" "Neither...?" "Does the Tathāgata exist after death? Does he not exist after death? Does he both exist and not exist after death? Does he neither exist nor not exist after death?..."[64] "If I thought so, I would say so...I don't say it is not." This is the fourth case.

2.28. 'These are the four ways [28] in which those ascetics and Brahmins who are Eel-Wrigglers resort to evasive statements...There is no other way.

2.29. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world...(*as verse 15*).

'These, monks, are those other matters, profound, hard to see...which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.30. 'There are, monks, some ascetics and Brahmins who are Chance-Originationists, and who proclaim the chance origin of the self and the world on two grounds. What are they?

2.31. [Wrong view 17] 'There are, monks, certain devas called Unconscious.[65] As soon as a perception arises in them, those devas fall from that realm. And it may happen that a being falls from that realm and arises in this world. He...recalls his last existence, but none [29] before that. He thinks: "The self and the world have arisen by chance. How so? Before this I did not exist. Now from not-being I have been brought to being." This is the first case.

2.32. [Wrong view 18] 'What is the second case? Here, an ascetic or Brahmin is a logician, a reasoner. He hammers out his own opinion and declares: "The self and the world have arisen by chance." This is the second case.

2.33. 'These are the two ways in which those ascetics and Brahmins who are Chance-Originists proclaim the chance origin of the self and the world. There is no other way.

2.34. 'This, monks, the Tathāgata understands...

'These, monks, are those other matters, profound, hard to see,...which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who [30] would truthfully praise the Tathāgata would rightly speak.

2.35. 'And these, monks, are the eighteen ways in which these ascetics and Brahmins are speculators about the past... There is no other way.

2.36. 'This, monks, the Tathāgata understands...

2.37. 'There are, monks, some ascetics and Brahmins who are speculators about the future, having fixed views about the future, and who put forward various speculative theories about the future in forty-four different ways. On what basis, on what grounds do they do so?

2.38. 'There are, monks, some ascetics and Brahmins who [31] proclaim a doctrine of Conscious Post-Mortem Survival, and do so in sixteen different ways. On what basis?

[Wrong views 19–34] 'They declare that the self after death is healthy and conscious and (1) material,[66] (2) immaterial,[67] (3) both material and immaterial, (4) neither material nor immaterial, (5) finite, (6) infinite, (7) both, (8) neither, (9) of uniform perception, (10) of varied perception, (11) of limited perception, (12) of unlimited perception, (13) wholly happy, (14) wholly miserable, (15) both, (16) neither.

2.39. 'These are the sixteen ways in which these ascetics and Brahmins proclaim a doctrine of conscious post-mortem survival. There is no other way.

2.40. 'This, monks, the Tathāgata understands...

'These, monks, are those other matters, profound, hard to see,...which the Tathāgata, having realised them by his own super-knowledge, [32] proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.'

[End of Second Recitation-Section]

3.1. 'There are, monks, some ascetics and Brahmins who proclaim a doctrine of Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?

3.2. [Wrong views 35–42] 'They declare that the self after death is healthy and unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither. [68]

3.3. 'These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Unconscious Post-Mortem Survival. There is no other way.

3.4. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, [33] and about which those who would truthfully praise the Tathāgata would rightly speak.

3.5. 'There are some ascetics and Brahmins who declare a doctrine of Neither-Conscious-nor-Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?

3.6. [Wrong views 43–50] 'They declare that the self after death is healthy and neither conscious nor unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither.[69]

3.7. 'These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Neither-Conscious-Nor-Un-Conscious Post-Mortem Survival. There is no other way.

3.8. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. [34]

3.9. 'There are, monks, some ascetics and Brahmins who are Annihilationists, who proclaim the annihilation, destruction and non-existence of beings, and they do so in seven ways. On what basis?

3.10. [Wrong view 51] 'Here a certain ascetic or Brahmin declares and holds the view: "Since this self is material, composed of the four great elements,[70] the product of mother and father,[71] at the breaking-up of the body it is annihilated and perishes, and does not exist after death. This is the way in which this self is annihilated." That is how some proclaim the annihilation, destruction and non-existence of beings.

3.11. [Wrong view 52] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine,[72] material, belonging to the sense-sphere,[73] fed on real food.[74] You don't know it or see it, but I do. It is this self that at the breaking-up of the body perishes..."[75]

3.12. [Wrong view 53] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, material, mind-made,[76] complete with all its parts, not defective in any sense-organ...It is this self that at the breaking-up of the body perishes..."

3.13. [Wrong view 54] 'Another says to him: "Sir, there is such a self as you say...There is another self which, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, has realised the Sphere of Infinite Space.[77] [35] It is this self that at the breaking-up of the body perishes..."

3.14. [Wrong view 55] 'Another says to him: "There is another self which, by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, has realised the Sphere of Infinite Consciousness. It is this self that at the breaking-up of the body perishes..."

3.15. [Wrong view 56] 'Another says to him: "There is another self which, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, has realised the Sphere of No-Thingness. It is this self that at the breaking-up of the body perishes..."

3.16. [Wrong view 57] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self which, by passing entirely beyond the Sphere of No-Thingness and seeing: 'This is peaceful, this is sublime', has realised the Sphere of Neither-Perception-Nor-Non-Perception. You don't know it or see it, but I do. It is this self that at the breaking-up of the body is annihilated and perishes, and does not exist after death. This is the way in which the self is completely annihilated." That is how some proclaim the annihilation, destruction and non-existence of beings.

3.17. 'These are the seven ways in which these ascetics and Brahmins proclaim a doctrine of annihilation, destruction and non-existence of beings...[36] There is no other way.

3.18. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

3.19. 'There are, monks, some ascetics and Brahmins who are proclaimers of Nibbāna Here and Now, and who proclaim Nibbāna here and now for an existent being in five ways. On what grounds?

3.20. [Wrong view 58] 'Here a certain ascetic or Brahmin declares and holds the view: "In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then that is when the self realises the highest Nibbāna here and now."[78] So some proclaim it.

3.21. [Wrong view 59] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that is not where the self realises the highest Nibbāna here and now. Why so? Because, sir, sense-desires are impermanent, painful and subject to change, and from their change and transformation there arise sorrow, lamentation, pain, grief and distress. But [37] when this self, detached from sense-desires, detached from unwholesome states, enters and abides in the first jhāna,[79] which is accompanied by thinking and pondering,[80] and the delight[81] and happiness[82] born of detachment, that is when the self realises the highest Nibbāna here and now."

3.22. [Wrong view 60] 'Another says to him: "Sir, there is such a self as you say. But that is not when the self attains Nibbāna. How so? Because on account of thinking and pondering, that state is considered gross. But when the self by the subsiding of thinking and pondering enters and abides in the second jhāna, with inner tranquillity and oneness of mind, which is free from thinking and pondering and is born of concentration,[83] and accompanied by delight and joy, that is when the self realises the highest Nibbāna here and now."

3.23. [Wrong view 61] 'Another says to him: "Sir, there is such a self as you say. But that is not when the self attains Nibbāna. How so? Because on account of the presence of delight there is mental exhilaration, and that state is considered gross. But when the self, with the waning of delight, dwells in equanimity,[84] mindful and clearly aware,[85] experiencing in his own body that joy of which the Noble Ones say: 'Happy dwells one who has equanimity and mindfulness', and so enters and abides in the third jhāna, that is when the self realises the highest Nibbāna here and now."

3.24. [Wrong view 62] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that is not where the self experiences the highest Nibbāna here and now. Why so? Because the mind contains the idea of joy, and that state is considered gross. But when, with the abandonment of pleasure and pain, with the disappearance of previous joy and grief, [38] one enters and abides in a state beyond pleasure and pain in the fourth jhāna, which is purified by equanimity and mindfulness, that is where the self realises the highest Nibbāna here and now." That is how some proclaim the highest Nibbāna here and now for an existent being.

3.25. 'These are the five ways in which these ascetics and Brahmins proclaim a doctrine of Nibbāna here and now. There is no other way.

3.26. 'This, monks, the Tathāgata understands...

3.27. 'These are the forty-four ways in which those ascetics and Brahmins who are speculators about the future, having fixed ideas about the future, put forward various speculative views about the future. There is no other way.

3.28. 'This, monks, the Tathāgata understands...[39]

3.29. 'These are the sixty-two ways in which those ascetics and Brahmins who are speculators about the past, the future, or both, put forward views about these. There is no other way.

3.30. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

3.31. 'These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.'

[*Conclusion*]

3.32. [Wrong views 1–4] 'Thus, monks, when those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four [40] ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.33. [Wrong views 5–8] 'When those who are partly Eternalists and partly Non-Eternalists proclaim the partial eternity and the partial non-eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see...

3.34. [Wrong views 9–12] 'When those who are Finitists and Infinitists proclaim the finitude and infinitude of the world on four grounds, that is merely the feeling of those who do not know and see...

3.35. [Wrong views 13–16] 'When those who are Eel-Wrigglers resort to evasive statements, and wriggle like eels on four grounds, that is merely the feeling...

3.36. [Wrong views 17–18] 'When those who are Chance Originationists proclaim the chance origin of the self and the world on two grounds, this is merely the feeling...

3.37. [Wrong views 1–18] 'When those who are speculators about the past, having fixed views about the past, put forward various speculative theories about the past in eighteen different ways, this is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.38. [Wrong views 19–34] 'When those who proclaim a doctrine of Conscious Post-Mortem Survival do so in sixteen different ways, that is merely the feeling...[41]

3.39. [Wrong views 35–42] 'When those who proclaim a doctrine of Unconscious Post-Mortem Survival do so in eight different ways, that is merely the feeling...

3.40. [Wrong views 43–50] 'When those who proclaim a doctrine of Neither-Conscious-nor-Unconscious Post-Mortem survival do so in eight ways, that is merely the feeling...

3.41. [Wrong views 51–57] 'When those who are Annihilationists proclaim the annihilation, destruction and non-existence of beings in seven ways, that is merely the feeling...

3.42. [Wrong views 58–62] 'When those who are proclaimers of Nibbāna Here and Now proclaim Nibbāna here and now for an existent being on five grounds, that is merely the feeling...

3.43. [Wrong views 19–62] 'When those who are speculators about the future in forty-four different ways...

3.44. [Wrong views 1–62] 'When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.45. 'When those ascetics and Brahmins who are [42] Eternalists proclaim the eternity of the self and the world in four ways, that is conditioned by contact.[86]

3.46. 'When those who are partly Eternalists and partly Non-Eternalists...

3.47. 'When those who are Finitists and Infinitists...

3.48. 'When those who are Eel-Wrigglers...

3.49. 'When those who are Chance-Originationists...

3.50. 'When those who are speculators about the past in eighteen ways...

3.51. 'When those who proclaim a doctrine of Conscious Post-Mortem Survival...

3.52. 'When those who proclaim a doctrine of Unconscious Post-Mortem Survival...

3.53. 'When those who proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival...

3.54. 'When those who are Annihilationists...

3.55. 'When those who are proclaimers of Nibbāna Here and Now...

3.56. 'When those who are speculators about the future... [43]

3.57. 'When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is conditioned by contact.

3.58–70. 'That all of these (*Eternalists and the rest*) should experience that feeling without contact is impossible. [44]

3.71. 'With regard to all of these..., [45] they experience these feelings by repeated contact through the six sense-bases;[87] feeling conditions craving; craving conditions clinging; clinging conditions becoming; becoming conditions birth; birth conditions ageing and death, sorrow, lamentation, sadness and distress.[88]

'When, monks, a monk understands as they really are the arising and passing away of the six bases of contact, their attraction and peril, and the deliverance from them, he knows that which goes beyond all these views.

3.72. 'Whatever ascetics and Brahmins who are speculators about the past or the future or both, having fixed views on the matter and put forth speculative views about it, these are all trapped in the net with its sixty-two divisions, and wherever they emerge and try to get out, they are caught and held in this net. Just as a skilled fisherman or his apprentice might cover a small piece of water with a fine-meshed net, thinking: "Whatever larger creatures there may be in this water, they are all trapped in the net, [46] caught, and held in the net", so it is with all these: they are trapped and caught in this net.

3.73. 'Monks, the body of the Tathāgata stands with the link that bound it to becoming cut.[89] As long as the body subsists, devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, devas and humans will see him no more. Monks, just as when the stalk of a bunch of mangoes has been cut, all the mangoes on it go with it, just so the Tathāgata's link with becoming has been cut. As long as the body subsists, devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, devas and humans will see him no more.'

3.74. At these words the Venerable Ānanda said to the Lord: 'It is marvellous, Lord, it is wonderful. What is the name of this exposition of Dhamma?'

'Ānanda, you may remember this exposition of Dhamma as the Net of Advantage,[90] the Net of Dhamma, the Supreme Net, the Net of Views, or as the Incomparable Victory in Battle.'

Thus the Lord spoke, and the monks rejoiced and were delighted at his words. And as this exposition was being proclaimed, the ten-thousand world-system shook.

2 *Sāmaññaphala Sutta: The Fruits of the Homeless Life*

[47] 1. THUS HAVE I HEARD. Once the Lord was staying at Rājagaha, in Jīvaka Komārabhacca's[91] mango-grove, together with a large company of some twelve hundred and fifty monks. And at that time King Ajātasattu Vedehiputta[92] of Magadha, having gone up to the roof of his palace, was sitting there surrounded by his ministers, on the fifteenth-day fast-day,[93] the full-moon of the fourth month,[94] called Komudi.[95] And King Ajātasattu, on that fast-day, gave vent to this solemn utterance: 'Delightful, friends, is this moonlight night! Charming is this moonlight night! Auspicious is this moonlight night! Can we not today visit some ascetic or Brahmin, to visit whom would bring peace to our heart?'[96]

2. Then one minister said to King Ajātasattu: 'Sire, there is Pūraṇa Kassapa, who has many followers, a teacher of many, who is well-known, renowned, the founder of a sect, highly honoured by the multitude, of long standing, long-since gone forth, aged and venerable. May Your Majesty visit this Pūraṇa Kassapa. He may well bring peace to Your Majesty's heart.' At these words King Ajātasattu was silent.

3. Another minister said: 'Sire, there is [48] Makkhali Gosāla, who has many followers...He may well bring peace to your Majesty's heart.' At these words King Ajātasattu was silent.

4. Another minister said: 'Sire, there is Ajita Kesakambalī ...' At these words King Ajātasattu was silent.

5. Another minister said: 'Sire, there is Pakudha Kaccāyana ...' At these words King Ajātasattu was silent.

6. Another minister said: 'Sire, there is Sañjaya Belaṭṭhaputta...' At these words King Ajātasattu was silent.

7. Another minister said: 'Sire, there is [49] the Nigaṇṭha

Nātaputta, who has many followers, a teacher of many, who is well-known,...aged and venerable. May Your Majesty visit the Nigaṇṭha Nātaputta. He may well bring peace to Your Majesty's heart.' At these words King Ajātasattu was silent.

8. All this time Jīvaka Komārabhacca was sitting silently near King Ajātasattu. The King said to him: 'You, friend Jīvaka, why are you silent?' 'Sire, there is this Blessed Lord, the Arahant, the fully-enlightened Buddha staying in my mango-grove with a large company of some twelve hundred and fifty monks. And concerning the Blessed Gotama this fair report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed,[97] Teacher of gods and humans, enlightened and blessed." May Your Majesty visit the Blessed Lord. He may well bring peace to Your Majesty's heart.' 'Then, Jīvaka, have the riding-elephants made ready.'

9. 'Very good, Sire', said Jīvaka, and he had five hundred she-elephants made ready, and for the King the royal tusker. Then he reported: 'Sire, the riding-elephants are ready. Now is the time to do as Your Majesty wishes.' And King Ajātasattu, having placed his wives each on one of the five hundred she-elephants, mounted the royal tusker and proceeded in royal state, accompanied by torch-bearers, from Rājagaha towards Jīvaka's mango-grove.

10. And when King Ajātasattu came near the mango-grove he felt fear and terror, and his hair stood on end. And feeling [50] this fear and the rising of the hairs, the King said to Jīvaka: 'Friend Jīvaka, you are not deceiving me? You are not tricking me? You are not delivering me up to an enemy? How is it that from this great number of twelve hundred and fifty monks not a sneeze, a cough or a shout is to be heard?'

'Have no fear, Your Majesty, I would not deceive you or trick you or deliver you up to an enemy. Approach, Sire, approach. There are the lights burning in the round pavilion.'

11. So King Ajātasattu, having ridden on his elephant as far as the ground would permit, alighted and continued on foot to the door of the round pavilion. Then he said: 'Jīvaka, where is the Lord?' 'That is the Lord, Sire. That is the Lord sitting against the middle column with his order of monks in front of him.'

12. Then King Ajātasattu went up to the Lord and stood to one side, and standing there to one side the King observed how the order of monks continued in silence like a clear lake, and he exclaimed: 'If only Prince Udāyabhadda were possessed of such calm as this order of monks!'

'Do your thoughts go to the one you love, Your Majesty?' 'Lord, Prince Udāyabhadda[98] is very dear to me. If only he were possessed of the same calm as this order of monks!'

13. Then King Ajātasattu, having bowed down to the Lord and saluted the order of monks with [51] joined hands, sat down to one side and said: 'Lord, I would ask something, if the Lord would deign to answer me.' 'Ask, Your Majesty, anything you like.'

14. 'Lord, just as there are these various craftsmen, such as elephant-drivers, horse-drivers, chariot-fighters, archers, standard-bearers, adjutants, army caterers, champions and senior officers, scouts, heroes, brave fighters, cuirassiers, slaves' sons, cooks, barbers, bathmen, bakers, garland-makers, bleachers, weavers, basket-makers, potters, calculators and accountants – and whatever other skills there are: they enjoy here and now the visible fruits of their skills, they themselves are delighted and pleased with this, as are their parents, children and colleagues and friends, they maintain and support ascetics and Brahmins, thus assuring for themselves a heavenly, happy reward tending towards paradise. Can you, Lord, point to such a reward visible here and now as a fruit of the homeless life?'

15. 'Your Majesty, do you admit that you have put this question to other ascetics and Brahmins?' 'I admit it, Lord.'

'Would Your Majesty mind saying how they replied?' 'I do not mind telling the Lord, or one like him.' [52] 'Well then, Your Majesty, tell me.'

16. 'Once, Lord, I went to see Pūraṇa Kassapa.[99] Having exchanged courtesies, I sat down to one side and said: "Good Kassapa, just as there are these various craftsmen,...they en-

joy here and now the visible fruits of their skills...(*as verse 14*). Can you, Kassapa, point to such a reward visible here and now as a fruit of the homeless life?"

17. 'At this, Lord, Pūraṇa Kassapa said: "Your Majesty, by the doer or instigator of a thing, by one who cuts or causes to be cut, by one who burns or causes to be burnt, by one who causes grief and weariness, by one who agitates or causes agitation, who causes life to be taken or that which is not given to be taken, commits burglary, carries off booty, commits robbery, lies in ambush, commits adultery and tells lies, no evil is done. If with a razor-sharp wheel one were to make of this earth one single mass and heap of flesh, there would be no evil as a result of that, no evil would accrue. If one were to go along the south bank of the Ganges killing, slaying, cutting or causing to be cut, burning or causing to be burnt, there would be no evil as a result of that, no evil would accrue. Or if one were to go along the north bank of the Ganges giving and causing to be given, sacrificing and causing to be sacrificed, there would be no merit as a result of that, no merit would accrue. [53] In giving, self-control, abstinence and telling the truth, there is no merit, and no merit accrues."

18. 'Thus, Lord, Pūraṇa Kassapa, on being asked about the present fruits of the homeless life, explained non-action to me. Just as if on being asked about a mango he were to describe a breadfruit-tree, or on being asked about a breadfruit-tree he were to describe a mango, so Pūraṇa Kassapa, on being asked about the present fruits of the homeless life, explained non-action to me. And, Lord, I thought: "How should one like me think despitefully of any ascetic or Brahmin dwelling in my territory?"[100] so I neither applauded nor rejected Pūraṇa Kassapa's words but, though displeased, not expressing my displeasure, saying nothing, rejecting and scorning speech, I got up and left.

19. 'Once I visited Makkhali Gosāla,[101] and asked him the same question.

20. 'Makkahali Gosāla said: "Your Majesty, there is no cause or condition[102] for the defilement of beings, they are defiled without cause or condition. There is no cause or condition for the purification of beings, they are purified without cause or condition. There is no self-power or other-power, there is no power in humans, no strength or force, no vigour or exertion. All beings, all living things, all creatures, all that lives is without control, without power or strength, they experience the fixed course of pleasure and pain through the six kinds of rebirth. There [54] are one million four hundred thousand principal sorts of birth, and six thousand others and again six hundred. There are five hundred kinds of kamma,[103] or five kinds,[104] and three kinds,[105] and half-kamma,[106] sixty-two paths, sixty-two intermediary aeons, six classes of humankind, eight stages of human progress, four thousand nine hundred occupations, four thousand nine hundred wanderers, four thousand nine hundred abodes of nāgas,[107] two thousand sentient existences, three thousand hells, thirty-six places of dust, seven classes of rebirth as conscious beings, seven as unconscious beings, and seven as beings 'freed from bonds',[108] seven grades of devas, men, goblins, seven lakes, seven great and seven small protuberances,[109] seven great and seven small abysses, seven great and seven small dreams, eight million four hundred thousand aeons during which fools and wise run on and circle round till they make an end of suffering.

'"Therefore there is no such thing as saying: 'By this discipline or practice or austerity or holy life I will bring my unripened kamma to fruition, or I will gradually make this ripened kamma go away.'[110] Neither of these things is possible, because pleasure and pain have been measured out with a measure limited by the round of birth-and-death, and there is neither increase nor decrease, neither excellence nor inferiority. Just as a ball of string when thrown runs till it is all unravelled, so fools and wise run on and circle round till they make an end of suffering."

21. 'Thus, Lord, Makkhali Gosāla, on being asked about the fruits of the homeless life, explained the purification of the round of birth-and-death to me...[55] So I neither applauded nor rejected Makkhali Gosāla's words but...got up and left.

22. 'Once I visited Ajita Kesakambalī,[111] and asked him the same question.

23. 'Ajita Kesakambalī said: "Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result

of good or bad deeds, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings,[112] there are in the world no ascetics or Brahmins who have attained, who have perfectly practised, who proclaim this world and the next, having realised them by their own super-knowledge. This human being is composed of the four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space. They accompany the dead man with four bearers and the bier as fifth, their footsteps are heard as far as the cremation-ground. There the bones whiten, the sacrifice ends in ashes. It is the idea of a fool to give this gift: the talk of those who preach a doctrine of survival is vain and false. Fools and wise, at the breaking-up of the body, are destroyed and perish, they do not exist after death."

24. 'Thus, Lord, Ajita Kesakambalī, on being asked about the fruits of the homeless life, explained the doctrine of annihilation to me...[56]...I got up and left.

25. 'Once I visited Pakudha Kaccāyana,[113] and asked him the same question.

26. 'Pakudha Kaccāyana said: "Your Majesty, these seven things are not made or of a kind to be made, uncreated, unproductive, barren, false, stable as a column. They do not shake, do not change, obstruct one another, nor are they able to cause one another pleasure, pain, or both. What are the seven? The earth-body, the water-body, the fire-body, the air-body, pleasure and pain and the life-principle. These seven are not made...Thus there is neither slain nor slayer, neither hearer nor proclaimer, neither knower nor causer of knowing. And whoever cuts off a man's head with a sharp sword does not deprive anyone of life, he just inserts the blade in the intervening space between these seven bodies." [57]

27. 'Thus, Lord, Pakudha Kaccāyana, on being asked about the fruits of the homeless life, answered with something quite different...I got up and left.

28. 'I visited the Nigaṇṭha Nātaputta,[114] and asked him the same question.

29. 'The Nigaṇṭha Nātaputta said: "Your Majesty, here a Nigaṇṭha is bound by a fourfold restraint. What four? He is curbed by all curbs, enclosed by all curbs, cleared by all curbs, and claimed by all curbs.[115] And as far as a Nigaṇṭha is bound by this fourfold restraint, thus the Nigaṇṭha is called self-perfected, self-controlled, self-established."

[58] 30. 'Thus, Lord, the Nigaṇṭha Nātaputta, on being asked about the fruits of the homeless life, explained the fourfold restraint to me...I got up and left.

31. 'Once I visited Sañjaya Belaṭṭhaputta, and asked him the same question.

32. 'Sañjaya Belaṭṭhaputta said: "If you ask me: 'Is there another world?' if I thought so, I would say so. But I don't think so. I don't say it is so, and I don't say otherwise. I don't say it is not, and I don't not say it is not. If you ask: 'Isn't there another world?'...'Both?'...'Neither?'...'Is there fruit and result of good and bad deeds?' 'Isn't there?'...'Both?'...'Neither?'...'Does the Tathāgata [59] exist after death?' 'Does he not?'...'Both?'...'Neither?'...I don't not say it is not."

33. 'Thus, Lord, Sañjaya Belaṭṭhaputta, on being asked about the fruits of the homeless life, replied by evasion. Just as if on being asked about a mango he were to describe a breadfruit-tree...And I thought: "Of all these ascetics and Brahmins, Sañjaya Belaṭṭhaputta is the most stupid and confused." So I neither applauded nor rejected his words, but go up and left.

34. 'And so, Lord, I now ask the Blessed Lord: Just as there are these various craftsmen,...who enjoy here and now the visible fruits of their skills,...assuring for themselves a heavenly, happy reward...[60] Can you, Lord, point to such a reward, visible here and now, as a fruit of the homeless life?'

'I can, Your Majesty. I will just ask a few questions in return and you, Sire, shall answer as you see fit.

35. 'What do you think, Sire? Suppose there were a man, a slave, a labourer, getting up before you and going to bed after you, willingly doing whatever has to be done, well-mannered, pleasant-spoken, working in your presence. And he might think: "It is strange, it is wonderful, the destiny and fruits of meritorious deeds![116] This King Ajātasattu Vedehiputta of Magadha is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense-pleasures, just like a god,

whereas I am a slave...working in his presence. I ought to do something meritorious. Suppose I were to shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness!" And before long he does so. And he, having thus gone forth might dwell, restrained in body, speech and thought, satisfied with the minimum of food and clothing, content, in solitude. And then if people were to announce to you: "Sire, you remember that slave who worked in your presence, and who shaved off his hair and beard and went forth into homelessness? He is living restrained in body, speech and thought,...in solitude" – would you then say: "That man must come back and be a slave and work for me as before"?'

36. 'No indeed, Lord. For we should pay homage to him, [61] we should rise and invite him and press him to receive from us robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.'

'What do you think, Sire? Is that one fruit of the homeless life visible here and now?' 'Certainly, Lord.' 'Then that, Sire, is the first such fruit of the homeless life.'

37. 'But, Lord, can you show any other reward, visible here and now, as a fruit of the homeless life?'

'I can, Sire. I will just ask a few questions in return and you, Sire, shall answer as you see fit. What do you think, Sire? Suppose there were a man, a farmer, a householder, in your service, the steward of an estate. He might think: "It is strange, it is wonderful, the destiny and fruits of meritorious deeds! This King Ajātasattu is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense-pleasures, just like a god, whereas I am a farmer,...the steward of an estate. I ought to do something meritorious. Suppose I were to...go forth from the household life into homelessness!" And before long he does so. And he, having thus gone forth might dwell...in solitude. And if people were to tell you this...[62] would you then say: "That man must come back and be a steward as before"?'

38. 'No indeed, Lord. For we should pay homage to him, we should rise and invite him and press him to receive from us robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.'

'What do you think, Sire? Is that one fruit of the homeless life visible here and now?' 'Certainly, Lord.' 'Then that, Sire, is the second such fruit of the homeless life.'

39. 'But, Lord, can you show me any other reward, visible here and now, as a fruit of the homeless life that is more excellent and perfect than these?'

'I can, Sire. Please listen, Your Majesty, pay proper attention, and I will speak.' 'Yes, Lord', said King Ajātasattu, and the Lord went on:

40. 'Your Majesty, it happens that a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras[117] and Brahmās, its princes[118] and people. He preaches the Dhamma, which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

41. 'This Dhamma is heard by a householder or a householder's son, or one reborn in some family or other. Having heard this Dhamma, [63] he gains faith in the Tathāgata. Having gained this faith, he reflects: "The household life is close and dusty, the homeless life is free as air. It is not easy, living the household life, to live the fully-perfected holy life, purified and polished like a conch-shell. Suppose I were to shave off my hair and beard, don yellow robes and go forth from the household life into homelessness!" And after some time, he abandons his property, small or great, leaves his circle of relatives, small or great, shaves off his hair and beard, dons yellow robes and goes forth into the homeless life.

42. 'And having gone forth, he dwells restrained by the restraint of the rules, persisting in right behaviour, seeing danger in the slightest faults, observing the commitments he has taken on regarding body, deed and word, devoted to the skilled and purified life, perfected in morality, with the sense-doors guarded, skilled in mindful awareness and content.

43.–62. 'And how, Sire, is a monk perfected in morality? Abandoning the taking of life, he dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings. Thus he is accomplished in morality. Abandoning the taking of what is not given,. . . abandoning unchastity,. . . (*and so on through the three sections on morality as Sutta 1, verses 1.8–27*). A monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality. [64–69]

63. 'And then, Sire, that monk who is perfected in morality sees no danger from any side owing to his being restrained by morality. Just as a duly-anointed Khattiya king, having conquered [70] his enemies, by that very fact sees no danger from any side, so the monk, on account of his morality, sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality. In this way, Sire, he is perfected in morality.

64. 'And how, Sire, is he a guardian of the sense-doors? Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded, so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty. On hearing a sound with the ear,. . . on smelling an odour with the nose,. . . on tasting a flavour with the tongue,. . . on feeling an object with the body,. . . on thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics,. . . he develops restraint of the mind-faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties. In this way, Sire, a monk is a guardian of the sense-doors.

65. 'And how, Sire, is a monk accomplished in mindfulness and clear awareness? Here a monk acts with clear awareness in going forth and back, in looking ahead or behind him, in bending and stretching, in wearing his outer and inner robe and carrying his bowl, in eating, drinking, chewing and swallowing, in evacuating and urinating, in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness. In this way, [71] a monk is accomplished in mindfulness and clear awareness.

66. 'And how is a monk contented? Here, a monk is satisfied with a robe to protect his body, with alms to satisfy his stomach, and having accepted sufficient, he goes on his way. Just as a bird with wings flies hither and thither, burdened by nothing but its wings, so he is satisfied. . . In this way, Sire, a monk is contented.

67. 'Then he, equipped with this Ariyan morality, with this Ariyan restraint of the senses, with this Ariyan contentment, finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, and concentrates on keeping mindfulness established before him.[119]

68. 'Abandoning worldly desires, he dwells with a mind freed from worldly desires, and his mind is purified of them. Abandoning ill-will and hatred. . . and by compassionate love for the welfare of all living beings, his mind is purified of ill-will and hatred. Abandoning sloth-and-torpor,. . . perceiving light,[120] mindful and clearly aware, his mind is purified of sloth-and-torpor. Abandoning worry-and-flurry. . . and with an inwardly calmed mind his heart is purified of worry-and-flurry. Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind is purified of doubt.

69. 'Just as a man who had taken a loan to develop his business, and whose business had prospered, might pay off his old debts, and with what was left over could support a wife, might think: "Before this I developed my business by borrowing, [72] but now it has prospered. . .", and he would rejoice and be glad about that.

70. 'Just as a man who was ill, suffering, terribly sick, with no appetite and weak in body, might after a time recover, and regain his appetite and bodily strength, and he might think: "Before this I was ill. . .", and he would rejoice and be glad about that.

71. 'Just as a man might be bound in prison, and after a time he might be freed from his bonds without any loss, with

no deduction from his possessions. He might think: "Before this I was in prison...", and he would rejoice and be glad about that.

72. 'Just as a man might be a slave, not his own master, dependent on another, unable to go where he liked, and after some time he might be freed from slavery, able to go where he liked, might think: "Before this I was a slave..."[73] And he would rejoice and be glad about that.

73. 'Just as a man, laden with goods and wealth, might go on a long journey through the desert where food was scarce and danger abounded, and after a time he would get through the desert and arrive safe and sound at the edge of a village, might think: "Before this I was in danger, now I am safe at the edge of a village", and he would rejoice and be glad about that.

74. 'As long, Sire, as a monk does not perceive the disappearance of the five hindrances in himself,[121] he feels as if in debt, in sickness, in bonds, in slavery, on a desert journey. But when he perceives the disappearance of the five hindrances in himself, it is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert.

75. 'And when he knows that these five hindrances have left him, gladness arises in him, from gladness comes delight, from the delight in his mind his body is tranquillised, with a tranquil body he feels joy, and with joy his mind is concentrated. Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with this delight and joy born of detachment, he so suffuses, drenches, fills and irradiates his body that there is no spot in his entire body that is untouched by this delight and joy born of detachment. [74]

76. 'Just as a skilled bathman or his assistant, kneading the soap-powder which he has sprinkled with water, forms from it, in a metal dish, a soft lump, so that the ball of soap-powder becomes one oleaginous mass, bound with oil so that nothing escapes – so this monk suffuses, drenches, fills and irradiates his body so that no spot remains untouched. This, Sire, is a fruit of the homeless life, visible here and now, that is more excellent and perfect than the former ones.[122]

77. 'Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with this delight and joy born of concentration he so suffuses his body that no spot remains untouched.

78. 'Just as a lake fed by a spring, with no inflow from east, west, north or south, where the rain-god sends moderate showers from time to time, the water welling up from below, mingling with cool water, would suffuse, fill and irradiate that cool water, so that no part of the pool was untouched by it – so, with this delight and joy born of concentration he so suffuses his body that no spot remains untouched. [75] This, Sire, is a fruit more excellent and perfect than the former ones.

79. 'Again, a monk with the fading away of delight remains imperturbable, mindful and clearly aware, and experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", and he enters and remains in the third jhāna. And with this joy devoid of delight he so suffuses his body that no spot remains untouched.

80. 'Just as if, in a pond of blue, red or white lotuses[123] in which the flowers, born in the water, grown in the water, not growing out of the water, are fed from the water's depths, those blue, red or white lotuses would be suffused...with the cool water – so with this joy devoid of delight the monk so suffuses his body that no spot remains untouched. This is a fruit of the homeless life, more excellent and perfect than the former ones.

81. 'Again, a monk, having given up pleasure and pain, and with the disappearance of former gladness and sadness, enters and remains in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness. And he sits suffusing his body with that mental purity and clarification [76] so that no part of his body is untouched by it.

82. 'Just as if a man were to sit wrapped from head to foot

in a white garment, so that no part of him was untouched by that garment – so his body is suffused...This is a fruit of the homeless life, more excellent and perfect than the former ones.

83. 'And so, with mind concentrated, purified and cleansed, unblemished, free from impurities,[124] malleable, workable, established, and having gained imperturbability, he directs and inclines his mind towards knowing and seeing. And he knows: "This my body is material, made up from the four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it."[125]

84. 'It is just as if there were a gem, a beryl,[126] pure, excellent, well cut into eight facets, clear, bright, unflawed, perfect in every respect, strung on a blue, yellow, red, white or orange cord. A man with good eyesight, taking it in his hand and inspecting it, would describe it as such. In the same way, Sire, a monk with mind concentrated, purified and cleansed, ...directs his mind towards knowing and seeing. And he knows: "This my body is material, made up of the four great elements,...[77] and this is my consciousness which is bound to it and dependent on it." This is a fruit of the homeless life, more excellent and perfect than the former ones.

85. 'And he, with mind concentrated,...having gained imperturbability, applies and directs his mind to the production of a mind-made body. And out of this body he produces another body, having a form,[127] mind-made, complete in all its limbs and faculties.

86. 'It is just as if a man were to draw out a reed from its sheath. He might think: "This is the reed, this is the sheath, reed and sheath are different. Now the reed has been pulled from the sheath." Or as if a man were to draw a sword from the scabbard. He might think: "This is the sword, this is the scabbard, sword and scabbard are different. Now the sword has been drawn from the scabbard." Or as if a man were to draw a snake from its [old] skin. He might think: "This is the snake, this is the skin, snake and skin are different. Now the snake has been drawn from its skin." In the same way a monk with mind concentrated...directs his mind to the production of a mind-made body. He draws that body out of this body, having form, mind-made, complete with all its limbs and faculties. This is a fruit of the homeless life more excellent and perfect than the former ones.

87. 'And he, with mind concentrated,...applies and directs his mind [78] to the various supernormal powers.[128] He then enjoys different powers: being one, he becomes many – being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are;[129] and he travels in the body as far as the Brahmā world.

88. 'Just as a skilled potter or his assistant can make from well-prepared clay whatever kind of bowl he likes, or just as a skilled ivory-carver or his assistant can produce from well-prepared ivory any object he likes, or just as a skilled goldsmith or his assistant can make any gold article he likes – so the monk with mind concentrated...enjoys various supernormal powers...[79] This is a fruit of the homeless life...

89. 'And he, with mind concentrated,...applies and directs his mind to the divine ear.[130] With the divine ear, purified and surpassing that of human beings, he hears sounds both divine and human, whether far or near.

90. 'Just as a man going on a long journey might hear the sound of a big drum, a small drum, a conch, cymbals or a kettle-drum, and he might think: "That is a big drum,...a kettle-drum", so the monk with mind concentrated...hears sounds, divine or human, far or near. This is a fruit of the homeless life, more excellent and perfect than the former ones.

91. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of others' minds. He knows and distinguishes with his mind the minds of other beings or other persons. He knows the mind with passion to be with passion; he knows the mind without passion to be without passion.[131] [80] He knows the mind with hate to be with hate; he knows the mind without hate to be without hate. He

knows the deluded mind to be deluded; he knows the undeluded mind to be undeluded. He knows the narrow mind to be narrow; he knows the broad mind to be broad. He knows the expanded mind to be expanded; he knows the unexpanded mind to be unexpanded. He knows the surpassed mind to be surpassed; he knows the unsurpassed mind to be unsurpassed. He knows the concentrated mind to be concentrated; he knows the unconcentrated mind to be unconcentrated. He knows the liberated mind to be liberated; he knows the unliberated mind to be unliberated.

92. 'Just as a woman, or a man or young boy, fond of his appearance, might examine his face in a brightly polished mirror or in water, and by examination would know whether there was a spot there or not, so the monk, with mind concentrated,...directs his mind to the knowledge of others' minds...(*as verse 91*). [81] This is a fruit of the homeless life...

93. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of previous existences. He remembers many previous existences: one birth, two, three, four, five births, ten, twenty, thirty, forty, fifty births, a hundred, a thousand, a hundred thousand births, several periods of contraction, of expansion, of both contraction and expansion. "There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so...And having passed away from there, I arose here." Thus he remembers various past births, their conditions and details.

94. 'It is just as if a man were to go from his village to another, from that to yet another, and thence return to his home village. He might think: "I came from my own village to that other one where I stood, sat, spoke or remained silent like this, and from that one I went to another, where I stood, sat, spoke or remained silent like this, and from there [82] I have just returned to my own village."[132] Just so the monk with mind concentrated...remembers past births...This is a fruit of the homeless life...

95. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of the passing-away and arising of beings. With the divine eye,[133] purified and surpassing that of humans, he sees beings passing away and arising: base and noble, well-favoured and ill-favoured, to happy and unhappy destinations as kamma directs them, and he knows: "These beings, on account of misconduct of body, speech or thought, or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body after death they are reborn in a good destination, a heavenly world." Thus with the divine eye...[83] he sees beings passing away and rearising...

96. 'It is just as if there were a lofty building at a crossroads, and a man with good eyesight standing there might see people entering or leaving a house, walking in the street, or sitting in the middle of the crossroads. And he might think: "These are entering a house..." Just so, with the divine eye, ...he sees beings passing away and rearising...This is a fruit of the homeless life...

97. 'And he with mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, applies and directs his mind to the knowledge of the destruction of the corruptions.[134] He knows as it really is: "This is suffering", [84] he knows as it really is: "This is the origin of suffering", he knows as it really is: "This is the cessation of suffering", he knows as it really is: "This is the path leading to the cessation of suffering." And he knows as it really is: "These are the corruptions", "This is the origin of the corruptions", "This is the cessation of the corruptions", "This is the path leading to the cessation of the corruptions." And through his knowing and seeing his mind is delivered from the corruption of sense-desire, from the corruption of becoming, from the corruption

of ignorance, and the knowledge arises in him: "This is deliverance!", and he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here."[135]

98. 'Just as if, Sire, in the midst of the mountains there were a pond, clear as a polished mirror, where a man with good eyesight standing on the bank could see oyster-shells, gravel-banks, and shoals of fish, on the move or stationary. And he might think: "This pond is clear, . . . there are oyster-shells . . .", just so, with mind concentrated, . . . he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here." [85] This, Sire, is a fruit of the homeless life, visible here and now, which is more excellent and perfect than the previous fruits. And, Sire, there is no fruit of the homeless life, visible here and now, that is more excellent and perfect than this.'[136]

99. At this King Ajātasattu exclaimed: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I, Lord, go for refuge to the Blessed Lord, to the Dhamma, and to the Sangha. May the Blessed Lord accept me from this day forth as a lay-follower as long as life shall last! Transgression[137] overcame me, Lord, foolish, erring and wicked as I was, in that I for the sake of the throne deprived my father, that good man and just king, of his life. May the Blessed Lord accept my confession of my evil deed that I may restrain myself in future!'[138]

100. 'Indeed, Sire, transgression overcame you when you deprived your father, that good man and just king, of his life. But since you have acknowledged the transgression and confessed it as is right, we will accept it. For he who acknowledges his transgression as such and confesses it for betterment in future, will grow in the Ariyan discipline.'

101. At this, King Ajātasattu said: 'Lord, permit me to depart now. I am busy and have much to do.' 'Do now, Your Majesty, as you think fit.'

Then King Ajātasattu, rejoicing and delighting at these words, rose from his seat, saluted the Lord, and departed with his right side towards him.

102. As soon as the King had gone, [86] the Lord said: 'The King is done for, his fate is sealed, monks![139] But if the King had not deprived his father, that good man and just king, of his life, then as he sat here the pure and spotless Dhamma-eye[140] would have arisen in him.'

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

3 *Ambaṭṭha Sutta: About Ambaṭṭha*

Pride Humbled

[87] 1.1 THUS HAVE I HEARD. Once the Lord was touring Kosala with a large number of monks, some five hundred, and he came to a Kosalan Brahmin village called Icchānankala. And he stayed in the dense jungle of Icchānankala. At that time the Brahmin Pokkharasāti was living at Ukkhaṭṭha, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.[141]

1.2. And Pokkharasāti heard say: 'The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan,. . . is staying in the dense jungle of Icchānankala. And concerning that Blessed Lord a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras, Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified [88] holy life. And indeed it is good to see such Arahants.'

1.3. Now at that time Pokkharasāti had a pupil, the youth Ambaṭṭha, who was a student of the Vedas, who knew the mantras, perfected in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition, complete in philosophy[142] and in the marks[143] of a Great Man, admitted and accepted by his master in the Three Vedas with the words: 'What I know, you know; what you know, I know.'

1.4. And Pokkharasāti said to Ambaṭṭha: 'Ambaṭṭha, my son, the ascetic Gotama...is staying in the dense jungle of Icchānankala. And concerning that Blessed Lord a good report has been spread about...Now you go to see the ascetic Gotama and find out whether this report is correct or not, and whether the Reverend Gotama is as they say or not. In that way we shall put the Reverend Gotama to the test.'

1.5. 'Sir, how shall I find out whether the report is true, or whether the Reverend Gotama is as they say or not?' 'According to the tradition of our mantras, Ambaṭṭha, the great man who is possessed of the thirty-two marks of a Great Man has only two courses open to him. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law,[144] conqueror of the four quarters, who has established the security of his realm and is possessed of the [89] seven treasures.[145] These are: the Wheel-Treasure, the Elephant-Treasure, the Horse-Treasure, the Jewel-Treasure, the Woman-Treasure, the Householder-Treasure, and, as seventh, the Counsellor-Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world.[146] And, Ambaṭṭha, I am the passer-on of the mantras, and you are the receiver.'

1.6. 'Very good, sir', said Ambaṭṭha at Pokkharasāti's words, and he got up, passed by Pokkharasāti with his right side, got into his chariot drawn by a mare and, accompanied by a number of young men, headed for the dense jungle of Icchānankala. He drove as far as the carriage would go, then alighted and continued on foot.

1.7. At that time a number of monks were walking up and down in the open air. Ambaṭṭha approached them and said: 'Where is the Reverend Gotama to be found just now? We have come to see the Reverend Gotama.'

1.8. The monks thought: 'This is Ambaṭṭha, a youth of good family and a pupil of the distinguished Brahmin Pokkharasāti. The Lord would not mind having a conversation with such a young man.' And they said to Ambaṭṭha: 'That is his dwelling, with the door closed. Go quietly up to it, go on to the verandah without haste, cough, and knock on the bolt. The Lord will open the door to you.'

1.9. Ambaṭṭha went up to the dwelling and on to the verandah, coughed, and knocked. The Lord opened the door, and Ambaṭṭha went in. The young men entered, exchanged courtesies with the Lord, and sat down to one side. But Ambaṭṭha walked up and down while the Lord sat there, [90] uttered some vague words of politeness, and then stood so speaking before the seated Lord.

1.10. And the Lord said to Ambaṭṭha: 'Well now, Ambaṭṭha, would you behave like this if you were talking to venerable and learned Brahmins, teachers of teachers, as you do with me, walking and standing while I am sitting, and uttering vague words of politeness?' 'No, Reverend Gotama. A Brahmin should walk with a walking Brahmin, stand with a standing Brahmin, sit with a sitting Brahmin, and lie down with a Brahmin who is lying down. But as for those shaven little ascetics, menials, black scourings from Brahmā's foot, with them it is fitting to speak just as I do with the Reverend Gotama.'

1.11. 'But, Ambaṭṭha, you came here seeking something. Whatever it was you came for, you should listen attentively to hear about it. Ambaṭṭha, you have not perfected your training. Your conceit of being trained is due to nothing but inexperience.'

1.12. But Ambaṭṭha was angry and displeased at being called untrained, and he turned on the Lord with curses and insults. Thinking: 'The ascetic Gotama bears me ill-will', he said: 'Reverend Gotama, the Sakyans are fierce, rough-spoken, touchy [91] and violent. Being of menial origin, being menials, they do not honour, respect, esteem, revere or pay homage to Brahmins. With regard to this it is not proper...that they do not pay homage to Brahmins.' This was the first time Ambaṭṭha accused the Sakyans of being menials.

1.13. 'But, Ambaṭṭha, what have the Sakyans done to you?'

'Reverend Gotama, once I went to Kapilavatthu on some business for my teacher, the Brahmin Pokkharasāti, and I came to the Sakyans' meeting-hall. And at that time a lot of Sakyans were sitting on high seats in their meeting-hall, poking each other with their fingers, laughing and playing about together, and it seemed to me that they were just making fun of me, and no one offered me a seat. With regard to this, it is not proper that they do not pay homage to the Brahmins.' This was the second time Ambaṭṭha accused the Sakyans of being menials.

1.14. 'But Ambaṭṭha, even the quail, that little bird, can talk as she likes on her own nest. Kapilavatthu is the Sakyans' home, Ambaṭṭha. They do not deserve censure for such a trifle.'

'Reverend Gotama, there are four castes:[147] the Khattiyas, the Brahmins, the merchants and the artisans. And of these four castes three – the Khattiyas, the merchants and the artisans – are entirely subservient to the Brahmins. With regard to this, [92] it is not proper that they should not pay homage to the Brahmins.' This was the third time Ambaṭṭha accused the Sakyans of being menials.

1.15. Then the Lord thought: 'This young man goes too far in abusing the Sakyans. Suppose I were to ask after his clan-name?' So he said: 'Ambaṭṭha, what is your clan?' 'I am a Kaṇhāyan, Reverend Gotama.'

'Ambaṭṭha, in former days, according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave-girl of the Sakyans. For the Sakyans regard King Okkāka as their ancestor. At one time King Okkāka, to whom his queen was dear and beloved, wishing to transfer the kingdom to her son, banished his elder brothers from the kingdom – Okkāmukha, Karaṇḍu, Hatthinīya and Sīnipura. And these, being banished, made their home on the flank of the Himālayas beside a lotus-pond where there was a big grove of teak-trees.[148] And for fear of contaminating the stock they cohabited with their own sisters. Then King Okkāka asked his ministers and counsellors: "Where are the princes living now?" and they told him. At this King Okkāḥa exclaimed: [93] "They are strong as teak

(*sāka*), these princes, they are real Sakyans!"[149] And that is how the Sakyans got their well-known name. And the King was the ancestor of the Sakyans.

1.16. 'Now King Okkāka had a slave-girl called Disā, who gave birth to a black child. The black thing, when it was born, exclaimed: "Wash me, mother! Bath me, mother! Deliver me from this dirt, and I will bring you profit!" Because, Ambaṭṭha, just as people today use the term hobgoblin (*pisāca*) as a term of abuse, so in those days they said black (*kaṇha*). And they said: "As soon as he was born, he spoke. He is born a Kaṇha, a hobgoblin!" That is how in former days...the Sakyans were the masters, and you are descended from a slave-girl of the Sakyans.'

1.17. On hearing this, the young men said: 'Reverend Gotama, do not humiliate Ambaṭṭha too much with talk of his being descended from a slave-girl: Ambaṭṭha is well-born, of a good family, he is very learned, he is well-spoken, a scholar, well able to hold his own in this discussion with the Reverend Gotama!'

1.18. Then the Lord said to the young men: 'If you consider that Ambaṭṭha is ill-born, not of a good family, unlearned, [94] ill-spoken, no scholar, unable to hold his own in this discussion with the ascetic Gotama, then let Ambaṭṭha be silent, and you conduct this discussion with me. But if you think he is... able to hold his own, then you be quiet, and let him discuss with me.'

1.19. 'Ambaṭṭha is well-born, Reverend Gotama...We will be silent, he shall continue.'

1.20. Then the Lord said to Ambaṭṭha: 'Ambaṭṭha, I have a fundamental question for you, which you will not like to answer. If you don't answer, or evade the issue, if you keep silent or go away, your head will split into seven pieces. What do you think, Ambaṭṭha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kaṇhāyans came from, or who was their ancestor?' At this, Ambaṭṭha remained silent. The Lord asked him a second time. [95] Again Ambaṭṭha remained silent, and the Lord said: 'Answer me now, Ambaṭṭha, this is not a time for silence. Whoever, Ambaṭṭha, does not answer a fundamental question put to him by a Tathāgata by the third asking has his head split into seven pieces.'[150]

1.21. And at that moment Vajirapāni the yakkha,[151] holding a huge iron club, flaming, ablaze and glowing, up in the sky just above Ambaṭṭha, was thinking: 'If this young man Ambaṭṭha does not answer a proper question put to him by the Blessed Lord by the third time of asking, I'll split his head into seven pieces!' The Lord saw Vajirapāni, and so did Ambaṭṭha. And at the sight, Ambaṭṭha was terrified and unnerved, his hairs stood on end, and he sought protection, shelter and safety from the Lord. Crouching down close to the Lord, he said: 'What did the Reverend Gotama say? May the Reverend Gotama repeat what he said!' 'What do you think, Ambaṭṭha? Have you heard who was the ancestor of the Kaṇhāyans?' 'Yes, I have heard it just as the Reverend Gotama said, that is where the Kaṇhāyans came from, he was their ancestor.'

1.22. Hearing this, the young men made a loud noise and clamour: 'So Ambaṭṭha is ill-born, not of a good family, born of a slave-girl of the Sakyans, and the Sakyans are Ambaṭṭha's masters! We disparaged the ascetic Gotama, thinking he was not speaking the truth!'

1.23. Then the Lord thought: 'It is too much, [96] the way these young men humiliate Ambaṭṭha for being the son of a slave-girl. I must get him out of this.' So he said to the young men: 'Don't disparage Ambaṭṭha too much for being the son of a slave-girl! That Kaṇha was a mighty sage.[152] He went to the south country,[153] learnt the mantras of the Brahmins there, and then went to King Okkāka and asked for his daughter Maddarūpī. And King Okkāka, furiously angry, exclaimed: "So this fellow, the son of a slave-girl, wants my daughter!", and put an arrow to his bow. But he was unable either to shoot the arrow or to withdraw it.[154] Then the ministers and counsellors came to the sage Kaṇha and said: "Spare the king, Reverend Sir, spare the king!"

'"The king will be safe, but if he looses the arrow downwards, the earth will quake as far as his kingdom extends."

'"Reverend Sir, spare the king, spare the land!"

'"The king and the land will be safe, but if he looses the arrow upwards, as far as his realm extends the god will not let it rain for seven years."[155]

'"Reverend Sir, spare the king and the land, and may the god let it rains!"

'"The king and the land will be safe, and the god will let it rain, but if the king points the arrow at the crown prince, the prince will be completely safe."

'Then the ministers exclaimed: "Let King Okkāka point the arrow at the crown prince, the prince will be perfectly safe!" The king did so, and the prince was unharmed. Then King Okkāka, terrified and fearful of divine punishment,[156] [97] gave away his daughter Maddarūpī. So, young men, do not disparage Ambaṭṭha too much for being the son of a slave-girl. That Kaṇha was a mighty sage.'

1.24. Then the Lord said: 'Ambaṭṭha, what do you think? Suppose a Khattiya youth were to wed a Brahmin maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.'

'Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices or as a guest?' 'They would, Reverend Gotama.'

'Would they teach him mantras or not?' 'They would, Reverend Gotama.'

'Would they keep their women covered or uncovered?' 'Uncovered, Reverend Gotama.'

'But would the Khattiyas sprinkle him with the Khattiya consecration?' 'No, Reverend Gotama.'

'Why not?' 'Because, Reverend Gotama, he is not well-born on his mother's side.'

1.25. 'What do you think, Ambaṭṭha? Suppose a Brahmin youth were to wed a Khattiya maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.' ... (*as verse 24*) [98] But would the Khattiyas sprinkle him with the Khattiya consecration?' 'No, Reverend Gotama.'

'Why not?' 'Because, Reverend Gotama, he is not well-born on his father's side.'

1.26. 'So, Ambaṭṭha, the Khattiyas, through a man taking a woman or a woman taking a man, are senior to the Brahmins. What do you think, Ambaṭṭha? Take the case of a Brahmin who, for some reason, has had his head shaved by the Brahmins, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?' 'No, Reverend Gotama.'

'Would they allow him to eat...as a guest?' 'No, Reverend Gotama.'

'Would they teach him mantras, or not?' 'They would not, Reverend Gotama.'

'Would they keep their women covered or uncovered?' 'Covered, Reverend Gotama.'

1.27. 'What do you think, Ambaṭṭha? Take the case of a Khattiya who...had his head shaved by the Khattiyas,...and has been banished from the country or the city. Would he receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.' ...(*as verse 24*) 'Would they keep their women covered or uncovered?' 'Uncovered, Reverend Gotama.'

'But that Khattiya has so far reached the extreme of humiliation [99] that he has...been banished from the country or the city. So even if a Khattiya has suffered extreme humiliation, he is superior and the Brahmins inferior.

1.28. 'Ambaṭṭha, this verse was pronounced by Brahmā Sanankumāra:

> "The Khattiya's best among those who value clan;
> He with knowledge and conduct is best of gods and
> men."

'This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. And, Ambaṭṭha, I too say this:

> "The Khattiya's best among those who value clan:
> He with knowledge and conduct is best of gods and
> men."'

[*End of first recitation-section*]

2.1. 'But, Reverend Gotama, what is this conduct, what is this knowledge?'

'Ambaṭṭha, it is not from the standpoint of the attainment of unexcelled knowledge-and-conduct that reputation based on birth and clan is declared, nor on the conceit which says: "You are worthy of me, you are not worthy of me!" For wherever there is a giving, a taking, or a giving and taking in marriage, there is always this talk and this conceit...But those who are enslaved by such things are far from the attainment of the unexcelled knowledge-and-conduct, [100] which is attained by abandoning all such things!'

2.2 'But, Reverend Gotama, what is this conduct, what is this knowledge?'

'Ambaṭṭha, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.[157] *A disciple goes forth and practises the moralities (Sutta 2, verse 41–62); he guards the sense-doors, etc. (Sutta 2, verse 64–75); attains the four jhānas (Sutta 2, verse 75–82).* Thus he develops conduct. *He attains various insights (Sutta 2, verse 83–95), and the cessation of the corruptions (Sutta 2, verse 97*)...And beyond this there is no further development of knowledge and conduct that is higher or more perfect.

2.3. 'But, Ambaṭṭha, in the pursuit of this unexcelled attainment of knowledge and conduct [101] there are four paths of failure.[158] What are they? In the first place, an ascetic or Brahmin who has not managed to gain[159] this unexcelled attainment, takes his carrying-pole[160] and plunges into the depths of the forest thinking: "I will live on windfalls." But in this way he only becomes an attendant on one who has attained. This is the first path of failure. Again, an ascetic or Brahmin ..., being unable to live on windfalls, takes a spade and basket, thinking: "I will live on tubers and roots."[161]... This is the second path of failure. Again, an ascetic or Brahmin, being unable to live on tubers and roots, makes a fire-hearth at the edge of a village or small town and sits tending the flame[162]...This is the third path of failure. Again, an ascetic or Brahmin, being unable to tend the flame, [102] erects a house with four doors at the crossroads thinking: "Whatever ascetic or Brahmin arrives from the four quarters, I will honour to the best of my strength and ability." But in this way he only becomes an attendant on one who has attained to unexcelled knowledge and conduct. This is the fourth path of failure.

2.4. 'What do you think, Ambaṭṭha? Do you and your teacher live in accordance with this unexcelled knowledge and conduct?' 'No indeed, Reverend Gotama! Who are my teacher and I in comparison? We are far from it!'

'Well then, Ambaṭṭha, could you and your teacher, being unable to gain this..., go with your carrying-poles into the depths of the forest, intending to live on windfalls?' 'No indeed, Reverend Gotama.'

'Well then, Ambaṭṭha, could you and your teacher, being unable to gain this..., live on tubers and roots,...sit tending the flame, [103]...erect a house...?' 'No indeed, Reverend Gotama.'

2.5. 'And so, Ambaṭṭha, not only are you and your teacher incapable of attaining this unexcelled knowledge and conduct, but even the four paths of failure are beyond you. And yet you and your teacher the Brahmin Pokkharasāti utter these words: "These shaven little ascetics, menials, black scrapings from Brahmā's foot, what converse can they have with Brahmins learned in the Three Vedas?" – even though you can't even manage the duties of one who has failed. See, Ambaṭṭha, how your teacher has let you down!

2.6. 'Ambaṭṭha, the Brahmin Pokkharasāti lives by the grace and favour of King Pasenadi of Kosala. And yet the King does not allow him to have audience face to face. When he confers with the King it is through a curtain. Why should the King not grant audience face to face to one on whom he has bestowed a proper and blameless source of revenue? See how your teacher has let you down!

2.7. 'What do you think, Ambaṭṭha? Suppose King Pasenadi was sitting on the neck of an elephant or on horseback, or was standing on the chariot-mat, conferring with his ministers and princes about something. [104] And suppose he were to step aside and some workman or workman's servant were to come along and stand in his place. And standing there he might say: "This is what King Pasenadi of Kosala says!" Would he be speaking the King's words, as if he were the King's equal?' 'No indeed, Reverend Gotama.'

2.8. 'Well then, Ambaṭṭha, it is just the same thing. Those who were, as you say, the first sages of the Brahmins, the makers and expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today – Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu[163] – whose mantras are said to be passed on to you and your teacher: yet you do not thereby become a sage or one practised in the way of a sage – such a thing is not possible.

2.9. 'What do you think, Ambaṭṭha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Those first sages..., Aṭṭhaka,...Bhagu – did they enjoy themselves, well-bathed, perfumed, their hair and beards trimmed, adorned with garlands and wreaths, dressed in white clothes, indulging in the pleasures of the five senses and addicted to them, as you and your teacher do now?' [105] 'No, Reverend Gotama.'

2.10. 'Or did they eat special fine rice with the black spots removed, with various soups and curries, as you and your teacher do now?' 'No, Reverend Gotama.'

'Or did they amuse themselves with women dressed up in flounces and furbelows, as you and your teacher do now?' 'No, Reverend Gotama.'

'Or did they ride around in chariots drawn by mares with braided tails, that they urged on with long goad-sticks?' 'No, Reverend Gotama.'

'Or did they have themselves guarded in fortified towns with palisades and barricades, by men with long swords...?' 'No, Reverend Gotama.'

'So, Ambaṭṭha, neither you nor your teacher are a sage or one trained in the way of a sage. And now, as for your doubts and perplexities concerning me, we will clarify these by your asking me, and by my answering your questions.'

2.11 Then, descending from his lodging, the Lord started to walk up and down, and Ambaṭṭha did likewise. And as he walked along with the Lord, Ambaṭṭha looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except [106] for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue.

2.12. And the Lord, being aware of his doubts, effected by his psychic power that Ambaṭṭha could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambaṭṭha thought: 'The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing.' Then he said to the Lord: 'Reverend Gotama, may I go now? I have much business, much to do.' 'Ambaṭṭha, do what you now think fit.' So Ambaṭṭha got back into his chariot drawn by mares and departed.

2.13. Meanwhile the Brahmin Pokkharasāti had gone outside and was sitting in his park with a large number of Brahmins, just waiting for Ambaṭṭha. Then Ambaṭṭha came to the park. He rode in the chariot as far as it would go, and then continued on foot to where Pokkharasāti was, saluted him, and sat down to one side. Then Pokkharasāti said:

2.14. 'Well, dear boy, did you see the Reverend Gotama?' 'I did, sir.'

'And was the Reverend Gotama such [107] as he is reported to be, and not otherwise? And is he of such nature, and not otherwise?' 'Sir, he is as he is reported to be, and he is of such nature and not otherwise. He is possessed of the thirty-two marks of a Great Man, all complete, with none missing.'

'But was there any conversation between you and the ascetic Gotama?' 'There was, sir.'

'And what was this conversation about?' So Ambaṭṭha told Pokkharasāti all that had passed between the Lord and himself.

2.15. At this Pokkharasāti exclaimed: 'Well, you're a fine little scholar, a fine wise man, a fine expert in the Three Vedas! Anyone going about his business like that ought when he dies, at the breaking-up of the body, to go to the downfall, to the evil path, to ruin, to hell! You have heaped insults on the Reverend Gotama, as a result of which he has brought up more and more things against us! You're a fine little scholar ...!' He was so angry and enraged that he kicked Ambaṭṭha over, and wanted to start out at once to see the Lord. [108]

2.16. But the Brahmins said: 'It is far too late, sir, to go to see the ascetic Gotama today. The Reverend Pokkharasāti should go to see him tomorrow.'

Then Pokkharasāti, having had fine hard and soft food prepared in his own home, set out by the light of torches from Ukkaṭṭha for the jungle of Icchānankala. He went by chariot as far as possible, then continued on foot to where the Lord was. Having exchanged courtesies with the Lord, he sat down to one side and said:

2.17. 'Venerable Gotama, did not our pupil Ambaṭṭha come to see you?' 'He did, Brahmin.' 'And was there any conversation between you?' 'There was.' 'And what was this conversation about?'

Then the Lord told Pokkharasāti all that had passed between him and Ambaṭṭha. At this, Pokkharasāti said to the Lord: 'Reverend Gotama, Ambaṭṭha is a young fool. May the Reverend Gotama pardon him.' 'Brahmin, may Ambaṭṭha be happy.' [109]

2.18–19. Then Pokkharasāti looked out for the thirty-two marks of a Great Man on the Lord's body and he could see all of them except for two: *the sheathed genitals and the large tongue; but the Lord set his mind at rest about these (as verse 11–12).* And Pokkharasāti said to the Lord: 'May the Reverend Gotama accept a meal from me today together with his order of monks!' And the Lord consented by silence.

2.20. Seeing his acceptance, Pokkharasāti said to the Lord: 'It is time, Reverend Gotama, the meal is ready.' And the Lord, having dressed in the early morning and taken his robe and bowl,[164] went with his order of monks to Pokkharasāti's residence, and sat down on the prepared seat. Then Pokkharasāti personally served the Lord with choice hard and soft food, and the young men served the monks. And when the Lord had taken his hand from the bowl, Pokkharasāti sat down to one side on a low stool.

2.21 And as Pokkharasāti sat there, [110] the Lord delivered a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Pokkharasāti's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasāti, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew: 'Whatever things have an origin must come to cessation.'[165]

2.22. And Pokkharasāti, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways...I go with my son, my wife, my ministers and counsellors for refuge to the Reverend Gotama, to the Dhamma and to the Sangha.[166] May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth as long as life shall last! And whenever the Reverend Gotama visits other families or lay-followers in Ukkaṭṭha, may he also visit the family of Pokkharasāti! Whatever young men and maidens are there will revere the Reverend Gotama and rise before him, will give him a seat and water and will be glad at heart, and that will be for their welfare and happiness for a long time.'

'Well said, Brahmin!'

4 *Soṇadaṇḍa Sutta: About Soṇadaṇḍa*

The Qualities of a True Brahmin

[111] 1. THUS HAVE I HEARD. Once the Lord was travelling among the Angas with a large company of some five hundred monks, and he arrived at Campā. At Campā he stayed by Gaggarā's lotus-pond. At that time the Brahmin Soṇadaṇḍa was living at Campā, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisāra of Magadha as a royal gift and with royal powers.

2. And the Brahmins and householders of Campā heard say: 'The ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan is travelling among the Angas...and is staying by Gaggarā's lotus-pool. And concerning that Blessed Lord Gotama a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras, Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.' [112] Thereupon the Brahmins and householders of Campā, leaving Campā in great crowds, in vast numbers, went to Gaggarā's lotus-pond.

3. Just then, the Brahmin Soṇadaṇḍa had gone up to his verandah for his midday rest. Seeing all the Brahmins and householders making for Gaggarā's lotus-pond, he asked his steward the reason.

'Sir, it is the ascetic Gotama of the Sakyans...That is why they are going to see him.'

'Well then, steward, go to the Brahmins and householders of Campā and say to them: "Please wait, gentlemen, the Brahmin Soṇadaṇḍa will come to see the ascetic Gotama."'

And the steward conveyed this message to [113] the Brahmins and householders of Campā.

4. Now at that time some five hundred Brahmins from various provinces were in Campā on some business, and they heard that Soṇadaṇḍa intended to visit the ascetic Gotama. So they called upon him and asked if this were true. 'So it is, gentlemen, I am going to visit the ascetic Gotama.'

5. 'Sir, do not visit the ascetic Gotama, it is not fitting that you should do so! If the Reverend Soṇadaṇḍa goes to visit the ascetic Gotama, his reputation will decrease, and that of the ascetic Gotama will increase. This being so, it is not right that the Reverend Soṇadaṇḍa should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.

'The Reverend Soṇadaṇḍa is well-born on both the mother's and the father's side, of pure descent to the seventh generation, unbroken, of irreproachable birth, and therefore he should not call on the ascetic Gotama, but rather the ascetic Gotama should call on him. The Reverend Soṇadaṇḍa is possessed of great wealth and resources...[114] The Reverend Soṇadaṇḍa is a scholar, versed in the mantras, accomplished in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition – an expounder, fully versed in natural philosophy and the marks of a Great Man. The Reverend Soṇadaṇḍa is handsome, good-looking, pleasing, of the most beautiful complexion, in form and countenance like Brahmā, of no mean appearance. He is virtuous, of increasing virtue, endowed with increasing virtue. He is well-spoken, of pleasing address, polite, of pure and clear enunciation, speaking to the point. He is the teacher's teacher of many, teaching the mantras to three hundred youths, and many young men come from different districts and regions seeking to learn the mantras in his presence, desirous to learn them from him. He is aged, grown old, venerable, advanced in years, long past his youth, whereas the ascetic Gotama is youthful and newly gone forth as a wanderer. The Reverend Soṇadaṇḍa is esteemed, made much of, honoured, revered, worshipped by King Seniya Bimbisāra and by the Brahmin Pokkharasāti. He lives at Campā, a populous place, full of grass, timber, water and corn, which has been given to him by King Seniya Bimbisāra of Magadha as a royal gift, and with royal powers. This being so, it is not proper that he should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.'[167]

6. At this Soṇadaṇḍa replied: [115] 'Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us. The ascetic Gotama is well-born on both sides of pure descent to the seventh generation, unbroken, of it reproachable birth...(*as verse 5*). Therefore it is fitting for us to visit him. He went forth, leaving a great body of kinsmen. In fact he gave up much gold and wealth to go forth, both hidden away and openly displayed. The ascetic Gotama, while youthful, a black-haired youth, in the prime of his young days, in the first stage of life went forth from the household life into homelessness. Leaving his grieving parents weeping with tear-stained faces, having cut off his hair and beard and put on yellow robes, he went forth into homelessness. He is handsome,...virtuous,...well-spoken,...the teacher's teacher of many. He has abandoned sensuality and dispelled vanity. He teaches action and the results of action, honouring the blameless Brahmin way of life. He is a wanderer of high birth, of a leading Khattiya family. He is a wanderer from a wealthy family, of great wealth and possessions. [116] People come to consult him from foreign kingdoms and foreign lands. Many thousands of devas have taken refuge with him.

'This good report has been spread about him: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct..." (*as verse 2*). He bears the thirty-two marks of a Great Man. He is welcoming, kindly of speech, courteous, genial, clear and ready of speech. He is attended by four assemblies, revered, honoured, esteemed and worshipped by them. Many devas and humans are devoted to him. Whenever he stays in any town or village, that place is not troubled by non-human beings. He has a crowd, a multitude of followers, is a teacher of many, he is consulted by the chief of the various leaders of sects. It is not the way with the ascetic Gotama's reputation, as it is with that of some ascetics and Brahmins, about whom this or that is reported – the ascetic Gotama's fame is based on his achievement of unsurpassed wisdom and conduct. Indeed King Seniya Bimbisāra of Magadha has gone for refuge to him together with his son, his wife, his followers and his ministers. So have King Pasenadi of Kosala and the Brahmin Pokkharasāti. He is revered, honoured, esteemed and worshipped by them. [117]

'The ascetic Gotama has arrived in Campā and is staying by Gaggarā's lotus-pond. And whatever ascetics and Brahmins come to our territory are our guests. And we should revere, honour, esteem and worship guests. Having come to Gaggarā's lotus-pond, the ascetic Gotama is such a guest, and should be treated as such. Therefore it is not proper that he should come to us, but rather we should go to him. However much I might praise the ascetic Gotama, that praise is insufficient, he is beyond all praise.'

7. On hearing this, the Brahmins said to Soṇadaṇḍa: 'Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And so, sir, we shall all go to visit the ascetic Gotama.' And so Soṇadaṇḍa went with a large company of Brahmins to Gaggarā's lotus-pond.

8. But when Soṇadaṇḍa had traversed the jungle-thickets, he thought: 'If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question, it is not at all a fitting question", and then the company might despise me, saying: "Soṇadaṇḍa is a fool, he has no sense, [118] he can't put a proper question to the ascetic Gotama." And if anyone were despised by this company, his reputation would suffer, and then his income would suffer, for our income depends on the gaining of a reputation. Or if the ascetic Gotama were to ask me a question, my answer might not satisfy him, and he might say: "That is not the right way to answer this question." And then the company might despise me...And if, having come into the presence of the ascetic Gotama, I were to turn away without showing myself, this company might despise me...'

9. Then Soṇadaṇḍa approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some sat down to one side in silence. [119]

10. So Soṇadaṇḍa took his seat with many thoughts going through his mind: 'If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question..." If only the ascetic Gotama would ask me a question from my own field of the Three Vedas! Then I could give him an answer that would satisfy him!'

11. And the Lord, reading his mind, thought: 'This Soṇadaṇḍa is worried. Suppose I were to ask him a question from his own field as a teacher of the Three Vedas!' So he said to Soṇadaṇḍa: 'By how many qualities do Brahmins recognise a Brahmin? How would one declare truthfully and without falling into falsehood: "I am a Brahmin"?'

12. Then Soṇadaṇḍa thought: [120] 'Now what I wanted, hoped for, desired and longed for has happened...Now I can give him an answer that will satisfy him.'

13. Straightening up, and looking round the assembly, he said: 'Reverend Gotama, there are five such qualities...What are they? A Brahmin is well-born on both the mother's and the father's side, of pure descent to the seventh generation,... he is a scholar versed in the mantras,...he is handsome, pleasing,...he is virtuous,...he is learned and wise, and is the first or second to hold the sacrificial ladle. These are the five qualities of a true Brahmin.'

14. 'But if one of these five qualities were omitted, could not one be recognised as a true Brahmin, being possessed of four of these qualities?'

'It is possible, Gotama. We could leave out appearance, for what does that matter? If a Brahmin had the other four qualities [121] he could be recognised as a true Brahmin.'

15. 'But could not one of these four qualities be omitted,

leaving three whereby one could be recognised as a true Brahmin?'

'It is possible, Gotama. We could leave out the mantras, for what do they matter? If he had the other three qualities he could be recognised as a true Brahmin.'

16. 'But could not one of these three qualities be omitted . . .?'

'It is possible, Gotama. We could leave out birth, for what does that matter? If a Brahmin is virtuous, of increasing virtue, . . . and if he is learned and wise, and is the first or second to hold the sacrificial ladle – then he can be recognised as a true Brahmin and truthfully claim to be so.' [122]

17. At this the Brahmins said to Soṇadaṇḍa: 'Don't say that, Soṇadaṇḍa don't say it! The Reverend Soṇadaṇḍa is decrying appearance, the mantras and birth, he is actually adopting the ascetic Gotama's own words!'

18. Then the Lord said to the Brahmins: 'If you think the Brahmin Soṇadaṇḍa is not concentrating on his task, is using wrong words, is lacking in wisdom, and is not fit to converse with the ascetic Gotama, then let him cease, and you talk to me. But if you think he is learned, speaks properly, is wise and fit to converse with the ascetic Gotama, then you cease and let him speak.'

19. Then Soṇadaṇḍa said to the Lord: 'Let that be, Reverend Gotama, and be silent. I will answer in this matter.' To the Brahmins he said: 'Do not say the Reverend Soṇadaṇḍa is decrying appearance . . . and adopting the ascetic Gotama's own words! [123] I do not decry appearance, mantras, or birth.'

20. Now at that time Soṇadaṇḍa's nephew, a young man called Angaka, was sitting in the assembly, and Soṇadaṇḍa said: 'Gentlemen, do you see my nephew Angaka?' 'Yes, sir.'

'Angaka is handsome, good-looking, pleasing, of supremely fair complexion, in form and countenance like Brahmā, of no mean appearance, and there is none in this assembly his equal except the ascetic Gotama. He is a scholar . . . I was his mantra-teacher. He is well-born on both sides . . . I know his parents. But if Angaka were to take life, take what is not given, commit adultery, tell lies and drink strong drink – what would good looks, or mantras, or birth profit him? But it is because a Brahmin is virtuous, . . . because he is wise . . . : on account of these two points that he can truthfully declare: "I am a Brahmin."'

21. 'But, Brahmin, if one were to omit one of these two points, could one truthfully declare: "I am a Brahmin"?' [124] 'No, Gotama. For wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. Just as one hand washes the other, or one foot the other, so wisdom is purified by morality and this combination is called the highest thing in the world.'

22. 'So it is, Brahmin. Wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. But, Brahmin, what is this morality and what is this wisdom?'

'We only know this much, Gotama. It would be well if the Reverend Gotama were to explain the meaning of this.'

23. 'Then listen, Brahmin, pay proper attention, and I will tell you.' 'Yes, sir', said Soṇadaṇḍa in reply, and the Lord said:

'Brahmin, a Tathāgata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities (Sutta 2, verses 41–63); he guards the sense-doors, etc. (Sutta 2, verses 64–74).* That, Brahmin, is morality.[168] *He attains the four jhānas (Sutta 2, verses 75–82); he attains various insights (Sutta 2, verses 83–95), and the cessation of the corruptions (Sutta 2, verse 97).* Thus he develops wisdom. That, Brahmin, is wisdom.'

24. At these words Soṇadaṇḍa said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I go for refuge to the Blessed Lord Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me from this day forth as a lay-follower as long as life shall last! And may the Reverend Gotama and his order of monks accept a meal from me tomorrow!'

The Lord assented by silence. Then Soṇadaṇḍa, seeing his assent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared in his own home, and when it was ready he announced: 'Reverend Gotama, it is time; the meal is ready.'

25. And the Lord, having risen early, went with robe and bowl and attended by his monks to Soṇadaṇḍa's residence and sat down on the prepared seat. And Soṇadaṇḍa served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Soṇadaṇḍa took a low stool and sat down to one side. Then he said to the Lord:

26. 'Reverend Gotama, if when I have gone into the assembly I were to rise and salute the Lord, the company would despise me. In that case my reputation would suffer, and if a man's reputation suffers, his income suffers...So if, on entering the assembly, I should join my palms in greeting, may the Reverend Gotama take it as if I had risen from my seat. And if [126] on entering the assembly I should take off my turban, may you take it as if I had bowed at your feet. Or if, when riding in my carriage, I were to alight to salute the Lord, the company would despise me...So if, when I am riding in my carriage, I raise my goad, may you take it as if I had alighted from my carriage, and if I lower my hand, may you take it as if I had bowed my head at your feet.'[169]

27. Then the Lord, having instructed Soṇadaṇḍa with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.

5 *Kūṭadanta Sutta: About Kūṭadanta*
A Bloodless Sacrifice

[127] 1. THUS HAVE I HEARD. Once the Lord was travelling through Magadha with a large company of some five hundred monks, and he arrived at a Brahmin village called Khānumata. And there he stayed at the Ambalaṭṭhikā park.[170] Now at that time the Brahmin Kūṭadanta was living at Khānumata, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisāra of Magadha as a royal gift and with royal powers.

And Kūṭadanta planned a great sacrifice: seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams were all tied up to the sacrificial posts.[171]

2. And the Brahmins and householders of Khānumata heard say: 'The ascetic Gotama...is staying at Ambalaṭṭhikā. And concerning that Blessed Lord Gotama a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." [128] He proclaims this world with its gods, māras and Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.' And at that the Brahmins and householders, leaving Khānumata in great numbers, went to Ambalaṭṭhikā.

3. Just then, Kūṭadanta had gone up to his verandah for his

midday rest. Seeing all the Brahmins and householders making for Ambalaṭṭhikā, he asked his steward the reason. The steward replied: 'Sir, it is the ascetic Gotama, concerning whom a good report has been spread about: "This Blessed Lord is an Arahant,...a Buddha, a Blessed Lord". That is why they are going to see him.'

4. Then Kūṭadanta thought: 'I have heard that the ascetic Gotama understands how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. Suppose [129] I were to go to the ascetic Gotama and ask him about the matter.' So he sent his steward to the Brahmins and householders of Khānumata to ask them to wait for him.

5. And at that time several hundred Brahmins were staying at Khānumata intending to take part in Kūṭadanta's sacrifice. Hearing of his intention to visit the ascetic Gotama, they went and asked him if this were true. 'So it is, gentlemen, I am going to visit the ascetic Gotama.'

6. 'Sir, do not visit the ascetic Gotama...*(exactly the same arguments as at Sutta 4, verse 5)*. [130–131] This being so, it is not proper that the Reverend Kūṭadanta should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.'

7. Then Kūṭadanta said to the Brahmins: 'Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us...*(exactly the same as Sutta 4, verse 6)*. [132–133] The ascetic Gotama has arrived in Khānumata and is staying at Ambalaṭṭhikā. And whatever ascetics or Brahmins come to our territory are our guests...He is beyond all praise.'

8. On hearing this, the Brahmins said: 'Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And, sir, we shall all go to visit the ascetic Gotama.' And so Kūṭadanta went with a large company of Brahmins to Ambalaṭṭhikā. He approached the Lord, [134] exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders of Khānumata made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some sat down to one side in silence.

9. Sitting to one side, Kūṭadanta addressed the Lord: 'Reverend Gotama, I have heard that you understand how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. It would be well if the ascetic Gotama were to explain this to me.' 'Then listen, Brahmin, pay proper attention, and I will explain.' 'Yes, sir', said Kūṭadanta, and the Lord said:

10. 'Brahmin, once upon a time there was a king called Mahāvijita.[172] He was rich, of great wealth and resources, with an abundance of gold and silver, of possessions and requisites, of money and money's worth, with a full treasury and granary. And when King Mahāvijita was musing in private, the thought came to him: "I have acquired extensive wealth in human terms, I occupy a wide extent of land which I have conquered. Suppose now I were to make a great sacrifice which would be to my benefit and happiness for a long time?" And calling his minister-chaplain,[173] he told him his thought. [135] "I want to make a big sacrifice. Instruct me, Reverend Sir, how this may be to my lasting benefit and happiness."

11. 'The chaplain replied: "Your Majesty's country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: 'I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment', the plague would not be properly ended. Those who survived would later harm Your Majesty's realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty's revenues will be great, the land will be tranquil and not beset by thieves, and the people,

with joy in their hearts, will play with their children, and will dwell in open houses."

'And saying: "So be it!", the king accepted the chaplain's advice: he gave grain and fodder, capital to those in trade,... proper living wages...and the people with joy in their hearts ...dwelt in open houses.

12. 'Then King Mahāvijita sent for the chaplain and said: "I have got rid of the plague of robbers; following your plan my revenue has grown, the land is tranquil and not beset by thieves, and the people with joy in their hearts play with their children and dwell in open houses. Now I wish to make a great sacrifice. Instruct me as to how this may be done to my lasting benefit and happiness." "For this, Sire, you should send for your Khattiyas from town and country, your advisers and counsellors, the most influential Brahmins and the wealthy householders of your realm, and say to them: 'I wish to make a great sacrifice. Assist me in this, gentlemen, that it may be to my lasting benefit and happiness.'"

'The King agreed, and [137] did so. "Sire, let the sacrifice begin, now is the time, Your Majesty. These four assenting groups[174] will be the accessories for the sacrifice.

13. '"King Mahāvijita is endowed with eight things. He is well-born on both sides,...(*as Sutta 4, verse 5*) of irreproachable birth. He is handsome,...of no mean appearance. He is rich...with a full treasury and granary. He is powerful, having a four-branched army[175] that is loyal, dependable, making bright his reputation among his enemies. He is a faithful giver and host, not shutting his door against ascetics, Brahmins and wayfarers, beggars and the needy – a fountain of goodness. He is very learned in what should be learnt. He knows the meaning of whatever is said, saying: 'This is what that means.' He is a scholar, accomplished, wise, competent to perceive advantage in the past, the future or the present.[176] King Mahāvijita is endowed with these eight things. These constitute the accessories for the sacrifice.

[138] 14. '"The Brahmin chaplain is endowed with four things. He is well-born...He is a scholar, versed in the mantras...He is virtuous, of increasing virtue, endowed with increasing virtue. He is learned, accomplished and wise, and is the first or second to hold the sacrificial ladle. He has these four qualities. These constitute the accessories to the sacrifice."

15. 'Then, prior to the sacrifice, the Brahmin chaplain taught the King the three modes. "It might be that Your Majesty might have some regrets about the intended sacrifice: 'I am going to lose a lot of wealth', or during the sacrifice: 'I am losing a lot of wealth', or after the sacrifice: 'I have lost a lot of wealth.' In such cases, Your Majesty should not entertain such regrets."

16. 'Then, prior to the sacrifice, the chaplain dispelled the King's qualms with ten conditions for the recipient: "Sire, there will come to the sacrifice those who take life and those who abstain from taking life. To those who take life, so will it be to them; but those who abstain from taking life will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within. There will come those who take what is not given and those who refrain..., those who indulge in sexual misconduct and those who refrain..., those who tell lies..., indulge in calumny, harsh and frivolous speech..., [139] those who are covetous and those who are not, those who harbour ill-will and those who do not, those who have wrong views and those who have right views. To those who have wrong views it will turn out accordingly, but those who have right views will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within." So the chaplain dispelled the King's doubts with ten conditions.

17. 'So the chaplain instructed the King who was making the great sacrifice with sixteen reasons, urged him, inspired him and gladdened his heart. "Someone might say: 'King Mahāvijita is making a great sacrifice, but he has not invited his Khattiyas..., his advisers and counsellors, the most influential Brahmins and wealthy householders...' But such words would not be in accordance with the truth, since the King has invited them. Thus the King may know that he will have a successful sacrifice and rejoice in it, and his heart will be calmed within. Or someone might say: 'King Mahāvijita is making a great sacrifice, but he is not well-born on both sides...'[140] But such words would not be in accordance with the truth...Or someone might say: 'His chaplain is not

well-born...' [141] But such words would not be in accordance with the truth." Thus the chaplain instructed the King with sixteen reasons...

18. 'In this sacrifice, Brahmin, no bulls were slain, no goats or sheep, no cocks and pigs, nor were various living beings subjected to slaughter, nor were trees cut down for sacrificial posts, nor were grasses mown for the sacrificial grass, and those who are called slaves or servants or workmen did not perform their tasks for fear of blows or threats, weeping and in tears. But those who wanted to do something did it, those who did not wish to did not: they did what they wanted to do, and not what they did not want to do. The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. [142]

19. 'Then, Brahmin, the Khattiyas..., the ministers and counsellors, the influential Brahmins, the wealthy householders of town and country, having received a sufficient income, came to King Mahāvijita and said: "We have brought sufficient wealth, Your Majesty, please accept it." "But, gentlemen, I have collected together sufficient wealth. Whatever is left over, you take away."

'At the King's refusal, they went away to one side and consulted together: "It is not right for us to take this wealth back to our own homes. The King is making a great sacrifice. Let us follow his example."

20. 'Then the Khattiyas put their gifts to the east of the sacrificial pit, the advisers and counsellors set out theirs to the south, the Brahmins to the west and the wealthy householders to the north. And in this sacrifice no bulls were slain,... nor were living beings subjected to slaughter...Those who wanted to do something did it, those who did not wish to did not... The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. [143] Thus there were the four assenting groups, and King Mahāvijita was endowed with eight things, and the chaplain with four things in three modes. This, Brahmin, is called the sixteenfold successful sacrifice in three modes.'

21. At this the Brahmins shouted loudly and noisily: 'What a splendid sacrifice! What a splendid way to perform a sacrifice!' But Kūṭadanta sat in silence. And the Brahmins asked him why he did not applaud the ascetic Gotama's fine words. He replied: 'It is not that I do not applaud them. My head would split open if I did not.[177] But it strikes me that the ascetic Gotama does not say: "I have heard this", or "It must have been like this", but he says: "It was like this or like that at the time." And so, gentlemen, it seems to me that the ascetic Gotama must have been at that time either King Mahāvijita, the lord of the sacrifice, or else the Brahmin chaplain who conducted the sacrifice for him. Does the Reverend Gotama acknowledge that he performed, or caused to be performed, such a sacrifice, and that in consequence at death, after the breaking-up of the body, he was reborn in a good sphere, a heavenly state?' 'I do, Brahmin. I was the Brahmin chaplain who conducted that sacrifice.'

22. 'And, Reverend Gotama, is there any other sacrifice that is simpler, less difficult, more fruitful and profitable than this threefold sacrifice with its sixteen attributes?' [144] 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Wherever regular family gifts are given to virtuous ascetics, these constitute a sacrifice more fruitful and profitable than that.'

23. 'Why, Reverend Gotama, and for what reason is this better?'

'Brahmin, no Arahants or those who have attained the Arahant path will attend such a sacrifice. Why? Because there they see beatings and throttlings, so they do not attend. But they will attend the sacrifice at which regular family gifts are given to virtuous ascetics, because there there are no beatings or throttlings. That is why this kind of sacrifice is more fruitful and profitable.'

24. 'But, Reverend Gotama, is there any other sacrifice that is more profitable than [145] either of these?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone provides shelter for the Sangha coming from the four quarters, that constitutes a more profitable sacrifice.'

25. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these three?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone with a pure heart goes for refuge to the Buddha, the Dhamma and the Sangha, that constitutes a sacrifice more profitable than [146] any of these three.'

26. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these four?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone with a pure heart undertakes the precepts – to refrain from taking life, from taking what is not given, from sexual immorality, from lying speech and from taking strong drink and sloth-producing drugs – that constitutes a sacrifice more profitable than any of these four.'

27. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these five?' 'There is, Brahmin.' [147]

'What is it, Reverend Gotama?' 'Brahmin, a Tathāgata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, etc. (Sutta 2, verses 41–74).* Thus a monk is perfected in morality. *He attains the four jhānas (Sutta 2, verses 75–82).* That, Brahmin, is a sacrifice ...more profitable. *He attains various insights (Sutta 2, verse 83–95), and the cessation of the corruptions (Sutta 2, verse 97).* He knows: "There is nothing further in this world." That, Brahmin, is a sacrifice that is simpler, less difficult, more fruitful and more profitable than all the others. And beyond this there is no sacrifice that is greater and more perfect.'

28. 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last! And, [148] Reverend Gotama, I set free the seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams. I grant them life, let them be fed with green grass and given cool water to drink, and let cool breezes play upon them.'

29. Then the Lord delivered a graduated discourse to Kūṭadanta, on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Kūṭadanta's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Kūṭadanta, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew: 'Whatever things have an origin must come to cessation.'

30. Then Kūṭadanta, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: 'May the Reverend Gotama and his order of monks accept a meal from me tomorrow!'

The Lord assented by silence. Then Kūṭadanta, seeing his consent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared at his place of sacrifice, and when it was ready he announced: 'Reverend Gotama, it is time; the meal is ready.'

And the Lord, having risen early, went with robe and bowl and attended by his monks to Kūṭadanta's place of sacrifice and sat down on the prepared seat. And Kūṭadanta [149] served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Kūṭadanta took a low stool and sat down to one side.

Then the Lord, having instructed Kūṭadanta with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.[178]

6 *Mahāli Sutta: About Mahāli*
Heavenly Sights, Soul and Body

[150] 1. THUS HAVE I HEARD. Once the Lord was staying at Vesālī, at the Gabled Hall in the Great Forest. And at that time a large number of Brahmin emissaries from Kosala and Magadha were staying at Vesālī on some business. And they heard say: 'The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan, is staying at Vesālī, at the Gabled Hall in the Great Forest. And concerning that Blessed Lord a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras and Brahmās, the world of ascetics and Brahmins with its princes and peoples, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.'

2. And so these Brahmin emissaries from Kosala and Magadha went to the Great Forest, to the Gabled Hall. At that time the Venerable Nāgita was the Lord's personal attendant. So they approached the Venerable Nāgita and said: 'Reverend Nāgita, where is the Reverend Gotama now staying? We would like to see him.' [151]

'Friends, it is not the right time to see the Lord. He is in solitary meditation.' But the Brahmins just sat down to one side and said: 'When we have seen the Lord Gotama, we will go.'

3. Just then Oṭṭhaddha the Licchavi came to the Gabled Hall

with a large company, saluted the Venerable Nāgita and stood aside, saying: 'Where is the Blessed Lord staying, the Arahant, the fully-enlightened Buddha? We would like to see him.' 'Mahāli,[179] it is not the right time to see the Lord, He is in solitary meditation.' But Oṭṭhaddha just sat down to one side, and said: 'When I have seen the Blessed Lord, the Arahant, the fully-enlightened Buddha, I will go.'

4. Then the novice Sīha[180] came to the Venerable Nāgita, stood aside and said: 'Venerable Kassapa,[181] these many Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Oṭṭhaddha the Licchavi, too, has come with a large company to see the Lord. It would be well, Venerable Kassapa, to allow these people to see him.' 'Well then, Sīha, you announce them to the Lord.' 'Yes, Venerable Sir', said Sīha. Then he went to the Lord, saluted him, stood aside and said: 'Lord, these Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Oṭṭhaddha the Licchavi likewise with a large [152] company. It would be well if the Lord were to let these people see him.' 'Then, Sīha, prepare a seat in the shade of this dwelling.' 'Yes, Lord', said Sīha, and did so. Then the Lord came out of his dwelling-place and sat down on the prepared seat.

5. The Brahmins approached the Lord. Having exchanged courtesies with him, they sat down to one side. But Oṭṭhaddha did obeisance to the Lord, and then sat down to one side, saying: 'Lord, not long ago Sunakkhatta the Licchavi[182] came to me and said: "Soon I shall have been a follower of the Lord for three years. I have seen heavenly sights, pleasant, delightful, enticing, but I have not heard any heavenly sounds that were pleasant, delightful, enticing." Lord, are there any such heavenly sounds, which Sunakkhatta cannot hear, or are there not?' 'There are such sounds, Mahāli.'

6. 'Then, Lord, what is the reason, what is the cause why Sunakkahtta cannot hear them?' [153] 'Mahāli, in one case a monk, facing east, goes into one-sided samādhi[183] and sees heavenly sights, pleasant, delightful, enticing...but does not hear heavenly sounds. By means of this one-sided samādhi he sees heavenly sights but does not hear heavenly sounds. Why is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

7. 'Again, a monk facing south, west, north goes into a one-sided samādhi and facing upwards, downwards or across sees heavenly sights [in that direction], but does not hear heavenly sounds. Why is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds. [154]

8. 'In another case, Mahāli, a monk facing east...hears heavenly sounds but does not see heavenly sights...

9. 'Again, a monk facing south, west, north, facing upwards, downwards or across hears heavenly sounds, but does not see heavenly sights...

10. 'In another case, Mahāli, a monk facing east goes into two-sided samādhi and both sees heavenly sights, pleasant, delightful, enticing [155] and hears heavenly sounds. Why is this? Because this two-sided samādhi leads to both the seeing of heavenly sights and the hearing of heavenly sounds.

11. 'Again, a monk facing south, west, north, facing upwards, downwards or across sees heavenly sights and hears heavenly sounds...And that is the reason why Sunakkhatta comes to see heavenly sights but not to hear heavenly sounds.'[184]

12. 'Well, Lord, is it for the realisation of such samādhi-states that monks lead the holy life under the Blessed Lord?' 'No, Mahāli, there are other things, higher and more perfect than these, for the sake of which monks lead the holy life under me.'

[156] 13. 'What are they, Lord?' 'Mahāli, in one case a monk, having abandoned three fetters, becomes a Stream-Winner, not liable to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a Once-Returner who, having returned to this world once more, will make an end of suffering. Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth[185] [in a higher sphere] and, without returning from that world, gains enlightenment. Again, a monk through the extinction of

the corruptions reaches in this very life the uncorrupted deliverance of mind, the deliverance through wisdom, which he has realised by his own insight. That is another thing higher and more perfect than these, for the sake of which monks lead the holy life under me.'

14. 'Lord, is there a path, is there a method for the realisation of these things?' 'There is a path, Mahāli, there is a method.' [157] 'And, Lord, what is this path, what is this method?'

'It is the Noble Eightfold Path, namely Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness and Right Concentration. This is the path, this is the way to the realisation of these things.'

15. 'Once, Mahāli, I was staying at Kosambī, in the Ghosita Park. And two wanderers, Maṇḍissa and Jāliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said: "How is it, friend Gotama, is the soul[186] the same as the body, or is the soul one thing and the body another?" "Well now, friends, you listen, pay proper attention, and I will explain." "Yes, friend", they said, and I went on:

16. '"Friends, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

'"*A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–63*). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality. In this way, he is perfected in morality. (*as Sutta 2, verses 64–74*) . . . It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert . . . Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhāna . . . and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend."[187] "But I thus know and see, and I do not say that the soul is either the same as, or different from the body."

17. '"And the same with the second . . . , the third . . . , [158] the fourth jhāna (*as Sutta 2, verses 77–82*).

18. '"The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend."

19. '"He knows: 'There is nothing further here.' Now of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend." "But I thus know and see, and I do not say that the soul is either the same as, or different from the body."'

Thus the Lord spoke, and Oṭṭhaddha the Licchavi rejoiced at his words.

7 *Jāliya Sutta: About Jāliya*

[159] 1. THUS HAVE I HEARD.[188] Once the Lord was staying at Kosambī, in the Ghosita Park. And two wanderers, Maṇḍissa and Jāliya, the pupil of the wooden-bowl ascetic, came to him, exchanged courtesies with him and sat down to one side... (*verses 1–5 = Sutta 6, verses 15–19*). [160]

Thus the Lord spoke, and the two wanderers rejoiced at his words.

8 *Mahāsīhanāda Sutta: The Great Lion's Roar*[189]

[161] 1. THUS HAVE I HEARD. Once the Lord was staying at Ujuññāya in the deer-park of Kaṇṇakatthale.[190] There the naked ascetic Kassapa came to him, exchanged courtesies with him, and stood to one side. Then he said:

2. 'Friend Gotama, I have heard it said: "The ascetic Gotama disapproves of all austerities, and censures and blames all those who lead a harsh life of self-mortification.[191] Now are those who say this telling the truth, and do they not slander the Lord Gotama with lies? Do they explain the truth about his Dhamma and what pertains to it, or does some fellow-teacher of a different sect deserve to be blamed for this statement? We would like to see the Lord Gotama refute this charge."

3. 'Kassapa, those who say this are not telling the truth, they slander me with lies. The situation occurs, Kassapa, that I see one practiser of mortification, and with the divine [162] eye[192] which is purified beyond the sight of humans I see him arising after death, at the breaking-up of the body, in a place of woe, a baleful state, a place of destruction, in hell. Again, I see one practiser of mortification... arising after death in a good place, a heavenly state. Again, I see one who practises little austerity... arising in a state of woe... Again, I see one who practises little austerity... arising after death in a good place, a heavenly state. Since I can see as it is the arising, the destiny, the death and re-arising of those ascetics, how could I disapprove of all austerities, and censure and blame all those who lead a harsh life of self-mortification?

4. 'Kassapa, there are some ascetics and Brahmins who are wise, skilled, practised in disputation, splitters of hairs, acute,

who walk cleverly along the paths of views. Sometimes their views accord with mine, sometimes they do not. What they sometimes applaud, we sometimes applaud. What they sometimes do not applaud, we sometimes do not applaud; what they sometimes applaud, we sometimes do not applaud, and what they sometimes do not applaud, we sometimes applaud. What we sometimes applaud, they sometimes applaud, what we sometimes do not applaud, they sometimes do not applaud. [163] What we sometimes applaud, they sometimes do not applaud, and what we sometimes do not applaud, they sometimes applaud.

5. 'On approaching them I say: "In these things there is no agreement, let us leave them aside. In these things there is agreement: there let the wise take up, cross-question and criticise these matters with the teachers or with their followers, saying: 'Of those things that are unskilful[193] and reckoned as such, censurable, to be refrained from, unbefitting a Noble One, black, and reckoned as such – who is there who has completely abandoned such things and is free from them: the ascetic Gotama, or some other venerable teachers?'"

6. 'It may be that the wise...say: "Of those things that are unskilled...the ascetic Gotama has completely freed himself, but the other reverend teachers only in part." In this case the wise give us the greatest share of praise.

7. 'Or the wise may say: "Of those things that are skilled and reckoned as such, blameless, to be practised, fitting for a Noble One, bright and reckoned as such, who is there who has completely mastered them – the ascetic Gotama, or some other reverend teachers?"

8. 'Or the wise may [164] say: "Of these things...the ascetic Gotama has completely mastered them, but the other reverend teachers only in part." In this case the wise give us the greatest share of praise.

9–12 (*As verses 5–8 but*: 'the order of the ascetic Gotama's disciples, or that of the other reverend teachers.') [165]

13. 'Kassapa, there is a path, there is a course of training, whereby one who has followed it will know and see for himself: "The ascetic Gotama speaks at the proper time, what is true, to the point[194] – the Dhamma and the discipline." What

is this path and this course of training? It is the Noble Eightfold Path, namely Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration. This is the path whereby one may know and see for oneself: "The ascetic Gotama speaks at the proper time, what is true, to the point – the Dhamma and the discipline."'

14. At this, Kassapa said to the Lord: 'Gotama, these ascetic practices of certain practisers of self-mortification [166] are considered proper to them: a naked ascetic uses no polite restraints,[195] licks his hands, does not come or stand still when requested. He does not accept food offered or prepared for him, or an invitation to a meal. He does not accept food out of the pot or pan, nor on the threshold, among the firewood or the rice-pounders, nor where two people are eating, from a pregnant or nursing woman or from one living with a man, nor from gleanings, from where a dog is standing or where flies are swarming. He eats no fish or meat and drinks no rum or spirits or fermented rice-gruel.[196] He is a one-house man[197] or a one-piece man,[198] a two-house man, a seven-piece man or a seven-house man. He exists on one, two or seven little offerings, eats only once a day, once in two days, once in seven days. He takes to eating rice only twice a month. These are considered proper practices.

'Or a man becomes a herb-eater, a millet-eater, a raw-rice-eater, a wild-rice-eater, an eater of water-plants, of rice-husk-powder, of rice-scum, of the flowers of oil-seeds, grass or cow-dung, of forest roots and fruits, eating windfalls. He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust-heap, garments of bark-fibre, [167] antelope-skins, grass, bark, shavings, blankets of human hair[199] or horse-hair, the wings of owls. He is a plucker-out of hair and beard, devoted to this practice; he is a covered-thorn man, making his bed on them, sleeping alone in a garment of wet mud, living in the open air, accepting whatever seat is offered, living on filth and addicted to the practice, one who drinks no water[200] and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening.'[201]

15. 'Kassapa, a practiser of self-mortification may do all these

things, but if his morality, his heart and his wisdom are not developed and brought to realisation, then indeed he is still far from being an ascetic or a Brahmin. But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realises and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realised it in this very life by his own insight, then, Kassapa, that monk is termed an ascetic and a Brahmin.'[202] [168]

16. At this Kassapa said to the Lord: 'Reverend Gotama, it is hard to be an ascetic, it is hard to be a Brahmin.'

'So they say in the world, Kassapa: "It is hard to be an ascetic, it is hard to be a Brahmin." If a naked ascetic were to do all these things...(*as verse 14*), and if this were the measure and practice of the difficulty, the great difficulty, of being an ascetic or Brahmin, it would not be right to say: "It is hard to be an ascetic, it is hard to be a Brahmin", because any householder or householder's son – even the slave-girl who draws water – could do this saying: "Well, I will go naked..." (*as verse 14*). But, Kassapa, because there is a very different kind of asceticism beside this, therefore it is right to say: "It is hard to be an ascetic, it is hard to be a Brahmin." [169] But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving kindness...(*as verse 15*), then that monk is called an ascetic and a Brahmin.' [170]

17. At this Kassapa said to the Lord: 'Reverend Gotama, it is hard to understand an ascetic, it is hard to understand a Brahmin.'

'So they say in the world, Kassapa: "It is hard to understand an ascetic, it is hard to understand a Brahmin." If a naked ascetic were to do all these things, and if this were the measure and practice of the difficulty, the great difficulty, of understanding an ascetic or Brahmin, it would not be right to say that, because any householder...could understand it. [171] But, Kassapa, because there is a very different kind of asceticism and Brahmanism beside this, it is right to say: "It is hard to understand an ascetic or a Brahmin." But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realises and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realised it in this very life by his own insight, then, Kassapa, that monk is called an ascetic and a Brahmin.'

18–20. Then Kassapa said to the Lord: 'Reverend Gotama, what then is the development of morality, of the heart, and of wisdom?'

'Kassapa, a Tathāgata arises in the world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–63*). [172] That is the perfection of morality. *He guards the sense-doors, etc. and attains the four jhānas* (*Sutta 2 verses 64–82*). [173–4] That is the perfection of the heart. *He attains various insights and the cessation of the corruptions* (*Sutta 2, verses 83–98*). That is the perfection of wisdom. And, Kassapa, there is nothing further or more perfect than this perfection of morality, of the heart and of wisdom.

21. 'Kassapa, there are some ascetics and Brahmins who preach morality. They praise morality in various ways. But as regards the highest Ariyan morality, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-morality. There are some ascetics and Brahmins who preach self-mortification and scrupulous austerity, which they praise in various ways. But as regards the highest Ariyan self-mortification and austerity, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-austerity. There are some ascetics and Brahmins who preach wisdom. They praise wisdom in various ways. But as regards the highest Ariyan wisdom, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-wisdom. There are some ascetics and Brahmins who preach liberation. They praise liberation in various ways. But

as regards the highest Ariyan liberation, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-liberation. [175]

22. 'Kassapa, it may be that wanderers of other sects will say: "The ascetic Gotama roars his lion's roar, but only in empty places, not in company." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, and he roars it in company." Or they may say: "The ascetic Gotama roars his lion's roar, and in company, but he does so without confidence." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, in company and confidently." Or they may say: "The ascetic Gotama roars his lion's roar, and in company, and confidently, but they do not question him." They should be told that this is not true: "The ascetic Gotama roars his lion's roar... and they question him." Or they may say: "... and they question him, but he does not answer." ... Or they may say: "... he answers, but he does not win them over with his answers." ... Or they may say: "... but they don't find it pleasing." ... Or they may say: "... but they are not satisfied with what they have heard." ... Or they may say: "... but they don't behave as if they were satisfied." ... Or they may say: "... but they are not on the path of truth." ... Or they may say: "... but they are not satisfied with the practice." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, in company and confidently, they question him and he answers, he wins them over with his answers, they find it pleasing and are satisfied with what they have heard, they behave as if they were satisfied, they are on the path of truth, and they are satisfied with the practice." That, Kassapa, is what they should be told.

23. 'Once, Kassapa, I was staying at Rājagaha at the Vultures' Peak. And a certain practiser of mortification [176] called Nigrodha consulted me about the practice of austerity.[203] And he was delighted with my explanation beyond all measure.'

'Lord, who on hearing Dhamma from you would fail to be delighted beyond all measure? I am delighted beyond all measure. Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, may I receive the going-forth at the Lord's hands, may I receive ordination!'

24. 'Kassapa, whoever has formerly belonged to another sect and wishes for the going-forth or ordination in this Dhamma and discipline must wait four months, and at the end of four months' probation, the monks who are established in mind will give him the going-forth and the monastic ordination. But there can be a distinction of persons in this.' 'Lord, if such is the case, I will even wait four years, and at the end of that time let the monks give me the going-forth and the monastic ordination.'

Then Kassapa received the going-[177]-forth from the Lord himself, and the monastic ordination. And the newly-ordained Venerable Kassapa, alone, secluded, unwearying, zealous and resolute, in a short time attained that for which young men of good birth go forth from the household life into homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and dwelt therein knowing: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.'

And the Venerable Kassapa became another of the Arahants.

9 *Poṭṭhapāda Sutta: About Poṭṭhapāda*
States of Consciousness

[178] 1. THUS HAVE I HEARD. Once the Lord was staying at Sāvatthi, in Jeta's grove, in Anāthapiṇḍika's park. And at that time the wanderer Poṭṭhapāda was at the debating-hall near the Tinduka tree, in the single-halled park of Queen Mallikā,[204] with a large crowd of about three hundred wanderers.

2. Then the Lord, rising early, took his robe and bowl and went to Sāvatthi for alms. But it occurred to him: 'It is too early to go to Sāvatthi for alms. Suppose I were to go to the debating-hall to see the wanderer Poṭṭhapāda?' And he did so.

3. There Poṭṭhapāda was sitting with his crowd of wanderers, all shouting and making a great commotion, indulging in various kinds of unedifying conversation, such as about kings, robbers, ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, [179] countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea, talk of being and non-being.

4. But Poṭṭhapāda saw the Lord coming from a distance, and so he called his followers to order, saying: 'Be quiet, gentlemen, don't make a noise, gentlemen! That ascetic Gotama is coming, and he likes quiet and speaks in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.' At this the wanderers fell silent.

5. Then the Lord came to Poṭṭhapāda, who said: 'Come, reverend Lord, welcome, reverend Lord! At last the reverend Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.'

The Lord sat down on the prepared seat, and Poṭṭhapāda took a low stool and sat down to one side. The Lord said:

'Poṭṭhapāda, what were you all talking about? What conversation have I interrupted?'

6. Poṭṭhapāda replied: 'Lord, never mind the conversation we were having just now, it will not be difficult for the Lord to hear about that later. In the past few days, Lord, the discussion among the ascetics and Brahmins of various schools, sitting together and meeting in the debating-hall, has concerned [180] the higher extinction of consciousness,[205] and how this takes place. Some said: "One's perceptions arise and cease without cause or condition. When they arise, one is conscious, when they cease, then one is unconscious." That is how they explained it. But somebody else said: "No, that is not how it is. Perceptions[206] are a person's self, which comes and goes. When it comes, one is conscious, when it goes, one is unconscious." Another said: "That is not how it is. There are ascetics and Brahmins of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious."[207] And another said: "No, that is not how it is. There are deities of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious."[208] It was in this connection that I thought of the Lord: "Ah, surely, the Blessed Lord, the Well-Farer, he is supremely skilled[209] about these matters! The Blessed Lord well understands the higher extinction of consciousness." What then, Lord, is this higher extinction of consciousness?'

7. 'In this matter, Poṭṭhapāda, those ascetics and Brahmins who say one's perceptions arise and cease without cause or condition are totally wrong. Why is that? One's perceptions arise and cease [181] owing to a cause and conditions. Some perceptions arise through training, and some pass away through training.' 'What is this training?', the Lord said. 'Poṭṭhapāda, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–62*). That for him is morality.

8. 'And then, Poṭṭhapāda, that monk who is perfected in morality sees no danger from any side...(*as Sutta 2, verse 63*). In this way he is perfected in morality.

9–10. *He guards the sense-doors, etc.* (*Sutta 2, verses 64–75*). [182] Having reached the first jhāna, he remains in it. And whatever sensations of lust that he previously had disappear. At that time there is present a true but subtle perception of delight and happiness,[210] born of detachment, and he becomes one who is conscious of this delight and happiness. In this way some perceptions arise through training, and some pass away through training. And this is that training', said the Lord.

11. 'Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and unity of mind, reaches and remains in the second jhāna, which is free from thinking and pondering, born of concentration, filled with delight and happiness. His former true but subtle perception of delight and happiness born of detachment vanishes. At that time there arises a true but subtle perception [183] of delight and happiness born of concentration, and he becomes one who is conscious of this delight and happiness. In this way some perceptions arise through training, and some pass away through training.

12. 'Again, after the fading away of delight he dwells in equanimity, mindful and clearly aware, and he experiences in his body that pleasant feeling of which the Noble Ones say: "Happy dwells the man of equanimity and mindfulness", and he reaches and remains in the third jhāna. His former true but subtle sense of delight and happiness born of concentration vanishes, and there arises at that time a true but subtle sense of equanimity and happiness, and he becomes one who is conscious of this true but subtle sense of equanimity and

happiness. In this way some perceptions arise through training, and some pass away through training.

13. 'Again, with the abandonment of pleasure and pain, and with the disappearance of previous joy and grief, he reaches and remains in the fourth jhāna, a state beyond pleasure and pain, purified by equanimity and mindfulness. His former true but subtle sense of equanimity and happiness vanishes, and there arises a true but subtle sense of neither happiness nor unhappiness, and he becomes one who is conscious of this true but subtle sense of neither happiness nor unhappiness. In this way some perceptions arise through training, and some pass away through training.

14. 'Again, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, he reaches and remains in the Sphere of Infinite Space. In this way some perceptions arise through training, and some pass away through training.

15. 'Again, by passing entirely beyond [184] the Sphere of Infinite Space, seeing that consciousness is infinite, he reaches and remains in the Sphere of Infinite Consciousness. In this way some perceptions arise through training, and some pass away through training.

16. 'Again, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, he reaches and remains in the Sphere of No-Thingness, and he becomes one who is conscious of this true but subtle perception of the Sphere of No-Thingness. In this way some perceptions arise through training, and some pass away through training. And this is that training', said the Lord.

17. 'Poṭṭhapāda, from the moment when a monk has gained this controlled perception,[211] he proceeds from stage to stage till he reaches the limit of perception. When he has reached the limit of perception it occurs to him: "Mental activity is worse for me, lack of mental activity is better. If I were to think and imagine,[212] these perceptions [that I have attained] would cease, and coarser perceptions would arise in me. Suppose I were not to think or imagine?" So he neither thinks nor imagines. And then, in him, just these perceptions arise, but other, coarser perceptions do not arise. He attains cessation. And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.

18. 'What do you think, Poṭṭhapāda? Have you heard of this before?' 'No, Lord. As I understand it, the Lord has said: "Poṭṭhapāda, from the moment when a monk has gained this controlled perception, he proceeds from stage to stage until he reaches the limit of perception...He attains cessation [185]... and that is the way in which the cessation of perception is brought about by successive steps."' 'That is right, Poṭṭhapāda.'

19. 'Lord, do you teach that the summit of perception is just one, or that it is many?' 'I teach it as both one and many.' 'Lord, how is it one, and how is it many?' 'According as he attains successively to the cessation of each perception, so I teach the summit of that perception: thus I teach both one summit of perception, and I also teach many.'

20. 'Lord, does perception arise before knowledge, or knowledge arise before perception, or do both arise simultaneously?' 'Perception arises first, Poṭṭhapāda, then knowledge, and from the arising of perception comes the arising of knowledge. And one knows: "Thus conditioned, knowledge arises." In this way you can see how perception arises first, and then knowledge, and that from the arising of perception comes the arising of knowledge.'[213]

21. 'Lord, is perception a person's self, or is perception one thing, and self another?'[214] 'Well, Poṭṭhapāda, do you postulate[215] a self?' [186] 'Lord, I postulate a gross self, material, composed of the four elements, and feeding on solid food.' 'But with such a gross self, Poṭṭhapāda, perception would be one thing, and the self another. You can see that in this way. Given such a gross self, certain perceptions would arise in a person, and others pass away. In this way you can see that perception must be one thing, the self another.'[216]

22. 'Lord, I postulate a mind-made self complete with all its parts, not defective in any sense-organ.'[217] 'But with such a mind-made self, perception would be one thing, and the self another...' [187]

23. 'Lord, I assume a formless self, made up of percep-

tion.'[218] 'But with such a formless self, perception would be one thing, and self another...'

24. 'But Lord, is it possible for me to know whether perception is a person's self, or whether perception is one thing, and self another?' 'Poṭṭhāpada, it is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether these are two different things or not.'

25. 'Well, Lord, if this question of self and perceptions is difficult for one like me – tell me: Is the world eternal?[219] Is only this true and the opposite false?' 'Poṭṭhapāda, I have not declared that the world is eternal and that the opposite view is false.' 'Well, Lord, is the world not eternal?' 'I have not declared that the world is not eternal...' 'Well, Lord, is the world infinite,...not infinite?...' [188] 'I have not declared that the world is not infinite and that the opposite view is false.'

26. 'Well, Lord, is the soul the same as the body,...is the soul one thing and the body another?' 'I have not declared that the soul is one thing and the body another.'

27. 'Well, Lord, does the Tathāgata exist after death? Is only this true and all else false?' 'I have not declared that the Tathāgata exists after death.' 'Well, Lord, does the Tathāgata not exist after death,...both exist and not exist after death? ...neither exist nor not exist after death?' 'I have not declared that the Tathāgata neither exists nor does not exist after death, and that all else is false.'

28. 'But, Lord, why has the Lord not declared these things?' 'Poṭṭhāpada, that is not conducive to the purpose, not conducive to Dhamma, [189] not the way to embark on the holy life; it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have not declared it.'

29. 'But, Lord, what has the Lord declared?' 'Poṭṭhāpada, I have declared: "This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering."'

30. 'But, Lord, why has the Lord declared this?' 'Because, Poṭṭhapāda, this is conducive to the purpose, conducive to Dhamma, the way to embark on the holy life; it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have declared it.'

'So it is, Lord, so it is, Well-Farer. And now is the time for the Blessed Lord to do as he sees fit.' Then the Lord rose from his seat and went away.

31. Then the wanderers, as soon as the Lord had left, reproached, sneered and jeered at Poṭṭhapāda from all sides, saying: 'Whatever the ascetic Gotama says, Poṭṭhapāda agrees with him: "So it is, Lord, so it is, Well-Farer!" *We* don't understand a word of the ascetic Gotama's whole discourse: "Is the world eternal or not? – Is it finite or infinite? – Is the soul the same as the body or different? – Does the Tathāgata exist after death or not, [190] or both, or neither?"'

Poṭṭhapāda replied: 'I don't understand either about whether the world is eternal or not...or whether the Tathāgata exists after death or not, or both, or neither. But the ascetic Gotama teaches a true and real way of practice which is consonant with Dhamma and grounded in Dhamma. And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?'

32. Two or three days later, Citta, the son of the elephant-trainer, went with Poṭṭhapada to see the Lord. Citta prostrated himself before the Lord and sat down to one side. Poṭṭhapāda exchanged courtesies with the Lord, sat down to one side, and told him what had happened. [191]

33. 'Poṭṭhapāda, all those wanderers are blind and sightless, you alone among them are sighted. Some things I have taught and pointed out, Poṭṭhāpada, as being certain, others as being uncertain. Which are the things I have pointed out as uncertain? "The world is eternal" I have declared to be uncertain... "The Tathāgata exists after death..." Why? Because they are not conducive...to Nibbāna. That is why I have declared them as uncertain.

'But what things have I pointed out as certain? "This is suffering, [192] this is the origin of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering." Why? Because they are conducive to the purpose, conducive to Dhamma, the way to embark on the holy life; they lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have declared them as certain.

34. 'Poṭṭhapāda, there are some ascetics and Brahmins who declare and believe that after death the self is entirely happy and free from disease. I approached them and asked if this was indeed what they declared and believed, and they replied: "Yes." Then I said: "Do you, friends, living in the world, know and see it as an entirely happy place?" and they replied: "No." I said: "Have you ever experienced a single night or day, or half a night or day, that was entirely happy?" and they replied: "No." I said: "Do you know a path or a practice whereby an entirely happy world might be brought about?" and they replied: "No." I said: "Have you heard the voices of deities who have been reborn in an entirely happy world, saying: 'The attainment of an entirely happy world has been well and rightly gained, and we, gentlemen, [193] have been reborn in such a realm'?" and they replied: "No." What do you think, Poṭṭhapāda? Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

35. 'It is just as if a man were to say: "I am going to seek out and love the most beautiful girl in the country." They might say to him: "Well, as to this most beautiful girl in the country, do you know whether she belongs to the Khattiya, the Brahmin, the merchant or the artisan class?" and he would say: "No." Then they might say: "Well, do you know her name, her clan, whether she is tall or short or of medium height, whether she is dark or light-complexioned or sallow-skinned, or what village or town or city she comes from?" and he would say: "No." And they might say: "Well then, you don't know or see the one you seek for and desire?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Lord.'

36. 'And so it is with those ascetics and Brahmins who declare and believe that after death the self is entirely happy and free from disease... [194] Does not their talk turn out to be stupid?' 'Certainly, Lord.'

37. 'It is just as if a man were to build a staircase for a palace at a crossroads. People might say to him: "Well now, this staircase for a palace that you are building – do you know whether the palace will face east, or west, or north or south, or whether it will be high, low or of medium height?" and he would say: "No." And they might say: "Well then, you don't know or see what kind of a palace you are building the staircase for?" and he would say: "No." Don't you think that man's talk would turn out to be stupid?' 'Certainly, Lord.'

38. (*as verse 34*) [195]

39. 'Poṭṭhapāda, there are three kinds of "acquired self":[220] the gross acquired self, the mind-made acquired self, the formless acquired self. What is the gross acquired self? It has form, is composed of the four great elements, nourished by material food. What is the mind-made self? It has form, complete with all its parts, not defective in any sense-organ. What is the formless acquired self? It is without form, and made up of perception.

40. 'But I teach a doctrine for getting rid of the gross acquired self, whereby defiling mental states disappear and states tending to purification grow strong, and one gains and remains in the purity and perfection of wisdom here [196] and now, having realised and attained it by one's own super-knowledge. Now, Poṭṭhāpada, you might think: "Perhaps these defiling mental states might disappear..., and one might still be unhappy."[221] That is not how it should be regarded. If defiling states disappear..., nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness – and that is a happy state.

41. 'I also teach a doctrine for getting rid of the mind-made acquired self... (*as verse 40*).

42. 'I also teach a doctrine for getting rid of the formless acquired self... (*as verse 40*). [197]

43. 'Poṭṭhapāda, if others ask us: "What, friend, is this gross acquired self whose abandonment you preach...?" being so asked, we should reply: "This *is*[222] that gross acquired self for the getting rid of which we teach a doctrine..."

44. 'If others ask us: "What is this mind-made acquired self ...?" (*as verse 43*). [198]

45. 'If others ask us: "What is this formless acquired self

...?" (*as verse 43*). What do you think, Poṭṭhapāda? Does not that statement turn out to be well-founded?' 'Certainly, Lord.'

46. 'It is just as if a man were to build a staircase for a palace, which was below that palace. They might say to him: "Well now, this staircase for a palace that you are building, do you know whether the palace will face east or west, or north or south, or whether it will be high, low or of medium height?" and he would say: "This staircase is right under the palace." Don't you think that man's statement would be well-founded?' 'Certainly, Lord.' [199]

47. 'In just the same way, Poṭṭhapāda, if others ask us: "What is this gross acquired self...?" "What is this mind-made acquired self...?" "What is this formless acquired self ...?" we reply: "This *is* this [gross, mind-made, formless] acquired self for the getting rid of which we teach a doctrine, whereby defiling mental states disappear and states tending to purification grow strong, and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge." Don't you think that statement is well-founded?' 'Certainly, Lord.'

48. At this, Citta, son of the elephant-trainer, said to the Lord: 'Lord, whenever the gross acquired self is present, would it be wrong to assume the existence of the mind-made acquired self, or of the formless acquired self? Does only the gross acquired self truly exist then? And similarly with the mind-made acquired self, and the formless acquired self?'

49. 'Citta, whenever the gross acquired self is present, we do not at that time speak of a mind-made acquired self, [200] we do not speak of a formless acquired self. We speak only of a gross acquired self.[223] Whenever the mind-made acquired self is present, we speak only of a mind-made acquired self, and whenever the formless acquired self is present, we speak only of a formless acquired self.

'Citta, suppose they were to ask you: "Did you exist in the past or didn't you, will you exist in the future or won't you, do you exist now or don't you?" how would you answer?'

'Lord, if I were asked such a question, I would say: "I did exist in the past, I did not not exist; I shall exist in the future, I shall not not exist; I do exist now, I do not not exist." That, Lord, would be my answer.'

50. 'But, Citta, if they asked: "The past acquired self that you had, is that your only true acquired self, and are the future and present ones false? Or is the one you will have in the future the only true one, and are the past and present ones false? Or is your present acquired self the only true one, and are the past and future ones false?" how would you reply?'

'Lord, if they asked me these things, [201] I would reply: "My past acquired self was at the time my only true one, the future and present ones were false. My future acquired self will then be the only true one, the past and present ones will be false. My present acquired self is now the only true one, the past and future ones are false." That is how I would reply.'

51. 'In just the same way, Citta, whenever the gross acquired self is present, we do not at that time speak of a mind-made acquired self...[or] of a formless acquired self.

52. 'In just the same way, Citta, from the cow we get milk, from the milk curds, from the curds butter, from the butter ghee, and from the ghee cream of ghee. And when there is milk we don't speak of curds, of butter, of ghee or of cream of ghee, we speak of milk; when there are curds we don't speak of butter...; when there is cream of ghee...we speak of cream of ghee. [202]

53. 'So too, whenever the gross acquired self is present, we do not speak of the mind-made or formless acquired self; whenever the mind-made acquired self is present, we do not speak of the gross or formless acquired self; whenever the formless acquired self is present, we do not speak of the gross acquired self or the mind-made acquired self, we speak of the formless acquired self. But, Citta, these are merely names, expressions, turns of speech, designations in common use in the world, which the Tathāgata uses without misapprehending them.'[224]

54. And at these words Poṭṭhapāda the wanderer said to the Lord: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark

place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May the Lord accept me as a lay-follower who has taken refuge in him from this day forth as long as life shall last!'

55. But Citta, son of the elephant-trainer, said to the Lord: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May I, Lord, receive the going-forth at the Lord's hands, may I receive ordination!'

56. And Citta, son of the elephant-trainer, received the going-forth at the Lord's hands, and the ordination. And the newly-ordained Venerable Citta, alone, secluded, unwearying, zealous and resolute, in a short time attained to that for the sake of which young men of good birth go forth from the household life into [203] homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and dwelt therein, knowing: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.'

And the Venerable Citta, son of the elephant-trainer, became another of the Arahants.

10 *Subha Sutta: About Subha*
Morality, Concentration, Wisdom

[204] 1.1. THUS HAVE I HEARD.[225] Once the Venerable Ānanda was staying at Sāvatthi, in Jeta's grove, in Anāthapiṇḍika's park, shortly after the Lord's final passing.[226] And at that time the youth Subha, Todeyya's son,[227] was staying at Sāvatthi on some business.

1.2. And Subha said to a certain young man: 'Go, my lad, to where the ascetic Ānanda is, ask him in my name if he is in good health, free from fatigue, strong, vigorous and dwelling in comfort, and say: "It would be good if the Reverend Ānanda would, out of compassion, visit the dwelling of Subha the son of Todeyya."'

1.3 'Very good, sir', replied the young man. Then he went to the Venerable Ānanda, exchanged courtesies with him, and sat down to one side. Then he delivered [205] the message.

1.4. The Venerable Ānanda replied: 'It is not the right time, young man. Today I have taken some medicine. Perhaps it will be possible to come tomorrow when the time and the occasion are suitable.' And the young man rose, returned to Subha and reported what had passed between him and the Venerable Ānanda, adding: 'My mission has been thus far accomplished, that the Reverend Ānanda will probably take the opportunity to come tomorrow.'

1.5. And indeed, as that night was ending, the Venerable Ānanda dressed in the early morning, took his robe and bowl and, accompanied by the Venerable Cetaka,[228] came to Subha's dwelling, and sat down on the prepared seat. Then Subha approached the Venerable Ānanda, exchanged courtesies with him, and sat down to one side. Then he said: [206] 'The Reverend Ānanda was for a long time the Reverend Gotama's personal attendant, dwelling in his presence and near him. You, Reverend Ānanda, would know what things the Reverend Gotama praised, and with which he aroused, exhorted and established people. Which, Reverend Ānanda, were those things?'

1.6. 'Subha, there were three divisions of things which the Lord praised, and with which he aroused, exhorted and established people. Which three? The division of Ariyan morality,[229] the division of Ariyan concentration, and the division of Ariyan wisdom. These were the three divisions of things which the Lord praised...'

'Well, Reverend Ānanda, what is the division of Ariyan morality which the Reverend Gotama praised...?'

1.7–29. 'Young sir, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, etc.* (*Sutta 2, verses 41–63*). Thus a monk is perfected in morality.

1.30. 'That is the division of Ariyan morality which the Lord praised...But something more remains to be done.' 'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan morality is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan morality [207] fulfilled thus anywhere among the ascetics and Brahmins of other schools. And if any of them were to have found this perfection in themselves, they would have been so delighted that they would have said: "We've done enough! The goal of our asceticism has been reached! There's nothing more to be done!" And yet the Reverend Ānanda declares that there is more to be done!'

[*End of first recitation-section*]

2.1. 'Reverend Ānanda, what is the division of Ariyan concentration which the Reverend Gotama praised...?'

2.2–18. 'And how is a monk guardian of the sense-doors? *He guards the sense-doors and attains the four jhānas* (*Sutta 2, verses 64–82*). This comes to him through concentration. [208]

2.19. 'That is the division of Ariyan concentration which the Lord praised...But something more remains to be done.' 'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan concentration is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan concentration fulfilled thus anywhere among the ascetics and Brahmins of other schools. And if any of them were to have found this perfection in themselves, they would have been so delighted that they would have said: "We've done enough! The goal of our asceticism has been reached! There's nothing more to be done!" And yet the Reverend Ānanda declares that there is more to be done!'

2.20. 'Reverend Ānanda, what is the division of Ariyan wisdom which the Reverend Gotama praised?'

2.21–22. 'And so, with mind concentrated *he attains various insights* (*Sutta 2, verses 83–84*). That is known to him by wisdom.

2.23–36. '*He realises the Four Noble Truths, the path and the cessation of the corruptions* (*Sutta 2, verses 85–97*). And he knows: "...There is nothing further here."

2.37. 'That is the division of Ariyan wisdom which the Lord praised, with which he aroused, exhorted and established people. Beyond that there is nothing to be done.' [210]

'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan wisdom is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan wisdom fulfilled thus anywhere among the ascetics and Brahmins of other schools. And there is nothing further to be done! Excellent, Reverend Ānanda, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Ānanda has expounded the Dhamma in various ways.

'Reverend Ānanda, I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May the Reverend Ānanda accept me as a lay-follower who has taken refuge from this day forth as long as life shall last!'

11 *Kevaddha Sutta: About Kevaddha*
What Brahma Didn't Know

[211] 1. THUS HAVE I HEARD. Once the Lord was staying at Nāḷandā, in Pāvārika's mango grove. And the householder Kevaddha[230] came to the Lord, prostrated himself before him, and sat down to one side. He then said: 'Lord, this Nāḷandā is rich, prosperous, populous, and full of people who have faith in the Lord. It would be well if the Lord were to cause some monk to perform superhuman feats and miracles. In this way Nāḷandā would come to have even more faith in the Lord.'

The Lord replied: 'Kevaddha, this is not the way I teach Dhamma to the monks, by saying: "Go, monks, and perform superhuman feats and miracles for the white-clothed lay-people!'

2. For a second time Kevaddha said: 'Lord, I would not be importunate, but I still say: "This Nāḷandā is rich, prosperous ... [212] and would come to have even more faith in the Lord."' And the Lord replied as before.

3. When Kevaddha repeated his request for a third time, the Lord said: 'Kevaddha, there are three kinds of miracle that I have declared, having realised them by my own insight. Which three? The miracle of psychic power,[231] the miracle of telepathy,[232] the miracle of instruction.[233]

4. 'What is the miracle of psychic power? Here, Kevaddha, a monk displays various psychic powers in different ways. Being one he becomes many, being many he becomes one... (*as Sutta 2, verse 87*) [213] and he travels in the body as far as the Brahma world. Then someone who has faith and trust sees him doing these things.

5. 'He tells this to someone else who is sceptical and un-

believing, saying: "It is wonderful, sir, it is marvellous, the great power and skill of that ascetic..." And that man might say: "Sir, there is something called the Gandhāra charm.[234] It is by means of this that that monk becomes many..." What do you think, Kevaddha, would not a sceptic say that to a believer?' 'He would, Lord.' 'And that is why, Kevaddha, seeing the danger of such miracles, I dislike, reject and despise them.

6. 'And what is the miracle of telepathy? Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts and ponderings, and says: "That is how your mind is, that is how it inclines, that is in your heart." Then someone who has faith and trust sees him doing these things.

7. 'He tells this to someone else who is sceptical and unbelieving, saying: "It is [214] wonderful, sir, it is marvellous, the great power and skill of that ascetic..." And that man might say: "Sir, there is something called the Maṇika charm.[235] It is by means of this that that monk can read the minds of others ..." And that is why, seeing the danger of such miracles, I... despise them.

8. 'And what is the miracle of instruction? Here, Kevaddha, a monk gives instruction as follows: "Consider in this way, don't consider in that, direct your mind this way, not that way, give up that, gain this and persevere in it." That, Kevaddha, is called the miracle of instruction.

9–66. 'Again, Kevaddha, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–63*). *He guards the sense-doors and attains the four jhānas* (*Sutta 2, verses 64–82*); *he attains various insights* (*Sutta 2, verses 83–84*); *he realises the Four Noble Truths, the path and the cessation of the corruptions* (*Sutta 2, verses 85–97*),[236] and he knows: "...There is nothing further here." That, Kevaddha, is called the miracle of instruction.

67. 'And I, Kevaddha, have experienced these three miracles by my own super-knowledge. Once, Kevaddha, in this order of monks the thought occurred to a certain monk: "I wonder where the four great elements – the earth element, the water element, the fire element, the air element – cease without remainder." And that monk attained to such a state of mental concentration that the way to the deva-realms appeared before him.

68. 'Then, coming to the Realm of the devas of the Four Great Kings,[237] he asked those devas: "Friends, where do the four great elements – earth, water, fire and air – cease without remainder?" At this question the devas of the Four Great Kings [216] said to him: "Monk, we don't know where the four great elements cease without remainder. But the Four Great Kings are loftier and wiser than we are. They may know where the four great elements cease..."

69. 'So that monk went to the Four Great Kings and asked the same question, but they replied: "We don't know, but the Thirty-Three Gods may know..."

70. 'So that monk went to the Thirty-Three Gods, who said: "We don't know, but Sakka, lord of the gods, may know..." [217]

71. 'Sakka, lord of the gods, said: "The Yāma devas may know..."

72. 'The Yāma devas said: "Suyāma, son of the devas,[238] may know..."

73. 'Suyāma said: "The Tusita [218] devas may know..."

74. 'The Tusita devas said: "Santusita, son of the devas, may know..."

75. 'Santusita said: "The Nimmānarati devas may know..."

76. [219] 'The Nimmānarati devas said: "Sunimmita, son of the devas, may know..."

77. 'Sunimitta said: "The Paranimmita-Vasavatti devas may know..."

78. 'The Paranimmita-Vasavatti devas said: "Vasavatti, son of the devas, may know..."

79. [220] 'Vasavatti said: "The devas of Brahmā's retinue may know..."

80. 'Then that monk, by the appropriate concentration, made the way to the Brahmā world appear before him. He went to the devas of Brahmā's retinue and asked them. They said: "We don't know. But there is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. He is loftier and wiser than we are. He would know where the four great elements cease without remainder." "And where, friends, is this Great Brahmā now?" "Monk, we do not know when, how and where Brahmā will appear. But when the signs are seen – when a light appears and a radiance shines forth – then Brahmā will appear. Such signs are an indication that he will appear."

81. 'Then it was not long before the Great Brahmā [221] appeared. And that monk went up to him and said: "Friend, where do the four great elements – earth, water, fire, air – cease without remainder?" to which the Great Brahmā replied: "Monk, I am Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be."

82. 'A second time the monk said: "Friend, I did not ask if you are Brahmā, Great Brahmā...I asked you where the four great elements cease without remainder." And a second time the Great Brahmā replied as before.

83. 'And a third time the monk said: "Friend, I did not ask you that, I asked where the four great elements – earth, water, fire, air – cease without remainder." Then, Kevaddha, the Great Brahmā took that monk by the arm, led him aside and [222] said: "Monk, these devas believe there is nothing Brahmā does not see, there is nothing he does not know, there is nothing he is unaware of. That is why I did not speak in front of them. But, monk, I don't know where the four great elements cease without remainder. And therefore, monk, you have acted wrongly, you have acted incorrectly by going beyond the Blessed Lord and going in search of an answer to this question elsewhere. Now, monk, you just go to the Blessed Lord and put this question to him, and whatever answer he gives, accept it."

84. 'So that monk, as swiftly as a strong man might flex or unflex his arm, vanished from the Brahmā world and appeared in my presence. He prostrated himself before me, then sat down to one side and said: "Lord, where do the four great elements – the earth element, the water element, the fire element and the air element – cease without remainder?"

85. 'I replied: "Monk, once upon a time seafaring merchants, when they set sail on the ocean, took in their ship a land-sighting bird. When they could not see the land themselves, they released this bird. The bird flew to the east, to the south, to the west, to the north, it flew to the zenith and to the intermediate points of the compass. If it saw land anywhere, it flew there. But if it saw no land, it returned to the ship. In the same way, monk, you have been [223] as far as the Brahmā world searching for an answer to your question and not finding it, and now you come back to me. But, monk, you should not ask your question in this way: 'Where do the four great elements – the earth element, the water element, the fire element, the air element – cease without remainder?' Instead, this is how the question should have been put:

'Where do earth, water, fire and air no footing find?
Where are long and short, small and great, fair and
  foul –
Where are "name-and-form" wholly destroyed?'[239]

And the answer is:

'Where consciousness is signless,[240] boundless, all-
  luminous,[241]
That's where earth, water, fire and air find no footing,
There both long and short, small and great, fair and
  foul –

There "name-and-form" are wholly destroyed.
With the cessation of consciousness this is all destroyed.'"'[242]

Thus the Lord spoke, and the householder Kevaddha, delighted, rejoiced at his words.

12 *Lohicca Sutta: About Lohicca*
Good and Bad Teachers

[224] 1. THUS HAVE I HEARD. Once the Lord was touring Kosala with a large company of some five hundred monks, and, coming to Sālavatikā, he stayed there. And at that time the Brahmin Lohicca was living at Sālavatikā, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.

2. Just then this evil line of reasoning occurred to Lohicca: 'Suppose an ascetic or Brahmin were to discover some good doctrine,[243] having done so, he ought not to declare it to anyone else; for what can one man do for another? It is just as if a man, having cut through an old fetter, were to make a new one. I declare that such a thing is an evil deed rooted in attachment, for what can one man do for another?'

3. Then Lohicca heard it said that the ascetic Gotama had arrived at Sālavatikā, and that concerning the Blessed Lord Gotama a good report had been spread about...(*as Sutta 4, verse 2*). [225] 'And indeed it is good to see such Arahants.'

4. And Lohicca said to Bhesika the barber: 'Friend Bhesika, go to the ascetic Gotama, ask in my name after his health and then say: "May the Reverend Gotama consent to take tomorrow's meal, with his order of monks, from the Brahmin Lohicca!"'

5. 'Very good, sir', said Bhesika, and carried out the errand. The Lord signified his acceptance by silence.

6. Then Bhesika, understanding the Lord's acceptance, rose from his seat and passed by with his right side to the Lord. He returned to Lohicca and told him [226] of the Lord's acceptance.

7. And Lohicca, as the night was ending, had choice hard and soft foods prepared at his own home. Then he sent Bhesika to tell the Lord that the meal was ready. And the Lord, having risen early and taken his robe and bowl, went with his order of monks to Sālavatikā.

8. And Bhesika the barber followed the Lord close at hand. And he said: 'Lord, this evil thought has occurred to the Brahmin Lohicca...Truly, Lord, this is what the Brahmin Lohicca has been thinking.' 'It may well be so, Bhesika, it may well be so.'

9. So the Lord came to Lohicca's dwelling, and sat down on [227] the prepared seat. Lohicca personally served the Buddha and his order of monks with choice hard and soft food till they were contented and satisfied. When the Lord had taken his hand from the bowl, Lohicca took a low stool and sat down to one side. Then the Lord said to him: 'Lohicca, is it true that an evil line of reasoning has occurred to you...(*as verse 2*)?' 'Yes, Reverend Gotama.'

10. 'What do you think, Lohicca? Don't you reside at Sālavatikā?' 'Yes, Reverend Gotama.' 'Well now, if anyone should say: "The Brahmin Lohicca resides at Sālavatikā, and he should enjoy the entire fruits and revenues of Sālavatikā, not giving anything away to others" – would not anyone who spoke like that be a source of danger to your tenants?' 'He would be a source of danger, Reverend Gotama.'

'And as such, would he be solicitous for their welfare or not?' 'He would not, Reverend Gotama.'

'And, by not being solicitous for their welfare, would he have a heart full of love for them, or of hatred?' 'Of hatred, Reverend Gotama.'

'And in a heart full of hatred, is there wrong view or right view?' 'Wrong view, Reverend Gotama,' [228]

'But Lohicca, I declare that wrong view leads to one of two destinies – hell or an animal rebirth.[244]

11. 'What do you think, Lohicca? Does King Pasenadi of Kosala reside at Kāsi-Kosala?' 'He does, Reverend Gotama.' 'Well, if anyone should say: "King Pasenadi of Kosala resides at Kāsi-Kosala, and he should enjoy the entire fruits and revenues of Kosala, not giving anything away to others" – would not anyone who spoke like that be a source of danger to his tenants?...Would he not have a heart full of hatred...and would that not be wrong view?' 'It would, Reverend Gotama.'

12. 'Then surely, if anyone were to say the same of the Brahmin Lohicca...that would be wrong view.

13. 'In the same way, Lohicca, if anyone should say: "Suppose an ascetic or Brahmin were to discover some good doctrine and thought he ought not to declare it to anyone else, [229] for what can one man do for another?" he would be a source of danger to those young men of good family who, following the Dhamma and discipline taught by the Tathāgata, attain to such excellent distinction as to realise the fruit of Stream-Entry, of Once-Returning, of Non-Returning, of Arahantship – and to all who ripen the seeds of a rebirth in the deva-world.[245] Being a source of danger to them, he is uncompassionate, and his heart is grounded in hostility, and that constitutes wrong view, which leads to...hell or an animal rebirth.

14. 'And if anyone were to speak thus of King Pasenadi, he would be a source of danger to the King's tenants, yourself and others...

15. (*as verse 13*) [230]

16. 'Lohicca, these three kinds of teachers in the world are blameworthy, and if anyone blames such teachers, his blame is proper, true, in accordance with reality and faultless. Which three? Here, Lohicca, is a teacher who has gone forth from the household life into homelessness, but who has not gained the goal of asceticism. And without having gained this goal, he teaches his disciples a doctrine,[246] saying: "This is for your good, this is for your happiness." But his pupils don't wish to hear, they don't listen, the don't arouse the thought of enlightenment, and the teacher's instructions are flouted. He should be blamed, saying: "This venerable one has gone forth ..., his instructions are flouted. It is just as if a man were to persist in making advances to a woman who rejected him, and to embrace her though she turned away." This I declare to be an evil doctrine based on attachment, for what can one man do for another?[247] This is the first teacher who is blameworthy...

17. 'Again, there is a teacher who has gone forth...but who has not gained the goal of asceticism. Without having gained this goal, he teaches his disciples a doctrine, saying: "This is for your good, this is for your happiness." His pupils wish to hear, they listen, [231] they rouse the thought of enlightenment, and the teacher's instructions are not flouted. He should be blamed, saying: "This venerable one has gone forth..." It is as if, leaving his own field, he should think another's field in need of weeding. I declare this to be an evil doctrine rooted in attachment...This is the second teacher who is blameworthy...

18. 'Again, there is a teacher who has gone forth...and who has gained the goal of asceticism. Having gone forth, he teaches...But his pupils don't wish to hear him,...his instructions are flouted. He too should be blamed...Just as if, having cut through an old fetter, one were to make a new one, I declare that this is an evil doctrine rooted in attachment, for what can one man do for another? This is the third teacher who is blameworthy...[232] And these are the three kinds of teacher that I spoke of as blameworthy.'

19. Then Lohicca said: 'Reverend Gotama, are there any teachers in the world who are not blameworthy?'

20–55. 'Here, Lohicca, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, guards the sense-doors, attains the first jhāna (Sutta 2, verses 41–76).* [233] And whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world. And if anyone blames that teacher, his blame is improper, untrue, not in accordance with reality, and faulty.

56–62. *'He attains the other three jhānas (as Sutta 2, verses 77–82) and various insights (Sutta 2, verses 83–84).* Whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world...

63–77. *'He realises the Four Noble Truths, the path, and the cessation of the corruptions...(as Sutta 2, verses 85–97).*

'Whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who [234] is not to be blamed in the world. And if anyone blames that teacher, his blame is improper, untrue, not in accordance with reality, and faulty.'

78. At this the Brahmin Lohicca said to the Lord: 'Reverend Gotama, it is as if a man were to seize someone by the hair who had stumbled and was falling into a pit,[248] and to set him on firm ground – just so, I, who was falling into the pit, have been saved by the Reverend Gotama! Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways.'

'I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth for as long as life shall last!'

13 *Tevijja Sutta: The Threefold Knowledge*

The Way to Brahmā

[235] 1. THUS HAVE I HEARD. Once the Lord was touring Kosala with a large company of some five hundred monks. He came to a Kosalan Brahmin village called Manasākaṭa, and stayed to the north of the village in a mango-grove on the bank of the River Aciravatī.

2. And at that time many very well-known and prosperous Brahmins were staying at Manasākaṭa, including Cankī, Tārukkha, Pokkharasāti, Jāṇussoni, and Todeyya.

3. And Vāseṭṭha and Bhāradvāja went strolling along the road, and as they did so, an argument broke out between them on the subject of right and wrong paths.

4. The young Brahmin Vāseṭṭha said: 'This is the only straight path, this is the direct path, the path of salvation that leads one who follows it to union with Brahmā, as is taught by the Brahmin Pokkharasāti!'[249]

5. And the young Brahmin Bhāradvāja said: '*This* is the only straight path... [236] as taught by the Brahmin Tārukkha!'

6. And Vāseṭṭha could not convince Bhāradvāja, nor could Bhāradvāja convince Vāseṭṭha.

7. Then Vāseṭṭha said to Bhāradvāja: 'This ascetic Gotama is staying to the north of the village, and concerning this Blessed Lord a good report has been spread about... (*as Sutta 4, verse 2*). Let us go to the ascetic Gotama and ask him, and whatever he tells us, we shall accept.' And Bhāradvāja agreed.

8. So the two of them went to see the Lord. Having exchanged courtesies with him, they sat down to one side, and Vāseṭṭha said: 'Reverend Gotama, as we were strolling along the road, we got to discussing right and wrong paths. I said: "This is the only straight path... as is taught by the Brahmin

Pokkharasāti", and Bhāradvāja said: "*This* is the only straight path...as is taught by the Brahmin Tārukkha." This is our dispute, our quarrel, our difference.' [237]

9. 'So, Vāseṭṭha, you say that the way to union with Brahmā is that taught by the Brahmin Pokkharasāti, and Bhāradvāja says it is that taught by the Brahmin Tārukha. What is the dispute, the quarrel, the difference all about?'

10. 'Right and wrong paths, Reverend Gotama. There are so many kinds of Brahmins who teach different paths: the Addhariya, the Tittiriya, the Chandoka, the Chandāva, the Brāhmacariya[250] Brahmins – do all these ways lead to union with Brahmā? Just as if there were near a town or village many different paths – do all these come together at that place? And likewise, do the ways of the various Brahmins...lead the one who follows them to union with Brahmā?'

11. 'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.'

'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.'

'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.' [238]

12. 'But, Vāseṭṭha, is there then a single one of these Brahmins learned in the Three Vedas who has seen Brahmā face to face?' 'No, Reverend Gotama.'

'Then has the teacher's teacher of any one of them seen Brahmā face to face?' 'No, Reverend Gotama.'

'Then has the ancestor seven generations back of the teacher of one of them seen Brahmā face to face?' 'No, Reverend Gotama.'

13. 'Well then, Vāseṭṭha, what about the early sages of those Brahmins learned in the Three Vedas, the makers of the mantras, the expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today, and sung and spoken about – such as Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu[251] – did they ever say: "We know and see when, how and where Brahmā appears"?'[252] 'No, Reverend Gotama.'

14. 'So, Vāseṭṭha, not one of these Brahmins learned in the Three Vedas has seen Brahmā face to face, nor has one of their teachers, or teacher's teachers, [239] nor even the ancestor seven generations back of one of their teachers. Nor could any of the early sages say: "We know and see when, how and where Brahmā appears." So what these Brahmins learned in the Three Vedas are saying is: "We teach this path to union with Brahmā that we do not know or see, this is the only straight path...leading to union with Brahmā." What do you think, Vāseṭṭha? Such being the case, does not what these Brahmins declare turn out to be ill-founded?' 'Yes indeed, Reverend Gotama.'

15. 'Well, Vāseṭṭha, when these Brahmins learned in the Three Vedas teach a path that they do not know or see, saying: "This is the only straight path...",this cannot possibly be right. Just as a file of blind men go on, clinging to each other, and the first one sees nothing, the middle one sees nothing, and the last one sees nothing[253] – so it is with the talk of these Brahmins learned in the Three Vedas: the first one [240] sees nothing, the middle one sees nothing, the last one sees nothing. The talk of these Brahmins learned in the Three Vedas turns out to be laughable, mere words, empty and vain.

16. 'What do you think, Vāseṭṭha? Do these Brahmins learned in the Three Vedas see the sun and moon just as other people do, and when the sun and moon rise and set do they pray, sing praises and worship with clasped hands?' 'They do, Reverend Gotama.'

17. 'What do you think, Vāseṭṭha? These Brahmins learned in the Three Vedas, who can see the sun and moon just as other people do,...can they point out a way to union with the sun and moon, saying: "This is the only straight path... that leads to union with the sun and moon"?' 'No, Reverend Gotama.'

18. 'So, Vāseṭṭha, these Brahmins learned in the Three Vedas cannot point out a way to union with the sun and moon, which they have seen. And, too, none of them has seen Brahmā face to face,...[241] nor has even the ancestor seven generations back of one of their teachers. Nor could any of the early sages say: "We know and see when, how and where

Brahmā appears." Does not what these Brahmins declare turn out to be ill-founded?' 'Yes indeed, Reverend Gotama.'

19. 'Vāseṭṭha, it is just as if a man were to say: "I am going to seek out and love the most beautiful girl in the country." They might say to him: "...Do you know what caste she belongs to?" "No." "Well, do you know her [242] name, her clan, whether she is tall or short..., dark or light-complexioned..., or where she comes from?" "No." And they might say: "Well then, you don't know or see the one you seek for and desire?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Reverend Gotama.'

20. 'Then, Vāseṭṭha, it is like this: not one of these Brahmins ...has seen Brahmā face to face, nor has one of their teachers ...' 'Yes indeed, Reverend Gotama.'

'That is right, Vāseṭṭha. When these Brahmins learned in the Three Vedas [243] teach a path that they do not know and see, this cannot possibly be right.

21. 'Vāseṭṭha, it is just as if a man were to build a staircase for a palace at a crossroads. People might say: "This staircase for a palace – do you know whether the palace will face east or west, north or south, or whether it will be high, low or of medium height?" and he would say: "No." And they might say: "Well then, you don't know or see what kind of a palace you are building the staircase for?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Reverend Gotama.'

22–23. (*as verse 20*) [244]

24. 'Vāseṭṭha, it is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come along wishing to cross over, to get to the other side, to get across, and, standing on this bank, were to call out: "Come here, other bank, come here!" What do you think, Vāseṭṭha? Would the other bank of the River Aciravatī come over to this side on account of that man's calling, begging, requesting or wheedling?' 'No, Reverend Gotama.'

25. 'Well now, Vāseṭṭha, those Brahmins learned in the Three Vedas who persistently neglect what a Brahmin should do, and persistently do what a Brahmin should not do, declare: "We call on Indra, Soma, Varuṇa, Isāna, Pajāpati, Brahmā, Mahiddhi, Yama." But that such Brahmins who persistently [245] neglect what a Brahmin should do,...will, as a consequence of their calling, begging, requesting or wheedling, attain after death, at the breaking-up of the body, to union with Brahmā – that is just not possible.

26. 'Vāseṭṭha, it is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come wishing to cross over,...but he was bound and pinioned on this side by a strong chain, with his hands behind his back. What do you think, Vāseṭṭha? Would that man be able to get to the other side?' 'No, Reverend Gotama.'

27. 'In just the same way, Vāseṭṭha, in the Ariyan discipline these five strands of sense-desire are called bonds and fetters. Which five? Forms seen by the eye which are agreeable, loved, charming, attractive, pleasurable, arousing desire; sounds heard by the ear...; smells smelt by the nose...; tastes savoured by the tongue...; contacts felt by the body which are agreeable,...arousing desire. These five in the Ariyan discipline are called bonds and fetters. And, Vāseṭṭha, those Brahmins learned in the Three Vedas are enslaved, infatuated by these five strands of sense-desire, which they enjoy guiltily, unaware of danger, knowing no way out.

28. 'But that such Brahmins learned in the Three Vedas, who persistently neglect what a Brahmin should do,...[246] who are enslaved by these five strands of sense-desire,... knowing no way out, should attain after death, at the breaking-up of the body, to union with Brahmā – that is just not possible.

29. 'It is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come along wishing to cross over...and were to lie down on this bank, covering his head with a shawl. What do you think, Vāseṭṭha? Would that man be able to get to the other side?' 'No, Reverend Gotama.'

30. 'In the same way, Vāseṭṭha, in the Ariyan discipline these five hindrances are called obstacles, hindrances, coverings-up, envelopings. Which five? The hindrance of sensuality, of ill-will, of sloth-and-torpor, of worry-and-flurry, of doubt.

These five are called obstacles, hindrances, coverings-up, envelopings. And these Brahmins learned in the Three Vedas are caught up, hemmed in, obstructed, entangled in these five hindrances. But that such Brahmins learned in the Three Vedas, who persistently neglect what a Brahmin should do... and who are caught up,...entangled in these five hindrances, should attain after death, at the breaking-up of the body, [247] to union with Brahmā – that is just not possible.

31. 'What do you think, Vāseṭṭha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Is Brahmā encumbered with wives and wealth,[254] or unencumbered?' 'Unencumbered, Reverend Gotama.'

'Is he full of hate or without hate?' 'Without hate, Reverend Gotama.'

'Is he full of ill-will or without ill-will?' 'Without ill-will, Reverend Gotama.'

'Is he impure or pure?' 'Pure, Reverend Gotama.'

'Is he disciplined[255] or undisciplined?' 'Disciplined, Reverend Gotama.'

32. 'And what do you think, Vāseṭṭha? Are the Brahmins learned in the Three Vedas encumbered with wives and wealth, or unencumbered?' 'Encumbered, Reverend Gotama.'

'Are they full of hate or without hate?' 'Full of hate, Reverend Gotama.'

'Are they full of ill-will or without ill-will?' 'Full of ill-will, Reverend Gotama.'

'Are they impure or pure?' 'Impure, Reverend Gotama.'

'Are they disciplined or undisciplined?' 'Undisciplined, Reverend Gotama.'

33. 'So, Vāseṭṭha, the Brahmins learned in the Three Vedas are encumbered with wives and wealth, and Brahmā is unencumbered. Is there any communion, anything in common between these encumbered Brahmins and the unencumbered Brahmā?' 'No, Reverend Gotama.'

34. 'That is right, Vāseṭṭha. That these encumbered Brahmins, learned in the Three Vedas, should after death, at the breaking-up of the body, [248] be united with the unencumbered Brahmā – that is just not possible.

35. 'Likewise, do these Brahmins learned in the Three Vedas and full of hate..., full of ill-will..., impure..., undisciplined, have any communion, anything in common with the disciplined Brahmā?' 'No, Reverend Gotama.'

36. 'That is right, Vāseṭṭha. That these undisciplined Brahmins should after death be united with Brahmā is just not possible. But these Brahmins learned in the Three Vedas, having sat down on the bank, sink down despairingly, thinking maybe to find a dry way across. Therefore their threefold knowledge is called the threefold desert, the threefold wilderness, the threefold destruction.'

37. At these words Vāseṭṭha said: 'Reverend Gotama, I have heard them say: "The ascetic Gotama knows the way to union with Brahmā."'

'What do you think, Vāseṭṭha? Suppose there were a man here born and brought up in Manasākaṭa, and somebody who had come from Manasākaṭa and [249] and had missed the road should ask him the way. Would that man, born and bred in Manasākaṭa, be in a state of confusion or perplexity?' 'No, Reverend Gotama. And why not? Because such a man would know all the paths.'

38. 'Vāseṭṭha, it might be said that such a man on being asked the way might be confused or perplexed – but the Tathāgata, on being asked about the Brahmā world and the way to get there, would certainly not be confused or perplexed. For, Vāseṭṭha, I know Brahmā and the world of Brahmā, and the way to the world of Brahmā, and the path of practice whereby the world of Brahmā may be gained.'

39. At this Vāseṭṭha said: 'Reverend Gotama, I have heard them say: "The ascetic Gotama teaches the way to union with Brahmā." It would be good if the Reverend Gotama were to teach us the way to union with Brahmā, may the Reverend Gotama help the people of Brahmā!'

'Then, Vāseṭṭha, listen, pay proper attention, and I will tell you.' 'Very good, Reverend Sir', said Vāseṭṭha. The Lord said:

40–75. 'Vāseṭṭha, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. [250] *A disciple goes forth, practises the moralities, attains the first jhāna (as Sutta 2, verses 43–75).*

76. 'Then, with his heart filled with loving-kindness, he dwells suffusing one quarter, [251] the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a heart filled with loving-kindness, abundant, unbounded,[256] without hate or ill-will.

77. 'Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this meditation, Vāseṭṭha, by this liberation of the heart through loving-kindness he leaves nothing untouched, nothing unaffected in the sensuous sphere.[257] This, Vāseṭṭha, is the way to union with Brahmā.

78. 'Then with his heart filled with compassion,...with sympathetic joy, with equanimity he dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a heart filled with equanimity, abundant, unbounded, without hate or ill-will.

79. 'Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this meditation, Vāseṭṭha, by this liberation of the heart through compassion,...through sympathetic joy,...through equanimity, he leaves nothing untouched, nothing unaffected in the sensuous sphere. This, Vāseṭṭha, is the way to union with Brahmā.

80. 'What do you think, Vāseṭṭha? Is a monk dwelling thus encumbered with wives and wealth or unencumbered?' 'Unencumbered, Reverend Gotama. He is without hate..., without ill-will..., pure and disciplined, Reverend Gotama.' [252]

81. 'Then, Vāseṭṭha, the monk is unencumbered, and Brahmā is unencumbered. Has that unencumbered monk anything in common with the unencumbered Brahmā?' 'Yes indeed, Reverend Gotama.'

'That is right, Vāseṭṭha. Then that an unencumbered monk, after death, at the breaking-up of the body, should attain to union with the unencumbered Brahmā – that is possible. Likewise a monk without hate..., without ill-will..., pure..., disciplined...Then that a disciplined monk, after death, at the breaking-up of the body, should attain to union with Brahmā – that is possible.'

82. At this the young Brahmins Vāseṭṭha and Bhāradvāja said to the Lord: 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways.'

'We take refuge in the Reverend Gotama, in the Dhamma, and in the Sangha. May the Reverend Gotama accept us as lay-followers having taken refuge from this day forth as long as life shall last!'[258]

Division Two
The Great Division

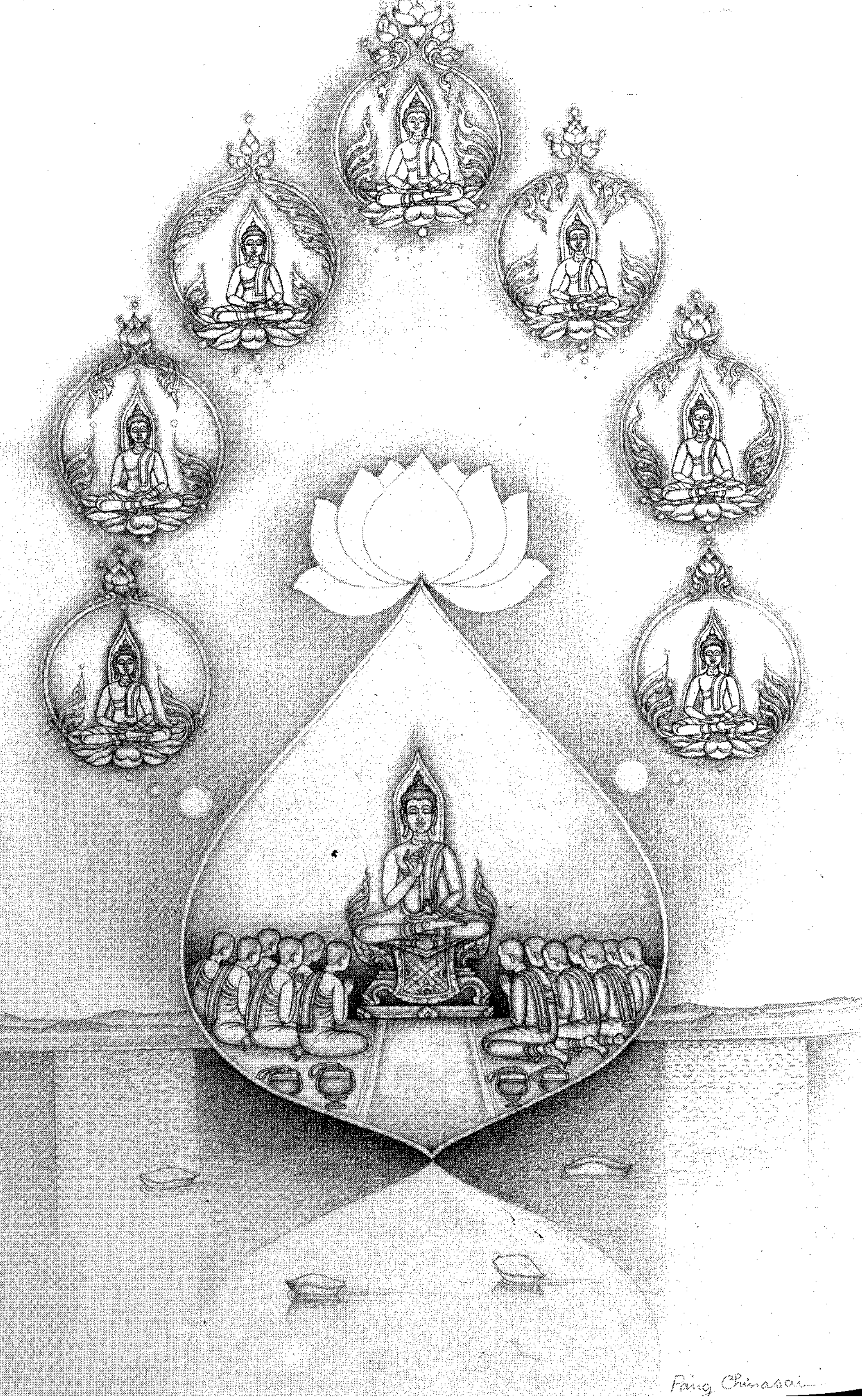

14 *Mahâpadāna Sutta: The Great Discourse on the Lineage*

[1] 1.1. THUS HAVE I HEARD.[259] Once the Lord was staying at Sāvatthi, in Anāthapiṇḍika's park in the Jeta grove, in the Kareri hutment. And among a number of monks who had gathered together after their meal, after the alms-round, sitting in the Kareri pavilion, there arose a serious discussion on former lives, as they said: 'This is how it was in a former life', or 'That was how it was.'

1.2. And the Lord, with the purified divine-ear faculty surpassing the powers of humans, heard what they were talking about. Getting up from his seat, he went to the Kareri pavilion, sat down on the prepared seat, and said: 'Monks, what was your conversation as you sat together? What discussion did I interrupt?' And they told him. [2]

1.3. 'Well, monks, would you like to hear a proper discourse on past lives?' 'Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it!' 'Well then, monks, listen, pay close attention, and I will speak.'

'Yes, Lord', the monks replied, and the Lord said:

1.4. 'Monks, ninety-one aeons ago the Lord, the Arahant, the fully-enlightened Buddha Vipassī arose in the world. Thirty-one aeons ago the Lord Buddha Sikhī arose; in the same thirty-first aeon before this Lord Buddha Vessabhū arose. And in this present fortunate aeon[260] the Lords Buddhas Kakusandha, Konāgamana and Kassapa arose in the world. And, monks, in this present fortunate aeon I too have now arisen in the world as a fully-enlightened Buddha.

1.5. 'The Lord Buddha Vipassī was born of Khattiya race, and arose in a Khattiya family; the Lord Buddha Sikhī likewise; [3] the Lord Buddha Vessabhū likewise; the Lord Buddha Kakusandha was born of Brahmin race, and arose in a Brahmin family; the Lord Buddha Konāgamana likewise; the Lord Buddha Kassapa likewise; and I, monks, who am now the Arahant and fully-enlightened Buddha, was born of Khattiya race, and arose in a Khattiya family.

1.6. 'The Lord Buddha Vipassī was of the Kondañña clan; the Lord Buddah Sikhī likewise; the Lord Buddah Vessabhū likewise; the Lord Buddha Kakusandha was of the Kassapa clan; the Lord Buddha Konagāmana likewise; the Lord Buddha Kassapa likwise; I who am now the Arahant and fully-enlightened Buddha, am of the Gotama clan.

1.7. 'In the time of the Lord Buddha Vipassī the life-span was eighty thousand years; in the time of the Lord Buddha Sikhī seventy thousand; in the time of the Lord Buddha Vessabhū sixty thousand; in the time of the Lord Buddha Kakusandhu forty thousand; in the time of the Lord Buddha Konāgamana thirty thousand; [4] in the time of the Lord Buddha Kassapa it was twenty thousand years. In my time the life-span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred.

1.8. 'The Lord Buddha Vipassī gained his full enlightenment at the foot of a trumpet-flower tree; the Lord Buddha Sikhī under a white-mango tree; the Lord Buddha Vessabhū under a *sāl*-tree; the Lord Buddha Kakusandha under an acacia-tree; the Lord Buddha Konāgamana under a fig-tree; the Lord Buddha Kassapa under a banyan-tree; and I became fully enlightened at the foot of an *assattha*-tree.[261]

1.9. 'The Lord Buddha Vipassī had the pair of noble disciples Khaṇḍa and Tissa; the Lord Buddha Sikhī had Abhibhū and Sambhava; the Lord Buddha Vessabhū had Soṇa and Uttara; the Lord Buddha Kakusandha had Vidhūra and Sañjīva; the Lord Buddha Konāgamana had Bhiyyosa and Uttara; [5] the Lord Buddha Kassapa had Tissa and Bhāradvāja; I myself now have the pair of noble disciples Sāriputta and Moggallāna.

1.10. 'The Lord Buddha Vipassī had three assemblies of disciples: one of six million eight hundred thousand, one of a hundred thousand, and one of eighty thousand monks, and of these three assemblies all were Arahants; the Lord Buddha Sikhī had three assemblies of disciples: one of a hundred thousand, one of eighty thousand, and one of seventy thousand monks – all Arahants; the Lord Buddha Vessabhū had three assemblies: one of eighty thousand, one of seventy thousand, and one of sixty thousand monks – all Arahants; the Lord Buddha Kakusandha had one assembly: forty thousand monks – all Arahants; the Lord Buddha Konāgamana [6] had one assembly: thirty thousand monks – all Arahants; the Lord Buddha Kassapa had one assembly: twenty thousand monks – all Arahants; I, monks, have one assembly of disciples, one thousand two hundred and fifty monks, and this one assembly consists only of Arahants.

1.11. 'The Lord Buddha Vipassī's personal attendant was the monk Asoka; the Lord Buddha Sikhī's was Khemankara; the Lord Buddha Vessabhū's was Upasannaka; the Lord Buddha Kakusandhu's was Vuḍḍhija; the Lord Buddha Konāgamana's was Sotthija; the Lord Buddha Kassapa's was Sabbamitta; my chief personal attendant now is Ānanda.

1.12. 'The Lord Buddha Vipassī's father was King Bandhumā, [7] his mother was Queen Bandhumatī, and King Bandhumā's royal capital was Bandhumatī. The Lord Buddha Sikhī's father was King Aruṇa, his mother was Queen Pabhāvatī; King Aruṇa's capital was Aruṇavatī. The Lord Buddha Vessabhū's father was King Suppatīta, his mother was Queen Yasavatī; King Suppatīta's capital was Anopama. The Lord Buddha Kakusandha's father was the Brahmin Aggidatta, his mother was the Brahmin lady Visākhā. The king at that time was called Khema; his capital was Khemavatī. The Lord Buddha Konāgamana's father was the Brahmin Yaññadatta, his mother was the Brahmin lady Uttarā. The king at that time was Sobha; his capital was Sobhavatī. The Lord Buddha Kassapa's father was the Brahmin Brahmadatta, his mother was the Brahmin lady Dhanavatī. The king at that time was Kikī; his capital was Vārāṇasī. And now, monks, my father was King Suddhodana, my mother was Queen Māyā, and the royal capital was Kapilavatthu.'

Thus the Lord spoke, and the Well-Farer then rose from his seat and went to his lodging. [8]

1.13. Soon after the Lord had gone, another discussion arose among the monks:[262] 'It is marvellous, friends, it is wonderful, the Tathāgata's great power and ability – the way he recalls past Buddhas who have gained Parinibbāna, having cut away the hindrances, cut off the road [of craving], put an end to the round of becoming, overcome all suffering. He recalls their birth, their name, their clan, their life-span, the disciples and assemblies connected with him: "Being born thus, these Blessed Lords were such-and-such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation." Well now, friends, how did the Tathāgata come by the penetrative knowledge through which he remembers all this ...? Did some deva reveal this knowledge to [9] him?' This was the conversation of those monks which came to be interrupted.

1.14. Then the Lord, rising from the seclusion of the rest-period, went to the Kareri pavilion and sat down on the prepared seat. He said: 'Monks, what was your conversation as you sat together? What discussion did I interrupt?' And the monks [10] told him.

1.15. 'The Tathāgata understands these things...by his own penetration of the principles of Dhamma; and devas, too, have told him. Well, monks, do you wish to hear still more [11] about past lives?' 'Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it.' 'Well then, monks, listen, pay close attention, and I will speak.' 'Yes, Lord', the monks replied, and the Lord said:

1.16. 'Monks, ninety-one aeons ago the Lord, the Arahant, the fully-enlightened Buddha Vipassī arose in the world. He was born of Khattiya race, and arose in a Khattiya family. He was of the Koṇḍañña clan. The span of his life was eighty thousand years. He gained his full enlightenment at the foot of a trumpet-flower tree. He had the pair of noble disciples Khaṇḍa and Tissa as his chief followers. He had three assemblies of disciples: one of six million eight hundred thousand, one of a hundred thousand, and one of eighty thousand monks, all Arahants. His chief personal attendant was the monk Asoka. His father was King Bandhumā, [12] his mother was Queen Bandhumatī. The king's capital was Bandhumatī.

1.17. [263]'And so, monks, the Bodhisatta Vipassī descended from the Tusita heaven, mindful and clearly aware, into his mother's womb. This, monks, is the rule.[264]

'It is the rule, monks, that when a Bodhisatta descends from the Tusita heaven into his mother's womb, there appears in this world with its devas, māras and Brahmās, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. And whatever dark spaces lie beyond the world's end, chaotic, blind and black, such that they are not even reached by the mighty rays of sun and moon, are yet illumined by this immeasurable splendid light surpassing the glory of the most powerful devas. And those beings that have been reborn there[265] recognise each other by this light and know: "Other beings, too, have been born here!" And this ten-thousandfold world-system trembles and quakes and is convulsed. And this immeasurable light shines forth. That is the rule.

'It is the rule that when a Bodhisatta has entered his mother's womb, four devas[266] come to protect him from the four quarters, saying: "Let no man, no non-human being, no thing whatever harm this Bodhisatta or this Bodhisatta's mother!" That is the rule.

1.18. 'It is the rule that when a Bodhisatta has entered his mother's womb, his mother becomes by nature virtuous, refraining from taking life, from taking what is not given, from sexual [13] misconduct, from lying speech, or from strong drink and sloth-producing drugs. That is the rule.

1.19. 'It is the rule that when a Bodhisatta has entered his mother's womb, she has no sensual thoughts connected with a man, and she cannot be overcome by any man with lustful thoughts. That is the rule.

1.20. 'It is the rule that when a Bodhisatta has entered his mother's womb, she enjoys the fivefold pleasures of the senses and takes delight, being endowed and possessed of them. That is the rule.

1.21. 'It is the rule that when a Bodhisatta has entered his mother's womb, she has no sickness of any kind, she is at ease and without fatigue of body, and she can see the Bodhisatta inside her womb, complete with all his members and faculties. Monks, it is as if a gem, a beryl, pure, excellent, well cut into eight facets, clear, bright, flawless and perfect in every respect, were strung on a blue, yellow, red, white or orange cord. And a man with good eyesight, taking it in his hand, would describe it as such. Thus does the Bodhisatta's mother, with no sickness, [14] see him, complete with all his members and faculties. That is the rule.

1.22. 'It is the rule that the Bodhisatta's mother dies seven days after his birth and is reborn in the Tusita heaven. That is the rule.

1.23. 'It is the rule that whereas other women carry the child in their womb for nine or ten months before giving birth, it is not so with the Bodhisatta's mother, who carries him for exactly ten months before giving birth. That is the rule.

1.24. 'It is the rule that whereas other women give birth sitting or lying down, it is not so with the Bodhisatta's mother, who gives birth standing up. That is the rule.

1.25. 'It is the rule that when the Bodhisatta issues from his mother's womb, devas welcome him first, and then humans. That is the rule.

1.26. 'It is the rule that when the Bodhisatta issues from his mother's womb, he does not touch the earth. Four devas[267] receive him and place him before his mother, saying: "Rejoice, Your Majesty, a mighty son has been born to you!" That is the rule.

1.27. 'It is the rule that when the Bodhisatta issues from his mother's womb he issues forth stainless, not defiled by water, mucus, blood or any impurity, pure and spotless. Just as when a jewel is laid on muslin from Kāsī,[268] the jewel does not stain the muslin, or the muslin the jewel. Why not? Because of the purity of both. In the same way the Bodhisatta issues forth stainless...[15] That is the rule.

1.28. 'It is the rule that when the Bodhisatta issues forth from his mother's womb, two streams of water appear from the sky, one cold, the other warm, with which they ritually wash the Bodhisatta and his mother. That is the rule.

1.29. 'It is the rule that as soon as he is born the Bodhisatta takes a firm stance on both feet facing north, then takes seven strides and, under a white sunshade,[269] he scans the four quarters and then declares with a bull-like voice: "I am chief in the world, supreme in the world, eldest in the world. This is my last birth, there will be no more re-becoming."[270] That is the rule.

1.30. 'It is the rule that when the Bodhisatta issues from his mother's womb there appears in this world...an immeasurable, splendid light...(*as verse 17*). This is the rule.[271] [16]

1.31. 'Monks, when Prince Vipassī was born, they showed him to King Bandhumā and said: "Your Majesty, a son has been born to you. Deign, Sire, to look at him." The king looked at the prince and then said to the Brahmins skilled in signs: "You gentlemen are skilled in signs, examine the prince." The Brahmins examined the prince, and said to King Bandhumā: "Sire, rejoice, for a mighty son has been born to you. It is a gain for you, Sire, it is a great profit for you, Sire, that such a son has been born into your family. Sire, this prince is endowed with the thirty-two marks of a Great Man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world."

1.32. '"And what, Sire, are these thirty-two marks...?[272] [17] (1) He has feet with level tread. (2) On the soles of his feet are wheels with a thousand spokes. (3) He has projecting heels. (4) He has long fingers and toes. (5) He has soft and tender hands and feet. (6) His hands and feet are net-like. (7) He has high-raised ankles. (8) His legs are like an antelope's. (9) Standing and without bending, he can touch and rub his knees with either hand. (10) His male organs are enclosed in a sheath. (11)

His complexion is bright, the colour of gold. (12) His skin is delicate and so smooth that no [18] dust adheres to it. (13) His body-hairs are separate, one to each pore. (14) They grow upwards, bluish-black like collyrium, growing in rings to the right. (15) His body is divinely straight. (16) He has the seven convex surfaces. (17) The front part of his body is like a lion's. (18) There is no hollow between his shoulders. (19) He is proportioned like a banyan-tree: his height is as the span of his arms. (20) His bust is evenly rounded. (21) He has a perfect sense of taste. (22) He has jaws like a lion's. (23) He has forty teeth. (24) His teeth are even. (25) There are no spaces between his teeth. (26) His canine teeth are very bright. (27) His tongue is very long. (28) He has a Brahmā-like voice, like that of the *karavīka*-bird. (29) His eyes are deep blue. (30) He has eyelashes like a cow's. (31) The hair between his eyebrows is white, and soft like [19] cotton-down. (32) His head is like a royal turban."

1.33. '"Sire, this prince is endowed with the thirty-two marks of a Great Man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law... But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world."

'Then King Bandhumā, having clothed those Brahmins in fresh clothes, satisfied all their wishes.

1.34. 'And King Bandhumā appointed nurses for Prince Vipassī. Some suckled him, some bathed him, some carried him, some dandled him. A white umbrella was held over him night and day, that he might not be harmed by cold or heat or grass or dust. And Prince Vipassī was much beloved of the people. Just as everybody loves a blue, [20] yellow or white lotus, so they all loved Prince Vipassī. Thus he was borne from lap to lap.

1.35. 'And Prince Vipassī had a sweet voice, a beautiful voice, charming and delightful. Just as in the Himālaya mountains the *karavīka*-bird has a voice sweeter, more beautiful, charming and delightful than all other birds, so too was Prince Vipassī's voice the finest of all.

1.36. 'And owing to the results of past kamma, the divine eye was present to Prince Vipassī, with which he could see for a league day and night alike.

1.37. 'And Prince Vipassī was unblinkingly watchful, like the Thirty-Three Gods. And because it was said that he was unblinkingly watchful, the prince came to be called "Vipassī".[273] When King Bandhumā was trying a case, he took Prince Vipassī on his knee and instructed him [21] in the case. Then, putting him down from his knee, his father would carefully explain the issues to him. And for this reason he was all the more called Vipassī.

1.38. 'Then King Bandhumā caused three palaces to be built for Prince Vipassī, one for the rainy season, one for the cold season, and one for the hot season, to cater for all the fivefold sense-pleasures. There Prince Vipassī stayed in the rainy-season palace for the four months of the rainy season, with no male attendants, surrounded by female musicians, and he never left that palace.'

[*End of first recitation-section* (*the birth-section*)]

2.1. 'Then, monks, after many years, many hundreds and thousands of years had passed,[274] Prince Vipassī said to his charioteer: "Harness some fine carriages, charioteer! We will go to the pleasure-park to inspect it." The charioteer did so, then reported to the prince: "Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish." And Prince Vipassī mounted a carriage and drove in procession to the pleasure-park.

2.2 'And as he was being driven to the pleasure-park, Prince Vipassī saw [22] an aged man, bent like a roof-beam, broken, leaning on a stick, tottering, sick, his youth all vanished. At the sight he said to the charioteer: "Charioteer, what is the matter with this man? His hair is not like other men's, his body is not like other men's."

'"Prince, that is what is called an old man." "But why is he called an old man?"

'"He is called old, Prince, because he has not long to live."

'"But am I liable to become old, and not exempt from old age?" "Both you and I, Prince, are liable to become old, and are not exempt from old age."

'"Well then, charioteer, that will do for today with the pleasure-park. Return now to the palace." "Very good, Prince", said the charioteer, and brought Prince Vipassī back to the palace.[275] Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since to him who is born old age must manifest itself!"

2.3. 'Then King Bandhumā sent for the charioteer and said: "Well, did not the prince enjoy himself at the pleasure-park? Wasn't he happy there?" "Your Majesty, the prince did not enjoy himself, he was not happy there." "What did he see on the way there?" [23] So the charioteer told the King all that had happened.

2.4. 'Then King Bandhumā thought: "Prince Vipassī must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!" So the King provided for Prince Vipassī to have even more enjoyment of the fivefold sense-pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness... Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

2.5 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park (as verse 2.1).* [24]

2.6. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a sick man, suffering, very ill, fallen in his own urine and excrement, and some people were picking him up, and others putting him to bed. At the sight he said to the charioteer: "What is the matter with this man? His eyes are not like other men's, his head[276] is not like other men's."

'"Prince, that is what is called a sick man." "But why is he called a sick man?"

'"Prince, he is so called because he can hardly recover from his illness."

'"But am I liable to become sick, and not exempt from sickness?" "Both you and I, Prince, are liable to become sick, and not exempt from sickness."

'"Well then, charioteer, return now to the palace." Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since he who is born must experience sickness!"

2.7. 'Then King Bandhumā sent for the charioteer, who told him what had happened. [25]

2.8. 'The king provided Prince Vipassī with even more sense-pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness...

2.9 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park.*

2.10. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a large crowd collecting, clad in many colours, and carrying a bier. At the sight he said to the charioteer: "Why are those people doing that?" [26] "Prince, that is what they call a dead man." "Drive me over to where the dead man is." "Very good, Prince, said the charioteer, and did so. And Prince Vipassī gazed at the corpse of the dead man. Then he said to the charioteer: "Why is he called a dead man?"

'"Prince, he is called a dead man because now his parents and other relatives will not see him again, nor he them."

'"But am I subject to dying, not exempt from dying?" "Both you and I, Prince, are subject to dying, not exempt from it."

'"Well then, charioteer, that will do for today with the pleasure-park. Return now to the palace...Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since to him who is born death must manifest itself!"

2.11. 'Then King Bandhumā sent for the charioteer, who told him what had happened. [27]

2.12. 'The king provided Prince Vipassī with even more sense-pleasures...[28]

2.13 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park.*

2.14. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a shaven-headed man, one who had gone forth,[277] wearing a yellow robe. And he said to the charioteer: "What is the matter with that man? His head is not like other men's, and his clothes are not like other men's."

'"Prince, he is called one who has gone forth." "Why is he called one who has gone forth?"

'"Prince, by one who has gone forth we mean one who truly follows Dhamma,[278] who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and truly has compassion for living beings."

'"Charioteer, he is well called one who has gone forth...[29] Drive the carriage over to where he is." "Very good, Prince", said the charioteer, and did so. And Prince Vipassī questioned the man who had gone forth.

'"Prince, as one who has gone forth I truly follow Dhamma, ...and have compassion for living beings." "You are well called one who has gone forth..."

2.15. 'Then Prince Vipassī said to the charioteer: "You take the carriage and drive back to the palace. But I shall stay here and shave off my hair and beard, put on yellow robes, and go forth from the household life into homelessness." "Very good, Prince", said the charioteer, and returned to the palace. And Prince Vipassī, shaving off his hair and beard and putting on yellow robes, went forth from the household life into homelessness.

2.16. 'And a great crowd from the royal capital city, Bandhumatī, eighty-four thousand people,[279] heard that [30] Prince Vipassī had gone forth into homelessness. And they thought: "This is certainly no common teaching and discipline, no common going-forth, for which Prince Vipassī has shaved off hair and beard, donned yellow robes and gone forth into homelessness. If the Prince has done so, why should not we?" And so, monks, a great crowd of eighty-four thousand, having shaved off their hair and beards and donned yellow robes, followed the Bodhisatta Vipassī[280] into homelessness. And with this following the Bodhisatta went on his rounds through villages, towns and royal cities.

2.17. 'Then the Bodhisatta Vipassī, having retired to a secluded spot, had this thought: "It is not proper for me to live with a crowd like this. I must live alone, withdrawn from this crowd." So after a while he left the crowd and dwelt alone. The eighty-four thousand went one way, the Bodhisatta another.

2.18. 'Then, when the Bodhisatta had entered his dwelling

alone, in a secluded spot, he thought: "This world, alas, is in a sorry state: there is birth and decay,[281] there is death and falling into other states and being reborn. And no one knows [31] any way of escape from this suffering, this ageing and death. When will deliverance be found from this suffering, this ageing and death?"

'And then, monks, the Bodhisatta thought: "With what being present, does ageing-and-death occur? What conditions ageing-and-death?" And then, monks, as a result of the wisdom born of profound consideration[282] the realisation dawned on him: "*Birth* being present, ageing-and-death occurs, birth conditions ageing-and-death."[283]

'Then he thought: "What conditions birth?" And the realisation dawned on him: "Becoming[284] conditions birth"..."What conditions becoming?"..."Clinging conditions becoming"... "Craving conditions clinging"..."Feeling conditions craving" ...[32] "Contact[285] conditions feeling"..."The six sense-bases condition contact"..."Mind-and-body conditions the six sense-bases"..."Consciousness conditions mind-and-body." And then the Bodhisatta Vipassī thought: "With what being present, does consciousness occur. What conditions consciousness?" And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: "Mind-and-body conditions consciousness."

2.19. 'Then, monks, the Bodhisatta Vipassī thought: "This consciousness turns back at mind-and-body, it does not go any further.[286] To this extent there is birth and decay, there is death and falling into other states and being reborn, namely: Mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions the six sense-bases, the six sense-bases-condition contact, contact conditions feeling, feeling conditions [33] craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass of suffering takes its origin." And at the thought: "Origin, origin", there arose in the Bodhisatta Vipassī, with insight into things never realised before, knowledge, wisdom, awareness, and light.

2.20. 'Then he thought: "What now being absent, does ageing-and-death not occur? With the cessation of what comes the cessation of ageing-and-death?" And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: "Birth being absent, ageing-and-death does not occur. With the cessation of birth comes the cessation of ageing-and-death"..."With the cessation of what comes the cessation of birth?"..."With the cessation of becoming comes the cessation of birth"..."With the cessation of clinging comes the cessation of becoming"..."With the cessation of craving comes the cessation of clinging"...[34] "With the cessation of feeling comes the cessation of craving"..."With the cessation of contact comes the cessation of feeling"..."With the cessation of the six sense-bases comes the cessation of contact"... "With the cessation of mind-and-body comes the cessation of the six sense-bases"..."With the cessation of consciousness comes the cessation of mind-and-body"..."With the cessation of mind-and-body comes the cessation of consciousness."

2.21. 'Then the Bodhisatta Vipassī thought: "I have found the insight (*vipassanā*) way[287] to enlightenment, [35] namely: '"By the cessation of mind-and-body consciousness ceases, by the cessation of consciousness, mind-and-body ceases; by the cessation of mind-and-body the six sense-bases cease; by the cessation of the six sense-bases contact ceases; by the cessation of contact feeling ceases; by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth ageing and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases." And at the thought: "Cessation, cessation", there arose in the Bodhisatta Vipassī, with insight into things never realised before, knowledge, vision, awareness, and light.

2.22. 'Then, monks, at another time the Bodhisatta Vipassī dwelt contemplating the rise and fall of the five aggregates of clinging: "Such is the body, such its arising, such its passing away; such is feeling...; such is perception...; such are the mental formations...; such is consciousness, such its arising, such its passing away." And as he remained contemplating the rise and fall of the five aggregates of clinging, before long his mind was freed from the corruptions without remainder.'[288]

[*End of second recitation-section*]

3.1. 'Then, monks, the Blessed Lord, the Arahant, the fully-enlightened Buddha Vipassī thought: "Suppose now I were to teach Dhamma?" And then he thought: [36] "I have attained to this Dhamma which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning,[289] subtle, to be apprehended by the wise. But this generation delights in clinging,[290] rejoices in it and revels in it. But for those who so delight, rejoice and revel in clinging this matter is hard to see, namely the conditioned nature of things,[291] or dependent origination.[292] Equally hard to see would be the calming of all the mental formations,[293] the abandonment of all the substrates of rebirth,[294] the waning of craving, dispassion, cessation and Nibbāna. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

3.2. 'And to the Lord Buddha Vipassī there occurred spontaneously this verse, never previously heard:

> "This that I've attained, why should I proclaim?
> Those full of lust and hate can never grasp it.
> Leading upstream this Dhamma, subtle, deep,
> Hard to see, no passion-blinded folk can see it."

'As the Lord Buddha Vipassī pondered thus, his mind was inclined to inaction rather than to teaching the Dhamma. And, monks, the Lord Buddha Vipassī's reasoning became mentally known to a certain Great Brahmā.[295] And [37] he thought: "Alas, the world is perishing, it will be destroyed because the mind of Vipassī, the Blessed Lord, the Arahant, the fully-enlightened Buddha is inclined to inaction rather than to teaching the Dhamma!"

3.3. 'So this Great Brahmā, as swiftly as a strong man might stretch his flexed arm, or flex it again, disappeared from the Brahmā world and reappeared before the Lord Buddha Vipassī. Arranging his upper robe over one shoulder and kneeling on his right knee, he saluted the Lord Buddha Vipassī with joined hands and said: "Lord, may the Blessed Lord teach Dhamma, may the Well-Farer teach Dhamma! There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma!"[296]

3.4. '*Then the Lord Buddha Vipassī explained* (*as verses 1–2 above*) [38] *why he inclined to inaction rather than to teaching the Dhamma.*

3.5.–6. 'And the Great Brahmā appealed a second and a third time to the Lord Buddha Vipassī to teach. . . Then the Lord Buddha Vipassī, recognising Brahmā's appeal and moved by compassion for beings, surveyed the world with his Buddha-eye.[297] And he saw beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and few of them living in fear of transgression and of the next world. And just as in a pool of blue, red or white lotuses some are born in the water, grow in the water, and, not leaving the water, thrive in the water; some are born in the water and reach the surface; while some are born in the water and, having reached the surface, grow out of the water and are not polluted by it, [39] in the same way, monks, the Lord Buddha Vipassī, surveying the world with his Buddha-eye, saw some beings with little dust on their eyes . . .

3.7. 'Then, knowing his thought, the Great Brahmā addressed the Lord Buddha Vipassī in these verses:

"As on a mountain-peak a watcher sees the folk below,
So, Man of Wisdom,[298] seeing all, look down from
  Dhamma's heights!
Free from woe, look on those who are sunk in grief,
  oppressed with birth and age.
Arise, hero, victor in battle, leader of the caravan,
  traverse the world!
Teach, O Lord, the Dhamma, and they will under-
  stand."

And the Lord Buddha Vipassī replied to the Great Brahmā in verse:

"Open to them are the doors of the Deathless!
Let those that hear now put forth faith.[299]
For fear of trouble I did not preach at first
The excellent Dhamma for men, Brahmā!"

Then that Great Brahmā, thinking: "I have been the cause of the Lord Buddha Vipassī's preaching Dhamma", [40] made obeisance to the Lord Buddha, and, passing by to his right, vanished there and then.

3.8. 'Then the Lord Buddha Vipassī thought: "To whom should I first teach this Dhamma? Who would understand it quickly?" Then he thought: "There are Khaṇḍa the King's son[300] and Tissa the chaplain's[301] son, living in the capital city of Bandhumatī. They are wise, learned, experienced, and for a long time have had little dust on their eyes. If now I teach Dhamma first to Khaṇḍa and Tissa, they will understand it quickly." And so the Lord Buddha Vipassī, as swiftly as a strong man might stretch out his flexed arm, or flex it again, vanished there and then from the root of that tree of enlightenment, and reappeared in the royal capital of Bandhumatī, in the deer-park of Khema.

3.9. 'And the Lord Buddha Vipassī said to the park-keeper: "Keeper, go to Bandhumatī and say to Prince Khaṇḍa and the chaplain's son Tissa: 'My lords, Vipassī the Blessed Lord, the Arahant, the fully-enlightened Buddha, has come to Bandhumatī and is staying in the deer-park of Khema. He wishes to see you.'"

'"Very good, Lord", said the park-keeper, and went and delivered the message.

3.10. 'Then Khaṇḍa and Tissa, [41] having harnessed some fine carriages, drove out of Bandhumatī making for the deer-park of Khema. They took the carriages as far as they would go, then alighted and continued on foot till they came to the Lord Buddha Vipassī. When they reached him, they made obeisance to him and sat down to one side.

3.11. 'And the Lord Buddha Vipassī delivered to them a graduated discourse on generosity, on morality, and on heaven,[302] showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord Buddha Vipassī knew that the minds of Khaṇḍa and Tissa were ready, pliable, free from the hindrances, joyful and calm, then he preached the Buddhas' special sermon in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in Prince Khaṇḍa and Tissa the chaplain's son, as they sat there, there arose the pure and spotless Dhamma-Eye, and they knew: "Whatever things have an origin must come to cessation."

3.12. 'And they, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the Teacher's doctrine without relying on others, said: "Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. We go [42] for refuge to the Lord, and to the Dhamma. May we receive the going-forth at the Lord's hands, may we receive ordination!"

3.13. 'And so Prince Khaṇḍa and Tissa the chaplain's son received the going-forth at the hands of the Lord Buddha Vipassī, and they received ordination. Then the Lord Buddha Vipassī instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things[303] and the profit of Nibbāna.[304] And through their being inspired, fired and delighted with this discourse, it was not long before their minds were freed from the corruptions without remainder.

3.14. 'And a great crowd of eighty-four thousand people from Bandhumatī heard that the Lord Buddha Vipassī was staying in the deer-park of Khema, and that Khaṇḍa and Tissa had shaved off their hair and beards, donned yellow robes, and gone forth from the household life into homelessness. And they thought: "This is certainly no common teaching and discipline...for which Prince Khaṇḍa and Tissa the chaplain's son have gone forth into homelessness. If they can do this in the presence of the Lord Buddha Vipassī, why should not we?" And so this great crowd of eighty-four thousand left Bandhumatī for the deer-park of Khema where the Lord Buddha [43] Vipassī was. When they came to him they made obeisance to him and sat down to one side.

3.15. 'And the Lord Buddha Vipassī delivered to them a graduated discourse on generosity, on morality, and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And just as a clean cloth...receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma-eye, and they knew: "Whatever things have an origin must come to cessation."

3.16. (*as verse 12*)

3.17. 'And those eighty-four thousand received the going-forth at the hands of the Lord Buddha Vipassī, and they received ordination. And the Lord Buddha Vipassī instructed them with a discourse on Dhamma...(*as verse 13*) [44] and it was not long before their minds were freed from the corruptions without remainder.

3.18. 'Then the first eighty-four thousand who had gone forth heard: "The Lord Buddha Vipassī has come to Bandhumatī and is staying in the Khema deer-park, teaching Dhamma."

3.19.–21. 'And all happened as before...[45] And it was not long before their minds were freed from the corruptions without remainder.

3.22. 'And at that time, in the royal capital of Bandhumatī, there was a vast gathering of six million, eight hundred thousand[305] monks. And when the Lord Buddha Vipassī had withdrawn into seclusion, he thought: "There is now this great gathering of monks here in the capital. Suppose I were to give them permission: 'Wander abroad, monks, for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Do not go two together, monks, [46] but teach the Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit, and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma. But at the end of six years precisely you are to come together to the royal capital of Bandhumatī to recite the disciplinary code.'"

3.23. 'Then a certain Great Brahmā, having divined the Lord Buddha Vipassī's thought, as swiftly as a strong man might stretch his flexed arm, or flex it again, vanished from the Brahmā world and appeared before the Lord Buddha Vipassī. Arranging his robe over one shoulder and saluting the Lord with joined palms, he said: "Just so, O Lord, just so, O Well-Farer! Let the Lord give permission to this great gathering to wander abroad for the good of the many,. . . out of compassion for the world. . . There are beings with little dust on their eyes, who are perishing through not hearing Dhamma: they will become knowers of Dhamma. And we too will do the same as the monks: at the end of six years we will come together to the royal capital of Bandhumatī to recite the disciplinary code."

'Having spoken thus, [47] that Brahmā made obeisance to the Lord Buddha and, passing by to his right, vanished there and then.

3.24.–25. 'So the Lord Buddha Vipassī, emerging from the seclusion of his rest-period, told the monks what had occurred occurred. [48]

3.26. '"I allow you, monks, to wander abroad for the good of the many, for the welfare and happiness of devas and humans. Do not go two together, monks, but teach the Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit, and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma. But at the end of six years precisely you are to come together to the royal capital of Bandhumatī to recite the disciplinary code." And the majority of those monks left that very day to wander about the country.

3.27. 'And at that time there were eighty-four thousand religious residences in Jambudīpa.[306] And at the end of one year the devas would proclaim: "Gentlemen, one year has passed,

five remain. At the end of five years you are to return to Bandhumatī to recite the disciplinary code", and similarly at the end of two, [49] three, four, five years. And when six years had passed, the devas announced: "Gentlemen, six years have passed, it is now time to go to the royal capital of Bandhumatī to recite the disciplinary code!" And those monks, some by their own psychic powers and some by that of the devas, all in one day came to Bandhumatī to recite the disciplinary code.

3.28. 'And then the Lord Buddha Vipassī gave to the assembled monks the following precepts:

> "Patient forbearance is the highest sacrifice,
> Supreme is Nibbāna, so say the Buddhas.
> He's not 'one gone forth' who hurts others,
> No ascetic he who harms another.[307]
>
> Not to do any evil, but cultivate the good,
> To purify one's mind, this the Buddhas teach.[308]
>
> Not insulting, not harming, restraint according to
> rule, [50]
> Moderation in food, seclusion of dwelling,
> Devotion to high thinking, this the Buddhas teach."[309]

3.29. 'Once, monks, I was staying at Ukkaṭṭhā[310] in the Subhaga grove at the foot of a great *sāl*-tree. And as I dwelt there in seclusion it occurred to me: "There is no abode of beings easily accessible that has not been visited by me for so long as that of the devas of the Pure Abodes.[311] Suppose I were to visit them now?" And then, as swiftly as a strong man might stretch his flexed arm, or flex it again, I vanished from Ukkaṭṭhā and appeared among the Aviha devas. And many thousands of them came to me, saluted me and stood to one side. Then they said: "Sir,[312] it is ninety-one aeons since the Lord Buddha Vipassī appeared in the world.

'"The Lord Buddha Vipassī was born of Khattiya race, and arose in a Khattiya family; he was of the Koṇḍañña clan; in his time the life-span was eighty thousand years; he gained his full enlightenment under a trumpet-flower tree; he had the pair of noble disciples Khaṇḍa and Tissa; [51] he had three assemblies of disciples, one of six million eight hundred thousand, one of a hundred thousand, and one of eighty thousand monks, all of whom were Arahants; his chief personal attendant was the monk Asoka, his father was King Bandhumā, his mother was Queen Bandhumatī, and his father's royal capital was Bandhumatī. The Lord Buddha Vipassī's renunciation was like this, his going-forth like this, his striving like this, his full enlightenment like this; his turning of the wheel like this.

'"And we, sir, who lived the holy life under the Lord Buddha Vipassī, having freed ourselves from sense-desires, have arisen here."[313]

3.30. 'In the same way many thousands of devas came... (*referring similarly to Sikhī and other Buddhas as verse 1.12*). They said: "Sir, in this fortunate aeon now the Lord Buddha has arisen in the world. He was born of Khattiya race...; he is of the Gotama clan; [52] in his time the life-span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an *assattha*-tree; he has a pair of noble disciples Sāriputta and Moggallāna; he has one assembly of disciples, one thousand two hundred and fifty monks who are all Arahants; his chief personal attendant is Ānanda; his father is King Suddhodana, his mother was Queen Māyā, and his royal capital is Kapilavatthu. Such was the Lord's renunciation, such his going-forth, such his striving, such his full enlightenment, such his turning of the wheel. And we, sir, who have lived the holy life under the Lord, having freed ourselves from sense-desires, have arisen here."

3.31.–32. 'Then I went with the Aviha devas to see the Atappa devas, and with these to see the Sudassa devas, and with these to see the Sudassī devas, and with all of these to see the Akaniṭṭha devas. [53] And there many thousands of devas came, saluted me and stood to one side, saying: "Sir, it is ninety-one aeons since the Lord Buddha Vipassī appeared in the world..." (*as verses 29–30*).

3.33. 'And so it is, monks, that by his penetration of the fundamentals of Dhamma[314] the Tathāgata remembers the past Buddhas who have attained final Nibbāna, cutting through multiplicity,[315] blazing a trail, have exhausted the round,[316] have passed by all suffering; he recalls their births, their

names, their clan, [54] their life-span, their twin-disciples, their assemblies of disciples: "These Blessed Lords were born thus, were called thus, thus was their clan, thus was their morality, their Dhamma, their wisdom, their dwelling, thus was their liberation."'[317]

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

15 *Mahānidāna Sutta: The Great Discourse on Origination*

[55] 1. THUS HAVE I HEARD.[318] Once the Lord was staying among the Kurus. There is a market town there called Kammāsadhamma.[319] And the Venerable Ānanda came to the Lord, saluted him, sat down to one side, and said: 'It is wonderful, Lord, it is marvellous how profound this dependent origination is, and how profound it appears! And yet it appears to me as clear as clear!'

'Do not say that, Ānanda, do not say that! This dependent origination is profound and appears profound. It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight,[320] tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death.[321]

2. 'If, Ānanda, you are asked: "Has ageing-and-death a condition for its existence?"[322] you should answer: "Yes." If asked: "What conditions ageing-and-death?" you should answer: "Ageing-and-death is conditioned by birth."...[56] "What conditions birth?"..."Becoming conditions birth."..."Clinging conditions becoming."..."Craving conditions clinging."... "Feeling conditions craving."..."Contact conditions feeling." ..."Mind-and-body conditions contact."[323]..."Consciousness conditions mind-and-body."...If asked: "Has consciousness a condition for its existence?" you should answer: "Yes." If asked: "What conditions consciousness?" you should answer: "Mind-and-body conditions consciousness."[324]

3. 'Thus, Ānanda, mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions contact, contact conditions feeling, feeling condi-

tions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death, sorrow, [57] lamentation, pain, grief and distress.[325] Thus this whole mass of suffering comes into existence.

4. 'I have said: "Birth conditions ageing-and-death", and this is the way that should be understood. If, Ānanda, there were no birth at all, anywhere, of anybody or anything: of devas to the deva-state, of gandhabbas..., of yakkhas..., of ghosts...,[326] of humans..., of quadrupeds..., of birds..., of reptiles to the reptile state, if there were absolutely no birth at all of all these beings, then, with the absence of all birth, the cessation of birth, could ageing-and-death appear?' 'No, Lord.' 'Therefore, Ānanda, just this is the root, the cause, the origin, the condition for ageing-and-death – namely birth.

5. 'I have said: "Becoming conditions birth."...If there were absolutely no becoming: in the World of Sense-Desires, of Form or the Formless World...could birth appear?'

'No, Lord.' 'Therefore just this is the condition of birth – namely becoming.

6. '"Clinging conditions becoming."...If there were absolutely no clinging: sensuous [58] clinging, clinging to views, to rite-and-ritual, to personality-belief..., could becoming appear?

7. '"Craving conditions clinging."...If there were absolutely no craving: for sights, sounds, smells, tastes, tangibles, mind-objects..., could clinging appear?

8. '"Feeling conditions craving."...If there were absolutely no feeling: feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact – in the absence of all feeling, with the cessation of feeling, could craving appear?'

'No, Lord.' 'Therefore, Ānanda, just this is the root, the cause, the origin, the condition for craving – namely feeling.

9. 'And so, Ānanda, feeling conditions craving, craving conditions seeking,[327] seeking conditions acquisition,[328] acquisition conditions decision-making,[329] decision-making conditions lustful desire,[330] lustful desire conditions attachment,[331] attachment conditions appropriation,[332] appropriation conditions avarice,[333] avarice [59] conditions guarding of possessions,[334] and because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states.

10. 'I have said: "All these evil unskilled states arise because of the guarding of possessions." For if there were absolutely no guarding of possessions...would there be the taking up of stick or sword...?' 'No, Lord.' 'Therefore, Ānanda, the guarding of possessions is the root, the cause, the origin, the condition for all these evil unskilled states.

11. 'I have said: "Avarice conditions the guarding of possessions..."

12–17. '"Appropriation conditions avarice,...[60] attachment conditions appropriation,...lustful desire conditions attachment,...decision-making conditions lustful desire,...acquisition conditions decision-making,...seeking conditions acquisition..." [61]

18. 'I have said: "Craving conditions seeking."...If there were no craving,...would there be any seeking?' 'No, Lord.' 'Therefore, Ānanda, craving is the root, the cause, the origin, the condition for all seeking. Thus these two things become united in one by feeling.[335] [62]

19. 'I have said: "Contact conditions feeling."...Therefore contact is the root, the cause, the origin, the condition for feeling.

20. '"Mind-and-body conditions contact." By whatever properties, features, signs or indications the mind-factor[336] is conceived of, would there, in the absence of such properties... pertaining to the mind-factor, be manifest any grasping at the idea of the body-factor?'[337] 'No, Lord.'

'Or in the absence of any such properties pertaining to the body-factor, would there be any grasping at sensory reaction on the part of the mind-factor?' 'No, Lord.'

'By whatever properties the mind-factor and the body-factor are designated – in their absence is there manifested any grasping at the idea, or at sensory reaction?' 'No, Lord.'

'By whatever properties, features, signs or indications the mind-factor is conceived of, in the absence of these is there any contact to be found?' 'No, Lord.'

'Then, Ānanda, just this, namely mind-and-body, is the root, the cause, the origin, the condition for all contact.

21. 'I have said: "Consciousness conditions mind-and-body." ...[63] If consciousness were not to come into the mother's womb, would mind-and-body develop there?' 'No, Lord.'

'Or if consciousness, having entered the mother's womb, were to be deflected, would mind-and-body come to birth in this life?' 'No, Lord.' 'And if the consciousness of such a tender young being, boy or girl, were thus cut off, would mind-and-body grow, develop and mature?' 'No, Lord.' 'Therefore, Ānanda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind-and-body.

22. 'I have said: "Mind-and-body conditions consciousness." ...If consciousness did not find a resting-place in mind-and-body, would there subsequently be an arising and coming-to-be of birth, ageing, death and suffering?' 'No, Lord.' 'Therefore, Ānanda, just this, namely mind-and-body, is the root, the cause, the origin, the condition of consciousness. Thus far then, Ānanda, we can trace[338] birth and decay, death and falling into other states and being reborn,[339] thus far extends the way of designation, of concepts, thus far is the sphere of understanding, thus far the round goes [64] as far as can be discerned in this life,[340] namely to mind-and-body together with consciousness.

23. 'In what ways, Ānanda, do people explain the nature of the self? Some declare the self to be material and limited,[341] saying: "My self is material and limited"; some declare it to be material and unlimited...; some declare it to be immaterial and limited...; some declare it to be immaterial and unlimited, saying: "My self is immaterial and unlimited."

24. 'Whoever declares the self to be material and limited, considers it to be so either now, or in the next world, thinking: "Though it is not so now, I shall acquire it there."[342] That being so, that is all we need say about the view that the self is material and limited, and the same applies to the other [65] theories. So much, Ānanda, for those who proffer an explanation of the self.

25.–26. 'How is it with those who do not explain the nature of the self?...(*as verses 23–24 but negated*). [66]

27. 'In what ways, Ānanda, do people regard the self? They equate the self with feeling: "Feeling is my self",[343] or: "Feeling is not my self, my self is impercipient",[344] or: "Feeling is not my self, but my self is not impercipient, it is of a nature to feel."[345]

28. 'Now, Ānanda, one who says: "Feeling is my self" should be told: "There are three kinds of feeling, friend: pleasant, painful, and neutral. Which of the three do you consider to be your self?" When a pleasant feeling is felt, no painful or neutral feeling is felt, but only pleasant feeling. When a painful feeling is felt, no pleasant or neutral feeling is felt, but only painful feeling. And when a neutral feeling is felt, no pleasant or painful feeling is felt, but only neutral feeling.

29. 'Pleasant feeling is impermanent, conditioned,[346] dependently-arisen, bound to decay, to vanish, to fade away, to cease – and so too are painful feeling [67] and neutral feeling. So anyone who, on experiencing a pleasant feeling, thinks: "This is my self", must, at the cessation of that pleasant feeling, think: "My self has gone!" and the same with painful and neutral feelings. Thus whoever thinks: "Feeling is my self" is contemplating something in this present life that is impermanent, a mixture of happiness and unhappiness, subject to arising and passing away. Therefore it is not fitting to maintain: "Feeling is my self."

30. 'But anyone who says: "Feeling is not my self, my self is impercipient" should be asked: "If, friend, no feelings at all were to be experienced, would there be the thought: 'I am'?" [to which he would have to reply:] "No, Lord."[347] Therefore it is not fitting to maintain: "Feeling is not my self, my self is impercipient."

31. 'And anyone who says: "Feeling is not my self, but my self is not impercipient, my self is of a nature to feel" should be asked: "Well, friend, if all feelings absolutely and totally ceased, could there be the thought: 'I am this?' "[348] [to which he would have to reply:] "No, Lord." Therefore it is not fitting to maintain: [68] "Feeling is not my self, but my self is not impercipient, my self is of a nature to feel."

32. 'From the time, Ānanda, when a monk no longer regards feeling as the self, or the self as being impercipient, or as being percipient and of a nature to feel, by not so regarding, he clings to nothing in the world; not clinging, he is not ex-

cited by anything, and not being excited he gains personal liberation,[349] and he knows: "Birth is finished, the holy life has been led, done was what had to be done, there is nothing more here."

'And if anyone were to say to a monk whose mind was thus freed: "The Tathāgata exists after death",[350] that would be [seen by him as] a wrong opinion and unfitting, likewise: "The Tathāgata does not exist..., both exists and does not exist..., neither exists nor does not exist after death." Why so? As far, Ānanda, as designation and the range of designation reaches, as far as language and the range of language reaches, as far as concepts and the range of concepts reaches, as far as understanding and the range of understanding reaches, as far as the cycle reaches and revolves – that monk is liberated from all that by super-knowledge,[351] and to maintain that such a liberated monk does not know and see would be a wrong view and incorrect.

33. 'Ānanda, there are seven stations of consciousness[352] and two realms.[353] Which are the seven? There are beings different in [69] body and different in perception, such as human beings, some devas and some in states of woe. That is the first station of consciousness. There are beings different in body and alike in perception, such as the devas of Brahmā's retinue, born there [on account of having attained] the first jhāna. That is the second station. There are beings alike in body and different in perception, such as the Ābhassara devas.[354] That is the third station. There are beings alike in body and alike in perception, such as the Subhakiṇṇa devas. That is the fourth station. There are beings who have completely transcended all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety; thinking: "Space is infinite", they have attained to the Sphere of Infinite Space. That is the fifth station. There are beings who, by transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", have attained to the Sphere of Infinite Consciousness. That is the sixth station. There are beings who, having transcended the Sphere of Infinite Consciousness, thinking: "There is no thing", have attained to the Sphere of No-Thingness. That is the seventh station of consciousness. [The two realms are:] The Realm of Unconscious Beings and, secondly, the Realm of Neither-Perception-Nor-Non-Perception.

34. 'Now, Ānanda, as regards this first station of consciousness, with difference of body and difference of perception, as in the case of human beings and so on, if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?' [70] 'No, Lord.' 'And as regards the other stations, and the two spheres likewise?' 'No, Lord.'

'Ānanda, insofar as a monk, having known as they really are these seven stations of consciousness and these two spheres, their origin and cessation, their attraction and peril, is freed without attachment, that monk, Ānanda, is called one who is liberated by wisdom.[355]

35. 'There are, Ānanda, these eight liberations.[356] What are they?

'(1) Possessing form, one sees forms.[357] That is the first liberation. (2) Not perceiving material forms in oneself, one sees them outside.[358] That is the second liberation. [71] (3) Thinking: "It is beautiful", one becomes intent on it.[359] That is the third. (4) By completely transcending all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety, thinking: "Space is infinite", one enters and abides in the Sphere of Infinite Space. That is the fourth. (5) By transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", one enters and abides in the Sphere of Infinite Consciousness. That is the fifth. (6) By transcending the Sphere of Infinite Consciousness, thinking: "There is no thing", one enters and abides in the Sphere of No-Thingness. That is the sixth. (7) By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception. That is the seventh. (8) By transcending the Sphere of Neither-Perception-Nor-Non-Perception one enters and abides in the Cessation of Perception and Feeling.[360] That is the eighth liberation.

36. 'Ānanda, when once a monk attains these eight liberations in forward order, in reverse order, and in forward-and-reverse order, entering them and emerging from them as and

when, and for as long as he wishes, and has gained by his own super-knowledge here and now both the destruction of the corruptions and the uncorrupted liberation of heart and liberation by wisdom,[361] that monk is called "both-ways-liberated",[362] and, Ānanda, there is no other way of "both-ways-liberation" that is more excellent or perfect than this.'

Thus the Lord spoke. And the Venerable Ānanda rejoiced and was delighted at his words.

16 *Mahāparinibbāna Sutta: The Great Passing*

The Buddha's Last Days

[72] 1.1. THUS HAVE I HEARD.[363] Once the Lord was staying at Rājagaha on the mountain called Vultures' Peak.[364] Now just then King Ajātasattu Vedehiputta[365] of Magadha wanted to attack the Vajjians.[366] He said: 'I will strike the Vajjians who are so powerful and strong, I will cut them off and destroy them, I will bring them to ruin and destruction!'

1.2. And King Ajātasattu said to his chief minister the Brahmin Vassakāra: 'Brahmin, go to the Blessed Lord, worship him with your head to his feet in my name, ask if he is free from sickness or disease, if he is living at ease, vigorously and comfortably, and then say: "Lord, King Ajātasattu Vedehiputta of Magadha wishes to attack the Vajjians and says: 'I will strike the Vajjians...,bring them to ruin and [73] destruction!' " And whatever the Lord declares to you, report that faithfully back to me, for Tathāgatas never lie.'

1.3. 'Very good, Sire', said Vassakāra and, having had the state carriages harnessed, he mounted one of them and drove in state from Rājagaha to Vultures' Peak, riding as far as the ground would allow, then continuing on foot to where the Lord was. He exchanged courtesies with the Lord, then sat down to one side and delivered the King's message.

1.4. Now the Venerable Ānanda was standing behind the Lord, fanning him. And the Lord said: 'Ānanda, have you heard that the Vajjians hold regular and frequent assemblies?' 'I have heard, Lord, that they do.'

'Ānanda, as long as the Vajjians hold regular and frequent assemblies, they may be expected to prosper and not decline. Have you heard [74] that the Vajjians meet in harmony, break up in harmony, and carry on their business in harmony?' 'I have heard, Lord, that they do.'

'Ānanda, as long as the Vajjians meet in harmony, break up in harmony, and carry on their business in harmony, they may be expected to prosper and not decline. Have you heard that the Vajjians do not authorise what has not been authorised already, and do not abolish what has been authorised, but proceed according to what has been authorised by their ancient tradition?' 'I have, Lord.'...'Have you heard that they honour, respect, revere and salute the elders among them, and consider them worth listening to?...that they do not forcibly abduct others' wives and daughters and compel them to live with them?...that they honour, respect, revere and salute the Vajjian shrines at home and abroad, not withdrawing the proper support made and given before?...[75] that proper provision is made for the safety of Arahants, so that such Arahants may come in future to live there, and those already there may dwell in comfort?' 'I have, Lord.'

'Ānanda, so long as such proper provision is made,...the Vajjians may be expected to prosper and not decline.'

1.5. Then the Lord said to the Brahmin Vassakāra: 'Once, Brahmin, when I was at the Sārandada Shrine in Vesālī, I taught the Vajjians these seven principles for preventing decline, and as long as they keep to these seven principles, as long as these principles remain in force, the Vajjians may be expected to prosper and not decline.'

At this, Vassakāra replied: 'Reverend Gotama, if the Vajjians keep to even one of these principles, they may be expected to prosper and not [76] decline – far less all seven. Certainly the Vajjians will never be conquered by King Ajātasattu by force of arms, but only by means of propaganda[367] and setting them against one another. And now, Reverend Gotama, may I depart? I am busy and have much to do.' 'Brahmin, do as you think fit.' Then Vassakāra, rejoicing and delighted at the Lord's words, rose from his seat and departed.

1.6. Soon after Vassakāra had gone, the Lord said: 'Ānanda, go to whatever monks there are round about Rājagaha, and summon them to the assembly hall.' 'Very good, Lord', said Ānanda, and did so. Then he came to the Lord, saluted him, stood to one side and said: 'Lord, the order of monks is assembled. Now is the time for the Lord to do as he sees fit.' Then the Lord rose from his seat, went to the assembly hall, sat down on the prepared seat, and said: 'Monks, I will teach you seven things that are conducive to welfare.[368] Listen, pay careful attention, and I will speak.' 'Yes, Lord', said the monks, and the Lord said:

'As long as the monks hold regular and frequent assemblies, they may be expected to prosper and not decline. As long as they meet in harmony, break up in harmony, and carry on their [77] business in harmony, they may be expected to prosper and not decline. As long as they do not authorise what has not been authorised already, and do not abolish what has been authorised, but proceed according to what has been authorised by the rules of training...; as long as they honour, respect, revere and salute the elders of long standing who are long ordained, fathers and leaders of the order...; as long as they do not fall prey to desires which arise in them and lead to rebirth...; as long as they are devoted to forest-lodgings...; as long as they preserve their personal mindfulness, so that in future the good among their companions will come to them, and those who have already come will feel at ease with them ...; as long as the monks hold to these seven things and are seen to do so, they may be expected to prosper and not decline.

1.7. 'I will tell you another seven things conducive to welfare...As long as monks do not rejoice, delight and become absorbed in works,[369]...in chattering,...in sleeping,...in company,...in evil desires,...in mixing and associating with evil friends,...as long as they do not rest content with partial achievements[370]...; as long as the monks hold to these seven things and are seen to do so, they may be expected to prosper and not decline.

1.8. 'I will tell you another seven things conducive to welfare...As long as monks continue with faith, with modesty, with fear of doing wrong, with learning, [79] with aroused vigour, with established mindfulness, with wisdom...

1.9. 'I will tell you another seven things...As long as monks develop the enlightenment-factors of mindfulness, of investigation of phenomena, of energy, of delight, of tranquillity, of concentration, of equanimity...

1.10. 'I will tell you another seven things...As long as monks develop the perception of impermanence, of non-self, of impurity, of danger, of overcoming, of dispassion, of cessation, ...[80] they may be expected to prosper and not decline.

1.11. 'Monks, I will tell you six things that are conducive to communal living...As long as monks both in public and in private show loving-kindness to their fellows in acts of body, speech and thought,...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep to themselves,... keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their fellows both in public and in private,... continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private...[81] As long as monks hold to these six things and are seen to do so, they may be expected to prosper and not decline.'

1.12. And then the Lord, while staying at Vultures' Peak, gave a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

1.13. And when the Lord had stayed at Rājagaha as long as he wished, he said to the Venerable Ānanda: 'Come, Ānanda, let us go to Ambalaṭṭhikā.' 'Very good, Lord', said Ānanda, and the Lord went there with a large company of monks.

1.14. And the Lord stayed in the royal park at Ambalaṭṭhikā,[371] and there he delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom...'

1.15. Having stayed at Ambalaṭṭhikā as long as he wished, the Lord said to Ānanda: 'Let us go to Nāḷandā', and they did so. At Nāḷandā the Lord stayed in Pāvārika's mango-grove.

1.16. Then the Venerable Sāriputta came to see the Lord, saluted him, [82] sat down to one side, and said: 'It is clear to me, Lord, that there never has been, will be or is now another ascetic or Brahmin who is better or more enlightened than the Lord.'

'You have spoken boldly with a bull's voice, Sāriputta, you have roared the lion's roar of certainty! How is this? Have all the Arahant Buddhas of the past appeared to you, and were the minds of all those Lords open to you, so as to say: "These Lords were of such virtue, such was their teaching, such their wisdom, such their way, such their liberation"?' 'No, Lord.'

'And have you perceived all the Arahant Buddhas who will appear in the future...?' 'No, Lord.'

'Well then, Sāriputta, you know me as the Arahant Buddha, and do you know: "The Lord is of such virtue, such is his teaching, such his wisdom, such his way, such his liberation"?' 'No, Lord.'

'So, Sāriputta, you do not have knowledge of the minds of the Buddhas of the past, the future or the present. Thus, Sāriputta, [83] have you not spoken boldly with a bull's voice and roared the lion's roar of certainty with your declaration?'

1.17. 'Lord, the minds of the Arahant Buddhas of the past, future and present are not open to me. But I know the drift of the Dhamma.[372] Lord, it is as if there were a royal frontier city, with mighty bastions and a mighty encircling wall in which was a single gate, at which was a gatekeeper, wise, skilled and clever, who kept out strangers and let in those he knew. And he, constantly patrolling and following along a path, might not see the joins and clefts in the bastion, even such as a cat might creep through. But whatever larger creatures entered or left the city, must all go through this very gate. And it seems to me, Lord, that the drift of the Dhamma is the same. All those Arahant Buddhas of the past attained to supreme enlightenment by abandoning the five hindrances, defilements of mind that weaken the understanding, having firmly established the four foundations of mindfulness in their minds, and realised the seven factors of enlightenment as they really are. All the Arahant Buddhas of the future will do likewise, and you, Lord, who are now the Arahant, fully-enlightened Buddha, have done the same.'

1.18. Then, while staying at Nāḷandā, [84] in Pāvārika's mango-grove, the Lord gave a comprehensive discourse to the monks.

'This is morality, this is concentration, this is wisdom...' (*as verse 12*).

1.19. And having stayed at Nāḷandā as long as he wished, the Lord said to Ānanda: 'Let us go to Pāṭaligāma.' And they did so.

1.20. At Pāṭaligāma they heard say: 'The Lord has arrived here'. And the lay-followers of Pāṭaligāma came to the Lord, saluted him, sat down to one side, and said: 'May the Lord consent to stay at our rest-house!' And the Lord consented by silence.

1.21. Understanding his consent, they rose from their seats, saluted the Lord and, passing him by to the right, went to the rest-house and strewed the floor, prepared seats, provided a water-pot and filled the oil-lamp. Then they went to the Lord, saluted him, stood to one side and said: 'All is ready at the rest-house, Lord. Now is the time to do as the Lord wishes.' [85]

1.22. Then the Lord dressed, took his robe and bowl, and went with his monks to the rest-house, where he washed his feet, went in and sat down facing east, with his back against the central pillar. And the monks, having washed their feet, went in and sat down with their backs to the west wall, facing east, and with the Lord sitting in front of them. And the lay-followers of Pāṭaligāma, having washed their feet, went in and sat down with their backs to the east wall, facing west and with the Lord before them.

1.23. Then the Lord addressed the lay-followers of Pāṭaligāma: 'Householders, there are these five perils to one of bad morality, of failure in morality. What are they? In the first place, he suffers great loss of property through neglecting his affairs. In the second place, he gets a bad reputation for immorality and misconduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so diffidently and shyly. In the fourth place, he dies confused. In the fifth place, after death, at the breaking-up of the body, he arises in an evil state, a bad fate, in suffering and hell. These are the five perils to one of bad morality.

[86] 1.24. 'And, householders, there are these five advantages to one of good morality and of success in morality. What are they? In the first place, through careful attention to his affairs he gains much wealth. In the second place, he gets a good reputation for morality and good conduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so with confidence and assurance. In the fourth place, he dies unconfused. In the fifth place, after death, at the breaking-up of the body, he arises in a good place, a heavenly world. These are the five advantages to one of good morality, and of success in morality.'

1.25. Then the Lord instructed, inspired, fired and delighted the lay-followers of Pāṭaligāma with talk on Dhamma until far into the night. Then he dismissed them, saying: 'Householders, the night is nearly over. Now it is time for you to do as you think fit.' 'Very good, Lord', they said and, rising and saluting the Lord, they passed him by to the right and departed. And the Lord spent the remainder of the night in the rest-house left empty by their departure.

1.26. Now at this time Sunidha and Vassakāra, the Magadhan ministers, were building a fortress in Pāṭaligāma as a defence against the Vajjians. And at that time a multitude of [87] thousands of devas were taking up lodging in Pāṭaligāma. And in the parts where powerful devas settled, they caused the minds of the most powerful royal officials to pick those sites for their dwellings, and where middle and lower-ranking devas settled, so too they caused the minds of royal officials of corresponding grade to pick those sites for their dwellings.

1.27. And the Lord, with his divine eye surpassing that of humans, saw the thousands of devas taking up residence in Pāṭaligāma. And, getting up at break of day, he said to the Venerable Ānanda: 'Ānanda, who is building a fortress at Pāṭaligāma?' 'Lord, Sunidha and Vassakāra, the Magadhan ministers, are building a fortress against the Vajjians.'

1.28. 'Ānanda, just as if they had taken counsel with the Thirty-Three Gods, Sunidha and Vassakāra are building a fortress at Pāṭaligāma. I have seen with my divine eye how thousands of devas were taking up lodging there...(*as verse 26*). Ānanda, as far as the Ariyan realm extends, as far as its trade extends, this will be the chief city, Pāṭaliputta, scattering its seeds far and [88] wide. And Pāṭaliputta will face three perils: from fire, from water and from internal dissension.'

1.29. Then Sunidha and Vassakāra called on the Lord and, having exchanged courtesies, stood to one side and said: 'May the Reverend Gotama accept a meal from us tomorrow with his order of monks!' And the Lord consented by silence.

1.30. Understanding his consent, Sunidha and Vassakāra went home and there had a fine meal of hard and soft food prepared. When it was ready, they reported to the Lord: 'Reverend Gotama, the meal is ready.' Then the Lord, having dressed in the morning, took his robe and bowl, went with the order of monks to the residence of Sunidha and Vassakāra, and sat down on the prepared seat. Then Sunidha and Vassakāra served the Buddha and his order of monks with choice soft and hard foods till they were satisfied. And when the Lord took his hand away from the bowl they sat down on low stools to one side.

1.31. And as they sat there, the Lord thanked them with these verses:

> 'In whatever realm the wise man makes his home,
> He should feed the virtuous leaders of the holy life.
>
> Whatever devas there are who report this offering,
> They will pay him respect and honour for this. [89]
>
> They tremble for him as a mother for her son,
> And he for whom devas tremble ever happy is.'

Then the Lord rose from his seat and took his departure.

1.32. Sunidha and Vassakāra followed closely behind the Lord, saying: 'Whichever gate the ascetic Gotama goes out by today, that shall be called the Gotama gate; and whichever ford he uses to cross the Ganges, that shall be called the Gotama ford.' And so the gate by which the Lord went out was called the Gotama Gate.

1.33. And then the Lord came to the River Ganges. And just then, the river was so full that a crow could drink out of it. And some people were looking for a boat, and some were looking for a raft, and some were binding together a raft of reeds to get to the other side. But the Lord, as swiftly as a strong man might stretch out his flexed arm or flex it again, vanished from this side of the Ganges and reappeared with his order of monks on the other shore.

1.34. And the Lord saw those people who were looking for a boat, looking for a raft, and binding together a raft of reeds to get to the other side. And seeing their intentions, he uttered this verse on the spot:

> 'When they want to cross the sea, the lake or pond,
> People make a bridge or raft – the wise have crossed
> already.'

[*End of first recitation-section*]

[90] 2.1. The Lord said to Ānanda: 'Let us go to Koṭigāma.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Koṭigāma, and stayed there.

2.2. Then the Lord addressed the monks thus: 'Monks, it is through not understanding, not penetrating the Four Noble Truths that I as well as you have for a long time run on and gone round the cycle of birth-and-death. What are they? By not understanding the Noble Truth of Suffering we have fared on, by not understanding the Noble Truth of the Origin of Suffering, of the Cessation of Suffering, and of the Path Leading to the Cessation of Suffering we have fared on round the cycle of birth-and-death. And by the understanding, the penetration of the same Noble Truth of Suffering, of the Origin of Suffering, of the Cessation of Suffering and of the Path Leading to the Cessation of Suffering, the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-becoming.'

2.3. The Lord having said this, the Well-Farer having spoken, the Teacher said: [91]

> 'Not seeing the Four Noble Truths as they are,
> Having long traversed the round from life to life,
> These being seen, becoming's supports pulled up,
> Sorrow's root cut off, rebirth is done.'

2.4. Then the Lord, while staying at Koṭigāma, gave a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

2.5. When the Lord had stayed at Koṭigāma as long as he wished, he said: 'Ānanda, let us go to Nādikā.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Nādikā, where he stayed at the Brick House.[373]

2.6. And the Venerable Ānanda came to the Lord, saluted him, sat down to one side, and said: 'Lord, the monk Sāḷha and the nun Nandā have died at Nādikā. What rebirth have they taken after death? [92] The lay-follower Sudatta and the laywoman-follower Sujātā, the lay-followers Kakudha, Kālinga, Nikaṭa, Kaṭissabha, Tuṭṭha, Santuṭṭha, Bhadda and Subhadda have all died in Nādikā. What rebirths have they taken?'

2.7. 'Ānanda, the monk Sāḷha, by the destruction of the corruptions, attained in this life, through his own super-knowledge, the uncorrupted liberation of mind, the liberation by wisdom. The nun Nandā, by the destruction of the five lower fetters, has been spontaneously reborn,[374] and will gain Nibbāna from that state without returning to this world. The lay-follower Sudatta, by the destruction of three fetters and the reduction of greed, hatred and delusion, is a Once-Returner who will come back once more to this world, and then make an end of suffering. The laywoman-follower Sujātā, by the destruction of three fetters, is a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna. The lay-follower Kakudha, by the destruction of the five lower fetters, has been spontaneously reborn, and will gain Nibbāna from that state without returning to this world. Likewise Kālinga, Nikaṭa, Kaṭissabha, Tuṭṭha, Santuṭṭha, Bhadda and Subhadda. [93] Ānanda, in Nādikā more than fifty lay-followers have by the destruction of the five lower fetters been spontaneously reborn, and will gain Nibbāna from that state without returning to this world. Rather more than ninety, by the destruction of three fetters and the reduction of greed, hatred and delusion, are Once-Returners who will come back once more to this world and then make an end of suffering. And well over five hundred, by the destruction of three fetters, are Stream-Winners, incapable of falling into states of woe, certain of attaining Nibbāna.

2.8. 'Ānanda, it is not remarkable that that which has come to be as a man should die. But that you should come to the Tathāgata to ask the fate of each of those who have died, that is a weariness to him.[375] Therefore, Ānanda, I will teach you a way of knowing Dhamma, called the Mirror of Dhamma,[376] whereby the Ariyan disciple, if he so wishes, can discern of himself: "I have destroyed hell, animal-rebirth, the realm of ghosts, all downfall, evil fates and sorry states. I am a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna."

2.9. 'And what is this Mirror of Dhamma by which he can know this? Here, Ānanda, this Ariyan disciple is possessed of unwavering confidence[377] in the Buddha, thus: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed." He is possessed of unwavering faith in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself." He is possessed of unwavering confidence in the Sangha, thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right [94] path, on the perfect path; that is to say the four pairs of persons,[378] the eight kinds of humans. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world. And he[379] is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency,[380] liberating, uncorrupted, and conducive to concentration.

'This, Ānanda, is the Mirror of Dhamma, whereby the

Aryan disciple...can discern of himself: "I have destroyed hell,...I am a Stream-Winner,...certain of attaining Nibbāna." (*as verse 8*)

2.10. Then the Lord, staying at Nādikā in the Brick House, gave a comprehensive discourse to the monks: 'This is morality, this is concentration, this is wisdom...' (*as verse 2.4*).

2.11. And when the Lord had stayed at Nādikā as long as he wished,...he went with a large company of monks to Vesālī, where he stayed at Ambapālī's grove.

2.12. And there the Lord addressed the monks: 'Monks, a monk should be mindful and clearly aware, this is our charge to you!

'And how is a monk mindful?[381] Here, a monk abides contemplating the body as body,[382] earnestly, clearly aware, [95] mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That is how a monk is mindful.

2.13. 'And how is a monk clearly aware? Here, a monk, when going forward or backward, is aware of what he is doing; in looking forward or back he is aware of what he is doing; in bending and stretching he is aware of what he is doing; in carrying his inner and outer robe and bowl he is aware of what he is doing; in eating, drinking, chewing and savouring he is aware of what he is doing; in passing excrement or urine he is aware of what he is doing; in walking, standing, sitting or lying down, in keeping awake, in speaking or in staying silent, he is aware of what he is doing. That is how a monk is clearly aware. A monk should be mindful and clearly aware, this is our charge to you!'

2.14. Now Ambapālī the courtesan[383] heard that the Lord had arrived at Vesālī and was staying at her grove. She had the best carriages made ready and drove from Vesālī to her park. She drove as far as the ground would allow, then alighted and went on foot to where the Lord was. She saluted the Lord and sat down to one side, and as she sat, the Lord instructed, inspired, fired and delighted her with a talk on Dhamma. And being thus delighted, Ambapālī said: 'Lord, may the Lord consent to take a meal from me tomorrow with his order of monks!' The Lord consented by silence, and Ambapālī, understanding his acceptance, rose from her seat, saluted the Lord and, passing him by to the right, departed.

2.15. And the Licchavis of Vesālī heard that the Lord [96] had arrived at Vesālī and was staying at Ambapālī's grove. So they had the best carriages made ready and drove out of Vesālī. And some of the young Licchavis were all in blue,[384] with blue make-up,[385] blue clothes and blue adornment, while some were in yellow, some in red, some in white, with white make-up, white clothes and white adornment.

2.16. And Ambapālī met the young Licchavis axle to axle, wheel to wheel, yoke to yoke. And they said to her: 'Ambapālī, why do you drive up against us like that?' 'Because, young sirs, the Blessed Lord has been invited by me for a meal with his order of monks.'

'Ambapālī, give up this meal for a hundred thousand pieces!' 'Young sirs, if you were to give me all Vesālī with its revenues[386] I would not give up such an important meal!'

Then the Licchavis snapped their fingers, saying: 'We've been beaten by the mango-woman,[387] we've been cheated by the mango-woman!' And they set out for Ambapālī's grove.

2.17. And the Lord, having seen the Licchavis from afar, said: 'Monks, any of you who have not seen the Thirty-Three Gods, just look at this troop of Licchavis! Take a good look at them, [97] and you will get an idea of the Thirty-Three Gods!'

2.18. Then the Licchavis drove in their carriages as far as the ground would allow, then they alighted and went on foot to where the Lord was, saluted him and sat down to one side. And as they sat, the Lord instructed, inspired, fired and delighted them with a talk on Dhamma. And being thus delighted, they said: 'Lord, may the Lord consent to take a meal from us tomorrow with his order of monks!' 'But, Licchavis, I have already accepted a meal for tomorrow from the courtesan Ambapālī!'

And the Licchavis snapped their fingers, saying: 'We've been beaten by the mango-woman, we've been cheated by the mango-woman!' Then, having rejoiced and delighted in his talk, they rose from their seats, saluted the Lord and, passing him by on the right, departed.

2.19. And Ambapālī, when night was nearly over, having had choice hard and soft food prepared at her home, announced to the Lord that the meal was ready. Having dressed and taken robe and bowl, the Lord went with the order of monks to Ambapālī's residence and sat down on the prepared seat. And she served the Buddha and his monks with choice hard and soft food till they were satisfied. And when the Lord had taken his hand from the bowl, Ambapālī took a low stool and [98] sat down to one side. So seated, she said: 'Lord, I give this park to the order of monks with the Buddha as its head.' The Lord accepted the park, and then he instructed, inspired, fired and delighted her with a talk on Dhamma, after which he rose from his seat and departed.

2.20. Then, while staying at Vesālī, the Lord delivered a comprehensive discourse to the monks: 'This is morality, this is concentration, this is wisdom...' (*as verse 2.4*).

2.21. And when the Lord had stayed at Ambapālī's grove as long as he wished,...he went with a large company of monks to the little village of Beluva, where he stayed.

2.22. There the Lord said to the monks: 'You, monks, should go to anywhere in Vesālī where you have friends or acquaintances or supporters, and spend the Rains there. I shall spend the Rains here in Beluva.' 'Very good, Lord', replied the monks, and [99] they did so, but the Lord spent the Rains in Beluva.

2.23. And during the Rains the Lord was attacked by a severe sickness, with sharp pains as if he were about to die. But he endured all this mindfully, clearly aware and without complaining. He thought: 'It is not fitting that I should attain final Nibbāna without addressing my followers and taking leave of the order of monks. I must hold this disease in check by energy and apply myself to the force of life.' He did so, and the disease abated.

2.24. Then the Lord, having recovered from his sickness, as soon as he felt better, went outside and sat on a prepared seat in front of his dwelling. Then the Venerable Ānanda came to him, saluted him, sat down to one side and said: 'Lord, I have seen the Lord in comfort, and I have seen the Lord's patient enduring. And, Lord, my body was like a drunkard's. I lost my bearings and things were unclear to me because of the Lord's sickness. The only thing that was some comfort to me was the thought: "The Lord will not attain final Nibbāna until he has made some statement about the order of monks."' [100]

2.25. 'But, Ānanda, what does the order of monks expect of me? I have taught the Dhamma, Ānanda, making no "inner" and "outer":[388] the Tathāgata has no "teacher's fist" in respect of doctrines. If there is anyone who thinks: "I shall take charge of the order",[389] or "The order should refer to me", let him make some statement about the order, but the Tathāgata does not think in such terms. So why should the Tathāgata make a statement about the order?

'Ānanda, I am now old, worn out, venerable, one who has traversed life's path, I have reached the term of life, which is eighty.[390] Just as an old cart is made to go by being held together with straps,[391] so the Tathāgata's body is kept going by being strapped up. It is only when the Tathāgata withdraws his attention from outward signs,[392] and by the cessation of certain feelings,[393] enters into the signless concentration of mind,[394] that his body knows comfort.

2.26. 'Therefore, Ānanda, you should live as islands[395] unto yourselves, being your own refuge, with no on else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge. And how does a monk live as an island unto himself,...with no other refuge? Here, Ānanda, a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That, Ānanda, is how a monk lives as an island unto himself,...with no other refuge. [101] And those who now in my time or afterwards live thus, they will become the highest,[396] if they are desirous of learning.'

[*End of second recitation-section*]

[102] 3.1 Then the Lord, rising early, dressed, took his robe and bowl, and entered Vesālī for alms. Having eaten on his return from the alms-round, he said to the Venerable Ānanda: 'Bring a mat, Ānanda. We will go to the Cāpāla Shrine for the

siesta.' 'Very good, Lord', said Ānanda, and, getting a mat, he followed behind.

3.2. Then the Lord came to the Cāpāla Shrine, and sat down on the prepared seat. Ānanda saluted the Lord and sat down to one side, and the Lord said: 'Ānanda, Vesālī is delightful, the Udena Shrine is delightful, the Gotamaka Shrine is delightful, the Sattambaka[397] Shrine is delightful, the Bahuputta[398] Shrine is delightful, the Cāpāla Shrine is delightful. [103]

3.3. 'Ānanda, whoever has developed the four roads to power,[399] practised them frequently, made them his vehicle, made them his base, established them, become familiar with them and properly undertaken them, could undoubtedly live for a century,[400] or the remainder of one. The Tathāgata has developed these powers,...properly undertaken them. And he could, Ānanda, undoubtedly live for a century, or the remainder of one.'

3.4. But the Venerable Ānanda, failing to grasp this broad hint, this clear sign, did not beg the Lord: 'Lord, may the Blessed Lord stay for a century, may the Well-Farer stay for a century for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans', so much was his mind possessed by Māra.[401]

3.5. And a second time..., and a third time...(*as verses 3–4*). [104]

3.6. Then the Lord said: 'Ānanda, go now and do what seems fitting to you.' 'Very good, Lord', said Ānanda and, rising from his seat, he saluted the Lord, passed by on the right and sat down under a tree some distance away.

3.7. Soon after Ānanda had left, Māra the Evil One came to the Lord, stood to one side, and said: 'Lord, may the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna. Because the Blessed Lord has said this: "Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma, trained in conformity with the Dhamma, correctly trained and walking in the path of the Dhamma, who will pass on what they have gained from their Teacher, teach it, declare it, establish it, expound it, analyse it, make it clear; till they shall be able by means of the Dhamma to refute false teachings that have arisen, and teach the Dhamma of wondrous effect."[402]

3.8. 'And now, Lord, the Blessed Lord has such monks and disciples. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna. And the Blessed Lord has said: "I will not take final Nibbāna till I have nuns and female disciples who are accomplished,...till I have laymen-followers,...till I have laywomen-followers..." (*as verse 7*). [106] May the Blessed Lord now take final Nibbāna...And the Blessed Lord has said: "Evil One, I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere." And all this has come about. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna.'

3.9. At this the Lord said to Māra: 'You need not worry, Evil One. The Tathāgata's final passing will not be long delayed. Three months from now, the Tathāgata will take final Nibbāna.'

3.10. So the Lord, at the Cāpāla Shrine, mindfully and in full awareness renounced the life-principle, and when this occurred there was a great earthquake, terrible, hair-raising and accompanied by thunder. And when the Lord [107] saw this he uttered this verse:

'Gross or fine, things become the sage abjured.
Calm, composed, he burst becoming's shell.'[403]

3.11. And the Venerable Ānanda thought: 'It is marvellous, it is wonderful how this great earthquake arises, this terrible earthquake, so dreadful and hair-raising, accompanied by thunder! Whatever can have caused it?'

3.12. He went to the Lord, saluted him, sat down to one side, and asked him that question.

3.13. 'Ānanda, there are eight reasons, eight causes for the appearance of a great earthquake. This great earth is established on water, the water on the wind, the wind on space. And when a mighty wind blows, this stirs up the water, and through the stirring-up of the water the earth quakes. That [108] is the first reason.

3.14. 'In the second place there is an ascetic or Brahmin who has developed psychic powers, or a mighty and powerful deva whose earth-consciousness is weakly developed and his water-consciousness is immeasurable,[404] and he makes the earth shudder and shake and violently quake. That is the second reason.

3.15. 'Again, when a Bodhisatta descends from the Tusita Heaven, mindful and clearly aware, into his mother's womb, then the earth shudders and shakes and violently quakes. That is the third reason.

3.16. 'Again, when the Bodhisatta emerges from his mother's womb, mindful and clearly aware, then the earth shudders and shakes and violently quakes. That is the fourth reason.

3.17. 'Again, when the Tathāgata gains unsurpassed enlightenment, then the earth shudders and shakes and violently quakes. That is the fifth reason.

3.18. 'Again, when the Tathāgata sets in motion the Wheel of the Dhamma, then the earth shudders and shakes and violently quakes. That is the sixth reason.

3.19. 'Again, when the Tathāgata, mindful and clearly aware, renounces the life-principle, then the earth shudders and shakes and violently quakes.

3.20. 'Again, when the Tathāgata [109] gains the Nibbāna-element without remainder,[405] then the earth shudders and shakes and violently quakes. That is the eighth reason. These, Ānanda, are the eight reasons, the eight causes for the appearance of a great earthquake.

3.21. 'Ānanda, these eight [kinds of] assemblies. What are they? They are the assembly of Khattiyas, the assembly of Brahmins, the assembly of householders, the assembly of ascetics, the assembly of devas of the Realm of the Four Great Kings, the assembly of the Thirty-Three Gods, the assembly of māras, the assembly of Brahmās.

3.22. 'I remember well, Ānanda, many hundreds of assemblies of Khattiyas[406] that I have attended; and before I sat down with them, spoke to them or joined in their conversation, I adopted their appearance and speech, whatever it might be. And I instructed, inspired, fired and delighted them with a discourse on Dhamma. And as I spoke with them they did not know me and wondered: "Who is it that speaks like this – a deva or a man?" And having thus instructed them, I disappeared, and still they did not know: "He who has just disappeared – was he a deva or a man?"

3.23. 'I remember well many hundreds of assemblies of Brahmins, of householders, of ascetics, of devas of the Realm of the Four Great Kings, of the Thirty-Three Gods, of māras, of Brahmās. . . ,[110] and still they did not know: "He who has just disappeared – was he a deva or a man?" Those, Ānanda, are the eight assemblies.

3.24. 'Ānanda, there are eight stages of mastery.[407] What are they?

3.25. 'Perceiving forms internally,[408] one sees external forms, limited and beautiful or ugly, and in mastering these, one is aware that one knows and sees them. That is the first stage.

3.26. 'Perceiving forms internally, one sees external forms, unlimited and beautiful or ugly. . .(*as verse 25*). That is the second stage.

3.27. 'Not perceiving forms internally, one sees external forms, limited and beautiful or ugly. . .(*as verse 25*). That is the third stage.

3.28. 'Not perceiving forms internally, one sees external forms, unlimited and beautiful or ugly, and in mastering these, one is aware that one knows and sees them. That is the fourth stage.

3.29. 'Not perceiving forms internally, one sees external forms that are blue, of blue colour, of blue lustre. Just as a flax flower which is blue, of blue colour, of blue lustre, or a Benares cloth smoothed on both sides that is blue,. . .so one perceives external forms that are blue,. . .and in mastering these, one is aware that one knows and sees them. That is the fifth stage.

[111] 3.30. 'Not perceiving forms internally, one sees external forms that are yellow. . .Just as a *kaṇṇikāra*[409] flower which is yellow,. . .or a Benares cloth that is yellow, so one perceives external forms that are yellow. . .That is the sixth stage.

3.31. 'Not perceiving forms internally, one sees external forms that are red...Just as a hibiscus flower which is red,...or a Benares cloth which is red,...so one perceives external forms that are red...That is the seventh stage.

3.32. 'Not perceiving forms internally, one sees external forms that are white, of white colour, of white lustre, just as the morning-star Osadhi[410] is white,...or a Benares cloth smoothed on both sides that is white,...so not perceiving forms internally, one sees external forms that are white,...and in mastering these, one is aware that one knows and sees them. That is the eighth stage of mastery. These, Ānanda, are the eight stages of mastery.

3.33. 'There are, Ānanda, these eight liberations. What are they? Possessing form, one sees forms. That is the first. [112] Not perceiving material forms in oneself, one sees them outside. That is the second. Thinking: "It is beautiful", one becomes intent on it. That is the third. By completely transcending all perception of matter,...thinking: "Space is infinite", one enters and abides in the Sphere of Infinite Space. That is the fourth. By transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", one enters and abides in the Sphere of Infinite Consciousness. That is the fifth. By transcending the Sphere of Infinite Consciousness, thinking: "There is no thing", one enters and abides in the Sphere of No-Thingness. That is the sixth. By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception. That is the seventh. By transcending the Sphere of Neither-Perception-Nor-Non-Perception, one enters and abides in the Cessation of Perception and Feeling. That is the eighth liberation (*as Sutta 15, verse 35*).

3.34. 'Ānanda, once I was staying at Uruvelā on the bank of the River Nerañjarā, under the Goatherd's Banyan-tree, when I had just attained supreme enlightenment. And Māra the Evil One came to me, stood to one side and said: "May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna."

3.35. 'At this I said to Māra: "Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma,...(*as verse 7*), [113] till I have nuns..., laymen-followers, laywomen-followers who will...teach the Dhamma of wondrous effect. I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere."

3.36. 'And just now, today, Ānanda, at the Cāpāla Shrine, Māra came to me, stood to one, side and said: "Lord, may the Blessed Lord now attain final Nibbāna...Now is the time for the Blessed Lord's final Nibbāna."

[114] 3.37. 'And I said: "You need not worry, Evil One. Three months from now the Tathāgata will take final Nibbāna." So now, today, Ānanda, at the Cāpāla Shrine, the Tathāgata has mindfully and in full awareness renounced the life-principle.' [115]

3.38. At this the Venerable Ānanda said: 'Lord, may the Blessed Lord stay for a century, may the Well-Farer stay for a century for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans!' 'Enough, Ānanda! Do not beg the Tathāgata, it is not the right time for that!'

3.39. And a second and a third time the Venerable Ānanda made the same request.

'Ānanda, have you faith in the Tathāgata's enlightenment?' 'Yes, Lord.'

'Then why do you bother the Tathāgata with your request up to three times?'

3.40. 'But Lord, I have heard from the Lord's own lips, I have understood from the Lord's own lips: "Whoever has developed the four roads to power...could undoubtedly live for a century, or for the remainder of one."'

'Have you faith, Ānanda?' 'Yes, Lord.'

'Then, Ānanda, yours is the fault, yours is the failure that, having been given such a broad hint, such a clear sign by the Tathāgata, you did not understand and did not beg the Tathāgata to stay for a century...If, Ānanda, you had begged him, the Tathāgata would twice have refused you, but the third time he would have consented. Therefore, Ānanda, yours is the fault, yours is the failure.

3.41. 'Once, Ānanda, I was staying at Rājagaha, at the Vultures' Peak. And there I said: [116] "Ānanda, Rājagaha is delightful, the Vultures' Peak is delightful. Whoever has developed the four roads to power...could undoubtedly live for a century..."(*as verse 3*). But you, Ānanda, in spite of such a broad hint did not understand and did not beg the Tathāgata to stay for a century...

3.42. 'Once I was staying at Rājagaha in the Banyan Park..., at Robbers' Cliff..., at the Satapaṇṇi Cave on the side of Mount Vebhāra..., at the Black Rock on the slope of Mount Isigili..., at the slope by the Snakes' Pool in Cool Wood..., at the Tapodā Park..., at the Squirrels' Feeding-Ground in Veḷuvana..., in Jīvaka's mango-grove..., and also at Rājagaha in the Maddakucchi deer-park.

3.43. 'At all these places I said to you: "Ānanda, this place is delightful..." [117]

3.44. '"Whoever has developed the four roads to power... could undoubtedly live for a century..."(*as verse 3*).

3.45. 'Once I was at Vesālī at the Udena Shrine...[118]

3.46. 'Once I was at Vesālī at the Gotamaka Shrine..., at the Sattambaka Shrine..., at the Bahuputta Shrine..., at the Sārandada Shrine...

3.47. 'And now today at the Cāpāla Shrine I said: "These places are delightful. Ānanda, whoever has developed the four roads to power...could undoubtedly live for a century, or the remainder of one. The Tathāgata has developed these powers...and he could, Ānanda, undoubtedly live for a century, or the remainder of one."

'But you, Ānanda, failing to grasp this broad hint, this clear sign, did not beg the Tathāgata to stay for a century. If, Ānanda, you had begged him, the Tathāgata would twice have refused you, but the third time he would have consented.

3.48. 'Ānanda, have I not told you before: All those things that are dear and pleasant to us must suffer change, separation and alteration? So how could this be possible? Whatever is born, become, compounded, is liable to decay — that it should not decay is impossible. And that has been renounced, given up, rejected, abandoned, forsaken: the Tathāgata has renounced the life-principle. The Tathāgata has said once for all: "The Tathāgata's final passing [119] will not be long delayed. Three months from now the Tathāgata will take final Nibbāna." That the Tathāgata should withdraw such a declaration in order to live on, is not possible.[411] Now come, Ānanda, we will go to the Gabled Hall in the Great Forest.' 'Very good, Lord.'

3.49. And the Lord went with the Venerable Ānanda to the Gabled Hall in the Great Forest. When he got there, he said: 'Ānanda, go and gather together all the monks living in the vicinity of Vesālī, and get them to come to the assembly hall.' 'Very good, Lord', said Ānanda, and did so. He then returned to the Lord, saluted him, stood to one side and said: 'Lord, the order of monks is gathered together. Now is the time for the Lord to do as he wishes.'

3.50. Then the Lord entered the assembly hall and sat down on the prepared seat. Then he said to the monks: 'Monks, for this reason those matters which I have discovered and proclaimed should be thoroughly learnt by you, practised, developed and cultivated, so that this holy life may endure for a long time, that it may be for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans. And what are those matters...? [120] They are: The four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties,[412] the five mental powers,[413] the seven factors of enlightenment, the Noble Eightfold Path.'[414]

3.51. Then the Lord said to the monks: 'And now, monks, I declare to you — all conditioned things are of a nature to decay — strive on untiringly. The Tathāgata's final passing will not be long delayed. Three months from now the Tathāgata will take his final Nibbāna.'

Thus the Lord spoke. The Well-Farer having thus spoken, the Teacher said this:

> 'Ripe I am in years. My life-span's determined.
> Now I go from you, having made myself my refuge.

Monks, be untiring, mindful, disciplined,
Guarding your minds with well-collected thought.
[121]
He who, tireless, keeps to law and discipline,
Leaving birth behind will put an end to woe.'

[*End of third recitation-section*]

[122] 4.1. Then the Lord, having risen early and dressed, took his robe and bowl and went into Vesālī for alms. Having returned from the alms-round and eaten, he looked back at Vesālī with his 'elephant-look'[415] and said: 'Ānanda, this is the last time the Tathāgata will look upon Vesālī. Now we will go to Bhaṇḍagāma.' 'Very good, Lord', said Ānanda, and the Lord proceeded with a large company of monks to Bhaṇḍagāma, and stayed there.

4.2. And there the Lord addressed the monks: 'It is, monks, through not understanding, not penetrating four things that I as well as you have for a long time fared on round the cycle of rebirths. What are the four? Through not understanding the Ariyan morality, through not understanding the Ariyan concentration, through not understanding the Ariyan wisdom, through not understanding the Ariyan liberation,[416] I as well as you have for a long time fared on round the cycle of rebirths. And it is by understanding [123] and penetrating the Ariyan morality, the Ariyan concentration, the Ariyan wisdom and the Ariyan liberation that the craving for becoming has been cut off, the tendency towards becoming has been exhausted, and there will be no more rebirth.'

4.3. Thus the Lord spoke. The Well-Farer having thus spoken, the Teacher said this:

'Morality, samādhi, wisdom and final release,
These glorious things Gotama came to know.
The Dhamma he'd discerned he taught his monks:
He whose vision ended woe to Nibbāna's gone.'

4.4. Then the Lord, while staying at Bhaṇḍagāma, delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

4.5. And when the Lord had stayed at Bhaṇḍagāma for as long as he wished, he said: 'Ānanda, let us go to Hatthigāma . . ., to Ambagāma . . ., to Jambugāma . . .' giving the same discourse at each place. Then he said: 'Ānanda, let us go to Bhoganagara.'

4.6. 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Bhoganagara.

4.7. At Bhoganagara the Lord stayed at the Ānanda Shrine. And here he said to the monks: 'Monks, I will teach you four criteria. Listen, pay close attention, and I will speak.' [124] 'Yes, Lord', replied the monks.

4.8. 'Suppose a monk were to say: "Friends, I heard and received this from the Lord's own lips: this is the Dhamma, this is the discipline, this is the Master's teaching", then, monks, you should neither approve nor disapprove his words. Then, without approving or disapproving, his words and expressions should be carefully noted and compared with the Suttas and reviewed in the light of the discipline. If they, on such comparison and review, are found not to conform to the Suttas or the discipline, the conclusion must be: "Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk", and the matter is to be rejected. But where on such comparison and review they are found to conform to the Suttas or the discipline, the conclusion must be: "Assuredly this is the word of the Buddha, it has been rightly understood by this monk." This is the first criterion.

4.9. 'Suppose a monk were to say: "In such and such a place there is a community with elders and distinguished teachers. I have heard and received this from that community", then, monks, you should neither approve nor disapprove his words . . . (*as verse 4.8*). [125] That is the second criterion.

4.10. 'Suppose a monk were to say: "In such and such a place there are many elders who are learned, bearers of the tradition, who know the Dhamma, the discipline, the code of rules..." (*as verse 4.8*). This is the third criterion.

4.11. 'Suppose a monk were to say: "In such and such a place there is one elder who is learned...I have heard and received this from that elder..." (*as verse 4.8*). But where on such comparison and review they are found to conform to the Suttas and the discipline, then the conclusion must be: [126] 'Assuredly this is the word of the Buddha, it has been rightly understood by this monk.'

4.12. Then the Lord, while staying at Bhoganagara, delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom...'

4.13. And when the Lord had stayed at Bhoganagara for as long as he wished, he said: 'Ānanda, let us go to Pāvā.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Pāvā, where he stayed at the mango-grove of Cunda the smith.

4.14. And Cunda heard that the Lord had arrived at Pāvā and was staying at his mango-grove. So he went to the Lord, saluted him and sat down to one side, and the Lord instructed, inspired, fired and delighted him with a talk on Dhamma.

4.15. Then Cunda said: 'May the Lord accept a meal from me tomorrow with his order of monks!' And the Lord consented by silence.

4.16. And Cunda, understanding his consent, rose from his seat, saluted the Lord [127] and, passing by to the right, departed.

4.17. And as the night was ending Cunda had a fine meal of hard and soft food prepared with an abundance of 'pig's delight',[417] and when it was ready he reported to the Lord: 'Lord, the meal is ready.'

4.18. Then the Lord, having dressed in the morning, took his robe and bowl and went with his order of monks to Cunda's dwelling, where he sat down on the prepared seat and said: 'Serve the "pig's delight" that has been prepared to me, and serve the remaining hard and soft food to the order of monks.' 'Very good, Lord', said Cunda, and did so.

4.19. Then the Lord said to Cunda: 'Whatever is left over of the "pig's delight" you should bury in a pit, because, Cunda, I can see none in this world with its devas, māras and Brahmās, in this generation with its ascetics and Brahmins, its princes and people who, if they were to eat it, could thoroughly digest it except the Tathāgata.'[418] 'Very good, Lord', said Cunda and, having buried the remains of the 'pig's delight' in a pit, he came to the Lord, saluted him and sat down to one side. Then the Lord, having instructed, inspired, fired and delighted him with a talk on Dhamma, rose from his seat and departed.

4.20. And after having eaten the meal provided by Cunda, the Lord was attacked by a severe sickness with bloody diarrhoea, and with sharp pains as if he were about to die. [128] But he endured all this mindfully and clearly aware, and without complaint. Then the Lord said: 'Ānanda, let us go to Kusināra.' 'Very good, Lord', said Ānanda.

> Having eaten Cunda's meal (this I've heard),
> He suffered a grave illness, painful, deathly;
> From eating a meal of 'pig's delight'
> Grave sickness assailed the Teacher.
> Having purged, the Lord then said:
> 'Now I'll go to Kusinārā town.'[419]

4.21. Then turning aside from the road, the Lord went to the foot of a tree and said: 'Come, Ānanda, fold a robe in four for me: I am tired and want to sit down.' 'Very good, Lord', said Ānanda, and did so.

4.22. The Lord sat down on the prepared seat and said: 'Ānanda, bring me some water: I am thirsty and want to drink.' Ānanda replied: 'Lord, five hundred carts have passed this way. The water is churned up by their wheels and is not good, it is dirty and disturbed. But, Lord, the River Kakutthā nearby has clean water, [129] pleasant, cool, pure, with beautiful banks, delightful. There the Lord shall drink the water and cool his limbs.'

4.23. A second time the Lord said: 'Ānanda, bring me some water...', and Ānanda replied as before.

4.24. A third time the Lord said: 'Ānanda, bring me some water: I am thirsty and want to drink.' 'Very good, Lord', said Ānanda and, taking his bowl, he went to the stream. And that stream whose water had been churned up by the wheels and was not good, dirty and disturbed, as Ānanda approached it began to flow pure, bright and unsullied.

4.25. And the Venerable Ānanda thought: 'Wonderful, marvellous are the Tathāgata's great and mighty powers! This water was churned up by wheels..., and at my approach it flows pure, bright and unsullied!' He took water in his bowl, brought it to the Lord and told him of his thought, saying: 'May the Lord drink the water, may the Well-Farer drink!' And the Lord drank the water. [130]

4.26. At that moment Pukkusa the Malla, a pupil of Āḷāra Kālāma,[420] was going along the main road from Kusinārā to Pāvā. Seeing the Lord sitting under a tree, he went over, saluted him and sat down to one side. Then he said: 'It is wonderful, Lord, it is marvellous how calm these wanderers are!

4.27. 'Once, Lord, Āḷāra Kālāma was going along the main road and, turning aside, he went and sat down under a nearby tree to take his siesta. And five hundred carts went rumbling by very close to him. A man who was walking along behind them came to Āḷāra Kālāma and said: "Lord, did you not see five hundred carts go by?" "No, friend, I did not." "But didn't you hear them, Lord?" "No, friend, I did not." "Well, were you asleep, Lord?" "No, friend, I was not asleep." "Then, Lord, were you conscious?" "Yes, friend". "So, Lord, being conscious and awake you neither saw nor heard five hundred carts passing close by you, even though your outer robe was bespattered with dust?" "That is so, friend."

'And that man thought: "It is wonderful, it is marvellous! These wanderers are so calm that though conscious [131] and awake, a man neither saw nor heard five hundred carts passing close by him!" And he went away praising Āḷāra Kālāma's lofty powers.'

4.28. 'Well, Pukkusa, what do you think? What do you consider is more difficult to do or attain to – while conscious and awake not to see or hear five hundred carts passing nearby or, while conscious and awake, not to see or hear anything when the rain-god streams and splashes, when lightning flashes and thunder crashes?'

4.29. 'Lord, how can one compare not seeing or hearing five hundred carts with that – or even six, seven, eight, nine or ten hundred, or hundreds of thousands of carts to that? To see or hear nothing when such a storm rages is more difficult...'

4.30. 'Once, Pukkusa, when I was staying at Ātumā, at the threshing-floor, the rain-god streamed and splashed, lightning flashed and thunder crashed, and two farmers, brothers, and four oxen were killed. And a lot of people went out of Ātumā to where the two brothers and the four oxen were killed.

4.31. 'And, Pukkusa, I had at that time gone out of the door of the threshing-floor and was walking up and down outside. And a man from the crowd came to me, saluted me and stood to one side. And I said to him:

4.32. '"Friend, why are all these people gathered here?" [132] "Lord, there has been a great storm and two farmers, brothers, and four oxen have been killed. But you, Lord, where have you been?" "I have been right here, friend." "But what did you see, Lord?" "I saw nothing, friend." "Or what did you hear, Lord?" "I heard nothing, friend." "Were you sleeping, Lord?" "I was not sleeping, friend." "Then, Lord, were you conscious?" "Yes, friend." "So, Lord, being conscious and awake you neither saw nor heard the great rainfall and floods and the thunder and lightning?" "That is so, friend."

4.33. 'And, Pukkusa, that man thought: "It is wonderful, it is marvellous! These wanderers are so calm that they neither see nor hear when the rain-god streams and splashes, lightning flashes and thunder crashes!" Proclaiming my lofty powers, he saluted me, passed by to the right and departed.'

4.34. At this, Pukkusa the Malla said: 'Lord, I reject the lofty powers of Āḷāra Kālāma as if they were blown away by a mighty wind or carried off by a swift stream or river! Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. [133] And I, Lord, go for refuge to the Blessed Lord, the Dhamma and the Sangha. May the Blessed Lord accept me from this day forth as a lay-follower as long as life shall last!'

4.35. Then Pukkusa said to one man: 'Go and fetch me two fine sets of robes of cloth-of-gold, burnished and ready to wear.' 'Yes, Lord', the man replied, and did so. And Pukkusa offered the robes to the Lord, saying: 'Here, Lord, are two fine sets of robes of cloth-of-gold. May the Blessed Lord be graciously pleased to accept them!' 'Well then, Pukkusa, clothe me in one set and Ānanda in the other.' 'Very good, Lord', said Pukkusa, and did so.[421]

4.36. Then the Lord instructed, inspired, fired and delighted Pukkusa the Malla with a talk on Dhamma. Then Pukkusa rose from his seat, saluted the Lord, passed by to the right, and departed.

4.37. Soon after Pukkusa had gone, Ānanda, having arranged one set of the golden robes on the body of the Lord, observed that against the Lord's body it appeared dulled. And he said: 'It is wonderful, Lord, it is marvellous how clear and bright the Lord's skin appears! It looks even brighter than the golden [134] robes in which it is clothed.' 'Just so, Ānanda. There are two occasions on which the Tathāgata's skin appears especially clear and bright. Which are they? One is the night in which the Tathāgata gains supreme enlightenment, the other is the night when he attains the Nibbāna-element without remainder at his final passing. On these two occasions the Tathāgata's skin appears especially clear and bright.

4.38. 'Tonight, Ānanda, in the last watch, in the *sāl*-grove of the Mallas near Kusinārā, between two *sāl*-trees, the Tathāgata's final passing will take place. And now, Ānanda, let us go to the River Kakutthā.' 'Very good, Lord', said Ānanda.[422]

Two golden robes were Pukkusa's offering:
Brighter shone the Teacher's body than its dress.

4.39. Then the Lord went with a large number of monks to the River Kakutthā. He entered the water, bathed and drank and, emerging, went to the mango grove, where he said to the Venerable Cundaka: 'Come, Cundaka, fold a robe in four for me. I am tired and want to lie down.' 'Very good, Lord', said Cundaka, and did so.

4.40. Then the Lord adopted the lion-posture, lying on his right side, placing one foot on the other, mindfully and with clear awareness [135] bearing in mind the time of awakening. And the Venerable Cundaka sat down in front of the Lord.

4.41. The Buddha having gone to Kakutthā the river
With its clear, bright and pleasant waters,
Therein the Teacher plunged his weary body.
Tathāgata – without an equal in the world.
Surrounded by the monks whose head he was.
The Teacher and Lord, Preserver of Dhamma,
To the Mango Grove the great Sage went,
And to Cundaka the monk he said:
'On a fourfold robe I'll lie down.'
And thus adjured by the great Adept,
Cundaka placed the fourfold robe.
The Teacher laid his weary limbs to rest
While Cundaka kept watch beside him.

4.42. Then the Lord said to the Venerable Ānanda: 'It might happen, Ānanda, that Cunda the smith should feel remorse, thinking: "It is your fault, friend Cunda, it is by your misdeed that the Tathāgata gained final Nibbāna after taking his last meal from you!" But Cunda's remorse should be expelled in this way: "That is your merit, Cunda, that is your good deed, that the Tathāgata gained final Nibbāna after taking his last meal from you! For, friend Cunda, I have heard and understood from the Lord's own lips that these two alms-givings are of very great [136] fruit, of very great result, more fruitful and advantageous than any other. Which two? The one is the alms-giving after eating which the Tathāgata attains supreme enlightenment, the other that after which he attains the Nibbāna-element without remainder at his final passing. These two alms-givings are more fruitful and profitable than all others. Cunda's deed is conducive to long life, to good looks, to happiness, to fame, to heaven and to lordship." In this way, Ānanda, Cunda's remorse is to be expelled.'

4.43. Then the Lord, having settled this matter, at that time uttered this verse:

'By giving, merit grows, by restraint, hatred's checked.
He who's skilled abandons evil things.
As greed, hate and folly wane, Nibbāna's gained.'

[*End of the fourth recitation-section, concerning Āḷāra*]

[137] 5.1. The Lord said: 'Ānanda, let us cross the Hiraññavatī River and go to the Mallas' *sāl*-grove in the vicinity of Kusinārā.'[423] 'Very good, Lord', said Ānanda, and the Lord, with a large company of monks, crossed the river and went to the *sāl*-grove. There the Lord said: 'Ānanda, prepare me a bed between these twin *sāl*-trees with my head to the north. I am tired and want to lie down.' 'Very good, Lord', said Ānanda, and did so. Then the Lord lay down on his right side in the lion-posture, placing one foot on the other, mindful and clearly aware.

5.2. And those twin *sāl*-trees burst forth into an abundance of untimely blossoms, which fell upon the Tathāgata's body, sprinkling it and covering it in homage. Divine coral-tree flowers fell from the sky, divine sandal-wood powder fell from the sky, sprinkling and covering the Tathāgata's body [138] in homage. Divine music and song sounded from the sky in homage to the Tathāgata.

5.3. And the Lord said: 'Ānanda, these *sāl*-trees have burst forth into an abundance of untimely blossoms... Divine music and song sound from the sky in homage to the Tathāgata. Never before has the Tathāgata been so honoured, revered, esteemed, worshipped and adored. And yet, Ānanda, whatever monk, nun, male or female lay-follower dwells practising the Dhamma properly, and perfectly fulfils the Dhamma-way, he or she honours the Tathāgata, reveres and esteems him and pays him the supreme homage. Therefore, Ānanda, "We will dwell practising the Dhamma properly and perfectly fulfil the Dhamma-way" – this must be your watchword.'

5.4. Just then the Venerable Upavāṇa was standing in front of the Lord, fanning him. And the Lord told him to move: 'Move aside, monk, do not stand in front of me.' And the Venerable Ānanda thought: 'This Venerable [139] Upavāṇa has for long been the Lord's attendant, keeping close at hand, at his beck and call. And now in his last hour the Lord tells him to stand aside and not stand in front of him. Why ever does he do that?'

5.5. And he asked the Lord about this. 'Ānanda, the devas from ten world-spheres have gathered to see the Tathāgata. For a distance of twelve yojanas around the Mallas' *sāl*-grove near Kusinārā there is not a space you could touch with the point of a hair that is not filled with mighty devas, and they are grumbling: "We have come a long way to see the Tathāgata. It is rare for a Tathāgata, a fully-enlightened Buddha, to arise in the world, and tonight in the last watch the Tathāgata will attain final Nibbāna, and this mighty monk is standing in front of the Lord, preventing us from getting a last glimpse of the Tathāgata!"'

5.6. 'But, Lord, what kind of devas can the Lord perceive?' 'Ānanda, there are sky-devas whose minds are earth-bound, they are weeping and tearing their hair, raising their arms, [140] throwing themselves down and twisting and turning, crying: "All too soon the Blessed Lord is passing away, all too soon the Well-Farer is passing away, all too soon the Eye of the World is disappearing!" And there are earth-devas whose minds are earth-bound, who do likewise. But those devas who are free from craving endure patiently, saying: "All compounded things are impermanent – what is the use of this?"[424]

5.7. 'Lord, formerly monks who had spent the Rains in various places used to come to see the Tathāgata, and we used to welcome them so that such well-trained monks might see you and pay their respects. But with the Lord's passing, we shall no longer have a chance to do this.'

5.8. 'Ānanda, there are four places the sight of which should arouse emotion[425] in the faithful. Which are they? "Here the Tathāgata was born" is the first.[426] "Here the Tathāgata attained supreme enlightenment" is the second.[427] "Here the Tathāgata set in motion the Wheel of Dhamma" is the third.[428] "Here the Tathāgata attained the Nibbāna-element without remainder" is the fourth.[429] [141] And, Ānanda, the faithful monks and nuns, male and female lay-followers will visit those places. And any who die while making the pilgrimage to these shrines with a devout heart will, at the breaking-up of the body after death, be reborn in a heavenly world.

5.9. 'Lord, how should we act towards women?' 'Do not see them, Ānanda.' 'But if we see them, how should we behave, Lord?' 'Do not speak to them, Ānanda.' 'But if they speak to us, Lord, how should we behave?' 'Practise mindfulness, Ānanda.'[430]

5.10. 'Lord, what shall we do with the Tathāgata's remains?' 'Do not worry yourselves about the funeral arrangements, Ānanda. You should strive for the highest goal,[431] devote yourselves to the highest goal, and dwell with your minds tirelessly, zealously devoted to the highest goal. There are wise Khattiyas, Brahmins and householders who are devoted to the Tathāgata: they will take care of the funeral.'

5.11. 'But, Lord, what are we to do with the Tathāgata's remains?' 'Ānanda, they should be dealt with like the remains of a wheel-turning monarch.' 'And how is that, Lord?' 'Ānanda, the remains of a wheel-turning monarch are wrapped in a new linen-cloth. This they wrap in teased cotton wool, and this in a [142] new cloth. Having done this five hundred times each, they enclose the king's body in an oil-vat of iron,[432] which is covered with another iron pot. Then having made a funeral-pyre of all manner of perfumes they cremate the king's body, and they raise a stupa at a crossroads. That, Ānanda, is what they do with the remains of a wheel-turning monarch, and they should deal with the Tathāgata's body in the same way. A stupa should be erected at the crossroads for the Tathāgata. And whoever lays wreaths or puts sweet perfumes and colours[433] there with a devout heart, will reap benefit and happiness for a long time.

5.12. 'Ānanda, there are four persons worthy of a stupa. Who are they? A Tathāgata, Arahant, fully-enlightened Buddha is one, a Pacceka Buddha[434] is one, a disciple of the Tathāgata is one, and a wheel-turning monarch is one. And why is each of these worthy of a stupa? Because, Ānanda, at the thought: "This is the stupa of a Tathāgata, of a Pacceka Buddha, [143] of a disciple of the Tathāgata, of a wheel-turning monarch", people's hearts are made peaceful, and then, at the breaking-up of tne body after death they go to a good destiny and rearise in a heavenly world. That is the reason, and those are the four who are worthy of a stupa.'

5.13. And the Venerable Ānanda went into his lodging[435] and stood lamenting, leaning on the door-post:[436] 'Alas, I am still a learner with much to do! And the Teacher is passing away, who was so compassionate to me!'

Then the Lord enquired of the monks where Ānanda was, and they told him. So he said to a certain monk: 'Go, monk, and say to Ānanda from me: "Friend Ānanda, the Teacher summons you."' [144] 'Very good, Lord', said the monk, and did so. 'Very good, friend', Ānanda replied to that monk, and he went to the Lord, saluted him and sat down to one side.

5.14. And the Lord said: 'Enough, Ānanda, do not weep and wail! Have I not already told you that all things that are pleasant and delightful are changeable, subject to separation and becoming other? So how could it be, Ānanda – since whatever is born, become, compounded is subject to decay – how could it be that it should not pass away? For a long time, Ānanda, you have been in the Tathāgata's presence, showing loving-kindness in act of body, speech and mind, beneficially, blessedly, whole-heartedly and unstintingly. You have achieved much merit, Ānanda. Make the effort, and in a short time you will be free of the corruptions.'[437]

5.15. Then the Lord addressed the monks: 'Monks, all those who were Arahant fully-enlightened Buddhas in the past have had just such a chief attendant as Ānanda, and so too will those Blessed Lords who come in the future. Monks, Ānanda is wise. He knows when it is the right time for monks to come to see the Tathāgata, when it is the right time for nuns, for male lay-followers, [145] for female lay-followers, for kings, for royal ministers, for leaders of other schools, and for their pupils.

5.16. 'Ānanda has four remarkable and wonderful qualities. What are they? If a company of monks comes to see Ānanda, they are pleased at the sight of him, and when Ānanda talks Dhamma to them they are pleased, and when he is silent they are disappointed. And so it is, too, with nuns, with male and female lay-followers.[438] And these four qualities apply to a wheel-turning monarch: if he is visited by a company of Khattiyas, of Brahmins, of householders, or of ascetics, they are pleased at the sight of him and when he talks to them, and when he is silent they are disappointed. [146] And so too it is with Ānanda.'

5.17. After this the Venerable Ānanda said: 'Lord, may the Blessed Lord not pass away in this miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Lord, there are other great cities such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī or Vārāṇasī. In those places there are wealthy Khattiyas, Brahmins and householders who are devoted to the Tathāgata, and they will provide for the Tathāgata's funeral in proper style.'

'Ānanda, don't call it a miserable little town of wattle-and-daub, right in the jungle in the back of beyond!

5.18. 'Once upon a time, Ānanda, King Mahāsudassana was a wheel-turning monarch, a rightful and righteous king, who had conquered the land in four directions and ensured the security of his realm, and who possessed the seven treasures. And, Ānanda, this King Mahāsudassana had this very Kusinārā, under the name of Kusāvatī, for his capital. And it was twelve yojanas long from east to west, and seven yojanas wide from north to south. Kusāvatī was rich, prosperous [147] and well-populated, crowded with people and well-stocked with food. Just as the deva-city of Āḷakamandā[439] is rich, prosperous and well-populated, crowded with yakkhas and well-stocked with food, so was the royal city of Kusāvatī. And the city of Kusāvatī was never free of ten sounds by day or night: the sound of elephants, horses, carriages, kettle-drums, side-drums, lutes, singing, cymbals and gongs, with cries of "Eat, drink and be merry!" as tenth.[440]

5.19. 'And now, Ānanda, go to Kusinārā and announce to the Mallas of Kusinārā: "Tonight, Vāseṭṭhas,[441] in the last watch, the Tathāgata will attain final Nibbāna. Approach him, Vāseṭṭhas, approach him, lest later you should regret it, saying: 'The Tathāgata passed away in our parish, and we did not take the opportunity to see him for the last time!'"' 'Very good, Lord', said Ānanda and, taking robe and bowl, he went with a companion to Kusinārā.

5.20. Just then the Mallas of Kusinārā were assembled in their meeting-hall on some business. And Ānanda came to them and delivered the Lord's words. [148]

5.21. And when they heard Ānanda's words, the Mallas, with their sons, daughters-in-law and wives were struck with anguish and sorrow, their minds were overcome with grief so that they were all weeping and tearing their hair...Then they all went to the *sāl*-grove where the Venerable Ānanda was.

5.22. And Ānanda thought: 'If I allow the Mallas of Kusinārā to salute the Lord individually, the night will have passed before they have all paid homage. I had better let them pay homage family by family, saying: "Lord, the Malla so-and-so with his children, his wife, his servants and his friends pays homage at the Lord's feet."' And so he presented them in that way, and thus allowed all the Mallas of Kusinārā to pay homage to the Lord in the first watch.

5.23. And at that time a wanderer called Subhadda was in Kusinārā, and he heard that the ascetic Gotama was to attain final Nibbāna in the final watch of that night. [149] He thought: 'I have heard from venerable wanderers, advanced in years, teachers of teachers, that a Tathāgata, a fully-enlightened Buddha, only rarely arises in the world. And tonight in the last watch the ascetic Gotama will attain final Nibbāna. Now a doubt has arisen in my mind, and I feel sure that the ascetic Gotama can teach me a doctrine to dispel that doubt.'

5.24. So Subhadda went to the Mallas' *sāl*-grove, to where the Venerable Ānanda was, and told him what he had thought: 'Reverend Ānanda, may I be permitted to see the ascetic Gotama?' But Ānanda replied: 'Enough, friend Subhadda, do not disturb the Tathāgata, the Lord is weary.' And Subhadda made his request a second and a third time, but still Ānanda [150] refused it.

5.25. But the Lord overheard this conversation between Ānanda and Subhadda, and he called to Ānanda: 'Enough, Ānanda, do not hinder Subhadda, let him see the Tathāgata. For whatever Subhadda asks me he will ask in quest of enlightenment[442] and not to annoy me, and what I say in reply to his questions he will quickly understand.' Then Ānanda said: 'Go in, friend Subhadda, the Lord gives you leave.'

5.26. Then Subhadda approached the Lord, exchanged courtesies with him, and sat down to one side, saying: 'Venerable Gotama, all those ascetics and Brahmins who have orders and followings, who are teachers, well-known and famous as founders of schools, and popularly regarded as saints, like Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhaputta and the Nigaṇṭha Nātaputta – have they all realised the truth as they all make out, or have none [151] of them realised it, or have some realised it and some not?' 'Enough, Subhadda, never mind whether all, or none, or some of them have realised the truth. I will teach you Dhamma, Subhadda. Listen, pay close attention, and I will speak.' 'Yes, Lord', said Subhadda, and the Lord said:

5.27. 'In whatever Dhamma and discipline the Noble Eightfold Path is not found, no ascetic is found of the first, the second, the third or the fourth grade.[443] But such ascetics can be found, of the first, second, third and fourth grade in a Dhamma and discipline where the Noble Eightfold Path is found. Now, Subhadda, in this Dhamma and discipline the Noble Eightfold Path *is* found, and in it are to be found ascetics of the first, second, third and fourth grade. Those other schools are devoid of [true] ascetics; but if in this one the monks were to live the life to perfection, the world would not lack for Arahants.

Twenty-nine years of age I was
When I went forth to seek the Good.
Now over fifty years have passed
Since the day that I went forth
To roam the realm of wisdom's law
Outside of which no ascetic is [152]
[First, second, third or fourth degree].
Other schools of such are bare,
But if here monks live perfectly,
The world won't lack for Arahants.'[444]

5.28. At this the wanderer Subhadda said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I, Lord, go for refuge to the Blessed Lord, the Dhamma and the Sangha. May I receive the going-forth in the Lord's presence! May I receive ordination!'

5.29. 'Subhadda, whoever, coming from another school, seeks the going-forth and ordination in this Dhamma and discipline, must wait four months on probation. And at the end of four months, those monks who are established in mind[445] may let him go forth and give him ordination to the status of a monk. However, there can be a distinction of persons.'

'Lord, if those coming from other schools must wait four months on probation,...I will wait four years, and then let them give me the going-forth and the ordination!' But the Lord said to Ānanda: 'Let Subhadda go forth!' 'Very good, Lord', said Ānanda.

5.30. And Subhadda said to the Venerable Ānanda: 'Friend Ānanda, it is a great gain for you all, it is very profitable for you, that you have obtained the consecration of discipleship in the Teacher's presence.' [153]

Then Subhadda received the going-forth in the Lord's presence, and the ordination. And from the moment of his ordination the Venerable Subhadda, alone, secluded, unwearying, zealous and resolute, in a short time attained to that for which young men of good family go forth from the household life into homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own insight, and dwelt therein: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.' And the Venerable Subhadda became another of the Arahants. He was the last personal disciple of the Lord.[446]

[*End of the fifth recitation-section* (*Hiraññavatī*)]

[154] 6.1. And the Lord said to Ānanda: 'Ānanda, it may be that you will think: "The Teacher's instruction has ceased, now we have no teacher!" It should not be seen like this,

Ānanda, for what I have taught and explained to you as Dhamma and discipline will, at my passing, be your teacher.

6.2. 'And whereas the monks are in the habit of addressing one another as "friend", this custom is to be abrogated after my passing. Senior monks shall address more junior monks by their name, their clan or as "friend",[447] whereas more junior monks are to address their seniors either as "Lord"[448] or as "Venerable Sir".[449]

6.3. 'If they wish, the order may abolish the minor rules after my passing.[450]

6.4. 'After my passing, the monk Channa is to receive the Brahma-penalty.'[451] 'But, Lord, what is the Brahma-penalty?' 'Whatever the monk Channa wants or says, he is not to be spoken to, admonished or instructed by the monks.'

6.5. Then the Lord addressed the monks, saying: 'It may be, monks, that some monk has doubts or uncertainty about the Buddha, the Dhamma, the Sangha, or about the path or the practice. Ask, monks! Do not afterwards [155] feel remorse, thinking: "The Teacher was there before us, and we failed to ask the Lord face to face!"' At these words the monks were silent. The Lord repeated his words a second and a third time, and still the monks were silent. Then the Lord said: 'Perhaps, monks, you do not ask out of respect for the Teacher. Then, monks, let one friend tell it to another.' But still they were silent.

6.6. And the Venerable Ānanda said: 'It is wonderful, Lord, it is marvellous! I clearly perceive that in this assembly there is not one monk who has doubts or uncertainty...' 'You, Ānanda, speak from faith.[452] But the Tathāgata knows that in this assembly there is not one monk who has doubts or uncertainty about the Buddha, the Dhamma or the Sangha or about the path or the practice. Ānanda, the least one of these five hundred monks is a Stream-Winner, incapable of falling into states of woe, certain of Nibbāna.'

6.7. Then the Lord said to the monks: [156] 'Now, monks, I declare to you: all conditioned things are of a nature to decay – strive on untiringly.'[453] These were the Tathāgata's last words.

6.8. Then the Lord entered the first jhāna. And leaving that

he entered the second, the third, the fourth jhāna. Then leaving the fourth jhāna he entered the Sphere of Infinite Space, then the Sphere of Infinite Consciousness, then the Sphere of No-Thingness, then the Sphere of Neither-Perception-Nor-Non-Perception, and leaving that he attained the Cessation of Feeling and Perception.[454]

Then the Venerable Ānanda said to the Venerable Anuruddha: 'Venerable Anuruddha, the Lord has passed away.' 'No, friend Ānanda,[455] the Lord has not passed away, he has attained the Cessation of Feeling and Perception.'

6.9. Then the Lord, leaving the attainment of the Cessation of Feeling and Perception, entered the Sphere of Neither-Perception-Nor-Non-Perception, from that he entered the Sphere of No-Thingness, the Sphere of Infinite Consciousness, the Sphere of Infinite Space. From the Sphere of Infinite Space he entered the fourth jhāna, from there the third, the second and the first jhāna. Leaving the first jhāna, he entered the second, the third, the fourth jhāna. And, leaving the fourth jhāna, the Lord finally passed away.

6.10. And at the Blessed Lord's final passing there was a great earthquake, terrible and hair-raising, accompanied by thunder. [157] And Brahmā Sahampati[456] uttered this verse:

> 'All beings in the world, all bodies must break up:
> Even the Teacher, peerless in the human world,
> The mighty Lord and perfect Buddha's passed away.'

And Sakka, ruler of the devas, uttered this verse:

> 'Impermanent are compounded things, prone to rise and fall,
> Having risen, they're destroyed, their passing truest bliss.'[457]

And the Venerable Anuruddha uttered this verse:

> 'No breathing in and out – just with steadfast heart
> The Sage who's free from lust has passed away to peace.
> With mind unshaken he endured all pains:
> By Nibbāna the Illumined's mind is freed.'

And the Venerable Ānanda uttered this verse:

> 'Terrible was the quaking, men's hair stood on end,
> When the all-accomplished Buddha passed away.'

And those monks who had not yet overcome their passions wept and tore their hair, raising their arms, throwing themselves down and twisting and turning, crying: 'All too soon [158] the Blessed Lord has passed away, all too soon the Well-Farer has passed away, all too soon the Eye of the World has disappeared!' But those monks who were free from craving endured mindfully and clearly aware, saying: 'All compounded things are impermanent – what is the use of this?'

6.11. Then the Venerable Anuruddha said: 'Friends, enough of your weeping and wailing! Has not the Lord already told you that all things that are pleasant and delightful are changeable, subject to separation and to becoming other? So why all this, friends? Whatever is born, become, compounded is subject to decay, it cannot be that it does not decay. The devas, friends, are grumbling.'

'Venerable Anuruddha, what kind of devas are you aware of?' 'Friend Ānanda, there are sky-devas whose minds are earth-bound they are weeping and tearing their hair...And there are earth-devas whose minds are earth-bound, they do likewise. But those devas who are free from craving endure patiently, saying: "All compounded things are impermanent. What is the use of this?"'

6.12. Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the night in conversation on Dhamma. And the Venerable Anuruddha said: 'Now go, friend Ānanda, to Kusinārā and announce to the Mallas: "Vāseṭṭhas, the Lord has passed away. Now is the time to do as you think fit." "Yes, Lord", said Ānanda, and having dressed in the morning and taken his robe and bowl, he went with a companion to Kusinārā. [159] At that time the Mallas of Kusinārā were assembled in their meeting-hall on some business. And the Venerable Ānanda came to them and delivered the Venerable Anuruddha's message. And when they heard the Venerable Ānanda's words, the Mallas...were struck with anguish and sorrow, their minds were overcome with grief so that they were all tearing their hair...

6.13. Then the Mallas ordered their men to bring perfume and wreaths, and gather all the musicians together. And with the perfumes and wreaths, and all the musicians, and with five hundred sets of garments they went to the *sāl*-grove where the Lord's body was lying. And there they honoured, paid respects, worshipped and adored the Lord's body with dance and song and music, with garlands and scents, making awnings and circular tents in order to spend the day there. And they thought: 'It is too late to cremate the Lord's body today. We shall do so tomorrow.' And so, paying homage in the same way, they waited for a second, a third, a fourth, a fifth, a sixth day.

6.14. And on the seventh day the Mallas of Kusinārā thought: [160] 'We have paid sufficient honour with song and dance... to the Lord's body, now we shall burn his body after carrying him out by the south gate.' Then eight Malla chiefs, having washed their heads and put on new clothes, declared: 'Now we will lift up the Lord's body', but found they were unable to do so. So they went to the Venerable Anuruddha and told him what had happened: 'Why can't we lift up the Lord's body?' 'Vāseṭṭhas, your intention is one thing, but the intention of the devas is another.'

6.15. 'Lord, what is the intention of the devas?' 'Vāseṭṭhas, your intention is, having paid homage to the Lord's body with dance and song..., to burn his body after carrying him out by the south gate. But the devas' intention is, having paid homage to the Lord's body with heavenly dance and song..., to carry him to the north of the city, bring him in through the north gate and bear him through the middle of the city and out through the eastern gate to the Mallas' shrine of Makuṭa-Bandhana, and there to burn the body.' 'Lord, if that is the devas' intention, so be it!'

6.16. At that time even the sewers and rubbish-heaps of Kusinārā were covered knee-high with coral-tree flowers. And the devas as well as the Mallas of Kusinārā honoured the Lord's body with divine and human [161] dancing, song...; and they carried the body to the north of the city, brought it in through the north gate, through the middle of the city and out through the eastern gate to the Mallas' shrine of Makuṭa-Bandhana, where they set the body down.

6.17. Then they asked the Venerable Ānanda: 'Lord, how should we deal with the body of the Tathāgata?' 'Vāseṭṭhas, you should deal with the Tathāgata's body as you would that of a wheel-turning monarch.' 'And how do they deal with that, Lord?'

'Vāseṭṭhas, the remains are wrapped in a new linen-cloth. This they wrap in teased cotton-wool...; then having made a funeral-pyre of all manner of perfumes, they cremate the king's body and they raise a stupa at a cross roads...'

6.18. Then the Mallas ordered their men to bring their teased cotton-wool. And they dealt with the Tathāgata's body accordingly...[162]

6.19. Now just then the Venerable Kassapa the Great[458] was travelling along the main road from Pāvā to Kusinārā with a large company of about five hundred monks. And leaving the road, the Venerable Kassapa the Great sat down under a tree. And a certain Ājīvika[459] chanced to be coming along the main road towards Pāvā, and he had picked a coral-tree flower in Kusinārā. The Venerable Kassapa saw him coming from afar, and said to him: 'Friend, do you know our Teacher?' 'Yes, friend, I do. The ascetic Gotama passed away a week ago. I picked this coral-tree flower there.' And those monks who had not yet overcome their passions wept and tore their hair... But those monks who were free from craving endured mindfully and clearly aware, saying: 'All compounded things are impermanent – what is the use of this?'

6.20. And sitting in the group was one Subhadda,[460] who had gone forth late in life, and he said to those monks: 'Enough, friends, do not weep and wail! We are well rid of the Great Ascetic. We were always bothered by his saying: "It is fitting for you to do this, it is not fitting for you to do that!" Now we can do what we like, and not do what we don't like!'

But the Venerable Kassapa the Great said to the monks: 'Friends, enough of your weeping and wailing! [163] Has not the Lord already told you that all things that are pleasant and delightful are changeable, subject to separation and becoming other? So why all this, friends? Whatever is born, become, compounded is subject to decay, it cannot be that it does not decay.'

6.21. Meanwhile four Malla chiefs, having washed their heads and put on new clothes, said: 'We will light the Lord's funeral pyre', but they were unable to do so. They went to the Venerable Anuruddha and asked him why this was. 'Vāseṭṭhas, your intention is one thing, but that of the devas is another.' 'Well, Lord, what is the intention of the devas?' 'Vāseṭṭhas, the devas' intention is this: "The Venerable Kassapa the Great is coming along the main road from Pāvā to Kusinārā with a large company of five hundred monks. The Lord's funeral pyre will not be lit until the Venerable Kassapa the Great has paid homage with his head to the Lord's feet.' 'Lord, if that is the devas' intention, so be it!'

6.22. Then the Venerable Kassapa the Great went to the Mallas' shrine at Makuṭa-Bandhana to the Lord's funeral pyre and, covering one shoulder with his robe, joined his hands in salutation, circumambulated the pyre three times and, uncovering the Lord's feet, paid homage with his head to them, and the five hundred monks did likewise. [164] And when this was done, the Lord's funeral pyre ignited of itself.

6.23. And when the Lord's body was burnt, what had been skin, under-skin, flesh, sinew, or joint-fluid, all that vanished and not even ashes or dust remained, only the bones[461] remained. Just as when butter or oil is burnt, no ashes or dust remain, so it was with the Lord's body..., only the bones were left. And all the five hundred garments, even the innermost and the outermost cloth, were burnt up. And when the Lord's body was burnt up, a shower of water from the sky, and another which burst forth from the *sāl*-trees[462] extinguished the funeral pyre. And the Mallas of Kusinārā poured perfumed water over it for the same purpose. Then the Mallas honoured the relics for a week in their assembly hall, having made a lattice-work of spears and an encircling wall of bows, with dancing, singing, garlands and music.

6.24. And King Ajātasattu Vedehiputta of Magadha heard that the Lord had passed away at Kusinārā. And he sent a message to the Mallas of Kusinārā: 'The Lord was a Khattiya and I am a Khattiya. I am worthy to receive a share of the Lord's remains. I will make a great stupa for them.' The Licchavis of Vesālī heard, and they sent a message: 'The Lord was a Khattiya and we are Khattiyas. We are worthy to [165] receive a share of the Lord's remains, and we will make a great stupa for them.' The Sakyas of Kapilavatthu heard, and they sent a message: 'The Lord was the chief of our clan. We are worthy to receive a share of the Lord's remains, and we will make a great stupa for them.' 'The Bulayas of Allakappa and the Koliyas of Rāmagāma replied similarly. The Brahmin of Veṭhadīpa heard, and he sent a message: 'The Lord was a Khattiya, I am a Brahmin...', and the Mallas of Pāvā sent a message: 'The Lord was a Khattiya, we are Khattiyas. We are worthy to receive a share of the Lord's remains, and we will make a great stupa for them.'

6.25. On hearing all this, the Mallas of Kusinārā addressed the crowd, saying: [166] 'The Lord passed away in our parish. We will not give away any share of the Lord's remains.' At this the Brahmin Doṇa addressed the crowd in this verse:

'Listen, lords, to my proposal.
Forbearance is the Buddha's teaching.
It is not right that strife should come
From sharing out the best of men's remains.
Let's all be joined in harmony and peace,
In friendship sharing out portions eight:
Let stupas far and wide be put up,
That all may see – and gain in faith!'

'Well then, Brahmin, you divide up the remains of the Lord in the best and fairest way!' 'Very good, friends', said Doṇa. And he made a good and fair division into eight portions, and then said to the assembly: 'Gentlemen, please give me the urn, and I will erect a great stupa for it.' So they gave Doṇa the urn.

6.26. Now the Moriyas of Pipphalavana heard of the Lord's passing, and they sent a message: 'The Lord was a Khattiya and we are Khattiyas. We are worthy to receive a portion of the Lord's remains, and we will make a great stupa for them.'

'There is not a portion of the Lord's remains left, they have all been divided up. So you must take the embers.' And so they took the embers.

6.27. Then King Ajātasattu of Magadha built a great stupa for the Lord's relics at Rājagaha. [167] The Licchavis of Vesālī built one at Vesālī, the Sakyans of Kapilavatthu built one at Kapilavatthu, the Bulayas of Allakappa built one at Allakappa, the Koliyas of Rāmagāma built one at Rāmagāma, the Brahmin of Veṭhadīpa built one at Veṭhadīpa, the Mallas of Pāvā built one at Pāvā, the Mallas of Kusinārā built a great stupa for the Lord's relics at Kusinārā, the Brahmin Doṇa built a great stupa for the urn, and the Moriyas of Pipphalavana built a great stupa for the embers at Pipphalavana. Thus, eight stupas were built for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.[463]

6.28. Eight portions of relics there were of him,
The All-Seeing One. Of these, seven remained
In Jambudīpa with honour. The eighth
In Rāmagāma's kept by nāga kings.
One tooth the Thirty Gods have kept,
Kalinga's kings have one, the nāgas too.
They shed their glory o'er the fruitful earth.
Thus the Seer's honoured by the honoured. [168]
Gods and nāgas, kings, the noblest men
Clasp their hands in homage, for hard it is
To find another such for countless aeons.[464]

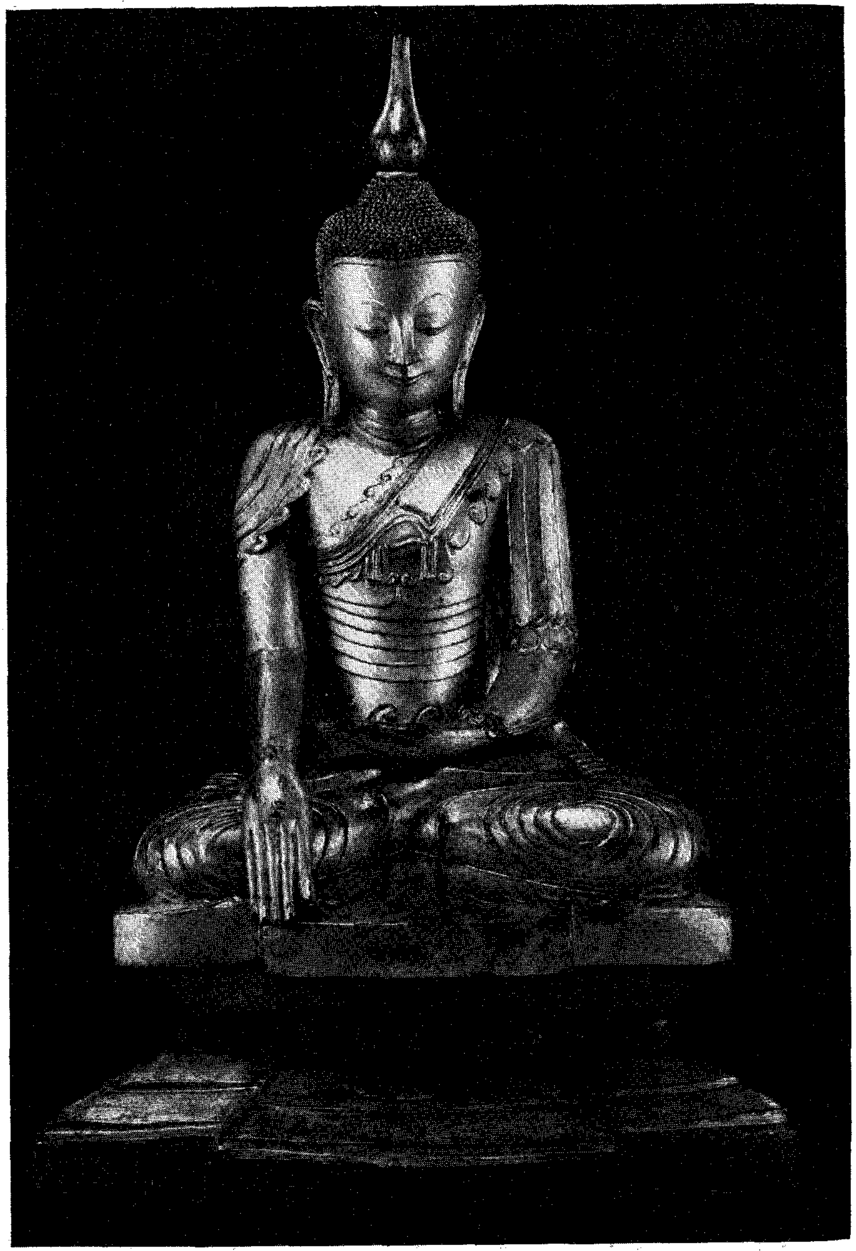

17 *Mahāsudassana Sutta: The Great Splendour*
A King's Renunciation

[169] 1.1. THUS HAVE I HEARD.[465] Once the Lord was staying at Kusinārā in the Mallas' *sāl*-grove shortly before his final Nibbāna between the twin *sāl*-trees.

1.2. The Venerable Ānanda came to the Lord, saluted him, sat down to one side and said: 'Lord, may the Blessed Lord not pass away in this miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Lord, there are other great cities such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī or Vārāṇasī. In those places there are wealthy Khattiyas, Brahmins and householders who are devoted to the Tathāgata and they will provide for the Tathāgata's funeral in proper style.'

1.3. 'Ānanda, don't call it a miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Once upon a time, Ānanda, King Mahāsudassana[466] was a wheel-turning monarch, a rightful and righteous king, who had conquered the land in four directions and ensured the security of his realm. [170] And this King Mahāsudassana had this very Kusinārā, under the name of Kusāvatī, for his capital. And it was twelve yojanas long from east to west, and seven yojanas wide from north to south. Kusāvatī was rich, prosperous and well-populated, crowded with people and well-stocked with food. Just as the deva-city of Āḷakamandā is rich... (*as Sutta 16, verse 5.18*), so was the royal city of Kusavatī. And the city of Kusavatī was never free of ten sounds by day or night: the sound of elephants, horses, carriages, kettle-drums, side-drums, lutes, singing, cymbals and gongs, with cries of "Eat, drink and be merry" as tenth.

1.4. 'The royal city of Kusāvatī was surrounded by seven encircling walls. One was of gold, one silver, one beryl, one crystal, one ruby, one emerald, and one of all sorts of gems.

1.5. 'And the gates of Kusāvatī were of four colours: one gold, one silver, one beryl, one crystal. [171] And before each gate were set seven pillars, three or four times a man's height. One was of gold, one silver, one beryl, one crystal, one ruby, one emerald, and one of all sorts of gems.

1.6. 'Kusāvatī was surrounded by seven rows of palm-trees, of the same materials. The gold trees had gold trunks with silver leaves and fruit, the silver trees had silver trunks with gold leaves and fruit. The beryl trees had beryl trunks with crystal leaves and fruit, the crystal trees had crystal trunks with beryl leaves and fruit. The ruby trees had ruby trunks and emerald leaves and fruit, the emerald trees had emerald trunks and ruby leaves and fruit, while the trees of all sorts of gems were the same as regards trunks, leaves and fruit. The sound of the leaves stirred by the wind was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments[467] played in concert by well-trained and skilful players. [172] And, Ānanda, those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of the leaves in the wind.[468]

1.7. 'King Mahāsudassana was endowed with the seven treasures and the four properties. What are the seven? Once, on a fast-day of the fifteenth,[469] when the King had washed his head and gone up to the verandah on top of his palace to observe the fast-day, the divine Wheel-Treasure[470] appeared to him, thousand-spoked, complete with felloe, hub and all appurtenances. On seeing it, King Mahāsudassana thought: "I have heard that when a duly anointed Khattiya king sees such a wheel on the fast-day of the fifteenth, he will become a wheel-turning monarch. May I become such a monarch!"

1.8. 'Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel-Treasure turn, may the noble Wheel-Treasure conquer!" The Wheel turned to the east, and King Mahāsudassana followed it with his fourfold army.[471] And in whatever country [173] the Wheel stopped, the King took up residence with his fourfold army.

1.9. 'And those kings who faced him in the eastern region came and said: "Come, Your Majesty, welcome! We are yours, Your Majesty. Rule us, Your Majesty!" And the King said: "Do not take life. Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating."[472] And those who had faced him in the eastern region became his subjects.

1.10. 'And when the Wheel had plunged into the eastern sea, it emerged and turned south, and King Mahāsudassana followed it with his fourfold army. And those Kings...become his subjects. Having plunged into the southern sea it turned west..., having plunged into the western sea it turned north, and King Mahāsudassana followed it with his fourfold army ...[174] and those who had faced him in the northern region became his subjects.

1.11. 'Then the Wheel-Treasure, having conquered the lands from sea to sea, returned to the royal capital of Kusāvatī and stopped before the King's palace as he was trying a case,[473] as if to adorn the royal palace. And this is how the Wheel-Treasure appeared to King Mahāsudassana.

1.12. 'Then the Elephant-Treasure appeared to King Mahāsudassana, pure white,[474] of sevenfold strength, with the wonderful power of travelling through the air, a royal tusker called Uposatha.[475] Seeing him, the King thought: "What a wonderful riding-elephant, if only he could be brought under control!" And this Elephant-Treasure submitted to control just like a thoroughbred that had been trained for a long time. And once the King, to try him, mounted the Elephant-Treasure at crack of dawn and rode him from sea to sea, returning to Kusāvatī in time for breakfast. And that is how the Elephant-Treasure appeared to King Mahāsudassana.

1.13. 'Then the Horse-Treasure appeared to King Mahāsudassana, with a crow's head,[476] dark-maned, with the wondrous power of travelling through the air, a royal stallion called Valāhaka.[477] And the King thought: "What a wonderful mount, if only he could be brought under control!" And [175] this Horse-Treasure submitted to control just like a thoroughbred that had been trained for a long time...And that is how the Horse-Treasure appeared to King Mahāsudassana.

1.14. 'Then the Jewel-Treasure appeared to King Mahāsudassana. It was a beryl, pure, excellent, well-cut into eight facets, clear, bright, unflawed, perfect in every respect. The lustre of this Jewel-Treasure radiated for an entire yojana round about. And once the King, to try it, went on night-manoeuvres on a dark night with his four-fold army, with the Jewel-Treasure fixed to the top of his standard. And all who lived in the villages round about started their daily work, thinking it was daylight. And that is how the Jewel-Treasure appeared to King Mahāsudassana.

1.15. 'Then the Woman-Treasure appeared to King Mahāsudassana, lovely, fair to see, charming, with a lotus-like complexion, not too tall or too short, not too thin or too fat, not too dark or too fair, of more than human, deva-like beauty. And the touch of the skin of the Woman-Treasure was like cotton or silk, and her limbs were cool when it was hot, and warm when it was cold. Her body smelt of sandal-wood and her lips of lotus. This Woman-Treasure rose before the King [176] and retired later, and was always willing to do his pleasure, and she was pleasant of speech. And this Woman-Treasure was not unfaithful to the King even in thought, much less in deed. And that is how the Woman-Treasure appeared to King Mahāsudassana.[478]

1.16. 'Then the Householder-Treasure appeared to King Mahāsudassana. With the divine eye which, as the result of kamma, he possessed,[479] he saw where treasure, owned and ownerless, was hidden. He came to the King and said: "Have no fear, Your Majesty, I will look after your wealth properly." And once, the King, to try him, went on board a ship and had it taken to the current in the middle of the Ganges. Then he said to the Householder-Treasure: "Householder, I want some gold coin!" "Well then, Sire, let the ship be brought to one bank." "I want the gold coins here!" Then the householder touched the water with both hands and drew out a vessel full of gold coins, saying: "Is that enough, Sire? Will that do, Sire?" and the King said: "That is enough, householder, that will do, you have served me enough." [177] And that is how the Householder-Treasurer appeared to King Mahāsudassana.

1.17. 'Then the Counsellor-Treasure appeared to King Mahāsudassana. He was wise, experienced, clever and competent to advise the King on how to proceed with what should be proceeded with, and to withdraw from what should be withdrawn from, and to overlook what should be overlooked.[480] He came to the King and said: "Have no fear, Your Majesty, I shall advise you." And that is how the Counsellor-Treasure appeared to King Mahāsudassana, and how he was equipped with all the seven treasures.

1.18. 'Again, Ānanda, King Mahāsudassana was endowed with the four properties.[481] What are they? Firstly, the King was handsome, good to look at, pleasing, with a complexion like the finest lotus, surpassing other men.

1.19. 'Secondly, he was long-lived, outliving other men.

1.20. 'Thirdly, he was free from illness, free from sickness, with a healthy digestion, less subject to cold and heat than that of other men.[482] [178]

1.21. 'Fourthly, he was beloved and popular with Brahmins and householders. Just as a father is beloved by his children, so he was with Brahmins and householders. And they were beloved by the King as children are beloved by their father. Once the King set out for the pleasure-park with his fourfold army, and the Brahmins and householders came to him and said: "Pass slowly by, Sire, that we may see you as long as possible!" And the King said to the charioteer: "Drive the chariot slowly so that I can see these Brahmins and householders as long as possible." Thus King Mahāsudassana was endowed with these four properties.

1.22. 'Then King Mahāsudassana thought: "Suppose I were to construct lotus-ponds between the palm-trees, a hundred bow-lengths[483] apart." And he did so. The lotus-ponds were lined with four-coloured tiles, gold, silver, beryl and crystal, each pond being approached by four staircases, one gold, one silver, one beryl and one crystal. And the gold staircase had gold posts [179] with silver railings and banisters, the silver had silver posts with gold railings and banisters, and so on. And the lotus-ponds were provided with two kinds of parapet, gold and silver – the gold parapets having gold posts, silver railings and banisters, and the silver parapets having silver posts, gold railings and banisters.

1.23. 'Then the King thought: "Suppose I were to provide each pond with suitable [flowers for] garlands[484] – blue, yellow, red and white lotuses which will last through all seasons without fading?" And he did so. Then he thought: "Suppose I were to place bathmen on the banks of these ponds, to bathe those who come there?" And he did so. Then he thought: "Suppose I were to establish charitable posts on the banks of these ponds, so that those who want food can get it, those who want drink can get it, those who want clothes can get it, those who want transport can get it, those who want a sleeping-place can get it, those who want a wife can get one, and those who want gold coin can get it?" [180] And he did so.

1.24. 'Then the Brahmins and householders took great wealth and went to the King, saying: "Sire, here is wealth that we have gathered together especially for Your Majesty, please accept it!" "Thank you, friends, but I have enough wealth from legitimate revenues. Let this be yours, and take away more besides!" Being thus refused by the King, they withdrew to one side and considered: "It would not be right for us to take this wealth back home again. Suppose we were to build a dwelling for King Mahāsudassana." So they went to the King and said: "Sire, we would build you a dwelling", and the King accepted by silence.

1.25. 'Then Sakka, ruler of the gods, knowing in his mind King Mahāsudassana's thought, said to the attendant-deva Vissakamma:[485] "Come, friend Vissakamma, and build a dwelling for King Mahāsudassana, a palace called Dhamma." "Very good, Lord", Vissakamma [181] replied and, as swiftly as a strong man might stretch his flexed arm or flex it again, he at once vanished from the Heaven of the Thirty-Three and appeared before King Mahāsudassana, and said to him: "Sire, I shall build you a dwelling, a palace called Dhamma." The King assented by silence, and Vissakamma built him the Palace of Dhamma.

1.26. 'The Palace of Dhamma, Ānanda, was a yojana in length from east to west, and half a yojana wide from north to south. The whole palace was faced up to three times a man's height with tiles of four colours, gold, silver, beryl and crystal, and it contained eighty-four thousand columns of the same four colours. It had twenty-four staircases of the same four colours, and the gold staircases had gold posts with silver railings and banisters... (*as verse 23*). [182] It also had eighty-four thousand chambers of the same colours. In the gold chamber was a silver couch, in the silver chamber a gold couch, in the beryl chamber an ivory couch, and in the crystal chamber a sandalwood couch. On the door of the gold chamber a silver palm-tree was figured, with silver stem, gold leaves and fruit...On the door of the silver chamber a golden palm-tree was figured, with golden trunk, leaves and fruit, on the door of the beryl chamber a crystal palm-tree was figured, with crystal trunk and beryl leaves and fruit, on the door of the crystal chamber a beryl palm-tree was figured, with crystal leaves and fruit.

1.27. 'Then the King thought: "Suppose I were to make a grove of palm-trees all of gold by the door of the great gabled chamber where I sit in the daytime?" and he did so.

1.28. 'Surrounding the Dhamma Palace were two parapets, [183] one of gold, one of silver. The gold one had gold posts, silver railings and banisters, and the silver one had silver posts, gold railings and banisters.

1.29. 'The Dhamma Palace was surrounded by two nets of tinkling bells. One net was gold with silver bells, the other silver with gold bells. And when these nets of bells were stirred by the wind their sound was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments played in concert by well-trained and skilful players. And those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of those nets of bells.

1.30. 'And when the Dhamma Palace was finished, it was hard to look at, dazzling to the eyes, just as in the last month of the Rains, in autumn, when there is a clear and cloudless sky, the sun breaking through the mists is hard to look at, [184] so was the Dhamma Palace when it was finished.

1.31. 'Then the King thought: "Suppose I were to make a lotus-lake called Dhamma in front of the Dhamma Palace?" so he did so. This lake was a yojana long from east to west, and half a yojana wide from north to south, and lined with four kinds of tiles, gold, silver, beryl and crystal. There were twenty-four staircases to it of four different kinds: gold, silver, beryl and crystal. The gold staircases had gold posts with silver railings and banisters, the silver had gold railings and banisters...(*and so on, as verse 22*).

1.32. 'The Dhamma Lake was surrounded by seven kinds of palm-trees. The sound of the leaves stirred by the wind was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments played in concert by well-trained and skilful players. And, Ānanda, those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of the leaves in the wind. [185]

1.33. 'When the Dhamma Palace and the Dhamma Lake were finished, King Mahāsudassana, having satisfied every wish of those who at the time were ascetics or Brahmins, or revered as such, ascended into the Dhamma Palace.'

[*End of first recitation-section*]

2.1. 'Then King Mahāsudassana thought: "Of what kamma is it the fruit, of what kamma is it the result, that I am now so mighty and powerful?" [186] Then he thought: "It is the fruit, the result of three kinds of kamma: of giving, self-control, and abstinence."[486]

2.2. 'Then the King went to the great gabled chamber and, standing at the door, exclaimed: "May the thought of lust cease! May the thought of ill-will cease! May the thought of cruelty cease! Thus far and no further the thought of lust, of ill-will, of cruelty!"

2.3. 'Then the King went into the great gabled chamber, sat down cross-legged on the golden couch and, detached from all sense-desires, detached from unwholesome mental states, entered and remained in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he entered and remained in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experienced in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he entered and remained in the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he entered and remained in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness.

2.4. 'Then the King, emerging from the great gabled chamber, went to the golden gabled chamber and, seated cross-legged on the silver couch, stayed pervading first one quarter, then the second, the third and the fourth quarter with a mind filled with loving-kindness. Thus he stayed, spreading the thought of loving-kindness above, below and across, everywhere, always with a mind filled with loving-kindness, abundant, magnified, unbounded, without hatred or ill-will. And he did likewise with compassion, sympathetic joy, and [187] equanimity.[487]

2.5. 'Of King Mahāsudassana's eighty-four thousand cities,[488] his capital Kusāvatī was the chief; of his eighty-four thousand palaces Dhamma was the chief; of his eighty-four thousand gabled halls the great gabled chamber was the chief; his eighty-four thousand couches were of gold, silver, ivory, sandal-wood, covered with fleece, wool, spread with *kadali*-deer hide, with head-covers, with red cushions at both ends; of his eighty-four thousand elephants adorned with gold ornaments, with gold banners and spread with gold nets, Uposatha the royal tusker was chief; of his eighty-four thousand carriages, covered with lion-skins, tiger-skins, leopard-skins or with orange-coloured cloth, adorned with gold ornaments, gold banners and spread with gold nets, the chariot Vejayanta[489] was the chief; of his eighty-four thousand jewels the Jewel-Treasure was the chief; of his eighty-four thousand wives Queen Subhaddā[490] was the chief; [188] of his eighty-four thousand householders the Householder-Treasure was the chief; of his eighty-four thousand Khattiya retainers the Counsellor-Treasure was the chief; his eighty-four thousand cows had tethers of fine jute and milk-pails (?) of silver;[491] his eighty-four thousand bales of clothing were of the finest linen, cotton, silk and wool; his eighty-four thousand rice-offerings were there for the taking by those in need, evening and morning.

2.6. 'And at that time, King Mahāsudassana's eighty-four thousand elephants waited on him evening and morning. And he thought: "These eighty-four thousand elephants wait on me evening and morning. How if, at the end of each century, forty-two thousand elephants were to wait on me, turn and turn about?" And he gave instructions accordingly to his Counsellor-Treasure, [189] and so it was done.

2.7. 'And, Ānanda, after many hundred, many hundred thousand years, Queen Subhaddā thought: "It is a long time since I saw King Mahāsudassana. Suppose I were to go and see him?" So she said to her women: "Come now, wash your heads and put on clean clothes. It is long since we saw King Mahāsudassana. We shall go to see him." "Yes, Your Majesty", they said, and prepared themselves as ordered, then returned to the Queen. And Queen Subhaddā said to the Counsellor-Treasure: "Friend Counsellor, draw up the fourfold army. It is long since we saw King Mahāsudassana. We shall go and see him." "Very good, Your Majesty", said the Counsellor-Treasure and, having drawn up the fourfold army, he reported to the Queen: "Now is the time to do as Your Majesty wishes." [190]

2.8. 'Then Queen Subhaddā went with the fourfold army and her womenfolk to the Dhamma Palace and, entering, went to the great gabled chamber and stood leaning against the door-post. And King Mahāsudassana, thinking: "What is this great noise, as of a crowd of people?" came out of the door and saw Queen Subhaddā leaning against the door-post. And he said: "Stay there, Queen! Do not enter!"

2.9. 'Then King Mahāsudassana said to a certain man: "Here, fellow, go to the great gabled chamber, bring the gold couch out and lay it down among the gold palm-trees." "Very good, Sire", said the man, and did so. Then King Mahāsudassana adopted the lion-posture on his right side with one foot on the other, mindful and clearly aware.[492]

2.10. 'Then Queen Subhaddā thought: "King Mahāsudassana's faculties are purified, his complexion is clear and bright, oh – I hope he is not dead!"[493] So she said to him: "Sire, of your eighty-four thousand cities, Kusāvatī is the chief. Make a wish, arouse the desire to live there!" *Thus, reminding him of all his royal possessions (as verse 5) she exhorted him to wish to stay alive.* [191] [192]

2.11. 'At this, King Mahāsudassana said to the Queen: "For a long time, Queen, you spoke pleasing, delightful, attractive words to me, but now at this last time your words have been unpleasing, undelightful, unattractive to me." "Sire, how then am I to speak to you?"

'This is how you should speak: "All things that are pleasing and attractive are liable to change, to vanish, to become otherwise. Do not, Sire, die filled with longing. To die filled with longing is painful and blameworthy. Of your eighty-four thousand cities, Kusāvatī is the chief: abandon desire, abandon the longing to live with them. . . Of your eighty-four thousand palaces, Dhamma is the chief: abandon desire, abandon the longing to live there. . ." (*and so on throughout, as verse 5*). [193] [194]

2.12. 'At this, Queen Subhaddā cried out and burst into tears. Then, wiping away her tears, she said: "Sire, all things that are pleasing and attractive are liable to change. . . Do not, Sire, die filled with longing. . .'[195]

2.13. 'Soon after this, King Mahāsudassana died; and just as a householder or his son might feel drowsy after a good meal, so he felt the sensation [196] of passing away, and he had a favourable rebirth in the Brahmā-world.

'King Mahāsudassana indulged in boyish sports for eighty-four thousand years, for eighty-four thousand years he exercised the viceroyalty, for eighty-four thousand years he ruled as King, and for eighty-four thousand years, as a layman, he lived the holy life in the Dhamma Palace.[494] And, having practised the four divine abidings, at the breaking-up of the body he was reborn in the Brahmā-world.[495]

2.14. 'Now, Ānanda, you might think King Mahāsudassana at that time was somebody else. But you should not regard it so, for I was King Mahāsudassana then. Those eighty-four thousand cities of which Kusāvatī was the chief were mine,. . . [197] the eighty-four thousand rice-offerings. . . were mine.

2.15. 'And of those eighty-four thousand cities I dwelt in just one, Kusāvatī,... [198] of the eighty-four thousand wives I had, just one looked after me, and she was called Khattiyāni or Velāmikāni;[496] of the eighty-four thousand bales of cloth I had just one...; of the eighty-four thousand rice-offerings there was just one measure of choice curry that I ate.

2.16. 'See, Ānanda, how all those conditioned states of the past have vanished and changed! Thus, Ānanda, conditioned states are impermanent, they are unstable, they can bring us no comfort, and such being the case, Ānanda, we should not rejoice in conditioned states, we should cease to take an interest in them, and be liberated from them.

2.17. 'Six times, Ānanda, I recall discarding the body in this place, and at the seventh time I discarded it as a wheel-turning monarch, a righteous king who had conquered the four quarters and established a firm rule, and who possessed the seven treasures. But, Ānanda, I do not see any place in this world with its devas [199] and māras and Brahmās, or in this generation with its ascetics and Brahmins, princes and people, where the Tathāgata will for an eighth time discard the body.'

So the Lord spoke. The Well-Farer having said this, the Teacher said:

'Impermanent are compounded things, prone to rise
and fall,
Having risen, they're destroyed, their passing truest
bliss.'

18 *Janavasabha Sutta: About Janavasabha*

Brahmā Addresses the Gods

[200] 1. THUS HAVE I HEARD. Once the Lord was staying at Nādikā at the Brick House.[497] And at that time the Lord was explaining the rebirths of various devotees up and down the country who had died and passed away: Kāsis and Kosalans, Vajjians and Mallas, Cetis and Vaṁsas, Kurus and Pañcālas, Macchas and Sūrasenas, saying: 'This one was reborn there, and that one there.'[498] More than fifty Nādikan devotees, having abandoned the five lower fetters, were reborn spontaneously and would attain Nibbāna without returning to this world; over ninety of them, having abandoned three fetters and weakened greed, hatred and delusion, were Once-Returners, who would return to this world once more and then make an end of suffering; and more than five hundred, having abandoned three fetters, were Stream-Winners, incapable of falling into states of woe, certain of Nibbāna. [201]

2. This news reached the ears of the devotees in Nādikā, and they were pleased, delighted and filled with joy to hear the Lord's replies.

3. And the Venerable Ānanda heard of the Lord's report[499] and the Nādikans' delight.

4. And he thought: [202] 'There were also Magadhan disciples of long standing who have died and passed away. One would think Anga and Magadha contained no Magadhan disciples who had died. Yet they too were devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny. It would be good to have a declaration about this: it would make the multitude have faith and so attain a good rebirth.

'Now King Seniya Bimbisāra of Magadha was a righteous and lawful king, a friend of Brahmins, householders, town and country-dwellers, so that his fame is spread abroad: "That righteous king of ours is dead[500] who gave us so much happiness. Life was easy for us who dwelt under his righteous rule."[501] And he was devoted to the Buddha, the Dhamma and the Sangha, and observed the discipline perfectly. Thus people say: "King Bimbisāra, who praised the Lord to his dying day, is dead!" The Lord has not declared his destiny, and it would be good to have a declaration... Besides, it was in Magadha that the Lord gained his enlightenment. Since the Lord gained his enlightenment in Magadha, why does he not declare the destinies of those who have died there? For the Lord not to make such a declaration would cause unhappiness to the Magadhans. [203] Such being the case, why does not the Lord make such a declaration?'

5. And after thus reflecting in solitude on behalf of the Magadhan devotees, the Venerable Ānanda rose at the crack of dawn, went to the Lord and saluted him. Then, sitting down to one side, he said: 'Lord, I have heard what has been declared concerning the inhabitants of Nādikā.' (*as verse 1–2*)

6. 'These were all devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny... (*as verse 4*). [204] Why does not the Lord make such a declaration?' Then, having thus spoken to the Lord on behalf of the Magadhan devotees, he rose from his seat, saluted the Lord, passed him by to the right, and departed.

7. As soon as Ānanda had gone, the Lord took his robe and bowl and went into Nādikā for alms. Later, on his return, after his meal, he went to the Brick House and, having washed his feet, he went in and, having thought over, considered and given his whole mind to the question of the Magadhan devotees, he sat down on the prepared seat, saying: 'I shall know their destiny and future lot, whatever it is.'[502] And then he perceived the destiny and fate of [205] each one of them. And in the evening, emerging from meditative seclusion, the Lord came out of the Brick House and sat down on the prepared seat in the shade of his lodging.

8. Then the Venerable Ānanda came to the Lord, saluted him, sat down to one side and said: 'Lord, the Lord's countenance looks bright and shining, showing that the Lord's mind is at ease. Has the Lord been satisfied with today's lodging?'

9. 'Ānanda, after you spoke to me about the devotees of Magadha, I took my robe and bowl and went into Nādikā for alms. Later on...I went to the Brick House and considered the question of the Magadhan devotees... And I perceived the destiny and fate of each one of them. Then the voice of a yakkha[503] who had passed over cried out: "I am Janavasabha, Lord! I am Janavasabha, Well-Farer!" Well, Ānanda, do you know anyone who formerly bore the name of Janavasabha?' 'I must admit, Lord, that I have never heard such a name; and yet, on hearing the name "Janavasabha"[504] my hairs stood on end, and I thought: "He [206] whose name is Janavasabha will not be such a low-ranking yakkha!"'

10. 'Ānanda, immediately after I heard this voice, the yakkha appeared before me as a noble vision, and uttered a second cry: "I am Bimbisāra, Lord! I am Bimbisāra, Well-Farer! I have now for the seventh time been reborn into the entourage of the Lord Vessavaṇa.[505] Thus having passed away as a king of humans, I have now become among the devas a king of non-human beings.

> Seven states here and seven there, fourteen births,
> That's the tally of lives I can recall.

For a long time, Lord, I have known myself to be exempt from states of woe,[506] and now the desire arises in me to become a Once-Returner." I said: "It is amazing, it is astonishing that the reverend yakkha Janavasabha should say this. On what grounds can he know of such an august specific attainment?"

11. '"Not otherwise, Lord, not otherwise, Well-Farer, than through your teaching! From the time when I became fully committed and gained complete faith, from then on, Lord, for a long time [207] I have known myself to be exempt from states of woe, and the desire has arisen in me to become a Once-Returner. And here, Lord, having been sent by King Vessavaṇa on some business to King Virūḷhaka,[507] I saw the Lord entering the Brick House and sitting down and considering

the question of the Magadhan devotees...And since I had only just heard King Vessavaṇa announce to his assembly what those folk's fates were, it is no wonder that I thought: 'I will go and see the Lord and report this to him.' And these, Lord, are the two reasons[508] why I came to see the Lord." (*Janavasabha continued:*)

12. '"Lord, in earlier days, long ago, on the fast-day of the fifteenth at the beginning of the Rains,[509] in the full-moon night all the Thirty-Three Gods were seated in the Sudhammā Hall[510] – a great congregation of divine beings, and the Four Great Kings from the four quarters were there. There was the Great King Dhataraṭṭha[511] from the east at the head of his followers, facing west; the Great King Virūḷhaka from the south...facing north; the Great King Virūpakkha from the west...facing east; and the Great King Vessavaṇa from the north...facing south. [208]

'"On such occasions that is the order in which they are seated, and after that came our seats. And those devas who, having lived the holy life under the Lord, had recently appeared in the Heaven of the Thirty-Three, outshone the other devas in brightness and glory. And for that reason the Thirty-Three Gods were pleased, happy, filled with delight and joy, saying: 'The devas' hosts are growing, the asuras' hosts are declining!'[512]

13. '"Then, Lord, Sakka, ruler of the gods, seeing the satisfaction of the Thirty-Three, uttered these verses of rejoicing:

'The gods of Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth,
Seeing new-come devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendour,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth.' [209]

At this the Thirty-Three Gods rejoiced still more, saying: 'The devas' hosts are growing, the asuras' hosts are declining!'

14. '"And then they consulted and deliberated together about the matter concerning which they had assembled in the Sudhammā Hall, and the Four Great Kings were advised and admonished on this matter as they stood by their seats unmoving.[513]

The Kings, instructed, marked the words they spoke,
Standing calm, serene, beside their seats.

15. '"And then, Lord, a glorious radiance shone forth from the north, and a splendour was seen greater than the sheen of the devas. And Sakka said to the Thirty-Three Gods: 'Gentlemen, when such signs are seen, such light is seen and such radiance shines forth, Brahmā will appear.[514] The appearance of such radiance is the first sign of Brahmā's approaching manifestation.'

When they see these signs, Brahmā will soon appear:
This is Brahmā's sign, radiance vast and great.

16. '"Then the Thirty-Three Gods sat down each in his proper place, saying: 'Let us find out what comes[515] of this radiance, and having found the truth of it, we will go towards it.' The Four Great Kings, sitting down in their places, said [210] the same. Thus they were all agreed.

17. '"Lord, whenever Brahmā Sanankumāra[516] appears to the Thirty-Three Gods, he appears having assumed a grosser form, because his natural appearance is not such as to be perceptible to their eyes.[517] When he appears to the Thirty-Three Gods, he outshines other devas in radiance and glory, just as a figure made of gold outshines the human figure. And, Lord, when Brahmā Sanankumāra appears to the Thirty-Three Gods, not one of them salutes him, or rises, or offers him a seat. They all sit silently with palms together,[518] cross-legged,[519] thinking he will sit down on the couch[520] of that god from whom he wants something. And the one on whose couch he sits down is as thrilled and delighted as a duly-anointed Khattiya king on assuming his royal office. [211]

18. '"Then, Lord, Brahmā Sanankumāra, having assumed a grosser form, appeared to the Thirty-Three Gods in the shape of the youth Pañcasikha.[521] Rising up in the air, he appeared floating cross-legged, just as a strong man might sit down on

a properly-spread couch or on the ground. And seeing the delight of the Thirty-Three Gods, he uttered these verses of rejoicing:

> 'The gods of Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth,
> Seeing new-come devas, fair and glorious
> Who've lived the holy life, now well reborn.
> Outshining all the rest in fame and splendour,
> The mighty Sage's pupils singled out.
> Seeing this, the Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth.'

19. '"Now to the matter of Brahmā Sanankumāra's speech, and as for the manner of his speech, his voice had eight qualities: it was distinct, intelligible, pleasant, attractive, compact, concise, deep and resonant. And when he spoke in that voice to the assembly, its sound did not carry outside. Whoever has such a voice as that is said to have the voice of Brahmā.

20. '"And Brahmā Sanankumāra, multiplying his shape by thirty-three, [212] sat down cross-legged on each individual couch of the Thirty-Three, and said: 'What do my lords the Thirty-Three think? Since the Lord, out of compassion for the world and for the benefit and happiness of the many, has acted to the advantage of devas and mankind, those, whoever they may be, who have taken refuge in the Buddha, the Dhamma and the Sangha and have observed the moral precepts[522] have, at death and the breaking-up of the body, arisen in the company of the Parinimmita-Vasavatti devas,[523] or the Nimmānaratti devas, or the Tusita devas, or the Yāma devas, or in the retinue of the Thirty-Three Gods, or of the Four Great Kings – or at the very least in the company of the gandhabbas.'[524]

21. '"This was the burden of Brahmā Sanankumāra's speech. And every one of the gods he spoke to thought: 'He is sitting on my couch, he is speaking to me alone.'

> All the forms assumed with one voice speak,
> And having spoken, all at once are silent.
> And so the Thirty-Three, their leader too,
> Each thinks: 'He speaks to me alone.'

22. '"Then Brahmā Sanankumāra assumed a single form;[525] then he sat down on [213] the couch of Sakka and said: 'What do my lords the Thirty-Three think? This Lord, the Arahant supreme Buddha has known and seen the four roads to power,[526] and how to develop, perfect and practise them. What four? Here a monk develops concentration of intention accompanied by effort of will, concentration of energy..., concentration of consciousness..., and concentration of investigation accompanied by effort of will. These are the four roads to power... And whatever ascetics or Brahmins have in the past realised such powers in different ways, they have all developed and strongly practised these four ways, and the same applies to all who may in the future, or who do now realise such powers. Do my lords the Thirty-Three observe such powers in me?' 'Yes, Brahmā.' 'Well, I too have developed and strongly practised [214] these four ways.'

23. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? There are three gateways to the bliss proclaimed by the Lord who knows and sees. What are they? In the first place someone dwells in association with sense-desires, with unwholesome conditions. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. By so doing he comes to live dissociated from such sense-desires and unwholesome conditions. As a result of this dissociation, pleasant feeling[527] arises, and what is more, gladness.[528] Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness.

24. '"'In the second place there is someone in whom the gross tendencies[529] of body, speech and thought are not allayed. At some time he hears the Ariyan Dhamma,... and his gross tendencies of body, speech and [215] thought are allayed. As a result of this allaying, pleasant feeling arises, and what is more, gladness...

25. '"'In the third place there is someone who really does not know what is right and what is wrong, what is blameworthy

and what is not, what is to be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. As a result, he comes to know in reality what is right and wrong, what is blameworthy and what is not, what is to be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. In him who knows and sees thus, ignorance is dispelled and knowledge arises. With the waning of ignorance and the arising of knowledge, pleasant feeling arises, and what is more, gladness. Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness. [216] These are the three gateways to the bliss proclaimed by the Lord who knows and sees.'

26. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed out the four foundations of mindfulness[530] for the attainment of that which is good! What are they? Here a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own body as body, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the bodies of others.[531] He abides contemplating his own feelings as feelings,...he abides contemplating his own mind as mind,...he abides contemplating his own mind-objects as mind-objects, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own mind-objects as mind-objects, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the mind-objects of others. These are the four foundations of mindfulness well pointed out by the Lord Buddha who knows and sees, for the attainment of that which is good.'

27. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration! What are they? They are right view, right thought, right speech, right action, right [217] livelihood, right effort, right mindfulness.[532] That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. From right view arises right thought, from right thought arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge,[533] from right knowledge arises right liberation.[534] If anyone truthfully declaring: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself", were to say: "Open are the doors of the Deathless!"[535] he would be speaking in accordance with the highest truth. For indeed, my lords, the Dhamma is well-proclaimed by the Lord, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise, each one for him or herself, and, too, the doors to the Deathless are open!

'"'Those who have unshakeable faith in the Buddha, the Dhamma and the Sangha, and are endowed with the virtues pleasing to the Noble Ones, [218] those beings who have arisen here on account of their Dhamma-training, amounting to more than twenty-four hundred Magadhan followers who have passed over, have by the destruction of three fetters become Stream-Winners, incapable of falling into states of woe and certain of enlightenment, and indeed there are Once-Returners here too.

But of that other race indeed
Of greater merit still, my mind
Can make no reckoning at all,
For fear that I should speak untruth.'[536]

28. '"This was the burden of Brahmā Sanankumāra's speech. And in connection with this the Great King Vessavaṇa reflect-

ed in his mind: 'It is marvellous, it is wonderful, that such a glorious Teacher should arise, that there should be such a glorious proclamation of Dhamma, and that such glorious paths to the sublime should be made known!' Then Brahmā Sanankumāra, reading King Vessavaṇa's mind, said to him: 'What do you think, King Vessavaṇa? There has been such a glorious Teacher in the past, and such a proclamation, and such paths made known, and there will be again in the future.'"'

29. Such was the burden of what Brahmā Sanankumāra proclaimed to the Thirty-Three Gods. And the Great King Vessavaṇa, [219] having heard and received it in person, related it to his followers. And the yakkha Janavasabha, having heard it himself, related it to the Lord. And the Lord, having heard it himself and also come to know it by his own super-knowledge, related it to the Venerable Ānanda, who in turn related it to the monks and nuns, the male and female lay-followers.

And so the holy life waxed mighty and prospered and spread widely as it was proclaimed among mankind.

19 *Mahāgovinda Sutta: The Great Steward*
A Past Life of Gotama

[220] 1. THUS HAVE I HEARD.[537] Once the Lord was staying at Rājagaha, on Vultures' Peak. And when the night was nearly over, Pañcasikha of the gandhabbas,[538] lighting up the entire Vultures' Peak with a splendid radiance,[539] approached the Lord, saluted him, stood to one side and said: 'Lord, I wish to report to you what I have personally seen and observed when I was in the presence of the Thirty-Three Gods.' 'Tell me then, Pañcasikha', said the Lord.

2.–3. 'Lord, in earlier days, long ago, on the fast-day of the fifteenth at the end of the Rains *the Thirty-Three Gods assembled and rejoiced that the devas' hosts were growing, the asuras' hosts declining (as Sutta 18, verse 12).* [221] *Then Sakka uttered the verse:*

"The gods of Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth,
Seeing new-come devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendour,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth." [222]

At this, Lord, the Thirty-Three Gods rejoiced still more, saying: "The devas' hosts are growing, the asuras' hosts are declining!"

4. [Pañcasikha continued:] 'Then Sakka, seeing their satisfaction, said to the Thirty-Three Gods: "Would you like, gentlemen, to hear eight truthful statements in praise of the Lord?" and on receiving their assent, he declared:

5. '"What do you think, my lords of the Thirty-Three? As regards the way in which the Lord has striven for the welfare

of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans – we can find no teacher endowed with such qualities, whether we consider the past or the present, other than the Lord.

6. '"Well-proclaimed, truly, is this Lord's Teaching, visible here and now, timeless, inviting inspection, leading onward, to be realised by the wise each one for himself – and we can find no proclaimer of such an onward-leading doctrine, either in the past or in the present, other than the Lord.

7. '"The Lord has well explained what is right and what is wrong, what [223] is blameworthy and what is blameless, what is to be followed and what is not to be followed, what is base and what is noble, what is foul, fair and mixed in quality.[540] And we can find none who is a proclaimer of such things... other than the Lord.

8. '"Again, the Lord has well explained to his disciples the path leading to Nibbāna,[541] and they coalesce, Nibbāna and the path, just as the waters of the Ganges and the Yamunā coalesce and flow on together. And we can find no proclaimer of the path leading to Nibbāna...other than the Lord.

9. '"And the Lord has gained companions, both learners[542] and those who, having lived the life, have abolished the corruptions,[543] and the Lord dwells together with them, all rejoicing in the one thing. And we can find no such teacher ...other than the Lord.

10. '"The gifts given to the Lord are well-bestowed, his fame is well established, so much so that, I think, the Khattiyas will continue to be attached to him, yet the Lord takes his food-offering without conceit. And we can find no teacher who does this...[224] other than the Lord.

11. '"And the Lord acts as he speaks, and speaks as he acts. And we can find no teacher who does likewise, in every detail of doctrine...other than the Lord.

12. '"The Lord has transcended doubt,[544] passed beyond all 'how' and 'why', he has accomplished his aim in regard to his goal and the supreme holy life. And we can find no teacher who has done the like, whether we consider the past or the present, other than the Lord."

'And when Sakka had thus proclaimed these eight truthful statements in praise of the Lord, the Thirty-Three Gods were even more pleased, overjoyed and filled with delight and happiness at what they had heard in the Lord's praise.

13. 'Then certain gods exclaimed: "Oh, if only four fully-enlightened Buddhas were to arise in the world and teach Dhamma just like the Blessed Lord! That would be for the benefit and happiness of the many, out of compassion for the world, for the benefit and happiness of devas and humans!" And some said: "Never mind four fully-enlightened Buddhas – three would suffice!" and others said: "Never mind three – two would suffice!" [225]

14. 'At this Sakka said: "It is impossible, gentlemen, it cannot happen that two fully-enlightened Buddhas should arise simultaneously in a single world-system. That cannot be. May this Blessed Lord continue to live long, for many years to come, free from sickness and disease! That would be for the benefit and happiness of the many, out of compassion for the world it would be for the benefit and happiness of devas and humans!"

'Then the Thirty-Three Gods consulted and deliberated together about the matter concerning which they had assembled in the Sudhammā Hall, and the Four Great Kings were advised and admonished on this matter as they stood by their seats unmoving:

> The Kings, instructed, marked the words they spoke,
> Standing calm, serene, beside their seats.

15–16. *'A great radiance was seen, heralding the approach of Brahmā. All took their proper seats (as Sutta 18, verses 15–17), each hoping Brahmā would sit on his couch.* [226–7]

17. 'Then Brahmā Sanankumāra, having descended from his heaven, and seeing their pleasure, uttered these verses:

> "The gods of Thirty-Three rejoice, their leader too
> ..." *(as above).*

18. *'Brahmā Sanankumāra's voice had eight qualities (as Sutta 18, verse 19).*

19. 'Then the Thirty-Three Gods said to Brahmā Sananku-

māra: "It is well, Brahmā! We rejoice at what we have heard. [228] Sakka, lord of the devas, has also declared eight truthful statements to us about the Lord, at which we also rejoice." Then Brahmā said to Sakka: "It is well, Lord of the devas. And we too would like to hear those eight truthful statements about the Lord." "Very well, Great Brahmā", said Sakka, and he repeated those eight statements:

20.–27. '"What do you think, Lord Brahmā...?" (*as verses 5–12*). [229] [230] And Brahmā Sanankumāra was pleased, overjoyed and filled with delight and happiness at what he had heard in the Lord's praise.

28. *'Brahmā Sanankumāra assumed a grosser form and appeared in the shape of Pañcasikha (as Sutta 18, verse 18)*.[545] And sitting thus cross-legged, he said to the Thirty-Three Gods: "For how long has the Blessed Lord been one of mighty wisdom?

29. '"Once upon a time there was a king called Disampatī. His chaplain[546] was a Brahmin called the Steward.[547] The King's son was a youth called Reṇu, and the Steward's son was called Jotipāla. Prince Reṇu and Jotipāla, together with six other Khattiyas, formed a band of eight friends. [231] In the course of time the Steward died, and King Disampati mourned him, saying: 'Alas, at the very moment when we had entrusted all our responsibilities to the Steward, and were abandoning ourselves to the pleasures of the five senses, the Steward has passed away!'

'"Hearing this, Prince Reṇu said: 'Sire, do not mourn the Steward's death overmuch! His son Jotipāla[548] is cleverer than his father was and has a better eye for what is advantageous. You should let Jotipāla manage all the business you entrusted to his father.' 'Is that so, my boy?' 'Yes, Sire.'

30. '"Then the King called a man and said: 'Come here, my good man, go to the youth Jotipāla and say: "May the Reverend Jotipāla be well! King Disampati sends for you, he would like to see you."' 'Very good, Your Majesty', said the man, and delivered the message. [232] On receiving the message, Jotipāla said: 'Very good, sir', and went to see the King. On entering the royal presence, he exchanged courtesies with the King, then sat down to one side. The King said: 'We wish the Reverend Jotipāla to manage our affairs. Do not refuse. I will

install you in your father's place and consecrate[549] you as Steward.' 'Very good, Lord', replied Jotipāla.

31. '"So King Disampati appointed Jotipāla as steward in his father's place. And once installed, Jotipāla carried out the business his father had carried out, not doing any business his father had not done. He accomplished all the tasks his father had accomplished, and no others. And people said: 'This Brahmin is truly a steward! Indeed he is a great steward!' And that is how the young Brahmin Jotipāla came to be known as the Great Steward.

32. '"And one day the Great Steward went to the group of six nobles and said: 'King Disampati is aged, decrepit, [233] stricken with age. His life is near its end and he cannot last much longer. Who can tell how long people will live? When King Disampati dies, the king-makers[550] are bound to anoint Prince Reṇu as King. You should go, gentlemen, to Prince Reṇu and say: "We are the beloved, dear and favoured friends of the Lord Reṇu, sharing his joys and his sorrows. Our Lord King Disampati is aged...When he dies, the king-makers are bound to anoint the Lord Reṇu as King. If the Lord Reṇu should gain the kingship, let him share it with us."'

33. '"'Very good, sir', said the six nobles, and they went to Prince Reṇu and spoke to him as the Great Steward had proposed. 'Well, gentlemen, who, apart from myself, ought to prosper but you? If, gentlemen, I gain the kingship, I will share it with you.' [234]

34. '"In due course King Disampati died, and the king-makers anointed Prince Reṇu King in his place. And having been made King, Reṇu abandoned himself to the pleasures of the five senses. Then the Great Steward went to the six nobles and said: 'Gentlemen, now King Disampati is dead the Lord Reṇu, who has been anointed in his place, has abandoned himself to the pleasures of the five senses. Who knows what will come of this? The sense-pleasures are intoxicating. You should go to him and say: "King Disampati is dead and the Lord Reṇu has been anointed King. Do you remember your word, Lord?"'

'"They did so, and the King said: 'Gentlemen, I remember my word. Who is there who can divide this mighty realm of earth, so broad in the north and so [narrow] like the front of a cart[551] in the south, into seven equal parts?' 'Who indeed, Lord, if not the Great Steward?'

35. '"So King Reṇu sent a man to the Great Steward to say: 'My lord, the King sends for you.' [235] The man went, and the Great Steward came to the King, exchanged courtesies with him, and sat down to one side. Then the King said: 'My Lord Steward, go and divide this mighty realm of earth, so broad in the north and so narrow like the front of a cart in the south, into seven equal parts.' 'Very good, Sire', said the Great Steward, and he did so.

36. '"And King Reṇu's country was in the centre:

> Dantapura to the Kālingas, Potaka to the Assakas,
> Mahissati to the Avantis, Roruka to the Sovīras.
>
> Mithilā to the Videhas, Campā to the Angas goes,
> Benares to the Kāsī, thus did the Steward dispose. [236]

The six nobles were delighted with their respective gains and at the success of the plan: 'What we wanted, desired, aimed at and strove for, we have got!'

> Sattabhū, Brahmadatta, Vessabhū and Bharata,
> Reṇu and two Dhataraṭṭhas, these are the seven
> Bhārat kings."'[552]

[*End of first recitation-section*]

37. '"Then the six nobles came to the Great Steward and said: 'Reverend Steward, just as you were a beloved, dear and faithful friend to King Reṇu, so you have been to us. Please manage our affairs for us! We trust you will not refuse.' So he administered the realms of seven anointed kings,[553] and he also taught the mantras to seven distinguished Brahmins and seven hundred advanced pupils.[554] [237]

38. '"In course of time good reports were spread about concerning the Great Steward: 'The Great Steward can see Brahmā with his own eyes, talks with him face to face and consults with him!'[555] And he thought: 'Now this good report is being

spread about concerning me, that I can see Brahmā with my own eyes,...but it is not true. However, I have heard it said by aged and respectable Brahmins, the teachers of teachers, that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, *can* see Brahmā with his own eyes, talk with him face to face and consult with him. Suppose I were to do this!'[556]

39. '"So the Great Steward went to King Reṇu and told him of the report, and of his wish to go into retreat and develop the absorption on compassion. 'And nobody is to come near me except to bring me food.' 'Reverend Steward, do as you think fit.' [238]

40. '"The six nobles likewise replied: 'Reverend Steward, do as you think fit.'

41. '"He went to the seven Brahmins and the seven hundred pupils and told them of his intentions, adding: 'So, gentlemen, you carry on with reciting the mantras you have heard and learnt, and teach them to each other.' 'Reverend Steward, do as you think fit', they replied. [239]

42. '"Then he went to his forty equal-ranking wives, and they said: 'Reverend Steward, do as you think fit.'

43. '"So the Great Steward erected a new lodging to the east of the city and withdrew there for the four months of the Rains, developing the absorption on compassion, and nobody came near him except to bring him food. But at the end of four months he felt nothing but dissatisfaction and weariness as he thought: 'I heard it said...that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahmā with his own eyes...But I cannot see Brahmā with my own eyes, and cannot talk, discuss or consult with him!'

44. '"Now Brahmā Sanankumāra read his thoughts and, [240] as swiftly as a strong man might stretch out his flexed arm or flex it again, he disappeared from the Brahmā world and appeared before the Great Steward. And the Great Steward felt fear and trembling, and his hair stood on end at such a sight as he had never seen before. And thus fearful, trembling, with hair standing on end, he addressed Brahmā Sanankumāra in these verses:

'O splendid vision, glorious and divine,
Who are you, Lord? I fain would know your name.'

'In highest heaven I am known by all:
Brahmā Sanankumāra – know me thus.'

'A seat, and water for the feet, and cakes
Are fitting for a Brahmā. Let the Lord
Decide what hospitality he would.'[557]

'We accept the gift that's offered: now declare
What it is you wish from us – a boon
Of profit in this very life, or in the next.
Say, Lord Steward, what it is you'd have.'

45. '"Then the Great Steward thought: 'Brahmā Sanankumāra offers me a boon. What shall I choose – benefits in this life, or in that to come?' [241] Then he thought: 'I am an expert in matters of advantage in this life, and others consult me about this. Suppose I were to ask Brahmā Sanankumāra for something of benefit in the life to come?' And he addressed Brahmā in these verses:

'I ask Brahmā Sanankumāra this,
Doubting, him who has no doubts I ask
(For others too I ask): By doing what
Can mortals reach the deathless Brahmā world?'

'That man who spurns all possessive thoughts,
Alone, intent, compassion-filled,
Aloof from stench, free from lust –
Established thus, and training thus,
Can mortals reach the deathless Brahmā world.'[558]

46. '"'I understand "Spurning possessive thoughts". This means that one renounces one's possessions, small or great, leaves one's relatives, few or many, and, shaving off hair and beard, goes forth from the household life into homelessness. This is how I understand "Spurning possessive thoughts". [242] I understand "Alone, intent". That means that one goes off on one's own and chooses a lodging in the forest, at the foot of a tree, in a mountain glen, in a rocky cave, a charnel-ground, in the jungle or on a heap of grass in the open...I understand "Compassion-filled". That means that one dwells suffusing one quarter with a mind filled with compassion, then a second, then a third and a fourth quarter. Thus one abides suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, expanded, immeasurable, free from hatred and ill-will. That is how I understand "Compassion-filled". But the Lord's words about "Aloof from stench" I do not understand:

What do you mean, Brahmā, by "stench" among men?
Pray lighten my ignorance, O wise one, on this.
What hindrance causes man to stink and fester,
Heading for hell, from Brahmā-realm cut off?' [243]

'Anger, lying, fraud and cheating,
Avarice, pride and jealousy,
Coveting, doubt and harming others,
Greed and hate, stupor and delusion:
The loathsome stench that these give off
Heads man for hell, from Brahmā-realm cut off.'

'As I understand the Lord's words about the stench, these things are not easy to overcome if one lives the household life. I will therefore go forth from the household life into the homeless state.' 'Reverend Steward, do as you think fit.'

47. '"So the Great Steward went to King Reṇu and said: 'My Lord, please appoint another minister[559] to manage your affairs. I wish to go forth from the household life into homelessness. After what Brahmā has told me about the stench of the world, which cannot easily be overcome by one living the household life, I am going forth into homelessness:

King Reṇu, lord of this realm, I declare,
You yourself must rule, I'll counsel you no more!'

'If anything you lack, I'll make it good,
If any hurt you, my royal arms shall guard you.
You my father, I your son, Steward, stay!'

'I lack nothing, none there is who harms me;
No human voice I heard – at home I cannot stay.' [244]

'"Non-human" – what's he like who calls, that you
At once abandon home and all of us?'

'Before I went on this retreat I thought of sacrifice,
Lighting the sacred fire, strewing *kusa*-grass.
But now – eternal Brahmā[560] from Brahmā-realm's
appeared.
I asked, he answered: I now can stay no more.'

'Reverend Steward, in your words I trust. Such words
Once heard, you had no other course.
We will follow: Steward, be our Master.
Like a beryl-gem, clear, of finest water,
So purified, we'll follow in your wake.

If the Reverend Steward goes forth from the household life into homelessness, I will do the same. Wherever you go, we will follow.'

48. '"Then the Great Steward went to the six nobles and said to them: 'My lords, please appoint another minister to manage your affairs. I wish to go forth from the household life into homelessness...' And the six nobles went aside [245] and consulted together: 'These Brahmins are greedy for money. Perhaps we can win the Great Steward round with money.' So they came back to him and said: 'Sir, there is plenty of wealth in these seven kingdoms. Take as much as you like.' 'Enough, gentlemen, I have received plenty of wealth from my lords already. That is the very thing that I am renouncing in order to go forth from the household life into homelessness, as I have explained.'

49. '"Then the six nobles went aside again and consulted together: 'These Brahmins are greedy for women. Perhaps we can win the Great Steward round with women.' So they came to him and said: 'Sir, there are plenty of women in these seven kingdoms. Take your pick!' 'Enough, gentlemen, I already have forty equal wives, and I am leaving them in order to go forth from the household life into homelessness, as I have explained.' [246]

50. '"'If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow:

"If you renounce those lusts that bind most men,[561]
Exert yourselves, be strong and patiently endure!
This is the path that's straight, the peerless path,
The path of truth, guarded by the good, to Brahmā's
realm."

51. '"'And so, Lord Steward, just wait seven years, and then we too will go forth into homelessness. Wherever you go, we will follow.'

'"'Gentlemen, seven years is far too long, I cannot wait for seven years! Who can tell how long people will live? We have to go on into the next world, we must learn by means of wisdom,[562] we must do what is right and live the holy life, for nothing that is born is immortal. Now I am going forth as I have explained.'

52. '"'Well, Reverend Steward, just wait six years,... five year,... four years,... three years,... two years,... one year, and then we too will go forth into homelessness. Wherever you go, we will follow.'

53. '"'Gentlemen, one year is far too long...' 'Then wait seven months...'

54. '"'Gentlemen, seven months is far too long...' 'Then wait six months,... five months,... four months,... three months,... two months,... one month,... half a month...'

55. '"'Gentlemen, half a month is far too long...' [248] 'Then, Reverend Steward, just wait seven days while we make over our kingdoms to our sons and brothers. At the end of seven days we will go forth into homelessness. Wherever you go, we will follow.' 'Seven is not long, gentlemen. I agree, my lords, to seven days.'

56. '"Then the Great Steward went to the seven Brahmins and their seven hundred advanced pupils, and said to them: 'Now, Your Reverences, you must seek another teacher to teach you the mantras. I mean to go forth from the household life into homelessness. After what Brahmā has told me about the stench of the world, which cannot be easily overcome by one living the household life, I am going forth into homelessness.' 'Reverend Steward, do not do so! There is little power and profit in the homeless life, and much power and profit in the life of a Brahmin!'[563] 'Do not say such things, gentlemen!

Besides, who has greater power and profit than I have? I have been like a king to kings, like Brahmā to the Brahmins, like a deity to householders, and I am giving all this up in order to go forth from the household life into homelessness, as I have [249] explained.' 'If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow.'

57. '"Then the Great Steward went to his forty equal wives and said: 'Whichever of you ladies wishes to may go back to her own family and seek another husband. I mean to go forth into homelessness...' 'You alone are the kinsman we could wish for, the only husband we want. If the Reverend Steward goes forth into homelessness, we will do likewise. Wherever you go, we will follow.'

58. '"And so the Great Steward, at the end of the seven days, shaved off his hair and beard, donned yellow robes and went forth from the household life into homelessness. And with him went the seven anointed Khattiya kings, the seven wealthy and distinguished Brahmins with their seven hundred advanced pupils, his forty equal wives, several thousand Khattiyas, several thousand Brahmins, several thousand householders, even some harem-women.

'"And so, followed by this company, the Great Steward wandered through villages, towns and royal [250] cities. And whenever he came to a village or town, he was like a king to kings, like Brahmā to the Brahmins, like a deity to householders. And in those days, whenever anyone sneezed or stumbled, they used to say: 'Praise be to the Great Steward! Praise be to the Minister of Seven!'

59. '"And the Great Steward dwelt suffusing one quarter with a mind filled with loving-kindness, then a second, then a third and a fourth quarter. He dwelt suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion,...with a mind filled with sympathetic joy,...with a mind filled with equanimity,...free from hatred and ill-will. And thus he taught his disciples the way to union with the Brahmā-world.

60. '"And all those who had at that time been the Great Steward's pupils and had fully mastered his teaching, were after death at the breaking-up of the body reborn in a happy sphere, in the Brahmā-world. And those who had not fully mastered his teaching were reborn either among the Paranimmita-Vasavatti devas, among the Nimmānarati devas, among the Tusita devas, among the Yāma devas, [251] among the devas of the Thirty-Three Gods, or among the devas of the Four Great Kings. And the very lowest realm that any of them attained was that of the gandhabbas. Thus the going-forth of all those people was not fruitless or barren, but productive of fruit and profit."

61. 'Do you remember this, Lord?' 'I do, Pañcasikha. At that time I was the Brahmin, the Great Steward, and I taught those disciples the path to union with the Brahmā-world.

'However, Pañcasikha, *that* holy life does not lead to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbāna, but only to birth in the Brahmā-world, whereas my holy life leads unfailingly to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbāna. That is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

62. 'And, Pañcasikha, those of my disciples who have fully mastered my teaching have by their own super-knowledge realised, [252] by the destruction of the corruptions in this very life, the uncorrupted freedom of heart and mind. And of those who have not fully mastered it, some by the destruction of the five lower fetters will be reborn spontaneously, attaining thence to Nibbāna without returning to this world; some by the destruction of three fetters and the reduction of greed, hatred and delusion will become Once-Returners, who will return once more to this world before making an end of suffering; and some by the destruction of three fetters will become Stream-Winners, incapable of falling into states of woe, assured of enlightenment. Thus the going-forth of all these people was not fruitless or barren, but productive of fruit and profit.'

Thus the Lord spoke, and Pañcasikha of the gandhabbas was delighted and rejoiced at the Lord's words. And, having saluted him, he passed him by on the right and vanished from the spot.

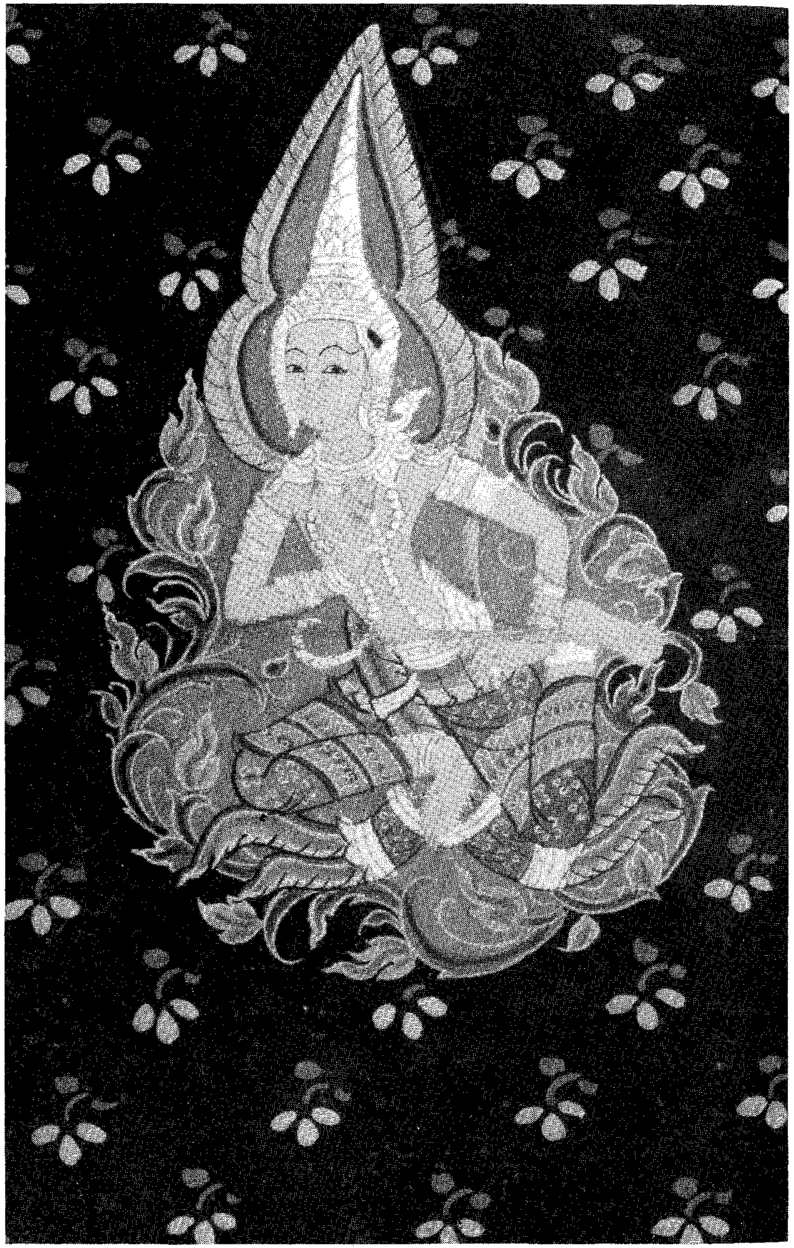

20 *Mahāsamaya Sutta: The Mighty Gathering*
Devas Come to See the Buddha

[253] 1. THUS HAVE I HEARD.[564] Once the Lord was staying among the Sakyans in the Great Forest at Kapilavatthu, with a large company of some five hundred monks, all Arahants. And devas from ten world-systems[565] frequently came there to visit the Lord and his order of monks.

2. And it occurred to four devas of the Pure Abodes:[566] 'The Blessed Lord is staying at Kapilavatthu, with a large company of some five hundred monks, all Arahants. What if we were to approach him, and each recite a verse?'

3. Then those devas, as swiftly as a strong man might stretch his flexed arm, or flex it again, [254] vanished from the Pure Abodes and appeared before the Lord. Then they saluted him and stood to one side, and one of them recited this verse:

> 'Great the assembly in the forest here, the devas have met
> And we are here to see the unconquered brotherhood.'

Another said:

> 'The monks with concentrated minds are straight:
> They guard their senses as the driver does his reins.'

Another said:

> 'Bars and barriers broken, the threshold-stone of lust torn up,
> Unstained the spotless seers go, like well-trained elephants.' [255]

And another said:

'Who takes refuge in the Buddha, no downward path
will go:
Having left the body he'll join the deva hosts.'

4. Then the Lord said to his monks: 'Monks, it has often happened that the devas from ten world-systems have come to see the Tathāgata and his order of monks. So it has been with the supreme Buddhas of the past, and so it will be with those of the future, as it is with me now. I will detail for you the names of the groups of devas, announce them and teach them to you. Pay close attention, and I will speak.'

'Yes, Lord', said the monks, and the Lord said:

5. 'I'll tell you them in verse: to which realm each
belongs.
But those who dwell composed and resolute
Like lions in mountain-caves, have overcome
Hair-raising fear and dread, their minds
White and pure, unstained and calm.'[567] [256]

In Kapilavatthu's wood the Lord perceived
Five hundred of his Arahants and more,
Lovers of his word. To them he said:
'Monks, observe the deva-host approach!'
And the monks strove eagerly to see.

6. With superhuman vision thus arising,
Some saw a hundred gods, a thousand some.
While some saw seventy thousand, others saw
Gods innumerable, all around.
And He-Who-Knows-with-Insight was aware
Of all that they could see and understand.

And to the lovers of his word the Lord,
Turning said: 'The deva-hosts approach.
Look and seek to know them, monks, in turn,
As I declare their names to you in verse!'[568]

7. 'Seven thousand yakkhas of Kapila's realm,
Well-endowed with power and mighty skills,

Fair to see, with splendid train have come
Rejoicing to this wood to see such monks.

And six thousand yakkhas from Himālaya,
Of varied hue, and well-endowed with powers,
Fair to see, with splendid train have come
Rejoicing to this wood to see such monks.

From Sāta's Mount three thousand yakkhas more
Of varied hue...

The sum is sixteen thousand yakkhas all,
Of varied hue... [257]

8. Of Vessāmitta's host five hundred more
Of varied hue...

Kumbhīra too from Rājagaha comes
(Whose dwelling-place is on Vepulla's slopes):
A hundred thousand yakkhas follow him.

9. King Dhataraṭṭha,[569] ruler of the East,
The gandhabbas' Lord, a mighty king,
Has come with retinue. Many sons
Are his, who all bear Indra's name,
All well-endowed with mighty skills...

King Virūḷha, ruler of the South,
The Kumbaṇḍhas' lord, a mighty king...

Virūpakkha, ruler of the West,
Lord of nāgas and a mighty king...

King Kuvera, ruler of the North,
Lord of yakkhas and a mighty king... [258]

From the East King Dhataraṭṭha shone,
From South Virūḷhaka, and from the West
Virūpakkha, Kuvera from the North:
Thus ranged in Kapilavatthu's wood
The Four Great Kings in all their splendour stood.'

10. With them came their vassals versed in guile,
Skilled deceivers all: Kuṭeṇḍu first,

Then Veṭeṇḍu, Viṭu and Viṭucca,
Candana and Kāmaseṭṭha next,
Kinnughaṇḍu and Nighaṇḍu, these,
Panāda, Opamañña, Mātali
(Who was the devas' charioteer), Naḷa,
Cittasena of the gandhabbas,
Rājā, Janesabha, Pañcasikha,
Timbarū with Suriyavaccasā
His daughter – these, and more, rejoicing came
To that wood to see the Buddha's monks.

11. From Nabhasa, Vesāli, Tacchaka
Came Nāgas, Kambalas, Assataras,
Payāgas with their kin. From Yamunā
Dhataraṭṭha came with splendid host,
Erāvana too, the mighty nāga chief[570]
To the forest meeting-place has come.

And the twice-born,[571] winged and clear of sight,
Fierce garuḍa birds (the nāgas' foes) have
  come [259]
Flying here – Citrā and Supaṇṇā.
But here the nāga kings are safe: the Lord
Has imposed a truce. With gentle speech
They and the nāgas share the Buddha's peace.

12. Asuras too, whom Indra's hand[572] once struck,
Ocean-dwellers now, in magic skilled,
Vāsava's replendent brothers came,
The Kālakañjas, terrible to see,
Dānaveghasas, Vepacitti,
Sucitti and Pahārādha too,
Fell Namucī, and Bali's hundred sons
(Who all were called Veroca) with a band
Of warriors who joined their master Rāhu,
Who had come to wish their meeting well.

13. Gods of water, earth, and fire, and wind,
The Varuṇas and their retainers. Soma
And Yasa too. Devas born of love
And compassion, with a splendid train,

These ten, with tenfold varied hosts,
Endowed with mighty powers, and fair to see,
Rejoicing came to see the Buddha's monks.

14. Veṇhu[573] too with his Sahalis came,
The Asamas, the Yama twins, and those
Devas who attend on moon and sun,
Constellation-gods, sprites of clouds, [260]
Sakka the Vasus' lord, ancient giver,[574]
These ten, with tenfold varied hosts...

15. The Sahabhus, radiant, bright, came next,
Fiery-crested. The Ariṭṭhakas,
The Rojas, cornflower-blue, with Varuṇā
And Sahadhammā, Accutā, Anejakā,
Sūleyya, Rucirā, the Vāsavanesis,
These ten, with tenfold varied hosts...

16. The Samānas and Mahā-Samānas both,
Beings manlike and more than manlike came,
The 'Pleasure-corrupted' and 'Mind-corrupted'
  gods,[575]
Green devas, and the red ones too,
Pāragas, Mahā-Pāragas with train,
These ten, with tenfold varied hosts...

17. Sukkas, Karumhas, Aruṇas, Veghanasas,
Follow in the Odātagayhas' wake.
Vicakkhaṇas, Sadāmattas, Harāgajas,
Those gods called 'Mixed in Splendour', and
  Pajunna
The Thunderer, who also causes rain,
These ten, with tenfold varied hosts... [261]

18. The Khemiyas, the Tusitas and Yāmas,
The Kaṭṭhakas with train, Lambītakas,
The Lāma chiefs, and the gods of flame
(The Āsavas), those who delight in shapes
They've made, and those who seize on others'
  work,[576]
These ten, with tenfold varied hosts...

19. These sixty deva-hosts, of varied kinds,
All came arranged in order of their groups,
And others too, in due array. They said:
'He who's transcended birth, he for whom
No obstacle remains, who's crossed the flood,
Him, cankerless, we'll see, the Mighty One,
Traversing free without transgression, as
It were the moon that passes through the clouds.'

20. Subrahmā next, and with him Paramatta,
Sanankumāra, Tissa, who were sons
Of the Mighty One, these also came.
Mahā-Brahmā, who ruled a thousand worlds,
In the Brahmā-world supreme, arisen there,
Shining bright, and terrible to see,
With all his train. Ten lords of his who each
Rule a Brahmā-world, and in their midst
Hārita, who ruled a hundred thousand.

21. And when all these had come in vast array,
With Indra and the hosts of Brahmā too,
Then too came Māra's hosts, and now observe
That Black One's folly.[577] [262] For he said:
'Come on, seize and bind them all! With lust
We'll catch them all! Surround them all about,
Let none escape, whoever he may be!'
Thus the war-lord urged his murky troops.
With his palm he struck the ground, and made
A horrid din, as when a storm-cloud bursts
With thunder, lightning and with heavy rain –
And then – shrank back, enraged, but powerless!

22. And He-Who-Knows-by-Insight saw all this
And grasped its meaning. To his monks he said:
'The hosts of Māra come, monks – pay good heed!'
They heard the Buddha's words, and stayed alert.

And Māra's hosts drew back from those on whom
Neither lust nor fear could gain a hold.

'Victorious, transcending fear, they've won:
His followers rejoice with all the world!'[578]

21 *Sakkapañha Sutta: Sakka's Questions*
A God Consults the Buddha

[263] 1.1. THUS HAVE I HEARD.[579] Once the Lord was staying in Magadha, to the east of Rājagaha, by a Brahmin village called Ambasaṇḍā, to the north of the village on Mount Vediya, in the Indasāla Cave.[580] And at that time Sakka, lord of the gods,[581] felt a strong desire to see the Lord. And Sakka thought: 'Where is the Blessed Lord, the fully-enlightened Buddha, now staying?' Then, perceiving where the Lord was, Sakka said to the Thirty-Three Gods: 'Gentlemen, the Blessed Lord is staying in Magadha...in the Indasāla Cave. How would it be if we were to go and visit the Lord?' 'Very good, Lord, and may good fortune go with you', replied the Thirty-Three Gods.

1.2. Then Sakka said to Pañcasikha of the gandhabbas: [264] 'The Blessed Lord is staying in Magadha...in the Indasāla Cave. I propose to go to visit him.' 'Very good, Lord', said Pañcasikha and, taking his yellow *beluva*-wood lute,[582] he followed in attendance on Sakka. And, just as swiftly as a strong man might stretch forth his flexed arm, or flex it again, Sakka, surrounded by the Thirty-Three Gods and attended by Pañcasikha, vanished from the heaven of the Thirty-Three and appeared in Magadha...on Mount Vediya.

1.3. Then a tremendous light shone over Mount Vediya, illuminating the village of Ambasaṇḍā – so great was the power of the gods – so that in the surrounding villages they were saying: 'Look, Mount Vediya is on fire today – it's burning – it's in flames! What is the matter, that Mount Vediya and Ambasaṇḍā are lit up like this?' and they were so terrified that their hair stood on end.

1.4. Then Sakka said: 'Pañcasikha, [265] it is hard for the likes of us to get near the Tathāgatas when they are enjoying the bliss of meditation,[583] and therefore withdrawn. But if you, Pañcasikha, were first to attract[584] the ear of the Blessed Lord, then we might afterwards be able to approach and see the Blessed Lord, the fully-enlightened Buddha.' 'Very good, Lord', said Pañcasikha and, taking his yellow *beluva*-wood lute, he approached the Indasāla Cave. Thinking: 'As far as this is neither too far nor too near to the Lord, and he will hear my voice', he stood to one side. Then, to the strains of his lute, he sang these verses extolling the Buddha, the Dhamma, the Arahants, and love:[585]

1.5. 'Lady, your father Timbarū greet,
Oh Sunshine[586] fair, I give him honour due,
By whom was sired a maid as fair as you
Who are the cause of all my heart's delight.

Delightful as the breeze to one who sweats,
Or as a cooling draught to one who thirsts,
Your radiant beauty is to me as dear
As the Dhamma is to Arahants. [266]

Just as medicine to him who's ill,
Or nourishment to one who's starving still,
Bring me, gracious lady, sweet release
With water cool from my consuming flames.

The elephant, oppressed by summer heat,[587]
Seeks out a lotus-pool upon which float
Petals and pollen of that flower,
So into your bosom sweet I'd plunge.

As an elephant, urged by the goad,
Pays no heed to pricks of lance and spear,
So I, unheeding, know not what I do,
Intoxicated by your beauteous form.

By you my heart is tightly bound in bonds,
All my thoughts are quite transformed, and I
Can no longer find my former course:
I'm like a fish that's caught on baited hook.

Come, embrace me, maiden fair of thighs,[588]
Seize and hold me with your lovely eyes,
Take me in your arms, it's all I ask!
My desire was slight at first, O maid
Of waving tresses, but it grew apace,
As grow the gifts that Arahants receive.

Whatever merit I have gained by gifts
To those Noble Ones, may my reward
When it ripens, be your love, most fair! [267]

As the Sakyans' Son in jhāna rapt
Intent and mindful, seeks the deathless goal,
Thus intent I seek your love, my Sun!

Just as that Sage would be rejoiced, if he
Were to gain supreme enlightenment,
So I'd rejoice to be made one with you.[589]

If Sakka, Lord of Three-and-Thirty Gods
Were perchance to grant a boon to me,
It's you I'd crave, my love for you's so strong.

Your father, maid so wise, I venerate
Like a *sāl*-tree fairly blossoming,
For his offspring's sake, so sweet and fair.'

1.6. When he heard this, the Lord said: 'Pañcasikha, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other.[590] When did you compose these verses on the Buddha, the Dhamma, the Arahants, and love?' 'Lord, it was when the Blessed Lord was staying on the bank of the River Nerañjarā, under the goatherd's *banyan* tree [268] prior to his enlightenment. At that time I fell in love with the lady Bhaddā, bright as the sun, the daughter of King Timbarū of the gandhabbas. But the lady was in love with somebody else. It was Sikhaddi, the son of Mātali the charioteer, whom she favoured. And when I found that I could not win the lady by any manner of means, I took my yellow *beluva*-wood lute and went to the home of King Timbarū of the gandhabbas, and there I sang these verses:

1.7. (*Verses as 5*). 'And, Lord, having heard the verses the lady Bhaddā Suriyavaccasā said to me: "Sir, I have not personally seen that Blessed Lord, though I heard of him when I went to the Sudhammā Hall of the Thirty-Three Gods to dance. And since, sir, you praise that Blessed Lord so highly, let us meet today." [269] And so, Lord, I met the lady, not then but later.'

1.8. Then Sakka thought: 'Pañcasikha and the Lord are in friendly conversation', so he called to Pañcasikha: 'My dear Pañcasikha, salute the Blessed Lord from me, saying: "Lord, Sakka, king of the gods, together with his ministers and followers, pays homage at the feet of the Blessed Lord."' 'Very good, Lord', said Pañcasikha, and did so.

'Pañcasikha, may Sakka, king of the gods, his ministers and followers be happy, for they all desire happiness: devas, humans, asuras, nāgas, gandhabbas, and whatever other groups of beings there are!' for that is the way the Tathāgatas greet such mighty beings. After this greeting, Sakka entered the Indasāla Cave, saluted the Lord, and stood to one side, and the Thirty-Three Gods, with Pañcasikha, did the same.

1.9. Then in the Indasāla Cave the rough passages became smooth, the narrow parts became wide, and in the pitch-dark cavern it became bright, owing to the [270] power of the devas. Then the Lord said to Sakka: 'It is wonderful, it is marvellous that the Venerable Kosiya,[591] with so much, so many things to do, should come here!' 'Lord, I have long wished to visit the Blessed Lord, but I have always been so busy on behalf of the Thirty-Three that I was unable to come. Once the Blessed Lord was staying at Sāvatthi in the Salaḷa hut, and I went to Sāvatthi to see the Lord.

1.10. 'At that time the Blessed Lord was seated in some form of meditation, and King Vessavaṇa's wife Bhuñjatī was waiting on him, venerating him with palms together. I said to her: "Lady, please salute the Blessed Lord for me and say: 'Sakka, the king of the gods, with his ministers and followers, pays homage at the Lord's feet'. But she said: "Sir, it is not the right time to see the Blessed Lord, he is in retreat." [271] "Well then, lady, when the Blessed Lord rises from his meditation, please tell him what I have said." Lord, did the lady salute you on my behalf, and does the Lord remember what she said?' 'She did salute me, King of the Gods, and I remember what she said. I also remember that it was the sound of Your Reverence's chariot-wheels that roused me from my meditation.'[592]

1.11. 'Lord, those gods who arose in the heaven of the Thirty-Three before I did have told me and assured me that whenever a Tathāgata, a fully-enlightened Arahant Buddha arises in the world, the ranks of devas increase, and those of the asuras decline in numbers. In fact I have witnessed this myself. There was, Lord, right here in Kapilavatthu a Sakyan girl called Gopikā who had faith in the Buddha, the Dhamma and the Sangha, and who observed the precepts scrupulously. She rejected the status of a woman and developed the thought of becoming a man. Then, after her death, at the breaking-up of the body, she went to a happy destination, being reborn in a heaven-state among the Thirty-Three Gods, as one of our sons, becoming known as Gopaka the devas' son.[593] Also, there were three monks who, having observed the holy life under the Blessed Lord, had been reborn in the inferior condition of gandhabbas. They lived indulging in the pleasures of the five senses, as our attendants and servants. At this, Gopaka [272] rebuked them, saying: "What were you about, sirs, that you did not listen to the Blessed Lord's teaching? I was a woman who had faith in the Buddha...I rejected the status of a woman...and was reborn among the Thirty-Three Gods and am known as Gopaka the devas' son. But you, after having observed the holy life under the Blessed Lord, have been reborn in the inferior condition of gandhabbas! It is a sorry sight for us to see our fellows in the Dhamma reborn in the inferior condition of gandhabbas!" And being thus rebuked, two of those devas immediately developed mindfulness,[594] and so attained to the Realm of the Retinue of Brahma.[595] But one of them remained addicted to sensual pleasures.

1.12 [Gopaka spoke:]
'"Disciple once of Him-Who-Sees,
The name I bore then Gopikā.

In Buddha, Dhamma firmly trusting
I served the Sangha cheerfully.
For loyal service paid to him
See me now, a Sakka-son,
Mighty, in the Threefold Heaven,[596]
Resplendent; Gopaka my name.
Then former monks I saw, who'd reached
No higher than gandhabba's rank,
Who before had human birth
And led the life the Buddha taught.
We supplied their food and drink
And waited on them in our homes.[597] [273]
Had they no ears, that they thus blest
Still could not grasp the Buddha's law?
Each for himself must understand
That Dhamma taught by Him-Who-Sees,
And well-proclaimed. I, serving you,
Heard the Noble Ones' good words,
And so I'm born, a Sakka-son,
Mighty, in the Threefold Heaven,
And resplendent, whereas you,
Though you served the Prince of Men
And led the matchless life he taught,
Have reappeared in humble state,
And not attained your proper rank,
A sorry sight it is to see
One's Dhamma-fellows sunk so low
That, gandhabba-spirits, you
But come to wait upon the gods,
While as for me – I am transformed!
From household life, and female, I
Am now reborn a male, a god,
Rejoicing in celestial bliss!"

When thus rebuked by Gopaka,
Disciple true of Gotama,
In sore distress they all replied:
"Alas, let's go, and strive amain,
And be no longer others' slaves!" [274]

And of the three, two struggled hard,
And bore in mind the Teacher's word.
They purified their hearts of lust,
Perceiving peril in desires,
And like the elephant that bursts
All restraining bonds, they broke
The fetters and the bonds of lust,
Those fetters of the evil one
So hard to overcome – and thus
The very gods, the Thirty-Three,
With Indra and Pajāpati,
Who sat enthroned in Council Hall,
These two heroes, passions purged,
Outstripped, and left them far behind.

On seeing which, Vāsava,[598] dismayed,
Chief amidst that throng of gods,
Cried: "See how these of lesser rank
Outstrip the gods, the Thirty-Three!"
Then hearing of his ruler's fears,
Gopaka said to Vāsava:
"Lord Indra, in the world of men
A Buddha, called the Sakyan Sage,[599]
Has gained the mastery of lust,
And these his pupils, who had failed
In mindfulness when claimed by death,
Have now regained it with my help. [275]
Though one of them is left behind
And still among gandhabbas dwells,
These two, on highest wisdom set,
In deep absorption spurn the gods!
Let no disciple ever doubt
That truth may yet be realised
By those who dwell in these abodes.[600]
To him who's crossed the flood and made
An end of doubts, our homage due,
The Buddha, Victor, Lord, we give."

Even here, they gained the truth, and so
Have passed beyond to greater eminence.

Those two have gained a higher place than this
In Realms of Brahmā's Retinue. And we
Have come, O Lord, in hope that we may gain
That truth, and, if the Lord will give us leave,
To put our questions to the Blessed Lord.'

1.13. Then the Lord thought: 'Sakka has lived a pure life for a long time. Whatever questions he may ask will be to the point and not frivolous, and he will be quick to understand my answers.' So the Blessed Lord replied to Sakka in this verse:

'Ask me, Sakka, all that you desire!
On what you ask, I'll put your mind at rest.'

[*End of first recitation-section*] [276]

2.1. Being thus invited, Sakka, ruler of the gods, put his first question to the Lord: 'By what fetters, sir,[601] are beings bound – gods, humans, asuras, nāgas, gandhabbas and whatever other kinds there may be – whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?' This was Sakka's first question to the Lord, and the Lord replied: 'Ruler of the Gods, it is the bonds of jealousy and avarice[602] that bind beings so that, though they wish to live without hate,...they yet live in hate, harming one another, hostile and malign.' This was the Lord's reply, and Sakka, delighted, exclaimed: 'So it is, Lord, so it is, Well-Farer! Through the Lord's answer I have overcome my doubt and got rid of uncertainty!'

2.2. Then Sakka, having [277] expressed his appreciation, asked another question: 'But sir, what gives rise to jealousy and avarice, what is their origin, how are they born, how do they arise? Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'Jealousy and avarice, Ruler of the Gods, take rise from like and dislike,[603] this is their origin, this is how they are born, how they arise. When these are present, they arise; when these are absent, they do not arise.' 'But, sir, what gives rise to like and dislike?...Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'They arise, Ruler of the Gods, from desire[604]...Owing to the presence of desire they arise, owing to the absence of desire they do not arise.' 'But, sir, what gives rise to desire?...' 'Desire, Ruler of the Gods, arises from thinking[605]...When the mind thinks about something, desire arises; when the mind thinks about nothing, desire does not arise.' 'But, sir, what gives rise to thinking? ...' 'Thinking, Ruler of the Gods, arises from the tendency to proliferation[606]...When this tendency is present, thinking arises; when it is absent, thinking does not arise.'

2.3. 'Well, sir, what practice has that monk undertaken,[607] who has reached the right way which is needful and leading to the cessation of the tendency to proliferation?' [278]

'Ruler of the Gods, I declare that there are two kinds of happiness:[608] the kind to be pursued, and the kind to be avoided. The same applies to unhappiness[609] and equanimity.[610] Why have I declared this in regard to happiness? This is how I understood happiness: When I observed that in the pursuit of such happiness, unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed that in the pursuit of such happiness unwholesome factors decreased and wholesome ones increased, then that happiness was to be sought after. Now, of such happiness as is accompanied by thinking and pondering,[611] and of that which is not so accompanied, the latter is the more excellent. The same applies to unhappiness, and [279] to equanimity. And this, Ruler of the Gods, is the practice that monk has undertaken who has reached the right way...leading to the cessation of the tendency to proliferation.' And Sakka expressed his delight at the Lord's answer.

2.4. Then Sakka, having expressed his appreciation, asked another question: 'Well, sir, what practice has that monk undertaken who has acquired the restraint required by the rules?'[612]

'Ruler of the Gods, I declare that there are two kinds of bodily conduct: the kind to be pursued, and the kind to be avoided. The same applies to conduct of speech and to the pursuit of goals. [280] Why have I declared this in regard to bodily conduct? This is how I understood bodily conduct: When I observed that by the performance of certain actions, unwholesome factors increased and wholesome factors decreased, then that form of bodily action was to be avoided. And when I observed that by the performance of such actions unwholesome factors decreased and wholesome ones increased, then such bodily action was to be followed. That is why I make this distinction. The same applies to conduct of speech and the pursuit of goals. [281] And this, Ruler of the Gods, is the practice that monk has undertaken who has acquired the restraint required by the rules.' And Sakka expressed his delight at the Lord's answer.

2.5. Then Sakka asked another question: 'Well, sir, what practice has that monk undertaken who has acquired control of his sense-faculties?'

'Ruler of the Gods, I declare that things perceived by the eye are of two kinds: the kind to be pursued, and the kind to be avoided. The same applies to things perceived by the ear, the nose, the tongue, the body and the mind.' At this, Sakka said: 'Lord, I understand in full the true meaning of what the Blessed Lord has outlined in brief. Lord, whatever object perceived by the eye, if its pursuit leads to the increase of unwholesome factors and the decrease of wholesome ones, that is not to be sought after; if its pursuit leads to the decrease of unwholesome factors and the increase of wholesome ones, such an object is [282] to be sought after. And the same applies to things perceived by the ear, the nose, the tongue, the body and the mind. Thus I understand in full the true meaning of what the Blessed Lord has outlined in brief, and thus through the Lord's answer I have overcome my doubt and got rid of uncertainty.'

2.6. Then Sakka asked another question: 'Sir, do all ascetics and Brahmins teach the same doctrine, practise the same discipline, want the same thing[613] and pursue the same goal?' 'No, Ruler of the Gods, they do not.' 'But why, sir, do they not do so?' 'The world, Ruler of the Gods, is made up of many and various elements. Such being the case, beings adhere to one or other of these various things, and whatever they adhere to they become powerfully addicted to, and declare: 'This alone is the truth, everything else is false!' Therefore they do not all teach the same doctrine, practise the same discipline, want the same thing, pursue the same goal.'

'Sir, are all ascetics and Brahmins fully [283] proficient, freed from bonds, perfect in the holy life, have they perfectly reached the goal?' 'No, Ruler of the Gods.' 'Why is that, sir?' 'Only those, Ruler of the Gods, who are liberated by the destruction of craving are fully proficient, freed from the bonds, perfect in the holy life, and have perfectly reached the goal.' And Sakka rejoiced at the answer as before.

2.7. Then Sakka said: 'Passion,[614] sir, is a disease, a boil, a dart. It seduces a man, drawing him into this or that state of becoming, so that he is reborn in high states or low. Whereas other ascetics and Brahmins of differing viewpoints gave me no chance to ask these questions, the Lord has instructed me at length, and thus removed the dart of doubt and uncertainty from me.' [284] 'Ruler of the Gods, do you admit to having asked the same question of other ascetics and Brahmins?' 'Yes, Lord.' 'Then, if you don't mind, please tell me what they said.' 'I do not mind telling the Blessed Lord, or one like him.'[615] 'Then tell me, Ruler of the Gods.'

'Lord, I went to those I considered to be ascetics and Brahmins because of their solitary life in the woods, and I put these questions to them. But instead of giving me a proper answer,[616] they asked me in return: "Who are you, Venerable Sir?" I replied that I was Sakka, ruler of the gods, and they asked me what had brought me there. Then I taught them the Dhamma as far as I had heard it and practised it. But they were very pleased with even that much, and they said: "We have seen Sakka, the ruler of the gods, and he has answered the questions we put to him!" And they became my pupils instead of my becoming theirs. But I, Lord, am a disciple of the Blessed Lord, a Stream-Winner, not subject to rebirth in states of woe, firmly established and destined for full enlightenment.'[617] 'Ruler of the Gods, do you admit to having ever previously experienced rejoicing and happiness such as you experience now?' [285] 'Yes, Lord.' 'And what was that about?' 'In the past, Lord, war had broken out between the gods and the asuras, and the gods had defeated the asuras. And after the battle, as victor, I thought: "Whatever is now the food of the gods,[618] and what is the food of the asuras, henceforth we shall enjoy both." But, Lord, such happiness and satisfaction, which was due to blows and wounds, does not conduce to dispassion, detachment, cessation, peace, higher knowledge, enlightenment, Nibbāna. But that happiness and satisfaction that is obtained by hearing the Dhamma from the Blessed Lord, which is not due to blows and wounds, does conduce to dispassion, detachment, cessation, peace, higher knowledge, enlightenment, Nibbāna.'

2.8. 'And, Ruler of the Gods, what things do you call to mind when you admit to experiencing such satisfaction and happiness as this?' 'Lord, at such a time, six things come to mind at which I rejoice:

"I who merely as a god exist, have gained
The chance, by kamma, of another earthly life."[619]

That, Lord, is the first thing that occurs to me. [286]

"Leaving this non-human realm of gods behind,
Unerringly I'll seek the womb I wish to find."

That, Lord, is the second thing...

"My problems solved, I'll gladly live by Buddha's law,
Controlled and mindful, and with clear awareness filled."

That, Lord, is the third thing...

"And should thereby enlightenment arise in me,
As one-who-knows I'll dwell, and there await my end."

That, Lord, is the fourth thing...

"Then when I leave the human world again, I'll be
Once more a god, and one of highest rank."

That, Lord, is the fifth thing...

"More glorious than devas are the Peerless Gods,[620]
Among whom dwelling I shall make my final home." [287]

That, Lord, is the sixth thing that occurs to me, and these are the six things at which I rejoice.

2.9. 'Long I wandered, unfulfilled, in doubt,
In quest of the Tathāgata. I thought
Hermits who live secluded and austere
Must surely be enlightened: I'll seek them.
"What must I do to gain success, and what
Course but leads to failure?" – but, thus asked,
They could not tell me how to tread the path.
Instead, when they found out that I am king
Of gods, they asked me why I'd come to them,
And I it was who taught them what I knew
Of Dhamma, and at that, rejoicing, they
Cried: "It's Vāsava, the Lord, we've seen!"
But now – I've seen the Buddha, and my doubts
Are all dispelled, my fears are allayed,
And now to the Enlightened One I pay
Homage due, to him who's drawn the dart
Of craving, to the Buddha, peerless Lord,
Mighty hero, kinsman of the Sun![621] [288]
Just as Brahmā's worshipped by the gods,
So likewise today we worship you,
Enlightened One, and Teacher unsurpassed,
Whom none can equal in the human world,
Or in the heavens, dwelling of the gods!'

2.10. Then Sakka, ruler of the gods, said to Pañcasikha of the gandhabbas: 'My dear Pañcasikha, you have been of great help to me for gaining the ear of the Blessed Lord. For it was through your gaining his ear that we were admitted to the presence of the Blessed Lord, the Arahant, the supremely enlightened Buddha. I will be a father to you, you shall be king of the gandhabbas, and I will give you Bhaddā Suriyavaccasā, whom you desired.'

And then Sakka, ruler of the gods, touched the earth with his hand and called out three times:

'Homage to the Blessed One, the Arahant, the
  supremely enlightened Buddha!
Homage to the Blessed One, the Arahant, the
  supremely enlightened Buddha!
Homage to the Blessed One, the Arahant, the
  supremely enlightened Buddha!'

And while he had been speaking in this dialogue,[622] the pure and spotless Dhamma-Eye arose within Sakka, ruler of the gods, and he knew: 'Whatever things have an origin must come to cessation.' And the same thing happened to eighty [289] thousand devas as well.

Such were the questions which Sakka, ruler of the gods, was desirous to ask,[623] and which the Lord answered for him. Therefore this discourse is called 'Sakka's Questions.'

22 *Mahāsatipaṭṭhāna Sutta: The Greater Discourse on the Foundations of Mindfulness*

[290] 1. THUS HAVE I HEARD.[624] Once the Lord was staying among the Kurus. There is a market-town of theirs called Kammāsadhamma.[625] And there the Lord addressed the monks: 'Monks!' 'Lord', they replied, and the Lord said:

'There is, monks, this one way[626] to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness,[627] for the gaining of the right path,[628] for the realisation of Nibbāna: – that is to say the four foundations of mindfulness.[629]

'What are the four? Here, monks, a monk[630] abides contemplating body as body,[631] ardent, clearly aware and mindful, having put aside hankering and fretting for the world;[632] he abides contemplating feelings as feelings[633] . . . ; he abides contemplating mind as mind[634] . . . ; he abides contemplating mind-objects as mind-objects,[635] ardent, clearly aware and mindful, having put aside hankering and fretting for the world.' [291]

(CONTEMPLATION OF THE BODY)

(1. *Mindfulness of Breathing*)

2. 'And how, monks, does a monk abide contemplating the body as body? Here a monk, having gone into the forest, or to the root of a tree, or to an empty place,[636] sits down cross-legged, holding his body erect, having established mindfulness before him.[637] Mindfully he breathes in, mindfully he breathes out.[638] Breathing in a long breath, he knows that he breathes in a long breath,[639] and breathing out a long breath, he knows that he breathes out a long breath. Breathing in a short breath, he knows that he breathes in a short breath, and

breathing out a short breath, he knows that he breathes out a short breath. He trains himself, thinking: "I will breathe in, conscious of the whole body."[640] He trains himself, thinking: "I will breathe out, conscious of the whole body." He trains himself, thinking: "I will breathe in, calming the whole bodily process."[641] He trains himself, thinking: "I will breathe out, calming the whole bodily process." Just as a skilled turner, or his assistant, in making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn, so too a monk, in breathing in a long breath, knows that he breathes in a long breath...and so trains himself, thinking: "I will breathe out, calming the whole bodily process."'[292]

(INSIGHT)

'So he abides contemplating body as body internally,[642] contemplating body as body externally, contemplating body as body both internally and externally. He abides contemplating arising phenomena[643] in the body, he abides contemplating vanishing phenomena[644] in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness.[645] And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(2. *The Four Postures*)

3. 'Again, a monk, when walking, knows that he is walking, when standing, knows that he is standing, when sitting, knows that he is sitting, when lying down, knows that he is lying down. In whatever way his body is disposed, he knows that that is how it is.

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(3. *Clear Awareness*)

4. 'Again, a monk, when going forward or back, is clearly aware of what he is doing,[646] in looking forward or back he is clearly aware of what he is doing, in bending and stretching he is clearly aware of what he is doing, in carrying his inner and outer robe and his bowl he is clearly aware of what he is doing, in eating, drinking, chewing and savouring he is clearly aware of what he is doing, in passing excrement or urine he is clearly aware of what he is doing, in walking, standing, sitting, falling asleep and waking up, in speaking or in staying silent, he is clearly aware of what he is doing. [293]

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(4. *Reflection on the Repulsive: Parts of the Body*)

5. 'Again, a monk reviews[647] this very body from the soles of the feet upwards and from the scalp downwards, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin,[648] flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovic fluid, urine."[649] Just as if there were a bag, open at both ends, full of various kinds of grain such as hill-rice, paddy, green gram,[650] kidney-beans, sesame, husked rice, and a man with good eyesight were to open the bag and examine them, saying: "This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice", so too a monk reviews this very body: "In this body there are head-hairs,...[294] urine."

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(5. *The Four Elements*)

6. 'Again, a monk reviews this body, however it may be placed or disposed, in terms of the elements: "There are in this body the earth-element, the water-element, the fire-element, the air-element."[651] Just as if a skilled butcher or his assistant, having slaughtered a cow,[652] were to sit at a crossroads with the carcass divided into portions, so a monk reviews this very body...in terms of the elements: "There are in this body the earth-element, the water-element, the fire-element, the air-element."

'So he abides contemplating body as body internally...[295] And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(6. *The Nine Charnel-Ground Contemplations*)

7. 'Again, a monk, as if he were to see a corpse thrown aside in a charnel-ground,[653] one, two or three days dead, bloated, discoloured, festering, compares this body with that, thinking: "This body is of the same nature, it will become like that, it is not exempt from that fate."

'So he abides contemplating body as body internally, externally, and both internally and externally. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.

8. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, eaten by crows, hawks or vultures, by dogs or jackals, or various other creatures, compares this body with that, thinking: "This body is of the same nature, it will become like that, it is not exempt from that fate." [296]

9. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, a skeleton with flesh and blood, connected by sinews,...a fleshless skeleton smeared with blood, connected by sinews,...a skeleton detached from the flesh and blood, connected by sinews,...randomly connected bones, scattered in all directions, a hand-bone here, a foot-bone there, a shin-bone here, a thigh-bone there, a hip-bone here, [297] a spine here, a skull there, compares this body with that...

10. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, the bones whitened, looking like shells..., the bones piled up, a year old..., the bones rotted away to a powder, compares this body with that, thinking: "This body is of the same nature, will become like that, is not exempt from that fate."'

(INSIGHT)

'So he abides contemplating body as body internally, contemplating body as body externally, abides contemplating body [298] as body both internally and externally. He abides contemplating arising phenomena in the body, contemplating vanishing phenomena in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(CONTEMPLATION OF FEELINGS)

11. 'And how, monks, does a monk abide contemplating feelings as feelings?[654] Here, a monk feeling a pleasant feeling knows that he feels a pleasant feeling;[655] feeling a painful feeling he knows that he feels a painful feeling;[656] feeling a feeling that is neither-painful-nor-pleasant he knows that he feels a feeling that is neither-painful-nor-pleasant;[657] feeling a pleasant sensual feeling he knows that he feels a pleasant sensual feeling;[658] feeling a pleasant non-sensual feeling he knows that he feels a pleasant non-sensual feeling;[659] feeling a painful sensual feeling...; feeling a painful non-sensual feeling...; feeling a sensual feeling that is neither-painful-nor-pleasant...; feeling a non-sensual feeling that is neither-pain-

ful-nor-pleasant, he knows that he feels a non-sensual feeling that is neither painful-nor-pleasant.'

(INSIGHT)

'So he abides contemplating feelings as feelings internally. He abides contemplating feelings as feelings externally[660]...He abides contemplating arising phenomena in the feelings, vanishing phenomena and both arising and vanishing phenomena in the feelings. [299] Or else, mindfulness that "there is feeling" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating feelings as feelings.'

(CONTEMPLATION OF MIND)

12. 'And how, monks, does a monk abide contemplating mind as mind?[661] Here, a monk knows a lustful mind as lustful, a mind free from lust as free from lust; a hating mind as hating, a mind free from hate as free from hate; a deluded mind as deluded, an undeluded mind as undeluded; a contracted mind as contracted,[662] a distracted mind as distracted;[663] a developed mind as developed,[664] an undeveloped mind as undeveloped;[665] a surpassed mind as surpassed,[666] an unsurpassed mind as unsurpassed;[667] a concentrated mind as concentrated,[668] an unconcentrated mind as unconcentrated;[669] a liberated mind as liberated,[670] an unliberated mind as unliberated.'

(INSIGHT)

'So he abides contemplating mind as mind internally. He abides contemplating mind as mind externally[671]...He abides contemplating arising phenomena in the mind...Or else, mindfulness that "there is mind" is present [300] just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind as mind.'

(CONTEMPLATION OF MIND-OBJECTS)

13. 'And how, monks, does a monk abide contemplating mind-objects as mind-objects?'[672]

(1. *The Five Hindrances*)

'Here, a monk abides contemplating mind-objects as mind-objects in respect of the five hindrances. How does he do so? Here, monks, if sensual desire[673] is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.[674]

'If ill-will[675] is present in himself, a monk knows that it is present...And he knows how the non-arising of the abandoned ill-will in the future will come about.

'If sloth-and-torpor[676] is present in himself, a monk knows that it is present...And he knows how the non-arising of the abandoned sloth-and-torpor in the future will come about.

'If worry-and-flurry[677] is present in himself, a [301] monk knows that it is present...And he knows how the non-arising of the abandoned worry-and-flurry in the future will come about.

'If doubt[678] is present in himself, a monk knows that it is present. If doubt is absent in himself, he knows that it is absent. And he knows how unarisen doubt comes to arise, and he knows how the abandonment of arisen doubt comes about, and he knows how the non-arising of the abandoned doubt in the future will come about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...He abides contemplating arising phenomena in mind-objects[679]...Or else, mindfulness that "there are mind-objects" is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the five hindrances.'

(2. *The Five Aggregates*)

14. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.[680] How does he do so? Here, a monk thinks: "Such is form,[681] such the arising of form, such the disappearance of form; such is feeling, such the arising of feeling, such the disappearance of feeling; such is perception,[682] such the arising of perception, such the disappearance of perception; such are the mental formations,[683] [302] such the arising of the mental formations, such the disappearance of the mental formations; such is consciousness,[684] such the arising of consciousness, such the disappearance of consciousness.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.'

(3. *The Six Internal and External Sense-Bases*)

15. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.[685] How does he do so? Here a monk knows the eye, knows sight-objects,[686] and he knows whatever fetter arises dependent on the two.[687] And he knows how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about. He knows the ear and knows sounds...He knows the nose, and knows smells...He knows the tongue and knows tastes...He knows the body[688] and knows tangibles...He knows the mind and knows mind-objects, and he knows [303] whatever fetter arises dependent on the two. And he knows how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.'

(4. *The Seven Factors of Enlightenment*)

16. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.[689] How does he do so? Here, monks, if the enlightenment-factor of mindfulness is present in himself, a monk knows that it is present. If the enlightenment-factor of mindfulness is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of mindfulness comes to arise, and he knows how the complete development of the enlightenment-factor of mindfulness comes about. If the enlightenment-factor of investigation-of-states[690] is present in himself...If the enlightenment-factor of energy[691] is present in himself...If the enlightenment-factor of delight[692] is present in himself...[304] If the enlightenment-factor of tranquillity[693] is present in himself...If the enlightenment-factor of concentration is present in himself...If the enlightenment-factor of equanimity is present in himself, a monk knows that it is present. If the enlightenment-factor of equanimity is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of equanimity comes to arise, and he knows how the complete development of the enlightenment-factor of equanimity comes about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.'

(5. *The Four Noble Truths*)

17. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths. How does he do so? Here, a monk knows as it really is: "This is suffering"; he knows as it really is: "This is the origin of suffering"; he knows as it really is: "This is the cessation of suffering"; he knows as it really is: "This is the way of practice leading to the cessation of suffering."

18. [694]'And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants is suffering. In short, the five aggregates of grasping[695] are suffering.

'And what, monks, is birth? In whatever beings, of whatever group of beings, there is birth, coming-to-be, coming forth, the appearance of the aggregates, the acquisition of the sense-bases,[696] that, monks, is called birth.

'And what is ageing? In whatever beings, of whatever group of beings, there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, shrinking with age, decay of the sense-faculties, that, monks, is called ageing.

'And what is death? In whatever beings, of whatever group of beings, there is a passing-away, a removal, a cutting-off, a disappearance, a death, a dying, an ending, a cutting-off of the aggregates, a discarding of the body, that, monks, is called death.

'And what is sorrow? Whenever, by any kind of misfortune, [306] anyone is affected by something of a painful nature, sorrow, mourning, distress, inward grief, inward woe, that, monks, is called sorrow.

'And what is lamentation? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature and there is crying out, lamenting, making much noise for grief, making great lamentation, that, monks, is called lamentation.

'And what is pain? Whatever bodily painful feeling, bodily unpleasant feeling, painful or unpleasant feeling results from bodily contact, that, monks, is called pain.

'And what is sadness?[697] Whatever mental painful feeling, mental unpleasant feeling, painful or unpleasant sensation results from mental contact, that, monks, is called sadness.

'And what is distress? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, distress, great distress, affliction with distress, with great distress, that, monks, is called distress.[698]

'And what, monks, is being attached to the unloved? Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity, with whom they have concourse, intercourse, connection, union, that, monks, is called being attached to the unloved.

'And what is being separated from the loved? Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father or brother or sister or younger kinsmen or friends or colleagues or blood-relations, and then is deprived of such concourse, intercourse, connection, or union, that, monks, is called being separated from the loved. [307]

'And what is not getting what one wants? In beings subject to birth, monks, this wish arises: "Oh that we were not subject to birth, that we might not come to birth!" But this cannot be gained by wishing. That is not getting what one wants. In beings subject to ageing, to disease,[699] to death, to sorrow, lamentation, pain, sadness and distress this wish arises: "Oh that we were not subject to ageing...distress, that we might not come to these things!" But this cannot be gained by wishing. That is not getting what one wants.

'And how, monks, in short, are the five aggregates of grasping suffering? They are as follows: the aggregate of grasping that is form, the aggregate of grasping that is feeling, the aggregate of grasping that is perception, the aggregate of grasping that is the mental formations, the aggregate of grasping that is consciousness,[700] These are, in short, the five aggregates of grasping that are suffering. And that, monks, is called the Noble Truth of Suffering. [308]

19. 'And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving[701] which gives rise to rebirth,[702] bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.[703]

'And where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

'And what is there in the world that is agreeable and pleasurable? The eye in the world is agreeable and pleasurable, the ear..., the nose..., the tongue..., the body..., the mind in the world is agreeable and pleasurable, and there this craving arises and establishes itself. Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-contact,[704] ear-contact, nose-contact, [309] tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The perception of sights, of sounds, of smells, of tastes, of tangibles, of mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The craving for sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Thinking[705] of sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Pondering[706] on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable and pleasurable, and there this craving [310] arises and establishes itself. And that, monks, is called the Noble Truth of the Origin of Suffering.

20. 'And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it.[707] And how does this craving come to be abandoned, how does its cessation come about?

'Wherever in the world there is anything agreeable and pleasurable, there its cessation comes about. And what is there in the world that is agreeable and pleasurable?

'The eye in the world is agreeable and pleasurable, the ear ..., the nose..., the tongue..., the body..., the mind in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about:

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact...;[311] the perception of sights, sounds, smells, tastes, tangibles, mind-objects...; volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects...; craving for sights, sounds, smells, tastes, tangibles, mind-objects...; thinking of sights, sounds, smells, tastes, tangibles, mind-objects...; pondering on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable and pleasurable, and there this craving comes to an end, there its cessation comes about. And that, monks, is called the Noble Truth of the Cessation of Suffering.

21. 'And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: – Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort Right Mindfulness, Right Concentration.

'And what, monks, is Right View?[708] [312] It is, monks, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the way of practice leading to the cessation of suffering. This is called Right View.

'And what, monks, is Right Thought?[709] The thought of renunciation, the thought of non-ill-will, the thought of harmlessness. This, monks, is called Right Thought.

'And what, monks, is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.

'And what, monks, is Right Action? Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. This is called Right Action.

'And what, monks, is Right Livelihood? Here, monks, the Ariyan disciple, having given up wrong livelihood, keeps himself by right livelihood.

'And what, monks, is Right Effort? Here, monks, a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will...and strives to overcome evil unwholesome mental states that have arisen. He rouses his will...and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind [313] and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

'And what, monks, is Right Mindfulness? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...; he abides contemplating mind as mind...; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. This is called Right Mindfulness.

'And what, monks, is Right Concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration. And that, monks, is called the way of practice leading to the cessation of suffering.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally, [314] contemplating mind-objects as mind-objects externally, contemplating mind-objects as mind-objects both internally and externally. He abides contemplating arising phenomena in mind-objects, he abides contemplating vanishing-phenomena in mind-objects, he abides contemplating both arising and vanishing phenomena in mind-objects. Or else, mindfulness that "there are mind-objects" is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths.'

(CONCLUSION)

22. 'Whoever, monks, should practise these four foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner. Let alone seven years – whoever should practise them for just six years . . ., five years. . ., four years. . . three years. . ., two years. . ., one year may expect one of two results. . .; let alone one year – whoever should practise them for just seven months. . ., six months. . ., five months. . ., four months. . ., three months. . ., two months. . ., [315] one month. . ., half a month may expect one of two results. . .; let alone half a month – whoever should practise these four foundations of mindfulness for just one week may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

'It was said: "There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realisation of Nibbāna: – that is to say the four foundations of mindfulness", and it is for this reason that it was said.'

Thus the Lord spoke, and the monks rejoiced and were delighted at his words.

23 *Pāyāsi Sutta: About Pāyāsi*

Debate with a Sceptic

[316] 1. THUS HAVE I HEARD. Once the Venerable Kumāra-Kassapa[710] was touring round Kosala with a large company of about five hundred monks, and he came to stay at a town called Setavyā. He stayed to the north of Setavyā in the Siṁsapā Forest.[711] And at that time Prince Pāyāsi was living at Setavyā, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.[712]

2. And Prince Pāyāsi developed the following evil opinion: 'There is no other world, there are no spontaneously born beings, there is no fruit or result [317] of good or evil deeds.'[713] Meanwhile, the Brahmins and householders of Setavyā heard the news: 'The ascetic Kumāra-Kassapa, a disciple of the ascetic Gotama, is touring round Kosala with a large company of about five hundred monks; he has arrived at Setavyā and is staying to the north of Setavyā in the Siṁsapā Forest; and concerning the Reverend Kassapa a good report has been spread about: "He is learned, experienced, wise, well-informed, a fine speaker, able to give good replies, venerable, an Arahant." And it is good to see such Arahants.' And so the Brahmins and householders of Setavyā, leaving Setavyā by the north gate in large numbers, made for the Siṁsapā Forest.

3. And just then, Prince Pāyāsi had gone up to the verandah for his midday rest. Seeing all the Brahmins and householders making for the Siṁsapā Forest, he asked his steward why. [318] The steward said: 'Sir, it is the ascetic Kumāra-Kassapa, a disciple of the ascetic Gotama,. . . and concerning him a good report has been spread about. . . That is why they are going to see him.' 'Well then, steward, you go to the

Brahmins and householders of Setavyā and say: "Gentlemen, Prince Pāyāsi says: 'Please wait, the Prince will come to see the ascetic Kumāra-Kassapa.'" Already this ascetic Kumāra-Kassapa has been teaching these foolish and inexperienced Brahmins and householders of Setavyā that there is another world, that there are spontaneously born beings, and that there is fruit and result of good and evil deeds. But no such things exist.' 'Very good, sir', said the steward, and delivered the message.

4. Then Prince Pāyāsi, accompanied by the Brahmins and householders of Setavyā, went to the Siṁsapā Forest where the Venerable Kumāra-Kassapa was. Having exchanged courtesies with the Venerable Kumāra Kassapa, [319] he sat down to one side. And some of the Brahmins and householders saluted the Venerable Kumāra-Kassapa and then sat down to one side, while some first exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some silently sat down to one side.

5. Then Price Pāyāsi said to the Venerable Kumāra-Kassapa: 'Reverend Kassapa, I hold to this tenet and this view: There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds.' 'Well, Prince, I have never seen or heard of such a tenet or view as you declare. And so, Prince, I will question you about it, and you shall reply as you think fit. What do you think, Prince? Are the sun and the moon in this world or another, are they gods or humans?'

'Reverend Kassapa, they are in another world, and they are gods, not humans.' 'In the same way, Prince, you should consider: "There is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds."'

6. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reasons for this assertion, Prince?' [320] 'I have, Reverend Kassapa.' 'How is that, Prince?'

'Reverend Kassapa, I have friends, colleagues and blood-relations who take life, take what is not given, commit sexual offences, tell lies, use abusive, harsh and frivolous speech, who are greedy, full of hatred and hold wrong views. Eventually they become ill, suffering, diseased. And when I am sure they will not recover, I go to them and say: "There are certain ascetics and Brahmins who declare and believe that those who take life,...hold wrong views will, after death at the breaking-up of the body, be born in a state of woe, an evil place, a place of punishment, in hell. Now you have done these things, and if what these ascetics and Brahmins say is true, that is where you will go. Now if, after death, you go to a state of woe,...come to me and declare that there is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds. You, gentlemen, are trustworthy and dependable, and what you have seen shall be as if I had seen it myself, so it will be." But although they agreed, [321] they neither came to tell me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: "There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds."'

7. 'As to that, Prince, I will question you about it, and you shall reply as you think fit. What do you think, Prince? Suppose they were to bring a thief before you caught in the act, and say: "This man, Lord, is a thief caught in the act. Sentence him to any punishment you wish." And you might say: "Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there cut off his head." And they, saying: "Very good" in assent, might...lead him out through the southern gate, and there cut off his head." Now if that thief were to say to the executioners: "Good executioners, in this town or village I have friends, colleagues and blood-relations, please wait till I have visited them", would he get his wish? [322] Or would they just cut off that talkative thief's head?' 'He would not get his wish, Reverend Kassapa. They would just cut off his head.'

'So, Prince, this thief could not get even his human executioners to wait while he visited his friends and relations. So how can your friends, colleagues and blood-relations who have committed all these misdeeds, having died and gone to a place of woe, prevail upon the warders of hell, saying: "Good warders of hell, please wait while we report to Prince Pāyāsi that there is another world, there are spontaneously born beings, and there is fruit and result of good and evil deeds"? Therefore, Prince, admit that there is another world...'

8. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, I have friends...who abstain from taking life, from taking what is not given, from committing sexual [323] offences, from telling lies or using abusive, harsh and frivolous speech, who are not greedy or full of hatred and who have right views.[714] Eventually they become ill...and when I am sure they will not recover, I go to them and say: "There are certain ascetics and Brahmins who declare and believe that those who abstain from taking life...and have right views will, after death at the breaking-up of the body, be born in a happy state, a heavenly world. Now you have refrained from doing these things, and if what these ascetics and Brahmins say is true, that is where you will go. Now if, after death, you go to a happy state, a heavenly world, come to me and declare that there is another world...You, gentlemen, are trustworthy and dependable, and what you have seen shall be as if I had seen it myself, so it will be." But although they agreed, they neither came to me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: [324] "There is no other world..."'

9. 'Well then, Prince, I will give you a parable, because some wise people understand what is said by means of parables. Suppose a man had fallen head first into a cesspit, and you were to say to your men: "Pull that man out of the cesspit!" and they would say: "Very good", and do so. Then you would tell them to clean his body thoroughly of the filth with bamboo scrapers, and then to give him a triple shampoo with yellow loam. Then you would tell them to anoint his body with oil and then to clean him three times with fine soap-powder. Then you would tell them to dress his hair and beard, and to adorn him with fine garlands, ointments and clothes. [325] Finally you would tell them to lead him up to your palace and let him indulge in the pleasures of the five senses, and they would do so. What do you think, Prince? Would that man, having been well washed, with his hair and beard dressed, adorned and garlanded, clothed in white, and having been conveyed up to the palace, enjoying and revelling in the pleasures of the five senses, want to be plunged once more into that cesspit?' 'No, Reverend Kassapa.' 'Why not?' 'Because that cesspit is unclean and considered so, evil-smelling, horrible, revolting, and generally considered to be so.'

'In just the same way, Prince, human beings are unclean, evil-smelling, horrible, revolting and generally considered to be so by the devas. So why should your friends...who have not committed any of the offences...(*as verse 8*), and who have after death been born in a happy state, a heavenly world, come back and say: "There is another world,...there is fruit [326] of good and evil deeds"? Therefore, Prince, admit that there is another world...'

10. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, I have friends who abstain...from telling lies, from strong drink and sloth-inducing drugs. Eventually they become ill..."There are certain ascetics and Brahmins who declare and believe that those who abstain from taking life...and sloth-producing drugs will...be born in a happy state, in a heavenly world, as companions of the Thirty-Three Gods..."[327] But although they agreed, they neither came to tell me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: "There is no other world..."'

11. 'As to that, Prince, I will question you about it, and you shall answer as you think fit. That which is for human beings, Prince, a hundred years is for the Thirty-Three Gods one day and night. Thirty of such nights make a month, twelve such months a year, and a thousand such years are the life-span of the Thirty-Three Gods. Now suppose they were to think: "After we have indulged in the pleasures of the five senses for

two or three days we will go to Pāyāsi and tell him there is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds", would they have done so?' 'No, Reverend Kassapa, because we should be long-since dead. But, Reverend Kassapa, who has told you that the Thirty-Three Gods exist, and that they are so long-lived? I don't [328] believe the Thirty-Three Gods exist or are so long-lived.'

'Prince, imagine a man who was blind from birth and could not see dark or light objects, or blue, yellow, red or crimson ones, could not see the smooth and the rough, could not see the stars and the moon. He might say: "There are no dark and light objects and nobody who can see them,. . .there is no sun or moon, and nobody who can see them. I am not aware of this thing, and therefore it does not exist." Would he be speaking rightly, Prince?' 'No, Reverend Kassapa. There are dark and light objects. . .,[329] there is a sun and a moon, and anyone who said: "I am not aware of this thing, I cannot see it, and therefore it does not exist" would not be speaking rightly.'

'Well, Prince, it appears that your reply is like that of the blind man when you ask how I know about the Thirty-Three Gods and their longevity. Prince, the other world cannot be seen the way you think, with the physical eye. Prince, those ascetics and Brahmins who seek in the jungle-thickets and the recesses of the forest for a resting-place that is quiet, with little noise – they stay there unwearied, ardent, restrained, purifying the divine eye,[715] and with that purified divine eye that exceeds the powers of human sight, they see both this world and the next, and spontaneously born beings. That, Prince, is how the other world can be seen, and not the way you think, with the physical eye. Therefore, Prince, admit that there is another world, that there are spontaneously born beings, and that there is fruit and result of good and evil deeds.'

12. 'Whatever you may say about that, Reverend Kassapa, [330] I still think there is no other world. . .' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Well, Reverend Kassapa, I see here some ascetics and Brahmins who observe morality and are well-conducted, who want to live, do not want to die, who desire comfort and hate suffering. And it seems to me that if these good ascetics and Brahmins who are so moral and well-conducted know that after death they will be better off, then these good people would now take poison, take a knife and kill themselves, hang themselves or jump off a cliff. But though they have such knowledge, they still want to live, do not want to die, they desire comfort and hate suffering. And that, Reverend Kassapa, is my reason for maintaining: "There is no other world . . ."'

13. 'Well then, Prince, I will give you a parable, because some wise people understand what is said by means of parables. Once upon a time, Prince, a certain Brahmin had two wives. One had a son ten or twelve years old, while the other was pregnant and nearing her time when the Brahmin died. Then this youth said to his mother's co-wife: "Lady, whatever wealth and possessions, silver or gold, there may be, is all [331] mine. My father made me his heir." At this the Brahmin lady said to the youth: "Wait, young man, until I give birth. If the child is a boy, one portion will be his, and if it is a girl, she will become your servant." The youth repeated his words a second time, and received the same reply. When he repeated them a third time, the lady took a knife and, going into an inner room, cut open her belly, thinking: "If only I could find out whether it is a boy or a girl!" And thus she destroyed herself and the living embryo, and the wealth as well, just as fools do who seek their inheritance unwisely, heedless of hidden danger.

'In the same way you, Prince, will foolishly enter on hidden dangers by unwisely seeking for another [332] world, just as that Brahmin lady did in seeking her inheritance. But, Prince, those ascetics and Brahmins who observe morality and are well-conducted do not seek to hasten the ripening of that which is not yet ripe, but rather they wisely await its ripening. Their life is profitable to those ascetics and Brahmins, for the longer such moral and well-conducted ascetics and Brahmins remain alive, the greater the merit that they create; they practise for the welfare of the many, for the happiness of the many, out of compassion for the world, for the profit and benefit of devas and humans. Therefore, Prince, admit that there is another world...'

14. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case that they bring a thief before me, caught in the act and say: "Here, Lord, is a thief caught in the act, sentence him to whatever punishment you wish." And I say: "Take this man and put him alive in a jar. Seal the mouth and close it with a damp skin, give it a thick covering of damp clay, [333] put it in an oven and light the fire." And they do so. When we are sure the man is dead, we remove the jar, break the clay, uncover the mouth, and watch carefully: "Maybe we can see his soul[716] escaping." But we do not see any soul escaping, and that is why, Reverend Kassapa, I believe there is no other world...'

15. 'As to that, Prince, I will question you about it, and you shall reply as you think fit. Do you admit that when you have gone for your midday rest you have seen pleasant visions of parks, forests, delightful country and lotus-ponds?' 'I do, Reverend Kassapa.' 'And at that time are you not watched over by hunchbacks, dwarfs, young girls and maidens?' 'I am, Reverend Kassapa.' 'And do they observe your soul entering or leaving your body?' [334] 'No, Reverend Kassapa.' 'So they do not see your soul entering or leaving your body even when you are alive. Therefore how could you see the soul of a dead man entering or leaving his body? Therefore, Prince, admit that there is another world...'

16. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case that they bring a thief before me...and I say: "Weigh this man on the scales alive, then strangle him, and weigh him again." And they do so. As long as he was alive, he was lighter, softer and more flexible, but when he was dead he was heavier, stiffer[717] and more inflexible. And that, Reverend Kassapa, is my reason for maintaining that there is no other world...'

17. 'Well then, Prince, I will give you a parable...[335] Suppose a man weighed an iron ball that had been heated all day, blazing, burning fiercely, glowing. And suppose that after a time, when it had grown cold and gone out, he weighed it again. At which time would it be lighter, softer and more flexible: when it was hot, burning and glowing, or when it was cold and extinguished?' 'Reverend Kassapa, when that ball of iron is hot, burning and glowing with the elements of fire and air, then it is lighter, softer and more flexible. When, without those elements,[718] it has grown cold and gone out, it is heavier, stiffer and more inflexible.' 'Well then, Prince, it is just the same with the body. When it has life, heat and consciousness, it is lighter, softer and more flexible. But when it is deprived of life, heat and consciousness, it is heavier, stiffer and more inflexible. In the same way, Prince, you should consider: "There is another world..."'

18. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case of a thief that they bring before me...[336] and I say: "Kill this man without wounding his cuticle, skin, flesh, sinews, bones or marrow",[719] and they do so. When he is half-dead, I say: "Now lay this man on his back, and perhaps we shall be able to see his soul emerging." They do so, but we cannot see his soul emerging. Then I say: "Turn him face downwards,...on his side,...on the other side,...stand him up,...stand him on his head,...thump him with your fists,...stone him,...hit him with sticks,...strike him with swords,...shake him this way and that, and perhaps we shall be able to see his soul emerging." And they do all these things, but although he has eyes he does not perceive objects or their spheres,[720] although he has ears he does not hear sounds..., although he has a nose he does not smell smells..., although he [337] has a tongue he does not taste tastes..., although he has a body he does not feel tangibles or their spheres. And that is why, Reverend Kassapa, I believe there is no other world...'

19. 'Well then, Prince, I will give you a parable...Once there was a trumpeter who took his trumpet[721] and went into the border country.[722] On coming to a village, he stood in the village centre, blew his trumpet three times and then, putting it down on the ground, sat down to one side. Then, Prince, those border folk thought: "Where does that sound come from that is so delightful, so sweet, so intoxicating, so compelling, so captivating?" They addressed the trumpeter and asked him about this. "Friends, this trumpet is where those delightful sounds come from." So then they laid the trumpet on its back, crying: "Speak, mister trumpet, speak!" But the trumpet never uttered a sound. Then they turned it face downwards,...on its side,...on its other side,...stood it up,...stood it on its head,...[338] thumped it with their fists,...stoned it,...beat it with sticks,...struck it with swords,...shook it this way and that, crying: "Speak, mister trumpet, speak!" But the trumpet never uttered a sound. The trumpeter thought: "What fools these border folk are! How stupidly they search for the sound of the trumpet!" And as they watched him, he took the trumpet, blew it three times, and went away. And those border folk thought: "It seems that when the trumpet is accompanied by a man, by effort, and by the wind, then it makes a sound. But when it is not accompanied by a man, by effort, and by the wind, then it makes no sound."

'In the same way, Prince, when this body has life, heat and consciousness, then it goes and comes back, stands and sits and lies down, sees things with its eyes, hears with its ears, smells with its nose, tastes with its tongue, feels with its body, and knows mental objects with its mind. But when it has no life, heat or consciousness, it does none of these things. In the same way, Prince, you should consider: "There is another world..."'

20. 'Whatever you may say about that, Reverend Kassapa, [339] I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case of a thief they bring before me...and I say: "Strip away this man's outer skin, and perhaps we shall be able to see his soul emerging." Then I tell them to strip away his inner skin, his flesh, sinews, bones, bone-marrow...but still we cannot see any soul emerging. And that is why, Reverend Kassapa, I believe there is no other world...'

21. 'Well then, Prince, I will give you a parable...Once there was a matted-haired fire-worshipper[723] who dwelt in the forest in a leaf-hut. And a certain tribe was on the move, and its leader stayed for one night near the fire-worshipper's dwelling, and then left. So the fire-worshipper thought [340] he would go to the site to see if he could find anything he could make use of. He got up early and went to the site, and there he saw a tiny delicate baby boy lying abandoned on his back. At the sight he thought: "It would not be right for me to look on and let a human being die. I had better take this child to my hermitage, take care of him, feed him and bring him up." So he did so. When the boy was ten or twelve, the hermit had some business to do in the neighbourhood. So he said to the boy: "I want to go to the neighbourhood, my son. You look after the fire and don't let it go out. If it *should* go out, here is an axe, here are some sticks, here are the fire-sticks, so you can relight the fire and look after it." Having thus instructed the boy, the hermit went into the neighbourhood. But the boy, being absorbed in his games, let the fire go out. Then he thought: "Father said: '...here is an axe...so you can relight the fire and look after it.' Now I'd better do so!" [341] So he chopped up the fire-sticks with the axe, thinking: "I expect I'll get a fire this way." But he got no fire. He cut the fire-sticks into two, into three, into four, into five, ten, a hundred pieces, he splintered them, he pounded them in a mortar, he winnowed them in a great wind, thinking: "I expect I'll get a fire this way." But he got no fire, and when the hermit came back, having finished his business, he said: "Son, why have you let the fire go out?" and the boy told him what had happened. The hermit thought: "How stupid this boy is, how senseless! What a thoughtless way to try to get a fire!" So, while the boy looked on, he took the fire-sticks and rekindled the fire, saying: "Son, that's the way [342] to rekindle a fire, not the stupid, senseless, thoughtless way you tried to do it!"

'In just the same way, Prince, you are looking foolishly, senselessly and unreasonably for another world. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

22. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion. King Pasenadi of Kosala knows my opinions, and so do kings abroad. If I give it up, they will say: "What a fool Prince Pāyāsi is, how stupidly he grasps at wrong views!" I will stick to this view out of anger, contempt and spite!'

23. 'Well then, Prince, I will give you a parable. . . Once, Prince, a great caravan of a thousand carts was travelling from east to west. And wherever they went, they rapidly consumed all the grass, wood and greenstuff. Now this caravan had two leaders, each [343] in charge of five hundred carts. And they thought: "This is a great caravan of a thousand carts. Wherever we go we use up all the supplies. Perhaps we should divide the caravan into two groups of five hundred carts each", and they did so. Then one of the leaders collected plenty of grass, wood and water, and set off. After two or three days' journey he saw a dark red-eyed man coming towards him wearing a quiver and a wreath of white water-lilies, with his clothes and hair all wet, driving a donkey-chariot whose wheels were splashed with mud. On seeing this man, the leader said: "Where do you come from, sir?" "From such-and-such." "And where are you going?" "To so-and-so." "Has there been much rainfall in the jungle ahead?" "Oh yes, sir, there has been a great deal of rain in the jungle ahead of you, the roads are well watered and there is plenty of grass, [344] wood and water. Throw away the grass, wood and water you have already got, sir! You will make rapid progress with lightly-laden carts, so do not tire your draught-oxen!" The caravan-leader told the carters what the man had said: "Throw away the grass, wood and water. . .", and they did so. But at the first camping-place they did not find any grass, wood or water, nor at the second, the third, fourth, fifth, sixth or seventh, and thus they all came to ruin and destruction. And whatever there was of them, men and cattle, they were all gobbled up by that yakkha-spirit,[724] and only their bones remained.[725]

'And when the leader of the second caravan was sure the first caravan had gone forward far enough, he stocked up with

plenty of grass, wood and water. Aftr two or three days' journey this leader saw a dark red-eyed man coming towards him. . . [345] who advised him to throw away his stocks of grass, wood and water. Then the leader said to the carters: "This man told us that we should throw away the grass, wood and water we already have. But he is not one of our friends and relatives, so why should we trust him? So do not throw away the grass, wood and water we have; let the caravan continue on its way with the goods we have brought, and do not throw any of them away!" The carters agreed and did as he said. And at the first camping-place they did not find any grass, [346] wood or water, nor at the second, the third, fourth, fifth, sixth or seventh, but there they saw the other caravan that had come to ruin and destruction, and they saw the bones of those men and cattle that had been gobbled up by the yakkha-spirit. Then the caravan leader said to the carters: "That caravan came to ruin and destruction through the folly of its leader. So now let us leave behind such of our goods as are of little value, and take whatever is of greater value from the other caravan." And they did so. And with that wise leader they passed safely through the jungle.

'In the same way you, Prince, will come to ruin and destruction if you foolishly and unwisely seek the other world in the wrong way. Those who think they can trust anything they hear are heading for ruin and destruction just like those carters. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

24. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion. . . [347] If I give it up, they will say: "What a fool Prince Pāyāsi is. . ."'

25. 'Well then, Prince, I will give you a parable. . . Once there was a swineherd who was going from his own village to another. There he saw a heap of dry dung that had been thrown away, and he thought: "There's a lot of dry dung somebody's thrown away, that would be food for my pigs. I ought to carry it away. And he spread out his cloak, gathered up the dung in it, made it into a bundle and put it on his head, and went on. But on his way back there was a heavy shower of unseasonable rain, and he went on his way be-

spattered with oozing, dripping dung to his finger-tips, and still carrying his load of dung. Those who saw him said: "You must be mad! You must be crazy! Why do you go along carrying that load of dung that's oozing and dripping all over you down to your finger-tips?" "You're the ones that are mad! You're the ones that are crazy! [348] This stuff is food for my pigs." Prince, you speak just like the dung-carrier in my parable. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

26. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion...If I give it up, they will say: "What a fool Prince Pāyāsi is..."'

27. 'Well then, Prince, I will give you a parable...Once there were two gamblers using nuts as dice. One of them, whenever he got the unlucky dice, swallowed it. The other noticed what he was doing, and said: "Well, my friend, you're the winner all right! Give me the dice and I will make an offering of them." "All right", said the first, and gave them to him. Then that one filled the dice with poison and then said: "Come on, let's have a game!" The other agreed, they played again, and once again the one player, whenever [349] he got the unlucky dice, swallowed it. The second watched him do so, and then uttered this verse:

"The dice is smeared with burning stuff,
Though the swallower doesn't know.
Swallow, cheat, and swallow well –
Bitter it will be like hell!"

Prince, you speak just like the gambler in my parable. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

28. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion...If I give it up, they will say: "What a fool Prince Pāyāsi is..."'

29. 'Well then, Prince, I will give you a parable...Once the inhabitants of a certain neighbourhood migrated. And one man said to his friend: "Come along, let's go to that neighbourhood, we might find something valuable!" His friend agreed, so they went to that district, and came to a village street. [350] And there they saw a pile of hemp that had been thrown away, and one said: "Here's some hemp. You make a bundle, I'll make a bundle, and we'll both carry it off." The other agreed, and they did so. Then, coming to another village street, they found some hemp-thread, and one said: "This pile of hemp-thread is just what we wanted the hemp for. Let's each throw away our bundle of hemp, and we'll go on with a load of hemp-thread each." "I've brought this bundle of hemp a long way and it's well tied up. That will do for me – you do as you like!" So his companion threw away the hemp and took the hemp-thread.

'Coming to another village street, they found some hemp-cloth, and one said: "This pile of hemp-cloth is just what we wanted the hemp or hemp-thread for. You throw away your load of hemp and I'll throw away my load of hemp-thread, and we'll go on with a load of hemp-cloth each." But the other replied as before, so the one companion threw away the hemp-thread and took the hemp-cloth. [351] In another village they saw a pile of flax..., in another, linen-thread..., in another, linen-cloth..., in another, cotton..., in another, cotton-thread..., in another, cotton-cloth..., in another, iron..., in another, copper..., in another, tin..., in another, lead..., in another, silver..., in another, gold. Then one said: "This pile of gold is just what we wanted the hemp, hemp-thread, hemp-cloth, flax, linen-thread, linen-cloth, cotton, cotton-thread, cotton-cloth, iron, copper, tin, lead, silver for. You throw away your load of hemp and I'll throw away my load of silver, and we'll both go on with a load of gold each." "I've brought this load of hemp a long way and it's well tied up. That will do for me – you do as you like!" And this companion threw away the load of silver and took the load of gold.

'Then they came back to their own village. And there the one who brought a load of hemp gave no pleasure to his parents, nor to his wife and children, nor to his friends and colleagues, and he did not even get any joy or [352] happiness from it himself. But the one who came back with a load of gold pleased his parents, his wife and children, his friends and colleagues, and he derived joy and happiness from it himself as well.

'Prince, you speak just like the hemp-bearer in my parable. Prince, give up this evil view, give it up! Do not let it cause you misfortune and suffering for a long time!'

30. 'I was pleased and delighted with the Reverend Kassapa's first parable, and I wanted to hear his quick-witted replies to questions, because I thought he was a worthy opponent.[726] Excellent, Reverend Kassapa, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so has the Reverend Kassapa expounded the Dhamma in various ways. And I, Reverend Kassapa, go for refuge to the Blessed Lord, to the Dhamma, and to the Sangha. May the Reverend Kassapa accept me from this day forth as a lay-follower as long as life shall last! And, Reverend Kassapa, I want to make a great sacrifice. Instruct me, Reverend Kassapa, how this may be to my lasting benefit and happiness.'

31. 'Prince, when a sacrifice is made at which oxen are slain, or goats, fowl or pigs, or various creatures are slaughtered,[727] and the participants [353] have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration, then that sacrifice is of no great fruit or profit, it is not very brilliant and has no great radiance. Suppose, Prince, a farmer went into the forest with plough and seed, and there, in an untilled place with poor soil from which the stumps had not been uprooted, were to sow seeds that were broken, rotting, ruined by wind and heat, stale, and not properly embedded in the soil, and the rain-god did not send proper showers at the right time – would those seeds germinate, develop and increase, and would the farmer get an abundant crop?' 'No, Reverend Kassapa.'

'Well then, Prince, it is the same with a sacrifice at which oxen are slain,...where the participants have wrong view, ...wrong concentration. But when none of these creatures are put to death, and the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, then that sacrifice is of great fruit and profit, it is brilliant and of great radiance. Suppose, Prince, a farmer went into the forest with plough and seed, and there, in a well-tilled place with good soil from which the stumps had been uprooted, were to sow seeds [354] that were not broken, rotting, ruined by wind and heat, or stale, and were firmly embedded in the soil, and the rain-god were to send proper showers at the right time – would those seeds germinate, develop and increase, and would the farmer get an abundant crop?' 'He would, Reverend Kassapa.'

'In the same way, Prince, at a sacrifice at which no oxen are slain,...where the participants have right view,...right concentration, then that sacrifice is of great fruit and profit, it is brilliant and of great radiance.'

32. Then Prince Pāyāsi established a charity for ascetics and Brahmins, wayfarers, beggars and the needy. And there such food was given out as broken rice with sour gruel, and also rough clothing with ball-fringes.[728] And a young Brahmin called Uttara was put in charge of the distribution.[729] Referring to it, he said: 'Through this charity I have been associated with Prince Pāyāsi in this world, but not in the next.'

And Prince Pāyāsi heard of his words, [355] so he sent for him and asked him if he had said that. 'Yes, Lord.' 'But why did you say such a thing? Friend Uttara, don't we who wish to gain merit expect a reward for our charity?'

'But, Lord, the food you give – broken rice with sour gruel – you would not care to touch it with your foot, much less eat it! And the rough clothes with ball-fringes – you would not care to set foot on them, much less wear them! Lord, you are kind and gentle to us, so how can we reconcile such kindness and gentleness with unkindness and roughness?' 'Well then, Uttara, you arrange to supply food as I eat and clothes such as I wear.' 'Very good, Lord', said Uttara, and he did so.[730] [356]

And Prince Pāyāsi, because he had established his charity grudgingly, not with his own hands, and without proper concern, like something casually tossed aside, was reborn after his death, at the breaking-up of the body, in the company of the Four Great Kings, in the empty Serīsaka mansion. But Uttara, who had given the charity ungrudgingly, with his own hands and with proper concern, not as something tossed aside, was reborn after death, at the breaking-up of the body, in a good place, a heavenly realm, in the company of the Thirty-Three Gods.

33. Now at that time the Venerable Gavampati[731] was accustomed to go to the empty Serīsaka mansion for his midday rest. And Pāyāsi of the devas went to the Venerable Gavampati, saluted him, and stood to one side. And the venerable Gavampati said to him, as he stood there: 'Who are you, friend?' 'Lord, I am Prince Pāyāsi.' 'Friend, are you not the one who used to say: "There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds"?' 'Yes, Lord, I am the one who used to say that, but I [357] was converted from that evil view by the Noble Kumāra-Kassapa.' 'And where has the young Brahmin Uttara, who was in charge of the distribution of your charity, been reborn?'

'Lord, he who gave the charity ungrudgingly... was reborn in the company of the Thirty-Three Gods, but I, who gave grudgingly,... have been reborn here in the empty Serīsaka mansion. Lord, please, when you return to earth, tell people to give ungrudgingly... and inform them of the way in which Prince Pāyāsi and the young Brahmin Uttara have been reborn.'

34. And so the Venerable Gavampati, on his return to earth, declared: 'You should give ungrudgingly, with your own hands, with proper concern, not carelessly. Prince Pāyāsi did not do this, and at death, at the breaking-up of the body, he was reborn in the company of the Four Great Kings in the empty Serīsaka mansion, whereas the administrator of his charity, the young Brahmin Uttara, who gave ungrudgingly, with his own hands, with proper concern and not carelessly, was reborn in the company of the Thirty-Three Gods.'

Division Three

The Pāṭika Division

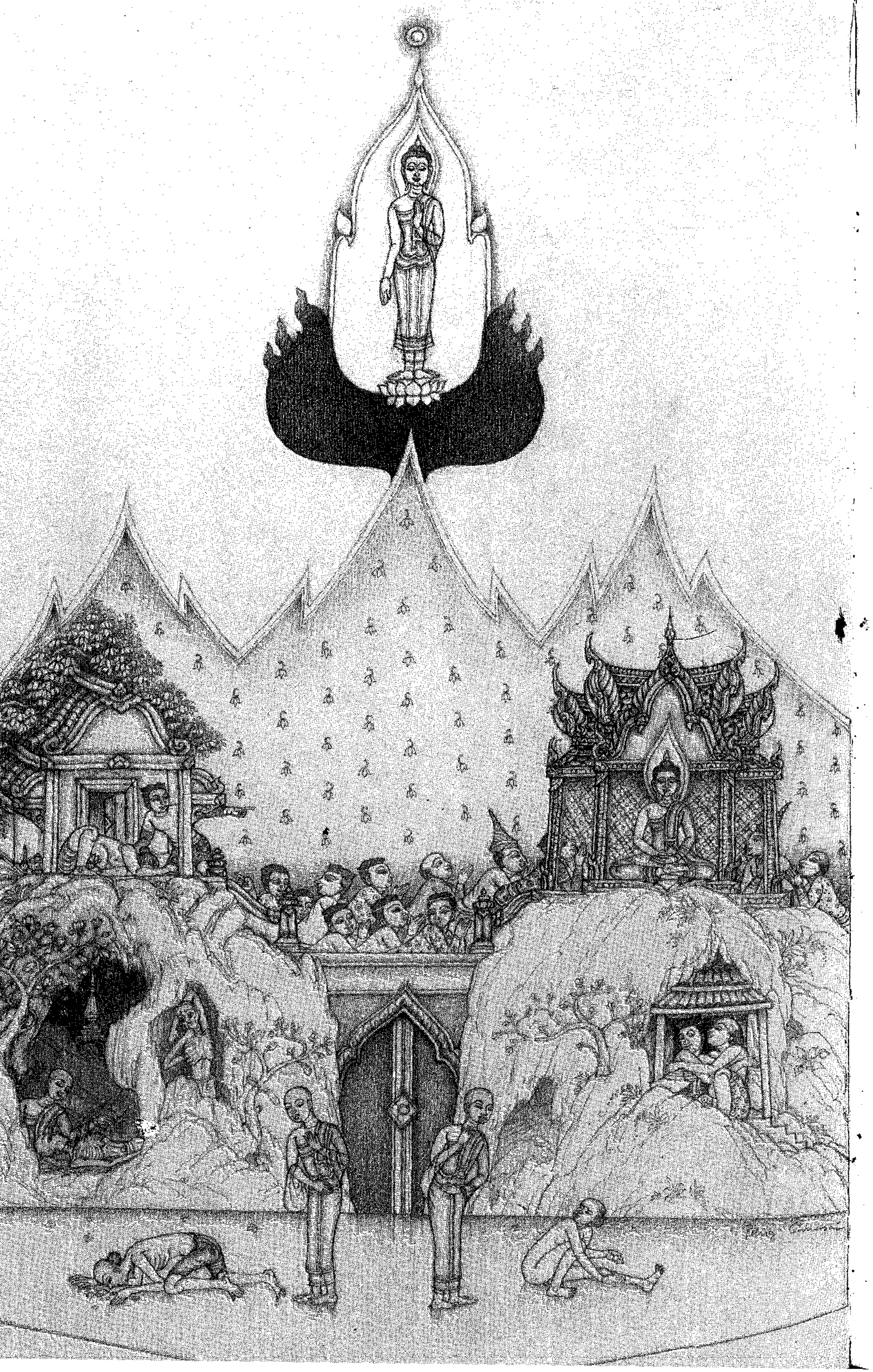

24 *Pāṭika Sutta: About Pāṭikaputta*
The Charlatan

[1] 1.1 THUS HAVE I HEARD.[732] Once the Lord was staying among the Mallas. Anupiya is the name of a Malla town, and the Lord, having dressed in the early morning and taken his robe and bowl, went to Anupiya for alms. Then he thought: 'It is too early for me to go into Anupiya for alms. Suppose I were to visit the hermitage[733] of the wanderer Bhaggava-gotta?' And he did so. [2]

1.2. And the wanderer Bhaggava-gotta said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Bhaggava took a low stool and sat down to one side. Then he said: 'Lord, a few days ago Sunakkhatta the Licchavi[734] came to me and said: "Bhaggava, I have left the Blessed Lord. I am no longer under his rule." Is that really so, Lord?' 'It is true, Bhaggava.[735]

1.3. 'A few days ago, Sunakkhatta came to me, saluted me, sat down to one side, and said: "Lord, I am leaving the Blessed Lord, I am no longer under the Lord's rule." So I said to him: "Well, Sunakkhatta, did I ever say to you: 'Come, Sunakkhatta, be under my rule'?" "No, Lord." [3] "Or did you ever say to me: 'Lord, I will be under your rule'?" "No, Lord." "So, Sunakkhatta, if I did not say that to you and you did not say that to me – you foolish man, who are you and what are you giving up? Consider, foolish man, how far the fault is yours."

1.4. '"Well, Lord, you have not performed any miracles."[736] "And did I ever say to you: 'Come under my rule, Sunakkhatta, and I will perform miracles for you'?" "No, Lord." "Or did you ever say to me: 'Lord, I will be under your rule if you will perform miracles for me'?" "No, Lord." "Then it appears, Sunakkhatta, that I made no such promises, and you made no such conditions. Such being the case, you foolish man, who are you and what are you giving up?

'"What do you think, Sunakkhatta? Whether miracles are performed or not – is it the purpose of my teaching Dhamma to lead whoever practises it[737] to the total destruction of suffering?" [4] "It is, Lord." "So, Sunakkhatta, whether miracles are performed or not, the purpose of my teaching Dhamma is to lead whoever practises it to the total destruction of suffering. Then what purpose would the performance of miracles serve? Consider, you foolish man, how far the fault is yours."

1.5. '"Well, Lord, you do not teach the beginning of things." "And did I ever say to you: 'Come under my rule, Sunakkhatta, and I will teach you the beginning of things'?" "No, Lord." . . . Such being the case, you foolish man, who are you and what are you giving up? [5]

1.6. '"Sunakkhatta, you have in many ways spoken in praise of me among the Vajjians, saying: 'This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, the Buddha, the Blessed Lord.' You have in many ways spoken in praise of the Dhamma, saying: 'Well-proclaimed by the Blessed Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be realised by the wise, each one for himself.' You have in many ways spoken in praise of the order of monks, saying: 'Well-trained is the order of the Lord's disciples, trained in uprightness, methodically-trained, excellently-trained is the order of the Lord's disciples, that is, the four pairs of men, the eight classes of individuals. This is the order of the Lord's disciples, worthy of respect, worthy of homage, worthy of gifts, worthy of salutation, an unsurpassed field in the world for merit.'

'"In these ways you have spoken in praise of me, of the Dhamma, and of the order among the Vajjians. And I say to you, I declare to you, Sunakkhatta, there will be those who will say: 'Sunakkhatta the Licchavi was unable to maintain the holy life under the ascetic Gotama, and being thus unable he abandoned the training and reverted to a base life.'[738] That, Sunakkhatta, is what they will say." [6] And, Bhaggava, at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.7. 'Once, Bhaggava, I was staying among the Khulus,[739] at a place called Uttarakā, a town of theirs. In the early morning I went with robe and bowl into Uttarakā for alms, with Sunakkhatta as my attendant. And at that time the naked ascetic Korakkhattiya the "dog-man"[740] was going round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone. Seeing him, Sunakkhatta thought: "Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone." And I, knowing his thought in my own mind, said to him: "You foolish man, do you claim to be a follower of the Sakyan?" "Lord, what do you mean by this question?" [7] "Sunakkhatta, did you not, on seeing that naked ascetic going around on all fours, think: 'Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone'?" "I did, Lord. Does the Blessed Lord begrudge others their Arahantship?" "I do not begrudge others their Arahantship, you foolish man! It is only in you that this evil view has arisen. Cast it aside lest it should be to your harm and sorrow for a long time! This naked ascetic Korakkhattiya, whom you regard as a true Arahant, will die in seven days from indigestion,[741] and when he is dead he will reappear among the Kālakañja asuras, who are the very lowest grade of asuras.[742] And when he is dead he will be cast aside on a heap of *bīraṇa*-grass in the charnel-ground. If you want to, Sunakkhatta, you can go to him and ask him if he knows his fate. And it may be that he will tell you: 'Friend Sunakkhatta, I know my fate. I have been reborn among the Kālakañja asuras, the very lowest grade of asuras.'"

1.8. 'Then Sunakkhatta went to Korakkhattiya and told him what I had prophesied, [8] adding: "Therefore, friend Korakkhattiya, be very careful what you eat and drink, so that the ascetic Gotama's words may be proved wrong!" And Sunakkhatta was so sure that the Tathāgata's words would be proved wrong that he counted up the seven days one by one. But on the seventh day Korakkhattiya died of indigestion, and when he was dead he reappeared among the Kālakañja asuras, and his body was cast aside on a heap of *bīraṇa*-grass in the charnel-ground.

1.9. 'And Sunakkhatta heard of this, so he went to the heap of *bīraṇa*-grass in the charnel-ground where Korakkhattiya was lying, struck the body three times with his hand, and said: "Friend Korakkhattiya, do you know your fate?" And Korakkhattiya sat up and rubbed his back with his hand, and said: "Friend Sunakkhatta, I know my fate. I have been reborn among the Kālakañja asuras, the very lowest grade of asuras." And with that, he fell back again.

1.10. 'Then Sunakkhatta came to me, saluted me, and sat down to one side. And I said to him: "Well, Sunakkhatta, what do you think? Has what I told you about the 'dog-man' Korakkhattiya come true or not?" "It has come about the way you said, Lord, and not otherwise." [9] "Well, what do you think, Sunakkhatta? Has a miracle been performed or not?" "Certainly, Lord, this being so, a miracle has been performed, and not otherwise." "Well then, you foolish man, do you still say to me, after I have performed such a miracle: 'Well, Lord, you have not performed any miracles'? Consider, you foolish man, how far the fault is yours." And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.11. 'Once, Bhaggava, I was staying at Vesālī, at the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesālī called Kaḷāramuṭṭhaka[743] who enjoyed great gains and fame in the Vajjian capital. He had undertaken seven rules of practice: "As long as I live I will be a naked ascetic and will not put on any clothes; as long as I live I will remain chaste and abstain from sexual intercourse; as long as I live I will subsist on strong drink and meat, abstaining from boiled rice and sour milk; as long as I live I will never go beyond the Udena shrine to the east of Vesālī, the Gotamaka shrine to the south, the Sattamba shrine [10] to the west, nor the Bahuputta shrine to the north."[744] And it was through having undertaken these seven rules that he enjoyed the greatest gains and fame of all in the Vajjian capital.

1.12. 'Now Sunakkhatta went to see Kaḷāramuṭṭhaka and asked him a question which he could not answer, and because he could not answer it he showed signs of anger, rage and petulance. But Sunakkhatta thought: "I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune!"

1.13. 'Then Sunakkhatta came to me, saluted me, and sat down to one side. I said to him: "You foolish man, do you claim to be a follower of the Sakyan?" "Lord, what do you mean by this question?" "Sunakkhatta, did you not go to see Kaḷāramuṭṭhaka and ask him a question he could not answer, and did he not thereupon show signs of anger, rage and petulance? And did you not think: 'I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune'?" "I did, Lord. Does the Blessed Lord begrudge others their Arahantship?" [11] "I do not begrudge others their Arahantship, you foolish man. It is only in you that this evil view has arisen. Cast it aside lest it should be to your harm and sorrow for a long time! This naked ascetic Kaḷāramuṭṭhaka, whom you regard as a true Arahant, will before long be living clothed and married, subsisting on boiled rice and sour milk. He will go beyond all the shrines of Vesālī, and will die having entirely lost his reputation." And indeed all this came about.

1.14. 'Then Sunakkhatta, having heard what had happened, came to me...And I said: "Well, Sunakkhatta, what do you think? Has what I told you about Kaḷāramuṭṭhaka come about, or not?...Has a miracle been performed or not?"...[12] And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.15. 'Once, Bhaggava, I was staying at Vesālī in the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesālī called Pāṭikaputta, who enjoyed great gains and fame in the Vajjian capital. And he made this declaration in the assembly of Vesālī: "The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come half-way to meet me, I will do likewise. Then we could both work miracles, and if the ascetic Gotama performs one miracle, I will perform two. If he performs two, I will perform [13] four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!"

1.16. 'Then Sunakkhatta came to me, saluted me, sat down to one side, and told me what Pāṭikaputta had said. I said: "Sunakkhatta, that naked ascetic Pāṭikaputta is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."[745]

1.17. '"Lord, let the Blessed Lord have a care what he says, let the Well-Farer have a care what he says!" [14] "What do you mean by saying that to me?" "Lord, the Blessed Lord might make an absolute statement about Pāṭikaputta's coming. But he might come in some altered shape, and thus falsify the Blessed Lord's words!"

1.18. '"But, Sunakkhatta, would the Tathāgata make any statement that was ambiguous?" "Lord, does the Blessed Lord know by his own mind what would happen to Pāṭikaputta? Or has some deva told the Tathāgata?" "Sunakkhatta, I know it by my own mind, and I have also been told by a deva. [15] For Ajita, the general of the Licchavis, died the other day and has been reborn in the company of the Thirty-Three Gods. He came to see me and told me: 'Lord, Pāṭikaputta the naked ascetic is an impudent liar! He declared in the Vajjian capital: "Ajita, the general of the Licchavis, has been reborn in the great hell!" But I have not been reborn in the great hell, but in the company of the Thirty-Three Gods. He is an impudent liar...' Thus, Sunakkhatta, I know what I have said by my own mind, but I have also been told by a deva. And now, Sunakkhatta, I will go into Vesālī for alms. On my return, after I have eaten, I will go for my midday rest to Pāṭikaputta's park. You may tell him whatever you wish." [16]

1.19. 'Then, having dressed, I took my robe and bowl and went into Vesālī for alms. On my return I went to Pāṭikaputta's park for my midday rest. Meanwhile Sunakkhatta rushed into Vesālī and declared to all the prominent Licchavis: "Friends, the Blessed Lord has gone into Vesālī for alms, and after that he has gone for his midday rest to Pāṭikaputta's park. Come along, friends, come along! the two great ascetics are going to work miracles!" And all the prominent Licchavis thought: "The two great ascetics are going to work miracles! Let us go along!" And he went to the distinguished and wealthy Brahmins and householders, and to the ascetics and Brahmins of various schools, and told them the same thing, and they too thought: "Let us go along!" [17] And so all these people came along to Pāṭikaputta's park, hundreds and thousands of them.

1.20. 'And Pāṭikaputta heard that all these people had come to his park, and that the ascetic Gotama had gone there for his midday rest. And at the news he was overcome with fear and trembling, and his hair stood on end. And thus terrified and trembling, his hair standing on end, he made for the Tinduka lodging of the wanderers.[746] When the assembled company heard that he had gone to the Tinduka lodging, they instructed a man to go there to Pāṭikaputta and say to him: "Friend Pāṭikaputta, come along! All these people have come to your park, and the ascetic Gotama has gone there for his midday rest. Because you declared to the assembly at Vesālī: 'The ascetic Gotama claims to be a man of wisdom, and I make the same claim...(*as verse 15*). [18] However many miracles he performs, I will perform twice as many!' So now come halfway: the ascetic Gotama has already come half-way to meet you, and is sitting for his midday rest in Your Reverence's park."

1.21. 'The man went and delivered the message, and on hearing it Pāṭikaputta said: "I'm coming, friend, [19] coming!" but, wriggle as he might, he could not get up from his seat. Then the man said: "What's the matter with you, friend Pāṭikaputta? Is your bottom stuck to the seat, or is the seat stuck to your bottom? You keep saying: 'I'm coming, friend, I'm coming!', but you only wriggle and can't get up from your seat." And even at these words, Pāṭikaputta still wriggled about, but could not rise.

1.22. 'And when that man realised that Pāṭikaputta could not help himself, he went back to the assembly and reported the situation. And then I said to them: "Pāṭikaputta the naked ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."'

[*End of first recitation-section*]

2.1. 'Then, Bhaggava, one of the ministers of the Licchavis rose from his seat and said: "Well, gentlemen, just wait a little till I [20] I have been to see whether I can bring Pāṭikaputta to the assembly." So he went to the Tinduka lodging and said to Pāṭikaputta: "Come along, Pāṭikaputta, it is best for you to come. All these people have come to your park and the ascetic Gotama has gone there for his midday rest. If you come, we will make you the winner and let the ascetic Gotama be defeated."

2.2. 'And Pāṭikaputta said: "I'm coming, friend, I'm coming", but wriggle as he might, he [21] could not get up from his seat...

2.3. 'So the minister returned to the assembly and reported on the situation. Then I said: "Pāṭikaputta is not capable of meeting me...Even if the good Licchavis were to think: 'Let us bind him with thongs and try to drag him with yoked oxen!' he would burst the thongs. He is not capable of meeting me face to face..."[22]

2.4. 'Then Jāliya, a pupil of the wooden-bowl ascetic,[747] rose from his seat..., went to the Tinduka lodging and said to Pāṭikaputta: "Come along, Pāṭikaputta,...if you come, we will make you the winner and let the ascetic Gotama be defeated." [23]

2.5. 'And Pāṭikaputta said: "I'm coming, friend, I'm coming!" but wriggle as he might, he could not get up from his seat...

2.6. 'Then, when Jāliya realised the situation, he said: "Pāṭikaputta, once long ago the lion, king of beasts, thought: 'Suppose I were to make my lair near a certain jungle. Then I could emerge in the evening, yawn, survey the four quarters, roar my lion's roar three times, and then make for the cattle-pasture. I could then pick out the very best of the herd for my kill and, having had a good feast of tender meat, return to my lair.' And he did accordingly. [24]

2.7. '"Now there was an old jackal who had grown fat on the lion's leavings, and he was proud and strong. And he thought: 'What difference is there between me and the lion, king of beasts? Suppose I were to make my lair near the jungle...' So he chose a lair accordingly and emerging in the evening, he surveyed the four quarters, and then thought: 'Now I will roar a lion's roar three times', – and he gave out the howl of his kind, a jackal howl. For what has the wretched howl of a jackal in common with a lion's roar? In just the same way, Pāṭikaputta, you live off the achievements of the Well-Farer and feed on the Well-Farer's leavings, imagining you can set yourself up beside the Tathāgatas, Arahants and fully-enlightened Buddhas. But what have wretched Pāṭikaputtas in common with them?"

2.8. 'Then, being unable even with the aid of this parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse: [25]

> "Thinking himself a lion, the jackal says:
> 'I'm the king of beasts', and tries to roar
> A lion's roar, but only howls instead.
> Lion is lion and jackal jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer..."

2.9. 'And, being unable even with the aid of this parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse:

> "Following another's tracks, and fed
> On scraps, his jackal-nature he forgets,
> Thinking: 'I'm a tiger', tries to roar
> A mighty roar, but only howls instead.
> Lion is lion and jackal's jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer..."

2.10. 'And, being unable even with this [26] parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse:

> "Gorged on frogs and mice from threshing-floors,
> And corpses cast aside in charnel-grounds,
> In lonely forests wild the jackal thinks:
> 'I'm the king of beasts', and tries to roar
> A lion's roar, but only howls instead.
> Lion is lion and jackal's jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer, feeding on the Well-Farer's leavings, imagine you can set yourself up beside the Tathāgatas, Arahants and full-enlightened Buddhas. But what have wretched Pāṭikaputtas in common with them?"

2.11. 'Then, being unable even with this parable to get Pāṭikaputta to rise from his seat, Jāliya returned to the assembly and reported on the situation.

2.12. 'Then I said: "Pāṭikaputtas is not capable of meeting me face to face unless he takes back his words, abandons that thought and gives up that view...Even if the good Licchavis were to think: 'Let us bind him with thongs and try to drag him here with yoked oxen', [27] he would burst the thongs. He is not capable of meeting me face to face...If he thinks otherwise, his head will split in pieces."

2.13. 'Then, Bhaggava, I instructed, inspired, fired and delighted that assembly with a talk on Dhamma. And having thereby delivered that company from the great bondage,[748] thus rescuing eighty-four thousand beings from the great path of peril, I entered into the fire-element[749] and rose into the air to the height of seven palm-trees, and projecting a beam for the height of another seven so that it blazed and shed fragrance, I then reappeared in the Gabled Hall in the Great Forest.[750]

'And there Sunakkhatta came to me, saluted me and sat down to one side. I said: "What do you think, Sunakkhatta? Has what I told you about Pāṭikaputta come about, or not?" "It has, Lord." "And has a miracle been performed, or not?" "It has, Lord." "Well then, you foolish man, do you still say to me after I have performed such a [28] miracle: 'Well, Lord, you have not performed any miracles'? Consider, you foolish man, how far the fault is yours." And, Bhaggava, at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

2.14. 'Bhaggava, I know the first beginning of things,[751] and I know not only that, but what surpasses it in value.[752] And I am not under the sway of what I know, and not being under its sway I have come to know for myself that quenching,[753] by the realisation of which the Tathāgata cannot fall into perilous paths.[754] There are, Bhaggava, some ascetics and Brahmins who declare as their doctrine that all things began with the creation by a god,[755] or Brahmā. I have gone to them and said: "Reverend sirs, is it true that you declare that all things began with the creation by a god, or Brahmā?" "Yes", they replied. Then I asked: "In that case, how do the reverend teachers declare that this came about?" But they could not give an answer, and so they asked me in return. And I replied:

2.15.–17. ' "There comes a time, friends, sooner or later after a long period, when this world contracts...*Beings are born in the Ābhassara Brahmā world and stay there a long time. When this world expands, one being falls from there and arises in an empty Brahmā palace. He longs for company, other beings appear, and he and they believe he created them* (*Sutta 1, verses 2.2–6*). [29–30] That, Reverend Sirs, is how it comes about that you teach that all things began with the creation by a god, or Brahmā." And they said: "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realisation of which the Tathāgata cannot fall into perilous ways.

2.18. 'There are some ascetics and Brahmins who declare that the beginning of things was due to corruption by pleasure. I went to them and asked them if this was their view. "Yes", they replied. [31] I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Corrupted by Pleasure. They spend an excessive amount of time addicted to merriment...*their mindfulness lapses, and they fall away* (*Sutta 1, verses 2.7–9*). That, [32] Reverend Sirs, is how it comes about that you teach that the beginning of things was due to corruption by pleasure." And they said: "We have heard this, Reverend Gotama, as you have explained."

2.19. 'There are some ascetics and Brahmins who declare that the beginning of things was due to corruption of mind. I went to them and asked them if this was their view. "Yes", they replied. I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Corrupted in Mind. They spend an excessive amount of time regarding each other with envy... *their minds become corrupted, and they fall away* (*Sutta 1, verses 2.10–13*). [33] That, Reverend Sirs, is how it comes about that you teach that the beginning of things was due to corruption of mind." And they said: "We have heard this, Reverend Gotama, as you have explained."

2.20. 'There are, Bhaggava, some ascetics and Brahmins who declare that the beginning of things was due to chance. I went to them and asked them if this was their view. "Yes", they replied. I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Unconscious. As soon as a perception arises in them, those devas fall from that realm... *remembering nothing* (*Sutta, 1, verse 2.31*) they think: 'Now from non-being I have been brought to being.' [34] That, Reverend Sirs, is how it comes about that you teach that the beginning of things was due to chance." And they said: "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things, and I know not only that, but what surpasses it in value. And I am not under the sway of what I know, and not being under its sway I have come to know for myself that quenching, by the realisation of which the Tathāgata cannot fall into perilous paths.

2.21. 'And I, Bhaggava, who teach this and declare this am wrongly, vainly, lyingly and falsely accused by some ascetics and Brahmins who say: "The ascetic Gotama is on the wrong track,[756] and so are his monks. He has declared that whoever has attained to the stage of deliverance called 'the Beautiful'[757] finds everything repulsive." But I do not say this. What I say is that whenever anyone has attained to the stage of deliverance called "the Beautiful", he knows that it is beautiful.'

'Indeed, Lord, they are on the wrong track themselves who accuse the Lord and his monks of error. I am so delighted with the Lord [35] that I think the Lord is able to teach me to attain and remain in the deliverance called "the Beautiful".'

'It is hard for you, Bhaggava, holding different views, being of different inclinations and subject to different influences, following a different discipline and having had a different teacher, to attain and remain in the deliverance called "the Beautiful". You must strive hard, putting your trust in me, Bhaggava.'

'Lord, even if it is hard for me to attain and remain in the deliverance called "the Beautiful", still I will place my trust in the Lord.'[758]

Thus the Lord spoke, and Bhaggava the wanderer was delighted and rejoiced at the Lord's words.

25 *Udumbarika-Sīhanāda Sutta: The Great Lion's Roar to the Udumbarikans*

[36] 1. THUS HAVE I HEARD. Once the Lord was staying in Rājagaha at the Vultures' Peak. And at that time the wanderer Nigrodha[759] was staying at the Udumbarikā lodging[760] for wanderers, with a large company of some three thousand wanderers. And one morning early, the householder Sandhāna came to Rājagaha in order to see the Lord. Then he thought: 'It is not the proper time to see the Blessed Lord, he is in retreat; it is not the proper time to see the meditating monks, they are in retreat. Perhaps I should go to the Udumbarikā lodging for wanderers and call on Nigrodha.' And he did so.

2. And just then Nigrodha was sitting in the midst of a large crowd of wanderers who were all shouting and screaming and making a great clamour, and indulging in various kinds of unedifying conversation[761] about kings, [37] robbers, ministers, armies, dangers, war, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculation about land and sea, talk of being and non-being.

3. Then Nigrodha saw Sandhāna approaching from a distance, and he called his followers to order, saying: 'Be quiet, gentlemen, don't make a noise, gentlemen! The householder Sandhāna, a follower of the ascetic Gotama, is approaching. He is one of the number of white-robed householder followers of the ascetic Gotama in Rājagaha. And these good folk are fond of quiet, they are taught to be quiet and speak in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.' At this the wanderers fell silent.

4. Then Sandhāna approached Nigrodha and exchanged

courtesies with him, and then sat down to one side. Then he said: 'Reverend sirs, the way the wanderers of another faith conduct themselves when they come together is one thing: [38] they make a great clamour and indulge in all manner of unedifying conversation...The Blessed Lord's way is different: he seeks a lodging in the forest, in the depths of the jungle, free from noise, with little sound, far from the madding crowd, undisturbed by men, well fitted for seclusion.'

5. Then Nigrodha replied: 'Well now, householder, do you know whom the ascetic Gotama talks to? Whom does he converse with? From whom does he get his lucidity of wisdom? The ascetic Gotama's wisdom is destroyed by the solitary life, he is unused to assemblies, he is no good at conversation, he is right out of touch. Just as bison[762] circling around keep to the fringes, so it is with the ascetic Gotama. In fact, householder, if the ascetic Gotama were to come to this assembly, we would baffle him with a single question, we would knock him over like an empty pot.'

6. Now the Lord, with his divine-ear-faculty, purified and surpassing human range, heard this exchange between Sandhāna and Nigrodha. And, descending from the Vultures' Peak, he came to the Peacocks' Feeding Ground beside the Sumāgadhā Tank, and [39] walked up and down there in the open air. Then Nigrodha caught sight of him, and he called his company to order, saying: 'Gentlemen, he quiet, be less noisy! The ascetic Gotama is walking up and down beside the Sumāgadhā Tank. He is fond of quiet, he speaks in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us. If he does so, we will put this question to him: "Lord, what is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?"' At this, the wanderers were silent.

7. Then the Lord approached Nigrodha, and Nigrodha said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Nigrodha took a low stool and sat down to one side. Then

the Lord said to him: 'Nigrodha, what was the subject of your conversation just now? What talk have I interrupted?' Nigrodha replied: 'Lord, we saw the Blessed Lord walking up and down at the Peacocks' Feeding Ground by the Sumāgadhā Tank, [40] and we thought: "If the ascetic Gotama were to come here we could ask him this question: Lord, what is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?"'

'Nigrodha, it is hard for you, holding different views, being of different inclinations and subject to different influences, following a different teacher, to understand the doctrine which I teach my disciples...Come on then, Nigrodha, ask me about your own teaching, about your extreme austerity. How are the conditions of austerity and self-mortification fulfilled, and how are they not fulfilled?'

At this the wanderers made a great commotion and noise, exclaiming: 'It is wonderful, it is marvellous how great are the powers of the ascetic Gotama in holding back with his own theories and in inviting others to discuss theirs!'

8. Silencing them, Nigrodha said: 'Lord, we teach the higher austerities, we regard them as essential, we adhere to them. Such being the case, what constitutes their fulfilment or non-fulfilment?'

'Suppose, Nigrodha, a self-mortifier goes naked, uses no polite restraints, licks his hands, does not come or stand still when requested. [41] He does not accept food out of the pot or pan...(*as Sutta 8, verse 14*). He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust-heap...He is a plucker-out of hair and beard, devoted [42] to this practice; he is a covered-thorn man, making his bed on them, sleeping alone in a garment of wet mud, living in the open air, accepting whatever seat is offered, one who drinks no water and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening. What do you think, Nigrodha, is the higher austerity thereby fulfilled, or not?' 'Indeed, Lord, it is fulfilled.' 'But, Nigrodha, I maintain that this higher austerity can be faulted in various ways.'

9. 'In what way, Lord, do you maintain that it can be faulted?' 'Take the case, Nigrodha, of a self-mortifier who practises a certain austerity. As a result, he is pleased and satisfied at having attained his end. And this is a fault in that self-mortifier. Or else in so doing he elevates himself and disparages others. And this is a fault in that self-mortifier. Or else he has become intoxicated with conceit, infatuated and therefore careless. And this [43] is a fault in that self-mortifier.

10. 'Again, a self-mortifier practises a certain austerity, and this brings him gains, honours and fame. As a result, he is pleased and satisfied at having attained his end...Or else he elevates himself and disparages others...Or else he becomes intoxicated with conceit, infatuated and therefore careless. And this is a fault in that self-mortifier. Again, a self-mortifier practises a certain austerity, and he divides his food into two heaps, saying: "This suits me, that doesn't suit me!" And what does not suit him he eagerly rejects, while what suits him he eats up greedily, recklessly and passionately, not seeing the peril, with no thought for the consequences. And this is a fault in that self-mortifier. [44] Again, a self-mortifier practises a certain austerity for the sake of gains, honours and fame, thinking: "Kings and their ministers will honour me, Khattiyas and Brahmins and householders, and religious teachers." And this is a fault in that self-mortifier.

11. 'Again, a self-mortifier disparages some ascetic or Brahmin, saying: "See how he lives in abundance, eating all sorts of things! Whether propagated from roots, from stems, from joings, from cuttings or fifthly from seeds,[763] he chews them all up with that thunderbolt of a jaw of his, and they call him an ascetic!" And this is a fault in that self-mortifier. Or he sees another ascetic or Brahmin being made much of by families, being honoured and respected and worshipped, and he thinks: "They make much of that rich-liver, they honour him, respect him and worship him, whereas I who am a *real* ascetic and self-mortifier get no such treatment!" Thus he is envious and jealous because of those householders. And this is a fault in that self-mortifier.

'Again, a self-mortifier sits in a prominent position. And this is a fault in that self-mortifier. Or he goes round ostentatiously[764] among the families, as if to say: "See, this is my way of renunciation!" And this is a fault in that self-mortifier. [45] Or he behaves in an underhand way. On being asked: "Do you approve of this?" although he does not approve he says: "I do", or although he does approve he says: "I do not." In this way he becomes a conscious liar. And this is a fault in that self-mortifier.

12. 'Again, a self-mortifier, when the Tathāgata or a disciple of the Tathāgata presents the Dhamma in a way that should command his assent, withholds that assent. And this is a fault in that self-mortifier. Or he is angry and bad-tempered. And this is a fault in that self-mortifier. Or he is mean and spiteful, envious and jealous, crafty and deceitful, obstinate and proud, with evil desires and under their sway, with wrong views and given to extremist opinions; he is tainted with worldliness, holding on firmly, unwilling to give up. And this is a fault in that self-mortifier. What do you think, Nigrodha? Are these things faults in the higher austerity, or not?' 'Certainly they are, Lord. It could happen that a single self-mortifier was possessed of all these faults, not to speak of just one or the other.'

13.–14. 'Now, Nigrodha, take the case of a certain self-mortifier who practises a certain austerity. As a result, he is not pleased and satisfied at having attained his end. This being so, [46] in this respect he is purified. Again, he does not elevate himself and disparage others...(*similarly with all examples in 10–11*). [47] Thus he does not become a conscious liar. In this respect he is purified.

15. 'Again, a self-mortifier, when the Tathāgata or a disciple of the Tathāgata presents the Dhamma in a way that should command his assent, gives his assent. In this respect he is purified. And he is not angry or bad-tempered. In this respect he is purified. And he is not mean and spiteful, envious and jealous, crafty and deceitful, obstinate and [48] proud, he is without evil desires and not under their sway, without wrong views and not given to extremist opinions, he is not tainted with worldliness, does not hold on firmly and is not unwilling to give up. In this respect he is purified. What do you think, Nigrodha? Is the higher austerity purified by these things, or

not?' 'Certainly it is, Lord, it attains its peak there, penetrating to the pith.' 'No, Nigrodha, it does not attain its peak there, penetrating to the pith. It has only reached the outer bark.'[765]

16. 'Well then, Lord, how does austerity attain its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Nigrodha, take the case of a self-mortifier who observes the fourfold restraint. And what is this? Here, a self-mortifier does not harm a living being, does not cause a living being to be harmed, does not approve of such harming; [49] he does not take what is not given, or cause it to be taken, or approve of such taking; he does not tell a lie, or cause a lie to be told, or approve of such lying; he does not crave for sense-pleasures,[766] cause others to do so, or approve of such craving. In this way, a self-mortifier observes the fourfold restraint. And through this restraint, through making this his austerity, he takes an upward course and does not fall back into lower things.

'Then he finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, having established mindfulness before him.[767] Abandoning hankering for the world, he dwells with a mind freed from such hankering, and his mind is purified of it. Abandoning ill-will and hatred, he dwells with a mind freed from them, and by compassionate love for the welfare of all living beings, his mind is purified of them. Abandoning sloth-and-torpor,...by the perception of light,[768] mindful and clearly aware, his mind is purified of sloth-and-torpor. Abandoning worry-and-flurry,...and with an inwardly calmed heart his mind[769] is purified of worry-and-flurry. Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind purified of doubt.

17. 'Having abandoned these five hindrances, and in order to weaken by insight the defilements[770] of mind, he dwells, letting his mind, filled with loving-kindness, pervade one quarter, then a second, then a third, then a fourth. And so he continues to pervade the whole wide world, above, below, across and everywhere with a mind filled with loving-kindness, extensive, [50] developed,[771] measureless, free from hatred and ill-will. And he dwells, letting his mind, filled with compassion,...with sympathetic joy,...with equanimity, pervade one quarter,...extensive, developed, measureless, free from hatred and ill-will. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.' 'No, Nigrodha, it does not attain its peak there. It has only penetrated to the inner bark.'[772]

18. 'Well then, Lord, how does austerity attain its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Nigrodha, take the case of a self-mortifier who observes the fourfold restraint...(*as verses 16–17*), free from hatred and ill-will. He recalls various past lives...There my name was so-and-so,...my caste was so-and-so...(*as Sutta 1, verse 1.31*). I experienced such-and-such pleasant and painful conditions ...Having passed from there, I arose there...[51] Thus he remembers various past lives, their conditions and details. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.' 'No, Nigrodha, it only reaches the fibres surrounding the pith.'[773]

19. 'Well then, Lord, how does austerity reach its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Well, Nigrodha, take the case of a self-mortifier who observes the fourfold restraint..., free from hatred and ill-will... Thus he [52] remembers various past lives, their conditions and details. And then, with the purified divine eye, he sees beings passing away and arising: base and noble, well favoured and ill-favoured, to happy and unhappy destinations as kamma directs them. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.'[774]

'So indeed it is, Nigrodha, that austerity is so purified as to reach its peak and penetrate to the pith. And so, Nigrodha, when you ask: "What, Lord, is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?" I say that it is by something more far-reaching and excellent that I train them, through which they...recognise as their principal support, and the perfection of the holy life.'

At this the wanderers made a great commotion and noise, exclaiming: 'We and our teacher are ruined! We know of nothing higher or more far-reaching than our teaching!' [53]

20. And when the householder Sandhāna realised: 'These wanderers of other views are actually listening and attending to the Lord's words, and inclining their minds to the higher wisdom, he said to Nigrodha: 'Reverend Nigrodha, you said to me: "Come now, householder, do you know whom the ascetic Gotama talks to?...His wisdom is destroyed by the solitary life, he is no good at conversation, he is right out of touch..." So now that the Blessed Lord has come here, why don't you baffle him with a single question and knock him over like an empty pot?' And at these words Nigrodha was silent and upset, his shoulders drooped, he hung his head and sat there downcast and bewildered.

21. Seeing the state he was in, the Lord said: 'Is it true, Nigrodha, that you said that?' [54] 'Lord, it is true that I said that, foolishly, mistakenly, and wickedly.' 'What do you think, Nigrodha? Have you ever heard it said by wanderers who were aged, venerable, the teachers of teachers, that those who in the past were Arahants, fully-enlightened Buddhas used to talk, when they came together, by shouting and screaming and making a great clamour, and indulging in unedifying conversation...the way you and your teachers do? Or did they not say rather that those Blessed Ones sought lodging in the forest, in the depths of the jungle, free from noise, with little sound, far from the madding crowd, undisturbed by men, well-fitted for seclusion, just as I do now?' 'Lord, I have heard it said that those who were Arahants, fully-enlightened Buddhas did not indulge in loud talk...but sought lodging in the forest,...just as the Blessed Lord does now.'

'Nigrodha, you are an intelligent man of mature years. Did it never occur to you to think: "The Blessed Lord is enlightened and teaches a doctrine of enlightenment, he is self-restrained and teaches a doctrine of self-restraint, he is calm and teaches a doctrine of calm. He has gone beyond [55] and teaches a doctrine of going beyond, he has gained Nibbāna and teaches a doctrine for the gaining of Nibbāna"?'

22. At this, Nigrodha said to the Lord: 'Transgression overcame me, Lord! Foolish, blind and evil as I was, that I spoke thus of the Lord. May the Lord accept my confession of this fault, that I may restrain myself in future!'[775] 'Indeed, Nigrodha, transgression overcame you when, through folly, blindness and evil you spoke thus of me. But since you recognise the nature of your transgression and make amends as is right, we accept your confession. For, Nigrodha, it is a mark of progress in the discipline of the Noble Ones, if anyone recognises the nature of his transgression and makes amends as is right, restraining himself for the future.

'But, Nigrodha, I tell you this: Let an intelligent man come to me who is sincere, honest and straightforward, and I will instruct him, I will teach him Dhamma. If he practises what he is taught, then within seven years he will attain in this life to that unequalled holy life and goal, for the sake of which young men of good family go forth from the household life into homelessness, by his own knowledge and realisation, and he will abide therein. Let alone seven years – in six years, five, four, three, two years, one year,...seven months, six months, [56] five, four, three, two months, one month, half a month. Let alone half a month – in seven days he can gain that goal.[776]

23. 'Nigrodha, you may think: "The ascetic Gotama says this in order to get disciples." But you should not regard it like that. Let him who is your teacher remain your teacher.[777] Or you may think: "He wants us to abandon our rules." But you should not regard it like that. Let your rules remain as they are. Or you may think: "He wants us to abandon our way of life." But you should not regard it like that. Let your way of life remain as it was. Or you may think: "He wants to establish us in the doing of things that according to our

teaching are wrong, and are so considered among us." But you should not regard it like that. Let those things you consider wrong continue to be so considered. Or you may think: "He wants to draw us away from things that according to our teaching are good, and are so considered among us." But you should not regard it like that. Let whatever you consider right continue to be so considered. Nigrodha, I do not speak for any of these reasons...[57]

'There are, Nigrodha, unwholesome things that have not been abandoned, tainted, conducive to rebirth,[778] fearful, productive of painful results in the future, associated with birth, decay and death. It is for the abandonment of these things that I teach Dhamma. If you practise accordingly, these tainted things will be abandoned, and the things that make for purification will develop and grow, and you will all attain to and dwell, in this very life, by your own insight and realisation, in the fullness of perfected wisdom.'

24. At these words the wanderers sat silent and upset, their shoulders drooped, they hung their heads and sat there downcast and bewildered, so possessed were their minds by Māra.[779] Then the Lord said: 'Every one of these foolish men is possessed by the evil one, so that not a single one of them thinks: "Let us now follow the holy life proclaimed by the ascetic Gotama, that we may learn it – for what do seven days matter?"'

Then the Lord, having uttered his lion's roar in the Udumbarikā park, rose up in the air and alighted on the Vultures' Peak. And the householder Sandhāna also returned to Rājagaha.[780]

26 *Cakkavatti-Sīhanāda Sutta:*
The Lion's Roar on the Turning of the Wheel

[58] 1. THUS HAVE I HEARD.[781] Once the Lord was staying among the Magadhans at Mātulā. Then he said: 'Monks!' 'Lord', they replied, and the Lord said:

'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge, with no other refuge.[782] And how does a monk dwell as an island unto himself, as a refuge unto himself with no other refuge, with the Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body,[783] ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings,...he abides contemplating mind as mind,...he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

'Keep to your own preserves,[784] monks, to your ancestral haunts.[785] If you do so, then Māra will find no lodgement, no foothold. It is just by the building-up of wholesome states that this merit increases.

[59] 2. 'Once, monks, there was a wheel-turning monarch named Daḷhanemi, a righteous monarch of the law, conqueror of the four quarters, who had established the security of his realm and was possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasurer, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered

this sea-girt land without stick or sword, by the law (*as Sutta 3, verse 1.5*).

3. 'And, after many hundreds and thousands of years, King Daḷhanemi said to a certain man: "My good man, whenever you see that the sacred Wheel-Treasure has slipped from its position, report it to me." "Yes, sire", the man replied. And after many hundreds and thousands of years the man saw that the sacred Wheel-Treasure had slipped from its position. Seeing this, he reported the fact to the King. Then King Daḷhanemi sent for his eldest son, the crown prince, and said: "My son, the sacred Wheel-Treasure has slipped from its position. And I have heard say that when this happens to a wheel-turning monarch, he has not much longer to live. I have had my fill [60] of human pleasures, now is the time to seek heavenly pleasures. You, my son, take over control of this ocean-bounded land. I will shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness." And, having installed his eldest son in due form as king, King Daḷhanemi shaved off his hair and beard, donned yellow robes, and went forth from the household life into homelessness. And, seven days after the royal sage had gone forth, the sacred Wheel-Treasure vanished.

4. 'Then a certain man came to the anointed Khattiya King and said: "Sire, you should know that the sacred Wheel-Treasure has disappeared." At this the King was grieved and felt sad. He went to the royal sage and told him the news. And the royal sage said to him: "My son, you should not grieve or feel sad at the disappearance of the Wheel-Treasure. The Wheel-Treasure is not an heirloom from your fathers. But now, my son, you must turn yourself into an Ariyan wheel-turner.[786] And then it may come about that, if you perform the duties of an Ariyan wheel-turning monarch, on the fast-day of the fifteenth,[787] when you have washed your head and gone up to the verandah on top of your palace for the fast-day, the sacred Wheel-Treasure will appear to you, thousand-spoked, complete with felloe, hub and all appurtenances."

[61] 5. '"But what, sire, is the duty of an Ariyan wheel-turning monarch?" "It is this, my son: Yourself depending on the Dhamma, honouring it, revering it, cherishing it, doing homage to it and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish guard, ward and protection according to Dhamma for your own household, your troops, your nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds.[788] Let no crime[789] prevail in your kingdom, and to those who are in need, give property. And whatever ascetics and Brahmins in your kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one taming himself, each one calming himself and each one striving for the end of craving, if from time to time they should come to you and consult you as to what is wholesome and what is unwholesome, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, and what action will in the long run lead to harm and sorrow, and what to welfare and happiness, you should listen, and tell them to avoid evil and do what is good.[790] That, my son, is the duty of an Ariyan wheel-turning monarch."

'"Yes, sire", said the King, and he performed the duties of an Ariyan wheel-turning monarch. And as he did so, on the fast-day of the fifteenth, when he had washed his head and gone up to the verandah on top of his palace for the fast-day, the sacred Wheel-Treasure appeared to him, thousand-spoked, complete with felloe, hub and all appurtenances. Then the King thought: "I have heard that when a duly anointed [62] Khattiya king sees such a wheel on the fast-day of the fifteenth, he will become a wheel-turning monarch. May I become such a monarch!"[791]

6. 'Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel-Treasure turn, may the noble Wheel-Treasure conquer!" The Wheel turned to the east, and the King followed it with his fourfold army. And in whatever country the Wheel stopped, the King took up residence with his fourfold army. And those who opposed him in the eastern region came and said: "Come, Your Majesty, welcome! We are yours, Your Majesty. Rule us, Your Majesty." And the King said: "Do not take life.

Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating."[792] And those who had opposed him in the eastern region became his subjects.

7. 'Then the Wheel turned south, west, and north...(*as verse 6*). Then the Wheel-Treasure, having conquered the lands from sea to sea, returned to the royal capital and stopped before the King's palace as he was trying a case, as if to adorn the royal palace.

8. 'And a second wheel-turning monarch did likewise, and a third, a fourth, a fifth, a sixth, and a seventh king also...told a man to see if the Wheel had slipped from its position (*as verse 3*). [64] And seven days after the royal sage had gone forth the Wheel disappeared.

9. 'Then a man came to the King and said: "Sire, you should know that the sacred Wheel-Treasure has disappeared." At this the King was grieved and felt sad. But he did not go to the royal sage and ask him about the duties of a wheel-turning monarch. Instead, he ruled the people according to his own ideas, and, being so ruled, the people did not prosper so well as they had done under the previous kings who had performed the duties of a wheel-turning monarch. Then the ministers, counsellors, treasury officials, guards and doorkeepers, and the chanters of mantras came to the King and said: [65] "Sire, as long as you rule the people according to your own ideas, and differently from the way they were ruled before under previous wheel-turning monarchs, the people do not prosper so well. Sire, there are ministers...in your realm, including ourselves, who have preserved the knowledge of how a wheel-turning monarch should rule. Ask us, Your Majesty, and we will tell you!"

10. 'Then the King ordered all the ministers and others to come together, and he consulted them. And they explained to him the duties of a wheel-turning monarch. And, having listened to them, the King established guard and protection, but he did not give property to the needy, and as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft. They arrested him, and brought him before the King, saying:

"Your Majesty, this man took what was not given, which we call theft." The King said to him: "Is it true that you took what was not given – which is called theft?" "It is, Your Majesty." "Why?" "Your Majesty, I have nothing to live on." [66] Then the King gave the man some property, saying: "With this, my good man, you can keep yourself, support your mother and father, keep a wife and children, carry on a business and make gifts to ascetics and Brahmins, which will promote your spiritual welfare and lead to a happy rebirth with pleasant result in the heavenly sphere." "Very good, Your Majesty", replied the man.

11. 'And exactly the same thing happened with another man.

12. 'Then people heard that the King was giving away property to those who took what was not given, and they thought: "Suppose we were to do likewise!" And then another man took what was not given, and they brought him before the King. [67] The King asked him why he had done this, and he replied: "Your Majesty, I have nothing to live on." Then the King thought: "If I give property to everybody who takes what is not given, this theft will increase more and more. I had better make an end of him, finish him off once for all, and cut his head off." So he commanded his men: "Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there finish by inflicting the capital penalty and cutting off his head!" And they did so.

13. 'Hearing about this, people thought: "Now let us get sharp swords made for us, and then we can take from anybody what is not given [which is called theft], [68] we will make an end of them, finish them off once for all and cut off their heads." So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robbery, killing their victims by cutting off their heads.

14. 'Thus, from the not giving of property to the needy, poverty became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the

use of weapons increased, from the increased use of weapons, the taking of life increased – and from the increase in the taking of life, people's life-span decreased, their beauty decreased, and as a result of this decrease of life-span and beauty, the children of those whose life-span had been eighty thousand years lived for only forty thousand.

'And a man of the generation that lived for forty thousand years took what was not given. He was brought before the King, who asked him: "Is it true that you took what was not given – what is called theft?" "No, Your Majesty", he replied, thus telling a deliberate lie.

15. 'Thus, from the not giving of property to the needy,... the taking of life increased, and from the taking of life, lying increased, [69] from the increase in lying, people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been forty thousand years lived for only twenty thousand.

'And a man of the generation that lived for twenty thousand years took what was not given. Another man denounced him to the King, saying: "Sire, such-and-such a man has taken what was not given", thus speaking evil of another.[793]

16. 'Thus, from the not giving of property to the needy,... the speaking evil of others increased, and in consequence, people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been twenty thousand years lived only for ten thousand.

'And of the generation that lived for ten thousand years, some were beautiful, and some were ugly. And those who were ugly, being envious of those who were beautiful, committed adultery with others' wives.

17. 'Thus, from the not giving of property to the needy,... sexual misconduct increased, and in consequence people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been ten thousand years lived for only five thousand.

'And among the generation whose life-span was five thousand years, two things increased: harsh speech and idle chatter, in consequence of which people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been five thousand years [70] lived, some for two-and-a-half thousand years, and some for only two thousand.

'And among the generation whose life-span was two-and-a-half thousand years, covetousness and hatred increased, and in consequence people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been two-and-a-half thousand years lived for only a thousand.

'Among the generation whose life-span was a thousand years, false opinions[794] increased...and as a result, the children of those whose life-span had been a thousand years lived for only five hundred.

'And among the generation whose life-span was five hundred years, three things increased: incest, excessive greed and deviant practices[795]...and as a result, the children of those whose life-span had been five hundred years lived, some for two hundred and fifty years, some for only two hundred.

'And among those whose life-span was two hundred and fifty years, these things increased: lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan.

18. 'Thus, from the not giving of property to the needy,... [71] lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan increased, and in consequence people's life-span and beauty decreased, and the children of those whose life-span had been two-and-a-half centuries lived for only a hundred years.

19. 'Monks, a time will come when the children of these people will have a life-span of ten years. And with them, girls will be marriageable at five years old. And with them, these flavours will disappear: ghee, butter, sesame-oil, molasses and salt. Among them, *kudrūsa*-grain[796] will be the chief food, just as rice and curry are today. And with them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of a ten-year life-span there will be no word for "moral",[797] so how can there be anyone who acts in a moral way? Those people who have [72] no respect for mother or father, for ascetics and Brahmins,

for the head of the clan, will be the ones who enjoy honour and prestige. Just as it is now the people who show respect for mother and father, for ascetics and Brahmins, for the head of the clan, who are praised and honoured, so it will be with those who do the opposite.

20. 'Among those of a ten-year life-span no account will be taken of mother or aunt, of mother's sister-in-law, of teacher's wife or of one's father's wives and so on – all will be promiscuous in the world like goats and sheep, fowl and pigs, dogs and jackals. Among them, fierce enmity will prevail one for another, fierce hatred, fierce anger and thoughts of killing, mother against child and child against mother, father against child and child against father, brother against brother, brother against sister, just as the hunter feels hatred for the beast he stalks... [73]

21. 'And for those of a ten-year life-span, there will come to be a "sword-interval"[798] of seven days, during which they will mistake one another for wild beasts. Sharp swords will appear in their hands and, thinking: "There is a wild beast!" they will take each other's lives with those swords. But there will be some beings who will think: "Let us not kill or be killed by anyone! Let us make for some grassy thickets or jungle-recesses or clumps of trees, for rivers hard to ford or inaccessible mountains, and live on roots and fruits of the forest." And this they will do for seven days. Then, at the end of the seven days, they will emerge from their hiding-places and rejoice together of one accord, saying: "Good beings, I see that you are alive!" And then the thought will occur to those beings: "It is only because we became addicted to evil ways that we suffered this loss of our kindred, so let us now do good! What good things can we do? Let us abstain from the taking of life – that will be a good practice." And so they will abstain from the taking of life, and, having undertaken this good thing, will practise it. And through having undertaken such wholesome things, they will increase in life-span and beauty. [74] And the children of those whose life-span was ten years will live for twenty years.

22. 'Then it will occur to those beings: "It is through having taken to wholesome practices that we have increased in life-span and beauty, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from lying speech, from slander, from harsh speech, from idle chatter, from covetousness, from ill-will, from wrong views; let us abstain from three things: incest, excessive greed, and deviant practices; let us respect our mothers and fathers, ascetics and Brahmins, and the head of the clan, and let us persevere in these wholesome actions."

'And so they will do these things, and on account of this they will increase in life-span and in beauty. The children of those whose life-span is twenty years will live to be forty, their children will live to be eighty, their children to be a hundred and sixty, their children to be three hundred and twenty, their children to be six hundred and forty; the children of those whose life-span is six hundred and forty years will live for two thousand years, their children for four thousand, their children for eight thousand, and their children for twenty thousand. The children of those whose life-span is twenty thousand years will [75] live to be forty thousand, and their children will attain to eighty thousand years.

23. 'Among the people with an eighty thousand-year life-span, girls will become marriageable at five hundred. And such people will know only three kinds of disease: greed, fasting, and old age.[799] And in the time of those people this continent of Jambudīpa will be powerful and prosperous, and villages, towns and cities will be but a cock's flight one from the next.[800] This Jambudīpa, like Avīci,[801] will be as thick with people as the jungle is thick with reeds and rushes. At that time the Vārāṇasi[802] of today will be a royal city called Ketumatī, powerful and prosperous, crowded with people and well-supplied. In Jambudīpa there will be eighty-four thousand cities headed by Ketumatī as the royal capital.

24. 'And in the time of the people with an eighty thousand-year life-span, there will arise in the capital city of Ketumatī a king called Sankha, a wheel-turning monarch, a righteous monarch of the law, conqueror of the four quarters... (*as verse 2*).

25. 'And in that time of the people with an eighty thousand-year life-span, [76] there will arise in the world a Blessed Lord, an Arahant fully-enlightened Buddha named Metteyya,[803] endowed with wisdom and conduct, a Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of

gods and humans, enlightened and blessed, just as I am now. He will thoroughly know by his own super-knowledge, and proclaim, this universe with its devas and māras and Brahmās, its ascetics and Brahmins, and this generation with its princes and people, just as I do now. He will teach the Dhamma, lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and proclaim, just as I do now, the holy life in its fullness and purity. He will be attended by a company of thousands of monks, just as I am attended by a company of hundreds.

26. 'Then King Sankha will re-erect the palace once built by King Mahā-Panāda[804] and, having lived in it, will give it up and present it to the ascetics and Brahmins, the beggars, the wayfarers, the destitute. Then, shaving off hair and beard, he will don yellow robes and go forth from the household life into homelessness under the supreme Buddha Metteyya. Having gone forth, he will remain alone, in seclusion, ardent, eager and resolute, and before long he will have attained in this very life, by his own super-knowledge and resolution, [77] that unequalled goal of the holy life, for the sake of which young men of good family go forth from the household life into homelessness, and will abide therein.

27. 'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge with no other refuge. And how does a monk dwell as an island unto himself...? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings,...he abides contemplating mind as mind,...he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

28. 'Keep to your own preserves, monks, to your ancestral haunts. If you do so, your life-span will increase, your beauty will increase, your happiness will increase, your wealth will increase, your power will increase.

'And what is length of life for a monk? Here, a monk develops the road to power which is concentration of intention accompanied by effort of will, the road to power which is concentration of energy..., the road to power which is concentration of consciousness..., the road to power which is concentration of investigation accompanied by effort of will.[805] By frequently practising these four roads to power he can, if he wishes, live for a full century,[806] or the remaining part of a century. That is what I call length of life for a monk.

'And what is beauty for a monk? Here, a monk practises right conduct, is restrained according to the discipline, [78] is perfect in behaviour and habits, sees danger in the slightest fault, and trains in the rules of training he has undertaken. That is beauty for a monk.

'And what is happiness for a monk? Here, a monk, detached from sense-desires...enters the first jhāna,...(*as Sutta 22, verse 21*), the second, third, fourth jhāna,...purified by equanimity and mindfulness. That is happiness for a monk.

'And what is wealth for a monk? Here, a monk, with his heart filled with loving-kindness, dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across – everywhere, always with a mind filled with loving-kindness, abundant, unbounded, without hate or ill-will. Then, with his heart filled with compassion,...with his heart filled with sympathetic joy,...with his heart filled with equanimity,...he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a mind filled with equanimity, abundant, unbounded, without hate or ill-will.[807] That is wealth for a monk.

'And what is power for a monk? Here, a monk, by the destruction of the corruptions, enters into and abides in that corruptionless liberation of heart and liberation by wisdom which he has attained, in this very life, by his own super-knowledge and realisation. That is power for a monk.

'Monks, I do not consider any power[808] so hard to conquer as the power of Māra. [79] It is just by this building-up of wholesome states that this merit increases.'[809]

Thus the Lord spoke, and the monks were delighted and rejoiced at his words.

27 *Aggañña Sutta: On Knowledge of Beginnings*

[80] 1. THUS HAVE I HEARD.[810] Once the Lord was staying at Sāvatthi, at the mansion of Migāra's mother[811] in the East Park. And at that time Vāseṭṭha and Bhāradvāja[812] were living among the monks, hoping to become monks themselves. And in the evening, the Lord rose from his secluded meditation and came out of the mansion, and started walking up and down in its shade.

2. Vāseṭṭha noticed this, and he said to Bhāradvāja: 'Friend Bhāradvāja, the Lord has come out and is walking up and down. Let us approach him. We might be fortunate enough to hear a talk on Dhamma from the Lord himself.' 'Yes, indeed', said Bhāradvāja, so they went up to the Lord, saluted him, and fell into step with him.

3. Then the Lord said to Vāseṭṭha: [81] 'Vāseṭṭha,[813] you two are Brahmins born and bred, and you have gone forth from the household life into homelessness from Brahmin families. Do not the Brahmins revile and abuse you?' 'Indeed, Lord, the Brahmins do revile and abuse us. They don't hold back with their usual flood of reproaches.' 'Well, Vāseṭṭha, what kind of reproaches do they fling at you?' 'Lord, what the Brahmins say is this: "The Brahmin caste[814] is the highest caste, other castes are base; the Brahmin caste is fair, other castes are dark; Brahmins are purified, non-Brahmins are not, the Brahmins are the true children of Brahmā,[815] born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā. And you, you have deserted the highest class and gone over to the base class of shaveling petty ascetics, servants, dark fellows born of Brahmā's foot![816] It's not right, it's not proper for you to mix with such people!" That is the way the Brahmins abuse us, Lord.'

4. 'Then, Vāseṭṭha, the Brahmins have forgotten their ancient tradition when they say that. Because we can see Brahmin women, the wives of Brahmins, who menstruate and become pregnant, [82] have babies and give suck. And yet these womb-born Brahmins talk about being born from Brahmā's mouth...These Brahmins misrepresent Brahmā, tell lies and earn much demerit.

5. 'There are, Vāseṭṭha, these four castes: the Khattiyas, the Brahmins, the merchants and the artisans.[817] And sometimes a Khattiya takes life, takes what is not given, commits sexual misconduct, tells lies, indulges in slander, harsh speech or idle chatter, is grasping, malicious, or of wrong views. Thus such things as are immoral and considered so, blameworthy and considered so, to be avoided and considered so, ways unbefitting an Ariyan and considered so, black with black result[818] and blamed by the wise, are sometimes to be found among the Khattiyas, and the same applies to Brahmins, merchants and artisans.

6. 'Sometimes, too, a Khattiya refrains from taking life,...is not grasping, malicious, or of wrong views. Thus such things as are moral and considered so, blameless and considered so, to be followed and considered so, ways befitting an Ariyan and considered so, bright with bright results and praised by the wise, are sometimes to be found among the Khattiyas, and [83] likewise among Brahmins, merchants and artisans.

7. 'Now since both dark and bright qualities, which are blamed and praised by the wise, are scattered indiscriminately among the four castes, the wise do not recognise the claim about the Brahmin caste being the highest. Why is that? Because, Vāseṭṭha, anyone from the four castes who becomes a monk, an Arahant who has destroyed the corruptions, who has lived the life, done what had to be done, laid down the burden,[819] reached the highest goal, destroyed the fetter of becoming, and become emancipated through super-knowledge – he is proclaimed supreme by virtue of Dhamma and not of non-Dhamma.

Dhamma's the best thing for people
In this life and the next as well.

8. 'This illustration will make clear to you how Dhamma is best in this world and in the next. King Pasenadi of Kosala knows: "The ascetic Gotama has gone forth from the neighbouring clan of the Sakyans." Now the Sakyans are vassals of the King of Kosala. They offer him humble service and salute him, rise and do him homage and pay him fitting service. And, just as the Sakyans offer the King humble service..., [84] so likewise does the King offer humble service to the Tathāgata,[820] thinking: "If the ascetic Gotama is well-born, I am ill-born; if the ascetic Gotama is strong, I am weak; if the ascetic Gotama is pleasant to look at, I am ill-favoured; if the ascetic Gotama is influential, I am of little influence." Now it is because of honouring the Dhamma, making much of the Dhamma, esteeming the Dhamma, doing reverent homage to the Dhamma that King Pasenadi does humble service to the Tathāgata and pays him fitting service:

Dhamma's the best thing for people
In this life and the next as well.

9. 'Vāseṭṭha, all of you, though of different birth, name, clan and family, who have gone forth from the household life into homelessness, if you are asked who you are, should reply: "We are ascetics, followers of the Sakyan."[821] He whose faith in the Tathāgata is settled, rooted, established, solid, unshakeable by any ascetic or Brahmin, any deva or māra or Brahmā or anyone in the world, can truly say: "I am a true son of Blessed Lord, born of his mouth, born of Dhamma, created by Dhamma, an heir of Dhamma." Why is that? Because, Vāseṭṭha, this designates the Tathāgata: "The Body of Dhamma",[822] that is, "The Body of Brahmā",[823] or "Become Dhamma", that is, "Become Brahmā".[824]

10. 'There comes a time, Vāseṭṭha, when, sooner or later after a long period, this world contracts.[825] At a time of contraction, beings are mostly born in the Ābhassara Brahmā world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Ābhassara Brahmā world, [85] having passed away from there, are mostly reborn in this

world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious[826] – and they stay like that for a very long time.

11. 'At that period, Vāseṭṭha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings.[827] And sooner or later, after a very long period of time, savoury earth[828] spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey.

12. 'Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. In so doing, it became taken with the flavour, and craving arose in it.[829] Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And [86] the result of this was that their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

13. 'And those beings continued for a very long time feasting on this savoury earth, feeding on it and being nourished by it. And as they did so, their bodies became coarser,[830] and a difference in looks developed among them. Some beings became good-looking, others ugly. And the good-looking ones despised the others, saying: "We are better-looking than they are." And because they became arrogant and conceited about their looks, the savoury earth disappeared. At this they came together and lamented, crying: "Oh that flavour! Oh that flavour!" And so nowadays when people say: "Oh that flavour!" when they get something nice, they are repeating an ancient saying without realising it.

14. 'And then, when the savoury earth had disappeared, [87] a fungus[831] cropped up, in the manner of a mushroom. It was of a good colour, smell, and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey. And those beings set to and ate the fungus. And this lasted for a very long time. And as they continued to feed on the fungus, so their bodies became coarser still, and the difference in their looks increased still more. And the good-looking ones despised the others... And because they became arrogant and conceited about their looks, the sweet fungus disappeared. Next, creepers appeared, shooting up like bamboo..., and they too were very sweet, like pure wild honey.

15. 'And those beings set to and fed on those creepers. And as they did so, their bodies became even coarser, and the difference in their looks increased still more... [88] And they became still more arrogant, and so the creepers disappeared too. At this they came together and lamented, crying: "Alas, our creeper's gone! What have we lost!" And so now today when people, on being asked why they are upset, say: "Oh, what have we lost!" they are repeating an ancient saying without realising it.

16. 'And then, after the creepers had disappeared, rice appeared in open spaces,[832] free from powder and from husks, fragrant and clean-grained.[833] And what they had taken in the evening for supper had grown again and was ripe in the morning, and what they had taken in the morning for breakfast was ripe again by evening, with no sign of reaping. And these beings set to and fed on this rice, and this lasted for a very long time. And as they did so, their bodies became coarser still, and the difference in their looks became even greater. And the females developed female sex-organs,[834] and the males developed male organs. And the women became excessively preoccupied with men, and the men with women. Owing to this excessive preoccupation with each other, passion was aroused, and their bodies burnt with lust. And later, because of this burning, they indulged in sexual activity.[835] But those who saw them indulging threw dust, ashes or [89] cow-dung at them, crying: "Die, you filthy beast! How can one being do such things to another!" Just as today, in some districts, when a daughter-in-law is led out, some people throw dirt at her, some ashes, and some cow-dung, without realising that they are repeating an ancient observance. What

was considered bad form in those days is now considered good form.[836]

17. 'And those beings who in those days indulged in sex were not allowed into a village or town for one or two months. Accordingly those who indulged for an excessively long period in such immoral practices began to build themselves dwellings so as to indulge under cover.[837]

'Now it occurred to one of those beings who was inclined to laziness: "Well now, why should I be bothered to gather rice in the evening for supper and in the morning for breakfast? Why shouldn't I gather it all at once for both meals?" And he did so. Then another one came to him and said: "Come on, let's go rice-gathering." "No need, my friend, I've gathered enough for both meals." Then the other, following his example, gathered enough rice for two days at a time, saying: "That should be about enough." Then another being came and said [90] to that second one: "Come on, let's go rice-gathering." "No need, my friend, I've gathered enough for two days." (*The same for 4, then 8, days*). However, when those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain, and where it was reaped it did not grow again, and the cut place showed, and the rice grew in separate clusters.

18. 'And then those beings came together lamenting: "Wicked ways have become rife among us: at first we were mind-made, feeding on delight...(*all events repeated down to the latest development, each fresh change being said to be due to* 'wicked and unwholesome ways')... [91] [92] and the rice grows in separate clusters. So now let us divide up the rice into fields with boundaries." So they did so.

19. 'Then, Vāseṭṭha, one greedy-natured being, while watching over his own plot, took another plot that was not given to him, and enjoyed the fruits of it. So they seized hold of him and said: "You've done a wicked thing, taking another's plot like that! Don't ever do such a thing again!" "I won't", he said, but he did the same thing a second and a third time. Again he was seized and rebuked, and some hit him with their fists, some with stones, and some with sticks. And in this way, Vāseṭṭha, taking what was not given, and censuring, and lying, and punishment, took their origin.

20. 'Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying and punishment. And they thought: "Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return, we would grant him a share of the rice." [93] So they went to the one among them who was the handsomest, the best-looking, the most pleasant and capable, and asked him to do this for them in return for a share of the rice, and he agreed.

21. '"The People's Choice" is the meaning of Mahā-Sammata,[838] which is the first regular title[839] to be introduced. "Lord Of The Fields" is the meaning of Khattiya,[840] the second such title. And "He Gladdens Others With Dhamma" is the meaning of Rājā,[841] the third title to be introduced. This, then, Vāseṭṭha, is the origin of the class of Khattiyas, in accordance with the ancient titles that were introduced for them. They originated among these very same beings, like ourselves, no different, and in accordance with Dhamma, not otherwise.

> Dhamma's the best thing for people
> In this life and the next as well.

22. 'Then some of these beings thought: "Evil things have appeared among beings, such as taking what is not given, censuring, lying, punishment and banishment. We ought to put aside evil and unwholesome things." And they did [94] so. "They Put Aside[842] Evil And Uwholesome Things" is the meaning of Brahmin,[843] which is the first regular title to be introduced for such people. They made leaf-huts in forest places and meditated in them. With the smoking fire gone out, with pestle cast aside, gathering alms for their evening and morning meals, they went away to a village, town or royal city to seek their food, and then they returned to their leaf-huts to meditate. People saw this and noted how they meditated. "They Meditate"[844] is the meaning of Jhāyaka,[845] which is the second regular title to be introduced.

23. 'However, some of those beings, not being able to meditate in leaf-huts, settled around towns and villages and compiled books.[846] People saw them doing this and not meditating.

"Now These Do Not Meditate"[847] is the meaning of Ajjhāyaka,[848] which is the third regular title to be introduced. At that time it was regarded as a low designation, but now it is the higher. This, then, Vāseṭṭha, is the origin of the class of Brahmins in accordance with the ancient titles that were introduced for them. [95] Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

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> In this life and the next as well.

24. 'And then, Vāseṭṭha, some of those beings, having paired off,[849] adopted various trades, and this "Various"[850] is the meaning of Vessa, which came to be the regular title for such people. This, then, is the origin of the class of Vessas, in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings...

25. 'And then, Vāseṭṭha, those beings that remained went in for hunting. "They Are Base Who Live By The Chase", and that is the meaning of Sudda,[851] which came to be the regular title for such people. This, then, is the origin of the class of Suddas[852] in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings...

26. 'And then, Vāseṭṭha, it came about that some Khattiya, dissatisfied with his own Dhamma,[853] went forth from the household life into homelessness, thinking: "I will become an ascetic." And a Brahmin did likewise, a Vessa did [96] likewise, and so did a Sudda. And from these four classes the class of ascetics came into existence. Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

> Dhamma's the best thing for people
> In this life and the next as well.

27. 'And, Vāseṭṭha, a Khattiya who has led a bad life in body, speech and thought, and who has wrong view will, in consequence of such wrong views and deeds, at the breaking-up of the body after death, be reborn in a state of loss, an ill fate, the downfall, the hell-state. So too will a Brahmin, a Vessa or a Sudda.

28. 'Likewise, a Khattiya who has led a good life in body, speech and thought, and who has right view will, in consequence of such right view and deeds, at the breaking-up of the body after death, be reborn in a good destiny, in a heaven-state. So too will a Brahmin, a Vessa or a Sudda.

29. 'And a Khattiya who has performed deeds of both kinds in body, speech and thought, and whose view is mixed will, in consequence of such mixed views and deeds, at the breaking-up of the body after death, experience both pleasure and pain. So too will a Brahmin, [97] a Vessa or a Sudda.

30. 'And a Khattiya who is restrained in body, speech and thought, and who has developed the seven requisites of enlightenment,[854] will attain to Parinibbāna[855] in this very life. So too will a Brahmin, a Vessa or a Sudda.

31. 'And, Vāseṭṭha, whoever of these four castes, as a monk, becomes an Arahant who has destroyed the corruptions, done what had to be done, laid down the burden, attained to the highest goal, completely destroyed the fetter of becoming, and become liberated by the highest insight, he is declared to be chief among them in accordance with Dhamma, and not otherwise.

> Dhamma's the best thing for people
> In this life and the next as well.

32. 'Vāseṭṭha, it was Brahmā Sanankumāra who spoke this verse:

> "The Khattiya's best among those who value clan;
> He with knowledge and conduct is best of gods and
> men."

This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. I too say, Vāseṭṭha:

> [98] "The Khattiya's best among those who value
> clan;
> He with knowledge and conduct is best of gods and
> men."'

Thus the Lord spoke, and Vāseṭṭha and Bhāradvāja were delighted and rejoiced at his words.

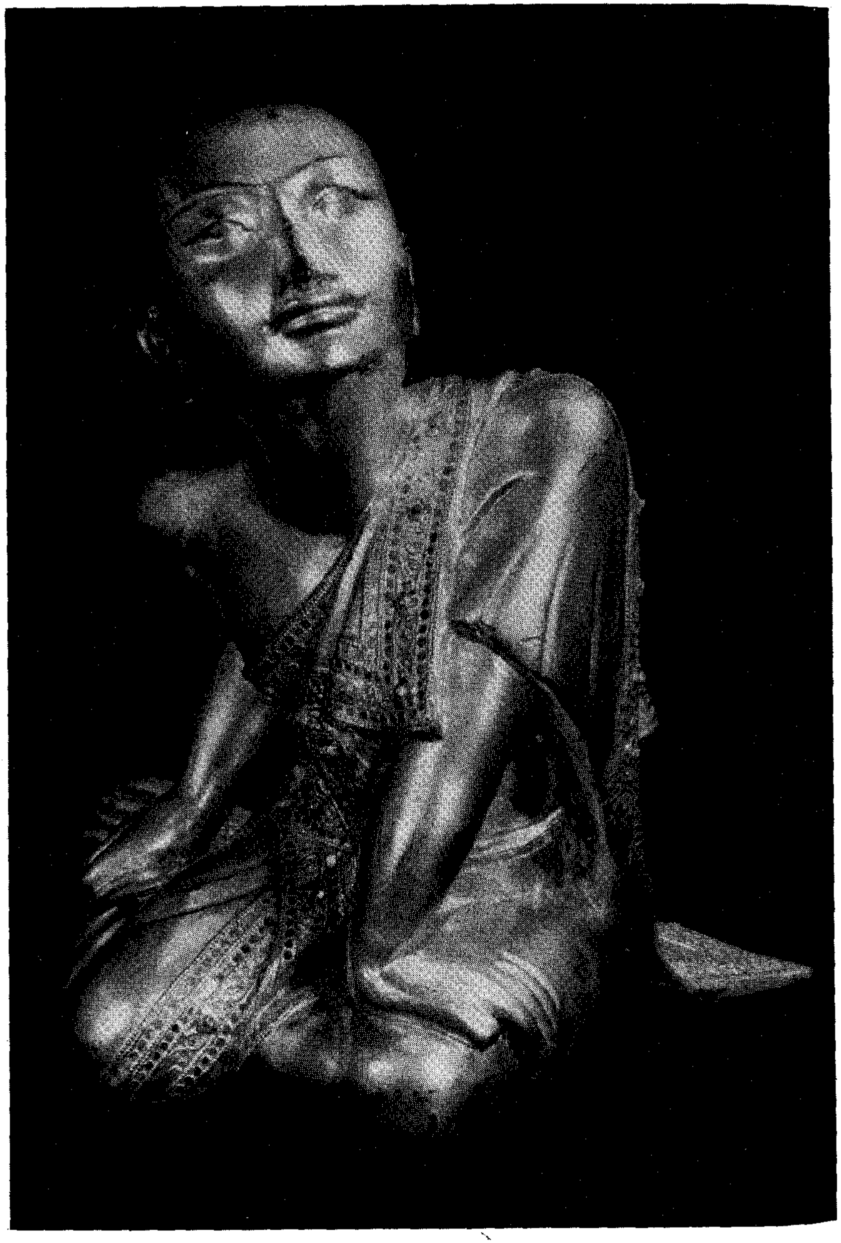

28 *Sampasādanīya Sutta: Serene Faith*

[99] 1. THUS HAVE I HEARD. Once the Lord was styaing at Nālandā in Pāvārika's mango-grove. And the Venerable Sāriputta came to see the Lord, saluted him, sat down to one side, and said:[856] 'It is clear to me, Lord, that there never has been, never will be and is not now another ascetic or Brahmin who is better or more enlightened than the Lord.'

'You have spoken boldly with a bull's voice, Sāriputta, you have roared the lion's roar of certainty. How is this? Have all the Arahant Buddhas of the past appeared to you, and were the minds of all those Lords open to you, so as to say: "These Lords were of such virtue, such was their teaching, [100] such their wisdom, such their way, such their liberation"?' 'No, Lord.' 'And have you perceived all the Arahant Buddhas who will appear in the future?' 'No, Lord.' 'Well then, Sāriputta, you know me as the Arahant Buddha, and do you know: "The Lord is of such virtue, such his teaching, such his wisdom, such his way, such his liberation"?' 'No, Lord.' 'So, Sāriputta, you do not have knowledge of the minds of the Buddhas of the past, the future or the present. Then, Sāriputta,have you not spoken boldly with a bull's voice and roared the lion's roar of certainty with your declaration?'

2. 'Lord, the minds of the Arahant Buddhas of the past, future and present are not open to me. But I know the drift of the Dhamma. Lord, it is as if there were a [101] royal frontier city, with mighty bastions and a mighty encircling wall in which was a single gate, at which was a gatekeeper, wise, skilled and clever, who kept out strangers and let in those he knew. And he, constantly patrolling and following along a path, might not see the joins and clefts in the bastion, even

such as a cat might creep through. But whatever larger creatures entered or left the city, must all go through this very gate. And it seems to me, Lord, that the drift of the Dhamma is the same. All those Arahant Buddhas of the past attained to supreme enlightenment by abandoning the five hindrances, defilements of mind which weaken understanding, having firmly established the four foundations of mindfulness in their minds, and realised the seven factors of enlightenment as they really are. All the Arahant Buddhas of the future will do likewise, and you, Lord, who are now the Arahant, fully-enlightened Buddha, have done the same.

'So I came once [102] to the Blessed Lord to listen to Dhamma. And the Blessed Lord taught me Dhamma most excellently and perfectly, contrasting the dark with the light. And as he did so, I gained insight into that Dhamma, and from among the various things I established one in particular, which was serene confidence[857] in the Teacher, that the Blessed Lord is a fully-enlightened Buddha, that the Dhamma is well taught by the Blessed Lord, and that the order of monks is well-trained.

3. 'Also, lord, the Blessed Lord's way of teaching Dhamma in regard to the wholesome factors is unsurpassed, that is to say: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path.[858] By these a monk, through the destruction of the corruptions, can in this very life, by his own super-knowledge, realise and attain the corruption-free liberation of heart and liberation by wisdom, and abide therein. This is the unsurpassed teaching in regard to the wholesome factors. This the Blessed Lord fully comprehends, and beyond it lies nothing further to be comprehended; and in such understanding there is no other ascetic or Brahmin who is greater or more enlightened than the Blessed Lord, as regards the wholesome factors.

4. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the elucidation of the sense-spheres: there are the six internal and external sense-bases:[859] eye and visible objects, ear and sounds, nose and smells, tongue and tastes, body and tactiles, mind and mind-objects. This is the unsurpassed teaching in regard to the sense-spheres...

5. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the modes of rebirth in four ways: thus, one descends into the mother's womb unknowing,[860] stays there unknowing, and leaves it unknowing. That is the first way. Or, one enters the womb knowing, stays there unknowing, and leaves it unknowing. That is the second way. Or, one enters the womb knowing, stays there knowing, and leaves it unknowing. That is the third way. Or, one enters the womb knowing, stays there knowing, and leaves it knowing. That is the fourth way. This is the unsurpassed teaching in regard to the modes of rebirth...

6. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the telling of thoughts[861] in four ways. Thus, one tells by a visible sign, saying: "This is what you think, this is in your mind, your thought is like this." And however much one declares, it is so and not otherwise. That is the first way. Or, one tells not by a visible sign, but through hearing a sound made by humans, non-humans,[862] or devas ...That is the second way. Or one tells not by a sound uttered, [104] but by applying one's mind and attending to something conveyed by sound...That is the third way. Or one tells, not by any of these means, when one has attained a state of mental concentration without thinking and pondering,[863] by divining another's thoughts in one's mind, and one says: "As far as so-and-so's mind-force is directed, so his thoughts will turn to that thing." And however much one declares, it is so and not otherwise. That is the fourth way. This is the unsurpassed teaching in regard to the telling of thoughts in four ways...

7. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the attainment of vision,[864] in four ways. Here, some ascetic or Brahmin, by means of ardour, endeavour, application, vigilance and due attention, reaches such a level of concentration that he considers just this body – upwards from the soles of the feet and downwards from the crown of the head, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach,

excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovic fluid, urine." (*as Sutta 22, verse 5*) That is the first attainment of vision. Again, having done this and gone further, [105] he contemplates the bones covered with skin, flesh and blood. This is the second attainment. Again, having done this and gone further, he comes to know the unbroken stream of human consciousness as established both in this world and in the next.[865] That is the third attainment. Again, having done this and gone still further, he comes to know the unbroken stream of human consciousness that is not established either in this world or in the next.[866] That is the fourth attainment of vision. This is the unsurpassed teaching in regard to the attainments of vision...

8. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the designation of individuals.[867] There are these seven types: the Both-Ways-Liberated,[868] the Wisdom-Liberated,[869] the Body-Witness,[870] the Vision-Attainer,[871] the Faith-Liberated,[872] the Dhamma-Devotee,[873] the Faith-Devotee.[874] This is the unsurpassed teaching in regard to the designation of individuals...

9. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the [106] exertions.[875] There are these seven factors of enlightenment: mindfulness, investigation of states, energy, delight, tranquillity, concentration and equanimity. This is the unsurpassed teaching in regard to the exertions...

10. 'Also unsurpassed in the Blessed Lord's way of teaching Dhamma in regard to the modes of progress,[876] which are four: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension. In the case of painful progress with slow comprehension, progress is considered poor on account of both painfulness and slowness. In the case of painful progress with quick comprehension, progress is considered poor on account of painfulness. In the case of pleasant progress with slow comprehension, progress is considered poor on account of slowness. In the case of pleasant progress with quick comprehension, progress is considered excellent on account of both pleasantness and quick comprehension. This is the unsurpassed teaching in regard to the modes of progress...

11. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to proper conduct in speech: how one should avoid not only any speech involving lying, but also speech that is divisive[877] or sneeringly triumphant,[878] but should use wise words, words to be treasured, words in season. This is the unsurpassed teaching in regard to proper conduct in speech...

12. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to a person's proper ethical conduct. One should be truthful and faithful, not using deception, patter, hinting or belittling,[879] not [107] always on the make for further gains, but with sense-doors guarded, abstemious, a peacemaker, given to watchfulness, active, strenuous in effort, a meditator,[880] mindful, of fitting conversation, steady-going,[881] resolute[882] and sensible,[883] not hankering after sense-pleasures but mindful and prudent. This is the unsurpassed teaching in regard to a person's proper ethical conduct...

13. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to modes of receptivity to instruction, of which there are four: The Blessed Lord knows by his own skilled observation:[884] "That one will, by following instructions, by the complete destruction of three fetters, become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment"; "that one will, by following instructions, by the complete destruction of three fetters and the reduction of greed, hatred and delusion, become a Once-Returner, and having returned once more to this world, will put an end to suffering"; "that one will, by following instructions, by the complete destruction of the five lower fetters, be spontaneously reborn,[885] and there will reach Nibbāna without returning from that world"; "that one will, by following instructions, by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted, and which one has understood and realised by one's own super-knowledge." This is the unsurpassed teaching in regard to the modes of receptivity to instruction...[108]

14. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the knowledge of the liberation of others. The Blessed Lord knows, by his own skilled observation: "That one will, by the complete destruction of three fetters, become a Stream-Winner...; then with the reduction of greed, hatred and delusion, become a Once-Returner...; by the complete destruction of the five lower fetters, be spontaneously reborn...; by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted..."

15. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the doctrine of Eternalism.[886] There are three such theories: (1) Here, some ascetic or Brahmin, by means of ardour, endeavour,...recalls various past existences ...up to several hundred thousand births...(*as Sutta 1, verse 1.31*). [109] In this way he remembers the details of his various past lives, and he says: "I know the past, whether the universe was expanding or contracting,[887] but I do not know the future, whether it will expand or contract. The self and the world are eternal, barren, steady as a mountain-peak, rooted like a pillar. Beings run on, transmigrate, pass away and rearise, yet these persist eternally." (2) Again, some ascetic or Brahmin recalls various existences...(*as (1), but* "up to twenty aeons..."). [110] (3) Again, some ascetic or Brahmin recalls various existence...(*as (1), but* "up to ten, twenty, thirty, forty aeons..."). This is the unsurpassed teaching in regard to the doctrine of Eternalism...

16. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to past lives. Here, some ascetic or Brahmin...recalls various past existences – one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand lives, many aeons of contraction, [111] of expansion, of contraction and expansion: "Then I was called so-and-so, this was my clan, my caste, I ate this, had these happy and unhappy experiences, lived for so long. And when I passed away from there I was reborn in such-and-such other circumstances. Passing away from there, I was reborn here." In this way he remembers the details of his various past lives. There are devas whose life-span is not to be reckoned by counting or computation,[888] yet whatever existence[889] they have previously experienced, whether in the World of Form or in the Formless World, whether conscious, unconscious or neither-conscious-nor-unconscious, they remember the details of those past lives. This is the unsurpassed teaching in regard to remembrance of past lives...

17. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to knowledge of the death and rebirth of beings. Here, some ascetic or Brahmin...attains to such concentration of mind that he sees with the divine eye, purified and surpassing that of humans, beings passing away and arising: base and noble, well-favoured and ill-favoured, to happy and unhappy destinations as kamma directs them, and he knows: "These beings, on account of misconduct of body, speech or thought or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body [112] after death they are reborn in a good destination, a heavenly world." Thus with the divine eye, purified and surpassing that of humans, he sees beings passing away and re-arising... This is the unsurpassed teaching in regard to knowledge of the death and birth of beings...

18. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the supernormal powers. These are of two kinds. There is the kind that is bound up with the corruptions and with attachment,[890] which is called "un-Ariyan", and there is the kind that is free of the corruptions and not bound up with attachment, which is called "Ariyan". What is the "un-Ariyan" supernormal power? Here some ascetic or Brahmin enjoys various supernormal powers: being one, he becomes many – being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-

legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are; and he travels in the body as far as the Brahmā world. That is the "un-Ariyan" supernormal power. And what is the "Ariyan" supernormal power? Here a monk, if he wishes: "Let me abide with the disgusting[891] not feeling disgust", can so abide, and if he wishes: "Let me [113] abide with the non-disgusting feeling disgust", he can so abide, *also feeling either disgust or non-disgust in the presence of both*...or: "Ignoring both the disgusting and the non-disgusting may I abide in equanimity, mindful and clearly aware", he can so abide. That is the "Ariyan" supernormal power, that is free of the corruptions and not bound up with attachment. This is the unsurpassed teaching in regard to the supernormal powers. This the Blessed Lord fully comprehends, and beyond it lies nothing further to be comprehended; and in such understanding there is no other ascetic or Brahmin who is greater or more enlightened than the Blessed Lord, as regards the supernormal powers.

19. 'Whatever, Lord, it is possible for a clansman endowed with confidence to achieve by putting forth effort and by persistence, by human effort, human exertion and human endurance,[892] that the Blessed Lord has achieved. For the Blessed Lord gives himself up neither to the pleasures of the senses, which are base, vulgar, for worldlings and not for the Noble, and unprofitable, nor to self-torment, which is painful, ignoble and unprofitable.[893] The Blessed Lord is able, here and now,[894] to enjoy the surpassing[895] happiness of dwelling in the four jhānas.

'Lord, if I were asked: "Well now, friend Sāriputta, have there ever been in the past any ascetics and Brahmins more exalted in enlightenment than the Blessed Lord?" I should say: "No." If asked: "Will there be any such in the future?" I should say: "No." [114] If asked: "Is there any such at present?" I should say: "No." Again, if I were asked: "Have there been any such in the past equal in enlightenment to the Blessed Lord?" I should say: "Yes." If asked: "Will there be any such in the future?" I should say: "Yes." But if I were asked: "Are there any such at present equal in enlightenment to the Blessed Lord?" I should say: "No." And if I were then asked: "Venerable Sāriputta, why do you accord this highest recognition to one and not the other?" I should say: "I have heard and received it from the Blessed Lord's own lips: 'There have been in the past, and there will be in the future, Arahant Buddhas equal in enlightenment to myself.' I have also heard and received it from the Blessed Lord's own lips that it is not possible, it cannot be that in one and the same world-system two Arahant supreme Buddhas should arise simultaneously.[896] No such situation can exist."

'Lord, if I were [115] to reply thus to such questions, would I be speaking in conformity with the Blessed Lord's word, and not misrepresenting him by departing from the truth? Would I be explaining Dhamma correctly, so that no fellow-follower of the Dhamma could contest it or find occasion for censure?'

'Certainly, Sāriputta, if you answered like this you would not misrepresent me, you would be explaining Dhamma correctly and not laying yourself open to censure.'

20. At this, the Venerable Udāyi said to the Lord: 'It is wonderful, Lord, it is marvellous how content the Blessed Lord is, how satisfied and restrained,[897] when being endowed with such power and influence he does not make a display of himself! If the wanderers professing other doctrines were able to discern in themselves even one of such qualities, they would proclaim it with a banner! It is wonderful...that the Blessed Lord does not make display of himself!'

'Well then, Udāyi, just observe: so it is. If such wanderers were able to discern in themselves even one of such qualities, they would proclaim it with a banner. But the Tathāgata is content,...he does not make a display of himself.' [116]

21. Then the Lord said to Sāriputta: 'And therefore you, Sāriputta, should frequently speak about this matter to monks and nuns, to male and female lay-followers. And any foolish people who have doubts or queries about the Tathāgata will, by listening to such talk, have their doubts and queries resolved.'

This was how the Venerable Sāriputta proclaimed his confidence in the Lord. And so one name for this exposition is 'The Serene Faith'.

29 *Pāsādika Sutta: The Delightful Discourse*

[117] 1. THUS HAVE I HEARD. Once the Lord was staying among the Sakyans, at the [School] building[898] in the mango-grove belonging to the Vedhañña family.[899] At that time the Nigaṇṭha Nātaputta had just died at Pāvā.[900] And at his death the Nigaṇṭhas were split into two parties, quarrelling and disputing, fighting and attacking each other with wordy warfare: 'You don't understand this doctrine and discipline – I do!' 'How could *you* understand this doctrine and discipline?' 'Your way is all wrong – mine is right!' 'I am consistent – you aren't!' 'You said last what you should have said first, and you said first what you should have said last!' 'What you took so long to think up has been refuted!' 'Your argument has been overthrown, you're defeated!' 'Go on, save your doctrine – get out of that if you can!' You would have thought the Nigaṇṭhas, Nātaputta's disciples, were bent on killing each other. Even the white-robed lay [118] followers were disgusted, displeased and repelled when they saw that their doctrine and discipline was so ill-proclaimed, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one not fully enlightened, and now with its support gone, without an arbiter.[901]

2. Now the novice Cunda, who had spent the Rains at Pāvā, came to Sāmagāma to see the Venerable Ānanda. Saluting him, he sat down to one side and said: 'Sir, the Nigaṇṭha Nātaputta has just died at Pāvā.' And he related what had happened. The Venerable Ānanda said: 'Cunda, that is something that ought to be reported to the Blessed Lord. Let us go and tell him.' 'Very good, sir', said Cunda.

3. So they went to the Lord and told him. He said: 'Cunda,

here is a doctrine and discipline that is ill-proclaimed, [119] unedifyingly displayed and ineffectual in calming the passions because its proclaimer was not fully enlightened.

4. 'Such being the case, Cunda, a disciple cannot live according to that doctrine and maintain proper conduct, nor live by it, but deviates from it. To him one might say: "Friend, this is what you have received,[902] and you have your opportunity.[903] Your teacher is not fully enlightened...You cannot live according to that doctrine..., but deviate from it." In this case, Cunda, the teacher is to blame, the doctrine is to blame, but the pupil is praiseworthy. And if anyone were to say to that pupil: "Come now, reverend sir, and practise according to the doctrine proclaimed and given out by your teacher" – then the one who urged this, the thing urged and the one who so practised would all gain much demerit.[904] Why? Because the doctrine is ill-proclaimed...

5. 'But here, Cunda, is a teacher who is not fully enlightened...and a disciple lives according to that doctrine, and conforms to it. One might say to him: "Friend, what you have received is no good,[905] your opportunity is a poor one;[906] your teacher is not fully [120] enlightened, his teaching is ill-proclaimed,...but yet you continue to live according to it..." In this case the teacher, the doctrine and the disciple are all to blame. And if anyone were to say: "Well, reverend sir, by following that system you will be successful", the one who so recommended it, that which was recommended, and the one who, on hearing such recommendation, should make still greater efforts, would all gain much demerit. Why? Because the doctrine is ill-proclaimed...

6. 'But here now is a teacher who is fully enlightened: his doctrine is well-proclaimed, edifyingly displayed, effectual in calming the passions because of that enlightened teacher, but the disciple does not live up to the doctrine..., but deviates from it. In that case one might say to him: "Friend, you have failed, you have missed your opportunity;[907] your teacher is fully enlightened, his doctrine is well-proclaimed,...but you do not follow it, you deviate from it." In this case the teacher and the doctrine are praiseworthy, but the pupil is to blame. And if anyone were to say: "Well, reverend sir, you should follow the teaching proclaimed by your teacher", then the one who urged this, that which was urged and the one who so practised would all gain much merit. Why? Because the doctrine is well-proclaimed...[121]

7. 'But now, Cunda, here is a teacher who is fully enlightened, his doctrine is well-proclaimed,...and the disciple, having taken it up, follows it, practising it properly and keeping to it. Someone might say to him: "Friend, what you have received is good, here is your opportunity,[908]...and you are following the doctrine of your teacher." In this case the teacher and the doctrine are praiseworthy, and the pupil is also praiseworthy. And if anyone were to say to such a disciple: "Well reverend sir, by following that system you will be successful", then the one who thus commended it, and that which was commended, and the one who, on hearing such commendation, should make still greater efforts, would all gain much merit. Why? Because that is so when the doctrine and discipline are well-proclaimed, edifyingly displayed and effectual in calming the passions because of the fully-enlightened Teacher and supreme Buddha.

8. 'But now, Cunda, suppose a Teacher has arisen in the world, an Arahant, fully-enlightened Buddha, and his doctrine is well-proclaimed,...effectual in calming the passions because of that Teacher. But his disciples have not fully mastered that true Dhamma, the full purity of the holy life has not become clear and evident to them in the logic of its unfolding,[909] and has not been sufficiently grounded among them,[910] [122] being still in course of being well-proclaimed among humans at the time of the Teacher's passing from among them.[911] That way, Cunda, the Teacher's death would be a sad thing for his disciples. Why? They would think: "Our Teacher arose in the world for us, an Arahant, fully-enlightened Buddha, whose doctrine was well-proclaimed,...but we did not fully master the true Dhamma...as long as it was well-proclaimed among humans, and now our Teacher has passed away from among us!" That way, the Teacher's death would be a sad thing for his disciples.

9. 'But suppose a Teacher has arisen in the world,...and his disciples have fully mastered the true Dhamma, the full purity of the holy life has become clear and evident to them in the logic of its unfolding, and has been sufficiently grounded

among them while being thus well-proclaimed among humans by the time of the Teacher's passing from them. That way, the Teacher's death would not be a sad thing for his disciples. Why? They would think: "Our Teacher arose in the world for us...and we have fully mastered the true Dhamma...while it was thus proclaimed among humans, [123] and now our Teacher has passed away from among us." That way, the Teacher's death would not be a sad thing for his disciples.

10. 'But, Cunda, if the holy life[912] is so circumstanced, and there is no teacher who is senior, of long standing, long-ordained, mature and advanced in seniority, then in such a case the holy life will be imperfect. But if such a teacher exists, then the holy life can be perfected in such a case.

11. 'If in such a case there is such a senior teacher, but if there are no senior disciples among the monks, who are experienced, trained, skilled, who have attained peace from bondage,[913] who are able to proclaim the true Dhamma, able to refute any opposing doctrines that may arise by means of the true Dhamma, and, having done so, give a grounded exposition of Dhamma, then the holy life is not perfected.[914]

12. 'In such cases, if there are such senior teachers, and such senior disciples, but there are no monks of middle standing with these qualities,...or [despite the presence of these] no junior monks with these qualities,...no senior disciples among the nuns,...[124] no middle-ranking or junior nuns,...no white-robed lay followers, male or female, celibate or otherwise,[915] or if the teaching does not prosper and flourish, is not widespread, widely known, proclaimed far and wide,...or [even if these conditions are fulfilled] has not gained the first place in public support, then the holy life is not perfected.

13. 'If, however, all these conditions are fulfilled, then [125] the holy life is perfected.

14. 'But, Cunda, I have now arisen in the world as an Arahant, fully-enlightened Buddha, the Dhamma is well-proclaimed,...my disciples are proficient in the true Dhamma, ...the full purity of the holy life has become clear and evident to them in the logic of its unfolding...But now I am an aged teacher of long standing, who went forth a long time ago, and my life is coming to its close.

15. 'However, there are senior teachers among the monks, who are experienced, trained, skilled, who have attained peace from bondage, able to proclaim the true Dhamma, able to refute by means of the Dhamma any opposing doctrines that may arise and, having done so, give a grounded exposition of Dhamma. And there are middle-ranking monks who are disciplined and experienced, there are novices who are disciples, there are senior, middle-ranking and novice nuns who are disciples, there are white-robed lay followers, male and female, celibate and [126] non-celibate, and the holy life I proclaim prospers and flourishes, is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

16. 'Among all the teachers now existing in the world, Cunda, I see none who has attained to such a position of fame and following as I have. Of all the orders and groups in the world, I see none as famous and well-followed as my Sangha of monks. If anyone were to refer to any holy way of life as being fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity, it is this holy life they would be describing. It was Uddaka Rāmaputta[916] who used to say: "He sees, but does not see." What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by saying: "He sees, but does not see." He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance,[917] a mere razor.

'But if one were to use that expression properly: [127] "He sees, but does not see", it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: "In this way it will be purer", he does not see it. And if he were to add anything to it, thinking: "In this way it will be more complete", then he does not see it.[918] That is the meaning of the saying: "He sees, but does not see." Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect,...it is this holy life that they would be describing.

17. 'Therefore, Cunda, all you to whom I have taught these

truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the benefit, profit and happiness of devas and humans.[919] And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven [128] factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.

18. 'And thus you must train yourselves, being assembled in harmony and without dissension. If a fellow in the holy life quotes Dhamma in the assembly, and if you think he has either misunderstood the sense or expressed it wrongly, you should neither applaud nor reject it, but should say to him: "Friend, if you mean such-and-such, you should put it either like this or like that: which is the more appropriate?" or: "If you say such-and-such, you mean either this or that: which is the more appropriate?" If he replies: "This meaning is better expressed like this than like that", or: "The sense of this expression is this rather than that", then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning and expression.

19. 'Again, Cunda, if a fellow in the holy life quotes Dhamma in the assembly, and if you think he has misunderstood the sense though he has expressed it [129] correctly, you should neither applaud nor reject it, but should say to him: "Friend, these words can mean either this or that: which sense is the more appropriate?" And if he replies: "They mean this", then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning.

20. 'And similarly, if you think he has got the right meaning but expressed it wrongly,...you should explain to him carefully the correct meaning and expression.

21. 'But, Cunda, if you think he has got the right meaning and expressed it correctly,...you should say: "Good!"[920] and should applaud and congratulate him, saying: "We are lucky, we are most fortunate to find in you, friend, a companion in the holy life who is so well-versed in both the meaning and the expression!"

22. 'Cunda, I do not teach you a Dhamma for restraining the corruptions that arise in the present life alone.[921] [130] I do not teach a Dhamma merely for their destruction in future lives, but one for their restraining in this life as well as for their destruction in future lives. Accordingly, Cunda, let the robe I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just so as to protect your modesty.[922] Let the alms-food I have allowed you be just enough for the support and sustenance of the body, for keeping it unimpaired for the furtherance of the holy life, with the thought: "Thus I shall eliminate the former feeling[923] without giving rise to a new one – in that way I shall live without fault and in comfort." Let the lodging I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just for allaying the perils of the seasons and for the enjoyment of seclusion. Let the provision of medicines and necessities for the treatment of sickness that I have allowed you be just for warding off feelings of sickness that have arisen, and for the maintenance of health.[924]

23. 'It may be, Cunda, that wanderers of other sects might say: "The ascetics who follow the Sakyan are addicted to a life of devotion to pleasure."[925] If so, they should be asked: "What kind of a life of devotion to pleasure, friend? For such a life can take many different forms." There are, Cunda, four kinds of life devoted to pleasure which are low, vulgar, worldly, ignoble and not conducive to welfare,[926] not leading to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a foolish person[927] takes pleasure and delight in killing living beings. Secondly, [131] someone takes pleasure and delight in taking that which is not given. Thirdly, someone takes pleasure and delight in telling lies. Fourthly, someone gives himself up to the indulgence in and enjoyment of the pleasures of the five senses. These are the four kinds of life devoted to

pleasure which are low, vulgar,...not leading to disenchantment,...to enlightenment, to Nibbāna.

24. 'And it may be that those of other sects might say: "Are the followers of the Sakyan given to these four forms of pleasure-seeking?" They should be told: "No!" for they would not be speaking correctly about you, they would be slandering you with false and untrue statements.

'There are, Cunda, these four kinds of life devoted to pleasure which are entirely conducive[928] to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a monk, detached from all sense-desires,[929] detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and happiness. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and happiness. Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters and remains in the third jhāna. Again, having given up pleasure [132] and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

'These are the four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. So if wanderers from other sects should say that the followers of the Sakyan are addicted to these four forms of pleasure-seeking, they should be told: "Yes", for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.

25. 'Then such wanderers might ask: "Well then, those who are given to these four forms of pleasure-seeking – how many fruits, how many benefits can they expect?" And you should reply: "They can expect four fruits, four benefits. What are they? The first is when a monk by the destruction of three fetters has become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment; the second is when a monk by the complete destruction of three fetters and the reduction of greed, hatred and delusion, has become a Once-Returner, and having returned once more to this world, will put an end to suffering; the third is when a monk, by the complete destruction of the five lower fetters, has been spontaneously reborn, and there will reach Nibbāna without returning from that world. The fourth is when a monk, by the destruction of the corruptions in this very life has, by his own knowledge and realisation, attained to Arahantship, to the deliverance of heart and through wisdom. Such are the four fruits and the four benefits that one given to these four forms of pleasure-seeking can expect."

26. 'Then such wanderers [133] might say: "The doctrines of the Sakyan's followers are not well-founded." They should be told: "Friend, the Lord who knows and sees has taught and proclaimed to his disciples principles which are not to be transgressed as long as life shall last. Just like a locking-post[930] or an iron post which is deep-based, well-planted and unshakeable, immovable are these doctrines he has taught. And any monk who is an Arahant, whose corruptions are destroyed, who has lived the life, done what was to be done, laid down the burden, gained the true goal, who has completely destroyed the fetter of becoming, and is liberated by supreme insight, is incapable of doing nine things: (1) He is incapable of deliberately taking the life of a living being; (2) he is incapable of taking what is not given so as to constitute theft; (3) he is incapable of sexual intercourse; (4) he is incapable of telling a deliberate lie; (5) he is incapable of storing up goods for sensual indulgence as he did formerly in the household life; (6) he is incapable of acting wrongly through attachment; (7) he is incapable of acting wrongly through hatred; (8) he is incapable of acting wrongly through folly; (9) he is incapable of acting wrongly through fear. These are the nine things which an Arahant, whose corruptions are destroyed, cannot do..." [134]

27. 'Or such wanderers might say: "As regards past times,

the ascetic Gotama displays boundless knowledge and insight, but not about the future, as to what it will be and how it will be." That would be to suppose that knowledge and insight about one thing are to be produced by knowledge and insight about something else, as fools imagine. As regards the past, the Tathāgata has knowledge of past lives. He can remember as far back as he wishes. As for the future, this knowledge, born of enlightenment, arises in him: "This is the last birth, there will be no more becoming."

28. 'If "the past" refers to what is not factual, to fables,[931] to what is not of advantage, the Tathāgata makes no reply. If it refers to what is factual, not fabulous, but which is not of advantage, the Tathāgata makes no reply. But if "the past" refers to what is factual, not fabulous, and which is of advantage, then the Tathāgata knows the right time to reply. The same applies to the future and the present. [135] Therefore, Cunda, the Tathāgata is called the one who declares the time, the fact, the advantage, the Dhamma and the discipline. That is why he is called *Tathāgata.*[932]

29. 'Cunda, whatever in this world with its devas and māras and Brahmās, with its ascetics and Brahmins, its princes and people, is seen by people, heard, sensed,[933] cognised, whatever was ever achieved, sought after or mentally pondered upon – all that has been fully understood by the Tathāgata. That is why he is called *Tathāgata*. Between the night in which the Tathāgata gains supreme enlightenment, Cunda, and the night in which he attains the Nibbāna-element without remainder,[934] whatever he proclaims, says or explains is so and not otherwise. That is why he is called *Tathāgata*. And of this world with its devas and māras and Brahmās, with its ascetics and Brahmins, its princes and people, the Tathāgata is the unvanquished conqueror, the seer and ruler of all. That is why he is called *Tathāgata*.

30. 'Or such wanderers might say: "Does the Tathāgata exist after death?"[935] "Is that true, and any other view foolish?" They should be told: "Friend, this has not been revealed by the [136] Lord."..."Does the Tathāgata not exist after death?"..."Does he both exist and not exist after death?"..."Does he neither exist nor not exist after death?" They should be told: "Friend, this has not been revealed by the Lord."

31. 'Then they may say: "Why has the ascetic Gotama not revealed this?" They should be told: "Friend, this is not conducive to welfare or to the Dhamma, or to the higher holy life, or to disenchantment, dispassion, cessation, tranquillity, realisation, enlightenment, Nibbāna. That is why the Lord has not revealed it."

32. 'Or they may say: "Well, friend, what *has* the ascetic Gotama revealed?" They should be told: "'This is suffering' has been declared by the Lord; 'This is the arising of suffering'...'This is the cessation of suffering'...'This is the path leading to the cessation of suffering' has been declared by the Lord." [137]

33. 'Then they may say: "Why has this been declared by the ascetic Gotama?" They should be told: "Friend, this is conducive to welfare, to Dhamma, to the higher holy life, to perfect disenchantment,[936] to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. That is why the Lord has revealed it."

34. 'Cunda, those bases of speculation about the beginnings of things which I have explained to you as they should be explained, should I now explain to you as they should not be explained?[937] And likewise about the future? What are the speculations about the past...? There are ascetics and Brahmins who say and believe: "The self and the world are eternal. This is true and any other view is erroneous." "The self and the world are not eternal."..."The self and the world are both eternal and not eternal."..."The self and the world are neither eternal nor not eternal."..."The self and the world are self-created."..."They are created by another."..."They are both self-created and created by another."...[138] "They are neither self-created nor created by another, but have arisen by chance." And similarly with regard to pleasure and pain.

35.–36. 'Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. [139] As for those bases of speculation about the beginning of things which I have explained to you as they should be explained, why should I now explain them to you as they should not be explained?

37. 'And what about those speculators about the future? There are some ascetics and Brahmins who say: "The self after death is material and healthy"; "...immaterial"; "...both"; "...neither"; [140] "The self is conscious after death"; "...unconscious"; "...both"; "...neither"; "The self perishes, is destroyed, ceases to be after death. This is true and any other view is erroneous."

38.–39. 'Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. As for those bases of speculation about the future which I have explained to you as [141] they should be explained, why should I now explain them to you as they should not be explained?

40. 'And, Cunda, for the destruction of all such views about the past and the future, for transcending them, I have taught and laid down the four foundations of mindfulness. What are the four? Here, Cunda, a monk dwells contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. He dwells contemplating feelings as feelings,...mind as mind...; he dwells contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. That is how, Cunda, for the destruction of such views about the past and the future, and for transcending them, I have taught and laid down the four foundations of mindfulness.'

41. During this time the Venerable Upavāna[938] was standing behind the Lord, fanning him. And he said: 'It is wonderful, Lord, it is marvellous! Lord, this exposition of Dhamma is delightful – highly delightful! Lord, what is the name of this discourse?' 'Well, Upavāna, you can remember it as "The Delightful Discourse."'

Thus the Lord spoke, and the Venerable Upavāna rejoiced and was delighted with his words.

30 *Lakkhaṇa Sutta: The Marks of a Great Man*

[142] 1.1. THUS HAVE I HEARD.[939] Once the Lord was staying at Sāvatthi, in Jetavana, Anāthapiṇḍika's park. 'Monks!' he said, and the monks replied: 'Lord.' The Lord said: 'There are, monks, these thirty-two marks peculiar to a Great Man,[940] and for that Great Man who possesses them, only two careers are open. If he lives the household life, he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, he will become an Arahant, a fully-enlightened Buddha, who has drawn back the veil from the world.

1.2. 'And what are these thirty-two marks? [143] (1) He has feet with level tread.[941] This is one of the marks of a Great Man. (2) On the soles of his feet are wheels with a thousand spokes, complete with felloe and hub. (3) He has projecting heels. (4) He has long fingers and toes.[942] (5) He has soft and tender hands and feet. (6) His hands and feet are net-like.[943] (7) He has high-raised ankles.[944] (8) His legs are like an antelope's. (9) Standing and without bending, he can touch and rub his knees with either hand. (10) His male organs are enclosed in a sheath. (11) His complexion is bright, the colour of gold. (12) His skin is delicate and so smooth that no dust can adhere to his body. [144] (13) His body-hairs are separate, one to each pore. (14) His body-hairs grow upwards, each one bluish-black like collyrium,[945] curling in rings to the right. (15) His body is divinely straight.[946] (16) He has the seven convex surfaces.[947] (17) The front part of his body is like a lion's. (18) There is no hollow between his shoulders. (19) He is proportioned like a banyan-tree: the height of his body is the same as the span of his outstretched arms, and conversely. (20) His bust is evenly rounded. (21) He has a perfect sense of taste.[948] (22) He has jaws like a lion's. (23) He has forty teeth. (24) His teeth are even. (25) There are no spaces between his teeth. (26) His canine teeth are very bright. (27) His tongue is very long. (28) He has a Brahmā-like voice, like that of the *karavīka*-bird. (29) His eyes are deep blue. (30) He has eyelashes like a cow's. (31) The hair[949] between his eyes is white and soft like cotton-down. [145] (32) His head is like a royal turban.[950] This is one of the marks of a Great Man.

1.3. 'These, monks, are the thirty-two marks peculiar to a Great Man, and for that Great Man who possesses them only two courses are open...And sages of other communions[951] know these thirty-two marks, but they do not know the karmic reasons for the gaining of them.

1.4. 'Monks, in whatever former life, former existence or dwelling-place the Tathāgata, being born a human being, undertook mighty deeds to good purpose, unwavering in good conduct of body, speech and thought, in generosity, self-discipline, observance of the fast-day, in honouring parents, ascetics and Brahmins and the head of the clan, and in other highly meritorious [146] acts; by performing that kamma, heaping it up, lavishly and abundantly, at the breaking-up of the body after death he was reborn in a happy state, in a heavenly world, where he was endowed beyond other devas in ten respects: in length of heavenly life, beauty, happiness, splendour, influence, and in heavenly sights, sounds, smells, tastes and contacts. Falling away from there and coming to be reborn here on earth, he acquired this mark of the Great Man: (1) feet with level tread, so that he places his foot evenly on the ground, lifts it evenly, and touches the ground evenly with the entire sole.

1.5. 'Being endowed with this mark, if he keeps to the household life, he will become a wheel-turning monarch...Conquering without stick or sword, but by justice, he rules over this earth as far as its ocean-boundaries, a land open, uninfested by brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He cannot be impeded by any human foe with ill-intent. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully-enlightened Buddha...As such, how does he benefit? He cannot be impeded by any enemy or adversary from within or without, from greed, hatred or delusion, nor by any ascetic [147] or Brahmin, any deva, māra or Brahmā, or any being in the world. That is his benefit as a Buddha.' This was what the Lord declared.

1.6. About this it was said:

'Truthful, righteous, tamed and stilled,
Pure and virtuous, keeping fasts,
Generous, harming none, at peace
He undertook this mighty task,
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
With level tread did touch the ground.
Assembled augurs then declared:
"For him who level treads the ground,
No obstacles can bar his path,
If he leads the household life,
Or if he leaves the world behind:
This the mark does clearly show.
If a layman, no adversary,
No foe can stand before him.
No human power exists that can
Deprive him of his kamma's fruit.
Or if the homeless life's his choice:
On renunciation bent, and clear
Of vision – chief of men he'll be,
Peerless, never more reborn:
This the law shall be for him."'

1.7. 'Monks, in whatever former life...the Tathāgata, being born a human being, [148] lived for the happiness of the many, as a dispeller of fright and terror, provider of lawful protection and shelter, and supplying all necessities, by performing that kamma,...was reborn in a happy state, a heavenly world... Falling away from there and coming to be reborn here on earth, he acquired this mark of the Great Man: (2) on the soles of his feet are wheels of a thousand spokes, complete with felloe and hub.

1.8. 'Being endowed with this mark, if he keeps to the household life, he will become a wheel-turning monarch...As a ruler, how does he benefit? He has a great retinue: he is surrounded by Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers, ministers, tributary kings, tenants-in-chief, and pages. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully-enlightened Buddha...As such, how does he benefit? He has a large retinue: he is surrounded by monks, nuns, male and female lay-followers, devas and humans, asuras,[952] nāgas and gandhabbas.[953] That is his benefit as a Buddha.' This was what the Lord declared.

1.9. About this it was said:

'In times gone by, in former births
As man, to many doing good,
Dispelling fright and panic fear,
Eager to guard and give defence,
He undertook this mighty task, [149]
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
Are found to bear the mark of wheels,
Each a thousand-spoked, complete.
Assembled augurs then declared,
Seeing these many marks of merit:
"Great will be his following,
All his foes he will subdue.
This is the wheel-marks clearly show.
If he does not renounce the world,
He'll turn the Wheel, and rule the earth.

The nobles will his vassals be,
All in attendance on his power.
But if the homeless life's his choice:
On renunciation bent, and clear
Of vision – men and devas
asuras, sakkas, rakkhasas,[954]
gandhabbas, nāgas, garuḍas,
Four-foot beasts will serve him too,
Unrivalled, by devas and by men
Alike revered in all his glory."'

1.10. 'Monks, in whatever former life...the Tathāgata, being born a human being, rejecting the taking of life and abstaining from it, and laying aside stick and sword, dwelt, kind and compassionate, having friendship and sympathy for all living beings, by performing that kamma,...was reborn in a happy state...Falling away from there and coming to be reborn on earth, he acquired these three marks of the Great [150] Man: (3) projecting heels, (4) long fingers and toes, and (15) a divinely straight body.

1.11. 'Being endowed with these marks, if he keeps to the household life,...as a ruler, how does he benefit? He is long-lived, long-enduring, attaining a great age, and during that time no human foe can possibly take his life...As a Buddha, how does he benefit? He is long-lived...; no foe, whether an ascetic or Brahmin, a deva, māra or Brahmā, or anyone in the world can possibly take his life. That is his benefit as a Buddha.' This was what the Lord declared.

1.12. About this it was said:

'Knowing well their dread of death,
Beings he forbore to kill.
This goodness earnt him heavenly birth,
Where he rejoiced in merit's fruit.
Returning thence to earth he bore
On his person these three marks:
His heels are full and very long,
Brahmā like he's straight of form,
Fair to see, and shapely-limbed,
His fingers tender, soft and long. [151]
By these three marks of excellence

It's known the youth will be long-lived.
"Long he'll live in household life
Longer still as homeless one
Practising the noble powers:
So the three marks indicate."'

1.13. 'Monks, in whatever former life...the Tathāgata became a giver of fine food, delicious and tasty, hard and soft, and of drinks, by performing that kamma,...he was reborn in a heavenly world...Falling away from there and being reborn here on earth, he acquired this mark of the Great Man: (16) the seven convex surfaces, on both hands, both feet, both shoulders and his trunk.

1.14 'Being endowed with this mark,...as a ruler, how does he benefit? He receives fine food and drinks...As a Buddha, likewise.' [152] This is what the Lord said.

1.15. About this it was said:

'Dispenser of delicious foods
And finest-tasting drinks he was.
This goodness brought him happy birth,
And long he dwelt in Nandana.[955]
To earth returned, the seven signs
On gently-swelling limbs he bore.
Assembled augurs then declared,
Fine food and drink he would enjoy:
Not merely in the household life –
For though he should renounce the world
And cut the bonds of worldly living,
Delicious food he'd still receive!'

1.16. 'Monks, in whatever former life...the Tathāgata made himself beloved through the four bases of sympathy:[956] generosity, pleasing speech, beneficial conduct and impartiality, ...on returning to this earth he acquired these two [153] marks of the Great Man: (5) soft and tender hands and feet, and (6) net-like hands and feet.

1.17. 'Being endowed with these two marks,...as a ruler, how does he benefit? All his retinue are well-disposed to him: Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers,...pages. As a Buddha, how does he benefit? All his followers are well-disposed to him: monks, nuns, male and female lay-folowers, devas and humans, asuras, nāgas, gandhabbas. That is his benefit as a Buddha.' This is what the Lord said.

1.18. About this it was said:

'Through giving and through helpful acts,
Pleasing speech and evenness
Of mind, of benefit to all,
He at death to heaven went.
When he thence returned to earth,
His hands and feet were soft and tender,
His toes and fingers netwise spread.
Very fair he was to see:
Thus the infant was endowed. [154]
"He'll be ruler of the people,
Surrounded by a faithful flock.
Fair of speech, to good deeds given,
In conduct virtuous and wise.
But if the joys of sense he spurns,
A Conqueror, he will teach the path,
And, delighted by his words,
All those who hear will follow him
In Dhamma's great and lesser ways!"'

1.19. 'Monks, in whatever former life...the Tathāgata became a speaker to the people about their welfare, about Dhamma, explaining this to people and being a bearer of welfare and happiness to beings, a dispenser of Dhamma,...on returning to this earth he acquired these two marks of the Great Man: (7) high-raised ankles, and (14) upward-growing body-hairs.

1.20. 'Being endowed with these marks,...as a ruler, how does he benefit? He becomes the chief, foremost, highest, supreme among the unrenounced[957]...As a Buddha, he becomes the chief, foremost, highest, supreme among all beings. That is his benefit as a Buddha.' This was what the Lord declared.

1.21. About this it was said: [155]

'One time he spoke of all that's good,
Preaching loud to all mankind,
Bringing blessings to all beings,
Liberal dispenser of the law.
For such conduct and such deeds,
Heavenly birth was his reward.
Here returned, two marks were his,
Marks of happiness supreme:
Upward-growing body-hairs,
Ankles high above the foot,
Built up beneath the flesh and skin,
Well-formed above, and beautiful.
"If he leads the household life,
The greatest riches will be his,
No greater man will be found:
As Jambudīpa's Lord he'll rule. [156]
If, supremely strong, he leaves the world,
He will be the chief of beings,
No man greater will be found:
As Lord of all the world he'll rule."'

1.22. 'Monks, in whatever former life...the Tathāgata became a skilled exponent of a craft, a science, a way of conduct or action, thinking: "What can I learn quickly and acquire, quickly practise, without undue weariness?"...on returning to earth, he acquires this mark of the Great Man: (8) legs like an antelope's.

1.23. 'Being endowed with this mark,...as a ruler he quickly acquires whatever things befit a ruler, the things that pertain to a ruler, delight him and are appropriate to him. As a Buddha, likewise.' This was what the Lord declared.

1.24. About that it was said:

'Arts and sciences, ways and deeds:
"Let me learn with ease", he says. [157]
Skills that harm no living thing
Fast he learnt, with little toil.
From such deeds, skilled and sweet,

Graceful and fair his limbs will be,
While fairly set in spiral curves
From tender skin the hairs stand up.
Antelope-legged is such a man:
Wealth, they say, will soon be his.
"Each single hairlet brings him luck,
If he maintains the household life.
But should he choose to leave the world
On renunciation set,
Clear-eyed, all things he'll quickly find
Befitting such a lofty course."'

1.25. 'Monks, in whatever former life...the Tathāgata approached an ascetic or Brahmin and asked: "Sir, what is the good, what is the bad? What is blameworthy, what is not? What course is to be followed, what is not? What, if I do it, will be to my lasting sorrow and harm, what to my lasting happiness?"[958]...on returning to this earth, he acquired this mark of the Great Man: [158] (12) his skin is so delicate and smooth that no dust can adhere to his body.

1.26. 'Being endowed with this mark,...as a ruler he will be very wise, and among the unrenounced there will be none equal or superior to him in wisdom...As a Buddha he will have great wisdom, extensive wisdom, joyous wisdom, swift wisdom, penetrative wisdom, discerning wisdom,[959] and among all beings there will be none equal to him or superior to him in wisdom.' This was what the Lord declared.

1.27. About this it was said:

'In former days, in former births,
Eager to know, a questioner,
He waited on the homeless ones:
Keen to learn the truth, he would
Heed their words about life's goal.
The fruit of this, when born again
As man, his skin was soft and tender.
Assembled augurs thus declared:
"Subtle meanings he'll discern.
If he does not leave the world,
He'll be a wheel-revolving king

Wise to know all subtleties,
Equalled or surpassed by none. [159]
But should he choose to leave the world
On renunciation set,
Highest wisdom will be his,
Enlightenment supreme and vast."'

1.28. 'Monks, in whatever former life...the Tathāgata lived without anger, perfectly unruffled, and even after many words had been uttered was not abusive, or agitated, or wrathful, or aggressive, displaying neither anger nor hatred nor resentment, but was in the habit of giving away fine, soft rugs, cloaks, fine linen, cotton, silk and woollen stuffs,...on returning to this earth, he acquired this mark of the Great Man: (11) a bright complexion, the colour of gold.

1.29. 'Being endowed with this mark,...as a ruler he will receive such fine stuffs,...as a Buddha, likewise.' This was what the Lord declared.

1.30. About this it was said:

'Established in goodwill, he gave
Gifts of clothing, soft and fine. [160]
In former lives he thus dispensed
As the rain-god pours down showers.
This goodness brought him heavenly birth.
Where he rejoiced in merit's fruit.
That time past, like fine-wrought gold
His body is, more fair than all
The gods he seems, great Indra's like.
'If he lives the household life,
He'll regulate this wicked world,
And, for what he's done, receive
Clothes of finest quality,
Rugs and coverlets of the best.
And should he choose to leave the world,
Such things likewise he'll receive:
Virtue's fruit can not be lost."'

1.31. 'Monks, in whatever former life...the Tathāgata reunited those long-lost with relatives, friends and companions who had missed them, reunited mother with child and child with mother, father [161] with child and child with father, brother with brother, brother with sister and sister with brother, making them one again with great rejoicing,...on returning to earth he acquired this mark of the Great Man: (10) his male organs are enclosed in a sheath.

1.32. 'Being endowed with this mark,...as a ruler he will have numerous sons, more than a thousand sons, powerfully built heroes, crushers of the enemy host. As a Buddha, likewise.' This was what the Lord declared.

1.33. About this it was said:

'In former days, in former births,
Long-lost friends and relatives,
Companions too, he brought together,
Thus uniting them in joy.
This good deed brought heavenly birth,
Bliss and joy were his reward.
When he thence returned to earth,
Sheath-enclosed his organs were. [162]
"Numerous children such will have,
More than a thousand sons are his,
Hero-champions, conquerors,
And filial too, the layman's joy.
But if he leaves the world, still more
With children he will be endowed:
Those who depend upon his word.
And so, renounced or not, this sign
Such benefits as this portends."'

[End of first recitation-section]

2.1. 'Monks, in whatever former life...the Tathāgata, considering the welfare of people, knew the nature of each, knew each one himself, and knew how each one differed: "This one deserves such-and-such, that one deserves so-and-so", so he distinguished them,...on returning to earth he acquired these two marks of the Great Man: (19) he is proportioned like a banyan-tree, and (9) standing, without bending, he can touch and rub his knees with both hands.

2.2. 'Being endowed with these marks,...as a ruler [163] he will be rich, of great wealth and resources, having a full treasury of gold and silver, all sorts of goods, and his granary will be full of corn. As a Buddha he will be wealthy and rich, and these will be his treasures: faith, morality, moral shame,[960] moral dread,[961] learning, renunciation[962] and wisdom.' This was what the Lord declared:

2.3. About this it was said:

'Weighing in the balance, noting,
Seeking people's benefit,
Seeing: "This one that deserves,
And that one this", he judged them.
Now he can unbending stand
And touch his knees with both his hands,
And his tree-like girth and height
Is the fruit of virtuous deeds.
Those who read the marks and signs,
Experts in such lore declare:
"Things that suit the household life
As a child he'll get in plenty, [164]
Much worldly wealth as this world's lord,
As befits a layman, shall be his.
But should he worldly wealth renounce,
He'll gain the wealth that's unsurpassed."'

2.4. 'Monks, in whatever former life the Tathāgata...desired the welfare of the many, their advantage, comfort, freedom from bondage, thinking how they might increase in faith, morality, learning, renunciation, in Dhamma, in wisdom, in wealth and possessions, in bipeds and quadrupeds, in wives and children, in servants, workers and helpers, in relatives, friends and acquaintances,...on returning to earth he acquired these three marks of the Great Man: (17) the front part of his body is like a lion's, (18) there is no hollow between his shoulders, and (20) his bust is evenly rounded.

2.5. 'Being endowed with these marks,...as a ruler [165] he cannot lose anything: wealth and possessions, bipeds and quadrupeds, wives and children losing nothing, he will succeed in all things. As a Buddha he cannot lose anything: faith, morality, learning, renunciation or wisdom – losing nothing, he will succeed in all things.' This was what the Lord declared.

2.6. About this it was said:

'Faith, morality, learning, wisdom,
Restraint and justice, much good else,
Wealth, possessions, wives and sons,
Flocks, kin, friends, colleagues,
Strength, good looks and happiness:
These things he wished for others
That they might keep and never lose.
"So, lion-fronted, he was born,
Not hollow-backed, and round before.
Through past good kamma well stored up,
With such birth-marks spared all loss,
In household life he's rich in goods,
In wife and sons and quadrupeds,
Or if renounced, possessing naught,
Supreme enlightenment is his,
Where no failure enters in."' [166]

2.7. 'Monks, in whatever former life the Tathāgata...was one who avoided harming beings by hand, by stones, stick or sword,...on returning to earth he acquired this mark of the Great Man: (21) he has a perfect sense of taste. Whatever he touches with the tip of his tongue he tastes in his throat, and the taste is dispersed everywhere.

2.8. 'Being endowed with this mark,...as a ruler he will suffer little distress or sickness, his digestion will be good, being neither too cold nor too hot.[963] As a Buddha likewise, he is also equable and tolerant of exertion.' This was what the Lord declared.

2.9. About this it was said:

'Harming none by hand, stick, stone,
Causing death to none by sword,
Harmless, threatening none with bonds,

With happy birth he gained the fruit
Of these good deeds, and then reborn, [167]
Erect his taste-buds, and well-set.[964]
Those who know the marks declare:
"Great happiness will be his lot
As layman or as wanderer:
That's the meaning of this sign."'

2.10. 'Monks, in whatever former life the Tathāgata . . . was accustomed to look at people not askance, obliquely or furtively,[965] but directly, openly and straight-forwardly, and with a kindly glance, . . . on returning to earth he acquired these two marks of the Great Man: (29) deep blue eyes, and (30) eyelashes like a cow's.

2.11. 'Being endowed with these marks, . . . as a ruler, he will be looked upon with love by the common people; he will be popular and loved by Brahmin householders [168] citizens and villagers, treaturers, guards, doorkeepers, . . . pages. As a Buddha, he will be popular with and loved by monks, nuns, male and female lay-followers, devas and humans, asuras, nāgas and gandhabbas.' This was what the Lord declared.

2.12. About this it was said:

'Not looking askance, obliquely, or
Turning aside his glance, he looks
Direct and openly at folk
With candour and with kindly eye.
In happy place reborn, he there
Enjoys the fruits of his good deeds.
Reborn here, his lashes are
Like a cow's; his eyes are blue.
Those who know such things declare
(Interpreting the marks with skill),
"A child with such fine eyes will be
One who's looked upon with joy.
If a layman, thus he'll be
Pleasing to the sight of all. [169]
If ascetic he becomes,
Then loved as healer of folk's woes."'

2.13. 'Monks, in whatever former life the Tathāgata . . . became the foremost in skilled behaviour, a leader in right action of body, speech and thought, in generosity, virtuous conduct, observance of fasts, in honouring father and mother, ascetics and Brahmins and the head of the clan, and in various other proper activities, . . . on returning to earth he acquired this mark of the Great Man: (32) a head like a royal turban.

2.14. 'Being endowed with this mark, . . . as a ruler he will receive the loyalty of Brahmin householders, citizens . . . As a Buddha he will receive the loyalty of monks, nuns . . .' This was what the Lord declared.

2.15. About this it was said:

'He led the way in conduct then,
Intent on living righteously.
Thus folk were loyal to him here,
And heavenly reward was his. [170]
And after that reward was done,
He reappeared with turbaned head.
Those who know the signs declared:
"He will be the first of men,
All will serve him in this life
Just as was the case before.
If a nobleman of wealth,
He'll gain the service of his folk,
But should he leave the world, this man
Of doctrine will a master be,
And all the folk will flock to hear
The teaching that he will proclaim."'

2.16. 'Monks, is whatever former life the Tathāgata, . . . rejecting false speech, put away lies and became a truth-speaker, wedded to the truth, reliable, consistent, not deceiving the world, . . . on returning to earth he acquired these two marks of the Great Man: (13) his body-hairs separate, one to each pore, and (31) the hair between his brows white and soft like cotton-down.

2.17. 'Being endowed with these marks, . . . as a ruler he will be obeyed by Brahmin householders . . . [171] As a Buddha he will be obeyed by monks...' This was what the Lord declared.

2.18. About this it was said:

'True to his promise in past births,
Sincere of speech, he shunned all lies.
Breaker of his word to none,
He pleased by truth and honesty.
White and bright and soft as down
The hair appeared between his brows,
And from one pore no two hairs grew,
But each one separate appeared.
Assembled augurs thus declared
(Having read the marks with skill):
"With such a mark between the brows,
And such hairs, he'll be obeyed
By all, and if a layman still,
They'll respect him for past deeds;
If renounced, possessionless,
As Buddha they will worship him."'

2.19. 'Monks, in whatever former life the Tathāgata,...rejecting slander, abstained from it, not repeating there what he had heard here to the detriment of these, or repeating what he had heard there to the detriment of those...[172] Thus he was a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who spoke up for peace (*as Sutta 1, verse 1.9*). On returning to earth he acquired these two marks of the Great Man: (23) forty teeth, and (25) no spaces between the teeth.

2.20. 'Being endowed with these marks,...as a ruler, his followers: Brahmin householders, citizens...will not be divided among themselves. Likewise as a Buddha, his followers: monks, nuns...will not be divided among themselves.' This was what the Lord declared.

2.21. About this it was said:

'He's no speaker of wicked words
That cause dissension or increase it,
Prolonging strife and bitterness,

Leading to good friendship's end.
What he spoke was all for peace,
And relinking severed bonds. [173]
His power he used to end all strife,
Harmony was his delight.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Returned to earth, his teeth grew close,
Forty of them, firmly set.
"If a nobleman of wealth,
Gentle will his subjects be;
If a recluse, free from taint,
Well set-up his flock will be."'[966]

2.22. 'Monks, in whatever former life the Tathāgata,...rejecting harsh speech, abstained from it, spoke what was blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude,...on returning to earth he acquired these two marks of the Great Man: (27) his tongue was very long, and (28) he had a Brahmā-like voice, like the *karavīka*-bird.

2.23. 'Being endowed with these marks,...as a ruler he will have a persuasive[967] voice: all...Brahmin householders, citizens...will take his words to heart. As a Buddha, too, [174] he will have a persuasive voice: all...monks, nuns...will take his words to heart.' This was what the Lord declared.

2.24. About this it was said:

'He's no speaker of abuse,
Harsh and painful, hurting folk,
His voice is gentle, kind and sweet,
Appealing to the hearts of folk
And delightful to their ears.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Having tasted this reward,
With Brahmā-voice endowed, to earth
He returned, and long his tongue.
"And what he says will carry weight.
If layman, he will prosper much.

But if this man should leave the world, [175]
Folk will take his words to heart,
And set great store by all he says."'

2.25. 'Monks, in whatever former life the Tathāgata, . . . rejecting idle chatter, spoke at the right time, what was correct and to the point, of Dhamma and discipline, and what was bound up with profit, . . . on returning to earth he acquired this mark of the Great Man: (22) jaws like a lion's.

2.26. 'Being endowed with this mark, . . . as a ruler he cannot be overcome by any human foe or opponent. As a Buddha he cannot be overcome by any foe or hostile thing from within or without, by lust, hatred or delusion, by any ascetic or Brahmin, deva, māra, Brahmā or anything in the world.' This was what the Lord declared.

2.27. About this it was said:

'No idle talk or foolishness,
Fruit of scatterbrain was his.
Harmful things he put aside,
Speaking only all men's good. [176]
And so at death he went to heaven
To taste the fruit of deeds well done.
Returned to earth once more, his jaw
Resembled that of him that's lord
Of all twice-two-footed things.
"He will be a king unbeaten,
Lord of men, of mighty power,
Like the Lord of threefold heaven,[968]
Like the greatest of the gods.
gandhabbas, sakkas, asuras
Will strive in vain to cast him down.
As layman thus he'll be throughout
All the quarters of the world."'[969]

2.28. 'Monks, in whatever former life the Tathāgata, . . . rejecting wrong livelihood, lived by right livelihood, refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, lighway robbery, and taking goods by

force.[970] [177] On returning to earth he acquired these two marks of the Great Man: (24) even teeth, and (26) very bright canine teeth.

2.29. 'Being endowed with these marks, if he keeps to the household life he will be a wheel-turning monarch. . . As a ruler, his followers . . . Brahmin householders . . . will be pure.

2.30. 'But if he goes forth from the household life into homelessness, . . . as a Buddha, his followers . . . monks, nuns . . . will be pure.' This was what the Lord declared.

2.31. About this it was said:

'Wrongful living he gave up
And took a pure and righteous course. [178]
Harmful things he cast aside,
Working only for folk's good.
Heaven brings him sweet reward
For deeds he's done that earn the praise
Of those who're wise and skilled:
He shares in all delights and joys
Like the lord of threefold heaven.
Falling thence to human state,
As residue of virtue's fruit,
He gains evenness of teeth,
Purity and brightness too.
Assembled augurs thus declared
He'll be the wisest of mankind,
"And pure his followers will be,
Whose even teeth like birds' plumes shine.
As king his pure retainers will
Bow to his, their lord's, command. [179]
Not oppressed by force, they will
Strive for general weal and joy.
But if he dwells, a wanderer,
Free from evil, all lust quenched,
Drawing back the veil;[971] with pain
And weariness all gone, he'll see
This world and the next, and there
Lay-folk and renounced, who flock
To cast aside, as he has taught,

Those impure, evil things he blames.
Thus his followers are pure,
For he drives out from their hearts
Evil and corrupting states.'''

31 *Sigālaka Sutta: To Sigālaka*[972] Advice to Lay People

[180] 1. THUS HAVE I HEARD. Once the Lord was staying at Rājagaha, at the Squirrels' Feeding Place in the Bamboo Grove. And at that time Sigālaka the householder's son, having got up early and gone out of Rājagaha, was paying homage, with wet clothes and hair and with joined palms, to the different directions: to the east, the south, the west, the north, the nadir and the zenith.

2. And the Lord, having risen early and dressed, took his robe and bowl and went to Rājagaha for alms. And seeing Sigālaka paying homage to the different directions, he said: 'Householder's son, why have you got up early to [181] pay homage to the different directions?' 'Lord, my father, when he was dying, told me to do so. And so, Lord, out of respect for my father's words, which I revere, honour and hold sacred, I have got up thus early to pay homage in this way to the six directions.' 'But, householder's son, that is not the right way to pay homage to the six directions according to the Ariyan discipline.' 'Well, Lord, how should one pay homage to the six directions according to the Ariyan discipline? It would be good if the Blessed Lord were to teach me the proper way to pay homage to the six directions according to the Ariyan discipline.' 'Then listen carefully, pay attention, and I will speak.' 'Yes, Lord', said Sigālaka, and the Lord said:

3. 'Young householder, it is by abandoning the four defilements of action,[973] by not doing evil from the four causes, by not following the six ways of wasting one's substance[974] – through avoiding these fourteen evil ways – that the Ariyan disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with

him in this world and the next, and at the breaking-up of the body after death he will go to a good destiny, a heavenly world.

'What are the four defilements of action that are abandoned? Taking life is one, taking what is not given is one, sexual misconduct is one, lying speech is one. These are the four defilements of action that he abandons.' Thus the Lord spoke.

4. And the Well-Farer having spoken, the Teacher added:[975] [182]

'Taking life and stealing, lying,
Adultery, the wise reprove.

5. 'What are the four causes of evil from which he refrains? Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear. If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four causes.' Thus the Lord spoke.

6. And the Well-Farer having spoken, the Teacher added:

'Desire and hatred, fear and folly:
He who breaks the law through these,
Loses all his fair repute
Like the moon at waning-time.

Desire and hatred, fear and folly,
He who never yields to these
Grows in goodness and repute
Like the moon at waxing-time.

7. 'And which are the six ways of wasting one's substance that he does not follow? Addiction to strong drink and sloth-producing drugs is one way of wasting one's substance, haunting the streets at unfitting times is one, attending fairs is one, being addicted to gambling is one, keeping bad company is one, habitual idleness is one.

8. 'There are these six dangers attached to addiction to strong drink and sloth-producing drugs: present waste of money, increased quarrelling, liability to sickness, loss of good name, [183] indecent exposure of one's person, and weakening of the intellect.

9. 'There are these six dangers attached to haunting the streets at unfitting times: one is defenceless and without protection, and so are one's wife and children, and so is one's property; one is suspected of crimes,[976] and false reports are pinned on one, and one encounters all sorts of unpleasantness.

10. 'There are these six dangers attached to frequenting fairs: [One is always thinking:] "Where is there dancing? Where is there singing? Where are they playing music? Where are they reciting? Where is there hand-clapping?[977] Where are the drums?"

11. 'There are these six dangers attached to gambling: the winner makes enemies, the loser bewails his loss, one wastes one's present wealth, one's word is not trusted in the assembly, one is despised by one's friends and companions, one is not in demand for marriage,[978] because a gambler cannot afford to maintain a wife.

12. 'There are these six dangers attached to keeping bad company: any gambler, any glutton, any drunkard, any cheat, any trickster, any bully is his friend, his companion. [184]

13. 'There are these six dangers attached to idleness: Thinking: "It's too cold", one does not work; thinking: "It's too hot", one does not work; thinking: "It's too early", one does not work; thinking: "It's too late", one does not work; thinking: "I'm too hungry", one does not work; thinking: "I'm too full", one does not work.' Thus the Lord spoke.

14. And the Well-Farer having spoken, the Teacher added:

'Some are drinking-mates, and some
Profess their friendship to your face,
But those who are your friends in need,
They alone are friends indeed.

Sleeping late, adultery,
Picking quarrels, doing harm,
Evil friends and stinginess,
These six things destroy a man.

He who goes with wicked friends
And spends his time in wicked deeds,

In this world and the next as well
That man will come to suffer woe.

Dicing, wenching, drinking too,
Dancing, singing, daylight sleep,
Untimely prowling, evil friends
And stinginess destroy a man.

He plays with dice and drinks strong drink
And goes with others' well-loved wives. [185]
He takes the lower, baser course,
And fades away like waning moon.

The drunkard, broke and destitute,
Ever thirsting as he drinks,
Like stone in water sinks in debt,
Soon bereft of all his kin.

He who spends his days in sleep,
And makes the night his waking-time,
Ever drunk and lecherous,
Cannot keep a decent home.

"Too cold! Too hot! Too late!" they cry,
Thus pushing all their work aside,
Till every chance they might have had
Of doing good has slipped away.

But he who reckons cold and heat
As less than straws, and like a man
Undertakes the task in hand,
His joy will never grow the less.[979]

15. 'Householder's son, there are these four types who can be seen as foes in friendly guise: the man who is all take is one, the great talker is one, the flatterer is one, and the fellow-spendthrift is one.

16. 'The man who is all take can be seen to be a false friend for four reasons: [186] he takes everything, he wants a lot for very little, what he must do he does out of fear, and he seeks his own ends.

17. 'The great talker can be seen to be a false friend for four reasons: he talks of favours in the past, and in the future, he mouths empty phrases of goodwill, and when something needs to be done in the present, he pleads inability owing to some disaster.[980]

18. 'The flatterer can be seen to be a false friend for four reasons: he assents to bad actions, he dissents from good actions, he praises you to your face, and he disparages you behind your back.

19. 'The fellow-spendthrift can be seen to be a false friend for four reasons: he is a companion when you indulge in strong drink, when you haunt the streets at unfitting times, when you frequent fairs, and when you indulge in gambling.' Thus the Lord spoke.

20. And the Well-Farer having spoken, the Teacher added:

'The friend who seeks what he can get,
The friend who talks but empty words,
The friend who merely flatters you,
The friend who is a fellow-wastrel:
These four are really foes, not friends.
The wise man, recognising this,
Should hold himself aloof from them
As from some path of panic fear. [187]

21. 'Householder's son, there are these four types who can be seen to be loyal[981] friends: the friend who is a helper is one, the friend who is the same in happy and unhappy times is one, the friend who points out what is good for you is one, and the friend who is sympathetic is one.

22. 'The helpful friend can be seen to be a loyal friend in four ways: he looks after you when you are inattentive,[982] he looks after your possessions when you are inattentive, he is a refuge when you are afraid, and when some business is to be done he lets you have twice what you ask for.

23. 'The friend who is the same in happy and unhappy times can be seen to be a loyal friend in four ways: he tells you his secrets, he guards your secrets, he does not let you down in misfortune, he would even sacrifice his life for you.

24. 'The friend who points out what is good for you can be seen to be a loyal friend in four ways: he keeps you from

wrongdoing, he supports you in doing good, he informs you of what you did not know, and he points out the path to heaven.

25. 'The sympathetic friend can be seen to be a loyal friend in four ways: he does not rejoice at your misfortune, he rejoices at your good fortune, he stops others who speak against you, and he commends others who speak in praise of you.' Thus the Lord spoke.

26. And the Well-Farer having spoken thus, the Teacher added: [188]

'The friend who is a helper and
The friend in times both good and bad,
The friend who shows the way that's right,
The friend who's full of sympathy:
These four kinds of friends the wise
Should know at their true worth, and he
Should cherish them with care, just like
A mother with her dearest child.

The wise man trained and disciplined
Shines out like a beacon-fire.
He gathers wealth just as the bee
Gathers honey, and it grows
Like an ant-hill higher yet.
With wealth so gained the layman can
Devote it to his people's good.

He should divide his wealth in four
(This will most advantage bring).
One part he may enjoy at will,
Two parts he should put to work,
The fourth part he should set aside
As reserve in times of need.

27. 'And how, householder's son, does the Ariyan disciple protect the six directions? These six things are to be regarded as the six directions. The east denotes mother and father. [189] The south denotes teachers,[983] The west denotes wife and children. The north denotes friends and companions. The nadir denotes servants, workers and helpers. The zenith denotes ascetics and Brahmins.

28. 'There are five ways in which a son should minister to his mother and father as the eastern direction. [He should think:] "Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will be worthy of my heritage. After my parents' deaths I will distribute gifts on their behalf."[984] And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife and, in due time, hand over his inheritance to him. In this way the eastern direction is covered, making it at peace and free from fear.

29. 'There are five ways in which pupils should minister to their teachers as the southern direction: by rising to greet them, by waiting on them, by being attentive, by serving them, by mastering the skills they teach. And there are five ways in which their teachers, thus ministered to by their pupils as the southern direction, will reciprocate: they will give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friends and colleagues, and provide them with security in all directions. [190] In this way the southern direction is covered, making it at peace and free from fear.

30. 'There are five ways in which a husband should minister to his wife as the western direction: by honouring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organising her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skilful and diligent in all she has to do. In this way the western direction is covered, making it at peace and free from fear.

31. 'There are five ways in which a man should minister to his friends and companions as the northern direction: by gifts, by kindly words, by looking after their welfare, by treating them like himself, and by keeping his word. And there are five ways in which friends and companions, thus ministered to by a man as the northern direction, will recipro-

cate: by looking after him when he is inattentive, by looking after his property when he is inattentive, by being a refuge when he is afraid, by not deserting him when he is in trouble, and by showing concern for his children. In this way the northern direction is covered, making it at peace and free from fear.

32. 'There are five ways in which a master[985] [191] should minister to his servants and workpeople as the nadir: by arranging their work according to their strength, by supplying them with food and wages, by looking after them when they are ill, by sharing special delicacies with them, and by letting them off work at the right time. And there are five ways in which servants and workpeople, thus ministered to by their master as the nadir, will reciprocate: they will get up before him, go to bed after him, take only what they are given, do their work properly, and be bearers of his praise and good repute. In this way the nadir is covered, making it at peace and free from fear.

33. 'There are five ways in which a man should minister to ascetics and Brahmins as the zenith: by kindness in bodily deed, speech and thought, by keeping open house for them, by supplying their bodily needs. And the ascetics and Brahmins, thus ministered to by him as the zenith, will reciprocate in six ways: they will restrain him from evil, encourage him to do good, be benevolently compassionate towards him, teach him what he has not heard, and point out to him the way to heaven. In this way the zenith is covered, making it at peace and free from fear.' Thus the Lord spoke.

34. And the Well-Farer having spoken, the Teacher added:

'Mother, father are the east,
Teachers are the southward point, [192]
Wife and children are the west,
Friends and colleagues are the north.
Servants and workers are below,
Ascetics, Brahmins are above.
These directions all should be
Honoured by a clansman true.
He who's wise and disciplined,

Kindly and intelligent,
Humble, free from pride,
Such a one may honour gain.
Early rising, scorning sloth,
Unshaken by adversity,
Of faultless conduct, ready wit,
Such a one may honour gain.
Making friends, and keeping them,
Welcoming, no stingy host,
A guide, philosopher and friend,
Such a one may honour gain.
Giving gifts and kindly speech,
A life well-spent for others' good,
Even-handed in all things,
Impartial as each case demands:
These things make the world go round
Like the chariot's axle-pin.
If such things did not exist,
No mother from her son would get
Any honour and respect,
Nor father either, as their due.
But since these qualities are held
By the wise in high esteem, [193]
They are given prominence
And are rightly praised by all.'

35. At these words Sigālaka said to the Lord: 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last!'

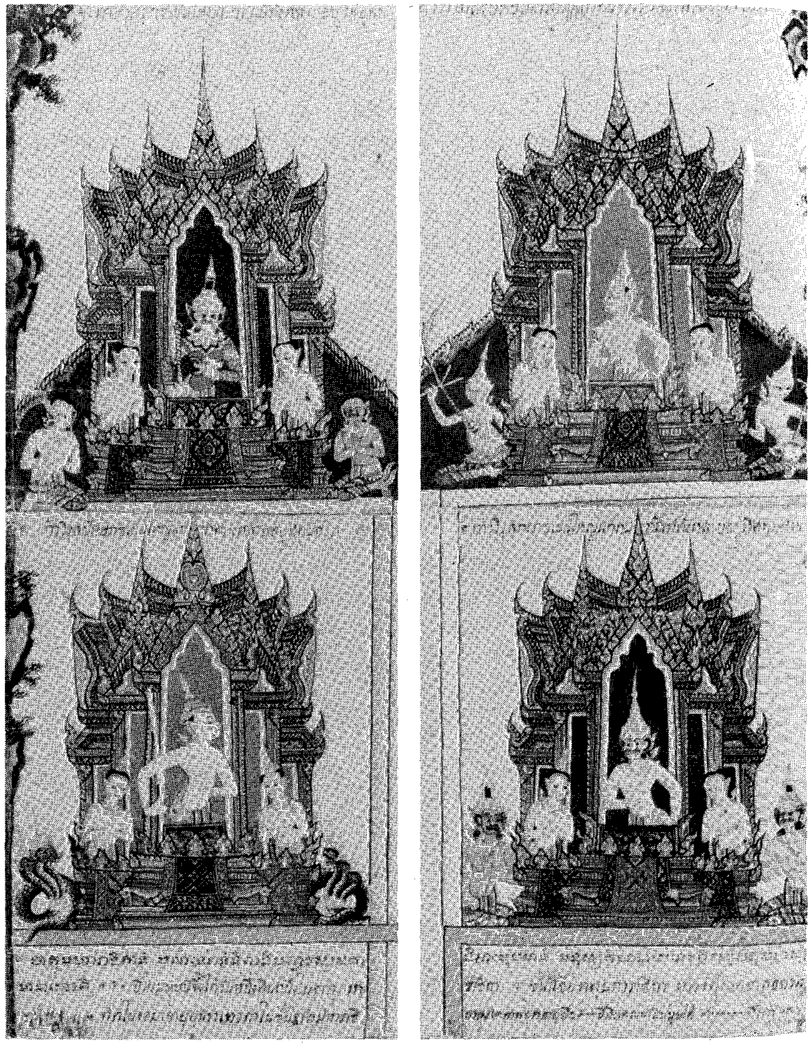

32 *Āṭānāṭiya Sutta: The Āṭānāṭā Protective Verses*

[194] 1. THUS HAVE I HEARD.[986] Once the Lord was staying at Rājagaha on Vultures' Peak. And the Four Great Kings,[987] with a great array of yakkhas, of gandhabbas, of kumbhaṇḍas and of nāgas,[988] having set up a guard, a defensive force, a watch over the four quarters,[989] as night was drawing to a close, went to see the Lord, lighting up the entire Vultures' Peak with their radiance, saluted him and sat down to one side. And some of the yakkhas saluted him and sat down to one side, some exchanged courtesies with him before sitting down, same saluted him with joined palms, some announced their name and clan, and some sat down in silence.[990]

2. Then sitting to one side, King Vessavaṇa[991] said to the Lord: 'Lord, there are some prominent yakkhas who have no faith in the Blessed Lord, and others who have faith; and likewise [195] there are yakkhas of middle and lower rank who have no faith in the Blessed Lord, and others who have faith. But, Lord, the majority of yakkhas have no faith in the Blessed Lord. Why is this? The Blessed Lord teaches a code of refraining from taking life, from taking what is not given, from sexual misconduct, from lying speech, and from strong drink and sloth-producing drugs. But the majority of the yakkhas do not refrain from these things, and to do so is distasteful and unpleasant to them. Now, Lord, there are disciples of the Blessed Lord who dwell in remote forest glades, where there is little noise or shouting, far from the madding crowd, hidden from people, suitable for retreat. And there are prominent yakkhas living there who have no faith in the word of the Blessed Lord. In order to give these folk confidence, may the Blessed Lord learn[992] the Āṭānāṭā protective verses, by means of which monks and nuns, male and female lay-followers may

dwell guarded, protected, unharmed and at their ease?' And the Lord consented by silence.

3. Then King Vessavaṇa, noting the Lord's consent, at once recited these Āṭānāṭā protective verses:

'Glory be to Vipassī,[993]
The splendid one of mighty vision.
Glory be to Sikhī too,
The compassionate to all.
Glory be to Vessabhū,
Bathed in pure asceticism.[994] [196]
To Kakusandha glory be,
Victor over Māra's host.
To Koṇāgamana glory too,
Brahmin fully perfect he.
Glory be to Kassapa,
Liberated every way,
Glory to Aṅgīrasa,
To the Sakyas' radiant son,[995]
Teacher of the Dhamma he
That overcomes all suffering.
And they who from this world are freed,[996]
Seeing to the heart of things,
They who are so mild of speech,
Mighty and of wisdom too,
To him who helps both gods and men,
To Gotama they offer praise:
In wisdom trained, in conduct too,
Mighty and resourceful too.

4. 'The point from where the sun comes up,
Aditya's child, in mighty arc,
At whose arising shrouding night
Is dispelled and vanishes,
So that with the risen sun
There comes to be what folk call Day,
There too this moving watery mass,
The deep and mighty ocean swells,
This men know, and this they call
Ocean or The Swelling Sea. [197]
This quarter is the East, or First:[997]

That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the gandhabbas.
Dhataraṭṭha is his name,
Honoured by the gandhabbas.
Their songs and dances he enjoys.
He has many mighty sons,
Eighty, ten and one, they say,
And all with but a single name,
Called after Indra, lord of strength.
And when the Buddha greets their gaze,
Buddha, kinsman of the Sun,
From afar they offer homage
To the Lord of wisdom true:
"Hail, o man of noble race!
Hail to you, the first of men!
In kindness you have looked on us,
Who, though not human, honour you!
Often asked, do we revere
Gotama the Conqueror? –
We reply: 'We do revere
Gotama, great Conqueror,
In wisdom trained, in conduct too,
Buddha Gotama we hail!'"

5. 'Where they whom men call petas[998] dwell,
Abusive speakers, slanderers,
Murderous and greedy folk,
Thieves and cunning tricksters all, [198]
This quarter is the South, they say:
That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the kumbhaṇḍas,
And Virūḷhaka is his name.
Honoured by the kumbhaṇḍas,
Their songs and dances he enjoys...
(*continue as 4*).

6. 'The point at which the sun goes down,
Aditya's child, in mighty arc,
With whose setting day is done
And night, The Shrouder, as men say,
Comes again in daylight's place,
There too this moving watery mass,
The deep and mighty ocean swells,
This they know, and this men call
Ocean, or The Swelling Sea.
This quarter is the West, or Last:[999]
Such is how the people call it. [199]
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the nāga folk,
And Virūpakkha's his name.
Honoured by the nāga folk,
Their songs and dances he enjoys...
(*continue as 4*).

7. 'Where lovely Northern Kuru lies,
Under mighty Neru fair,
There men dwell, a happy race,[1000]
Possessionless, not owning wives.[1001]
They have no need to scatter seed,
They have no need to draw the plough:
Of itself the ripened crop
Presents itself for men to eat.
Free from powder and from husk,
Sweet of scent, the finest rice, [200]
Boiling on hot oven-stones,[1002]
Such the food that they enjoy.
The ox their single-seated mount,[1003]
Thus they ride about the land.
Using women as a mount,
Thus they ride about the land;[1004]
Using men to serve as mount,
Thus they ride about the land;
Using maidens as a mount,
Thus they ride about the land;

Using boys to serve as mount,
Thus they ride about the land.
And so, carried by such mounts,
All the region they traverse
In the service of their king.
Elephants they ride, and horses too,
Cars fit for gods they have as well.
Splendid palanquins are there
For the royal retinue.
Cities too they have, well-built,
Soaring up into the skies:
Āṭānāṭā, Kusināṭā,
Parakusināṭā,
Nāṭapuriya is theirs,
And Parakusitanāṭā. [201]
Kapīvanta's to the north,
Janogha, other cities too,
Navanavatiya, Ambara-
Ambaravatiya,[1005]
Āḷakamandā, city royal,
But where Kuvera dwells, their lord
Is called Visāṇā, whence the king
Bears the name Vessavaṇa.[1006]
Those who bear his missions are
Tatolā, Tattalā,
Tototalā, then
Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, Nemi.
There's the mighty water Dharaṇī,
Source of rain-clouds which pour down
When the rainy season comes.
Bhagalavati's there, the hall
That is the yakkhas' meeting-place,
Round it ever-fruiting trees
Full of many kinds of birds,
Where peacocks scream and herons cry,
And the cuckoo gently calls.
The *jīva*-bird who cries: "Live on!"[1007]
And he that sings: "Lift up your hearts!",[1008] [202]

The pheasant-cock, *kulīraka*,[1009]
The forest-crane, the rice-bird too,
And *mynah*-birds that mimic man,
And those whose name is "men on stilts".
And there for ever beauteous lies
Fair Kuvera's lotus-lake.
This quarter is the North, they say:
That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the yakkha folk,
And Kuvera is his name.
Honoured by the yakkha folk,
Their songs and dances he enjoys.
He has many mighty sons,
Eighty, ten and one, they say,
And all with but a single name,
Called after Indra, lord of strength.
And when the Buddha greets their gaze,
Buddha, kinsman of the Sun,
From afar they offer homage
To the Lord of wisdom true:
"Hail, o man of noble race!
Hail to you, the first of men!
In kindness you have looked on us,
Who, though not human, honour you!
Often asked, do we revere
Gotama the Conqueror? –
We reply: 'We do revere
Gotama, great Conqueror,
In wisdom trained, in conduct too,
Buddha Gotama we hail!'"' [203]

8. 'These, sir, are the Āṭānāṭā protective verses, by means of which monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease. If any monk or nun, male or female lay-follower learns these verses well and has them off by heart, then if any non-human being, male or female yakkha or yakkha-offspring, or a chief attendant or servant of the yakkhas, any male or female gandhabba,... kumbhaṇḍa,... nāga,... should approach that person with hostile intent while he or she is walking or starting to walk, standing or rising to stand, seated or sitting down, lying down or starting to lie down, that non-human being would not gain any honour or respect in village or town. Such a being would not gain a footing or a lodging in my royal city of Āḷakamandā, he would not be admitted to the yakkhas' assembly, nor would he be acceptable for taking or giving in marriage. And all the non-human beings, full of rage, would overwhelm him with abuse. Then they would bend down his head like an empty bowl, and they would split his skull into seven pieces.[1010]

9. 'There are, sir, some non-human beings who are fierce, wild and terrible. They heed neither the Great Kings, nor their officers, nor their attendants. They are said to be [204] in revolt against the Great Kings. Just as the bandit-chiefs whom the King of Magadha has overcome do not heed him, or his officers, or their attendants, so too do they behave. Now if any yakkha or yakkha-offspring,... gandhabba,... should approach any monk, nun, male or female lay-follower... with hostile intent, that person should alarm, call out and shout to those yakkhas, the great yakkhas, their commanders and commanders-in-chief, saying: "This yakkha has seized me, has hurt me, harmed me, injured me, and will not let me go!"

10. 'Which are the yakkhas, the great yakkhas, their commanders and commanders-in-chief? They are:

Inda, Soma, Varuṇa,
Bhāradvāja, Pajāpati,
Candana, Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda, Opamañña,
Devasūta, Mātali,
Cittasena the gandhabba,
Naḷa, Rājā, Janesabha,
Sātāgira, Hemavata,
Puṇṇaka, Karatiya, Gula, [205]
Sīvaka, Mucalinda too,

Vessāmitta, Yugandhara,
Gopāla, Suppagedha too,
Hirī, Netti and Mandiya,
Pañcālacaṇḍa, Āḷavaka,
Pajunna, Sumana, Sumukha,
Dadimukha, Maṇi too,
Then Mānicara, Dīgha,
And, finally, Serissaka.[1011]

These are the yakkhas, great yakkhas, their commanders and commanders-in-chief who should be called upon in case of such an attack.

11. 'And these, sir, are the Āṭānāṭā protective verses by means of which monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease. And now, sir, we must go: we have many duties, many things to do.' 'Do so, Kings, when you think fit.'

And the Four Great Kings stood up, saluted the Lord, passed by on his right side, and vanished. And the yakkhas stood up, and some saluted the Lord, passed by on his right, and vanished, some exchanged courtesies with the Lord, [206] some saluted him with joined palms, some announced their name and clan, some remained silent, and they all vanished.

12. And when the night was over, the Lord said to the monks: 'Monks, this night the Four Great Kings...came to see the Lord...(*repeat the whole of verses 1–11*).

13. 'Monks, you should learn these Āṭānāṭā protective verses, master them and remember them. They are for your benefit, and through them monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease.'

Thus the Lord spoke. And the monks were delighted and rejoiced at his words.

33 *Saṅgīti Sutta: The Chanting Together*

[207] 1.1. THUS HAVE I HEARD. Once the Lord was touring in the Malla country with a large company of about five hundred monks. Arrived at Pāvā, the Mallas' capital, he stayed in the mango-grove of Cunda the smith.[1012]

1.2. Now at that time a new meeting-hall of the Mallas of Pāvā, called Ubbhaṭaka,[1013] had recently been built, and it had not yet been occupied by any ascetic or Brahmin, or indeed by any human being. Hearing that the Lord was staying in Cunda's mango-grove, the Mallas of Pāvā went to see him. Having saluted him, they sat down to one side and said: 'Lord, the Mallas of Pāvā have recently erected a new meeting-hall called Ubbhaṭaka, and it has not yet been occupied by any ascetic or Brahmin, or indeed by any human being. [208] May the Blessed Lord be the first to use it! Should he do so, that would be for the lasting good and happiness of the Mallas of Pāvā.' And the Lord consented by silence.

1.3. Noting his assent, the Mallas rose, saluted him, passed out to his right and went to the meeting-hall. They spread mats all round, arranged seats, put out a water-pot and an oil-lamp, and then, returning to the Lord, saluted him, sat down to one side and reported what they had done, saying: 'Whenever the Blessed Lord is ready.'

1.4. Then the Lord dressed, took his robe and bowl, and went to the meeting-hall with his monks. There he washed his feet, entered the hall and sat down against the central pillar, facing east. The monks, having washed their feet, entered the hall and sat down along the western wall facing east, [209] with the Lord in front of them. The Pāvā Mallas washed their feet, entered the hall, and sat down along the eastern wall facing west, with the Lord in front of them. Then the

Lord spoke to the Mallas on Dhamma till far into the night, instructing, inspiring, firing and delighting them. Then he dismissed them, saying: 'Vāseṭṭhas,[1014] the night has passed away.[1015] Now do as you think fit.' 'Very good, Lord', replied the Mallas. And they got up, saluted the Lord, and went out, passing him by on the right.

1.5. As soon as the Mallas had gone the Lord, surveying the monks sitting silently all about, said to the Venerable Sāriputta: 'The monks are free from sloth-and-torpor,[1016] Sāriputta. You think of a discourse on Dhamma to give to them. My back aches, I want to stretch it.' 'Very good, Lord', replied Sāriputta. Then the Lord, having folded his robe in four, lay down on his right side in the lion-posture,[1017] with one foot on the other, mindful and clearly aware, and bearing in mind the time to arise.

1.6. Now at that time the Nigaṇṭha Nātaputta [210] had just died at Pāvā. And at his death the Nigaṇṭhas were split into two parties, quarrelling and disputing...(*as Sutta 29, verse 1*). You would have thought they were bent on killing each other. Even the white-robed lay followers were disgusted when they saw that their doctrine and discipline was so ill-proclaimed,...having been proclaimed by one not fully-enlightened and now with its support gone, without an arbiter.

1.7. And the Venerable Sāriputta addressed the monks, referring to this situation, and said: 'So ill-proclaimed was their teaching and discipline, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one who was not fully enlightened. [211] But, friends, this Dhamma has been well proclaimed by the Lord, the fully-enlightened One. And so we should all recite it together[1018] without disagreement, so that this holy life may be enduring and established for a long time, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans. And what is this Dhamma that has been well proclaimed by the Lord...?

'There is one thing that was perfectly proclaimed by the Lord who knows and sees, the fully-enlightened Buddha. So we should all recite together...for the benefit, welfare and happiness of devas and humans.

1.8. 'What is this one thing?[1019] (*eko dhammo*).

(1) 'All beings are maintained by nutriment (*āhāraṭṭhitikā*).

(2) 'All beings are maintained by conditions (*sankhāraṭṭhitikā*).'[1020] [212]

1.9. 'There are [sets of] two things that were perfectly proclaimed by the Lord...Which are they?

(1) 'Mind and body (*nāmañ ca rūpañ ca*).

(2) 'Ignorance and craving for existence (*avijjā ca bhavataṇhā ca*).

(3) 'Belief in [continued] existence and belief in non-existence (*bhava-diṭṭhi ca vibhava-diṭṭhi ca*).

(4) 'Lack of moral shame and lack of moral dread (*ahirikañ ca anottappañ ca*).

(5) 'Moral shame and moral dread (*hiri ca ottappañ ca*).

(6) 'Roughness and friendship with evil (*dovacassatā ca pāpamittatā ca*).

(7) 'Gentleness and friendship with good (*sovacassatā ca kalyāṇamittatā ca*).

(8) 'Skill in [knowing] offences and [the procedure for] rehabilitation from them (*āpatti-kusalatā ca āpatti-vuṭṭhāna-kusalatā ca*).

(9) 'Skill in entering and returning from [jhāna] (*samāpatti-kusalatā ca samāpatti-vuṭṭhāna-kusalatā ca*).[1021]

(10) 'Skill in [knowing] the [eighteen] elements[1022] and in paying attention to them (*dhātu-kusalatā ca manasikāra-kusalatā ca*).

(11) 'Skill in [knowing] the [twelve] sense-spheres (*āyatana-k.*) and dependent origination.

(12) 'Skill in [knowing] what are causes and what are not (*ṭhāna-k. ca aṭṭhāna-k.*) [213]

(13) 'Straightforwardness and modesty (*ajjavañ ca lajjavañ ca*).[1023]

(14) 'Patience and gentleness (*khanti ca soraccañ ca*).

(15) 'Gentle speech and politeness (*sākhalyañ ca paṭisanthāro ca*).

(16) 'Non-harming and purity (*avihiṁsā ca soceyyañ ca*).[1024]

(17) 'Lack of mindfulness[1025] and of clear awareness (*muṭṭhasaccañ ca asampajaññañ ca*).

(18) 'Mindfulness and clear awareness (*sati ca sampajaññañ ca*).

(19) 'Unguarded sense-doors and non-restraint in eating (*indriyesu aguttadvāratā ca bhojane amattaññutā ca*).

(20) 'Guarded sense-doors and restraint in eating (*...guttadvāratā...mattaññutā*).

(21) 'Powers of reflection[1026] and mental development (*paṭisankhāna-balañ ca bhāvanā-balañ ca*).

(22) 'Powers of mindfulness and concentration (*sati-balañ ca samādhi-balañ ca*).

(23) 'Calm and insight (*samatho ca vipassanā ca*).[1027]

(24) 'The sign of calm and grasping the sign (*samatha-nimittañ ca paggaha-nimittañ ca*).

(25) 'Exertion and non-distraction (*paggaho ca avikheppo ca*).

(26) 'Attainment of morality and [right] view (*sīla-sampadā ca diṭṭhi-sampadā ca*).

[214] (27) 'Failure of morality and view (*sīla-vipatti ca diṭṭhi-vipatti ca*).

(28) 'Purity of morality and view (*sīla-visuddhi ca diṭṭhi-visuddhi ca*).

(29) 'Purity of view and the effort to attain it (*diṭṭhi-visuddhi kho pana yathā diṭṭhissa ca padhānaṁ*).

(30) 'Being moved to a sense of urgency[1028] by what should move one, and the systematic effort of one so moved (*saṁvego ca saṁvejaniyesu ṭhānesu saṁviggassa ca yoniso padhānaṁ*).

(31) 'Not being content with wholesome acts and not shrinking from exertion (*asantutthitā ca kusalesu dhammesu appaṭivānitā ca padhānasmiṁ*).

(32) 'Knowledge and liberation (*vijjā ca vimutti ca*).

(33) 'Knowledge of the destruction [of the defilements] and of [their] non-recurrence (*khaye ñāṇaṁ anuppāde ñāṇaṁ*).

'These are the [sets of] two things that were perfectly proclaimed by the Lord...So we should all recite them together ...'

1.10. 'There are [sets of] three things...Which are they?

(1) 'Three unwholesome roots: of greed, hatred, delusion (*lobho akusala-mūlaṁ, doso akusala-mūlaṁ, moho akusala-mūlaṁ*).

(2) 'Three wholesome roots: of non-greed, non-hatred non-delusion (*alobho...*).

(3) 'Three kinds of wrong conduct: in body, speech and thought (*kāya-duccaritaṁ, vacī-duccaritaṁ, mano-duccaritaṁ.*). [215]

(4) 'Three kinds of right conduct: in body, speech and thought (*kāya-sucaritaṁ...*).

(5) 'Three kinds of unwholesome thought (*akusala-vitakkā*): of sensuality, of enmity, of cruelty (*kāma-vitakko, vyāpāda-vitakko, vihiṁsa-vitakko*).

(6) 'Three kinds of wholesome thought: of renunciation (*nekkhamma-vitakko*), of non-enmity, of non-cruelty.

(7) 'Three kinds of unwholesome motivation (*sankappa*):[1029] through sensuality, enmity, cruelty.

(8) 'Three kinds of wholesome motivation: through renunciation (*nekkhamma*), non-enmity, non-cruelty.

(9) 'Three kinds of unwholesome perception (*saññā*): of sensuality, of enmity, of cruelty.

(10) 'Three kinds of wholesome perception: of renunciation, of non-enmity, of non-cruelty.

(11) 'Three unwholesome elements (*dhātuyo*): sensuality, enmity, cruelty.

(12) 'Three wholesome elements: renunciation, non-enmity, non-cruelty.

(13) 'Three more elements: the element of sense-desire,[1030] the element of form, the formless element (*kāma-dhātu, rūpa-dhātu, arūpa-dhātu*).

(14) 'Three more elements: the element of form, the formless element, the element of cessation[1031] (*rūpa-dhātu, arūpa-dhātu, nirodha-dhātu*).

(15) 'Three more elements: the low element, the middling element, the sublime element (*hīnā dhātu, majjhimā dhātu, paṇītā dhātu*). [216]

(16) 'Three kinds of craving: sensual craving, craving for becoming,[1032] craving for extinction[1033] (*kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā*).

(17) 'Three more kinds of craving: craving for [the World of] Sense-Desires, for [the World of] Form, for the Formless [World] (*kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā*).

(18) 'Three more kinds of craving: for [the World of] Form, for the Formless [World], for cessation (*as for (14)*).

(19) 'Three fetters (*saṁyojanāni*): of personality-belief, of doubt, of attachment to rite and ritual (*sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmāso*).

(20) 'Three corruptions (*āsavā*): of sense-desire, of becoming, of ignorance (*kāmâsavo, bhavâsavo, avijjâsavo*).

(21) 'Three kinds of becoming: [in the World] of Sense-Desire, of Form, in the Formless World (*kāma-bhavo, rūpa-bhavo, arūpa-bhavo*).

(22) 'Three quests: for sense-desires, for becoming, for the holy life (*kāmesanā, bhavesanā, brahmacariyesanā*).

(23) 'Three forms of conceit: "I am better than...", "I am equal to...", "I am worse than..." (*"seyyo 'ham asmīti" vidhā, "sadiso 'ham asmīti" vidhā, "hīno 'ham asmīti" vidhā*).

(24) 'Three times: past, future, present (*atīto addhā, anāgato addhā, paccuppanno addhā*).

(25) 'Three "ends" (*antā*):[1034] personality, its arising, its cessation (*sakkāya anto, sakkāya-samudayo anto, sakkāya-nirodho anto*).

(26) 'Three feelings: pleasant, painful, neither (*sukhā vedanā, dukkhā vedanā, adukkham-asukhā vedanā*).

(27) 'Three kinds of suffering: as pain, as inherent in formations, as due to change (*dukkha-dukkhatā, sankhāra-dukkhatā, vipariṇāma-dukkhatā*). [217]

(28) 'Three accumulations: evil with fixed result,[1035] good with fixed result,[1036] indeterminate (*micchatta-niyato rāsi, sammatta-niyato rāsi, aniyato-rāsi*).

(29) 'Three obscurations (*tamā*):[1037] One hesitates (*kankhati*), vacillates (*vicikicchati*), is undecided (*nâdhimuccati*), is unsettled (*na sampasīdati*) about the past, the future, the present.

(30) 'Three things a Tathāgata has no need to guard against: A Tathāgata is perfectly pure in bodily conduct, in speech and in thought (*parisuddha-kāya-, -vacī-, -mano-samācāro*). There is no misdeed of body, speech or thought which he must conceal lest anyone should get to hear about it.

(31) 'Three obstacles:[1038] lust, hatred, delusion (*rāgo kiñcanaṁ, dosa kiñcanaṁ, moho kiñcanaṁ*).

(32) 'Three fires: lust, hatred, delusion (*rāgaggi, dosaggi, mohaggi*).

(33) 'Three more fires: the fire of those to be revered, of the householder, of those worthy of offerings[1039] (*āhuneyyaggi, gahapataggi, dakkhineyyaggi*).

(34) 'Threefold classification of matter: visible and resisting, invisible and resisting, invisible and unresisting[1040] (*sanidassana-sappaṭighaṁ rūpaṁ, anidassana-sappaṭighaṁ rūpaṁ, anidassana-appaṭighaṁ rūpaṁ*).

(35) 'Three kinds of karmic formation:[1041] meritorious, demeritorious, imperturbable[1042] (*puññâbhisankhāro, apuññâbhisankhāro, āneñjâbhisankhāro*). [218]

(36) 'Three persons: the learner, the non-learner, the one who is neither[1043] (*sekho puggalo, asekho puggalo, n'eva sekho nâsekho puggalo*).

(37) 'Three elders: an elder by birth, in Dhamma, by convention[1044] (*jāti-thero, dhamma-thero, sammuti-thero*).

(38) 'Three grounds based on merit: that of giving, of morality, of meditation (*dānamayaṁ puñña-kiriya-vatthu, sīlamayaṁ puñña-kiriya-vatthu, bhāvanāmaya puñña-kiriya-vatthu*).

(39) 'Three grounds for reproof: based on what has been seen, heard, suspected (*diṭṭhena, sutena, parisankāya*).

(40) 'Three kinds of rebirth in the Realm of Sense-Desire (*kāmupapattiyo*):[1045] There are beings who desire what presents itself to them (*paccuppaṭṭhita-kāmā*), and are in the grip of that desire, such as human beings, some devas, and some in states of woe. There are beings who desire what they have created (*nimmita-kāmā*),...such as the devas Who Rejoice in Their Own Creation (*Nimmānaratī*). There are beings who rejoice in the creations of others,...such as the devas Having Power over Others' Creation (*Paranimmita-vasavattī*).

(41) 'Three happy rebirths (*sukhupapattiyo*):[1046] There are beings who, having continually produced happiness now dwell in happiness, such as the devas of the Brahmā group. There are beings who are overflowing with happiness, drenched with it, full of it, immersed in it, so that they occasionally exclaim: "Oh what bliss!" such as the Radiant devas (*Ābhassarā*). There are beings...immersed in happiness, who, supremely blissful, [219] experience only perfect happiness, such as the Lustrous devas (*Subhakiṇṇā*).

(42) 'Three kinds of wisdom: of the learner, of the non-learner, of the one who is neither (*as (36)*).

(43) 'Three more kinds of wisdom: based on thought, on learning [hearing], on mental development [meditation] (*cintāmaya paññā, sutamayā paññā, bhāvanāmaya paññā*).

(44) 'Three armaments[1047] (*āvudhāni*): what one has learnt, detachment, wisdom (*sutâvudhaṁ, pavivekâvudhaṁ, paññâvudhaṁ*).

(45) 'Three faculties:[1048] of knowing that one will know the unknown, of highest knowledge, of the one who knows (*anaññātaṁ-ñassāmītindriyaṁ, aññindriyaṁ, aññātā-v-indriyaṁ*).

(46) 'Three eyes: the fleshly eye, the divine eye,[1049] the eye of wisdom[1050] (*maṁsa-cakkhu, dibba-cakkhu, paññā-cakkhu*).

(47) 'Three kinds of training: in higher morality, higher thought, higher wisdom (*adhisīla-sikkhā, adhicitta-sikkhā, adhipaññā-sikkhā*).

(48) 'Three kinds of development: of the emotions,[1051] of mind, of wisdom (*kāya-bhāvana, citta-bhāvanā, paññā-bhāvanā*).

(49) 'Three "unsurpassables": of vision, of practice, of liberation (*dassanânuttariyaṁ, paṭipadânuttariyaṁ, vimuttânuttariyaṁ*).

(50) 'Three kinds of concentration: with thinking and pondering,[1052] with pondering without thinking, with neither (*savitakko savicāro samādhi, avitakko vicāra-matto samādhi, avitakko avicāro samādhi*).

(51) 'Three more kinds of concentration: on emptiness, the "signless", desireless (*suññato samādhi, animitto samādhi, appaṇihito samādhi*).

(52) 'Three purities: of body, speech, mind (*kāya-socceyyaṁ, vacī-socceyyaṁ, mano-socceyyaṁ*). [220]

(53) 'Three qualities of the sage:[1053] as to body, speech, mind (*kāya-moneyyaṁ, vacī-moneyyaṁ, mano-moneyyaṁ*).

(54) 'Three skills: in going forward,[1054] in going down, in means to progress (*āya-kosallaṁ, apāya-kosallaṁ, upāya-kosallaṁ*).

(55) 'Three intoxications: with health, with youth, with life (*ārogya-mado, yobbana-mado, jīvita-mado*).

(56) 'Three predominant influences: oneself, the world, the Dhamma (*attâdhipateyyaṁ, lokâdhipateyyaṁ, dhammâdhipateyyaṁ*).

(57) 'Three topics of discussion: Talk may be of the past: "That's how it used to be"; of the future: "That's how it will be"; of the present: "That's how it is now."

(58) 'Three knowledges: of one's past lives, of the decease and rebirth of beings, of the destruction of the corruptions (*pubbenivāsânussati-ñāṇaṁ vijjā, sattānaṁ cutupapāte ñāṇaṁ vijjā, āsavānaṁ khaye ñāṇaṁ vijjā*).

(59) 'Three abidings: deva-abiding, Brahmā-abiding, the Ariyan abiding[1055] (*dibbo vihāro, Brahmā-vihāro, ariyo vihāro*).

(60) 'Three miracles:[1056] of psychic power, of telepathy, of instruction (*iddhi-pāṭihāriyaṁ, ādesanā-pāṭihāriyaṁ, anusāsani-pāṭihāriyaṁ*).

'These are the [sets of] three things...So we should all recite together...for the benefit, welfare and happiness of devas and humans.' [221]

1.11. 'There are [sets of] four things which were perfectly proclaimed by the Lord...

(1) 'Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...; he abides contemplating mind as mind...; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

(2) 'Four great efforts (*sammappadhānā*): Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will...and strives to overcome evil unwholesome mental states that have arisen. He rouses his will...and strives to produce unarisen wholesome mental states. He rouses his will...and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development.

(3) 'Four roads to power (*iddhipādā*): Here a monk develops concentration of intention accompanied by effort of will, concentration of energy,...[222] concentration of consciousness, and concentration of investigation accompanied by effort of will.

(4) 'Four jhānas: Here a monk, detached from all sense-de-

sires, detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters and remains in the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness.

(5) 'Four concentrative meditations (*samādhi-bhāvanā*). This meditation, when developed and expanded, leads to (a) happiness here and now (*diṭṭhadhamma-sukha*), (b) gaining knowledge-and-vision (*ñāṇa-dassana-paṭilābha*), (c) mindfulness and clear awareness (*sati-sampajañña*), and (d) the destruction of the corruptions (*āsavānaṁ khaya*). (a) How does this practice lead to happiness here and now? Here, a monk practises the four jhānas. [223] (b) How does it lead to the gaining of knowledge-and-vision? Here, a monk attends to the perception of light (*ālokasaññaṁ manasikaroti*), he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness (*sappabhāsaṁ cittaṁ*). (c) How does it lead to mindfulness and clear awareness? Here, a monk knows feelings as they arise, remain and vanish; he knows perceptions as they arise, remain and vanish; he knows thoughts (*vitakkā*)[1057] as they arise, remain and vanish. (d) How does this practice lead to the destruction of the corruptions? Here, a monk abides in the contemplation of the rise and fall of the five aggregates of grasping (*pañc'upādāna-kkhandesu udayabbayânupassī*): "This is material form, this is its arising, this is its ceasing; these are feelings...; this is perception...; these are the mental formations...; this is consciousness, this is its arising, this is its ceasing."

(6) 'Four boundless states. Here, a monk, with a heart filled with loving-kindness, pervades first one quarter, then the second, the third and the fourth. Thus he stays, [224] spreading the thought of loving-kindness above, below and across, everywhere, always with a heart filled with loving-kindness, abundant, magnified, unbounded, without hatred or ill-will. And likewise with compassion, sympathetic joy, and equanimity.

(7) 'Four formless jhānas. Here, a monk, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the Sphere of Infinite Space. And by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, he reaches and remains in the Sphere of Infinite Consciousness. And by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, he reaches and remains in the Sphere of No-Thingness. And by passing entirely beyond the Sphere of No-Thingness, he reaches and remains in the Sphere of Neither-Perception-Nor-Non-Perception.

(8) 'Four supports[1058] (*apassenāni*): Here a monk judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed.

(9) 'Four Ariyan lineages (*ariya-vaṁsā*). Here, a monk (a) is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitably. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of [such] dangers and wisely aware of its true purpose. Nor is he conceited about being thus content with any old robe, and he does not disparage others. And one who is thus skilful, not lax, clearly aware and mindful, [225] is known as a monk who is true to the ancient, original (*aggaññe*) Ariyan lineage. Again, (b) a monk is content with any alms-food he may get... Again, (c) a monk is content with any old lodging-place... And again, (d) a monk, being fond of abandoning (*pahāna*), rejoices in abandoning, and being fond of developing (*bhāvanā*), rejoices in developing, is not therefore conceited... And

one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Ariyan lineage.

(10) 'Four efforts: The effort of (a) restraint (*saṁvara-padhānaṁ*), (b) abandoning (*pahāna-p.*), (c) development (*bhāvanā-p.*), (d) preservation (*anurakkhaṇa-p.*). What is (a) the effort of restraint? Here, a monk, on seeing an object with the eye, does not grasp at the whole or its details, striving to restrain [226] what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it (*similarly with* sounds, smells, tastes, tactile sensations, thoughts). What is (b) the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that has arisen, but abandons it, dispels it, destroys it, makes it disappear. What is (c) the effort of development? Here, a monk develops the enlightenment-factor of mindfulness, based on solitude, detachment, extinction,leading to maturity of surrender (*vossagga-pariṇāmiṁ*); he develops the enlightenment-factor of investigation of states, ...of energy,...of delight,...of tranquillity,...of concentration,...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender. What is (d) the effort of preservation? Here, a monk keeps firmly in his mind a favourable object of concentration which has arisen, such as a skeleton, or a corpse that is full of worms, blue-black, full of holes, bloated.

(11) 'Four knowledges: knowledge of Dhamma, of what is consonant with it (*anvaye ñāṇaṁ*), knowledge of others' minds[1059] (*paricce ñāṇaṁ*), conventional knowledge[1060] (*sammuti-ñāṇaṃ*).

(12) [227] 'Four more knowledges: knowledge of suffering, its origin, its cessation, the path.

(13) 'Four factors of Stream-Attainment (*sotâpattiyangāni*): association with good people (*sappurisa-saṁseva*), hearing the true Dhamma, thorough attention (*yoniso manasikāra*), practice of the Dhamma in its entirety (*dhammânudhamma-paṭipatti*).

(14) 'Four characteristics of a Stream-Winner: Here, the Ariyan disciple is possessed of unwavering confidence in the Buddha, thus: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teachers of gods and humans, enlightened and blessed." (b) He is possessed of unwavering confidence in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself." (c) He is possessed of unwavering confidence in the Sangha, thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of men. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world." And (d) he is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration.

(15) 'Four fruits of the ascetic life: the fruits of Stream-Entry, of the Once-Returner, of the Non-Returner, of Arahantship. [228]

(16) 'Four elements: the elements of "earth", "water", "fire", "air" (*paṭhavī-, āpo-, tejo-, vāyo-dhātu*).

(17) 'Four nutriments (*āhārā*): "material"[1061] (*kabalinkāra*) food, gross or subtle;[1062] contact as second; mental volition (*manosañcetanā*)[1063] as third; consciousness as fourth.

(18) 'Four stations of consciousness (*viññāṇa-ṭṭhitiyo*): Consciousness gains a footing either (a) in relation to materiality, with materiality as object and basis, as a place of enjoyment, or similarly in regard to (b) feelings, (c) perceptions or (d) mental formations, and there it grows, increases and flourishes.

(19) 'Four ways of going wrong (*agata-gamanāni*): One goes wrong through desire (*chanda*),[1064] hatred, delusion, fear.

(20) 'Four arousals of craving: Craving arises in a monk because of robes, alms, lodging, being and non-being[1065] (*iti-bhavâbhava-hetu*).

(21) 'Four kinds of progress: (a) painful progress with slow comprehension, (b) painful progress with quick comprehension, (c) pleasant progress with slow comprehension, (d) pleasant progress with quick comprehension.[1066] [229]

(22) 'Four more kinds of progress: progress with impatience (*akkhamā paṭipadā*), (b) patient progress (*khamā p.*), (c) controlled progress (*damā p.*), (d) calm progress (*samā paṭipadā*).[1067]

(23) 'Four ways of Dhamma:[1068] (a) without hankering, (b) without enmity, (c) with right mindfulness, (d) with right concentration.

(24) 'Four ways of undertaking Dhamma: There is the way that is (a) painful in the present and brings painful future results (*dukkha-vipākaṁ*), (b) painful in the present and brings pleasant future results (*sukha-vipākaṁ*), (c) pleasant in the present and brings painful future results, and (d) pleasant in the present and brings pleasant future results.

(25) 'Four divisions of Dhamma: morality, concentration, wisdom, liberation.

(26) 'Four powers:[1069] energy, mindfulness, concentration, wisdom.

(27) 'Four kinds of resolve (*adhiṭṭhānāni*): [to gain] (a) wisdom, (b) truth (*sacca*),[1070] (c) relinquishment (*cāga*), (d) tranquillity (*upasama*).[1071]

(28) 'Four ways of answering questions: the question (a) to be answered directly (*ekaṁsa-vyākaraṇiyo pañho*), (b) requiring an explanation (*vibhajja-v. p.*), (c) requiring a counter-question (*paṭipucchā-v. p.*), (d) to be set aside (*ṭhāpanīyo pañha*). [230]

(29) 'Four kinds of kamma: There is (a) black kamma with black result (*kaṇha-vipākaṁ*), (b) bright kamma with bright result (*sukka-v.*), (c) black-and-bright kamma with black-and-bright result (*kaṇha-sukka v.*), (d) kamma that is neither black nor bright (*akaṇham-asukkaṁ*), with neither black nor bright result, leading to the destruction of kamma.[1072]

(30) 'Four things to be realised by seeing (*sacchikaraṇīyā dhammā*):[1073] (a) former lives, to be realised by recollection (*satiyā*),[1074] (b) passing-away and rearising to be realised by the [divine] eye,[1075] (c) the eight deliverances, to be realised with the mental body (*kāyena*),[1076] (d) the destruction of the corruptions, to be realised by wisdom.

(31) 'Four floods (*oghā*): sensuality, becoming, [wrong] views, ignorance.

(32) 'Four yokes (*yogā*)[1077] (= (*31*)).

(33) 'Four "unyokings" (*visaṁyogā*): from sensuality, becoming, views, ignorance.

(34) 'Four ties (*ganthā*):[1078] the "body-tie"[1079] (*kāya-gantha*) of hankering (*abhijjhā*), ill-will (*vyāpāda*), attachment to rite and ritual (*sīlabbata-parāmāsa*), dogmatic fanaticism (*idaṁ-saccâbhinivesa*).

(35) 'Four clingings (*upādānāni*): to sensuality, to views (*diṭṭhi*), to rules and ritual (*sīlabbata-pārāmāsa*), to ego-belief (*attavāda*).

(36) 'Four kinds of generation:[1080] from an egg, from a womb, from moisture,[1081] spontaneous rebirth (*opapātika-yoni*).[1082] [231]

(37) 'Four ways of descent into the womb: (a) One descends into the mother's womb unknowing, stays there unknowing, and leaves it unknowing; (b) one enters the womb knowing, stays there unknowing, and leaves it unknowing; (c) one enters the womb knowing, stays there knowing, and leaves it unknowing; (d) one enters the womb knowing, stays there knowing, and leaves it knowing (*as Sutta 28, verse 5*).

(38) 'Four ways of getting a new personality (*attabhāva-paṭilābhā*):[1083] There is an acquisition of personality that is brought about by (a) one's own volition, not another's, (b) another's volition, not one's own, (c) both, (d) neither.

(39) 'Four purifications of offerings (*dakkhiṇā-visuddhiyo*): there is the offering purified (a) by the giver but not by the recipient, (b) by the recipient but not by the giver, (c) by neither, [232] (d) by both.

(40) 'Four bases of sympathy (*saṁgaha-vatthūni*): generosity, pleasing speech, beneficial conduct and impartiality.

(41) 'Four un-Ariyan modes of speech: lying, slander, abuse, idle gossip.

(42) 'Four Ariyan modes of speech: refraining from lying, slander, abuse, idle gossip.

(43) 'Four more un-Ariyan modes of speech: claiming to

have seen, heard, sensed (*muta*),[1084] known what one has not seen, heard, sensed, known.

(44) 'Four more Ariyan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard sensed, known.

(45) 'Four more un-Ariyan modes of speech: claiming not to have seen, heard, sensed, known what one has seen, heard, sensed, known.

(46) 'Four more Ariyan modes of speech: stating that one has seen, heard, sensed, known what one has seen, heard, sensed, known.

(47) 'Four persons: Here a certain man (a) torments himself (*attan-tapo hoti*), is given to self-tormenting, (b) torments others (*paran-tapo hoti*),...(c) torments himself and others,...(d) torments neither himself nor others...Thereby [233] he dwells in this life without craving, released (*nibbuto*), cool, enjoying bliss, become as Brahmā (*brahma-bhūtena*).[1085]

(48) 'Four more persons: Here a man's life benefits (a) himself but not others, (b) others but not himself,[1086] (c) neither, (d) both.

(49) 'Four more persons: (a) living in darkness and bound for darkness (*tamo tamaparâyana*), (c) living in darkness and bound for the light (*tamo jotiparâyana*), (c) living in the light and bound for darkness, (d) living in the light and bound for the light.

(50) 'Four more persons: (a) the unshakeable ascetic (*samaṇam-acalo*), (b) the "blue-lotus" ascetic, (c) the "white-lotus" ascetic, (d) the subtly-perfect ascetic (*samaṇa-sukhumālo*).[1087]

'These are the [sets of] four things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans.

[*End of first recitation-section*]

2.1. 'There are [sets of] five things perfectly proclaimed...

(1) 'Five aggregates: body, feelings, perceptions, mental formations, consciousness.

(2) 'Five aggregates of grasping (*pancûpādāna-kkhandhā*) (*as (1)*). [234]

(3) 'Five strands of sense-desire (*pañca kāma-guṇā*): a sight seen by the eye, a sound heard by the ear, a smell smelt by the nose, a flavour tasted by the tongue, a tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion.

(4) 'Five [post-mortem] destinies (*gatiyo*): hell (*nirayo*),[1088] animal-rebirth (*tiracchāna-yoni*),[1089] the realm of hungry ghosts (*petā*), humankind, the deva world.

(5) 'Five kinds of begrudging (*macchariyāni*):[1090] as to dwelling-place, families,[1091] gains, beauty (*vaṇṇa*), Dhamma.

(6) 'Five hindrances: sensuality (*kāmacchanda*), ill-will (*vyāpāda*), sloth-and-torpor (*thīna-middha*), worry-and-flurry (*uddhacca-kukkucca*), sceptical doubt (*vicikicchā*).

(7) 'Five lower fetters: personality-belief (*sakkāya-diṭṭhi*), doubt, attachment to rite and ritual (*sīlabbata-parāmāsa*), sensuality, ill-will.

(8) 'Five higher fetters: craving for the world of form (*rūpa-rāga*), craving for the formless world (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance. [235]

(9) 'Five rules of training (*sikkhāpadāni*): refraining from taking life, taking what is not given, sexual misconduct, lying speech, strong drink and sloth-producing drugs (*surā-meraya-majja-pamādaṭṭhānā*).

(10) 'Five impossible things: An Arahant is incapable of (a) deliberately taking the life of a living being; (b) taking what is not given so as to constitute theft; (c) sexual intercourse; (d) telling a deliberate lie; (e) storing up goods for sensual indulgence as he did formerly in the household life (*as Sutta 29, verse 26*).

(11) 'Five kinds of loss (*vyasanāni*): Loss of relatives, wealth, health, morality, [right] view. No beings fall into an evil state, a hell-state...after death because of loss or relatives, wealth or health; but beings do fall into such states by loss of morality and right view.

(12) 'Five kinds of gain (*sampadā*): Gain of relatives, wealth, health, morality, [right] view. No beings arise in a happy, heavenly state after death because of the gain of relatives,

wealth or health; but beings are reborn in such states because of gains in morality and right view.

(13) 'Five dangers to the immoral through lapsing from morality: (*as Sutta 16, verse 1.23*). [236]

(14) 'Five benefits to the moral through preserving morality: (*as Sutta 16, verse 1.24*).

(15) 'Five points to be borne in mind by a monk wishing to rebuke another: (a) I will speak at the proper time, not the wrong time, (b) I will state the truth, not what is false, (c) I will speak gently, not roughly, (d) I will speak for his good, [237] not for his harm, (e) I will speak with love in my heart, not with enmity.

(16) 'Five factors of endeavour: Here, a monk (a) has faith, trusting in the enlightenment of the Tathāgata: "Thus this Blessed Lord is an Arahant, a fully-enlightened Buddha..." (*as Sutta 3, verse 1.2*), (b) is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but of a middling temperature suitable for exertion, (c) is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life, (d) keeps his energy constantly stirred up for abandoning unwholesome states and arousing wholesome states, and is steadfast, firm in advancing and persisting in wholesome states, (e) is a man of wisdom, endowed with wisdom concerning rising and cessation, with the Ariyan penetration that leads to the complete destruction of suffering.

(17) 'Five Pure Abodes (*suddhâvāsā*):[1092] Aviha,[1093] Unworried (*Atappā*), Clearly Visible (*Sudassā*), Clear-Sighted (*Sudassī*), Peerless (*Akaniṭṭhā*).

(18) 'Five kinds of Non-Returner (*anāgāmī*):[1094] the "less-than-half-timer", the "more-than-half-timer", the "gainer without exertion", the "gainer with exertion", "he who goes upstream to the highest".

(19) 'Five mental blockages (*ceto-khīlā*): Here, a monk has [238] doubts and hesitations (a) about the Teacher, is dissatisfied and cannot settle in his mind. Thus his mind is not inclined towards ardour, devotion, persistence and effort; (b) about the Dhamma...; (c) about the Sangha...; (d) about the training ...; (e) he is angry and displeased with his fellows in the holy life, he feels depressed and negative towards them. Thus his mind is not inclined towards ardour, devotion, persistence and effort.

(20) 'Five mental bondages (*cetaso vinibandhā*):[1095] Here, a monk has not got rid of the passion, desire, love, thirst (*pipāsa*),[1096] fever, craving (*taṇhā*) (a) for sense-desires (*kāme*): thus his mind is not inclined towards ardour, devotion, persistence and effort; (b) for the body (*kāye*),...(c) for physical objects (*rūpe*),...or (d) having eaten as much as his belly will hold, he abandons himself to the pleasure of lying down, of contact, of sloth; or (e) [239] he practises the holy life for the sake of becoming a member of some body of devas (*deva-nikāya*), thinking: "By means of these rites or this discipline, this austerity or this holy life I shall become one of the devas, great or small." Thus his mind is not inclined towards ardour, devotion, persistence and effort.

(21) 'Five faculties (*indriyāni*): the faculty of eye, ear, nose, tongue, body.

(22) 'Five more faculties: pleasant [bodily] feeling (*sukha*), pain (*dukkha*), gladness (*somanassa*), sadness (*domanassa*), indifferent feeling (*upekhā*).

(23) 'Five more faculties: faith (*saddhā*), energy, mindfulness, concentration, wisdom.

(24) 'Five elements making for deliverance (*nissaraṇīyā dhātuyo*): (a) Here, when a monk considers sense-desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them,[1097] but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought [240] well-set, well-developed, well raised up, well freed and disconnected from sense-desires. And thus he is freed from the corruptions (*āsavā*), the vexations and fevers that arise from sense-desires, and he does not feel that [sensual] feeling. This is called the deliverance from sense-desires. And the same applies to (b) ill-will, (c) cruelty, (d) forms (*rūpa*),[1098] (e) personality (*sakkāya*). [241]

(25) 'Five bases of deliverance (*vimuttâyatanāni*): Here, (a) the Teacher or a respected fellow-disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of

both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight (*pīti*); and by this delight his senses are calmed, he feels happiness (*sukhaṁ*) as a result, and with this happiness his mind is established;[1099] (b) he has not heard it thus, but in the course of teaching Dhamma to others he has learnt it by heart as he has heard it; or (c) as he is chanting the Dhamma...; or (d) [242]...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it (*anupekkhati*); or (e) when he has properly grasped some concentration-sign (*samādhi-nimittaṁ*), has well considered it, applied his mind to it (*supadhāritaṁ*), and has well penetrated it with wisdom (*suppaṭividdhaṁ paññāya*). At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, [243] he feels happiness as a result, and with this happiness his mind is established.

(26) 'Five perceptions making for maturity of liberation: the perception of impermanence (*anicca-saññā*), of suffering in impermanence (*anicce dukkha-saññā*), of impersonality in suffering (*dukkhe anatta-saññā*), of abandoning (*pahāna-saññā*), of dispassion (*virāga-saññā*).

'These are the [sets of] five things which were perfectly proclaimed by the Lord...'

2.2. 'There are [sets of] six things which were perfectly proclaimed by the Lord...

(1) 'Six internal sense-spheres (*ajjhattikāni āyatanāni*): eye-, ear-, nose-, tongue-, body-(*kāyâyatanaṁ*), mind-sense-sphere (*manâyatanaṁ*).

(2) 'Six external sense-spheres (*bahirāni āyatanāni*): sight-object (*rūpâyatanaṁ*), sound-, smell-, taste-, tangible object (*phoṭṭabbâyatanaṁ*), mind-object (*dhammâyatanaṁ*).

(3) 'Six groups of consciousness (*viññāṇa-kāyā*): eye-consciousness, ear-, nose-, tongue-, body-, mind-consciousness.

(4) 'Six groups of contact (*phassa-kāyā*): eye-, ear-, nose-, tongue-, body-, mind-contact (*mano-samphasso*).

(5) 'Six groups of feeling (*vedanā-kāyā*): feeling based on eye-contact (*cakkhu-samphassajā vedanā*), [244] on ear-, nose-, tongue-, body-, mind-contact.

(6) 'Six groups of perception (*saññā-kāyā*): perception of sights (*rūpa-saññā*), of sounds, of smells, of tastes, of touches, of mind-objects (*dhamma-saññā*).

(7) 'Six groups of volition (*sañcetanā-kāyā*): volition based on sights, sounds, smells, tastes, touches, mind-objects.

(8) 'Six groups of craving (*taṇhā-kāyā*): craving for sights, sounds, smells, tastes, touches, mind-objects.

(9) 'Six kinds of disrespect (*agāravā*): Here, a monks behaves disrespectfully and discourteously towards the Teacher, the Dhamma, the Sangha, the training, in respect of earnestness (*appamāde*), of hospitality (*paṭisanthāre*).

(10) 'Six kinds of respect (*gāravā*): Here, a monk behaves respectfully...(*as (9)*).

(11) 'Six pleasurable investigations (*somanassûpavicārā*):[1100] When, on seeing a sight-object with the eye, on hearing..., smelling..., tasting..., touching..., knowing a mind-object with the mind, one investigates a corresponding object productive of pleasure. [245]

(12) 'Six unpleasurable investigations: (*as (11) but:* productive of displeasure).

(13) 'Six indifferent investigations: (*as (11) but:* productive of indifference (*upekhā*).

(14) 'Six things conducive to communal living (*sārāṇīyā dhammā*):[1101] As long as monks both in public and in private show loving-kindness to their fellows in acts of body, speech and thought,...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep to themselves,...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their fellows both in public and in private,...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private (*as Sutta 16, verse 1.11*). [246]

(15) 'Six roots of contention (*vivāda-mūlāni*): Here, (a) a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma and the Sangha, and does not

finish his training. He stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention..., then you should work to prevent its overcoming you in future. Or (b) a monk is deceitful and malicious (*makkhī hoti paḷāsī*)..., (c) a monk is envious and mean..., (d) a monk is cunning and deceitful..., (e) a monk is full of evil desires and wrong views..., (f) a monk is opinionated (*sandiṭṭhi-parāmāsī*), obstinate and tenacious. [247] If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention..., then you should work to prevent its overcoming you in future.

(16) 'Six elements: the earth-, water-, fire-, air-, space-element (*ākāsa-dhātu*), the consciousness-element (*viññāṇa-dhātu*).[1102]

(17) 'Six elements making for deliverance (*nissaraṇīyā-dhātuyo*): Here, a monk might say: (a) "I have developed the emancipation of the heart (*ceto-vimutti*) by loving-kindness (*mettā*), [248] expanded it, made it a vehicle and a base, established, worked well on it, set it well in train. And yet ill-will still grips my heart." He should be told: "No! do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving-kindness, ill-will has no chance to envelop your heart. This emancipation through loving-kindness is the cure for ill-will." Or (b) he might say: "I have developed the emancipation of the heart through compassion (*karuṇā*), and yet cruelty still grips my heart..." Or (c) he might say: "I have developed the emancipation of the heart through sympathetic joy (*muditā*), and yet aversion (*arati*) still grips my heart..." [249] Or (d) he might say: "I have developed the emancipationof the heart through equanimity (*upekhā*), and yet lust (*rāgo*) grips my heart." Or (e) he might say: "I have developed the signless emancipation of the heart (*animittā ceto-vimutti*),[1103] and yet my heart still hankers after signs (*nimittânusāri hoti*)..." Or (f) he might say: "The idea 'I am' is repellent to me, I pay no heed to the idea: 'I am this.' Yet doubts, uncertainties and problems still grip my heart..." [250] (*Reply to each in similar terms to (a)*).

(18) 'Six unsurpassed things (*anuttariyāni*):[1104] [certain] sights, things heard, gains, trainings, forms of service (*paricāriyânuttariyaṁ*), objects of recollection.

(19) 'Six subjects of recollection (*anussati-ṭṭhānāni*): the Buddha, the Dhamma, the Sangha, morality, renunciation, the devas.

(20) 'Six stable states (*satata-vihārā*):[1105] On seeing an object with the eye, hearing a sound..., smelling a smell..., tasting a flavour..., touching a tangible object...or cognising a mental object with the mind, one is neither pleased (*sumano*) nor displeased (*dummano*), but remains equable (*upekhako*), mindful and clearly aware.

(21) 'Six "species" (*ābhijātiyo*): Here, (a) one born in dark conditions [251] lives a dark life, (b) one born in dark conditions lives a bright life, (c) one born in dark conditions attains Nibbāna, which is neither dark nor bright, (d) one born in bright conditions lives a dark life, (e) one born in bright conditions leads a bright life, (f) one born in bright conditions attains Nibbāna which is neither dark nor bright.

(22) 'Six perceptions conducive to penetration (*nibbedha-bhāgiya-saññā*): the perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion (*as Sutta 33, verse 2.1 (26)*) and the perception of cessation (*nirodha-saññā*).

'These are the [sets of] six things which were perfectly proclaimed by the Lord...'

2.3. 'There are [sets of] seven things which have been perfectly proclaimed by the Lord...

(1) 'Seven Ariyan treasures (*ariya-dhanāni*): faith, morality, moral shame (*hiri*), moral dread (*ottappa*), learning (*suta*), renunciation (*cāga*), wisdom.

(2) 'Seven factors of enlightenment (*sambojjhaṅgā*): mindfulness, [252] investigation of phenomena, energy, delight (*pīti*), tranquillity, concentration, equanimity.

(3) 'Seven requisites of concentration:[1106] right view, thought, speech, action, livelihood, effort, mindfulness.

(4) 'Seven wrong practices (*asaddhammā*): Here, a monk lacks faith, lacks moral shame, lacks moral dread, has little learning, is slack (*kusīto*), is unmindful (*muṭṭhassati*), lacks wisdom.

(5) 'Seven right practices (*saddhammā*): Here, a monk has faith, moral shame and moral dread, has much learning, has aroused vigour (*āraddha-viriyo*), has established mindfulness (*upaṭṭhita-sati hoti*), possesses wisdom.

(6) 'Seven qualities of the true man (*sappurisa-dhammā*):[1107] Here, a monk is a knower of the Dhamma, of meanings (*atthaññū*), of self (*attaññū*),[1108] of moderation (*mattaññū*), of the right time, of groups (*parisaññū*), of persons.

(7) 'Seven grounds for commendation (*niddasa-vatthūni*),[1109] Here, a monk is keenly anxious (a) to undertake the training, and wants to persist in this, (b) to make a close study of the Dhamma, (c) to get rid of desires, (d) to find solitude, (e) to arouse energy, (f) to develop mindfulness and discrimination (*sati-nepakke*), [253] (g) to develop penetrative insight.[1110]

(8) 'Seven perceptions: perception of impermanence, of not-self, of foulness (*asubhasaññā*), of danger, of abandonment, of dispassion, of cessation.

(9) 'Seven powers (*balāni*): of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom.

(10) 'Seven stations of consciousness: Beings (a) different in body and different in perception; (b) different in body and alike in perception; (c) alike in body and different in perception; (d) alike in body and alike in perception; (e) who have attained to the Sphere of Infinite Space; (f)...of Infinite Consciousness; (g)...of No-Thingness (*as Sutta 15, verse 33*).

(11) 'Seven persons worthy of offerings: The Both-Ways-Liberated [254], the Wisdom-Liberated, the Body-Witness, the Vision-Attainer, the Faith-Liberated, the Dhamma-Devotee, the Faith-Devotee (*as Sutta 28, verse 8*).

(12) 'Seven latent proclivities (*anusayā*): sensuous greed (*kāma-rāga*), resentment (*paṭigha*), views, doubt, conceit, craving for becoming (*bhava-rāga*), ignorance.

(13) 'Seven fetters (*saṁyojanāni*): complaisance (*anunaya*),[1111] resentment (*then as (12)*).

(14) 'Seven rules for the pacification and settlement of disputed questions that have been raised:[1112] (a) proceedings face-to-face, (b) recollection (*sati*), (c) mental derangement, (d) confession, (e) majority verdict, (f) habitual bad character, (g) "covering over with grass".

'These are the [sets of] seven things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans.'

[End of second recitation-section]

3.1. 'There are [sets of] eight things perfectly proclaimed by the Lord...

(1) 'Eight wrong factors (*micchattā*): wrong view...(*the reverse of (2) below*). [255]

(2) 'Eight right factors (*sammattā*): right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

(3) 'Eight persons worthy of offerings:[1113] the Stream-Winner and one who has practised to gain the fruit of Stream-Entry, the Once-Returner..., the Non-Returner..., the Arahant and one who has worked to gain the fruit of Arahantship.

(4) 'Eight occasions of indolence (*kusīta-vatthūni*): Here, a monk (a) has a job to do. He thinks: "I've got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised. Or (b) he has done some work, and thinks: "I've done this work, now I'm tired. I'll have a rest." So he lies down...Or (c) he has to go on a journey, and thinks: "I have to go on this journey. It will make me tired..." Or (d) he has been on a journey...Or (e) he goes on the alms-round in a village or

town and does not get his fill of food, whether coarse or fine, and he thinks: "I've gone for alms...[256]...my body is tired and useless..." Or (f) he goes on the alms-round...and gets his fill...He thinks: "I've gone for alms...and my body is heavy and useless as if I were pregnant..."[1114]...Or (g) he has developed some slight indisposition, and he thinks: "I'd better have a rest..." Or (h) he is recuperating, having not long recovered from an illness, and he thinks: "My body is weak and useless. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised.

(5) 'Eight occasions for making an effort (*ārabbha-vatthūni*): Here, a monk (a) has a job to do. He thinks: "I've got this job to do, but in doing it I won't find it easy to pay attention to the teaching of the Buddhas. So I will stir up sufficient energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised." Or (b) he has [257] done some work, and thinks: "Well, I did the job, but because of it I wasn't able to pay sufficient attention to the teaching of the Buddhas. So I will stir up sufficient energy..." Or (c) he has to go on a journey...Or (d) he has been on a journey. He thinks: "I've been on this journey, but because of it I wasn't able to pay sufficient attention..." Or (e) he goes for alms...without getting his fill...And he thinks: "So my body is light and fit. I'll stir up energy..." Or (f) he goes for alms...and gets his fill...And he thinks: "So my body is strong and fit. I'll stir up energy..." Or (g) he has some slight indisposition... and he thinks: "This indisposition might get worse, so I'll stir up energy..." Or [258] (h) he is recuperating...and he thinks: "...it might be that the illness will recur. So I'll stir up energy..." Thus he stirs up sufficient energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised.

(6) 'Eight bases for giving: One gives (a) as occasion offers (*āsajja*), (b) from fear, (c) thinking: "He gave me something", (d) thinking: "He will give me something", (e) thinking: "It is good to give", (f) thinking: "I am cooking something, they are not. It would not be right not to give something to those who are not cooking", (g) thinking: "If I make this gift I shall

acquire a good reputation", (h) in order to adorn and prepare one's heart.[1115]

(7) 'Eight kinds of rebirth due to generosity: Here, someone gives an ascetic or Brahmin food, drink, clothes, transport (*yānaṁ*), garlands, perfumes and ointments, sleeping accommodation, a dwelling, or lights, and he hopes to receive a return for his gifts. He sees a rich Khattiya or Brahmin or householder living in full enjoyment of the pleasures of the five senses, and he thinks: "If only when I die I may be reborn as one of these rich people!" He sets his heart on this thought, fixes it and develops it (*bhāveti*).[1116] And this thought, being launched (*vimuttaṁ*) at such a low level (*hīne*), and not developed to a higher level (*uttariṁ abhāvitaṁ*), leads to rebirth right there. [259] But I say this of a moral person, not of an immoral one. The mental aspiration of a moral person is effective through its purity.[1117] Or (b) he gives such gifts and, having heard that the devas in the realm of the Four Great Kings live long, are good-looking and lead a happy life, he thinks: "If only I could be reborn there!" Or he similarly aspires to rebirth in the heavens of (c) the Thirty-Three Gods, (d) the Yāma devas, (e) the Tusita devas, (f) the Nimmānarati devas, (g) the Paranimmita-vasavatti devas. And this thought leads to rebirth right there...The mental aspiration of a moral person is effective through its purity. Or (h) he similarly aspires to rebirth in the world of Brahmā...But [260] I say this of a moral person, not an immoral one, one freed from passion (*vītarāgassa*), not one still swayed by passion.[1118] The mental aspiration of [such] a moral person is effective through liberation from passion.

(8) 'Eight assemblies: the assembly of Khattiyas, Brahmins, householders, ascetics, devas of the Realm of the Four Great Kings, of the Thirty-Three Gods, of māras, of Brahmās (*as Sutta 16, verse 3.21*).

(9) 'Eight worldly conditions (*loka-dhammā*): gain and loss, fame and shame (*yaso ca ayaso ca*), blame and praise, happiness and misery.

(10) 'Eight stages of mastery: (a) perceiving forms internally, one sees external forms, limited and beautiful or ugly; (b) *(as (a) but)* unlimited; (c) not perceiving forms internally, one sees

external forms, limited...; (d) (*as (c) but*) unlimited; not perceiving forms internally, one perceives forms that are (e) blue, [261] (f) yellow, (g) red, (h) white (*as Sutta 16, verse 3.25–32*).

(11) 'Eight liberations: (a) possessing form, one sees forms; (b) not perceiving material forms in oneself, one sees them outside; (c) thinking: "It is beautiful", one becomes intent on it; one enters (d) the Sphere of Infinite Space; (e)... the Sphere of Infinite Consciousness; (f)... the Sphere of No-Thingness; (g)... the Sphere of Neither-Perception-Nor-Non-Perception; (h)... the Cessation of Perception and Feeling (*as Sutta 15, verse 35*). [262]

"These are the [sets of] eight things...'

3.2. 'There are [sets of] nine things...

(1) 'Nine causes of malice (*āghāta-vatthūni*): Malice is stirred up by the thought: (a) "He has done me an injury", (b) "He is doing me an injury", (c) "He will do me an injury", (d)–(f) "He has done, is doing, will do an injury to someone who is dear and pleasant to me", (g)–(i) "he has done, is doing, will do a favour to someone who is hateful and unpleasant to me."

(2) 'Nine ways of overcoming malice (*āghāta-paṭivinayā*): Malice is overcome by the thought: (a)–(i) "He has done me an injury..." (*as (1)*). [263] "What good would it do [to harbour malice]?"

(3) 'Nine abodes of beings (a) Beings different in body and different in perception, (b) beings different in body and alike in perception, (c) beings alike in body and different in perception, (d) beings alike in body and alike in perception, (e) the Realm of Unconscious Beings, (f) the Realm of Neither-Perception-Nor-Non-Perception, (g) beings who have attained to the Sphere of Infinite Space, (h) beings who have attained to the Sphere of Infinite Consciousness, (i) beings who have attained to the Sphere of No-Thingness (*as Sutta 15, verse 33*).

(4) 'Nine unfortunate, inopportune times for leading the holy life (*akkhaṇā asamayā brahmacariya-vāsāya*): [264] (a) A Tathāgata has been born in the world, Arahant, fully-enlightened Buddha, and the Dhamma is taught which leads to calm and perfect Nibbāna, which leads to enlightenment as taught by the Well-Farer, and this person is born in a hell-state (*nirayaṁ*),[1119]...(b)...among the animals, (c)...among the petas, (d)...among the asuras, (e)...in a long-lived group of devas,[1120] or (f) he is born in the border regions among foolish barbarians where there is no access for monks and nuns, or male and female lay-followers, or (g) he is born in the Middle Country,[1121] but he has wrong views and distorted vision, thinking: "There is no giving, offering or sacrificing, there is no fruit or result of good or bad deeds; there is not this world and the next world; [265] there are no parents and there is no spontaneous rebirth; there are no ascetics and Brahmins in the world who, having attained to the highest and realised for themselves the highest knowledge about this world and the next, proclaim it";[1122] or (h)...he is born in the Middle Country but lacks wisdom and is stupid, or is deaf and dumb and cannot tell whether something has been well said or ill said; or else...(i) no Tathāgata has arisen...and this person is born in the Middle Country and is intelligent, not stupid, and not deaf or dumb, and well able to tell whether something has been well said or ill said.

(5) 'Nine successive abidings: [the jhānas and Spheres of Infinite Space, Infinite Consciousness, No-Thingness, Neither-Perception-Nor-Non-Perception, and Cessation of Perception and Feeling]. [266]

(6) 'Nine successive cessations (*anupubba-nirodhā*): By the attainment of the first jhāna, perceptions of sensuality (*kāma-saññā*) cease; by the attainment of the second jhāna, thinking and pondering cease; by the attainment of the third jhāna, delight (*pīti*) ceases; by the attainment of the fourth jhāna, in- and out-breathing ceases;[1123] by the attainment of the Sphere of Infinite Space, the perception of materiality ceases, by the attainment of the Sphere of Infinite Consciousness, the perception of the Sphere of Infinite Space ceases; by the attainment of the Sphere of No-Thingness, the perception of the Sphere of Infinite Consciousness ceases; by the attainment of the Sphere of Neither-Perception-Nor-Non-Perception, the perception of the Sphere of No-Thingness ceases; by the attainment of the Cessation-of-Perception-and-Feeling, perception and feeling cease.

'These are the [sets of] nine things...'

3.3. 'There are [sets of] ten things perfectly proclaimed by the Lord...

(1) 'Ten things that give protection (*nātha-karaṇa-dhammā*):[1124] Here a monk (a) is moral, he lives restrained according to the restraint of the discipline, persisting in right behaviour, seeing danger in the slightest fault, he keeps to the rules of training; [267] (b) he has learnt much, and bears in mind and retains what he has learnt. In these teachings, beautiful in the beginning, the middle and the ending, which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, recites them, reflects on them and penetrates them with vision; (c) he is a friend, associate and intimate of good people; (d) he is affable, endowed with gentleness and patience, quick to grasp instruction; (e) whatever various jobs there are to be done for his fellow-monks, he is skilful, not lax, using foresight in carrying them out, and is good at doing and planning; (f) he loves the Dhamma and delights in hearing it, he is especially fond of the advanced doctrine and discipline (*abhidhamme abhivinaye*);[1125] [268] (g) he is content with any kind of requisites: robes, alms-food, lodging, medicines in case of illness; (h) he ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states and never shaking off the burden; (i) he is mindful, with a great capacity for clearly recalling things done and said long ago;[1126] (j) he is wise, with wise perception of arising and passing away, that Ariyan perception that leads to the complete destruction of suffering.

(2) 'Ten objects for the attainment of absorption (*kasiṇâyatanāni*):[1127] He perceives the Earth-Kasiṇa, the Water-Kasiṇa, the Fire-Kasiṇa, the Wind-Kasiṇa, the Blue Kasiṇa, the Yellow Kasiṇa, the Red Kasiṇa, the White Kasiṇa, the Space-Kasiṇa, the Consciousness Kasiṇa,[1128] above, below, on all sides, undivided, unbounded.

[269] (3) 'Ten unwholesome courses of action (*akusala-kammapathā*): taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

(4) 'Ten wholesome courses of action: avoidance of taking life...(*and so on, as (3) above*).

(5) 'Ten Ariyan dispositions (*ariya-vāsā*): Here a monk (a) has got rid of five factors, (b) possesses six factors, (c) has established one guard, (d) observes the four supports, (e) has got rid of individual beliefs,[1129] (f) has quite abandoned quest, (g) is pure of motive, (h) has tranquillised his emotions,[1130] is well liberated (i) in heart, and (j) by wisdom. How has he got rid of five factors? Here, he has got rid of sensuality, ill-will, sloth-and-torpor, worry-and-flurry, and doubt; (b) what six factors does he possess? On seeing an object with the eye, hearing a sound..., smelling a smell..., tasting a flavour..., touching a tangible object..., or cognising a mental object with the mind, he is neither pleased nor displeased, but remains equable, mindful and clearly aware; (c) how has he established the one guard? By guarding his mind with mindfulness; (d) what are the four supports? He judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed (*as verse 1.11 (8)*); (e) how has he got rid of individual beliefs (*panunna-pacceka-sacco*)? Whatever individual beliefs are held by the majority of ascetics and Brahmins he has dismissed, abandoned, rejected, let go; (f) how is he one who has quite abandoned quests? He has abandoned the quest for sense-desires, for rebirth, for the holy life;[1131] (g) how is he pure of motive? He has abandoned thoughts of sensuality, ill-will, cruelty; (h) how is he one who has tranquillised his emotions (*passaddha-kāya-sankhāro hoti*)? Because, having given up pleasure and pain with the disappearance of former gladness and sadness, he enters into a state beyond pleasure and pain which is purified by equanimity, and this is the fourth jhāna; (i) how is he well emancipated in heart? He is liberated from the thought of greed, hatred and delusion; (j) how is he well liberated by wisdom? He understands: "For me greed, hatred and delusion are abandoned, cut off at the root, like a palm-tree stump, destroyed and incapable of growing again." [271]

(6) 'Ten qualities of the non-learner (*asekha*):[1132] The non-learner's right view, right thought; right speech, right action, right livelihood; right effort, right mindfulness, right concen-

tration; right knowledge (*sammā-ñāṇam*), right liberation (*sammāvimutti*).

'These are the [sets of] ten things which have been perfectly set forth by the Lord who knows and sees, the fully-enlightened Buddha. So we should all recite them together without disagreement, so that this holy life may be long-lasting and established for a long time to come, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans.'

3.4. And when the Lord had stood up, he said to the Venerable Sāriputta: 'Good, good, Sāriputta! Well indeed have you proclaimed the way of chanting together for the monks!'

These things were said by the Venerable Sāriputta, and the Teacher confirmed them. The monks were delighted and rejoiced at the Venerable Sāriputta's words.

34 *Dasuttara Sutta: Expanding Decades*

[272] 1.1. THUS HAVE I HEARD.[1133] Once the Lord was staying at Campā beside the Gaggarā lotus-pond, with a large company of some five hundred monks. Then the Venerable Sāriputta addressed the monks: 'Friends, monks!' 'Friend!' replied the monks. And the Venerable Sāriputta said:

> 'In growing groups from one to ten I'll teach
> Dhamma for the gaining of Nibbāna,
> That you may make an end of suffering,
> And be free from all the ties that bind.

1.2. 'There is friends, (1) one thing that greatly helps (*bahukāro*), (2) one thing to be developed (*bhāvetabbo*), (3) one thing to be thoroughly known (*pariññeyyo*), (4) one thing to be abandoned (*pahātabbo*), (5) one thing that conduces to diminution[1134] (*hāna-bhāgiyo*), (6) one thing that conduces to distinction (*visesa-bhāgiyo*), (7) one thing hard to penetrate (*duppaṭivijjho*), (8) one thing to be made to arise (*uppādetabbo*), (9) one thing to be thoroughly learnt (*abhiññeyyo*), and (10) one thing to be realised (*sacchikātabbo*).

(1) 'Which one thing greatly helps? Tirelessness in wholesome states (*appamādo kusalesu dhammesu*).

(2) 'Which one thing is to be developed? Mindfulness with regard to the body, accompanied by pleasure (*kāya-gata sati sāta-sahagatā*).

(3) 'Which one thing is to be thoroughly known? Contact as a condition of the corruptions and of grasping[1135] (*phasso sâsavo upādāniyo*). [273]

(4) 'Which one thing is to be abandoned? Ego-conceit (*asmimāna*).[1136]

(5) 'Which one thing conduces to diminution? Unwise attention (*ayoniso manasikāro*).

(6) 'Which one things conduces to distinction? Wise attention (*yoniso manasikāro*).

(7) 'Which one thing is hard to penetrate? Uninterrupted mental concentration[1137] (*ānantariko ceto-samādhi*).

(8) 'Which one thing is to be made to arise? Unshakeable knowledge (*akuppaṁ ñāṇaṁ*).

(9) 'Which one thing is to be thoroughly learnt? All beings are maintained by nutriment (*as Sutta 33, verse 1.8 (1)*).

(10) 'Which one thing is to be realised? Unshakeable deliverance of mind (*akuppā ceto-vimutti*).

'That makes ten things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.3. 'Two things greatly help, two things are to be developed . . .((1)–(10) *as above*).

(1) 'Which two things greatly help? Mindfulness and clear awareness (*as Sutta 33, verse 1.9 (18)*).

(2) 'Which two things are to be developed? Calm and insight (*as Sutta 33, verse 1.9 (23)*).

(3) 'Which two things are to be thoroughly known? Mind and body (*as Sutta 33, verse 1.9 (1)*). [274]

(4) 'Which two things are to be abandoned? Ignorance and craving for existence (*as Sutta 33, verse 1.9 (2)*).

(5) 'Which two things conduce to diminution? Roughness and friendship with evil (*as Sutta 33, verse 1.9 (6)*).

(6) 'Which two things conduce to distinction? Gentleness and friendship with good (*as Sutta 33, verse 1.9 (7)*).

(7) 'Which two things are hard to penetrate? That which is the root, the condition of the defilement of beings, and that which is the root, the condition of the purification of beings (*yo ca hetu yo ca paccayo sattānaṁ saṁkilesāya,. . . sattānaṁ visuddhiyā*).

(8) 'Which two things are to be made to arise? Knowledge of the destruction [of the defilements] and of [their] non-recurrence (*as Sutta 33, verse 1.9 (33)*).

(9) 'Which two things are to be thoroughly learnt? Two elements, the conditioned and the unconditioned[1138] (*sankhatā ca dhātu asankhatā ca dhātu*).

(10) 'Which two things are to be realised? Knowledge and liberation (*as Sutta 33, verse 1.9 (32)*).

'That makes twenty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.4. 'Three things greatly help, three things are to be developed . . .

(1) 'Which three things greatly help? Association with good people, hearing the true Dhamma, practice of the Dhamma in its entirety (*as Sutta 33, verse 1.11 (13)*).

(2) 'Which three things are to be developed? Three kinds of concentration (*as Sutta 33, verse 1.10 (50)*). [275]

(3) 'Which three things are to be thoroughly known? Three feelings (*as Sutta 33, verse 1.10 (26)*).

(4) 'Which three things are to be abandoned? Three kinds of craving (*as Sutta 33, verse 1.10 (16)*).

(5) 'Which three things conduce to diminution? Three unwholesome roots (*as Sutta 33, verse 1.10 (1)*).

(6) 'Which three things conduce to distinction? Three wholesome roots (*as Sutta 33, verse 1.10 (2)*).

(7) 'Which three things are hard to penetrate? Three elements making for deliverance (*nissāraṇīyā dhātuyo*): (a) deliverance from sensuality (*kāmā*), that is, renunciation (*nekkhammaṁ*), (b) deliverance from material forms (*rūpā*), that is, the immaterial (*āruppaṁ*), (c) whatever has become, is compounded, is conditionally arisen – the deliverance from that is cessation (*nirodho*).

(8) 'Which three things are to be made to arise? Three knowledges (*ñāṇāni*) of past, future, present.

(9) 'Which three things are to be thoroughly learnt? Three elements (*as Sutta 33, verse 1.10 (13)*).

(10) 'Which three things are to be realised? Three knowledges (*vijjā: as Sutta 33, verse 1.10 (58)*). [276]

'That makes thirty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.5. 'Four things greatly help, four things are to be developed . . .

(1) 'Which four things greatly help? Four "wheels"[1139] (*cakkāni*): (a) a favourable place of residence (*paṭirūpa-desa-vāso*), (b) association with good people (*sappurisûpassayo*), (c) perfect

development of one's personality (*atta-sammā-paṇidhi*), past meritorious actions (*pubbe-kata-puññatā*).

(2) 'Which four things are to be developed? Four foundations of mindfulness (*as Sutta 33, verse 1.11 (1)*).

(3) 'Which four things are to be thoroughly known? Four nutriments (*as Sutta 33, verse 1.11 (17)*).

(4) 'Which four things are to be abandoned? Four floods (*as Sutta 33, verse 1.11 (31)*).

(5) 'Which four things conduce to diminution? Four yokes (*as Sutta 33, verse 1.11 (32)*).

(6) 'Which four things conduce to distinction? Four "unyokings" (*as Sutta 33, verse 1.11 (33)*). [277]

(7) 'Which four things are hard to penetrate? Four concentrations: (a) conducing to decline (*hāna-bhāgiyo*), (b) conducing to stasis (*ṭhiti-bhāgiyo*), (c) conducive to distinction (*visesabhāgiyo*), (d) conducive to penetration (*nibbedha-bhāgiyo*).

(8) 'Which four things are to be made to arise? Four knowledges (*as Sutta 33, verse 1.11 (11)*).

(9) 'Which four things are to be thoroughly learnt? Four Noble Truths (*as Sutta 33, verse 1.11 (12)*).

(10) 'Which four things are to be realised? Four fruits of the ascetic life (*as Sutta 33, verse 1.11 (15)*).

'That makes forty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.6. 'Five things greatly help, five things are to be developed...

(1) 'Which five things greatly help? Five factors of endeavour (*as Sutta 33, verse 2.1 (16)*).

(2) 'Which five things are to be developed? Fivefold perfect concentration:[1140] (a) suffusion with delight (*pīti*), (b) suffusion with happiness (*sukha*), [278] (c) suffusion with will[1141] (*ceto*), (d) suffusion with light[1142] (*āloka*), (e) the "reviewing" sign[1143] (*paccavekkhaṇa-nimitta*).

(3) 'Which five things are to be thoroughly known? Five aggregates of grasping (*as Sutta 33, verse 2.1 (2)*).

(4) 'Which five things are to be abandoned? Five hindrances (*as Sutta 33, verse 2.1 (6)*).

(5) 'Which five things conduce to diminution? Five mental blockages (*as Sutta 33, verse 2.1 (19)*).

(6) 'Which five things conduce to distinction? Five faculties (*as Sutta 33, verse 2.1 (23)*).

(7) 'Which five things are hard to penetrate? Five elements making for deliverance (*as Sutta 33, verse 2.1 (24)*).

(8) 'Which five things are to be made to arise? The fivefold knowledge of right concentration (*pañcañāṇiko sammā samādhi*): the knowledge that arises within one that: (a) "This concentration is both present happiness and productive of future resultant happiness" (*āyatiñ ca sukha-vipāko*), (b) "This concentration is Ariyan and free from worldliness" [279] (*nirāmiso*),[1144] (c) "This concentration is not practised by the unworthy" (*akāpurisa-sevito*),[1145] (d) "This concentration is calm and perfect, has attained tranquillisation, has attained unification, and is not instigated,[1146] it cannot be denied[1147] or prevented",[1148] (e) "I myself attain this concentration with mindfulness, and emerge from it with mindfulness."

(9) 'Which five things are to be thoroughly learnt? Five bases of deliverance (*as Sutta 33, verse 2.1 (25)*).

(10) 'Which five things are to be realised? Five branches of Dhamma (*as Sutta 33, verse 1.11 (25)*) plus knowledge and vision of liberation (*vimutti-ñāṇa-dassana-kkhandho*).

'That makes fifty things that are real and true, and not otherwise, unerringly and perfectly realised by the Tathgāta.'

1.7. 'Six things greatly help, six things are to be developed...

(1) 'Which six things greatly help? Six things to be remembered (*as Sutta 33, verse 2.2 (14)*). [280]

(2) 'Which six things are to be developed? Six subjects of recollection (*as Sutta 33, verse 2.2 (19)*).

(3) 'Which six things are to be thoroughly known? Six internal sense-spheres (*as Sutta 33, verse 2.2 (1)*).

(4) 'Which six things are to be abandoned? Six groups of craving (*as Sutta 33, verse 2.2 (8)*).

(5) 'Which six things conduce to diminution? Six kinds of disrespect (*as Sutta 33, verse 2.2 (9)*).

(6) 'Which six things conduce to distinction? Six kinds of respect (*as Sutta 33, verse 2.2 (10)*).

(7) 'Which six things are hard to penetrate? Six elements making for deliverance (*as Sutta 33, verse 2.2 (17)*). [281]

(8) 'Which six things are to be made to arise? Six stable states (*as Sutta 33, verse 2.2 (20)*).

(9) 'Which six things are to be thoroughly known? Six unsurpassed things (*as Sutta 33, verse 2.2 (18)*).

(10) 'Which six things are to be realised? Six super-knowledges (*abhiññā*): Here, a monk applies and bends his mind to, and enjoys, different supernormal powers (*iddhī*): (a) Being one, he becomes many (*as Sutta 2, verse 87*); (b) with the divine ear he hears sounds both divine and human (*as Sutta 2, verse 89*); (c) he knows and distinguishes the minds of other beings (*as Sutta 2, verse 91*); (d) he remembers past existences (*as Sutta 2, verse 93*); (e) with the divine eye...he sees beings passing away and arising (*as Sutta 2, verse 95*); (f) he abides, in this life, by his own super-knowledge and realisation, in the attainment of the corruptionless liberation of heart and liberation through wisdom.

'That makes sixty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.8. 'Seven things help greatly, seven things are to be developed ...

(1) 'Which seven things greatly help? Seven treasures (*as Sutta 33, verse 2.3 (1)*).

(2) 'Which seven things are to be developed? Seven factors of enlightenment (*as Sutta 33, verse 2.3 (2)*).

(3) 'Which seven things are to be thoroughly known? Seven stations of consciousness (*as Sutta 33, verse 2.3 (10)*).

(4) 'Which seven things are to be abandoned? Seven latent proclivities (*as Sutta 33, verse 2.3 (12)*).

(5) 'Which seven things conduce to diminution? Seven wrong practices (*as Sutta 33, verse 2.3 (4)*).

(6) 'Which seven things conduce to distinction? Seven right practices (*as Sutta 33, verse 2.3 (5)*). [283]

(7) 'Which seven things are hard to penetrate? Seven qualities of the true man (*as Sutta 33, verse 2.3 (6)*).

(8) 'Which seven things are to be made to arise? Seven perceptions (*as Sutta 33, verse 2.3 (8)*).

(9) 'Which seven things are to be thoroughly learnt? Seven grounds for commendation (*as Sutta 33, verse 2.3 (7)*).

(10) 'Which seven things are to be learnt? Seven powers of an Arahant[1149] (*khīṇāsava-balāni*). Here, for a monk who has destroyed the corruptions, (a) the impermanence of all compounded things is well seen, as it really is, by perfect insight. This is one way whereby he recognises that for him the corruptions are destroyed; (b)...sense-desires are well seen as being like a pit of glowing embers...; (c)...his heart (*cittaṁ*) is bent on and inclined towards detachment (*viveka*), slopes towards detachment and detachment is its object; rejoicing in renunciation (*nekkhammâbhirataṁ*), his heart is totally unreceptive to all things pertaining to the corruptions...; (d)...the four foundations of mindfulness have been well and truly developed...; [284] (e)...the five faculties[1150] have been well developed...; (f)...the seven factors of enlightenment[1151] have been been well developed...; (g) the Noble Eightfold Path has been well and truly developed...This is one of the powers whereby he recognises that for him the corruptions are destroyed.

'That makes seventy things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

[*End of first recitation-section*]

2.1. 'Eight things greatly help, eight things are to be developed ...

(1) 'Which eight things greatly help? Eight causes, eight conditions conduce to wisdom in the fundamentals of the holy life, to gaining what has not been gained and to increasing, expanding and developing what has been gained. Here, (a) one lives close to the Teacher or to a fellow-monk with the standing of a teacher, being thus strongly established in moral shame and moral dread, in love and veneration...[285] He who is so placed (b) from time to time goes to his teacher, asks and interrogates him: "How is that, Lord? What does this mean?" Thus his venerable teachers can reveal what is hidden and clarify obscurities, in this way helping him to solve his problems. (c) Then, having heard Dhamma from them, he achieves withdrawal (*vūpakāsa*),[1152] of body and mind. (d) Further, a monk is moral, he lives restrained according to the restraint of the discipline,

persisting in right behaviour, seeing danger in the slightest fault, and keeping to the rules of training. Also, (e) a monk, having learnt much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision. Again, (f) a monk, having stirred up energy, continues to dispel unwholesome states, striving strongly and firmly, and not casting off the yoke of the wholesome. [286] Again, (g) a monk is mindful, with the highest mindfulness and discrimination, remembering and bearing in mind what has been done or said in the past. Also, (h) a monk continually contemplates the rise and fall of the five aggregates of grasping, thinking: "Such is material form, its arising and passing; such are feelings, such are perceptions, such are the mental formations, such is consciousness, its arising and passing."

(2) 'Which eight things are to be developed? The Noble Eightfold Path: Right View...Right Concentration.

(3) 'Which eight things are to be thoroughly known? Eight worldly conditions (*as Sutta 33, verse 3.1 (9)*).

(4) 'Which eight things are to be abandoned? Eight wrong factors (*as Sutta 33, verse 3.1 (1)*). [287]

(5) 'Which eight things conduce to diminution? Eight occasions of indolence (*as Sutta 33, verse 3.1 (4)*).

(6) 'Which eight things conduce to distinction? Eight occasions for making an effort (*as Sutta 33, verse 3.1 (5)*).

(7) 'Which eight things are hard to penetrate? Eight unfortunate, inopportune times for leading the holy life (*as Sutta 33, verse 3.1 (4), omitting (d)*).

(8) 'Which eight things are to be made to arise? Eight thoughts of a Great Man (*Mahāpurisa-vitakkā*):[1153] "This Dhamma is (a) for one of few wants, not one of many wants; (b) for the contented, not for the discontented; (c) for the withdrawn, not for those delighting in company; (d) for the energetic, not for the lazy; (e) for one of established mindfulness, not for one of lax mindfulness; (f) for one of concentrated mind, not for one who is not concentrated; (g) for one who has wisdom, not for one lacking wisdom; (h) for one who delights in non-proliferation (*nippapañcârāmassa*),[1154] not for one who delights in proliferation."

(9) 'Which eight things are to be thoroughly learnt? Eight states of mastery (*as Sutta 33, verse 3.1 (10)*). [288]

(10) 'Which eight things are to be realised? Eight liberations (*as Sutta 33, verse 3.1 (11)*).

'That makes eighty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

2.2. 'Nine things greatly help, nine things are to be developed ...

(1) 'Which nine things greatly help? Nine conditions rooted in wise consideration (*yoniso-manasikāra-mūlakā dhammā*): When a monk practises wise consideration, (a) joy (*pāmojja*) arises in him, and (b) from his being joyful, delight (*pīti*) arises, and (c) from his feeling delight, his senses[1155] are calmed; (d) as a result of this calming he feels happiness (*sukha*), and (e) from his feeling happy, his mind becomes concentrated; (f) with his mind thus concentrated, he knows and sees things as they really are; (g) with his thus knowing and seeing things as they really are, he becomes disenchanted (*nibbindati*); (h) with disenchantment he becomes dispassionate (*virajjati*), and (i) by dispassion he is liberated.

(2) 'Which nine things are to be developed? Nine factors of the effort for perfect purity[1156] (*pārisuddhi-padhāniyangāni*): (a) the factor of effort for purity of morality, (b)...for purity of mind, (c)...for purity of view, (d)...of purification by overcoming doubt (*kankhā-vitaraṇa-visuddhi*),[1157] (e)...of purification by knowledge and vision of path and not-path (*maggâmagga-ñāṇa-dassana-visuddhi*), (f)...of purification by knowledge and vision of progress (*paṭipadā-ñāṇa-dassana-visuddhi*), (g)...of purification by knowledge and vision (*ñāṇa-dassana-visuddhi*), (h)...of purity of wisdom (*paññā-visuddhi*), (i)...of purity of deliverance (*vimutti-visuddhi*).

(3) 'Which nine things are to be thoroughly known? Nine abodes of beings (*as Sutta 33, verse 3.2 (3)*).

(4) 'Which nine things are to be abandoned? Nine things rooted in craving: [289] Craving conditions searching,...acquisition,...decision-making,...lustful desire,...attachment,...appropriation,...avarice,...guarding of possessions, and because of the guarding of possessions there arise the taking up

of stick and sword, quarrels,...lying and other evil unskilled states (*as Sutta 15, verse 9*).

(5) 'Which nine things conduce to diminution? Nine causes of malice (*as Sutta 33, verse 3.2 (1)*).

(6) 'Which nine things conduce to distinction? Nine ways of overcoming malice (*as Sutta 33, verse 3.2 (2)*).

(7) 'Which nine things are hard to penetrate? Nine differences (*nānattā*): Owing to difference of element (*dhātu*)[1158] there is difference of contact (*phassa*);[1159] owing to difference of contact there is difference of feeling; owing to difference of feeling there is difference of perception; owing to difference of perception there is difference of thought (*sankappa*); owing to difference of thought there is difference of intention (*chanda*); owing to difference of intention there is difference of obsession (*pariḷāha*); owing to difference of obsession there is difference of quest (*pariyesanā*); owing to difference of quest there is difference of what is gained (*lābha*).

(8) 'Which nine things are to be made to arise? Nine perceptions (*saññā*):[1160] of the foul (*asubha*), of death,[1161] of the loathsomeness of food (*āhāre paṭikkūla saññā*), of distaste for the whole world (*sabba-loke anabhirati-saññā*), of impermanence, of the suffering in impermanence, [290] of impersonality in suffering, of relinquishment (*pahāna*), of dispassion (*virāga*).

(9) 'Which nine things are to be thoroughly learnt? Nine successive abidings (*as Sutta 33, verse 3.2 (5)*).

(10) 'Which nine things are to be realised? Nine successive cessations (*as Sutta 33, verse 3.2 (6)*).

'That makes ninety things that are real and true so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

2.3. 'Ten things (1) greatly help, (2) are to be developed, (3) are to be thoroughly known, (4) are to be abandoned, (5) conduce to diminution, (6) conduce to distinction, (7) are hard to penetrate, (8) are to be made to arise, (9) are to be thoroughly learnt, (10) are to be realised.

(1) 'Which ten things greatly help? Ten things that give protection (*as Sutta 33, verse 3.1 (1)*).

(2) 'Which ten things are to be developed? Ten objects for the attainment of absorption (*as Sutta 33, verse 3.3 (2)*).

(3) 'Which ten things are to be thoroughly known? Ten sense-spheres (*āyatanāni*):[1162] eye and sight-object, ear and sound, nose and smell, tongue and taste, body and tactile object.

(4) 'Which ten things are to be abandoned? Ten wrong courses (*as Sutta 33, verse 3.1 (1)*) plus wrong knowledge (*micchā-ñāṇa*) and wrong liberation (*micchā-vimutti*).

(5) 'Which ten things conduce to diminution? Ten unwholesome courses of action (*as Sutta 33, verse 3.3 (3)*). [291]

(6) 'Which ten things conduce to distinction? Ten wholesome courses of action (*as Sutta 33, verse 3.3 (4)*).

(7) 'Which ten things are hard to penetrate? Ten Ariyan dispositions (*as Sutta 33, verse 3.3 (5)*).

(8) 'Which ten things are to be made to arise? Ten perceptions (*as verse 2.2 (8)*) and the perception of cessation (*nirodha-saññā*).

(9) 'Which ten things are to be thoroughly learnt? Ten causes of wearing-away (*nijjara-vatthūni*): By right view wrong view is worn away, and whatever evil and unwholesome states arise on the basis of wrong view are worn away too. And by right view many wholesome states are developed and perfected. By right thought wrong thought is worn away...By right speech wrong speech is worn away...By right action wrong action is worn away...By right livelihood wrong livelihood is worn away...By right effort wrong effort is worn away...By right mindfulness wrong mindfulness is worn away...By right concentration wrong concentration is worn away...By right knowledge[1163] wrong knowledge is worn away...By right liberation wrong liberation is worn away, and whatever evil and unwholesome states arise on the basis of wrong liberation are worn away too. And by right liberation many wholesome states are developed and perfected. [292]

(10) 'Which ten things are to be realised? Ten qualities of the non-learner (*as Sutta 33, verse 3.3 (6)*).

'That makes a hundred things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

So said the Venerable Sāriputta. And the monks were delighted and rejoiced at his words.

Bibliography
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A Select Annotated Bibliography

Note: There is much confusion nowadays about dates of publication as given in bibliographies owing to the frequent reprinting of certain books. Here, the *original* date of publication is normally given. The sign + after this date means 'reprinted' (sometimes frequently); a date in brackets denotes the latest edition known to me, possibly with a different place of publication. Further, where the author is a Buddhist monk the prefix Ven. is used and the title Thera, etc., omitted after his name. This prevents the title being taken for a personal name as all too frequently happens! All or most of the books listed can be found in the library of the Buddhist Society in London.

GENERAL WORKS

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sively from the Pali Canon, London 1926 + (1956). Makes no pretence to originality, but useful.

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The number of books on Buddhism at the present time is huge and growing. The above selection is bound to be arbitrary to a degree. In addition to the above, the 'Wheel' paperbacks (and occasional larger volumes) of the Buddhist Publication Society, Kandy, can be recommended to the serious student.

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T.W. Rhys Davids and W. Stede, *Pali-English Dictionary*, London (PTS) 1926 + (1959). The classical language. Words given in Indian alphabetical order. Typographically ill set out, articles cluttered with etymologies that probably merely confuse the student. Naturally a valuable work, but with undoubted shortcomings.

The Pali Text Society (founded 1881) has done and continues to do invaluable work. The Society's texts and translations from the Pali Canon are listed on page 51ff.

Abbreviations

A	Anguttara Nikāya (PTS page references, Pali edition)
AA	Anguttara Commentary
AN	Anguttara Nikāya (chapter and verse references, see p. 52)
Ap	Apadāna (= Kh N (xiii), see p. 53)
BB	Bhikkhu Bodhi, *The All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries* (BPS 1978)
BD	*Book of Discipline* (translation of the Vinaya by I.B. Horner, PTS 1938–66, see p. 51)
BDic	*Buddhist Dictionary* (Ven. Nyāṇatiloka, Colombo 1950 + (1973))
BPS	Buddhist Publication Society, Kandy, Sri Lanka
BT	*Buddhism in Translations* (Warren, New York 1896 + (1963))
D	Dīgha Nikāya (PTS page references, see p. 52)
DA	Dīgha Commentary (*Sumangalavilāsinī* by Buddhaghosa, see p. 50)
DAT	Dīgha Ṭīkā (Sub-Commentary, see p. 50–51)
Dhp	Dhammapada (= Kh N(ii), see p. 52)
Dhs	Dhammasangaṇī = Book 1 of the Abhidhamma
DN	Dīgha Nikāya (chapter and verse references, see p. 52)
DPPN	*Dictionary of Pali Proper Names* (G.P. Malalasekera, London 1938 + (1974))
EB	*Encyclopidia of Buddhism* (edited by G.P. Malalasekera, Columbo 1961, still in progress)
It	Itivuttaka (= Kh N(iv), see p. 53)
Ja	Jātaka (= Kh N(x), see p. 53)
Kh N	Khuddaka Nīkaya (see p. 52)

LDB	*Last Days of the Buddha* (Wheel Publication 67–69, BPS 1964, see n.363)
LEBT	*The Language of Early Buddhist Texts* (edited by H. Bechert, Göttingen 1980)
M	Majjhima Nikāya (PTS page references, Pali edition)
MA	Majjhima Commentary
MLS	*Middle Length Sayings* (translation of M by I.B. Horner, PTS 1954–59)
MN	Majjhima Nikāya (chapter and verse references, see p. 52)
PD	*Path of Discrimination* (translation of Pṭs by the Ven. Nāṇamoli, PTS 1982)
PED	*Pali-English Dictionary* (PTS 1926 +)
PTC	*Pāli Tipiṭakaṁ Concordance* (PTS 1956, still in progress)
PTS	Pali Text Society, London
Pṭs	Paṭisambhidā Magga (= Kh N(xii), see p. 53)
RD	Rhys Davids (also his translation of D: *Dialogues of the Buddha*, see p. 52)
S	Saṁyutta Nikāya (PTS page references, Pali edition)
SA	Saṁyutta Commentary
SBB	Sacred Books of the Buddhists (a series continued by the PTS)
SN	Saṁyutta Nikāya (chapter and verse references, see p. 52)
Sn	Sutta Nipāta (= Kh N(v), see p. 53)
Thag	Theragāthā (= Kh N (viii), see p. 53)
Thig	Therīgāthā (= Kh N(ix), see p. 53)
Ud	Udāna (= Kh N(iii), see p. 53)
VM	*Visuddhimagga* (*The Path of Purification* by Buddhaghosa, translated by the Ven. Nāṇamoli, BPS 1956 +, see p. 51)

Notes

INTRODUCTION

1 The Buddha's dates are doubtful. Lamotte (1958) took 566-486 B.C. as a working hypothesis, but recently many scholars have argued for a later dating, though with no exact consensus. Perhaps 'ca. 480-400' would be a reasonable guess. Lamotte's dating is not impossible, but the Sri Lankan tradition of 623-543 and other even earlier Oriental datings seem ruled out.

2 *Sutta*. There is no satisfactory English translation for this, and 'discourse' is used as a makeshift rendering. It is virtually synonymous with *suttanta*, favoured in volumes ii and iii by Rhys Davids and Carpenter. The literal meaning is 'thread', and the Sanskrit form is *sūtra*. Typically, a Sutta, which may be all or partly in verse, though prose is the norm, gives a discourse by the Buddha or one of his leading disciples, set within a slight narrative framework and always introduced by the words 'Thus have I heard', having supposedly been thus recited by the Ven. Ānanda at the First Council. Mahāyāna *sūtras* are normally much longer and more elaborate.

3 *Hīnayāna*. This term, meaning 'lesser vehicle or career', is sometimes used polemically by Mahāyāna writers for those Buddhists who do not accept their doctrines. Hence it has come in modern times to be applied to the Theravāda school, though it was originally applied to a now extinct school called the Sarvāstivādins. There is therefore no justification for applying it to the Buddhism of the south-east Asian countries using the Pali Canon.

4 *Sankhāra*. The various meanings of this word are well set out in BDic, the most important being that of 'formations' (the Ven. Nyāṇatiloka's word) in various senses. Here it means 'anything formed or compounded' in the most general sense. In the formula of dependent origination (q.v.) the term is rendered 'Karma-formations', and denotes the karmic patterns, good or bad, produced by past ignorance, which go to shape the character of the new individual. As one of the five groups of aggregates (*khandhas*) the *sankhāras* are 'mental formations', including some functions that are not karmic.

5 As, for instance, in the often quoted story of the thirty young men told to seek 'themselves' (*attānaṁ*) (Vinaya, Mahāvagga 14.3). Though the word used here is accusative singular, there is no justification for interpreting it as 'the Self'.

6 The difficulty of translating Pali (even when one thinks one knows the meaning!) is sometimes considerable. The structure of Pali somewhat resembles that of classical Latin, though with even greater complications and a particular propensity for participial constructions. The problem can be illustrated by a typical example. Sutta 28 opens:

> Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Nāḷandāyaṁ viharati Pāvārikambavane. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasaṁkami, upasaṁkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā Sāriputto Bhagavantaṁ etad avoca...
>
> Literally:
>
> *Thus by-me [was] heard. One time Blessed-One at-Nāḷandā stays in-Pāvārika's-mango-grove. Then too Venerable Sāriputta where Blessed-One [was] there approached, having-approached Blessed-One having-saluted to-one-side sat-down. To-one-side having-sat-down too Venerable Sāriputta to-Blessed-One this said...*

We render this more economically:

> 'Thus have I heard. Once the Lord was staying at Nāḷandā in Pāvārika's mango-grove. And the Venerable Sāriputta came to see the Lord, saluted him, sat down to one side and said...'

It only remains to add that, as far as verse-passages are concerned, I have done my best. I have made no attempt to reproduce original metrical patterns. Here, too, taste has changed since the days of the earlier translators.

7 Sometimes there is doubt about the original form of a word. Thus in the Pali Canon, Gotama before his enlightenment is referred to as the *Bodhisatta*: a term much better known, with some doctrinal development, in its Sanskrit form of *Bodhisattva*, 'enlightenment-being'. But it has been suggested that the element *-satta* in Pali here stands not for *sattva* 'being' but for *sakta* 'intent on'. In this case *Bodhisatta* would mean 'one intent on enlightenment'. On philological grounds alone, at least, we cannot be sure which explanation is right.

8 This edition has its faults, being based on the somewhat fortuitous collection of manuscripts available at the time. Other and probably better editions exist, printed in Sri Lanka, Burma and Thailand. There is even one passage in Sutta 1 where the old translation by Gogerly (1846, reprinted in *Sept Suttas Palis* by P. Grimblot, Paris 1876) has a better reading than in the PTS edition.

9 The archaising, quasi-Biblical (in the old-fashioned sense) style adopted by Professor Rhys Davids and others may have been almost a necessity at the time, but is now not only irritating to many modern readers – it is often barely intelligible to them. Also, the early translators' technical terms have often been superseded. It must also be said that the Rhys Davids translation, the latter part of which was made by Mrs Rhys Davids, is often careless, with some curious omissions and inconsistencies. That said, tribute must be paid to the pioneering husband and wife team for the vast amount

of learning they jointly put into their work. Many of Rhys Davids's introductions to individual Suttas, for instance, are still a joy to read, and many of his interpretations have stood the test of time well – better indeed than most of those later developed by his wife.

10 The arguments of Rhys Davids, when, in 1899, he argued against those who unjustifiably disparaged the Sinhalese tradition (and who, much later, were to be joined by his own widow!), are echoed today by a leading specialist, A.K. Warder, who writes in the preface to vol. iii of the PTC (1963):

> The *Pāḷi*, as the only complete recension of the original canon extant, must play the central part in reconstructing such an original [i.e. 'as rehearsed by the Buddha's followers']. The possibility of establishing a substantial amount of such an original Buddhist Canon seems now vouched for by the comparisons made especially by É. Lamotte, in his most valuable *Histoire du Bouddhisme Indien* (Vol. I, Louvain, 1958), where the value of the basic Pāḷi texts on Buddhist doctrine – so often thrust aside in recent years as unauthentic Sinhalese perversions and fabrications probably less faithful to the original doctrine than even the Mahāyāna Sūtras – is reaffirmed by collation with whatever is available of the other recensions of the so-called 'Hīnayāna' Canon. A variety of methods now lie to hand for ascertaining the original Buddhist doctrine (presumably of the Buddha himself – who else?): (1) collation of the early canons, (2) collation of the *mātikā* [see n.1012], (3) the recorded history of the doctrinal peculiarities of the Buddhist schools, (4) comparison and contrast with non-Buddhist schools, (5) chronological distinctions among the texts on grounds of vocabulary and grammatical usages, (6) chronological distinctions among the texts on grounds of metrical usages.

It should be added here that A.K. Warder is himself the leading authority on point (6).

SUTTA 1

11 There is a separate translation of this Sutta by Bhikkhu Bodhi, *The All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries* (BPS 1978). This is most valuable for its introduction as well as the translated commentarial material. Beside the Rhys Davids translation (RD) there is also the somewhat abridged version by Mrs A.A.G. Bennett in *Long Discourses of the Buddha* (Bombay 1964, Suttas 1–16 only), and that by David Maurice in *The Lion's Roar* (London 1962), both of which I have occasionally found useful. I have also consulted the German partial translation (Suttas 1, 2, 3, 4, 5, 8, 9, 11, 13, 16, 21, 26, 27) by R.O. Franke (1913), and, as far as my limited knowledge of Thai would allow, the Thai translation (2nd ed., Bangkok 2521 (1978)). *Brahma-* in the title has the meaning of 'supreme'.

12 Nāḷandā, afterwards the seat of a famous Buddhist university, was about 12 km north of Rājagaha (modern Rajgir), the Magadhan capital.

13 A follower of Sañjaya Belaṭṭhaputta (see DN 2.31f.). Sāriputta and Moggallāna, the Buddha's most famous disciples, were originally followers of Sañjaya, and it was their defection, besides the loss of his gains, that angered Suppiya (DA).

14 Lit. 'That is not in us'.

15 DA points out that 'morality is inferior in comparison with higher qualities, for morality does not reach the excellence of concentration, nor concentration the excellence of wisdom.' Cf. verse 28.

16 *Puthujjana*: an 'ordinary person' who, not having broken through the first three fetters (personality-view, doubt, attachment to rites and rituals), has not yet 'entered the stream' and so started on the higher (supramundane) path.

17 The Buddha's usual way of referring to himself. See Introduction, p. 46.

18 These three sections on morality occur verbatim in all of the first 13 Suttas and may once have formed a separate 'tract' (RD).

19 This 'refrain' is repeated throughout.

20 *Brahmacariyā* is the supreme or holy life, i.e. celibacy. DA points out that it involves refraining from other forms of erotic behaviour besides intercourse.

21 *Atthavādī*: *attha* may also mean 'that which is profitable' (see next note).

22 *Atthasaṁhitaṁ*: here the meaning of *attha* as 'the profitable' is clear.

23 'At improper times' means between midday and the following dawn.

24 Verses 8–9 embrace the first four precepts undertaken by novices (*sāmaṇeras*). The elaboration of the different forms of wrong speech here (and elsewhere) reflects the importance of controlling the tongue. Curiously, there is no mention of abstaining from intoxicants, but instead a reference to 'damaging seeds and crops'. The next five items correspond to the novices' precepts 6–10.

25 The Buddha did, however, accept land from Anāthapiṇḍika and others for the Sangha.

26 *Sobha-nagarakaṁ*: 'of the city Sobha' (this was the city of the *gandhabbas* or heavenly musicians). RD thinks of a ballet with fairy scenes. BB renders it 'art exhibitions' – which surely gives the wrong impression for modern readers!

27 *Caṇḍālaṁ vaṁsaṁ dhopanaṁ*: rather obscure. The performers were presumably low-caste. DA thinks of an iron ball (used for juggling?).

28 Chess, with a board of 64 or 100 squares, originated in India. Though previously not unknown, it was popularised in Europe by the Crusaders.

29 Mental chess, played without a board.

30 Written in the air, or on one's back. Writing was known, but was not used by the Buddha or other teachers of the day.

31 A guessing game, not telepathy.

32 *Pallanka*: (whence, ultimately, our 'palanquin'), also means 'sitting cross-legged' (see n.519, 520).

33 *Tiracchāna-kathā*: lit. 'animal-talk'. As animals walk parallel to the earth, so this kind of talk does not lead upward (DA). See also n.244.

34 *Lokakkhāyikaṁ*: philosophical speculations of a materialist kind (DA).

35 *Iti-bhavâbhava-kathā*: also rendered 'profit and loss', but the philosophical sense (as in the Horner and Ñāṇamoli translations of MN 76) is preferable.

36 Also at MN 77, and SN 46.9.

37 For a detailed account of these practices, see VM 1.61–82.

38 *Angaṁ*: including soles as well as palms.

39 Knowing charms to be used by one dwelling in an earthen house.

40 *Kaṇṇika-lakkhaṇaṁ*: from *kaṇṇa* 'ear'. DA thinks it means either ear-rings or house-gables, both of which are incongruous here. I follow the Thai translation which, probably following an old tradition, has *tun* 'bamboo-rat' (see McFarland, *Thai-English Dictionary*, p. 371). Franke says 'an animal that is always mentioned with the hare', and considers that it must mean an animal with long ears.

41 *Raññaṁ* (gen. pl.): i.e. the joint leaders of a republican state.

42 *Viruddha-gabbha-karaṇaṁ*: Or perhaps 'reviving the foetus'.

43 It is the practice of medicine for gain that is here condemned.

44 These wrong views are summarised in verse 3.32ff.

45 I.e., producing nothing new.

46 *Saṁvaṭṭaṁ-vivaṭṭaṁ*: 'The PED definitions should be reversed' (BB). See VM 13.28ff.

47 *Takkī*: BB renders this 'rationalist', which is somewhat misleading.

48 This is part of the world of Form (*rūpaloka*) which escapes destruction. For this and other such 'locations' see Introduction, p. 37.

49 *Manomayā*: mentally created, not sexually generated.

They are devas. In another sense, all *dhammas* are said to be mind-made (Dhp. 1–2).

50 Not requiring material food, but nourished by the *jhāna* factor *pīti* 'delight' (n.81).

51 Brahmā is allotted a relatively humble position, and his creator-role explained away, in Buddhism. See also MN 49.8 (= MLS i, 391).

52 The life-span of beings is fixed in some realms, and variable in others. Merit (*puñña*) is karmically wholesome action, leading to a favourable rebirth.

53 *Khiḍḍapadosikā*: these devas and the next group are mentioned only here and in Suttas 20, 24. They illustrate the consequences of desire and aversion even in the (relatively) 'higher' worlds. Moral progress is virtually impossible outside the human state, so that they are actually fortunate to fall back to that state. Mindfulness (*sati*) is all-important. DA says the bodies of these devas are so delicate that if by forgetfulness they miss a single meal they will pass away from that place. Even if they eat immediately afterwards, it is too late!

54 *Manopadosikā*. DA says these dwell on the plane of the Four Great Kings (i.e. only just above the human realm). Interestingly, if only one of the devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dhp. 5, 6. These devas are not essentially different from those mentioned in verses 1–2, though on a lower level.

55 *Citta*: more or less synonymous with *mano* 'mind', but often used much like 'heart' in English ('to know in one's heart', etc.).

56 *Antânantikā*: or 'Extensionists' (RD).

57 DA associates these various views with the higher jhānas (see Introduction, p. 42), obtained with the aid of the *kasiṇas* (coloured discs, etc., cf. VM chs. 4, 5). DA says: '(1) Without having extended the counterpart sign to the boundaries of the world-sphere, he abides perceiving the world as finite. (2) But he who has extended the *kasiṇa*-image to the boundaries of the world-sphere perceives the world to be infinite. (3) Not extending the sign in the upward and downward directions, but extending it across, he perceives the world as finite in the upward and downward directions, and infinite across. (4) The rationalist doctrine should be understood by the method stated.' [This is unexplained, though the Sub-Commentary attempts an explanation: 'If the self were finite, its rebirth in distant places could not be recollected. And if it were infinite, one living in this world would be able to experience the happiness of the heavenly worlds and the suffering of the hells, etc. If one holds it to be both finite and infinite, one would incur the errors of both the previous positions. Therefore the self cannot be declared to be either finite or infinite.'] (Translated by BB, pp. 172, 171).

58 *Amarā-vikkheppikā* can be interpreted as either 'eel-wriggling' (RD) or 'endless equivocation' (BB): *amarā* (lit. 'deathless') is the name of a slippery fish, perhaps an eel, which escapes capture by wriggling (DA). A deliberate pun may well be intended.

59 Either for the higher training or for a heavenly rebirth (DA). Cf. verse 1.5, where the former is certainly meant.

60 Due to moral shame and moral dread (*hiri-ottappa*) (DA), i.e. shame at doing what is wrong, and dread of it. These two qualities are called 'guardians of the world' (cf. Nyāṇaponika Thera, *Abhidhamma Studies*, 2nd. ed., Colombo 1965, p. 80). Thus it is recognised that the first three classes of 'eel-wrigglers' have a moral conscience. Their equivocation stems from lack of understanding, not of scruple.

61 The following views are attributed in DN 2.31f. to Sañjaya (see n.13).

62 The four 'alternatives' of Indian logic: a thing (*a*) is, (*b*) is not, (*c*) both is and is not, (*d*) neither is nor is not.

63 See n.185.

64 See also DN 9.25 and n.219.

65 Having attained a high absorption, and fearing the perils of conscious existence, they have wished for, and gained, an unconscious state. With the first stirring of perception, however, they fall away from that realm (DA).

66 The view of the Ājīvikas (DA): see DN 2.19–20 and nn.102–109 there. Cf. A.L. Basham, *History and Doctrine of the Ājīvikas*, (London 1951).

67 This is the view of the Jains. DA says the other views mentioned are based on various meditational experiences.

68 The Sub-Commentary (see BB, p. 190) is helpful here: (1) is based on experience of the unconscious realm (see n.65), (2) takes perception to be the self, (3) takes the material, or material and immaterial *dhammas* + perception to be the self, (4) is based on reasoning, (5–8) are to be understood as at n.57.

69 (1) is based on a subtle perception incapable of performing this function at death and rebirth-linking (see n.125). The rest as in n.68.

70 'Earth' (*paṭhavī*) or extension, 'water' (*āpo*) or cohesion, 'fire' (*tejo*) or temperature, 'air' (*vāyo*) or motion: the traditional names for the four qualities present, in varying proportions, in all matter.

71 In the Buddhist view, there is additionally required the presence of the *gandhabba* or 'being-to-be-born', i.e. the arising of a new 'continuity of consciousness' dependent on that of some being just deceased. Cf. MN 38.1–7. See p. 45.

72 *Dibba* (Skt. *divya*): derived from the same stem as *deva*: cf. Latin *divus*.

73 *Kāmâvacara*: belonging to the sensuous sphere (*kāmaloka*), the lowest of the three worlds.

74 *Kabalinkārâhāra* generally means 'material food'. Here it denotes the kind of nutriment on which the lower devas subsist.

75 DA says this one takes the divine form (*dibb'-atthabhāva*), i.e. the form of the devas of the sensuous sphere, for the self. The assumption is that this survives the break-up of the physical body for a period of time (of unspecified duration), 'annihilation' occurring at its cessation, and similarly with the remaining 'selves'. As BB points out (p. 32), 'Only the first form of annihilationism is materialistic; six admit that the doctrine can take on a spiritual garb.'

76 'Produced by the *jhāna*-mind' (DA).

77 The next four correspond to the 4th-7th 'liberations' (DN 15.35) or the four higher, 'formless' jhānas.

78 This is not, of course, the real Nibbāna of Buddhism (see Introduction, p. 27). DA says it means the subsiding of suffering (*dukkhavūpasama*) in this very individual form (subsiding being something far short of cessation). The New Sub-Commentary (quoted by BB, p. 197) adds: 'It is not the supreme fruit and not the unconditioned element (*asankhata-dhātu* = *nibbāna*), for these are beyond the domain of these theorists.'

79 The various jhānas are mistaken for Nibbāna.

80 *Vitakka-vicāra*: otherwise rendered 'initial and sustained thought', and the like. I am indebted to L.S. Cousins for the suggestion that I should adopt the Ven. Ñāṇamoli's original rendering 'thinking and pondering' (altered by the editor) in his MN translation (forthcoming). Cf. n.611.

81 *Pīti*: a difficult word to translate. Renderings vary from 'interest' through 'zest' to 'rapture'. It is classified not as a feeling (*vedanā*) but as part of the group of mental formations (*sankhārā*), i.e. as a mental reaction. BDic says: 'It may be described psychologically as "joyful interest"' – for which the simplest term would seem to be 'delight'.

82 *Sukha*: pleasant feeling, physical or mental (though for the latter the word *somanassa* exists). The difference between this and *pīti* may seem subtle but is important.

83 *Samādhi* here has its basic meaning of 'concentration'.

84 *Upekkhaka*.

85 *Sampajāna*: not 'self-possessed' as so many translators have repeated after RD.

86 *Phassa* is the 'contact' between sense-base and its object, e.g. eye and visible object. Such contact is the basis of feeling (*vedanā*).

87 Eye, ear, nose, tongue, body as base of the tactile sense, and mind (which is always the sixth sense in Buddhism).

88 This is the first, partial, exposition of dependent origination (*paṭicca-samuppāda*) in the Canon. See Introduction, p. 34, and Suttas 14, 15.

89 All that formerly bound him to the cycle of rebirth.

90 *Attha*: cf. nn. 21 and 22.

SUTTA 2

91 The royal physician. MN 55 (on meat-eating) is addressed to him. See n.417.

92 Reigned ca. 491–459 B.C. He had killed his father, the noble Bimbisāra, to gain the throne. See further n.365.

93 *Uposatha* (Skt. *upavasatha*): here denotes a Brahmin fast-day. Later, in Buddhism the fortnightly day of confession for monks.

94 *Kattika* : mid-October to mid-November.

95 Called after the white water-lily (*kumuda*) which blooms then.

96 'Our heart' is royal plural. Ajātasattu was troubled in conscience on account of his crime: see verse 99.

97 One who trains men (who are capable of being trained) as a charioteer trains horses.

98 The son who was eventually to kill him, only to be murdered in turn by *his* son. It evidently ran in the family (see DPPN).

99 A naked wanderer (DA). Such views as his, involving a denial of any reward or punishment for good and bad deeds, are regarded as especially pernicious.

100 Probably owing to his bad conscience. But the remark also suggests the enormous (and not always deserved) respect in which such wandering teachers were held.

101 'Makkhali of the Cow-Pen', leader of the Ājīvikas. See n.66.

102 *Hetu* means 'root' (e.g. greed, hatred or delusion); *paccaya* means 'condition'.

103 *Kamma*: but not quite in the Buddhist sense of 'volitional action'.

104 According to the five outward senses (cf. n.87).

105 Of thought, word and deed.

106 'Half-action', in thought only.

107 Basically, serpent-deities. See Introduction, p. 45.

108 *Nigaṇṭhi-gabbhā*: 'rebirths as a *Nigaṇṭha*'. See n.114.

109 Both the form (*paṭuvā, pavuṭā?*) and the meaning of this word are doubtful.

110 The Buddhist view of kamma is thus denied.

111 'Ajita of the Hairy Garment' (he wore a cloak of human hair): a materialist.

112 Cf. nn.49, 63.

113 Holder of an atomic theory.

114 The name given in the Pali Canon to Vardhamāna Mahāvīra (ca. 540–568 B.C.?), the leader of the Jains. He is several times referred to (unfavourably) in the Canon, e.g. at MN 56. *Nigaṇṭha* means 'free from bonds'. See next note and n.900.

115 *Sabba-vāri-vārito, sabba-vāri-yuto, sabba-vāri-dhuto, sabba-vāri-phuṭṭo* (with some variant readings). They do not represent the genuine Jain teaching but seem to parody it in punning form. The Jains do have a rule of restraint in regard to water, and *vāri* can mean 'water', 'restraint', or possibly 'sin', and some of the verbal forms are equally dubious. The reference to one 'free from bonds' and yet bound by these restraints (whatever they are) is a deliberate paradox. I am most grateful to K.R. Norman for his very helpful comments. Finally I settled for a slight variation on the Ven. Ñāṇamoli's rendering of the corresponding passage in MN 56.

116 Meritorious deeds (*puñña*) do not lead to enlightenment, but to (temporary) future happiness in this world or another. This is the usual aim of 'popular' Buddhism.

117 Māra, the personified tempter like the Biblical Satan (he appears in person in DN 16). Both Māra and Brahmā are subject to rebirth, and their 'office' is taken over by other beings according to their kamma.

118 *Deva* again, this time in the sense of 'devas by convention', i.e. kings.

119 *Parimukhaṁ satiṁ upaṭṭhapetvā*: probably means 'having firmly established mindfulness'. See n.637.

120 Cultivation of the perception of light is given as a standard way of overcoming the hindrance of sloth-and-torpor (*thīna-midha*). See VM 1.140.

121 The five hindrances are temporarily dispelled by the jhāna states.

122 This concludes the Buddha's answer to the first part of the question posed in verse 39.

123 *Uppala* (Skt. *utpala*), *paduma* (Skt. *padma*), *puṇḍarīka* are different kinds of lotus, usually of the colour mentioned.

124 *Upakilesa*: to be distinguished from *kilesa* 'defilement'. Perhaps the 10 'imperfections of insight' listed in VM 20.105ff. are meant; most of these are not defilements in themselves, but potential hindrances at a certain stage of insight meditation.

125 RD points out that this and other passages disprove the idea that consciousness (*viññāṇa*) transmigrates. For holding this belief Sāti was severely rebuked by the Buddha (MN 38). A new relinking consciousness (*paṭisandhi*) arises at conception, dependent on the old (see VM 17.164ff.).

126 *Veḷuriya*: from a metathetised form *veruliya* comes Greek *beryllos* 'beryl', whence German *Brille* 'spectacles' (originally of beryl).

127 Exactly like the physical body: cf. n.49. This mind-made body is what is mistaken for a soul or self.

128 *Iddhi* (Skt. *ṛddhi*, not, as often stated, *siddhi*): translated by RD as 'The Wondrous Gift' and glossed as 'well-being, prosperity'. With dawning recognition of ESP, it is no longer necessary to discount these powers. But despite his mention of them here, the Buddha disapproved of these practices (see DN 11.5).

129 DA has no useful comment on this, and modern commentators too are silent, but 'touching the sun and moon' probably refers to some psychic experience. In any case it is certainly not to be taken literally.

130 *Dibba-sota*: clairaudience (cf. n.72).

131 The following list of mental states is doubtless taken from DN 22.12, where it is more appropriate. For notes, see there.

132 The three villages are the three worlds of Sense-Desire, of Form, and the Formless World (DA).

133 *Dibba-cakkhu*: clairvoyance, not to be confused with the Dhamma-eye (verse 102). See n.140.

134 *Āsavā*: from *ā-savati* 'flows towards' (i.e. either 'into', or 'out' towards the observer). Variously translated 'biases', 'intoxicants', 'influxes', 'cankers' or 'Deadly Taints' (RD). A further corruption, that of wrong views (*diṭṭhāsava*) is sometimes added. The destruction of the *āsavas* is equivalent to Arahantship.

135 *Nâparaṁ itthatāya*: lit. 'there is no more of "thusness"'. See DN 15.22.

136 All the preceding 'fruits' have led up to this, which alone, as RD points out, is exclusively Buddhist. There are 13 items or groups, and the list, in whole or with some omissions, recurs in every Sutta of Division 1. Summarised, they are: 1. The respect shown to a member of a religious order (verses 35–38); 2. The training in morality as in DN 1 (verses 43–62); 3. Confidence felt as a result of right action (verse 63); 4. The habit of guarding the sense-doors (verse 64); 5. Resulting mindfulness and clear awareness (verse 65); 6. Being content with little (verse 66); 7. Freedom from the five hindrances (verses 68–74); Resulting joy and peace (verse 75); 9. The four jhānas (verses 75–82); 10. Knowledge born of insight (verses 83–84); 11. The production of mental images (verses 85–86); 12. The five mundane forms of 'higher knowledge' (*abhiññā*) (verses 87–96); 13. The realisation of the Four Noble Truths, the destruction of the corruptions (= the sixth, supramundane, *abhiññā*), and the attainment of Arahantship (verses 97–98).

137 *Accayo*: often rendered (as by RD) 'sin', but this term with its theistic connotations is best avoided when translating Buddhist texts.

138 This is the formula used by bhikkhus when confessing transgressions.

139 *Khatâyaṁ bhikkhave rājā, upahatâyaṁ bhikkhave rājā*. RD went astray with his translation here: 'This king, brethren, was deeply affected, he was touched in heart.' Lit. 'uprooted and destroyed', the expression indicates that Ajātasattu was inhibited by his kamma from obtaining the results that would otherwise have accrued, since parricide is one of the evil acts 'with immediate result' (in the next world) that cannot be avoided. According to DA, he was unable to sleep until his visit to the Buddha.

140 The opening of the Dhamma-eye (*dhamma-cakkhu*) is a

term for 'entering the stream' and thus being set irrevocably on the path. As RD points out, it is superior to the divine eye (*dibba-cakkhu*: verse 95 and n.133), which is a superior kind of clairvoyance, and below the wisdom-eye (*paññā-cakkhu*), which is the wisdom of the Arahant.

SUTTA 3

141 A stock phrase, as at DN 4.1, 5.1, MN 95.1, etc. RD translates 'on a royal domain...as a royal gift (*rājadāyaṁ*), with power over it as if he were the king (*brahmadeyyaṁ*)'. *Brahmadeyyaṁ* = 'supreme gift', one which could not be revoked.

142 Another stock description, of a learned Brahmin.

143 For a full account of these (pre-Buddhist) marks, see DN 30. They are clearly important to the Brahmin as establishing 'the ascetic Gotama's' credentials.

144 See DN 17.

145 See DN 17.

146 *Loke vivattacchado*: a difficult expression. I follow DA. The 'veil' is that of ignorance, etc.

147 This division into four groups shows the earliest stage of the caste-system. In the Buddha's time and in his homeland, the Khattiyas ('Warrior-Nobles'), to whom he belonged, still formed the first caste, with the Brahmins taking second place, though the latter had already established themselves as the leading caste further west, and were clearly fighting for that position here. The Buddha himself often refers to a different fourfold grouping: Khattiyas, Brahmins, householders and ascetics.

148 *Sākasaṇḍa*. The word *sāka* can also mean 'herb' (RD), but here surely bears its other meaning of 'teak'. RD deliberately mistranslated as 'oak' for the sake of a somewhat feeble play on words. There is an actual play on *sakāhi* 'own (sisters)' just previously.

149 In conformity with the previous note, RD here translates 'hearts of oak' (!).

150 A curious threat that (as RD observes) never comes to anything, and is of course pre-Buddhist.

151 This yakkha, equated by DA with Indra, is ready, as in MN 35.14, to take the threat literally. Thus one of the old gods is seen as supporting the new religion. In later Mahāyāna texts we find a Bodhisattva of the same name. See D.L. Snellgrove, *Buddhist Himālaya* (Oxford 1957), p. 62, and I.B. Horner's note, MLS i, p. 185.

152 *Isi* (Sanskrit *ṛṣi*, anglicised as 'rishi'). Is he to be identified with Krishna (Skt. *Kṛṣṇa* = Pali *Kaṇha*)?

153 *Dakkhiṇa janapada*: anglicised as the Deccan.

154 According to DA, this was called the 'Ambaṭṭha spell'.

155 Bluff, according to DA: in reality the spell could only stop the discharge of the arrow.

156 *Brahmadaṇḍa*: 'extreme punishment' (in another sense at DN 16.6.4).

157 Here, and in the corresponding places in the other Suttas of this Division, the MSS abridge and say 'as in the Sāmaññaphala Sutta'. But 'refrains' differ, and it is not always quite clear how much of DN 2 is meant to be included.

158 *Apāya-mukhāni*: lit. 'outlets of loss' ('leakages', RD). Used in another sense, DN 31.3.

159 *Anabhisambhūṇamāno*: almost literally 'not up to it'.

160 A pole or yoke for carrying his possessions.

161 I.e. digging them up, which the first one did not do.

162 The sacred fire, or perhaps Aggi (Agni) the fire-god.

163 Ancient rishis associated with the Vedic hymns (cf. DN 13.13). For what follows, see also DN 27.22ff.

164 A frequent formula, belatedly explained by RD at DN 16.5.19. 'The Wanderers...lived with only one robe on, the one from the waist to the feet. When they set out for the village...they put on the second robe and...carried the third with them. At some convenient spot near the village they would put this also on, and enter – so to speak – in full canonicals.'

165 This passage recurs at DN 5.29, DN 14.11 and elsewhere. For the Dhamma-eye see DN 2.102 and n.140. The Pali phrase is *Yaṁ kiñci samudaya-dhammaṁ taṁ nirodha-dhammaṁ*.

166 Pokkharasāti did not apparently consult his wife, family and dependents. When Uruvela-Kassapa wanted to join

the Sangha, the Buddha bade him first consult his 500 followers (Mv 1.20.18). But there is of course a big difference between becoming a lay-follower and joining the Sangha.

SUTTA 4

167 Cf. MN 95.6.

168 The jhānas are here put, not under morality (*sīla*) but under wisdom (*paññā*) (RD). But their proper place is under concentration (*samādhi*), which is not specifically mentioned. See n.1127.

169 As RD remarks, Soṇadaṇḍa is 'represented as being a convert only to a limited extent'. Accordingly there is no mention in his case of the arising of the 'pure and spotless Dhamma-eye' as in the case of Pokkharasāti (DN 3.2.21) and others. Soṇadaṇḍa remained a *puthujjana*. See n.16.

SUTTA 5

170 Not the same place as that mentioned in DN 1.2, but one similar to it (DA).

171 His name means 'Sharp-tooth', and RD is almost certainly right in considering this an invented story. Apart from anything else, no Brahmin would have consulted the Buddha, of all people, about how to perform a sacrifice, which was supposed to be their speciality. But at SN 3.1.9 we have the presumably historical story of how King Pasenadi of Kosala planned a great sacrifice (though of only 500, not 700, bulls, etc.), with the Buddha's versified comments. From the commentary, though not the text, we hear that the King finally desisted from his intention. Perhaps the Buddha told the King this story on that occasion, and the incident was later tactfully transferred from the King of Kosala to an imaginary Brahmin 'with royal powers' living in the neighbouring kingdom of Magadha.

172 'Lord Broadacres' (RD).

173 *Purohitaṁ*. 'The king's head-priest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister' (PED).

174 The Khattiyas, counsellors, Brahmins and householders.

175 Elephants, cavalry, chariots and infantry.

176 By knowing the workings of kamma: good fortune now is due to past kamma, and good deeds performed now will have similar results in the future (DA).

177 Cf. DN 3.20, and n.150.

178 In his important book *Five Stages of Greek Religion* (London, Watts & Co., 1935, p. 38) Gilbert Murray has a fine passage in praise of the Greek spirit. He writes:

> When really frightened the oracle generally fell back on some remedy full of pain and blood. The medieval plan of burning heretics alive had not yet been invented. But the history of uncivilized man, if it were written, would provide a vast list of victims, all of them innocent, who died or suffered to expiate some portent or *monstrum*...with which they had nothing whatever to do...The sins of the modern world in dealing with heretics and witches have perhaps been more gigantic than those of primitive men, but one can hardly rise from the record of these ancient observances without being haunted by the judgement of the Roman poet: 'Tantum religio potuit suadere malorum' ['To so many evils was religion able to persuade men'], and feeling with him that the lightening of this cloud, the taming of this blind dragon, must rank among the very greatest services that Hellenism wrought for mankind.

Murray seems only to think of human victims, and to be totally oblivious to the fact that Buddhism had, a century before Socrates, been much more radical in its abolition of cruelty to humans and animals, and with more lasting results, at least as far as India and neighbouring countries were concerned.

SUTTAS 6 & 7

179 This is his family-name or surname (*gotta*), as Gotama was the Buddha's. RD in a note on names explains that this is a polite form of address (remotely comparable to the now perhaps obsolescent English 'public school' use of surnames).

180 A very gifted young man, whose judgement was clearly respected by his seniors.

181 This was Nāgita's family-name (cf. n.179).

182 For more about Sunakkhatta, see DN 24.

183 A particular type of concentration.

184 The intolerably laboured repetition concerning a relatively unimportant matter is noteworthy, even in a style given to much repetition. This *may* be symptomatic of a late date for this Sutta.

185 *Opapātika*: here in the specific sense of Non-Returner (*anāgāmī*). See n.63.

186 *Jīvaṁ:* 'Life-principle'.

187 Cf. DN 1.3.10. Some MSS have: 'It is, friend'.

188 For some reason the last part of Sutta 6 is here repeated as a separate Sutta.

SUTTA 8

189 Alternative title to this Sutta, *Mahāsīhanāda Sutta,* is *Kassapa-Sīhanāda Sutta* (RD).

190 A public park in which the deer were safe from being hunted (DA).

191 *Tapaṁ:* severe forms of self-mortification as listed in verse 14. See Introduction, p. 23. This is to be distinguished from asceticism as such. However, the term 'penance' used by RD is wrong because the intention is quite different from the Christian idea of penance. Having used 'ascetic' for *samaṇa* (since the term 'recluse' favoured by some translators is inappropriate), I have fallen back on the cumbrous 'practiser of austerity' for the term *tapassī* used here. Fortunately this term occurs so much more rarely than *samaṇa* that little inconvenience results.

192 Cf. DN 2.95.

193 *Akusala*: lit. 'unskilled', i.e. unwholesome and productive of unfavourable karmic results.

194 Cf. DN 1.1.9.

195 In regard to bodily functions (DA). The whole list recurs, e.g. at MN 12.45.

196 *Thusodakaṁ*: 'rice-gruel', but the sense requires something fermented. RD's assertion to the contrary is not supported by the Sub-Commentary. Ñāṇamoli, at MN 12.45, renders it 'besotting drink'.

197 One who accepts alms from only one house.

198 One who takes only one portion.

199 Like Ajita Kesakambalī (DN 2.22).

200 *Apānaka.* Probably one who (like the Jains) does not drink cold water because of the living beings in it.

201 In order to wash away his sin: cf. the story of Saṅgārava (SN 7.2.11).

202 The passage: 'but if his morality...' recurs, first after 'twice a month', then after 'windfalls', and in conclusion. As RD points out, the Buddha is using the terms 'ascetic' and 'Brahmin' in his own sense, not Kassapa's.

203 See DN 25.

SUTTA 9

204 The principal queen of King Pasenadi of Kosala. She and the king were both devoted followers of the Buddha. The park had been given by the famous benefactor Anāthapiṇḍika.

205 *Abhisaññānirodha.* 'The prefix *abhi* qualifies not *saññā*, but the whole compound, which means "trance" [*sic!*]. It is an expression used, not by Buddhists, but by certain wanderers' (PED).

206 *Saññā* means primarily 'perception' as one of the five *khandhas*, but here approaches the meaning of 'consciousness' as such (see BDic). After some hesitation, I have retained the rendering 'perception' here.

207 DA says *athabbanikā* ('Atharva priests') can do this.

208 RD accidentally omits this passage.

209 *Sukusala*: an intensified form of *kusala* 'skilled'.

210 *Viveka-ja-pīti-sukha-sukhuma-sacca-saññā*: the regular

formula for the first jhāna but expanded with the words *sukhuma-sacca* 'subtle and true'.

211 *Saka-saññī hoti*: lit. 'becomes own-perceiving'. From the first jhāna on one has some control over one's perceptions.

212 *Abhisankhāreyyaṁ*. RD has 'fancying', with footnote: 'perhaps "perfecting" or "planning out"'. Mrs Bennett has 'manipulating'.

213 DA offers alternative explanations: 1. 'Perception' = 'jhāna-perception', 'Knowledge' = 'insight-knowledge' (*vipassanā-ñāṇaṁ*); 2. 'Perception' = 'insight-perception', 'Knowledge' = 'path-knowledge'; 3. 'Perception' = 'path-perception', 'Knowledge' = 'fruition-knowledge' (*phalañāṇaṁ*). He then quotes an authority as saying 'Perception' is the perception of the fruition of Arahantship, and 'Knowledge' the immediately following 'reviewing-knowledge' (*paccavekkhaṇa-ñāṇaṁ*): cf. VM 1.32, 22.19 and BDic. But in fact 'reviewing-knowledge' is said also to occur at lower stages on the enlightenment path. It is, however, this 'reviewing-knowledge' which best seems to explain just how one is supposed to know that perception arises first and then knowledge.

214 RD quotes DA's comment that a village pig, even if bathed in perfumed water, garlanded and laid on the best bed, will still return to the dunghill. In the same way Poṭṭhapāda still returns to the idea of a 'self'.

215 *Paccesi* 'fall back on'.

216 Cf. DN 1.3.11.

217 Cf. DN 1.3.12.

218 Cf. DN 1.3.13. According to DA, this represents Poṭṭhapāda's real opinion.

219 These are the ten *avyākatāni* or so-called indeterminates (better: 'undeclared points') or questions which the Buddha refused to answer:

1–2. Is the world eternal or not?
3–4. Is the world infinite or not?
5–6. Is the soul (*jīvaṁ*) the same as the body or not?
7–10. Does the Tathāgata (a) exist, (b) not exist, (c) both exist and not exist, (d) neither exist nor not exist, after death?

All of these are vain speculations, not conducive to enlightenment, and as stated with reference to numbers 5 and 6 in DN 6, for one who 'thus knows and thus sees' it is not proper to speculate on such things: in other words, the questions will drop away as meaningless. The same ten questions are found in various parts of the Canon, notably at MN 63 (with the famous analogy of the man wounded by an arrow, who refuses treatment until he has received the answers to a long string of questions) and MN 72 (the fire that went out); and there is a whole section (*saṁyutta)* (44) in SN. It has been thought that these questions formed a sort of questionnaire among the 'wanderers' to determine a man's position. This is only possible if the word *Tathāgata* had a pre-Buddhist meaning, which may well be the case. See discussion by Ñāṇananda, *Concept and Reality*, 95ff.

220 *Atta-paṭilābha*. This is, of course, only an 'assumed' or 'presumed' self: 'the fleeting union of qualities that make up, for a time only, an unstable individuality' (RD). The word is glossed by DA as *attabhāva-paṭilābha* 'adoption (or assumption) of selfhood'. The three kinds of 'acquired self' correspond to the three realms of Sense-Desire, of Form and of No-Form. Cf. DN 33.1.11 (38) and AN 4.172.

221 Doubtless alluding to the well-known fact that higher states tend to appear very boring to the worldling who has not experienced them.

222 'This very one that you see'.

223 *Sankhaṁ gacchati*: lit. 'enters the reckoning'.

224 An important reference to the two truths referred to in DA as 'conventional speech' (*sammuti-kathā*) and 'ultimately true speech' (*paramattha-kathā*). See Introduction, p. 31f. It is important to be aware of the level of truth at which any statements are made. In MA (*ad* MN 5: Anangana Sutta), the following verse is quoted (source unknown):

Two truths the Buddha, best of all who speak,
declared:
Conventional and ultimate – no third can be.
Terms agreed are true by usage of the world;

Words of ultimate significance are true
In terms of *dhammas*. Thus the Lord, a Teacher,
he
Who's skilled in this world's speech, can use
it, and not lie.

SUTTA 10

225 We may wonder slightly, as RD does, why this is included as a separate Sutta, consisting as it does of little more than the corresponding passages in DN 2. But repetitiveness was never regarded by the early redactors of the Canon as a bar to inclusion, and this was no doubt independently preserved as an account of Subha's conversion. RD points out that the three heads here are given as *sīla*, *samādhi* and *paññā*, which we render (somewhat differently from RD) as morality, concentration and wisdom. RD also states that the term *samādhi* is not found in any pre-Buddhist text. To his remarks on the subject should be added that its subsequent use in Hindu texts to denote the state of enlightenment is not in conformity with Buddhist usage, where the basic meaning of concentration is expanded to cover 'meditation' in general.

226 Chronology is of little account in this Nikāya. The Buddha's final passing is narrated in DN 16.

227 A Brahmin, whose name means 'man of Tudi'.

228 Like Todeyya, he is named after his birthplace in the Cetiya country.

229 *Sīlakkhandha*. This is also the name of the first of the three divisions of this Nikāya, but the other two do not conform to the same pattern.

SUTTA 11

230 Or Kevaṭṭa ('Fisher') as several manuscripts have it. RD admits that 'it may turn out to be the better of the two.'

231 *Iddhi-pāṭihāriya*: 'miracle of *iddhi*' (see n.128).

232 *Ādesanā-pāṭihāriya*. This is actual telepathy, not the same as *manesika* 'mind-searching' or guessing another's thoughts mentioned in DN 1.1.14.

233 *Anusāsani-pāṭihāriya*. The Buddha's teaching can be called miraculous because it leads to the most wonderful results.

234 A charm for making oneself invisible.

235 Or *cintāmaṇī vijjā* (DA), the 'jewel of thought' charm which enabled one to know the thoughts of others. The sceptic, of course, does not have a really convincing way of explaining things away. Modern parallels suggest themselves.

236 Omitting DN 2.85–96, which deal with the powers disparagingly mentioned in verse 4ff.

237 For all these realms and their inhabitants (verses 68–81) see Introduction p. 38f.

238 *Devaputta* here denotes the ruler of a certain group of devas. In other contexts it simply means 'male deva'.

239 Mind and body, i.e. 'subject and object' (Neumann quoted by RD).

240 *Anidassanaṁ*: or 'invisible'. Ñāṇananda (n.242) renders it 'non-manifesting'.

241 This word (*pabhaṁ* or *pahaṁ*) has been variously interpreted. DA takes it in the sense of a ford, or a place to enter the water 'accessible from all sides', by means of which one can reach Nibbāna. There is an improbable suggestion that the meaning is 'rejecting', and Mrs Bennett translates the line: 'Where the consciousness that makes endless comparisons is entirely abandoned', which seems to involve a misunderstanding of *anidassanaṁ*. (But see next note). The same sequence also occurs at MN 49.11, rendered by I.B. Horner (MLS i, 392): 'Discriminative consciousness (= *viññāṇaṁ*) which cannot be characterised (= *anidassanaṁ*), which is unending, lucid in every respect (= *sabbato pabhaṁ*).' The two passages should be studied in conjunction. Cf. also AN 1.6: 'This mind (*citta*) is luminous, but is defiled by adventitious defilements.' See important discussion by Ñāṇananda, 57–63.

242 G.C. Pande (*Studies in the Origins of Buddhism*, 92, n.21) says: 'Buddha says that the question should not be asked in the manner in which it is done in the prose

quotation above, but thus – as in the metrical lines that follow. One may pertinently ask: "Why? what is wrong with the prose formulation?" The only answer would seem to be: "Nothing. But the verses have to be brought in!".

Ñāṇananda (*Concept and Reality*, 59) explains it thus: 'The last line of the verse stresses the fact that the four great elements do not find a footing – and that 'Name-and-Form' (comprehending them) can be cut-off completely – in that *'anidassana-viññāṇa'* (the 'non-manifestative consciousness') of the Arahant, by the cessation of his normal consciousness which rests on the data of sense-experience. This is a corrective to that monk's notion that the four elements can *cease altogether* somewhere – a notion which has its roots in the popular conception of self-existing material elements. The Buddha's reformulation of the original question and this concluding line are meant to combat this wrong notion.'

SUTTA 12

243 *Kusalaṁ dhammaṁ.*

244 *Nirayaṁ vā tiracchāna-yoniṁ vā.* The statement that those who hold 'wrong views' are liable to hell or an animal rebirth is off-putting to modern readers. It is doubtful whether either term originally meant what it was later taken to mean. See Introduction, p. 40f. 'A painful or beast-like rebirth' might express the meaning better. It should be realised, too, that the 'wrong view' referred to means one according to which there are no rewards and punishments for good and evil deeds – hence no operation of a moral law. This kind of view the Buddha always declared to be particularly reprehensible. Cf. n.801.

245 Those whose meritorious deeds (*puñña*) will lead to rebirth in a deva-world, life in which is exceedingly pleasant, but not, of course, everlasting. The mischief of Lohicca's evil view is precisely that it may hinder such a consummation.

246 *Dhammaṁ*: but not necessarily the Buddhist Dhamma.

247 The Buddha repeats Lohicca's own phrase.

248 *Naraka*: a synonym of *niraya*, hell (n.244).

SUTTA 13

249 Union with Brahmā was the ultimate goal for the Brahmins. See n.258.

250 The alternative reading, adopted by RD, is *Bavharijā*, but RD notes: 'If we adopt the other reading [i.e. *Brāhmacariyā*, as he omits to say] for the last in the list, then those priests who relied on liturgy, sacrifice or chant would be contrasted with those who had "gone forth" as *religieux*, either as *Tâpasas* or as *Bhikshus*.'

251 The ten rishi authors of the Vedic mantras. Cf. MN 95.12.

252 Cf. DN 11.80.

253 Cf. MN 95.13.

254 *Saparigaha*. The PED gives both 'married' and 'encumbered'. Both are implied.

255 *Vasavattī*: lit. 'powerful', but here meaning having power, or control, over oneself.

256 These (pre-Buddhist) 'Divine Abidings' (*Brahmavihāra*) are also called the Boundless States (*appamaññā*).

257 *Pamāṇa kataṁ* according to DA denotes the sensuous sphere (*kāmaloka*). Cf. SN 42.8 (= KS iv, p. 227). DA says: 'Like the mighty ocean, flooding a little creek, he even reaches up to Brahmā' (tr. Woodward, *loc. cit.*).

258 See also DN 27, MN 98 and Sn. 594ff. DA says Vāseṭṭha's first taking refuge was after the preaching of the Vāseṭṭha Sutta (MN 98), and this was the second occasion. He 'went forth' and, after the preaching of the Aggañña Sutta (DN 27) he received the higher ordination and attained Arahantship.

RD's comment (RD i, p. 299), 'It should be recollected that the argument here is only *argumentum ad hominem*. If you want union with Brahmâ – which you had much better not want – this is the way to attain it', ignores the outcome as reported by DA. The Buddha's words were indeed, as in other cases, *ad hominem*, and had, as in other cases, the result of leading the enquirer beyond his original premises.

On 'union with Brahma' see Introduction, p. 43. See also DN 19.61.

SUTTA 14

259 This Sutta, the *Mahâpadāna Sutta*, marks the beginning of a new division and a new atmosphere. The division is called 'great' probably merely because most of the Suttas in it include *mahā* 'great' in their titles. *Mahâpadāna* = *Mahā-apadāna. Apadāna* (which is also the title of a book of the Khuddaka Nikāya) means 'legend, life-story': here of the last seven Buddhas as exemplified by Vipassī, whereas in the Khuddhaka Nikāya the stories are those of Arahants. The Sutta as it stands is clearly a late one, though with some earlier elements.

260 A fortunate aeon is one in which one or more Buddhas are born: the present aeon is one of five Buddhas, four of whom have already appeared.

261 The *ficus religiosa*. Descendants of the original tree are preserved at Bodh Gayā and Anuradhapura (Sri Lanka).

262 Cf. MN 123.4.

263 Identical, except for the 'refrains', with MN 123.8-end (MLS iii, pp. 165–169).

264 *Dhammatā*: that which is in accordance with *Dhamma* as universal law.

265 This is said to be one of the hell-states (cf. n.244).

266 The Four Great Kings (DA) (cf. DN 11.69).

267 Again, the Four Great Kings.

268 Vārāṇasī (Benares).

269 A symbol of royalty.

270 All these things are symbolic, according to DA. Standing on the earth denotes the four 'roads to power' (*iddhipadāni*). Facing north denotes the multitude to be won over. The seven steps are the seven factors of enlightenment (*bojjhangā*). The sunshade denotes liberation. Looking round denotes unobstructed knowledge. The bull's voice denotes the turning of the wheel, and the declaration of his last birth the 'lion's roar' of Arahantship to be.

271 Thus this light appears twice, at the conception and the birth of the Bodhisatta.

272 These marks are treated *in extenso* in DN 30.14ff. See notes there.

273 Related to *vipassanā* 'insight' (also as a meditation practice: cf. n.287 and DN 22).

274 Bearing in mind that the life-span of human beings at this time was supposedly 80,000 years (1.7). What follows is told, with reference to the Buddha Gotama, in the introduction (*nidānakathā*) to the Jātakas. Cf. Warren, BT, pp. 56ff.

275 *Antepuraṁ*: lit. 'inner dwelling', generally means 'harem', and according to 1.38 Vipassī was in fact attended solely by women. DA says he dismissed them and sat alone grieving, 'as if pierced to the heart by this first dart.'

276 Reading *sīro* 'head'. RD follows different MSS which read *saro* 'voice'. Cf. 2.14.

277 *Pabbajita*: we might say, the nearest equivalent of a Buddhist monk. In the *Nidānakathā* (n.274), where all four signs are specifically said to be sent by the gods, this is rationalised: 'Now although there was no Buddha in the world, and the charioteer had no knowledge of either monks or their good qualities, yet by the power of the gods he was inspired to say, "Sire, this is one who has retired from the world"' (Warren's translation).

278 This can be either taken as 'universal law' or, with a slight anachronism (in implied agreement with n.277) as the Buddhist teaching. 'Well and truly' renders *sādhu*. 'Does good actions' renders *kusala-kiriyā* lit. 'doing skilful actions', which has a definitely Buddhist ring.

279 Conventional for 'a very large number'.

280 Vipassī is here called the Bodhisatta for the first time, having now 'gone forth'.

281 There is a play on words here: *jāyati ca* (there is birth), *jīyati ca* (there is decay), *mīyati ca* (there is dying): the

first two terms are linked by alliteration, the second and third by rhyme.

282 *Yoniso manasikāra*: *yoni* means 'womb', hence 'source, origin'. The phrase really means 'going back to the root of the matter' – here, with perfect penetration; for lesser mortals, to a corresponding degree.

283 The realisation of dependent origination (*paṭicca-samuppāda*): see Introduction, p. 34. Here and in DN 15, only links 3–12 of the usual series are given (cf. n.286).

284 *Bhava*: the process of 'coming-to-be'. It also corresponds to the first two links not given here, which represent the 'coming-to-be' process in a past life.

285 *Phassa*. See n.86.

286 DA explains that Vipassī's reflection went back only to the beginning of *this* life.

287 RD comments: 'As this is not a stock phrase... it doubtless contains a play on the name Vipassī.'

288 He became an Arahant.

289 *Atakkâvacaro*: beyond the sphere of logical thought' (cf. n.97). That can only be realised by insight, not by reasoning alone.

290 *Ālaya-rāma*: 'delighting in a basis' (i.e. something it can cling to).

291 *Ida-paccayatā*: 'being conditioned by this' (i.e. the fact that everything has some specific condition).

292 *Paṭicca-samuppāda* (n.283).

293 *Sankhārā*: may here be loosely paraphrased as 'the emotions'.

294 *Upadhi*: all factors conducive to clinging, and hence to rebirth.

295 In other versions he is called Brahmā Sahampati (a mysterious title), and is identified with the Supreme Brahmā (though in the Buddhist view his supremacy is distinctly relative: cf. DN 11).

296 *Bhavissanti dhammassa aññātāro ti*. The meaning is quite plain, but I.B. Horner, piously following the (second) thoughts of her teacher Mrs Rhys Davids, renders (MN 26 = MLS i, p. 212): '(but if) they are learners of *dhamma* they will grow', thus giving *bhavissanti* the pregnant sense of '(more) becoming' which Mrs Rhys Davids arbitrarily read into it wherever possible. Mrs Bennett in her version makes a different mistake: 'would not be informed of the Truth', taking *aññātāro* as incorporating the negative prefix.

297 This is, of course, superior to all those mentioned in n.140.

298 *Sumedho*: the name of the Brahmin who, going forth under Buddha Dīpankara, was to become the Buddha Gotama.

299 *Pamuñcantu saddhaṁ*. This has been strangely misinterpreted, e.g. 'renounce your empty faith' (Mrs RD), and 'abandon blind beliefs' (Bennett), through a misreading of DA. The Sub-Commentary renders it: 'let them declare their faith'.

300 A half-brother of Vipassī.

301 Cf. n.172.

302 The heavenly world that alone was open to people before the appearance of a Buddha.

303 This is a profounder insight than that mentioned in verse 11.

304 The attainment of Nibbāna (the 'Deathless') is now open to people by following the Buddha's teaching.

305 The number is, of course, even more absurd than the previous 84,000. It is based on the statement that Vipassī had an 'assembly' of that number.

306 'Rose-Apple Land', i.e. India.

307 = Dhp. 184.

308 = Dhp. 183.

309 = Dhp. 185.

310 Cf. DN 3.1.1.

311 The realm where Non-Returners are reborn.

312 *Mārisa*: 'Sir'. They do not recognise him as the Lord.

313 As Non-Returners.

314 *Dhammadhātu*: 'the Dhamma-Element'.

315 *Papañca*. According to Ven. Ñāṇananda, *Concept and Reality* (BPS 1971) this means man's 'tendency towards proliferation in the realm of concepts'.

316 The round of rebirths.

317 Burmese and Thai texts add a statement that the Buddha was also told about these matters by devas: cf. 1.15.

SUTTA 15

318 See *The Great Discourse on Causation: The Mahānidāna Sutta and its Commentaries*, translated from the Pali by Bhikkhu Bodhi, (BPS 1984).

319 There was nowhere in the town for the Buddha to stay, so he stayed outside, in the jungle: hence the construction 'There is a market town' (DA).

320 *Guḷāguṇṭhika-jāta*: or 'matted like a bird's nest.'

321 *Saṁsāra.*

322 *Idapaccayā.* Cf. n.291.

323 The six sense-bases are omitted, for some reason, in this Sutta.

324 Cf. n.286.

325 The more literal rendering is: 'with *x* as condition, *y* comes to be.'

326 *Bhūtānaṁ*: 'beings', but the term is sometimes used in the sense of 'ghosts'. The Sub-Commentary identifies them with the Kumbhaṇḍas mentioned at DN 32.5 (q.v.).

327 *Pariyesanā.* Verses 9–18 constitute an excursus.

328 *Lābha.*

329 *Vinicchaya.*

330 *Chanda-rāga.*

331 *Ajjhosāna* (= *adhi-ava-sāna* 'being bent on something').

332 *Pariggaha*: 'possessiveness' (BB).

333 *Macchariya.*

334 *Ārakkha*: 'watch and ward' (RD), 'protection' (Bennett), 'safeguarding' (BB).

335 The two aspects of craving: 1. as primary craving, the basis of rebirth, and 2. craving-in-action (*samudācāra-taṇhā*) (DA). See RD's notes.

336 *Nāma-kāya*: the mental component of the pair *nāma-rūpa* 'name-and-form' or 'mind-and-body'. See next note.

337 *Rūpa-kāya*: the physical component of the pair *nāma-rūpa*. Both *rūpa* and *kāya* can on occasion be translated 'body', but there is a difference. *Rūpa* is body as material, especially visible, form, while *kāya* is body as aggregate, as in 'a body of material, a body of men'.

338 'We can trace' is inserted for clarity.

339 The same words as at DN 14.18: see n.281 there.

340 This confirm DA's statement mentioned in DN 14, n.286 (cf. n.324).

341 The four declarations are in Pali: 1. *'Rūpī me paritto attā'*, 2. *'Rūpī me ananto attā'*, 3. *Arūpī me paritto attā'*, 4. *'Arūpī me ananto attā'*. *Rūpī* is the adjective from *rūpa* (see n.337) and may mean 'material', though DA takes it as referring to the World of Form (*rūpaloka*) as experienced in the lower jhānas, *arūpī* then referring similarly to the Formless World of the higher jhānas. Cf. DN 1.3.1ff.

342 *Upakappessāmi*: glossed by DA as *sampādessāmi* 'I shall strive for, attain'.

343 Identifying the (supposed) self with the feeling-aggregate (*vedanā-kkhandha*).

344 Identifying the self with the body-aggregate.

345 Identifying the self with the aggregates of perception, mental formations and consciousness. Such are the commentarial explanations.

346 *Sankhata*: as opposed to the 'unconditioned element', which is Nibbāna.

347 The MSS appear to ascribe these answers to Ānanda himself rather than the hypothetical interlocutor.

348 I.e. this feeling.

349 He gains Nibbāna for himself (individually: *paccattaṁ*).

350 Cf. DN 1.2.27.

351 *Abhiññā.*

352 RD makes heavy weather of this in his note. These are the 'places' or 'states' in which conscious rebirth takes place. The stations also occur at AN 7.41 (not 39, 40, as stated by RD).

353 *Ayatanāni*: normally translated 'spheres', is here rendered 'realms' to avoid confusion with the 'spheres' of Infinite Space, etc., included among the seven 'stations'. Glossed as *nivāsanaṭṭhānāni* 'dwelling-places', they clearly differ from the station as being where *unconscious* (or not fully conscious) rebirth takes place.

354 Cf. DN 1.2.1.

355 *Paññā-vimutto.* Mrs RD's translation 'Freed-by-Reason'

is certainly misleading, even if learnedly supported by a reference to Kant's *Vernunft*! The usual rendering of *paññā* is 'wisdom', though Ñāṇamoli prefers 'understanding'. It is the true wisdom which is born of insight. The important point is the commentarial statement that this means: 'liberation without the aid of the following eight "liberations"'. It will be noticed that 'stations' 5–7 formally correspond to 'liberations' 4–6. The difference is that by the first way these 'stations' are seen through with insight and rejected, whereas by the second way they are *used* as means towards liberation.

356 These are really only relative 'liberations', since one has to pass through them successively to gain true freedom.

357 Referring, as in verse 23, to the World of Form. Jhāna is here induced by observing marks on one's own body.

358 Here, the *kasiṇa* (disc, etc., used as a meditation-object) is external to oneself.

359 By concentrating on the perfectly pure and bright colours of the *kasiṇa*.

360 *Saññā-vedayita-nirodha* or *nirodha-samāpatti*: a state of a kind of suspended animation, from which it is possible to break through to the state of Non-Returner or Arahant. For an illuminating account of this – to the ordinary person – mysterious state, see Nyāṇaponika, *Abhidhamma Studies* (2nd ed.), 113ff.

361 *Ceto-vimutti paññā-vimutti*: (cf. DN 6.12) 'liberation *of* the heart and *by* wisdom', i.e. in the two ways mentioned.

362 This again refers to the two ways mentioned. The various kinds of 'liberated one' are listed at DN 28.8.

SUTTA 16

363 With this Sutta, Mrs Bennett's volume of abridged translations comes to an end. Of greater value was *The Last Days of the Buddha*, translated by Sister Vajirā and revised by Francis Story, with notes by the Ven. Nyāṇaponika Mahāthera (Wheel Publication 67–69, BPS, Kandy 1964).

The Sutta is a composite one, many portions of which are found separately in other parts of the Canon, as listed by RD. No doubt it contains the basic facts about the Buddha's last days, but various late and more than dubious elements have been incorporated in it – a process which continued in the later Sanskrit versions (produced by the Sarvāstivādins and other schools), which are known to us mainly from the Chinese and Tibetan translations (though some Sanskrit fragments have been found). For E. Waldschmidt's (German) study of these, see A.K. Warder, *Indian Buddhism* (2nd ed., Delhi 1980). The Tibetan version is translated into English in W.W. Rockhill, *Life of the Buddha* (2nd ed., London 1907), pp. 123–147. It should perhaps be mentioned that the (expanded, Sanskrit-based) *Mahāparinirvāṇa Sūtra* is sometimes cited as evidence for the belief in a supreme self in Mahāyāna Buddhism. One Chinese version does indeed contain a passage to this effect, but this is a late interpolation, and is not representative of the general Mahāyāna position.

364 *Gijjhakūṭa*: a pleasant elevation above the stifling heat of Rājagaha. The name was taken up by Mahāyāna writers, who often located the Buddha's discourses there.

365 See also n.92. He is certainly a historical figure, unlike the 'King Ajātaśatru of Benares' of the *Bṛhadāranyaka Upaniṣad*, with whom he shared a taste for philosophical discussion with sages. RD points out that this is not his personal name but an official epithet. The literal meaning 'unborn foe' must then mean 'he against whom a foe (capable of conquering him) has not been born', though in view of his act of parricide it came to be taken as 'the unborn foe (i.e. while still in the womb) of his father' – with legendary elaboration. In Jain sources he is called Kūṇika or Koṇika. *Vedehiputta* means 'son of the Videha woman' (see next note). There is a long article on him in EB, where, however, RD's mistranslation at DN 2.102 (see n.139 there) is repeated.

366 The Vajjian confederacy, northward across the Ganges from Magadha, consisted of the Licchavis of Vesālī and the Vedehis (of Videha – to whom Ajātasattu's mother belonged), whose capital was Mithilā.

367 *Upalāpana*, which RD says must mean 'humbug, cajolery, diplomacy'.

368 *Aparihāniyā dhammā*: 'factors of non-decline'.

369 *Kammârāmā* etc.: 'fond of action, etc.' Here *kamma* obviously does not have the technical Buddhist meaning, and is glossed as 'things to be done'.

370 Stopping short of the goal of enlightenment, 'resting on their laurels'.

371 This is the Ambalaṭṭhikā mentioned in DN 1, not that in DN 5.1.

372 *Dhammanvaya*: 'the way the Dhamma goes'; *anvaya* also means 'lineage', and RD has 'the lineage of the faith', which is doubly inappropriate.

373 Most buildings being of wood, this was exceptional, hence its name.

374 As a Non-Returner (*anāgāmī*).

375 DA stresses that Buddhas can feel only physical, not mental weariness.

376 *Dhammâdāsa*: in which one can 'inspect' oneself.

377 'Has no doubt' (i.e. has, by 'entering the Stream', transcended doubt).

378 The eight are the one who has gained the state of Stream-Winner, and the one who has gained its 'fruition' (counted separately), and similarly for the three higher stages.

379 He, referring to the disciple and not (as RD) to the Sangha.

380 *Viññupassaṭṭhehi*: 'not deficient, undisturbed' (cf. PED), not (as RD) 'praised by the wise'.

381 For this and the next verse, see DN 22.1.

382 DA says mindfulness is stressed here because of the approaching encounter with the beautiful Ambapālī.

383 *Gaṇikā*. She was a rich and cultivated woman, with skills similar to those of a geisha.

384 *Nīla*: variously rendered as 'dark blue, blue-green', etc.

385 Men wore cosmetics of various colours.

386 *Sâhāraṁ*: lit. 'with its food', i.e. revenue.

387 A play on *aṁba* 'mango' and *ambakā* 'woman'. Her name means 'mango-guardian'.

388 A famous statement, implying that there is no 'esoteric' teaching in Buddhism, at least as originally taught by the Founder. There is no contradiction with the parable of the *siṁsapā* leaves at SN 56.31.

389 *Pariharissāmi*: 'I will take care of'.

390 The idea that the Buddha died at the age of eighty has, for some reason, been considered implausible. We might as well query the fact that Wordsworth died shortly after his eightieth birthday, the year of his death, too, bearing the suspiciously 'round' figure of 1850! See n.400.

391 *Vegha-missakena*. The precise meaning of the expression seems to be unknown, but it remains a vivid image!

392 *Sabba-nimittānaṁ amanasikārā*: 'not attending to any signs', i.e. ideas.

393 I.e. mundane feelings (DA).

394 'The concentration attained during intensive insight-meditation' (AA, quoted in LDB).

395 *Dīpa* = Skt. *dvīpa* 'island' rather than Skt. *dīpa* 'lamp'. But we do not really know whether the Buddha pronounced the two words alike or not! In the absence of such knowledge, it is perhaps best not to be too dogmatic about the meaning. In any case, it is just 'oneself' that one has to have as one's 'island' (or lamp), not some 'great self' which the Buddha did not teach (cf. n.363, end).

396 *Tamatagge*. The meaning of this is rather obscure, to say the least. It seems to mean something like 'the highest', even if scholars cannot agree as to how this meaning is reached. See the long note (28) in LDB.

397 The 'Seven Mangoes' Shrine.

398 The 'Many Sons' Shrine, at which people used to pray for sons to an ancient banyan-tree.

399 *Iddhipādā*. See DN 18.22.

400 *Kappaṁ vā tiṭṭheyya kappâvasesaṁ vā*. This passage is much disputed. The usual meaning of *kappa* is 'aeon' (but see PED for other senses). DA, however, takes it to mean 'the full life-span' (i.e. in Gotama's day, 100 years: cf. DN 14.1.7). DA also takes *avasesa* to mean 'in excess' (the usual meaning being 'the remainder'). After some hesitation, and preferring the lesser 'miracle', I have translated the sense of *kappa* (as I take it) by 'a century'. This, of course, accords with DA. I have, however,

adopted the usual meaning of *avasesa* as making good sense. For the Buddha, the 'remainder' would have been twenty years. PTS translators of the parallel passages have differed in their interpretations. Whereas RD in DN preferred 'aeon', Woodward at SN 51.10 (followed reluctantly by Hare at AN 8.70!) has 'allotted span', and at Ud 6.1 he tersely remarks: 'Supposed by some to mean "the aeon or world-period"'. It may be noted that LDB has 'world-period', while Mrs Bennett discreetly omits the passage.

401 Māra (= 'Death') is the personified spirit of evil, the Tempter, very like the Biblical Satan. But like Brahmā, he is only the temporary incumbent of an 'office'.

402 *Sappāṭihāriyaṁ dhammaṁ*. RD renders this 'the wonder-working truth', to which the Ven. Nyāṇaponika (LDB, n.30) takes exception, pointing out that the adjective could be rendered (paraphrased) by 'convincing and liberating'. It must however be said that in DN 11.3 we find *anusāsani-pāṭihāriya* 'the miracle of instruction' (see n.233 there). In neither place does it imply a miracle in the 'vulgar' sense.

403 'As a warrior breaks his armour after the battle' (DA).

404 DA has an involved and dubious explanation. The point, surely, is that there is an imbalance in the powers of such a mighty deva (who, of course, is far from being enlightened!).

405 *Anupādisesāya nibbāna-dhātuya parinibbāyati*: 'enters the Nibbāna-element without the groups (of attachment) remaining'; or, in mundane parlance, 'dies'. See BDic under *Nibbāna*.

406 Or: 'assemblies of many hundreds of Khattiyas'.

407 *Abhibhū-ayatanāni* > *abhibhâyatanāni*. See MN 77 and articles in BDic and EB.

408 On one's own person.

409 The flower of the tree *Pterospermum acerifolium*.

410 The 'healing star', equated with Venus.

411 RD says (in part): 'I do not understand the connexion of ideas between this paragraph and the idea repeated with such tedious iteration in the preceding paragraphs.' I do not understand what he does not understand. There seems to be no special contradiction of ideas. Whether a Buddha lives on for a century, or even an aeon, he must eventually die.

412 The five (spiritual) faculties are: faith (or confidence: *saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*). Faith needs to be balanced with wisdom, and energy with concentration, but mindfulness is self-balancing (see VM 4.45–49).

413 The names of these powers are the same as those of the faculties listed above. The difference is that at Stream-Entry they become powers as being unshakeable by their opposites. This answers RD's query at ii, 129 (he has, incidentally reversed the order of the two groups there).

414 This group of 37 items constitutes the *Bodhipakkhiya-Dhammā* or 'Things pertaining to enlightenment' (cf. MN 77).

415 Buddhas, like elephants, apparently turn the whole body round to look back!

416 The usual triad of morality, concentration and wisdom, with the outcome, which is liberation.

417 I have chosen this ambiguous expression to translate the controversial term *sūkara-maddava* (*sūkara* = 'pig', *maddava* = 'mild, gentle, soft', also 'withered'). It could therefore mean either 'the tender parts of a pig' or 'what pigs enjoy' (cf. note 46 in LDB). What is quite clear is that the old commentators did not know for certain what it did mean. DA gives three possibilities: 1. The flesh of a wild pig, neither too young nor too old, which had come to hand without being killed, 2. soft boiled rice cooked with 'the five products of the cow', or 3. a kind of elixir of life (*rasāyana*) (cf. next note). Modern interpreters from RD onwards have favoured truffles as a plausible explanation, and some evidence for this has been adduced. Trevor Ling, in n.31 to his revision of the RD translation of this Sutta (*The Buddha's Philosophy of Man* (Everyman's Library, London 1981, p. 218), remarks: 'This explanation seems intended to avoid offence to vegetarian readers or hearers. Rhys Davids's statement that Buddhists "have been mostly vegeta-

rians, and are increasingly so", is difficult to accept.' Be that as it may (and in fact Eastern Theravāda Buddhists have rarely been vegetarians, though some are now, almost certainly under Western influence!), the question of vegetarianism has frequently been raised in the Buddhist field.

The standard Theravāda position is set out in the Jīvaka Sutta (MN 55), in which the Buddha tells Jīvaka that monks must not eat the meat of any animal concerning which they have seen, heard or suspect that it was specially killed for them. The Buddha rejected Devadatta's proposal to forbid meat-eating altogether to the monks. Living on alms as they did in the conditions of rural India at the time, they would either have gravely embarrassed those who offered them food, or starved if they had refused all meat. At the same time, under modern conditions, especially in the West, the question does arise as to whether the Sangha might not educate the laity into *offering* only vegetarian food. Many Western Buddhists (and not only Mahayanists) are in fact vegetarians today.

In many schools of Mahāyāna Buddhism, vegetarianism is the rule, and some writers have indulged in polemics against the Theravāda school on this score. This, whatever may be said, has not always been purely for reasons of compassion. Shinran Shōnin, the founder of the Shin School in Japan, abolished compulsory vegetarianism along with celibacy because he considered it a form of penitential practice.

418 The reference to an elixir noted above is interesting. É. Lamotte, *The Teaching of Vimalakīrti* (Engl. transl., PTS, London 1976), p. 313f., has an interesting and learned note in which he refers to deities mentioned in MN 36, who offered to insert a special divine essence into the Bodhisatta's pores to keep him alive, at the time of his extreme austerities. He compares the Buddha's last meal with the wondrous food served to the Bodhisattvas by Vimalakīrti, which takes seven days to digest, whereas the *sūkara-maddava* eaten by the Buddha can only be digested by the Tathāgata (or so we are told). The trouble was, of course, that in fact even the Tathāgata failed to digest it! Cf. also SN 7.1.9.

419 'These verses were made by the elders who held the Council' (DA), and likewise at verses 38, 41.

420 The first teacher the future Buddha went to: see MN 26.

421 This ridiculous story is probably a late insertion.

422 The river Ānanda had previously mentioned (verse 22).

423 Or 'the recreation-ground (*upavattana*) belonging to the Mallas'.

424 Normally it is understood that devas are unenlightened, but DA here states – without further comment – that these are Non-Returners or even Arahants.

425 *Saṁvejanīyāni*: 'arousing *saṁvega*' ('sense of urgency': Ñāṇamoli in VM and Pṭs. translations).

426 Lumbini (now Rummindei in Nepal).

427 Uruvelā (now Buddha Gayā in Bihar).

428 The deer-park at Isipatana (modern Sarnāth) near Vārāṇasī (Benares).

429 Kusinārā.

430 This small passage seems arbitrarily inserted at this point. Cf. SN 35.127.

431 Lit. 'for your own good', but DA says 'for the highest purpose, Arahantship'. Cf. n.370.

432 *Āyasa* means 'of iron', but DA, not considering this good enough, glosses it as 'of gold': improbable even though, as Ven. Nyāṇaponika notes (LDB, n.53), there is some support in Sanskrit for this meaning.

433 Probably sandalwood or ochre paste.

434 A 'private Buddha' who, though enlightened, does not teach.

435 The word used is *vihāra* which in the context cannot mean 'monastery', and DA calls it a pavilion. The neutral rendering 'lodging' is safest.

436 *Kapisīsaṁ* lit. 'monkey's head'. Scarcely 'lintel' (RD): Ānanda would have to be fairly tall to lean on this! The definition in DA is rather obscure, but that quoted by Childers from the 12th-century *Abhidhānapadīpikā* (his main source) is 'the bolt or bar of a door' (*aggaḷathambo*), and *aggaḷa* is used in this sense at DN 3.1.8. But

Childers also quotes a Sanskrit meaning of 'coping of a wall'.

437 An Arahant. Ānanda is said to have become an Arahant just before the first Council, after the Buddha's passing.

438 This may seem like only one 'wonderful quality', but it is fourfold because equally applicable in regard to each of the four groups.

439 Kuvera's city: see DN 32.7.40.

440 Verses 17–18 are repeated practically verbatim in the next Sutta.

441 This is the family-name (cf., n.179).

442 *Aññā-pekho*: rendered by RD as 'from a desire for knowledge', which agrees with DA. But *aññā* is used for 'the highest knowledge', i.e. 'enlightenment', and we may assume a play on the two senses (mundane and supramundane) of 'enlightenment', equally possible in Pali and in English.

443 These are, of course, the Stream-Winner, Once-Returner, Non-Returner and Arahant.

444 The PTS text makes the verse run only to line 6, and this is followed by RD and in LDB. But in the addenda to the second edition of 1938, it is indicated that the verse continues as shown here (except, probably, for the line in parentheses), and omitting the name of Subhadda.

445 I.e. properly qualified. This passage also at DN 8.24.

446 Sentence added by the Elders at the Council (DA).

447 *Āvuso*.

448 *Bhante*. Rendered here as 'Lord', but in modern usage the normal form of address to monks, rendered 'Venerable Sir'. Western Buddhists should note that it is a *vocative*, i.e. used in direct address, and not as a kind of pronoun denoting 'the Venerable So-and-so'.

449 *Āyasmā*: the regular prefix as in 'the Venerable Ānanda', etc.

450 The Sangha did not take advantage of this permission, mainly because Ānanda had omitted to enquire which rules were to be regarded as 'minor'. It would not be appropriate to get involved here in modern debates on the subject.

451 *Brahmadaṇḍa*: used in a different sense at DN 3.1.23. Channa had been Gotama's charioteer, and had since joined the Order, but showed a perverse spirit. The treatment imposed on him by the Buddha's orders brought him to his senses.

452 *Pasādā*: 'brightness, serenity of mind'. According to DA 'the least one' was Ānanda himself.

453 *Vayadhammā sankhārā. Appamādena sampādetha*. The words occurred previously at DN 16.3.51. RD's rendering of the latter two words, 'Work out your salvation with diligence' (adopted from Warren) has become too famous. Even Brewster, who normally follows RD, has changed it to 'Accomplish earnestly!', which is much better. Much has been made in some quarters of the fact that the Sarvāstivādin version (and therefore the Tibetan translation) omits these words. But the passage is even expanded in one Chinese version, which makes dubious any conclusions which may be drawn from the omission elsewhere. However, there does seem to have been an early corruption in the text, as in the parallel passage at SN 6.2.5.2 the order of the two sentences is reversed: *appamādena sampādetha vayadhammā sankhārā* (= S i, 158). The inference is that the words quoted were lost at an early stage in the Sarvāstivādin tradition. The SN passage probably reflects an intermediate stage in that process.

454 RD says 'No one, of course, can have known what actually did occur.' Since Anuruddha is said to have had highly developed psychic powers, we cannot be so sure.

455 Note that Ānanda, the junior, addresses Anuruddha as instructed by the Buddha, and Anuruddha replies similarly.

456 As in MN 26, etc., and playing the same role as in DN 14.3.2.

457 *Aniccā vata sankhārā uppāda-vaya-dhammino,*
Uppajitvā nirujjhanti, tesaṁ vupasamo sukho.
RD rightly calls this a 'celebrated verse'. Frequently quoted, it concludes DN 17.

458 One of the Buddha's most eminent disciples, not to be confused with the many other Kassapas. He had great

psychic powers and is said to have lived to be more than 120. He presided at the first Council.

459 Cf. n.66.

460 Not, of course, the same person as the Subhadda mentioned at 5.23–30.

461 *Sarīra*: bones (later interpreted as the indestructible substance supposed to be found in the ashes of Arahants).

462 Some trees are said to have the property of putting out fires. In Japan this is said of the gingko – despite considerable evidence to the contrary!

463 This seems to have been the original end of the Sutta.

464 These verses were, as Buddhaghosa (DA) obviously correctly says, added by the Sinhalese Elders.

SUTTA 17

465 As RD notes, this Sutta is an expansion of the conversation recorded at DN 16.5.17f. The same legend also occurs, with some variations (analysed by RD) in the Mahāsudassana Jātaka (No. 95). As in DN 5, the Buddha at the end identifies himself, Jātaka-fashion, with the leading character in the story. The whole thing is deliberately set in an atmosphere of fairy-tale splendour: cf. n.468.

466 'The Great King of Glory' (RD). RD is probably right in believing that the germ of the story (though not, I think, its Buddhist moral) lies in a sun-myth, a theory which in his day was unpopular because of having been overworked.

467 RD accidentally writes 'seven' instead of 'five'. The five kinds are given as drums with leather on one side, on both sides, completely covered in leather, cymbals (or bells) and wind.

468 Or perhaps 'feasted their senses', but hardly, I think, 'danced' (as RD: a ludicrous picture!): see PED under *paricarati*. RD quotes a passage from the Mahāyāna *Sukhāvativyūha*, a key text of the Pure Land school (as, e.g. Shin in Japan). The 'Land of Bliss' (Sukhāvatī) created by Amitābha Buddha for those who have faith in him has features which appear to owe something to this description. But there the effect of the sound of the bells is: 'And when the men there hear that sound, reflection on Buddha arises in their body (*sic!*), reflection on the Law, reflection on the Assembly'.

469 Cf. n.93.

470 RD declares categorically: 'This is the disk of the sun', which may, originally, be correct. It symbolises both royal authority and the moral law.

471 Elephants, cavalry, chariots and infantry.

472 Lit. 'eat according to eating'. The exact meaning is doubtful. See also n.792.

473 *Attha-karaṇa-pamukhe*. 'As he was trying a case' omitted by RD.

474 This description may have something to do with the veneration accorded so-called 'white' elephants in Thailand.

475 See n.93. RD translates, cumbrously, 'Changes of the Moon'.

476 'With a crow-black head' (RD). But the term may refer to the shape not the colour.

477 'Thunder-Cloud', and so rendered by RD.

478 This is a stock description, as RD notes. The humour of the Buddha's employing such a description to the aged ascetic Ānanda should not pass unnoticed!

479 All such gifts are the result (*vipāka*) of past kamma.

480 The third clause omitted by RD.

481 *Iddhi*: quite distinct from those listed at DN 2.87 (and see n.128 there).

482 *Gahaṇi*: supposedly a special organ of digestion. But the medieval Sinhalese rendering quoted by RD (and Childers), 'the internal fire which promotes digestion', is not so far wrong.

483 *Dhanu*: 'bow'. Childers, but not PED, gives 'a measure of length' – the required meaning here.

484 RD notes the literal meaning: 'have garlands planted for all the people to put on' – being the only use for flowers at the time.

485 'All-maker' (or 'Factotum'), Skt. *Viśvakarman*. He has come down here a little from once being 'the great architect of the Universe'.

486 See DN 2.17 (end). Pūraṇa Kassapa denied that there was any merit in these.

487 The four Divine Abidings (*Brahmavihāras*): cf. DN 13.76ff. and n.256 there.

488 The conventional ('fairy-tale') nature of the repeated figure of 84,000 is obvious.

489 'Flag of Victory' (RD).

490 Subhaddā 'Queen of Glory' (RD). See also n.496.

491 RD has 'horns tipped with bronze'. The meaning is uncertain.

492 As adopted by the Buddha at his passing, and on other occasions. Cf. DN 16.4.40.

493 Cf. DN 16.4.37.

494 This would amount to more than four times the lifespan under Buddha Vipassī (DN 14.7). RD accidentally has 48,000 in this verse.

495 The highest world attainable in a non-Buddha age.

496 These may be names (as taken by Woodward in the parallel passage at SN 32.96), or they may mean 'Khattiya lady' and 'young maiden' respectively. Anyway, what about Subhaddā?

SUTTA 18

497 Cf. DN 16.2.5ff and n.373.

498 Cf. DN 16.2.7. RD considers, probably rightly, that the DN 16 passage is the older. There, no mention was made of Magadhan devotees, and one purpose of this Sutta is to remedy that omission.

499 A curious remark, considering that Ānanda had been present at the Lord's 'report'.

500 Killed, of course, by his son Ajātasattu.

501 This rings true as a veiled criticism of Ajātasattu.

502 The Buddha did not, of course, claim the immediate kind (or indeed any kind) of omniscience, as other teachers did. But in view of his immediate response at DN 16.2.7, he seems to be making rather heavy weather of this.

503 Yakkhas are generally thought of as unpleasant creatures like demons or ogres. In fact they are curiously ambivalent (as Mrs Rhys Davids' term for them, 'fairy' suggests). The matter is largely explained by King Vessavaṇa, who (as we know from this sutta too) is their ruler, at DN 32.2. But see also DN 23.23, and article *Yakkha* in DPPN.

504 Lit. 'Bull (i.e. hero) of the People'.

505 The 'Great King' of the North.

506 A Stream-Winner. The seven human births indicate the maximum number of births a Stream-Winner can take. Hence the 'desire' arising in him to go on to the next stage. But why should the Buddha be so surprised at his awareness of having gained such a 'specific attainment'? His answer seems to be entirely in keeping with the 'Mirror of Dhamma' test mentioned by the Buddha at DN 16.2.8.

507 The 'Great King' of the South. It is curious that a king should be sent as a messenger in this way.

508 The two reasons, as RD points out, are (1) the fact that Vessavaṇa had made a statement on this very subject, and (2) that he had been aware that the Buddha (whose mind he could read!) was pondering the same subject. This also conforms to the Buddha's statement at various places (e.g. DN 14.1.15) that he knows certain things both by his own knowledge and because devas have told him.

509 *Vassa*: the annual three-monthly retreat during the rainy season.

510 'Hall of Good Counsel' (RD).

511 For a fuller account of him and the other 'Great Kings' (who actually preside over the lowest of the heavens, only just above the human realm), see DN 32.

512 The asuras suffered a decline in India, compared with the Persian *ahura*. They are at war with the devas, and hence are sometimes termed by Western scholars 'titans'. Since humans can be reborn in either camp (see DN 24.1.7 for an example of one born among the asuras), it is natural that the devas should rejoice at the accession to their ranks through the Buddha's disciples.

513 They seem, as RD notes (to a later passage, DN 19.14) to have been the recorders of the proceedings at assemblies of the Thirty-Three Gods. They had to memorise

what was decided. RD draws the inference that this was also done at real assemblies in the India of the time.

514 Cf. DN 11.80.

515 *Vipāka*: not here, as usually, in the technical sense of 'result of kamma', but (a rare usage) 'outcome in general'.

516 'Ever virgin' (or 'ever young'). One of the five sons of Brahmā according to legend.

517 An indirect way of exalting the Buddha: Brahmā is so vastly superior to the Thirty-Three Gods, and yet he is inferior to the Buddha, and knows it.

518 The *añjali* gesture of veneration or greeting, still used in India and Buddhist countries – frequently mistaken by Westerners for a gesture of prayer (which, for Theravāda Buddhism at least, is inappropriate).

519 *Pallankena*: instrumental case of *pallanka* 'in a cross-legged position'.

520 *Pallanka* is also the couch on which one sits cross-legged. Cf. n.32.

521 Cf. DN 21.2 (and DN 19.1). DA says Brahmā adopted this form because all the devas loved Pañcasikha.

522 Phrase omitted by RD – though it is an important qualification!

523 For all of these groups, see Introduction, p. 38f.

524 Celestial musicians (cf. n.26). As attendants on the devas of the Realm of the Four Great Kings, they were the lowest grade of beings in the heavenly worlds. For a monk to be reborn among them was shameful: cf. DN 21.11ff. It should be noted that the *gandhabba* mentioned in MN 38 as being present at the time of conception is not the same. The term there means 'one about to be born': see I.B. Horner's note, MLS i, p. 321, n.6.

525 RD mistranslates: 'betook himself to one end [of the Hall]'.

526 Defined at Sutta 26.28. For further details see BDic.

527 *Sukha*: 'pleasant feeling (physical or mental)'.

528 *Somanassa*: 'pleasant mental feeling'. Here, a higher degree of *sukha*, not to be equated with *pīti* (see n.81).

529 *Sankhārā*: a multi-valent term (see n.293), for which see the excellent article in BDic. In his note to this passage, RD wrestles with its meaning, and coins the unfortunate rendering 'Confections', which, still more unfortunately, was later taken up by Suzuki, on whom it is usually fathered.

530 See DN 22 for these.

531 Or 'physical forms external to himself' (RD).

532 A rare formulation of the factors of the Eightfold Path (see DN 33.2.3 (3)). Elsewhere, such a progressive explanation is denied: this points to a late formulation. See BDic under *Magga*, and EB under *Aṭṭhaṅgika-magga*.

533 *Sammā-ñāṇaṁ.*

534 *Sammā-vimutti.* These additional two steps are part of the supramundane path (MN 117).

535 DN 14.3.7.

536 These are the Non-Returners, who are presumably so far above Brahmā Sanankumāra that he cannot speak of them with knowledge!

SUTTA 19

537 Mention must be made of RD's brilliant introduction to this Sutta, which he analyses in terms of a play, showing its obvious links with the previous Sutta with reference to 'the episode told in Act I, Scenes 1 and 2', and so on. He stresses the humour and the propagandist technique employed, which consists in accepting and then outflanking the opponents' position rather than direct confrontation. While we may not be convinced that this Sutta goes back to the Buddha personally (but equally – are we sure that it does *not*, in some form?), this is indeed the method he uses in discussions with a variety of interlocutors. RD also analyses the differences between this Sutta and the version in the Sanskrit *Mahāvastu*, a product of the Lokuttaravāda school.

538 Referred to at DN 18.18, where Brahmā disguises himself as Pañcasikha, who now appears in person. He wore his hair in five knots or ringlets as he had done when he had died as a young boy.

539 The radiance of the devas is a standard feature: in the Deva Saṁyutta with which SN opens, we are intro-

duced to a succession of devas who 'light up the entire Jeta Grove with their effulgence'. Brahmā's radiance is much greater and in DN 14.1.17 we learn of the even greater radiance which appears at the conception and birth of a Bodhisatta.

540 As at DN 18.25. Cf. the 'eel-wriggler' mentioned at DN 1.2.24.

541 The 'path' here is really the practice, *paṭipadā*. The Noble Eightfold Path is the 'Middle Way' or 'Middle Practice', *majjhima-paṭipadā*.

542 *Sekhā*: learners who, having gained one of the first three paths, have yet to attain enlightenment.

543 Arahants.

544 'Crossed over the sea of doubt' (RD).

545 This repeated passage even includes the reference to Brahmā's adopting the form of Pañcasikha, even though it is Pañcasikha himself who is telling the tale.

546 *Purohita*: cf. n.173.

547 Govinda. RD notes: 'It is evident...that Govinda, literally "Lord of the Herds", was a title, not a name, and means Treasurer or Steward.' But people were often known by some designation other than their proper names, probably for taboo reasons. We may note how in Scotland the royal house of Stuart derived their name from the Steward who was originally the 'sty-ward'! Cf. n.365.

548 The name means 'Guardian of the Light'.

549 As RD remarks, the expression 'anoint' is noteworthy, suggesting that the office is of royal rank.

550 There is no note of any value in DA on this. Presumably the assembled nobles (Khattiyas).

551 *Sakaṭamukha*. This expression, which puzzled RD, has been explained as the (narrow) front of a cart, in reference to the tapering shape of India.

552 RD draws up a table showing the relationships and geographical distribution, which however, as he says, does not fit the story very well.

553 Not 'instructed...in government' (RD). The expression used is the same as that previously rendered 'administer'.

554 *Nahātaka*: lit. 'having bathed' (i.e. graduated).

555 Cf., *per contra*, DN 13.12ff.

556 This is also the way recommended by the Buddha in DN 13.

557 As RD indicates, he feels he must offer Brahmā something, but does not know what is right.

558 To the Buddhist, of course, Brahmā's realm is not really deathless. But in a pre-Buddhist age it was the highest goal one could aspire to.

559 *Purohita*: as at n.546. I have ventured to play on the two meanings of 'minister' in English: 'minister of religion' and 'government minister'. The Pali word approximates to a combination of the two.

560 Cf. n.558.

561 *Puthujjanas*: or 'worldlings'. See n.16.

562 *Mantāya*: apparently 'by mantra', but glossed in DA as 'wisdom'.

563 The delicious irony of this should not be missed. The suspicions of the six nobles, expressed in verses 48–49, were not without foundation so far as *ordinary* Brahmins were concerned. And cf., e.g. DN 4.26!

SUTTA 20

564 This is another curious document, doubtless an example of what RD calls 'a mnemonic doggrel as was found useful in other cases also by the early Buddhists, who had no books, and were compelled to carry their dictionaries and works of reference in their heads.' A Sanskrit version from Central Asia has been published, with English translation, by E. Waldschmidt in LEBT, pp. 149–162, and there are also Chinese and Tibetan versions, all of which are quite close to the Pali in general. RD considers the poem (if such we can call it) 'almost unreadable now', because 'the long list of strange names awakes no interest.' That was in 1910. Possibly modern readers who know their Tolkien may think otherwise. At any rate I have not felt it necessary to try to follow up all the allusions, some of which remain obscure or dubious.

565 RD has, wrongly, 'ten thousand world-systems'. The Sanskrit confirms the lower figure.

566 The realm where Non-Returners dwell before gaining final Nibbāna. The Sanskrit has deities (*devatā* – rendered 'goddesses' (!) by Waldschmidt) from the Brahmā world.

567 As RD remarks, 'the connexion of the various clauses of this stanza is obscure'. It is not clear where the Buddha's actual words are supposed to begin. The verse seems to have been badly joined to the introductory section.

568 Here begins the mnemonic 'doggrel'.

569 The name is the same as that of the ironically-named King Dhṛtarāṣṭra 'whose empire is firm' in the *Mahābhārata*. In verse 11 another Dhataraṭṭha, a Nāga king, is mentioned, and the name also occurs elsewhere. Cf. DN 19.1.36.

570 Indra's three-headed elephant. The nāgas were both snakes and elephants.

571 Birds, like Brahmins, are 'twice-born' – first laid as eggs, then hatched!

572 Cf. DN n.512. Indra, the champion of the gods, had defeated them.

573 This is the Pali form of Viṣṇu, and the Sanskrit text has indeed *Viṣṇu* here, though that great god came into his own only after the Buddha's time.

574 *Purindada*: 'the generous giver in former births' (RD), deliberately altered from *Purandara* (which the Sanskrit version has!) 'destroyer of cities'. RD thinks the change was made to distinguish Sakka from the Vedic god, but perhaps it is rather a change to make him more Buddhistically 'respectable'.

575 See DN 1.2.7ff.

576 The Nimmānarati and Paranimmitā devas: see Introduction, p. 42.

577 *Kaṇha*: 'black', but not connected with the Kaṇha mentioned in DN 3.1.23.

578 RD says: 'We have followed the traditional interpretation in ascribing these last four lines to Māra. They may quite as well, or better, be a statement by the author himself.' I have had the courage of his convictions, and made it so.

SUTTA 21

579 Another Sutta with a mythological background, and some truly remarkable features, including the amazing conceit of having Pañcasikha the gandhabba attract the Buddha's attention by means of a *love-song*! But all this should not blind us to the fact that some deep matters are discussed in the body of the Sutta – just a little like those later Sūtras in which the Lord discussed the mysteries of the *Prajñāpāramitā* with Subhūti against a gorgeous mythological backdrop.

580 RD disbelieves in any original association of this cave and tree with the god Indra (who is, or is not exactly, identical with the Sakka we meet here). The cave was still inhabited at the time of the visit of the Chinese pilgrim Fa-hsien (ca. 405 C.E.), but by the time of Hsüan-tsang (ca. 630) it was deserted.

581 Sakka is the ruler of the Thirty-Three Gods, in a heaven which still belongs to the Realm of Sense-Desires (*kāmâvacara*), above that of the Four Great Kings but far below the Realm of Brahmā – actually quite a lowly position in the Buddhist scheme of things (see Introduction, p. 41). RD has a useful summary of information about him in the introduction to this Sutta, with a list of his titles and a discussion of the question of how far he can be identified with Indra.

582 The *vīṇā* is better known in the West today by its Indian name than it was in RD's time. RD mistakenly calls it a lyre, but it is definitely a kind of lute. The author of the article *beluva* in PED calls it a flute (and the mistake is repeated under *paṇḍu*, so is not, apparently, a misprint). It would surely have been beyond the powers of Pañcasikha, or of Krishna himself, to accompany his own song on the flute!

583 Jhāna, according to Sakka, but he would scarcely have known what kind of meditation the Tathāgata was practising!

584 *Pasādeyyāsi*: 'please, attract, charm'. Not the most appropriate term (RD has 'win over'), but suited to Pañcasikha's talents.

585 RD draws attention to similar things in the *Mahābhārata* and elsewhere in Indian literature, without commenting on the extreme oddity of its occurrence here!

586 The meaning of Suriyavaccasā (cf. DN 20.10).

587 Elephants do indeed suffer from the heat, and have to be kept cool.

588 This epithet omitted by Mrs Rhys Davids in her translation.

589 As we see below, this was supposedly composed just prior to Gotama's enlightenment, though this conflicts with the just previous mention of Arahants!

590 The Buddha refrains from rebuking Pañcasikha for his somewhat inappropriate song, and pays him a neat compliment. In the 'household life' Gotama must have heard many love-songs, even if we disregard all the legends of his upbringing.

591 A title or name of Indra, used politely as, e.g., Vāseṭṭhas in DN 16.5.19, etc.

592 This seems to conflict a little with DN 16.4.28ff.

593 *Devaputta*: either simply a male deva or the head of a group of devas.

594 Note the importance of this: the following Sutta is, of course, devoted entirely to this subject.

595 Higher than that of the Thirty-Three Gods (see n.581).

596 Another name for the Heaven of the Thirty-Three Gods.

597 There is considered to be an implied contract between monks and their lay supporters. In return for support, monks are supposed to do their best to gain enlightenment. Not to do so is a form of dishonesty.

598 Vāsava is yet another name for Sakka (see RD ii, p. 296f.).

599 *Sakyamuni*: a common term for the Buddha in Mahāyāna scriptures, but extremely rare in the Pali Canon.

600 In general it is considered almost impossible for inhabitants of the heaven-worlds to gain enlightenment – almost, but not quite, is the implication here!

601 *Mārisa*: 'Sir', not 'Lord'. Sakka does later go over to the more respectful form of address.

602 *Issa-macchariya*. This is better than RD's 'envy and selfishness'.

603 *Piya-appiya*: 'dear and not-dear'.

604 *Chanda*: equated by DA with *taṇhā* 'craving'.

605 *Vitakka*. RD says (in part): 'The word is used, not with any fine shade of psychological meaning, but in its popular sense..."taking thought for"..., "being preoccupied about"'. See n.611.

606 *Papañca*: a difficult word. The meaning 'diversification' has been established by Bhikkhu Ñāṇananda, *Concept and Reality in Early Buddhist Thought* (Kandy, BPS 1971).

607 'How has that bhikkhu gone about...?' (RD).

608 *Somanassa*: cf. n.528.

609 *Domanassa*. *Somanassa-domanassa* are sometimes rendered 'gladness and sadness'.

610 *Upek(k)hā*.

611 *Vitakka-vicāra*. This refers to the second jhāna (cf. DN 2.75, 11). I have used the rendering mentioned at n.80, instead of the more usual 'initial and sustained application'. In a private communication, L.S. Cousins writes: 'The words simply do not mean this...Suttanta does not distinguish between access and absorption – hence the terms used do not have their momentary Abhidhamma sense. In the case of *vicāra* this is not even the Abhidhamma sense, since Dhs clearly explains *vicāra* as "investigating".'

612 *Pātimokkha*.

613 The same question as posed in DN 16.5.26 by Subhadda.

614 *Ejā*: glossed by DA as *calamaṭṭhena taṇhā*, which RD renders 'Craving, with respect to the thrill' (better, perhaps: 'trembling with desire'). '"Passion"', says RD, 'lacks etymological coincidence...but no other term is forceful enough'. Finding no better alternative, I have adopted it here.

615 Cf. the similar passage in 2.15, though the response of those questioned is different, if equally unsatisfactory.

616 *Na sampāyanti*: mysteriously rendered 'did not withdraw themselves' (RD).

617 See n.622.

618 *Ojā*: cf. n.418.

619 The idea that a god needs to return to the human state before gaining enlightenment seems to apply here, even though Sakka is, or is supposedly, a Stream-Winner.

620 *Akaniṭṭhā*, those in the highest heaven of all. See Introduction, p. 39.

621 The Gotama clan were supposed to be of solar descent.

622 It is not quite clear whether Sakka really became a Stream-Winner at this point, or earlier, when he made the claim (n.617). At the earlier point the Buddha made no direct comment, possibly knowing that this 'conversion' (RD), though it had not quite happened, was imminent.

According to DA (*ad* DN 22.1) Sakka had observed with terror the signs that his reign as king of the gods was approaching its end: hence his visit to the Buddha. For the length of life among the Thirty-Three Gods, see DN 23.11.

623 Or 'was invited' (RD, but described in a footnote as 'doubtful').

SUTTA 22

624 This is generally regarded as the most important Sutta in the entire Pali Canon. It recurs verbatim at MN 10 as the Satipaṭṭhāna Sutta, with the omission of verses 18–21. The text (or that of MN 10) has been separately translated a number of times, notably by Soma Thera as *The Way of Mindfulness* (2nd ed. Colombo 1949, 3rd ed. BPS 1967). The important book *The Heart of Buddhist Meditation* by Nyāṇaponika Mahāthera (Colombo 1954, London 1973 and later) is essentially based on this Sutta and contains a translation, not only of this but of other relevant texts from the Pali Canon and from Mahāyāna sources (especially Śāntideva's *Śikṣāsamuccaya*). The author's remark in the Introduction (p. 14) should also be noted: 'Among the Mahāyāna schools of the Far East, it is chiefly the Chinese Ch'an and Japanese Zen that are closest to the spirit of Satipaṭṭhāna. Notwithstanding the differences in method, aim and basic philosophical conceptions, the connecting links with Satipaṭṭhāna are close and strong, and it is regrettable that they have hardly been stressed or noticed.' It should however be mentioned that since those words were written, the realisation has begun to dawn that Zen has much in common with Theravāda in general, and the Satipaṭṭhāna method in particular – somewhat to the surprise of some who have overstressed the 'uniqueness' of Zen. The cross-headings in this Sutta correspond closely to those used by the Ven. Ñāṇamoli for MN 10.

625 Or Kammāsadhamma. For explanation of the construction, see DN 15, n.319.

626 *Ekāyano maggo*. Sometimes translated 'the only way' or 'the one and only way' with, on occasion, a slightly triumphalist connotation. DA in fact offers a number of possibilities, thus showing that the old commentators were not entirely sure of the exact meaning. *Ekâyana* can be literally rendered 'one-going', which is ambiguous. Ñāṇamoli has 'a path that goes one way only'. In any case it should not be confused with the term sometimes found in Buddhist Sanskrit *ekayāna* 'one vehicle' or 'career'.

627 *Domanassa*: in this context usually translated 'grief', but cf. DN 21, n.609.

628 *Ñāya*: 'leading, guiding' (sometimes = 'logic'). Here = 'the right path'.

629 *Satipaṭṭhānā*. It is probably a compound of *sati* + *upaṭṭhāna* (lit. 'placing near'), as in the old Sanskrit version (*Smṛty-upasthāna Sūtra*). 'Foundations', though used by Nyānaponika and others, is really a makeshift translation. In any case, whatever the etymology, the meaning emerges clearly enough from the instructions that follow.

Sati (Skt. *smṛti*) originally meant 'memory' (and still, rarely, does in Pali). The rendering 'mindfulness' by RD was a brilliant one which is almost universally used (though 'recollection' or 'recollectedness' is occasionally found). The use of 'self-possession' by A.K. Warder in his otherwise excellent *Indian Buddhism* is regrettable. It should perhaps be mentioned that Buddhist Sanskrit *smṛti* is clearly used in a different sense from the Hindu *smṛti* 'oral tradition'.

630 *Bhikkhu*: but here used, according to DA, for anyone who does this practice.

631 *Kāye kāyânupassī viharati*: lit. 'contemplating the body in the body', and with similar repetitive formulations for the other three 'foundations'. 'Why is the word "body" used twice in the phrase: "Contemplating the body in the body"? For determining the object and isolating it.' (DA). Ñāṇamoli paraphrases: 'This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.'

632 I have tried to get away from the usual rendering 'coveting and grief' in order to bring out the true meaning. The theme is fully developed in verse 19.

633 *Vedanā* is feeling (physical or mental) in its most basic sense of 'sensation', pleasant, painful or neutral. It is regrettable that Warder (as n.629) has chosen 'emotion' for this word, which is precisely what it does not mean!

634 *Citta*: 'mind' or, metaphorically, 'heart'. See verse 12.

635 *Dhammā* (plural): one of the standard meanings of this term (see BDic).

636 Or 'an empty room'.

637 I.e. on the breath in front of him, as DA. Nyāṇaponika paraphrases 'keeping...his mindfulness alert'. Readers of F.L. Woodward's somewhat dated *Some Sayings of the Buddha* should note that there is no basis for his footnote 'Concentrating between the eyebrows'.

638 This is the probable meaning of *assasati, passasati,* though it is just possible that the terms should be reversed. Ñāṇamoli's footnote: 'The exercise described is one in mental observation not in bodily development or breath control as in Hatha-yoga' may be a necessary reminder to some.

639 Lit. 'He knows: "I breathe in a long breath"', etc. Pali regularly uses direct speech in such cases.

640 This is taken to mean 'the whole body of breath' (cf. n.337). '"Making known, making clear to myself the beginning, middle and end of the whole body of breathings in..."' (DA, transl. Soma Thera).

641 *Kāya-sankhāra*. This calming process may lead to the development of jhāna, but this is not the primary object here.

642 Internally means 'one's own body' and externally means 'someone else's body'.

643 *Samudaya-dhammā. Samudaya* is, perhaps significantly, the word used for the 'origin' of suffering in the Second Noble Truth. Awareness of how phenomena (body, etc.) come to be is meant. Ñāṇamoli has 'contemplating the body in its arising factors'.

644 *Vaya-dhammā*: cf. n.457. Ñāṇamoli has 'contemplating the body in its vanishing factors'.

645 Just holding the thought in mind without speculating, mind-wandering, etc.

646 *Sampajāna-kārī hoti*: 'Is acting in a clearly conscious way' (Horner). RD's rendering of 'self-possession' for *sampajañña* (adopted, even more ridiculously, for *sati* by Warder (n.629)) breaks down here.

647 *Paccavekkhati.* The same verb-stem is used in *paccavekkhaṇa-ñāṇa* 'reviewing-knowledge': see n.213.

648 These first five are given as a standard meditation for novices.

649 With the addition of 'brain' these 32 parts of the body are included as a meditation-subject: cf. VM 8.42ff.

650 *Phaseolus mungo*: sometimes sold in the West as 'mung beans'.

651 Cf. n.70.

652 An unpleasant image, heightened for the modern reader when the hygienic aspect is considered! It shows that there were no 'sacred cows' in the Buddha's day.

653 'Cemetery', favoured by some translators, conveys a totally false impression: it is a place of rotting corpses just thrown down – splendid for this kind of meditation!

654 Cf. n.633, also, for repetition, n.631.

655 *Sukhaṁ vedanaṁ*: this can be bodily or mental.

656 *Dukkhaṁ vedanaṁ:* this too can be bodily or mental.

657 *Adukkhamasukhaṁ vedanaṁ:* this is mental only. In all cases one is simply aware that a feeling is present.

658 *Sâmisaṁ sukham vedanaṁ. Sâmisa = sa-āmisa*: lit. 'with flesh', thus approximating to the sense of 'carnal'.

659 *Nirāmisaṁ sukhaṁ vedanaṁ*: 'non-carnal' or 'spiritual' (a word Buddhists tend to avoid owing to possibly misleading connotations). In MN 137 *sâmisa* and *nirāmisa* are referred to the 'household' life and to that of renunciation respectively.

660 He infers, or knows telepathically, the feelings of others, and then contemplates his own feelings and those of others alternately.

661 *Citta*: also rendered 'thought' or 'consciousness'. From what follows it is clear that various states of mind are meant. As with feelings, one is at this stage simply aware that certain states of mind are, or are not, present.

662 *Sankhittaṁ cittaṁ* (from the verb *sankhipati*: cf. *sankhittena* 'in brief'): a mind that is 'contracted' or 'shrunken' by sloth-and-torpor (verse 13) and the like.

663 *Vikhittaṁ cittaṁ*: a mind distracted by worry-and-flurry (verse 13).

664 *Mahaggataṁ*: 'grown great' through the lower or higher jhānas.

665 'Not grown great', not developed by the jhānas.

666 *Sa-uttaraṁ*: 'having (other mental states) surpassing it', is synonymous with the 'undeveloped' mind.

667 *An-uttaraṁ*: 'having no other states surpassing it', might seem to refer to transcendental consciousness, but is referred by DA to mundane states, therefore in effect synonymous with the 'developed' mind. In view of the tautology involved in the last two cases, one might wonder whether the commentarial explanation is correct. But see n.670.

668 *Samāhitaṁ*: having attained *samādhi*, i.e. jhānic absorption.

669 Not having attained such absorption, thus as in nn.665–6.

670 *Vimuttaṁ*. This is stated by DA to mean the mind that is temporarily 'freed' either by insight or by jhāna, which suppresses the defilements. Neither is, of course, true and permanent liberation. 'There is no occasion here for the liberations by cutting-off, final stilling (*paṭipassaddhi*) and final escape (*nissaraṇa*)': in other words, we are here dealing purely with the mundane world of the beginner in meditation.

671 As in n.660.

672 *Dhammā* (cf. n.635). The question is sometimes asked concerning the relation of the four foundations of mindfulness to the schema of the five aggregates (*khandhas*). The point is explained here by DA as follows: contemplation of body is concerned with the aggregate of materiality or form (*rūpakkhandha*); contemplation of feelings is concerned with the aggregate of feeling (*vedanākkhandha*); contemplation of mind is concerned with the aggregate of consciousness (*viññāṇa-kkhandha*); and contemplation of mind-objects concerns itself with the aggregates of perception and mental formations (*saññā-, sankhāra-kkhandha*).

673 *Kāma-cchanda*. The terminology is different from the first statement in verse 12, which refers to a lustful mind (*sarāgaṁ cittaṁ*), but there is little difference in meaning. Both refer to sensual desire in general, including but by no means confined to sexual desire. It arises, according to DA, from wrong reflection on an object that is agreeable to the senses. In verse 12 the exercise was simply to note the presence of such a state of mind, if it was present. Here one goes further, and investigates how such a state arises, and how it can be got rid of, etc.

674 DA lists six methods for getting rid of sensuality: (1) 'Right reflection' on an unpleasing (*asubha*) object; (2) Developing jhāna, whereby the hindrance is suppressed; (3) Guarding the senses; (4) Moderation in eating; (5) The support of 'good friends' (*kalyāṇa-mittatā*); (6) Helpful conversation (*sappāyakathā*).

675 *Vyāpāda*.

676 *Thīna-midha*. The principal cure for this is the 'perception of light'.

677 *Uddhacca-kukkucca*.

678 *Vicikicchā*. This includes doubt of the Buddha, the Dhamma, the Sangha, and also inability to distinguish that which is good from that which is not, etc. (cf. DN 1.2.24), i.e. both scepsis and vacillation.

679 The factors productive of the hindrances and of their disappearance. On these hindrances, see Nyāṇaponika Thera, *The Five Mental Hindrances*, Wheel Publ., BPS 1961.

680 *Pañc'upādāna-kkhandhā*: 'The 5 aspects in which the

Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality group (*rūpa-kkhandha*) [here called 'Form'], (2) the Feeling (*vedanā*°), (3) the Perception° (*saññā*°), (4) the Mental-Formation° (*sankhāra*°), (5) the Consciousness-group (*viññāṇa-kkhandha*)' (BDic).

681 *Rūpa*: cf. n.337. Briefly defined in SN 22.56 as 'The four Great Elements [cf. n.70] and corporeality depending on them.'

682 *Saññā*. Defined at SN 22.79 as 'distinguishing a thing by its marks'.

683 *Sankhāra-kkhandha*. The term *sankhāra* has various meanings and as many translations (cf. n.529). Here, it applies to the group of mental formations. Conventionally fifty in number, they embrace various factors including what we term the emotions (i.e. karmic reactions, wholesome or otherwise). The most important one is volition (*cetanā*), the basis of kamma.

684 *Viññāṇa*: which is subdivided according to the six senses, mind being the sixth.

685 For fuller details see BDic under *āyatana*. They consist, as appears from the following, of sense-base (e.g. eye, mind) and its object (sight-objects, mind-objects).

686 *Rūpe* (acc. pl. of *rūpa* in this specific sense): 'visible forms, sight-objects'.

687 Ten fetters are listed, which differ slightly from those given in connection with attaining to Stream-Entry, etc., being found in the Abhidhamma. They are: Sensuality, resentment (*paṭigha*), pride (*māna*), (wrong) views (*diṭṭhi*), doubt (*vicikicchā*), desire for becoming (*bhavarāga*), attachment to rites and rituals (*sīlabbata-parāmāsa*), jealousy (*issa*), avarice (*macchariya*) and ignorance.

688 Here 'body' is *kāya* in the specific sense of 'body-organ', i.e. the base of tactile contact. See BDic for further details.

689 Described in detail at, e.g. MN 118.

690 *Dhamma-vicaya*: sometimes taken to mean 'investigation of the Doctrine', but the meaning is rather 'investigation of bodily and mental phenomena'.

691 *Viriya*. This corresponds to Right Effort in the Noble Eightfold Path.

692 *Pīti*: a term variously translated. See n.81.

693 *Passaddhi*.

694 Verses 18–21 are not in the parallel version at MN 10.

695 Cf. n.680.

696 *Ayatanānaṁ paṭilābho*. According to the formula of dependent origination, these six sense-bases arise dependent on mind-and-body.

697 *Domanassa*. See n.627.

698 *Upāyāsa*: usually translated 'despair', which does not at all agree with the definition given here or in PED. 'Despair' means giving up hope, which is not stated here.

699 *Vyādhi*: omitted in most MSS from the definition at the beginning of this verse, though as disease is such an obvious cause of suffering and occurs in other contexts, the omission is probably accidental, perhaps reflecting a lapse in the tradition of the Dīgha reciters (*bhāṇakas*), such as is doubtless responsible for the omission of the six sense-bases in DN 15. See n.323 there.

700 Cf. n.680.

701 *Taṇhā*.

702 *Ponobhavikā*: lit. 'causing again-becoming'.

703 *Vibhava-taṇhā*. *Vibhava* means (1) 'power, success, wealth', and some translators have wrongly taken this meaning here; (2) 'ceasing to become', i.e. extinction. This is undoubtedly the meaning here. But the *vibhava* meant in this sense is not the higher 'cessation' of Nibbāna, but the materialists' 'extinction' at death (cf. the Freudian 'death-wish').

704 *Cakkhu-samphassa*: the making contact by the eye with its (sight-) object.

705 *Vitakka*: cf. n.611.

706 *Vicāra*: cf. n.611.

707 Interestingly, it is left to the commentary to point out that the positive meaning of this is Nibbāna.

708 *Sammā-diṭṭhi*. This, or 'Right Seeing' is the literal rendering ('Right Vision' would be an unwise rendering, because liable to be misleading!). *Diṭṭhi* here is a

singular, and denotes 'seeing things as they really are', whereas 'views' in the plural are always wrong. It should be noted that when not prefixed with the word *sammā*, *diṭṭhi* means 'speculative opinions', and the like, which are not based on 'seeing things as they really are'. The formal opposite of *sammā-diṭṭhi* is *micchā-diṭṭhi*, a term generally reserved for especially pernicious views (cf. n.245). *Sammā-diṭṭhi* and the rest are sometimes rendered 'Perfect View', and so on, but this only refers to the supramundane path as described in MN 117.

709 *Sammā-sankappa*: variously rendered as 'right aspiration, right motive', etc.

SUTTA 23

710 Known as 'Young Kassapa' to distinguish him from other Kassapas, such as Mahā-Kassapa or Kassapa the Great (DN 16.6.19). Described as 'the best preacher in the Sangha', he showed his debating skill in this battle of wits with Pāyāsi.

711 Not the same place as the Siṁsapā Grove where the Buddha gave the famous parable of the *siṁsapā* leaves (SN 56.31), which was in Kosambi. Cf. n.388.

712 A stock phrase, cf. n.141.

713 Cf. the views of Ajita Kesakambalī (n.111).

714 A purely conventional phrase: one wonders what Pāyāsi's idea of 'right view' was.

715 Cf. nn.133, 140.

716 *Jīvaṁ*: cf. DN 6 and 7.

717 *Patthīnataro*: from the same root as *thīna-middha* 'sloth and torpor', more lit. 'stiffness and sluggishness'.

718 Of course the elements have not completely vanished, as all four elements are always present. But they have ceased to predominate.

719 Corrected after Buddhadatta Thera, from RD's rendering 'stripping off cuticle and skin', which applies to verse 20.

720 *Āyatana* (n.685). This comes in here rather strangely.

721 *Sanka*: a conch-shell trumpet or 'chank'.

722 The border-country folk were regarded as stupid.

723 *Jaṭila*. Soon after his enlightenment, the Buddha had converted the three Kassapa brothers who were fire-worshippers.

724 Here the yakkha is definitely evil, but cf. n.503.

725 The story is also told in Jātaka 1, and a related one in Jātaka 2 (see I.B. Horner, *Ten Jataka Stories*, Bangkok 1974).

726 Pāyāsi, like Poṭṭhapāda (n.218), and many Indians to this day, enjoys a good argument for its own sake.

727 Cf. DN 5.

728 These were to weigh the garment down.

729 RD has blundered here with a mistranslation of *vyāvaṭa* (see PED).

730 RD thinks he did so at his own expense. We do not know one way or the other about this!

731 One of the Buddha's early converts. He went for his siesta to the lower heavens!

SUTTA 24

732 With this Sutta, the third and final division of the Nikāya starts. It is curious that this division is named after one of the poorest texts in the whole Nikāya, but this probably has little significance other than mnemonic. But the Sutta itself is misnamed, since its 'anti-hero' (if that dubious distinction does not rather belong to the wretched Sunakkhatta!) is actually referred to as Pāṭikaputta or 'Pāṭika's son', and his own name is unrecorded. Perhaps *Pāṭikasutta* stands, by a kind of haplology, for **Pāṭikaputtasutta*.

733 *Ārāma*: lit. 'pleasure', hence a pleasure-park. It came to be used for such parks as were presented to the Buddha, or to other 'ascetics and Brahmins'. Hence its modern sense of 'temple-complex, monastery-complex'.

734 First mentioned at DN 6.5. His name, most inappropriately, means 'born under a lucky star'.

735 His personal name was Channa, but the Buddha addresses him by his 'surname' (cf. n.179). His clan seem to have been potters.

736 Cf. DN 11.5, where the performance of 'miracles' is condemned by the Buddha (as it is here too, though he text goes on to contradict the Master's words). On the significance of this for dating the Sutta, RD's wise words should be noted (p. 3): 'We are not entitled on these facts to suppose that the Pāṭika Suttanta was either later or earlier than the Kevaddha...The editors may have been tolerant of whichever of the opposing views they did not share.' Those who seek to establish chronological criteria should bear such considerations in mind.

737 *Takkara*: 'the so-doer'.

738 *Hīnāy'āvatto.*

739 The name is doubtful. RD has 'Bumus'. I follow DA.

740 A dog-ascetic like Seniya in MN 57, who was told by the Buddha that if he persisted in this practice he would be reborn either in hell or 'in the company of dogs'.

741 *Alasakena.* RD has 'of epilepsy', for which there seems to be no evidence. The sub-commentary and Buddhadatta's dictionary suggest 'indigestion', which seems not unreasonable.

742 See n.512. The Kālakañjas, described as 'terrible to see', are mentioned in DN 20.12.

743 The form of this name is doubtful. RD has Kandaramasuka. Again, I follow DA.

744 For these, see DN 16.3.2 and notes there.

745 See DN 3.1.20 and n.150 there.

746 A home for wanderers which had been charitably donated near some Tinduka trees.

747 Cf. DN 6.15 and DN 7, which is named after him.

748 DA seems to imply that he brought them all to Arahantship: more modestly, one might settle for the 'opening of the Dhamma-eye' (see n.140).

749 *Tejo-dhātuṁ samāpajjitvā*: RD translates 'entered on jhāna by the method of flame' with no comment, and DA, more remarkably, is silent. Could this peculiarly unnecessary miracle have been inserted later?

750 All this despite the Buddha's expressed dislike of miracles. But see n.736.

751 *Aggañña.* See DN 27 for a full development of the theme of 'beginnings' – not, of course, in the sense of an absolute first cause, for which Buddhism has no use.

752 Or 'goes beyond it' – even to omniscience, says DA, not quite correctly.

753 *Nibbuti*: a term associated with Nibbāna, though actually from a different root.

754 *Anaya*: 'wrong leading', i.e. into suffering or trouble.

755 *Issara* (Skt. *Īśvara*): 'God as creator and ruler', now often the Christian God.

756 *Viparīto*: 'reversed, changed'.

757 Cf. DN 15.35.

758 RD says: 'Buddhaghosa judges that this was merely affected appreciation. But we are not told anything of the later history of this man.' DA does, however, add that the Buddha's words 'made an impression on him in the future'. Could it be that Bhaggava's allegedly dubious reaction is DA's coded way of expressing doubts about this Sutta? Not only is the main part inferior and contradictory, if humorous, but it concludes, first with an appendix (2.14ff.) on the beginning of things which is clumsily tacked on, doubtless in response to Sunakkhatta's remarks at 1.5 (which were adequately answered *there*), and then (2.21) with an even more irrelevant appendix to that appendix. Another curious feature is that it is probably the only Sutta in the Canon which consists almost entirely of a narrative (as opposed to a discourse) related by the Buddha to a third party (and, at that, an obscure character not owing him any allegiance).

SUTTA 25

759 His name means 'Banyan'. Cf. DN 8.23.

760 A park given by Queen Udumbarikā for wanderers, similar to that mentioned at DN 24, n.746.

761 Cf. DN 1.1.17, and DN 9.3.

762 *Go-kaṇṇa.* Dictionaries give 'a large species of deer', for

which 'bison' seems to be the correct rendering; RD, following DA, has 'a one-eyed cow'.

763 As at DN 1.1.11.

764 *Adassayamāno*: rendered by RD as 'furtively' ('not showing himself'), but DA considers the seemingly negative prefix *a-* 'a mere particle'. The Sub-Commentary declares that *ādassamāno* ('showing off') is the meaning. It makes little real difference, since either direct ostentation or mock-humility is intended.

765 For a fuller treatment of the pith-image, see MN 18.

766 Or: 'remain satisfied with what has been achieved.'

767 Cf. n.637.

768 Cf n.676.

769 'Heart' and 'mind' here both render *citta*.

770 *Upakkilesā*.

771 *Mahaggata*: cf. DN 22.12 and n.664 there.

772 The stages reached as at DN 2.93.

773 The stage reached as at DN 2.95. Cf. MN 29.

774 This is the stage reached at DN 2.97, though the wording is slightly discrepant.

775 Cf. DN 2.99ff.

776 As at DN 22.22.

777 The extreme tolerance of Buddhism is shown here. This can be quoted to those who, wishing to practise, e.g. Buddhist meditation, are worried about their prior allegiance to another faith. But see DN 29.4.

778 *Ponobhavikā*: as at DN 22.19 and n.702 there.

779 Like Ānanda at DN 16.3.4ff.

780 DN says that the Buddha's words, though not successful at the time, were of benefit to the wanderers in the future.

SUTTA 26

781 We seem to be back in the 'fairy-tale' world of some previous Suttas, but with a difference. RD, in another brilliant introduction in which he develops his theory of Normalism (the belief, in contrast to Animism, in a certain rule, order, or law), fails to analyse the structure of this fable (which is what, rather than a fairy-tale, it really is). The narrative part is framed by certain important remarks by the Buddha which, announced at the beginning, are repeated in elaborated form at the end (n.809).

782 Cf. DN 16.2.26 and n.395 there.

783 Cf. DN 22.1.

784 *Gocare*: lit. 'pastures'.

785 *Pettike visaye*: 'the range of your fathers'.

786 *Cakkavatti-vatte vattāhi*. RD points out the play on 'turning into a Wheel-Turner': *vatta* meaning both 'turning' and 'duty'.

787 Cf. DN 17.1.8.

788 A truly Buddhist touch! Asoka, who made some effort to live up to the ideal of a wheel-turning monarch, established animal hospitals.

789 *Adhamma-kāro*: 'non-Dhamma-doing'.

790 The word rendered 'good' is the same, *kusala*, as rendered just previously by 'wholesome'. The literal 'skilful' is also sometimes to be preferred. A case where variation in translation is desirable – but it should be indicated.

791 All as in DN 17.

792 But see n.472. Warder (as n.801) has 'rule (collect taxes) in moderation'.

793 Even though the charge was justified! But the denunciation was malicious.

794 *Micchā-diṭṭhi*: see n.708.

795 *Micchā-dhamma*. DA says 'men with men, women with women'.

796 Said by RD to be 'a kind of rye'. The dictionaries are less specific.

797 *Kusala* (see n.790). The real meaning is 'skilful' in regard to knowing the karmic consequences of one's actions – in other words not having *micchā-diṭṭhi* (see n.708).

798 RD's note is barely intelligible, or at least unhelpful: '*Satthantarakappa*. *Sattha* is sword; *antarakappa* is a period included in another period. Here the first period, the one included, is seven days. See Ledi Sadaw in the Buddhist Review, January 1916' – a journal not all

readers will have to hand. On *Antarakappa*, Childers (as often) is more helpful than PED: 'Each Asankheyya-kappa ["incalculable aeon"] contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years.' Clearly this immense period – which, in regard to the human life-span, is not canonical – is not meant here, but the reference to 'ten years' is relevant. DA distinguishes three kinds of *Antarakappa: Dubbhikkhantara-kappa, Rogantarakappa*, and *Satthantarakappa*, caused by greed, delusion and hatred respectively. RD ignores all this.

Cf. EB under *Antarakalpa*, where a parallel to this commentarial passage is cited from the 11th-century Sanskrit-Tibetan dictionary called *Mahāvyutpatti*. The article concludes: 'Yet, the context in which the term *satthantara-kappa* occurs in the *Dīgha Nikāya* (III, 73) seems to suggest that the word could also be used in a very general sense to mean a period which is not of the same duration as an *antarakappa*.' The context in fact suggests that this period of one week marks a turning-point which is the beginning of an Antarakappa in the sense mentioned by Childers.

799 There will be, it seems, no real disease at all: death will result only from excessive or inadequate nourishment or the inevitable onset of old age. Accidents also seem to be excluded.

800 This seems to be the meaning of a doubtful expression.

801 In the commentaries and later literature Avīci denotes the lowest of the hells (or 'purgatories', as RD and other translators have it, to indicate that no such hell is eternal). This, and a parallel passage at AN 3.56, is the only passage in the first four Nikāyas where it is mentioned, and 'hell' does not seem to be its meaning (RD renders it 'the Waveless Deep'), though its exact sense is doubtful. Warder, in his paraphrase of this Sutta (*Indian Buddhism*, 168) says parenthetically: '"like purgatory", the Buddha remarks ambiguously, thinking probably of his preference for seclusion.' The Buddhist hells grow steadily worse in the popular imagination, but most of their horrors find little support in the Suttas (though see MN 129, 130). Cf. n.244 and Introduction, p. 40.

802 Benares.

803 The next Buddha, perhaps better known by the Sanskrit name Maitreya.

804 This had been drowned in the Ganges.

805 Cf. DN 16.3.3. and 18.22.

806 See n.400.

807 As DN 13.76, 78.

808 The word *bala* 'power' is repeated from just before.

809 As RD fails to mention (though it is surely significant), the conclusion (verses 27–28) repeats the Buddha's words in verse 1, the reference there to Māra being expanded after the first sentence of verse 28, Māra and his power being again alluded to before the last sentence of verse 1 is repeated. The fable shows the large-scale effect of keeping morality, and indicates how monks are to use this lesson.

SUTTA 27

810 This is a parallel fable to the previous Sutta, giving a slightly different account of 'origins', and including a devastating attack on the pretensions of the Brahmins. It has close links with Sutta 3, and RD refers to it in some detail in the introduction to that Sutta. He calls it a kind of Buddhist book of Genesis, which is fair enough if one pays attention to the differences. Here there is no creator god, and though we start (at verse 10) with something like the same state 'in the beginning', this is of course no absolute beginning but one of the eternally recurring 'fresh starts' in saṁsāra.

811 She was called Visākhā, and her 'mansion' was a comparatively splendid structure, though still small to the modern way of thinking.

812 See also DN 13.3.

813 Or *Vāseṭṭhā* (vocative plural) with some manuscripts, as a way of addressing the two.

814 Cf. DN 3.1.14, and also MN 84 and 93.

815 They are of course priests of Brahmā.

816 DN 3.1.14.

817 The Buddhists always place the Khattiyas first. This was their original position, and still applied in the area of the Buddha's ministry.

818 Cf. DN 33.11. (29), also MN 57.

819 *Ohita-bhāro.*

820 Cf. DN 2.35 for the respect accorded to ascetics in general.

821 *Sakyaputta*: 'Son of the Sakyans'.

822 *Dhamma-kāya*: a term which, as *Dharmakāya*, was destined to play a great role in Mahāyana Buddhism.

823 Brahmā here means 'the highest' but is used because the Buddha is speaking to Brahmins.

824 The Tathāgata, by his gaining of enlightenment by his own efforts, has become 'the highest'.

825 Cf. DN 1.2.2.

826 Though born on earth they are still devas, not human beings.

827 As devas from the Brahmā World they are sexless.

828 *Rasa-paṭhavī.* Note that all the various forms of food mentioned are vegetarian.

829 In terms of a 'Buddhist book of Genesis' this would correspond to the eating of the fruit – but not of knowledge.

830 Since these beings, however glorious, are unenlightened, they fall victim to craving (*taṇhā*) and thereby progressively lose their ethereal qualities.

831 *Bhūmi-pappaṭaka*: the exact meaning is unknown. RD has 'outgrowths'.

832 In land free from the jungle (DA).

833 This phrase may be a fragment of verse.

834 As noted above, these beings were previously sexless. DA says 'those who were women in a previous life.'

835 Hitherto they had been 'spontaneously born', a process assumed to continue (see n.849).

836 RD has gone wrong here, rendering this: 'That which was considered immoral...' The reference is not to the sexual activity, but to the throwing of dirt, etc. I have therefore transferred this sentence back from verse 17.

837 The dwellings were constructed not for concealment (as implied by RD) so much as for shelter.

838 Name of the first king of the solar race and ancestor, among others, of the Sakyan rulers (and hence of Gotama).

839 *Akkhara*: later meaning letter (of the syllabary): see n.30.

840 Associated with *khetta* 'field', an etymology which may not be altogether incorrect.

841 *Rājā*: cognate with Latin *rex, rēgis* 'king', is here linked with the root of *rāga* 'desire, lust'.

842 *Bāhenti.*

843 A wholly fanciful etymology, but one which throws a light on what was considered to be the ideal of a Brahmin.

844 *Jhāyanti*: from the same root as *jhāna*, a pre-Buddhist type of meditation.

845 'Meditator'.

846 *Ganthe*: to assume written books would be anachronistic. DA says compiling the Vedas and teaching them.

847 *Na dān' ime jhāyanti.*

848 *Ajjhāyaka*: 'repeater' is for *adhy-āyaka*, but could also be taken as *a-jhāyaka* 'non-meditator'.

849 'Adopting the sexual practice' (*methuna-dhamma*), thus implying that the others were celibate.

850 *Vissa*: 'various', hence, allegedly, *vessa* 'merchant'.

851 A play on *ludda* 'hunting', *khudda* 'mean fellow', *sudda* 'low grade' (RD's renderings). RD remarks: 'Our modern nobles would lift their eyebrows at so amazing a mixture of epithets'. Today many would agree with the sentiment expressed.

852 'Artisans'.

853 I have retained the word 'Dhamma' here (RD, as usual, has 'Norm'), though it is obviously not the Buddha's Dhamma – that is what he goes forth to seek!

854 See DN 22.16 and notes there.

855 Parinibbāna is the attainment of final Nibbāna, as in DN 16.

SUTTA 28

856 The first two verses are the same as DN 16.1.16ff, and the rest of the Sutta is a (doubtless later) expansion of that conversation.

857 Sāriputta was thus established in terms of the 'Mirror of Dhamma': DN 16.2.8ff.
858 The 37 *Bodhipakkhiya-Dhammā* or 'Requisites of Enlightenment', listed at Sutta 33.2.3(2). See BDic and EB for further details.
859 The six sense-organs (mind being the sixth) and their objects.
860 These refer (1) to ordinary human beings, (2) to the eighty 'Great Elders', (3) to the two chief disciples of a Buddha, to Pacceka-Buddhas and Bodhisattas, (4) to 'omniscient Bodhisattas', i.e. those in their last rebirth, when about to become Buddhas (DA).
861 Cf. DN 11.3, here elaborated.
862 By Yakkhas and the like (DA).
863 This implies having gained the second jhāna.
864 *Dassana-samāpatti.* The first two of these approximate to the contemplation described in VM 6.
865 *Viññāṇa-sota*: a rare expression which seems to equate with *bhavanga*, the (mainly) commentarial term for the 'life-continuum' (Ñāṇamoli). See BDic and EB under *Bhavanga*. In this case both worldings (*puthujjana*: n.16) and 'learners' (*sekhā*: n.542).
866 Arahants.
867 *Puggala-paññatti*: also the title of a book of the Abhidhamma, but here the reference is to the different classes of Arahants.
868 *Ubhato-bhāga-vimutto*: one who has gained liberation by both the jhānas and insight. This is the 'liberation of heart and through wisdom' frequently mentioned (e.g. DN 6.13). But only the second part, 'through wisdom', is complete and final liberation. See n.355.
869 *Paññā-vimutto*: one who has gained liberation through insight alone, without, or without necessarily having gone through the jhānas.
870 *Kāya-sakkhī.* For the somewhat scholastic (and doubtless late) definitions of this and the rest, see BDic under *Ariya-Puggala* (B), or VM 21. Also listed at MN 70.
871 *Diṭṭhi-ppatto.*
872 *Saddhā-vimutto.*
873 *Dhammânusārī.*
874 *Saddhânusārī.*

875 As RD remarks, it is most unusual to find these called *padhānas* or efforts.
876 These are detailed at AN 4.162.
877 *Vebhūtiyaṁ.*
878 *Sārambhajaṁ jayāpekkho*: angrily keen on victory.
879 As at DN 1.1.20.
880 Reading *jhāyī* with DA.
881 *Gatimā.*
882 *Dhitimā.*
883 *Mutimā.*
884 *Paccattaṁ yoniso manasikārā.*
885 As a Non-Returner: cf. n.374.
886 As DN 1.30ff.
887 As DN 1.2.2ff.
888 Beyond all calculation.
889 *Atta-bhāva*: cf. n.220.
890 *Sa-upadhika.*
891 *Paṭikkūla.*
892 Note the stress on 'human': the Buddha was still thought of as a man, in some sense. This contrasts with later developments in the Mahāyāna schools.
893 The two extremes to be avoided according to the Buddha's first sermon.
894 In this life.
895 *Abhicetasikānaṁ*: glossed as 'transcending thoughts of the sense-sphere' – not of course 'transcendental' in the sense of supramundane.
896 Cf. DN 19.14.
897 *Sallekhatā*: 'austerity'.

SUTTA 29

898 Described by RD as a technical college. Crafts were taught there.
899 The name means 'Archer'.
900 For the Nigaṇṭha Nātaputta see n.114. This raises a chronological problem, as the Jain leader is generally believed to have died after the Buddha, A.L. Basham (as n.66) thinks Makkhali Gosāla may be meant here.
901 *Paṭisaraṇaṁ* 'a resort'.

902, 903 The words here are *tassa te āvuso lābhā, tassa te suladdhaṁ* 'this, friend, is your gain (*lābhā*), this for you is well-gained (*su-laddhaṁ*)', i.e. a good opportunity, glossed by DA as 'human birth'.

904 *Apuññaṁ.*

905, 906 As at 902–3 but *alābhā* 'non-gain' and *dulladdhaṁ* 'ill-gained'.

907 Here the words are *alābhā, dulladdhaṁ* as in nn.905–6, but a different translation seemed appropriate. It seemed impossible to preserve the parallelism.

908 *Lābhā, suladdhaṁ*: as at nn.902–3.

909 *Āvikataṁ* (not in PED).

910 *Sappaṭihīrakata*: 'well-founded' (PED, where RD's curious rendering 'made a thing of saving grace' is quoted without comment).

911 *Antaradhānaṁ*: 'disappearance', perhaps a deliberately neutral term to cover both the *parinibbāna* of a Tathāgata and the death of an ordinary teacher.

912 *Brahmacariyā* (n.20).

913 *Yoga-kkhema*: 'Arahantship'. Note that *yoga* in early Buddhist terminology generally has the negative meaning of 'bondage', specifically as a synonym for the *āsavas*. Its positive religious connotations developed gradually, both within and without Buddhism. See DN 33.1.11 (32).

914 RD has accidentally translated 'made perfect' here, instead of the opposite!

915 *Kāma-bhogino*: 'enjoying sense-pleasures'. RD translates 'who are wealthy' and quotes DA as saying 'wealthy converts'. DA actually has *gihi-sotâpannā* which means 'householder-Stream-Winners' – i.e. not necessarily wealthy, but much more than mere 'converts'.

916 The second of Gotama's early teachers before he went off on his own to seek enlightenment. See MN 26, 36, etc.

917 *Anattha-saṁhitaṁ*: as at DN 9.28, where I have rendered it 'not conducive to the purpose.'

918 Some modern writers who have attempted to read their own ideas into Buddhism should take note!

919 This invitation to 'recite' may have inspired Suttas 33, 34! The groups which follow as at n.858.

920 *Sādhu*: which in some cases approximates in meaning to 'Amen'.

921 RD has here: 'A new doctrine, Cunda, do I teach...' But there is nothing new in what follows, which is merely the standard statement concerning the requisites, explained in relation to this life and the next. The correct reading is not *Navaṁ* 'new' but *na vo* 'not to you': confusion arose because the negative was not understood (another wrong reading is *namo*, which is also derived from *na vo*). The solution is found in the parallel with the second sentence: in both cases we have *na...yeva* 'not merely', which makes perfect sense. DA, indeed, has *na vo*.

922 *Hiri-kopīna-paṭicchādanatthaṁ*: a regular part of the formula accidentally omitted by RD. Ñāṇamoli has at MN 2.12 for *hiri-kopīna* 'that which disturbs conscience.'

923 Of hunger (DA).

924 For further details see VM 1.85ff.

925 This recalls the accusation made against Gotama by his five companions when he abandoned self-mortification.

926 This is yet another rendering of *anattha-saṁhita*: cf. n.917.

927 *Bālo*. This word is not used in connection with the other three categories, no doubt to show that 'taking pleasure in killing' is particularly foolish and reprehensible.

928 *Ekanta-nibbidāya*...The intensifier *ekanta*, added to the usual formula, makes it more emphatic.

929 As DN 17.2.3, etc.

930 *Inda-khīlo*: explained by Ñāṇamoli, *Minor Readings and Illustrator* (PTS 1960), p. 203 (commentary to Khuddaka-Pātha): 'the post made of heart-wood hammered in after digging out the earth to [a depth of] eight or ten hands in the middle of the threshold [of a city gateway], its purpose being to hold fast the [double] gates of a city.'

931 *Atacchaṁ* (= *a-tath-yaṁ*): 'not true'.

932 The various meanings of *Tathāgata* are quoted in translation from DA by BB (see n.11).

933 *Mutaṁ*: 'sensed' is used for the three senses of smelling, tasting and touching.

934 Cf. n.405.
935 See DN 1.2.27ff.
936 As n.928.
937 These are some of the speculations dealt with in DN 1.
938 Cf. DN 16.5.4.

SUTTA 30

939 This Sutta may seem the most uninteresting and unedifying of the entire Nikāya. Yet, properly considered, it has its interest, first, as an example of the forms Buddhist propaganda was perhaps sometimes obliged to assume, and also from the point of view of iconography, as some of the marks came to be depicted in images of the Buddha: the great reclining Buddha-figure in Wat Pho in Bangkok is a well-known example. RD has a wide-ranging introduction tracing the possible origins of such marks, which clearly must have been important in the minds of influential Brahmins in the time of the Buddha (see, e.g. DN 3). However, later Brahmin tradition has preserved very little about them. Certainly, many of them seem quite arbitrary and even difficult to distinguish clearly. Nevertheless, there are more traces of their influence in later Buddhist writing (and, as observed, iconography) than RD is anxious to admit, and there are even 'eighty minor marks' mentioned in addition to the thirty-two major ones here listed. Both lists, major and minor, are found in the *Dharma-Saṁgraha* (ed. Kenjiu Kasawara and F. Max Müller, 1885, rep. Delhi 1981), carefully collated with the lists as they occur in the present Sutta and elsewhere. RD remarks that 'most of the marks are so absurd, considered as marks of any human, that they are probably mythological in origin, and three or four seem to be solar.' He adds that 'our Suttanta seems gravely ironical in the contrast it makes between the absurdity of the marks and the beauty of the ethical qualities they are supposed, in the Suttanta, to mean.' But it must be added that, however absurdly as regards the details, they are intended to show the relation between action and karmic result, and they could have been used pedagogically to inculcate this lesson. Scholars are agreed on the fairly obvious fact that this is one of the latest texts in the Nikāya, and this is even hinted at in the commentary itself. The verses, ascribed to Ānanda, show an exceptionally wide variety of metres, but all of late types. It is possible that someone tried to give this unpromising material some literary grace by dexterous versification. I considered trying to reproduce the different metrical forms in translation, but decided this was beyond my powers. Perhaps some other translator will attempt this one day.

940 *Mahāpurisa*. Though a 'Great Man', endowed with very special qualities, the Buddha as born on earth is still a man. Cf. n.892.
941 This appears to mean flat feet! See RD's notes to DN 14.32.
942 Often taken, and shown iconographically, as having the fingers all of the same length, and the toes likewise.
943 Or reticulated.
944 Or with the ankle half-way up the calf.
945 Used as a cosmetic.
946 Like Brahmā.
947 The backs of the four limbs, the shoulders and the trunk are well-rounded (RD).
948 Explained below. It is hard to know how Pokkharasāti (DN 3) *observed* this!
949 Or a hairy mole.
950 *Uṇhīsa* (Skt. *uṣṇīṣa*), represented iconographically by a protuberance on the top of the head. Incidentally, the elongated ear-lobes commonly seen in Buddha-images do not figure in the list.
951 This provides the excuse for listing them here.
952 See n.512.
953 See n.524.
954 A class of man-eating demons.
955 'Place of delight', a term for the heavenly realms.
956 *Sangaha-vatthū*.
957 As at DN 29.13.
958 Cf. DN 26.5.

959 As at MN 111.2 and elsewhere. Explained at PD 21.20.
960 *Hiri.*
961 *Ottappa.*
962 *Cāga.*
963 See n.482.
964 In the throat.
965 Following DA's interpretation.
966 *Anugata* (exact meaning doubtful).
967 *Ādeyya*: lit. 'to be taken up', i.e. acceptable.
968 See n.596.
969 As RD remarks, the absence of the 'Buddhological complement' is quite remarkable. DA has no comment on the last few lines, which seem to be corrupt.
970 Cf. DN 1.1.10.
971 Cf. n.146.

SUTTA 31

972 Alternatively called (as by RD) *Sigālovāda Suttanta* 'The Sigāla Homily'.
973 *Kamma-kilesa.*
974 *Apāya-mukhāni*: cf. n.158.
975 The expression is awkward in English, suggesting that the Well-Farer and the Teacher are two different persons, which is of course nonsense. Contrast this formula with that used before the verse-passages in DN 30, where the verses are ascribed to Ānanda.
976 Crimes committed by others are laid at one's door.
977 Cf. DN 1.1.13.
978 Because a gambler cannot support a wife properly.
979 Cf. Thag 74.
980 If you want a cart, he has just lost a wheel, and so on.
981 *Suhadā*: 'good-hearted', or 'sound at heart' (RD).
982 If you are drunk, etc. (DA!).
983 A pun on *dakkhiṇa* 'right hand, south', and *dakkhiṇā* 'fee or offering to teacher'.
984 The last is omitted by RD.
985 *Ayiraka*: a metathetised form for *ariyaka* 'nobleman, master'.

SUTTA 32

986 This is a *paritta* (Sinhalese *pirit*), a set of protective verses (strangely called a 'ward-rune' by RD). The purist may be shocked to find this not only in 'popular Buddhism' but actually enshrined in the Canon; but Mrs Rhys Davids offers a spirited defence of such things in the introduction to her translation of this Sutta. She quotes the list of canonical *parittas*, and a similar list also occurs at VM 13.31: the Ratana Sutta (Sn 222ff., Khp 6), Khandha Paritta (AN 4.67), Dhajagga Paritta (SN 11.1.3), and Mora Paritta (Ja 159), beside the present Sutta. These are said to be efficacious through ten thousand million world-systems. DA, however, advises the use of the Metta Sutta in the first place, then the Dhajagga and Ratana Suttas. Only if, after a week, these do not work, should the Āṭānāṭiya be resorted to – which would be of no use in the kind of emergency envisaged in the text! But the mention of the Metta Sutta is interesting because the Khandha Sutta (delivered after a monk had died of a snake-bite) enjoins the practice of loving-kindness to all beings as a form of self-protection. Like certain truthful declarations, this can have powerful effects. See Piyadassi Thera, *The Book of Protection* (BPS 1975).

A Tibetan version of this Sutta exists, and a fragment of a Sanskrit version has been found in Central Asia, but this differs considerably from the Pali. It is quoted with translation by K. Saha, *Buddhism in Central Asia* (Calcutta 1970), 47–49. This includes a reference to 'Āṭānāṭi the much renowned', and 'the heart of Āṭānāṭi furthering all acts ...' as if this were a person, though according to our text and DA, Āṭānāṭā is a town.

This Sutta is much used on special occasions in the countries of Theravāda Buddhism. Thus in Thailand it is chanted at the New Year, together with the Mahāsamaya Sutta (DN 20, with which it has much in common) and the Dhammacakkappavattana Sutta (SN 56.12.2, the Buddha's first sermon). The Thai version also includes a non-canonical introductory portion containing verses of homage to twenty-one Buddhas earlier than Vipassī, going right back to Dīpankara, under whom the future Buddha Gotama first went forth, and to three even earlier Buddhas before him. See also K.R. Norman, *Pali Literature* (Wiesbaden 1983), 173ff.

987 Cf. DN 18.11.

988 See Introduction p. 45. The four groups mentioned are those of their respective followers.

989 Defence of the four quarters is the special charge of the Four Great Kings. We may, however, note by way of contrast the 'protection of the four quarters', and the associations of those quarters, in DN 31.

990 As at DN 4.9 and elsewhere, indicating the various degrees of commitment or otherwise those concerned felt towards the Buddha. In the case of the yakkhas, the position is explained in verse 2.

991 The Great King of the North (cf. DN 18.11ff.).

992 DA carefully explains that the Buddha did not really need to *learn* it, but went through the motions for pedagogical reasons.

993 The canonical text begins with Vipassī, seven Buddhas and ninety-one aeons back from Buddha Gotama. The Thai introductory portion, going back further, is certainly of later origin.

994 This is more literal than RD's 'ascetic, wholly pure'.

995 The term *angīrasa* 'radiant' applies to all the Buddhas mentioned.

996 DA is clearly unsure whether Buddhas only, or all Arahants are meant.

997 *Purima* means both 'first' (or 'former') and 'east'.

998 These are often called 'hungry ghosts'. A whole book of the Khuddhaka Nikāya, the Petavatthu, is devoted to them. The next three lines refer to their character in life, which resulted in their present miserable state. They are in the south because they were led out to execution through the south gate of the town (as DN 23.7).

999 *Pacchima* means both 'last' (or 'later') and 'west'.

1000 It may seem strange to us that this mythical ideal land (thought of as still existing, though almost inaccessible) should be located in the north, of all directions, but in the tropics this is quite natural. Later, with the growth of geographical knowledge, the region was relocated in the Antipodes. The whole mythology is, of course, pre-Buddhist.

1001 The inhabitants of this region, though obviously not enlightened, have high moral standards.

1002 *Tuṇḍikīre*: so explained by DA (the now familiar 'tandoori'?).

1003 Not clearly explained by DA.

1004 DA's only relevant comment is that 'right-thinking people cannot do this'. This trait, which rather spoils the otherwise idyllic picture, remains an unexplained curiosity.

1005 DA insists that Ambara-Ambaravatiya is one name.

1006 He thus has two names, Kuvera and Vessavaṇa.

1007 *Jīva* means 'live!' A sort of pheasant or partridge.

1008 This bird calls '*Uṭṭhehi citte!*' 'Lift up your hearts!'

1009 Doubtful: the usual meaning of this word is 'crab'.

1010 As at DN 3.1.20.

1011 A strangely heterogeneous list, including famous gods and sages – clearly designed to show the Buddha's influence. RD gives full references.

SUTTA 33

1012 This is undoubtedly a late Sutta. RD with characteristic caution says of this and DN 34: 'They contain here and there matter which suggests that they took their present shape at a later date than the bulk of the rest of the Dīgha'. It is associated, like DN 29, with the time immediately following the death of the Nigaṇṭha Nātaputta, the Jain leader, and it is located 'in the mango-grove of Cunda the smith', known to us from DN 16.4.14ff. If we compare DN 29, we find that that discourse is addressed to 'the novice Cunda', who is quite a different character – but we may wonder whether the two have not become confused. Part of the inspiration of DN 34 may have come from the Buddha's words at DN 29.17. Could the whole Sutta have been expanded from that nucleus? In any case the method of listing items in expanding numerical groups was used (whether earlier or later) on a large scale in the Anguttara Nikāya, and in fact quite a number of entries in the lists in this Sutta appear there too.

Such numerical listing has also been compared by different writers from RD onwards to the so-called 'matrices' (*mātikā*) of the Abhidhamma – partly with the implication that this type of presentation always represents a stratum considerably later than the Buddha's time. In fact we do not know to what extent the Buddha himself resorted to the obvious pedagogic device of teaching 'by numbers'. In any case, when such numerical lists were in existence, they readily lent themselves to expansion, and it is likely that the material of this Sutta dates from a variety of periods, and because some of it is obviously late, this does not mean that other parts are not early. There are in existence Tibetan and other versions. It should perhaps be stressed that, arid as this type of Sutta may appear to many today, it is from the monastic point of view valuable for use in chanting (its ostensible – and probably real – original object), incorporating as it does not only the major doctrinal categories in brief, but many points on behaviour and discipline which monks should constantly bear in mind.

N.B. Since the lists in this and DN 34 consist largely of technical terms, the Pali words have been given wherever confusion or doubt seemed possible.

1013 The lofty ('Thrown-aloft-er', RD).

1014 Cf. n.441. The Mallas of Pāvā were, of course, closely related to those of Kusinārā.

1015 Not 'lovely is the night' (an odd mistranslation of a stock phrase by RD).

1016 The third of the five hindrances (below, 2.1 (6)).

1017 As at DN 16.4.40.

1018 As proposed at DN 29.17 (see n.1012).

1019 Or really, like the parallel following groups, '(set of) one thing'.

1020 This second 'one thing' is not found in all texts, or in the AN parallel passage, perhaps owing to a misunderstanding of 'one thing'.

1021 The link here with (8) seems to be simply a play on words: *āpatti* 'offence', and *samāpatti* 'attainment'. Despite the divergence in meaning, the two verbs are from the same root.

1022 These are the six senses (mind as the sixth), their objects and corresponding consciousnesses, e.g. 'eye, sight-object, eye-consciousness', as in MN 115. See BDic under *Dhātu*.

1023 Note again the play on words: a useful mnemonic device.

1024 'Purity of fraternal love' is RD's rather loose paraphrase of DA.

1025 RD's 'absence of mind' may just do for this, but 'want of intelligence' is quite wrong for *asampajañña*, which is quite simply failure to comply with the injunction at DN 22.4 (see n.646 there).

1026 *Bala*: 'power' used here in an unusual sense.

1027 These are the two basic forms from which stems all Buddhist meditation.

1028 Ñāṇamoli's rendering of this difficult word.

1029 Or 'thought', as in the second step of the Noble Eightfold Path.

1030 Here, the World of Sense-Desire (*kāma-loka*).

1031 Note the overlap with the previous three, which represented the 'Three Worlds'. Here we have the two 'higher worlds' and the supramundane (*lokuttara*), referred to here as 'cessation' (as in the Third Noble Truth).

1032 Craving for continued existence.

1033 Craving, not for 'cessation' (n.1031) but for (materialistic) extinction. Only those in whom the Dhamma-eye (n.140) has opened can clearly see the vital distinction between these, though it can be more or less dimly intuited by reason and/or faith. See n.703.

1034 Lit. 'own body', this is the erroneous self-idea. The destruction of this fetter (with two other associated ones) constitutes the opening of the Dhamma-eye (n.1033) or 'Stream-Entry'.

1035 Certain crimes (as parricide, cf. DN 2.100) have a fixed result which cannot be avoided.

1036 When the first path-moment (or Stream-Entry, n.1034) has been gained, progress is inevitable, and retrogression to 'states of woe' impossible.

1037 RD reads *kankhā* 'doubts'.
1038 Lit. 'somethings', glossed by DA as 'obstacles'.
1039 I.e. religious teachers (cf. DN 31.29).
1040 This refers to 'very subtle matter'.
1041 'They compound co-existent states and (their) future fruition-states' (DA).
1042 This refers to rebirth in the Formless World.
1043 Cf. n.542.
1044 The last receives the courtesy title of 'elder' from juniors without being strictly entitled to it.
1045 These are all the realms from the hells up to the heaven of the Paranimmita-vasavatti devas. (See Introduction, p. 40).
1046 These are all in the World of Form.
1047 Ways in which one is 'guarded'.
1048 The higher faculties of the Stream-Winner, etc.
1049 Cf. n.140.
1050 That of the Stream-Winner.
1051 *Kāya* here means not (as RD) 'the psycho-physiological mechanism of sense', but 'mental (i.e. broadly 'emotional') body'.
1052 Different stages of jhāna. The distinction made between the first two seems to reflect the (later) Abhidhammic subdivision of the first jhāna into two.
1053 *Moneyya* is derived from *muni* 'sage' (or 'anchorite', RD).
1054 Note the play on words here: three derivatives of the root *i* 'to go'. *Āya* can also, in more mundane contexts, mean 'money-making' (as absurdly suggested for this passage in PED!). *Apāya* generally refers to 'states of woe' (evil rebirths), while *upāya* comes to mean 'skilful device', and as such is much used of the Bodhisattva in the Mahāyāna tradition.
1055 The second refers to the Brahmavihāras (DN 13), the third to Arahantship.
1056 Cf. DN 11.3 and nn.231–3.
1057 This is just the uprising of any thought that occurs.
1058 'Bases of Conduct' (RD).
1059 Telepathy.
1060 Knowledge in terms of conventional truth. Cf. n.224.

1061 Usually this means ordinary human food, but see n.1062.
1062 This refers to the food of the devas, sometimes also called *kabalinkāra* (cf. n.74). See BDic under *Āhāra*.
1063 This volition = kamma.
1064 *Chanda* is the most general word for 'desire, intention': see BDic.
1065 Cf. DN 1.1.17. DA's gloss here: 'oil, honey, ghee', etc., seems mysterious, and is not supported by the Sub-Commentary.
1066 See DN 28.10.
1067 By developing *samādhi*.
1068 *Dhamma-padāni*. Formally this is the plural of *Dhamma-pada*, the title of perhaps the most famous Buddhist scripture, but it is glossed as 'divisions of the Dhamma'.
1069 Omitting 'faith' as the first of this group, normally of five.
1070 Truth, i.e. realisation of 'things as they really are'.
1071 Not 'to master self' (RD).
1072 Kamma that leads to enlightenment, when no more kamma will be created.
1073 'Making present to the eye'.
1074 Here *sati* is perhaps being used in its older, occasional sense of 'memory' rather than mindfulness: see n.629.
1075 See n.140.
1076 Factors present in the 'mental group' at any given moment.
1077 See n.913.
1078 Which tie mind (*nāma*) and body (*rūpa*) together. *Gantha* also means 'book' in the later language (see n.846).
1079 *Kāya* here means *nāma-kāya* 'mental body'.
1080 *Yoniyo*: 'wombs'. Further details are given in MN 12.
1081 'As from rotting fish, etc.' (MN 12).
1082 Rebirth in the deva world (also as a Non-Returner).
1083 A new 'self' in another existence. Cf. n.220.
1084 See n.933.
1085 Cf. n.823.
1086 Like Upananda, whose conduct was not good, though he was still able to help others (DA).

1087 These curious designations are supposed to refer to the Stream-Winner, Once-Returner, Non-Returner, and Arahant respectively.

1088 Cf. n.244.

1089 Cf. n.244.

1090 Faults of begrudging in a monk.

1091 Begrudging others the support of a particular family.

1092 Realms inhabited by the Non-Returners, who attain to Nibbāna directly from there.

1093 The meaning of this name is perhaps 'not falling from prosperity' (see EB).

1094 For these scholastic distinctions see BDic or EB.

1095 See also MN 12.

1096 This, though here used metaphorically, is the word for 'thirst' in the literal sense. Here it means something less strong than *taṇhā*.

1097 *Vimuccati*, apparently meaning 'is liberated', but glossed by DA as *adhimuccati*, rendered by RD as 'choose'. The same verb is used in the next sentence with regard to renunciation. I have used 'make free' as a makeshift, free rendering, and suspect a textual corruption.

1098 *Rūpa* here perhaps means 'thing seen'.

1099 'By the *samādhi* of the fruit of Arahantship' (DA). In this context, it is perhaps worth noting that in Buddhism, as opposed to some non-Buddhist usage, *samādhi* by itself never means 'liberation' or 'enlightenment' (see n.225).

1100 'Investigations linked with pleasure' (DA).

1101 The meaning of *sārāṇīyā dhamma* is not quite certain. At DN 16.1.11, RN has 'conditions of welfare', which is a slip for the preceding *aparihāniyā dhammā*.

1102 The four primary elements (n.70) with the two additional ones sometimes found with them (as MN 140). For the first five in later Buddhism, cf. Lama Anagarika Govinda, *Foundations of Tibetan Mysticism* (London 1959), 183ff.

1103 Cf. VM 21.66.

1104 A miscellaneous collection of 'unsurpassed' things, the last, for example, being the recollection (not 'memory', RD!) of Buddha, Dhamma and Sangha.

1105 RD quaintly renders this 'chronic states'.

1106 As if the entire Eightfold Path simply led up to Right Concentration! (cf. n.1099). See DN 18.27.

1107 The ideal man (Buddha or Arahant).

1108 Naturally in the relative sense: there would be no justification for reading any notion of a 'Great Self' into this (basically pronominal) usage! Note the characteristic play on words: *attha, attā, mattā.*

1109 Reading *niddasa*. RD's 'bases of Arahantship' is pretty free.

1110 *Diṭṭhi-paṭivedhe*. RD's 'intuition of the truth' does not quite hit this off.

1111 Lit. 'going along with'.

1112 These form the final part (rules 221–227) of the Pātimokkha or code of discipline.

1113 As n.1039.

1114 RD has 'like a load of soaked beans', following DA, but the sense of 'pregnant' seems well established. Perhaps a case of prudishness on Buddhaghosa's part, echoed by Mrs Rhys Davids.

1115 In practising (not 'studying': RD) for calm and insight. Giving (RD has 'forgiving' – a misprint for 'for giving'!) softens the heart in both donor and recipient. DA quotes the verse also found at VM 9.39:

> A gift for taming the untamed,
> A gift for every kind of good;
> Through giving gifts they do unbend
> And condescend to kindly speech. (Ñāṇamoli's translation).

1116 'Expands' (RD). But this is the usual verb for 'developing' in meditation.

1117 'I.e. its being unmixed, single-minded' (RD). DA has no comment, but the idea of the power of such a 'pure-minded' aspiration is very similar to that regarding the efficacy of a 'declaration of truth'.

1118 Brahmā to the Buddha is not immortal and is not a creator-god. His wisdom, though considerable, is limited, and he can be boastful (see DN 11!), but he is free from sensual passions, and so must those be who are reborn in his realm (though the passions may have only been suppressed by jhāna – which is *cetovimutti* 'liberation of the heart' – and not necessarily by insight, which is *paññāvimutti* 'liberation by wisdom': cf. nn.355, 868). But those who are reborn there have not, says the Sub-Commentary, got rid of the desire for continued existence (*bhavataṇhā*: n.1032).

1119 As n.244.

1120 I.e. rebirth among those devas whose lives are so long that they miss the chance of human rebirth at a propitious time. Cf. n.888.

1121 The central, 'civilised' area of India (including the Gangetic basin) as opposed to other less favoured regions: cf. n.722.

1122 The words of Ajita Kesakambali (DN 2.23).

1123 I.e. becomes so subtle as to be imperceptible.

1124 *Dhammā* here clearly means 'things, factors', not 'doctrines' (RD).

1125 DA is doubtful whether *abhidhamma* here means 'the seven Pakaraṇas', i.e. the Abhidhamma Piṭaka as we know it, or not. The short answer is that if this text goes back to the Buddha's time (which is possible but far from certain), the word *abhidhamma* can only have the more general sense of 'higher teaching' or the like. Similar considerations apply to *abhivinaya*.

1126 Cf. n.1074.

1127 Not 'objects for self-hypnosis' (RD). The jhānas differ from hypnotic trance in that one has full control and is not suggestible. I am indebted to Dr Nick Ribush for this valuable clarification (cf. n.211).

1128 There is some confusion about the last two members of this list. Elsewhere we find *āloka* 'light' instead of consciousness (the latter is difficult to envisage as a *kasiṇa*). See VM 5.26 and n.5 there.

1129 Or 'sectarian opinions' (RD). Private aberrations of view.

1130 *Passaddha-kāya-sankhāro*, where *kāya* means the mental body.

1131 Cf. 1.10 (22). Getting involved in problems about 'self', etc.

1132 Cf. n.542.

SUTTA 34

1133 This is largely a rearrangement, under ten heads, of the material found in DN 33. As in 33, Sāriputta gives the systematic instruction, but it is noteworthy that the Buddha is not stated either to request him to do so, or to confirm what he has said. In fact 70 out of the 100 items in 34 are identical with 70 out of the 230 items in 33.

1134 Or 'decline': cf. n.368.

1135 Cf. n.86.

1136 RD's laconic note 'Rūpādisu' conveys, of course, nothing to the reader ignorant of Pali! The meaning is 'beginning with the body', i.e. the conceit: 'I am this body', etc.

1137 The arising of a 'path-moment' (Stream-Entry, etc.) after insight.

1138 The latter part of RD's mysterious-seeming note 7 (p. 251) actually belongs here. The 'unconditioned element' (*asankhata-dhātu*) is a term for Nibbāna.

1139 'Wheels' in the sense of means of progress (DA).

1140 This refers to the various jhāna states: (a) is the first two jhānas, and (b) the first three. (c) and (d), according to DA, refer to telepathic awareness of others' minds, and clairvoyance respectively (though this interpretation seems dubious). See nn.1141–2.

1141 *Ceto* here probably means 'will', rather than other people's minds (why should these be 'suffused'?).

1142 There is no apparent justification for identifying this 'light' with clairvoyance, as DA does. It probably implies absence of sloth-and-torpor.

1143 The 'reviewing consciousness' on emerging from jhāna, etc. See n.213.

1144 Cf. n.659.

1145 From *kā-purisa* 'unworthy person'.

1146 According to the Abhidhamma, volitional (karmic) acts are either 'instigated' or 'not instigated', i.e. spontaneous. The karmic effect of the latter is more powerful, for good or ill as the case may be.

1147 This seems to be the meaning here of *niggayha*.

1148 There is some doubt as to the correct reading, though the sense is fairly clear. RD simply quotes DA's comment *paccanīkadhamme gatattā,* meaning something like 'going into reverse', which confirms our rendering, at least as a paraphrase.

1149 *Khīṇāsava* 'one in whom the corruptions are exhausted' is a synonym for an Arahant. The seven powers mentioned here correspond to Nos 1, 2, 3, 4, 7, 9 and 10 of the list at PD 19.24–33 (= Pṭs ii, 173f.).

1150 One would expect, rather, the five powers, since these five 'faculties' (faith, etc. as 6 (vi)) become powers (i.e. unshakeable by their opposites) from First Path onwards. In fact the fuller list at PD 19 (n.1149) includes both 'faculties' *and* 'powers'.

1151 As (2) above.

1152 Rendered 'serenity' by RD, but see PED.

1153 These are given at AN 8.3.30 with the statement that the first seven were proposed by the Venerable Anuruddha, and the eighth added by the Buddha.

1154 For the meaning of *papañca* see n.606.

1155 *Kāyo* as 'mental body'. Cf. n.641.

1156 The first seven of these form the framework of VM, which in turn is based on the scheme of MN 24.

1157 Not 'escaping doubt' (whatever that may mean!): RD.

1158 The subject is elaborated at SN 14.1.1ff.

1159 This, as usual, means contact of sense-base with object, e.g. eye and thing seen.

1160 The term 'perception' is used in a very pregnant sense here, being virtually equivalent to 'realisation'.

1161 RD's remark that *saññā* here is 'concept rather than percept, or perception widely understood' does not quite hit the mark. See previous note.

1162 Here only the five outward senses and their objects are mentioned, omitting mind and mind-objects.

1163 As at DN 33.3.3 (6).

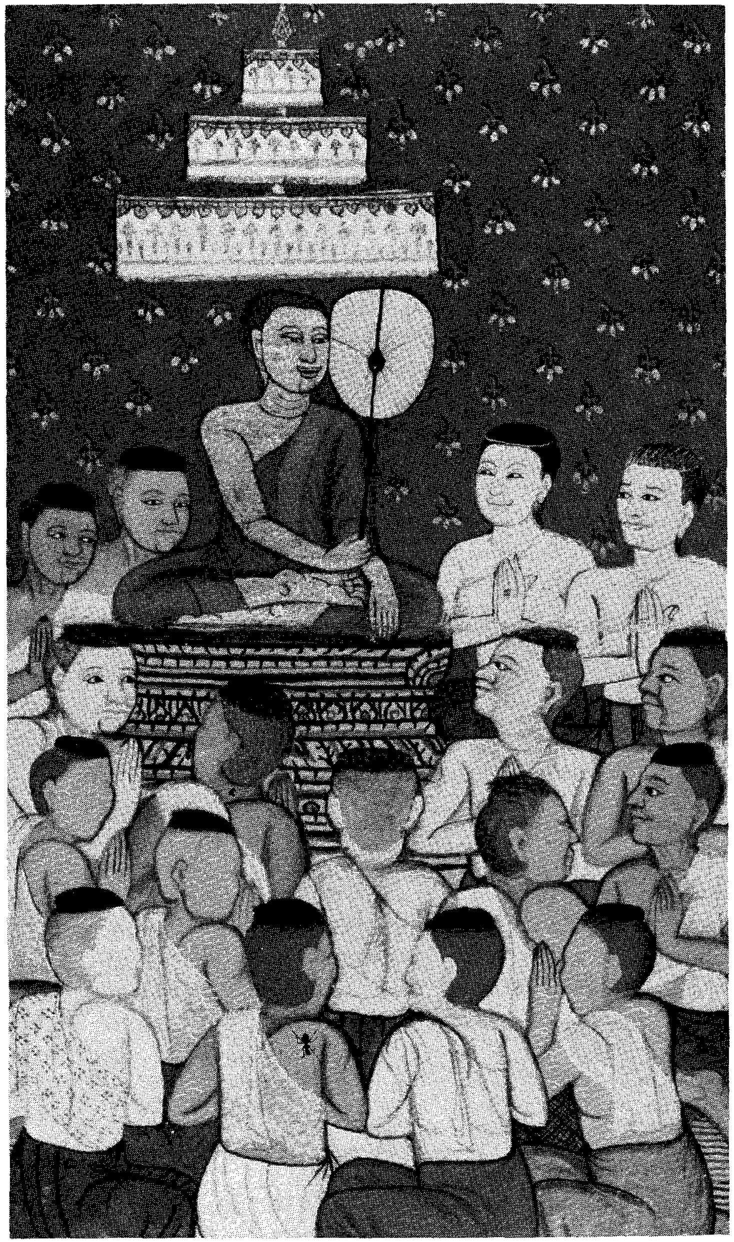

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Cross-references are normally given from Pali to main entries in English. However, in certain cases where a Pali word has more than one meaning, or where its meaning is doubtful, this is made the main entry, and English cross-references are made to it. Pali terms, except for a few (e.g. Dhamma) which may be regarded as anglicised, are given in italics. Titles of canonical scriptures are not italicised.

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Namo tassa bhagavato arahato sammāsambuddhassa

Suttantapiṭake

Dīghanikāye

Sīlakkhandhavaggasutta

Saṃgāyanassa pucchā vissajjanā

Pucchā – paṭhamamahādhammasaṃgītikāle āvuso dhammasaṃgāhakā mahākassapādayo mahātheravarā paṭhamaṃ vinayaṃ saṃgāyitvā tadanantaraṃ kaṃ nāma pāvacanaṃ saṃgāyiṃsu.

Vissajjanā – paṭhamamahādhammasaṃgītiyaṃ bhante dhammasaṃgāhakā mahākassapādayo mahātheravarā paṭhamaṃ vinayaṃ saṃgāyitvā tadanantaraṃ dhammaṃ saṃgāyiṃsu.

Pucchā – dhammo nāma āvuso suttantābhidhammavasena duvidho, tattha kataraṃ dhammaṃ paṭhamaṃ saṃgāyiṃsu.

Vissajjanā – dvīsu bhante dhammesu suttantābhidhammapiṭakesu paṭhamaṃ suttantaṃ piṭakaṃ dhammaṃ saṃgāyiṃsu.

Pucchā – suttantapiṭake pi āvuso dīghamajjhimasaṃyuttaaṅguttarakhuddakanikāyavasena pañca nikāyā, tesu paṭhamaṃ kataraṃ nikāyaṃ saṃgāyiṃsu.

Vissajjanā – pañcasu bhante nikāyesu paṭhamaṃ dīghanikāyaṃ saṃgāyiṃsu.

Pucchā – dīghanikāyepi āvuso tayo vaggā catuttiṃsā ca suttāni, tesu kataraṃ vaggaṃ katarañca suttaṃ paṭhamaṃ saṃgāyiṃsu.

Vissajjanā – dīghanikāyepi bhante tīsu vaggesu paṭhamaṃ sīlakkhandhavaggaṃ, catuttiṃsatiyā ca suttesu paṭhamaṃ brahmajālasuttaṃ saṃgāyiṃsu.

Brahmajālasutta

Pucchā – sādhu sādhu āvuso mayampi dāni tatoyeva paṭṭhāya saṃgāyituṃ pubbakiccāni samārabhāma…, tenāvuso bhagavatā jānatā passatā arahatā sammāsambuddhena brahmajālasuttaṃ kattha bhāsitaṃ.

Vissajjanā – antarā ca bhante rājagahaṃ antarā ca nāḷandaṃ ambalaṭṭhikāyaṃ rājāgārake bhāsitaṃ.

Pucchā – kaṃ āvuso ārabbha bhāsitaṃ.

Vissajjanā – suppiyañca bhante paribbājakaṃ brahmadattañca māṇavaṃ ārabbha bhāsitaṃ.

Pucchā – kismiṃ āvuso vatthusmiṃ bhāsitaṃ.

Vissajjanā – vaṇṇāvaṇṇe bhante, suppiyo hi bhante anekapariyāyena buddhassa avaṇṇaṃ bhāsati dhammassa avaṇṇaṃ bhāsati saṅghassa avaṇṇaṃ bhāsati, suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati dhammassa vaṇṇaṃ bhāsati saṅghassa vaṇṇaṃ bhāsati, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Anusandhe

Pucchā – kati āvuso tattha anusandhayo.

Vissajjanā – tayo bhante tattha anusandhayo, eko avaṇṇānusandhi, dve vaṇṇānusandhiyo.

Paṭhama anusandhe

Pucchā – tatthāvuso paṭhame anusandhimhi kathaṃ bhagavatā bhāsitaṃ, taṃ saṃkhepato kathehi.

Vissajjanā – paṭhame bhante anusandhimhi avaṇṇe manopadosaṃ nivāretvā, tattha ca ādīnavaṃ dassetvā, tattha paṭipajjitabbākāro bhagavatā bhāsito.

Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto appaccayo na cetaso anabhiraddhi karaṇīyā…

Dutiya anusandhe

Pucchā – sādhu sādhu āvuso, sādhu kho bhagavā attanā paramukkaṃ sāgatakhantīguṇasamannāgato attano sāvakabhūte amhepi tattha samādāpesi, attanā ca lokadhammesu aniñjanasabhāvo amhākampi tathattāya ovādamadāsi, dutiyepanāvuso anusandhimhi kathaṃ bhagavatā bhāsitaṃ, tampi saṃkhepato pakāsehi.

Vissajjanā – dutiye pana bhante anusandhimhi vaṇṇe cetaso uppilāvitattaṃ nisedhetvā, tattha ca ādīnavaṃ dassetvā, tattha ca paṭipajjanākāraṃ dassetvā, puthujjanassa vaṇṇabhūmibhūtāni tīṇi sīlāni vitthārato bhagavatā bhāsitāni.

Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso abhiraddhi karaṇīyā –

Tatiya anusandhe

Pucchā – sādhu sādhu āvuso, sādhu kho bhagavā attanā paramukkaṃsagatasuparisuddhasīlasamannāgato, taṃ attano suparisuddhasīlaṃ dassetvā parepi tattha niyojesi, tatiye panāvuso anusandhimhi kathaṃ bhagavatā bhāsitaṃ, taṃ saṃkhepato pakāsehi.

Vissajjanā – tatiye pana bhante anusandhimhi dvāsaṭṭhi diṭṭhiyo sabbaññuta ñāṇena vitthārato vibhajitvā, tāsañca cha phassāyatanapadaṭṭhānabhāvaṃ vibhāvetvā, micchādiṭṭhigatikādhiṭṭhā nañca vaṭṭaṃ kathetvā, yuttayogabhikkhuadhiṭṭhānañca vivaṭṭaṃ kathetvā, micchādiṭṭhigatikassa desanājālato avimuttabhāvaṃ desanājālato vimuttassa natthikabhāvañca vibhāvetvā, attano ca katthaci apariyāpannabhāvaṃ dassetvā, upādisesanibbānadhātuṃ pāpetvā desanā bhagavatā niṭṭhāpitā.

Ucchinnabhāvanettiko bhikkhave tathāgatassa kāyo tiṭṭhati, yāvassa kāyo ṭhassati tāva naṃ dakkhanti devamanussā, kāyassa bhedā uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

Suttanidesanā

Pucchā – sādhu sādhu āvuso, sādhu kho bhagavā attanā dvāsaṭṭhi diṭṭhiyo ca cha phassāyatanāni ca dvādasa paṭiccasamuppādaṅgāni ca sabbaso parijānitvā tesaṃ parijānanatthāya paresampi tathattāya dhammaṃ pakāseti, suttañca nāma āvuso catunnaṃ suttanikkhepānaṃ aññataravaseneva nikkhittaṃ, tasmā tesu idaṃ suttaṃ katarena suttanikkhepena bhagavatā nikkhittaṃ.

Vissajjanā – catūsu bhante suttanikkhepesu aṭṭhuppattinikkhepana idaṃ suttaṃ nikkhittaṃ.

Pucchā – kassa āvuso vacanaṃ.

Vissajjanā – bhagavato bhante vacanaṃ arahato sammāsambuddhassa.

Pucchā – kenāvuso ābhataṃ.

Vissajjanā – paramparāya bhante ābhataṃ.

Pucchā – atthi nu kho āvuso ettha koci viraddhadosā, yena pacchimā janā micchāatthaṃ gaṇheyyuṃ.

Vissajjanā – natthi bhante.

Sāmaññaphalasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena sāmaññaphalasuttaṃ kattha bhāsitaṃ.

Vissajjanā – rājagahe bhante jīvakassa komārabhaccassa ambavane bhāsitaṃ.

Pucchā – kenāvuso saddhiṃ bhagavatā bhāsitaṃ.

Vissajjanā – raññā bhante māgadhena ajātasattunā vedehiputtena saddhiṃ bhāsitaṃ.

Pucchā – taṃ panāvuso suttaṃ catunnaṃ suttanikkhepānaṃ katarena suttanikkhepena bhagavatā nikkhittaṃ.

Vissajjanā – catunnaṃ bhante suttanikkhepānaṃ pucchāvasikena suttanikkhepena nikkhitaṃ bhagavatā.

Ajātasattu

Pucchā – sā panāvuso pucchā kenākārena samuppannā.

Vissajjanā – rājā bhante māgadho ajāsattu vedehiputto tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā yena bhagavā tenupasaṃkami, upasaṃkamitvā bhagavantaṃ diṭṭheva dhamme saṃdiṭṭhikaṃ sāmaññaphalaṃ pucchi, evaṃ kho sā bhante pucchā uppannā.

Rammaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti….

Kaṃ nukhvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma….

Yaṃ no payirupasato cittaṃ pasīdeyya….

Charājīvaka

Tvaṃ pana samma jīvaka kiṃ tuṇhīsi –

Ayaṃ deva amhākaṃ bhagavā arahaṃ sammāsambuddho amhākaṃ ambavane viharati.

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaropurisadammasārathi satthādevamanussānaṃ buddho bhagavā’’ti.

Taṃ devo bhagavantaṃ payirupāsatu, appevanāma devassa bhagavantaṃ payirupāsato cittaṃ pasīdeyya.

Tena hi samma jīvaka hatthiyānāni kappāpehi.

Kappitāni kho te deva hatthiyānāni, yassa dāni kālaṃ maññasi.

Ajātasattu

Kicci maṃ samma jīvaka na vañcesi, kacci maṃ samma jīvaka na palambhesi….

Mā bhāyi mahārāja, mā bhāyi mahārāja….

Na taṃ deva vañcemi, na taṃ deva palambhāmi….

Ajātasatta

Eso mahārāja bhagavā, eso mahārāja bhagavā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassa….

Iminā me upasamena udayabhaddo kumāro samannāgato hotu…

Agamā kho tvaṃ mahārāja yathā pemaṃ.

Puccheyyāmahaṃ bhante bhagavantaṃ kiñcideva desaṃ sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāya.

Puccha mahārāja yadākaṅkhasi.

Yathā nu kho imāni bhante puthusippāyatanāni, seyyathidaṃ, hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā (peyyāla) gaṇakā muddikā, aññānipi evaṃ gatikāni puthusippāyatanāni, te tena sippena sandiṭṭhikaṃ sippaphalaṃ jīvanti, te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti, pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ, sakkā nu kho bhante evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetuṃ.

Pucchā – tadā āvuso kathaṃ bhagavatā rājā ajātasattu vedehi putto paṭipucchito kathañca tena bhagavato ārocitaṃ.

Vissajjanā – ‘‘abhijānāsi no tvaṃ mahārāja imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitāti, abhijānāmahaṃ bhante aññe samaṇabrāhmaṇe pucchitāti, yathākathaṃ pana te mahārāja byākariṃsu, sace te agaru, bhāsassūti na kho me bhante garu, yatthassa bhagavā nisinno bhavantarūpo vāti, tenehi mahārāja bhāsassū’’ti, evaṃ kho bhante tadā bhagavatā rājā māgadho ajātasattu vedehi putto paṭipucchito, evaṃ kho bhante tena tadā bhagavato ārocitaṃ.

Pūraṇakassapa ayūvāda

Pucchā – kathañcāvuso pūraṇakassapassa santike pucchāvissajjanā ahosi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena pūraṇo kassapo tenupasaṅkami, upasaṅkamitvā pūraṇaṃ kassapaṃ sandiṭṭhikaṃ sāmaññaphalaṃ pucchi, atha kho bhante pūraṇo kassapo karoto kho mahārāja kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato (peyyāla) karoto na karīyati pāpaṃ tyādinā rañño māgadhassa ajātasattussa vedehiputtassa saṃdiṭṭhi kaṃ sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi, evaṃ kho bhante pūraṇassa kassapassa santike pucchāvissajjanā ahosi.

Pūraṇakassapavāda

Nissiriko vata āvuso pūraṇassa kassapassa vādo anatthasaṃhito jigucchanīyo ativiya bhayānako, ye tassa vacanaṃ sotabbaṃ saddhātabbaṃ maññeyyuṃ, tesaṃ taṃ assa dīgharattaṃ ahitāya dukkhāya, ettakeneva ajja mayaṃ pucchāvissajjanaṃ thapessāma.

Makkhaligosāla ayūvāda

Pucchā – purimadivase āvuso mayā sāmaññaphalasuttassa nidānapariyāpannāni pucchitabbaṭṭhānāni kānici kānici pucchitāni, tayā ca suṭṭhu vissajjitāni, ajja pana yathānuppattamakkhaligosāya vādato paṭṭhāya pucchissāmi, makkhali pana āvuso

Gosālo raññā māgadhena ajātasattunā vedehiputtena sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena makkhaligosālo tenupasaṃkami, upasaṃkamitvā makkhaliṃ gosālaṃ sandiṭṭhikaṃ sāmaññaphalaṃ pucchi, atha kho bhante makkhaligosālo rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca ‘‘natthi mahārāja hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū apaccayā sattā saṃkilissanti. Natthi mahārāja hetu natthi paccayo sattānaṃ visuddhiyā, ahetū apaccayā sattā visujjhanti, (peyyāla) cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti, tattha natthi ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmī’ti hevaṃ natthi. Doṇamite sukhadukkhe, pariyantakate saṃsāre natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttapuṭṭhe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī’’ti, itthaṃ kho bhante rañño māgadhassa ajātasattussa vedehiputtassa makkhaligosālo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi.

Makkhaligosālavāda

Ayampi āvuso vādo nissirikoyeva anatthasaṃhito jigucchanīyo ati viya bhayānako, ye tassa vacanaṃ sotabbaṃ saddhātabbaṃ maññeyyuṃ, tesaṃ taṃ assa dīgharattaṃ ahitāya dukkhāya.

Ajitakesakambalavāda

Pucchā – athāparampi pucchāmi, ajito pana āvuso kesakambalo raññā māgadhena ajātasattunā vedehiputtena sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena ajito kesakambalo tenupasaṅkami, upasaṅkamitvā ajitaṃ kesakambalaṃ sandiṭṭhikaṃ sāmaññaphalaṃ pucchi, atha kho bhante ajito kesakambalo rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca ‘‘natthi mahārāja dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti. (Peyyāla) bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassantī’’ti. Itthaṃ kho bhante rañño māgadhassa ajātasattussa vedehiputtassa ajito kesakambalo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi.

Ajitakesakambala

Ayampi kho āvuso nissirikoyeva, anatthasaṃhito jigucchanīyo ati viya bhayānako, ye tassa vacanaṃ sotabbaṃ saddhātabbaṃ maññeyyuṃ, tesaṃ taṃ assa dīgharattaṃ ahitāya dukkhāya.

Pakudhakaccāyanavāda

Pucchā – athāparampi pucchāmi, pakudho pana āvuso kaccāyano raññā māgadhena ajātasattunā vedehiputtena sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena pakudho kaccāyano tenupasaṅkami, upasaṅkamitvā pakudhaṃ kaccāyanaṃ sandiṭṭhikaṃ sāmaññaphalaṃ pucchi, atha kho bhante pakudho kaccāyano rājānaṃ māgadhaṃ ajāsattuṃ vedehiputtaṃ etadavoca ‘‘sattime mahārāja kāyā akaṭā akaṭavidhā animmitā animmātā vañcā kūṭaṭṭhā esikaṭṭhāyitā, te na iñjanti, na vipariṇāmenti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta, pathavīkāyo, āpokāyo, tejokāyo vāyokāyo, sukhe, dukkhe, jīve sattame. Ime sattakāyā akaṭā akaṭavidhā animmitā animmātā vañcyā kūṭaṭṭhā esikaṭṭhāyitā, te na iñjanti, na vipariṇāmenti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā, yopi tiṇhena satthena sīsaṃ chindati, na koci kiñci jivitā voropeti, sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatatī’’ti. Itthaṃ kho bhante rañño māgadhassa ajātasattussa vedehiputtassa pakudho kaccāyano sāmaññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi.

Pakudhakaccāyanavāda

Ayampi kho āvuso vādo purimavādoviya nissirikoyeva anatthasaṃhito jigucchanīyo ativiya bhayānako.

Nigaṇṭhanāṭaputtavāda

Pucchā – athāparampi pucchāmi, nigaṇṭho panāvuso nāṭaputto raññā māgadhena ajātasattunā vedehiputtena sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena nigaṇṭho nāṭaputto tenupasaṃkami, upasaṃkamitvā nigaṇṭhaṃ nāṭaputtaṃ sandiṭṭhikaṃ sāmaññaphalaṃ pucchi, atha kho nigaṇṭho nāṭaputto rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca, ‘‘idha mahārāja nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti, kathañca mahārāja

Nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti, idha mahārāja nigaṇṭho sabbavārivārito ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca. Evaṃ kho mahārāja nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti, yato kho mahārāja nigaṇṭho evaṃ cātuyāmasaṃvarasaṃvuto hoti. Ayaṃ vuccati mahārāja nigaṇṭho gatatto ca yatatto ca ṭhitatto cā’’ti. Itthaṃ kho bhante rañño māgadhassa ajātasattussa vedehiputtassa nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi.

Nigaṇṭhavāda

Etassa panāvuso vāde koci sāsanānulomavādo atthi, asuddhaladdhitāya pana esopi vādo jigucchanīyoyeva, seyyathāpi bhojanaṃ gūthamissaṃ gārayhoyeva ārakā parivajjitabboyeva, seyyathāpi visasaṃsaṭṭho āpānīyakaṃso.

Siñcaññavāda

Pucchā – athāparampi pucchāmi, sañcayo panāvuso belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – ekamidaṃ bhante samayaṃ rājā māgadho ajātasattu vedehiputto yena sañcayo belaṭṭhaputto tenupasaṅkami, upasaṅkamitvā sañcayaṃ belaṭṭhaputtaṃ etadavoca, ‘‘yathā nu kho imāni bho sañcaya puthusippāyatanāni, seyyathidaṃ, hatthārohā assarohā…pe… sakkā nu kho bho sañcaya evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’’nti, evaṃ vutte bhante sañcayo belaṭṭhaputto rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca.

‘‘Atthi parolokoti iti ce maṃ pucchasi, atthi paro lokoti iti ce me assa, atthi paro

Lokoti iti te naṃ byākareyyaṃ, evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce me assa, neva hoti na na hoti tathāgato paraṃ maraṇāti iti te naṃ byākareyyaṃ, evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’’ti. Itthaṃ kho bhante rañño māgadhassa ajātasattussa vedehiputtassa sañcayo belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi.

Titthiayūvāda

Sabbepi āvuso ete channaṃ satthārānaṃ vādā nissirikāyeva jigucchanīyāyeva anatthasaṃhitāyeva, bālānaṃ bhiyyoso mattāya sammohāya saṃvattanti anatthāya.

Ajja pana āvuso kālo atikkanto, sveyeva bhagavatā vuttaṃ paṇītaṃ pasaṭṭhaṃ sandiṭṭhikaphalaṃ pucchāma.

Pucchā – purimadivasesu āvuso sāmaññaphalasuttassa pubbabhāge yāva chasatthāramicchāvādapariyosānaṃ pucchanavissajjanaṃ amhehi kataṃ, ajja pana yathānuppattaṃ bhagavatā desitasāmaññaphalasuttādhikāre pucchāvissajjanaṃ karissāma. Bhagavā pana āvuso raññā māgadhena ajātasattunā vedehiputtena sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho kathaṃ byākāsi.

Vissajjanā – bhagavā bhante tidhā vibhajitvā rañño māgadhassa ajātasattussa vedehiputtassa sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho byākāsi.

Pucchā – kathañcāvuso bhagavā rañño māgadhassa ajātasattuno vedehiputtassa paṭhamaṃ sandiṭṭhikaṃ sāmaññaphalaṃ desesi.

Vissajjanā – dāsaṃ bhante pabbajitaṃ upamābhāvena niddisitvā rañño māgadhassa ajātasattussa vedehiputtassa bhagavā paṭhamaṃ sandiṭṭhikaṃ sāmaññaphalaṃ desesi.

Sohaṃ bhante bhagavantampi pucchāmi, yathā nu kho imāni bhante puthusippāyatanāni seyyathidaṃ…pe… sakkā nu kho bhante eva meva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetuṃ –

Acchariyaṃ āvuso abbhutaṃ āvuso, yāva svākhātassa buddhasāsanassa mahiddhikatā mahānubhāvatā, yatrahi nāma dāsopi nihīnajacco evaṃ svākhāte buddhasāsane pabbajitvā attano issarabhūtena raññāpi vandanīyattaṃ garukaraṇīyattaṃ pāpuṇissati, supaññattametaṃ bhagavatā paṭhamaṃ sandiṭṭhikaphalaṃ.

Pucchā – kathaṃ panāvuso bhagavā rañño māgadhassa ajātasattuno vedehiputtassa dutiyaṃ sandiṭṭhikaṃ sāmaññaphalaṃ desesi.

Vissajjanā – kassakaṃ bhante pabbajitaṃ upamābhāvena dassetvā bhagavā rañño māgadhassa ajātasattussa vedehiputtassa sandiṭṭhikaṃ sāmaññaphalaṃ desesi.

Acchariyaṃ āvuso abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā mahiddhikatā mahānubhāvatā, yatrahi nāma kassa kopi guṇarahito evaṃ svākhāte buddhasāsane pabbajitvā raṭṭhadhipatinā manussaloke devabhūtena raññāpi garukaraṇīyataṃ vandanīyataṃ pāpuṇissati, supaññattametaṃ āvuso bhagavatā dutiyaṃ sandiṭṭhikaphalaṃ.

Pucchā – kathañcā panāvuso bhagavā purimehi sandiṭṭhikasāmaññaphalehi abhikkantatarañca paṇītatarañca sandiṭṭhikaṃ sāmaññaphalaṃ rañño desesi.

Vissajjanā – bhagavā bhante buddhuppādato paṭṭhāya kulaputtassa pabbajita bhāvaṃ, tassa ca sīlasampadaṃ, tassa ca indriyesu guttadvāratam, ariyañcasatisampajaññaṃ, ariyañca santuṭṭhiṃ, pañcannañca nīvaraṇānaṃ pahānaṃ, cattāri ca jhānāni, aṭṭha ca vijjāyo, tāhi tāhi upamāhi vitthārato vibhajitvā rañño māgadhassa ajātasattussa vedehiputtassa sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Sakkā pana bhante diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca paññapetuṃ.

Sakkā mahārājā, tena hi mahārāja suṇohi sādhukaṃ manasikarohi bhāsissāmi.

Pucchā – kathañca panāvuso bhikkhu sīlasampanno hoti, kathañca bhagavā rañño māgadhassa ajātasattuno vedehiputtassa cūḷasīlaṃ vibhajitvā desesi.

Vissajjanā – ‘‘kathañca mahārāja bhikkhu sīlasampanno hoti. Idha mahārāja bhikkhu pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati. Idampissa hoti sīlasmiṃ’’ evamādinā bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa chabbīsatiyā ākārehi cūḷasīlaṃ vibhajitvā desesi.

Sādhu sādhu āvuso, sādhu sādhu āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsane saddhāpabbājito iminā ca cūḷasīlena samannāgato vihareyya.

Idāni pana kālo atikkanto.

Suve yathānuppattaṭṭhānato paṭṭhāya pucchāvissajjanaṃ karissāma.

Pucchā – kathaṃ panāvuso rañño māgadhassa ajātasattuno vedehiputtassa majjhimasīlañca mahāsīlañca vibhajitvā desesi.

Vissajjanā – ‘‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmabhūtagāmasamārambhaṃ anuyuttā viharanti. Seyyathidaṃ. Mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamaṃ, iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato hoti. Idampissa hoti sīlasmiṃ’’ evamādinā bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa majjhimasīlañca mahāsīlañca vitthārato vibhajitvā desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsane saddhāpabbajito evaṃ ariyena sīlena samannāgato vihareyya.

Pucchā – kathaṃ panāvuso ariyaṃ indriyasaṃvarañca ariyaṃ satisampajaññañca ariyaṃ santosañca bhagavā rañño māgadhassa ajātasattussa vibhajitvā desesi.

Vissajjanā – idha mahārāja bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nanubyañjanaggāhī, yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati, evamādinā ca.

Idha mahārāja bhikkhu satisampajaññena samannāgato hoti, abhikkante paṭikkante sampajanakārī hoti,

Ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti, evaṃ kho mahārāja bhikkhu satisampajaññena samannāgato hoti.

Kathañca mahārāja bhikkhu santuṭṭho hoti, idha mahārāja bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.

Evamādinā bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa ariyañca indriyesuguttadvārataṃ ariyañca satisampajaññaṃ ariyañca santosaṃ vibhajitvā desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsane saddhāpabbajito iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena

Samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato vihareyya.

Pucchā – kathaṃ panāvuso bhagavā rañño māgadhassa ajātasattussa vedehiputtassa nīvaraṇapahānaṃ vibhajitvā desesi.

Vissajjanā – so evaṃ ariyena sīlakkhandhena samannāgato, ariyena indriyasaṃvarena samannāgato, ariyena satisampajaññena samannāgato, ariyāya santuṭṭhiyā samannāgato, vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapattaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhuñjitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati…pe… tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedehi, sukhino cittaṃ samādhiyati. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa nīvaraṇappahānaṃ vibhajitvā vitthārato desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsane saddhāpabbajito evaṃ pañcanīvaraṇe pajahitvā tehi cittaṃ visodhetvā vihareyya.

Pucchā – kathañcāvuso bhagavā rañño māgadhassa ajātasattussa vedehiputtassa paṭhamaṃ sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca

Paṇītatarañca. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa paṭhamaṃ sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsanasaṅkhāte dhammavinaye pabbajitvā evaṃ paṭhamaṃ jhānaṃ

Upasampajja vivekajena pītisukhena attano kāyaṃ abhisandeyya parisandeyya paripūreyya.

Pucchā – kathañcāvuso bhagavā dutiyañca tatiyañca catutthañca sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – puna ca paraṃ mahārāja bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃjhānaṃ upasampajja viharati evamādinā bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa dutiyañca tatiyañca catutthañca sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsanasaṅkhāte dhammavinaye saddhāpabbajito evaṃ dutiyajhānañca tatiyajhānañca catutthajhānañca upasampajja tehi jhānasukhehi attano kāyaṃ abhisandetvā parisandetvā paripūretvā vihareyya.

Pucchā – kathañca panāvuso bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti, so evaṃ pajānāti ‘‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibandhanti…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Suññāraṃgā paviṭṭhassa, santacittassa bhikkhuno. Amānusī ratī hoti, sammādhammaṃ vipassato.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsanasaṅkhāte dhammavinaye saddhāpabbajito evaṃ ñāṇadassanaṃ uppādetvā evaṃ ñāṇadassanena samannāgato hutvā vihareyya.

Pucchā – kathañcāvuso bhagavā aparampi sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānañjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti, so imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ evamādinā bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ bhikkhu evaṃ svākhāte buddhasāsanasaṅkhāte dhammavinaye saddhāpabbajito evaṃ visesena manomayañāṇena samannāgato vihareyya.

Pucchā – bhagavā āvuso rañño māgadhassa ajātasattussa vedehiputtassa jhānacatukkasaṅkhātañca paṭhama dutiya vijjāsaṅkhātañca sandiṭṭhikaṃ sāmaññaphalaṃ dassetvā, aparaṃ kīdisaṃ saṃndiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānañjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti, so anekavihitaṃ iddhividhaṃ paccanubhoti, ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañcāti. Itthaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Acchariyaṃ āvuso abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā, yatrahi nāma evaṃ svākhāte buddhasāsane pabbajitvā sāvakopi sammāpaṭipanno evaṃ mahiddhikaṃ evaṃ mahānubhāvaṃ iddhividhañāṇampi paccanubhossati.

Pucchā – kathaṃ panāvuso bhagavā aparampi sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānañjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti, so dibbāya sotadhātuyā visuddhāya atikkanta mānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Acchariyaṃ āvuso, abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā, yatrahi nāma evaṃ svākhāte buddhasāsane saddhāpabbajito sammāpaṭipanno sāvakopi evaṃ visesaṃ dibbasotañāṇaṃ paṭilabhissati.

Pucchā – kathaṃ panāvuso bhagavā aparampi sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte. Anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite

Āneñjappatte cetopariyañāṇāya cittaṃ abhinīharati abhininnāmeti, so parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Acchariyaṃ āvuso, abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā, yatrahi nāma evaṃ svākhāte buddhasāsane pabbajito sammāpaṭipanno sāvakopi evaṃ visesaṃ cetopariyañāṇaṃ paṭilabhissati.

Pucchā – kathaṃ panāvuso bhagavā aparampi sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti, so anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ, ekampijātiṃ dvepi jātiyo…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Evaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Acchariyaṃ āvuso, abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā, yatrahi nāma evaṃ svākhāte buddhasāsane pabbajitvā sāvakopi sammāpaṭipanno evaṃ visesaṃ pubbenivāsañāṇaṃ paṭilabhissati.

Pucchā – kathañca panāvuso bhagavā sandiṭṭhikaṃ sāmaññaphalaṃ desesi, purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti…pe… idampi kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Itthaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa aparampi sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Acchariyaṃ āvuso, abbhutaṃ āvuso, yāva buddhasāsanassa svākhātatā, yatrahi nāma evaṃ svākhāte buddhasāsane pabbajito sāvakopi sammāpaṭipanno evaṃ visesaṃ dibbacakkhuñāṇaṃ paṭilabhissati.

Pucchā – kathaṃ panāvuso bhagavā pariyosāne uttaritaraṃ sāmaññaphalaṃ desesi.

Vissajjanā – so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti…pe… idaṃ kho mahārāja sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Imasmā ca pana mahārāja sandiṭṭhikā sāmaññaphalā aññaṃ sandiṭṭhikaṃ sāmaññaphalaṃ uttaritaraṃ vā paṇītataraṃ vā natthīti. Itthaṃ kho bhante bhagavā rañño māgadhassa ajātasattussa vedehiputtassa pariyosānaṃ sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca desesi.

Sādhu sādhu āvuso, sādhu kho āvuso, yaṃ bhikkhu buddhasāsane saddhāpabbajito evaṃ svākhāte dhammavinaye sammāpaṭipanno āsavakkhayañāṇaṃ pāpuṇitvā dukkhassantaṃ karoti.

Pucchā – kathaṃ panāvuso rājā māgadho ajātasattu vedehiputto imissā desanāya pariyosāne bhagavati ca desanāyañca pasanno pasannākāraṃ akāsi, kīdisañca ānisaṃsaṃ paṭilabhi.

Vissajjanā – evaṃ vutte bhante māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca, abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya…pe… ajjatagge pāṇṇupetaṃ saraṇaṃ gatanti, ayañhi bhante rājā pitumāritakālato paṭṭhāya neva rattiṃ na divā niddaṃ paṭilabhati, satthāraṃ pana upasaṅkamitvā imāya madhurāya ojavantiyā dhammadesanāya sutakālato paṭṭhāya niddaṃ paṭilabhati, tiṇṇaṃ ratanānaṃ mahāsakkāramakāsi, puthujjanikāya saddhāya samannāgato nāma iminā raññā sadiso nāhosi, anāgate pana vijitāvī nāma paccekabuddho hutvā parinibbāyissati. Evaṃ kho bhante rājā māgadho ajātasattu vedehiputto desanāpariyosāne pasanno pasannākāramakāsi, idisañca bhante mahānisaṃsaṃ paṭilabhi.

Ambaṭṭhasutta

Pucchā – tenāvuso bhagavā jānatā arahatā passatā sammāsambuddhena ambaṭṭhaṃ ṭāma suttaṃ kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – kosalesu bhante janapade icchānaṅgale nāma kosalānaṃ brāhmaṇagāme ambaṭṭhaṃ nāma māṇavaṃ brāhmaṇassa pokkharasātissa antevāsiṃ ārabbha bhāsitaṃ.

Soṇadaṇḍasutta

Pucchā – soṇadaṇḍaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – aṅgesu bhante janapade campāyaṃ soṇadaṇḍaṃ brāhmaṇaṃ ārabbha bhāsitaṃ.

Kūṭadantasutta

Pucchā – kūṭadantaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – magadhesu bhante khāṇumate nāma brāhmaṇagāme kūṭadanta brāhmaṇaṃ ārabbha bhāsitaṃ.

Mahālisutta

Pucchā – mahāliṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – vesāliyaṃ bhante oṭṭhaddhaṃ nāma licchaviṃ ārabbha bhāsitaṃ.

Jāliyasutta

Pucchā – jāliyaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – kosambiyaṃ bhante dve pabbajite ārabbha bhāsitaṃ.

Mahāsīhanādasutta

Pucchā – mahāsīhanādaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – uruññāyaṃ bhante kaṇṇakathale acelaṃ kassapaṃ ārabbha bhāsitaṃ.

Poṭṭhapādasutta

Pucchā – poṭṭhapādaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante poṭṭhapādañca paribbājakaṃ cittañca hatthisāriputtaṃ ārabbha bhāsitaṃ.

Subhasutta

Pucchā – subhasuttaṃ panāvuso kattha kaṃ ārabbha kena bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante āyasmatā ānandena dhammabhaṇḍāgārikena subhaṃ māṇavaṃ todeyyaputtaṃ ārabbha bhāsitaṃ.

Kevaṭṭasutta

Pucchā – kevaṭṭaṃ panāvuso suttaṃ bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – nāḷandā yaṃ bhante kevaṭṭaṃ gahapatiputtaṃ ārabbha bhāsitaṃ.

Lohiccasutta

Pucchā – lohiccasutta panāvuso bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – kosalesu bhante janapade sālavatikāyaṃ lohiccaṃ brāhmaṇaṃ ārabbha bhāsitaṃ.

Tevijjasutta

Pucchā – tevijjasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha bhāsitaṃ.

Vissajjanā – kosalesu bhante manasākaṭe nāma kosalānaṃ brāhmaṇagāme vāseṭṭhaṃ bhāradvājaṃ māṇavaṃ ārabbha bhāsitaṃ.

Mahāpadānasutta

Pucchā – tena āvuso bhagavatā jānatā passatā arahatā sammāsambuddhena mahāpadānasuttaṃ dīghanikāye mahāvagge porāṇakehi saṅgitikārehi paṭhamaṃ saṅgitaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante sambahule bhikkhū ārabbha bhāsitaṃ, sambahulānaṃ bhante bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ maṇḍalamāḷe sannisinnānaṃ sannipatitānaṃ pubbenivāsapaṭisaṃyuttā dhammīkathā udapādi, itipi pubbenivāso itipi pubbenivāsoti, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Mahānidānasutta

Pucchā – mahānidānasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – kurūsu bhante kammāsadhamme nāma kurūnaṃ nigame āyasmantaṃ ānandaṃ ārabbha bhāsitaṃ, āyasmā bhante ānando bhagavantaṃ upasaṅkamitvā etadavoca ‘‘acchariyaṃ bhante, abbhutaṃ bhante, yāva gambhīrocāyaṃ bhante paṭiccasamuppādo

Gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya khāyatī’’ti, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Mahāparinibbānasutta

Pucchā – mahāparinibbānasuttaṃ panāvuso bahuanusandhikaṃ, bahudesanā saṅgahaṃ, buddhassa bhagavato parinibbānāsannavasse pavattaaṭṭhuppattidīpakavacanapabandhabhūtaṃ, tasmā taṃ antarābhedavasena vibhajja paricchijja paricchijja pucchissāmi, tatthāvuso bhagavatā paṭhamaṃ

Rājūnaṃ aparihāniyadhammadesanā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitā.

Vissajjanā – rājagahe bhante vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ ārabbha bhāsitā, vassakāro bhante brāhmaṇo magadhamahāmatto bhagavantaṃ upasaṅkamitvā etadavoca ‘‘rājā bho gotama māgadho ajātasattu vedehiputto vajjī abhiyātukāmo so evamāha ahaṃ hime vajjī evaṃ mahiddhike evaṃ mahānubhāve ucchecchāmi vajjī vināsessāmi vajjī anayabyasanaṃ āpādessāmī vajjī’’ti tasmiṃ bhante vatthusmiṃ bhāsitā.

Pucchā – bhikkhūnaṃ panāvuso aparihāniyadhammadesanā bhagavatā kattha kismiṃ vatthusmiṃ bhāsitā.

Vissajjanā – tasmiṃyeva bhante rājagahe tasmiṃyeva vatthusmiṃ bhāsitā.

Jarāsutta

Pucchā – dhammādāso āvuso dhammapariyāyo bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsito.

Vissajjanā – nātike bhante giñjakāvasathe āyasmantaṃ ānanda ārabbha bhāsito, āyasmā bhante ānando bhagavantaṃ upasaṅkamitvā nātikiyānaṃ dvādasannaṃ puggalānaṃ gatiabhisamparāyaṃ pucchi, tasmiṃ bhante vatthusmiṃ bhāsito.

Attadīpa dhammadesanā

Pucchā – attadīpadhammadesanā panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitā.

Vissajjanā – vesāliyaṃ bhante veḷuvagāmake āyasmantaṃ ānandaṃ ārabbha bhāsitā, āyasmā bhante ānando bhagavato gilānavuṭṭhitassa aciravuṭṭhitassa gelaññā bhagavato gelaññena attano khedapattakāraṇaṃ ārocesi, tasmiṃ bhante vatthusmiṃ bhāsitā.

‘‘Tasmātihānanda attadīpā viharatha attasaraṇā anaññasaraṇā’’.

Pucchā – bhagavatā āvuso purima dutiyadivase pucchitavissajjitakkamena attadīpadhammadesanañca aññāni ca dhammadesanāni kathetvā pariniṭṭhita sabbabuddhakiccena āyusaṅkhāro kattha ossaṭṭho.

Vissajjanā – vesāliyaṃ bhante cāpāle cetiye mārena pāpimatā yācito bhagavā satena sampajānena āyusaṅkhāro ossaṭṭho.

‘‘Parinibbātu dāni bhante bhagavā, parinibbātu sugato, parinibbāna kālo dāni bhante bhagavato.

Apposukko tvaṃ pāpima hoti, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati.

Catumahāpadesa

Pucchā – catumahāpadesadhammadesanā panāvuso bhagavatā kattha bhāsitā.

Vissajjanā – bhoganagare bhante ānande cetiye bhāsitā.

Paripakko vayo mayhaṃ, parittaṃ mama jīvitaṃ. Pahāya vo gamissāmi, kataṃ me saraṇamattano.

Saṃvega

Pucchā – catusaṃvejanīyakathā panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitā.

Vissajjanā – kusinārāyaṃ bhante āyasmantaṃ ānandaṃ ārabbha bhāsitā, āyasmā bhante ānando bhagavantaṃ etadavoca ‘‘pubbe bhante disāsu vassaṃvuṭṭhā bhikkhū āgacchanti tathāgataṃ dassanāya, te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana mayaṃ bhante accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā’’ti, tasmiṃ bhante vatthusmiṃ bhāsitā.

Yehi keci ānanda cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ karissanti, sabbete kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti hu –

Pucchā – kathañcāvuso bhagavā bhikkhūnaṃ mātugāmesu paṭipajjitabbavattaṃ kathesi.

Vissajjanā – adassanaṃ ānandāti ca anālāpo ānandāti ca sati ānanda upaṭṭhabbetabbāti ca evaṃ kho bhante bhagavā mātugāmesu paṭipajjitabbākāraṃ kathesi.

Mahāsudassanasutta

Pucchā – mahāsudassanasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – tissaṃyeva bhante kusinārāyaṃ āyasmantaṃ ānandaṃ ārabbha bhāsitaṃ, āyasmā bhante ānando bhagavantaṃ etadavoca ‘‘mā bhante bhagavā imasmiṃ khuddakanagarake

Ujjaṅgalanagarake sākhānagarake parinibbāyi. Santi bhante aññāni mahānagarāni. Seyyathidaṃ, campā, rājagahaṃ, sāvatthī, sāketaṃ, kosambī, bārāṇasī, ettha bhagavā parinibbāyatu, ettha bahū khattiyamahāsālā brāhmaṇa mahāsālā gahapati mahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissantī’’ti, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Pucchā – bhagavā āvuso purimadivase pucchita vissajjitakkamena mahāsudassana suttantaṃ desetvā subhaddaṃnāma paribbājakaṃ buddhaveneyyesu pacchimasāvakabhūtaṃ kathaṃ vinesi.

Vissajjanā – yasmiṃ kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati, dutiyopi tattha samaṇo na upalabbhati, tatiyopi tattha samaṇo na upalabbhati, catutthopi tattha samaṇo na upalabbhati (peyyāla). Ime ca subhadda bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assa, evaṃ kho bhante bhagavā subhaddaṃ paribbājakaṃ buddhaveneyyesu pacchimaṃ sakkhisāvakaṃ vinesi.

Parinibbānasutta

Pucchā – pacchime panāvuso kāle bhagavā āyasmato ānandassa kīdisaṃ vacanaṃ kathetvā, kathañca bhikkhū pavāretvā, kīdisañca bhikkhūnaṃ vacanaṃ āmantetvā, kathañca anupādisesāya nibbānadhātuyā parinibbāyi.

Vissajjanā – bhagavā bhante pacchime kāle āyasmato ānandassa siyā kho panānanda tumhākaṃ evamassa atītasatthukaṃ pāvacanaṃ natthi no satthāti evamādikaṃ vacanaṃ kathetvā, siyā kho pana bhikkhave ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vāti evamādinā bhikkhū pavāretvā, handadāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādethāti pacchimañca ovādavacanaṃ bhikkhūnaṃ āmantetvā, nava anupubbasamāpattiyo anulomaṃ paṭilomaṃ samāpajjitvā, catutthajjhānā vuṭṭhahitvā samanantarā anupādisesāya nibbānadhātuyā parinibbāyi.

Nāvuso ānanda bhagavā parinibbuto, saññāvedayita nirodhaṃ samāpanno.

Janavasabhasutta

Pucchā – mahāsudassanasuttaṃ panāvuso purimadivase pucchitañca vissajjitañca, janavasabhasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – nātike bhante giñjakāvasathe āyasmantaṃ ānandaṃ ārabbha bhāsitaṃ, āyasmā bhante ānando māgadhake paricārake ārabbha bhagavato sammukhā parikathaṃ kathesi, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Mahāgovindasutta

Pucchā – mahāgovindasuttaṃ panāvuso bhagavatā kattha bhāsitaṃ.

Vissajjanā – rājagahe bhante bhāsitaṃ.

Mahāsamayasutta

Pucchā – mahāsamayasuttaṃ panāvuso bhagavatā kattha bhāsitaṃ.

Vissajjanā – sakkesu bhante kapilavatthusmiṃ bhāsitaṃ.

Sakkapañhasutta

Pucchā – sakkapañhasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – magadhesu bhante pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṃ sakkaṃ devānamindaṃ ārabbha bhāsitaṃ, sakko bhante devānamindo bhagavantaṃ upasaṅkamitvā pañhaṃ pucchi, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Mahāsatipaṭṭhānasutta

Pucchā – mahāsatipaṭṭhānasuttaṃ panāvuso bhagavatā kattha bhāsitaṃ.

Vissajjanā – kurūsu bhante kammāsadhamme nāma kurūnaṃ nigame bhāsitaṃ.

Pāyāsisutta

Pucchā – pāyāsi suttaṃ panāvuso kattha kaṃ ārabbha kismiṃ vatthusmiṃ kena bhāsitaṃ.

Vissajjanā – kosalesu bhante setabyānāma kosalānaṃ nagaraṃ uttarena setabyaṃ siṃsapāvane āyasmatā kumārakassapena pāyāsiṃ rājaññaṃ ārabbha bhāsitaṃ, pāyāsissa bhante rājaññassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti, itipi natthi paroloko natthi sattā opapātikā natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipākoti, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Pucchā – tatthāvuso pāyāsissa rājaññassa diṭṭhipakāsanāca āyasmato kumārakassapattherassa diṭṭhiviniveṭṭhanakathā ca anekavāraṃ āgatā, tatthāvuso paṭhamaṃ pāyāsi rājañño attano diṭṭhiṃ kathaṃ pakāsesi, kathañcāyasmā kumārakassapo taṃ micchādiṭṭhiṃ viniveṭhesi.

Vissajjanā – pāyāsi bhante rājañño āyasmantaṃ kumārakassapaṃ upasaṅkamitvā etadavoca ‘‘ahañhi bho kassapa evaṃ vādī evaṃ diṭṭhī itipi natthi paroloko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’’ki, evaṃ kho bhante pāyāsirājañño attano micchādiṭṭhiṃ āyasmato kumārakassapassa santike pakāsesi. Āyasmā ca kumārakassapo sakkhikāraṇaṃ candimasūriyaupamaṃ dassetvā pāyāsissa rājaññassa taṃ pāpakaṃ diṭṭhigataṃ viniveṭhesi.

Sādhu sādhu āvuso, sādhu kho āvuso āyasmā kumārakassapo pāyāsissa rājaññassa micchādiṭṭhikassa saddhammavimukhibhūtassa paccakkhato paralokaṃ dassetvā taṃ micchādiṭṭhiṃ viniveṭhesi.

Pucchā – atha panāvuso pāyāsirājañño dutiyampi kīdisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo taṃ micchāvādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Vissajjanā – dutiye pana bhante pāyāsirājañño attano mittāmacce ñātisālohite duccaritasamaṅgino kālaṃkate sādhakapariyāyaṃ dassetvā attano micchāvādaṃ patiṭṭhāpesi, āyasmā ca kumārakassapo coraupamāya taṃ micchāvādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo uppannaṃ parappavādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Pucchā – atha panāvuso pāyāsirājañño tatiyampi kīdisaṃ sādhaka pariyāyaṃ dassetvā attanovādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo taṃ micchāvādaṃ sahadhammena suniggaha niggahetvā dhammavādaṃ patiṭṭhāpesi.

Vissajjanā – tatiyampana bhante pāyāsirājañño attano mittāmacce ñātisālohite sucaritasamaṅgino kālaṃkate dassetvā attano micchāvādaṃ patiṭṭhāpesi, āyasmā ca kumārakassapo gūthakūpe patapurisopamāya taṃ micchāvādaṃ sahadhammena suniggahitaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo uppannaṃ parappavādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Pucchā – āyasmatā āvuso kumārakassapena purimadivase pucchitavissajjitakkamena gūthakūpapurisaupamāya micchāvādaṃ paṭikkhipitvā dhammavāde patiṭṭhāpiyamāne piyāsirājañño

Catutthaṃ vā pañcamaṃ vā kīdisaṃ sādhakapariyāyaṃ dassetvā attanovādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo sahadhammena taṃ micchāvādaṃ paṭikkhipitvā dhammavādaṃ patiṭṭhāpesi.

Vissajjanā – pāyāsi bhante rājañño āyasmatā kumārakassapena gūthakūpe nimuggapuriso pamāya micchāvādaṃ suniggahitaṃ niggahetvā dhammavāde patiṭṭhāpite catutthaṃ vā pañcamaṃ vā attano mittāmacce ñātisālohite samādinna pañcasīle sādhakapariyāyaṃ dassetvā attano micchāvādaṃ patiṭṭhāpesi. Āyasmā ca kumārakassapo tāvatiṃsadevopamāya ca jaccandhopamāya cāti dvīhi upamāhi taṃ pāpakaṃ diṭṭhigataṃ sahadhammena suniggahitaṃ niggahetvā, dhammavādaṃ patiṭṭhāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ kumārakassapo pāyāsissa rājaññassa dve upamāyo dassetvā uppannaṃ pāpakaṃ micchāvādaṃ sahadhammena saniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Pucchā – atha panāvuso pāyāsirājañño chaṭṭhaṃpi kīdisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo sahadhammena taṃ micchāvādaṃ suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Vissajjanā – chaṭṭhaṃ pana bhante pāyāsirājañño sīlavante samaṇabrāhmaṇe kalyāṇadhamme jīvitukāme amaritukāme

Sukhakāme dukkhapaṭikūle sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, āyasmāca kumārakassapo gabbhinī upamāya taṃ micchāvādaṃ sahadhammena suniggahitaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo gabbhinīupamaṃ dassetvā taṃ micchāvādaṃ paṭikkhipitvā dhammavādaṃ patiṭṭhāpesi.

Pucchā – atha panāvuso pāyāsirājañño sattamaṃpi kīdisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo taṃ micchāvādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Vissajjanā – sattamaṃ pana bhante pāyāsirājañño kubbhiyaṃ pakkhipitvā māritapurisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, āyasmāca kumārakassapo supinakūpamāya taṃ micchāvādaṃ sahadhammena suniggahitaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo supinakūpamaṃ dassetvā uppannaṃ micchāvādaṃ sahadhammena suniggahaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Pucchā – atha panāvuso pāyāsirājañño aṭṭhamampi navamampi kathetabbaṃ kathetvā dasamaṃ kīdisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, kathañcāyasmā kumārakassapo sahadhammena taṃ micchāvādaṃ paṭinissajjāpesi.

Vissajjanā – aṭṭhamampi bhante navamampi pāyāsirājañño yaṃ vā taṃ vā pariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, dasamaṃ pana bhante pāyāsirājañño chaviādīni chinditvā māritapurisaṃ sādhakapariyāyaṃ dassetvā attano vādaṃ patiṭṭhāpesi, āyasmā ca kumārakassapo aggikajaṭilopamāya taṃ micchāvādaṃ sahadhammena suniggahitaṃ niggahetvā dhammavādaṃ patiṭṭhāpesi.

Paṭinissajjetaṃ rājañña pāpakaṃ diṭṭhigataṃ. Paṭinissajjetaṃ rājañña pāpakaṃ diṭṭhigataṃ.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo opāyikaṃ upamaṃ dassetvā taṃ pāpikaṃ micchādiṭṭhiṃ paṭinissajjāpesi, yaṃ tassa bhaveyya dīgharattaṃ hitāya sukhāya.

Pucchā – āyasmatā āvuso kumārakassapena purimadivase pucchitavissajjitākārena pāyāsissa rājaññassa aggikajaṭilopamaṃ dassetvā tasmiṃ pāpake diṭṭhigate paṭinissajjāpite so tāva therassa vacanaṃ anādiyitvā kīdisañca paccanīkakathaṃ kathesi, kathañca thero karuṇāsītalahadayo hutvā aparampi upamaṃ dassetvā taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpesi.

Vissajjanā – pāyāsi bhante rājañño āyasmatā kumārakassapena aggikajaṭilopamaṃ dassetvā taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpite kiñcāpi bhavaṃ kassapo evamāha, atha kho nevāhaṃ sakkomi idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjitunti evamādikaṃ paccanīkakathaṃ kathesi, thero ca bhante kumārakassapo dve satthavāhopamaṃ dassetvā taṃ pāpakaṃ micchāvādaṃ paṭinissajjāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo pāyāsissa rājaññassa dve satthavāhopamampi dassetvā taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpesi, tañhi tassa ca tadanuyāyīnañca bhaveyya dīgharattaṃ hitāya sukhāya.

Pucchā – evaṃ panāvuso āyasmatā kumārakassapena yathā vuttāhi bahūhi upamāhi ca aparāhi gūthabhārikaakkhadhuttakopamāhi ca tasmiṃ pāpake diṭṭhigate vissajjāpite so tāva therassa vacanaṃ anādiyitvāva pacchimapaṭikkhepavasena kīdisaṃ paccanīkakathaṃ kathesi, kathañca thero karuṇāsītalahadayo hutvā pacchimampi upamaṃ dassetvā taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpesi.

Vissajjanā – pāyāsi bhante rājañño evaṃ therena nānāupamāhi tasmiṃ pāpake diṭṭhigate paṭinissajjāpitepi purimanayeneva therassa paccanīkakathaṃ kathesi, theropi ca bhante pacchimaṃ sāṇabhārikūpamaṃ dassetvā karuṇāsītalahadayo taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpesi.

Sādhu sādhu āvuso, sādhu kho āvuso yaṃ āyasmā kumārakassapo pāyāsissa rājaññassa sāṇabhārikopamampi dassetvā taṃ pāpakaṃ diṭṭhigataṃ paṭinissajjāpesi, tañhi tassa ca tadanuyāyīnañca bhaveyya dīgharattaṃ hitāya sukhāya.

Pucchā – imāya panāvuso pacchimikāya sāṇabhārikopamāya dassitāya pāyāsirājañño therassa dhammadesanānubhāvena imasmiṃ dhammavinaye pasanno hutvā kīdisaṃ pasannākāramakāsi, kathañca āyasmantaṃ kumārakassapaṃ anusāsaniṃ yāci, kathañcāyasmā kumārakassapo anusāsi.

Vissajjanā – imāya ca pana bhante upamāya dassitāya pāyāsi rājañño ‘‘purimeneva ahaṃ opammena bhoto kassapassa attamano abhiraddho evamādinā bhante pāyāsirājañño imasmiṃ dhammavinaye āyasmato kumārakassapassa dhammadesanāya pasanno pasannākāramakāsi. Icchāmi cāhaṃ bho kassapa mahāyaññaṃ yajituṃ, anusāsatu maṃ bhavaṃ kassapo yaṃ mamassa dīgharattaṃ hitāya sukhāyāti pāyāsi rājañño āyasmantaṃ kumārakassapaṃ anusāsaniṃ yāci, āyasmā ca bhante kumārakassapo dukkhette dubbhūme pavuttabījopamāya dussīlesu dinnadānassa na mahapphalabhāvaṃ dassetvā sukhette subhūme pavuttabījopamāya sīlavantesu dinnadānassa mahapphalabhāvaṃ dassetvā pāyāsiṃ rājaññamanusāsi.

Pucchā – kathañcāvuso pāyāsirājañño dānaṃ adāsi, kathañcassa samparāyo ahosi.

Vissajjanā – pāyāsi bhante rājañño asakkaccaṃ dānamadāsi, asahatthā dānamadāsi, acittīkataṃ dānamadāsi, apaviddhaṃ dānamadāsi, so asakkaccaṃ dānaṃ datvā asahatthā dānaṃ datvā acittīkataṃ dānaṃ datvā apaviddhaṃ dānaṃ datvā kāyassabhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajji suññaṃ serīsakaṃ vimānaṃ.

Pucchā – tenāvuso bhagavatā jānatā passatā arahatā sammāsambuddhena pāthiyavagge paṭhamaṃ pāthiyasuttaṃ kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – mallesu bhante anupiye nāma mallānaṃ nigame bhaggavagottaṃ paribbājakaṃ ārabbha bhāsitaṃ, bhaggavagotto bhante paribbājako bhagavantaṃ etadavoca ‘‘purimāni bhante divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami, upasaṅkamitvā maṃ etadavoca ‘‘paccakkhāto dāni mayā bhaggava bhagavā, na dānāhaṃ bhagavantaṃ uddissa viharāmī’ti, kacce taṃ bhante tatheva, yathā sunakkhatto, licchaviputto avacā’’ti, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Udumbarikasutta

Pucchā – udumbarikasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – rājagahe bhante nigrodhaṃ paribbājakaṃ ārabbha bhāsitaṃ, nigrodho bhante paribbājako bhagavato parammukhā bhagavantaṃyeva ārabbha anekavihitaṃ abhūtakathaṃ kathesi, tasmiṃ vatthusmiṃ bhāsitaṃ.

Cakkavattisutta

Pucchā – cakkavattisuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – magadhesu bhante mātulāyaṃ sambahule bhikkhū ārabbha attajjhāsayena suttanikkhepena bhagavatā bhāsitaṃ.

Aggaññasutta

Pucchā – aggaññasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante pubbārāme migāramātupāsāde vāseṭṭhaṃ pabbajitaṃ ārabbha bhāsitaṃ, brāhmaṇā bhante vāseṭṭha bhāradvāje pabbajite akkosanti paribhāsanti attarūpāya

Paribhāsāya paripuṇṇāya no aparipuṇṇāya, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Pucchā – sampasādanīya suttaṃ panāvuso kattha kena bhāsitaṃ.

Vissajjanā – nāḷandāyaṃ bhante pāvārikambavane āyasmatā sāriputtena bhāsitaṃ.

Pāsādikasutta

Pucchā – pāsādikasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – sakkesu bhante vedhaññānāma sakyānaṃ ambavane pāsāde cundaṃ samaṇuddesaṃ ārabbha bhāsitaṃ, cundo bhante samaṇuddeso pāvāyaṃ nigaṇṭhassa nāṭaputtassa kālaṃ kiriyāya bhinnānaṃ nigaṇṭhānaṃ dvedhikajātānaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ aññamaññaṃ mukhasattīhi vitujjanakāraṇaṃ āyasmato ānandassa ārocesi, āyasmā ca bhante ānando bhagavato etamatthaṃ ārocesi, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Lakkhaṇasutta

Pucchā – lakkhaṇasuttaṃ panāvuso bhagavatā kattha bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante jetavanamahāvihāre bhāsitaṃ.

Siṅgālasutta

Pucchā – siṅgālasuttaṃ panāvuso bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – rājagahe bhante siṅgālaṃ gahapatiputtaṃ ārabbha bhāsitaṃ, siṅgālo bhante gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Āṭānāṭiyasutta

Pucchā – āṭānāṭiyasuttaṃ panāvuso bhagavatā kattha kismiṃ vatthusmiṃ bhāsitaṃ.

Vissajjanā – rājagahe bhante gijjhakūṭe pabbate bhāsitaṃ, bhagavati bhante rājagahe viharati cattāro mahārājāno catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā kevalakappaṃ gijjhakūṭapabbataṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinno kho bhante vessavaṇo mahārājā āṭānāṭiyaṃ rakkhaṃ bhagavato ārocesi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ phāsuvihārāya, tasmiṃ bhante vatthusmiṃ bhāsitaṃ.

Saṅgītisutta

Pucchā – saṅgīti suttaṃ panāvuso kattha kena bhāsitaṃ.

Vissajjanā – pāvāyaṃ bhante āyasmatā sāriputtena bhāsitaṃ.

Dasuttarasutta

Pucchā – dasuttarasuttaṃ panāvuso kattha kena bhāsitaṃ.

Vissajjanā – dasuttarasuttaṃ bhante campāyaṃ gaggarāya pokkharaṇiyā tīre āyasmatā sāriputtena bhāsitaṃ.

Pucchā – ke āvuso sikkhanti.

Vissajjanā – sekkhā ca bhante puthujjanakalyāṇakā ca sikkhanti.

Pucchā – ke āvuso sikkhitasikkhā.

Vissajjanā – arahanto bhante sikkhitasikkhā.

Pucchā – kassa āvuso vacanaṃ.

Vissajjanā – bhagavato bhante vacanaṃ arahato sammāsambuddhassa.

Pucchā – kenāvuso ābhataṃ.

Vissajjanā – paramparāya bhante ābhataṃ.

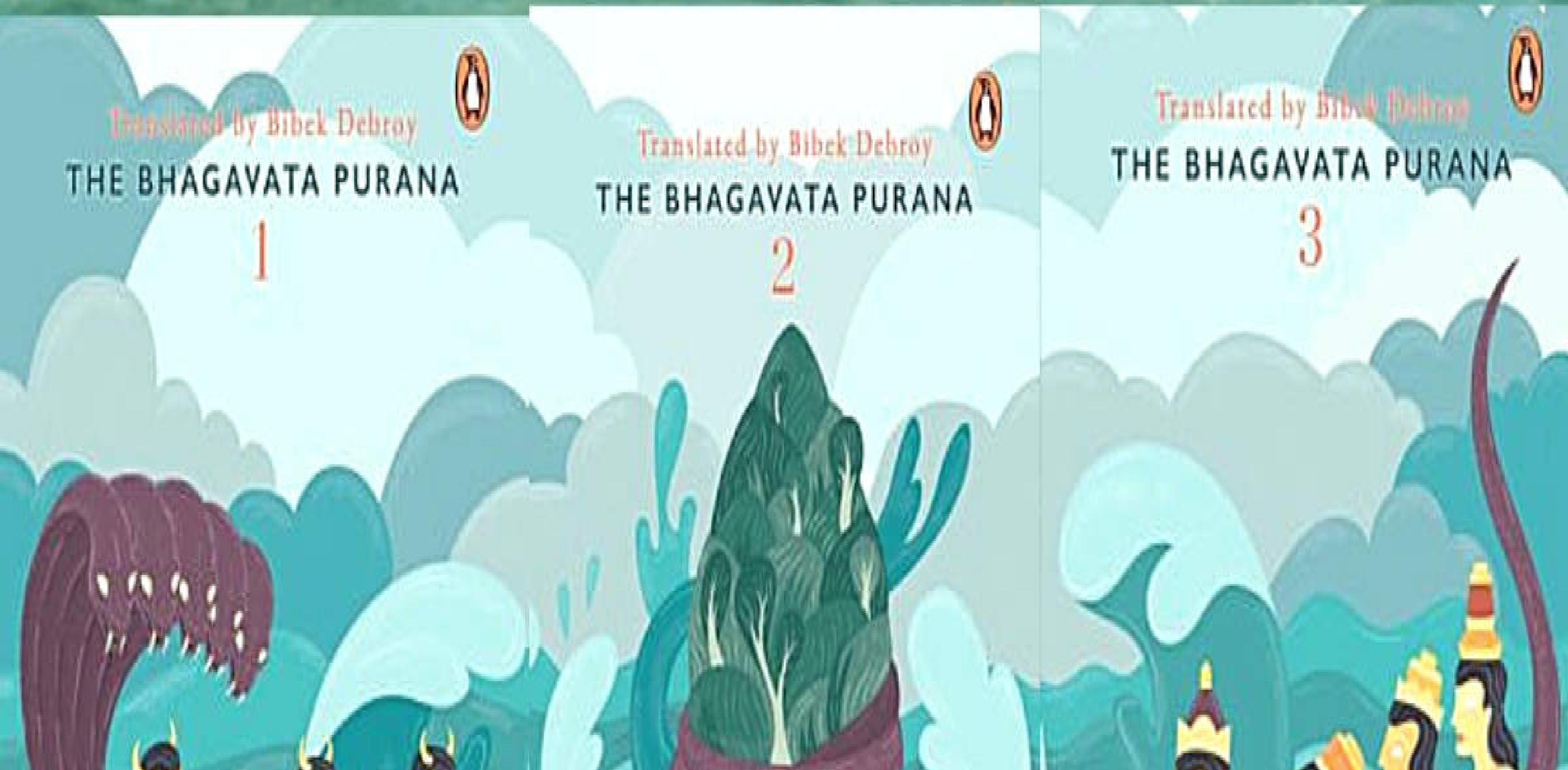
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Bibek Debroy is a renowned economist, scholar and translator. He has worked in universities, research institutes, industry and for the government. He has widely published books, papers and articles on economics. As a translator, he is best known for his magnificent rendition of the Mahabharata in ten volumes, the three-volume translation of the Valmiki Ramayana and additionally the *Harivamsha*, published to wide acclaim by Penguin Classics. He is also the author of *Sarama and Her Children*, which splices his interest in Hinduism with his love for dogs.

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For Yudhistir Govinda Das

Introduction

The word '*purana*' means old, ancient. The Puranas are old texts, usually referred to in conjunction with Itihasa (the Ramayana and the Mahabharata). [1] Whether Itihasa originally meant only the Mahabharata—with the Ramayana being added to that expression later—is a proposition on which there has been some discussion. But that's not relevant for our purposes. In the Chandogya Upanishad, there is an instance of the sage Narada approaching the sage Sanatkumara for instruction. When asked about what he already knew, Narada says he knows Itihasa and Purana, the Fifth Veda. [2] In other words, Itihasa–Purana possessed an elevated status. This by no means implies that the word 'purana', as used in these two Upanishads and other texts too, is to be understood in the sense of the word being applied to a set of texts known as the Puranas today. The Valmiki Ramayana is believed to have been composed by Valmiki and the Mahabharata by Krishna Dvaipayana Vedavyasa. After composing the Mahabharata, Krishna Dvaipayana Vedavyasa is believed to have composed the Puranas. The use of the word 'composed' immediately indicates that Itihasa–Purana are *smriti* texts, with a human origin. They are not *shruti* texts, with a divine origin. Composition does not mean these texts were rendered into writing. Instead, there was a process of oral narration, with inevitable noise in the transmission and distribution process. Writing came much later.

Frederick Eden Pargiter's book on the Puranas is still one of the best introductions to this corpus. [3] To explain the composition and transmission process, one can do no better than to quote him:

> The Vayu and Padma Puranas tell us how ancient genealogies, tales and ballads were preserved, namely, by the *suta*s, [4] and they describe the suta's duty . . . The Vayu, Brahmanda and Visnu give an account, how the original Purana came into

> existence . . . Those three Puranas say— Krsna Dvaipayana divided the single Veda into four and arranged them, and so was called Vyasa. He entrusted them to his four disciples, one to each, namely Paila, Vaisampayana, Jaimini and Sumantu. Then with tales, anecdotes, songs and lore that had come down from the ages he compiled a Purana, and taught it and the Itihasa to his fifth disciple, the suta Romaharsana or Lomaharsana . . . After that he composed the Mahabharata. The epic itself implies that the Purana preceded it . . . As explained above, the sutas had from remote times preserved the genealogies of gods, *rishi*s and kings, and traditions and ballads about celebrated men, that is, exactly the material—tales, songs and ancient lore—out of which the Purana was constructed. Whether or not Vyasa composed the original Purana or superintended its compilation, is immaterial for the present purpose . . . After the original Purana was composed, by Vyasa as is said, his disciple Romaharsana taught it to his son Ugrashravas, and Ugrashravas the *souti* [5] appears as the reciter in some of the present Puranas; and the sutas still retained the right to recite it for their livelihood. But, as stated above, Romaharsana taught it to his six disciples, at least five of whom were brahmans. It thus passed into the hands of brahmans, and their appropriation and development of it increased in the course of time, as the Purana grew into many Puranas, as Sanskrit learning became peculiarly the province of the brahmans, and as new and frankly sectarian Puranas were composed.

Pargiter cited reasons for his belief that the Mahabharata was composed after the original Purana, though that runs contrary to the popular perception about the Mahabharata having been composed before the Puranas. That popular and linear perception is too simplistic, since texts evolved parallelly, not necessarily sequentially.

In popular perception, Krishna Dvaipayana Vedavyasa composed the Mahabharata. He then composed the Puranas. Alternatively, he composed an original core Purana text, which has been lost, and others embellished it through additions. The adjective 'purana', meaning old account or old text, became a proper noun, signifying a specific text. To be classified as a Purana, a Purana has to possess five attributes—*pancha lakshmana*. That is, five topics must be discussed—*sarga*, *pratisarga*, *vamsha*, *manvantara* and *vamshanucharita*. The clearest statement of this is in the Matsya Purana. A text like the Bhagavata Purana also mentions these five attributes, but adds another five, making it a total of ten. Unlike the Ramayana and the Mahabharata, there is no Critical Edition of the Puranas. [6] Therefore, citing chapter and verse from a Purana text is somewhat more difficult, since verse, if not chapter, may vary from text to text. With that caveat, the relevant shloka (verse) should be in the fifty-third chapter of the Matysa Purana. Sarga means the original or primary creation. The converse of sarga is universal destruction, or *pralaya*. That period of sarga lasts for one of Brahma's days, known as *kalpa*. When Brahma sleeps, during his night, there is universal destruction.

In measuring time, there is the notion of a *yuga* (era) and there are four yugas—*satya yuga* (also known as *krita yuga*), *treta yuga*, *dvapara yuga* and *kali yuga*. Satya yuga lasts for 4,000 years, treta yuga for 3,000 years, dvapara yuga for 2,000 years and kali yuga for 1,000 years. However, all these are not human years. The gods have a different timescale and these are the years of the gods. As one progressively moves from satya yuga to kali yuga, virtue (*dharma*) declines. But at the end of kali yuga, the cycle begins afresh, with satya yuga. An entire cycle, from satya yuga to kali yuga, is known as a *mahayuga* (great era). However, a mahayuga is not just 10,000 years. There is a further complication. At the beginning and the end of every yuga, there are some additional years. These additional years are 400 for satya yuga, 300 for treta yuga, 200 for dvapara yuga and 100 for kali yuga. A mahayuga thus has 12,000 years, adding years both at the beginning and at the end. One thousand mahayugas make up one kalpa. A kalpa is also divided into fourteen manvantaras, a manvantara being a period during which a Manu presides and rules over creation. Therefore, there are 71.4 mahayugas in a manvantara. Our present kalpa is known as the Shveta Varaha Kalpa. Within that, six Manus have come and gone. Their names are (1) Svayambhuva Manu, (2) Svarochisha Manu, (3) Uttama Manu, (4) Tapasa Manu, (5) Raivata Manu and (6) Chakshusha Manu. The present Manu is known as Vaivasvata Manu. Vivasvat, also written as Vivasvan, is the name of Surya, the sun god. Vaivasvata Manu has that name because he is Surya's son. Not only the Manus, but the gods, the ruler of the gods and the seven great sages, known as the *saptarshi*s (seven rishis), change from one manvantara to another. Indra is a title of the ruler of the gods. It is not a proper name. The present Indra is Purandara. However, in a different manvantara, someone else will hold the title. In the present seventh manvantara, known as Vaivasvata manvantara, there will also be 71.4 mahayugas. We are in the twenty-eighth of these. Since a different Vedavyasa performs that task of classifying and collating the Vedas in every mahayuga, Krishna Dvaipayana Vedavyasa is the twenty-eighth in that series. Just so that it is clear, Vedavyasa isn't a proper name. It is a title conferred on someone who collates and classifies the Vedas. There have been twenty-seven who have held the title of Vedavyasa before Krishna Dvaipayana and he is the twenty-eighth. His proper name is Krishna Dvaipayana —Krishna because he was dark and Dvaipayna because he was born on an island (*dvipa*). This gives us an idea of what the topic of manvantara is. This still leaves pratisarga, vamsha and vamshanucharita. The two famous dynasties/lineages were the solar dynasty (*surya vamsha*) and lunar dynasty (*chandra vamsha*) and all the famous kings belonged to one or other of these two dynasties. Vamshanucharita is about these lineages and the conduct of these kings. There were the gods and sages (rishis) too, not always born through a process of physical procreation. Their lineages are described under the heading of vamsha. Finally, within that cycle of primary creation and destruction, there are smaller and secondary cycles of creation and destruction. That's the domain of pratisarga. In greater or lesser degree, all the Puranas cover these five topics, some more than the others.

There are Puranas, and there are Puranas. Some are known as Sthala Puranas, describing the greatness and sanctity of a specific geographical place. Some are known as Upa-Puranas, minor Puranas. The listing of Upa-Puranas has regional variations and there is no countrywide consensus about the list of Upa-Puranas, though it is often accepted that there are eighteen of them. The Puranas we have in mind are known as Maha-Puranas, major Puranas. Henceforth, when we use the word Puranas, we mean Maha-Puranas. There is consensus that there are eighteen Maha-Puranas, though it is not obvious that this number of eighteen existed right from the beginning. The names are mentioned in several of these texts, including a shloka that follows the shloka cited from the Matsya Purana. The listing is also included in the last sections of the Bhagavata Purana itself. Thus, the eighteen Puranas are (1) Agni (15,400); (2) Bhagavata (18,000); (3) Brahma (10,000); (4) Brahmanda (12,000); (5) Brahmavaivarta (18,000); (6) Garuda (19,000); (7) Kurma (17,000); (8) Linga (11,000); (9) Markandeya (9,000); (10) Matsya (14,000); (11) Narada (25,000); (12) Padma (55,000); (13) Shiva (24,000); (14) Skanda (81,100); (15) Vamana (10,000); (16) Varaha (24,000); (17) Vayu (24,000) and (18) Vishnu (23,000). A few additional points about this list. First, the Harivamsha is sometimes loosely described as a Purana, but strictly speaking, it is not a Purana. It is more like an addendum to the Mahabharata. Second, Bhavishya (14,500) is sometimes mentioned, with Vayu excised from the list. However, the Vayu Purana exhibits many more Purana characteristics than the Bhavishya Purana does. There are references to a Bhavishyat Purana that existed, but that may not necessarily be the Bhavishya Purana as we know it today. That's true of some other Puranas too. Texts have been completely restructured hundreds of years later. Third, it is not just a question of Bhavishya Purana and Vayu Purana. In the lists given in some Puranas, Vayu is part of the eighteen, but Agni is knocked out. In some others, Narasimha and Vayu are included, but Brahmanda and Garuda are knocked out. Fourth, when a list is given, the order also indicates some notion of priority or importance. Since that varies from text to text, our listing is simply alphabetical, according to the English alphabet.

The numbers within brackets indicate the number of shlokas each of these Puranas has, or is believed to have. The range is from 10,000 in Brahma to a mammoth 81,100 in Skanda. The aggregate is a colossal 409,500 shlokas. To convey a rough idea of the orders of magnitude, the Mahabharata has, or is believed to have, 100,000 shlokas. It's a bit difficult to convert a shloka into word counts in English, especially because Sanskrit words have a slightly different structure. However, as a very crude approximation, one shloka is roughly twenty words. Thus, 100,000 shlokas become two million words and 400,000 shlokas, four times the size of the Mahabharata, amounts to eight million words. There is a reason for using the expression 'is believed to have', as opposed to 'has'. Rendering into writing is of later vintage, the initial process was one of oral transmission. In the process, many texts have been lost, or are retained in imperfect condition. This is true of texts in general and is also specifically true of Itihasa and Puranas. The Critical Edition of the Mahabharata, mentioned earlier, no longer possesses 100,000 shlokas. Including the Harivamsha, there are around 80,000 shlokas. The Critical Edition of the Mahabharata has of course deliberately excised some shlokas. For the Puranas, there is no counterpart of Critical Editions. However, whichever edition of the Puranas one chooses, the number of shlokas in that specific Purana will be smaller than the numbers given above. Either those many shlokas did not originally exist, or they have been lost. This is the right place to mention that a reading of the Puranas assumes a basic degree of familiarity with the Valmiki Ramayana and the Mahabharata, more the latter than the former. Without that familiarity, one will often fail to appreciate the context completely. Specifically for the Bhagavata Purana, more than passing familiarity with the Bhagavad Gita—strictly speaking, a part of the Mahabharata—helps. [7]

Other than the five attributes, the Puranas have a considerable amount of information on geography and even geological changes (changes in courses of rivers) and astronomy. Therefore, those five attributes shouldn't suggest the Puranas have nothing more. They do, and they have therefore been described as encyclopedias. Bharatavarsha is vast and heterogeneous and each Purana may very well have originated in one particular part of the country. Accordingly, within that broad compass of an overall geographical description, the extent of geographical information varies from Purana to Purana. Some are more familiar with one part of the country than with another. Though not explicitly mentioned in the five attributes, the Puranas are also about pursuing dharma*, artha, kama* and *moksha*, the four objectives of human existence, and are about the four *varna*s and the four *ashrama*s. The general understanding and practice of dharma is based much more on the Puranas than on the Vedas. Culture, notions of law, rituals, architecture and iconography are based on the Puranas. There is beautiful poetry too, included in parts of the Bhagavata Purana.

Perhaps one should mention that there are two ways these eighteen Puranas are classified. The trinity has Brahma as the creator, Vishnu as the preserver and Shiva as the destroyer. Therefore, Puranas where creation themes feature prominently are identified with Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya). Puranas where Vishnu features prominently are identified as Vaishnava Puranas (Bhagavata, Garuda, Kurma, Matsya, Narada, Padma, Vamana, Varaha, Vishnu). Puranas where Shiva features prominently are identified as Shaiva Puranas (Agni, Linga, Shiva, Skanda, Vayu). While there is a grain of truth in this, Brahma, Vishnu and Shiva are all important and all three feature in every Purana. Therefore, beyond the relative superiority of Vishnu vis-à-vis Shiva, the taxonomy probably doesn't serve much purpose. The second classification is even more tenuous and is based on the three *guna*s of *sattva* (purity), *rajas* (passion) and *tamas* (ignorance). For example, the Uttara Khanda of the Padma Purana has a few shlokas along these lines, recited by Shiva to Parvati. With a caveat similar to the one mentioned earlier, this should be in the 236th chapter of Uttara Khanda. According to this, the Puranas characterized by sattva are Bhagavata, Garuda, Narada, Padma, Varaha and Vishnu. Those characterized by rajas are Bhavishya, Brahma, Brahmanda, Brahmavaivarta, Markandeya and Vamana, Those characterized by tamas are Agni, Kurma, Linga, Matsya, Skanda and Shiva.

Within a specific Purana text, there are earlier sections, as well as later ones. That makes it difficult to date a Purana, except as a range. Across Purana texts, there are older Puranas, as well as later ones. Extremely speculatively, the dating will be something like the following. (1) Agni (800–1100 CE); (2) Bhagavata (500–1000 CE); (3) Brahma (700–1500 CE); (4) Brahmanda (400–600 CE); (5) Brahmavaivarta (700–1500 CE); (6) Garuda (800–1100 CE); (7) Kurma (600–900 CE); (8) Linga (500–1000 CE); (9) Markandeya (250–700 CE); (10) Matsya (200–500 CE); (11) Narada (900–1600 CE); (12) Padma (400–1600 CE); (13) Shiva (1000–1400 CE); (14) Skanda (600–1200 CE); (15) Vamana (450–900 CE); (16) Varaha (1000–1200 CE); (17) Vayu (350–550 CE); (18) Vishnu (300 BCE to 450 CE); and

(19) Bhavishya (500–1900 CE). Reiterating once again that there is no great precision in these ranges, by this reckoning, the Vishnu Purana is the oldest and some parts of the Bhavishya Purana are as recent as the nineteenth century.

As mentioned earlier, there is no Critical Edition for the Puranas. Therefore, one has to choose a Sanskrit text one is going to translate from. If one is going to translate all the Puranas, it is preferable, though not essential, that one opts for a common source for all the Purana texts. The common source for the Bhagavata Purana, and the subsequent Purana translations, is the one brought out by Nag Publishers, with funding from the ministry of human resource development. [8] A transliterated Sanskrit text is available through the University of Gottingen. [9] In Devanagari, the text is available at https://sanskritdocuments.org/doc_purana/bhagpur.html?lang=sa, with the transliterated Sanskrit text at http://www.sanskritweb.net/sansdocs/bhagpur.pdf. The Oxford Centre for Hindu Studies at the University of Oxford has a lot of useful resources under the umbrella of the Bhagavata Purana Research Project. [10] Among other things, this research project has published a book that is a bit like an abridged translation of the Bhagavata Purana. [11] The Bhagavata Purana is divided into twelve *skandha*s. The word skandha means trunk, or largish branch. In this context, it means section or segment. Out of these twelve skandhas, the tenth is the longest and is also the most read. Therefore, there are translations of the Bhagavata Purana that are limited to only the Tenth Skandha. Edwin Bryant's rendering of the Tenth Skandha is almost like such a translation. [12] For the entire Bhagavata Purana, there are unabridged translations in Indian languages. However, to the best of my knowledge, there are only five unabridged translations in English: (1) Manmatha Nath Dutt; [13] (2) Bhaktivedanta Swami Prabhupada; [14] (3) Ganesh Vasudeo Tagare; [15] (4) Swami Tapasyananda; [16] and (5) C.L. Goswami and M.A. Shastri. [17] In 1901, Purnendu Narayana Sinha published a version that was close to a translation, but fell just short because it followed the path of retelling. [18] The Sanskrit texts used in these five translations vary a bit and the one used in this translation also varies a bit from the ones used in these five. The Bhagavata Purana is believed to have 18,000 shlokas. The table below shows what this particular Sanskrit version has: just over 14,000 spread across 335 chapters. One should not jump to the conclusion that a large number of shlokas are missing. A few are indeed missing. But sometimes, it is also a question of how one counts a shloka. With the content remaining identical, the text may be counted as one shloka in one place and as two shlokas elsewhere. Our numbering is exactly the same as in the Sanskrit text we have followed. Hence, even though there may be no difference in content between our version of the text and, say, that used by Swami Prabhupada, the numbering will vary a bit. (Sometimes, there are minor differences in the Sanskrit text though.) However, there are some shlokas that are indeed missing and Ganesh Vasudeo Tagare is a good source for translations of these missing shlokas, because those missing shlokas have been separately translated there. When we have enumerated all the chapters, there are two identifying numbers that have been provided. The first number refers to the skandha, the second to the number of the chapter within the skandha. Thus, Chapter 4(30) will be the thirtieth chapter in the fourth skandha.

Skandha	*Number of chapters*	*Number of shlokas*
1	19	811
2	10	391
3	33	1412
4	31	1450
5	26	738
6	19	855
7	15	752
8	24	929
9	24	962
10	90	3948
11	31	1360
12	13	564
Total	335	14172

In the translations of the Bhagavad Gita, the Mahabharata, the Harivamsha and the Valmiki Ramayana, we followed the principle of not using diacritical marks. The use of diacritical marks (effectively the international alphabet of Sanskrit transliteration) makes the pronunciation and rendering more accurate, but also tends to put off readers who are less academically inclined. Since diacritical marks are not being used, there is a challenge of rendering Sanskrit names in English. Sanskrit is a phonetic language and we have used that principle as a basis. Applied consistently, this means that words are rendered in ways that may seem unfamiliar. Hence, the name of the jewel, often written as Kaustubha, will appear as Koustubha here. This is true of proper names, and, in a few rare cases, of geographical names. The absence of diacritical marks causes some minor problems. How does one distinguish Vasudeva Krishna from Krishna's father, Vasudeva? Often, the context will make the difference clear. If not, we have written the son as Vaasudeva and the father as Vasudeva. In translating, the attempt has been to provide a word-for-word translation, so that if one were to hold up the Sanskrit text, there would be a perfect match.

The intention is also to offer a translation, not an interpretation. That sounds like a simple principle to adopt, and for the most part, is easy to follow. However, there is a thin dividing line between translation and interpretation. In some instances, it is impossible to translate without bringing in a little bit of interpretation. Inevitably, interpretation is subjective. We have tried to minimize the problem by (a) reducing interpretation; (b) relegating interpretation to footnotes and (c) when there are alternative interpretations, pointing this out to the reader through those footnotes. If a Purana text is just about the five attributes mentioned, the task isn't that difficult. Take the Bhagavata Purana as an example. In Chapter 2(10), we are told about the ten characteristics of the Bhagavata Purana and these are sarga*, visarga, sthana, poshana, uti,* manvantara*, isha-anukatha, nirodha, mukti* and *ashraya*. These are (1) gross creation; (2) subtle creation; (3) preservation; (4) sustenance; (5) the addiction to the senses; (6) manvantaras; (7) accounts of the lord; (8) withdrawal; (9) liberation and (10) the ultimate refuge. Therefore, the text has much more than the five attributes cited. The word '*bhagavat*' means the divine one, the illustrious one, the fortunate one, the prosperous one, the blessed one, the sacred one, the holy one. We are often more familiar with the nominative form, *bhagavaan*. Bhagavat/Bhagavaan occur frequently in our text and I have translated the word as 'the illustrious one'. Since this is a Purana devoted to Vishnu, Bhagavat/Bhagavaan typically means Vishnu. But the text is not called Bhagavata Purana; it is in fact called Bhaagavata Purana. What does the word Bhaagavata mean? Taken as an adjective, the word means sacred and Bhaagavata Purana is simply the sacred Purana, a perfectly acceptable meaning. However, taken as a noun, Bhaagavata means a devotee or worshipper of Vishnu—and *bhaagavata dharma* is the dharma of devotion towards Vishnu. Therefore, Bhaagavata Purana is the text that describes this bhaagavata dharma that Vishnu devotees follow.

Hence, it isn't only about stories. As mentioned earlier, the longest skandha, the tenth, is also the most popular and is read most often. This particular skandha describes Krishna's exploits and pastimes. This includes *rasa lila* and this skandha has some exquisite poetry. The song of the *gopi*s is an example of this. As is thus obvious, this skandha has its fair share of stories. But in the other skandhas, the emphasis is more on dharma and moksha and a mix of *bhakti* (devotion), *advaita* (monism), *dvaita* (dualism), *samkhya* and *yoga*, [19] with notions of *avatara*s (Vishnu's incarnations) brought in. There is the influence of *pancharatra* doctrines and texts. Literally, the term pancharatra means five nights, and is a reference to five nights over which sacrifices were performed. However, there were pancharatra doctrines too and these developed a metaphysical philosophy. If we so wish, we can call it a theology. Vaishnava dharma integrated this pancharatra tradition with the other strands that have just been mentioned. Since this is a synthesis of many different strands, there are bound to be nuances and different schools. What does the Bhagavata Purana teach? What is its philosophy? Beyond the obvious tenet of devotion to Vishnu and emphasis on bhakti yoga, this is extremely difficult to answer. As a text that builds a theology, the Bhagavata Purana is much more complicated than the Bhagavad Gita. Indeed, one could say it builds extensively on that Bhagavad Gita foundation. Down the years, there have been several commentaries on and interpretations of the Bhagavata Purana. Depending on the language and the timeline for beginning and ending the cut-off, there must be at least two hundred such commentaries and interpretations. Which of these schools or interpretations should one follow? Should one take cognizance of other possible interpretations? In principle, this dilemma can exist in the course of translating any Purana. But in no other Purana is it as serious, because no other Purana devotes such a large percentage of shlokas to philosophy.

The choice in this translation is conscious and is driven by the objective and the target audience. The target audience is the ordinary reader who desires a faithful rendering of the Sanskrit text. The target reader isn't the academic who desires something like a survey of literature. Nor is the target reader a devotee of one particular Vaishnava school. To state it a bit more explicitly, Bhaktivedanta Swami Prabhupada, Swami Tapasyananda and C.L. Goswami and M.A. Shastri follow one particular line of commentary or interpretation or school. From an academic's perspective, Ganesh Vasudeo Tagare is the best. His translation also includes an excellent introduction and a detailed note on several different commentators of the Bhagavata Purana, certainly covering the major ones. However, apart from the language of the Tagare rendition not being very smooth, that edition is also layered with complexities which can deter the ordinary reader. On the other hand, I have consciously done what is akin to a contemporary Manmatha Nath Dutt translation. Without distorting, I have chosen the simplest possible interpretation or translation that fits. In a few minor instances, this meant choosing an interpretation that was marginally different from those chosen by these preceding translators. It is possible to criticize the avoidance of complexities, but it is a conscious choice and the dissatisfied reader can always go on to read more copious commentaries and annotations. There is plenty in the Bhagavata Purana to immerse oneself in and this translation is not meant to be the final item on that reading list. It can at best be the first.

Penguin walking logo

First Skandha

Chapter 1(1): 23 shlokas
Chapter 1(2): 34 shlokas
Chapter 1(3): 44 shlokas
Chapter 1(4): 33 shlokas
Chapter 1(5): 40 shlokas
Chapter 1(6): 39 shlokas
Chapter 1(7): 58 shlokas
Chapter 1(8): 52 shlokas
Chapter 1(9): 49 shlokas
Chapter 1(10): 36 shlokas
Chapter 1(11): 39 shlokas
Chapter 1(12): 36 shlokas
Chapter 1(13): 60 shlokas
Chapter 1(14): 45 shlokas
Chapter 1(15): 51 shlokas
Chapter 1(16): 37 shlokas
Chapter 1(17): 45 shlokas
Chapter 1(18): 50 shlokas
Chapter 1(19): 40 shlokas

Chapter 1(1)

Creation and everything else [1] flow from him. Directly, and indirectly, he knows of all the objectives. He rules over himself. He is the one who filled the heart of Brahma, [2] the original wise being. The gods are bemused by him. He is like the interaction between energy, water and earth. He is the certain cause behind the three types of creation. [3] He is always his own refuge. He is the one who casts out illusion. He is the absolute truth. We meditate on him. [4] This illustrious Bhagavata [5] was composed by the great sage. [6] It is about supreme *dharma* and is completely free from deceit. It is for the virtuous who are devoid of envy. Knowledge exists here about true reality and bliss and about uprooting the three kinds of misery. [7] What else is needed to obtain the lord? If a person has cleansed his soul and is faithful, through this, he instantly establishes him in his heart. The sacred texts are like trees that yield all the objects of desire and this represents their ripened fruit. It emerged from Shuka's mouth, with the pulp and juice of *amrita*. Drink the Bhagavata, the store of juices. O those who possess taste! Savour it repeatedly and become happy on earth.

In Naimisha, the open ground, [8] Shounaka and the other *rishi*s assembled to perform a sacrifice that lasted one thousand years, with the objective of attaining the world of heaven. On one occasion, the sages lit a fire and offered the morning oblations. Suta [9] was seated. They honoured him and started to ask him about these things. 'O unblemished one! You have indeed studied the Puranas, the Itihasas, [10] the Dharmashastras and everything that has been said and have also explained them. The illustrious Badarayana [11] is supreme among those who know about the Vedas. O Suta! There are other sages who possess knowledge about the near and the distant. [12] O amiable one! Through his [13] favours, you know everything about the truth. Preceptors tell their gentle disciples everything, even if it happens to be a secret. O one with a long life! Thus, you have determined what will bring certain benefit to people. Therefore, you should instruct us about this. In this *kali yuga*, [14] people generally possess limited lifespans. They are wicked, with evil intelligence, unfortunate and suffering. There are many kinds of diverse rites, with their respective divisions, that deserve to be heard. O virtuous one! Therefore, use your intelligence to distil out their gist. Then tell us fortunate beings, so that our souls are extremely gratified. O Suta! O fortunate one! You know why the illustrious lord of the Satvatas [15] desired to be born through Devaki and Vasudeva. His descent [16] was for the benefit and welfare of beings. We are faithful and you should tell us about all the details that have been described. A person may be immersed in this cycle of birth and death and so helpless and distressed that Fear is itself scared of him. However, if he chants his name, he is instantly freed. The waters of the heavenly river [17] sanctify only when the waters are repeatedly touched and used. O Suta! However, sages who have served at his feet and have purified themselves can instantly sanctify others. [18] The auspicious deeds of the illustrious one are worshipped through these shlokas. Is there anyone, desiring to purify himself from the blemishes of *kali*, who does not want to listen to his fame? The gods chant his pervasive deeds. He assumes various forms in sport. Recount those to us, the faithful ones. O intelligent one! Therefore, recount to us the auspicious tale of Hari's descent. As he wishes, he resorts to his own *maya* [19] and engages in his sport. Hearing about his valour in these excellent shlokas, we are never satiated. Those who have a taste for it find it savoury at every step. [20] Indeed, Keshava performed his deeds of valour with Rama. [21] The illustrious one is superhuman. But he concealed this by hiding himself in the form of a man. Having known that kali has arrived, we have assembled here, in Vishnu's ground, to engage in this long sacrifice. There is time to hear about Hari's account. Kali destroys good qualities in men. It is like an ocean that is extremely difficult to cross and we desire to cross it. The creator has indicated that you are like our helmsman. Krishna, the lord of *yoga*, has followed the path of the *brahman* [22] and of dharma and has now departed for his own abode. Tell us. Where else will dharma go for a refuge?'

Chapter 1(2)

When he was respectfully asked by the *brahmana*s, Romaharshana's son was delighted. He honoured their words and started to speak.

Suta said, 'I bow down before the sage who is present in the hearts of all beings. [23] He left on his exile, without the sacred thread ceremony having been performed. Miserable at being separated from him, Dvaipayana called out, "My son!" Only the trees answered back. I seek refuge in Vyasa's son, the preceptor of all the sages. Through his own experiences he distilled the single essence of all the sacred texts. It is the lamp of *adhyatma*. [24] Out of compassion for those who were blind in this cycle of life, he revealed this secret Purana. Jaya should be recited after bowing down to Narayana, Nara, supreme among men, the goddess Sarasvati and Vyasa. [25] O sages! Following virtue, you have asked me about the welfare of the world and also asked me about what Krishna did. Such questions completely please the soul. The supreme dharma for men is in devotion to Adhokshaja. [26] For the soul to be completely pleased, this must be without motive and without interruption. Through the yoga of devotion [27] to the illustrious Vasudeva, non-attachment and knowledge that is without motives are instantly generated. A man may be engaged in his own acts of dharma. However, if these do not generate a liking for Vishvaksena's [28] accounts, they are nothing more than exertion. Dharma is for liberation. Artha has not been thought of as its objective. It has been said that someone who is devoted to dharma should not use artha for the gratification of kama. Kama should not be used to please the senses, obtaining the bit necessary to sustain life is sufficient. The purpose of life is to ask about the truth. The objective of deeds is nothing but this. Those who know about the truth speak of this as knowledge without duality and this is expressed in words as brahman, *paramatman* or *bhagavan*. Devoted sages who possess knowledge and non-attachment faithfully imbibe the sacred texts and behold the *atman* in their own souls. O best among the brahmanas! Therefore, for men, the best way to satisfy Hari is to properly base themselves on their own dharma, according to the divisions of *varna* and ashrama. [29] Therefore, single-mindedly, one must hear about the illustrious lord of the Satvatas, praise him, meditate on him and always worship him. Learned and self-controlled ones can use this sword to sever the knots in the bondage of action. Thus, who will not like to hear about his account? O brahmanas! Faithfully serving those who like to hear about Vasudeva's account is a greater service than frequenting sacred *tirtha*s. [30] The hearing and the recital of Krishna's deeds is sacred. Krishna is affectionate towards the virtuous. He remains in the hearts of those who wish to hear about his account and wards off all evil. In general, by serving Bhagavata, [31] all wickedness is generally destroyed. The excellent shlokas of the Bhagavata result in faithful devotion. One is then pleased and established in the quality of sattva. One is not disturbed by the qualities of rajas or tamas, desire, avarice and other similar sentiments. Hence, one is pleased in one's mind and follows the yoga of devotion towards the illustrious one. Knowledge of the truth about the illustrious one leads to freedom from attachment. The knots in the heart [32] are severed and all doubts are dispelled. When one sees the lord in one's atman, all *karma* is destroyed. That is the reason wise ones always find great delight in devotion to the illustrious Vasudeva, thus pleasing their own selves. Sattva, rajas and tamas are the natural qualities of *prakriti*. [33] Though the supreme *purusha* is actually one, for the sake of the material world, he is united with these qualities and bases himself in forms like Hari, Virinchi and Hara. [34] Indeed, men obtain the best benefit from the quality of sattva. [35] Wood results from the earth, but smoke is superior to wood. The three kinds of fire are superior to the smoke. [36] Similarly, rajas is better than tamas. But because one can realize the brahman through it, sattva is the best. Hence, earlier, all the sages served the illustrious Adhokshaja, who is pure sattva. In this world, those who seek to follow them obtain welfare. Those who desire liberation abandon the terrible forms of the lords of the demons. [37] Free from malice, they worship the peaceful forms of Narayana. Those whose natures have rajas and tamas worship those who are similar in conduct, such as the ancestors, the bhutas and other lords of beings. They do this because they desire prosperity, wealth and offspring. Vasudeva is the supreme form of the Vedas. Vasudeva is the supreme form of sacrifices. Vasudeva is the supreme form of yoga. Vasudeva is the supreme form of rituals. Vasudeva is the supreme form of knowledge. Vasudeva is the supreme form of austerities. Vasudeva is the supreme form of dharma. Vasudeva is the supreme form of all objectives. Using his own maya, at the beginning of this creation, the illustrious lord created the forms of existence and non-existence [38] and the possession of qualities and lack of qualities. [39] He entered into the functioning of these qualities and seemed to assume qualities. In their midst, he seemed to possess attributes. However, he can only be comprehended through self-knowledge. [40] He is like fire hidden in wood. Purusha is one. He is the atman of the universe and is the source of all creation. He assumes different forms in beings. [41] Through his own creation, he enters these forms with attributes of qualities. In subtle form, he is in beings, in their senses and their atmans. He enjoys those attributes in the beings. Thus, the creator of the worlds thought of creatures and the worlds, the gods, the inferior species and men. In his sport, he assumes different kinds of avataras.'

Chapter 1(3)

Suta said, 'In the beginning, desiring to create the worlds, the illustrious one assumed the form of Purusha. He created sixteen different *kala*s, [42] Mahat [43] and the others. The extensive one was lying down in the waters, in his sleep of yoga. A lotus sprouted from his navel and Brahma, the lord of all the creators of the universe [44] was born from this lotus. It is thought that the worlds are spread out, established on his body. The illustrious one's form is extremely pure, excellent with sattva. Those whose eyes are full of knowledge can see that wonderful form—with thousands of legs, thighs, arms and faces. There are thousands of heads, ears, eyes and noses. There are thousands of glittering diadems, garments and earrings. This is the source of the descents. [45] This is the seed without decay. Gods, inferior species and humans are created from the parts and sub-parts of this. At first, the god resorted to creation in the form of the Kumaras. [46] They were brahmanas and performed extremely difficult austerities, not deviating from *brahmacharya*. [47] The earth had been taken down to *rasatala*. [48] To ensure welfare, the lord of sacrifices assumed the form of a boar, raised it up from there and established it. The third creation was that of the rishis and he assumed the form of the divine rishi. [49] He collated the texts known as the *Satvata Tantra*. [50] If one follows these, the fruits of action do not bind down a person. In the fourth creation, he was born as the twin rishis, Nara and Narayana, sons of Dharma's wife. [51] He controlled his senses and performed extremely difficult austerities. In the fifth, his name was Kapila, foremost among the Siddhas. [52] He instructed Asuri [53] about the true principles of samkhya. [54] Over time, this knowledge has been lost. In the sixth, Anasuya prayed that she might obtain him as Atri's son. [55] He taught Alarka, Prahlada and others about metaphysics. In the seventh, he was born as Yajna, the son of Akuti and Ruchi. [56] With Yama and large numbers of other gods, he ruled over the period of Svayambhu. [57] In the eighth, Urukrama [58] was born as the son of Nabhi and his queen, Meru. He exhibited the path to all the persevering ones and was honoured by all the mendicants. O brahmanas! Worshipped by the rishis, he assumed the ninth form of Prithu. He milked the earth of herbs and other products and made it attractive. [59] At the time of Chakshusha Manu, [60] when the entire earth was flooded in water, he assumed the form of a fish, [61] saved Vaivasvata Manu and made him ascend the boat. In his eleventh, when the gods and the *asura*s were churning the ocean, the lord assumed the form of a tortoise and sustained Mount Mandara on his back. [62] In his twelfth, he was in the form of Dhanvantari. [63] In his thirteenth, he assumed the form of a woman, Mohini, making the gods drink and confounding the others. [64] The Indra among the *daitya*s [65] was extremely energetic. In his fourteenth, he assumed the form of Narasimha and placing him on his thighs, used his talons to rip apart his chest, just as a maker of mats tears reeds. [66] In his fifteenth, he assumed the form of a dwarf and went to Bali's sacrifice. Desiring the world of the gods, he sought the space that could be covered in three strides. [67] In the sixteenth descent, he saw that the kings were causing injury to the brahmanas. Enraged, he [68] exterminated *kshatriya*s from the earth twenty-one times. In the seventeenth, he was born as the son of Satyavati and Parashara. [69] On seeing that people were limited in intelligence, he classified the Vedas into different branches. Desiring to accomplish the tasks of the gods, he assumed the form of a god among men. [70] He restrained the ocean and performed many other acts of valour. In the nineteenth and the twentieth, to remove the burden of the earth, he took birth in the lineage of the Vrishnis as Rama and Krishna. [71] When kali yuga ensues, to confound the enemies of the gods, he will be born as Jina's son, in the land of Kikata and will be named Buddha. [72] When it is the conjunction of two yugas, kings will generally be like bandits. The lord of the universe will be born as Vishnuyasha's son and will be named Kalki. [73] Thousands of streams flow from an inexhaustible lake. O brahmanas! Like that, Hari, the store of sattva, has innumerable descents. The rishis, humans, gods, Manu's immensely energetic sons and the Prajapatis are all said to be born from Hari's portions. These are the parts and sub-parts of the illustrious Purusha, Krishna himself. Whenever the senses of the worlds are afflicted, they offer protection, from one yuga to another yuga. The births of the illustrious one are mysterious. If a man controls himself and, morning and evening, devotedly chants accounts of the births, he is freed from all miseries. The form of the illustrious one consists of the supreme consciousness of his atman. Using Mahat and other attributes of his soul, he uses the qualities of maya to fashion these forms. Those who are ignorant say that torrents of clouds are created in the sky and the dust of the earth is created by the wind. However, the one with insight can distinguish what is seen. [74] Beyond this, there is a form that is not manifest, arranged through the attributes. Since it is like that, it cannot be seen and cannot be heard. This is the jivatman, which is born again. Through self-realization, one can counter the appearance of the gross and the subtle forms, which appear because one is ignorant. When this is countered, one achieves sight of the brahman. When the intelligence becomes accomplished, the taints that result from the goddess of maya subside. Such a learned person becomes accomplished and obtains glory in his greatness. Thus, the wise ones describe the births and the deeds of one who does not act and is not born. Even the Vedas find this lord of the heart to be mysterious. Invincible in his sports, he creates, maintains and destroys the universe, but is not attached to any of this. He controls himself and is inside all living creatures. He only seems to enjoy the six characteristics and the six qualities. [75] An unaccomplished person cannot comprehend the movements of an actor. Like that, an ignorant creature cannot use his mind and words to comprehend the accomplished acts of the creator and his names and forms. He cannot be crossed in his valour and he holds a part of the chariot in his hand. [76] His maya is unobstructed and pervasive. If a person devotedly serves him at his lotus-scented feet, only then will the person be able to understand the supreme glory of the creator. He is the lord of all the worlds. O illustrious ones! You are fortunate. With all your souls, you have accepted Vasudeva. Therefore, you will no longer suffer from the fierce cycle. [77] This is the Purana named Bhagavata and it is full of the brahman. The illustrious rishi composed it in excellent shlokas. It is blessed and is beneficial for the worlds. It brings great welfare. He extracted the essence of all the Vedas and the ancient accounts. Having extracted the essence, he made his son, [78] supreme among those who know about the atman, receive it. Surrounded by the supreme rishis, when the great king, Parikshit, was engaged in *praya* [79] on the banks of the Ganga, he [80] made him hear it. This Purana has arisen now, in kali yuga, when all learning has been destroyed, after Krishna returned to his own abode. It is like the sun and is full of knowledge about dharma. O brahmanas! When the greatly energetic brahmana rishi recited it, I was there. Through his favours, I attentively learnt it. According to my learning and according to my intelligence, I will make you hear it.'

Chapter 1(4)

The sages were engaged in that long sacrifice. When Suta said this, Shounaka, the aged and extremely learned leader of the congregation, praised him. He said, 'O Suta! O immensely fortunate one! O supreme among eloquent ones! O Suta! Tell us the account of the sacred Bhagavata, as spoken by the illustrious Shuka. What urged Krishna, the sage, to compile this *samhita*? [81] In what yuga was this done? Where and for what reason? His son was a great *yogi*, impartial and without any sense of discrimination. [82] He was single-minded and had woken up from his sleep. [83] He secreted himself and pretended to be stupid. When he followed his son, the rishi was not naked. On seeing him, out of modesty, the divine maidens covered their bodies with garments. But they had not done this for his son. [84] Amazed to see this, the sage asked and they replied, "In you, the sense of difference between a man and a woman exists. But that's not the case with your son, whose attitude is pure." When he arrived in Kurujangala, how did the citizens recognize him? [85] He arrived and wandered around in Gajasahvya, like one who was mad, dumb and stupid. How did a conversation occur between the *rajarshi* Pandaveya and the sage, in the course of which, the Satvata text was recited? [86] The immensely fortunate one tarried at the house of a householder only for as long as it takes to milk a cow, thereby transforming the place into a tirtha and a hermitage. [87] The emperor extended the honour of the Pandu lineage. Disregarding the prosperity of an empire, why did he engage in praya on the banks of the Ganga? For the sake of their own welfare, enemies brought riches and worshipped him, seeking refuge at his feet. The brave one was handsome and young. Why did he give all of this up, including his own life? These are very difficult to cast aside. It is amazing. There are excellent people who are devoted to the world and other people, to the welfare of the worlds and the prosperity of others. They do not live for themselves, but as refuges for others. How could a person like that free himself from his own body? Tell us everything about what has been asked. Other than the Vedas, I think that you are skilled in speaking about all these subjects.'

Suta replied, 'When dvapara, the third yuga arrived, the yogi was born from Hari's portion as the son of Parashara and Vasavi. [88] On one occasion, when the solar disc had arisen, he touched the sacred waters of the Sarasvati and was seated alone. The rishi knew about the past and the future. He perceived that because of the progression of time, the dharma of the different yugas had got mixed up. From one yuga to another yuga, this is what happens on earth. He perceived a diminished strength in the attributes of everything made up of the elements. There was a lack in faith and spirit. Because of evil intelligence, lifespans became shorter. With his divine insight, the sage perceived the misfortune of people. Infallible in his vision, he thought about what would bring welfare to all the varnas and the ashramas. He saw that the four kinds of sacrificial rites in the Vedas would purify people. Therefore, to continue the sacrifices, he expanded the single Veda into four. The Vedas were divided into four—Rig, Sama, Yajur and Atharva. The Itihasa and Puranas are said to be the fifth Veda. Paila received the Rig, the wise Jaimini the Sama and Vaishampayana alone became accomplished in the Yajur. The terrible sage, Sumantu, was given Atharva, associated with Angiras. My father, Romaharshana, was given the Itihasa and the Puranas. Those rishis divided their respective Vedas into many different parts. Through their disciples, the disciples of their disciples and further disciples, different branches of the Vedas resulted. The illustrious Vyasa was compassionate towards those who were miserable. Thus, he divided the Vedas so that even men with limited intelligence could sustain them. The sacred texts are not accessible to women, *shudra*s and the worst among the brahmanas. [89] There are foolish ones who do not know which beneficial acts ensure welfare in this world. Out of compassion towards them, the sage composed the Bharata account. [90] O brahmanas! In this way, with all his soul, he was always engaged in the welfare of all creatures. However, his heart was still not satisfied. His heart was still not satisfied and he was seated alone on the sacred banks of the Sarasvati, debating within himself. The one who knew about dharma said, "Firm in my vows, I have honoured the Vedas, the preceptors and the fire. Avoiding everything unreal, I have accepted those instructions. For the sake of women, shudras and others, I have demonstrated the meaning of the teachings in Bharata, so that they can also see. Despite this, my body and my atman, though immersed in the supreme atman, appear incomplete. The radiance of the excellent brahman cannot be discerned. Is that because I have generally not directed myself towards the dharma of the Bhagavata? It is loved by those who have attained the supreme state and is also loved by Achyuta." [91] He was regretting in this way, taking himself to be inferior. At that time, Narada approached Krishna's [92] hermitage, the one mentioned before. Having got to know that he had come, the sage quickly got up. In the proper way, he worshipped Narada, who was worshipped by the gods.'

Chapter 1(5)

Suta said, 'The extremely learned *devarshi* [93] seated himself comfortably. With the veena in his hand, he seemed to smile as he spoke to the brahmana rishi.

‘Narada asked, “O son of Parashara! Are you satisfied with yourself and with your body, atman and mind? You have performed the extremely wonderful task of composing Bharata, explaining all the objectives of existence. [94] You have successfully obtained answers to everything that you asked. You have sought and studied about the eternal brahman. [95] O lord! Despite this, why are you grieving, as if you take yourself to have been unsuccessful?”

‘Vyasa replied, “Everything that you have said is true. Nevertheless, my soul is not satisfied. O one who is fathomless in knowledge! You have been generated from the one who created himself. [96] Therefore, I am asking you about the reason for this latent disquiet. You know about everything that is mysterious. You have worshipped the ancient Purusha. [97] His mind is the master of the past and the future. Without being attached, he uses his qualities to create and destroy the universe. Like the sun, you wander around in the three worlds. Like the wind, you course inside everything and are a witness to their atmans. I have followed the vows of dharma and have submerged myself in the brahman, the source of cause and effect. Tell me why this has not been sufficient.”

‘Narada said, “You have generally not described the unblemished fame of the illustrious one. Since he has not been satisfied with this, I think the insight has been limited. O supreme among sages! You have described dharma, artha and the others. [98] However, Vasudeva’s greatness has not been described in it. Hari sanctifies the universe. Colourful words that do not describe his glory are like a tirtha frequented by crows. Those whose minds dwell in the supreme spirit are like swans and do not find any pleasure there. If the creation of words is not in proper shlokas and is badly structured, as long as it describes the names and fame of the unlimited one, virtuous people hear and sing it. It destroys the sins of people. Action without a desire for the fruit does not dazzle, if it is devoid of attachment to Achyuta. Nor does pure and spotless knowledge. How can action without any reason [99] dazzle, if it is not offered to the eternal lord? It remains imperfect. O immensely fortunate one! O illustrious one! O one whose insight is infallible! O one famous for purity! O one who is devoted to the truth! O one who is firm in vows! For the sake of freeing everyone from all bonds, be attentive and remember Urukrama's deeds. Whatever else you desired to describe, since they were distinct from this, [100] they assumed uncleansed names and forms. Like a boat that is struck by the wind, an agitated mind can never find a stable place of refuge anywhere. Generally, people are naturally addicted. You have committed a great and reprehensible transgression. For the sake of dharma, you have instructed them in words that speak of dharma. However, they will not pay heed and this will not restrain them. [101] Only an accomplished person who has withdrawn from happiness [102] is capable of comprehending the lord, whose boundaries are unlimited. They are whirled around by qualities and do not understand their own atmans. Therefore, you must instruct them about the lord's deeds. If a person abandons his own dharma and worships Hari's lotus feet, even if he falls down while he is still immature, there is nothing unfavourable that occurs as a consequence. If a person follows his own dharma, but does not worship him, what gain does he obtain? That is the reason a wise person must strive for that which is not obtained by circling above and below. [103] Everywhere, any happiness that is obtained follows the subtle progress of time and ends in unhappiness. O dear Vyasa! A person who worships Mukunda [104] does not have to be born again and go through this cycle. A person who has grasped Mukunda's lotus feet remembers it again, and savouring it, does not desire to let go again. The illustrious one is this universe, but is also distinct from it. The creation, preservation and destruction of the universe result from him. You know this yourself. Nevertheless, I have given you a small indication. Your insight is without blemish. You know your atman and that you have been born as a portion of the supreme Purusha, the paramatman. Though you are without birth, this has happened for the welfare of the worlds. Therefore, enumerate the arising of the one who is great in powers. Wise ones have determined that the infallible objective of a man's austerities, learning, sacrifices, recital of hymns, intelligence and charity is the description of his [105] qualities, through excellent shlokas. O sage! In ancient times, I was born as the son of a servant-maid who attended to those who spoke about the Vedas. As a child, during the rainy season, I was engaged by those yogis to serve them and lived with them. Though I was a boy, I did not possess any kind of fickleness. I was self-controlled and was not interested in playing. I followed and served the sages and spoke little. Though they were impartial vis-à-vis everyone, they took compassion on me. I took the permission of the brahmanas and ate their leftover food, once a day. Through such conduct, my sins were destroyed and my consciousness was purified. At that time, an attraction was generated in me towards this kind of dharma. Through their favours, I heard enchanting accounts about Krishna being sung. O dear Vyasa! As I heard every pada, faith developed in me and I developed a taste for this beloved account. O great sage! As I obtained this taste, my intelligence did not deviate from this beloved account. I realized that existence and non-existence [106] were all the consequence of my own illusions. I saw in me the brahman, who has been thought of as the supreme. Thus, during the autumn and the rainy seasons, I continuously [107] and incessantly heard the great-souled sages chant about Hari's unblemished fame. This created devotion in me and dispelled all rajas and tamas. Though I was a child, I was faithful and self-controlled and followed them. I was devoted and obedient and my sins were destroyed. They were compassionate and kind towards those who were distressed. As they left, they instructed me about the most secret knowledge, uttered by the illustrious one himself. Thereby, I came to comprehend the maya and power of the illustrious creator, Vasudeva. Knowing this, one can reach his feet. O brahmana! It has been determined that this is the medication for the three kinds of misery, [108] the dedication of all action to the illustrious lord, the brahman. O one who is excellent in vows! Something may cause a disease in creatures. However, when applied as medication, it can also cure the disease. Thus, all the action undertaken by men is the cause of their being in this cycle. [109] However, when dedicated to the supreme, they are capable of destroying the consequences. [110] In this world, any action that is undertaken for the satisfaction of the illustrious one and any knowledge that is dependent on him has the attributes of bhakti yoga. [111] When one constantly undertakes action in accordance with the will of the illustrious one, one accepts Krishna and remembers him, his names and his qualities. O illustrious Vasudeva! I bow down before you. Oum! I bow down before Pradyumna, Aniruddha and Samkarshana. [112] We meditate on you. These are forms only in name. He has no form and these are forms resulting from *mantra*s. A man who sacrifices to the Purusha who warrants all sacrifices is one who is perfect in perception. O brahmana! This is the knowledge I obtained because of what I had done. Because of my devotion to him, Keshava himself bestowed on me the wealth of this knowledge. You are vast in your knowledge and have heard about the lord. Those who desire learning become successful through this. Describe this, for the sake of souls who are repeatedly suffering. There is no other means to be liberated from this misery.”’

Chapter 1(6)

Suta said, ‘The illustrious devarshi became silent, after describing his birth and deeds. However, Vyasa, Satyavati’s son, again asked the brahmana.

‘Vyasa asked, “The mendicants instructed you about that knowledge and departed. At that age in your life, what did you do then? O Svayambhu’s son! What conduct did you follow in your subsequent life? In the course of time, how did you give up the body that you had then obtained? O supreme among gods! Time destroys everything. All this concerns an earlier era. How has your memory not been erased?”

‘Narada replied, “After having instructed me about that knowledge, the mendicants departed. I was at that age in life and I did the following. I was the only son of my mother. She was limited in her intelligence and was a servant. She had no refuge other than her son and she bound me in her affection. Though she desired my welfare, she was not independent and could not think of anything. Like wooden dolls, people are under the subjugation of the lord. Though I disregarded it, [113] I was a child who was five years old. I dwelt in a brahmana’s family and had no idea about different directions, countries and time. Once, in order to milk a cow, she had gone out in the night. Goaded by destiny, along the path, she touched a snake with her foot and was bitten. The lord desires the welfare of his devotees and I thought that this was one of his favours. [114] I left in the northern direction. I saw prosperous habitations, cities, villages, pastures, mines, fields, valleys, parks, forests and groves there. There were mountains with colourful minerals. There were trees whose branches had been broken by elephants. There were lakes with sparkling water and lotuses, frequented by the gods. There were the beautiful tones of birds, rendered more beautiful by being mixed with the buzzing of bees. I passed through clumps of rushes, bamboo, reeds, *kusha* grass, cane and caves. Alone, I then reached a vast and desolate forest that was difficult to pass through. It was terrible and fearful because it was the sporting ground of predatory beasts, owls and jackals. My body and senses were exhausted. I was hungry and thirsty. I bathed in a pool in a river. Having touched the water, my fatigue was dispelled. In the forest that was devoid of humans, I sought refuge and seated myself under a *pippala*. [115] I thought about what I had been taught and used my atman to meditate on the atman. [116] As I meditated on his lotus feet, my consciousness was overwhelmed with devotion. Because of my eagerness, tears rolled down from my eyes and slowly, Hari manifested himself in my heart. O sage! I was overwhelmed by great love and all my limbs were excited and submerged in it. I was immersed in an ocean of bliss and could no longer see both of us. The illustrious one's form is loved by the mind and dispels all sorrow. When I could no longer see it, I suddenly stood up. I suffered and my mind was distressed. I wished to see him again and fixed my mind in my heart. But though I concentrated, I could not see him. I was dissatisfied and afflicted. While I struggled in that desolate place, the one who cannot be reached through speech addressed me in deep and gentle words, seeking to pacify my grief. 'Alas! In this life, you do not deserve to see me. It is extremely difficult for imperfect yogis, those not ripened by cleansing their sins, to see me. O unblemished one! Because of your good deeds and because of your desire, you have seen this form of mine once. A virtuous person who desires me, gradually casts aside all the desires of his heart. By serving the virtuous for a short period of time, your intelligence has been firmly fixed on me. After giving up this inferior world, you will go and become my attendant. An intelligence that is fixed in me never perishes. Because of my favours, at the time of the creation and destruction of subjects, your memory will remain.' The great being, the lord, had no form. The sky was his form. After saying this, he stopped. He is the greatest of the great and had shown me compassion. I bowed my head down and worshipped him. With all my bashfulness destroyed, I recited the name of the infinite one. I remembered his mysterious and auspicious deeds. I no longer possessed any desire, pride or jealousy. Satisfied in my mind, I roamed around the earth and bided my time. [117] O brahmana! Thus, a person whose intelligence is fixed in Krishna is not attached and there is no blemish in his soul. In the course of time, like a flash of lightning, death appeared. As I was united with the pure form of that illustrious one, the body that consisted of the five elements fell down and obtained the fruits of the actions I had undertaken. At the end of the kalpa, the lord withdraws everything into himself and lies down and sleeps on the water. Together with the lord, [118] I also entered his breath. After one thousand yugas, [119] he arose and desired to create again. Marichi and the other rishis, and I, were created out of his breath. [120] Not deviating from my vows, I wander in and out of the three worlds. Through the favours of the great Vishnu, my movements are not impeded anywhere. This veena was given to me by the god. [121] It is ornamented with the sound of the brahman. It vibrates with accounts of Hari. I sing and wander around. His feet are tirthas and his exploits are pleasant to hear. Whenever I sing about his valour, he swiftly shows himself in my heart, as if he has been summoned. There are those whose intelligence is afflicted, they are repeatedly agitated by the objects of the senses. For them, this world is like an ocean and recounting Hari's exploits is like a boat that can be used to cross this. There are those who are repeatedly struck by desire and avarice and are not pacified by techniques of yoga like self-restraint. For them, serving Mukunda satisfies the soul. O unblemished one! I have told you everything that you asked me about, the mystery of my birth and deeds. I have now satisfied your soul."'

Suta said, 'The illustrious Narada spoke in this way to Vasavi's son. Taking his leave, the sage went away where he wished, stringing his veena.

This devarshi is blessed. He sings about the deeds of the one who wields the Sharnga bow. [122] He sings and plucks the strings and delights the afflicted universe.’

Chapter 1(7)

Shounaka asked, ‘O Suta! After Narada left, what did the illustrious lord, Badarayana do? He had heard what was desired.’

Suta replied, ‘On the western banks of the Sarasvati, Brahma’s river, there is a hermitage. The rishis refer to it as Shamyaprasa. It is a place that extends sacrifices. Vyasa sat down there, in his hermitage, which was adorned with clumps of *badari* trees. [123] He touched water and concentrated his mind. He fixed his pure mind properly on bhakti yoga. He saw the complete Purusha and the maya that depended on him. It is because of this that a living being is deluded and the atman comes under the subjugation of the three qualities, though it is actually beyond these and is supreme. It thus suffers hardship because of what it has done. The means for mitigating this hardship are in bhakti yoga to Adhokshaja. Since people do not know this, the learned one composed the *Satvata Samhita*. By listening to this, a man develops devotion to Krishna, the supreme Purusha. All sorrow, confusion and fear are destroyed. Having composed the *Bhagavata Samhita* and arranged it, the sage taught it to his son, Shuka, who was fixed on renunciation.’

Shounaka asked, ‘The sage [124] was indifferent towards everything and was fixed on renunciation. He had found delight in his own atman. Why did he study this large text?’

Suta replied, ‘There are sages who are free of bondage, finding delight in their own atmans. However, Hari Urukrama possesses such wonderful qualities that they too find delight in him, even though it is without motives. The intelligence of Badarayana’s illustrious son was attracted to Hari’s qualities. He was also always loved by those who were devoted to Vishnu. Hence, he studied this great account. I will now start to describe Krishna’s account by beginning with the birth, deeds and death of the royal sage, Parikshit, and the departure of the sons of Pandu. In the battle, the brave Kouravas and Srinjayas went to the destination meant for heroes. [125] Struck by Bhima's club, the thigh of Dhritarashtra's son was shattered and he was lamenting. At that time, Drona's son desired to do what would bring pleasure to his master. Seeing that Krishna's [126] sons were asleep in the night, he severed their heads and brought them as a gift. However, he [127] found this disagreeable and condemned the deed. When the mother of the children heard that the sons had been slain, she was severely tormented. Tears started to flow from her eyes and she wept. The one with the diadem [128] comforted her and said, "O fortunate one! I will bring you the head of the assassin, the inferior brahmana, [129] severing it with arrows released from Gandiva. I will thus wipe away your tears. Having cremated your sons, you can then bathe, while standing on his head." Achyuta was his friend and charioteer. [130] Having comforted his beloved with these sweet and colourful words, the one who wielded a fierce bow donned his armour. The one with the ape on his standard advanced towards his preceptor's son on his chariot. [131] From a distance, the slayer of the princes saw him advancing. Anxious in his mind, he fled on his chariot. To save his life, he fled swiftly, just as Arka was scared of Rudra and fled. [132] When the brahmana's son found that his horses were exhausted and there was no other means of saving himself, he thought that he could only save himself with the *brahmashira* weapon. [133] He touched water, controlled himself and affixed it, even though he did not know how to withdraw it, a danger to his life having presented itself. [134] A terrible energy was manifested and enveloped all the directions. Seeing that his life was in danger, Jishnu spoke to Vishnu. [135] "O Krishna! O mighty-armed one! O Krishna! O one who grants devotees freedom from fear! For those who are consumed in this cycle of life, you alone are the means of salvation. You are the original Purusha. You are the lord himself, superior to nature. [136] Using the power of your consciousness to cast aside maya, you station your atman in absolute bliss. You are he. The intelligence of this world of the living is confounded by maya. For welfare and for dharma and other attributes, [137] you use your own valour to destroy it. Desiring to remove the burden of the earth and to ensure the welfare of your devotees who think of nothing but you, you descend in the form of an avatara. This extremely terrible energy is advancing from all the directions. O god of the gods! What is it? Where has it come from? I do not understand it." The illustrious one replied, "Know this to be the Brahma weapon used by Drona's son. Even though he does not know how to withdraw it, because a threat to his life presented itself, he has invoked it. Except itself, no other weapon is capable of countering it. You know about this extremely powerful weapon. Therefore, use the energy of your own weapon to counter the energy of this weapon." [138] Hearing the words spoken by the illustrious one, Phalguna, [139] the destroyer of enemy heroes, touched water and circumambulated him. [140] He then invoked his own Brahma weapon against the other Brahma weapon. The energy from both these arrows engulfed each other and mingled. The earth, the firmament and the space between the earth and the firmament were enveloped, as if by the sun and the fire. The energy of both the weapons was seen and it was as if a great burning down of the three worlds was about to take place. All the subjects thought that the fire of destruction that comes at the end of a yuga would burn them down. Witnessing the destruction of the subjects and the devastation of the worlds, and ascertaining Vasudeva's view, Arjuna withdrew both the weapons. [141] His eyes were coppery red with rage. He advanced towards Goutami's terrible son [142] and bound him up with ropes, like an animal. He used his strength to tie up the enemy with ropes and wished to take him to the camp. However, the illustrious one, with eyes like lotuses, spoke to Arjuna. "O Partha! You should not save this brahma-bandhu. Kill him. While the innocent children were asleep, he killed them in the night. A person who knows about dharma does not kill an enemy who is distracted, mad, intoxicated, without a chariot, terrified, or one who seeks refuge. Nor does he kill a child, a woman, or someone who is foolish. If a person preserves his life by taking away the lives of others, he is wicked and devoid of compassion. Killing such a man is better for him too. Otherwise, he will be brought down because of what he does. I heard what you promised Panchali. [143] You told the beautiful one that you would bring her the head of the person who killed her sons. O brave one! Therefore, this evil person should be killed. He is an assassin and has slain your relatives. He is the worst of his lineage and has done what is disagreeable to his own master." Krishna urged Partha, wishing to test his sense of dharma. However, though the grave act of killing his son [144] had been committed, he did not desire to kill his preceptor's son. Govinda was his beloved charioteer. He took him [145] to his own camp and presented him to his beloved, who was lamenting because her sons had been killed. Krishna [146] saw the preceptor's son, brought there, bound with ropes like an animal. Because of the contemptible act he had done, his face was cast downwards. Compassionate because of her feminine nature, she bowed down before him. The virtuous one could not tolerate the sight of his having been brought there, bound in this fashion. She said, "Release him. A brahmana is always a preceptor. Release him. You became accomplished in all the weapons through his [147] favours and learnt how to release, control and withdraw them. You learnt *dhanurveda* [148] and its mysteries. In the form of his son, the illustrious Drona is still present. It is because of him [149] that Kripi, his wife, did not give up her life. O one who knows about dharma! O immensely fortunate one! You should not do anything that is a sin. This one belongs to a lineage that must be constantly honoured, revered and worshipped. Let his mother Goutami, who revered her husband like a divinity, not weep. I am tormented because my children have been killed. Tears are repeatedly flowing down my face. Let her not be like me. If kings do not control themselves and enrage a lineage of brahmanas, their own families are swiftly burnt down, with their relatives, and are afflicted by grief." O brahmanas! The king who was Dharma's son [150] applauded the queen's words, which were just, compassionate, guileless, impartial and great, and in conformity with dharma. Nakula, Sahadeva, Yuyudhana, [151] Dhananjaya, [152] Devaki's illustrious son [153] and the other women also agreed. However, the intolerant Bhima said, "It has been said that it is best to kill someone like him. This futile act of killing the children while they were asleep has not served his interests, nor those of his master." Hearing the words spoken by Bhima and Droupadi, Chaturbhuja [154] looked towards his friend's [155] face and seemed to smile. He said, "A brahma-bandhu must not be killed. An assassin deserves to be killed. Both of these injunctions have been laid down by me and must be carried out. You comforted your beloved and you must make that pledge come true. You must do what is agreeable to Bhimasena, Panchali and me.” Arjuna suddenly understood Hari’s intention. He used his sword to sever the gem that was on the brahmana’s head, along with some locks of hair. [156] He released the one who was bound with the ropes, who had lost his lustre because of the act of killing the children. Without the gem, he lost his energy and was cast out of the camp. Slaying the physical body of a brahma-bandhu is not recommended. Instead, his head should be shaved, his wealth should be taken away and he should be exiled from that place. With Krishna, [157] all the Pandavas were afflicted by grief on account of their sons. They performed the funeral rites for their dead relatives.’

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Suta said, ‘They then desired to offer water to their dead relatives. With Krishna [158] and placing the women at the forefront, they went to the Ganga. Having offered water, all of them grievously lamented again. They bathed in the waters, sanctified by the dust of Hari’s lotus feet. The lord of the Kurus [159] was seated there, along with his younger brothers, Dhritarashtra, Gandhari, grieving because of her sons, Pritha [160] and Krishna. [161] Along with the sages, Madhava comforted the ones who were sorrowing because their relatives had been killed. He showed them the reaction that the progress of time has on living beings. Ajatashatru [162] had got his own kingdom back, which had been taken away from him by the deceitful ones. The wicked ones had been killed. Those who had dared to touch the queen’s hair had diminished their own lifespans. [163] Three excellent and well-prepared horse sacrifices had been performed. [164] His fame and purity had spread in all directions, like that of the one who performed one hundred. [165] He [166] took his leave from the sons of Pandu, accompanied by Shini’s son [167] and Uddhava. He was worshipped by Dvaipayana and the other brahmanas and worshipped them back in return. O brahmana! [168] Having made up his mind to go to Dvaraka, he ascended his chariot. However, he saw Uttara [169] rushing towards him, overwhelmed by fear. Uttara said, "Save me. O great yogi! Save me. O god of the gods! O lord of the universe! When people cause each other's deaths, I do not see anyone other than you who can grant freedom from fear. My lord! O lord! A hot iron arrow is rushing towards me. O protector! If you so desire, let it burn me down. But let it not bring down my embryo." [170] The illustrious one, devoted to his devotees, heard her words patiently. He understood that Drona's son had released the weapon to destroy the last of the Pandavas. O best among sages! [171] On seeing that five arrows were headed in their respective directions, the Pandavas picked up their own weapons. Their souls were on him and on no one else. On seeing that a catastrophe was about to descend on them, the lord wished to protect his own and picked up his *sudarshana* weapon. [172] Hari, the lord of yoga, is inside the atmans of all living creatures. For the sake of the descendants of the Kuru lineage, he used his maya to cover the embryo of Virata's daughter. [173] O descendant of the Bhrigu lineage! The brahmashira weapon is invincible and cannot be countered. However, when it faced the Vaishnava energy, it was pacified. Do not think that this is especially wonderful. Achyuta is wonderful in every possible way. He has not been born. Yet, he creates, preserves and destroys everything through his divine maya. They were freed from the energy of Brahma's weapon. With her sons and Krishna, [174] the virtuous Pritha addressed Krishna, who was about to depart, in these words. "I bow down before the Purusha. You are the original lord. You are superior to Prakriti. Though you cannot be seen, you are inside and outside all living beings. I am ignorant and you are Adhokshaja, who is without decay. You are concealed behind this curtain of maya. You cannot be discerned by a foolish person like me, just as an actor in a play is not recognized for what he is. You have yourself had to explain bhakti yoga to enlightened ones, sages who have unblemished souls. How can women know you? I bow down to Krishna, Vasudeva, Devaki's son, Nandagopa's son [175] and Govinda. I bow down before the one with the lotus in his navel. I bow down before the one who is adorned in a garland made out of lotuses.

I bow down before the one whose eyes are like lotuses. I bow down to you, whose feet are marked by the signs of lotuses. O Hrishikesha! [176] For a long time, Devaki was imprisoned by the deceitful Kamsa and had to suffer. [177] O lord! Just as you saved her, you are my protector and have repeatedly saved me and my sons from several difficulties. O Hari! You have protected us from poison, the great fire, sight of flesh-eaters, the wicked ones in the assembly hall, the hardships in the forest, the weapons of *maharatha*s [178] from one battle to another battle and now, the weapon of Drona's son. [179] O preceptor of the universe! Let those dangers occur eternally. In that way, we will see you and will no longer have to go through the cycle of rebirth. You can never be properly approached by a man who is proud of his birth, prosperity, learning and wealth, but can certainly be approached by a person to whom these are nothing. You are the wealth of someone who possesses nothing. I bow down to you. O one who has withdrawn from any attachment to the qualities! O one delighted with your own atman! O peaceful one! O lord of emancipation! I bow down. I think of you as time, the master and the lord, who is without beginning and without end. You roam around impartially in all beings and create dissension in their interactions. [180] O illustrious one! No one knows what you desire to do. Though you behave as if you are human, you cause perplexity. There is no one you love especially and there is no one you particularly hate. It is the minds of men that take you to be partial. O atman of the universe! You have no birth or deeds. You are without birth and have no deeds to perform. However, you take life in inferior species, as men and rishis, and as aquatic creatures. That causes bewilderment. When you committed a crime, the cowherd lady tied a rope around you. [181] In that state, the tears washed away the black collyrium from your eyes. Your face was cast downwards and seemed to be overcome by fear and thoughts. This puzzled me, because even fear is terrified of you. Some say that you have been born to establish the deeds of Punyashloka and your beloved Yadu, just as a sandalwood tree grows in Mount Malaya. [182] Though you are not born, others say you took birth because Vasudeva and Devaki sought you, for welfare and to slay the enemies of the gods. Others say that the earth was like an overburdened boat in the ocean and was suffering. The self-born one [183] asked you to be born so that this burden might be reduced. There are those who are suffering from ignorance, desire and deeds. Some others say you were born so that such people could hear, remember and worship your deeds. People who hear, sing, continuously chant, remember and take delight in your beneficial deeds, are ones who will soon see your lotus feet that bring an end to this cycle of birth on earth. O lord! You have yourself performed all these beneficial deeds. You are abandoning us well-wishers today, though our lives depend on you. We are devoted to you and all the kings seek to harm us. Other than your lotus feet, we have no refuge. Without being able to see you, what will the names and the forms of the Yadus and the Pandavas be? They will be like senses, without the soul. O wielder of the mace! This place is marked by the impressions of your feet and is radiant because of your signs. It will no longer be as beautiful as it is now. This country is flourishing and prosperous with well-ripened herbs and creepers. The forests, mountains, rivers and oceans are certainly seen to flourish because of you. O lord of the universe! O atman of the universe! O one whose form is the universe! Sever the firm bondage of affection that I have towards my own relatives, the Pandus and the Vrishnis. O lord of the Madhus! [184] Let my intelligence incessantly be focused on nothing but you. Just as the flows of the Ganga head towards the ocean, let my overflowing affection be directed towards you. O Shri Krishna! O Krishna's friend! [185] O bull among the Vrishnis! You are the one who burns down the wicked lineages of the kings. Your valour does not diminish. O Govinda! You descend to destroy the affliction of cows, brahmanas and gods. O lord of yoga! O preceptor of everyone! O illustrious one! I bow down to you." All of his glory was completely expressed in the sweet padas articulated by Pritha. Vaikuntha [186] smiled a little, as if deluding with his maya. He accepted what she said. Taking her leave and that of the other women, he entered Gajasahvya. When he prepared to leave for his own city, he was affectionately restrained by the king. [187] Though he was comforted by Vyasa and the others and by the lord Krishna, the performer of extraordinary deeds, himself, he was afflicted by sorrow and did not comprehend the illustrations from history. The king who was Dharma's son thought of the death of his well-wishers. O brahmanas! He was overwhelmed by affection and confusion and spoke like an ordinary person. “Alas! Behold the ignorance that exists in the heart of an evil-souled person like me. This body is meant for others, but has destroyed many *akshouhini*s. [188] I have killed children, brahmanas, well-wishers, friends, fathers, brothers and preceptors. Even in one hundred million years, I will not be able to free myself from hell. There are words of instruction to the effect that this does not affect a king who is a master of his subjects and kills enemies in a battle full of dharma. But I do not think this applies to me. [189] I have killed the relatives of women and have reaped the consequences of that deed. I cannot think of any acts done by a householder that can counter this. Mud cannot be cleaned with muddy water. Nor can a sin caused by drinking be cleaned with drink. In that way, even a single act of killing a living being cannot be countered through sacrifices.”’

Chapter 1(9)

Suta said, ‘He [190] was terrified at having caused harm to all the subjects and wished to understand dharma. He therefore went to the place of destruction, where Devavrata had fallen down. [191] All his brothers followed him on chariots yoked to well-trained horses with golden harnesses. So did the brahmanas, Vyasa, Dhoumya [192] and the others. O brahmana rishi! The illustrious one [193] also followed on a chariot, along with Dhananjaya. The king was as resplendent as Kubera with the *guhyaka*s. [194] They saw Bhishma lying down on the ground, like a god who had been dislodged from the firmament. The Pandavas and their followers, and the wielder of the chakra, bowed down before him. O excellent one! Desiring to see the bull among the Bharatas, the brahmana rishis, the devarshis and the rajarshis assembled there—Parvata, Narada, Dhoumya, the illustrious Badarayana, Brihadashva, Bharadvaja, Renuka’s son [195] and his disciples, Vasishtha, Indrapramada, Trita, Gritasmada, Asita, Kakshivat, Goutama, Koushika and Sudarshana. O brahmana! There were other unblemished sages, Brahmarata [196] and others, Kashyapa, Angiras and others. They arrived there, along with their disciples. The supreme among the Vasus [197] knew about dharma and knew about what should be done at the right time and place. On seeing that those immensely fortunate ones had assembled, he welcomed and worshipped them. He knew the powers of Krishna, the lord of the universe who is in every heart and who had used his maya to assume this embodied form. On seeing him seated there, he worshipped him. Pandu's sons were seated there, overwhelmed by their love and affection. Tears flowed down his eyes and he was overwhelmed by his love and affection for them. He said, "Alas! O sons of Dharma! [198] You have suffered what is unjust. You sought refuge in brahmanas, dharma and Achyuta. You did not deserve to live amidst this hardship. When the *atiratha* [199] Pandu departed, my daughter-in-law Pritha's sons were young. She suffered many hardships on account of you and again suffered them when you grew up. I think all these disagreeable things have been inflicted on you because of destiny, which is like a guardian that has the entire world under its subjugation, just as dense clouds are controlled by the wind. The king is Dharma's son. Vrikodara wields the club in his hand. Krishna [200] knows about weapons and wields the Gandiva bow, with Krishna as his well-wisher. How could calamity have resulted? O king! No man is capable of knowing what destiny desires. When one tries to ascertain this, even wise people are confounded. O bull among the Bharata lineage! Therefore, everything that has happened is because of destiny. O lord! The subjects are without a protector. Following destiny, be a protector and save them. This illustrious one is the original man, Narayana himself. Confounding the world with his maya, he is secretly roaming around amidst the Vrishnis. O king! The illustrious Shiva, devarshi Narada and the illustrious Kapila know his fame and mysteries and that he is the illustrious lord himself. You think that he is your maternal uncle's son, [201] that he is your beloved friend and the best among well-wishers. Because of affection, he has performed the tasks of an adviser, a messenger and a charioteer. He is in everyone's atman. He is impartial towards everyone. He has no second and he is without any sense of ego. He does not do anything out of attachment, nor does his intelligence have any partiality. O lord of the earth! However, behold his compassion towards devotees who are devoted to him. Since I am giving up my life, Krishna has himself come here to see me. If a yogi gives up his body when his mind is full of affection and when he meditates, chanting his name with words, he is freed from all desire and action. He is the illustrious god of the gods and he is waiting for me to give up this body. He is smiling pleasantly. His eyes are like the rising sun and are delightful. Chaturbhuja's face is like a lotus and he is the object of my meditation." He was lying down on that bed of arrows and Yudhishthira heard him. While the rishis heard, he asked him about many kinds of dharma. He [202] enumerated the varna and ashrama of a person, as determined by his natural traits. He then systematically described the attributes of both non-attachment and attachment. He explicitly described the different divisions and modes of the dharma of donations, the dharma of kings, the dharma of liberation, [203] the dharma for women and Bhagavata dharma. O sage! He explained the modes for attaining dharma, artha, kama and moksha. The one who knew about the truth also expounded many accounts and Itihasa. Yogis who can die at will desire the time of *uttarayana*. [204] While he was describing, this time arrived. The one who was the leader of thousands stopped speaking. Freed from attachment, he fixed his mind on the original Purusha. Chaturbhuja Krishna, dazzling in yellow garments, was standing in front of him and he closed his eyes and fixed his sight on him. He was purified and his inauspicious sentiments were destroyed. Through looking at him, the wounds from the weapons and his exhaustion were swiftly removed. His senses were withdrawn and the confusion of his intelligence disappeared. Ready to quit the physical body, he praised Janardana. "Let my intelligence be freed of all thirst and let it be fixed on the illustrious lord who is a bull among the Satvatas. He obtains pleasure from within himself. All creation and destruction flows from him. However, he sometimes playfully unites with Prakriti. [205] He is desired by the three worlds. His complexion is like that of a *tamala* tree. He wears excellent yellow garments that are like the rays of the sun. His body is etched with sandalwood paste and his face is like a lotus. He is Vijaya's [206] friend. Let my devotion to him be unparalleled. On the field of battle, the dust raised by the horses made his hair turn grey and it flowed around and decorated his face, together with the perspiration from the exhaustion. My sharp arrows pierced his skin and his armour, but he enjoyed it. Let my atman be in Krishna. He heard his friend's request and placed the chariot in between the forces of his side and that of the enemy. Placing it there, Partha's friend took away the lifespans of the enemy soldiers with his glance. Let my devotion be in him. Polluted in his intelligence, standing in front of the leaders of the armies, he [207] was reluctant to kill his own relatives. However, he [208] used knowledge of the atman to dispel that evil intelligence. Let my devotion be fixed on his supreme feet. For the sake of making my pledge come true, he abandoned his own pledge and leapt down from the chariot. Wielding the wheel of a chariot in his hand, he quickly advanced to kill me, like an elephant against a lion, and his upper garment fell down. [209] He was pierced by sharp arrows and his armour was shattered. He was covered by wounds and I was trying to kill him. For the sake of killing me, he advanced angrily. Let the illustrious Mukunda [210] be my objective. He protected Vijaya's chariot like a relative and held the whip and held the reins of the horses. [211] He was beautiful to behold. I am about to die. Let my devotion be fixed on the illustrious one. In this world, those who are killed after seeing him get their own forms back after death. The cowherd ladies saw his attractive gait, his sports and his sweet smiles and were stricken by love. Mad with infatuation, they mentally sought to copy his extensive movements and merged into his nature. Large numbers of sages and the best among kings assembled at the gathering on the occasion of Yudhishthira's royal sacrifice. He was a sight to behold and received the honours. He has appeared before my atman. He is without birth. He is in the heart of every living being, whom he has himself created. He can be seen like the sun, which though it is one, appears in different forms. I have been cleansed of all differences and confusion and am meditating on him." In this way, he merged his atman into the atman of the illustrious Krishna, in thoughts, words, sight and conduct. He ceased to breathe. Everyone understood that Bhishma was completely immersed in the brahman. Like birds, when the day is over, they became silent. The gods and men sounded their drums. Virtuous kings praised him and flowers showered down from the sky. O Bhargava! For some time, Yudhishthira was miserable. After that, he arranged for all the funeral rites to be performed for the dead body. Using all kinds of secret names, the cheerful sages praised Krishna. With Krishna in their hearts, they again returned to their own hermitages. With Krishna, Yudhishthira went to Gajasahvya and comforted his father [212] and the ascetic Gandhari. With the permission of his father and with Vasudeva's sanction, the lord and king followed dharma and ruled over the kingdom of his fathers and grandfathers.'

Chapter 1(10)

Shounaka asked, 'Yudhishthira was supreme among the upholders of dharma. After killing the murderers who wished to rob him of his inheritance, what did he and his younger brothers do thereafter? What was their conduct? Was their enjoyment restricted?' [213]

Suta replied, 'The lineage of the Kurus was burnt down, like a clump of bamboos in a fire. Hari, the preserver of creation, seeded it again. [214] The lord instated Yudhishthira in his own kingdom and was delighted. He [215] heard the words spoken by Bhishma and Achyuta. With his confusion dispelled, his conduct was based on knowledge. He ruled over the earth, extending up to the oceans, like Indra, whose refuge is also the unvanquished one. [216] His younger brothers followed him. Parjanya [217] showered down as desired and the earth yielded all the objects of desire. The udders of the delighted cows were so swollen with milk that they sprinkled the grazing ground. All the rivers, oceans, mountains, trees, creepers and herbs yielded every seasonal fruit that he [218] wished for. The king had no enemies [219] and creatures were not subjected to anxiety, disease or hardships caused by destiny, the elements or any other reason. Hari dwelt for some months in Hastinapura, to dispel the sorrow of his well-wishers and to bring pleasure to his sister. [220] He then took his leave and permission and embraced and honoured him. [221] Embraced and honoured by others, he ascended his chariot. Subhadra, Droupadi, Kunti, Virata's daughter, [222] Gandhari, Dhritarashtra, Yuyutsu, Goutama, [223] the twins, [224] Vrikodara, Dhoumya, the women, the daughter of Matsya [225] and the others could not tolerate the separation from the wielder of the Sharnga bow and were bewildered. A learned person who associates with the virtuous and disassociates from the wicked does not wish to give up listening to his good deeds, even if he has heard about his deeds and fame once. The Parthas [226] had fixed their minds on him. How could they bear a separation from him? They had seen him, touched him, conversed with him, slept with him, sat down with him and eaten with him. All of them looked at him and their eyes did not blink. Their minds followed him. Tied with bonds of affection, they glanced at him and moved around, here and there. When Devaki's son emerged from the residence, the women relatives also came out. They held back their overflowing tears of anxiety, since these would be inauspicious. Drums, conch shells, trumpets, veenas, cymbals, cow horns, *dhundhuri*s, [227] kettledrums, bells and larger drums were sounded. Wishing to see him, the Kuru women ascended to the top of the palace. They looked at Krishna and smiled, shy and affectionate, showering down flowers. Gudakesha [228] picked up a white umbrella that was adorned with a net of pearls and had a handle made out of jewels. He held it above his beloved friend. Uddhava and Satyaki fanned him with extremely wonderful whisks. As the lord of Madhu advanced, the road was strewn with flowers and was resplendent. Here and there, true benedictions pronounced by the brahmanas were heard. They were appropriate, but also inappropriate, since he didn't possess attributes, but had himself assumed attributes. [229] With their intelligence thus engaged, the Indras among the Kouravas and the women of the city conversed about him in excellent shlokas and this was more pleasant to hear than all the sacred texts. "He is certainly the ancient Purusha. He is the single one, whose atman is not manifest. He is the lord who is the soul of the universe and he comes before all the qualities. When all the energy has withdrawn into him, he sleeps during the night. [230] He is the one who used his valour and maya and urged Prakriti to create living creatures. His atman is without names and forms, but he desired to impart names and forms to them. He is the one who entrusted the creation of the sacred texts. He is the one whose feet the gods, those who have conquered their senses and those who have controlled their breath of life, seek. Those who have unblemished souls and hanker, full of devotion, can see him. There is no one else who is capable of cleansing the spirit. O friends! He is the one whose virtuous deeds have been recited in the mysterious parts of the Vedas by those who speak about secrets. He is the lord who sports and creates, preserves and destroys the universe, without being attached to it. Whenever kings are immersed in tamas and live in *adharma*, the supreme one uses sattva to assume form. From one yuga to another yuga, to ensure truth, uprightness, compassion, fame and welfare, he assumes different forms. Wonderful is the one who deserves to be praised the most. Wonderful is the lineage of the Yadus. Madhuvana is most sacred. [231] The bull among men and the consort of Shri [232] was born there and roamed around there, glorifying it. Kushasthali [233] is wonderful. It is sacred and famous on earth and has surpassed the glory of the heavenly bodies. The residents there have been favoured by him and can always see him. The lord always looks at them smilingly. There are women whose hands he has accepted in marriage. They must indeed have observed vows, bathed, offered oblations and worshipped properly to have obtained the lord. O friends! They can repeatedly drink the amrita from his lips. Hoping for this, the women of Vraja [234] repeatedly fainted. There were those who were abducted through *viryashulka* and obtained through *svayamvara*, [235] crushing powerful ones, Chaidya being the most important. They were the mothers of Pradyumna, Samba, Amba and other sons. [236] There were thousands of others who were abducted after Bhouma had been killed. [237] Their feminine nature suffered and they were sullied. However, since the lotus-eyed one accepted them, they were sanctified. Their husband never goes away from them. He touches their hearts by bringing them desired objects.” The women of the city spoke about him in such words. Glancing at them and smilingly greeting them, Hari departed. Ajatashatru suspected danger from Madhu’s [238] enemies. Therefore, out of affection, he arranged an army consisting of the four kinds of forces [239] for their protection. Afflicted at being separated from him and deep in their affection, the Kouravas followed Shouri [240] for a long distance. However, he made them return and proceeded towards his beloved city. O Bhargava! After passing through Kurujangala, Panchala, Shurasena, the area around the Yamuna, Brahmavarta, Kurukshetra, Matsya, Sarasvata, deserts, barren regions, Souvira and Abhira, they reached Anarta, [241] which lies beyond all these. The lord and the mounts were slightly exhausted. Here and there, Hari was worshipped and gifts were brought to him. Whenever the sun went into the ocean, [242] he faced the western direction and stopped for the evening rites.'

Chapter 1(11)

Suta said, 'The prosperous region of Anarta was his own. Having arrived there, as if to dispel the sorrow, [243] he blew on his excellent conch shell. The conch shell was thick and white in the middle and touched by Urukrama's mouth, became red. As it was blown, it was held in the cup of his hands, which were like lotuses. [244] It was as if a white swan was singing amidst a clump of red lotuses. Its sound generated fear among those who caused fear to the world. On hearing this, all the subjects, who were eager to see their master, arose and advanced. Like a lamp being offered to the sun, they gave him their offerings. He is completely satisfied and finds pleasure in his own atman. He is the one who always finds his own gratification. However, all those well-wishers were like wards before a guardian and a father. Their faces bloomed in delight and they spoke in voices that choked with joy. "O protector! We always bow down before your lotus feet, worshipped by Virinchi, Varinchya and Indra of the gods. [245] You are the supreme benefit for those who desire the supreme. You are the supreme lord and time is powerless before you. O creator of the universe! Be the one who brings us welfare. You are our mother, well-wisher, master and father. You are our virtuous preceptor and supreme divinity. We will become successful by serving you. It is wonderful that we have got you back as a protector. Even the residents of heaven find it extremely difficult to see you. We can now behold your loving, smiling and gentle face and your form, which brings all kinds of good fortune. O lotus-eyed one! Wishing to see your well-wishers, you withdrew to the land of the Kurus and Madhu. [246] O Achyuta! Every moment of that seemed like a crore of years. It is as if our eyes were deprived of the sight of the sun. The subjects spoke these words and he heard them. Affectionate towards his devotees, he distributed the favour of his glance and entered the city. It was protected by the Madhus, Bhojas, Dasharhas, Arhas, Kukuras, Andhakas and Vrishnis. [247] They were like him in valour and it was like Bhogavati, [248] protected by the *naga*s. [249] Everywhere, there were sacred trees and creepers characterizing all the seasons, and hermitages. There were gardens, groves, pleasure gardens and beautiful ponds with lotuses. There were arches and gates along the roads and the turrets were marked with signs of festivities. There were colourful standards with flags at the top and these sheltered from the heat of the sun. The important roads, smaller roads, markets and squares had been cleaned and sprinkled with fragrant water. Fruits, flowers, unbroken grain [250] and sprouts were strewn around. [251] The doors of every house were decorated with pots full of curds, unbroken grain, fruits, sugar cane, and other offerings, and incense and lamps. Hearing that the beloved one was coming, the great-minded Vasudeva, [252] Akrura, [253] Ugrasena, Rama, [254] extraordinary in his valour, Pradyumna, Charudeshna [255] and Samba, Jambavati's son, were so happy that they stopped lying down, sitting or eating. Full of respect and love, they happily advanced on their chariots. An Indra among elephants was in front and there were brahmanas with auspicious articles. There was the sound of conch shells and trumpets and the chanting of the brahman. Eager to see him, there were hundreds of excellent courtesans on vehicles. Brilliant earrings dangled from their ears and rendered their foreheads and faces even more beautiful. There were actors, dancers, *gandharva*s, sutas, *magadha*s and *bandi*s. [256] In excellent shlokas, they sang about his extraordinary deeds. The illustrious one approached his relatives, the citizens and the other followers. He met all of them and showed them the appropriate honours. He bowed his head down and greeted them. He embraced and touched them with his hand and glanced at them, smilingly. The lord comforted them and granted them the boons they sought, including the *shvapaka*s. [257] Seniors, brahmanas and their wives and aged ones pronounced benedictions over him and he was praised by bandis. He thus entered the city. O brahmana! As Krishna advanced along the royal road, women from the noble families of Dvaraka climbed up to the tops of their mansions, so as to witness the great festivities. The residents of Dvaraka were used to seeing him all the time. Even then, they were not satiated by looking at Achyuta, the abode of beauty. His chest is the abode of Shri. The eyes regard his face as a vessel to drink from. His arms are the guardians of the world. His feet are dappled. [258] There was a white umbrella above his head and he was fanned with whisks. Ahead of him, flowers were showered down along the road. His garments were yellow and he was adorned with a garland of wild flowers. He looked like a dark cloud, adorned by the sun, the moon, a rainbow and lightning. He entered his father's residence and was embraced by his own mothers. He cheerfully bowed his head down before the seven mothers, of whom, Devaki was the foremost. [259] Because of their affection, milk began to flow from their breasts and the mothers placed their son on their laps. They were senseless with joy and sprinkled him with tears of delight. Thereafter, he entered his own residence, which was filled with all the objects of desire. There were more than sixteen thousand wives in that mansion. The wives saw that their husband had returned home, after being away, and it was as if their minds were filled with a sense of great festivity. They quickly stood up from their couches and their vows, with shyness writ on their eyes and faces. Overwhelmed with love for their husband, they first embraced him through their sons, then through their glances, and finally, they themselves did it. O foremost among the Bhrigu lineage! Though they tried to restrain the tears of joy in their eyes, they were helpless in preventing them. Though he alone was by their side, his feet seemed to be new and newer still. Though fickle, Shri does not desert his feet. Having been at his feet, how can anyone be separated from those feet? Those kings had led to a burden on earth. Those energetic ones had been surrounded by akshouhinis. He had not wielded a weapon. But just as blowing generates a fire, he had created enmity amongst them, making them kill each other. Using his own maya, he descended into this world of men. The illustrious one behaved like an ordinary person, finding pleasure amidst jewels among women. Their unrestrained nature, exciting and pure smiles and bashful glances could have slain Madana [260] and those excellent women could have made him cast aside his bow. However, their guiles were incapable of agitating his senses. Ordinary people think he is attached, just as they are attached. Ignorant men think that, like themselves, he is engaged in pursuits. Such is the divinity of the lord that he is not attached to the qualities of Prakriti. Nor are those virtuous atmans who use their intelligence to seek refuge with him. Those feeble and foolish women thought that he followed them alone. Their minds were such that they did not know about the greatness and divinity of their husband.'

Chapter 1(12)

Shounaka asked, 'Ashvatthama released the energetic brahmashira and destroyed Uttara's embryo. However, the lord made it come alive again. How was the immensely intelligent one [261] born? What were the great-souled one's deeds? How did he die? Where did he go after death? We wish to hear this. If you so desire, tell us. We are faithful. Tell us about the knowledge Shuka imparted.'

Suta replied, 'Dharmaraja ruled and delighted his subjects, like a father. He served at Krishna's feet and was not attached to any object of desire. His prosperity, sacrifices, subjects, queen, the brothers, the earth, the lordship over Jambudvipa [262] and his fame reached heaven. O brahmanas! What are objects of pleasure, desired by the gods, to someone whose mind is in Mukunda? Like a person who is hungry, the king was only content and happy with that. [263] O descendant of the Bhrigu lineage! The brave one [264] was in his mother's womb and was being burnt by the weapon's energy. At that time, he saw a being advance towards him. He was the size of a thumb and sparkled. He blazed in his golden diadem. Achyuta was dark and excellent to behold. His garments were like lightning. He was handsome and tall, with four hands. His earrings were made out of molten gold. His eyes were as red as blood. The mace in his hand was being repeatedly whirled around in all the directions around him, circling like a meteor. With his own mace, he drove away the energy of the weapon, like the sun dispelling mist. He [265] wondered—"Who is this near me?" Having destroyed it, the illustrious lord Hari, immeasurable in his soul and the protector of dharma, vanished, while the ten-month-old looked on. After this, when auspicious planets arose, Pandu's descendant was born, progressively imbibed with all the qualities. He was like Pandu in his energy. The king was delighted and had the rites of birth performed. The brahmanas, Dhoumya, Kripa and the others, pronounced auspicious benedictions. The king, who knew about auspicious occasions, gave gold, cattle, land, villages, elephants and the best of horses and food to brahmanas, on the auspicious occasion of an offspring being born. The brahmanas were content and satisfied. They said, "O bull of the Puru lineage! This is Puru's descendant. This pure one was almost destroyed by invincible destiny. However, he was restored through the favours of Vishnu and the powers of Vishnu. Therefore, he will be known in this world by the name of Vishnurata. [266] O immensely fortunate one! There is no doubt that he will be great and greatly devoted to the illustrious one." Yudhishthira asked, "O great-souled ones! Will he follow this lineage of royal sages? Will he be pure? O excellent ones! Will his deeds be applauded by the virtuous?" The brahmanas answered, "O Partha! This offspring will be like Ikshvaku, Manu's son himself. Like Rama, Dasharatha's son, he will serve brahmanas and be devoted to the truth. Like Shibi, Ushinara's son, he will be generous and provide refuge to those who seek it. [267] He will extend the fame of his lineage, like Dushyanta's son, the performer of sacrifices. [268] Like the two Arjunas, [269] he will be a foremost archer. He will be as invincible as the fire and like the ocean, will be impossible to cross. He will be as valiant as the Indra among animals. [270] As a refuge, he will be like the Himalayas. He will be as patient as the earth and as tolerant as his fathers. He will be like his grandfather [271] in impartiality and like Girisha [272] in granting favours. Like the god who is Rama's refuge, [273] he will be a refuge for all creatures. He will follow Krishna in all the qualities and in greatness. He will be like Rantideva [274] in his generosity. In following dharma, he will be like Yayati. He will be like Bali in perseverance. In his faith towards

Krishna, he will be like Prahlada. He will serve the elders and perform many horse sacrifices. He will give birth to royal sages. He will chastise those who follow evil paths. For the sake of ensuring dharma on earth, he will restrain Kali. [275] He will hear about his own death, through Takshaka, sent by the son of a brahmana. [276] He will then free himself from all attachment and seek refuge at Hari's feet. He will ask about the nature of the atman from the sage who is Vyasa's son. [277] O king! He will then cast aside all fear and go to the banks of the Ganga." The brahmanas, who knew about someone who has been born, instructed the king in this way. Having obtained what they deserved, all of them went away to their own respective homes. The lord had said that he would be famous in the world as Parikshit. He meditated on the one he had seen and tested every man in this way. [278] The prince grew up quickly, like the moon during *shukla paksha*. [279] From one *kashtha* to another kashtha and from one day to another day, he grew up, looked after by his fathers. [280] At that time, the king [281] desired to free himself from the sin of having caused enmity to his relatives and wanted to perform a horse sacrifice. Since there wasn't enough revenue through taxes, he thought about acquiring the requisite wealth. Urged by Achyuta, his brothers discerned his intentions. They brought a lot of riches from the northern direction. [282] Yudhishthira, Dharma's son, became prosperous through those riches. Terrified, [283] he performed three horse sacrifices and dedicated them to Hari. The illustrious one was invited by the king and the brahmanas acted as officiating priests at the king's sacrifice. Desiring to ensure pleasure to his well-wishers, he [284] stayed there for a few months. O brahmana! Having taken leave of the king, Krishna [285] and the relatives, he then went to Dvaravati with Arjuna, surrounded by the Yadus.'

Chapter 1(13)

Suta said, 'Having been on a visit to tirthas, Vidura got to know about the atman's destination from Maitreya. [286] Having thus satisfied his wishes, he went to Hastinapura. In Kousharava's [287] presence, Kshatta [288] asked questions. However, when devotion towards Govinda was generated in him, he ceased. With his younger brothers, Dhritarashtra, Yuyutsu, suta, [289] Sharadvata [290] and Pritha, Dharma's son saw that his relative had arrived. O brahmana! Gandhari, Droupadi, Subhadra, Uttara, Kripi, many other women from Pandu's lineage, and relatives, with their sons and wives, were also there. They approached him with delight, as if life had returned to their bodies. They approached him in the proper way, embracing and greeting him. They were anxious and suffering, separated from him and shed tears of affection. After he had seated himself, the king offered him the signs of respect. He ate and rested and was happily seated on his seat. In the presence of those who heard, the king started to ask him questions.

'Yudhishthira asked, "Do you remember how we grew up under your shadow and how you protected us? With our mother, you saved us from dangers like poison and fire. How did you maintain yourself when you roamed around the surface of the earth? On this earth, which are the tirthas and *kshetra*s you visited? [291] O lord! A devotee like you is himself a tirtha. With the wielder of the mace inside you, you yourself make a tirtha a true tirtha. O father! [292] What about our well-wishers, the relatives of the divinity Krishna? Did you see, or hear about, the Yadavas? Are they happily residing in their own city?"

Suta said, 'Thus addressed by Dharmaraja, he described everything in due order, as he had experienced it. But he left out the destruction of the Yadu lineage. [293] He was unable to tolerate anything that was disagreeable to men. That incident was miserable and impossible to behold. It presented itself. Out of pity, he did not state it. He was honoured like a god and brought happiness to everyone. He ensured the welfare of his elder brother [294] and resided there for some time. Yama was cursed that he would be a shudra for one hundred years. [295] During that time, Aryama used the appropriate rod of chastisement on those who committed crimes. [296] Yudhishthira obtained his kingdom and saw his grandson, [297] who would bear the burden of the lineage. With his brothers, who were like guardians of the world, he was delighted in his supreme prosperity. There are those who are maddened, excessively attached to homes and desires of this world. However, time is extremely difficult to cross and creeps in, unnoticed.

‘Discerning this, Vidura spoke to Dhritarashtra. “O king! Behold. The fear has arrived. Leave quickly. O lord! In this world, there is no counter to this. This illustrious time has come before all of us. Overcome by this, people have to immediately give up their beloved lives, not to speak of things like riches. Your father, brother, well-wishers and sons have been killed. Age has passed. You yourself have been overcome by old age and are residing in another person’s house. Alas! The desire to remain alive is extremely great in a living being like you. Like a domesticated animal, you are accepting scraps of food flung towards you by Bhima. Fire was applied to them. They were given poison. Their wife was abused. Their dominion and riches were seized. How can you subsist on what they give? Despite this, like a miserable person, you wish to remain alive. Even though you do not desire it, like an old garment, your body will decay. If a person abandons selfish motives, is detached and free from bondage and gives up this body, heading for an unknown destination, he is said to be unperturbed. The best among men is a person who learns on his own or from others, becoming indifferent and realizing the atman. With Hari in his heart, he departs from his residence. Therefore, leave for the northern direction, without letting your relatives know where you have gone. After this, time, which destroys qualities in men, will arrive.” Thus King Ajamidha’s [298] insight of wisdom was awoken by his younger brother, Vidura. Firm, he severed the bonds of affection towards his relatives. As instructed by his brother, he left. When her husband left, Subala’s virtuous daughter, [299] devoted to her husband, followed him to the Himalayas. Unlike those who strike, virtuous and spirited ones find delight in casting aside the rod of chastisement. Ajatashatru performed the morning prayers [300] and offered oblations into the kindled fire. He gave sesamum seed, land and gold to brahmanas. When he entered the house to worship the seniors, he did not see his father and Subala’s daughter.

‘He was anxious in his mind. Sanjaya was seated there and he asked, “O Gavalgana’s son! [301] Where is our aged father, who doesn’t possess eyesight? Where is our mother, afflicted by grief on account of her sons? Where has our uncle and well-wisher [302] gone? I am ungrateful and have killed my relatives. As one who has committed a crime, has he suspected me? With his wife, has he submerged himself in the Ganga? After our father, Pandu's, downfall, all of us were children. We were without protection and faced hardships. These uncles and well-wishers protected us. Where have they gone from here?" Suta [303] was also afflicted by the separation, unable to see his own master. [304] He was bewildered, overcome by pity and affection. Suffering greatly, he could not reply. He wiped away the tears with his hands and found the steadiness within his own self. Remembering his master's feet, he replied to Ajatashatru. Sanjaya said, "O delight of the lineage! O mighty-armed one! I do not know what the two fathers [305] have done. Those great-souled ones have deceived me as well." At that time, the illustrious Narada came there with Tumburu. [306] With his younger brothers, he arose and greeted and worshipped the sage. Yudhishthira said, "O illustrious one! I do not know where my fathers have gone. My mother is afflicted by grief on account of her sons. Where has that ascetic lady gone? O illustrious one! This is very difficult to cross and you are like a helmsman. You can show us the other shore."

'The illustrious Narada, supreme among sages, started to speak. "O king! Do not grieve. The entire universe is under the lord's control. The world and its guardians bear the lord's burden. He is the one who engages beings and disengages them. Cows are tethered with a string around the noose and bound with ropes. They bear the lord's burden. They are bound and addressed by different names. A person playing a game engages and disengages the pieces according to his wishes. Like that, the lord plays with humans. Whether you think objects in this world are permanent, impermanent, or both, out of affection that results from delusion, you should not grieve. O dear one! Therefore, give up this lassitude that results from ignorance about your own self. 'Without me, how will those miserable ones subsist without a protector?' This body is made out of five elements and is controlled by time, deeds and qualities. It is as if one is being devoured by a snake. How can a person offer protection to another? Those without hands are subsistence for those with hands. [307] Those without feet are subsistence for quadrupeds. [308] Those who are weak are subsistence for those who are strong. One living being is subsistence for another living being. O king! The illustrious one is one and himself holds everything up through his atman. He shines, inside and outside. Behold his maya, resulting in different forms. O great king! The illustrious one, the creator of all beings, has descended in the form of time, to ensure the destruction of the enemies of the gods. He has performed the task of the gods and is waiting for what remains to be done. As long as the lord is in this world, you need to wait and watch. With his brother and his wife, Gandhari, Dhritarashtra has gone to the southern slope of the Himalayas, to the hermitage of the rishis. The place is known as Saptasrota. [309] To please the seven, [310] the seven flows of the heavenly river [311] were divided into seven streams there. There, he will bathe constantly. [312] Following the ordinances, he will offer oblations into the fire. He will subsist on water and control his atman. He will free himself from all desire. He will control his posture and control his breath. He will withdraw his six senses. [313] Immersing himself in thoughts of Hari, he will cleanse taints associated with rajas and tamas. He will engage in knowledge about the atman and merge into the supreme. With his atman in the reservoir of the brahman, it is like the space inside a pot merging into broader space. He will destroy the results of all qualities associated with maya. He will stop everything that results from action. He will withdraw from all kinds of food. He will be as immobile as a pillar. He will abandon all action and you should not become an impediment to him. O king! On the fifth day from today, he will give up his body for the hereafter and it will be reduced to ashes. In the cottage, the body of the husband will be burnt down in a fire. [314] Standing outside, the virtuous wife will see the fire and follow her husband into the fire. O descendant of the Kuru lineage! Vidura will hear about this wonderful account. Therefore, filled with joy and sorrow, he will go and visit the tirthas." Having said this, with Tumburu, Narada ascended to heaven. Yudhishthira's heart accepted his words and he cast aside all sorrow.'

Chapter 1(14)

Suta said, 'Jishnu went to Dvaraka, wishing to see his friend and relatives and to know what Punyashloka [315] Krishna would do. Several months passed, but Arjuna did not return. The extender of the Kuru lineage [316] witnessed portents that were terrible in form. The progress of time became terrible and the natural advent of the seasons turned contrary. Men became wicked in conduct and were full of anger, greed and falsehood. Even among well-wishers, transactions were generally characterized by deceit, mixed with fraud. There was dissension between fathers, mothers, well-wishers, brothers, and husband and wife. In the course of time, people became naturally prone to avarice and other kinds of adharma. On witnessing these inauspicious portents, the king spoke to his younger brother. [317]

'Yudhishthira said, "Jishnu was sent to Dvaraka because he wished to see his relatives and to find out what Punyashloka Krishna would do. O Bhimasena! Seven months have passed, but your younger brother has not returned. I do not know the true reason for this. Has the time the devarshi [318] told us about arrived, when the illustrious one desires to cast aside his body, which he had himself assumed in his pastimes? Our prosperity, kingdom, wives, lineage, subjects, victory over the enemy and the worlds are because of his favours. O tiger among men! Behold the terrible omens in heaven, the earth and our bodies. They are confounding our intelligence and telling us that fear is not very far away. My thigh, eye and arm are repeatedly quivering. [319] My heart is trembling. These signify something disagreeable. This female jackal is howling in the direction of the sun and its mouth is vomiting fire. O dear one! Without any fear, this dog is barking at me. O tiger among men! Auspicious animals are passing me on the left, while the others are passing me on the right. On seeing me, my mounts seem to be weeping. This pigeon is a messenger of death. This owl is making my mind tremble. The owl's rival [320] is shrieking, as if it wishes to render everything empty. The directions are covered in smoke. The earth, with its mountains, is quaking. O son! [321] There is a great storm, with the sound of thunder. A wind harsh to the touch is blowing. Dust is creating darkness. In every direction, the clouds are showering down blood, creating terror. Behold. The sun has lost its splendour. In the sky, the planets are fighting amongst themselves. The area between heaven and earth seems to be full of large numbers of blazing demons. The calves are not sucking at the udders. The mothers are not yielding milk. With their faces full of tears, the cows are weeping. The bulls are no longer happy in the pastures. The images of the gods seem to be weeping, perspiring and moving. The countryside, villages, cities, gardens, mines and hermitages have lost their prosperity and are cheerless. What futility is it displaying to us? Indeed, because of these great portents, I think that the earth will be robbed of its good fortune and prosperity. It will lose this unique being and the illustrious one's feet."'

Suta said, 'O brahmana! Witnessing these ominous signs, this is what the king thought in his mind. At that time, the one with the ape on his banner [322] returned from the city of the Yadus. He fell down at his feet and this kind of affliction had never occurred earlier. His face was downcast and tears descended from his lotus eyes. On seeing that his younger brother was like a shadow, the king was anxious in his heart. He remembered what Narada had said. In the midst of the well-wishers, he asked him.

'Yudhishthira asked, "In the city of the Anartas, are our relatives, Madhus, Bhojas, Dasharhas, Arhas, Satvatas, Andhakas and Vrishnis, residing happily? Is my revered maternal grandfather, Shura, [323] well? Is my maternal uncle, Anakadundubhi, [324] well, along with his younger brothers? His seven wives, our aunts, are sisters. With Devaki as the foremost, are they hale? Are their sons and daughters-in-law well? Are King Ahuka, [325] whose son was wicked, and his younger brother alive? What about Hridika and his son, Akrura, Jayanta, Gada and Sarana? [326] Are Shatrujit and the others well? Are Rama and the illustrious lord of the Satvatas well? Is Pradyumna, a maharatha among the Vrishnis, happy? Is the deep and dexterous Aniruddha, the illustrious one's descendant, growing up? Are Sushena, Charudeshna, Samba, Jambavati's son, and the other bulls among the foremost of Krishna's sons well, along with their sons? What about Shouri's followers, Shrutadeva, Uddhava, Sunanda, Nanda and the others and other foremost bulls among the Satvatas? Are all those who seek refuge in the arms of Rama and Krishna well? Bound to us in affection, do they remember our welfare? The illustrious Govinda is devoted to brahmanas and his devotees. Surrounded by his well-wishers, is he happy in the city, in Sudharma? [327] For the welfare of the people and the benefit of the earth, the original being has resided in the ocean that is the lineage of the Yadus, along with Ananta's friend. [328] He has dwelt in his own city, worshipped by the Yadus, who have been protected by the rod of chastisement exerted by his arms. Like great beings, they have sported in great delight. There were sixteen thousand women, Satya [329] and the others. Their foremost task was to serve at his feet. In a battle, he defeated the residents of heaven and seized that which the wives of the wielder of the *vajra* enjoyed. [330] The foremost among the Yadus sustained their lives on the basis of the rod of chastisement his arms exercised. They could stride in the assembly hall known as Sudharma, deserved by the best among the gods, which had been seized through force. O son! [331] Tell me if you are well. To me, your radiance seems to have lost its energy. O son! Because you resided there for a long time, were you dishonored and ignored? Were you struck by inauspicious sentiments and words? After having taken a pledge, were you unable to give a suppliant what he wished for? Were you unable to give protection to a brahmana, a child, a cow, an aged person, a diseased person, a woman or some other living being who sought refuge? Did you have intercourse with someone you shouldn't have had intercourse with? Have you shown disrespect to a woman? Along the road, were you defeated by someone who was an equal or an inferior? Have you eaten while ignoring the aged and children who deserved to be fed? Have you committed a reprehensible and unpardonable deed? He was the beloved person in your heart. Do you think that you are without a protector and everything is empty because you are separated from him? There can be no other reason for this dejection.'"

Chapter 1(15)

Suta said, 'In this way, the king who was his brother speculated, based on many kinds of doubts and spoke to the Krishna [332] who was Krishna's friend and was afflicted by grief at being separated from Krishna. His face was dry with grief. Like a plucked lotus, he had lost his radiance. Remembering the lord, he was incapable of saying anything in reply. He controlled his sorrow with great difficulty. He wiped his eyes with his hands. Since the object of his affection was absent, he became increasingly anxious and miserable. He remembered the friend, companion, well-wisher and charioteer. In a voice that choked with tears, he spoke to his elder brother, the king.

'Arjuna said, "O great king! I have been deceived by Hari, who appeared in the form of a friend. He is the one who has deprived me of my great energy, which astounded even the gods. Separation from him, even for an instant, makes all the worlds unpleasant to see. It is just as a person without the breath of life, who is spoken of as dead. At the forefront of the svayamvara, there were kings who had arrived in Drupada's house, impossible to crush because of their desire. It is by resorting to him that I robbed them of their energy and was able to strike the fish, stringing my bow and winning Krishna. [333] It was because of his presence that I was able to quickly defeat Indra and large numbers of immortals and bestow Khandava on Agni. [334] I obtained the assembly hall fashioned by Maya, [335] extraordinary in artisanship because of his maya. That is where kings assembled from all the directions and offered tributes to you. O noble one! It is through his energy that your younger brother [336] possessed the spirit and valour of ten thousand elephants. For the sake of a great sacrifice, there was one [337] who placed his feet on the heads of kings. He abducted these kings for a sacrifice to the lord of the *pramatha*s. [338] He killed him and released them [339] and they offered tributes to you. On the occasion of the great sacrifice for the consecration, your wife's hair was braided. That beautiful braid of hair was praiseworthy and was touched and dragged by the deceitful ones in the assembly hall. With tears flowing from her face, she fell down at his [340] feet. It was he who killed them and their women had loosened hair. [341] He protected us from an extremely dangerous calamity in the forest. Plotted by the enemy, Durvasa, who should eat first, arrived with ten thousand disciples. [342] He ate the leftover vegetables and the three worlds were satisfied. While their bodies were submerged in the water, they thought that they were also satisfied. It is through his energy that I could surprise the illustrious wielder of the trident [343] and the daughter of the mountain [344] in an encounter and he gave me his own weapon. [345] I reached the great Indra's residence in my physical body. I obtained half of his throne and weapons from others. O Ajamidha! While I resided there, the gods used the power of my arms, marked with imprints left by Gandiva, to slay the enemies of the gods. He is the one who made it possible for Indra to find support in me. Today, I am deprived of that supreme Purusha. The army of the Kurus was like an impassable and spirited ocean. It was because of his friendship that I was able to cross it, alone on a chariot. I seized a lot of riches that belonged to the enemy. I robbed them of their energy and seized the bejewelled diadems from their heads. That large array had Bhishma, Karna, the preceptor [346] and Shalya. There were other noble kings in a circle of chariots. O lord! He proceeded ahead of me and through his glance, robbed the leaders among the charioteers of their minds, lifespans and energy. The weapons of the asuras could not touch Nrihari's servant. [347] In that way, great weapons that were invincible in form were unleashed on me by the preceptor, Bhishma, Karna, Drona's son, Trigarta, [348] Shalya, Saindhava, [349] Bahlika and others. But they could not harm me. He is the lord who delivered me. It is through evil intelligence that I engaged him as a charioteer. Those who are fortunate worship his lotus feet so that they are not born again. When my mounts were exhausted, I descended from the chariot on to the ground. [350] My mind was distracted and it is through his favours that the enemy could not strike me. O lord of men! His words were generous, adorned with a sweet smile. In sport, he addressed me as, 'O Partha! O Arjuna! O friend! O descendant of the Kuru lineage!' That conversation touched my heart. On remembering Madhava's words, my heart is overwhelmed. We slept, sat, walked, conversed, ate and did other things together. Truly, evil in intelligence, I misbehaved with him. But like a friend unto a friend and a father unto a son, in his great glory and affection, he pardoned all this. O Indra among men! I am now separated from Purushottama. He was my beloved friend and well-wisher and my heart is empty. I was protecting the bodies of Urukrama's wives. However, like a woman, I was defeated by wicked cowherds. [351] I have the same bow and arrows, the same chariot and horses. I am the same charioteer to whom the kings bowed down. But in an instant, without him, all that became useless, like oblations rendered into ashes, the act of a juggler, or sowing seeds on barren land. O king! You asked about our well-wishers in the city of well-wishers. Because of the curse of brahmanas, they slew each other with their fists. Having drunk *varuni* liquor, their minds were maddened and intoxicated and they did not recognize each other. Only four or five are left. It is almost as if this was a deed done by the illustrious lord. Sometimes, creatures kill each other and sometimes, they protect each other. O king! In the water, large aquatic creatures swallow smaller ones. The large and the strong eat the weak and the feeble. Thus, the lord made strong Yadavas kill others and made the Yadavas kill each other. In the past too, he reduced the burden of the earth in this way. I remember the words spoken to me by Govinda, full of meaning that was appropriate to the time and the place. As I remember them, my torment is extinguished and my mind is enchanted."'

Suta said, 'Thus, Jishnu thought about Krishna's lotus feet. Because of his extremely deep affection, his mind became peaceful and clear. He meditated on Vasudeva's feet and his devotion and intelligence rapidly increased and became unlimited, it having subsided earlier. In the forefront of the battle, the illustrious one had sung of the knowledge. [352] In the course of time and deeds, it had become enveloped in darkness. [353] But the lord revived it again. He lost his sorrow and attained the brahman. All his doubts about duality were destroyed. He merged and lost all qualities associated with Prakriti. Since he transcended the physical body, he would not be born again. Having heard about the path taken by the illustrious one and about the end of the Yadu lineage, in seclusion, Yudhishthira made up his mind about the path he would himself take. Pritha heard what Dhananjaya had said about the destruction of the Yadus and the destination taken by the illustrious one. She was single-minded in her devotion to the illustrious Adhokshaja. With concentration, she thus withdrew from the material world. A thorn is removed with a thorn. In that way, the one who has no birth gave up the body he used to remove the earth's burden. He is the one who controlled both equally. [354] Like an actor, he assumed many different forms, a fish and others. [355] He assumed those bodies to relieve the earth of its burdens. The illustrious Mukunda's deeds are worth hearing about. When he left the earth and his body, on that day, Kali manifested itself. It is the cause of wicked action by those whose intelligence is imperfectly developed. The intelligent Yudhishthira discerned the increasing spread of avarice, falsehood, deceitfulness, violence and adharma in the city, the kingdom and homes and in his own soul. He donned an attire that was appropriate to his departure. In his own kingdom, he instated his grandson, [356] who was like his own self in the possession of excellent qualities. He was instated on the throne in Gajasahvya and became the lord of the earth, up to the frontiers of the ocean. Vajra [357] was instated in Mathura, as the lord of the Shurasenas. Having performed a *prajapatya* sacrifice, the lord then drank up the fires. [358] He gave up his garments, bracelets and similar things. He gave up all sense of self and ego. He severed all the bonds that remained. He offered his speech into his mind and his mind into *prana*. [359] He offered *apana* to death and offered death to *panchatva*. [360] The sage then offered panchatva into the three [361] and into the unity. He offered everything into the atman and the atman into the undecaying brahman. He attired himself in bark and controlled his food. He restrained his speech and his hair was loose. He showed himself in a form that was like that of a dumb or mad person, or a *pishacha*. [362] He did not expect anything from anyone. Like a person who was deaf, he did not hear. He entered the northern direction, one traversed by great-souled ones earlier. Wherever he went, in his heart, he meditated on the supreme brahman. All his brothers saw that Kali, the friend of adharma, had touched the subjects on earth. They made up their minds to follow him. All of them had performed virtuous deeds. They knew in their inner souls that Vaikuntha's lotus feet was the objective of everything and they fixed this in their minds. Their intelligence was purified and their devotion increased because of the meditation. They single-mindedly fixed themselves on

Narayana's feet as the destination. They reached a state that is extremely difficult for wicked ones attached to material objects to attain. Their sins were cleansed and they reached a state where they were free from all taints. Vidura also gave up his body in Prabhasa. His consciousness was submerged in Krishna. With the ancestors, he went to his own abode. [363] Droupadi saw that her husbands were ignoring her. Single-mindedly, she fixed herself on the illustrious Vasudeva and obtained him. This is the account of the departure of Pandu's sons, loved by the illustrious one. It is sacred and brings good fortune. If a person listens to it faithfully and frequently, he obtains devotion to Hari and success.'

Chapter 1(16)

Suta said, 'Parikshit was devoted to the extremely illustrious one and ruled the earth in accordance with the teachings of the noble brahmanas. O brahmana! He exhibited the great qualities which had been foretold by learned and accomplished ones at the time of his birth. He married Uttara's daughter, Iravati. [364] He had four sons, Janamejaya and the others. He made Sharadvata [365] his preceptor and performed three horse sacrifices on the banks of the Ganga, donating a lot of gifts. The gods showed themselves at these. On one occasion, in the course of his conquests, the brave one used his energy to capture Kali. He was a shudra, in the form of a king, and was kicking a cow and a bull with his feet.'

Shounaka asked, 'In the course of his conquest, why did the king capture Kali? [366] After all, the wicked shudra was in the form of a king and had kicked a cow with his feet. O immensely fortunate one! Is that story connected with accounts about Krishna? Or is it about the virtuous ones who lick the honey from his lotus feet? What is the point of wasting one's lifespan on other impermanent topics that decay and are not permanent? O best among men! The lifespan is limited and mortal ones desire amrita. Illustrious Death has been invited here for rites connected with the sacrifice of animals. Therefore, no one is going to die as long as Death is here. O illustrious one! That is the reason the supreme rishis have summoned you, so that the world of men can drink the wonderful and immortal words about Hari's pastimes. The wicked, evil in intelligence, have a lifespan that is evil and limited. Their nights pass in sleeping and their days in futile deeds.'

Suta replied, 'Parikshit was residing in Kurujangala and heard that Kali had entered his own dominion. This news was unpleasant. The brave one picked up his bow and arrow. He left the city on an ornamented chariot that was yoked to dark horses, with a lion on the standard. He was surrounded by chariots, horses, elephants and foot soldiers. With his own army, he set out on this conquest. He conquered Bhadrashva, Ketumala, Bharata, Uttara Kuru, Kimpurusha and other territories and received tribute. Here and there, he heard the fame of his great-souled ancestors being sung, signifying Krishna's greatness. He heard about himself being saved from the energy of Ashvatthama's weapon, about the affection between the Vrishnis and the Parthas and their devotion towards Keshava. He was extremely satisfied at this and his eyes dilated in affection. The great-minded one gave away a large amount of riches, garments and necklaces. The universe bows down before Vishnu and he heard about how he had been a charioteer, a companion, an attendant, a friend, a guard and a follower, out of affection towards the sons of Pandu, praising them and bowing down before them. The king thus became devoted to his lotus feet. He was following the conduct of his ancestors. However, not very far away, an extraordinary event occurred. Hear about it. Dharma was wandering around on a single foot [367] and approached the earth, in the form of a grieving cow. Her face was covered with tears, like a mother separated from her calf and he questioned her. Dharma asked, "O fortunate one! Are you not well? Your face is distressed and pale. I can discern some kind of agony in you. O mother! Are you grieving because your relative is far away? Are you grieving because I have a single foot and have lost my other feet? Do you perceive that you will be devoured by *vrishala*s? [368] Alas! Have gods and others lost their shares in sacrifices? Are the subjects suffering because Maghavan [369] is not showering down? O earth! Are you grieving because women and children are not protected by men and are afflicted? Is the goddess of speech present in the families of brahmanas who perform perverse deeds? Is it because the foremost of brahmanas now have to serve the families of kings? Is it because the worst of kshatriyas [370] have been touched by Kali and the kingdoms are therefore in disarray? In the world of the living, here and there, people are eagerly engaged in eating, drinking, dressing, bathing and sexual intercourse. [371] O mother! O earth! Hari assumes a form and descends to remove the burden of the earth. He has vanished. Are you remembering all that he did and the deeds the liberation is dependent on? O earth! Tell me the cause of your distress. Why are you suffering? Time is the strongest among the strong. O mother! Has it taken away your good fortune, worshipped even by the gods?" The earth replied, "O Dharma! You know everything that you have asked me about. It is because of him [372] that you possessed the four feet which brought happiness to the worlds. O lord! Truth, purity, compassion, patience, renunciation, satisfaction, uprightness, concentration, self-control, austerities, impartiality, tolerance, indifference, learning, knowledge, non-attachment, prosperity, valour, energy, strength, perception, independence, dexterity, beauty, fortitude, ingenuity, gentleness, good conduct, skill, execution, enjoyment, depth, poise, belief, fame, pride and other great qualities always existed in him and never decayed. These are desired by those who aspire for greatness. He was the reservoir of these qualities. He was the abode of Shri. I am grieving because the world is deprived of him and because Kali has cast its wicked glance. I am grieving about myself and about you, supreme among the immortals and about the gods, the ancestors, the rishis, all the virtuous ones, the varnas and the ashramas. Desiring Shri's sidelong glances, Brahma and the others performed austerities for many days. However, she left her own abode in a grove of lotuses and faithfully and devotedly sought refuge and good fortune at the illustrious one's feet. My body was ornamented with the prosperous and illustrious one's feet, with the marks of the lotus, the thunderbolt, the goad and the flag. Thus, I possessed a beauty that surpassed that of the three worlds. However, because I was arrogant, at the end he forsook me. I suffered excessively from the lineages of asura kings. But the self-reliant one destroyed one hundred of their akshouhinis. You also suffered because of your feet. But he assumed a beautiful form in the lineage of the Yadus and used his manliness to relieve you. Who can tolerate separation from Purushottama? His glance is full of love, his smile is beautiful and his conversation is sweet. His gravity and passion conquered the pride of the women of the Madhu lineage. Because I was marked with his footprints, my body hair [373] stood up in delight." The earth and Dharma conversed in this fashion. At that time, the royal sage named Parikshit reached Sarasvati, which flowed in an eastern direction.'

Chapter 1(17)

Suta said, 'There, the king saw the cow and the bull being struck, as if they were without a protector. He saw the Vrishala with a rod in his hand, in the garb of a king. The bull was as white as a white lotus and was passing urine in its fear. Struck by the shudra, it trembled and was suffering, standing on one leg. The cow was milked for dharma. [374] Struck by the shudra's foot, it was severely distressed. It was separated from its calf and its face was full of tears. It was weak and desired some fodder. He was astride his chariot, with an armour made out of molten gold. Wielding a bow, he asked in a voice that rumbled like thunder. "Who are you? This world is under my protection. You are strong and are using your strength to injure weak ones. You are in the attire of a lord of men, like an actor. But your action is like that of a person who is not a *dvija*. [375] Who are you? Krishna and the wielder of the Gandiva have gone far away. This is deplorable. In a secluded place, you are striking the innocent. You deserve to be killed. O one who is as white as a white lotus! [376] You have lost your feet and are roaming around on one foot. You are making us grieve. Are you a god in the form of a bull? As long as this land is protected by valiant Indras among the Kouravas, with your exception, tears of sorrow do not fall down on the surface of the ground. O Surabhi's son! [377] Do not grieve. Let there be no fear on account of the Vrishala. O mother! [378] O fortunate one! Do not weep. I am here to chastise the wicked. O virtuous one! If a king is intoxicated and all the subjects and virtuous ones are terrified in his kingdom, his deeds, lifespan, good fortune and destination [379] are destroyed. It is the supreme dharma of kings to alleviate the afflicted and punish those who cause affliction. Therefore, I will slay this wicked one, who is causing injury to creatures. O four-legged son of Surabhi! Who severed three of your legs? In the kingdom of a king who follows Krishna, let there be no one in this state. O bull! O fortunate one! You are virtuous and innocent. Tell me who disfigured you and tainted the deeds of the Parthas. Those who cause sufferings to innocent creatures face fear from me and everywhere else. [380] By subduing the wicked, the welfare of the virtuous is ensured. If an uncontrolled person causes offence to innocent creatures, I shall tear apart his arms, with the bracelets, even if he happens to be an immortal himself. The supreme dharma for a king is to protect those who follow their own dharma and follow the sacred texts and chastise the others who deviate from the path."

'Dharma said, "These words, which dispel the fear of those who are afflicted, are worthy of someone from the Pandava lineage. It is because of their extensive qualities that the illustrious Krishna acted as their messenger and performed other deeds. O bull among men! We do not know the being who caused our hardship. We are confused because different doctrines do not agree. Some who deny duality say that one is the master of one's atman. [381] Others think of destiny. Others mention action. [382] Some others think that nature is the master. [383] Some have determined that this cannot be decided through reasoning and arguments. O royal sage! That being the case, use your own intelligence to judge." O supreme among brahmanas! Dharma said this to the emperor, who controlled his mind and replied without any confusion. The king replied, "O one who knows about dharma. You are speaking about dharma. You are Dharma, in the form of a bull. If a person speaks about a place where adharma has been perpetrated, he obtains the same destination. [384] Or indeed, it may be the case that the path of the god's maya cannot be fathomed. Creatures cannot ascertain this through their intelligence and their words. In krita yuga, austerities, purity, compassion and truth constituted your four feet. Three of them were broken through adharma—arrogance, sexual intercourse and intoxication. O Dharma! You now subsist on your single foot of truth. But adharma in the form of the thriving Kali's deceit is trying to destroy that too. The great burden of the earth has been removed by the illustrious one and by others. When the prosperous one was present, everything was rendered auspicious because of his footprints. But the virtuous one has been left desolate. The unfortunate one is grieving and shedding tears. Shudras are enjoying her and those who are not devoted to brahmanas are pretending to be kings." In this way, the maharatha comforted Dharma and the earth. He seized his sharp sword to act against Kali, the cause of adharma.

'Knowing that he [385] was going to kill him, he abandoned his garb of a king and full of fear, approached him, bowing his head down at his feet. The brave one was compassionate and caring about those who were distressed. He saw that he had fallen down at his feet, seeking refuge. Therefore, he did not kill him. He seemed to smile and said, "I am upholding Gudakesha's [386] fame. Someone who has joined his hands in supplication need have no fear. However, you are a friend of adharma. Therefore, you should never remain in my dominion. While you were present in the body of a king, there was adharma among the masses—avarice, falsehood, theft, lack of nobility, sinfulness, misfortune, cheating, conflict and arrogance. O friend of adharma! You should not exist in a place like Brahmavarta where there is dharma and truth and those who know about sacrifices perform sacrifices to the lord of sacrifices. The illustrious Hari is worshipped there through sacrifices and he brings welfare to those who perform sacrifices to his different forms, so that their desires are met. Like the wind, his atman is inside and outside mobile and immobile objects." Thus commanded by Parikshit, Kali started to tremble. He saw that he held an upraised sword, like the wielder of the rod. [387] Kali said, "O supreme emperor! Even if I follow your command, regardless of where I dwell, I will see you there, with a bow and arrows. O supreme among the upholders of dharma! Therefore, you should indicate the best place for me. I will control myself and reside there, abiding by your command." Thus requested, he indicated four kinds of places for adharma—where there is gambling, where there is drinking, women and slaughterhouses. Requested once again, the lord gave him a place where there is gold. In such a place, falsehood, intoxication, desire, passion and enmity, as the fifth, exist. Uttara's son indicated these five places as areas Kali could reside in and show its powers of adharma. Therefore, these should never be frequented by a man who desires his own welfare, in particular, by a king who is devoted to dharma and is a preceptor and master of men. He restored the three feet of the bull that had got destroyed—austerities, purity and compassion. He also comforted the earth and ensured its prosperity. Right now, he rules from a throne that is appropriate for a king, after his grandfather, [388] the king, wished to go to the forest and entrusted this to him. The royal sage, Indra among the Kouravas, spreads prosperity now. The immensely fortunate one is extremely famous and is the emperor in Gajasahvya. Such has been the experience of the king who is Abhimanyu's son. Since he protects the earth, you have been able to consecrate yourselves for this sacrifice.'

Chapter 1(18)

Suta said, 'Through the illustrious Krishna's favours, whose deeds are extraordinary, though he was burnt by the weapon of Drona's son, he did not die in his mother's womb. His life was destroyed because he invoked a brahmana's rage and because of Takshaka. Despite this, he was not overwhelmed by confusion and fear and surrendered himself to the illustrious one. He knew the status of the one who cannot be conquered [389] and gave up all attachment. Becoming a disciple of Vyasa's son, [390] he gave up his body in the Ganga. If one is engaged in the immortal account of the one who is spoken about in excellent shlokas, there is no fear, even at the time of death, since one remembers his lotus feet. As long as Abhimanyu's great and powerful son is the single emperor, till then, Kali's powers cannot enter anywhere in this world. On the day and the instant the illustrious one left the earth, Kali, whose powers lead to adharma, entered here. Like a bee that extracts the essence, [391] the emperor did not hate Kali. He knew that good deeds become successful quickly, while inferior deeds do not, until performed. [392] What can Kali do? It is brave before children and timid before those who are patient and not distracted. Like a wolf, it exists among men who are distracted. I have described to you the sacred account of Parikshit and Vasudeva. That is the account you asked me about. Men who desire their benefit should hear about the illustrious one's account, Urukrama's praiseworthy deeds and the qualities and action he resorted to.'

The rishis responded, 'O Suta! O amiable one! May you live for an eternal number of years, especially because you have spoken about Krishna's fame. For us mortals, this is like amrita. The outcome of the ritual we have started is uncertain. Because of the fumes, we have ourselves become covered in smoke. You have given us the intoxicating honey from Govinda's lotus feet. Even for an instant, heaven, or the possibility of no more rebirth, is not comparable with the companionship of someone who is devoted to the illustrious one. What else brings benefit to mortals? His qualities are infinite. Foremost lords of yoga, like Bhava and the one who was born from the lotus [393] cannot approach his qualities. He is alone the refuge for all great beings. No discriminating person will be satisfied at hearing about his account. You are foremost among those who are devoted to him. He is the only refuge for those who are great. O learned one! The extensive Hari's conduct is pure and we wish to hear about it. Therefore, tell us. Parikshit, unwavering in his intelligence, was a great devotee and used the knowledge of that account, imparted by Vyasa's son, to obtain liberation. He obtained the feet of the one who has the Indra among birds [394] on his banner. The account of the Bhagavata, full of the conduct of the infinite one, was told to Parikshit. It is extraordinary and is loved by those who are devoted to yoga. It is supremely pure. Therefore, without concealing anything, tell us.'

Suta said, 'This is wonderful. By following those who are wise, a person like me, born inferior, has been uplifted beyond his birth. The disqualification of birth is quickly purified if one has a conversation and association with great ones. [395] What need be said about someone who chants the name of someone who is the only refuge for those who are great? The illustrious and infinite one is infinite in his strength. He is known as the infinite one [396] because he possesses all the great qualities. His qualities are unmatched and superior to those of anyone else. Though he doesn't desire it, prosperity [397] desires the dust of his feet, forgetting others. It is sufficient to state this. The water flowing from the nails of his feet has been collected by Virinchi [398] and used for worship, purifying the universe and Shiva. In this universe, who other than Mukunda can be given the status of the illustrious one? Patient ones who are devoted to him can suddenly cast aside foolish attachment to the body and other things. [399] They thus reach the state of being *paramahamsa*. [400] The natural dharma then is non-violence and tranquility. O those who are like the sun! You have asked me and I will tell you as much as I know. Just as birds rise up into the sky to the best of their strength, learned ones obtain Vishnu to the extent of their capacity. Once, he [401] raised his bow and was roaming around on a hunt in the forest. Following a deer, he became extremely tired, hungry and thirsty. Unable to see any water, he entered a hermitage. [402] He saw a tranquil sage seated there, with his eyes closed. His senses and breath of life were restrained and his intelligence was withdrawn. [403] He was in a state beyond the three, [404] unaffected and merged into the brahman. He was covered in dishevelled and matted hair and wore the hide of a *ruru* antelope. The king's palate was dry and he asked him for water. He was not offered grass, earth, [405] *arghya* [406] or sweet words. He thought that he was being ignored and became angry. O brahmana! The king was afflicted by hunger and thirst. He suddenly felt intolerance and anger towards the brahmana, something that had never happened to him before. There was a lifeless snake. In his rage, as he left, he picked it up with the end of his bow, strung it around the brahmana rishi's neck and went to his city. "Was he meditating, having controlled his senses, or were his eyes merely closed? Or was he pretending to meditate because he did not wish to engage with an inferior kshatriya?" [407] His [408] son was extremely energetic, though a child. At that time, he was playing with other children. Hearing that his father had been oppressed by the king, at that place, he said the following. "Alas! The adharma of those who are supposed to protect has become as plump as a crow. This is like a servant acting against his master, or a dog acting against the doorkeeper. Brahmanas have appointed kshatrabandhus as the guards of houses. In that house, how does a doorkeeper deserve to eat from the same vessel? The illustrious Krishna, the chastiser of those who follow perverse paths, has departed. Therefore, I will protect the rules today. Behold my strength." The son of the rishi said this to his friends, his eyes coppery red with rage. He touched the waters of the Koushiki [409] and released words that were like the vajra. "The one who has caused the injury, the worst of his lineage, has transgressed the rules. Therefore, urged by me, on the seventh day from today, Takshaka will bite him." The child went to the hermitage and saw his father, with the dead body of the snake around his neck. He was afflicted by grief and wept loudly. O brahmana! Angiras's descendant heard his son lamenting. He opened his eyes slowly and saw the dead snake around his neck. He hurled it away and asked, "O child! Why are you crying? Who has harmed you?" Thus asked, he [410] reported what had happened. The Indra among men should not have been cursed. On hearing, the brahmana did not applaud his son. He said, "Alas! Today, you have done something distressing. You have imposed a grave punishment for a small injury. O one whose intelligence is not yet ripe! A king is supreme and should not be equated with other men. His energy is impossible to withstand. Protected by him, subjects are without fear and obtain benefits. O dear one! The one with the chakra in his hand can no longer be seen and in this world, the king is his representative. There are plenty of thieves and he destroys them. If we are not protected by him, in an instant, we will be like sheep without a leader. That is the reason, from today, wickedness will descend on us. Our protector will be destroyed and our riches will be plundered. People will kill and strike each other. People will be like great bandits and steal animals, women and riches. Thus, noble dharma and conduct of the varnas and the ashramas, propounded in the three, [411] will decay among men. They will immerse themselves in artha and kama, like dogs and monkeys, and there will be a mixing up of the varnas. The lord of men is a protector of dharma. He is an emperor and great in his learning. He is a great devotee of the illustrious one himself. He is a royal sage and has performed horse sacrifices. He was hungry, thirsty and distressed. He did not deserve to be cursed." "O illustrious one! [412] O one who is in all our atmans! He is a child whose intelligence has not yet ripened. He has committed a crime and harmed your own servant. You should pardon him. Because of your favours, your devotees do not strike back, even if they are abused, cheated, cursed, insulted or struck." Thus, the great sage repented the harm done by his son. Though he had been injured by the king, he did not think about that injury at all. In general, the virtuous ones in this world are engaged by others to take part in the opposites. [413] They resort to the qualities of the atman and are neither distressed, nor delighted.'

Chapter 1(19)

Suta said, 'The king thought about the reprehensible deed that he had himself done and was distressed in his mind. "Alas! I have acted like an ignoble and inferior person. The brahmana was innocent and his energy is deep. Because of what I have done, it is certain that I have shown contempt for the god. [414] Fairly soon, there will be a calamity that will be impossible to cross. I desire that I should be freed from my sin, so that I do not commit anything like this again. Let the angry fire of the lineage of the brahmana burn down my kingdom, army, riches and treasury today, so that nothing inauspicious happens to me again and so that my wicked intelligence does not turn against brahmanas, gods and cows again." As he was thinking in this way, he heard what the sage's son said, about his death in the form of Takshaka. He was indifferent about Takshaka soon becoming the cause. He thought it was good that this would trigger non-attachment. Therefore, he gave up this world and the next. He determined that these were inferior to what was before him, since he thought that serving at Krishna's feet was the best. Along the banks of the immortal river, [415] he seated himself in praya. Which man, who is about to die, will not serve it? Mixed with *tulasi* [416] leaves and the dust of Krishna's feet, its waters are rendered even more beautiful and sanctify both the worlds and Isha. [417] The descendant of the Pandava lineage decided in this way. He sat down in praya on the banks of the one flowing from Vishnu's feet. He single-mindedly gave himself up to

Mukunda's feet. He resorted to the vow of sages and freed himself from all attachments.

'Great-minded sages, capable of purifying the universe, arrived there, with their disciples. Though they themselves purified tirthas, they generally went to regions where there were tirthas. There were Atri, Vasishtha, Chyavana, Sharadvana, Arishtanemi, Bhrigu, Angiras, Parashara, Gadhi's son, [418] Rama, [419] Utathya, Indrapramada, Idhmavahu, Medhatithi, Devala, Arshtishena, Bharadvaja, Goutama, Pippalada, Maitreya, Ourva, Kavasha, Kumbhayoni, Dvaipayana and the illustrious Narada. There were other divine rishis and noble brahmana rishis, noble royal sages, Arunas and others. [420] Many foremost rishis assembled. The king bowed his head down and greeted and worshipped them. When all of them were happily seated, having worshipped them, the king told them about what he desired to do. With his mind detached, he joined his hands in salutation before the ones who were in front of him.

'The king said, "This is wonderful. I am the most blessed among kings. Our conduct should be to receive the favours of such great ones. The lineages of kings perform reprehensible deeds. [421] They are thrust far away, like that which is used to clean the feet of brahmanas. [422] I have been guilty and the lord of this world and the next has come to me in the form of a brahmana's curse. As a householder, I have always been excessively addicted to material objects. I was attached and the fear that will soon arrive will be the foundation for non-attachment. I have sought refuge and fixed my intelligence on the lord. May the brahmanas and the goddess Ganga accept me in that way. Let the deceitful Takshaka be released by the brahmana. Let it swiftly bite me. Sing the accounts of Vishnu. In whatever form I am born again, let me be attached to the illustrious and infinite one. Let me be associated with those who seek him as a refuge. Wherever I am born, let my association be with those who are great. I bow down to brahmanas." The persevering and patient king handed over the burden [423] to his own son. Facing the north, he sat down on a seat of kusha grass, with the tips of the blades facing the eastern direction. He seated himself on the southern bank of the ocean's wife. [424] When the king, the lord of men, sat down in praya, a large number of gods assembled in the firmament. They praised him and showered down flowers on earth. Delighted, they repeatedly made drums sound. The assembled maharshis praised him. They said this was virtuous and approved. They were good in conduct and wished to bring benefit to subjects. Therefore, they spoke to him about the qualities of the one who is spoken about in excellent shlokas. "O noble and royal sage! This is not extraordinary. You come from a line that is devoted to Krishna. Though seated on thrones and ornamented with the diadems of kings, desiring the association with the illustrious one, all of you have instantly given it up. All of us will remain here until he gives up his physical body and goes to the other world, freed of all taints and grief. He is foremost among those who are devoted to the illustrious one." Parikshit heard the words of the large number of rishis. The words were not false. They were impartial, deep and sweet as honey. He then wished to hear about Vishnu's conduct. "All of you have assembled here, from all the worlds. You are like the personified forms of the Vedas, which are above the three worlds. In this world, and in the next world, there is no objective that you desire, with the exception of using your good conduct to do favours to others. That is the reason I am asking you about this. O brahmanas! I trust you. I am asking you what a person who is about to die must do with all one's soul, out of the various things that need to be done. Please deliberate about what is pure and appropriate." Detached, Vyasa's illustrious son was roaming around the earth, as he pleased. No marks could be seen on him. [425] He was content with self-realization. He was surrounded by children and was attired like an *avadhuta*. [426] He arrived at the spot.

'He was sixteen years old and his feet, hands, thighs, arms, shoulders, forehead and body were delicate. His eyes were large and beautiful. His nose was prominent and his ears were symmetric. He possessed a beautiful face and eyebrows. His well-formed neck was like a conch shell. His collarbones were covered well. His chest was broad and thick. His navel had a whorl and the folds made his belly handsome. He was naked. [427] His curly hair was dishevelled. His arms were long. His complexion was like that of the best among the immortals. He was dark and always extremely attractive because of his youth and the signs that were on his body. Because of his pleasant smile, women found him to be attractive. Though his radiance was hidden, the sages knew about the signs. The sages rose up from their seats to honour him. Vishnurata [428] bowed his head and entire body down and greeted the guest who had arrived. The ignorant women and children withdrew. [429] Worshipped, he seated himself on an exalted seat. As he deserved, the illustrious greatest of the great was surrounded by large numbers of brahmana rishis, royal sages and divine rishis. He was like the moon, surrounded by a collection of planets, heavenly bodies and stars. Completely at peace, he seated himself. His intelligence was complete. The king, devoted to the illustrious one, approached him. He joined his hands in salutation and bowed his head down in the proper way. Bowing down, he asked in well-articulated words.

‘Parikshit said, “O brahmana! This is wonderful. We are inferior kshatriyas, [430] not worthy enough to serve the virtuous. However, because of the compassion you have shown us in the form of a guest, you have made us like tirthas. Even if men remember you, their houses are instantly sanctified, not to speak of seeing you, touching you, washing your feet and offering you a seat. O great yogi! A sinner cannot remain in the presence of someone who is great. Like enemies of the gods in Vishnu’s presence, the sins of such people are instantly destroyed. The illustrious Krishna, dear to Pandu’s sons, must be pleased. He wishes to please those who are descended from his father’s relatives. Otherwise, how can men like us see you, especially those who are about to die? Your movements cannot be discerned. You have become supremely successful and only show yourself when you want. You are the greatest preceptor of the yogis who have become supremely successful. Therefore, I am asking you about the tasks that a person who is about to die must perform. O lord! What should such men hear, chant, do, remember and worship? Also tell me what should be shunned. O illustrious brahmana! You are never seen to remain in the homes of those who are in the householder stage for longer than it takes to milk a cow.”’

Suta said, ‘The king thus spoke to him and asked in gentle words. Badarayana’s illustrious son, who knew about dharma, replied.’

This ends the First Skandha.

Penguin walking logo

Second Skandha

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Chapter 2(2): 37 shlokas
Chapter 2(3): 25 shlokas
Chapter 2(4): 25 shlokas
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Chapter 2(6): 45 shlokas
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Chapter 2(8): 29 shlokas
Chapter 2(9): 45 shlokas
Chapter 2(10): 51 shlokas

Chapter 2(1)

‘Shri-Shuka said, “O king! Since it benefits the world, the question that you have asked is excellent. Men who know about the atman approve of it and it is supreme among all the things that should be heard. O Indra among kings! There are thousands of things that deserve to be heard by men, by those who cannot see the truth about the atman, by householders who are attached to objects that householders are interested in. O king! At night, the lifespan is taken away by sleep or by sexual intercourse and during the day, by the pursuit of artha and the maintenance of the family. A person is attached to the body, children, wife and related things and one’s own soldiers, [431] even though these are not permanent. Though he can see that these will be destroyed, he still does not see. O descendant of the Bharata lineage! The illustrious lord, Hari, is in all atmans. Therefore, anyone who desires a state of freedom from fear, should hear about him, chant about him and remember him. Thus, the supreme gain of birth for any man is to remember Narayana at the end. This can be done through samkhya yoga, or by faithfully performing one's own dharma. O king! Generally, sages withdraw themselves from rules and restraints. Basing themselves on the *nirguna*, [432] they find delight in describing Hari's qualities. This Purana named Bhagavata is revered by the brahmanas. [433] At the end of dvapara, I studied this from my father, Dvaipayana. O royal sage! I was firmly established in the nirguna. Even then, I studied this, since my intelligence was attracted to the accounts and pastimes of the one who is described in excellent shlokas. Since you are a devotee of the great one, I will recite it to you. One's intelligence is then swiftly focused on devotion to Mukunda. O king! If a person has freed himself from worldly objects and desires a state of freedom from fear, and for yogis, the chanting of Hari's names has been determined as the best mode. If one is inexperienced and distracted, what is the purpose of many years in this world? [434] It is better to try for a single *muhurta* [435] that is superior. There was a royal sage named Khatvanga, who got to know that he had only one muhurta of lifespan left. He abandoned everything and obtained freedom from fear with Hari. O Kouravya! You have seven days more of your life left. Therefore, you can now perform all the rituals required for welfare in the hereafter. When the end arrives, one should overcome all fear and use the weapon of detachment to sever all desire for the body and anything associated with it. A persevering person must leave home and bathe in the waters of sacred tirthas. He must be seated in a pure and secluded spot, on a seat that has been constructed in the proper way. In his mind, he must practise the three *akshara*s of the supreme brahman. [436] He must control his mind and his breath and not forget the seed of the brahman. He must use his mind to restrain the organs of the senses, which are like wheels. The intelligence is the charioteer. If the mind is addicted to action, he must use his intelligence to fix it on what is auspicious. Therefore, with undivided consciousness, one must meditate on his [437] body, one limb after another. The mind will then be freed from material objects and none of this will be remembered. On attaining Vishnu's supreme state, the mind is delighted. The mind and the atman are confounded and distracted by rajas and tamas. However, by focusing on meditation, a persevering person can counter these and destroy the taints caused by these. By practising and meditating in this way, yogis quickly develop the characteristics of *bhakti*. [438] On perceiving what is beneficial, they seek refuge in yoga.”

‘The king asked, “O brahmana! What is the approved method of practising *dharana*? [439] What type swiftly removes the impurities from a man’s mind?”

‘Shri-Shuka replied, “One must control the *asana* and one must control the breathing. [440] One must conquer attachment and conquer the senses. One must use one’s intelligence to fix one’s mind on the illustrious one’s gross form. [441] This special form is the greatest of the great and the universe of past, present and future consequences is clearly manifested in this form. This body is like an egg and is covered in seven sheaths. [442] This is the illustrious one as Vairaja Purusha [443] and he is the object of dharana. Patala is read as the soles of the feet of the creator of the universe, rasatala as his heels, mahatala as his ankles and talatala as the Purusha’s shanks. [444] Sutala constitutes the knees of this universal form, vitala and atala are the two thighs. O lord of the earth! His hips are the surface of the earth [445] and the firmament [446] as the depression of his navel. It is said that the large number of stellar bodies constitute this Purusha’s chest, *maharloka* is his neck, *janarloka* is his mouth, *taparloka* is his forehead and *satyaloka* is the crest of this thousand-headed one. [447] Indra and the other resplendent gods are said to be his arms, the directions are his ears and sound is his sense of hearing. Nasatya and Dasra [448] constitute the supreme one’s nose. Scent is his sense of smell and the blazing fire is his mouth. His eye pits are the firmament and his eyeballs are the sun. Day and night are Vishnu’s eyelashes. Parameshthi [449] resides in his eyebrows and yawning. Water is his palate and taste is his tongue. *Chhanda*s [450] are said to be the aperture in the infinite one’s head. [451] His large tusks are Yama and the signs of affection are his teeth. His laugh is the maya that maddens people. His sidelong glance is the never-ending creation. Modesty is his upper lip and greed is his lower lip. His chest is dharma and the path of adharma is his back. Brahma is his penis and Mitra and Varuna are his testicles. The oceans are his belly and the mountains are his mass of bones. O Indra among kings! The rivers are his veins and the trees are his body hair. His body is the universe. The wind, infinite in force, is his breath. His movement is the passage of time and his deeds result in the flow of qualities. [452] O noble one of the Kuru lineage! The clouds which carry water are the lord's hair. The sandhyas are the garments of the supreme one. It is said the unmanifest one [453] is in his heart and the moon is in his mind, which is the store of all kinds of transformations. It is said that Mahat is the power of his intellect. He resides in all atmans and Rudra is in his inner organs. His nails are horses, mules, camels and elephants. Deer and all other animals are his hips. Birds are his wonderful means of expression. Manu is his power of comprehension and he resides in human beings. Gandharvas, *vidyadhara*s, *charana*s and apsaras [454] are said to be his musical notes and memories. The armies of the asuras are his valour. The great-souled one has the brahmanas as his mouth, the kshatriyas as his arms, the vaishyas as his thighs and the dark-complexioned ones as his feet. [455] All the different categories of gods worshipped under different names constitute his essence. Sacrifices performed with diverse objects constitute his work. I have told you about the way in which the lord's body is spread out. One should focus dharana on this gross form, using one's mind and intelligence. There is nothing beyond this. Just as people see their relatives in dreams, this atman experiences everything through his intelligence and encompasses everything. One must worship him, the true one who is the store of bliss. If one does not want one's own atman to be debased, one should not be attached to anything else."'

Chapter 2(2)

'Shri-Shuka said, "In the past, the one who created himself [456] lost his memory. [457] He used this dharana to contemplate and please him and regained his memory. So as to create again, he obtained his infallible vision and could use his intelligence to create everything as it had been earlier. These paths represent the sound of the brahman and are contemplated on by all kinds of meaningless names. [458] Even the wise can circle around amidst these, full of maya, and not attain the desired objective, like one who is asleep. Hence, a wise and undistracted person must fix his intelligence only on the names that serve the objective. Otherwise, he will endeavour for that which does not achieve the objective. He must consider the exertion made. When one possesses the flat earth, why should one strive for a bed? When one accomplishes the purpose with one's own arms, what is the need for pillows? When one can use the cups of one's hands, why does one need different kinds of vessels? When the directions [459] and bark can serve the purpose, why does one need garments? Are there no tattered rags along the path? Do the trees, which support others, [460] not provide alms? Have the rivers dried up? [461] Have the caves been closed? [462] Does the unvanquished one not support those who seek refuge with him? Why should wise people serve those who are blind and insolent because of their wealth? In this way, one must search out the truth in one's own heart and become successful in pleasing one's atman by fixing oneself on the illustrious and infinite one. Thus detached, one must always worship the eternal and supreme one, for the sake of being freed from this cycle of life. People fall into the river Vaitarani [463] and are overtaken by repentance because of what they themselves have done. On seeing this, who, except animals, will take the names of things that are not permanent? Some think of Purusha residing in the region of one's own heart, inside one's own body, and only a short span in height. They remember and conceive him as a four-armed one, holding a lotus, a chakra, a conch shell and a club. His face is gracious. His lotus eyes are large. His garments are as tawny [464] as the filament of a *kadamba* flower. He has golden bracelets decorated with expensive jewels. His diadem and earrings sparkle with expensive jewels. There is a blossoming lotus at the centre and the lords of yoga place his delicate feet there. [465] He bears the mark of Shri [466] and wears the Koustubha jewel around his neck. He is beautiful, garlanded with fresh wild flowers. He is adorned with an extremely expensive girdle, rings, anklets, bangles and other ornaments. His glossy and spotless hair is curly and dark blue. His pleasant face is beautiful because of its smile. His generous pastimes, smiles, glances and the movement of his eyebrows indicate his favours. As long as this form can be held in one's mind through dharana, this is the lord's form one must look towards and think about. Step by step, one must use one's intellect to meditate on the limbs of the one who wields the club, from the feet to his smile. After one has successfully meditated on one part, one leaves that and moving up, meditates on another part. In this way, step by step, the intellect is purified. As long as great devotion in the lord of the universe is not generated, the seer of this world and the next must meditate on this gross form of Purusha. After the end of the rituals, he must attentively remember this form. O dear one! Whenever an ascetic desires to give up this world, his mind should not be attached to the time or the place. He must use his mind to control his breath of life and be seated in a pleasant place, without being disturbed. The mind must be controlled through one's own purified intellect. The *kshetrajna* must thus be merged into the atman. [467] The persevering person thus merges the atman into the atman. [468] Having obtained tranquility, he ceases from all action. Time, which can control those who do not blink, [469] has no presence there. Nor do the gods who are regarded as the lords of the universe. There is no sattva, rajas or tamas there. There are no transformations there, no primary and secondary. [470] There are those who wish to avoid that which is non-existent. Therefore, they affectionately fix themselves on the supreme feet of the eternal Vishnu and avoid all other kinds of misconception. Step by step, they accept his revered feet in their hearts. Thus should the sage withdraw and base himself, using the strength and insight of his knowledge and regulating his subsistence. He should use his foot to press down on his anus and conquering all exhaustion, race his breath of life up to the six places. [471] He must push it up from the navel to the heart [472] and from there, the sage will take udana up to the chest. Using his intellect, the spirited one will then search out and slowly convey it to the root of the palate. [473] From there, he will then take it up to between the eyebrows. [474] He will be detached and will control the seven outlets. [475] With an unwavering gaze, he must remain in that position for half a muhurta. He will then penetrate the crown of the head [476] and abandoning everything, obtain the supreme. O king! If he desires to go where Parameshthi [477] is, or to the places where those in the sky [478] are said to find their pleasure, or become lord over the eight powers, [479] or attain the qualities, [480] he should go there with his mind and his senses. The lords of yoga are said to be those whose breath of life is inside their atmans and therefore, inside and outside the three worlds, using their learning, austerities, yoga and meditation. Those who pursue action cannot travel in this fashion. O king! Such a person first passes through the sky and reaches the place known as Vaishvanara. [481] He passes through *sushumna* and the radiant path of the brahman, cleansed of all dirt. [482] Above that, he goes to the *shaishumara chakra*, which is like the navel of the universe, and is united with Hari. Alone, the atman reaches this subtle and pure form of Vishnu. The learned ones who know about the brahman reach and worship it, delighting themselves there for the duration of one kalpa. At the end of this, they see the universe being consumed by a fire that emanates from Ananta's [483] mouth. These devout lords of success then dwell in Parameshthi's abode [484] for two *parardha*s. [485] There is no sorrow there, nor old age or death. There is no affliction of any kind, with the exception of mental anxiety, resulting out of compassion at the sight of those who do not know about this path and who therefore suffer from the insurmountable miseries of birth and death. In particular, having reached that spot, [486] he is without fear and unites his atman and subtle form with water and slowly thereafter, with fire, energy and wind. In the course of time, he blends with space and merges his atman into that great form. The yogi reaches smell through the sense of smell, taste through the sense of taste, form through sight, the sense of touch through the skin, sound, the quality of the sky, through the sense of hearing and all desires through prana. He withdraws the gross and subtle senses and enters a mental plane that is full of ego and divinity. [487] Having transcended these, he obtains the state of perfect knowledge, where all the qualities are neutralized. The atman finds tranquility in the atman. [488] When everything else ceases, bliss is found in a state of bliss. O dear one! If a person reaches this state of the illustrious one, he does not become attached to this world again. O king! You asked me and I have described to you the eternal path sung about in the Vedas. In ancient times, Brahma worshipped and satisfied the illustrious Vasudeva and was told about this. For those who are wandering around in the circle of existence, there is no other path that is auspicious. By resorting to bhakti yoga, one obtains the illustrious Vasudeva. Attentively, the illustrious Brahma examined all this and the three [489] and determined how the mind could be focused, so that there is affection towards the atman. [490] The illustrious Hari can be discerned in all creatures and in their atmans. Those with insight can see this through their intellect and infer it through the signs. O king! Therefore, among men, everywhere and in every place, with all one's soul, the illustrious Hari must be heard about, chanted about and remembered. Virtuous ones use their atmans to drink up the immortal accounts about the illustrious one and their organs of hearing become full. If they are again contaminated by material objects, they go to him and climb up to his lotus feet."'

Chapter 2(3)

'Shri-Shuka said, "This is what you had asked me about, about what learned men should do, especially men who are about to die. One who desires Brahma's radiance should worship the lord Brahma, one who desires the senses, Indra and one who desires offspring should worship the Prajapatis. One who desires prosperity should worship the goddess Maya, [491] one who desires energy Vibhavasu, [492] one who desires wealth should worship the Vasus and one who desires valour should worship the valiant Rudra. One who desires food and similar things should worship Aditi, one who desires heaven should worship Aditi's sons, [493] one who desires a kingdom should worship the Vishvadevas and one who desires to control people should worship the Sadhyas. One who desires a long lifespan should worship the two gods, the Ashvins, one who desires health should worship Ila [494] and a man who desires a steady position should worship the earth and the sky, the mothers of the world. One who desires beauty should worship the gandharvas, one who desires women should worship the apsara Urvashi and one who desires suzerainty over everyone should worship Parameshthi.

One who desires fame should worship Yajna, [495] one who desires treasures should worship Prachetas, [496] one who desires learning should worship Girisha [497] and one who desires a happy marriage should worship Uma. For the sake of dharma one should worship Uttamashloka, [498] for the sake of offspring and their protection one should worship the ancestors, for the sake of protection one must worship virtuous people and for the sake of spirit one must worship the large number of Maruts. One who desires a kingdom must worship the divinity Manu and one who desires to control spells must worship Nirriti. [499] One who desires objects of pleasure must worship Soma and one who seeks freedom from desire must worship the supreme Purusha. A person who is extensive in intelligence and has no desires, or has satisfied all desires, or desires liberation, must worship the supreme Purusha with intense bhakti yoga. In this world, all the people who worship can obtain many kinds of benefit. However, unwavering devotion to the illustrious one only comes through association with the devotees of the illustrious one. Knowledge comes through the suspension of the circling of qualities and it creates self-satisfaction because there is no attachment to the qualities. This is the approved path of bhakti yoga, which leads to emancipation. [500] Who will withdraw from Hari's accounts and who will not be attached to them?"'

Shounaka asked, 'The king, bull among the Bharata lineage, heard all that had been said. What did he next ask the wise rishi who was Vyasa's son? O Suta! O learned one! We wish to hear and you should speak to us about this. Accounts of Hari, and the accounts that follow, must certainly be heard in assemblies of virtuous people. The maharatha king was the illustrious one's devotee. Even as a child, when he used to play with dolls, he used to imitate Krishna's pastimes. Vyasa's illustrious son was devoted to Vasudeva. When there was a meeting of virtuous people, the pervasive qualities of the praiseworthy one must have been spoken about. The rising, setting and movements [501] take away the lifespans of men, with the exception of the time that is spent in conversing about Uttamashloka. Are trees not alive? Do bellows [502] not breathe? Do domestic and other animals not eat and discharge semen? A man whose ears have never heard praises of Gada's elder brother is an animal, like a dog, a boar, a camel, or a donkey. If a man has not heard about Urukrama's valour, his ears are like a snake's hole. O Suta! If he has never loudly chanted about the praiseworthy one, his tongue is like that of a frog. Even if the head is covered in a headdress or diadem, if it has not bowed down to Mukunda, it is a great burden. Our hands, even if they are adorned with golden bangles, are like the hands of dead bodies if they do not worship Hari. When the eyes of men do not look at Vishnu's signs, they are like the eyes on a peacock. [503] When the feet of men do not go to Hari's kshetras, they are like trunks generated from trees. If a mortal person has not received the dust from the illustrious one's feet, even if he is alive, he is like a corpse. If a man does not know the smell of tulasi leaves placed at the handsome Vishnu's feet, even if he breathes, he is a corpse. If a heart hears Hari's names being chanted with concentration, and is not moved, or is moved but the eyes do not fill with tears, and if the body hair does not stand up in delight, its essence is made out of hard stone. O dear one! Whatever you say pleases our minds, since this was spoken by Vyasa's son, who was learned about the atman and was a foremost devotee of the illustrious one. The virtuous and accomplished one was asked by the king.'

Chapter 2(4)

Suta said, 'Uttara's son heard the words of Vyasa's son and made up his mind to realize the atman by fixing his steady intelligence on Krishna. He gave up his deep-rooted and constant sense of ownership towards his body, his wife, his sons, his palace, his animals, his riches and his kingdom, and was no longer disturbed. O supreme ones! The great-minded one was faithful in thinking and hearing about Krishna. Knowing his imminent state, he renounced all action that led to the three objectives. [504] Just as you have asked me, he asked about the truth. He firmly fixed his atman on devotion towards Vasudeva.

'The king said, "O brahmana! O one who knows about everything! O unblemished one! The words that you have spoken are proper. As you speak about Hari's account, my darkness [505] is being dispelled. I again wish to know how the illustrious one used his maya to create the universe. This is impossible for even the great lords [506] to comprehend. How does the great one preserve and withdraw again? What strengths does he resort to? The supreme Purusha is supreme in his strength. How does he sport himself? How does he directly sport and make others sport? O brahmana! The illustrious Hari is indeed wonderful in his deeds. Even if wise ones try, they find it impossible to comprehend it. He assumes the qualities of Prakriti, simultaneously, or one after another. Though he is one, he assumes many different forms and acts through many different births."'

Suta answered, 'The king thus invited him [507] to speak about Hari's qualities. Remembering Hrishikesha, he stared to speak.

'Shri-Shuka said, "I again bow down before the supreme Purusha. For the sake of creation, preservation and destruction, he uses his pastimes. He assumes bodies with the three attributes. [508] Though his paths are inconceivable, he is inside all creation. I again bow to the one who removes the afflictions of virtuous ones and curbs the growth of those who are wicked. He is the embodiment of sattva. In particular, if a man is in the paramahamsa state, he is the one who delivers what is being sought. I repeatedly bow down before the bull among the Satvatas. He is far away from those who are critical and practitioners of wrong kinds of yoga. He restrains them through his great tranquility and powers. I bow down to the one who has his own abode in the brahman. Chanting about him, remembering him, glancing towards him, bowing down to him, hearing about him and worshipping him instantly cleanse the taints in the worlds. I bow down to the auspicious one who is heard about. Accomplished ones resort to his feet and with all their inner souls, give themselves up to being attached to him. Without any difficulty, they then attain the state of the brahman. I bow down to the auspicious one who is heard about. Those who are ascetics, those who are givers of alms, those who are illustrious, those who are spirited, those who know about the mantras and those who follow everything auspicious cannot obtain benefit without offering themselves to him. I bow down to the auspicious one who is heard about. Kiratas, Hunas, Andhras, Pulindas, Pulkashas, Abhiras, Kankas, Yavanas, Khasas and others who are wicked are purified by seeking refuge with his devotees. I bow down before Lord Vishnu. He is the supreme lord of those who know about the atman. The three [509] are in him. Dharma is in him. Austerities are in him. Those who are beyond the illusory, Aja, [510] Shankara and the others, go to him and observe his form, which is beyond dispute. May the illustrious one show me his favours. He is the lord of prosperity. He is the lord of sacrifices. He is the lord of subjects. He is the lord of wisdom. He is the lord of the worlds. He is the lord of the earth. He is the lord and refuge of Andhakas, Vrishnis and Satvatas. May the illustrious one, the lord of all those who are virtuous, show me his favours. His lotus feet are thought of in the course of meditation. The wise ones cleanse their wisdom and perceive the truth about the atman. They speak of him as they will. [511] May the illustrious Mukunda show me his favours. In ancient times, he urged and extended memory and Sarsasvati in Aja's heart and with her own signs, she seemed to be manifested from his mouth. [512] May the bull among all rishis show me his favours. In ancient times, the lord Purusha, who was lying down, created the great elements [513] and manifested himself in them for creation. He used sixteen of his parts to enjoy the sixteen qualities. [514] May the illustrious one decorate my speech. I bow down to Vasudeva and to the illustrious composer. [515] Like liquor, amiable ones drink drops of knowledge that emerged from his lotus-like mouth. O king! This is what Narada asked the one who was born first, the source of the Vedas, [516] and he was informed about this directly by Hari himself."'

Chapter 2(5)

"'Narada asked, 'O god of the gods! O one who created beings! O first one to be born! I bow down before you. Please tell me about the knowledge that instructs a person about how to know the truth about the atman. O lord! What are the forms and manifestations of this creation? How is it preserved? Also tell me the truth about what happens to it thereafter. [517] Tell me the truth about everything. O lord! You know everything about this, the past, the present and the future. Like a myrobalan in your hand, the universe and all knowledge is vested in you. What is your knowledge? What is your support? Who controls you? What is your nature? Do you create beings alone, using your own maya for that creation? Do you create them yourself? There is no defeat in you. Like a spider producing strands without any aid, do you only use your own strength? O lord! I do not know of anyone who is superior, inferior, or equal to you. Everything permanent and transitory, with name, form and qualities, has been created by no one other than you. Controlling yourself, you performed terrible austerities, without suffering from exhaustion. Therefore, should we doubt the existence of a superior? I have asked you about all of this. O one who is omniscient! O one who is the lord of everything! Please explain the truth, so that I am instructed by someone who is learned.'

'"Brahma replied, 'O child! You are extremely compassionate and curious. O amiable one! You have urged me to show you the valour of the illustrious one. What you have told me about you not knowing a person who is superior to me is not false. However, if you only know about me, you only know that much. He illuminates the universe with his rays. It is his manifestations that I manifest. This is like the fire, the moon, the firmament, the planets and the stars reflecting the sun. I bow down to the illustrious one. We meditate on Vasudeva. I am spoken of as the preceptor of the universe. However, his maya is invincible. She [518] is ashamed of remaining in the line of vision. Therefore, evil-minded ones are confounded and said, "This is mine. This is I." Objects, deeds, time and the natural proclivities of beings are all part of Vasudeva, the supreme brahman. In truth, there is no other objective. The Vedas say that Narayana is supreme. The gods have been generated from Narayana's body. Narayana is superior to the worlds. [519] Narayana is superior to sacrifices. Narayana is superior to yoga. Narayana is superior to austerities. Narayana is superior to knowledge. Narayana is superior to all destinations. It is because of the glance of the mysterious lord, with everything in his atman, that I have been created and create this creation for the sake of further creation. I have been urged by his glance. He is without qualities. But for the sake of creation, preservation and destruction, the lord has used his maya to assume the three qualities of sattva, rajas and tamas. Though the Purusha is always free, he is bound down in qualities and resorts to action, cause of action, the agent of action, material knowledge and rituals. O brahmana! The illustrious Adhokshaja cannot be perceived through the three attributes. [520] He follows his own path and is the lord of everything and of me. He is the lord of maya and uses his own maya, as he himself wills, for the sake of time, action and deeds. They appear thus and again go back to him. Time leads to a distortion in the qualities, as a consequence of the transformation of nature. After Purusha was manifested, Mahat was born for the sake of action. [521] Mahat was transformed by an increase in rajas and sattva. Subsequently, when nature was suffused with tamas, activities that led to knowledge of material objects came into being. This is known as ahamkara and manifested itself in three forms—*vaikarika*, [522] *taijasa* [523] and *tamasa*. O lord! These are powers of material objects, powers of acting and powers of knowledge. The tamasa transformation led to the creation of the elements, and space was generated. Like the relationship between a seer and the object seen, its [524] form and attributes are the quality of sound. When the sky was transformed, air was generated and its attribute is the quality of touch. Because of what preceded it, it also possesses the quality of sound, and the breath of life, vigour and strength result from it. When air was transformed, time, action and nature followed. Fire and its attribute resulted and there were also the attributes of touch and sound. [525] When fire was transformed, water and its attribute of taste resulted. However, the attributes of form, touch and sound were also assumed. When water was transformed, the earth [526] and its attribute of smell resulted. However, the preceding attributes of taste, form, touch and sound were also assumed. Mind and the ten vaikarika gods were born from vaikarika. These were the ones who presided over the directions, Vayu, Surya, Prachetas, the two Ashvins, and Agni, Indra, Upendra, Mitra and Ka. [527] Through a transformation in taijasa, the five senses were generated, the five that give capacity for knowledge, [528] the five that give capacity for acting, [529] intelligence, the breath of life and energy were generated, such as the sense of hearing, the sense of smell, the sense of sight, the sense of taste, the sense of touch, the sense of speech, the genital organs, the legs and the anus. O excellent brahmana! As long as the elements, the senses, the mind and the attributes were not brought together, it was impossible for the body to be created. Urged by the strength of the illustrious one, they were assimilated with each other. Everything, both the permanent and the temporary, was created. There was an egg that was not manifest, [530] lying down in the water. At the end of one thousand years, the lord of beings made this manifest and infused time, action and nature. Purusha split the egg and emerged, with thousands of thighs, legs, arms and eyes and thousands of mouths and heads. Learned ones think of the worlds being located in his form, there are seven above the waist and there are seven that are below the hips. Brahmanas are Purusha's mouth and kshatriyas are his arms. Vaishyas are the illustrious one's thighs and shudras were born from his feet. Bhurloka [531] is thought to be his feet and *bhuvarloka* is his navel. Svarloka is his heart and maharloka is the great-souled one's chest. Janaloka is his neck and tapoloka is the area between his breasts. [532] Satyaloka is in his head. Brahmaloka is eternal. [533] O lord! Atala is in his hips and vitala is located in his thighs. The pure sutala is in his knees and talatala is in his shanks. Mahatala is in his calves and rasatala is in the upper parts of his feet. Patala is in the soles of his feet. Thus, Purusha is full of the worlds. There are some people who have thought of the worlds differently. Bhurloka has been thought to be in his feet, bhuvarloka in his navel and svarloka has been thought of as his head.'''

Chapter 2(6)

"'Brahma said, 'His mouth, where Agni resides, is the source of speech. The seven constituents of his body give rise to the chhandas. [534] His tongue is the source of *havya*, *kavya*, amrita, food and all flavours. [535] His supreme nostrils are the source of all kinds of vital airs and Vayu. His sense of smell is the source of the two Ashvins, herbs and delightful fragrances. His eyes are the source of form, energy and illumination. The sky and the sun are in his pupils. His ears are the directions and tirthas. His sense of hearing is the source of space and sound. His body is the source of all objects and everything that is auspicious. His skin is the source of touch, Vayu and all kinds of sacrifices. All trees and herbs result from his body hair, such as those that are used for sacrifices. His hair, beard and nails give rise to stone, iron, clouds and lightning. His arms are the guardians of the world, who are the performers of general auspicious deeds. His strides are bhurloka, bhuvarloka and svarloka, and for the sake of benefit and refuge. Hari's feet are the support for those who want all the excellent objects of desire. His penis is the source of water, semen, creation, rain and Prajapati. His genital organs are the cause of pleasure that comes through offspring. O Narada! His anus is the abode of Yama and Mitra and the place for evacuation. His rectum is said to be the source of violence, Nairitti, death and hell. His back is the source of defeat, adharma and tamas. His arteries and veins are the source of male and female rivers. His bones are the source of mountain ranges. His stomach is known as the source of the unmanifest, the juices in food, the oceans and the destruction of creatures. Purusha's heart is the source of the mind. Dharma, you, I, the Kumaras, [536] Bhava, [537] knowledge and sattva are dependent on the supreme one's atman. I, you, Bhava, the sages who are your elders, [538] the gods, asuras, men, nagas, birds, deer, reptiles, gandharvas, apsaras, *yaksha*s, *raksha*s, [539] the large number of bhutas, serpents, animals, ancestors, Siddhas, vidyadharas, charanas, trees, all the many kinds of creatures that dwell in water, on land and in the sky, planets, *nakshatra*s, comets, stars, lightning, thunder, clouds are nothing but this Purusha. He is the past, the present and the future. He pervades the universe, but is only the length of a span. The sun extends its powers to illuminate what is inside and outside it. In that way, the large Purusha illuminates everything inside and outside. He is the lord of immortality and freedom from fear and transcends mortality and action for fruits. O brahmana! Therefore, the greatness of Purusha is impossible to measure. The learned know him as Sthitipada, [540] since all creatures are established in one of his feet. Immortality, freedom from hardships and freedom from fear are his three heads, which are beyond what is at the top. [541] The three feet that are outside the three worlds [542] are for the ashramas that do not lead to the generation of offspring. [543] There are others who do not follow great vows and are in the householder stage. They are inside the three worlds. The one who pervades the universe is the final destination of both those who control [544] and those who do not control. Purusha is the refuge for both knowledge and ignorance. Virat consists of the elements, senses and qualities and was from the egg. However, just as the sun, which heats the universe, is distinct from its rays, he transcends the material of the egg. I was born from the lotus in the navel of the great-souled one. With the exception of the Purusha's body, I did not know of any other materials that could be used for the sacrifice. O excellent one! For a sacrifice, animals, trees, kusha grass, a sacrificial arena with the best qualities, an auspicious time, other objects, herbs, vegetable products, honey, gold, earth, water, Rig Veda, Yajur Veda, Sama Veda, four chief priests for the sacrifice, [545] names that are invoked, [546] mantras, *dakshina*, [547] vows, a specific order for the gods, kalpa, [548] *sankalpa*, [549] *tantra*, specific movements, intelligence, atonement [550] and dedication are necessary. I collected all this material from Purusha's body. I collected an abundance of these objects from Purusha's body. Purusha is himself the sacrifice. He is the lord worshipped through the sacrifice. Your nine brothers are Prajapatis. [551] Controlling themselves, they performed the sacrifice to the manifest and unmanifest Purusha. In the course of time, the Manus, other rishis, the ancestors, the gods, daityas and humans performed sacrifices to the lord and worshipped him. Everything in the universe is located in the illustrious Narayana. He is without qualities, but uses his maya to himself assume qualities at the time of creation. I create when I am engaged by him. It is under his control that Hara [552] destroys. He preserves the universe in his form of Purusha. He is the one who wields these three powers. [553] O son! I have told you what you asked me about. The illustrious one exists in everything that one can think of. He is the permanent and the transient. O dear one! No statement of mine has ever been seen to be untrue. My mind does not follow anything that is untrue. My senses are never attracted towards a path that is not virtuous. This is because I attentively hold Hari close to my heart. I am revered because I am full of knowledge and full of austerities. I have been worshipped as the chief of the Prajapatis. I am controlled and accomplished and resort to yoga. However, I do not know how I myself have been created. I surrender myself before his feet, which sever the cycle of life and bring benediction and all that is extremely auspicious. Like the sky, which does not know its limits, he cannot measure the limits of his powers and maya. How can others? You, or I, or Vamadeva [554] do not know his measure. How can other gods? Our intelligence is confounded by his maya. According to our capacities, we can only comprehend what has been created. We and the others chant about his avataras and deeds. But we do not know the truth about him. I bow down to the illustrious one. He is the original Purusha, without birth. From one kalpa to another kalpa, he uses his own atman to create himself within his own atman. He is the preserver and he is the destroyer. He is pure knowledge, existing properly in all of us. He is the absolute truth. He is without beginning and without end. He is without qualities. He is everlasting and without decay. O rishi! When their atmans, senses and bodies become tranquil, sages obtain him. But when one tries to reach him through untenable and distorted arguments, he vanishes. Purusha is the first avatara of the supreme one. Time, nature, qualities, cause, effect, the mind, the elements, transformations, qualities, senses, Virat, [555] Svarat, [556] everything immobile and everything that moves are forms of the great one. I, Bhava, [557] Yajna, [558] these lords of the subjects, [559] Daksha and the others, you and the others, the protectors of svarloka, the protectors of the world of the birds, the protectors of the world of men, the protectors of the nether regions, the lords of gandharvas, vidyadharas and charanas, the protectors of yakshas, rakshas, serpents and nagas, the bulls among the rishis, the ancestors, the Indras among the daityas, the lords of the Siddhas, the Indras among the danavas and all those who are lords of *preta*s, [560] pishachas, bhutas, *kushmanda*s, [561] aquatic animals and birds and everything else in the worlds that possesses greatness—is endowed with the illustrious one’s energy, mental powers, sensual powers, strength, forgiveness, beauty, modesty, prosperity, intelligence and wonderful complexion, regardless of whether it is with form or without form. He is the ultimate truth. O rishi! The supreme Purusha's *lilavatara*s [562] are primarily worshipped. Drink in that account, in progressive order, so that all the impurities in the ear are dissolved. It is pleasant to hear.'"'

Chapter 2(7)

'"Brahma said, 'In his pastimes, the infinite one assumed a form that consisted of all the sacrifices, in order to raise up the surface of the earth. [563] He was like the wielder of the vajra, shattering mountains. Inside the great ocean, he used his tusks to shatter the first daitya. [564] He was then born as Suyajna, the son of Ruchi and Akuti. Through Dakshina, [565] he had the immortals as his sons, Suyama being the foremost. Since he removed the great afflictions the three worlds suffered from, Svayambhu Manu referred to him as Hari. [566] O brahmana! Through Devahuti, he was born in Kardama's house, together with nine sisters. He told his own mother about the destination of the atman. Through those words, in that life, she was cleansed of all the taints and mud which accrue to the atman because of association with the qualities and obtained Kapila's destination. [567] Atri sought a son. Satisfied, the illustrious one said, "I will give myself to you" and was known as Datta. [568] The dust of his lotus feet purified the bodies of Haihayas, Yadus and others and they obtained yoga and prosperity, in this world and in the next. In the beginning, to create many kinds of worlds, I tormented myself through austerities. Because of those austerities, he himself assumed the form of four "Sanas". [569] In the devastation and deluge of the preceding kalpa, the truth about the atman had been destroyed. When they heard about it, those sages immediately realized the atman. Through Dharma and Murti, Daksha's daughter, the illustrious one was born as Nara and Narayana, powerful because of their own austerities. Female divinities, companions of Ananga, were unable to make them deviate from their rituals and saw their likes emerge from him. [570] Indeed, with the rage in their eyes, they burnt down Kama. Though they burnt him down in rage, they could not withstand the consequences of this rage. Such rage is incapable of entering the pure one. [571] How can Kama enter his mind? Though he was a child, he was pierced by the words uttered by a co-wife in the king's presence. [572] Yet a child, he took to the forest and performed austerities there. Pleased by the worship, he was granted a permanent position in the sky and was praised by the sages who are above him and below him. Vena traversed the wrong path. His manly deeds and good fortune were destroyed by the words spoken by the brahmanas and he descended into hell. In order to save him and the world, he became his son and milked the earth for all kinds of wealth. [573] He was born as Rishabha, the son of Nabhi and Sudevi. He was impartial towards everyone and performed *jada yoga*. This is a state accepted by the rishis as the paramahamsa state. One is steady in one's tranquility and is liberated from all attachment. The illustrious one became Hayashira [574] at my sacrifice. Golden in complexion, he is himself the Purusha who presides over sacrifices. The chhandas are in him. Sacrifices are in him. He is the atman of all the gods. Beautiful and pleasant speech [575] appeared from his breathing. When a yuga was about to end, Manu [576] saw him in the form of Matsya. [577] He was the refuge for the earth and all the living creatures. I was terrified by that great fear and the Vedas fell down from my mouth into the water. He collected and restored the path of the Vedas and sported himself. The leaders of the immortals and the danavas churned the ocean of milk, desiring amrita. Assuming the form of a tortoise, he supported Mandara on his back. The pressing down of the mountain was like the scratching of an itch. Therefore, he went to sleep for a while. To dispel the great fear faced by the residents of heaven, he assumed the form of Nrisimha. [578] He rolled his eyebrows in rage and his tusks and visage were fierce. The Indra among the daityas quickly descended on him, wielding a club. However, he placed him on his lap and tore apart the writhing one with his nails. In a body of water, the leader of a herd [579] was seized by the leg by a crocodile that was superior in strength. Afflicted, it held a lotus in its tusk and said, "O original Purusha! O protector of all the worlds! The hearing of your name is auspicious. The hearing of your name is like a tirtha." The immeasurable Hari heard the cry for help. With the chakra weapon in his hand, he mounted the king of the birds. [580] He severed the crocodile's mouth with his chakra. The compassionate and illustrious one dragged the elephant out by seizing its trunk. Superior in qualities, he surpassed all of Aditi's sons, who were older to him. [581] The supreme one traversed the worlds. As a dwarf, he pretended to ask for land that could be covered in three of his strides. [582] Even if a person treads along a false path, an owner's property should not be taken away, except through asking. Bali did not desire anything, nor lordship over the gods. He purified his head with the water used to wash Urukrama's feet and was firm in his vows. He did not wish to do anything other than what had been promised. O dear one! He dedicated his mind to Hari. O Narada! The illustrious one was satisfied with your great and increasing love towards him and your virtues. He spoke to you about yoga, knowledge and the Bhagavata, which is like a lamp for learning the truth about the atman. Those who seek refuge with Vasudeva can understand this easily. In different manvantaras, he presides as a descendant of the Manu lineage, using his own undeterred strength and chakra in the ten directions. He controls the wicked kings and extends his own deeds. The fame of his delightful character ascends to Satyaloka, above the three worlds. Through his own deeds, the illustrious one assumed the form of Dhanvantari. By uttering his name, the diseases of ailing men are swiftly destroyed. By obtaining his share of amrita in sacrifices, he grants long lifespans. Having descended into this world, he instructed about *ayurveda*. [583] The destruction of the kshatriyas was ordained by destiny. They desired to suffer the afflictions of hell, gave up the true path and hated brahmanas. The great-souled one was fierce in his valour and desired to uproot the thorns of the worlds. He used his axe, sharp at the edges, twenty-one times. [584] The lord of portions is favourably inclined towards us and descended in the Ikshvaku lineage, along with his different portions. Following his senior's [585] instruction, he entered the forest with his beloved and younger brother. The one with the ten shoulders [586] obstructed him and was made to suffer. The limbs of the great ocean trembled with fear and it granted a passage. Like Hara, he glanced at the city of the enemy and wished to burn it down in rage. He was enraged and afflicted because his well-wisher [587] was far away. His blazing sight scorched the world of *makara*s, [588] serpents and crocodiles. The tusks of the great Indra's mount crashed against his chest and were broken. Stuck there, in the chest of the one who was boastfully laughing, the tusks illuminated the direction. [589] He wished to instantly take away the life of the one who had abducted his wife. He twanged his bow and moved around between the two armies. The earth will suffer from the armies of those who are inferior to the gods and to remove this affliction, he will be born in his portions, from black hair and white hair. [590] His ways will be incomprehensible to people and he will perform deeds reflective of his own greatness. Though a child, he will take away the life of the one who assumed the form of a demoness. [591] When three months old, he will overturn the cart with a kick of his foot. He will crawl between two *arjuna* trees whose tops touch the sky and uproot them. These are things that are impossible to think of. In Vraja, the animals of Vraja and their herdsmen will drink water mixed with poison. By showering down compassionate looks on them, he will bring them back to life. He will playfully jump into the water and chastise a serpent [592] whose tongues will flicker because of its virulent poison. On the day of that divine deed, when everyone will be asleep in the night, a conflagration will burn down the dry forest and the residents of Vraja will think that their end has come. However, he and Bala, [593] invincible in their valour, will deliver them by asking them to close their eyes. His mother will seize whatever ropes and other binding material that she can find. However, it will be insufficient to tie down her son. When he yawns, the cowherd lady [594] will see all the worlds inside his mouth and be scared. But realization will dawn on her. [595] He will free Nanda from the fear caused by Varuna’s noose and the cowherds imprisoned in a cave by Maya’s son. [596] When everyone will be asleep in the night because of the extreme exhaustion from the work during the day, he will take the entire Gokula to the world of Vaikuntha. When the cowherds do not perform the sacrifice, the god [597] will shower down and flood Vraja, raining down for seven days. But though only seven years old, he will take compassion on the animals and protect them, playfully holding up the mountain [598] against the showers, like a mushroom. In the night, he will sport in the forest, awash with the white beams of the moon. He will be eager to start the dance of rasa, accompanied by songs with long and melodious music that will ignite sexual desire among the wives of the residents of Vraja. At that time, he will sever the head of Dhanada's follower, the abductor. [599] There will be other wicked ones—Pralamba, Khara, [600] Dardura, Keshi, Arishta, wrestlers, [601] the elephant, [602] Kamsa, Yavana, [603] the ape, [604] Poundraka and the others, Shalva, Kuja, [605] Balvala, Dantavakra, Saptoksha, Shambara, Viduratha, Rukmi and the others, powerful commanders who wielded bows in battle, Kamboja, Matsya, Kuru, Srinjaya, Kekaya and the others. They will be destroyed through the apparent names of Bala, Partha and Bhima. In reality, they will be conveyed by Hari to an unblemished residence in his abode. In the course of time, men will be limited in intelligence, with short spans of life. They will find it difficult and impossible to digest the sacred texts he himself composed. Therefore, he will appear as Satyavati's son [606] and divide the tree of the Vedas into different branches, appropriate for the age. The haters of the gods will faithfully follow the path indicated by the sacred texts. They will travel between cities in invisible vehicles constructed by Maya, destroying the worlds. He will confound their intelligence, with a desire to tempt them. He will don many kinds of attire and speak to them about what is not dharma. [607] At the end of the yuga, the illustrious one will chastise Kali. At that time, Hari's exploits will not be discussed, not even in the houses of virtuous ones. Dvija people [608] will be heretics and vrishalas will be kings among men. *Svaha, svadha* and *vashatkara* will not be heard anywhere. Through his maya, the lord who is supreme in strength has assumed different forms—austerities, I, the rishis and the nine Prajapatis at the time of creation; dharma, sacrifices, Manus, immortals and kings at the time of preservation; and adharma, Hara and asuras filled with intolerance at the time of destruction. Who in this world can enumerate Vishnu's valour, not even a wise person who has counted the particles of dust on earth? Unwavering, with one leg he transcended the three worlds and made the above, where there is equilibrium between the three qualities, tremble. [609] I, and all the sages who are your elder brothers, know about the complete maya and strength of Purusha, not to speak of those who are inferior to us. Shesha, the first god, has been singing about his qualities with one thousand mouths, but has still been unable to reach the end. There are those on whom the illustrious and infinite one confers his compassion. Without any falsehood, they resort to his feet with all their souls. They are the ones who comprehend the ultimate forms of the god's maya, which are so very difficult to reach. They do not have any sense of 'I' and 'mine', not even for that which is devoured by dogs and jackals. [610] O dear one! I know about the supreme one's *yoga maya*. So do you, [611] Bhava, the illustrious and noble daitya, [612] Manu and his wife, [613] Manu's sons and daughters, Prachinabarhi, Ribhu, Anga, Dhruva, Ikshvaku, Aila, [614] Muchukunda, Videha, [615] Gadhi, Raghu, Ambarisha, Sagara, Gaya, Nahusha's son [616] and the others, Mandhatri, Alarka, Shatadhanva, Anu, Rantideva, Devavrata, [617] Bali, Amurtaraya, Dilipa, Shoubhari, Utanka, Shibi, Devala, Pippalada, Sarasvata, Uddhava, Parashara, Bhurishena, others like Vibhishana, Hanumat, the one given by Upendra, [618] Partha, Arshtishena, Vidura, Shrutadeva and other noble ones. They know and cross over the god's maya. Women, shudras, Hunas, Shabaras and others who are wicked in their livelihood have become good in conduct, once they have been instructed and are devoted to the one with wonderful strides. So have those born as inferior species, not to speak of those who have sustained their learning. He is eternal and tranquil. He represents freedom from fear. He is pure and impartial and is both existent and non-existent. This is the truth about the paramatman. He is beyond the reach of speech and beyond action and rites performed for fruits. In his presence, all other kinds of maya are ashamed and return. This is the supreme state of the illustrious Purusha. He is the brahman, known as infinite bliss, without any sorrow. Ascetics who meditate on him have no need for yama or niyama, just as Indra does not need a spade to dig a well. They surrender themselves and give up all sense of self. The illustrious one bestows all that is auspicious. Sentiments, nature and the rules for virtuous behaviour, which lead to success, flow from him. When the elements that make up the body are destroyed, the body is also destroyed. But like the sky, the being inside [619] is not destroyed and is not born again. O son! I have briefly explained to you the nature of the illustrious one, the creator of the universe. All that is cause and effect is no different from Hari. This is named Bhagavata and was told to me by the illustrious one. It is a collection of his powers. Make this more extensive, [620] so that there is devotion among men towards the illustrious Hari. With all your soul, decide to describe this entire store. If a person describes the lord's maya, approves of the lord, or if a person always listens to it faithfully, his atman is never confounded by the maya.'"'

Chapter 2(8)

'The king said, "O brahmana! Narada possessed insight about the divinity and Brahma instructed him to recount the qualities of the one who is without qualities. What did he say and to whom? O supreme among those who know about the truth! I wish to know the truth about this, the account of Hari's extraordinary valour, extremely auspicious for people. O immensely fortunate one! Speak to me so that with my entire atman, I can immerse myself in Krishna, detached, so that my mind can discard my body. If a person always listens to it faithfully and on his own, chants about it, within a short period of time, the illustrious one enters his heart. Depending on one's level and sentiments, Krishna enters the lotus [621] through the ears and washes away all taints, like the autumn does to water. [622] When a man's atman is cleansed, he does not let go of Krishna's feet. He is freed from all hardships, like a traveller in his own residence. [623] O brahmana! The body begins without elements, but is then constituted through elements. Is there a cause behind this, or does it happen on its own? [624] You know about this. Tell me. The lotus, which has in it the states and signs of all the worlds, sprouted from his belly. The size and form of Purusha's body is said to be the same as this one. [625] What is the difference between the state and form of the two? Through the favours of the one who is inside the atmans of all creatures, Aja [626] creates beings and it was through his favours that the one who was born from the lotus in the navel could see his form. Purusha is the creator, preserver and destroyer of the universe. The lord of maya is free of his own maya. He lies down, inside every heart. We have earlier heard that all the worlds and their guardians were created from Purusha's body. The worlds and their guardians are also inside his body.[627] What is the duration of a kalpa and a *vikalpa*?[628] How is time measured? What do the words past, present and future mean? What are the lifespans of beings? O supreme among brahmanas! What is the nature of the progress of time? Though long, it seems to be short. What kind of destinations does karma lead to? What are the consequences of the accumulation of different kinds of karma? What qualities lead to one with qualities[629] and what lead to undesired consequences? How did the creation of the earth, patala, the directions, the sky, planets, nakshatras, mountains, rivers, oceans, continents and their inhabitants occur? What was the size of the cosmic egg, measured separately from the inside and the outside? What is the conduct of great entities? What is the determination of varnas and ashramas? What are yugas and what is the duration of a yuga? What is the nature of dharma in one yuga and in another yuga? What are Hari's wonderful descents and conduct? What is the general dharma for humans? Is there anything that is specific? What is the dharma for *shreni*s[630] and royal sages? What should be done when there are difficulties in remaining alive?[631] What is the number of *tattva*s?[632] What are their signs and the causes that lead to the signs? What are the methods for worshipping Purusha? What is *adhyatmika*[633] *yoga*? What are the powers and movements of lords of yoga? How is the *linga* of a yogi detached?[634] What are the texts of Vedas, *Upaveda*s, dharma, Itihasa and Puranas?[635] How are all beings created, destroyed and submerged in the deluge? If one desires the three objectives,[636] what are the ordinances for performing sacrifices and other auspicious things? How do created beings repent and how are they born as heretics? How is the atman liberated from its bondage? How does it attain its true nature? The illustrious and self-dependent one sports with his own maya. At the time of destruction, how does the lord separate himself from his maya and remain as a witness? O illustrious one! In progressive order, I have asked you about all of this. O great sage! I have sought refuge with you. You should let me know the truth about all this. You know the facts about all this, just as Brahma, the self-creating one, does. The others only follow what their ancestors, and the ancestors of those ancestors, did. O brahmana! Because of fasting, the breath of my life has not become exhausted. I will drink nectar in the form of Achyuta, when it flows from the ocean of your speech.”’

Suta said, ‘In the assembly, invited by King Vishnurata to speak about the lord of the virtuous, Brahmarata [637] was extremely delighted. He told them about Bhagavata Purana, revered by Brahma. [638] When Brahma-kalpa started, [639] the illustrious one had spoken about this to Brahma. Whatever Parikshit, bull among the Pandus, had asked about, in due order, he started to recount all of this.’

Chapter 2(9)

‘Shri-Shuka said, “O king! Without the favour of his own maya, one cannot comprehend the supreme nature of the atman, its meaning and its association. [640] This is exactly like seeing something in a dream. Many forms are seen. It is maya that gives rise to these many forms. While taking pleasure in these qualities, the person thinks, ‘This is I. This is mine.’ However, if one transcends time and maya, one certainly sees one’s own greatness in the supreme one. Freed from confusion and having discarded both of these, [641] one finds delight. Worshipped through vows that were not deceitful, he showed his form to Brahma. For the purpose of conveying the pure truth about the atman, the illustrious one spoke about his true self. He [642] is the original god, the supreme preceptor of the universe. Located in the lotus, he looked around, desiring to create. However, he could not understand the proper directions whereby he should go about this. What would be the right way of creating diverse material objects? While thinking about this, the lord once heard two aksharas [643] spoken from inside the water. These were the sixteenth and twenty-first syllables and they combined. [644] O king! For those who possess nothing, this is said to represent their wealth. Hearing this, he looked around in all the directions in search of the speaker. Though he looked, he did not see anyone. He seated himself on the lotus and made up his mind that he should turn to austerities, as instructed. He was infallible in his insight. He was in control of his breath of life and his atman. He had conquered both types of senses. [645] For one thousand years, he tormented himself through austerities, so that all the worlds might be illuminated. He controlled himself and engaged in these austerities, which is why he is the greatest of ascetics. The illustrious one was pleased through this worship. He showed him his own supreme world [646] and there is nothing superior to this. All the different kinds of affliction do not exist there, nor do confusion and fear. It is a place that is praised by those who have realized their own selves. There is no rajas or tamas there and these do not get mixed up with sattva. Time has no power there. There is no maya there, not to speak of other things. There, those who follow Hari are worshipped by gods and asuras. Their [647] radiance is dark blue. Their eyes are like lotuses with one hundred petals. Their garments are yellow. They are extremely handsome and their bodies are extremely well formed. All of them possess four arms, decorated with shining jewels. The excellent golden ornaments are extremely radiant. They are as radiant as coral, lapis lazuli and lotuses. The earrings seem to bloom and they wear diadems and garlands. On every side of that shining world, there are brilliant arrays of *vimana*s [648] that belong to the great-souled ones. The complexion of the excellent women is like lightning. The place looks like the sky, covered by arrays of clouds tinged with lightning. In embodied form, Shri tends to the lord's feet. In many different kinds of splendour, she honours him. She sings about her beloved's deeds. In turn, bees, which follow spring, sing words of praise about Shri. He saw the lord of all the Satvatas there, Shri's lord, the lord of sacrifices and the lord of the universe. Sunanda, Nanda, Prabala, Arhana and others were the foremost among his attendants and they served the lord. He showed his favours by glancing towards his servants and that glance was intoxicating. His face beamed with a pleasant smile and his eyes were red. He wore a diadem and earrings and possessed four arms. His garments were yellow and the mark of shrivatsa could be discerned on his chest. [649] He was worshipped astride a supreme throne and was surrounded by the four, sixteen and five powers. [650] His personal powers are with him and so are minor and temporary powers. [651] The lord found delight in his own abode. On seeing the creator of the universe, his [652] heart overflowed with delight. His body hair stood up in joy and there were tears of affection in his eyes. He bowed down before his lotus feet, which can only be attained by paramahamsas who have followed the path. He [653] was delighted to see the wise present himself before him. He deserved to be instructed in the matter of creating beings. Delighted and happy, he touched the beloved one with his hand and addressed him in gentle words that were full of illumination.

'"The illustrious one said, 'O one in whom all the Vedas exist! I am satisfied with you. In order to create, you have performed austerities for a very long time. Deceitful yogis find it very difficult to please me. O fortunate one! You are the lord of boons. But ask for a desired boon from me. O Brahma! The ultimate purpose of human exertion is an ability to see me. The greatest comprehension of learned ones is an ability to see my abode. You heard me and performed supreme austerities for that reason. You were confused about what you should do and it is I who instructed you then. O unblemished one! Austerities [654] are in my heart. I am tapas itself. Know that I create through austerities. I devour it again, using austerities. I maintain the universe through austerities. My valour is in austerities that are extremely difficult to perform.'

'"Brahma replied, 'O illustrious one! You are the lord of all the creatures. You are in every heart. Through your unobstructed wisdom, you are aware of what is being desired. O protector! Nevertheless, I am seeking refuge with you as a protector. You are the protector of all protectors. Let your gross and subtle forms be known to me, though you are one who has no form. Through the maya of your own yoga, many kinds of powers combine in you. You yourself do this in your atman, for creation, preservation and destruction. O one whose determination is infallible! In your pastimes, you are like a spider that weaves a web around itself. O Madhava! Therefore, please develop an intelligence in me so that I can understand this. O illustrious one! I will attentively do whatever you desire. However, grant me your favours. Even though I act to create beings, let me not be bound down by that. O lord! You have touched me, just as a friend does to a friend. In the matter of creating beings, I will divide them into different groups. I will be steadfast in this act and will not waver. However, let no insolence creep into me, so that I pride myself as one without birth.'

'"The illustrious one said, 'The knowledge about me is extremely secret and is full of self-realization. I will explain this to you, with its various mysteries and different limbs. Accept it. Through my favours, the true knowledge will be awakened in you about who I am, my nature, my form, my qualities and my deeds. In the beginning, before everything, [655] I existed. There was nothing supreme and no cause or effect. All this came after me. All that remains [656] is also me. If something doesn't exist in the atman, it has no value, even if it exists. Like a reflection in the dark, know that this is the result of my own maya. The gross elements have entered into beings, great and small. They enter, yet do not enter. Like that, I am inside them, yet I am outside them. [657] If a person is asking about the true nature of the atman, he must certainly ask this much. Always and everywhere, he must ask about this, directly and indirectly. Engage yourself in supreme meditation and fix yourself in this doctrine. You will never be confused then, in kalpas and vikalpas.'"

'Shri-Shuka said, "The one who has no birth thus instructed the supreme among all those who are born. Having shown him his own form, Hari vanished. Hari, the object of all the senses, vanished. Joining his hands in salutation, he created the universe and all the beings in it, just as it had been earlier. [658] He is the lord of those who follow the dharma of Prajapatis and of niyama and yama. Once, the fortunate one seated himself. In his own interest, he desired the welfare of created beings. Narada was his beloved son, dear among those who would inherit. He followed and served him and was good in conduct, humble and self-controlled. The great sage wanted to know about Vishnu's maya, the one who was the lord of maya. O king! He was a great devotee and satisfied his father. Having seen and satisfied his father, who was the great grandfather of the worlds, the devarshi asked him, just as you have asked me. Thus resulted Bhagavata Purana, with its ten signs. The illustrious one, the creator of beings, was pleased with his son and spoke to him. O king! On the banks of the Sarasvati, Narada told the sage, the immensely energetic Vyasa, about this, while he was meditating on the supreme brahman. I will tell you what you have asked, about how everything that exists was generated from the original Virat Purusha. I will also explain to you all the other questions that you have asked.”’

Chapter 2(10)

‘Shri-Shuka said, “Here, there exists the account of (1) gross creation; (2) subtle creation; (3) preservation; (4) sustenance; (5) the addiction to the senses; (6) manvantaras; (7) accounts of the lord; (8) withdrawal; (9) liberation; and (10) the ultimate refuge. [659] For ascertaining the pure meaning of the tenth, the great-souled ones describe the nature of the first nine through direct explanation, or through brief references to the sacred texts. The interaction of the elements, the senses, the objects of the senses and the mind is said to be subtle creation. Brahma’s creation, through a disequilibrium in the qualities, is said to be Pourusha or gross creation. Preservation represents the triumph of the one in Vaikuntha, while sustenance results from his favours. Manvantaras provide for virtuous dharma, while addiction to the senses represents the desire to undertake action. Accounts of the lord are said to be descriptions of his avataras, conduct and detailed narrations of those who follow Hari. Withdrawal is his act of lying down, together with his powers. Liberation results when he gives up all other forms and resorts to his own form. [660] The refuge of the supreme brahman is spoken of as the paramatman. This is the source from which creation and destruction manifest themselves. The Adhyatatmika Purusha perceives himself in the form of the senses. [661] In Adhidaivika form, he is in control of the senses. The Purusha who is different from either of these two is Adhibhoutika. None of these can be perceived in the absence of the others. However, if an atman knows all three, he finds his refuge within himself. The pure one desired to create pure water, so that he could lie down on it. [662] Purusha [663] emerged from the egg and stood apart. He resided in the waters created by himself for one thousand years. Since the water was created from Purusha, it is known as Naara. [664] Thus, his name is Narayana. Matter, action, time, individual nature and the individual being result through his favours. Faced with his neglect, nothing exists. He was alone, lying down in that state of yoga. He arose and desired many different forms. Through his maya, the god created three different types of golden semen. Hear about how Purusha, the lord, divided the single flow of semen into three parts—*adhidaiva*, adhyatma and *adhibhuta*. As he exerted himself, from the space that was inside Purusha's body, the energy of the sense, strength, the breath of life and the great force were generated. When that breath of life moves, there is movement in the breaths of life in all living beings. When it doesn't move, neither do they. It is like followers following a king. Agitated by that breath of life, hunger and thirst were generated in the lord. When he desired to eat and drink, the mouth manifested itself. [665] From the mouth, the palate emerged as a separate entity. The tongue was also generated. Many kinds of taste were generated so that the tongue could savour them. When the lord desired to speak, Agni and the organ of speech, and speech, controlled by both of these, were generated from the mouth. However, since he had been in the water for a long period of time, these functions were restrained. When the two nostrils were created, respiration started to rapidly flow. When he desired to smell through the nose, fragrances and Vayu, which conveys smells, were created. There was no light and he desired to see himself. The eyes, light, the organ of seeing and the power of vision were created. He desired to understand what the rishis were saying about him. Therefore, the ears, the directions, the organ of hearing and the power of hearing were created. When he desired to feel objects, softness, hardness, lightness, heaviness, warmth, cold and the sense of touch [666] were created. On this, body hair and trees were generated. Inside and outside, the skin is surrounded by air that possesses the quality of touch. When he desired to undertake different kinds of action, the hands were generated. Their strength and Indra were created and the power to receive depends on both of them. When he desired to move purposefully, the feet were created. Vishnu himself uses the feet of men to perform actions like sacrifices and the collection of havya. When he desired offspring, joy and immortality, [667] the genital organs were created. The genital organs came into being and the beloved act of sexual desire depends on both of them. [668] When he desired to discharge impurities left from food, the anus was created and so was Mitra. [669] The act of evacuation depends on both of them. When he desired to move from one body to another body, the aperture of the navel, the breath of life, apana, and Mrityu were created. Separation depends on these two. [670] When he desired to eat and drink, the stomach, the intestines and the veins appeared, along with the rivers and oceans. [671] Satisfaction and sustenance depends on them. When he desired to know about the maya of his atman, the heart, the mind, the moon, [672] resolution and desire were created. The seven ingredients of the body are the inner skin, the outer skin, flesh, blood, fat, marrow and bones. These were respectively created from earth, water, fire, prana, space, water and air. The qualities of the senses flow from the qualities of the elements. The mind is subject to all kinds of transformations and the intelligence is characterized by knowledge. I have described to you the gross body of the illustrious one. On the outside, it is covered by eight sheaths, the earth being the first. [673] Beyond this is the subtle body, unmanifest and without attributes. It is without beginning, middle and end. It is eternal and cannot be reached through words or thoughts. I have described to you two forms of the illustrious one. However, since they are created by maya, the learned do not accept either of these. The illustrious one is both words and the object described through words. He assumes the form of Brahma and names, forms and action. He is the doer and the non-doer, but he is also beyond both of these. O king! He is the Prajapatis, Manus, gods, rishis, the large number of ancestors, Siddhas, charanas, gandharvas, vidyadharas, asuras, guhyakas, *kinnara*s, apsaras, serpents, snakes, *kimpurusha*s, men, *matrika*s, rakshas, pishachas, pretas, bhutas, *vinayaka*s, kushmandas, *unmada*s, *vetala*s, *yatudhana*s, [674] planets, birds, deer, animals, trees, mountains and reptiles. Some are divided into two categories. [675] Others are divided into four categories. [676] Others are classified according to habitat—water, land and air. All of them obtain these ends as an outcome of their deeds—good, bad and mixed. Depending on the three attributes of sattva, rajas or tamas, they become gods, humans, or residents of hell. O king! Depending on whether each of these is dominated by the other two, each is further subdivided into three and the consequent nature imbibed. [677] The illustrious one is the creator of the universe. He assumes the form of Dharma. He protects and sustains the universe, through his forms as inferior species, humans and gods. All this is created by him. He assumes the form of Rudra and the fire of destruction. Like a wind driving away dense clouds, at that time, he destroys everything. In the context of creation, [678] the illustrious one's supreme qualities are spoken about in this way. However, those who are wise should think about his attributes in a superior way. The supreme one is not described in terms of creation and other deeds. Imposition of action and counteraction on him is due to maya. Brahma's kalpa and vikalpa have been described. In this kalpa, [679] subtle creations are known as Prakritas and gross ones are known as Vaikritas. This is true of all kalpas. I will subsequently explain to you about the measurement of time, the duration of a kalpa and its divisions. For the moment, hear about Padma Kalpa."'

Shounaka asked, 'O Suta! You said that Kshatta, [680] the supreme devotee of the illustrious one, travelled to all the tirthas on earth, having left his relatives, who are so very difficult to let go off. Where did the conversation between Kshatta and Kousharava [681] about adhyatma take place? What did the illustrious one ask him about? O amiable one! Tell us about it and about what Vidura did. Why did he leave his relatives? When did he return?'

Suta replied, 'King Parikshit asked questions of the great sage. I will tell you about the replies to the king's questions. Listen.'

This ends the Second Skandha.

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Third Skandha

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Chapter 3(1)

‘Shri-Shuka said, “Kshatta gave up his own home and prosperity and entered the forest. In earlier times, he asked the illustrious Maitreya these questions. [682] This residence was one where the illustrious lord of everything [683] had himself entered, after being dishonoured in the palace of the Indra among the Pouravas.”’

The king asked, ‘Where did Kshatta and the illustrious Maitreya meet? What did they converse about? O lord! Tell us this. Vidura’s atman was cleansed and this couldn’t have been about a trifling matter. It must have been a supreme question, praised by virtuous ones.’

Suta replied, ‘The noble rishi [684] was thus asked by King Parikshit. Extremely delighted in his soul, he answered, “Listen.”

‘Shri-Shuka said, “The king’s sons were wicked. However, because his foresight had been destroyed, he supported them in adharma. His younger brother’s sons had no guardian. When they entered the house of lac, it was set on fire. She was the queen of the lord among the Kurus. [685] His son performed the contemptible deed of dragging her to the assembly hall by her hair. Despite her being his daughter-in-law, the king did not restrain him. Her own tears washed away the *kunkuma* on her breasts. Through adharma, the virtuous one was defeated in gambling with the dice. He stuck to truth and went to the forest. Ajatashatru returned and asked for what had been pledged to him. However, overwhelmed by confusion, he [686] did not grant it to him. Requested by the Parthas, Krishna, the preceptor of the universe, went to the assembly hall. Some men present thought that his words were like amrita. However, the king, [687] with his store of good merits exhausted, did not think that this was the case. He, [688] best among advisers, was invited by his elder brother, who consulted him. Vidura went to his house and the advice he offered is known as Vaidurika. [689] 'You must give Ajatashatru's share to him. [690] You have caused terrible hardships to him and he has been patient. You are terrified of Vrikodara, who is hissing like a serpent, along with his younger brothers, because of this. The illustrious god, Mukunda, has accepted the Parthas and so have the gods and the gods on earth. [691] The god of all the lords of the Yadus [692] has vanquished all the kings of men and is now in his own city. You have lost all prosperity because you have turned yourself away from Krishna. You are nurturing him [693] because you take him to be your son. He is evil personified and has entered your house. He hates Purusha. For the sake of the lineage, you should swiftly cast him away.' Kshatta, whose conduct was praised by the virtuous, spoke in this way. However, because of his increasing rage, Suyodhana's lips quivered. With Karna, his younger brother [694] and Soubala, [695] he showed him disrespect. 'Who has invited this deceitful person here? [696] This suta is a servant who has been nourished by our offerings. Yet, he acts against us and serves the cause of the enemy. Let him remain alive, but swiftly banish him from the city.' In his brother's presence, he was pierced in his inner organs and suffered severely from arrows that entered through the ears. [697] But he was not distressed or agitated, because he understood that all this was because of maya. He placed his own bow near the door and left. The Kouravas had obtained him because of their good deeds, but he departed. Having left Gajasahvya, he visited, one after another, places that were tirthas, on foot. To accumulate merit, he wished to visit spots where the one with one thousand forms had manifested himself. He travelled to cities, sacred groves, forests, mountains, bowers and the clear water of rivers and lakes. These were decorated with signs of the infinite one. He was unaccompanied by anyone else and travelled to all these tirthas. Alone, he wandered around the earth, pure in conduct. He bathed and lay down on the ground, like an avadhuta. He was alone and unnoticed and in the attire of an avadhuta. He observed vows to satisfy Hari. He thus roamed around Bharatavarsha. In the course of time, he went to Prabhasa. At that time, through the favours of the unvanquished one, [698] Partha [699] ruled the entire earth as an emperor, under one single umbrella. [700] There, he heard about the destruction of his well-wishers, [701] who were burnt down in the forest, just as the fire consumes a grove of bamboo, when one bamboo rubs against another. [702] He thought about their being burnt down and silently went to the Sarasvati, which flows in a western direction. He went to tirthas sacred to Trita, Ushanas, Manu, Prithu, Agni, Asita, Vayu, Sudasa, Go, [703] Guha and Shraddhadeva. There, he also went to many other temples that were constructed by the best among brahmanas and gods and dedicated to the many forms of Vishnu, marked by his many signs. Having seen them, one remembers Krishna. From there, he passed through prosperous tracts like Surashtra, Souvira, Matsya and Kurujangala. In the course of time, he reached the Yamuna and saw Uddhava, who was devoted to the lord, there.

'"With deep affection, he embraced the fortunate and tranquil one, who followed Vasudeva and earlier, had been like Brihaspati's son. [704] He asked him about his own relatives, who were the subjects of the illustrious one. 'Are those two ancient Purushas, [705] who descended because they were requested by the one who was born from his navel, [706] well in Shura's [707] house? Have they achieved their objective of ensuring the welfare of the world? O dear one! Is the beloved brother-in-law of the Kurus, Shouri, [708] happy? Like a father, he gives generously to his own sisters. He is supreme among those who are generous and causes satisfaction through his gifts. O dear one! Is the brave Pradyumna, the commander of the armies of the Yadus, happy? In an earlier life, he had been the god of life and through the illustrious one, Rukmini obtained him as a son, after worshipping brahmanas. Is the lord [709] of the Satvatas, Vrishnis, Bhojas and Dasharhas happy? He had given up hopes of being a king and had gone far away, but the lotus-eyed one [710] instated him again. O amiable one! The virtuous Samba is foremost among charioteers. He is Hari's son and is just like him. In earlier life, he used to be Guha, [711] born in Ambika's womb. Because Jambavati was firm in her vows, he has been born as her son. Is he well? Is Yuyudhana

[712] well? He learnt the secrets of wielding the bow from Phalguna. By serving Adhokshaja, he swiftly attained an end that is extremely difficult for even mendicants to achieve. Is Shvaphalka's learned and faultless son, [713] who has sought refuge with the illustrious one, well? Filled with love, he lost his mental equilibrium and rolled around on the dust in the road, marked by Krishna's footprints. Is the daughter of Devaka, the Bhoja, well? [714] She gave birth to Vishnu and is like the mother of the gods. She bore the god in her womb, just as the three [715] contain the meanings that expand into sacrifices. Is the illustrious Aniruddha happy? He yields all the objects of desire for the Satvatas and has been thought of as the source of sound. [716] He rules the mind and is the fourth principle presiding over sattva. [717] O amiable one! Are Hridika, Satya's [718] son, Charudeshna, Gada and the others well? They surround and follow him, [719] like the divinity who rules their atmans. Are they wandering around in peace? Is Dharma [720] using his own two arms and the two arms of Vijaya [721] and Achyuta to maintain the ordinances of dharma? Witnessing the prosperity of his kingdom, obtained through Vijaya's service, Duryodhana was tormented in his assembly hall. How is Bhima? For a long time, he has sighed like a snake, intolerant and angry at those who had caused them injuries. In the field of battle, the earth could not tolerate the stride of his steps, when he roamed around with his club, executing wonderful modes of action. How is the famous one, the leader of arrays of chariots? He is the one who destroyed the enemy with his Gandiva bow. Once, when Girisha used his maya and arrived undetected, in the form of a hunter, he covered him with his deep and mysterious arrows. The twins were brought up as Pritha's sons and were surrounded and protected by the eyes of the Parthas. After seizing their share from the enemy in the battle, they found delight, like Suparna from the mouth of the wielder of the vajra. [722] How wonderful! Pritha remained alive for the sake of her fatherless sons, though she was deprived of the noble royal sage. [723] He was a great and brave charioteer and alone, without using a second bow, conquered the four directions. O amiable one! I sorrow over the one who descended into darkness and acted against his brother, [724] after he left for the hereafter. Because he followed his sons, though I was a well-wisher, he

drove me out of his city. Despite the scorn, I could see that Hari ordains the actions of men in this mortal world. Through his favours, undetected, I followed in his footsteps. Seeing all this, I wandered around, without any wonder. Indeed, if men seek refuge with him and desire to be freed of their afflictions, the lord frees them from the three kinds of wrong paths. [725] The Kurus repeatedly made the earth tremble with their armies, committing crimes. However, the illustrious one ignored them. He is the one without birth. He has been born to destroy those who tread along wrong paths. Though he has no acts to perform, he takes up acts for the sake of men. He is supreme and beyond the qualities and beyond the course of action. Why else does he resort to yoga and assume a body? Therefore, all the guardians of the world seek refuge with him. Though without birth, he has been born in the lineage of the Yadus for the sake of those who subject themselves to his control. His deeds are chanted about at tirthas. O friend! Recount his conduct to me.'"'

Chapter 3(2)

'Shri-Shuka said, "The devotee of the illustrious one was thus asked about the news and welfare of the beloved one by Kshatta. However, he [726] remembered the lord and was filled with anxiety. He was not interested in replying. When he was a mere child of five and was invited by his mother to have breakfast, because he was serving him in his childhood pastimes, he was not interested in having it. [727] In the course of time, he continued to serve him until he became old. When he was asked and tried to reply, he remembered his master's feet. He remained silent for a muhurta, extremely content at the nectar from Krishna's lotus feet. The virtuous one withdrew and immersed himself in a deep act of bhakti yoga. Every limb in his body was in rapture. His eyes were closed and he wiped away the tears of grief. The signs were evident that he was completely submerged in his great love [728] and that his objective had been completely achieved. Gradually, he again returned from the world of the illustrious one to the world of men. He wiped his eyes. Smiling, Uddhava spoke affectionately to Vidura.

'"Uddhava replied, 'How can I speak about our welfare? Our houses have lost their prosperity. Krishna was like the sun and it has set. We have been swallowed by a boa constrictor. [729] This is indeed a great misfortune for this world, and especially for the Yadus. Like fish with the moon, [730] they dwelt with Hari and did not recognize him. The Satvatas possessed the wisdom of experience and could identify signs. However, they did not know him as the one who pervades all living beings, but only as a bull among the Satvatas. The wisdom of those who have surrendered their atmans to Hari's atman is not confused by those who resort to wickedness and are touched by the god's maya. He showed himself to men who had not performed austerities, thus possessing imperfect insight. He has now vanished, withdrawing his form from the sight of the world. He used his own yoga for pastimes in the mortal world. He assumed that form to exhibit the strength of his maya. The prosperity and opulence of his form is a reason for surprise. It is a supreme state, the best ornament among all the ornaments on the limbs. At the royal sacrifice performed by Dharma's son, [731] all the three worlds could see that beautiful form and thought that all of Brahma's [732] skills had been used up in creating the form that has now left. The women of Vraja were devoted to him. They were overwhelmed by his laughter, dalliances and pastimes. They followed him with their glances and their minds, leaving their tasks incomplete. He is compassionate towards those who are themselves peaceful, according to their own natures, but suffer at the hands of those who are otherwise. He is the lord of the highest and the lowest. [733] Though he has no birth, the illustrious one was born like the fire, [734] united with a part of Mahat. I grieve that the one who has no birth was born in a degraded state in Vasudeva's house. He was himself infinite in valour. However, because of fear, he left the city and dwelt in Vraja. [735] I grieve when I remember that he worshipped the feet of his parents and said, "O father! O mother! We are extremely scared because of Kamsa. Since we have not been able to perform our duties towards you, please pardon us." If a man has smelt the dust on the lord's lotus feet, he will not be able to forget the lord. Like Death, he knit the eyebrows and chastised and removed the earth's burden. Indeed, you have seen how Chedi hated Krishna, but obtained success at the royal sacrifice. [736] All the yogis desire this ultimate end and practise yoga. How can one tolerate separation from him? In that way, there were other brave ones in the world of men. In the battle, their eyes drank in Krishna's lotus face, delightful to see. Purified by Partha's weapons, they obtained his feet. He has no peer and is himself the lord of the three [737] and superior to them. His own kingdom is full of prosperity and all the objects of desire. All the guardians of the worlds offer sacrifices to him. Crores of diadems bow down before his hallowed feet. Thus, we were indeed his servants and attendants. O dear one! It pained us that he stood before Ugrasena, who was seated on a grand throne, addressed him as a lord and asked him to listen to him. Alas! The female crane [738] had virulent poison in her breasts. The wicked one wished to kill him and nurtured him with this. However, she obtained a state [739] that was appropriate for a proper nurse. Who is as compassionate as him? Which refuge will we go to? I think that the asuras are devotees of the illustrious lord of the three. They focused their intelligence along the path of enmity towards him, though they could see him descend with the weapon with the excellent nave, [740] on the shoulders of Tarkshya's son. [741] He was born to Vasudeva and Devaki, in the prison of the Indra among the Bhojas. [742] This was because the one without birth [743] prayed and wished that the illustrious one should bring about peace. Thereafter, terrified of Kamsa, his father brought him to Nanda in Vraja. With Bala, [744] he dwelt there for eleven years, like a fire whose flames are hidden. He was surrounded by cowherds. The lord wandered around, tending to calves. He roamed around along the banks of the Yamuna, in groves where the trees were thick with the calling of birds. When he was young, his deeds, worthy of being seen, could only be seen by the residents of Vraja. He wept and he laughed. He was enchanting to behold, like a young lion. He tended to the wealth in the form of cattle, with white cows and bulls, Lakshmi's abode. He herded them and the cowherds followed him and the tunes of his lovely flute. The king of Bhoja engaged those who could assume any form at will and were accomplished in maya. [745] However, he killed them in sport, like a child destroying a puppet. There were those who were distressed because they had drunk the poison of the lord of the serpents. [746] However, he chastised him, arose [747] and made the cows drink the water, to show that it had been restored to its natural state. With supreme brahmanas, he made the king of the *gopa*s [748] perform a sacrifice dedicated to cattle. The lord desired to use the great wealth in this virtuous way. Enraged at the dishonour and extremely agitated, Indra showered down on Vraja. O fortunate one! Playfully, he showed his favours and saved them by holding up Govardhana like a mountain. The autumn evenings were radiant with the beams of the moon. He showed his respect for this by enjoying himself, singing melodious songs, with him at the centre and surrounded by a circle of women.'"'

Chapter 3(3)

'"Uddhava said, 'Desiring to ensure the welfare of his own parents, he went to the city with Baladeva. They brought down the leader of the enemies from his lofty seat. They killed him and energetically dragged him along the ground. Having heard them uttered only once, he studied and learnt all the Vedas from Sandipani. He granted him the boon of bringing his dead son back to life from Panchajana's stomach. [749] There were those who had been invited by Bhishmaka for his daughter and were attracted by her beauty and complexion. [750] However, he carried her off as his own desire, intending to follow the conduct of gandharvas [751] and taking away his own share, like Suparna. [752] He placed his foot on the heads of others. In a svayamvara, he tamed bulls whose noses had not been pierced and married Nagnajiti. [753] There were ignorant and routed ones who desired her and they wielded weapons. Without being injured, he killed them with his own weapons. The lord behaved like an ordinary person and wished to please his beloved. Therefore, the lord seized the tree [754] from the king of the gods. Blind with rage, the wielder of the vajra rushed towards him, with his companions, like a male deer that has been urged on by its wives. [755] The earth saw that her son was about to devour the sky with his mouth and was crushed by the weapon with the excellent nave in a battle. [756] She prayed to him and he gave what was left of the kingdom to his son [757] and entered his inner quarters. There were daughters of kings who had been abducted by Kuja. [758] On seeing Hari, the friend of the afflicted, they were delighted and immediately arose. They glanced at him, eyes full of bashfulness and affection, and accepted him. [759] Those women were placed in different chambers. He used his maya and simultaneously, in the same muhurta, married all of them, following the respective prescribed rites. He desired to expand his Prakriti. Therefore, through each of them, he had ten sons each, who were like him in every possible way. Kala, [760] Magadha [761] and Shalva laid siege to the city [762] with their armies. He energized his own men with his divine energy and got them killed. [763] There were Shambara, Dvivida, Bana, Mura, Balvala and others like Dantavakra. He killed some himself and had others killed. [764] The lord had the kings who sided with your brothers' sons, [765] making the earth tremble with their armies, brought down in Kurukshetra. Suyodhana listened to the wicked advice of Karna, Duhshasana and Soubala and was forced to lie down on the ground with his followers, robbed of his prosperity and lifespan. The powerful one's thighs were shattered. However, on seeing this, he was not happy. "This great burden of the earth has been removed. [766] Eighteen akshouhinis have been uprooted by Drona, Bhishma, Arjuna and Bhima. However, there remains an invincible army of Yadus, born from my portions. They will quarrel with each other. They will be intoxicated by drinking and their eyes will turn coppery red. With the exception of this, there is no other way to destroy them. After I have vanished, this will automatically happen." Having thought this, the illustrious one established Dharmaja [767] in his own kingdom. He delighted his well-wishers and showed virtuous people the path. Through Abhimanyu, Uttara bore the descendant of the Purus. He was burnt down by the weapon of Drona's son, but was again brought back to life by the illustrious one. The lord made Dharma's son perform three horse sacrifices. He followed Krishna and with his younger brothers, happily protected the earth. The illustrious one is the atman of the universe. He traversed the path of the

Vedas, followed by the worlds. He enjoyed all the objects of pleasure in Dvaraka. However, he was non-attached and based himself on samkhya. His glances were gentle and smiling. His words were akin to nectar. His character was without blemish. His atman was Shri's abode. He brought joy to this world and the next, especially to the Yadus. During the night, as a well-wisher, he gave short spans of time to the women and made them enjoy for a while. He thus found pleasure for many years. However, detachment towards the mode of life of householders set in. Objects of pleasure are subject to destiny. Man himself is subject to destiny. A person who follows the lord of yoga cannot find solace in such things alone. Once upon a time, the princes of the Yadus and the Bhojas were playing. The sages, who knew the intentions of the illustrious one, cursed them. Some months passed. Confounded by the god, the Vrishnis, Bhojas, Andhakas and others cheerfully went to Prabhasa on their chariots. They bathed there and offered the water to the ancestors, the gods and the rishis. They satisfied the brahmanas by giving them cows that possessed many qualities. They gave them gold, silver, beds, garments, hides, blankets, vehicles, chariots, elephants, maidens and land for sustenance. They gave them delicious food that had first been offered to the illustrious one. Those brave ones served cattle and brahmanas and bowed their heads down on the ground.'"'

Chapter 3(4)

'''Uddhava said, 'Having been permitted by them, they ate and drank varuni. [768] They were deprived of their senses and pierced each other's hearts with harsh words. Because of the taints associated with the *maireya*, [769] they lost their mental equilibrium. There was a sound like that of bamboos rubbing against each other. The illustrious one saw what had been brought by his own maya. He touched the waters of the Sarasvati and sat down at the bottom of a tree. The illustrious one removes the afflictions of those who seek refuge with him. However, he desired to destroy his own lineage and told me to go to Badari. O destroyer of enemies! Though I knew about his intentions, I followed my master at the rear. I was incapable of distancing myself from his feet. I saw my beloved lord seated alone, thinking. The one who is Shri's abode had found shelter near the Sarasvati, as if he was without a shelter. His clear and beautiful complexion was dark. His eyes, red like the rising sun, were tranquil. He could be recognized because of his four arms and his yellow silk garments. At that time, a devotee of the illustrious one arrived there. [770] He was devoted to him and was Dvaipayana's friend and well-wisher. He had obtained success and had been travelling around the world, as he wished. The sage was attached to Mukunda. His mind was delighted and his shoulders were bent down. While he heard, he [771] smiled affectionately at me. He glanced at me. After I rested, he spoke to me.

"""The illustrious one said, "I am inside all minds and know what you wish for. What I give you will be extremely difficult for others to obtain. O Vasu! [772] In ancient times, the creators of the universe [773] and the Vasus performed a sacrifice, desiring to obtain success from me. O virtuous one! This is your last birth, since you have obtained my favours. I am in this secluded spot, so as to leave the world of men, and you have come to me, fixed in your devotion. It is your good fortune that you have seen me. In ancient times, at the beginning of the original creation, I spoke to Aja, [774] who was situated in the lotus in my navel. This was supreme knowledge, indicating my greatness. The gods refer to this as the Bhagavata." I was thus addressed by the supreme Purusha. I have obtained his favours at every instant. Because of my affection, my body hair stood up. My words faltered. I wiped the tears from my eyes, joined my hands in salutation and said, "Our lord! If a person serves at your lotus feet, which of the four objectives of the world [775] will be difficult to obtain? O great one! Even then, I am not asking for any of them. I am eager to serve at your lotus feet. You have no birth. But you have taken birth and have performed actions in this world. Fearing the enemy, you have run away and have sought shelter in forts. You are destiny, but you have sported with women in an ashrama. [776] Enjoyment is in your atman. In this world, the intelligence of the learned has been confused because of this. Without hesitation, you have summoned me for consultations. However, your knowledge is always complete. O lord! You are never confused or agitated, but you have asked. O god! Because of this, our minds are confused. Your own atman illuminates supreme knowledge. O illustrious one! Tell us everything that you told Ka. [777] O lord! If we are capable of receiving it, explain it to us in detail, so that we can cross over these miseries." I thus expressed the desire of my heart to the supreme and illustrious one. The lotus-eyed one instructed me about the supreme state of his atman. I worshipped the tirthas of his feet. I studied the truth about the atman, the path of understanding. I bowed down at his feet and circumambulated the god. Separated from him and with my soul afflicted, I have come here. O lord! His sight is pleasure and I am afflicted at being separated from him. I will go to Badarikashrama, associated with him and loved by him. That is where the gentle god Narayana and the illustrious rishi, Nara, performed austerities for a long time, tormenting themselves for the welfare of the worlds.'"

'Shri-Shuka said, "Kshatta heard from Uddhava about the death of his well-wishers and this was impossible to tolerate. Using his knowledge, the learned one pacified himself and controlled the increasing grief.

'"Vidura said, 'The lord, the lord of yoga, spoke to you about the supreme knowledge that illuminates the atman. The servants of Vishnu roam around for the sake of those who serve them. Therefore, if we deserve to hear it, tell us about it.'

'"Uddhava replied, 'For the truth, you must certainly worship the rishi Kousharava, who is nearby. When he was about to leave the world of mortals, the illustrious one instructed him himself.'"

'Shri-Shuka said, "Thus, Aupavaga's son [778] conversed with Vidura about the qualities of the one whose form is the universe. He was overwhelmed by anguish and this nectar pacified him for some time. He spent the night on the banks of the Yamuna and departed."

'The king asked, "The great charioteers, the best of the commanders and leaders among the Vrishnis and the Bhojas were destroyed after Hari, the lord of the three, [779] gave up his body. How did Uddhava alone remain?"

‘Shri-Shuka replied, “He wished to draw in his own lineage, which was excessively populated. He is the death who arrived in the form of the curse unleashed by the brahmanas. When he was about to give up his body, this is what he thought of. ‘There is knowledge that is vested in me. Right now, Uddhava is supreme among those who know about the atman. When I leave this world, he is the one who deserves to know about me. Uddhava is not inferior to me in any way. The lord is not disturbed by the qualities. Therefore, let him remain in this world, so that people get to know about me from him.’ Thus, he was instructed by the preceptor of the three worlds, the one who is the origin of the Vedas. Content, he went to Badarikashrama and meditated on Hari. Vidura heard from Uddhava about Krishna, the supreme atman, about how he had accepted a body for his pastimes and about his praiseworthy deeds. The account of his giving up his body increases the patience of those who are persevering. But it is extremely difficult for others to understand, since they are like animals whose souls are agitated. O best among the Kurus! He [780] knew that he had been in Krishna’s mind. When he [781] left, he meditated on the illustrious one and wept, distracted because of his love. O bull among the Bharata lineage! He passed a few days on the banks of the Kalindi. [782] He then went to the heavenly river, [783] where the sage who was Mitra’s son [784] was.”’

Chapter 3(5)

‘Shri-Shuka said, “Maitreya’s understanding was unfathomable and he was seated at the source of the heavenly river. [785] The undecaying one was perfect in his sentiments. Satisfied with his good conduct and qualities, Kshatta, bull among the Kurus, approached him and asked him.

‘“Vidura said, ‘O illustrious one! People perform acts for the sake of happiness. However, they do not obtain happiness or any other contentment. Instead, they obtain miseries through these. Please explain to us what is appropriate. People who have turned themselves away from Krishna are destined to be extremely miserable and prone to adharma in conduct. Indeed, fortunate and great beings wander around to show them Janardana's favours. The illustrious one is in the hearts of men. O noble and virtuous one! Instruct us about the path whereby he is served. He grants purification to those who are devoted to the ancient accounts, through which, one learns about true knowledge. The illustrious one is the lord of the three. [786] He controls himself and assumes avataras to perform deeds. He is without desire. But he created the universe at the beginning, and establishing it, determined the mode for its sustenance and regulation. All of this will again enter into him, in the form of space. When he lies down, all of this will withdraw from activities and will be secreted within him. He is alone the lord of yoga and the lord of everything. He is the one who entered everything, in many different forms. For the welfare of brahmanas, cows and gods, he indulged in pastimes. He performed deeds in the form of different avataras. Our minds are not satisfied at hearing about these. The lord Punyashloka's accounts are like amrita. The protector and lord of the worlds created many kinds of differences, the superior worlds, the inferior worlds and the guardians of the worlds. He is the one who devised the creation of every kind of existence and made it appear as if they occupy different kinds of forms. O noble brahmana! Narayana's source is his own atman. He is the creator of the universe. He is the one who arranged many kinds of creatures, differentiated according to souls, activities, forms, names, seeds and varnas, including those who are not born. Tell us about this. O illustrious one! From Vyasa's mouth, I have repeatedly heard about superior and inferior kinds of vows. I am content with that, but these bring about limited kinds of happiness. What can satisfy, but for the flood of amrita that results from Krishna's account? How can one be satisified without hearing about the one whose feet are tirthas? The gods worship him through sacrifices. When it [787] enters a man through his ears, it severs the bondage of birth and existence as a householder. Your friend, Krishna, [788] described and spoke about the illustrious one's qualities in Mahabharata. In that, people derive pleasure from mundane accounts. However, their minds are drawn towards Hari's account. A man's faith is thus increased and he becomes indifferent towards everything else. If he does not withdraw from remembering Hari's feet, all his miseries are quickly destroyed. I sorrow about those pitiable ones. I grieve about those ignorant ones. Because of their sins, they turn away from Hari's account. The god of time diminishes the lifespans of those who indulge in futile speech and physical and mental action. O Kousharava! Hari's accounts bestow happiness. Distil out the essence from those accounts, like the essence is taken out of flowers. O friend of those who are afflicted! Tell us the auspicious accounts of the one whose deeds are like tirthas. For the sake of the creation, establishment and control of the universe, he invoked his powers. He performed superhuman deeds. Tell us about the lord's deeds.'"

'Shri-Shuka said, "The illustrious sage, Kousharava, was thus asked by Kshatta. Honouring him, for the sake of the great welfare of men, he started to speak.

'"Maitreya replied, 'O virtuous one! You have asked an excellent question and have thus shown your favours to the worlds and your inclinations towards virtue. Your atman is in Adhokshaja and your own fame will also spread throughout the world. O Kshatta! There is nothing surprising in this. You were born from Badarayana's seed. Therefore, without being distracted by anything else, you have accepted the lord, Hari. You were the illustrious Yama, the controller of beings. Because of Mandavya's curse, [789] you have been born as the son of Satyavati's son, in his brother's field, through a servant-maid. [790] You have always been respected by the illustrious one as one of his companions. When the illustrious one departed, he told me to instruct you about this knowledge. Progressively, I will describe to you the illustrious one's pastimes and his yoga maya, used for the creation, preservation and destruction of the universe. As he wills, the lord is himself present in all atmans. In the beginning, the illustrious one was alone. One can perceive his atman through one's own atman, following the many different kinds of signs. He is the seer. He is the lord of everything that can be seen. But at that time, he saw nothing. [791] He thought of himself as someone who was non-existent. His strength was asleep, but his sight was not asleep. He is the one who sees perfectly. He is the power behind cause and effect. O immensely fortunate one! This is named maya and the lord used this to create everything. Through the progress of time, Adhokshaja characterizes the gunas with his maya. Purusha is his own part and the valiant one uses his seed to impregnate. [792] Thus, urged by time, the Mahat tattva was manifested from what was not manifest. He manifested this body and the illumination that would dispel all the ignorance of darkness in the universe. His part, [793] the gunas and time are within the range of vision of the illustrious one. With a desire to create the universe, he manifested his atman in yet another form. [794] Mahat tattva was transformed and led to the creation of ahamkara—in the form of cause, effect and the sense of being the doer. These are based on the elements, the senses and the mind. These transformations are of three kinds—vaikarika, taijasa and tamasa. The ahamkara in the mind results from vaikarika. The divinities [795] and the perceptions of the senses also result from vaikarika. Taijasa results in the sense of knowledge and action. Tamasa results in the subtle elements [796] and space, which is the means of knowing the atman. The illustrious one looked at space, which came about through interaction between time, maya and his portion. Touch resulted from space. It went through modifications and led to the creation of air. Though it possessed the strength of space, air went through modifications. It created the tanmatra of form and light, the eye of the worlds, was produced from this. He glanced at the interaction between air and light. Through the association with time, maya and his portion, water and taste were created. He looked at water, which was created from light. Through the association with time, maya and his portion, earth and the attribute of smell were created. O virtuous one! The learned ones know that space and the other elements, progressively possess the attributes of the ones that have come before them. [797] In the hierarchy, each has been touched by the preceding one. The divinities of the elements, time, maya and the signs are all parts of Vishnu. Because they were engaged in their own individual actions, they were not able to perform. They joined their hands in salutation and addressed the lord. The divinities said, 'O god! We bow down at your lotus feet. They are like an umbrella that subdues the heat of those who seek refuge with them. Great mendicants seek shelter there and fling away the miseries of this world. O supreme one! You are the creator and the lord.

Living beings suffer from three kinds of torment [798] and cannot find peace. O illustrious one! They obtain shelter and knowledge at your feet and we are also seeking refuge there. The best of rivers, the cleanser of sins, [799] flows from there. Detached rishis turn their strides towards your feet and seek shelter there. Your feet are tirthas. The Vedas are like birds that search out and make their nests in your lotus mouth. We will hear about you. With faith and devotion, we will meditate on you in our hearts and be cleansed. Through knowledge, non-attachment, strength and perseverance, we will go to the lotus feet and seek sanctuary there. For the sake of the creation, preservation and destruction of the universe, you assume the forms of avataras. O lord! All of us will find shelter at your lotus feet, the remembrance of which grants freedom from fear to the men who are devoted to you. There are those who are bound down to non-permanent bodies and homes. They are deeply attached to the undesirable elements of "I" and "mine". Though you reside within the body, such men are extremely far away from you. O illustrious one! We will worship at your lotus feet. O supreme lord! Those who are attached to futile objects in their conduct and to the senses are those whose minds are far away from the supreme. O great one! Therefore, they do not see the bliss at your feet, discerned by those who seek shelter there. O god! There are those who drink the nectar of your account. Their store of devotion is extensive. They obtain the comprehension that is the essence of non-attachment. They swiftly obtain their place in Vaikuntha. There are others who resort to *samadhi yoga*. Through that strength, they conquer the powerful Prakriti. Those persevering ones enter you, Purusha. However, theirs is a path of hardships, which doesn't exist for those who are devoted to you. You were there before the creation of the worlds. Through the three qualities, [800] you have yourself progressively created us. All of us are separated and are acting for our own pleasures. Therefore, we are unable to render to you what belongs to you. O one without birth! At the right time, what offerings will we offer you, so that we can partake of the rest of the food? Without any difficulties, what offerings will the residents of the world offer both you and us, so that they can partake of the rest of the food? You are the mysterious, ancient and original Purusha.

You are the cause behind the different kinds of gods. O god! The qualities, acts and births are based on your powers. O one without birth! You have impregnated all living beings with your seed. What can we and Mahat and the others do for you, so that we can accomplish the purpose for which we have been created out of your atman? O god! Grant us your insight and powers and show us your favours, so that we can do what we are supposed to.’”’

Chapter 3(6)

“‘“The rishi said, ‘The lord of all movement heard the assembled ones and the fact that their powers to create the worlds were dormant. With the goddess, Urukrama entered the destructive force known as Kala. [801] He simultaneously entered the twenty-three tattvas. [802] Having entered the group, which were acting separately, the illustrious one acted so as to bring them together and awaken their dormant capacity to work. The capacity to work of that group of twenty-three was thus roused by the god. Urged, they contributed their individual parts and gave rise to Virat Purusha. A portion of the supreme one entered the group of those that would lead to the creation, but were hitherto agitated. They now combined with each other and created Virat Purusha. The worlds and mobile and immobile objects were in him. This Purusha was golden and contained all living beings. However, for one thousand years, he was inside the cosmic egg that was spread out in the waters. With creation inside him, Virat possessed the divine powers of knowledge, action and spirit. He was one, but divided himself into ten and three. [803] This [804] is infinite and the atman inside all creatures. He is himself part of the paramatman. He is the first avatara and the creation of the large number of entities is based on him. He has three forms—adhyatma, adhidaiva and adhibhuta. Virat has ten forms of prana, which connect as one in the heart. Adhokshaja, the lord, remembered what the principles of creation had asked of him. [805] Having thought about it, he had used his own energy to manifest Virat, so that their powers could be extended. Hear from me about how Virat performed austerities to create various places of residence for the divinities within himself. Agni, the guardian of the world, had a differentiated place of residence within his mouth, along with his power of words. Thus, speech could be expressed. Varuna, the guardian of the world, had a place of residence within Hari's [806] palate, along with his power of tongue. Thus, taste was manifested. The two Ashvins, guardians of the worlds, had a differentiated place of residence within Vishnu's [807] nostrils, along with their power of smell. Thus, the capacity to smell was manifested. Tvashta, the guardian of the world, had a differentiated place of residence within the lord's eyes, along with his power of sight. Thus, the capacity to distinguish form was manifested. Anila, [808] the guardian of the world, had a differentiated place of residence within his skin, along with his power of prana. Thus, touch was manifested. When the ears were created, this was the differentiated place of residence for the divinities of the directions, along with the power of hearing. Thus, one can successfully experience sound. When the skin was created, [809] this was the differentiated place of residence for the divinities of the herbs, along with their parts of body hair. Through this, the sensation of itching is experienced. The penis was created and the divinity, Ka, [810] seated himself in this differentiated place of residence, along with the portion of semen. Through this, sexual pleasure is experienced. Purusha's anus evolved and Mitra, the guardian of the world, entered there, along with his portion of the excretory organ. Through this, evacuation is ensured. The hands were created and Indra, the lord of heaven, entered there, along with his power of undertaking merchant transactions. Thus, men obtained a means of sustenance. The feet were created and Vishnu, the guardian of the world, entered there, along with his own portion of locomotion. Thus, men can reach their desired destinations. Intelligence was created and the lord who is the guardian of speech [811] entered there, along with his power of comprehension. Thus, the object of comprehension is experienced. The heart was created and the moon god entered there, along with his portion of the mind. Thus, many kinds of transformation can be understood. When the atman was created, the lord of *abhimana* [812] entered that spot, along with his portion of karma. Through this, the intended action is undertaken. Sattva was created and Mahat entered there, along with his portion of consciousness. Through this, correct understanding is obtained. The heavenly planets were created from his head, the earth from his feet and the sky from his navel. Surrounded by their gunas, the gods and the others became manifested there. [813] Gods obtained heaven because they have an excess of sattva. Those who have transactions with them, and their followers, remained on earth, because of their nature of rajas. [814] Those who possess the third kind of nature [815] inhabited the illustrious one's navel. The space that is between the two [816] is inhabited by the large number of Rudra's companions. O extender of the Kuru lineage! The brahman [817] emerged from Purusha's mouth. Brahmanas, preceptors and foremost among the varnas, also emerged from the mouth. The power of protection emerged from the arms and so did the kshatriyas, who follow that vow. This varna was born from Purusha so that it could save from the mischief caused by thorns. [818] Production, trading and the means of subsistence were created from the lord's thighs and so were vaishyas. This is how humans engage in trade transactions. Servitude that is necessary for attaining dharma was born from the illustrious one's feet. Earlier, the shudras were also born from here and they please Hari through service. Following their own dharma, these varnas worship their own preceptor, Hari, from whom they were born. They follow their means of subsistence and faithfully purify themselves. O Kshatta! Who can dare to measure or describe the illustrious one's divine deeds, atman and forms? Everything has resulted from the strength of his yoga maya. O dear one! Despite that, I have recounted according to my intelligence and according to what I have heard. It is for the purpose of purifying my speech that I have described Hari's deeds. It is said that speaking about the qualities of Punyashloka and talking about Purusha is a supreme benefit. His forms and deeds have been properly described by the learned in sacred texts and these accounts are like nectar. O child! The first wise one [819] used his intelligence to perfect his yoga and meditated on him for one thousand years. Even after this, did he comprehend the greatness of his atman? The illustrious one's maya confounds those who possess powers of maya. Since he himself doesn't understand its course, how can others comprehend it?

Words and mind are unable to reach him. Ego [820] and the other gods have failed and returned. I bow down to that illustrious one.’”’

Chapter 3(7)

‘Shri-Shuka said, “Maitreya said this. Vidura, Dvaipayana’s learned son, replied pleasantly, as if he was requesting.

‘“Vidura said, ‘O brahmana! The illustrious one is formed out of pure consciousness. How can he be subject to transformations? Even when he is engaged in pastimes, he is devoid of gunas and action that results from gunas. A child exerts itself to play because the desire to play comes from somewhere else. [821] He [822] is always satisfied within himself. He is non-attached and there is no one else. Through his own maya, the illustrious one has created the universe, consisting of gunas. He maintains it and repeatedly destroys it. The atman is unalloyed consciousness and is not affected by place, time and condition, either internal or external. How can it be united with maya? The illustrious one is one and is established in every body. How can he be subjected to the misfortune and hardships living beings face because of their karma? O learned one! I suffer from this calamity of ignorance and my mind is distressed. O lord! Therefore, remove this great illusion from my mind.’”

‘Shri-Shuka said, “The sage was thus urged by Kshatta, who wished to know about the truth. Free from arrogance and with his mind on the illustrious one, he smiled and replied.

‘“Maitreya answered, ‘This is the illustrious one’s maya and it is against all logic. The lord is free of all weakness and free of bondage. It may appear to a man [823] that he is facing a hardship and that his head is being chopped off. But all such things are not real. The trembling of the moon’s image in the water may be seen to be a quality of the moon. Similarly, a person who sees the atman ascribes qualities to it that do not belong to the atman. Through the dharma of non-attachment, Vasudeva’s grace and bhakti yoga towards the illustrious one, such misconceptions gradually disappear. When the senses of the seer are satisfied at seeing the atman in the supreme Hari, all hardships vanish, as in the case of a person who is asleep. If one repeatedly hears the qualities of Murari being spoken about, all miseries are pacified. What is the need to speak about those who have realized their atmans and are attracted to serving the dust of his lotus feet?'

'"Vidura asked, 'O lord! The sword of your excellent words has severed my doubts. My mind can now grasp both aspects of the illustrious one.[824] O learned one! You have virtuously explained that all these movements are because of Hari. They appear to be meaningless and without any foundation. However, the foundation of the universe is not outside.[825] The stupidest person in the world and the person who has obtained supreme intelligence both enjoy happiness. It is the person who is between the two who suffers from miseries. I have ascertained that even though all this appears to exist, it has no meaning. It is not the atman. By serving at your feet, I will be able to cast aside misconception. There are those who serve the illustrious and mysterious one, Madhu's enemy.[826] If one has a deep urge to serve at their[827] feet, all afflictions are destroyed. There are those who are on the path towards Vaikuntha. That is a place where Janardana, god of the gods, is always glorified. However, those who are limited in austerities find it very difficult to serve them. At the beginning of creation, the lord progressively created Mahat and the others and their modification and having manifested Virat, entered there. This[828] is known as the original Purusha, with one thousand legs, thighs and arms. The universe, the worlds and their developments are located in him. There are ten types of prana in him and for the sake of the senses, the three kinds of organs of sense.[829] You have also explained about the varnas. Please tell us now about his powers. Everything was populated with his sons, grandsons, grandsons through the daughter, those from different gotras and subjects with many different kinds of form. Who was the lord of the Prajapatis? Who decided on the Prajapatis? What were the creations and the subsidiary creations? Who were the Manus and the lords of the manvantaras? O Mitra's son! Which worlds exist above and below the earth? What is their position and size? Describe the earth to me. Tell us about the different categories of created beings—inferior species, humans, gods, reptiles, birds, those born from the womb, those born from sweat, those born from eggs and trees and herbs. Describe to us the extensive valour of the one who is Shri's abode. He is the creator of the universe, sustains the creation and it is into him that everything merges after destruction. According to gunas, what are his various avataras? [830] According to form, conduct and nature, what are the various categories of varnas and ashramas? What about the birth and death of the rishis and the divisions of the Vedas? O lord! What are the details of sacrifices and the different paths of yoga? What about the *naishkarmya* [831] of samkhya and tantra, as expounded by the illustrious one? O brahmana! O unblemished one! Imperfect paths followed by heretics; the status obtained by the offspring of a *pratiloma* marriage; [832] depending on their qualities and deeds, the different destinations obtained by living creatures; dharma, artha, kama, moksha and the means of ensuring that there is no conflict between them; the different occupations; principles of punishment; the rituals described in the sacred texts; the rites for funeral ceremonies; the creation of the ancestors; the planets, nakshatras and stars; the duration of different measurements of time; the fruits of donations, austerities and auspicious acts like digging ponds; the dharma to be followed when one is away from home and when men face adversities; and the means whereby the illustrious Janardana, the source of dharma, is pleased—describe all this to me. O supreme among brahmanas! Preceptors are compassionate towards those who are distressed. Even without being asked, they explain things to followers, disciples and sons. O illustrious one! At the time of dissolution, in how many ways are the tattvas withdrawn? After this, who survives and worships him while he is asleep? What is the place for Purusha and what is his supreme state? What is the knowledge in the sacred texts? What is the need for an association between a guru and a *shishya*? [833] O unblemished one! In this world, what are the means whereby the wise can acquire knowledge? How does knowledge automatically develop in men who follow bhakti and non-attachment? I am asking you these questions because I wish to know about Hari's deeds. I am ignorant. Tell me as a friend. Because of maya, I have lost my vision. O unblemished one! All the Vedas, sacrifices, austerities and donations do not amount to even a fraction of what is obtained by granting a living being freedom from fear.'"

'Shri-Shuka said, "The foremost among sages was thus asked by the foremost among the Kurus about what is described in the Puranas. His delight was enhanced at having been urged to describe the illustrious one's account. He smiled and replied."'

Chapter 3(8)

'"Maitreya said, 'The lineage of the Purus should indeed be served by those who are virtuous. All these protectors of the world [834] regard the illustrious one as the foremost. You have been born in this lineage and step by step, you bring new ways of increasing the garland of fame of the unvanquished one. Men pursue trifling joy and misery and are immersed in great hardships. I will speak about the Bhagavata Purana, which the illustrious one himself narrated to rishis, for the sake of dispelling these. The sages, with Kumara [835] at the forefront, desired to know the truth about the supreme one. They asked the illustrious and original god, Samkarshana, who was unimpeded in knowledge and who was seated on the ground. At that time, he was himself respectfully meditating on the one who is known by the name of Vasudeva. His eyes were closed, like the bud of a lotus. However, out of compassion for the learned ones, he opened them. The matted hair on the heads of the sages was wet with the waters of the celestial river [836] and they lowered these and touched his feet, which were like cushions. These lotus feet are lovingly worshipped by the daughters of the king of serpents, with offerings, when they wish for desirable husbands. His one thousand diadems glowed with gems and there was illumination from his one thousand hoods. [837] They knew about his deeds and were devoted to him and they repeatedly praised these in gentle and well-articulated words. Sanatkumara followed the dharma of *nivritti* [838] and indeed, he told him about the excellent Bhagavata. O dear one! When asked, he repeated it to Samkhyayana, who was firm in his vows. [839] Samkhyayana was foremost among those who were paramahamsas. He desired to explain the powers of the illustrious one and recited it to our preceptor, Parashara, and then to Brihaspati. The sage Pulastya was kind and affectionate towards him. [840] Therefore, he told me about the original Purana. O child! That is what I will recite to you. You are faithful and always devoted to him. The entire universe was submerged in water. His eyes were closed in sleep, but yet not completely closed. He was alone, asleep on a bed consisting of the Indra among the serpents. [841] At that time, he was in bliss, within his own self, and there was nothing external. The subtle elements were subsumed within his body. He invoked his powers that were in the form of time. He was residing in his own abode within the waters, without displaying his energy, like fire hidden inside a piece of wood. He slept in the waters for one thousand aggregates of the four yugas. [842] With his own powers, he himself invoked what is known as time, so that action could be undertaken. He saw the worlds within his own dark body. He saw that the subtle elements were inside him. What was inside him was stirred by rajas. This guna followed time and was struck by it. Thus struck, it emerged from the area around the navel. The bud of a lotus flower appeared suddenly, urged by time to undertake action. With its own rays, this illuminated the extensive waters, like the sun. It emerged from the one who is his own source. Vishnu entered that universal lotus and it was imbibed with the radiance of all the gunas. From that lotus emerged the creator. [843] The Vedas are incarnate in him and we speak of him as Svayambhu. He was located on the stalk of the lotus and could not see any worlds. He cast his glance all around the sky and the four directions and thus obtained four faces. At the end of the yuga, there were storms that whirled around the waters and made the waves rise up. He sought shelter in the lotus. However, the original god could not comprehend the truth about the worlds [844] and about his own self. 'Who am I, seated on the lotus? How has this solitary lotus sprouted in the waters? There must be something underneath it. There must indeed be something supporting it.' Thinking this, he used the passage in the stalk of the lotus to enter inside the waters. However, despite going further and further down the stalk, Aja could not find the source of the lotus in the navel. Having not accomplished his wish, he returned. The god again returned to his own seat. He gradually restrained his mind and controlled his breath. He sat down there, immersed in samadhi yoga. Aja engaged in yoga for a period equal to a man's lifespan [845] and developed his intelligence. What he had been unable to see earlier, could now automatically be seen within his heart. He saw a being lying down alone, using the body of Shesha, which was as white as the fibre of a lotus, as the couch. The darkness of the waters at the end of a yuga was dispelled by the radiance of the gems that were on the umbrella-like hoods. The evening clouds on the slopes are like a garment on the summit of a mountain of green emeralds. But his beauty surpassed that. [846] The golden peaks are a store of beautiful herbs, garlanded with trees. The bamboos are like arms and the trees are like legs. [847] The length, breadth and measure of his body encompassed the three worlds. He was attired in colourful divine ornaments and silk garments. His beautiful body was rendered even more beautiful by the ornaments and garments. There are men who, on their own, desire the path of devotion, and alone worship him in agreeable ways, serving his lotus feet, which yield all the objects of desire. Out of compassion, he shows them his feet, with toes like the moon. A lustre radiated from the extremely beautiful nails on his fingers. His smiling face removed the afflictions of the world and was made radiant by the dazzling earrings. His face was tinged red because of his lower lip, which had the hue of *bimba* fruit. His extremely well-formed nose and extremely well-formed brows were beautiful. O child! His garments were yellow, like the pollen of the kadamba flower. He adorned himself with a girdle around his hips. There was an extremely valuable necklace on his chest, which was marked with the beloved mark of shrivatsa. He wore extremely expensive armlets studded with the best of jewels. His arms stretched out, like a tree with one thousand branches. He was like an Indra among trees, encompassing the universe, but the roots could not be seen. The coils of the great serpent covered his shoulders. The illustrious one was like a large mountain, supporting mobile and immobile objects. He was surrounded by the deep waters and was a friend of the Indra among serpents. There were one thousand diadems that were like golden peaks. The Koustubha gem, born from the waters, was displayed on his chest. Hari wore a garland made out of wild flowers. The hymns of the Vedas surrounded his beautiful form and chanted his own glories. The sun, the moon, Vayu and Agni find him to be unapproachable. The weapons of the three worlds can’t approach him and only circle around him. The creator [848] saw the lake in his navel and the lotus sprouting from it. He saw himself, the waters, the wind and the sky. The god looked at the universe and there was nothing beyond this. There was no other world and the insight about creation manifested itself in him. He was impregnated with rajas and the seed of action. Having seen what there was to see, he desired to create subjects. He fixed his mind on the god who was not manifest and worshipped him for the sake of creation and subsidiary creations.’”

Chapter 3(9)

‘“Brahma said, “I have got to know you today, after a very long time. It is a great defect to possess a body and such people do not get to know about the movements of the illustrious one. O illustrious one! Nothing other than you exists. Nothing else is pure. You are supreme, but appear differently because of maya and the mixture of the gunas. This form is of your eternal and internal powers. Through your favours to the virtuous, you dispel tamas. [849] You assumed this original avatara and it is the seed of a hundred others. I have myself been generated from an abode in the lotus in your navel. O supreme one! I do not see any form of yours that is superior to this one. It is full of bliss and without any transformations. Its radiance is not diminished in any way. You are the creator of the universe. You are the atman of the universe. You are the source of the elements and the senses. I seek refuge with you. O one who is auspicious for the universe! For the sake of welfare, you have shown yourself to the devotees who are meditating on you. O illustrious one! Therefore, we follow the rules and bow down before you. But you are not respected by those who are evil in their adherences [850] and are headed towards hell. There are those who inhale the fragrance that is in your lotus feet. The wind conveys chants from the sacred texts to their ears. They devotedly seize your supreme feet. O protector! For their sake, never be separated from the lotus-like hearts of men who are devoted to you. There are those who suffer fear on account of wealth, physical bodies, well-wishers, grief, desire, dishonour and excessive greed. The reason for their affliction is their false sense of 'mine'. Until they seek shelter at your lotus feet, they will not obtain freedom from fear. Destiny destroys their intelligence. Their senses are averse to hearing about you, something that removes all kinds of inauspiciousness. Those distressed ones pursue desire, for a happiness that is only brief and fleeting. Their minds are overcome by avarice and they are always after the inauspicious. O Urukrama! They repeatedly suffer from hunger, the three *dhatu*s, [851] cold, heat, wind, rain and other such disturbances, the fire of sexual desire and an anger that is impossible to quench. On seeing them, I also become despondent. O lord! Because of the strength of the illustrious one's maya, people pursue their senses and perceive themselves as being distinct from the atman. As long as this continues, this cycle of worldly existence will not vanish. Instead, futile action performed for fruits will bring along miseries. O god! During the day, they perform deeds that lead to distress. During the night, they cannot sleep. The intelligent pursue many kinds of wishes. At every instant, the sleep is disturbed. Even rishis are affected by destiny and are averse to an association with you. Therefore, they roam around in this cycle of life. O protector! But there are indeed men who are completely immersed in bhakti yoga. They follow the path of listening to your glories. They obtain insight and you reside in their lotus hearts. O powerful one! Because of your favours towards these virtuous ones, you manifest yourself in whatever form their intelligence thinks of. He [852] is not satisfied if he is worshipped with expensive objects, nor if he is worshipped by large numbers of gods who are bound by some desire in their hearts. He is pleased by compassion towards all beings, which is a trait impossible to find in the wicked. He can be perceived in many kinds of beings. He is the well-wisher inside their atmans. There are many kinds of pious activities that people undertake. They perform rituals, they donate, they perform fierce austerities and they serve devotedly. O illustrious one! They worship you through such virtuous deeds. This dharma is rendered unto you and it never perishes. Your own form is eternal. It is free from all differences and confusion. You are knowledge and intelligence. I bow down to the supreme one. It is for the sake of your pastimes that you indulge in the universe's creation, preservation and destruction. We offer our obeisance to this lord. The qualities of his avataras are the consequences of his mysterious deeds. At the time of death, if a person involuntarily chants these names, he can instantly give up the sins accumulated through many births and proceed to immortality, which is opened up. O unborn one! I seek refuge with you. I bow down before the illustrious one who is the cosmic tree. For the sake of creation, preservation and destruction, you yourself are the source for me, Girisha and the lord himself. [853] There is a single tree that has divided itself into three, with many branches. You restrain people who are negligent about their welfare and perform perverse deeds. You have yourself articulated deeds meant for your worship. But if their desire for remaining alive in this world remains strong, they ignore this and you instantly sever those hopes. I bow down to him. I have myself obtained a state of lordship that lasts for two parardhas. But I am terrified, [854] even though the region I inhabit is revered by all the worlds. Desiring to obtain you, I have tormented myself through austerities for many years. O illustrious one! I bow down to you. You are the lord of sacrifices. With a desire to preserve the ordinances, you have yourself created inferior species, humans, gods and other living creatures. You find pleasure in this, though you are not affected by material objects. You manifest yourself in the form of these bodies. O illustrious one! O Purushottama! I bow down before you. You do not suffer from the five kinds of ignorance in conduct. [855] Preserving all the worlds inside your stomach, you assume a state of sleeping inside the water. You sleep on the body of the serpent and find this touch to be pleasurable, though there are garlands of terrible waves around you. You do this for the sake of the happiness of the people. O one who should be worshipped! I was manifested from my abode in the lotus in your navel. Through your favours, I am an instrument for the creation of the three worlds. I bow down to you. All of creation is inside your stomach. Now that the yoga of your sleep is over, your eyes have opened like blooming lotuses. He is alone the atman and well-wisher for the entire universe. He is the illustrious one who brings happiness through his powers of sattva. Let him grant me insight, so that I can now create, so that everything is as it used to be before. [856] I prostrate myself before the beloved one. He is the one who grants boons to those who seek refuge with him. With Rama, [857] he uses his own powers to do everything. He assumes the gunas of the avataras. For the sake of creation, let his own valour be imbibed by my heart. Let it be united with me, so that I am freed from the material consequences of my action. [858] When Purusha was lying down, there was water in the pool in his navel. He is infinite in powers and I was created as *vijnana shakti*. [859] I am now engaged in manifesting all his many different kinds of forms. Let the Vedas not vanish before me and let me be correct in uttering them. The illustrious one is infinite in his compassion. Let him open his lotus eyes, filled with great affection. Let the ancient Purusha arise and for the sake of creating the universe, remove all our miseries through his sweet speech.'"

'"Maitreya said, 'Through his austerities, learning and meditation, he saw the source of his own creation. He praised him through his thoughts and words. As if exhausted, he then stopped. Madhusudana discerned Brahma's intentions and saw that he was distressed in his mind, with everything submerged in devastating waters at the end of a kalpa. He [860] was anxious that he did not know enough about creating the worlds. He spoke to him in deep words, so that all his dejection could be pacified.

'"'The illustrious one said, "O Vedagarbha! [861] Do not yield to lassitude. Exert yourself for the sake of creation. What you prayed to me for, has already been obtained by you. Perform austerities yet again. Resort to me for knowledge. O Brahma! Through this, you will see all the worlds displayed inside your heart. O Brahma! When you meditate with devotion, you will see me pervading the worlds, me, the worlds and yourself in me. I am situated inside all creatures, like fire inside a piece of wood. When people see me in that way, they instantly cast off all sins. When a person sees that his atman is independent of the elements, the senses and the gunas, he realizes his own form and obtains me, the sovereignty that he desires. You wish to create and extend many kinds of subjects and lay down deeds for them. In this regard, because my favours towards you will increase, you will never suffer from exhaustion. You are the first rishi and the sins of rajas guna will not bind you down, even when you are creating subjects. That is because your mind is firmly fixed on me. Those with bodies find it extremely difficult to know me. However, you have got to know me today. You have understood that I am not attached to bhutas, senses, gunas and ego. Using the stalk, you searched for the source of the lotus in the water and were unsuccessful in your search. I showed myself to you inside, in your own atman. O dear one! You addressed words of praise to me, about my deeds and my signs. That and your devotion towards austerities are both because of my favours. O fortunate one! I am nirguna. But desiring to be successful, you prayed to me in words describing my gunas. I am pleased with you. I am the supreme granter of boons and yield all the objects of desire. If a man always praises me, using the words you have used in your prayer and worships me, I will swiftly show him my favours. Those who know about the truth are of the view that good deeds, austerities, sacrifices, yoga and samadhi practised by men become supremely successful when they satisfy me. I am myself the controller of all atmans. I am the most loved of everything that is loved. One should only be attached to me. The body and everything else are loved for that reason alone. All the Vedas are vested in your atman and your atman has been generated from my atman. Create the subjects who are inside me, so that everything is as it used to be earlier.'"

'"Maitreya said, 'After instructing the creator of the universe, who was generated from the navel, the lord of Purusha and the foremost one, vanished inside his own form.'"'

Chapter 3(10)

'"Vidura asked, 'When the illustrious one disappeared, how many different types of beings did the lord Brahma, the grandfather of the worlds, create from his body and his mind? O illustrious one! O one who is extremely learned! Please tell me progressively the details of what I have asked and dispel all my doubts."'

Suta said, 'O Bhargava! Sage Kousharava was thus urged by Kshatta. Pleased, he replied to the questions that were deep inside his [862] heart.

'Maitreya said, "Thereafter, Virinchi [863] performed austerities for one hundred divine years. As instructed by the one who has no birth, he fixed his atman on the illustrious one's atman. At that time, the one who was born from the lotus saw that the lotus on which he was seated and the waters were agitated by a wind that was extremely strong in force. His austerities enhanced his knowledge and stabilized his atman. As the strength of his knowledge increased, he swallowed the wind and the waters. He saw that the lotus on which he was seated extended everywhere. He thought that he would use this to create the worlds that had been submerged in the deluge. Urged to act by the illustrious one, he entered the bud [864] of the lotus. It was one and he divided it into three and later into fourteen. [865] Thus, the divisions and habitations of the worlds of the living were brought about. Parameshthi's pure region [866] is for those who perform acts of dharma without any desire for the fruits."

'Vidura said, "O brahmana! O lord! You have said that Hari, wonderful in his deeds, has many different forms. Please describe to us the signs and divisions of time."

'Maitreya replied, "It [867] has form because of the modifications of the gunas. It has no special characteristics and is not dependent on anything else. Purusha himself created it, as support for his pastimes. This universe is the brahman, established in Vishnu's maya. It is divided by the lord into time, which does not have any embodied form. This is exactly as it used to be in the past and it will be exactly the same in the future. There are nine different kinds of creation, resulting from Prakriti and *vikriti*. [868] Depending on time, matter and gunas, there are three kinds of destruction. [869] The first creation was Mahat, resulting from a disequilibrium in the gunas. The second creation was ahamkara, resulting from material objects, material knowledge and material action. The third creation was that of the subtle elements and the tanmatras, possessing the capacity to create the gross elements. The fourth creation was of the senses, of knowledge and of action. The fifth creation was vaikarika and the mind evolved from this. O lord! The sixth creation was tamas and perverse intelligence resulted from this. These six creations result from Prakriti. Now hear about the creations that result from vikriti. These result from the illustrious one who has assumed the attribute of rajas, [870] who reflects Hari's intelligence and pastimes. In the seventh creation, the foremost ones are the six kinds of immobile objects—trees, herbs, [871] creepers, hollow plants, [872] strong creepers [873] and trees with fruits and flowers. [874] All of these draw up their nourishment from below and are full of tamas. In particular, their sense of touch is inside them. The eighth creation is of inferior animals and it is said that there are twenty-eight different kinds of these. They are ignorant and extremely full of tamas. They have a sense of smell, but are incapable of remembering anything in their minds. O excellent one! O Kshatta! They are the cow, goat, buffalo, black antelope, pig, *gavaya*, [875] the ruru antelope, [876] two-hooved animals like sheep and camels; and one-hooved [877] animals like the donkey, horse, mule, *goura*, [878] *sharabha* [879] and yak. O Kshatta! Hear about the five-nailed animals—the dog, jackal, wolf, tiger, cat, hare, porcupine, lion, ape, elephant, tortoise, lizard and makara. [880] The birds are the heron, vulture, crane, hawk, bird of prey, [881] owl, peacock, swan, *sarasa*, [882] ruddy goose and *uluka*. [883] O Kshatta! In the ninth creation, sustenance flows from top to bottom. Humans are the only variety here. They are dominated by rajas and are engaged in acting. Even if they are miserable, they think that they are happy. O excellent one! There are three kinds of vaikarika creation and the creation of gods is also of this type. The creation of the Kumaras [884] is said to be of both types. [885] The creation of gods is of eight types—*vibudha*s, [886] ancestors, asuras, gandharvas, apsaras, siddhas, yakshas, rakshas and charanas. [887] O Vidura! There are also bhutas, pretas, pishachas, vidyadharas and kinnaras. These are the ten categories [888] created by the creator of the universe. After this, I will tell you about the lineages and the manvantaras. In this way, at the beginning of every kalpa, Hari's atman is suffused with rajas and becomes the creator. His resolve to create is invincible and he creates himself out of his own atman.'"

Chapter 3(11)

'Maitreya said, "There is an ultimate particle characterized by the trait that it cannot be divided further. It alone is combined with others. This is known as *paramanu*. When this is aggregated, [889] men are confused and take the aggregate to be the ultimate. When objects exist, they remain in their own forms inside them. Their solitary forms are supreme, great and eternal. [890] O excellent one! Time is measured both in subtle and gross forms. The illustrious lord is not manifest. However, he controls and enjoys all manifestations and states. The amount of time taken to occupy an atom is atomic time. The duration of time required to enjoy complete existence is known as supreme and great. Two paramanus make up one *anu* and three anus are said to constitute a *trasarenu*. This can be discerned to rise up in the net of the sun's rays through the lattice of a window. The time required to occupy three trasarenus is called a *truti*. One hundred trutis constitute a *vedha*. Three vedhas are said to be a *lava*. Three lavas are known to constitute a *nimesha* and three nimeshas make up a *kshana*. Five kshanas are known to be one kashtha and fifteen kashthas are one *laghu*. Fifteen laghus are referred to as one *nadika*. Two nadikas are one muhurta and six or seven nadikas constitute one *prahara* for men and this is also known as a *yama*. Let there be a copper vessel that is six *pala*s in weight, with sides measuring four *angula*s. Let a hole that is four angulas in length be made in it and let a golden wire four angulas long and one *masha* in weight be inserted into it. [891] The time taken for this to be submerged in water is one nadika. In the world of the mortals, there are four yamas during the day and four yamas during the night. O revered one! There are two *paksha*s, *shukla* and *krishna*, and each of these has fifteen days. Two of these make up a month, which is a day and a night for the ancestors. Two months make up a *ritu*. [892] Six months constitute an ayana and there are two of these—*uttara* and *dakshina*. [893] An ayana is said to be a day for the residents of heaven. [894] Twelve months constitute a year. One hundred years has been determined as the lifespan of humans. The lord eternally regulates the circling of the universe, beginning with paramanu and encompassing orbits of planets, nakshatras and stars and years. O Vidura! It is said that there are periods of *samvatsara*, *parivatsara*, *idavatsara*, *anuvatsara* and *vatsara*. [895] He is the power behind creation. [896] In different ways, he is the one who uses his own powers to invigorate. He is the one who moves in the sky and drives away darkness for humans. He is the one who extends the elements. He is known as time. Through the extension of sacrifices, he is full of gunas. One should offer sacrifices to the one who has determined the five different kinds of years."

'Vidura said, "The maximum lifespans for ancestors, gods and humans has been determined. [897] Please tell me about the progress of those who are outside the kalpa. [898] O illustrious one! You certainly know about the progress of the illustrious one. Persevering ones who possess the insight of yoga can see everything in the universe."

'Maitreya replied, "The four yugas are krita, treta, dvapara and kali. The duration has been carefully determined as twelve thousand years of the gods. [899] Being with krita, the progressive duration is four thousand, three thousand, two thousand and one thousand years. Twice that number is again added, but in hundreds of years. The intervening period is known as sandhya and amsha and the duration is in hundreds of years. Those who know about the truth have determined the dharma for each specific yuga. In krita, humans nurtured dharma with all of its four feet. But in the other yugas, as adharma flourished, one foot was progressively diminished. [900] Outside the three worlds, one thousand yugas [901] is one of Brahma's days. O son! That is also the duration of the night and the creator of the universe sleeps during this period. When the night is over, the creation of the worlds proceeds afresh, from the beginning. Fourteen Manus exist during one of the illustrious one's days. [902] Each Manu respectively enjoys a period that is a little more than seventy-one. [903] In every manvantara, there are lineages of men, rishis, gods, saptarshis and gandharvas, in due order. Simultaneously, there are lords of the gods and those who follow them. [904] During each of Brahma's days, the three worlds, which circle around, are created. Depending on their deeds, they are born as inferior species, humans, ancestors and gods.

In each manvantara, the illustrious one manifests sattva in his different forms, such as Manu and the others. Thus Purusha preserves the universe which has been created. He then resorts only to tamas and withdraws all his powers. Everything comes under the subjugation of time and there is silence at the end of the day. The three worlds, the earth and the others, vanish into that darkness. They are completely enveloped in that night, without the existence of the sun and the moon. The powerful fire that emerges from Samkarshana burns down the three worlds. Bhrigu and the others are afflicted by the heat and go to janaloka from maharloka. At the end of the kalpa, the three worlds are deluged by the waters. There is a violent turbulence in that flood and terrible waves because of the fierce winds. Hari lies down in those waters, on the couch that is Ananta. Praised by the residents of janaloka, his eyes are closed in his sleep of yoga. These are the signs of time, with these kinds of night and day. One's maximum lifespan of one hundred years comes to an end. [905] Half of his [906] lifespan is known as parardha. The first parardha has passed and the subsequent parardha is passing now. At the time of the previous parardha, there was the great kalpa known as Brahma-kalpa. Brahma was born then and he was known as Shabda-Brahma. At the end of that kalpa, there was the kalpa known as Padma-kalpa. This was because the cosmic lotus was generated out of the waters in Hari's navel. O descendant of the Bharata lineage! This kalpa of the second parardha [907] is famous as Varaha-kalpa, because Hari assumed the form of a boar. The duration of two parardhas is measured as the blinking of the eye. [908] He is the infinite one who is not manifest. He is the one who does not change and has no beginning. He is the atman of the universe. The period from a paramanu to the end of the two parardhas is controlled by the lord of time, who has power over all those who pride themselves on their habitations. However, this lord [909] has no control over the supreme one. This cosmic egg is united with transformations and their various manifestations. On the outside, it extends for fifty crore. [910] Each sheath [911] is ten times larger than the preceding one. When they enter together, they are like a paramanu. [912] Crores of other such universes are seen to be inside him. This is said to be the brahman, who is without decay. He is the original cause behind all causes. This is the supreme abode of Vishnu. He is himself the great-souled Purusha."'

Chapter 3(12)

'Maitreya said, "O Kshatta! The paramatman's manifestation as time and his greatness have thus been described to you. Now understand from me about Vedagarbha's [913] creation. He first created the various kinds of conduct associated with ignorance—*andha-tamisra*, *tamisra*, *mahamoha* and *moha*. [914] On seeing that this creation was wicked, Brahma was not proud of himself. He purified his mind by meditating on the illustrious one and created again. The one who was self-created created the sages Sanaka, Sananda, Sanatana and Sanatkumara. However, they were not interested in action and held up their seed. The self-created one spoke to his sons. 'O sons! Generate offspring.' But being devoted to Vasudeva and the dharma of emancipation, they were not interested in this. His sons disregarded him and refused his instructions. An intolerable rage was generated in him and he tried to control this. Though Prajapati used his intelligence to try and control it, it emerged from between his eyebrows. From this anger, a child who was blue and red [915] was instantly born. The illustrious Bhava, who preceded the gods, started to weep. 'O creator! O preceptor of the universe! Give me a name and a place to reside in.' The illustrious one who was born from the lotus honoured these words. He assured him in comforting words and replied, 'Do not cry. I will do so. O best among the gods! Since you have cried like an anxious child, subjects will address you by the name of Rudra. [916] I have already thought of places for you to reside in—the heart, the senses, the breath of life, the sky, the wind, fire, water, the earth, the sun, the moon and austerities. Manyu, Manu, Mahinasa, Mahan, Shiva, Ritadhvaja, Ugrareta, Bhava, Kala, Vamadeva and Dhritavrata. [917] O Rudra! Your wives are Rudranis and they are Dhi, Vritti, Ushana, Uma, Niyut, Sarpi, Ila, Ambika, Iravati, Sudha and Diksha. Accept these names and places. With your wives, as a lord, create a large number of offspring.' The illustrious Nilalohita was thus instructed by his own preceptor. He created offspring who were like him in spirit, form and nature. In every direction, the fierce offspring created by Rudra were about to devour the universe. Witnessing these innumerable hordes, Prajapati was scared. He said, 'O supreme among the gods! Enough. There is no need to create subjects who are like this. Along with me, their blazing eyes are burning down the directions. O fortunate one! Resort to austerities that bring happiness to all creatures. It is only through austerities that you will be able to create a universe that is just like what it used to be before. It is only through austerities that a man can obtain the supreme light that is Adhokshaja. He resides in the hearts of all beings.' Addressed in these words by the one who created himself, he circumambulated the lord and agreed. He entered the forest to perform austerities. While thinking about creation, because he possessed the powers of the illustrious one, he [918] had ten sons, who would be responsible for populating the worlds—Marichi, Atri, Angiras, [919] Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha and Narada as the tenth. Narada was born from Svayambhu's lap, Daksha from the thumb, Vasishtha was born from the breath of life, Bhrigu from the skin, Kratu from the hand, Pulaha from the navel, the rishi Pulastya from the ears, Angiras from the mouth, Atri from the eyes and Marichi was born from the mind. Dharma was born from the right breast, where Narayana himself resides. Adharma was generated from the back and Death, fearful to the worlds, results from him. Desire was from the heart, anger from the eyebrows, avarice from between the lips, speech from the mouth, the rivers from the penis and Nirriti, the source of all sin, from the anus. Kardama, the lord who was Devahuti's husband, was born from his shadow. The entire universe resulted from the mind and body of the creator of the universe. O Kshatta! He had a beautiful daughter, the goddess of speech, who was not interested in desire. However, we have heard that she captivated Svayambhu's mind and he was driven by desire. The sons saw that their father had made up his mind to perform an act of adharma. With Marichi at the forefront, these sages sought to respectfully dissuade him. 'What you are trying to do now has not been done by anyone else before, [920] nor will it ever be attempted by anyone else hereafter. O lord! You are not controlling your desire and wish to have intercourse with your own daughter. O preceptor of the universe! You are energetic, but such acts are not applauded through excellent shlokas. People who follow such conduct are not among those who deserve to find peace. We bow down before the illustrious one. All this is in his atman and he manifested everything through his own radiance. He is the one who can save dharma.' He saw his sons, the Prajapatis, speaking in this way before him. The lord of all these Prajapatis [921] was ashamed and gave up his own body, which was accepted by the directions. An extremely terrible mist developed, known as darkness. Once, when the one with the four faces was meditating about creation, and about how all the assembled worlds should be as they had been earlier, the Vedas manifested themselves. The four kinds of officiating priests, the Upavedas, the four feet of dharma and the conduct in the four ashramas also manifested themselves."

'Vidura said, "O store of austerities! The Vedas manifested themselves from the mouths of the creator of the universe. Tell me about what the god created from where."

'Maitreya replied, "The Rig, Sama, Yajur and Atharva Vedas, the sacred texts, [922] oblations, chants of praise and rites of atonement were progressively generated from the face that was towards the front. He progressively also created *Ayurveda*, *Dhanurveda*, *Gandharva-veda* and the Vedas that are about architecture and sculpture also from the face that was towards the front. The lord who had insight about everything created the fifth Veda of Itihasa and Puranas from all his mouths. *Shodashi*, *uktha*, *purishi*, *agnistuta*, [923] *aptyorama*, *atiratra*, *vajapeya* and *gosava* [924] were created from the face that was towards the front. He created dharma's feet in the form of knowledge, donations, austerities and truth. He created the different kinds of ashramas, along with the conduct that should be followed in each of them—*savitra*, *prajapatya*, *brahma* and *brihat*; [925] *varta*, *sanchaya, shalina* and *shila-unccha* for householders; [926] for the forest, *vaikhanasa*, *valakhilya*, *audumbura* and *phenapa*; [927] in renunciation, *kutichaka*, *bahvoda*, *hamsa* and *nishkriya*. [928] Rules of logic, the three objectives, [929] norms for subsistence, the rules for punishment and the *vyahriti*s were manifested. [930]

Pranava [931] was manifested from his heart. The metres Ushnik, Gayatri, Trishtubh, Anushtubh, Jagati, Pankti and Brihati were respectively manifested from the lord Prajapati's body hair, skin, flesh, muscles, bones, marrow and breath of life. The consonants are said to be the being's sense organs and the vowels are his body. [932] The sibilant letters [933] are the strength of his atman. The seven notes of music resulted from Prajapati's pastimes. Shabda-Brahma is the illustrious one's atman and this atman is beyond the conceptions of being manifest and not being manifest. Brahma is his complete manifestation and is invested with many kinds of powers. Later, assuming another body, [934] he turned his mind to the task of creation. The rishis possessed a great deal of valour. But despite this, creation was limited. O Kourava! Having discerned this in his mind, he started to think again. 'This is extraordinary. Though I am always extending myself everywhere, yet, there aren't enough subjects. It is certain that destiny is causing the obstruction.' While he was thus engaged and thinking about destiny, Ka saw his body divide itself into two parts. This was known as Kaya. From these two divided forms, a couple was generated. The male part became the self-ruling Svayambhuva Manu. The female part became Shatarupa and she was the queen of the great-souled one. Following the dharma of sexual intercourse, they started to increase subjects. O descendant of the Bharata lineage! He had five children through Shatarupa. The sons were Priyavrata and Uttanapada. The three daughters were Akuti, Devahuti and Prasuti. He bestowed Akuti in marriage on Ruchi, the one in the middle [935] on Kardama and Prasuti on Daksha. The universe was populated in this way."'

Chapter 3(13)

'Shri-Shuka said, "O king! After hearing these extremely pure words from the sage, Kouravya, who loved to hear about Vasudeva's account, asked him again.

"'Vidura asked, 'The emperor Svayambhuva was Svayambhuva's beloved son. [936] O sage! What did he do after having obtained a beloved wife? O excellent one! He was the first king and a royal sage. I am full of respect. Tell me about his conduct and about his resorting to Vishvaksena as a refuge. There are those who hold Mukunda's lotus feet in their hearts. The act of listening to their complete qualities is praised by the wise ones as yielding fruits equal to those obtained by men who study the sacred texts with a great deal of time and effort.'"

'Shri-Shuka continued, "Vidura humbly requested this, as if he had used the feet of the one with one thousand heads [937] as a pillow. Asked to recite the illustrious one's account, the sage's body hair stood up. Urged in this way, he started to speak.

'"Maitreya said, 'Syavambhuva Manu was born, along with his own wife. He joined his hands in salutation, bowed his head before Vedagarbha and said, "You alone are the father who has given birth to all beings and has given them a means of subsistence. Therefore, how can we subjects serve you? Command me. I am bowing down before you. O revered one! Depending on my capacity, what will I do, so that my fame spreads everywhere in this world and so that I obtain a proper destination in the world hereafter?" Brahma replied, "O son! I am pleased with you. With a pure heart, you have rendered yourself to me and have asked for instructions. O brave one! This is the kind of conduct that one should exhibit towards a senior. If one does this without distraction and to the best of one's capacity, the senior must gladly accept this, without any malice. Through her, have children who are like your own self in qualities. Follow dharma and rule the earth. Use sacrifices to worship Purusha. O king! The greatest service to me will come about through protecting the subjects. If you are a protector of the subjects, the illustrious Hrishikesha will be satisfied with you. The illustrious Janardana represents the limbs of the sacrifice. If he is not satisfied with a person, that person's efforts are in vain and he shows disrespect to his own atman." Manu answered, "O destroyer of sins! O illustrious one! I will abide by your instructions. O lord! Tell me about a place where I, and my offspring, can reside. The earth, the habitation of all beings, is submerged in this great mass of water. O god! Arrange for some efforts so that this goddess can be raised up." Parameshthi also saw that the earth was submerged in water. "How can it be raised up?" He thought about this for a long time. "While I was creating, the earth was flooded by water and sank down to rasatala. What can we, engaged in the act of creation, possibly do? I was born from the lord's heart. Let him instruct me." O unblemished one! While he was thinking in this way, a boar emerged from his nostril and it was the size of a thumb. O descendant of the Bharata lineage! While he looked on, an extraordinary wonder occurred. Stationed in the sky, in an instant, it [938] increased to the size of an elephant. With the brahmanas, Marichi as the foremost, the Kumaras [939] and Manu, on seeing the form of the boar, he began to debate in many kinds of ways. "What is the spirit that is pretending to be a boar in the sky? It is extremely wonderful that it should have emerged from my nose. When it emerged, it was seen to be as small as a thumb. In an instant, it has become as large as a boulder. Is it the illustrious lord of sacrifices who is agitating my mind in this way?" In this way, while Brahma debated it with his sons, the illustrious Purusha, the lord of sacrifices and as large as a mountain, roared. Lord Hari delighted Brahma and the excellent brahmanas with his roar, which echoed in all the directions. They heard that tumultuous roar, which dispelled all their exhaustion. He had used his maya to adopt the form of the boar. The sages who were residents of janaloka, tapoloka and satyaloka praised him with sacred chants from the three. [940] His form is expounded in the Vedas and it is his qualities that are extolled in the form of the brahman and the devotees chanted this. Knowing this, out of compassion for those gods, he entered the water, sporting like a gigantic elephant. He traversed the sky, with the stiff hair on his tail raised up. The hair on his back quivered. Struck by his hooves, the clouds were dispelled. His tusks were white and his eyes were radiant and shining. The illustrious one is the saviour of the earth. He searched out the earth with his sense of smell. Though his body was the sacrifice, he assumed the form of a boar with terrible tusks. The brahmanas were praising him and he gently glanced towards them, entering the water. His body was as hard as a mountain made out of diamonds. As he fell into the water with great force, spreading out his arms, turbulent waves were created. The lofty waves were like arms stretched out in suffering, screaming, "O lord of sacrifices! Save me." His hooves were as sharp as razors and he clove through the waters with these. The lord of sacrifices [941] went to the furthest limits of the waters. He saw the earth, the abode of all creatures, sleeping there, as it used to do earlier. [942] He raised it up himself. He raised the submerged earth up on his own tusks and appeared in a resplendent form in the waters. [943] A daitya, invincible in valour, rushed towards him, wielding a club. [944] However, his blazing rage was like the weapon with the excellent nave. [945] Toying with him in the water like a lion, he killed this obstruction. His cheeks became red from the clotted blood, as if an Indra among elephants had been digging up the earth [946] with its tusks. His complexion was as blue as a tamala tree. His white tusks were curved and sporting like an elephant, he raised the earth up on his tusks. With Virinchi at the forefront, they understood that he was the lord. They joined their hands in salutation and chanted hymns from the Vedas to pray to him.

'"The rishis said, 'Victory to you. O one who cannot be vanquished! Victory to you. O creator of sacrifices! We bow down before you. You are shaking your body, formed out of the three. [947] Your pores and body hair are the sacrifices. We bow down to the one who assumed the form of a boar to raise up the one who was hidden. [948] O god! This is your form as sacrifices. [949] Those who are wicked in their deeds find it extremely difficult to see this form. The metres are your skin, the kusha grass is your body hair, the clarified butter is your eyes and the four types of officiating priests are your feet. O illustrious one! The sacrificial altar is your tongue, the ladles are your nose, the plates are your stomach, the spoons are your ears, the *prashitra* [950] is your mouth, the *graha* [951] is your throat and what you chew is *agnihotra*. Your repeated births are the initiation of the sacrifice, the *upasad*s are your neck, *prayaniya* and *udayaniya* are your tusks. [952] The *pravargya* [953] is your tongue, *kratu* is your head, both *sabhya* and *avasathya*. The bricks arranged for the sacrificial ceremony are your breath of life. The soma juice is your semen and the ablutions are your seat. O god! The seven kinds of sacrifice [954] are the elements of your body. All the sacrificial sessions are the joints of your body. You are the sacrifices and kratus, the ishtis are the tendons of your body. We bow down to you. You yourself are all the mantras, gods, all the sacrificial objects, kratus and rites. We bow down to you. You are the knowledge that can be obtained through non-attachment, devotion and the perception that results from conquering one's atman. For the sake of learning, we repeatedly bow down before the preceptor. O illustrious one! O one who has held up the earth! With all its mountains, you have held up the radiant earth on the tips of your tusk. It looks like a lotus, with its leaves, resting on the tusks of a crazy and giant elephant that has just emerged out of the water. This is your form as a boar, full of the three.[955] You have held up the circle of the earth on your tusks and it shines like a mountain surrounded by the clouds. It looks as radiant as a *kulachala*.[956] For the sake of the people, establish this world, which is like a mother to the mobile and immobile objects. She is your wife and you are their father. Together with you, we bow down in obeisance before you. You have deposited your own energy in her, like fire in a piece of kindling. O lord! Who but you could decide to raise up the earth, which was submerged deep in the waters? However, this does not cause wonder, since you are the wonder behind this universe. Using your maya, you have performed the extremely wonderful act of creation. The Vedas constitute your body and we, the residents of janaloka, tapoloka and satyaloka, have been sanctified by the pure drops of water from your bristling body hair when you shook yourself. O lord! We have been sprinkled and have been extremely sanctified. There is no end to your deeds. A person who seeks to enumerate your deeds is confounded in his intelligence. You are full of yoga maya and the entire universe is confounded by the qualities of your maya. O illustrious one! Bestow good fortune on us.'

'"Maitreya said, 'He was thus praised by the sages who knew about the brahman. His hooves had agitated the water. He stabilized it and placed the earth there. Thus, in his pastimes, the illustrious Vishvaksena Prajapati raised up the earth from the deep and placed it in the waters. Thereafter, Hari departed. Hari destroys all miseries. Hari is full of maya and his extremely fortunate deeds are worthy of being recounted. If a person hears them, or makes others hear them, Janardana, who is inside the heart, is immediately pleased. When the lord of all benedictions is pleased, there is nothing that is impossible to obtain. There is no need for trifling gains. Barring the worship of the one who is hidden everywhere, there is nothing else that is worthy of being seen. For those who are devoted to him, he himself confers the supreme destination, vested in him alone. The ancient accounts of the illustrious one are accounts full of nectar. They destroy all desire for material objects. Other than a person who is worse than human, who can refuse to drink this in through the ears? In this world, there are no other objectives of human existence.’”’

Chapter 3(14)

‘Shri-Shuka said, “Vidura, firm in his vows, heard what Kousharava described, about Hari’s account and about why he had assumed the form of a boar. However, he was still not completely satisfied. Therefore, he joined his hands in salutation and asked yet again.

‘“Vidura asked, ‘O best among sages! We have heard that the first daitya, Hiranyaksha, was slain by Hari in his form of a sacrifice. [957] O brahmana! In his pastimes, when he raised up the earth on the tips of his tusks, why was there a clash between him and the king of the daityas?’

‘“Maitreya replied, ‘O brave one! You have asked a virtuous question about Hari’s avatara. The truth about the account you have asked severs the bondage of death for mortals. When he was a child, Uttanapada’s son [958] heard the sage [959] sing about this account. After this, he placed his feet on death’s head and ascended to Hari’s abode. There is a history about this. In ancient times, I have heard it described by Brahma, the god of the gods, when the gods had asked him about this. O Kshatta! Diti, Daksha’s daughter, had Kashyapa, Marichi’s son, as a husband. In the evening, she was afflicted by desire and approached him, desiring a child. He was then meditating, controlled, seated in the place where the fire is worshipped. He had offered oblations into the tongues of the fire and had worshipped Purusha, the lord of sacrifices. The sun was about to set. Diti said, “O learned one! Kama’s arrows are making me suffer and I desire you. I am distressed and miserable. It has attacked me, like a mad elephant attacks a plantain tree. O fortunate one! I am tormented because my co-wives are prosperous because they have children. Do this for me and show me your favours. The fame of women who are respected by their husbands spreads throughout the world. You are my husband and in the form of my sons, it is you who will be born through me. My illustrious father, Daksha, loved his daughters. In earlier times, he separately asked each of us, 'O daughter! Whom do you desire to choose as a husband?' However, since he knew about the thoughts of his children, he knew what his daughters wanted. He handed over thirteen of us to you, the possessor of good conduct, and we have followed you. O lotus-eyed one! Therefore, fulfil my desire and make me fortunate. If an afflicted person approaches a great being, the wishes should not remain unsatisified." O brave one! Miserable, she spoke many words to Marichi's son. Thanks to Ananga, her desire was increasing and he replied to her in words of entreaty. "O beloved one! O timid one! I will do whatever you desire. The three objectives of human existence are for you and who will refuse your wish? A ship can be used to cross the ocean. Like that, a person with a wife follows the norms of his own ashrama and crosses over this ocean of grief, [960] thus serving the objective of all the ashramas. O proud lady! A wife is said to share half in whatever beneficial acts a person undertakes. Entrusting all his own burdens over to her, a man can roam around, freed of all anxiety. Seeking refuge with the wife, one can conquer the enemies that are the senses. Those in other ashramas find them extremely difficult to vanquish. We can vanquish them easily, like the lord of a fort driving away bandits. O mistress of the house! It is impossible for us to obtain all the kinds of powers you possess, in this life and other lives. Nor can others who appreciate your qualities. Therefore, I will indeed satisfy your desire and give you offspring. However, so that I am not reproached, you must wait for the right muhurta. This is a terrible time. Everything is horrible and fearful to look at. The bhutas, the companions of the lord of the bhutas, are wandering around. O virtuous one! This is evening. The illustrious creator of bhutas and king of the bhutas, [961] is travelling around on his bull, surrounded in all directions by bhutas who are his attendants. Your husband's younger brother, the god with the three eyes, [962] is looking at us. [963] His pure and golden body is completely covered with ashes. His shining mass of matted hair is dishevelled, tawny because duststorms in cremation grounds have covered him with smoke. In this world, there is no one who is his relative. But there is no one who is not a relative either. He does not favour anyone, nor does he reprimand anyone. We follow the vow of serving at his feet, respectfully worship him and enjoy his leftover food. [964] Learned ones who desire to cast away the veil of ignorance chant praises about his unblemished conduct. There is no one who is his equal or his superior. He is the destination of virtuous ones, but has adopted the conduct of a pishacha. He finds delight in his own atman. However, extremely unfortunate ones do not know the reason behind this conduct and laugh at him. They adorn themselves with garments, garlands, ornaments and unguents, while he is immersed in his own atman and eats the food of dogs. Brahma and the others observe the ordinances set by him. He is the cause behind this universe and maya. Those who follow the conduct of pishachas follow his commands. The wonderful conduct of the lord is mysterious." Though her husband educated her in this way, her senses were agitated by Manmatha. [965] Without any sense of shame, like a prostitute, she seized the brahmana rishi's garments. He got to know that his wife was obstinately going to perform the perverse act. Having bowed down to destiny, in a secluded place, he lay down with her. After this, he touched water and controlled his speech and his breath of life. He meditated and chanted hymns about the pure brahman, the eternal light. O descendant of the Bharata lineage! Diti became ashamed of the perverse act. She approached the brahmana rishi. With her face lowered, she spoke to him. Diti said, "O brahmana! May the embryo not be killed by the bull among the bhutas, Rudra. He is the lord of all creatures and I have committed an offence against him. I bow down to the great Rudra. He is the fierce god who fulfils all desires. I bow down to Shiva. In his rage, he exerts the rod of punishment. May he cast aside that rod of punishment. May my sister's illustrious husband be pleased and show me his favours. [966] He is the god who is Sati's husband. Even hunters show compassion towards women." Hoping for the welfare of her own offspring in the world, she was trembling. Having completed the evening rites, Prajapati spoke to his wife. Kashyapa said, "Your atman was polluted. There was a taint due to the wrong muhurta. You disobeyed my command and you disregarded the gods. O unfortunate one! You will therefore have two unfortunate sons who will be the worst among those who have been produced from wombs. O insolent lady! They will repeatedly make the three worlds and their guardians shriek. Creatures will be slaughtered and innocent ones will be distressed. Women will be abducted and great-souls will be enraged. The illustrious one, the creator of the worlds, the lord of the universe, will be enraged. He will then descend and slay them, just as the wielder of the weapon with one hundred joints [967] shatters a mountain." Diti replied, "O lord! I desire that my sons should be killed by the generous and illustrious one himself, wielding the weapon with the excellent nave [968] himself. May they not be slain by angry brahmanas. If a person causes fear to beings and is burnt down by the rod of punishment exerted by brahmanas, the residents of hell do not show him any compassion, nor does the species into which he happens to be born." Kashyapa said, "You are grieving and repenting over what you have done, having carefully thought about it. You have now affectionately shown your respect towards the illustrious one, [969] Bhava and me. Therefore, a son born from your two sons will be revered by virtuous ones. They will chant about his pure fame and his glory will be like that of the illustrious one. Just as inferior gold is purified, virtuous ones will follow his good conduct and purify themselves, such as by not engaging in enmity. Everyone in the universe will be pleased with him, since the illustrious one will be himself pleased with him. He will use the intelligence in his atman to be devoted to no one else. He will be extremely fortunate and great-souled. He will be great in his sentiments and will be the greatest of the great. Through his increased devotion, when he gives up this life, he will enter Vaikuntha and find bliss there. He will not be lustful. He will be a store of good conduct and a store of qualities. He will be happy when others are happy and miserable when others are miserable. He will have no enemies in this world and he will be the reliever of all sorrows. He will be like the king of the stars, [970] relieving the heat of the summer. Both inside him and outside him, he will see the unblemished lotus-eyed one, who assumes the form desired by his own devotees. Your grandson will see the lord's ornamented form, the one that delights Shri, with his form adorned by dazzling earrings." Hearing that her grandson would be devoted to the illustrious one, Diti was extremely delighted. She was also extremely happy that both her sons would be killed by Krishna.'""

Chapter 3(15)

"""Maitreya said, 'Diti was anxious about the energy of others and suspected that the gods might cause suffering. [971] Therefore, she bore Prajapati's seed for one hundred years. Because of this, [972] light disappeared from the worlds and darkness enveloped the directions. The guardians of the worlds lost their energy. They went and reported this to the creator of the universe. The gods said, "O lord! You know about this darkness. This is causing us great agitation. Your progress is not impeded by time and there is nothing that is not known to an illustrious one like you. O god of the gods! O creator of the universe! O supreme jewel among the protectors of the universe! You know about the thoughts of creatures who have come before us and will come after us. We bow down before you. Knowledge is your valour. You have obtained your body through maya. You have accepted the guna [973] for the sake of differentiation. Your origin is from the one who is not manifest. We bow down before you. There are those who do not deviate and meditate on you, the source of everything. Cause and effect and the superior worlds are interwoven into your atman. There are those who have ripened themselves through yoga and have conquered their breaths of life, their senses and their atmans. They have obtained your favours and are never vanquished. Just as a cow is tethered with a rope, all the subjects are bound to your words. [974] You are foremost among the ones who obtain a share in sacrifices. We bow down before you. O lord! You are the one who ensures good fortune. Because of the darkness, all the rites have ceased. We are afflicted and you should glance towards us, the unfortunate ones. O god!

This is because of Diti's foetus, with the energy of the seed deposited by Kashyapa. Like a fire into which kindling has been offered, it is growing and enveloping the directions with darkness." O mighty-armed one! The illustrious one, who can be approached through the use of words, the one who created himself, smiled. He replied in gentle words.

"“‘Brahma said, “Sanaka and the others were my sons through my mental powers and were born before you. Without any desires, they travel through the sky and go to all the worlds and the residents there. They once went to Vaikuntha, where the illustrious one with the unblemished atman resides. All the worlds revere Vaikuntha. All the people who reside in Vaikuntha have a form like Vaikuntha. [975] They are not driven by any material aspirations, but worship Hari because of dharma. The original and illustrious Purusha is there and he can be approached through the use of words. He accepts the pure form of sattva and the foremost confers happiness on us, his devotees. There is a grove named Naishreya [976] there. It has trees that yield all the objects of desire. In every season, it is radiant and prosperous. It is like the embodied form of emancipation. With their women, the residents always roam around in vimanas. Devoid of everything inauspicious, they chant praises of their lord. There are fragrant and blossoming *madhavi* [977] flowers in the water. The breeze wafts this scent along and tries to distract their concentration. There are the loud calls of pigeons, cuckoos, cranes, *chakravaka*s, gallinules, swans, parrots, partridges and peacocks. These cease only when the lord of the bees loudly chants Hari's account. There are trees like *mandara, kunda, kuraba, utpala, champaka, arna, punnaga, naga, bakula, ambuja* and parijata. [978] However, because of the austerities she [979] performed, the extremely good-minded one revers her a lot and is satisfied with the fragrance of a garland of tulasi leaves. In Hari's abode, those who bow down to him can see many vimanas made out of lapis lazuli, emeralds and gold. There are women with large hips and beautiful smiles on their faces. However, despite their allurements, they cannot stimulate desire in those whose atmans are in Krishna. Their forms are as beautiful as that of Shri and anklets tinkle on their lotus feet. Free from all sins, they play with lotuses in Hari's abode and seem to be sweeping the walls, which are seen to be made out of crystal, encrusted with gold. They take extreme care to obtain his favours. The banks of the lakes are made out of coral. The sparkling water is like amrita. Surrounded by her servants, in her own grove, Shri worships her lord with tulasi leaves. One can see her face, with beautiful hair and a raised nose. O dear ones! It is as if she is being kissed by the illustrious one. There are people who listen to compositions and renderings about other subjects. [980] These are perverse accounts and destroy the intelligence. They cannot approach the place where the destroyer of sins resides. Men who listen to these are robbed of their fortune and the essence of truth. Without any refuge, they are flung into a darkness [981] and destroyed. Birth as humans is desired even by us, because one can then obtain true knowledge, while following dharma. However, after this, if one does not worship the illustrious one through rites, one is confounded and enveloped in a pervasive maya. There are those who follow the foremost one. Through their self-restraint and conduct, they keep Yama away and aspire to reach a place that is above that of gods like us. [982] Lovingly, they converse with each other about the great glories of the lord. They are in ecstasy and tears flow from their eyes. On all their limbs, their body hair stands up. Through their yoga and the strength of their maya, the sages [983] reached Vaikuntha, a place that they had not reached earlier. They were delighted to reach the abode of the preceptor of the universe, a place worshipped by the worlds. It was divine and wonderful, illuminated by the vimanas of the learned ones. Without being attracted, the sages passed through six decorated chambers and reached the seventh. They saw a pair of gods there. They were equal in age and wielded clubs. They were attired in beautiful garments and the upper parts of their bodies were ornamented with bracelets, earrings and diadems. Garlands of wild flowers hung around their necks, spread in between their four blue arms, and intoxicated bees hovered around. There were arched eyebrows on their faces. Their nostrils were wide and their eyes were red. They looked at them, as if their minds were agitated. Without asking these two doorkeepers, the sages entered. As before, in front of them, they saw doors made out of diamonds everywhere. Without any distinction, these sages roamed around as they willed. Since they were without any sense of fear, they were not obstructed. [984] The four Kumaras were naked. Though aged, they seemed to be only five years old and had grasped the truth about the atman. The doorkeepers laughed because of their strength and did what they should not have done, since it was against good conduct. Acting contrary to the wishes of the illustrious one, they used their canes to obstruct them. While the gods looked on, they were thus restrained by Hari's two doorkeepers, though they should have been respected. In their eagerness to see their beloved well-wisher, the eyes of the sages were suddenly agitated by rage, the younger brother of lust. They said, 'Who are you? You have obtained this position by having served the illustrious one earlier. Though you dwell in a place meant for the followers of dharma, there is a discordant trait in your natures. The tranquil Purusha is beyond all enmity. Other than yourselves, who can suspect anything like deceit? Here, there is no difference between the illustrious one and everything else. Learned ones see their atmans in his atman, like a small bit of space [985] inside larger space. We can see that you possess the marks of gods. [986] That is the reason a fear has arisen in you and you can discern differences within the stomach. [987] Therefore, we need to do something for the supreme lord of Vaikuntha and bring you benefit too. Let us consider what can be done for those like you, who are wicked in intelligence. Since you see differences inside a place like this, go to a different world, where the three evil enemies [988] exist.' Hari's attendants were extremely terrified. They understood the terrible purport of the words that had been spoken in the form of a brahmana's curse and this could not be countered through weapons. Extremely distressed, they prostrated themselves and seized their feet. 'O illustrious ones! Let the punishment be inflicted on wicked ones like us. It will absolve us of any sins that remain because we have disregarded the god. We are repentant. As we leave this place and go to the regions below, let us not be confounded, so that we no longer remember the illustrious one.' At that time, the illustrious Aravindanabha [989] got to know that his attendants had committed a transgression against noble and virtuous ones. Paramahamsas and great sages seek out his feet and with Shri, he used these to go to the spot. They saw him advance, with his own attendants and objects. He is the object of vision and those who are fortunate can see him in their meditations. His white umbrella was like the moon. The two whisks were as beautiful as swans and led to an auspicious and gentle breeze that made drops of water that were like pearl drops from the ends of the umbrella. The one with the beautiful face is the source of all favours and is the desired refuge. His affectionate glance expands and touches every heart. Shri was radiant on his blue and broad chest and was like jewel worn on the head, extending good fortune throughout the illustrious one's abode. There was a radiant girdle over the yellow garment around his broad hips. He wore a garland of white flowers and bees hummed around it. There were beautiful bracelets around his wrists and one of his hands was placed on the shoulder of Vinata's son. [990] The other hand twirled a white lotus. His cheeks, which deserved to be decorated, were ornamented with earrings in the shape of makaras and their brilliance surpassed that of lightning. Because of his prominent nose, his face was beautiful. There were gems on his diadem. The Koustubha jewel was around his neck and a beautiful and expensive necklace also hung between his four thick arms. The goddess of fortune possessed a beauty to be proud of. However, his devotees used their intelligence to decide that his beauty surpassed that of hers. For the sake of me, Bhava and you, [991] he assumed a form that deserved to be worshipped. They were not satisfied and kept looking at him. From the toes of the lotus feet of the lotus-eyed one, the fragrant air carried the smell of tulasi leaves and this entered through their noses, agitating their minds and bodies, though their minds were attached to the one without decay. [992] The lord's face was as beautiful as the inside of a blue lotus. The smile on his charming lips was like a kunda flower. They glanced at him and obtained his benedictions. They glanced again at his two lotus feet, with red nails that were like rubies, and meditated on them. In this world, men use the path of yoga to search him out as a destination. As a result of meditation, he shows his extremely revered human form, which is delightful to the eyes and is eternally praised. However, this is only accessible to a person who possesses the eight kinds of siddhis. The Kumaras said, 'You are in the hearts of evil-souled ones, but are not visible to them. O infinite one! However, we have obtained you today, in front of our eyes. Our father, [993] born from you, described your mysteries to us. This entered our hearts through our eyes and we used our intelligence to grasp it. O illustrious one! We know you as the truth, as the paramatman. You are the one who uses sattva to create affection in those who have obtained your mercy and have comprehended you through firm bhakti yoga. Sages who have severed the bonds of attachment know you in their hearts. There are those who have a great desire for emancipation. They obtain your favours, not to speak of those who are scared of the knitting of your eyebrows and have given themselves up to other things. [994] O dear one! They have taken shelter before your lotus feet and seek out accounts about your deeds. They are experts in savouring these glories, which are like tirthas. Because of our sinful deeds, even if we find ourselves in hell, we desire that, like black bees, our minds should continue to find delight in your lotus feet. May our words be like tulasi leaves and become beautified by your lotus feet. Let a multitude of your qualities be chanted and fill our ears. You have shown us this greatly revered form. O lord! We have obtained satisfaction at having been able to see this form, which is impossible for those who have not controlled themselves to see. Therefore, we offer our worship to this illustrious form. The illustrious one has been seen by us.’”’”

Chapter 3(16)

‘“‘“Brahma said, “The sages, who followed the dharma of yoga, praised him in this way. The lord, whose abode is in Vaikuntha, greeted them and said the following.

“‘“The illustrious one said, “These two attendants of mine are Jaya and Vijaya. They have slighted me and have also committed a great offence against you. They have also disregarded the gods. O sages! Therefore, the punishment you have imposed on them has my approval. Since brahmanas are supreme divinities for me, I seek your pardon. I think that the offence caused to you by these men is like an offence caused to you by me. When a servant commits a crime, people take the name of the master and his reputation suffers because of this blame, like disease affecting the skin. I am Vaikuntha. Hearing about my fame is like immersion in unblemished amrita. It instantly purifies the universe, even a *svapacha*. [995] I have obtained the fame of being an excellent tirtha from people like you. If my own arm acts against you, I will have no hesitation in severing it. It is because I serve you that the dust on my lotus feet has become purified and can instantly cleanse all sin. That is how I have obtained good conduct. That is the reason Shri does not leave me, even though I am not attached to her. Everyone else observes vows to obtain the favour of her glances. I do not relish the oblations offered by those who sacrifice into the sacrificial fire and the clarified butter mixed with food, as much as I relish a brahmana offering me the fruits of his action, having satisfied himself after eating the food. I alone bear the complete and unobstructed power of my yoga maya, but I bear the pure dust of their [996] feet on my diadem. The water that has washed their feet instantly purifies the worlds, including the one who wears the moon. [997] Who will not tolerate brahmanas? The best brahmanas, milk-yielding cows and other creatures who have not obtained a refuge are no different from me. It is only the ignorant who perceive a difference. Those who perceive such a difference from me have impaired vision. They will be torn apart by the messengers of the supervisor of punishments. [998] They are like angry vultures and their rage is like that of serpents. Even if brahmanas speak harshly, there are those who use their intelligence to worship them and satisfy them with joyous hearts, their faces like lotuses that are wet with the nectar of smiles. Using loving and affectionate words, they address them as one would speak to a son and praise and pacify them. I am won over by such people. Not knowing their own master's intentions, these two have offended you and are headed downwards. Show me your favours so that after going through this, they should immediately return to my presence. Let it be such that these two servants are not exiled for a long time."'

"'‘Brahma continued, "He spoke in this way to the noble rishis, as if the goddess Sarasvati was in the speech. [999] The sages were tainted by anger. Even though they heard these words, they were not satisfied. They heard those well-composed words attentively. They were deep in import and not easy to comprehend. They immersed themselves in these deep and fathomless words. However, they did not understand what he wished to do. Through his yoga maya, Parameshthi's greatness had been revealed to them. The brahmanas were delighted and their body hair stood up. They joined their hands in salutation and said, 'O illustrious one! O god! We do not know what you desire. You are supreme and you have spoken as if we have done you a favour. O lord! You have said that brahmanas are supreme divinities and that brahmanas are also superior to you. O god! O illustrious one! But you yourself are the divinity for both gods and brahmanas. Eternal dharma flows from you and is protected by your forms. In our view, you are not subject to change. You are mysterious and supreme dharma. It is through your favours that yogis withdraw from action and conquer death. It is not possible for anyone else to show you favours. Others desire the occasional favours of the goddess of prosperity and apply the dust of her feet on their heads. The king of bees has a place on the garland of fresh tulasi leaves at your feet and she wishes to be in that fortunate position. She is pure and is devoted to you in conduct. But you are not as attached to her as you are to your devotees. How can you be purified by the dust on the path travelled by brahmanas, or how can you be purified by the sign of shrivatsa? You yourself are the reservoir of everything that is excellent. O illustrious one! O Triyuga! [1000] You yourself are the feet of dharma in the three yugas. For the sake of gods and brahmanas, you protect everything that is mobile and immobile. Indeed, using sattva, you have destroyed and driven away rajas and tamas. Yours is the body that confers boons on us. O best protector! O one who is worshipped! O god! If you do not protect the excellent lineages of the brahmanas, your auspicious path will be destroyed. People accept the behaviour of the best as a yardstick. O store of sattva! You do not desire or like the idea of the best being destroyed. For the welfare of people, you use your powers to destroy the enemy. You are the lord of the three worlds. You are the protector of the universe. Your energy is not diminished because you are bowing down. You are doing this because it pleases you. O lord! Whatever punishment you inflict on these two is approved by us. Without any duplicity, we will accept whatever births you determine for them. Impose a suitable punishment on us, since we have inflicted a curse on those two innocent ones.' The illustrious one replied, 'They will instantly obtain a birth that is inferior to that of gods. However much their anger increases, they will be firmly bound to meditation through yoga. They will then soon return to my presence. O brahmanas! I was the reason behind the curse you inflicted on them.' Thus, the sages saw Vaikuntha, who brought delight to the eyes, in his self-resplendent abode of Vaikuntha. They circumambulated the illustrious one, bowed down before him and took his leave. Full of joy, they returned, praising the Vaishnava glory. The illustrious one told his servants, 'Depart. Do not be frightened. Find happiness. Though I am capable of countering the energy of brahmanas, this has my approval and I do not wish to do so. This was ordained earlier, when Rama [1001] was enraged. On an earlier occasion, when I was resting, she wished to enter and you prevented her at the gate. Because of rage, you will immerse yourselves in yoga and tide over the offence of having disrespected brahmanas. Within a very short period of time, you will again return to my presence.' Instructing the doorkeepers in this way, the illustrious one entered his own abode, which was ornamented with arrays of vimanas and was marked everywhere with signs of great prosperity. Because of the curse of brahmanas, extremely difficult to resist, those two bulls among divinities were dislodged from Hari's world. They were deprived of their prosperity and lost their happiness. O sons! As they were falling down from Vaikuntha's abode, great sounds of lamentation arose from those who were in those vimanas. Hari's two excellent attendants have now obtained Kashyapa's powerful seed and have entered Diti's womb. You are now suffering because of the energy of those twin asuras and this has certainly agitated your energy. However, this has been ordained by the illustrious one. He is the reason behind the creation, preservation and destruction of the universe. Even lords of yoga also find it impossible to cross his yoga maya. The illustrious one, the lord of the three worlds, will arrange for our welfare. That being the case, what purpose will be served by our thinking about the matter?"'"'

Chapter 3(17)

‘‘‘Maitreya said, ‘Having heard about the reason recited by the self-born one, all the residents of heaven were freed of their fear and returned to heaven. Because of what her husband had foretold, Diti was scared. After a full one hundred years were over, the virtuous one gave birth to twin sons. The earth, with its mountains, trembled. All the directions blazed. Meteors and thunder showered down. Comets and evil portents manifested themselves. A wind that was extremely harsh to the touch started to blow, repeatedly making a tumultuous noise. Large trees were uprooted and the whirlwinds raised banners of dust. There were masses of clouds and the lightning was like laughter. The stellar bodies disappeared. Darkness enveloped the sky and not a single spot could be distinguished. The ocean was distressed and shrieked, with lofty waves and its inside agitated. Waterbodies and rivers were also agitated and lotuses dried up. There were repeated bouts of mist. Rahu attacked the moon and the sun. There was thunder and sounds like that of clattering chariots emerging from inside caves. Inside the villages, female jackals vomited terrible fire from their mouths and howled in hideous and inauspicious tones, accompanied by owls and male jackals. Raising up their heads, here and there, dogs barked in many kinds of ways. They seemed to sometimes sing and sometimes weep. O Kshatta! Herds of maddened donkeys rushed around wildly, braying harshly and striking the ground with their hooves. Birds were terrified by the donkeys. They shrieked and flew out of their nests. Domestic and wild animals released urine and excrement. Cows were terrified and yielded blood instead of milk. The clouds showered down pus. The images of the gods wept. Though there was no wind, the trees were uprooted. Auspicious planets were surpassed by the others. [1002] The stellar bodies blazed, followed retrograde paths and fought with each other. The subjects witnessed these great and ominous portents. With the exception of Brahma’s sons, they did not know about the truth. They were frightened and thought that the time for the universe to be submerged had arrived. Those two original daityas quickly manifested their virility. Their bodies were as hard as stone and they grew up, resembling large mountains. They stood there and the crests of their golden diadems touched the sky. They blocked the directions with arms decorated with shining armlets. At every step, their feet made the earth tremble. The excellent girdles around their waists surpassed the sun. Prajapati [1003] gave them names. The first son born from his body was Hiranyakashipu. People knew the elder son as Hiranyaksha. [1004] Because of Brahma's boon, Hiranyakashipu did not fear death from anyone. He used his arms to subjugate the three worlds and their guardians. He was arrogant. Hiranyaksha was loved by his younger brother, who always did what brought him pleasure. With a club in his hand, he [1005] went to heaven, looking for an opportunity to fight. They [1006] saw him, irresistible in his speed. Golden anklets tinkled around his feet. He was adorned with a *vaijayanti* garland [1007] and the huge club rested on his shoulder. Because of the boon, he could not be countered and was proud of his physical and mental prowess, without any fear. On seeing him, the gods were terrified and hid themselves, like scared snakes before Tarkshya. [1008] When he saw that Indra and the large number of gods had gone into hiding because of his great prowess, the intoxicated king of the daityas roared loudly. He returned and roared in a terrible voice. Wishing to play, the great being immersed himself in the ocean, like a crazy elephant. When he entered there, Varuna's soldiers, the aquatic creatures, became distressed. Though they were not struck by him, they were scared because of his radiance and suffering, fled a long distance away. O son! The immensely strong one spent many years there, roaming amidst the mighty waves repeatedly made turbulent by the wind of his breathing. He beat these down with his iron club. He then reached Vibhavari, the city of Prachetas. [1009] Having reached Prachetas, lord of the large number of aquatic creatures and the protector of the world of the asuras, he smiled. Like an inferior person indulging in jest, he bowed down and said, "O great king! Grant me a fight. You are the guardian of the world. You are an emperor and your fame is extensive. You are the one who takes away the valour of brave and arrogant ones who consider themselves to be invincible. You have conquered all the worlds, with the daityas and the danavas. O lord! Earlier, you have thereafter performed a royal sacrifice." The illustrious lord of the waters was thus bitterly spoken to by an insolent enemy who mocked him. Using his intelligence, he pacified his rising rage and replied, 'O dear one! I am old and resort to tranquility now. O bull among asuras! I do not see anyone other than the ancient Purusha who can fight with you and give you satisfaction. You are accomplished in the ways of fighting. Learned ones like you also praise him. When you reach that brave one, you will be swiftly robbed of your pride. You will lie down on a bed meant for heroes, surrounded by dogs. Exhibiting his favours to the virtuous and depending on his wishes, he adopts many kinds of forms to pacify wicked ones like you.'""

Chapter 3(18)

"“Maitreya said, 'He heard what the lord of the waters had said. But the immensely proud and extremely haughty one paid little heed to these words. O dear one! He got to know from Narada where Hari was. [1010] Therefore, he quickly entered rasatala. He saw the victorious one there, holding up the earth. The earth was being raised up on the tips of the tusks. His own radiance was diminished by his [1011] reddish eyes. He laughed, "Aha! This is a *vanagochara* animal. [1012] O ignorant one! Let go of the earth and come to me. The creator of the universe has granted the residents of the nether regions to us. While I look on, you cannot go away safely with this. [1013] O worst among the gods! You have assumed the form of a boar. Have our enemies nurtured you? Do you use your maya to remain invisible and kill asuras? O one who is limited in virility! You are one who uses the strength of yoga maya. O foolish one! After taking care of you, I will wipe away the sorrow of my well-wishers. You will lie down, with your head shattered by my club. My arms will release it towards you. The gods and the rishis offer you oblations. Even if they remain, they will no longer have their foundation." He was struck by the words of the enemy, which were like javelins. He saw that the earth, balanced on the tips of his tusks, was frightened. Tolerating the pain, he arose from the water, like a male elephant with a female elephant that has been seized by a crocodile. As he emerged from the water, Hiranyakesha [1014] followed him, like an elephant pursued by a crocodile. With horrible teeth and a voice like thunder, he said, "Have you no shame? What can shame a wicked and reprimanded person?" He raised the earth out of the water and laid it down, within his range of vision, investing it with his own spirit. He was praised by the creator of the universe [1015] and the satisfied gods showered down flowers on him, while the enemy still looked on. He was followed closely at the rear by the one who was adorned with golden ornaments, wearing golden and colourful armour and wielding the giant club. He [1016] continued to continuously strike him with harsh words that pierced the inner organs.

"""The illustrious one pretended to be angry. He laughed at him and said, "It is true that we are vanagochara animals. We are searching for dogs like you. Brave ones are free of the bondage of death. O fortunate one! They pay no attention to your self-praise. We are taking away what belongs to the residents of the nether regions. We are shameless and have been driven away by your club. Nevertheless, somehow or the other, I have to remain on the field of battle. Having generated enmity with a powerful one, where can we possibly go? You are indeed the lord of leaders of foot soldiers. Quickly take steps to defeat us. Having shown us our proper place, wipe away the tears of your own. If a person does not accomplish his pledge, he is not fit to obtain a place in an assembly." Thus abused and ridiculed by the illustrious one, who seemed to be angry, he became filled with rage, like a king of snakes that was being toyed with. The rage led to his sighing agitatedly and his senses were in a whirl. The daitya quickly rushed forward and struck Hari with the club. With force, the enemy hurled the club towards his chest. But just as one immersed in yoga avoids death, the illustrious one stepped aside and avoided this. Enraged, Hari rushed forward, displaying his rage by biting his lips. However, he seized his club again and started to whirl it around repeatedly. O amiable one! Using his club, the lord struck the enemy on his right eyebrow. But he was accomplished in fighting with clubs and struck him back. In this way, Haryaksha [1017] and he used heavy clubs to fight against each other. Extremely angry and desiring victory, they struck each other. As they rivalled each, their bodies were struck by the clubs. The smell of the blood that flowed increased their anger even more. Desiring victory, they roamed around in different modes of movement. It seemed as if two bulls were fighting for the sake of a cow. O Kouravya! The great-souled one, whose limbs are sacrifices, had used maya to assume the form of a boar. He and the enemy, the daitya, fought for the sake of the earth. Desiring to see this, the one who was his own ruler [1018] arrived, surrounded by the rishis. The daitya was full of power and devoid of fear. He fought back and his great valour was irresistible. On seeing this, the illustrious one, who was the leader of thousands, [1019] addressed Narayana, in his form of the original boar. Brahma said, 'O god! He causes offence to gods, brahmanas, Surabhi's children [1020] and innocent creatures who seek the refuge of your feet. He causes fear and his conduct is evil. This asura has obtained a boon from me. Searching for someone to fight with, he roams around the world and is like a thorn. He knows the use of maya, insolent, unrestrained and worst among the wicked. O god! Do not play with him, like a child with a snake that has presented itself. O god! O Achutya! Before his own terrible time arrives and he resorts to his own maya, kill this evil one. O lord! This terrible evening is approaching. O one who is everyone's atman! Ensure victory for the gods. This is the auspicious conjunction known as Abhijit and it lasts for two muhurtas. [1021] For the welfare of your well-wishers, swiftly destroy this invincible one. With his death ordained, it is good fortune that he has himself come before you. Use your valour to slay him in the battle and bring about the peace of the worlds.'"

Chapter 3(19)

“‘Maitreya said, ‘He heard Virinchi’s words, which were free from guile and like amrita. Full of affection, he glanced at the beloved one and accepted his words. The lord who was born from the nostrils [1022] leapt up towards the enemy who was wandering around fearlessly in front of him. He struck the asura’s jaw with his club. An extraordinary event occurred. He struck back with his own club and the illustrious one’s club fell down from his hand, whirling in energy. He thus obtained an opportunity to strike back. However, following the dharma of fighting, he did not strike someone who was without a weapon and Vishvaksena was enraged. As the lord’s club was struck down in this way, great sounds of lamentation arose. However, he applauded this following of dharma and remembered the weapon with the excellent nave. He eagerly used the chakra and toyed with Diti’s wicked son, who had actually been chief of his own attendants. Wonderful words were spoken by the ignorant ones who were in the sky. [1023] “May you be safe. May you kill him.” The lotus-eyed one was standing in front of him, holding the chakra. Hearing this, he looked towards him, his senses full of intolerance. He bit his own lips in rage and sighed. He bared his terrible teeth and glanced at him, as if he would burn him down in rage. He leapt up and used his own club to strike Hari with the force of the wind, screaming, “You have been killed.” O virtuous one! While the enemy looked on, the illustrious one, the boar who is the sacrifice, playfully deflected the bow with his left foot. He said, “Come. Since you desire to be victorious, pick up your weapon and try again.” Thus addressed, he struck again and roared extremely loudly. The illustrious one saw that the club was descending. However, standing firmly, he seized it when it arrived, like Garuda seizing a female serpent. The great asura raged that his own virility had been countered and that he had been disrespected. Though the club was offered to him by Hari, since it had lost its brilliance, he did not wish to accept it. He seized a blazing trident, which wished to greedily envelope everything in its flames and hurled it towards the one who had assumed and was wandering around in this form for the sake of sacrifices and brahmanas. The daitya, the great fighter, hurled it with all his strength and it blazed through the sky, increasingly luminescent. However, he severed it with the sharp-edged chakra, just as Indra had dislodged Tarkshya's feather. [1024] When his own trident was shattered into many parts by his enemy, Hari, the asura became extremely angry. He advanced and using his fist, struck a hard blow on his broad chest, Lakshmi's abode. Having struck, he roared and vanished. O Kshatta! Struck in this way, the illustrious original boar did not tremble even slightly. It was as if an elephant had been struck with a garland. He [1025] invoked many kinds of maya against Hari, the lord of yoga maya. On seeing this, all the subjects were terrified and thought that the destruction of everything was near. Fierce winds started to blow and shrouded everything in darkness and dust. Stones fell down in every direction, as if they had been hurled from catapults. In the firmament, the radiance of the stellar bodies was destroyed, covered by masses of clouds tinged with thunder and lightning. Pus, hair, blood, excrement, urine and bones showered down repeatedly. O unblemished one! The mountains were seen to discharge many kinds of weapons. There were naked yatudhana women with dishevelled hair, wielding spears. Many yakshas, rakshasas, foot soldiers, riders on horses, chariots and elephants and assassins uttered violent and murderous cries. To destroy the maya manifested by the asura, the illustrious one with three feet [1026] invoked and used his beloved sudarshana weapon. There was a sudden trembling in Diti's heart as she remembered the words spoken by her husband. Blood oozed out of her breasts. With his own maya destroyed, he tried to approach Keshava again. He tried to angrily grasp him in his arms, but he saw that he remained outside the clasp. He now started to strike him with fists that were as hard as the vajra. But Adhokshaja struck him at the root of his ear with his hand, like the lord of the Maruts striking Tvashta's son. [1027] The conqueror of the universe struck him casually. However, his body was whirled around and his eyeballs fell out of their sockets. His arms, feet and head were shattered and he fell down, like a gigantic tree uprooted by the wind. He lay down on the ground, but his radiance did not fade. He bit his lips with his terrible teeth. Brahma and the others arrived and saw him. They said, ‘Wonderful. Who can obtain such a wonderful death? Alone, he is the one on whom yogis meditate. Desiring liberation from the linga sharira, they meditate on him. He is the one who has struck the bull among the daityas with his foot. He gave up his life while he glanced towards his [1028] face. These two attendants obtained this wicked end because of the curse. After some more births, they will again regain their status. We bow down to you. We bow down to you, the one who enjoys all the sacrifices. For the sake of preservation, you assume this pure form of sattva. It is good fortune that the one who made the universe suffer has been slain. O lord! We are devoted to your feet and have found happiness.’ Hiranyaksha’s valour was impossible to withstand. However, Hari, the original boar, killed him in this way. Praised by the one who is seated on the lotus [1029] and others, he returned to his own world, where there are uninterrupted festivities. O excellent friend! I have explained to you Hari’s activities as the first avatara. Hiranyaksha was great in his valour. But in a great battle, he toyed with him and killed him.’””

Suta said, ‘O brahmana! [1030] Thus, Kshatta, the great devotee, heard about the illustrious one’s account from Kousharava and was supremely delighted. There are others, pious and famous devotees, and one rejoices on hearing about their deeds, not speak of the one who bears the mark of the shrivatsa. When the Indra among elephants was seized by a crocodile, the female elephants shrieked and meditated on his lotus feet. He immediately freed it from its hardship. Which grateful person will not serve the one who can be easily approached by upright men who seek him as their only refuge? Wicked people find it impossible to approach him. To bring about the death of Hiranyaksha, in his pastimes, he performed the extraordinary act of assuming the form of a boar. O brahmanas! If one hears, chants or finds delight in this account, one is instantly liberated, even if one has committed the sin of killing a brahmana. This pure and sacred account brings great merit. It confers wealth, fame, a long life and welfare. In the field of battle, it increases the valour of the breath of life and the senses. O dear one! Those who hear it obtain Narayana as the destination.’

Chapter 3(20)

Shounaka asked, ‘O Suta! After having established himself on earth, what did Svayambhuva Manu do, to establish doors and paths [1031] for those who would be born later? The immensely fortunate Kshatta was a well-wisher who was extremely devoted to Krishna. He abandoned his elder brother because he and his sons committed offences against Krishna. He was born from Dvaipayana’s body and was not inferior to him in greatness. With all his soul, he sought refuge with Krishna and with those who followed him. Having cleansed himself by visiting the tirthas, what did he ask Maitreya, supreme among those who know the truth, after approaching him when he was seated in Kushavarta? [1032] O Suta! They must have started to converse about unblemished accounts that destroy sins, like the waters of the Ganga, which seeks refuge with Hari’s lotus feet. O fortunate one! Recount those pervasive deeds to us. They are worthy of recounting. Hari’s pastimes are like amrita and no one who possesses the taste will be satisfied from drinking this in.’

In Naimisha, Ugrashrava was thus asked by the rishis. His mind was immersed in the atman of the illustrious one and he told them, ‘Listen.’

Suta said, ‘He heard how Hari had used his own maya to assume the form of a boar and raise the earth up from rasatala and about how he had casually toyed with Hiranyaksha and killed him. Delighted, the descendant of the Bharata lineage spoke to the sage.

‘Vidura said, “O brahmana! You know about the progress of the one who is not manifest. After creating the Prajapatis, so as to ensure the creation of subjects, what did the lord of Prajapatis [1033] do? Tell us. Commanded by Brahma, how did brahmanas like Marichi and Svayambhuva Manu indulge in creation? Did they create with their wives or were their actions independent? Did they [1034] collectively engage in the action of creation?”

‘Maitreya replied, “From the three gunas, Mahat was created through incomprehensible destiny, Purusha and time, agitated by the illustrious one. [1035] Rajas dominated Mahat and ahamkara was created from Mahat. It was of three types. [1036] From this was created space and the other elements and so on, in groups of five. [1037] However, acting as independent entities, they were incapable of creating this material world. Through the divine one's yoga, they came together and created that golden egg. The egg was without an atman and lay down in the waters for more than one thousand years. After this, the lord entered it. A lotus that was as radiant as one thousand suns sprouted from his navel. It was the abode of all creatures and Svayambhu, who rules himself, was manifested from this. For the sake of the creation of the universe, so that it might be exactly as it had been earlier, the illustrious one, who was lying down in the waters, made his intelligence enter him. [1038] From his shadow, he first created five kinds of ignorance—tamisra, andhatamisra, tamas, moha and *mahatamas*. However, all of this was full of tamas and he did not like it. Therefore, he gave up his own body, which was in the form of night and was accepted by yakshas and rakshasas. Hunger and thirst result from this. [1039] Afflicted by hunger and thirst, they rushed towards him. Overcome by hunger and thirst, they said, 'Do not save him. Devour him.' The god became anxious and told them, 'Do not eat me. Protect me. O yakshas and rakshas! You have been born from me and are my offspring.' He then created the foremost among the gods, who blazed because of their radiance. When he discarded his resplendence, the gods accepted this resplendence in the form of the day. The god then created those who were not gods [1040] from his hips and these were extremely addicted to intercourse. Since they were excessively addicted, they wished to have intercourse with him. The illustrious one laughed at the shameless asuras. But finding that they were following him, he was enraged and scared. He fled quickly. He went to Hari, the granter of boons and the one with whom the afflicted seek refuge. To show his compassion towards his devotees, he shows himself in a form that is desired by them. 'O paramatman! Save me. You commanded me to create offspring, but these wicked ones have attacked me and wish to have intercourse with me. O lord! Save me. You are the destroyer of hardships and you are the only one who can remove the difficulties of the worlds. You are the only one who can create difficulties for those who do not seek the refuge of your feet.' Since he knows everyone's mind, he understood the misery and said, ‘Give up your terrible body.’ Thus addressed, he cast the body aside. This body assumed the form of the evening. There were tinkling anklets on her lotus feet and her eyes were mad with intoxication. Her hips were covered with an excellent piece of cloth and she wore a shining girdle with bells above this. There was no gap between her high and thick breasts and they touched each other. Her nose and teeth were excellent. Her smile was gentle and she glanced playfully at them. She possessed a mass of dark blue hair and she hid herself in shame. O Dharma! [1041] All the asuras took her to be a woman [1042] and were confused. ‘Wonderful! What beauty. What perseverance. What budding youth. She is without desire, but is roaming around amidst us, who are full of desire.’ They debated a lot about evening, who was in the form of a woman. Wicked in intelligence, they respectfully asked her, ‘Who are you? O one whose thighs are like a plantain tree! Whom do you belong to? O beautiful one! What is the reason behind your coming here? Your beauty is priceless. Why are you tempting unfortunate ones like us? O lady! Whoever you may be, we have had the good fortune of seeing you. While you are playing with a ball, you are agitating the minds of those who are looking at you. O beautiful one! While you are repeatedly bouncing the ball on the ground with the palm of your hand, your lotus feet do not remain in the same place. Your waist is suffering from the weight of your large breasts. Your clear eyes are peaceful and the braid of your hair is excellent.’ In this way, the asuras, foolish in their intelligence, took the evening twilight to be a woman and, tempted, seized her. With a deep sense of purpose, the illustrious one [1043] laughed. From inside his own atman, he created large numbers of beautiful gandharvas and asparas. He gave up that beautiful and beloved form of moonlight. Delighted, with Vishvavasu at the forefront, they [1044] accepted this. From his own distracted form, the illustrious one then created bhutas and pishachas. On seeing that they were naked, with dishevelled hair, he closed his eyes. The lord abandoned a body and they seized the creator’s body that was in the form of yawning. [1045] This is seen in living beings in the form of sleep, that is, sluggishness of the senses. They [1046] attack those who are defiled and this is said to be the unmada state. Thinking himself to be full of energy, the illustrious lord Aja created large numbers of Sadhyas and ancestors, while remaining invisible. The ancestors accepted the body from which they themselves had been created. Wise ones offer oblations to Sadhyas and ancestors. While remaining invisible, he created Siddhas and vidyadharas and gave them his wonderful body that is known as *antardhana*. [1047] While looking at his own reflection in the water, the lord admired himself and from this reflection, he created kinnaras and kimpurushas. They assumed the form that Parameshthi cast aside. Hence, at the time of dawn, they come together as couples and sing, praising his deeds. He stretched his body out at full length and lay down, thinking a lot, because the creation was insufficient. Therefore, he cast aside this body. O dear! The hair that dropped from this body became snakes. From the body that was still writhing around were born cruel nagas with large hoods on their thick necks. The self-created one took himself to have been successful in his objective. After this, using his mental powers, the creator of the worlds created Manus. In control of his atman, he then gave his own human body to them. On seeing this, all those who had been created earlier praised Prajapati. 'Wonderful! O creator of the universe! What you have done is a good deed. Since rites have now been established, [1048] all of us will now eat our shares of the offerings.' Full of austerities, knowledge, yoga and meditation, the rishi who was the controller of his senses [1049] created his beloved sons, in the form of the rishis. To each of them, Aja gave a part of his own body, characterized by meditation, yoga, powers, austerities, knowledge and non-attachment."'

Chapter 3(21)

'Vidura said, "O illustrious one! The lineage of Svayambhuva Manu is greatly revered. Tell me about how offspring were generated and multiplied through sexual intercourse. Svayambhuva had two sons, Priyavrata and Uttanapada. They followed dharma and protected the earth, consisting of seven dvipas. [1050] O brahmana! He had a daughter, famous by the name of Devahuti. O unblemished one! You told me that she was the wife of Prajapati Kardama. She possessed all the signs of yoga. Through the seed of the great yogi, how many children did she have? I wish to hear this. Tell me. O brahmana! The illustrious Ruchi and Daksha were Brahma's sons. Having obtained Manu's daughters as wives, [1051] how did they have offspring?"

'Maitreya replied, "The illustrious Kardama was commanded by Brahma to have offspring. On the banks of the Sarasvati, he tormented himself through austerities for ten thousand years. Kardama immersed himself in meditation and engaged in the rites of yoga. [1052] He devotedly served Hari, the one who grants boons to those who seek refuge with him. In krita yuga, the illustrious lotus-eyed one was pleased. O Kshatta! He showed him his form of Shabda-Brahma. [1053] He was without any impurities and was as resplendent as the sun. He wore a garland made out of white lotuses and water lilies. His lotus face was beautiful, with soft locks of dark blue hair. His garments were spotless. He wore a diadem and earrings. He playfully held a conch shell, a chakra, a club and a white lotus. His smiles and glances gladdened the heart. His lotus feet were placed on the shoulders of Garuda. Shri was on his chest and the Koustubha gem hung around his neck. He saw him stationed in the sky in this way. Having obtained his desire, he [1054] was delighted and satisfied. He lowered his head and prostrated himself on the ground. He was naturally affectionate. He joined his hands in salutation and prayed.

'"The rishi said, 'O lord of all the stores of sattva! Everything has now been accomplished. My eyes have obtained success and I have seen you. O lord! Across many births, virtuous yogis remain firmly fixed in yoga, developing themselves and hoping to see you. Your lotus feet are like a boat to cross the ocean that is the cycle of life on earth. However, there are those whose intelligence has been deluded by your maya and they only worship them to satisfy their desires. O lord! You satisfy those desires, even if such people happen to be in hell. I also wish to fulfil desire and marry a woman who is like me in conduct, who will be like a cow in my role as a householder. [1055] I have approached your feet, the source of everything, with this perverse desire. You are like a tree that yields all the objects of desire. O

Prajapati! O lord! This entire world is afflicted by desire and is bound down by the ropes that are your words. O eternal and pure one! I am also following the way of the worlds and am rendering the offerings to you. Abandoning the worlds, the ways of the worlds and animals, there are those who seek prosperity under the shadow of your lotus feet. They converse with each other about your qualities. They drink those words, which are like nectar, and extinguish the dharma of bodies. Your wheel rotates around the axis of the eternal brahman. It has thirteen spokes and three hundred and sixty joints. [1056] There are six rims, innumerable leaves and three naves. [1057] The universe whirls around at terrific speed, severing everything. You alone can desire to create the universe and there is no second one who is a controller. O illustrious one! You used your yoga maya to create, preserve and destroy, just as a spider uses its own powers to fashion a web. O lord! This material creation is not what you wish for. You have used your maya to manifest these gross and subtle elements so as to satisfy us. Use your maya to show us your favours. Let the illustrious one's splendid form, with the tulasi, be seen. Using your maya, you have ensured the conduct of the material worlds. You have realized them, but are beyond the enjoyment of that action. You are the one who must constantly be worshipped. Your lotus feet are worthy of being worshipped. You are the one who showers down on those who crave for these insignificant desires.'"

'The rishi said, [1058] "The one with the lotus in his navel was thus sincerely praised. He was beautiful, astride the wings of Suparna. His smiles were full of affection and as he glanced, his eyebrows arched gracefully. He spoke in words that were like amrita.

'"The illustrious one replied, 'Having known your intentions, I have already arranged the objective for which you followed the rules and worshipped me. O ruler of subjects! If people like you worship me, surrendering themselves and fixing their atmans on me, they are never unsuccessful. The emperor Manu, Prajapati's son, is famous for his auspicious deeds. He lives in Brahmavarta and rules over the entire earth, with its seven oceans. [1059] O brahmana! He is knowledgeable about dharma. With his queen, Shatarupa, the royal sage will come here day after tomorrow, wishing to see you. His dark-eyed daughter has come of age and possesses good conduct and qualities. O lord! He is looking for a husband for her and will bestow her on you, since you are appropriate. She is the kind of person on whom your mind has been fixed for many years. O brahmana! The king's daughter will soon serve you, as you desire. Through your seed, she will give birth to nine offspring. Through their seeds, the rishis will have offspring through your daughters. You will carry out my instructions properly and your mind will be clean. Surrendering the fruits of all your action to me, as a tirtha, you will obtain me. You will show compassion towards living creatures and grant them freedom from fear. You will realize your atman and the world in my atman. You will see me in your atman. O great sage! Through your seed, a portion of me will be born through your wife Devahuti and I will compose a text about the truth.'" [1060]

'Maitreya said, "When the illustrious one, who had directly manifested himself before the senses, said this, he went to the lake known as Bindusaras, with the Sarasvati encircling it. While he looked on, he [1061] departed, praised by all the lords among the Siddhas, along the path followed by the Siddhas. One could hear the fluttering of the wings of the Indra among the birds chant out beautiful collections of hymns from the Sama Veda. After the pure one had left, the illustrious rishi, Kardama, remained in Bindusaras, waiting for the right time. Manu mounted a chariot that was decorated with plates made out of molten gold. He ascended it with his wife and daughter and roamed around the earth. O excellent archer! On a day that had been appointed by the illustrious one, he arrived at the sage's hermitage, after the sage had completed his vows. Teardrops fell down from the eyes of the illustrious one when he was overcome with great compassion at those who sought refuge with him. [1062] Hence it came to obtain the name of Bindusaras. It was flooded by the pure and auspicious waters of the Sarasvati, which are like amrita, and was frequented by large numbers of maharshis. The lake was surrounded by nets of sacred trees and creepers. Auspicious animals and birds called there. There were fruits and blossoming flowers of all the seasons. The clumps of groves were full of prosperity. There were the calls of large numbers of maddened birds. Intoxicated bees flew around. Crazy peacocks danced around in pride. Intoxicated cuckoos challenged each other. The place was adorned with kadamba, champaka, ashoka*, karanja,* bakula*, ashana,* kunda, mandara*, kutaja* and young *chuta* trees. [1063] There were the sweet sounds of the calling of *karandava*s, *plava*s, swans, ospreys, aquatic fowl, cranes, chakravakas and *chakora*s. [1064] The place was surrounded by deer, boar, porcupines, gavayas, elephants, *gopuccha*s, [1065] lions, monkeys, mongooses and musk deer. The original king entered that tirtha with his daughter. He saw the sage seated there, like a fire into which oblations had been offered. Since he had performed fierce austerities for a long time, his body blazed like lightning. However, since the illustrious one had looked at him with gentle eyes and because he had heard his words, which were like amrita, he wasn't excessively emaciated. He was tall and his eyes were like the petals of lotuses. His hair was matted and his garment was made out of bark. He seemed soiled, like a gem that had not been polished. The god among men approached him in his cottage and bowed down before him. He [1066] greeted him back respectfully, as was befitting. When he had accepted those honours and was seated, the sage remembered the instructions of the illustrious one. He controlled himself and spoke gentle and affectionate words. 'O lord! You are wandering around, for the sake of protecting the virtuous and the slaughter of the wicked. You are the one who protects with Hari's powers. I bow down to you, a representative of the pure one. Depending on the place, you assume the forms of the sun god, the moon god, Agni, Indra, Vayu, Yama, Dharma and Prachetas. You ascend your victorious chariot, decorated with a large number of jewels. On your chariot, you stretch and twang your bow with a terrible roar, terrifying the wicked. The tread of the feet of your foot soldiers makes the entire earth tremble. Like the sun, you wander around with a large army. O king! Thus, you establish all the rules and the norms for the varnas and the ashramas that have been laid down by the illustrious one, but are violated by bandits. When you sleep, the adharma of greedy and unrestrained men flourishes. This world will be taken over by bandits and destroyed. O brave one! Let me ask you the reason why you have come here. Without any hesitation, we will carry out whatever is in your heart.'"'

Chapter 3(22)

‘Maitreya said, “All of his qualities and deeds were praised by the sage in this way. The emperor seemed to be ashamed and replied in the following words.

‘“Manu said, ‘With a desire to preserve himself, Brahma, who is full of the metres, created you [1067] from his mouth and you are full of austerities, learning and yoga, and are free from lust. The one with the one thousand hands and one thousand feet created us for your protection. It is therefore said that brahmanas are his heart and kshatriyas are his limbs. Hence, brahmanas and kshatriyas protect each other. The lord of cause and effect protects all of us in this way. O illustrious one! After seeing you, all my doubts have been dispelled. You have affectionately explained to me the dharma of one who wishes to protect. You cannot easily be seen by those who have not cleansed their souls. O illustrious one! It is good fortune that I have been able to see you. You are everything that is auspicious. It is good fortune that I have been able to touch the dust on your feet with my head. It is good fortune that I have been instructed by you. You have shown me a great favour. It is good fortune that such pure words have entered through the openings in my ears. O sage! I am suffering because of my affection towards this daughter of mine. You should listen to this miserable one and having heard, show me your compassion. This daughter of mine is the sister of Priyavrata and Uttanapada. She wishes to be united with a husband who is her equal in age, conduct and qualities. Since she heard from Narada about your conduct, learning, beauty, age and qualities, she has fixed her mind only on you. O best among brahmanas! Therefore, accept her. I am respectfully offering her to you. She is exactly like you in her soul and will assist you in performing the duties of a householder. Even if one has freed oneself from attachment, not to speak of someone who is attached to desire, the refusal of a desired objective, when it is offered on its own, is not praised. If a person refuses something that has been offered and then seeks it from a miser, his pervasive fame is destroyed. His respect is destroyed because others ignore him. O learned one! I have heard that you wish to marry. Therefore, to terminate your vow, [1068] please accept the one I am offering to you.'

'"The rishi replied, 'It is certainly the case that I wish to marry, nor have I promised anyone else. Your daughter and I are similar in age. Therefore, our marriage has the required sanction. O lord! Let your daughter's desire be fulfilled and let the marriage take place in accordance with the proper rites. Who will not accept your daughter? Through her own beauty, she surpasses Shri. [1069] When she plays with a ball on the terrace of your palace, her eyes excited and the anklets tinkling on her feet, her beauty is enhanced. On seeing her, Vishvavasu's senses were confounded and he fell down from his chariot. She is Manu's daughter and Uttanapada's sister. She is an ornament among women and those who have not served at Shri's feet cannot see her. When she approaches on her own, which wise person will not welcome this? Therefore, I will accept this virtuous one, for as long as she accepts my seed. After that, I will follow the revered dharma of the best of the paramahamsas, spoken about by the illustrious one, which is free from violence. [1070] This wonderful universe exists and will be dissolved because of the lord of the Prajapatis. He is the illustrious and infinite one and he is the supreme yardstick for me.'"

'Maitreya said, "O wielder of a fierce bow! He said this and became silent, using his mind to meditate on the one who has a lotus in his navel. Devahuti's mind was captivated by his smiling face. After having clearly got to know the intentions of his queen and Devahuti, he was delighted and bestowed his daughter, who was equal to him in qualities. Full of affection, Empress Shatarupa bestowed extremely expensive marriage gifts, like ornaments, garments and household articles on the couple. The emperor was freed from the anxiety of bestowing his daughter on an appropriate groom. He was full of great anxiety [1071] and embraced her in his arms. He was incapable of bearing the separation and repeatedly shed tears. His daughter's hair was drenched with the tears from his eyes and he exclaimed, 'O mother! O child!' He took permission from the best among sages to leave. With his wife, the king ascended the chariot and left for his own city. Along both banks of the beautiful river, Sarasvati, he saw the prosperous hermitages of tranquil rishis and the beautiful abodes of rishis. The subjects got to know that their lord was returning from Brahmavarta. They rejoiced and greeted him with songs of praise and the playing of musical instruments. When Yajna Varaha shook his body, his body hair fell down at a spot. This became the city known as Barhishmati and it was endowed with every kind of wealth and prosperity. Evergreen and shining kusha and *kasha* grass grew there. The sages used these to perform sacrifices and defeat those who caused obstructions to sacrifices. The illustrious Manu spread out a mat of kusha and kasha grass. He performed sacrifices to the Purusha from whom he had obtained this place on earth. The lord entered the place named Barhishmati, where he resided. He entered his residence, which was free from the three kinds of torment. [1072] With his wife and his subjects, he enjoyed the objects of pleasure, without any impediments. His deeds were sung about by celestial singers, along with their wives. Every day, at the time of dawn, he listened to Hari's account with a devoted heart. Svayambhuva Manu was immersed in yoga maya and was like a sage. The enjoyment could not make him deviate from the supreme and illustrious one. He listened to accounts of Vishnu's deeds, meditated on them and composed and spoke about them. Thus, the yamas in the manvantara allotted to him passed. His own manvantara lasted for seventy-one yugas. He spent them being associated with Vasudeva and overcame the three kinds of torment. O friend! If men seek refuge with Hari, how can hardships due to the body, mind and divine or earthy reasons constrain them? He was asked by sages and told them about the many kinds of auspicious dharma that should be followed by men in different varnas and ashramas. He was engaged in the welfare of all creatures. This is the extraordinary conduct of the original king, Manu. I have described it to you and it is worthy of being described. Now hear about his prosperous daughter."'

Chapter 3(23)

‘Maitreya said, “When her parents left, the virtuous one understood the wishes of her husband. She always tended to him affectionately, just as Bhavani [1073] does to the lord Bhava. She was pure in her mind and self-controlled. Without any guile, she tended to him with affection and spoke to him in sweet words. She gave up desire, pride, hatred, greed and vanity. With undeviating attention, she always satisfied her energetic husband. Manu’s daughter followed the vows of the noble devarshi, looking upon him as superior to a divinity. She expected great benedictions from her husband. After a long period of time, she became weak because of the vows she had observed. Grieving and driven by compassion, he spoke to her in words that were full of love.

‘“Kardama said, ‘O Manu’s daughter! I am satisfied with your respect, supreme service and supreme devotion. Everyone who possesses a body loves that body. However, you have not tended to it properly and have become emaciated for my sake. I have been engaged in my own dharma and in austerities and meditation. Through the favours of the illustrious one, I have obtained learning and yoga in my atman. Through serving me, you have also obtained those. I am giving you the insight that will drive away fear and grief. All material objects obtained are destroyed through the illustrious Urukrama merely bending his eyebrows. What use are they? By milking your own dharma, you have obtained this divine success. Enjoy it. Men find this extremely difficult to obtain, including kings who perform rites.’”

‘Maitreya continued, “He possessed the strength of yoga maya and was accomplished in knowledge. When she heard what he said, the lady was satisfied. Her face beamed with smiles. She glanced at him bashfully. She spoke in humble words that choked with love.

‘“Devahuti said, ‘O bull among brahmanas! O husband! I know that you have obtained success and that you are the master of yoga maya. I know your powers. However, a promise was made that a proper physical union between us should take place. For virtuous women, delivering a child is a great quality. Therefore, instruct about what must be done for that purpose.

I have become emaciated because my great passion has not been satisfied. Let the poor body be fit so that the desire in my mind can be fulfilled. O lord! Also think about a suitable house.'"

'Maitreya continued, "O Kshatta! To do what would bring pleasure to his beloved, Kardama resorted to yoga. He produced a vimana that could travel wherever one willed. It was divine and had all the objects of pleasure. It was decorated with all kinds of gems. Its prosperity kept on gradually increasing. There were pillars encrusted with jewels. There were divine objects and it was pleasant in all the seasons. It was ornamented with colourful festoons and flags. There were colourful garlands and bees sweetly hummed around them. Many articles of fine cotton and silk were spread around. Beds, beautiful couches, whisks and seats were separately arranged in storeys that were progressively laid out on top of each other. Here and there, it was decorated with works of artisans. The floors were made out of emeralds and the platforms were made out of coral. The entrances had thresholds made out of red coral and the doors were made out of diamonds. The summits were fashioned out of blue sapphire and pots made out of gold were placed atop these. The excellent rubies set in walls made out of diamonds seemed to be like eyes. There were colourful canopies and the extremely expensive arches were made out of gold. Many swans and pigeons called out. They mistook the artificial ones to belong to their own kind and repeatedly flew towards them. There were places for pleasure, chambers for resting, rooms for sleeping, quadrangles and outer courtyards, all constructed comfortably. He [1074] was himself astounded. He saw that she was looking at the house and wasn't quite pleased in her heart. Kardama, who could understand the wishes of all creatures, himself spoke to her. [1075] 'O timid one! Have a bath in this lake and then ascend the vimana. This tirtha has been created by the illustrious one and bestows all the wishes that men want.' The lotus-eyed one listened to her husband's words. She was attired in soiled garments and the hair on her head was matted. Her limbs were covered with filth and her covered breasts were discoloured. She entered the lake in the Sarasvati, the store of auspicious waters. In a house inside the lake, there were one thousand maidens. All of them were young in age and bore the scent of fragrant lotuses. On seeing her, the women stood up immediately. They joined their hands in salutation and asked, ‘We are your servant-maids. Please tell us what we can do for you.’ With extremely expensive articles required for a bath, they bathed the spirited one. They respectfully gave her two new and spotless garments. They gave her extremely expensive ornaments that were excellent and radiant. They gave her food that possessed all the qualities and liquor that was like amrita to drink. She saw herself in a mirror, with garlands and spotless garments. With a great deal of respect, the maidens decorated her with auspicious marks. She bathed and her head was washed. She was adorned with every kind of ornament. There was a golden necklace around her neck. Her bangles, girdle and anklets tinkled. There was a golden girdle, encrusted with many kinds of jewels, around her hips. She was adorned with an extremely expensive and beautiful necklace. Her teeth were excellent. Her eyebrows were excellent. The edges of her eyes were gentle and soft and rivalled lotus buds. There was shining and dark blue hair around her face. As soon as she remembered her beloved husband, the bull among rishis, she found herself, with the women, where Prajapati was. Surrounded by those one thousand women, she found herself in her husband’s presence. On seeing the power of his yoga, a doubt arose in her. He saw her, clean after the bath, and shining as she had never done before. Her shining form was beautiful and her charming breasts were covered. She was attired in excellent garments and one thousand *vidyadhari*s [1076] were in attendance. O destroyer of enemies! Full of affection towards her, he made her ascend the vimana. His greatness was not diminished inside the vimana. She loved him and he was himself served by those vidyadharis. He was as radiant as the lord of the stars surrounded by the stars, followed by large numbers of blooming night lotuses. [1077] In that vimana, he went to the valleys of the Indra among kulachalas. [1078] This is where the eight *lokapala*s seek their pleasure. [1079] Ananga’s friend, the breeze, blows pleasantly there. The heavenly river [1080] descends there, with an auspicious sound. Praised by the Siddhas and surrounded by the women, he enjoyed there for a long time, like the lord of treasures. [1081] With his beautiful wife, he enjoyed himself in gardens like Vaishrambhaka, Surasena, Nandana, Pushpabhadraka, Manasa and Chaitraratha. [1082] His splendid and great vimana could travel anywhere at will. In that, surpassing all the others who possessed vimanas, he travelled throughout the worlds, like the wind. For men who are determined in their minds and seek refuge at the tirtha of the illustrious one's feet, the dispeller of hardships, what is difficult to accomplish? He showed his wife the globe of the earth and how everything was established, full of great wonders. The great yogi then returned to his hermitage. Manu's daughter was eager for intercourse and he divided himself into nine parts. As he enjoyed and gave pleasure to the beautiful one, many years passed like an instant. In the vimana, she lay down on an excellent bed that increased her sexual desire. Desiring the company of her husband, she was not aware of the amount of time that had passed. The couple desired intercourse and used their powers of yoga. A hundred autumns passed in satisfying desire, but it was only like an instant. The lord, who knew about his atman, was capable of discerning everyone's wishes and satisfying them. He divided himself into nine parts and deposited his seed. Thus, on the same day, Devahuti gave birth to nine daughters. All of them were beautiful in all their limbs and bore the fragrance of red lotuses. Seeing that her husband was about to leave, the beautiful one outwardly showed the signs of smiling. However, her heart was agitated and sad. Her feet were beautiful with nails that were like gems. With a lowered face, she scratched on the ground with these nails. Restraining her tears, she spoke soft and charming words.

'"Devahuti said, 'O illustrious one! You have fulfilled everything that you promised. However, since I have sought refuge with you, you should grant me freedom from fear. O brahmana! Your daughters will themselves have to search out husbands who are their equals. When you leave for the forest, who will dispel my grief? O lord! I have spent a great deal of time in pandering to the objects of the senses and have abandoned the paramatman. I have acted so as to remain attached to the objects of the senses. I remained ignorant about your supreme sentiments. Therefore, grant me freedom from fear. Attachment to the cycle of birth and death is ordained for those who are wicked and without intelligence. It has been said that any association with virtuous people leads to non-attachment. If a person does not perform acts of dharma, does not observe non-attachment and does not serve the one whose feet are a tirtha, even if he is alive, he is as good as dead. Indeed, I have been firmly deceived by the illustrious one's maya. Therefore, though I could have obtained emancipation from you, I did not free myself from the bondage.'"'

Chapter 3(24)

'Maitreya said, "Manu's daughter spoke praiseworthy words about non-attachment. The compassionate sage remembered what had been said by the illustrious one and spoke to her.

'"The rishi said, 'O princess! O praiseworthy one! Do not be dejected about yourself in this way. The illustrious and undecaying one will soon enter your womb. O fortunate one! Using *dama* and niyama, follow the vows, perform austerities and donate wealth. [1083] Worship the lord faithfully. When the illustrious one is worshipped by you, he will enhance my fame. As your son, he will impart knowledge about the brahman and severe the bonds in your heart.'"

'Maitreya continued, "Devahuti honoured Prajapati's command. With complete respect, she worshipped the preceptor who is deep inside everyone. After a long period of time had elapsed, the illustrious Madhusudana was born from Kardama's seed, like fire from kindling. At that time, there were clouds in the sky and musical instruments were sounded from within the clouds. Gandharvas sang and apsaras danced in joy. Extremely happy, those who roamed around in the sky showered down divine flowers. All the directions, the waters and everyone's mind was pleased. Svayambhu came to Kardama's hermitage, surrounded by the Sarasvati, along with the rishis, Marichi and the others. O slayer of enemies! Aja, the self-ruling one, knew that the illustrious supreme brahman, in his portion of sattva, had been born, so as to teach knowledge of samkhya. With a pure heart, he worshipped what the illustrious one desired to do. Delighted, he addressed Kardama [1084] in these words.

'"Brahma said, 'O son! You have worshipped me without any duplicity and the objective has been accomplished. O one who shows honours! You have respected my words. This is exactly the kind of service that sons should render to their father. With respectful words of agreement, the senior's words must be complied with. O child! These honest daughters of yours are slender-waisted. They will expand this creation and they will have a large number of progeny. Therefore, according to conduct and taste, bestow them on the best among rishis. Give your daughters away today and your fame will spread throughout the earth. I know that, using his own maya, Purusha has descended today. O sage! For the sake of creatures, that treasure has assumed the body of Kapila. His hair is golden and matted. He is lotus-eyed. He bears the marks of the lotus. His feet are like lotuses. He will uproot all karma through jnana, vijnana and yoga. O woman! Kaitabha's slayer [1085] has entered your womb. He will sever the bonds of ignorance and doubt and roam around the earth. He is the lord of the large number of Siddhas. He will be extremely revered by the teachers of samkhya. In this world, he will be known as Kapila. He will wander around and increase your fame.'"

'Maitreya continued, "Along with the Kumaras [1086] and Narada, the couple was thus assured by the creator of the universe. Brahma [1087] then mounted his vehicle, yoked to swans, and went to his region, above the three worlds. O Kshatta! When he had left, the performer of the one hundred sacrifices [1088] urged Kardama. As instructed, he bestowed his own daughters on the procreators of the universe. He gave Kala to Marichi, Anasuya to Atri, Shraddha to Angiras, Havirbhu to Pulastya, Gati to Pulaha, the virtuous Kriya to Kratu, Khyati to Bhrigu and Arundhati to Vasishtha. He gave Shanti to Atharvan, the one who extends a sacrifice. Having married, the bulls among the brahmanas left for their own abodes with their wives. O Kshatta! After marrying, the rishis took their leave from him. Having obtained it, they happily left for their own respective hermitages. Having learnt that Triyuga, the bull among the gods had descended, he went to him in a secluded spot.[1089] He bowed down before him and said, ‘Because of their own inauspicious deeds, the wicked ones are being cooked in hell. Indeed, the gods have been pleased after a very long time. Ascetics meditate properly in yoga, in secluded spots, and ripen themselves through many lives, endeavouring to see his feet. Though we are the lowest of the low, that illustrious one has been born in our house today, so as to nurture his devotees, even if they are ordinary. O one who increases the respect of his devotees! O illustrious one! You desire to impart knowledge. O illustrious one! Though you do not have form, all of these are your forms. Whatever forms cause delight to your devotees are forms appropriate for you. The seat of your feet deserves to be always worshipped by gods who desire to comprehend the truth. You are full of prosperity, non-attachment, fame, knowledge, strength and prosperity. I seek refuge with you. You are transcendental and supreme. You are the great Purusha. You are wise time. You are the three modes.[1090] You are the protector of the world. Through his own powers, he has assimilated the entire universe into his atman. He is the one who exerts his powers easily. I seek refuge with Kapila. You are the lord of all subjects. I seek something from you today. Since you have taken your descent, I have freed from all debts and my desires have been fulfilled. I wish to travel along various paths, with you in my heart, and bereft of all sorrows.’

‘“The illustrious one replied, ‘Whatever I speak, whether it is in the sacred texts or in ordinary speech, is a yardstick for the world. O sage! Therefore, since what I told you should not become false, I have been born to you. My birth in this world is for those who seek liberation from the linga sharira. This is for expounding the revered truth that leads to realization of the atman. This path of self-realization of the unmanifest atman has been lost for a long period of time. Know that I have assumed this body for the sake of propagating it. You sought my permission. With my permission, go where you want. Give up all rites.[1091] Conquer death, which is so very difficult to vanquish. For the sake of immortality, worship me. You will see the self-resplendent atman in me, the one that is inside the hearts of all living beings. Look at the atman inside your own atman. Be free from sorrow and fear. I will bestow the adhyatma [1092] knowledge that extinguishes all karma on my mother. Through this, she will also overcome all fear.'"

'Maitreya continued, "Prajapati was thus addressed by Kapila. He circumambulated him, keeping him to the right, [1093] and cheerfully left for the forest. Seeking refuge in the atman, the sage took to the vow of silence. He roamed around the earth, without any attachment. He did not light a fire, nor did he have a house. He fixed his mind on the brahman and on the supreme that is beyond cause and effect. This is the one who has no gunas, but manifests himself in the form of the gunas. He can only be perceived through single-minded devotion. He became free of ego and free of any sense of ownership. He became free of the opposite pairs of sentiments. [1094] He looked within himself and was impartial towards everything. He looked inwards and became tranquil, like the calm waves of the ocean. His sentiments were full of great devotion towards the illustrious and omniscient Vasudeva, who is inside everyone's atman. He realized the atman and became free of bondage. He saw that the illustrious one was in the atmans of all creatures. He saw the atman in all creatures and the illustrious one in his own atman. He was devoid of desires and hatred. He looked at everyone with an impartial mind. Immersed in devotion towards the illustrious one, he obtained the illustrious one as a destination."'

Chapter 3(25)

Shounaka said, 'The illustrious Kapila, the expounder of the truth about samkhya, is himself without birth. However, for the purpose of teaching men about the atman, the illustrious one used his own maya to be born himself. He was indeed a great man, supreme among yogis. His glory is described in the sacred texts. I have heard about him, but my senses are still not satisfied. Using the maya of his own atman, the illustrious one undertakes everything easily. I am devoted to him. Please recount all his deeds.'

Suta said, 'The illustrious Maitreya was Dvaipayana's friend. Thus asked by Vidura about transcendental knowledge, he cheerfully spoke about it.

‘Maitreya continued, “When his father left for the forest, he wished to do that which would bring his mother pleasure. Therefore, the illustrious Kapila resided in Bindusara. When he was seated comfortably, Devahuti remembered the words that the creator had spoken to her. Therefore, seeking the path that would lead to the truth, she spoke to her own son.

‘“Devahuti said, ‘O lord! I am extremely disgusted with the agitation caused by the transient senses. O lord! Because they are pervasive, I am immersed in the darkness of ignorance. It is extremely difficult to reach the other shore of this darkness of ignorance. But you are like my true insight. Through your favours, I have obtained you after many births. You are the original illustrious one. You are indeed the lord of all creatures. The world is blinded by the darkness of ignorance and like the sun, you have arisen like an eye. O god! Therefore, you should dispel my delusion. You have yourself created this sense of misconception about me and mine. You are the refuge and I have sought refuge with you. For your devotees, you are like an axe that severs the tree of *samsara*. [1095] I wish to know about Prakriti and Purusha. You are best among those who know about true dharma and I am bowing down before you.’”

‘Maitreya continued, “He heard his mother’s unadulterated wishes, which increases the desire for emancipation in men. He applauded her intelligence, which had turned towards the atman, the destination sought by the virtuous. With a smile on his beautiful face, he replied.

‘“The illustrious one said, ‘In my view, *adhyatma yoga* is the best for men. This leads to complete detachment from happiness and unhappiness. O unblemished one! In ancient times, I spoke about this yoga to the rishis who wished to hear about it. I will tell you about it, with all its complements. The mind is indeed the bond for an atman that seeks to be free. When attached to the gunas, it is the cause of bondage. When one is attached to the Purusha, there is emancipation. When the mind transcends me, mine, ego and impurities like desire and avarice, it is pure and looks upon pleasure and pain impartially. Then the atman is seen to be the absolute Purusha, beyond Prakriti. It is immutable, self-luminous, minute and indivisible. The person is then full of knowledge and non-attachment and full of devotion. He perceives himself to be indifferent and material existence loses its strength. If yogis want success in attaining the brahman, there is no path as auspicious as that of being immersed in devotion towards the illustrious one who is in all atmans. Wise men know that strong attachment [1096] is what binds the atman down. However, when that attachment is applied to something virtuous, it opens up the door to emancipation. Virtuous people possess virtuous traits as ornaments. They are tolerant, compassionate, friendly towards all creatures and tranquil. They have no enemies. Their hearts are fixed only on me, firm in devotion. For my sake, they abandon all action and abandon their relatives and friends. They seek me as a refuge. They hear and converse about my accounts. Since their minds are on me, they are not tormented by different kinds of torments. O virtuous lady! Those who have given up all kinds of attachment are virtuous. You must seek association with such people. That way, the taint of attachment will be removed from you. In the association with virtuous people, there is conversation about my deeds of valour, pleasing to the ear and the heart. By serving them, faith, love and devotion are progressively developed and these quickly take one along the path to liberation. Through devotion, non-attachment towards the senses is developed in a man. He sees, hears and thinks about my deeds. His mind accepts these and becomes united with yoga. He easily seeks to follow the path of yoga. He does not serve the attributes of Prakriti. Knowledge and non-attachment develop. Through yoga and fixed devotion towards me, in this life, he obtains me, the one who resides in all atmans.'

'"Devahuti asked, 'What kind of devotion towards you is fit to be practised by me? How can I instantly obtain liberation at your feet? O embodiment of emancipation! You have said that yoga flies like an arrow towards the illustrious one. How many limbs does it have? How does one understand the truth about it? O Hari! Since I am a woman who is limited in intelligence, please explain this to me. Through your favours, I will easily understand what is difficult to understand.'"

'Maitreya continued, "Kapila understood his mother's intention. Affection was generated in him towards the one he had been born from. Therefore, he explained to her the tattvas [1097] that are spoken of as samkhya and he also told her about the course of bhakti yoga.

'"The illustrious one said, 'If a person is single-minded and devoted to the illustrious one, this is superior to being successful. The natural tendency is to then offer the presiding deities of the senses of perception and rites prescribed in the sacred texts to him, without any motive. This is the tattva. Just as fire digests what has been eaten, this quickly dissolves the linga sharira. There are those who do not desire to become one with me. They do everything for me and are engaged in serving at my feet. These devotees associate with each other and describe my glorious exploits. O mother! These devotees see my beautiful and divine forms, with smiling faces and red eyes. They desire to speak to these forms, the granters of boons. They see these charming forms, with exalted limbs, the pastimes, the smiles, the pleasant glances and the delightful words. Their minds and their senses are captivated. Though they do not desire it, because of their devotion, they are united with me as a destination. They do not desire the blissful prosperity of the illustrious one or the powers of the lord of maya. Nor do they aspire for the eight kinds of siddhis. However, with me, the supreme one, they enjoy these in my world. O one who is serene in form! There, those who are devoted to me are never destroyed. Weapons and time cannot harm them. I am loved by them like a son, a friend, a preceptor, a well-wisher, a divinity and like their own selves. In this world, if people give up all wealth, animals, houses and everything else and only worship me, whose face is in every direction, with single-minded devotion, I take them away beyond death. When they give up their bodies, I take their atmans beyond this world and the next. There is no one other than me, the illustrious one, the supreme lord and Purusha, the one who is in the atmans of all creatures, who can counter this terrible fear. [1098] It is out of fear from me that the wind blows. It is out of fear from me that the sun heats. It is out of fear from me that Indra showers, Agni burns and death roams around. Using bhakti yoga, united with knowledge and non-attachment, yogis obtain welfare at my feet and enter there, without any fear. In this world, this is the only way for men to obtain welfare. Firm in bhakti yoga, their minds must be firmly fixed on me.'"'

Chapter 3(26)

"“The illustrious one said, ‘I will now separately tell you about the characteristics of the tattvas. Through knowing these, a man is free from the gunas of Prakriti. I will tell you about the supreme knowledge that men who have realized the atman describe as something that severs the bonds of the heart. Purusha is the atman who is without a beginning and is nirguna. He is distinct from Prakriti and is superior. He manifests himself inside and is self-luminous. It is through him that the universe is maintained. As part of his pastimes and his own will, the lord has accepted this subtle and divine Prakriti, who possesses all the gunas. Creating many kinds of gunas, Prakriti creates subjects who are similar in form. Prakriti shrouds knowledge and on seeing this, everyone in the world is instantly confounded. Prakriti’s act, undertaken through the gunas, is identified as that of Purusha and it is thought that Purusha is the one who performs these acts. The lord is not the doer. His atman is that of an indifferent witness. But he is bound down in this cycle of creation and assumes a state of dependence. Learned ones know that Prakriti is cause, effect and the doer. Purusha is superior to Prakriti, but is seen to be the one who experiences pleasure and pain.’

‘“Devahuti said, ‘O Purushottama! Tell me about the characteristics of Purusha and Prakriti. They are the cause behind this creation, which is both manifest and unmanifest.’

‘“The illustrious one replied, ‘The three gunas are unmanifest and eternal. In this form, they are cause and effect and are known as Pradhana. When the undifferentiated becomes differentiated, this is known as Prakriti. [1099] The learned know the brahman as the effects of Pradhana, with an aggregate of twenty-four attributes—five, five and fourteen. [1100] There are five *mahabhuta*s—earth, water, fire, air and space. It is my view that their tanmatras, smell and the others, are also similar in number. There are ten organs of sense and these are said to be ears, skin, eyes, tongue, nose, the organ of speech, hands, feet, organ of generation and the anus as the tenth. Those that are internal are *manas*, buddhi, ahamkara and *chitta*. The difference between these four is noticed in the way they function. [1101] These are enumerated as the attributes of the brahman and I have spoken about their arrangement. Time is the twenty-fifth. It is said that the power of Purusha that causes fear is time. This is because the individual atman is confounded by ahamkara, having come into contact with Prakriti. [1102] O Manu's daughter! The undifferentiated gunas of Prakriti were in equilibrium. However, when the illustrious one caused an agitation, this came to be noticed as time. He is in the form of Purusha inside and is in the form of time on the outside. Using his own maya, the illustrious one controls and is inside all living entities. The supreme Purusha agitates his own womb [1103] and deposits his own seed, driven by the dharma of destiny. She delivered the golden tattva known as Mahat. The seed of the universe was hidden inside it and was immutable. The universe was inside it and manifested itself. Through his own energy, the illustrious one drank up the terrible darkness, the darkness that causes the sleep. [1104] The quality of sattva is pure and tranquil and is the abode of the illustrious one. This is the consciousness made up of Mahat tattva and is known by the name of Vasudeva. The attributes of consciousness are clearness, lack of change and tranquility. It is said to be like water in its natural state, before it assumes characteristics. [1105] Mahat tattva resulted from the illustrious one's energy and underwent change. This led to the three kinds of ahamkara that have the capacity to perform action. Vaikarika, taijasa and tamasa were created and so were the mind, the senses and the mahabhutas. The manifestation of Purusha with the elements, the senses and the mind is known as Samkarshana. He possesses one thousand heads and is Ananta himself. The characteristics of ahamkara are being the doer, being the instrument and being the effect, or alternatively, serenity, terror and confusion. [1106] The mind resulted from modifications of sattvika or vaikarika ahamkara. This has the traits of thinking and reflection and desire results from these. The learned know this by the name of Aniruddha, the lord of the senses. He is dark blue, like a blue lotus in the autumn. The yogis propitiate him gently. O virtuous lady! The modification of taijasa ahamkara created intelligence. This confers the ability to identify objects and facilitates the senses. The separate characteristics of intelligence are said to be doubt, misapprehension, right perception, memory and sleep. The senses are created from taijasa ahamkara and are classified into organs of perception and organs of action. The breath of life is the power behind organs of action. [1107] Intelligence is the power behind organs of perception. Urged by the illustrious one's energy, tamasa ahamkara was transformed. This led to the tanmatra known as sound and then to the element of space. The sense of hearing evolved from sound. Wise people know that the characteristics of the tanmatra that results from space, that is, sound, are the capacity to convey meaning, to demonstrate this to the speaker and to be the subtle form of space. The functions and characteristics of space are to provide space for beings, cover them from the inside and from the outside, and to provide support to the actions of the breath of life, the senses and the mind. The tanmatra of space, sound, was transformed by the progress of time. Touch resulted and the wind resulted from this. The skin leads to the perception of touch. Touch is the tanmatra of the wind. The characteristics of touch are softness, hardness, cold and heat. The action of the wind is characterized by movement, accumulation, receiving and conveying particles associated with sound [1108] and providing support to all the senses to perform their actions. Urged by destiny, the wind's tanmatra, sound, assumes different forms. Fire arose from this and the eye, which perceives different kinds of *rupa*. [1109] O virtuous lady! The characteristics of the tanmatra known as rupa are to assign dimensions, quality, individuality and position to an object and to impart radiance to fire. The attributes of fire are to illuminate, to cook, to drink, to eat, to destroy cold, to dry and to lead to feelings of hunger and thirst. Urged by destiny, the fire's tanmatra, rupa, went through transformations. This resulted in the tanmatra known as taste. Water was produced from this and the tongue, which perceives taste. Taste is one. However, when it comes into contact with substances, it assumes different forms like astringent, sweet, bitter, pungent and sour. The characteristics of water are moistening, coagulating, causing satisfaction, sustaining life, refreshing, softening, driving away heat and providing abundance. Urged by destiny, water's tanmatra, taste, went through transformations. The tanmatra known as smell resulted. The earth was produced from this and the sense of smell, which perceives smell. Smell is one. However, when it comes into contact and mixes with different proportions of substances, it assumes diverse traits like mixed odour, offensive odour, fragrance, mild fragrance, strong fragrance, acidic odour and so on. The characteristics and functions of the earth are forming a perception of the brahman, finding a place for itself, sustaining other objects and to provide for differentiations among creatures in terms of their qualities. The distinctive quality of space is said to be the ear, the organ which perceives sound. The learned know that the distinctive quality of air is the tactile organ, which perceives touch. The distinctive quality of fire is said to be the eye. The learned know that the distinctive quality of water is the perception of taste. The distinctive quality of the earth is said to be the organ of smell. The cause is seen to exist in the effect. Thus, the traits of the former exist in the latter. Hence, all the traits are seen to be found in the earth. When the seven, Mahat and the others, [1110] were separate, the origin of the universe entered them, along with time, action and the gunas. They came together and were activated in this way and an egg that was without intelligence was created. Virat Purusha arose from this. This egg is known as Vishesha and is surrounded by layers, water and the others, each progressive layer ten times larger than the preceding one. On the outside, they are covered by Pradhana. This extensive world is the illustrious Hari's form. He arose from the golden egg that was lying down in the water. The great god entered this space and divided it into many parts. The mouth emerged first and speech was generated from the mouth. Along with speech, Agni and the nostrils were created and prana and the sense of smell. Vayu emerged from the sense of smell and the two eyes and the sense of seeing. Surya evolved from this, the two ears and the sense of hearing. The directions resulted from this. Virat Purusha's skin appeared and his hair, beard and moustache. The herbs and plants were created from this. The penis was generated thereafter. Semen resulted and water was created from this. The anus appeared and apana was created from the anus. It is because of apana that the world suffers from the fear of death. The hands were created and strength resulted from this. The self-ruling one [1111] was created from this. The feet and locomotion were manifested and

Hari issued from this. The blood vessels were formed and the red blood, which resulted in the rivers. The stomach emerged thereafter. Hunger and thirst were formed and the ocean was formed from them. The heart was created and the mind arose from the heart. The moon was born from the mind. Intelligence resulted and the lord of speech [1112] was born from intelligence. Ahamkara and Rudra were created. Consciousness was manifested, along with the divinity who presides over consciousness. Though these different divinities were created, they were incapable of making him [1113] wake up. Therefore, so as to make him arise, they again entered their respective positions in his body. Agni and speech entered the mouth, but Virat did not wake up. Vayu and the sense of smell entered the nostrils, but Virat did not wake up. Aditya [1114] and the sense of seeing entered the eyes, but Virat did not wake up. The directions and the sense of hearing entered the ears, but Virat did not wake up. The herbs and plants and the body hair entered the skin, but Virat did not wake up. Semen and water entered the penis, but Virat did not wake up. Death and apana entered the anus, but Virat did not wake up. Indra and strength entered the hands, but Virat did not wake up. Vishnu and locomotion entered the feet, but Virat did not wake up. The rivers and blood entered the blood vessels, but Virat did not wake up. Hunger, thirst and the ocean entered the stomach, but Virat did not wake up. The moon and the mind entered the heart, but Virat did not wake up. Brahma and intelligence entered the heart, but Virat did not wake up. Rudra and ahamkara entered the heart, but Virat did not wake up. Consciousness and Kshetrajna, the lord of consciousness, then entered the heart. At this, Virat Purusha arose from the waters. When a man is asleep, prana, the senses and the mind have no power to wake him up on the basis of their own powers alone. Therefore, through devotion, non-attachment, knowledge, intelligence and adherence to yoga, one should think about the supreme atman [1115] that is inside one's own atman.'''

Chapter 3(27)

“‘The illustrious one said, ‘Though Purusha resides in a body created by Prakriti, he is not touched by Prakriti’s gunas. He is without gunas and without change. He has no attributes of being a doer. He is like the sun, distinct from its reflection in the water. When the gunas of Prakriti are absorbed by the jivatman, he becomes confounded because of the action of ahamkara and takes himself to be the doer. Therefore, he helplessly has to undergo his position in samsara and is not satisfied. Because of being associated with faulty action, he is born as superior, middling and inferior species. [1116] He does not really exist in this material form, but does not withdraw from it. He contemplates material objects, just as one experiences calamities in a dream. Therefore, one must use intense bhakti yoga to gradually withdraw the consciousness from this attachment to the wicked path and bring it under the forces of non-attachment. With faith, one must practise the path of yoga, yama and the other modes. A person’s sentiments must be truly immersed in me and he must chant and hear about me. He must be impartial towards all creatures, without enmity and without being attached. He must follow brahmacharya and be silent, thus strengthening his own dharma. He must be content with whatever is easily obtained. A sage must be moderate in eating. He must seek out a secluded spot. He must be tranquil, friendly and compassionate and realize his atman. He must not get attached to the body and the unreal possessions associated with it. Through knowledge, he will comprehend the truth about Prakriti and Purusha. He must withdraw his intelligence from material existence and keep any other such conceptions far away. Just as one sees the sun with one’s eyes, one will then be able to realize the atman in one’s own self. He will be freed from the linga sharira, which appears to be real, though it is unreal. This is because faulty insight has entered the real, though everything is without duality. The reflection of the sun in the water can be seen in its second reflected image on a wall. But the sun is actually situated in the sky. In this way, a person who has realized the truth can realize the radiance of the real [1117] in its reflections in the three kinds of ahamkara, the elements, the senses and the mind. When one is asleep, the elements, their subtle tanmatras, the senses, the mind are absorbed in the unmanifest. [1118] The one who is awake and without ahamkara is the atman. In that state, a seer may take himself to have been destroyed, but that sense of destruction is false. This is because ahamkara has been destroyed. One feels afflicted, like a person whose wealth has been destroyed. In this way, one comprehends one's atman, which is the one who makes ahamkara and material objects manifest and is the foundation.'

'"Devahuti asked, 'O brahmana! O lord! How can Prakriti ever be separated from Purusha? They are both eternal and depend on each other. The earth and its attribute of smell and water and its attribute of taste can never exist independently. Nor can intelligence and that which is superior to it. [1119] Prakriti's gunas exist and they provide a basis for Purusha. Though he is not the doer, these bind him down through action. How can emancipation from them be obtained? By reflecting on the tattvas, one may be freed from great fear. However, since the causes have not been destroyed, it will appear again.'

'"The illustrious one replied, 'One should not desire the fruits of action. With a pure mind, one must be engaged in one's own dharma. There must be intense devotion towards me and one must hear about me for a long time. Through knowledge and insight about the tattvas, non-attachment becomes stronger. One must engage in austerities and yoga and be immersed in intense meditation. Even in this world, if Prakriti is burnt down day and night, it gradually vanishes from Purusha. This is like fire, which becomes hidden inside its source, the kindling. Always looking towards its taints and after enjoying its products, Prakriti is abandoned. There is nothing inauspicious in the lord, who is established in his own greatness. If a person is asleep, many kinds of calamities appear before him in a dream. However, when he is awake, these do not have the power to confound him. In this way, if a person knows about the truth and if his mind is in me, if a person seeks delight in his own atman, Prakriti is never able to harm him. Thus, if a sage is addicted to adhyatma for a long time, over many births, and if non-attachment towards everything has arisen in him, he obtains Brahma's world. Through my favours, a devotee attains this objective. He obtains his own state and there is nothing superior to this. He obtains refuge with me, a state that is known as that of kaivalya. [1120] In this world, such a persevering person truly obtains this state. Because of his own insight, his doubts are dispelled. Having gone there, a person does not return. [1121] Such a yogi is separated from his linga sharira. O dear one! There are siddhis obtained through yoga, but these are maya. When a person is not attached to these and does not pursue any other objective, he obtains me as a destination. This is the infinite and death's laughter is not heard there.'"'

Chapter 3(28)

"'The illustrious one said, 'O daughter of a king! I will explain yoga to you, along with the *bija*. [1122] The mind is thereby restrained and cheerfully proceeds along the virtuous path. The performance of one's own dharma according to capacity, the avoidance of contrary dharma, satisfaction with what has been obtained through fate, worshipping the feet of those who have realized the atman, avoidance of ordinary acts of dharma, [1123] addiction to the dharma of moksha, eating in moderation, permanent stay in a peaceful and secluded spot, non-violence, truthfulness, acceptance of a minimal amount of artha, brahmacharya, austerities, purity, studying, the worship of Purusha, silence, control through good asanas, steadiness, gradual control of prana, withdrawal of the senses from objects that are dear to the heart, fixing the mind and prana in *svadhishthana*, [1124] concentration on Vaikuntha's pastimes and meditation on the atman—through these and other means, one must direct the wicked mind to the virtuous path. The intelligence must be gradually controlled. One must attentively control the breath of life. Having spread out a seat in a pure place, he must control himself through asanas. He must be seated upright, comfortably, and must control his breath. Through repeated *puraka*, *kumbhaka* and *rechaka*, [1125] he must purify the passage of prana. In this way, even if the mind is wayward, it becomes steady and fixed. If a yogi has controlled his breath of life, the mind soon becomes free of disturbances. This is like gold becoming free of impurities when it is fanned by the wind and the fire. Through pranayama, one can cleanse the body of its impurities; through dharana, the sins; through pratyahara, all attachment; and through dhyana, all the gunas that are not supreme. When the mind has become completely pure and well controlled through yoga, one must meditate on the form of the illustrious one, with the eyes fixed on the tip of the nose. His lotus face is gracious. His eyes are red, like the inside of a lotus. His complexion is dark blue, like the petals of a blue lotus. He wields the conch shell, chakra and mace. His silk garments are yellow and they shine like the filament of a lotus. He bears the shrivatsa mark on his chest. The brilliant Koustubha jewel is around his neck. He wears a garland of wild flowers and crazy bees hum around it. He is adorned with an extremely expensive necklace, bracelets, diadem, armlets and anklets. There is an excellent girdle around his hips. He stands in the lotus hearts of his devotees. He is tranquil and beautiful to behold. He is charming to the mind and the eye. He is charming to behold and is eternally worshipped by all the worlds. He seems to be a young boy and showers his favours on his servants. He is a tirtha and his fame is worth describing. He has extended the fame of excellent ones. Until the mind ceases to waver, one should meditate on all the limbs of this divinity. Whether he is standing, walking, seated or lying down, with devotion and purity in his heart, he must meditate on the pastimes of the beautiful one who is inside the heart. When the sage reaches a state such that his mind is fixed on all the limbs of the illustrious one together, he must fix his mind on the limbs, one by one. He must first focus on the illustrious one's lotus feet, decorated by the signs of the vajra, a goad, a standard and a lotus. The prominent and shining red nails are like the lunar circle, dispelling the great darkness in the heart with the moonlight. He must meditate on the illustrious one's lotus feet for a long time. After washing these, the waters of the best of the rivers [1126] issued forth and became auspicious, like a tirtha. Shiva bore them on his head. In his mind, he must meditate on the vajra, [1127] which will be hurled against the mountain of sin. The lotus-eyed Lakshmi is worshipped by all the gods and is the creator's mother. [1128] His two knees are placed on her thighs and she massages them with her delicate hands. In his heart, he must meditate on the lord's knees. Atop Suparna's [1129] shoulders, his thighs are beautiful. They are the source of energy and shine like the *atasi* flower. [1130] The excellent yellow garment extends downwards and is encircled by a girdle around his rounded hips. His navel is like a lake and is in his stomach, which is the source of the worlds. The lotus, the source of all the worlds, sprouted from there and is the seat of the self-creating one. [1131] He must meditate on the two nipples of the lord, which are like exquisite gems and appear white and resplendent, illuminated by the necklace of pearls. The supreme one's chest is the abode of great prosperity. [1132] It brings great pleasure to the minds and eyes of men. The neck enhances the beauty of the Koustubha gem. He must fix his mind on this, which is worshipped by all the worlds. The strength of the arms provide support to the guardians of the worlds. The arms were polished by the movements of Mount Mandara. [1133] He must meditate on the dazzling splendour of the one thousand spokes [1134] and the conch shell, resembling a swan, [1135] held in the hand. He must remember the beloved Koumodaki. [1136] It is smeared with mire, from the blood of enemy soldiers. The garland echoes with the buzz of bees that surround it in search of honey. He must meditate on the sparkling gem [1137] around the neck, which is like the consciousness of living beings. Out of compassion towards his servants, he assumes different forms. He must meditate on the illustrious one's lotus face. His prominent nose and clear cheeks sparkle, illuminated by the movement of the glittering earrings that are shaped like makaras. With a mind that does not waver, he must meditate on the face that is like Shri's abode. [1138] It looks beautiful because of a mass of curly hair surrounding it. It is served by bees. [1139] The lotus eyes have charming eyebrows and surpasss the beauty of a couple of fish. The frequent glances from his eyes are full of great compassion and destroy the three kinds of torment. [1140] His gentle smiles come with great favours. He is in everyone's heart and with great devotion, one must meditate on him for a long time. For all people, if one bows down to him, Hari's extremely benevolent smile dries up the terrible ocean of tears. For the sake of the sages, he has used his maya to fashion his arched eyebrows which charm and confound Makaradhvaja. [1141] One can easily meditate on his abundant laughter.

His radiant and red lips display his small teeth, which are like an array of kunda flowers. With devotion and love, one must meditate on Vishnu, who resides in the inner core of everyone's heart. With a mind fixed on him, one must not look at anything else. In this way, one develops love for the illustrious Hari. One's heart melts with devotion. One finds that the body hair stands up in delight. Immersed in this intense love, tears of joy flow repeatedly. Then the person gradually disengages his mind from the hook. [1142] When the mind is not attached to material objects and seeks refuge in emancipation, it becomes like the flame of a lamp and desires emancipation. Without being separated, the person sees the atman and is freed from the flow of the gunas. In this way, the mind resides in the ultimate and the great and withdraws from the external purveyors of happiness and unhappiness. The person attributes the cause and agent of joy and delight to his own false atman. [1143] He obtains the truth of the paramatman. When such a successful person has the good fortune of realizing his own true form, he can no longer see whether his body is moving, stationary, or is standing up. This is just like a person intoxicated and blind with liquor coming under the sway of destiny and not realizing whether he is wearing clothes or not. As long as the karma started by himself continues, the body and the senses are under the subjugation of destiny. However, if a person is situated in the yoga of samadhi, he no longer accepts material objects and the visible word. [1144] They seem to be a dream. Just as a mortal man is seen to be different from his son and his wealth, even if they are his own and he loves them, the atman is different from the body and other things. [1145] A flaming torch, sparks and smoke are distinct from the fire, though they arise from the fire and are intimately connected with it. The bhutas, the senses and the mind do arise from Pradhana, but are different from the seer. Similarly, the illustrious one, known as the brahman, is distinct from the jivatman. All creatures are in the atman and the atman is in all creatures. In this way, and in no other way, one must see the atman in all living beings. Though the fire is one, it can be seen to originate from many sources. Depending on variations in gunas in different wombs, the atman manifests itself differently in nature. This is the divine Prakriti, who is manifested as cause and effect and is extremely difficult to comprehend. After having understood this, one becomes established in one's own true form.'"'

Chapter 3(29)

'"Devahuti said, 'O lord! You have spoken about the characteristics of Mahat and the others, Prakriti, Purusha and their own manifested nature and their own true nature and foundations, as described in *Samkhya*. Now tell me in detail about the path of bhakti yoga. O illustrious one! Tell me about the many kinds of births in the world of the living, so that non-attachment towards everything can be kindled in a person. Please tell me about your own form as time and about other supreme forms. You use this form to make people undertake good acts. Because their eyes are not open, people are deluded by false ego. They remain asleep for a long time in darkness, without a refuge. Without intelligence, they are exhausted because they are bound to action. You have indeed appeared like a sun of yoga.'"

'Maitreya said, "The great sage applauded the gentle words spoken by his mother. O best among the Kurus! Pleased, he replied to her with compassion.

'"The illustrious one replied, 'O beautiful one! It has been thought that there are many kinds of paths for bhakti yoga. Depending on their own nature, qualities and sentiments, men have divided it into various branches. If a person who engages in this has the intention of causing violence, or is insolent, jealous or angry, his insight is differentiated and he is a tamasa devotee. If a person is in pursuit of material objects, fame and prosperity, and worships me in places of worship, his insight is differentiated and he is a *rajasa* devotee. If a person desires to free himself of karma by dedicating them to the supreme, and if he worships the one who should be worshipped, his insight is differentiated [1146] and he is a sattvika devotee. I reside in everyone's heart. Just as the waters of the Ganga flow towards the ocean, merely by listening to my qualities, the mind continuously flows towards me. This is said to be the characteristic of the nirguna type of bhakti yoga.

This is the devotion towards Purushottama that is without any motive. Even if *salokya*, *sarshti*, *samipya*, *sarupya* and *ekatva* are offered, [1147] such people who are devoted to me, do not accept anything other than service to me. This is said to be the extreme form of bhakti yoga, where one transcends the three gunas and attains my state. One must be immersed in the greatness of one's own dharma and perform action without any motive. One must always be engaged in the auspicious rites, without any excessive violence. Beholding my image, seeing it, touching it, worshipping it, praising me and chanting about me, he must be non-attached and based on sattva, see me in all creatures. He must show a great deal of respect to the great, compassion towards the poor, friendship towards those who are equals and practise yama and niyama. He must hear about adhyatmika matters, chant my names, be upright, associate with noble people and be without any kind of ahamkara. When a person who follows my dharma hears about my qualities, his consciousness is completely purified. On merely hearing about my qualities, a man is attracted towards me. The wind carries a scent from the source and it is picked up by the organ of smell. In that way, a person who is devoted constantly to yoga picks up realization about the atman. I am always present in all beings, as the atman in creatures. If a mortal person ignores me, he worships something that is false. I am the lord who is present in the atmans of all beings. If a person abandons me and ignorantly worships someone else, he offers oblations into ashes. [1148] O one who offers honours! If a person hates me in someone else's body, he suffers from differentiation in his thoughts. If he is firm in enmity towards creatures, his mind will never find peace. O unblemished one! If my image is worshipped with various kinds of objects, following diverse kinds of rituals, but creatures are shown disrespect, I am not satisfied with that kind of worship. Until he knows that I am in his heart and inside all living beings, he can perform his own tasks and worship me as the lord in an image. If a person differentiates between himself and another person's body, his sight is differentiated and I cause him great fear from death. I am in all creatures and I have made my abode in the atmans of all creatures. Therefore, with friendship and without any differentiation in one's sight, I should be worshipped with donations and respect. O auspicious one! Living beings are superior to those who do not live. Those who possess prana are superior to those who are only alive. Those who possess consciousness are superior to those who only possess the senses. Those who perceive through taste are superior to those who perceive through touch. Those who perceive through smell are superior to both of these. And those who perceive through sound are better than the earlier ones and those who perceive through form are better still. Those who possess teeth in both jaws are even better. Among these, quadrupeds are superior to those with many feet and bipeds are superior to quadrupeds. Among the four varnas, brahmanas are the best. Among brahmanas, those who know the Vedas are superior, but those who understand the meanings are superior to them too. Better than the person who knows meanings is the one who can dispel doubts and better than such a person is the one who performs his own tasks. Better than this is the person who is free of attachment, not desiring any fruits and possessing dharma in his atman. Better than him is the person who offers everything ceaselessly to me, action, wealth and his own atman. A man who renders his atman to me renders all his action to me. He acts impartially towards everyone and I do not see anyone who is superior to this. In his mind, he bows down before all creatures and shows a great deal of respect to them. He knows that parts of the illustrious lord have penetrated every living being. O Manu's daughter! I have described bhakti yoga and yoga. [1149] By following either of these, a man can attain Purusha. This is the form of the illustrious one. This is the brahman, the paramatman. This is Pradhana, Purusha and the divinity who undertakes action. The divine form that causes differences is known as time. Through differences in the elements, Mahat and the others, this gives rise to fear. He enters inside all living beings. He is the support for all living beings and also destroys them. He is known as Vishnu, the lord of sacrifices. He is time and is the lord over all controllers. There is no one whom he loves. There is no one whom he hates. He has no relative. He enters those who are not distracted. But for those who are distracted, he causes birth and death. The wind blows because it is scared of him. The sun heats because it is scared of him. The god [1150] showers down because he is scared of him. The heavenly bodies shine because they are scared of him. The trees, creepers and herbs are scared of him and therefore bear flowers and fruits at the right times. The rivers flow because they are scared of him and that is also the reason why the ocean does not overflow. The fire burns and the earth, with its mountains, is not submerged because of fear of him. It is because of his rules that the sky grants habitation for creatures that breathe. It is because of him that Mahat, surrounded by the seven sheaths, expands its body into the worlds. The gods who are responsible for the gunas revere him and are scared of him when they undertake creation. Depending on the yuga, when the mobile and the immobile undertake their tasks, they are under his subjugation. He is without end, but he brings about the end. He is time. He is without beginning, but he is the undecaying one who created the beginning. He causes people to be born through their fathers and mothers. He is the one who kills. He is death, the one who brings about an end.'"'

Chapter 3(30)

'"Kapila said, 'Indeed, people do not know about his great strength, though they are at the mercy of time, just as a mass of clouds does not know about the strength of the wind that carries it away. For the sake of happiness, whatever one obtains with a great deal of difficulty, is destroyed by the illustrious one and a man sorrows on this account. This body, and everything associated with it, is temporary. However, out of delusion, an evil-minded person takes them and homes, fields and riches to be permanent. A living being finds satisfaction as whatever kind of species it is born in, and is never disgusted. Even if the body is in hell, a man does not want to give it up. Confounded by the maya of the god, he finds satisfaction in that existence in hell. With deep-rooted affection in his heart for himself, his wife, his children, his houses, his animals, his riches and his relatives, he takes himself to be extremely fortunate. In an attempt to maintain these, all the limbs burn with anxiety. The foolish person, evil in his intentions, incessantly performs wicked acts. The senses are agitated by the false charms of wicked women. He takes delight in talking to them in private and in the sweet words of children. Attentively engaged in the secret [1151] dharma of a householder, he faces a lot of misery. The householder acts so as to counter misery and takes this to be joy. He obtains a great deal of wealth by causing violence here and there. He himself eats only what is left after his dependents have eaten and heads downwards. [1152] In trying to subsist, his attempts are repeatedly frustrated. Overcome by greed, he is ruined and desires the wealth of others. He is unable to sustain his family. He is unfortunate and his efforts are futile. He is without riches and miserable. The evil-minded person grieves and sighs. In this way, seeing that he is unable to support his dependents, his wife and the others no longer respect him, as they used to do earlier. It is like the attitude of a farmer towards an old bull. Even then, no disgust is generated in him. About to die, he is maintained by his own dependents. He is deformed because of old age and in this way, in his home, he approaches death. He is neglected and eats like a dog in the house. Suffering from disease and indigestion, he eats little and his movements become limited. Because of the pressure of the air, his eyeballs bulge. His glands become obstructed because of phlegm. He coughs and finds it difficult to breathe. There is a gurgling sound in his throat. He lies down, surrounded by his grieving relatives. Having come under the subjugation of the noose of time, even when he is spoken to, he does not reply. In this way, having indulged in the unrestrained senses in an attempt to sustain his family, he dies in pain and not without consciousness, with the relatives weeping. Two terrible messengers of Yama arrive and their eyes are full of rage. On seeing them, his heart is terrified and he releases urine and excrement. They forcibly tie a rope around his neck and imprison him [1153] in a body, so that pain can be caused. Like a convict being punished by the king's soldiers, he is dragged a long distance away. When he is conveyed in this way, his heart is shattered by the threats and he trembles. Dogs devour him along the way and, afflicted, he remembers his own sins. He suffers from hunger and thirst. Along the path, he is scorched by hot sand, the sun, forest conflagrations and wind. He is severely struck on the back with whips. Without rest and water, he is unable to move. Exhausted, he falls down here and there, unconscious, but raises himself again. Along that evil path, he is swiftly conveyed to Yama's abode. Suffering, in two or three muhurtas he is conveyed a distance of ninety-nine thousand yojanas [1154] and reaches there. He is surrounded by blazing torches and his body is set on fire. He is sometimes made to cut up his own flesh and eat it, or get it eaten by others. In Yama's abode, while he is still alive, his entrails are torn out by dogs and vultures. He is tormented by the bites of snakes, scorpions, gnats and other such things. His limbs are chopped off. Elephants and other such animals crush him. He is hurled down from the peaks of mountains. He is imprisoned inside the water, or in caves. Whether a man or a woman, the person suffers pain in hells known as tamisra, andha-tamisra, *rourava* and others and also those constructed for people who indulge in illicit relations. O mother! It is said that heaven and hell are on this earth. The pain of hell is also noticed in this world. In this way, he may have maintained his family and filled his stomach. However, after death, he gives up both his family and his body and enjoys these kinds of fruits. After having given up his own body, he enters the darkness alone. The sin of injury he has caused to creatures is the only thing that sustains him then. It is because of destiny that a man obtains and enjoys this defilement in hell, having maintained his family. Having lost his riches, he is like a person who is afflicted. A person who is eager to maintain his family only through adharma, obtains his ultimate state of darkness in andha-tamisra. Headed downwards and born as a subhuman species, he goes through many kinds of afflictions. As he gradually passes through these, he again obtains an auspicious birth.' [1155]

Chapter 3(31)

"The illustrious one said, 'Depending on his karma, a living being obtains a body under the supervision of the god. Using a particle of a man's semen, he enters the womb of a woman. The mixing [1156] takes place in a single night. A bubble results on the fifth night. In ten days, there is a mass like a jujube berry. [1157] After that, there is flesh and it becomes an egg. The head is formed in a month. The arms, feet, limbs and other parts of the body develop in two months. Nails, body hair, bones, skin, genital organs and the anus are formed in three months. The seven ingredients [1158] of the body are formed in four months and hunger and thirst develop in the fifth. The placenta provides a covering in the sixth month and there is movement on the right side of the stomach. The ingredients of the body develop from the mother's intake of food and drink. The being lies down in a hollow that is full of urine and excrement, a place where worms breed. All his limbs are delicate and they are constantly wounded from the biting of the worms. Hungry all the time, he loses consciousness because of the suffering. The mother eats excessively bitter, pungent, hot, salty, astringent, acidic and other such food. Touched by these, there is pain in all his limbs. He is enveloped by the embryo. [1159] On the outside, he is covered by the entrails. His head is bent down towards the stomach. His back and neck are arched. Like a bird in a cage, he is unable to move his own limbs. Depending on destiny, he may gain his memory and remember his karma in one hundred earlier births. Remembering these, he sighs deeply. How can one obtain peace in that state? Beginning with the seventh month, consciousness develops. Because of the wind of delivery, he trembles and cannot remain in one place, but is tossed around inside the stomach, like the worms born from the excrement. The living being is terrified and looks for a protector. Surrounded by the seven sheaths, he falteringly prays to the one who has hurled him inside the stomach. The living being says, "I approach and seek protection at the lotus feet of the one who creates the universe with his will. He assumes many kinds of forms and roams around the earth. I go and seek refuge with him, so that he can grant me freedom from fear. Since I was wicked, he is the one who has decided that this kind of destination is appropriate for me. I am in this body made out of five elements, but am actually separate from it. I am falsely covered by the senses and the gunas. I am the atman which is consciousness. The omniscient one is unrestricted in his greatness and I bow down to the being who is beyond Prakriti and Purusha. It is because of his greatness that one is bound down in karma and the gunas. One is suffering pain and is wandering around on this path of samsara.

The memory has been destroyed. Without his great mercy, how can one realize one’s true nature? Mobile and immobile objects follow him. Other than that divinity, who can provide me knowledge about the past, the present and the future? Along the trail of karma, the jivatman follows him. We worship him so that the three kinds of torments are countered.” He is in another person’s body, he is in a hollow inside the body, suffering from the fire in the stomach and immersed in a pool of blood, urine and excrement. His body is severly scorched. He is anxious to emerge and counts the months. Miserable in his intelligence, he asks, “O illustrious one! When will I be released from here? O lord! I am ten months old and have been reduced to this state. I have been made to accept this state because of your mercy. May the protector of the distressed be satisfied with what he has done. Indeed, what can I do for him, except to join my hands in salutation? The jivatman is bound by the seven sheaths and can use his intelligence to perceive and control pleasure and pain in his own body. O ancient being! You have created this. I can see you outside my heart. You appear like a sanctuary. O lord! I am residing here, in an abode that is full of many kinds of miseries. I do not wish to leave this womb and immerse myself in the well of ignorance outside. If one goes there, one is captured by the divine one’s maya. Indeed, with that false intelligence, one circles around in the cycle of birth and death. Therefore, let this agitation be over. With my atman as a well-wisher, I will quickly deliver myself from this darkness. Now that I have obtained Vishnu’s feet, let this hardship of many holes [1160] not be something I have to face again.” After ten months in the womb, the learned one makes up his mind in this way. However, when he is in this act of praising, the wind of delivery at the time of birth immediately propels him downwards. He is violently pushed by the wind, afflicted and his head downwards. He emerges with difficulty and finds it hard to breathe. He loses his memory. He falls down on the ground, mixed with blood and writhes around like a worm in the excrement. With his knowledge lost, he obtains a perverse state and cries. He is dependent on others. He is nurtured by others, who do not know his desires. Even if he is given something he does not want, he is unable to refuse. The being is made to lie down on an unclean bed, defiled by those who are born from sweat. [1161] He is incapable of scratching his limbs. He cannot sit, arise or move. He has been deprived of his knowledge. His delicate skin is bitten by gnats, mosquitoes and other bugs, like worms biting other worms. In this way, he suffers from miseries in childhood and as a boy. Unable to obtain what he desires, he is overwhelmed by grief. Because of his ignorance, his rage is ignited. As his body grows, so do his pride and anger. Driven by desire, he fights with others who are driven by desire and ensures his own destruction. The body is made out of five elements. However, he is perpetually ignorant about the body. He accepts notions of "I" and "mine" and acts in accordance with this wicked intelligence. He performs acts for the body and is bound in the cycle of birth and death. Because of his ignorance, he is tied down in the bondage of action. He gives himself hardships that follow him. He is repeatedly brought back to the wicked path and acts for the sake of the penis and the stomach. Having resorted to these, the being finds delight and enters darkness again, as earlier. Because of association with the wicked, truth, purity, compassion, silence, intelligence, prosperity, modesty, fame, forgiveness, fortitude, self-restraint and fortune are destroyed. One must not associate with disturbed, foolish and wicked people who have separated themselves from their atmans. They are as inauspicious as domesticated deer that women play with. There is no confusion or bondage from attachment to something that is as great as the attachment towards women, or association with men who are thus attached. At the sight of his own daughter, Prajapati [1162] was smitten by her beauty. When she assumed the form of a doe, he shamelessly assumed the form of a buck and ran after her. Among all kinds of living beings that have been created by the creator, and those created thereafter, there is no man who is not attracted to the maya of a woman, the rishi Narayana being the only exception. Behold my maya in the form of a woman, whereby I have conquered the directions. A mere arching of her eyebrows can make people follow her tracks. If one aspires to reach the ultimate shore of yoga, one must never associate with a woman. By serving me, one obtains realization of the atman. However, it is said that she is the gate to hell. A woman has been fashioned by the god and her maya approaches slowly. One must look upon her as death towards one's own self, like a pit that is covered by grass. In an earlier life, if one was attached to women, one obtains the state of being a woman. Because of my maya she thinks that her husband is approaching and that she has obtained riches, offspring and a house from him. She should know that her husband, offspring, home and her own self are the result of destiny and that they are like the singing of a hunter when he summons a deer to its death. Because of the body, [1163] the jivatman wanders around, from one world to another. Enjoying the fruits, a man incessantly undertakes action. The jivatman follows the body, consisting of the elements, the senses and the mind. When these come to an end, the body dies. But is manifested again in birth. The gross body perceives objects. When it is incapable of perceiving objects, this is said to be panchatva. Because of the sense of "I", when the objects can be perceived again, this is said to be birth. The eyes can perceive the forms of objects. However, when they cannot perceive objects, this means that the eyes are incapable of seeing. Neither the eyes, nor the seer, can see. [1164] A steadfast person knows this progress of the jivatman and is not terrified, miserable or scared. He roams around in this world without any attachment. Through yoga and intelligence, he possesses the proper insight and is full of non-attachment. In this world that is fashioned by maya, he roams around in his body.'""

Chapter 3(32)

"""Kapila said, 'A person who is in the householder stage performs the dharma meant for those who live in homes. He enjoys his own dharma of kama and artha and repeatedly performs the same tasks. He is confused by desire and withdraws from the dharma of devotion to the illustrious one. Full of devotion, he performs sacrifices and rites for the gods and the ancestors. The man's mind is full of devotion and he performs the vows for the gods and the ancestors. He goes to the world of the moon and drinks soma, but returns again. When the worlds head towards destruction and Hari, seated on Ananta, lies down on the couch made out of the Indra among serpents, the worlds meant for householders are also destroyed. Those who are intelligent do not enjoy their own dharma for the sake of kama and artha. They are without attachment and give up their tasks. [1165] They are tranquil and pure in their intelligence. They constantly follow the dharma of nivritti. They are without a sense of ownership and without ahamkara. They purify their intelligence through sattva and engage in their own dharma. Through the gate of the sun, they go to the Purusha whose face is in every direction. He is the lord of this world and the next. He is the one who causes the creation and destruction of nature. Those who worship Brahma, taking him to be the supreme, reside in his supreme world for two parardhas. After this, there is destruction. [1166] Having experienced a period of two parardhas, characterized by the three gunas, the supreme Svayambhu enters the immutable, desiring to dissolve the earth, water, fire, wind, space, the mind, the senses, the objects of the senses and the elements that cover them. There are yogis who have controlled their breath of life and minds and are non-attached. Along with Brahma, they enter the immortal, ancient and illustrious Purusha. However, despite reaching that supreme state, they have not lost their ahamkara. [1167] He has made his abode in the lotus hearts of all living beings. O beautiful one! Therefore, with devotion, go and seek refuge with the one whose glories you have heard about. He [1168] is the creator of mobile and immobile objects. The Vedas are in him. Along with the rishis, the Kumaras and the others are lords of yoga and have propounded the path of success through yoga. They are non-attached in their deeds. However, even when they reach the supreme brahman, the Purusha who is a bull among Purushas, because of the gunas, they have a sense of ownership and touched by this ahamkara, have a sense of difference. [1169] When the lord of time decides that it is time, he [1170] is born again. Because of the transformation in the gunas, he is born and creates again, as earlier. Because of the dharma they followed, they [1171] also enjoy supreme prosperity. However, because of the transformation in the gunas, they are born again. In this world, there are those whose minds are attached to action. They always faithfully perform all the tasks that are not prohibited. Because of rajas, their minds are anxious. They have not been able to conquer their senses and their souls are full of desire. As householders, they have wishes and every day, perform sacrifices for the ancestors. These men serve the three objectives of life [1172] and their intelligence turns away from Hari's accounts, though accounts about the great prowess of Madhu's slayer are worth hearing about. Those who cast aside the nectar-like accounts of Achyuta, and hear wicked accounts instead, are like those who eat excrement and are indeed condemned by fate. They follow the southern path of the sun [1173] and go to the world of the ancestors. They are born as offspring of their own offspring [1174] and perform all the rites, ending with the cremation ground. When the merit of good deeds is exhausted, they return again to this world. Urged by destiny, with their prosperity over and helpless, they fall again. Therefore, in every possible way, you must worship Parameshthi. His lotus feet deserve to be worshipped. With faith, seek refuge in his qualities. If devotion to Vasudeva is practised through bhakti yoga, non-attachment and knowledge that leads to insight about the brahman are swiftly generated. Such a person's mind is indifferent towards material objects and the workings of the senses. He does not discriminate between what is agreeable and what is disagreeable. He sees the atman in his own atman. He is without attachment and impartial in his vision. He does not think anything is to be accepted or rejected, but considers the supreme and elevated state. The supreme brahman is only knowledge, described as the paramatman, the lord and Purusha. The illustrious one is one, but is perceived in different ways. Through yoga, the yogi seeks the objective of complete non-attachment and desires to achieve this. The brahman is one and is nirguna. However, those who are averse to knowledge use their senses and it appears in the form of diverse objects, such as sound and other things. But this is because of confusion. The self-ruling Mahat appears as three kinds of ahamkara, the five elements and the eleven. [1175] The entire universe originated in the cosmic egg. This can be realized through faith, devotion, constant practice of yoga, meditation, disassociation and non-attachment. O lady who is my senior! I have thus spoken about the knowledge that enables realization of the brahman. Through this, one understands the truth about Purusha and Prakriti.

Jnana yoga [1176] is about the nirguna and there are the attributes of bhakti towards me. Both have the same objective, expressed as realization of the illustrious one. The same object can have many attributes and different senses perceive these as different doors. In the same way, the single illustrious one is perceived in different ways in paths mentioned by different sacred texts. Religious rites, sacrifices, donations, austerities, studying, inquiry, conquest of the mind and the senses, renunciation of deeds, the different limbs of yoga, bhakti yoga, both kinds of dharma, *pravritti* and nivritti, [1177] understanding the truth about the atman and firm non-attachment—these are means of realizing the self-luminous and illustrious one, in saguna and nirguna forms. I have described the nature of the four kinds of bhakti yoga [1178] and about the imperceptible movement of time, which runs inside all living beings. I have spoken about the external and material appearance of the jivatman, caused by ignorance and karma. O dear one! When the atman enters these, it is unable to perceive its own progress. If a person is wicked or insolent, this instruction should never be explained to him, nor to one who is dumb, ill-behaved, or one who falsely flies the flag of dharma. It should not be instructed to a person who is greedy or one whose mind is attached to the house, nor to a person who is not a devotee, or a hater of my devotees. It should be taught to one who is faithful, devoted, humble, without a sense of envy and to a person who is friendly towards all creatures and disposed towards serving. It should be instructed to someone who is non-attached, internally and externally, and to one who is tranquil in his mind, to one who is without envy, is pure and to one who regards me as the dearest of loved ones. O mother! If a man listens to this faithfully, with his mind fixed on me, he certainly obtains my state.'"'

Chapter 3(33)

'Maitreya said, "Devahuti, Kardama's beloved wife and Kapila's mother, heard his words. She was freed from the veil of delusion. She bowed down before the one who had prepared the ground for obtaining success, by composing the various subjects on tattvas. [1179] She praised him.

'"Devahuti said, 'You were lying down inside the water. You are the seed behind the manifestation of everything—the elements, the senses, the objects of the senses, the mind and the flow of the gunas. Aja, born from the lotus in your stomach, himself meditated on you. You have divided your energy and ensured this flow of gunas. You have determined the creation of the universe. Your will is behind creation, preservation and destruction. You are the lord in all atmans. You are inconceivable and possess thousands of different kinds of powers. O protector! How did you take birth in my womb? It is in your stomach that everything existed. At the end of the yuga, you lay down on a single banyan leaf. Using your maya, like an infant, you sucked on your toe. O lord! You have assumed a body so that wickedness can decline and so that those who listen to your instructions can prosper. You assumed avataras like those of a boar, so that people can realize their atmans. If one hears your name being chanted, if one remembers it and worships you, even a svapacha is instantly purified and becomes worthy of performing a sacrifice. O illustrious one! Nothing need be said about a person who has seen you. How wonderful it is that even a svapacha is glorified if your name is on the tip of his tongue. Noble ones who take your name must have tormented themselves through austerities, offered oblations, bathed in sacred places and studied the Vedas in earlier lives. You are the brahman, the supreme being. With the mind turned inwards, you are worthy of being meditated upon. Because of your energy, the flow of gunas has vanished. [1180] I bow down before Kapila Vishnu, the store of the Vedas.'"

'Maitreya continued, "The illustrious supreme being, known as Kapila, was thus praised. Devoted to his mother, he addressed his mother in words that were full of deep meaning.

'"Kapila said, 'O mother! I have instructed you about a path that is easy to follow. By following this, you will soon reach the supreme state. Have faith in my views, followed by those who know about the brahman. Through this, without any fear, you will reach me. Those who do not know about this head towards death.'"

‘Maitreya continued, “Thus, the illustrious one showed the path of the atman to the virtuous one. His mother obtained knowledge about the brahman. Taking her permission, Kapila left. In that hermitage, which was like a crest of flowers on Sarasvati’s head, she followed the instructions of her son, controlled herself and engaged in yoga. She bathed repeatedly. [1181] Her curly hair became tawny and matted. She dressed herself in rags. Because of her fierce austerities, she became emaciated. Through the yoga of his austerities, Prajapati Kardama had created a home that was unmatched, coveted even by those who rode on vimanas. The couches possessed the complexion of the foam of milk. They were made of ivory and the spreads were made out of gold. The seats were golden and the cushions were pleasant to the touch. The walls were made out of sparkling crystal and encrusted with extremely expensive emeralds. There were glistening lamps made out of jewels and the women were adorned with gems. The beautiful garden in the house possessed many celestial and blossoming trees. Avian couples chirped and intoxicated bees hummed. Lovingly tended to by Kardama, when she entered the lake, full of fragrant lotuses, the followers of the gods sang words of praise. This was a place desired by Akhandala’s [1182] women. But she gave it up. Her face was only slightly distressed, because she was separated from her son. Her husband had left for the forest. Thereafter, her son also left and she was distressed. Even though she knew the truth, she was like an affectionate cow separated from her calf. O child! She meditated on her divine son, Kapila Hari. Hence, soon, she no longer had any attachment for that kind of house. She mediated on the illustrious one’s form and smiling face. She had been told by her son that this could be realized through meditation and all her thoughts were on parts of the body. [1183] Because of the flow of devotion and yoga, non-attachment became strong. Because of proper observation of the rites, knowledge about the brahman was generated. Her mind became pure. She realized the atman, whose face was in every direction. The diverse kinds of maya and gunas vanished. Her intelligence was immersed in the illustrious brahman, who resides in all atmans. She was freed from the misery of the jivatman and all kinds of afflictions disappeared. She achieved nivritti. She was always immersed in samadhi and was freed from the delusion of the gunas. She no longer remembered herself, just as one doesn't remember what one sees in a dream. Her body was sustained by others. [1184] Hence, she was not emaciated and there was no chance of disease. Though she was covered in filth, she was as radiant as a fire without smoke. Her limbs were full of austerities and yoga. Her hair was dishevelled and she lost her garments. With her intelligence immersed in Vasudeva, she did not realize this and divinities protected her. In this way, following the path instructed by Kapila, she soon obtained the supreme. She obtained the illustrious brahman and attained the state of nirvana. [1185] O brave one! The place where she obtained success is named Siddhapada. It is the most sacred place and is famous in the three worlds. Through yoga, her mortal body was cleansed of all impurities and became a river. O amiable one! It is the best among rivers, conferring siddhis and frequented by the Siddhas. With his mother's permission, the illustrious Kapila, the great yogi, left his father's hermitage and left for the north-eastern direction. He was praised by the Siddhas, the charanas, the gandharvas, the sages and large numbers of apsaras. The ocean offered him honours and a place to reside in. He is immersed in yoga there, praised by the teachers of samkhya. For the deliverance of the three worlds, the self-controlled one is there. O son! O unblemished one! I have told you what you asked about, the sacred conversation between Kapila and Devahuti. If one hears this, or narrates this, about the sage Kapila's secret views on the yoga of the atman, his intelligence becomes fixed on the illustrious one, with Suparna on his standard. He obtains the illustrious one's lotus feet."'

This ends the Third Skandha.

Penguin walking logo

Fourth Skandha

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Chapter 4(1)

'Maitreya said, "Through Shatarupa, Manu had three daughters. They were known as Akuti, Devahuti and Prasuti. Though Akuti had brothers, with Shatarupa's permission, the king bestowed her on Ruchi, on the condition that *putrika dharma* should be followed. [1186] The illustrious Prajapati, Ruchi, was full of the radiance of the brahman, because of his supreme meditation. Through her, he had offspring who were twins. Of these, the male was Vishnu himself, the one who assumes the form of a sacrifice. The female was Dakshina. [1187] She was a portion of the goddess of riches, the one who is never separated. [1188] Svayambhu Manu brought his daughter's son, full of great beauty, to his own home, while Ruchi happily accepted Dakshina. She desired him [1189] and the illustrious Yajna, the lord of sacrifices, married her. Satisfied with her, he had twelve sons through her. These twelve were Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rochana. During Svayambhuva manvantara, they were the gods, named Tushitas. Marichi and the others were the rishis and Yajna was the lord of the large number of gods. [1190] Manu's two sons, Priyavrata and Uttanapada, were greatly energetic. During that period, their sons, grandsons through sons, grandsons through daughters and subsequent descendants proliferated. O son! Manu bestowed his daughter, Devahuti, on Kardama. I have already spoken to you about them and you have heard it. The illustrious Manu bestowed Prasuti on Daksha, Brahma's son. The large number of his descendants spread throughout the three worlds. I have already told you about Kardama's nine daughters, who became the wives of brahmana rishis. I will now tell you about their sons and grandsons. Listen to me. Kardama's daughter, Kala, was Marichi's wife and she had children known as Kashyapa and Purniman. Their descendants filled the world. O scorcher of enemies! Purniman's sons were Viraja and Vishvaga. His [1191] daughter, Devakulya, washed Hari's feet and became the celestial river. [1192] Anasuya, Atri's wife, gave birth to three extremely famous sons—Datta, Durvasa and Soma. They were born from the atman, Isha and Brahma." [1193]

'Vidura asked, "What was the reason for these best among the gods, the cause of creation, preservation and destruction, to be born in Atri's house? O preceptor! They must have been born because they desired to do something. Please tell me."

'Maitreya replied, "Atri, supreme among those who knew about the brahman, was urged by Brahma to create. With his wife, he went to the kulachala Riksha and started to perform austerities. [1194] There were clusters of *palasha* and ashoka flowers in the groves there. In every direction, there was the sound of water flowing along River Nirvindhya. [1195] For one hundred years, the sage controlled his mind and engaged in pranayama. He stood on one foot and was without the opposite pair of sentiments. He survived on air. He thought, 'O lord of the universe! I seek refuge with you. Please grant me a son who is exactly like you.' The three worlds were scorched. Because of the pranayama, a fire emerged from the sage's head and the three [1196] witnessed its powers. The three, whose fame was praised by apsaras, sages, gandharvas, Siddhas, vidyadharas and serpents, went to the hermitage. The sage's mind was illuminated by their simultaneous appearance. On seeing the bulls among the gods, he stood up on that one leg. He prostrated himself on the ground before the ones who should be worshipped, like a rod, and with his hands joined in salutation. They were respectively on a bull, a swan and Suparna, [1197] and had their own respective signs. Their glances were favourable and their smiling faces were satisfied. Dazzled by their radiance, the sage closed his eyes. His mind was fixed on them and his hands were joined in salutation. In gentle words, he prayed to those who were the greatest in the worlds. Atri said, 'You have divided up the task of the creation, the preservation and the destruction of the universe.

Depending on the yuga, you use the attributes of maya to assume different forms. O Brahma, Vishnu and Girisha! I bow down before you. You are the ones who have come here because I have invoked you. For the sake of a son, I used different methods to concentrate on the single illustrious one. It is a great surprise to me that all of you have come here. It is impossible for the minds of embodied beings to perceive you. Show me your favours and tell me about this.' O lord! Hearing his words, those bulls among the gods laughed. In gentle words, they replied to the rishi. The gods said, 'O brahmana! It shall be as you have desired it and not contrary to it. You are right in your determination. We are the one you have meditated upon. O dear one! O beloved one! Therefore, our portions will be born as your sons and they will be famous in the worlds. They will also extend your fame.' Having granted the desired boon, the lords of the gods, who had been worshipped properly, departed while the couple looked on. Soma was born from Brahma's portion, Datta, who knew about yoga, from Vishnu and Durvasa from Shankara's portion. Now hear about the offspring of Angiras. Shraddha, Angiras's wife, had four daughters—Sinivali, Kuhu, Raka and Anumati as the fourth. [1198] He also had two other sons, famous during the Svarochisha manvantara—Utathya, who was the illustrious one himself, and Brihaspati, who knew about the brahman. Through his wife Havirbhu, Pulastya had a son named Agastya, who used to be Daharagni [1199] in another birth, and the great ascetic, Vishrava. Through him and Idavida, [1200] were born the sons Kubera, the god who was the lord of the yakshas, Ravana, Kumbhakarna and Vibhishana, through another wife. [1201] O immensely intelligent one! The virtuous Gati, Pulaha's wife, had three sons—Karmashreshtha, Variyan and Sahishnu. Kratu's wife, Kriya, gave birth to the valakhilya rishis. There were sixty thousand of them and they blazed with the energy of the brahman. O scorcher of enemies! Through Urja, [1202] Vasishtha had seven unblemished sons who were brahmana rishis, Chitraketu being the foremost. They were Chitraketu, Surochi, Viraja, Mitra, Ulbana, Vasubhridyan and Dyuman. Through another wife, his sons were Shakti and the others. Chitti, Atharvan's wife, obtained a son who was firm in his vows. He was Dadhichi or Ashvashira. Now hear from me about Bhrigu's lineage. Through his wife, Khyati, the immensely fortunate Bhrigu had two sons named Dhatri and Vidhatri. He also had a daughter, Shri, who was devoted to the illustrious one. Meru bestowed his daughters, Ayati and Niyati, on these two sons and Mrikanda and Prana were born from them. [1203] Markandeya was Mrikanda's son and the sage Vedashira was Prana's son. Kavi, from the Bhrigu lineage, had the illustrious Ushanas [1204] as a son. O Kshatta! All these sages populated the world with their offspring. I have spoken to you about Kardama's descendants through his daughters. If one faithfully listens to this account, all great sins are instantly destroyed. Daksha, Aja's son, [1205] married Prasuti, Manu's daughter. Through her, he had sixteen daughters whose eyes were unblemished. The lord bestowed thirteen of these on Dharma and one on Agni. One was bestowed on all the ancestors combined. One was bestowed on Bhava, [1206] who removes the afflictions of the world. Shraddha, Maitri, Daya, Shanti, Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hri and Murti—these were Dharma's wives. Shraddha's son was Shubha, Maitri's was Prasada, Daya's was Abhaya, Shanti's was Sukha, Tushti's was Muda, Pushti's was Smaya, Kriya's was Yoga, Unnati's was Darpa, Buddhi's was Artha, Medha's was Smriti, Titiksha's was Kshema and Murti's was Prashraya. Murti, a store of all the qualities, also gave birth to the two rishis, Nara and Narayana. When these two were born, the universe was filled with great delight. The minds, directions, winds, rivers and mountains were pleased. Celestial trumpets were sounded and showers of flowers rained down. The sages uttered words of praise. Gandharvas and kinnaras sang words of praise. Divine women danced and there were excellent auspicious signs. All the gods, Brahma and the others, assembled and uttered words of praise. The gods said, 'He has fashioned everything with his own maya, just as all these forms have appeared in the sky. He has now appeared in the forms of the rishis in Dharma's house. We bow down to the supreme Purusha. He is the one who is responsible for creation, calamities and destruction. He has used sattva to create the large number of gods and he can be perceived through the tattvas. His merciful glances are full of compassion and surpass the lotus, the unblemished abode of Shri.' O son! In this way, the illustrious one was praised by the large number of gods. Having been worshipped and having glanced favourably at them, they left for Gandhamadana. Those two illustrious ones manifested themselves as Hari's portions. For the sake of reducing the earth's burden, they were born as the two Krishnas, the extenders of the Yadu and Kuru lineages. [1207] Through his wife, Svaha, Agni had three sons —Pavaka, Pavamana and Shuchi. They preside over the fire and subsist on the oblations that are offered. Through them, Agni had forty-five descendants. Thus, including the grandfather and the fathers, there are forty-nine. Those who know about the brahman offer oblations into the fire in their names. These divinities of the fire are the objective in *agneya* rites and sacrifices. The ancestors are Agnishvatta, Barhishad, Soumya and Ajyapa. [1208] Some receive oblations through the sacrificial fire, others without the sacrificial fire. Their common wife is Svadha, Daksha's daughter. The maiden who was bestowed on them [1209] had two daughters, Vayuna and Dharini. Both of them were knowledgeable about the brahman and were accomplished in jnana and vijnana. Bhava's wife was Sati and she followed the god Bhava. However, she could not obtain a son who was like him in qualities and conduct. Her father was against the innocent Bhava and in rage, while she was still young, she engaged in yoga and gave up her body."'

Chapter 4(2)

'Vidura asked, "Bhava was best among those who possessed good conduct and Daksha was affectionate towards his daughter. Why did he hate him and neglect his own daughter, Sati? He is the preceptor of mobile and immobile objects. He shows no enmity and is tranquil in his attitude. He is satisfied within himself. He is a great divinity to the world. Why did he hate him? O brahmana! Tell me about the reason for the enmity between the father-in-law and son-in-law, which led Sati to give up her life, something that is very difficult to give up."

'Maitreya replied, "In ancient times, the creators of the universe [1210] performed a sacrifice where all the supreme rishis assembled. All the large number of immortals, along with their followers, and the sages, with their sacrificial fires, went there. The rishis saw him [1211] enter that great assembly, blazing like the rays of the sun. His radiance dispelled the darkness. Their senses were overwhelmed and those who were at the assembly, including the sacrificial fires, arose from their seats. The sole exceptions were Virinchi and Sharva. [1212] The illustrious Daksha was properly honoured by the lords of the assembly. He bowed down before Aja, the preceptor of the worlds, and taking his permission, sat down. He saw that Mrida [1213] was already seated and did not show him respect. Unable to tolerate this, he looked at him with an adverse glance in his eyes, as if to burn him down. He said, 'O brahmana rishis, gods and sacrificial fires! Listen to me. I am speaking about virtuous conduct and this is not because of ignorance or envy. This one is shameless and has diminished the fame of the guardians of the worlds. He has defiled and deviated from the path followed by those who are virtuous in conduct. Since he has accepted my daughter, he is like my disciple. In front of brahmanas and the sacrificial fire, behaving like a virtuous person, he accepted the hand of my daughter, who is like Savitri. His eyes are like those of a monkey, but he accepted the hand of someone who has the eyes of a fawn. Though I deserved it, he did not stand up and honour me. Nor did he address me with appropriate words. He does not follow the rites. He is impure. He is insolent and violates the norms. I bestowed this child on him unwillingly, like conferring sacred words [1214] on a shudra. He resides with terrible pretas. [1215] He is surrounded by large numbers of pretas and bhutas. He wanders around naked, like one who is mad. His hair is dishevelled. Sometimes, he laughs. And sometimes, he cries. He bathes himself in the ash from cremation grounds. He garlands himself with skulls and bones from the dead bodies of men. He is spoken of as Shiva, but is not Shiva. [1216] He is mad and is loved by people who are mad. He is the lord of large numbers of pramathas and those who have immersed themselves only in tamas. He is the lord of those who are crazy. He destroys purity and is evil in his heart. Urged by Parameshthi, [1217] I bestowed this virtuous one on him.' Daksha censured Girisha, who sat quietly, in his way.

'"He then touched water and started to angrily curse him. 'This Bhava is worst among the large number of gods. When there are sacrifices to the gods, the gods, Indra, Upendra and the others, obtain their shares. But he will not get a share.' The foremost among those who were at the assembly tried to restrain him. However, Daksha invoked this curse on the lord of the mountains. O Kouravya! With increasing intolerance, he left and went to his own residence. Nandishvara, foremost among those who followed Girisha, got to know about his curse and he became blind with rage. He invoked a terrible curse on Daksha and on the brahmanas who had approved the words spoken against Shiva. 'The illustrious one does not bear enmity towards anyone. Therefore, if any mortal person hates him, his insight will be coloured by differentiation and he will not realize the truth. He will be addicted to the deceitful dharma of a householder and will desire to engage in ordinary sensual pleasures. His intelligence will be lost in what is said about the Vedas and he will engage in tasks for the sake of the fruits. Daksha is an animal. He has forgotten the nature of the atman and has accepted the body to be supreme. He will be excessively addicted to women and will soon have the head of a goat. His knowledge and intelligence are clouded by ignorance. He is dumb and thinks that everything is about rites. Those who follow him and disrespect Sharva will circle around in samsara. Those who hate Hara will be attracted to the flowery words of the sacred texts and will repeatedly churn those fragrant scents. However, they will be confounded and will not be able to churn their own atmans. The brahmanas will eat everything. They will resort to learning, austerities and vows only for the sake of maintaining themselves. They will roam around and beg in this world, seeking wealth and the gratification of the senses in their bodies.' On hearing the words invoking a curse on the lineage of brahmanas, Bhrigu invoked a counter-curse. Like Brahma's staff, this was impossible to violate. 'If a person adopts Bhava's vows, or follows those who do so, that person will be a heretic. [1218] His path will be contrary to the virtuous one. He will lose all purity. His intelligence will be foolish. His hair will be matted and he will decorate himself with ashes and bones. He will consecrate himself for worshipping Shiva and *sura* and *asava* will be his divinities. [1219] Since you have censured the Vedas and brahmanas and the ordinances meant to direct men, you have resorted to the way of heretics. This [1220] is the eternal and auspicious path for the worlds. It has been followed earlier and Janardana has laid down the yardstick for it. This is the eternal and virtuous path for attaining the pure and supreme brahman. By condemning it, you will become a heretic. For them, the king of the bhutas is the divinity.' When Bhrigu was uttering this curse, the illustrious Bhava, somewhat distressed in his mind, left the place, along with his followers. The creators of the worlds continued with the sacrifice, which lasted for one thousand years. O great archer! At this, the bull, Hari, was worshipped. After this, they bathed at the confluence of the Ganga and the Yamuna. Thus purifying themselves, all of them returned to their own abodes, where they had come from."'

Chapter 4(3)

'Maitreya said, "In this way, the enmity between the son-in-law and the father-in-law constantly continued for an extremely long period of time. Brahma Parameshthi instated Daksha as lord over all the Prajapatis and he became conceited. He disregarded those who knew about the the state of the brahman [1221] and performed a vajapeya sacrifice. After this, he started an excellent sacrifice known as *brihaspati-sava*. At this, all the brahmana rishis, all the divine rishis and the ancestors and the gods were welcomed with auspicious benedictions, and along with the husbands the wives also came. While travelling through the sky, they conversed about this. Thus, the goddess Sati, Daksha's daughter, came to know about the great festivities on the occasion of her father's sacrifice. All of them, the women of the minor divinities, were headed there from all the directions. With golden necklaces and excellent garments, they were proceeding in their vimanas, along with their husbands. With polished earrings and beautiful eyes, they passed above her own residence. On seeing this, she anxiously went to her husband, the lord of the bhutas, and spoke to him. Sati said, 'Prajapati, your father-in-law, has now started great festivities in connection with a sacrifice.

O beloved! The gods are going there. If you so desire, let us also go there. Wishing to meet their well-wishers, I am certain that my sisters are also going there, along with their husbands. With you, I also wish to receive the presents that will be given there. My sisters are respected by their husbands. My mother's sisters and my beloved mother will be there. O Mrida! My mind is anxious to meet them and see the flags raised by the maharshis at the sacrifice there. O Aja! [1222] Through your own maya, you have manifested everything, consisting of the three gunas. But I am an ordinary woman who does not know about the truth. O Bhava! I am miserable and wish to see the place where I was born. O one without birth! Behold those other women proceeding in large numbers, ornamented and decorated, and with their husbands and friends. O Shitikantha! [1223] They are proceeding through the sky in the vimanas, like a flock of white swans that are calling. O noble god! After hearing about a festival in her father's house, how can the body of a daughter not be agitated? Even if not invited, people go to the houses of their well-wishers, husbands, preceptors and fathers. O immortal one! I desire this boon from you. O lord! You should show me this compassion. I am located in half of your own self and you possess unrestricted insight. I wish that you should show me this kindness.' The lord of the mountain was thus addressed by his beloved.

'"Affectionate towards his well-wishers, he laughed and replied. However, he remembered the wicked and malicious words that pierced the inner organs, uttered in front of the creators of the worlds. The illustrious one replied, 'O beautiful one! What you have spoken is indeed true. Even if uninvited, one should go to one's relatives, as long as their outlook is not tainted by an intent to find fault. Anger and arrogance can be stronger than relationships. Learning, austerities, wealth, physical beauty, youth and lineage are six good qualities for the virtuous, but not for those who are perverse and wicked. Because of their arrogance, they cannot see the superiority of others. One should disregard such relatives. If one does not wish to be disturbed, one should not go to their houses. They will look upon visitors with a crooked intelligence. Their eyebrows will be furrowed and their eyes will be intolerant. If a person is hurt by the stone-headed arrows of enemies, one is not hurt as much as one is by the wicked words spoken by a relative who is crooked in intelligence. One then lies down, afflicted in all one's limbs, and with one's heart grieving. With the inner organs suffering, one is tormented day and night. O one with the beautiful eyebrows! It is evident that amongst Prajapati's daughters, you are loved because of your good behaviour. But it is my view that because of your relationship with me, about which he repents, you will receive no honour from your father. If the heart burns with wickedness and if the senses are afflicted at the prosperity of those who possess the intelligence to behold the Purusha, because of one's own inability, one hates people who can use their energy to rise to the supreme state, just as asuras hate Hari. O slender-waisted one! Mutual rising up, welcoming and obeisance is indeed recommended for the virtuous. However, wise people who possess the intelligence only do it for the one who is inside all hearts, and not for those who take pride in the body. He is pure sattva and is spoken of as Vasudeva. In sattva, the illustrious Purusha, Vasudeva, is manifested in his unveiled form. I think it is proper that I should bow down to Adhokshaja. That being the case, you should not look at Daksha and those who follow him, even though he gave you your body. Daksha is envious of me. O one with the beautiful thighs! At the sacrifice of the creators of the universe, even though I was innocent, he uttered vile words against me. If you disregard my words and go there, I do not think anything good will come out of it. When a respected person is insulted by one's own relatives, it is described as instant death.'"'

Chapter 4(4)

'Maitreya said, "After saying this, Shankara stopped. In either case, [1224] he thought about the possibility of his wife's death. She wished to see her well-wishers, but was uncertain. She left, but returned to Bhava. She was caught in two minds. She was miserable that she would be prevented from seeing her well-wishers. Because of her affection, she wept. She was distressed and tears began to flow. She glanced towards the unmatched Bhava and, trembling, glanced at him in rage, as if she would burn him down. With her heart shattered by sorrow and rage, Sati sighed and left him. Her feminine nature made her lose her judgement. She abandoned the beloved and virtuous one, who had affectionately given her half of his body, and went to her father's house. When Sati left alone, thousands of the three-eyed one's followers, the yakshas Maniman and Mada, with their followers, and with the Indra among bulls [1225] at the forefront, swiftly followed, quick in their valour and without any distress. They made her sit on the Indra among bulls, who was decorated. There were *sarika*s, [1226] balls, [1227] mirrors, lotus flowers, a white umbrella, whisks and garlands. There was singing and music from drums, conch shells and flutes. The sacrificial arena was ornamented with sounds of the brahman being chanted by large numbers of brahmana rishis. There were gods in every direction. There were sacrificial vessels made out of clay, wood, iron and gold and darbha grass and hides were laid out. She entered. The people were scared of the performer of the sacrifice. [1228] Therefore, when she arrived, no one received and honoured her, with the exception of her sisters and mother. With eyes and throats full of affectionate tears, they respectfully welcomed her and joyfully embraced her. She saw that there was no share of the sacrifice meant for Rudra and that her father had ignored the lord and god. The goddess was herself ignored at the sacrificial assembly. Therefore, she became angry, as if she would burn down the worlds in her rage.

'"The large number of bhutas sprang up. But, using her own energy, she restrained them. In the hearing of the universe, in a voice that stuttered because of her rage, she condemned the one who hated Shiva, the one who had resorted to the path of the smoke. [1229] The illustrious goddess said, 'He is extremely loved by the worlds. Those who possess bodies love him as much as they love themselves. He is in all atmans and is free from enmity. Barring you, who will be envious of him? O brahmana! Barring you, who will search for taints in the virtuous qualities of others? Good people play down small faults and magnify qualities, while the greatest ignore the faults. However, you only find faults. [1230] Among those wicked ones who look upon this inert body as the atman, it is not surprising that there should be this condemnation of the great. Indeed, this is good, because their own energy is thus diminished by the dust on the feet of those great beings. His deeds are sacred and his commands are inviolate. Even if the two aksharas in his name [1231] are inadvertently uttered by men once, they instantly destroy all sin. Alas! Because you hate Shiva, you have become worse than auspicious. He is a friend to the universe. Like bees, great ones who desire to savour the essence of the brahman seek out his lotus feet in their minds. However, he is the one you hate. You say that Shiva is inauspicious, but others do not think that. His dishevelled hair is matted. He smears himself with ashes from cremation grounds and wears garlands of human skulls. He resides with pishachas. But Brahma and the others touch what has fallen from his feet with their heads. If wicked people vilify the lord, one must block one's ears. If unable to do so, one must leave. He is the one who protects the path of dharma. If men show him disrespect, if one is able, one must forcibly sever those tongues and even give up one's life in the process. You have censured Shitikantha. Therefore, I will not retain this body, which has been obtained from you. It is said that if one is blinded and has imbibed poision ignorantly, it must be vomited out. Great sages find delight in their own selves and do not have to follow the views of what is stated in the Vedas. Just as the paths followed by gods and men are different, one should follow one's own dharma and not criticize others. It is true that karma can be driven by pravritti or nivritti. The signs of both have been described in the Vedas. But the signs of both cannot simultaneously be found in the same agent. However, if a person is immersed in the brahman, he need not undertake either kind of action. O father! You should not be arrogant about your prosperity, this sacrificial arena, or the path of the smoke. Nor should one be satisfied and praise the food from sacrifices, enhancing the body. The signs of what avadhutas obtain are not manifest. Enough of this body, obtained from someone like you, who has injured Hara. Enough is enough. I am ashamed because I was created from a wicked person. Shame on this birth from a vile person who reviles the great. The illustrious one, with the bull on his banner, refers to your gotra and calls me Dakshayani. [1232] This causes great distress to me. I instantly lose my joy and my smiles. I will give up this inert body that has been obtained from your limbs.’ O slayer of enemies! In the sacrificial arena, she spoke to Daksha in this way. She silently sat down on the ground and faced the northern direction. Attired in yellow garments, she touched water. Closing her eyes, she immersed herself in the path of yoga. She controlled her posture and brought equilibrium in her breath of life. [1233] She made udana rise up from the chakra at the navel, [1234] gradually brought it up and used her intelligence to stabilize it near the heart. The unblemished one then raised it up through the throat to in between the eyebrows. Her body repeatedly rested on the lap of the greatest among the great. [1235] Because of her anger at Daksha, the spirited one wished to give it up. She used dharana to generate wind and fire in her body. She thought about the intoxicating lotus feet of her husband, the preceptor of the worlds, and about no one else. Sati saw that all the impurities in her body had been destroyed. That samadhi instantly ignited a blazing fire. On seeing that great and extraordinary sight, extremely great sounds of lamentation arose in the firmament and on earth. ‘Alas! Enraged at him, the goddess, loved by the god, has given up her life. Alas! Behold the great disregard by Prajapati, the creator of mobile and immobile objects. Because of that dishonour, his daughter, Sati, has given up her life. The spirited one sought the respect that she deserved. With extreme intolerance in his heart, this one is a hater of the brahman. He will reap great ill repute in the worlds. Because of his crime of hatred towards Purusha, his own daughter prepared to die, but he did not restrain her.’ Witnessing Sati’s extraordinary act of giving up her own body, people spoke in this way.

‘“Her attendants raised their weapons and rushed towards Daksha, intending to kill him. The illustrious Bhrigu saw that they were descending with force. Desiring to kill those who were going to destroy the sacrifice, he used hymns from the Yajur Veda to offer oblations into the *dakshinagni*. [1236] When the adhvaryu offered these oblations, thousands of gods named Ribhus manifested themselves. They were powerful, possessing their energy from the austerities of the soma sacrifice. They raised flaming firebrands as weapons and using their brahmana energy, slaughtered and routed the pramathas and guhyakas in different directions.”’

Chapter 4(5)

'Maitreya said, "From Narada, Bhava got to know that Bhavani [1237] had died because of the dishonour shown by Prajapati and that his own attendants and soldiers had been driven away from the sacrificial arena by the Ribhus. He was filled with great rage. Dhurjati [1238] bit his lips in anger. Rudra rose up violently and laughed loudly. He plucked out a lock from his matted hair, fierce like the fire and blazing like lightning, and flung it down on the ground. An extremely gigantic being arose and he seemed to touch the firmament. [1239] He possessed one thousand arms and was as dark as a cloud. His three eyes blazed like the sun. His teeth were terrible and the hair on his head flamed like the fire. He wore a garland made out of skulls and held up many kinds of weapons. He joined his hands in salutation and asked, 'O illustrious one! What will I do?' The lord of the bhutas replied, 'O Rudra! O soldier! You are my portion and are foremost among my soldiers. Destroy Daksha and his sacrifice.' Thus commanded by the angry and intolerant lord, he circumambulated the god of the gods. O son! He took himself to be a part of his powers and therefore, able to withstand the greatest. He was followed by Rudra's attendants, who roared loudly. He himself roared in an extremely terrible voice. He raised his trident, which was capable of even destroying the destroyer of the universe. [1240] With the ornaments on his feet announcing his arrival, he rushed forth.

'"The officiating priest, the performer of the sacrifice [1241] and those at the assembly saw a storm of dust in the northern direction. 'What darkness is this? Where has this storm of dust come from?' The brahmanas and the wives of the brahmanas speculated in this way. 'The winds are not blowing. Nor can these be bandits, since Prachinabarchi, [1242] whose staff of chastisement is terrible, is still alive. Nor is this the time for cows to be driven home. Where has this dust come from? Is it time for the worlds to head towards destruction?' The women, with Prasuti [1243] as the foremost, were anxious in their minds. They said, 'This is a calamity that has been brought about by his sin. While her sisters looked on, the lord of subjects insulted his innocent daughter, Sati. At the time of destruction, his [1244] matted and dishevelled hair is spread around. He uses his trident to pierce the Indras among elephants who are in charge of the directions. He dances, with his hands, which are like standards, holding up his weapons. He laughs loudly and the thunder of that sound shatters the directions. When he is intolerant, his energy is impossible to withstand. When he is overcome with rage and knits his eyebrows, he is impossible to behold. His terrible teeth scatter the stellar bodies. When the lord is enraged, even Vidhatri [1245] cannot ensure good fortune.' Glancing in agitation, the people uttered many such words. Ominous and fearful portents repeatedly appeared in their thousands, from all sides in the sky and on earth, signifying calamity to Daksha and to themselves.

'"O child! At that time, the great sacrificial arena was attacked by Rudra's attendants. There were dwarves wielding many kinds of weapons. There were others wielding many kinds of weapons and they were brownish and darkish in complexion. Their faces and stomachs were like makaras. O Vidura! They ran around and surrounded the place from all sides. Some shattered the pillars towards the east, others the quarters meant for the wives. Still others devastated the assembly hall, the storehouse for sacrificial offerings, the residence of the performer of the sacrifice and the large kitchen. Some broke the sacrificial vessels, others extinguished the sacrificial fire. Some urinated on the sacrificial pits. Some destroyed the boundaries around the sacrificial altar. Some bound the sages, others threatened their wives. Some seized the gods who were nearby and were trying to run away. Maniman tied up Bhrigu and Virabhadra tied up Prajapati. Chandisha tied up the god Pushan and Nandishvara seized Bhaga. All the officiating priests, all those assembled at the sacrifice and all the residents of heaven saw this. They suffered a great deal from the stones that were hurled at them and fled in different directions. In the middle of the assembly, Bhrigu had laughed, brandishing his beard. [1246] Therefore, the illustrious Bhava [1247] plucked out his beard, while he was using the sacrificial ladle to offer oblations. In rage, the illustrious one flung Bhaga down on the ground and plucked out his eyes, because in the middle of the assembly, he had moved his eyes and encouraged Daksha while he was cursing. While the great one [1248] was being cursed, Pushan had smiled, displaying his teeth. Therefore, he [1249] extracted his teeth, just as Bala had done to Kalinga. [1250] After this, Tryambaka [1251] sat down on Daksha's chest and tried to sever his head with a sharp-edged weapon. But he was unsuccessful. Hara Pashupati [1252] again tried to sever it with weapons invoked with mantras. However, the skin was tough and couldn't be cut. He was extremely surprised and thought for a long time. The lord of animals [1253] then noticed the way animals were slaughtered on the sacrificial stake. He used this to sever the head from the body of the one performing the sacrifice. [1254] On beholding this deed, the bhutas, pretas and pishachas applauded, while the others lamented the calamity. Full of rage, he then offered the head as an oblation into the dakshinagni. Having burnt down the sacrificial arena, he left for the abode of the guhyakas."' [1255]

Chapter 4(6)

'Maitreya said, "All the large number of gods were defeated by Rudra's soldiers. All their limbs were severed and mangled by spears, lances, swords, maces, bludgeons and clubs. Filled with fear, the officiating priests and those at the assembly went and bowed down before Svayambhu. They told him everything. The illustrious one, born from the lotus, and Narayana, the atman of the universe, had already seen that this would happen. Therefore, they did not go to the sacrifice. Hearing this, the lord said, 'An offence has been perpetrated against a more energetic person. In general, if one does this, one can never obtain peace. You have committed a crime against Bhava. He was entitled to a share in the sacrifice, but you excluded him. With purified hearts, you should go to his lotus feet and seek his favours. He is quickly propitiated. You hope that the sacrifice should be revived. However, if he is angry, the worlds and their guardians will not exist. You should swiftly beg his forgiveness. His heart has been pierced by harsh words and the god has recently lost his beloved. I, Yajna, [1256] you, others, those who possess material bodies and the sages do not know the true measure of his strength and energy. He is self-dependent. Who but he can think of a means?' Aja instructed the gods in this way.

'"He took them, the ancestors and the Prajapatis with him and left his own residence to go to that of the enemy of Pura. [1257] This was Kailasa, supreme among mountains, and loved by the lord. This is the birthplace of herbs and is enjoyed by Siddhas and others by virtue of their austerities, mantras and yoga. It is always inhabited and surrounded by kinnaras, gandharvas and apsaras. The summits are made out of many kinds of gems and are coloured with diverse kinds of minerals. There are many kinds of trees, creepers and shrubs. It is surrounded by many kinds of animals. There are many sparkling waterfalls. There are diverse kinds of caverns and peaks. It is a place for pleasure and Siddha women sport there, along with their lovers. There are the sounds of peacocks calling. There is the humming of intoxicated and senseless bees. There is the singing of cuckoos and the chirping of birds. Trees that yield every object of desire raise up their lofty branches, like hands, and seem to summon the birds. Elephants seem to make the mountain whirl and the waterfalls seem to make it sing. It is adorned with trees like mandara, parijata, *sarala*, tamala, *shala*, *tala*, *kovidara*, *asana*, arjuna, chuta, kadamba, *nipa*, naga, punnaga, champaka, *patala*, ashoka, bakula, kunda and *kurabaka*. [1258] There were golden-hued lotuses of a species with excellent pollen and the place was decorated with *kubja*s, [1259], *mallika*s [1260] and madhavis. [1261] There were trees like jackfruit, *udumbara*, [1262] *ashvattha*, [1263] *plaksha*, [1264] *nyagrodha*, [1265] fennel plants, birch, herbs, areca nuts, areca nut palms and jambus. There were date palms, hog plum trees, mango trees, chironji trees, [1266] *madhuka*s [1267] and *inguda*s. [1268] There were other kinds of trees and it was bright with bamboos and hollow reeds. There were many kinds of lotuses—*kumuda*s, utpalas and *shatapatra*s. Along the shores of the lakes, full of lotuses, there were the pleasant sounds of flocks of birds singing. There were deer, monkeys, boar, lions, bears, gavayas, [1269] sharabhas, [1270] ruru antelopes, buffaloes and other animals. There were animals with their ears near their entrails, with one leg, with faces like horses, and wolves and musk deer. The sandy shores of the lakes were beautiful because of clumps of plantain trees. It was surrounded by the Nanda, with the waters rendered sacred because Sati had bathed there. Beholding this mountain of the lord of the mountains, the gods were filled with wonder. There, they saw the beautiful city known as Alaka. There was a grove named Sougandhika [1271] and the lotuses in it had the same name. The two rivers, Nanda and Alakananda, flowed outside the city. They were sanctified by the dust raised from the lotus feet of the one whose feet are tirthas. [1272] O Kshatta! When their desires are exhausted, celestial women descend from their own vehicles and sport there. They immerse themselves and sprinkle their men with water. When they go and bathe there, the fresh kunkuma powder falls from their bodies and turns the water saffron. Even if they are not thirsty, the male and female elephants drink this water. There are hundreds of vimanas, made out of silver, gold and extremely expensive jewels. The wives of sacred people assemble there, making it look like the sky, with clouds tinged with lightning. They passed beyond the city of the lord of the yakshas [1273] and Sougandhika forest, filled with trees that yielded every object of desire and colourful garlands, fruits and leaves. There were many red-necked birds [1274] that sang sweetly and there was the melodious humming of bees. There was the calling of the best among swans and there were beds of lotuses in the waterbodies. The wind bore the scent of yellow sandalwood and agitated the wild elephants, which rubbed themselves against each other. Thoughts of desire again sprung up in the minds of the wives of the sacred people. The lakes had steps that were made out of lapis lazuli and there were garlands of lotuses. It was inhabited by kimpurushas.

'"After seeing this, not very far away, they saw a banyan tree. It was one hundred yojanas in height. Its branches extended for seventy-five yojanas. The shade always extended in every direction. Therefore, there was no heat and there were no nests. This was a tree where people engaged in great yoga, the refuge of those who sought emancipation. The gods saw Shiva, who had abandoned his rage, seated there, like Death. Tranquil in his form, he was tended to by serene and great Siddhas, Sanandana and the others. He was being worshipped by his friend, the master of the guhyakas and the rakshasas.[1275] The lord of intelligence and knowledge was immersed in the path of yoga. Because of his affection and desire to ensure the welfare of the worlds, the friend of the universe was practising it. His signs were those desired by ascetics—ashes, a staff, matted hair and deer hide. The complexion of his body was like that of an evening cloud. The crescent moon dazzled on his forehead. He was seated on a mat of darbha grass and was speaking to Narada, who had asked, about the eternal brahman, while other virtuous ones listened. The left one of his lotus feet was placed on his right thigh and his left hand was on his left knee.[1276] A garland of *rudraksha* beads was around his right wrist and he was seated in *tarka mudra*.[1277] He was in samadhi, in a position of nirvana and being one with the brahman. Girisha had the support of a *yogakaksha*.[1278] The guardians of the world and the sages joined their hands in salutation and bowed down before the one who was the first thinker among all thinkers.

'"He saw that the one who created himself[1279] had come, along with the gods and the lord of the gods.[1280] The one who is worshipped arose and bowed down to them by lowering his head, like the revered Vishnu did to Kashyapa.[1281] After this, the large number of Siddhas and the maharshis who were all around Nilalohita also bowed down. After he had been worshipped, the one who created himself smilingly spoke to the one who had the moon on his forehead. Brahma said, 'I know you as the lord of the universe. You are both the womb and the seed of the universe. You are Shakti and Shiva and the eternal brahman. O illustrious one! Both Shiva and Shakti are your own forms. Just as a spider plays with its web, you create, preserve and destroy the universe. Through Daksha's sacrifice, you have instituted a system for milking sacrifices, so that dharma and artha can be protected. It is you who have determined the ordinances revered by brahmanas who are firm in their vows. O auspicious one! You are the one who expands and confers the world of heaven, and worlds that are superior to heaven, on those who perform auspicious deeds. For those who perform inauspicious deeds, you assign the terrible tamisra. Why should there be anything contrary to this?[1282] Virtuous ones who have completely surrendered themselves to you see you in everything and do not differentiate between beings.

However, there are also beings who differentiate between others and their own selves. Like animals, they generally succumb to rage. [1283] Those who are differentiated in their intelligence perform such acts. Such wicked people always harbour anger in their hearts at the prosperity of others. By using harsh and piercing words, they cause pain to others. There is no need for someone like you to kill them. They have been killed by destiny. There are some who suffer from the insurmountable maya of the one with the lotus in his navel. Touched by this, their intelligence is differentiated. If someone acts in this way, he deserves pity, because this is due to destiny. Virtuous ones show compassion towards such a person and do not use force against him. O one who can see everything! Your intelligence has not been touched by the insurmountable maya of the supreme Purusha. But they have been destroyed by this. Their minds follow the path of action for fruits. O lord! You should show them your own favours. O intelligent one! Let Prajapati's destroyed sacrifice be revived. Inferior priests did not offer you a share, though you deserve a share when the sacrifice is completed. Let the performer of the sacrifice become alive again. Let Bhaga get back his eyes. Let Bhrigu's beard grow back again. As earlier, let Pushan get his teeth back. The bodies of the gods and the officiating priests have been mangled by weapons and stones. O intelligent one! Through your favours, let them quickly recover again. O Rudra! Whatever is left after the sacrifice is over is your share. O destroyer of the sacrifice! From now on, a sacrifice will have a share for Rudra.''"

Chapter 4(7)

'Maitreya said, "O mighty-armed one! Thus entreated by Aja, Bhava was satisfied. He smiled and said, 'Listen.'

'"Mahadeva said, 'O lord of subjects! I do not take offence, pay any attention, or think about what has been done by the ignorant. They have been overwhelmed by the god's maya. I only wielded the rod of chastisement. Prajapati's head has been burnt down and he will have the head of a he-goat. Bhaga will see his share of the sacrifice through Mitra’s eyes. Pushan will use the teeth of the one who performs the sacrifice to chew and will eat only flour. The gods, who have agreed to give me a share of the leftovers, will regain their natural limbs. The adhvaryus and others who have lost their arms will use the arms of the Ashvins, while those whose hands have been severed will use those of Pushan. Bhrigu will have the beard of a he-goat.’”

‘Maitreya continued, “O son! All the beings heard the words spoken by the generous Mrida. They were satisfied and uttered words of praise. Along with the rishis, the gods [1284] invited Mrida. Along with Mrida and Brahma, they went to the place where the sacrifice was being held. Everything was done as the illustrious Bhava had indicated. Ka’s body was fixed to the head of the animal meant for the sacrifice. [1285] When Daksha’s head was being fixed, Rudra glanced at him. Waking up as if he had been asleep, he saw Mrida standing in front of him. Prajapati’s heart was polluted with hatred for the one with the bull on his banner. However, as soon as he saw Shiva, it became as clean as a lake in the autumn. He wished to utter words of praise to Bhava. But since he remembered his daughter and his voice choked with tears of affection and anxiety, he was incapable of doing this. Overwhelmed by affection, he calmed his mind with great difficulty. With his intelligence restored and without any duplicity in his sentiments, he praised the lord.

‘“Daksha said, ‘You have shown a great favour to me. Deceived by me, you invoked a punishment on me. O illustrious one! You and Hara do not ignore brahma-bandhus, not to speak of those who are firm in their vows. From your own mouth you first created brahmanas who know about the brahman, for the sake of upholding learning, austerities and vows. O supreme one! O lord! That is the reason you protect brahmanas from all calamities, like a herdsman using a rod to protect a herd of animals. Since I did not know about the truth, in the assembly hall, I hurled harsh words that were like arrows, but you ignored them. Because I censured someone who was the greatest, I was headed downwards. However, the illustrious one looked at me with compassion and saved me. Let him be satisified with what he has done.’”

‘Maitreya continued, “He thus sought his forgiveness from Mrida. With the permission of the brahmanas and with the preceptors, the officiating priests and the others, he started the rites again. The place had been contaminated by the touch of the brave ones. [1286] Therefore, to purify it and continue with the sacrifice, the best among brahmanas tendered three offerings of cakes to Vishnu. O lord of the earth! As the adhvaryu held the oblations, the performer of the sacrifice purified his intelligence and offered them to Hari, who manifested himself. He illuminated the ten directions with his radiance, making their energy fade. He was brought there by Tarkshya, whose wings are the two *stotra*s. [1287] His complexion was dark and his garments were golden. His diadem dazzled like the sun. His face was adorned with blue locks that were like dark bees and earrings. He wielded a conch shell, a lotus, a chakra, an arrow, a bow, a mace, a sword and a shield in arms decorated with golden ornaments. He was like a blossoming *karnikara* tree. His wife [1288] and a garland of wild flowers were on his chest. Even a tiny bit of his smiling glance delighted the universe. There were whisks made out of yak hair, resembling swans, fanning his sides. He was beautiful, with a white umbrella resembling the moon held aloft his head. All the large number of gods saw him arrive. With Brahma, Indra and the three-eyed one [1289] leading, they instantly arose and bowed down to him. His radiance robbed them of their energy. Awed by him, their tongues were silent. They joined their hands in salutation above their heads and presented themselves before Adhokshaja. His greatness was beyond the mental comprehension of the self-creating one [1290] and the others. But out of compassion, he had manifested himself in that form and according to their intelligence, they chanted his praises. Daksha tendered the deserved offerings in an excellent vessel. Extremely delighted, he controlled himself. Joining his hands in salutation, he chanted the praise of the lord of sacrifices, the supreme preceptor of the creators of the worlds, [1291] the one who is served by attendants like Nanda and Sunanda.

‘“Daksha said, ‘You are pure. You are in your own abode. You are beyond everything that is a mental state. You are consciousness alone. You are without a second. You are beyond fear. You control maya. But when you enter it as Purusha, you seem to be contaminated by it, though you are self-dependent.'

'"The officiating priests said, 'O one who is not tainted! O illustrious one! Because of Rudra's curse, our intelligence became attached to action for fruits. We did not know the truth about you. We have known this sacrifice, with its three parts, [1292] as something that bears the signs of dharma. We knew the ordinances of sacrificing to the gods as the truth.'

'"The assistant priests said, 'O one who grants refuge! We do not have a refuge along this path of birth and death. There is a heavy burden and it is difficult to pass, with Death looming in front. When one searches for material satisfaction, there are predatory beasts. It is like a mirage and homes are heavy with the burden of opposite sentiments. One is scared of these ditches. There are carnivorous beasts, with a circle of a forest conflagration around it. Those who are ignorant about the meaning suffer from this. When will those who have been touched by desire seek out your feet?'

'"Rudra said, 'O granter of boons! Even in this world, your excellent feet deliver all the objectives that are desired. They deserve to be lovingly worshipped, even by sages who possess no attachment. Though my intelligence is fixed on them, the ignorant ones in this world say that I am not purified. However, because of your supreme favours, I attach no value to what they say.'

'"Bhrigu said, 'Because of your maya, Brahma and the other embodied beings have been deprived of their knowledge of the atman. They sleep in the darkness of ignorance. Even now, they do not understand your true nature, which is inside their atmans. You are the atman and a friend to those who bow down before you. Show me your favours.'

'"Brahma said, 'If a man looks at you with eyes that differentiate between various kinds of knowledge, he does not realize your true nature. You are the store of knowledge, artha and the gunas. You are regarded as distinct from what is made out of maya.'

'"Indra said, 'O Achyuta! This form of yours, which leads to the creation of the universe, brings delight to the mind and the eyes. Your eight arms possess upraised weapons, meant to punish and chastise those who hate the gods.'

'"The wives [1293] said, 'This sacrifice was devised by the creator as a sacrifice dedicated to you. However, because he was enraged at Daksha, Pashupati destroyed it today. The sacrificial animals are quiet and their dead bodies are lying down. O one whose atman is the sacrifice! O one with beautiful eyes like a lotus! Let it be purified by your glance.'

'"The rishis said, 'O illustrious one! Your activities are incomprehensible. You execute them yourself, but are not touched by the action. Ishvari [1294] is worshipped for prosperity. She herself follows you, but you do not pay any attention to her.'

'"The Siddhas said, 'This account of your pastimes is a river that is full of pure nectar. Our minds are like elephants, suffering because they have been burnt in forest conflagrations. Thirsty, we immerse ourselves in it and do not remember the conflagration of samsara. Having merged with the brahman, we do not desire to come out.'

'"The wife of the person performing the sacrifice [1295] said, 'O lord! Welcome. I bow down to you. Show me your favours. You are Shri's abode. May you and your beloved Shri save us. O supreme lord! Like a body without a head, the sacrifice is not beautiful without you. It is like a man who is a headless torso.'

'"The guardians of the world said, 'You have been seen by us with eyes that are imperfect in sight. [1296] You are like a seer within and see this universe. O infinite lord! It is indeed because of your maya that you manifest yourself as a sixth, along with the five elements.'

'"The lords of yoga said, 'O lord! To you, there is no one more loved than a person who does not see himself as different from you, the atman of the universe. There are those who faithfully worship you, without deviating and without following anything else. O gracious one! Show them your favours. He is the destiny behind the creation, preservation and destruction of the universe. Through his maya, he manifests many kinds of gunas. Using his powers, he has created this differentiation between living beings.

However, in his own atman, the interaction between these gunas ceases. We bow down before you.'

'"Brahma said, 'I bow down before the one who is the refuge of sattva, the source of dharma and everything else. You are nirguna. Your state is not known to me and certainly not to others.'

'"Agni said, 'It is because of your energy that my energy blazes in the kindling. In every good sacrifice, I bear the oblations that are soaked in ghee. You are the one who protects the sacrifice. You have five forms and are worshipped properly through the five hymns of the Yajur Veda. [1297] I bow down to the sacrifice.'

'"The gods said, 'After the last kalpa, you withdrew everything that you caused inside your own stomach. You are the Purusha who lay down in the waters on the excellent bed that was Shesha, Indra among serpents. You are the path towards adhyatma, which Siddhas search for, and meditate on, in their hearts. You are now moving around in the range of our visions. We are your servants.'

'"The gandharvas said, 'O god! Marichi and the others, Brahma, Indra and the others, the large number of gods, with Rudra at the forefront, are your portions. O supreme lord! This entire universe is a receptacle that you are playing with. O protector! Therefore, we always bow down before you.'

'"The vidyadharas said, 'Having obtained this body, [1298] an evil-minded person sticks to the wrong path because of your maya and has notions of "I" and "mine". He is distracted by his desire for material objects and confounds himself. A person who finds delight in the amrita of your account will be delivered from this.'

'"The brahmanas said, 'You are the sacrifice. You are the oblations. You are yourself the sacrificial fire. You are the mantras, the kindling, the darbha grass and the sacrificial vessels. You are the supervising priest and the officiating priests. You are the couple [1299] and the divinity. You are agnihotra, svadha, soma, clarified butter and the sacrificial animal. In the past, in the form of a giant boar, you roared and playfully raised the earth from rasatala on your tusks, like an Indra among elephants picking up a lotus, and were praised by the yogis. Your body consists of the three. [1300] You are the rites of the sacrifice. May he show us his favours. We have deviated from a virtuous act [1301] and all of us desire to see him. O lord of the sacrifice! When your name is chanted by men, all obstructions to a sacrifice head towards their destruction. We bow down to him.'"

'Maitreya continued, "O fortunate one! While Hrishikesha, the protector of the sacrifice, was thus being praised, the wise Daksha started the sacrifice that had been destroyed by Rudra. The illustrious one is in all atmans. Though he enjoys all the shares of the sacrifice, he was satisfied with his own share. O unblemished one! He addressed Daksha and said the following.

'"The illustrious one said, 'I am Brahma and Sharva [1302] and the supreme cause behind the universe. I am the lord of the atman. I am the witness. My own insight is without any differentiation. O brahmana! I have entered my own maya, full of the gunas. I create, preserve and destroy the universe and have a different name, depending on the action. There is no one second to the brahman and I am the paramatman. Those who see differences between Brahma and Rudra, or between living beings, are ignorant. A man sometimes thinks that his own limbs, head, hands and other parts are different. But if a person is devoted to me, his intelligence is not differentiated in this way. If a person does not see the three [1303] as one and perceives differences, he does not find peace. The brahman is in the atmans of all living beings.'"

'Maitreya continued, "The lord of all the Prajapatis was instructed by the illustrious Hari in this fashion. He first worshipped him through rites and then worshipped the other gods in both ways. [1304] He controlled himself and worshipped Rudra, offering him his own share. When the concluding rites of the sacrifice were over, he offered soma to the ones who were entitled and to others. Having done this, with the priests, he bathed. [1305] Through this worship, on his own, he obtained powers. However, the gods also conferred the boon that his intelligence would be on dharma and went to heaven. We have heard that in this way, Dakshayani Sati gave up her former body. She was then born through Himalaya and his wife, Mena. Ambika again accepted her beloved as her husband. She was single-minded in her devotion towards him and to no one else, just as Shakti is dormant inside

Purusha. Thus, the illustrious Shambhu performed the act of destroying Daksha's sacrifice. I heard this from Uddhava, who was devoted to the illustrious one and was Brihaspati's disciple. This is the sacred account of what the supreme lord did. If a man always devotedly listens to it and narrates it, he obtains fame and a long lifespan. His sins are cleansed. O Kourava! All his taints are purged."'

Chapter 4(8)

'Maitreya said, "Brahma's sons, Sanaka and the others, Narada, Ribhu, Hamsa, Aruna and Yati, did not resort to the life of a householder. They held up their seed. O destroyer of enemies! Adharma's wife was Mrisha and she gave birth to twins—Dambha and Maya. Since Nirriti had no offspring, she accepted that couple. [1306] O immensely intelligent one! From them were born Lobha and Nikriti. From these were born Krodha, Himsa, Kali and his sister, Durukti. [1307] O excellent one! Through Durukti, Kali had Bhaya and Mrityu as offspring. Through this couple, Yatana and Niraya were born. [1308] O unblemished one! I have briefly told you about the secondary creation, after destruction. If a man hears this sacred account thrice, all impurities are cleansed from his soul. O extender of the Kuru lineage! I will now describe the lineage of Svayambhuva Manu, who was auspicious in his deeds and was born as Hari's portion. Through Shatarupa, he had sons named Priyavrata and Uttanapada. They were born from Vasudeva's portion and were established as protectors of the universe. Uttanapada had two wives, Suniti and Suruchi. Suruchi was the one who was loved more. The other wife's son was Dhruva.

'"Once, the king was fondling Suruchi's son, Uttama, on his lap. Dhruva tried to clamber up, but the king did not welcome this. When Dhruva, her co-wife's son, tried to do this, in the king's hearing, Suruchi became envious and spoke proudly. 'O child! You do not deserve to ascend on to the king's lap. Though you are a king's son, you have not been born from my womb. Since you are a child, you do not know that you have been born from another woman's womb. Therefore, know that what you are trying to get is impossible to obtain. Your wishes will be in vain. If you desire the king's throne, worship Purusha through austerities. Through his favours, you may then be born through my womb and be successful.' He was thus pierced by the harsh words of his mother's co-wife. He sighed like an angry serpent that had been beaten with a stick. He saw that his father was silent and did not say anything. Therefore, he left his presence and weeping, went to his mother. He was sighing and his lips were trembling. Suniti picked up the child on her lap. From the mouths of the residents of the city, she heard what her co-wife had said and was distressed. She lost her patience and lamented in grief. The maiden was like a creeper burnt down in a forest conflagration. She remembered the words of her co-wife. Her face was like a lotus and tears flowed from her beautiful eyes. She sighed deeply and could not see an end to her miseries. The maiden spoke to the child. 'O son! Do not blame others for this inauspicious state. A person who inflicts pain on others has to himself suffer it. Suruchi spoke the truth. You were born from me. An unfortunate person like me bore you in her womb. You were reared on the milk of someone my husband is ashamed about. He does not accept me as his wife. O son! Remain above jealousy. What your stepmother has said is true. Abide by that path. If you desire an excellent seat, worship Adhokshaja's lotus feet. By worshipping his lotus feet, Aja obtained the qualities required for creating the universe and obtained the status of Parameshthi. His feet deserve to be worshipped by those who have controlled their atmans and their breath of life. The illustrious Manu was your grandfather. Single-minded in devotion to him, he performed sacrifices with copious amounts of dakshina. Through this worship, he obtained a status that is difficult to get. He obtained happiness on earth, and divine liberation thereafter. O child! Seek him out as a refuge. He is devoted to his devotees. Those who search for liberation seek out the path to his lotus feet. With no one else in mind, think of your own dharma. Placing him in your mind, worship Purusha. Other than the lotus-eyed one, I cannot think of anyone else who can dispel this unhappiness. Though she is sought after by others, Shri, with a lotus in her hand, seeks him out.' These words, uttered by his mother, were full of great import and entered his ears. He thought about them. Using his will to control his mind, he left his father's city.

'"Narada got to know about his desires. He approached and touched his head with his purifying hand. Surprised, he exclaimed, 'The energy of kshatriyas is wonderful. It does not tolerate the slightest bit of disrespect. Even though he is a child, he has taken to heart the harsh words spoken by his stepmother.' Narada said, 'O son! We notice that boys are attracted to playing and similar things. The sense of respect or disrespect is not developed. Even if that sense is developed, other than being confounded, there is no reason for a man to be dissatisfied. In this world, people are different because of their own karmas. O son! Therefore, a wise man should be satisfied with that alone. One must witness the progress of the lord and of destiny. Your mother has instructed that you must seek to elevate yourself through yoga, so that you can obtain his favour. However, it is my view that this is very difficult for men to pursue. Non-attached, sages have followed this path across many births. They have meditated, resorting to fierce yoga. However, they have not been able to find what they were searching for. Therefore, return. This determination of yours is bound to fail. In due course of time, you should strive for what will bring you benefit. This happiness and unhappiness are determined by destiny. If an embodied person wishes to cross over to the other side of darkness, he should satisfy himself with this. One should take delight at someone who possesses superior qualities. One should have compassion for one who has inferior qualities. One should seek friendship with equals. Thereby, one will not succumb to the torment.' Dhruva replied, 'O illustrious one! For those who suffer from happiness and unhappiness, driven by compassion, you have spoken about equanimity. But men like us find this extremely difficult to perceive. My heart has been shattered by Suruchi's harsh words, which are like arrows. I am not humble. I am a kshatriya and have not achieved that kind of tolerance. I desire to obtain a state that is best in the three worlds, one that has not been obtained by my forefathers, or by anyone else. O brahmana! Tell me about that virtuous path. O illustrious one! Indeed, you have been born from Parameshthi's limbs. For the welfare of the world, you roam around like the sun and play on your veena.’ Hearing this, the illustrious Narada was delighted. Out of compassion towards the child, he spoke these excellent words. Narada said, ‘The path indicated by your mother is most beneficial for you. With a mind that is completely absorbed, worship the illustrious Vasudeva. If one desires the benefit known as dharma, artha, kama, moksha, the only means of accomplishing that is by serving at Hari’s feet. O son! O fortunate one! Therefore, go to the banks of the Yamuna. The pure and sacred Madhuvana is there and Hari is always present there. Thrice a day, have a bath in Kalindi’s auspicious waters. Perform the indicated rites. Think of a suitable asana for yourself and be seated there. Perform the three kinds of pranayama [1309] and gradually purify your breath of life, senses and mind, giving up all impurities. With a steady mind, meditate on the preceptor of all preceptors. He is ready to show his favours. His face and glance are always pleasant. He possesses an excellent nose and excellent eyebrows. His forehead is beautiful and he is the most handsome among the gods. He is youthful and his limbs are beautiful. His lips and eyes are red. He is the only refuge one should bow down to. He is the pleasant refuge and an ocean of compassion. He bears the mark of shrivatsa. He is dark blue in complexion. He is Purusha, wearing a garland of wild flowers. He manifests four arms that hold a conch shell, a chakra, a mace and a lotus. He wears a diadem, earrings, armlets and bracelets. The Koustubha gem adorns his neck. He is attired in yellow silk garments. His girdle is ornamented with tinkling bells. There are golden anklets around his feet. He is beautiful to behold and serene. He is a delight to the mind and the eyes. His feet are radiant because of an array of nails that are like jewels. He is stationed in this form in the hearts of his devotees, like the stamen in a lotus. One should meditate on this smiling form, which looks benevolently at his devotees. One must control one’s mind and single-mindedly immerse oneself in him, supreme among those who grant boons. Thus, in one’s mind, one must meditate on the extremely fortunate form of the illustrious one. One will soon be filled with supreme nivritti. Enriched in this way, one will not return. [1310] O son of a king! Listen to this extremely secret *japa*. [1311] If a man recites this for seven nights, he can see beings who travel through the skies. [1312] “Oum! I bow down before the illustrious Vasudeva.” [1313] Using this mantra, a learned person must worship the god with different objects. A person who knows about the time and the place, will accordingly use different objects and different modes. He will offer pure water, garlands of wild flowers, roots, fruits, fresh grass, buds and bark that are approved for worship and tulasi, loved by the lord. If one can get it, one can use an image for the worship. If not, one can worship him by using earth and water. The sage must be tranquil and control his mind and speech. He must frugally eat whatever is available in the forest. Uttamashloka uses his own incomprehensible maya to voluntarily assume avataras and undertake many kinds of deeds. In one’s heart, one must meditate on these. Those who have worshipped him earlier have used many kinds of objects and forms. With the mantra in one’s heart, one must use these. He is the embodied form of the mantra. In this way, the illustrious one, who is in the mind, must be worshipped with body, mind and words. A man must properly worship him with faith and devotion. He increases their faith and bestows on these embodied beings, the benefit that they desire, dharma and the other objectives. One must be indifferent towards the objects of the senses and practise bhakti yoga in earnest. For the sake of liberation, one must worship him constantly and attentively.’ Thus addressed, the king’s son bowed down before him and circumambulated him. He went to sacred Madhuvana, decorated with Hari’s footprints.

‘“When he had entered the forest for austerities, the sage went to the inner quarters. The king welcomed him with objects of honour. When he was comfortably seated, he spoke. Narada asked, ‘O king! What have you been thinking about for a long time, with a face that is dry? Has your pursuit of kama, dharma or artha been obstructed?’ The king replied, ‘O brahmana! My son is a child. He is only five years old, but is great and wise. I and my wife have been cruel in our hearts and have exiled him, along with his mother. O brahmana! He is without a protector in the forest. I hope my son has not been devoured by wolves. He is hungry and exhausted and is lying down. His face is like a lotus and must have faded. Alas! Look at my evil conduct, having been vanquished by a woman. The excellent one wished to affectionately climb on to my lap, but I did not welcome him.’ Narada said, ‘O lord of the earth! Do not grieve. Your son has been protected by the god. You do not know about his powers. His reputation pervades the universe. O king! The lord [1314] will perform a task that is extremely difficult for even the guardians of the worlds to achieve. He will soon return here and bring great fame to you.’ The lord of the earth heard what the devarshi said. He disregarded the prosperity of the kingdom and only thought about his son.

‘“Having arrived there, he [1315] bathed. He controlled himself and fasted during the night. As instructed, he attentively worshipped Purusha. He spent one month in worshipping Hari. He only ate at the end of every third night and ate wood apples and jujube berries, only enough to sustain himself. In the second month, the boy continued to worship the lord. He only ate every sixth day and his food consisted of dry blades of grass and leaves. In the third month, he meditated and worshipped Uttamashloka. He subsisted on water, that too, on every ninth day. In the fourth month, he meditated on the god and worshipped him. He controlled his breathing and subsisted on air, that too, on every twelfth day. When the fifth month arrived, the son of the king conquered his breath of life. Standing on a single foot, he meditated on the brahman. He was as immobile as a post. He withdrew his mind from all elements and objects of the senses. In his heart, he meditated on the form of the illustrious one and looked at nothing else. He thus fixed his dharana on the brahman, the foundation of Mahat and the others, and the lord of Pradhana and Purusha. At this, the three worlds started to tremble. The son of the king stood on one leg and the earth was pressed down by his big toe. Half of the earth bent down, just as a boat carrying a large elephant is rocked, depending on whether the elephant raises its left leg or its right. He meditated on the one who is the atman of the universe. Unwavering in his intelligence, he obstructed the gates in his body and his breath of life. The worlds could not breathe and suffered severely. With the guardians of the world, they went and sought refuge with Hari. The gods said, ‘O illustrious one! O abode of sattva! We do not know why the breath of life of every mobile and immobile object has been restricted. Therefore, do what is necessary to save us from this danger. You are the refuge and we have come to you, seeking refuge.' The illustrious one replied, 'Do not be frightened. The child is performing extremely difficult austerities and I will ask him to refrain. Return to your own abodes. Uttanapada's son has identified his atman with mine. That is the reason your breath of life has been obstructed.'"'

Chapter 4(9)

'Maitreya said, "Urukrama spoke to them in this way and dispelled their fears. They bowed down to him and returned to heaven. The one with the thousand heads wished to see his devotee and, astride Garuda, went to Madhuvana. With a purified intelligence, he [1316] was immersed in fierce yoga, with the lord's form manifested in the lotus of his heart, as resplendent as lightning. He suddenly discovered that this form vanished. Instead, he saw that identical form stationed outside. On seeing him arrive before him, he bent his body down and prostrated himself on the ground, like a rod. The boy looked at him, drinking him in with his eyes. It was as if he was kissing him with his mouth and embracing him with his arms. Hari is situated in everyone's heart. He saw him standing there, hands joined in salutation, full of the brahman and wishing to praise him, but not knowing how. Out of compassion, he touched the child on the forehead with the conch shell. As soon as this was done, he got back his speech. He realized the true nature of the divine paramatman. Full of sentiments of devotion, whose status had been determined, he started to quickly chant the praises of the glorious one whose fame is pervasive.

'"Dhruva said, 'O lord who is inside! O one who possesses infinite powers! You have used your powers to penetrate me and revive my power of speech, which was asleep, and also my hands, feet, ears, skin and breath of life. O illustrious Purusha! I bow down to you. O illustrious one! You are one. You have used your own great powers, known as maya, and its gunas, to create Mahat and all the others. You are Purusha and you enter and manifest yourself in the form of the different temporary gunas, like fire in different kinds of wood. Like a man who wakes up from sleep, he [1317] sought refuge with you as a protector. Through the knowledge you gave him, he could see the universe. [1318] Those who desire liberation seek refuge at your feet. You are a friend of the afflicted. How can a person who is accomplished in learning forget you? Your maya has certainly confounded the intelligence of those who worship you for reasons other than to be liberated from this cycle of birth and death. You are like a tree that yields every object of desire. But they worship you to satisfy desires in a body that is like a corpse. Such men desire the pleasure of the touch, [1319] available even in hell. O protector! The delight that embodied beings find from meditating on your lotus feet and hearing the account of your greatness from your devotees, is not there in the brahman. [1320] What need be said about those who fall down from their vimanas, struck by the sword of Death? Let me have repeated association with those in whom devotion towards you is flowing. O infinite one! Let me be with great ones whose hearts are unsullied. In that way, I will easily overcome the terrible and great hardships of this ocean of life and cross it. I will drink the amrita of your qualities and become intoxicated. O lord! O one with a lotus in the navel! As a result of an association with them, one does not remember this beloved mortal body and sons, well-wishers, houses, riches and wives. This is what happens from association with those whose hearts are eager for the fragrance of your lotus feet. O one without birth! I know your gross form, consisting of inferior species, trees, birds, reptiles, gods, daityas, mortal beings and the others. This has manifest and unmanifest dimensions, based on Mahat and other principles. O supreme one! I do not know your supreme form, which is beyond words. O supreme being! At the end of the kalpa you lie down, withdrawing everything into your stomach. O friend of Ananta! You look at yourself, lying down on his [1321] lap. From the ocean in your navel sprouts a golden lotus and the radiant one [1322] is manifested from this lotus. I bow down to the illustrious one. You are eternally free and pure. You are the omniscient atman. You are the immutable original being. You are the illustrious lord of the three. [1323] Through your own unobstructed vision, you comprehend the state of different kinds of intelligence. You are the witness, stationed as the lord of sacrifices. You are beyond all this. There are always two kinds of contrary manifestations in you, knowledge and ignorance. There are many kinds of progressive powers. You are the brahman, the cause of the universe. You are one, infinite and original. You are only bliss and without change. I worship you. O illustrious one! Compared to other blessings, true benediction is in your lotus feet. For those who worship you, you are the embodied form of all objectives. O noble one! O illustrious one! Hence, you nurture those who are distressed, like a cow which takes care of a calf. Show your compassion towards miserable ones like me.'"

'Maitreya continued, "He was thus worshipped by the intelligent one, whose resolution was true. The illustrious one is devoted to his servants. He applauded these words and said the following.

'"The illustrious one replied, 'O son of a king! I know the determination in your heart. O fortunate one! O one who is excellent in vows! I will give it to you, though it is extremely difficult to obtain. O fortunate one! I will confer on you the brilliant and eternal world, [1324] which has not been obtained by anyone else. The planets, nakshatras, stars and luminous bodies circle around it. They are like a group of cows circling around a central pole. [1325] It is beyond those who reside in a kalpa. [1326] The stars presided over by Dharma, Agni, Kashyapa, Shukra and the sages [1327] who are residents of the forest circle around it, keeping it to their right. When your father leaves for the forest, he will give you the earth and based on dharma and with your senses unimpaired, [1328] you will protect it for thirty-six thousand years. While out on a hunt, your brother, Uttama, will be killed. Her mind distressed by this, his mother will go to the forest to search for him and will enter a forest conflagration. I am the heart of sacrifices. You will perform sacrifices dedicated to me and offer a lot of dakshina. Having enjoyed a lot of blessings in this world, at the end, you will turn to the truth and remember me. You will then go to my abode, worshipped by all the worlds. It is located above that of the rishis. [1329] Having gone there, no one returns.'"

'Maitreya continued, "The illustrious one, with Garuda on his banner, was thus worshipped and offered to bestow his own state. While the child looked on, he returned. Having served at Vishnu's feet, he [1330] obtained his desired objective. However, though he obtained what he wished, he wasn't extremely happy. He returned to the city.

'"Vidura asked, 'Hari's supreme state is extremely difficult to obtain. This can only be earned by those who worship his feet without being distracted by maya. He obtained this and accomplished his objective in a single life. Why did the one who knew about the truth think that he was unsuccessful?'"

'Maitreya replied, "He remembered his stepmother's words, which had pierced his heart like arrows. He did not desire emancipation from the lord of emancipation. Therefore, he suffered from repentance.

'"Dhruva thought, 'Through meditation, I obtained his feet in a single life. I obtained those feet within six months, something that Sananda and the others, who hold up their seed, seek to realize. Having obtained that refuge, I retreated from it because of the differentiation in my intelligence. Alas! Behold an unfortunate person like me. I did not understand the atman. Having obtained the feet of someone who can sever the cycle of existence, I asked for something temporary. My intelligence was polluted by gods who have positions lower than mine. As a wretched person, I did not accept Narada's words. Divine maya took hold of me. Like a person asleep, my vision was differentiated. I tormented myself, thinking of a second that is non-existent. [1331] I lament because I took my brother to be an enemy. Like treating a person who is dead, everything that I sought for is futile. Through austerities, I pleased the atman of the universe, who is extremely difficult to please. I should have asked for the severance of this cycle of life. However, abandoned by fortune, I sought this cycle of life. He wished to confer on me his own state. But foolishly, with my merit exhausted, I asked him for honours, like a person without riches seeking unhusked grains from an emperor.'"

'Maitreya continued, "O son! People like you are eager to touch the dust on Mukunda's lotus feet. Other than servitude to him, they do not desire anything for themselves. Satisfied with whatever has been obtained, they take themselves to be prosperous. When the king heard that his son was returning, as if returning from the world of the dead, he did not believe it.

‘How can an unfortunate person like me be so fortunate?’ He was overwhelmed by a great tide of joy and had faith in the worlds of the devarshi. He was extremely happy with the person who had brought him the news and gave him an extremely valuable necklace. He mounted a chariot made out of molten gold, yoked to excellent horses. He was surrounded by brahmanas, the elders of his family, advisers and relatives. There was the sound of conch shells, drums being played, flutes, and recitations of the brahman. Anxious to see his son, he quickly emerged from the city. The queens, Suniti and Suruchi, were ornamented in gold. With Uttama, they ascended a palanquin and advanced. On seeing him approach from the grove, the king swiftly got down from his chariot. Distracted by affection, he approached him. With a mind that had been anxious for a long time, he sighed deeply and embraced the one born from his body in his arms. Having touched Vishvaksena’s feet, he [1332] had been cleansed of all the bonds of sin. With his cherished desire satisfied, he repeatedly inhaled the fragrance of his son’s head and bathed it with cool tears that flowed from his eyes. He first worshipped his father’s feet and obtained his benedictions. He bowed his head down before his two mothers and was honoured by the foremost among the virtuous ones. Suruchi raised her son, [1333] who was prostrate at her feet. In a voice that choked with tears, she embraced him and said, ‘May you live for a long time.’ If the illustrious one is pleased with someone and bestows qualities on him because of friendliness, all creatures bow down before him, like water automatically flowing downwards. Overwhelmed by affection, Uttama and Dhruva embraced each other’s bodies. Delighted, they shed tears and their body hair stood up. His mother, Suniti, embraced her beloved son, whom she loved more than her own life. She touched his body and was not satisified. But she abandoned all grief. O brave one! Copious flows of milk flowed from her breasts, which were incessantly bathed by auspicious tears of joy that flowed from the eyes of someone who had given birth to a brave person. People praised the queen. ‘It is good fortune that your son has dispelled your grief. After having been lost for a long time, he has been regained and will protect the circle of the earth. You must have worshipped the illustrious one, who dispels the sorrows of those who bow down before him. Patient people constantly meditate on him and conquer death, which is extremely difficult to vanquish.’ The people praised and cherished Dhruva in this way.

‘“Happy, the king made him and his brother climb on to a she-elephant and entered the city. Here and there, dazzling arches that were in the shape of makaras had been constructed. There were pillars made out of plantain trees and young areca nut trees, with branches laden with fruit. Every door had pots filled with water, with burning lamps on them. There were decorations of mango leaves, garments, garlands and strings of pearls that hung downwards. The ramparts, gates and houses were decorated with molten gold. Everything was ornamented and the tops of the mansions were as radiant as vimanas. The quadrangles, highways, seats and roads were cleaned with sandalwood water. Everywhere, fried, unhusked grain, flowers, fruits, rice and offerings were strewn around. Here and there, as Dhruva passed along the road, the women of the city showered white mustard, unhusked grain, curds, water, durva grass, flowers and fruits on him. Out of their affection, those virtuous ones pronounced benedictions over him. Listening to melodious songs, he entered his father’s residence. That supreme of residences was decorated with collections of extremely expensive jewels. Always nurtured by his father, he lived there, like a god in heaven. The couches were made out of ivory and had the complexion of the froth of milk. They were covered with golden spreads. There were extremely expensive seats and the cushions were decorated with gold. The walls were made out of crystal and extremely expensive emeralds. There were dazzling lamps made out of jewels, held by statuettes of women, also made out of jewels. The beautiful gardens were full of colourful and celestial trees. Pairs of birds sang there and intoxicated bees buzzed. The steps leading down into the lakes were made of lapis lazuli and the lakes were full of blue lotuses and lilies. They were inhabited by flocks of swans, karandavas, chakravakas and cranes. Uttanapada, the royal sage, heard about, and also saw, his son’s wonderful powers and was greatly surprised. He saw that he had come of age. With the approval of the ordinary people, who loved Dhruva, the king made him the lord of the earth. The lord of the earth saw that he himself was old. He perceived the progress of the atman and devoid of attachment, left for the forest.”’

Chapter 4(10)

‘Maitreya said, “Dhruva married the daughter of Prajapati Shishumara. Her name was Bhrami and her sons were Kalpa and Vatsara. He had another wife named Ila, Vayu’s daughter. Through her, the extremely strong one had a son named Utkala, whom women loved like a jewel. [1334] Uttama did not marry. While out on a hunt on a mountain, he was killed by an auspicious person who was stronger. [1335] His mother followed the path her son took. Hearing about his brother’s death, he was filled with rage, intolerance and grief. He ascended his victorious chariot and went to the abode of those auspicious people. The king went to the northern direction, frequented by Rudra’s companions. In a valley in the Himalayas, he saw the city, inhabited by guhyakas. The large-armed one blew on his conch shell and this echoed in the sky and in the directions.

‘“O Kshatta! Hearing this sound, the minor goddesses [1336] were anxious and extremely scared. The minor gods, powerful and great warriors, emerged. They were unable to tolerate that sound. Raising their weapons, they attacked him. When they descended, the brave maharatha, fierce in wielding the bow, simultaneously struck each of them with three arrows. Those arrows were stuck to each of their foreheads. Though they thought that they would be repulsed, they praised this action of his. They were also angry, like snakes struck with the foot. They sought to hit back by simultaneously striking him with double the number of arrows. [1337] There were one lakh and thirty thousand of them and they wished to retaliate. They angrily showered down clubs, swords, spears, javelins, battle-axes, spikes, broad swords, *bhushundi*s [1338] and colourfully tufted arrows on him, his chariot and his charioteer. Enveloped by that copious shower of weapons, Uttanapada’s son could not be seen, like a mountain during the rains. The Siddhas were watching from the sky and cries of lamentation arose among them.

‘Alas! Like a submerged sun, Manu’s son has been destroyed in this ocean of auspicious people.’ The yatudhanas roared, proclaiming that they had been victorious in the battle. However, the chariot emerged, like the sun from behind a cover of mist. Causing distress in the minds of the enemy, he twanged his divine bow. Like the wind dispelling an army of clouds, he shattered the torrents of their weapons with a flood of arrows. Released from his bow, they pierced the armour of the rakshasas. The sharp arrows penetrated their bodies, like the vajra shattering mountains. The broad-headed arrows severed heads beautiful with earrings, thighs that were like golden palm trees, arms ornamented with bracelets and bodies with necklaces, armlets, crowns and extremely expensive headdresses. This resplendence in the field of battle delighted the minds of the brave. There were some from the horde of rakshasas who were not killed by the arrows of the noble kshatriya in that field of battle. Like herds with whom a king of animals [1339] has played, the bodies of most of them were mangled and they fled. In the great field of battle, Manu’s supreme descendant did not see any more assassins. Though he wished to see the city of the enemy, he did not enter. ‘One does not know what those skilled in maya intend.’ The one with the colourful chariot spoke in this way to his charioteer, remaining vigilant about what the enemy might do. At this time, he saw a great storm of dust cover the directions and the sky and heard a sound like the roaring of the ocean. In an instant, in every direction, the sky was shrouded by an army of clouds. There were flashes of lightning and the clap of thunder, terrifying all the directions. O unblemished one! Floods of blood, mucus, pus, excrement, urine and fat showered down from the sky in front of him, along with headless torsos. From every direction, clubs, maces, swords, bludgeons and stones showered down. A mountain appeared in the sky. Snakes with lightning in their breath, vomiting fire and with angry eyes, rushed at him. So did herds of mad elephants, lions and tigers. An ocean with terrible waves flooded the entire earth. It emitted a loud roar and was terrible, like at the end of a kalpa. There were many such things that would have caused terror to those less spirited. The asuras used the fierce maya of asuras to generate these. The sages heard that the asuras had used maya, extremely difficult to withstand, against Dhruva. They assembled, desiring his welfare. The sages said, ‘O son of Uttanapada! The illustrious god, the wielder of the Sharnga bow, destroys the enemies of those who are devoted to him and removes their afflictions. On uttering his name, or hearing it, people completely overcome death, which is so very difficult to vanquish. He will do it to you too.’”’ [1340]

Chapter 4(11)

‘Maitreya said, “Hearing the words of the rishis, Dhruva touched water and affixed the weapon fashioned by Narayana to his bow. O Vidura! Just as hardships are dispelled by the onset of knowledge, as soon at it was affixed, all the maya devised by the guhyakas was destroyed. The rishi’s [1341] weapon was affixed to the bow, with golden shafts and tufts made out of the feathers of swans. Like peacocks call in terrible tones and enter a forest, it emerged and penetrated the army of the enemy. Here and there in the field of battle, the auspicious people were afflicted by sharp arrows sharpened on stone. Enraged, like serpents raising their angry hoods against Suparna, they raised their weapons and attacked him. As they attacked him in the field of battle, he severed their arms, thighs, necks and stomachs with those arrows. Piercing through the solar circle, he dispatched them to the supreme world that is frequented by those who hold up their seed. In large numbers, the innocent guhyakas were slaughtered by the one with the colourful chariot. Dhruva’s grandfather [1342] was overcome by pity. With the rishis, Manu approached.

‘“Manu said, ‘O child! Enough of this excessive rage. This is the wicked gate to darkness. Overwhelmed by this, you have killed the auspicious people who are innocent. O son! This is not proper for our lineage. This is a deed condemned by the virtuous. You have started this act of killing the minor gods who are innocent. O dear one! O one who is devoted to one’s brother! You are tormented at your brother’s death. But because of the crime of a single person, many are being killed because of association. This is not a path for virtuous ones who follow Hrishikesha. Though they are like your own self, you are seizing others and slaughtering them like animals. You have worshipped Hari with the sentiment that his abode is in all beings and that all creatures are like your own self. You have obtained Vishnu's supreme state, which is so very difficult to obtain. Hari remembers you and men revere you because of that. How have you acted in this way? Instead, you should teach others about virtuous vows. The illustrious one is pleased through tolerance, compassion, friendliness towards all creatures and equality, because he is in all atmans. When the illustrious being is pleased, one is freed from the gunas of Prakriti. Freed from the jivatman, [1343] one obtains nirvana in the brahman. The bodies of men and women are formed out of the five elements. In this world, further creation occurs from association between men and women. O king! In this way, through the maya of the paramatman and the interaction of the gunas, creation, preservation and destruction take place. The supreme being is nirguna and is only an apparent instrument. This manifest and unmanifest universe whirls around, like a lump of iron. [1344] Indeed, the illustrious one's powers are in time, the flow of the gunas and the various kinds of energy. He is the agent, but is also not the agent. He is the destroyer, but is also not the destroyer. Indeed, the lord's actions are impossible to comprehend. He is infinite. He is the annihilator. He is time. He is without beginning. He is the beginning of everything. He is without change. He uses people to create other people. As an annihilator, he uses death to destroy. There is no one who is his ally. There is no one who is his adversary. As death, the supreme one equally enters all beings. Just as dust particles follow the wind, the large number of creatures move and follow the lord. The lord enhances, or diminishes, the lifespans of living entities. He confers good fortune and misfortune, but is himself beyond these two states. O king! Some speak of this as karma. Others say that this is nature. Some say this is time. Others say that this is destiny. Still others say that this is because of men being prone to desire. The immutable and immeasurable one gives rise to many kinds of powers. O son! Who is capable of knowing the intentions of the one who creates himself? O son! These followers of Dhanada are not your brother's slayers. O son! It is indeed destiny which is the reason behind the birth and death of men. He is the one who creates the universe. He is the one who destroys it. Despite this, he is not touched by ahamkara, or gunas and actions. He is in the atmans of all beings who have been created. He is the lord of creatures. He is the creator of creatures. United with the maya of his powers, he creates, preserves and destroys. O son! He is death. He is immortality. He is destiny. Surrender to the one who is in all atmans. He is the refuge of the universe. He is the one to whom the creators of the universe [1345] render offerings, like a bull controlled by its master through a rope around the nose. When you were five years old, your heart was shattered by the words of your stepmother and you left for the forest, abandoning your mother. You performed austerities and worshipped the one who cannot be realized through the senses. You obtained a state that is above the three worlds. O dear one! Free yourself from this enmity. Base your atman on the nirguna and immutable one, who is without a second. Search your atman and look towards your atman. Free yourself from this sense of differentiation, which is non-existent, but appears to exist. In your atman, realize the illustrious and infinite one. He is bliss alone and possesses all the powers. Through devotion to the supreme one, you will slowly sever the bond of ignorance, the strong sense of "I" and "mine". O fortunate one! Control your rage, which is an impediment to supreme welfare. O king! Constantly resort to learning, just as one uses medication to treat a disease. If a man is overwhelmed by this, [1346] people are greatly terrified of him. A learned person who desires fearlessness for himself does not succumb to it. Since you were intolerant towards those who killed your brother, you have shown disrespect towards Girisha [1347] and Dhanada, by killing the auspicious people. O child! Quickly pacify the great one [1348] through respectful and reverential words, so that he does not use his energy to destroy our lineage.'"

'Maitreya concluded, "In this way, Svayambhuva Manu instructed his grandson Dhruva and was worshipped by him. With the rishis, he [1349] returned to his own city."'

Chapter 4(12)

‘Maitreya said, “Having learnt that Dhruva’s rage had subsided and that he had refrained from killing, the illustrious lord of riches arrived there, praised by charanas, yakshas and kinnaras.

‘“Dhanada joined his hand in salutation and said, ‘O heir of a kshatriya! O unblemished one! I am satisfied with you, since you have listened to the instructions of your grandfather and have abandoned enmity, which is extremely difficult to cast aside. You did not kill the yakshas. Nor did the yakshas kill your brother. Time is the lord over the creation and destruction of living beings. Misconceptions of “I” and “you” persistently exist because of a man’s ignorance. Because one thinks about it, [1350] one is bound to hardships and they appear like dreams to a person who is asleep. O Dhruva! O fortunate one! Therefore, go to the illustrious Adhokshaja. Think that he is in the atmans of all creatures. He is embodied in the atmans of all creatures. For deliverance and your severing the cycle of existence, worship the one whose feet deserve to be worshipped. Through the power of his own maya, he attaches himself to the gunas, but remains detached. O king! O Uttanapada’s son! Without any hesitation, ask me for a boon, for whatever desire exists in your heart. Since you are constantly devoted to his lotus feet, you deserve to be granted a boon. O dear one! That is what we have heard about you.’”

‘Maitreya continued, “The immensely fortunate and immensely intelligent Dhruva was urged by Rajaraja [1351] to accept a boon. He asked that Hari’s memory should always be with him and that he might easily cross the darkness, [1352] which is so very difficult to cross. With a cheerful mind, Aidavida [1353] granted him the boon and vanished, while he looked on. Then he [1354] also returned to his own city. There, he performed sacrifices to the lord of sacrifices, with copious quantities of dakshina. He also performed sacrifices with objects for the gods [1355] and rites meant to lead to the fruits of these rites. His entire soul was on Achyuta and there were strong flows of devotion towards him. He saw himself in all creatures and saw the lord also established there. The subjects thought that he possessed good conduct. He was devoted to brahmanas and to the distressed. He protected the ordinances of dharma. They thought he was like their father. He ruled the globe of the earth for thirty-six thousand years. He enjoyed until his store of good deeds was exhausted. He refrained from enjoyment, so that his store of bad deeds was also exhausted. In this way, the great-souled one was not disturbed by his senses for a period that lasted for many years. After spending this time in the pursuit of the three objectives, [1356] he handed over the royal throne to his son. He then thought that this universe was fashioned by the maya of the atman. [1357] It was fashioned out of ignorance, like a city of the gandharvas. [1358] He thought that he himself, his wife, his children, his well-wishers, his forces, his prosperous treasury, his inner quarters, the beautiful pleasure gardens to roam around in and the surface of the earth, girdled by the ocean, were temporary and were the creatures of time. He left for Vishala. [1359] He purified himself there, bathing in the auspicious waters. He steadied himself in an asana and controlled his breath of life, using his mind to control his senses. He incessantly meditated on the illustrious one's gross form, thus entering a state of samadhi. Because he was constantly devoted to the illustrious Hari, he was overwhelmed and tears of joy repeatedly flowed from his eyes. His heart seemed to melt and his body hair stood up. He no longer remembered who he was and was freed from his linga sharira.

'"Dhruva then saw a vimana from the sky descend in front of him. It illuminated the ten directions, as if the lord of the stars had arisen. He saw two gods there. They possessed four arms and were dark and young. Their eyes were red, like lotus flowers. They stood there, leaning on their maces and attired in excellent garments. They were adorned in diadems, necklaces, armlets and beautiful earrings. He understood that they were the servants of the famous one. [1360] He stood up. But because he was bewildered, he forgot how to receive and worship them in the proper way. He only chanted the names of Madhu's enemy. [1361] He respectfully joined his hands in saluation to those two foremost attendants. His mind was focused on Krishna's feet. He joined his hands in salutation and humbly bowed down his head. Smiling, Sunanda and Nanda, revered by the one with the lotus in his navel, approached and said, 'O king! O extremely fortunate one! Listen attentively to our words. When you were five years old, you satisfied the divinity with your austerities. We are the attendants of the god who wields the Sharnga bow. He is the creator of the entire universe. We have come here to take you to the illustrious one's world. You have conquered Vishnu's region for yourself, something that is extremely difficult to obtain. It is beyond what the gods [1362] can reach and they can only look at it. Ascend to the place that the moon, the sun, the planets, the nakshatras and the stars circle around, keeping it to their right. O dear one! This is a place that none of your forefathers has been able to reach. Ascend to Vishnu's supreme state, worshipped by the universe. This excellent vimana belongs to Uttamashloka, the foremost one. O long-lived one! It has presented itself and you are worthy of climbing on to it.' The one loved by Urukrama heard the sweet words, which were like drops of honey, spoken by the two foremost attendants of Vaikuntha. He performed his ablutions and performed the daily auspicious rites. He bowed down to the sages and received their benedictions. He circumambulated that excellent vehicle and worshipped it. He greeted the two attendants. Assuming a dazzling and golden form, he tried to climb on.

'"However, Uttanapada's son saw that Death had arrived. He placed his feet on Death's head and mounted that extraordinary residence. [1363] Drums, kettledrums and smaller drums were sounded. The foremost among gandharvas sang his praise and showered down flowers. As he was about to ascend to the world of heaven, Dhruva suddenly remembered his mother, Suniti. 'How can I abandon the miserable one and go to heaven?' Those two excellent gods [1364] discerned his thoughts and showed him that the goddess was already proceeding ahead of him, in another vehicle. As he proceeded, the gods, on their own vimanas, praised him and showered down flowers. One after another, he saw that he passed by all the planets. In that celestial vehicle, he went past the three worlds and that of the sages. [1365] Beyond all of them, Dhruva reached Vishnu's abode. In every direction, the place was resplendent because of its own illumination, indeed also providing illumination to the three worlds. This place cannot be reached by those who are not compassionate towards other creatures. Those who always perform beneficial acts reach there. Those who are tranquil, look upon everyone as equals, are pure and please all creatures; and those who look upon

Achyuta as a beloved relative, can easily go to Achyuta's abode. In this way, Dhruva, Uttanapada's son, was devoted to Krishna and became a sparkling jewel on the crest of the three worlds. O Kouravya! The stellar bodies ceaselessly circle around this spot with great speed, like a herd of tethered bulls circle around a threshing post. The illustrious rishi, Narada, witnessed his greatness. He played on his stringed instrument and chanted this shloka at the sacrifice organized by Prachetas. Narada said, 'Suniti was certainly devoted to her husband. Through the power of his austerities, her son obtained this destination. Those who speak about the Vedas know about the means to reach it, and can see it, but do not possess the powers to reach it, not to speak of kings. When he was five years old, his heart was shattered by the words, which were like arrows, of his father's wife. Following my instructions, he went to the forest and obtained the lord's abode, a status that can be obtained only by those who possess the qualities of devotion. There is no kshatra-bandhu [1366] on earth who can aspire to ascend to this status, even after many years. As a child who was five or six years old, he obtained this state within a few days, after pleasing Vaikuntha.' I have told you everything that you had asked me. This is the excellent account of Dhruva's conduct and fame, revered by the virtuous. This account brings fortune and fame and increases lifespans. It is auspicious and brings great benedictions. It helps attain heaven and the eternal worlds and is extremely pleasing to the mind. It is praiseworthy and destroys all sin. His deeds are loved by Achyuta. If one repeatedly listens to them with faith, one develops devotion towards the illustrious one. Thereby, there is a destruction of all kinds of hardships. If one desires greatness, this account is a tirtha. The hearer develops good conduct and other qualities and the account is for those who wish for energy. Thereby, spirited ones obtain honour. Controlling oneself and in the company of brahmanas, one should recite the great conduct of Dhruva, who is chanted about in excellent shlokas, in the morning and the evening. One should make the faithful listen to it on the day of the full moon, on *sinivali*, [1367] on the twelfth lunar day, [1368] when the nakshatra Shravana is in the ascendant, at the end of the day, at the time of *vyatipata*, [1369] at the time of *sankramana* [1370] and on Sunday. Such a person should desire nothing other than seeking refuge with the one whose feet are tirthas. There, one will find the atman in one's own atman and will be successful and contented. If a person bestows the truth about this knowledge on the ignorant, he is on the virtuous path towards immortality. The god who is the lord of the distressed will take compassion on him and show him his favours. O extender of the Kuru lineage! I have thus described to you Dhruva's famous account. His deeds were pure. As a child, he abandoned playthings and his mother's house and went and sought refuge with Vishnu.'"

Chapter 4(13)

Suta said, 'Vidura heard what Kousharava had described about Dhruva's ascent to his status in Vaikuntha. His devotion towards the illustrious Adhokshaja became firmer and he started to ask yet again.

'Vidura asked, "O one excellent in vows! Who were known as Prachetas and who were their offspring? Which famous family did they belong to and where did they undertake the sacrifice? I think that Narada, who met the god, is extremely fortunate. He is the one who spoke about *kriya yoga* and the rites one should observe for worshipping Hari. Those men [1371] followed good conduct and their own dharma. They performed a sacrifice to the illustrious one who is the lord of sacrifices. It was to them that the devoted Narada described everything. There, the devarshi described the illustrious one's account. O brahmana! I wish to hear about it. You should describe everything to me."

'Maitreya replied, "When his father left for the forest, Dhruva's son, Utkala, did not desire the prosperity of being an emperor and did not wish for his father's throne. Right from his birth, his soul was tranquil. He was unattached and was impartial in his outlook. He saw the atman pervading the world and saw the world in his own atman. Through the fire of continuous practice of yoga, he burnt down all karma and impurities in his mind. He saw that his own atman was no different from the brahman, the nirvana in whom all differences cease to exist. He is the single one, true knowledge and complete bliss, existing everywhere. He thus realized his own true nature. To foolish people along the road, he appeared to be stupid, blind, deaf, mad and dumb. However, his intelligence was not like that. He was like a fire without flames. But the aged in the family and the ministers were of the view that he was stupid and mad. Therefore, they made his younger brother, Vatsara, Bhrami's son, the king. Svavirthi was Vatsara's beloved wife and she had six sons—Pushparna, Tigmaketu, Isha, Urja, Vasu and Jaya. Pushparna had two wives—Prabha and Dosha. Prabha's sons were Pratar, Madhyadina and Sayam. Dosha's three sons were Pradosha, Nishitha and Vyushta. [1372] Vyushta's wife was Pushkarini and she had a son named Sarvateja. Through his wife Akuti, he [1373] had a son named Chakshu, who would become Manu later. [1374] Manu's queen, Nadvala, gave birth to twelve faultless sons—Puru, Kutsa, Trita, Dyumna, Satyavat, Rita, Vrata, Agnishtoma, Atiratra, Pradyumna, Shibi and Ulmuka. Through his wife, Pushkarini, [1375] Ulmuka had six excellent sons—Anga, Sumanasa, Khyati, Kratu, Angiras and Gaya. Sunitha, Anga's wife, gave birth to the wicked Vena. Because of his wicked conduct, the royal sage [1376] was disgusted and left the city. O dear one! The words of the sages were like the vajra. They were enraged and cursed him. After this, they churned the right hand of the dead body. [1377] At that time, there was no king in the world and the subjects were oppressed by bandits. As part of Narayana's portion, Prithu, the first lord of the earth, was born."

'Vidura asked, "The king [1378] was virtuous, great-souled and a store of good conduct. He was devoted to brahmanas. How did he get such a wicked son, who made him so distressed that he had to leave? The sages were knowledgeable about dharma. King Vena was supposed to wield the rod of chastisement. What was his offence, as a consequence of which the brahmanas cursed him? The king is a protector of the subjects and even if he commits a crime, the subjects should not disrespect him. In addition to his own energy, he is nurtured through the energy of the guardians of the world. O brahmana! You are supreme among those who know about the past and the future. I am devoted and faithful towards you. Tell me about the activities of Sunitha's son."

'Maitreya continued, "The royal sage, Anga, performed a great horse sacrifice. Though they were summoned by learned brahmanas, the gods did not go there. The officiating priests were surprised and told the one who was performing the sacrifice, [1379] 'Though the oblations have been offered, the gods are not accepting them. O king! The oblations are pure and have been collected with devotion. The hymns have also been properly chanted by those who are firm in their vows. We do not know of the slightest bit of disrespect that we have shown to the gods. As a result of this, the gods have witnessed the sacrifice, but are not accepting their shares.’ Hearing the words of the brahmanas, Anga, the performer of the sacrifice, was greatly distressed. With the permission of those who were present in the assembly, he broke his vow of silence and asked them. ‘Though asked, the gods have not come to the sacrifice. They have not accepted their shares. O leaders of the assembly! Tell me. What offence have I committed?’ The leaders of the assembly replied, ‘O lord among men! You have not committed even a trifling crime. However, you did commit a sin in your former life. That is the reason you still don’t have a son. O fortunate one! O king! Therefore, strive to obtain an excellent son. Desiring a son, worship the lord of sacrifices and he will grant you a son. When Hari, the lord of sacrifices, is directly invoked for the sake of an offspring, all the residents of heaven will accept their respective shares. Hari confers all the objects of desire that men wish for. However, the fruits that a man obtains depends on the way the worship is carried out.’

‘“So that the king might obtain offspring, the brahmanas determined this. They offered cakes to Vishnu in the form of Shipivishta. [1380] A being arose. He was adorned in golden garlands and sparkling garments. He held a golden vessel with cooked *payasam*. [1381] With the permission of the brahmanas, the king accepted the rice in his cupped palms. The generous one smelt it and happily gave it to his wife. It had the power to deliver a male child. The queen accepted it from her husband and ate it. She didn’t have any children. But she conceived, and at the right time, gave birth to a son. Since his childhood, this son was devoted to his maternal grandfather, Mrityu. [1382] Because he was born from this portion of adharma, he was devoted to adharma. Wielding a bow and arrow, the wicked one would go on a hunt to the forest and kill the distressed deer. Therefore, people would exclaim, ‘This is Vena.’ [1383] He was extremely terrible and merciless. While playing in the playground with boys who were his age, he would kill them, as if he was slaughtering animals. On seeing this, the king tried to restrain him with many kinds of punishment. However, unable to control him, he became extremely miserable. ‘Householders who do not have offspring have probably worshipped the gods. [1384] That is the reason they do not have to bear the hardship caused by wicked children, which is so difficult to bear. The great fame of men is destroyed because of this wicked adharma. There are quarrels with everyone and there is never ending hardship. Such a person is a son only in name, bound by the bonds of delusion. What learned man will show respect towards a person who causes hardships in the home? However, I think that a bad son who is the source of grief is superior to a good son. Because of the terrible hardship he causes at home, a mortal person loses all attachment towards his home.' Thus, the king was miserable in his mind. He could not sleep. He arose in the night. While Vena's mother was asleep, unnoticed by men, he abandoned his house and his great prosperity, and left. The subjects got to know that their detached lord had left. They were filled with great grief. The priests, advisers and large number of well-wishers searched everywhere on earth for him. However, he was as hidden as Purusha inside the heart of an imperfect yogi. They could not find the footprints of the lord of the earth. Therefore, they gave up the attempt and returned to the city. O Pourava! With tears in their eyes, they honoured the assembled rishis and told them that their master had disappeared."'

Chapter 4(14)

'Maitreya said, "Bhrigu and the other sages looked towards the well-being of the people. They saw that in the absence of someone to protect them, men would be the same as animals. The ones who knew about the brahman summoned Sunitha, the mother of a brave one. Though the ordinary people did not approve of this, they instated Vena as the lord of the earth. On hearing that Vena, who was extremely fierce and uncontrolled, had ascended on to the throne, all the bandits immediately hid themselves, like rats scared of a snake. Having ascended the throne, the king became insolent and thought he possessed the eight kinds of prosperity. [1385] He took himself to be great and insulted those immensely fortunate ones. He became blind with insolence. He was as proud as an elephant uncontrolled by a goad. He travelled astride his chariot and made the earth and the sky tremble. Everywhere, he used drums to make an announcement. ‘O brahmanas! You will not perform sacrifices and offer oblations. No donations will be given.’ In this way, dharma was restrained.

‘“The sages witnessed the evil conduct that Vena was engaged in. Thinking of the hardships faced by the people, they were full of compassion and assembled at a sacrificial arena. ‘Alas! Like a piece of wood that has been ignited at both ends, people are facing a great hardship from both sides, from bandits and from the protector. Even though he did not deserve to be a king, there was the fear of not having a king. There was a danger then. But now, how can people be made safe? He is like a snake who has been nourished with milk, even though he causes harm to the one who nourishes him. Born from Sunitha’s womb, Vena is naturally vile. Though he was appointed to protect the subjects, he is causing violence to subjects. Therefore, we must seek to pacify him. Otherwise, the sin will touch us too. Though we knew that Vena was wicked in nature, we made him the king. If he does not accept our words and continues to follow adharma, we will have to pacify him. He has already been scorched by the censure of the people. We will burn him down with our own energy.’ Having decided this, the sages concealed their rage. They approached Vena and addressed him in conciliatory tones. The sages said, ‘O noble king! Understand what we are telling you. O son! This will enhance your lifespan, prosperity, strength and deeds. Men who follow dharma in words, thought, body and intelligence and confer freedom from grief on people are bestowed with infinite worlds where there is freedom from attachment. O brave one! Therefore, do not destroy the signs of peace among the subjects. If this is destroyed, the king falls down from his state of prosperity. O king! If a king protects his subjects from wicked advisers and thieves, and protects them, accepting the taxes, he obtains delight in this world and in the world after death. The illustrious lord of sacrifices must be worshipped in the kingdom and in the city and people must follow their own dharma, according to their varna and their ashrama. O immensely fortunate one! The illustrious creator of beings, the one who is the atman of the universe, is pleased with a king who thus follows his instructions. When the lord of the lords is satisfied, what can not be obtained in this universe? Indeed, the worlds and the guardians of the worlds devotedly render him offerings. When the brahmanas perform sacrifices in your kingdom, the gods, who are Hari's portions, are also properly worshipped through these observances and are extremely satisified. They give what is desired. O brave one! You should not try to show them disrespect.' Vena retorted, 'All of you are foolish. You respect adharma as dharma. You are abandoning the husband who provides you sustenance and worshipping a paramour. Foolish people show disrespect towards a king, who is the embodied form of the lord. Such people do not obtain any benefit in this world or in the next. Vishnu, Virinchi, Girisha, Indra, Vayu, Yama, Ravi, [1386] Parjanya, Dhanada, Soma, Kshiti, [1387] Agni, the lord of the waters, these and other gods who possess the power to grant boons and curse, exist in the king's body. The king is full of all the gods. O brahmanas! Therefore, forget all envy and use your rites to worship me. Bring me the offerings. Other than me, which other man can have the first share in sacrifices?' In this way, his intelligence was crooked and he was following a wicked path. Since he had deviated from everything auspicious, though he was entreated, he did not pay attention to what they sought.

'"O Vidura! Priding himself on his learning, he thus insulted the brahmanas. Since their wishes had been shattered, they became angry with him. 'Let him be killed. This wicked one should be slain. His nature is extremely terrible. If he remains alive, it is certain that he will soon reduce the world to ashes. He is wicked in conduct and does not deserve to be seated on an excellent throne meant for a king among men. He is without shame and criticizes Vishnu, the lord of sacrifices. Having obtained this kind of prosperity because of his favours, who but Vena will be so inauspicious as to vilify him?' The sages decided to kill him and manifested their rage. Since he had criticized Achyuta, he was already dead. But they slew him through their *humkara*. [1388] After this, the rishis left for their own hermitages. Sunitha grieved. However, she preserved her son's dead body with her knowledge and yoga. [1389]

'"On one occasion, the sages bathed in the waters of the Sarasvati. Having offered oblations into the fire, they sat down on the banks of the river and began to converse about auspicious accounts. They saw many kinds of omens manifest themselves, signifying terror to the worlds. 'Because there is no protector, may the earth not suffer from any misfortune on account of bandits.' While the rishis were reflecting on this, a dust arose in all the directions. This was caused by a large number of thieves running around, engaged in plundering. There was no protector. Knowing this, they tried to kill each other and plundered the riches of people, thus causing this disturbance. Without a king, a country loses its spirits and is generally full of thieves. Though the people saw this sin being committed, they were unable to do anything. 'A brahmana should be impartial in outlook and peaceful. However, if he ignores the afflicted, his powers ebb away, like water from a pot with a hole in it. The lineage of the royal sage, Anga, does not deserve to perish. This king's lineage was invisible in its valour and sought refuge with Keshava.' Having determined this, the rishis churned the dead king's thigh with force and a man named Bahuka arose. [1390] He was as dark as a crow and his limbs were extremely short. His arms were small and his chin jutted out. His arms were short and his nose was flat. His eyes and hair were coppery red. He bowed down to them and humbly asked, 'What will I do?' O son! They asked him to sit and he became Nishada. [1391] The descendants of Nishada roamed around in mountains and forests. He took upon himself all of Vena's sins."'

Chapter 4(15)

'Maitreya said, "After this, the brahmanas again churned the arms of the king, who had no son. A male and a female were born. The rishis knew about the brahman and knew that the couple was born from the illustrious one's portion. They were extremely satisfied and said, 'This one [1392] is a portion of the illustrious Vishnu, the protector of the world. And this one [1393] has been born as a portion of Lakshmi, who is never separated from the supreme being. This man will be the first king and his fame will be extensive. This great king will be named Prithu, because his fame will be extensive.[1394] This goddess possesses excellent teeth and is an ornament among all qualities and ornaments. This beautiful one will have the name of Archi and will be attached to Prithu.[1395] Desiring to protect the world, Hari's portion has directly been born through him. And this is Shri, who is inseparable from him, and has therefore been born.' The brahmanas praised him. The best among gandharvas sang his praise. The Siddhas showered down excellent flowers. The celestial women danced. Conch shells, trumpets, drums and kettledrums were sounded in the sky. All the gods, the rishis and large numbers of ancestors assembled there. Brahma, the preceptor of the universe, arrived there, with the gods and the lords among the gods. He saw the signs of the wielder of the mace[1396] on the right hand of Vena's son. Because of the signs of the lotus on the soles of his feet, he[1397] thought that he was Hari's portion. An unobstructed mark of the chakra[1398] is a sign of the Parameshthi's portion. The consecration was undertaken by brahmanas who knew about the brahman. From every direction, people brought ingredients required for the consecration. The rivers, oceans, mountains, serpents, cattle, birds, animals, the sky, the earth and all the creatures brought tribute and assembled. The king was dressed in excellent garments and wonderful ornaments. With his ornamented wife, Archi, he was as resplendent as a second Agni and was instated. O brave one! Dhanada brought him an excellent golden throne. Varuna brought him an umbrella that was as radiant as the moon, dripping with water. Vayu brought him whisks made out of yak hair. Dharma brought a garland that would bring glory. Indra brought an excellent diadem and Yama a staff to be used for controlling. Brahma gave him armour permeated with the brahman. Bharati[1399] gave him an excellent necklace. Hari gave him the sudarshana chakra and his wife bestowed uninterrupted prosperity on him. Rudra gave him a sword with the marks of ten moons. Ambika gave him a shield with the marks of one hundred moons. Soma gave him horses that were made out of amrita. Tvashta gave him a chariot that was the embodiment of beauty. Agni gave him a bow made out of the horns of goats and bulls. Surya gave him arrows that were as brilliant as his rays. The earth gave him sandals that had the power of yoga. The sky brought an offering of collections of flowers. Those who travel in the sky gave him the knowledge of drama, singing, the playing of musical instruments and the power to disappear. The rishis conferred infallible benedictions. The ocean gave him a conch shell born from the ocean. The oceans, mountains and rivers granted the great-souled one passage for his chariot. The sutas, magadhas and bandis were stationed there and sung his praise.

'"Prithu, Vena's powerful son, understood that he was being praised. He seemed to smile and addressed them in words that rumbled like clouds. Prithu said, 'O amiable sutas, magadhas and bandis! You have spoken about my qualities, but they are yet to manifest themselves in this world. On what basis are these praises being ascribed to me? May they exist in me and may your words not be rendered false. O speakers of sweet words! Therefore, enough of what has been heard. Save them for the future and compose words of praise then. Indeed, when there are discussions about Uttamashloka's qualities, civilized people do not praise contemptible people like me. If a person has the capacity to invoke great qualities in him, why will he allow his followers to praise him, when they are still non-existent? A person who thinks that he might obtain learning in the future, does not realize that his intelligence is crooked and that people laugh at him. Even if powerful people are famous, they do not like their own praise. A generous and humble man censures this. O sutas and others! We are not yet known in this world for any superior deeds. Like a foolish person, how can I engage you to sing my praise?'"'

Chapter 4(16)

'Maitreya said, "The singers heard what the king said and their minds were satisfied by his words, which were like amrita. However, urged by the sages, they continued to sing his praise. 'Our description of your greatness has not been enough. You are the noble god, who has used his maya to descend here. Though you have been born from Vena's limbs, the intelligence of lords of speech is bewildered, when they seek to describe your glory. We are interested in hearing about the exploits of the generous Prithu, who has descended as Hari's portion, and whose account is like amrita. We have been instructed and urged by the sages. We will seek to spread accounts of your praiseworthy deeds. He is foremost among those who uphold dharma. He makes people follow dharma. He protects the ordinances of dharma and chastises those who act in a contrary way. For the welfare of both the worlds, [1400] from time to time, his own body will manifest the different bodies of the guardians of the worlds. At the right time, he will generate riches and at the right time, release them, like the powerful and radiant sun. [1401] Vena's son will be tolerant of crimes, even if he continually suffers from them. He will be compassionate towards beings. Like the behaviour of the earth, he will always be forgiving towards those who are suffering. He is the divinity Hari, who has assumed the form of a king among men. When the god [1402] does not shower down, like Indra, he will protect the subjects who find it difficult to remain alive. He will delight the world with a face that is the embodied form of the moon. His affectionate glances and his bright smiles will render everything beautiful. His path will be difficult to understand and his acts will be mysterious. His intelligence will be deep and he will guard his riches. He will alone be the reservoir of an infinite number of qualities and greatness. Like Prachetas, [1403] Prithu's nature will be hidden from view. He will be impossible to assail and impossible to withstand. Even when he is near, he will seem to be far away. Vena's son, who has arisen from the fire, [1404] will be impossible to overcome. Through his spies, he will see the acts of creatures, whether they are overt or covert. Like the breath of life in bodies, he will be like an indifferent witness. He will not punish those who do not deserve to be punished, even if they happen to be the sons of his enemies. He will punish even his own sons. His punishment will be based on the path of dharma. Right up to Mount Manasa, Prithu's wheel of rule will be unrestricted and will extend to everywhere that the illustrious sun god illuminates with his rays. [1405] Through his own deeds, he will delight the world. Since he delights the minds of the subjects, he will be known as *rajan*. [1406] He will be firm in his vows and will not waver from the truth. He will be devoted to brahmanas and will serve the aged. For all creatures, he will be a refuge. He will bestow honours and be affectionate towards the distressed. He will revere other men’s wives like his own mother. He will treat his own wife like one half of his own self. Towards the subjects, he will be as gentle as a father. He will be a servant to those who know about the brahman. Those with bodies will love him like their own selves. He will enhance the joy of his well-wishers. He will associate with those who are free from all attachments. Against the wicked, his hand will wield the rod of chastisement. He is the illustrious lord of the three worlds himself, who, mysterious in his atman, has made his portion descend. Because of the futile constructs of lack of knowledge, one sees him as manifesting in many different forms. This brave king is a protector and guardian of the earth’s sphere, from Mount Udaya onwards. [1407] He will be astride his victorious chariot and with a bow, will circle the sun from the right to the left, just as the sun does. Here and there, kings, along with the guardians of the world, will bring him tribute. Their women will consider him as the original king. Like the one with the chakra as a weapon, his fame will extend. He will be the lord of subjects. To provide a means of subsistence to subjects, this supreme king will milk the earth, like a cow. Playfully, he will use the ends of his bow to shatter the mountains, just as Indra does, and will level the earth. He will twang his own bow, made out of the horns of goats and bulls. When he travels around, he will be impossible to resist. At that time, wicked people will hide themselves in different directions. He will be like a lion with its tail raised up. He will perform one hundred horse sacrifices at the source of Sarasvati. When the hundredth sacrifice is going on, Purandara will steal the sacrificial horse. In his grove, alone, he will meet the illustrious Sanatkumara and will worship him with devotion. He will then obtain unadulterated knowledge and obtain the supreme brahman. Prithu will be extensive in his valour and famous for his bravery. Everywhere he goes, he will hear words and songs about himself. His unrestricted wheel of rule will conquer the directions. With his own energy, he will uproot the stakes of the world. He will be the immensely fortunate lord of the earth, and the asuras and the gods, with Indra, will sing about him.’”

Chapter 4(17)

'Maitreya said, "Vena's illustrious son was thus glorified because of his qualities and deeds. He greeted and honoured them back and gave them whatever they wished for. He honoured the varnas, with brahmanas at the forefront, the servants, the advisers, the citizens of the city and the countryside, the guilds and the ordinary people."

'Vidura asked, "The earth can assume many different forms. Why did she assume the form of a cow? When Prithu milked her, who was the calf? How did the milking take place? The goddess is naturally uneven. How did he level her? The horse was meant for a sacrifice. Why did the god steal it? O brahmana! The illustrious Sanatkumara is supreme among those who know about the brahman. When he obtained jnana and vijnana, what destination did the royal sage obtain? O lord! I am devoted to no one other than you and the illustrious Krishna. His auspicious activities are excellent to hear, such as when he resorted to former bodies. I am devoted to you and Adhokshaja. You should therefore tell me about how he milked the earth, in the form of Vena's son."'

Suta said, 'Maitreya was urged by Vidura to speak about Vasudeva's account. He praised him and, pleased, replied.

'Maitreya continued, "O dear one! Prithu was instated by the brahmanas and the ministers as a protector of the people. But at that time, the surface of the earth did not yield any food. The subjects were hungry and their bodies were emaciated. They went to their protector and addressed him. 'O king! Our stomachs are burning with hunger, like fire in the hollow of a tree. You are our lord now and will find a means of livelihood for us. You are our refuge and we have come to you for refuge. O divinity in the form of a lord of men! We are afflicted by hunger, please try to give us some food, before we perish because our store of food is exhausted. As a guardian of the people, you will indeed find a means of sustenance for us.' Prithu heard the piteous lamentations of the subjects. O best among the Kuru lineage! He thought for a long time about the reason. Using his intelligence, he decided on the course of action. [1408] Enraged, like the destroyer of Tripura, he picked up his bow and arrow and targeted an arrow in the earth's direction. On seeing that he had picked up the weapon, the earth trembled. She adopted the form of a cow and started to run away, like a terrified female deer that is being pursued by a hunter. At this, Vena's son became angry and his eyes turned as red as the rising sun. Fixing an arrow to his bow, he pursued her, wherever she tried to run away. The goddess ran to the directions and the sub-directions and to the space between heaven and earth. But wherever she ran, she saw him pursue her, with the upraised weapon. Just as people cannot avoid death in the worlds, she could not find any escape from Vena's son. Therefore, with a scared and grieving hurt, she returned.

'"She told the immensely fortunate one, 'O one who knows about dharma! O one who is affectionate towards those who seek refuge! Since you have been instated as the protector of all creatures, save me too. That being the case, why do you want to kill a distressed person like me, who has not committed a crime? Since you are regarded as someone who knows about dharma, how can you strike a woman? Even if women commit crimes, people do not strike them. O king! That apart, someone like you is compassionate and devoted to those who are distressed. I am like a strong boat on which the world is established. After having shattered me, how will you sustain yourself and these subjects on the waters?' Prithu replied, 'O earth! Since you have disobeyed my commands, I will kill you. You have taken your share in the sacrifice, but have not given us the wealth. Every day, you eat green grass, but do not yield milk from your udders. Since you are wicked in this way, punishment is indicated. The seeds of herbs were earlier created by Svayambhu. But you are indeed wicked in intelligence. Despite this, you are hiding them within yourself and not releasing them. You are ignoring me. They are lamenting, afflicted and overcome by hunger. I will slice your flesh with my arrows and pacify them. For kings, the slaying of a wicked and self-centred person who is not compassionate towards creatures, regardless of whether the person is a man, a woman or a eunuch, is not considered to be killing. You are insolent and obstinate and have used your maya to assume this form. I will use my arrows to reduce you to pieces as small as sesamum seeds. I will use the strength of my yoga to sustain the subjects.' He was the embodied form of rage and was like Death personified. The trembling earth joined her hands in salutation and spoke to him. The earth said, 'I bow down to the supreme Purusha. He uses his maya to manifest himself in many diverse forms that are characterized by gunas. I use my understanding to bow down to his true form. He is not affected by material objects, the sense of being a doer and delusion. The creator fashioned me, with the collection of gunas in different kinds of creation, as a resting place for those beings. The self-ruling one has now presented himself, raising his weapon to kill me. Whom will I turn to for refuge? Using his own maya and himself as the only refuge, at the beginning, the inconceivable one created all mobile and immobile objects. Indeed, he is the one who exerts to confer protection. How can a person who is devoted to dharma desire to kill me? The supreme lord is one, but is seen to appear in many different forms because of his maya. It is because of this that even those with cleansed souls find it difficult to realize him. He is the one who created the creator. People can certainly not fathom his deeds. His powers are the cause behind creation, preservation and destruction. Material objects, action, controllers, consciousness and the sense of the atman flow from him. He is the one who manifests and withdraws his powers. I bow down to the supreme Purusha, the cause behind everything. O lord! You have created this universe, the elements, the senses and the inner organs. O one without birth! As the original boar, you raised me out of the waters of rasatala and instated me. You raised me out of the waters and established me, like a boat, desiring to protect the subjects. That valiant form was that of Dharadhara. [1409] For the sake of milk, he now wishes to slay me, holding a fierce arrow. Indeed, people cannot understand the actions of their lords, especially those like me, whose intelligence is confused by maya and the gunas of creation. Confounded, my mind does not comprehend your ways. I bow down to those brave ones who ensure fame.''

Chapter 4(18)

‘Maitreya said, “Despite being addressed in this way, Prithu was still angry and his lips quivered. Scared, she steadied herself and spoke again. ‘O lord! Please control your rage and listen to what I have to say. Like a bee, a learned man accepts the essence from everywhere. Whether it is for the welfare of men in this world or in the next world, sages who have realized the truth have prescribed some modes. If one follows the principles that have been instructed earlier properly, with undiluted devotion, one easily attains the objective. Neglecting those, an ignorant person starts to determine his own modes. He deviates and despite trying repeatedly, he does not attain the objective. O lord of the earth! I have seen that the herbs that were formerly created by Brahma were being enjoyed by those who were wicked and were not firm in their vows. Rulers of the world, like you, did not protect me and neglected me. The world became full of thieves. The herbs were meant for sacrifices and I hid them. After a long period of time, within me, those herbs and grains have indeed diminished. Therefore, you should try to extract them through means that have been indicated earlier. O brave one! O mighty-armed one! Think of a calf to whom I am devoted, a vessel for the milk and a person who can do the milking. O one who desires to protect creatures! I will then be milked and yield all the objects of desire as milk. O illustrious one! You will obtain the desired food that will nourish. O king! O lord! Level me, so that when the rainy season is over, the beneficial water that is showered down by the god remains on me.’ The king accepted the agreeable and beneficial words that the earth spoke.

‘“He made Manu the calf and milked all the herbs and grains with his own hand. Everywhere, other learned ones also extracted the essence of everything. As determined by Prithu, others also milked the objects of their desire. O excellent one! The rishis made Brihaspati the calf and their senses the vessel and milked the pure hymns. The large number of gods made Indra the calf and milked soma juice into a golden vessel. This milk gave them valour, energy and strength. The daityas and danavas made Prahlada, the bull among asuras, the calf. In an iron vessel, they milked sura and asava. The gandharvas and apsaras made Vishvavasu a calf. In a vessel that was the cup of a lotus, they milked the sweet and beautiful art of singing and dancing. The immensely fortunate ancestors made Aryama the calf. Using an unbaked earthen vessel, those divinities of *shraddha* ceremonies devotedly milked kavya. The Siddhas thought of Kapila as a calf. They used resolution as a vessel to milk the siddhis. The vidyadharas milked the knowledge of travelling through the sky. There were others, well versed in maya. They thought of Maya as a calf. Using their will as a vessel, they milked Maya and the extraordinary technique of disappearing. The yakshas, rakshasas, bhutas, pishachas and those who eat raw flesh made the lord of bhutas [1410] a calf. Using a vessel made out of a skull, they milked asava that was made out of blood. In this way, snakes without hoods, scorpions, snakes and serpents made Takshaka the calf. Using their holes as vessels, they milked poison. Herbivores made the bull [1411] a calf. Using the forest as a vessel, they milked green grass. Animals with sharp teeth and predatory beasts made the lion a calf. Using their own bodies as vessels, they milked flesh. Birds used Suparna as a calf and milked movable and immovable creatures. The trees made the banyan tree the calf and extracted their own juices as milk. The mountains made the Himalayas the calf. Using their own slopes as vessels, they milked many kinds of minerals. Every species used the foremost among it as a calf. They had their own respective vessels and their own respective milk. As determined by Prithu, every object of desire was milked from the earth. In this way, Prithu and the others survived on the food the earth provided and each had his own respective food. O extender of the Kuru lineage! There were differences in the vessels used for milking and variations in the milk that was yielded. King Prithu was pleased that every object of desire had been milked. Affectionately, he thought of her as his daughter and loved her like a daughter. Using the ends of his own bow, the king of kings shattered the tops of the mountains. The lord who was Vena's son made the surface of the earth almost level. Thus, like a father, Vena's illustrious son provided a means of subsistence for the subjects. Here and there, as they deserved, he constructed habitations for them. Villages, cities, habitations, many kinds of forts, residences for cowherds, pens for animals, camps, mines, agricultural settlements and villages on mountains were established. Before Prithu, there was no such planning of cities, villages and other places. Without any fear, here and there, they dwelt happily.”’

Chapter 4(19)

‘Maitreya said, “The king consecrated himself for one hundred horse sacrifices. This land of Manu, with the Sarasvati flowing towards the east, is known as Brahmavarta. The illustrious Shatakratu saw that Prithu would surpass his own deeds and could not tolerate the great festivities of sacrifices he had undertaken. The lord Hari is the illustrious lord of sacrifices and is present in all atmans. The lord, who is the preceptor of the worlds, was himself present at these. He was accompanied by Brahma, Sharva and the guardians of the worlds and their companions. The gandharvas, sages and large numbers of apsaras chanted his praise. There were the Siddhas, the vidyadharas, the daityas, the danavas, the guhyakas and the others and the foremost among Hari’s attendants, Sunanda and Nanda being the chief. Eager to serve him, devotees of the illustrious one, like Kapila, Narada, Datta, [1412] the lords of yoga and Sanaka and the others followed him. O descendant of the Bharata lineage! The earth was milked in accordance with dharma and yielded every object of desire. She was milked for every object of desire and satisfied the intentions of the performer of the sacrifice. All the rivers flowed with every kind of taste, milk, curds, food and other dairy products. The large bodies of the trees yielded honey and fruit. The oceans brought stores of jewels and the mountains provided four kinds of food. [1413]

‘“The extremely generous Prithu regarded Adhokshaja as his lord. However, the illustrious Indra suffered from jealousy and tried to create impediments. Vena’s son, the performer of the sacrifice, was completing the last horse sacrifice, dedicated to the lord of sacrifices. Regarding him as a rival, he [1414] remained invisible and stole the sacrificial animal. The illustrious Atri saw him travelling swiftly through the sky, like a heretic pretending to be someone detached, like a confused person taking adharma to be dharma.

Urged by Atri, Prithu's maharatha son pursued him. Intending to kill him, he angrily said, 'Wait. Wait.' However, he looked at his form. His hair was matted and he was covered with ashes. Therefore, taking him to be the embodied form of dharma, he did not release his arrow. When he returned without killing him, Atri again urged him, 'O son! Kill the one who is destroying the sacrifice. This is the great Indra, worst among the gods.' Thus urged, Vena's grandson became angry and followed him through the sky, like the king of eagles [1415] pursuing Ravana. The self-ruling one [1416] gave up the form he had assumed and vanished, abandoning the horse. The brave one seized his own animal and returned to his father's sacrifice. O lord! The supreme rishis saw the extraordinary deed that he had done and gave him the name of Vijitashva. [1417] The lord Hari [1418] created a terrible darkness and stole the horse again, severing the golden rope with which it was tethered to the ring on the sacrificial post. Atri showed that he was travelling swiftly through the sky. Since he was carrying a skull and a *khatvanga*, the brave one did not obstruct him. [1419] However, when Atri urged him, he angrily affixed an arrow. The self-ruling one gave up the form he had assumed and vanished, abandoning the horse. Virashva [1420] seized the horse and went to the place where his father's sacrifice was being held. Since that time, those who are weak and ignorant have assumed the disguise that was used by Hari. [1421] Desiring to steal the horse, Indra assumed these forms. These sinful signs and marks are known as *khanda*. [1422] Wishing to destroy the sacrifice of Vena's son, Indra stole the horse in this way. He assumed and discarded the disguise of men who are heretical in intelligence. They are naked, or dress themselves in red garments. They propagate false dharma as dharma. Since they are accomplished and eloquent, people who are misguided are generally attracted to these.

'"The illustrious Prithu was extensive in his valour. Knowing about Indra, he became angry and affixed an arrow to his upraised bow. The officiating priests saw that he had affixed an invincible and forceful arrow, with a desire to kill Shakra. They restrained him. 'O immensely intelligent one! It has been instructed that nothing other than the sacrificial animal should be killed here. We will summon Indra, the lord of the Maruts, who sought to destroy your objective, here. Because of your energy, he has already lost his powers. O king! Using mantras that have never been used before, we will thereafter offer the one who caused you injury as an oblation.' O Vidura! They advised the master of the sacrifice [1423] in this way. Using the sacrificial ladle, the enraged officiating priests started to offer him as an oblation. However, Svayambhu restrained them. 'Indra should not be killed by you. He is known as Yajna because he is part of the illustrious one's body. You wish to kill him, but the gods who are worshipped are also parts of his body. O brahmanas! Indra performed the act of trying to obstruct the sacrifice undertaken by the king. Regard this as a great transgression of dharma. Prithu has performed one less than one hundred sacrifices, but let him be more famous than Indra.' 'Enough of sacrifices, which you have performed well. [1424] You know about the dharma of liberation. O fortunate one! You should not succumb to rage any longer. Both you and the great Indra are embodied forms of Uttamashloka. O great king! Do not worry. [1425] Respectfully listen to my words. If a man thinks of doing something, but it is frustrated by destiny, when his mind succumbs to great anger, he enters the darkness of ignorance. Since the gods have created obstructions, let this sacrifice be stopped. Indra created the heretics who caused a transgression of dharma. These heretical views, which people find attractive, have been created by Indra. Look at the way he stole the horse and caused an obstruction to the sacrifice. You have descended on this world as a saviour of dharma among people, appropriate for the age. Because of Vena's wicked activities, those practices have disappeared. O Vena's son! That is the reason you have been born as Vishnu's portion. O lord of subjects! Consider the resolutions of the creator of the universe and fulfil them. Indra's maya is the mother of many kinds of wrong dharma. O lord! Destroy the terrible path of the ascetics.' Thus instructed by the preceptor of the worlds, the lord of the earth affectionately had an alliance with Maghona. [1426] Prithu, the performer of a lot of deeds, had the bath that is taken at the end of a sacrifice. Satisfied at the way the sacrifice was undertaken, the granters of boons [1427] conferred boons on him. O Kshatta! Respectfully, the king first honoured brahmanas. Having obtained dakshina, they were content and showered benedictions on him.

‘O mighty-armed one! All of us have come here because we have been invited by you. [1428] We have been worshipped, honoured and have been given gifts—the ancestors, the gods, the rishis and men.’””

Chapter 4(20)

‘Maitreya said, “Satisfied with the performance of the sacrifice, the illustrious Vaikuntha, the lord of sacrifices and the one who enjoys sacrifices, arrived there, along with the Lord Maghavan. He told him [1429] the following.

‘“The illustrious one said, ‘O dear one! This one has caused an obstruction to your hundredth horse sacrifice. But he is asking you for forgiveness. Therefore, you should pardon him. O lord of men! In this world, the best among men are virtuous and extremely intelligent. Since the atman is not the body, they are not malicious towards other creatures. [1430] If men like you are confounded by divine maya, the long period of serving the aged becomes futile exertion. A learned person knows that this body is the creation of ignorance, kama and karma. That being the case, a person in whom knowledge has been generated, has no attachment towards it. If a learned person is not attached to the body, why will he have a sense of ownership towards things that result from it—a house, children and riches? The atman is one and pure. It is self-resplendent and nirguna, though it is a store for the gunas. It is not covered by anything and goes everywhere. It is a witness and there is nothing that is superior to the atman. If a man knows that his atman is within himself, he is established in me. He is not affected by Prakriti and its attributes. O king! If a person follows his own dharma and always worships me devotedly, without any motive, his mind gradually obtains gratification. Such a person discards the gunas and is impartial in his outlook. He obtains unadulterated tranquility in me. Like the brahman, he is indifferent and obtains kaivalya. He is indifferent towards whatever controls material objects, the senses of perception and action and the mind. He fixes himself on the atman and realizes it, obtaining fortune. The linga sharira consists of different kinds of flows of the gunas, which causes material objects to interact with each other. [1431] Bound in affection towards me, learned people do not react to prosperity or adversity. O brave one! Such a person conquers all the senses and is indifferent towards happiness and unhappiness and looks upon the superior, the medium and the inferior impartially. Having been appointed by me, offer protection to the entire world, accompanied by all the people. A king obtains benefit by protecting the subjects and in the next birth, obtains a one-sixth share of the good deeds they perform. However, if he is only a collector who receives taxes and fails to protect the subjects, he loses his good merits and obtains the sins. [1432] In this way, if you accord prominence to dharma and follow what has been sanctioned by the best of brahmanas, you will be the best among those who protect. You will be loved by people and in a short period of time, you will see the Siddhas come to visit you in your house. O Indra among men! Ask for any boon from me. Because of your qualities and good conduct, I am tied to you. I cannot be easily obtained through sacrifices, austerities and yoga, but can be obtained by those who are indifferent in their intelligence.' Vishvaksena, the preceptor of the worlds, instructed the conqueror of the world in this way. He bowed his head down and accepted Hari's commands. Ashamed of his own deeds, Shatakratu affectionately touched his feet and he gave up all enmity and embraced him. Prithu worshipped the illustrious atman of the universe with offerings. He seized his lotus feet and his devotion gradually increased.

'"The one with eyes like the petals of a lotus was about to leave. However, he looked at him with compassion and lingered on. Since he loved virtuous people, he did not leave. Because his eyes were overflowing with tears, the original king could not see him. Since his voice choked with tears, he could not say anything. He joined his hands in salutation and stood there, embracing Hari in his heart. He then wiped away the flowing tears and saw Purusha standing before him, his feet touching the ground and the top of his hand resting on the enemy of serpents. [1433] Prithu was not satisfied and said, 'O lord! The lords who grant boons result from your boon. Confused by the transformation of gunas within his own self, which learned person will seek a boon from you? O lord! O bestower of kaivalya! Embodied beings who go to hell also enjoy them. I will not ask for these. O protector! If I can taste the asava of your lotus feet, which flows from the hearts of great ones and emerges through their mouths, I do not desire any of that. Give me the boon of ten thousand ears so that I can hear about your glory. O Uttamashloka! Emerging from the mouths of great ones, drops of the nectar from your lotus feet are borne by the wind. It again brings back memory to those who have forgotten about the true path, the bad yogis. This restoration is sufficient boon for us. O one who knows about qualities! If one can manage to hear about the excellent account of your auspicious fame in an assembly of noble ones even once, unless he is an animal, which person will desire a cessation of that? Even Shri wishes to receive the accumulation of your qualities. I hanker to worship the complete Purushottama, who is a reservoir of qualities, just as the one with the lotus in her hand [1434] does. Since we are competing for the same master, let there be no quarrels between her and me. We are both single-minded in our attention to your feet. O lord of the universe! Even though we wish to perform a little bit of this worship, the mother of the universe [1435] may be angry with us. But you are extremely devoted to the distressed. Since you possess your own powers, why are you content with her? Virtuous people worship you in this way and dispel the confusion that is created by maya and the gunas. O illustrious one! We do not know if virtuous people have any other motive than that of remembering your lotus feet. I think your words confound the universe. You have told your devotee, "Ask for a boon." If people are not bound by what has been said in your words, who will be confused and perform the rites? [1436] O lord! People are separated because of your maya. An ignorant person desires everything other than his atman. Just as a father himself acts for the welfare of his child, you should also act on our behalf.' The one who sees the entire universe was thus worshipped by the original king and replied, 'O king! You will remain devoted towards me. You will possess the good fortune of acting with your intelligence immersed in me. You will cross over my maya, which is so very difficult to cross. O lord of subjects! Therefore, without any distractions, carry out my commands. People who act in accordance with my instructions, obtain benefits everywhere.' He honoured the words spoken by Vena's son, the royal sage, who worshipped him. Having shown him his favours, Achyuta made up his mind to leave. Since his mind looked on all of them as manifestations of the lord of sacrifices, the king joined his hands in salutation and devotedly worshipped the divine rishis, the ancestors, the gandharvas, the Siddhas, the charanas, the serpents, the kinnaras, the apsaras, the mortals, the birds and all the other kinds of creatures with sweet words. Worshipped thus, all of them followed Vaikuntha. The illustrious Achyuta robbed the hearts of the royal sage and the priests and returned to his own abode. He had revealed himself to the king, who bowed down to the one who cannot be seen and is not manifest, the god of the gods. After this, he went to his own city."'

Chapter 4(21)

'Maitreya said, "It [1437] was decorated with pearls, flowers, garlands, silk garments and golden arches. Here and there, it was embellished with great fragrances and incense. The highways, quadrangles and roads were sprinkled with water mixed with sandalwood and aloe and beautified with flowers, unhusked grain, fruits, minerals, parched grain and lamps. There were pillars of plantain trees and clean areca nut trees with fruits and flowers. Everywhere, it was decorated with garlands made out of the tender leaves of trees. The subjects received him with collections of lamps and an infinite number of auspicious objects. There were beautiful maidens ornamented with sparkling earrings. There were the sounds of conch shells and drums. Officiating priests chanted sounds of the brahman. The brave one was devoid of pride. Praised in this way, he entered his residence. Here and there, immensely illustrious ones honoured him and he honoured back the inhabitants of the city and the countryside, happily giving them whatever would please them. He was the greatest of the great and right from the beginning, had repeatedly performed many unmatched tasks. He ruled the globe of the earth and obtained pervasive fame, eventually ascending to the supreme state.”’

Suta said, ‘Kousharava praised the original king, who possessed great fame because of a large number of qualities, qualities that were praiseworthy. At this, Kshatta, the great devotee of the illustrious one, praised the master of the assembly [1438] and spoke to him. Vidura said, “Prithu was instated by the brahmanas and obtained a great deal of praise from the gods. He was radiant because of Vaishnava energy and used his hands to milk the earth. What experienced man will not listen to his deeds? All the other kings and the guardians of the world survive on his valour even now, obtaining their wishes. Tell me about his auspicious deeds.”

‘Maitreya continued, “He resided in the region that was between the rivers Ganga and Yamuna. Desiring to exhaust his store of good deeds, he enjoyed only what had matured. [1439] Everywhere, in all parts of the land, in the seven dvipas, he alone was the one who wielded the rod of chastisement. [1440] The only ones who could counter him were those born from lineages of brahmanas and those who were from Achyuta’s gotra. [1441] Once, he consecrated himself for a great sacrifice. O excellent one! The residents of heaven, brahmana rishis and royal sages assembled there. There, everyone was honoured according to what he deserved. In the midst of the assembly, like the lord of the stars amidst the stars, he stood up. He was tall and his arms were thick. He was fair. His eyes were like red lotuses. He possessed an excellent nose and a handsome face. He was amiable and his shoulders were rounded. His teeth and his smile were beautiful. His chest was broad and his loins were wide. His beautiful stomach had three lines, like the leaf of a banyan tree. His shining navel was deep, like a whirlpool. His thighs seemed to be made out of gold and his insteps were arched. The hair on his head was fine, curly, glossy and dark. His throat was like a conch shell. He wore two extremely expensive silken garments, a lower garment and an upper garment. Because of the rituals he had followed, many beautiful signs could be seen on his body. He had cast aside his ornaments. He was attired in black antelope skin. With a blade of kusha grass in his hand, he performed the required rites. He glanced around with eyes that were like stars in a sky wet with dew. He spoke to the assembly in a loud voice and delighted them. The words were beautiful, clear and with colourful quatrains, deep and certain in their import. It was as if he was saying this for the sake of everyone's welfare.

'"The king said, 'O members of the assembly! O fortunate ones! Listen to me. You virtuous ones have assembled here. If virtuous people ask about dharma, a person must answer according to his own learning. In this world, I have been instated as a king who wields the rod of chastisement over subjects. I must protect their respective means of subsistence and establish their separate ordinances. Those who know about the brahman speak about worlds. If I perform my tasks properly now and if the one who sees everything is pleased, I will obtain my objects of desire there. If a king collects taxes and does not instruct subjects about dharma, he forfeits his own good fortune and shares in the sins committed by the subjects. O subjects! Therefore, for the sake of your own benefit and as a funeral offering towards your master, [1442] you must turn your intelligence towards Adhokshaja. That will be a favour to me. O unblemished ancestors, gods and rishi! Please approve of what I am saying. After death, equal fruits are obtained by the doer, the preceptor and the approver. O supreme among worthy ones! There are some who hold that there is a lord of sacrifices. Otherwise, in this world and in the next, how can there be worlds [1443] that are as radiant as the moonlight? [1444] Manu, Uttanapada, King Dhruva, the royal sage Priyavrata, my paternal grandfather Anga and others like Aja, [1445] Bhava, Prahlada and Bali have held that the wielder of the mace exists. With the exception of those like Mrityu's daughter's son, [1446] who deserves to be pitied, who are confused about dharma, it has generally been held that there must be a cause behind material objectives, [1447] heaven and emancipation. If an ascetic has the intention of serving at his feet, the impurities of intelligence accumulated through many births, which increase day by day, are instantly cleansed, as if by the river [1448] that emerges from the toes on his feet. The valour of such a man is enhanced and with all his impurities cleansed, his non-attachment and vijnana increase. He does not undergo the cycle of life, the source of hardships. Therefore, according to your occupations, minds, words, bodies, gunas and own deeds, worship him without any reservations. His lotus feet yield the objects of desire. Convinced that this will yield benefits, depending on your abilities, you will then obtain success. He is devoid of gunas, but he manifests himself as a sacrifice with qualities of many different kinds of material objects, traits, rites and chants. Such a sacrifice is accomplished with diverse signs and names. Though his own form is made out of pure concentrated consciousness, he accepts such sacrifices. The aggregate of material nature, time, hopes and dharma in physical bodies leads the consciousness to accept these. The lord visualizes different manifestations of the fruits of these rites, just as, depending on the qualities of the wood, the fire blazes inside it. Hari is the preceptor and lord of those who receive shares in sacrifices. [1449] I am fortunate that those who have an association with me are showing me their favours by worshipping him incessantly on the surface of the earth, following their own dharma and firm in their vows. The devotees of the unvanquished one and noble brahmanas who possess tolerance, austerities and learning are resplendent. Let the energy and great power of royal lineages not seek to surpass them. Hari is the ancient Purusha and even that divinity is always devoted to brahmanas. It is by worshipping at their feet that he obtained Lakshmi, who never leaves him, fame and the supreme greatness that purifies the universe. He completely rules himself and resides in all hearts. The lord of every kind of desire loves brahmanas and is content when they are served. Therefore, humbly and with all your souls, serve brahmana lineages. That is supreme dharma. By continually having an association with them and serving them, a man can immediately achieve satisfaction of the soul and automatic personal serenity. Among those who accept the oblations of clarified butter, is there any superior mouth? The infinite one accepts oblations of clarified butter that are offered faithfully, using the mouths of those who indeed know about the truth. The one who does not abandon his devotees is not that pleased with oblations offered into the mouth of the fire, rendered without consciousness. A brahmana's purity is eternal because of his faith, austeries, auspiciousness, silence, control and concentration. His insight illuminates the true objective, like the reflection in a mirror. O noble ones! Right up to the end of my life, I wish to bear on my crown the dust from the lotus feet of those who illuminate. This quickly destroys all sins. One must worship those who possess all the qualities. A person who has acquired good qualities, is a store of good conduct, is grateful and is a refuge for the aged, certainly obtains prosperity. I wish that the lineages of brahmanas, cattle and Janardana and his followers should be satisfied with me.'"

'Maitreya continued, "When the king said this, the ancestors, the gods and the brahmanas were satisfied and delighted in their minds. Those virtuous ones applauded his virtuous words. The learned saying, 'One can conquer the worlds through a son', is true. Though the wicked Vena was slain through the curse of brahmanas, he overcame the darkness. Because he censured the illustrious one, Hiranyakashipu was also about to enter darkness, but was delivered because of the influence of Prahlada, his son. 'O noble and brave one! [1450] O father of the earth! May you live for an eternal number of years, since you display this kind of devotion towards Achyuta, the lord of all the worlds. O one who is auspicious in deeds! With you as our protector now, it is as if Mukunda is our protector. Your words have described the divinity, Uttamashloka Vishnu, who is devoted to brahmanas. O protector! However, this is not extraordinary, since you rule over living creatures. You are devoted to your subjects and your nature is great and full of compassion. O lord! On account of our past deeds and touched by destiny, we were wandering around, with our insight destroyed. It is wonderful that you have made us cross this increasing darkness. O one with an elevated spirit! O glorified person! Through your own energy, you maintain brahmanas, kshatriyas and vaishyas. We bow down to you.'"'

Chapter 4(22)

'Maitreya said, "When the citizens were praising Prithu, whose valour was pervasive, four sages arrived there and they were as radiant as the sun. With his followers, the king saw those unblemished lords of the Siddhas, whose radiance illuminated the worlds, descend from the sky and recognized them. Just as the lord of senses rushes towards the objects of the senses, Vena's son was eager to see them and instantly stood up, along with all his followers who were there at the assembly. They were worshipped in the proper way and accepted the offerings and the seats. Completely overpowered by their glory, he [1451] humbly lowered down his head. He took the water that had washed their feet and sprinkled it over the hair on his head. He was good in conduct and with his conduct, accorded them respect. They sat down on those golden seats, like sacrificial fires on altars. Delighted and full of devotion and control, he addressed Bhava's elder brothers. [1452]

'"Prithu said, 'O reservoirs of everything auspicious! This is wonderful. Since I have been able to see you, who even yogis find it difficult to see, I must have performed auspicious deeds. If brahmanas like you, and Shiva and Vishnu who follow you, are pleased, what will be difficult to obtain in this world and in the next? Even though you roam the worlds, people cannot see you, just as the omniscient cause of everything is in all atmans, but cannot be seen. Even if a householder possesses no riches, he is certainly blessed if the master of the house and his servants have water, grass and land in the house, which can be used to honour worthy and virtuous ones who visit. However, even if a house possesses every kind of wealth in abundance, if it does not have sacred water with which the feet of those whose feet are like tirthas can be washed, that house is like a tree inhabited by venomous serpents. O best among brahmanas! Welcome. Since childhood, you have followed vows of emancipation. Your conduct has been faithful and persevering. Because of our own deeds, we have descended into these hardships. O protectors! We have taken the satisfaction of the senses as the objective. Can there be welfare for us? Since you find delight in your own atmans, there is no need to ask questions about your welfare. Your minds and intelligence are such that the question of good fortune and misfortune does not arise. Therefore, I confidently look on you as well-wishers of those who are tormented and am questioning you. How can welfare be ensured quickly? It is evident that the illustrious one, who has no birth, shows favours towards his devotees and manifests his atman in the atmans of those like you, who roam around in the form of Siddhas.'"

‘Maitreya continued, “Prithu’s words were full of meaning, brief, spoken well and sweet. Hearing what he had said, Sanatkumara smiled slightly. Delighted, he replied.

‘“Sanatkumara said, ‘O great king! With the welfare of all creatures in your mind, you have asked an excellent question. You are learned. [1453] The intelligence of the virtuous is like this. When two virtuous ones meet each other, it is good for both. The resultant conversation and questioning enhances every person’s tranquility. O king! You mention an attachment for speaking about the qualities of the lotus feet of Madhu’s enemy. This unwavering devotion is extremely difficult to find. It washes away the impurities of lust and desire that exist in the inner recesses of the heart. The sacred texts have perfectly considered the causes for human welfare and have arrived at definitive conclusions—non-attachment to everything other than the atman and firm attachment to the atman and the *nirguna brahman*, devotion, the observance of dharma towards the illustrious one, inquiry about the adhyatmika, faith in yoga, worship of the lord of yoga, continuous listening to auspicious and sacred accounts, reluctance to associate with those who seek gratification in wealth or in the senses, avoiding and not accepting objects that such people seek for gratification, love for solitude, except at times when the nectar of Hari’s qualities can be drunk, non-violence, following the conduct of paramahamsas, remembering Mukunda, drinking the best of nectar in the form of his exploits, yama, niyama, refraining from slander, lack of desire towards objects in this world, tolerance of the opposites, [1454] repeated filling up of the ears with a recital of his qualities, bending down before him, unadulterated detachment towards apparent existence and non-existence and easy devotion towards the nirguna brahman. If a man has unwavering love for the brahman, through a preceptor, he obtains knowledge and non-attachment. Just as a fire burns down the source of its birth, [1455] the power of these burns down the impotence of the heart and the sheath of the subtle body, which consists of the five subtle elements. When this sheath is burnt down, he is liberated from all the differences that existed between the jivatman and the paramatman and from the gunas. This is like a man who sees his dream destroyed in front of him. He can then see himself, the objects of the senses and what is superior to both of these. A man thus sees nothing other than what has been designated as the truth. It is because of differences that a reflection is seen differently in water and in something else. [1456] When differences do not exist, a man sees no difference between himself and someone else. If one is attracted to the objects of the senses, the mind thinks about them and is agitated. Consciousness and intelligence are lost, like canals draining out water from a pond. One can no longer remember one's consciousness. Knowledge is disturbed and memory is destroyed. When these are obstructed, the wise say that the atman itself has been lost. In this world, there is nothing more destructive of a man's self-interests than loving something that is an impediment to self-realization of the atman. For men, thinking about wealth and the objects of the senses destroys all other objectives. With both jnana and vijnana destroyed, he enters immobile births. [1457] Those who wish to cross the terrible darkness must never be attached to anything. That is an impediment towards attaining dharma, artha, kama and moksha. Among these objectives, moksha is regarded as the most important. The other three objectives are always associated with the fear of Death. Irrespective of being a superior or an inferior creation, [1458] one is affected by the transformations of the gunas. Therefore, there is no peace and the lord [1459] destroys any benefits that may have been obtained. O Indra among men! He is in everything immobile and mobile, covered with bodies, sense organs, the breath of life, intelligence and the ego. He is inside all hearts. He knows about the kshetra and controls it. He is everywhere in the universe. Know the truth that the illustrious one shines everywhere in the universe. Know that you are no different from him. He manifests himself as the one who leads to cause and effect. When intelligence is affected by his maya, a garland appears like a snake, but can be distinguished with clear discrimination. He is always free and pure. He is the unadulterated and pure truth. He overcomes Prakriti, contaminated by karma. Surrender to him. With devotion, enjoy the toes of his lotus feet, which are like petals. Devotees can uproot the firm bonds of karma. Even if a person continually tries to stem the floods of attachment to the objects of the senses, if his mind is not attached to Vasudeva, he does not succeed. Therefore, worship him as the refuge. Those who have not sought refuge with the lord find this ocean of life to be a great hardship. It is extremely difficult to cross. The six are like crocodiles. [1460] Therefore, you should worship the lotus feet of the illustrious Hari. He is like a boat one can use to cross the hardships that are extremely difficult to cross.'"

'Maitreya continued, "Kumara, Brahma's son, who possessed true knowledge about the atman, instructed him about the path to realize the atman. The king praised him and replied.

'"The king said, 'O brahmana! O illustrious one! Earlier, Hari, who is compassionate towards those who are in distress, showed me his favours. You have now come here to complete the task. You have carried everything out completely. You are as compassionate as the illustrious one. Everything that I possess, including my own self, is a leftover from virtuous ones. [1461] What can I give you? O brahmana! My life, my wife, my sons, my house, my garments, my kingdom, my army, the earth and the treasury—I am offering everything to you. The command of the army, the kingdom, the right to exert the rod of punishment and suzerainty over all the worlds should be given to a person who knows about the Vedas and the sacred texts. A brahmana himself eats, clothes himself and himself gives. Kshatriyas and the other varnas enjoy because of his favours. People like you know about the atman and about the movements of the illustrious one. With a complete understanding of the sacred texts, you have explained these to us. Filled with unlimited compassion, may you always be satisfied with what you yourself do. But for some water cupped in my palms, what can I possibly offer you in return?'"

'Maitreya continued, "They were lords of yoga who knew about the atman and were thus worshipped by the original king. They praised his good conduct and while people looked on, left through the sky. Vena's son, greatest among the great, was firm in what he had learnt about adhyatma. Having realized his own atman, he thought that he had obtained everything. He performed the required deeds, appropriate to the time, the place and his capacity. As was proper and according to his riches, he performed worship towards the brahman. Controlled and without any attachment, he vested all fruits in the brahman. He took his atman to be beyond Prakriti and only a witness to the action. He remained a householder and his kingdom was full of prosperity. However, like the sun, his mind had no sense of ego and was not attached to the objects of the senses. In this way, engaged in the yoga of adhyatma, he performed his deeds. Through Archi, he had five sons whom he respected—Vijitashva, Dhumrakesha, Haryaksha, Dravina and Vrika. But Prithu alone was the one in whom the qualities of all the guardians of the world were combined. For the sake of protection, from time to time, Achyuta, the creator of the universe, manifests his own self. Amiable in qualities, he [1462] delighted the subjects through his thoughts, words and deeds. The king thus obtained the name that he was a second King Soma. Like the sun, he heated the earth and received only for the sake of giving back wealth. His energy was as invincible as that of Agni. He was as difficult to defeat as the great Indra. He was like the earth in forgiveness. In granting the wishes of men, he was like heaven. Like Parjanya, he showered and satisfied desires. He was as difficult to understand as the ocean. In his spirit, he was like the king of the mountains. [1463] He was like Dharmaraja [1464] in his learning. He was as wonderful as the Himalayas. His treasury was like that of Kubera. In secret treasures, he was like Varuna. In strength, great energy and an ability to go anywhere, he was like Vayu. He was as irresistible as the illustrious god, the lord of the bhutas. [1465] He was as handsome as Kandarpa. [1466] He was as spirited as a king of deer. He was like Manu in his affection towards men. He was like the illustrious Aja [1467] in his lordship. In knowledge of the brahman, he was like Brihaspati. In control of the atman, he was like Hari. In devotion to cattle, preceptors, brahmanas and followers of Vishvaksena, and in modesty, gentle behaviour and trying for others, he was comparable only to his own self. Here and there in the three worlds, men loudly chanted his praise. It entered through the ears of women, just as accounts of Rama do to the virtuous.’”

Chapter 4(23)

‘Maitreya said, “On one occasion, Vena’s son, who knew about his own self, saw that he had become old. The lord of subjects ensured unlimited prosperity for everything that he had himself created, [1468] the mobile and immobile objects in the world. He ensured a means of subsistence for those who followed dharma. He had been born for the purpose of accomplishing the commands of the lord and he implemented these. He gave the earth, who was like his own daughter and seemed to be weeping because of the separation, to his sons. The subjects were distressed. Alone, with his wife, he went to a grove. He followed rituals approved of by the vaikhanasas there. With the intensity he had earlier shown in his own conquests, he started austerities. He ate bulbs, roots and fruits. Sometimes, he only ate dry leaves. For some fortnights, he only drank water and ate nothing. For others, he survived only on air. In the summer, the brave one tormented himself with five fires. [1469] During the monsoon, the sage exposed himself to the rain. In the winter, he immersed himself in water up to the neck. He slept on the bare ground. He tolerated these and controlled his senses. He held up his seed and controlled his breath of life. He performed these excellent austerities and worshipped Krishna. Through these, he progressively purified himself. He destroyed the impurities of his store of karma. Through pranayama, he controlled the six categories. [1470] He severed all bondage. He followed the supreme path of adhyatma that the illustrious Sanatkumara had spoken about. Through this yoga, the bull among men worshipped Purusha. Faithfully, the virtuous one followed the dharma of worshipping the illustrious one. His devotion became fixed on the illustrious brahman and on nothing else. Through these perfect activities, his mind was purified and filled with sattva. He only remembered the illustrious one. His sense of knowledge and non-attachment was sharpened. He severed the sheath of the jivatman and all doubts were dispelled. All identification with the body was destroyed and he realized the nature of the atman. He had no desires. Through this knowledge, he severed and gave up the path of yoga too. [1471] If, without any deviation, a person is interested in the exploits of Gaja’s elder brother, he is not attached to anything else. In this way, the foremost among brave ones engaged the atman with the atman. [1472] Firmly immersed in the brahman, he gave up his own body. He blocked the anus with his heels and pushed up the vital air. He held it at the navel, the heart, the throat and the head, progressively and gradually pushing it up. [1473] He gradually pushed it up to the crown of the head and became free from all desire. He merged the breath of his life with Vayu, his body with the earth and his energy with Agni. In this way, the gaps in his body were merged with space and the liquid parts with water, each division going back to its origin—earth into water, water into fire, fire into air and air into space. The mind was merged into the senses and the senses into the tanmatras, from which, they had evolved. Having merged the objects of the senses and the elements, he merged everything into Mahat tattva. Then he merged this, the source of all gunas, into the being who is full of maya. Through his knowledge, non-attachment and valour, the lord obtained the self-realization of the atman and transcended everything men are subject to. He realized his true nature.

'"His wife, the great queen known by the name of Archi, followed him to the forest. She was delicate and her feet did not deserve to touch the earth. She followed the dharma of being extremely devoted to her husband. She served him and followed him in whatever he subjected his body to. She was not afflicted, nor did she suffer from any torment. She was content with the pleasant touch of her beloved's hand. She noticed that her husband's body had decayed, without any signs of consciousness. She had loved the lord of the earth as much as she had loved her own self. After lamenting for a while, she placed the body on a funeral pyre on the summit of a mountain. Bathing in the water of a lake, she performed the prescribed rites. She offered water to her husband, the performer of generous deeds. She worshipped the gods who were in heaven. Thinking of her husband's feet, she circumambulated the fire thrice and entered it. There were thousands of gods, the bestowers of boons, and the wives of those gods. On seeing that the virtuous lady had followed Prithu, her husband and supreme among brave ones, they praised her. They showered down flowers on the summit of Mandara. While the celestial trumpets were sounded, they conversed with each other. The goddesses said, 'This wife, who served her husband, the lord of all the kings, with all her soul, is blessed. She is like Shri, the wife of the lord of sacrifices. This virtuous one is certainly headed upwards, following her husband, Vena's son. Behold. Through her inconceivable deeds, Archi is surpassing all of us. Mortals have an uncertain lifespan on earth. However, if they seek the path of liberation at the feet of the illustrious one, there is nothing that cannot be achieved by them. The life of a human on earth is a great opportunity to follow the path of liberation. However, if a man is attached to the hardships that come from pursuing material objects, he deceives himself and is like an enemy to his own atman.' Praised by the immortal women, the wife went to her husband's superior world, obtained by Vena's son, who realized the atman and sought refuge with Achyuta.

'"Such was the extremely great Prithu, an excellent devotee of the illustrious one. He possessed greatness of conduct and I have described his conduct to you. If a person attentively and faithfully reads this extremely pious account, hears it or expounds it, he obtains the status obtained by Prithu. A brahmana obtains the radiance of the brahman, a king becomes the lord of the earth, a vaishya who reads it becomes a master of animals and a shudra obtains a prominent position. After hearing this account thrice, a man or a woman who does not have offspring, obtains excellent offspring and a person without riches obtains the best of wealth. A person whose deeds are not known of obtains great fame. A stupid person becomes learned. This account confers benedictions and counters anything inauspicious faced by men. It brings riches, fame, a long lifespan and heaven, and removes the impurities of kali yuga. Those who desire complete success in pursuing dharma, artha, kama and moksha should listen to it faithfully. This is supreme in accomplishment of the four objectives. A king who is seeking victory should listen to it. The kings will bring tribute in front of him, just as they did to Prithu. As one faithfully hears or reads the auspicious account of Vena's son, one obtains freedom from attachment, unadulterated devotion to the illustrious one and undertakes acts faithfully. O Vichitravirya's son! I have described this great account, which brings greatness. If a mortal person makes up his mind in this way, he obtains Prithu's destination. If a person lovingly listens to Prithu's account or narrates it day after day, he is freed from attachment. He develops devotion towards the illustrious one, whose feet are like a boat to cross the ocean of life. Such a man develops complete attachment towards him."'

Chapter 4(24)

'Maitreya said, "Vijitashva, the son of Emperor Prithu, was extensive in his fame. He was affectionate towards his brothers and put his younger brothers in charge of the directions. Haryaksha was given the eastern direction and Dhumrakesha the southern. The lord gave the western direction to Vrika and the northern to Dravina. From Shakra he obtained the power of making himself invisible and was thus known as Antardhana. [1474] Through his wife Shikhandini, he obtained three sons who were extremely well regarded. Earlier, these had been the fire gods, Pavaka, Pavamana and Shuchi. They were born in this way because of Vasishtha's curse and using the path of yoga, got back their original status. Through his wife Nabhasvati, Antardhana also had a son named Havirdhana. Though he had known that Indra had stolen the horse, he had not killed him. [1475] He thought that the king's duties, extracting tribute and taxes and using the rod of chastisement, were extremely terrible. Therefore, he abandoned them and undertook a long sacrifice. In the course of this sacrifice, he realized his atman and worshipped the perfect Purusha, the paramatman. Through his meditations, he easily obtained his world. O Vidura! Through his wife Havirdhani, Havirdhana had six sons—Barhishad, Gaya, Shukla, Krishna, Satya and Jitavrata. O extender of the Kuru lineage! The extremely fortunate Barhishad, Havirdhana's son, became a lord of subjects. He immersed himself in rites and in yoga. He continuously sacrificed, and worshipped the gods. The earth was always covered with kusha grass, with the tips of the blades pointing to the east. [1476] On the advice of the god of the gods, [1477] he married Shatadruti, the daughter of the ocean. She was beautiful to behold, charming in all her limbs, but was still young. At the time of the marriage, adorned in beautiful ornaments, she circumambulated Agni, who fell in love with her, as he had done with Shuki. [1478] The gods, the asuras, the gandharvas, the sages, the Siddhas and the serpents were captivated by the bride, when the directions tinkled with the bells on her anklets. Through Shatadruti, Prachinabarhi had ten sons. All of them had the same name. All of them observed identical vows. All of them were immersed in dharma. They were the Prachetas. When their father commanded them to have children, they entered the ocean and performed austerities there. They worshipped the lord of austerities [1479] for ten thousand years. Along the path, they had met Girisha and had pleased him. Controlling themselves, they meditated, chanted and worshipped according to what he had said."

'Vidura asked, "Along the way, how did the Prachetas meet Girisha? O brahmana! Pleased, what did Hara tell them? Tell me the import. O brahmana rishi! For embodied beings, a meeting with Shiva is indeed extremely difficult. The sages meditate, desiring such a meeting. The illustrious Bhava is satisfied within himself. However, for the maintenance of the worlds, he travels around, with the terrible Shakti."

'Maitreya continued, "The virtuous Prachetas accepted the words of their father. Firm in their minds about performing austerities, they left for the western direction. They saw an extremely large and extensive lake that was almost like an ocean. It was full of sparkling water and as clear as the mind of a great person. There were blue and red water lilies born from the water, lotuses that bloom in the night and blue lotuses. There were the sounds of swans, cranes, chakravakas and karandavas. There were creepers and trees and their body hair seemed to stand up in joy at the humming of the crazy bees. As if at the time of a festival, the wind flung up pollen from the lotuses in all directions. The princes were astounded to hear the divine singing of gandharvas, pleasant to the mind. Drums and kettledrums were being played. They saw the three-eyed Shitikantha emerge from the lake, with his attendants. The best among immortals was being praised by the followers of the gods. [1480] They saw his excellent face, ready to grant favours. Filled with curiosity, they bowed down before him. The illustrious Hara removes the afflictions of those who are afflicted and those who are devoted to dharma. Because of their knowledge of dharma and their good conduct, he was pleased. Delighted, he spoke to them.

'"The illustrious Rudra said, 'You are the sons of Vedishad. [1481] I know what you wish for. O fortunate ones! It is to show you favours that I have revealed myself to you. The illustrious and supreme Vasudeva is beyond the three gunas that living entities are characterized by. [1482] Anyone who seeks refuge directly with him is loved by me. If a man is devoted to his own dharma, after one hundred births, he reaches Virinchi. If he goes beyond that, he obtains me. If he does not deviate and is devoted to the illustrious one, he obtains the Vaishnava world, which gods like us obtain after the universal destruction. You are devoted to the illustrious one. I love you as much as I do the illustrious one. Those who are devoted to the illustrious one do not love anyone as much as they love me. This is a special chant, sacred and extremely auspicious. It brings great benefit. I will recite it for you. Listen.'"

'Maitreya continued, "With kindness in his heart, the illustrious Shiva, who was devoted to Narayana, said this, while the princes joined their hands in salutation.

'"The illustrious Rudra said, 'Victory to you. [1483] You are most noble among those who know about the atman. You are auspicious. May I be blessed. You are the perfect one who should be worshipped. You are in all atmans. I bow down before you. I bow down before the one who has a lotus in his navel. You control the subtle elements and the sense organs. You are the tranquil Vasudeva. You do not change. You illuminate yourself. I bow down to Samkarshana, the subtle and invincible destroyer. I bow down to Pradyumna, who awakens the universe and is inside every atman. I bow down. I bow down to Aniruddha, the one who controls the mind and the sense organs. I bow down to paramahamsa, the complete one who is not affected. I bow down to the one who is the gate to heaven and liberation, the one who is always present among those who are pure. I bow down to the one with the golden seed, the one who gives power to the four kinds of officiating priests. I bow down to the one who provides energy to the ancestors, the lord of the three [1484] and the seed of the sacrifice. You are the one who provides satisfaction to all living beings. I bow down to the one who is in all atmans. You are the one who is the body of all beings and all the diverse material objects. I bow down to the one who is the protector of the three worlds and the lord of prowess and strength. Your signs reveal every kind of meaning. You are the sky. I bow down to the one who is inside and outside. I bow down to the immensely radiant one who provides all the auspicious worlds after death. You are pravritti and nivritti. You are the rites towards the gods and the ancestors. I bow down to the one who is Death, the one who provides misery as a consequence of adharma. I bow down to the one who is the lord of all benedictions. You are Manu. You are the cause of everything. I bow down to Dharma, the great one. You are Krishna, the infinitely intelligent one. You are the ancient Purusha. You are the lord of samkhya and yoga. You are the store of the three kinds of capacity. [1485] You are Mrida, [1486] the lord of ahamkara. You take the forms of knowledge and eagerness to act. I bow down to the one who manifests himself in different kinds of speech. Show yourself to us. We wish to see you in the form in which devotees worship you. Your agreeable form has all the senses and the gunas and is most loved by those who are devoted to you. Your form is gentle and dark, like clouds during the monsoon. You are an accumulation of everything that is beautiful. Your four-armed form is graceful. It is excellently shaped, with a handsome face. Your eyes are like the inner petals of a lotus. Your eyebrows are beautiful and your nose is excellent. Your teeth are beautiful and your forehead is handsome. You are adorned with symmetric ears. Your sidelong glances are affectionate and you seem to smile. Your flowing locks enhance your beauty. Your shining yellow and silk garments are like the filaments of a lotus. You are adorned with dazzling earrings. Your diadem, bracelets, necklace, anklets and girdle sparkle. You look even more beautiful because of the conch shell, chakra, mace, lotus and a garland of excellent jewels. Your shoulders are like those of a maned lion. You wear the extremely fortunate Koustubha around your neck. Shri is never distanced from you and surpasses the radiance of the stone used to test for gold. [1487] His acts of puraka and rechaka lead to a ripple in the three lines on the stomach, which is as beautiful as the leaf of a banyan tree. The deep and whirling eddy in his navel seems to withdraw the universe into it. Your hips are dark blue and are covered with a yellow and silken garment, with a golden girdle atop it. Because of symmetric and beautiful feet, shanks, thighs and insteps, you are extremely handsome. The nails on your feet are as beautiful as the petals of an autumn lotus. Their radiance dispels all the impurities that are inside us. So as to destroy all hardships, reveal your own form. O preceptor! You are the refuge. As a preceptor, reveal the path to those suffering from darkness. Those who desire purification for themselves must meditate on this form. While they perform their own dharma, bhakti yoga brings freedom from fear. All embodied beings find it extremely difficult to reach you, but those who are devoted can obtain you. Even the king of heaven seeks you. You can be obtained by those who single-mindedly seek self-realization. You are extremely difficult to worship and even the virtuous find it hard to reach you. But for single-minded devotion at your lotus feet, what external object can be desired? Death destroys the universe with a movement of his eyebrows, displaying his valour and prowess. But even he does not dare to destroy someone who has completely surrendered to you. A momentary association with those who are devoted to the illustrious one is superior to heaven, or being freed from rebirth on earth. What other benediction can a mortal person desire? Your lotus feet are praised as a tirtha. Bathing there, internal and external impurities are cleansed. [1488] Let there be benedictions for those who are extremely good in conduct. Grant us the favour of an association with them. If a person's intelligence is not bewildered by external objectives and if he is not stuck in the cave of tamas, he enters the state of purification. Through bhakti yoga, he obtains the favours and is delighted. Such a sage sees that there is no objective other than you. This universe is your manifestation. You pervade the entire universe. You are the supreme brahman. Like the sky, your resplendence extends everywhere. Using your maya, you created many kinds of forms. You are also the one who maintains and without acting, you are the one who destroys. You are eternal and not affected, but you create this sense of differentiation. O illustrious one! We know that you are the one who controls your own self. With devotion, learned yogis, who pursue action and processes, [1489] worship you for success. The Vedas and the tantras state that you are the one who controls the elements, the senses and the mind. You are the original being, with your capacity dormant. You divide it into sattva, rajas and tamas. From this is evolved Mahat, ahamkara, space, fire, wind, water and earth, the gods, the rishis and the large number of creatures. As your own portions, you used your own powers to create and enter the four types of beings. [1490] This is known as the Purusha who exists within, who enjoys the senses, like honey collected by bees. All these worlds are extremely terrible in their force. In the course of time, you are the one who destroys them, like a dense mass of clouds dispelled by the irresistible wind. This is your true nature in beings, but beings can only infer it. [1491] Those who are mad think loudly about what should be done. In a desire for material objects, their avarice increases. Without being distracted, as death, you seize them suddenly, like the flickering tongue of a hungry snake that grabs a rat. Which learned man will neglect and discard your lotus feet in favour of a decaying body? Our father [1492] worshipped you without any hesitation and so unhesitatingly, did the fourteen Manus. For those who are learned, you are our brahman and our paramatman. The universe is scared of Rudra. But you are the destination who grants freedom from fear. O fortunate ones! O sons of a king! Perform your own dharma and purifying yourselves, chant this. Worship the illustrious one as a refuge. You are the atman who is inside all beings. You are established in all beings. Chant and worship him. Incessantly meditate on Hari. I have instructed you about the chant known as *yogadesha*. O ones who observe the vows of sages! Remember it. Control your intelligence. All of you should study this respectfully. In ancient times, the illustrious lord and creator of the universe taught us, Bhrigu and the other sons, this. They were entrusted with the task of creation and desired to create. When all of us, the lord of subjects, were instructed to create subjects, this destroyed the darkness and we were able to create different kinds of beings. Therefore, a man must always attentively chant this, being devoted to Vasudeva. He will then swiftly ensure well-being. Knowledge that leads to supreme benefit is best among all kinds of learning. This knowledge is like a boat that crosses the ocean of hardship, which is so very difficult to cross, and achieves happiness. I have chanted this song, a prayer to the illustrious one. If a person studies this faithfully, he will worship Hari, who is so very difficult to worship. From him, a man will quickly obtain everything that he desires. When he chants my song, the single lord will be extremely delighted and will bestow everything beneficial. If a mortal person wakes up at the right time and joining his hands faithfully, hears it or makes it heard, he is freed from the bondage of action. O those who bring delight to the king! My song is a prayer to the supreme being, the paramatman. Chanting this with single-minded attention is a great austerity. If you practise this, at the end, you will obtain everything that you wish for.'"'

Chapter 4(25)

'Maitreya said, "The illustrious one instructed the sons of Barhishad in this way and was worshipped by them. While those princes looked on, Hara instantly disappeared. All the Prachetas immersed themselves in water and performed austerities for ten thousand years. They chanted the prayer recited by the illustrious Rudra. O Kshatta! In his mind, Prachinabarhi was attached to various rites. Narada, who knew the truth about adhyatma, took pity on him and sought to wake him up. 'O king! What benefit do you desire for the atman by performing these acts for fruits? The end of unhappiness and obtaining happiness are the best benefits. But those cannot be obtained through these.' The king replied, 'O immensely fortunate one! I do not know what is superior to these. My intelligence is entangled in these rites. Tell me about unadulterated knowledge, so that I can be freed from these rites. As a householder, one is engaged in deceitful acts, pursuing sons, wives and riches as objectives. Such foolish people roam around on the road of samsara and do not attain the supreme.'

'"Narada said, 'O king! O lord of subjects! Behold the animals being slaughtered at your sacrifice. Thousands of large numbers of living beings are being killed mercilessly. They remember your cruelty and are waiting.

When you die, their rage will be aroused and they will pierce you with their horns. In this connection, I will tell you about an ancient history. This is about Puranjana's conduct. Listen attentively to my words. O king! There was a king named Puranjana and his fame was extensive. He had a friend named Avijnata, since his activities could not be detected. [1493] Searching for a refuge, the lord wandered around the entire earth. He could not find anything that appealed to him and he became distressed in his mind. He desired to satisfy his desires and did not think that any of the cities on earth were good enough to satisfy what he was after. On one occasion, on the southern slopes of the Himalayas, he saw a city with nine gates and it possessed all the auspicious marks. [1494] There were ramparts, gardens, mansions, moats, windows and arches. There were many houses everywhere and the tops of the houses were made out of gold, silver and iron. There were assembly halls, quadrangles, highways, gambling houses, markets, dwelling houses, decorations of flags and festoons, places without trees [1495] and platforms. Outside the city, there was a grove filled with celestial trees and creepers. There was a lake filled with the calling of birds and the humming of bees. The banks of the lake were beautiful because of trees. Their branches fluttered because the cool breeze brought with it spray from waterfalls and the fragrance of flowers. The forest was filled with many animals. However, these didn't cause an impediment because they followed the vows of sages. [1496] Travellers thought they were being invited by the calling of cuckoos. He saw a beautiful woman there, wandering around as she pleased. There were ten servants with her and each was the husband of one hundred wives. [1497] In every direction, she was guarded by a serpent with five hoods. [1498] She could assume any form at will. She was young and was searching for a husband. Her nose was excellent. Her teeth were excellent. She was young, with an excellent forehead. Her face was beautiful. Her ears were symmetric, ornamented with shining earrings. Around her beautiful hips, the maiden [1499] wore a yellow garment, with a golden girdle atop it. When she walked, like a resident of heaven, the anklets on her feet tinkled. Her breasts were rounded, with the signs of youth and with no space between them. As she walked like a female elephant, out of shame, she covered them with the end of her garment. Her smile was bashful and charming.

"“‘Her sidelong glances were like arrows shot from the bow of her eyebrows. The brave one was smitten by love and addressed her in gentle words. “O one with eyes like the petals of lotuses! Who are you? Whom do you belong to? Where have you come from? O timid one! What do you wish to do in this city? Tell me. Who are the ten great warriors who follow you? Who is the eleventh? O one with the excellent eyebrows! Who are these women? Who is the serpent preceding you? Are you Hri, Bhavani or the goddess of speech? [1500] Wandering like a sage in this forest, are you searching for a husband? Has he satisfied all his wishes at your lotus feet, which are desirable? Are you the one who resides on a lotus [1501] and has the lotus been dislodged from your hand? O one with the beautiful thighs! Since your feet touch the ground, you cannot be any of these. With me, supreme among brave ones and glorious in his deeds, you should decorate this city, just as Shri ornaments the supreme world, along with the lord of sacrifices. Your bashful and sidelong glances have excited my senses. Your smiles and eyebrows have bewildered me. Touched by you, the illustrious Manobhava [1502] has agitated me. O beautiful one! Show me your favours. Your face is charming, with the excellent eyebrows. Your eyes have excellent pupils. Your face is encircled by locks of bluish-black hair. O one with the beautiful smiles! Because of your shyness, you are not looking at me.” Like an impatient person, Puranjana beseeched the woman. She was also bewitched by the brave one. She smiled and greeted him. “O bull among men! We do not accurately know who our creator is. Nor do we know ourselves, or others, our gotras, our names, or who has created us. We know that we exist here now and we do not know anything beyond that. O brave one! We do not know who constructed this city, where we seek a refuge for ourselves. O one who grants honours! These men and women are my male and female friends. When I sleep, they remain awake. This serpent guards the city. O fortunate one! It is good fortune that you have come here. O destroyer of enemies! With my friends, I will provide you with whatever ordinary sensual pleasures you wish to satisfy. O lord! Please reside in this city with nine gates. For one hundred years, I will bring you all the objects of desire. Accept them. How can I enjoy those with a person who does not know about sexual pleasures, a person who is ignorant about the next world and does not look forward to the future? Such a person is like an animal. One obtains dharma, artha, kama, joy from offspring, immortality and fame in this world, without any sorrow and without any disease. Those who know about kaivalya are ignorant of that. It is said that in this world, the welfare of ancestors, gods, rishis, living beings and one's own self is ensured by a mortal person through the state of a householder. O brave one! You are famous and handsome. Why will a person like me not accept a beloved husband like you? O mighty-armed one! O one whose arms are like the coils of a serpent! Which woman on earth will not be attracted to the idea of being embraced by your arms? Through your favours, you are adequate to remove the hardships of those who are without a protector. You roam around, with your smiling glances." O king! Thus, the couple entered into an agreement there.

"“‘They entered the city, enjoying themselves there for a hundred years. Here and there, singers praised him in pleasant notes. When it was too hot, surrounded by women, he would enter the lake. Seven of the gates of the city were above and two were below. [1503] All these were for different purposes and the lord used them accordingly. O king! Five gates were to the east, one was to the south, one was to the north and two were to the west. I will describe their names to you. [1504] Khadyota and Avirmukhi were two gates to the east that were fashioned together. [1505] Using these, with his friend Dyumat, he used to go to the region named Vibhrajit. Nalini and Naalini were two gates to the east, fashioned together. [1506] With his friend Avadhuta, he used these to go to the region named Sourabha. The fifth gate in front was named Mukhya. [1507] With Rasajna and Vipana, the king of the city used these to go to the regions named Apana and Bahudana. O king! The southern gate of the city was known as Pitrihu. [1508] Along with Shrutadhara, Puranjana used this to go the region of Dakshina Panchala. The northern gate of the city was known as Devahu. [1509] Along with Shrutadhara, Puranjana used this to go to the region of Uttara Panchala. To the west was the gate named Asuri. [1510] Accompanied by Durmada, Puranjana used this to go to the region named Gramaka. [1511] To the west was also the gate named Nirriti. Accompanied by Lubdhaka, Puranjana used this to go to the region named Vaishasa. Among the citizens who were blind, there were two named Nirvaka and Peshaskrita. [1512] Though he possessed eyes, the lord used to go and act with them. Sometimes, accompanied by Vishuchina, he went to his inner quarters. When he went there, through his wife and children, confusion, satisfaction and joy would result. With desire in his heart, the ignorant one was thus deceived and attached to action. The king did exactly what his queen desired. When she drank, he would drink liquor and become senseless and intoxicated. When she ate, he ate. When she chewed, he chewed. Sometimes, when she sang, he sang. Sometimes, when she wept, he wept. Sometimes, when she conversed, he conversed. When she chattered, he chattered. When she ran, he ran. When she stood, he stood. When she lay down on the bed, he lay down. When she was seated, he sat down. Sometimes, when she heard, he heard. When she saw, he saw. Sometimes, when she smelt, he smelt. Sometimes, when she touched, he touched. Sometimes, when his wife grieved, he too grieved like a distressed person. When she enjoyed, he enjoyed. When she was happy, he was happy. He was thus captivated by his queen and his nature was deceived in every possible way. Though he didn't wish it, like an ignorant person, he followed her. He was as helpless as a domesticated animal.'''

Chapter 4(26)

"''Narada said, 'One day, the great archer was astride his chariot, yoked to five horses and was advancing swiftly. There were two shafts, two wheels, one axle, three bamboo poles, five joints between the yoke and the pole, one rein, one charioteer, one seat, two poles for the yoke, five types of weapons, seven bumpers and five kinds of movement. He was adorned in golden ornaments. His armour and inexhaustible quivers were made out of gold. There were eleven commanders and he went to the forest of Panchaprastha. [1513] Proud, he picked up his bow and arrows and wandered around on a hunt. He was greedy for the unsavoury act of hunting. Though she did not deserve it, he abandoned his wife. He followed the conduct of asuras. His heart was terrible and he was without compassion. Using his sharp arrows, in that forest, he killed many forest dwellers. It is decreed that in the waterholes in a forest, a king may kill animals required for a sacrifice, but only as much as is required for the purpose. It is the rule that one should not kill out of greed. O Indra among kings! If a learned man knows and performs acts in accordance with the rules, he is not touched by those acts. However, if a man is overwhelmed by pride and acts in a contrary way, he is bound by those acts. He descends into the flow of the gunas. With his wisdom destroyed, he heads downwards. Arrows whetted on stone mangled the bodies of many with colourful feathers. There was destruction of the distressed ones. Those who had compassion in their hearts found this impossible to tolerate. He killed hares, boars, buffaloes, oxen, [1514] ruru antelopes, porcupines and many other animals, regardless of whether they could be used for sacrifices. After this, he was overcome by exhaustion. Hungry, thirsty and tired, he withdrew and returned to his residence. Having returned, he bathed and ate the appropriate food. All his exhaustion went away. As is proper, he adorned himself with scents, unguents and garlands. Having adorned all his limbs in this excellent way, his mind started to search for the queen. He was content and happy. He was extremely proud and his mind was affected by Kandarpa. He did not see the beautiful one, the mistress of the house of a householder. O Vedishad! Distressed in his mind, he asked the women in the inner quarters. “O beautiful women! As used to be the case earlier, is all well with you and your mistress? Unlike earlier, the prosperity of this household is not attracting me any more, since the house is without a mother and a wife who regarded her husband as a divinity. It is like a shattered chariot. What wise man will reside here, like a miserable person? Where is that beautiful lady? When I am submerged in an ocean of hardships, she saves me. At every step, she illuminates my intelligence.” The women replied, “O lord of men! We do not know why your beloved is behaving in this way. O destroyer of enemies! Behold. Without a spread, she is lying down on the bare ground." Puranjana saw his own queen on the ground, resembling an avadhuta. He was attached to her and he was crushed. Not knowing the reason, he was filled with great bewilderment. With his heart shattered, he spoke to her in soft and comforting words. However, there were no signs that his beloved was feigning this because of love. The brave one, who knew how to beseech, entreated her in slow words. He touched her feet. Making her sit on his lap, he embraced her and spoke to her. Puranjana said, "O beautiful one! When servants commit an inauspicious act, if their masters do not impose punishment on their wrongdoing, taking them to be their own, the servants do not learn from the punishment and are unfortunate. Punishment is a supreme favour imposed on the servant by the master. O slender one! A person who does not take this to be a friendly act is foolish. You possess excellent teeth and charming eyebrows. Please smile and cast a loving and bashful glance at me. Your dark locks hang down, like a mass of bees. Your beautiful face has a tall nose. O spirited one! Reveal your face to those who are your own. O wife of a brave person! Other than those who are gods on earth, [1515] if there is anyone who has committed an offence against you, I will punish him. I will ensure that he does not obtain freedom from fear and since I am a servant of Muraripu, [1516] will see that he does not obtain happiness in the three worlds or anywhere else. I have not seen your face so faded and distressed, without a *tilaka* mark. [1517] Because of rage, it seems terrible. It is without radiance and without affection. I have never seen your well-formed breasts suffer so much because of grief. [1518] Your lips are like bimba fruit, but they are bereft of their reddish tinge. O loved one! Show me your favours. I have committed a crime. Overwhelmed by desire, I acted on my own and went on a hunt. Suffering from the force of flowery weapons, [1519] I am under your subjugation. My patience has been shattered. Acting according to duty, which beautiful woman will not unite with such a husband?"'"'

Chapter 4(27)

‘‘‘Narada said, ‘O great king! In this way, Puranjani [1520] used her charms to bring Puranjana under her control. She enjoyed herself, finding pleasure with her husband. O king! The queen, the one with the beautiful face, bathed herself well and approached the king, having performed the benedictions. He was content and welcomed her. Embraced by her, he embraced her shoulders. Bereft of his senses, he used loving words to converse with her in private. He did not realize the passing of time, which is so very difficult to cross. Night and day, he was captivated by the lady. The great-minded one was overwhelmed by this confusion. Using his queen’s arms as a pillow, he lay down on an extremely expensive bed. The brave one thought that she was supreme. Overcome by tamas, he no longer understood what was his and what belonged to someone else. [1521] With his senses overcome by the sin of desire, he pleasured with her. O Indra among kings! His youth passed away, as if it was but half a kshana. O king! Through Puranjani, Puranjana had eleven hundred sons. However, half of his life was over. O lord of subjects! In this way, through Puranjani, he had eleven hundred daughters and they brought fame to their father and mother. They possessed good conduct and noble qualities. The lord of Panchala [1522] wished to extend the lineage of his fathers. He had his sons married to wives and his daughters were married to grooms who were their equals. Each of those sons had a hundred sons. In this way, Puranjana’s lineage increased in the land of Panchala. He became attached to material objects and had a strong sense of “mine”. They ended up destroying his riches. He was attached to his home, his riches and those who lived on them. He consecrated himself for terrible sacrifices and rites, at which, animals were killed. Just like you, he worshipped gods, ancestors and the lord of bhutas. Thus, he was attached to his relatives and became inattentive. Those who love women find a certain time [1523] unpleasant and that arrived.

‘‘‘O king! There was a lord of the gandharvas and his name was Chandavega. This powerful one had an army consisting of three hundred and sixty gandharvas. [1524] There were a similar number of gandharva women who were united with them. Some were dark and some were light. Together, they surrounded the city and plundered all the objects of desire. When Chandavega's followers started to plunder Puranjana's city, the large serpent tried to counter them. The powerful protector of Puranjana's city fought with the seven hundred and twenty gandharvas for one hundred years. However, his friend was fighting single-handedly with many and his strength decayed. At this, his kingdom, city and relatives, were afflicted and filled with great anxiety. However, with his companions in Panchala, he [1525] was like a person who subsisted on the honey of the city. He had been conquered by a woman. Since tribute was brought to him, he did not realize the fear. O Barhishad! Kala had a daughter. [1526] Desiring a husband, she roamed around in the three worlds. However, no one wished to accept her. Because of her misfortune, she was known in all the worlds as Durbhaga. [1527] Satisfied with the royal sage, Puru, she once granted him a boon. [1528] On one occasion, I had come down from Brahma's world to earth. Though she knew that I was following a great vow, [1529] overcome by desire, she sought me. She became extremely angry with me and invoked a curse on me, extremely difficult to withstand. "O sage! Since you have refused me, from now, you will not be able to remain at the same place for a long time." Her wishes were not satisfied. However, instructed by me, she approached the lord of the Yavanas, named Bhaya, as her husband. [1530] "O bull among Yavanas! [1531] O brave one! I will accept you. You are the husband I wish for. If living beings make up a resolution about you, it is never rendered unsuccessful. Two kinds of foolish people are lamented about—those who do not give, and those who do not receive, in accordance with the norms laid down in the sacred texts, that is, those who do not desire to follow these modes. O fortunate one! Therefore, since I am offering myself to you, accept me. Take compassion on me. It is the dharma of a man to show compassion towards the afflicted." The lord of the Yavanas heard the words that Kala's daughter had spoken. He wished to carry out the secret task of the gods. He smiled and addressed her. "After thinking about it, I have determined a husband for you. This is despite people disrespecting you and not welcoming you because of your misfortune. Adopt a progress that cannot be detected. This world is determined by karma. Aided by my soldiers, without any obstructions, you will be able to destroy beings. This is my brother, Prajvara. [1532] Become his sister. Both of you roam around in this world, accompanied by my terrible soldiers, [1533] who cannot be detected.”””’

Chapter 4(28)

‘““Narada said, ‘O Barhishad! Bhaya’s soldiers were the agents of destiny. With Prajvara and Kala’s daughter, they travelled around the earth. O king! Once, they used terrible force to lay siege to Puranjana’s city. It was full of objects of pleasure and was guarded by the serpent who had turned old. With her force, Kala’s daughter took over Puranjana’s city. Whichever man was overpowered by her, instantly lost his powers. From all the directions, the Yavanas took possession. They entered through the gates and caused great suffering everywhere in the city. Puranjana was obsessed with himself and was oppressed by them. Attached to his relatives and with a sense of “mine”, he suffered from many kinds of torments. Embraced by the maiden, he lost his beauty. Addicted to material objects, he was miserable. His wisdom was destroyed. He lost his prosperity because of the force of the Yavanas and the gandharvas. He saw that his own city was devastated by the adversaries. His sons, grandsons, followers, advisers and wife were disrespectful and lost their affection. He was himself devoured by the maiden and those in Panchala were tarnished by the enemy. He was overcome by insurmountable thoughts, but could find no means of countering. He still hankered for objects of desire, but he was miserable because the maiden made them seem stale. He did not know what would happen to him. Though he tended to his sons and wive, he lost his affection for them. He was attacked by the gandharvas and the Yavanas and he suffered because of Kala’s daughter. Unwillingly, the king decided to abandon the city. At that time, Prajvara, Bhaya’s elder brother, arrived. Wishing to do what would bring pleasure to his brother, he burnt down the entire city. When it was on fire, the citizens, the attendants, the relatives and the followers suffered from the heat, as did the king. The Yavanas attacked his residence. He was devoured by Kala's daughter. Prajvara approached the city. The protector of the city [1534] was aggrieved to see this. He was unable to protect the city any longer. Suffering, with great difficulty, he tried to leave, as if he was trying to escape from a fire in the hollow of a tree. But his limbs had become feeble. He had been robbed of his virility by the gandharvas. O king! Confined by his enemies, the Yavanas, he started to weep. There was a little bit left—daughters, sons, grandsons, daughters-in-law, sons-in-law, the home, wealth and belongings. Having been a householder and having accepted notions of "I" and "mine", his intelligence was wicked. The time for separation from his wife arrived and he was miserable. He thought, "While I leave for the next world, my wife will be without a protector. She will grieve over her children. How will she maintain herself? She does not eat until I have eaten. She does not bathe until I have bathed. She is devoted to me. If I am angry, she is extremely scared. When I reprimand her, she is silent. When I do not know, she advises me. When I am not around, she is filled with sorrow. She is the mother of brave sons. How will she sustain the status of a householder? My miserable sons and daughters are dependent on me. When I have left, how will they sustain themselves? They will be in an ocean, with a broken boat." In this way, with a miserable mind, he lamented, though he should not have done so. Having made up his mind to seize him, Bhaya approached him. Like an animal, the Yavanas dragged him away to their own abode. Sorrowing and afflicted by grief, his followers followed him. The serpent, which had also been obstructed, abandoned the city and departed. After this, the city was broken down and became one with nature. He was forcibly dragged by the powerful Yavanas. Overwhelmed by tamas, he did not remember his former well-wisher and friend. [1535] Having been cruel, he had slaughtered many sacrificial animals. They remembered his crimes and angrily sliced him with axes. For many years, he was submerged in a darkness that extended up to infinity. He lost his memory. Having been tainted because of his association with women, he suffered for eternity.

"“‘Her thoughts had been fixed in his mind. [1536] Therefore, thereafter, he was born in Vidarbha in Rajasimha's house, as a beautiful woman. [1537] Malayadhvaja, the king of Pandya, was a conqueror of enemy cities. He vanquished the kings and married the princess of Vidarbha through the viryashulka mode. Through her, he had a black-eyed daughter. There were also seven sons who were younger and they became kings of the seven Dravida countries. O king! Each of those sons had millions of sons. Their descendants will enjoy the earth until the next manvantara. Agastya married the daughter who was born first. She was firm in her vows. Dridhachyuta was born from her and he had the sage Idhmavaha as his son. Malayadhvaja, the royal sage, divided up the entire earth among his sons. After this, so that he could worship Krishna, he went to Kulachala. [1538] The princess of Vidarbha, with the intoxicating eyes, abandoned her home, sons and the objects of pleasure. Like moonlight following the moon, she rushed after the lord of Pandya. The rivers Chandravasa, Tamraparni and Vatodaka are there. He always used those auspicious waters to cleanse himself. He subsisted on bulbs, seeds, roots, fruits, flowers, leaves, grass and water. Because of the austerities he resorted to, his body gradually became emaciated. He became impartial in his attitude towards opposites—cold and heat, wind and rain, hunger and thirst, pleasant and unpleasant and happiness and unhappiness. Through austerities, learning, niyama and yama, he burnt up impurities and united himself with the brahman. He conquered his breath of life and consciousness. For one hundred celestial years, he remained in the same spot, like a pillar. He did not have attraction for anyone other than the illustrious Vasudeva. He realized the pervasive atman and all differences within his own atman. Like a witness, he saw everything as if in a dream, and ceased all action. O king! The illustrious Hari directly instructed him as a preceptor. The lamp of pure knowledge, which illuminates all directions of the universe, was ignited in him. He saw the supreme brahman within his own atman and his own atman in the supreme brahman. He gave up his consciousness and withdrew from everything. The princess of Vidarbha looked upon her husband, Malayadhvaja, as supreme among those who knew about dharma. Looking upon her husband as a divinity, she lovingly tended to him and gave up all objects of pleasure. She attired herself in bark and became emaciated because of her vows. She did not braid her hair. Remaining near her husband, she was tranquil, like the flames of a quiet fire.

The maiden did not know that her beloved had given up his body, since he was seated in that steady posture. She conducted herself just as she used to do earlier. However, while she tended to her husband, she could no longer feel the heat in his legs. Her heart became anxious, like a doe that has strayed from the herd. Distressed and without a relative, she grieved. Incapacitated, she sprinkled her breasts with her tears. Alone, she wept loudly. "Arise! O royal sage! Wake up. This earth, with the ocean as a girdle, is terrified of bandits and kshatra-bandhus. You should save it." Having followed her husband to that desolate spot, the lady lamented in this way. She fell down at her husband's feet. She cried and tears flowed down from her eyes. She used wood to build a funeral pyre and placed her husband's body on this pyre. She lit it and, lamenting, made up her mind to follow him in death.

"'"There was a brahmana who had realized his atman. He had once been a friend. [1539] O lord! At that time, he arrived there and comforted the weeping one. He addressed her in sweet and assuring words. The brahmana said, "Who are you? Whom do you belong to? You are grieving over the one who is lying down here. Who is he? Don't you recognize me as a friend with whom you used to wander around earlier? O friend! Can you remember your friend Avijnata? You wished to be attached to earthly pleasures. You abandoned me and went in search of that. O noble one! You and I were swans, two friends who resided in Lake Manasa. But for one thousand years, both of us have been separated from our original residences. O friend! Your mind turned to carnal pleasures. You left me and went to earth. While you were wandering around there, you saw a place that was constructed by a woman. There were five gardens, nine gates, one protector, three chambers, six families and five marketplaces. It was made out of the five elements and a woman was the mistress. O lord! The gardens are the objects of the five senses. The gates are the nine apertures for the senses. The three chambers are fire, water and earth. The families are the collections of the senses. [1540] The marketplaces are the organs of action, where beings transact according to their capacity and nature. The man is truly the lord of all the powers. However, having entered there, he does not comprehend. You were touched by that lady. While you pleasured with her, you forgot all your learning. O lord! Because of your association with her, you have been reduced to this wicked state. You are not the daughter of Vidarbha, nor is this brave one your well-wisher. You are not Puranjani's husband. You have been confined by these nine gates. It is because of the maya created by me that you think of yourself as a man or a virtuous woman. You are neither. Both of us are swans. [1541] Behold our true nature. I am you. Behold. You are no different from me. Those who are wise do not detect the slightest bit of difference between us. In a mirror, a man can use his eyes to see one or two. The difference between us is just like that." In this way, the swan from Manasa obtained knowledge from the swan. He realized his own true nature. He regained his memory, lost because of the separation. O Barhishad! This adhyatma has been explained to you indirectly. That is because the illustrious god, the creator of the universe, prefers to remain indirect.'"'

Chapter 4(29)

'"Prachinabarhi said, 'O illustrious one! We haven't understood your words completely. The wise may be able to comprehend it, but not those like us, who are confounded by karma.'

'"Narada replied, 'Know that the being Puranjana creates a city for himself—with one leg, two legs, four legs, many legs, or no legs. [1542] The friend of the being, described as Avijnata, is the lord himself. Living beings cannot know him through names, acts or attributes. When a being desires to enjoy all the gunas of Prakriti, he accepts that nine gates, two hands and two feet are the most appropriate form. One should know the maiden as Buddhi, who creates the feeling of "I" and "mine". With that presiding over the body, the being enjoys the qualities of the senses. The male friends are the senses, who ensure knowledge and action, while the female friends are their conduct. The serpent is prana, with its five kinds of flows. One should know the great commander as the mind, the leader of both types of senses. The

Panchala kingdom is one where one enjoys the five objects of the senses. In its midst is the city with nine gates—the two eyes, the two nostrils, the two ears, the mouth, the genital organs and the anus. Some of them are in pairs. In association with the respective sense, the breath of life goes out through these. The eyes, the nostrils and the mouth are the five gates towards the east. The right ear is considered as the gate towards the south and the left ear as the gate towards the north. The anus and the genital organs are regarded as the two gates towards the west. Khadyota and Avirmukhi are two gates that have been fashioned together. Through these eyes, the lord visualizes form and the region known as Vibhrajit. Nalini and Naalini are the two nostrils and smell is the region known as Sourabha. Avadhuta is the faculty of smelling. The gate Mukhya is the mouth, Vipana is the organ of speech and that of taste is Rasavit. [1543] Apana is the conduct of the tongue, while Bahudana is the many kinds of eatable objects. The right ear is known as Pitrihu, while the left ear is Devahu. The rites of nivritti and pravritti, mentioned in the sacred texts, are known as Panchala. Hearing these, and accompanied by Shrutadhara, one follows the path of the gods or the path of the ancestors. The genital organs are Asuri. Foolish ones addicted to carnal pleasures use this to go to the region of Gramaka. The ability to procreate is spoken of as Durmada and the anus is said to be Nirriti. Vaishasa is hell and the ability to defecate is his friend, Lubdhaka. Hear from me about the two blind ones. For the being, these are the hands and the feet. Using these, he goes and does. The heart is the inner quarters. The mind is known as Vishuchi. Through its attributes, one obtains delusion, contentment and delight. One is made to act by her [1544] qualities and accordingly, one does different things. In this way, though the atman is a witness, it is made to undertake different kinds of activities. The body is the chariot and the senses are the horses. Though one doesn’t actually move, the number of years is the span of life. Good and bad deeds are the two wheels. The three gunas constitute the standard. The five joints between the yoke and the pole are the five aspects of prana. The mind is the rein, intelligence is the charioteer, the heart is the seat and opposite sentiments are the two poles for the yoke. The five senses are the five kinds of weapons. The seven bumpers are the constituents of the body. [1545] Akuti [1546] is external motion. Using the eleven types of soldiers of the senses, [1547] a being rushes after a mirage and takes pleasure in commiting the five kinds of killing. [1548] The passage of time was symbolized by the year, Chandavega. He commanded the days, in the form of the male gandharvas, and the nights, in the form of the female gandharvas. There are three hundred and sixty of each and as they progress, they diminish the lifespan. The daughter of Kala is old age herself and no one welcomes her. For the sake of destruction, Mrityu, the lord of the Yavanas, accepted her as his sister. Mental and physical ailments are the soldiers of the lord of the Yavanas. Prajvara stands for the two types of fever [1549] that make living beings suffer. In this way, destiny ensures that a being who is born suffers from many kinds of miseries for one hundred years. In the body, the jivatman is enveloped in darkness. It is nirguna, but the attributes of prana, the senses and the mind are imposed on the atman. It lies down in this bondage of desire and performs acts according to "I" and "mine". The atman does not realize itself, or the illustrious one as the supreme preceptor. Though he is self-luminescent, Purusha surrenders to the gunas of Prakriti. He prides himself on his qualities and, helpless because of this, performs white, black and red acts. [1550] His subsequent birth depends on his deeds. Because of white acts, he sometimes obtains the shining worlds. [1551] Because of black acts, he sometimes obtains regions that are full of terrible unhappiness and grief. Because of the wickedness in intelligence, he is sometimes a man, sometimes a woman and sometimes a eunuch. Depending on the qualities of the deeds, one becomes a god, a human or an inferior species. Suffering from hunger, a miserable dog goes from one house to another house. Roaming around in that way, he obtains punishment or food. Pursuing desire, a being travels on the superior path or the inferior path. Depending on destiny, he experiences pleasure or pain above, below, or in the middle. The living being cannot end sufferings from any of these—destiny, other creatures, or one's own self. [1552] None of these can be countered. This is like a man bearing a heavy burden on his head. He sometimes places the burden down on his shoulder. All attempts to counter are like that. O unblemished one! An act can never be the ultimate counter to any other act.

Both of these are the outcome of ignorance. It is like countering a dream with another dream. In the mind, the linga sharira wanders around in a dream. But in reality, this is non-existent and when the dream is over, it retreats. The being does not realize his atman and confronts a succession of unreal objects. This material existence will cease only if one faithfully resorts to the supreme preceptor. Controlling oneself, one must engage in bhakti yoga to the illustrious Vasudeva. Complete non-attachment and knowledge will then be generated. O royal sage! If one assiduously cultivates the faithful and listens to accounts of Achyuta, these are swiftly obtained. O king! There are places where virtuous and broad-minded devotees of the illustrious one gather to talk about the illustrious one's qualities. One should hear those with an eager mind. The conduct of Madhu destroys flows in every direction from the mouths of those great ones. One should drink that incessant flow of nectar. O king! If one drinks this with an attentive ear and without being satisfied, one will never be touched by hunger, thirst, fear, sorrow or delusion. Those in the world of the living always suffer from many kinds of natural hardships. That is because they are not attracted to accounts of Hari, which are like an ocean of amrita. The lord of the Prajapatis himself, [1553] the illustrious Girisha, Manu, Daksha and the other lords of subjects, Sanaka and the other faithful ones, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha and others who know about the brahman, ending with me, are lords of speech. We have resorted to austerities, learning and meditation, but have even now, not been able to see him through these means. Even when we see him, we do not really see the true nature of the supreme lord. Superior persons may worship the one with extensive strides through chants of the brahman, mantras and other signs. However, his movements are beyond all these and they do not know the supreme one. If a person worships the illustrious one in his heart, he shows his favours. In such cases, the person's mind turns away from the rituals mentioned in the Vedas. O Barhishad! Therefore, do not resort to ignorant acts, expecting fruits from these. The pursuit of fruits is pleasant to the ears. However, it is futile and cannot touch the real purpose. Such people do not know their own world, not to speak of the god Janardana. It is said that their intelligence is shrouded in smoke and without knowing, they follow the rituals of the Vedas. You have covered the entire surface of the earth with darbha grass, with the points of the blades pointing towards the east. You are proud that you have slaughtered a large number of animals. But you do not know karma and that which is superior to it. Karma is that which satisfies Hari. Knowledge turns the intelligence towards him. Hari is himself in the atmans of living beings and he is the lord of their natures. His feet are the refuge that bring benefit to men in this world. He is the most beloved atman. If one resorts to him, there is not the slightest bit of fear. A person who knows this is learned. For such a learned person, the preceptor is Hari. O bull among men! Your questions have thus been answered. I will now tell you about something that is secret and has been determined. Listen. There is a deer grazing in the refuge of a beautiful garden of flowers. It is grazing on grass and is attached to the doe. Its eyes are eager to listen to the humming of bees. It has not noticed the wolves, which survive on the flesh of others, in front, nor that it is likely to be pierced by the arrows of a hunter from the rear. O king! You should see yourself as the deer whose heart is likely to be pierced. The hunter who is following you at the rear is Death. Undetected, his arrows will rob you of your life. In your state as a householder, you have sought refuge with women, who are like flowers. The satisfaction obtained from acts of desire are as insignificant as the honey and fragrance from flowers. You are thinking of intercourse and the trifling happiness that desire provides to the tongue, or the genital organs. Like the bees, your mind is immersed in the sweet and attractive songs sung by the wife and by other women. You are excessively attracted to the conversations of people. While you are thus submerged, like a pack of wolves, days and nights and special units of time like lava are taking away your lifespan. Yet, you find pleasure in your home. Think of what you are doing as the activities of the deer. Fix your consciousness in the inside of your heart and the proclivities of the sense organs in your consciousness. Abandon this householder stage, associated with women. This is the worst of accounts, about the association between men and women. Gradually, detach yourself and seek the one who is the refuge of hamsas.’

‘“The king replied, ‘O brahmana! O illustrious one! I have heard and considered what you have said. The preceptors did not know about this. If they knew, why did they not tell me? O brahmana! You have severed a great doubt that they had created. Even the rishis are bewildered by the state where the senses cease to function. A man may begin an action in this life, but gives up his body. In the next life and in a different body, he reaps the fruits. Everywhere, those who know about the Vedas talk about this principle and it has been heard. It is said that when an act is performed, it is not directly visible.’ [1554]

‘“Narada said, ‘If an act is begun, a man enjoys the fruits in the next life too. There is no interruption because there is no change in the linga sharira and the mind. When a man lies down, he is sleeping and breathing, but forgets his identity. It is just like that. Action that has been undertaken is enjoyed by a different body. In his mind, a person says, “These are mine. This body is mine.” A man thus accepts the deeds that he has undertaken and this determines the nature of his future birth. One can think of two kinds of consciousness, resulting from the two types of senses. [1555] From the way the consciousness behaves, one can infer the acts undertaken in a former life. Sometimes, we feel something that has not been seen or heard in the present body. Sometimes, in the mind, we see forms that we have not experienced. O king! That is the way the linga sharira determines the creation of the next body. Believe that it must have been experienced before. Otherwise, it would not have touched the mind. The mind indicates the past forms of a man. O fortunate one! It also tells us about who will take birth in the future and who will not take birth. Sometimes, things that have not been seen or not been heard here, are seen by the mind. It must be understood that these have a basis in acts performed in a different place and a different time. All the many acts that progressively come and go are experienced by the mind and the senses. They leave imprints in the minds of people. When the mind is fixed on sattva and one is near the illustrious one, because of the association with him, everything is illuminated. This is like the dark one being seen in the presence of the moon. [1556] As long as a man is not disassociated from notions of “I” and “mine”, the gross body, an accumulation of intelligence, mind, the senses and their objects and gunas, continues. When a person is asleep or unconscious, when there is fever, or when one approaches death, the flow of the breath of life is obstructed and there is no sense of "I" and "mine". In the womb and in childhood, because the eleven senses [1557] are not fully developed, the linga sharira cannot be seen, just as the moon cannot be seen on the night of the new moon. In the cycle of life, the objects of the senses never withdraw. Even in one's sleep, one thinks about objects of pleasure, or about catastrophes that might happen. The linga sharira consists of five subtle elements, the three gunas and modifications of the sixteen. [1558] When this is united with consciousness, the jivatman is formed. It is through this [1559] that a body is cast off and a new body taken up. This is the way one obtains joy, misery, fear, unhappiness and happiness. A caterpillar does not give up a blade of grass, but moves on. [1560] Like that, even when a person dies, he does not give up the association with the former body. O Indra among men! Like that, until one has obtained another body, one cannot extinguish one's karma. The mind is the reason for creatures being born and not being born. When one thinks about the pleasures from the objects of the senses, one frequently performs many kinds of acts. Because of these deeds, one is ignorant and binds oneself to these acts. Therefore, if you wish to counter the objects of the senses, with all your soul, worship Hari. Behold the universe as being under his control. Creation, preservation and destruction are dependent on him.'"

'Maitreya continued, "The illustrious Narada, foremost among the devotees of the illustrious one, instructed him about the destination meant for hamsas. He then took his leave and went to the world of the Siddhas. Prachinabarhi, the royal sage, instructed his sons about protecting the subjects. He then went to Kapila's hermitage to perform austerities. Free from attachment, with perseverance and single-mindedness, he worshipped Govinda's lotus feet. With this devotion, he achieved tranquility. O unblemished one! The divine rishi himself sang about adhyatma. If a person hears it or narrates it, he is freed from his linga sharira. This account of Mukunda's fame purifies the world. It flowed from the mouth of the noble and divine rishi and sanctifies the atman. If a person recounts it, he obtains Parameshthi. Freed from all bondage, he does not circle in the world any more. I have directly heard this extraordinary account of adhyatma. There is no doubt that a man can use this to free himself from association with women.”’

Chapter 4(30)

‘Vidura said, “O brahmana! Earlier, you have spoken about Prachinabarhi’s sons. You told me that they obtained success and satisfied Hari through the prayer sung by Rudra. O Brihaspati’s disciple! They obtained the beloved side of the lord of kaivalya, after having met the god Girisha by chance. Did the Prachetas obtain it in this life, or later?”

‘Maitreya replied, “The Prachetas wished to follow the instructions of their father. They entered the water, meditated and performed austerities. They thus satisfied the one who creates all living bodies. After ten thousand years were over, the eternal being appeared before them. His beauty calmed and pacified their hardships. He was astride Suparna’s shoulder, resembling a cloud atop the summit of Meru. He was attired in yellow garments and wore the gem [1561] around his neck. He dispelled the darkness of the directions. He was adorned with shining gold ornaments. His cheeks and face were radiant. His diadem glittered. He held eight weapons. [1562] He was followed and served by his attendants, sages and the foremost ones among the gods. Like a kinnara, Garuda sung his praise. His eight arms were long and thick and Lakshmi was in their middle, close to his chest. He wore a garland of wild flowers and its radiance rivalled that of Shri. Barhishad’s sons surrendered themselves to the supreme being. He glanced compassionately towards them and addressed them in a voice that rumbled like a cloud.

‘“The illustrious one said, ‘O fortunate ones! O sons of a king! Ask for a boon. Because of your fraternal relationship, all of you are separately following the same dharma. I am satisfied with your brotherly love. If a man remembers you every day at the time of sandhya, [1563] he will love his brothers like his own self and be affectionate towards all creatures. If a person controls himself and chants Rudra's prayer in the morning and in the evening, praising me, he will obtain every boon that he desires and excellent wisdom. You have happily accepted and followed the instructions of your father. Therefore, your unmatched glory will spread everywhere in the worlds. You will have a famous son, who will not be inferior in qualities to Brahma. He will populate the three worlds with his descendants. O sons of a king! Through Kandu, Pramlocha had a lotus-eyed daughter. [1564] When she was abandoned by her mother, the trees accepted her. She suffered because of hunger. Driven by compassion, King Soma placed his finger in her mouth and this showered down nectar. You have been instructed by your father, who is my follower, to have offspring. Without any delay, marry that beautiful maiden. All of you follow identical dharma and are equal in good conduct. The slender-waisted one will dedicate herself to you. She will be your wife and will exhibit identical dharma and good conduct. Through my favours, your energy will not diminish and you will enjoy the earth for one million celestial years, enjoying divine objects of pleasure. Because of your single-minded devotion to me, you will not be contaminated by any impurities of the gunas. You will not be associated with hell and will obtain my abode. Even if a man is engaged in the householder state, but is accomplished in his deeds and spends all his time on my accounts, it is considered that he is not bound to the householder stage. If a person increasingly fixes Vishnu in his heart, those who know about the brahman say that this is the realization of the brahman. A person who attains this state does not grieve. He is not delighted or confused.'"

'Maitreya continued, "The bestower of the ultimate goal of life, [1565] Janardana, said this. The Prachetas joined their hands in salutation. Having seen him, their impurities of tamas and rajas were destroyed. In faltering words, they prayed to the best of friends.

'"The Prachetas said, 'We bow down before the one who destroys all hardships. We bow down before the generous one whose qualities and names have been enumerated. You are swifter than the speed of thoughts and words. We bow down before the one whose progress cannot be detected through any of the paths. We bow down before the one who is purity and serenity. You are established in your own position. It is because of the mind that you are manifested in this meaningless appearance of duality. We bow down before the one who creates, preserves and destroys the universe. Through your maya and gunas, you assume different forms. We bow down before the one who is pure sattva. You are Hari. You are the one who destroys the cycle of existence. You are Vasudeva. We bow down to Krishna, the lord of the Satvatas. We bow down before the one with the lotus in his navel. We bow down before the one who wears a garland of lotuses. We bow down before the one whose feet are like lotuses. We bow down before the one whose eyes are like the petals of lotuses. O illustrious one! You are the one who destroys many kinds of miseries and you have revealed yourself to us, who are suffering from hardships. What other kind of compassion can there be? O lord! O destroyer of everything inauspicious! Using our intelligence we must remember you at the right time and conceive you, because it is the truth that you are compassionate towards the distressed. This brings tranquility to creatures, even those who are the most inferior in this world. You are hidden in the inner hearts of everyone. How can you not know what we desire? O lord of the universe! You are the supreme benediction that we desire. O illustrious one! You are the preceptor and the recourse we seek. Show us your favours. O protector! You are the supreme, beyond the supreme. We seek a boon from you. Since there is no end to your powers, you are praised as the infinite one. When the parijata tree is easily obtained, a bee does not frequent any other tree. Since we have directly obtained shelter at your feet, what other boon shall we ask for? As long as we are touched by maya, we will circle around amidst these deeds. In every birth, may we obtain an association with those who are devoted to you. Even for a lava, [1566] we do not regard heaven, or not being born, as comparable to an association with those who are devoted to the illustrious one. What other benedictions can mortals seek? When you are worshipped or talked about, the thirst for material objects is quenched. There is no enmity towards beings and no kind of anxiety there. This is the illustrious Narayana himself, the objective sought by those who have renounced. Those who have been freed from attachment repeatedly praise him through virtuous accounts. Such people roam around your feet, desiring to purify themselves, as at a tirtha. If someone is terrified, why will the assemblage of such devotees not appeal to him? We met the illustrious Bhava, your beloved friend, for a short instant. For those on earth, death is extremely difficult to cure. However, you are an excellent physician and we have now been able to reach you. O lord! Whatever we have studied, whatever good deeds we have always followed to please seniors, brahmanas and the aged, whatever humility we have exhibited towards noble ones, well-wishers and brothers, the lack of envy we have shown towards all beings, whatever excellent austerities we have used to torment ourselves, the fact that we have submerged ourselves in the water and not taken food for a very long time—may all this serve the purpose of your satisfaction. You are the supreme being and this is the boon that we seek. Manu, the illustrious Svayambhu, Bhava and others have purified their hearts with austerities and knowledge. But even they could not comprehend the limits of your greatness. According to our capacity, we chant your praise. We bow down to the one who is impartial and pure, the supreme being. We bow down to Vasudeva, who is sattva incarnate. We bow down to you, the illustrious one.'"

'Maitreya continued, "The Prachetas praised Hari in this way. He was devoted to those who sought refuge and happily granted them what they wished. Their eyes were not satiated from looking at him. Though they did not wish it, the one with unvanquished valour left for his own abode. After this, the Prachetas arose from the water. They saw that the earth was covered with very tall trees that obstructed the space between earth and heaven. They were angry. O king! To remove trees from the earth, like the *samvartaka* fire [1567] at the time of destruction, they angrily exhaled fire and wind from their mouths. They undertook this task of reducing the trees to ashes. On seeing this, the grandfather arrived there and used his reasoning to pacify Barhishad's sons. The trees that remained were terrified. Instructed by Svayambhu, they bestowed their daughter on the Prachetas. Following Brahma's instructions, they married Marisha. Since he had caused an act of great disrespect earlier, the one who had not been born from a womb was now born through a womb. [1568] When Chakshusha manvantara arrives, the progress of time will destroy the earlier creation. Directed by the god, Daksha will then wish to create subjects. While he was being born, his radiance surpassed the energy of all those who possessed energy. Because he was accomplished in his deeds, he came to be known as Daksha. [1569] The one without a beginning [1570] instated him in the task of creating and protecting subjects. He also engaged others and Daksha was made the lord over all these Prajapatis."'

Chapter 4(31)

'Maitreya said, "After this, because they remembered what had been said by Adhokshaja, vijnana developed in them. [1571] They entrusted their son [1572] to their wife. They left their home. They left for the shores of the western ocean, where Jajali [1573] had obtained success. They initiated themselves into knowledge about the brahman, so that they developed the intelligence to look upon all creatures as their own selves. They conquered their breath of life, their minds, their thoughts and their visions. They mastered the asanas and their bodies were peaceful and upright. They engaged their minds in the supreme and uncontaminated brahman. Narada, praised by the gods and the asuras, saw them. On seeing him come, they arose, prostrated themselves and greeted him. As was decreed, they worshipped him. When he was happily seated, they spoke to him.

'"The Prachetas said, 'O divine rishi! Welcome. It is our good fortune that we have seen you. O brahmana! You move around, ending fear, just as the sun does. We have been instructed by the illustrious Shiva and Adhokshaja. O lord! However, because we have been attached to the householder stage, we have almost forgotten it. Therefore, awaken the knowledge of adhyatma, the insight about the pure truth, in us. We will then easily cross over the ocean of life, which is so very difficult to cross.'"

'Maitreya continued, "The Prachetas asked the illustrious sage, Narada, this. The illustrious one is immersed in Uttamashloka and spoke to the kings.

'"Narada said, 'If Hari, the atman of the universe, is served, the birth, deeds, lifespans, minds and words of men are truly successful. There can be three kinds of birth in this world—through semen, through initation ceremonies and through consecration in sacrifices. It is said that there are three kinds of rites. [1574] But what use is this, or a lifespan like that of the gods, to a man? What purpose do learning, austerities, words, control over consciousness, intelligence, skill, strength and the power of the senses serve? What is the use of yoga, samkhya, sannyasa and studying? If a person does not satisfy himself with Hari, what is the point of other superior methods? Among everything, it is true that the atman is the best objective. Among all creatures, Hari, who can give us our atman, is the most loved. Watering the roots of a tree satisfies the trunk, branches and sub-branches. Like that, the nourishment of the breath of life nurtures the senses. Among all kinds of worship, that of Achyuta is the best. Water is generated from the sun and at the right time, enters creatures and mobile and immobile objects on earth. [1575] In that way, the flow of gunas emerges from Hari. This universe is the abode of the supreme atman. Sometimes, the two seem different, like the radiance of the sun from the sun. The senses are awake, but their powers and objects of the senses are dormant during sleep. They do not seem to act. With knowledge, all perceptions of differences melt away. O kings! Clouds, darkness and light appear in the sky, but progressively, also vanish. In this way, the powers and flows of sattva, rajas and tamas appear in the supreme brahman. That unlimited and single atman is in all bodies. He is Time, the cause, Purusha and the supreme lord. He uses his own energy to destroy the flow of the gunas. Worship him with single-minded devotion. If one is compassionate towards all creatures, satisfied with anything and if one pacifies all the senses, Janardana is quickly pleased. He regards himself as being under the control of those who are devoted to him, those who call on him with constant and increasing contemplation. The undecaying one does not move out of the spaces in their hearts. He removes all the impurities in their atmans. He does not accept the offerings of those who are evil-minded. Hari loves those who possess no riches, but know that he is the essence of the wealth they should love the most. There are some wicked people who despise the virtuous because of their learning, riches, noble birth, deads and pride. But he does not accept their worship. Though Shri follows him, he is not attached to her. Nor does he care for the lords of men and gods who regard themselves as self-sufficient. He loves the large number of his servants, who are dependent on him. How can any grateful person give up such a being?'"

'Maitreya continued, "O king! The sage, Svayambhu's son, thus made the Prachetas and others hear the account of the illustrious one and went to Brahma's world. This glory of Hari emerged from his mouth and removed the impurities of the world. Having heard, they meditated on his feet and went to his abode. O Kshatta! I have thus told you everything that you had asked about, the conversation between the Prachetas and Narada and Hari's praise."'

'Shri-Shuka said, "O supreme among kings! The lineage of Uttanapada, Manu's son, has been described to you. Now hear about Priyavrata. He obtained knowledge of adhyatma from Narada, but returned to earth. After enjoying it, he divided it among his sons and obtained the lord's abode. Kshatta heard the virtuous account about the glorious and unvanquished one, described by Kousharava. His delight increased and tears flowed from his eyes. He bowed his head down at the sage's feet and held Hari's feet in his heart. Vidura said, 'O great yogi! You have shown me compassion today. You have shown me the shore beyond the darkness, where Hari can be reached by those who are not interested in trifles.' Having bowed down to him and having taken his leave, Vidura went to Gajasahvya. Though he no longer possessed any desires, he wished to see his relatives and kin. O king! If one hears this account of kings who have offered themselves up to Hari, one obtains a long lifespan, wealth, fame, good fortune, the destination of life and prosperity."'

This ends the Fourth Skandha and Volume 1.

[1] For example, *shloka*s 2.4.10, 4.1.2 and 4.5.11 of the Brihadaranyaka Upanishad use the two expressions together.

[2] Chandogya Upanishad, 7.1.2.

[3] *Ancient Indian Historical Tradition*, F.E. Pargiter, Oxford University Press, London, 1922.

[4] Sutas were bards, minstrels, raconteurs.

[5] Ugrashravas was a suta.

[6] The Critical Edition of the Valmiki Ramayana was brought out by the Baroda Oriental Institute, now part of the Maharaja Sayajirao University of Baroda. The Critical Edition of the Mahabharata was brought out by the Bhandarkar Oriental Research Institute, Pune.

[7] The Bhagavad Gita translation was published in 2006, the translation of the Critical Edition of the Mahabharata in ten volumes between 2010 and 2014 (with a box set in 2015) and the translation of the Critical Edition of the Valmiki Ramayana in 2017. The translations are by Bibek Debroy, and in each case, the publisher is Penguin.

[8] *The Bhagavatamahapuranam*, Nag Publishers, Delhi, 1987. This is a reprint of the Kshemaraja Shrikrishnadass, Venkateshvara Press, Bombay, text.

[9] https://web.archive.org/web/20081012022829/http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretil/1_sanskr/3_purana/bhagp/bhp1-12u.htm

[10] http://www.ochs.org.uk/research/bhagavata-purana-research-project

[11] *The Bhagavata Purana, Selected Readings*, Ravi M. Gupta and Kenneth R. Valpey, Columbia University Press, 2016.

[12] *Krishna: The Beautiful Legend of God (Srimad Bhagavata Purana Book X)*, Edwin Bryant, Penguin Classics, 2004.

[13] *A Prose English Translation of Srimad Bhagavatam*, Manmatha Nath Dutt, H.C. Dass, Calcutta, 1896.

[14] *Srimad Bhagavatam*, Bhaktivedanta Swami Prabhupada, Bhaktivedanta Book Trust, 1970 to 1977.

[15] *The Bhagavata Purana*, translated and annotated by Ganesh Vasudeo Tagare, Motilal Banarsidass Publishers, Delhi, 1976.

[16] *Srimad Bhagavada*, Swami Tapasyananda, Sri Ramakrishna Math, Chennai, 1980.

[17] *Srimad Bhagavata Mahapurana with Sanskrit Text and English Translation*, C.L. Goswami and M.A. Shastri, Gita Press, 2006.

[18] *A Study of the Bhagavata Purana or Esoteric Hinduism,* Purnendu Narayana Sinha, Freeman and Company, Benares, 1901.

[19] Two of the six Indian schools of *darshana* (philosophy).

[1] Protection and destruction.

[2] With knowledge of the Vedas.

[3] Meaning the three qualities (*guna*) of *sattva*, *rajas* and *tamas*.

[4] This first *shloka* has considerable scope for interpretation. Therefore, translations vary widely, depending on interpretations chosen. We have deliberately kept it simple. Although we have said this about this shloka, the same statement can also be made about all the other shlokas in this first paragraph. Indeed, this can be said about the first three chapters.

[5] Bhagavata Purana.

[6] Vedavyasa, although there is also the belief that it was originally composed by Narayana. Vedavyasa (or Vyasadeva) is more like a title. There is a Vedavyasa in every great age, the title being conferred on someone who collates and classifies the Vedas. This Vedavyasa's name was Krishna Dvaipayana, Krishna because he was dark and Dvaipayana because he was born on an island (*dvipa*). Vedavyasa is the composer of the Mahabharata and the Puranas.

[7] Relating to *adhidaivika* (destiny), *adhibhoutika* (nature) and *adhyatmika* (one's own nature).

[8] The Naimisha forest, or Naimisharanya. There is a play on words, with *animisha* being used as an adjective. We have translated this as open, the obvious meaning. But it has also been interpreted as sacred.

[9] Ugrashrava, the son of Romaharshana or Lomaharshana. A *suta* was a charioteer, but also a bard and raconteur. Here, it is a proper name for Ugrashrava.

[10] Specifically, the Ramayana and the Mahabharata.

[11] The author of the Brahma-sutras, identified as Vedavyasa.

[12] Interpreted as knowledge about the physical and the metaphysical.

[13] Vedavyasa's.

[14] The four *yugas* are *satya (krita) yuga, treta yuga*, *dvapara yuga* and kali yuga and dharma progressively declines as one moves down the yugas.

[15] The Yadavas.

[16] Incarnation as *avatara*.

[17] Ganga.

[18] The Ganga does it first-hand, these sages can do it second-hand.

[19] Powers of illusion.

[20] The word used is *pada*, which means step. However, in the context of a shloka, it also means a quatrain, a shloka formed out of four padas.

[21] Balarama.

[22] The supreme soul.

[23] The sage in question is Shuka, the son of Vedavyasa. The reference to the sacred thread needs explanation. The stage (*ashrama*) of *sannyasa* is the fourth stage and one embarks on this after the sacred thread ceremony has been performed, much earlier. However, desiring *moksha*, Shuka left on his pursuit and exile. The grieving Vedavyasa followed him and called out to him. Since Shuka had already merged into everything, only the trees answered back.

[24] Spiritual truth.

[25] Jaya is usually a name for the Mahabharata. But here, it is being used for the Bhagavata Purana. Narayana (one who lies down on the water) is one of Vishnu's names. Nara and Narayana were also ancient sages. In the Mahabharata, Narayana is identified with Krishna and Nara with Arjuna. Sarasvati is the goddess of learning and speech.

[26] Vishnu and Krishna's name.

[27] *Bhakti yoga*.

[28] Vishnu and Krishna's name.

[29] The four classes and four stages of life, respectively.

[30] Places of pilgrimage.

[31] The obvious meaning is the Bhagavata Purana, though indirectly, one might also mean Krishna.

[32] Meaning, one or the other of mind (*mana*), intelligence (*buddhi*) and ego (*ahamkara*).

[33] For present purposes, prakriti can be taken as nature, though it is used in *samkhya* philosophy in a specific sense.

[34] Respectively, Vishnu, Brahma and Shiva, the preserver, the creator and the destroyer.

[35] By implication, Vishnu, since Vishnu is being identified with sattva, Brahma with rajas and Shiva with tamas.

[36] *Ahavaniya, garhapatya* and *dakshinatya* (the fire that burns in a southern direction), the three sacrificial fires.

[37] *Bhuta*s.

[38] Though we have translated it in this way, this is usually interpreted as cause and effect.

[39] The qualities are sattva, rajas and tamas. The possession of qualities leads to manifested forms. The lack of qualities leads to things that are not

manifest.

[40] We have translated *vijnana* as self-knowledge, the transcendental consciousness. We will use *jnana* for knowledge.

[41] The individual soul or *jivatman*.

[42] Kala means part. The sixteen kalas are usually identified as the five organs of the senses (eyes, ears, tongue, nose, skin), the five objects of the senses (sight, hearing, taste, smell, touch), the five elements (earth, air, fire, water, space) and the mind. But this is subject to interpretation and this is not the only possible listing.

[43] The great cosmic principle.

[44] Brahma created Prajapatis, who went on to create other beings.

[45] The form of Purusha. Alternatively, this is also interpreted as the second form of the Purusha.

[46] *Kumara* means youth. These were sages who were born through mental powers, Sanaka, Sananda, Sanatana and Sanatkumara. However, they were not interested in the act of creation.

[47] Celibacy.

[48] There are seven nether regions—*atala, vitala, sutala,* rasatala*, talatala, mahatala* and *patala*. The earth had been dragged down there by the demon Hiranyaksha. To save the earth, Vishnu adopted the *varaha* (boar) incarnation.

[49] Meaning Narada.

[50] Also known as the *Satvata Samhita* or the *Pancharatra Agama*, texts followed by the Satvatas.

[51] Daksha Prajapati had a daughter named Murti and she was married to Dharma. Nara and Narayana were the sons of Dharma and Murti.

[52] Siddhas are sages who have been successful in attaining their objectives.

[53] One of Kapila's disciples.

[54] One of the schools of *darshana* (philosophy).

[55] Anasuya was the sage Atri's wife. Anasuya had three sons, Dattatreya (born as Vishnu's portion), Durvasa (born as Shiva's portion) and Soma (born as Brahma's portion). Alarka was the king of Kashi and Prahlada was the son of the demon Hiranyakashipu. Dattatreya taught both Alarka and Prahlada.

[56] Ruchi was one of the Prajapatis.

[57] Each *manvantara* (era) is presided over by a Manu. Fourteen manvantaras equal one of Brahma's days. In the present cycle (*kalpa*), we are in

the seventh manvantara, presided over by a Manu known as Vaivasvata. However, in the present cycle, the first Manu was Svayambhuva. The rishis, gods and Indra change from one manvantara to another. At the time of Svayambhuva Manu, the title of Indra was held by Yajna, the son of Ruchi and Akuti.

[58] One with long strides, Vishnu's name. As the son of Nabhi and Meru, his name was Rishabha or Adinatha.

[59] King Prithu levelled the earth and made it attractive. Hence, the earth is known as Prithvi or Prithivi, after this name.

[60] The sixth Manu in the present cycle.

[61] The tenth, *matsya* (fish), incarnation.

[62] The *kurma* (tortoise or turtle) incarnation, Mount Mandara was used as the rod for churning.

[63] The physician of the gods.

[64] Mohini means someone who allures and deludes. The gods and the asuras fought over the amrita. Assuming the form of Mohini, Vishnu gave the gods the amrita and deceived the asuras.

[65] Daityas are a specific category of demons, the progeny of Diti.

[66] The half-man half-lion (*narasimha*) incarnation, when Vishnu killed Hiranyakashipu.

[67] Bali, Virochana's son and Prahlada's grandson, dislodged the gods from heaven. Since Bali was generous, Vishnu assumed the dwarf (*vamana*) incarnation and sought the territory that could be covered in three of his steps. In three strides, Vishnu covered the three worlds and Bali was banished to the nether regions.

[68] In the form of Parashurama.

[69] As Krishna Dvaipayana Vedavyasa.

[70] Eighteenth, as Rama, to kill Ravana.

[71] Rama (Balarama) was the nineteenth and Krishna was the twentieth.

[72] The Kikata region is the territory around Magadha. Jina is one of Buddha's names. Alternatively, *jina* may be an adjective, being applied to Shuddhodhana (Siddhartha's father) in the sense of someone who was victorious.

[73] There is a period of conjunction or interregnum between two yugas, referred to as *sandhya* (the twilight zone). This is the sandhya between the present kali yuga and the next satya yuga.

[74] From what is true.

[75] The six characteristics are knowledge, power, strength, prosperity, valour and energy. The six qualities are the five senses and the mind.

[76] The wheel of the chariot, as a metaphor for the *chakra*.

[77] Of life and death.

[78] Shuka.

[79] Act of giving up one's life by fasting to death.

[80] Shuka.

[81] Krishna means Krishna Dvaipayana Vedavyasa. We have deliberately retained the word samhita here. It means a text consisting of a collation of verses.

[82] The expressions used are interpreted in different ways. For instance, *samadrik* (impartial) is interpreted as someone who is impartial between the jivatman and the paramatman and has therefore realized the paramatman/brahman. *Nirvikalpa* (without discrimination) is interpreted as someone who has no sense of duality.

[83] The sleep of ignorance.

[84] When Shuka left in search of liberation, Vedavyasa followed him. Along the way, some naked *apsara*s were bathing. On seeing Shuka, they did not bother. However, on seeing Vedavyasa, they covered themselves. The story is recounted in the Mahabharata.

[85] When Shuka arrived in Hastinapura. Kurujangala is the area around Kurukshetra, Parikshit's kingdom. The capital was Hastinapura, also known as Gajasahvya or Nagasahvya.

[86] Rajarshi means royal sage. Pandaveya means a descendant of the Pandavas and is a term being applied to Parikshit. The Satvata text means the Bhagavata Purana.

[87] By sanctifying it.

[88] Vasavi means Satyavati. Though she was brought up in a fisherman's house, she was actually the daughter of King Uparichara Vasu. Hence, Vasavi. Vedavyasa was the son of Parashara and Satyavati.

[89] The word used is *dvija-bandhu*, meaning those who are brahmanas only in name.

[90] The Mahabharata.

[91] The one who is permanent, Vishnu's name.

[92] Vedavyasa's.

[93] Divine sage.

[94] Dharma, artha, kama and moksha.

[95] Vedavyasa is also identified as the author of the *Brahma-sutra*s.
[96] Brahma.
[97] Vishnu.
[98] Kama and moksha.
[99] Without a desire for the fruit.

[100] The description of Vishnu.

[101] Since they will be misled and will realize the purport of true dharma.

[102] Obtained through material objects.

[103] This can be interpreted as superior and inferior births, or superior and inferior worlds.

[104] Vishnu's name.

[105] Vishnu's.

[106] Alternatively, the gross and the subtle.

[107] This is interpreted as thrice a day, morning, noon and evening.

[108] Adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[109] Of birth and death.

[110] Of action.

[111] The path of devotion.

[112] Samkarshana is Balarama, Krishna's brother. Pradyumna is Krishna's son and Aniruddha is Pradyumna's son, Krishna's grandson. However, Samkarshana, Pradyumna and Aniruddha are Krishna's manifestations.

[113] Her affection.

[114] It freed Narada from the bondage of affection.

[115] The sacred fig tree.

[116] Used the jivatman to meditate on the paramatman.

[117] For my death.

[118] Brahma.

[119] Meaning a *mahayuga*, consisting of a cycle of satya, treta, dvapara and kali.

[120] This is interpreted as Brahma's breath.

[121] Vishnu.

[122] The name of Vishnu's bow, made out of horn.

[123] Jujube or berry trees.

[124] Shuka.

[125] This is a reference to the Kurukshetra War, Srinjayas being a term used for those on the Pandava side. Vrikodara is a name for Bhima. Dhri-

tarashtra's son means Duryodhana. Drona's son is Ashvatthama, who killed Droupadi's sons (and others) while they were sleeping in the night. Krishna/Krishnaa is one of Droupadi's names. The Mahabharata says that far from disapproving Ashvatthama's act, Duryodhana applauded it.

[126] Droupadi's.

[127] Duryodhana.

[128] Kiritamali, one of Arjuna's names. Gandiva is the name of Arjuna's bow.

[129] *Brahma-bandhu*, one who is a brahmana only in name.

[130] Krishna was Arjuna's friend and charioteer.

[131] Ashvatthama's father, Dronacharya, was Arjuna's preceptor. Arjuna's standard had an ape (Hanumat) on it.

[132] Rudra is Shiva and Arka is the sun god. A demon named Vidyunmali was favoured by Shiva and obtained a chariot as a boon. However, Arka burnt this chariot down. Enraged, Shiva burnt Arka down. There is a place in Varanasi (named Lolarka) where Arka fell down. Alternatively, the text can also be construed as Brahma (rather than Arka), Ka being one of Brahma's names. When Brahma desired his own daughter, Shiva chased Brahma.

[133] A divine weapon named after Brahma, not to be confused with the *brahmastra*, also a divine weapon named after Brahma.

[134] As a means of purification, water is touched before any deed. The knowledge of a divine weapon meant knowing the mantras to invoke it, release it and withdraw it. However, because Dronacharya thought Ashvatthama was undeserving, he did not teach his son how to withdraw divine weapons.

[135] Jishnu is Arjuna's name. Arjuna spoke to Krishna.

[136] Prakriti.

[137] Artha, kama and moksha.

[138] That is, use your own brahmashira to counter it.

[139] Arjuna.

[140] Krishna.

[141] In the Mahabharata, Arjuna withdraws his own weapon.

[142] Ashvatthama's mother was Kripi, descended from Goutama.

[143] Droupadi.

[144] One of Droupadi's five sons was Arjuna's son.

[145] Ashvatthama.

[146] Krishnaa, Droupadi.
[147] Dronacharya’s.
[148] The science of fighting and its sacred texts.
[149] Ashvatthama.
[150] Yudhishthira.
[151] Satyaki.
[152] Arjuna.
[153] Krishna.
[154] The one with four arms, Krishna.
[155] Arjuna’s.
[156] Ashvatthama had a gem on his forehead.
[157] Krishnaa, Droupadi.
[158] Krishnaa, Droupadi.
[159] Yudhishthira.
[160] Kunti.
[161] Krishnaa, Droupadi.
[162] Yudhishthira.
[163] The queen means Droupadi and this is a reference to Droupadi being dragged to the assembly hall by the hair. Specifically, this is a reference to Duhshasana.
[164] For King Yudhishthira.
[165] Indra performed one hundred horse sacrifices.
[166] Krishna.
[167] Satyaki.
[168] Addressed to Shounaka.
[169] Abhimanyu’s wife and Parikshit’s mother.
[170] Uttara was expecting Parkishit at the time. Parikshit would be the only descendant of the Pandavas.
[171] Addressed to Shounaka.
[172] Vishnu’s/Krishna’s chakra or discus.
[173] Uttara was King Virata’s daughter.
[174] Krishnaa, Droupadi.
[175] Nandagopa was the leader of cowherds and reared the young Krishna.
[176] Krishna’s name.
[177] Kamsa deposed (and imprisoned) his father, King Ugrasena, and became the king of Mathura. There was a prediction that Devaki’s eighth son

would kill Kamsa. Hence, Kamsa imprisoned Vasudeva and Devaki, killed their other children and tried to kill the infant Krishna.

[178] A maharatha is in general a mighty warrior. More specifically, a maharatha is skilled in the use of all weapons and can take on ten thousand warriors single-handedly.

[179] These are incidents from the Mahabharata. Duryodhana tried to poison Bhima and burn down the Pandavas in a fire. The flesh-eaters are *rakshasa*s.

[180] Because of their past actions.

[181] Krishna broke a pot of butter and Yashoda tied him up with a rope.

[182] Krishna was born as a Yadava, in the lineage of Yadu. Punyashloka is interpreted as King Yudhishthira.

[183] Brahma.

[184] The Yadavas.

[185] Meaning, Arjuna's friend. Though relatively rarely used, Krishna is also one of Arjuna's names.

[186] Vishnu's abode, but being used here as a name for Krishna.

[187] Yudhishthira.

[188] An akshouhini is an army, consisting of 21,870 chariots, 21,870 elephants, 65,610 horse riders and 109,350 foot soldiers.

[189] Because Duryodhana was the king, not Yudhishthira.

[190] Yudhishthira.

[191] Devavrata is Bhishma and the place of destruction means the battlefield.

[192] The priest of the Pandavas.

[193] Krishna.

[194] Kubera is the lord of riches/treasure. Guhyakas are a semi-divine species who are Kubera's companions.

[195] Parashurama.

[196] Shuka.

[197] Bhishma. The eight Vasus had been born on earth as the sons of Shantanu and Satyavati and Bhishma was the eighth.

[198] Probably directed specially towards Yudhishthira.

[199] A great warrior, greater than a maharatha.

[200] Arjuna.

[201] Kunti was the sister of Vasudeva, Krishna's father.

[202] Bhishma.

[203] Respectively, *dana dharma, raja dharma* and *moksha dharma*.

[204] The movement of the sun to the north of the equator, the period from the winter to the summer solstice. Bhishma waited for uttarayana to die.

[205] And assumes a human form.

[206] Arjuna's.

[207] Arjuna.

[208] Krishna.

[209] Krishna's pledge was that he would not fight. Bhishma's pledge was that he would make Krishna take up weapons.

[210] Krishna.

[211] The whip in one hand and the reins in the other.

[212] Dhritarashtra.

[213] Because of sorrow at the relatives having been killed.

[214] By making Parikshit live.

[215] Yudhishthira.

[216] Vishnu.

[217] The rain god.

[218] Yudhishthira.

[219] Yudhishthira was named Ajatashatru (without enemies).

[220] Subhadra, Arjuna's wife.

[221] Yudhishthira was senior to Krishna in age.

[222] Uttara.

[223] Kripacharya.

[224] Nakula and Sahadeva.

[225] Satyavati.

[226] Sons of Pritha, the Pandavas.

[227] A musical instrument.

[228] Arjuna.

[229] These benedictions were appropriate for one with qualities or attributes, but inappropriate for one without qualities or attributes.

[230] As Narayana.

[231] There was a forest (*vana*) named after a demon called Madhu. This was known as Madhuvana and became Mathura. Madhuvana is thus the area around Mathura.

[232] Lakshmi. Vishnu is Lakshmi's consort.

[233] Dvaraka.

[234] The area around Vrindavana.

[235] Svayamvara is a ceremony where the maiden herself (*svayam*) chooses her husband (*vara*) from assembled suitors. Viryashulka is when the maiden is offered to the suitor who shows the most valour (*virya*), *shulka* meaning price. Chaidya means the king of Chedi, Shishupala, eventually killed by Krishna. Shishupala wished to marry Rukmini. But Krishna abducted Rukmini and married her.

[236] Pradyumna was the son of Rukmini, Samba of Jambavati and Amba of Nagnajiti.

[237] Bhouma means the son of the earth (Bhumi) and refers to Narakasura. Narakasura ruled in Pragjyotishapura and abducted 16,000 (16,100 is a more precise number) maidens. After Krishna killed Narakasura, he married these women.

[238] Krishna's.

[239] Chariots, horses, elephants and foot soldiers.

[240] Krishna.

[241] The area around Dvaraka.

[242] Whenever the sun set.

[243] Of the residents, who were grieving because he had been away.

[244] Implicitly, the hands were also red.

[245] Virinchi is Brahma. Varinchya means Brahma's sons, like Sanaka, Sananda, Sanatana and Sanatkumara.

[246] The area around Mathura.

[247] These are different lines of the Yadavas.

[248] The capital city of the *naga*s.

[249] Serpents. Nagas (also known as uragas) are different from snakes. They are semi-divine, can assume any form at will and reside in specific locations.

[250] *Akshata*, this can mean grain of any kind. But it is specifically used for threshed and winnowed rice that has not been dehusked.

[251] As a mark of welcome.

[252] Krishna's father. Krishna is Vaasudeva.

[253] Krishna's uncle.

[254] Balarama.

[255] Krishna and Jambavati's son.

[256] In this context, gandharvas means singers. The sutas were charioteers, as well as raconteurs of tales. Magadhas were minstrels and bards. So were

bandis. But magadhas seem to have also composed, while bandis sung the compositions of others.

[257] Shvapakas are sometimes equated with *chandala*s. *Shva* means dog and *paka* means to cook. Thus, shvapaka means someone who cooks dogs (eats dogs) or cooks for dogs (lives with dogs).

[258] The word used is *saranga* and this has multiple meanings. It means dappled, but it also means a spotted antelope or a kind of bird. The feet could be compared with these. In interpretations, saranga is usually taken to be a metaphor for devotees.

[259] Vasudeva had several wives. The seven mothers can be interpreted as Devaki's co-wives. But in that event, since Vasudeva had eighteen wives, the number seven does not fit. 'Seven mothers' is interpreted as the biological mother, the preceptor's wife, a brahmana's wife, the king's wife, a cow, the nursemaid and the earth.

[260] The god of love.

[261] Parikshit.

[262] Jambudvipa is one of the seven continents (dvipa) that surround Mount Meru and Bharatavarsha is in Jambudvipa. Jambudvipa is named after *jambu* (*jamun*) trees that grow there.

[263] With Krishna.

[264] Parikshit.

[265] The child Parikshit.

[266] Literally, protected by Vishnu.

[267] Shibi was a generous king. There is a famous story about Indra, in the form of a hawk, pursuing Agni, in the form of a dove, all this being done to test Shibi. Shibi saved the dove by offering his own flesh in return.

[268] Dushyanta's son means Bharata, the son of Dushyanta and Shakuntala. The Bharata lineage is named after him.

[269] Partha Arjuna and Kartavirya Arjuna.

[270] A lion.

[271] Yudhishthira.

[272] The lord of the mountains, Shiva.

[273] Ramaa is Shri. So Rama's refuge is Vishnu.

[274] A king of the Bharata lineage, famous for his generosity and sacrifices.

[275] Kali yuga and its characteristics having set in.

[276] Shringi, the son of Shamika, cursed Parikshit that he would be slain by Takshaka, a serpent.

[277] Shuka.

[278] On the one (Krishna) he had seen in the womb. Test (*pariksha*) is thus another explanation of the name Parikshit, Parikshit testing every man in search of the one he had seen.

[279] The bright lunar fortnight, when the moon waxes.

[280] A kashtha is a small measure of time, equal to 1/30th of a kala. A kala is also a small measure of time. But in the context of the moon, kala is a digit, the entire cycle being made out of sixteen kalas. The reference to the moon is the reason why kashtha has been brought in.

[281] Yudhishthira.

[282] Left there by King Marutta.

[283] Because of the sin.

[284] Krishna.

[285] Krishnaa, Droupadi.

[286] A sage.

[287] Maitreya's name.

[288] Vidura's name.

[289] Sanjaya.

[290] Kripacharya.

[291] Both tirthas and kshetras are sacred places of pilgrimage. However, tirthas are associated with water, while kshetras are not.

[292] The word used is *tata*. It means father, but is applied to anyone who is older or senior.

[293] The Yadus destroyed themselves.

[294] Dhritarashtra, by teaching him.

[295] The sage Mandavya (Animandavya) received excessive punishment from Yama and cursed Yama that he would be born as a shudra. Yama was born as Vidura. Strictly speaking, Vidura was not a shudra. He was the son of a brahmana father and a *vaishya* mother.

[296] Since Yama was absent.

[297] Parikshit.

[298] Ajamidha was an ancestor and Ajamidha is a term applied to both Dhritarashtra and Yudhishthira.

[299] Gandhari.

[300] The text uses the word *maitra*. These are not just morning prayers, but those specifically addressed to Mitra.

[301] Gavalgana was Sanjaya's father.

[302] Dhritarashtra.

[303] Sanjaya.

[304] Dhritarashtra.

[305] Dhritarashtra and Vidura.

[306] A gandharva.

[307] Animals versus humans.

[308] Flora versus fauna.

[309] The one with seven flows.

[310] The *saptarshi*s. The saptarshis are the seven great sages. The list varies, but the standard one is Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha. In the sky, the saptarshis are identified with the constellation of Ursa Major (Great Bear).

[311] Ganga.

[312] Meaning, thrice a day.

[313] The five senses and the mind.

[314] In the Mahabharata, a forest fire burnt down the cottage.

[315] One whose famous deeds are spoken about.

[316] Yudhishthira.

[317] Bhima.

[318] Narada.

[319] The ones on the left, regarded as inauspicious.

[320] A crow.

[321] The word used is tata. It means son, but is applied to anyone who is junior or younger.

[322] Arjuna.

[323] Shurasena, Kunti's father.

[324] Vasudeva's (Krishna's father) name.

[325] Ugrasena. Ugrasena's younger brother was Devaka.

[326] Hridika's son was Kritavarma. Jayanta, Gada and Sarana were Krishna's brothers.

[327] Sudharma is the name of Indra's assembly hall. Krishna obtained it from Indra and it remained with Krishna as long as he was on earth, returning to heaven thereafter.

[328] Ananta's friend is Balarama.

[329] Satyabhama.

[330] This is a reference to the *parijata* tree, which Satyabhama craved. Krishna seized it from Indra and brought it down to earth.

[331] Arjuna.

[332] Arjuna.

[333] Krishnaa, Droupadi.

[334] All these are incidents described in the Mahabharata.

[335] The architect of the demons.

[336] Bhima.

[337] Jarasandha, who captured the kings for the sacrifice, where they were to be sacrificed.

[338] We have deliberately retained the word pramatha. Pramatha is a tormentor and is used for a ghost or goblin. The lord of the pramathas is normally Shiva. But in this case, it is interpreted as Bhairava. Bhairava is sometimes an expression for Shiva, but not invariably.

[339] Bhima killed Jarasandha.

[340] Krishna's.

[341] A widow unbraids and loosens her hair.

[342] The Pandavas had already eaten and Duryodhana sent Durvasa. There was no food left. Durvasa and his disciples went to have a bath before eating. Krishna arrived and ate the few vegetables left as leftovers. Since Krishna was satisfied, so was everyone in the three worlds and Durvasa and his disciples left after their bath.

[343] Shiva.

[344] Parvati.

[345] Shiva gave Arjuna the *pashupata* weapon.

[346] Dronacharya.

[347] Meaning Prahlada. This is a reference to Vishnu in his narasimha (half-man, half-lion) incarnation.

[348] The king of Trigarta, Susharma.

[349] The king of Sindhu, Jayadratha.

[350] This happened on the day Jayadratha was killed. Arjuna descended from the chariot to find water for the exhausted and thirsty horses.

[351] After the Yadavas fought and Krishna died, Arjuna was escorting the Yadava women to Indraprastha. But with Krishna gone, he lost his powers and was defeated by the cowherds, who abducted the Yadava women.

[352] The Bhagavad Gita.

[353] These shlokas have been interpreted in many different ways.

[354] His physical body and the earth's burden.

[355] The different incarnations.

[356] Parikshit.

[357] Aniruddha's son.

[358] A householder has to maintain three fires, ahavaniya, garhapatya and dakshinatya. When one gives up the householder stage, a prajapatya sacrifice is performed. The three fires are physically extinguished and symbolically imbibed within one's own self.

[359] Prana is the breath of life or the life force. Prana draws breath into the body, apana exhales it. *Vyana* distributes it through the body and *samana* assimilates it. *Udana* gives rise to sound.

[360] Panchatva simply means death, that is, when the body is separated into the five elements. But there is another meaning too. A living being has four states—waking, dreaming, sleeping and *turiya*. Turiya is the fourth state, when one perceives union between the human soul atman and the brahman. Panchatva is the fifth state, beyond turiya.

[361] Sattva, rajas and tamas.

[362] A malevolent being that survives on human flesh.

[363] As Yama.

[364] Prince Uttara was Virata's son and was killed in the Kurukshetra War. The brother Uttara is not to be confused with the sister, Uttaraa. Uttara and Uttaraa were cousin brothers and sisters.

[365] Kripa.

[366] And not kill him.

[367] Dharma has one foot in kali yuga, two in dvapara, three in treta and four in krita.

[368] While this means shudra, it also means outcast.

[369] Indra.

[370] *Kshatra-bandhu*s.

[371] Without following the norms of good behaviour.

[372] Krishna.

[373] Interpreted as crops and grass.

[374] Its products were used in acts of dharma.

[375] Dvija means a person born twice, the second birth referring to the sacred thread ceremony. Although dvija is usually applied to a brahmana, it applies to brahmanas, kshatriyas and vaishyas, but not to shudras.

[376] This is addressed to the bull.

[377] Surabhi is the mother of all cattle and the celestial cow.

[378] This is addressed to the cow.

[379] In the world hereafter.

[380] Everywhere else refers to the consequences of wicked deeds.

[381] Interpreted as those who believe in yoga, with the proposition that one is responsible for happiness and unhappiness.

[382] Interpreted as the *mimamsa* school.

[383] Interpreted as the samkhya school.

[384] As the perpetrator of the act of adharma.

[385] Parikshit.

[386] Gudakesha is one of Arjuna’s names.

[387] Yama.

[388] Yudhishthira.

[389] Vishnu/Krishna.

[390] Shuka.

[391] Without destroying the flower.

[392] In kali yuga, even an intention to do a good deed brings success. But a bad deed has to be performed.

[393] Shiva and Brahma respectively.

[394] Garuda.

[395] This is a reference to Ugrashrava having been born as a suta.

[396] Ananta.

[397] In embodied form, interpreted as Lakshmi.

[398] Brahma.

[399] The body and the mind.

[400] The highest state of asceticism and meditation.

[401] Parikshit.

[402] This belonged to the sage Shamika, descended from Angiras.

[403] From attachment.

[404] That is, he was in the turiya stage.

[405] He was not offered a mat of grass or a place on the ground to sit on.

[406] Gift given to a guest.

[407] These were Parikshit’s thoughts.

[408] The sage’s.

[409] River identified as the Kosi. In fairness, this can also be translated as touching kusha grass.

[410] Shringi.

[411] The Rig Veda, Sama Veda and Yajur Veda.

[412] Shamika is now addressing Krishna.

[413] The opposite sentiments of happiness and unhappiness, pleasure and pain and so on. Virtuous people are not touched by these.

[414] Meaning Krishna, or the brahmana, who is like a god.

[415] Ganga.

[416] The holy basil.

[417] Shiva.

[418] Vishvamitra.

[419] Parashurama.

[420] The Arunas were a special class of rishis who initiated rites.

[421] Since they have to rule, chastise and injure.

[422] The water used to clean the feet.

[423] Of the kingdom.

[424] Ganga.

[425] Of varna or ashrama.

[426] An avadhuta is an ascetic who has renounced all worldly attachments. However, it also has the nuance of someone who has been cast off from society and has been excluded by it.

[427] Literally, his garments were the directions.

[428] Parikshit.

[429] Other than children, he was also surrounded by women.

[430] Kshatra-bandhus.

[431] As in attendants, servants and dependents.

[432] The one without qualities or attributes, the brahman.

[433] Alternatively, as revered as the Vedas.

[434] Of life.

[435] Though it is sometimes used in the sense of an instant, a muhurta is a measure of time equal to forty-eight minutes.

[436] A-U-M or O-U-M, this is the seed of the brahman.

[437] Vishnu's.

[438] Devotion.

[439] Yoga has eight elements—*yama* (restraint), *niyama* (rituals), asana (posture), *pranayama* (breathing), *pratyahara* (withdrawal), dharana (retention), *dhyana* (meditation) and *samadhi* (liberation). That's the reason the expression *ashtanga* (eight-formed) *yoga* is used.

[440] Pranayama.

[441] The form known as Virat.

[442] Interpreted as earth, water, fire, air, space, ahamkara and Mahat.

[443] Literally, pure form of Purusha.

[444] There are seven nether regions—atala, vitala, sutala, rasatala, talatala, mahatala and patala.

[445] Known as *mahitala*.

[446] Known as *nabhastala*.

[447] There are actually fourteen worlds (*loka*s), seven above and seven below. The seven above are—*bhurloka, kharloka, svarloka,* maharloka, janarloka, taparloka and satyaloka *(brahmaloka)*.

[448] The two Ashvins.

[449] Brahma.

[450] Metres, as in metres used in the Vedas.

[451] The *brahmarandhra*.

[452] Sattva, rajas and tamas.

[453] The unmanifest one (*avyakta*) is interpreted as Pradhana.

[454] All semi-divine species.

[455] The dark-complexioned ones are shudras.

[456] Brahma.

[457] At the time of the deluge and destruction.

[458] Such as heaven. These shlokas are interpreted in many different ways.

[459] Being naked.

[460] With their fruits.

[461] So that they can no longer supply water.

[462] So that they do not offer shelter.

[463] The river Vaitarani flows in the nether regions and must be crossed before entering Yama's world.

[464] Alternatively, reddish-brown or yellow.

[465] This blossoming lotus is in the heart. The reference is possibly to the *anahata chakra*, the fourth chakra that is in the heart. It is in the form of a lotus with twelve petals.

[466] The *shrivatsa* mark.

[467] Kshetra is the field, that is, the body. Kshetrajna is one who knows the body, that is, the soul, both human and universal. The context makes it clear what is meant and this is also true of the word atman.

[468] The jivatman into the paramatman.

[469] The gods.

[470] This sentence has complex interpretations, using Mahat, Prakriti and ahamkara. We have kept it simple, since none of these interpretations is self-evident.

[471] The chakras located in the navel, abdomen, heart, chest, palate and forehead.

[472] From the *manipura chakra* to the anahata chakra.

[473] *Vishuddhi chakra*.

[474] *Ajna chakra*.

[475] Two ears, two eyes, two nostrils and mouth.

[476] Brahmarandhra.

[477] Brahma.

[478] Divine and semi-divine species.

[479] Yoga leads to eight major *siddhis* or powers. These are *anima* (becoming as small as one desires), *mahima* (as large as one desires), *laghima* (as light as one wants), *garima* (as heavy as one wants), *prapti* (obtaining what one wants), *prakamya* (travelling where one wants), *vashitvam* (powers to control creatures) and *ishitvam* (obtaining divine powers).

[480] Sattva, rajas and tamas.

[481] The sacred fire that pervades the universe.

[482] Sushumna is the central artery in the body. Those who pass through this reach the brahman. Those who pass through the passage known as *pingala* (on the right) reach the gods. Those who pass through the passage known as *ida* (on the left) reach the ancestors.

[483] The serpent, Ananta or Shesha.

[484] Brahmaloka or satyaloka.

[485] One parardha is fifty years of Brahma's life. So two parardhas is 100 years of Brahma's life. Thus, this is more than 300 trillion human years.

[486] Satyaloka.

[487] The divinities who rule over the senses.

[488] The jivatman in the paramatman.

[489] The three Vedas.

[490] Meaning Vasudeva.

[491] Interpreted as Durga.

[492] The fire god.

[493] The twelve Adityas.

[494] Interpreted as the earth.

[495] Interpreted as Vishnu.

[496] Interpreted as Varuna.

[497] Shiva.

[498] The one who is spoken about in excellent shlokas, Vishnu.

[499] Or Nairitti, a demoness.

[500] *Kaivalya*.

[501] Of the sun.

[502] Of blacksmiths.

[503] On a peacock's feathers.

[504] Dharma, artha and kama.

[505] Of ignorance.

[506] The gods.

[507] Shuka.

[508] Sattva, rajas and tamas.

[509] The three Vedas.

[510] Brahma, the one without birth.

[511] According to their capacity.

[512] For the sake of creation, Sarasvati standing for speech, manifested from Brahma's mouth.

[513] The five elements.

[514] The five organs of sense, the five objects of the senses, the five elements and the mind.

[515] Vedavyasa.

[516] That is, Narada asked Brahma. Hari taught Brahma.

[517] Covering not just preservation, but creation and destruction too.

[518] The maya.

[519] Meaning heavenly worlds.

[520] Sattva, rajas and tamas.

[521] The imbalance in sattva, rajas and tamas led to the creation of Mahat. This can also be translated as action leading to Mahat's birth.

[522] The same as *sattvika*.

[523] The same as *rajasika*.

[524] Associated with space.

[525] Fire's attribute is form. However, the earlier attributes of touch and sound were also assumed.

[526] Referred to as *vishesha*.

[527] The directions mean the five organs of sense—Vayu presides over the skin, Surya over the eyes, Varuna (referred to in the text as Prachetas) over the tongue, and the two Ashvins over the nose and the ears. The other five preside over organs of action—Agni (referred to in the text as Vahni) over the organ of speech, Indra over the hands, Upendra (Vishnu) over the legs, Mitra over the anus and Prajapati (Brahma, referred to in the text as Ka) over the genital organs.

[528] Ears, skin, nose, eye and tongue.

[529] Organ of speech, hands, feet, anus and genital organ.

[530] Brahmanda.

[531] The earth and the region around the earth.

[532] Since tapoloka is higher than janaloka, this is also interpreted as the area between the lips.

[533] Therefore, it is not created and need not be identified on the body.

[534] The seven constituents (*dhatu*) of the body are *rasa* (plasma), *rakta* (blood), *mamsa* (flesh), *meda* (fat), *asthi* (bones), *majja* (nerve or marrow) and *shukra* (semen, reproductive tissue). Chhanda is a metre and the seven used in the Vedas are Gayatri, Ushnik, Anushtubh, Brihati, Pankti, Trishtubh and Jagati.

[535] Havya is offerings to the gods and kavya is offerings to the ancestors.

[536] Sanaka, Sananda, Sanatana and Sanatkumara.

[537] Shiva.

[538] Such as the saptarshis.

[539] Rakshasas.

[540] Literally, based on the foot.

[541] This is subject to various interpretations. In addition to foot, pada also means quarter. One quarter, or one foot, is for the three worlds of bhurloka, bhuvarloka and svarloka. The other three quarters, or feet, are for the worlds above, such as janaloka, tapoloka and satyaloka. The three heads support these and these are above maharloka, which is at the top.

[542] Bhurloka, bhuvarloka and svarloka.

[543] Brahmacharya, *vanaprastha* and sannyasa do not lead to offspring.

[544] That is, meditate.

[545] There are four types of officiating priests—*hotar* (one who recites from the Rig Veda), *udgatar* (one who recites from the Sama Veda), *adhvaryu* (one who recites from the Yajur Veda) and *brahman* (one who recites from the Atharva Veda). This brahman is not to be confused with the supreme soul (brahman or paramatman).

[546] Of gods.

[547] Gifts given to brahmanas after the sacrifice.

[548] Procedures for the sacrifice.

[549] The formal announcement of the intention to undertake the sacrifice.

[550] For possible transgressions.

[551] The number and names of Prajapatis varies. The number is sometimes given as ten and Brahma is excluding himself, leaving nine. The Prajapatis were born through Brahma's mental powers.

[552] Shiva.

[553] Creation, preservation and destruction.

[554] Shiva.

[555] Interpreted as the gross body.

[556] Interpreted as the gross elements.

[557] Shiva.

[558] Vishnu.

[559] Prajapatis.

[560] Ghosts.

[561] A specific type of evil spirit.

[562] Avataras assumed as part of his pastimes.

[563] The boar (varaha) incarnation.

[564] This was Hiranyaksha, who dragged the earth down into the ocean.

[565] Suyama's wife.

[566] Hari means the remover. Svayambhu Manu was his maternal grandfather.

[567] The path of samkhya.

[568] Meaning someone who has been given. This was Datta or Dattatreya.

[569] Sanaka, Sananda, Sanatana and Sanatkumara.

[570] Ananga (Kama), the god of love, sent apsaras to tempt Nara and Narayana. But these apsaras saw more beautiful apsaras emerge from the bodies of Nara and Narayana.

[571] He is above Nara and Narayana, though they are his forms.

[572] This is Dhruva, the son of King Uttanapada. He was abused by his stepmother. He became the Pole Star, with saptarshis (the constellation Ursa Major) around him.

[573] This is Prithu, born as Vena's son. The earth (*prithvi* or *prithivi*) is named after Prithu.

[574] Also referred to as Hayagriva, the one with the head or neck of a horse.

[575] Interpreted as the Vedas.

[576] Vaivasvata Manu.

[577] The fish incarnation.

[578] Alternatively, Narasimha.

[579] An elephant.

[580] Garuda.

[581] The Adityas.

[582] This is a reference to the dwarf (vamana) incarnation.

[583] The science of life, healing and medicine.

[584] As Parashurama. Parashurama exterminated kshatriyas from the world twenty-one times.

[585] Dasharatha's.

[586] Dashagriva, Ravana.

[587] Sita.

[588] A makara is a mythical aquatic creature, but can loosely be translated as shark or crocodile. There is a minor tense issue in this shloka, where the future tense is used, the dialogue between Brahma and Narada having occurred prior to the Ramayana incidents. However, we have stuck to the past tense of the other shlokas.

[589] Indra's mount is Airavata, the elephant, loaned to Rama when he fought against Ravana. The broken tusks were stuck in Ravana's chest and illuminated the directions.

[590] Two strands of hair, white and black, resulted in the two births on earth, as Balarama and Krishna respectively.

[591] Putana.

[592] Kaliya.

[593] Balarama.

[594] Yashoda.

[595] About his greatness.

[596] Maya's son was Vyomasura.

[597] Indra. They did not perform the sacrifice dedicated to Indra.

[598] Govardhana.

[599] Dhanada's (Kubera) follower was Shankhachuda, who wanted to abduct one of those women.

[600] Meaning Dhenukasura.

[601] Chanura and Mushtika.

[602] Kuvalayapida.

[603] Kalayavana.

[604] Dvivida.

[605] Born from the earth, hence, Narakasura.

[606] Vedavyasa.

[607] Though this is by no means obvious, this is interpreted as a reference to Buddha.

[608] From the first three varnas.

[609] This is a reference to the Trivikrama form, where one foot was placed on Satyaloka, above the three worlds and a place where there is equilibrium between the three qualities of sattva, rajas and tamas.

[610] That is, the physical bodies.

[611] In the plural, so Narada and Sanaka, Sananda, Sanatana and Sanatkumara. We will not always explain the other names through notes, except in instances where something needs to be clarified. The accounts will figure later in the Bhagavata Purana text.

[612] Prahlada.

[613] Svayambhu Manu and his wife, Shatarupa.

[614] Ila's son, Pururava.

[615] King Janaka.

[616] Yayati was Nahusha's son.

[617] Bhishma.

[618] Shuka.

[619] The atman.

[620] When you recite it to others.

[621] That is, the heart.

[622] Autumn rains wash away muddy water.

[623] A traveller who has returned to his own home after travelling.

[624] The atman is not made out of the five elements, but the physical body is. A cause is something like karma, without a cause is something beyond karma.

[625] As a human one.

[626] Brahma.

[627] Parikshit is asking for clarity on this.

[628] A kalpa is the longer cycle of creation and destruction. Within that, there are subsidiary/secondary cycles of creation and destruction (vikalpa), the duration of a Manu's rule.

[629] Birth as someone who possesses qualities. Undesired means inferior birth.

[630] Guilds.

[631] Emergencies, known as *apad dharma*. In such situations, deviation from normal dharma is permitted.

[632] Elements used in creation.

[633] Spiritual.

[634] Linga means *linga sharira*, the subtle body. How is it detached from the physical body?

[635] *Upaveda*s are texts like *Ayurveda, Dhanurveda, Gandharva-veda*. Texts of dharma mean the *Dharmashastra*s.

[636] Dharma, artha and kama.

[637] Shuka.

[638] Alternatively, as revered as the Vedas.

[639] When Brahma was born.

[640] With the physical body.

[641] I and mine.

[642] Brahma.

[643] Not exactly, but roughly, akshara is a syllable.

[644] The sixteenth is *ta*, the twenty-first is *pa*, counting the consonants and not the vowels. Combined, they become *tapa*, austerities.

[645] The sense organs and the objects of the senses.

[646] Vaikuntha.

[647] Of Hari's attendants and devotees.

[648] Celestial vehicles.

[649] Literally, shrivatsa means the place where Shri resides. It is a twirl of curly hair on Vishnu's/Krishna's chest.

[650] The four are Prakriti, Purusha, Mahat and Ahamkara. The sixteen are the five organs of perception (eyes, ears, nose, tongue, skin), the five organs of action (hands, legs, stomach, genital organs, organ of excretion), five elements and the mind. The five are the *tanmatra*s (subtle elements). These twenty-five are his tattvas.

[651] Yoga leads to eight siddhis or powers. These are anima (becoming as small as one desires), mahima (as large as one desires), laghima (as light as one wants), garima (as heavy as one wants), prapti (obtaining what one wants), prakamya (travelling where one wants), vashitvam (powers to control creatures) and ishitvam (obtaining divine powers). These are minor and temporary powers. His personal powers are his knowledge, power, strength, prosperity, valour and energy.

[652] Brahma's.

[653] The lord.

[654] Tapa (tapas).

[655] Before creation.

[656] After creating the universe.

[657] This can be taken to mean either the elements, or the created beings.

[658] Brahma created so that it was just as it was in the previous kalpa.

[659] In the Bhagavata Purana. These are thus the ten characteristics of the Bhagavata Purana. The text doesn't have a numbering though. The ten are listed, sarga, visarga, sthana, poshana, uti, manvantara, isha-anukatha, nirodha, mukti and ashraya.

[660] As the brahman.

[661] This shloka has many complicated interpretations.

[662] This water is known as *garbhodaka*, the water that was the womb.

[663] Virat Purusha, in the form of Brahma.

[664] Purusha is Nara (man) and since water was created from Nara, it is Naara. *Ayana* is resting place. Since his resting place was water (Naara), he is Naaraayana (Narayana).

[665] As a separate organ of the body.

[666] The skin.

[667] Through offspring.

[668] The genital organs and the presiding deity, Prajapati.

[669] The presiding deity.

[670] Apana and Mrityu.

[671] These are the presiding deities.

[672] The presiding deity.

[673] The other seven are made out of water, fire, air, space, Mahat, ahamkara and Prakriti.

[674] These are different categories of beings, some semi-divine. Some are benevolent, others are malevolent.

[675] Mobile and immobile.

[676] Born from wombs, eggs, sweat (insects) and trees and herbs.

[677] Sattva dominated by sattva, sattva dominated by rajas, sattva dominated by tamas and so on.

[678] And preservation and destruction.

[679] The present kalpa is known as Shveta Varaha Kalpa.

[680] Vidura.

[681] Maitreya.

[682] Maitreya was the son of Kusharava and Mitra. Therefore, he is referred to as both Kousharava and Maitreya. He was Parashara's disciple.

[683] Krishna. This refers to Krishna's role as an ambassador soliciting peace, at King Duryodhana's court. Rebuffed, he stayed in Vidura's house, not in Duryodhana's palace.

[684] Shuka.

[685] Yudhishthira.

[686] Dhritarashtra.

[687] Probably Dhritarashtra, but could mean Duryodhana too.

[688] Vidura.

[689] Often known as Vidura *niti*.

[690] This is what Vidura said.

[691] The brahmanas and the kshatriyas.

[692] Krishna.

[693] Duryodhana.

[694] Duhshasana.

[695] Shakuni.

[696] These are Duryodhana's words.

[697] The words, which were like arrows.

[698] Krishna.

[699] Yudhishthira.

[700] The emperor's umbrella.

[701] Dhritarashtra, Gandhari and Kunti, who were burnt down in the forest.

[702] And the friction results in a fire.

[703] Cows.

[704] Earlier, Uddhava had been Brihaspati's disciple.

[705] Krishna and Balarama.

[706] Brahma.

[707] Shurasena's.

[708] Meaning Vasudeva, Krishna's father. Kunti was Vasudeva's sister.

[709] Ugrasena.

[710] Krishna. Kamsa had ousted Ugrasena.

[711] Kartikeya.

[712] Satyaki. Satyaki was Arjuna's student.

[713] Akrura.

[714] Meaning Devaki.

[715] Rig, Sama and Yajur Veda.

[716] Meaning the Vedas.

[717] This requires interpretation. The four aspects are Vasudeva, Samkarshana, Pradyumna and Aniruddha, respectively presiding over consciousness, ego, intelligence and the mind.

[718] Satyabhama's son.

[719] Krishna.

[720] Yudhishthira.

[721] Arjuna.

[722] Garuda/Suparna snatched amrita from Indra.

[723] Pandu.

[724] Dhritarashtra and Pandu respectively.

[725] Caused by false sense of learning, wealth and noble birth.

[726] Uddhava.

[727] As a child, Uddhava preferred serving Krishna to having breakfast.

[728] For Krishna.

[729] *Ajagara*. Alternatively, python, a metaphor for time.

[730] Before the churning of the ocean, the moon used to be in the ocean.

[731] Yudhishthira.

[732] The text uses the word *vidhatri*, meaning creator.

[733] Alternatively, cause and effect, or this world and the next.

[734] The metaphor of fire being hidden in the wood, until it is ignited through friction.

[735] The city means Mathura.

[736] Chedi means Shishupala. Killed by Krishna, he was liberated at the royal sacrifice.

[737] Sattva, rajas and tamas.

[738] Putana, in the form of a crane.

[739] After being killed by Krishna.

[740] *Sudarshana chakra*.

[741] Garuda.

[742] Kamsa.

[743] Brahma.

[744] Balarama.

[745] To kill Krishna.

[746] Kaliya, who inhabited the Yamuna and poisoned the water.

[747] From the water.

[748] The gopas were cowherds and their king was Nanda. This sacrifice was performed instead of Indra's sacrifice.

[749] A demon named Panchajana had swallowed Sandipani's son. Krishna brought him back to life.

[750] Bhishmaka's daughter was Rukmini, an incarnation of Lakshmi. Thus, Rukmini was Krishna's share.

[751] Meaning the gandharva form of marriage, one of the eight different forms of marriage. King Bhishmaka had expected it to be svayamvara, where the prospective bride chooses her groom from amidst assembled suitors.

[752] Just as Garuda took away his share of amrita.

[753] Usually known as Satyabhama.

[754] The Parijata tree, desired by Satyabhama.

[755] Shachi, Indra's wife, urged him to bring the tree back.

[756] The earth's son was Narakasura, killed with the use of the sudarshana chakra.

[757] Naraka's son.

[758] Naraka's name.

[759] As a husband.

[760] Kalayavana.

[761] The king of Magadha, Jarasandha.

[762] Mathura.

[763] Krishna did not kill them himself, but got them killed through Muchukunda and Bhima.

[764] He killed Shambara, Mura and Dantavakra himself. Dvivida and Balvala were killed by Balarama. Bana was defeated by Krishna, but was allowed to live.

[765] On the sides of the sons of Dhritarashtra and of Pandu.

[766] These are Krishna's thoughts.

[767] Dharma's son, Yudhishthira.

[768] Permitted by the brahmanas, the Yadavas drank the liquor.

[769] Maireya is liquor made from molasses or grain.

[770] Maitreya.

[771] Krishna.

[772] Uddhava was a Vasu in a former life.

[773] The Prajapatis.

[774] Brahma.

[775] Dharma, artha, kama and moksha.

[776] In the householder stage of *garhasthya*.

[777] Brahma.

[778] Uddhava. Uddhava's father is usually referred to as Devabhaga. It is possible that Aupavaga is being used as an adjective, derived from *upagu*, meaning, something or someone near a cow.

[779] The three worlds.

[780] Vidura.

[781] Uddhava.

[782] Another name for the Yamuna.

[783] Ganga.

[784] Maitreya.

[785] The heavenly river is Ganga and the spot is therefore identified as Haridvara.

[786] The three worlds.

[787] Krishna's account.

[788] Krishna Dvaipayana Vedavyasa.

[789] Yama had inflicted an excessively harsh punishment on the sage and had been cursed by Mandavya.

[790] Vichitravirya had a servant-maid and Vidura was the son of Vedavyasa and this servant-maid.

[791] The universe had not been created.

[792] This is interpreted in many different ways. Purusha is manifested from Vishnu and impregnates maya, or Purusha impregnates Prakriti.

[793] Purusha.

[794] Interpreted as ahamkara. Alternatively, Mahat tattva led to ahamkara.

[795] Who preside over the senses.

[796] Tanmatras.

[797] Air possesses its own attributes, as well as that of space and so on.

[798] Relating to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[799] Ganga.

[800] Sattva, rajas and tamas.

[801] Vishnu and Lakshmi entered Kala (time), or entered Prakriti (being referred to as Kala).

[802] Mahat, ahamkara, five gross elements, five subtle elements, five organs of senses, five organs of action and mind.

[803] Ten means the ten vital airs (prana)—prana, apana, vyana, udana, samana, naga, kurma, *krikala*, *devadatta* and *dhananjaya*. The three are adhibhuta, adhidaiva and adhyatma.

[804] Virat Purusha.

[805] Vishnu was inside Virat Purusha. The divinities had entreated Vishnu earlier.

[806] Virat Purusha's.

[807] Virat Purusha's.

[808] Vayu.

[809] Two different kinds of skin are mentioned. The earlier skin was *charman*, the outside skin. This skin is *tvach*, which means either the inside skin, or both the outside and inside skin taken together.

[810] Prajapati.

[811] Brahma.

[812] Abhimana is pride/haughtiness, the false sense of ego. The lord is Rudra.

[813] Depending on their combinations of gunas (sattva, rajas and tamas), gods, humans and inferior beings occupy these worlds.

[814] Humans remained on earth and have transactions with the gods in the form of performing sacrifices to them.

[815] Tamas.

[816] The heavenly planets and earth.

[817] Interpreted as the Vedas.

[818] That is, miscreants.

[819] Brahma.

[820] Meaning Rudra.

[821] Someone asks the child to play, or the child comes across an object it can play with.

[822] The illustrious one.

[823] In a dream.

[824] This has been interpreted in different ways—the independence of the illustrious one and the dependence of living creatures on him; listening to his account and serving him; Hari and attachment to material objects; and knowledge and devotion.

[825] In maya, but inside Hari.

[826] Vishnu killed a demon named Madhu.

[827] Of the devotees.

[828] Virat.

[829] Organs of sense, objects of the senses and organs of action.

[830] Each avatara had a different composition of gunas.

[831] Literally, abstention from acts, interpreted as non-attachment to the fruits of the acts.

[832] Pratiloma means against the natural order and applies to progeny where the mother is superior in varna to the father. *Anuloma* applies to progeny where the father is superior in varna to the mother.

[833] Student.

[834] Kings born in the Puru lineage.

[835] Sanatkumara.

[836] Ganga.

[837] Balarama (Samkarshana) is identified with the serpent Ananta-Shesha.

[838] Detachment from fruits and renunciation of action.

[839] A sage in the Vasishtha lineage.

[840] Parashara wished to destroy the rakshasas. In an attempt to save his progeny, Pulastya dissuaded him. When Parashara complied, Pulasyta blessed him that he would recite the Puranas. There are different accounts of how the Bhagavata Purana was disseminated over time and they don't always agree.

[841] He was sleeping on Ananta-Shesha.

[842] The four yugas make up a mahayuga and he slept for one thousand mahayugas.

[843] Brahma.

[844] Inside the lotus.

[845] One hundred years.

[846] Vishnu was attired in a yellow garment.

[847] The image of Vishnu continues, but is not stated explicitly. The golden peaks are compared to his diadem and the garland of trees to the garland of flowers he wears. Vishnu's arms and feet are compared to those of the mountain, Vishnu being superior in beauty.

[848] Brahma.

[849] The darkness of ignorance.

[850] Atheists and heretics.

[851] *Vata, pitta* and *kapha*. These can be loosely translated as wind, bile and phlegm. In ayurveda, these are the three *dosha*s or humours in the body and they are always striving against each other.

[852] This part uses the third person.

[853] Brahma, Shiva and Vishnu.

[854] Of time.

[855] There are various listings of the five, such as—anger, confusion, hatred, lack of perseverance and vanity.

[856] Before the destruction.

[857] Lakshmi.

[858] So that I am not attached to the fruits of the action.

[859] As the power to know, the presiding deity of speech, intelligence and the Vedas.

[860] Brahma.

[861] One in whom the Vedas are vested, Brahma.

[862] Vidura's.

[863] Brahma.

[864] This can also be translated as the calyx.

[865] Three means above the earth, the earth and under the earth. Fourteen means the fourteen lokas mentioned earlier.

[866] Brahma's world.

[867] Time.

[868] This gets into interpretation. Creation due to Prakriti is interpreted as creation that takes place outside the cosmic egg, while creation due to vikriti is interpreted as creation that takes place inside the cosmic egg.

[869] The three kinds of destruction are regular ones caused by time (known as *nitya*), that resulting from a fire in Ananta's mouth (known as *naimittika*) and that resulting from interaction between the gunas (known as *prakritika*).

[870] Meaning Brahma.

[871] *Osadhi*, more accurately, trees and herbs that die after yielding fruit.

[872] Like bamboo.

[873] The first kind of creeper is *lata*, which requires support to grow. This kind of creeper is *virudha*, not requiring support from another tree/plant to grow.

[874] The first kind of tree is *vanaspati*, which has fruits, but without visible flowers. This kind of tree is *druma*, which has fruits and visible flowers.

[875] Kind of ox.

[876] These are cloven-hooved.

[877] Uncloven-hooved.

[878] Kind of buffalo.

[879] Sharabha has many meanings—young elephant, camel. It is also a mythical animal with eight legs, believed to be stronger than a lion. In this context, one probably means the mythical animal.

[880] Mythical aquatic creature, can loosely be translated as crocodile.

[881] A different kind of vulture.

[882] A different kind of crane.

[883] A different kind of owl.

[884] Sanaka, Sananda, Sanatana and Sanatkumara.

[885] Resulting from both Prakriti and vikriti.

[886] Learned ones, gods.

[887] This is a total of nine. Therefore, siddhas probably is an adjective and means that any of the other categories can become a Siddha.

[888] If one counts the earlier list as nine, one does have ten categories.

[889] With other paramanus or atoms.

[890] There are many difficulties in translating and interpreting this shloka. The meaning is not immediately obvious.

[891] A pala is a measure of weight, but its stated weight varies across sources. 30 grams is a rough indication. Angula is the length of a finger. Masha is just short of one gram.

[892] Season. There are six seasons—*vasanta* (spring), *grishma* (summer), *varsha* (monsoon), *sharad* (autumn), *hemanta* (just before winter) and *shishira* (winter).

[893] Uttarayana is the movement of the sun to the north of the equator, the period from the winter to the summer solstice. *Dakshinayana* is the movement of the sun to the south of the equator, the period from the summer to the winter solstice.

[894] Uttarayana is day and dakshinayana is night.

[895] Samvatsara is the solar year, anuvatsara is the lunar year, parivatsara seems to have been calculated on the basis of Jupiter's orbit and vatsara was calculated on the basis of the nakshatras. Since idavatsara occurred once every five years, it probably had an intercalary month.

[896] Meaning the sun god.

[897] One hundred years, according to their respective measurements of time.

[898] Those who are beyond the three worlds.

[899] Measured as years of the gods, krita yuga is four thousand years, treta yuga is three thousand years, dvapara yuga is two thousand years and kali

yuga is one thousand years. This cycle is known as a mahayuga, but a mahayuga is more than ten thousand years. Each yuga has a *sandhi* at the beginning and an *amsha* at the end of the yuga. This is 400 years for krita yuga, 300 years for treta yuga, 200 years for dvapara yuga and 100 years for kali yuga. Hence, two thousand years are added to get twelve thousand years.

[900] There were three feet in treta, two in dvapara and one in kali.

[901] That is, mahayugas.

[902] One of Brahma's days.

[903] One thousand divided by fourteen is 71.43.

[904] These, including the lord of the gods (Indra) vary from one manvantara (the period of a Manu) to another.

[905] Depending on the measure of time in the place one resides in. Alternatively, this may specifically refer to Brahma.

[906] Brahma's.

[907] The present parardha.

[908] For Hari.

[909] Time.

[910] *Yojana*s, though yojanas is not explicitly stated.

[911] Covering the universe.

[912] To Hari, the universe is like a paramanu.

[913] Brahma's.

[914] Respectively, the darkness that makes one blind, darkness, great confusion and confusion. These have different nuances of interpretation in samkhya.

[915] Nilalohita, *nila* (blue) and *lohita* (red).

[916] *Rud* means to cry or weep.

[917] That is, these are your names.

[918] Brahma. They were born through Brahma's mental powers.

[919] Or Angira.

[920] Meaning some other Brahma.

[921] That is, Brahma.

[922] Interpreted as collections of mantras.

[923] The same as *agnishtoma*.

[924] The names of different kinds of sacrifices.

[925] These are the four kinds of conduct for brahmacharya. Savitra means that one is celibate for three nights, beginning with the sacred thread cere-

mony, reciting the *savitri mantra*. Prajapatya means the observance of celibacy for one year. Brahma means the observance of celibacy until the Vedas have been mastered. Brihat means the observance of celibacy throughout one's life.

[926] These are the four kinds of conduct for garhasthya. Varta means subsistence on the basis of permitted occupations. Sanchaya means subsistence on the basis of what has been stored, such as through earnings by performing sacrifices. Shalina means subsistence on the basis of whatever can be obtained without resorting to asking for alms. Shila-unccha means subsistence on the basis of collecting grains from the ground.

[927] These are the four kinds of conduct for vanaprastha. Vaikhanasas are those who subsist on wild grain, obtained without resorting to agriculture; valakhilyas are those who subsist on fresh fruit; audumburas eat fruit gathered from whatever direction they first happen to look at in the morning; phenapas live on fruits and leaves that naturally drop down from trees.

[928] These are the four kinds of conduct for those who are in sannyasa. Kutichakas follow the norms prescribed for the sannyasa stage. Bahvodas also follow these norms, but focus on knowledge, as do hamsas. A bahvoda carries three staffs and can stay at a place for three nights. A hamsa carries a single staff and can stay at a place for one night. There are such variations between the two, but they vary across texts. A nishkriya (also known as paramahamsa) is someone who has realized the brahman and has given up all action.

[929] Dharma, artha and kama.

[930] Vyahriti means the words *bhuh, bhuvah* and *svah*, uttered after Oum.

[931] The sound of Oum.

[932] The consonants, *ka* to *ma*, are Brahma's sense organs.

[933] *Sha* to *ha*.

[934] This is probably a reference to Brahma having given up his body in shame.

[935] Devahuti.

[936] The father is Svayambhuva (Brahma) and the son is Svaayambhuva Manu.

[937] Vishnu. This is interpreted as Krishna often resting his feet on Vidura's lap.

[938] The boar.

[939] Sanaka, Sananda, Sanatana and Sanatkumara.

[940] The three Vedas.

[941] More accurately, his three joints were the rites of sacrifices.

[942] Before creation.

[943] The text uses the word rasa and we have translated this simply as water. Rasa, in these shlokas, is often translated and interpreted as rasatala. In other words, the earth was not just in the waters, but in the specific nether region known as rasatala.

[944] This daitya was Hiranyaksha.

[945] The Sudarshana chakra.

[946] Red chalk from the earth.

[947] The three Vedas.

[948] The earth.

[949] Referred to as Yajna Varaha.

[950] Vessel used to offer a share to Brahma.

[951] Cup for holding *soma*.

[952] There are three *ishti*s or upasads associated with a sacrifice—*diksha* (the initiation into the sacrifice), prayaniya (the initial rites of the sacrifice) and *upaniya* (the concluding rites of the sacrifice).

[953] Pravargya is the rite performed before a soma sacrifice. Before each of the upasads, pravargya is performed. Sabhya sacrifices are performed without a fire and avasathya ones with a fire.

[954] Agnishtoma*, atyagnishtoma,* ukthya, shodashi, vajapeya, atiratra and *aptoryama*.

[955] The Vedas.

[956] A kulachala is a great mountain, but any great mountain is not a kulachala. Each of the seven regions has a kulachala and their names are Mahendra, Malaya, Sahya, Shuktiman, Riksha, Vindhya and Pariyatra.

[957] In the form of the boar incarnation.

[958] Dhruva.

[959] Narada.

[960] The ocean of life.

[961] Rudra or Shiva.

[962] Shiva.

[963] Probably implying that there is no secrecy.

[964] Interpreted as Shiva having rejected material objects and maya, though these are enjoyed by others.

[965] Kama, the god of love.

[966] Sati, Shiva's wife, was also Daksha's daughter and Diti's sister.

[967] The vajra.

[968] Sudarshana chakra.

[969] Vishnu.

[970] The moon.

[971] Indra and the other gods might harm her sons.

[972] The power of the foetus.

[973] The guna of rajas.

[974] Interpreted as the Vedas.

[975] They have Vishnu's form, with four arms.

[976] Meaning something that leads to ultimate bliss.

[977] Kind of creeper.

[978] Mandara is the Indian coral tree, kunda is a kind of jasmine, kuraba is the *Barleria Caerulea*, utpala is a water lily or the blue lotus, champaka is the sampangi flower, arna is the teak tree, punnaga is the nutmeg tree or a white lotus, naga (*nagakesara*) is the Indian rose chestnut, bakula is a tree with fragrant blossoms, ambuja is a lotus and parijata is the night-flowering coral jasmine. The text says *kurava*, we have corrected it to kuraba.

[979] Tulasi.

[980] Other than Krishna's deeds.

[981] Of ignorance.

[982] Vaikuntha is above the worlds of the gods.

[983] Sanatkumara and his brothers.

[984] The sages were beyond mundane concerns and distinctions.

[985] Such as inside a pot.

[986] But aren't really gods.

[987] The universe is in Hari's stomach.

[988] Lust, anger and avarice.

[989] The same as Padmanabha, the one who had a lotus in his navel.

[990] Garuda.

[991] Sanatkumara and his brothers.

[992] The brahman.

[993] Brahma.

[994] Such as material objects.

[995] Literally, a svapacha is someone who eats dogs or cooks for dogs. In most instances, it is used as a synonym for a chandala.

[996] Of brahmanas.

[997] Shiva.

[998] Yama.

[999] Instead of noble rishis, translations usually say that Vishnu's words were like mantras composed by rishis, that is, Vedic hymns. This seems to be forced and unnecessary.

[1000] One who has avataras in the first three yugas.

[1001] Lakshmi.

[1002] Auspicious planets like Mercury, Jupiter and Venus were surpassed by inauspicious ones like Mars and Saturn.

[1003] Kashyapa.

[1004] If there were twins, contrary to current practice, the one born first was regarded as younger and the one born later (who remained longer in the womb) was regarded as elder.

[1005] Hiranyaksha.

[1006] The gods.

[1007] A necklace or garland indicating victory, usually made out of eight kinds of pearls. This is also the name of Vishnu's necklace.

[1008] Though Garuda has earlier been described as Tarkshya's son, Tarkshya is also a name for Garuda.

[1009] Prachetas is Varuna and Varuna's capital city is named Vibhavari.

[1010] In his boar incarnation.

[1011] The boar's.

[1012] Vanagochara means an animal that dwells in the forest, as well as one that lives in the water. Therefore, it can be taken to mean an animal that is amphibious.

[1013] The earth.

[1014] The one with the golden hair, another name for Hiranyaksha.

[1015] Brahma.

[1016] Hiranyaksha.

[1017] The same as Hiranyaksha.

[1018] Brahma.

[1019] Brahma.

[1020] Cattle.

[1021] Abhijit is usually taken to be one muhurta, not two. There are thirty muhurtas in a span of twenty-four hours, fifteen during the day and fifteen during the night. Some muhurtas are auspicious, others are not and Abhijit muhurta is the most auspicious of the fifteen muhurtas during the day. Literally, Abhijit is a muhurta that brings victory. Today, Abhijit muhurta, depending on the place, will be around noon.

[1022] As a boar.

[1023] They were ignorant because they didn't know about Vishnu's powers.

[1024] The text uses the word Hari, which means Indra too. But because two uses of the word Hari might cause confusion, we have rendered this as Indra. The reference is to an incident where Tarkshya/Garuda carried away amrita and was struck by Indra's vajra. Though Garuda wasn't hurt, out of respect for the vajra, he dropped one of his feathers.

[1025] Hiranyaksha.

[1026] The three rites of a sacrifice, diksha (the initiation into the sacrifice), prayaniya (the initial rites of the sacrifice) and upaniya (the concluding rites of the sacrifice) being used as a metaphor.

[1027] The lord of the Maruts is Indra and Tvashta's son is Vritra.

[1028] Vishnu's.

[1029] Brahma.

[1030] Shounaka.

[1031] Of liberation.

[1032] Kushavarta is identified with Haridvara.

[1033] Brahma.

[1034] The preceding sentence means independent of their wives. This sentence means all the Prajapatis acting together.

[1035] This shloka is capable of being interpreted in many different kinds of ways and so are the ones that immediately follow.

[1036] Vaikarika, taijasa and tamasa.

[1037] Five gross elements, five organs of perception, five organs of action and so on.

[1038] Enter Brahma.

[1039] From night.

[1040] Asuras.

[1041] Meaning Vidura.

[1042] She was actually evening.

[1043] Brahma.

[1044] The gandharvas.

[1045] Every living being has four bodies—*tandra* (lassitude), *jrimbhana* (yawning), *nidra* (sleep) and unmada (madness).

[1046] Bhutas and pishachas.

[1047] Meaning disappearance.

[1048] Thanks to humans being created.

[1049] Hrishikesha means controller of the senses and is a word normally applied to Vishnu/Krishna. But here, it is being used for Brahma and Brahma is also referred to as a rishi.

[1050] The word dvipa not only means island, but also a continent or region of the earth. The earth was believed to be divided into seven continents.

[1051] Respectively, Akuti and Prasuti.

[1052] The word used is kriya yoga, which can be interpreted in diverse ways.

[1053] A complete form with attributes described in the Vedas.

[1054] Kardama.

[1055] Be as useful as a cow is to a householder.

[1056] The months and the days, with an intercalary month included.

[1057] The rims are the seasons, the leaves being various units of time. The naves are units of four months each.

[1058] This is Maitreya speaking, not Kardama.

[1059] Brahmavarta is the area around Kurukshetra. The seven oceans are Lavana, Kshira, Sura, Ghrita, Ikshu, Dadhi and Svadu. These have been speculatively identified as Lavana (Indian Ocean), Kshira (Shirwan, part of the Caspian Sea), Sura (Sarain, the remaining part of the Caspian Sea), Ghrita (Erythraean Sea), Ikshu (the river Oxus), Dadhi (Dahae, the Aral Sea) and Svadu (Tchadun, the river in Mongolia).

[1060] The *Samkhya* texts.

[1061] Vishnu.

[1062] This is taken to mean Kardama, who performed austerities and sought refuge with him. However, the statement is general and doesn't specifically mention Kardama. Bindusaras or Bindusarovara is identified with Siddhapura (Sitpur) in Gujarat. *Bindu* means drop and *saras* means lake.

[1063] Ashoka is a tree with red flowers, karanja is the Indian beech tree, ashana is the Indian laurel, kutaja is a kind of coral tree and chuta is mango.

[1064] Chakravaka is the ruddy goose or Brahmany duck, karandava is a type of duck, plava is a diving aquatic bird, chakora is a partridge.

[1065] Kind of monkey, with a tail resembling a cow's tail.

[1066] Kardama.

[1067] Brahmanas.

[1068] The vow of celibacy.

[1069] Shri is interpreted as Devahuti's ornaments, but there seems to be no reason to do this.

[1070] That is, withdraw from the householder stage.

[1071] At being separated from her.

[1072] Relating to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[1073] Parvati.

[1074] Kardama.

[1075] That is, before she could speak.

[1076] Female vidyadharas.

[1077] This can be interpreted in two ways. The moon, the lord of the stars, makes night lotuses bloom. Alternatively, Kardama is the moon, the vimana is the sky, the maidens are the stars and the eyes of the maidens are night lotuses.

[1078] As mentioned before, the kulachalas are Mahendra, Malaya, Sahya, Shuktiman, Riksha, Vindhya and Pariyatra. Their Indra is Mount Meru.

[1079] Lokapalas are guardians of the world and the directions. The eight lokapalas are Kubera, Yama, Indra, Varuna, Ishana, Agni, Vayu and Nirriti.

[1080] Ganga.

[1081] Dhanada, Kubera.

[1082] Manasa may also mean Lake Manasa.

[1083] Yoga has eight elements—yama (restraint), niyama (rituals), asana (posture), pranayama (breathing), pratyahara (withdrawal), dharana (retention), dhyana (meditation) and samadhi (liberation). That's the reason the expression ashtanga (eight-limbed) yoga is used. Dama is control of the senses and can be equated with yama.

[1084] And also Devahuti, though she is not specifically mentioned.

[1085] Vishnu killed two demons named Madhu and Kaitabha.

[1086] Sanatkumara and his brothers.

[1087] The word used is Hamsa, meaning Brahma.

[1088] Indra.

[1089] Kardama went to Kapila. Vishnu is known as Triyuga because he has appeared in satya yuga, treta yuga and dvapara yuga, but not in kali yuga.

[1090] The three gunas.

[1091] Resort to sannyasa.

[1092] Transcendantal, about the atman.

[1093] Since the left is inauspicious, the person being circumambulated must be kept to the right.

[1094] Happiness and unhappiness, heat and cold and so on.

[1095] The wheel of life, the circle of birth and death.

[1096] To objects of the senses.

[1097] Truths, principles.

[1098] Of birth and death.

[1099] These shlokas have diverse interpretations. Given the way we have translated it, Pradhana is unmanifest and undifferentiated, while Prakriti is manifest and differentiated.

[1100] Five tanmatras or subtle elements, five mahabhutas or gross elements, five organs of perception, five organs of action, manas (mind), buddhi (intelligence), ahamkara (ego) and chitta (consciousness).

[1101] The mind creates doubt, intelligence leads to conclusions, ego leads to pride and consciousness results in remembrance.

[1102] Thus identifying itself with the body.

[1103] Prakriti.

[1104] This is the darkness at the time of destruction, when Mahat is absorbed back into Prakriti and Vishnu sleeps.

[1105] Through contact with other objects like the earth.

[1106] Respectively associated with sattva, rajas and tamas.

[1107] The breath of life is also created from taijasa ahamkara.

[1108] Receiving and conveying to the nose and the ear.

[1109] Colour and form.

[1110] Mahat, ahamkara and the elements.

[1111] Interpreted as Indra.

[1112] Brahma.

[1113] Virat Purusha.

[1114] Surya.

[1115] Kshetrajna.

[1116] Respectively, gods, humans and subhuman.

[1117] The atman.

[1118] Prakriti.

[1119] Consciousness.

[1120] Emancipation.

[1121] Is not born again.

[1122] Bija is a mystic akshara from a mantra. When yoga has such an object of meditation, it is *sabija*. When meditation is on the atman, without any other object, it is *nirbija*.

[1123] Pursuit of dharma (ordinary), artha and kama.

[1124] The chakras in the body are *muladhara*, svadhishthana, manipura, anahata, *vishuddha*, ajna and *sahasrara*. As used in the text, svadhishthana probably means any of the first six chakras and not specifically the svadhishthana chakra.

[1125] Respectively inhalation, retention and exhalation.

[1126] Ganga.

[1127] The sign of the vajra on the foot.

[1128] The creator means Brahma. Since Brahma was created by Vishnu, Lakshmi is Brahma's mother by extension.

[1129] Garuda's.

[1130] The flower of flax, *Linum usitatissimum*. Vishnu's complexion is often likened to this flower.

[1131] Brahma.

[1132] Lakshmi.

[1133] When the ocean was being churned.

[1134] Sudarshana chakra.

[1135] Both are white.

[1136] The name of Vishnu's club.

[1137] Koustubha.

[1138] A lotus.

[1139] Which take it to be a lotus. The eyes are being compared to fish.

[1140] Relating to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[1141] Makaradhvaja is the one with the makara on his banner and means Madana. Madana distracts the sages from their meditations and Hari's smile distracts Madana.

[1142] This is interpreted in diverse ways, such as the following. Initially, the mind meditates on Hari, the hook. Once a person has progressed, the hook is no longer necessary and the person can meditate directly on the atman.

[1143] That is, ahamkara.

[1144] The text uses the word *prapancha*. This has many meanings, but visible world fits best.

[1145] The other things are the senses and the mind.

[1146] This probably means that the devotee sees himself as distinct from the brahman.

[1147] Respectively, residence in the same world as Vishnu, powers like Vishnu, residing near Vishnu, forms like Vishnu and union with Vishnu.

[1148] Rather than the fire.

[1149] Meaning ashtanga yoga.

[1150] Indra.

[1151] Probably implying fraudulent.

[1152] Hell or birth as inferior species.

[1153] The jivatman.

[1154] A yojana is a measure of distance, between 8 and 9 miles.

[1155] As human, after having been born as inferior species several times.

[1156] Of the sperm and the ovum.

[1157] *Karkandhu*.

[1158] Plasma, blood, muscle, fat, bone, marrow and seminal fluid. These are known as the seven dhatus.

[1159] Alternatively, the membrane covering the embryo.

[1160] Entering many wombs.

[1161] Insects and worms.

[1162] Brahma.

[1163] Interpreted as the linga sharira.

[1164] But this is not true of the jivatman.

[1165] Tasks with a motive.

[1166] Brahma is also destroyed.

[1167] They are still proud of their devotion to Brahma. Thus, they are born again.

[1168] Brahma.

[1169] Between the jivatman and the paramatman.

[1170] Brahma.

[1171] The rishis.

[1172] Dharma, artha and kama.

[1173] Dakshinayana.

[1174] That is, in the same families.

[1175] Five organs of perception, five organs of action and the mind.

[1176] The path of knowledge.

[1177] Pravritti is action with a desire for the fruits, whereas nivritti is action without a desire for the fruits.

[1178] While this could mean the four ashramas, it probably means sattva, rajas and tamas and the one which is beyond these three.

[1179] It is possible to interpret this in many ways, the simplest is that Kapila founded the samkhya school.

[1180] From me.

[1181] Interpreted as thrice a day.

[1182] Akhandala is Indra's name.

[1183] Vishnu's body.

[1184] Interpreted as celestial beings who took care of her.

[1185] The stage of emancipation, when everything is extinguished.

[1186] Manu gave her to Ruchi. A putrika is a daughter who is regarded as a son. After marriage, she lives in her father's household. Her son is regarded as her father's son and becomes the heir. Ruchi and Akuti's son would thus be brought up as Manu's son. This is usually done when the father doesn't have a son. Here, this wasn't the case, since Manu had sons named Priyavrata and Uttanapada.

[1187] Dakshina means the fee given at sacrifices.

[1188] The goddess of riches is Lakshmi. The separation bit can be interpreted as Lakshmi never being separated from Vishnu, or as Dakshina never being separated from Yajna.

[1189] Dakshina desired Yajna.

[1190] From one manvantara to another manvantara, Manu, the gods, the saptarshis and Indra (the title of the ruler of the gods) varies.

[1191] Purniman's.

[1192] Ganga.

[1193] They were respectively born as parts of Vishnu, Shiva and Brahma.

[1194] The Riksha mountains are the eastern part of the Vindhya range.

[1195] Today, this is known as the Newaz/Newaj, in Madhya Pradesh.

[1196] Brahma, Vishnu and Shiva.

[1197] The respective mounts of Shiva, Brahma and Vishnu. The signs mean a water pot (*kamandalu*) for Brahma, a trident for Shiva and sudarshana chakra for Vishnu.

[1198] Sinivali is the deity (and the day) for the day preceding the night of the new moon; Kuhu is the deity (and the day) for the night of the new moon; Raka is the deity (and the day) for the night of the full moon and Anumati is the deity (and the day) for the fourteenth night of shukla paksha.

[1199] Meaning the digestive fire.

[1200] Vishrava's wife.

[1201] Vibhishana's mother was Keshini.

[1202] Also known as Arundhati.

[1203] Mrikanda from Ayati and Prana from Niyati.

[1204] Shukracharya.

[1205] Aja is Brahma's name.

[1206] Shiva.

[1207] Krishna is also one of Arjuna's names.

[1208] These are different categories of ancestors. For example, Ajyapas accept oblations of ghee, Soumyas (Somapas) accept soma and so on.

[1209] Svadha.

[1210] The Prajapatis.

[1211] Daksha.

[1212] Sharva is one of Shiva's names.

[1213] Shiva's name, one who delights the world.

[1214] The Vedas.

[1215] A preta is a ghost, the spirit of a dead person, or simply something evil. A bhuta has the same meaning. Strictly speaking, there are differences between preta, bhuta and pishacha (one who lives on flesh). A preta is the spirit (not necessarily evil) of a dead person before the funeral rites have been performed. A bhuta (not necessarily evil again) is the spirit of a dead person who has had a violent death and for whom, proper funeral rites have not been performed, and may not even be performed. A pishacha (necessarily evil) is created deliberately through evil powers. Pramatha is an evil spirit who torments.

[1216] The word Shiva means auspicious.

[1217] Brahma.

[1218] The word used is *pashanda*.

[1219] Sura is a general term for liquor. Asava is made through distillation, not mere fermentation.

[1220] The way of the Vedas.

[1221] Meaning Shiva.

[1222] The one without birth, meaning Shiva.

[1223] The one with the dark throat, Shiva's name.

[1224] Whether she went or not.

[1225] Nandi.

[1226] A sarika bird is a kind of thrush, *Turdus salica*, a talking bird kept as a pet.

[1227] For her to play.

[1228] Daksha.

[1229] Meaning Daksha, who was performing the sacrifice.

[1230] To make it clear, we have taken a few liberties with the text.

[1231] 'Shi' and 'va'.

[1232] Daksha's daughter.

[1233] Brought equilibrium between prana and apana.

[1234] Manipura chakra.

[1235] Shiva.

[1236] There are three sacred fires at any sacrifice—ahavaniya (to the east), dakshinagni (to the south) and garhapatya (the fire for the householder).

[1237] Sati.

[1238] Shiva's name, the one with matted hair on his head.

[1239] Virabhadra, his name is mentioned later.

[1240] Yama.

[1241] Daksha.

[1242] King Prachinabarchi, who punished bandits.

[1243] Daksha's wife.

[1244] Shiva's.

[1245] Brahma.

[1246] When Daksha insulted Shiva.

[1247] Meaning Virabhadra.

[1248] Shiva.

[1249] Virabhadra.

[1250] There was a gambling match, at which, Balarama had been deceived. Therefore, he had knocked out the teeth of Dantavakra, the king of Kalinga.

[1251] The three-eyed one, Virabhadra.

[1252] Virabhadra again, Virabhadra being one of Shiva's forms.

[1253] Pashupati.

[1254] Daksha.

[1255] Kailasa.

[1256] Indra.

[1257] Pura means Tripura. Shiva destroyed a city (actually three cities together) of the demons, named Tripura.

[1258] Mandara is the coral tree, parijata is also the coral tree, sarala is a kind of pine, tamala is the sacred garlic pearl tree, shala is a kind of tree, tala is the palm tree, kovidara is a kind of orchid, asana (should read ashana) is the Indian laurel, arjuna is a tall tree, chuta is mango, kadamba is a kind of tree, nipa is another name for the kadamba tree, naga (nagakeshara) is a flowering tree, punnaga is nutmeg, champaka is a tree with yellow and fragrant flowers, patala is the *Bignonia suaveolens*, ashoka is *Saraca indica*, bakula is a tree with fragrant flowers, kunda is a kind of jasmine and kurabaka is a kind of amaranth tree.

[1259] The prickly chaff flower.

[1260] Jasmine.

[1261] The hiptage shrub.

[1262] The cluster fig tree.

[1263] The holy fig tree.

[1264] Also a holy fig tree.

[1265] The banyan tree.

[1266] *Priyala*s.

[1267] Honey trees.

[1268] A medicinal tree.

[1269] Kind of ox.

[1270] A sharabha is a mythical eight-footed animal, believed to prey on lions.

[1271] Meaning, full of fragrance.

[1272] Interpreted as Vishnu.

[1273] Kubera, Kubera's capital is the city of Alaka.

[1274] *Raktakantha*, the Indian cuckoo.

[1275] Kubera.

[1276] This is known as the *virasana* posture.

[1277] Literally, this means the posture adopted for debating and arguing. The tip of the thumb touches the index finger. The other fingers are close together and are held out straight. Tarka mudra specifically refers to the position of the hands, rather than the overall posture. It is also known as *jnana mudra*.

[1278] This probably means the wooden support placed under an armpit, so that the erect posture can be maintained. But the expression is also used for a strap of cloth that is used to keep the left knee in place.

[1279] Brahma.

[1280] Indra.

[1281] In the course of the vamana incarnation.

[1282] That is, Daksha followed the recommended path of sacrifices.

[1283] But why should you succumb to rage?

[1284] The text uses the word *shunashira*, which means a particular class of gods.

[1285] A he-goat. Ka means Daksha here.

[1286] Virabhadra and the others.

[1287] Garuda's wings are the Sama Veda hymns, Brihat and Rathantara.

[1288] Lakshmi.

[1289] Shiva.

[1290] Brahma.

[1291] Prajapatis.

[1292] A reference to the three Vedas.

[1293] Of the officiating priests.

[1294] Lakshmi.

[1295] Daksha's wife.

[1296] Because we are still attached to bodies and material objects.

[1297] Five forms means five kinds of sacrifice—agnihotra, *darsha*, *purnamasa*, *chaturmasya* and *pashusoma*. The five hymns from the Yajur Veda are *ashravaya*, *shroushat*, *yaja*, *ye yajamahe* and *vashat*.

[1298] Human body.

[1299] The person performing the sacrifice and his wife.

[1300] The three Vedas.

[1301] The sacrifice.

[1302] Shiva.

[1303] Brahma, Vishnu and Shiva.

[1304] Presumably both means principal and secondary sacrifices.

[1305] This is known as *avabhritha*, the purifying bath at the end of a sacrifice.

[1306] Mrisha means falsehood, *dambha* means insolence and maya means deceit. Dambha (male) married Maya (female) and Nirriti adopted this couple.

[1307] *Lobha* means avarice, *nikriti* means wickedness, *krodha* means anger, *himsa* means violence, *kali* means dissension and *durukti* means harsh speech.

[1308] *Bhaya* means fear, *mrityu* means death, *yatana* means excessive pain and *niraya* means hell. Bhaya (male) married Mrityu (female).

[1309] Puraka, rechaka and kumbhaka.

[1310] To the cycle of birth and death.

[1311] A mantra used for meditating and chanting.

[1312] That is, divine and semi-divine species.

[1313] *Oum! namo bhagavate vasudevaya*. There are twelve askharas (syllables) in this mantra.

[1314] Dhruva.

[1315] Dhruva.

[1316] Dhruva.

[1317] Brahma.

[1318] Potentially, and thus create it.

[1319] In general, the senses.

[1320] Since the brahman is impersonal.

[1321] Ananta's.

[1322] Brahma.

[1323] What is intended is unclear. It could be the three Vedas, the three gunas, or past, present and future.

[1324] Alternatively, the world known as Dhruva's world. The word *dhruva* means eternal. Dhruva is the Pole Star.

[1325] At the time of threshing.

[1326] That is, it will not be destroyed when a kalpa is over.

[1327] The sages are the saptarshis, the constellation of Ursa Major.

[1328] Not suffering from old age.

[1329] Meaning Ursa Major.

[1330] Dhruva.

[1331] There is no second to the omnipresent atman.

[1332] Dhruva.

[1333] That is stepson.

[1334] This sentence is such that it can also be translated as, 'He (also) had a daughter who was a jewel among women.'

[1335] As will be clear, the auspicious person is a yaksha/guhyaka and the mountain is the Himalayas. The city is Alaka.

[1336] Female yakshas. The male yakshas are referred to as minor gods.

[1337] Each of them struck him with six arrows.

[1338] Catapults.

[1339] A lion.

[1340] As will be clear, this is a suggestion that the *narayanastra* be used.

[1341] Narayana rishi's.

[1342] Svayambhuva Manu.

[1343] Or from the linga sharira.

[1344] In the presence of a magnet.

[1345] Such as Brahma.

[1346] Anger.

[1347] Shiva. Both Gireesha and Girisha are Shiva's names. We have written both as Girisha. Gireesha means lord of the mountains, while Girisha means someone who lies down on a mountain.

[1348] In the singular, meaning Kubera.

[1349] Manu.

[1350] The physical body.

[1351] King of kings, a term used to refer to Kubera.

[1352] Of ignorance.

[1353] Aidavida means Idavida's son and is Kubera's name. Kubera's father was the sage Vishrava and his mother was Idavida (also known as Ilavida).

[1354] Dhruva.

[1355] That is, not for Vishnu, but sacrifices with offerings for the gods.

[1356] Dharma, artha and kama.

[1357] The paramatman.

[1358] Something not real.

[1359] Badarikashrama.

[1360] Vishnu.

[1361] Madhusudana, Vishnu.

[1362] Interpreted as the saptarshis.

[1363] The vimana.

[1364] Sunanda and Nanda.

[1365] The saptarshis.

[1366] Worst among kshatriyas, in this case, meaning an ordinary kshatriya.

[1367] Day preceding the night of the new moon.

[1368] *Dvadashi*.

[1369] Vyatipata is an inauspicious period that lasts for almost twenty-four hours during every lunar month.

[1370] More commonly known as *sankranti*. This is the time when the sun moves from one rashi (sign of the zodiac) to the next. There are twelve sankramanas in a year, though some are better known than others.

[1371] The Prachetas.

[1372] *Prabha* means the light of the day, *dosha* means night. *Pratar* is morning, *madhyadin* is midday and *sayam* is evening. *Pradosha* is late evening or the first part of the night, *nishitha* is midnight and *vyushta* is the latter part of the night, just before dawn.

[1373] Sarvateja.

[1374] Chakshusha Manu, after Svayambhuva Manu.

[1375] Not to be confused with the earlier Pushkarini, Vyushta's wife.

[1376] Anga.

[1377] Vena was killed by the curse. Prithu was born through the churning of the hand. There was no king because Vena had died without any sons.

[1378] Anga.

[1379] Anga.

[1380] The cake is *purodasa*, made out of ground rice. Shipivishta is Vishnu in the form of the sacrifice, the form of the sacrificial fire, or the form of the sacrificial animal.

[1381] A dish made out sweetened milk and rice.

[1382] Mrityu is Death and Sunitha was Mrityu's daughter.

[1383] The root *ven* means someone who is jealous and harasses people.

[1384] The king thought this.

[1385] Compassion, forgiveness, cleanliness, lack of jealousy, altruism, lack of greed, purity and self-control.

[1386] Surya.

[1387] The earth.

[1388] Humkara means to utter the sound 'hum', a sound believed to possess special powers.

[1389] Interpreted as herbs and mantras.

[1390] Alternatively, a man who was a dwarf. *Bahuka* means a dwarf, or a servile and dependent person.

[1391] The word nishida means 'sit down'. The *nishada*s were hunters who dwelt in mountains and forests.

[1392] The male.

[1393] The female.

[1394] The word *prithu* means extensive, great, abundant.

[1395] She will be Prithu's wife.

[1396] Vishnu.

[1397] Brahma.

[1398] On the palm.

[1399] Sarasvati.

[1400] This world and the next.

[1401] He will collect taxes at the right time and spend them at the right time, just as the sun evaporates water during the summer and showers it down during the monsoon.

[1402] Indra.

[1403] Varuna.

[1404] The sacrificial fire.

[1405] Mount Manasa has been identified as being near Lake Manasa. It is a mountain that is believed to be to the east of Mount Meru and the sun's chariot uses this as an axis to revolve around.

[1406] A king is known as rajan because he delights (*ranjayati*) the subjects.

[1407] Udaya is the mountain from behind which the sun rises.

[1408] He decided that the earth was hiding foodgrains, plants and herbs.

[1409] One who holds up (*dhara*) the earth (*dhara*).

[1410] Rudra.

[1411] Specifically, Shiva's bull, Nandi.

[1412] Dattatreya.

[1413] The four types of food are those that are chewed (*charvya*), sucked (*choshya* or *chushya*), licked (*lehya*) and drunk (*peya*).

[1414] Indra.

[1415] Jatayu.

[1416] Indra.

[1417] Someone who has conquered (*vijita*) a horse (*ashva*).

[1418] Hari, the tawny one, is also one of Indra's names.

[1419] A khatvanga is a staff with a skull on top. A khatvanga and a skull are the marks of a special kind of ascetic known as *kapalaka*. Therefore, Prithu's son did not obstruct him.

[1420] Meaning Vijitashva.

[1421] Indra.

[1422] Khanda means a mark and something that is deficient.

[1423] Prithu.

[1424] Brahma is now speaking to Prithu.

[1425] About the sacrifice not having been completed.

[1426] Indra.

[1427] The gods.

[1428] The brahmanas said this.

[1429] Prithu.

[1430] Even those who cause them injury.

[1431] This shloka has several nuances of interpretation.

[1432] A share of the sins committed by the people.

[1433] Garuda.

[1434] Lakshmi.

[1435] Lakshmi.

[1436] Vishnu's words are interpreted as the Vedas. If the rites of the Vedas are not important, why will anyone follow them?

[1437] The city.

[1438] Maitreya.

[1439] The text uses the word *arabdha*, meaning *arabdha karma*, the good deeds of the past that have now matured and can bear fruits.

[1440] The seven dvipas (continents) of the world are Jambu, Plaksha, Shalmali, Kusha, Krouncha, Shaka and Pushkara.

[1441] Family name, denoting common lineage.

[1442] Because this benefits the king in the next world.

[1443] Alternatively, bodies.

[1444] There must be a superior entity who dispenses the fruits of good and bad karma.

[1445] Brahma.

[1446] Vena.

[1447] Dharma, artha and kama.

[1448] Ganga.

[1449] The gods.

[1450] The brahmanas addressed Prithu in this way.

[1451] Prithu.

[1452] These were the Kumaras, Sanatkumara and the others, sons born through Brahma's mental powers. Since Shiva was born later from Brahma, they were Shiva's elder brothers.

[1453] Therefore, you already know the answer and need not have asked.

[1454] Happiness and unhappiness and so on.

[1455] The wood from which it has been kindled.

[1456] Such as a mirror.

[1457] He is born as a vegetable or a tree.

[1458] A superior or an inferior birth.

[1459] Time.

[1460] Kama (desire), krodha (anger), lobha (avarice), moha (delusion), *mada* (arrogance) and *matsarya* (jealousy). Alternatively, the five senses and the mind.

[1461] He got his kingdom and his own body because of the sages. Therefore, these are like leftovers and leftovers must not be given to a guest.

[1462] Prithu.

[1463] Meru.

[1464] Yama.

[1465] Shiva.

[1466] The god of love, Kama.

[1467] Brahma.

[1468] Agriculture, habitations, etc.

[1469] Four fires in four directions and the sun overhead.

[1470] The five senses and the mind.

[1471] This is subject to interpretation. He was not interested in the siddhis that yoga brings. He was no longer interested in yoga or knowledge.

[1472] The jivatman with the paramatman.

[1473] The chakras in the body are muladhara (base of the spine), svadhishthana (at the root of the sexual organs), manipura (navel), anahata (heart), vishuddha (throat), ajna (between the brows) and sahasrara (crown of the head). Though the text doesn't mention each of these chakras, that is what is meant.

[1474] Antardhana was Vijitashva's name.

[1475] At the time of Prithu's horse sacrifice.

[1476] *Barhi* is sacrificial grass like kusha. In a sacrifice, the blade of the kusha grass must point towards the east. Barhishad means someone who seats himself on barhi grass. Since the grass pointed towards the east (*prachi*), Barhishad was also known as Prachinabarhi.

[1477] Brahma.

[1478] Agni had fallen in love with the wives of the saptarshis. To dissuade him, Svaha, Agni's wife, assumed the form of a female parrot (*shuki*) so as to seduce him.

[1479] Vishnu.

[1480] Gandharvas and kinnaras.

[1481] Barhishad's name.

[1482] This shloka is interpreted in many different ways.

[1483] Every shloka in this invocation has layers of interpretation.

[1484] The three Vedas.

[1485] The doer, the instrument and the action.

[1486] Rudra.

[1487] A touchstone is used to test for gold. Shri, in the form of the shrivatsa mark, is always on the chest.

[1488] There is an implicit image of the Ganga flowing through the feet.

[1489] Those who follow karma yoga or jnana yoga.

[1490] Those born from wombs, those born from eggs, those born from sweat and trees and herbs.

[1491] And not perceive it directly.

[1492] Brahma.

[1493] This is an allegory. Puranjana means someone who lives inside a city, the body being compared to a city. Avijnata is the atman.

[1494] The nine gates of the body are two eyes, two ears, two nostrils, the mouth, the anus and the genital organs.

[1495] Parks.

[1496] That is, they were non-violent.

[1497] Continuing with the allegory, the woman is intelligence (buddhi) and the ten servants are the ten senses. Each sense has several inclinations (the wives).

[1498] The five hoods are prana, apana, vyana, samana and udana.

[1499] The text uses the word *shyama*. The word shyama usually means dark. Shyama has a secondary meaning of a woman who has not borne children. That meaning seems more appropriate here.

[1500] Modesty personified, Parvati and Sarasvati respectively.

[1501] Lakshmi.

[1502] The one born from the mind, Kama, the god of love.

[1503] The two eyes, the two nostrils, the two ears and the mouth were above. The genital organs and the anus were below.

[1504] When one faced the east, the two eyes, the two nostrils and the mouth faced the east. The right ear was to the south and the left ear was to the north. The genital organs and the anus were to the west.

[1505] The two eyes.

[1506] The two nostrils.

[1507] The mouth.

[1508] The right ear hears rituals that are for the path of the ancestors (*pitri*s).

[1509] The left ear hears rituals that are for the path of the gods (*deva*s).

[1510] Named after the asuras.

[1511] Where one indulges in *gramya* (sensual and sexual) pursuits.

[1512] Literally, without speech and without form.

[1513] The chariot is his body, the five horses are the five senses, the two shafts are notions of ‘I’ and ‘mine’, the two wheels are good deeds and bad deeds, the axle is innate nature, the three bamboo poles are the three gunas, the five joints between the yoke and the pole are the five aspects of the breath of life, the rein is the mind, the charioteer is intelligence, the seat is the heart, the two poles for the yoke are grief and delusion, the five types of equipment are the five objects of the senses, the seven bumpers are the seven sheaths of the body, the five kinds of movement are the five organs of action, the bow is attachment, the inexhaustible quiver represents infinite desire and the eleven commanders are the ten senses and the mind.

[1514] Gavaya.

[1515] Brahmanas.

[1516] Mura's enemy, Krishna.

[1517] Tilaka is a mark made on the forehead.

[1518] They were wet with tears.

[1519] The arrows of the god of love are made out of flowers.

[1520] Puranjana's wife.

[1521] He forgot about his own atman.

[1522] Puranjana.

[1523] Old age.

[1524] The gandharvas stand for days. The gandharva women stand for nights, the fair ones from shukla paksha and the dark ones from krishna paksha.

[1525] Puranjana.

[1526] The daughter of Kala (Time) is meant to signify old age.

[1527] The unfortunate one.

[1528] Puru's father was Yayati. Though Yayati had turned old, his desires had not been extinguished. He asked his sons to take over his old age and temporarily grant him their youth, until his desires were satisfied. The son who agreed to do this was Puru.

[1529] Of brahmacharya. Hence, Narada refused.

[1530] Bhaya means fear.

[1531] Durbhaga is telling Bhaya this.

[1532] A kind of fever.

[1533] Physical and mental ailments.

[1534] The serpent.

[1535] Avijnata.

[1536] At the time of his death, he had been thinking of Puranjani.

[1537] In the king of Vidarbha's house. Alternatively, Rajasimha can be taken as an adjective, meaning a lion among kings.

[1538] Out of the seven kulachalas, this is likely to have been Malaya.

[1539] Of Puranjana.

[1540] Six families for the five senses and the mind.

[1541] As a metaphor for pure consciousness.

[1542] The being chooses his own body.

[1543] Rasavit is the same as Rasajna.

[1544] The queen's, that is, Buddhi's.

[1545] Rasa (plasma), rakta (blood), mamsa (flesh), meda (fat), asthi (bones), majja (nerve or marrow) and shukra (semen, reproductive tissue).

[1546] The organs of action.

[1547] Adding the mind to the five sense of perception and the five of action.

[1548] The wicked pursuit of the five objects of the senses.

[1549] The two types of fever are those that result from high temperatures and those that result from low temperatures.

[1550] Respectively associated with sattva, tamas and rajas.

[1551] Like heaven.

[1552] Sufferings related to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[1553] Brahma.

[1554] Therefore, since it has no direct manifestation, how is it carried forward to the next life?

[1555] Senses of perception and senses of action.

[1556] The dark one is Rahu. Rahu can only be seen at the time of an eclipse, on the lunar (or solar) disc.

[1557] Including the mind.

[1558] The five flows of prana, the mind and the ten senses.

[1559] The linga sharira.

[1560] This is interpreted as the way a caterpillar moves, clinging to a new blade before it lets go off the old blade. Though not impossible, it would be far-fetched to interpret this as metamorphosis into a butterfly.

[1561] Koustubha.

[1562] Sudarshana chakra, club, lotus, bow, arrow, sword, shield, conch shell. The conch shell and the lotus are weapons by extension.

[1563] Both dawn and dusk.

[1564] Kandu was a sage and Pramlocha was an apsara. After delivering her daughter, Pramlocha returned to heaven.

[1565] Moksha.

[1566] As in the small measure of time.

[1567] The fire of universal destruction.

[1568] This means Daksha, who had shown disrespect to Shiva. Earlier, Daksha had been born through Brahma's mental powers. But he was now born as Marisha’s biological son.

[1569] *Daksha* means skilled and accomplished.

[1570] Brahma.

[1571] The Prachetas.

[1572] Daksha.

[1573] A sage.

[1574] Associated with the three Vedas.

[1575] During the summer, the sun sucks up water into the clouds. During the monsoon, this is showered down as rain.

Acknowledgements

The corpus of the Puranas is immense, in scope, as well as in length. Taken together, the eighteen Puranas are four times the size of the Mahabharata. If the prospect of translating the Mahabharata seemed challenging, the task of translating the Puranas was/is downright disconcerting and intimidating. After the Mahabharata, the Harivamsha and the Valmiki Ramayana, it was a natural transition, the obvious thing to do. However, it seemed to be an impossible task. Did one dare to start? If so, where? Since there was no 'Critical Edition' of the Puranas, what text should one use? I have now come to believe what should be obvious. Everything one does is determined by destiny. One is merely an instrument, implementing someone else's will. Thus, destiny intervened. It first intervened in the form of my dear friend, Professor Ramesh Kumar Pandey, vice chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha. He suggested, in the absence of Critical Editions, one should use the Nirnaya Sagar texts. They have much greater acceptance than other versions. In addition, urging me along the road, he gifted me the Nirnaya Sagar texts of eleven of the eighteen Mahapuranas.

That still left a question unanswered. Which Purana should one start with? Destiny intervened yet again, in the form of another friend, Shri Yudhistir Govinda Das of ISKCON. For some time, Yudhistir had been urging us to visit Mayapur. That visit, pending for quite some time, materialized so that it synchronized with the annual Gaura Purnima festival. What better time to visit Mayapur? Yudhistir also gifted us a set of Prabhupada's translation of the Bhagavata Purana. This determined the answer to the question. The Bhagavata Purana it would have to be. One does indeed deplore the general ignorance about the treasure trove the Puranas are. The dumbed down versions one usually sees or reads are pale shadows of what these

texts actually contain. Having said this, the Purana that most people are familiar with is probably the Bhagavata Purana. Therefore, the Bhagavata Purana was a good choice. As a token of appreciation, these three volumes are dedicated to Yudhistir Govinda Das. As Yudhistir well knows, this is nothing more than a token. Dedications are meant for the one who is beyond either of us.

All these translations, ever since the Bhagavad Gita in 2006, have been published by Penguin India. I am indebted to Penguin for believing in the utility of not just the Bhagavata Purana translation, but the entire Purana Project, which still seems to stretch into the interminable horizon of the future. But one step at a time. For the record, with the Bhagavata Purana published, I am now translating Markandeya Purana, the next one in the series. In particular, Meru Gokhale and Ambar Sahil Chatterjee at Penguin India have been exceptionally patient, persevering and encouraging. But for them, the Purana Project might not have taken off. Paloma Dutta has been the editor since the days of the Mahabharata translation. That makes life a whole lot easier. She knows my style and I know hers. There is a Paloma hand in the product, even though it won't be detected and isn't meant to be.

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः । तयोर्विवाहो मैत्रि च नोत्तमाधमयोः क्वचित । (10.60.15) Ever since this translation journey started in 2006, my wife, Suparna Banerjee (Debroy) has been a constant source of support, ensuring the conducive and propitious environment required for the work to continue unimpeded. She has been much more than that. (She was with me in Mayapur too.) In a rich language like Sanskrit, I can think of close to twenty words—all capturing the different nuances of 'wife'. Suparna has been all these and more. अनुकूलकलत्रे यस्तस्य स्वर्ग इहैव हि। प्रतिकूलकलत्रस्य नरको नात्र संशयः॥ This too is destiny.

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THE BHAGAVATA PURANA

2

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BHAGAVATA PURANA VOLUME 2

Bibek Debroy is a renowned economist, scholar and translator. He has worked in universities, research institutes, industry and for the government. He has widely published books, papers and articles on economics. As a translator, he is best known for his magnificent rendition of the Mahabharata in ten volumes, the three-volume translation of the Valmiki Ramayana and additionally the *Harivamsha*, published to wide acclaim by Penguin Classics. He is also the author of *Sarama and Her Children*, which splices his interest in Hinduism with his love for dogs.

Praise for *the Mahabharata*

‘The modernization of language is visible, it’s easier on the mind, through expressions that are somewhat familiar. The detailing of the story is intact, the varying tempo maintained, with no deviations from the original. The short introduction reflects a brilliant mind. For those who passionately love the Mahabharata and want to explore it to its depths, Debroy’s translation offers great promise . . .’ —*Hindustan Times*

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For Yudhistir Govinda Das

Introduction

The word '*purana*' means old, ancient. The Puranas are old texts, usually referred to in conjunction with Itihasa (the Ramayana and the Mahabharata). [1] Whether Itihasa originally meant only the Mahabharata—with the Ramayana being added to that expression later—is a proposition on which there has been some discussion. But that's not relevant for our purposes. In the Chandogya Upanishad, there is an instance of the sage Narada approaching the sage Sanatkumara for instruction. When asked about what he already knew, Narada says he knows Itihasa and Purana, the Fifth Veda. [2] In other words, Itihasa–Purana possessed an elevated status. This by no means implies that the word 'purana', as used in these two Upanishads and other texts too, is to be understood in the sense of the word being applied to a set of texts known as the Puranas today. The Valmiki Ramayana is believed to have been composed by Valmiki and the Mahabharata by Krishna Dvaipayana Vedavyasa. After composing the Mahabharata, Krishna Dvaipayana Vedavyasa is believed to have composed the Puranas. The use of the word 'composed' immediately indicates that Itihasa–Purana are *smriti* texts, with a human origin. They are not *shruti* texts, with a divine origin. Composition does not mean these texts were rendered into writing. Instead, there was a process of oral narration, with inevitable noise in the transmission and distribution process. Writing came much later.

Frederick Eden Pargiter's book on the Puranas is still one of the best introductions to this corpus. [3] To explain the composition and transmission process, one can do no better than to quote him:

> The Vayu and Padma Puranas tell us how ancient genealogies, tales and ballads were preserved, namely, by the *suta*s, [4] and they describe the suta's duty . . . The Vayu, Brahmanda and Visnu give an account, how the original Purana came into

> existence . . . Those three Puranas say— Krsna Dvaipayana divided the single Veda into four and arranged them, and so was called Vyasa. He entrusted them to his four disciples, one to each, namely Paila, Vaisampayana, Jaimini and Sumantu. Then with tales, anecdotes, songs and lore that had come down from the ages he compiled a Purana, and taught it and the Itihasa to his fifth disciple, the suta Romaharsana or Lomaharsana . . .After that he composed the Mahabharata. The epic itself implies that the Purana preceded it . . . As explained above, the sutas had from remote times preserved the genealogies of gods, *rishi*s and kings, and traditions and ballads about celebrated men, that is, exactly the material—tales, songs and ancient lore—out of which the Purana was constructed. Whether or not Vyasa composed the original Purana or superintended its compilation, is immaterial for the present purpose . . . After the original Purana was composed, by Vyasa as is said, his disciple Romaharsana taught it to his son Ugrashravas, and Ugrashravas the *souti* [5] appears as the reciter in some of the present Puranas; and the sutas still retained the right to recite it for their livelihood. But, as stated above, Romaharsana taught it to his six disciples, at least five of whom were brahmans. It thus passed into the hands of brahmans, and their appropriation and development of it increased in the course of time, as the Purana grew into many Puranas, as Sanskrit learning became peculiarly the province of the brahmans, and as new and frankly sectarian Puranas were composed.

Pargiter cited reasons for his belief that the Mahabharata was composed before the original Purana, though that runs contrary to the popular perception about the Mahabharata having been composed before the Puranas. That popular and linear perception is too simplistic, since texts evolved parallelly, not necessarily sequentially.

In popular perception, Krishna Dvaipayana Vedavyasa composed the Mahabharata. He then composed the Puranas. Alternatively, he composed an original core Purana text, which has been lost, and others embellished it through additions. The adjective ‘purana’, meaning old account or old text, became a proper noun, signifying a specific text. To be classified as a Purana, a Purana has to possess five attributes—*pancha lakshmana*. That is, five topics must be discussed—*sarga*, *pratisarga*, *vamsha*, *manvantara* and *vamshanucharita*. The clearest statement of this is in the Matsya Purana. A text like the Bhagavata Purana also mentions these five attributes, but adds another five, making it a total of ten. Unlike the Ramayana and the Mahabharata, there is no Critical Edition of the Puranas. [6] Therefore, citing chapter and verse from a Purana text is somewhat more difficult, since verse, if not chapter, may vary from text to text. With that caveat, the relevant shloka (verse) should be in the fifty-third chapter of the Matysa Purana. Sarga means the original or primary creation. The converse of sarga is universal destruction, or *pralaya*. That period of sarga lasts for one of Brahma's days, known as *kalpa*. When Brahma sleeps, during his night, there is universal destruction.

In measuring time, there is the notion of a *yuga* (era) and there are four yugas—*satya yuga* (also known as *krita yuga*), *treta yuga*, *dvapara yuga* and *kali yuga*. Satya yuga lasts for 4,000 years, treta yuga for 3,000 years, dvapara yuga for 2,000 years and kali yuga for 1,000 years. However, all these are not human years. The gods have a different timescale and these are the years of the gods. As one progressively moves from satya yuga to kali yuga, virtue (*dharma*) declines. But at the end of kali yuga, the cycle begins afresh, with satya yuga. An entire cycle, from satya yuga to kali yuga, is known as a *mahayuga* (great era). However, a mahayuga is not just 10,000 years. There is a further complication. At the beginning and the end of every yuga, there are some additional years. These additional years are 400 for satya yuga, 300 for treta yuga, 200 for dvapara yuga and 100 for kali yuga. A mahayuga thus has 12,000 years, adding years both at the beginning and at the end. 1,000 mahayugas make up one kalpa. A kalpa is also divided into fourteen *manvantara*s, a manvantara being a period during which a Manu presides and rules over creation. Therefore, there are 71.4 mahayugas in a manvantara. Our present kalpa is known as the Shveta Varaha Kalpa. Within that, six Manus have come and gone. Their names are (1) Svyambhuva Manu, (2) Svarochisha Manu, (3) Uttama Manu, (4) Tapasa Manu, (5) Raivata Manu and (6) Chakshusha Manu. The present Manu is known as Vaivasvata Manu. Vivasvat, also written as Vivasvan, is the name of Surya, the sun god. Vaivasvata Manu has that name because he is Surya's son. Not only the Manus, but the gods, the ruler of the gods and the seven great sages, known as the *saptarshi*s (seven rishis), change from one manvantara to another. Indra is a title of the ruler of the gods. It is not a proper name. The present Indra is Purandara. However, in a different manvantara, someone else will hold the title. In the present seventh manvantara, known as Vaivasvata manvantara, there will also be 71.4 mahayugas. We are in the twenty-eighth of these. Since a different Vedavyasa performs that task of classifying and collating the Vedas in every mahayuga, Krishna Dvaipayana Vedavyasa is the twenty-eighth in that series. Just so that it is clear, Vedavyasa isn't a proper name. It is a title conferred on someone who collates and classifies the Vedas. There have been twenty-seven who have held the title of Vedavyasa before Krishna Dvaipayana and he is the twenty-eighth. His proper name is Krishna Dvaipayana—Krishna because he was dark and Dvaipayna because he was born on an island (*dvipa*). This gives us an idea of what the topic of manvantara is about. This still leaves pratisarga, vamsha and vamshanucharita. The two famous dynasties/lineages were the solar dynasty (*survya vamsha*) and lunar dynasty (*chandra vamsha*) and all the famous kings belonged to one or other of these two dynasties. Vamshanucharita is about these lineages and the conduct of these kings. There were the gods and sages (rishis) too, not always born through a process of physical procreation. Their lineages are described under the heading of vamsha. Finally, within that cycle of primary creation and destruction, there are smaller and secondary cycles of creation and destruction. That's the domain of pratisarga. In greater or lesser degree, all the Puranas cover these five topics, some more than the others.

There are Puranas, and there are Puranas. Some are known as Sthala Puranas, describing the greatness and sanctity of a specific geographical place. Some are known as Upa-Puranas, minor Puranas. The listing of Upa-Puranas has regional variations and there is no countrywide consensus about the list of Upa-Puranas, though it is often accepted that there are eighteen of them. The Puranas we have in mind are known as Maha-Puranas, major Puranas. Henceforth, when we use the word Puranas, we mean Maha-Puranas. There is consensus that there are eighteen Maha-Puranas, though it is not obvious that this number of eighteen existed right from the beginning. The names are mentioned in several of these texts, including a shloka that follows the shloka cited from the Matsya Purana. The listing is also included in the last sections of the Bhagavata Purana itself. Thus, the eighteen Puranas are (1) Agni (15,400); (2) Bhagavata (18,000); (3) Brahma (10,000); (4) Brahmanda (12,000); (5) Brahmavaivarta (18,000); (6) Garuda (19,000); (7) Kurma (17,000); (8) Linga (11,000); (9) Markandeya (9,000); (10) Matsya (14,000); (11) Narada (25,000); (12) Padma (55,000); (13) Shiva (24,000); (14) Skanda (81,100); (15) Vamana (10,000); (16) Varaha (24,000); (17) Vayu (24,000) and (18) Vishnu (23,000). A few additional points about this list. First, the Harivamsha is sometimes loosely described as a Purana, but strictly speaking, it is not a Purana. It is more like an addendum to the Mahabharata. Second, Bhavishya (14,500) is sometimes mentioned, with Vayu excised from the list. However, the Vayu Purana exhibits many more Purana characteristics than the Bhavishya Purana does. There are references to a Bhavishyat Purana that existed, but that may not necessarily be the Bhavishya Purana as we know it today. That's true of some other Puranas too. Texts have been completely restructured hundreds of years later. Third, it is not just a question of Bhavishya Purana and Vayu Purana. In the lists given in some Puranas, Vayu is part of the eighteen, but Agni is knocked out. In some others, Narasimha and Vayu are included, but Brahmanda and Garuda are knocked out. Fourth, when a list is given, the order also indicates some notion of priority or importance. Since that varies from text to text, our listing is simply alphabetical, according to the English alphabet.

The numbers within brackets indicate the number of shlokas each of these Puranas has, or is believed to have. The range is from 10,000 in Brahma to a mammoth 81,100 in Skanda. The aggregate is a colossal 409,500 shlokas. To convey a rough idea of the orders of magnitude, the Mahabharata has, or is believed to have, 100,000 shlokas. It's a bit difficult to convert a shloka into word counts in English, especially because Sanskrit words have a slightly different structure. However, as a very crude approximation, one shloka is roughly twenty words. Thus, 100,000 shlokas become two million words and 400,000 shlokas, four times the size of the Mahabharata, amounts to eight million words. There is a reason for using the expression 'is believed to have', as opposed to 'has'. Rendering into writing is of later vintage, the initial process was one of oral transmission. In the process, many texts have been lost, or are retained in imperfect condition. This is true of texts in general and is also specifically true of Itihasa and Puranas. The Critical Edition of the Mahabharata, mentioned earlier, no longer possesses 100,000 shlokas. Including the Harivamsha, there are around 80,000 shlokas. The Critical Edition of the Mahabharata has of course deliberately excised some shlokas. For the Puranas, there is no counterpart of Critical Editions. However, whichever edition of the Puranas one chooses, the number of shlokas in that specific Purana will be smaller than the numbers given above. Either those many shlokas did not originally exist, or they have been lost. This is the right place to mention that a reading of the Puranas assumes a basic degree of familiarity with the Valmiki Ramayana and the Mahabharata, more the latter than the former. Without that familiarity, one will often fail to appreciate the context completely. Specifically for the Bhagavata Purana, more than passing familiarity with the Bhagavad Gita—strictly speaking, a part of the Mahabharata—helps. [7]

Other than the five attributes, the Puranas have a considerable amount of information on geography and even geological changes (changes in courses of rivers) and astronomy. Therefore, those five attributes shouldn't suggest the Puranas have nothing more. They do, and they have therefore been described as encyclopedias. Bharatavarsha is vast and heterogeneous and each Purana may very well have originated in one particular part of the country. Accordingly, within that broad compass of an overall geographical description, the extent of geographical information varies from Purana to Purana. Some are more familiar with one part of the country than with another. Though not explicitly mentioned in the five attributes, the Puranas are also about pursuing dharma*, artha, kama* and *moksha*, the four objectives of human existence, and are about the four *varna*s and the four *ashrama*s. The general understanding and practice of dharma is based much more on the Puranas than on the Vedas. Culture, notions of law, rituals, architecture and iconography are based on the Puranas. There is beautiful poetry too, included in parts of the Bhagavata Purana.

Perhaps one should mention that there are two ways these eighteen Puranas are classified. The trinity has Brahma as the creator, Vishnu as the preserver and Shiva as the destroyer. Therefore, Puranas where creation themes feature prominently are identified with Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya). Puranas where Vishnu features prominently are identified as Vaishnava Puranas (Bhagavata, Garuda, Kurma, Matysa, Narada, Padma, Vamana, Varaha, Vishnu). Puranas where Shiva features prominently are identified as Shaiva Puranas (Agni, Linga, Shiva, Skanda, Vayu). While there is a grain of truth in this, Brahma, Vishnu and Shiva are all important and all three feature in every Purana. Therefore, beyond the relative superiority of Vishnu vis-à-vis Shiva, the taxonomy probably doesn't serve much purpose. The second classification is even more tenuous and is based on the three *guna*s of *sattva* (purity), *rajas* (passion) and *tamas* (ignorance). For example, the Uttara Khanda of the Padma Purana has a few shlokas along these lines, recited by Shiva to Parvati. With a caveat similar to the one mentioned earlier, this should be in the 236th chapter of Uttara Khanda. According to this, the Puranas characterized by sattva are Bhagavata, Garuda, Narada, Padma, Varaha and Vishnu. Those characterized by rajas are Bhavishya, Brahma, Brahmanda, Brahmavaivarta, Markandeya and Vamana, Those characterized by tamas are Agni, Kurma, Linga, Matysa, Skanda and Shiva.

Within a specific Purana text, there are earlier sections, as well as later ones. That makes it difficult to date a Purana, except as a range. Across Purana texts, there are older Puranas, as well as later ones. Extremely speculatively, the dating will be something like the following. (1) Agni (800–1100 CE); (2) Bhagavata (500–1000 CE); (3) Brahma (700–1500 CE); (4) Brahmanda (400–600 CE); (5) Brahmavaivarta (700–1500 CE); (6) Garuda (800–1100 CE); (7) Kurma (600–900 CE); (8) Linga (500–1000 CE); (9) Markandeya (250–700 CE); (10) Matsya (200–500 CE); (11) Narada (900–1600 CE); (12) Padma (400–1600 CE); (13) Shiva (1000–1400 CE); (14) Skanda (600–1200 CE); (15) Vamana (450–900 CE); (16) Varaha (1000–1200 CE); (17) Vayu (350–550 CE); (18) Vishnu (300 BCE to 450 CE); and (19) Bhavishya (500–1900 CE). Reiterating once again that there is no great precision in these ranges, by this reckoning, the Vishnu Purana is the oldest and some parts of the Bhavishya Purana are as recent as the nineteenth century.

As mentioned earlier, there is no Critical Edition for the Puranas. Therefore, one has to choose a Sanskrit text one is going to translate from. If one is going to translate all the Puranas, it is preferable, though not essential, that one opts for a common source for all the Purana texts. The common source for the Bhagavata Purana, and the subsequent Purana translations, is the one brought out by Nag Publishers, with funding from the ministry of human resource development. [8] A transliterated Sanskrit text is available through the University of Gottingen. [9] In Devanagari, the text is available at https://sanskritdocuments.org/doc_purana/bhagpur.html?lang=sa, with the transliterated Sanskrit text at http://www.sanskritweb.net/sansdocs/bhagpur.pdf. The Oxford Centre for Hindu Studies at the University of Oxford has a lot of useful resources under the umbrella of the Bhagavata Purana Research Project. [10] Among other things, this research project has published a book that is a bit like an abridged translation of the Bhagavata Purana. [11] The Bhagavata Purana is divided into twelve *skandha*s. The word skandha means trunk, or largish branch. In this context, it means section or segment. Out of these twelve skandhas, the tenth is the longest and is also the most read. Therefore, there are translations of the Bhagavata Purana that are limited to only the Tenth Skandha. Edwin Bryant's rendering of the Tenth Skandha is almost like such a translation. [12] For the entire Bhagavata Purana, there are unabridged translations in Indian languages. However, to the best of my knowledge, there are only five unabridged translations in English: (1) Manmatha Nath Dutt; [13] (2) Bhaktivedanta Swami Prabhupada; [14] (3) Ganesh Vasudeo Tagare; [15] (4) Swami Tapasyananda; [16] and (5) C.L. Goswami and M.A. Shastri. [17] In 1901, Purnendu Narayana Sinha published a version that was close to a translation, but fell just short because it followed the path of retelling. [18] The Sanskrit texts used in these five translations vary a bit and the one used in this translation also varies a bit from the ones used in these five. The Bhagavata Purana is believed to have 18,000 shlokas. The table below shows what this particular Sanskrit version has: just over 14,000 spread across 335 chapters. One should not jump to the conclusion that a large number of shlokas are missing. A few are indeed missing. But sometimes, it is also a question of how one counts a shloka. With the content remaining identical, the text may be counted as one shloka in one place and as two shlokas elsewhere. Our numbering is exactly the same as in the Sanskrit text we have followed. Hence, even though there may be no difference in content between our version of the text and, say, that used by Swami Prabhupada, the numbering will vary a bit. (Sometimes, there are minor differences in the Sanskrit text though.) However, there are some shlokas that are indeed missing and Ganesh Vasudeo Tagare is a good source for translations of these missing shlokas, because those missing shlokas have been separately translated there. When we have enumerated all the chapters, there are two identifying numbers that have been provided. The first number refers to the skandha, the second to the number of the chapter within the skandha. Thus, Chapter 4(30) will be the thirtieth chapter in the fourth Skandha.

Skandha	*Number of chapters*	*Number of shlokas*
1	19	811
2	10	391
3	33	1412
4	31	1450
5	26	738
6	19	855
7	15	752
8	24	929
9	24	962
10	90	3948
11	31	1360
12	13	564
Total	335	14172

In the translations of the Bhagavad Gita, the Mahabharata, the Harivamsha and the Valmiki Ramayana, we followed the principle of not using diacritical marks. The use of diacritical marks (effectively the international alphabet of Sanskrit transliteration) makes the pronunciation and rendering more accurate, but also tends to put off readers who are less academically inclined. Since diacritical marks are not being used, there is a challenge of rendering Sanskrit names in English. Sanskrit is a phonetic language and we have used that principle as a basis. Applied consistently, this means that words are rendered in ways that may seem unfamiliar. Hence, the name of the jewel, often written as Kaustubha, will appear as Koustubha here. This is true of proper names, and, in a few rare cases, of geographical names. The absence of diacritical marks causes some minor problems. How does one distinguish Vasudeva Krishna from Krishna's father, Vasudeva? Often, the context will make the difference clear. If not, we have written the son as Vaasudeva and the father as Vasudeva. In translating, the attempt has been to provide a word-for-word translation, so that if one were to hold up the Sanskrit text, there would be a perfect match.

The intention is also to offer a translation, not an interpretation. That sounds like a simple principle to adopt, and for the most part, is easy to follow. However, there is a thin dividing line between translation and interpretation. In some instances, it is impossible to translate without bringing in a little bit of interpretation. Inevitably, interpretation is subjective. We have tried to minimize the problem by (a) reducing interpretation; (b) relegating interpretation to footnotes and (c) when there are alternative interpretations, pointing this out to the reader through those footnotes. If a Purana text is just about the five attributes mentioned, the task isn't that difficult. Take the Bhagavata Purana as an example. In Chapter 2(10), we are told about the ten characteristics of the Bhagavata Purana and these are sarga*, visarga, sthana, poshana, uti,* manvantara*, isha-anukatha, nirodha, mukti* and *ashraya*. These are (1) gross creation; (2) subtle creation; (3) preservation; (4) sustenance; (5) the addiction to the senses; (6) manvantaras; (7) accounts of the lord; (8) withdrawal; (9) liberation and (10) the ultimate refuge. Therefore, the text has much more than the five attributes cited. The word '*bhagavat*' means the divine one, the illustrious one, the fortunate one, the prosperous one, the blessed one, the sacred one, the holy one. We are often more familiar with the nominative form, *bhagavaan*. Bhagavat/Bhagavaan occur frequently in our text and I have translated the word as 'the illustrious one'. Since this is a Purana devoted to Vishnu, Bhagavat/Bhagavaan typically means Vishnu. But the text is not called Bhagavata Purana; it is in fact called Bhaagavata Purana. What does the word Bhaagavata mean? Taken as an adjective, the word means sacred and Bhaagavata Purana is simply the sacred Purana, a perfectly acceptable meaning. However, taken as a noun, Bhaagavata means a devotee or worshipper of Vishnu—and *bhaagavata dharma* is the dharma of devotion towards Vishnu. Therefore, Bhaagavata Purana is the text that describes this bhaagavata dharma that Vishnu devotees follow.

Hence, it isn't only about stories. As mentioned earlier, the longest Skandha, the tenth, is also the most popular and is read most often. This particular skandha describes Krishna's exploits and pastimes. This includes *rasa lila* and this skandha has some exquisite poetry. The song of the *gopi*s is an example of this. As is thus obvious, this skandha has its fair share of stories. But in the other skandhas, the emphasis is more on dharma and moksha and a mix of *bhakti* (devotion), *advaita* (monism), *dvaita* (dualism), *samkhya* and *yoga*, [19] with notions of *avatara*s (Vishnu's incarnations) brought in. There is the influence of *pancharatra* doctrines and texts. Literally, the term pancharatra means five nights, and is a reference to five nights over which sacrifices were performed. However, there were pancharatra doctrines too and these developed a metaphysical philosophy. If we so wish, we can call it a theology. Vaishnava dharma integrated this pancharatra tradition with the other strands that have just been mentioned. Since this is a synthesis of many different strands, there are bound to be nuances and different schools. What does the Bhagavata Purana teach? What is its philosophy? Beyond the obvious tenet of devotion to Vishnu and emphasis on bhakti yoga, this is extremely difficult to answer. As a text that builds a theology, the Bhagavata Purana is much more complicated than the Bhagavad Gita. Indeed, one could say it builds extensively on that Bhagavad Gita foundation. Down the years, there have been several commentaries on and interpretations of the Bhagavata Purana. Depending on the language and the timeline for beginning and ending the cut-off, there must be at least two hundred such commentaries and interpretations. Which of these schools or interpretations should one follow? Should one take cognizance of other possible interpretations? In principle, this dilemma can exist in the course of translating any Purana. But in no other Purana is it as serious, because no other Purana devotes such a large percentage of shlokas to philosophy.

The choice in this translation is conscious and is driven by the objective and the target audience. The target audience is the ordinary reader who desires a faithful rendering of the Sanskrit text. The target reader isn't the academic who desires something like a survey of literature. Nor is the target reader a devotee of one particular Vaishnava school. To state it a bit more explicitly, Bhaktivedanta Swami Prabhupada, Swami Tapasyananda and C.L. Goswami and M.A. Shastri follow one particular line of commentary or interpretation or school. From an academic's perspective, Ganesh Vasudeo Tagare is the best. His translation also includes an excellent introduction and a detailed note on several different commentators of the Bhagavata Purana, certainly covering the major ones. However, apart from the language of the Tagare rendition not being very smooth, that edition is also layered with complexities which can deter the ordinary reader. On the other hand, I have consciously done what is akin to a contemporary Manmatha Nath Dutt translation. Without distorting, I have chosen the simplest possible interpretation or translation that fits. In a few minor instances, this meant choosing an interpretation that was marginally different from those chosen by these preceding translators. It is possible to criticize the avoidance of complexities, but it is a conscious choice and the dissatisfied reader can always go on to read more copious commentaries and annotations. There is plenty in the Bhagavata Purana to immerse oneself in and this translation is not meant to be the final item on that reading list. It can at best be the first.

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Fifth Skandha

Chapter 5(1): 40 shlokas
Chapter 5(2): 23 shlokas
Chapter 5(3): 21 shlokas
Chapter 5(4): 18 shlokas
Chapter 5(5): 36 shlokas
Chapter 5(6): 19 shlokas
Chapter 5(7): 14 shlokas
Chapter 5(8): 32 shlokas
Chapter 5(9): 22 shlokas
Chapter 5(10): 26 shlokas
Chapter 5(11): 18 shlokas
Chapter 5(12): 16 shlokas
Chapter 5(13): 26 shlokas
Chapter 5(14): 46 shlokas
Chapter 5(15): 16 shlokas
Chapter 5(16): 29 shlokas
Chapter 5(17): 25 shlokas
Chapter 5(18): 39 shlokas
Chapter 5(19): 31 shlokas
Chapter 5(20): 69 shlokas
Chapter 5(21): 22 shlokas
Chapter 5(22): 19 shlokas
Chapter 5(23): 9 shlokas
Chapter 5(24): 51 shlokas
Chapter 5(25): 17 shlokas
Chapter 5(26): 54 shlokas

Chapter 5(1)

The king asked, 'O sage! Priyavrata was devoted to the illustrious one and found delight in his own *atman*. Why did he find delight in the householder stage, which is the root cause behind the bondage of action and the reason for defeat? O bull among *brahmana*s! Those like him are certainly free from attachment. Why should a man like that be engaged in the householder stage? O *brahmana rishi*! Uttamashloka's [1] feet are indeed great. If a person's intelligence is satisified with that stage, his mind cannot have any desire for a family. O brahmana! There is a great doubt that I have about this attachment to a wife, a home, sons and other things, when the mind is fixed and has found success in Krishna.'

Shri-Shuka replied, 'What you have said is correct. A person tastes the nectar from the illustrious Uttamashloka's beautiful lotus feet. Such a devotee of the illustrious one is a *paramahamsa* [2] and his mind is immersed in his beloved account. However, sometimes, there are obstructions that prevent him from obtaining that most auspicious state, and generally, he has to abandon it. O king! Prince Priyavrata was indeed a supreme devotee of the illustrious one. Serving at Narada's feet, he easily got to know about the supreme objective and truth. He wished to consecrate himself for worshipping the *brahman*. [3] But his own father [4] asked him to protect the earth, since he was the only one who possessed the aggregate of the excellent qualities mentioned in the sacred texts. Through meditation and *yoga*, he had already dedicated all his senses and all the rites completely to the illustrious Vasudeva. Therefore, he did not welcome the command, but it wasn't one that could be refused. He did foresee that this act of ruling would lead to his defeat, since it would engage him with the transient. The illustrious original god, born from his own self, [5] knows the purpose behind the entire universe and its welfare, through the creation of the *guna*s. [6] He thinks about it. Surrounded by all the sacred texts and his own followers, he descended from his own residence. As he travelled through the firmament, along the path, he was praised by the leaders of the immortals, on their collection of *vimana*s. [7] Along the path, there were groups of Siddhas, [8] *gandharva*s, [9] Sadhyas, [10] *charana*s [11] and large numbers of sages who worshipped him. He approached, illuminating the valley of Gandhamadana. Because of the vehicle drawn by the swan, the divine rishi recognized his father, the illustrious Hiranyagarbha. [12] He quickly arose and offered him objects of worship. The father and son also joined their hands in salutation and worshipped him. [13] O descendant of the Bharata lineage! The illustrious one was an aggregate of qualities and was always victorious. Because of this and because of his descent, the original being was worshipped with those objects and highly praised through hymns and words. He smiled benevolently and spoke to Priyavrata.

‘The illustrious one said, “O son! Listen to the true words I am speaking. The god [14] is incomprehensible and you should not find fault with him. We, Bhava, this *maharshi*—all of us are incapable and only carry out his commands. No embodied being can use austerities, learning, yoga, valour, intelligence, *dharma*, or the power of himself or someone else, to counter what has been decreed by him. O dear one! Accept that the birth, death, deeds, the act of doing, grief, confusion, constant fear, happiness, unhappiness and association with the body of all living beings are the result of the commands of the one who is not manifest. His words are like a rope and the gunas and action are like strings that all of us are tied firmly to. O child! They cannot be severed. All of us are like offerings to the illustrious one. We are like quadrupeds, tethered to the nose for the sake of bipeds. O dear one! We are indeed bound to whatever is given to us by the lord, happiness, unhappiness and the attachment to gunas and action. We are tied to whatever existence the protector engages us in. We are like blind people, being led by a person who has eyes. Even a liberated person has to bear his body, until the store of his deeds has been exhausted, but without identifying himself with the body. This is like a person who wakes up and remembers what he experienced in dreams. However, in the next body, he should not enjoy material objects. Even if he goes to the forest, he may have six enemies [15] who will cause fear and distraction. But a learned person will have conquered his senses and will be satisfied within himself. No one can harm such a person, even if he happens to be in the householder stage. He must seek to conquer the six enemies and first enter the householder stage. This is like conquering the enemies in an extremely well-fortified place. When the desires have been exhausted, as a learned person, he can go elsewhere. [16] But you have already fortified yourself well and have conquered the six enemies, since you have sought refuge at the lotus feet of the one who has a lotus in his navel. Since the supreme being has commanded you, enjoy the objects of pleasure. Free of attachment, serve your own nature."'

Shri-Shuka said, 'The great devotee of the illustrious one was thus instructed by the illustrious preceptor of the three worlds. Since he was himself inferior, he bowed his head down and accepted the command given to him. With a great deal of respect, he agreed and carried out those instructions. Manu worshipped the illustrious one with whatever objects of worship he could muster up, while Priyavrata and Narada looked on calmly. He [17] then returned to where he had come from, his own supreme world, beyond the capacity of thoughts and words to grasp. Because of the supreme one, Manu accomplished his desire. With the permission of the divine rishi, he instated his son as the protector of the entire world. He was thus himself relieved from association with material objects. This store of senses is like a waterbody where the water is mixed with poison. In this way, through the wishes of the lord, he became the lord of the world and was engaged in all the acts he had the right to perform. The illustrious one, the original being, is supreme in his powers and can destroy the bondage of the entire universe. By meditating on his feet, he destroyed all the impurities in his heart. He ruled over the earth and enhanced the reverence towards the great one. He married the daughter of Prajapati Vishvakarma, named Barhismati. Through her, he obtained ten sons who were his equals in good conduct, qualities, deeds, beauty, valour and generosity. As the youngest, he also had a daughter, and her name was Urjasvati. All of them were named after Agni—Agnidhra, Idhmajihva, Yajnabahu, Mahavira, Hiranyareta, Ghritaprishtha, Savana, Medhatithi, Vitihotra and Kavi. Out of these, three held up their seed—Kavi, Mahavira and Savana. From their infancy, they pursued realization of the atman. They were familiar with, and achieved, the status of becoming a paramahamsa. They were supreme rishis who renounced. They sought refuge at the beautiful lotus feet of the illustrious one, Vasudeva, who resides in all embodied forms and who is the recourse for those who are scared. They remembered the supreme one and without any contamination, followed *bhakti yoga*. [18] Thus purifying their hearts, they perceived the illustrious one, who is in the atmans of all beings. Free from all differences, they realized the *paramatman* [19] in their own *jivatman*s. [20] Through another wife, he [21] had three sons—Uttama, Tapasa and Raivata. Each became the lord of a *manvantara*. [22] While his sons were engaged in self-control, [23] the lord of the earth uninterruptedly ruled over the earth for eleven *arbuda*s. [24] The entire earth was subdued by the loud twang of his bowstring, when it was drawn by those two powerful and well-endowed arms. The proponents of *adharma* were defeated. Every day, he found increasing pleasure with Barhismati. Her gentle femine behaviour, bashfulness, delicate smiles and beautiful sidelong glances conquered his sense of discrimination. The great-minded person enjoyed himself like one who was ignorant. When the illustrious sun god circles around the mountain of the gods, [25] he illuminates half of the earth, while the other half is enveloped in darkness. He [26] did not like this. Because he had worshipped and satisfied the illustrious one, he had obtained superhuman powers. Using a radiant chariot that was like the sun's chariot in speed, he decided to turn night into day and like a second sun, followed the sun's orbit seven times. The trails of his chariot left impressions that became the seven oceans and these divided the earth into seven *dvipa*s known as Jambu, Plaksha, Shalmali, Kusha, Krouncha, Shaka and Pushkara. [27] Each is twice as large as the one that precedes it. On the outside, each is surrounded by a body of liquid. The seven liquid bodies are made out of salt water, sugar cane juice, liquor, clarified butter, milk, curds and fresh water. [28] They form boundaries around the seven dvipas. Progressively, each is equal in size to the dvipa it surrounds. Barhismati's husband made each of his dutiful sons, Agnidhra, Idhmajihva, Yajnabahu, Hiranyareta, Ghritaprishtha, Medhatithi and Vitihotra, [29] the lord of one of these dvipas. He bestowed his daughter, named Urjasvati, on Ushanas. [30] Through her, Kavya had a daughter named Devayani. This kind of wonderful manliness is only possible for a man who seeks the dust of Urukrama's [31] feet and conquers the six attributes. [32] Even if an inferior person performs the good deed of uttering the illustrious one's name, he shakes off bondage. Thus, he was unlimited in his strength and valour. Despite having been instructed at the feet of the divine rishi, he succumbed to the attachment with the gunas. Once, he became dissatisfied and wanted to withdraw. Since he knew about the atman, he said, "Alas! I have been engaged in an act of wickedness. I have been immersed in the senses and in ignorance. By being submerged in this pit of material objects, I have caused hardships for myself. Enough of these trifles. I am like a domesticated animal in the hands of a woman. Shame on me. I am condemned because of this." Through the favours of the supreme being, he obtained self-realization. He divided the earth equally among his obedient sons. He gave up his great prosperity. He had pleasured with his queen, but abandoned her, like a dead body. With renunciation in his heart, he again followed the path indicated by Narada, of devotedly following the pastimes of the illustrious Hari. There is a *shloka* about him. "But for the lord, who could have performed Priyavrata's deeds? He destroyed the darkness and with his axle, created the seven oceans. To stop conflict among beings, he divided the earth into separate dvipas and created boundaries with oceans, mountains and forests. He loved those who were devoted to the supreme being. He regarded the greatness a man obtains through his deeds, on earth and in heaven, as equal to being in hell."'

Chapter 5(2)

Shri-Shuka said, 'When his father was thus engaged, Agnidhra followed his instruction. He ruled over the subjects who resided in Jambudvipa, protecting them and looking upon them as his own sons. Once, he desired to obtain the world of the ancestors. [33] He went to the valley in the mountain [34] that celestial women sport in. He collected all the required objects and with single-minded attention, worshipped the illustrious lord and creator of the universe. [35] He performed austerities. The illustrious and original being discerned his intentions. There was an *apsara* named Purvachitti who was singing in his assembly. He sent her down to him. She went to an extremely beautiful grove in the hermitage. It was dense with many kinds of trees, with thick branches and golden creepers, vibrating because couples of land birds were perched there, singing in melodious tones. There were waterbodies filled with sparkling water, lotuses and *karandava*s, swans and many other aquatic birds which called out in response. She wandered around there. As she walked in that graceful and enticing way, her anklets tinkled. The prince's eyes, which were like a pair of lotus buds, were closed in the yoga of meditation. Hearing the pleasing and tinkling sounds from the ornaments on her feet, he opened his eyes slightly and looked at her. Not very far from him, she was inhaling the fragrance of the beautiful flowers, like a bee. Her glances brought delight to the minds of gods and men. Her gait, playfulness, bashfulness, modest glances, sweet voice and limbs delighted the minds of men. Her mouth was like an opening for the one who has flowers as his weapon. [36] Her mouth seemed to ooze out flows of *amrita*. Her smiles and speech were intoxicating. Swarms of bees, blind with intoxication, surrounded her. As she walked swiftly, her breasts, which were like pots, quivered. The burden of her hair hung down, up to the girdle. She was like a goddess and he looked at her. Seizing the opportunity, the illustrious Makaradhvaja brought him under his subjugation. Like a senseless person, [37] he spoke to her. "O noble sage! Who are you and what do you want to do on this mountain? Are you a *maya* of the supreme divinity, the illustrious one? O friend! Are you wielding these two stringless bows [38] for your own sake? In this desolate spot, which unwary animal do you wish to hunt? O glorious one! Your arrows are like the petals of lotuses. [39] They are gentle and without tufts, but are extremely pointed at the tips. In this forest, we do not know whom you desire to aim these at? May your valour be for the benefit of foolish people like us. O glorious one! Your disciples are around you, [40] reading and singing Sama hymns with their mysteries, as they glorify their lord. Flowers are falling down from the braids in your hair and all the large number of rishis are worshipping and seeking them, as if they are the branches of the Vedas. O brahmana! The tinkling of the bells on your feet are like the calls of *tittira* birds. [41] Though their forms cannot be seen, we can hear them. The girdle encircling your well-rounded hips is as beautiful as a *kadamba* flower, surrounded by a circle of flames. Where did you get this bark? O brahmana! What is inside these two beautiful mounds? [42] Though you are slender at the waist, you are carrying them and my eyes have been attracted to them. These mounds of yours are pinkish-red and their fragrance has permeated my hermitage. O extremely fortunate one! You have perfumed it. O best among friends! Show me the region where people are born with such beautiful limbs on their chest. You are agitating the minds of people like us. From your sweet words, gestures and the nectar in your mouth, those born there must possess many wonders. What do you eat to sustain yourself? O dear one! A fragrance, like that of oblations, is emanating from it. [43] Since you do not blink, you are Vishnu's portion. There are two makaras in your ears. [44] Your eyes are like a couple of restless fish. Your teeth are as beautiful as an array of birds. [45] Your face is like a pond and swarms of bees are buzzing around you. You are playing with a ball in your hand and your palm is like a lotus. As I follow its movement in different directions, my eyes have become agitated. You are not aware that the mass of your curly and matted hair is hanging loose. Like a lascivious person, the wind is trying to steal your lower garment. O store of austerities! Where did you get this form? It destroys the austerities of those who are trying to perform austerities? So as to obtain this, what kind of austerities did you perform? O friend! You should perform austerities in my company. Is the creator of the universe pleased with me? [46] O beloved brahmana! You have been given to me by the gods and I will not let go of you. My mind and my sight will not let you go. O one with the beautiful mounds! Take me with you, as a follower, wherever you wish and these auspicious friends of yours can also follow." He was accomplished in entreating women and was skilled in carnal pleasures. With an intelligence like that of the gods, he used such words to make the celestial lady become attached to him. Because of his intelligence, good conduct, beauty, age, prosperity and generosity, her mind was attracted to the lord of hordes of heroes. She spent ten thousand human years with the lord of Jambudvipa, enjoying heavenly pleasures. It is said that Agnidhra, supreme among kings, obtained nine sons through her—Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramyaka, Hiranmaya, Kuru, Bhadrashva and Ketumala. She gave birth to these sons, one son a year. After this, leaving her home, Purvachitti again presented herself before the god Aja. Through the favours of their mother, Agnidhra's sons naturally obtained well-formed bodies and strength. They were just like their father and he divided up the divisions [47] of Jambudvipa for them to enjoy. King Agnidhra's desires were still not satiated and, day and night, he remembered the apsara. Therefore, following the rites of the sacred texts, after death, he obtained the same world as her. This is the world that the ancestors enjoy. When their father died, the nine brothers married Meru's nine daughters, known as, Merudevi, Pratirupa, Ugradamshtri, Lata, Ramya, Shyama, Nari, Bhadra and Devaviti.'

Chapter 5(3)

Shri-Shuka said, 'Merudevi did not have any sons and Nabhi wished to have offspring. Therefore, controlling themselves, they worshipped the illustrious lord of sacrifices. It is impossible to obtain the illustrious one through performing different types of rites, objects appropriate to the time and the place, *mantra*s, rituals, *dakshina* [48] and the invocation of many kinds of ordinances. However, he is affectionate towards his devotees and is pleased through pure words and faith. He manifests himself in his beautiful and unvanquished form to those who are his own and who worship him in the proper way, accepting him in their hearts. His beautiful form and limbs are a delight to the heart, mind and eyes and reveal themselves. Thus it was. He was radiant in his two-armed form. The supreme being was clad in a yellow silken garment. The *shrivatsa* mark was on his chest. He had a conch shell, a lotus, a garland of wild flowers, a *chakra*, the immortal jewel, [49] a mace and other objects. His dazzling and excellent diadem, earrings, girdle, necklace, armlets, anklets and other ornaments decorated his body. On seeing him, the officiating priests, the assistant priests and the lord of the house [50] were like poor people when they obtain a lot of riches. With a great deal of respect, they bowed their heads down and worshipped him with all the requisite objects.

'The officiating priests said, "O most exalted among those who are worshipped! We are your servants. We are repeatedly bowing down before you. On your own, please accept our worship. Since you are incomprehensible, we cannot worship you. However, we have been instructed by virtuous ones. Which man, immersed in the transformations of the gunas of Prakriti, is capable of describing the lord who is beyond Purusha and Prakriti? The names, forms and qualities of the material world cannot determine your form. You are most auspicious and supreme in all the qualities. Even if one of your parts is worshipped, you destroy all the sins of people. Devotedly, your servants are worshipping you with faltering words, prayers, water, branches with new shoots, *tulasi* leaves and freshly sprouted *durva* grass. O supreme one! This should indeed satisfy you. We have worshipped you properly with many objects, without hoping to get anything in return. Your self is certainly the source of all the *purushartha*s. [51] They directly flow from you, continuous, uninterrupted and increasing. O protector! All this is only for the sake of obtaining your benedictions. [52] You should be pleased with our worship. O supreme among all supreme beings! We are supremely ignorant. We are foolish and do not know what is best for us. You are boundless in compassion. We have not worshipped you properly. However, because of your own greatness, you have sought to confer liberation on us and have revealed yourself to us, like an ordinary person. O supreme among those who should be worshipped and supreme among those who confer boons! At the sacrifice of the royal sage, you have shown yourself to your own devotees. This sight of you is itself a boon. O accumulation of qualities! There are sages whose non-attachment has increased. They have burnt down all their impurities through the fire of knowledge. Content in their own atmans, they have attained your state. They continuously chant about your qualities and even for them, this represents supreme bliss. Your qualities, deeds and names can destroy all sins. May we be able to utter them even when we stumble a bit, are hungry, are falling down, are yawning, are amidst hardships, or are incapacitated because of fever or impending death, so that we can't remember them. Moreover, this royal sage desires offspring. O lord! He hopes for a son who will be exactly like you. Your blessings can yield heaven and liberation. With an offspring as the ultimate objective, he is worshipping you, like a person who approaches the lord of riches for a mere husk. Is there anyone in this world who has not been vanquished by your invincible maya, whose path cannot be determined? [53] With the intelligence confounded, one therefore succumbs to material objects, which are like poison and suffuse one's nature, even if one worships at the feet of great ones. O lord who performs many acts! You have indeed been invited here by wicked ones for a material objective. O lord of the gods! This shows disrespect towards you. We are ignorant. However, because of your amiability, please pardon everything."'

Shri-Shuka said, 'Thus the illustrious one, foremost among gods, was praised in prose [54] by those at whose feet the lord of the varsha worships. [55] Filled with kindness, he replied.

'The illustrious one said, "O rishis! I am certainly pleased and your words will not be false. He has sought a son who is exactly like me and this boon is not easy to obtain. Since I am matchless, there can be no one who is like me. However, the words of brahmanas cannot be false. After all, the lineage of brahmanas is like my mouth. Therefore, it shall be that way. Since there is no one who is my equal, my portion will descend through Agnidhra's son."'

Shri-Shuka said, 'The illustrious one said this to Merudevi's husband, while she heard, and disappeared. O Vishnudatta! [56] At the sacrifice, the supreme rishis pleased the illustrious one in this way. Wishing to do what would be agreeable to Nabhi, he descended in Merudevi. Desiring to exhibit dharma to mendicants [57] who are naked and hold up their seed, he descended in a form that was pure.'

Chapter 5(4)

Shri-Shuka said, 'Thus, he was born with all the signs of the illustrious one. He was tranquil and impartial towards everyone. He possessed great powers and wasn't attached to prosperity. Day by day, his powers increased. Ordinary people, subjects, brahmanas and gods greatly wished that he would rule over the surface of the earth. His bodily features were superior and were extolled in great shlokas. Because of his vigour, strength, beauty, fame, valour and prowess, his father gave him the name of Rishabha. [58] The illustrious Indra was envious and did not rain down in this varsha. Ascertaining this, the illustrious Rishabhadeva, the lord of yoga, laughed. Using the maya of his yoga, he showered down on his own varsha of Ajanabha. [59] As he desired, Nabhi obtained an excellent son and was filled with overwhelming jubiliation. He accepted the words of the illustrious and ancient being that he had himself accepted this form to follow the dharma of the world of men. Overcome by maya, he addressed him as "My child" and "My son". He reared him affectionately and was exceedingly happy. King Nabhi knew that the citizens of the city and the countryside and the ordinary people loved his son. To protect the ordinances, he cheerfully instated him and entrusted him to accomplished brahmanas. With Merudevi, he went to Vishala and engaged in meditation. He worshipped the illustrious Vasudeva, known as Nara and Narayana. In the course of time, he attained his [60] greatness. O Pandaveya! Two shlokas are cited about him. "Which man can undertake the deeds of the royal sage, Nabhi? Because of his pure deeds, he obtained Hari as his son." "Who can be more devoted to brahmanas than Nabhi? Worshipped in auspicious ways, the brahmanas used their energies and the lord of sacrifices showed himself at his sacrifice." The illustrious Rishabhadeva regarded his varsha as a place where he would undertake action. For instance, he resided in his preceptor's house. He then obtained the permission of the preceptors to become a householder and gave them gifts. [61] Seeking to instruct about dharma by following it, he obtained Jayanti from Indra [62] and married her. He performed both types of deeds mentioned in the sacred texts. [63] Through her, he had one hundred sons who were exactly like him. Among them, the eldest was the great *yogi*, Bharata. He was best in qualities. It is after him that this region came to be known as Bharatavarsha. Among the other ninety-nine, the foremost were Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indrasprik, Vidarbha and Kikata. There were also Kavi, Havi, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana. These nine immensely fortunate ones were excellent in conduct and exhibited the dharma of following the illustrious one. Their greatness was enhanced by the illustrious one. I will describe this to you when I recount the conversation between Vasudeva and Narada. [64] The younger eighty-one of Jayanti's sons followed the instructions of their father. They were great in conduct and extremely learned. They were brahmanas who performed sacrifices, pure in their deeds. The illustrious one, known as Rishabha, was in control of his own self. He was always free from the progression of undesired objects. He only felt absolute bliss. Though he was like the lord himself, he acted in a contrary way. [65] He followed and taught about the dharma that had become neglected over time. He was impartial, tranquil, friendly and compassionate. For the sake of dharma, artha, fame, joy and immortality of subjects who were in the householder stage in this world, he laid down rules. Whatever is undertaken by the best is followed by the world. [66] He himself knew everything about the secret dharma of the brahman. [67] However, he followed the path shown by brahmanas and ruled over the people in accordance with *sama* and other modes. [68] As instructed, he performed one hundred sacrifices faithfully and worshipped, with all the objects appropriate to the time and the place. The officiating priests were young and appropriate to the place. When the illustrious one ruled over this varsha, there was no man who desired something for himself that did not exist. [69] No one desired anything from anyone else. No one ever glanced at anything that belonged to the master. They found increasing affection within their own inner selves. While roaming around, the illustrious Rishabha once went to Brahmavarta. There was an assembly of the foremost among brahmana rishis there. His sons were well controlled, devoted and affectionate. However, he wished to instruct them. While the subjects heard, he spoke to them.'

Chapter 5(5)

'Rishabha said, "O sons! Among those who bear bodies in this world, a person with a human body does not deserve to suffer hardships that result from desire, unlike those who survive on excrement. [70] He should serve the divine truth through austerities and by purifying himself, obtain infinite association with the brahman. It is said that serving the great is the gate to liberation. Associating with those who are attached to women is the gate to darkness. The great are impartial in their intelligence and tranquil. They are without anger, fraternal and virtuous. There are those who think of me as the lord and think that affection towards me is the greatest objective. They are not happy with those who are obsessed with maintaining their bodies. They are not attached to homes, wives and sons and only want what is required to subsist in this world. When one engages in gratification of the senses, one is certainly distracted and performs contrary acts. I do not think it good that one should perform deeds [71] that make one undergo hardships in a new body. As long as one does not inquire the truth about the atman, there is ignorance and one remains vanquished. As long as one engages in tasks, the mind is also absorbed in deeds and binds down the body. In this way, as long as the mind succumbs to action, one is united with ignorance and the atman remains shrouded. Until one develops affection towards me, Vasudeva, a person is not freed from the identity with the body. Until one realizes that the qualities of this world are meaningless, one is selfish and distracted and does not quickly become learned. Such a person loses his memory and faces hardships. He is ignorant and obtains a home where he indulges in sexual intercourse. The man and the woman are attracted to sexual intercourse and it is said that this binds their hearts to each other. Thereafter, people are deluded by the home, the wife, sons and riches and notions of 'I' and 'mine'. There is a firm bondage to deeds. [72] When these are loosened and the bonds of the mind and the heart weaken, people retreat from this. [73] They give up the cause [74] and proceed towards supreme liberation. I am Hamsa. [75] I am the preceptor. I must be devotedly followed. There must be detachment and tolerance for the opposites. There must be realization that beings face hardships everywhere. There must be inquiry and austerities and withdrawal from the objects of this world. Actions must be for me. There must be constant recital of my accounts. There must be association with my devotees. My qualities must be chanted. O sons! There must be lack of enmity, impartiality and self-restraint. There must be a desire to give up the body, the home and the identification with the self. By resorting to a secluded place, the yoga of *adhyatma* [76] must be pursued. The breath of life, the senses and the mind must be completely controlled. One must always observe *brahmacharya* [77] faithfully. Through *yama*, [78] speech must not be allowed to be confused. Through discrimination, one must always think of me. One will then be illuminated with *jnana* and *vijnana*. [79] Through yoga, there will be perseverance and enterprise. Through this truth, one can give up the *linga sharira* [80] and the limitation known as ahamkara. [81] The desire for action is brought about ignorance. If one is not distracted, through this yoga and by following the instructions, one can sever the bondage in the heart. For further progress, one should tend to give up this yoga. [82] Free of anger, [83] a king or a preceptor who desires my world or seeks my favours as an objective, should instruct the ignorant disciples about this. Those foolish ones are deluded by *karma* and he should not urge them to undertake further karma. What benefit will a man derive from this? Bereft of insight, he will fall down into a pit. [84] A person in this world is bereft of insight and does not know what is for his own good. He wishes for material objects and wishes to satisfy the senses. For the sake of a trifling bit of happiness, they injure each other. The foolish person does not know about the infinite unhappiness that will follow. If an evil-minded and ignorant person exists in this way and a compassionate, experienced and learned person sees this, why will he not direct him to the right path, like directing a blind man? If one does not deliver from this cycle of birth and death, one should not become a preceptor, a relative, a father, a mother, a divinity or a husband. This body of mine is inconceivable. My heart only has sattva and dharma. I have left adharma behind me, far away. That is the reason noble ones know me as Rishabha. All of you have been born from my heart. Therefore, with unadulterated intelligence, you should serve your great brother, Bharata. That service will be service to the subjects. Among living beings, plants are superior. Reptiles, which have developed intelligence, are superior to them. Humans are superior to them and *pramatha*s [85] are superior to humans. In turn, gandharvas and Siddhas are superior to them and the followers of the gods are superior to these too. The gods and the *asura*s, with Maghavan as the foremost, are superior to them. Daksha and the other sons of Brahma are superior to them. Since Bhava resulted from Virinchi's seed, he is regarded as inferior to Virinchi. But I am superior to him. [86] I, the god, regard brahmanas as my god. O brahmanas! I do not see any beings who are equal to brahmanas, not to speak of being superior to them. I do not desire and accept the oblations of *agnihotra* sacrifices as much as I do what men faithfully offer to them. It is they who have nurtured my unadulterated and ancient body, which consists of supreme and sacred truth. [87] They possess control of the mind, control of the senses, truth, mercy, austerities, tolerance and realization. I am infinite in my powers and I am superior to the one who is the greatest. There is nothing I cannot bestow, heaven and emancipation, not to speak of anything else. They serve me faithfully and desire nothing from anyone else. O sons! I reside in all beings, mobile and immobile. Hence, they must be respected by you at every step. Since your insight is clear, know that this is like offering worship to me. Thoughts, words, deeds and everything that is undertaken in this world is directly my service. Without realizing this, a man cannot desire to free himself from the noose of death and this great delusion."'

Shri-Shuka said, 'In this way, the great being and great benefactor, known as the illustrious Rishabha, himself instructed his sons. Though they were learned, he wished to instruct the worlds. This was the virtuous path for those who withdraw from material objects and those who withdraw from deeds. These are the great sages, the paramahamsas, who are characterized by devotion, knowledge and non-attachment. He instructed his one hundred sons, the eldest of whom, Bharata, was devoted to the illustrious one and to devotees of the illustrious one. To protect the earth, he himself instated him. After this, though he remained at home, he renounced everything, except his body. The sky was his garment and his hair was dishevelled. He was like a person who was mad. He instated the *ahavaniya* fire [88] within himself and left Brahmavarta, to travel around. His form was like that of an *avadhuta*, [89] like one who was stupid, blind, dumb, deaf, mad, or a *pishacha*. [90] Though people addressed him by such names, he adopted a vow of silence. Here and there, as he passed through cities, villages, mines, fields, gardens, habitations in valleys, camps, cow pens, settlements of cowherds, resting places, mountains, forests, hermitages and so on, the worst of society surrounded him, like a wild elephant surrounded by flies. They threatened him, beat him, urinated on him, spat on him, threw stones at him, hurled dust and foul odours at him and abused him. He ignored these, since the physical body might be called real, but was actually unreal. In his own greatness, he comprehended them both [91] and no longer accepted notions of "I" and "mine". Undisturbed in his mind, he travelled around the world, alone. His hands, feet and chest were extremely delicate. His arms were long. His shoulders, neck, face and other limbs were well-formed. He was naturally beautiful, with a smiling and handsome face. His large eyes were beautiful, like the petals of a lotus that had just bloomed. The pupils seemed to take away all miseries. The forehead, ears, neck and nose were extremely beautiful, the face rendered charming by his deep smile. An abundance of curly, matted and tawny hair was spread around. He appeared like a great festival and stirred the god of love in the minds of the women who resided in the cities. Since his body was as dirty as that of an avadhuta, he seemed to be possessed by an evil planet. When the illustrious one saw that people in general were against this practice of yoga, he perceived that there was no point in directly opposing this resistance. He accepted the terrible vow observed by a python. He ate, drank, chewed and passed urine and excrement while he was lying down. Thus, his body was defiled with urine and excrement. But the smell of the excrement was overshadowed by a fragrance that the wind brought and this excellent fragrance spread in every direction, up to a distance of ten *yojana*s. [92] Thus, whether he was moving, standing, sitting or lying down, he followed the behaviour of cattle, deer and crows. He drank, ate and passed urine like crows, deer and cattle.

In this way, the illustrious one performed many forms of yoga. Rishabha was a master of *kaivalya*. [93] Immersed in the great and supreme one, he found constant bliss. The illustrious Vasudeva is manifested in all beings and he saw no difference between him and his own atman. Through the practice of yoga, he accomplished all the *siddhi*s—travelling through the sky, travelling at the speed of thought, the ability to disappear, the ability to enter another person's body, the ability to see things that are far away and other such powers. [94] O king! However, though he automatically achieved these powers, his mind did not welcome them.' [95]

Chapter 5(6)

The king said, 'O illustrious one! Those who find delight in their own selves and obtain knowledge fanned by yoga, certainly burn down the seeds of karma. The powers that automatically arise should not lead to distress.' [96]

The rishi [97] replied, 'What you have said is true. But there are some in this world who do not trust the fickle mind, like a cunning hunter. [98] In this connection, it has been said, "The mind is fickle and one should never contract a friendship with it. Lords have performed austerities over a long period of time and those have become dislodged. [99] Desire and other enemies always follow, looking for an opening. If a yogi creates friendship, [100] he offers entry, like the unchaste wife of a husband. It is the root cause of desire, anger, pride, avarice, grief, confusion, fear and other things. Which learned person will accept this bondage of karma?" He was the ornament of all the guardians of the world. But because of the garb, speech and conduct of a foolish avadhuta, he was not noticed. The powers of the illustrious one went unnoticed. He wished to instruct yogis about the technique for giving up his own body. He wished to surrender himself, free from the flow of desires and undesirable ends. Considering this, he gave up the identification with the linga sharira. The illustrious Rishabha was freed from his linga sharira. Nevertheless, because of the maya of yoga, the physical body still roamed around the world and went to Konka, Venka, Kutaka and southern

Karnataka. [101] He did not desire to travel to these regions. However, he reached a grove near Kutakachala. He held a piece of stone in his mouth and was like a mad man. His hair was dishevelled and he was naked. He wandered around in this form. Thereafter, the friction of bamboos rubbing against each other ignited a fire. Fanned by the wind, this forest conflagration, burnt down the forest and his body. In Konka, Venka and Kutaka, there will be a king by the name of Arhat. He will get to know about what he [102] had practised and taught. Because of the adharma of *kali yuga*, he will give up his own dharma, which dispels fear. Instead, using his own intelligence, the evil person will propagate the perverse path of a heretic. Because of this, in kali yuga, wicked people will be confounded by divine maya. They will be devoid of purity and character and abandon their own ordinances and rules. Because of kali yuga, they will not bathe or perform ablutions. They will be unclean and will pluck out their hair. With adharma pervading, their intelligence will be destroyed. They will generally condemn the brahman, brahmanas, sacrifices, the supreme being and the world. People will think of their own principles of conduct and deviate. There will be progressive encouragement of blind people. They will themselves descend into the darkness of ignorance. This descent was to instruct those who are full of rajas about kaivalya. A shloka is chanted about his qualities. "This earth has seven oceans and dvipas and this varsha [103] is the most sacred. People there sing about Murari and about the auspicious deeds his incarnations undertake. This lineage of Priyavrata is famous. The ancient being, the original Purusha, descended there. He propagated the dharma that frees from undesired karma. Even in his mind, is there any other yogi who can follow the example set by the unborn one? They desire the powers that the maya of yoga brings. Though he didn't make efforts, they manifested themselves and he spurned them." The illustrious one, known as Rishabha, was the supreme preceptor of all the Vedas, the worlds, the divinities, the brahmanas and cattle. His activities were pure and reciting them cleanses all the wicked conduct of men. The great one is the supremely auspicious refuge. If a man listens to it with increasing attentiveness and devotion, or speaks about it to others, single-minded devotion towards the illustrious Vasudeva is developed in both. [104] In *samsara*, [105] one constantly faces many kinds of sins and is incessantly tormented by sufferings. The wise bathe themselves in supreme *nivritti* [106] and seek liberation. However, though this is the greatest purushartha, it is not automatically obtained, even if one strives for it. But through devotion to the illustrious one, one transcends all these objectives. O king! He is the master and preceptor of all of you [107] and the Yadus. The divinity loves you and is the master of your lineage. Indeed, he sometimes acted like your servant. O dear one! The illustrious Mukunda grants liberation to those who worship him, but rarely does he offer an opportunity to serve through bhakti yoga. He was always conscious of who he was. He was complete in himself and had no other desires. He wished to ensure benefit for people whose intelligence has been dormant for a long time. Because of his compassion, he wished to show people about the atman and grant them freedom from fear. He is known as the illustrious Rishabha. Let us bow down to him.'

Chapter 5(7)

Shri-Shuka said, 'Bharata was immensely devoted to the illustrious one and was instated by the illustrious one [108] to rule over the earth. He ruled and married Panchajani, Vishvarupa's daughter. Just as the five subtle elements give rise to the gross elements, [109] through her, he had five sons who were exactly like him—Sumati, Rashtrabhrita, Sudarshana, Avarana and Dhumraketu. This varsha was earlier known as Ajanabha, but came to be known as Bharata after him. The lord of the earth was great in learning. Like his father and grandfather, he was affectionate towards the subjects, who were engaged in their own tasks. He followed his own dharma and protected them. He worshipped the illustrious one, who is the form of *yajna*s and *kratu*s. [110] He faithfully performed many kinds of large and small kratus—agnihotra, *darsha*, *purnamasa*, *chaturmasya*, those performed with animals and those with soma. Through the four kinds of officiating priests he observed all the rituals, complete and partial. When these many kinds of sacrifices were commenced, with all the attendant rites and rituals, the *apurva* [111] fruits of the sacrifice, known as dharma, were offered to the supreme brahman, the lord of sacrifices. His signs are manifest in all the gods. He is the object of all the mantras. He is the supervisor of all the objectives, the rules and the tasks. He is himself the doer. He is the origin of all the gods. He was the illustrious Vasudeva. He [112] was accomplished in cleansing himself of all anger and sin and thought in this way, with the oblations offered by the *adhvaryu*s [113] accepted as their shares by gods who were limbs of the supreme being. This is what the performer of the sacrifice thought. He purified his heart through such pure deeds. Day by day, greater devotion developed in him for the brahman. The great being, the illustrious Vasudeva, manifested himself in the inner recesses of his heart, with the signs of shrivatsa, Koustubha, a garland of wild flowers, a conch shell, a mace and the other signs. He is like a being who is etched in the hearts of his own people and the radiant form of the being showed itself in this form. He was thus engaged for ten million years and enjoyed himself. He understood that the time had come for his deeds to be extinguished. He divided up the kingdom of his father and grandfathers among his own sons. According to the rules of inheritance, he himself divided up all his possessions. He then left his own residence and went to Pulaha's hermitage. It is said that there, Hari shows his affection towards his own devotees and displays himself in the forms that they desire. The river known as Chakranadi, supreme among rivers, [114] sanctifies everything in that hermitage, and leaves marks like a navel, seen above and below every stone. It is said that alone in a grove in Pulaha's hermitage, he worshipped the illustrious one with many kinds of flowers, tender leaves, tulasi, water, roots, bulbs and fruits. Thus purified, he no longer had any desire for the objects of the senses. He was tranquil and obtained supreme bliss. Through such constant worship of the illustrious Purusha, his attachment increased and the burdens of his heart were loosened and melted away. The force of delight in his body made his body hair stand up. The intense longing led to tears of love flowing from his eyes and obstructing his vision. He meditated on the illustrious one's lotus feet, loved by him. Through this bhakti yoga, he was overwhelmed with supreme bliss everywhere and this inundated the deep lake in his heart. His intelligence was submerged in this and he no longer remembered the rites of worshipping the illustrious one. He was thus firm in his vow to the illustrious one. He was attired in deerskin. The mass of curly, tawny and matted hair was wet because of bathing thrice a day and was beautiful. Through hymns dedicated to the sun god, he worshipped the illustrious being, whose golden form is manifested in the solar disc when it rises. He worshipped him and said, "Knowledge results from the sun god, who is beyond rajas. Everything was created by meditating on the self-radiant one. Having created it from his seed, he enters it and maintains it, protecting beings who hanker after material objects. I worship the bestower of intelligence."' [115]

Chapter 5(8)

Shri-Shuka said, 'Once, after having performed his ablutions, he bathed in the great river and performed the general and specific rituals. He then seated himself on the banks of the river for three *muhurta*s [116] and chanted the syllable *Oum*. O king! At that time, a thirsty doe arrived near the water. While it was drinking water, from not very far away, a lord of deer [117] roared and this was terrifying to all the worlds. The doe was naturally timid. On hearing the sound made by the lion, fear entered and agitated its heart. Its eyes darted around, here and there. Though its thirst had not been satisfied, because of its fear, it leapt across the river. It was expecting and while it leapt in fear, it miscarried and the fawn was dislodged from its womb into the flow of the river. Because of the miscarriage, jumping across the river, fear, exhaustion and affliction, and because it was separated from the herd, the black antelope fell into a cave and died. Bharata, the royal sage, saw the helpless and innocent fawn being borne along by the current. Compassionately behaving like a friend, he picked it up and brought the motherless fawn back to his hermitage. It is said that he developed great affection for this fawn, treating it like his own child. Every day, he nurtured it, protected it, reared it and petted it. Because of this attachment, within a few days, he forgot about his own rituals, yama and even the worship of the supreme being. As days passed, all these suffered and were destroyed. He said, “Alas! Because of the force with which the lord’s chariot revolves, [118] this helpless fawn has been separated from its kin, well-wishers and friends. It has resorted to me as a refuge and looks upon me as a mother, a father, a brother, a kin and a member of the herd. It does not have anyone else and does not know anyone else. It depends excessively on me. I know what must be done towards someone who seeks refuge and I know about the sin of neglecting it. I must nurture it, protect it, rear it and pet it.” In this way, even if they have renounced, noble and virtuous ones feel affection and compassion and ignore their own selfish interests, even if they are more important. Having become attached, he lay down with it, walked with it, ate with it and so on. His heart was bound to the fawn in affection. When he entered the forest in search of *kusha* grass, flowers, kindling, leaves, fruits and roots, he was scared and worried lest wolves, jackals and wild dogs harm the fawn. Along the way, the childish fawn would dart around here and there. Since his heart was excessively burdened with love and affection, out of compassion, he would then carry it on his shoulders. [119] He placed it on his lap or on his chest. Fondling it in this way, he found great joy. Even when he was engaged in performing the rituals, he would repeatedly get up in between, to take a look at it. Thus reassured, the lord of the varsha would pronounce his benediction. “O child! May you be fortunate in every way.” At other times, he felt extremely anxious, like a miser who has lost his riches. He would be filled with pity and great anxiety at the prospect of being separated from the fawn. His heart would be agitated and tormented and he would constantly grieve about this. Because of this great illusion, he would say, “Alas! This fawn, the son of a dead doe, is pitiable. I am ignoble and deceitful, like a hunter. I have not done any good deeds. It has trusted me, taking me to be like its own self. Without thinking about this, will it behave like a good being and return to me? [120] Protected by the god, will I see it safely roam around, grazing on the soft grass in the grove of the hermitage? I hope it is not devoured by a wolf, a jackal or a wild dog, by an animal that travels alone or in a herd. The illustrious one [121] arises for the welfare of the worlds. It represents the three Vedas and is about to set now. But the deer has still not returned. I have not performed any good deeds. Will the son of the king of deer return and bring me happiness? Will it undertake the many beautiful and charming frolicking that fawns indulge in and drive away the unhappiness of its kin? With my eyes closed, I would pretend to meditate. On seeing this, it would falteringly come forward, love mixed with anger. Like a gentle drop of water, it would nudge my body with the tips of its horns. When I placed oblations on kusha grass, it would pollute it. Scolded by me, extremely scared, it would stop its playing and sit down, like the son of a rishi who has conquered his senses. What austerities have I performed? This earth has performed more austerities. The son of the black antelope is small, fortunate, most auspicious and soft and its hoof prints can be seen on the ground. I am miserable, like a person who has lost his wealth, and the earth shows me how I can get that treasure back. Having ornamented herself with these marks on all sides, she indicates a spot where brahmanas who desire liberation can perform sacrifices. [122] The deer has lost its mother and is scared of the lion. The fawn has strayed away from its hermitage. Will the illustrious lord of the stars, who is compassionate towards people, take pity and protect it? I am separated from my own child. Like the flames of a forest conflagration, that is burning my heart, which is like a land lotus. The deer sought refuge with me. Out of love, the moon is showering down cool and peaceful beams on me from its mouth. They flow like amrita and are like water sprinkled on the face of someone who has fever." In this way, his heart was aggrieved with futile wishes. It was his own past deeds that appeared to him in the form of a fawn. The ascetic, who had practised yoga, deviated from the practice of yoga and the objective of worshipping the illustrious one. How else could there be attachment to a fawn, a different species? It is extremely difficult to abandon the sons born from one's own self. But because that would have been an impediment in achieving what was beneficial, he had previously given that up. However, now, the practice of yoga by the royal sage, Bharata, was obstructed by a fawn. In this way, nurturing, protecting, delighting, fondling and loving the fawn, he neglected his own atman. Finally, just as a snake dashes towards a rat's hole, the time of death, terrible in its force, arrived. At that time, he glanced towards his side and saw the deer, grieving like his own son. With his mind fixed on it, he left this world and his body in the company of the deer. After death, he was born in the body of a deer and did not lose the memory of his past life. Even in that life, because he had worshipped the illustrious one in the past, he remembered why he had been born as a deer and was tormented by repentance. "Alas! This is a great hardship. I have fallen from the path of those who know about the atman. I gave up all attachment and was alone in an auspicious forest, seeking refuge with the atman who is in all atmans. I constantly heard, thought, chanted and worshipped the illustrious Vasudeva at all hours, completely absorbed in him. Over a period of time, my mind was completely established in him and completely fixed. But then again, I became attached to a fawn and fell down a great distance." Thus, though it was hidden, he gave up all attachment and abandoned the doe, his mother. Not attached to any material objects, he went to the illustrious one's region, loved by large numbers of virtuous sages, by the name of Shalagrama. From Kalanjara, he went to the hermitage of Pulastya and Pulaha. [123] He was extremely anxious to avoid attachment and waited for the right time. The atman was his only companion. He survived on dry leaves, grass and herbs and waited for his time as a deer to be over. Counting his days, he gave up the deer's body in the waters of the *tirtha* [124] there.'

Chapter 5(9)

Shri-Shuka said, 'There was a supreme brahmana born in the lineage of the supreme Angiras. He was in control of his mind and his senses and practised austerities. He recited and studied and possessed renunciation, contentment, tolerance, mildness, learning and lack of envy. He obtained delight from knowledge of the atman. He had nine sons who were exactly like him in qualities—learning, good conduct, behaviour, beauty and generosity. [125] Through his younger wife, he had twins. It is said that the male was Bharata, supreme among royal sages, supremely devoted to the illustrious one. Having given up the body of a deer, he had obtained his last body as a brahmana. [126] He was extremely anxious about being excessively attached to his relatives. He remembered the illustrious one, who severs the bonds of karma. He heard and remembered descriptions of his qualities. In his mind, he thought about his lotus feet and through the favours of the illustrious one, remembered the successive births he had been through. Scared that there would be impediments in the path of his realizing the atman, he presented himself to people as mad, foolish, blind and deaf. However, the brahmana was tied to his son through bonds of affection. As is prescribed in the sacred texts, he performed all the *samskara*s, up to *samavartana*. [127] He also taught him the rules for cleansing, rites and rules, though he [128] did not like these. However, a father must indeed instruct his son in this way. During the months of spring and those of summer, his father continuously tried to make him learn prosody and the *savitri mantra*, with its three *pada*s, along with the *vyahriti*s, and preceded by the syllable Oum. [129] However, even in his father's presence, he acted contrary to the instructions. His [130] heart was filled with affection towards his own son. Even though the son wasn't interested, he completely taught him about cleanliness, studying, vows, rules, service towards the sacrificial fire and the preceptor, the duties of a *brahmachari* and rites. Though the son wasn't inclined to accepting this good behaviour, he instructed him himself. In this way, his wishes weren't satisified. He was attached to the householder stage and negligent. Vigilant Time took him away. The brahmana's younger wife entrusted the twins, her offspring, to her co-wife and followed her husband to the world he went to. The minds of his brothers were not submerged in supreme knowledge. They thought that knowledge of the three Vedas was everything. When their father died, they took their brother to be stupid and stopped trying to teach him anything. Ordinary people, who are nothing but animals in the form of bipeds, addressed him as mad, foolish, deaf and dumb and he replied in an appropriate way. When someone else wished that he should work, he undertook those tasks. He worked on forced labour [131] or because of wages. He begged for food, or ate whatever was given voluntarily. It could be a small quantity or a lot. It could be tasty or tasteless. He ate only that and did not seek to gratify his senses. Since he had himself accomplished perception about the transcendental bliss and had realized his own atman, he gave up all action for the sake of fruits. He no longer identified himself with his body and was indifferent towards unhappiness and happiness and everything caused by other opposite pairs. In the winter and in the summer, in the wind and in the rain, he wandered around with a bare body, like a bull. From lying down on the bare ground, he was strong and his limbs were well formed. He did not massage his body, nor did he take a bath. Covered in dirt, the radiance of the brahman was not discernible, like a hidden gem. His loins were covered in a filthy garment and his sacred thread was dark because of the dirt. He was disrespected by persons who did not know the truth and wandered around. Though born as a brahmana, he was known as a *brahma-bandhu*. [132] When he desired food, he looked for work from others against the payment of wages and even his own brothers engaged him in agricultural tasks in the field. He did it, without knowing whether the ground was plain or uneven and whether the payment was excessive or deficient. He ate broken grains of rice, oilcakes, husks, worm-eaten grain and charred rice stuck to a pot as if all this was amrita.

'On one occasion, a lord of *vrishala*s [133] desired a son and wished to sacrifice a man who was no more than an animal to Bhadrakali. [134] Through chance, the animal intended for the sacrifice had escaped. The followers followed its footprints in the night. Everything was covered in darkness and by midnight, they were unable to find it. Suddenly, they chanced upon and saw the foremost son of the Angiras lineage. He was seated in *virasana*, [135] protecting the fields from deer, boar and other animals. They recognized that he possessed all the requisite signs and thought that he could be used for their master's task. They bound him with ropes and, with radiant faces, cheerfully brought him to Chandika's temple. The robbers [136] followed their own rituals and bathed him. They attired him in a new garment and adorned him with ornaments, pastes and garlands. He was decorated with a *tilaka* mark and fed. There were incense, lamps, garlands, parched grain, tender shoots, sprouts, fruits and other objects required for an animal sacrifice. There were loud songs and prayers. There was the sound of drums and kettledrums.

Thus prepared, they made the man-animal sit down in front of Bhadrakali. Thereafer, the king of the vrishalas and panis desired to offer the man's blood as a drink to the goddess Bhadrakali. He consecrated his sharp and extremely terrible sword with a mantra and picked it up. By nature, the vrishalas were dominated by rajas and tamas. Their minds were sprinkled with rajas and intoxication of wealth. They wished to cause injury to brave lineages born as portions of the illustrious one. They proceeded along their own wilful and perverse path, marked by violent and extremely terrible deeds. He had himself been born in a brahmana lineage, as the son of a brahmana rishi. He had no enemies. He was full of affection towards all beings. This was contrary to all codes. [137] The goddess Bhadrakali's body was scorched by the energy of the brahman, which is impossible to withstand. At the last instant, she burst forth from her image. She was filled with great rage and intolerance. Her arched eyebrows, like branches at the tips, were agitated and furrowed. Her teeth were curved. Her eyes were red at the ends. Her face was terrible. It was as if she desired to destroy the universe. Because of her rage, she emitted a loud roar of laughter. She emerged and with the same sword, severed the heads from the necks of those wicked sinners. With her companions, she drank the extremely warm blood that oozed out, as if it was liquor. She was overwhelmed and intoxicated from drinking such a lot. With her companions, she laughed out loudly. She sang and danced and played with those heads, as if they were balls. If someone commits a great transgression against a great person, he reaps all the consequences of his deeds. O Vishnudatta! This is not wonderful for paramahamsas who are devotees of the illustrious one. Even if the danger of a head being severed presents itself, they are not scared. They have severed the extremely tough bonds in their hearts and have freed themselves from their bodies. They are without enmity and are friendly towards all beings. Without any distraction and without any cessation, they are always protected by the thoughts of the illustrious one and this is a supreme weapon against all enmity. Having resorted to the feet of the illustrious one, they face no fear from anywhere.'

Chapter 5(10)

Shri-Shuka said, 'Rahugana was the king of Sindhu-Souvira. [138] Once, he was proceeding along the banks of the River Ikshumati. At that time, the leader of the palanquin bearers was looking for another man who could be a palanquin bearer. They chanced upon this excellent brahmana. He was strong and young and his limbs were well proportioned. He was capable of bearing a load, like a bull or a donkey. Such a great-minded person did not deserve to bear a palanquin. However, along with the others who had already been forcibly seized to perform this task, he was also made to do this. The excellent brahmana only walked after glancing one arrow-length ahead. [139] Therefore, he was not in tandem with the movements of the other men. Rahugana could see that his palanquin wasn't moving smoothly. He told the men who were carrying it, "O bearers! Please walk properly. Why is the vehicle moving in this uneven way?" They heard the reproachful words of their master and were scared of the fourth mode [140] being used. Hence they told him, "O lord of men! We are not inattentive and we follow your commands. We are bearing it properly. This one has just been engaged. He is not proceeding fast enough. Therefore, we are not capable of maintaining an even step with him." He realized that contamination caused by a single person was capable of polluting everyone by association. King Rahugana had served the elders. Despite this, because of what had happened, his innate nature, [141] strength and rage were kindled a little. Like a fire covered in ashes, his [142] energy of the brahman was hidden. Having ascertained the reason, his [143] mind was tainted by rajas and he said, "O brother! Alas! You are excessively exhausted. You have borne this alone, for an extremely long time. You are not stout, nor are your limbs well proportioned. O friend! You are suffering from old age, unlike these other bearers." This body is the creation of ignorance and a store of gross elements, gunas and karma and is moved by these unreal aggregates. He had no sense of "I" and "mine" and had realized the brahman. Though addressed in these sarcastic words, he was silent and continued to carry the palanquin as before. The king was enraged that his own palanquin continued to move in this erratic way. He said, "What is this? Are you dead? Though you are alive, you are like one who is dead. Why are you ignoring the commands of your master? You are excessively distracted. I will treat you the way the one with the staff in his hand [144] treats people. You will then come to your senses." He was admonished in many ways by the king, who prided himself because of his rajas and tamas and therefore rebuked the innumerable devotees who are loved by the illustrious one. He prided himself on his learning and his intelligence was not sharp enough to understand the behaviour of the lords of yoga.

'The brahmana had realized the brahman and was friendly towards all beings. Free of all pride, he smiled a little and spoke. The brahmana said, "What you have said is evident and is devoid of sarcasm. O brave one! Had I borne it, it would have been a burden. Had I moved towards the destination, I would have progressed along the path. Only the ignorant speak of this body as stout. [145] Stoutness, weakness, physical disease, mental pain, hunger, thirst, fear, dissension, desires, old age, sleep, gratification of the senses, anger, ego, intoxication and lamentation are meant for those born with bodies. But these do not exist in me. O king! The attribute of being dead while alive is a rule of nature. Every material object, subject to transformation, has a beginning and an end. O respected one! The relationship between you and me is not permanent. [146] These are temporary, created by destiny. We do not see the slightest bit of distinction between the two, except that created by convention. Who is the master and who is the one to be mastered? O king! However, if you still think that, tell us what we can do for you. O brave one! Despite being crazy, distracted and foolish, I have obtained and realized my real nature. That being the case, whom will you instruct? Punishing a crazy and distracted person is like grinding flour." [147] Thus, the great sage replied to everything that had been said to him. He was tranquil in conduct and did not identify with anything that was not the atman. He accepted that everything that happened to him was because of the bondage of karma. He stopped and continued to bear the king's burden. O Pandaveya! Because of his complete faith, the lord of Sindhu and Souvira had obtained the right to inquire about the truth. He listened to the words the brahmana had spoken, respected by many texts on yoga and meant to sever the bonds of the heart. He swiftly got down, prostrated himself and bowed his head down at his feet. Having sought his pardon, he abandoned all pride about being a lord of men and spoke.

'"Who are you? You wear a sacred thread. Are you one of the brahmanas who wander around in disguise? Which avadhuta are you? Whom do you belong to? [148] Where have you come from? Why have you come here? Do you intend our benefit? Are you the pure one? [149] I am not scared of the *vajra* of the king of the gods, or the trident of the three-eyed one, or Yama's staff, or the weapons of the fire god, the sun god, the moon god, the wind god or the lord of riches. But I am extremely scared of showing disrespect to the lineage of the brahmanas. Therefore, please tell me. You are detached and are disguised in the form of a foolish person. You possess the supreme valour of vijnana, but are roaming around in this way. O virtuous one! Your words have yoga woven into them and we are unable to understand them, even in our minds. I am going to the lord of yoga, who knows the truth about the atman and is the supreme preceptor of all learned sages. [150] I was going to ask the refuge who is Hari himself, descended from his portion as learning. Perhaps you are he. Perhaps you have hidden your signs and are wandering around with a view to scrutinizing people. A person who is bound to the householder stage is blind in his knowledge. How can he possibly know about the movements of lords of yoga? I have myself suffered exhaustion from action. That is the reason I thought you suffered from walking. You have said that the relationship between a master and a servant is unreal. But there must be a foundation to what is witnessed in usual conduct. Water may be unreal. However, when it is placed in a vessel, it is heated by the fire and so is the milk that is placed there. Because of the heat, the grains of rice are softened from the inside. Because the being is associated with the body and the senses, the experiencing of samsara must follow. The king is the chastiser and protector of the subjects. A servant does not grind flour that has already been ground. Following his own dharma and worshipping Achyuta, he can cleanse all his sins. [151] I am proud of being a lord of men. You are supreme among the virtuous and, thanks to my insolence, I have insulted you. O friend of those who are afflicted! Please show me that kind of friendship, so that I can overcome the sin of having slighted a virtuous person like you. You are a friend of the well-wisher of the universe, who does not undergo any transformations. Because of your tranquility, you have overcome all sense of the body. Through my own deeds, a person like me has certainly insulted a great person. Even if I am like the wielder of the trident, it is certain that I will soon be destroyed."'

Chapter 5(11)

'The brahmana said, "Though you are not wise, you are using the words of a wise person. Just because you have spoken in that way, you do not become the best among those who are extremely learned. O king! Sages who have examined the nature of the truth, do not discuss such relationships [152] or the attachment to the householder stage. They are interested in the knowledge that leads to an expansion. Those who speak about the Vedas have generally not purified themselves by speaking about the truth. They only appear to be virtuous. Even if those words [153] are excellent, they do not directly enable one to accept the truth. For example, a person who is in a householder stage behaves as if in a dream. However, a learned person considers these to be inferior. As long as a person is polluted by sattva, rajas and tamas, his senses of perception and action expand the ambit of superior and inferior deeds, because these are not controlled. The mind is attached to material objects and has many desires. The flow of gunas affects the chief among the sixteen. [154] It wanders around, accepting different names and different forms and superior and inferior physical bodies. [155] There is the severe illusion of happiness and unhappiness. At the appropriate time, the fruits of action manifest themselves. The mind embraces the maya that has been created and the living being is whirled around in the wheel of samsara. The *kshetrajna* [156] is always a witness. But as long as this goes on, there is the manifestation of stout and thin. Therefore, it is said that the mind is the cause of this, inferior gunas and the supreme, devoid of gunas. If the mind is attached to the gunas, the being suffers hardships. When it is no longer attached to the gunas, there is welfare. When the wick of a lamp is smeared with clarified butter, the flame is mixed with smoke. Otherwise, it regains its natural state. In a state where the mind is attached to gunas and karma, it resorts to different kinds of actitivies. Otherwise, it regains its natural state. There are eleven courses followed by the mind—five senses of action, five of perception and the ego. O brave one! It is said that the city [157] is the field for karma to have these eleven kinds of courses. Besides smell, form, touch, taste, sound, evacuation and sexual intercourse, there is another kind of perception that is accepted and this is the sense of 'mine'. Some have said that this is the twelfth action in this field. [158] Material objects, nature, intention, karma and time cause transformations in those eleven courses of the mind and lead to crores and hundreds of crores of modifications. They are unreal and do not result from the kshetrajna, or from themselves. For a living creature, the powers of the kshetrajna always fashion maya. This manifests itself sometimes and sometimes vanishes. Though it is pure, it is sometimes perceived of as an impure doer. [159] The kshetrajna is the ancient Purusha, present in all atmans. It is the supreme and unborn lord and can be perceived because of its own self-luminosity. It is the illustrious Narayana Vasudeva. He controls all atmans through his own maya. It is his own atman that enters and controls all mobile and immobile objects in the form of the wind. He is thus the supremely illustrious Vasudeva. He is the kshetrajna who enters all atmans. O Indra among men! As long as you have a body, as long as your body has maya that has not been dispelled, as long as knowledge has not awakened in you and as long as you are attached, you will not be able to defeat the six enemies [160] and will not be able to know the truth about the atman. Till then, you will wander around. As long as the mind is taken to be an attribute of the atman, a person will be tormented in samsara, which is full of grief, confusion, disease, attachment, avarice, enmity and the sense of 'mine'. It [161] is an adversary that is powerful in its valour. If one neglects it and is distracted, its power increases. Use the weapon of worshipping at the feet of Hari, the preceptor. Defeat what is false and find contentment in your own atman.'"

Chapter 5(12)

‘Rahugana said, “I bow down to you. You are the prime cause who has assumed this form. Through the assumption of this form, you have removed the contradictions of your own body. O avadhuta! I bow down before you, you who have assumed all the signs of a brahma-bandhu. I bow down before the one who has hidden his eternal self-realization. I am like a person afflicted by fever, cured by medicine. I am like a person scorched by the summer, revived by cool water. In this wicked body, I have been bitten by the snake that is ego and have lost my vision. O brahmana! Your words have been like the amrita of medication to me. I will submit my doubts to you later, so that my understanding can be excellent. What you have spoken is woven in the yoga of adhyatma. Right now, tell me about this. There is inquisitiveness in my mind. O lord of yoga! You have said that deeds and their consequences, though they are visible and seem to exist, only have a basis in custom. [162] If one examines the truth, they have no substance. My mind is in a whirl. Please explain this.”’

‘The brahmana replied, “The one known as ‘this person’ roams around the earth. O king! He is a modification of the earth. What is the cause behind this? Above the feet, he possesses ankles, calves, knees, thighs, a waist, a neck and two shoulders. He bears a palanquin made of wood on the shoulders. The person known as ‘the king of Souvira’ is seated on that. You are astride it, full of your own arrogance. Blind with evil insolence, you think that you are the king of Sindhu. You have no compassion. One should grieve over these people. [163] They were miserable. But you have seized them by force and made them suffer a greater misery. Their lot is lamentable. You praise yourself, ‘I am a protector of the people.’ This is rash and does not deserve to be stated in an assembly of the wise. We know that the appearance of anything on earth, mobile or immobile, is always subject to destruction. Therefore, inferred from the way everything functions, let it be determined if there is anything other than customary usage. The word ‘earth’ is wrongly used, since its existence is unreal. It will be disintegrated into *paramanus*. [164] It is through the ignorance of the mind that one has thought of something special that characterizes the aggregate entity. Similarly, skinny, fat, small, large, temporary, permanent, sentient, non-sentient and other things are brought about by material substances, inherent nature, inclination, time and karma. You should understand that such names result from material objects, past deeds and perceptions of duality. Unadulterated knowledge is alone the supreme objective. The brahman is the truth and has neither an interior nor an exterior. The tranquil one manifests himself and is known by the name of Bhagavat. Wise ones speak of him as Vasudeva. O Rahuguna! He cannot be reached through austerities, sacrifices, refraining from tasks, performing the tasks of a householder, hymns or water, fire and the sun. [165] The only way is to sprinkle oneself with the dust from the great one's feet. When the qualities of Uttamashloka are spoken about, there is no scope of obstruction from vulgar conversation. Those who desire liberation attentively hear this, every day. Pure intelligence then proceeds to where Vasudeva is. Earlier, I was a king named Bharata. I detached myself from everything seen or heard. I freed myself from all association. I always worshipped the illustrious one. However, because of my attachment for a deer, I deviated from my objective and was born as a deer. O brave one! Because of the power of my having worshipped Krishna, even in that body of a deer, my memory did not desert me. Therefore, I detached myself from all association and fearlessly wandered around, undetected. A man must associate with excellent ones who have freed themselves from attachment. Delusion will then be severed with the sword of knowledge. One must hear and recite Hari's account. Thereby one regains one's memory and reaches the ultimate end of this long journey."'

Chapter 5(13)

'The brahmana said, "If a person is submerged in the divisions of rajas, tamas and sattva and the consequent activities, this long journey is extremely difficult to traverse. Such a person only seeks that as an objective and is whirled around in the pursuit of artha. [166] In this forest of birth and death, he does not find any happiness. O lord of men! There are six bandits, led by a wicked leader, who forcibly rob all the wealth. [167] They are like jackals and wolves who enter when one is distracted and carry away lambs. It [168] is dense with a copious mass of creepers, grass, clumps and hollows, where one is attacked with the stings of gnats and mosquitoes. Sometimes, a city of the gandharvas is seen. [169] Here and there, evil spirits fleetingly appear, like meteors. The intelligence strives to find a resting place, water and wealth. Here and there, they rush around in the forest. [170] Sometimes, smoke-coloured dust is raised by a whirlwind. Because of the dust, one is unable to discern the directions. [171] There is the sound of crickets that cannot be seen and this pains the ears. The mind is aggrieved by the hooting of owls. Suffering from hunger, one seeks refuge with unholy trees. Sometimes, he follows a mirage and runs around. Sometimes, he rushes towards a river that has no water. With no food left, they fall on each other. Sometimes, one approaches a conflagration and is scorched by the fire. Sometimes, while despondent, lives are plundered by *yaksha*s. [172] For some, while the mind is despondent, one's possessions are robbed by those who are braver. Grieving and confused, one loses one's senses. Some enter a city of the gandharvas and are delighted for a while, like someone who has attained success. Sometimes, one has to walk when one's feet are pierced by thorns and sharp stones. Distressed, one tries to climb a mountain. At every step, the person is afflicted from the inside and the outside. He becomes angry with the members of the family. Sometimes, a person is swallowed by a python. In that desolate spot, he is pierced and cannot understand anything. Sometimes, he lies down as one bitten by a poisonous snake. Blind, the person falls down into a dark pit. Sometimes, he searches for insignificant juices [173] and is dishonoured and aggrieved, set upon by bees. Even if he obtains something with a great deal of difficulty, it is forcibly robbed by someone else. Sometimes, he is unable to do anything against the cold, the heat, the wind and the rain. Sometimes, they sell whatever they possess. Because they act deceitfully for the sake of wealth, they cause enmity amongst each other. Sometimes, they are bereft of all riches and cannot find a place to lie down, sit or stay. They seek it from others and unable to find success, cast their eyes on the possessions of others, thereby earning dishonour. Monetary transactions with each other increase the ties of enmity with each other. Sometimes, they enter into matrimonial alliances with each other. They travel along that long road, suffering hardships because of lack of money. They wander around, suffering from many kinds of disease. Here and there, there are types of distress. He has to abandon a newborn and take with him the ones who are alive. O brave one! Everyone is wandering around on this long road, because no one resorts to the yoga that enables one to cross over. The spirited ones vanquish the Indras among *diggaja*s. [174] All of them think that the earth is theirs and are tied to enmity. They lie down, dead in the battle. But they do not reach the spot reached by the person who has cast aside his staff and is bereft of enmity. Some resort to the arms of creepers. [175] Resorting to these, one desires to hear the indistinct calling of birds. Here and there, one is terrified by the roars of lions. A person contracts friendship with cranes, herons and vultures. Deceived by them, he enters a flock of swans. But since their conduct doesn't appeal to him, he approaches monkeys. These species are attached to gratification of the senses and satisfy their senses exceedingly well. They look at each others' faces and forget that life has a limited span. He finds pleasure in the trees and is attached to a wife and sons. Distressed in heart, he is disabled by a bond he himself creates. Sometimes, because he is distracted, he falls into a cave in the mountain. Scared of the elephant, [176] he hangs on, clinging to a creeper. O destroyer of enemies! Even if he somehow manages to free himself from this hardship, he again pursues artha. Submerged in illusion, he travels along that path of material pursuits. Such a wandering person never knows. O Rahugana! You are also proceeding along that path. Cast aside your rod and have friendship with all creatures. Conquer the false in your own self and heighten service towards Hari. Seizing the sword of knowledge, cross over to the other side."'

'The king replied, "Wonderful! Birth as a human is better than all other kinds of births. In the next life, other kinds of birth are inferior, unless there is abundant association with great-souled ones who have realized their atmans in the glory of Hrishikesha. It is not extraordinary that the dust of your lotus feet should generate unadulterated devotion towards Adhokshaja and destroy impurities. I suffered from vain arguments and lack of discrimination and even a momentary association with you now has severed their foundation. I bow down to the great ones. I bow down to infants, the young and the aged, to those brahmanas who bear the marks of avadhutas and roam around the earth. May all the kings be fortunate."'

Shri-Shuka continued, 'O Uttara's son! The son of the brahmana rishi [177] was supreme in his comprehension. Although Rahuguna had shown him disrespect, out of his great compassion, he instructed the lord of Sindhu the truth about the atman. He was like a full ocean where the waves of the senses had been quietened. After his feet had been worshipped by the pitiable one, [178] he continued to wander around the earth. The lord of Souvira understood the truth about the paramatman from an excellent person and abandoned the ignorance in his intelligence of identifying his atman with his body. O king! This is the great realization of someone who seeks refuge with the illustrious one.'

The king [179] replied, 'O immensely fortunate one! There are many kinds of knowledge in what you have narrated, directly and indirectly, through your words—the path followed by living beings in this material world. This will not be easily understood by those who are ignoble in their minds, or by those who are not intelligent. This is very difficult to comprehend. Therefore, it must be instructed with complete explanations.'

Chapter 5(14)

Shri-Shuka said, 'Because of specific gunas like sattva and the others, there are those who confuse the body with the atman and undertake many types of superior, inferior and mixed deeds. They accept and give up a series of different bodies. The experience of samsara is without a beginning and the aggregate of the six senses [180] are like gates. It is like a route that is extremely difficult to traverse and one loses one's path in this wilderness, under the subjugation of the maya of the illustrious lord, Vishnu. The world of the living is like a caravan of merchants pursuing artha. This forest of samsara is like an inauspicious cremation ground and one experiences the karma one has undertaken earlier. Having entered, one is unsuccessful, even now. There are many kinds of hardships in this world and they can only be pacified by reaching the lotus feet of the preceptor, Hari. But unlike bees, they do not seek these out. Those that are known as the six senses act like bandits. Whatever little wealth a man obtains after a great deal of hardship should be used for accomplishing dharma, the signs of which are worship of the supreme being. From the point of view of the next life, this is what is said to be dharma. However, if a person does not control himself and is not determined in conduct, the riches that should have been spent on dharma are squandered on seeing, touching, hearing, tasting and smelling [181] and pandering to carnal pleasures, just as a caravan with a bad leader is destroyed. Those that are known as relatives, wives and sons are nothing but wolves and jackals in their deeds. Even if one does not desire it and even if one is miserly, as one looks on, the relatives steal the riches, which are like a well-protected lamb. Even if a field is ploughed every year, if the seeds [182] are not burnt down, at the time of sowing, it becomes thick with shrubs, grass, plants and pits. The householder's field of karma is one where the seeds of past karma are not destroyed and remain stored in a reservoir of desire. There are inferior people who are like gnats, mosquitoes, locusts, birds of prey and mice, who cause impediments. Sometimes, one is whirled along this path, with the mind overwhelmed by ignorance, desire and deeds. The desired objective is not accomplished in the world of men and one sees a non-existent city of the gandharvas, as if it actually exists. Like looking for water in the heat, one pursues material objects, eager for drinking, eating, sexual intercourse and other addictions. A person looking for a fire pursues an *ulmuka-pishacha*. [183] Like that, because of an unlimited store of sins, one sometimes pursues a special kind of excrement known as gold and one desires to get gold. Sometimes, one runs after dwelling places, drinks, riches and other objects regarded as necessary for subsistence. Absorbed in these, one wanders around in the forest of samsara. Sometimes, there is a beautiful woman who is like a whirlwind. Placing her on one's lap, one succumbs to the rajas of desire and when it is night, crosses the ordinances of virtue. Blinded by desire, the person succumbs to excessive lust and does not know that the divinities in charge of the directions are watching. Sometimes, he realizes that material objects are futile and himself meditates about the supreme. However, that memory is generally destroyed and he rushes after objects that are like mirages. Sometimes, the extremely piercing calls of owls and crickets agitate his ears and heart. Direct and indirect enemies cause him great distress, like chastisement at the hands of the king's servants. When the good deeds performed in earlier lives are exhausted, even though he is alive, he is like one who is dead. Even when he is about to die, he runs after riches, which cannot help him in this world or in the next. These objectives are like *karaskara*, *karatunda*, inauspicious trees and creepers and poisonous wells. [184] Sometimes, because of association with wicked people, his intelligence becomes inferior and he approaches heretics. This leads to hardships, like jumping into a river that has no flow of water. Sometimes, he cannot ensure a means of subsistence, even after chasing others. Like a blind person devoid of intelligence, he eats grass that belongs to his father or to his son. It is as if he will eat up his own father or son. Sometimes, he reaches his home, but it is like a forest conflagration. He is eager to obtain some joy, but it is a place that leads to greater miseries. He is severely scorched by the fire of grief and faces disappointment. He loves his riches the most, but the king's servants are like rakshasas and when time turns adverse, they plunder him. Though he is still alive, he seems to be dead and no signs of being alive can be seen in him. Sometimes, because of his wishes, though they do not exist, [185] his father and grandfather appear before him and he experiences the pleasure felt when one has just experienced a dream. Sometimes, he wishes to climb the extremely heavy mountain that consists of a householder's tasks. However, his mind is afflicted by the hardships of the material world. Entering a field that is filled with thorns and sharp pebbles, he laments. Sometimes, his inside is consumed by the fire that is extremely difficult to bear [186] and, unable to tolerate it, he becomes angry with his own family members. Sometimes, the python of sleep devours him. Immersed in that blinding darkness, he lies down, as if in a desolate forest. Like a dead body that has been flung away, he does not know anything. Sometimes, the teeth of his pride are shattered by wicked people who are like poisonous snakes. He cannot sleep, not even for an instant. His heart is distressed and his consciousness becomes less and less. Blind, he falls down into a pit. Sometimes, he searches for drops of honey to satisfy his desire and seizes another person's wife or property. The king or the husband kills him and he falls into fathomless hell. Therefore, it is said that both types of karma [187] sow the seeds for the atman to remain in samsara. If the person manages to free himself from the bonds, [188] Devadatta takes it away and Vishnumitra takes it away from him. These things do not remain in the same place. Sometimes, he cannot counter the cold and the wind, hardships that are *adhidaivika*, *adhibhoutika* and *adhyatmika*. [189] Thinking endlessly about these, he becomes despondent. Sometimes, in business transactions, he acts deceitfully and takes away trifling bits of riches [190] from others. Because of this deceit for the sake of riches, enmity results. There are many kinds of impediments along this path—happiness and unhappiness, attachment, hatred, fear, pride, distraction, madness, grief, confusion, avarice, jealousy, dishonour, hunger, thirst, mental disease, physical disease, birth, old age and death. Sometimes, driven by divine maya, a person embraces the arms that are like creepers [191] and loses all discrimination and knowledge. His heart is anxious to find a house for enjoyment. In that abode, he becomes attached to sons, daughters, wives and their pleasant conversations and glances. Thus, he loses his own self and flings himself into a blinding and limitless darkness. The illustrious Vishnu is the wielder of the chakra that has the characteristic of the incessant and progressive revolution of time, beginning with paramanu and ending with *parardha*. [192] In the twinkling of an eye and while they look on, he takes away all living creatures, from clumps of grass to Brahma. Their hearts are terrified of the lord whose own weapon is like the wheel of time. He is the illustrious lord of sacrifices. But a person ignores him and worships the gods of heretics, which are like herons, vultures and cranes on banyan trees. He accepts those who are discarded by the ordinances of noble ones. The heretics are deceivers and when he is deceived by them, he returns to the fold of brahmanas and amidst them, follows the rites of good conduct sanctioned in the shrutis and the smritis, upanayana and the others. He worships the illustrious one, the lord of sacrifices. However, if he does not find pleasure in the rites of the sacred texts, impure, he goes to the fold of shudras and like one born as a monkey, indulges in sex and the maintenance of the family. There, he behaves as he wishes, without any restrictions. Limited in his intelligence, he amuses himself. Looking at each other's faces, they indulge in carnal acts and forget that time has a limited span. Sometimes, as a householder and like a monkey, he finds pleasure in the enjoyments of the body, which are like trees. He spends all his time in attachment to the wife and the sons. In this way, without any restriction, he proceeds along this path. Fearing the elephant that is death, he usually falls into a dark cave in a mountain. Sometimes, he cannot counter the cold and the wind and other adhibhoutika hardships that make the mind and the body suffer. He is anxious about material objects and becomes despondent. Sometimes, in business transactions, he is deceitful and obtains riches through such fraudulent conduct. Sometimes, when his wealth is exhausted, he cannot find a bed, a seat, or a means of satisfying material desires. When his wishes are not satisfied, his mind is made up that he should obtain these through unfair means and he is thus generally dishonoured by people. In this way, because of riches, enmity is increased. Because of former desires, [193] he contracts a false marriage. Thus, in this material path of samsara, there are many kinds of hardships. A person gains and a person loses what someone else gains. Sometimes, he accepts a newly born and sometimes, abandons it. He is confused and laments. Sometimes, he is terrified and exclaims and weeps. At other times, he is delighted and laughs. He is bound and shunned by virtuous people. Following the road of material objectives in this world of men, the caravan has still not reached the ultimate objective and returned. That can only be achieved through the instructions of yoga, by sages who have cast aside their rods and are tranquil in conduct and self-controlled. They easily obtain the atman. Royal sages who have performed sacrifices and conquered the directions cannot reach it, not to speak of others. Because of the sense of "mine", they enter into enmity and lay down their bodies in the field of battle. Killed, they give up their own lives. Sometimes, a person clings to the creeper of karma and somehow, manages to free himself from the miseries of hell. However, he again has to follow the path of samsara and joins the caravan in the world of men again. This is true even of those who have ascended upwards.

'Therefore, a song is chanted there. "The son of Rishabha was a royal sage. His mind was great-souled. The king soared up to Garuda's path, something a fly cannot aspire to. A wife, sons and well-wishers are close to one's heart and are difficult to cast aside. However, wishing to serve Uttamashloka, even as a young man, he abandoned them, like excreta. It is difficult to cast aside the earth, sons, relatives, wealth and the wife. Nor did he hanker after Shri, sought after by the best among the gods, even though she always wanted his favourable glances. This is appropriate for a king who wished to devotedly serve Madhu's enemy." In the mind of such a person, these are insignificant trifles. When he cast aside his body in the form a deer, he happily chanted loudly. "I bow down to Hari Narayana. He is the fount of yoga and *samkhya*. [194] He is the lord of Prakriti. He is the lord of sacrifices and dharma. He is the one who confers the accomplished rites." This account of the royal sage Bharata's conduct, qualities and deeds is revered by devotees of the illustrious one. It confers blessings, lifespans, wealth, fame, heaven and liberation to those who respect it, hear it and make it heard. Such people obtain all benedictions for themselves and do not hope for anything from anyone else.'

Chapter 5(15)

Shri-Shuka said, 'Bharata's son was known as Sumati. In kali yuga, there will be some heretics who will follow in the footsteps of Rishabha. Wicked in their intelligence, those ignoble ones will think of him as a divinity, one who is not accepted in this way in the Vedas. Through his wife Vriddhasena, he had a son named Devatajit. His son, [195] through Asuri, was Devadyumna. Through Dhenumati, Devadyumna had a son named Parameshthi. Through Suvarchala, Parameshthi had a son named Pratiha. He remembered the great being and having purified himself, taught about knowledge of the atman. Through Suvarchala, [196] Pratiha had three sons, Pratiharta and others. Through Stuti, Pratiharta had two sons—Aja and Bhuman. Through Rishikulya, Bhuman had a son named Udgitha and through Devakulya, he had a son named Prastava. Through Niyutsa, Prastava had a son named Vibhu. Through Rati, Vibhu had a son named Prithusena. Through Akuti, Prithusena had a son named Nakta. Through Druti, Nakta had the excellent royal sage, Gaya, as his son. He was extensive in his learning. For the protection of the world, he was born as a portion of the illustrious Vishnu himself and assumed a form that was full of sattva. With the qualities of pure sattva, he obtained the status of a great being. He followed his own dharma and protected the subjects. He made them happy by providing a means of subsistence. He tended to them and chastised them, according to the norms. He performed sacrifices to the illustrious great being, the brahman, who is present in all atmans, superior and inferior. He surrendered himself and served at the feet of those who had signs of knowing about the brahman, the supreme objective. Through continuous bhakti yoga towards the illustrious one, his intelligence was suffused with extreme purity and he no longer identified with that which was not the atman. He himself realized the brahman in his own atman. In this way, without any pride, he ruled over the entire world.

‘O Pandaveya! Those who know about the ancient accounts sing a chant about him. “Which other king can perform the deeds of Gaya? He was revered because of his sacrifices. He was extremely learned and protected dharma. Shri came to him. He was the leader in an assembly of the virtuous. He was virtuous and served the virtuous. Who other than him has been born as a portion of the illustrious one? Extremely happy, the virtuous daughters of Daksha bathed him in the waters of the rivers and their benedictions are always true. [197] He was himself without any desires. However, on seeing his qualities, the earth’s milk flowed out of her udders and she allowed herself to be milked, to satisy the desires of the subjects. He had no desires, but the hymns satisfied all his desires. When he followed dharma and fought against other kings, they offered him their tribute. The brahmanas pronounced their benedictions and in the next life, offered him one-sixth of their good merits. The illustrious one, the lord of sacrifices, came to attend his many sacrifices. Drinking the *soma,* Maghavan was greatly intoxicated. His faith was pure and he did not deviate from bhakti yoga. The illustrious one accepted the fruits of all that was offered. When he is pleased in a sacrificial arena, all the gods, inferior species, men, plants and trees and grass, beginning with Virinchi, are instantly pleased, because he is the seed of the universe. When the illustrious one was himself pleased, all of them were pleased with Gaya." Through Gayanti, Gaya had three sons—Chitraratha, Sugati and Avarodhana. Through Urni, Chitraratha had a son named Samrat. Through Utkala, Samrat had a son named Marichi and through Bindumati, Marichi had a son named Binduman. Through Saragha, Binduman had a son named Madhu. Through Sumanas, Madhu had a son named Viravrata. Through Bhoja, Viravrata had sons named Manthu and Pramanthu. Through Satya, Manthu had a son named Bhouvana. Through Dushana, Bhouvana had a son named Tvashta. Through Virochana, Tvashta had a son named Viraja. Through Vishuchi, Viraja had one hundred sons. Of these, Shatajit was the eldest. There was also one daughter. There is a shloka about him. [198] "Viraja was the ultimate son born in Priyavrata's lineage. [199] He performed a large number of deeds, just as Vishnu does among the large number of gods."'

Chapter 5(16)

The king said, 'You have specifically spoken about the expanse of the globe, heated by the sun, and where the moon and the large number of stellar bodies can be seen. Within that, the wheels of Priyavrata's chariot created seven moats that became the seven oceans. O illustrious one! You have also said that this led to seven specific dvipas being created. I now wish to know everything about their measurements and characteristics. He is subtle and without gunas. The illustrious one is self-luminous and is the supreme brahman. He is known as Vasudeva, but it is difficult to absorb this form. Therefore, the mind focuses on the illustrious one's gunas in his gross form. O preceptor! You should describe those to me.'

The rishi replied, 'O great king! No man, even if he possesses the life-span of the gods, can completely comprehend the illustrious one's maya, gunas, powers and limits, through the mind or through words. Therefore, I will specifically expound to you the foremost names, forms, measurements and characteristics of the chief places in the globe. This world is like a lotus and this dvipa [200] is in its inner core. It extends for one hundred thousand yojanas and is circular, like the leaf of a lotus. There are nine varshas within it, each nine thousand yojanas in expanse. They are clearly separated from each other by eight mountain ranges that form the boundaries. The varsha that is in the centre is known as Ilavrita. In its navel is the king of all the *kulachala*s, [201] Meru, which is golden everywhere. It is as tall as this dvipa. [202] It is like the pericarp of the lotus that is the earth. The top extends for thirty-two thousand yojanas and the base is sixteen thousand yojanas. That much is entered within the earth. [203] To the north of Ilavrita, one after another, there are three mountain ranges—Nila, Shveta and Shringavan. These mountains form the boundaries between the varshas of Ramyaka, Hiranmaya and Kuru. They extend eastwards and westwards, one after another, for two thousand yojanas, right up to the saltwater ocean. [204] Progressively, as one moves outwards, each mountain is one tenth in height from the one that preceded it. [205] In this way, to the south of Ilavrita are the mountain ranges Nishadha, Hemakuta and Himalaya. Like Nila and the other mountains, they extend towards the east. Each is ten thousand yojanas in height and these form the boundaries between the varshas known as Hari, Kimpurusha and Bharata. Similarly, to the west and east of Ilavrita, right up to the mountains Nila and Nishadha, are the mountains Malyavan and Gandhamadana. They are two thousand yojanas in expanse and form the boundaries of Ketumala and Bhadrashva. On the four sides of Meru are the four mountains Mandara, Merumandara, Suparshva and Kumuda. The length and height of each has been computed as ten thousand yojanas. There are four large trees that stand at the top of these mountains like flagstaffs—*chuta, jambu,* kadamba and *nyagrodha*. They are more than one thousand yojanas tall and the branches extend for the same expanse. Each has a trunk with a circumference of one hundred yojanas. O bull among the Bharata lineage! On each mountain, there are four lakes made out of milk, honey, sugar cane juice and fresh water. Large numbers of minor divinities drink these and easily develop their powers of yoga. There are also four divine gardens—Nandana, Chaitraratha, Vaibhrajaka and Sarvatobhadra. The best among the immortals go there, along with their wives, who are like ornaments for their husbands. They amuse themselves there, with their glories praised by large numbers of minor divinities. [206] On the slopes of Mandara stands the divine chuta tree and it is eleven hundred yojanas tall. Fruit, as large as summits of mountains and succulent as amrita, fall from this. They are crushed when they fall down and copious quantities of extremely sweet and extremely fragrant juice start to flow, creating a reddish river known by the name of Arunoda. Descending from the summit of Mandara, it flows to the east of Ilavrita. Bhavani's attendants, the wives of the auspicious people, [207] savour this and their limbs become extremely fragrant from the contact. In every direction, the scent extends for ten yojanas. In this way, jambu fruits that are as large as elephants and possess very small seeds, fall down from a great height and are shattered. The juice results in a river named Jambu and it descends ten thousand yojanas from the summit of Merumandara, flowing through and flooding the south of Ilavrita. The mud on both banks of the river is saturated with this juice. When the wind and the sun react on this, a gold named Jambunada is created and this is always used for the ornaments of the immortals. This is indeed wonderful. The gods and their young wives wear ornaments like crowns, diadems, bracelets, girdles and other objects made out of this. There is a gigantic kadamba tree on Suparshva. From a hollow in this tree, five flows of sweet honey emerge and each is five *vyama*s wide. [208] These descend from the summit of Suparshva and flow and cause delight to the west of Ilavrita. There are those who savour these and the fragrant scent that emerges from their mouths spreads in every direction for one hundred yojanas. Similarly, there is a banyan tree named

Shatavalsha on Kumuda. Streams of milk, curds, honey, clarified butter, molasses, food, garments, beds, seats, ornaments and every other object of desire flows from its trunk. Descending from Kumuda's summit, these cause joy to the north of Ilavrita. Subjects who savour these flows never suffer from wrinkles, grey hair, fatigue, perspiration, bad odour, old age, disease, death, cold, heat, pale complexion or any other kind of hardship or torment. As long as they are alive, their happiness is unlimited. Like filaments that surround the core of a lotus, there are twenty mountains on all directions of Meru—Kuranga, Kurara, Kusumbha, Vaikanka, Trikuta, Shishira, Patanga, Ruchaka, Nishadha, Shinivasa, Kapila, Shankha, Vaidurya, Jarudhi, Hamsa, Rishabha, Naga, Kalanjara, Narada and another. The mountains Jathara and Devakuta are to the east of Meru. They are eighteen thousand yojanas long and two thousand yojanas in breadth and height. In this way, the mountains Pavana and Pariyatra are to the west, Kailasa and Karavira to the south and Trishringa and Makara to the north. [209] Surrounded by these eight mountains, the golden mountain shines like a circle of fire. The city of the illustrious one who is his own creator [210] is located on Meru's summit. It is square in shape and its area has been computed as ten thousand yojanas. It is spoken of as Shatakoumbhi. [211] All around it, depending on the direction, are the abodes of the eight guardians of the world. [212] These cities are similar in form, but one-fourth in size.' [213]

Chapter 5(17)

Shri-Shuka said, 'At the place where the sacrifice was held, the illustrious Vishnu himself appeared in the form of Trivikrama. [214] The nails on the big toe of his left foot shattered the covering of the cosmic egg and entered inside. Through that opening, a flow of water emerged and covered it [215] externally. While washing his lotus feet, the water turned red from the dust. It washed away all the sins of the world. But despite touching these, it remained pure. Thus, words described it as Bhagavat-padi. [216] After a long period of time, measured in thousands of *yuga*s, it descended on top of the celestial regions and is spoken of as Vishnu-pada. Uttanapada's son [217] was brave in his vows and supremely devoted to the illustrious one. Even now, with great reverence, he bears it on his head there, [218] saying, "This is the water from the feet of our family deity." Thus, his bhakti yoga towards the illustrious one is constantly increased and firmly saturates his heart. Because of the eagerness, he loses himself and tears spontaneously flow from his half-closed eyes, which are like the buds of lotuses. The unadulterated bliss is manifested in his body hair standing up. The *saptarshi*s [219] who are there certainly know about its powers, regarding it as the ultimate end of their austerities. They are always engaged in bhakti yoga towards the illustrious Vasudeva, who is in all atmans. Having achieved this, they are indifferent towards all other objectives, even liberation. It is as if their desired liberation has been obtained. With a great deal of respect, they bear it on their matted hair. Thereafter, it descends along the path of the gods, characterized by many thousands of crores of vimanas, to the lunar circle. After flooding this, it descends on Brahma's abode. [220] There, it is divided into four streams that flow in four directions, with four names—Sita, Alakananda, Chakshu and Bhadra. These flow towards the lord of the male and female rivers. From Brahma's abode, Sita flows downwards, through the summits of mountains like Kesara and descends on the peak of Mount Gandhamadana. It flows eastwards through Bhadrashva-varsha and enters the Kshara ocean. Similarly, Chakshu descends from the summit of Malyavan and flowing with great speed through Ketumala, enters the lord of the rivers in a western direction. To the north, Bhadra descends from the summit of Meru and passing from the summit of one mountain to the summit of another mountain, descends from the peak of Shringavan. It flows through Uttara Kuru and enters the ocean in a northern direction. Similarly, from Brahma's abode, Alakananda flows southwards and passes through the summits of many mountains. Having reached Hemakuta, it descends with great force on the peaks of Himalaya. Almost plundering Bharatavarsha, it flows southwards and enters the ocean there. At every step, men who go to it for the sake of bathing obtain fruits that are extremely difficult to get through horse and royal sacrifices. In each varsha, there are hundreds of other male and female rivers. They are the daughters of Meru and other mountains. It has been designated that Bharatavarsha is the arena for performing karma. The remaining eight varshas are like heavens on earth, meant as places of enjoyment for those who have come down from heaven. There, the lifespan is ten thousand human years and inhabitants are like gods. They possess the strength of ten thousand elephants and can withstand the vajra. Their strength and youth enables them to enjoy and they indulge in a great deal of sexual activity. Conception results in the wives at the end of this sexual activity, in the last year. Time proceeds as if one is in *treta yuga*. [221] In those places, the lords of the gods have their own respective designated followers and leaders and they worship them with extremely expensive gifts. There are bunches of flowers from all the seasons, fruits and an abundance of shoots. The trees and creepers bend down at the burden. There are beautiful groves, decorated with many trees. In those varshas, the valleys between the mountains have hermitages, mansions and waterbodies with sparkling water. There is the fragrance of many kinds of blooming lotuses. There are flocks of delighted swans, waterfowl, karandavas, *chakravaka*s, cranes and other birds. There are echoes of bees buzzing. Beautiful divine women engaged in many kinds of water sports there, driven by desire. They freely engage in these pastimes, smiling and casting playful glances, enticing the mind and the eye. Even now, in each of the nine varshas, the great being, the illustrious Narayana, shows his favours to the residents by displaying himself to them in many different kinds of forms.

'In Ilavrita, the illustrious Bhava is the only male. Because of a curse imposed by Bhavani, no one who knows about it enters there. A person who enters becomes female. I will tell you about the reason later. [222] Bhavani's lord is tended to by a hundred million thousand of female attendants. The illustrious great being has four forms. [223] The fourth is a tamas form that flows from himself and is known as Samkarshana. Bhava meditates on this form and worships him with this chant. The illustrious one says, "I bow down to the illustrious great being, the reservoir of all the qualities. You are infinite and not manifest. I bow down to you. I worship you. I worship Narayana's lotus feet. You possess all the opulence. You are the supreme refuge. For your devotees, you manifest yourself in many kinds of forms. You are the one who removes the miseries of earth. You are the lord who is the origin of creation. Maya, guna, mind and action do not affect you. You are the one who witnesses, but is not affected even slightly by that sight. You are the controller. If a person desires to conquer the force of anger and vanquish the senses, why will he not worship you? Your maya shows itself to a person whose vision is imperfect, coppery eyed, like a person who is inebriated with *madhu* or *asava*. [224] The wives of the *naga*s [225] desired to worship you, but their modesty prevented them. Their senses were agitated on touching your feet. The rishis speak of you as the source of creation, preservation and destruction. But you are infinite and beyond these. The earth resides on one of your thousand heads, [226] but you do not even feel it, as if it is but a trifling mustard seed. Mahat was the first of your forms, based on the gunas. It was the reservoir of knowledge and the illustrious Aja was born from this. I was generated from him and with my own energy, created *vaikarika* and *tamasika ahamkara* [227] and the senses. O great-souled one! We are under your subjugation, like birds controlled on a string. It is through your favours that all these, Mahat, vaikarika and tamasika ahamkara and the senses were created by us. A person is confounded by maya and the accumulation of the gunas and does not know who has fashioned this knot of karma. He does not know how to get over it easily. Therefore, I bow down before you, the source of creation and destruction."'

Chapter 5(18)

Shri-Shuka said, 'Dharma had a son named Bhadrashva and he was the chief of his lineage. All the residents of Bhadrasha-varsha were direct devotees of the illustrious one. They were supreme in their meditation of the beloved form of Vasudeva, full of dharma and also known as Hayashirsha. They worshipped him with a chant.

'Bhadrashva said, "We bow down before the illustrious one, the source of all dharma. We bow down before the one who purifies. How wonderful are the exploits of the illustrious one! A person knows that death will come. But despite knowing, fails to recognize it. He thinks about what is impermanent and undertakes perverse deeds. Even after burning his father or his son, he wishes to remain alive. The wise speak of the world as destructible. The learned, who know about adhyatma, see it in this way. O one without origin! Nevertheless, they are confounded by your maya. O one without origin! This is extremely surprising. I bow down before what you have done. These deeds of yours are for creation, preservation and destruction. That is acknowledged, though you are not touched by any of this. It is not extraordinary that you should not be touched by cause and effect. You are in all atmans, but you are distinct from everything material. At the end of the yuga, the Vedas were robbed by darkness. You assumed a half-man half–horse form [228] and raised them up from *rasatala*. [229] You returned them to the wise one [230] who asked for them. I bow down before the one whose resolution never fails."'

Shri-Shuka continued, 'In Hari-varsha, the illustrious one exists in the form of Narahari. [231] I will describe to you the reason for his adopting this form later. [232] That beloved form is worshipped by the great person who possesses all the qualities. [233] He is a great devotee of the illustrious one and through his good conduct, brought salvation to all the *daitya*s [234] and *danava*s [235] who were born in his lineage. Other than Prahlada, no one else indulges in such incessant bhakti yoga. With him, the residents of that varsha worship him and chant the following. "We bow down before the illustrious Narasimha. We bow down before the one who is the energy behind all energy. O one who possesses nails like a vajra! Please manifest yourself. O one whose teeth are like the vajra! Please destroy this reservoir of desire for karma. Devour it. Oum Svaha! Bring fearlessness to my heart. Oum Kshroum! [236] Let there be good fortune in the universe. Let the deceitful be pacified. Let creatures meditate on what will bring each other well-being. Let the mind be calm in the worship of Adhokshaja. Let our intelligence be immersed in him, without any motive. May we not be attached to homes, wives, sons, riches and relatives. If there is any attachment in us, let it be towards those who love the illustrious one. He who is content with whatever is necessary to sustain life becomes successful soon, but not a person who is addicted to the senses. Repeated association and ablutions in tirthas remove the dirt of the body. However, hearing about Mukunda's valour has its own strength and power and listening to this cleanses the dirt of the mind. Who will not serve such devotees? If a person has motiveless devotion towards the illustrious one, all the qualities and all the divinities assemble in him. How can there be great qualities in a person who is not devoted to the illustrious one? His desires are running outwards, towards impermanent pursuits. Just as fish desire to live in water, the atmans of all embodied beings desire to directly reside in the illustrious Hari. If a great person abandons him and becomes attached to his house, that greatness is like the attachment of a young couple. [237] Rajas is the root cause of attachment, misery, anger, the desire for honour, fear and distress. Therefore, abandon the home and the cycle of samsara. Worship Narasimha's feet, the source of freedom from fear."'

Shri-Shuka continued, 'With a desire to bring pleasure to Lakshmi, the illustrious one exists in Ketumala in his form of Kamadeva. The sons and daughters of the lord of the subjects there, and the leaders in that varsha, possess a lifespan where a day and a night for them are equal to a human year. [238] The women are terrified of the great weapon [239] of the great being and discharge their embryos at the end of a year. His [240] gait is extremely charming. His smiling face has playful glances. His beautiful eyebrows are slightly raised. His charming and auspicious face is like a lotus and delights Shri, while he finds pleasure in his pleasing senses. In the night, the goddess Rama, [241] accompanied by the daughters of Prajapati Samvatsara, worships the form of the illustrious one, full of maya. She engages in the yoga of supreme meditation. During the day, accompanied by their husbands, she chants the following. "*Oum. Hram. Hrim. Hrum.* [242] I bow down before the illustrious Hrishikesha. You are distinguished by all the special qualities. You are the lord of activities, knowledge, functions of the mind and their objects. You are the sixteen *kala*s. [243] You are the hymns. You are food. You are amrita. You are the powerful one who is omnipresent. You are energy, strength, beauty and desire. I bow down before you. Let there be good fortune at both times.[244] You are yourself the lord Hrishikesha, and women worship vows for you. They worship you in this world and do not ask for any other protector. Because they are themselves dependent, their husbands are incapable of protecting their offspring, beloved riches and lifespans. If he himself becomes the protector, how can there be fear from any direction? He saves people who are afflicted by fear. Without you, there will be fear from each other. It is thought that there is nothing superior to realizing your atman. Even if a woman possesses all the material desires, when she worships your lotus feet, she accomplishes all her desires. However, if you are worshipped with a specific desire in mind, you only grant that. O illustrious one! When that desired objective is lost, she is tormented. With their minds on the senses, Aja, Isha, the gods, the asuras and others tormented themselves through fierce austerities, so that they might obtain my favours. But with the exception of those who seek refuge at your feet, no one obtains me. O unvanquished one! I only look at those whose hearts are in you. O Achyuta! Your revered hand is like a lotus and you place it on the heads of those who are devoted to you. O one who is worshipped! You sustain me as a mark.[245] Who can understand the maya of the lord, the controller?"'[246]

Shri-Shuka continued, 'In Ramyaka, the illustrious one manifests himself as the beloved *matsya avatara*.[247] This is the form in which he had shown himself earlier to the resident of that varsha, Manu. Even now, with great bhakti yoga, he chants the following. "I bow down before the illustrious one who is the foremost. I bow down to the one who is sattva. I bow down to the one who is the origin of life. I bow down to the source of strength. I bow down to the great matsya. You are the protector of all the worlds, inside and outside. Your form is not seen, but you roam around with a loud sound. You are the lord and you have brought everything under your subjugation. Men and women, known by different names, are like wooden puppets on a string. Indeed, the guardians of the world were filled with jealousy. Abandoning you, they strove, separately and collectively. But they were unable to save bipeds, quadrupeds, reptiles and everything immobile that can be seen. At the end of the yuga, there was an ocean with a garland of waves. This entire earth is the store of herbs and plants. With me, great in your energy, you roamed around. I bow down to you, the life of the universe. You are in all the atmans. I bow down before you."'

Shri-Shuka continued, 'In Hiranmaya, the illustrious one resides in the form of a *kurma*. [248] He manifests himself in this beloved form before Aryama, the lord of the large number of ancestors, and the other residents of that varsha. He worships him with the chant of this mantra. "I bow down before the illustrious one who is in the form of a tortoise. You are full of the specific traits of *sattva guna*. I bow down before the one whose position cannot be discerned. I bow down before the one who is beyond time. I bow down before the one who goes everywhere. I bow down before the one who is the foundation of everything. Through your own maya, you have given form to everything that appears in many different kinds of forms. Since this perception is false, their number cannot be enumerated. I bow down before the one whose form cannot be ascertained. You are one, but your manifestations are known by different names—born from a womb, born from sweat, born from an egg, plants, mobile, immobile, gods, rishis, ancestors, *bhuta*s, [249] senses, heaven, sky, earth, mountains, rivers, oceans, dvipas, planets and *nakshatra*s. [250] In samkhya, wise people have thought of a specific number for you, [251] though your characteristics, names and forms are innumerable. When one knows the truth, such numbers vanish. I bow down before the one who reveals the truth behind these numbers."'

Shri-Shuka continued, 'In Uttara Kuru, the illustrious lord of sacrifices assumes the form of a boar. The goddess earth, accompanied by all the residents of Kuru, worship him through bhakti yoga. She repeatedly chants the following, through which one can approach the supreme one. "I bow down before the one whose truth can be known through different mantras. Your form is the great sacrifice of yajnas and kratus. I bow down before the great being whose deeds are pure. I bow down before the one who is the three yugas. [252] Learned and wise ones can discern your own form, like the quality of fire hidden inside a piece of wood. Wishing to see, they use a churning rod in their minds. I bow down before the one who manifests his hidden form as a result of such acts. The objects of the senses, the activities of the senses, the divinities of the senses, the body, time and ego can indeed be seen to the result of maya and guna of your atman. There are those who carefully practise the limbs of yoga and sharpen their intelligence. They can discern your form, completely distinct from maya. I bow down before you. Though you do not desire it for your own self, you bring about the creation, preservation and destruction of the universe. Resorting to you and facing you, maya and the gunas wish to do this, like iron moved by a lodestone. I bow down before the one who is a witness to the gunas and karma. You are the original boar. When I was in rasatala, you crushed the daitya who was like an enemy elephant. [253] Placing me on the tip of your tusks, you emerged from the water of the ocean, playing like an elephant. I bow down before the powerful lord.”’

Chapter 5(19)

Shri-Shuka said, ‘In Kimpurusha-varsha, there is the supreme devotee of the illustrious one, Hanumat. Along with the *kimpurusha*s, devotedly, he always worships the original being, Lakshmana’s illustrious elder brother and Sita’s beloved, Rama. He is constantly engaged in serving at his feet. Arshtishena and the gandharvas sing the supremely auspicious account of the illustrious one, his master. He listens attentively and chants himself. “I bow down to the illustrious Uttamashloka. I bow down to the noble one who possesses the signs and is virtuous in conduct. I bow down to the one who has controlled his mind and is worshipped by people. I bow down to the one who is a touchstone for identifying virtuous people. I bow down to the divinity who is devoted to brahmanas. I bow down to the great being. I bow down to the great king. I bow down to the one who is pure consciousness, the one who alone is knowledge. Through his energy, he destroyed all the states caused by the gunas. He is transcendental and tranquil, beyond names, forms and ego. He can be obtained by those who are pure. The lord’s avatara in the mortal world wasn’t only for the destruction of *rakshasa*s, but also for instructing mortals. He takes delight in his own atman. How else could the lord have suffered miseries on account of Sita? The atman [254] is the best well-wisher for those who have realized their atmans. The illustrious Vasudeva is not attached to anything in the three worlds. He cannot have suffered hardships on account of a woman. Nor would he have cast aside Lakshmana. [255] Noble birth, greatness, good fortune, eloquence, intelligence and form do not cause any pleasure to him. Lakshmana's elder brother contracted friendship with us, dwellers of the forest, who do not possess these qualities. Gods, asuras, apes and men should worship Rama, who is Hari in human form, with all their souls. He is best among those who are grateful. He conveyed all the residents of Uttara Kosala to heaven."'

Shri-Shuka continued, 'In Bharatavarsha, the illustrious one is known as Nara-Narayana. [256] His movements cannot be discerned. To show favours and compassion to those who wish to realize their atmans, till the end of the *kalpa*, [257] he practises austerities and these increase dharma, knowledge, non-attachment, powers, control of the senses and freedom from ego. The illustrious Narada desired to instruct Savarni about samkhya, yoga and the process of realizing the illustrious one. Therefore, with the residents of all *varnas* and ashramas [258] in Bharata, he [259] worshipped him with great devotion and chanted the following. "I bow down before the illustrious one who has conquered the senses. I bow down before the one who has no attachment for material objects. I bow down before the one who represents riches for those in penury. I bow down before the one who is a bull among rishis from among all the rishis, Nara-Narayana. He is the supreme preceptor for those who are paramahamsas. I bow down before the one who is the lord of those who have realized their atmans. He is the cause behind creation, preservation and destruction, but those do not bind him down. Though he is in the body, bodily ailments do not affect him. He is a witness whose vision is not tainted by the gunas. I bow down before the one who is non-attached and is an impartial witness. O lord of yoga! The illustrious Hiranyagarbha [260] spoke about the greatest proficiency in yoga. At the time of death, one must give up identification with the body and devotedly turn one's mind towards the one who is *nirguna*. [261] A person addicted to sensual pleasures in this world and in the next thinks about sons, wives and wealth. If like that, a learned person only thinks about the loss of this wicked body, his efforts have been futile. O lord! O Adhokshaja! With your maya, you have given us this wicked body and the sense of 'I' and 'mine'. These are difficult to give up. Give us the yoga, your natural attribute, so that we can quickly sever these. In this Bharatavarsha, there are rivers and many mountains—Malaya, Mangalaprastha, Mainaka, Trikuta, Rishabha, Kutaka, Kollaka, Sahya, Devagiri, Rishyamukha, Shrishaila, Venkata, Mahendra, Varidhara, Vindhya, Shuktiman, Rikshagiri, Pariyatra, Drona, Chitrakuta, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila, Kamagiri and other hundreds and thousands of mountains. Innumerable male and female rivers are born on the slopes of these mountains. The subjects of Bharata touch these waters. Even their names purify the mind—Chandravasa, Tamraparni, Avatoda, Kritamala, Vaihayasi, Kaveri, Veni, Payosvini, Sharkaravarta, Tungabhadra, Krishna, Venya, Bhimarathi, Godavari, Nirvindhya, Payoshni, Tapi, Reva, Surasa, Narmada, Charmanvati, Sindhu, the river Shona, Mahanadi, Vedasmriti, Rishikulya, Trisama, Koushiki, Mandakini, Yamuna, Sarasvati, Drishadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Sushoma, Shatadru, Chandrabhaga, Marudvridha, Vitasta, Asikni, Vishva and other great rivers. In this varsha, depending on the white, red and dark acts [262] they have themselves performed, they progressively obtain many divine, human or hellish births that are destined. Different varnas are ordained for them. Emancipation is also possible. The illustrious one is in the atmans of all beings. He is beyond attachment and beyond words and does not depend on anyone else. He is Vasudeva, the paramatman. The bond of ignorance is the reason behind these many kinds of births and can be severed through association with people who are devoted to the great being, with traits of bhakti yoga. That is the reason the gods chant, 'These residents [263] must have done something wonderful. Hari himself is kindly disposed towards them. They have obtained birth as humans in the land of Bharata and can serve Mukunda. For us, that only remains a wish. It is through difficult deeds like sacrifices, austerities, vows, donations and such things that we have obtained this trifle of heaven for ourselves. There, because of excessive addiction to the senses, memories of Narayana's lotus feet have been lost. It is better to have a limited lifespan and be born in Bharata than to obtain a state for the lifespan of a kalpa, after which, one has to be born again. In an instant, a spirited mortal person can renounce everything and proceed to a fearless state near Hari's feet. It is not worth residing in the world of the lord of the gods. The flow of nectar about Vaikuntha's account does not exist there. Nor are there virtuous ones who seek refuge with the illustrious one. There aren't great festivities where sacrifices are performed to the lord of sacrifices. However, there are beings who obtain lives as humans in this world. They possess knowledge, rites and an accumulation of objects. Through these, they are not born again. That is like a bond a forest-dwelling bird heads towards again. [264] They faithfully perform sacrifices, with appropriate mantras and objects, and offer shares of oblations to desired divinities. It is the single one who is separately worshipped under different names. The lord who is complete himself accepts them and bestows benedictions. When men ask him for a desired objective, it is true that he grants them that objective. But since they have to again ask him for something else, he does not confer on them the true objective. When people worship him without any objective, he himself grants them the desired objective, his tender feet, as gentle as foliage. When something is left over after we have enjoyed happiness in heaven, because of a good sacrifice, good studies or a good deed, we desire a birth in Ajanabha-varsha [265], with our memories intact. There, Hari grants benedictions to those who worship him.'" [266] O king! Some have instructed that there are eight smaller dvipas in Jambudvipa. When searching for their lost horse, Sagara's sons dug up the ground and created these. [267] They are Svarnaprastha, Chandrashukla, Avartana, Ramanaka, Mandaraharina, Panchajanya, Simhala and Lanka. O supreme among the Bharata lineage! I have told you about the divisions of Jambudvipa into varshas, exactly as I was instructed.'

Chapter 5(20)

Shri-Shuka said, 'After this, I will describe the dimensions and characteristics of Plaksha and the others and their divisions into varshas. Just as

Meru is surrounded by the region named Jambu, Jambudvipa is surrounded by the salty ocean, which has the same length and breadth as Jambudvipa. [268] Like a grove is surrounded by a moat, the region known as Plaksha surrounds the salty ocean and is double its size. [269] As tall as the jambu tree in Jambudvipa, there is a *plaksha* tree and this gives the region its name. It is made out of gold and rises up. The seven-tongued Agni is worshipped there. Priyavrata's son, Idhmajihva, is the lord of the region and he divided his dvipa into seven varshas. He bestowed them on his sons and retiring from a material existence, immersed himself in yoga. The names of these varshas are Shiva, Yavasa, Subhadra, Shanta, Kshema, Amrita and Abhaya. It is said that there are seven famous rivers and mountains in each. The mountains that form the boundaries are Manikuta, Vajrakuta, Indrasena, Jyotishman, Suparna, Hiranyashthiva and Meghamala. The great rivers are Aruna, Nrimna, Angirasi, Savitri, Suprabhata, Ritambhara and Satyambhara. The four varnas are Hamsa, Patanga, Urdhavayana and Satyanga and they use the waters of these rivers to wash away rajas and tamas and purify themselves. The inhabitants live for one thousand years and they have offspring who are like the gods. They follow the three Vedas and in the form of the sun god, the gateway to heaven and who is his atman, they worship the illustrious one and obtain him. "We seek refuge with the sun god, his atman. [270] This is the form of the ancient Vishnu, the brahman who is true dharma. He is the origin of immortality and death." [271] In Plaksha and the other five dvipas, without any distinction, all men possess long lifespans, sound senses, physical strength, mental strength, intelligence and valour, right from birth. Plaksha is surrounded by an ocean of sugar cane juice that is equal to itself in size.

'Shalmali-dvipa is double that in size and is surrounded by an ocean of liquor. There is a *shalmali* tree [272] there and its dimensions are the same as that of the plaksha tree. This tree is said to give the dvipa its name. It is said that this is the abode of the king of the birds, [273] who worships the illustrious one who is worshipped through hymns. The lord of the dvipa is Yajnabahu, Priyavrata's son. He divided the region into seven varshas among his seven sons and they gave these their names—Surochana, Soumanasya, Ramanaka, Devavarsha, Paribhadra, Apyayana and Avijnata. In each of those varshas, the number of mountains and rivers is known to be seven. The mountains at the boundaries are Svarasa, Shatashringa, Vamadeva, Kunda, Mukunda, Pushpa-varsha and Sahasrashruti, while the rivers are Anumati, Sinivali, Sarasvati, Kuhu, Rajani, Nanda and Raka. The men in the varsha are Shrutadhara, Viryadhara, Vasundhara and Ishandhara. [274] Using the Vedas, they worship the illustrious one who is full of the Vedas and whose atman is the moon god. "By using the illumination of his beams, Soma divides into *krishna paksha* [275] and *shukla paksha* [276] and ensures food for the gods, the ancestors and the subjects. [277] Let him be our king."

'Beyond the ocean of liquor there is an ocean of clarified butter that is double in dimensions. As before, this surrounds Kusha-dvipa. In that dvipa, there is a clump of kusha grass that was created by the divinity and this gives the region its name. Because of its own radiance, it is like another fire and illuminates the directions. O king! The lord of that dvipa is Priyavrata's son, known as Hiranyareta. He proportionately divided his own dvipa into seven varshas among his seven sons and they gave these their names—Vasu, Vasudana, Dridharuchi, Nabhigupta, Stutyavrata, Vivikta and Vamadeva. After the division, he himself resorted to austerities. In that varsha, the boundary mountains and the rivers are each said to be seven. The mountains are Chakra, Chatuhshringa, Kapila, Chitrakuta, Devanika, Urdhvaroma and Dravina, while the rivers are Rasakulya, Madhukulya, Mitravinda, Shrutavinda, Devagarbha, Ghritachyuta and Mantramala. The residents of Kusha-dvipa are Kushala, Kovida, Abhiyukta and Kulaka. [278] Accomplished in rites, with these waters, they worship the illustrious one in the form of the fire god. "O bearer of oblations! [279] O fire god! You are the supreme brahman himself. By worshipping the gods, we worship the being whose limbs are part of the sacrifice."

'Similarly, beyond the ocean of clarified butter there is an ocean of milk that is double in dimensions. Just as the ocean of clarified butter surrounds Kusha-dvipa, this surrounds Krouncha-dvipa. This dvipa obtains its name because of Krouncha, king among mountains. The trees on the slopes were shattered by Guha's weapon. [280] However, it was protected by Varuna and sprinkled with milk, thus obtaining freedom from fear. The lord there is Priyavrata's son, named Ghritaprishtha. He divided his own dvipa into seven varshas among his seven sons and they gave these their names. After instating his sons in those varshas, he himself became a devotee of the illustrious one, the bestower of supreme benefit and fame. He immersed himself in him and obtained Hari's lotus feet. The sons are Ama, Madhuruha, Meghaprishtha, Sudhama, Bhrajishtha, Lohitavarna and Vanaspati. The boundary mountains and the rivers are each said to be seven. The mountains are Shukla, Vardhamana, Bhojana, Upabarhina, Nanda, Nandana and Sarvatobhadra, while the rivers are Abhaya, Amritougha, Aryaka, Tirthavati, Rupavati, Pavitravati and Shukla. The inhabitants of the varsha are known as Purusha, Rishabha, Dravina and Devaka. [281] Using those sacred and sparkling waters, with cupped hands full of water, they worship the god of waters [282] in the form of water. "O water! You are the valour of the supreme being. You purify heaven, earth and the intervening region. You purify and destroy all sin. As we touch you, may we also be purified."

'Shaka-dvipa is beyond the ocean of milk and its dimensions are thirty-two lakh yojanas. It is surrounded by an ocean of churned curds that has the same size. There is a gigantic tree named Shaka there and it has given the region its own name. It is extremely fragrant and the smell spreads throughout the dvipa. The lord of this region is Priyavrata's son, named Medhatithi. He divided it into seven varshas among his seven sons and instated them, and they gave these their names—Purojava, Manojava, Pavamana, Dhumranika, Chitrarepha, Bahurupa and Vishvadhara. Immersing his mind on Ananta, he himself became a devotee and entered a hermitage. The boundary mountains and the rivers are each seven. The mountains are Ishana, Urushringa, Balabhadra, Shatakesara, Sahasrasrota, Devapala and Mahanasa, while the rivers are Anagha, Ayurda, Ubhayasprishti, Aparajita, Panchapadi, Sahasrastuti and Nijadhriti. The men in that varsha are named Ritavrata, Satyavrata, Danavrata and Anuvrata. [283] Through *pranayama*, [284] they cleanse the rajas and the tamas and use supreme meditation to worship the illustrious one, whose atman is in the wind god. "He is inside all beings.

[285] He is the one who maintains the breath of life. He is the lord who is inside. Everything is his manifestation. May he protect us."

'In this way, the ocean of churned curds is surrounded by Pushkaradvipa, which is double its dimensions. It is surrounded on the outside by an ocean of sweet water that has the same size. There is a gigantic lotus [286] there and it possesses one hundred million petals that are made out of polished gold. This blazes like a fire and was created as seat for the one who is seated on a lotus. [287] There is a mountain named Manasottara in the middle of the dvipa and it is the boundary between the varsha on the east and that in the west. Its height and length are ten thousand yojanas. The cities of Indra and the other guardians of the world are in the four directions. Atop this mountain revolves the chariot of the sun, in the form of a year, as it goes around Meru. As it circles, this is one day and one night for the gods. The lord of the dvipa is Priyavrata's son, named Vitihotra. His two sons were Ramanaka and Dhataki. He instated them as the lords of the varshas and like his elder brothers, engaged himself in rites for the illustrious one. The inhabitants of these varshas undertake rites and use these rites to worship the illustrious one in the form of Brahma. They chant, "His manifestation is in the form of the rites and the rituals. With the signs of the brahman, he should be worshipped by people, tranquil and devoted to him and to no other. We bow down to the illustrious one."'

The rishi [288] continued, 'Beyond this [289] and surrounding it, there is a mountain named Lokaloka. This divides the region that is illuminated by the sun from the region that is not illuminated by the sun. This land is as extensive as that between Manasottara and Meru. Beyond this is a region made out of gold, like the surface of a mirror. If something is dropped into it, it can never be regained. Therefore, all living entities avoid this place. This mountain is known as Lokaloka because it is between the region that is illuminated by the sun and the region that is not illuminated by the sun. [290] The lord has fashioned this beyond the three worlds. Such is the height of the mountain that the rays of the sun, Dhruva and minor stellar bodies can illuminate the worlds on one of its sides, but are unable to penetrate to the other side. Wise people have thought about the placing of the worlds, their dimensions and attributes. The size of the globe has been computed as five crore yojanas. One-fourth of this is the expanse from Meru to Mount Lokaloka. For the welfare of all the worlds, the one who created himself, the preceptor of the entire universe, [291] instated four lords of elephants in the four directions atop it. [292] They are Rishabha, Pushkarachuda, Vamana and Aparajita. The illustrious and supreme one is the great being. He is the lord of all great powers and he is the one who is inside atmans. He is pure sattva and possesses dharma, knowledge, opulence and the eight great siddhis. He manifests himself as Vishvaksena and other forms. He is surrounded by his own prominent attendants. His powerful arms are ornamented with many kinds of weapons. For extending his powers to the elephants and the guardians of the worlds and for the benefit of the worlds that exist all around it, he manifests his form on that great mountain. Using the yoga of his maya, the illustrious one will assume this form till the end of the kalpa. He has fashioned this form for the sake of the maintenance and progress of the many kinds of worlds. The side that is to one side of Mount Lokaloka, right up to the end, has been said to be the expanse of Aloka. [293] It is said that pure lords of yoga are the only ones who can travel to these parts. The sun is in the middle of the egg, in between the earth and the vault of the sky. The distance between the sun and the circumference of the universe is twenty-five crore yojanas. Since the sun was inside this inanimate egg, it is referred to as Martanda. [294] Since it was born from the golden egg, it is known as Hiranyagarbha. [295] Indeed, it is the sun that divides the directions, the sky, the firmament, the earth, heaven, the worlds of emancipation, hell and all the nether regions like rasatala. The sun is in the atmans of the gods, inferior species, humans, reptiles, herbs and plants and all categories of living beings. It is the lord of sight.'

Chapter 5(21)

Shri-Shuka said, 'Thus, the dimensions of the terrestrial sphere, attributes and placement have been described. The dimensions of the heavenly sphere are described with reference to this. It is in two halves, [296] like the two parts of a bean and the intervening space, which joins the two, is known as *antariksha*. In the midst of these, is the illustrious sun god, the lord of bodies that heat the three worlds. It heats and lights them with its rays. Its slow, swift and equal movements, positions of rising, setting and staying in the middle, occur according to the seasons and are known by names like *uttarayana*, *dakshinayana* and *vaishuvata*. [297] As it passes through Makara [298] and the other *rashi*s, [299] day and night become longer or shorter, or are equal. When it passes through Mesha and Tula, [300] day and night are equal. When it passes through Vrisha and the five other rashis, every month, day increases by one *ghatika* and night decreases by the same amount. [301] When it passes through Vrishchika and the other five, day and night move in the opposite direction. Days increase until dakshinayana and nights increase until uttarayana. It is said that in revolving around Mount Manasottara, the sun traverses nine crore and fifty-one lakh yojanas. Indra's city is to the east of Meru and is known as Devadhani, Yama's city is to the south and is named Samyamini, Varuna's city is to the west and is known as Nimlochani, while Soma's city is to the north and is named Vibhavari. When the sun passes through these four directions of Meru, it is sunrise, midday, sunset and midnight. These indicate the times for living beings to begin and cease activities. For those who reside there, [302] it is always midday and the sun heats, to the left of the mountain and to the right. [303] The sun sets at a point that is diametrically opposite the point at which it rises. When it heats people and makes them perspire, at a diametrically opposite point, it makes them sleep. When it has set, those people are no longer able to see it. When it travels from Indra's city to that of Yama, it traverses two and a quarter crore, twelve lakh and a half and twenty-five thousand yojanas [304] in fifteen ghatikas. [305] In this way, it goes to Varuna's city, Soma's city and back to Indra's city. Planets, the moon, nakshatras and other stellar bodies also rise and set together. The chariot of the sun, which is full of the three Vedas, passes through the four cities. In one muhurta, it traverses thirty-four lakh and eight hundred yojanas. It is said that the chariot has one wheel, which is the year, twelve spokes, six segments of the rim and three naves. [306] At one end, the axle is fixed on the summit of Meru and at the other end, on Manasottara. Thus fixed, like the wheel of an oil press, it revolves around Mount Manasottara. Just like an oil press, a second axle, which is one-fourth the size of the first, is attached to the first axle. The upper end of this axle is attached to Dhruva. The seat of the chariot is thirty-six lakh yojanas in size and its width is one-fourth that. Yoked by Aruna, [307] the sun's chariot is yoked to seven horses that bear along the god Aditya and have the names of *chhanda*s. [308] Since he is engaged in the task of a charioteer, Aruna sits in front of the sun god, but his face is turned towards the rear. [309] The *valakhilya* rishis [310] are the size of a thumb. Sixty thousand of these are engaged in front of the sun and praise him with their words, chanting hymns. Other rishis, gandharvas, apsaras, nagas, yakshas, *yatudhana*s and many other categories of gods possess many kinds of names and are divided into fourteen, or seven pairs. Under these different names, from one month to another month, they perform their duties in pairs, worshipping the illustrious sun god, who is a form of the atman. [311] The circumference of the terrestrial sphere is nine crore and fifty-one lakh yojanas. In a *kshana*, the sun traverses two thousand yojanas and one *gavyuti*.' [312]

Chapter 5(22)

The king asked, 'O illustrious one! When the illustrious sun god revolves facing the rashis, you have described that he keeps Meru and Dhruva on his left, but it appears as if they are on his right. How will we interpret this statement?'

He [313] replied, 'When a potter's wheel rotates, the motions of ants and other things that are on it are experienced to be different, because they are on different parts of the wheel. Similarly, when the wheel of time, consisting of the nakshatras and the rashis, revolves, Meru and Dhruva are on the right, but the progress of the sun, the planets and other things that are based on it are different, since these are observed in different nakshatras and rashis. He [314] is the illustrious original being, Narayana, himself. He consists of the three Vedas and the wise inquire about him. For the welfare of the worlds and the purification of rites, he divided himself into twelve and arranged *vasanta* and the other seasons, along with the qualities of these seasons. In this world, men who follow the three Vedas and the conduct and path of the varnas and ashramas, faithfully worship him with superior and inferior rituals passed down through yoga. They obtain what is beneficial. He is the atman of the worlds. He is in the the sky, in between earth and the vault of heaven. Following the wheel of time, he enjoys the twelve months named after the rashis. This is the form of the year. The learned say that a month consists of two *paksha*s, a day and a night, which [315] is the period required to cross two and a quarter rashis. It is also instructed that a season is the time required by the sun to traverse one-sixth of a year. The period taken by the sun to traverse half of space is said to be *ayana*. The sun travels at a fast, slow or moderate speed. The time taken to orbit the sky, the earth and the vault of heaven is known as *samvatsara*, *parivatsara*, *idavatsara*, *anuvatsara* and *vatsara*. In this way, the moon is seen to be located a hundred thousand yojanas above the sun's rays. Its speed is faster than that of the sun and it moves on ahead. In two fortnights, it covers what the sun traverses in a month and in one day, it covers what the sun takes a fortnight to traverse. When the kalas of the moon increase, it is day for the immortals and night for the ancestors. When the kalas of the moon decrease, it is day for the ancestors and night for the immortals. Thus, in the first paksha and the next paksha, the moon distributes the breath of life for all living creatures and is known as life itself. One after another, it is in conjunction with a nakshatra for thirty muhurtas. This illustrious one possesses sixteen kalas and is the divinity for the mind, food and amrita. He is spoken of as the breath of life for gods, ancestors, humans, bhutas, animals, birds, reptiles and herbs and plants and as the one who pervades everything. In the wheel of time, the lord has fixed twenty-eight nakshatras, along with Abhijit, [316] three lakh yojanas above the moon. They revolve with Meru on the right. Ushana [317] is observed two lakh yojanas above this. It has a slow, fast or moderate motion and is seen to be ahead of, behind, or along with the sun. It moves like the sun, always favourable to the worlds and generally bringing rain. As it moves, it is seen to counter planets that obstruct rain. [318] The orbit of Budha [319] is described as being two lakh yojanas above that of Ushana. Budha is Soma's son and is generally perceived to be favourable. However, if it does not move along with the sun, there are always storms, clouds, droughts and other such reasons for fear. Angaraka [320] is seen to be two lakh yojanas above Budha. Unless it moves in a retrograde way, it progressively passes through each rashi in three pakshas and traverses all twelve. In general, it is an inauspicious planet, causing calamities. Two lakh yojanas above Angaraka is the auspicious Brihaspati. [321] Unless it moves in a retrograde way, it passes through each rashi in a samvatsara. It is generally favourable to those from the brahmana lineage. Shanaishchara [322] is seen to be two lakh yojanas above Brihaspati. It remains in a single rashi for thirty months and thus requires many anuvatsaras to cover all of them. [323] It generally causes troubles for everyone. Eleven lakh yojanas above Shanaishchara are seen to be the rishis. [324] They always think of tranquility for the worlds and revolve around Vishnu's supreme abode, keeping it to the right.'

Chapter 5(23)

Shri-Shuka said, 'Thirteen lakh yojanas above the rishis is Vishnu's supreme abode. The great devotee of the illustrious one, Dhruva, Uttanapada's son, is said to reside there. His devotion has already been described earlier. Agni, Indra, Prajapati Kashyapa and Dharma simultaneously go around him, showing him great reverence and keeping him to their right. He is worshipped even now, because he sustains the lives of those who will live till the end of the kalpa. He shines constantly. The force of the unmanifest and illustrious one has earmarked him like a stable pillar and all the large number of stellar bodies, planets and nakshatras incessantly use him as a pivot, thus ordained by the lord. Bulls used in threshing corn are yoked to the pivotal post in the middle, using three kinds of ropes—short, medium and long. In their respective places, they walk around in three circles. Similarly, stellar bodies and the planets are fixed to the wheel of time in inner and outer circles. Using Dhruva as the pivot and impelled by the force of the wind, they revolve until the end of the kalpa, like clouds and hawks in the sky, propelled by the wind. The charioteers of the large number of stellar bodies are their past karmas, revolving because of the union between Purusha and Prakriti. It is because of their past good karmas that they do not fall down on the ground. Some imagine this large number of stellar bodies to be in the form of a dolphin. [325] It is described as being supported by the illustrious Vasudeva's yoga. The body of the dolphin is coiled, with the head downwards, and Dhruva is at the tip of the tail. Prajapati, Agni, Indra and Dharma are imagined to be at the tip of the tail. Dhatri, Vidhatri and the saptarshis are on the hip. The body is coiled from left to right. On the right side are located the nakshatras that mark the northern course, while on the left side are the nakshatras that mark dakshinayana. [326] It is as if the coiled body of the porpoise has an equal number of limbs on either side. Ajavithi is on the back and Akasha-Ganga is on the stomach. [327] Punarvasu and Pushya are on the right and left hips. Ardra and Ashlesha are on the right and left feet, to the rear. Abhijit and Uttarashadha are numbered on the right and left nostrils. Shravana and Purvashadha are numbered on the right and left eyes. Dhanishtha and Mula are on the right and left ears. The eight nakshatras that mark the progress of dakshinayana, Magha and the others, are on the ribs to the left. [328] The eight nakshatras that mark the progress of uttarayana, Mrigashirsha and the others, are on the ribs to the right, but in the reverse direction. [329] The others, Shatabhisha and Jyeshtha, are on the right and left shoulders. Agasti [330] is on the upper jaw and Yama is on the lower jaw. Angaraka is on the mouth, Shanaishchara is on the genitals, Brihaspati is on the hump, the sun is on the chest, Narayana is in the heart, the moon is in the mind, Ushana [331] is in the navel, the Ashvins are on the nipples, Budha is in the *prana* and *apana* breath, [332] Rahu is on the throat, Ketu is in all the limbs and the large number of stars are all in the body hair. This is the form of the illustrious Vishnu and all the gods are in him. Every day, at the time of *sandhya*, [333] one should control oneself and watch this form, meditating and worshipping it. "We bow down before the one in whom the stellar bodies rest. He is the wheel of time. He is the lord of the gods. He is the great being. We meditate on him." This adhidaivika form consists of the planets, nakshatras and stars. If this mantra is chanted thrice, [334] all sins are cleansed. If one bows down, remembers it and chants it thrice, all sins are swiftly and instantly destroyed.'

Chapter 5(24)

Shri-Shuka said, 'Those who are learned say that, ten thousand yojanas below the sun, Svarbhanu revolves like a nakshatra. O son! He was himself a wicked asura, Simhika's son, and certainly did not deserve it. However, through the favours of the illustrious one, he obtained the immortal status of a planet. I will tell you about his birth and deeds later. [335] The sun's globe radiates heat and is said to extend for ten thousand yojanas, while that of the moon is for twelve thousand yojanas. Rahu's extends for thirteen thousand yojanas. Because they created an obstruction for him, [336] he is bound in enmity towards Surya and Chandra and rushes after them on the night of the new moon and the full moon. When he hears about this, to save them from the fear, the illustrious one deploys the beloved weapon that devotees know as Sudarshana. As it revolves around them, [337] its incessant energy is impossible to withstand and he can only tolerate it for a muhurta. Anxious in his heart, he then withdraws some distance away. People speak of this as an eclipse. The same distance below [338] are the abodes of the Siddhas, charanas and vidyadharas. [339] Below this are the worlds where yakshas, rakshasas, pishachas and large numbers of bhutas find pleasure. This space extends as long as clouds are seen and as long as winds blow. The earth is one hundred yojanas below this and its upper limits are as far as the best among birds, swans, eagles and hawks can fly. The location of the earth and the different divisions of the earth has already been described.

'Below this are the seven nether regions, each progressively ten thousand yojanas below the preceding one. They are atala, vitala, sutala, talatala, mahatala, rasatala and patala and their length and breadth are similar. [340] These are heavens of the nether regions. Even more than heaven, there are objects for gratifying the senses, affluence, bliss, prosperity and power. There are excellent houses, groves and pleasure grounds. Daityas, danavas and Kadru's progeny [341] reside there, always happy because of the attachment of wives, offspring, relatives, well-wishers and followers. The heads of the households are more powerful than the gods. Their pursuit of the senses is unobstructed. They happily reside in this maya. O great king! Using his maya, Maya constructed many kinds of cities there. The wonderful and excellent houses were constructed with the best of jewels. There are walls, gates, assembly halls, *chaitya*s, [342] quadrangles and mansions. There are couples of nagas and asuras. The place is full of pigeons, parrots and *sarika*s. The lords of these regions crowd the artificial grounds. The decorated and excellent houses are radiant. The gardens bring great pleasure to the mind and the senses. There are flowers, bunches of fruit and beautiful new sprouts on the branches of the trees in the groves, embraced by handsome creepers. Couples of beautiful birds frequent the waterbodies, full of sparkling water. Fish leap around and agitate the water. There are lilies, lotuses, white lotuses, blue lotuses, red lotuses and lotuses with a hundred petals, and birds have made their homes in their midst. They find uninterrupted pleasure there and there are the sounds of many kinds of melodious calling that cause delight to the senses. The beauty surpasses that of the world of the immortals. No fear caused by the division of time is discerned there and there is no night or day. Giant serpents reside there and the gems on their hoods dispel all the darkness. Because of the divine herbs, juices, medicines, drinking, eating and bathing, the residents do not suffer from any mental or physicial disease. There are no wrinkles, grey hair or old age. The physical complexion does not fade. There is no bad odour, perspiration, fatigue, lack of energy, or any misery caused by old age. The worlds are auspicious and fortunate, without fear of death. The only fear is from the illustrious one's chakra. When it penetrates there, the pregnant wives of the asuras have miscarriages and abortions because of their fear. Maya's son, Bala, resides in the region of atala. Indeed, it is said that he created ninety-six kinds of maya. Even today, magicians practise some of those. When he yawned, three types of women were created from his mouth—*svairini*s, *kamini*s and *pumshchali*s. [343] If a man enters the nether regions, they offer him a juice extracted from a herb known as Hataka and this makes him capable, so that they can gratify their own desires. They pursue their urges and seduce him with loving glances, smiles, conversation and embraces. Because of that juice and the enjoyment, a man feels that he is like a god. He takes himself to be extremely powerful, endowed with the strength of ten thousand mighty elephants. Blinded by intoxication, he praises himself. Below this [344] is vitala. The illustrious Hara, Hatakeshvara, resides there, surrounded by his own companions, the large number of bhutas. With the object of increasing the number of Prajapatis, Bhava is united there with Bhavani and from him flows the supreme river known as Hataki, which possesses both their energies. The fire, fanned by the wind, drinks the strength of that river and spits out the gold that is known as Hataka. In the homes of the Indras among asuras, men and women wear ornaments that are made out of this. Below this [345] is sutala. Great in his fame and chanted about in shlokas, Virochana's son, Bali, resides there. The illustrious one wished to bring pleasure to the great Indra, Aditi's son. Therefore, he approached Bali in the form of a brahmachari who was a dwarf and thus robbed him of the three worlds. It was through the favours of the illustrious one that he was then allowed to enter this place, possessing a great prosperity and beauty that Indra and the others do not have. Even now, he follows his own dharma and worships the illustrious one, with all his hardships removed. He did not obtain this because he directly donated land to the illustrious one, who is the infinite refuge for all living beings. His atman is in the atmans of all living beings. He is Vasudeva, the paramatman, the supreme tirtha and refuge. He [346] resorted to him with great devotion and great affection, concentrated in his mind. That is the reason he obtained this direct gate to emancipation and this world and residence, full of prosperity. If a man suffers from hunger, stumbles and falls down, helpless, if he chants his name, his bonds of karma are severed and his sins are instantly washed away. Those who desire emancipation cannot obtain it through any other means. His atman is in all atmans. He is the supreme atman. It is in this way that his devotees realize the atman. [347] The illustrious one did not really bestow any favours on him by giving him this prosperity and objects of pleasure, which are full of maya, and unsatisfactory, but conferred on him constant remembrance of his name. The illustrious one perceived that there was no other means, except deceit, to take away the three worlds, which are his own body. Therefore, it is said that he bound him in Varuna's noose and confined him in a cave in a mountain. He [348] exclaimed, "Indeed, Indra is said to be learned and experienced, surrounded by advisers who offer him counsel, like Brihaspati, appointed to advise him in private. However, he does not know what is good for him. He ignored Upendra and did not seek service to him as a benediction. Time has a long duration. What is the point of being surrounded by the three worlds, which will end at the end of a manvantara? Indeed, our grandfather [349] valued service to him. He did not accept his father's ancestral kingdom, which was free from fear, after his own father [350] had been killed by the illustrious one. Though that status was offered to him, he only accepted service to the illustrious one. He was great in his sentiments. A person like me is contaminated by desires and cannot follow his path, even if I wish to. Bereft of the favours of the illustrious one, what can those like us do?" His [351] conduct will be narrated later. The illustrious Narayana is the preceptor of all the worlds. With compassion towards his devotees, he is himself stationed there, at the gate. [352] With a desire to conquer the world, the one with the ten shoulders came there and was flung ten crore yojanas away, with a flick from the toe of his foot. [353] Below this [354] is talatala. The Indra among danavas, named Maya, the lord of Tripura, resides there. With a desire to bring welfare to the three worlds, the illustrious Isha, [355] the enemy of these cities, burnt them down. With his own city destroyed, he obtained this world through his grace. [356] He is the preceptor of all kinds of maya. Protected in his greatness by Mahadeva, he has no fear from the Sudarshana. Below this [357] is mahatala, inhabited by the serpents who are Kadru's descendants. They have many hoods and are known as Krodhavashas. [358] They are gigantic in size and the foremost ones are Kuhaka, Takshaka, Kaliya, Sushena and others. They are constantly afraid of the lord of birds, who bears the great being. They find pleasure there, with their wives, offspring, well-wishers and relatives, often intoxicated. Below this [359] is rasatala. Daityas and danavas reside there. Their names are Panis, Nivatakavachas and Kaleyas. They inhabit a golden city. From the time of their births, these enemies of the gods are extremely energetic and extremely brave. Hari brings benefit to all the worlds. They dwell in that world and their strength and insolence is only contained through his energy. When Indra sent Sarama as a messenger, the words of that mantra caused them to be afraid of Indra. [360] Below this [361] is Patala, the world of the nagas. With Vasuki as the foremost, the leaders like Shankha, Kulika, Mahashankha, Shveta, Dhananjaya, Dhritarashtra, Shankhachuda, Kambala, Ashvatara, Devadatta and the others reside there. They are gigantic in size and extremely intolerant. They possess five, seven, ten, one hundred and one thousand hoods on their heads and the great jewels on these filled the world of Patala with radiance. With their own illumination, they disperse all the darkness.'

Chapter 5(25)

Shri-Shuka said, 'At the foundation of this, [362] and thirty thousand yojanas away, there is a portion of the illustrious one, full of *tamasa*. [363] He is known as Ananta by those who follow Satvata. Because he draws together the seer and the seen, "I" and the sense of pride, those who know the signs describe him as Samkarshana. [364] In the form of Ananta, with one thousand hoods, the illustrious one bears the globe of the earth on a single hood and it appears like a white mustard seed. At the right time, when he desires to destroy it, his extremely beautiful eyebrows are furrowed in intolerance and from between them appears Rudra, known as Samkarshana. He is three-eyed and arises in eleven different forms, each wielding a trident. The lords of the serpents and devotees of Satvata are single-minded in bhakti yoga. They bow down, their own faces glittering because of the radiance of the earrings that adorn them. Their cheeks are extremely beautiful. Delighted in their minds, they see his two lotus feet, with round and red nails that shine like gems. The daughters of the king of the nagas hope to obtain his blessings. The sphere of his beautiful body is radiant, spotless, long and fair, with beautiful arms that are like pillars made of silver, anointed with sandalwood and aloe paste and *kunkuma*. When they touch his body, their minds are agitated and the one with the makara on his banner enters their hearts. Those beautiful and delicate ones smile with the intoxication of love and glance bashfully at his face, which is like a lotus. His red eyes roll because of the inebriation and he casts merciful glances towards them. He is the illustrious Ananta, an ocean of qualities. He is the original divinity who has withdrawn his intolerance and the force of his rage, for the sake of the welfare of the worlds. The gods, the asuras, the serpents, the Siddhas, the gandharvas, the vidyadharas and large numbers of sages meditate on him. Because of the constant delight of intoxication, his eyes are restless and roll around. The amrita of his speech is excellent, causing delight to his own companions and the leaders of different groups of gods. He wears the *vaijayanti* necklace, whose shine does not fade, and a garland of fresh tulasi leaves. [365] The fragrance of his garland made out of wild flowers is enhanced by the smell of madhu and asava and is rendered more beautiful by the intoxicated bees that surround him and the sweet sounds of melodious singing. He is attired in blue garments and wears a single earring. His beautiful and auspicious hand is placed atop the plough. Just as the great Indra's gigantic elephant wears a golden harness, engaged in his pastimes, he wears a golden girdle. It has been heard that, since the beginning of time, those who desire emancipation meditate on him, so that they can be freed from the bondage of karma, desire and the noose of ignorance that ties down the heart. He swiftly severs the sattva, rajas and tamas that is in the core of the heart. The illustrious Narada, born from Svayambhu, chanted his glories in Brahma's assembly hall, accompanied by Tumburu, [366] and composed a shloka. "He is the cause behind creation, preservation and destruction. It is through his glances that sattva and the other gunas of Prakriti manifested themselves. His form is permanent and without an origin. He is alone the atman who has been manifested in many forms. How can we know him or understand his movements? Because of his great compassion, he assumed a form that was made out of pure sattva. The manifest and the unmanifest appeared from this. His unmatched exploits are like that of a king of animals. Pervasive in his valour, he engages in these for the sake of delighting the minds of his own devotees. Even if one accidentally hears his name or chants it, even in jest, a distressed person who has fallen down instantly destroys sins, even those of other men. If a person desires emancipation, what refuge other than the illustrious Shesha can he resort to? The globe of the earth, with its mountains, rivers, oceans and living beings is like an *anu* [367] on the head of the thousand-hooded one. The powerful one is infinite and unlimited in his valour. Even if one possesses one thousand tongues, how can one enumerate his powers? These are the powers of the illustrious Ananta. He is unparalleled in his valour. His qualities and traits are limitless. Completely independent, he is stationed at the foundation of the nether regions. Through his pastimes, he maintains and sustains this universe." Depending on their deeds, those who are in the form of men and wish to satisfy their desires, go to these destinations. I have described them as I have been instructed. O king! These are the different destinations for men, superior and inferior, depending on their inclinations, attributes and proclivity towards dharma. As you asked, I have explained them to you. What else will I speak about?'

Chapter 5(26)

The king asked, 'O maharshi! Why are there so many different kinds of worlds?'

The rishi replied, 'There are different combinations of the three gunas in the doer, differences in devotion and varied consequences of karma. Thus, all of these result for everyone. For example, there are prohibited acts characterized by adharma. However, because the doer's faith varies, there may be differences in the consequences of karma. Right since the beginning, those who are ignorant have performed acts out of desire. As a consequence, there are thousands of different kinds of hell and they vary widely. I will describe them to you.'

The king asked, 'O illustrious one! Do the regions known as hell belong to a specific place, or are they beyond the three worlds? Are they somewhere in the intervening space?'

The rishi replied, 'They are in the intervening space within the three worlds. However, they are in the southern direction, below the earth and just above the waters. The ancestors known as the Agnishvattas and the others also dwell in this direction. Engaged in supreme meditation, they hope for true benedictions for those born in their *gotra*s. Indeed, the illustrious Vaivasvata is the king of the ancestors. He never transgresses the rules set by the illustrious one. His messengers make living beings reach his own dominion. With his companions, he executes the punishment, depending on the kind of karma they have undertaken and their sins. O king! It has been enumerated that there are twenty-one different kinds of hell. I will progressively describe their names, forms and attributes to you. They are Tamisra, Andha-tamisra, Rourava, Maha-rourava, Kumbhipaka, Kalasutra, Asipatra-vana, Sukara-mukha, Andha-kupa, Krimi-bhojana, Sandamsha, Tapta-surmi, Vajra-kantaka-shalmali, Vaitarani, Puyoda, Prana-rodha, Vishasana, Lala-bhoksha, Sarameya-adana, Avichi and Ayoh-pana. However, there also are [368] Kshara-kardama, Raksha-gana-bhojana, Shulaprota, Dandashuka, Avata-nirodhana, Paryavartana and Shuchi-mukha. These twenty-eight hells are regions where one suffers from many kinds of miseries.

'If a person steals another person's riches, children or wife, he is bound by the noose of destiny. Yama's terrible messengers forcibly hurl him into the hell known as Tamisra. He does not get food or water. He is beaten with rods, scolded and terrible punishments are inflicted on him. Suffering from these miseries there, sometimes, the living entity loses consciousness in a place that is almost entirely dark. [369] In this way, if a person deceitfully enjoys another person's wife or other possessions, he is forcibly hurled into Andha-tamisra. There, the living entity suffers misery and pain. He loses his sight and loses his intelligence. Because of this, he is like a tree whose roots have been severed. That is the reason this is known as Andha-tamisra. [370]

‘A person may be full of “I” and “mine” and identify himself with his body. Seeking to only maintain and support himself and his family every day, he causes injury to beings. Because of this, when he gives up this world and his body, he falls into the inauspicious Rourava. In this world, there are creatures to whom he has caused injury. In the other world, when he faces hardships from Yama, they become *ruru*s and cause him injury. [371] Rurus are creatures who are more vicious than snakes. It is because of this that the region is known as Rourava. In this way, if a person only nurtures his own body, he falls into Maha-rourava. The rurus eat flesh there and they kill him for the sake of his flesh.

‘For the sake of sustaining life in this world, a cruel-hearted and fierce person may cook birds and animals while they are still alive. Because of this condemned deed, in the next world, Yama’s followers cook him in boiling oil in Kumbhipaka. [372]

‘In this world, if a person causes injury to the parents or to a brahmana, he goes to the hell known as Kalasutra. There is a plate made out of copper there and its dimensions are ten thousand yojanas. It is heated by the sun from above and by the fire from below. He enters that extremely hot place and suffers from hunger and thirst. The inside and outside of his body is scorched. Sometimes, he lies down. Sometimes, he moves. Sometimes, he remains stationary. And sometimes, he runs. He remains there for as many thousand years as there are body hair on an animal’s body. [373]

‘In this world, even if there is no calamity, a person may deviate from the path of the Vedas and seek refuge with heretics. [374] When he reaches, he is made to enter Asipatra-vana. He is beaten there with whips. He runs around, here and there. However, on both sides, there are forests of palm trees, with leaves like swords. [375] All his limbs are sliced by these. “Alas! I have been killed.” Exclaiming in this way and suffering from great pain, he loses his consciousness and falls down at every step. Having destroyed his own dharma and having followed heretics, he suffers these fruits as a consequence.

‘In this world, a king, or a king’s servant, may inflict punishment on someone who should not be punished. Corporal punishment may be inflicted on a brahmana. In that world, such a wicked person falls into the hell known as Sukara-mukha. Like a piece of sugar cane is crushed in this world, extremely powerful hands crush his limbs there. He cries and laments in a piteous tone. Sometimes, overcome by hardship, he falls down, senseless, just as innocent people who have been imprisoned do in this world. [376]

'In this world, the means of subsistence of creatures have been ordained by the lord. Without understanding this and without understanding the pain caused to others, without understanding what the great being has ordained for a creature and without comprehending the pain his action causes to others, a person may still indulge in acts of causing pain. In the next world, because of this violence, he falls into Andha-kupa. [377] There, those creatures, domestic animals, wild animals, birds, reptiles, gnats, lice, worms, flies and others persecute him from all directions. Agitated and suffering in that darkness, he cannot find any peace or sleep. The being is whirled around, like a creature in a diseased body.

'In this world, a person may eat something without sharing it with others. He may eat whatever he gets, without performing the five yajnas. [378] He is spoken of as being no better than a crow. In the next world, he falls into the worst of hells, known as Krimi-bhojana. There is a pit full of worms there, extending for one hundred thousand yojanas. He becomes a worm there and survives on other worms, himself eaten by other worms. [379] If a person eats without sharing it and offering it to others, he remains there until his sins have been atoned for, for as many years as there are yojanas in that pit.

'In this world, without there being a calamity, a person may forcibly steal the gold or jewels of a brahmana, or of someone else. O king! In that other world, Yama's servants, use red-hot iron balls or tongs to tear out that person's skin. [380]

'In this world, a man may have intercourse with a woman he should not have intercourse with, or a woman may have intercourse with a man she should not have intercourse with. In that world, they are beaten with whips. The man, or the woman as the case may be, is made to embrace a red-hot iron image of a woman, or a man as the case may be. [381]

‘In this world, a person may have intercourse with anyone. [382] In the next world, he is in the hell known as Vajra-kantaka-shalmali. He is impaled there and torn down. [383]

‘In this world, there are those who are from royal lineage, or are the servants of kings. However, though born in lineages that are not heretical, they transgress the ordinances of dharma. After death, they are hurled into Vaitarani. [384] That river is like a moat around that hell and is populated by large numbers of ferocious aquatic creatures. Without losing his breath of life, a man who has transgressed the ordinances thus finds his body devoured by them. Because of his own sins and his wicked deeds, he is borne along this river, full of excrement, urine, blood, hair, nails, bones, marrow, flesh and fat. Suffering, he remembers his deeds.

‘In this world, there are the husbands of vrishala women. Their purity and conduct has been destroyed. They have abandoned rituals and shame. They follow the conduct of animals. After death, they fall down in an ocean that is full of pus, excrement, urine, mucus and dirt and eat nothing but these extremely terrible things. [385]

‘In this world, brahmanas and others may maintain dogs and donkeys, using them to hunt for pleasure and hunting and killing for other than sanctioned purposes. After dying, they become targets for Yama’s servants, who pierce them with arrows. [386]

‘In this world, there are insolent people. Because of insolence alone, they kill animals. In that world, they fall into the hell known as Vaishasa. [387] When they fall into that hell, they are made to suffer and are killed.

‘In this world, there may be a *dvija*. [388] Despite his wife belonging to the same varna, confounded by desire, he may make her drink his semen. Because of this wicked deed, in the next world, he is made to fall into a river of semen and forced to drink this semen. [389]

‘In this world, there are bandits, arsonists and poisoners. Alternatively, kings and servants of kings plunder villages and caravans. After death, Yama’s messengers make them confront seven hundred and twenty hounds, which are ferocious and possess teeth that are like the vajra. They eat them up. [390]

‘In this world, a person may bear false witness, or lie somehow, while transacting objects and donating. After death, such a person goes to the hell named Avichi. He is taken to the summit of a mountain that is one hundred yojanas in height and without any support, is hurled down, face downwards, towards a flat and rocky surface that seems to be made out of water. Since there are no waves, [391] his body is shattered into fragments that are as small as sesamum seeds. If he does not die, he is raised up and flung down again.

‘In this world, a brahmana, a king or a vaishya may drink soma, though he is not entitled to do so. Or being confused, may drink liquor while observing a vow, or make his wife drink it. Such people are conveyed to a hell. Their chests are crushed with feet. Iron molten by the fire are poured into their mouths. [392]

‘In this world, a person may know himself to be inferior, because of birth, austerities, learning, conduct, varna or ashrama. However, because of his own nature, he may not show great respect to those who are superior. He is as good as dead. When he dies, he is conveyed to the hell known as Kshara-kardama. [393] With his head facing downwards, he is hurled down and faces many kinds of terrible hardships.

‘In this world, there are men who worship with human sacrifices. There are also women who eat the flesh of men thus sacrificed. These people are like animals. People who kill in this way are tormented in Yama’s abode. Those killers are sliced to bits by large numbers of rakshasas, who drink their blood and happily dance and sing, just like those cannibals did in this world. [394]

‘In this world, in forests and in villages, there are those who approach and create trust in innocent people who wish to be protected. Thereafter, they play with them with spears, or tie them up with ropes, thus causing them pain. After death, such people are tormented by Yama and their bodies are transfixed with spears. [395] They are afflicted by hunger and thirst. They are tormented by birds like herons and vultures, possessing sharp beaks. In this state, they remember their own wicked deeds.

‘In this world, there are men who are naturally angry, causing pain to living creatures. They are like *dandashuka*s. [396] After death, they fall into the hell named Dandashuka. There are five-heaed and seven-headed dandashukas there. They approach and devour them like mice.

‘In this world, there are people who confine creatures into blind holes, granaries and caves. When they enter the next world, they are confined in a similar way, suffering from fire and poisonous fumes. [397]

‘In this world, the master of a household may often be angry if unexpected guests turn up, desiring to burn them down with his angry glances. He glances at them with wicked eyes. In hell, there are vultures, herons, crows and other birds that possess beaks like the vajra. With great force, they violently pluck out his wicked eyes. [398]

‘In this world, a person may be proud because of his wealth, and insolent. His vision is crooked and he suspects everyone, thinking about his wealth being spent or destroyed. His heart and mouth dry up at the prospect. Not being able to find peace, he guards his wealth like an imp. After death, he becomes an imp, because earning, increase and protection of the wealth has led to an accumulation of sins. As an imp that seeks to seize wealth, he falls down into the hell known as Shuchi-mukha. [399] Like skilled tailors, Dharmaraja’s servants stitch all the limbs on his body with thread.

‘O lord of the earth! In this way, there are hundreds and thousands of hells in Yama’s abode. All of them are for all those who follow the path of adharma. Some have been described and some have not been mentioned. Depending on the degree, all such people progressively enter there. After this world, those who follow dharma are again born in this world, when their good and bad deeds are exhausted. The attributes of the path of nivritti have been described towards the beginning. [400] These are the dimensions of the cosmic egg. The Puranas have thought of them as being divided into fourteen worlds. They have been described as the gross form of the great being himself, the illustrious Narayana. This form results from his own maya and gunas and has been narrated. If a person faithfully reads, hears, explains it to other people, or chants about the illustrious one, his intelligence becomes purified. Devotion and faith develop in him. He comprehends the paramatman, who is so very difficult to grasp. After having heard about the gross and subtle forms of the illustrious one, a person who has controlled himself must concentrate on the gross form. When he has control over his atman, his intelligence will gradually convey him towards the subtle form. O king! I have thus described the earth, dvipas, varshas, rivers, mountains, the sky, oceans, nether regions, directions, hells, stellar and other regions to you. The gross form of the lord is extraordinary. He is the refuge for all the living creatures.’

This ends the Fifth Skandha.

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Sixth Skandha

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Chapter 6(1)

Parikshit said, 'O illustrious one! Towards the beginning, [401] you have spoken about the path of nivritti. Through yoga, the brahman is gradually realized and samsara ceases. O sage! The characteristic of pravritti [402] is objectives that result from the three gunas. Therefore, one continues to be associated with the gunas of Prakriti and is born again and again. Many hells, characterized by adharma, have also been described. The first manvantara, of Svayambhuva, has also been described. You have described the lineages of Priyavrata and Uttanapada and their conduct, dvipas, varshas, oceans, mountains, rivers, gardens, trees, the location of the earth's globe and its divisions, attributes and measurements, the stellar regions and the nether regions, exactly as they were created by the lord. O immensely fortunate one! In hells, men face many terrible hardships. Now explain to me how they can avoid this.'

Shri-Shuka replied, 'When one commits a sin, in this world itself, a person must atone for it with thoughts, words and deeds. Otherwise, it is certain that after death, he will go to hell. I have already described to you the hardships one faces there. Therefore, before that happens, one must try to free oneself from those sins, before one is incapacitated by old age or death. This is just like a skilled physician diagnoses the gravity or lightness of a disease and identifies the medication.'

The king said, 'On the basis of what he has seen or heard, a person knows what is bad for himself. Nevertheless, he helplessly commits sin. How can there be atonement [403] if he keeps committing it? Sometimes, he refrains from sin. But sometimes, he commits it again. Therefore, like the washing of an elephant, [404] I think that atonement serves no purpose.'

Shri-Shuka replied, 'For a person who is ignorant, no act of atonement can completely counter something that has been done. That right of atonement is only for a person who possesses true knowledge. If a person eats wholesome food, a disease can be countered. O king! Similarly, by following the disciplines, one gradually becomes eligible for well-being. A fire destroys a clump of bamboos. Like that, austerities, brahmacharya, control of the mind, control of the senses, renunciation, truthfulness, purity, yama and *niyama* [405]—faithfully observed by patient people who know about dharma, can destroy the greatest of sins committed by thought, words or action. Some are only full of devotion and seek refuge with Vasudeva. All their sins are certainly destroyed, just as the sun dispels the mist. O king! A sinner is not purified by austerities and other things as much as a person who has surrendered his life to Krishna, serving his devotees. In this world, that is the best and appropriate path, bringing freedom from fear. Well-behaved and virtuous people are found on that path, devoted to Narayana. O Indra among kings! Prayashchitta can be performed by a person who has withdrawn from Narayana. But he cannot be purified, any more than rivers can clean a pitcher that has been filled with liquor. Even if a person has surrendered himself to Krishna's lotus feet even once in this world, becoming attached to his qualities, he has certainly performed all acts of atonement. Even in his dream, he does not see Yama, or his servants, with nooses in their hands.

'In this connection, an ancient account is cited, about a conversation between the messengers of Vishnu and Yama. Listen to me. In Kanyakubja, there was a brahmana named Ajamila. He was the husband of a servant-maid. Because of the taint of being associated with a servant-maid, he deviated from his good conduct. He captured people for ransom, gambled, cheated, stole and resorted to other condemned means of conduct. He troubled other creatures. Through such impure means, he maintained his family. O king! He lived in this way, nurturing his sons. A long period of time passed and he was eighty-eight years old. This aged person had ten sons. The youngest child had the name of Narayana and his parents loved him a lot. Because this young child spoke in a lisping voice, the old man's heart was attached to him. He looked at his child's pastimes and was extremely happy. When he ate, he made the child eat. When he drank, he made the child drink. He was tied to the child in bonds of affection and the foolish person did not realize that the time of his death had arrived. The ignorant person continued in this way. When the time of his death arrived, he thought of the child, known as Narayana. He saw three extremely terrible men, with nooses in their hands. Their faces were twisted and their body hair stood up. They had come to take his atman away. Far away, he saw his child, known by the name of Narayana, playing. His senses were agitated and overwhelmed. He called out to him in a loud voice. Hari's name was chanted through the mouth of a dying person. O great king! On hearing the name of their master, his attendants suddenly arrived. Ajamila was the husband of a servant-maid and Yama's messengers were about to take him [406] away from inside the heart. However, Vishnu's messengers energetically stopped them. When Vaivasvata's attendants were restrained, they asked, "Who are you, opposing us in this way? These are the orders of Dharmaraja. Whose servants are you? Where have you come from? Why are you restraining us? Are you gods or minor divinities? Are you prominent Siddhas? All of you have eyes that are like the petals of lotuses. You are attired in yellow silken garments. You wear diadems and earrings. Your garlands of lotus flowers are dazzling. All of you are young in age. All of you are beautiful and four-armed. You possess beautiful bows, quivers, swords, clubs, conch shells, chakras and lotuses. Through your own radiance, you have illuminated all the directions and destroyed the darkness. What is the reason behind your restraining the servants of the one who protects dharma?" Those who followed Vasudeva's commands were thus addressed by Yama's messengers.

'They laughed and replied in voices that rumbled like the thunder of clouds. Vishnu's messengers said, "If you indeed follow the commands of Dharmaraja, tell us the truth about dharma and the characteristics of adharma. How is punishment imposed? How does one obtain the desired objective? What deeds lead to men being punished? Are all deeds punished, or some of them?" Yama's messengers replied, "Dharma is what has been stated in the Vedas and adharma is anything that is contrary. We have heard that the Vedas manifested themselves from Narayana himself. He remains in his own abode. He is the one who has thought of these exact manifestations of sattva, rajas, tamas, gunas, names, actions and forms. Surya, Agni, the sky, the wind god, minor divinities, Soma, sandhya, day and night, the directions, water, land, Dharma himself—all of them witness what embodied beings do. Through these witnesses, adharma committed is known and the place for imposition of punishment determined. After considering all the deeds that have been committed, the appropriate punishment is imposed on the doer. O unblemished ones! In the case of auspicious acts, the determination is the opposite. The doer is attached to the gunas. No one with a body can avoid performing karma. Depending on the dharma or adharma that has been performed in this world, in the next world, one enjoys the respective fruits. O best among divinities! Depending on the combination of the gunas, creatures perform three kinds of acts in this world. It can be inferred that this happens in subsequent worlds too. [407] This present period indicates the attributes of the ones that will precede and follow it. [408] In this way, the combination of dharma and adharma in the present birth indicates that in past and future existences. In his mind, the illustrious Aja [409] can visualize the future. Like that, the god resides in his city and through his mental powers, can visualize the past and future states. [410] A person submerged in darkness is ignorant and acts according to what is manifest. [411] He does not know about his past and future lives. When he is born, that memory is destroyed. He acts with the five organs of action and the five senses. He only knows the five objects of the senses. In addition, there is the sixteenth. [412] And there is the seventeenth, which is he himself. [413] With these, he experiences three kinds of states. [414] This linga sharira consists of sixteen parts and the three great potencies. [415] Based on these, a man is bound to samsara and undergoes joy, misery and fear. The embodied being is ignorant and has not been able to conquer the six categories. [416] Therefore, though he does not desire it, he undertakes acts. He is like a silkworm that envelopes itself inside a cocoon. Bewildered, he undertakes these acts. No one can remain alive for even an instant without performing acts. [417] The natural force of the gunas [418] incapacitate him and make him undertake these acts. It is the unmanifest [419] which is the cause and from that, one obtains the unmanifest and the manifest. [420] This is like the womb and like the seed, but it is nature which is the strongest. [421] This hardship faced by Purusha is because of association with Prakriti. However, if there is an association with the lord, this is dissipated within a short period of time. This one [422] was full of learning. He was a store of good conduct and qualities. He was firm in his vows, mild, self-controlled, truthful in speech and pure. He knew about the mantras. He was without ahamkara and served seniors, guests and the aged. He was fraternal towards all creatures. He was virtuous, restrained in speech and without jealousy. One day, acting according to the instructions of his father, this brahmana went to the forest. He collected fruits, flowers, kindling and kusha grass and returned. At that time, he saw a lascivious shudra, along with a harlot. [423] They had drunk madhu and *maireya* [424] and because of the intoxication, their eyes rolled. She was shameless and her garment, loosened at the waist, had fallen down. They were sporting, singing and laughing, nearby. He saw her in this embrace of desire, her arms smeared with unguents. Suddenly infatuated, he succumbed and lost his heart. As he had heard and learnt, he tried to control himself. However, his mind was agitated by Madana and he was unable to restrain himself. The desire for her was like a demon and made him lose his senses. Thinking about her in his mind, he stopped following his own dharma. Whatever riches he had obtained from his father were expended on satisfying her carnal desires and on pleasing her in every way possible. The brahmana had married into a great lineage and his own wife was still young. However, the wicked one soon abandoned her, having been pierced by the glances of the svairini. [425] Thus, this condemned person did what he willed, transgressing the sacred texts. A long period of time elapsed and his life was spent on the impure and the unclean. Since he has sinned, we will convey him to the one who holds the rod in his hand. Since he has not atoned, he has to be purified through punishment.”’

Chapter 6(2)

Shri-Shuka said, ‘O king! The illustrious one’s messengers heard what Yama’s messengers told them. However, they were accomplished in debating and replied.

‘Vishnu’s messengers said, “Alas! This is a great pity. In this assembly, those who should know about dharma have been touched by adharma. That is the reason punishment is being imposed on the innocent. The punishment that is being levied is in vain. The protectors of subjects should be virtuous people who are impartial. Only then can they instruct about law. If there is partiality in them, where will subjects seek refuge? The acts of a superior person are emulated by those who are inferior. [426] Whatever they do becomes a yardstick and people follow that. A person places his head on his [427] lap and sleeps in peace. Like an animal, he himself does not know about dharma and adharma. Having trusted the friendship, he is unaware and completely surrenders himself. Since he is compassionate, he deserves to be trusted by all beings. Therefore, he should not cause pain. This one has atoned for sins that have been committed in one crore births. When he was helpless, for the sake of his benediction, he chanted Hari's name. Because of this, this sinner has certainly completely atoned for all his sins. He has uttered the four aksharas [428] of 'Narayana'. [429] When Vishnu's name is uttered, his [430] attention is drawn towards the speaker. A thief, a drunkard, a person who betrays his friend, the killer of a brahmana, a person who has intercourse with his preceptor's wife, a person who kills a woman, a king, a father or a cow and all other kinds of sinners—perform excellent atonement for all their sins in this way. Those who know about the Vedas have spoken about many kinds of purification for sins, vows and other things. However, the atonement that comes through chanting Hari's name, which reminds one of Uttamashloka's qualities, is superior. After performing an act of atonement, if the mind again rushes along a wicked path, then it has been incomplete. For those who desire to eliminate all acts, [431] the constant chanting of Hari's qualities is the only way, since it cleanses the mind. When he was about to die, he uttered the illustrious one's name completely. He has already cleansed himself of all his sins. Therefore, do not take him away. The knowledgeable say that if Vaikuntha's name is chanted, even if it is to address someone else, in jest, in the process of reciting something or negligently, it destroys sins. Thus, if a man accidentally chants Hari's name while he is falling down, while he stumbles, when he is maimed, scorched, bitten or injured, he does not deserve hardships. Maharshis who know have prescribed heavy and light prayashchitta for heavy and light sins. Those sins are purified through austerities, donations, vows and other things. But these do not destroy the adharma in the heart. That only comes about by serving at his feet. Whether Uttamashloka's name is chanted consciously or inadvertently, a man's sins are burnt down, the way a fire burns down kindling. A powerful medicine, even if it is inadvertently imbibed, reveals its potency. This is true of the chanting of a mantra too."'

Shri-Shuka said, 'O king! They thus truly explained the nature of dharma towards the illustrious one. They freed the brahmana from Yama's noose and saved him from death. O destroyer of enemies! When Yama's messengers had thus been repulsed, they went to Yama's presence and told Yamaraja everything that had happened. When he had been freed from the noose, the brahmana lost his fear and regained his old nature. Delighted at the sight of Vishnu's servants, he bowed his head down and worshipped them. The servants of the great being saw that he wished to speak. O unblemished one! Therefore, while he looked on, they instantly vanished from the spot. Ajamila had heard the conversation between the messengers of Yama and Krishna, about the pure nature of dharma in the three Vedas, based on the illustrious one, the store of qualities. Having heard about Hari's greatness, he instantly became devoted to the illustrious one. Remembering the wicked deeds he had committed, he felt great repentance. "Alas! I could not conquer myself and suffered this great hardship. By having sons through a vrishala lady, I have destroyed my status as a brahmana. Shame on me. I will be condemned by virtuous people. I have committed evil deeds. I am a taint on my family. Abandoning my young and chaste wife, I went to a wicked woman who was a drunkard. My parents were old and without a protector. They were without relatives and ascetics. Alas! Like an ungrateful and inferior person, I have deserted them. It is evident that I will fall down into an extremely terrible hell. There, lascivious people who destroy dharma suffer hardships from Yama. I witnessed a great wonder. Was it a dream or was it real? With nooses in their hands, there were those who sought to drag me away. Where have they gone now? There were four handsome ones who released me when I was bound with nooses and was being taken down to the nether regions. Where have they gone? Despite my misfortune, those learned ones must have seen something auspicious in me. Why else have they shown me their favours? I was the impure husband of a vrishala lady and was about to die. Why else did I deserve to chant Vaikuntha's name through my tongue? I was a gambler, wicked, shameless and the slayer of brahmanas. How could I have uttered the illustrious Narayana's auspicious name? I will now endeavour to control my mind, senses and the breath of life, so that I no longer submerge myself into blinding darkness. I will free myself from all the bonds of ignorance and desire and desire for acts. I will be a well-wisher towards all beings, friendly, compassionate and in control of my atman. I will free myself from the demon in the form of a woman, which was nothing but the illustrious one's maya. I was evil and it played with me, like with a domesticated deer. I will give up physical notions of 'I' and 'mine' and the false pursuit of material objects. Hearing and chanting about the illustrious one, I will use my intelligence to focus my mind on him." In this way, through a brief association with virtuous people, he lost all sense of attachment. He freed himself from all bonds and went to Gangadvara. [432] In that abode of the divinity, he seated himself in yoga. He withdrew all the aggregate of the senses and immersed his mind in the atman. Having detached himself from the gunas, he immersed himself in meditation. He submerged his atman in the refuge that is the illustrious one, who is thought of as the brahman. When his intelligence was thus fixed, before him, he saw the beings whom he had seen earlier. The brahmana recognized them as the ones he had met earlier. He bowed his head down and worshipped them. Once he had seen them, he gave up his body in that tirtha on the Ganga. He immediately assumed a form that was appropriate for someone who was the illustrious one's attendant. Along with the servants of the great being, the brahmana ascended a golden vimana and travelled to the spot where Shri's consort was. He had given up all kinds of dharma. He had become the husband of a servant-maid. He had fallen down and been engaged in reprehensible deeds. With his vows destroyed, he was going to be hurled into hell. However, having chanted the illustrious one's name, he was instantly liberated. For those desiring liberation, there is no better way to sever the bondage of deeds, than chanting about the one whose feet are a tirtha. Thereby, the mind does not get attached to deeds again. There is no contamination through rajas, tamas, or anything else. This is an extremely secret ancient account that destroys sins, for all those who listen to it with faith, or chant it with devotion. Such a person does not go to hell and

Yama's servants do not look at him. However inauspicious he may have been in the mortal world, he obtains greatness in Vishnu's world. While he was dying, addressing his son, Ajamila chanted Hari's name and went to that abode, not to speak of those who chant it with devotion.'

Chapter 6(3)

The king asked, 'The god Dharmaraja heard what his own servants described. Everyone is under his subjugation. What did he say to them in reply? His commands were defied by Murari's servants. O rishi! The violation of the god Yama's punishment has never been heard of earlier. How can this happen? O sage! This will remain a doubt among people. It is my firm view that no one other than you can clear this up.'

Shri-Shuka replied, 'O king! The efforts of Yama's servants were countered by those of the illustrious one. They went and informed Yama, the lord of Samyamini.

'Yama's messengers said, "O lord! In the world of the living, how many controllers are there, who apportion out fruits, depending on the threefold [433] nature of deeds? In the world, if there are many controllers who exert the rod, who is the one who will determine death and who is the one who will determine immortality? There are indeed many people who perform deeds. However, if there are many controllers, that will be like a circle of controllers engaged in acting. [434] Therefore, you alone are the lord of creatures and the lord over everyone. You are the controller, the one who exercises the rod of punishment. You are the one who decides on good and bad deeds committed by men. However, the punishment ordained by you is no longer being observed in the world now. It has been countered by four extraordinary masters of siddhi. Following your command, we were conveying a sinner to a chamber meant for hardships. But they forcibly severed the nooses and freed him. If you think we are worthy, we wish to know about this. When 'Narayana' was uttered, they quickly arrived, exclaiming, 'Do not be afraid.'"'

Shri-Shuka continued, 'Yama, the god who controls subjects, was thus asked by his own messengers and was delighted. He remembered Hari's lotus feet and replied.

'Yama said, "The lord of mobile and immobile objects is different from me. Like the warp and woof of a piece of cloth, the universe is woven into him. [435] Creation, preservation and destruction takes place from his portions. As if with a rope through the noose, the worlds are under his control. The people who are addressed by different names have emanated from him. They are bound to him with cords, like bulls with ropes. They are bound and scared. With different names and deeds, they bear the burden and offer sacrifices to him. I, the great Indra, Nirriti, Prachetas, [436] Soma, Agni, Isha, Pavana, Virinchi, the Adityas, the Vishvadevas, the Vasus, the Sadhyas, the large number of Maruts, the large number of Rudras, the Siddhas, all the other creators of the universe, [437] the lords of the immortals and Bhrigu and the others who are not touched by rajas and tamas—are touched by his maya and do not understand his activities. Nor do those who are full of sattva. What can one say of others? Those who possess the breath of life cannot comprehend him through the senses, the mind, the breath of life, the heart or words, though he is the atman who exists in their atmans, in the inner recesses of the heart. This is like the forms of the body not being able to see the eye, which is beyond them. Hari is the lord who controls himself. The great-souled one is supreme and is the lord of maya. With agreeable forms, qualities and natures, like him, his messengers generally wander around. These creatures of Vishnu are worshipped by the gods. They are extremely wonderful and their manifestations can rarely be seen. They protect mortal devotees of the illustrious one from others, from me and from everyone else. Dharma has been enunciated by the illustrious one himself and is not known by the rishis, the gods, the best among the Siddhas, asuras and men, not to speak of vidyadharas and charanas. O servants! Svayambhu, Narada, Shambhu, Kumara, [438] Kapila, Manu, Prahlada, Janaka, Bhishma, Bali, Vyasa's son [439] and I—the twelve of us know about the illustrious one's dharma. It is pure and mysterious, difficult to comprehend. A person who knows it, obtains immortality. In this world, there exists a supreme dharma for men. Beginning with chanting, it consists of bhakti yoga towards the illustrious one. O sons! Behold the greatness that results from chanting Hari's name. Even someone like Ajamila has been freed from the noose of death. This is sufficient for destroying all the sins of men—chanting the illustrious one's qualities, deeds and names. While he was dying, the sinner Ajamila addressed his son by the name 'Narayana' and achieved liberation. Even great beings do not generally know this. The divinity is the abode of maya and their intelligence is confounded because of this. Their intelligence has been numbed by the sweet and flowery pronouncements of the three. [440] Therefore, they engage themselves in the great rites mentioned in the sacred texts. Indeed, having considered this, those with excellent intelligence resort to devoted yoga towards the illustrious Ananta, with all their souls. Therefore, such people do not deserve to be punished. Even if they sin, those are destroyed through such chanting. Those who chant his sacred account are divinities and Siddhas. Having sought refuge with the illustrious one, those virtuous ones are impartial in their outlook. They are protected by Hari's club and one should not approach them. We and our rod of punishment have no influence over them. Bring before me wicked ones who have turned away from Mukunda and from the sweet fragrance of his lotus feet. This is incessantly tasted by paramahamsas who are attached to nothing else. Bind and bring those who are thirsty for household objects and follow a path that leads to hell. Bring before me those whose tongues do not chant the illustrious one's qualities and names and those whose minds do not remember his lotus feet, those who never bow their heads down before Krishna and those wicked ones who do not render service to Vishnu. May the illustrious and ancient being, Narayana, pardon me for the offence that I and my servants have caused. My servants did not know. We join our hands in salutation. We bow down before the great being and lord and beg forgiveness."'

Shri-Shuka continued, 'The chanting of Vishnu's name is therefore beneficial for the world. O Kouravya! Know that it is the ultimate atonement and destroys the greatest of sins. If one repeatedly hears and chants about Hari's valour, great devotion results and the mind is purified, much more than through vows and other things. A person who has tasted the honey of Krishna’s lotus feet renounces the qualities of maya and no longer finds delight in other objects that lead to hardships. It is others who are struck by desire and, because they are tainted by this dirt, seek to cleanse it through beneficial rites. However, the dirt touches them again. This glory of the illustrious one was explained to Yama’s servants by their own master. Remembering this, their minds were astounded. O king! They are scared of a person who seeks refuge with Achyuta. Therefore, since that day, they are terrified of even looking at such people. The illustrious one who was born from a pot [441] recited this secret history to me, while he was seated on Malaya, worshipping Hari.’

Chapter 6(4)

The king said, ‘You have briefly described the gods, asuras, men, nagas, animals and birds created during Svayambhuva manvantara. O illustrious one! I wish to know about this in detail, about the subsequent creations that the supreme and illustrious one brought about and about their powers.’

Suta [442] said, ‘Badarayana’s son heard this excellent question asked by the royal sage. Welcoming this, the great yogi, supreme among sages, replied.’

Shri-Shuka said, ‘The ten Prachetas were the sons of Prachinabarhi. Emerging from inside the ocean, they saw that the earth was covered with trees. Kindled by their austerities, their anger and intolerance at the trees flared up. Desiring to burn those down, they created wind and fire from their mouths. O extender of the Kuru lineage! On seeing that these were being burnt down, the great king, Soma, tried to pacify their anger. “O immensely fortunate ones! You should not burn down these miserable trees. You are known as the protectors of subjects and should ensure their increase. The illustrious Hari, without decay, is the lord of Prajapatis. The lord created trees and herbs as food. Immobile objects are food for those that move, those without feet are food for those who possess feet. Those without hands are food for those without hands, those with four feet are food for bipeds. O unblemished ones! Your father, and the god of the gods, instructed you to create subjects. How can you burn down the trees? Resort to the path of the virtuous and control the rage that has been ignited. This was the path followed by your father, grandfather and great grandfather. Parents are friends for children, the eyelashes for the eyes, the husband for a woman, the king for subjects, householders for mendicants and the learned are well-wishers for the ignorant. The lord Hari, the atman, dwells inside the bodies of beings. Everything is his abode. If you consider this, he will be satisfied. If a person desires to know about the atman, he should control the sudden eruption of powerful rage within the space in the heart. He will then be able to transcend the gunas. Enough of this burning down of the miserable trees. Let the remaining ones be safe. There is this excellent maiden [443] who has been reared by the trees. Accept her as your wife." O king! This extremely beautiful maiden was the daughter of an apsara. King Soma bestowed her on them and returned. Following dharma, they married her.

'Daksha, the son of the Prachetas, was born through her. The three worlds are populated with the offspring that he created. Daksha was devoted to his daughters. Listen attentively to how he created creatures through his semen and through his mind. In the beginning, this Prajapati created subjects through his mind—gods, asuras, men and others who reside in the sky, on earth and in water. Prajapati saw that this creation of subjects was not increasing. He went to the foothills of the Vindhyas and performed extremely difficult austerities. There was a supreme tirtha named Aghamarshana there and it destroyed sins. He bathed thrice a day and satisfied Hari with his austerities. He satisfied the illustrious Adhokshaja with *hamsaguhya*. [444] I will now explain to you how Hari was satisfied.

'Prajapati said, "I bow down before the supreme one whose powers are real. He is the controller of living beings, manifested in the three gunas. His abode cannot be perceived by those whose intelligence seeks truth in the gunas. I worship the self-created one who is beyond everything. He is the friend of a being, but the being does not know this friend, just as an object of the senses doesn't perceive the sense organ. With the being, this friend resides in the same city. [445] He is a witness to everything that is manifest. I bow down before that great lord. This body, the breath of life, the senses, the mind, the elements and the tanmatras [446] do not know themselves, or anything that exists beyond them. All living beings only know about the gunas, but do not know the omniscient and infinite one. I worship him. When there is a cessation of the mind and names and forms no longer exist because the senses and memory are destroyed, his transcendental form is alone perceived. I bow down to the pure one. His abode is the pure heart. Learned ones perceive him located in the inner cores of their hearts, even though, enveloped by the three gunas and his nine powers. [447] Just as the fire latent in wood is drawn out, learned people draw out the fifteenth. [448] His maya is infinite and varied and comes in the way of realizing emancipation and experiencing bliss. All the names are his and the universe is his form. I do not possess the capacity to describe this. Let him show me his favours. Anything spoken in words, anything determined by the intelligence, the senses or the mind is not the way he is. That is not his true form. He is the cause of gunas and forms. He is behind the creation, appearance and destruction of the gunas. Everything rests in him. Everything results from him. Everything belongs to him. Everything is rendered to him. Everything executed is for him. Every action is done by him. He is the supreme cause behind cause and effect. He is the original and famous one. He is the brahman. He alone, and no one else, is the cause behind everything. Those who speak talk about his potencies and indulge in disputes and agreements. They repeatedly delude themselves. I bow down before the lord who is infinite in his qualities. He exists. He does not exist. He is the single one. Professing faith in what they know, people follow different and contrary kinds of dharma. Some perceive him through samkhya, or yoga. He is the identical being, supreme and great. May he be favourable towards me. May he show favours towards those who worship at his feet. The illustrious one is infinite and is beyond names and forms. He manifests himself through names, forms, births and deeds. May he be supremely favourable towards me. There are ordinary people who follow different paths of knowledge. According to their wishes, he manifests himself in different embodied forms. This is like the wind bearing the qualities of the earth. [449] Let the lord fulfil my desires.”’

Shri-Shuka continued, ‘O best among the Kuru lineage! The illustrious one was thus praised. Devoted to his devotees and praised, he manifested himself in Aghamarshana. His feet were astride Suparna and his eight and mighty arms wielded a chakra, a conch shell, a sword, a shield, arrows, a bow, a noose and a club. He was attired in yellow garments and his complexion was as dark as a cloud. His face and glance were pleasant. A garland of wild flowers hung down from his body and the shrivatsa mark and Koustubha were radiant. He was adorned with an expensive diadem and bracelets and his radiant earrings were shaped like makaras. He was adorned with a girdle, finger rings, bracelets, anklets and armlets. On seeing this great and wonderful form, Prajapati was initially scared. However, delighted in his mind, he prostrated himself on the ground, like a rod. Because of his great joy, he was unable to say anything. It was as if a waterfall had flooded the lakes in his mind and senses. Prajapati, the devotee, was prostrate, desiring subjects. Janardana, who knows what is in the hearts of all creatures, spoke to him.

‘The illustrious one said, “O Prachetas! O immensely fortunate one! Your austerities have been successful. Because of your great devotion and attachment towards me, you have obtained supreme success. O lord of subjects! I am pleased with you. You have performed austerities for the growth of the world. I also desire that there should be an increase in the number and prosperity of beings. Brahma, Bhava, all of you, [450] the Manus and the lords among the gods have the prosperity of creatures in mind and are indeed my manifestations. O brahmana! Austerities represent my heart, and knowledge about specific rites represents my body and form. Completed sacrifices represent my limbs. Dharma represents my atman, and the gods are my breath of life. I alone existed at the beginning. [451] There was nothing else, inside or outside. I was unmanifest consciousness, and the entire universe was asleep. I am infinite in qualities. I am infinite in qualities and an accumulation of qualities. It is from me that Svayambhu Aja was generated in the beginning.

His potency increased because of my energy. Though he exerted himself in tasks of creation, he felt himself to be inadequate. Instructed by me, that god tormented himself through terrible austerities. After this, in the beginning, the lord, the creator of the universe, created the nine of you. O dear one! Prajapati Panchajana's daughter is named Asikni. O lord of subjects! Accept her as your wife. Follow the dharma of intercourse and again embark upon the creation of subjects. She will also follow the dharma of intercourse and you will be able to create large numbers. From you, because of my maya, all subjects will henceforth be created through intercourse. They will offer sacrifices to me."'

Shri-Shuka continued, 'While he looked on, the illustrious creator of the universe said this. After this, like something seen in a dream, Hari instantly vanished from that spot.'

Chapter 6(5)

Shri-Shuka said, 'Imbibed with Vishnu's maya, through Panchajana's daughter, the lord had ten thousand sons known as the Haryashvas. O king! All those sons of Daksha were identical in good conduct and in the pursuit of dharma. Commanded by their father to create subjects, they headed for the western direction. They went to the tirtha known as Narayana-saras, at a place where the Sindhu meets the ocean. A large number of sages and Siddhas frequented the spot. From merely touching those waters, all their stores of impurities were cleansed. Their intelligence was imbibed with the dharma followed by paramahamsas. Controlled by their father's instruction to increase subjects, they performed fierce austerities. The *devarshi* [452] saw them. He told them, "O Haryashvas! How can you possibly create subjects? Although you are protectors, you have not seen the ends of the earth and are foolish. There is a kingdom with a single man. There is a hole whose exit cannot be seen. There is a woman who assumes many kinds of forms. There is a man who is the husband of a harlot. There is a river that flows in both directions. There is an extraordinary house that is made out of twenty-five materials. There is a swan with a wonderful tale. There is a disc made out of razors and it revolves on its own. Your learned father has commanded you, but you are ignorant. Without understanding what is appropriate for you, how can you possibly create?” Hearing these words, the intelligence of the Haryashvas was awakened. The words of the devarshi were mysterious and using their natural intelligence, they examined them. The earth is the field and is known as *jiva*. But it is actually without a beginning and binds itself down in this way. Without having witnessed its emancipation, why should one indulge in acts that are transient? [453] The single being is the lord. The illustrious one is supreme and his own refuge. He is the fourth. [454] If that being without an origin has not been seen, why should one indulge in acts that are transient? If a man goes to heaven, this is like a hole from which one returns to this world. [455] Without realizing the transcendental abode, why should one indulge in acts that are transient? A being’s intelligence has many different kinds of forms and possesses the gunas of a wanton woman. In this world, without that attachment ending, why should one indulge in acts that are transient? By being attached to her, who is like a wicked wife, one loses all one’s powers and roams around in samsara. If a person does not comprehend the progress of this folly, why should he indulge in acts that are transient? Maya leads to creation and destruction and powerful in its force, flows along the banks towards the end. Maddened by it, why should one indulge in acts that are transient? Purusha is the wonderful mirror, consisting of twenty-five *tattva*s. [456] Without understanding about adhyatma, why should one indulge in acts that are transient? The sacred texts instruct about the lord, who enables one to give up bondage and obtain emancipation. Neglecting this and without being able to discriminate between the real and the unreal, why should one indulge in acts that are transient? [457] The fierce wheel of time revolves independently and attracts everything in the universe. Without understanding this, how can one indulge in acts that are transient? How can a person not understand the father’s instructions, which are in conformity with the sacred texts? How can one not follow them, becoming entangled in this act, [458] which is immersed in the three gunas? O king! Unanimously, the Haryashvas determined this.

After circumambulating him, they left along the path from which there is no return. The sage continued to roam around the worlds, fixing his undivided mind on Hrishikesha's lotus feet and chanting the tune of the brahman.

'Daksha's excellent sons were good in conduct and were destroyed because they listened to Narada. On hearing this, he was tormented. Even excellent sons can lead to grief. Having been comforted by Aja, [459] Daksha again had one thousand sons through Panchajana's daughter and they were known as the Sabalashvas. Firm in their vows, they were instructed by their father to create subjects. They went to Narayana-saras, where their elder brothers had become Siddhas. As soon as they touched those waters, they were cleansed of their store of impurities. There, they chanted the name of the supreme brahman and tormented themselves through great austerities. For some months, they only drank water. For some months, they only subsisted on air. Using this mantra, they worshipped the lord of mantras. "Oum! We bow down to Narayana, the great atman and being. He is pure sattva and consciousness. We meditate on the great and pure one." O Indra among kings! Their minds were also on creating subjects and the sage Narada approached them. As before, he addressed them in those mysterious words. "O sons of Daksha! Listen to my words of instruction. You are devoted to your brothers. Therefore, you must search out the footprints of your brothers. A brother who knows about dharma must generally follow his brother. A man who has pious relatives finds delight with the Maruts." The sighting of Narada does not fail. Having spoken to them in this way, he departed. O noble one! They too followed the path traversed by their brothers. They travelled along the virtuous and superior path towards the supreme. Like a night that has headed west, [460] they have still not returned. At this time, Prajapati saw many evil portents. As was the case earlier, he heard that Narada had caused the destruction of his sons. Senseless with grief on account of his sons, he became angry with Narada. He approached the devarshi and his lips quivered in rage. Daksha said, "You are wicked, though you are in the garb of the virtuous. To us, you bear the signs of someone who is virtuous. However, you have committed an evil act towards my sons. You have shown them the path of a mendicant. They have not considered karma and have not repaid the three debts. [461] O wicked one! You have deprived them of benefit, both in this world and in the next. Your mind is fixed on being merciless towards children. You shamelessly roam around in assemblies, destroying his [462] fame. Those who are devoted to the illustrious one are always eager to show favours towards creatures. You are the sole exception. You destroy friendship and create enmity among those who are not enemies. Detachment among men cannot be brought about in this way. Your knowledge is false. You think that renunciation can be brought about by severing the bonds of affection. If a man does not himself experience the sharp pain that material objects bring, he does not develop non-attachment, not by learning from the intelligence of others. We are virtuous people who wish to follow the karma meant for householders. However, you have caused us an irreparable damage and it cannot be tolerated. You have severed my bonds and you have acted in that inauspicious way again. [463] O foolish one! Therefore, you will roam around the worlds and not find a place to rest." Narada, revered by the virtuous, accepted this and agreed. He is spoken of as a virtuous person. Though he possessed the powers himself, [464] he tolerated it.'

Chapter 6(6)

Shri-Shuka said, 'Entreated by Svayambhuva, Prachetas had sixty daughters through Asikni and they were devoted to their father. He bestowed ten daughters on Dharma, thirteen on Ka, [465] twenty-seven on the moon god, two each on Bhuta, Angiras and Krishashva and the remainder on Tarkshya. [466] Hear from me their names and those of their offspring. Their offspring and the descendants of their offspring populated the three worlds. Dharma's wives were Bhanu, Lamba, Kakub, Jami, Vishva, Sadhya, Marutvati, Vasu, Muhurta and Sankalpa. Hear about their sons. O king! Devarishabha was born from Bhanu and his son was Indrasena. Lamba's son was Vidyota and the clouds [467] were born from him. Kakub's son was Sankata and the forts on earth were born from him. [468] Svarga was the son of Jami and his son was Nandi. The sons of Vishva were known as the Vishvadevas and they did not have any offspring. Sadhya gave birth to the large number of Sadhyas and their son was Arthasiddhi. Marutvati's sons were Jayanta and Marutvan. Jayanta was a portion of Vasudeva, whom learned ones know as Upendra. The large number of divinities known as Mouhurtikas were born from Muhurta. At the right time, they bestow fruits on living beings. Sankalpa was born from Sankalpa. [469] It is said that Kama was Sankalpa's son. Vasu had eight sons, the Vasus. Hear about their names—Drona, Prana, Dhruva, Arka, Agni, Dosha, Vastu and Vibhavasu. Through his wife, Abhimati, Drona had sons—Harsha, Shoka, Bhaya and others. Urjasvati, Prana's wife, had the sons Saha, Ayus and Purojava. Dhruva's wife was Dharani and she had the many different cities as her sons. [470] Arka's wife was Vasana and her sons are known as Tarsha and others. Dhara was the wife of the Vasu known as Agni and her sons were Dravinaka and others. Skanda was the son of Krittika [471] and his sons were Vishakha and others. Through Sharvari, Dosha had a son named Shishumara, who was Hari's portion. Through Angirasi, Vastu had Vishvakarma as a son, and he was the husband of Akriti. Chakshusha Manu was born through her. Manu's sons were the Vishvadevas and the Sadhyas. [472] Through Usha, Vibhavasu had the sons Vyushta, Rochisha and Atapa. Panchayama was born from Atapa. He keeps beings awake and makes them undertake activities.

'Sarupa, Bhuta's wife, had one crore Rudras as sons. The foremost were Raivata, Aja, Bhava, Bhima, Vama, Ugra, Vrishakapi, Ajaikapada, Ahirbudhnya, Bahurupa and Mahan. [473] The other terrible companions of the Rudras were the leaders of bhutas and pretas.

'Svadha, the wife of Prajapati Angiras, gave birth to the ancestors. Sati, another wife of Angiras, accepted the Atharva Veda as her son.

'Through his wife Archi, Krishashva had Dhumrakesha as a son and through his wife Dhishana, he had the sons Vedashira, Devala, Vayuna and Manu.

'Tarkshya's wives were Vinata, Kadru, Patangi and Yamini. [474] Patangi gave birth to birds and Yamini to locusts. Suparna's [475] son was Garuda, who bore the lord of sacrifices himself. She had another son, Anuru, [476] who was Surya's charioteer. Kadru had many nagas as her sons.

'O descendant of the Bharata lineage! Krittika and the other nakshatras were wives of the moon god. Because of Daksha's curse, he could not have offspring. [477] He was afflicted by the demon of pulmonary consumption. However, having pacified him again, Soma got his kalas back, which waned.

'Now hear about the auspicious names of the mothers of the world. [478] The entire universe was born from Kashyapa's wives—Aditi, Diti, Danu, Kashtha, Arishta, Surasa, Ila, Muni, Krodhavasha, Tamra, Surabhi, Sarama and Timi. [479] Aquatic creatures were born from Timi and carnivorous creatures were Sarama's sons. O king! Buffaloes, cows and others with cloven hooves were born from Surabhi. Hawks, vultures and others were born from Tamra. The large number of apsaras were born from Muni. O king! Snakes like the dandashukas were the sons of Krodhavasha. Trees and plants were born from Ila, the yatudhanas [480] were born from Surasa. Gandharvas were born from Arishta and animals with uncloven hooves from Kashtha. Danu had sixty-one sons. Hear the names of the most important ones—Dvimurdha, Shambara, Arishta, Hayagriva, Vibhavasu, Ayomukha, Shankushira, Svarbhanu, Kapila, Aruna, Puloma, Vrishaparva, Ekachakra, Anutapana, Dhumrakesha, Virupaksha, Viprachitti and Durjaya. Svarbhanu's daughter was Suprabha and she married Namuchi. Yayati, Nahusha's powerful son, married Sharmishtha, Vrishaparva's daughter. Vaishvanara [481] had four beautiful daughters—Upadanavi, Hayashira, Puloma and Kalaka. O king! Upadanavi was married to Hiranyaksha and Hayashira to Kratu. Ka [482] married Puloma and Kalaka, two of Vaishvanara's daughters. The illustrious Kashyapa married them because he was instructed to do this by Brahma. The danavas Poulama and Kalakeyas [483] were accomplished in battle. O king! Among these, sixty thousand destroyed sacrifices and were killed by your grandfather single-handedly, when he visited heaven and wished to do what would bring Indra pleasure. [484] Through his wife Simhika, Viprachitti had one hundred and one sons. Rahu was the eldest and the other hundred are the Ketus. All of them became planets. Now hear progressively about

Aditi's lineage. Through his portion, the lord and god, Narayana, himself descended there—Vivasvat, Aryama, Pusha, Tvashta, Savita, Bhaga, Dhatri, Vidhatri, Varuna, Mitra, Shatru and Urukrama. [485] Through Samjna, Vivasvat had the son, Manu Shraddhadeva, and an immensely fortunate couple of twins, Yama and Yami. Thereafter, Samjna became a mare on earth and gave birth to the two Nasatyas. [486] Through Chhaya, he had Shanaishchara and Savarni Manu as sons. The daughter was Tapati, who accepted Samvarana as a husband. Matrika was the wife of Aryama and their sons were the Charshanis. Brahma thought of them as a species from which humankind would evolve. Pusha didn't have offspring. Since his teeth were shattered earlier, he only eats flour. That was because he exhibited his teeth and laughed, when he [487] was angry with Daksha. The maiden known as Rachana was the daughter of the Daityas [488] and she was Tvashta's wife. Through them were born Samnivesha and the valiant Vishvarupa. The gods accepted him, though he was the son of the daughter of their enemies. [489] This was when they were abandoned by their preceptor, Angiras, [490] because they had shown him disrespect.'

Chapter 6(7)

The king asked, 'Why were the gods abandoned by their own preceptor? What offence did they commit against their preceptor? O illustrious one! Please tell me this.'

Shri-Shuka replied, 'Intoxicated by his prosperity over the three worlds, Indra deviated from the virtuous path. O king! He was surrounded by the Maruts, the Vasus, the Rudras, the Adityas, the Ribhus, the Vishvadevas, the Sadhyas and the Nasatyas. Maghavan was tended to and served by Siddhas, charanas, gandharvas, sages, those who knew about the brahman, vidyadharas, apsaras, kinnaras, birds and serpents. Melodious songs were sung before him. He was seated on a throne and a white umbrella that was as beautiful as the lunar disc was held atop his head. There were other signs of an emperor, whisk and fans. Poulami [491] was seated on half of his excellent seat. When the great preceptor of the gods and of himself arrived, he did not arise and show him respect. Nor did he offer him a seat. Vachaspati [492] is a supreme sage and is revered by the gods and the asuras. However, despite seeing that he had arrived, Indra did not arise from his seat. The wise lord, descended from the Angiras lineage, was silent. He quickly left and returned to his own house, knowing that this transgression resulted from the arrogance of prosperity. It was then that Indra realized he had shown disrespect to his preceptor. In the presence of everyone present in that assembly, he reprimanded himself. "Alas! I have perpetrated a wicked act. My intelligence was weak. In the insolence caused by prosperity, the preceptor has been dishonoured in an assembly. No learned person will desire the prosperity of the lord of the gods if that conveys the lord of the gods to sentiments like those of the asuras, as has happened now. There are those who say that an emperor must never arise from the throne on which he is seated. However, they do not know about supreme dharma. Their wicked path leads to calamity and one falls down into darkness. Those who heed their words sink, like boats made out of stone. The brahmana is the preceptor of the immortals and his knowledge is fathomless. Without any deceit, I will bow my head down and touch his feet, thus obtaining his favours." Maghavan thought in this way. However, the illustrious Brihaspati left his house. Using the maya of adhyatma, he vanished. The illustrious and self-ruling one searched everywhere to determine where his preceptor had gone. Surrounded by the gods, he used his intelligence to meditate. But he couldn't find any peace for himself. All the asuras heard this and followed the advice of Ushanas. [493] They were extremely difficult to vanquish and they attacked the gods, wishing to kill them. The sharp arrows released by them pierced the thighs and arms of the gods. With Indra and with their heads lowered, they went and sought refuge with Brahma.

'The illustrious and self-creating one saw them stationed there, afflicted. The god was overcome with great compassion and addressed them in comforting words. Brahma said, "Alas! O best among the gods! You have committed an extremely inauspicious deed. The brahmana is controlled and the brahman is in him. Because of your prosperity, you did not honour him. O gods! You were prosperous and your own enemies were feeble. However, because of your ingratitude, you have been defeated by the enemy. O Maghavan! Look at your enemies. They decayed because they crossed their preceptor. But they are powerful now because they again faithfully worshipped Kavya. Those who follow that divine one from the Bhrigu lineage can take away my abode too. They have been instructed by the descendant of the Bhrigu lineage in accomplishing their objectives, and their intentions are not obvious. Why will they care for heaven? Lords of men who worship brahmanas, Govinda and cattle never face anything inauspicious. Therefore, quickly worship the brahmana Vishvarupa. He is the ascetic son of Tvashta and is self-controlled. When worshipped by you, he will accomplish your objectives, as long as you can forget his acts." [494] O king! Thus advised by Brahma, they lost their anxiety.

'They went to the rishi who was Tvashta's son and embraced him. They said the following. The gods said, "May you be fortunate. We have come to your hermitage as guests. O son! [495] We are like your fathers and it is appropriate that you should accomplish our desire. O brahmana! The supreme dharma for a virtuous son is to serve his parents and this is especially true of one who is a brahmachari. A preceptor is the embodied form of the Vedas. A father is the embodied form of Prajapati. A brother is the embodied form of the lord of the Maruts. [496] A mother is the form of the earth. A sister is the embodied form of compassion. A guest is the embodied form of Dharma himself. A visitor is the embodied form of Agni. [497] All beings are the embodied form of the atman. Having been defeated by the enemy, your fathers are distressed and afflicted. O son! Using your austerities, you should follow our wishes and dispel these. You are a brahmana and the brahman is in you. We choose you as our teacher and preceptor. Through your energy, we will then be able to easily defeat our enemies. O brahmana! If one worships the feet of a younger person to accomplish an objective, that is not condemned. Learning is not determined on the basis of seniority in age alone." The great ascetic was invited by the large number of gods to become their priest. Vishvarupa was delighted and addressed them in gentle words. Vishvarupa replied, "Those who know the good conduct of dharma have condemned this. [498] It diminishes the powers of brahmacharya. O lords! A person like me, who should be a disciple, has been requested by the lords of the worlds. Therefore, I cannot refuse. That is in my own selfish interest too. O lords! I survive on leftover grain and wealth is nothing to me. I have withdrawn from all virtuous rites. [499] O lords! How can I undertake the reprehensible task of becoming a priest? That only appeals to those who are evil in intelligence. Nevertheless, I cannot refuse that desired by my seniors. At the cost of my life and everything I possess, I will accomplish what you wish." Vishvarupa, the great ascetic, promised them this. With supreme meditation, he performed the task of being a priest. The prosperity of the enemies of the gods was protected through the knowledge of Ushanas. Using the Vaishnava knowledge, the lord took it away and handed it over to the great Indra. This protected the one with one thousand eyes and the lord defeated the army of the asuras. Vishvarupa, generous in his intelligence, told the great Indra about this.'

Chapter 6(8)

The king said, 'Protected by this, the one with one thousand eyes toyed with the enemy soldiers and vanquished them. He enjoyed the prosperity of the three worlds. O illustrious one! Tell me about this armour, which has Narayana inside it. [500] Protected by this, he defeated the enemy assassins in the battle.'

Shri-Shuka replied, 'Once Tvashta's son had been chosen as the priest, the great Indra asked him about this. This is the armour that goes by Narayana's name. Hear it single-mindedly. Vishvarupa said, "A person must wash his hands and feet and perform the ablutions. He must wear a ring made out of kusha grass and be seated, facing the north. Controlling his speech, he must purify his limbs with the two mantras. [501] When there is fear, he must don this supreme armour of Narayana's—the two feet, the two knees, the two thighs, the stomach, the heart, the chest, the mouth and head progressively. [502] Beginning, with Oum, the apportioning is thus in this way.

Oum namo Narayanaya is then repeated in the reverse order. Thereafter, using the knowledge of the twelve aksharas, he must perform *kara-nyasa*. [503] Oum comes at the beginning and it ends with 'ya'. It starts with the index finger and ends with the joints of the thumbs. [504] Oum must be deposited in the heart, 'vi' in the crown of the head, 'sha' in the middle of the eyebrows and 'na' in the tuft of hair on the head. [505] 'Ve' is deposited in the two eyes and 'na' in all the joints of the body. 'Ma' is thought of as a weapon and a learned person thus becomes a personified form of the mantra—*Oum Vishnave namah*. The *visarga* sign, ending with *phat*, must be invoked in all the directions. [506] He must meditate on the supreme atman, the one who should be meditated upon and the one who possesses the six potencies. [507] He must then chant a mantra that is the embodied form of knowledge, energy and austerities. [508] 'Oum. May Hari bestow protection on me from all sides. He has placed his lotus feet on the back of the Indra among birds. He possesses eight arms that hold the conch shell, the discus, the shield, the sword, the mace, arrows, the bow and the noose. He possesses the eight powers. [509] In the form of a fish, may he protect me in the waters from large numbers of aquatic creatures and Varuna's noose. He used his maya to assume the form of a vamana brahmana. May he protect me on the land in this form. As Trivikrama, may the one whose form is the universe protect me in the sky. In his form of Nrisimha, the destroyer of asura hordes, may the lord protect me in impenetrable places, forests and the forefront of the battle. When he uttered his loud and great roar, it echoed in all the directions and the embryos were dislodged. [510] The sacrifice is his form. May he protect me along roads. [511] As *varaha*, [512] he raised the earth up on his own tusks. May Rama [513] protect me on the summits of mountains. With Lakshmana, may Bharata's elder brother [514] protect me in foreign lands. May Narayana protect me from all kinds of terrible adharma and distractions. May Nara protect me from pride. May Datta, the lord of yoga, protect me from deviations in the path of yoga. May Kapila, the lord of gunas, protect me from the bondage of karma. May Sanatkumara protect me from the god of love. May Hayashirsha protect me from ignoring gods along the road. May the noble devarshi [515] protect me from transgressions in worshipping the great being.

In his form of the turtle, may Hari protect me from all kinds of hell. May the illustrious Dhanvantari protect me from eating undesirable food. May Rishabha, who conquered his atman, protect me from fear on account of the opposite sentiments. May Yajna protect me from hardship brought about by other people. In his form of the Indra among serpents, may Bala protect me from the *krodhavasha*s. [516] May the illustrious Dvaipayana protect me against ignorance. May Buddha protect me against distractions caused by large numbers of heretics. May Kalki protect me from the impurities of the age known as kali yuga. He has descended in this form for the sake of protecting dharma. With his club, may Keshava protect me in the morning. [517] May Govinda, holding the flute, protect me during *sangava*. [518] May Narayana raise his spear and protect me in the forenoon. May Vishnu, with the weapon to destroy enemies in his hand, protect me at midday. May Madhusudana, with the fierce bow, protect me in the afternoon. May Madhava, with the three forms [519] protect me in the evening. May Hrishikesha protect me during the first part of the night. May Padmanabha protect me during the second part of the night and at midnight. May the lord, the abode of the shrivatsa mark, protect me during the latter part of the night. May the lord Janardana, the wielder of the sword, protect me just before dawn. May Damodara protect me during the morning sandhya. May the illustrious Vishveshvara, whose form is time, protect me just before morning. His sharp-edged chakra is like the fire of destruction that comes at the end of a yuga. Invoked by the illustrious one, it rages around in every direction. Please swiftly burn down all the enemy soldiers who deserve to be burnt down, just as the fire, with the wind as a friend, does to dry grass. O club! You have sparks of fire and are like the vajra to the touch. You are loved by the invincible one. Crush down those who should be crushed down. Pulverize the *kushmanda*s, *vainayaka*s, yakshas, rakshasas, bhutas and *graha*s. [520] Pulverize the enemy. O conch shell! When blown by Krishna, your blare is terrible and makes the hearts of enemies tremble. Drive away yatudhanas, pramathas, pretas, *matrika*s, pishachas and evil brahmanas who are malevolent in their glances. [521] O supreme sword that is sharp at the edges! The lord will use you against my enemy soldiers. Cut them. Sever them. O shield with the mark of one hundred moons! Cover the eyes of the wicked enemies. Take away their evil eyesight. Evil planets, meteors, human beings, reptiles, fanged creatures, bhutas and sin cause us fear. By chanting the names and forms of the illustrious one, let all these head instantly towards their destruction. They are impediments in the way of our well-being. The illustrious Garuda is a lord who is praised in hymns and metres. Through the chanting of Vishvaksena's names, let him protect us from all kinds of hardships. Let Hari's names, forms and weapons protect us from all catastrophes. Let his ornaments, in the form of his companions, protect our intelligence, senses and the breath of life. The illustrious one is indeed everything that is manifest and is not manifest. Because of this truth, let everything that causes us harm head towards destruction. For those who have identified themselves with his atman, there is no difference between their own selves and he himself. Because of his own maya, his ornaments, weapons and different kinds of signs possess the powers. This is the true understanding of the illustrious and omniscient Hari. He goes everywhere. He is everywhere. Through his own forms, let him protect all of us. He is the illustrious Narasimha, who is inside and outside. He is in the sub-directions, the directions, above, below and everywhere around. Through his roar, let him destroy all the fear in the worlds. Through his own energy, let him envelope all the different kinds of powers." O Maghavan! I have described the armour that has Narayana inside it. Armed by it, you will easily vanquish the leaders of the asuras. If a person wears it, he is instantly freed from all fear that results from anything he sees with his eyes or touches with his feet. If a person bears this knowledge, he does not suffer any fear from any direction—from kings, bandits, evil planets, or physical or mental diseases. In ancient times, a brahmana named Koushika mastered this. Using the path of yoga, he cast off his life in the desert regions. Chitraratha, the lord of the gandharvas, surrounded by women, once travelled in a vimana, over the spot where the brahmana had died. He instantly fell down from the vimana in the sky, with his head facing downwards. He was astounded. Heeding the words of the Valakhilyas, he collected the bones and immersed them in the Sarasvati, which flows in an eastern direction. After this, he bathed and returned to his own abode. Faced with danger, if a person hears this and faithfully remembers it, he is freed from all kinds of fear and all beings bow down before him. Shatakratu obtained this knowledge from Vishvarupa. Having vanquished the asuras in a battle, he enjoyed the prosperity of the three worlds.'

Chapter 6(9)

Shri-Shuka said, 'O descendant of the Bharata lineage! We have heard that Vishvarupa possessed three heads—one for drinking soma, one for drinking liquor and one for eating food. O king! It said that at the time of sacrifices, he openly gave shares to the gods and the ancestors who were divinities, to the loud and gentle chanting of mantras. However, he was tied in bonds of affection towards his mother. [522] Therefore, at the time of performing sacrifices, he covertly secreted a share and conveyed this share to the asuras. The lord of the gods noticed this disrespect towards the god and the violation of dharma. Scared, [523] in his rage, he swiftly severed his heads. The head that drank soma became a *kapinjala*. The head that drank liquor became a *kalavinka*. The head that ate food became a *tittiri*. [524] With cupped hands, the lord accepted the sin of killing a brahmana. To purify himself, at the end of a year, Hari [525] divided the elements of this sin into four parts and distributed it among the earth, water, trees and women. The earth accepted a fourth part because of the boon that ditches dug on earth will be filled up. [526] The sin of killing a brahmana is seen on earth in the form of the deserts. Trees accepted a fourth part because of the boon that severed branches will grow again. The sin of killing a brahmana is seen in the trees in the form of the sap. Women accepted a fourth part because of the boon that they would always experience desire. [527] This sin is seen in them every month, in the form of the menstrual discharge. Water accepted one fourth of the impurity because of the boon that it would increase the volume of a substance into which it was mixed. It is seen in water in the form of foam and froth and this must be collected and flung away.

‘When his son was killed, Tvashta offered oblations for the sake of generating Indra’s enemy. “O Indra’s enemy! Grow in strength and quickly kill the enemy.” A being, terrible in form, arose from the southern part of the sacrificial fire. He was like Death. It seemed to the worlds that the end of the yuga had arrived. Every day, on all sides, he increased by the length of an arrow’s flight. His appearance was like that of a burnt mountain. His complexion was like that of a mass of evening clouds. His hair and beard were like molten copper. His eyes were as fierce as the midday sun. With his blazing trident, he seemed to pierce the space between heaven and earth. When he danced or roared, the earth quaked because of his feet. His mouth was as deep as a cave and he seemed to drink up the sky. He seemed to lick the stars with his tongue and devour the three worlds. With a large array of terrible teeth, he yawned repeatedly. On seeing this, all beings were terrified and fled in the ten directions. This form was manifested because of Tvashta’s austerities and he seemed to envelop the worlds. The wicked and extremely terrible one was therefore known as Vritra. [528] Along with their followers, the bulls among the gods rushed forward to kill him, using their own respective divine *astra*s and *shastra*s. [529] However, he swallowed them all up. All of them were astounded and surprised at this. They lost their energy. They controlled themselves and approached the supreme and original being. The gods said, “The three worlds, consisting of wind, space, fire, water and land, and all of us, Brahma and the others, are terrified. We render offerings to the one, of whom, even Death is frightened. We seek refuge with him. He is never surprised. He is always completely satisfied with his own achievements. He is tranquil and serene. If a foolish person wishes to be protected by anyone else, he will be like a person who tries to cross an ocean by using a dog’s tail. [530] Manu tied his boat, in the form of the earth, to his horn, when he assumed the form of an aquatic creature, and crossed what was extremely difficult to traverse. [531] He will certainly deliver us dependents from this limitless fear on account of Tvashta’s son. In ancient times, Svayambhu was alone on his lotus seat and the flood of water was filled with turbulent waves, created by loud and terrible winds. He almost fell down. However, he was saved from that fear by him. Let him convey us to a safe shore. He is the lone lord who controls us through his maya. He created us and we undertake creation in the universe. He is stationed in front of us, but we cannot discern his signs. We are proud because we think of ourselves as independent lords. When we are severely afflicted, using his own maya, from one yuga to another yuga, he always assumes avataras in the form of gods, rishis, men and subhuman species and saves us. All of us approach that god and seek refuge with him. He is the divinity who is there in our atmans. He is supreme and foremost, the great being. The universe is his manifestation. He is the one with whom one should seek refuge. The great-souled one always confers well-being on those who are devoted to him." O great king! He was worshipped by the gods in this way.

'Holding a conch shell, chakra and a club, he manifested himself inside their hearts. He was served and worshipped by sixteen attendants who were just like him in appearance, but were without shrivatsa and Koustubha. His eyes were like blooming autumn lotuses. On seeing him, their hearts were flooded with delight. O king! They prostrated themselves on the ground, like rods. Rising gradually, they worshipped him. The gods said, "We bow down before the one who is the seed of sacrifices. We bow down before the one who is time. We bow down before the one who wields the chakra. We bow down before the one who is addressed through auspicious names. You are the controller and the destination of the three. [532] You are the supreme refuge. O controller! Anyone born after the original creation is incapable of comprehending you. Oum. We bow down before the illustrious Narayana. O Vasudeva! O original being! O great being! O immensely glorious one! O supremely auspicious one! O supreme benediction! O supremely compassionate one! O absolute one! O support of the universe! O sole protector of the worlds! O lord of everything! O Lakshmi's lord! Paramahamsas wander around. They immerse their atmans in the yoga of meditation and worship the supreme one. When they are completely purified, he manifests himself before them. They follow the dharma of paramahamsas. The door of darkness is closed and consciousness is revealed to them. In the world of their atmans, they themselves obtain you and experience their own bliss from you. Your pastimes are extremely difficult to understand. You are not dependent on anyone for support. You do not possess a material body. You do not expect any cooperation from us. There are no transformations in your atman. You are nirguna. But you create the gunas and preserve and destroy them. Do you exist in this material world? [533] It is created on the basis of the gunas and one descends into it. Is this under a superior person's control or is this because of one's own inauspicious deeds? Are you responsible for the fruits of good deeds? Should one accept them and be satisfied with them? The effects of good conduct also pass. You are said to be an impartial witness. We certainly do not understand all this. But since the illustrious one possesses an aggregate of an infinite number of qualities, there is no contradiction between the two. The lord's greatness is unfathomable. Modern debates, disputes, assertions, suggestions of proof, ill-informed arguments and references to sacred texts are used by agitated minds that resort to dogmatic theories and controversies. You are beyond the range of disputes and everything based on maya. You are absolute and are hidden inside this maya that you create. It is impossible to distinguish the difference between the two propositions and your true nature is independent of both of them. Depending on one's intelligence, a piece of rope can seem to be a snake. Like that, depending on whether a person's intelligence is balanced or prejudiced, you appear before them. He is indeed in every object and he is the substance of every object. He is the lord of everything. He is the cause behind all the causes that exist in the universe. His atman is present in everything and his illumination is manifest in all the gunas. He is the only thing that remains. [534] Indeed, his glory is an ocean of amrita. Even if a person tastes a drop of that only once, an incessant stream of bliss flows in his mind. He forgets everything that he has seen or heard and no reflection is left of the material objects of pleasure. Such great devotees are single-mindedly devoted to the illustrious one alone. He is the beloved well-wisher of all beings. He is in all atmans. O Madhu's destroyer! Their minds are completely and continuously immersed in you. They are accomplished in determining what is best for them. You are a beloved well-wisher, whom they love as much as their own selves. How can such virtuous people give up service at your lotus feet and again return to this cycle of samsara? You yourself are the foundation of the three worlds. You are Trivikrama. You are Trinayana. [535] You are regarded as the most beautiful in the three worlds. Indeed, the offspring of Diti, Danu and the other species are also manifestations of your power. This is not the time for their endeavours to flourish. O wielder of the rod! Using your own maya, depending on the nature of the offence, you levy the rod of punishment by assuming the forms of gods, men, animals, mixed beings [536] or aquatic creatures. O illustrious one! In this way, if you so think, kill Tvashta's son. We depend on you. O father of our father! O Hari! We are prostrate before you. Our hearts are bound in love towards you and we meditate on your lotus feet. By revealing your signs to us, you have accepted us as your own. Glance towards us with your bright, pleasant, smiling and soothing looks, tinged with compassion. The sweet words that emerge from your mouth are like drops of amrita. O loved one! You should pacify the torment that is there in our hearts. O illustrious one! Using your divine maya, you amuse yourself and are the cause behind the creation, preservation and destruction of the entire universe. You are inside the hearts of the large number of living beings and outside too. You are the brahman and your own atman manifests itself in other forms. Pradhana is your form. Depending on the place, time, body, status and specifics, you are the cause. You are the experience and the one who experiences. You are a witness to every kind of thought. Your body is like the sky. You are yourself the supreme brahman, the paramatman. In this world, how can we inform you about our specific requirements? That will be like sparks of fire illuminating the fire. O illustrious one! Therefore, you should yourself think about what should be done for us. You are the supreme preceptor and we have sought the shade of your feet, which are like lotuses with a hundred petals. There are many kinds of hardships and exertions in samsara and you relieve them for those who seek refuge with you. So that our wishes can be satisfied, we have resorted to you. O lord! Therefore, slay Tvashta's son. He is devouring the three worlds. O Krishna! He has devoured our energy, our astras and weapons. [537] O hamsa! O one who resides in the core of the heart! O witness! O Krishna! O immensely famous one! O one who has no beginning! O treasure for the virtuous! For those who seek you out as a destination, you are the ultimate and supreme goal and the object of all exertions. O Hari! We bow down before you." O king! Hari was thus lovingly worshipped by the gods. He heard their praises and was pleased. He replied.

'The illustrious one said, "O best among the gods! I am pleased with you and with the knowledge that exists in your praises. If a man is devoted to me, that kindles in him the memory of the greatness of the atman. O bulls among the gods! When I am pleased, what is difficult to accomplish? If a person knows the truth and if his intelligence is fixed on me, he wishes for nothing else. A miser considers the qualities of material objects and does not know what is best for himself. What is bestowed on a person is in accordance with what he wishes for. A learned person knows what is best for himself and does not prescribe rituals to the ignorant, just as an excellent physician does not recommend unwholesome food to a patient, even if he desires it. O Maghavan! May you be fortunate. Go quickly to Dadhyan, [538] supreme among rishis. His body is full of learning, vows and austerities. Ask him for that. Dadhyan has obtained realization of the pure brahman and imparted that knowledge to the two Ashvins. Because of this, these two became immortal. This knowledge is known as Ashvashira. [539] This invincible armour has me as its essence. [540] Dadhyan, Atharvan's son, also conferred it on Tvashta. Tvashta gave it to Vishvarupa and Vishvarupa taught you this. He [541] knows about dharma. When you and the Ashvins ask, he will give his limbs. Vishvakarma will fashion the best among weapons out of this. It will be full of my energy and with this, you will be able to sever Vritra's head. When he has been killed, you will regain your energy, astras, weapons and prosperity. You will regain your good fortune. No one can harm those who are devoted to me."'

Chapter 6(10)

Shri-Shuka said, 'The illustrious creator of the universe instructed Indra in this way. While they looked on, in the twinkling of an eye, Hari vanished from the spot. O descendant of the Bharata lineage! Atharvan's great son was entreated by the gods and the rishis. Delighted, he smiled and replied to them. “O lords of the senses! You do not know about the severe and unbearable pain that those with bodies suffer at the time of death. It deprives them of consciousness. For living beings who wish to remain alive in this world, this body is extremely desired. Even if Vishnu asks for it, who will be interested in giving it up?” The gods said, “O brahmana! You are compassionate towards beings. You are a great and learned person. Your deeds are praised in excellent shlokas. What can be difficult for a person like you to give up? Indeed, there are people who are only concerned with selfish ends. They do not know about the dangers faced by others. If they knew, no one would have to ask. A lord of charity never says ‘no’, as long as he can.” The rishi replied, “I answered in that way because I wished to hear about dharma from you. This body will cast me aside some day and I am casting aside what is desired by you. O protectors! This body is not permanent. In this world, if a man does not show compassion towards beings, he does not obtain dharma or fame. Even immobile objects grieve over him. This is the eternal dharma followed by those who are praised in excellent shlokas. A person’s mind must grieve at the sorrow of creatures and rejoice at their delight. Alas! This is a great hardship in this world. [542] This body is perishable and should belong to others. A mortal person should not use it for one’s own selfish needs, but for others. He must use his wealth, relatives and body for others.” Thus, Dadhyan, the son of Atharvan, made up his mind to give up his body. Giving it up, he surrendered his atman to the illustrious one, the supreme brahman. He knew about the truth and controlled his senses, breath of life, mind and intelligence. Destroying all bondage, he resorted to supreme yoga and did not realize when he left his body.

‘Thus, Vishvakarma fashioned the vajra and Indra wielded it. It was infused with the sage’s powers and was also full of the illustrious one’s energy. He was surrounded by a large number of gods and was astride an Indra among elephants. He was praised by a large number of sages and delighted the three worlds. His enemy, Vritra, was surrounded by leaders of the asura army. O king! With great energy, he angrily attacked him, like Rudra advancing against Yama. There was an extremely terrible battle between the gods and the asuras. It was like the one that took place between them on the banks of the Narmada, at the end of the first yuga and the beginning of treta. There were the Rudras, the Vasus, the Adityas, the Ashvins, the ancestors, the fire gods, the Maruts, the Ribhus, the Sadhyas and the Vishvadevas, surrounding the lord of the Maruts. [543] Shakra, the wielder of the vajra, was resplendent in his own prosperity. O king! On witnessing this in the battle, the asuras, with Vritra at the forefront, could not tolerate this. There were Namuchi, Shambara, Anarva, Dvimurdha, Rishabha, Ambara, Hayagriva, Shankushira, Viprachitti, Ayomukha, Puloma, Vrishaparva, Praheti, Heti, Utkala, daityas, danavas and thousands of yakshas and rakshasas. The prominent Mali and Sumali wore armour made out of molten gold. They countered the vanguard of Indra's army, which was impossible for even Death to withstand. They attacked fearlessly. They were invincible and roared like lions. They used clubs, maces, arrows, spears, bludgeons, javelins, tridents, battleaxes, swords, *shataghni*s and *bhushundi*s. [544] From every direction, they repulsed the bulls among the gods with shastras and astras. Because of the nets of arrows in every direction, nothing could be seen. Arrows descended one after another, like masses of dense clouds, and even the stellar bodies became invisible. However, those torrents of shastras and astras could not make the soldiers of the gods suffer. The gods were dexterous in the use of their hands and cut them down into thousands of fragments before they could reach their targets. When the stocks of shastras and astras became exhausted, they showered down summits of mountains, trees and boulders on the army of the gods. However, as earlier, these too were severed. Vritra's leaders saw that Indra's soldiers were unharmed by the torrents of shastras and astras and were safe. They were not even injured by the trees, boulders and the many summits of mountains. They were scared. All their efforts were in vain. The daityas again tried to attack the army of the gods, but Krishna was favourable towards the latter. There was no effect, just as harsh words uttered by inferior people have no impact on great ones. They were not devoted to Hari and saw that their attempts were futile. Their insolence in the field of battle was destroyed. All their spirits were taken away. They made up their minds to abandon their leader and flee from the forefront of the battle. The spirited Vritra saw that his asura followers were running away. He saw that his army was routed and fleeing, overcome by great fear. The brave one laughed and spoke to them. The foremost one spoke words that were appropriate for the occasion, appealing to spirited ones. "O Viprachitti! O Namuchi! O Puloma! O Maya! O Anarva! O Shambara! Listen to me. Death is always certain for anyone who has been born. In this world, nothing has been thought of that can counter this. If death in this world leads to other worlds and fame, why should one not accept this as something that is appropriate? Two kinds of death are revered, but they are extremely difficult to get. One can conquer one's breath of life, concentrate on the brahman and immerse oneself in yoga to give up one's body. Alternatively, without retreating, one can bravely lie down in the field of battle."'

Chapter 6(11)

Shri-Shuka said, 'O king! Their master's [545] words praised dharma. However, they were senseless and intent on running away. Scared, they did not accept these words. The bull among asuras saw that his army of asuras had been routed. Time was favourable towards the gods. Time was unfavourable towards them and they were without a protector. Witnessing this, Indra's enemy was pained, angry and intolerant. O king! Restraining them energetically, he censured them in these words. "Why are you fleeing, like excrement released by your mothers? Those who pride themselves on being brave do not strike people from the rear, or kill those who are frightened. That is not praiseworthy. Nor does it lead to heaven. O insignificant ones! If you have the slightest bit of fight left in your hearts and do not desire the delight of carnal pleasures, stand at least in front of me." He was extremely powerful and his angry and terrible form made the worlds and the large number of gods lose their senses when he roared. Hearing Vritra's roar, the large number of gods fell down on the ground, senseless, as if they had been struck by the vajra. He was indomitable in the field of battle and he crushed the afflicted soldiers of the gods with his feet. They closed their eyes. He energetically brandished his trident and made the earth tremble. He was like a maddened leader of elephants amidst a forest of lotus flowers. On seeing him advance, the wielder of the vajra became extremely intolerant. He hurled a gigantic club towards him and it was extremely difficult to withstand. As it was descending, he playfully caught it in his left hand. Indra's enemy was greatly enraged. In the battle, great in his valour, he struck Indra's mount on the temple with the club and roared. O king! Everyone applauded this feat. Airavata was struck by Vritra's club and whirled around, like a mountain struck by thunder. Its mouth was shattered and it exuded blood from its mouth. Suffering greatly, with Indra, it retreated a distance of seven bow-lengths. Since the mount was suffering, his [546] mind was miserable. The great-souled one [547] did not strike again with the club. Indra touched the mount with his hand, which oozed out amrita. With the pain and wounds healed, it stood there again.

'O Indra among kings! He saw his enemy, the slayer of his brother, [548] wishing to fight and using the vajra as a weapon. He remembered that cruel and sinful act and grieved. Confounded, he laughed and said the following. Vritra said, "It is good fortune that this noble enemy is stationed in front of me. You are the killer of a brahmana who was my brother and your preceptor. O most wicked person! It is good fortune that I shall free myself from my debt today. Your heart is made out of stone and it will soon be pierced by my trident. My elder brother knew about the atman and he was a brahmana. He was innocent and you instated him as your preceptor. He trusted you. But desiring heaven, you mercilessly severed his heads with your sword, just as one does to an animal. Because of your own deeds, your modesty, prosperity, compassion and fame have gone. You are condemned by flesh-eaters too. When I pierce your body with my trident, you will suffer pain. It will not be touched by the fire and will be devoured by vultures. There are others who are cruel and ignorant. Raising their weapons, they are striking me. With my sharp trident, I will pierce their throats and offer those as a sacrifice to the lords of the bhutas and their companions. O Hari! O brave one! Or you may sever my head with your vajra and crush my army. In that case, I will pay my debts and offer myself as a sacrifice to all living beings. I will obtain the dust on the feet of spirited ones. O lord of the gods! Why are you not hurling your invincible vajra towards me? Your enemy is stationed in front of you. Do not harbour a doubt. Like the club, your vajra will not be successful, like a request made to a miser. O Shakra! Your vajra has certainly been infused with Hari's energy and with energy from Dadhichi's austerities. It is controlled by Vishnu. Using it, slay the enemy. Wherever Hari exists, prosperity, victory and qualities exist there. [549] As we have been asked, my mind will meditate on the lotus feet of Samkarshana. The bond of carnal pleasures will be torn asunder by the force of your vajra. I will give up this world and obtain the destination of the sages. For men who are his devotees and are single-minded in their intelligence, he does not confer the prosperity of heaven, the earth, or the nether regions. Those lead to hatred, anxiety, mental diseases, pride, dissension, hardships and great exertion. O Shakra! Our lord creates obstructions in the path of attaining the three objectives. [550] It can be inferred that the favours of the illustrious one are extremely difficult to obtain. They can be obtained by those who regard everything else as insignificant, and not by others. O Hari! [551] Let me be a servant to the servants for whom your feet are the only refuge. Let my mind remember the qualities of the lord of life. Let me chant your praise with my words. Let my body perform your deeds. I do not desire the vault of heaven, the position of Parameshthi, sovereignty over the entire earth, lordship of the nether regions, the siddhis of yoga, or liberation from rebirth, if that means a separation from you. O lotus-eyed one! My mind wishes to see you, just as fledgling birds without wings wish to see their mother, calves afflicted by hunger desire milk from the udder, or a miserable lover wishes to see her beloved, who is away from home. O lord! While I wander around in the wheel of samsara because of my own deeds, let me obtain the friendship of Uttamashloka's devotees and not with those whose minds are attached, because of your maya, to the body, children, wives and homes.'"

Chapter 6(12)

The rishi said, 'O king! In this way, he thought that death was superior to victory and was ready to give up his life. He seized the trident and attacked Indra of the gods, just as in the middle of the waters, Kaitabha had attacked the great being. The brave Indra among the asuras swiftly hurled the trident, with points that were as firm as the fire of destruction that comes at the end of a yuga, towards the great Indra and roared. He exclaimed in rage, "O wicked one! You have been killed." It descended from the sky, like a planet or meteor that had been dislodged. It was impossible to look at. But without any fear, the wielder of the vajra, which possessed one hundred joints, severed it, along with his arm, which was as thick as the body of the king of serpents. With one of his arms severed, Vritra angrily approached the wielder of the vajra and struck Indra and his elephant on the temple with a club. The vajra fell down from Maghavan's hand. Vritra's deed was extremely marvelous and the gods, the asuras and large numbers of charanas and Siddhas applauded it. They saw that Puruhuta [552] faced a difficulty and miserably lamented, "Alas!" In the presence of the enemy, Indra was ashamed that the vajra had got dislodged from his hand and did not pick it up again. Vritra told him, "O Indra! This is not the time to grieve. Pick up the vajra and slay your own enemy. A person who picks up his weapon and fights is never assured of victory all the time. The sole exception is the original, eternal and omniscient being, the paramatman, the controller of creation, preservation and destruction. It is because of him that the worlds and their guardians are dependent and live under his control, like birds captured in a net. He is time and the cause. [553] Ignorant people who are foolish think themselves to be responsible for energy, strength, the breath of life, immortality and death. O Maghavan! A female image made out of wood or the figure of an animal made out of leaves are dependent on the controller. Know that all creatures are like this. Without his favours, Purusha, Prakriti, Mahat, ego, the elements, the senses and the mind are incapable of creating. A person who does not know takes himself to be the controller, though he is controlled. It is he who himself creates beings out of the elements and devours them again. A man's lifespan, prosperity, deeds, opulence and benedictions exist at the right time. Otherwise, even if he does not wish it, there is adversity. Therefore, one should be indifferent towards ill fame, fame, victory, defeat, joy, misery, life and death. If a person knows that sattva, rajas and tamas are the qualities of Prakriti and that the atman is only a witness, he is not bound down. O enemy! Look at me. I have been defeated in the battle and my weapon and arm have been severed. Nevertheless, to the best of my ability, I am trying to take away your life. This battle is a gamble where life is the stake, the arrows are the dice and the mounts are the board. It is not known whether this one will be victorious and that one will be defeated." Indra heard Vritra's words, which were without any deceit. He honoured them. He overcame his wonder, seized the vajra, laughed and spoke the following. "O danava! With intelligence like this, it is my view that you are a Siddha. With all your soul, you are a devotee of the lord of the universe, the great well-wisher. You have transcended Vaishnavi maya, which confounds people. You have given up the sentiments of an asura and have obtained the status of a great being. You possess rajas by nature. Your single-minded devotion to the illustrious one, who is full of sattva, is a great wonder. The illustrious Hari is the lord of all that is beneficial. If one is devoted to him, one sports in an ocean of amrita. What is the need for water from small ditches?" O king! Determining the nature of dharma, they spoke to each other in this way. The immensely valiant Indra and Vritra, the leaders of armies, fought against each other.

'O revered one! Vritra, the destroyer of enemies, whirled a terrible iron club and using his left hand, hurled it towards Indra. Simultaneously, the god used his vajra, possessing one hundred joints, to sever the club and Vritra's arm, which was like the trunk of an elephant. Both of the asura's arms were severed at the bases and blood started to flow. He was like a mountain with its wings severed by the vajra, which therefore fell down from the sky. [554] He was gigantic in size and immensely valiant. He was like a gigantic serpent, or an elephant. The daitya's lower jaw touched the ground and his upper jaw reached up into the sky. His mouth was as deep as the sky. His terrible tongue flickered like that of a snake. His teeth were like Death and seemed to devour the three worlds. His extremely large and gigantic body trembled violently, like a mountain. It was as if the king of mountains [555] was moving around on its feet and crushing the earth with the tread of its steps. He approached and swallowed the wielder of the vajra and his mount. The Prajapatis, the gods and the maharshis saw that he had been swallowed by Vritra. Despondent, they exclaimed, “Alas! This is a catastrophe.” Indra of the gods was swallowed, but did not die inside the stomach. He was protected by the great being’s armour and the strength of yoga maya. The lord powerfully tore apart the stomach with the vajra and emerged. Using his energy, he then severed the enemy’s head, which was like the summit of a mountain. The vajra whirled around his neck with great speed, revolving and severing it from all sides. Vritra’s head was severed and brought down in as many days as stellar bodies take for two ayanas. [556] After this, drums were sounded in the sky. The gandharvas, the Siddhas and large numbers of maharshis praised the qualities of the one who had killed Vritra. Delighted, to the accompaniment of mantras, they showered down flowers. O destroyer of enemies! While all the gods looked on, a resplendent light emerged from Vritra’s body. He reached the radiant world.’

Chapter 6(13)

Shri-Shuka said, ‘O generous one! When Vritra was slain, with the exception of Shakra, all the worlds and their guardians were freed of their anxiety and their senses were delighted. The devarshis, the ancestors, the bhutas, the daityas and the followers of the gods returned to their own respective abodes. So did Brahma, Isha, Indra and the others.’

The king asked, ‘O sage! I wish to hear the reason why Indra was sad. When all the gods were happy, what was the reason for Hari to be miserable?’

Shri-Shuka replied, ‘When they were anxious about Vritra’s valour, all the gods and rishis approached Indra, so that he might kill him. However, he did not desire to indulge in this great killing. [557]

‘Indra said, “When I killed Vishvarupa, women, the earth, trees and water showed me their favours and distributed the sin among themselves. How will I be able to cleanse the sin of killing Vritra?”’

Shri-Shuka continued, ‘Hearing this, the rishis told the great Indra, “Do not fear. O fortunate one! With our help, you will perform a horse sacrifice. The lord and great being, the god Narayana, the paramatman is pleased through a horse sacrifice and will free you, even if you happen to kill everyone in the universe. By chanting his name, the slayer of a brahmana, the slayer of a father, the slayer of a cow, the slayer of a mother, the slayer of a preceptor, a sinner, a person who eats dogs, and even a *pulkasa*, [558] are all purified. With devotion, we must perform a great horse sacrifice. Even if you kill all mobile and immobile objects, along with Brahma, you will not be tainted. Killing one wicked person is nothing.” Thus urged by the brahmanas, the lord of the Maruts killed his enemy. As soon as he had been killed, the sin of killing a brahmana attacked Vrishakapi. [559] Indra started to suffer from that torment and once it had entered, he could find no peace. His other qualities, like those of modesty and speech, were unable to make him happy. In the form of a *chandala* woman, he saw the sin chasing after him. Her limbs trembled because of her old age. She has suffering from pulmonary consumption and her garments were covered with blood. Her grey hair was dishevelled and she asked him to wait. A bad smell of rotten fish emanated from her and made the road stink. O lord of the earth! The one with one thousand eyes went up into the sky and all the directions. O king! Finally, he quickly went to the north-eastern direction and entered Manasa. Invisible to everyone, he dwelt inside the fibre of a lotus for one thousand years, with no subsistence other than what the fire god brought him. He kept thinking about how he would free himself from the sin of killing a brahmana. Nahusha possessed learning, austerities, yoga, strength and the right sentiments and ruled the third world [560] during this period. However, the evil-minded one became insolent because of his prosperity and opulence and was conveyed to the status of a subhuman species by Indra’s wife. [561] Thereafter, he [562] was invited by the brahmanas to return. He meditated on the lord, who counters all sins. The divinity of the direction robbed the sin of its powers. [563] Since he was also protected by Vishnu's wife, it could not harm him. O descendant of the Bharata lineage! The brahmana rishis approached him and consecrated him for a horse sacrifice, following the appropriate rites. This indeed means worship of the great being. He worshipped the being whose atman is in all the gods. Those who know about the brahman invited the great Indra to come and perform the horse sacrifice. O king! There was a mass of sin that had accumulated because he had killed Tvashta's son. Like dew is dispelled by the sun, this was reduced to nothing. As ordained, the horse sacrifice was performed by Marichi and the other officiating priests. The great and ancient being, the lord of sacrifices was worshipped and Indra was cleansed of his sin. This great account is a recital of the deeds of the one whose feet are a tirtha and cleanses all sins. It describes the faith of devotees and enhances devotion. It describes the victory and liberation of the great Indra, lord of the Maruts. Learned people must always read this account. Controlling their senses, they must listen to it on auspicious days. Through this, one obtains wealth, fame, liberation from all sins, victory over enemies, benedictions and long lifespans.'

Chapter 6(14)

Parikshit asked, 'O brahmana! The evil Vritra was naturally full of rajas and tamas. How did his mind become firmly fixed on devotion towards Narayana? Even among gods who are full of pure sattva and rishis with unblemished souls, devotion towards Mukunda's lotus feet is generally not generated. On earth, there are living beings as numerous as the number of particles of dust. Among them, it is only a few, human beings and others, who act for their well-being. O supreme among brahmanas! Among these, it is generally only a few who seek liberation. Among a thousand who seek liberation, perhaps it is only one who gets liberated. O great sage! Among crores who have obtained liberation and are Siddhas, it is extremely difficult to find one who is devoted to Narayana and is tranquil in his atman. Vritra was wicked and tormented all the worlds. In the fierce field of battle, how was his mind so firmly fixed on Krishna? O lord! I have yet another doubt and wish to satisfy my curiosity. In the battle, he satisfied the one with one thousand eyes with his manliness.' [564]

Suta said, 'Badarayana's illustrious son was thus asked by the devoted Parikshit. He heard, welcomed the question, and spoke the following words.'

Shri-Shuka said, 'O king! Hear the history attentively. I heard it from the mouths of Dvaipayana, Narada and Devala. O king! In the land of Shurasena, there was a king who was a sovereign emperor. He was known as Chitraketu and he could milk the earth for whatever he desired. He had ten million wives. However, though the king was capable of producing sons, he did not have any sons through them. He possessed beauty, generosity, youth, noble birth, learning, prosperity, opulence and other qualities. However, he always thought about the barreness and that he did not have offspring. All his riches and queens, with beautiful eyes, and sovereignty over the earth did not give him reason for delight. Once, the illustrious rishi, Angiras, came to his mansion. As he wished, he was travelling around the worlds and arrived. He [565] immediately stood up and following the prescribed rites, offered him what he deserved. After receiving the hospitality, when he was happily seated, he [566] controlled himself and sat down near him. Angiras asked, "Are you well? Is there well-being for you and the ordinary people? Just as a man is protected by seven constituents, a king is protected by seven objects. [567] By binding himself to the seven constituents, a person can obtain what is beneficial. O lord of men! Like that, the seven objects take away everything inauspicious from a king. Are your wives, subjects, advisers, servants, *shreni*s, [568] ministers, citizens, inhabitants of the countryside, landholders and your sons obedient to you? If a person has controlled himself, all these remain under his control. Without any deviation, the worlds and their guardians offer him tribute. I can see that you are not happy, with yourself or with others. It can be discerned that you have not attained your objective. Because of your thoughts, your face is pale." O king! He was thus asked various questions by the learned sage. Desiring offspring, he replied to the sage. Chitraketu said, "O illustrious one! Because of your austerities, knowledge and meditation, what is unknown to you? Inside and outside their bodies, yogis destroy all sins. O brahmana! Though you know everything, you have nevertheless asked about the reason for my mental anxiety. Urged by you, and with your permission, I am telling you. My empire, prosperity and opulence is sought after by the guardians of the worlds. But I am like a person who is hungry and thirsty. These cause me no delight, since I wish for something else—children. O immensely fortunate one! Therefore, protect me and my ancestors, who will descend into darkness. Act so that I have offspring, so that we are able to cross over to the distant shore." The illustrious one, Brahma's son, was compassionate and was entreated in this way. The lord cooked some *charu* [569] for Tvashta and performed a sacrifice for Tvashta. O descendant of the Bharata lineage! Among the king's queens, the eldest and the best had the name of Kritadyuti. The brahmana gave her the leftover of the sacrificial offering. [570] O king! Brahma's son told the king, "You will have a son who will be the cause of both joy and grief." After this, he departed.

'After eating the leftovers, through Chitraketu, Queen Kritadyuti conceived, just as the Krittikas had a son through Agni. O king! Born through the energy of the lord of Shurasena, the embryo developed from one day to another day, like the moon during shukla paksha. In due course of time, a son was born. Hearing about the birth, all the residents of Shurasena were greatly delighted. The happy king bathed and purified himself and wore ornaments. He had brahmanas pronounce words of benediction and made them perform the birth rites for the son. He gave them gold, silver, garments, ornaments, villages, horses, elephants and sixty crore cows. Like Parjanya showering down desired objects on living beings, the great-souled one donated these for the wealth, fame and long life of his son. When a person without riches obtains wealth after a great deal of difficulty, his attachment towards the riches increases. Like that, the father, a royal sage, had his attachment towards his son increase day by day. The mother's love for the son also increased excessively. Because of their confusion, Kritadyuti's co-wives became feverish and hankered after offspring. Chitraketu became greatly attached to the wife who had borne him a son. He fondled the child every day and was no longer attached to the others. Because of their jealousy, they lamented and condemned themselves. There was the misery of not having children, compounded by the king's neglect. "Shame on a wicked woman who does not have offspring. She has no respect in her husband's house. Co-wives who have offspring censure them like maid servants. Even maid servants don't have to lament. If they constantly serve their master, they are shown respect. We unfortunate ones are the maid servants of maidservants." Since the king's conduct did not show them any respect, the co-wives were tormented and their hatred for the one who possessed the treasure of a son became very strong. Their intelligence was destroyed by their enmity. The women became very hard of heart. Extremely intolerant towards the king, they administered poison to the prince. Kritadyuti wasn't aware of the great sin committed by her co-wives. She looked at him and thought that he was asleep. Therefore, she roamed around the house. After some time, the spirited one noticed that her son had been asleep for a very long time. She urged the nursemaid, "O fortunate one! Bring my son to me." When she approached the one who was lying down, she saw that his eyes were turned upwards. His breath of life and senses had abandoned him. She exclaimed, "Alas! I have been killed!" and fell down on the ground. The queen heard her extremely piteous tone and the sounds of her loudly beating her breasts with her hands. She entered and swiftly approached her son and saw that her infant son had suddenly died. With her misery increasing, she fell down on the ground. Because she lost consciousness, her hair and garments were dishevelled. The people, the men and the women who resided in the inner quarters, heard the sounds of the lamentation. Arriving, they were also equally miserable and extremely unhappy. Those who had committed the crime also started to weep deceitfully. Hearing that his son had died because of an undetermined reason, the king lost his eyesight and repeatedly stumbled along the way. Tied by bonds of affection, his great grief increased. Surrounded by ordinary people and brahmanas, he fell down unconscious. The dead one's hair and garments were dishevelled and he fell down at the child's feet. He sighed deeply and his voice was choked with tears. He was unable to say anything. The child, the single heir and son, was dead. On seeing that her husband was grieving a lot, the queen also started to lament in many kinds of ways, increasing the grief of the ordinary people who were assembled there. Her breasts were smeared with kunkuma paste, but they were now sprinkled with drops of tears mixed with collyrium. Her hair was dishevelled and her garland was cast aside. Like a female osprey, she lamented in a sweet and extraordinary tone for her son. “Alas! O Vidhatri! You are exceedingly foolish. You have acted contrary to your own creation. An elder person is alive, while a younger person has died. This is perverse and you must certainly be an enemy. In this world, if there is no progression in the matter of birth and death, that may be because of the own karma of living beings. But this increase in the bond of affection is also your own creation. You have yourself created it and are now cutting it asunder. O son! [571] I am miserable and without a protector. You should not have abandoned me. Look at your father. He is tormented by grief. We could have crossed the darkness with your help. Without a son, it is extremely difficult to cross. With the merciless Yama, do not go far away. O son! Arise. These children are your friends. O son of a king! They are summoning you, so that you can play with them. You have slept for a long time and you must be suffering from hunger. Drink at my breasts and take away the grief of your relatives. O dear son! Since I am unfortunate, I have not seen your beautiful and smiling face, which is like a lotus. Your eyes are closed. Have you gone to another world, from which, one does not return? Have you been taken away by the merciless one? [572] I cannot hear your sweet words.” In many kinds of lamentations, she wailed about her dead son. Chitraketu was also severely tormented and wept in a loud voice. The couple and all their followers lamented. The men and women wept and everyone seemed to be unconscious. Everyone was thus overwhelmed by misery, unconscious and without a leader. Knowing this, the rishi named Angiras arrived there, along with Narada.’

Chapter 6(15)

Shri-Shuka said, 'They spoke to the king, who had fallen down next to the dead body, like another dead body. He was overwhelmed with grief and they instructed him with virtuous words. "O Indra among kings! You are sorrowing over him, but what is the relationship between him and you? How is he related to you in this birth, in a past birth and in a future birth? Small grains of sand come together and then drift apart because of the force of the flow. Like that, because of time, embodied beings come together and are separated. From seeds, crops may result, or they may not result. In that way, urged by the lord's maya, living beings may, or may not, create other living beings. We, you, and all mobile and immobile objects that exist with us at this point in time, were not like this before this birth, and nor will they be like this after death. This is only occurring in the present. The lord of beings creates and destroys beings through other beings. They are created by him and are not independent. Like a child, he creates them, without being interested. O king! The body of an embodied being is created from one body through another body, [573] just as seeds result from other seeds. What is inside the body [574] is eternal. Since ancient times, those who are without discrimination have not been able to distinguish the body from the one who is inside the body. This is exactly the way classes, individuals and other divisions have been created for objects." King Chitraketu was thus comforted by the words of the brahmanas. His face was wan. He wiped it with his hand and spoke. The king asked, "Who are you? You are full of knowledge and are the greatest of the greatest. You have come here, disguising yourself as avadhutas. Brahmanas who are loved by the illustrious one roam around on earth, as they desire, often in the forms of those who are mad. This is to instruct those like me, who are ordinary and obsessed by the senses. Kumara, [575] Narada, Ribhu, Angiras, Devala, Asita, Apantaratama, Vyasa, Markandeya, Goutama, Vasishtha, the illustrious Rama, [576] Kapila, Badarayana's son, Durvasa, Yajnavalkya, Jatukarnya, Aruni, Romasha, Chyavana, Datta, Asuri, Patanjali, the rishi Vedashira, the sage Bodhya, Panchashira, Hiranyanabha, Koushalya, Shrutadeva, Ritadhvaja—these and other lords of success roam around for the sake of imparting knowledge. I am as foolish in my intelligence as a village animal. Therefore, you are my lords. I am immersed in blinding darkness. Please ignite me with the lamp of knowledge." Angiras replied, "O king! I am Angiras. When you desired a son, I am the one who gave you a son. This is Brahma's son, the illustrious rishi Narada himself. Because of sorrow on account of your son, you are immersed in this darkness here and find it extremely difficult to cross. This is not deserving of you. Remember that you had approached the great being. O lord! The two of us have arrived here to show you our favours. You are devoted to brahmanas and to the illustrious one. You should not lament in this way. When I arrived in your house, I could have granted you supreme knowledge. However, knowing that your mind was on something else, I gave you a son. You have thus experienced the torments of those who have sons. The wife, the home, wealth and many kinds of prosperity and opulence are also like that. So are different kinds of sound. Objects of the senses and the power that comes with the kingdom are fickle, as are the earth, the kingdom, the army, the treasury, servants, advisers and well-wishers. O Shurasena! All of them are afflicted by grief, confusion and fear. These are like the cities of gandharvas in the sky, as illusory as wishes satisfied in dreams. What can be seen is without substance. What cannot be seen is also a creation of the mind. If one thinks about the fruits of action, many kinds of action are generated from the mind. This body of embodied beings consists of gross elements and the organs of sense and action. This is said to be the reason why embodied beings suffer from many kinds of hardships and torment. Therefore, be assured in your mind and consider the progress of the atman. Give up this belief in duality and do not regard this world as permanent. Take refuge in serenity." Narada said, "Control yourself and accept this *mantropanishad* [577] from me. If you meditate on this for seven nights, you will see lord Samkarshana. O Indra among kings! In earlier times, obtaining the refuge of his feet, Sharva [578] and the others instantly gave up this notion of duality and obtained his unmatched and unsurpassed glory. Within a short period of time, you will also obtain the supreme."'

Chapter 6(16)

Shri-Shuka said, ‘O king! Then the devarshi showed the king’s dead son to the grieving relatives. [579] Narada said, “O jivatman! May you be fortunate. Behold your mother, father, well-wishers and relatives. On your account, they are tormented severely by grief. Since some lifespan is left for you, enter this body of yours. Surrounded by your well-wishers, enjoy the objects of pleasure given to you by your father and be seated on the royal throne.” The jivatman replied, “Because of my karma, while I was roaming around in births as gods, humans and inferior species, in which of these lives were they my father and mother? Everyone is gradually related to everyone else as a friend, relative, enemy, a neutral person, an indifferent person, or as an adversary. Here and there, as objects of trade, gold and other objects move around among men. In that way, a jivatman moves from one species to another. Among men, relationships based on material objects are always seen to be temporary. The sense of ownership only exists as long as that relationship lasts. The jivatman also enters a womb in that way, though it is eternal and without any ahamkara. As long as it exists in some form, the sense of the self also exists for that period of time. The atman is eternal and without decay. It is self-illuminating and subtle, resorting to different abodes. The lord himself creates the universe with the gunas of his own maya. For the atman, nothing is agreeable or disagreeable. There is nothing that is its own, nor anything that belongs to someone else. It is the single witness of the good and bad deeds that doers with different kinds of intelligence do. The atman does not accept the good or the bad, or the fruits of deeds. It is inside and is indifferent. It is the lord that witnesses both cause and effect.” Having said this, the jivatman departed. The relatives were filled with wonder and severing the shackles of affection, freed themselves from the grief. The relatives removed their relative’s dead body and performed the appropriate funeral rites. Afflicted by grief, confusion and fear, they cast aside their affection, which is so difficult to get rid of. Those who had slain the child were ashamed. Because of the killing of the child, they lost their splendour. As determined by the brahmanas, they performed the atonement vows for the killing of a child. O great king! On the banks of the Yamuna, they remembered what the brahmana told them. [580]

'Because of the words of the brahmanas, [581] Chitraketu's knowledge was thus awakened. He emerged from the state of being a householder, which was like a dark pit, like an elephant emerging from a lake full of mud. In the proper way, he bathed in the waters of the Kalindi [582] and performed the sacred water rites. Controlling his breath of life, he silently worshipped Brahma's two sons. [583] Controlling himself, he sought their refuge as a devotee. Delighted, the illustrious Narada spoke to him about the knowledge. [584] "Oum! I bow down before the illustrious one. We meditate on Vasudeva. We bow down to Pradyumna, Aniruddha and Samkarshana. I bow down before the one who is the full measure of knowledge, whose form is full of supreme bliss. He is the one who is delighted with his own atman. He is the tranquil one. He is the one whose vision withdraws from duality. I bow down before the one who realizes the delight of his own atman. He is the one who has kept away the waves. [585] I bow down before the great Hrishikesha, whose form is infinite. He is the single one who cannot be attained through words and the mind. He has no name or form and is consciousness alone. He is the cause behind all causes. May he protect us. He is the one from whom everything is created, preserved and destroyed. Objects made out of earth dissolve into the earth. [586] We bow down before the brahman. Nothing can touch him. The mind, intelligence, the senses and the breath of life cannot know him. Like the sky, he expands inside and outside. I bow down before him. When they are charged by his portions, the body, the senses, the breath of life, the mind and the intelligence move and undertake deeds. At other times, they are like iron that has not been heated. In different kinds of situations, he is known as the witness. Oum! I bow down before the illustrious and great being, the supreme person who is the lord of great powers. Among a multitude of great devotees, only a few can cup their hands, which are like the buds of lotuses, and worship and serve his lotus feet. I bow down before the supreme lord." Narada taught this knowledge to the devotee who had sought refuge with him. After this, along with Angiras, the lord went to Svayambhu's abode.

‘As had been instructed by Narada, Chitraketu chanted this for one week, controlling himself and subsisting on water. O king! After chanting this mantra without any deviation, at the end of the seventh night, he obtained lordship over the vidyadharas. Within a few days, because of this knowledge, the progress of his mind was restrained and he approached the feet of Shesha, the god of the gods. He was as white as the fibre of a lotus. He was attired in blue garments. His diadem, armlets, belt and bracelets sparkled. His smiling face had red eyes. He saw the lord, surrounded by a circle of lords among the Siddhas. On seeing him, all his sins were destroyed. Assured, and with the sins inside him destroyed, the sage [587] approached the original being, his body hair standing up in delight. His devotion was enhanced and tears of love flowed down from his eyes. He bowed down. Drops of tears of affection repeatedly moistened the spot where Uttamashloka’s lotus feet rested. Obstructed by his affection, the letters [588] could not emerge. For a long period of time, he was unable to praise him. He then used his mind to control his intelligence. Having got his power of speech back, he spoke. He controlled all his senses and restrained them from wandering around outside. He spoke to the preceptor of the universe, the embodied form of all the Satvata texts.

‘Chitraketu said, “O unconquerable one! You have been conquered by virtuous ones who have conquered their atmans and are impartial in their intelligence. And you have conquered those who worship you, desiring nothing for themselves. Because of your great compassion, you bestow yourself. O illustrious one! Indeed, the creation, preservation and destruction of the universe and everything else is a result of your powers. The various creators of the universe are portions of your portions. In vain, they think of themselves as distinct and seek to rival each other. Though you have no beginning, middle and end, you exist in the beginning, middle and end of everything, from a paramanu to the greatest of the great. You are permanent and exist in the beginning, middle and end of all existences. The cosmic egg is covered by seven sheaths, the earth and the others, [589] each sheath ten times the size of the preceding sheath. Crores and crores of such eggs appear like anus on your head. [590] Therefore, you are Ananta. [591] Men who thirst above material objects are animals. They worship divinities other than you. O lord! However, with the destruction of those divinities, those benedictions are also destroyed, just as royal lineages disappear. Your atman is full of knowledge and you are not affected by the gunas. O supreme one! Even if you are worshipped because the intelligence craves for the satisfaction of desires, this becomes like fried seeds. [592] You do not possess the gunas, nor the nets of duality. O unvanquished one! You spoke about the unmatched Bhagavata dharma and vanquished everyone. For the sake of liberation, there are sages who do not desire material objects and find delight in the atman. They worship you through this. Following this, men do not have perverse intelligence and notions like 'you', 'I', 'mine', 'yours' and similar things. Those who are perverse in intelligence and impure follow many kinds of adharma that are perishable. If a dharma harms one's own self and others, what can be achieved through that? What benefit can accrue to one's own self or to others? If one causes injury to one's own self and angrily causes harm to others, it is adharma. You spoke about your own vision in Bhagavata dharma and it never fails. Those who worship you, without any sense of differentiation between the large number of mobile and immobile objects, are noble. O illustrious one! On seeing you, it is inevitable that all the sins of men should be destroyed. On hearing your name only once, even someone like a pukkasa [593] is liberated from samsara. O illustrious one! On beholding you, our reservoirs of impurities have been cleansed. How can the words spoken by the divine rishi [594] be rendered false? O Ananta! You know everything that people do in this world. You are the atman of the universe. There is nothing that the supreme preceptor needs to be informed about. That would be like fireflies conveying something to the sun. O illustrious one! I bow down before you. You are the lord behind all creation, preservation and destruction in the universe. You are supremely pure. Bad yogis, who base themselves on duality, find it impossible to comprehend the progress of your atman. All the others breathe when the creator of the universe breathes. They can perceive only when your consciousness perceives. The earth's globe is like a mustard seed on your head. I bow down before the illustrious one who has one thousand hoods.'"

Shri-Shuka continued, ‘The illustrious Ananta was praised in this way. O extender of the Kuru lineage! Delighted, he spoke to Chitraketu, the lord of the vidyadharas.

‘The illustrious one said, “Narada and Angiras instructed you by imparting knowledge to you. O king! Using that, you have become successful and have seen me. I am in all living beings. I am in the atmans of all living beings. I am the creator of all living beings. I am the sound of the supreme brahman and both Brahma and the brahman are my eternal bodies. The worlds expand in the atman and the atman is spread throughout the worlds. I pervade them both and I am the cause behind both of them. When a man is in deep sleep, he sees the universe within his own self. When he wakes up from his sleep, he finds that he is alone in some specific place. In that way, know that the state of wakefulness for the jivatman is only maya that results from the paramatman, which should be remembered as the witness. When a man is asleep, it is the atman that he regards as his own self. Know me to be the bliss that is the nirguna brahman. Know me to be the atman. A man should remember both types of consciousness, that when asleep and that when awake. That is knowledge of the supreme brahman, which pervades both of them and extends beyond. When a man forgets my real nature, he thinks of himself as different from the atman. He then roams around in samsara, from one body to another body and from one death to another death. If a person has obtained birth as a human being in this world, where acquiring of both jnana and vijnana is possible and does not still realize the atman, he can never find peace. In this world, he should remember the great hardships when the fruits of deeds are contrary.[595] A wise person’s resolution turns towards withdrawal from the fruits.[596] That is the way one can attain fearlessness. A couple undertakes rites so that there is happiness and freedom from unhappiness. However, happiness does not result through this path. Nor is there a cessation of unhappiness. Men who pride themselves on being learned understand the nature of these perverse results and realizing the subtle nature of the atman, transcend the three states.[597] Through direct perception, on the basis of instructions and using their own energy, they are freed from material objects. Satisfied with jnana and vijnana, a man should be devoted to me. In this way, men who are auspicious in their intelligence use yoga to achieve what is good for them. They use all possible means to know the supreme atman. O king! Without any distraction, if you devotedly accept my words, you will possess jnana and vijnana and, nurturing these, swiftly achieve success.”’

Shri-Shuka said, ‘The illustrious one, the preceptor of the universe, comforted Chitraketu in this way. While he looked on, Hari, the atman of the universe, instantly vanished from the spot.’

Chapter 6(17)

Shri-Shuka said, ‘The vidyadhara, Chitraketu, bowed down in the direction in which Ananta had disappeared. He then started to travel through the sky. The great yogi was praised by sages, Siddhas and charanas and his strength and senses were unimpeded. He travelled for a thousand million years in the valley of the Indra among kulachalas, [598] the place which satisfies all the wishes of the Siddhas. He sported himself and made the vidyadhara women chant the praise of lord Hari. Once, he was travelling on a radiant vimana given to him by Vishnu. He saw Girisha, surrounded by Siddhas and charanas. In the presence of the sages, he was embracing the goddess, who was seated on his lap. In the hearing of the goddess, he approached close and laughed and spoke. Chitraketu said, “This is the preceptor of the worlds. For all embodied beings, he is the one who himself speaks about dharma. In the forefront of the assembly, he is coupled with his wife. He has matted hair and performs fierce austerities. He is the lord of an assembly of people who speak about the brahman. But like a shameless and ordinary person, he has his wife on his lap. In general, even ordinary people embrace their wives in private. However, this one follows great vows and embraces a woman in an assembly.” O king! Hearing this, the illustrious one, unfathomable in his intelligence, smiled. But he was silent, as were all his followers in that assembly. He [599] did not know about his valour and spoke in this way, words that were extremely inappropriate. Proud that he had been able to control his atman, he was shameless.

'The goddess, Parvati, angrily spoke. "How has this person now become the controller, lord and chastiser of the worlds? Can he restrain wicked and shameless people like us? The one born from the lotus [600] does not know about dharma. Nor do Brahma's sons, Bhrigu, Narada and the others. Nor do the Kumaras, [601] Kapila and Manu. They have not restrained Hara, the transgressor. He [602] is the preceptor of the universe and his lotus feet are meditated upon. He is himself the most auspicious among the auspicious. Yet, this *kshatra-bandhu* [603] transgresses the gods. Therefore, this insolent one deserves to be punished and must be chastised. He does not deserve to approach Vaikuntha's feet, which is worshipped by virtuous people. His intelligence is insolent. O evil-minded one! Go and take birth in the wicked species of asuras. O son! You will then no longer cause any offence to great people." Thus cursed, Chitraketu descended from his vimana. O descendant of the Bharata lineage! He bowed his head down and propitiated Sati. [604] Chitraketu said, "O Ambika! I join my hands in salutation and accept your curse. Everything that the gods say about a mortal person has already been determined by destiny. Confounded by ignorance, a living being roams around in the cycle of samsara. Everywhere, he always experiences both happiness and unhappiness. He, or someone else, is not the cause behind happiness and unhappiness. In this case, he ignorantly takes himself, or someone else to be the doer. In this flow of gunas, what is a curse and what is a favour? What is heaven and what is hell? What is happiness and what is unhappiness? Through his own maya, the illustrious one alone creates all beings. For him, this bondage, liberation, happiness and unhappiness are all pointless. There is no one whom he loves or hates. He has no relatives or friends. There is no one who is his own. Nor is there anyone who is not his own. He is impartial towards everyone and indifferent. He experiences neither happiness, nor attachment. How can he be enraged? Nevertheless, he uses his powers to create all these embodied beings for the sake of happiness, unhappiness, well-being, misfortune, bondage, liberation, birth and death, envisaging the cycle of samsara. O wrathful one! I will not seek your favours for the sake of being freed from the curse. O Sati! However, pardon me for what you have taken to be inappropriate speech.” O destroyer of enemies! Thus, Chitraketu pleased the two Girishas. [605] While they were surprised and looked on, he left on his own vimana.

‘While the celestial rishis, daityas, Siddhas and attendants heard, the illustrious Rudra spoke to Rudrani. [606] Rudra said, “O one with the excellent hips! You have witnessed the greatness of those who are the servants of the servants of Hari, the one who is extraordinary in deeds. Those great-souled ones are without desire. All of them are devoted to Narayana and are never frightened. They look upon heaven, hell and liberation as being equal. Because of the lord’s pastimes, those who have bodies come into contact with bodies and experience the opposite sentiments—happiness and unhappiness, birth and death, curse and boon. A person who does not have a sense of discrimination himself creates these kinds of differentiation. Differences of good and bad are imagined and created, just as a garland is fashioned. When men possess devotion towards the illustrious Vasudeva, because of the strength of knowledge and detachment, nothing is no longer desired or sought after. I, Virinchi, Kumara, [607] Narada, Brahma’s sons, the sages and the lords of the gods do not know a part of the parts of what his intentions are. Those who pride themselves on being separate lords do not know his true form. There is nothing that he likes, there is nothing that he does not like. There is no one who is his own. There is no one who is not his own. His atman is in all living beings. Hari loves all living beings. The immensely fortunate Chitraketu is his beloved follower. Achyuta looks upon everyone impartially. He is tranquil. He [608] is loved by him and so am I. Therefore, I do not wonder at what such great-souled persons do. Those who are devoted to the great being are serene and impartial towards everyone.” O king! Having heard what the illustrious Shiva said, the goddess lost her sense of wonder and became tranquil. The illustrious one’s devotee [609] was capable of cursing the goddess back. However, following the traits of a virtuous person, he did not do so and accepted her curse on his head. He accepted birth as a danava and was born from Tvashta’s *dakshinagni* fire. He possessed jnana and vijnana and was famous as Vritra. I have thus told you everything that you had asked me about. I have also described how Vritra, whose mind was on the illustrious one, was born as an asura. This is the sacred history of the great-souled Chitraketu. If a person hears about this greatness of Vishnu's devotees, he is freed from bondage. If a person gets up in the morning and faithfully recites this history, remembering Hari, he obtains the supreme destination.'

Chapter 6(18)

Shri-Shuka said, 'Prishni, Savita's wife, had three daughters—Savitri, Vyahriti and Trayi. Her sons were Agnihotra, Pashu, Soma, Chaturmasya and the great sacrifices. [610] O dear one! Siddhi, Bhaga's wife, had the sons Mahiman, Vibhu and Prabhu. She also gave birth to a beautiful daughter who was firm in her vows. Her name was Ashis. From among Dhatri's wives, progressively, Kuhu gave birth to Sayam, Sinivali gave birth to Darsha, Raka gave birth to Prata and Anumati gave birth to Purnamasa. [611] Through Kriya, Samantara had the fire gods known as Purishyas. [612] Through Charshani, Bhrigu was born again as Varuna's son. [613] The great yogi, Valmiki, was born through a termite hill. [614] The two rishis, Agastya and Vasishtha, were the sons of Mitra and Varuna. When they saw Urvashi, they swiftly deposited their semen in a pot. [615] Through Revati, Mitra had the sons Utsarga, Arishta and Pippala. O son! We have heard that through Poulami, the lord Indra had three sons—Jayanta, Rishabha and Midhusha as the third. Using his maya, the god Urukrama assumed the form of a dwarf. Through his wife, Kirti, he had a son named Brihacchloka, who in turn, had sons, Soubhaga and the others. I will later describe how this great-souled son of Kashyapa descended as Aditi's son and his deeds, qualities and valour. [616]

'I will now recount Kashyapa's sons through Diti. Among them were the prosperous devotees of the illustrious one, Prahlada and Bali. Diti had two sons who were worshipped by daityas and danavas. Their names are famous as Hiranyakashipu and Hiranyaksha. Hiranyakashipu's daughter was the danava lady named Kayadhu. She was Jambha's daughter and gave birth to four sons—Samhlada as the eldest, Anuhlada, Hlada and Prahlada. Their sister was named Simhika. She married Viprachitti and had a son named Rahu. While he was drinking the amrita, Hari severed his head with his chakra. Kriti, Samhlada's wife, had Panchajana as a son. Dhamani, Hlada's wife, had Vatapi and Ilvala as her sons. To serve Agastya as a guest, it was Ilvala who cooked Vatapi. Through Surmya, Anuhlada had the sons Bashkala and Mahisha. Prahlada's son was Virochana. Through Devi, Virochana had a son named Bali. Through Ashana, Bali had one hundred sons and Bana was the eldest. Through excellent shlokas, we will later describe his praiseworthy character. [617] Bana worshipped Girisha and became the chief among his attendants. Even now, the illustrious one [618] is still by his side and is the protector of his city. The forty-nine Maruts were the sons of Diti. All of them were without offspring. Indra took them and made them his own.'

The king asked, 'O preceptor! Their nature was that of asuras and that is how they were born. How did Indra accept them and make them his own? Did they perform any auspicious deeds? I, and all the brahmana rishis, are eager to know about this. O illustrious one! You should explain it to us.'

Suta said, 'O Shounaka! Badarayana's son heard Vishnurata's words. They were brief, but full of meaning. The omniscient one praised them and delighted in his mind, addressed him in this way.'

Shri-Shuka said, 'To help Shakra, Vishnu killed Diti's sons. [619] She blazed in grief and rage. Inflamed, she started to think. "The hard-hearted one [620] is addicted to his senses and is wicked. He has slain his brothers. [621] After having brought about his death, how will I lie down in peace? This body, known as a lord, is also known as worms, excrement and ashes. [622] He has caused injury to beings. He does not know what is good for him and will go to hell. He is foolish in intelligence and thinks of this body as permanent. I must certainly have a son who will dry up Indra's insolence." With these sentiments, she constantly did what would bring her husband pleasure. With humility, self-control and love, she served him. O king! Knowing his mind, she charmed his mind with great devotion, sweet words, smiles and sidelong glances. Though he was learned and in control of his mind, he was thus enchanted by a woman. This is the wonderful nature of women. Unable to resist, he agreed to what she said. At the beginning of creation, Prajapati saw that beings were not attached. From one half of his own body, he created women, so that the intelligence of men could be taken away. O son! The illustrious Kashyapa was thus served by the woman. Extremely happy, he smiled and, applauding Diti, spoke these words. Kashyapa said, "O one with the beautiful thighs! I am pleased with you. O unblemished one! Ask for a boon. When a husband is extremely delighted with his wife, what desire cannot be accomplished in this world or the next? It has been said that the husband is the supreme divinity for a woman. Vasudeva is Shri's husband and is in the minds of all creatures. His signs of divinity are thought of in many names and forms, and men worship the illustrious one through these. However, women worship him in the forms of their husbands. O one with the excellent waist! Therefore, women who desire their own well-being are devoted to their husbands. With single-minded attention, they worship their husbands, since they are the lord's forms. O fortunate one! I have been faithfully worshipped by you with that kind of sentiment. I will hence accomplish your desire, which is extremely difficult for unchaste women to obtain." Diti replied, "O brahmana! If you wish to grant me a boon, I want a son who will kill Indra and will be immortal. He has killed my sons and I am a lady whose sons have been slain." Hearing her words, the brahmana was distressed and lamented. "Alas! A great adharma has presented itself before me today. Alas! I have become addicted to the gratification of the senses, to this world and to the charms of a woman. That has robbed me of my senses. Wretched that I am, I will certainly descend into hell. In this world, women follow their own nature and she has committed no crime. Shame on me. I do not know what is good for me. I have not been able to conquer my senses. A woman's face is like a blooming autumn lotus. Her words are like nectar to the ear. But her heart is as sharp as a razor. Who knows what she is trying to do? No one is loved by a woman. But to accomplish her own wishes, she will easily pretend that. She can kill her husband, her son or her brother, or cause them to be killed. But I have given her my word and my words should not be false. Indra should not be killed. Therefore, I must think of an appropriate means." O descendant of the Kuru lineage! Marichi's illustrious son thought in this way. Slightly angry with himself and condemning himself, he spoke.

'Kashyapa said, "O fortunate one! You will have a son and he will be a friend to those who are not gods. However, you will have to properly undertake a vow for one year."

'Diti replied, "O brahmana! I will observe the vow. Tell me what I must do. What is prohibited? What results in the vow being broken?"

'Kashyapa said, "You must not cause injury to any being. You will not curse. Nor will you utter a falsehood. You will not pare your nails or cut your hair. You will not touch anything that is impure. You must not bathe by entering the water. You will not be angry. You will not speak with wicked people. You will not wear unwashed garments. You will never wear a garland that has been worn earlier. You will not eat leftovers. You will not eat food offered to the goddess Chandika. You will not eat meat, or food that has been brought by a vrishala. You will not eat food that has been seen by a woman in her menstrual period. You will not drink water from your cupped hands. After eating, you must rinse your mouth with water. When it is evening, your hair must not be loose. You will not go out without wearing ornaments, or without covering yourself. You will be restrained in speech. Without washing your feet, you will not sleep. You will not sleep with your feet wet. You will not lie down with your head facing the north or the west. You will not lie down with others, naked, or during the two sandhyas. You will always wear washed garments and be pure. Before breakfast, with all the auspicious objects, you must worship cattle, brahmanas, Shri and Achyuta. With garlands, fragrances, offerings and ornaments, you will worship women who have sons and husbands who are alive. You must serve and worship your husband and meditate that it is he who is in your womb. In this way, without any deviation, you must observe the pumsavana [623] vow for one year. If you can sustain this, you will have a son who will kill Shakra."'

Shri-Shuka continued, ‘O king! The great-minded Diti agreed to this. She conceived through Kashyapa and started to rigidly observe the vow. O one who grants honours! Indra got to know what his mother’s sister intended. The wise one went to Diti’s hermitage and started to tend to her. From time to time, he always brought her flowers, fruits, roots, kindling, kusha grass, leaves, sprouts, earth and water from the forest. O king! She was observing her vow and Hari [624] sought for a violation of the vow. Searching, he served her deceitfully, like a hunter of deer disguised in the form of deer. O lord of the earth! However, though he was intent, he could not detect any weaknesses. Shakra was overcome by deep thoughts. “How can I ensure my well-being?” Once, during the evening, she was exhausted from having observed the vow and was confounded by destiny. After eating, she went to sleep without having rinsed her mouth and without having washed her feet with water. When she was unconscious and asleep, Shakra detected the opportunity. He was a lord of yoga. Using yoga maya, he entered Diti’s womb. Using his vajra, he severed the foetus, which had the complexion of gold, into seven parts. When it repeatedly cried, he said, “Do not cry,” and sliced each of the fragments into seven pieces each. O king! While they were being struck, all of them joined their hands in salutation and said, “O Indra! Why are you killing us? We are your brothers, the Maruts.” [625] Koushika [626] saw that the large number of Maruts were devoted to him. He replied, “O brothers! Do not be scared. You will be with me.” He made them his companions. Because of Shrinivasa’s [627] compassion, the foetus in Diti’s womb didn’t die, though it was sliced into many bits by the vajra weapon, just as you were saved from the weapon of Drona’s son. Diti worshipped Hari for a little less than a year. If a man worships the original being even once, he goes to a place where he has the same form as the illustrious one. Together with Indra, the Maruts became fifty gods. [628] Hari removed their maternal taint and gave them a right to drink soma. When she arose, [629] Diti saw those sons, who were like the sun in their radiance. They were with Indra and the unblemished lady was satisfied. She told Indra, “O son! I performed this extremely difficult vow because I desired a son whom the Adityas would find to be terrible. I wished to have one son. How have I got forty-nine? O son! If you know the truth, tell me. Do not lie." Indra replied, "O mother! Discerning your intention, I approached you. I disregarded dharma and pursued what was good for me. I sought for a weakness and, finding it, I severed the foetus. I severed the foetus into seven parts and they became seven sons. I severed each of these into seven more parts, but they did not die. Having witnessed this extraordinary event, I came to the conclusion that this secondary success must have come about through worshipping the great being. [630] Those who worship the illustrious one without desiring any objective in this world, or wishing for something in the next world, are said to be accomplished in pursuing what is best for them. The divinity who is the lord of the universe is part of one's own atman and bestows his own atman. After worshipping him, which learned person will wish to be touched by the gunas? Those are also available in hell. O great lady! I committed this wicked act out of foolishness. O mother! You should pardon me. It is good fortune that the dead foetus has come back to life." She was satisfied with Indra's pure sentiments and gave him permission to leave. Taking the Maruts with him, the lord went to heaven. I have thus told you everything that you had asked me about, including the auspicious birth of the Maruts. What else shall I tell you?'

Chapter 6(19)

The king asked, 'O brahmana! You have spoken about the pumsavana vow, through which, Vishnu is pleased. I wish to know about it.'

Shri-Shuka replied, 'With the permission of her husband, a woman must start this vow on the first day of shukla paksha in the month of Margashirsa. [631] It yields all the objects of desire. She must hear about the birth of the Maruts and invite brahmanas. She must bathe and clean her teeth, attiring herself in two white pieces of garment thereafter. She must adorn herself with ornaments. Before breakfast, she must worship the illustrious one and Shri. "O one who expects nothing! O one who has accomplished all his desires! I bow down before you. You are the lord of all the great opulence. I bow down before the one who has accomplished all objectives. O lord! You possess the qualities of compassion, power, energy, greatness, and everything else. You are the illustrious lord. O Vishnu's wife! You possess great maya. You possess the signs of a great being. O immensely fortunate one! Please be pleased with me. O mother of the worlds! I bow down before you. Oum! I bow down before the illustrious great being who is great in his sentiments. O husband of the one with great opulence! O one with great opulence! I am rendering you these offerings." Every day, controlling oneself, Vishnu must be invoked with this mantra and with *arghya*, *padya,* water, bath, garments, the sacred thread, ornaments, fragrances, flowers, incense, lamps, food and other such objects. [632] Whatever is left of the offerings must be offered as oblations into the fire twelve times, with the mantra, "Oum! I bow down before the illustrious and great being, the lord of great opulence. Svaha." [633] If one desires boons and benedictions and all kinds of prosperity, one must always devotedly worship the two divinities, Shri and Vishnu. Humble in intelligence, she must prostrate herself on the ground, like a rod. Thereafter, she must chant this mantra ten times. "You are the lords of the entire universe and the supreme cause behind the universe. This is subtle Prakriti and the power of her maya is extremely difficult to overcome. You are yourself her lord and the supreme being. You are all the sacrifices, while she is the act of sacrificing. You are the one who enjoys the fruits. This goddess is the manifestation of the gunas, while you cause that manifestation and enjoy the gunas. You are the atman in all living bodies. Shri is the body, the senses and the mind. The illustrious one [634] represents the names and forms, while you are their support and cause their manifestation. You two are the supreme lords and the granters of boons in the three worlds. O Uttamashloka! Therefore, let my great desires be successful." Along with Shri, Shrinivasa, the granter of boons, must thus be worshipped. Thereafter, having removed the objects of worship, she must worship again with offerings of water. [635] With a humble mind, she must devotedly worship, using the *stotram* [636] mentioned. Having inhaled what is left of what was offered into the fire, she must worship Hari again. With great devotion in her mind, she must worship her husband as an aspect of the great being.

Her own husband, who is loving towards her, will lovingly help in all the rites undertaken by his wife, great or small. From the couple, it is sufficient if one person undertakes the worship. If the wife is unable, [637] the husband must control himself and undertake it. When one is undertaking this vow to Vishnu, one must never break it. Every day, with devotion, she must worship brahmanas and women who have surviving husbands and sons, with garlands, fragrances, offerings and ornaments. She must also adhere to the rituals and worship the god. Thereafter, after requesting the god to leave for his abode, she must eat what had been offered to him earlier, for the sake of her purification and prosperity and the accomplishment of all desires. This mode of worship must be followed for a period of twelve months. After one year has passed, the virtuous lady must fast on the last day in the month of Kartika. [638] When it is the morning of the next day, she must touch water and as earlier, worship Krishna. According to the ordinances of *paka-yajna*, [639] boiled milk must be mixed with charu and *ghee* and the husband must offer this, twelve times, into the fire. Thereafter, he must bow his head down before the brahmanas and accept the benedictions they happily pronounce. With their permission, he must faithfully eat. Controlled in his speech, he must feed the preceptor and his relatives. After that, for the sake of excellent offspring and excellent fortune, the wife will eat what is left of the charu. If a man follows this vow in the proper way, he obtains everything that he desires from the lord. A woman receives good fortune, prosperity, offspring, a long life for her husband, fame and a house. A maiden who does not have a husband obtains a husband with all the signs and a destination that is free of sin. A woman whose sons have died obtains sons who will remain alive. She also becomes the mistress of riches. An extremely unfortunate woman obtains good fortune. One without beauty obtains great beauty. A diseased person becomes free of disease, obtaining health and a full complement of senses in the body. If one recites this when auspicious acts are undertaken, the gods and the ancestors are satisfied. When the oblations are over, if they are satisfied, the fire god, Shri and Hari confer all the objects of desire. O king! This is the great and auspicious account of the birth of the Maruts and Diti's vow. I have described it to you.'

This ends the Sixth Skandha.

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Seventh Skandha

Chapter 7(1): 47 shlokas
Chapter 7(2): 63 shlokas
Chapter 7(3): 38 shlokas
Chapter 7(4): 46 shlokas
Chapter 7(5): 57 shlokas
Chapter 7(6): 30 shlokas
Chapter 7(7): 55 shlokas
Chapter 7(8): 56 shlokas
Chapter 7(9): 55 shlokas
Chapter 7(10): 71 shlokas
Chapter 7(11): 35 shlokas
Chapter 7(12): 31 shlokas
Chapter 7(13): 46 shlokas
Chapter 7(14): 42 shlokas
Chapter 7(15): 80 shlokas

Chapter 7(1)

The king asked, 'The illustrious one is himself impartial in his love and is fraternal towards all creatures. For Indra's sake, why was he partial, killing the daityas? In his atman, he is himself all that is beneficial and should not accomplish the task of the large number of gods alone. Nor should he harbour enmity towards the asuras. He is without gunas and does not suffer from any anxiety. O extremely fortunate one! Therefore, a great doubt has arisen in me about Narayana's attributes and you should dispel it.'

Shri-Shuka replied, 'O great king! You have asked a good question about Hari's wonderful conduct. The glory of the illustrious one enhances devotion towards the illustrious one. His supreme account is chanted about by Narada and the other rishis. After bowing down before the sage Krishna, [640] I will tell you about Hari's account. He is without gunas and without a beginning. He is not manifest. The illustrious one is superior to Prakriti. Using his own maya, he enters the gunas and causes obstructions against those who cause obstructions. [641] Sattva, rajas and tamas are the attributes of Prakriti and not of the atman. O king! There is no simultaneous increase or decrease in them. According to the guna appropriate for the time, when sattva dominates, the gods and the rishis triumph. When it is rajas, the asuras do so. When it is tamas, the yakshas and the rakshasas do so. The aggregate of fire and the other elements appear as distinct. However, wise and perceptive ones know him as the atman that is within their own atmans. [642] When the supreme atman desires to create bodies, he uses his own maya to create rajas and makes it act. Desiring to act, the lord creates sattva in different forms. When he wishes to withdraw, he creates tamas. O god among men! The lord is the refuge of time. He creates it and makes it move. He is the foremost being and ensures that truth is followed. O king! When sattva dominates, the lord of time indeed seems to be favourable towards the armies of the gods. He loves the gods. Therefore, the one who is extensive in fame destroys the counter armies of the asuras, since rajas and tamas predominate in them. In this connection, the divine rishi [643] happily recited an ancient account, when he was asked by Ajatashatru at the great sacrifice. [644] At that great royal sacrifice, the king witnessed the marvellous incident of the lord of Chedi merging into the body of the illustrious Vasudeva. [645] The divine rishi was seated there, at the sacrifice. The king who was Pandu's son was surprised in his mind. Therefore, in the presence of all the sages, he asked.

'Yudhishthira asked, "This is extremely wonderful and is something that even those who are single-minded in devotion find impossible to achieve. The lord of Chedi hated him. Yet, he merged into Vasudeva's true nature. O sage! All of us desire to know about this. Vena reviled the illustrious one and was brought down by the brahmanas.[646] Even when he was an infant with faltering words, Damaghosha's son was wicked.[647] Even now, he was intolerant towards Govinda and so was the evil-minded Dantavakra.[648] Both of them repeatedly abused Vishnu, the supreme and undecaying brahman. Why did white leprosy not appear on their tongues? Why did they not become blind and plunge into darkness? While all the worlds looked on, how were they easily absorbed into the refuge that is the illustrious one? This is something that is extremely difficult to obtain. My intelligence is flickering on this account, like a lamp before the wind. O illustrious one! Tell me the reason behind this extraordinary incident."'

Shri-Shuka said, 'The illustrious rishi, Narada, heard the king's words. Pleased, he spoke to him and also made everyone in the assembly hear the account.

'Narada replied, "O king! Censure and praise and honour and dishonour are for this body. Those without discrimination have thought of this difference between Purusha and Prakriti. O lord of the earth! Violence, pride, punishment and harsh words are misconceptions experienced by beings, because of notions of 'I' and 'mine'. As long as one is bound to misconceptions, the destruction of the body is identified with the destruction of the one who resides in it. That is not true of those who have a conception of the absolute, the atman who resides everywhere. He is the supreme chastiser, who punishes because chastisement is due, not because he likes violence. Therefore, whether it is because of firm enmity, devotion, fear, affection or desire, as long as one somehow engages with him, he does not treat these differentially. Through firm enmity, a mortal person can become immersed in him, even more than one can through bhakti yoga. That is my considered view. A worm may be confined inside a hole in a wall by a wasp.[649] Because of the fear and rage, it thinks about it and assumes that form.[650] The illustrious lord uses his maya to appear in human form as Krishna. Driven by enmity, they think of him and cleanse their souls. They are many whose minds have been absorbed in the lord because of desire, hatred, fear, love and devotion. They gave up their sins and attained that destination. O lord! The *gopi*s[651] did it through desire, Kamsa through fear, the lord of Chedi and other kings through hatred, the Vrishnis through affection and you [652] through devotion. Vena was attached to Purusha through any of these five means. Therefore, through whatever means, the mind must be immersed in Krishna. O Pandava! The lord of Chedi and Dantavakra were the sons of your mother's sisters. [653] They were the foremost among Vishnu's attendants. However, they were dislodged from that position because of the curse of brahmanas."

'Yudhishthira asked, "How did this happen? Whose curse could affect Hari's servants? It seems to be inconceivable that those close to Hari should be born in this way. Those who reside in Vaikuntha's city are devoid of the body, the senses and the breath of life. You should explain how they came to be bound in an association with the body."

'Narada replied, "Once upon a time, Brahma's sons, Sanandana and the others, were roaming around the three worlds, as they pleased, and went to Vishnu's world. They had been born before the elders. [654] However, their appearance was like children who were five or six years old. They were naked. Taking them to be children, the two gatekeepers [655] prevented their entry. Angry, they cursed, 'The two of you do not deserve to reside here. The feet of Madhu's enemy [656] are free of rajas and tamas. But you are foolish. Therefore, quickly go and assume the wicked species of asuras.' Thus cursed, they started to fall down from their own abodes. However, those compassionate ones [657] said, 'You will again return to your world after three births.' Those two were born as Diti's sons and were revered by daityas and danavas. Hiranyakashipu was older and Hiranyaksha was younger. In his *narasimha* form, [658] Hari killed Hiranyakashipu. Assuming the form of a boar, he raised the earth and killed Hiranyaksha. Hiranyakashipu's son, Prahlada, loved Keshava. Desiring to kill him, he [659] thought of many different kinds of death and injury. But he was serene and impartial, realizing that his atman existed in all creatures. Since he was touched by the illustrious one's energy, all these efforts could not kill him. Thereafter, these two were born as the sons of Vishrava and Keshini. These two, Ravana and Kumbhakarna, tormented all the worlds. O lord! To free them from the curse, he [660] was born in the form of Raghava. You will hear about Rama's valour from Markandeya's lips. Thereafter, these two were born as kshatriyas, the sons of your mother's sisters. Slain by Krishna's chakra, they have now been freed from the curse. They were bound by fierce enmity and thought of Achyuta's glory. They have now again been conveyed to Hari's side and have become Vishnu's attendants."

'Yudhishthira asked, "How did he [661] come to hate his beloved and great-souled son? O illustrious one! Also tell me about Prahlada's devotion to Achyuta."'

Chapter 7(2)

'Narada said, "O king! When Hari adopted the form of a boar and killed his brother, Hiranyakashipu grieved and was tormented by rage. He bit his lips in anger. With his eyes blazing in wrath, he looked at the sky, which seemed to be full of smoke. His teeth were terrible and his glance was fierce. His eyebrows were furrowed and his face was impossible to look at. In an assembly of danavas, he raised his trident and spoke these words. 'O danavas and daityas! O Dvimurdha! [662] O three-eyed Shambara! O Shatabahu! [663] O Hayagriva! [664] O Namuchi! O Paka! O Ilvala! O Viprachitti! O Puloma! O Shakuna and the others! Listen to my words. After that, all of you swiftly do what has to be done. Do not delay. My beloved well-wisher and brother has been slain by inferior enemies. [665] Though Hari should be impartial, he has taken the side of those who worship him. He has given up his own nature and has used his contemptible maya to assume the form of a resident of the forest. [666] Like a child, he has favoured those who worship him. He has been fickle. I will sever his neck with my trident and make copious quantities of blood flow, so that I can satisfy my brother, who thirsted after blood. My distress will also be relieved. The residents of heaven owe their life to Vishnu. When that deceitful and harmful one has been destroyed, it will be as if the root of a tree has been severed and the branches will dry up. While I do this, all of you go to earth, rendered prosperous by the brahmanas and the kshatriyas. Destroy those engaged in austerities, sacrifices, studies, vows and donations. Vishnu's foundations are based on the rites performed by brahmanas. That being is based on sacrifices and dharma. He is the refuge for the gods, the rishis, the ancestors, beings and dharma. Go to the habitations where there are brahmanas, cattle, the Vedas and the rites of varnas and ashramas. Burn those down and cut down the trees.' Thus instructed by their master, they lowered their heads and accepted the command. Delighted at the prospect of carnage, they created devastation among the subjects. They burnt down cities, villages, pastures, groves, fields, pleasure grounds, hermitages, mines, settlements of farmers, settlements in the foothills and settlements of cowherds. Some used digging implements to shatter bridges, ramparts and the gates of cities. Some wielded axes in their hands and severed trees that provided means of subsistence. Others used blazing torches to burn down the homes of subjects. Thus, the followers of the Indra among daityas repeatedly persecuted the worlds. The gods abandoned heaven and unnoticed, began to roam around on earth.

'"Miserable, Hiranyakashipu performed the funeral rites for his brother. He performed water and other rites and comforted his brother's sons—Shakuni, Shambara, Dhrishta, Bhuta-santapana, Vrika, Kalanabha, Mahanabha, Harishmashru and Utkacha. O lord of men! He knew about what was appropriate for the time and the place. He addressed them, their mother, Rushabhanu, and his own mother, Diti, in the following sweet words. Hiranyakashipu said, 'O mother! O daughters-in-law! O sons! One should not sorrow over a valiant person. When facing the enemy, the death of brave ones is desired and should be praised. O one who is excellent in vows! [667] Like those who gather together at a place where cool drinking water exists, in this world, beings are driven by destiny and congregate at a single place. Because of their own deeds, they are brought together and drift apart. The atman is always pure and without decay. It goes everywhere and knows everything. It is supreme. The atman assumes many different forms and kinds of life. These gunas are created by maya. Trees seem to move [668] when the water moves. Similarly, when the eyes are in a whirl, the ground is seen to move. The gunas cause this agitation in the mind. The atman is not subject to change. O fortunate one! Though it does not possess the signs of a body, because it assumes the signs of a body, it seems to be agitated. This is the difficulty that the atman confronts. Though it does not possess a physical body, it is identified with the physical body. The agreeable and disagreeable, attachment and detachment, occur in samsara because of karma. Birth, death and many kinds of sorrow are spoken about. These kinds of thoughts occur because of lack of discrimination and because one has forgotten about discrimination. In this connection, an ancient history is recounted. This is about a conversation between Yama and the relatives of a dead person. Listen to it. In the land of Ushinara, there was a king who was famous by the name of Suyajna. When he was slain by the enemies in a battle, his relatives surrounded him. His jewels and armour were strewn around. His ornaments and garlands were dislodged. His heart was pierced by arrows. He was lying down, covered with blood. His hair was dishevelled and his eyes were destroyed. He was still biting his lips in rage. His face, which was like a lotus, was smeared with dust. In the battle, his weapons and arms had been sliced away. Destiny had done this to the king of Ushinara. On seeing the state their husband was in, the queens grieved. They severely struck their breasts with their hands. They repeatedly fell down at his feet and lamented, "O protector! Alas!" They wept loudly, sprinkling their beloved's lotus feet and their breasts, smeared with red kunkuma, with their tears. Their hair and ornaments were dishevelled. They wept and lamented, creating greater sorrow among the people. "O lord! Alas! Vidhatri is cruel. You have been conveyed to a state that is beyond our range of vision. Earlier, you were the one who ensured subsistence for those in Ushinara. You are now increasing their grief. O lord of the earth! You were grateful. You were our well-wisher. How will we exist without you? O brave one! We wish to serve at your feet. Therefore, we will follow you in whatever direction you proceed." Clasping their dead husband, they lamented in this way. Though the sun was setting, they did not wish that the funeral rites should be performed. Yama heard the lamentations of the dead person's relatives. Assuming the form of a boy, he himself arrived there. Yama said, "These people are advanced in age. Despite having seen the ways of the world, they are confused. Men come here and go away from here. In spite of themselves following the same dharma, they are grieving pointlessly. In this matter, we [669] are more fortunate than them. Though we have been abandoned by our mother and father, we do not worry. We are weak and have not been devoured by wolves and other. He who protected us in the womb, will protect us now. Depending on his wishes, the undecaying lord creates, preserves and destroys. O women! The lord is said to play with mobile and immobile objects. The lord preserves and destroys. Even if something is lost along the road, if it is protected by destiny, it remains there. [670] If it is struck by him, it can be destroyed, even if it is at home. Protected by him, even without a protector, a person may remain alive in a forest. But if struck by him, a person may not live, even if he is protected at home. Depending on karma, at the right time, a creature possesses the body of a species, but this does not last all the time. The atman assumes the gunas of Prakriti, but is distinct from them and is not bound by them. This body of a person is caused by delusion, just as different kinds of elements are seen in a house—water, earthen pots and people. At the right time, it is born and destroyed. The fire is seen to be different from the wood. The breath of life is distinct from the body in which it exists. The sky pervades everything, but is not attached to anything. Like that, the being may resort to all the gunas, but transcends them. O foolish people! You are grieving over Suyajna, who is lying down here. But the one who really heard you and replied to you can never be seen. The chief and foremost breath of life in this body is not the listener or the speaker. This body consists of all the sense organs. However, the atman is different from the breath of life and the body. The atman assumes superior and inferior bodies, with different elements, senses, minds and signs. Through its own energy, it obtains these and gives them up. But it is different from these. As long as the atman possesses these signs, it is bound down by karma. Till such time, there are difficulties and hardships, because one follows the engagement with maya. Conceiving, seeing and thinking about these gunas is futile. Everything that results from the senses is false, like desires satisfied in dreams. It is eternal. Those who know this do not grieve over what is temporary in this world. However, there are those whose nature it is to grieve and they are incapable of acting against this. There was a fowler who was created as the destroyer of birds in a desolate forest. Here and there, he spread out his net and lured them. He saw a pair of *kulinga* birds [671] wandering around. The female kulinga was suddenly lured by the fowler. O queens! Controlled by destiny, it was trapped in the net there. On seeing it trapped in this state, the male kulinga bird was extremely distressed. Because of its love, it was miserable, unable to do anything. It lamented piteously. 'Alas! Destiny is cruel. The lord does not have compassion towards women. I am miserably lamenting. I am distressed. What will I do? I desire that destiny should also take me away. What will I do when half of me has left? If I remain alive, it will be in misery and sorrow. What will I do with this miserable life? These young ones have still not grown their wings. Without their mother, how will I nurture them? Those unfortunate offspring of their mother are waiting in the nest.' The kulinga bird lamented in this way. Because it was separated from its beloved, its voice choked with tears. The hunter of birds was hidden there. Impelled by destiny, he pierced it with an arrow. O ignorant ones! You are unable to see your own destruction. Even if you grieve over your husband for one hundred years, you will not get him back." When the child spoke in this way, all of them were struck with wonder. All the relatives realized that everything that was manifested was temporary. Having told them this, Yama vanished from the spot. Suyajna's relatives carried out the funeral rites. Therefore, do not grieve for yourselves or for others. In this world, who is one's own? Who is another person? What belongs to one's own self? What belongs to someone else? The perception of mine and someone else's results from ignorance in embodied beings.' Thus, Diti and her daughters-in-law heard the words of the lord of the daityas. They instantly fixed their minds on the truth. She gave up sorrowing on account of her son."'

Chapter 7(3)

'Narada said, "O king! Hiranyakashipu wished to be invincible and immortal, without old age and disease. He wished to be the absolute emperor, without any rival. In the valley of Mandara, he tormented himself through extremely terrible austerities. He stood on the ground, supporting himself on the big toes of his feet and raised his arms up, looking towards the sky. His matted hair was radiant, like the rays of the sun at the time of universal destruction. While he tormented himself through these austerities, the gods returned to their abodes. Because of the austerities, a fire mixed with smoke issued from his head. This spread everywhere and scorched the upper worlds, the middle worlds and the lower worlds. The rivers and the oceans were agitated. With its dvipas and its mountains, the earth quaked. Together with the planets, the stars fell down and the ten directions were ablaze. Scorched by this, the gods left heaven and went to Brahma's world. They informed the creator, 'O god of the gods! O lord of the universe! Heaven has been scorched by the austerities of the Indra among the daityas and we are incapable of remaining there. O lord! If you so think fit, please arrange for the worlds to be pacified, so that they are not destroyed. O lord! We are the ones who render offerings to you. Indeed, what is the reason behind his performing these extremely difficult austerities? It is not unknown to you. However, please listen. We will submit it to you. "After having used austerities, yoga and meditation to create all the mobile and immobile objects, Parameshthi occupies his own seat. [672] He is in a position where he is the lord of everything. Through austerities, yoga and meditation, I will also enhance my position. Time and the atman are eternal and I will ensure this for myself. [673] Otherwise, I will use my energy to reverse everything, so that nothing is as it used to be before. [674] There is no need to mention other things like the positions occupied by Vaishnavas, which are destroyed by time at the end of a kalpa." [675] We have heard that, firm in his determination, this is the reason he is engaged in supreme austerities. O lord of the three worlds! After this, you should yourself decide on the appropriate course of action. O lord of the universe! Your position as Parameshthi ensures well-being for brahmanas and cattle and fortune and victory for creatures.' O king! The gods told the illustrious one, who had created himself, this.

'"Surrounded by Bhrigu, Daksha and the others, he went to the hermitage of the lord of the daityas. The one borne on a swan could not see him at first. He was covered in a termite hill, grass and bamboo. Everywhere, the ants had eaten up his fat, skin, flesh and blood. On finally seeing him, he was astounded. Brahma smiled and said, 'Arise! O fortunate one! O Kashyapa's descendant! Arise! Your austerities have been successful. I am the granter of boons and have come here. Tell me about the boon that you desire. I have myself witnessed this extremely wonderful wasting away. Your body has been devoured and bitten. Your breath of life seems to reside only in the bones. No rishi has undertaken anything like this in the past, nor will anyone else in the future. Without water, who can sustain his life for one hundred divine years? What you have done is extremely difficult even for spirited ones. O Diti's son! Because of your devotion to austerities, you have conquered me. O bull among asuras! Therefore, I will give you all the benedictions. For a mortal, the sight of someone who is immortal, like me, cannot be in vain.' His body had been eaten up by ants. Having said this, the god, who was the first being, used divine water from his water pot to sprinkle him. Its power never failed. From the termite hill and the bamboo, a young man arose, like fire from kindling. He was full of energy and strength. All his limbs were perfect and he was capable of withstanding a vajra. His complexion was like that of molten gold. He saw the god stationed in the sky, with the swan as a mount. He was filled with great delight at the sight and bowed his head down on the ground. He stood up and saw the lord. Full of humility, he joined his hands in salutation. He shed tears of joy and his body hair stood up.

'"He chanted his praise in faltering words. Hiranyakashipu said, 'At the end of the kalpa, everything was enveloped in blinding darkness created by time. Through his own radiance and his own illumination, he made the entire universe become manifest. Assuming the three modes of sattva, rajas and tamas, he creates, preserves and destroys. I bow down before the supreme lord. I bow down before the great one. I bow down before the original seed, who has the form of jnana and vijnana. He is the one who makes the breath of life, the senses, mind and intelligence manifest and causes their transformations. Stationed in one place, you are the one who controls the universe. Through the main prana, you are the lord of subjects. You are the controller of consciousness, intelligence, mind and the senses. You are the lord Mahat. You are the lord of the elements, the gunas and desires. Your body consists of the three Vedas and the seven kinds of sacrifices. [676] You are the knowledge and the four kinds of officiating priests. [677] You alone are the atman. You are the atman in all creatures. You are without beginning and without end. You are the wise atman who is inside everyone. You are unblinking time. You reduce the lifespans of people by *lava* and the other measures. [678] You are the immutable atman. You are the great Parameshthi, who is without birth. You are the atman who causes life in the world of the living. Nothing superior, inferior, mobile and immobile is distinct from you. You are knowledge, arts [679] and all their parts. You are the great Hiranyagarbha, who is beyond the three gunas. O lord! Everything manifest is your gross body. Through this, you enjoy the senses, the breath of life, the mind and the gunas. O Parameshthi! But you are stationed in your own abode. You are the atman who is not manifest. You are the ancient Purusha. Your form is infinite and not manifest. Everything is pervaded by the power of your internal and external consciousness. [680] I bow down before that illustrious one. O supreme among those who grant boons! O lord! If you wish to bestow a boon on me, let my death not come about through any creatures that have been created by you. Let it not happen inside the house or outdoors. Let it not happen during day or night. Let it not occur through weapons. Let it not happen on the ground or in the sky. Let my death not come about through men, animals, those that do not have life, those that have life, gods, asuras and giant serpents. Let me be unmatched in battle and the single lord of embodied beings. Let me be the greatest among all the guardians of the world, just as you are. Let the power of my austerities and yoga never be destroyed.'"'

Chapter 7(4)

'Narada said, "Shatadhriti was pleased with the austerities and was thus beseeched by Hiranyakashipu. He granted him a boon that was extremely difficult to obtain. Brahma said, 'O son! You have asked me for a boon that is extremely difficult for men to obtain. O dear one! However, despite it being extremely difficult to obtain, I will bestow it on you.' The illustrious one, whose favours are inviolate, left after this. He was worshipped by the noble asura and praised by all the lords of the subjects. The daitya obtained the boon and a resplendent and golden body. Remembering the slaying of his brother, he harboured hatred towards the illustrious one. The great asura conquered all the directions and the three worlds. He defeated Siddhas, charanas, vidyadharas, rishis, the lords of the ancestors, Manus, yakshas, rakshasas, pishachas, *preta*s, the lords of bhutas and all living creatures and brought them under his subjugation. He conquered the universe. He usurped the positions of the guardians of the world and their energy. He established himself in heaven and in the prosperous grove of the gods. He occupied the great Indra's residence, constructed by Vishvakarma himself. The prosperity of the three worlds and all the opulence that existed anywhere resided there. The steps there were made out of coral and the floors out of expensive emeralds. The walls were made out of crystal and the rows of pillars were made out of lapis lazuli. The canopies were wonderful and the seats were encrusted with rubies. The couches were as white as the froth of milk and the spreads were made out of nets of pearls. Here and there, there was the tinkling sound of anklets from women with charming faces and excellent teeth. Their reflections could be seen on floors made out of gems. The immensely strong and great-minded one conquered the worlds and became the single emperor. He sported himself in the great Indra's residence. The gods were tormented and agitated by his harsh rule and had to bow down at his feet. O dear one! He was intoxicated with strong-smelling liquor and his coppery red eyes rolled around in inebriation. With the exception of the three, [681] everyone worshipped the absolute lord with their hands. He was full of austerities, yoga, strength and energy. O Pandava! The energetic one was established on the great Indra's throne. Vishvavasu, Tumburu, the other gandharvas, the Siddhas, I and the other rishis, the vidyadharas and the apsaras had to go before him and repeatedly praise him. Those in the varnas and the ashramas performed sacrifices and rites with copious quantities of dakshina. Through his own energy, he appropriated all the shares of the oblations. Without being tilled, the earth, with its seven dvipas, yielded grain. The space between the earth and the sky was milked for every object of desire. The sky gave him many kinds of wonderful objects. The oceans, made out of salt water, liquor, ghee, sugar cane juice, curds, milk and sweet water, were stores of jewels. They, and their wives, [682] brought him heaps of jewels on their waves. The mountains and their valleys provided him pleasure grounds. The trees provided qualities [683] of all the seasons. Alone, he possessed the separate qualities of all the guardians of the worlds. In this way, he conquered all the directions and became the absolute emperor. As much as he wanted, he enjoyed all the beloved objects of pleasure. However, since he had not conquered his senses, he was not satisfied.

'"He became intoxicated and insolent because of this prosperity and violated the sacred texts. A long period of time passed and the curse of the brahmanas [684] materialized. All the worlds, along with their guardians, were anxious because of the fierce punishment he imposed. Having not been able to find shelter anywhere else, they went and sought refuge with Achyuta. 'I bow down to the direction where the atman, the lord Hari, resides. Having gone to him, pure and tranquil *sannyasi*s do not return.' They controlled themselves and with purified intelligence, meditated on him. Without sleeping and subsisting only on air, they worshipped Hrishikesha. A voice appeared before them. It had no form and rumbled like the clouds. It resounded in all the directions and dispelled the fear of the virtuous. 'O best among the gods! Do not be scared. Everything will be well with you. Having seen me, creatures obtain everything that is beneficial for them. I know about the wicked activities and oppression of this daitya. I will pacify him. Wait for the right time. If a person hates the gods, the Vedas, cattle, brahmanas, virtuous people, dharma and me, he is swiftly destroyed. His own son, Prahlada, is great-souled and serene, with no enmity towards anyone. When he harms him, I will kill him, despite his having obtained a boon.' Thus addressed by the preceptor of the worlds, the residents of heaven bowed down. Without any anxiety, they returned, thinking that the asura had already been killed.

'"The lord of the daityas had four wonderful sons. Among them, Prahlada was the greatest in qualities and he worshipped the supreme one. He was devoted to brahmanas and possessed good conduct. He was firm in adhering to the truth and had conquered his senses. He regarded all creatures as his self alone and was their friend and well-wisher. Like a servant, he bowed down at the feet of noble ones. To the distressed, he was as compassionate as a father. Towards equals, he was like a brother. He was gentle towards his superiors and regarded them as his masters. Though he possessed learning, prosperity, beauty and noble birth, he was free of pride and insolence. In times of hardship, his mind was not agitated. He had no attachment for qualities [685] that he saw or heard about. He regarded these as trifles. He was always in control of his senses, breath of life, body and intelligence. All his desires were quietened and restrained. Though an asura, he was unlike an asura. O king! Wise ones repeatedly chant about his great qualities. They have not become obscured even now, just as the illustrious lord is never obscured. O king! When accounts of virtuous ones are chanted, even among enemies like the gods, he is held up as a standard, not to speak of devotees like you. Enough of his innumerable qualities and greatness. Indications are sufficient. He had a natural attachment towards the illustrious Vasudeva. Even as a child, he had cast aside his toys. With his mind absorbed in him, [686] he seemed to be dull. Like a spirit, his atman had been grasped by Krishna. He did not know about this world. Having embraced Govinda, he was not conscious of activities like sitting, roaming around, eating, lying down, drinking and speaking. Sometimes, his senses would be incapacitated and overcome by thoughts about Vaikuntha, he would cry out. Because of such thoughts, he would sometimes laugh. Delighted, he would sometimes sing loudly. Sometimes, he would shout loudly. Without any sense of shame, he would sometimes dance. Sometimes, immersed in thoughts about him, [687] he would try to imitate him. Sometimes, content and withdrawn at his touch, his body hair would stand up and he would be silent. Sometimes, because of the love and bliss, his eyes would be half-closed and steady, and tears would flow out. He served at Uttamashloka's lotus feet, an association obtained by those who desire nothing else. That supreme bliss expanded in him and he repeatedly calmed the minds of those who were distressed because of bad company. O king! He was a great devotee, immensely fortunate and great-souled. However, Hiranyakashipu tried to harm his own son."

'Yudhishthira asked, "O divine rishi! O one who is excellent in vows! His son was pure and virtuous. Why did the father seek to harm him? We wish to know this. Fathers are devoted to their sons. When sons act in a contrary way, they punish them, so as to educate them. However, one does not harm them, like an enemy. Why would one do this to someone who is obedient, virtuous, treating the father like a divinity? O brahmana! O lord! Please satisfy our curiosity about this. Why did the father hate the son so much that he sought to kill him?"'

Chapter 7(5)

'Narada said, "The asuras chose the illustrious Kavya [688] as their priest. His two sons, Shanda and Amarka, lived near the residence of the king of the daityas. Prahlada was accomplished in good policy. However, the king sent the child to them. They instructed him, as they instructed other asura children. He heard whatever the teachers said and recited it. However, in his mind, he thought that notions of 'friend' and 'enemy' were bad distinctions. O Pandava! Once, the king of the asuras made his son climb on to his lap. He asked, 'O child! What do you think is virtuous? Tell me.' Prahlada replied, 'O noble asura! I do not think it virtuous that the intelligence of embodied beings should be clouded by false notions [689] and that they should always be anxious. The house is like a blind pit that degrades the atman. Abandoning this, one should go to the forest and seek refuge with Hari.' Hearing his son's words, which sided with the enemy, the daitya laughed. 'This is the way the intelligence of children is corrupted by the intelligence of the enemy. Let the child be properly confined to his preceptor's house. Let brahmanas, who secretly side with Vishnu, not corrupt his intelligence.' When he was brought to their home, the priests of the daityas addressed him in gentle words, pacifying and comforting him. They asked, 'O child! O Prahlada! May you be fortunate. Tell us the truth. Do not lie. How has this perversion in your intelligence come about? This is unlike a child. Has this perversion in intelligence been done by the enemy, or has it happened because of your own nature? O descendant of the lineage! Tell us. Your preceptors desire to hear.' Prahlada replied, '"This is mine." "This belongs to someone else." Maya creates such notions in men. Their intelligence is confounded. I have seen the illustrious one and I bow down before him. When he shows his favours, this animal-like intelligence is destroyed in men. "He is different from me", "I am different from him", such false differences come to an end. The same atman is in him and me. Those with imperfect intelligence find this impossible to comprehend. This can only be determined by worshipping him. Those who speak about the Vedas and follow that path, Brahma and the others, are also confused. He [690] has changed my mind. O brahmanas! In the presence of a magnet, a piece of iron is automatically attracted. In that way, because of his wishes, my mind has been changed by the one who holds a chakra in his hand.' Having told the brahmanas this, the immensely intelligent one stopped. The servants of the king were extremely distressed and angry. They reproached him. 'Let a cane be brought. He is bringing ill fame to us. He is evil-minded and the worst of his lineage. The fourth kind of punishment is indicated for him. [691] He has been born as a tree with thorns in a grove of sandalwood trees that is the lineage of the daityas. This boy is like a handle in an axe that Vishnu wields to sever the roots.' [692] They used many such means to threaten and abuse him. They made Prahlada learn the three objectives of human existence. [693] The preceptors ascertained that he had learnt the four principles. [694]

'"When his mother had bathed and ornamented him, he was presented before the Indra among the daityas. The child fell down at his feet and the asura welcomed him and pronounced his benedictions. For a long time, he embraced him in his arms and felt great relief. He made him sit on his lap and inhaled the fragrance of his head, sprinkling his smiling face with drops of tears. O Yudhishthira! He spoke to him. Hiranyakashipu said, ‘O Prahlada! O son! May you live for a long time. You have spent quite some time in the abode of your preceptors. Tell me something extraordinary that you have learnt from them, or through your own studies.’ Prahlada replied, ‘There are nine forms of being devoted to Vishnu—hearing about him; chanting his name; remembering Vishnu; serving at his feet; worshipping him; praying to him; servitude to him; friendship; and offering one’s entire self. I think that if a man offers himself in this way, he performs devotion towards the illustrious one. This is my supreme learning.’ Hearing the words of his son, Hiranyakashipu’s lips quivered in rage and he told his preceptor’s son, [695] ‘O brahma-bandhu! [696] What is this? You have taken the side of the enemy. O evil-minded one! You have shown me disrespect and made the child learn nonsense. In this world, there are wicked people who use their garb to disguise themselves. They are evil friends. They are like sinners. They are like a disease that manifests itself over a period of time.’ The preceptor’s son said, ‘O Indra’s enemy! I have not taught your son what he has spoken. Nor has it been taught to him by anyone else. O king! This is his natural intelligence. Control your anger. The blame does not devolve on us.’ Answered by the preceptor in this way, the asura spoke to his son again. ‘O unfortunate one! Since the preceptor has not taught you this, how has this evil intelligence come upon you?’ Prahlada replied, ‘The mind does not turn towards Krishna because of what one does or because of what someone else does. Nor does it develop from the combined efforts of those who follow the vows of householders. It does not develop in those who are unable to control their senses. Instead, they are plunged into darkness and repeatedly chew what has been chewed before. [697] Those who pursue selfish objectives do not know Vishnu. They pursue external objectives and their wishes are impossible to satisfy. They are like the blind being led by the blind, firmly bound by the lord’s strong ropes. As long as the pursuit of undesirable objectives does not disappear, they cannot touch Urukrama’s lotus feet. As long as they do not crave nothing, they cannot consecrate themselves with the dust from the great one's feet.' His son said this and stopped. Blind with rage, Hiranyakashipu threw him down from his lap on to the ground.

'"He was filled with great anger and his eyes turned coppery red. He said, 'O *nairitta*s! [698] He deserves to be killed. Quickly take him away and kill him. He is the killer of my brother. This wretched one has abandoned his well-wishers. Like a servant, he is worshipping the feet of Vishnu, his paternal uncle's slayer. Indeed, since he cannot be trusted, what good will he do to Vishnu? He is only five years old and has now given up the affection for his parents, which is so very difficult to cast aside. Even if it is someone else's child, a beneficial one is like a medicinal herb. However, even if he is born from one's own body, a son who causes harm is like a disease. If a limb is injurious to one's own self, it should be lopped off. Through casting it aside, what remains will live happily. He bears the signs of a well-wisher, but is an enemy, just as wicked senses are to a sage. Whether he is eating, lying down or is seated, he must be killed through whatever means can be used.' Instructed by their master, the nairittas wielded tridents in their hands. Their teeth were sharp and their faces were fierce. Their beards and hair were coppery red. They roared, uttering terrible yells. They shouted, 'Cut him. Pierce him.' Prahlada was seated. They struck him in all his inner organs with their tridents. The illustrious one is in all atmans and his atman was immersed in the supreme brahman who cannot be fathomed. Therefore, like the virtuous rites of a person who possesses no good merits, these attempts were unsuccessful. When this effort was repulsed, the Indra among daityas became alarmed. O Yudhishthira! He persistently devised other methods to kill him. Elephants that guarded the directions, poisonous snakes, magical rites, causing him to be hurled down, maya, imprisonment, administering poison through food, lack of food, cold, wind, fire, water, crushing him with boulders—but the asura was incapable of killing his son. He thought for a very long time, but could not think of any other means. 'I have addressed him in many abusive words. I have devised many methods of killing him. I have caused harm through techniques that are not in conformity with dharma. However, using his own energy, he has freed himself. He is not far away from me now. Though he is only a child, his mind has not suffered from any fear. Like the lord Shunahshepa, he will not forget my ignoble conduct. [699] His sentiments are immeasurable. Like an immortal, he is not scared of anyone. Therefore, by opposing him, I may ensure my death. Or perhaps not.' With his radiance somewhat faded and with his face cast downwards, he thought in this way.

'"Shanda and Amarka, the sons of Ushanas, spoke to him in private. 'Through the furrowing of your eyebrows, you have conquered the three worlds and all the lords. O protector! We do not see any reason for you to be scared or thoughtful. The behaviour of children is neither good, nor bad. Bind him down with Varuna's noose. Capture him, so that he cannot run away when he is scared. A man's intelligence improves with age and the serving of noble ones. Let our preceptor, Bhargava, [700] return.' He agreed to what his preceptor's sons said and instructed, 'Let him be instructed about the dharma that householder kings should follow.' O king! Prahlada was humble and submissive and was progressively taught everything about dharma, artha and kama. The teachers instructed him about these three objectives of existence. However, these instructions described the delight from opposite pairs of sentiments and he did not take these to be desirable. When the teachers were engaged in their household duties, his friends, the other children, found an opportunity and summoned him. [701] However, the immensely intelligent and learned one replied to their sweet words, smiling compassionately, since he knew they were devoted to him. All of them respected his words and cast aside the objects they used to play. They were children and their intelligence was not sullied. They did not find pleasure in injurious instructions about the opposite pair of sentiments. The asura, a great devotee of the illustrious one, addressed them in compassionate words of friendship."'

Chapter 7(6)

'"Prahlada said, 'In this world, from childhood, one must follow the dharma of being devoted to the illustrious one. Birth as a human is extremely difficult to obtain. Though it is transient, it is capable of achieving the objective. A person must approach the feet of Vishnu. He is the beloved atman in all creatures. He is the lord and the well-wisher. O daityas! Because of association with the body, all embodied beings everywhere experience happiness and unhappiness that comes through the senses. That happens because of destiny and requires no effort. Therefore, one should not make efforts that amount to nothing more than a wastage of the lifespan. The benefit that comes from Mukunda's lotus feet cannot be obtained through such means. Therefore, having come into this life, an accomplished person must strive for that benefit, as long as the human body is strong and is not incapacitated. A man has a lifespan of one hundred years. However, if a person has not controlled himself, half of that is wasted. He sleeps during the night and is submerged in blinding darkness. Confused, twenty years are spent in playing during childhood and youth. When the body is no longer capable, twenty years pass when old age grasps the body. If a person is confounded, desire is strong and is impossible to satisfy. For a distracted person who is attached to the householder mode, the remaining years are wasted in this way. If a man is attached to the householder stage, how can he conquer his senses? The bonds of affection are extremely firm. Bound in this way, who is able to free himself? How can one cast aside thirst, more desired than one's own life? It [702] is so desired that thieves, servants and merchants try to purchase it with their own lives. The association with a beloved wife is pleasant. Her dalliance and counsel are agreeable. A person is bound to her and to his children by bonds of affection. The mind is attached to their faltering tones. In his heart, he remembers his sons and daughters, his brothers, his sisters and his helpless parents. The house is full of agreeable objects. There is the vocation of the family. There are large numbers of animals and servants. Like a silkworm, he is sheathed in acts of avarice and the increasing desires are not satisfied. He pays a great deal of attention to the genital organs and the tongue. [703] This is a great illusion. How can one give it up easily? Seeking to sustain his family, he does not understand that his own lifespan is passing away. He is distracted and counters the objective. Everywhere, he suffers from the three kinds of hardship. [704] Without understanding, he thinks that joy comes from maintaining the family. His mind is always interested in accumulating wealth. Though he knows the punishments, in this world and in the next world, of stealing the riches of others, he does that, because he cannot conquer his senses, because his desires are unmet and because of the family. O sons of Danu! Despite being learned, a person seeks to sustain his family and does not know himself, [705] nor is he capable of knowing it. His sentiments are based on differences of "mine" and "belonging to others" and like a confused person, faces darkness. Whoever he is and wherever he is, he is miserable and incapable of knowing his atman. He can never free himself from the lascivious glances of women who treat him like a plaything. He has created his own bonds. O daityas! Therefore, give up the association with daityas who are addicted to material objects, and keep them far away. Approach Narayana, the original god. He is the path to liberation and his association is sought by those who seek liberation. O sons of asuras! Achyuta is in the atmans of all creatures and he is everywhere in this world. One can succeed in pleasing him without great efforts. The illustrious and undecaying lord exists in all mobile and immobile objects and inferior and superior creatures, ending with Brahma. He is in the gunas, the equilibrium of the gunas and the transformation of the gunas. He is the single and supreme atman. His form is inside the atman and everything that can be seen is also him. He is described as pervasive and pervades everything. But he cannot be described. Nor is he differentiated. The own form of the supreme lord is only a feeling of bliss. However, he hides his powers behind maya, leading to the creation of gunas. Therefore, show compassion and fraternal feelings towards all beings. Free yourselves from the sentiments of asuras. Adhokshaja will be satisfied through this. When the infinite and original one is satisfied, what cannot be obtained? In this world, anything that is the result of the three gunas will automatically be obtained. When we are beyond the gunas, why should we aspire for dharma and the others? [706] We will chant about the delight of his feet and taste its essence. Dharma, artha and kama, said to be the three objectives of existence, the self-realization described in the three Vedas, good policy, self-control, many kinds of conduct and the sacred texts—I think that all of them are true, but only as a means of offering oneself to the supreme being, who is one's well-wisher. This pure knowledge is difficult to comprehend and Narayana, Nara's friend, taught it to Narada. If an embodied being single-mindedly desires nothing other than the illustrious one and bathes in the dust of his lotus feet, he may obtain it. This is the pure dharma of devotion towards the illustrious one and I have earlier heard about this jnana and vijnana from Narada, who sees the divinity.'

'"The sons of the daityas said, 'O Prahlada! You and we do not know any preceptor other than these two sons of the preceptor. Since childhood, they have been our masters. For a child in the inner quarters, association with great people is extremely difficult. O amiable one! Dispel our doubt. Give us a reason to trust you.'"'

Chapter 7(7)

'Narada continued, "Thus, the sons of the daityas asked the asura who was a great devotee of the illustrious one. Remembering what I had told him, he seemed to smile and replied.

'"Prahlada replied, 'Our father left for Mount Mandara to perform austerities. At that time, the gods made a great effort to fight against the danavas. Vasava and the others said, "It is good fortune that the wicked one, [707] the scorcher of the worlds, has been devoured by his own sins, like a snake eaten by ants." The leaders of the asuras heard about their extremely great strength and efforts. Scared of being slaughtered by the gods, they fled in all the directions. All of them hastened to save their own lives and did not glance towards their wives, sons, riches, relatives, homes, animals and belongings. Desiring victory, the immortals plundered the king's abode. Indra captured the king's queen, my mother. While she was being taken away, scared and anxious, she wept like a female osprey. Wandering around as he willed, the devarshi saw her along the path and said, "O lord of the gods! She is innocent. You should not take her away. Free her. O immensely fortunate one! Set her free. She is faithful and is married to someone else."

Indra replied, "In her womb, there is the intolerable seed of someone who hates the gods. Let her remain with me until she has delivered. After that, after having attained my objective, [708] I will free her." Narada said, "He is without sin and is a great devotee of the illustrious one. He is Ananta's powerful follower and you will not be able to achieve what you want." Thus addressed, Indra honoured the devarshi's words and released her. Devotedly circumambulating Ananta's beloved, he went to heaven. The rishi took my mother to his own hermitage. He comforted her and said, "O child! Until your husband returns, be comfortable here." She agreed to this and in the devarshi's presence, lost all fear, as long as the lord of the daityas did not return from his terrible austerities. With supreme devotion, the virtuous one tended to the rishi. She desired the safe delivery of the one who was inside her womb. Out of compassion towards her, the powerful rishi instructed both her and me about pure and true knowledge and dharma. Because she is a woman, after a long period of time, the teachings of the rishi vanished from my mother's mind. However, because of his favours, that memory has not left me even now. If you have trust in my words and possess devotion, your intelligence will also become accomplished, just as it does for women and children like me. Since birth, six kinds of transformations [709] are seen in the body, but not in the atman. Because the lord assumes the form of time, they are also seen in fruits on trees. The atman is eternal and without decay. It is pure and one. It is the witness and is the refuge. It is without transformation and self-illuminating. It is the cause behind all causes and pervasive. It is not touched or covered by any contamination. The learned know these twelve supreme signs of the atman. [710] They abandon confused sentiments of "I" and "mine", associated with the body. A goldsmith extracts gold out of an ore. A person accomplished in yoga does that with the body. From the body that is the field, a person who knows about adhyatma, uses yoga to himself realize the brahman. There are said to be eight *prakriti*s, three gunas and sixteen transformations. [711] However, the preceptors know that a single entity brings them together. The body is the combination of all these and everything is of two types, mobile and immobile. This is where the being must be sought out, discarding on the basis of, "This is not it", "This is not it". With a pure mind, direct and indirect discrimination must be used, analysing aspects of creation, preservation and destruction. Those who are patient examine it in this way. There are the states of wakefulness, dreaming, deep sleep and intelligence. [712] The one who perceives these is the supreme entity, the one with oversight. One can deduce the nature of the wind from the fragrance it bears. Like that intelligence must be used to differentiate and the three gunas and the outcomes of activities. Rejecting these, the nature of the atman can be deduced. Samsara is the gate for bondage through gunas and activities. Its foundation is ignorance and therefore it is not real. It is like a dream presented to a man. Therefore, your task is to use your intelligence and burn down the seed, the three gunas, and the activities they engender. When these cease, the supreme can be reached. There are thousands of ways. However, the swiftest is love towards the lord and illustrious one, instructed by the honoured one. [713] Serving the preceptor, devotion, offering everything obtained to him, [714] association with virtuous devotees, worshipping the lord, faithfully hearing his accounts, chanting about his qualities and his deeds, meditating on his lotus feet and worshipping his forms—these are the methods. The illustrious lord and Hari is in all creatures. With this thought in mind, one should respect the wishes of all creatures as virtuous. When one acts with such devotion towards the lord, the six categories are vanquished. [715] Through love, one obtains the illustrious Vasudeva. When he [716] hears about his unmatched deeds and qualities, valour and deeds and pastimes in different bodies, his body hair stands up and tears of joy choke his throat. He chants loudly, cries and dances. It is as if he has been possessed by an evil spirit. He weeps, meditates and worships people. [717] Without shame, his intelligence is in the atman and he sighs and exclaims, "O Hari! O lord of the universe! O Narayana!" Such a person is then freed from all kinds of bondage. His mind and body are completely in tune with his [718] sentiments. Through the great mode of devotion, all the seeds of desire are burnt down and one attains Adhokshaja. In this world, the embodied being's mind is always associated with inauspicious objects. However, Adhokshaja destroys the wheel of samsara. The learned know this as the bliss of *nirvana* in the brahman. Therefore, in your hearts, worship the lord who is in all hearts. O sons of asuras! What is difficult about this effort? Hari's seat and form are inside you, in the core space of your hearts. He is a friend to embodied beings and bestows unlimited benedictions. Why should one bother about objects of pleasure that can generally be obtained? Wealth, wives, animals, sons, homes, land, elephants, treasure and all the other objects that lead to artha and kama are temporary, as is the lifespan itself. What kind of pleasure can these bring to mortals? In this way, the worlds that are obtained through rites may bring greater pleasure. But since they are destroyed, this is also not pure. No taints have been seen, or heard about, in the supreme one. The lord has been spoken about with devotion. Therefore, be devoted to him and obtain him. In this world, taking himself to be learned, for objectives, a man repeatedly undertakes many kinds of acts. However, these acts fail to yield the desired fruits and lead to opposite effects. These acts are driven by the motivation of obtaining happiness and freedom from unhappiness. However, they always lead to unhappiness, cloaked under the cover of happiness. In this world, a man pursues the objective of satisfying desire and wishes for desirable objects. But this body is temporary and is enjoyed by others. [719] The entity [720] goes away and embraces another. There is no need to mention offspring, wives, abodes, riches, kingdoms, treasuries, elephants, advisers, servants, relatives and so on. Though regarded as "mine", these are only indirectly connected. What will the atman do with these trifles? They are destroyed with the body. Appearing in the garb of the desirable, they are undesirable in the path of obtaining the ocean of nectar in the form of eternal bliss. O asuras! Determine how much of self-benefit an embodied being can obtain in this world through sexual gratification and other means. Because of his past deeds, he suffers hardships in this unfortunate state. The body follows his will and an embodied being undertakes acts. However, deeds undertaken by the body and the embodied being—both are consequences of the lack of discrimination. Those who worship the lord Hari without any motives obtain dharma, artha, kama and everything else that is desired. The beloved lord Hari is in all creatures. Through Mahat and the elements, he has himself created everything that is described as living.

Like us, by worshipping Mukunda's feet, anyone can obtain benedictions—a god, an asura, a human, a yaksha or a gandharva. O sons of asuras! Being a brahmana, a god or a rishi isn't sufficient to please Mukunda. Nor are good conduct, great learning, donations, austerities, rites, purity and vows. Hari is pleased through unadulterated devotion alone. Everything else is irrelevant. O danavas! Therefore, act with devotion towards the illustrious Hari. Since the lord is in all creatures, regard everyone else as your own atman. Thus, even daityas, yakshas, rakshasas, women, shudras, residents of Vraja, [721] birds, animals and those with wicked lives have obtained Achyuta. In this world, this is said to be supreme well-being for a person—single-minded devotion towards Govinda and seeing him everywhere.'"'

Chapter 7(8)

'Narada said, "All the sons of the daityas heard what he had described and because it was without any faults, accepted it, not what the preceptors had instructed. The preceptor's son [722] noticed that their minds were made up. Scared, he quickly went and reported this accurately to the king. His [723] entire body trembled because of his rage and he made up his mind to kill his son. Though Prahlada did not deserve it, he abused him in harsh words. He glanced at him with his crooked and wicked eyes, though the controlled one stood before him, humble and gentle, his hands joined in salutation. Since his nature was extremely terrible, he was like a snake that had been struck with the foot. 'O insolent one! O evil-minded one! O wretch! O one who creates dissension in the lineage! You have obstinately deviated from my commands. You are evil in conduct. Today, I will convey you to Yama's abode. The three worlds and their lords tremble because of my rage. O foolish one! On the basis of whose strength, did you forsake my command?' Prahlada replied, 'O king! He is not my strength alone. He is your strength and that of everyone else. He brings the superior and the inferior, mobile and immobile, Brahma and the others under his subjugation. He is Urukrama. He is the lord who is time. He is the strength of the mind. He is sattva.

He is physical strength. He is behind the senses. Through his own strength, he is the supreme one who creates, preserves and destroys the universe. He is the lord of the three gunas. Give up the asura nature that is in you. Make your mind serene. There are no enemies other than being based on a perverse path, leading to an inability to conquer the mind. This is the best way to worship Ananta. Earlier too, there were those who thought they had single-handedly conquered the ten directions. They were governed by delusions about their own powers. However, they were plundered and vanquished by the six bandits. [724] The learned conquer their atmans and are impartial towards all embodied beings. Who is an enemy for such a virtuous person?' Hiranyakashipu said, 'Since you are boasting excessively, it is evident that you wish to die. O evil-minded one! Indeed, the words of those who are about to die are garbled. O unfortunate one! Other than me, you have spoken about a lord of the universe. If he is everywhere, why can he not be seen in this pillar? Since you have boasted, I will sever your head from your body. Let me see if Hari, whose refuge you desire, can protect you today.' The great asura was full of rage and repeatedly abused his son, the great devotee of the illustrious one, through such harsh words. Seizing his sword, he leapt down from his excellent seat. With his fist, he struck the pillar with great force.

'"O dear one! At that time, an extremely terrible sound was heard. It was as if the shell of the cosmic egg had cracked. Aja and the others, in their own respective abodes, heard this sound and thought that their own abodes were being destroyed. He was displaying his valour and energy, desiring to kill his son. He heard that loud and extraordinary sound, the likes of which had never been heard earlier. Everyone in the assembly, the leaders of the enemies of the gods, were terrified and glanced towards the source of that sound. He wished to make the words spoken by his servant come true and also demonstrate that he pervaded all creatures and everything. From the pillar in the assembly hall, he showed himself in a wonderful form that was not animal, nor human. He [725] looked around everywhere and saw the being that had emerged from the middle of the pillar. He exclaimed, 'This is not animal, nor human. What is this form, both man and lion?' While he was debating in this way, the terrible and extraordinary Nrisimha form manifested itself before him. His fierce eyes were like molten gold. The expanded mouth had a dazzling mane. The tusks were terrible. The tip of the tongue was as sharp as a razor, resembling a flashing sword. The dreadful face was marked by furrowed eyebrows. The motionless ears were erect. The extraordinary mouth gaped, like a cavern in a mountain. The nose and the parted jaws were terrible. The body touched the sky. The neck was short and stout. The chest was broad and the waist was thin. He was covered with body hair that was as fair as the beams of the moon. In every direction, there were hundreds of arms, with nails as weapons. He was impossible to assail and he drove away all the daityas and danavas, vanquishing them with the best of weapons. 'Perhaps Hari, who is great in his maya, has devised this means to kill me. But how can such efforts amount to anything?' Saying this, the elephant among daityas seized a club as a weapon. Roaring, he advanced towards Nrisimha. But just as an insect that falls into the fire is no longer discernible, the asura vanished in Nrisimha's energy. Indeed, for the abode of sattva, this is not surprising. In earlier times, with his own energy, he drank up the tamas. The great asura was angry and struck Nrisimha with the great force of his club. Just as Tarkshya's son [726] seizes a serpent, Gadadhara [727] seized the one who was valiantly advancing with a club. At that time, the asura slipped out of his hands and he toyed with him, the way Garuda plays with a serpent. O descendant of the Bharata lineage! All the lords and immortals, whose abodes had been taken away [728] and who had hidden themselves behind the clouds, thought that this was a bad sign. When he freed himself, the great asura thought that Nrihari [729] was scared of his valour. In the encounter, he lost all his exhaustion. He seized a sword and a shield and again attacked with great force. His speed was like that of a hawk and he executed motions with his shield, marked with one hundred moons. However, Hari, great in speed, laughed out aloud, in a harsh voice, and seized the one whose eyes were half-closed. [730] Afflicted, he thrashed around in all directions, but Hari seized him, though the vajra had been unable to pierce his skin. It was like a snake seizing a mouse. Near the door, he placed him on his thigh and using his nails, played with him, just as

Garuda toys with an extremely venomous snake. Because of his rage, he was impossible to look at. His eyes were terrible. He licked the ends of his mouth with his tongue. Because of the drops of blood, his face and mane were red. He resembled a lion, garlanded with entrails of an elephant it has killed. He tore out his heart, which was like a lotus, with his pointed nails. Then, casting him aside, he turned towards the followers, who were wielding weapons. But he killed all of them, using the nails on his hands as weapons. He was terrible and thousands of such followers were brought down. The hair on his head agitated and dispelled the clouds. The dazzle of his eyes robbed the planets of their radiance. Agitated by his breathing, the waters of the ocean turned turbulent. Terrified at his roars, the elephants in charge of the directions shrieked. The firmament was full of vimanas and were tossed up by his hair. Suffering from the tread of his feet, the earth moved from its position. Because of his energy, mountains were uprooted and the sky and the directions lost their radiance. Resplendent in his energy, the lord then seated himself on the king's excellent seat in that assembly hall. Because of his rage, no one who could challenge him to a duel was seen. His visage was so terrible that no one dared to worship him either.

'"The wives of the gods heard that the anxiety of the three worlds had been removed and that Hari had slain the daitya in an encounter. As a result of their great delight, their faces bloomed. They repeatedly showered down flowers. The firmament was covered with a large array of vimanas, crowded because the gods came to see him. The celestial drums and tambourines were sounded. The foremost among the gandharvas sang and the women danced. O son! The gods, Brahma, Indra, Girisha and the others, the rishis, the ancestors, the Siddhas, the vidyadharas, the giant serpents, the Manus, the Prajapatis, the gandharvas, the apsaras, the charanas, the yakshas, the kimpurushas, the *vetala*s, the kinnaras and all Vishnu's attendants, Sunanda, Kumuda and the others, arrived there. Fierce in his energy, the man-lion was seated there. They joined their hands in salutation and bowed down. From a distance, they separately worshipped him. Brahma said, 'I bow down to Ananta, whose powers are infinite. His valour is wonderful and his deeds are auspicious. Through the gunas, it is he who controls the creation, preservation and destruction of the universe. His atman never decays and through his pastimes, he ensures all this.’ Rudra said, ‘The end of the yuga is the time for you to display your rage. This insignificant asura has been killed. You are affectionate towards your devotees. Protect his son. He is standing here and is devoted to you.’ Indra said, ‘O supreme one! You have saved us and our own shares, attacked by the daitya. The lotuses in our hearts were seized by him and have been illuminated now. O lord! Compared to serving you, what does all this amount to? All of it is devoured by time. O Narasimha! Such devotees pay scant respect to liberation, not to speak of other things.’ The rishis said, ‘You are the supreme. Through your energy, you taught us about austerities. O original being! Everything was latent in you and you created it. Those [731] were stolen by this one. O one who protects those who seek refuge! Assuming this form, you have protected us and we have again regained our status.’ The ancestors said, ‘He forcibly appropriated what was offered by our descendants at *shraddha* ceremonies. He drank the water, mixed with sesamum, that was offered to us at the time of visiting tirthas. You have now torn apart his stomach with your nails and we have got those back. We bow down to Nrihari, who protects all dharma.’ The Siddhas said, ‘We obtained destinations through the practice of yoga. But through his yoga, austerities and strength, the wicked one robbed us of those. He was insolent because of the many things he had done. But you have torn him apart with your nails. O Nrisimha! We prostrate ourselves before you.’ The vidyadharas said, ‘Through different kinds of practice, we acquired many different kinds of *vidya*. [732] Insolent because of his strength and valour, this foolish one prohibited us from using those. O Nrisimha! Using your maya, in an encounter, you have killed him like an animal. We always prostrate ourselves before you.’ The nagas said, ‘This wicked one robbed us of our jewels and the jewels among women. You have brought them delight by tearing apart his chest. We bow down before you.’ The Manus said, ‘We Manus obey your commands. O god! But this son of Diti violated all the ordinances. O lord! But you have killed the deceitful one. We are your servants. Tell us what we should do now.’ The Prajpatis said, ‘O supreme lord! We Prajapatis have been created by you. However, he prohibited us from creating subjects. But he is now lying down, his chest splintered by you. O one who brings benefit to the universe! In this avatara, you are the embodiment of sattva.' The gandharvas said, 'O lord! We are actors, singers and dancers. However, because of his valour, energy and strength, he subjugated us. You have now reduced him to this state. How can someone who deviates from the path think of well-being?' The charanas said, 'O Hari! Your lotus feet are the only refuge for those who do not want contamination. That is what virtuous ones desire and you have brought an end to the asura.' The yakshas said, 'By performing acts that brought you pleasure, we became the foremost among your attendants. However, this son of Diti forced us to bear his palanquin. You knew about the torment he caused to people. O Narahari! O twenty-fifth! You have reduced him to *panchatva*.' [733] The kimpurushas said, 'We are only kimpurushas and you are the lord and great being. This wicked person was shamed by all virtuous people. He has now been destroyed.' The *vaitalika*s [734] said, 'In assembly halls and sacrifices, we sang about your unblemished glory and received great respect. However, this wicked person brought us under his subjugation. He was like a disease. O illustrious one! It is good fortune that he has been killed by you.' The kinnaras said, 'O lord! We, the large number of kinnaras, are your followers. However, without any remuneration, Diti's son forced us to serve him. O Hari! You have caused that wicked person to be destroyed. O Narasimha! For the sake of our benefit, please be our protector.' Vishnu's companions said, 'Today, you have assumed this wonderful half-man–half-lion form. O one who grants refuge! O one who brings benefit to all the worlds! It is our good fortune that we have seen it. O lord! He followed your commands, but was cursed by the brahmanas. We understand that you have shown him a favour by killing him.'"'

Chapter 7(9)

'Narada said, "Since he was still full of rage and intolerance, all the gods and others, with Brahma and Rudra at the forefront, found it extremely difficult to approach him. The gods sent Shri herself. However, on seeing this great and extraordinary form, never seen before or heard of, she was scared and could not approach. Brahma, who was stationed nearby, then sent Prahlada. 'O son! The lord is extremely enraged with your father. Go and pacify him.' O king! The child, the great devotee of the illustrious one, approached slowly. With his hands joined in salutation, he approached and prostrated his body down on the ground. The god saw that the child had fallen down at his feet and was overcome by compassion. He placed his lotus hand on his head and raised him. He destroys fear in the minds of those who are terrified by the serpent known as time. From the touch of his hand, everything inauspicious was cleansed. The vision of the paramatman instantly manifested itself. In the core of his heart, he meditated on the lotus feet. His body was filled with delight and his heart melted. There were tears in his eyes. Single-minded and extremely controlled, he started to pray to Hari. His voice faltered because of the bliss and love, and his heart and eyes were fixed on him.

'"Prahlada said, 'O Hari! I have been born in a fierce lineage. Brahma and the other large number of gods, the sages, the Siddhas and those who have not deviated from the flow of sattva in any of their words are completely qualified. But even they have not been able to worship you till now. How am I worthy of satisfying you? I think that the worship of the supreme being is not possible through noble birth, beauty, austerities, learning, keen senses, energy, power, physical strength, manliness, intelligence and yoga. Like the leader of the herd of elephants, [735] the illustrious one can be satisfied through devotion. In terms of approaching the one who has a lotus in his navel, I think that a *svapacha* [736] is superior to a brahmana who possesses the twelve qualities, [737] but retreats from his lotus feet. If he surrenders himself with his mind and words, he brings benefit and purifies his own life and his own lineage, unlike a person who is only respected a lot. The lord does not expect any gain for himself. He is complete in his own self and does not want respect from people. It is out of compassion that he accepts these from the ignorant. Whatever respect a person offers to the illustrious one is indeed offered back to him, like the reflection of a face in a mirror.

Therefore, though I am incapable, I surrender myself with all my soul to the lord. To the best of my intelligence, I will chant about him. I am of inferior birth and ignorant. I have entered this world, which is the creation of gunas. Such a person can be purified through this chanting. All these, Brahma and the others, follow your commands. You are the reservoir of sattva, unlike us. O lord! We are scared of you. O illustrious one! It is said that for the welfare of creatures, and not for your own happiness and pastime, you assume beautiful avataras. Therefore, let go of your rage now. The asura has been killed. Virtuous ones are rejoicing, as if a scorpion or a snake has been killed. All these worlds are delighted and are waiting. O Nrisimha! People will remember this form, assumed for granting them freedom from fear. O unvanquished one! I am not terrified of your terrible visage and tongue, eyes that are like the sun, furrowed eyebrows, strong and ferocious teeth, the garland of entrails, the blood on the mane, ears like cones, the roaring that frightens elephants who are guardians of the directions and the pointed nails that have torn apart the enemy. O compassionate and affectionate one! I am terrified of the carnage in the wheel of samsara, which is fierce and intolerable. I am being devoured and hurled down, bound by my own karma. O supremely powerful one! When will you be pleased and summon me to your lotus feet, the refuge from everything material? I am roaming around on earth in the midst of the pleasant, the unpleasant, separation, association and births as all the different species. I am being burnt in the fire of grief. By accepting the body as real, every medication for misery brings greater misery. Tell me how I can deserve to be your servant. You are my beloved well-wisher. You are the supreme divinity. O Nrisimha! Virinchi has sung the account of your pastimes. If I am completely absorbed in your feet and associate with hamsas, I will easily pass over all miseries. Chanting about you, I will be freed from the gunas. O Nrisimha! In this world, parents are not the refuge for children, nor medicine for those who are suffering from disease. A boat does not help one who is drowning in the ocean. O lord! For all embodied beings in this world, anything regarded as an easy antidote for torments is not favoured by you. [738] Here or anywhere, everything, at every time, whatever be the relationship, whatever be the cause, wherever it goes to, wherever it has come from, inferior or superior, whatever its existence, whether it changes or does not change, whether it has a separate nature—everything is invoked by you. They emanate from your own form. In the mind, maya creates a powerful urge to undertake action. [739] The supreme being urges time and allows the gunas to act. The wheel of time has sixteen spokes [740] and the ignorant become full of desire. O one without a beginning! Without you, how can one transgress this? With your atman, you have always vanquished the gunas. Through your powers, you have kept time under subjugation. You are the power behind cause and effect. O lord! Using your powers, you have created this wheel with the sixteen spokes and we are being crushed under it. O lord! We have sought refuge with you. Accept us. O lord! I have seen all the lords who are there in heaven. All these people desire lifespans, prosperity and powers. However, our father laughed in rage and furrowed his eyebrows and all of them were brought down and swept aside. But you have restrained him too. Therefore, I know about the benedictions that those with bodies can receive, from Virinchi downwards—lifespan, prosperity, power and gratification of the senses. Those who are great in their valour are also destroyed and taken away by time. I do not desire this. Make me a servant by your side. Where are those benedictions? They are pleasant to hear about, but are in the form of mirages. This body gives rise to many kinds of diseases. However, even learned people are not satiated. They seek to pacify the fire of desire with small drops of honey, but this is extremely difficult to do. O lord! Rajas is strong in me and the power of tamas is stronger still. I have been born in a lineage that is inferior to that of the gods. Look at your compassion towards me. You showed me your favours and placed your lotus hand on my head, not on that of Brahma, Bhava or Rama. [741] Indeed, there is no sense of superior and inferior in you. You are a well-wisher towards all creatures and towards the universe. Depending on the kind of service rendered, you show your favours to all those who serve you, even if they are inferior to the gods. There is no sense of superior and inferior in you. People descend into this material existence, which is like a pit full of snakes. Because of association, I was also likely to follow this path of desire. However, the illustrious and divine rishi accepted me. Therefore, how can I give up the idea of serving as your servant? O Ananta! When my father tried to kill me, you saved my life. I think this was because I am your own servant and because you didn't want the rishi's words to be rendered false. [742] Wishing to cause me injury, he seized a sword and said, "If there is a lord who is superior to me, tell him to save you. I will sever your head." This universe is the manifestation of you alone. You existed before its beginning and you will exist after its end. You separately exist in its middle. You have created the transformation of gunas through your own maya. You enter them and cause many types of manifestations. You are this. You are the lord of cause and effect. However, you are also distinct from it. This feeling of "mine" and "someone else's" is futile and arises because of maya. Something that depends for its birth, preservation, destruction and manifestation on something else is no different from it, just as a tree is no different from the seed and the earth is no different from its subtle element. [743] At the time of destruction, you withdraw this universe into your own self and lie down on the waters. You experience your own bliss and are without any activity. Your eyes are closed in yoga and you appear to be asleep. But you are in a state of turiya. There is no tamas in you and you do not experience the gunas. Everything is your form. This [744] is your body. Through your own powers, you urge time and the nature of Prakriti. You lay down in the waters on the body of Ananta. [745] When your meditation came to an end, a giant lotus manifested itself from your navel, like a banyan tree from a tiny seed. It had been dormant within you. From that, the best of wise ones [746] was generated. He could see nothing other than you and thought that you, his seed, was outside him. He immersed himself in the waters for one hundred years to find the origin of the lotus, but could not find it. O lord! How can a sprout perceive the seed? Seated on the lotus, the one who was his own source was extremely surprised. After some time, he performed terrible austerities and purified himself. O lord! He saw your subtle atman pervading his own self, the senses, full of desires, and the elements, just as smell pervades the earth. Virinchi saw the great being, endowed with thousands of faces, feet, heads, hands, thighs, noses, mouths and eyes and adorned with ornaments and weapons. Full of maya, your appearance was an aggregate of different things and he was delighted. You assumed the form of Hayashira and killed the two extremely strong ones known as Madhu and Kaitabha. They were against the Vedas and full of rajas and tamas. You gave all the sacred texts to him. Your beloved form is full of sattva. In this way, you assume different avataras—as men, inferior species, rishis, gods and aquatic creatures. You protect the worlds and kill those who torment the universe. O great being! You protect the dharma that is appropriate for the yuga. You remain hidden during kali yuga. Therefore, you are known as Triyuga. [747] O lord of Vaikuntha! This mind is wicked and is polluted by fierce sins, addicted to desire and afflicted by joy, misery and fear. It is not interested in your account. I am wretched. How can I comprehend your activities? O Achyuta! My tongue is not satisfied and drags me in one direction. My genitals drag me in another direction. My skin, stomach and hearing drag me in other directions. My smell and fickle eyes drag me elsewhere, as do my power to act. They are like many co-wives, nibbling at the lord of the household. Because of my own deeds, I have thus fallen into Vaitarani. [748] One after another, I face births, deaths and sufferings and am greatly terrified. Alas! You can see us, wicked and foolish ones facing "mine", "someone else's", enmity and friendship in bodies. Please save us now. O illustrious one! Who but you can be a preceptor for everyone? Please try to raise us up. You are the cause behind creation, preservation and destruction. Show your compassion towards these foolish ones. You are a friend to the afflicted, not to speak of those like us, who serve those whom you love. O supreme one! I am not anxious about Vaitarani, which is so very difficult to cross. My mind is immersed in the great amrita of chanting about your valour. I grieve about those who pursue their senses, with their minds turning away from you. Those foolish ones are bearing the burden of a happiness that is maya. O god! In general, sages desire their own liberation. They roam around in desolate parts, silent, and not interested in the benefit of others. I do not wish to leave aside miserable ones and be liberated alone. For those who are wandering around, I do not see anyone other than you as a refuge. A householder's happiness, sexual gratification and other things are trifles. This is like scratching an itching hand with another hand. Misery leads to other miseries. In this world, those miserable ones suffer from many kinds of hardship and are never satisfied. A persevering person tolerates the itching in his mind. O Purusha! Silence, vows, learning, austerities, studying, one's own dharma, explaining the sacred texts, solitude, chanting and meditation—these are generally said to be the superior methods for those who have cast aside their senses. But, in this connection, there are proud ones who only use these as a means of making a living. The Vedas say that your two forms are cause and effect. They are like the seed and the sprout and there is no other form for you. Those who are discriminating and practise yoga can see both these forms in front of them. This is like the fire in the wood and there is nothing else. O lord! You are wind, fire, earth, sky, water, the objects of the senses, breath of life, the senses, the mind, consciousness and ego. All these, with gunas and without gunas, are you. Even if it appears otherwise to the mind and speech, there is nothing other than you. The gunas, the presiding divinities over the gunas, Mahat and the others, the mind and other things, gods and mortals—all these have a beginning and an end. O supreme one! Those who are extremely intelligent understand and cease studying the Vedas. O supreme among those who should be worshipped! Therefore, I bow before you and praise you—performing rites, worship, remembering your deeds, resorting to your feet, hearing about your accounts and serving you. Without these six elements of devotion, how can a person attain the paramahamsa state?'"

'Narada continued, 'Thus, though he is nirguna, the devotee devotedly described his gunas. He was pleased with Prahlada, who was bowing down before him. Controlling his rage, he replied.

'"The illustrious one said, 'O fortunate one! O Prahlada! O supreme among asuras! I am pleased with you. May you be fortunate. Ask for the boon that you desire. I am the one who satisfies the desires of all men. O one with a long life! Without pleasing me, it is extremely difficult to see me. Having himself seen me, a living being does not deserve to be tormented again. Because of this, persevering and virtuous ones, those who desire their benefit, try to please me in every possible way. O immensely fortunate one! I am the lord of all kinds of benedictions.'"

‘Narada continued, “The supreme among asuras was thus tempted with the best allurements in the worlds. But he was single-mindedly devoted to the illustrious one and did not wish for anything.”’

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‘Narada said, “The child thought that all these were impediments towards bhakti yoga. He smiled and replied to Hrishikesha. Prahlada said, ‘Do not tempt me. Because of my birth, I am addicted to desire and those boons. But I am terrified of such attachment. Detached, I seek liberation and have sought refuge with you. O lord! You wish to test the symptoms of servitude in an excellent devotee and have goaded such desire. These are the seeds of samsara and the bonds of the heart. O universal preceptor! You are full of compassion. Otherwise, such a thing would not have occurred. If a person hopes for benedictions, he is a merchant and not a servant. From a master, if a person hopes for benedictions, he is not really a servant. Nor is a master who desires to confer such benedictions on a servant a true master. I am your devotee and without any desires. You are also my master and my refuge. Unlike that between a king and his servant, there is no other motive between the two of us. O supreme among those who grant boons! If you wish to grant me my desired boon, please grant me the boon that no desire should ever sprout in my heart. Otherwise, right from birth, the senses, the mind, the breath of life, the atman, dharma, fortitude, intelligence, modesty, prosperity, energy, memory and truth are destroyed. O Pundarikaksha! If a man is freed from the desire that exists in the mind, it is only then that he is fit to attain the illustrious one. Oum! O illustrious one! I bow down before you. O great-souled being! O Hari! O one with this wonderful lion as your form! O brahman! O paramatman!’ The illustrious one replied, ‘Those who are single-mindedly devoted to me do not hope for any benedictions from me, in this world or in the next. They are like you. Nevertheless, throughout this manvantara, as the lord of the daityas, you will enjoy objects of pleasure. My accounts will continue to be loved by you. Your atman will be single-mindedly immersed in me. I am in all creatures and am the lord who enjoys all sacrifices. Perform sacrifices and practise yoga, abandoning acts for fruits. You will enjoy pleasure and experience sin. But because you are accomplished, you will perform good deeds. Because of the force of time, you will give up your body. Your deeds will be pure and will be chanted about in the world of the gods and will spread everywhere. Freed from bonds, you will obtain me. If a man chants the song you sang for me [749] and remembers you and me, in the course of time, he will be freed from the bondage of action.' Prahlada said, 'O great lord! O lord of all those who grant boons! I desire a boon from you. My father did not know that you were the lord full of energy and abused you. He did not know that you are directly the lord and preceptor of all the worlds. Regarding you as his brother's slayer, he was full of intolerance. Because of his false outlook, he also harmed me, your devotee. His sins are extremely great and impossible to ignore. Even then, let him be purified. O one who is affectionate towards the distressed! He was purified as soon as he glanced towards you.' The illustrious one replied, 'O unblemished one! O purifier of your lineage! O virtuous one! Since you have been born in this lineage, your father, and twenty-one generations of your ancestors have been purified. [750] Wherever my devotees, tranquil, impartial, virtuous and noble in conduct exist, even miserable regions are purified. O Indra among daityas! Those who are devoted to me give up all desire. In every possible way, they do not cause violence to the large number of creatures, the superior or the inferior. In this world, there are people who follow you and become my devotees. But you are indeed the best among all those devotees, one cited as the ideal. O dear one! By touching my limbs, your father has been purified in every possible way. Perform his funeral rites. With an excellent son like you, he will obtain the worlds. As instructed by those who speak about the brahman, occupy your ancestral position. O son! Immerse your mind in me and offer all your acts unto me.' Prahlada did as the illustrious one had asked and performed his father's funeral rites. O king! He was consecrated by the brahmanas.

'"On seeing Hari Narahari, Brahma's face shone. Surrounded by the gods and the others, he praised him in auspicious words and said, 'O god of the gods! O controller of the universe! O cause behind creatures! O one who existed before me! It is good fortune that you have killed the asura who tormented the worlds. Having obtained boons from me, he could no longer be slain by anything I created. Insolent because of his austerities, yoga and strength, he destroyed all the ordinances. It is good fortune that his son, this virtuous child, is a great devotee of the illustrious one. It is good fortune that you have saved him from death and that he has now attained you. O illustrious one! If a person meditates on this form of yours with supreme concentration, he is protected from terror on all sides, even if Death wishes to kill him.' The illustrious one responded, 'O lord! O one generated from a lotus! Do not bestow such boons on asuras. A boon bestowed on a cruel species is like amrita fed to a snake.' O king! Having said this, the illustrious Hari vanished from the spot. He is invisible to all creatures and was worshipped by Parameshthi. [751] Prahlada bowed his head down and worshipped and honoured Parameshthi, Bhava, the Prajapatis and the gods, all portions of the illustrious one. With Kavya [752] and the other sages, the one who is seated on a lotus [753] made Prahlada the lord of the daityas and the danavas. The gods honoured him and bestowed supreme benedictions on him. O king! When Brahma and the others had been honoured back, they left for their own abodes.

'"In this way, Vishnu's two attendants became Diti's sons. Though Hari was in their hearts, they were slain because they possessed hate towards him. Because of the curse of brahmanas, they again became two rakshasas. These two, Kumbhakarna and Dashagriva, were slain through Rama's valour. They lay down in the field of battle, their hearts mangled by Rama's arrows. As in their earlier lives, they gave up their bodies when he [754] was in their minds. Thus, they were again born in this world as Shishupala and Karusha. [755] They were bound in enmity towards Hari and obtained him in your presence. [756] Because of what they did in their earlier lives, there were other kings who harboured enmity towards Krishna, but they gave this up at the time of their deaths. Like an insect captured by a wasp, they also obtained him. Just as supremely devoted people obtain the illustrious one, in the same way, because they constantly thought about him, Chedi and the other kings also returned and merged with him. I have told you everything that you asked me, about the enmity of Damaghosha's son and others towards Hari and their merging with him. This is the sacred account of the great-souled Krishna's, who is devoted to brahmanas and gods, descent as an avatara and the original death of the two daityas. [757] It is about the conduct of Prahlada, the great devotee of the illustrious one, about his devotion, knowledge and detachment and Hari's true nature. It is a description of the qualities and deeds of the one who is the lord of creation, preservation and destruction, about the positions of the superior and the inferior and the passage of a long period of time. The *bhagavata* dharma is a means to go to the illustrious one. In this account, there is a complete description of how one can obtain adhyatma. This sacred account describes Vishnu's valour. If one faithfully listens to his deeds, one is freed from the bondage of action. This is about the original being's pastime as a lion and about the slaying of the Indra among daityas, the leader of herds. It is about the daitya's virtuous son, supreme among auspicious ones. If one attentively listens to these accounts, how can there be any fear in the worlds? In the world of men, you are extremely fortunate. Sages who can purify come to this world. They directly reside with you in your households. The supreme brahman is mysterious, but appears with the signs of a man. Great people search for this brahman, desiring kaivalya, nirvana and the experience of bliss. However, he was your friend and well-wisher and your maternal uncle's son. Destiny made the atman who should be worshipped your preceptor. Despite using their intelligence, Bhava, the one from the lotus and others have not been able to describe his form. He is the one who is worshipped through silence, devotion and renunciation. That is the way the lord of the Satvatas is pleased. O king! In ancient times, Maya, infinite in the use of maya, destroyed Rudra's glory and the illustrious one enhanced it again."

'The king asked, "How, and through what act, did Maya destroy the god's, known as Isha to the universe, fame? How did Krishna enhance it? Please tell us."

'Narada replied, "The asuras were defeated in a battle by the gods, whose powers had increased. They went and sought refuge with their supreme preceptor, Maya, full of maya. The lord constructed three cities that were made out of gold, silver and iron. Their movements were impossible to fathom and they were stocked with equipment impossible to understand. O king! Located inside these, the asura soldiers remembered their former enmity, and undetected by anyone, destroyed the three worlds and their lords. The lords of the worlds went to Ishvara [758] and bowed down before him. 'O god! Save those who are dear to you. We have been destroyed by those who reside in the three cities.' The illustrious lord showed his favours to the gods and told them not to be afraid. He affixed an arrow to his bow and released it in the direction of the three cities. Consequently, arrows that had the complexion of fire issued from the solar circle. Struck by those rays, the cities were no longer visible. Struck by them, all the residents of the city fell down, lifeless. However, the great yogi, Maya, took them and flung them into a well filled with juices. Touched by the juices of amrita, they rose up again, firm as diamonds and extremely energetic. They were like fiery lightning that tears clouds apart. On seeing that his resolution had been shattered, the one with the bull on his banner became dejected. Therefore, the illustrious Vishnu thought about a means that could be used. Vishnu himself assumed the form of a cow and Brahma became the calf. They entered Tripura at the appropriate time and drank up all the amrita juice in the well. Though the asuras saw them, they were confused and did not do anything to restrain them. The great yogi [759] also got to know. But remembering that this was destiny, he did not sorrow. He spoke to the confused guardians of the juice, who were grief-stricken. 'In this world, no one, a god, an asura, a man, or even Ishvara himself, can contravene what destiny has ordained for him or for anyone else.' Then, through his own powers of dharma, knowledge, detachment, opulence, austerities, learning and rites, he [760] created the equipment for Shambhu—chariot, charioteer, standard, mounts, bow, armour and arrows. Equipped on the chariot in this way, he affixed an arrow to his bow. At the time of Abhijit muhurta, [761] Ishvara fixed the arrow to the bow. O king! Thus, Hara burnt down Tripura, which was so very difficult to penetrate. Drums were sounded in the firmament and there were hundreds of vimanas assembled there. The gods, the rishis, the ancestors and the lords of the Siddhas showered down flowers and exclaimed, ‘Victory!’ They chanted in delight. Large numbers of apsaras danced. O king! Thus, the illustrious one, the destroyer of cities, burnt down the three cities. Having been praised by Brahma and the others, he returned to his own abode. In this way, using his own maya, Hari himself imitates the actions of the world of men. The rishis sing about the valour of the preceptor of the universe, which purifies the worlds. What shall I speak about next?”’

Chapter 7(11)

Shri-Shuka said, ‘This account of the lord of daityas, [762] who had Urukrama in his atman, was praised in assemblies of virtuous people. Having heard it, Yudhishthira, foremost among great ones, was delighted. He again asked Svayambhuva’s son. [763] Yudhishthira said, “O illustrious one! I wish to hear about the eternal dharma of men, the conduct of the varnas and the ashramas, whereby men can obtain the supreme. You are the son of Prajapati Parameshthi himself. Because of your austerities, yoga and meditation, you are the most revered of Brahma’s sons. Brahmanas who are devoted to Narayana, compassionate, virtuous and tranquil like you, know about the supreme and secret dharma, not others.”

‘Narada replied, “I bow down before the illustrious Aja. For the worlds, he is the bridge of dharma. I will tell you about the eternal dharma I heard from Narayana’s mouth. For the benefit of the worlds, he manifested himself in his portion as the son of Dharma and Daksha’s daughter. [764] He studies and performs austerities in the hermitage of Badarika. The illustrious Hari is the foundation of dharma and all the Vedas are in him. O king! So are the smriti texts, whereby, the soul is gratified. O Pandava! (1) Truthfulness; [765] (2) Compassion; (3) Austerities; (4) Purity; (5) Endurance; (6) Discrimination; (7) Control of the mind; (8) Control of the senses; (9) Non-violence; (10) Brahmacharya; (11) Renunciation; (12) Studying; (13) Uprightness; (14) Contentment; (15) Impartiality in service; (16) Gradual withdrawal from the material pleasures of the world; (17) Regard of human endeavours as futile; (18) Silence; (19) Inquiry about the atman; (20) As is proper, a fair distribution of food and other objects among creatures; (21) An intelligence that looks upon them, especially humans, as one's own self and divinities; (22) Hearing about the illustrious one; (23) Chanting about him; (24) Remembering great ones; (25) Service; [766] (26) Worship; (27) Bowing down; (28) Accepting a state of servitude; (29) Regarding him as a friend; and (30) Surrendering oneself to him—all these are said to be the supreme dharma for men. O king! Through these thirty signs, the one who is in all atmans is satisfied. Brahma has said that a person is a dvija if the samskaras have been undertaken for him, without interruption. [767] For dvijas who are pure in birth and conduct, sacrifices, studying and donations have been reccommended. They have been urged to observe the tasks for specific ashramas. Studying and the others are the six for brahmanas. [768] Others must not receive. [769] The king protects subjects and earns his living by imposing taxes on those who are not brahmanas. Vaishyas earn their subsistence through agriculture and trade and must always follow brahmanas. Shudras serve dvijas [770] and their sustenance comes from the master's means of subsistence. There are four kinds of means of subsistence for brahmanas and each is superior to the preceding one—various means of subsistence, accepting alms without begging for them, wandering around and begging and picking up leftover grain from fields or markets. Except at times of calamity, a person from an inferior varna must not follow the means of subsistence of a superior varna. With the exception of kings, at times of calamity, everyone can undertake everything. [771] For the sake of preserving life, a person may accept the professions of *rita*, amrita, mrita, *pramrita* or *satyanrita*, but must never follow *sha-vritti*. Rita is when one picks up leftover grain from fields or markets. Amrita is accepting alms without begging for them. Mrita is always begging for alms. Pramrita is said to mean tilling of the field. Satyanrita is trade. Sha-vritti is serving those who are inferior and this is condemned and must always be avoided by brahmanas and kings. The brahmana is an embodiment of all the Vedas. The king is an embodiment of all the gods. Control over the mind, control over the senses, purity, contentment, forgiveness, uprightness, knowledge, compassion, immersion in Achyuta and truthfulness are the signs of a brahmana. Prowess, valour, fortitude, energy, generosity, control over one's own self, forgiveness, devotion to brahmanas, graciousness and offering protection are the signs of a kshatriya. Devotion to gods, seniors and Achyuta, sustenance of the three objectives of human existence, belief in the sacred texts, constant enterprise and skills are the signs of a vaishya. Submissiveness, purity, honest service of the master, sacrifices without using mantras, lack of thievery, truthfulness and protection of cattle and brahmanas are indicated for shudras. For women who regard the husband as a divinity, there must be eagerness to serve and follow him and his relatives and acceptance of the husband's vows. Sweeping and plastering the house, decorating it, decorating her own self, constant wearing of clean garments, cleaning household equipment, satisfying the great and small wishes of the husband with modesty and self-control and on every occasion, addressing him with loving, agreeable and truthful words—this is how a virtuous wife serves her husband. She is content, without being greedy. She is accomplished and knows about dharma. She speaks agreeable and truthful words. She is not distracted. She is pure and gentle. She thus serves a husband who has not fallen. [772] If a woman serves her husband as Hari and is as devoted as Shri, in Hari's world, with her husband, she rejoices like Shri. The means of subsistence for those of mixed parentage [773] follow those of their respective lineages, as long as they are not thieves or wicked. This is also true of *antyajas*, those who reside at the boundaries. [774] From one yuga to another yuga, the dharma of men is generally determined by nature. O king! Those who have insight about the Vedas have said that this brings benefit in this world and in the next. The present means of subsistence are determined by nature and one's own karma. If one gives up one's own natural karma, one gradually approaches the nirguna stage. If a field is sown repeatedly, it automatically becomes infertile. If it is not appropriate and seeds are sown again, it is destroyed. In that way, the mind is a store of desires. O king! However, excessive pursuit of desire leads to disgust, just as drops of ghee do not satisfy a fire. There are signs that have been described as characterizing a specific varna. If these are seen in a man who belongs to a different varna, he is designated as being from that varna.”’ [775]

Chapter 7(12)

‘Narada said, “A brahmachari must reside in the preceptor’s house. He must be controlled and do what is good for the preceptor. Like an inferior person, he must act like a servant, firm in his affection towards the preceptor. At the time of the morning and the evening sandhyas, he must worship the preceptor, the fire, the sun and the best among the gods. He must be restrained in speech. He must control himself and chant the name of the brahman. [776] When the preceptor summons him, he must control himself and study the Vedas. When this starts and ends, he must bend his head down at his feet. He must wear a girdle and garments made out of deer skin. [777] His hair must be matted and he must carry a staff and a water pot. He must wear the sacred thread. As instructed, there must be a handful of *darbha* grass in his hand. In the morning and the evening, he will go out and beg for alms and offer what has been obtained to the preceptor. He will eat when he has been given permission. Otherwise, he will sometimes fast. He will be good in conduct and restrained in eating. He will be accomplished and faithful and will conquer his senses. He will have dealings with women, and with those who have been enslaved by women, only to the extent that it is necessary. If he is observing the great vow [778] and has not become a householder, he must avoid talking to women. The senses are so powerful that they take away a mendicant’s mind. [779] If he himself is young and the preceptor’s wife is also young, he must not allow her to tend to his hair, massage him, bathe him or anoint him. Indeed, a woman is like fire and a man is like a pot of clarified butter. In private, one must not associate more than is necessary with one’s own daughter, not to speak of others. Until one has realized the atman and until everything becomes the lord’s reflection, the notion of duality [780] does not cease and there can thus be a calamity. Everything described applies to a householder and a mendicant. A householder follows the means of subsistence indicated by the preceptor and has intercourse with his wife during her periods. A person who has taken the great vow [781] must not use collyrium and unguents, must not massage the body, must not look at women or their paintings, must not eat meat, must not drink and must give up garlands, fragrant scents and ornaments. According to his capacity and to the extent possible, a dvija must reside in his preceptor's household to study and understand the three Vedas, the Vedangas and the Upanishads. [782] If his master, the preceptor, so desires, he must grant him what he wishes for. [783] With his permission, he can become a householder or go and reside in the forest. Or he can become a wandering mendicant. Adhokshaja is in the fire, in the preceptor, in one's atman and in all creatures. His abode can be seen in all beings. Though he seems to have entered them, he doesn't actually enter them. In this way, one becomes a brahmachari, a *grihastha*, or resorts to *vanaprastha*, or becomes a mendicant. While wandering around, if one attains vijnana, one goes to the supreme brahman. I will tell you about the rules approved by sages for vanaprastha. By resorting to this, one easily goes to the worlds obtained by rishis and sages. Such a person [784] should not eat anything that is the result of tilling, or something that is not the result of tilling, but has become ripe before time. He should not eat food cooked by the fire. He should only eat what has been ripened and cooked by the sun. He should prepare charu and cakes of forest products that have naturally grown over a period of time. When he obtains new food, he must throw away the old. [785] He will resort to a thatched cottage or a cave in a mountain only for the sake of preserving the fire. However, he will himself tolerate the cold, the snow, the wind, the fire, the rain and sun. He will have matted hair and will let his hair, body hair, nails and beard grow. He will possess a water pot, deerskin, a staff, garments made of bark and a receptacle for the fire. The sage will roam around in the forest for twelve, eight, four or two years, depending on how long the mind is not agitated by the hardships. If he can no longer undertake his rites after this period, because of disease or old age, or because he wishes to pursue knowledge, he should resort to fasting. [786] He will invoke the fire in his atman and give up notions of 'I' and 'mine'. As is appropriate, he will deposit his aggregate into the causes. [787] The gaps inside the body will be merged into space, the breath of life will be merged into air, the heat of the body will be merged into fire, the fluid in the body (blood, mucus and phlegm) will be merged into water and everything that is left [788] will be merged into the earth. Thus, a person who knows himself will merge everything into the causes. Speech and the organ of speech will be rendered to Agni, the hands and craftsmanship to Indra, the feet and power of locomotion to Vishnu, sexual desire and the genital organs to Prajapati and the rectum and power of excretion to Mrityu. Everything is consigned to the proper place. The organ of hearing and the vibration of sound goes to the directions, and skin and the sense of touch to Vayu. O king! The eyes and form are consigned to the sun god, the tongue and its sense to the Prachetas in the water, [789] and smell and the object of smell to the earth. The mind and wishes are vested in the moon, and intelligence and the object of intelligence in the supreme and wise one. [790] Action, false ego and acts undertaken through notions of 'I' and 'mine' are vested in Rudra. Consciousness and sattva are vested in the kshetrajna and vaikarika ahamkara and the gunas are vested in the supreme one. He then merges the earth in water, water in fire, fire in wind, and wind in space. Space is merged into ego, ego into Mahat, Mahat into Prakriti, [791] and Prakriti into Akshara. [792] With the atman merged into Akshara, only consciousness is left. Having realized non-duality, he stops, [793] like a fire that has destroyed its own source."'

Chapter 7(13)

'Narada said, "A person who is capable [794] will become a mendicant, possessing nothing but his body. He must not spend more than one night in any village. Indifferent, he will roam around the earth. If he is going to wear a garment, a loin cloth is sufficient covering. Unless there is a calamity, he must not bear any signs other that of a staff and other objects. [795] He will wander around alone, begging for alms. He takes delight in his atman and does not depend on anything else. Devoted to Narayana, he will be friendly towards all beings. He will visualize the atman in the universe and see cause and effect in the supreme and undecaying one. He will see his atman as the supreme brahman, which pervades everything, cause and effect. When he is asleep and when he is awake and in between the two, he will perceive the progress of the atman. He will perceive that both bondage and liberation are the result of maya and are not real. He will not rejoice in inevitable death, or in transient life. He will wait for the ultimate time, which brings about the creation and destruction of beings. He will not be attached to the sacred texts, nor will he use these to make a living for himself. He will abandon all debates and arguments and will not take the side of either party. He will not bind himself to disciples, nor will he study numerous texts. To earn a living, he will not expound these. He will not start on any undertaking. A great-souled one does not generally resort to the state of being a mendicant with the objective of acquiring dharma. He is tranquil and impartial. He may accept or discard. [796] His signs are not evident. But the intentions of such a learned person are evident from the fact that he is like a restless child. Even if he is wise in vision, he must show himself to the world of men as someone who is dumb. In this connection, an ancient history is recounted. This is about a conversation between Prahlada and the sage Ajagara. [797]

'"Surrounded by a few of his advisers, Prahlada, the beloved devotee, was roaming around the worlds, wishing to ascertain the nature of people. On the banks of the Kaveri, on the slopes of Sahya, [798] he saw him lying down on the bare ground. He was covered with dust all over his body and his spotless energy was hidden. Through his deeds, form, words or signs, people were unable to understand his varna or ashrama, who he was and who he was not. The asura, the great devotee of the illustrious one, bowed down and honoured him in the proper way, touching his feet with his head. He wished to know and asked the following question. 'You possess a strong body, like someone who enjoys and can make efforts. Wealth comes to those who make efforts and in this world, objects of pleasure accrue to those who possess wealth. The bodies of those who enjoy become stout, not otherwise. O brahmana! You are lying down, without making any efforts.

Clearly, you do not possess wealth to acquire objects of pleasure. O brahmana! Your body has not experienced objects of pleasure. Pardon me. But how is it that you are stout? You are wise, accomplished and skilled. You are impartial and can speak colourful and agreeable words. You can see people exerting themselves in tasks, but you are simply lying down here.' The lord of the daityas asked the great sage in this way. Attracted by the amrita of his speech, he smiled and replied.

'"The brahmana said, 'O best among asuras! You are revered as a noble person and you already know all this. Through the vision of adhyatma, you know the fruits of acts and their renunciation. Since you are devoted to the illustrious one, the god Narayana is always in your heart. Like the sun dispelling darkness, it is devotion alone that can bring about knowledge. O king! Nevertheless, according to what I have heard, I will tell you the answer to your question. If a person wishes to purify himself, he must speak to a person like you. I was driven by the thirst for material objects and was engaged in trying to satisfy desire. I engaged in tasks and was born as many different kinds of species. Whirled around by wilful karma, I obtained this human form. This is a gate to heaven, liberation, birth as inferior species, or birth as a human again. In this form, couples unite to bring about happiness and avoid misery. I saw them engage in tasks and, acting in a contrary way, have now withdrawn. Happiness is the nature of the atman and is manifested when one withdraws from all material activities. On seeing that objects of pleasure are nothing but mental states one plunges into, I am lying down. A man forgets that his benefit is in his own atman. Because the false and the material are alluring, he obtains this terrible state of samsara. The water is covered in overgrowth. Not realizing this, an ignorant person desires water and rushes after a mirage. Though interested in his own welfare, he searches elsewhere. He searches for his happiness, but his body and other things [799] are controlled by destiny. Under the control of this, he seeks to alleviate suffering. But all his attempts are repeatedly unsuccessful. With a great deal of difficulty, a mortal person may obtain riches to satisfy his desires. But what purpose does this serve? He is never able to free himself from adhyatmika and other kinds of misery. [800] I perceive the miseries of rich people.

They are greedy and have not been able to conquer their atmans. Because of their fear, they cannot sleep. They are suspicious of everything. Those anxious about both life and wealth are always scared of kings, thieves, enemies, their own relatives, animals, birds, those who seek their wealth, time and even of their own selves. The root cause of grief, confusion, fear, anger, attachment, lassitude and exhaustion is the desire for life and wealth. A learned man must give this up. In this world, the bee and the giant serpent are the two best preceptors. They teach us detachment and satisfaction with whatever has been obtained. From the bee, I have learnt not to be attached to all the objects of desire. Wealth is like honey and is acquired with a great deal of hardship. However, someone else slays the owner and takes it away. [801] I do not desire anything and am satisfied with whatever comes to me on its own. Like a large serpent, I resort to my spirit and lie down for many days. Sometimes, I get a little bit of food. Sometimes, I get a lot. Sometimes, it is tasty. Sometimes, it is not tasty. Sometimes, it has a lot of qualities. Sometimes, it has no qualities at all. Sometimes, it is given to me with a great deal of respect. Sometimes, it is given to me with no respect at all. Sometimes I have to eat food just after I have eaten. Depending on availability, I eat during the day or at night. I wear garments made out of linen, silk, deer skin, rags or bark, or whatever else is available. My mind is content with whatever destiny brings me. Sometimes, I lie down on the bare ground. Sometimes, I lie down on grass, leaves, stones or ashes. Sometimes, depending on the wishes of another, I lie down on a couch in a palace, with a pillow. Sometimes, I bathe and anoint my limbs with unguents. I wear excellent garments and adorn myself with garlands. Sometimes, I ride on a chariot, an elephant or a horse. O lord! Sometimes, like a demon, I am attired in nothing but the directions. [802] People vary in their natures and I do not criticize or praise them. I desire their benefit and hope for their union with the great-souled one. This differentiation [803] is the cause of all confusion in the mind and must be offered as an oblation to the consciousness. Like that, the mind must be offered as an oblation into vaikarika ahamkara and that must be offered as an oblation to maya. A sage who can see the truth must offer maya as an oblation to realization of the atman.

Without any material desires, one then ceases all activity and is based on realization of the atman. I have thus described to you my conduct, which is extremely secret. This differs from the sacred texts of the worlds. However, you are devoted to the illustrious one.'" [804]

'Narada continued, "The lord of the asuras heard about this paramahamsa dharma from the sage. Delighted, he worshipped him. Taking his leave, he left for his residence."'

Chapter 7(14)

'Yudhishthira asked, "O devarshi! Tell me about the path that a householder can easily follow. How can a foolish person like me, as a householder, attain the objective?"'

'Narada replied, "O king! A person who is a grihastha must perform the appropriate rites, which are a direct offering to Vasudeva, and serve the great sages. He must always faithfully hear about the accounts, which are like amrita, of the illustrious one's avataras. At the right time, [805] he must surround himself with tranquil people. Through association with virtuous people, he will gradually free himself from attachment to his own self, his wife, his sons and other things. When these are severed, he will wake up, as if from a dream. As long as a learned person is pursuing artha and has the body and the household, as a human in this world of men, he must appear to be attached to these, but is really not attached. Without any sense of ownership, he must agree to whatever his relatives, his parents, his sons, his brothers and other well-wishers say and desire. A learned person acts so that he enjoys all the wealth that Achyuta devises from heaven, from the earth and from the firmament. [806] As long as an embodied being does not die, he can claim ownership on only what is required to fill the stomach. A person who thinks of anything more is a thief and deserves to be punished. Deer, camels, asses, monkeys, rats, reptiles, birds and flies are like one's own sons. Why should one look on them as something different? A person who is a householder should not make a great deal of effort in pursuing the three objectives, [807] but should be content with whatever the time and the place provide. Objects of pleasure must be divided even among dogs, sinners and antyajas. The wife is accepted as part of one's own self, but even she must be used to welcome people. [808] One gives up one's life for the wife and even kills a father or a preceptor for her. When one gives up the sense of ownership in the wife, one has conquered what is unconquerable. This body is insignificant and attachment to it must end. It becomes worms, excrement or ashes. [809] Similarly, what is the attachment for the wife? The atman is like the sky and pervades everything. A person must devise a means of subsistence for himself from the leftovers of successful sacrifices. [810] In the end, a wise person gives up any sense of ownership and obtains a state of greatness. Through the riches obtained, every day, a man must separately share with gods, rishis, humans, creatures and ancestors and provide for his own self. In this way, he worships Purusha. If he possesses all the rights and the wealth required for performing sacrifices, he must follow the prescribed rites and perform agnihotra and other sacrifices. O king! However, the illustrious one who enjoys all the sacrifices is not satisfied as much through oblations offered through the fire's mouth as much as he is through oblations offered through the mouths of brahmanas. Therefore, as they deserve, kshetrajna must be worshipped by offering objects of pleasure and sacrificing to brahmanas, gods and mortals. Indeed, he is in brahmanas. If a brahmana possesses wealth, in krishna paksha in the month of Proshthapada, [811] depending on his wealth, he must perform funeral rites for his ancestors and their relatives. He must also perform these at the time of the summer and winter solstices, [812] during *vyatipata*, [813] at the end of a lunar tithi, during the eclipse of the sun and the moon, on the twelfth lunar day, when the nakshatra Shravana is in the ascendance, on the third lunar day in shukla paksha, [814] the ninth lunar day in the month of Kartika, [815] the four *ashtaka*s in the seasons of Hemanta and Shishira, [816] the seventh lunar day in shukla paksha in the month of Magha, the night of the full moon when the nakshatra Magha is in the ascendant, the days of *raka* and *anumati* when the nakshatra that led to the naming of the month is in the ascendant, [817] the twelfth lunar day when the nakshatras Anuradha, Shravana or the three named Uttara [818] are in the ascendant, the eleventh lunar day when any of these three are in the ascendant [819] and when there is a conjunction between one's birth nakshatra and Shravana. These are the best of times and increase the welfare of men. Therefore, with all one's soul, one must try so that welfare and lifespan increase. Bathing, meditation, oblations, worship of gods and brahmanas and donations to ancestors, gods, men and creatures [820] are never destroyed. O king! For the sake of one's own prosperity, one must observe the rites at the time of sacraments for one's own self, one's wife and one's offspring and also at the time of shraddha and funeral rites. I will now describe the regions best suited for the performance of rites connected with dharma. These are the most sacred spots, where virtuous recipients are found. He [821] is an image of the illustrious one, who is in all mobile and immobile objects. People from brahmana lineages, possessing austerities and learning, are found there. Any place where Hari is worshipped is the most auspicious of places. These are regions where Ganga and the other rivers, famous in the Puranas, flow. O king! There are lakes like Pushkara; kshetras like Kurukshetra, resorted to by revered people; Gayashira; [822] Prayaga; Pulaha's hermitage; Naimisha; Phalguna; [823] Setu; [824] Prabhasa; Kushasthali; [825] Varanasi; Madhupuri; [826] Pampa; Bindusara; the hermitage of Narayana; [827] Nanda; [828] the hermitage of Rama and Sita; [829] and all the kulachalas, Mahendra, Malaya and the others. These are the most auspicious spots and Hari is worshipped there. If a person desires his benefit, he should reside in these places. If a person performs act of dharma there, the fruits are multiplied one thousand times. O lord of the earth! Wise and the most worthy of recipients have determined that Hari alone is a worthy recipient. All mobile and immobile objects are pervaded by him. O king! Gods, rishis, virtuous people and Brahma's sons and others were present, [830] when it was decided that Achyuta is the foremost recipient. The entire cosmic egg is like a gigantic tree and it is full of innumerable categories of living beings. However, since Achyuta is the foundation, his worship is tantamount to worshipping all beings and one's own self. He is the one who created the habitations for humans, inferior species, rishis and gods. The Purusha form lies down in the bodies of all these living beings. O king! In all these species, the illustrious being exists in differing degrees. Therefore, though each is a worthy recipient, Purusha's respective presence varies, depending on the nature of the atman. O king! The wise ones saw that humans pointlessly disrespected each other. Therefore, in treta and the other yugas, [831] they instituted Hari's worship. Among those who worship Hari, some do it with faith and the required objects. But even if there is worship, if there is hatred towards men, the worship becomes futile. O Indra among kings! Among men, know that brahmanas are excellent recipients. Because of austerities, learning and satisfaction, they are like the Vedas, Hari's body. O king! Krishna is the atman of the universe. However, the dust of their feet purifies the three worlds and they are like the great divinity himself."'

Chapter 7(15)

'Narada said, "Some brahmanas are devoted to rites, others are devoted to austerities. Some are interested in studying and expounding. Some are engaged in jnana yoga. A person desiring to offer oblations to ancestors and gods should offer these to those who are devoted to jnana. In their absence, others can be recipients, depending on their worth. For rites connected with gods, two brahmanas must be fed. For those connected with ancestors, three must be fed. But in either case, one can also be fed. Even if a person is extremely affluent, at shraddha ceremonies, a large number should not be fed. If the time and the place is appropriate, one should not extend copious donations to one's own relatives, if this means that objects faithfully offered to worthy recipients become deficient. When the time and the place present themselves, food faithfully offered in the proper way to worthy recipients are like those offered to sages and the divinity Hari. They lead to everlasting satisfaction of desire. When food is shared among gods, rishis, creatures, one's own self and one's own relatives, all these must be looked upon as entities in whose atmans Purusha resides. A person who knows about dharma must not serve meat at shraddha ceremonies, or eat it. Food offered to sages brings the greatest pleasure when it does not involve injury to animals. For men who desire virtuous dharma, there is no dharma as supreme as that which does not involve chastisement of creatures, in thoughts, words and deeds. There are some learned people who know about sacrifices and who have no desires. Instead of performing sacrifices with rites, they control their atmans and use the lamp of knowledge to offer oblations. [832] On seeing those who sacrifice with sacrificial objects, [833] creatures become terrified and say, 'This one is without compassion and ignorant. He will certainly kill me, desiring to take life.' Therefore, a person who knows about dharma should be satisfied with the food of sages, obtained by chance. Day after day, he must always undertake the daily rites. A person who knows about dharma must avoid five kinds of adharma—*vidharma, paradharma, abhasa, upama* and *chhala*. These are five branches of adharma. Obstructions to dharma are known as vidharma. Dharma urged by someone else is known as paradharma. [834] *Upadharma* is that followed by insolent heretics. Debating with words is chhala. [835] If a man deviates from his own dharma and wilfully does whatever he wants, that is known as abhasa. If one follows one's natural and ordained dharma, why is that not capable of bringing about serenity? A person who doesn't possess riches should not seek to acquire wealth for the sake of subsistence, or for pursuing dharma or artha. His conduct must be like the great snake, without desire and without activity. There is happiness in contentment, lack of desire and delight in one's own atman. Driven by desire and avarice and seeking artha, why should one run around in all the directions? When one is content in one's mind, all the directions are auspicious. For a person wearing footwear, there is no danger from gravel or thorns. O king! A person who is content will ensure his subsistence with water alone. However, if one serves the genital organs and the stomach, one will be like a miserable creature kept at home. [836] If a brahmana is not content, because of the senses and avarice, his energy, learning, austerities and fame are dissipated and his learning is also destroyed. When a person is hungry or thirsty, there is an end to desire. Similarly, anger is also destroyed when its fruits result. [837] However, even if a person conquers and enjoys all the directions in the world, greed is never satisfied. O king! There are many learned people, with a great deal of experience and capable of dispelling the doubts of others. They are fit to be the leaders of assemblies. Even then, because of their discontentment, they have fallen down. One must conquer desire through determination. Anger is conquered by giving up desire. Greed is conquered by considering what is beneficial and what is not beneficial. Fear is conquered by ascertaining the truth. Grief and delusion can be conquered through reflection, insolence through association with the great, obstructions to yoga through silence, and violence through lack of desire in material objects. Misery to creatures can be conquered through compassion, unhappiness because of destiny, through meditation, ailments to the body through yoga and energy and sleep through serving sattva. Rajas and tamas can be conquered through sattva, and sattva through withdrawal. Through great devotion to the preceptor, a man can easily conquer all these. By bestowing the lamp of knowledge, the preceptor is the illustrious one himself. If a person has the wicked intelligence that he is no different from an ordinary mortal, all his knowledge is like cleaning an elephant. [838] He is the illustrious one himself, the supreme lord and Purusha. In this world, he [839] is thought of as a human being, but his feet are sought after by the lords of yoga. All the principles that are ordained are for the single-minded objective of controlling the six categories. [840] If the pursuit of yoga does not lead to their end, it is a complete waste of effort. Pursuits undertaken for artha do not attain the end pursued through yoga. Like that, pure rites observed by a wicked person do not lead to any benefit. With a desire to conquering the mind, one must be alone and without any attachments. He must seek refuge in a solitary place. As a mendicant, he must subsist on what he begs as alms. O king! In a pure and level region, he must spread out his seat. He must sit down, with his body upright, steady, comfortable and balanced. He must chant 'Oum!' He must control prana and apana through *puraka, kumbhaka* and *rechaka*. [841] As long as the mind is unable to give up desire, the gaze must be fixed on the tip of his nose. Affected by desire, the mind wanders around here and there. Whenever that happens, a learned person will gradually restrain it and confine it within the core of the heart. As one continuously practices this, within a short period of time, the practitioner's heart attains nirvana, like a fire without any kindling. When one is not affected by desire and other things, all the activities of the mind become tranquil. The consciousness is touched by the bliss of the brahman and does not want to ever come out again. If a person becomes a mendicant, withdrawing from the material field of the three objectives, but subsequently pursues these objectives again, that shameless mendicant is like one who eats vomited out food. There are those who consider the mortal body to be different from the atman, destined to become excrement, worms or ashes. If they again identify with the body and praise it, they are the vilest of persons.

'"Avoidance of rites by a grihastha, the giving up of vows by a brahmachari, residence in a village by an ascetic [842] and the agitation of the senses by a mendicant [843]—these are indeed the vilest in the respective ashramas and amount to fraud in the ashramas. They are confounded by the divinity's maya. Out of compassion, one should disregard them. If a person realizes his own atman, that supreme knowledge cleanses his mind. That being the case, for what purpose and for whom, should a lustful person nourish the body? The body is said to be a chariot, the senses are the horses, the mind, the lord of the senses, is the reins, the objects of senses are the paths, intelligence is the charioteer, and the heart is the bondage that has been created by the lord. The ten breaths of life are the spokes, [844] dharma and adharma are the two wheels and because of ego, the jivatman identifies himself as the charioteer. It is said that the sound of 'Oum' is the bow, the jivatman is the arrow and the paramatman is the target. Love, hatred, greed, grief, illusion, fear, pride, insolence, dishonour, jealousy, deceitfulness, violence, intolerance, passion, distractedness, hunger and sleep are the enemies naturally caused by rajas and tamas. Rarely does sattva naturally cause these. This chariot in the form of human body, with its constituent parts, is under a person's control. One possesses the sword of knowledge, sharpened by serving at the feet of great people. One should draw on Achyuta's strength until the enemies have been destroyed. When a person is content with the internal bliss, he is tranquil and can give this up. [845] Otherwise, if the charioteer is inattentive, the senses will be like wicked horses that drag the chariot along wicked paths, where it is hurled before bandits in the form of material objects. With the horses and the charioteer, the bandits fling him into a well of blinding darkness in the form of samsara, where he suffers from great fear of death. The Vedas mention two kinds of tasks—pravritti and nivritti. One is whirled around through pravritti. Through nivritti, one obtains immortality. Rites that require a lot of objects and involve violence, undertaken for satisfying desires; agnihotra and others that cause lack of peace; darsha, purnamasa, chaturmasya, *pashu, huta* and *prahuta*—these are known as *ishta*. The construction of temples, gardens and tanks and the distribution of things required to sustain life are examples of *purta*. [846] When material objects mixed with ghee are offered into a fire, they become smoke, the night, krishna paksha, dakshinayana and soma. But they return as herbs and plants. O lord of the earth! As food, they become semen and are born again, after having followed *pitri yana*. Going through one step after another, they are born again. [847] From the time of birth, if a dvija is cleansed through the sixteen samskaras, any oblations offered to the senses through rites and sacrifices serve the lamp of knowledge. He offers the senses into the mind, the mind, the result of vaikarika ahamkara, is offered into speech, speech is offered into the aggregate of letters [848] and that sound is offered into Omkara. Omkara is merged into Bindu, Bindu into Nada, Nada into Prana and Prana into Mahat. [849] Agni, Surya, day, evening, shukla paksha, raka, uttarayana and Brahma are steps, followed by vishva, taijasa, prajna and turiya. After this, the atman is freed. [850] Pitri yana and *deva yana* have been described in the Vedas. A person who possesses the insight of the sacred texts is not confounded. He always exists at the beginning and at the end of living entities. He is inside and outside. He is cause and effect. He is knowledge and the object of knowledge. He is speech and the object of speech. He is himself darkness and light. A reflection in an image is not real, but is accepted as real. In that way, because reality is difficult to establish, objects perceived by the senses are accepted as real. This [851] is a shadow of earth and the other elements. But it is not a compound or a mixture. It is not any of them, singly or collectively. Therefore, it is unreal. The elements are the cause behind the body. [852] Without the limbs of the body, the objects of the senses cannot be perceived to exist. When the aggregate is unreal, the constituent parts must also be unreal. If the aggregate and the constituent parts are distinct, any parallel between them must be an error. This is also the case with states of being awake and being asleep. Both are like dreams. [853] This is also true of the injunctions of the sacred texts. A sage realizes that differences in thoughts, action and materials are unreal for the atman. Therefore, he gives up the three states of wakefulness, sleeping and dreaming. [854] He has the insight that cause and effect are the same, like the thread and a piece of cloth. This is said to be the perception of *advaita*, [855] any differentiation being unreal. O Partha! The surrender of all tasks to the supreme brahman, in thoughts, words and deeds, is said to be *kriya-advaita*. When one's own self, the wife, the son, all other creatures and artha and kama are regarded as one, this is said to be *dravya-advaita*. O king! As long as there is no calamity, a man must perform whatever tasks are recommended for him and not prohibited, wherever and however. O king! If a man follows his own tasks, as recommended in the Vedas and otherwise, and is also devoted to him, [856] he attains his state, even if he is a householder. O lord of men! You faced many kinds of insurmountable difficulties. However, because of the lord, you tided over them. By serving at his lotus feet, you conquered your enemies, who were like diggajas, and performed sacrifices.

'"In earlier times, in a great kalpa, I was a gandharva named Upabarhana. I was extremely revered by the gandharvas. My body was beautiful in form, attractive, fragrant and handsome. The women loved me and in my own city I was always intoxicated and lascivious. Once, in a sacrifice performed by the gods, a large number of gandharvas and apsaras were invited by the creators of the universe [857] to chant about Hari's glory. Getting to know and possessing knowledge about singing, I went there, surrounded by women, and sang. Because of the disrespect I had shown, the creators of the universe used their energy to curse me. [858] 'You have shown disrespect and your prosperity will be destroyed. Leave and immediately be born as a shudra.' Hence, I was born through a female servant. Nevertheless, I served and associated with those who knew about the brahman. Therefore, I have been born as Brahma's son. The dharma that destroys the sins of householders has been described to you. Through this, a grihastha can easily obtain the goal intended by a sannyasi. In this world of men, you are extremely fortunate. Sages who purify the worlds have themselves come to your house, where the supreme brahman secretly resided in human form. He is the brahman whom great people seek out for the sake of kaivalya, nirvana and feelings of bliss. He is your beloved well-wisher and the son of your maternal uncle. He is your atman and revered preceptor, though he acted for your sake. Using their intelligence, Bhava and the one born from the lotus [859] and others can themselves not describe his true form. Those who have withdrawn worship him in devotion and silence. May the lord of the Satvatas show us his favours."'

Shri-Shuka said, 'The bull among the Bharata lineage heard what the devarshi had said. Extremely delighted and overwhelmed with love, he worshipped Krishna. The sage was worshipped and took his leave from Krishna and Partha. Hearing that Krishna was the supreme brahman, Partha was greatly surprised. The separate lineages of Daksha's daughters have also been described—gods, asuras, humans and mobile and immobile objects.'

This ends the Seventh Skandha.

Penguin walking logo

Eighth Skandha

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Chapter 8(1)

The king [860] said, ‘O preceptor! I have heard in detail about Svayambhuva’s [861] lineage, in which, different kinds of creators of the universe were born. However, also tell us about the other Manus. O brahmana! We are listenting. Tell us about Hari’s birth and great deeds in those manvantaras. The wise ones sing about them. O brahmana! What has the illustrious doer and creator of the universe done in the past, what is he doing now and what will he do in the future?’

The rishi [862] replied, ‘In this kalpa, six manvantaras, Svayambhuva and the others, have passed. The first one, with the creation of the gods and others, has been described to you. Manu had two daughters, Akuti and Devahuti. To instruct knowledge about dharma, the illustrious one was born as a son. O extender of the Kuru lineage! The deeds of the illustrious Kapila have already been described. I will now tell you what the illustrious Yajna did. [863] The lord who was Shatarupa’s husband [864] no longer had any attachment for the objects of pleasure and desire. Having given up the kingdom, with his wife, he entered the forest to perform austerities. On the banks of the Sunanda, he stood, with one foot touching the ground, for one hundred years. O descendant of the Bharata lineage! While tormenting himself through these terrible austerities, he said the following. Manu said, “He brought consciousness to the universe, but no one in the universe can bring consciousness to him. [865] He is awake when everything else sleeps. No one can know him, but he knows everything. His atman resides everywhere in this universe, in everything that exists in this universe. Therefore, one should only enjoy what has been given by him and not accept someone else’s wealth. Though he sees, he cannot be seen by any eye. His vision never diminishes. The divinity is the refuge of all creatures and Suparna must always be worshipped. [866] He has no beginning, end or middle, no notion of own or belonging to others, no inside or outside. Everything ascribed to the universe [867] emanates from him. Therefore, his greatness is the only truth in the universe. The universe is his form and he is known by different names—the controller, truth, self-illuminating, without origin and the ancient one. Through his powers and energy, he executes creation and the other things. [868] However, using his knowledge, he exists without any action. Therefore, to end action, rishis first urge people to undertake action. A person who engages in this way, [869] generally attains emancipation. The illustrious lord undertakes action, but is not touched by them. He is completely satisfied by the benefit brought to his atman. Those who follow him do not suffer. He is learned and without ahamkara, acting for our sakes. He is without desire. He is complete and is not urged by anyone else. To instruct men, he sticks to his own path. I seek refuge in the lord. He is the one who thinks of all kinds of dharma." Controlled, he recited this mantropanishad. On seeing this, the hungry asuras and yatudhanas rushed towards him. Seeing them there, Yajna Hari, who is everywhere, surrounded by Yamas and gods, killed them. He then ruled heaven. [870] Agni's son, Svarochisha was the second Manu. His chief sons were Dyumat, Sushena and Rochishmat. At that time, the Indra was Rochana and the gods were Tushita and others. [871] Urja, Stambha and others were the saptarshis and they knew about the brahman. The rishi Vedashira had a wife named Tushita [872] and through her, the lord [873] was born and known as Vibhu. He did not marry and instructed eighty-eight thousand sages, who were firm in their vows, and they followed his vow of brahmacharya. The third Manu was Uttama, Priyavrata's son. O king! His chief sons were Pavana, Srinjaya and Yajnahotra. Pramada and the other sons of Vasishtha were the saptarshis. The gods were Satyas, Vedashrutas and Bhadras [874] and Satyajit was Indra. The illustrious Purushottama was born as the son of Sunrita, Dharma's wife. He was known as Satyasena and the Satyavratas [875] were born with him. The yakshas and rakshasas were false, wicked in conduct and evil. They harmed creatures. As a friend of Satyajit, he [876] killed them and the large number of bhutas. The fourth Manu was named Tapasa and he was Uttama's brother. He had ten sons—Prithu, Khyati, Nara, Ketu and others. At that time, the gods were Satyakas, Haris and Viras and the lord [877] was Trishikha. During Tapasa manvantara, the saptarshis were Jyoti, Dhama and others. O king! As the sons of Vidhriti, the gods also had the name of Vaidhritis. Through their own energy, they nurtured the Vedas, which had been lost over a period of time. The illustrious one was born through Harini, Harimedha's wife. He was known as Hari and he saved the Indra among elephants from the crocodile.'

The king asked, 'O Badarayana's son! We wish to hear about this from you. How did Hari save the lord of elephants from the crocodile? The illustrious Uttamashloka Hari's account is great, sacred, praiseworthy, auspicious and beneficial, wherever it is chanted.'

Suta said, 'O brahmanas! Parikshit was seated in *praya* [878] and he urged Badarayana's son to describe this account. In the assembly of sages who wished to hear, he was delighted and applauded the king. He spoke.'

Chapter 8(2)

Shri-Shuka said, 'O king! There was a best among mountains, famous as Trikuta. It was beautiful, ten thousand yojanas in height, and was surrounded by the Kshiroda ocean. In every direction, its expanse was as much as its height. It had three summits, made of gold, silver and iron, and it illuminated the ocean of milk, the directions and the sky. There were many other peaks, colourful because of ores and jewels. It was covered with many kinds of trees, creepers and shrubs and there were the sounds of waterfalls. In every direction, its feet were washed by waves of milk, which made the ground, studded with emeralds and pebbles, appear dark green. The caverns were full of Siddhas, charanas, gandharvas, vidyadharas, giant serpents, kinnaras and apsaras, who sported there. The caves echoed and resounded with the tones of singing, and proud lions, suspecting the presence of an enemy, roared in intolerance. The valleys were ornamented with herds of many kinds of wild animals. The divine groves had colourful trees and resounded with the calls of birds. There were rivers and lakes filled with sparkling water, with the shores filled with sand mixed with gems. When celestial women bathed in the waters, these became fragrant and the wind bore that scent along. In one of those valleys, there was a grove that belonged to the great-souled and illustrious Varuna. It was named Ritumat and celestial women sported there. In every direction, it was decorated with divine trees that always had flowers and fruit—mandara, parijata*, patala, ashoka, champaka,* chuta*, priyala, panasa, amra, amrataka, kramuka, narikela, kharjura, bijapuraka, madhuka, sala, tala, tamala, asana, arjuna, arishta, udumbara,* plaksha*, vata, kimshuka, chandana, pichumarda, kovidara, sarala, suradaru, draksha, ikshu, rambha, jambu, badari, aksha, abhaya, amalaka, bilva, kapittha, jambira, bhallataka* and others. That lake was radiant with extremely large golden lotuses. It dazzled because of water lilies, white lotuses, blue lotuses and lotuses with one hundred petals. There was the buzzing of intoxicated bees and the calling of birds. The place was full of swans, karandavas, chakravakas and cranes. There were the calls of waterfowl, lapwings and gallinules. [879] The water was filled with the filaments of lotuses and was agitated because of the movement of fish and turtles. The place was surrounded by kadamba, *vetasa*, *nala*, *nipa, vanjulaka, kunda, kurubaka,* ashoka*, shirisha, kutaja, inguda, kubjaka, svarna-yuthi,* naga, types of *punnaga, mallika, shatapatra* and nets of species of *madhavi*. [880] The banks were beautiful with other trees dense with the flowers and fruits of all seasons.

'Once, on that grove near the mountain, the leader of a herd of elephants wandered around, accompanied by female elephants. It crushed the various kinds of bamboo, cane and reeds, shrubs with thorns and large creepers and trees. At its mere scent, lions, Indras among elephants, tigers and other predatory animals, rhinos, giant serpents, white and black *sharabha*s [881] and yak fled in fear. However, because of the favours shown by it, wolves, boars, buffaloes, bears, porcupines, *gopuccha*s, [882] hyenas, monkeys and other small animals like deer and hares were not scared and continued to roam around. Surrounded by the female and male elephants, he suffered from the heat. Baby elephants followed him and he exuded musth. Because of the weight of his body, he made every part of the mountain tremble. Swarms of bees followed him, drinking the musth. The breeze that blew from the lake bore the scent of pollen from lotuses. With crazy and intoxicated eyes, he smelt that it was not far away. Therefore, he quickly advanced towards the lake. He bathed in the sparkling waters, which were like amrita. It was cool and perfumed with pollen from lilies and lotuses. He drew the water up with his trunk and drank until he was satisfied. He bathed himself in the water and all his exhaustion was dispelled. As kind as a householder towards members of the family, the indomitable one was kind towards the female elephants and the baby elephants. He made them bathe and drink. He drew up the cool water with his trunk and sprayed them with it. Because of the unborn one's maya, the pitiable one did not consider the imminent hardship. O king! Urged by destiny, a powerful crocodile caught hold of his leg. The extremely strong elephant faced this calamity and tried as much as he could, using all his strength. On seeing that the leader of the herd was suffering, the female elephants were distressed. But the crocodile was swift and stronger. When he was being dragged away, the other elephants were incapable of saving him by grabbing him from the rear. Instead, they screamed. The Indra among elephants and the crocodile fought in this way with each other, inside the water and outside it. O lord of the earth! This continued for one thousand years. Finding that they were still alive, even the immortals thought that this was wonderful. After this extremely long period of time, the Indra among elephant's mental and physical strength was depleted. Exhausted, he was dragged into the water. However, as is the case with all residents of the water, the opposite was the case with the crocodile. The Indra among elephants faced this hardship to his life and body. He was helpless and incapable. For a very long time, he thought about how he might free himself. After having reflected, he arrived at a decision. "The other elephants, my relatives, are unable to save me from this catastrophe. How can the female elephants possess the powers to free me? Because of destiny, I am in the crocodile's bonds. Therefore, I must seek shelter with the supreme refuge. He is the powerful lord. Death is like a giant serpent and is pursuing me with its terrible and irresistible force. However, if those who are terrified seek refuge with him, he is the saviour and even Death runs away in fear. I seek refuge with him."'

Chapter 8(3)

Shri-Shuka said, 'Having used his intelligence to determine this, he fixed his mind in his heart. He meditated on the supreme one, chanting a mantra he had been taught in his earlier birth. [883]

'The Indra among elephants said, "Oum! I bow down before the illustrious one. He is in all this consciousness. He is the original Purusha and seed. He is the supreme lord. I meditate on him. This universe exists in him. It is from him that it has been created. He is the cause behind this effect. I seek refuge with the supreme and self-originating one. It is because of his own maya that all of this is immersed in his atman. It is sometimes manifest and sometimes, it is not manifest. [884] He sees everything and is a witness to both. His atman is the source of everything. May the supreme of the supreme protect me. In the course of time, everything is reduced to the five gross elements, the guardians of the world and all kinds of causes. There is a deep and impenetrable darkness. But beyond this, in that state, the lord alone illuminates. The gods and the rishis do not know him. How can a mere creature like me approach him or describe him? The nature of the actor is hidden behind the roles he performs. It is extremely difficult to understand his movements. May he save me. Extremely virtuous sages, free of all attachments, wish to see his extremely auspicious feet. So do those who faultlessly execute many kinds of vows in the forest. He is in the atmans of all beings. May that well-wisher be my destination. He has no birth or deeds. He has no names or forms, nor qualities or faults. However, for the sake of the creation and destruction of the worlds, using his own maya, he always assumes these. I bow down to that supreme lord. He is the brahman, infinite in his powers. He has no form. He has many kinds of forms. I bow down to the one whose deeds are extraordinary. I bow down to the one whose atman is the lamp. He is the paramatman who is the witness. I bow down to the one who is impossible to approach through words, thoughts or consciousness. The learned obtain him through sattva and the transcending of karma. [885] I bow down to the lord of kaivalya, the one who bestows the bliss of nirvana. I bow down before the one who assumes the dharma of the gunas and appears as serene, terrible and ignorant. [886] He is impartial and does not discriminate. I bow down before the one who is the reservoir of knowledge. I bow down to kshetrajna, the controller of everything, the witness. He is Purusha and his atman is the foundation. I bow down to the one who is the source of Prakriti. He is the one who perceives all the senses and their qualities. What is said to be real is unreal and is like a shadow that always indicates his reflection. I bow down to you. I bow down. I bow down to you, the cause behind everything. He is the one who has no cause. He is the one who is the wonderful cause. He is the great ocean who is the source of all the sacred texts. I bow down to the one who is the refuge, the one who bestows emancipation. He is the one whose consciousness is hidden, like a fire in the attributes of the wood. His mind manifests itself and agitates the gunas. [887] You reveal yourself to those who give up the sacred texts, with sentiments of transcending karma. I bow down to you. An animal like me has sought refuge with you. You are the one who frees from bonds. You are the liberator. You are great in your compassion. I bow down before the one who has no decay. Your own portions are manifest in the minds of all embodied beings. You are the direct witness. I bow down to the great and illustrious one. There are people who are attached to their own selves, their sons and daughters, their homes, their riches and their relatives. They find it extremely difficult to obtain you. You are free of attachment to any of the gunas. Those who have realized their atmans meditate on you in the cores of their hearts. Your atman is the reservoir of knowledge. I bow down to the illustrious lord. Those who desire to be free of dharma, kama and artha worship you and obtain the desired objective. He bestows an undecaying body, [888] not to speak of other benedictions. May the compassionate one free me. Those who are single-mindedly devoted to the illustrious one do not desire anything else. They are immersed in an ocean of bliss and chant about his extraordinary and extremely auspicious deeds. He is the undecaying and supreme brahman. He is the supreme lord. He is not manifest. He can be approached through the yoga of adhyatma. He is beyond the compass of the senses. He is subtle and extremely distant. He is the infinite and original one. I worship the pervasive one. Through his portions, he creates Brahma and the other gods, the Vedas, the worlds, mobile and immobile objects, the differences of names and forms and other minor entities. They are like flames issuing from Agni, or rays issuing from the sun. They emerge and are repeatedly withdrawn again. He is the one who is radiant in his own luminosity. All these flows of gunas, the intelligence, the mind, the senses and the creation of bodies is like that. He is not a god or an asura. He is not a mortal or an inferior species. He is not man, woman, eunuch or animal. He is not guna or karma. He is not manifestation or lack of manifestation. He is not what is left after these. [889] He transcends everything that is left. I do not wish to live for a long time in this world, or in the next world. What is the point of an existence where the inside and the outside are enveloped? [890] I desire a time when all this, the covering for realization of the atman, is destroyed and I am liberated. He is the creator of the universe. Though he transcends the universe, he is the universe. He is the knowledge behind this universe. His atman is in the universe. He is without origin. I prostrate myself before the supreme one, the brahman. There are those who use yoga to burn up karma. There are those who use yoga to cleanse their hearts. Those yogis see him. I bow down to the lord of yoga. I bow down. I bow down before the one whose force is impossible to withstand. He is the one with the three kinds of powers. [891] He is the intelligence behind all the gunas. He offers shelter to those who seek refuge. His powers are indomitable. He cannot be reached by those who follow the path of the senses. People do not know their own atmans because his powers rob them of their intelligence. His glory is extremely difficult to comprehend. I seek refuge with the illustrious one.”’

Shri-Shuka said, ‘Thus, the Indra among elephants described him, in no particular way. Brahma and others have many kinds of signs and pride themselves on these. Since the illustrious one is in the atmans of everyone, no one approached him. [892] However, Hari is in the atmans of everyone and he appeared. The abode of the universe understood that he was afflicted and had also heard the prayer. Borne aloft by Garuda, he quickly appeared, along with the gods, who were praising him. The one with the chakra as a weapon arrived where the Indra among elephants was. Inside the water, he had been powerfully seized and was afflicted. However, he saw Hari arrive in the sky, aloft Garuda and wielding the chakra. With difficulty, he raised a lotus in his trunk and held it up. He said, “O illustrious Narayana! O universal preceptor! I bow down to you.” The one without origin saw that he was afflicted and quickly descended. Full of compassion, he quickly dragged him out of the lake, along with the crocodile. He took the Indra among elephants out. While everyone looked on, Hari severed the crocodile’s mouth with his chakra.’

Chapter 8(4)

Shri-Shuka said, ‘With Brahma and Ishana at the forefront, the gods, the rishis and the gandharvas praised Hari’s deed and showered down flowers. Celestial drums were sounded. Gandharvas danced and sang. The rishis, charanas and Siddhas praised Purushottama. The crocodile instantly assumed an extremely wonderful form. Huhu, supreme among gandharvas, was thus freed from Devala’s curse. [893] He bowed his head down before the lord and controller, the undecaying Uttamashloka. He chanted the virtuous account about the deeds of the one who was a reservoir of glory. With the lord having shown him mercy, he bowed down to him and circumambulated him. While everyone looked on, cleansed of all sin, he went to his own world. Having been touched by the illustrious one, the Indra among elephants was freed from the bondage of ignorance. He obtained a form that was just like that of the illustrious one, four-armed and clad in yellow garments. Earlier, he was the king of Pandya and supreme among Dravidas. He was known by the name of Indradyumna and was devoted to vows dedicated to Vishnu. Once, controlling his atman, he was worshipping lord Hari and had adopted a vow of silence. He was an ascetic with matted hair and was immersed in Achyuta. He was worshipping him in a hermitage in kulachala. [894] The immensely illustrious sage [895] was wandering around as he willed, surrounded by a large number of disciples, and arrived there. He saw that he was silent and did not offer him the objects of worship. He remained seated there, in solitude. At this, the rishi was enraged. He cursed him. “This wicked and evil-souled one is ignorant and has insulted a brahmana today. Let him be plunged into darkness, as stupid in intelligence as an elephant.” O king! Cursing him in this way, the illustrious Agastya left with his followers. Indra, the royal sage, accepted this as the will of providence. He was born in the elephant species and this destroys all realization of the atman. However, because his sentiments were those of worshipping Hari, despite having become an elephant, he remembered everything. Thus, the leader of elephants was saved by the one who has no origin, the one with a lotus in his navel. He elevated him to the status of becoming his own companion. Having performed this extraordinary deed, praised by gandharvas, Siddhas and gods with him, and astride Garuda, he returned to his own residence. O great king! I have described this to you now, about how the king among elephants was delivered by Krishna’s wonderful deed. O noble Kuru! If a person listens to this, he obtains heaven and fame. The sins of kali yuga become less and bad dreams are destroyed. Dvijas who desire their own benefit get up in the morning. Purifying themselves, they chant this and bad dreams are instantly destroyed. O supreme among the Kuru lineage! Hari was pleased with the Indra among elephants. While all the creatures heard, the lord who is in all creatures spoke to him.

‘The illustrious one said, “There is this lake, this mountain, this cavern and this grove. There are cane, reeds, bamboo, creepers and divine trees. There are the peaks and the lords, Brahma, Shiva and I. This Kshiroda ocean is my beloved residence and so is this radiant Shveta-dvipa. There are shrivatsa, Koustubha, the garland, and my club Koumadaki. There are Sudarshana and Panchajanya and Suparna, lord of birds. Shesha is my subtle portion and the goddess Shri seeks refuge with me. There are Brahma, the rishi Narada, you and Prahlada. There are fish, tortoise, boar and other avataras assumed by me. There are my infinitely sacred deeds and Surya, Soma and Agni. There is the sound of ‘Oum’. There is the truth that is not manifest. There are cattle and brahmanas and undecaying dharma. There are Daksha’s daughters, the wives of Dharma, Soma and Kashyapa. There are the rivers Ganga, Sarasvati, Nanda and Kalindi and there is the white elephant. [896] There are Dhruva, the seven brahmana rishis and men who are praised in shlokas. When one arises at the end of the night, one should restrain oneself and be controlled. If a person then remembers all of these as my forms, he will be freed from every kind of sin. O dear one! At the end of the night, if a person awakes and praises me, [897] at the end of his life, I grant him a great destination."'

Shri-Shuka continued, 'Having instructed him in this way, Hrishikesha blew on his excellent conch shell. Gladdening the arrays of gods, he ascended the best among birds.'

Chapter 8(5)

Shri-Shuka said, 'O king! I have told you about Hari's sacred deed of freeing the Indra among elephants, one that destroys all sins. Now hear about Raivata manvantara. The fifth Manu, named Raivata, was Tapasa Manu's brother. His sons were Bali, Vindhya and others and Arjuna was the eldest. O king! Vibhu was the Indra and Bhutarayas and others were the gods. The brahmanas were Hiranyaroma, Vedashira, Urdhvabahu and others. [898] Through Shubhra's wife, Vikuntha, the illustrious Vaikuntha was himself born. Through his portions, other supreme gods known as the Vaikunthas were also born. The goddess Rama [899] desired it, and to please her, he created the world known as Vaikuntha, revered by the worlds. I have already described his deeds, qualities and great generosity. But all of Vishnu's qualities can only be described by someone who can count all the particles of dust on earth. The sixth Manu was named Chakshusha and he was the son of Chakshusha. [900] Among Chakshusha's foremost sons were Puru, Purusha and Sudyumna. Mantradruma was Indra and the large number of gods were Apyas and others. O king! The sages were Havishmat, Viraka and others. Through Vairaja's wife, Sambhuti, the illustrious divinity, the lord of the universe, used his portion to be born as their son and his name was Ajita. It was he who had the ocean churned, yielding nectar for the gods. In the form of a tortoise, he held up Mandara and moved around in the water.'

The king asked, ‘O brahmana! How did the illustrious one get the ocean of milk churned? Why was it done? Why did he hold up the mountain and move around in the water? After the gods had obtained the amrita, what else happened? Tell me all this about the illustrious one’s supremely wonderful deeds. Hardships have tormented my mind for an extremely long period of time. Therefore, when you describe the glories of the lord of the Satvatas, I am not satisfied.’

Suta said, ‘O brahmanas! Dvaipayana’s illustrious son was thus asked. He welcomed this and started to describe Hari’s valour.’

Shri-Shuka said, ‘In a battle, the gods were attacked by the asuras with sharp weapons and were slaughtered. Large numbers lost their lives and fell down and did not rise up again. O king! Indra was cursed by Durvasa and the three worlds lost their prosperity. [901] Sacrifices and rites were destroyed. Hearing about this, the great Indra, Varuna and the large number of other gods had a meeting of consultation. But they could not decide what should be done. All of them therefore went to Brahma’s assembly hall, on the summit of Meru. Prostrating themselves before Parameshthi, they told him everything. He saw that Indra, Vayu and the others were deprived of their spirits and had lost their radiance. The lord saw that the worlds had lost everything auspicious and that the asuras were thriving. He meditated in his mind and remembered the supreme being. With a pleasant countenance, the supreme and illustrious one spoke to the gods. “I, Bhava, you, asuras and others, humans, inferior species, trees and those born from sweat—all of us have been created from his avataras, lineages and portions. Let all of us go and seek refuge with the one without decay. There is no one who should be killed, no one who should be protected. There is no one to be neglected and no one to be partially shown favours. Nevertheless, for the sake of creation, preservation and destruction, at the right time, he assumes attributes of sattva, rajas and tamas. This is a time for creation and preservation, when he accepts sattva for the sake of the welfare of embodied creatures. Therefore, let us go and seek refuge with the preceptor of the worlds. He loves the gods and will grant us the good fortune.” O destroyer of enemies! Having said this, with the gods, Brahma went to the abode of the unvanquished one, which lies beyond the darkness. There, controlling his senses and using divine speech, the lord praised and prayed to the one whom he had never seen, but whom he had heard about from the texts.

'Brahma said, "O one who does not change! O truth! O infinite! O original one! O one who resides in every heart! O one not subject to transformation! O incomprehensible one! O one swifter than thought! O one who cannot be described in speech! We bow down to the supreme divinity, the one who should be worshipped. He is the one who knows about the breath of life, the mind, the intelligence and the atman. He is the one who manifests himself as the senses and their objects. He does not sleep. He is without a physical body that suffers. He is not affected by shadow or sunshine. [902] He is without decay. He is as pervasive as the sky. He is the three yugas. We seek refuge with him. For those with birth, it is his energy that makes the wheel of life move swiftly. It is permeated by the mind and there are fifteen spokes. [903] There are three naves. [904] On eight fellies, it moves like lightning. [905] It is said that he is the rim. We bow down to the one who is the truth. He has a single complexion [906] and is beyond tamas. He is not manifest and cannot be seen. He is infinite and has no limits. He has seated himself on Suparna's back. Using yoga as a chariot, the patient worship him. No one is able to overcome his maya. Because of this, people are confounded and do not know the truth. He is the supreme lord who alone conquers his own gunas. He controls beings, without any partiality. We bow down to him. Inside and outside, we have been fashioned out of his favourite body of sattva. However, if we, nor the rishis, can comprehend his subtle nature, how can asuras and others, dominated by others? [907] He has himself created this earth as his feet and there are four types of beings there. That great being is the one who controls himself. May the great one, supreme in his powers, show us his favours. He is pervasive in his valour and the waters are his semen, used by living beings for generation and nourishment. That is also true of the worlds and all the guardians of the worlds. May the one who is great in his powers be pleased with us. It is said that Soma, the source of strength, food and lifespans for the residents of heaven, is the infinite one's mind. He [908] is the lord of the trees that provide a means of subsistence for beings. Let the one who is great in his powers be pleased with us. Agni, the source of wealth, was born so that all the various kinds of rites could be performed. He exists in the ocean and inside, digesting food. [909] Agni is the mouth through which he receives oblations. Let the one who is great in his powers be pleased with us. His eye is the sun god, who proceeds along deva yana. The three Vedas are in him. He is the brahman, the goal of emancipation. He is the path to emancipation and immortality. But he is also death. Let the one who is great in his powers be pleased with us. Mobile and immobile objects owe their breath of life, their strength and their energy to the wind. Like companions following an emperor, we follow the wind god and the wind owes its origin to him. Let the one who is great in his powers be pleased with us. The directions are his ears. His heart is the space within the body. The sky, the breath of life, the senses, the mind and the secondary airs in the breath of life emerged from Purusha's navel. Let the one who is great in his powers be pleased with us. The great Indra and the gods owe their strength to his favours. Girisha originated from his anger and Virinchi from his intelligence. The pores in his body created the Vedas and the rishis. Prajapati emerged from his genital organs. Let the one who is great in his powers be pleased with us. Shri emerged from his chest and the ancestors from his shadow. Dharma emerged from between his breasts and adharma from his back. The firmament emerged from his head and the apsaras from his pleasure. Let the one who is great in his powers be pleased with us. The brahmanas and the mysterious Vedas emerged from his mouth. The kshatriyas are the strength of his arms. The skilled vaishyas emerged from his thighs. The ignorant shudras emerged from his feet. Let the one who is great in his powers be pleased with us. Avarice emerged from his lower lip and affection from his upper lip. Splendour emerged from his nose. Desire, characteristic of animals, emerged from his touch. Yama emerged from his eyebrows and time from his eyelashes. Let the one who is great in his powers be pleased with us. It is said that material objects, lifespan, karma, gunas and the attributes of this material world were created by his yoga maya, which is extremely difficult to understand. The learned reject all this. [910] Let the one who is great in his powers be pleased with us. I bow down to the one whose power is dormant. He is completely independent and has achieved everything in his atman. He is not attached to the gunas and various kinds of conduct maya fashions. He is like the air. [911] This is what you are. Show yourself to us, so that our senses can perceive you. We have sought refuge with you. We desire to see your smiling lotus face. O lord! From time to time, depending on your will, you have yourself assumed different kinds of forms. O illustrious one! You have accomplished tasks that are extremely difficult for us to undertake. Embodied beings undertake tasks with a great deal of difficulty. But these yield little, or nothing at all, because they are afflicted by material objects. But that's not the case with us, those who resort to you. If it is rendered to the lord, even a little bit of action is not futile. If it is offered to Purusha, his atman ensures benefit to those whom he loves. If the root of a tree is sprinkled with water, the trunk and the branches are nourished. The worship of Vishnu, who is in everyone's atman, is like that. I bow down to the infinite one. You and your acts are impossible to comprehend. You are nirguna. You are the lord of gunas and are present as a reservoir of sattva."'

Chapter 8(6)

Shri-Shuka said, 'The large number of gods prayed to the illustrious lord, Hari, in this way. O king! With the resplendence of one thousand suns rising simultaneously, he manifested himself before them. At this, the eyes of all the gods were suddenly dazzled. They were unable to see the directions, or their own selves, not to speak of the lord. With Sharva, [912] the illustrious Virinchi beheld his form. It sparkled like a dark emerald. [913] His eyes were red, like the inside of a lotus. His yellow silken garments were as bright as molten gold. All his limbs were beautiful and pleasant. His face was excellent and his eyebrows were handsome. His diadem had expensive gems and he was adorned with two armlets. His cheeks were illuminated by the dazzle of his earrings and his beautiful face was like a lotus. He was adorned with an ornamented girdle, bracelets, necklace and anklets. He wore the

Koustubha gem as an ornament and a garland of wild flowers, and Lakshmi added to the radiance. In their personified forms, Sudarshana and other weapons tended to him. With the large number of immortals and with Sharva, the foremost among the gods [914] prostrated his limbs on the ground and praised the supreme being.

'Brahma said, "O one without birth! Through your own maya, you are born, preserved and destroyed. [915] You transcend gunas. You are bliss, in the ocean of nirvana. You are smaller than an anu. Your powers are impossible to calculate. I bow down to you. O one whose glory is great! I bow down to you. O supreme Purusha! This beneficial form of yours is sought after by those who follow the Vedas, the *tantra*s and yoga. You are the one who creates and preserves the three worlds. O one with the universe in your form! We can perceive ourselves and everything in you. You are your own controller. In the beginning, everything existed in you. In the middle, everything exists in you. In the end, everything will exist in you. You are the beginning, the middle and the end of the universe. You are supreme and beyond everything, like the earth in a pot. [916] You resorted to your maya and everything emanated from you. You created the universe and also entered it. Those who are learned and knowledgeable are united with you and can perceive you in their minds. You create the transformation of the gunas, but you are not affected by the gunas. Fire can be extracted from kindling, milk from cattle, and food, water and a means of subsistence from the earth. In that way, using yoga, men can perceive you in their intelligence. Wise people know you in the gunas and speak about it. O protector! You have appeared before us in all your glory. O one with a navel like a lotus! This is what we have desired for a very long period of time. Having seen you today, all of us are delighted, like an elephant suffering from a forest conflagration is when it sees the waters of the Ganga. We, and all the guardians of the worlds, have sought refuge at your feet for a reason. Please satisfy us. O one who exists inside and outside! We have come to you. You are a witness to everything. What is there that you need to be informed about? I, Girisha, the gods and Daksha and the others are like sparks from a fire. [917] O lord!

Independent of you, what can we possibly understand? Instruct and counsel us about what is best for the gods and the brahmanas."'

Shri-Shuka continued, 'Thus, Virinchi and the others worshipped him and he understood what was in their hearts. They stood there, their hands joined in salutation and with all their senses restrained. In a voice that rumbled like the clouds, he spoke to them. The lord of the gods was alone capable of accomplishing the task of the gods. However, he desired the pastime of the churning of the ocean and other allied activities. He spoke to them.

'The illustrious one said, "O Brahma! O Shambhu! O gods! Listen to the words I speak. Listen to how all of you gods can obtain the greatest benefit. The daityas and danavas are favoured by destiny. As long as that lasts and until it turns in your favour, it is recommended that you have an alliance with them. O gods! When a task is important, there should be an alliance even with enemies. For the sake of accomplishing an objective, one should behave like the snake with the mouse. [918] Without any delay, efforts should be made to extract amrita. After drinking it, a living being becomes immortal, even if he is devoured by death. Fling all the herbs, grass, creepers and plants into the ocean of milk. Using Mandara as a churning rod and Vasuki as the rope, churn it. O gods! With my help, churn it single-mindedly. The daityas will suffer the hardship, while you reap the fruits. O gods! You should accept whatever the asuras desire. No success can be achieved through anger, but everything is achieved through conciliation. The *kalakuta* poison will be generated from the ocean, but do not be scared of it. When objects of desire are produced, you should not be greedy. Nor should you be angry."' [919]

Shri-Shuka continued, 'O king! Having instructed the gods in this fashion, the illustrious Purushottama, the lord who easily follows his own path, vanished from their sight. Having bowed down to the illustrious one, the grandfather and Bhava returned to their own abodes. The gods went to Bali. The revered king of the daityas saw the enemy. Though his own leaders were agitated and uncontrolled, he restrained them. He knew about the time for alliances and the time for war. Virochana's son was on his seat, protected by the leaders among the asuras. Having conquered everything, he was full of great prosperity. They approached him. The immensely intelligent and great Indra assured him with gentle words. Following everything that Purushottama had instructed, he addressed him. This appealed to the daitya, [920] the other lords of the asuras, Shambara, Arishtanemi and the residents of Tripura. Thus, the gods and the asuras had a fraternal alliance. O scorcher of enemies! For the sake of the amrita, they made supreme efforts. Those extremely indomitable ones used their energy to uproot Mount Mandara. Roaring loudly, they used their strong arms, which were like clubs, to convey it to the ocean. Because the distance was far and the burden heavy, Shakra, Virochana's son and the others were unable to bear it and, helpless, abandoned it along the path. When it fell down there, the golden mountain crushed many immortals and danavas under its weight. The illustrious one got to know that they were broken-hearted. Their arms, thighs and shoulders were broken. He arrived there, astride Garuda. He saw that the falling mountain had crushed the immortals and danavas. He glanced at them and they regained their lives. They became free of their anxiety and their wounds. As if he was playing, he raised the mountain with one hand and placed it atop Garuda. Ascending, and surrounded by large numbers of gods and asuras, he went to the ocean. Suparna, supreme among birds, took the mountain from his shoulder and placed it at the edge of the water. Hari then gave him leave to depart.'

Chapter 8(7)

Shri-Shuka said, 'Offering a share in the fruits, they invited Vasuki, the king of the nagas. Like a rope, they wound him around the mountain and were delighted. O extender of the Kuru lineage! For the sake of the amrita, the gods started to make efforts. Initially, Hari seized the front and the gods were also there. However, the lord of the daityas did not approve of what the great being sought to do. "We will not grasp the serpent's tail. That limb is inauspicious. We have studied and possess learning. Our birth and deeds are famous." Purushottama saw that the daityas stood silently. Smiling, he let go off the front and with the immortals, seized the tail. Kashyapa's descendants divided it up in this way. For the sake of the amrita, they made great efforts to churn the ocean of milk. O descendant of the Pandu lineage! While the ocean was being churned, the heavy mountain had no support and sank into the water, despite being held by those powerful ones. Their minds were distressed. Their radiant faces faded. Despite their being strong, because of destiny, their manliness was destroyed. The lord saw that the lord of obstacles had created this impediment. However, his valour was indomitable and his intentions could not be countered. Therefore, he assumed the great and wonderful form of a tortoise. He entered the water and raised the mountain up. On seeing that the kulachala had again been raised up, the gods and the asuras resumed the churning. The back of the tortoise extended for one lakh yojanas and was like another giant dvipa. O dear one! Using the strength of their arms, the Indras among the gods and the asuras rotated the mountain on his back. That original and immeasurable tortoise bore this rotation and thought that someone was scratching his limbs. Vishnu entered them in different forms and enhanced their strength and energy—asura traits in asuras, encouragement in the large number of gods, and the divine form of ignorance in the Indra among the nagas. [921] Like another Indra among mountains, the thousand-armed one appeared on top of that king of mountains and grasped it with his hand. The gods, with Brahma and Indra at the forefront, praised him and showered down flowers on him. He supported it from above and below, and his supreme atman entered them and enthused them. Proud of their strength, they swiftly churned the ocean with the giant mountain and the large number of crocodiles was agitated.

'The Indra among serpents possessed one thousand hard eyes and mouths. Flames mixed with smoke emerged from his breath and robbed the lustre of asuras like Poulama, Kaleya, Bali, Ilvala and others. They were like sarala trees [922] burnt down in a forest conflagration. The lustre of the gods was also destroyed from the flames in the breath. Their garments, excellent garlands, jackets and faces were covered with smoke. However, controlled by the illustrious one, the clouds rained down sufficiently on them and the breeze blew fragrantly from the waves of the ocean. In this way, the gods and the asuras did their best to churn the ocean. When amrita was not generated, the illustrious one began to churn himself. He was as dark as a cloud and wore golden garments. The earrings on his ears flashed like lightning. The wavy hair on his head glistened. Wearing garlands, his eyes were red. With triumphant arms that ensure fearlessness to the universe, he seized the dandashuka. Resembling another mountain, holding the mountain from above and below, he churned with the churning rod. Because of the churning, the great ocean was agitated and fish, makaras, snakes, tortoises, whales, sea elephants and *timingila*s [923] were terrified. An extremely virulent poison known as *halahala* was initially produced. O dear one! Terrible and intolerable in its force, it couldn't be controlled and spread in all the directions, upwards, downwards, whirling and curling around. Scared and unable to find protection, the terrified subjects sought refuge with Ishvara Sadashiva. They saw the supreme among the gods seated atop the mountain [924] with the goddess, performing austerities for the welfare of the three worlds. Desiring liberation, sages were worshipping him.

'They bowed down and prayed to him. The Prajapatis said, "O god of the gods! O Mahadeva! O one who is in the atmans of creatures! O creator of creatures! Save us. We have sought refuge with you. The poison is burning down the three worlds. You alone are the lord of the entire universe, of both bondage and emancipation. Accomplished ones worship you. You are the preceptor who delivers those who seek refuge. O lord! Through your own strength and full of gunas, you undertake creation, preservation and destruction. O lord who is a witness to everything! You assume the forms of Brahma, Vishnu and Shiva. You are the supreme and mysterious brahman. You are the cause of creation, the cause and the effect. You manifest many kinds of powers. You are the atman, the lord of the universe. You are the source of sound. You are the original cause of the universe. You are the atman. You are the breath of life and the senses. You are material objects and the gunas. You are innate nature. You are time, sacrifices, truth, truthfulness and dharma. It is said that you are the original sound with three aksharas. [925] The fire is your mouth. You are the atman of all the gods. The worlds know that the earth is your lotus feet. You are the progress of time. All the gods are in your atman. The directions are your ears. The lord of the waters [926] is your tongue. The sky is your navel. The wind is your breath. The sun is your eyes. The water is your semen. Your atman is a refuge for all atmans, superior or inferior. The moon is your mind. O illustrious one! The firmament is your head. The oceans are your stomach. The mountains are your bones and their joints. All the herbs and plants are your body hair. The metres are directly your seven sheaths. [927] The three Vedas are in your atman. All dharma is in your heart. O lord! The five Upanishads are your faces and the thirty-eight categories of mantras emerge from these. [928] You are known as Shiva and are the essence of the paramatman. O god! You are established in your own self-illuminating state. Your shadow leads to the creation of different kinds of adharma. Your three eyes are sattva, rajas and tamas. Samkhya is your atman and the sacred texts emanated from your glance. O ancient rishi! O god! You are full of the Vedas. O lord of the mountains! You are the supreme radiance where sattva, rajas and tamas do not exist and where the guardians of the world, Virinchi, Vaikuntha and Indra of the gods cannot go. You are the brahman, where differentiation is non-existent. You are the one who destroyed Kama, the sacrifice, Tripura, the deadly poison and many others. [929] You destroy the bhutas who cause injury. However, we are not praising you because of that. At the time of destruction, you withdraw all this into your own atman. Sparks of fire emerge from your eyes and you burn everything down. We do not know how this happens. Those who find delight in their atmans and are teachers think of your feet in their hearts. They torment themselves through austerities and think of you roaming around in the dual, with Uma. They talk of you as a fierce being who is always in cremation grounds. Indeed, they are without shame and do not know you at all. You are beyond cause and effect and supreme of the supreme. O lord! Thus, it is not possible to comprehend your nature and powers. Brahma and the others cannot do it, how can we? We are only outcomes and creatures of his creation. To the best of our ability, we are praying to you. O Maheshvara! We cannot see the supreme and you are supreme of the supreme. Though your deeds are not manifest, you have manifested yourself for the welfare of the worlds.” He was compassionate and saw that they were suffering and greatly afflicted. The god who was a well-wisher to all creatures spoke to his beloved Sati. Shiva said, "Alas! O Bhavani! Behold the calamity that confronts subjects. Because of the churning of the ocean of milk, a deadly poison [930] has arisen. It is recommended that I should grant those who seek to save their lives freedom from fear. This much is the objective of any master who wishes to protect the distressed. Virtuous people regard their own lives as fleeting and give those up to save beings. Confounded by his [931] maya, creatures are bound in this enmity. O fortunate one! If a person is compassionate, Hari is pleased in all his soul. O illustrious lady! If Hari is pleased, I and all mobile and immobile objects, are pleased. Therefore, I must consume this poison. Let me make it safe for the subjects." The illustrious creator of the universe thus took Bhavani's permission and knowing about his powers, she assented.

'He started to devour the poison. He picked up the halahala poison in his broad palm. Compassionate, the creator of all beings devoured it. The poison that was generated from the water exhibited its own strength. It made his throat blue and this became an ornament for the virtuous one. In general, virtuous people torment themselves by accepting the torments of the worlds. This is regarded as supreme worship of the Purusha who resides in all atmans. Witnessing the deed of Shambhu Midusha, [932] god of the gods, the subjects, Daksha's daughter, [933] Brahma and Vaikuntha praised him. As he was drinking it, a little bit of the poison trickled down from his palm. This was accepted by scorpions, poisonous snakes and plants and dandashukas.'

Chapter 8(8)

Shri-Shuka said, 'When the one who is seated on a bull drank up the poison, the immortals and the danavas were delighted. As they swiftly churned the ocean, the source of oblations appeared. [934] O king! The rishis who know about the brahman and perform agnihotra sacrifices accepted her. They did this to perform sacrifices for deva yana and for oblations and clarified butter. After this, the horse named Ucchaishrava emerged. It was as white as the moon. Since Bali desired it, as he had been instructed by the lord, Indra did not wish for it. Airavata, Indra among elephants, emerged next. With its four tusks, it was more glorious than the white mountain the illustrious Hara resides in. [935] O king! After this, Airavana and the other eight diggajas were generated. [936] Two jewels known as Koustubha and Padmaraga were produced from the great ocean and Hari desired to wear those two jewels on his chest as ornaments. After this, Parijat, the ornament of the world of the gods, emerged. Just as you fulfil all desires on earth, it fulfils every kind of desire. Next, the apsaras came out. They wore golden ornaments and were clad in excellent garments. With their gentle gaits and glances, they delighted all the residents of heaven.

'After this emerged Rama, the embodiment of prosperity and supremely devoted to the illustrious one. She illuminated the directions with her beauty, like a flash of lightning atop Soudamani. [937] All the gods, asuras and humans desired her. Her beauty, grace, youth, complexion and greatness agitated their minds. The great Indra brought an extremely wonderful seat for her. Assuming embodied forms, the best among the rivers brought golden pots filled with pure water. The earth brought all the herbs required for her consecration. Cows brought the five sacred objects. [938] Spring brought the produce of the months of Chaitra and Vaishakha. Following the prescribed rites, the rishis performed all the rituals for consecration. The gandharvas sang auspicious songs and accomplished dancers danced and sang. The clouds produced the sounds from musical instruments like drums, kettledrums, smaller drums, trumpets, conch shells, flutes and veenas, producing loud notes. The goddess Shri was seated, with a lotus in her hand. To the sound of mantras pronounced by the brahmanas, the elephants in charge of the directions used full pots too bathe her. The ocean brought two yellow silken garments. Varuna brought the Vaijayanti garland, with bees intoxicated with honey buzzing around it. Prajapati Vishvakarma brought wonderful ornaments. Sarasvati gave a necklace. Aja [939] gave her a lotus. Nagas gave her earrings. While benedictions were being pronounced, she picked up a garland of blue lotuses, with bees buzzing around it, in her hand. Her beautiful face and cheeks were illuminated by the earrings. Her bashful smile enhanced her excellent beauty. Her symmetrical breasts touched each other and were smeared with sandalwood and kunkuma. Her stomach was flat. She started to walk and her movement was like that of a golden creeper, with the sounds of her anklets jingling. She was faultless herself and looked around among the gandharvas, the Siddhas, the asuras, the yakshas, the charanas and the residents of heaven for an abode that permanently possessed all the virtuous qualities. But she couldn't find one. "Indeed there are those with austerities, but they have not conquered their anger. [940] Some possess knowledge, but they are not devoid of attachment. Some are great, but have not conquered desire. Even a lord depends on someone else as a refuge. There are some with dharma, but they are not fraternal towards beings. Some have renounced, but that is not reason enough for emancipation. There are those with valour, but they have not been able to cast aside the force of time. There are those without attachment to the gunas, but they do not want a second. [941] Some possess long lifespans, but do not possess good and virtuous conduct. For those who have good conduct, their lifespans are not known. There are some with both, [942] but they are not auspicious. Someone who is extremely auspicious does not desire me." Having thought about all the virtuous qualities in this way, Rama accepted Mukunda as her groom, though he was indifferent about desiring her. He possessed all the desired qualities. He was supreme and depended on himself alone. Indeed, he transcended all the desired qualities. She approached him with the garland made out of freshly blooming lotuses, with bees intoxicated with honey buzzing around it, and placed it around his shoulders. Smiling bashfully and with shining eyes, she indicated her place on his bosom. The supreme divinity, the father of the three worlds, made an abode for Shri, the mother of prosperity, on his chest. Stationed there, with her own compassionate glances, Shri increases the welfare of the lords of the three worlds. The followers of the gods, [943] along with their wives, sang and danced, loudly playing on musical instruments like conch shells, trumpets and drums. Chanting mantras and worshipping the illustrious one, Brahma, Rudra, Angiras and all the lords who were creators of the worlds showered down flowers. Shri glanced at the gods, the Prajapatis and the subjects and they obtained all the qualities and good conduct, becoming greatly content.

‘O king! However, the daityas and the danavas were neglected by Lakshmi. Dispirited and greedy, they lost their enterprise and became shameless. The goddess Varuni [944] appeared in the form of a lotus-eyed maiden. With Hari’s permission, the asuras accepted her.

‘After this, Kashyapa’s descendants continued to churn the ocean, desiring amrita. O great king! An extremely wonderful being arose. His arms were long and thick. His neck was like a conch shell. His eyes were red. His complexion was dark and he was young. He wore a garland and was adorned with all the ornaments. His garments were yellow and his chest was broad. His earrings were polished and were made out of jewels. His soft hair was curled and was beautiful at the tips. The extremely fortunate one was like a lion in his valour. In hands decorated with bracelets, he held a pot filled with amrita. He was born from a portion of the illustrious Vishnu himself. He was known as Dhanvantari and he is the originator of *ayurveda*. He has a share in sacrifices. All the asuras saw that he was holding a pot filled with amrita. Desiring the pot and its contents, they seized it. The asuras took away the pot, filled with amrita. The gods were distressed in their minds and went to Hari for refuge. The illustrious one satisfies the desires of his servants and saw that they were distressed. “Do not unnecessarily be dejected. I will use my maya to accomplish your purpose.” O lord! For the sake of the amrita, dissension was created in their minds. “I will be first. You won’t be the first. I am first, not you.” The gods also sought to obtain their own shares. “In a sacrifice, everyone has an equal share. That is eternal dharma.” O king! The daityas were filled with intolerance and tried to prevent their own. The weak ones repeatedly protested to the strong ones, who had seized the pot. Vishnu is the lord who knows about all the different techniques. Meanwhile, he assumed the form of an extremely wonderful woman, impossible to describe. She was dark to behold, like a blue lotus. All her limbs were beautiful. Her symmetrical ears were adorned with earrings. Her cheeks, nose and face were beautiful. She was in the bloom of youth, with heavy and round breasts. Her waist was slender. Her face attracted delighted buzzing bees and her eyes were anxious. Her mass of excellent hair dazzled and a garland of mallika flowers was entwined in it. Her shapely neck had a necklace and her beautiful arms were adorned with armlets. Her hips were like an island and a sparkling garment was spread across them, with a girdle adorning it. As she moved, there was the enchanting sound of anklets. She arched her eyebrows and modestly smiled at the leading daityas, glancing at them repeatedly, igniting desire in them.'

Chapter 8(9)

Shri-Shuka said, 'The asuras had given up all affection towards each other and were trying to seize the vessel, snatching it from others. They had adopted the dharma of bandits. They saw the woman advancing. "Her beauty is wonderful. Her body is wonderful. Her blooming youth is wonderful." Filled with desire, they rushed towards her and started to ask. "You possess eyes like the petals of a lotus. Who are you? Where have you come from? What do you wish for? O one with the beautiful thighs! Whom do you belong to? You are churning our minds. We know that we, immortals, daityas, Siddhas, gandharvas, charanas and lords of the worlds have not touched you, or seen anyone like you, not to speak of men. O one with the excellent eyebrows! It is certain that destiny has sent you for embodied beings. Haven't you been fashioned to take pity and delight our senses and minds? O beautiful one! O one with the excellent waist! Because of this one object, [945] we are challenging each other and relatives are bound in enmity. You should resolve this. Because we are descended from Kashyapa, we are brothers and have demonstrated our manliness. You should divide it properly, so that there is no dispute." Hari, who had used maya to assume the form of a woman, was thus invited by the daityas. The one with the beautiful limbs smiled. She looked towards them and spoke. The illustrious one said, "How can Kashyapa's descendants be attracted to a pumshchali [946] like me? A learned person never trusts a woman. O enemies of the gods! It has been said that the friendship of wolves and svairini women [947] is temporary. They are always searching for new friends.” Teasing in this way, she assured the minds of the asuras, though her intent was serious. They laughed and handed over the vessel of amrita to her. Having accepted the vessel of amrita, Hari smiled pleasantly and addressed them in these words. “If you accept whatever I do, good or bad, I will apportion the share of the amrita.” The bulls among the asuras heard her words. They did not discern the import and agreed.

‘They fasted, bathed and offered oblations into the fire. [948] They donated to cows, [949] brahmanas and other beings, and brahmanas pronounced benedictions. As they chose, they attired themselves in excellent garments and adorned themselves with ornaments. All of them seated themselves on kusha grass, with the blades pointing to the east. O Indra among men! The gods and Diti’s descendants sat down, facing the east. The hall was fragrant with incense, with garlands and lamps. She entered, holding the pot in her hand. Her thighs were like an elephant’s trunk. Because of her heavy hips, covered in a silk garment, her movement was slow. Her eyes were intoxicated. Her golden anklets tinkled. Her breasts were like pitchers. Adorned in beautiful golden earrings, she was like Shri’s companion. Her nose, cheeks and face were superior to those of the gods. She glanced at them and smiled repeatedly. The end of the garment slipped, revealing her breasts. The gods and asuras were captivated. Asuras are unruly and violent by nature. Thinking that giving them amrita would be like giving it to snakes, Achyuta did not give them a share. The lord of the universe made the two categories [950] sit in separate rows, each sat down in his respective seat in his respective row. She took the pot and went to the daityas, deceiving them with sweet words. She then fed the amrita, which destroys old age and death, to those who were seated further away. [951] O king! The asuras adhered to the pledge they had themselves given. Because of their affection towards her and because they did not want to fight with a woman, they remained quiet. They had developed great love for her and did not wish that love to be destroyed. They also held her in great respect and did not wish to say anything unpleasant. Disguising himself with the signs of a god, Svarbhanu entered the ranks of the gods and drank the amrita. [952] However, the sun god and the moon god pointed this out. As he was drinking, with his razor-sharp chakra, Hari sliced off his head. Since the torso had not been touched by the amrita, it fell down, dead. The head became immortal and Aja [953] conferred the status of a planet on him. Because of the enmity, on the days of the new moon and the full moon, he attacks the sun and the moon. When the gods had almost finished drinking the amrita, the illustrious Hari, the creator of the worlds, assumed his own form, while the Indras among the asuras looked on. Thus the time, the place, the reason, the objective, the effort and the intention of the large number of gods and asuras was identical, but the fruits were different. Because they sought refuge with the dust on his lotus feet, the large number of gods obtained the fruit of amrita, but the daityas did not. For the protection of one's own physical body and that of the offspring, men do many things with their wealth, deeds, thoughts and words. However, since these stem from differentiation, [954] these are temporary. That which is done without a sense of differentiation is alone permanent. Like watering the root, everything then becomes successful.'

Chapter 8(10)

Shri-Shuka said, 'O king! Thus, the danavas and the daityas did not get amrita. Though they tried to make the efforts, they had turned their faces away from Vasudeva. O king! After accomplishing the task of obtaining amrita and feeding it to those on his side, the gods, while all the creatures looked one, the one with Garuda as his mount left. Diti's descendants saw the supreme prosperity of their rivals. They could not tolerate this. Raising their weapons, they attacked the gods. All the large number of gods were energized from drinking the amrita. Having sought refuge with Narayana's feet, they used their weapons to fight back. There was an extremely terrible encounter known as the *devasura* battle. O king! That tumultuous encounter occurred on the shores of the ocean and it made the body hair stand up. With intolerant minds, the rivals attacked each other in the battle. They clashed and tried to kill each other with swords, arrows and many kinds of weapons. There was a loud sound of conch shells, trumpets, drums, tambourines, smaller drums and kettledrums. There was the sound of elephants, horses, chariots and infantry and it was tumultuous. Chariots clashed against chariots there, foot soldiers against foot soldiers and elephants against elephants. Some fought astride camels, others astride elephants. Some were astride donkeys, others astride white-faced bears, tigers or monkeys. Some were on the backs of kites, vultures and cranes, with others on hawks and cocks. [955] Some were on timingilas and sharabhas, others on buffaloes, rhinos, cows, bulls, *gavaya*s and *aruna*s. [956] Some were astride jackals, rats, lizards, rabbits and men. Others were on goats, sheep, black antelopes, swans and pigs. There were some on creatures that moved on land and in water, others on creatures with deformed shapes. O king! Those two armies penetrated deeper and deeper into each other. O king! There were colourful flags and canopies and white and sparkling umbrellas, with extremely expensive handles studded with diamonds. There were fans made out of peacock feathers and whisks made out of yak hair. The upper and lower garments were stirred by the wind and the polished armour and ornaments glittered. The sharp weapons dazzled, sparkling in the sun's rays. O descendant of the Pandu lineage! The valiant gods and the danavas possessed their own standards. The brave ones were adorned with garlands. The two armies resembled two oceans.

'In the battle, the commander of the army of the asuras was Bali, Virochana's son. His vehicle was known as Vaihasaya. It had been made by Maya and could travel as it willed. It was filled with all the required implements. O lord! It was extraordinary in every respect. It could not be described and its movement could not be determined. It was sometimes visible and sometimes invisible. He was astride that excellent vimana, surrounded by all the generals of his army. With the best of fans, whisks and an umbrella, he was as radiant as the rising moon. On all his sides, on their respective vehicles, were the leaders of the asura hordes—Namuchi, Shambara, Bana, Viprachitti, Ayomukha, Dvi-murdha, Kalanabha, Praheti, Heti, Ilvala, Shakuni, Bhuta-santapa, Vajra-damshtra, Virochana, Hayagriva, Shanku-shira, Kapila, Megha-dundubhi, Taraka, Chakradrik, Shumbha, Nishumbha, Jambha, Utkala, Arishta, Arishtanemi, Maya, the lord of Tripura and others like the Poulamas, Kaleyas and Nivatakavachas. They had not obtained a share of the soma. They had only obtained a share of the hardships. Earlier, in the field of battle, they had vanquished many immortals. They roared like lions and blew loudly on their conch shells. On seeing his enemies, the destroyer of Bala [957] became extremely angry. His own ruler, he was resplendent astride the diggaja Airavata. The lord was as radiant as the sun rising from behind Mount Udaya, where there are flows from waterfalls. Everywhere around him, there were gods on many kinds of vehicles, with different standards and weapons. The guardians of the world, Vayu, Agni, Varuna and the others were there, along with their followers. They approached each other and abused each other with words that struck at the inner organs. Having entered the forefront of the battle, those warriors challenged each other to fight in duels. O king! Bali fought with Indra, Taraka with Guha, Varuna fought with Heti and Mitra with Praheti, Yama with Kalanabha and Vishvakarma with Maya. Shambara fought with Tvashta and Savitra with Virochana. Namuchi fought against Aparajita, the two Ashvins against Vrishaparva and the god Surya against Bali's one hundred sons, of whom, Bana was the eldest. Rahu fought with Soma and Puloma with Anila. The spirited goddess, Bhadrakali, fought against Nishumbha and Shumbha. O destroyer of enemies! Vrishakapi fought with Jambha, Vibhavasu with Mahisha and Ilvala and Vatapi with Brahma's sons. Durmarsha fought with Kamadeva, Utkala with the Matrikas, Brihaspati with Ushanas and Shanaishchara with Naraka. The Maruts fought with the Nivatakavachas, the Kaleyas with the immortal Vasus, the Vishvadevas with the Poulamas and the Rudras with the Krodhavashas. In this way, in the field of battle, the asuras and the gods mingled and fought against each other in duels. They approached and struck with great energy. Striving for victory, they used sharp arrows, swords and spears. They used bhushundis, chakras, clubs, double-edged swords, battleaxes, javelins, blazing torches, darts, axes, swords, long swords, maces, bludgeons and catapults to sever heads. Elephants, horses, chariots, many kinds of mounts and riders and foot soldiers were struck down. Arms, thighs, necks and legs were severed.

Standards, bows, armour and ornaments were shattered. With feet and wheels of chariots striking against the ground, particles of dust arose from the field of battle. This enveloped the directions, the sky and the firmament. Whirling around and sprinkled with blood, this dust settled down on the ground. The earth was strewn with heads, severed diadems and earrings, eyes that still gazed in rage, teeth biting the lips in anger, garments, giant arms with ornaments and weapons, and thighs that were like the trunks of elephants. The headless torsos of soldiers seemed to see with the eyes in their fallen heads. Indomitable, they suddenly rose up and seizing weapons in their arms, rushed forward and attacked.

‘Bali struck the great Indra with ten arrows and Airavata with three. He used four arrows to strike the four guarding the flanks and one to strike the driver. However, Shakra, dexterous in his valour, seemed to smile. While they were still descending, he used four sharp and broad-headed arrows to sever them. The intolerant one witnessed his excellent deed and seized a spear that blazed like a giant meteor. However, Hari [958] severed it, while it was still in his hands. The lord severed all the weapons that he [959] seized and hurled at him, trident, javelin, club and double-edged sword. At this, the asura created the maya of asuras and vanished. O lord! A mountain appeared above the soldiers of the gods. From this, trees blazing in a forest conflagration fell down. There were boulders with spiked stones and these crushed the enemy’s army. Giant serpents, dandashukas, scorpions, lions, tigers, boars and giant elephants descended, crushing them. O lord! There were hundreds of naked and female yatudhanas, with tridents in their hands. Shouting “Sever”, “Strike”, they manifested themselves, along with large numbers of rakshasas. Large clouds, rumbling in harsh and deep tone, appeared in the sky. Borne along by stormy winds, these thundered and showered down burning coals. With the wind as a charioteer, the daitya created an extremely large fire. It was like the *samvartaka* fire [960] and burnt down the soldiers of the gods. In every direction, the ocean was seen to turn turbulent. There were tremendous storms and terrible waves, whirlpools and eddies. Invisible in the battle, the daityas created such enormous maya. When they created this maya, the soldiers of the gods became despondent.

O king! Unable to counter and understand this, Indra and the others meditated on the illustrious one and the creator of the universe manifested himself there. His tender feet were placed atop Suparna. His garments were yellow and his eyes were like freshly bloomed lotuses. With the eight weapons in his hands, he manifested himself there. The shrivatsa mark and Koustubha were on his chest and he wore an expensive diadem and earrings. The asuras were mysterious in their deeds. But as soon as he entered, their great maya was destroyed by his greater glory. It was like a dream vanishing when one awakes. Hari's memory frees from all kinds of calamities. Kalanemi had a lion as his mount. In the battle, when he saw the one whose mount was Garuda, he whirled his giant javelin and flung it. O king! As if playing, with his feet on Garuda's head, the lord of the gods seized it while it was descending and used it to kill the enemy and his mount. He used his chakra to sever the heads of the extremely strong Mali and Sumali. At this, Malyavan seized a sharp club to attack the one born from an egg. [961] However, the original being used the chakra to sever the head of the enemy who was roaring loudly.'

Chapter 8(11)

Shri-Shuka said, 'After this, because of the supreme being, supreme in his compassion, the gods regained their senses. Shakra, Vayu and the others strongly attacked those by whom they had been routed in the battle earlier. The illustrious chastiser of Paka was enraged at Virochana's son. [962] He seized the vajra in his hand and the subjects shrieked, "Alas! Alas!" [963] In the great battle, the spirited and extremely accomplished one was roaming around, in front of him. The one with the vajra in his hand reprimanded him in this way. "O foolish one! O lord of maya! You are like a magician who uses conjuring tricks, though you wish to vanquish us. Such a magician can only deceive the eyes of children and take away their riches. There are those who use maya and wish to ascend to the celestial regions. But I drive away such ignorant bandits and make them fall down from the status they formerly occupied. You use wicked maya. O evil one! Try with all your relatives. I will now use this vajra, with one hundred edges, to sever your head." Bali replied, "For those engaged in a battle, their deeds are urged by destiny. In course of time, fame, victory, defeat and death come to everyone. Wise ones witness the progress of time in the universe. They are neither delighted, nor distressed. Therefore, those like you are not learned. We do not consider ourselves to be the cause. Even though your words strike at the inner organs, we do not accept them as virtuous or reason for grief." Having said this, the brave lord, the crusher of heroes, used iron arrows. Drawing his bow back up to his ears, he used these to again strike the one who had struck with words. Thus, the god was countered by the enemy who spoke the truth. However, like an elephant struck with a goad, he could not tolerate these words. The destroyer of enemies struck him with the invincible vajra. Along with his vehicle, he fell down on the ground, like a mountain whose wings had been severed. [964] Jambha, Bali's friend and well-wisher, saw that he had fallen down in the battle. Performing a friendly act, he attacked the one who had struck his friend. His mount was a lion and he raised a club with great force. The extremely strong one struck Shakra on the neck with this and also struck his elephant. Severely struck by the club, the elephant was pained and distracted. Filled with great lassitude, it sank down on its knees and touched the ground. At this, Matali brought the chariot, drawn by one thousand tawny horses. When this was brought, the lord abandoned the elephant and ascended the chariot. In the battle, the supreme among danavas honoured his deed. But smiling, he struck him with a blazing trident. [965] The blow was extremely difficult to withstand. However, Matali resorted to his fortitude. Enraged, Indra used his vajra to sever Jambha's head from his body. Hearing from rishi Narada that Jambha had been killed, his relatives, Namuchi, Bala and Paka swiftly arrived at the spot. They used harsh words to pierce Indra's inner organs. In the battle, they covered him with arrows, like a cloud showering down on a mountain. Demonstrating the dexterity of his hands, Bala simultaneously struck Hari's [966] one thousand tawny horses with one thousand arrows. Paka struck Matali with two hundred arrows. He skilfully affixed and released them separately, directing one hundred at the charioteer and one hundred at the chariot. In the battle, this was extremely wonderful. Namuchi used fifteen large and gold-tufted arrows to strike him [967] in the battle and roared like a cloud filled with rain. From every direction, the asuras shrouded Shakra, his chariot and his charioteer with a dense mass of arrows, like the sun being enveloped with clouds during the rainy season. The large number of gods, and their companions, could not see him in the battle and, distracted, started to lament. Without a leader, they were vanquished by the enemy's strength. They were like traders in an ocean, when their boat has been shattered. However, with his horses, chariot, standard and charioteer, Turasaha [968] emerged from that cage made out of arrows. Like the sun at the end of the night, he used his own energy to illuminate and delight the directions, the sky and earth. He saw that the army of the gods was afflicted by the enemy in the battle. Enraged, the wielder of the vajra seized the vajra, so that the enemy might be killed. O king! While their relatives looked on, he used that vajra, sharp on eight sides, to sever the heads of Bala and Paka. This terrified people.

'On seeing that they had been killed, Namuchi was filled with grief, intolerance and rage. O lord of men! He made great efforts to kill Indra. He angrily seized a trident made out of iron in his hand. It possessed bells and was ornamented with gold. Roaring like a lion, he powerfully released it towards the king of the gods, exclaiming, "You have been killed." With great speed, it descended from the sky towards the ground. However, Hari used arrows to shatter it into one thousand fragments. O king! Angry, to sever his head, the lord of the gods then used the vajra to strike him on the neck. However, though it had been hurled with force, with the energy of the lord of the gods, the vajra could not pierce his skin. This was supremely extraordinary. It had been able to strike the valiant Vritra. However, it was now repulsed by the skin on Namuchi's neck. When the vajra was repulsed by the enemy in this way, Indra was scared. He wondered whether this, confusing to the worlds, had occurred because of some act of destiny. "Earlier, mountains possessed wings and used these wings to descend anywhere on earth, creating a destruction of subjects. Therefore, I used this to sever their wings. This is filled with the essence of Tvashta's austerities. Vritra was brought down with this and so were many other powerful ones, even those whose skins could not be pierced by all kinds of weapons. I released this vajra at an insignificant asura and he has repulsed it. Therefore, without the energy of the brahmana, [969] this has become a useless staff and I will no longer hold it." While Shakra was lamenting in this way, an invisible voice spoke. "This danava cannot be killed with anything that is wet or dry. I gave him a boon that he would not be killed by anything wet or dry. O Maghavan! Therefore, you must search for some other means to slay the enemy." Hearing this divine voice, Maghavan controlled himself. He meditated and discerned that foam would be the means, since it was neither wet, nor dry. It was not wet or dry and with it, he severed Namuchi's head. The lord was praised by a large number of sages and they showered down garlands on him. The two foremost gandharvas, Vishvavasu and Puravasu, sang. The drums of the gods were sounded. Dancers danced in joy. Just as lions kill deer, in duels, Vayu, Agni, Varuna and other gods used their force to kill the enemy asuras. O king! When he saw that the gods would destroy all the danavas, the god Brahma sent devarshi Narada to restrain them. Narada said, "Seeking refuge in Narayana's arms, you have obtained the amrita. Shri has shown you her favours. Therefore, stop this hostility." Honouring the sage's words, they restrained their rage and intolerance. Praised by their followers, all of them returned to heaven. Those who remained in the battle [970] took Narada's permission and conveyed the incapacitated Bali to Mount Asta. His limbs were not missing and his head was still in its place. Using his own knowledge of *samjivani*, [971] Ushanas brought him back to life. Touched by Ushanas, Bali regained his senses and his memory. Though he had been defeated, since he was accomplished at discerning the truth, he did not lament.'

Chapter 8(12)

Badarayana's son said, 'Vrishadhvaja [972] heard that Hari had assumed the form of a woman to confound the danavas and feed soma to the large number of gods. Girisha ascended the bull. Along with the goddess and surrounded by a large number of bhutas, he went to the place where Madhusudana was, to see him. The illustrious one welcomed Bhava, along with Uma, respectfully and affectionately. When he was seated, he honoured Hari back, smiled and spoke to him. Mahadeva said, "O god of the gods! O one who pervades the universe! O one whose body is the universe! O lord of every kind of sentiment! You are the atman, the cause and the lord. You are the beginning and the end. You are the middle. There is nothing other than you. You are inside and outside. Unlike these, you are without decay. You are truth. You are the brahman. You are consciousness. There are sages who crave after nothing. They give up attachment to both. [973] Desiring their benefit, they serve at your feet. You are the brahman. You are complete. You are amrita. You are without gunas. You are without sorrow. You are bliss alone. You are without transformation. There is no one other than you and you are distinct from everything. You are the cause behind the creation, preservation and destruction of the universe. You are the controller and lord of atmans. Everything looks towards you, but you do not look towards anything. You are alone. You are the cause and the effect. You are duality and non-duality. There is no material difference between gold that has been polished and gold in the form of ore. Like that, because of ignorance, people impose differences on you. That is because of transformation in the gunas, but you are not affected by these. Some regard you as the brahman. Others say that you alone are dharma. Some say that you transcend cause and effect, others that you are Purusha, the lord who transcends everything. Some describe you as being endowed with nine powers. [974] Some say that you are supreme, others that you are the great Purusha. You are without decay and are your own controller. We have been created from sattva. However, I, Parayu, [975] and the rishis, with Marichi as the foremost, do not truly know your creation. O lord! How can daityas, mortals and others who are always wicked in conduct? [976] Their intelligence is bewildered by your maya. You have created everything, creation, preservation and destruction of the universe, the welfare of beings and their liberation from the cycle of birth and death. Just as the wind enters the sky and every mobile and immobile object, you are in all atmans. Everything is known to you. You pervade everything. I have seen your avataras and your pastimes with the gunas. I wish to see the form of a woman that you assumed, the one you used to confound the daityas and make the gods drink amrita. We have come to see that. We are extremely curious.” The illustrious Vishnu was thus asked by the one who wields a trident in his hand. He laughed in a deep voice and replied to Girisha. The illustrious one said, “To bewilder the daityas, I assumed the form of a woman, since they had left with the vessel of amrita and I saw that I had to accomplish the task of the gods. O supreme among gods! Since you wish to see it, I will display it to you. It is extremely endearing to those who are addicted to desire and causes them to be aroused.” Having said this, the illustrious one vanished from the spot. Bhava remained there with Uma, casting his eyes around in every direction.

‘There was a grove with colourful flowers and pink foliage in the midst of the trees. He saw a beautiful woman there. She was sporting and playing with a ball. A shining silk garment was around her hips, with a girdle on it. As she leapt up and down, her breasts bounced. She wore excellent necklaces. At every step, she seemed to break in the middle because of the heavy burden. [977] She moved around here and there, on feet that seemed to be made out of coral. [978] As the ball moved in different directions, her large eyes and dilated pupils followed it, as if agitated. There were radiant earrings on her ears and they illuminated her shining cheeks. Her face was adorned with a dark mass of glossy hair. She used her right hand to play with the ball and used her beautiful left hand to tighten the garment that came loose and fix her dishevelled hair. She bemused the universe with her own maya. The god looked at her, playing with the ball. She cast sidelong glances at him and there was the bashful trace of a smile. As he looked at her and she looked back at him, his mind was agitated. He no longer knew himself, nor Uma and his own companions who were with him. When the ball was dislodged from her hand and moved away, she followed it. While the woman was doing this, the wind stole her light garment and the string of the girdle. Even then, the god Bhava continued to gaze. Her beautiful limbs were enchanting and worth looking at. Having seen this, Bhava thought that she was also attracted to him. Desire agitated him and deprived him of his sense and good behaviour. Though Bhavani was looking, he lost his shame and approached her. She was naked. On seeing that he was approaching, she became extremely ashamed. Though she continued to smile, she did not remain there, but hid herself amidst the trees. With his senses agitated, the illustrious Bhava followed her. He was under the subjugation of desire, like the leader of an elephant herd towards a female elephant. He followed the woman with great speed and seized her by the hair. Though she did not wish it, he embraced her in his arms. She was embraced by the illustrious one, like a female elephant by a male elephant. With her hair dishevelled, she writhed around. O dear one! She freed herself from the embrace of the bull among the gods. Though her hips were heavy, she fled. After all, she was a maya fashioned by the divinity. Rudra followed the footsteps of Vishnu, extraordinary in his deeds. Driven by desire, as if vanquished by an enemy, he followed. While he followed her, his semen, invincible in its potency, oozed out, like the crazy leader of a herd, when it follows a woman it desires. O lord of the earth! Wherever the great-souled one's semen fell on earth, fields of gold and silver ore were created there. Hara followed her to rivers, lakes, mountains, forests, groves and places where rishis were assembled. When all the semen had been secreted, he saw that he had been benumbed by the god's maya. O best among kings! He restrained himself from the delusion.

'He himself understood the greatness of the one who is the atman of the universe. Thinking of his [979] incomprehensible valour, he did not think that this was at all extraordinary. Madhusudana saw that he was not disturbed or ashamed. Extremely pleased, he assumed a male form and spoke the following. The illustrious one said, "O best among the gods! It is good fortune that you have regained your stable state. O dear one! This is despite my having deluded you in the form of a woman, using my maya. Having been ensnared in my maya, which man other than you is capable of freeing himself from it? For those who are not in control of themselves and their sentiments, this is extremely difficult to overcome. This maya, full of gunas, will never bewilder you again. I unite it with time and assuming the form of time, it has many different components.” O king! In this way, the illustrious one was honoured by the one with the shrivatsa mark. Having taken his permission, he [980] circumambulated him and left for his own abode, with his followers. O descendant of the Bharata lineage! Delighted, the illustrious Bhava spoke to Bhavani about the maya, revered by the best of rishis as being created as a part of the atman’s portion. “Have you witnessed the maya of Aja, the supreme Purusha, who is superior to all the divinities? I am one of his prominent portions. Yet, I was brought under his control, lost my independence and was confounded. What can be said of others? I performed yoga for one thousand years. At the end of that, you came and asked me about him. He is himself the ancient Purusha. He is not affected by time. Nor can one understand him.” O son! I have told you about the valour of the one who wields the Sharnga bow. For the sake of the churning of the ocean, he bore the great mountain on his back. If one repeatedly chants about his deeds and listens to them, one’s efforts never fail. A description of Uttamashloka’s qualities removes all the exhaustion of samsara. His lotus feet are understood by devotees, not by those attached to wicked objects. Amrita was produced from the churning of the ocean and he only fed it to the noble immortals. Disguising himself as a young maiden, he confounded the enemies of the gods. He satisfies the desires of all those who resort to him. I bow down before him.’

Chapter 8(13)

Shri-Shuka said, ‘The Manu known as Shraddhadeva was descended from Vivasvat. That is the seventh, [981] current now. Hear about his offspring. His sons are Ikshvaku, Nabhaga, Dhrishta, Sharyati, Narishyanta and Nabhaga. [982] The seventh is said to be Dishta. There are Karusha and Prishadhra and the tenth is known as Vasuman. O scorcher of enemies! These are the ten sons of Vaivasvata Manu. O king! The gods are the Adityas, the Vasus, the Rudras, the Vishvadevas, the Maruts, the Ashvins and the Ribhus. Their Indra is Purandara. Kashyapa, Atri, Vasishtha, Vishvamitra, Goutama, Jamadagni and Bharadvaja are said to be the saptarshis. The illustrious one took birth as the son of Kashyapa and Aditi. Vishnu was the youngest of the Adityas and he assumed the form of vamana. I have briefly described seven manvantaras to you. I will now tell you about the future ones, each associated with Vishnu's powers. Vivasvat had two wives and both were Vishvakarma's daughters. O Indra among kings! They were Samjna and Chhaya and I have told you about them before. [983] It is said that there was a third named Vadava. Samjna had three offspring—Yama, Yami and Shraddhadeva. Now hear about Chhaya's offspring. There was a son named Savarni and a daughter named Tapati, who became Samvarana's wife. Shanaishchara was the third. The two Ashvins were Vadava's sons. O king! When the eighth manvantara arrives, Savarni will be the Manu. Nirmoka, Virajaska and others will be his sons. At that time, the gods will be the Sutapasas, the Virajas and the Amritaprabhas. Bali, Virochana's son, will be the Indra among them. When Vishnu asked for what could be covered in three strides, he gave him everything. Thus giving it up, he will obtain success and the status of Indra. The illustrious one bound him and happily instated him in Sutala again. He is like the king of heaven there. He has been instated there, in a place that is superior to heaven. O king! At that time, Galava, Diptiman, Rama, [984] Drona's son, Kripa, Rishyashringa and our father, the illustrious Badarayana, will be the saptarshis, as a result of their own yoga. At the moment, they are all in their respective hermitages. Through Devaguhya and Sarasvati, the lord will be born as Sarvabhouma. The lord will take away Purandara's position and confer it on Bali. O king! The ninth Manu, Daksha-savarni, will be born through Varuna. Bhutaketu, Diptaketu and others will be his sons. Paras, Marichigarbhas and others will be the gods. It is said that Adbhuta will be the Indra. The foremost among the rishis will be Dyutimat. Through Ayushmat and Ambudhara, the illustrious one's portion will be born as Rishabha. He will make Adbhuta enjoy the prosperity of the three worlds. The tenth Manu will be Brahma-savarni, the son of Upashloka. His sons will be Bhurishena and others. Among the brahmanas, Havishmat will be the chief. Havishmat, Sukrita, Satya, Jaya, Murti and others will be the brahmanas. [985] The gods will be Suvasana, Viruddha and others. Shambhu will be the lord of the gods. [986] As his own portion, the illustrious lord will be born as the son of Vishvasrija, through Vishuchi. He will be known as Vishvaksena and he will be Shambhu's friend. The eleventh Manu will be Dharma-savarni and he will be in control of his atman. In future, he will have ten sons, Satyadharma and others. The gods will be Vihangamas, Kamagamas and Nirvanaruchis. The Indra will be Vaidhriti and the rishis will be Aruna and others. Aryaka's son, born as Hari's portion through Vaidhrita, will be known as Dharmasetu. [987] He will sustain the three worlds. O king! The twelfth Manu will be Rudra-savarni. His sons will be Devavan, Upadeva, Devashreshtha and others. Ritadhama will be the Indra and Harita and others will be the gods. The rishis will be Tapomurti, Tapasvi, Agnidhraka and others. During the rule of that Manu and that manvantara, Hari's portion will be born as the lord Svadhama, the son of Satyasahasa and Sunrita. The thirteenth Manu will be Deva-savarni and he will know about his atman. Deva-savarni's sons will be Chitrasena, Vichitra and others. The gods will be Sukarma, Sutrama and Samja, while Divaspati will be the Indra. At that time, the rishis will be Nirmoka, Tattvadarshi and others. A portion of Hari, the lord of yoga, will be born as Devahotra's son, through his wife, Brihati. He will bestow everything on Divaspati. The fourteenth Manu will be Indra-savarni. Indra-savarni's sons will be Uru, Gambhira, Budha and others. The gods will be the Pavitras and Chakshushas, while Shuchi will be the Indra. The ascetics [988] will be Agnibahu, Shuchi, Shuddha, Magadha and others. O great king! Hari will be born as Brihadbhanu, the son of Satrayana and Vitana. He will undertake all the rites. O king! These fourteen cover the past, the present and the future and have been described. They amount to one kalpa, consisting of one thousand yugas.'

Chapter 8(14)

The king asked, 'O illustrious one! Who determines the tasks of the Manus in these manvantaras? Who engages them? Tell me that.'

The rishi replied, 'O lord of the earth! Manus, sons of Manus, the sages, Indras and the large number of gods—all of them are under the supreme being's control. O king! I have described the forms Purusha takes, Yajna and the others. The controller of the universe invokes the Manus and others, and controls them. At the end of the four yugas, the shrutis and other texts are devoured by time. Through their austerities, the rishis know that eternal dharma can no longer be seen. O king! Urged by Hari and thus engaged, during their own respective periods, the Manus establish dharma's four feet again. Until the end of their periods, these protectors of subjects divide the shares of sacrifices. The gods also obtain their shares and perform the same tasks. Bestowed by the illustrious one, Indra obtains the prosperity of the three worlds. He protects the three worlds and, as desired, showers down. According to the yuga, Hari assumes the forms of Siddhas, forms of rishis and forms of lords of yoga, to expound the paths of jnana, karma and yoga. He creates in the form of Prajapatis. In the form of the king, he slays bandits. In the form of time, with different qualities, he destroys everything. Because of his maya, people praise him in different names and forms. They are confounded by their insolent belief in different schools, but are unable to see him. I have thus described the dimensions of kalpas and subdivisions of kalpas. Those who know about the ancient accounts say that a kalpa consists of fourteen manvantaras.'

Chapter 8(15)

The king asked, 'Hari is the lord of everything. Like a distressed person, why did he ask Bali for as much of land as can be covered in three strides? Having obtained his objective, why did he bind him down? We have a great curiosity and we wish to know about this. The lord is absolute. Yet, he begged and bound down an innocent person.'

Shri-Shuka replied, ‘O king! He [989] lost his prosperity and was also deprived of his life by Indra. However, Bhrigu’s descendants [990] brought him back to life. The great-souled Bali worshipped the Bhrigus with all his soul and became their disciple, offering them everything they wanted. The brahmanas of the Bhrigu lineage were delighted with him. He wished to conquer the three worlds. Following the rites, they consecrated him and performed a Vishvajit sacrifice. The great-minded ones performed this great act of consecration for him. When oblations of clarified butter were offered into the fire of the sacrifice, a chariot encased in gold plates, four tawny horses, and a standard with a lion astride it emerged from the fire. There was also a divine bow plated with gold, two inexhaustible quivers and divine armour. His grandfather [991] gave him a garland made out of flowers that did not fade. Shukra gave him a conch shell. Thus, the brahmanas arranged all the equipment required for victory. After this, the brahmanas pronounced benedictions over him. He prostrated himself before them and circumambulated them. He then bowed down to Prahlada and took his leave. The *maharatha* ascended the divine chariot given by the Bhrigus. He was armoured and adorned in an excellent garland. He held a bow and a sword and girded the quivers. There were dazzling gold armlets on his arms. He resembled the king of oblations [992] on an altar. His own leaders and the leaders of other groups of daityas were his equal in prosperity, strength and beauty. He seemed to drink up the sky and scorch the directions with his sight. The lord attracted and was surrounded by a very large army of asura soldiers. Making the space between heaven and earth tremble with his own prosperity, he left for Indra’s city.

‘There were beautiful groves and gardens there, the enchanting Nandana and others. Pairs of birds chirped there. There was the buzzing of intoxicated bees. The branches of celestial trees were heavy with the burden of fruits and flowers. The lotus ponds were full of the calls of swans, cranes, chakravakas and karandavas. These were frequented by the gods, and their women sported there. The place was surrounded by a moat, in the form of the goddess Akasha-Ganga. [993] There was a wall with the complexion of the fire and tall mansions. The doors and entrances were made out of gold panels. The gates to the city were made out of crystal. Constructed by Vishvakarma, there were many roads that connected the different parts. There were beautiful assembly halls, quadrangles and roads. There were ten crore vimanas. The quadrangles were paved with gems and there were seats made out of diamonds and coral. The place was radiant with beautiful women, dark [994] and perpetually young, attired in clean garments. They looked like the flames of a fire. A breeze blew along the roads and dislodged fresh and fragrant flowers from the hair and garlands of the divine women, bearing that scent along. There were golden lattices on the windows, and white smoke with the fragrance of aloe emerged through these. Women loved by the gods [995] walked along the streets. The canopies were made out of pearls and the flagpoles were encrusted with gold and jewels. The tops of the mansions were adorned with many flags. There were the sounds of peacocks, pigeons and bees. As women climbed on to the mansions, they sang in auspicious tones. There were melodious and rhythmic tones of drums, conch shells, kettledrums, veenas, smaller drums, flutes and other musical instruments. In harmony with musical instruments, minor divinities sang and danced. The place was so beautiful in its own radiance that it surpassed all kinds of radiance. Those who did not follow dharma, the wicked and deceitful, those who were insolent, lascivious and greedy and those who caused injury to creatures did not go there. Those who went there were devoid of such vices.

'Such was the city of the gods. With his own soldiers, the leader of the army surrounded it from all sides and laid siege to it. He blew loudly on the conch shell that had been given to him by his preceptor. With this sound, he generated fear among Indra's women. Maghavan understood Bali's intentions and his supreme efforts. With the large number of gods, he went to his preceptor [996] and said, "O illustrious one! Because of the former enmity, Bali is making efforts. I think that he is impossible to withstand. How has he earned this energy for himself? No one, from anywhere, is capable of fighting against him. He seems to be licking the ten directions and drinking them up with his mouth. He has arisen like the samvartaka fire and seems to be burning down the directions with his sight. Tell me the reason for this.

How has my enemy become invincible? What is the reason for his prowess, strength, energy and enterprise?" The preceptor replied, "O Maghavan! I know the reason behind your enemy's elevation. He has obtained this energy through becoming the disciple of the Bhrigus, who know about the brahman. No one will ever be able to vanquish the energetic Bali, you, or anyone else on your side. The only exception is the lord Hari. He is full of the energy of the brahman and no one else will be able to defeat him. Just as people cannot stand before Death, no one is capable of standing in front of him. Therefore, all of you should abandon heaven and go and hide. Wait for the time when your enemy faces a calamity. He is flourishing because of the strength of the brahmanas. Right now, he is valiant and invincible. When he dishonours them later, he and his followers will be destroyed." Their preceptor knew about objectives and they received this excellent counsel and instruction from him. The gods, who could assume any form they willed, abandoned heaven. When the gods had hidden themselves, Bali, Virochana's son, brought the city that was the capital of the gods and the three worlds under his subjugation. Bhrigu's descendants were affectionate towards disciples and were kind towards a disciple who had conquered the worlds. He followed their instructions and performed one hundred horse sacrifices. Because of this act, he obtained fame in the three worlds. His glory spread in the directions and he was as radiant as the king of the stars. He enjoyed his own opulence and prosperity, obtained because of brahmanas who were like the gods. The great-minded one thought that he had become successful in his objective.'

Chapter 8(16)

Shri-Shuka said, 'When her sons were destroyed and heaven taken away by the daityas, Aditi, the mother of the gods, was tormented, like one who was without a protector. Once, when the illustrious Kashyapa had taken a break from his meditation after a long period of time, he came to her hermitage and saw that it was cheerless and sad. O extender of the Kuru lineage! As is proper, he was honoured and accepted a seat. He spoke to his wife, whose face was distressed. “O fortunate one! In this world, I hope brahmanas are not facing any misfortune now. I hope dharma or people, who have to follow the caprices of death, do not face a calamity. You are following the path of a householder, and is everything well in your house? In such a state, even those who do not follow yoga are engaged in the pursuit of dharma, artha and kama. Because you are excessively attached to your family, I hope unexpected guests [997] who have visited have never returned without being properly welcomed. A home where an unexpected guest is not even offered some water before departure is indeed like the home of a king of jackals. O fortunate one! O virtuous one! When I went away, was your mind so anxious that you did not offer oblations into the fire at the right time? Brahmanas and the fire represent the mouth of Vishnu, who is in the atmans of all gods. By worshipping them, a householder goes to the world where all the objects of desire are satisfied. O spirited one! Are all your sons well? I can see the signs that all is not well with you.” Aditi replied, “O fortunate one! O brahmana! Brahmanas, cattle, dharma and people are well. O master of the house! This house is a place where the three objectives [998] are pursued properly. O illustrious one! O brahmana! Since I always think about you, the fire, unexpected guests, servants and all mendicants who desire something are always tended to properly. O illustrious one! Since you are a Prajapati and have spoken to me about dharma, how can all the desires of my mind not be satisfied? O son of Marichi! All the subjects, born from your body and your mind, possess sattva, rajas and tamas. O lord! Beginning with the asuras, you are impartial towards everyone. However, even the great lord is partial towards his devotees. O lord! O one who is excellent in vows! Therefore, think of the well-being of those who worship you. They have lost their prosperity. Their rivals have robbed them of their place. O lord! Save us. With me, having been exiled by the enemy, they are immersed in an ocean of hardship. Stronger ones have robbed us of our prosperity, opulence, fame and status. O virtuous one! Let my sons get all that back again. O one who does good things! Please consider and arrange for their well-being.” Thus requested by her, he seemed to smile and said, “The strength of Vishnu’s maya is wonderful. The universe is bound in bonds of affection. What is this physical body, made up of the elements? What is the atman? The atman is superior to Prakriti. Whom do husbands, sons and others belong to? Delusion is the reason behind all this. Worship the illustrious Purusha Janardana. Vasudeva dwells in the inner cores of all creatures. He is the preceptor of the universe. Hari, who is compassionate towards the distressed, will fulfil your desires. It is my view that nothing except devotion to the illustrious one is invincible.” Aditi asked, “O brahmana! What rules need to be observed for worshipping the lord of the universe? How can my intentions come true? How will he fulfil my desire? O best among brahmanas! Instruct me about the rules for worshipping him, so that the god is quickly satisfied. I, and my sons, are suffering.”

‘Kashyapa said, “Desiring offspring, I asked the illustrious one born from the lotus [999] this. He told me about the vow for satisfying Keshava and I will tell you about it. For the first twelve days of shukla paksha in the month of Phalguna, [1000] one must observe the vow of subsisting only on milk. Full of supreme devotion, one must worship the lotus-eyed one. If earth dug up by a wild boar is available, on the day of *sinivali*, one must smear oneself with this and have a bath. Standing in a current, [1001] one must chant the following mantra. ‘O goddess! [1002] You desired a place and the original boar raised you up from rasatala. I bow down to you. Destroy all my sins.’ Having finished, one must complete the daily rituals and, controlling oneself, worship the god. He can be worshipped on an altar, [1003] or in the form of the sun, the water, the fire or the preceptor. ‘O illustrious one! I bow down to you, the great Purusha. You dwell in all creatures. O Vasudeva! You are the witness. I bow down to the one who is not manifest. You are subtle. You are Pradhana and Purusha. You are the one who knows about the twenty-four principles. You are the cause behind the principles of samkhya. I bow down before the one with two heads, three feet and four horns. Your form has seven arms. I bow down to the one with the three kinds of knowledge in him. [1004] I bow down to the one who is Shiva. I bow down to the one who is Rudra. I bow down to the one who wields the powers. I bow down to the one who is the lord of all kinds of knowledge. I bow down to the lord of all creatures. I bow down to Hiranyagarbha, the source of the breath of life, the atman of the universe. Your body is full of yoga and opulence. I bow down to the one who is the source of yoga. I bow down to the original god. I bow down to the one who is a witness to all creatures. I bow down to the rishis Nara and Narayana, to Hari. I bow down to the one whose body is as dark as emerald, to the one who is Shri's master. O Keshava! I bow down to you. I bow down to the one who is attired in yellow garments. You are the one who bestows all the boons. You are the being who should be worshipped. You are foremost among those who grant boons. That is the reason, for their benefit, persevering ones worship the dust of your feet. You are followed by the gods and Shri. They desire the bliss of your lotus feet. O illustrious one! Show me your favours.' Hrishikesha must be honoured and invited with these mantras. He must be worshipped with devotion, with padya and the other ingredients. He must be worshipped with incense, garlands and other objects. The lord must be bathed with milk. He must be adorned with garments, a sacred thread and ornaments and again offered padya and the other ingredients. He must be worshipped with fragrances, incense and other objects, using the mantra with twelve aksharas. [1005] If it is possible, *shali* rice [1006] cooked in milk mixed with clarified butter and molasses must be offered. Using the root mantra, [1007] this must be offered to him as an oblation in the fire. Or one can offer it to a devotee, or eat it oneself. After this worship, one must offer him water to wash the mouth and betel leaf. One must praise the lord by chanting the mantra one hundred and eight times. Having circumambulated him, one must happily prostrate oneself on the ground, like a rod. One must bend one's head down to whatever is left of the offerings to the god. After this, depending on what they deserve, two brahmanas must be fed *payasam*. [1008] Honouring them and with their permission, with one's relatives, one should eat whatever is left. On the night of the first day, one must observe brahmacharya. Next morning, one must perform the proper ablutions. With a controlled mind, one must follow the rituals and bathe him [1009] with milk. Such worship must continue until the period of the vow is over. Without exception, one must observe this vow of worshipping Vishnu, subsisting only on milk. As has been stated earlier, one must offer oblations into the fire and feed brahmanas. In this way, every day, one must observe the vow of subsisting on milk for twelve days. One must worship Hari, offer oblations into the fire and satisfy brahmanas. Beginning with *pratipada*, [1010] until the thirteenth day of shukla paksha, one must observe brahmacharya, sleep on the ground and bathe thrice a day. One must not speak an untruth, nor converse about superior or inferior objects of pleasure. One must be devoted to Vasudeva and avoid violence towards all creatures. On the thirteenth day, following the instructions of those who know about the rites, one must follow the rites and bathe Vishnu with the five objects. [1011] Abandoning all deceit and thought of wealth, one must perform this great act of worship. One must perceive Vishnu as omnipresent and cook charu in milk. Extremely controlled, one must worship Purusha with mantras. One must offer food with excellent qualities to Purusha, so as to satisfy him. One must satisfy the learned preceptor and the officiating priests with garments, ornaments and cattle, understanding that this is also a form of Hari's worship. O one with the beautiful smiles! According to one's capacity one must feed them and the other brahmanas who have assembled there, with excellent food. As they deserve, dakshina must be given to the preceptor and the officiating priests. Those who have come there, even svapachas, must be pleased with food. One must recognize that pleasing everyone, the distressed, the blind and the miserable, is the same as pleasing Vishnu. After this, with the relatives, one can enjoy what is left. Every day, the worship of the illustrious one must be accompanied with dancing, singing, the playing of musical instruments, the pronouncement of praises and benedictions and the rectial of his accounts. This supreme worship of Purusha is known as *payovrata*. The grandfather told me about it and I have explained it to you. O extremely fortunate one! With pure sentiments and controlling your mind, you must properly worship the undecaying Keshava. This is said to be *sarva-yajna*. [1012] This is said to be all the vows. O fortunate one! This is said to be the essence of all austerities and all worship to the lord. This is the best of yama and niyama, austerities, gifts, vows and sacrifices. Adhokshaja is directly satisfied with this. O fortunate one! Therefore, be faithful in conduct, control yourself and observe this vow. Satisfied with you, the illustrious one will swiftly bestow a boon on you."'

Chapter 8(17)

Shri-Shuka said, 'O king! Aditi was thus addressed by her husband, Kashyapa. Attentively, she observed this vow for twelve days. With single-minded intelligence, she thought of the lord, the great being. She used her mind to control the wicked horses, in the form of the senses. She used her intelligence as a charioteer. Her mind and intelligence were single-mindely fixed on the illustrious one who is in all atmans. She meditated on Vasudeva and observed payovrata. After this, the illustrious and original being manifested himself before her. He was attired in yellow garments. He was four-armed and held a conch shell, a chakra and a mace. [1013] On seeing him before her eyes, she suddenly stood up. Like a rod, she respectfully lowered her body down on the ground. Because of her delight, she was confused. After rising up, she tried to praise him, her hands joined in salutation. However, because her eyes were filled with tears of joy, she could not do so. With her body hair standing up, she remained silent. Her body trembled at the bliss of having been able to see him. O extender of the Kuru lineage! The goddess Aditi praised Hari in faltering words that choked with joy. She looked at Rama's lord, the lord of sacrifices and the lord of the universe and seemed to drink him up with her eyes.

'Aditi said, "O lord of sacrifices! O one who is the sacrifice! O Achyuta! O one whose feet are tirthas! O one whose feet the tirthas seek refuge in! The hearing of the chanting of your name is auspicious. When you appear, you relieve the sins of people who seek refuge with you. O lord! O illustrious one! You are the protector of those who are distressed. Bestow well-being on us. You are the universe. You are behind the creation, preservation and destruction of the universe. You have yourself completely accepted the power of the gunas and other potencies. You are eternal and self-poised. You are the one who possesses complete knowledge. You have yourself dispelled the darkness. O Hari! I bow down to you. If you are satisified, from you, men can obtain the lifespan of two parardhas, a desired body, unmatched prosperity, heaven, earth and the nether regions, all the qualities obtained through yoga, the three objectives of existence, knowledge and kaivalya. O Ananta! If one desires victory over an enemy, it is nothing in comparison."'

Shri-Shuka continued, 'O king! The illustrious and lotus-eyed one was praised by Aditi. O descendant of the Bharata lineage! The kshetrajna who is in all creatures replied.

'The illustrious one replied, "O mother of the gods! I know what you have desired for a very long time. The rivals have stolen their prosperity and have dislodged them from their own abode. You have worshipped me because you wish to see that your sons obtain victory and prosperity, having vanquished the indomitable bulls among the asuras in a field of battle. Indra is the eldest among your sons and you wish to see his enemies slain in a battle. Their miserable wives will then approach the dead bodies and weep. You wish to see that your own sons sport in great prosperity, stationed in the vault of heaven and having got back the fame and prosperity they were deprived of. O goddess! It is my view that the leaders of the hordes of asuras are now generally unconquerable. They are protected by brahmanas, whom the lord favours. Under these circumstances, valour will not bring happiness. O goddess! However, since you have satisfied me by observing the vow, I must think of a means. My worship does not deserve to be rendered futile. It has been performed faithfully, with a certain objective in mind. You have worshipped me properly, with the excellent payovrata vow. Thus worshipped, I must protect your offspring. O fortunate one! Go and worship your husband. He is an unblemished Prajapati. Think that I exist in the form of your husband. If you are asked, you must never reveal this to anyone else. O goddess! This must be concealed and kept a secret from the gods too. All will be well."'

Shri-Shuka continued, 'Having told her this, the illustrious one vanished from the spot. Aditi obtained the extremely rare boon that lord Hari would be born as her son. She faithfully approached her husband and served him with supreme devotion. Immersed in the meditation of yoga, Kashyapa, whose vision was infallible, perceived that Hari's portion had entered into him. O king! Through austerities performed over a long period of time, he held that energy and then, with a controlled mind, transferred it into Aditi, just as the wind places a fire into two pieces of wood. [1014] Hiranyagarbha [1015] got to know that Aditi was holding the eternal and illustrious one in her womb. He praised him, using mysterious names. Brahma said, "Victory to the glorious and illustrious one. O Urukrama! I bow down before you. I bow down to the one who protects brahmanas and gods. I bow down to the lord of the three gunas. I bow down to the one born in Prishni's womb. [1016] You are full of knowledge and the Vedas originate in you. The three worlds are in your navel. You transcend the three worlds. You are omnipresent. You are Vishnu. You are the beginning, the middle and the end of the universe. You are infinite in your powers. You are spoken of as Purusha. You are time. You are the lord who attracts the universe into your own self, just as a current sweeps along everything that falls into it, into the deep. O Vishnu! O god! You are the origin of subjects, mobile and immobile objects, the Prajapatis, the residents of heaven and those who have been dislodged from heaven. Like a boat, you are the refuge for those who are immersed in water."'

Chapter 8(18)

Shri-Shuka said, 'Thus, Virinchi praised his deeds and his valour. Immortal in his appearance, he manifested himself from Aditi. He was four-armed and held a conch shell, a mace, a lotus and a chakra. He was attired in yellow garments and his large eyes were like the petals of a lotus. He was dark in complexion, with dazzling earrings shaped like the king of fish. [1017] Purusha's radiant and beautiful face was like a lotus. The shrivatsa mark was on his chest. He was adorned in handsome and shining bracelets, armlets, a diadem, an excellent girdle and anklets. Hari wore a beautiful garland of wild flowers and naturally, bees buzzed around it for honey. The Koustubha gem hung around his neck. His own radiance destroyed the darkness in Prajapati's house. The directions were happy. The waterbodies and the subjects were delighted. The seasons became full of all the qualities. Heaven, the firmament, earth, those for whom fire is the tongue, [1018] cattle, brahmanas and mountains were filled with joy. When the lord was born, the moon was in Shravana nakshatra and it was the twelfth day of shukla paksha in the month of Bhadrapada. [1019] The muhurta was Abhijit. All the nakshatras and stars indicated that this would be an auspicious birth. O king! On that twelfth day, the sun was stationed in the middle of the sky. This time of Hari's birth is known by the name of Vijaya. [1020] Conch shells and drums were sounded. Kettledrums, tambourines and other musical instruments were sounded. There was the wonderful sound of trumpets being played. There was a tumultuous sound. Delighted, the apsaras danced and the foremost among gandharvas sang. The sages, the gods, the Manus, the ancestors and the divinities of the fire praised him. Large numbers of Siddhas, vidyadharas, kimpurushas, kinnaras, charanas, yakshas, rakshasas, birds and supreme serpents sang his praise. The followers of the gods danced. They showered down flowers on the area around Aditi's hermitage. Aditi was delighted and amazed to see that the supreme Purusha had taken birth from her womb. Using the maya of his yoga, he had assumed a body. Prajapati [1021] was also surprised and exclaimed, "May you be victorious." Hari's consciousness is not manifested. But he manifested himself and assumed that form, with ornaments and weapons. While all of them looked on, divine in his movements, like an actor, he transformed himself into a dwarf brahmana. On seeing the form of a dwarf brahmana, the maharshis rejoiced. They placed Prajapati at their head and performed all the required rites. When his sacred thread ceremony was being performed, the sun god himself uttered the savitri mantra. Brihaspati gave him the sacred thread and Kashyapa gave him the girdle. [1022] The earth gave him black antelope skin. Soma, the lord of trees, gave him a staff. His mother covered him with a piece of cloth and the firmament gave the lord of the universe an umbrella. The source of the Vedas [1023] gave him a water pot. The saptarshis gave him kusha grass. O great king! Sarasvati gave the one whose atman is without decay a string of aksha beads. [1024] When the sacred thread investiture was over, the king of the yakshas [1025] gave him a vessel for begging alms. Bhagavati Uma Ambika herself gave him the first alms. The assembly was full of large numbers of brahmana rishis. However, the revered dwarf was so suffused with the radiance of the brahman that his resplendence surpassed all of them. The brahmana properly placed kusha grass and kindling and ignited a fire, offering oblations into it.

'He heard that Bali was performing a wonderful horse sacrifice, undertaken by those of the Bhrigu lineage. Accumulating the essence of the entire universe within himself, he went there, and because of the great burden, the earth trembled at each of his steps. In the place known as Bhrigu-kachchha, [1026] on the northern banks of the Narmada, the officiating priests of the Bhrigu lineage were undertaking this excellent sacrifice. From a distance, they saw him arrive, like the rising sun. O king! Vamana's energy robbed the officiating priests, the assistant priests and the one performing the sacrifice [1027] of their radiance. They asked each other whether the sun god, the fire god or Sanatkumara had come to witness the sacrifice. While those of the Bhrigu lineage and their disciples were debating with each other in many ways, the illustrious vamana entered the arena of the horse sacrifice, holding the umbrella, the staff and the water pot filled with water. His girdle was made out of munja grass. He wore a sacred thread and an upper garment made out of black antelope skin. His hair was matted. Hari had used his maya to assume the form of the brahmana vamana. When he entered, his energy robbed the resplendence of the Bhrigus, their disciples and the sacrificial fires. On seeing him, they stood up and welcomed him. The one performing the sacrifice was delighted to see his pleasant and charming form and limbs. He himself offered him a seat. Bali welcomed and worshipped the illustrious one, washing the feet of the one whose form is pleasant to those who have freed themselves of attachment. The water that had been used to wash the feet was extremely auspicious and was capable of washing away the sins of people. Knowing about dharma, he placed the water on his head. This is the water Girisha, the god of the gods with the moon on his crest, holds on his head with supreme devotion. Bali said, "Welcome. I bow down to you. O brahmana! What can we do for you? O noble one! I think that your form directly holds the austerities of the brahmana rishis. Today, our ancestors have been satisfied. Today, our lineage has been purified. Since you have come to our home, today, the sacrifice has been properly performed. Today, following the proper rites, excellent oblations have been offered into the fire. O son of a brahmana! Your feet have purified this land and people. The water has destroyed and cleansed. Your tiny feet have sanctified everything. O dwarf! You can take from me whatever you wish for, whatever is your objective. O son of a brahmana! Without thinking about it, I will give you land, gold, an abode with excellent qualities, tasty food, drinks, the daughter of a brahmana, prosperous villages, horses, elephants or chariots. O best among those who are worshipped! Accept them.”’

Chapter 8(19)

Shri-Shuka said, ‘These words of Virochana’s son were full of dharma and extremely true. Hearing them, the illustrious one was delighted. He honoured them and spoke.

‘The illustrious one said, “O lord of men! These words of yours are extremely true and worthy of your lineage. They are full of dharma and bring fame. In this world, those of the Bhrigu lineage tell you what to do. For the next world, your yardstick is the serene elder of your lineage, your grandfather. [1028] In this lineage, there has never been a man who is miserly or without spirit. There is no one who has not given to brahmanas. Nor has there been a person who having promised, has gone back on his word. O king! In the tirtha of the battlefield, there was never an inferior person who refused to grant a duel to those who wished for it. Your lineage is unblemished in its fame. Like the moon, Prahlada rises in the sky. Hiranyaksha was born here. Alone, he roamed the earth on his attempt to conquer, with the club as his weapon. However, he could not find a valiant warrior who could counter him. When he arrived to deliver the earth, Vishnu defeated him with a great deal of difficulty. Repeatedly remembering his great valour, he [1029] did not take himself to have been victorious. In earlier times, hearing that his brother had been killed, Hiranyakashipu angrily went to Hari's abode, wishing to slay his brother's killer. Vishnu, supreme among those who know about maya, saw him arrive with the trident in his hand, resembling Death. Knowing about the appropriate time, he thought. 'Like death follows those with life, he will go wherever I go. Therefore, I will enter the heart of a person who only looks outside.' O Indra among the asuras! Having determined this, he entered the body of his enemy who was advancing towards him. Assuming a subtle form and undetected, anxious in his mind, he entered through the nostrils when he was breathing. [1030] The valiant one searched everywhere, but could not see Vishnu. He searched Vishnu's residence, but it was empty. He searched the earth, the firmament, the directions, the sky, the caves and the oceans. Unable to see him, he roared in rage. He said, 'I have searched the entire universe, but cannot see him. My brother's killer must certainly have gone to the place from where no man returns.' [1031] In this way, an embodied being is bound by enmity right up to the time of death. Because of the power of ignorance, rage and ego are enhanced. Your father was Prahlada's son. He knew this and was devoted to brahmanas. Though he knew that it was the gods who had come to him in the disguise of brahmanas and asked, he gave them his own lifespan. You have also followed the dharma that householders resort to, by brahmanas, by your ancestors and by other brave ones whose fame is extensive. You are foremost among those who can grant boons and, in truth, are capable of bestowing the entire earth. O Indra among daityas! However, I only ask for that much of land that can be measured out in three of my strides. O king! O generous one! From someone who is the lord of the universe, I do not wish for anything else. If a learned person only accepts as much as is required by him, he does not contract any sin."

'Bali replied, "O son of a brahmana! Wonderful. Your words are revered by the aged. You are a child and your intelligence is like that of a child. You do not know what is good for your own self. I am the lord of the worlds. You have pleased me with your words. I can give you an entire dvipa. However, you have only asked for as much of land as can be covered in three of your strides. A person who approaches me does not deserve to go to anyone else thereafter. O dwarf brahmana! Therefore, desire as much of land as will make it possible for you to ensure your subsistence.”

‘The illustrious one said, “O king! If a person has not conquered his senses, all the desired objects in the three worlds are incapable of satisfying him. If a person is not satisfied with as much of land as can be covered in three strides, he will not be satisfied with a dvipa. Even if I possessed it, with its nine varshas, I would still wish for all seven dvipas. We have heard that kings like Vena’s son [1032] and Gaya were the lords of seven dvipas. Despite this, there was no end to their thirst for other objects of desire. A person who is satisfied with whatever that comes to him is happy. A person who has not conquered himself is not satisfied, even if he obtains the three worlds. Discontentment about artha and kama is the reason people are tied to samsara. It is said that a person who is content with whatever that comes to him is destined for liberation. The energy of a brahmana who is satisfied with whatever that comes to him is enhanced. However, like water poured into a fire, it diminishes because of discontentment. O one who is foremost among those who grant boons! Therefore, I only wish for as much as can be covered in three of my strides. This will bring me success and I will obtain all the wealth that I require.”’

Shri-Shuka continued, ‘Addressed in this way, he laughed and said, “Fine. Take what you want.” To give vamana the required land, he picked up a vessel full of water. [1033] The lord of the asuras was ready to give Vishnu the land. However, Ushanas, supreme among learned ones, knew what Vishnu desired. He spoke to his disciple. Shukracharya said, “O Virochana’s son! This is the illustrious and undecaying Vishnu himself. To accomplish the purpose of the gods, he has been born through Kashyapa and Aditi. You do not know the calamity you have brought on yourself by giving him a pledge. I do not think this is good for the daityas. A great disaster has arisen. This is Hari, using his maya to appear as a human. He will take away your position, opulence, prosperity, energy, fame and learning and confer it on Shakra. Assuming his universal form, he will cover the three worlds in his three strides. O foolish one! Why did you act in this way? You have given everything to Vishnu. The lord will cover the earth in one stride and heaven in the second. He will cover the firmament with his gigantic body. Where will be the space for the third step? Having promised to give it to him, I think that you will remain in hell. You have promised something that you are incapable of fulfilling. Charity that causes a danger to one's means of subsistence is not praised. In this world, charity, sacrifices, austerities and deeds must be undertaken by those who possess a means of subsistence. A person who divides his wealth into five parts, for dharma, for fame, for artha, for kama and for his own relatives, rejoices in this world and in the next. O supreme among asuras! In this connection, there is a chant from the sacred texts. Hear it from me. 'Something that is preceded by "Oum" is true and something that is not preceded by it is false.' [1034] It is chanted that one should know truth as the flower and the fruit of a tree formed by the body. [1035] It exists as long as the body is alive. However, if one's root does not exist, everything is false. A tree that is uprooted soon dries up and ceases to exist. But if there is a doubt about the body drying up, any notion of falsehood is instantly destroyed. Without the syllable, anything that is said is incomplete and a man is no longer separated from what he promised. If one desires one's own welfare, it is enough that one gives everything to a mendicant only after pronouncing this syllable. Therefore, what you said was incomplete and your words will not be rendered false. It is said that a person who actually utters a falsehood performs a wicked deed and is as good as dead, even if he is breathing. Nor are false statements condemned when they are made for the sake of women, in jest, at the time of marriages, for the sake of subsistence, when there is a threat to life, for the sake of cattle and brahmanas, and when there is the threat of violence.'"'

Chapter 8(20)

Shri-Shuka said, 'The preceptor of the lineage, addressed Bali, the master of the household, in this way. He was silent for a while. Then after thinking about it, he addressed his preceptor in the following words.

‘Bali said, “O illustrious one! What you have said about dharma is true. A householder must never cause obstructions towards artha, kama, fame and means of subsistence. However, because of my love for riches, how can I refuse a brahmana? I have pledged that I will give. I am descended from Prahlada, I am not a deceiver. The earth has said, ‘There is nothing worse than adharma. I think that I am capable of bearing all burdens, except the worst among liars.’ I am not scared of hell, lack of riches, submergence in an ocean of grief, displacement from my position or death as much as I am of cheating a brahmana. Everything, wealth and other things, is separated from a person who leaves for the next world. If a brahmana is satisfied from giving that up, what is wrong with that? Virtuous people like Dadhichi, Shibi [1036] and others have given up their own lives, so very difficult to give up, for the benefit of creatures. Why should one bother about the earth and other things? O brahmana! The Indras among the daityas did not retreat from the field of battle. They enjoyed the worlds, until they were taken away by time. However, their fame on earth remained. O brahmana rishi! Those who follow such conduct and lay down their lives in the field of battle are easy to find. However, when a worthy recipient arrives, it is not that easy to find those who faithfully give up their riches. A spirited and compassionate person becomes better when he satisfies the wishes of a supplicant, even if that leads to great hardship for himself. That is especially true of those like you, who know about the brahman. Therefore, I will give the dwarf brahmana what he wants. O sage! Those like you are accomplished in your knowledge about respectfully performing yajnas and kratus and the associated rituals. Therefore, whether this is Vishnu, the bestower of boons, or whether this is an enemy, I will give him the land that he desires. Even if the enemy follows adharma and binds down an innocent person like me, because he is scared and has assumed the form of a brahmana, I will not cause him any violence. If this is Uttamashloka, he will not give up his fame. He will kill me in battle and seize this, or will be slain by me and will lie down.”’

Shri-Shuka continued, ‘The spirited disciple did not waver from the truth and ignored the command. At this, goaded by destiny, the preceptor cursed him. “Regarding yourself as learned, you are convinced. You are insolent and have shown us disrespect by disregarding my command. Therefore, you will soon be dislodged from your prosperity.” Despite being cursed by his own preceptor, he did not deviate from his great pledge. Having touched water first, he worshipped vamana and gave it to him. At that time, his wife, Vindhyabali, came there, wearing a necklace of pearls. For washing the feet, she brought a golden pot filled with water. Delighted, the performer of the sacrifice himself washed the handsome feet. That water was capable of purifying the universe and he sprinkled it on his head. All the large number of gods in heaven, the gandharvas, the vidyadharas, the Siddhas and the charanas praised the uprightness of the Indra among the asuras and happily showered down flowers on him. Thousands of drums were repeatedly sounded. The gandharvas, kimpurushas and kinnaras sang. “This spirited one has performed an extremely difficult act. Despite knowing, he has given away the three worlds to the enemy.” At this, Hari Ananta, with the three gunas in him, wonderfully expanded that vamana form, so that it covered the earth, the sky, the directions, heaven, caves, the oceans, inferior species, humans, gods, rishis and everything else that existed. With the officiating priests, preceptors and everyone present at the assembly, Bali saw the great potency of this body. The universe and the three gunas were in him. All the attributes were in him. The elements, the senses, the objects of the senses, the mind and the jivatmans were in him. The one whose army was like that of Indra’s [1037] saw rasatala and the nether regions on the soles of Purusha’s feet, the earth on his feet, the mountains on his calves, the birds on his knees and all the different kinds of wind on his thighs. The universe was in his form. He saw the two sandhyas in the lord’s garments, the Prajapatis in his genital organs, he and the other foremost ones in his hips, the sky in his navel, the seven oceans on his flanks and the garland of nakshatras on Urukrama’s chest. O dear one! O king! Dharma was in Murari’s heart, divine truth and truth on his two breasts, [1038] the moon in his mind, Shri, with a lotus in her hand, on his chest, the Sama hymns and their vibrations on his throat, Indra and the other chief immortals on his arms, the directions in his ears, heaven on his head, the clouds in his hair, the breath of life in his nostrils, the sun in his eyes, the fire in his mouth, the metres in his speech, the lord of the waters in his tongue, the prohibitions and the rules in his eyebrows, day and night in his eyelashes, anger in supreme Purusha's forehead, avarice in his lower lip, desire in his touch, water in his semen, adharma on his back, sacrifices in his strides, death in his shadow, maya in his laughter, the different types of herbs in his body hair, the rivers in his arteries, the boulders in his nails, Aja [1039] in his intelligence, the large numbers of gods and rishis in his breath and all creatures and mobile and immobile objects on his body. This is what the valiant one saw. O dear one! All the asuras saw everything in the universe in his person and were filled with lassitude. They saw the extremely energetic Sudarshana chakra and Sharnga bow, twanging like thunder. The conch Panchajanya's blare was like that of a cloud filled with rain. There was Vishnu's swift club, known as Koumadaki, the sword Vidyadhara, the shield Shatachandra and two inexhaustible quivers filled with arrows. Sunanda and the other foremost attendants, along with the guardians of the world, waited upon the lord. His diadem, armlets and earrings shaped like fish [1040] dazzled. Shrivatsa and the excellent gem [1041] were on his chest. He wore garments and a girdle. He wore a garland of wild flowers, with bees buzzing around it. O king! The illustrious Urukrama was resplendent. He covered Bali's earth with one stride. He covered the sky with his body and the directions with his arms. With the second stride, he covered heaven. There was no space left for the third stride. Urukrama's strides extended higher and higher, going beyond *maharloka*, *janarloka* and *taparloka*.' [1042]

Chapter 8(21)

Shri-Shuka said, 'O lord among men! The one born from the lotus saw that the nails, which were like the moon, had reached Satyaloka. [1043] Enveloped by this radiance, his own abode lost its lustre. He welcomed it, as did Marichi and the other rishis, great in their vows, Sanandana and the others and yogis. The Vedas, the subsidiary Vedas, [1044] niyamas, yamas, *tarka*,

[1045] Itihasa, [1046] the Vedangas, the Puranas, the Samhitas and other forms of knowledge that burn down the sins of karma with the fire of knowledge, fanned by the wind of yoga, worshipped him. There were also those who had gone to Svayambhu's abode after death, a place that cannot be reached through karma. When Vishnu's revered foot arrived, the one born from the lotus bowed down and worshipped it with water. He worshipped it devotedly and chanted its glory, since he was himself generated from the lotus in Shuchishrava's [1047] navel. O Indra among men! Having washed Urukrama's lotus feet, the water from the water pot became sanctified and became the heavenly river. [1048] Like the illustrious one, because it has been sanctified, it is famous. It descends, purifying the three worlds. Brahma and the guardians of the world welcomed their own lord, with their followers. They brought various offerings to the one who was extensive in his powers, but had now reduced himself. [1049] There was water for worship, garlands, divine fragrances and unguents, fragrant incense, lamps, parched grain, unbroken rice, fruits and sprouts. There were sounds of praise and pronouncements of victory, highlighting his valour and greatness. There were the sounds of dancing, singing, the playing of musical instruments, conch shells and drums. Jambavat, the king of the bears, with a speed like that of thought, used a drum to announce victory in all the directions and also announced a great festival.

'Their own master had consecrated himself. [1050] Under the pretext of asking for as much of land as could be covered in three strides, the asuras saw that the entire earth had been taken away and turned extremely intolerant. "This one is not even a brahma-bandhu. He is Vishnu, supreme among those who use maya. Wishing to perform the task of the gods, he disguised himself in the form of a brahmana. The enemy came in the form of a dwarf brahmana and sought this. He has stolen everything from us. Because our lord was engaged in performing a sacrifice, he could not punish him. He is always devoted to the vow of the truth, especially when he has consecrated himself. Because he is compassionate towards brahmanas, he is incapable of uttering a falsehood. Therefore, our dharma is to serve our lord by killing him." Hence, Bali's followers, the asuras, seized their weapons. O king!

Against Bali's wishes, filled with rage, all of them rushed to slay vamana, with tridents and spears in their hands. O king! When they saw the soldiers of Diti's descendants rush forward, Vishnu's followers laughed and repulsed them with their own weapons. Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudaksha, Vishvaksena, the king of the birds, Jayanta, Shrutadeva, Pushpadanta, Satvata—all of them possessed the strength of ten thousand elephants. They slew the army of the asuras. Bali saw that his own men and companions were being killed. He remembered Kavya's [1051] curse and angrily restrained them. "O Viprachitti! O Rahu! O Nemi! Listen to my words. Do not fight. Return. Time is not in our favour. O daityas! He is the lord of all creatures. He is the lord of happiness and unhappiness. He is the lord who is the supreme Purusha. No one can repulse him. Formerly, he was in our favour and not in favour of the residents of heaven. However, today, the illustrious one is acting in the opposite way. No one can transgress time with strength, advisers, intelligence, fortifications, mantras, herbs and modes like sama and the others. [1052] These followers of Hari have been defeated by you on many occasions. However, because of destiny, they have vanquished us now and are roaring. When destiny is pleased with us, we will defeat them. Therefore, wait for the occasion when time becomes favourable towards us." O king! Hearing the words of their lord and oppressed by Vishnu's attendants, the leaders of the daityas and the danavas entered rasatala.

'Tarkshya's son, the king of the birds, got to know what his master desired. On the day when soma juice is extracted for the sacrifice, [1053] he bound Bali down in Varuna's noose. When the lord of the asuras was thus being taken away by Vishnu, extensive in his powers, loud lamentations were heard in heaven, the earth and all the directions. O king! He was bound down in Varuna's noose. He had lost all his prosperity. But extensive in his fame, he was still firm in his determination. The illustrious vamana spoke to him. "O asura! You gave me as much of land as could be covered in three of my strides. I have covered the entire world with two strides. Think of a place for the third. Till the place where the sun heats with its rays, till the place where the moon and the stars provide illumination, till the place where Parjanya showers down, all that land was yours. However, with one stride, I have covered the earth, the sky and the directions. While you looked on, with the second stride, I have covered heaven and the upper worlds. Because you cannot give what you pledged, you must reside in hell. Therefore, with your preceptor's sanction, go and enter hell. For someone who has fallen into the nether regions, heaven is far away and all his wishes amount to nothing. But this is what happens to someone who does not give a supplicant what he has pledged. I have been cheated. Because of your pride and insolence, you promised to give me. As a fruit of that deceit, you will enjoy hell for some years."'

Chapter 8(22)

Shri-Shuka said, 'O king! The asura Bali was thus deceived by the illustrious one. Though he had suffered, his spirit was not diminished. Without being agitated, he replied in the following words. Bali said, "O Uttamashloka! O noble divinity! You said that you think my words have been rendered false. However, I will act so that you are not deceived. Place your third stride on my head. I am not frightened of hell, being dislodged from my position, being bound in a noose, suffering from something that is difficult to counter, lack of riches or punishment inflicted by you. However, I become extremely anxious if I am called ignoble. I think that punishment imposed by the most worthy of persons should be praised more than punishment inflicted by a mother, a father, a brother or a well-wisher. Indeed, indirectly, you have been the best of preceptors for us asuras. Many of us were blind because of our insolence and deviated. You have given us insight. Many among those who are other than gods [1054] were bound firm in enmity towards you. But it is said that they obtained a success that single-minded yogis aspire for. You are extensive in your deeds and I have been imprisoned by you, bound down in Varuna's fetters. But I am not ashamed or distressed because of that. My grandfather, Prahlada, is revered by your devotees and praised by the virtuous. Having discovered a supreme refuge like you, he was subjected to many kinds of hardships by his own father, who was against you. What use is this body! At the end, it is cast away. What is the use of those who are known as relatives? They are like bandits and plunder one's riches. What is the point of a wife? She is the reason behind being born in samsara. For a mortal person, what is the point of a house? All this is a wasting of one's lifespan. My glorious grandfather was deep in his understanding. O supreme one! Having determined this, he sought the eternal refuge of your feet, which offer fearlessness from everything. Even though you had destroyed those on his own side, he was not terrified. Though you are our enemy, destiny has conveyed me to your presence. My prosperity has forcibly been taken away from me. This life is always near death and temporary. However, because the intelligence is stupefied, a person does not comprehend this." O best among the Kurus! While he was speaking in this way, Prahlada, loved by the illustrious one, arrived there, like the lord of the stars, when it rises.

'The one with an army like Indra's looked at his own grandfather's resplendence. He stood there, with eyes that were as large as lotuses. He was tall and attired in yellow garments. His arms were long and his complexion was like that of collyrium. He was chief among those who possessed an auspicious appearance. Bali was restrained in Varuna's noose and could no longer offer him honours, as earlier. With tears flowing from his eyes, he bowed down his head. His face was cast downwards in shame. The great-minded one [1055] saw Hari, the lord of virtuous people, seated there, served by Sunanda and his other followers. He approached and lowered his head down on the ground. He was overwhelmed with tears and the hair on his head stood up. Prahlada said, "You are the one who granted him the status of Indra and it is appropriate that you should take it away today. I think that you have granted him a great favour. You have dislodged him from the prosperity that was causing his self-delusion. Even a learned person is confounded by it. One can no longer realize the progress of the atman. Therefore, I bow down to you, the lord of the universe. O Narayana! For all the worlds, you are the witness." O king! Prahlada stood with hands joined in salutation. In his hearing, the illustrious Hiranyagarbha [1056] addressed Madhusudana. O king! On seeing her husband bound down, his virtuous wife was distracted by fear. She approached and joined her hands in salutation before Upendra. [1057] With her face cast downwards, she spoke. [1058] Vindhyavali said, "For the sake of your own pastimes, you have created the three worlds. But there are others, evil in their intelligence, who take themselves to be owners and masters. [1059] You are the creator, preserver and destroyer and there is no one else. They have abandoned their shame and falsely speak of themselves as owners. What can they offer you?" Brahma said, "O creator of creatures! O lord of beings! O god of gods! O one who pervades the universe! Everything has been taken away from him. Free him. He should not be punished any more. He has given everything to you, earth and all the worlds, everything that he won through his deeds. His intelligence is such that without hesitation, he has given you everything, including his own self. Without any deceit, if a person gives you water for washing your feet and devotedly worships you with blades of durva grass, he enjoys himself in the most exalted of destinations. Without any hesitation, this one has given you the three worlds. How does he deserve this suffering?"

'The illustrious one replied, "O Brahma! I show my favours to a person by taking away his riches. Because of these, a person becomes insolent and proud and shows disrespect to the worlds and to me. Because of his own deeds, a jivatman roams around in samsara. Not independent, he goes through births in many different kinds of species. It is only rarely that he is born as a human being. If a person does not possess birth, deeds, youth, beauty, learning, prosperity, riches and pride, that is because of my favours. A person who is devoted to me should not be confused by pride, insolence and birth and various other things that cause these. All these are impediments in the way of what is beneficial. This one is foremost among the danavas and the daityas and has extended his fame. He has also been able to defeat the invincible maya. That is the reason he is not deluded in the midst of this hardship. His wealth has diminished. He has been dislodged from his position. He has been assailed and bound down by the enemy. He has been abandoned by his relatives. He has experienced pain. He has been abused and cursed by his preceptor. But, excellent in his vows, he has not wavered from the truth. Speaking about dharma, I deceived him. However, truthful in speech, he did not abandon it. He has therefore obtained a state that even the immortals find extremely difficult to get. With me as a refuge, he will be the Indra during Savarni manvantara. Till then, he will dwell in Sutala, constructed by Vishvakarma. I cast my glance at those who live there and they do not suffer from mental and physical ailments, exhaustion, laziness, defeat and other such symptoms. O great king! O one with an army like Indra's! Go there. May you be fortunate. Sutala is desired even by the residents of heaven. Surround yourself with your relatives. Even the lords of the worlds will not be able to vanquish you, not to speak of others. My chakra will destroy all daityas who transgress your commands. I will protect you in every way, with your followers and your possessions. O brave one! I will always be there and you will be able to see me. When you associate with danavas and daityas, if there are any asura sentiments in you, or any anxiety because of that, those will instantly be destroyed when you see me."'

Chapter 8(23)

Shri-Shuka said, 'The great person, revered by all virtuous people, was thus addressed by the ancient Purusha. He joined his hands in salutation, his voice choked and his eyes were full of tears. His words faltering because of his devotion, he said the following. Bali said, "Even an effort of bowing down to you is wonderful. There are those who control themselves and bow down to you in the proper way. However, I have obtained favours that the guardians of the world and the immortals have not obtained earlier. In addition, this has been bestowed on an evil asura like me." Having said this, he bowed down to Hari, Brahma and Bhava. Freed from the bondage, Bali happily entered Sutala with the asuras. The illustrious one satisfied Aditi and handed over heaven to Indra, who ruled the entire universe according to his wishes. Prahlada heard how his grandson and descendant, Bali, had been freed and had obtained the favours. Filled with devotion, Prahlada said, “Virinchi, Shri or Sharva [1060] have never obtained such a favour, not to speak of others. You have become the protector of the fortresses of the asuras. Your feet are worshipped by all those who are worshipped in the world. O one who grants refuge! Your lotus feet are served by Brahma and the others and they obtain your benedictions. We are wicked in conduct and belong to a deceitful species. Because of your compassionate glances, we have obtained this status. Your deeds are wonderful. Your yoga maya is infinite. You are accomplished and, in your pastimes, have created the worlds. You are in all atmans and are impartial towards everyone. Though you love your devotees, your nature is not partial. Your nature is like that of a tree that grants all the objects of desire.” The illustrious one replied, “O child! O Prahlada! May you be fortunate. Go to your abode in Sutala. Find delight and happiness with your own grandson and relatives. You will always see me stationed there, with a club in my hand. The great bliss of seeing me will destroy all the bonds of karma.” O king! With his hands joined in salutation, Prahlada, unblemished in his wisdom, agreed and accepted the illustrious one’s command on his head, along with Bali. The lord of all the armies of the asuras [1061] circumambulated the original being. Bowing down and taking his permission, he entered that giant hole.

‘O king! Ushanas was nearby, seated amidst the officiating priests and the assistant priests who knew about the brahman. Hari Narayana spoke to him. “O brahmana! Please describe the error in the rites undertaken by your disciple, the performer of the sacrifice. If there are any transgressions in the rites, the moment a brahmana looks at them, they are rectified.” Shukra replied, “How can there be a transgression in the rites when you are the lord of the rites? You are the lord of sacrifices. You represent the sacrifice, when you are worshipped with proper sentiments. There may have been gaps in mantras, *tantra*s, the time, the place and the objects used as oblations. However, as soon as your name is repeatedly chanted, all those gaps are rectified. O lord! Nevertheless, since you have said it, I must act in accordance with your instruction. Supreme benefit accrues to a person who follows your commands.” Having honoured Hari’s command, the illustrious Ushanas, along with the other brahmana rishis, rectified the gaps that had been left in Bali’s sacrifice. O king! In this way, as vamana, Hari begged the earth from Bali. He gave his brother, the great Indra, heaven, which had been taken away from him by the enemy. The lord vamana did this for the welfare of all creatures and to please Brahma, the lord of Prajapatis, the gods, rishis, ancestors, lords of the earth, [1062] Daksha, Bhrigu, Angiras, Kumara, Bhava, Kashyapa, Aditi, the worlds and the guardians of the worlds. O king! Upendra was thought of as the lord of the Vedas, all the gods, dharma, fame, prosperity, everything auspicious, the vows, kalpas, heaven, emancipation and every other purpose. All the creatures were extremely delighted at this. With Brahma’s permission, Indra and the gods, accompanied by the guardians of the world, placed vamana at their head. On a celestial vehicle, they conveyed him to heaven. Protected by Upendra’s arms, Indra obtained the three worlds. He was filled with supreme prosperity and, free of his fear, rejoiced. O king! Brahma, Sharva, Kumara, Bhrigu and the other sages, the ancestors, all the creatures, the Siddhas and those who were on vimanas chanted about and praised Vishnu’s extremely great and extremely wonderful deed, along with Aditi. They then went to their respective abodes. O descendant of the Kuru lineage! I have described everything to you about Urukrama’s conduct. Those who hear this are freed from all sin. It is impossible to recount a full measure of Urukrama’s glory, any more than a mortal person can count the number of particles of dust on earth. “Has such a person been born, or will he be born in the future?” In a mantra, a rishi asked this about Purusha. [1063] If a person hears about this extraordinary deed of Hari, the god of the gods, and about his conduct as an avatara, he goes to the supreme destination. When this is recounted when rites are performed for gods, ancestors or men, the learned say that the rite has been performed well.’

Chapter 8(24)

The king asked, ‘O illustrious one! I wish to hear the account of the first avatara of Hari, the performer of wonderful deeds. That is when he used his maya to assume the form of a fish. The form of a fish is condemned by the world. What is the reason why he assumed this? It is said to be contemptible and represents tamas by nature. Why did the lord do this? O illustrious one! You should tell us everything, exactly as it happened. Uttamashloka's conduct brings happiness to all the worlds.'

Suta said, 'Vishnurata asked Badarayana's illustrious son this and he spoke about Vishnu's conduct and about why he had assumed the form of a fish.'

Shuka replied, 'For the sake of protecting cattle, brahmanas, the gods, the virtuous and the metres and for the sake of dharma and artha, the lord assumed this form. Like the air, the lord moves among superior and inferior creatures. He is nirguna and is not affected by the gunas, even if he adopts a superior or inferior form. O king! At the end of the last kalpa, at the end of Brahma's day, there was a periodic destruction. The earth and other worlds were inundated by the ocean. The powerful creator succumbed to time and looked for a place to sleep. At that time, Hayagriva emerged from his mouth and coming close to him, stole the Vedas. The illustrious lord Hari got to know what Hayagriva, Indra among danavas, was trying to do. He assumed the form of a small and shiny fish. [1064] At that time, there was a great royal sage named Satyavrata. He was devoted to Narayana and tormented himself through austerities, surviving on water. He was Vivasvat's son and in this great kalpa, Hari made him the Manu. He is known by the name of Shraddhadeva. Once, in the Kritamala river, [1065] he was performing water rites and offering oblations of water. The *shaphari* fish appeared in the water in the cup of his hands. O descendant of the Bharata lineage! The lord of Dravida offered oblations along with the shaphari that was in the cup of his hands and released it in the waters of the river. In piteous tones, the fish spoke to that extremely compassionate king. "O one who is kind towards the distressed! I am miserable. There are aquatic creatures who kill those who belong to their own species. O king! I am terrified. Why are you releasing me into the river's waters?" He did not know who it was who had assumed the form of the fish. To show it his favours, he happily made up his mind to save the shaphari. The lord of the earth heard its piteous words.

Compassionate, he brought it to his hermitage and placed it in a pot filled with water. Within one night, it had grown inside that kamandalu. Without any space to move, it spoke to the lord of the earth. "It is difficult to live inside the kamandalu. I do not like this. Think of an extremely large body of water, where I can live happily." He took it from there and flung it inside a well filled with water. Within a muhurta, it increased to a length of three cubits. "O king! This body of water is not sufficient for me to live happily. I have sought refuge with you. Find a larger residence for me." O king! The king picked it up and flung it into a pond. Covering that entire expanse, it grew into a large fish. "O king! I am an aquatic creature and I am not at ease in this water. It is better to save me by placing me in a lake with unlimited water." Thus addressed, he took the fish to a lake with unlimited supply of water. When each reservoir of water proved to be limited, [1066] he flung the fish into the ocean. As it was being flung there, it said, "O brave one! There are makaras and other creatures there. They are extremely strong and will eat me up. You should not throw me into this." Confounded by these words, he asked, "Who are you? Who has adopted this form of a fish to confound me? We have never seen, or heard of, such kinds of powers in aquatic creatures. You have covered a lake that extends for one hundred yojanas in a single day. O supreme being! I bow down to you. You are the lord of creation, preservation and destruction. O lord! You are foremost among those whom devotees approach. You are the destination of the atman. All your pastimes and avataras are for the sake of the welfare of creatures. I wish to know the reason why you have assumed this form. O lotus-eyed one! Worshipping your feet cannot be futile. You are the beloved atman and a well-wisher towards everyone. Virtuous ones like us, who still possess a sense of duality in their atmans, have been able to see you." At the end of the yuga, the lord of the universe had assumed the form of a fish, desiring to sport in the ocean of destruction. Addressed by the king, desiring to do good to those whom he loves, he spoke to the beloved Satyavrata.

'The illustrious one said, "O destroyer of enemies! On the seventh day from now, the three worlds, earth, heaven and the intervening space between them, will be submerged in the ocean of destruction. When the three worlds are immersed in that ocean of destruction, sent by me, a giant boat will present itself before you. Ascend that giant boat with all the plants and seeds, inferior and superior and with all kinds of living beings, surrounded by the saptarshis. In it, in that dark and undivided ocean, you will be able to roam easily, because of the radiance of the rishis. The boat will be tossed around by strong winds. But I will present myself. Use the giant serpent [1067] to tie it to my horn. O lord! As long as Brahma's night lasts, I will roam around, dragging the boat in the deluge, with you and the rishis in it. Because of my favours, my greatness and what is spoken about as the supreme brahman, and all questions about this, will become known to your hearts."'

Shuka continued, 'Having instructed the king in this way, Hari vanished. He waited for the time that Hrishikesha had instructed him about. The royal sage spread darbha grass, with the blades pointing towards the east, and sat facing the north-east. Seating himself, he thought of Hari's feet, who had assumed the form of the fish. The ocean became turbulent and flooded the ground on all sides. Giant clouds, about to shower down, were seen to increase in size. As he meditated on the illustrious one's commands, he saw the boat arrive. With the Indras among the brahmanas, and gathering plants and herbs, he ascended it. Delighted, the sages said, "O king! Meditate on Keshava. He will save us from this catastrophe and ensure our well-being." As the king meditated in this way, in that great ocean, a fish manifested itself. It was golden in complexion and was one million yojanas long. It was golden in complexion. As instructed by Hari earlier, he tied the boat to its horn, using the excellent serpent. Having satisfied himself in this way, he praised Madhusudana. The king said, "Since the beginning, ignorance, which is the root of samsara, efforts and affliction, has been destroyed by knowledge about the atman. You are our supreme preceptor. As you will, you can relieve us from that and bestow emancipation on us. Ignorant people are bound down by the bondage of their karma. Desiring happiness, they conceive karma, but that brings unhappiness. If the intelligence turns towards serving you, you destroy and sever the bondage that is in the heart. You are our preceptor. Your service is like a fire that purifies a lump of precious metal. A person can thereby give up the impurities in his atman and the tamas in his mind. He regains his own original complexion and undecaying form again. You are the supreme lord. You are the preceptor of all preceptors. I think that the gods, preceptors and people, individually or acting collectively, do not possess even a ten thousandth part of Purusha's favours and powers. You are the lord and I seek refuge with you. A man without eyes asks a blind man to lead him. Like that, ignorant people seek out ignorant preceptors. Your vision is like that of the sun. You see everything. You are a witness to everything. For our own deliverance, we have sought you out as a preceptor. A person [1068] instructs people about wrong methods, whereby they are immersed in a darkness that is extremely difficult to cross. You are without decay. Through you, a person can quickly obtain the infallible knowledge with which he can obtain his own state. You are a well-wisher to all the worlds. You are the beloved lord. You are the atman. You are the preceptor. You are knowledge. You are the desired success. Nevertheless, because they are blind in their intelligence and bound to desire, people do not know you, although you are inside their hearts. You are the supreme divinity. You are the one who should be worshipped. O lord! For the sake of my awakening, I seek refuge with you. O illustrious one! Use the lamp of your words to sever everything futile, the bondage of the heart. Explain your own self to me." The king addressed the illustrious and original being in this way. In the form of a fish, he was roaming around in that ocean of destruction. He spoke to him about the truth. In particular, he told Satyavrata, the royal sage, about the divine compilation of the Puranas, samkhya, yoga, the rites and the mysteries of the atman. Seated on the boat along with the rishis, he heard what the illustrious one said about the eternal brahman, and all his doubts about the truth of the atman were dispelled. When the deluge was over, Brahma awoke. Hari slew the asura Hayagriva and returned the Vedas to him. King Satyavrata acquired jnana and vijnana. Because of Vishnu's favours, in this kalpa, he became Vaivasvata Manu. If a person hears the description of the great account about the royal sage Satyavrata and the one who used his maya to assume the form of the fish with the horn, the person is freed from all sins. If a man recites the account of Hari's avatara every day, all his resolutions are successful and he goes to the supreme destination. Brahma was asleep in the water of destruction and all his powers were dormant. Diti's son emerged and stole the sacred texts from his mouths. The cause behind everything assumed the form of a fish and killed him, explaining the brahman to Satyavrata and the others. I bow down before him.'

This ends the Eighth Skandha.

Penguin walking logo

Ninth Skandha

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Chapter 9(1)

The king said, 'I have heard what you have said about all the manvantaras and the glorious deeds that the infinitely valorous Hari undertook in those. There was a royal sage named Satyavrata, the lord of the Dravidas. At the end of the last kalpa, by serving Purusha, he obtained knowledge. I have heard that this son of Vivasvat became a Manu. You have also said that Ikshvaku and the other foremost kings were his sons. O brahmana! O immensely fortunate one! We are always eager to hear. Please tell us about their separate lineages and the conduct of those who belonged to those lineages. Tell us everything about their sacred deeds and valour, about those who were there in the past, about those who will be there in the future and about those who are there in the present.'

Suta said, 'In the assembly of those who knew about the brahman, King Parikshit thus asked the illustrious Shuka, who knew about supreme dharma.'

Shri-Shuka replied, 'O scorcher of enemies! Hear from me the main aspects about Manu's lineage. Even if I speak for one hundred years, I am incapable of stating it in detail. The supreme Purusha is in the atmans of all creatures, superior and inferior. At the end of the kalpa, the universe did not exist. Nor was there anything else. A golden lotus with a filament sprouted from his navel. O great king! Svayambhu, with the four faces, was generated from this. O descendant of the Bharata lineage! Marichi was born from his mental powers. Kashyapa was born from Marichi. Through Daksha's daughter, Aditi, Vivasvat was born as Kashyapa's son. O descendant of the Bharata lineage! Manu Shraddhadeva was born from Vivasvat and Samjna. Through Shraddha, [1069] Shraddhadeva, who knew about the atman, had ten sons—Ikshvaku, Nriga, Sharyati, Dishta, Dhrishta, Karusha, Narishyanta, Prishadhra, Nabhaga and the lord Kavi. Earlier, when Manu did not have any offspring, for the sake of offspring, the lord made the illustrious Vasishtha perform a sacrifice to Mitra and Varuna. Manu's wife, Shraddha, was observing payovrata. For the sake of a daughter, she approached the hotri and bowed down before him. [1070] Asked by the advaryu, the hotri controlled himself and picked up the oblations. The brahmana offered these to the chant of *vashatkara*. However, because of the hotri's transgression, a daughter named Ila resulted. [1071] On seeing her, Manu was dissatisfied in his mind and spoke to his preceptor. "O illustrious one! All of you know about the brahman. How has she been born then? Alas! This is a calamity and when a rite is being performed in the name of the brahman, this transgression should not have happened. All of you know about the brahman and are full of austerities. You have burnt down all your sins. Like the gods, your pronouncements are never false. What is the cause behind this deviation in your determination?" Hearing these words, the illustrious great-grandfather [1072] got to know about the hotri's transgression. He spoke to Ravi's son. [1073] "This is because the hotri committed a transgression. There has been a consequent deviation in the determination. However, using my own energy, I shall ensure that you have an excellent son." O king! The illustrious and extremely famous one made this decision. Desiring a son, he prayed to the original Purusha so that Ila might become a man. The illustrious lord, Hari, was satisfied and granted him the desired boon. Because of that boon, Ila became Sudyumna, bull among men. O great king! Once, he was wandering around in the forest on a hunt. He was astride a horse from the Sindhu region [1074] and was surrounded by a few advisers. He seized a beautiful bow and extremely wonderful arrows and was armoured. Following a deer, the valiant one headed in a northern direction. He entered a beautiful forest on the foothills of Meru. With Uma, the illustrious Sharva was sporting himself there. Sudyumna, the slayer of enemy heroes, entered that spot. O king! He saw that he himself had become a woman and his horse had become a mare. All his followers also saw that their genders had got changed. They were dejected in their minds and glanced at each other.'

The king asked, 'O illustrious one! How did that region come to possess such qualities and who brought this about? Please answer this question. We have a great curiosity.'

Shri-Shuka replied, 'Once, the rishis, excellent in their vows, went there to see Girisha. They arrived there, illuminating all the directions with their radiance. The goddess Ambika was nude then and was extremely ashamed to see them. She arose from her husband's lap and quickly covered herself with her lower garment. On seeing that the two of them were engaged in sexual pleasures, the rishis withdrew and went to the hermitage of Nara and Narayana. Desiring to bring pleasure to his beloved, the illustrious one spoke to his beloved. "Anyone who enters this place will become a woman." Since that time, every man has avoided that forest. However, followed by her advisers, she [1075] roamed around, from that forest to another forest. The illustrious Budha saw that excellent woman roaming around near his hermitage, surrounded by women, and was smitten by desire. The one with the excellent eyebrows also wanted to have the son of King Soma as her husband. Through her, he gave birth to a son named Pururava. O king! We have heard that having become a woman, Manu's son, Sudyumna, remembered Vasishtha, the preceptor of their lineage. He saw her in that difficult state and was filled with great compassion. Desiring that Sudyumna should become a man again, he worshipped Shankara. O lord of the earth! Satisfied with the rishi, the illustrious one wanted to give him pleasure, but he did not wish to render his own words false. He said, "Sudyumna, who has been descended from your gotra, will be a man for one month and a woman for another month. In this way, as he wills, let him protect the earth." Through this means and through his preceptor's favours, he fulfilled his desire of becoming a man. He ruled the world, though the subjects did not like the idea. O king! He had three sons, Utkala, Gaya and Vimala. They were devoted to dharma and became kinds of *dakshinapatha*. [1076] When he aged, the lord who was the king of Pratishthana [1077] left for the forest, handing over the earth to his son, Pururava.'

Chapter 9(2)

Shri-Shuka said, 'When his son Sudyumna left in this way, Vaivasvata Manu [1078] desired sons. On the banks of the Yamuna, he tormented himself through austerities for one hundred years. For the sake of offspring, he worshipped the divinity, lord Hari, and obtained ten sons who were just like him. Ikshvaku was the eldest. His preceptor asked Manu's son, Prishadhra, to look after the cattle. Thus, he would spend the night in the vow of *virasana*, [1079] tending to the cattle. Once, in the night, when it was raining, a tiger entered the pen meant for cattle. The cows that were asleep were terrified and it got them running around here and there in the area. The powerful one [1080] seized a cow and, afflicted by fear, it started to shriek. Hearing the scream, Prishadhra followed the sound. When the stars were covered by clouds, in the night, he quickly seized his sword. In his ignorance, taking the cow's head to be that of the tiger's, he severed it. However, the tiger's ear was also lopped off by the sharp sword. It fled in great fear, shedding drops of blood along the path. Prishadhra, the slayer of enemy heroes, thought that he had killed the tiger. However, when the night was over, he saw that he had killed the cow and was miserable. Although he had commited the crime innocently, the preceptor of the lineage [1081] cursed him. "Because of this sin, you won't be reborn as a kshatra-bandhu, but as a shudra." When he was cursed by his preceptor in this way, he accepted it, with his hands joined in salutation. The brave one adopted the vow of holding up his seed, so loved by sages. With all his soul, he was devoted to the illustrious one who is in all atmans and is supreme and unblemished. He was full of single-minded faith towards him. He was impartial and a friend towards all creatures. He was free of attachment and tranquil in his atman. He was restrained in vision and did not accept anything from anyone. He sustained himself on the basis of whatever came to him, of its own accord. He fixed his atman on the atman. [1082] He was controlled and content in his knowledge. Assuming the form of a person who was blind, deaf and dumb, he roamed around on earth. Conducting himself in this way, he went to a forest and saw that a forest conflagration was raging. The sage took this as an opportunity to burn himself up and obtained the supreme brahman. The youngest, Kavi, was indifferent towards material objects. He gave up the kingdom, and with his relatives, retired to the forest. He immersed his mind in the self-luminiscent Purusha. Though he had still not attained youth, he obtained the supreme.

'From Karusha, Manu's son, were born the Karusha kshatriyas. They were devoted to brahmanas and dharma and protected *uttarapatha*. [1083] The

Dhrishtas were born from Dhrishta. Though they were born as kshatriya*s*, they became brahmanas on earth. Sumati was born in Nriga's lineage. Sumati's son was Bhutajyoti and Bhutajyoti's son was Vasu. Vasu's son was Pratika and Pratika's son was Oghavan. Oghavan was the father of Oghavat and a daughter named Oghavati, who was married to Sudarshana. Narishyanta's son was Chitrasena and Chitrasena had a son named Riksha. Riksha's son was Midhvan, Midhvan's son was Kurcha and Kurcha's son was Indrasena. Indrasena's son was Vitihotra and Vitihotra's son was Satyashrava. Satyashrava's son was Urushrava and Urushrava's son was Devadatta. Devadatta's son was Agniveshya, who was none other than the illustrious Agni himself. This great rishi was also famous as Kanina and Jatukarnya. O king! The brahmana lineage known as Agniveshyana was descended from Agniveshya. I have spoken about Narishyanta's descendants. Now hear about Dishta's lineage. Nabhaga was Dishta's son. However, because he followed a different kind of conduct, he became a vaishya. His son was Bhalandana and Bhalandana's son was Vatsapriti. Vatsapriti's son was Pramshu and Pramshu's son was known as Pramati. Pramati's son was Khanitra, Khanitra's son was Chakshusha and Chakshusha's son was Vivimshati. Vivimshati's son was Rambha and Rambha's son was Khaninetra, devoted to dharma. O great king! O king! Karandhama was Khaninetra's son. Karandhama's son was Avikshit and Avikshit's son was Marutta, who became an emperor. [1084] The great yogi, Samvarta, the son of Angiras made him undertake a sacrifice. No one else has ever undertaken a sacrifice like that of Marutta. Every object was made out of gold. Everything was beautiful. Having drunk a lot of soma, Indra was intoxicated. The brahmanas were satisfied with dakshina. Marutta offered food to all the Vishvadevas who were part of the assembly. Marutta's son was Dama and Dama's son was Rajyavardhana. His son was Sudhriti and Nara was born as Sudhriti's son. Nara's son was Kevala, Kevala's son was Bandhuman and Banduman's son was Vegavan. Bandhu was Vegavan's son and Bandhu's son was King Trinabindu. As a store of qualities, he deserved to be worshipped. Therefore, the divine apsara, Alambusha, served him and gave birth to sons. She also had Ilavila as a daughter. Through her, Vishrava had

Dhanada [1085] as a son. From his father, the supreme rishi who was the lord of yoga, he [1086] obtained knowledge. His [1087] sons were Vishala, Shunyabandhu and Dhumraketu. King Vishala set up the lineage of Vishala and constructed the city of Vaishali. His [1088] son was Hemachandra and Hemachandra's son was Dhumraksha. Dhumraksha's son was Samyama and Samyama's sons were Krishashva and Devaja. Somadatta was Krishashva's son. He was a king who performed horse sacrifices and worshipped the foremost Purusha, the lord of yoga, obtaining the supreme destination. Somadatta's son was Sumati and Sumati's son was Janamejaya. The kings of Vishala were the ones who sustained Trinabindu's fame.'

Chapter 9(3)

Shri-Shuka continued, 'King Sharyati, Manu's son, was full of knowledge about the brahman. In a sacrifice performed by those of the Angiras lineage, he is the one who explained the rituals to be followed on the second day of the sacrifice. He had a lotus-eyed daughter named Sukanya. Having gone to the forest with her, he went to Chyavana's hermitage. Surrounded by her friends, she searched amongst the trees in the forest. In a termite hill, she saw two holes that gleamed like fireflies. Goaded by destiny, the maiden poked those shining holes with a thorn. When she pierced them in her ignorance, blood flowed out. [1089] Immediately, all the soldiers could no longer pass urine or excrement. On seeing that his men were in this state, the royal sage was surprised. He asked, "Has anyone among you caused any harm to the one from Bhrigu's lineage? It is evident that someone must have defiled his hermitage." Sukanya was scared and told her father, "I have done something. There were two shining objects. In my ignorance, I pierced them with a thorn." Hearing his daughter's words, Sharyati was terrified. The sage was inside the termite hill and he tried to gently assuage him. Understanding what the sage wanted, he bestowed his daughter on him. Having been freed from his hardship in this way, he took his [1090] permission and returned to his city. Sukanya obtained Chyavana, who was extremely prone to anger, as her husband. She pleased him and understanding his wishes, always followed him, without getting distracted.

'After some time, the two Nasatyas [1091] arrived in the hermitage. After worshipping them, he said, "O lords! Grant me young age. Though you are not entitled to drink soma at sacrifices, I will give you a pot full of soma. But grant me the youth and beauty that women desire." Those two excellent physicians honoured the brahmana and agreed. They said, "Immerse yourself in this lake. It has been constructed by the Siddhas." He was old and his veins were visible. His skin was shrivelled and his hair was grey. The two Ashvins seized this body and immersed it in the lake. Three handsome men arose, with forms loved by women. They wore garlands of lotuses and earrings. They were attired in excellent garments and they were identical to each other in form. They were as radiant as the sun and similar in beauty. On seeing them, the beautiful and virtuous lady could not identify her husband. She sought refuge with the two Ashvins. Satisfied with her devotion to her husband, they pointed out her husband to her. Taking leave of the rishi, they went to heaven in a vimana. Wishing to perform a sacrifice, Sharyati went to Chyavana's hermitage. He saw his daughter, alongside a man who was as radiant as the sun. When his daughter honoured his feet, the king did not offer her blessings. Instead, he seemed to be displeased with her. "What do you want to do? Your husband is a sage who is revered by the worlds, but you have cheated him. O evil one! Because he was old and not attractive, you have abandoned him and are serving a lover you picked up along the way. You have been born in a noble and virtuous lineage! How can you harbour such intentions? You have acted in a perverse way and have defiled the lineage. You are shamelessly serving a lover. You have flung downwards the lineages of your father and your husband." Addressed by her father in this way, the one with the beautiful smiles smiled. She said, "O father! This is your son-in-law, the descendant of the Bhrigu lineage." She told her father everything about how he had got back his youth and beauty. He was astounded and with great affection, embraced his daughter. Chyavana made the brave one perform a soma sacrifice. The two Ashvins were not meant to drink soma. However, using his own energy, he gave them a pot of soma. Indra became filled with rage and intolerance and instantly raised his vajra, so as to kill him. But Bhargava paralysed his arm, along with the vajra. The two Ashvins were physicians and had formerly been barred from obtaining a share of the soma oblations. However, thereafter, everyone granted them a pot of soma.

'Sharyati had three sons—Uttanabarhi, Anarta and Bhurishena. Anarta's son was Revata. In the middle of the ocean, he built the city of Kushasthali. O destroyer of enemies! He resided there, enjoying the kingdoms of Anarta and similar areas. He had one hundred excellent sons and the eldest was Kakudmi. Taking his daughter Revati with him, Kakudmi went to Brahma's world, the doors to which were open then. He wished to ask the lord about an excellent groom for his daughter. At that time, a performance by the gandharvas was going on and he did not get an opportunity. When it ended, he told the original being about his intention. Hearing this, the illustrious Brahma laughed and told him, "O king! Those you thought of have been swallowed by time a long time ago. We no longer hear about their sons, grandsons, great grandsons and gotras. Twenty-seven cycles of the four yugas have passed in the intervening period. Leave this place. O king! There is the immensely strong Baladeva, a gem among men and born as a portion of the god of the gods. Bestow this gem of a daughter on him. The illustrious one, the creator of creatures has descended on earth to reduce its burden. His account is auspicious to hear. His own portion has taken the form of an avatara." Having been commanded in this way, the king honoured Aja and returned to his own city. He saw that his brothers had abandoned it and fled in different directions because of their fear of yakshas. [1092] He bestowed his daughter, unblemished in her limbs, on the powerful Bala. The king then went to Narayana's hermitage of Badari, to torment himself through austerities.'

Chapter 9(4)

Shri-Shuka said, 'The wise Nabhaga was the son of Nabhaga [1093] and he was the youngest among his brothers. When he returned after having been a brahmachari, he found that the ancestral property had been divided up. He asked, "O brothers! What have you left as my share?" [1094] They said, "Our father is your share." He said, "My seniors have given you as my share," and his father replied, "O son! Ignore what they have said. The extremely intelligent descendants of Angiras are performing a sacrifice now. O wise one! On every sixth day, they will be confused about the rites that have to be performed. Instruct those great-souled ones about the two *sukta*s to the Vishvadevas. [1095] When the sacrifice is over and they go to heaven, they will give all the remaining riches to you. Therefore, go there and honour them." He acted accordingly. When they went to heaven, they gave him the left-over wealth from the sacrifice. As he was about to accept this, a man, dark in complexion, arrived from the northern direction and said, "This wealth and everything that remains is mine." Manu's descendant replied, "Everything left from the sacrifice is mine. It has been given to me by the rishis." "Go and ask your father," was the response. He went and asked his father. His father replied, "On one occasion, the rishis said that everything left over from a sacrifice was Rudra's share. Therefore, everything should be offered to that god." Nabhaga bowed down before him and said, "O lord! Everything in this arena is indeed yours. O brahmana! This is what my father said. I am bowing down my head and seek your favours." Rudra replied, "What your father said is dharma and you have also spoken the truth. I am the lord of mantras and I will bestow on you knowledge about the eternal brahman. Accept these riches, left over from the sacrifice. I am giving these to you." Saying this, the illustrious Rudra, devoted to dharma, disappeared. If one controls oneself and remembers this in the morning and in the evening, he becomes wise and knowledgeable about mantras and knows the atman's destination. Ambarisha was born from Nabhaga and he was greatly devoted to the illustrious one. Though he was cursed by a brahmana, that curse was unable to touch him.'

The king asked, 'O illustrious one! I wish to hear about the intelligent royal sage. How was he freed from a brahmana's curse, which is so very difficult to overcome?'

Shri-Shuka continued, 'The immensely fortunate Ambarisha inherited the earth with its seven dvipas and obtained inexhaustible prosperity and unmatched wealth on earth. Though all this was extremely difficult for men to get, he thought that this was like something obtained in a dream. He knew that prosperity is destroyed and that it leads a man into darkness. He was devoted to the illustrious Vasudeva and also to his virtuous devotees. He obtained the supreme sentiment that has been stated—the universe is just like a lump of earth. His mind was on Krishna's lotus feet. His words recounted Vaikuntha's qualities. He used his hand to clean Hari's temple and other such things. His ears heard Achyuta's sacred accounts. His eyes were engaged in seeing abodes where Mukunda's signs existed. [1096] His sense of touch was used for embracing and touching his servants. His sense of smell inhaled the fragrance of the lotus on his feet. His sense of taste was rendered to the beautiful tulasi. His feet followed kshetras where Hari's feet had gone. His head bowed down at Hrishikesha's feet. He did not wish to pursue desire and his desire was on this service. He was attached to people who had sought refuge with Uttamashloka. In this way, all his acts and he himself were always rendered to the supreme lord, the illustrious Adhokshaja. He behaved as if everything on earth was like his own atman. He ruled according to the instructions of brahmanas who were devoted to him. [1097] He performed extremely expensive horse sacrifices, with all the associated parts, to the lord who rules over sacrifices and offered appropriate dakshina to Vasishtha, Asita, Goutama and others. He performed these in a place known as Dhanva, where the flow of the Sarasvati was the reverse. [1098] Gods, priests, officiating priests and people were seen at these sacrifices, attired excellently and their forms were so similar that they did not seem to blink. [1099] His men did not desire heaven, so loved by the immortals. Instead, they heard and chanted about Uttamashloka's exploits. Their own kingdom was flooded with prosperity that was difficult for the Siddhas to get. Even then, since they perceived Mukunda in their hearts, their wishes were satiated. In this way, the king combined bhakti yoga with austerities. He followed his own dharma and pleased Hari. Slowly, he abandoned all kinds of desire. Houses, wives, sons, relatives, the best of elephants, chariots, horses, objects, inexhaustible jewels, ornaments, garments and the unlimited treasury—his mind came to regard all these as unreal. Pleased with his single-minded devotion and to protect his devotee, Hari gave him his chakra, which is so fearful to rival armies. His queen was similar in good conduct. To worship Krishna, along with her, the brave one observed the vow of *dvadashi* [1100] for one year. On such an occasion, at the end of the vow in the month of Kartika, having fasted for three nights, he bathed in Kalindi and worshipped Hari in Madhuvana. [1101] Following the rituals, with all the required objects, he performed *mahabhisheka*, [1102] using garments, ornaments, fragrances, garlands and other articles of worship. His mind filled with devotion, he worshipped Keshava and also faithfully worshipped the immensely fortunate brahmanas who had attained all their objectives. He sent six hundred million cows to the houses of virtuous brahmanas. Their horns were encrusted with gold and their hooves covered with silver. They were covered with excellent garments. They were milk-yielding and young and beautiful. He gave these away, along with their calves and other equipment. [1103] He fed the foremost brahmanas excellent and tasty food. After their desires had been satisfied, he obtained their permission to complete the vow. [1104]

'At that time, the illustrious Durvasa himself arrived there as an unexpected guest. The king got up and worshipped the guest with a seat and objects of welcome. Having approached his feet, he requested him to eat. He [1105] welcomed the idea and went away to the auspicious waters of the Kalindi to perform the necessary ablutions. Having submerged himself there, he meditated on the great being. There was only half a muhurta left for the vow of dvadashi to be completed. The one who knew about dharma started to think. [1106] Faced with this conflict of dharma, he consulted the brahmanas. "There is a sin in crossing a brahmana and also in not completing the dvadashi vow. What is virtuous for me, so that adharma does not touch me? Shall I complete the vow by only drinking some water? O brahmanas!

Surely, drinking water amounts to both eating and not eating." Thus, the royal sage drank some water. He thought about Achyuta in his mind. O best among the Kuru lineage! He then waited for the brahmana to return. Having performed the necessary ablutions, Durvasa returned from the banks of the Yamuna. Though the king greeted him, using his intelligence, he could discern what he had done. His body trembled in rage and the eyebrows on his face were furrowed. He spoke to the extremely hungry one, who stood before him with his hands joined in salutation. "Alas! Behold this cruel one. He has been maddened by his prosperity. This insolent person is not actually Vishnu's devotee and has caused a transgression of dharma. I am a guest and he offered hospitality to the guest. However, you have eaten without giving me anything. You will instantly behold the fruits of this." Having said this, he blazed in rage and plucked out a strand from his matted hair. Using this, he created an ogress that was like the fire of destruction. With a flaming sword, she descended on him and her steps made the earth tremble. The king looked at her, but did not stir a foot. The great-souled being had already instructed his chakra to protect his devotee and this burnt down the ogress, just as a fire consumes an angry snake. Durvasa saw that his own efforts had been futile. Terrified, to save his life, he fled in different directions. Just as the flames of a blazing forest conflagration pursue a snake, the illustrious one's chakra followed him. The sage saw that it was about to touch him. Moving swiftly, he sought to enter one of Meru's caverns. He fled in the directions, the sky, the surface of the earth, nether regions, oceans, to the guardians of the worlds and to heaven. However, wherever he went, the extremely invincible Sudarshana could be seen. He was unable to find a protector anywhere. Terrified in his mind, he searched for a protector. He went to the creator, the divinity Virinchi and said, "O self-born one! Save me from this invincible energy." Brahma replied, "My status and this universe is because of him. He ends his pastimes at the end of two parardhas. Time is his soul and through a mere contraction of his eyebrows, all this is destroyed. I, Bhava, Daksha, Bhrigu, the foremost lords of subjects, the lords of bhutas and the best among the lords of the gods—all of us follow his rules and seek refuge with him. For the welfare of the worlds, we uphold his rules on our heads." Tormented by Vishnu's chakra and refused by Virinchi, Durvasa went to Sharva, who resided on Kailasa and sought refuge with him. The illustrious Rudra replied, "O son! Against the lord, we do not possess any powers. Not to speak of others, Aja and worlds with their creatures, are mere parts of the supreme one. We are here. But at the right time, we will no longer be here like this. There are thousands like us, just being whirled around. I, Sanatkumara, the illustrious Aja, Kapila, Apantaratma, [1107] Devala, Dharma, Asuri, Marichi and other foremost lords among the Siddhas who are accomplished about the ultimate—all of us are enveloped in his maya and are unable to comprehend his maya. He is the lord of the universe and his weapon cannot be tolerated by us. Go and seek refuge with Hari. He will arrange for your welfare." Having failed in his wish, Durvasa went to the illustrious one's abode, known as Vaikuntha. The prosperous one resides there with Shri. He was scorched by the flames of the invincible weapon. Trembling all over his body, he fell down at his feet. He said, "O infinite Achyuta! You are the lord desired by virtuous ones. O creator of the universe! I have committed a sin. Save me. I did not know about your supreme powers. I committed a crime against someone you love. Tell me how my sin can be atoned for. If one utters your name, one is saved even from hell." The illustrious one replied, "O brahmana! I am not independent and am completely controlled by my devotees. I am loved by those who are devoted to me and thus my heart is attached to those foremost among virtuous ones. Without those virtuous ones who are devoted to me, I do not wish for anything for myself. O brahmana! I am their supreme destination and I do not even crave for Shri, who is extremely close to me. They have given up their wives, homes, sons, relatives, lives and this supreme prosperity [1108] and have sought refuge with me. How can I be interested in abandoning them? Those virtuous ones are impartial in their vision and their hearts are bound to me. Just as a virtuous wife does to a husband, they have brought me under their control. By serving me, they have already obtained the four objectives, *salokya* and the others. [1109] They are completely fulfilled with this service and do not wish for anything else, not to speak of other things that are destroyed by time. The virtuous person is in my heart and I am in the heart of the virtuous person. They do not know anything other than me and other than them, there is nothing else in my mind. O brahmana! I will tell you about a means. Listen to it. You should quickly go to the person you have acted against. If energy is unleashed against a virtuous person, that brings something inauspicious to the striker. Austerities and learning are both for the welfare of brahmanas. However, if used by a person who is indisciplined, they can bring about perverse consequences. O brahmana! O fortunate one! Therefore, go to the king who is Nabhaga's son. Ask the immensely fortunate one to forgive you. That is how there will be peace for you."'

Chapter 9(5)

Shri-Shuka said, 'Durvasa was scorched by the chakra. Having been instructed by the illustrious one, he went to Ambarisha and miserably touched his feet. When he [1110] saw that his feet was being touched, he was ashamed. Overwhelmed by great compassion, he prayed to Hari's weapon. Ambarisha said, "You are the illustrious Agni, Surya and Soma, the lord of the stellar bodies. You are water, earth, sky, air, the objects of the senses and the senses. O Sudarshana! O one with one thousand spokes! I bow down before you. You are loved by Achyuta. O destroyer of all weapons! O lord of the earth! May the brahmana be safe. You are dharma. You are ritam. You are satyam. You are the sacrifice. You are the enjoyer of all sacrifices. You are the guardian of the worlds. You are in all atmans. You are the energy of the supreme Purusha. O one with the excellent nave. I bow down before you. You are all the ordinances of dharma. For asuras, who follow adharma in their conduct, you are like a comet. [1111] You are the protector of the three worlds. You are full of pure resplendence. You are as swift as thought. You are extraordinary in your deeds. I praise you. [1112] Your energy is full of dharma. It dispels darkness and provides illumination to the directions and to the great-souled ones. O lord of speech! Your greatness is impossible to grasp. Your form is in everything that is gross and subtle, superior and inferior. O one who cannot be vanquished! When you are released by the one without any blemish, you penetrate the armies of the daityas and the danavas. Having severed their arms, stomachs, thighs, feet and heads, you are radiant in the field of battle. O protector of the universe! O destroyer of the deceitful! You can withstand everything and have been invoked by the wielder of the club. For the sake of the brahmana and for the sake of our lineage, do what is auspicious. Show us your favours. If I have given donations, if I have performed sacrifices, if I have been engaged in my own dharma and if our lineage has looked upon brahmanas as divinities, let this brahmana be free of anxiety. If the illustrious one, who alone is the abode of all the qualities, is pleased because we look upon all creatures as our own self, let this brahmana be free of anxiety." The king thus praised Sudarshana, Vishnu's chakra. Because the king asked, everything became peaceful and the brahmana was no longer scorched. Durvasa was at ease, having been freed from the scorching of the flames of the weapon. He praised the king and pronounced supreme benedictions on him.

'Durvasa said, "I have now witnessed the greatness of those who serve Ananta. O king! Though I caused you an offence, you prayed for my well-being. There is nothing that is difficult for virtuous people to accomplish or for great-souled ones to give up. After all, they have stored up the illustrious Hari, the bull among the Satvatas. A man is purified from merely hearing his name. For servants, who regard his feet as a tirtha, nothing else remains to be done. O king! I have been favoured by you. You have been extremely compassionate towards me. Turning your back on the sin that I had committed, you have protected my life." Wishing to wait for his return, the king had not eaten. He approached his feet, pleased him, and made him eat. He ate and accepted all the hospitality and all the objects of desire that were respectfully offered. After having eaten, he respectfully asked the king to eat. "I am pleased with you. Through my intelligence, I see that you are a devotee of the illustrious one and you have shown me your favours by your sight, your touch, [1113] your conversation and your hospitality. Celestial women will repeatedly chant about this deed of yours. Those on earth will chant about this supremely sacred deed of yours." Durvasa was extremely satisfied. Having thus praised the king, he took his leave and went to Brahma's world, where there is no place for those who debate unnecessarily. A year passed, but he still did not return. Wishing to see the sage, the king subsisted only on water. [1114] When Durvasa departed, Ambarisha only ate extremely auspicious food that was appropriate for brahmanas. He reflected on the hardship faced by the rishi and his liberation and thought that his entire valour was because of his supreme sentiments. [1115] The king was thus endowed with many kinds of qualities. In his deeds and in his rites, he continued to be extremely devoted to Vasudeva, the paramatman and the brahman. He thought that even going to Virinchi's world was nothing but hell. Hence, the patient Ambarisha handed over his kingdom to his sons, who were like him in conduct. With his atman in Vasudeva, he entered the forest. Focusing his mind, he destroyed the flow of gunas. This is the sacred account of Ambarisha, lord of the earth. If a person chants it, or meditates on it, he becomes a devotee of the illustrious one.'

Chapter 9(6)

Shri-Shuka said, 'Ambarisha had three sons—Virupa, Ketuman and Shambhu. Virupa's son was Prishadashva and Prishadashva's son was Rathitara. Rathitara did not have any offspring. For the sake of offspring, he requested Angiras and through his wife, there were sons who were brahmanas in their radiance. [1116] Though they were born from a kshetra, they were known as the sons of Angiras. Despite being born from the kshetra, they were brahmanas and were foremost among Rathitara's sons. When Manu sneezed, Ikshvaku was a son who was born through his nostrils. Among the one hundred sons of Ikshvaku, Vikukshi, Nimi and Dandaka were the eldest. O king! Among these sons of the king, twenty-five became kings on the eastern side of Aryavarta, twenty-five on the west and three in the centre. The others were kings elsewhere. On one occasion, at the time of an *ashtaka shraddha*, [1117] he instructed his son, "O Vikukshi! Without any delay, go and fetch some proper meat." [1118] Agreeing, he went to the forest.

He hunted animals that were appropriate for the rites. However, the valiant one was tired and hungry. Forgetting that it was meant for a purpose, he ate a hare. He brought the remainder and gave it to his father, who urged the preceptor to purify it. But he [1119] said that it was tainted and could not be used for the rite. From his preceptor, the king got to know what his son had done. Since he had violated the ordinances, he angrily banished his son from the kingdom. Through conversations with the brahmana, he [1120] got to know about what should be done. Like a yogi, he gave up his physical body and obtained the supreme. When his father departed, Vikukshi returned and ruled over the earth. He worshipped Hari and performed sacrifices to him. He was known as Shashada. [1121] His son was Puranjaya, also referred to as Indravaha. He was also known as Kakutstha. Hear how his deeds gave rise to these names. At the end of *krita yuga*, there was a battle between the gods and the danavas. The gods were vanquished by the daityas and accepted the valiant one as an aide on their side. Because of the words of lord Vishnu, the god of the gods and the creator of the universe, Indra agreed to be his mount and assumed the form of a giant bull. [1122] He was astride the hump and armoured. He grasped a divine bow and sharp arrows. Praised, he ascended and fought. The energy of the great-souled Purusha, Vishnu, permeated him. With the gods, he laid siege to the city of the daityas that was in the western direction. There was a tumultuous battle that made the body hair stand up. When daityas approached him in the field of battle, he used iron arrows to convey them to Yama's abode. His fierce arrows were like the fire of destruction that comes at the end of a yuga. When these descended in front of them, the daityas were slaughtered. They gave up the battle and fled to their own homes. He conquered all the enemy's wealth and their women, handing them over to the one with a vajra in his hand. The royal sage thus came to acquire the names mentioned earlier.

'Puranjaya's son was Anena and Anena's son was Prithu. Prithu's son was Vishvarandhi and Vishvarandhi's son was Chandra. Chandra's son was Yuvanashva. Yuvanashva's son was Shabasta and he constructed the city of Shabasti. Shabasta's son was Brihadashva and Brihadashva's son was Kuvalayashva. To bring pleasure to Utanka, [1123] the powerful Kuvalayashva surrounded himself with twenty-one thousand of his sons and killed the asura Dhundhu. He thus became famous as Dhundhumara. With the exception of three who were left, all his sons were burnt down by the flames that emerged from Dhundhu's mouth. O descendant of the Bharata lineage! They were Dridhashva, Kapilashva and Bhadrashva. Dridhashva's son was Haryashva and his son was known as Nikumbha. Nikumbha's son was Barhinashva. Barhinashva's son was Krishashva. Krishashva's son was Senajit. Senajit's son was Yuvanashva. [1124] He was without any offspring and went to the forest with his one hundred wives. He was miserable and the rishis were filled with compassion for him. They controlled themselves properly and performed a sacrifice to Indra. Thirsty, the king entered the sacrificial pavilion in the night. On seeing that the brahmanas were asleep, he himself drank the water sanctified with mantras. O lord! When they woke up, they saw that there was no water in the pot. They asked, "Who has done this? Who has drunk the water meant for the birth of a son?" On learning that this had been drunk by the king, they took this to be the lord's decree. They bowed down to the lord and exclaimed, "The strength of destiny is powerful." In due course of time, the right side of Yuvanashva's stomach was shattered and he gave birth to a son who would be a chakravarti. The infant started to wail grievously for milk. "Who will suckle this infant?" [1125] Indra said, "O son! Do not cry. Be suckled by me." Saying this, he offered him his index finger. Because he was favoured by the gods and the brahmanas, his father did not die. Yuvanashva performed austerities there and obtained success. O dear one! Indra gave him the name of Trasadasyu. [1126] The bandits, Ravana and the others, were terrified and made anxious by him. Lord Mandhata, Yuvanashva's son, became a chakravarti. Undecaying in his energy, he alone ruled over the seven dvipas. He knew about the atman and performed yajnas and kratus, with copious amounts of dakshina. He worshipped the divinity who is in all the gods and in all the atmans, the one who is beyond the senses. The objects offered, the mantras, the rituals, the sacrifices, the ones performing the sacrifice, the officiating priests, dharma, the time and the place—all these are in his atman. The spot where the sun rises up to the spot where it sets, all this was said to be the dominion of Mandhata, Yuvanashva's son.

'Through Shashabindu's daughter, Bindumati, the king had the sons Purukutsa, Ambarisha [1127] and Muchukunda, the yogi. They had fifty sisters who accepted Soubhari as their husband. He was submerged in the deep waters of the Yamuna, tormenting himself through supreme austerities. At that time, he saw the king of fishes, happily engaged in the dharma of sexual intercourse. Desire was generated in the brahmana. He approached the king and sought one of his daughters. He replied, "O brahmana! Accept whichever daughter will accept you through a *svayamvara*." [1128] He thought, "I am old. I am wrinkled and grey. My head shakes. I am not liked or respected by women. I will be rejected by them. Therefore, I will act so that even celestial women desire me, not to speak of the daughters of the Indra among men." The lord decided to act in this way. [1129] The messenger ushered the sage into the inner quarters, where the maidens were. All the fifty princesses sought him out as their husband. For his sake, they forgot their mutual affection and quarrelled with each other. Their senses overwhelmed, they said, "He is just like me, not like you." He knew many hymns and possessed the unlimited fruits of austerities. He possessed prosperity, objects and garments. He found pleasure in many houses, groves, the sparkling water of lakes and fragrant gardens. He possessed extremely expensive couches, seats, garments, ornaments, pastes and unguents for bathing, succulent food and garlands. He was always served by ornamented men and women. He was followed by birds, bees and bards. The lord of the seven dvipas was astounded to see his state of *garhasthya*. He cast aside the prosperity of being a universal emperor. Though he was in the midst of many kinds of joy and objects as a householder, like a fire not satisfied with drops of ghee, he [1130] was not content. On one occasion, the one who knew many kinds of hymns was seated. He saw that because of his association with the fish, he had deviated from the pursuit of the atman. "Alas! Behold my destruction. I used to be an ascetic, virtuous in conduct and vows. Inside the water, I became associated with the conduct of aquatic creatures and deviated from the brahman, sustained for a long period of time. A person who desires liberation must cast aside association with those who follow the vow of sexual intercourse. With all his soul, he must withdraw his senses from external objects. He must be alone and in solitude, immerse his mind in lord Ananta. If he wants an association, that must be with those who follow virtuous vows. I was alone, an ascetic immersed in water. However, because of association with a fish, I became fifty and procreated five thousand. [1131] In this world or in the next one, I do not see any end to desires. My intelligence has been destroyed by maya and gunas and I have become attached to artha and material objects." For some time, he remained as a householder. He then became detached and renounced. He left for the forest, followed by his wives, who regarded their husband as a divinity. There, he tormented himself through fierce austerities. He possessed insight and knowledge about the atman in his atman. He absorbed all the fires [1132] into his atman and united himself with the paramatman. O great king! On seeing the path of adhyatma that he followed, his wives were also scorched by his sentiments and followed him, just as the flames are pacified when a fire is extinguished.'

Chapter 9(7)

Shri-Shuka said, 'Mandhata's foremost son was the famous Ambarisha. His grandfather, Yuvanashva, accepted him as his own son. Ambarisha's son was Youvanashva and Youvanashva's son was Harita. These [1133] are the chief ones in Mandhata's lineage. Her brothers, the serpents, bestowed Narmada on Purukutsa. [1134] Urged by the Indra among the serpents, she took him to rasatala. There, permeated by Vishnu's powers, he slew the gandharvas, who deserved to be killed. He received a boon from the nagas that those who remember this will be free from all fear of snakes. Purukutsa's son was Trasadasyu. [1135] Trasadasyu's son was Anaranya. Anaranya's son was Haryashva. Haryashva's son was Aruna, Aruna's son was Tribandhana. Tribandhana's son was Satyavrata, famous by the name of Trishanku. Because he was cursed by his preceptor, he became a chandala. [1136] Through

Koushika's energy, he went to heaven in his own physical body and can be seen there even today. [1137] The gods made him fall down, with his head hanging downwards, but the great force stopped this. [1138] Trishanku's son was Harishchandra. Because of him, for many years, there was a clash between Vishvamitra and Vasishtha, with both adopting the forms of birds. [1139] He was distressed because he did not have any sons. On Narada's instructions, he went to Varuna and sought his refuge. O great king! He said, "O lord! Let a son be born to me. If a brave son is born to me, I will offer him to you in a sacrifice." Varuna agreed and a son named Rohita was born. When the son was born, he [1140] said, "O dear one! Sacrifice this son to me." The reply was, "When an animal becomes ten days old, it is fit to be sacrificed." When ten days passed, he came and said, "Sacrifice him." The reply was, "When an animal grows its teeth, it is fit to be sacrificed." When the teeth had grown, he said, "Sacrifice him now." The reply was, "When the teeth [1141] have been shed, an animal is fit to be sacrificed." He said, "The animal's teeth have been shed. Sacrifice him now." The reply was, "An animal becomes pure when its teeth have grown again." He said, "The teeth have grown again. Sacrifice him now." The reply was, "O king! A royal animal is pure and can be sacrificed only when the age for donning armour arrives." In this way, he was attached to his son and his mind was overwhelmed by bonds of affection. Citing time, he continued to deceive and the god waited. Rohita got to know what his father intended to do. To save his life, he picked up a bow and left for the forest. He then got to know that Varuna had inflicted dropsy [1142] on his father. Rohita wished to return to the capital, but Indra restrained him. Shakra advised Rohita to travel the earth and frequent sacred tirthas and kshetras. He resided in the forest for one year. In the second, third, fourth and fifth years, Vritra's slayer assumed the form of an aged brahmana, visiting him and telling him the same thing. In the sixth year, roaming around, Rohita returned to the city. Having arrived, he purchased from Ajigarta his middle son, Shunahshepha. [1143] He respectfully offered him to his father as the animal to be sacrificed. The immensely illustrious Harishchandra, extolled because of his deeds, performed a human sacrifice to Varuna and the other gods and was freed from the disease of the stomach. Vishvamitra was the hotri, Jamadagni, who had realized the atman, was the adhvaryu, Vasishtha was the brahmana and Ayasya recited the Sama hymns. Indra was satisfied and gave him a chariot that was made out of molten gold. Shunahshepha's greatness will be described in due course. [1144] Vishvamitra was extremely happy to see that the king and his wife possessed truth, steadfastness and perseverance and conferred the ultimate objective on them. He [1145] merged his mind in earth, the earth in water, the water in fire, the fire in air, the air in space, that in ahamkara, ahamkara in Mahat and that in different aspects of jnana. [1146] Meditating, he burnt up *ajnana*. [1147] Casting aside all individual sentiments, he became accomplished in the bliss of nirvana. Destroying all bondage, he obtained a state that cannot be conceived and cannot be perceived.'

Chapter 9(8)

Shri-Shuka said, 'Rohita's son was Harita. Harita's son was Champa, who constructed the city of Champapuri. [1148] Champa's son was Sudeva and Sudeva's son was Vijaya. Vijaya's son was Bharuka, Bharuka's son was Vrika and Vrika's son was Bahuka. His enemies seized all the possessions of this king. With his wife, he entered the forest. Since he was old, he merged into the five elements [1149] and his queen wanted to immolate herself on the pyre. However, Ourva [1150] got to know that she was pregnant and restrained her. Finding this out, her co-wives fed her poison along with her food. The child was born along with the poison and was known as the immensely illustrious Sagara. [1151] Sagara was a chakravarti and his sons excavated the ocean. [1152] Obeying the words of his preceptor, [1153] he did not slay the Talajanghas, Yavanas, Shakas, Haihayas and Barbaras. Instead, he made them don terrible attire. He shaved off the heads, but some were allowed to sport beards. Some wore their hair loose, others had half their heads shaven. Some were not allowed to wear inner wear, others were not allowed to wear outer wear. Instructed by Ourva, he performed horse sacrifices to the one who is the atman of all the Vedas and all the gods. With the lord Hari in his atman, he observed yoga. Purandara stole the animal that was meant to be offered at the sacrifice. Sumati's sons were insolent and followed the instructions of their father. [1154] Searching for the horse, they dug everywhere on earth. Near Kapila, in the north-eastern direction, they saw the horse. "This one, with his eyes closed, is the one who stole the horse. Kill him. Slay the wicked one." Saying this, those sixty thousand approached him with raised weapons, their intelligence robbed by the great Indra. The sage opened his eyes. Having committed this great transgression, they were instantly reduced to ashes by the fire that was in their own bodies. The sage is the store of sattva. Therefore, virtuous people do not say that the princes were vanquished by the sage's rage. How can the anger of tamas be manifested in him? He is the one who purifies the entire universe. He cannot be polluted, just as the sky cannot be tainted by the dust of earth. He is the one who propounded samkhya. For those who wish to be liberated, this is like a firm boat that ferries across the ocean that is the earth, which is so very difficult to cross and is a path that leads to death. He is a learned person immersed in the paramatman. How can he have a sense of differentiation? [1155] The prince known as Asamanjasa was Keshini's son. His son was named Amshuman and he was engaged in ensuring his grandfather's pleasure. Earlier, [1156] Asamanjasa had been a yogi, but had exhibited fickleness. Because of bad associates, he deviated from yoga, though he remembered his past life. His acts were condemned in this world and his deeds were disagreeable to his relatives. While playing, he hurled children into the Sarayu. He generally troubled people. Since his conduct was like this, his father forgot his affection and abandoned him. Through his powers of yoga, he showed those children [1157] and left the place. O king! The residents of Ayodhya were astounded to see all the children return and the king also lamented.

'Urged by the king to search for the horse, Amshuman departed. He followed the path traversed by his uncles and saw the ashes and the horse. He saw the sage by the name of Kapila, Adhokshaja's portion, seated there. He controlled his mind with great attention, joined his hands in salutation and bowed down. Amshuman said, "You are the paramatman and Aja cannot see you. Those engaged in meditation have not been able to comprehend you, even today. How can others, who have been created from his mind and body? You are not manifest before us. Those who possess bodies are influenced by the three gunas. We can only see those gunas, or only tamas. Our intelligence is confounded by your maya. Based in our bodies, we can only perceive external manifestations. You are the abode of jnana. Sanandana and the other sages have destroyed maya, gunas, differentiation and confusion and worship you. How can a confused person like me comprehend you? O serene one! You are free of maya, gunas, deeds, signs, names, forms, the real and the unreal. You have assumed a body to instruct about jnana. O ancient Purusha! I bow down before you. This world has been fashioned out of your maya. With their minds on material objects and their intelligence confounded, people wander around amidst homes and other things, desire, avarice, envy and illusion. You are in the atmans of all creatures! On seeing you today, all our firm bonds of delusion, desire, karma and the objects of the senses have been severed." The greatness of the illustrious sage, Kapila, was chanted in this way. O king! Showing his favour to Amshuman, he used his intelligence to bless him. The illustrious one said, "O child! This is the horse, your grandfather's sacrificial animal. Take it away. Your uncles have been burnt down and can only be saved through the waters of the Ganga." Bowing his head down, he pleased him [1158] and circumambulated him. He took the horse to Sagara. With the sacrificial animal, the remaining part of the sacrifice was completed. Free of desire and free of bondage, he bestowed the kingdom on Amshuman. Following the path instructed by Ourva, he obtained the supreme destination.'

Chapter 9(9)

Shri-Shuka said, 'Desiring to bring the Ganga down, Amshuman tormented himself through austerities. A long period of time elapsed, but he was unsuccessful. In course of time, he died. His son was Dilipa, but he too was unsuccessful. In course of time, he too died. His son was Bhagiratha and he tormented himself through extremely great austerities. The goddess showed herself to him. She said, “I am pleased. I will grant you a boon.” Thus addressed, the king humbly explained his intention to her. “O king! Who will bear my force when I descend on the surface of the earth? Otherwise, I will penetrate the surface of the earth and go down to rasatala. Besides, I don’t want to go to earth. There, men will cleanse themselves in me and leave their sins. O king! Who will cleanse me of those sins? Think about that.” Bhagiratha replied, “There are virtuous and tranquil people who have renounced. They contemplate the brahman and purify the world. Through contact with their bodies, they will take away your sins. Hari, the destroyer of sins, is in them. Rudra, whose atman is in embodied beings, will bear your force. Like the warp and woof of the thread in a piece of cloth, the universe is woven into him.” Thus addressed by the king, she said, “Satisfy the god Shiva through austerities.” O king! After a very short period of time, the lord was satisfied with him. Shiva, who ensures the welfare of all the worlds, agreed to what the king said. He attentively bore the Ganga, whose waters have been purified by Hari’s feet. The royal sage, Bhagiratha, brought the purifier of the world to the spot where the bodies of his own ancestors were lying down, having been reduced to ashes. He departed on a chariot that possessed the speed of the wind and she followed him, purifying countries. She then sprinkled Sagara’s sons, who had been burnt down. Though they had been slain by a brahmana’s staff, from the mere touch of the waters on the ashes of their bodies, Sagara’s sons went to heaven. Their scorched limbs were touched and Sagara’s sons went to heaven. What more needs to be said about those who are firm in their vows and serve the goddess faithfully? This is not extraordinary, because the heavenly river arises from Ananta’s lotus feet. Created in this way, she severs material bondage. There are blemishless sages who devotedly immerse their minds in him and give up the three gunas, which are extremely difficult to cast aside. They instantly obtain his atman.

‘Bhagiratha’s son was Shruta and he also had another son named Nabha. Nabha’s son was Sindhudvipa and Ayutayu was born as his son. Ayutayu’s son was Rituparna. He was Nala’s friend. He taught Nala how to gamble with the dice and in exchange, learnt how to tend to horses. Rituparna’s son was Sarvakama. His son was Sudasa and Sudasa's son was the king who was Madayanti's husband. People know him as Mitra [1159] and some refer to him as Kalmashapada. Because of Vasishtha's curse, he became a rakshasa. And because of his own deeds, he did not have any offspring.'

The king asked, 'Why did his preceptor curse the great-souled Soudasa? [1160] We wish to know this. If it is not a secret, tell us.'

Shri-Shuka continued, 'While roaming around on a hunt, Soudasa killed a rakshasa. However, he let his brother escape and that brother left, intent on vengeance. He thought of a means to harm the king and assumed the form of a cook in his household. When the preceptor desired to eat, he cooked and served him human flesh. When this was being served, the illustrious one easily discerned that this was not food meant to be eaten. He angrily cursed the king, "You will become a rakshasa." But knowing that the act had been committed by a rakshasa, the period was made twelve years. However, he gathered some water in the cup of his hands and got ready to curse his preceptor. [1161] But Madayanti restrained him. Chanting a mantra, since the king saw that the directions, the sky and the entire earth was full of life, he let the water fall on his own feet. He assumed the form of a rakshasa and his feet turned black. [1162] In the forest, he saw a brahmana couple, engaged in the act of sexual intercourse. Afflicted by hunger, he seized the brahmana and his wife lamented and addressed him in words full of meaning. "You are not a rakshasa. You are a maharatha, directly born in the Ikshvaku lineage. O brave one! You are Madayanti's husband and you should not commit an act of adharma. I desire offspring. Give my husband, the brahmana, back to me. I have not yet accomplished my purpose. O king! This human body must accomplish all the objectives of human existence. O brave one! Therefore, when it is destroyed, it is said that all the objectives have been destroyed. This brahmana is full of learning, austerities, good conduct and qualities. He wishes to worship the brahman, known as the great Purusha. He is inside the atmans of all creatures, but because of the gunas, he remains hidden in these creatures. O lord! How does this noble brahmana rishi deserve to be killed by a foremost royal sage like you? O one who knows about dharma! This will be like a son killing a father. He knows about the brahman and is innocent. It will be like killing a foetus in a womb. How can you think of killing him? That will be like killing a cow. If nevertheless you feel he deserves to be devoured, eat me first. Without him, I will be as good as dead. Without him, I do not wish to live for an instant." She lamented like one without a protector and spoke in these piteous words. But Soudasa was deluded by his curse and ate him, like a tiger eating an animal. The brahmana lady saw that her husband [1163] was devoured by the maneater. The virtuous lady lamented about this and about her own self and angrily cursed him. "O wicked one! I was afflicted by desire and you have devoured my husband. O foolish one! I curse you that you will come about your death when you are engaged in act of sexual intercourse." [1164] Thus, Mitrasaha [1165] was cursed by the one who wished to go where her husband had gone. She placed his bones in an ignited fire and immolating herself, obtained the destination obtained by her husband. When the twelve years were over, he got ready to indulge in an act of sexual intercourse. However, knowing about the curse pronounced by the brahmana lady, his queen restrained him. Thereafter, he held up his seed and gave up all acts of obtaining pleasure with women. Since he did not have any offspring, with his permission, Madayanti had a son through Vasishtha. She bore the embryo for seven years, but did not deliver. Thereafter, he [1166] struck her stomach with a stone and a son was born. He was thus known as Ashmaka. [1167] Mulaka was Ashmaka's son and he was protected by women. He was therefore known as Narikavacha. When there were no kshatriyas left, Mulaka became their origin. [1168] Mulaka's son was Dasharatha [1169] and Dasharatha's son was Aidavida. Aidavida's son was King Vishvasaha and Vishvasaha's son was Khatvanga, the chakravarti. Requested by the gods, he killed invincible daityas in a battle. Getting to know that only a muhurta of his lifespan was left, he returned to his own city and concentrated his mind. "My lives, [1170] my lineage, the gods, my sons, my prosperity, the earth, the kingdom and my wives are not as dear to me as the lineage of the brahmanas. Even in my childhood, my intelligence has had no love for adharma. I do not look upon anything other than Uttamashloka as real. The gods, the lords of the three worlds, offered me the boon that I desired. But since I think about the creator of all creatures, I do not wish for any boon. The senses and intelligence of the gods are agitated. They do not know what is in their own hearts. There is the beloved and eternal atman. What will one do with other things? This maya has been fashioned by the lord. I give up attachment to the gunas, which are like a city of the gandharvas. Prakriti is in the atman of the creator of the universe and is powerful. But I will give up all these sentiments and obtain him." Having thus made up his mind, he accepted Narayana. He abandoned all notions of ignorance and resorted to his own natural state. There is the subtle and supreme brahman there. It is not empty, though it is thought of as empty. This is the illustrious Vasudeva, whom the Satvatas chant about.'

Chapter 9(10)

Shri-Shuka said, 'Khatvanga's son was Dirghabahu. Dirghabahu's son was Raghu, whose fame was extensive. His son was the great king Aja and Dasharatha was his son. Desired by the gods, the illustrious Hari, full of the brahman, was himself born as his sons in four portions. They are known as Rama, Lakshmana, Bharata and Shatrughna. O king! Rishis who know about the truth have repeatedly heard and described the conduct of Sita's husband. His lotus feet were so delicate that they were unable to bear the touch of his beloved's hands. However, for the sake of his father, he abandoned the kingdom and roamed around in the forest on these feet. The dust and exhaustion along the road were mitigated by the Indra among the apes [1171] and his younger brother. [1172] When Shurpanakha was disfigured, he became angry as a result of being separated from his beloved. The ocean was terrified at the furrowing of his eyebrows and a bridge was fashioned. The deceitful were burnt down like a forest conflagration. May the Indra of Kosala protect us. At Vishvamitra's sacrifice, there were Maricha and other roamers in the night. While Lakshmana looked on, he slew those bulls among the *nairrita*s. [1173] There was a fierce bow that belonged to Isha [1174] and it was carried by three hundred men. In the house where Sita's svayamvara took place, in an assembly of brave people, he seized it, like a young elephant playing with a stalk of sugar cane. O king! He strung and drew it, breaking it in the middle. He won her, who was his equal in beauty, qualities, good conduct and age. She was beautiful in her limbs and was known as Sita. However, she was actually Shri, whom he had already obtained on his chest. Returning along the way, he destroyed the pride of the lord of the Bhrigus, [1175] who had exterminated the seed of kings from the earth thrice. [1176] With his wife, he bowed his head down and accepted the command of his father, who was attached to a woman and bound by the noose of a pledge he had given. He gave up the kingdom, prosperity, those whom he loved, well-wishers and his residence and devoid of all attachment, resided in the forest. The rakshasa's sister [1177] was impure in her intelligence and he disfigured her, slaying fourteen thousand of her invincible relatives, among whom, Khara, Trishira and Dushana were the foremost. With a great deal of difficulty and with a bow in his hand, he resided in the forest. O king! On hearing about Sita's account, desire was ignited in the heart of the one with ten heads. On seeing the extraordinary form, [1178] he was drawn away from the hermitage and used his arrow to swiftly kill Maricha, just as the fierce one killed Kah. [1179] The daughter of the king of Videha was unprotected in the forest. Like a wolf, the inferior rakshasa abducted her. Separated from his beloved, with his brother, he wandered around, miserable in the forest. For those who are attached to women, this condition is an example. He performed the funeral rites for the one who had given up his life [1180] in his cause and killed Kabandha. With the objective of reaching his beloved, he contracted friendship with the apes. After Vali was killed, he learnt about her. His feet are worshipped by Aja and Bhava, though he was now in human form. With the soldiers of the Indra among apes, he went to the shores of the ocean. His angry glance terrified and agitated crocodiles and makaras, and the fear silenced their roar. The personified form of the ocean bore articles of worship on its head and approaching his lotus feet, said, "O supreme one! We are foolish and did not know you. You are the original Purusha who is in the heart. You are the supreme lord of the universe. You are the sattva from which large number of gods result. You are the rajas from which lords of subjects result. I think that you are the lord of the bhutas. [1181] You are the lord of the gunas. Cross me as you will and kill Vishrava's excrement, [1182] known as Ravana in the three worlds. O valiant one! Get your wife back. To extend your fame, construct a bridge here. All the conquerors of the directions will approach you and sing your praise." The lord of the Raghu lineage used the summits of mountains to construct a bridge. Sugriva, Nila, Hanuman and other foremost leaders of the army, Indras among apes, made trees quake with their arms. As instructed by Vibhishana, they entered Lanka, which had already been burnt down earlier. The army of the Indra among apes laid siege to the pleasure chambers, the treasuries, the gates, the turrets, the assembly halls, the facades of mansions and the pinnacles. [1183] They shattered the platforms, flagpoles, standards and golden pots and destroyed the crossroads, like a herd of elephants agitating a river. The lord of the rakshasas saw this. He summoned Nikumbha, Kumbha, Dhumraksha, Durmukha, Surantaka, Narantaka and others, his son, [1184] Prahasta, Atikaya, Akampana and others, all his followers and Kumbhakarna. He urged them. The army of the yatudhanas was impenetrable because of swords, spears, bows, javelins, double-edged swords, spikes, arrows, clubs and long swords. However, Sugriva, Lakshmana, the son of the wind god, [1185] Gandhamada, Nila, Angada, the bear, [1186] Panasa and the others penetrated it. All the leaders in the army of the lord of Raghu followed and challenged the rival army, full of elephants, foot soldiers, chariots and those fighting on horses. Angada and the others slew them with trees, mountains and arrows. Because of Sita's rage, Ravana's followers had been struck by the inauspicious. The lord of the rakshasas saw that his own army was being destroyed and became angry. Astride his vehicle, he advanced towards Rama, who was resplendent astride his own chariot, brought to him by Matali. [1187] He [1188] struck the dazzling one with sharp *kshurapra*s. [1189] Rama told him, "You are the excrement among those who survive on human flesh. Like a dog, you abducted my beloved when we were absent. You are most abominable and have no shame. Like Death, whose valour is irresistible, I will today give you the fruits of your deeds." Censuring him, he affixed an arrow to his bow. It was like the vajra and pierced his heart. Vomiting blood, the one with the ten heads fell down from his vimana. His good deeds had been exhausted and his followers screamed, “Alas!” Thousands of yatudhana women emerged from Lanka. With Mandodari, [1190] they approached and lamented. They embraced their own respective relatives, who had been brought down by Lakshmana’s arrows. Striking their own breasts, those miserable ones wept in loud tones. “Alas! We have been slain. You were our protector! O Ravana! You were the one who made the worlds shriek. To find refuge, whom will we go to now? Without you, Lanka has been afflicted by the enemy. O immensely fortunate one! You did not know that you had come under the subjugation of desire. You did not comprehend Sita’s energy and have been reduced to this state. O delight of the lineage! We, and Lanka, have become widows. You have made your body food for vultures and there is reason for your atman to go to hell.” With the approval of the Indra of Kosala, Vibhishana performed the recommended funeral rites, with the sanctioned oblations to ancestors.

‘After this, the illustrious one saw her in a hermitage in Ashokavana. Suffering from the disease of separation from him, she was lean and had sought refuge at the foot of a *shimshapa* tree. [1191] On seeing his beloved wife in this miserable condition, Rama was filled with pity. This was despite her face blooming with delight, like a lotus, on seeing him. The illustrious one gave Vibhishana the lordship over large numbers of rakshasas and conferred on Lanka a lifespan till the end of the kalpa. With the period of his vow over, he made her climb the vehicle and with his brother and Hanuman, also ascended it, leaving for his city. Along the path, the guardians of the worlds showered down excellent flowers. Delighted, Shatadhriti [1192] and the others chanted his praise. His brother [1193] was attired in garments made of bark and only ate barley cooked in cow’s urine. His hair was matted and he slept on the bare ground, with kusha grass spread over it. Hearing all this, he was filled with great compassion. Bharata heard that he had arrived. Placing the sandals on his head and with the citizens, the advisers and the priests, he left his camp at Nandigrama to go and receive his elder brother, Rama. There was the sound of singing and the playing of musical instruments. Those who knew about the brahman repeatedly read out the chant of the brahman. There were flags with golden edges and chariots with colourful and golden flags. There were well-trained horses with golden harnesses and soldiers with armour made out of gold. Shrenis, [1194] the best of courtesans and servants followed on foot. All the objects, superior and inferior, required to welcome the supreme one were taken. His heart melting with tears of affection, he fell down at his feet and offered these. He placed the sandals in front of him. Eyes filled with tears, he joined his hands in salutation and stood there. With his arms, Rama embraced him for a very long time, bathing him with tears from his eyes. With Lakshmana and Sita, he worshipped the excellent and deserving brahmanas. He bowed down before them. In turn, the subjects bowed down before him. The residents of Uttara Kosala [1195] saw that their lord, who had been away for a long time, had returned and waved their upper garments around. Delighted, they offered him garlands and danced. Bharata carried the sandals. Vibhishana and Sugriva bore the excellent fan and whisks. The son of the wind god held aloft the white umbrella. Shatrughna carried the bow and quivers, Sita the water pot with water from the tirthas. O king! Angada carried the sword and the bear the golden shield. O king! Astride Pushpaka, he was praised by the women and the bards. The illustrious one was radiant, like the rising moon amidst the planets. Welcomed by his brother, he entered the city in the midst of festivities. He entered the royal residence and paid his respects to his father's wives and to his own mother. He honoured the seniors, friends and juniors and was honoured back by them. In a similar way, Vaidehi [1196] and Lakshmana also entered. On seeing their respective sons, the mothers arose, as if life had returned to them. They took them on their laps and bathed them with tears, giving up their grief. Along with the aged ones of the family, the preceptor [1197] followed the rites and cut off the matted hair, consecrating him, just as Indra is sprinkled with water from the four oceans. With his head taken care of, he bathed. He attired himself in excellent garments and adorned himself with garlands. He was surrounded by his brothers and his wife, who were also well-attired and well-ornamented. Pleased at the obeisance exhibited by his brother, he accepted the throne. Like a father, Rama protected the subjects, who were devoted to their own dharma, in accordance with their varnas, their ashramas and their qualities. They thought that he was like their father. Though the age was that of treta yuga, it seemed to be equal to krita yuga. Rama knew about dharma and when he was the king, there was happiness for all living beings. O bull among the Bharata lineage! Forests, rivers, mountains, varshas, dvipas and oceans yielded all the objects of desire for the subjects. There was no mental or physical disease, no old age, no distress, no unhappiness, no grief, no fear and no exhaustion. As long as Rama Adhokshaja was the king, no one died unless he wished to. The royal sage was pure in conduct and followed the vow of having only one wife. He followed his own dharma of being a householder and instructed through his own conduct. The virtuous Sita pleased his mind and followed him with love, good conduct, submissiveness, humility, bashfulness and modesty. She understood what her husband wanted.'

Chapter 9(11)

Shri-Shuka said, 'The illustrious one's atman was full of all the gods. Under the guidance of a preceptor, Rama undertook sacrifices with excellent objects to worship the gods, but really worshipped himself. The lord gave the eastern direction to the hotri, the southern direction to the brahmana, the western direction to the adhvaryu and the northern direction to the one who chanted the Sama hymns. [1198] He gave the preceptor [1199] what was left, the land at the centre. He thought that detached brahmanas should deserve all of this. He was only left with his own ornaments and garments. In that way, the queen, Vaidehi was also only left with her auspicious objects. [1200] On witnessing his affection towards brahmanas and gods, their hearts melted. They [1201] were pleased and returned all this. Praising him, they said, "O illustrious one! O lord of the universe! There is nothing that you have not given to us. You have entered the inner cores of our hearts and have used your radiance to destroy the darkness there. You have accepted the brahmanas as divinities. We bow down to you. We bow to Rama, who is unlimited in his intelligence. You are foremost among those who are praised with excellent shlokas. Your feet are worshipped by those who are beyond the rod of chastisement.”[1202] On one occasion, he wished to know about the people. Rama wandered around in the night, disguised and undetected. He heard words being spoken by someone to his wife. “You are wicked and unchaste. You have gone to someone else’s house. I will not accept you. A person like Rama, under the subjugation of a woman, can accept Sita. However, I will no longer love you.” Thus, people who do not know speak a lot and are impossible to control. However, scared of this, he cast his wife away and she went to the hermitage of Prachetas.[1203] She was pregnant and after some time, gave birth to twin sons. They were known as Kusha and Lava and the sage performed all their rites. O dear one! O lord of the earth! Lakshmana had two sons known as Chitraketu.[1204] Bharata’s sons were Taksha and Pushkala. Shatrughna’s sons were Subahu and Shrutasena. When he conquered the directions, Bharata slew crores of gandharvas. He brought all their riches and gave them to the king. Shatrughna killed the rakshasa named Lavana, who was Madhu’s son. In Madhu’s forest, he constructed a city named Mathura. Banished by her husband, Sita handed over her two sons to the sage. Meditating on Rama’s feet, she entered the earth. Hearing this, the illustrious Rama used his intelligence to control his grief. However, remembering her qualities, the lord was unable to check himself. Thus, everywhere, the attachment between a man and a woman brings fear even to those who are lords. What need be said about ordinary people whose minds are on the life of a householder? When she departed, the lord observed the vow of a brahmachari. He continuously performed an agnihotra sacrifice for thirteen thousand years. Then Rama used his own resplendence to go to the atman. As a memory for hearts, he left behind his own delicate feet, pierced by the thorns of Dandaka.

‘Raghupati’s[1205] fame is not just that he accomplished the desire of the gods. With his bow and arrows he slew rakshasas and built a bridge over the ocean. He did not really need the help of the apes to slay the enemy. The lord’s pastimes are such that there is no one who is his equal or his superior. His fame is without blemish and even now, is chanted by rishis in assemblies of kings. It destroys all sins and is like a decorated garment that covers the elephants in charge of the directions. The diadems of the guardians of the vault of heaven and the guardians of riches on earth bow down at his lotus feet. I seek refuge with Raghupati. The residents of Kosala who were touched or seen by him, those who were associated with him or followed him, went to the destination where yogis go. O king! If a man hears about Rama's conduct, nurtures this and is non-violent towards others, he is freed from the bondage of action.'

The king asked, 'O illustrious one! How did Rama conduct himself? How did he behave towards his brothers and followers? How did the subjects and citizens behave towards their lord?'

Shri-Shuka replied, 'The lord of the three worlds instructed his brothers to embark on a conquest. With his followers, he himself tended to his people and the city. The roads were sprinkled with fragrant water, mixed with the musth of elephants. On seeing that their lord had returned, the people seemed to be extremely intoxicated. Mansions, turrets, assembly halls, chaityas [1206] and temples of the gods were ornamented with flags, and golden pots were placed there. The arches were decorated with betel nut trees, plantain trees with bunches of flowers, flags, excellent pieces of cloth, mirrors, canopies, garlands and auspicious marks. The citizens approached him with objects of worship in their hands. They pronounced their benedictions and said, "O god! As on earlier occasions, you have come down to save us." Their lord had been away for a long time. On witnessing this, the subjects, men and women, emerged from their houses, so as to see the lotus-eyed one. They ascended the tops of mansions, but their eyes were not satisfied. They showered down flowers. He entered his own house, occupied by kings who had come before him. It possessed an infinite amount of all kinds of treasures and was prosperous and lofty, with all kinds of extremely expensive objects. The thresholds and doors were made out of coral. The rows of pillars were encrusted with lapis lazuli. The floors were covered with emeralds and the walls were radiant with sparkling crystals. There were colourful garlands, flags, garments, clusters of gems and canopies. Pearls enhanced the delight of the mind and there were beautiful objects to satisfy desire. It was decorated with fragrant incense and lamps and ornamented with bunches of flowers. It was populated by garmented and ornamented men and women who were like the gods. The illustrious Rama resided there, along with his pleasant beloved. With Sita, the foremost among intelligent ones sported and found pleasure for himself. He satisfied kama for some time, but without causing any offence to dharma. The one whose delicate feet are meditated on by men spent many years in this way.'

Chapter 9(12)

Shri-Shuka said, 'Kusha's son was Atithi, Atithi's son was Nishadha and Nishadha's son was Nabha. Nabha's son was Pundarika and Pundarika's son was Kshemadhanva. Kshemadhanva's son was Devanika, Devanika's son was Aniha and Aniha's son was Pariyatra. Pariyatra's son was Balasthala. Balasthala's son was Vajranabha, who was born through the sun god. Vajranabha's son was Svagana and Svagana's son was Vidhriti. Vidhriti had a son named Hiranyanabha, who was Jaimini's disciple and was a preceptor of yoga. By becoming his disciple, the rishi Yajnavalkya learnt *adhyatma yoga* and became accomplished in it. This yoga leads to great upliftment and severs the bonds of the heart. Hiranyanabha's son was Pushya and Dhruvasandhi was born from him. Dhruvasandhi's son was Agnivarna, Agnivarna's son was Shighra and Shighra's son was Maru. Maru obtained success in yoga and still lives in Kalapagrama. [1207] When kali yuga is over, he will again revive the solar dynasty, which has been destroyed. Maru's son was Prasushruta, Prasushruta's son was Sandhi and Sandhi's son was Amarshana. Amarshana had a son named Mahasvan and Vishvabahu was born as his son. Vishvabahu's son was Prasenjit and Prasenjit's son was Takshaka. Takshaka's son was Brihadbala, whom your father killed in the battle. [1208] These are the kings of the Ikshvaku lineage who have come in the past. Now hear about those in the future. Brihadbala will have a son named Brihadrana. [1209] Brihadrana's son will be Urukriya and his son will be Vatsavriddha. His son will be Prativyoma. Prativyoma's son will be Bhanu.

Bhanu's son will be Divaka, the commander of an army. Divaka's son will be the brave Sahadeva, Sahadeva's son will be Brihadashva and Brihadashva's son will be Bhanuman. Bhanuman's son will be Pratikashva and Pratikashva's son will be Supratika. Supratika's son will be Marudeva, Marudeva's son will be Sunakshatra and Sunakshatra's son will be Pushkara. Pushkara's son will be Antariksha, Antariksha's son will be Sutapa and Sutapa's son will be Amitrajit. Amitrajit's son will be Brihadraja, Brihadraja's son will be Barhi, Barhi's son will be Kritanjaya, Kritanjaya's son will be Rananjaya and Rananjaya's son will be Sanjaya. Sanjaya's son will be Shakya, Shakya's son will be Shuddhoda and Shuddhoda's son will be known as Langala. Langala's son will be Prasenjit and Kshudraka will be born as his son. Kshudraka's son will be Ranaka and Ranaka's son will be Suratha. Suratha's son will be named Sumitra and he will be the last one in Brihadbala's lineage. The lineage of the Ikshvaku's will end with Sumitra. When he becomes the king, the lineage will end in kali yuga.'

Chapter 9(13)

Shri-Shuka said, 'When he started a sacrifice, Nimi, Ikshvaku's son, invited Vasishtha to be the officiating priest. But he said, "Shakra has already asked me. [1210] I will return when I have completed that. Till then, wait." The lord of the house [1211] was silent and he started to perform Indra's sacrifice. Nimi was in control of his atman and knew that everything was transitory. [1212] Therefore, when his preceptor did not return for a long time, he started the sacrifice with other officiating priests. After completion, his preceptor returned and saw that the disciple had transgressed him. He cursed him. "Nimi prides himself on being learned. May his body fall down." Since his preceptor had not followed the path of dharma, Nimi cursed him back. "You do not know about dharma and are driven by greed. Therefore, let your body also fall down." Nimi knew about adhyatma. Saying this, he gave up his own body. My great-grandfather was born through Mitra-Varuna and Urvashi. [1213] The best of sages preserved his [1214] body in various fragrances.

When the sacrifice was over, they told the assembled gods, “If you possess the powers and if you are pleased, let the king’s body come back to life.” They agreed. But Nimi said, “Do not do this and inflict the bondage of the body on me. One is afflicted by the fear of being separated from it. Therefore, sages do not wish to be united with the body. Instead, they use their intelligence to worship Hari’s lotus feet. I do not wish to accept the body. It brings unhappiness, grief and fear. It is surrounded by death from all sides, just as fish are surrounded by water.” The gods replied, “You are based in adhyatma. As you desire, reside in the eyes of embodied creatures, when they open and close them.” [1215] The maharshis thought that without a king, humans would suffer from fear. They churned Nimi’s body and a son was born.

‘Because he was born in this way, he was known as Janaka. Because he was born from one without a body, he was known as Vaideha. Because he was born through a process of churning, he was known as Mithila. [1216] He constructed Mithila. His son was Udavasu and Udavasu’s son was Nandivardhana. O great king! Nandivardhana’s son was Suketu and Suketu’s son was Devarata. Devarata’s son was Brihadratha, Brihadratha’s son was Mahavirya, the father of Sudhriti. Sudhriti’s son was Dhrishtaketu, Dhrishtaketu’s son was Haryashva and Haryashva’s son was Maru. Maru’s son was Pratipaka and Pratipaka’s son was Kritaratha. Kritaratha’s son was Devamidha, Devamidha’s son was Vishruta and Vishruta’s son was Mahadhriti. Svarnaroma’s son was Hrasvaroma. Hrasvaroma’s son was Shiradhvaja. For the sake of a sacrifice, he ploughed the earth. Sita was born from the tip of the plough and thus he is remembered as Shiradhvaja. [1217] Shiradhvaja’s son was Kushadhvaja and his son was King Dharmadhvaja. Dharmadhvaja had two sons—Kritadhvaja and Mitadhvaja. Kritadhvaja’s son was Keshidhvaja, while Mitadhvaja’s son was Khandikya. O king! Kritadhvaja’s son was accomplished in knowledge about the atman. Khandikya knew the truth about performing karma. However, terrified of Keshidhvaja, he ran away. Keshidhvaja’s son was Bhanuman and Bhanuman’s son was Sudyumna. Sudyumna’s son was Shuchi, Shuchi’s son was Sanadvaja, Sanadvaja’s son was Urdhvaketu, Urdhvaketu’s son was Aja and Aja’s son was Purujit. Purujit's son was Arishtanemi, Arishtanemi's son was Shrutayu, Shrutya's son was Suparshvaka, Suparshvaka's son was Chitraratha and Chitraratha's son was Kshemadhi, the lord of Mithila. His son was Samaratha and Samaratha's son was Satyaratha. Satyaratha's son was Upaguru and his son was Upagupta, born as a portion of Agni. His son was Vasvananta, Vasvananta's son was Yuyudha, Yuyudha's son was Subhashana, Subhashana's son was Shruta, Shruta's son was Jaya, Jaya's son was Vijaya and Vijaya's son was Rita. Rita's son was Shunaka, Shunaka's son was Vitahavya, Vitahavya's son was Dhriti, Dhriti's son was Bahulashva and Bahulashva's son was Kriti, who was extremely controlled. O king! These ones from Mithila were accomplished in knowledge about the atman. Though they were householders, through the favours of the lord of yoga, they were free from all kinds of opposite sentiments.'

Chapter 9(14)

Shri-Shuka said, 'O king! After this, hear about Soma's sacred lineage. There were Aila [1218] and other kings, famous for their sacred deeds. Purusha possesses one thousand heads and from the lotus in his navel, the creator [1219] was born. He had a son named Atri, who was like his father in qualities. From his eyes, [1220] Soma was born as a son and he was full of amrita. Brahma thought of him as the lord of brahmanas, herbs and the stellar bodies. He conquered the three worlds and performed a royal sacrifice. Because of his insolence, he forcibly abducted Brihaspati's wife, Tara. The preceptor of the gods entreated him. However, because of his arrogance, he paid no heed to this. When he did not give her up, on her account, there was a battle between the gods and the danavas. Because of his enmity, Shukra took the side of the asuras and the lord of the stars. Out of his affection, surrounded by all the large number of bhutas, Hara took the side of his preceptor's son. [1221] With all the large number of gods, the great Indra followed his preceptor. The gods and the asuras were slaughtered in the course of the *tarakamaya* battle. [1222] When Angiras informed him about this, the creator of the universe reprimanded Soma. The lord made him restore Tara to her own husband, but she was already pregnant. He [1223] said, “O evil-minded one! Quickly abort this foetus. Your kshetra has been impregnated by someone other than me. Since you are a woman, I cannot reduce you to ashes. You wanted a son, but have been unchaste.” Ashamed, Tara delivered, and a son with a golden complexion was born. The son of Angiras and Soma both desired this son. They fought over him and said, “He belongs to me and not to you.” The rishis and gods asked her, [1224] but ashamed, she did not reply. Enraged at his mother’s false sense of shame, the son told her, “O one who is wicked in conduct! Why don’t you speak? Quickly tell me what you are not saying.” Brahma summoned her in private. Comforting her, he inquired. Softly, she said, “He is Soma’s.” Thereafter, Soma accepted him. O king! The one who created himself gave him the name of Budha. [1225] Seeing that his son was full of deep wisdom, the lord of the stars was delighted. As has already been stated, [1226] Pururava was born through him and Ila.

‘In Indra’s residence, the rishi [1227] chanted about his beauty, qualities, generosity, good conduct and valour. Hearing this, the celestial Urvashi was afflicted by the arrows of love and approached him. Because of the curse of Mitra and Varuna, she had come to the world of men. She heard about the best of men, who was like Kandarpa [1228] in his beauty. Resorting to her patience, the maiden approached him in private. On seeing her, the king’s eyes dilated in joy and his body hair stood up. He spoke in gentle words to the celestial lady. The king said, “O one with the beautiful hips! Welcome. Please be seated. What can I do for you? Enjoy yourself with me. May our love last for an eternal number of years.” Urvashi replied, “O handsome one! Whose mind and sight will not be attracted towards you? Engulfed by your limbs, it is not possible to give up sexual desire. O king! O one who confers honours! I am entrusting these two lambs with you. I will find pleasure with you. It has been said that a praiseworthy man is the right husband for a woman. O valiant one! However, I will only eat ghee. Except at the time of sexual intercourse, I will not see you naked.” The great-minded one agreed that it would be this way. “Your beauty and sentiments are wonderful. You enchant the world of men. Which man will not serve a celestial beauty who has arrived of her own accord?" With her, as is appropriate, the best among men sported himself. As they desired, they pleasured themselves in the pleasure grounds of the gods, Chaitraratha and other places. She was as fragrant as the filament of a lotus and he enjoyed himself with the celestial one. His excitement was enhanced by the fragrance of her mouth and he enjoyed himself for many days. Unable to see Urvashi, Indra urged the gandharvas. "Without Urvashi, my residence is no longer as beautiful as it used to be." They approached in the middle of the night, when it was dark. They stole Urvashi's two lambs, entrusted to the king by his wife. The celestial lady regarded them as sons born from her own womb and she heard them crying. "Alas! I have been ruined by this wicked protector. Though he prides himself on being brave, he is a eunuch. Since I trusted him, they have been destroyed and are being slain by bandits. He seems to be a man during the day. But at night, he is terrified and sleeps like a woman." These words were like arrows and piercing. He seized his sword in the night and though he was naked, advanced angrily. They released the two lambs, but blazed like lightning. She was happy that having grabbed the lambs, her husband was returning, but he was naked. Aila could no longer see his wife on the bed and was distressed. His mind was disturbed. Grieving, he roamed around the earth, like a person who was mad.

'He saw her in Kurukshetra, on the banks of the Sarasvati. Her face was happy and she was with five friends. Pururava addressed her in a sukta. [1229] "O wife! Stay! O cruel one! Stay! You should not abandon me. Even now, your obtaining happiness from me has not ended. [1230] Let us converse. O divine lady! Now that you have cast me aside, far away, my excellent body will fall down. Since it no longer finds favour with you, wolves and vultures will devour it." Urvashi replied, "Do not give up your life. You are a man. You must not allow wolves to devour you now. The hearts of women are like those of wolves and one should not have friendship with them. Women are merciless and cruel. They are extremely intolerant. For the sake of love, they can be rash. It is said that even for a trifling reason, they can kill a trusting husband or a brother. They can be deceitful and generate trust in ignorant men. They can abandon well-wishers. Desiring a new and newer lover, their conduct can be like that of pumshchalis and svairinis. At the end of every year, you will be my lord for one night. There will be offspring through our pleasure. However, you will also have other offspring.” [1231] On seeing that the divine lady was pregnant, he left for his own city. At the end of the year, he went there again. Urvashi was then the mother of a brave son. Filled with delight, he spent the night with her. However, he was miserable at the prospect of separation and Urvashi spoke to him. “Seek refuge with the gandharvas and they will bestow me on you.” O king! Satisfied by his praises, they gave him an *agnisthali*. [1232] He took this to be Urvashi and roamed around in the forest. When he understood, he left the vessel in the forest. He returned home and meditated through the night. Treta yuga was about to start and knowledge of the three [1233] was manifested in his mind. Going to the place where the vessel had been left, he saw an *ashvattha* tree growing from a *shami* tree. Desiring to go to Urvashi’s world, he used these as two churning rods. [1234] Chanting the *urvashi mantra*, [1235] the lord mediated on the upper and lower *arani* and the intervening space as the son who would be born from him. When they were rubbed against each other, the fire god, Jataveda, was generated. [1236] The king thought of the three kinds of knowledge as three of his sons. He desired to go to Urvashi’s world. Therefore, with that fire, he worshipped the lord of sacrifices, the illustrious Adhokshaja Hari, who is in all the gods. In earlier times, there was only one Veda—the syllable Oum, the store of all speech. There was only one divinity, Narayana. There was one Agni and one varna. O king! When treta yuga was about to start, Pururava made them three. Making Agni his son, the king went to the world of the gandharvas.’

Chapter 9(15)

Shri-Shuka said, ‘O king! Through Urvashi’s womb, Aila had six sons—Ayu, Shrutayu, Satyayu, Raya, Vijaya and Jaya. Shrutayu’s son was Vasuman and Satyayu’s son was Shrutanjaya. Raya’s son was Eka and Jaya’s son was Amita. Vijaya’s son was Bhima, Bhima’s son was Kanchana and

Kanchana's son was Hotraka. Hotraka's son was Jahnu, who held the Ganga in the cup of his hand and drank her up. [1237] Jahnu's son was Puru, Puru's son was Balaka and Balaka's son was Ajaka. Ajaka's son was Kusha. Kusha had four sons—Kushambu, Tanaya, Vasu and Kushanabha. Kushambu's son was Gadhi. A brahmana named Richika sought Gadhi's daughter, Satyavati, in marriage. Considering that the groom was not an equal, Gadhi told Bhargava, [1238] "We belong to Kusha's lineage. Give one thousand horses as a price for the girl. They should be as radiant as the moon. But each should have one ear that is black." Having been thus addressed, he understood the intention and went to Varuna. He brought and gave those horses and married the one with the beautiful face. Both his wife and his mother-in-law desired offspring and beseeched the rishi. He cooked charu for both and pronounced mantras on them. [1239] The sage then went to have a bath. Satyavati's mother asked her for the charu that had been cooked for her, taking it to be superior. Having given her that, she herself ate what was meant for her mother. Learning this, the sage told his wife, "You have given rise to a great hardship. Your son will be as terrible as the wielder of the rod. [1240] Your brother will be excellent in his knowledge of the brahman." Pacified by Satyavati, Bhargava again said, "If your son is not like that, your grandson will be like that." Jamadagni was born in this way. She became the extremely sacred Koushiki, [1241] the purifier of the world. It is said that Jamadagni married Renuka, Renu's daughter. Through her, Bhargava rishi had Vasuman and other sons. The youngest to be born was famous as Rama. [1242] He is said to have been born from Vasudeva's portion and brought an end to the lineage of the Haihayas. He exterminated kshatriyas from the earth twenty-one times. The insolent kshatriyas had become a burden on earth and caused harm to brahmanas. They were filled with great rajas and tamas. They caused offence, even because of a trifling reason.'

The king asked, 'What did those royal ones, who were not in control of their atmans, do to the illustrious one? Why was the lineage of the kshatriyas repeatedly destroyed?'

Shri-Shuka replied, 'The bull among kshatriyas, Arjuna [1243] was the lord of the Haihayas. He followed the rituals and worshipped Datta, [1244] a portion of the illustrious one. He thus obtained one thousand arms and was invincible in the midst of the enemy. His senses and power could not be restrained and he possessed prosperity, energy, valour, fame and strength. He obtained the powers and qualities of a lord of yoga, such as anima and the others. Without any restrictions, he roamed around the world, like the wind. Intoxicated with arrogance, he was once sporting in the waters of the Reva, [1245] surrounded by jewels among women. Radiant with a vaijayanti garland, [1246] he obstructed the waters of the river with his arms. The waters of the river started to flow in the opposite direction and flooded Dashanana's [1247] own camp. Proud of his own valour, he could not tolerate the other's prowess. When he caused him offence in the presence of the women, he [1248] playfully seized him and imprisoned him in Mahishmati, [1249] thereafter releasing him like a monkey. Once, as he pleased, he was wandering around in the desolate forest on a hunt and entered Jamadagni's hermitage. The sage offered the divinity among men objects of worship. With his Havishmati, [1250] the store of austerities took care of the soldiers, the advisers and the mounts. He saw that jewel and also saw that his [1251] prosperity was far greater than his own. With the Haihayas, he didn't welcome the hospitality, but desired the one who provided for agnihotra sacrifices. Insolent, he urged his men to seize the rishi's Havishmati. With her calf, she was forcibly taken to Mahishmati, weeping as she was conveyed. When the king had left, Rama returned to the hermitage. Hearing about the wicked act, he was angry, like a snake that has been struck. He grasped his terrible battleaxe, quivers, armour and a bow. The extremely intolerant one followed, like a lion pursuing the leader of a herd. [1252] The noble and energetic one of the Bhrigu lineage descended. He wielded a bow. His weapons were arrows and a battleaxe. His garment was made out of black deer skin and his matted hair was as dazzling as the sun. As he [1253] was entering his city, he saw him. He urged seventeen extremely terrible *akshouhini*s, [1254] consisting of elephants, chariots, horses and foot soldiers, to fight against him. They wielded clubs, swords, arrows, javelins, shataghnis [1255] and spears. However, the illustrious one slaughtered them single-handedly. With the speed of the mind and of the wind, the slayer of enemies struck here and there with his battleaxe. In every such spot, arms, thighs and necks fell down on the ground. The charioteers and the mounts were killed. Haihaya saw that his own soldiers were brought down in the battle by Rama's battleaxe and arrows. They lay down in a mire formed out of blood. Their armour, standards and bows were scattered, the bodies were brought down. Filled with rage, he attacked. With five hundred hands, Arjuna simultaneously fixed arrows to five hundred bows in Rama's direction. However, Rama was foremost among the wielders of weapons. With arrows shot from a single bow, he simultaneously severed these. In the field of battle, he [1256] forcefully attacked, using his hands to uproot mountains and trees and fling them. But Rama used his axe, firm at the edges, to powerfully sever his arms, which were like the hoods of a serpent. With the arms severed, the head was like the summit of a mountain and he severed this too. When their father was killed, his ten thousand sons fled in fear. The destroyer of enemy heroes retrieved the suffering one who provided for agnihotra sacrifices and her calf and returning to the hermitage, gave them to his father.

'Rama told his father and his brothers what he had done. Hearing this, Jamadagni spoke to him. "O Rama! O mighty-armed one! O Rama! You have performed a wicked deed. This was unnecessary. The divinity among men was full of all the gods and you have killed him. O son! We are brahmanas. We are worshipped because we are forgiving. That is the way the preceptor of the worlds and of the gods [1257] has attained his status of Parameshthi. Forgiveness in a brahmana is agreeable. Like the radiance of the sun, it is their prosperity. The illustrious lord, Hari, is quickly pleased through forgiveness. The king's head is sprinkled in a consecration and killing him is more serious than the killing of a brahmana. O dear one! With Achyuta in your mind, go to the tirthas and wash away this sin."'

Chapter 9(16)

Shri-Shuka said, 'O descendant of the Kuru lineage! Rama was thus instructed by his father. Agreeing, he roamed around for a year, visiting tirthas. He then returned to the hermitage. Once, Renuka went to the Ganga. She saw the king of the gandharvas, [1258] wearing a garland of lotuses, sporting there with apsaras. Having gone to the river for some water, she saw him sporting there. Desiring Chitraratha a bit, she forgot that it was time to offer oblations into the fire. Realizing that the time had passed, she was scared that the sage might curse her. Having returned, she placed the water pot and stood before him, her hands joined in salutation. Discerning that his wife had been guilty of a transgression, the sage was enraged. He said, "O sons! Kill this wicked one." But they did not do what they had been asked to. His father then urged Rama to kill his mother and his brothers. Through his meditation and his austerities, he knew about the sage's powers and acted accordingly. Satyavati's son [1259] was pleased at this and requested him to ask for a boon. Rama said, "Let those who have been killed come back to life and let them not remember who killed them. They instantly arose, well, as if after sleeping. Rama had killed his relatives because he had known about his father's learning, austerities and valour.

'O king! Arjuna's sons remembered the slaying of their own father. Having been vanquished by Rama's valour, they could find no peace. Once, when Rama and his brothers had gone to the forest, they arrived at the hermitage. Because of the enmity, they desired revenge and finding an opportunity, arrived. The sage was seated at the place where the fire was kept, his mind absorbed in the illustrious Uttamashloka. Evil in their determination, they saw him and killed him. Piteously, Rama's mother beseeched those extremely terrible ones. However, those kshatra-bandhus forcibly severed the head and took it away. Afflicted by grief, Renuka beat herself. The chaste lady screamed in sorrow, "O Rama! O son! O Rama!" From a distance, Rama heard these sounds of lamentation. He swiftly returned to the hermitage and saw that his father had been killed. He was bewildered by the force of grief, anger, intolerance, affliction and misery and said, "Alas! O father! You were virtuous. You followed dharma. You have abandoned us and have gone to heaven." Lamenting in this way, he entrusted his father's body to his brothers. Rama seized the battleaxe, making up his mind to destroy kshatriyas. Rama went to Mahishmati, which had lost its prosperity because a brahmana had been killed. O king! In the midst of the city, he created a giant mountain out of their heads. [1260] Their blood created a terrible river which caused fear to those who were against brahmanas. With his father's killing being a reason, he became extremely inauspicious for the kshatriyas. On twenty-one occasions, the lord exterminated all kshatriyas from earth. In the place known as Samantapanchaka, he created nine lakes of blood. [1261] He fixed his father's head to the body and laid it down on *barhi* grass. Through sacrifices, he worshipped the one who is in the atmans of all the gods. All the gods are in him. He gave the eastern direction to the hotri, the southern direction to the brahmana, the western direction to the adhvaryu and the northern direction to the udgatri. He gave others the corners, the centre to Kashyapa, Aryavarta to the officiating priests and all that remained to the assistant priests. Thereafter, he had the bath to complete the sacrifice in the great river Sarasvati, cleansing himself of all the sin that remained. He was as radiant as the sun in a sky without clouds. Jamadagni got his own body back, with all the signs of jnana. [1262] Worshipped by Rama, he became the seventh in the circle of rishis. [1263]

'O king! In the next manvantara, Rama, Jamadagni's lotus-eyed son will be glorious. Having cast aside his rod and tranquil in his intelligence, even now, he resides on Mount Mahendra. The Siddhas, gandharvas and charanas sing about his conduct. In this way, the illustrious lord, Hari, the atman of the universe, descended in Bhrigu's lineage to remove the earth's heavy burden and killed many kings. Gadhi had an immensely energetic son who was like a fire that has been kindled. [1264] Through his austerities, he gave up his status as a kshatriya and obtained the radiance of a brahmana. O king! Vishvamitra had one hundred sons. Though the one in the middle was named Madhuchhanda, all of them are known as Madhuchhandas. He [1265] accepted Shunahshepa, who was born as Ajigarta's son in the Bhrigu lineage, as his son and told his sons to accept him as their elder brother. He [1266] was also known as Devarata. In Harishchandra's sacrifice, this man was sold as a sacrificial animal. He prayed to the gods and the lords of subjects and was released from his bondage of ropes. Since he was saved by the gods in a sacrifice, and destiny brought him to Gadhi's lineage, Shunahshepa, actually born in Bhrigu's lineage, came to be known as Devarata. [1267] However, the sons older than Madhuchhanda were not ready to accept this. The sage angrily cursed them, "O wicked ones! You will be *mlechchha*s." [1268] With fifty others, Madhuchhanda said, "You know best. We will abide by whatever you decide. They told their elder, the one who knew about mantras, [1269] "We will follow you." Vishvamitra told these sons, "Since you accepted and honoured me, you have made me a father of brave sons and you will be the fathers of brave sons. O Kushikas! O brave ones! Devarata is like you. Follow him." He [1270] also had other sons—Ashtaka, Harita, Jaya, Kratumat and others. In this way, Vishvamitra divided the Koushika gotra and differentiated them into the superior and not so superior.'

Chapter 9(17)

Shri-Shuka said, 'Pururava had a son named Ayu and his sons were Nahusha, Kshatravriddha, Raji, the valiant Rambha and Anena. O Indra among kings! Now hear about the ones who followed Kshatravriddha. Kshatravriddha had a son named Suhotra and Suhotra had three sons—Kashya, Kusha and Gritsamada. Gritsamada's son was Shunaka and Shounaka [1271] was a sage who knew the best of the hymns. Kashya's son was Kashi, Kashi's son was Rashtra and Rashtra was the father of Dirghatama. Dirghatama had a son named Dhanvantari and he was the propounder of Ayurveda. He was born as a portion of Vasudeva, the enjoyer of sacrifices and the mere memory of whose name removes all afflictions. Dhanvantari's son was Ketuman and Ketuman's son was Bhimaratha. Bhimaratha's son was Divodasa, Divodasa's son was Dyuman and Dyuman's son is said to be Pratardana and he was also known as Shatrujit, Vatsa and Ritadhvaja. He was also named Kuvalayashva, and Alarka and others were his sons. O king! Other than Alarka, there was no one else who ruled the earth for sixty-six thousand years and still remained young. Alarka's son was Santati and Santati's son was Sunitha. Sunitha's son was Niketana,

Niketana's son was Dharmaketu, and Satyaketu was born from Dharmaketu. Satyaketu's son was Dhrishtaketu and Dhrishtaketu's son was Sukumara, the lord of the earth. His son was Vitihotra, Vitihotra's son was Bharga and Bharga's son, Bhargabhumi, became a king. In Kshatravriddha's lineage, these are the kings descended from Kashi. Rabhasa was Rambha's son, Rabhasa's son was Gambhira and Gambhira's son was Akriya, and Brahmavit was born from Akriya's gotra. Now hear about Anena's lineage. Anena's son was Shuddha, Shuddha's son was Shuchi and Shuchi's son was Trikakud, also known as Dharmasarathi. Dharmasarathi's son was Shantaraya, who knew about the atman and performed various rites. Raji had five hundred extremely energetic sons. Entreated by the gods, he [1272] killed daityas and handed over heaven to Indra. However, Indra was scared of Prahlada and the others. Therefore, he surrendered himself, clasped Raji's feet and gave it back to him. When their father died, he asked the sons [1273] to return it. However, they did not return heaven, though they gave the great Indra a share in the sacrifices. The preceptor [1274] offered oblations into the fire and Bala's slayer [1275] slew Raji's sons, who had deviated from the path. Not a single one was left. In Kshatravriddha's lineage, Prati was born as Kusha's son. Prati's son was Sanjaya and Sanjaya's son was Jaya. Jaya's son was Krita and Krita's son was King Haryavana. Haryavana's son was Sahadeva, Sahadeva's son was Hina and Heena's son was Jayasena. Jayasena's son was Samkriti, Samkriti's son was Jaya, a maharatha who followed the dharma of kshatriyas. The kings in Kshatravriddha's lineage have been described. Now hear about those descended from Nahusha's son.'

Chapter 9(18)

Shri-Shuka said, 'Like the senses in embodied beings, [1276] Nahusha had six sons—Yati, Yayati, Samyati, Ayati, Viyati and Kriti. Knowing about the consequences of accepting a kingdom, when his father offered it to him, Yati did not want it. He knew that once a man enters this state, he can no longer comprehend the atman. His father was dislodged from his status because he caused an offence to Indra. [1277] The brahmanas made him become a python. Therefore, Yayati became the king. He placed his four younger brothers in charge of the four directions and ruled the earth. He married the daughters of Kavya and Vrishaparva.' [1278]

The king asked, 'The illustrious Kavya was a brahmana rishi and Nahusha was a kshatra-bandhu. How did this *pratiloma* marriage [1279] between a royal descendant and a brahmana occur?'

Shri-Shuka replied, 'The Indra among the danavas had a garden that was full of flowering trees, the beautiful humming of bees, charming pools and sandy banks. Once, the lady and maiden named Sharmishtha, was roaming there, along with one thousand friends. This included Devayani, the beautiful daughter of the preceptor. Those lotus-eyed maidens approached a pool of water. They left their garments on the bank and sported there, splashing water on each other. They saw Girisha roaming around, astride his bull and accompanined by the goddess. [1280] Ashamed, the ladies quickly arose from the water and put on their garments. Unknowingly, Sharmishtha put on the garment that belonged to the preceptor's daughter, taking it to be her own. Angry, Devayani said, "Alas! Behold the unbecoming act of this servant maid. It was mine, but she has donned it, like a female dog that steals oblations from a sacrifice. We are the mouth of the supreme being and everything has been created through our austerities. We sustain his resplendence in this world and we are the ones who indicate the auspicious path. The guardians of the worlds and the lords of the gods abide by what we say. So does the illustrious and pure one, the atman of the universe and Shri's abode. Among them, we are descended from Bhrigu's lineage. Her father, the asura, is our disciple. Nevertheless, this unchaste one has donned my garment, like a shudra claiming the Vedas." Thus addressed, Sharmishtha was enraged. She sighed, like a female serpent that has been injured. Biting her lips, she addressed the preceptor's daughter. "O beggar! Not knowing your own status, why are you boasting a lot? Do you not wait in our house, like one who is searching for scraps?" [1281] Using such harsh words, Sharmishtha angrily took away the garment of the preceptor's virtuous daughter and flung her into a well. After she had returned to her own house, Yayati was roaming around on a hunt. Wandering around as he willed, he came to the well in search of water and saw her. She was naked and the king gave her his own upper garment. Overcome by compassion, he held her hand in his hand and pulled her out. Ushanas's daughter was filled with trust and love and addressed him in these words. "O brave one! O king! O conqueror of enemy cities! You have held me by the hand. Since my hand has been grasped by you, no one else will accept my hand. O brave one! This relationship has been brought about by the lord and not by a human agency. Having fallen into the well, I caught sight of you. O mighty-armed one! Earlier, Kacha, Brihaspati's son, had cursed me that no brahmana would accept my hand." [1282] Yayati had not intended this, but thought that this had been brought about by destiny. Moreover, his heart was attracted to her. Therefore, he accepted her words. When the king had left, the patient one returned and, weeping, told her father everything that Sharmishtha had said and done. Distressed, the illustrious Kavya condemned life as a priest. Praising the subsistence followed by a pigeon, [1283] he left the city with his daughter. Vrishaparva got to know. Because of the prospect of his preceptor helping his adversaries, he stopped him along the way. He prostrated his head at his feet and placated him. The illustrious Bhargava's anger never lasted for a long time and he told his disciple, "O king! I cannot abandon her. [1284] Therefore, do what she wants." He said that he would act accordingly and Devayani told him what was in her mind. "When my father bestows me on someone, let her and her companions follow me." He perceived the danger to his relatives and therefore gave these words, that Sharmishtha and her companions should follow Devayani when she was bestowed by her father, with due importance. Like servant-maids, those one thousand women surrounded Devayani. Ushanas bestowed his daughter on Nahusha's son and also gave Sharmishtha. However, he said, "O king! Never allow Sharmishtha on your bed." O king! On one occasion, Sharmishtha saw that Ushanas's daughter delivered an excellent son. In private, the virtuous lady spoke to her friend's husband. The princess desired offspring and the one who knew about dharma reflected on dharma. [1285] Though he remembered Shukra's words, at the time, because of destiny, he accepted. Devayani gave birth to Yadu and Turvasu. Sharmishtha, Vrishaparva's daughter, gave birth to Druhyu, Anu and Puru. The proud Devayani got to know that the asura's daughter had conceived through her husband. Senseless with rage, she left for her father's house. Desiring her, he followed his beloved and sought to appease her through words. Unable to please her in this way, he tried things like massaging her feet.

'Shukra angrily said, "O false man! You lust after women. O evil-minded one! You will be overtaken by old age, which disfigures the bodies of men." Yayati replied, "O brahmana! My desire for your daughter has still not been satiated." The answer was, "As long as you still have desire left, in exchange, get youth from someone who is willing." Having obtained this arrangement, Yayati spoke to his eldest son, "O son! O Yadu! Accept this old age in your body and give me your youth. O child! Your maternal grandfather is the reason for this and I am not yet satisfied with material objects. Give me your youth, so that I can enjoy for a few more years." Yadu replied, "I am not interested in this old age, which you have obtained though you are middle-aged. Without knowing about carnal pleasures, there cannot be detachment in a man." [1286] O descendant of the Bharata lineage! The father urged Turvasu, Druhyu and Anu. However, they did not know about dharma. Their minds were such that they regarded temporary things as permanent. Therefore, they refused. At this, he asked his son Puru, who was younger in age, but superior in qualities. "O child! Like your elder brothers, you should not refuse me." Puru replied, "O Indra among men! In this world, a man obtains his own self because of his father and who is capable of repaying this? It is through his [1287] favours that one obtains what is best. A superior son acts after anticipating what his father wants. A middling son does what he is asked to do. An inferior son obeys reluctantly. A son who does not obey is like a father's excrement." Thus, Puru happily accepted his father's old age. O king! With this youth, he [1288] enjoyed himself, as he willed. He became the lord of the seven dvipas and protected the subjects properly, like a father. Without his senses being constrained in any way, he enjoyed material objects, as he wished. Devayani always brought him delight, with her mind, words, body and objects. She brought great pleasure to her beloved and in private, he enjoyed himself with his beloved. He performed many yajnas and kratus to the lord of sacrifices, with copious quantities of dakshina. He worshipped the divinity Hari. He is in all the gods and all the gods are in him. He is the one who has created everything and is like the sky, with a large number of clouds. [1289] He is manifest in many different forms, but is also not manifest. He appears as if in a dream, in maya, or in wishes. He [1290] immersed his heart in Vasudeva, who is in the core of all hearts. With no particular object in mind, he worshipped the lord Narayana, who cannot be seen. In this way, the senses, and the mind as the sixth, enjoyed happiness for one thousand years. But despite doing this, the emperor was not satisfied.'

Chapter 9(19)

Shri-Shuka said, 'Yayati acted in this way, with desire for women clouding what was good for him. When he understood, he was disenchanted and recited this chant to his beloved. "O Bhargava's daughter! Listen to this chant about someone like me on earth. Patient people who reside in the forest and in the village lament his lot. In a forest, there was a goat that was searching for something it would like. It saw a she-goat that had fallen into a well as a result of her own karma. The goat was driven by lust and thought of a means to lift her up. He used the tips of his horns to dig up the edges, so that there would be a passage for her to emerge. After emerging from the well, the beautiful-hipped she-goat desired him. He was stout, bearded and excellent. His penis possessed strength and he was accomplished in sexual intercourse. On seeing this, many other beautiful she-goats also desired him as their beloved partner. That single ram increased sexual desire in many. Overwhelmed by desire, he found pleasure with them and did not understand himself. The she-goat that had suffered from falling into the well saw that her beloved was engaged in sexual intercourse and was enjoying himself with other she-goats. She could not tolerate this. She thought that the one who had appeared as a well-wisher was actually an ill-wisher. He was lascivious and his friendship had lasted for a short while. Miserable, she gave up pleasure that comes from the senses and returned to her master. However, he was devoted to his wife and followed her, seeking to placate the unhappy one. Along the path, he bleated and did the other things that goats do. But he was unable to pacify her. Angry, the brahmana who was the she-goat's master severed the goat's testicles. Since he was skilled in yoga, he thereafter fixed the dangling testicles back again. O fortunate one! When his testicles had been fixed back, for a long period of time, the goat enjoyed himself with the she-goat who had been rescued from the well. Nevertheless, even today, after many days, his desire has not been satisfied. O one with the excellent eyebrows! Controlled by my love for you, I am as unhappy as that. Confounded by your maya, I have not realized my atman. If a man is destroyed by desire, all the grain, barley, gold, animals and women on earth are not capable of bringing pleasure to his mind. If desire has been generated, that desire is not pacified through enjoying objects. Like ghee offered to the one with the black trails, [1291] it is again kindled. If a man's sentiments are not like that, he does not cause injury to any living being. He is impartial towards everyone and all the directions are full of happiness for him. For evil-minded people, this is very difficult to give up. Even when the body is withered, it does not wither away. That thirst brings misery with it. If a person desires peace, he must swiftly give it up. In private, such a person must not sit on the same seat with a mother, a sister or a daughter. The aggregate of the senses is powerful and can make even a learned person deviate. I have continuously served material objects for one thousand years. Nevertheless, after enjoying them, the thirst for them continues to increase. Therefore, I will give all this up and turn my mind to meditating on the brahman. I will be without opposite pairs of sentiments. Without any ahamkara, I will roam around with animals. Everything that is seen or heard is temporary. Comprehending this, one should not think about them, or enjoy them. The cycle of samsara destroys the atman. A person who is learned in this way realizes the atman." Nahusha's son told his wife this. He returned the youth to Puru and got back his own old age. He was devoid of any desires.

‘The lord gave the south-eastern direction to Druhyu, the southern direction to Yadu, the western direction to Turvasu and the northern direction to Anu. He consecrated Puru, the best among them all, over the entire surface of the earth and the subjects, asking his elders to remain obedient to him. He then went to the forest. For a very large number of years, he had served the six [1292] and material objects. Like a bird leaving the nest when its feathers have grown, in an instant, he freed himself from all this. There, he was completely freed from all kinds of association. Cleansed of the three attributes, [1293] he realized the atman. He was absorbed in the unblemished brahman and realized the destination obtained by a devotee of the illustrious Vasudeva. Hearing the song, [1294] Devayani thought that it was meant to persuade her to realize the atman and was not merely a story recounted affectionately in casual conversation and jest between a man and a woman. She realized that this residence with relatives was controlled by the lord and was fashioned by the lord’s maya. It was like those who go to a watering hole. [1295] This was like a dream. Therefore, Bhargava’s daughter gave up all attachment. Immersing her mind in Krishna, she gave up the manifestations of the atman. [1296] I bow down to the illustrious Vasudeva, the creator of everything. He resides in all creatures. I bow down to the great and tranquil one.’

Chapter 9(20)

Shri-Shuka said, ‘O descendant of the Bharata lineage! I will now tell you about Puru’s lineage, the one you are descended from. Royal sages were born in this line and so were brahmanas who started their own lineages. Puru’s son was Janamejaya and his son was Prachinvan. Prachinvan’s son was Pravira, Pravira’s son was Namasyu and Namasyu’s son was Charupada. Charupada’s son was Sudyu, Sudyu’s son was Bahugava and Bahugava’s son was Samyati. Samyati’s son was Ahamyati and it is said that Ahamyati’s son was Roudrashva. Through the apsara Ghritachi, Roudrashva had ten sons—Riteyu, Kuksheyu, Sthandileyu, Kriteyu, Jaleyu, Sannateyu, Dharmeyu, Satyetu, Vrateyu and Vaneyu as the youngest. This is just like the ten senses [1297] being evolved from the mouth of the one who is the atman of the universe. O king! Riteyu had a son named Rantibhara and he had three sons—Sumati, Dhruva and Apratiratha. Kanva was Apratiratha's son. Kanva's son was Medhatithi, whose sons were Praskanna and other brahmanas. Sumati had a son named Raibhya and it is held that Dushyanta was his son.

'Having gone on a hunt, Dushyanta went to Kanva's hermitage. He saw a lady seated there. She was like Rama [1298] and illuminated everything with her own radiance. On seeing her, he was instantly smitten, as if by divine maya. Though he was surrounded by some of his soldiers, he spoke to that beautiful lady. He was delighted to see her and all his exhaustion was gone. Tormented by desire, he smiled and asked her in gentle words. "O lotus-eyed one! Who are you? O one who pleases the heart! Whom do you belong to? Why are you in this desolate forest? What do you desire? O one with the excellent waist! I can see that you are evidently the daughter of a king. The minds of those from Puru's lineage are never attracted towards something that constitutes adharma." Shakuntala replied, "I am Vishvamitra's daughter and have been abandoned by Menaka in the forest. [1299] The illustrious Kanva knows all this. O brave one! What can we do for you? O lotus-eyed one! Be seated here and accept whatever we offer you. Enjoy this wild rice. If it pleases you, reside here." Dushyanta said, "O one with the excellent eyebrows! Since you have been born in Kushika's lineage, this is worthy of you. Maidens born in royal lineages themselves choose a groom who is their equal." The king knew about the rules for the time and the place. When she said "Oum", [1300] following the dharma of gandharva rituals, he married Shakuntala. [1301] The royal sage's semen was potent and he deposited his semen in his queen. Next morning, he left for his own city. In course of time, she delivered a son. In the forest, Kanva performed all the rites for the boy. The boy was so strong that he could seize a lion, bind it and play with it. His valour was impossible to resist and he was born as Hari's portion. Taking him with her, the excellent woman went to her husband. However, the king did not accept his wife and son, both of whom were unblemished. All the creatures then heard an invisible voice speak from the sky. "O Dushyanta! A mother is a mere receptacle. [1302] A son belongs to the father from whom he has been born. Nurture your son. Do not insult Shakuntala. O divinity among men! A son belongs to the person whose semen it was and he delivers from Yama's abode. You are the origin of the foetus and Shakuntala has spoken the truth." When his father left for the other world, he became an extremely illustrious chakravarti. He was born from Hari's portion and his greatness is sung about on earth. He possessed the sign of a chakra on his right palm and the mark of a lotus on the soles of his feet. The lord was consecrated as an emperor at a mahabhisheka and performed sacrifices. With Mamata's son [1303] as the priest, he performed fifty-five horse sacrifices along the course of the Ganga. Along the course of the Yamuna, he performed seventy-eight horse sacrifices. Tying the horses there, he donated riches. The altars for the sacrificial fires of Bharata, Dushyanta's son, were erected at excellent spots. Each brahmana received his share of one thousand *badva*s of cows. [1304] Binding one hundred and thirty three horses for sacrifices, he astounded the kings. The prosperity of Dushyanta's son surpassed even that of the gods. No former king could achieve the greatness of Bharata's deeds, nor will any king do so in the future, just as it is impossible to achieve heaven through the strength of one's arms. In conquests, he killed all the Kiratas, Hunas, Yavanas, Andhras, Kankas, Khashas, Shakas and mlechchha kings who were against brahmanas. Earlier, the asuras had vanquished the gods and had dispatched the celestial women to rasatala. He defeated them and took them [1305] and their loved ones away from rasatala, restoring their original states. At that time, the subjects could milk heaven and earth for all the objects of desire. He ruled for twenty-seven thousand years and his wheel was unrestrained in every direction.

'He was an emperor who was known as the guardian of the worlds. The emperor possessed opulence and prosperity. His wheel was unrestrained. But since everything to do with life was unreal, he no longer enjoyed it. O king! He had three revered wives, all from Vidarbha. However, they considered that the sons who were born from him did not resemble him. Therefore, they killed them. [1306] When he [1307] saw that his lineage was being destroyed, for the sake of a son, he performed a sacrifice to the Maruts and the Maruts presented Bharadvaja to him. When his brother's wife [1308] was pregnant, Brihaspati tried to have intercourse with her. The foetus that was inside prevented him. He released his semen, cursing the foetus which was trying to prevent the act. Mamata wished to abandon the child, [1309] scared that her husband would cast her away because of this. However, the gods made them utter a shloka, giving a name to the child. Brihaspati said, "O foolish lady! Nurture this child, he has been born from both of us." [1310] Mamata replied, "O Brihaspati! Nurture this child, he has been born from both of us." Saying this, both mother and father abandoned him and he came to be known as Bharadvaja. Though the gods urged them, they were both of the view that this son was of no use. When his [1311] lineage was going to be destroyed, the Maruts bestowed this child, whom they had nurtured, on him.'

Chapter 9(21)

Shri-Shuka said, 'Vitatha [1312] had a son named Manu. Manu's sons were Brihatkshatra, Jaya, Mahavirya, Garga and Nara. Nara's son was Samkriti. O descendant of the Pandu lineage! Samkriti's sons were Guru and Rantideva. Rantideva's greatness is chanted about, in this world and in the next. He gave away whatever riches came to him by chance. Without anything, the hungry one suffered, along with his family. Forty-eight days passed without his being able to drink water. In the morning, ghee, payasam, *samyava* [1313] and water presented itself before him by chance. With his family, he was hungry and thirsty, afflicted and trembling. They were about to eat. But at that time, an atithi brahmana arrived. He saw Hari everywhere. Therefore, full of devotion and respect, he gave him a share of the food. Having eaten, the brahmana left. O lord of the earth! When they were about to eat what was left and had been shared out, a vrishala arrived. Remembering Hari, he gave him a share too. After the shudra had left, another atithi arrived, surrounded by dogs. He said, “O king! Give me and my companions some food. We are hungry.” The lord received him with a great deal of respect and honour and gave him whatever was left, bowing down to the dogs and the master of the dogs. Only the water was left and just enough to satisfy one person. When they were about to drink, a pulkasa arrived and said, “Though I am inauspicious, give it to me.” He heard the pitiful words of the one who was extremely exhausted. Filled with compassion and greatly tormented, he addressed him in words that were like amrita. “I do not desire a supreme status from the lord, the eight kinds of powers, [1314] or freedom from rebirth. Let me remain inside all embodied beings and undergo their sufferings, so that they become free of miseries. He [1315] is suffering from hunger, thirst and exhaustion. My body is trembling. I am miserable and distressed. I am suffering from grief, unhappiness and confusion. He wants to remain alive. By giving him water and saving his life, all my sorrows will vanish.” The king was naturally patient and kind. Though he was about to die because he was thirsty, he said this and gave the water to the pulkasa. The lords of the three worlds can bestow all the fruits on those who desire these fruits. Fashioned by Vishnu’s maya, they had manifested themselves before him in those forms [1316] and now presented themselves. Without any desire and free of attachment, he bowed down before them. Filled with devotion, his mind was on the supreme and illustrious Vasudeva. His mind’s support was the lord and he desired nothing else. O king! Like a dream, maya, consisting of the gunas, vanished before him. Those who followed Rantideva acquired similar sentiments because of their association. All these yogis became devoted to Narayana.

‘Garga’s son was Shini and Shini’s son was Gargya. Thus, the lineage of a brahmana originated from that of a kshatriya. Mahavirya’s son was Duritakshya and his sons were Trayyaruni, Kavi and Pushkararuni. They obtained the status of brahmanas. Brihadkshatra’s son was Hasti, who built Hastinapura. Hasti’s sons were Ajamidha, Dvimidha and Purumidha. Ajamidha’s descendants were Priyamedha and other brahmanas. Ajamidha had another son, Brihadishu and his son was Brihaddhanu. Brihaddhanu’s son was Brihatkaya and his son was Jayadratha. Jayadratha’s son was

Vishada and Vishada's son was Senajit. Senajit's sons were Ruchirashva, Dridhahanu, Kashya and Vatsa. Ruchirashva's son was Para and Para's son was Prithusena. Para had a son named Nipa and Nipa had one hundred sons. Through Kritvi, Shuka's daughter, Nipa had Brahmadatta as a son. Through his wife, Gau, this yogi had a son named Vishvaksena. Through the advice of Jaigishavya, Vishvaksena composed a treatise on yoga. Vishvaksena's son was Udakshvana and Udakshvana's son was Bhallada. These are known as Brihadishu's descendants. Dvimidha's son was Yavinara and Yavinara's son was known as Kritiman. Kritiman's son was named Satyadhriti, Satyadhriti's son was Dridhanemi and Dridhanemi's son was Suparshva. Suparshva's son was Sumati and Sumati's son was Sannati. Sannati's son was Kriti. Having used yoga to obtain them from Hiranyanabha, he composed six earlier Samhitas of the Sama Veda. Kriti's son was Nipa and Nipa's son was Ugrayudha. Ugrayudha's son was Kshemya, Kshemya's son was Suvira and Suvia's son was Ripunjaya. Ripunjaya's son was known as Bahuratha. Purumidha did not have any sons. Through his wife Nalini, Ajamidha had Nila as a son and Nila's son was Shanti. Shanti's son was Sushanti, Sushanti's son was Puruja and Puruja's son was Arka. Arka's son was Bharmyashva. Beginning with Mudgala, Bharmyashva had five sons. The others were Yavinara, Brihadishu, Kampilya and Sanjaya. Bharmyashva said, "O sons! These five can protect my kingdom. They were thus known as Panchalas. [1317] From Mudgala evolved the gotra of brahmanas known as Moudgalya. Bharmyashva's son, Mudgala, had twins as offspring. The male was Divodasa and the daughter was Ahalya. Through Goutama, she had Shatananda as a son. Shatananda's son was Satyadhriti and he was accomplished in *dhanurveda*. His son was Sharadvan. When he saw Urvashi, he released his semen on a clump of reeds and an auspicious couple was produced from this. When Shantanu went on a hunt, he was overcome by compassion at seeing them and accepted them. The boy was Kripa and the daughter was Kripi, Drona's wife.'

Chapter 9(22)

Shri-Shuka said, 'O king! Divodasa's son was Mitrayu and Mitrayu's sons were Chyavana, Sudasa, Sahadeva and Somaka. Somaka had one hundred sons. Jantu was the oldest and Prishata was the youngest son. Prishata's son was Drupada, who possessed every kind of prosperity. Drupada's daughter was Droupadi and Dhrishtadyumna and others were his sons. Dhrishtadyumna's son was Dhrishtaketu. These descendants of Bharmyashva are known as Panchalakas. [1318]

'Ajamidha had another son, Riksha, and Riksha's son was Samvarana. Through Tapati, Surya's daughter, Samvarana's son was Kuru, the lord of Kurukshetra. Kuru's sons were Parikshit, Sudhanu, Jahnu and Nishadashva. Sudhanu's son was Suhotra, Suhotra's son was Chyavana and Chyavana's son was Kriti, Uparichara Vasu's father. The foremost among Uparichara Vasu's sons was Brihadratha. Of the others, Kushamba, Matsya, Pratyagra and Chedipa were the rulers of Chedi. Brihadratha's son was Kushagra and Kushagra's son was Rishabha. Rishabha's son was Satyahita, Satyahita's son was Pushpavan and Pushpavan's son was Jahu. Through another wife, Brihadratha had a son who was born in two parts. When his mother threw him away, Jara playfully joined the two parts and said, "Live! Live!" The son named Jarasandha resulted. [1319] Jarasandha's son was Sahadeva, Sahadeva's son was Somapi and Somapi's son was Shrutashrava. Shrutashrava's son, Parikshit, had no offspring. Jahnu's son was Suratha. Suratha's son was Viduratha and Viduratha's son was Sarvabhouma. Sarvabhouma's son was Jayasena, Jayasena's son was Radhika and Radhika's son was Ayuta. Ayuta's son was Krodhana, Krodhana's son was Devatithi, Devatithi's son was Rishya, Rishya's son was Dilipa and Dilipa's son was Pratipa. Pratipa's sons were Devapi, Shantanu and Bahlika. Abandoning his father's kingdom, Devapi went to the forest. Shantanu, who had formerly been known as Mahabhisha, became the king. When he touched anything with his hands, even if it happened to be old, became young. Since everything obtained peace [1320] through the touch of his hands, he became Shantanu. The lord did not rain down in his kingdom for twelve years. The brahmanas told Shantanu, "By enjoying what belongs to your elder brother, you have become a *parivetta*. [1321] For the prosperity of the city and the kingdom, quickly give the kingdom to your elder brother." Thus addressed by the brahmanas, he requested his elder brother. However, he replied, "You have been urged by your ministers and brahmanas to deviate from the words of the Vedas. They only speak a lot." [1322] At this, the god showered down. Resorting to yoga, Devapi resides in Kalapagrama. When the lunar dynasty is destroyed in kali yuga, at the beginning of krita yuga, he will establish it again. Bahlika's son was Somadatta. Somadatta had three sons—Bhuri, Bhurishrava and Shala. Through Ganga, Shantanu's son was Bhishma, who was in control of his atman. He was best among those who know all kinds of dharma. He was wise and a great devotee of the illustrious one. Among the collection of heroes, he was the foremost. He even satisfied Rama [1323] in an encounter. Through the daughter of a *dasha*, Shantanu had a son named Chitrangada, the younger son was Vichitravirya. [1324] Chitrangada was killed by a gandharva named Chitrangada.

'Through her, [1325] Parashara had a son who was Hari's portion himself. This was the sage Krishna, the protector of the Vedas. I have studied this [1326] from him. The illustrious Badarayana ignored his own disciples, Paila and the others. I, his son, am serene. Therefore, he instructed me about this supreme secret. Both Ambika and Ambalika, the daughters of the king of Kashi, were forcibly abducted from their svayamvara. [1327] Vichitravirya married them. His heart was attached to them. However, he had tuberculosis and died. Badarayana was instructed by his mother to generate offspring from his brother's kshetra. Dhritarashtra, Pandu and Vidura were born in this way. O king! Through Gandhari, Dhritarashtra had one hundred sons. Duryodhana was the eldest among them and the daughter was Duhshala. Because of a curse, Pandu was prohibited from sexual intercourse. Through his wife, Kunti, and Dharma, Anila [1328] and Indra, he had three maharatha sons. Yudhishthira was the foremost. Through the Nasatyas, Madri had Nakula and Sahadeva as sons. Through her five husbands, Droupadi had five sons. They were your fathers. Prativindhya was Yudhishthira's son, Shrutasena was Vrikodara's son, Shrutakirti was Arjuna's son, Shatanika was Nakula's son and Shrutakarma was Sahadeva's son. There were other sons too. Through Pouravi, Yudhishthira had Devaka, through Hidimba Bhimasena had Ghatotkacha and through Kali, Bhimasena had Sarvagata. Through Vijaya, Parvata's daughter, Sahadeva had Suhotra. Through Karenumati, Nakula had Naramitra. Arjuna had Iravan through Ulupi and Babhruvahana through the daughter of the lord of Manipura. Since he was the son of a *putrika*, he was regarded as a son. [1329] Your father, Abhimanyu, was Subhadra's son. He was brave and defeated all the *atiratha*s. [1330] You were born through him and Uttara. When the Kuru lineage was about to be exterminated because of the energy of the *brahmastra* weapon of Drona's son, you were saved from death and made alive through Krishna's favours.

'O son! You have four sons. Janamejaya is the eldest and the others are Shrutasena, Bhimasena and the valiant Ugrasena. Knowing that you have died because of Takshaka, Janamejaya will be angry. He will perform a snake sacrifice, at which, snakes will be offered as oblations into the fire. He will appoint Tura, Kavasha's son, as the priest and perform sacrifices. He will perform horse sacrifices and conquer the earth in every direction. His son will be Shatanika, who will study the three [1331] from Yajnavalkya. He will obtain knowledge of weapons and knowledge of rituals. He will learn about the supreme from Shounaka. His son will be Sahasranika, Sahasranika's son will be Ashvamedhaja, Ashvamedhaja's son will be Asimakrishna and Asimakrishna's son will be Nemichakra. When Gajasahvya [1332] will be flooded by the river, the virtuous one will reside in Koushambi. His son will be Chitraratha and Chitraratha's son will be Kaviratha. His son will be Vrishtiman and Vrishtiman's son will be King Mahipati. His son will be Sunitha. Sunitha's son will be Nrichakshu and Nrichakshu's son will be Sukhinala. Sukhinala's son will be Pariplava, Pariplava's son will be Sunaya, Sunaya's son will be Nripanjaya, Nripanjaya's son will be Durva and Durva's son will be Timi. Timi's son will be Brihadratha, Brihadratha's son will be Sudasa, Sudasa's son will be Shatanika, Shatanika's son will be Durdamana and Durdamana's son will be Mahinara. His son will be Dandapani and Dandapani's son will be Nimi. Nimi's son will be Kshemaka. The brahmana and kshatriya lineages, revered by gods and rishis, will result in this way. In kali yuga, when Kshemaka becomes the king, this lineage will end. I will now tell you about the future kings of Magadha. Sahadeva's son will be Marjari, Marjari's son will be Shrutashrava, Shrutashrava's son will be Ayutayu, Ayutayu's son will be Niramitra, Niramitra's son will be Sunakshatra, Sunakshatra's son will be Brihatsena, Brihatsena's son will be Karmajit, Karmajit's son will be Sritanjaya, Sritanjaya's son will be Vipra and Vipra's son will be Shuchi. Shuchi's son will be Kshema, Kshema's son will be Suvrata, Suvrata's son will be Dharmasutra, Dharmasutra's son will be Sama, Sama's son will be Dyumatsena, Dyumatsena's son will be Sumati and Subali will be born from Sumati. Subali's son will be Sunitha, Sunitha's son will be Satyajit, Satyajit's son will be Vishvajit and Vishvajit's son will be Ripunjaya. The kings of the Brihadratha lineage will rule for one thousand years.'

Chapter 9(23)

Shri-Shuka said, 'Anu [1333] had three sons—Sabhanara, Chakshu and Paroksha. Sabhanara's son was Kalanara and Kalanara's son was Srinjaya. His son was Janamejaya, Janamejaya's son was Mahashala and Mahashala's son was Mahamana. Ushinara and Titikshu were the sons of Mahamana. Ushinara's four sons were Shibi, Vana, Shami and Daksha. Shibi had four sons—Vrishadarbha, Sudhira, Madra and Kaikeya. In this way, Titikshu's son was Rushadratha, Rushadratha's son was Hema and Hema's son was Sutapa. Bali was born from Sutapa. In King Bali's kshetra, Dirghatama had Anga, Vanga and Kalinga as sons and also those known as Suhma, Pundra and Andhra. In the east, these six ruled over kingdoms that were known by their own names. Anga had a son named Khanapana and Khanapana's son was Diviratha. Diviratha's son was Chitraratha, who had no offspring. He was also known as Romapada and his friend, Dasharatha, gave him his own daughter, Shanta. He bestowed her on Rishyashringa, who married her. When the god did not shower down, beautiful women brought that son of a deer, [1334] tempting him with singing, dancing, musical instruments, seductions, embraces and worship. To obtain offspring, the king [1335] performed a sacrifice to the lord of the Maruts. [1336] He obtained offspring, just as Dasharatha, who was without offspring, obtained offspring. Romapada's son was Chaturanga and Chaturanga's son was Prithulaksha. Prithulaksha's sons were Brihadratha, Brihatkarma and Brihadbhanu. The first had a son named Brihanmana and Jayadratha was born from him. Through Sambhuti, Jayadratha had a son named Vijaya. Vijaya's son was Dhriti, Dhriti's son was Dhritavrata, Dhritavrata's son was Satkarma and Satkarma's son was Adhiratha. When he [1337] was sporting on the banks of the Ganga, he found an infant in a basket. The child had been abandoned by Kunti, since she was not married then. Being without offspring, he brought him up as his son. [1338] Karna's son was Vrishasena and he became a lord of the earth.

'Druhyu's [1339] son was Babhru, Babhru's son was Setu, Setu's son was Arabdha, Arabdha's son was Gandhara, Gandhara's son was Dharma, Dharma's son was Dhrita, Dhrita's son was Durmana and Durmana's son was Pracheta. Pracheta had one hundred sons. These sons were the lords of the mlechchha regions and resided in the northern direction.

'Turvasu's [1340] son was Vahni, Vahni's son was Bhaga and Bhaga's son was Bhanuman. Bhanuman's son was Tribhanu and Tribhanu's son was the generous Karandhama. Karandhama's son was Marut. Since Marut was without any sons, he adopted a son from the Puru lineage. [1341] Desiring the kingdom that belonged to his own lineage, Dushyanta returned there.

'I will now describe the lineage of Yadu. If a man hears this, he is freed from all sins. This is extremely sacred and destroys all the sins of men. Assuming human form, the illustrious paramatman adopted the form of an avatara in this. It is said that Yadu had four sons—Sahasrajit, Kroshta, Nala and Ripu. The son of the eldest was Shatajit. Shatajit's sons were Mahahaya, Renuhaya and Haihaya. Haihaya's son was Dharma and Dharma's son was Netra and Netra was the father of Kunti. [1342] Kunti's son was Sohanji, Sohanji's son was Mahishman and Mahishman's son was Bhadrasenaka. Bhadrasena's [1343] sons were Durmada and Dhanaka. Dhanaka's sons were Kritavirya, Kritagni, Kritavarma and Kritouja. Kritavirya's son was Arjuna, the lord of the seven dvipas. From Dattatreya, born as Hari's portion, he obtained the great qualities of yoga. No other kings could follow the path traversed by Kartavirya, [1344] in sacrifices, donations, austerities, yoga, learning, valour, compassion and other traits. Indeed, he enjoyed unrestricted prowess for eighty-five thousand years. He enjoyed undecayed prosperity and memory and the satisfaction of the six [1345] was unmitigated. He had one thousand sons. However, after the battle, [1346] only five remained alive—Jayadhvaja, Shurasena, Vrishabha, Madhu and Urjita. Jayadhvaja's son was Talajangha, who had one hundred sons. The kshatriyas known as Talajanghas were destroyed by the energy of Ourva. [1347] Among these sons, Vitihotra was the eldest. Vitihotra's son was known as Madhu and Madhu's son was Vrishni. Out of Madhu's one hundred sons, Vrishni was the eldest. Therefore, the lineage came to be known after his name. O king! They are known as Madhavas, Vrishnis or Yadavas.

'Yadu's son, Kroshta, had a son named Vrijinavan. His son was Svahi and Svahi's son was Rusheku. Rusheku's son was Chitraratha. The great and glorious yogi, the immensely fortunate Shashabindu, was born to Chitraratha. He was an unvanquished chakravarti and possessed fourteen jewels. [1348] He had ten thousand wives. Through each, he had ten immensely illustrious sons. Thus, he had one million sons. Among these sons, six were prominent. The one known as Prithushrava had a son named Dharma and Dharma's son was Ushanas, who performed one hundred horse sacrifices. Ushanas had a son named Ruchaka. Ruchaka had five sons, known as Purujit, Rukma, Rukmeshu, Prithu and Jyamagha. Hear about them. Jyamagha's wife was Shaibya. She was childless. However, scared of her, Shaibya's husband did not marry again. Once, from an enemy's house, he brought a woman who was meant for enjoyment. [1349] On seeing her on the chariot, Shaibya became angry with her husband. "O cheat! Who is this, on my place in the chariot?" "This is your daughter-in-law," was the reply. Smiling, Shaibya told her husband, "I am barren. Nor do I have a co-wife. How can she be my daughter-in-law?" "O queen! You will give birth and she will be suitable then." He had caused delight to the vishvadevas and the ancestors, who approved. Therefore, in the course of time, Shaibya conceived and gave birth to an auspicious son. He was known as Vidarbha and married the lady who had been accepted as a daughter-in-law.'

Chapter 9(24)

Shri-Shuka said, 'Through her, Vidarbha had two sons named Kusha and Kratha. There was a third named Romapada, a delight of the Vidarbha lineage. Romapada's son was Babhru and Babhru's son was Kriti. Kriti's son was Ushika. Ushika's son was Chedi and the kings of Chedi were descended through him. Kratha's son was Kunti, [1350] Kunti's son was Dhrishti and Dhrishti's son was Nivriti. Nivriti's son was Dasharha and his son was Vyoma. Vyoma's son was Jimuta, Jimuta's son was Vikriti, Vikriti's son was Bhimaratha, Bhimaratha's son was Navaratha and Navaratha's son was Dasharatha. Dasharatha's son was Shakuni, Shakuni's son was Karambhi, Karambhi's son was Devarata, Devarata's son was Devakshatra, Devakshatra's son was Madhu, Madhu's son was Kuruvasha and Kuruvasha's son was Anu. Anu's son was Puruhotra, Puruhotra's son was Ayu and Ayu's son was Satvata. O revered one! Satvata had seven sons—Bhajamana, Bhaji, Divya, Vrishni, Devavridha, Andhaka and Mahabhoja. Through one wife, Bhajamana had the sons Nimlochi, Kimkina and Dhrishti. O lord! Through another wife, he had three sons—Shatajit, Sahasrajit and Ayutajit. Devavridha's son was Babhru. About them, [1351] a shloka is read. "Whatever is heard about them from a distance, is what is seen at close quarters. Babhru is best among men and Devavridha is like the gods. Through Babhru and Devavridha, fourteen thousand and sixty-five men have obtained immortality." Mahabhoja was exceedingly devoted to dharma. Those in his lineage are known as the Bhojas.

'O scorcher of enemies! Vrishni's son was Sumitra, Sumitra's son was Yudhajit, Yudhajit's son was Shini, Shini's son was Anamitra and Anamitra's son was Nimna. Nimna's two sons were Satrajit and Prasena. Anamitra had another son known as Shini and his son was Satyaka. Satyaka's son was Yuyudhana, [1352] Yuyudhana's son was Jaya, Jaya's son was Kuni and Kuni's son was Yugandhara. Anamitra had another son known as Vrishni. Vrishni's sons were Shvaphalaka and Chitraratha. Through Gandini, Shvaphalaka had twelve famous sons and also Akrura as foremost among them. The others were Asanga, Sarameya, Mridura, Mriduvid, Giri, Dharmavriddha, Sukarma, Kshetrapeksha, Arimardana, Shatrughna, Gandhamada and Pratibahu as the twelfth. Their sister was known as Suchara. Akrura also had two sons, Devavana and Upadeva. Chitraratha's sons were Prithu, Vidura and many others. All of them extended the delight of the Vrishni lineage. There were Kukura, Bhajamana, Shuchi and Kambalabarhisha. [1353] Kukura's son was Vahni, Vahni's son was Viloma, Viloma's son was Kapotaroma and Kapotaroma's son was Anu, Tumburu's friend. [1354] Anu's son was Andhaka, Andhaka's son was Dundubhi, Dundubhi's son was Aridyota and Aridyota's son was Punarvasu. Punarvasu's son was Ahuka and his daughter was Ahuki. Ahuka's sons were Devaka and Ugrasena. Devaka had four sons—Devavan, Upadeva, Sudeva and Devavardhana. O king! They had seven sisters, Dhritadevaa and others. These others were Shantidevaa, Upadevaa, Shridevaa, Devarakshitaa, Sahadevaa and Devaki. Vasudeva married them all. The sons of Ugrasena were Kamsa, Sunama, Nyagrodha, Kanka, Shanku, Suhu, Rashtrapala, Dhrishti and Tushtiman. Ugrasena's daughters were Kamsaa, Kamsavati, Kankaa, Shurabhu and Rashtrapalikaa. They were the wives of Vasudeva's younger brothers. Viduratha's [1355] son was Shura, Shura's son was Bhajamana, Bhajamana's son was Shini, Shini's son was Svayambhoja and it is said that Svyambhoja's son was Hridika. Hridika's sons were Devamida, Shatadhanu and Kritavarma. Devamidha's son was Shura and his wife was named Marisha. Through her, he had ten unblemished sons—Vasudeva, Devabhaga, Devashrava, Anaka, Srinjaya, Shyamaka, Kanka, Shamika, Vatsaka and Vrika. Vasudeva, Hari's father and origin, is spoken of as Anakadundubhi, because kettledrums and larger drums of the gods were sounded at the time of his birth. [1356] Their sisters were Pritha, Shrutadevaa, Shrutakirti, Shrutashravaa and Rajadhidevi. These sisters were the five daughters.

'Since his friend Kunti had no offspring, her father [1357] bestowed Pritha on him. [1358] Having satisfied Durvasa, she obtained from him the knowledge of summoning the gods. To test the power of this, she summoned the pure sun god. She was astounded in her mind when she saw the god instantly arrive. “O god! I used the mantra only to test it. Please pardon me and leave.” “O slender-waisted one! The sight of the gods is never futile. I will give you a son. However, I will also act so that your virginity remains intact.” Thus, the sun god impregnated her womb and returned to the firmament. A son was immediately born and he was like a second sun. Scared of people, with difficulty, she abandoned him in the water of the river. Your great-grandfather Pandu, for whom truth was his valour, married her.

‘Vriddhasharma of Karusha married Shrutadevaa. Dantavakra was born from her. He had earlier been Diti’s son, [1359] but had been cursed by the rishis. Dhrishtaketu of Kekaya married Shrutakirti and had five sons in the Kekaya lineage, Santardana and others. Through Rajadhidevi, Jayasena had two sons who were the kings of Avanti. [1360] Damaghosha, the king of Chedi, married Shrutashravaa. Shishupala was her son. That is how his birth is described. Through Kamsaa, Devabhaga had two sons—Chitraketu and Brihadbala. Through Kamsavati, Devashrava had two sons—Suvira and Ishuman. Through Kankaa, Anaka had Satyajit and Purujit as sons. Through Rashtrapali, [1361] Srinjaya had Vrisha, Durmarshana and others as sons. Through Shurabhumi, Shyamaka had Harikesha and Hiranyaksha as sons. Through the apsara named Mishrakeshi, Vatsaka had Vrika and other sons. Through Durvakshi, Vrika had Taksha, Pushkara, Shala and others as sons. Through Sudamini, Shamika had Sumitra, Arjunapala and other sons. Through Karnika, Kanka had Ritadhaman and Jaya as sons.

‘The wives of Anakadundubhi were Pouravi, Rohini, Bhadra, Madira, Rochana, Ila and Devaki, Devaki being the foremost. [1362] Through Rohini, Vasudeva had Bala, Gada, Sarana, Durmada, Vipula, Dhruva, Krita and other sons. Through Pouravi, his sons were Subhadra, Bhadrabahu, Durmada and others, starting with Bhuta. There were twelve in all. Through Madira, his sons were Nanda, Upananda, Kritaka, Shura and others. Koushalya [1363] had one son, Keshi, and he was a delight of the lineage. Through Rochana were born Hasta, Hemangada and others. Through Ila were born Uruvalka and others. They were foremost in the Yadu lineage. Through Dhritadevaa, Anakadundubhi had only one son—Viprishtha. O king! Through Shantidevaa, the sons were Shrama, Pratishruta and others. Through Upadevaa, he had ten kings as sons—Kalpavarsha and others. Through Shridevaa, he had six sons—Vasu, Hamsa, Suvamsha and others. Through Devarakshitaa, he had nine sons—Gada and others. Through Sahadevaa, Vasudeva had eight sons. Among these, Puruvishruta was the foremost. Just as Dharma gave birth to the Vasus, [1364] through Devaki, Vasudeva had eight sons. They were Kirtimat, Sushena, the generous Bhadrasena, Riju, Sammardana, Bhadra and Samkarshana, the lord of serpents. [1365] The eighth was indeed the lord Hari himself. O king! Your grandmother, the immensely fortunate Subhadra, was their daughter. Whenever there is a decline in dharma and wickedness prospers, at that time, the lord and illustrious Hari creates himself. [1366] O lord of the earth! There is no other reason behind his birth or deeds. This is the lord's own maya. He is the supreme atman who witnesses everything. It is his maya that leads to the creation, preservation and destruction of beings. It is through his favours that there is existence and one obtains nivritti and realization of the atman. The lords of the akshouhinis were asuras who were unfit to be kings. They attacked themselves and he sought to reduce the burden of the earth. With Samkarshana, the illustrious Madhusudana performed immeasurable deeds that even the minds of the gods cannot comprehend. As favour to his devotees, he extended his extremely auspicious fame and removed the grief and misery of those who will be born in kali yuga. [1367] His sacred fame is the supreme of tirthas. If a person uses his ears like hands joined in salutation and touches and hears this nectar with his ears, all his desire for karma is instantly destroyed. [1368] His deeds were eternally praised by the Bhojas, Vrishnis, Andhakas, Madhus, Shurasenas, Dasharhas, Kurus, Srinjayas and Pandus. The valour of his pastimes was marked by gentle glances and generous words. The world of men was delighted with his form, charming in all its limbs. His face was beautiful, with earrings shaped like makaras. His ears were beautiful. His cheeks were radiant. His dalliant smiles indicated his excellent prosperity, as if there were continuous festivities. The eyes were not satisfied at drinking him in. Men and women were delighted and became angry with Nimi.

[1369] After being born, he went from his father's house to Vraja, so as to enhance its prosperity. He killed the enemies. He had many wives and through them, he had hundreds of sons. Following the rituals, he worshipped himself through sacrifices and spread these principles among people. To remove the earth's great burden, he used his glances to destroy and cleanse the Kurus by creating dissension in their minds, also destroying the armies of the kings in the battle. He then announced the victory as if it was Jaya's. [1370] Instructing Uddhava about supreme knowledge, he then returned to his own abode.'

This ends the Ninth Skandha.

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Tenth Skandha

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Chapter 10(1)

The king said, 'You have described the solar and lunar dynasties in detail and also the extremely wonderful conduct of the kings of both the lineages. O supreme sage! Yadu was accomplished and devoted to dharma. Please tell us about Vishnu's valour and descent in that lineage, along with his portion.[1371] The illustrious creator of all beings descended in Yadu's lineage. What did the atman of the universe do? Tell us that in detail. Those deeds are chanted about by those who have withdrawn from desire. They are pleasant to the ears and to the mind and are like medication to those on earth. Other than a person who slaughters animals,[1372] which man will stay away from a recital of Uttamashloka's qualities? Using him like a raft, my grandfathers crossed over the Kourava army, which was like an ocean that is impossible to cross, treating it like a puddle.[1373] It had timingilas in the form of Devavrata and other atirathas and even the immortals would have found it difficult to defeat. I am the only son and seed left of the Kurus and the Pandavas. The weapon of Drona's son attacked and scorched my limbs. My mother sought refuge with him. He entered her womb and seizing his chakra, protected me. His valour is inside and outside all those who possess bodies. He is Purusha in the form of time. He is the one who confers death and immortality. Using his maya, he assumed human form. O learned one! Speak about him. You said that Samkarshana Rama was Rohini's son. Without changing bodies, how could he have been associated with Devaki's womb? Why did the illustrious Mukunda leave his father's house to go to Vraja? Along with his relatives, where did the lord of the Satvatas dwell? What did Keshava do, while residing in Vraja, and in Madhu's city? Why did he kill Kamsa, his mother's brother? This is not sanctioned. After assuming the form of a man, for how many years did he live among the Vrishnis in Yadu's city? [1374] How many wives did the lord have? O one who knows everything! O sage! I am full of faith and you should tell me all this in detail and everything else that Krishna did. I have given up drinking even water and this extremely unbearable hunger does not make me suffer, since I am drinking up this immortal account of Hari as it emerges from your lotus mouth.'

Suta said, 'O descendant of the Bhrigu lineage! [1375] Vyasa's illustrious son heard the words spoken by Vishnurata [1376] and applauded them, worshipping him. The foremost among devotees started to describe Krishna's conduct, which destroys the sins of kali yuga.'

Shri-Shuka said, 'O supreme among royal sages! Since you have developed this undeviating fondness towards Vasudeva's account, your mind has been properly fixed. Questions about Vasudeva's account purify three kinds of men—those who ask, those who speak and those who hear, like the water that washes his feet. [1377] Hundreds and thousands of armies of insolent kings, who were actually daityas, overwhelmed the earth. Suffering from this great burden, she went and sought refuge with Brahma. She assumed the form of a cow that was distressed and lamenting piteously, tears flowing from her eyes. She approached the lord and told him about her miseries.

Brahma understood. With her, the gods and the one with the three eyes, [1378] he went to the shores of the ocean of milk. Having gone there, he controlled himself and worshipped Vrishakapi, the Purusha, the god of the gods, the protector of the universe, through *purusha sukta*. [1379] While meditating, Brahma heard a sound vibrate in the sky. He told the gods, "O immortals! Hear from me Purusha's instructions. Without any delay, quickly do what you have been asked. The supreme being already knew about the earth's anxiety. Use your portions to take birth in the lineage of the Yadus and remain on earth as long as the lord of the lords roams around on earth, using his powers as time to reduce her burden. The illustrious and supreme Purusha will himself appear in Vasudeva's house. To cause him pleasure, let the celestial women also take birth. To cause pleasure to Hari, the god Ananta, the self-ruling one with the thousand hoods, will be born as Vasudeva's portion as his elder brother. The illustrious Vishnumaya confounds the universe. Instructed by the lord and to accomplish his purpose, she will be born in her own portion." The lord who is the master of the Prajapatis instructed the large number of immortals in this way. Having assured the earth with comforting words, he returned to his own supreme abode.

'Earlier, Shurasena, the lord of the Yadus, had gone to reside in the city of Mathura. He enjoyed the kingdoms of Mathura and Shurasena. Mathura became the capital of all the kings among the Yadavas. Hari is always present there. On one occasion, Vasudeva, Shura's son, married Devaki and with his newly wedded wife, ascended his chariot and departed. Kamsa, Ugrasena's son, wished to do what would bring pleasure to his sister. Therefore, surrounded by hundreds of golden chariots, he seized the reins of the horses. Devaka was fond of his daughter. While she was leaving, as dowry, he gave his daughter four hundred elephants with golden harnesses, fifteen thousand horses, eighteen hundred chariots and two hundred ornamented and delicate maidservants. Conches, trumpets, drums and kettledrums were sounded simultaneously. O son! With these auspicious signs, the groom and the bride got ready to leave. Along the route, while Kamsa was holding the reins, an invisible voice spoke to him. "O foolish one! You are conveying her. But her eighth child will kill you." He was a deceitful and wicked person, the worst of the Bhoja lineage. Thus addressed, he held a sword in his hand and seized his sister by the hair, inclined to kill her. He was about to commit a reprehensible, violent and shameful deed. The immensely fortunate Vasudeva addressed him in these pacifying words. Vasudeva said, "Your qualities are praised by the brave and you have brought fame to the Bhoja lineage. How can you kill your sister, that too, on the occasion of her marriage. She is a woman. O brave one! As soon as a person with a body is born, death comes along with it. It might be today, or it might be after one hundred years. But for everyone with life, death is certain. Whenever the body attains panchatva, the jivatman helplessly follows the course of karma. It gives up the former body and obtains another body instead. A person places one foot on the ground and advances with the other foot. In exactly that way, like a caterpillar moving from one leaf to another, the jivatman follows the course of karma. When a person's wishes pervade the consciousness, because he has seen an object or heard about it, his mind thinks about it and he sees it in his dreams, identifying with it. This body is like that. One obtains it and forgets everything else. Urged by destiny, one runs around here and there, right up to the time of death, the mind overcome by these passions. [1380] The jivatman's mind is immersed in the five senses and the gunas fashioned by maya. Surrendering to these, he is born along with these. When they are reflected in water in an earthen vessel, depending on the force of the wind, stellar bodies appear in different shapes. In that way, the jivatman follows an attachment to gunas his own maya has created and he is confounded. Therefore, if one is interested in one's own welfare, one should not act so as to cause injury in this way. A person who causes harm faces fear from others. [1381] This girl is your younger sister. She is like your daughter and should be pitied. You are loving towards the distressed and you should not kill a fortunate one like her." However, the terrible person did not comprehend these words of sama and bheda. [1382] O Kouravya! Since he was following the vow of demons, he would not be restrained.

'Realizing that he was determined, Anakadundubhi thought that the time had come to dissuade him through the use of other means. "As long as there is intelligence and strength, an intelligent person must try to avoid death.

Even after this, if it cannot be averted, the embodied being does not suffer from any crime. He is like death and by handing over my sons to him, I can save this pitiable woman. After all, that is only if sons are born to me and if this Death [1383] does not die before that. Perhaps the opposite may happen. [1384] The course of destiny is impossible to understand. The imminent must be averted, even though what is averted may occur again. There is no evident reason for fire avoiding one piece of wood and consuming another piece of wood. It can be nothing other than destiny. In exactly the same way, the reason for an embodied being's separation from a body and union with another body cannot be ascertained." He thus contemplated the situation as best as he could. Thereafter, Shouri [1385] honoured and showed a great deal of respect to the wicked one who was in front of him. With a pleasant face that was like a lotus, he spoke to the violent and shameless one. Though his mind grieved, he smiled and said, "O amiable one! The invisible voice may have said that, but you have nothing to fear from her. Since you are facing fear, I will hand over all her sons to you." Kamsa understood that his words were full of meaning and refrained from killing his sister. He praised Vasudeva, who was pleased, and entered his house. Devaki was full of all the gods. After some time, year after year, she gave birth to eight sons and a daughter. Anakadundubhi was extremely anxious that he should not break his promise. Therefore, with difficulty, he handed over the first born son, Kirtiman, to Kamsa. What can't a virtuous person withstand? What does a learned person hope for? There is nothing that inferior people will not do. However, for a person who upholds the atman, what will be difficult to give up? O king! On beholding Shouri's equanimity and adherence to the truth, Kamsa was satisfied in his mind. He smiled and spoke to him. "Let the boy be returned. There is no fear on his account. My death has been destined from the eighth son that the two of you have." Agreeing, Anakadundubhi accepted the son and left. However, he wasn't happy at the words spoken by the wicked person who had not conquered his atman. Nanda and the other cowherds in Vraja, their women, Vasudeva and the others among the Vrishnis, Devaki and the other women among the Yadus and the relatives, kin and well-wishers of both of them, [1386] even if they followed Kamsa, were all generally divinities.

'Once, Narada had come to Kamsa and had told him that the illustrious one would make efforts to slay the daityas who were increasing the heavy burden of the earth. When the rishi departed, Kamsa formed the view that the Yadus were gods and that Vishnu would be born from Devaki's womb, so as to slay him. Therefore, he bound Devaki and Vasudeva in iron shackles and imprisoned them in their own house. As soon as each son was born, suspecting him to be Aja, [1387] he had him killed. In general, kings on earth who are greedy and envious of the lives of others, kill mothers, fathers, brothers and all well-wishers. Earlier, he [1388] had been a giant asura named Kalanemi and had been slain by Vishnu. Having been born again and having got to know this, [1389] he became an enemy of the Yadus. The immensely strong one even imprisoned his own father, Ugrasena, the lord of the Yadus, Bhojas and Andhakas, and enjoyed the land of Shurasena.'

Chapter 10(2)

Shri-Shuka said, 'Using the support of Pralamba, Baka, Chanura, Trinavarta, Mahashana, [1390] Mushtika, Arishta, Dvivida, Putana, Keshi, Dhenuka and other asuras and assisted by kings like Bana, Bhouma and Magadha, the powerful one caused carnage among the Yadus. [1391] Oppressed by him, they went to regions like Kuru, Panchala, Kekaya, Shalva, Vidarbha, Nishadha, Videha and Kosala. However, some relatives served him and followed his instructions. Ugrasena's son killed six of Devaki's sons. After this, a portion of Vishnu, known as Ananta, entered Devaki's womb and enhanced her joy and misery. [1392] The illustrious atman of the universe knew about the fear caused by Kamsa to the Yadus, who had accepted him as their protector. He instructed Yogamaya, "O goddess! O fortunate on! Go to Vraja, ornamented by cowherds and cattle. Rohini, Vasudeva's wife, is with Nanda in Gokula. [1393] Anxious about Kamsa, the others [1394] are residing in secret places. My portion, known as Shesha, is the foetus in Devaki's womb. Take him from there and place him in Rohini's womb. O auspicious one! In my portion, I will then be born from Devaki's womb. You will be born from Yashoda, Nanda's wife. Men will worship you as the supreme goddess who confers all the objects of desire. Since you are one who grants boons of all the objects of desire, they will offer you incense, gifts and sacrifices. Men will create places for you on earth and give you different names—Durga, Bhadrakali, Vijaya, Vaishnavi, Kumuda, Chandika, Krishna, [1395] Madhavi, Kanyaka, Maya, Narayani, Ishani, Sharada and Ambika. Because he was taken away from the womb, on earth, he will be known as Samkarshana. [1396] He will be Rama because he delights the world and because of his superior strength, he will be Balabhadra." Thus instructed by the illustrious one, she agreed to these words. Having circumambulated him, she went to earth and acted accordingly. Yoganidra [1397] conveyed him from Devaki's womb to that of Rohini. The citizens shrieked, "Alas! The foetus has miscarried." The illustrious one, the atman of the universe, is the one who grants his devotees freedom from fear.

'With all his powers, he used his portion to enter Anakadundubhi's mind. With the Purusha's portion inside him, he was as radiant as the sun. He became such that all creatures found it impossible to approach him, or assail him. Achyuta represents what is auspicious for the universe. He is the one who creates himself and is in all atmans. Shura's son [1398] controlled himself and conveyed his portion to the divine lady [1399] through his mind, bringing delight to the directions. The one who resides in the entire universe resided inside Devaki, but she did not become excessively radiant. She was confined in the house of the Indra among the Bhojas and was like the flame of a fire that has been covered. The virtuous one was like Sarasvati, in a person whose learning is deceitful. However, with the unvanquished one inside her, she was still radiant. The one with the sweet smiles illuminated the entire house. On seeing her, Kamsa thought, "Hari, the one who will take away my life, must be inside. This prosperity must be because of that. She wasn't like this earlier. What must I quickly do now? Fixed in his objective, he will not give up his valour. She is a woman. She is my sister. She is pregnant. If I kill her, for the rest of my remaining life, that will destroy my fame and prosperity. If a person is extremely cruel, even if he remains alive, he is as good as dead and men curse him. When his body is dead, it is certain that he descends into the darkness meant for those who identify with the body." Therefore, the lord himself desisted from that terrible darkness. Instead, firm in his enmity towards Hari, he waited for the time of birth. Whether he was seated, lying down, standing, eating or roaming around the earth, he thought of Hrishikesha and saw that the universe was full of nothing other than him.

'Brahma, Bhava, the sages, Narada and others, along with the gods and their companions, arrived at the spot and pleased and praised the lord who confers everything with their chants. The gods said, "Your vow is truth. You are the supreme truth. You are three kinds of truth. [1400] You are the source of truth. You are immersed in truth. You are the truth behind all kinds of truth. Your eyes are truth and the personified form of truth. [1401] Truth is in your atman and we have sought refuge with you. The original tree has one base, two fruits, three roots, four saps, five attributes, six states, seven sheaths, eight branches, nine holes, ten coverings and two birds. [1402] You alone are the source of everything that exists. You are the reservoir and you are the one who shows favours. [1403] It is your maya that envelopes all intelligence and people look upon you in many different ways. However, the learned do not think that. You are knowledge and you are the atman. For the welfare of mobile and immobile objects in the world, you assume different forms. You originate from sattva and repeatedly bring happiness to the virtuous and what is inauspicious to those who are wicked. O lotus-eyed one! You are the reservoir of all that is sattva and if one's intelligence meditates on your lotus feet alone, through that great effort, one can cross over this ocean of life, as if it is but a puddle. [1404] O radiant one! Having themselves crossed over that terrible and impassable ocean of life, they are full of affection towards those who have crossed and have left behind the boat in the form of your lotus feet. This is because of your favours towards the virtuous. O lotus-eyed one! There are others who pride themselves on being free. Their intelligence has not been purified and their sentiments are not devoted towards you. With great difficulty, they may attain a supreme state. However, since they do not respect your feet, they fall down from there. O Madhava! This does not happen to those who are devoted to you. Those who are bound in affection towards you do not deviate from the path. Protected by you, they roam around fearlessly. O lord! They stride on the heads of the leaders of enemies. You are stationed in pure sattva. For the benefit and welfare of embodied beings, you assume auspicious forms. People worship you through the rites of the Vedas, yoga, austerities, meditation and offerings. O creator! Had you not assumed this form of sattva, there would have been no jnana and vijnana and the cleansing of ignorance. Your form can only be imagined through the illumination of the gunas and each guna brings a specific kind of illumination. [1405] Your names, forms, attributes, births and deeds cannot be ascertained. You are the witness. Your course can only be imagined through the mind and through words. O god! However, those who are devoted in rites meant for you, can understand. If a person hears about, chants, remembers and thinks about your names, forms and auspicious signs and, with single-minded intelligence, performs rites meant for your lotus feet, he does not deserve to be born again. O Hari! O lord! It is good fortune that with your birth and stride, the burden of the earth will be removed. Your feet bear extremely auspicious marks. It is good fortune that because of your favours, we will see them on earth and the firmament again. O lord without birth! You are the reason behind your birth. However, we should not debate about your pastimes. O abode without fear! Birth, preservation and death are brought on individual souls because of their own ignorance. You have assumed avataras like a fish, [1406] a horse, a tortoise, Nrisimha, a boar, a swan, a king, [1407] a brahmana [1408] and a god. [1409] O lord! Protect us and the three worlds now. O supreme among the Yadus! Take away the earth's burden. We worship you. O mother! [1410] For our welfare, it is good fortune that the supreme and illustrious being has resorted to your womb in his portion. There will no longer be any fear from the lord of Bhoja, who is about to die. Your son will be the protector of the Yadus." They praised Purusha, with an indecipherable form, in this way. Placing Brahma and Ishana at the forefront, the gods then returned to heaven.'

Chapter 10(3)

Shri-Shuka said, 'It was an extremely auspicious time, with all the qualities. The nakshatra in the ascendant was that associated with Brahma. [1411] All the nakshatras, planets and stars were serene. The directions and the sky were peaceful. Excellent and sparkling stars arose. The earth, with its many collections of cities, villages, pastures and mines were auspicious. The rivers were full of sparkling water. The lakes were beautiful with blooming lotuses. The trees were full of bunches of flowers that resounded with the sound of birds and humming bees. The breeze that blew was pleasant to the touch and bore along auspicious, pure and fragrant scents. Fires blazed in the houses of dvijas, but were serene. At the time of Aja's birth, the minds of virtuous people, injured by asuras, rejoiced. Ketttledrums were sounded in the sky. The kinnaras and gandharvas sang. The Siddhas and charanas uttered words of praise. Along with apsaras, delighted vidyadhara ladies danced. Rejoicing, gods and sages showered down flowers. Clouds thundered softly, echoing the sounds of the ocean. When Janardana was born, it was midnight and full of darkness. Devaki was like a goddess and Vishnu, who is in the core of everyone's heart, appeared, like the full moon rising in the eastern direction. The infant was lotus-eyed, with four arms holding a conch shell, a club and other weapons. [1412] There was the shrivatsa mark and the beautiful Koustubha hung from the neck. He was attired in yellow garments and was as beautiful as a monsoon cloud. His locks of hair possessed thousands of strands and were illuminated by the extremely expensive diadem and earrings, studded with lapis lazuli. With his girdle, armlets, bracelets and other ornaments, he was radiant and Vasudeva looked at him. When he looked at Hari, his eyes dilated in wonder. Anakadundubhi kept looking at his son. Though it was a time for festivities because Krishna had appeared as an avatara, he was filled with respect. Delighted and overwhelmed, he gave brahmanas ten thousand cows. [1413] He understood that the child was Purusha and prayed. He focused his intelligence and bowed his limbs down before the supreme one, joining his hands in salutation. He lost his fear. O descendant of the Bharata lineage! The delivery chamber was illuminated with the infant's own radiance and splendour.

'Vasudeva said, "O one who witnesses all kinds of intelligence! I know that you are yourself Purusha, beyond Prakriti. Your form is full of bliss and I have only felt you. At the beginning of creation, you created Prakriti, consisting of the three gunas. Thereafter, though you did not actually enter it, it appears as if you entered it. They were all without modifications. [1414] But they were created with modifications and manifested themselves as separate, with diverse powers. Because of association, after creation, they appear to have entered into it. [1415] But they existed earlier too. Therefore, their birth is not possible. [1416] In that way, your signs can only be inferred through intelligence. Though you do not accept the gunas, you can be grasped through the gunas. You are everywhere, inside and outside. You are omnipresent. You are in all atmans and every object is in your atman. If a man thinks that the atman can be seen through the gunas, he acts as if the body has an independent and real existence and is ignorant. He has not debated the issues properly. O lord! It is said that creation, preservation and destruction flow from you. You have no desires and no gunas and have no transformations. You are the lord and the brahman. There is no contradiction in this, because activities are carried out by the gunas, which find a refuge in you. You maintain the three worlds with your maya. Indeed, you assume different complexions for your course of action. You are white. [1417] For the sake of creation, you are suffused with the red of rajas. At the end of creation, you assume the dark complexion of tamas. You are the lord of the worlds. O lord of everything! To protect, you have descended in my house. There are crores of leaders of asuras, in the guise of kings. You will slaughter the arrays in those armies. O lord of the gods! Hearing that you will be born in our house, that fellow has killed your elder brothers. He will be informed about your descent by his messengers. Hearing this, he will now rush here, with upraised weapons."'

Shri-Shuka continued, 'Devaki was extremely surprised to see that her son possessed all the marks of the great being. Scared of Kamsa, she prayed. Devaki said, "You are spoken of as the original and unmanifest being, though, here and there, you assume forms. You are the resplendent brahman. You are without gunas and you are without modifications. You are only consciousness, without any desires. You are omnipresent. You are Vishnu himself, the lamp for achieving adhyatma. At the end of two parardhas, the worlds are destroyed. The great elements enter their primordial form. Through the force of time, the manifest enters into the unmanifest. O one who is known as Ashesha! [1418] You alone are the one who is left. O one who is related to the unmanifest! [1419] This time, beginning with *nimesha* [1420] and ending with a year, is said to be the result of your pastimes and glory. Your efforts created this universe. O lord! You are the reservoir of good fortune. I seek refuge with you. A mortal person is scared of the serpent in the form of death. He runs away to all the worlds, but does not find freedom from fear. However, by chance, I have obtained your lotus feet today. Those who obtain it lie down in peace and death runs away from them. Ugrasena's son is terrible and we are terrified of him. Save us from him. You are the one who destroys the fear of your servants. This form of yours, as Purusha, is worshipped through meditation. Let it not be seen by those like me, tainted by material association. O Madhusudana! I am becoming more and more anxious about the wicked Kamsa. Let him not know that you have been born through me. O one who is the atman of the universe! Withdraw this transcendental form of yours, with the four-armed splendour of the conch shell, chakra, mace and lotus. You are the supreme Purusha and at the end of the night, [1421] the entire universe finds refuge in your body. That form manifested itself in my womb. This is a great wonder in the world of men."

'The illustrious one said, "O virtuous one! In an earlier birth, during Svayambhuva manvantara, you were Prishni and this one [1422] was an unblemished Prajapati, by the name of Sutapa. You were instructed by Brahma to generate subjects. Controlling the aggregate of the senses, the two of you tormented yourselves through supreme austerities. You tolerated the attributes of time—rain, wind, sun, cold and summer. You controlled your breath of life and cleansed all the impurities in the mind. You subsisted on decayed leaves and air and pacified your minds. You worshipped me, with the objective of obtaining a cherished object from me. In this way, you tormented yourselves through extremely fierce austerities that are difficult to perform. Your minds were on me and twelve thousand divine years passed. O unblemished one! I was satisfied at this, the austerities, devotion, constant faith and sentiments of the heart. I am supreme among those who grant boons. I manifested myself before you. Wishing to grant you your cherished object, I offered you a boon and was told, 'Let a son like you be born to me.' As a couple, you were without offspring and had also not been satiated with sexual desires. Therefore, confounded by my divine maya, you did not ask for emancipation. You obtained the boon that you would get a son like me. After I had left, you engaged in sexual intercourse and I decided to satisfy your wishes. I did not see anyone in this world who was my equal in good conduct, generosity or qualities. Therefore, I was born as your son and came to be known as Prishnigarbha. [1423] When the two of you became Aditi and Kashyapa, I was again born from you as Upendra and because I was a dwarf, came to be known as Vamana. This is the third time that I have been born from your bodies. O virtuous lady! Having been born, I have kept my pledge. I have shown you my form to remind you about my earlier births. Had I been born with the marks of a mortal being, you would not have known that I had been born. Both of you look upon me as a son. However, also revere me as the brahman. If you affectionately think about me, you will obtain the supreme state with me."'

Shri-Shuka continued, 'Having said this, Hari was silent. The illustrious one used his maya. As his parents looked on, he instantly turned into an ordinary child. As instructed by the illustrious one, Shouri picked up his son, desiring to leave the delivery chamber. Yogamaya was born through Nanda's wife. All the citizens were deep in sleep and she robbed the doorkeepers of their consciousness and their senses. All the gates were firm and impossible to open, the large doors secured with iron bolts and chains. As Vasudeva advanced, holding Krishna, these opened on their own, like darkness dispelled by the sun. The clouds rumbled gently and gently showered down. Shesha followed, fending off the rain with his hoods. [1424] Since Maghavan was incessantly showering down, Yama's younger sister [1425] was full of deep floods of water, with foam and waves agitated by the force. The river was full of terrible whirlpools. But like the ocean, it provided a passage to Shri's lord. [1426] Shouri reached Nanda's Vraja and understood that all the cowherds were deep in sleep. He placed his son on Yashoda's bed, picked up her daughter, and returned to his own house. Vasudeva placed the infant daughter down on Devaki's bed. He bound himself with the iron shackles around his legs, just as he had been bound down earlier. Yashoda, Nanda's wife, knew that she had delivered. However, she was exhausted and sleep had taken away her memory. Therefore, she was completely ignorant about the baby's gender.'

Chapter 10(4)

Shri-Shuka said, 'All the outer doors of the inner quarters were closed, as they had been earlier. Hearing the sounds of an infant crying, the doorkeepers woke up. The king of the Bhojas had been waiting anxiously and they swiftly went to him and told him about Devaki having given birth. Overwhelmed, he immediately got up from his bed, exclaiming, "This is the destiny." With his hair dishevelled, he quickly tottered towards the delivery chamber. The virtuous lady and queen spoke to her brother, miserably and piteously. "O fortunate one! She will be your daughter-in-law. You should not kill a girl. O brother! My children were like fires and you have killed many of them because you were goaded by destiny. Give me this single daughter. O lord! Moreover, I am your younger sister. I am distressed and have lost my sons. O dear one! I am unfortunate. You should grant me this last child." Miserable and grieving, she lamented and clung to her daughter, begging him. However, the wicked one rebuked her and snatched her away from her hands. This was the newly born daughter of his own sister. However, all his affection was uprooted by his selfish interests. He seized her by the feet and dashed her against a stone slab. However, the goddess instantly freed herself from his hand and rose up into the sky. Vishnu's younger sister [1427] could be seen, with eight mighty arms that held weapons. She was adorned with divine garlands, garlands, pastes, jewels and ornaments. She wielded a bow, a spear, an arrow, a shield, a sword, a conch shell, a chakra and a club. Siddhas, charanas, gandharvas, apsaras, kinnaras and serpents brought her offerings and praised her. She said, "O foolish one! What will you accomplish by killing me? The one who will bring about your end has already been born somewhere. He was your enemy in an earlier birth. Why unnecessarily kill miserable ones?" The illustrious goddess, Yogamaya, said this. She is worshipped by many names on earth and her shrines have many different names. [1428]

'Hearing what she had said, Kamsa was extremely surprised. He freed Devaki and Vasudeva and humbly said, "O sister! O brother-in-law! Alas! I have indeed been wicked. Like a flesh-eater who preys on his own offspring, I have killed many of your sons. Devoid of compassion, I have been wicked and have abandoned my relatives and well-wishers. What world will I go to? I am like the slayer of a brahmana. Though I breathe, I am as good as dead. It is not only mortals, gods also utter lies. I trusted them. [1429] I have been wicked and have killed the children of my own sister. O immensely fortunate ones! Do not grieve. They have enjoyed the fruits of their own deeds. All creatures are subject to destiny and do not always live together. On earth, objects are created out of earth and merge into it after they are destroyed. However, the earth does not suffer from any destruction and the atman is like that. If a person does not know this difference, he causes difficulties for himself. The cycle of life does not cease because of association with, or separation from, a body. O fortunate one! [1430] Your sons were unfortunately killed by me. However, do not sorrow because of this. Helplessly, they have all enjoyed the fruits of their own deeds. As long as a person does not realize himself, he thinks, 'I am the killer. I have been killed.' As long as he is ignorant and suffers from this vanity, he continues to suffer as a subject or an object. Both of you are virtuous and are compassionate towards the distressed. Please pardon my wicked deeds." Having said this, with tears flowing down his face, he clasped the feet of his brother-in-law and his own sister. Trusting the words spoken by the infant girl and considering his own affection, he freed Devaki and Vasudeva from their fetters. Since her brother was repentant, Devaki's rage was pacified. Released, Vasudeva smiled and spoke to him. “O immensely fortunate one! What happens to embodied beings is exactly as you have described it. Because of the power of ignorance, the intelligence possesses ahamkara and this leads to differences of ‘mine’ and ‘someone else’s’. They are filled with sorrow, delight, fear, hatred, avarice, confusion and insolence and do not see what is true. Instead, they have a futile and false sense of differentiation and kill each other.” They were pleased and addressed Kamsa in this pure way. Seeking leave of Devaki and Vasudeva, he entered his residence.

‘After the night was over, Kamsa summoned his ministers. He told them everything that had been said by Yogamaya. [1431] They heard what their master said. The daityas, the enemies of the gods, were not accomplished. They were filled with intolerance towards the gods and said, “O Indra among the Bhojas! If this is the case, we will now identify and kill all the children who are ten days old or less, in cities, villages and cowherd settlements. The gods are scared in battles. What will they do with their efforts? When your bowstring twanged, their minds always became anxious. In every direction, struck by the storms of your arrows, they were slaughtered. Desiring to save their lives, the others fled. Some gods were distressed. They cast aside their weapons and joined their hands in salutation. With their hair dishevelled and garments loosened, others pleaded, ‘We are terrified.’ You do not kill those who no longer remember how to use their shastras and astras, those without chariots, those who are confused by fear, those who are retreating, those who have broken their bows and those who do not want to fight. The gods are brave and boast only when there is peace and there is no fighting. Hari hides in solitude and Shambhu resides in the forest. Brahma is engaged in austerities and Indra is limited in valour. What will they do? However, because they are enemies, we do not think that the gods should be ignored. Engage us, those who follow you, to dig up and destroy their foundations. If a disease in a limb is ignored and takes deep roots, a man finds it impossible to treat it. Like the aggregate of the senses, if a great enemy is neglected, his strength increases and it is impossible to control him. The foundation of the gods is Vishnu. Eternal dharma exists wherever he is present. The Vedas, cattle, brahmanas, austerities and sacrifices with dakshinas also exist there. O king! Therefore, using all our efforts, we will kill brahmanas who know about the brahman, ascetics, those who are devoted to sacrifices and cattle, because these provide the milk for oblations. Brahmanas, cattle, the Vedas, austerities, truth, control of the senses, control of the mind, faith, compassion, fortitude and kratus form Hari's body. He is the controller of all the gods. That enemy of the asuras is in the cores of all hearts. He is the foundation for all the gods, Ishvara and the four-faced one. [1432] The means of killing him is by causing injury to the rishis." Thus, the evil-minded Kamsa consulted with his wicked ministers. The asura was bound down by the noose of destiny and thought that injuring brahmanas was good for him. The danavas, who could assume any form at will, loved carnage and he commanded them to cause carnage among the virtuous in every direction. He then entered his house. Their nature was full of rajas and tamas and their intelligence was stupid. Since their deaths had already arrived, they engaged in hatred towards the virtuous. This destroys everything among men —lifespan, prosperity, fame, dharma, worlds, benedictions and all that is beneficial.'

Chapter 10(5)

Shri-Shuka said, 'Delighted that a son had been born, the great-minded Nanda bathed, purified and ornamented himself. He invited brahmanas who knew about the Vedas. He got them to pronounce benedictions and perform the birth rites. Following the rites, he got the worship of the gods and the ancestors done. He gave two hundred thousand ornamented cows, seven heaps of sesamum that were like mountains, floods of gems and garments overlaid with gold to brahmanas. Some objects are purified through the passage of time, some through ablutions, some through sacraments, some through austerities and some through worship. Some are purified through donations, some through contentment, some through material objects and some through knowledge of the atman. Brahmanas, sutas, *magadha*s and *bandi*s uttered auspicious words. [1433] Singers sang. Drums and kettledrums were repeatedly sounded. Vraja, the doors, the courtyards and the insides of the houses were cleaned and sprinkled. [1434] There were decorations of colourful flags, penants, garlands, cloth and tender leaves on the gates. Cows, bulls and calves were rubbed with a mixture made out of turmeric powder and oil. They were decorated with mineral dyes and adorned with peacock feathers, garlands, pieces of cloth and golden chains. O king! The *gopa*s arrived there, wearing expensive garments and ornaments and adorned in jackets [1435] and headdresses. They held many kinds of presents in their hands. On hearing that Yashoda had given birth to a son, the gopis rejoiced. They decorated themselves with garments, ornaments, collyrium and other things. Their lotus faces, with freshly applied kunkuma, resembled the filaments of lotuses. With broad hips and heavy breasts, they quickly went with presents. Polished earrings made of gems and necklaces made out of gold coins made the gopis dazzle. They wore colourful garments. Along the path, flowers showered down from the braids of their hair. With the presents, they went to Nanda's abode. They were beautiful and their earrings, breasts and necklaces moved as they walked. They pronounced benedictions. "May the child be protected for a long time." They worshipped Aja, sprinkling turmeric powder mixed with oil. In the great festivities, many kinds of wonderful musical instruments were sounded. Krishna Ananta, the lord of the universe, had arrived in Nanda's Vraja. Delighted, the gopas sprinkled each other with curds, milk, ghee and water and smeared and hurled butter at each other. The great-minded Nanda gave them garments, ornaments and wealth in the form of cattle. He also gave these to sutas, magadhas and bandis and others who earned a living through their learning. Generous, he honoured them as each one deserved and gave them what they wished for. This was to worship Vishnu and to celebrate the birth of his own son. The immensely fortunate Rohini was honoured by Nandagopa. She wandered around, [1436] adorned in divine garments, garlands, necklaces and ornaments. This was the start for Nanda's Vraja to become prosperous in every way. O king! Because of the quality of Hari residing there, Rama started to sport there.

‘O extender of the Kuru lineage! Nanda engaged the gopas in the protection of Gokula. He then went to Kamsa to pay the annual taxes. Vasudeva heard that his brother, Nanda, had arrived to pay taxes to the king. When that was over, he [1437] went to the place where he was staying. On seeing him, he [1438] suddenly arose, as if life had come back to the body. Delighted and overwhelmed with love, he embraced and engulfed his beloved in his arms. O lord of the earth! When he was honoured, respected and happily seated, he [1439] asked about the welfare of both his sons. [1440] His mind was devoted to them. “O brother! You did not have offspring and are aged. It is good fortune that a son has now been born to you. You had given up hope of getting offspring and an offspring has suddenly arrived. It is good fortune that I have met you now. It is extremely rare to meet a person one loves. It is as if I have again been born in this wheel of samsara. Wonderful is the course of karma. Loved ones and well-wishers do not reside together. They are like logs of wood that come together in a flood and are then borne apart by the current. You now reside in a great forest, surrounded by your well-wishers. Are the animals without disease? Is there plenty of water, grass and plants for them? O brother! My son [1441] lives with the two of you in Vraja and is nurtured by you. Are he and his mother [1442] well? It is said that when a man’s well-wishers are well, he enjoys the three objectives of existence. [1443] It is thought that when they suffer, those three objectives are also not attained.” Nanda replied, “Alas! Kamsa has slain many of Devaki’s sons. The youngest daughter was left alive. But she has also gone to heaven. It is indeed the case that the unseen destiny is supreme for men. If a person does not know this truth about destiny, he is confounded.” Vasudeva said, “You have paid the king the annual taxes and we have seen each other. It is not desirable that you should remain here for many days. There may be disturbances in Gokula.” Thus addressed by Shouri, Nanda and the other gopas prepared to leave. Having taken his permission, they yoked their carts and left for Gokula.’

Chapter 10(6)

Shri-Shuka said, 'Along the path, Nanda wondered whether Shouri's words could be false. [1444] Fearing these disturbances, he sought refuge with Hari. Kamsa had engaged Putana, the terrible slayer of infants. She roamed around, slaying infants in cities, villages and cowherd settlements. When engaged in their own tasks, people do not listen to words about the protector of Satvatas, words that slay rakshasas, female yatudhanas proliferate there. Flying through the sky, Putana, who could travel anywhere at will, arrived in Nanda's Gokula. She used her maya to enter in the form of a woman. Her hair was braided in garlands of mallika flowers. Her waist was slender and her buttocks and breasts were heavy. She was adorned in excellent garments and earrings. Her face was radiant with locks of shining hair. Her smile was sweet and she cast sidelong glances. The beautiful lady stole the hearts of the residents of Vraja. She was beautiful, holding a lotus in her hand and the gopis thought that Shri had arrived to meet her husband.

'She wandered around as she pleased, searching for children she could kill, and approached Nanda's house. She saw the infant lying down on a bed, his own infinite energy hidden, like a fire covered in ashes. He recognized her as a demoness that kills children. However, the atman of mobile and immobile objects remained with his eyes closed. She placed Ananta, her death, on her lap, just as a stupid person takes up a serpent, his intelligence mistaking it for a rope. Her heart was fierce, like a sword sheathed inside a scabbard. The two mothers [1445] saw that beautiful lady inside the room, seemingly extremely affectionate. Her radiance stupefied them and they stood there, watching. The terrible one placed him on her lap and placed her breast, filled with indigestible and virulent poison, inside his mouth. The illustrious one was filled with rage. He seized her breast firmly with his hands and as he drank, sucked out her breath of life too. She screamed, "Let go. Enough, let go." However, she was crushed in the core of her inner organs. Her eyes dilated and her feet and hands thrashed around repeatedly. With her body perspiring, she wailed. At the sound of her extremely deep and powerful roars, the mountains, the earth, the firmament and the planets trembled. The nether regions and the directions were agitated. People fell down on the ground, scared that lightning would strike. Because of the pressure on her breast, the roamer in the night lost her life. In that pasture, she expanded herself and reassumed her own form. Her mouth gaped and she stretched out her hair, legs and arms. O king! She fell down, like Vritra struck by the vajra. O Indra among kings! When she fell down, trees within a range of three gavyutis [1446] were crushed. It was an extremely great wonder. Her mouth was full of sharp teeth, each as long as the front of a plough. Her nostrils were like caves in mountains. Her breasts were like the slopes on mountains. Her fierce and red hair was dishevelled. Her eyes were as deep as fathomless wells. Her terrible loins were like the sandy banks of a river. Her arms, thighs and feet were like strong dams. Her stomach was like a lake that had no water in it. On seeing her body, the gopas and gopis were terrified. Their hearts, ears and heads had already been shattered by the roars. They saw that the child was fearlessly playing on her breast. Filled with confusion, the gopis quickly approached and picked him up. With Yashoda and Rohini, they arranged for his protection by properly waving a cow's tail around him in every direction and performing other rites. They bathed him in cow's urine and again smeared him with dust raised by the hoof of a cow. They applied cowdung to twelve parts of his body and pronounced the names. [1447]

'The gopis touched water and performed nyasa separately on their bodies and their hands. [1448] They performed *bija-nyasa* over the child. [1449] "May Aja protect your feet. May Maniman protect your knees. May Yajna protect your thighs. May Achyuta protect your loins. May Hayasya [1450] protect your stomach. May Keshava protect your heart. May Isha protect your chest. May Ina protect your throat. May Vishnu protect your arms. May Urukrama protect your mouth. May Ishvara protect your head. May the wielder of the chakra protect you from the front. Wielding the club, may Hari protect you from the back. With the bow, may the slayer of Madhu, and with the arrow, may Ajana protect you on both sides. May Urugaya, the bearer of the conch shell, protect you in the corners. May Upendra protect you from the top. May Tarkshya protect you on the ground. May the being who is the wielder of the plough protect you on all sides. May Hrishikesha protect your senses.

May Narayana protect your breath of life. May the lord of Shveta-dvipa protect your heart. May the lord of yoga protect your mind. May Prishnigarbha protect your intelligence. May the illustrious and supreme being protect your atman. May Govinda protect you in your pastimes. May Madhava protect you while you are sleeping. May Vaikuntha protect you while you are walking. May the lord of Shri protect you while you are seated. May the enjoyer of sacrifices, the terror of all demons, protect you while you eat. May all those who are terrified at the mention of Vishnu's name be destroyed—*dakini*s, *yatudhani*s, kushmandas, *arbhakagraha*s, bhutas, pretas, pishachas, yakshas, rakshasas, vinayakas, *kotara*s, *revati*s, *jyeshtha*s, *putana*s, matrikas and others, *unmada*s, *apasmara*s, those who harm the body, the breath of life and the senses, those who are seen in dreams, evil portents and those who seize the aged and the young." [1451] The gopis performed this act of protection. Full of affection, the mother [1452] made her son lie down and offered him her breast.

'Nanda and the other gopas returned to Vraja from Mathura. On seeing Putana's body, they were filled with great wonder. "Our friend, Anakadundubhi, must indeed have been a rishi or a lord of yoga who has been reborn. How else could he have foreseen this disturbance?" The residents of Vraja used their axes to slice up the body. They flung the pieces far away and covering them with wood, burnt them. As the body was burnt, the smoke that arose was fragrant with the scent of aloe. Because she had suckled Krishna, all her sins were instantly cleansed. Putana was a slayer of infants. She was a *rakshasi* who fed on blood. She wished to kill Hari. But having offered him her breast, the evil one obtained a virtuous end. What need be said about those who surrender with faith and devotion to Krishna, the paramatman? They are like loving mothers. He is instated in the hearts of his devotees. He is worshipped by those whom the worlds worship. The illustrious one embraced the yatudhani's body and drank at her breast. Therefore, she obtained heaven, a destination meant for his mother. What need be said about cows and mothers who have fed Krishna the milk of their breasts? Devaki's illustrious son is the one who grants everything, including kaivalya. He drank the milk of those who affectionately treated him like a son. [1453] They constantly looked upon Krishna and treated him like their own sons. O king! Therefore, they do not deserve to return to samsara, the source of ignorance. The residents of Vraja [1454] inhaled the fragrance from the smoke of the pyre. They came to Vraja and exclaimed, “What is this? Where is it coming from?” The gopas were told about Putana’s arrival and everything else. On hearing about her death, they were extremely surprised and pronounced benedictions over the child. O extender of the Kuru lineage! Nanda was of the view that his son had returned from the dead and clasped him. With great delight, he inhaled the fragrance of his head. If a mortal person devotedly hears about the wonderful act of the infant Krishna and about Putana’s liberation, he is filled with affection towards Govinda.’

Chapter 10(7)

The king said, ‘The illustrious Hari Ishvara performs wonderful acts as an avatara. O lord! They bring delight to our ears and pleasure to our minds. If a man hears about these, his excessive attachment and thirst vanish and in a short while, he is drawn towards purity and truth. Such a man becomes devoted to Hari and is friendly towards his attendants. If you think it fit, tell us about Hari’s activities and also about Krishna’s extraordinary conduct as a child. Having come to earth, he followed the proclivities of human species.’

Shri-Shuka replied, ‘This was a time when the nakshatra of his birth [1455] was in the ascendant. There was singing and the playing of musical instruments. Brahmanas were reciting mantras. In the midst of the women, the virtuous lady [1456] was going to bathe her son, the occasion being festivities connected with his turning around on the bed. [1457] Nanda’s wife performed the rites associated with bathing him. The brahmanas pronounced benedictions and were honoured properly. They were given food, garments, garlands and desirable cattle. Since he was about to sleep and his eyes were closed, she gently laid him down. The spirited lady was anxious about festivities connected with turning around on the bed and was honouring the assembled residents of Vraja. Thus, she was unable to hear that her son was crying. Desiring her breasts, he cried and flung his legs around. The child's feet were delicate as shoots and he was lying down under a cart. [1458] Struck by his feet, the cart was overturned and the metal vessels filled with many kinds of liquids were scattered. The cart's wheels, axles and yokes were shattered and broken. Yashoda was at the forefront of the women of Vraja who had assembled for the festivities connected with turning around on the bed. On seeing this extraordinary sight, they were anxious and so were Nanda and the others. "How did the cart shatter on its own?" Their minds were unable to grasp it. The children told the gopas and gopis, "He was crying and kicked it with his foot. There is no doubt about this." The gopas did not believe what the children had said. They did not know about the child's infinite strength. Scared that demons may have caused this, Yashoda picked up her weeping son and made him drink at her breasts. Using hymns, brahmanas pronounced benedictions. The strong gopas replaced the objects, just as they had been before. Brahmanas kindled a fire and offered oblations of curds, unbroken grain, kusha grass and water. "Benedictions are never futile for those who are without envy, free of falsehood, devoid of violence, free of pride, truthful and good in conduct. Nandagopa controlled himself and picked up the child. To the sounds of the Rig Veda, Sama Veda and Yajur Veda, excellent brahmanas sprinkled water, purified with herbs, on him. Lighting a fire, the brahmanas pronounced benedictions and he [1459] gave them food that was excellent in qualities. He gave them cows with all the qualities, covering these with cloth, garlands and golden necklaces. He offered this for his son's prosperity and they accepted these. The brahmanas were accomplished in mantras and the benedictions pronounced by them, or anything else that they said, were never false.

'Once, the virtuous lady was seated, fondling her son, who was on her lap. Suddenly, the child became heavy and she was no longer able to bear him. He was as heavy as the summit of a mountain. The gopi suffered from that burden. Surprised, she placed him down on the ground. She sought refuge with the great being who pervades the universe and continued with her tasks. A daitya named Trinavarta was Kamsa's servant and had been engaged by him. Assuming the form of a whirlwind, he stole the seated child.

All of Gokula was enveloped in dust and the ability to see suffered. The directions and sub-directions reverberated with a great and terrible sound. In a muhurta, the settlement was enveloped in a darkness of dust. Yashoda could not see her son at the place where she had kept him. Because of the extraordinary bits of dust mixed with gravel created by Trinavarta, everyone was confused and could not see himself, or anyone else. There was a strong whirlwind and showers of dust. Consequently, the helpless mother could not find any trace of her son. She was extremely miserable and thought about him, grieving severely. She fell down on the ground, like a cow when its calf had died. When the force of the storm and the shower of dust retreated, the gopis heard her weeping there. On not being able to see Nanda's son, they too started to weep. Their faces were flooded with tears and their minds were extremely tormented. Trinavarta had assumed the form of the storm and had stolen Krishna, taking him up into the sky. However, because he [1460] became greatly heavy to bear he was incapable of proceeding further and was pacified. He thought that he was like a boulder and heavier than his own self. However, the child, extraordinary in deeds, seized him by the throat and he was unable to go. Seized by the throat, the daitya became immobile and his eyes popped out. Uttering an indistinct sound, losing his life, he fell down, along with the child. The assembled weeping women saw him fall down from the sky on to a stone, all his fierce limbs shattered, just like Pura [1461] when it was pierced by Rudra's bow. Krishna was dangling from his chest. Astounded, they gathered him and returned him to his mother. He was safe, though he had been taken to the sky by the flesh-eater. He had been freed from the jaws of death. With Nanda at the forefront, the gopas and the gopis were greatly delighted at having got him back. "This is a great wonder. [1462] Though the child was taken away by a rakshasa, he has returned. The violent and deceitful one has been killed because of his own sins. A virtuous one, impartial towards everyone, has been freed from fear. Austerities must have been performed for a long time and Adhokshaja must have been worshipped. Roads and other things must have been constructed. Sacrifices must have been performed. There must have been donations and fraternal attitude towards living beings. That is the reason the child, despite approaching death, has returned. It is good fortune that he has returned to his own relatives, who were waiting lovingly.” In the great forest, Nandagopa witnessed many extraordinary events. Repeatedly amazed, he again honoured Vasudeva’s words.

‘Once, the beautiful lady [1463] had placed the child on her lap and, flooded with affection, was feeding him the milk flowing from her breasts. O king! Her son had almost finished feeding and there was a beautiful smile on his face. When the mother fondled him, he yawned and she saw the following inside his mouth—the firmament, the space between heaven and earth, the array of stellar bodies, the directions, the sun, the moon, the fire god, the wind god, the oceans, the dvipas, the mountains, the daughters of the mountains, [1464] forests, creatures and mobile and immobile objects. O king! On suddenly seeing the universe in this way, she started to tremble. Her eyes were like those of a fawn. Extremely surprised, she closed them.’

Chapter 10(8)

Shri-Shuka said, ‘O king! The extremely great ascetic, Garga, was the priest of the Yadus. Urged by Vasudeva, he went to Nanda’s Vraja. On seeing him, he [1465] was extremely delighted. He stood up and joined his hands in salutation. His mind accepting him as Adhokshaja, and prostrating himself before him, he worshipped him. When the hospitality was over, the sage seated himself comfortably. Delighting him, he addressed him in these gentle words. “O brahmana! You are full in yourself. What can we do for you? O illustrious one! Men who are householders are distressed in their minds. When great people come to them, it must be for their benefit. It cannot be any other way. The knowledge of stellar bodies and their movements is beyond the purview of the senses and you have yourself composed it. You are a person who knows the past and the future. [1466] You are supreme among those who know about the brahman. Because of his birth, a brahmana is a preceptor for men. You should perform the samskara for these two boys.” Garga replied, “I am always known on earth as the preceptor of the Yadus. If I perform the samskara for your son, he will be regarded as Devaki's son. Kamsa is evil in his intelligence and Anakadundubhi is your friend. Devaki's eighth child cannot have been a daughter. Having heard about this from the words of his messengers and having thought about it, he will be suspicious and will kill Devaki's son. That should not happen." Nanda said, "In that case, in this pasture of cattle, please perform it in secret. Perform the samskaras for dvijas and pronounce all the words of benediction." The brahmana was thus requested to do what he himself wished. In a secret place, he privately performed the namakarana [1467]for the two children. Garga said, "This son of Rohini's will delight his well-wishers with his qualities. He will therefore be known as Rama. Because of his great strength, he will be known as Bala. [1468] Since he will bring together different branches of the Yadus, he will also be Samkarshana. [1469] According to the yuga, this one has adopted bodies with three different complexions—white, red and yellow. [1470] He is now dark. [1471] Earlier, this son of yours used to belong to Vasudeva. Therefore, those who know will refer to this prosperous one as Vasudeva. [1472] This son of yours has many kinds of names and forms. His qualities and deeds are also similar. I know about them, but other people do not. He will be the delight of Gokula and will bring welfare to the gopas. It is through him that you will easily pass over all the difficulties. O lord of Vraja! Earlier, the virtuous suffered from bandits. They were not protected by a king. However, he vanquished the flourishing bandits. Enemies and asuras cannot overcome those who have Vishnu on their side. Those immensely fortunate men bring him pleasure. O Nanda! Therefore, this son of yours is like Narayana in his qualities. Through his powers, he will bring prosperity to the gopas. Be attentive towards him." Having instructed him in this way, Garga returned to his own home. Nanda was delighted, thinking himself to be full of all the benedictions.

'In a short period of time, Rama and Keshava started to crawl around Vraja on their hands and knees, amusing themselves. Dragging their legs behind them, they moved like reptiles on Vraja's mud, the bells on their ankles creating a beautiful sound. Delighted in their minds, they followed other people, attracted to them. However, as if they were scared, they returned to their mothers. The two mothers lovingly fed the two sons at their breasts, embracing their bodies, rendered beautiful with mud, in their arms. They offered them breasts that flowed over with milk. They glanced at their smiling mouths, with tiny teeth starting to grow. They were enchanted and delighted. The women witnessed their childhood pastimes, as inside Vraja, [1473] they seized the tails of calves and were dragged here and there by them. The women watched. Forgetting the household duties, they burst out in laughter and joy. There was danger from the horns and teeth of animals, from swords, fire, water, birds and thorns. They [1474] found it impossible to restrain their restless sons when they played and moved around. The mothers could no longer tend to their household duties. They grieved and lost their mental equilibrium. O royal sage! Within a short period of time, Rama and Krishna started to move around in Gokula on their feet, without dragging their knees on the ground. Along with Rama, the illustrious Krishna started to play with children from Vraja who were of similar ages. The women of Vraja obtained great delight from this.

'The gopis looked at Krishna's beautiful boyish playfulness. In his mother's hearing, they got together and spoke to each other. "Sometimes, he releases the calves at inappropriate times. [1475] When one is angry at this, he smiles. He steals and eats the tasty curds and drinks the milk, thinking of different methods of stealing. He divides his food among the monkeys, so that they can eat. If they do not eat, he breaks the vessels. If he does not find something within the house, he becomes angry and leaves, giving the infants some reason to cry. When the object is beyond the reach of his hands, he thinks of means, using planks and mortars. [1476] He knows how to make holes in the hanging vessels and take out the contents. When the house is dark, he uses the large number of jewels he wears on his body as lamps. He does this at a time when the gopis are anxiously engaged in their household tasks. He thus engages in naughty activities, passing urine and stool in our clean houses. He is expert in devising new methods of stealing. Having done this, he pretends to be well behaved." The women looked at his beautiful face, which was seemingly scared. Though they complained, she [1477] smiled and did not feel like chastising him.

‘On one occasion, Rama and the other gopa boys were playing. They went and informed Krishna’s mother that he had eaten mud. She was always anxious about his welfare and seized him by his hand. Filled with fear and dread, Yashoda looked inside his mouth and spoke to him. “Why can’t you control yourself? Why did you secretly eat mud? Your friends, the boys, have told me this and so has your elder brother.” He replied, “O mother! I have not eaten. All of them have lied and complained. If they have really spoken the truth, look inside my mouth.” She said, “If that is the case, open your mouth wide.” The illustrious Hari, unlimited in his powers, opened his mouth, playing like a human child. She saw the universe, mobile and immobile objects, the firmament, the directions, mountains, dvipas, oceans, the surface of the earth, the wind, the fire, the moon, the stars, the revolution of the stellar bodies, water, energy, the outer sky, the inner sky, the transformation of the senses, the mind, the objects of the senses and the three gunas there. Along with this, there were all the different living beings and their lifespans, nature, the stores of karma and the differences in their appearances. In her son’s body, in his opened mouth, she saw herself and Vraja and was filled with fear. “Is this a dream or is this the maya of the god? Is this because my intelligence has been confounded? Or has this resulted because my son has some natural powers of yoga in him? Therefore, let me seek refuge with the one who cannot be comprehended through debating and who cannot be easily perceived through intelligence, thoughts, deeds and words. He is the foundation for everything that is manifest. He is beyond all perception. Let me prostrate myself at his feet. It is because of his maya that there are perverse thoughts like ‘I’, ‘mine’, ‘this is my husband’, ‘this is my son’, ‘I am the virtuous and prosperous wife of the lord of Vraja’ and ‘the gopas, the gopis and the wealth of cattle belong to me’. He is my refuge.” In this way, the lord made the gopi [1478] understand the truth. The lord’s extensive Vaishnavi maya filled her with affection towards her son. The gopi instantly forgot everything. [1479] With her son on her lap, her heart was filled with increasing love for him, as had been the case earlier.

Hari's glory is chanted in the three, [1480] the Upanishads and in the texts of samkhya, yoga and the Satvatas. However, she looked upon him as an ordinary son.'

The king asked, 'O brahmana! What did Nanda do to warrant such great prosperity? What did the immensely fortunate Yashoda do? Hari drank milk from her breasts. The generous Krishna's childhood deeds are sung about by wise people and remove the sins of the worlds. However, his parents [1481] could not witness them.'

Shri-Shuka replied, 'Drona, the foremost among the Vasus, and his wife, Dhara, were following the orders of Brahma [1482] and requested him, "When we have been born, and the great god, the lord of the universe, Hari, is born on earth, may we possess supreme devotion towards him. That makes one cross over all kinds of hardship easily." The illustrious one agreed and the immensely famous Drona was born in Vraja and became known as Nanda. Dhara became Yashoda. O descendant of the Bharata lineage! Among all the gopas and gopis, that couple had incessant devotion towards the illustrious one and Janardana became their son. To make Brahma's instructions come true, the lord Krishna, along with Rama, lived in Vraja and through his pastimes, brought them delight.'

Chapter 10(9)

Shri-Shuka said, 'Once, the servant-maids were engaged in some other household work and Yashoda, Nanda's wife, herself started to churn out curds. There were songs that were sung about the child's conduct. At the time of churning curds, she remembered these and sang them. There was a silk garment around her broad hips, tied with a cord, and this shook. Out of love towards her son, her breasts overflowed with milk and these too shook as the one with the excellent eyebrows tugged on the cord. Because of the exhaustion, the bangles on her arms and her earrings moved. There was perspiration on her face and *malati* flowers dropped from the braids of her hair as she churned. His mother was churning, but Hari desired her breasts. He grasped the churning rod and lovingly restrained her. Out of love towards her son, she placed him on her lap and made him feed at her breasts. She looked at his smiling face. However, the milk was spilling over from the vessel. [1483] Therefore, she quickly left him, though he was still not satisfied. He became angry and bit his red and twitching lips with his teeth. He broke the vessel being used for churning curds with a piece of stone, displaying false tears. Having left, in a secret place that was inside, he started to eat the freshly churned butter. After setting down the hot milk, the gopi [1484] returned and saw the shattered vessel of curds. Though she realized that her son had done this, since she couldn't see him there, she laughed it away. He was standing on an overturned mortar, to reach the butter hanging overhead. As he pleased, he was feeding this to a monkey. Because he was engaged in an act of stealing butter, his eyes anxiously darted around. On seeing this, she slowly approached her son from the rear. Seeing her, with the stick in her hand, he quickly got down and as if he was scared, started to run away. The gopi followed him, but could not reach him. He cannot be reached by yogis whose minds are immersed in austerities. His mother was slender-waisted. But though she followed him, her movement was impeded by her large hips. As she swiftly followed, flowers were loosened from her dishevelled braids of hair and followed her trail. Finally, she caught him. Having committed a crime, he was weeping, rubbing his eyes with his own hands and smudging the collyrium. He looked up, his eyes filled with fear and bewilderment. She caught him by the hand and threatened to beat him. She was devoted to her son. Realizing that her son was scared, she threw the stick away. Not knowing about his valour, she desired to tie him down with some rope. He has no inside and no outside. There is nothing before him and nothing after him. He has no beginning and no end. He is inside and outside the universe. He is the universe. However, the unmanifest Adhokshaja had assumed the signs of a mortal and she took him to be her son. Like an ordinary person, the gopi tied him to a mortar with a piece of rope. Since her son had committed an offence, she tied him with rope. But the gopi found that it was short by a length of two fingers and therefore, she tied it to another piece of rope. Even when she added this new piece of rope, it was short. As she continued to add more and more pieces of rope, it continued to be short by a length of two fingers. Thus, Yashoda added all the ropes that were there in her house. The gopis saw this and smiled. Though she was amazed, she smiled too. His mother was perspiring all over her body. The braids of her hair were dishevelled and the garlands were falling down. On seeing her exhaustion, Krishna was filled with compassion and allowed himself to be bound. O dear one! This shows that Hari is under the control of his devotees. This is despite Krishna being his own controller and despite everything being under the lord's control. Virinchi, Bhava and Shri, who is on his lap, did not receive as much of his favours as the gopi did. He is the one who grants liberation. The illustrious one, the gopi's son, is not easily obtained by those with bodies. In this world, learned ones who have realized the atman do not get him as easily as devotees do.

'His mother was anxiously engaged in her household tasks. The lord Krishna noticed two arjuna trees. [1485] Earlier, they had been two *guhyaka*s who were Dhanada's sons. Because of their insolence, those two prosperous ones had been cursed by Narada and had become trees. They had been known as Nalakubara and Manigriva.'

Chapter 10(10)

The king asked, 'O illustrious one! Speak about the reason for the curse. What reprehensible deed did they commit, so as to enrage [1486] the divine sage?'

Shri-Shuka replied, 'Dhanada's two sons became Rudra's companions and became extremely haughty. They were intoxicated in a beautiful grove in Kailasa, along the banks of the Mandakini. They drank the liquor known as *varuni* and their eyes rolled because of their intoxication. With women following them and singing, they roamed around in that flowering forest. They entered the waters of the Ganga, filled with clumps of blossoming lotuses. They pleasured themselves with young women, like two male elephants with female elephants. O Kourava! Wandering around as he wished, the illustrious devarshi arrived there. Narada saw those two gods there and understood that they were intoxicated. On seeing him, the naked goddesses were ashamed, fearing a curse. They quickly covered themselves with garments. But the two guhyakas remained naked. He saw that those two sons of the gods were blind because of their prosperity and intoxicated with liquor. To show his favours to them, he cursed them and departed.

‘Narada said, “Among all the attributes of rajas, enjoying objects of pleasure and insolence resulting from prosperity, there is nothing that causes as much of confounding of intelligence as women, gambling and liquor. Such people cannot control themselves and slaughter animals. This body will be destroyed, but they think that it will not be subject to old age and death. This body may be thought of as a divinity, but it will be reduced to worms, excrement or ashes. [1487] When a person causes harm to creatures, does he know what is good for him? Does he know that he will go to hell? Does this body belong to the person who gives it food, [1488] to the person who owns it, to the person who has impregnated with the semen or to the mother? Does it belong to the mother’s father? [1489] Does it belong to the powerful? [1490] Does it belong to the purchaser? [1491] Does it belong to the fire? Does it belong to the dog? [1492] In general, this manifested body belongs to all these. However, it has been created through the powers of the unmanifest. With the exception of those who are wicked, which learned person will slay creatures? For wicked people who are blind with prosperity and intoxication, poverty is the best collyrium. A poor person compares himself with other creatures and realizes the supreme. When one’s limbs have been pierced by a thorn, one does not desire this pain for other creatures, because he realizes that all creatures are the same. However, a person who has not been pierced by a thorn does not show these signs. A poor person is freed from ahamkara and is freed from all kinds of insolence. The difficulties that come to him by chance become like supreme austerities. A poor person is always hungry and his body is weak. He desires food. His senses are dried up and he refrains from violence. Virtuous people who are impartial in their attitude associated with the poor. Through association with the virtuous, such a poor person’s thirst is quenched and he soon purifies himself. The virtuous are impartial in their attitude and desire Mukunda's feet. Those who are insolent because of their wealth deserve to be ignored. Why will the virtuous associate with such wicked people? These two were intoxicated with varuni liquor. They were blind with the insolence of their prosperity. Associating with women, they were unable to conquer themselves. I will take away the ignorance of their insolence. Though these two were the sons of a guardian of the world, they were overwhelmed with tamas. They were filled with such great intoxication that they did not realize they were naked. Therefore, they deserve to be immobile [1493] so that this does not recur. However, because of my favours and grace, they will retain their memories. After one hundred divine years, they will come close to Vasudeva and will become devoted to him. They will then regain their status in heaven."'

Shri-Shuka continued, 'Having said this, the devarshi went to Narayana's hermitage. Nalakubara and Manigriva became the twin arjuna trees. Hari wished to make the words of the rishi, foremost among devotees, come true. Therefore, he slowly went to the spot where the twin arjuna trees were. "I love the devarshi the most and these two are Dhanada's sons. I must thus accomplish what the great-souled one sung about." Krishna entered the space between the two arjuna trees. There was just enough space for him to enter and the mortar got stuck diagonally. With the rope around his stomach, the child tugged at the mortar and the roots of the trees were uprooted. As a result of his great valour, the trunks, with the branches and leaves, trembled and fell down, creating a terrible sound. From the space between the trees, two beings with perfected bodies emerged. They were like fires and their supreme radiance illuminated the directions. They joined their hands in salutation and bowed their heads down before Krishna, the lord of all the worlds. Completely cleansed, they said, "O Krishna! O great yogi! O Krishna! You are the supreme Purusha and we have met you today. Brahmanas know that the manifest and unmanifest universe are your forms. Your atman alone is in the bodies of all creatures. You are the lord of the senses. You alone are illustrious time. You are the lord, the undecaying Vishnu. You are Mahat. You are the subtle Prakriti, consisting of sattva, rajas and tamas. You are Purusha, the controller. You know about transformations and are in all kshetras. You cannot be grasped, yet you are sought to be grasped through the modifications of Prakriti and the gunas. [1494] You existed before all this, enveloped by the gunas. Who is worthy of knowing you? You are the illustrious Vasudeva, the origin of creation. Your radiance illuminates the gunas, but they shroud your greatness. We bow down to the brahman. You do not possess a body, but are known through the avataras and their forms. Those who possess bodies find it impossible to equal the unlimited valour you exhibit in those forms. For the welfare of all the worlds and their liberation, you have now descended in your own portion. You are the lord of benedictions. We bow down before the one who is supreme fortune. We bow down before the one who is supreme auspiciousness. We bow down before the serene Vasudeva, the lord of the Yadus. O lord! We are the servants of your follower. [1495] Please grant us permission to leave. It is through the favours of the illustrious rishi that we have been able to see you. May our speech recite your qualities. May our ears hear about your accounts. May our hands perform your tasks. May our minds seek out your feet. May we remember you and prostrate our heads before you, the one who resides everywhere in the universe. May our eyes see virtuous ones, who are nothing but your forms." The illustrious lord of Gokula was praised by them in this way. Tied by the rope to the mortar, he smiled and spoke to the guhyakas. The illustrious one said, "The rishi is full of compassion and I had known what had happened. Because of your prosperity and intoxication, the two of you were blind. He cursed you and dislodged you, but he actually did you a favour. The virtuous are impartial in outlook and their minds are completely immersed in me. A being no longer suffers bondage after seeing me. I am like the sun to the eyes. O Nalakubara! [1496] Since you are supremely devoted to me, go to your abodes. Your minds have been attracted to me. You have obtained the desired supreme. After this, there is no rebirth." Addressed in this way, the two of them repeatedly circumambulated him and bowed down before him. Taking their leave of the one who was tied to the mortar, they left in the northern direction.'

Chapter 10(11)

Shri-Shuka said, 'O best among the Kurus! Nanda and the other gopas heard the sound of the trees falling down. Fearing a storm, they rushed to the spot. They saw the twin arjuna trees, fallen down on the ground. Unable to determine the reason why these had fallen down, they were confused. With a rope, the child was tied to the mortar and he was dragging it. How did this extraordinary event take place? Who caused this disturbance? They were agitated. The boys said, "He did this, by dragging himself between them and the mortar got stuck diagonally. We have also seen two resplendent beings." They did not believe what had been said. It could not have happened that way. How could the child have uprooted the trees? However, there were doubts in the minds of some of them. Nanda saw his son tied to the mortar with a rope, dragging it. With a smile on his face, he released him.

'Sometimes, encouraged by the gopis, the illustrious one danced like a child. Sometimes, he sang and enchanted them. He was like a wooden puppet under their control. Sometimes, he would be asked to fetch seats or sandals. Sometimes, he would be unable to raise these objects and fling his arms around, causing delight to his relatives. He shows himself in this way to the world, subservient to his servants. Through his childish efforts, the illustrious one brought joy to the residents of Vraja. "Come and purchase my fruit." Once, hearing this, Achyuta, the granter of all fruits, took some grain and quickly went to the vendor, desiring fruit. But the grain fell down from his two hands. However, the female fruit vendor filled his hands with fruit and the basket of fruit was instantly filled with jewels. Once, after the incident with the uprooted arjuna trees, Krishna went to the banks of the river, along with Rama. With other boys, they were deeply engaged in playing and the goddess Rohini went to summon them. Since they were engaged in playing, the two sons did not return when they were called. Therefore, Rohini dispatched Yashoda, who was devoted to the sons. Though it was extremely late, her son continued to play with his elder brother. Yashoda summoned Krishna, the love for her son making milk flow out of her breasts. "O Krishna! O lotus-eyed one! O Krishna! O son! Come and drink the milk at my breasts. There has been enough of playing. You must be hungry and exhausted. O son! You must be tired of playing. O Rama! O son! O delight of the lineage! With your younger brother, come quickly. You ate in the morning. You should eat now. Dasharha, the lord of Vraja, [1497] is waiting to eat. Do what we desire. Come here, the two of you. O boys! Go to your own homes. O son! Your limbs are grey with dust. Go and wash yourself. The nakshatra of your birth is in the ascendant today. Purify yourself and give cattle to brahmanas. Look at your friends. Look. After cleaning them, their mothers have ornamented them. You too should bathe and eat your food. After that, ornamented properly, play again." O king! He was the crest of everything. But thus, Yashoda regarded him as her son and her mind was tied to him by bonds of affection. With Rama, she took Achyuta by the hand and took him to her own house, performing all the auspicious rites thereafter.

'The aged gopas, Nanda and the others, felt these great evil portents in the great forest. They assembled together and discussed what should be done about Vraja. There was a gopa named Upananda, superior to everyone in knowledge. He knew about objectives at the right time and place and wished to do what would be good for Rama and Krishna. "Let all our well-wishers leave Gokula now. There are extremely evil portents here and these might cause the destruction of our sons. In some way, the child was saved from the rakshasi who killed children. [1498] It was only because of Hari's favours that the cart did not fall on him. He faced the danger of being taken up into the sky by a daitya in the form of a whirlwind. [1499] He fell down on a piece of rock, but the lords of the gods saved him. The child was taken to the place between the trees, but did not die, nor did any other child. That is because he was protected by Achyuta. Before other evil portents cause harm to Vraja, let us leave. Taking the children with us, we and our followers should go somewhere else. There is a forest named Vrindavana. It has new pasture ground for the animals. There are sacred mountains, plants and trees there and it is a good place for gopas, gopis and the cattle. Let us go there today. Without any delay, let the carts be yoked. If it so appeals to you, let the wealth of cattle be placed in front of us." On hearing his words, all the gopas applauded them and they were all of the same view. They yoked their own respective vehicles and readied their garments and equipment. O king! The aged, the young, women and all the equipment were placed in carts in the front. With bows and arrows, the cowherds attentively followed. The wealth of cattle was placed in the front. Horns were sounded in every direction. With the great blare of trumpets, they proceeded, along with their priests. The gopis were astride chariots, their bodies and breasts beautiful with freshly applied kunkuma. There were necklaces of gold coins around their necks and they were attired in excellent garments. They happily chanted about Krishna's pastimes. Yashoda and Rohini were radiant astride a single cart, along with Krishna and Rama. They were eager to hear about these accounts. They entered Vrindavana, a place that was delightful in all the seasons. Arranging the carts in the form of a half circle, they fashioned a place to reside in. O king! On seeing Vrindavana, Govardhana and the sandbanks of Yamuna, Rama and Madhava were filled with great delight. Through their childish efforts, they brought pleasure to the residents of Vraja. In the course of time, they started to speak broken words and also tend to the calves. Not very far from where the residents of Vraja dwelt, along with the sons of the cowherds, they would take the calves out to pasture, with many kinds of toys and garments with them. Sometimes, they would play with flutes. Sometimes, they would use catapults to fling stones. [1500] Sometimes, they kicked with their feet and the bells tinkled. Sometimes, they would pretend to be bulls and cows. Imitating bulls, they bellowed and fought against each other. They imitated the sounds of animals and wandered around like ordinary children.

'On one occasion, on the banks of the Yamuna, Krishna and Bala were tending to the calves, along with their own friends. Wishing to kill them, a daitya arrived. It assumed the form of a calf and Hari noticed that it had penetrated the leaders of the calves. He showed it to Baladeva and approached it slowly, as if he did not know. Achutya seized it by the hind legs and the tail. He whirled it around and flung it on the top of a kapittha tree, where it died. The gigantic body [1501] fell down, bringing down the kapittha tree too. Seeing this, the children were delighted and praised him in words of applause. The gods rejoiced and showered down flowers. The two guardians of all the worlds became two protectors of calves. Taking their breakfast with them, they roamed around, taking the calves out to pasture. On one occasion, each of them took all his respective calves to a water tank, so that they might drink water. After the calves drank, they also drank water. The boys saw a great being standing there. It was like the summit of a mountain, brought down by the vajra, and they were terrified. This was a great asura named Baka and it had assumed the form of a stork. [1502] The powerful one suddenly approached and seized Krishna in its sharp beak. On seeing Krishna swallowed by the great stork, Rama and the other boys were overwhelmed and lost their senses. They seemed to be unconscious, without any life. The father of the preceptor of the universe [1503] was in the form of a cowherd's son. Like a fire, he burnt the top of its palate. In great rage, it immediately spat him, still unhurt, out of its mouth. It then again struck him with its beak, so as to kill him. As it descended, the lord of the virtuous, caught Baka, Kamsa's friend, by the two halves of the bill. While the boys watched, he playfully tore these apart, like tearing a blade of grass. The residents of heaven were filled with joy. Baka's enemies, residents of the world of the gods, showered down mallika and other flowers from Nandana. They applauded him and played on drums and conch shells. The sons of the cowherds gazed in wonder. When Rama and the other boys saw that he had returned from Baka's mouth, it was as if life and senses had returned to all of them. Now that he had been freed, they embraced him. Collecting the calves, they returned to Vraja [1504] and recounted what had happened. Hearing this, the amazed gopas and gopis welcomed this joyous news. It was as if he had returned from the world of the dead and they eagerly looked at him, with thirsty eyes. "This is amazing. This child has faced many kinds of threats from death. However, those who initially sought to create fear have themselves faced something disagreeable. Assuming terrible forms, they arrived, but were unable to attack or kill him. When they approached, they were destroyed, like insects by a fire. The words spoken by a person who knows about the brahman are never false. Everything is happening exactly as the illustrious Garga said it would." Thus, Nanda and the other gopas, rejoiced and spoke about Krishna and Rama's account. This brought them pleasure and they did not experience any hardships from life on earth. In this way, the two boys spent their childhood in Vraja. They played hide-and-seek and building bridges and leaping over them like monkeys.' [1505]

The Tenth Skandha will be continued in Volume 3.

[1] For example, *shloka*s 2.4.10, 4.1.2 and 4.5.11 of the Brihadaranyaka Upanishad use the two expressions together.

[2] Chandogya Upanishad, 7.1.2.

[3] *Ancient Indian Historical Tradition*, F.E. Pargiter, Oxford University Press, London, 1922.

[4] Sutas were bards, minstrels, raconteurs.

[5] Ugrashravas was a suta.

[6] The Critical Edition of the Valmiki Ramayana was brought out by the Baroda Oriental Institute, now part of the Maharaja Sayajirao University of Baroda. The Critical Edition of the Mahabharata was brought out by the Bhandarkar Oriental Research Institute, Pune.

[7] The Bhagavad Gita translation was published in 2006, the translation of the Critical Edition of the Mahabharata in ten volumes between 2010 and 2014 (with a box set in 2015) and the translation of the Critical Edition of the Valmiki Ramayana in 2017. The translations are by Bibek Debroy, and in each case, the publisher is Penguin.

[8] *The Bhagavatamahapuranam*, Nag Publishers, Delhi, 1987. This is a reprint of the Kshemaraja Shrikrishnadass, Venkateshvara Press, Bombay, text.

[9] https://web.archive.org/web/20081012022829/http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretil/1_sanskr/3_purana/bhagp/bhp1-12u.htm

[10] http://www.ochs.org.uk/research/bhagavata-purana-research-project

[11] *The Bhagavata Purana, Selected Readings*, Ravi M. Gupta and Kenneth R. Valpey, Columbia University Press, 2016.

[12] *Krishna: The Beautiful Legend of God (Srimad Bhagavata Purana Book X)*, Edwin Bryant, Penguin Classics, 2004.

[13] *A Prose English Translation of Srimad Bhagavatam*, Manmatha Nath Dutt, H.C. Dass, Calcutta, 1896.

[14] *Srimad Bhagavatam*, Bhaktivedanta Swami Prabhupada, Bhaktivedanta Book Trust, 1970 to 1977.

[15] *The Bhagavata Purana*, translated and annotated by Ganesh Vasudeo Tagare, Motilal Banarsidass Publishers, Delhi, 1976.

[16] *Srimad Bhagavada*, Swami Tapasyananda, Sri Ramakrishna Math, Chennai, 1980.

[17] *Srimad Bhagavata Mahapurana with Sanskrit Text and English Translation*, C.L. Goswami and M.A. Shastri, Gita Press, 2006.

[18] *A Study of the Bhagavata Purana or Esoteric Hinduism,* Purnendu Narayana Sinha, Freeman and Company, Benares, 1901.

[19] Two of the six Indian schools of *darshana* (philosophy).

[1] The one who is spoken about in excellent shlokas, Vishnu.

[2] The highest state of asceticism and meditation.

[3] The supreme soul.

[4] Svayambhuva Manu.

[5] Brahma.

[6] The three qualities (guna) of *sattva*, *rajas* and *tamas*.

[7] Celestial vehicles.

[8] Siddhas are sages who have been successful in attaining their objectives.

[9] Gandharvas are celestial musicians and are semi-divine.

[10] Relatively minor gods.

[11] Celestial singers.

[12] Brahma arrived while Narada was instructing Priyavrata.

[13] Manu and Priyavrata. At that time, Manu had also arrived.

[14] Vishnu.

[15] The five senses and the mind.

[16] To the subsequent *ashrama*s.

[17] Brahma.

[18] The path of devotion.

[19] The supreme soul.

[20] The individual soul.

[21] Priyavrata.

[22] A period during which a Manu presides and rules over creation.

[23] The three sons mentioned earlier, Kavi, Mahavira and Savana.

[24] One arbuda is ten million.

[25] Mount Meru.

[26] Priyavrata.

[27] Across Puranas, the names and the order of the islands (dvipas) marginally varies.

[28] The seven oceans are Lavana, Kshira, Sura, Ghrita, Ikshu, Dadhi and Svadu. These have been speculatively identified as Lavana (Indian Ocean), Kshira (Shirwan, part of the Caspian Sea), Sura (Sarain, the remaining part of the Caspian Sea), Ghrita (Erythraean Sea), Ikshu (the river Oxus), Dadhi (Dahae, the Aral Sea) and Svadu (Tchadun, the river in Mongolia). The terms used here for the composition are *kshara* (salt water), *ikshu-rasa* (sugar cane juice), *sura* (liquor), *ghrita* (clarified butter), *kshira* (milk), *dadhi-manda* (curds) and *suddhoda* (fresh water).

[29] Kavi, Mahavira and Savana were not interested.

[30] Shukracharya, also known as Kavya.

[31] One with long strides, Vishnu's name.

[32] The five senses and the mind.

[33] Obtained by getting a son.

[34] Mount Mandara.

[35] Brahma.

[36] Kama, the god of love. Makaradhvaja (the one with a *makara* on his standard) is one of Kama's names.

[37] Who could not distinguish between man and woman.

[38] The eyebrows.

[39] Meaning the glances.

[40] Because of the fragrance in Purvachitti's body, bees were circling her. These are the disciples.

[41] Partridge.

[42] Meaning the breasts. Instead of mounds, one can also translate them as horns.

[43] Purvachitti was chewing betel leaf.

[44] A makara is a mythical aquatic creature, but can loosely be translated as shark or crocodile. Earrings like makaras.

[45] Meaning swans.

[46] And has therefore sent you here.

[47] *Varsha*; varsha is a subdivision of dvipa.

[48] Gifts given to brahmanas after the sacrifice.

[49] Koustubha.

[50] Nabhi.

[51] The objectives of human existence—dharma*, artha, kama* and *moksha*.

[52] We are worshipping you for the purusharthas.

[53] Hence, Nabhi is not asking for anything more.

[54] The hymn should have been in poetry. Nabhi bows down before the priests, who praised the illustrious one.

[55] As in Bharatavarsha.

[56] Vishnudatta is one of Parikshit's names.

[57] The word used is *shramana*. Literally, the text states that the mendicants are clad in air.

[58] Meaning best or excellent.

[59] After Nabhi, this varsha was initially known as Ajanabha. It came to be known as Bharatavarsha later.

[60] Vasudeva's.
[61] Dakshina.
[62] Jayanti was Indra's daughter.
[63] 'Both' is interpreted as the *shruti* and *smriti* texts.
[64] This occurs later, in the Ninth Skandha.
[65] That is, he behaved like an ordinary human being.
[66] This is reminiscent of 3.21 of the Bhagavad Gita.
[67] The supreme soul.
[68] The traditional four means are sama (conciliation or negotiation), *dana* (bribery), *danda* (punishment) and *bheda* (dissension).
[69] Interpreted as something that belonged to someone else and was therefore non-existent.
[70] Such as pigs and dogs.
[71] In an earlier life.
[72] Past deeds.
[73] Gratification of the senses.
[74] *Ahamkara*.
[75] Brahma.
[76] Spiritual truth.
[77] Celibacy.
[78] Restraint.
[79] We have translated vijnana as self-knowledge, the transcendental consciousness. We will use jnana for knowledge.
[80] The subtle body.
[81] Ego.
[82] The yoga should not become an end in itself.
[83] He should not get angry if they do not listen.
[84] The cycle of life.
[85] Pramatha is a tormentor and is used for a ghost or goblin.
[86] Virinchi or Brahma.
[87] The body is interpreted as the Vedas.
[88] A householder has to maintain three fires, ahavaniya, *garhapatya* and *dakshinatya*.
[89] An avadhuta is an ascetic who has renounced all worldly attachments. However, it also has the nuance of someone who has been cast off from society and has been excluded by it.
[90] A malevolent being that survives on human flesh.

[91] The body and the atman.

[92] A yojana is a measure of distance, between 8 and 9 miles.

[93] Emancipation.

[94] Yoga leads to eight major siddhis or powers. These are *anima* (becoming as small as one desires), *mahima* (as large as one desires), *laghima* (as light as one wants), *garima* (as heavy as one wants), *prapti* (obtaining what one wants), *prakamya* (travelling where one wants), *vashitvam* (powers to control creatures) and *ishitvam* (obtaining divine powers).

[95] Therefore, he didn't use them.

[96] Why did Rishabha dislike them?

[97] Shri-Shuka.

[98] A cunning hunter does not trust an animal that has been captured.

[99] Because of distractions.

[100] With the mind.

[101] Konka has speculatively been identified with Konkana, Venka with the Venkatadri hill and Kutaka with the Kutaka hill near Nagpur.

[102] Rishabha.

[103] Bharatavarsha.

[104] The speaker and the listener.

[105] The wheel of life, the circle of birth and death.

[106] Detachment from fruits and renunciation of action.

[107] The Pandavas.

[108] Rishabha.

[109] Five *tanmatra*s or subtle elements and five *mahabhuta*s or gross elements,

[110] A yajna and a kratu are both sacrifices. However, the former is performed with a sacrificial post and the latter without one. More specifically, the former is performed with sacrificial animals and the latter without sacrificing animals.

[111] Apurva means the forces and powers harnessed through a sacrifice.

[112] Bharata.

[113] The adhvaryu is the assistant priest and is accomplished in the Yajur Veda.

[114] River Gandaki.

[115] This is reminiscent of the *gayatri mantra*.

[116] A muhurta is a measure of time equal to forty-eight minutes.

[117] A lion.

[118] As a metaphor for time and destiny.

[119] The fawn got tired from running around.

[120] Were the fawn ever to go away.

[121] The sun.

[122] The footprints of a black antelope mark an auspicious spot for a sacrifice.

[123] Pulastya and Pulaha's hermitage was in Shalagrama. Kalanjara is the name of a famous mountain. As a deer, Bharata had been born in Kalanjara.

[124] Place of pilgrimage.

[125] These nine sons were born through the elder wife.

[126] After this, he would be liberated and would not be born again.

[127] There are thirteen samskaras or sacraments. The list varies a bit. But one list is *vivaha* (marriage), *garbhalambhana* (conception), *pumshavana* (engendering a male child), *simantonnayana* (parting the hair, performed in the fourth month of pregnancy), *jatakarma* (birth rites), *namakarana* (naming), *chudakarma* (tonsure), *annaprashana* (first solid food), *keshanta* (first shaving of the head), *upanayana (*sacred thread), *vidyarambha (*commencement of studies), samavartana (graduation) and *antyeshti* (funeral rites). After samavartana, one ceases to be a student and becomes (usually) a householder.

[128] Bharata.

[129] The savitri (gayatri) mantra has three padas. Vyahriti means the words *bhuh, bhuvah* and *svah*, uttered after Oum.

[130] The father's.

[131] Without wages.

[132] One who is a brahmana only in name.

[133] While this means *shudra*, it also means outcast.

[134] A form of the goddess Kali. The text does not clearly indicate whether the sacrificial animal had escaped, or whether another man, who was no more than an animal, had escaped. Either interpretation is possible. The sacrifice is offered at night.

[135] The left one of his lotus feet was placed on his right thigh and his left hand was on his left knee.

[136] The word used is *pani*s.

[137] Several layers of interpretation are possible. Violence is sanctioned when there is danger and there was no danger now. Human sacrifices are meant

to be token and notional, not actual. Even if there is a human sacrifice, it should not be that of a brahmana. Even if a brahmana is sacrificed, it should not be such an excellent brahmana.

[138] These two kingdoms are often mentioned in conjunction, as one kingdom. Sindhu was probably to the west of the River Sindhu and Souvira to the east.

[139] So that he did not step on a living creature by mistake.

[140] Danda or punishment as the fourth mode.

[141] That of a *kshatriya*.

[142] Bharata's.

[143] Rahugana's.

[144] Yama.

[145] The essence is that 'I' am not my body.

[146] Of you as the master and I as the servant.

[147] If I have realized my atman, I no longer identify myself with my body, which will be punished. And if I am mad, I will not comprehend the punishment.

[148] Whose son or disciple are you?

[149] Interpreted as—are you the sage Kapila?

[150] Rahugana was going to meet Kapila.

[151] If a king punishes subjects to make them follow their own dharma, that is Achyuta's service, it must be beneficial.

[152] Such as between the master and the servant.

[153] Of the Vedas.

[154] The sixteen are the five gross elements, the ten organs of perception and action and the mind, the mind being the chief.

[155] From one life to another.

[156] *Kshetra* is the field, that is, the body. Kshetrajna is one who knows the body, that is, the soul, both human and universal.

[157] The body.

[158] Mind as the eleventh and ahamkara as the twelfth.

[159] By those who are deluded.

[160] The six enemies or vices are kama (desire), *krodha* (anger), *lobha* (avarice), *moha* (delusion), *mada* (pride) and *matsarya* (jealousy).

[161] The mind.

[162] Carrying the load and fatigue, the master and the servant.

[163] The palanquin bearers.

[164] A paramanu is an ultimate particle characterized by the trait that it cannot be divided further. It alone is combined with others.
[165] Worshipping water, fire or the sun. Performing austerities in water, before a fire or exposed to the sun is a better interpretation.
[166] Artha means dharma, artha and kama.
[167] The six senses and the mind, the mind being the leader.
[168] The image of the forest.
[169] As a metaphor for something that is unreal.
[170] The image is of a caravan lost in the forest.
[171] There is a double meaning, with the menstrual cycle of a woman indicated. Thus, the whirlwind is a metaphor for attraction towards women. All the other metaphors are subject to detailed interpretations.
[172] Minor gods.
[173] Honey.
[174] There are four elephants that dwell in the four directions. These are known as diggaja, the elephant (*gaja*) for a direction (*dik*).
[175] The arms of women.
[176] A metaphor for death or past deeds.
[177] That is, Bharata.
[178] Rahugana.
[179] Parikshit.
[180] The five senses and the mind.
[181] The five senses.
[182] Of weeds and grass.
[183] Literally, a pishacha who carries fire in the night. The phosphorent glow known as will-of-the-wisp.
[184] Karaskara is a poisonous medicinal plant and karatunda is the dark Agallochum.
[185] They are dead.
[186] The fire of hunger.
[187] ‘Both’ is subject to different kinds of interpretation, such as in this life or the next, or *pravritti* and nivritti.
[188] Of the king or the husband. Devadatta and Vishnumitra are names for any individuals, like ‘X’ and ‘Y’.
[189] Destiny, nature and one’s own nature, respectively.
[190] *Kakinika*, a very small amount, twenty cowries or less.
[191] Of a woman.

[192] One parardha is fifty years of Brahma's life.
[193] In this life, or in a past life.
[194] One of the schools of *darshana* (philosophy).
[195] Devatajit's son.
[196] Pratiha's mother and wife had the same name.
[197] These daughters are Shraddha, Maitri and Daya, the personified forms of faith, friendship and compassion.
[198] Viraja.
[199] We have deliberately used the word 'ultimate'. The word used is *charama*. Therefore, one can take this either as the last son, or the greatest son.
[200] Jambudvipa.
[201] A great mountain.
[202] Jambudvipa.
[203] Meru's root extends inside the earth for sixteen thousand yojanas. Therefore, it rises eighty-four thousand yojanas from the surface of the earth.
[204] Kshara.
[205] The wording is such that this can be interpreted in different ways. The same length and breadth, but one-tenth the height, or the same height and breadth, but one-tenth the length.
[206] Charanas, gandharvas, apsaras, *vidyadhara*s, *kinnara*s.
[207] Yakshas.
[208] A vyama is a measure of length. It is the distance between the tips of the fingers of the two hands, when the arms are extended out.
[209] Of Meru.
[210] Brahma.
[211] Since it is made out of gold, *shatakumbha* meaning gold.
[212] Indra's Amaravati to the east, Agni's Tejovati to the south-east, Yama's Samyamini to the south, Nirrita's Krishnagana to the south-west, Varuna's Shraddhavati to the west, Vayu's Gandhavati to the north-west, Kubera's Mahodaya to the north and Shiva's Yashovati to the north-east.
[213] Compared to Brahma's city.
[214] This is a reference to Bali's sacrifice and the *vamana* incarnation. Specifically, the description is of Vishnu taking the second step.
[215] The egg.
[216] From the feet of the illustrious one. This is the river Ganga.
[217] Dhruva.
[218] In Dhruvaloka.

[219] The saptarshis are the seven great sages. The list varies, but the standard one is Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha. In the sky, the saptarshis are identified with the constellation of Ursa Major (Great Bear).

[220] On Meru.

[221] In *satya yuga*, people are not interested in sexual pleasures and there are too many miseries in *dvapara* and kali yuga.

[222] In the Ninth Skandha.

[223] Vasudeva, Pradyumna, Samkarshana and Aniruddha.

[224] Madhu is honey and asava is liquor made through distillation, not mere fermentation.

[225] Serpents. Nagas (also known as uragas) are different from snakes. They are semi-divine, can assume any form at will and reside in specific locations.

[226] As Shesha.

[227] Associated with rajas and tamas, respectively.

[228] Hayagriva.

[229] There are seven nether regions—*atala*, *vitala*, *sutala*, rasatala, *talatala*, *mahatala* and *patala*.

[230] Brahma.

[231] Narasimha.

[232] In the Seventh Skandha.

[233] Prahlada.

[234] Daityas are a specific category of demons, the progeny of Diti.

[235] Demons, progeny of Danu.

[236] *Kshroum* is a mystic *akshara* used to worship Narasimha.

[237] Presumably meaning that the attachment has not matured.

[238] If the lifespan for a human is 100 years, theirs is 360x100 = 36,000 years.

[239] The chakra.

[240] Kamadeva's.

[241] Lakshmi.

[242] All three are mystic aksharas, *bija*s.

[243] The ten senses, five objects of the senses and the mind.

[244] Day and night.

[245] On your chest.

[246] The attention to Lakshmi is token, while that to devotees is substantial.

[247] The fish incarnation.
[248] The turtle or tortoise incarnation.
[249] Demons.
[250] Constellations.
[251] The twenty-four principles of samkhya.
[252] Since sacrifices disappear in kali yuga, this form is not manifested then.
[253] Hiranyaksha.
[254] Paramatman.
[255] In the Valmiki Ramayana, Rama exiled Lakshmana.
[256] The two sages, Nara and Narayana, are often referred to jointly in the singular.
[257] A kalpa is the longer cycle of creation and destruction.
[258] The four classes and four stages of life, respectively.
[259] Narada.
[260] Brahma.
[261] The one without qualities or attributes, the brahman.
[262] Respectively associated with sattva, rajas and tamas.
[263] Of Bharatavarsha.
[264] A forest-dwelling bird may be captured by a fowler and escape, only to be caught again. The cycle of birth and death is like that.
[265] Bharatavarsha.
[266] This seems to be the place where the chant of the gods and Narada's quote both end.
[267] Sagara's sons were looking for the horse from a horse sacrifice.
[268] That is, 100,000 yojanas.
[269] That is, 200,000 yojanas.
[270] This is the mantra used by the inhabitants of Plaksha-dvipa.
[271] This is interpreted as auspicious and inauspicious results respectively.
[272] The silk-cotton tree.
[273] Garuda.
[274] The four varnas there.
[275] The dark lunar fortnight.
[276] The bright lunar fortnight, when the moon waxes.
[277] This is the mantra used by the inhabitants of Shalmali-dvipa.
[278] The four varnas there.
[279] This is the mantra used by the inhabitants of Kusha-dvipa.
[280] Guha/Kartikeya shattered Krouncha with his spear.

[281] The four varnas there.
[282] Varuna.
[283] The four varnas there.
[284] Breathing.
[285] This is the mantra used by the inhabitants of Shaka-dvipa.
[286] *Pushkara*, thus giving the region its name.
[287] Brahma.
[288] Shri-Shuka.
[289] The ocean of sweet water.
[290] Respectively, *loka* and *aloka*. Alternatively, this can be interpreted as a region inhabited by living entities and one not inhabited by living entities.
[291] Brahma.
[292] Atop Lokaloka.
[293] The area not illuminated by the sun.
[294] *Mrita* (inanimate) *anda* (egg).
[295] *Hiranya* (golden) *garbha* (origin).
[296] The terrestrial sphere and the heavenly sphere.
[297] Respectively, vernal equinox, autumnal equinox and when the sun passes through the equator.
[298] Capricorn.
[299] Signs of the zodiac.
[300] Respectively, Aries and Libra.
[301] A ghatika is twenty-four minutes. Day and night are equal in Aries. Day keeps on progressively increasing from Vrisha (Taurus), Mithuna (Gemini), Karkata (Cancer), Simha (Leo) to Virgo (Kanya). Night keeps on progressively increasing from Vrishchika (Scorpio), Dhanu (Saggitarius), Makara (Capricon), Kumba (Aquarius) to Mina (Pisces).
[302] On Meru.
[303] There is an interpretation we have skipped, because it is not directly there in the text. The sun faces the stellar spheres and moves to the east, with Meru to the left. But there is a wind that blows, keeping Meru to the right. The force of this makes the sun move in the opposite direction, so on and so forth.
[304] 23,775,000 yojanas.
[305] That is, six hours.

[306] The spokes are the months, the segments of the rim are the seasons and the naves are periods of four months each.

[307] The sun's charioteer.

[308] Gayatri, Brihati, Ushnika, Jagati, Trishtubh, Anushtubh and Pankti.

[309] As a mark of respect to the sun god.

[310] Valakhilyas are those who subsist on fresh fruit.

[311] For each month, there are separate names for the sun's attendants. These will be recounted in the Twelfth Skandha.

[312] A gavyuti is a measure of distance, equal to two *krosha*s (four miles) or one krosha (two miles).

[313] Shri-Shuka.

[314] The sun god.

[315] Day and night.

[316] Without Abhijit, there are twenty-seven nakshatras.

[317] Shukra, Venus.

[318] Such as Mars.

[319] Mercury.

[320] Mars.

[321] Jupiter.

[322] Saturn.

[323] Thirty years.

[324] Saptarshi, Ursa Major.

[325] *Shishumara*. The constellation is in the shape of a dolphin and the names of the stars in the constellation follow.

[326] The fourteen from Abhijit to Punarvasu for uttarayana and the fourteen from Pushya to Uttarashadha for dakshinayana.

[327] Ajavithi means the three nakshatras that indicate dakshinayana—Mula, Purvashadha and Uttarashadha. Akasha-Ganga is the Milky Way.

[328] Magha to Anuradha.

[329] Mrigashirsha to Purvabhadrapada, but in the reverse order, from Purvabhadrapada to Mrigashirsha.

[330] Canopus.

[331] Venus.

[332] Prana is the breath of life or the life force. Prana draws breath into the body, apana exhales it.

[333] The twilight zone.

[334] Morning, midday and evening.

[335] In the Sixth and Eighth Skandhas.
[336] In Rahu's getting a share of the amrita.
[337] The sun and the moon.
[338] Ten thousand yojanas below Rahu.
[339] *Vidya* means knowledge. Thus vidyadhara, one who holds knowledge.
[340] Ten thousand yojanas.
[341] Nagas.
[342] The word chaitya has several meanings—sacrificial shed, temple, altar, sanctuary and a tree that grows along the road.
[343] Svairinis are loose women who have sex with anyone they want, but only with those from the same varna. In this context, kaminis are loose women who have sex with anyone they want, irrespective of varna. Pumshchalis have no sense of discrimination are almost like harlots.
[344] Atala.
[345] Vitala.
[346] Bali.
[347] These sections are subject to diverse interpretations.
[348] Bali.
[349] Prahlada.
[350] Hiranyakashipu.
[351] Bali's, in the Eighth Skandha.
[352] The gate to Bali's world.
[353] The one with the ten shoulders is Ravana. Narayana hurled him away.
[354] Sutala.
[355] Shiva.
[356] Maya obtained it through Shiva's grace.
[357] Talatala.
[358] Alternatively, they are prone to anger.
[359] Mahatala.
[360] The panis stole cows and hid them. Indra sent Sarama as a messenger, cursing the panis.
[361] Rasatala.
[362] Patala.
[363] Ahamkara manifests itself in three forms—vaikarika, *taijasa* and tamasa.
[364] *Samkarshanam* is the act of drawing together, attracting.
[365] Alternatively, vaijayanti is not a separate necklace, but a garland made out of tulasi, *kunda, mandara, parijata* and lotuses.

[366] A gandharva.

[367] Two paramanus make up one anu.

[368] In addition to the twenty-one, adding up to a total of twenty-eight.

[369] *Tamisra* means darkness.

[370] *Andha-tamisra* means blinding darkness.

[371] Ruru has several meanings. Here, it means a savage animal.

[372] The name Kumbhipaka is derived from cooking in a pot.

[373] The name Kalasutra is derived from the rope/bondage of time/destiny.

[374] When there are calamities, deviations are permitted.

[375] The name is derived from leaves that are like swords.

[376] The name Sukara-mukha is not explained. It is probably based on the sound that such people make from their mouths.

[377] Literally, blind pit.

[378] A householder has to perform five yajnas—studying, worshipping the ancestors, worshipping the gods, sharing food with humans and sharing food with non-human creatures.

[379] Thus the name Krimi-bhojana.

[380] In the hell known as Sandamsha, *sandamsha* means to tear out.

[381] Hence the hell named Tapta-surmi, based on hot image.

[382] Including animals.

[383] He is impaled on a silk-cotton (shalmali) tree with thorns that are like the vajra and dragged down from there, so that the thorns tear out his flesh.

[384] The river.

[385] In the hell named Puyoda, derived from the word for pus.

[386] In the hell named Prana-rodha, derived from the breath of life being obstructed.

[387] The same as Vishasana, the name is derived from the word for killing.

[388] That is, belonging to the first three varnas.

[389] This is the hell named Lala-bhoksha, literally, a place where one is made to drink spittle.

[390] In the hell named Sarameya-adana, derived from eaten by dogs.

[391] The name Avichi is derived from this.

[392] In the hell named Ayoh-pana, derived from drinking iron.

[393] Literally, alkaline mud.

[394] In the hell named Raksha-gana-bhojana, derived from being eaten by rakshasas. Those who were killed in this world become the rakshasas in the next world.

[395] In the hell named Shulaprota, the name being derived from transfixed with spears.

[396] Venomous serpents.

[397] In the hell named Avata-nirodhana, derived from being confined in a hole.

[398] In the hell named Paryavartana.

[399] With a mouth like a needle.

[400] The Second Skandha.

[401] In the Second and Third Skandhas.
[402] Pravritti is action with a desire for the fruits.
[403] *Prayashchitta*.
[404] Which becomes dirty again.
[405] Rituals.
[406] The linga sharira.
[407] Alternatively, subsequent births.
[408] From the present season, one can deduce the preceding and succeeding seasons.
[409] Without birth, Brahma.
[410] This is a complicated shloka and is subject to diverse interpretations. The reference seems to be to Yama, who resides in his capital city of Samyamini. He can contemplate a being's past and future lives.
[411] This is interpreted as a person who is dreaming. Since he does not know about his past and future lives, he identifies with what is manifest, the present physical body.
[412] The mind.
[413] The atman.
[414] This can be interpreted as superior, medium and inferior, or happy, unhappy and mixed.
[415] The three potencies are sattva, rajas and tamas. The sixteen have already been mentioned. They can also mean the five organs of action, the five senses, the five gross elements and the mind.
[416] The five senses and the mind.
[417] This is Bhagavad Gita 3.5, almost verbatim.
[418] Resulting from former lives.
[419] Destiny.
[420] The linga sharira and the gross body.
[421] The body may be like that of the mother or like that of the father, but innate nature is stronger than either.
[422] Ajamila.
[423] Alternatively, female servant.
[424] Maireya is liquor made from molasses or grain.
[425] Loose woman.
[426] This is Bhagavad Gita 3.21, almost verbatim.
[427] The master's. In this case, Yama's.
[428] Not exactly, but roughly, akshara is a syllable.

[429] Na-ra-ya-na.
[430] Vishnu's.
[431] That is, the consequences of the acts.
[432] Gangadvara usually refers to Har ki Pauri in Haridvara/Haridwar.
[433] Sattva, rajas and tamas.
[434] Acting chaotically and without cohesion.
[435] The words used are *ota* (cross-threads or woof) and *prota* (length-wise or warp).
[436] Varuna.
[437] The Prajapatis.
[438] Sanatkumara.
[439] Shuka himself.
[440] The three Vedas.
[441] The sage Agastya.
[442] Ugrashrava, the son of Romaharshana or Lomaharshana. A *suta* was a charioteer, but also a bard and raconteur. Here, it is a proper name for Ugrashrava.
[443] Marisha. Her mother was the apsara Pramlocha.
[444] A chant or mantra.
[445] The body.
[446] Subtle elements.
[447] Prakriti, Mahat, ahamkara, the mind and the five tanmatras (the five subtle elements).
[448] This shloka has complicated interpretations, as do some subsequent ones. The way we have translated it, Vishnu is the fifteenth principle, the other fourteen being the ten sense organs, the mind, intelligence, the breath of life and Pradhana. Alternatively, there is a *samidheni* hymn, recited when a sacrificial fire is ignited from kindling, and this has fifteen verses.
[449] Smells and fragrances, which are not actually the wind.
[450] The Prajapatis.
[451] Before creation.
[452] Narada.
[453] Their effects are transient.
[454] This is a reference to the fourth (*turiya*) state, explained in the Seventh Skandha. The three preceding ones are *vishva*, taijasa and *prajna*. Pro-

gressively, the atman identifies with the gross (vishva), merges the gross into the subtle (taijasa), merges into the subtle (prajna) and so on.

[455] With an exit, since one has to be born again.

[456] Five organs of perception (eyes, ears, nose, tongue, skin), five organs of action (hands, legs, stomach, genital organs, organ of excretion), five gross elements and five tanmatras (subtle elements). In addition, the mind, Prakriti, Purusha, Mahat and ahamkara.

[457] This is the reference to the swan (*hamsa*), since a swan is believed to possess the ability to distinguish between milk and water.

[458] Of creation.

[459] Brahma.

[460] A night that is over.

[461] To sages, gods and ancestors. Studying for the first and oblations for the last two.

[462] Hari's.

[463] You have separated me from my sons twice.

[464] To curse Daksha back.

[465] Kashyapa.

[466] Tarkshya is one of Kashyapa's names. Therefore, 13+4=17 daughters were married to Kashyapa.

[467] The divinities of the clouds.

[468] The divinities of the forts.

[469] The mother is Sankalpaa and the son is Sankalpa.

[470] The divinities of the cities, Dharani means the earth.

[471] Another of Agni's wives.

[472] There is a contradiction with what has been said a little earlier.

[473] The eleven Rudras.

[474] Four out of seventeen.

[475] Meaning Vinata's.

[476] The same as Aruna.

[477] Since he loved Rohini more, Soma was cursed by Daksha.

[478] Kashyapa's wives.

[479] The first ten of Kashyapa's wives.

[480] Evil spirits.

[481] Danu's son.

[482] Kashyapa.

[483] Respectively descended from Puloma and Kalaka.

[484] The grandfather is Arjuna. These are known as the *nivatakavacha*s. Indra asked Arjuna to destroy them as he couldn't kill them himself.

[485] The twelve Adityas.

[486] The two Ashvins.

[487] Shiva.

[488] The sons of Diti.

[489] The gods accepted Vishvarupa as a priest.

[490] Brihaspati.

[491] Puloma's daughter, Shachi, Indra's consort.

[492] Literally, the lord of speech, Brihaspati.

[493] Shukracharya, the preceptor of the demons, also known as Kavya.

[494] Vishvarupa had done various things for the demons, since he had been on their side.

[495] The word used is *tata*. It means son, but is used to address anyone who is junior.

[496] Indra.

[497] There is a difference between two types of guests—*atithi* and *abhyagata*. *Tithi* is a lunar day and there are guests who are invited and arrive on specific tithis, because these are festive occasions. These are expected and invited guests, visitors. Atithi means *a-tithi* and is therefore not any guest, but a guest who arrives uninvited and is unexpected.

[498] The act of accepting a priesthood.

[499] Those performed by priests.

[500] The mantra known as Narayana-kavacha (armour).

[501] This is known as *anga-nyasa*, the mental appropriation (*nyasa*) of different limbs of the body (*anga*) to different divinities. The two mantras are *Oum namo Narayanaya* (with eight aksharas) and *Oum namo bhagavate Vasudevaya* (with twelve aksharas).

[502] Thus identified with the eight aksharas.

[503] The apportioning of the twelve aksharas to different parts of the hands, *kara* means hand.

[504] It starts with the index finger of the right hand and ends with the index finger of the left hand, accounting for eight aksharas. The last four aksharas are for the joints of the thumbs.

[505] This is the mantra *Oum Vishnave namah*, with six aksharas.

[506] Phat is the sound made by snapping the middle finger and thumb at the end, meant to ward off evil spirits.

[507] Sovereignty, dharma, glory, prosperity, knowledge and detachment.

[508] This is the Narayana-kavacha.

[509] The siddhis.

[510] The asura women had miscarriages.

[511] In the varaha form.

[512] Boar.

[513] Parashurama.

[514] Rama.

[515] Narada. Interpretations list out thirty-two different kinds of transgressions, but there is no need to list those.

[516] Balarama, in the form of Shesha. Krodhavashas are angry and virulent serpents.

[517] Day and night are divided into eight yamas, each yama is a period of three hours.

[518] The second *yama*, after dawn.

[519] Brahma, Vishnu and Shiva.

[520] Kushmandas are evil spirits, vainayakas/*vinayaka*s are evil leaders who cause obstacles, and grahas are evil imps that especially prey on children.

[521] Pramathas are beings that torment, matrikas pretend to be mothers and prey on infants, evil brahmanas means brahmanas who have become rakshasas.

[522] Vishvarupa is also known as Trishira, because of his three heads. His father was Tvashta and his mother was Rochana (sometimes also referred to as Rupavati).

[523] That the asuras would become powerful.

[524] A kapinjala is the Jacobin cuckoo (or francoline partridge), a kalavinka is the sparrow (or Indian cuckoo) and a tittiri is a partridge.

[525] Hari is also one of Indra’s names.

[526] By rain.

[527] Even at the time of pregnancy.

[528] *Vritra* means darkness. He enveloped the worlds with his darkness.

[529] The text uses both astra and shastra. These are both weapons and the words are often used synonymously. However, an astra is a weapon that is hurled or released, while a shastra is held in the hand.

[530] A dog may be able to swim. But one cannot cross an ocean by hanging on to a dog’s tail.

[531] This is a reference to the matsya (fish) avatara.

[532] The three gunas or the three worlds.

[533] This is a difficult shloka and has many interpretations. The way we have translated it, questions are being raised about how independent one's own karma is, as opposed to be being determined by a superior force. The subsequent shlokas are also difficult to translate.

[534] After everything else has been eliminated.

[535] Interpreted as someone who maintains the three worlds.

[536] Such as half-man–half-lion.

[537] That is, shastras.

[538] Also known as Dadhicha or Dadhichi.

[539] Literally, the head (*shira*) of a horse (*ashva*). Dadhyan had imparted this knowledge to the two Ashvins when he had temporarily assumed the head of a horse.

[540] The Narayana-kavacha.

[541] Dadhyan.

[542] It is a hardship that people do not follow this principle.

[543] Indra.

[544] A shataghni was a weapon that could kill one hundred at the same time and could have been a giant catapult. A bhushundi was a catapult, probably smaller in size.

[545] Vritra's.

[546] Indra's.

[547] Vritra.

[548] Trishira.

[549] This is similar to Bhagavad Gita 18.78.

[550] Dharma, artha and kama.

[551] Vishnu.

[552] Indra.

[553] Of victory and defeat.

[554] Mountains were once believed to possess wings.

[555] The Himalayas.

[556] It took one year for the head to be brought down.

[557] It was the killing of a brahmana.

[558] A pulkasa (equivalently *pukkasa*) is the son of a *nishada* father and a shudra mother.

[559] Vrishakapi is a name for others too. But in this context, it is one of Indra's names.

[560] Heaven.

[561] Nahusha desired Shachi, Indra's wife. He also ill-treated brahmanas like Agastya. Therefore, he was condemned that he would be born as a serpent. The story is told in the Mahabharata.

[562] Indra.

[563] Since this was the north-eastern direction, the divinity is Rudra.

[564] Therefore, he did not remember Krishna because he was scared. That is yet another apparent contradiction.

[565] Chitraketu.

[566] Chitraketu.

[567] For a man, the seven constituents are the five subtle elements, Mahat and ahamkara. For a king, the seven objects are ministers, allies, the treasury, territory, forts, the army and the kingship.

[568] Trade guilds.

[569] An oblation of rice, barley and pulses, cooked in butter and milk.

[570] After what had been offered to Tvashta.

[571] She is addressing her son now.

[572] Yama.

[573] The bodies of the mother and the father.

[574] The atman.

[575] Sanatkumara.

[576] Parashurama.

[577] An Upanishad that is in the form of a mantra. This will be stated a little later.

[578] Shiva.

[579] Not the dead body, but the spirit of the dead prince, the jivatman.

[580] One can deduce this is a reference to Angiras, who had implicitly suggested that none of the other wives would have children.

[581] Angiras and Narada.

[582] Another name for the Yamuna.

[583] Angiras and Narada.

[584] The mantra.

[585] Of material existence. That is, he is above them.

[586] When they are destroyed. In that way, everything merges into the brahman.

[587] Chitraketu.

[588] Required to form words.

[589] Interpreted as earth, water, fire, air, space, ahamkara and Mahat.
[590] Two paramanus constitute one anu.
[591] The infinite one.
[592] Which are therefore infertile and do not yield fruits.
[593] A wicked person, a chandala.
[594] Narada.
[595] Contrary to expectation, along the path of pravritti.
[596] The path of nivritti.
[597] The three states of being awake, asleep and in deep sleep.
[598] A kulachala is a great mountain and the Indra among kulachalas is Sumeru.
[599] Chitraketu.
[600] Brahma.
[601] Sanaka, Sananda, Sanatana and Sanatkumara.
[602] Hara, Shiva.
[603] Worst among kshatriyas, one who is a kshatriya only in name.
[604] Parvati.
[605] Girisha means someone who resides in a mountain. Hence, Shiva and Parvati.
[606] Rudra's consort, Parvati.
[607] Sanatkumara.
[608] Chitraketu.
[609] Chitraketu.
[610] Savita is the fifth of Aditi's sons. Savitri is the deity of the *savitri mantra*. Vyahriti means the words bhuh, bhuvah and svah, uttered after Oum and here, Vyahriti means the deity of vyahitri. *Trayi* is the deity of the three Vedas, Rig Veda, Sama Veda and Yajur Veda. Agnihotra is the deity when oblations are offered into the fire, Pashu is the deity when animals are sacrificed and Soma is the deity of soma sacrifices. Chaturmasya is a sacrifice performed once every four months, at the beginning of summer, the rainy season and winter. Here, Chaturmasya is the deity for such sacrifices. There are five great sacrifices (*mahamakha*s) and each has a deity. Therefore, Prishni had nine sons. The five great sacrifices are *brahma-yajna* (sacrificing to the sages), *pitri-yajna* (offering oblations to ancestors), *deva-yajna* (offering oblations to gods), *nri-yajna* (offering food and shelter to humans/guests) and *bhuta-yajna* (offering food and shelter to non-human species).

[611] Sinivali is the deity (and the day) for the day preceding the night of the new moon, Kuhu is the deity (and the day) for the night of the new moon, Raka is the deity (and the day) for the night of the full moon and Anumati is the deity (and the day) for the fourteenth night of shukla paksha. Sayam is the deity for evening, Prata is the deity for morning, Darsha is the deity for the night of the new moon and Purnamasa is the deity for the night of the full moon.

[612] Samantara is another name for Vidhatri. There are five fire gods known as Purishyas.

[613] Because Bhrigu had earlier been born as one of Brahma's sons, through Brahma's mental powers.

[614] *Valmika* is an anthill or termite hill. Valmiki was actually Varuna's son. However, since he was covered in an anthill or termite hill, he seemed to have been born from this.

[615] Urvashi is an apsara. When they saw Urvashi, Mitra and Varuna deposited their semen in a pot and Agastya and Vasishtha were born from this.

[616] In the form of vamana (dwarf). This will be described in the Eighth Skandha.

[617] Bali's character, in the Eighth Skandha.

[618] Shiva.

[619] Hiranyaksha and Hiranyakashipu.

[620] Indra.

[621] Because Indra is Aditi's son.

[622] A dead body is known as worms, because if buried, it is eaten by worms. It is known as excrement because it can be eaten up by predatory beasts and birds. It is known as ashes, because it can also be burnt.

[623] A vow that yields a son.

[624] Indra.

[625] The name is derived from '*Ma rud*', 'Do not cry'.

[626] Indra.

[627] Shrinivasa means Shri's abode and is one of Vishnu's names.

[628] There were forty-nine Maruts.

[629] She had gone to sleep.

[630] The success is secondary, because that was not the intention behind the worship.

[631] November–December.

[632] These are objects offered to Vishnu. Arghya is a gift, padya is water for washing the feet, the other 'water' means water for rinsing the mouth, 'bath' means water for having a bath.

[633] *Oum namo bhagavate maha-purushaya maha-vibhuti-pataye svaha*.

[634] Shri.

[635] This is a sequel to the first round of worship.

[636] The mantra.

[637] On grounds of ill health, or the monthly cycle.

[638] October–November.

[639] This has been interpreted as the recommended modes for cooking food offered at sacrifices. However, paka-yajna also means a simple sacrifice undertaken at home and that seems to be a better meaning.

[640] Krishna Dvaipayana Vedavyasa.

[641] Such as the asuras.

[642] And not in terms of deceptive differences.

[643] Narada.

[644] Ajatashatru is Yudhishthira and the reference is to Yudhishthira's royal sacrifice.

[645] At the royal sacrifice, when Krishna killed Shishupala, the lord of Chedi, Shishupala's atman merged into Krishna's body.

[646] King Vena, an evil king, was killed by the brahmanas. King Prithu was Vena's son.

[647] Damaghosha was Shishupala's father.

[648] Dantavakra was Shishupala's cousin. He wasn't present at the royal sacrifice and was killed by Krishna later. Therefore, there is an inconsistency in the way this is stated.

[649] This is a reference to predatory wasps, which lay an egg on a prey (as food for the offspring) and then seal the nest.

[650] The worm thinks about the wasp and assumes the form of the wasp. Similarly, one is drawn close to Vishnu.

[651] Wives of cowherds (gopas).

[652] The Pandavas.

[653] Shishupala was the son of Shrutashrava, Kunti's sister. Dantavakra was the son of Shrutadeva, also Kunti's sister.

[654] Marichi and the other sages.

[655] Jaya and Vijaya.

[656] Vishnu.

[657] The sages.

[658] The half-man–half-lion incarnation.

[659] Hiranyakashipu.

[660] Vishnu.

[661] Hiranyakashipu.

[662] One with two heads.

[663] One with one hundred arms.

[664] One with the head of a horse.

[665] A reference to the gods.

[666] A boar.

[667] This is specifically addressed to Diti.

[668] Their reflection in the water.

[669] Though the plural is used, Yama means himself, in the form of a boy.

[670] Such as riches lost along the way, which may be regained. The text doesn't indicate whether something animate or inanimate is meant. But the purport is identical.

[671] Sparrow or shrike.

[672] This is Hiranyakashipu's resolution, as reported by the gods. Parameshthi is Brahma.

[673] The implicit suggestion is that Brahma's position is also temporary.

[674] Dharma leading to bad consequences, adharma leading to good consequences, demons residing in heaven, gods residing in the nether regions and so on.

[675] This causes problems of interpretations that are not easily solvable. Hiranyakashipu seems to think that positions occupied by devotees of Vishnu (Vaishnavas) and Vishnu's world are destroyed at the end of a kalpa. He also seems to think that Brahma's position is not destroyed at the end of a kalpa and therefore, he would prefer that. Irrespective of whether this is true or not, this contradicts what he has himself stated earlier.

[676] *Agnishtoma*, *atyagnishtoma*, *ukthya*, *shodashi*, *vajapeya*, *atiratra* and *aptoryama*.

[677] There were four classes of priests, though the classification varied over time. The *hotri* is the chief priest and is accomplished in the Rig Veda. The adhvaryu is the assistant priest and is accomplished in the Yajur Veda, though later, the *udgatri* came to be identified with the Sama Veda. In addition, there was the brahmana or *purohita*.

[678] There are units for measuring time and lava is one of these. The details have been given in the Third Skandha.

[679] Kala.

[680] There is an interpretation we have glossed over. The text uses the words *chit* and *achit*. Chit is interpreted as true knowledge that is internal, while achit is external and represents the power of maya.

[681] Brahma, Vishnu and Shiva.

[682] The rivers.

[683] Flowers and fruits.

[684] Sanaka, Sananda, Sanatana and Sanatkumara.

[685] Of material objects.

[686] Hari.

[687] Hari.

[688] Shukracharya.

[689] Of identification with the body.

[690] Hari.

[691] As in danda, the other three being sama, dana and bheda.

[692] Of the sandalwood trees.

[693] Dharma, artha and kama.

[694] The four principles are interpreted as sama, dana, danda and bheda. However, since dharma, artha and kama have just been mentioned, it seems to us that the four principles should be interpreted as dharma, artha, kama and moksha.

[695] In the singular, so probably addressed to Shanda.

[696] One who is a brahmana only in name, worst among brahmanas.

[697] A reference to birth and death in the cycle of samsara.

[698] Demons.

[699] Shunahshepa was the son of the sage Ajigarta and was sold by his father to King Harishchandra, for a sacrifice. He was subsequently saved by the sage Vishvamitra and never forgave his father.

[700] Shukracharya.

[701] To play.

[702] Material objects and wealth.

[703] Intercourse and food.

[704] Relating to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one's own nature).

[705] This can be interpreted as, does not know his atman.

[706] Artha and kama.

[707] Hiranyakashipu.

[708] Of killing the infant.

[709] Birth, existence, growth, maturity, decay and death.

[710] Eternal, without decay, pure, one, witness, refuge, no transformation, self-illuminating, cause, pervasive, without attachment and without being covered.

[711] The eight prakritis are the original Prakriti, Mahat, ahamkara and the five subtle elements. The three gunas are sattva, rajas and tamas. The sixteen transformations mean the five gross elements, five senses, five organs of action and the mind.

[712] This is a reference to the four states of consciousness—wakefulness (*jagrata*), dreaming (*svapna*), deep sleep (*sushupti*) and pure conscious-

ness (turiya). While this has been interpreted in many ways, to us, intelligence seems to mean the turiya stage.

[713] Narada.

[714] This is interpreted as offering everything obtained to the preceptor, but that isn't obvious. Everything obtained can also be offered to Krishna.

[715] The six vices, kama (desire), krodha (anger), lobha (avarice), moha (delusion), mada (pride) and matsarya (jealousy).

[716] The devotee.

[717] Taking them to be Krishna.

[718] The illustrious one's.

[719] After death, such as worms and predatory creatures.

[720] The atman, it embraces another body.

[721] The area around Vrindavana, but in general, any area where there are settlements of cowherds.

[722] Meaning Shanda.

[723] Hiranyakashipu's.

[724] The six vices, kama (desire), krodha (anger), lobha (avarice), moha (delusion), mada (pride) and matsarya (jealousy).

[725] Hiranyakashipu.

[726] Garuda.

[727] The wielder (*dhara*) of the club (*gada*), Hari.

[728] By Hiranyakashipu.

[729] Nri-Hari, that is, Nrisimha.

[730] At the sound of the laughter, Hiranyakashipu closed his eyes in terror.

[731] The austerities, stolen by Hiranyakashipu.

[732] Vidya means knowledge. Thus vidyadhara, one who holds knowledge.

[733] Narahari, Nara-Hari, is the same as Nri-Hari. Panchatva simply means death, that is, when the body is separated into the five elements. But there is another meaning too. A living being has four states—waking, dreaming, sleeping and turiya. Turiya is the fourth state, when one perceives union between the human soul atman and the brahman. Panchatva is the fifth state, beyond turiya. Twenty-four principles of samkhya are Prakriti, Mahat, ahamkara, the five gross elements, the five subtle elements, five organs of sense, five organs of action and the mind. Thus, Purusha is the twenty-fifth.

[734] Vaitalikas are bards and panegyrists, but is probably being used here to also mean the vetalas.

[735] The story of the leader of a herd of elephants will be told in the Eighth Skandha.

[736] Literally, a svapacha is someone who eats dogs or cooks for dogs. In most instances, it is used as a synonym for a chandala.

[737] The twelve qualities are virtue, sattva, self-control, austerities, lack of jealousy, modesty, fortitude, tolerance, performance of sacrifices, charity, courage and studying.

[738] Because the effects are only temporary.

[739] This shloka has many complicated interpretations. So do the immediately succeeding ones.

[740] The five senses, the five organs of action, the five subtle elements and the mind.

[741] Bhava is Shiva and Rama is Lakshmi.

[742] We have taken the rishi to mean Narada, but it might also mean Sanaka, Sananda, Sanatana or Sanatkumara.

[743] The universe (the effect) is no different from you (the cause). The tree (the effect) is no different from the seed (the cause). The earth (the effect) is no different from its subtle element (the cause).

[744] The universe.

[745] That is, Shesha.

[746] Brahma.

[747] Because you only appear in three yugas.

[748] The river Vaitarani flows in the nether regions and must be crossed before entering Yama's world.

[749] Meaning, 'Oum! O illustrious one! I bow down before you. O great-souled being! O Hari! O one with this wonderful lion as your form! O brahman! O paramatman!'

[750] There is an issue of interpretation. Hiranyakashipu was third in descent, from Brahma. Therefore, there aren't twenty-one generations in his ancestral lineage. Thus, twenty-one generations are interpreted as the ancestors in twenty-one of Prahlada's former lives.

[751] Brahma.

[752] Shukracharya.

[753] Brahma.

[754] Hari, or Rama.

[755] Dantavakra, Dantavakra was the king of Karusha.

[756] That is, they were killed in your presence.

[757] As Hiranyaksha and Hiranyakashipu.

[758] Shiva.

[759] Maya.

[760] Vishnu.

[761] There are thirty muhurtas in a span of twnty-four hours, fifteen during the day and fifteen during the night. Some muhurtas are auspicious, others are not, and Abhijit muhurta is the most auspicious of the fifteen muhurtas during the day. Literally, Abhijit is a muhurta that brings victory. Today, Abhijit muhurta, depending on the place, will be around noon.

[762] Prahlada.

[763] Narada.

[764] As Nara, Daksha's daughter being Murti.

[765] There is no numbering in the text. We have numbered these for the sake of convenience.

[766] This is service to Hari, the preceding one was service to creatures.

[767] A dvija is a person born twice, the second birth usually referring to the upanayana ceremony. There are thirteen samskaras or sacraments. The list varies a bit. But one list is vivaha (marriage), garbhalambhana (conception), pumsavana (engendering a male child), simantonnayana (parting the hair, performed in the fourth month of pregnancy), jatakarma (birth rites), namakarana (naming), chudakarma (tonsure), annaprashana (first solid food), keshanta (first shaving of the head), upanayana (sacred thread), vidyarambha (commencement of studies), samavartana (graduation) and antyeshti (funeral rites). Thus, a dvija is not necessarily a brahmana.

[768] Studying, teaching, sacrificing, officiating at sacrifices, receiving gifts and donating.

[769] The other three varnas must not receive donations.

[770] The other three varnas.

[771] A king still can't accept gifts.

[772] That is, the husband has not committed a grave sin.

[773] The father and the mother belong to different varnas.

[774] Antyajas are those who belong to lower classes, such as chandalas. They live just outside habitations and have their own hereditary means of subsistence.

[775] The varna of the signs, not the varna of birth.

[776] Interpreted as the gayatri mantra.

[777] The girdle is made out of *munja* grass.
[778] Of brahmacharya.
[779] This is a slight variation of Bhagavad Gita 2.60.
[780] Such as between a man and a woman.
[781] A householder may also take the vow of brahmacharya.
[782] Vedanga means a branch of the Vedas and these are six kinds of learning that are essential to understand the Vedas—*shiksha* (phonetics), kalpa (rituals), *vyakarana* (grammar), *nirukta* (etymology), chhanda (metre) and *jyotisha* (astronomy). The Vedas have four parts—*Samhita*, *Brahmana*, *Aranyaka* and *Upanishad*. The *Samhita* and *Brahmana* sections are known as *karma kanda*, they prescribe rites and rituals. The *Aranyaka* and *Upanishad* sections are known as *jnana kanda*, they are the paths of knowledge.
[783] The dakshina after the completion of studies.
[784] In the vanaprastha stage.
[785] Kept as a store.
[786] He becomes a sannyasi.
[787] He will merge his body (the aggregate) into the constituent five elements (the causes).
[788] Solid components like flesh, muscles and bones.
[789] That is, Varuna.
[790] Brahma.
[791] The text uses ‘the unmanifest’ for Prakriti.
[792] The paramatman.
[793] That is, he gives up his life.
[794] Of becoming a sannyasi.
[795] Like a *kamandalu* or water pot.
[796] Any straitjacketed rules.
[797] The sage’s name wasn’t Ajagara. From the third chapter of the First Skandha, we can deduce that this was Dattatreya. *Ajagara* (python) describes the sage’s conduct. A python lies down on the ground, waiting for food to come, and does not make any efforts.
[798] Sahyadri.
[799] Like the senses and the mind, ego and intelligence.
[800] Relating to adhidaivika (destiny), adhibhoutika (nature) and adhyatmika (one’s own nature).
[801] Just as the bee is killed when the honey is collected.

[802] I am naked.
[803] Between categories and people.
[804] Hence, I have explained it to you.
[805] Interpreted as—after performing the tasks of a householder.
[806] Rain descends from heaven, resulting in crops that yield wealth. Ores and minerals also produce wealth and originate in the earth. The firmament is a reference to wealth that results from chance.
[807] Dharma, artha and kama.
[808] One must be careful in not misinterpreting this and taking it out of context, the idea being that one reduces attachment to the wife.
[809] As mentioned earlier, depending on how the body is disposed of after death.
[810] This is a reference to the five sacrifices recommended for householders. The five great sacrifices are brahma-yajna (sacrificing to the sages), pitri-yajna (offering oblations to ancestors), deva-yajna (offering oblations to gods), nri-yajna (offering food and shelter to humans/guests) and bhuta-yajna (offering food and shelter to non-human species).
[811] Proshthapada is a nakshatra. More accurately, it is a collective name for two nakshatras, Purva Bhadrapada and Uttara Bhadrapada. This therefore means the month of Bhadra (August–September) and the rite takes place on the day of Mahalaya.
[812] The two famous *sankranti*s.
[813] Vyatipata is an inauspicious period that lasts for almost twenty-four hours during every lunar month.
[814] This is not the third lunar day in any shukla paksha, but specifically that in the month of Vaishakha, known as *akshaya tritiya*.
[815] During shukla paksha, known as *akshaya navami*.
[816] The cold season is *hemanta*, between autumn and winter. Winter proper is *shishira*. Hemanta is the months of Margashirsha (also known as Agrahayana) and Pousha. Margashirsha is roughly mid-November to mid-December, while Pousha is mid-December to mid-January. Shishira is the months of Magha (mid-January to mid-February) and Phalguna (mid-February to mid-March). Ashtaka is the eighth lunar day, but during krishna paksha.
[817] Such as Krittika in the ascendant in the month of Kartika.
[818] Uttara Phalguni, Uttara Bhadrapada and Uttarashadha.
[819] The three Uttara nakshatras.

[820] Donations to men and creatures in the name of ancestors and gods.
[821] The worthy recipient.
[822] Gaya.
[823] Where the river Phalgu flows.
[824] Setubandha, where Rama constructed the bridge, Rameshvara.
[825] Dvaraka.
[826] Mathura.
[827] Badarikashrama.
[828] Where the river Alakananda flows.
[829] Chitrakuta.
[830] At Yudhishthira's royal sacrifice.
[831] Implying this wasn't necessary in satya yuga.
[832] That is, they internalize the symbolism of sacrifices and give up the external rituals.
[833] Such as animals.
[834] Alternatively, recommended for a different varna.
[835] Thus, chhala is apparent, but not real conformity with dharma. Upadharma is the same as upama.
[836] Such as a dog.
[837] Such as revenge.
[838] It is useless, because the elephant immediately becomes dirty again.
[839] Krishna.
[840] The six vices, kama (desire), krodha (anger), lobha (avarice), moha (delusion), mada (pride) and matsarya (jealousy). Alternatively, the five senses and the mind.
[841] Prana draws breath into the body, apana exhales it. *Vyana* distributes it through the body and *samana* assimilates it. *Udana* gives rise to sound. *Ayama* means control or restraint, so pranayama is control of the breath of life. Pranayama has three components—puraka, rechaka and kumbhaka. Puraka is when the inhaled apana air fills up the exhaled prana air and temporarily stops its exit. Rechaka is when the exhaled prana air stops the entry of the inhaled apana air. Kumbhaka is when prana and apana are both controlled and the air is restrained inside the body.
[842] One in vanaprastha.
[843] One in sannyasa.
[844] Other than prana, apana, vyana, samana and udana, the other five components of the breath of life are *naga, kurma, krikala, devadatta* and

dhananjaya. These five are sub-breaths of life, so to speak, and are respectively burping, blinking, sneezing, yawning and opening/closing of the valves in the hearts.

[845] Give up the body.

[846] Both ishta and purta are types of sacrifices and are instances of pravritti karma. Distribution of things required to sustain life means the distribution of food and drink. Agnihotra is a sacrifice where oblations are offered to the fire (every day), darsha is performed on the day of the new moon, purnamasa (or *paurnimasya*) is performed on the day of the full moon, chaturmasya is performed at the beginning of every four-month period, pashu involves the sacrifice of animals, suta is a soma sacrifice, huta is the symbolic offering of oblations to Vishvadevas before taking meals and prahuta is the symbolic offering of oblations to household divinities, humans and other creatures before taking meals.

[847] These shlokas are difficult to understand and have been interpreted in different ways. One possible interpretation is the following. Pitri yana is the path of the ancestors. For a person who performs such sacrifices, the linga sharira, after death, follows the path of the ancestors, escorted by divinities associated with smoke, night, krishna paksha, dakshinayana and soma. Having gone to Yama's world, it is born again, moving up the food chain.

[848] The alphabet.

[849] Omkara is the concise form of the sound 'Oum', Bindu is the centre of the forehead, Nada is the vibration of the sound and Prana is the breath of life.

[850] Following the earlier progression, this is the path of deva yana, the path of the gods. Vishva is when the jivatman is identified with gross elements, taijasa is identification with subtle elements and prajna is when the difference between cause and effect ceases.

[851] The body.

[852] These shlokas are also difficult to understand and have been interpreted in different ways.

[853] They are unreal.

[854] Striving for the turiya state.

[855] Monism, non-duality.

[856] Krishna.

[857] The Prajapatis.

[858] Intoxicated, Narada sung inappropriate songs and was cursed by the Prajapatis.

[859] Brahma.

[860] Parikshit.

[861] Svayambhuva Manu's.

[862] Shri-Shuka.

[863] Svayambhuva Manu's daughters were Akuti and Devahuti and Kapila was Devahuti's son. Yajna, or Yajnapati or Yajnamurti, was Akuti's son.

[864] Svayambhuva Manu.

[865] The shlokas in Manu's saying occur in different Upanishads, in different forms and some are verbatim reproductions.

[866] Suparna literally means one with excellent feathers. In Upanishads like *Mundaka Upanishad* (3.1.1) and *Shvetashvatara Upanishad* (4.6), Suparna is a metaphor for the paramatman, a companion and well-wisher of the jivatman.

[867] Creation, preservation and destruction.

[868] Preservation and destruction.

[869] Without being driven by the fruits.

[870] The Manus, the gods, Indra and the saptarshis vary from one manvantara to another. This was the first manvantara, when Svayambhuva was the Manu. Vishnu's form as Yajna was Indra. The Yamas, Yajna's sons, were the gods.

[871] The names Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rochana were given in Chapter 4(1).

[872] Tushitaa.

[873] Vishnu.

[874] All three are collective categories.

[875] Satyavratas were gods, probably the same category as Satyas.

[876] Satyasena.

[877] Lord of heaven, Indra.

[878] Act of giving up one's life by fasting to death.

[879] *Koyashti* is lapwing and *datyuha* is gallinule.

[880] Different reeds, flowers and trees.

[881] Sharabha has many meanings—young elephant, camel. It is also a mythical animal with eight legs, believed to be stronger than a lion.

[882] With a tail like that of a cow, langur. Also known as *golangula*.

[883] The details of this earlier birth will follow later.

[884] The universe is manifest during creation and not manifest during destruction.

[885] This can be interpreted as nivritti, or equivalently, transcending the cycle of karma.

[886] In different avataras.

[887] At the time of creation.

[888] A divine and spiritual one, not a physical one.

[889] What is left after eliminating others through progressive '*neti*', 'not this'.

[890] Through ignorance.

[891] Sattva, rajas and tamas.

[892] To save him, since he had not prayed to any of these gods.

[893] Once, Huhu was bathing in a lake, with his wives. The sage Devala arrived and also started to bathe there. At this, Huhu tugged Devala by the leg. Devala cursed Huhu that he would become a crocodile and would only be freed by Hari, when he seized an elephant by the leg.

[894] This kulachala is taken to be Malaya.

[895] Agastya.

[896] Airavata, Indra's mount.

[897] Using the prayers you used. This is left implicit, but can be deduced.

[898] That is, these were three of the saptarshis.

[899] Lakshmi.

[900] The father was Chakshusha and the son was Chaakshusha.

[901] Durvasa presented a garland to Indra. Showing disrespect, Indra carelessly flung the garland on his elephant's (Airavata's) head. It fell down on the ground from the elephant's head and Airavata trampled it. Therefore, Durvasa cursed Indra.

[902] Interpreted as the shadow of ignorance and the sunshine of knowledge. He is not affected by either. Alternatively, he provides the shade against the heat of ignorance.

[903] The five senses of perception, the five organs of action and the five kinds of breath of life.

[904] Sattva, rajas and tamas.

[905] The eight fellies are interpreted either as the eight powers of the illustrious one, or as the five gross elements, mind, intelligence and ego.

[906] Of pure sattva.

[907] Rajas and tamas.

[908] Meaning Soma, the moon god. To make the meaning clear, we have taken some liberties in this shloka and the ones that immediately follow.

[909] Agni exists as a subterranean fire and as a digestive fire.

[910] Because all of it is maya.

[911] Which moves everywhere, but is not attached to anything.

[912] Shiva.

[913] Or a blue gem or blue sapphire.

[914] Brahma.

[915] In different incarnations.

[916] A pot is created from the earth, the earth exists in the pot and when the pot is destroyed, it returns to earth.

[917] Not possessing an existence independent of the fire.

[918] A snake and a mouse were caught and trapped in a basket. If the snake ate the mouse, it would continue to remain trapped. Therefore, it had an alliance with the mouse and the mouse gnawed a hole out of the basket. When both were free, the snake ate the mouse.

[919] If the demons demand those objects.

[920] Bali.

[921] That is, he suffused the asuras with rajas, the gods with sattva and Vasuki with tamas.

[922] Kind of pine.

[923] Timingila is a fish that devours whales (*timi*).

[924] Kailasa.

[925] Oum—O, U and M.

[926] Varuna.

[927] The seven sheaths of the body are interpreted as earth, water, fire, air, space, ahamkara and Mahat. The seven Vedic metres are Ushnik, Gayatri, Trishtubh, Anushtubh, Jagati, Pankti and Brihati.

[928] The five Upanishads mean the five mantras known as *tatpurusha, aghora, sadyojata, vamadeva* and *ishana*, being compared to Shiva's five faces. Statement of these mantras will get into too much of detail, as will an explanation of how thirty-eight mantras are derived from these five.

[929] Shiva burnt down Kama, the god of love, and destroyed Tripura and Daksha's sacrifice. Though the past tense is used, deadly poison means halahala, which is about to be destroyed.

[930] Known as kalakuta, in addition to halahala.

[931] Hari's.

[932] Midusha is one of Shiva's names.

[933] Bhavani.

[934] Meaning Surabhi, the cow which yields all the objects of desire.

[935] Kailasa.
[936] Diggajas are elephants in charge of the directions. The number is sometimes given as four and sometimes as eight. The names are not always uniform. In addition to the eight male elephants, eight female elephants are also sometimes mentioned as companions.
[937] Soudamani can be translated in different ways, a cloud, a mountain, a city.
[938] Milk, curds, clarified butter, dung and urine.
[939] Brahma.
[940] Lakshmi thinking to herself. In interpretations, specific examples are given of each rejected type.
[941] They do not want a consort.
[942] Good conduct and lifespan.
[943] The gandharvas.
[944] The goddess of liquor.
[945] The amrita.
[946] Wanton or unchaste woman.
[947] Loose woman.
[948] This form of Vishnu is known as Mohini. Mohini instructed them about these preliminaries.
[949] Cows were fed.
[950] Gods and asuras.
[951] The gods were seated further away. Mohini first went to the asuras.
[952] The word used is soma, meaning amrita.
[953] Brahma.
[954] Duality.
[955] *Bhasa*.
[956] Gavaya is a kind of ox, aruna probably means an eagle.
[957] Indra.
[958] Indra.
[959] Bali.
[960] The fire of universal destruction.
[961] Garuda.
[962] Bali.
[963] The subjects, not just the asuras, did not want Bali to be killed.
[964] Mountains were believed to have once possessed wings.
[965] Jambha honoured Matali and struck him.

[966] Indra's.
[967] Indra.
[968] Indra's name.
[969] Tvashta.
[970] The asuras.
[971] Bringing back to life.
[972] The one with the bull on his banner, Shiva.
[973] This world and the next.
[974] Sometimes, sixteen powers are enumerated. The nine are *vimala* (purity), *utkarshani* (eminence), jnana (knowledge), *kriya* (accomplishment), yoga (communion), prahvi (modesty), *satya* (truthfulness), *ishana* (sovereignty) and *anugraha* (mercy).
[975] The one who lives for two parardhas, Brahma.
[976] Rajas and tamas predominate in them.
[977] The weight of the necklaces, the breasts and the hips.
[978] They were red.
[979] Vishnu's.
[980] Shiva.
[981] Manvantara.
[982] One is Nabhaga, the other is Naabhaaga.
[983] Chapter 6 (6).
[984] Parashurama.
[985] Saptarshis.
[986] Indra.
[987] The Indra is Vaidhriti and Vaidhritaa is Aryaka's wife.
[988] Saptarshis.
[989] Bali.
[990] Shukracharya and others.
[991] Prahlada.
[992] The fire.
[993] The Ganga that flows in heaven.
[994] *Shyama*, therefore, alternatively, young.
[995] Apsaras.
[996] Brihaspati.
[997] Atithis.
[998] Dharma, artha and kama.
[999] Brahma.

[1000] February–March.

[1001] A flow of water in a river.

[1002] This is addressed to the earth.

[1003] Interpreted as an image.

[1004] These have diverse interpretations. Here are examples. The two heads are *prayaniya* (the initial rites of the sacrifice) and *upaniya* (the concluding rites of the sacrifice). The three feet are the three *savanna*s, rites associated with extracting soma juice in the morning, midday and evening. The four horns are the four Vedas. The seven arms are the seven metres. The three kinds of knowledge are about the past, the present and the future.

[1005] *Oum namo bhagavate Vasudevaya*.

[1006] A fine rice.

[1007] The one with the twelve aksharas.

[1008] A dish made out sweetened milk and rice.

[1009] Vishnu.

[1010] Pratipada means the first quarter from the start, so this is the first quarter of shukla paksha. This thus means the beginning of shukla paksha.

[1011] Milk, curd, ghee, sugar and honey.

[1012] All sacrifices. That is, it is as good as performing all the sacrifices.

[1013] Though not stated, there was a lotus in the fourth hand.

[1014] A fire results from the friction of two pieces of wood.

[1015] Brahma.

[1016] Prishni was a queen who was reborn as Devaki. As Devaki, she was Krishna's mother.

[1017] Meaning makara.

[1018] That is, the gods.

[1019] The day is known as *shravana-dvadashi*, the term used in the text. Shravana-dvadashi occurs in the month of Bhadrapada. Shravana refers to the nakshatra and not to the month of Shravana.

[1020] Victory.

[1021] Kashyapa.

[1022] Made out of munja grass.

[1023] Brahma.

[1024] This is naturally construed as a string of *rudraksha* beads.

[1025] Kubera.

[1026] Bharuch in Gujarat.

[1027] Bali.

[1028] Prahlada.

[1029] Vishnu.

[1030] Vishnu being anxious in his mind has led to interpretations. He pretended to be anxious. He was anxious because he actually wanted to protect his devotee, Hiranyakashipu. Vishnu wasn't really anxious, but vamana told Bali this to instil confidence in him.

[1031] He must be dead.

[1032] Prithu.

[1033] The touching of water is required before any auspicious act.

[1034] The sense seems to be that Bali did not say 'Oum' before uttering his pledge.

[1035] These shlokas have many kinds of complicated interpretations. We have translated them in the simplest possible way. This seems to make sense, without the complications.

[1036] Shibi was a generous king. There is a famous story about Indra, in the form of a hawk, pursuing Agni, in the form of a dove, all this being done to test Shibi. Shibi saved the dove by offering his own flesh in return.

[1037] Meaning Bali.

[1038] The two words are *ritam* and *satyam*. Satyam is truth, while ritam can be interpreted in different ways, divine truth or divine law being one.

[1039] Brahma.

[1040] Makaras.

[1041] Koustubha.

[1042] There are actually fourteen worlds (lokas), seven above and seven below. The seven above are—*bhurloka, kharloka, svarloka,* maharloka, janarloka, taparloka and *satyaloka (brahmaloka)*.

[1043] Brahma's world.

[1044] *Ayurveda, Dhanurveda* and so on.

[1045] Science of logic.

[1046] History.

[1047] Shuchishrava is Vishnu's name.

[1048] Ganga.

[1049] To the form of a vamana.

[1050] For a sacrifice.

[1051] Shukracharya's.

[1052] Sama, dana, danda, bheda.

[1053] The text is such that it might also mean the day on which soma juice is drunk.

[1054] That is, asuras.

[1055] Prahlada.

[1056] Brahma.

[1057] Vishnu.

[1058] There is no contradiction. Brahma was about to speak, but allowed Vindhyavali to speak first.

[1059] Even Bali did, by assuming that he owned the three worlds.

[1060] Shiva.

[1061] This seems to refer to Prahlada and not to Bali.

[1062] Interpreted as the Manus.

[1063] This is taken to be a reference to Rig Veda 1.154.1.

[1064] *Shaphari*. The feminine is used, so it was a female fish.

[1065] Identified as a tributary of the Bhagai or Vaigai in Madurai.

[1066] Following the process, they progressively went through larger and larger bodies of water.

[1067] Vasuki.

[1068] An ignorant preceptor.

[1069] Shraddhaa, Shradhadeva's wife.

[1070] The hotri is the chief priest and is accomplished in the Rig Veda. The adhvaryu is the assistant priest and is accomplished in the Yajur Veda.

[1071] The hotri's transgression is left implicit. Since he was thinking of Shraddha's request, his concentration wavered. The sacrifice was being performed for sons. Instead, a daughter was born.

[1072] Vasishtha, grandfather's grandfather in the sense that Shuka was born from Vyasa, Vyasa from Parasara, Parashara from Shakti and Shakti from Vasishtha.

[1073] Ravi is another name for Vivasvat, the sun god.

[1074] A region famous for its horses.

[1075] Sudyumna, who had now become a woman.

[1076] Literally, the southern path. In course of time, this was the southern part of the trade route that led from Bihar, through Uttar Pradesh and Madhya Pradesh, to the ports in Gujarat. We can also simply take this as the southern regions.

[1077] Identified as Jhusi, near Prayaga, though Pratishthana had been identified with other places too. Pururava was the son when Sudyumna was a woman. The sons born when Sudyumna was a man became kings over the southern regions.

[1078] That is, Shraddhadeva.

[1079] Literally, posture of a hero. A seated position used by ascetics.

[1080] The tiger.

[1081] Vasishtha.

[1082] The paramatman.

[1083] Literally, the northern road. The northern part of Jambudvipa.

[1084] *Chakravarti*, literally, a king whose wheel (chakra) travels everywhere on earth.

[1085] Kubera.

[1086] Kubera.

[1087] Trinabindu's.

[1088] Vishala's.

[1089] Those were the sage Chyavana's eyes. While he was meditating, a termite hill had formed around him. Chyavana was descended from Bhrigu's lineage.

[1090] Chyavana's.

[1091] The two Ashvins, their names are Nasatya and Dasra.

[1092] The text uses the word *punyajana*, which means yakshas.

[1093] The father was Nabhaga and the son was Naabhaaga.

[1094] In the text, these sentences have the subject/subjects missing. We have added them, so that the meaning is clear.

[1095] A sukta is a hymn. These are the two suktas to the Vishvadevas in Rig Veda 10.61 and 10.62.

[1096] Such as temples and shrines.

[1097] Hari.

[1098] This is subject to interpretations. Dhanva can be interpreted as a desert region, instead of a proper name. We have taken this to mean that the flow of the Sarasvati reversed direction there. Alternatively, the sacrifice could have faced the upward direction of the river, rather than the natural downward direction.

[1099] The forms of the others were similar to those of the gods. The gods do not blink.

[1100] Fasting on the twelfth lunar day. More correctly, the vow lasts from the night of the tenth day to the morning of the twelfth day. This is the period of fasting. However, having eaten on the morning of the twelfth day, one fasts again on the night of the twelfth day. Thus, one fasts for three nights, tenth, eleventh and twelfth.

[1101] Kalindi is Yamuna and Madhuvana is the area around Mathura.

[1102] The bathing of the image.

[1103] Such as vessels for milking.

[1104] That is, break the fast.

[1105] Durvasa.

[1106] Ambarisha had only half a muhurta left to break the fast and he had to wait for Durvasa to return.

[1107] A famous sage born from Vishnu's speech, known as Sarasvata. He is also identified as Vedavyasa.

[1108] Also interpreted as prosperity in this world and in the next.

[1109] Salokya is the ability to reside with the lord, *sarupya* is to be like the lord in form, *samipya* is proximity to the lord and *sayujya* is identification with the lord.

[1110] Ambarisha.

[1111] Dhumaketu.

[1112] The sense is that I can do nothing more to praise you other than bow down to you.

[1113] A reference to Ambarisha touching Durvasa's feet.

[1114] This may cause confusion. This refers to the earlier incident, when Durvasa had gone to have his ablutions.

[1115] That is, all this was due to his devotion to Hari.

[1116] Angiras had sons through Rathitara's wife. They were *kshetraja* sons, kshetra meaning the field or wife. They should have been kshatriyas, but were brahmanas.

[1117] Though ashtaka means eighth, this is performed on the seventh, eighth and ninth lunar days.

[1118] That is, meat obtained through hunting.

[1119] The preceptor, Vasishtha.

[1120] Ikshvaku got to know from Vasishtha.

[1121] The person who ate a hare (*shasha*).

[1122] To help the gods, Shashada's condition was that Indra should be his mount. Before Vishnu interceded, Indra had refused. Thus, he got the name Indravaha, the one borne by Indra. Since he was seated on the bull's hump (*kakuda*), he acquired the name of Kakutstha, the one located on the hump. Puranjaya means the conqueror of a city.

[1123] A sage.

[1124] Not to be confused with the earlier Yuvanashva.

[1125] The sages asked this question.

[1126] Literally, the terror of bandits. He was known as Mandhata, from '*mam dhata*', meaning, 'be suckled by me'.

[1127] Not to be confused with the earlier Ambarisha.

[1128] Svayamvara is a ceremony where the maiden herself (*svayam*) chooses her husband (*vara*) from assembled suitors.

[1129] Using his powers, he became young and handsome.

[1130] Soubhari.

[1131] Fifty wives, each wife had one hundred sons.

[1132] This can be interpreted in different ways, the fires of desire, or the fires a householder possesses.

[1133] Ambarisha, Youvanashva and Harita.

[1134] Mandhata's son.

[1135] Not to be confused with Mandhata, who also had a name of Trasadasyu.

[1136] Interpretations take this to mean that Satyavrata was cursed by his father. Since the word used is guru, it can also mean preceptor. In this case, the preceptor was Vasishtha. Satyavrata wanted to go to heaven in his own physical body. When Vasishtha refused to help, Satyavrata enlisted the support of Shakti, Vasishtha's son, whereupon Vasishtha cursed him. This is the standard story. Of course, the Vasishtha curse has no mention of being a chandala. That occurs, if guru is taken to mean father. This story is in *Harivamsha*. When Satyavrata forcibly married a maiden who had already been married to someone else, his father cursed him that he would become a chandala/*shvapaka*.

[1137] Astronomically, Trishanku is identified as the Southern Cross.

[1138] This means Koushika, Vishvamitra. Through Vishvamitra's powers, Trishanku went to heaven in his own physical body. When the gods made him fall down from heaven, Vishvamitra again used his powers to make Trishanku hang on there, with his face downwards.

[1139] Vishvamitra adopted the form of a crane and Vasishtha that of a heron, they having cursed each other that they would become birds. The clash resulted from Vishvamitra's persecution of Harishchandra.

[1140] Varuna.

[1141] Infant teeth.

[1142] *Mahodara*, distended stomach.

[1143] Ajigarta was a brahmana from Bhrigu's lineage. He had three sons. He did not wish to part with his eldest son and his wife did not wish to part with his youngest son. Thus, the second son, the one in the middle, was chosen.

[1144] In Chapter 9(16).

[1145] Harishchandra.

[1146] As should be obvious, these shlokas have complicated metaphysical interpretations.

[1147] Ignorance.

[1148] The capital of the Anga kingdom, now Champanagar in Bhagalpur.

[1149] Died.

[1150] A sage.

[1151] He was named Sagara because he was born along with (*sa*) poison (*gara*).

[1152] Thus, the ocean is Saagara.

[1153] Ourva.

[1154] Sagara had two wives, Sumati and Keshini.

[1155] Between friend and foe, between one's own self and that of others.

[1156] In a former birth.

[1157] He brought the dead children back to life.

[1158] Kapila.

[1159] This is sometimes translated as Ahumitra. Since the name of Mitrasaha is given later, we have taken Ahumitra in the sense of someone who is referred to as Mitra.

[1160] Soudasa means Sudasa's son. Thus, Soudasa is the same as Ahumitra or Kalmashapada.

[1161] Soudasa wished to curse Vasishtha because Vasishtha had cursed an innocent person.

[1162] Kalmasha means speckled black and white. Therefore, Kalmashapada or blackened feet.

[1163] The word used is *didhishu*, meaning second husband. The lady had married a second time.

[1164] Literally, when you are about to discharge your semen.

[1165] Soudasa's name.

[1166] Vasishtha.

[1167] Resulting from a stone (*ashman*).

[1168] All kshatriyas were destroyed by Parashurama. At that time, women saved Mulaka from destruction. Narikavacha means someone whose armour consisted of women. When all the kshatriyas were destroyed, a new line of kshatriyas was born through Mulaka.

[1169] Not to be confused with Rama's father.

[1170] In the plural.

[1171] This should be taken as Sugriva, though Hanuman is also possible.

[1172] Lakshmana.

[1173] Demons.

[1174] Shiva.

[1175] Parashurama.

[1176] Meaning, three times seven, twenty-one.

[1177] Shurpanakha.

[1178] Of the deer.

[1179] Just as Rudra/Shiva killed Daksha.

[1180] Jatayu.

[1181] Originating in tamas.

[1182] Ravana was the sage Vishrava's son.

[1183] The word is *vitanka*. This means aviary or dovecote, as well as a lofty point or pinnacle. It is not obvious to us why most interpretations take this in the sense of aviary. Given the context, pinnacle seems better.

[1184] Indrajit.

[1185] Hanuman.

[1186] Jambavat.

[1187] Indra's charioteer.

[1188] Ravana.

[1189] Kshurapras (*kshura*s) are arrows with sharp edges.

[1190] Ravana's wife.

[1191] Shimshapa is the ashoka tree.

[1192] Shatadhriti is a name for both Brahma and Indra and could mean either.

[1193] Bharata.

[1194] Guilds.

[1195] North Kosala.

[1196] Sita.

[1197] Vasishtha.

[1198] After sacrifices, he donated four parts of his kingdom to the four officiating priests.

[1199] Vasishtha.

[1200] Auspicious ornaments a married woman, who is not a widow, should wear.

[1201] The brahmanas.

[1202] That is, sages who should not be punished by the king.

[1203] Valmiki.

[1204] The name of the other son is not stated. Elsewhere, it is stated in different places as Chandraketu or Angada.

[1205] Raghupati is Rama's name, the lord of Raghu.

[1206] The word chaitya has several meanings—sacrificial shed, temple, altar, sanctuary and a tree that grows along the road.

[1207] The village (*grama*) of Kalapa has been speculatively located in various places, including near Badarikashrama. The last remaining kings of the solar and lunar dynasties are respectively Maru and Devapi. It is believed that they meditate and reside there, waiting for kali yuga to be over.

[1208] Abhimanyu killed Brihadbala in the Kurukshetra war.

[1209] There is a slight problem of tense. Brihadrana must already have been born.

[1210] To be an officiating priest at Indra's sacrifice.

[1211] Nimi.

[1212] That is, time would pass.

[1213] That is, Vasishtha. Vasishtha was Shuka's great-great-grandfather, Vasishtha to Shakti, Shakti to Parashara, Parashara to Vedavyasa and Vedavyasa to Shuka. Mitra and Varuna's semen impregnated Urvashi.

[1214] Nimi's.

[1215] *Nimisha* is the opening and closing of the eye, the twinkling. Nimi resides there.

[1216] The word Janaka is derived from *janma* (birth). One without a body (*deha*) is *vi-deha*. *Vaideha* is derived from this. *Mithila* is derived from *mathana* (churning). Janaka is Mithila, the city is Mithilaa.

[1217] This is Rama's wife, Sita. All kings of the lineage were referred to as Janaka. Shira/sira means plough, while *dhvaja* means flag. The flag signifies fame. He became famous because of the plough.

[1218] Pururava, Ila's son.

[1219] Brahma.

[1220] The tears of joy in Atri's eyes.

[1221] Shiva's preceptor was Angiras, Brihaspati's father.

[1222] The battle over Tara.

[1223] Brihaspati.

[1224] About whose son this was.

[1225] The intelligent and wise one.

[1226] Chapter 9(1).

[1227] Narada.

[1228] The god of love, Kama, Madana.

[1229] The word sukta is used because this is a reference to Rig Veda 10.95.1. There is also an allusion to 10.95.15 in Urvashi's reply.

[1230] It is possible to translate this in more than one way.

[1231] Other than through me.

[1232] A vessel for keeping fire.

[1233] The three Vedas.

[1234] Arani, fire is generated by rubbing them against each other.

[1235] *Urvashyam Urvashi Pururavah*—Pururava is on Urvashi's bosom.

[1236] Jataveda is a name for Agni, the Vedas being generated from Agni's mouth. Here, the three Jatavedas (the three fires of ahavaniya, garhapatya and dakshinagni) are being thought of as the sons of Pururava and Urvashi.

[1237] When the Ganga was flowing down, she disturbed the sage Jahnu and he drank up the water, subsequently released on Bhagiratha's plea. Ganga is therefore known as Jahnavi.

[1238] Richika was descended from Bhrigu's lineage.

[1239] For his wife, the mantra for a brahmana son was uttered. For his mother-in-law, the mantra for a kshatriya son was uttered.

[1240] Yama.

[1241] The river Koshi.

[1242] Parashurama.

[1243] Kartavirya Arjuna.

[1244] Dattatreya.

[1245] Narmada.

[1246] A garland that signifies victory.

[1247] Ravana's.

[1248] Kartavirya Arjuna.

[1249] Kartavirya Arjuna's capital.

[1250] One who possesses/supplies oblations, an indirect reference to a *kamadhenu*, a cow that provides all the objects of desire. Jamadagni could provide the hospitality because of this cow.

[1251] Jamadagni's.

[1252] The leader of an elephant herd.

[1253] Arjuna.

[1254] An akshouhini is an army, consisting of 21,870 chariots, 21,870 elephants, 65,610 horse riders and 109,350 foot soldiers.

[1255] A shataghni was a weapon that could kill one hundred at the same time and could have been a giant catapult.

[1256] Arjuna.

[1257] Brahma.

[1258] Chitraratha.

[1259] Jamadagni.

[1260] The heads of Arjuna's sons.

[1261] Samantapanchaka is the area around Kurukshetra. It is known as Samantapanchaka because it extends for five yojanas in every direction. Alternatively, it is known as Samantapanchaka because Parashurama created five lakes of blood there. The usual number given is therefore five, not nine.

[1262] This does not mean the physical body.

[1263] In the list of saptarshis Jamadagni's name is sometimes mentioned.

[1264] Vishvamitra.

[1265] Vishvamitra.

[1266] Shunahshepa.

[1267] Literally, protected by the gods.

[1268] Barbarians, those who did not speak Sanskrit.

[1269] That is, Shunahshepa.

[1270] Vishvamitra.

[1271] Shunaka's son.

[1272] Raji.

[1273] Raji's sons.

[1274] Brihaspati.

[1275] Indra.

[1276] The comparison is with the five senses and the mind.

[1277] Temporarily, Indra was dislodged from his position as the king of the gods and Nahusha became Indra. However, he desired Indrani/Shachi, Indra's wife, and caused offence to both her and brahmanas. The brahmanas cursed him that he would fall down from heaven and become a python (ajagara) on earth.

[1278] Kavya/Shukracharya was the preceptor of the danavas and his daughter was Devayani. Vrishaparva was the king of the danavas and his daughter was Sharmishtha.

[1279] Pratiloma means against the natural order and applies to progeny where the mother is superior in varna to the father.

[1280] Parvati.

[1281] *Balibhuja*, a creature feeding on leftovers and scraps. Usually, this means a crow, but can also mean a sparrow.

[1282] Kacha was Brihaspati's son. Shukra knew the art of sanjivani, also known as *mrita-sanjivani*, the knowledge that brings the dead back to life. When the gods and the demons fought, the demons were brought back to life by Shukra and the gods, deprived of the knowledge, suffered. Kacha was sent to Shukra, to become his disciple and learn this art. In the process, Devayani fell in love with Kacha. But Kacha refused her, arguing that since she was his preceptor's daughter, she was like his sister. At this, Devayani cursed Kacha that his knowledge would prove to be futile and Kacha cursed Devayani that no brahmana would marry her.

[1283] There are grains left after a crop has been harvested, or after grain has been milled. If one subsists on these leftovers, this is known as *unchavritti*. The mode of subsistence followed by a pigeon refers to this, picking up grain from the ground.
[1284] Devayani.
[1285] That it might be adharma to refuse a lady.
[1286] Yadu wanted to renounce everything. However, he wanted to experience material pleasures first.
[1287] A father's.
[1288] Yayati.
[1289] Hari is all pervasive, like the sky.
[1290] Yayati.
[1291] A fire.
[1292] The five senses and the mind.
[1293] The three gunas.
[1294] About the goat.
[1295] Travellers meet temporarily at a watering hole. Relatives are no more than that.
[1296] Interpreted as the gross and/or subtle bodies.
[1297] Five senses of perception and five organs of action.
[1298] Lakshmi.
[1299] The apsara Menaka was her mother.
[1300] Meaning that she agreed.
[1301] In the gandharva form of marriage, the groom and bride fall in love and marry.
[1302] Literally, a vessel made out of leather.
[1303] Dirghatama.
[1304] One badva numbers 13,084.
[1305] The celestial women.
[1306] The wives thought their husband would suspect them of infidelity.
[1307] Bharata.
[1308] Mamata. Brihaspati's elder brother was Utathya. Because of Brihaspati's curse, Utathya and Mamata's child, Dirghatama, was born blind. Brihaspati and Mamata's child was Bharadvaja.
[1309] Bharadvaja.
[1310] The shloka is terse and has to be expanded and explained. The gods made Brihaspati and Mamata speak these words to each other. This is the

natural explanation. The word *dvaja* means born from two people and both Brihaspati and Mamata use this word. Brihaspati means that the child has been born from his semen and his brother's kshetra. Mamata means that the child has been born from Brihaspati's semen and herself. The word *bhara* means to nurture. Hence, Bharadvaja.

[1311] Bharata's.

[1312] Bharadvaja's name, after he was adopted by Bharata.

[1313] Made out of wheat flour, sugar, ghee and milk.

[1314] Of yoga.

[1315] The pulkasa.

[1316] The brahmana, vrishala, master of dogs and pulkasa.

[1317] From *pancha* or five.

[1318] That is, Panchalas. Panchala was divided into a North Panchala and a South Panchala. This is a description of North Panchala. The South Panchala lineage was through Bhallada.

[1319] Jarasandha means joined by Jara; Jara was a demoness.

[1320] The word for peace is *shanti*.

[1321] A parivetta is someone who marries or accepts a share in a sacrifice before his elder brother.

[1322] On the basis of Devapi's story, recounted elsewhere, we have deviated from standard translations. The words are such that they do require some interpretation. Devapi had leprosy and was unworthy to succeed Pratipa. That is the reason he retired to the forest. Interpretations often suggest Devapi deviated from the norms. On the contrary, Devapi abided by the norms and it is the ministers and brahmanas who deviated. When Devapi refused the kingdom, Indra, the god of rains, showered down.

[1323] Parashurama.

[1324] Shantanu's wife was Satyavati. Chitrangada and Vichitravirya were her sons. Satyavati was the daughter of a king of fishermen, hence the use of the word dasha, meaning lowly class.

[1325] Satyavati. This son was Krishna Dvaipayana Vedavyasa.

[1326] The Bhagavata Purana.

[1327] By Bhishma.

[1328] The wind god.

[1329] A putrika is a daughter who is regarded as a son. After marriage, she lives in her father's household. Her son is regarded as her father's son and becomes the heir. Chitrangadaa, the princess of Manipura, was a putrika. Therefore, Babhruvahana came to be regarded as the son of the king of Manipura.

[1330] An atiratha is a great warrior, superior to a maharatha.

[1331] The three Vedas.

[1332] Hastinapura.

[1333] Yayati's son.

[1334] Rishyashringa was the son of the sage Vibhandaka and a doe.

[1335] Romapada. Romapada performed a sacrifice for offspring and Rishyashringa was brought to the sacrifice. Indra immediately showered down.

[1336] Indra.

[1337] Adhiratha.

[1338] This son was Karna.

[1339] Druhyu was Yayati's son.

[1340] Turvasu was Yayati's son.

[1341] This adopted son was Dushyanta.

[1342] Not to be confused with Kunti, Pandu's wife.

[1343] Bhadrasena is the same as Bhadrasenaka.

[1344] That is, Arjuna.

[1345] The five senses and the mind.

[1346] With Parashurama.

[1347] Meaning Sagara.

[1348] An elephant, a horse, a chariot, women, an arrow, a treasury, a garland, garments, a tree that yielded objects of desire, a javelin, a noose, a jewel, an umbrella and a vimana.

[1349] She was a courtesan.

[1350] Not to be confused with Pandu's wife.

[1351] Devavridha and Babhru.

[1352] Thus known as Satyaki.

[1353] The text doesn't make it clear that these were Andhaka's sons.

[1354] Tumburu was a gandharva.

[1355] Viduratha was Chitraratha's son.

[1356] *Dundubhi* is a kettledrum and *anaka* is a larger drum.

[1357] Shura.

[1358] Pritha is also known as Kunti.

[1359] Hiranyaksha.

[1360] Vinda and Anuvinda.

[1361] The same as Rashtrapalikaa.

[1362] As will be apparent, this is not a complete listing of all of Vasudeva's wives.

[1363] Bhadra's name.

[1364] There are eight Vasus.

[1365] Since Balarama was Shesha.

[1366] This is very similar to Bhagavad Gita 4.7.

[1367] Since Krishna's birth is still in the future, there is a slight tense problem in the text.

[1368] The simile makes the English sound strange. The hands joined in salutation are cupped palms used to touch the water of tirthas, while the ears are used to hear.

[1369] This is the King Nimi, who made them blink.

[1370] Jaya is Arjuna's name. Krishna announced this as Arjuna's victory.

[1371] Meaning Balarama.

[1372] For a pointless reason.

[1373] *Goshpada* literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle. The text uses the word *vatsapada*, which is stronger, since it means the mark of a calf's foot in the soil.

[1374] Dvaraka.

[1375] That is, Shounaka.

[1376] Parikshit.

[1377] The Ganga, which flows in the three worlds.

[1378] Shiva.

[1379] In this context, Vrishakapi is Vishnu or Krishna's name. Etymologically, it means someone whose virtue cannot be agitated. Purusha sukta is a reference to hymn 10.90 in Rig Veda.

[1380] The desires are carried forward into the next body. This shloka has been interpreted in other ways too.

[1381] Either from enemies in this life, or from consequences in the next life.

[1382] Sama is conciliation, this bit is obvious. Bheda probably means the prospect of being harmed by others.

[1383] Kamsa.

[1384] My son may kill him.

[1385] Shura's son, Vasudeva.

[1386] Meaning Nanda and Vasudeva.

[1387] Vishnu. There is a contradiction with what has been said about Kirtiman.

[1388] Kamsa.

[1389] From Narada.

[1390] Meaning Aghasura.

[1391] Bana is Banasura. Bhouma is the earth's son, that is, Narakasura. Magadha is Jarasandha, the king of Magadha.

[1392] Joy at the birth, misery at the prospect of the son being killed.

[1393] Gokula means a settlement of cattle and is part of the broader region of Vraja.

[1394] Vasudeva's other wives.

[1395] Krishnaa.

[1396] *Samkarshana* means to draw away or attract. He was taken away from Devaki's womb and placed in Rohini's. Rama is based on the word that means to cause delight. *Bala* means strength.

[1397] Yogamaya.

[1398] Vasudeva.

[1399] Devaki.

[1400] Past, present and future, or during creation, preservation and destruction.

[1401] Satyam and ritam, with ritam being translated as the personified form of truth. Alternatively, ritam is divine truth and satyam is the more usual kind of truth.

[1402] This simile has diverse interpretations. A possible one is the following. The single base is the universe/human body, the two fruits are happiness and unhappiness, the three roots are sattva, rajas and tamas, the four saps are dharma, artha, kama and moksha, the five attributes are the five elements, the six states are birth, existence, growth, maturity, decay and destruction, the seven sheaths are skin, blood, flesh, fat, bone, marrow and semen, the eight branches are the five senses, mind, intelligence and ahamkara, the nine holes are two ears, two eyes, two nostrils, mouth, genitals and anus, the ten coverings are the ten breaths of life prana, apana, vyana, samana, udana, naga, kurma, krikala, devadatta and dhananjaya and the two birds are the jivatman and the paramatman.

[1403] The reservoir after destruction and the favours are for preservation.

[1404] The imprint left by a calf's foot.

[1405] There are different interpretations of this shloka.

[1406] Hayagriva.

[1407] Rama.

[1408] Parashurama.

[1409] Vamana.

[1410] This shloka is addressed to Devaki.

[1411] That is, Rohini (Aldebaran) was in the ascendant. The divinity associated with Rohini is Brahma, Prajapati. The text refers to Brahma in an indirect way, as the son of the one without birth (Aja or Vishnu).

[1412] The chakra; one hand held a lotus.

[1413] He was not in a position to physically give them the cows. Therefore, he gave them mentally. That is the interpretation.

[1414] There are different ways of interpreting this shloka and some of the succeeding ones.

[1415] The universe.

[1416] The birth is only an appearance and is not real. Similarly, Krishna's birth is also not real, but appears that way.

[1417] As sattva.

[1418] *Ashesha* means one who is complete, without anything left.

[1419] The unmanifest here refers to Prakriti. Hence, the one who directs/controls Prakriti.

[1420] Measure of time, three lavas are known to constitute a nimesha.

[1421] The night of universal destruction.

[1422] Vasudeva.

[1423] Meaning, born from Prishni's womb.

[1424] Shesha's hoods were like an umbrella.

[1425] The river Yamuna.

[1426] Shri's lord is Vishnu and the reference to the ocean is a reference to the incident in the Ramayana.

[1427] Yogamaya was born after Krishna.

[1428] It is left implicit that Yogamaya vanished after saying this.

[1429] Trusted their prophecy.

[1430] This is specifically addressed to Devaki.

[1431] The text uses the word Yoganidra, which for these purposes, is the same as Yogamaya.

[1432] Ishvara means Shiva and the four-faced one is Brahma.

[1433] The sutas were charioteers, as well as raconteurs of tales. Magadhas were minstrels and bards. So were bandis. But magadhas seem to have also composed, while bandis sung the compositions of others.

[1434] With water.

[1435] *Kanchuka*s.

[1436] Tending to the guests.

[1437] Vasudeva.

[1438] Nanda.

[1439] Vasudeva.

[1440] Krishna and Balarama.

[1441] Balarama.

[1442] Rohini.

[1443] Dharma, artha and kama.

[1444] About disturbances in Gokula.

[1445] Yashoda and Rohini.

[1446] A gavyuti is a measure of distance, equal to two *krosha*s (four miles) or one krosha (two miles).

[1447] Twelve of Vishnu's names for twelve parts of the body—Keshava (forehead), Narayana (stomach), Madhava (chest), Govinda (throat), Vishnu (right armpit), Madhusudana (right arm), Trivikrama (right ear), Vamana (left armpit), Shridhara (left arm), Hrishikesha (left ear), Padmanabha (back) and Damodara (waist).

[1448] Anga-nyasa is the mental appropriation (nyasa) of different limbs of the body (anga) to different divinities. Kara-nyasa is similarly done to different parts of the hand (*kara*). This is an act of purification.

[1449] Bija-nyasa uses a *bija mantra* to invoke divinities on different parts of the body.

[1450] Hayagriva.

[1451] These are different kinds of demons/demonesses and one needn't explain what each one means or does.

[1452] Yashoda.

[1453] This is not just Yashoda and Rohini, but other gopis too. The reference is to the incident that occurs in Chapter 13, Chapter 13.20 onwards.

[1454] Not everyone resided in the inner parts of Vraja.

[1455] Rohini.

[1456] Yashoda.

[1457] In the third month, there are special festivities when an infant turns over on the bed.

[1458] Yashoda had placed him in a cradle under the cart.

[1459] Nanda.

[1460] Krishna.

[1461] Tripura.

[1462] Though not explicitly stated, this seems to be the words of the gopas and the gopis. It has thus been placed within quotes.

[1463] Yashoda.

[1464] Rivers.

[1465] Nanda.

[1466] Alternatively, cause and effect. The sage Garga composed a treatise on astrology.

[1467] Naming ceremony.

[1468] Rama is derived from the word for causing delight and bala means strength.

[1469] Samkarshana means to drag, bring together.

[1470] Respectively for satya yuga, treta yuga and *dvapara yuga*. The dark is for kali yuga.

[1471] Therefore, he will be known as Krishna (dark).

[1472] The son is Vaasudeva, the father is Vasudeva.

[1473] Meaning inside the houses.

[1474] Rohini and Yashoda.

[1475] Before the milking of the cows. Thus, the calves drink up all the milk.

[1476] Using those to climb up. As in mortar and pestle.

[1477] Yashoda.

[1478] Yashoda.

[1479] What she had seen.

[1480] The three Vedas.

[1481] Vasudeva and Devaki.

[1482] To be born on earth.

[1483] The milk was being boiled.

[1484] Yashoda.

[1485] Arjuna is a tree that stands tall and upright, *Pentaptera arjuna*.

[1486] The text uses the word tamas. It made tamas guna pervade Narada, or made Narada fall prey to the darkness of ignorance.

[1487] Depending on what is done to the body after death. If buried, worms eat it. If burnt, it becomes ashes. Or it may be eaten by predatory animals and birds and turn to excrement.

[1488] A master may give a servant food.

[1489] In the case of a putrika son.

[1490] Who may capture the owner of the body.

[1491] In case a person has been bought as a servant or slave.

[1492] When the body is eaten after death.

[1493] Like trees.

[1494] This shloka, and the immediately succeeding one, has different interpretations.

[1495] Rudra.

[1496] Meaning both Nalakubara and Manigriva.

[1497] Nanda.

[1498] Putana.

[1499] Trinavarta.

[1500] To bring down fruit from trees.

[1501] The daitya assumed its own form at the time of death.

[1502] *Baka* means stork.

[1503] Brahma's father.

[1504] Vraja means a settlement of cattle and cowherds and is therefore being used for the new residence in Vrindavana.

[1505] The game known as leapfrog. There is a natural allusion to the apes building a bridge across the ocean in the Ramayana.

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Acknowledgements

The corpus of the Puranas is immense, in scope, as well as in length. Taken together, the eighteen Puranas are four times the size of the Mahabharata. If the prospect of translating the Mahabharata seemed challenging, the task of translating the Puranas was/is downright disconcerting and intimidating. After the Mahabharata, the Harivamsha and the Valmiki Ramayana, it was a natural transition, the obvious thing to do. However, it seemed to be an impossible task. Did one dare to start? If so, where? Since there was no 'Critical Edition' of the Puranas, what text should one use? I have now come to believe what should be obvious. Everything one does is determined by destiny. One is merely an instrument, implementing someone else's will. Thus, destiny intervened. It first intervened in the form of my dear friend, Professor Ramesh Kumar Pandey, vice chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha. He suggested, in the absence of Critical Editions, one should use the Nirnaya Sagar texts. They have much greater acceptance than other versions. In addition, urging me along the road, he gifted me the Nirnaya Sagar texts of eleven of the eighteen Mahapuranas.

That still left a question unanswered. Which Purana should one start with? Destiny intervened yet again, in the form of another friend, Shri Yudhistir Govinda Das of ISKCON. For some time, Yudhistir had been urging us to visit Mayapur. That visit, pending for quite some time, materialized so that it synchronized with the annual Gaura Purnima festival. What better time to visit Mayapur? Yudhistir also gifted us a set of Prabhupada's translation of the Bhagavata Purana. This determined the answer to the question. The Bhagavata Purana it would have to be. One does indeed deplore the general ignorance about the treasure trove the Puranas are. The dumbed down versions one usually sees or reads are pale shadows of what these

texts actually contain. Having said this, the Purana that most people are familiar with is probably the Bhagavata Purana. Therefore, the Bhagavata Purana was a good choice. As a token of appreciation, these three volumes are dedicated to Yudhistir Govinda Das. As Yudhistir well knows, this is nothing more than a token. Dedications are meant for the one who is beyond either of us.

All these translations, ever since the Bhagavad Gita in 2006, have been published by Penguin India. I am indebted to Penguin for believing in the utility of not just the Bhagavata Purana translation, but the entire Purana Project, which still seems to stretch into the interminable horizon of the future. But one step at a time. For the record, with the Bhagavata Purana published, I am now translating Markandeya Purana, the next one in the series. In particular, Meru Gokhale and Ambar Sahil Chatterjee at Penguin India have been exceptionally patient, persevering and encouraging. But for them, the Purana Project might not have taken off. Paloma Dutta has been the editor since the days of the Mahabharata translation. That makes life a whole lot easier. She knows my style and I know hers. There is a Paloma hand in the product, even though it won't be detected and isn't meant to be.

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः । तयोर्विवाहो मैत्रि च नोत्तमाधमयोः क्वचित । (10.60.15) Ever since this translation journey started in 2006, my wife, Suparna Banerjee (Debroy) has been a constant source of support, ensuring the conducive and propitious environment required for the work to continue unimpeded. She has been much more than that. (She was with me in Mayapur too.) In a rich language like Sanskrit, I can think of close to twenty words—all capturing the different nuances of 'wife'. Suparna has been all these and more. अनुकूलकलत्रे यस्तस्य स्वर्ग इहैव हि । प्रतिकूलकलत्र्स्य नरको नात्र संशयः ॥ This too is destiny.

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3

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Bibek Debroy is a renowned economist, scholar and translator. He has worked in universities, research institutes, industry and for the government. He has widely published books, papers and articles on economics. As a translator, he is best known for his magnificent rendition of the Mahabharata in ten volumes, the three-volume translation of the Valmiki Ramayana and additionally the *Harivamsha*, published to wide acclaim by Penguin Classics. He is also the author of *Sarama and Her Children*, which splices his interest in Hinduism with his love for dogs.

Praise for *The Mahabharata*

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For Yudhistir Govinda Das

Introduction

The word '*purana*' means old, ancient. The Puranas are old texts, usually referred to in conjunction with Itihasa (the Ramayana and the Mahabharata). [1] Whether Itihasa originally meant only the Mahabharata—with the Ramayana being added to that expression later—is a proposition on which there has been some discussion. But that's not relevant for our purposes. In the Chandogya Upanishad, there is an instance of the sage Narada approaching the sage Sanatkumara for instruction. When asked about what he already knew, Narada says he knows Itihasa and Purana, the Fifth Veda. [2] In other words, Itihasa–Purana possessed an elevated status. This by no means implies that the word 'purana', as used in these two Upanishads and other texts too, is to be understood in the sense of the word being applied to a set of texts known as the Puranas today. The Valmiki Ramayana is believed to have been composed by Valmiki and the Mahabharata by Krishna Dvaipayana Vedavyasa. After composing the Mahabharata, Krishna Dvaipayana Vedavyasa is believed to have composed the Puranas. The use of the word 'composed' immediately indicates that Itihasa–Purana are *smriti* texts, with a human origin. They are not *shruti* texts, with a divine origin. Composition does not mean these texts were rendered into writing. Instead, there was a process of oral narration, with inevitable noise in the transmission and distribution process. Writing came much later.

Frederick Eden Pargiter's book on the Puranas is still one of the best introductions to this corpus. [3] To explain the composition and transmission process, one can do no better than to quote him:

> The Vayu and Padma Puranas tell us how ancient genealogies, tales and ballads were preserved, namely, by the *suta*s, [4] and they describe the suta's duty . . . The Vayu,

> Brahmanda and Visnu give an account, how the original Purana came into existence . . . Those three Puranas say— Krsna Dvaipayana divided the single Veda into four and arranged them, and so was called Vyasa. He entrusted them to his four disciples, one to each, namely Paila, Vaisampayana, Jaimini and Sumantu. Then with tales, anecdotes, songs and lore that had come down from the ages he compiled a Purana, and taught it and the Itihasa to his fifth disciple, the suta Romaharsana or Lomaharsana . . . After that he composed the Mahabharata. The epic itself implies that the Purana preceded it . . . As explained above, the sutas had from remote times preserved the genealogies of gods, *rishi*s and kings, and traditions and ballads about celebrated men, that is, exactly the material—tales, songs and ancient lore—out of which the Purana was constructed. Whether or not Vyasa composed the original Purana or superintended its compilation, is immaterial for the present purpose . . . After the original Purana was composed, by Vyasa as is said, his disciple Romaharsana taught it to his son Ugrashravas, and Ugrashravas the *souti* [5] appears as the reciter in some of the present Puranas; and the sutas still retained the right to recite it for their livelihood. But, as stated above, Romaharsana taught it to his six disciples, at least five of whom were brahmans. It thus passed into the hands of brahmans, and their appropriation and development of it increased in the course of time, as the Purana grew into many Puranas, as Sanskrit learning became peculiarly the province of the brahmans, and as new and frankly sectarian Puranas were composed.

Pargiter cited reasons for his belief that the Mahabharata was composed before the original Purana, though that runs contrary to the popular perception about the Mahabharata having been composed before the Puranas. That popular and linear perception is too simplistic, since texts evolved parallelly, not necessarily sequentially.

In popular perception, Krishna Dvaipayana Vedavyasa composed the Mahabharata. He then composed the Puranas. Alternatively, he composed an original core Purana text, which has been lost, and others embellished it through additions. The adjective ‘purana’, meaning old account or old text, became a proper noun, signifying a specific text. To be classified as a Purana, a Purana has to possess five attributes—*pancha lakshmana*. That is, five topics must be discussed—*sarga, pratisarga, vamsha, manvantara* and *vamshanucharita*. The clearest statement of this is in the Matsya Purana. A text like the Bhagavata Purana also mentions these five attributes, but adds another five, making it a total of ten. Unlike the Ramayana and the Mahabharata, there is no Critical Edition of the Puranas. [6] Therefore, citing chapter and verse from a Purana text is somewhat more difficult, since verse, if not chapter, may vary from text to text. With that caveat, the relevant shloka (verse) should be in the fifty-third chapter of the Matysa Purana. Sarga means the original or primary creation. The converse of sarga is universal destruction, or *pralaya*. That period of sarga lasts for one of Brahma's days, known as *kalpa*. When Brahma sleeps, during his night, there is universal destruction.

In measuring time, there is the notion of a *yuga* (era) and there are four yugas—*satya yuga* (also known as *krita yuga*), *treta yuga, dvapara yuga* and *kali yuga*. Satya yuga lasts for 4,000 years, treta yuga for 3,000 years, dvapara yuga for 2,000 years and kali yuga for 1,000 years. However, all these are not human years. The gods have a different timescale and these are the years of the gods. As one progressively moves from satya yuga to kali yuga, virtue (*dharma*) declines. But at the end of kali yuga, the cycle begins afresh, with satya yuga. An entire cycle, from satya yuga to kali yuga, is known as a *mahayuga* (great era). However, a mahayuga is not just 10,000 years. There is a further complication. At the beginning and the end of every yuga, there are some additional years. These additional years are 400 for satya yuga, 300 for treta yuga, 200 for dvapara yuga and 100 for kali yuga. A mahayuga thus has 12,000 years, adding years both at the beginning and at the end. 1,000 mahayugas make up one kalpa. A kalpa is also divided into fourteen *manvantara*s, a manvantara being a period during which a Manu presides and rules over creation. Therefore, there are 71.4 mahayugas in a manvantara. Our present kalpa is known as the Shveta Varaha Kalpa. Within that, six Manus have come and gone. Their names are (1) Svyambhuva Manu, (2) Svarochisha Manu, (3) Uttama Manu, (4) Tapasa Manu, (5) Raivata Manu and (6) Chakshusha Manu. The present Manu is known as Vaivasvata Manu. Vivasvat, also written as Vivasvan, is the name of Surya, the sun god. Vaivasvata Manu has that name because he is Surya's son. Not only the Manus, but the gods, the ruler of the gods and the seven great sages, known as the *saptarshi*s (seven rishis), change from one manvantara to another. Indra is a title of the ruler of the gods. It is not a proper name. The present Indra is Purandara. However, in a different manvantara, someone else will hold the title. In the present seventh manvantara, known as Vaivasvata manvantara, there will also be 71.4 mahayugas. We are in the twenty-eighth of these. Since a different Vedavyasa performs that task of classifying and collating the Vedas in every mahayuga, Krishna Dvaipayana Vedavyasa is the twenty-eighth in that series. Just so that it is clear, Vedavyasa isn't a proper name. It is a title conferred on someone who collates and classifies the Vedas. There have been twenty-seven who have held the title of Vedavyasa before Krishna Dvaipayana and he is the twenty-eighth. His proper name is Krishna Dvaipayana—Krishna because he was dark and Dvaipayna because he was born on an island (*dvipa*). This gives us an idea of what the topic of manvantara is about. This still leaves pratisarga, vamsha and vamshanucharita. The two famous dynasties/lineages were the solar dynasty (*survya vamsha*) and lunar dynasty (*chandra vamsha*) and all the famous kings belonged to one or other of these two dynasties. Vamshanucharita is about these lineages and the conduct of these kings. There were the gods and sages (rishis) too, not always born through a process of physical procreation. Their lineages are described under the heading of vamsha. Finally, within that cycle of primary creation and destruction, there are smaller and secondary cycles of creation and destruction. That's the domain of pratisarga. In greater or lesser degree, all the Puranas cover these five topics, some more than the others.

There are Puranas, and there are Puranas. Some are known as Sthala Puranas, describing the greatness and sanctity of a specific geographical place. Some are known as Upa-Puranas, minor Puranas. The listing of Upa-Puranas has regional variations and there is no countrywide consensus about the list of Upa-Puranas, though it is often accepted that there are eighteen of them. The Puranas we have in mind are known as Maha-Puranas, major Puranas. Henceforth, when we use the word Puranas, we mean Maha-Puranas. There is consensus that there are eighteen Maha-Puranas, though it is not obvious that this number of eighteen existed right from the beginning. The names are mentioned in several of these texts, including a shloka that follows the shloka cited from the Matsya Purana. The listing is also included in the last sections of the Bhagavata Purana itself. Thus, the eighteen Puranas are (1) Agni (15,400); (2) Bhagavata (18,000); (3) Brahma (10,000); (4) Brahmanda (12,000); (5) Brahmavaivarta (18,000); (6) Garuda (19,000); (7) Kurma (17,000); (8) Linga (11,000); (9) Markandeya (9,000); (10) Matsya (14,000); (11) Narada (25,000); (12) Padma (55,000); (13) Shiva (24,000); (14) Skanda (81,100); (15) Vamana (10,000); (16) Varaha (24,000); (17) Vayu (24,000) and (18) Vishnu (23,000). A few additional points about this list. First, the Harivamsha is sometimes loosely described as a Purana, but strictly speaking, it is not a Purana. It is more like an addendum to the Mahabharata. Second, Bhavishya (14,500) is sometimes mentioned, with Vayu excised from the list. However, the Vayu Purana exhibits many more Purana characteristics than the Bhavishya Purana does. There are references to a Bhavishyat Purana that existed, but that may not necessarily be the Bhavishya Purana as we know it today. That's true of some other Puranas too. Texts have been completely restructured hundreds of years later. Third, it is not just a question of Bhavishya Purana and Vayu Purana. In the lists given in some Puranas, Vayu is part of the eighteen, but Agni is knocked out. In some others, Narasimha and Vayu are included, but Brahmanda and Garuda are knocked out. Fourth, when a list is given, the order also indicates some notion of priority or importance. Since that varies from text to text, our listing is simply alphabetical, according to the English alphabet.

The numbers within brackets indicate the number of shlokas each of these Puranas has, or is believed to have. The range is from 10,000 in Brahma to a mammoth 81,100 in Skanda. The aggregate is a colossal 409,500 shlokas. To convey a rough idea of the orders of magnitude, the Mahabharata has, or is believed to have, 100,000 shlokas. It's a bit difficult to convert a shloka into word counts in English, especially because Sanskrit words have a slightly different structure. However, as a very crude approximation, one shloka is roughly twenty words. Thus, 100,000 shlokas become two million words and 400,000 shlokas, four times the size of the Mahabharata, amounts to eight million words. There is a reason for using the expression 'is believed to have', as opposed to 'has'. Rendering into writing is of later vintage, the initial process was one of oral transmission. In the process, many texts have been lost, or are retained in imperfect condition. This is true of texts in general and is also specifically true of Itihasa and Puranas. The Critical Edition of the Mahabharata, mentioned earlier, no longer possesses 100,000 shlokas. Including the Harivamsha, there are around 80,000 shlokas. The Critical Edition of the Mahabharata has of course deliberately excised some shlokas. For the Puranas, there is no counterpart of Critical Editions. However, whichever edition of the Puranas one chooses, the number of shlokas in that specific Purana will be smaller than the numbers given above. Either those many shlokas did not originally exist, or they have been lost. This is the right place to mention that a reading of the Puranas assumes a basic degree of familiarity with the Valmiki Ramayana and the Mahabharata, more the latter than the former. Without that familiarity, one will often fail to appreciate the context completely. Specifically for the Bhagavata Purana, more than passing familiarity with the Bhagavad Gita—strictly speaking, a part of the Mahabharata—helps. [7]

Other than the five attributes, the Puranas have a considerable amount of information on geography and even geological changes (changes in courses of rivers) and astronomy. Therefore, those five attributes shouldn't suggest the Puranas have nothing more. They do, and they have therefore been described as encyclopedias. Bharatavarsha is vast and heterogeneous and each Purana may very well have originated in one particular part of the country. Accordingly, within that broad compass of an overall geographical description, the extent of geographical information varies from Purana to Purana. Some are more familiar with one part of the country than with another. Though not explicitly mentioned in the five attributes, the Puranas are also about pursuing dharma*, artha, kama* and *moksha*, the four objectives of human existence, and are about the four *varna*s and the four *ashrama*s. The general understanding and practice of dharma is based much more on the Puranas than on the Vedas. Culture, notions of law, rituals, architecture and iconography are based on the Puranas. There is beautiful poetry too, included in parts of the Bhagavata Purana.

Perhaps one should mention that there are two ways these eighteen Puranas are classified. The trinity has Brahma as the creator, Vishnu as the preserver and Shiva as the destroyer. Therefore, Puranas where creation themes feature prominently are identified with Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya). Puranas where Vishnu features prominently are identified as Vaishnava Puranas (Bhagavata, Garuda, Kurma, Matysa, Narada, Padma, Vamana, Varaha, Vishnu). Puranas where Shiva features prominently are identified as Shaiva Puranas (Agni, Linga, Shiva, Skanda, Vayu). While there is a grain of truth in this, Brahma, Vishnu and Shiva are all important and all three feature in every Purana. Therefore, beyond the relative superiority of Vishnu vis-à-vis Shiva, the taxonomy probably doesn't serve much purpose. The second classification is even more tenuous and is based on the three *guna*s of *sattva* (purity), *rajas* (passion) and *tamas* (ignorance). For example, the Uttara Khanda of the Padma Purana has a few shlokas along these lines, recited by Shiva to Parvati. With a caveat similar to the one mentioned earlier, this should be in the 236th chapter of Uttara Khanda. According to this, the Puranas characterized by sattva are Bhagavata, Garuda, Narada, Padma, Varaha and Vishnu. Those characterized by rajas are Bhavishya, Brahma, Brahmanda, Brahmavaivarta, Markandeya and Vamana, Those characterized by tamas are Agni, Kurma, Linga, Matysa, Skanda and Shiva.

Within a specific Purana text, there are earlier sections, as well as later ones. That makes it difficult to date a Purana, except as a range. Across Purana texts, there are older Puranas, as well as later ones. Extremely speculatively, the dating will be something like the following. (1) Agni (800–1100 CE); (2) Bhagavata (500–1000 CE); (3) Brahma (700–1500 CE); (4) Brahmanda (400–600 CE); (5) Brahmavaivarta (700–1500 CE); (6) Garuda (800–1100 CE); (7) Kurma (600–900 CE); (8) Linga (500–1000 CE); (9) Markandeya (250–700 CE); (10) Matsya (200–500 CE); (11) Narada (900–1600 CE); (12) Padma (400–1600 CE); (13) Shiva (1000–1400 CE); (14) Skanda (600–1200 CE); (15) Vamana (450–900 CE); (16) Varaha (1000–1200 CE); (17) Vayu (350–550 CE); (18) Vishnu (300 BCE to 450 CE); and (19) Bhavishya (500–1900 CE). Reiterating once again that there is no great precision in these ranges, by this reckoning, the Vishnu Purana is the oldest and some parts of the Bhavishya Purana are as recent as the nineteenth century.

As mentioned earlier, there is no Critical Edition for the Puranas. Therefore, one has to choose a Sanskrit text one is going to translate from. If one is going to translate all the Puranas, it is preferable, though not essential, that one opts for a common source for all the Purana texts. The common source for the Bhagavata Purana, and the subsequent Purana translations, is the one brought out by Nag Publishers, with funding from the ministry of human resource development. [8] A transliterated Sanskrit text is available through the University of Gottingen. [9] In Devanagari, the text is available at https://sanskritdocuments.org/doc_purana/bhagpur.html?lang=sa, with the transliterated Sanskrit text at http://www.sanskritweb.net/sansdocs/bhagpur.pdf. The Oxford Centre for Hindu Studies at the University of Oxford has a lot of useful resources under the umbrella of the Bhagavata Purana Research Project. [10] Among other things, this research project has published a book that is a bit like an abridged translation of the Bhagavata Purana. [11] The Bhagavata Purana is divided into twelve *skandha*s. The word skandha means trunk, or largish branch. In this context, it means section or segment. Out of these twelve skandhas, the tenth is the longest and is also the most read. Therefore, there are translations of the Bhagavata Purana that are limited to only the Tenth Skandha. Edwin Bryant's rendering of the Tenth Skandha is almost like such a translation. [12] For the entire Bhagavata Purana, there are unabridged translations in Indian languages. However, to the best of my knowledge, there are only five unabridged translations in English: (1) Manmatha Nath Dutt; [13] (2) Bhaktivedanta Swami Prabhupada; [14] (3) Ganesh Vasudeo Tagare; [15] (4) Swami Tapasyananda; [16] and (5) C.L. Goswami and M.A. Shastri. [17] In 1901, Purnendu Narayana Sinha published a version that was close to a translation, but fell just short because it followed the path of retelling. [18] The Sanskrit texts used in these five translations vary a bit and the one used in this translation also varies a bit from the ones used in these five. The Bhagavata Purana is believed to have 18,000 shlokas. The table below shows what this particular Sanskrit version has: just over 14,000 spread across 335 chapters. One should not jump to the conclusion that a large number of shlokas are missing. A few are indeed missing. But sometimes, it is also a question of how one counts a shloka. With the content remaining identical, the text may be counted as one shloka in one place and as two shlokas elsewhere. Our numbering is exactly the same as in the Sanskrit text we have followed. Hence, even though there may be no difference in content between our version of the text and, say, that used by Swami Prabhupada, the numbering will vary a bit. (Sometimes, there are minor differences in the Sanskrit text though.) However, there are some shlokas that are indeed missing and Ganesh Vasudeo Tagare is a good source for translations of these missing shlokas, because those missing shlokas have been separately translated there. When we have enumerated all the chapters, there are two identifying numbers that have been provided. The first number refers to the skandha, the second to the number of the chapter within the skandha. Thus, Chapter 4(30) will be the thirtieth chapter in the fourth Skandha.

Skandha	*Number of chapters*	*Number of shlokas*
1	19	811
2	10	391
3	33	1412
4	31	1450
5	26	738
6	19	855
7	15	752
8	24	929
9	24	962
10	90	3948
11	31	1360
12	13	564
Total	335	14172

In the translations of the Bhagavad Gita, the Mahabharata, the Harivamsha and the Valmiki Ramayana, we followed the principle of not using diacritical marks. The use of diacritical marks (effectively the international alphabet of Sanskrit transliteration) makes the pronunciation and rendering more accurate, but also tends to put off readers who are less academically inclined. Since diacritical marks are not being used, there is a challenge of rendering Sanskrit names in English. Sanskrit is a phonetic language and we have used that principle as a basis. Applied consistently, this means that words are rendered in ways that may seem unfamiliar. Hence, the name of the jewel, often written as Kaustubha, will appear as Koustubha here. This is true of proper names, and, in a few rare cases, of geographical names. The absence of diacritical marks causes some minor problems. How does one distinguish Vasudeva Krishna from Krishna's father, Vasudeva? Often, the context will make the difference clear. If not, we have written the son as Vaasudeva and the father as Vasudeva. In translating, the attempt has been to provide a word-for-word translation, so that if one were to hold up the Sanskrit text, there would be a perfect match.

The intention is also to offer a translation, not an interpretation. That sounds like a simple principle to adopt, and for the most part, is easy to follow. However, there is a thin dividing line between translation and interpretation. In some instances, it is impossible to translate without bringing in a little bit of interpretation. Inevitably, interpretation is subjective. We have tried to minimize the problem by (a) reducing interpretation; (b) relegating interpretation to footnotes and (c) when there are alternative interpretations, pointing this out to the reader through those footnotes. If a Purana text is just about the five attributes mentioned, the task isn't that difficult. Take the Bhagavata Purana as an example. In Chapter 2(10), we are told about the ten characteristics of the Bhagavata Purana and these are sarga*, visarga, sthana, poshana, uti,* manvantara*, isha-anukatha, nirodha, mukti* and *ashraya*. These are (1) gross creation; (2) subtle creation; (3) preservation; (4) sustenance; (5) the addiction to the senses; (6) manvantaras; (7) accounts of the lord; (8) withdrawal; (9) liberation and (10) the ultimate refuge. Therefore, the text has much more than the five attributes cited. The word '*bhagavat*' means the divine one, the illustrious one, the fortunate one, the prosperous one, the blessed one, the sacred one, the holy one. We are often more familiar with the nominative form, *bhagavaan*. Bhagavat/Bhagavaan occur frequently in our text and I have translated the word as 'the illustrious one'. Since this is a Purana devoted to Vishnu, Bhagavat/Bhagavaan typically means Vishnu. But the text is not called Bhagavata Purana; it is in fact called Bhaagavata Purana. What does the word Bhaagavata mean? Taken as an adjective, the word means sacred and Bhaagavata Purana is simply the sacred Purana, a perfectly acceptable meaning. However, taken as a noun, Bhaagavata means a devotee or worshipper of Vishnu—and *bhaagavata dharma* is the dharma of devotion towards Vishnu. Therefore, Bhaagavata Purana is the text that describes this bhaagavata dharma that Vishnu devotees follow.

Hence, it isn't only about stories. As mentioned earlier, the longest Skandha, the tenth, is also the most popular and is read most often. This particular skandha describes Krishna's exploits and pastimes. This includes *rasa lila* and this skandha has some exquisite poetry. The song of the *gopi*s is an example of this. As is thus obvious, this skandha has its fair share of stories. But in the other skandhas, the emphasis is more on dharma and moksha and a mix of *bhakti* (devotion), *advaita* (monism), *dvaita* (dualism), *samkhya* and *yoga*, [19] with notions of *avatara*s (Vishnu's incarnations) brought in. There is the influence of *pancharatra* doctrines and texts. Literally, the term pancharatra means five nights, and is a reference to five nights over which sacrifices were performed. However, there were pancharatra doctrines too and these developed a metaphysical philosophy. If we so wish, we can call it a theology. Vaishnava dharma integrated this pancharatra tradition with the other strands that have just been mentioned. Since this is a synthesis of many different strands, there are bound to be nuances and different schools. What does the Bhagavata Purana teach? What is its philosophy? Beyond the obvious tenet of devotion to Vishnu and emphasis on bhakti yoga, this is extremely difficult to answer. As a text that builds a theology, the Bhagavata Purana is much more complicated than the Bhagavad Gita. Indeed, one could say it builds extensively on that Bhagavad Gita foundation. Down the years, there have been several commentaries on and interpretations of the Bhagavata Purana. Depending on the language and the timeline for beginning and ending the cut-off, there must be at least two hundred such commentaries and interpretations. Which of these schools or interpretations should one follow? Should one take cognizance of other possible interpretations? In principle, this dilemma can exist in the course of translating any Purana. But in no other Purana is it as serious, because no other Purana devotes such a large percentage of shlokas to philosophy.

The choice in this translation is conscious and is driven by the objective and the target audience. The target audience is the ordinary reader who desires a faithful rendering of the Sanskrit text. The target reader isn't the academic who desires something like a survey of literature. Nor is the target reader a devotee of one particular Vaishnava school. To state it a bit more explicitly, Bhaktivedanta Swami Prabhupada, Swami Tapasyananda and C.L. Goswami and M.A. Shastri follow one particular line of commentary or interpretation or school. From an academic's perspective, Ganesh Vasudeo Tagare is the best. His translation also includes an excellent introduction and a detailed note on several different commentators of the Bhagavata Purana, certainly covering the major ones. However, apart from the language of the Tagare rendition not being very smooth, that edition is also layered with complexities which can deter the ordinary reader. On the other hand, I have consciously done what is akin to a contemporary Manmatha Nath Dutt translation. Without distorting, I have chosen the simplest possible interpretation or translation that fits. In a few minor instances, this meant choosing an interpretation that was marginally different from those chosen by these preceding translators. It is possible to criticize the avoidance of complexities, but it is a conscious choice and the dissatisfied reader can always go on to read more copious commentaries and annotations. There is plenty in the Bhagavata Purana to immerse oneself in and this translation is not meant to be the final item on that reading list. It can at best be the first.

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Tenth Skandha continued . . .

Chapter 10(1): 69 shlokas
Chapter 10(2): 42 shlokas
Chapter 10(3): 53 shlokas
Chapter 10(4): 46 shlokas
Chapter 10(5): 32 shlokas
Chapter 10(6): 44 shlokas
Chapter 10(7): 37 shlokas
Chapter 10(8): 52 shlokas
Chapter 10(9): 23 shlokas
Chapter 10(10): 43 shlokas
Chapter 10(11): 58 shlokas
Chapter 10(12): 44 shlokas
Chapter 10(13): 64 shlokas
Chapter 10(14): 61 shlokas
Chapter 10(15): 52 shlokas
Chapter 10(16): 67 shlokas
Chapter 10(17): 25 shlokas
Chapter 10(18): 32 shlokas
Chapter 10(19): 16 shlokas
Chapter 10(20): 49 shlokas
Chapter 10(21): 20 shlokas
Chapter 10(22): 38 shlokas
Chapter 10(23): 52 shlokas
Chapter 10(24): 38 shlokas
Chapter 10(25): 33 shlokas
Chapter 10(26): 25 shlokas

Chapter 10(27): 29 shlokas
Chapter 10(28): 17 shlokas
Chapter 10(29): 48 shlokas
Chapter 10(30): 46 shlokas
Chapter 10(31): 19 shlokas
Chapter 10(32): 22 shlokas
Chapter 10(33): 40 shlokas
Chapter 10(34): 32 shlokas
Chapter 10(35): 26 shlokas
Chapter 10(36): 40 shlokas
Chapter 10(37): 34 shlokas
Chapter 10(38): 43 shlokas
Chapter 10(39): 57 shlokas
Chapter 10(40): 30 shlokas
Chapter 10(41): 52 shlokas
Chapter 10(42): 38 shlokas
Chapter 10(43): 40 shlokas
Chapter 10(44): 51 shlokas
Chapter 10(45): 50 shlokas
Chapter 10(46): 49 shlokas
Chapter 10(47): 70 shlokas
Chapter 10(48): 36 shlokas
Chapter 10(49): 31 shlokas
Chapter 10(50): 58 shlokas
Chapter 10(51): 63 shlokas
Chapter 10(52): 44 shlokas
Chapter 10(53): 56 shlokas
Chapter 10(54): 60 shlokas
Chapter 10(55): 40 shlokas
Chapter 10(56): 45 shlokas
Chapter 10(57): 42 shlokas
Chapter 10(58): 58 shlokas
Chapter 10(59): 46 shlokas

Chapter 10(60): 59 shlokas
Chapter 10(61): 40 shlokas
Chapter 10(62): 35 shlokas
Chapter 10(63): 53 shlokas
Chapter 10(64): 44 shlokas
Chapter 10(65): 32 shlokas
Chapter 10(66): 43 shlokas
Chapter 10(67): 28 shlokas
Chapter 10(68): 54 shlokas
Chapter 10(69): 45 shlokas
Chapter 10(70): 47 shlokas
Chapter 10(71): 47 shlokas
Chapter 10(72): 49 shlokas
Chapter 10(73): 34 shlokas
Chapter 10(74): 55 shlokas
Chapter 10(75): 41 shlokas
Chapter 10(76): 33 shlokas
Chapter 10(77): 37 shlokas
Chapter 10(78): 39 shlokas
Chapter 10(79): 34 shlokas
Chapter 10(80): 45 shlokas
Chapter 10(81): 41 shlokas
Chapter 10(82): 48 shlokas
Chapter 10(83): 43 shlokas
Chapter 10(84): 71 shlokas
Chapter 10(85): 59 shlokas
Chapter 10(86): 59 shlokas
Chapter 10(87): 50 shlokas
Chapter 10(88): 40 shlokas
Chapter 10(89): 66 shlokas
Chapter 10(90): 50 shlokas

Chapter 10(12)

Shri-Shuka said, ‘Once, Hari made up his mind to eat in the forest. He woke up in the morning and used the beautiful tunes of his flute to wake up his friends and the calves. With the calves in front, he then left Vraja. At this sweet sound, thousands of boys went with him, with their pouches, [1] canes, [2] horns and flutes. Each of them placed his own herd, with more than one thousand calves in each, in front. They happily left. They made their own calves mingle in the same herd as Krishna’s innumerable calves. They made them graze. Here and there, they engaged in boyish games. They were adorned with glass beads, *gunja* berries, [3] jewels and gold. But in spite of being adorned, they ornamented themselves with fruits, green leaves, bunches of flowers, feathers and minerals. They stole the pouches from each other. When detected, they flung these far away. When the owner caught up, they laughed and flung them further away. When the owner cried, they returned them. Krishna sometimes went far away, to admire the beauty of the forest. “I am first. No I am first.” Saying this, they touched him and enjoyed themselves. Some played on flutes. Some blew on horns. Some buzzed, along with the bees. Others called, along with the cuckoos. Some rushed towards shadows. Some walked like proud swans. Some sat down, along with the storks. Some danced with peacocks. Some tugged the tails of young monkeys seated on braches. Some climbed those trees. Some made faces at the monkeys. Some leapt on the branches. Some leapt, along with the frogs. Some got wet from the water in the river. Some laughed at their own shadows. Some cursed their echoes. He is the supreme divinity, and the virtuous who become his servants realize the bliss of the *brahman* [4] through him. Because of his *maya*, he had assumed the form of a human child. They enjoyed themselves with him and created stores of merit for themselves. *Yogi*s who control themselves cannot touch the dust of his feet after the difficulties of many births. But in this land, he himself presented himself before them. How can one describe the good fortune of the residents of Vraja?

‘There was a great *asura* named Agha. He saw their happy pastimes and was incapable of tolerating it. The immortals drank *amrita*. But even then, they always waited for an end to his life, because he disturbed them as long as he was alive. Aghasura saw the boys, with Krishna at the forefront. He was the younger brother of Baki [5] and Baka and had been commanded by Kamsa. “This is the one who has killed both my brother and sister. I will kill him, along with his followers. When these are offered as sesamum seeds and water to my well-wishers, [6] the residents of Vraja are as good as dead. These children are as dear to them as their breath of life. When the breath of life is destroyed, why worry about the body?” Having decided this, he assumed the form of a gigantic python. [7] It was one *yojana* [8] long, as thick as a large mountain. Having assumed this extraordinary form, the deceitful one lay on the path, opening its mouth, which was like a cave, to devour them. The lower lip was on the ground and the upper lip touched the clouds. The mouth was like the cave of a mountain. The fangs were like the peaks of mountains. The inside of the mouth was completely dark. The tongue was like a broad road. The breathing was like a harsh storm. The fiery glance was like a forest conflagration. On seeing it, all of them were of the view that this was a beautiful spot in Vrindavana, shaped in the form of a python with a gaping jaw. They looked at it, as if it was a place to play in. “O friends! Tell us if it is without life, stationed in front of us. Doesn’t it resemble the gaping mouth of a snake that will devour us. Isn’t that true?” “True. [9] The upper lip looks like a cloud tinged red by the rays of the sun. The lower and reddened lip, on the ground, looks like its shadow. On the right and the left, the corners of the mouth are like caves in mountains. Behold. The fangs seem to resemble lofty peaks of mountains. In length and breadth, the tongue seems to rival a broad road. The inside of the mouth is as dark as the darkness in between two peaks. Behold. The fiery breath is like the harsh wind of a forest conflagration. There is the bad stench of burnt corpses. There is a smell of flesh emerging from the inside. If we enter, will it devour us? Or will it be instantly destroyed by this one, [10] like Baka?” Glancing towards the face of Baka’s enemy, they laughed, clapped their hands and entered. They were ignorant about the actual truth and thought what was false to be true. The one who is located inside all creatures knew everything. The illustrious one heard and desiring to protect those who were his own, made up his mind to prevent them. However, they entered inside the asura's stomach. But it didn't digest the children or the calves. The *rakshasa* remembered about his beloved relatives being slain and waited for Baka's enemy to enter. Krishna is the one who grants everyone freedom from fear. He saw that they had gone outside his control and were without a protector. They were helpless and were like grass, facing the death from its digestive fire. He was filled with compassion, but also surprised at what destiny had done. [11] "What should be done now? Should one allow the wicked one to live? Or should one prevent injury to the innocent and the virtuous? How can both be achieved?" Thinking in this way, the infinite Hari decided and entered the mouth. The gods who were hidden in the clouds shrieked in fear. Kamsa and others and demons who were Agha's friends rejoiced. The illustrious and undecaying Krishna heard this. It desired to crush him, the children and the calves. However, inside its throat, he swiftly enlarged his size. That gigantic being's breath of life was restricted. Its eyes popped out and rolled around here and there. All the breathing was completely restricted. The breath of life shattered the crown of life and emerged outside. All the breath of life emerged outside. The illustrious one glanced at the calves and his well-wishers, who were dead, and brought them back to life. With them, Mukunda again came out through the mouth. An extraordinary and large radiance rose up from the serpent's body. Through its own resplendence, it illuminated the ten directions. It waited in the sky for the lord to emerge. While all the residents of heaven looked on, it then entered his person. All of them were extremely delighted that their own task had been accomplished. They worshipped him by showering down flowers. Celestial *apsara*s danced. Divine musicians played on musical instruments. *Brahmana*s praised him. Everyone recited chants of victory. There were wonderful prayers and excellent music and singing. There were sounds of victory and festivities, with auspicious tones. Hearing this, Aja soon approached the spot. He saw the lord's glory and was filled with amazement. O king! The wonderful skin of the python was dried. It was kept in Vrindavana and for many days, the residents of Vraja played inside that cave. Hari's exploit of liberating the serpent and bringing them back from the dead happened when he was five years old. However, the astounded boys spoke about it in Vraja when he was six years old. This is not astounding. Using his maya, he assumed the form of a human child. He is cause and effect. He is the supreme creator. Through his touch, even Agha was cleansed of his sins. The wicked find it extremely difficult to obtain him and be identified with him. [12] It is only if one's mind is immersed in him, if one is devoted to him and if one places his form in the core of one's heart, even once, that one attains this state. One then enjoys eternal bliss. He destroys all maya. What need be said of one [13] who is inside him?'

Suta said, [14] 'O brahmanas! Devadatta [15] heard this wonderful account about his own protector, the Yadava. Controlling his mind, he again asked Vyasa's son about the sacred account.'

The king said, 'O brahmana! What explains the gap in time that occurred then? Hari performed his act when he was five years old, but the boys spoke about it in his sixth year. O great yogi! O preceptor! Tell me about this. I have a great curiosity. This must indeed be Hari's maya and nothing else. O preceptor! We are the most fortunate in the world. Though we are *kshatrabandhu*s, [16] from your mouth, we have repeatedly been drinking the true and sacred account about Krishna's immortal stories.'

Suta said, 'O supreme among devotees of the illustrious one! Badarayana's son was thus asked. As he remembered Ananta in his heart, he lost control of all his senses. With great deal of effort, he slowly regained his external senses and replied.'

Chapter 10(13)

Shri-Shuka said, 'O immensely fortunate one! O supreme among those who are devoted to the illustrious one! You have asked a good question. Hearing repeatedly about the lord's account, you bring new and newer attachment to them. There are those who are virtuous, naturally assimilating the essence and meaning of Achyuta's sacred accounts with their speech, ears and minds at every moment and bringing newer attachment, like dissolute men addicted to women. O king! Hear attentively the secret I will tell you. Preceptors can speak about secret things to disciples they love. The illustrious one saved the calves and their protectors [17] from death in the form of Agha’s mouth. He brought them to the sandy banks of the river and spoke to them. “O friends! This sandy bank of the river is extremely beautiful. It is covered with soft and clean sand and has everything required for us to play. There are blooming lotuses and the banks have enchanting trees, the fragrance drawing bees and birds, whose calls are echoing. Let us eat here. Most of the day has passed and we are afflicted by hunger. Let the calves drink water and graze slowly near us, on the grass.” The boys agreed. After the calves had drunk, they tethered them, so that they could graze on the green pasture. With the illustrious one, they cheerfully undid their pouches and started to eat. They sat around Krishna in concentric circles and faced him. The boys from Vraja possessed beautiful faces and their eyes were opened wide. They sat with him in that beautiful forest region, just as the stamen of a lotus is surrounded by whorls. For vessels to eat out of, some used bunches of flowers. Others used sprouts, leaves and fruits. Some used their pouches, barks of trees or stones. Showing each other, they separately ate what each of them had brought. They laughed and made the others laugh. With the lord, they ate what others had brought. Those in the world of heaven looked on at the enjoyer of sacrifices enjoying himself in childish pastimes. He [18] tucked in his flute between his stomach and the garment at his waist. The horn and the cane were under his left arm. He placed the lovely food and fruits in his hands and picked up mouthfuls with his fingers. He was in their midst, surrounded by his well-wishers. He laughed and played with his own friends. O descendant of the Bharata lineage! With their souls in Achyuta, they and the calves ate. Desiring grass, the calves strayed far away, inside the forest. On seeing this, they were scared. Krishna is the one who causes fright to all kinds of terror. He pacified his friends and said, “Do not stop. [19] I will bring the calves back here.” Having said this, with the morsel of food still in his hands, the illustrious Krishna left. He searched for his own calves and those of the others in mountains, caves, bushes and thickets.

‘O extender of the Kuru lineage! Earlier, the one born from the lotus [20] had remained in the sky and had witnessed his powers in liberating Agha. He had been filled with great wonder. With his heart immersed in him, he now wished to see the lord’s maya and other glory as a child. Therefore, he stole the calves and the cowherd boys. He took them to some other spot, remaining invisible. Krishna couldn’t see the calves on the sandy bank or the forest. Nor did he see the cowherd boys. He searched in every direction. The one who knows about everything in the universe couldn’t see the calves or the cowherd boys in the forest. He instantly understood that everything had been done by the creator. Krishna, the lord who is the creator of the universe, desired to bring pleasure to him and to the mothers. [21] Therefore, he expanded himself. [22] He became exactly like the cowherd boys and exactly like the small forms of the calves. He became exactly like their sticks, horns, flutes, wreaths and pouches. He became exactly like their ornaments and garments. He assumed their exact forms, conduct, qualities and features, the exact ways they played. Aja [23] assumed all their forms, their words and their limbs. Everything is permeated by Vishnu. He is his own *atman* and manifested himself as the calves and the cowherd boys. The one who is in all atmans thus played and sported with his own atman and entered Vraja in this way. He took those separate calves and placed them in their respective pens. O king! Assuming their forms, [24] he entered their respective homes. On hearing the respective flutes, the respective mothers quickly arose. They embraced them in their arms. Without feeling their weights, they raised them up. Because of the love, milk oozed out of their breasts, like nectar and *asava*. [25] Taking the supreme brahman to be their own sons, they fed him. O king! Thereafter, they massaged them and bathed them, smearing them with unguents. They decorated them with ornaments and protected them. [26] They applied *tilaka* [27] and fed them. Thus tended to, Madhava delighted them with his own conduct. One *yama* [28] passed into another yama and evening arrived. Soon, the cows reached the pens. With the sounds of bellowing, they summoned their respective calves and fed them the milk that flowed from their udders, repeatedly licking them. As mothers, the love of the cows and the *gopi*s [29] increased, even more than was the case before. Because of Hari's maya, they didn't realize their sons were missing. [30] For the residents of Vraja, the affection they had towards their own sons gradually increased from one day to another day and became limitless. For Krishna, it was the same as before. [31] This continued for a year. In this way, the one who is his own atman manifested himself in the form of the calves and the cowherd boys. He passed a year in this way, protecting and playing as the cowherd boys in the forest and in the pens.

'Once, along with Rama, Aja entered the forest, tending to the calves. Five or six nights were left for an entire year to be over. Once, the cows were grazing on grass on the summit of Mount Govardhana. From a distance, they saw their calves grazing near Vraja. On seeing them, they were filled with affection and forgot themselves. That herd of cows rushed down difficult paths that were difficult for their protectors to follow. They moved down like bipeds. Their necks were drawn back towards their humps and their tails were raised. They bellowed and with milk flowing from their udders, they swiftly headed down. At the foot of the hill, the cows greeted the calves, as if they had just been born and fed them milk. With milk flowing from their udders, they licked them, as if they would swallow them up. The gopas were unable to prevent their cows from meeting their calves. Frustrated, they were both ashamed and angry. With difficulty, they descended along those impassable paths and saw the cows, the calves and their sons. As soon as they saw their sons, a great affection resulted. They were overwhelmed with love and the rage was gone. They embraced them in their arms and inhaled the fragrances of their heads. They were filled with great delight. The aged gopas were delighted to meet their sons. With great effort, they gradually withdrew from those embraces. They withdrew. However, remembering their sons, they continued to shed tears. [32] Rama witnessed this constant increase in love in Vraja, even among those who had been weaned. [33] He reflected on the possible reason. "What is this extraordinary incident of love towards children increasing in Vraja, just as it does towards Vasudeva, who is in all atmans? I am no exception. This has never happened before. What is this and where has it come from? Has it come from a goddess, a woman or an asura lady? It must be my master's [34] maya. Who else can confound me?" Dasharha [35] thought about this. Then, using the wisdom of his vision, he saw that all the calves and his friends were nothing but Vaikuntha. "O lord! These [36] are not the lords of the gods or *rishi*s. They are you manifesting yourself in these different forms. How have you come to appear in these distinct forms?" Thus asked, the lord explained briefly and Bala understood.

'The one who created himself [37] returned after one *truti* [38] had elapsed by his own measurement of time. However, by human measures, it was one year and he saw that all of them were playing with Hari. "I made all the boys and all the calves in Gokula go to sleep on my bed of maya and they have still not woken up. Who are these and where have they come from? They are not the same as those who have been confounded by my maya. These are similar to those in number and have been playing with Vishnu for an entire year." The one who created himself thought for a long time, trying to differentiate between the two lots. He tried to distinguish between the real and the unreal ones, but was unable to. Vishnu can never be confounded and is the one who confounds the universe. Yet, having tried to confound him by using his maya, he ended up being confounded himself. The darkness of mist is absorbed in the darkness of the night. The light of a firefly disappears in the light of the day. Like that, a greater maya destroys any attempt by inferior maya. While Aja [39] looked on, all the cowherd boys were instantly seen to assume the dark complexion of clouds. They were attired in yellow silk garments. They were four-armed, holding a conch shell, a *chakra*, a club and a lotus in their hands. They wore diadems and earrings and wore necklaces made out of wild flowers. There were marks of *shrivatsa*, armlets, jewels around their necks and bracelets on their hands. Like conch shells, their necks were marked with three lines. There were beautiful anklets and bangles, girdles and rings on the fingers. From the heads to the feet, on all the limbs, the bodies were decorated with garlands of fresh and delicate *tulasi* leaves, sacred offerings rendered by large numbers of devotees. The smiles were as dazzling as the moonlight. There were sidelong glances from reddened eyes. They seemed to be the creators and preservers of their own devotees, using *sattva* and *rajas*. [40] All mobile and immobile embodied forms, beginning with the one who created himself and ending with a blade of grass, stood around separately and separately worshipped them with singing, dancing and many objects of worship. There were *anima* and the other powers. [41] There were Aja and other personified forms. They were surrounded by the twenty-four *tattva*s, [42] Mahat and the others. There were time, nature, *samskara*s, [43] *kama, karma* and the *guna*s. [44] With their own greatness subsumed in his greatness, they worshipped him in personified forms. All of them were manifestations of the same single truth and knowledge, the bliss of Ananta. His great glory could not be comprehended even by those who possessed the insight of the Upanishads. At the same instant, Aja saw everything in the *paramatman brahman*. It is his radiance that illuminates everything, mobile and immobile. [45] Aja's eleven senses [46] were curious, but were astounded, stupefied and overwhelmed. He stood there silent, like the image of a minor divinity in the presence of a greater divinity. He [47] manifests himself and his own greatness is beyond debate. He is beyond all nature and beyond sacred texts that place negative rejection at the forefront. [48] The lord cannot be conceived in this way. On seeing him, the lord of speech [49] was confused and exclaimed, "What is this?" Immediately understanding the state Aja was in, the supreme one removed the curtain from Aja's mind. [50] At this, Kah's [51] external vision was restored. He stood up, like a man who has arisen from the dead. He opened his eyes with great difficulty and saw everything, including himself. He immediately looked around in all the directions and saw Vrindavana standing in front of him, filled with trees and other agreeable objects that people could subsist on. This is a place where men and animals live together, forgetting their natural enmity. Because the unvanquished one resides there, they are like friends. Anger, desire and other vices have immediately left the spot. The supreme Ananta, infinite in his understanding, was acting out a role in a play, as a child born in a family of those who earn a living from animals. [52] Without any sense of duality, Parameshthi Brahma saw him there. As was the case earlier, he was alone, with a morsel of food in his hand, searching everywhere for the calves and his friends. Seeing this, he instantly descended from his mount. [53] He lay down and prostrated his body on the ground, like a golden staff. He touched his two feet with the crests of his four diadems. [54] Bowing down, with tears of joy, he sprinkled his feet. He then arose. But he again fell down at Krishna's feet for a long period of time. He repeatedly remembered the greatness that he had witnessed earlier. Thereafter, he slowly arose and wiped his eyes. With his shoulders bowed, he glanced towards Mukunda. He humbly joined his hands in salutation. He controlled himself. With his body trembling and in a faltering tone, he praised him in these words.'

Chapter 10(14)

'Brahma said, "O one who should be worshipped! I bow down before you. Your form is like that of a dark cloud and your garments are like tinges of lightning. You are ornamented with gunja seeds and peacock feathers. Your face is dazzling. You wear a garland made out of wild flowers. You have a morsel of food in your hand and a cane and flute are tucked in. Your gentle feet bear the auspicious marks. I bow down before the son of the herder of animals. O lord! As a favour to me, you have yourself revealed this form of yours, which does not consist of the elements. Even though I am Kah, using all my mental faculties, I am unable to comprehend your measure. How can I comprehend the truth that you are, not to speak of the bliss that you yourself feel? There are virtuous ones who survive, extolling your conduct and your account with their mouths. With all knowledge and efforts, they bow down before you and surrender themselves. They remain in those positions, retaining what they have heard with their bodies, words and minds. You cannot be conquered by the three worlds. However, you are generally conquered by them. [55] O lord! Benefit is ensured along the path of devotion towards you. However, there are those who suffer and deviate from this, seeking to understand only by resorting to knowledge. They are those who pound empty husks from which the grain has been taken out. Nothing but hardship remains for them. O lord! In earlier times, there were many yogis in this world. They offered their efforts and their deeds to you and obtained knowledge through devotion and hearing about your accounts. O Achyuta! They easily obtained the supreme destination with you. O lord! It is possible to understand the greatness of your qualities and your glory if one is unblemished in one's mind and one's atman. [56] You are self-illuminating and beyond any kind of form or illumination. You are without transformations. You can only be comprehended through self-perception and not through any other means. All the gunas are in you, but who is able to enumerate your qualities? You descend for the sake of ensuring welfare. In the course of time, accomplished people can count the particles of dust on earth, the number of dewdrops in the sky and the number of stellar bodies in the firmament. But who can enumerate you? If a person eagerly waits for your compassion, he can enjoy the fruits of what he has done. He must bow down before you, surrendering his heart, his words and his body. If he lives in this way, he becomes entitled to a status of emancipation. O lord! O Ananta! O original being! O *paramatman*! [57] Behold me, the ignoble one. You are full of maya. Yet, desiring to see your powers, I sought to envelope you in my maya. Indeed, what am I? In comparison to an entire fire, I am nothing more than a spark. O Achyuta! Therefore, pardon me. I have been born out of rajas. I did not know. I was insolent and prided myself on being a distinct controller. O Aja! My vision was blinded and I was enveloped in the blinding darkness of ignorance. I think that you are my protector. Therefore, you must show me your compassion. Who am I? I am covered in sheaths of tamas, Mahat, *ahamkara*, [58] space, air, fire, water and earth, in an egg that is the universe and surrounded by seven sheaths. What about someone like you? Like *paramanu*s, [59] innumerable such eggs [60] flow in and out from the pores of your body, like particles of dust. That is your greatness. O Adhokshaja! When a foetus in the womb uses its legs to kick, does the mother take offence? O Ananta! Is there anything, existent or non-existent, that is not inside your stomach? When the three worlds are destroyed, there is a cosmic flood and an ocean of water. Aja emerged from a lotus that sprouted out of Narayana's navel. There is no falsehood in this statement. O lord! Therefore, have I not been generated out of you? You are Narayana. You are in the atmans of all living beings. You are the lord of all the worlds and you are the witness. Narayana is one of your forms. Everything emerged from the water. It is not true that you lay down on the waters. [61] That too is your maya. O illustrious one! If your form, the refuge of the universe, was lying down in the water, why could I not see it then? Why couldn't I properly see you within my heart then? Why was it the case that I suddenly saw it? [62] O one who dispels maya! In the present *avatara*, you used your maya to manifest to your mother everything that exists outside, inside your stomach. [63] Along with me, everything outside was shown inside your stomach. That is exactly what has occurred now. Without your maya, how is this possible? Today, has your maya not shown me that there is nothing other than you? Initially, you were alone. [64] Later, you were there with all the friends and calves from Vraja. After this, you appeared in all the numerous four-armed forms worshipped by me and all the others. You then appeared as the innumerable universes. You are the ultimate brahman and you do not have a second. To those who are ignorant of your status, you appear in forms other than the atman. However, your atman manifests itself in your extensive maya. In creating, you appear like me. In preserving the universe, you appear like your own self. In destruction, it is you who appear as the three-eyed one. [65] O lord! It is you who appear among the gods, the rishis and men. [66] Though you do not take birth, you appear among inferior species and aquatic creatures. O lord! O creator! You take birth to subdue the insolence of the wicked and to show your compassion towards those you favour. O lord! O illustrious one! O paramatman! O lord of *yoga*! In the three worlds, you spread your *yoga maya* and sport. Who can possibly know where, how, how many times, and when? This entire universe is unreal. It is like a dream, when the intelligence is shrouded. It is full of unhappiness and more unhappiness. All of it appears in you. You are always happiness, knowledge and infinite. Arising out of your maya, it appears as if it is real. You are the single atman, the ancient Purusha. You are truth. You are self-luminiscent. You are infinite. You are the original being. You are eternal and without decay. You are without birth and unlimited in your bliss. You are without any blemishes. You are complete, without a second. You are free from all obstructions. You are immortal. You are in all atmans.

Those who are learned hold this view. They see you as the atman that is superior to their own atmans. They obtain this insight from the Upanishads, through preceptors who are like the sun. Using this, they can cross this ocean of life, which is unreal. There are those who do not understand the nature of the atman. All perception of material objects results from this ignorance. Once there is knowledge, it vanishes. This is like the appearance and disappearance of a rope and a snake. The bondage of *samsara* [67] and emancipation are two terms that result from ignorance. This difference is not true and it results from lack of knowledge. One should consider only the paramatman, unimpeded in consciousness. There will no longer be a difference, just as there is no night and day in the sun. The ignorance of the ignorant is pitiable. You are the paramatman and they regard you as something distinct from their own atmans. They thus search for you outside their own selves. O Ananta! You are inside. Virtuous people reject any sense of difference and search you out inside. Virtuous people, virtuous in qualities, must first reject the unreal snake, [68] before identifying the real. O god! If a person is favoured so that he obtains even a trifling touch of your two lotus feet, he knows the truth about the illustrious one's greatness. However, another person, who searches for a very long time, cannot obtain it. O protector! In this birth and in the next, even if that is as an inferior species, may I have the great fortune of being one of your devotees. May I be able to serve at your tender feet. The cows and women of Vraja are extremely fortunate. O lord! You have happily drunk the nectar of milk at their breasts, in the form of calves and their own sons. All the sacrifices undertaken by them till now have not been able to satisfy them as much. How wonderful is the fortune of Nanda and the gopas who reside in Vraja. The eternal and complete brahman, [69] the reservoir of supreme bliss, is their friend. O Achyuta! Though their fortune and glory are great, the eleven of us have also been great in our fortune. [70] Using the senses as cups, Sharva and the others have repeatedly drunk the nectar from your lotus feet and it has been like honey and amrita. The greatest fortune is to be born, as whatever species, in the forest where Gokula is, or to be bathed by dust from the feet of someone from Gokula. For them, their entire lives are nothing but the illustrious Mukunda.

Even now, the sacred *shruti* texts search out the dust from his feet. O god! Thinking about any fruit that is superior to you, I am confused. You are the one who confers all the fruits in the universe. O god! By just pretending to be good, [71] Putana and her family were brought to you. For those who reside in this pasture, their homes, wealth, friends, beloved relatives, bodies, children, their breath of life and their minds are devoted to you. What else can you possibly give them? O Krishna! Until people do not become devoted to you, their attachments and other desires are like thieves and make their homes like prisons, where the delusion is like shackles on the feet. O lord! You have nothing to do with the material. But you appear on the surface of the earth and identify with the material, so as to increase different kinds of pleasure among people who seek refuge with you. There are those who think they know you. O lord! Let them know. There is no need for me to say a lot on this. In mind, form and words, your greatness is beyond my comprehension. O Krishna! O omniscient one! O one who witnesses everything! Grant me permission to leave. You are the protector of the universe. Nevertheless, I offer this universe to you. O Shri-Krishna! The lineage of the Vrishnis is like a lotus and you are the one who brings pleasure to it. You are the one who enhances the prosperity of the gods, the earth, brahmanas, animals and the oceans. You are the one who dispels the darkness of *adharma*. You are the enemy of the rakshasas on earth. O one who should be worshipped! O illustrious one! Till the end of the *kalpa* [72] and as long as the sun shines, I bow down to you.'"

Shri-Shuka said, 'The creator of the universe [73] praised the lord in this way. He bowed down at his feet and circumambulated him thrice. He then returned to his own desired abode. After granting Svayambhu permission, the illustrious one brought the original calves back to the sandy bank, where his friends were, just as they had been before. O king! He was the lord of their lives and in the inner cores of their atmans. Though they had been separated from him for an entire year, because of Krishna's maya, they thought that it had only been half a kshana. Indeed, if the intelligence is confounded by his maya, what does one not forget in this world? He constantly confounds the entire universe and makes one forget one's own self. The well-wishers welcomed Krishna and said, “You have returned quickly. We have not eaten a single morsel. It is best that we should eat together.” Hrishikesha laughed and, along with the boys, ate. When they were returning from the forest to Vraja, he showed them the python’s skin. His body was adorned with peacock feathers, flowers and many kinds of minerals from the forest. There was the great sound of flutes, whistles made out of leaves and horns, as if there was a festival. He called out to the calves and they chanted about his sacred deeds. In the midst of the festivities, enhancing the delight of the gopis, he entered the settlement of cowherds. Having gone to Vraja, the boys chanted, “This one, the son of Yashoda and Nanda, has killed a giant serpent today and has saved us.”’

The king asked, ‘O brahmana! How could there have been this love for Krishna? This is unprecedented. This kind of love doesn’t exist for one’s own son, not to speak of a person who is someone else’s son. Please speak about this.’

Shri-Shuka continued, ‘O king! Among all creatures, one’s own self is loved the most. Everything else, children, wealth and other things are loved because they belong to one’s own self. O Indra among kings! Each embodied being loves his own respective self. Sons, wealth, homes and other things are loved because of the sense of ownership. O supreme among royals! For people who identify with the body, there is nothing that is loved as much as the body and everything else follows. If a person considers the body as “mine” and not as “me”, it will not be loved that much. Even when the body decays, the desire to be alive remains strong. Therefore, for all embodied beings, his own atman should be loved the most. All mobile and immobile objects in the universe are for that purpose alone. Know that Krishna is the atman who exists in the atmans of all embodied beings. For the welfare of the universe, he uses his maya and appears in the form of an embodied being. There are those who know all mobile and immobile objects in this world as Krishna. Everything is a form of the illustrious one and there is nothing other than him. For every object that exists, the existence depends on the cause. But the illustrious Krishna is the cause behind all causes. Therefore, there is nothing that is distinct from him. His lotus feet are like a boat. Murari [74] is auspicious and famous. He is the great destination. Those who resort to his feet cross over the ocean of samsara, as if it is a puddle, [75] and reach the supreme destination. At every step, they do not face any dangers. I have thus told you everything that you asked me about this. Hari did this when he was five years old, but it was not talked about until he was six years old. This was Murari's conduct with his well-wishers, his meal on the pasture and his slaying of Agha. His form, superior to the manifest one, was thus extolled and praised by Aja. A man who hears about it, or chants it, obtains everything that he desires. This is the way those two [76] played as children. As children, this is the way they spent their time in Vraja. They played hide-and-seek, built bridges and leapt over them like monkeys.'

Chapter 10(15)

Shri-Shuka said, 'Those two attained the age of *pouganda* in Vraja. [77] They were then approved as the tenders of animals. [78] Along with their friends, they herded cows and the marks of their feet made Vrindavana auspicious. On one occasion, along with Bala, Madhava was playing on his flute. He was surrounded by gopas who chanted about his fame. With the animals in front of him, he entered a blossoming forest, to sport there and to find pasture for the animals. It was full of beautiful sounds created by bees, animals and birds. There were pools of water, as clean as the minds of great people. There was a breeze that was fragrant with the scent of lotuses. On seeing this, the illustrious one's mind turned to enjoying himself. He saw the beauty of the red and delicate foliage. The tops of the branches of trees were laden with flowers and fruits and seemed to bend down, wishing to touch his feet. Seeing this, the original being was delighted. He smiled and spoke to his elder brother.

'The illustrious one said, "O supreme among gods! This is wonderful. Your lotus feet are worshipped by the immortals. On their own, the tops of the branches are bowing down at your feet and offering flowers and fruits to you. They will thus destroy the darkness that has led to their being born as trees. O one who is a *tirtha* [79] for all the worlds! The wind is singing about your fame. O original being! It is following you and worshipping you at every step. They are probably large numbers of sages who are prominent among your devotees. O unblemished one! Even though you have hidden yourself in the forest, you are their divinity and they are not abandoning you. O one who should be worshipped! The peacocks are rejoicing and are worshipping you. With loving glances, like gopis, the does are greeting you. With hymns, large numbers of cuckoos are welcoming your arrival in their homes. These residents of the forest are fortunate. Their nature is like that of virtuous people. The earth is fortunate today and so are the grass and plants, because they have touched your feet. The trees and creepers have been touched by your hands. You have cast compassionate glances towards the rivers, the mountains, the birds and the animals. You have embraced the gopis between your arms, a spot that is desired by Shri."'

Shri-Shuka continued, 'Krishna's mind was delighted at the beauty of Vrindavana and with the animals. Near the mountain, [80] the animals grazed along the banks of the river and with his followers, he himself sported. Sometimes, wearing garlands, he sang along with Samkarshana, when the bees, intoxicated with the honey, buzzed. Sometimes, he imitated the joyous notes of the swans. Sometimes, he danced, mimicking the dancing of the peacocks and causing laughter. His voice rumbled like the deep thunder of the clouds. Sometimes, by name, he cheerfully called out to animals that had strayed far away. This brought pleasure to the minds of the cows and the cowherd boys. He imitated the tones of *chakora*s, *kruncha*s, *chakravaka*s, *bharadvaja*s, peacocks and other creatures. [81] Sometimes, he seemed to be scared of tigers and lions. Sometimes, he would be exhausted from playing and like a gopa, would lie down, using a gopa's lap as a pillow. When he had himself rested, he would tend to his elder brother by massaging his feet and doing other things. Sometimes, the cowherd boys sang and danced. They moved around, pretending to fight with each other. Holding each other's hands, those two laughed and applauded these activities. Sometimes, he would be exhausted from the wrestling. He would make beds out of tender leaves and lie down near the roots of trees. Like a gopa, he would use another gopa's lap as a pillow. Some massaged the great-souled one's feet. Others, cleansed of all sin, fanned him with fans. O great king! Others gently sang delightful songs that were appropriate for the great-souled one, their minds filled with affection for him. His progress is mysterious and using his own maya, he was born as the son of a gopa and enacted out an appropriate kind of conduct. His tender feet had been attended to by Rama. However, like a villager, he enjoyed himself with other villagers. On some occasions, he acted like the lord.

'There was a cowherd named Sridama and he was Rama and Keshava's friend. Full of affection, he spoke to Subala, Stoka, Krishna and the other gopas. "O Rama! O mighty-armed one! O Rama! O Krishna! O destroyer of the wicked! Not very far from here, there is an extremely large forest and it is full of rows of palm trees. A large number of fruits have fallen down there and continue to fall down. However, those are all seized by the evil-souled Dhenuka. O Rama! O Krishna! He is an asura and has descended here in the form of a donkey. He is surrounded by many of his other relatives, who are exactly like him in strength. O slayer of enemies! He has eaten humans. Therefore, humans are terrified of him. The large number of animals don't go there either and the place is avoided by flocks of birds. There is fragrant fruit there and we have never tasted anything like that earlier. It is that fragrant scent that is spreading everywhere and it can be felt here too. O Krishna! Our minds are tempted because of that fragrance and there is a great desire. Give us those fruits. O Rama! If it so pleases you, let us go there." Hearing the words of their well-wisher, those two wanted to bring pleasure to their well-wishers. Therefore, surrounded by the gopas, those two lords went to the forest of palm trees. Bala entered and started to shake the palm trees with his arms. Like a crazy elephant in his energy, he made the fruits fall down. The asura that was in the form of a donkey heard the sound of the fruits falling down. He rushed towards the spot, making the surface of the ground and the trees tremble. The powerful one met Bala and struck him on the chest with his two hind legs. Emitting sounds of braying, the deceitiful one then withdrew a bit. O king! The donkey approached again and stood there, with his face turned away. Standing on two legs, he angrily struck out with his hind legs towards Bala. He seized both of those hind legs in one hand. He whirled him around and hurled him on the top of a tree, so that he lost his life. Struck in this way, the large top of that huge palm tree trembled. It shattered and made another next to it tremble. That too broke and made an adjoining one tremble. So it went on. As a result of Bala's playing, the palm tree was struck by the donkey's dead body. All of them started to tremble, as if they had been struck by a gigantic storm. Since he is the illustrious Ananta, the lord of the universe, this is not extraordinary. O dear one! Like the warp and the woof of a piece of woven cloth, the entire universe is woven into him. There were other relatives of Dhenuka. With their relative having been killed, all of them angrily attacked Krishna and Rama. O king! As they descended, Krishna and Rama toyed with them. They seized them by their hind legs and flung them on the tops of the trees. The earth was resplendent, covered with heaps of fallen fruit, the tops of trees and the dead bodies of *daitya*s. It resembled the sky, covered with clouds. The gods and the others heard about this extremely great deed. They showered down flowers, played on musical instruments and uttered words of praise. Thereafter, having lost their fear, humans ate the fruit of palm trees. With Dhenuka having been killed, animals grazed on the grass in that forest. The lotus-eyed Krishna's account is one that is auspicious to hear. Praised and followed by the gopas, along with his elder brother, he returned to Vraja.

'The locks of his hair were covered with dust raised by cows and peacock feathers were stuck to them. He was adorned with wild flowers. His eyes were beautiful and his smile was enchanting. He played tunes on his flute, while his companions followed him and sung about his glory. The gopis wished to see him. They assembled and came forward to greet him. Their eyes were as dark as bees and with these, they drank in the nectar of Mukunda's face. During the day, the women of Vraja suffered from the heat of being separated from him and this was dissipated in the evening. Accepting all the honours, he entered the settlement of cowherds. The women cast sidelong glances at him, full of bashful and modest smiles. Yashoda and

Rohini were devoted to their sons. Appropriate to the occasion, they pronounced the best of desired benedictions on their two sons. They were tired after the journey. They were bathed and massaged. They were attired in beautiful lower garments and decorated with divine garlands and fragrances. They ate the tasty food that was given to them by the two mothers. After being fondled by them, they lay down on the best of beds and happily slept in Vraja.

'In this way, the illustrious Krishna roamed around in Vrindavana. O king! On one occasion, without Rama, but surrounded by his friends, he went to the Kalindi. The cows and the cowherds suffered from the heat of the summer. Afflicted by thirst, they drank the water, though it was contaminated by poison. Because of destiny, they lost their senses and touched that poisoned water. O extender of the Kuru lineage! Losing their lives, all of them fell down at the edge of that water. Krishna, the lord of all the lords of yoga, saw them there in that state. His glance is like a shower of amrita to those whom he protects and they were brought back to life. Regaining their memories, they arose, at the edge of that water. All of them were extremely surprised and looked at each other. O king! They decided that this must have been because of Govinda's compassionate glances. Despite having drunk poison and died, it was as if they had arisen on their own.'

Chapter 10(16)

Shri-Shuka said, 'The lord Krishna saw that the Yamuna [82] had been contaminated by the dark serpent. Desiring to purify it, he exiled the serpent.'

The king asked, 'O brahmana! Inside the fathomless waters, how did the illustrious one subdue the serpent? How had it lived there for so many *yuga*s? Tell us. O brahmana! The illustrious lord conducts himself as he wills. The generous one conducted himself as a cowherd. How can one be satisfied with hearing about this amrita?'

Shri-Shuka continued, 'There was a pool inside Kalindi. [83] Kaliya resided there and there was fire in its poison. Therefore, the water boiled and even birds flying through the air fell down into it. Drops of that poisonous water mixed with the breeze, and anyone on the banks, mobile or immobile, who touched it, died. The poison was terrible in its energy and power. Krishna had assumed an avatara to subdue the wicked. He saw that the river had been contaminated. He climbed an extremely tall *kadamba* tree. He girded his loins and slapped his arms. He leapt into the poisoned water. The supreme Purusha descended into the serpent's pool with great force. The mass of water, poisoned with the serpent's breath was agitated and overflowed up to an extent of one hundred lengths of a bow. For someone whose valour is unlimited, this wasn't surprising. O dear one! He sported in the pool and made the water swirl with the strength of his arms. His valour was like that of a supreme elephant. There was a roar. Hearing this, it decided that someone had invaded its own abode. Unable to tolerate this, Chakshushrava [84] issued forth. It saw him, delicate and as dazzling as a cloud. He had the shrivatsa mark and was attired in yellow garments. There was a beautiful smile on his face. With feet like the inside of a lotus, he was playing, without any kind of fear. Seeing him, the serpent angrily entwined him in its coils and bit his inner organs. He was enveloped in the serpent's coils and no signs of movement could be seen. On seeing this, his beloved friends, the protectors of the animals, were extremely miserable. They had surrendered themselves, their relatives, their wealth, their wives and their desires to Krishna. Overcome by misery, repentance and fear and their intelligence dulled, they fell down. Bulls, cows and heifers [85] were extremely saddened and shrieked. Terrified, they stood there and glanced towards Krishna, as if they were crying. There were three kinds of extremely terrible portents in Vraja—those on earth, those in the firmament and those in the bodies of creatures, announcing impending danger. Noticing this, the gopas, with Nanda at the forefront, were anxious with fear. They learnt that, without Rama, Krishna had taken the cows out to graze. Not knowing about him, from these portents, they formed the view that he had come about his destruction. Their lives and their minds were immersed in him and they were afflicted by grief, sorrow and fear. O dear one! Surrounded by the animals, the young, the aged and the women emerged from Gokula. They were distressed, driven by the desire to see Krishna. The illustrious Madhava Bala saw that they were miserable. He knew about his younger brother's prowess. However, he smiled a little and did not say anything. They looked for their beloved Krishna and searched out his trail. Following the marks of the illustrious one through his footprints, they went to the banks of the Yamuna. O dear one! Here and there, along the path, interspersed with the footprints of cows and other animals, they saw the lord's footprints, with the marks of a lotus, barley, an elephant goad, the *vajra* and a standard. Looking at this, they advanced swiftly. From a distance, they saw Krishna inside the pool, enveloped in the coils of the serpent inside the water. Surrounded by their animals, the gopas lost their senses. Filled with great lassitude and afflicted, they wept. The minds of the gopis were devoted to the illustrious Ananta. They remembered his affectionate smiles, glances and words. Since their beloved had been grasped by the serpent, they were extremely distressed and tormented. Deprived of their beloved, they glanced towards the three worlds as if they were empty. Tears of grief flowed down and they suffered as much as Krishna's mother did. But they held her back from following her son. [86] With their eyes fixed on Krishna's face, they seemed to be dead. They recited to her beloved accounts from Vraja. The illustrious Rama knew about Krishna's sentiments. He saw that Nanda and the others, whose lives were immersed in Krishna, were entering the pool and restrained them.

'Gokula had no recourse other than him. He saw that it was in this state, with the women and the children extremely miserable on his account. He followed the conduct of mortals and remained in that position for a *muhurta*. [87] Then he rose up from the serpent's bonds. He expanded his own body and crushed the serpent's body with his. The serpent abandoned him and enraged, raised its hood high. It stood there, breathing poison heavily through its nostrils. Its immobile eyes were like two frying pans with torches in them and using these, it looked towards Hari. It licked the corners of its mouth with its forked tongue. Its fiery sight was filled with virulent poison. Like the Indra among the birds, [88] he played with it. It also moved around, waiting for an opportunity to strike. As it kept wheeling around with a raised hood, its energy was exhausted. The original being made it lower its stout hood and climbed atop it. Touching the heap of jewels on its hood, his lotus feet turned coppery red. The original preceptor of all kinds of arts started to dance. The *gandharva*s,[89] the Siddhas, the sages, the *charana*s,[90] the gods and the wives of the gods saw that he was ready to dance. They were delighted and quickly assembled, with flowers and other gifts, sounding drums, kettledrums, tambourines and other musical instruments, and singing. O dear one! It possessed one hundred and one hoods. Whenever one of these hoods would not bow down, the one who wields a harsh staff would strike it with his feet and make it bend down. As it was whirled around, it started to vomit blood through its mouth and its nostrils. The serpent suffered from great misery. Poisonous waste oozed out of its eyes. Sometimes, an angry hood would rise up, and enraged, breathe heavily. Whenever this happened, he danced and pressed it down with his feet. The ancient Purusha was worshipped with flowers that were showered down on him. O king! The hoods were like umbrellas and that violent dance crushed them. With its body shattered, it started to vomit copious quantities of blood from its mouth. It remembered the ancient Purusha, the preceptor of mobile and immobile objects. In its mind, it went and sought shelter with Narayana. The universe is inside Krishna's stomach. Its hoods were like umbrellas and they were shattered from the blows of his feet and it suffered from his extremely heavy load. Seeing this, the serpent's wives approached the original being. Their garments and ornaments were disarrayed and the braids of their hair were dishevelled. Their minds were extremely anxious and they placed their sons in front of them. They prostrated their bodies on the ground and bowed down to the lord of creatures. Those virtuous wives of a wicked husband joined their hands in salutation. Desiring to save his life, they sought refuge with the one who provides shelter.

'The wives of the serpent said, "This one has committed a crime and this punishment is proper. You assume an avatara for the subjugation of the wicked. You are impartial in your outlook, towards enemies and towards your own sons. You inflict punishment with a view to achieving the fruits. You have shown us your favours. Indeed, when an evil person is punished, he is cleansed of sin. This embodied being assumed the form of a serpent [91] because he was wicked. Your anger should be revered as a favour. Did he torment himself with extremely difficult austerities in an earlier life? Did he control his insolence and show respect towards others? Did he follow dharma? Did he show compassion towards all beings? You are the source of all living beings and you are now satisfied with him. O god! We do not know what this is the result of. What has granted him the right to touch the dust of your feet? Desiring this, Shri, supreme among women, performed austerities. Giving up all other desire, she was firm in her vows for an extremely long period. Those who have obtained the dust of your lotus feet do not wish for the vault of heaven, the state of being a universal emperor, the position of Parameshthi, sovereignty over earth, siddhis in yoga, or emancipation from the wheel of life. O protector! What this one has achieved is extremely difficult for others to achieve. This lord of serpents was born in a species characterized by tamas and fell prey to anger. Your glory has manifested itself before him, something that embodied beings who whirl around in the wheel of samsara wish for. O illustrious Purusha! O great-souled one! We bow down before you. You reside in all creatures, but you are the supreme cause behind all creatures. You are the paramatman. You are the reservoir of *jnana* and *vijnana*. [92] You are the brahman, infinite in powers. You are without gunas and without transformations. We bow down before the one who controls Prakriti. You are time. You are the one who is the foundation for time. Time is your form. You are the witness. You are the universe. You are the one who witnesses the universe. You are the one who creates the universe. You are the cause behind the universe. Your atman is in the elements, the objects of the senses, the senses, the breaths of life, the mind, the intelligence and the heart. Because of the three gunas and ahamkara, your atman remains hidden from perception. We bow down before the infinite one. We bow down before the subtle one. We bow down before the mysterious one. We bow down before the omniscient one. We bow done before the one who allows many kinds of debates about himself. We bow down to the power of speech and the power of the one speech describes. We bow down before the one who is the foundation of proof. We bow down before the wise one, the one who is the source of the sacred texts. We bow down before *nivritti* and *pravritti*. [93] We bow down before the one who is the source of *nigama* texts. [94] We bow down to Krishna and Rama, the sons of Vasudeva. We bow down to Pradyumna, Aniruddha and the lord of the Satvatas. We bow down to the one who illuminates the gunas. We bow down to the one who hides the gunas. We bow down to the one who can be discerned from the functioning of the gunas. We bow down to the one who witnesses the gunas. We bow down to the one who reveals himself to his devotees. Your pastimes and deeds are beyond comprehension. You are the one who can be understood as the cause behind everything. We bow down to Hrishikesha. We bow down to the sage. We bow down to the one who is silent in conduct. You are the one who knows about the progress of everything, superior and inferior. We bow down before the one who is the controller of everything. We bow down to the one who is not the universe. We bow down to the one who is the universe. We bow down to the one who is the witness and is also the cause. O lord! Without being involved and without acting, you use the gunas to ensure the creation, preservation and destruction of the universe. You are the one who upholds the prowess of time. You awaken the latent and innate truth. You are the one who acts. Your pastimes and glances are invincible. You are the one who creates the bodies in the three worlds, serene, turbulent and those born as inferior species. However, those who are serene and virtuous are loved by you and you protect them. The reason for your presence in this world is the protection of *dharma*. If his own servant commits a crime only once, a master should pardon it. You are serene in your atman. You should pardon this foolish one, who has committed a crime out of ignorance. O illustrious one! This serpent is about to give up his life. Please show him your favours. The virtuous should grieve over women. Our husband is our life. Give him back to us. We are your servant-maids. Order us. We will abide by your commands. We will faithfully carry everything out. Free us from all kinds of fear.”’

Shri-Shuka continued, ‘The illustrious one was properly praised by the wives of the serpent in this way. He was senseless and his hoods were crushed, struck by the blows of the feet. He was allowed to escape. Slowly, Kaliya regained his senses and his breath of life. He breathed with a great deal of difficulty. Miserable, he joined his hands in salutation and spoke to Krishna. “We are wicked because of our birth. We are immersed in tamas and our anger is great. O protector! People find it extremely difficult to give up their innate nature, since it grasps those who are evil. O creator! You have created the universe, with its gunas and different characteristics. There are many kinds of nature, valour, energy, species, seeds, hearts and forms. O illustrious one! We are serpents and we are born angry. How can we abandon your maya? You yourself confound us and make it difficult for us to give it up. You are the cause behind this. You are omniscient and the lord of the universe. Whether it is favour or punishment, do what you think is right for us.” Behaving in the form of a human being, the illustrious one heard these words and replied. “O serpent! You must not remain in this place. Without any delay, leave for the ocean, with your relatives, children and wives. Let the river be enjoyed by cattle and men. If a mortal person remembers my instruction to you and recounts this at the time of both the *sandhyas*, [95] he will not face any fear on your account. If a person bathes at this spot, where I have played, and offers water to gods and others, if he fasts and remembers me and worships me, he will be freed from all sins. Out of fear on account of Suparna, [96] you left Ramanaka *dvipa* [97] and sought refuge in this pool. However, since you have been marked with my feet, he will not eat you now.” O king! The illustrious Krishna, extraordinary in his deeds, freed him in this way. Delighted, the serpent and his wives affectionately worshipped him. They worshipped the protector of the universe with divine garments, garlands, jewels, extremely expensive ornaments, celestial scents and unguents and a large garland of blue lotuses. This pleased the one who has Garuda on his standard. Delighted, they sought his permission, circumambulating and worshipping him. With his wives, well-wishers and sons, he went to the middle of that dvipa. [98] Cleansed of poison, the water of the Yamuna became like amrita. This was because of the favours of the illustrious one, who sported in human form.’

Chapter 10(17)

The king asked, 'Why did Kaliya abandon Ramanaka, the abode of the *naga*s? [99] What did he do so as to make him Suparna's sole enemy?'

Shri-Shuka said, 'O mighty-armed one! Every month, the nagas received a share of offerings from people and it had earlier been agreed that every month, the serpents would leave a share of these at the foot of a large tree. On every new moon day, for the sake of their protection, the nagas would leave a share for the great-souled Suparna. [100] Because of the vigour from his poison, Kaliya, Kadru's son, was filled with insolence. He slighted Garuda by himself eating up the offerings meant for him. O king! Hearing this, the illustrious one, loved by the illustrious one, [101] became angry. Desiring to kill Kaliya, he rushed towards him with an extremely great speed. As he violently descended, he [102] raised his many hoods to strike back, using poison as a weapon. His fangs were his weapons and using these fangs, he bit Suparna. His tongues were terrible. He hissed and his eyes were fierce. Filled with rage, Tarkshya's son repelled him. The one who carried Madhusudana was terrible in his force. Fierce in his valour, he struck Kadru's son with his left wing, which was as dazzling as gold. Struck by Suparna's wing, Kaliya became extremely agitated. He entered Kalindi, which was very difficult to penetrate and he [103] couldn't follow him there. Once, Garuda was hungry and wished to eat an aquatic creature. He was restrained by Soubhari. [104] However, rash and hungry, he seized it. On seeing that the king of the fish had been killed, the fish were extremely miserable and distressed. Full of compassion and to ensure the welfare of those who lived there, Soubhari said, "If Garuda enters this place and eats fish, he will instantly be separated from his life. What I have spoken is the truth." Only Kaliya knew about this great secret. The other serpents didn't know. Therefore, scared of Garuda, he resided there, until Krishna banished him.

'Krishna emerged from the pool, adorned in divine garlands, pastes and garments. He was ornamented with large numbers of extremely expensive jewels, polished with gold. On seeing that he arose and that they had got him back, all of them seemed to regain their breaths of life and their senses. The cores of the hearts of the gopas rejoiced. Rejoicing, they embraced him. O Kourava! Yashoda, Rohini, Nanda, the gopas and the gopis had been like dried-up trees. Meeting Krishna, they got everything back. Rama knew about Achyuta's powers. Therefore, he embraced him and laughed. The trees, the cows, the bulls and the calves were filled with great joy. Along with their wives, the brahmana preceptors approached Nanda. They said, "After having been devoured by Kaliya, it is good fortune that your son has escaped. Because Krishna has been freed, give gifts to the brahmanas." O king! Happy in his mind, Nanda gave cows and gold. The immensely fortunate and virtuous Yashoda had lost her son and had got him back. Placing him on her lap, she embraced him and repeatedly released torrents of tears from her eyes. O Indra among kings! The residents of Vraja and the cattle suffered from hunger, thirst and exhaustion. They spent the night there, along the banks of the Kalindi.

'At that time, the forest was dry and a forest conflagration started to blaze everywhere in Vraja. While they were sleeping in the night, it enveloped them from all directions and was about to burn them up. Scorched and scared, the residents of Vraja woke up. They sought refuge with lord Krishna, who had used his maya to appear in human form. "O Krishna! O immensely fortunate one! O Krishna! O infinitely valourous Rama! This extremely terrible fire will devour us, we who belong to you. This is extremely difficult to cross. Save us from this fire, which is like the fire of destruction. O lord! We are your well-wishers. We are incapable of letting go of your feet. How can there be any fear there?" The lord of the universe witnessed the lassitude his relatives were suffering from. Ananta drank up that terrible fire. He is the one who possesses infinite strength.'

Chapter 10(18)

Shri-Shuka said, 'Krishna was surrounded by his relatives, who were full of joy. They chanted about his glory and entered Vraja, ornamented with herds of cows. The two of them played in Vraja in this way, using their maya to disguise themselves as cowherds. The season known as summer arrived, one that is not liked that much by embodied beings. However, because the illustrious Keshava himself resided there, along with Rama, all the characteristics of spring were seen in Vrindavana. The loud sound of waterfalls surpassed the chirping sound of crickets. The circles of trees were continuously sprayed with drops of water from the waterfalls. A breeze wafted along, above the waves of the rivers, lakes and waterfalls, bearing the fragrance and pollen from white lilies, blue lotuses and other lotuses. The residents of the forest did not suffer from any heat from the summer, forest fires or the sun. There was plenty of green grass. Waves from the fathomless waters of the river beat against the banks and in every direction, moistened the mud along the sandy banks. The fierce rays of the sun, as virulent as poison, didn't exist and didn't rob the earth of its juices and green grass. The beautiful and blossoming forest was filled with many kinds of animals and birds. Peacocks sang and bees buzzed. Cuckoos and cranes called. With Bala, the illustrious Krishna played there. He played on his flute and surrounded by gopas and the wealth of cattle, entered. [105] They decorated themselves with tender leaves, the feathers of peacocks, bunches of flowers, garlands and minerals. Rama, Krishna and the other gopas danced, wrestled and sang. When Krishna danced, some sang and some played on musical instruments. Some used flutes, others clapped with their hands. Some used horns, while others praised him. The gods had assumed the forms of cowherds and disguised themselves as gopa species. O king! They worshipped Krishna and Rama, like actors praising other actors. They whirled around and leapt. They flung and slapped their arms and dragged each other. With sidelocks like a crow's wings, [106] they sometimes played and wrestled. Sometimes, when others danced, those two themselves sang or played on musical instruments. O great king! Sometimes, they applauded, uttering words of praise. Sometimes, they played with *bilva, kumbha* or *amalaka* fruit in their hands. [107] Sometimes, covering their eyes, they played hide-and-seek and tried to touch each other. Sometimes, they pretended to be animals or birds. Sometimes, they leapt like frogs. Sometimes, they joked in many different ways. Sometimes, they swung from swings. Sometimes, they pretended to be kings. In this way, they wandered around in that forest and in rivers, mountains, valleys, groves, woods and lakes, playing games that are known to people.

'Along with the gopas, Rama and Krishna herded animals in that forest. Desiring to capture them, the asura Pralamba came there, assuming the form of a gopa. The illustrious Dasharha, who can see everything, knew about this. However, he accepted him as a friend, thinking about a means of killing him. Krishna, who knew about playing, summoned the gopas and said, "O gopas! Let us play. Let us divide ourselves into two different groups." The two groups of gopas made Rama and Janardana their respective leaders. Some were on Krishna's side and others were on Rama's side. They played many kinds of games, with a member from one team becoming the carrier and a member from the other team becoming the carried. Those who won were carried and those who lost were the carriers. They thus carried and were carried, simultaneously herding the cattle. With Krishna at the forefront, they went to a banyan tree named Bhandiraka. O king! Shridama, Vrishabha and others from Rama's side became victorious. Having been defeated in the game, Krishna and the others had to carry them. Defeated, the illustrious Krishna carried Shridama. Bhadrasena carried Vrishabha and Pralamba carried Rohini's son. The bull among the *danava*s [108] thought that Krishna was invincible. [109] Therefore, very swiftly, he went a great distance away, far beyond where he was supposed to set the burden down. As he was carried, he [110] became as heavy as the Indra among mountains. [111] Unable to proceed, the great asura assumed his own form. He was stationed there, with golden garments and ornaments. He resembled a cloud tinged with lightning, carrying the lord of the stars on its back. The wielder of the plough was slightly distressed and scared to see him travel swiftly through the sky. His eyes blazed. His eyebrows were furrowed and his teeth were fierce. His hair was on fire and he wore a diadem, armlets and earrings. Then Bala remembered himself and no longer feared the enemy. He was trying to carry him away from his companions. Like the lord of the gods violently striking a mountain with his vajra, he angrily struck him on the head with a firm fist. Thus struck, his hand shattered instantly. The asura vomited blood from his mouth and fell unconscious. With a great roar, he lost his life and fell down, like the sound made by a mountain on being struck by Maghavan's weapon. The gopas were extremely astounded to see that Pralamba had been killed by the extremely strong Bala. They uttered words of praise. They pronounced benedictions over him and worshipped the one who deserved to be worshipped. Their senses were overwhelmed with love. They embraced him, as if he had returned from the dead. When the wicked Pralamba was killed, the gods were greatly satisfied. They showered down garlands on Bala and uttered words of praise.'

Chapter 10(19)

Shri-Shuka said, 'While the gopas wre engrossed in playing, the cows were attracted by the grass. They grazed around on their own and went far away, entering a dense region. The goats, cows and she-buffaloes wandered from one forest to another forest. They entered a thicket of cane. Suffering from a forest conflagration, they called out loudly. Unable to see the animals, the gopas, Krishna, Rama and the others, were filled with remorse. Not knowing the path the cattle had taken, they started to search. They followed the footprints left by the cattle and the grass their hooves had torn up. At the prospect of their livelihoods being destroyed, they were senseless. All of them followed the trail. They found their respective herds of cattle crying in the thicket of *munja* grass, having strayed from the path. Finding them, they brought them back, but were thirsty and exhausted. In a voice that rumbled like clouds, the illustrious one summoned them. [112] Hearing their own names being uttered, they called back in joy. Suddenly, by chance, a forest fire broke out on all sides and would have destroyed all the residents of the forest. The wind was its charioteer and there were terrible sparks. The large flames licked at mobile and immobile objects. The forest conflagration descended on them from all sides. On seeing it, the gopas and the cattle were terrified. Just as people who are scared of death seek refuge with Hari, they spoke to Krishna and Bala. “O Krishna! O immensely valiant one! O Krishna! O Rama! O one who is invincible in valour! We are being scorched by the forest conflagration and have sought shelter with you. You should save us. O Krishna! Your relatives do not deserve to suffer. O one who knows about all kinds of dharma! You are our protector and we are devoted to you.” The illustrious Hari heard the words of his miserable relatives. He said, “Close your eyes. Do not be afraid.” They assented and closed their eyes. The illustrious lord of yoga opened his mouth and swallowed up the terrible flames, thus saving them from the calamity. They opened their eyes and were surprised to see that they and their cattle had been saved and that they had been brought back to Bhandira again. They witnessed the valour of Krishna’s yoga and that they had been saved from the forest conflagration because of the powers of his yoga maya. They thought he was an immortal. It was late in the afternoon. With Rama, Janardana herded the cows back. Praised by the gopas, he played on his flute and returned to the settlement. On seeing Govinda, the gopis were filled with great delight. Even a kshana of separation from him made them feel as if it had been one hundred yugas.’

Chapter 10(20)

Shri-Shuka said, ‘The gopas told the women about their [113] wonderful deeds, of freeing them from the forest conflagration and about Pralamba’s death. The elders among the gopas and the gopis were astounded to hear this. They thought that two foremost gods, Krishna and Rama, had come to Vraja. The monsoon season commenced, which rejuvenates all living creatures. Lightning flashed in the directions and the sky was agitated by thunder. There were dense blue clouds in the sky, along with lightning and the sound of thunder. The stellar bodies were obscured and shrouded, just as the brahman is by the gunas. For eight months, the sun god had used his rays to drink up juices from the earth. Now that monsoon had arrived, he released that wealth of water. The large clouds flashed with lightning. They trembled because of the terrible winds. Like a shower of compassion, water, the pleasant granter of life, was released. Because of austerities, the earth had become emaciated. She was now nourished by water from the god. It was as if a body that has performed austerities for some purpose has received the fruits. Just as night was about to start, fireflies glowed in the dark, but not the planets. It was like the evil of heretics flourishing in *kali yuga*, not the Vedas. Hearing the thunder of the clouds, frogs started to croak, just as brahmanas who have slept silently speak [114] after performing the morning rituals. Smaller rivers had turned dry. They overflowed and deviated from their courses, just like the body, riches and wealth of a man who is not in control of himself. In some parts, the ground was green because of new grass. In other parts, it was red because of *indragopa*s. [115] There was shade created by mushrooms. The earth resembled men full of prosperity. The fields were rich with grain and brought delight to farmers. Those who were proud repented, because they did not know that everything is controlled by destiny. [116] All creatures who lived on land or in the water were sprinkled with fresh water. They assumed beautiful forms, like that which is obtained by serving Hari. At confluences of rivers with the ocean, the wind made the waves turbulent. This was just like the mind of an immature yogi who is addicted to desire and is attached to the gunas. The mountains were struck by torrents of rain, but were not distressed. They were like people whose minds are in Adhokshaja and who therefore are not disturbed when assailed by hardships. The roads were overgrown and covered with grass and could not be cleaned. They were like sacred texts not studied by brahmanas and which therefore, suffer from the passage of time. Clouds are the friends of people. However, lightning is fickle in its affection. It did not remain in one place, [117] just as a woman driven by desire does not remain attached to a man with qualities, but moves around. Without a bowstring, the great Indra’s bow manifested itself in the sky. [118] It was like Purusha, who is devoid of gunas, but manifests himself in this world, which is a mixture of gunas. The lord of the stars was shrouded and not radiant, its moonlight unable to triumph over the clouds. It was like an embodied being, who possesses his own radiance, but that radiance is shrouded by ahamkara. The peacocks were festive and delighted at the arrival of the clouds and called out. They were like people who were tormented in their homes, but who became happy at Achyuta's arrival. The trees drank up water with their feet and assumed many different kinds of forms. [119] They were like people emaciated and exhausted from austerities, who then start to indulge in desire. O dear one! The cranes were disturbed, but continued to reside along the shores of the lakes. They were like people addicted to sensual pleasures, whose desires cannot be satisfied and who continue to exert in their homes, though they are disturbed. When the lord [120] showered down rain, the torrents of water breached the dams. It was just like the wicked words of heretics breaking down the paths of the Vedas in kali yuga. Goaded by the winds, the clouds released their amrita on living beings. This was just like lords of the earth, who are from time to time urged by brahmanas, and shower their benedictions. [121]

'The forest was thus prosperous with ripe dates and *jambu* fruit. Surrounded by cows and gopas, with Bala, Hari entered it, to sport there. Because of the heavy burden of their udders, the cows moved slowly. Summoned by the illustrious one, they advanced quickly, their affection making milk flow from their udders. The residents of the forest were delighted. There were rows of trees that exuded honey. The waterfalls resounded in the mountains. He saw that there were some caves nearby. When it rained, he sometimes sought refuge in the hollow of a tree or a cave. The illustrious one entered there and sported, eating tubers, roots and fruits. Near the water, he seated himself on a slab of stone and ate curds mixed with rice. He ate and the gopas and Samkarshana also ate with him. He sat on the green grass and saw the satisfied bulls, heifers and cows graze, their eyes closed. Their heavy udders made them tired. He glanced at the prosperity brought by the monsoon. The illustrious one's revered powers, which bring pleasure at all times, were enhanced. In this fashion, Rama and Keshava resided in Vraja. Autmun arrived. The clouds disappeared. The waters were clear and the wind was no longer harsh. Autmun rejuvenated the lotuses. The waters regained their natural state. It was like minds that have deviated, when they again begin to practice yoga. There were no clouds in the sky. The earth was cleansed of mud and impurities. Creatures no longer suffered from overgrown grass. Just as devotion towards Krishna removes everything inauspicious, autumn cleansed those in every *ashrama*. The clouds gave up everything that they had possessed and their radiance was white and pure. They were like tranquil sages who have given up all desire and have been cleansed of sins. The mountains sometimes released auspicious water, but sometimes did not release it. They were like learned people, who, at the right time, grant the amrita of knowledge, or do not. Aquatic creatures that dwelt in the reducing water levels did not understand that the water was diminishing. They were like foolish men who live with their families and do not understand that that their lifespans are diminishing. Aquatic creatures that resided in the diminishing water suffered from the autumn sun. They were like miserable and distressed people who have not conquered their senses and live with their families. Very gradually, bits of land gave up the parts where there was mud. The plants gave up their state of not being ripe. They were like persevering people, who give up ahamkara, bodies and everything that is not connected with the atman. At the onset of the autumn, the waters of the ocean became silent and tranquil. They were like sages who have properly realized the atman and have therefore given up all rituals associated with the sacred texts. Farmers erect firm dams so that their fields receive an adequate supply of water. In that way, yogis control their breath of life, so that jnana does not get dissipated. The rays of the autumn sun scorched living creatures, but the lord of the stars relieved them of this. This was like the knowledge Mukunda conferred on the women of Vraja, who suffered from pride because of identification with their bodies. Bereft of clouds, the autumn sky was beautiful with sparkling stars. It was like the mind, when it is full of sattva and has insight about the purport of the sacred texts and the meaning of the brahman. The radiant full moon shone in the sky, surrounded by the stars. It was like Krishna, the lord of the Yadus, on earth, surrounded by a circle of Vrishnis. Freed from heat, people embraced the wind fragrant with forest flowers. It was neither hot, nor cold. However, this wasn’t true of the gopis. Without Krishna, their minds were distracted. Like rituals performed to the lord for the sake of fruits, cows, does, female birds and women became fertile in the autumn and sought out their own males. With the exception of *kumuda*s, [122] when the sun rose, all the lotuses blossomed. O king! They were like people who are not scared of bandits when a king is present. In cities and villages, there were large *agrayani* [123] sacrifices that pandered to the senses. Now that the two portions of Hari were present, the earth was ripe and rich with grain. Merchants, sages, kings and *snataka*s were free to emerge and go out on their respective tasks, which the rainy season had prevented them from doing. [124] They were like Siddhas, who wait for the time for their own funeral rites to arrive.' [125]

Chapter 10(21)

Shri-Shuka said, 'The autumn water was sparkling and the wind was fragrant with the scent of lotuses blooming in the water. Along with the cowherds, Achyuta entered. [126] The blossoming trees, the lakes, the rivers and the mountains resounded with the sound of maddened bees and flocks of birds. With the protectors of the herds and with Bala, the lord of Madhu entered and started to play on his flute. The women of Vraja heard the sound of the flute singing and it ignited desire. In private, some of them started to describe Krishna to their own friends. As they started to describe, they remembered Krishna's acts. O king! Since their minds were distracted by the force of desire, they could not continue. His form was like that of the best among dancers, with a crest of peacock feathers. There were *karnikara* flowers on his ears. His dazzling garments were golden yellow. He wore a *vaijayanti* garland. The holes in the flute were filled with nectar that emerged from his lips. He entered the forest of Vrindavana and made it beautiful with his footprints. Gopas surrounded him, chanting about his glories. O king! The sound of the flute stole the minds of all creatures. Hearing it, all the women of Vraja embraced each other [127] and described it to each other.

'The gopis said, "O friends! [128] This is the greatest fruit that eyes can have. We do not know of anything superior to those two faces. With their friends, those two are entering, along with the animals. Those two sons of the lord of Vraja possess flutes. [129] We have drunk the loving sidelong glances that they cast around. They are decorated with tender mango leaves, peacock feathers, bunches of flowers and garlands of lotuses and lilies. These touch the wonderful garments that they wear. Those two are indeed resplendent in the midst of the cowherds and the herds. Sometimes, they sing. They are like the best of dancers on a stage. O gopis! The flute must have performed extremely auspicious deeds. It is drinking nectar from Damodara's lips and that only belongs to the gopis. [130] It is enjoying it alone and has only left a little bit of the juice for others. The delighted bodies of the lakes are shedding tears, just as noble trees do. [131] O friend! Vrindavana is enhancing the earth's fame. It has obtained the prosperity that results from the lotus feet of Devaki's son. Hearing Govinda's flute, the maddened peacocks are dancing. On seeing this from the top of the mountain, all the other creatures are standing motionless. Even these does, which have taken birth as foolish species, are fortunate. They have been able to approach Nanda's delight, attired in his colourful garb. With the male black antelopes, they have heard the playing of the flute. With their affectionate glances, they seem to be offering him worship." Krishna's form and conduct made it a festival for the women. They saw him. They heard the clear songs that emanated and vibrated from his flute. The goddesses, travelling in *vimana*s, [132] came under the spell of desire. Bunches of flowers were dislodged from the braids of their hair and they loosened the cords of their garments. The cows pricked up their ears and used these as receptacles to drink in the song that emanated from the flute in Krishna's mouth. The calves were drinking mouthfuls of milk from the udders and stood still. [133] With tears flowing from their eyes, their atmans seemed to embrace Govinda with their sight. "O mother! [134] The birds in this forest must generally be like sages. To see Krishna and to hear the melodious song from his flute, they have climbed on to the branches of trees, [135] laden with beautiful foliage. With their eyes closed, they have shut out all other sounds and are listening to this. Hearing Mukunda's song, it is evident that the minds of the rivers are agitated and the force of their flow has been impeded. [136] They are stationary and are embracing Murari with their waves as arms. Clasping his two feet, they are offering him lotuses. Despite the heat, with Rama and the gopas, he is herding the animals of Vraja and following them, playing on his flute. As his friend, the cloud has lovingly fashioned an umbrella out of its own body and is showering down flowers on him. [137] The breasts of the *pulinda* women are smeared with beautiful *kunkuma* applied by their lovers and they are now completely fulfilled with the dust from his lotus feet. [138] Seeing him, they are smitten with desire. The dust is attached to the grass and they smear it on their faces and breasts and are thus freed from all mental anguish. O women! This mountain is the best among Hari's servants. It is rejoicing because it has touched Rama and Krishna's feet. It is respectfully offering them, along with the cattle and the herders, drinking water, tender grass, caves for shelter, tubers and roots. O friends! The two generous ones are following the cattle and the gopas from one forest to another. The melodious tunes of the flute are making the bodies of creatures immobile and they are stopping in their gaits. Even the trees are bristling with joy. Those two, with the wonderful marks, are also carrying ropes and nooses."' [139]

Shri-Shuka continued, 'The illustrious one roamed around Vrindavana. In this way, the gopis described his pastimes to each other and became completely immersed in him.'

Chapter 10(22)

Shri-Shuka said, 'It was the first month of *hemanta*. The *kumarika*s in Nanda's Vraja prepared *havishya* and surviving only on it, followed the vow of worshipping Katyayani. [140] O king! When the sun was rising at dawn, they bathed in the waters of the Kalindi. On the banks of the river, they fashioned an image of the goddess out of sand and worshipped her with fragrances, garlands, pastes, offerings, incense, laps, tender shoots, fruits, unbroken rice and other superior and ordinary objects. "O Katyayani! O Mahamaya! O Maha-yogini! O Adhishvari! [141] O goddess! We bow down to you. Make the son of Nanda gopa my husband.” [142] Having chanted this mantra, the maidens worshipped her. With their minds on Krishna, the maidens observed this vow for an entire month. Desiring Nanda’s son as a husband, they invoked and worshipped Bhadrakali. They arose at dawn every day and called out to each other by name. Holding each other by the hand, they went to bathe in the Kalindi, chanting about Krishna’s glory.

‘Once, as they had done earlier, they arrived at the river and left their garments on the bank. Singing about Krishna, they happily sported in the water. The illustrious Krishna, the lord of all the lords of yoga, understood this. Surrounding himself with his friends, he went there, so as to render their rites successful. He quickly gathered up their garments and climbed up a *nipa* tree. Along with the other boys, he laughed. He spoke to them in jest. “O girls! You are suffering from having observed the vow. As you wish, come here and take back your respective garments. I am not joking, but am telling you the truth. I have never uttered a falsehood earlier and these boys know it. O slender-waisted ones! Alone, or collectively, come here and take your garments back.” Seeing that he was teasing them, the gopis were filled with love. Ashamed, they glanced at each other. Though they laughed, not a single one came out. When Govinda spoke to them in this way in jest, their minds were agitated. They were submerged in the cold water, right up to their necks. Trembling, they spoke to him. “Do not be unfair in this way. You are the beloved son of Nanda gopa. O dear one! You are praised by Vraja. We are shivering. Give our garments back to us. O Shyamasundara! [143] We will do whatever you ask us to do. O one who knows about dharma! Give our clothes back to us. Otherwise, we will tell the king [144] about this.” The illustrious one replied, “O ones with the beautiful smiles! If you are my servant-maids and if you are going to do what I ask you to, then come here and take your own garments back.” All the girls were trembling because of the cold. Suffering from the cold, they covered their vulvas with their hands and emerged. The illustrious one saw that they were virgins and was pleased with their pure sentiments. [145] He was pleased. With the garments on his shoulder, he smiled and spoke to them. “You were firm in your vows, but have bathed naked in the water. This is an offence against the gods. To atone for your sins, raise up your hands in salutation above your heads. After this, bow down and accept your lower garments.” [146] Achyuta thus instructed the maidens of Vraja. They were also of the view that bathing naked had been a deviation from the vow. However, he is himself the infinite fulfilment of all rites. Therefore, to accomplish their desires, they bowed down before him, so that they might be cleansed of sin. The illustrious one, Devaki’s son, saw that they were bowing down in that way. Satisfied and compassionate, he returned their garments to them. They [147] were completely cheated and made to feel ashamed. They were laughed at and he played with them, as if they were puppets. Their garments were stolen. However, they were so content at this association with their beloved that they did not resent this at all. They donned their own garments. They were attached to this association with their beloved. He had captivated their minds. They did not move from that place. Instead, they cast bashful glances towards him. The illustrious one understood that they wished to touch his feet. That is the reason they had resolved to undertake the vow. Damodara spoke to the women. “O virtuous ones! I know that your intention was to worship me. Anything that is approved by me always comes true. Even if something is done out of desire, if the mind is immersed in me, no desire results. This is like grain that has been fried and cooked. Generally, it cannot be made to sprout. [148] O women! Go to Vraja. You will be successful. You will enjoy nights with me. O virtuous ones! That is the reason you observed the vow of worshipping the noble one.” [149] Thus instructed by the illustrious one, the kumarikas accomplished their objective. Meditating on his lotus feet, they reluctantly went to Vraja.

‘After this, surrounded by the gopas, Devaki’s illustrious son went far away from Vrindavana. Along with his elder brother, he herded the cows. At the time of the fierce heat of the summer, the trees spread out their shade like umbrellas, to protect him and his companions. On seeing this, he spoke to the residents of Vraja. “O Stokakrishna! [150] O Amshu! On Shridama! O Subala! O Arjuna! O Vishala! O Rishabha! O Tejasvi! O Devaprastha! O Varuthapa! Behold these immensely fortunate ones. Their lives are devoted to the welfare of others. They withstand storms, showers, heat and cold and save us from them. Since they provide subsistence for all kinds of creatures, their birth is most wonderful. Those who desire something are never refused by good people and they are like them. They satisfy desires through leaves, flowers, fruits, shade, roots, bark, wood, fragrances, sap, ashes, kernels and tender leaves. An embodied being must always act so as to bring benefit to other creatures through life, wealth, intelligence, words and conducts. It is then that life becomes successful.” Saying this, he passed through the midst of lowered branches laden with tender foliage, bunches of flowers and fruits and leaves and arrived at the Yamuna. O king! The gopas made the cows drink the sweet, cool and auspicious water. After this, they satisfied themselves by drinking that sweet water. O king! As they wished, they made the animals graze in a grove there. Suffering from hunger, they approached Krishna and Rama and spoke to them.’

Chapter 10(23)

‘The gopas said, “O Rama! O mighty-armed one! O Rama! O Krishna! O destroyer of the wicked! We are suffering from hunger. You should do something to satisfy it.”’

Shri-Shuka said, ‘The gopas told Devaki’s illustrious son this. Desiring to please his devotees, the wives of the brahmanas, he addressed them in these words. “Go to the place where the brahmanas, who know about the brahman, are worshipping the gods through a sacrifice named Angirasa. They are doing this with a desire to attain heaven. O gopas! Go there and announce that you have been sent by the illustrious one and his elder brother, mentioning us by name. Then ask for some cooked rice.” Thus instructed by the illustrious one, they went and asked. They joined their hands in salutation before the brahmanas and prostrated themselves on the ground, like rods. “O divinities on earth! Listen to us. We are those who act according to Krishna’s instructions. We are gopas who have been urged to come here by Rama. O fortunate ones! Recognize us. Not very far from here, Rama and Achyuta are herding the cows. They are hungry and are asking you for some cooked rice. O brahmanas! O those who are supreme in knowledge of dharma! If you have any faith in them, give them the cooked rice they are asking for. O supreme ones! With the exception of sacrifices where animals are slaughtered, or *soutramani*, there is no sin attached to eating food that has been given by someone who has consecrated himself for a sacrifice.” [151] They heard what the illustrious one desired, but did not listen. They were performing a lot of rites, but were inferior in their wishes. They prided themselves on their age and wisdom, but were foolish. He pervades the time, the place, the separate objects used, the mantras, the *tantra*s, the officiating priests, the sacrificial fires, the divinities presiding over sacrifices, the ones performing sacrifices, the *kratu*s and dharma. He is himself the supreme brahman. He is the illustrious Adhokshaja. However, their wisdom was tainted. They looked upon him as a mortal human being and did not show him respect. O scorcher of enemies! They did not say “yes”, nor did they say “no”. Disappointed, the gopas returned to Krishna and Rama and told them what had happened.

‘Hearing this, the illustrious lord of the universe laughed. He again spoke to the gopas, intending to demonstrate to them the way people in the world behaved. “Go and tell the wives [152] that I have come here with Samkarshana. They will give you the desired food. They are affectionate and their minds are in me.” They went to the place where the wives resided and saw that they were ornamented and seated. The gopas bowed down before the virtuous brahmana ladies and addressed them humbly. “O wives of the brahmanas! We bow down to you. Listen to our words. Krishna is roaming around, not far from here, and he has sent us to you. Herding the cattle, along with the cowherds and Rama, he has come a long distance away. He is hungry. He asks that you should give some food for him and his followers.” They were always eager to see him. Their minds were agitated by his accounts. Hearing that Achyuta had arrived, they were filled with excitement. All of them advanced to meet their beloved, like rivers heading for the ocean. They filled vessels with the four kinds of food, with many different qualities. [153] They were restrained by their husbands, brothers, relatives and sons. However, they had heard about the illustrious Uttamashloka for a long period of time and cherished him. Along the banks of the Yamuna, there was a grove of *ashoka* trees, decorated with tender foliage. The women saw him roaming around there, along with his elder brother, and surrounded by the gopas. He was dark blue in complexion and his garments were golden yellow. He was adorned with wild flowers, peacock feathers, minerals and tender foliage. He was in the garb of a dancer and one of his hands rested on a companion's shoulder. He twirled a lotus in his other hand. There were lilies in his ears. The locks of his curly hair dangled over his cheeks. There was a smile on his lotus face. O Indra among men! They had often heard about the glories of their beloved and it had filled their ears. Their minds were submerged in him. He now entered their inner cores through the apertures of their eyes. They embraced him for a very long time and gave up all torment, just as a wise person abandons all sense of ego. They had abandoned all desires and had come there, wishing to see him. The one who is omniscient in his vision knew this. With a smile on his face, he spoke to them. "O immensely fortunate ones! Welcome. Please be seated. What can we do for you? It is most appropriate that you have come here to see me. There are accomplished people who know about what is good for them. They constantly bind themselves to me, without any motive. They are devoted to me and love me like their own atmans. The breath of life, intelligence, the mind, relatives, the body, wives, offspring, riches and other things are loved because of association with the atman. What can be more loved than that? Go to the place where your husbands, the brahmanas, are performing a sacrifice to the gods. You will render their sacrifice successful. Their status as householders is dependent on you." The wives said, "O lord! You should not speak in this harsh way. A promise is made about resorting to your feet in the sacred texts and you should make that come true. [154] We have obtained your feet. You have kicked away garlands of tulasi leaves and we will wear them in our hair. We will free ourselves from all relationships. Our husbands, fathers, sons, brothers, relatives and well-wishers will not take us back, not to speak of others. Therefore, we have prostrated ourselves at your feet. O destroyer of enemies! There is no refuge other than you. That is what you should grant us." The illustrious one replied, "Your husbands, fathers, brothers, sons and the other people will not be scornful of you. Since you are devoted to me, the gods will also approve of it. Among men in this world, physical association does not contribute to love and affection. Instead, if the mind is united with me, one soon attains me. It doesn't happen through physical contact, but through hearing about me, visualizing me, meditating on me, immersing thoughts in me and by chanting about me. Therefore, return to your houses." Thus instructed, the wives of the brahmanas returned to the sacrificial arena. The women were not reprimanded and the sacrifice was completed. There was one single lady who had been restrained by her husband. [155] When she heard about what had happened with the illustrious one, she clung to him in her heart. She gave up her physical body and the bonds of karma.

'The illustrious Govinda divided up the four kinds of food among the gopas. The lord made them eat and then ate himself. Thus, assuming a human body in his pastimes, he followed the conduct of the world of men. He amused himself with the cows, the gopas and the gopis and delighted them with his form, words and deeds. The brahmanas remembered and repented. "We have committed a sin. We have slighted the two supreme lords of the universe, who had disguised themselves as men." They witnessed the superhuman devotion towards the illustrious Krishna that the women possessed. They thought themselves to be inferior. They repented and censured themselves. "Shame on the three kinds of birth we have had. [156] Shame on our vows. Shame on our extensive knowledge. Shame on our lineage. Shame on our skill with rituals. We have withdrawn ourselves from Adhokshaja. Indeed, the illustrious one's maya is capable of confounding even yogis. We are brahmanas, the preceptors of men. But we have been confounded about what is good for us. Look at these women. Their devotion towards Krishna, the preceptor of the universe, is insurmountable. For those who are householders, it destroys the noose of death. They have not gone through the samskaras of brahmanas. They have not resided in the homes of the preceptors. They have not performed austerities, nor have they speculated about the nature of the atman. They have not observed any rites of purification or other auspicious rites. Nevertheless, their devotion towards Uttamashloka

Krishna, the lord of all lords of yoga, is firm. Despite our samskaras, we have not developed this. Indeed, we were confounded about what was good for us. We were intoxicated in our roles as householders. Alas! Through the words of the gopas, he had reminded us about the path followed by virtuous people. All desires are satisfied through him. He is the lord of *kaivalya* [157] and other benedictions. He is the lord of everything. Why else would the controller present us with this pretext? Giving up everything else, Shri serves him, hoping to touch his feet, casting aside all her taints. [158] His asking us was an attempt to confound people. He pervades the time, the place, the separate objects offered, mantras, tantras, officiating priests, sacrificial fires, the divinities presiding at sacrifices, the ones performing sacrifices, kratu and dharma. He is the illustrious Vishnu, the lord of all the lords of yoga, himself. We had heard that he had been born in the lineage of the Yadus. Even then, we were foolish and failed to recognize him. We are blessed that we have wives like these. Their minds are full of unwavering devotion towards Hari and so is ours. We bow down to the illustrious Krishna, whose intelligence is unlimited. His maya confounds our intelligence and we are whirled around along the path of karma. He is the original being. He confounded us through his own maya. We did not understand his powers. Our great transgression should be pardoned.” Thus, they remembered their own sins and the slight that they had shown towards Krishna. Though they wished to see the two Achuytas, [159] because they were scared of Kamsa, they did not move.’

Chapter 10(24)

Shri-Shuka said, ‘While residing there with Baladeva, the illustrious one saw the gopas making preparations for a sacrifice to Indra. The illustrious one is omniscient and dwells in all atmans. Though he knew, he humbly asked the elders, with Nanda at the forefront. “O father! What are all these great actitivies for? What are the expected fruits? Who is this directed towards? What are the arrangements for this sacrifice? O father! Tell me. I have a great desire to hear about this. Virtuous people who look upon everyone else as their own selves should not keep secrets in this world. They do not distinguish between what belongs to them and what belongs to someone else. They do not distinguish between friends, those who are neutral and enemies. Even if a neutral person is avoided like an enemy, it has been said that a well-wisher is like one's own self. Regardless of whether they understand or don't understand the purposes of rites, they perform them. The learned accomplish the objectives of rites, not those who are ignorant. That being the case, has the purpose of this rite been thought about? [160] Or is it just something that people generally do? It is best that it should be properly explained to those who ask." Nanda replied, "The illustrious Indra is the rain god. The clouds represent his embodied form. They shower down the beloved water, which ensures life and subsistence to creatures. O son! We and others worship the lord and master of the clouds. Men worship him through *yajna*s and kratus, [161] using objects that are ripened through his semen. [162] The remnants of sacrifices are fruits that enable the accomplishment of the three objectives of existence. [163] For enterprising men, Parjanya is the one who determines the fruits. This is the dharma that has come down through tradition. Out of desire, hatred, fear or avarice, if a man rejects this, he does not obtain benefit." Keshava heard the words of Nanda and the other residents of Vraja. With an intention of generating Indra's anger, he spoke to his father.

'The illustrious one said, "Creatures come into being because of karma. It is because of karma that they are destroyed. Happiness, unhappiness, fear and fortune are all the outcome of karma. If there is a lord who confers fruits and other benefits of karma, he becomes dependent on the one who undertakes the karma and has no control over those who do not undertake it. [164] Creatures follow their own respective karma. In this world, what can Indra do to creatures? Men act and are driven by their own natures. What power does he have over this? Each person is under the control of his own nature and follows that nature. Gods, asuras and humans are all based on their own natures. It is because of karma that creatures are born as superior and inferior species and give up those bodies. Karma is the lord and preceptor, the friend, the neutral or the enemy. Therefore, one should worship karma. Based on one's own nature, one must perform one's own karma. Indeed, what can easily be done is the divinity. If one's proclivities are towards one form of subsistence, but he resorts to another, that does not ensure benefit. That is like an unchaste woman indulging with a paramour. A brahmana must devote himself to the brahman. [165] Royalty must protect the earth. [166] *Vaishya*s subsist through trade and *shudra*s by serving *dvija*s. [167] There are four kinds of means of subsistence—agriculture, trade, tending to cattle and the lending of money. We are continuously engaged in tending to cattle. Sattva, rajas and tamas are the reasons behind creation, preservation and destruction. The universe has been created out of rajas. All the many things on world result from union between one another. [168] It is rajas that urges the clouds and they shower down water in every direction. That is how subjects achieve their purposes. What does the great Indra do? We do not live in cities, habitations, villages or permanent homes. O father! We are residents of the forest. We live in forests and mountains. Therefore, we should organize a sacrifice for cattle, brahmanas and this mountain. [169] Let us use everything that has been brought together for Indra's sacrifice to accomplish that sacrifice. Let many kinds of food be cooked, ending with broth, *payasam* [170] and other things. Let small cakes be made out of flour and fried. Let cakes be baked. [171] Let all the milk products be taken for that purpose. Let the sacrificial fires be properly kindled by brahmanas who know about the brahman. Let food with many kinds of qualities be given to them. Let them be given cattle as *dakshina*. [172] Let the appropriate food be given to dogs, *shvapaka*s, *chandala*s and outcastes. [173] Let grass be given to the cows. Let offerings be rendered to the mountain. After eating, ornament yourselves. Smear yourselves with pastes and wear excellent garments. After this, circumambulate cows, brahmanas, sacrificial fires and the mountain. [174] O father! This is my view. If it appeals to you, act in accordance with this. A sacrifice for cattle, brahmanas and the mountain will please me a lot."'

Shri-Shuka continued, 'The illustrious one was time himself and he wished to destroy Shakra's pride. Nanda and the others heard him and applauded and accepted his words. All of them acted exactly as Madhusudana had said. They had benedictions pronounced and offered those objects and the offerings that had been collected to brahmanas and the mountain. They gave grass to the cows. Placing the wealth of cattle ahead of them, they circumambulated the mountain. They yoked carts, and gopis ornamented themselves and rode on them, chanting about Krishna's valour. The brahmanas pronounced benedictions. So as to bring about trust in the gopas, Krishna assumed a completely different appearance, with a gigantic form. He said, "I am the mountain" and ate all the offerings. [175] Along with the people of Vraja, he himself bowed down to this form of his and said, "Behold the form of this mountain. It has favoured us by manifesting itself before us. It can assume any form at will and kill residents of the forest who disregard it. For our benefit and that of the cattle, let us bow down before it." Thus, urged by Vasudeva, the gopas undertook a sacrifice to the mountain, cows and cattle, as they had been instructed. Along with Krishna, they then returned to Vraja.'

Chapter 10(25)

Shri-Shuka said, 'O king! Indra got to know that his own worship had been stopped. He became angry with the gopas who had accepted Krishna as a protector, with Nanda and the others. There are a host of clouds named *samvartaka*, which bring about universal destruction. Taking himself to be the lord, Indra angrily goaded them in these words. "Because of their prosperity, look at the insolence of greatness that has arisen in the gopas who dwell in the forest. Seeking refuge with a mortal Krishna, they have disregarded a god. They have given up considered knowledge and have resorted to sacrifices full of rites. They wish to cross the ocean of life with these. But since these are broken, they are boats only in name. Krishna talks a lot. He is childish, arrogant and ignorant, but takes himself to be learned. Seeking refuge with a mortal Krishna, the gopas have caused displeasure to me. Their prosperity has maddened them. They take themselves to be protected by Krishna. Destroy their prosperity, insolence and arrogance. Convey their animals to destruction. Astride the elephant Airavata, I will follow you to Vraja. To destroy Nanda's settlement, the large number of extremely forceful Maruts will be with me." The clouds were thus commanded by Maghavan. Freed from their bonds, [176] they used their energy to pour down on Nanda's Gokula and cause suffering. There were flashes of lightning. There were roars of thunder. There were a large number of fierce Maruts. Water and hailstones showered down. The showers were as thick as pillars and the clouds released them incessantly. The torrents of water flooded the earth and high and low ground could no longer be seen. Because of the excessive rain and the strong winds, the animals started to tremble. The gopas and gopis suffered from the cold and went and sought refuge with Govinda. Suffering from the downpour, they covered their heads, and their children with their bodies. Trembling, they sought refuge at the illustrious one's feet. "O Krishna! O immensely fortunate one! O Krishna! O lord! You are Gokula's protector. O one who is devoted to his devotees! You should save us from the god who is angry with us." They were suffering from the shower of hailstones and the extreme storms. Struck by these, they were senseless. On seeing this, the illustrious Hari thought that this was the work of an angry Indra. "This excessive shower and severe storms with hailstones is not characteristic of this season. Since his own sacrifice has been stopped, Indra is showering down, so as to destroy us. I will counter this through an appropriate use of my own yoga. I must take measures. There are those who foolishly pride themselves on being the lords of the worlds. I must destroy the tamas that leads to intoxication at their affluence. The lords of the gods are suffused with sattva. But since they are intoxicated with what is not sattva, this is not surprising in them. I must think of a means to quieten them and shatter their pride. Those in the settlement have sought refuge with me. I am there protector and they are dependent on me. Through my own yoga, I must protect the gopas. That is my vow."

'Saying this, with one hand, though he was still a child, he held up Mount Govardhana. Vishnu held it up easily, as if it was a mushroom. The illustrious one spoke to the gopas. "O mother! O father! O residents of Vraja! As you wish, please enter the cavities in this mountain, along with your wealth of cattle. You should not be scared that the mountain will fall down from my hand. Nor should you be scared of the wind and the rain. This is sufficient to protect you." With their minds assured by Krishna, they comfortably entered those cavities, along with their wealth, their vehicles and their dependents. He abandoned hunger, thirst and all expectations of happiness. As the residents of Vraja looked at him, he held up the mountain for seven days and his feet did not move even a little. On witnessing the power of Krishna's yoga, Indra was extremely astounded. His pride and determination were destroyed and he asked his clouds to withdraw. The sky was clear of clouds and the sun arose. The terrible storm and rain ceased. Seeing this, the one who had held up Govardhana spoke to the gopas. "O gopas! Cast away your fears and emerge, along with your women, wealth and children. The storm and the rain have ceased. The flood in the rivers has almost receded." At this, the gopas emerged, taking their respective wealth of cattle with them. The women, the young and the aged emerged slowly, along with carts loaded with various objects. While all the creatures looked on, the illustrious lord playfully placed the mountain back at the spot where it had been earlier. The residents of Vraja were overwhelmed with a flood of love for him. They came forward, embraced him and did other things. [177] The delighted gopis affectionately worshipped him with curds, unbroken rice and water and pronounced excellent benedictions. Yashoda, Rohini, Nanda and Rama, supreme among strong ones, embraced Krishna. Overwhelmed with affection, they pronounced benedictions. O king! Large number of gods, Siddhas, Sadhyas, gandharvas and charanas praised him from the firmament and showered down flowers. O king! Urged by the gods, conch shells and drums were sounded in heaven. The lords among the gandharvas, Tumbaru being the foremost, sang. The protectors of the animals devotedly surrounded him. O king! With them and with Bala, Hari went to his own settlement. The *gopika*s [178] sang about this and other acts that he had done. He had touched their hearts and they rejoiced.'

Chapter 10(26)

Shri-Shuka said, 'The gopas witnessed this and other things that Krishna did. Since they did not know about his valour, they were extremely surprised. They approached [179] and spoke. "The deeds done by this child are extraordinary. How did he deserve to be born among ordinary people like us? As if he was playing, how could this child hold up a supreme mountain on a single hand for seven days, like a king among elephants does to a lotus? This extremely energetic one had his eyes closed. But like time devours lifespan and the body, he drank from Putana's breast and sucked out her life. When he was only one month old, he was lying down under a cart and crying. He struck it with one foot and made it overturn and fall down. When he was only a year old, he was seated and was carried through the sky by the daitya [180] Trinavarta. But he seized him by the neck, throttled him and killed him. On one occasion, because he had stolen butter, his mother tied him to a mortar. However, crawling on his hands, he went between two *arjuna* trees and brought them down. With Rama and surrounded by the children, he was herding calves in the forest. Baka wished to kill him. However, he tore apart the enemy's mouth with his arms and killed him. Vatsa [181] wanted to kill him and penetrated the calves in the form of a calf. However, he playfully hurled him and killed him, making *kapittha* fruits fall down. With Bala, he killed the daitya Rasabha [182] and his relatives, thus making the forest of palm, filled with ripe fruit, safe. He arranged that the extremely strong Bala should kill Pralamba. He rescued the animals of Vraja and the gopas from the forest conflagration. In the pool, he subdued the Indra among serpents who possessed virulent poison. He forcibly exiled him from Yamuna, freeing the water from the poison. All of us, the residents of Vraja, have an affection towards him that is impossible to give up. O Nanda! Your son is also attached to you and to us. How did this come about? How can a mere child, who is seven years old, hold up a giant mountain? Who is he? O lord of Vraja! Therefore, we have a doubt about your son." Nanda replied, "O gopas! Listen to my words and do not have any doubts about my son. This is what Garga had told me about this son. [183] 'According to the yuga, this one has adopted bodies with three different complexions—white, red and yellow. He is now dark. Earlier, this son of yours used to belong to Vasudeva. Therefore, those who know will refer to this prosperous one as Vasudeva. This son of yours has many kinds of names and forms. His qualities and deeds are also similar. I know about them, but other people do not. He will be the delight of Gokula and will bring welfare to the gopas. It is through him that you will easily pass over all the difficulties. O lord of Vraja! Earlier, the virtuous suffered from bandits. They were not protected by a king. However, he vanquished the flourishing bandits. Enemies and asuras cannot overcome those who have Vishnu on their side. Those immensely fortunate men bring him pleasure. O Nanda! Therefore, this son of yours is like Narayana in his qualities. Therefore, do not be surprised at his prosperity, powers and deeds.' Garga directly instructed me in this way and returned to his own home. I think that Krishna, unblemished in his deeds, has been born as Narayana's portion." Hearing Nanda's words and what Garga had chanted, the residents of Vraja were filled with joy. Their wonder vanished and they worshipped Nanda and Krishna. The god who showers was angry that his sacrifice had been stopped and showered down thunder, hail stones and winds. Suffering, the protectors of animals and the women sought refuge with him. On seeing this, he was filled with compassion. Though he was only a child, he playfully uprooted the mountain and held it up in a single hand, as if it was a mushroom. He protected the settlement and destroyed the great Indra's pride. May the lord of cows be pleased with us.'

Chapter 10(27)

Shri-Shuka said, 'He held up Mount Govardhana and protected Vraja from the downpour. Surabhi came down to Krishna from Goloka. [184] Shakra was with her. He approached him in a private place. He was ashamed that he had shown him disrespect. He touched his feet with his diadem, which was as radiant as the sun. Indra had seen, and had heard about, Krishna's powers and his infinite energy. His pride at being the lord of the three worlds had been destroyed. He joined his hands in salutation and said the following. Indra said, “Your abode is serene and is pure sattva. It is full of austerities and is devoid of anything created by rajas or tamas. This great confluence of gunas is full of maya. It results from the bondage of ignorance and does not exist in you. O lord! Avarice and other things are the signs and symptoms of ignorance. They are the result and the cause. [185] How can these exist in you? For the protection of dharma and for punishing the wicked, you nevertheless wield the rod of chastisement. You are the father. You are the preceptor. You are the controller of the universe. You are time, which is impossible to cross. For the sake of welfare, you wield the rod of chastisement. Out of your own will, you assume forms and perform acts. You destroy the pride of those who take themselves to be lords of the universe. There are ignorant ones like me, priding ourselves on being lords of the universe. On seeing you, fearless in the form of time, we quickly abandon that insolence. We give up our pride and completely follow the path of the noble. This action of yours is only meant to instruct the wicked. As a consequence of my lordship, I was flooded with insolence. Ignorant of your powers, I committed a crime against you. O lord! You should pardon those who are foolish in intelligence. O lord! O supreme one! May I never suffer from such wicked sentiments again. O Adhokshaja! O god! Many leaders of armies have been born. They are a burden on earth and create many difficulties. Your avatara is for their destruction and for the welfare of those who resort to your feet. I bow down to the illustrious one, the great-souled Purusha. I bow down to Vasudeva Krishna, the lord of the Satvatas. According to the wishes of your devotees, you assume a form. Your form is pure knowledge. You are in everything. You are the seed of everything. I bow down to the one who is in the atmans of all creatures. O illustrious one! When my sacrifice was stopped, full of pride, I was filled with fierce rage. I tried to destroy this settlement with showers and terrible winds. O lord! You showed me your favours and destroyed my arrogance and my futile efforts. You are my lord and preceptor. I seek refuge with you.” Krishna was thus praised by Maghavan. With a voice that rumbled like that of the clouds, he smiled and spoke these words. The illustrious one replied, “O Maghavan! It was out of a favour to you that I had your sacrifice stopped, so that you might always remember me. You were intoxicated because of your prosperity as Indra. If a person is blind with the arrogance of prosperity and opulence, he does not see me, with the rod of chastisement in my hand. If I desire to show him a favour, I dislodge him from that prosperity. O Shakra! Leave and act in accordance with my instructions. Remain in the position of responsibility you have been entrusted with, but remain free of insolence." After this, along with her own offspring, the spirited Surabhi approached and spoke to Krishna, the lord who was in the form of a gopa. Surabhi said, "O Krishna! O great yogi! O Krishna! O one whose atman is the universe! O one who is the origin of the universe! O Achyuta! You are the protector of the worlds and you are our protector too. You are our supreme divinity. O lord of the universe! Become our Indra. For the welfare of cattle, brahmanas, gods and virtuous people, become our ruler. Urged by Brahma, we will undertake a consecration ceremony to make you our Indra. O one whose atman is the universe! You have descended so as to reduce the burden of the earth." Thus, Surabhi invited Krishna and consecrated him with her milk. Along with the divine rishis and urged by the mothers of the gods, [186] Indra sprinkled him with water from the celestial Ganga, brought by Airavata's trunk. He gave Dasharha the name of Govinda. "I am the Indra of the gods. You have become the Indra of the cows. In the worlds and on earth, men will chant about you as Govinda." [187] Tumbaru, Narada and the others arrived there—gandharvas, *vidyadhara*s, [188] Siddhas and charanas. They sang about the fame of Hari, the one who cleanses the worlds of impurities. Filled with joy, the celestial women danced. All the prominent ones among the gods praised him. They showered him with wonderful flowers. The three worlds obtained great satisfaction. The cows flooded the earth with milk. Floods of many kinds of juices flowed along the rivers. Honey flowed out of the trees. Even without being ploughed, the plants yielded copious crops. The mountains brought out jewels. [189] O extender of the Kuru lineage! All this happened at Krishna's consecration. O son! Even those who are cruel by nature, gave up all enmity. In this way, Shakra instated Govinda as the lord of cows and of Gokula. Surrounded by the gods and others, he then took his leave and returned to heaven.’

Chapter 10(28)

Shri-Shuka said, ‘On one occasion, Nanda fasted on the eleventh lunar day. He worshipped Janardana and on the twelfth lunar day, entered the waters of the Kalindi, so as to bathe. He had ignored the time meant for the asuras and had entered the waters in the night. At this, one of Varuna’s asura servants seized him and brought him to his presence. Unable to see him, the gopas exclaimed, “O Krishna! O Rama!” The illustrious one heard that his father had been taken away by Varuna. O king! The lord who grants freedom from fear to his own went to his presence. Seeing Hrishikesha, the guardian of the world worshipped him with great offerings, taking the sight of him to be a great festival. Varuna said, “O lord! This is wonderful. My body has become successful today. I have obtained the ultimate objective. O illustrious one! Those who serve at your feet obtain the supreme destination. O illustrious one! I bow down to you. You are the brahman and the paramatman. Maya fashions the creation of the worlds, but it has not been heard to exist in you. My attendant is foolish and ignorant. He does not know about the right tasks. He has brought your father here. You should pardon me. O Krishna! O one who sees everything! You should show me your favours. O Govinda! O one who is devoted to your father! Take your father away from here.” The illustrious Krishna, the lord of all the lords, was thus pleased. He took his own father back and his relatives were delighted.

‘Nanda was astounded to see the great opulence of the guardian of the world, something that he had not seen before, and also at the honours they[190] had shown Krishna. He told his relatives about this. O king! The gopas formed the view that he was the supreme lord. Their minds were eager and they wondered, “He is the supreme lord. Will he bestow on us his own subtle destination?” The illustrious one witnessed everything and himself discerned what his kin desired. Out of compassion towards them, he started to think about how he might fulfil their wishes. “People in this world circle around as inferior and superior species because of ignorance, desire and karma. They do not know about their own destinations.” The extremely compassionate and illustrious Hari thought about it in this way. He showed the gopas his own world, which is beyond tamas. This is truth and infinite knowledge. This is the eternal resplendence of the brahman. After transcending the gunas, controlled sages can see this. They were first conveyed to Brahma’s lake. After being submerged there, they were raised up by Krishna. They saw Brahma’s world, which Akrura had seen in earlier times. [191] Nanda and the others were extremely surprised to see Krishna being praised there through hymns. They were filled with supreme satisfaction and delight.’

Chapter 10(29)

Shri-Shuka said, ‘The illustrious one saw that the autumn nights were beautiful with blossoming *mallika* flowers. He made up his mind to enjoy himself and resorted to his yoga maya. [192] The lord of the stars arose, smearing the eastern horizon with its cool and red-tinged beams and making it pleasant for those who watched. It was as if a beloved husband had returned after a long time and was wiping away the sorrow from his beloved wife’s face. [193] He saw the unbroken full moon, red like newly applied kunkuma and resembling Rama’s face. It made the night lotuses bloom. The gentle beams tinged the forest. He played a melodious tune and it stole the hearts of the women with beautiful eyes. The women of Vraja heard the song that increased their desire. Their minds were stolen by Krishna. Not noticed by each other, they went to where their beloved was. Because of their hurry, their earrings swung back and forth. They were eager. Some were milking cows. But without finishing the milking, they went to him. Some had placed vessels of milk, [194] others had placed dishes for cooking. Without removing these, they departed. Some were serving, but left it incomplete. Some were feeding babies milk from their breasts, but left it. Some were feeding their husbands, others were themselves eating. But they forgot the food and left. Some were smearing or cleaning their bodies, others were applying collyrium to their eyes. Some were adorning themselves with garments and ornaments, but left these in disarray. They rushed towards Krishna. They were restrained by their husbands, fathers, brothers and relatives. However, their minds had been stolen by Govinda and, captivated, they did not return. Some gopis were in the inner quarters and couldn't find a means of coming out. Filled with love for Krishna, they closed their eyes and meditated on him. The torment of being separated from their beloved was fierce and impossible to withstand. It cleansed all that was inauspicious. They obtained Achyuta in their meditation and the bliss of that embrace exhausted their auspicious deeds. [195] They united with the paramatman, their minds regarding him as a paramour. They gave up their bodies, full of gunas, and were instantly freed of all bondage.'

The king asked, 'O sage! They knew Krishna as a supreme beloved, not as the brahman. Their minds were full of gunas. How could the flow of gunas cease for them?'

Shri-Shuka replied, 'Earlier, it was explained to you how the king of Chedi [196] attained success. This happened for someone who hated Hrishikesha. What needs to be said about those who loved Adhokshaja? O king! He is without decay. He is beyond measurement. Though his atman is behind the gunas, he is devoid of gunas. However, for the purpose of ensuring the welfare of men, the illustrious one manifests himself. Those who constantly harbour desire, anger, fear, identity and affection towards Hari eventually become unified with him. You should not be amazed at this accomplishment on the part of the illustrious Aja. Krishna is the lord of all the lords of yoga. He ensures all emancipation. The illustrious one saw that the women of Vraja had come to his presence.

'The best among speakers spoke to them, his enchanting words bewildering them. The illustrious one said, "O immensely fortunate ones! Welcome. What can I do to please you? Is everything well in Vraja? Tell me the reason why you have come here. O slender-waisted ones! This night is terrible in form and is frequented by beings that are terrible. Go back to Vraja. You should not remain here. On not seeing you, your mothers, fathers, sons, brothers and husbands will begin to search. You should not create anxiety for your relatives. You have seen the blossoming forest, dazzling because of the beams of the lord of the full moon night. [197] The breeze that is blowing from the Yamuna is playing and toying with the beautiful tender foliage. O virtuous ladies! Therefore, return to the settlement without any delay and serve your husbands. The calves and children are crying. Feed them milk and do the milking. On the other hand, your hearts may be completely controlled by love for me. That is the reason you have come. This is normal on your part, since creatures are attracted to me. The supreme dharma for a woman is to faithfully serve her husband, ensure the welfare of the relatives and take care of the children, without any deceit. A woman who desires the worlds must not abandon her husband, even if he is evil in conduct, unfortunate, aged, foolish, diseased or poor, as long as he is not a great sinner. For women who are from noble families, illicit intercourse is always condemned, even if it happens to be a minor one. This does not lead to heaven. It brings ill fame and hardship. It generates fear. You should therefore not have any proximity to me, through hearing about me, seeing me, meditating on me, loving me and chanting about me. Hence, return to your homes." The gopis heard these disagreeable words spoken by Govinda. Since their wishes were not met, they were distressed. They faced an anxiety that was extremely difficult to overcome. Their faces were downcast and they grieved. They sighed. Their lips were like *bimba* fruit and those dried up. With the nails on their toes, they scratched on the ground. The tears smudged and washed away the collyrium and the kunkuma on their breasts. They stood there, silently bearing the heavy burden of misery. He was their beloved, though he had not addressed them in the words of a beloved. They had given up all other desires for his sake. They wiped their eyes and controlled their weeping. They were still attached to him. But somewhat angry, they addressed him in faltering words. The gopis said, "O lord! You should not speak to us in these cruel words. We have given up all material objects and have resorted to your feet. We are devoted to you and you should love us back. You are difficult to abandon. Do not abandon us. O god! You should be like the original being, who serves those who seek emancipation. You know about dharma and you have said that the natural dharma of women is to serve their husbands, offspring and well-wishers. O dear one! O lord! This instruction should actually be applied to you. You are loved by all those who possess bodies. Indeed, as the atman, you are the relative. Those who are accomplished are attached to you, as their own atmans. You are the one who is always loved. What do husbands, sons and the others amount to? They lead to nothing but hardships. O supreme lord! Be pleased with us and do not cast us away. O lotus-eyed one! We have cherished you for a very long time. Our minds were cheerfully engaged in our homes. Our hands were engaged in undertaking household tasks. But you took us away. Our feet will not move away from where your feet are. How can we go back to Vraja? What will we do there? O dear one! Pour the amrita from your lips and flood us. Your smiling glances and your melodious songs have ignited a fire in our hearts. O friend! Otherwise, we will give up our bodies in the fire of separation, meditating on your feet and obtaining your state. O lotus-eyed one! When Rama touches your feet, it is like a special occasion for her. You love us, the residents of the forest, and we will also touch them. From this moment onwards, there is no one other than you who will be directly able to stand before us. Indeed, we have been completely fulfilled by you. Along with Tulasi, [198] Shri desires the dust on your lotus feet, which should be enjoyed by devotees, even though she has obtained a position on your chest. Even the gods make efforts to ensure her favourable glances. In that way, we have also approached you for the dust on your feet. O destroyer of all distress! Show us your favours. We have given up our homes and have approached your lotus feet. We hope to worship you. Because of your beautiful smiles and glances, our desire is intense. O ornament among men! Our hearts are tormented. Grant us this servitude. Your face is covered with curly locks of hair. You wear beautiful earrings and your cheeks are shining because of those. There is nectar in your lips and you have smiling glances. We have seen these. We have seen your mighty arms, which grant freedom from fear. Your chest is the source of pleasure for Shri. Grant us this servitude. O dear one! On hearing the melodious and drawn-out rhythm of the music from your flute, which woman in the three worlds will not be captivated and will not deviate from noble and sanctioned conduct? The sight of your form brings fortune to the three worlds. It charms cattle, birds, trees and animals and makes their body hair stand up in delight. It is evident that you have been born to dispel the fear and afflictions of those in Vraja. This is just like the god, the original being, [199] who protected the world of the gods. O friend of those who are afflicted! Therefore, place your lotus hands on the warm breasts and heads of your servant maids." The lord of all the lords of yoga heard their piteous words. He was always satisfied in his own self. Nevertheless, out of compassion, he laughed and proceeded to satisfy the gopis.

'Achyuta was pervasive in his deeds and their faces bloomed when he cast loving glances at them. His broad smile displayed his radiant teeth, which were like *kunda* flowers. They assembled around him and he dazzled, like the moon, [200] when it is surrounded by stars. The leaders among those hundreds of women sang and he sang back. Wearing the vaijayanti garland, he wandered around that forest, rendering it resplendent. With the gopis, he entered the sandy banks of the river. The sand was made cool by the breeze, fragrant with the scent of night lotuses, which blew over the waves. He extended his arms and embraced them, touching their hands, hair, thighs, girdle strings, breasts in sport. He pricked them with the tips of his nails. He glanced at them in jest and laughed with the beauties of Vraja. He gave them pleasure and ignited the god of love [201] in them. Having obtained the great-souled and illustrious Krishna, each of those women became proud, taking herself to be the greatest on earth. Keshava noticed that they were proud and arrogant at their good fortune. Therefore, to pacify this and to show them his favours, he instantly vanished.'

Chapter 10(30)

Shri-Shuka said, 'The illustrious one suddenly disappeared. Unable to see him, the women of Vraja were tormented. They were like female elephants, without the leader of the herd. The minds of the women were agitated by the movements, loving smiles, playful glances, delightful conversation, jests and other allurements of Rama's lord. They took themselves to be him and started to imitate his pastimes. They were so immersed in him that the bodies of those beloved ones became like images of their beloved, in moving, smiling, glancing, speaking and other things. They identified with him and were bewildered by Krishna's pastimes. Those women told each other, "I am him." Collectively, they sang loudly. Like mad women, they searched in one forest and then in another forest and asked the trees about him. Like the sky, he is the Purusha who is inside and outside all beings. "O *ashvattha*! [202] O *plaksha*! O *nyagrodha*! Have you seen Nanda's son? Having stolen our minds with his loving smiles and his glances, he has vanished. O *kurubaka*! O ashoka! O *naga*! O *punnaga*! O *champaka*! Has Rama's younger brother, who destroys the pride of proud women with his smiles, come here? O fortunate tulasi! You love Govinda's feet. Achyuta loves you a lot and wears you, along with a swarm of bees. Have you seen him? O *malati*! O mallika! O *jati*! O *yuthika*! Have you seen Madhava? Has he passed this way, causing you pleasure with the touch of his hands? O *chuta*! O *priyala*! O *panasa*! O *asana*! O *kovidara*! O jambu! O *arka*! O bilva! O *bakula!* O *amra*! O kadamba! O nipa! All the others who have been born for the sake of others and live along the banks of the Yamuna—tell us about Krishna's trail. We have lost our minds because we are separated from him. O earth! What austerities have you performed to merit the touch of Krishna's feet? It has been like a festival and you are radiant, with your body hair standing up in joy. [203] Has it been caused now, or is it because his feet touched you earlier, in the course of Urukrama's valour? [204] Or is it because he embraced your body in the form of the boar? O wife of the antelope! O friend! Has Achutya passed this way with his beloved? Did his limbs cause delight to your eyes? Was his garland of kunda flowers coloured from the kunkuma on the breasts of his loved, when he engaged with her? The breeze bears the scent of the leader of our lineage. O trees! Did Rama's younger brother pass this way, with one hand resting on his beloved's shoulder and the other holding a lotus? Did crazy bees, blind with intoxication, swarm around his bunch of tulasi leaves and follow him here? When you bowed down at his feet, did he acknowledge that with loving glances? Let us ask these creepers. They are embracing the arms [205] of the trees. Since they are prickling with joy, they must have been touched by the nails of his hand." Maddened and confused while searching for Krishna, the gopis spoke in this way.

'With their hearts immersed in him, they started to imitate the illustrious one's pastimes. One pretended to be Putana, while another pretended to be Krishna and sucked at her breast. One pretended to be a child and cried, while kicking another who was pretending to be the cart. One acted as the daitya [206] and carried away another, who was enacting the role of the infant Krishna. Another crawled, dragging her feet and jingling her anklets. Two imitated Krishna and Rama, while the others pretended to be gopas. One imitated the act of killing Vatsa, while another imitated that of killing Baka. One imitated Krishna calling the cows when they had wandered far away. Another pretended to sport and play on the flute, while the others uttered words of praise. One placed her hand on another one's shoulder and walked. With her mind on him, she said, "I am Krishna. Behold my graceful gait." One sought to raise her upper garment with her hand and said, "Do not be scared of the storm and the rain. I have arranged for you to be saved." O king! Using her feet, one climbed on to another one's head and said, "O wicked serpent! I have been born. Go away from here. I will certainly impose the rod of chastisement on those who are wicked." Another said, "O gopas! Look at this fierce forest conflagration. Quickly close your eyes. I will easily arrange for your safety." One tied another to a mortar with a garland of flowers. The one who had been tied covered her beautiful eyes with her hands and pretended to be afraid. In this way, they asked the creepers and trees of Vrindavana about Krishna's whereabouts.

'In one part of the forest, they saw the paramatman's footprints. "It is evident that these are the footprints of Nanda's great-souled son. The marks of the standard, lotus, vajra, goad, barley and other things can be seen." Following and tracing out his footprints along the trail, those women advanced. However, they were distressed on seeing that his footprints were mingled with those of a young woman. They said, "Whose footprints are these? Who has walked with Nanda's son? He must have rested his forearm on her shoulder, just as an elephant rests its trunk on a she-elephant. She must have indeed worshipped the illustrious lord, Hari. Pleased with her, he has abandoned us and gone with her to a secret place. O friends! The particles of dust on Govinda's lotus feet are sacred. For destroying their sins, Brahma, Isha and the goddess Rama place the dust on their heads. But these footprints of hers have agitated us a lot. Among all the gopis, she alone has been taken aside and is enjoying Achyuta's lips in private. However, her footprints can no longer be seen here. It must indeed be the case that the sharp blades of grass have caused pain to the delicate soles of her feet. Therefore, our beloved has raised and carried his beloved. O gopis! Behold. In this spot, as he has carried the young woman, his footprints have sunk deeper into the ground. Krishna, full of desire, had a heavy burden. To collect flowers, the great-souled one placed his beloved down here. This is where our beloved made efforts to collect flowers for his beloved. Behold. These footprints are not complete, because he stood up on the front part of his feet. Filled with desire, this is where he must have decorated his beloved's hair. It is certainly the case that he sat down here, so as to fasten them on the braids of his beloved's hair. He finds pleasure in himself and is always complete. Nevertheless, this is where he found pleasure with her. He wanted to demonstrate what happens to those who are filled with desire and also the state of evil-souled women." Bereft of their senses, the gopis showed each other these and wandered around.

'Leaving the other women in the forest, there was a gopi whom Krishna had taken with him. She now took herself to be the best among all the women. "Abandoning the other gopis, who also desire him, my beloved serves me alone." When they reached a certain spot in the forest, this proud one told Keshava, "I cannot walk any further. Please carry me to wherever you want to go." Thus addressed, he told his beloved, "Climb on to my shoulder." Having said this, Krishna instantly vanished and the young woman was tormented. "O protector! O most beloved one! Where are you? O mighty-armed one! Where are you? Show compassion towards your wretched servant-maid. O friend! Reveal your presence to me." Not very far away, the other gopis were searching out the illustrious one's trail. They saw their bewildered and miserable friend, separated from her beloved. She told them how Madhava had shown her a lot of respect and how she had been humiliated because of her wicked nature. Hearing this, they were filled with great wonder.

'They entered the forest, as far as the moonlight would illuminate it. However, noticing that it was being enveloped in darkness, the women withdrew. Their minds were immersed in him. They conversed about him. They imitated his deeds and they were full of him. They sang about his qualities. They remembered neither themselves, nor their homes. They again returned to the sandy banks of the Kalindi and thought about him. They collectively sang about Krishna and wished that he should return.'

Chapter 10(31)

'The gopis said, "It is because of your birth that Vraja has become even more glorious and Indira [207] resides here constantly. O beloved one! Those who are devoted to you wish to see you. Our lives subsist on you and we have been searching. Show yourself. O lord of pleasure! The beauty of your glance surpasses the inside of a perfectly formed lotus in a clear lake of autumn water. O one who bestows boons! Without paying a price, you have obtained us as your female servants. You are killing us. Is that not the same as murder? O powerful one! You have repeatedly protected us from many kinds of fear—drinking poisoned water, the rakshasa in the form of a reptile, [208] rain, storm, lightning, fire, the bull [209] and Maya's son. [210] You are clearly not the son of a gopi. You are the atman, dwelling as a witness inside all creatures. O friend! For the sake of the protection of the universe, Vikhanasa [211] prayed to you. You accordingly appeared in the lineage of the

Satvatas. O best among the Vrishni lineage! You created freedom from fear. Those who are scared of samsara approach your feet. O beloved one! Your lotus hand bestows all desire. It is the one you have used to grasp Shri's hand. Please place it on our heads. O brave one! You are the one who destroys the sufferings of the residents of Vraja. Your smile destroys the pride of your own devotees. O friend! We, women, are your servants. Show us your beautiful lotus face. You destroy the sins of embodied creatures who prostrate themselves before you. You follow creatures that graze on grass and they are Shri's abode. You placed your lotus feet on the hoods of the serpent. Please place them on our breasts and quench the desire in our hearts. Your voice is sweet and your words are captivating. You are attractive to the minds of the intelligent. O lotus-eyed one! O brave one! You do what you ask us to and we are bewildered. With the nectar from your lips, please restore life to us. The amrita of your account is described by the wise. It destroys the sins of those who are tormented by life. It brings auspiciousness and prosperity to those who hear. O generous one! People on earth chant about them. O beloved one! Your smiles, your loving glances and your pastimes are auspicious for us to meditate on. O deceiver! The private conversations with you touch our hearts, but also agitate our minds. O protector! O beloved one! When you leave Vraja to herd the animals, gravel, blades of grass and sprouts hurt your beautiful lotus feet and make us suffer. Our minds are disturbed. Dark-blue curls hang over your lotus face. At the close of the day, it is smeared with thick dust. O brave one! You ignite desire in our minds. You grant the desires of those who prostrate themselves before you. The one who has been born from the lotus worships you. Your lotus feet ornament the earth and must be meditated on. O beloved! O destroyer of mental anguish! Please satisfy us by placing them on our breasts. Your beautiful lips repeatedly kiss the vibrating flute. They enhance desire and destroy grief. They make men forget attachment and other things. O brave one! Please grant us the amrita from your lips. During the day, when you wander around in the forest, a truti without being able to see you seems like an extended yuga. The curly locks hang over your handsome face. We look at you. However, the creator must be foolish. He gave us eyelashes that make us blink. O Achyuta! We have come to you after ignoring our husbands, sons, followers, brothers and relatives. O one who knows about movements! We have been confused by your music. O deceiver! Who but you will abandon women in the night? The private conversations, your smiling face and the loving glances stir our hearts. Your broad chest is Shri's residence. On beholding it, repeated urges of excessive desire confound our minds. O dear one! Fot the residents of Vraja and the forest, your appearance destroys all distress and brings what is auspicious to the universe. We are full of desire for you. Please grant us a little bit of something that counters this disease in those who are your own devotees. O beloved one! Please place your beautifully formed lotus feet on our breasts. We are scared when you roam around the harsh terrain of the forest. Do small stones and the like not hurt you? Our minds are in a whirl. Our lives depend on you.'''

Chapter 10(32)

Shri-Shuka said, 'The gopis lamented and chanted in these colourful ways. O king! Desiring to see Krishna, they wept in loud voices. Shouri appeared in their midst, a smile on his lotus face. He was attired in yellow garments and wore a garland. He was capable of confounding Manmatha's mind. [212] The women saw that their beloved had arrived. Their eyes dilated in delight. They simultaneously stood up, as if life had returned to all their bodies. One joyfully clasped Shouri's lotus hands in her joined hands. Another placed his arm, smeared with sandalwood paste, on her shoulder. A slender one accepted the betel leaf chewed by him in her cupped palms. Another tormented one placed his lotus feet on her breasts. One was filled with both love and rage and furrowed her eyebrows. She bit her lips with her teeth and cast sidelong glances at him, as if to injure him. Another glanced fixedly at him, savouring his lotus face. She drank it in but was not satisfied, just as virtuous people aren't with his feet. Another placed him in her heart through the apertures in her eyes and closed them. When she embraced him mentally, her body hair stood up, like that of a yogi who is flooded with bliss. Seeing Keshava, all of them were satisfied, as if there were great festivities. They gave up the torment they had suffered from the separation, like people when they attain wisdom. [213] They were free of all misery and the illustrious Achyuta was surrounded by them. O son! He became even more resplendent, like Purusha with his powers. Collecting them, the lord went to the sandy banks of the Kalindi. The breeze bore the fragrance of blooming kunda and *mandara* flowers and attracted bees. The auspicious beams of the autumn moon dispelled the taints of the darkness. There was soft sand, which the river with the dark waters had placed there, using her waves like hands. On seeing him, the joy banished all the grief in their hearts. It was as if the sacred texts had attained their ultimate wishes. [214] Their upper garments were smeared with the kunkuma from their breasts. They spread these out and created a seat for the one who was loved more than their own selves. The illustrious lord, who is in the hearts of all the lords of yoga, seated himself on the seat that had been fashioned. In that assembly of the gopis, his resplendent body, the reservoir of all the prosperity in the three worlds, was worshipped.

‘He had ignited love in them and they worshipped him accordingly. They cast smiling and playful glances at him and arched their eyebrows. They pressed his hands and feet and placed them on their laps. They praised him. But they also pretended to be slightly angry and said the following. The gopis said, “Some show favours to those who love them, others act in a contrary way. But there are those who do not do either. Please explain this to us properly.” The illustrious one said, “O friends! Those who reciprocate each other’s love do it for their own selfish reasons. It has nothing to do with affection or dharma. It is selfishness and nothing else. Those who love those who do not love them back are truly compassionate. They are like parents. O slender-waisted ones! That kind of affection and dharma is without blemish. There are some who do not love those who love them, not to speak of those who do not love them. They are satisfied in their own atmans, have accomplished all their desires, are ungrateful, or hate their superiors. O friends! Even when I am loved by living beings, I do not love them back. That is because I wish to urge their propensities to love me. [215] When a person who is poor obtains some riches and that is destroyed, he can think of nothing else and know nothing else. O women! For my sake, you have given up the commonly held views on the Vedas and your own relatives and have followed me. You loved me even when I vanished and was not in sight. O loved ones! You should not seek to harm someone you love. You have acted out of your own virtuous intentions and you are free of all blemish. Even if I possess the lifespan of the gods, I cannot pay you back. [216] You have loved me after severing the bonds of the household, which are so very difficult to give up. May that virtuous deed be rewarded.”’

Chapter 10(33)

Shri-Shuka said, ‘In this way, the gopis heard his extremely enchanting words. O dear one! They cast aside the torment of separation. Having touched him, their wishes were fulfilled. With those jewels among women, Govinda started the pastime of rasa krida. They happily linked their ams with each other. [217] The festival of rasa commenced and Krishna, the lord of yoga, was in the midst of that circle of gopis, ornamenting it. He entered in between every couple of gopis. [218] He clasped his hands around the neck and each woman took herself to be the closest to him. The minds of the residents of heaven were captivated by the sight. Along with their wives, they assembled to witness it and the firmament was filled with hundreds of vimanas. Kettledrums were sounded and flowers were showered down. The lords among the gandharvas, along with their women, chanted about his blemishless glories. As the women sported with their beloved in that circle of rasa, a tumultuous sound arose from their bangles, anklets and the bells around their waists. Devaki’s illustrious son appeared in an extremely resplendent form. He was like a giant emerald, in the midst of gold-encrusted jewels. Krishna’s young female companions sang, as radiant as flashes of lightning in a circle of clouds. [219] Their feet moved in measured treads and they moved their hands. They smiled and arched their eyebrows. They bent their waists and their breasts and garments moved. Their earrings swung against their cheeks. Their faces perspired and the braids on their hair and their garments were loosened. As they danced, they sang loudly. Loving the pleasure, they clung to his neck. They were delighted at being able to touch Krishna and the sound of their singing permeated everything. One sang along with Mukunda and her pitch did not mingle with his, but rose above it. Pleased at this, he honoured her by uttering words of praise. As her voice vibrated in the introductory words of the song, [220] he showed her even greater honours. One got exhausted from rasa. Her bangles and mallika flowers slipped. The wielder of the club was standing next to her. He clasped her and placed her arm on his shoulder. Krishna’s arm was on another one’s shoulder and was fragrant with the smell of blue lotus and the anointment of sandalwood paste. She smelt it and kissed it, her body hair standing up. As she danced, another gopi's glittering earrings moved. She placed her cheek alongside his cheek and he gave her the betel leaf that he was chewing. Another sang and danced, her anklets and the bells on her girdle jingling. Achyuta was by her side. When she was exhausted, she placed his auspicious lotus hands on her breasts. The gopis had obtained their beloved Achyuta, dearly loved by Shri alone. With his arms around their necks, they sang about him and rejoiced. Their cheeks were rendered beautiful by the lotus flowers on their ears, the locks that hung down and the perspiration. There was the musical sound from bangles and anklets. The gopis danced with the illustrious one and the garlands dropped from their hair. Swarms of bees joined in as additional singers. In this way, Rama's lord sported himself with the beautiful women of Vraja. He embraced and touched them with his hands. He cast gentle glances at them and laughed enticingly. It was as if a child was playing with its own reflection. O extender of the Kuru lineage! At the physical association with him, they were delighted and their senses were overwhelmed. The women of Vraja could not prevent their hair, garments and coverings on their breasts from becoming dishevelled and loosened. Their garlands and ornaments were scattered. On witnessing Krishna's pastimes, the celestial women in the sky were captivated. They were afflicted by desire. The moon, along with its companions, [221] was amazed. He assumed as many different forms as there were gopa women. Satisfied completely within himself, the illustrious one playfully sported with them. O dear one! When he saw that their faces were exhausted from the pleasures and pastimes, he was full of compassion and lovingly wiped their faces with his hands. The gold earrings worn by the gopis dazzled. The shining locks of curly hair enhanced the beauty of their cheeks. Their glances were full of sweet smiles. They honoured the powerful one and sang about his auspicious deeds. They were delighted at having been touched by his finger nails. He was exhausted from the physical association with them. His garland was crushed and smeared with the kunkuma from their breasts. Along with them, he entered the water, like an elephant that has broken down dams, [222] along with female elephants. He was followed by bees that were like leaders among the gandharvas. [223] O dear one! In the water, the young women splashed him with water. They laughed and cast loving glances at him. Completely satisfied within himself, he played with them, like a king among elephants. Those in vimanas praised him and showered down flowers. Krishna then strolled in a grove along the banks. The breeze was fragrant with the scent of flowers that grew on land and in the water. He was surrounded by bees and by the women. He was like an intoxicated elephant, in the company of female elephants. The night dazzled because of the moon's beams. The one who makes all desires come true was constantly followed by a large number of women. Those autumn nights provide the material for poetic compositions and narrations. He enjoyed them all, but controlled all desire within himself.' [224]

The king asked, 'The illustrious lord of the universe descended in his own portion for the sake of establishing dharma and subduing anything that was contrary. He is the one who enunciated the ordinances of dharma and he is the one who protects them. O brahmana! By associating with the wives of others, how could he then act in this perverse way? O one who is excellent in vows! The lord of Yadu has accomplished all his desires. Why did he act in this reprehensible manner? What was his intention? Please sever our doubt about this.'

Shri-Shuka replied, 'The best among lords do commit the audacious act of transgressing dharma. Like the fire which devours everything, [225] those who are full of energy are not tainted by this. However, someone who is not a lord should never act in this way, not even in his mind. If a foolish person acts in this way, he will destroy himself, just as a person who is not Rudra will destroy himself if he consumes poison generated from the ocean. The words of the lords are always correct. But that is only sometimes true of their deeds. Therefore, an intelligent person should act in conformity with their words. They are accomplished in conduct and are not driven by selfish motives. O lord! Since they have no sense of ahamkara, it does not lead to any calamity or undesirable effects. He is the controller of all those who are controlled, all creatures, inferior species, mortals and the residents of heaven. Notions of what is pious and what is not pious do not apply to him. Those who have cleansed all the bonds of karma through powers of yoga are satisfied by serving the dust of his lotus feet. Those sages act according to their wishes and are not bound down. How can there be any bondage for the one who has voluntarily assumed a physical body? He is the controller who resides within the gopis, their husbands and all those with bodies. For the sake of his pastimes, he has assumed a body. He assumed a human body to show favour to his devotees. He engages in such pastimes so that those who hear about it become devoted to him. Since they were confounded by Krishna's maya, the residents of Vraja did not become inimical towards him. They thought that their own respective wives were with them, by their sides. When *brahma muhurta* [226] was over, Vasudeva instructed the unwilling gopis, who loved the illustrious one, to return to their own homes. In this way, Vishnu sported with the maidens of Vraja. If a person listens to it faithfully or describes it, he develops great devotion towards the illustrious one. Within a short period of time, such a persevering person drives away desire and all the other ailments of the heart.'

Chapter 10(34)

Shri-Shuka said, 'Once, the cowherds were eager to go on a trip to visit the god. [227] They yoked bulls to their carts and left for Ambika's forest. O king! They bathed in the Sarasvati there. With the appropriate objects, they worshipped the lord and god Pashupati and the goddess Ambika. They respectfully gave brahmanas cows, gold, garments, honey and food mixed with honey. All of them said, "Let the god be pleased with us." The immensely fortunate Nanda, Sunandaka and others spent the night on the banks of the Sarasvati. They observed a vow of subsisting only on water. A giant serpent appeared in that desolate forest. It was extremely hungry. Roaming around as it willed, the serpent arrived there and started to swallow Nanda, who was asleep. As he was being devoured by the snake, he screamed, "O Krishna! O son! O Krishna! This snake is devouring me. I am seeking refuge with you. Please free me." Hearing his screams, the cowherds suddenly woke up. They were bewildered to see him being devoured. They struck the snake with flaming torches. Though it was scorched by the firebrands, the serpent did not let him go. The illustrious lord of the Satvatas arrived and touched it with his foot. The touch of the illustrious and prosperous one's foot removed everything inauspicious.

'It abandoned the form of a snake and assumed the form of a worshipped vidyadhara. The resplendent being stood before him, with his head bowed down. He was adorned with a golden necklace. Hrishikesha asked him. "Who are you? You are supreme and radiant in your prosperity, extraordinary to behold. How were you rendered incapable and made to assume this condemned state?" The snake replied, "I am a vidyadhara and used to be known by the name of Sudarshana. I was prosperous, handsome and opulent. I used to roam the directions in my vimana. Proud of my beauty, I laughed at rishis of the Angiras lineage, because they were malformed. Because of my own wicked deed, they made me assume a status as this particular species. They were compassionate by nature and have actually done me a favour through the curse. After all, the preceptor of the worlds has touched me with his foot and has destroyed everything inauspicious. You are the one who dispels fear and those who are scared of samsara seek refuge with you. You are the dispeller of distresses. Through the touch of your feet, I have been freed from the curse. I seek your permission to leave. O great yogi! O great being! O lord of the virtuous! O god! O lord of all the lords of the worlds! Please grant me permission. O Achyuta! As soon as I saw you, I have been instantly freed from the curse of the brahmanas. Chanting your name and hearing it, instantly purifies the reciter and the hearer. What need be said about someone who has been touched by your feet?" Having obtained his permission, Sudarshana honoured and circumambulated Dasharha. He left for heaven. Nanda was also freed from his hardship. The minds of the residents of Vraja were astonished to witness Krishna's great powers. O king! Having completed their rituals, they returned to Vraja, respectfully talking about this along the journey.

'On one occasion, in the midst of the women of Vraja, Govinda and Rama, extraordinary in valour, were sporting in the forest in the night. The women, bound to them in affection, sung about them in enchanting tones.

They [228] were ornamented and smeared all over their limbs. They wore garlands and sparkling garments. They applauded the beginning of the night, when the lord of the stars and the stars arose. A gentle breeze blew, bearing the fragrance of jasmine and night lotuses, intoxicating the bees. The two of them sang together, bringing everything auspicious to the minds and the ears of all creatures. Their melody covered the entire scale of all musical notes. O king! Hearing the singing, the gopis lost their senses. They did not realize that their fine garments were slipping and that the garlands on their hair were getting dislodged. As they wished, the two of them sported and sang in this way, as if they were intoxicated. Dhanda had a companion named Shankhachuda and he arrived there. O king! While the two of them looked on, he fearlessly started to drive the screaming women, as if they were without a protector, in a northern direction. They were like cows seized by bandits and screamed, "O Krishna! O Rama!" Seeing that their own followers were being taken away, the two brothers rushed after him. Those two spirited ones grabbed *sala* trees in their hands and shouted, "Do not be afraid." They quickly approached the worst of the *guhyaka*s, [229] who was hurriedly trying to run away. He saw that they were about to reach him, like destiny and death. Therefore, the foolish one became anxious. Wishing to save his own life, he let the women go and started to flee. Wherever he ran, Govinda followed him there. He desired to take away the jewel from his head. Bala remained there, protecting the women. Within a short distance, the lord reached the evil-souled one. He struck him on the head with a blow of his fist and severed his head, along with the jewel that was on it. He killed Shankhachuda and gathered the shining jewel. While the women looked on, he lovingly gave it to his elder brother.'

Chapter 10(35)

Shri-Shuka said, 'When Krishna left for the forest, the minds of the gopis followed him. They spent those days in misery and sang about Krishna's pastimes.

‘The gopis said, “He rests his left cheek on his left arm. His eyebrows dance as he places the flute against his lips. He uses his delicate fingers to stop the holes in it. That is how Mukunda makes it vibrate. Along with the Siddhas, there are women who are travelling through the sky in their vehicles. They are amazed and listen to it. Since their minds thus get attracted to the path of desire, they are ashamed. They are filled with lassitude and forget that their girdles are being loosened. O women! Hear this wonderful account. His smile is as dazzling as a necklace. The fickle lightning [230] is fixed on his chest. When Nanda’s son plays on his flute, he brings pleasure to people who are afflicted. From a distance, the herds of bulls, deer and cows in Vraja hear the melody of the flute and lose their senses. They hold mouthfuls of grass in their mouths and prick up their ears. They remain stationary there, as if they are asleep, or as if they have been drawn in a painting. Sometimes, he attires himself in the garb of a wrestler and imitates him. He is decorated with peacock feathers, minerals and leaves from a *palasha* tree. O friends! Sometimes, along with Bala and the gopas, he summons the cows. This is what Mukunda does. The rivers lose their currents, as if they want to touch the dust on his lotus feet when it is borne along by the breeze. However, like us, they are limited in their good deeds. They stop their waters and out of love for him, wave their arms around. [231] His valour has been properly described by his followers. He is the original being and his powers do not change. He is the one who always uses his flute to summon the cows that are grazing in the forest, on the slopes of the mountain and along the banks. The creepers and trees in the forest have Vishnu inside them. They display the abundance of their flowers and fruits. The trees bend down with the burden. Their bodies filled with joy and love, they showered forth flows of honey. The tilaka and the garland of flowers is worth seeing. There is the divine scent of tulasi. Maddened by the honey, the swarms of bees sing loudly. He acknowledges this and places the flute against his lips. The beautiful music steals the hearts of the cranes, swans and other birds in the lakes. Their minds wish to worship Hari. They close their eyes and silently meditate on him. He playfully wears a wreath on his head. Along with Bala, he stands on the summits of the mountain. O beautiful ones from

Vraja! The one who delights with the sound of his flute brings delight and joy to the entire universe. The cloud is scared of his great prowess and therefore, the response of its thunder is extremely gentle. He is its friend and it showers down flowers on him. Like an umbrella, it casts its shadow over him. O virtuous one! [232] Your son is accomplished in all the tasks that gopas undertake. He has himself developed many skills in playing the flute. He places the flute against his lips, which are like bimba fruit, and produces all the different kinds of notes—high, medium and low. When they hear this, the heads and the hearts of the lords among the gods, Shakra, Sharva and Parameshthi as the foremost, bow down. Unable to determine its essence, they are confused. The soles of his lotus feet bear the varied marks of a standard, the vajra, a lotus and an elephant's goad. His footprints on the grounds of Vraja heal the hurt left by the marks of hooves. As he plays on the flute and moves, his stride is like that of a king among elephants. When he walks, he casts playful glances at us and ignites torrents of passion in us. We are filled with lassitude and do not realize that the braids in our hair and our garments have got dishevelled. Sometimes, when he counts the cows, he wears a jewel and a garland of tulasi, especially loved by him. Sometimes, as he sings, he rests an arm on the shoulder of a beloved friend who is following him. Sometimes, with their hearts stolen by the sounds of the flute, female black antelopes, the wives of male black antelopes, follow him. Like gopis, the does follow that ocean of all the qualities and forget their homes and their hopes. He wears wreaths of kunda flowers and colourful attire. Along the Yamuna, he is surrounded by gopas and the wealth of cattle. O unblemished one! He is your son and that of Nanda. He sports and plays with the companions he loves. An agreeable and pleasant breeze blows. It bears the fragrance of sandalwood and honours him with its touch. *Bandi*s [233] and many minor divinities surround him, rendering music, singing and other offerings. Compassionate towards Vraja and the cattle, he held up the mountain. At the end of the day, he returns with the entire wealth of cows, playing on the flute. Aged ones stand along the path, worshipping his feet and chanting his deeds. The hooves raise a dust and smudge his garland. His complexion is affected by the exhaustion. Nevertheless, his appearance is like a festival. Desiring to satisfy the wishes of his well-wishers, he is the moon that has arisen from Devaki's womb. His eyes roll a little from the intoxication. Vanamali [234] honours his own well-wishers. His face is pale, like the fruits of a jujube tree. His tender cheeks are rendered radiant by the glitter of his golden earrings. The lord of the Yadus sports like a king among elephants. At the end of the day, his cheerful face is like the lord of the night. [235] It drives away the heat of the day, which the residents of Vraja and the cows find very difficult to tolerate."'

Shri-Shuka continued, 'O king! In this way, the women of Vraja sang about Krishna's pastimes and every day, found pleasure in this. The hearts and minds of those immensely fortunate ones were immersed in him.'

Chapter 10(36)

Shri-Shuka said, 'After this, an asura in the form of a bull, Arishta, arrived in the settlement. It possessed a gigantic hump. It tore up the ground with its hooves and made the earth tremble. It bellowed in an extremely harsh tone and scratched the ground with its hooves. It raised its tail and tore up the embankments with the tips of its horns. It released a little bit of urine. It released a little bit of excrement. It stood there, glaring with its eyes. O dear one! That harsh and cruel sound echoed. Terrified, cows and women miscarried and delivered ahead of their time. Taking its hump to be a mountain, clouds gathered around it. On seeing its sharp horns, gopas and gopis were frightened. O king! The animals were scared and ran away, abandoning Gokula. "O Krishna! O Krishna!" Exclaiming this, all of them sought refuge with Govinda. The illustrious one saw that Gokula was scared and was fleeing. "Do not be scared." Uttering these words of assurance, he challenged the asura in the form of a bull. "O foolish one! O wicked one! Why are you scaring the cowherds and the animals? I am here to chastise wicked and evil-souled ones like you." Saying this, Achyuta slapped his arms. Hari stood there, extending his arm, which was like a serpent, on the shoulder of a friend. He clapped his hands and enraged Arishta with the sound. Arishta was enraged in this way and scratched on the ground with its hooves. It raised its tail and drove away the clouds. Then it angrily rushed towards Krishna. It pointed the tips of its fierce horns in his direction and glared at Achyuta with blood-shot eyes. It cast sidelong glances and quickly rushed forward, like the vajra released by Indra. The illustrious one seized it by the horns and pushed it back eighteen steps, just as an elephant does against a rival elephant. Thus repulsed by the illustrious one, it soon arose again. It was breathing heavily and perspiring all over its body. Senseless with rage, it attacked again. As it rushed forward, he seized it by the horns and flung it down on the ground. Pressing down with one foot, he wrung it like a wet piece of cloth. He pulled out one of the horns and struck it with this, so that it fell down. It vomited blood and discharged urine and excrement. It kicked its legs and its eyes rolled around. Suffering all this pain, it then went to death's abode. Praising Hari, the gods showered down flowers. When he thus killed the bull, he was praised by the brahmanas. He entered the settlement with Bala, bringing delight to the eyes of the gopis.

'When the daitya Arishta was killed, Narada, who possessed divine sight, went and told Kamsa about Krishna's extraordinary deeds. "Yashoda's child was a daughter and Krishna is Devaki's son. Rama is Rohini's son. Scared, Vasudeva entrusted them with his own friend, Nanda. It is these two who have killed your men." [236] Hearing this, the lord of Bhoja was filled with rage. His senses were in a whirl. With a desire to kill Vasudeva, he picked up a sharp sword. Narada restrained him, since it was his two sons who would bring about his death. But knowing this, he bound him [237] and his wife up in iron chains. When the *devarshi* [238] had left, Kamsa summoned Keshi. He despatched him with the order that he should kill Rama and Keshava. He then summoned his advisers, Mushtika, Chanura, Shala, Toshala and others. The king of the Bhojas also summoned the keepers of elephants. He told them, "O brave Mushtika and Chanura! Listen to my words. The sons of Anakadundubhi are residing in Nanda's Vraja. It has been destined that my death will be at the hands of Rama and Krishna. When they have been brought here, you must kill them in a bout of wrestling. Erect a wrestling arena, with many kinds of galleries. Let all the inhabitants of the city and the countryside see and voluntarily participate in the competition. O Mahamatra! O keeper of the elephant! O fortunate one! Convey the elephant Kuvalayapida to the gate of the arena. Let it kill the two who will cause me injury. With all the rites, let everything commence on the fourteenth lunar day with the sacrifice involving the bow. Let animals be offered in sacrifice to the lord of the *bhuta*s, the one who confers benedictions.”[239] Having instructed them in this way, he summoned Akrura, the bull among the Yadus, who knew about accomplishing objectives.

‘Taking his hand in his hand, he told him, “O lord of generous ones![240] Out of respect, do a good deed for me. Among the Bhojas and the Vrishnis, there is no one else who is as interested in my welfare. O amiable one! Therefore, I am depending on you as a person who can accomplish an important task. This is just as the lord Indra took succour with Vishnu for accomplishing his own objective. Go to Nanda’s Vraja. The sons of Anakadundubhi reside there. Without any delay, take this chariot and bring them here. Seeking refuge with Vaikuntha, the gods have sent them here for my death. Bring them here and also bring Nanda and the other gopas, with a tribute of gifts. When they have been brought here, I will have them killed by the elephant, which is like Death. Should they escape, they will be killed by my two wrestlers, who are as quick as lightning. When they have been slain, I will kill their lamenting relatives among the Vrishnis, Bhojas and Dasharhas, with Vasudeva as the foremost. I will also kill my aged father, Ugrasena, who desires the kingdom. I will kill his brother, Devaka, who harbours enmity towards me. O friend! All the thorns will then have been removed from this earth. Jarasandha is my senior[241] and Dvivida is my beloved friend. Shambara, Naraka and Bana have fraternal alliances with me. I will use them to kill all the kings who are allied with the gods and enjoy the earth. Now that you have understood this, quickly go and fetch the two boys, Rama and Krishna. Let them see the sacrifice of the bow and the prosperity of the capital of the Yadus.” Akrura replied, “O king! You have thought of a perfect means to ward off your misfortune. However, one must act with indifference towards success or failure. The fruits of any effort depend on destiny. A man may act according to his wishes, but they are thwarted by destiny. He can thus be faced with either joy or misery. But I will do what you have commanded me to." Having instructed Akrura in this way, Kamsa dismissed his ministers. He entered his house and Akrura also went to his own home.'

Chapter 10(37)

Shri-Shuka said, 'Keshi had been sent by Kamsa. It was a gigantic horse, with the speed of thought. It ripped up the ground with its hooves. The hair on its mane drove away the clouds and the multitude of vimanas from the sky. It scared everyone with its neighing. The illustrious one saw that it was terrifying his own Gokula with its neighing. It was dispelling the clouds by the whirling of the hair on its tail. He himself came forward, searching it out. He challenged it and it roared like a lion. On seeing him standing in front, it rushed forward in rage. It seemed to swallow up the sky with its mouth. It was impossible to assail, terrible in its speed and impossible to withstand. With its hind legs, it struck out at the lotus-eyed one. Adhokshaja stepped aside and deceived it. He angrily used his arms to seize it by its hind legs. Contemptuously, he flung it away to a distance of one hundred bow-lengths, just as Tarkshya's son [242] would do to a serpent. He then stood there. Once it had regained its senses, Keshi arose again. It angrily opened its mouth and rushed towards Hari. However, he smiled and thrust his left arm into the gaping mouth, just as a serpent enters its hole. As soon as they touched the illustrious one's arm, Keshi's teeth fell out, as if they had touched hot molten iron. Inside its body, the great-souled one's arm extended in size, like a disease that has been neglected. Krishna's arm expanded and stopped its breathing. It flung its legs around. Its body perspired and its eyes rolled around. It fell down lifeless on the ground, releasing excrement. Its body was like *karkatika* fruit. [243] When it was killed, the mighty-armed one withdrew his arm. He was not at all surprised that he had managed to kill his enemy in this way. The gods worshipped him by showering down flowers.

‘O king! The devarshi, supreme among devotees of the illustrious one, approached. He privately spoke to Krishna, the performer of unblemished deeds. “O Krishna! O one whose atman is immeasurable! O Krishna! O lord of yoga! O lord of the universe! O Vasudeva, who resides in everything! O foremost among the Satvatas! O lord! You alone are the atman who is in all creatures. You are the creator and you are like the fire in the kindling. You are hidden inside the core of the heart. You are the witness. You are the lord and the great being. You are the refuge of all atmans. Earlier, using your maya, you created the gunas. Your resolution is the truth. You are the lord of creation, preservation and destruction. You have now descended among the creatures on earth, in order to crush the daityas and the rakshasas. You have descended for their destruction and for the protection of the virtuous. It is good fortune that you toyed with and killed the daitya that was in the form of a horse. Its neighing was so terrifying that the gods abandoned their world in heaven. O lord! Day after tomorrow, during the day, I will see that Chanura, Mushtika and other wrestlers, the elephant and Kamsa have been killed by you. After that, you will kill Shankha, Yavana, Mura and Naraka. [244] After that, you will defeat Indra and steal the *parijata*. After that, with the characteristics of *viryashulka*, [245] you will marry the daughters of the valiant ones. O lord of the universe! In Dvaraka, you will free Nriga from his curse. [246] You will get the Syamantaka jewel and a wife. You will restore the brahmana’s dead son to his own abode. After this, there will be the slaying of Poundraka, the burning down of the city of Kashi and the slaying of Dantavakra and the king of Chedi in the great sacrifice. While residing in Dvaraka, there will be many brave deeds that you will undertake. I will witness what you do and the poets on earth will sing about them. I will then see you in the form of the destroyer, time. I will see you as Arjuna’s charioteer, slaughtering the *akshouhini*s. [247] You are full of pure vijnana. You are based in your own nature. You have already accomplished all your objectives. Your wishes are always fulfilled. Through your own energy, you always withdraw from maya and the flow of the gunas. Let us approach the illustrious one. You are the self-contained lord. Through your own maya, you have devised all the different kinds of creation. You have now assumed a human body to carry out your pastimes. I bow down to the greatest in the Yadu, Vrishni and Satvata lineages." Thus, the sage who was supreme among the devotees of the illustrious one bowed down before Krishna, the lord of Yadu. Delighted at having seen him, he took his permission and left. The illustrious Govinda killed Keshi in the encounter. Along with the other joyous cowherds, he tended to the animals and brought happiness to Vraja.

'On one occasion, they were herding the animals and wandering around on the slopes of the mountain. They played hide-and-seek. Some of them pretended to be thieves and the others pretended to be guards. O king! Some acted the role of thieves, others the role of guards and still others the role of sheep. They played there, without any fear. Maya's son was Vyoma and he was great in his use of maya. He donned the garb of a cowherd. He stole almost all those who were in the form of sheep and many who were in the form of thieves. The great asura took them away. Having taken them away, he hurled them into a cave in the mountain and blocked the entrance with a boulder. Finally, only four or five were left. Krishna, the refuge of all those who are virtuous, got to know what he had done. While he was taking the gopas away, he seized him, the way an energetic lion seizes a wolf. The powerful one assumed his own form and it was like an Indra among mountains. But though he tried to free himself, he was incapacitated in that grasp and was unable to do so. Achyuta seized him in his arms and flung him down on the ground. While the gods in heaven looked on, he killed him, the way one kills an animal. He smashed the boulder in front of the cave and released the gopas from their hardship. Praised by the gods and the gopas, he entered his own Gokula.'

Chapter 10(38)

Shri-Shuka said, 'The immensely intelligent Akrura spent the night in Madhu's city. He then mounted his chariot and left for Nanda's Gokula. Along the road, he was filled with great devotion towards the illustrious and lotus-eyed one. He thought in the following way. "What auspicious deeds have I done? What supreme austerities have I tormented myself with? What worship or donations have I done? Why will I be able to see Keshava today? I think that being able to see Uttamashloka is extremely difficult for me. It is just like a person born as a shudra, addicted to material objects, being able to chant about the brahman. But enough of this. Even a wicked person like me will be able to see Achyuta. A person who is borne along by the river of time may sometimes be able to reach the bank. Today, all that is inauspicious in me has been destroyed. My birth has yielded results. I will meditate on the illustrious one's lotus feet, contemplated by yogis. Indeed, Kamsa has shown me a favour today. He has sent me to see Hari's lotus feet. He has taken the form of an avatara. Earlier, using the radiance of his circle of toenails, people have crossed the darkness that is so very difficult to cross. They are worshipped by Brahma, Bhava and the other gods, the goddess Shri, the sages and the Satvatas. Using those, along with his followers, he roams around in the forest, herding the cows. They are smeared with kunkuma from the breasts of the gopis. I will certainly see his beautiful cheeks and nose, his smiling glances and his red lotus eyes. Mukunda's face is covered with curly locks of hair. The deer are circumambulating me. [248] As a result of his own wishes, Vishnu has assumed a human form to reduce the burden of the earth. He is the abode of beauty and I will be able to see him today. Therefore, it is not true that my eyes will not be successful. [249] He is the witness of cause and effect, but he is free from ahamkara. Through his own energy, he dispels all tamas and confusion. It can be deduced that using the glances of his own maya, he fashioned the breaths of life, the senses, intelligence and the abodes [250] they reside in. He destroys everything that is a sin. He is extremely auspicious. His qualities, deeds and births ornament and purify the universe and confer life, and varied words describe them. However, if words do not describe them, it is held that they are like decorations on a dead body. He has descended in the lineage of the Satvatas to delight the noble immortals, who are the guardians of the ordinances he has propounded. The lord resides in Vraja and extends his fame. He is the one who brings auspiciousness to everyone and the gods sing about him. He is certainly the greatest destination and preceptor. He is loved by the three worlds and is a source of great delight to the eyes. The form that he displays is one that is desired by Shri. Since I have been witnessing extremely good omens since dawn, I will see him. I will immediately descend from my chariot. I will seek out the feet of those two lords, the foremost among beings. For the sake of their own self-realization, yogis fix their intelligences on them. I will certainly bow down before them, along with their friends and the other residents of the forest. When I prostrate myself at the base of his lotus feet, the lord will place his own lotus hand on my head. Men, who are greatly agitated by the powerful serpent that is time, seek refuge with him and he grants freedom from fear. By offering worship to him, Koushika [251] and Bali obtained the status of being Indra over the three worlds. His touch is as fragrant as a *sougandhika* flower [252] and, during pastimes, wipes away the exhaustion of the women of Vraja. Though I have been sent as a messenger by Kamsa, he is the one who sees everything in the universe. Therefore, Achyuta's intelligence will not be such that he regards me as an enemy. He is the *kshetrajna* [253] who is inside and outside every heart. Therefore, he will glance at me with a pure vision. With hands joined in salutation, I will remain at the base of his lotus feet. He will glance at me with smiling and affectionate eyes. All my sins will instantly be destroyed. I will enjoy intense bliss and be bereft of every kind of sorrow. My divinity will think of me as the best among well-wishers and relatives. He will embrace me in his mighty arms. He will immediately make my atman like a tirtha. Consequently, all my bondage of karma will be loosened. Having obtained that physical contact with him, I will join my hands in salutation and prostrate myself. The one who is extensive in his fame will address me as Akrura. At that instant, my taking birth will become glorious. If a person is not honoured in this way, he should be ashamed of his birth. He does not love anyone, nor is anyone best among his well-wishers. There is no one whom he does not love. There is no one whom he hates, or is indifferent towards. However, the tree of the gods yields fruits to those who resort to it. In that way, as they deserve, his devotees receive reciprocal treatment. When I stand before him, hands joined in salutation, and bowed down, his elder brother, supreme among the Yadus, will smile and embrace me. Displaying all signs of respect, he will make me enter the house. He will ask about what Kamsa has done to his own relatives.” Thus, Shvaphalka’s son [254] thought about Krishna along the journey. O king! On his chariot, he reached Gokula when the sun was atop Mount Asta.

‘In the settlement, he saw the earth marked with the wonderful signs of the lotus, the barley, the elephant goad and other marks. These are the footprints and the unblemished dust from the feet that all the guardians of the world bow down their diadems before. On seeing this, his joy and respect was enhanced. Because of his love, his body hair stood up and tears started to flow from his eyes. He got down from the chariot and rolled around on the ground, exclaiming, “This is the dust from my lord’s feet.” This is the objective of all those who have bodies, to give up pride, fear and grief and see and hear about Hari’s signs. Because of the order, [255] he experienced this. He saw Krishna and Rama in Vraja. They had gone to milk the cows. They were respectively dressed in yellow and blue garments and their eyes were like autumn lotuses. They were young [256] and their respective complexions were dark blue and fair. They were the abodes of Shri and were mighty-armed. Their faces were excellent and they were supreme among handsome ones. Their strength and valour was like that of elephants. Their feet were marked with the signs of a standard, a vajra, an elephant goad and a lotus. With compassionate and smiling glances, those two great-souled ones beautified the area. Their pastimes were attractive and generous. They wore garlands and other garlands made out of wild flowers. They were smeared with auspicious pastes. Having bathed, they were dressed in sparkling garments. O lord of the earth! Those two foremost among beings, Bala and Keshava, were the cause behind the universe and had descended in their own portions for the sake of the world. O king! Through their own radiance, they dispelled the darkness of the directions. They were respectively like a mountain made out of emeralds and a mountain made out of silver, both encrusted in gold. Akrura quickly descended from his chariot and was flooded with love. Like a rod, he prostrated himself before the feet of Rama and Krishna. On seeing the illustrious one, he was filled with delight and there were tears in his eyes. O king! The body hair on his limbs stood up. He was so eager that he wasn't even able to explain who he was. The illustrious one recognized him. He was devoted to the ones who loved him. Pleased, he drew him close with a hand that was marked with the sign of the chakra and embraced him. He was bowing down and the great-minded Samkarshana held his hands in his own hands. With his younger brother, he led him home. He asked about his welfare and welcomed him. He offered him an excellent seat. Observing the rites, he washed his feet and respectfully offered him *madhuparka*. [257] He offered the guest a cow and respectfully massaged him, so as to remove his exhaustion. The lord devotedly offered him food that could be offered, with many qualities. Rama knew about supreme dharma. When he had eaten, he happily gave him mouth fresheners and fragrant garlands and made other arrangements, so that he might obtain great delight. When he had been honourably treated, Nanda asked him, "O Dasharha! How have you been? How have you survived under the oppressive Kamsa? You are like sheep being maintained by a butcher. The evil assassin has killed the children of his own sister, while she shrieked. Indeed, you are his subjects. How can we even ask about your welfare?" He was thus honoured by Nanda in these extremely well-spoken words of inquiry. Akrura recovered from the exhaustion of the journey.'

Chapter 10(39)

Shri-Shuka said, 'He was happily seated on a couch and greatly honoured by Rama and Krishna. He obtained all the wishes that he had cherished along the journey. O king! The illustrious one is Shri's abode. If he is pleased, what can not be obtained? Therefore, those who are devoted to him do not wish for anything else. When the evening meal was over, Devaki's illustrious son asked about how Kamsa had behaved vis-à-vis the relatives and about what he intended to do.

'The illustrious one said, "O father! [258] O fortunate one! Welcome. It is good fortune that you have come. Are our relatives and kin free from physical and mental pain? However, though he goes by the name of maternal uncle, Kamsa is the disease in our family. As long as he prospers, why should we ask about the welfare of our relatives and their offspring? [259] Alas! Because of me, my noble parents had to undergo a lot of suffering. Because of me, their sons had to die. They were also imprisoned because of that reason. O amiable one! It is good fortune that we have seen a relative like you today. O father! Describe how this has come about. Why have you come?"'

Shri-Shuka continued, 'When the illustrious one asked, Madhava [260] described everything—the bond of enmity towards the Yadus and the attempt to kill Vasudeva. He conveyed the message and the reason why he had himself been sent as a messenger, about how Narada had recounted his own birth as Anakadundubhi's son. Hearing Akrura's words, Krishna and Bala, the slayers of enemy heroes, laughed and told their father, Nanda, about the king's command. He [261] commanded the gopas, "Gather all the milk products. Take gifts. Let the carts be yoked. We will leave for Madhu's city tomorrow and give the king the milk products. We will witness the extremely great festival. The residents of the countryside are going." In his own Gokula, Nanda gopa had such an announcement made by his governor. When the gopis heard that Akrura had come to Vraja to take Rama and Krishna to the city, they were extremely distressed. Some were tormented in their hearts and sighed, the beauty on their faces faded. For others, their garments were loosened. Their bangles were dislodged and the braids of their hair were dishevelled. Others gave up everything else that they were doing and meditated on him. Like those who have gone to the world of the atman, they did not know what was going on in this world. Others remembered Shouri's affection and smiles. His wonderfully phrased words had touched their hearts and the women lost their senses. They thought about his extremely charming deeds, his gentle and smiling glances, the pastimes that destroyed all misery and his mighty exploits. Immersed in Achyuta and with tears in their eyes, they collectively assembled and spoke.

'The gopis said, "Alas! O creator! There is no compassion in you. You bring embodied beings together, in friendship and love. However, before they have accomplished their objectives, you unnecessarily separate them.

This pastime of yours is like a child's game. You have shown us Mukunda's face, framed by curly hair, with excellent cheeks and a tall nose. The slightest bit of his enchanting smile dispels all grief. You are not acting well. You are acting so that we can no longer see it. Under the name of Akrura, you are extremely cruel. [262] Having given us our eyes, like an ignorant person, you are now taking them away. It is with those that we saw the beauty of all your creation, in the form of Madhu's slayer. The affection of Nanda's son is temporary in nature. He does not see us, though we are afflicted on his account. We gave up our homes, our own relatives, our sons and our husbands. However, he is now attached to the gopas, his new loves. The happy morning that follows this night will truly bring benedictions to the women of the city. The lord of Vraja will enter it and they will drink the intoxicating drink of smiling and sidelong glances from his face. Their speech is as sweet as honey. O women! Though Mukunda is devoted to his own, their bashful smiles will entice and confuse him. His mind will be captivated. How can he again return to village women? When they see him, it is now certain that there will be a great festival for the Dasharhas, Bhojas, Andhakas, Vrishnis and Satvatas. He is Shri's pleasure and is a store of all the qualities. They will see Devaki's son travel along the road. This one may be named Akrura, but he is not compassionate. He is exceedingly cruel. He is not comforting those who are extremely miserable. He is taking away the one whom we love more than everything else, from beyond our range of vision. His heart does not melt. He has ascended the chariot. These insolent gopas are also hurrying after him in their carts. The elders are indifferent. Today, destiny is working against us. Let us approach Madhava and restrain him. What can the elders of the families and the relatives do? It is impossible to tolerate separation from Mukunda for even half a *nimesha*. [263] Destiny has caused this separation and our hearts are distressed. O gopis! He brought us to the rasa in the assembly, with his love, pastimes, charming smiles, sweet conversation, playful glances and embraces. With him, the nights were like a kshana. How can we be separated from him? How will we cross this darkness, which is extremely difficult to surmount? When the day was over, Ananta's friend [264] would enter Vraja, surrounded by the gopas. The dust from the hooves would cover his hair and his garlands. He would play on his flute and look at us with smiling and sidelong glances, captivating our minds. How can we remain without him?"'

Shri-Shuka continued, 'Severely suffering from the separation, the women of Vraja spoke in this way, their minds attached to Krishna. Casting aside all shame, they wept in loud voices. "O Govinda! O Damodara! O Madhava!" While the women were weeping in this way, the sun arose. Having performed the morning rites, Akrura urged the chariot. In their carts, Nanda and the other gopas followed him, having collected milk products in a large number of pitchers. With their minds fixed on their beloved Krishna, the gopis also followed. Then they stood there, wishing that the illustrious one should instruct them. The supreme among Yadus saw that they were tormented at his own departure. Using messengers, he lovingly comforted them, "I will return." When he had left, the gopis stood there like figures etched on a painting, as long as the standard and the dust of his chariot could be seen. Without any hope that Govinda would return, they then retreated. To dispel their sorrow, they spent the days in singing about their beloved's deeds.

'O king! The chariot moved with the speed of the wind and the illustrious one, Rama and Akrura arrived at the Kalindi, the destroyer of sins. He touched and drank the sweet water, which sparkled like a jewel. Along with Rama, he went to a clump of trees and mounted the chariot. [265] Akrura asked them to be seated on the chariot. Taking their permission, he followed the prescribed rites and went and had a bath in a pool in the Kalindi. He immersed himself in those water and chanted the name of the eternal brahman. Akrura saw that Rama and Krishna were in front of him, together. "Anakadundubhi's two sons were astride the chariot. How can they be here? If they are here, they cannot be on the chariot." Thinking this, he arose from the water. However, he saw them seated there on the chariot, as they had been earlier. "When I saw the two of them in the water, wasn't that true?" Therefore, he submerged himself again and saw the lord of the serpents [266] there, being praised by the Siddhas, the charanas, the gandharvas and the asuras, their heads bowed down. The god possessed one thousand heads and one thousand diademed hoods. He was dressed in a blue garment, which sparkled like a white lotus's fibres. He was stationed there, like a white mountain. [267] There was another being on his lap and he was attired in yellow silk garments. He was serene and four-armed. His red eyes were like the petals of a lotus. His pleasant face was beautiful. His glance was smiling and enchanting. He possessed excellent eyebrows, a tall nose, handsome ears, excellent cheeks and red lips. His long arms were mighty. His shoulders were raised and Shri was on his chest. His neck was like a conch shell and his navel was deep. His stomach was lined, like a leaf. His hips and loins were large and his well-formed thighs were like those of an elephant. He possessed beautiful knees and calves. His raised ankles reflected the light from the circle of his toenails, with delicate toes [268] and lotus feet. He was adorned with extremely expensive jewels, a diadem, bracelets, armlets, a girdle, a sacred thread, a necklace, anklets and earrings. In his hands, his resplendent form held a lotus, a conch shell, a chakra and a mace. The shrivatsa mark was on his chest, as was the radiant Koustubha gem. He wore a garland of wild flowers. Separately, with their own respective sentiments and words and with unblemished souls, he was being worshipped by his attendants, Sunanda and Nanda being the foremost, Sanaka and the others, the lords of the gods like Brahma, Rudra and the others, the nine supreme brahmanas [269] and Prahlada, Narada, Vasu [270] and other foremost ones among the illustrious one's devotees. Divinities like Shri, Pushti, Gira, Kanti, Kirti, Tushti, Ila, Urja, Vidya, Avidya, Shakti and Maya attended upon him. [271] On seeing this, he was greatly delighted and filled with supreme devotion. His body hair stood up in joy and, overwhelmed by the sentiments, his eyes were filled with tears. Satvata [272] regained his composure and controlled himself. He joined his hands in salutation and prostrated himself. In a faltering voice, he slowly uttered words of praise.'

Chapter 10(40)

‘Akrura said, “I bow down to you. You are the cause behind all causes. You are Narayana, the original and undecaying being. Brahma appeared from the whorl of the lotus that sprouted from your navel and all the worlds emanated from him. You are the elements, space, water, fire, wind and the earth and the other,[273] Mahat, that which is not born and the other,[274] the mind, the senses, all the objects of the senses and all the divinities who preside over the senses. You are the cause behind the universe and everything has originated from your limbs. You are the atman and Aja[275] and the others do not know your true form. They have been seized by what is not the atman. Aja is bound by the gunas of that which has not been born.[276] He does not know your true form, which is beyond that of the gunas. Virtuous yogis worship you as the lord and great being, the one who presides over the *adhidaivika, adhibhoutika* and *adhyatmika*.[277] Some brahmanas follow the rituals of the three Vedas. Using the rituals of sacrifices, they worship you under many different forms and names. The learned worship you alone through the yajna of knowledge, as the personified form of jnana. They give up all kinds of rites. When these cease, they obtain you. There are others who follow the injunctions enunciated by you.[278] They cleanse themselves and are absorbed in you, conceiving of you as the one who has one form, but manifests himself in many different forms. There are others who accept you in Shiva’s form, following the path spoken about by Shiva. They worship the illustrious one in this form, following the different modes stated by many kinds of preceptors. In this way, all of them worship you, since you are the lord who is in all the gods. O lord! This is despite their minds being on others and they being devoted to other gods. O lord! The rivers are generated from the mountains and are filled up by rain. However, all of them enter the ocean. Like that, all the paths end with you. Sattva, rajas and tamas result from the gunas of your Prakriti. Beginning with Brahma and ending with immobile objects, everything is woven into the warf and woof of Prakriti. I bow down before you. Your vision is not attached. You are in all atmans. You are the one who witnesses all kinds of intelligence. You used ignorance to create this flow of gunas that flows through gods, humans and inferior species. The fire is your mouth. Your feet are the earth. The sun is your eye. The sky is your navel. The directions are your ears. Heaven is your head. The Indras among the gods are your arms. The oceans are your stomach. The wind has been thought of as your breath of life and strength. The trees and plants are your body hair. The clouds are the hair on your head. The mountains are the supreme one's bones and nails. The blinking of your eye constitutes night and day. Prajapati is your genital organ and the rain is your semen. You are the undecaying Purusha, the atman. You created the worlds, with many kinds of creatures, and the protectors of these worlds. You can be fathomed through the mind. They are in you, just as aquatic creatures exist in water and insects exist in *udumbara* fruit. For the sake of your pastimes, you manifest yourself in different kinds of forms. Using those, you cleanse impurities from people and delighted, they sing about your fame. I bow down to the original cause. In the form of a fish, you swam around in the ocean of destruction. I bow down to Hayashirsha and to the slayer of Madhu and Kaitabha. I bow down to the giant tortoise that held Mandara up. I bow down to the one who assumed the form of a boar and playfully raised up the earth. I bow down to the one who assumed the extraordinary form of a lion [279] to dispel the fears of virtuous people in the world. I bow down to the dwarf form who strode across the three worlds. I bow down to the lord of the Bhrigus, [280] who severed the forest of insolent kshatriyas. I bow down before the noble Raghu, who brought an end to Ravana. I bow down to Vasudeva. I bow down to Samkarshana. I bow down to Pradyumna and Aniruddha, the lords of the Satvatas. I bow down to the pure Buddha, who will confound daityas and danavas. I bow down to the one who will assume the form of Kalki to destroy kshatriyas who will be almost like *mlechchha*s. [281] O illustrious one! This world of the living is bewildered by your maya. Grasped by notions of 'I' and 'mine', people are whirled around, along the path of karma. O lord! I am also foolish and roam around. I, my sons, my home, my wife, my wealth, my relatives and other things are actually as unreal as a dream, but my intelligence takes them to be real. Obsessed with objects that are temporary, my mind follows a contrary path and creates difficulties for me. I am immersed in the opposite pair of sentiments and do not know that you are the one who my atman loves the most. Because water is covered by weeds, an ignorant person ignores it and chases after a mirage. In that way, I have turned away from you. My intelligence is wretched. My mind is agitated by kama and karma. I cannot check it and am dragged here and there by the powerful senses. Therefore, I have approached your lotus feet, which are extremely difficult for the wicked to approach. O lord! However, I think that because of the compassion you will show me, I can approach them. O one with a lotus in your navel! When a man's mind turns towards the service of virtuous ones, perhaps he deserves to be freed from the cycle of samsara. I bow down before the one who is the embodiment of vijnana, the cause behind all kinds of comprehension. You are Purusha. You are the lord. You are the foremost. You are the brahman. You are infinite in your powers. I bow down to Vasudeva, the refuge of all creatures. O Hrishikesha! O lord! I have surrendered myself to you. Save me."'

Chapter 10(41)

Shri-Shuka said, 'While he was being praised, the illustrious Krishna, who had displayed his form in the water, withdrew it, just as an actor ends his performance. When he [282] saw the form had vanished, he quickly arose from the water. He was amazed. He finished the necessary rites and returned to the chariot. Hrishikesha asked him, "Did you see anything extraordinary in the sky, on land, or in the water? It seems to us that you did." Akrura replied, "You are the atman of the universe. Everything extraordinary in the sky, on land, or in the water exists in you. When I have seen you, what have I not seen? O brahman! Everything extraordinary in the sky, on land, or in the water is in you. How can I have seen anything extraordinary?" Saying this, Gandini's son [283] urged the chariot and at the end of the day, along with Rama and Krishna, reached Mathura. O king! People from the villages assembled along the path. With delight, they glanced at the two sons of Vasudeva and could not withdraw their eyes. Nanda gopa and the other residents of Vraja reached ahead of them. Having reached the city, they waited at a nearby grove for them. The illustrious one, the lord of the universe, met them. As Akrura humbly bowed down, he clasped his hand in his hand. He seemed to smile as he said, "Take the vehicle and, entering before us, go home. We will get down here. After resting, we will see the city." Akrura replied, "O lord! Without the two of you, I will not enter Mathura. O protector! O one who is devoted towards your devotees! You should not abandon me. O Adhokshaja! O best among well-wishers! Come. Let us go. Along with your elder brother, the cowherds and the well-wishers, enter the house along with the master of the house. We are householders. Purify my house with the dust of your feet. Through that purification of sins, the ancestors, the fires and the gods will be satisfied. By washing your feet, the great Bali obtained fame and unlimited prosperity. He obtained the destination meant for those who are devoted to you. The waters that emerged after bathing your feet [284] were cleansed and purified the three worlds. Sharva bore them on his head. By touching them, Sagara's sons went to heaven. O god of the gods! O protector of the universe! Hearing and singing about you is sacred. You are Uttamashloka Narayana. I bow down before you." The illustrious one said, "With my revered elder brother, I will indeed come to your house. However, I must first kill the one who hates the circle of the Yadus and bring joy to my well-wishers." When the illustrious one said this, Akrura seemed to be disheartened. He entered the city, told Kamsa that he had accomplished the task, and went home.

'In the late afternoon, along with Samkarshana and surrounded by the gopas, the illustrious one entered Mathura, so as to see the city. He saw the tall turrets made out of crystal, the large gates, the golden doors and arches, storehouses made out of copper and brass, the impenetrable moats, the beautiful gardens and the adornments of groves. There were golden crossroads, mansions and pleasure gardens. There were assembly halls for guilds [285] and other decorated houses. The panels on the windows, the platforms and floors were encrusted with lapis lazuli, crystal, sapphire, coral, pearls and emeralds. Doves and peacocks joyously called, perched on the openings in the windows. The streets, shopping places and quadrangles were sprinkled with water, and flowers, sprouts, parched grain and unhusked rice were strewn there. The doors to the houses were decorated with pitchers filled with curds, sandalwood, flowers, rows of lamps, and fresh sprouts. There were plantain trees and betel nut trees with bunches of fruit. There were festoons of flags. Surrounded by their friends, Vasudeva's two sons entered via the royal road. To see them, the women of the city assembled quickly. O king! Eager to see them, some climbed on to the tops of the mansions. Some donned their garments or ornaments the wrong way round. Others forgot and wore only one ornament and not both. [286] Some wore only one earring on the ear, or only one anklet. Others did one eye, [287] but not the other. Some were eating their meals, but happily abandoned them, without finishing eating. Some did not finish their baths. Hearing the noise, they woke up from their sleep. Mothers were feeding their infants, but cast them aside. His valour was like that of a crazy Indra among elephants. The lotus-eyed one's form is one that brings pleasure to Shri. His bold pastimes and smiling glances stole their minds and was like a festival to their eyes. Having heard about him, their hearts had already melted towards him. They saw him now and they were honoured by his smiling glances, which were like nectar. Having seen him, they mentally embraced the embodiment of bliss. O destroyer of enemies! Their body hair stood up in joy and they abandoned the infinite store of mental distress. [288] Their lotus faces bloomed in delight and they climbed on to the tops of the mansions. Happy, they showered down flowers on Bala and Keshava. The happy brahmanas worshipped them with curds, unbroken grain, pots filled with water, garlands, fragrances and other objects of worship. The female citizens exclaimed, "What great austerities did the gopis perform? They were able to see these two, who are like great festivals in the world of men."

'Gada's elder brother [289] saw a washerman-cum-dyer come in their direction. On seeing him, he asked him for some clean and excellent garments. "O dear one! Please give us garments that are worthy of us. If you give us this, there is no doubt that you will obtain supreme prosperity." The illustrious one is complete in every possible way. However, the king's servant was extremely insolent. Thus asked, he angrily replied, "You always roam around in mountains and forests. Do you wear these kinds of garments? You have asked for objects that belong to the king. O foolish ones! Do not ask for these. If you wish to live, quickly leave. If a person is insolent, the king's servants kill him or loot him." When he spoke in this way, Devaki's son became angry. Using the tips of his hands, he severed the washerman's head from his body. All his followers abandoned the bundles of clothes they had. All of them fled along the road and Achyuta took those garments. Krishna and Samkarshana attired themselves in two pieces of cloth that appealed to them. They distributed the remainder among the gopas and flung some away on the ground. There was a weaver who cheerfully attired them in many colourful garments, with ornaments, that were worthy of them. With many kinds of ornamented garments, Krishna and Rama were radiant. Thus decorated, they resembled two young elephants during a festival, one white, the other dark. The illustrious one was pleased with him and granted him supreme prosperity and form that would be like his own. [290] In this world, he gave him strength, prosperity, memory and sharp senses. They then went to the house of a garland maker named Sudamna. [291] On seeing them, he arose and lowered his head down on the ground. He brought seats for them and offered them, and their companions, *padya, arghya* [292] and other objects of worship, garlands, betel leaves and pastes. He said, "O lord! Through your arrival, my birth has been successful and my lineage has been purified. The ancestors, the gods and the rishis are satisfied with me. The two of you are indeed the supreme cause behind everything created in this universe. For the sake of welfare and prosperity, the two of you have descended here in your portions. You are the atman of the universe. You are well-wishers who are not partial in your vision. Though you are affectionate towards those who worship you, you are impartial towards all creatures. I am your servant. Command me. What shall I do for you? If you engage a man to do something, you show a favour towards him." O Indra among kings! Discerning their wishes, Sudama was pleased in his mind. He fashioned garlands made out of fresh and fragrant flowers and gave those to them. Thus decorated, along with their companions, Krishna and Rama were pleased. He had sought refuge with them and was bowing down before them. They granted him the best of boons. He sought the boon that he might have unwavering devotion towards the one who is the atman of everything, affection towards his devotees and supreme compassion towards all creatures. He granted him this boon and also prosperity for him and his followers, strength, lifespan, fame and beauty. With his elder brother, he then departed.'

Chapter 10(42)

Shri-Shuka said, 'After this, Madhava proceeded along the royal road. He saw a young woman. Her face was beautiful, but she was hunchbacked. She was carrying a vessel with various unguents for the body. As she was proceeding, the one who grants pleasure smiled and asked her. "O one with the beautiful thighs! Who are you? For whose body are these unguents meant? Tell us truthfully. Give us some of the excellent unguents meant for the body. You will then soon obtain supreme benefit." The *sairandhri* [293] replied, "O handsome one! I am Kamsa's servant-maid and he respects me because of my work with unguents. My name is Trivakra. [294] The lord of Bhoja loves and is attached to what I prepare. However, other than you, who deserves to have these?" She was overwhelmed at their beauty, charm, sweet smiles, conversation and glances. She gave both of them a lot of unguents. When these unguents were smeared on their bodies, they enhanced their own natural complexions. [295] Smeared in this way on the upper parts of their bodies, they were extremely radiant. The illustrious one was pleased with the hunchbacked Trivakra, whose face was beautiful. To demonstrate the fruits of seeing him, he made up his mind to make her straight. He pressed down on the front part of her feet with his feet. He raised his opened palm and held up her chin. In this way, Achyuta straightened her up. Through Mukunda's touch, she instantly became an extremely beautiful woman. Her limbs became straight and beautiful. She possessed wide hips and large breasts. She thus came to have beauty, quality and nobility, and desire was generated in her. She smiled, dragged Keshava by his upper garment and said, “O brave one! Come. Let us go to my house. I cannot leave you here. O bull among men! You have agitated my mind. Please show me your favours.” Sought by the woman in this way, though Rama was looking on, Krishna glanced at the faces of the gopas. He laughed and replied, “O one with the excellent eyebrows! You are the one who destroys the mental distress of men. I will go to your house after I have accomplished my objective. You are the refuge for wayfarers like us.” Taking leave from her with these sweet words, he proceeded along the road. The merchants along the road worshipped him and his elder brother with many kinds of offerings, betel leaves, garlands and fragrances. Seeing him, the minds of the women were agitated and they could no longer control themselves. Their garments, braids of hair and bracelets were dislodged. They were like figures etched on a painting.

‘Achyuta asked the citizens where the bow was kept. He entered the place and saw the bow, which was as extraordinary as Indra’s bow. [296] It was supremely resplendent and was guarded by many men who were worshipping it. Though those men restrained him, Krishna forcibly seized the bow. While the men looked on, in the twinkling of an eye, he playfully raised it up in his left hand, strung it and drew it. Urukrama snapped it in the middle, just as a crazy elephant breaks a stalk of sugar cane. The sound of the bow breaking echoed in the sky, the space between heaven and earth, and in all the directions. When it filled all this up, Kamsa heard it and was terrified. The guards were enraged and wished to seize him and his companions. Those murderers exclaimed, “Let us seize them. Let us kill them.” Bala and Keshava discerned their wicked intentions. They angrily picked up the two broken parts of the bow and started to slay them. They also killed an army that had been sent by Kamsa. Emerging through the gate of the arena, they happily wandered around, looking at the riches of the city. The residents of the city witnessed their extraordinary valour, energy, boldness and beauty. They thought these two were supreme gods. As they wandered around as they willed, the sun started to set. Therefore, surrounded by the gopas, Krishna and Rama returned to the place where the carts had camped.

‘After Mukunda had left, the gopis suffered because of the separation. They had spoken about the benedictions the city of Madhu would enjoy and these came true. They saw that ornament among men, with Lakshmi ornamenting his body. Abandoning others who worshipped her, Shri sought refuge with him. After their feet had been washed, the two of them ate rice sprinkled with milk. They happily slept during the night, knowing what Kamsa desired. Kamsa heard about the breaking of the bow, the slaying of the guards and his own army and about Govinda and Rama’s supreme pastimes. The evil-minded one was scared. He remained awake for a long time and in both situations, [297] saw many evil portents, as if they were the messengers of death. Though he could see his own reflection, [298] there was no head. Though no stellar body actually possessed a mirror image, he saw them in pairs. There seemed to be holes in his shadow. He could not hear the sound of his breathing. The trees seemed to be made out of gold. He could not see his own footprints. In his sleep, he saw that he was embraced by *preta*s. [299] He was astride a vehicle drawn by donkeys and was ingesting poison. He was travelling, wearing a garland of *nalada* flowers. [300] He was naked and was smeared in oil. When he was asleep and when he was awake, he saw many other portents. He saw many other signs of death and was terrified. Because of his thoughts, he could not sleep.

‘O Kouravya! When night was over and the sun arose from the waters, Kamsa ensured that arrangements were carried out for the great festival of wrestling. The men worshipped the arena and blew on trumpets. The galleries were decorated with garlands, flags, ribbons and arches. With brahmanas and kshatriyas at the forefront, residents of the city and the countryside entered and seated themselves comfortably. Seats were earmarked for kings. Surrounded by his advisers, Kamsa seated himself in the royal gallery. Though he was seated amidst the circle of kings, his heart was trembling. The blare of trumpets was surpassed by the sound of wrestlers slapping their palms. The proud and ornamented wrestlers seated themselves, along with their instructors. Pleased and delighted by the music, Chanura, Mushtika, Kuta, Shala and Toshala entered the arena. Nanda gopa and the other gopas had been summoned by the king of the Bhojas. They offered him their gifts and seated themselves in one of the galleries.'

Chapter 10(43)

Shri-Shuka said, 'O scorcher of enemies! Krishna and Rama performed their ablutions. They heard the sounds of the wrestlers and the kettledrums, and approached to see what was happening. Krishna approached the gate of the arena and saw the elephant Kuvalayapida stationed there, goaded by the keeper. Shouri girded up his garments and tied his curly hair. In a voice that rumbled like the clouds, he spoke to the elephant keeper. "O elephant keeper! Without any delay, step aside and allow us to pass. O elephant keeper! If you do not do so, I will send you and your elephant to Yama's abode." Thus censured, the elephant keeper became angry and goaded his angry elephant, which was like Yama, the destroyer, in Krishna's direction. The Indra among elephants rushed forwards and violently seized him in its trunk. However, he slipped out from the trunk, struck it and hid under its legs. It was angry and couldn't see Keshava, though it could smell him. It stretched out and seized him with the tip of its trunk. However, he forcibly freed himself. He seized the extremely strong animal by the tail and dragged it twenty-five bow-lengths away, just as Suparna toys with a serpent. It moved around, to the left and to the right. However, Achyuta held on to the tail and also moved around in that way, just as a boy does with a calf. Krishna then faced the elephant and struck it with his hand. He ran and it followed. But just as it was about to touch him, at every step, he made it fall down. As he ran, he playfully fell down on the ground and instantly arose. However, thinking that he had fallen down, it angrily struck the ground with its tusks. When its own valour was countered, the Indra among elephants became extremely angry. Goaded by the drivers, [301] it angrily rushed towards Krishna. As it was descending, the illustrious Madhusudana approached. He seized its trunk with a hand and flung it down on the ground. When it had fallen down, he pressed down on it with his foot. He played like a lion and uprooted a tusk. Hari used this to slay the elephant and its keepers.

‘He left the dead elephant there. With a tusk in his hand, he entered. The tusk was on his shoulder and he was smeared with drops of the elephant’s musth. There were drops of his perspiration. His lotus face was radiant. O king! Baladeva and Janardana were surrounded by some gopas. Holding the tusks as excellent weapons, they entered the arena. As he entered the arena with his elder brother, each one regarded him in different ways—the wrestlers as the vajra, men as the best among men, women as the personified form of the god of love, the gopas as their relative, the wicked kings as a chastiser, his parents as their child, the lord of the Bhojas as death, the ignorant as a weak competitor, the yogis as the supreme truth and the Vrishnis as the great divinity. O king! When Kamsa saw that Kuvalayapida had been killed, he thought that they were invincible and became extremely anxious. Having reached the arena, the two mighty-armed ones were resplendent. They were attired in colourful garments, ornaments and garlands. They seemed to have donned the garb of two excellent actors. The minds of those who looked at them were agitated by their dazzle.

‘O king! The residents of the city and the country, seated in the galleries, looked at those two excellent men. The outburst of joy was so overwhelming that their eyes dilated. They drank their faces in with their eyes, but were not satisfied. They seemed to drink them in with their eyes, lick them with their tongues, smell them with their noses and embrace them with their arms. They spoke to each other about what they had seen and what they had heard, his form, qualities, sweetness and bravery, as if reminding themselves. “These two are portions of the illustrious Hari Narayana himself. They have descended in Vasudeva’s house. This one was born from Devaki and was conveyed to Gokula. All this while, he has secretly resided and grown up in Nanda’s house. He conveyed Putana and the danava who was in the form of a whirlwind [302] to their ends. He destroyed the two arjuna trees, the guhyaka, [303] Keshi, Dhenuka [304] and others like that. He freed the cows and the cowherds from the forest conflagration. He subdued the snake Kaliya and destroyed Indra’s pride. On one hand, he held up the supreme among mountains for an entire week. He saved Gokula from the showers, storms and thunder. When they looked at his smiling face, the gopis were always delighted. As they looked, they were freed from all the different kinds of torment and exhaustion. It is said that he will make the lineage of the Yadus extremely famous. Protected by him, it will obtain prosperity, fame and greatness. His elder brother is the handsome and lotus-eyed Rama. He is the one who killed Pralamba, Vatsaka, Baka and others." [305] As the people spoke in this way, the trumpets were sounded. Chanura addressed Krishna and Rama in the following words. "O son of Nanda! O Rama! The two of you are respected as brave. Hearing that you were accomplished in wrestling, the king summoned you here, wishing to see for himself. Subjects who do what the king desires, in thoughts, words and deeds, obtain benefit for themselves. It is the contrary for those who do not act accordingly. It is evident that gopas and cowherds always find pleasure in wrestling, playing at such sports as they graze cattle in the forests. Therefore, let you and us do what will bring pleasure to the king. Since all creatures are in the king, all creatures will also be pleased with us." Krishna heard these words. He himself liked to wrestle and welcomed these words. He replied in words that were appropriate to the time and the place. "Though we roam around in the forest, we are the subjects of the lord of the Bhojas. We always do what is agreeable to him. That ensures us his great favours. We are boys and we should sport with those who are our equals in strength. Let there be no adharma and let those who have assembled in this wrestling arena be not tainted by that." Chanura replied, "You or Bala aren't children or young boys. [306] You are supreme among strong ones. You playfully killed an elephant that possessed the vigour of a thousand elephants. Therefore, you will have to fight with strong ones and there will be no violation in this. O Varshneya! Exhibit your valour against me and Bala will demonstrate it against Mushtika."'

Chapter 10(44)

Shri-Shuka said, 'When it was decided in this way, the illustrious Madhusudana made up his mind. He was paired against Chanura and Rohini's son against Mushtika. They grasped the opponent's hands with their hands and locked their feet against the opponent's feet. Wishing to be victorious, they powerfully tugged at the opponent. They struck each other—fists against fists, knees agains knees, heads against heads and chests against chests. Each dragged the opponent around in circles, shoved, crushed, flung him down on the ground, withdrew, attacked from the rear and countered the rival's moves. They raised the opponent up, carried him, or remained stationary. In the process of defeating the rival, they harmed themselves. O king! All the assembled women thought the encounter was between the relatively strong and the relatively weak. Filled with compassion, they spoke to each other in groups. "This is not good policy. The members of the royal assembly have sadly followed adharma. While the king looks on, they desire this encounter between the relatively strong and the relatively weak. On one side, there are the two wrestlers, who are like Indras among mountains. All their limbs are as firm as the vajra. On the other side, there are two young boys who have not yet become adults. Their limbs are extremely delicate. It is certain that there has been a violation of dharma in this assembly. One must never remain in a place where adharma is on the rise. Thinking of the sins committed by an assembly, a wise person should not enter the assembly. Having entered, if a man does not speak, or speaks like an ignorant person, [307] he suffers from sin. Behold Krishna's lotus face as he leaps around on all sides of the enemy. He is perspiring because of the exhaustion and it looks like drops of water on the whorl of a lotus. Are you not looking at Rama's face? His eyes are coppery red. He is full of intolerance towards Mushtika, yet that rage is beautified by his smiles. The land of Vraja is indeed sacred. The ancient Purusha has hidden himself there, disguising himself in human form and wearing a colourful garland of wild flowers. Along with Bala, he has herded the cows and has made his flute vibrate, indulging in pastimes. His feet are worshipped by Shiva and Rama. [308] What austerities have the gopas performed? They have used their eyes to drink up his form, which constantly assumed new expressions. He is the essence of beauty and cannot be equalled or surpassed. There is nothing that can enhance his beauty. He is the only abode of fame, prosperity and opulence. This is a sight that is extremely difficult to obtain. Blessed are the women of Vraja. While milking, threshing, churning, smearing, swinging on swings, taking care of weeping infants, sprinkling, cleaning and performing other activities, their minds have been extremely attached to him and they have sung about him, with tears choking their throats. Their minds have been absorbed in Urukrama. Along with the cows, in the morning, he left Vraja and in the evening, he returned again. They could hear him play on the flute. The women quickly emerged on the road and saw his smiling face and his compassionate glances. Their store of good deeds must be great." O bull among the Bharata lineage! While the women were conversing in this way, the illustrious Hari, the lord of yoga, made up his mind to kill his enemy. Hearing the scared words of the women, the parents, filled with affection towards their sons, were grief-stricken. Since they did not know about the strength of their sons, they suffered from remorse.

'Using many kinds of techniques, Achyuta and his adversary fought against each other. In that way, Bala and Mushtika also fought against each other. The blows from the illustrious one's body descended like cruel and crushing strikes of the vajra on Chanura. They shattered his limbs and he repeatedly fell unconscious. However, he got up with the speed of a hawk. He angrily struck the illustrious Vasudeva on the chest with both of his clenched hands. As a result of that blow, like an elephant that has been struck with a garland, he did not budge. Hari seized Chanura by his arms and whirled him around several times. He powerfully flung him down on the ground, so that his life began to ebb away. His garlands and garments were dishevelled, like Indra's pole when it was brought down. [309] In that way, Mushtika first struck Balabhadra with his own fist. However, he received a blow from the hand and suffered severely. He trembled and, suffering, vomited blood from his mouth. He lost his life and fell down on the ground, like a tree that has been struck by a storm. O king! Rama, supreme among strikers, then faced Kuta. He playfully toyed with him and negligently killed him with a blow of his left fist. In that way, Krishna kicked at Shala's head with the front of his foot. He did the same with Toshalaka. The heads of both were shattered and they fell down on the ground. When Chanura, Mushtika, Kuta, Shala and Toshalaka were killed, all the remaining wrestlers wished to save their lives and fled.

'The two of them then dragged their gopa friends in [310] and they sported together. While the trumpets blared, the two of them danced, their anklets jingling. With the exception of Kamsa, all the people were delighted at Rama and Krishna's deed. With brahmanas at the forefront, they uttered words of praise. When the best among the wrestlers had been killed or had fled, the king of Bhoja stopped the playing of the musical instruments. He spoke these words. "Drive Vasudeva's wicked sons away from the city. Seize the wealth of the gopas and bind up the evil-minded Nanda. Instantly kill the evil-minded Vasudeva, the worst among wicked ones. Also kill my father, Ugrasena, and all those who are on the side of the enemy." When Kamsa boasted in this way, the undecaying one became angry. He jumped and easily leapt up on to that high gallery. [311] He [312] saw him enter there, like his own death. The spirited one immediately jumped up from his seat and seized a sword and a shield. With that sword in his hand he quickly moved around, to the left and to the right, like a hawk in the sky. However, his fierce strength was irresistible and he powerfully seized him, the way Tarkshya's son seizes a serpent. He seized him by the hair and his diadem was knocked down. From that high gallery, he flung him down on to the arena. The one with the lotus in his navel is the refuge of the universe and controls himself. He flung himself down on top of him. While the world looked on, he seized him by the hair and like a lion dragging an elephant, dragged him along the ground. O Indra among men! Great sounds of lamentation were uttered by all the people. He had always been anxious and his intelligence had been focused on the lord, when he was drinking, eating, moving, sleeping and breathing. He had always seen the one with a chakra as his weapon in front of him. Therefore, he obtained a form just like him, which is so very difficult to obtain.

‘He had eight younger brothers, Kanka, Nyagrodhaka and others. They wished to repay their brother’s death. Extremely enraged, they attacked. They rushed forward with great force. Rohini’s son controlled himself. He raised a club and killed them, the way the lord of deer kills animals. Kettledrums were sounded in the firmament. Brahma, Isha and the others rejoiced and showered down flowers. The women [313] praised them and danced. O great king! His wives and those of his relatives [314] were miserable at their deaths. They approached, beating their heads and with tears in their eyes. The grieving wives embraced them, as they were lying down on a bed meant for heroes. The women lamented in loud tones and repeatedly shed tears. “Alas! O protector! O loved one! O one who knew about dharma! O compassionate and kind protector! With you slain, we, the house and the offspring have also been destroyed. O bull among men! Without you, the city has lost its lord. Like us, it is no longer radiant and the festivities and auspicious signs have ceased. You committed terrible violence against innocent creatures. That is what has reduced you to this state. How can a person who causes harm enjoy peace? He is the one behind the creation and destruction of all creatures. He is the protector too. How can a person who opposes him ever obtain happiness?” The illustrious one, the creator of all the worlds, comforted the royal women. He arranged that the funeral rites of those who had been killed should be performed. He freed his mother and father from their fetters. Krishna and Rama bowed down before them, touching their feet with their heads. Devaki and Vasudeva realized that those two were the lords of the universe and respectfully honoured them. They were scared and did not embrace their own sons.’

Chapter 10(45)

Shri-Shuka said, ‘Purushottama discerned that his parents had got to know about his true nature. Since this should not happen, he cast his maya, which confounds people, over them. With his elder brother, the bull among the Satvatas approached his parents. He humbly bowed down and affectionately addressed them as “Father” and “Mother”, pleasing them. He said, “O father! The two of you have always been anxious about us. During infancy, boyhood and youth, we were never like sons to you. Suffering from destiny, we could not reside with you. Boys are nurtured in their father’s house and obtain great joy. The parents give birth and nourish. Even if a mortal person with a body tries through every possible means and lives for one hundred years, he cannot repay the debt that is owed to them. If a capable son does not pay this back himself, using his riches and means of subsistence, after he dies, he is made to eat his own flesh. If a capable person does not support his aged mother and father, his virtuous wife, his infant child, his preceptor, a brahmana or a person who seeks refuge, even if he breathes, he is as good as dead. We have been incapable because our minds have always been anxious about Kamsa. Since we have not been able to worship you, these days have been spent in futility. O father! O mother! You should pardon us. We were dependent on others. Since we suffered severely from the evil-hearted one, we have not been able to render you service.” Hari, the atman of the universe, used his maya to assume human form and said this. Bewildered by his words, they placed him on their laps and embraced him, immensely happy. Bound to him by bonds of affection, they sprinkled him with flows of tears. O king! Their throats choked with tears and confused, they could not say anything. Thus, Devaki’s illustrious son comforted his parents. He instated his maternal grandfather, Ugrasena, as the king of the Yadus. He said, “O great king! You should command us and the subjects. Because of the curse inflicted by Yayati, a Yadu should not be seated on a royal throne. [315] Since I am present before you as a servant, the gods, not to speak of kings among men, will humbly bring offerings to you.” He then brought back all his kin and relatives who had fled in different directions because of their fear of Kamsa—Yadus, Vrishnis, Andhakas, Madhus, Dasharhas, Kukuras and others. They had suffered from the exile in foreign lands and he respectfully comforted them. The creator of the universe made them dwell in their own houses and satisfied them with wealth. Protected by the arms of Krishna and Samkarshana, they obtained their desires and were successful, finding pleasure in their houses. Their anxieties were removed by Krishna and Rama. Every day, they happily looked at Mukunda's lotus face. They always rejoiced because of his handsome, compassionate and smiling glances. Even the aged ones there became young and extremely energetic. Their eyes repeatedly drank in the nectar from Mukunda's lotus face.

'Devaki's illustrious son approached Nanda, along with Samkarshana. O Indra among kings! He embraced him and said, "O father! We have been affectionately nourished and loved by the two of you. Parents are more affectionate towards their sons than towards their own selves. Infant children are sometimes abandoned by their relatives because they are incapable of nurturing and protecting them. However, the real father and the real mother are those who nourish them like their own sons. O father! You should now go to Vraja. Because of affection, our relatives here have been miserable. After bestowing happiness on our well-wishers here, we will also go there." In this way, the illustrious Achyuta comforted Nanda and the others from Vraja. He respectfully honoured them with garments, ornaments, utensils and other things. Thus addressed, Nanda embraced him. He was overwhelmed with love. His eyes were full of tears. With the gopas, he left for Vraja.

'O king! After this, Shura's son followed the rites and used a priest and brahmanas to undertake the *dvija samskara* for his two sons. [316] As dakshina, he worshipped and gave them [317] cows ornamented with golden necklaces and their ornamented calves, all of them covered with silken garments. At the time of the birth of Krishna and Rama, the immensely intelligent one had mentally resolved to give some. [318] However, following adharma, Kamsa had seized these. He remembered that and gave those too. With the samskara completed, the two of them attained the status of being a dvija. They followed excellent vows. They also received the vow of *gayatra* from Garga, the priest of the lineage of the Yadus. [319] Those two lords of the universe were the source of all kinds of knowledge and knew everything. No one else could have imparted this unblemished knowledge to them. However, to ensure the welfare of men, they concealed this. Therefore, desiring to reside in their preceptor's house, they went to the one named

Sandipani, who was from Kashi, but resident of Avantipura.[320] Having obtained him as a preceptor, those two self-restrained ones served him unwaveringly and with devotion, setting a yardstick. They revered him like a god. The supreme among brahmanas was satisfied with their pure sentiments and humble behaviour. The preceptor spoke to them about all the Vedas, the Vedangas, the secrets of *dhanurveda*, the texts of dharma, the paths of *nyaya*, the knowledge of logic and the six methods of political science.[321] O king! Those two were supreme among the best of men. All kinds of knowledge originated with them. Therefore, they assimilated and mastered everything, when it was uttered only once. O king! They controlled themselves and in sixty-four days and nights, learnt sixty-four different arts.[322] Having satisfied their preceptor, they wished to pay the teacher's dakshina. O king! The brahmana realized their extraordinary greatness and their superhuman intelligence. He consulted his wife and asked for the boon that his son, who had died in the ocean in Prabhasa, might come back.

'The two *maharatha*s[323] agreed to this and mounted their chariot. Invincible in their valour, they reached Prabhasa. Having reached the shore, they sat down for a while. The ocean recognized them and respectfully brought them offerings. The illustrious one told him, "You used your giant wave to seize a child here. He is our preceptor's son. Quickly give him back to us." The ocean replied, "O lord! I did not take him away. It was the great daitya, Panchajana. O Krishna! That asura assumes the form of a conch shell and roams around inside the water. He is the one who has really seized him." Hearing this, the lord quickly entered the water and killed him. However, he did not see the child inside his stomach. Taking the conch shell that had been his body, he returned to the chariot and went to Yama's beloved city, known as Samyamani. Along with the one who wields the plough as a weapon,[324] Janardana went there and blew on the conch shell. Yama, the one who controls all subjects, heard the sound of the conch shell being blown. He worshipped them with a lot of offerings and great devotion. He humbly spoke to Krishna, who resides in the hearts of all creatures. "O Vishnu! In your pastimes, you have assumed human forms. What can I do for you?" The illustrious one said, "Because of the bondage of his own karma, our preceptor's son was brought here. O great king! Give prime importance to my command and bring him here." He agreed and brought the preceptor's son there. The two supreme ones of the Yadu lineage restored him and asked their preceptor to ask for another boon. "O child! [325] You have completely fulfilled everything that must be done for a preceptor. With disciples like you, what else can a preceptor desire? O brave ones! Return to your own home. May your deeds purify everything. May you remember the hymns of the Vedas in this world and in the next one." O child! Having taken the permission of the preceptor, they mounted the chariot, which was as swift as the wind. Thundering like a cloud, they returned to their own city. On seeing Rama and Janardana, all the people were delighted. They had not seen them for many days and were like people who had regained lost wealth.'

Chapter 10(46)

Shri-Shuka said, 'The foremost minister of the Vrishnis was Uddhava, Krishna's beloved friend. He was supremely intelligent and was directly Brihaspati's [326] disciple. On one occasion, the illustrious Hari, the refuge of all those who are afflicted, spoke to his beloved devotee in private. He held his hand in his own hand and said, "O Uddhava! O amiable one! Go to Vraja and bring pleasure to our parents. As a result of separation from me, the gopis are suffering. Convey my message and relieve them. Their minds and lives have been immersed in me. For my sake, they have given up everything connected with the body. For my sake, they have cast aside the dharma of the worlds. Therefore, I will nurture them. Though I am far away, for the women of Gokula, I am the most loved. O dear one! They remember me and are confounded. Because of the separation, they are anxious and distracted. Their minds are on me. It is because I sent them a message about my return that those cowherd women are managing, somehow or the other, with a great deal of difficulty, to remain alive." O king! Thus addressed, Uddhava honoured the words of his master. He brought a chariot and mounted it, leaving for Nanda's Gokula.

'The prosperous one reached Nanda's Vraja just as the sun was about to set. His vehicle was covered with dust from the hooves of the animals that were returning. There was the sound of excited bulls fighting with each other to have intercourse with cows that were in heat. Cows with heavy udders rushed here and there, in search of their own calves. The white calves jumped around in different directions. There was the sound of cows being milked, mixed with the notes of flutes. The place was ornamented with shining gopas and gopis, singing about the auspicious deeds of Bala and Krishna. The residences of the gopas were beautiful with fires, the sun, guests, cattle, brahmanas, ancestors and gods being worshipped with incense, lamps and garlands. There were blossoming forests in every direction, resounding with the calls of flocks of birds. The lotus ponds were decorated with swans and *karandava*s. [327] As soon as Krishna's beloved companion arrived, Nanda happily embraced and worshipped him, taking him to be Vasudeva [328] himself. He ate excellent food and comfortably seated himself on a mat. His feet were massaged and other things were done to remove his exhaustion. He [329] then asked him, "O dear one! O extremely fortunate one! Is our friend, Shura's son, [330] well? Has he been freed and is he surrounded by his well-wishers? It is good fortune that the evil Kamsa has been killed, along with his followers, because of his own sins. He has always hated the virtuous Yadus, who are devoted to dharma. Does Krishna remember us, his mother, his well-wishers, his friends and the gopas? He is the protector of Vraja. Does he remember the cows, Vrindavana and the mountain? Will Govinda return at least once, to see his own people? It is only then that we will be able to see his face, with the excellent nose and the smiling glances. We were saved from the forest conflagration, the storm, the rain, the bull [331] and the snake, deadly dangers extremely difficult to cross, by the extremely great-souled Krishna. O dear one! When we remember Krishna's valour, his pastimes, sidelong glances, smiles and conversation, all our activities become slack. When we see the rivers, mountains, forests and regions that were adorned by his feet and where he played, our minds become immersed in him. Just as Garga said, I think that Krishna and Rama are two supreme gods who have come to this world for some great purpose of the gods. As if playing, like a king of deer with animals, they killed Kamsa, who possessed the strength of ten thousand elephants, the two wrestlers and the king of elephants. Like a king of elephants with a staff, he shattered an extremely strong bow that was three *tala*s long. [332] With a single hand, he held the mountain up for seven days. As if he was playing, he killed Pralamba, Dhenuka, Arishta, Trinavarta, Baka and other daityas who had defeated the gods and the asuras." Thus, with his mind devoted to Krishna, Nanda repeatedly remembered this. Extremely anxious and overwhelmed by the force of his love, he then fell silent. Yashoda heard the description of her son's conduct. As she heard, tears flowed and the affection made milk flow from her breasts.

'Uddhava was delighted to see the great devotion Nanda and Yashoda had towards the illustrious Krishna. Uddhava said, "O revered one! The two of you are certainly the most praiseworthy among all those who have bodies in this world. You possess this kind of attachment towards Narayana, the preceptor who created everything. These two, Rama and Mukunda, are Purusha and Pradhana. They were the seed and the womb of the universe. They are the two ancient ones, the lords of knowledge, whose signs can be detected inside all creatures. At the time of death, if a person fixes his mind on him even for an instant, his impurities and store of karma are swiftly destroyed. He obtains the complexion of the sun and full of the brahman, achieves the supreme objective. Narayana is the cause behind everything. He has assumed this mortal form for a specific purpose. You possess greatest devotion towards the great-souled one. How can there be any other good deeds left for the two of you to accomplish? Within a short period of time, Achyuta, the illustrious lord of the Satvatas, will return to Vraja to bring pleasure to his parents. Krishna told you that he would return after killing Kamsa, the enemy of all the Satvatas, in the arena and he will certainly fulfil that pledge. O immensely fortunate ones! Do not be distressed. You will see Krishna in your presence. Just as fire is hidden inside kindling, he exists in the hearts of all creatures. He is beyond attachment. There is no one whom he loves and there is no one whom he hates. He is impartial towards everyone and no one is his superior, inferior or equal. He has no mother or father, no wife, sons, or other relatives. There is no one who is his own. There is no one who is not his own. He has no body and no birth. He has no karma. For his pastimes and to protect the virtuous, he assumes birth in this world as superior, inferior and mixed species. [333] Though he is devoid of gunas, he assumes the sattva, rajas and tamas gunas. As part of his pastimes, he uses these gunas to create, preserve and destroy. If one is being whirled around, to the eye it seems as if the ground is revolving. In that way, it is said that because of ahamkara, one takes oneself to be the agent, though the real agent is consciousness. [334] Indeed, the illustrious Hari is not only your son. He is the lord and is the son, atman, father and mother of everyone. Nothing that has been seen, nothing that has been heard, nothing that has happened, nothing that is happening, nothing that will happen, the mobile and the immobile, the large and the small—do not exist without Achyuta. He cannot be described in words. He is the paramatman, manifested in everything.'

Shri-Shuka continued, 'O king! Nanda and Krishna's companion conversed in this way and the night passed. The gopis awoke and lit the lamps. They worshipped the household deities and started to churn the milk. As they pulled on the ropes, the light of the lamps reflected on their shining jewels and the rows of bangles on their hands. Their hips, breasts, necklaces and earrings moved. Their cheeks glowed and their faces were red with kunkuma. The women of Vraja loudly sang about the lotus-eyed one and the sound rose up and touched the sky. This mixed with the sound of the churning, and everything inauspicious in the various directions was dispelled. When the illustrious sun rose, the residents of Vraja noticed the chariot made out of molten gold in front of Nanda's gate. They asked, "Whom does this belong to? Has Akrura, the one who accomplished Kamsa's task of taking away the lotus-eyed Krishna to Madhu's city, arrived? What will he accomplish for his master now? Will he perform funeral rites for us?" While the women were speaking in this way, having finished his morning ablutions, Uddhava arrived there.'

Chapter 10(47)

Shri-Shuka said, 'Krishna's companion possessed long arms and his eyes were like freshly bloomed lotuses. He was attired in yellow garments and adorned with a garland of lotuses. As a result of sparkling earrings, his lotus face was radiant. On seeing him, the women of Vraja were exceedingly surprised. "Who is this, so handsome to behold? Where has he come from? Why are his garments and ornaments like those of Achyuta?" Saying this, all of them, who had sought refuge at Uttamashloka's feet, surrounded him. They humbly bowed down to him and honoured him well, with bashful and smiling glances and delightful words. They understood that he was carrying a message from Rama's lord. Therefore, once he was seated, they asked him in private. "We know that you are an attendant of the Lord of Yadu. You have come here because you have been so instructed by your master, who wishes to bring pleasure to his parents. Otherwise, there is nothing in this Vraja of cattle that is worth remembering. Even for a sage, the bonds of affection towards a relative are extremely difficult to cast aside. The friendship towards others is mockery, because it is driven by a specific purpose and lasts until the objective has been accomplished. It is like the conduct of men towards women, or that of bees towards flowers. Courtesans abandon a person who possesses nothing and subjects an incompetent king. Once they have obtained the knowledge and paid the dakshina, officiating priests abandon their preceptor. When the fruit has been eaten, birds abandon a tree. Once he has eaten, a guest abandons a household. Animals abandon a forest that has been burnt down. After enjoyment, a lover abandons a devoted woman." The words, bodies and minds of the gopis were immersed in Govinda. When Uddhava, Krishna's messenger, arrived, they forgot about worldly norms and met him. They sang about their beloved one's deeds. Forgetting all shame, they wept. They repeatedly remembered his infancy and childhood.

'A gopi thought about her union with Krishna. She saw a bee and thought that it was a messenger sent by her beloved. She addressed it in the following words. The gopis [335] said, “O bee! You are the friend of someone who is deceitful. Do not touch our feet with your beard. [336] It is stained with kunkuma from his garland, when it pressed against the breasts of our rival. [337] Let the lord of Madhu show his favours to those proud women. Why has he sent a messenger like you? In an assembly of the Yadus, this will be looked upon as deceit. He confounded us by making us drink the nectar of his lips only once. After that, he immediately abandoned us, like you abandon a flower. How does Padma [338] serve his lotus feet? Indeed, she must also have lost her mind because of Uttamashloka’s conversation. O one with six legs! We are without homes. Why are you singing so much about the lord of the Yadus in front of us? This is old stuff for us. Sing about these topics before the female friends of Vijaya’s friend. [339] He is relieving the wounds in their breasts now. They will give you whatever you wish for. No woman in heaven, earth or *rasatala* [340] is unavailable to him. He is deceitful, with a beautiful smile. His eyebrows are arched. The goddess of prosperity worships the dust of his feet. Who are we? However, wretched people like us have the words about Uttamashloka on their side. Remove your head from my feet. I know you as Mukunda’s messenger. Therefore, you are learned in entreating and flattery. We gave up our husbands, children and everything else in this world. However, his mind is ungrateful and he has himself given us up. What reconciliation is possible with him? Like a hunter, he followed the dharma of a hunter and pierced the Indra among the apes. [341] He was vanquished by a woman and disfigured a woman who desired him. [342] Like a crow, he ate Bali’s offerings and thereafter, bound him up. Therefore, even though we can’t give up hearing about him, enough of friendship with that dark one. Hearing about his pastimes and deeds only once is like nectar to the ears. It cleanses and destroys the proclivities of the opposite pair of sentiments. The listeners immediately give up their homes and miserable families. Behaving like many wretched birds, they follow the practice of begging for a living. We trusted him and took his deceitful words to be true. We are like does, the wives of a black antelope, ignorant about the songs sung by a hunter. On many occasions, we have seen and felt the fierce pain of desire, caused by his nails. O messenger! Please speak about something else. O friend of my beloved! Why have you returned? Has he sent you again? O dear one! O respected one! Please ask what you wish for. O amiable one! Union with him is extremely difficult to give up. But how will you take us to his side? Shri, his consort, is always with him, right on his chest. Unfortunately, the son of the noble one [343] is now in Madhu's city. O amiable one! Does he remember his father's house and his friends, the gopas? Does he ever talk about us, his female servants? When will he rest his hands, fragrant with the scent of aloe, on our heads?" The gopis were anxious to see Krishna. Hearing them, Uddhava comforted them and told them about the message sent by their beloved.

'Uddhava said, "It is certain that you have accomplished your objectives and are worshipped by the worlds. You have dedicated your minds to the illustrious Vasudeva. Devotion towards Krishna is brought about through donations, vows, austerities, oblations, chanting, studying, self-control and many other kinds of superior modes. However, your devotion towards Uttamashloka is supreme. It is through good fortune that you have obtained this devotion, which is extremely difficult for even sages to get. It is through good fortune that you gave up your sons, husbands, bodies, own relatives and houses and sought out the supreme Purusha who is known as Krishna. O immensely fortunate ones! With all your souls, you have obtained this devotion to Adhokshaja as a right, even at a time of separation. You have shown me a favour by displaying it to me. Now listen to the message sent by your beloved. It will bring you pleasure. O fortunate ones! I have come here with my master's private message. The illustrious one said, 'Since I am in all atmans, you can never be separated from me. Just as the elements, space, air, fire, water and the earth exist in all beings, I am present in the mind, the breath of life, the senses and the store of gunas in all beings. Through the maya of my own powers, the elements, the senses and the gunas, I use my own self to create, preserve and destroy within my own self. The atman is full of pure jnana and is distinct from the aggregation of the gunas. It can be perceived in the states of wakefulness, dreaming and deep sleep, [344] created by maya. The objects of the senses are like what one sees in a dream. Even when one is not asleep, one thinks about them and runs after them in vain. Therefore, one should restrain the senses. The learned say that this is the objective of the traditional texts, yoga, samkhya, renunciation, austerities, self-control and truth—like rivers heading towards the ocean. I, your beloved, am now far distant from your sight. This is with the objective of attracting your minds towards me, while you desire me and meditate on me. The minds of women are such that when a beloved person is nearby, in front of their eyes, they are not as attracted to him as they are when he is far away. Since your minds are completely immersed in me and you have freed yourself from all other pursuits, since you always remember me, within a short while, you will obtain me. O fortunate ones! There were some who had to remain in Vraja. Consequently, they could not enjoy the rasa pastimes with me in the forest in the night. Nevertheless, because they thought about my valour, they will obtain me.’”’

Shri-Shuka continued, ‘Thus, the women of Vraja heard the instructions of their beloved. The message revived their memories. Rejoicing, they addressed Uddhava in these words.

‘The gopis said, “It is good fortune that Kamsa, who caused injury to the Yadus, has been killed, along with his followers. It is good fortune that Achyuta has accomplished all his objectives and is now happily residing with his relatives. O amiable one! He brought us pleasure and we worshipped him with gentle and bashful smiles. Is Gada’s elder brother doing that to the women of the city now and are they casting their generous glances on him? He is accomplished in bringing pleasure and he is loved by the women of the city. Worshipped by their words and bewildering behaviour, how can he not be bound down by them? O virtuous one! In the course of conversations, does Govinda remember us? In the midst of an assembly of urban women, is he free to mention those from the village? Does he remember the nights with his beloved ones in Vrindavana, enchanting with night lotuses, jasmine and the moon? In the midst of the rasa assembly, anklets jingling on the feet, he enjoyed himself with us. There was a time when we glorified his charming accounts. Will Dasharha ever come here? Because of what he has himself done, we are tormented and grieving. Will his limbs bring us back to life, just as Indra’s showers do to the forest? But why will Krishna come here? He has won the kingdom and killed those who caused him injury. He has married the daughters of the kings. Surrounded by all his well-wishers, he is happy. The great-souled one is Shri's lord. He is complete in himself and has accomplished all his desires. What purpose of his can be accomplished by us, who reside in the forest, or by the others? There is supreme bliss when there is no desire left. The *svairini* Pingala said that. [345] Though we know this, it is impossible to give up the hope of seeing Krishna. Who will be interested in giving up conversations with Uttamashloka? Though he does not desire her, rarely does Shri move away from his body. O lord! With Samkarshana, Krishna roamed around here, in these rivers, the mountain, the forest regions, amidst the cows and the sounds of the flute. Indeed, they repeatedly remind us about Nanda gopa's son. The place is marked with his footprints, Shri's refuge. We are incapable of forgetting him. His gait, his charming and generous smiles, his pastimes, his glances and his sweet words have stolen our hearts. How can we forget him? O lord! O Rama's lord! O lord of Vraja! O destroyer of suffering! O Govinda! Gokula is submerged in an ocean of grief. Please raise us up."'

Shri-Shuka continued, 'They were suffering from fever because of the separation, and Krishna's message relieved them. They realized that Uddhava was no different from Adhokshaja and honoured him. [346] He resided there for some months, dispelling the grief of the gopis. Singing about accounts of Krishna's pastimes, he delighted Gokula. For the residents of Vraja, the days that Uddhava lived in Vraja, speaking about Krishna, seemed to pass like an instant. [347] Hari's servant found pleasure in looking at the rivers, forest, mountain, valleys and flowering trees and reminded the residents of Vraja about Krishna. He saw that the gopis were disturbed because of their complete absorption in Krishna. Uddhava was greatly delighted. He bowed down to them and said, "Among all those who possess bodies on earth, the gopa women are supreme. They have perfected their sentiments towards Govinda, who is in all atmans. This is a state desired by sages, and us, who are scared of samsara. If one does not savour the account of the infinite one, what is the point of being born as a brahmana? [348] These women roam around in the forest and are contaminated by their improper conduct. [349] But they have perfected their sentiments towards Krishna, the paramatman. The lord himself certainly confers benefit on those who worship him, even if they are ignorant, just as the king of medicines does, [350] even when it is unwillingly imbibed. In the festival of rasa, the necks of the women of Vraja were embraced by his arms and they obtained this great benediction. Though Shri is on his chest and is constantly associated with him, she does not obtain this favour. Nor do celestial women, whose fragrance and beauty are like those of lotuses. What need be said about others? I desire to be the shrubs, creepers and herbs of Vrindavana, since they have been touched by the dust of their feet. [351] They gave up the noble path and their own relatives, which are so very difficult to cast aside. They worshipped Mukunda's footprints, which the sacred texts seek to search out. The illustrious Krishna's lotus feet are worshipped by Shri, Aja [352] and the lords of yoga, who have accomplished all their desires. In the assembly of rasa, he placed them on their breasts. They embraced these and all their torments were dispelled. I repeatedly bow down to the dust on the feet of the women of Nanda's Vraja. When they sing about Hari's account, they purify the three worlds." After this, Dasharha [353] took his leave of the gopis, Yashoda, Nanda and the gopas. Ready to leave, he mounted his chariot. As he emerged, Nanda and the others affectionately approached him, with many kinds of gifts in their hands. With tears in their eyes, they said, "May our minds and our deeds seek refuge at Krishna's lotus feet. May our words utter his names. May our bodies be engaged in bowing down to him. Wherever we are whirled around in our karma, through the wishes of the lord, through our auspicious conduct and gifts, may we be attached to the lord, Krishna." O lord of men! Uddhava was thus honoured by the gopas, who were driven by their devotion towards Krishna. He again returned to Mathura, protected by Krishna. He bowed down before Krishna and told him about the great devotion of the residents of Vraja. He gave Vasudeva, Rama and the king the gifts.' [354]

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Shri-Shuka said, ‘The illustrious one could see everything and was in all atmans. He knew that the *sairindhri* [355] was tormented by desire. Desiring to bring her pleasure, he went to her house. It was filled with extremely expensive furnishings. Everything that could be used to satisfy desire was there. There were strings of pearls, flags, canopies, beds and seats. It was decorated with fragrant incense, lamps, garlands and perfumes. Seeing that he was arriving, she was filled with respect and immediately stood up from her seat. With her friends, she came forward to meet Achyuta and respectfully offered him an excellent seat and other objects. As a virtuous person, Uddhava was also honoured. But having touched the seat offered, he sat down on the ground. Krishna followed the conduct observed by people and quickly entered the chamber with an extremely expensive bed. She bathed and anointed herself, attiring herself in garments and ornaments. She prepared garlands, perfumes, betel leaves and fragrant asava and approached Madhava. She glanced at him, with bashful and playful smiles. He summoned the beautiful one, who was bashful and scared because this was a new encounter. He held her by her ornamented hands and made her sit on the bed. Her only good act had been that of offering him unguents. However, he enjoyed himself with the beautiful one. Ananga had led to her breasts, chest and eyes being inflamed. But as soon as she inhaled Ananta’s feet, those wounds were healed. With both arms, she embraced her beloved one against her breasts. He was the embodiment of bliss and she gave away the torment she had suffered from for a long time. Having offered him unguents, she had obtained the lord of kaivalya, the lord who is so difficult to obtain. The unfortunate one entreated him in these words. “O beloved one! Please spend a few days with me. O lotus-eyed one! Enjoy yourself with me. I cannot bear to give up your companionship.” The one who shows honours honoured her and granted her the boon of satisfying desire. With Uddhava, the lord of everything then returned to his own prosperous residence. Vishnu, the lord of all the lords, is extremely difficult to please. Having worshipped him, only an ignorant person will ask for a boon that will please the mind, but is unreal. [356]

‘With Uddhava and Rama, the lord Krishna then went to Akrura’s house. He desired to bring pleasure to Akrura and also wished to get a task accomplished. From a distance, he saw those best among men, his relatives, approaching. Delighted, he stood up and embraced and honoured them. He bowed down to Krishna and Rama and was honoured by them. Following the recommended rites, when they had seated themselves, he worshipped them. O king! He bathed their feet and sprinkled that water on his head. He gave them expensive garments, divine fragrances, garlands and excellent ornaments. He lowered his head down and worshipped them, taking their feet on his lap and massaging them. Bent down in humility, Akrura spoke to Krishna and Rama. “It is good fortune that you have killed the wicked Kamsa and his followers. You have saved the lineage from endless suffering and have ensured prosperity. The two of you are Pradhana and Purusha. You are the cause behind the universe and you pervade the universe. Without you, neither cause, nor effect, exists. Using your own powers, you have created this universe and have entered it. O brahman! Through hearing [357] and direct sight, you are perceived in many kinds of ways. The elements, earth and the others, manifest themselves as different species, mobile and immobile objects. In that way, you alone are the source of everything. You are the atman who controls himself and is manifest in diverse forms. Through your own powers and the gunas of sattva, rajas and tamas, you create, preserve and destroy the universe. But you are not bound down by gunas and karma. Your atman consists of jnana. What can cause you bondage? The body and other such restrictions are not noticed for you. The atman has no birth or differentiation. Therefore, there is no bondage or liberation for you. Perhaps we see you in that way because of our lack of discrimination, or because you desire that it should be like that. For the sake of the welfare of the universe, you expounded the ancient path of the Vedas. Whenever that path is restricted by evil heretics, you manifest yourself in your attribute of sattva. You are that lord and you have now descended in Vasudeva’s house in your portion, so as to remove the burden of the earth. You have hence slaughtered one hundred akshouhinis of kings who were the portions of others, and not of the gods. You have done this to extend the fame of the lineage. Today, our homes have indeed been filled with fortune. You are the embodied form of all the gods, ancestors, creatures and kings. The water that washes your feet purifies the three worlds. O Adhokshaja! You are the preceptor of the universe and you have entered our home today. You are affectionate towards your devotees and your words are always true. You are a well-wisher. You are grateful. Which learned person will go to anyone else for refuge? As a well-wisher, you give those who worship you everything that they want, even your own self, which never diminishes, or increases. O Janardana! It is good fortune that you are now manifest before us. This is an objective that the lords of yoga and lords among the gods find very difficult to obtain. Quickly sever the cords of affection towards sons, wives, wealth, homes, bodies and everything else. All this is the result of your maya." The illustrious Hari was thus worshipped and praised by his devotee. He smiled and enchanted Akrura with his words. The illustrious one said, "You are our preceptor, paternal uncle and a relative who is always praised. We are like your sons, whom you protect and nurture with compassion. Immensely fortunate ones like you are supreme among those who should be worshipped and served. The gods always hanker after what brings them benefit, but virtuous ones are not driven by selfish motives. Unlike the sight of virtuous ones, tirthas with water and gods made out of earth purify after a long period of time. [358] You are our well-wisher. For our benefit and desiring to do benefit to the Pandavas, go to Gajasahvya [359] and ask how they are. When their father passed away, along with their mother, those children were extremely miserable. We have heard that the king [360] brought them to his own city and made them live there. The king, Ambika's son, is inferior in intelligence and is blind. He is under the control of his wicked son and it is certain that he does not treat his brother's sons impartially. Go and ascertain his present conduct, whether it is virtuous or wicked. When we have found out, we will act so as to bring welfare to our well-wishers." The illustrious lord Hari told Akrura this. With Samkarshana and Uddhava, he then left for his own residence.'

Chapter 10(49)

Shri-Shuka said, 'He went to Hastinapura, ornamented by the fame of Indras among the Pourava lineage. He saw Ambika's son, along with Bhishma, Vidura, Pritha, Bahlika and his son, [361] Bharadvaja's descendant, [362] Goutama's descendant, [363] Karna, Suyodhana, [364] Drona's son, [365] the Pandavas and other well-wishers. Gandini's son [366] met all the relatives in the proper way. He asked the well-wishers about their welfare and in turn, they asked him whether he himself was well. Desiring to find out about the king's conduct, he lived with them for some months. He had wicked sons. His own mind was feeble and he followed the wishes of deceitful ones. [367] The Parthas were powerful, energetic, strong, humble and possessed excellent qualities. They were loved by the subjects and Dhritarashtra's sons could not tolerate this. They gave them poison and committed other unworthy acts. Pritha and Vidura told him everything about all this. Pritha approached her brother Akrura, who had come. [368] She remembered the place where she had been born and spoke to him with tears in her eyes. "O amiable one! Do my parents and brothers remember me? What about my sisters, brother's sons, the women and friends? My brother's son, the illustrious Krishna, is the refuge of all those who are devoted to him. Does he remember his father's sister? What about Rama, whose eyes are like lotus petals? I am grieving amidst my enemies, like a doe in the midst of wolves. Will he comfort me and the fatherless sons with his words? O Krishna! O great yogi! O Krishna! O atman of the universe! O creator of the universe! O Govinda! I am seeking refuge with you. Save me. I, and my children, are suffering. Men are scared of death and samsara and you are the lord who confers emancipation. With the exception of your lotus feet, I do not see any other refuge. I bow down to the pure Krishna, the brahman and the paramatman. O lord of yoga! O embodiment of yoga! I seek refuge with you." In this way, she remembered her own relatives and Krishna, the lord of the universe. O king! Your great grandmother wept in grief. Akrura was indifferent towards joy and misery. He, and the immensely illustrious Vidura, comforted Kunti and told her the reason behind the birth of her sons.

‘The king behaved partially because of affection towards his sons. Before leaving, he [369] approached him when he was in the midst of his well-wishers and told him what his relatives and well-wishers [370] had said. Akrura said, “O son of Vichitravirya! O extender of the fame of the Kuru lineage! After your brother, Pandu, died, you have ascended to the throne. Follow dharma and protect the earth. Delight the subjects with your good conduct. If you act impartially, you will ensure your own benefit and obtain fame. However, if you act in a contrary way, you will be condemned in this world and head towards darkness. Therefore, let your conduct towards the Pandavas and your own sons be impartial. O king! In this world, one can never live permanently with anyone else. That is true of one’s own body, not to speak of wives, sons and others. Every creature is born alone and dies alone. The fruits of good deeds and wicked deeds are enjoyed alone. If a person with limited intelligence acquires wealth through adharma, this is taken away by others, who go by the false name of those who should be nurtured. [371] This is like water being taken away from an aquatic creature. An ignorant person uses adharma to nurture his breath of life, wealth, sons and other things, taking these to be his own. But all of these abandon him and he is unsuccessful. He does not know what is good for him. Forsaken by them, he has to himself bear his sins. Withdrawing from his own dharma, his objectives remain unfulfilled and he enters blinding darkness. O king! Therefore, look upon this world as a dream, maya or unreal wishes. O lord! Use your atman to control yourself and be impartial and serene.” Dhritarashtra replied, “O Danapati! [372] The words that you have spoken are beneficial and I am not satisfied with them. I am like a mortal person who has obtained amrita. O amiable one! However, these well-spoken words will not remain fixed in my heart, but are as fickle as lightning in a cloud. I am partial because of affection towards my sons. Who can shake off what the lord has determined? Which man can act in a contrary way? To remove the burden of the earth, he has now descended in the lineage of the Yadus. It is impossible to decipher his path. Using his own maya, he creates the gunas, distributes them and enters them. I bow down before the one who cannot be fathomed. Through his pastimes, he controls this wheel of samsara. He is the supreme lord and destination." The Yadava thus ascertained the king's intentions. Taking the permission of the well-wishers, he returned again to the city of the Yadus. O Kouravya! He told Rama and Krishna about Dhritarashtra's behaviour towards the Pandavas. That is the reason why he had been sent.'

Chapter 10(50)

Shri-Shuka said, 'O bull among the Bharata lineage! Kamsa's two queens were Asti and Prapti. When their husband was dead, they were afflicted by grief and went to their father's house. Miserable, they told their father, Jarasandha, the king of Magadha, everything about themselves and about how they had become widows. O king! Hearing this unpleasant news, he was filled with sorrow and intolerance. He made a supreme effort to ensure that no Yadavas would be left on earth. He surrounded himself with twenty-three akshouhinis and from every direction, laid siege to Mathura, the capital of the Yadus. Krishna saw that army, which was like an ocean crossing the limits of the shoreline. It had laid siege to his own city and his own relatives were afflicted by fear. Though the illustrious Hari was the cause behind everything, for a specific purpose, he had assumed the form of a human avatara. Therefore, he thought about what would be appropriate to the time and the place. "To remove the earth's burden, I will destroy the army that has gathered. It has been brought together by the king of Magadha and all the kings are following his command. There are many akshouhinis, consisting of foot soldiers, horses, chariots and elephants. However, since he will make efforts to raise another army again, the king of Magadha should not be killed. [373] This is the reason I assumed this avatara, to remove the earth's burden, to protect the virtuous and to destroy the others. For the protection of dharma and to bring an end to adharma, when it becomes powerful on some occasions, I assume other bodies." While Govinda was thinking in this way, two chariots instantly descended from the sky. They were as radiant as the sun and possessed charioteers and the requisite equipment. On their own, ancient celestial weapons appeared. Seeing these, Hrishikesha spoke to Samkarshana. “O lord! Behold the catastrophe that your own Yadus face. This chariot has arrived, with your beloved weapons. O lord! This is the reason the two of us have taken birth, to ensure benefit to the virtuous. Act so as to remove the earth’s burden, in the form of these twenty-three armies.” Having consulted in this way, the two Dasharhas armoured themselves. With their own resplendent weapons, they emerged from the city on their two chariots. They were only surrounded by a small army.

‘With Daruka as his charioteer, Hari emerged and blew on his conch shell and this made the hearts of the enemy soldiers tremble. Magadha [374] looked at them and said, “O Krishna! O worst among men! I do not wish to fight with you. You are a child and are alone. That would be a shame. You are evil and the slayer of relatives. You have hidden yourself. [375] O Rama! If you have faith and perseverance, muster those and fight. Either kill me, or give up your body, when it is shattered with my arrows, and go to heaven.” The illustrious one replied, “Those who are really brave do not boast. Instead, they exhibit their manliness. O king! We do not accept the words of those who are afflicted [376] and are about to die.” Jara’s son [377] advanced towards the two Madhavas. He surrounded them with an immensely large and powerful army, with soldiers, vehicles, standards, horses and chariots, just as the sun is covered with clouds, or a fire is covered with dust particles raised by the wind. The women of the city were positioned on the tops of houses, mansions and turrets. They could no longer see the chariots of Hari and Rama in the battle, with standards of Garuda and the palm tree. [378] They were afflicted by grief and lost their senses. The army of the enemy was like a mass of clouds that repeatedly showered down sharp arrows, like terrible showers of rain. Hari saw that his own soldiers were suffering as a result of this. He twanged the excellent Sharnga bow, worshipped by gods and asuras. He picked up arrows from his quiver and affixed them. He drew his bow back and released volleys of sharp arrows. Whirling the bow like a circle of fire, he incessantly slew elephants, horses and foot soldiers. With their temples shattered, elephants fell down. Their necks severed by arrows, many horses simultaneously fell down. Chariots were shattered, their horses, standards, charioteers and warriors destroyed. The arms, thighs and necks of foot soldiers were severed. The limbs of bipeds, elephants and horses were mangled and hundreds of streams of blood started to flow. The arms were like snakes. [379] The heads of the men were like tortoises. The slain elephants were like islands. The horses were like crocodiles. The hands and thighs were like fish. The hair of the men was like moss. The bows were like waves and the waves were like tangles of weeds. The wheels [380] were like terrible whirlpools. The extremely expensive and excellent ornaments were like stones and gravel. In the battle, these flows caused terror to cowards and caused delight to those who were spirited. Samkarshana, infinite in his energy, used his club to slay the indomitable enemies. O dear one! That army was protected by the Indra among the Magadhas. It was impossible to penetrate and terrible. It was like an ocean where the distant shore is impossible to reach. However, Vasudeva's two sons conveyed it to its destruction. Those two supreme lords of the universe toyed with it. He is infinite in his qualities. Through his own pastimes, he brings about the creation, preservation and destruction of the three worlds. Therefore, it was not extraordinary that he should subjugate the enemy's army. However, when he follows the behaviour of a mortal, this is fit to be described.

'The immensely strong Jarasandha was without his chariot and Rama seized him, just as a lion forcibly seizes another lion. His army had been destroyed and he was the only one who was alive. He had killed his enemies in the past and was now bound up with human bonds and those of Varuna. However, Govinda still had a task that he desired to use him for. Therefore, he restrained him. [381] He was freed by the two protectors of the worlds. Revered by brave ones, he was now ashamed. He resolved to perform austerities. But along the way, he was restrained by kings. They used words that achieve purposes of purification, as well as ordinary norms of good policy. [382] "Your defeat at the hands of the Yadus is because of the bondage of your own karma." With all his armies destroyed, the king who was Brihadratha's son returned to Magadha. Having been slighted by the illustrious one, his mind was distressed. Mukunda had crossed the ocean that was the enemy's army with his own forces unharmed. The residents of heaven approved of what he had done and showered down flowers. Delighted and freed from their anxiety, the residents of Mathura approached him. *Suta*s, *magadha*s [383] and bandis sang about his victory. As the two lords entered the city, there was the sound from many conch shells, kettledrums, other drums, tambourines, veenas and flutes. The women gazed fondly at him, their eyes widened with love. They showered garlands, curds, unbroken grain and tender shoots. The lord gathered the large number of riches left on the battlefield by the warriors and the ornaments of the warriors and presented these to the king of the Yadus.

'In this way, the king of the Magadhas and his army of askhouhinis fought against the Yadus seventeen times and was defeated, since they were protected by Krishna. Because of Krishna's energy, the Vrishnis destroyed all those armies. Though his own soldiers were destroyed, the enemy allowed the king to escape. The eighteenth encounter was about to commence. At that time, sent by Narada, the brave Yavana appeared. [384] He arrived and laid siege to Mathura with three crores of mlechchhas. In the world of men, he had heard that the Vrishnis were respected warriors who could fight against him. On seeing him, with Samkarshana as his aide, Krishna started to think. "From two sides, a great difficulty now presents itself before the Yadus. The Yavana has already arrived and has laid siege, with his large army. Either tomorrow, or the day after tomorrow, Magadha will also come here. While we are fighting against him, Jara's powerful son may arrive here and kill our relatives, or capture them and take them to his own city. Hence, we must now construct a fort that bipeds will find impossible to penetrate. When we have settled our relatives there, we will kill Yavana." Having consulted in this way, the illustrious one had a wonderful city constructed.

'Its entire circumference was twelve yojanas and it was inside the ocean. Tvashta's [385] accomplished knowledge of artisanship could be seen there. The roads, quadrangles and avenues were designed in conformity with principles of *vastu*. [386] There were divine trees and creepers in the gardens and there were wonderful groves. The golden summits reached up and touched the sky. The mansions and turrets were made out of crystal. There were treasure houses and stores made out of silver and brass, ornamented with golden pots. The golden houses had jewels on top. The floors were paved with extremely expensive emeralds. The upper floors of the houses had shrines meant for the gods. It was full of people from the four varnas and there were beautiful houses for the lords of the Yadus. The great Indra gave Hari Sudharma and Parijata. [387] Despite being a mortal, if one dwelt here, one was no longer subject to the dharma of mortals. [388] Varuna gave horses that possessed the speed of thought. These were white, but each possessed one black ear. The lord of riches gave his store of eight treasures. [389] The guardians of the worlds presented their own riches. O king! When he descended on earth, the illustrious one had conferred various kinds of sovereignty and powers on them. They returned all these to Hari. Through his powers of yoga, Hari conveyed all the people there. Krishna advised Rama about protecting the subjects. Wearing a garland of lotuses and without any weapons, he then emerged through the city's gate.'

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Shri-Shuka said, 'He [390] saw him emerge, like the rising moon. He was beautiful to behold, dark in complexion and attired in yellow silk garments. The shrivatsa mark was on his chest and his neck was decorated with the radiant Koustubha. His arms were long and mighty and his eyes were red, like a freshly bloomed lotus. He was always cheerful. His excellent cheeks were beautiful and his smile was pure. His lotus face shone, due to the sparkling earrings in the form of *makara*s. [391] "This being is indeed Vasudeva. He has the shrivatsa mark. He is four-armed and lotus-eyed. With a garland of wild flowers, he is exceedingly handsome. He displays the signs mentioned by Narada. It cannot be anyone else. However, he is without weapons and is walking on foot. Therefore, I will also not use weapons to fight with him." Yavana decided this and ran after him, when he [392] was running away, with his back towards him. He wished to seize the one whom even yogis find it extremely difficult to obtain. At every step, Hari seemed to be within the reach of his hands. He continued to show himself and led the lord of the Yavanas to a mountain cave that was far away. "You have been born in the lineage of the Yadus. It is not proper for you to flee." Since his inauspicious deeds had not yet been exhausted, he abused him in this way and followed him. Abused in this way, the illustrious one entered a cave in a mountain. [393] He [394] also entered and saw another man lying down there. "After having brought me to this distant place, he is now lying down, like a virtuous person." Taking him to be Achyuta, the foolish person struck out with his foot. He had been sleeping for a long period of time and slowly opened his eyes. He looked around in all the directions and saw him standing by his side. O descendant of the Bharata lineage! He glanced at him angrily. A fire was generated from his body and instantly reduced him to ashes.'

The king asked, 'O brahmana! What was the name of this man, the one who destroyed Yavana? Which lineage did he belong to? What was his valour? Why did he enter a cave and sleep there?'

Shri-Shuka replied, 'This great one was born in the lineage of the Ikshvakus and was Mandhata's son. He was known by the name of Muchukunda. He was devoted to brahmanas and to the truth. The large number of gods, led by Indra, were scared of the asuras and requested him to protect them. He protected them for a long period of time. When they obtained Guha [395] as their protector, they told Muchukunda, "O king! We have been protected by you. But you can now give up this hardship. [396] O brave one! You gave up your kingdom in the world of men, which was free of thorns. You gave up all your wishes and protected us. Your contemporary sons, queens, relatives, advisers, ministers and subjects no longer exist. They have faced the onset of time. The illustrious and undecaying lord, in the form of time, is more powerful than the powerful. Like a herder of animals with animals, time toys with subjects. O fortunate one! Ask for a boon from us, anything but kaivalya. The undecaying and illustrious lord, Vishnu, is alone capable of bestowing that." Thus addressed, the immensely illustrious one honoured the gods. Granted by the gods, he entered the cave and lay down there to sleep. [397] When Yavana was reduced to ashes, the illustrious bull among the Satvatas showed himself to the intelligent Muchukunda. He saw him, as dark as a cloud, attired in yellow silk garments. The shrivatsa mark was on his chest and he dazzled because of the radiant Koustubha. He was four-armed and beautiful, with the vaijayanti garland. His handsome face was pleasant and the earrings, shaped like makaras, were radiant. To the world of men, his affectionate and smiling glances were worth looking at. He was handsome and young. His proud gait was like that of a crazy king of deer. Though he was immensely intelligent, the king was overwhelmed by his indomitable energy. Scared, he asked gently.

'Muchukunda asked, "You have come to this desolate cave in the mountain. Who are you? This place is full of thorns, but you are wandering around on feet that are as tender as the petals of lotuses. Are you the energy that exists in all energetic beings? Are you the illustrious fire god? Are you Surya, Soma, the great Indra, or a guardian of the world? Or are you someone else? Among the three gods among the gods, [398] I think that you are the bull among beings. [399] As if with the radiance of a lamp, you have destroyed the darkness inside this cave. O bull among men! We wish to hear. If it pleases you, please tell me truthfully about your own birth, deeds, gotra and account. O tiger among men! We are from the Ikshvaku lineage and are kshatra-bandhus. O lord! I am Youvanashva's son and am known as Muchukunda. [400] After remaining awake for a long period of time, I was exhausted. My senses were overwhelmed by sleep. I desired to sleep in a secluded place. But just now, someone woke me up. Indeed, that person was reduced to ashes because of his wicked deed. O destroyer of enemies! After that, I noticed your glorious form. Your energy is extremely difficult to tolerate. We are incapable of looking at you for long. O immensely fortunate one! My energy has been destroyed. You deserve to be respected by all embodied beings."'

Shri-Shuka continued, 'The illustrious one, the creator of all creatures, was thus addressed by the king. In a deep voice that rumbled like the clouds, he laughed and replied.

'The illustrious one said, "O dear one! My births, deeds and names run into thousands. Since they are infinite, even if I try, I am incapable of enumerating them. Across many births, it may be possible to count the number of particles of dust on earth. But it is not possible to do that for my qualities, deeds, names and births. O king! The supreme rishis enumerate my births and deeds in three time periods, [401] but cannot reach the end. O dear one! Nevertheless, listen to my words about the present period. In earlier times, Virinchi asked to protect dharma and destroy the asuras who were causing a burden on earth. I descended in the lineage of the Yadus, in Anakadundubhi's house. Since I am Vasudeva's son, I am referred to as Vasudeva. [402] I killed Kalanemi, born as Kamsa, and Pralamba and the others who hated the virtuous. O king! I have ensured that Yavana was consumed through your fierce glance. I have come to this cave to show you my favours. I am devoted towards my devotees and, earlier, you have worshipped me a lot. O royal sage! Seek boons from me. I grant all objects of desire. Those who have satisfied me, never deserve to grieve."'

Shri-Shuka continued, 'Thus addressed, Muchukunda was filled with delight and bowed down to him. He remembered Garga's words and knew him to be the god Narayana.

'Muchukunda said, "O lord! People are confounded by your maya. Not realizing their own benefit, they do not worship you. For the sake of happiness, a man becomes attached to the home and women, which give rise to unhappiness. The state of being a human is extremely difficult to obtain. O unblemished one! Without making efforts, he obtains it and is not disfigured in his limbs. However, evil in his intelligence, he does not worship your lotus feet. Like an animal, he is blind and falls into the pit that is the home. O unvanquished one! This period spent by me has been futile. As a king, I have been intoxicated and have increased the prosperity of the kingdom. My intelligence has taken this mortal body to be the atman and I have been attached, with endless anxiety, to sons, wives, treasures and land. This body of mine is like a pot or a wall. [403] With exaggerated pride at being a lord among men, I have surrounded myself with chariots, elephants, horses, foot soldiers and formations. Ignoring you and extremely indomitable, I have roamed around the earth. An excessively intoxicated person thinks about what needs to be done. He lusts after material objects and his avarice increases. He ignores you and suddenly faces you. Like a hungry snake that licks its tongue and seizes a rat, you appear as a destroyer. Known as a lord of men, earlier, this body roamed around on chariots polished with gold and mad elephants. However, in the form of time, you are impossible to cross and reduce this body to what is known as excrement, worms or ashes. [404] Having wheeled around the directions and conquered them, thus having prevented any future fights, a man seats himself on a supreme throne, worshipped by kings who are his equal. O lord! In the home, he finds pleasure in sexual intercourse with women. But he is led around like a domesticated animal. He performs austerities properly and devotes himself to those tasks. He refrains from objects of desire and performs donations in the hope that he might become the king of heaven. In the process, his thirst increases and there is no happiness. O Achyuta! When the material existence ends for such a wanderer, it is only then that there is an association with virtuous people. You are the lord of the superior and the inferior. It is only after association with the virtuous that one obtains the virtuous end of one's intelligence turning towards you. O lord! I think that you have shown me a favour by automatically severing my attachment towards the kingdom. This is what is desired by virtuous ones who worship you and by kings who rule over the entire earth, desiring the solitude of the forest. I desire nothing other than serving at your feet. O lord! Those who desire nothing crave this as a boon. O Hari! You are the one who grants emancipation. Having worshipped you, which noble person will ask for a boon that leads to the bondage of his atman? O lord! Therefore, I completely cast aside all benedictions that lead to the bonds of the gunas and of sattva, rajas and tamas. You are *niranjana*. [405] You are *nirguna*. [406] You are without duality. You are supreme. You are only knowledge. You are Purusha. I will approach you. For a very long time, I have suffered from the travails of this world and have been tormented by remorse. The six enemies [407] are never satiated and I have never obtained peace. O paramatman! I approach you and seek refuge at your lotus feet. O lord! You are freedom from fear. You are immortality. You are freedom from sorrow. I seek refuge with you. Save me."

'The illustrious one replied, "O universal emperor! O great king! Your intelligence is clear and without blemish. I tempted you with boons, but you did not fall prey to desire. Know that I tempted you with boons so that you did not get distracted. Those with single-minded devotion towards me are not distracted by benedictions. O king! Those who are not devotees seek to control their minds with *pranayama* [408] and other techniques. But it is seen that their desire is not destroyed and rises again. With your mind immersed in me, roam the earth as you will. May it always be such that your devotion towards me does not waver. You followed the dharma of kshatriyas. Through hunting and other means, you killed creatures. Therefore, controlling yourself and seeking refuge with me, perform austerities so that those sins are destroyed. O king! In your next life, you will be a supreme brahmana who is a well-wisher towards all creatures. You will only then obtain me.'"

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Shri-Shuka said, 'O dear one! Thus favoured by Krishna, the descendant of the Ikshvaku lineage circumambulated him. He bowed down and emerged through the mouth of the cave. He saw that all mortal beings, animals, plants and trees were small in size. Deducing that kali yuga had arrived, he left for the northern direction. [409] The persevering one was full of devotion and engaged in austerities. He was free of attachment and free of doubts. He fixed his mind on Krishna and entered Gandhamadana. He reached Badarikashrama, the abode of Nara and Narayana. Tolerating all the opposite pairs of sentiments, he was tranquil. He performed austerities and worshipped Hari.

'The illustrious one returned to the city, which was still encircled by *yavana*s. [410] He slew the army of the mlechchhas and took their riches to Dvaraka. Urged by Achyuta, men used oxen to convey those riches. At that time, Jarasandha arrived, as the leader of twenty-three akshouhinis. O king! Seeing the waves of enemy soldiers, the two Madhavas imitated the behaviour of humans and quickly fled. Though they were not scared, they pretended to be frightened and cast away that great store of riches. On feet that were as tender as lotus petals, they travelled for many yojanas. On seeing that the two of them were running away, the powerful Magadha laughed. Not realizing the power of those two lords, he pursued them with an army of chariots. After having fled for a long distance, they were exhausted and ascended the summit of the mountain known as Pravarshana. The illustrious one [411] always showers down there. O king! Though they were hidden inside the mountain, he could not discern their trail. Therefore, on every side of the mountain, he placed kindling and lit a fire. The summit of the mountain was eleven yojanas high. When the slopes started to burn, they swiftly leapt up and jumped down on the ground. The two supreme ones of the Yadu lineage were not noticed by the enemy or his followers. O king! They again returned to their own city, where the ocean acted like a moat. Magadha wrongly thought that Bala and Keshava had been burnt down in the fire. Taking his extremely large army with him, he returned to Magadha. The prosperous lord of Anarta was Raivata. Urged by Brahma, he bestowed his daughter, Revati, on Bala. This has been narrated earlier. [412] O extender of the Kuru lineage! In a *svayamvara*, [413] the illustrious Govinda married the daughter of Bhishmaka of Vidarbha. She was born as Shri's portion. While all the worlds looked on, like Tarkshya's son [414] taking away the nectar, he used his force to crush the kings, Shalva and the others who were on Chedi's [415] side, to take her away.'

The king said, 'We have heard that the illustrious one married the beautiful-faced Rukmini, the daughter of Bhishmaka, through the rakshasa mode. [416] O illustrious one! I wish to hear how the infinitely energetic Krishna defeated Magadha, Shalva and others and abducted the maiden. O brahmana! The sweet and sacred account of Krishna removes all impurities from the worlds. After listening to them, who can be satisfied? A person who is accomplished in hearing will always find them to be new.'

Shri-Shuka continued, 'There was a king named Bhishmaka and he was the great lord of Vidarbha. He had five sons, and a daughter with a beautiful face. Rukmi was the eldest and after him were Rukmaratha, Rukmabahu, Rukmakesha and Rukmamali. Their sister was the virtuous Rukmini. Those who came to their home chanted about Mukunda's beauty, valour, qualities and prosperity. Hearing about these, she decided that he was a husband who was her equal. Krishna knew that she was a store of intelligence, auspicious signs, generosity, beauty, good conduct and qualities. He made up his mind that he would marry her, since she was a wife who was his equal. O king! Rukmi hated Krishna. Therefore, though his relatives were willing, he restrained them from bestowing his sister on Krishna. Instead, he wanted to give her to the king of Chedi. Ascertaining this, the dark-eyed princess of Vidarbha became extremely distressed in her mind. Thinking about this, she quickly sent a trustworthy brahmana to Krishna. Having reached Dvaraka, he was brought in by the gatekeepers and saw the original Purusha seated on a golden throne. The lord was devoted to brahmanas. On seeing him, he descended from his own seat and made him sit. He worshipped him, just as he is himself worshipped by the residents of heaven. When he had eaten and rested, the destination of the virtuous approached him. He massaged his feet with his own hands and gently questioned him. “O chief among the best of brahmanas! Is your observance of dharma approved by the elders? Is it undertaken without any difficulty and are you always happy in your mind? If a brahmana is satisfied with whatever comes his way and follows his dharma without any deviation, then everything can be milked so that he gets all the objects of desire. Even if he becomes the lord of the gods, a discontented person wanders around from one world to another. If a person is content with nothing, when he lies down, all his limbs are free from anxiety. I repeatedly bow my head down before virtuous brahmanas who are satisfied with what they have got and are well-wishers towards all creatures. They are without any ego and are tranquil. O brahmana! Is everything well? If a king protects his kingdom so that the subjects reside happily, he is loved by me. Why have you crossed through impassable paths and come to this fortification? What do you wish for? As long as it is not a secret, tell us everything. What can we do for you?” Parameshthi asked the brahmana these questions, since in his pastimes, he had assumed a body. Everything was described to him.

‘Rukmini said, [417] “O one who is the beauty of the worlds! I have heard about your qualities. If a person hears about you and if that enters through the apertures in the ears, all the torment of the body is destroyed. If a person with eyes sees your form, all the desired objectives are obtained. O Achuyta! I am shameless and my mind has become immersed in you. O Mukunda! No one but you is your equal in greatness, lineage, good conduct, beauty, learning, youth, prosperity and power. What patient maiden from a noble lineage will not choose you as a husband at the right time? O lion among men! You bring delight to the minds of those in the world of men. O dear one! Therefore, as a wife, I have chosen you as a husband. O lord! I have surrendered myself to you. Please accept me. O lotus-eyed one! Like a jackal, let Chedi not swiftly touch the share of the offering meant for the brave king of animals. If I have sufficiently worshipped the illustrious and supreme lord through sacred works, sacrifices, donations, rituals, vows and other deeds and have honoured gods, brahmanas and seniors, then let Gada's elder brother accept my hand and not Damaghosha's son or anyone else. O unvanquished one! The marriage will take place tomorrow. Come secretly to Vidarbha, surrounded by the leaders of armies. Crush Chedi, the Indra of Magadha and their armies. Use the rakshasa mode to forcibly abduct me and marry me as viryashulka. I will be roaming around in the inner quarters. 'How will I marry you without killing your relatives?' I will tell you about a means. On the preceding day, a great procession to the deity of the lineage, Girija, [418] takes place and the new bride-to-be ventures out. O lotus-eyed one! Great ones like Uma's consort desire to bathe with the dust of your lotus feet, so that their tamas can be destroyed. If I do not obtain your favours, I will emaciate myself through vows and give up my life. I may get what I want after one hundred years."

'The brahmana added, "O lord of the Yadus! This is the secret message I have brought here. Having thought about what needs to be done next, please do it."'

Chapter 10(53)

Shri-Shuka said, 'The descendant of the Yadu lineage heard the message of the princess of Vidarbha. He clasped his [419] hand in his hand, smiled and said the following. The illustrious one said, "My mind is also set on her and I cannot sleep at night. However, I know that because of his hatred, Rukmi has prohibited the marriage. The one with the unblemished limbs has set her mind on me. I will crush those wicked kings in a battle and bring her here, like the flames of a fire rising from kindling." [420] Madhusudana ascertained [421] the nakshatra [422] for Rukmini's wedding. He instructed his charioteer, Daruka, to quickly yoke the chariot. He yoked the horses, Shaibya, Sugriva, Meghapushpa and Balahaka, to the chariot. He brought it there and stood, hands joined in salutation. Shouri ascended the chariot and also made the brahmana mount. With the swift horses, they travelled from Anarta to Vidarbha within a single night.

‘The king, the lord of Kundina, was under the subjugation of affection towards his son. [423] To bestow his own daughter on Shishupala, he had all the required arrangements carried out. The city was cleaned and the streets, roads and quadrangles were sprinkled with water. It was ornamented with colourful festoons, flags and arches. It was full of men and women decorated with necklaces, fragrances, garlands and radiant garments. The beautiful homes were fragrant with aloe and incense. O king! The gods, the ancestors and the brahmanas were worshipped in the decreed way. They were fed according to the rites and auspicious benedictions were pronounced. The maiden, possessing excellent teeth, was bathed well and went through all the auspicious rites. She was attired in a pair of new silken garments and adorned with excellent ornaments. For the bride’s protection, the best of brahmanas chanted mantras from the Rig, Sama and Yajur Vedas. Priests who were skilled in the Atharva Veda offered oblations for pacifying the planets. The king, supreme among those who knew about rituals, gave brahmanas gold, silver, garments, sesamum mixed with molasses and cows. For his son’s sake, King Damaghosha, the lord of Chedi, had mantras pronounced and did everything else that was required for prosperity. He travelled to Kundina, surrounded by formations of elephants exuding musth, chariots with golden chains, infantry, horses and other soldiers. The lord of Vidarbha came forward to meet and honour him. Delighted, he made him reside in a residence that had been constructed. Thousands of those who were on Chedi’s side arrived—Shalva, Jarasandha, Dantavakra, Viduratha, Poundraka and others. They hated Krishna and Rama and wanted to ensure that Chedi got the maiden. “Surrounded by the Yadus, if Krishna, Rama and the others come here to abduct her, we will collectively fight against them.” Making up their minds in this way, all those kings on earth arrived, complete with armies and mounts.

‘The illustrious Rama heard about the arrangements made by the enemy kings. Since Krishna had gone alone to abduct the maiden, he suspected that there might be an encounter. He was overcome with affection towards his brother. With a large army consisting of elephants, horses, chariots and foot soldiers, he quickly went to Kundina. Bhishmaka’s beautiful daughter wished for Hari's arrival. But since she did not see the brahmana return, she started to think. "Alas! My fortune is limited. Only a night [424] remains before my wedding. The lotus-eyed one has not arrived and I do not know the reason. The brahmana who went with my message has also not returned so far. Perhaps the one with the unblemished atman noticed something reprehensible in me. Why has he not made efforts to come and accept my hand? I am unfortunate. The creator [425] and Maheshvara are not favourably disposed towards me. The virtuous goddess, Gouri, Rudrani, Girija, is also unfavourable." With her mind stolen by Govinda, the maiden thought in this way. Though she knew that there was time, her eyes were filled with tears and she did not open them. O king! In this way, the bride waited for Govinda's arrival. Her left thigh, arm and eye started to twitch, indicating something pleasant. Instructed by Krishna, that excellent brahmana came and saw the divine princess in the inner quarters, where she was confined. The virtuous one with the beautiful smile knew about the signs and could see his cheerful face and confident stride. She asked. He told her that the descendant of the Yadu lineage had arrived and that he had uttered truthful words about taking her away. Hearing that he had arrived, the princess of Vidarbha was delighted in her mind. Since she could not see anything agreeable to offer to the brahmana, she bowed down before him. [426]

'Hearing that Rama and Krishna had arrived, eager to witness his daughter's marriage, to the sound of the blaring of trumpets, he [427] went forward to receive them, bearing appropriate gifts. He presented them with madhuparka, drinks, sparkling garments and other desired gifts, worshipping them in the decreed way. The immensely intelligent one arranged a handsome place for them to reside in. As is appropriate, he arranged for the hospitality of the soldiers and the companions. He also honoured the assembled kings with all the objects of desire, according to valour, age, strength and wealth. The residents of the city of Vidarbha heard that Krishna had arrived. They came and drank in his lotus face, using their eyes like cupped hands. "Rukmini deserves to be his wife and not anyone else's. [428] His form is without any blemish. He is the appropriate husband for Bhishmaka's daughter. May the creator of the three worlds be satisfied with whatever little good deeds we have performed. May Achyuta show us his favours and may he accept the hand of the princess of Vidarbha." Bound to her in their love, the citizens of the city spoke in this way. Protected by soldiers, the maiden left the inner quarters to go to Ambika's shrine. Meditating entirely on Mukunda's lotus feet, she went out on foot to see Bhavani's tender feet. She was silent and was accompanied by her mothers and surrounded by her female friends. The king's brave and armoured guards protected her, their weapons upraised. Drums, conch shells, kettledrums, trumpets and other drums were sounded. There were thousands of foremost courtesans, bearing many kinds of gifts and offerings. The wives of brahmanas were decorated with garlands, fragrances, garments and ornaments. Sutas, magadhas and bandis also advanced, surrounding the bride. Reaching the shrine of the goddess, she washed her lotus hands and feet. She touched water and purified herself. Tranquil, she entered and approached Ambika. Aged wives of brahmanas were accomplished in the rituals and showed her how to worship Bhavani, Bhava's wife, and Bhava himself. "O Ambika! [429] O Shiva's wife! I constantly bow down before you and your children. Please allow the illustrious Krishna to become my husband." She separately used water, fragrances, unbroken grain, incense, garments, necklaces, garlands, ornaments and many kinds of presents, offerings and rays of lamps for the worship. The married wives [430] of the brahmanas also worshipped her with salt, fried cakes, betel leaf, *kanthasutra*s, [431] fruits and sugar cane. The women gave her [432] what remained of their offerings and pronounced benedictions over her. The bride bowed down to them and to the queens and accepted the remnants of the offerings.

'Completing the vow of silence, she emerged from Ambika's shrine. She held on to a female servant's hand with her hand, ornamented with jewels. She was like the god's maya and confounded those who were patient. She was slender of waist and her face was ornamented with earrings. She was *shyama* [433] and a bejewelled girdle encircled her hips. She had budding breasts and her darting eyes seemed to be scared of her own hair. Her smile was sweet and her red lips were like bimba fruit, glowing against teeth that were like jasmine buds. She walked with the stride of a supreme swan. Jingling and well-crafted anklets beautified her feet. On seeing her, all the brave and famous kings who had assembled lost their senses. Their hearts were afflicted at the sight of her. The kings looked at her broad smiles and bashful looks. The desire for her made them lose their senses. Bewildered, they fell down on the ground from their elephants, chariots and horses. Using the guise of the procession, she displayed her own beauty to Hari alone. She advanced slowly on feet that were like lotus buds. She was waiting for the arrival of the illustrious one and used the nails of her left hand to brush away her hair. As she cast bashful and sidelong glances towards the kings, she saw Achyuta. The princess was eager to mount his chariot and while the enemies looked on, Krishna abducted her. He raised her up on to his chariot, marked with the signs of Suparna. Madhava repulsed that circle of kings. With Rama at the forefront, he slowly left, like a lion seizing his share from the midst of jackals. The proud enemies, with Jarasandha at the forefront, could not tolerate their own defeat and the destruction of their fame. "Alas! Shame on our fame. We are armed with bows. Yet, the gopas have taken her away, like deer taking something away from lions."'

Chapter 10(54)

Shri-Shuka said, 'All of them were greatly enraged. Armouring themselves, they ascended their vehicles, each of them surrounded by his own respective army. Holding aloft raised bows, they followed. The leaders of the Yadava army saw them descend. O king! They stood there and faced them, twanging their own bows. They [434] were accomplished in the use of weapons. Mounted on the backs of horses and elephants and astride chariots, they released showers of arrow, like clouds pouring down water on mountains. The slender-waisted one saw that her lord's army was enveloped with arrows and her eyes were agitated with fear. Ashamed, she glanced at his face. The illustrious one laughed and said, "O one with the beautiful eyes! Do not be scared. Those on your side will instantly destroy the enemy's forces." The brave ones, Gada, Samkarshana and the others, could not tolerate this display of valour. They used iron arrows to slaughter the horses, elephants and chariots. The heads of crores of charioteers, horses and elephants fell down on the ground, along with earrings, diadems and headdresses. Hands with swords, clubs, bows and arrows, arms, thighs, legs and the heads of horses, donkeys, elephants, camels, asses and mortals were strewn around. The Vrishnis desired victory. Seeing that their soldiers and forces were slaughtered, the kings, with Jarasandha at the forefront, were disheartened and left. They approached Shishupala, who was afflicted at his promised wife having been abducted. His colour had faded. His enterprise was gone and his face was dry. They spoke to him. "O tiger among men! Give up this distress in your mind. O king! Among embodied beings, the agreeable and the disagreeable are not seen to be permanent. This is like the wooden image of a woman being made to dance according to the wishes of the puppeteer. In that way, happiness and misery in this world are under the control of the lord." "In encounters with Shouri, with twenty-three akshouhinis, I have been defeated seventeen times and have been victorious only once. [435] Nevertheless, I never rejoice or grieve. I know that everything in this world is driven by time and destiny. All of us are lords of leaders of valiant ones. However, we have now been defeated by a small number of Yadus who are protected by Krishna. The enemy has triumphed because destiny favours them now. Like that, when time turns and becomes favourable towards us, we will be victorious." Thus comforted by his friends, Chedi and his followers returned to his city. The remaining kings also left for their own respective cities.

'Rukmi hated Krishna and could not tolerate that Krishna had married his sister through the rakshasa mode. Surrounding himself with an akshouhini, the powerful one followed Krishna from the rear. The intolerant Rukmi was armoured. In the hearing of all the kings, the mighty-armed one had armoured himself. With a bow and an arrow, he had taken a pledge. "I will kill Krishna in a battle and bring Rukmini back. Otherwise, I will not enter Kundina. I am stating this truthfully." Having said this, he mounted his chariot and told the charioteer, "Quickly urge the horses towards the spot where Krishna is, so that there can be an encounter with him. Today, using sharp arrows, I will take away the pride that the evil-minded cowherd has about his valour. He has used violence to abduct my sister." The boastful and evil-minded one did not know about the measure of the lord's prowess. Govinda was alone on his chariot and he challenged him, "Wait. Stay." He drew his bow back extremely firmly and struck Krishna with three arrows. He said, "O worst of the Yadu lineage! Wait for a while. You are stealing my sister, like a crow taking away oblations. O wicked one! O one who uses maya! O one who fights using deceit! Today, I will rob you of your pride. Before you are struck with my arrows and forced to lie down, release the maiden." Krishna smiled and used six arrows to pierce and shatter Rukmi's bow. He struck the four horses with eight arrows, the charioteer with two and the standard with three. Picking up another bow, he pierced Krishna with five arrows. Despite being struck with floods of arrows, Achyuta severed his bow again. He picked up another one, but the undecaying one severed that too. Whatever be the weapon he chose to pick up, club, spear, trident, shield, sword, lance, javelin—Hari severed all these. At this, he angrily leapt down from his chariot. Wishing to kill him, with a sword in his hand, he rushed towards Krishna, like an insect towards a fire. As he descended, he [436] used arrows to shatter the sword and the shield into fragments that were like sesamum seeds. He seized a sharp sword and got ready to kill Rukmi. On seeing that he was getting ready to kill her brother, Rukmini became agitated with fear. The virtuous one fell down at her husband's feet and piteously spoke these words. "O lord of yoga! O one whose atman is immeasurable! O god of the gods! O lord of the universe! O fortunate one! O mighty-armed one! You should not kill my brother." Because of her fear, her limbs trembled. The grief made her mouth dry up and tears choked her throat. Because of her fright, her necklace, made out of molten gold, was dislodged. She seized his feet and out of compassion, he desisted. He tied up that evil-acting person with a piece of cloth. He disfigured him by shaving him, but left some of his beard and hair untouched.

'Like elephants destroying lotuses, the foremost and valiant ones among the Yadus crushed the extraordinary enemy soldiers. Having approached Krishna's presence, they saw Rukmi there. He was in a condition that was close to having been killed. [437] The lord, Samkarshana, was filled with compassion and freed the one who had been bound. He told the illustrious Krishna, "O Krishna! What you have done is wicked. It is contemptible. He is a relative and you have disfigured him by shaving off his hair and beard. This is tantamount to killing him. O virtuous lady! [438] Concerned and thinking about your brother's disfigurement, you should not hate us. A man enjoys the fruits of what he himself has done and no one else is responsible for his happiness or unhappiness. Even if a relative commits a crime that deserves his being killed, a relative should not be killed. Instead, he should be cast aside. Since he has been killed because of his own sin, what is the need to kill him again? Prajapati [439] determined a dharma for kshatriyas, following which, a brother must kill his own brother. Nothing is more terrible than this. Those who are proud and blind because of their prosperity and intoxication disrespect others because of kingdoms, land, wealth, women, honour, power, or other reasons. Your perception is not level-headed. [440] He has harboured ill intentions towards all creatures. He has always acted against your well-wishers. Yet, like an ignorant person, you are thinking of behaving kindly towards him. Fashioned by the god's maya, men are bewildered about the atman. Taking the body to be the atman, they think of friends, enemies and neutral parties. There is only one supreme atman, existent in all bodies. However, like the illumination in the sky, foolish people perceive them as many. [441] Composed of material elements, the breath of life and gunas, the body has a beginning and an end. The body does not know about the atman, and samsara is imposed on it. O virtuous lady! Since nothing else is real, the atman has no association or disassociation with anything else. It is the cause of its own perception, just as the sun gives perception to its form through the sense of vision. [442] The body goes through birth and other transformations, but this is not true of the atman. This is like the waxing and the waning of the moon through its kalas [443] and its death during *kuhu*. [444] When a man is asleep, he sees himself and enjoys objects and the fruits of these, though these are not real. In that way, an ignorant person experiences material existence. The grief that is drying you up and confounding you arises out of ignorance. O one with the sweet smiles! Destroy it with true knowledge and regain your natural self.” The illustrious and slender one was thus enlightened by Rama. She cast aside her distress and used her intelligence to steady her mind.

‘The adversaries only left him [445] his life. His forces and radiance were destroyed. His own wishes were frustrated and he remembered his disfigurement. He constructed a great city named Bhojapura, [446] so that he could live there. “I will not enter Kundina until I have killed the evil-minded Krishna and brought back my younger sister.” Having pledged this, he angrily resided there. O extender of the Kuru lineage! Defeating the lords of the earth, the illustrious one brought Bhishmaka’s daughter back to the city. He followed the rites and married her. At that time, in every house in the city of the Yadus, men observed great festivities. O king! Their minds were only devoted to Krishna, the lord of the Yadus. Men and women rejoiced, adorned in earrings studded with jewels and brought many kinds of gifts to the bride and the groom, who were attired in excellent garments. Flags to Indra were raised in the city of the Vrishnis. There were colourful garlands, garments and arches encrusted with gems. The city was beautiful. Auspicious arrangements were made at every door. There were pots filled with water, aloe, incense and lamps. The roads were sprinkled with musth from elephants belonging to the beloved kings who had been invited. The elephants were used to decorate the entrances with areca nut and plantain trees. The Kurus, Srinjayas, Kaikeyas, Vidarbhas, Yadus and Kuntis roamed around here and there, happily meeting each other. Here and there, they heard the account of Rukmini’s abduction being sung and the kings and the princesses were extremely amazed. O king! The residents of the city of Dvaraka were extremely delighted to see Krishna, Shri’s consort, united with Rukmini, who was Rama [447] herself.’

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Shri-Shuka said, ‘Kama was part of Vasudeva’s portion and was earlier, burnt down by Rudra in his rage. [448] So that he might get his body back, he resorted to him. [449] Through Krishna's seed, he was born as the son of the princess of Vidarbha. He was known as Pradyumna and he was not inferior to his father in any way. Shambara recognized him to be his enemy. [450] He could assume any form at will and abducted the child when he was not ten days old. Having hurled him into the sea, he returned to his own house. An extremely powerful fish swallowed him. Along with others, this fish was caught in a large net cast by fishermen. The fishermen brought the extraordinary fish as a gift to Shambara. The cooks took it to the kitchen and started to cut it up with a knife. Finding the child in the stomach, they took him to Mayavati. [451] Her mind was suspicious, but Narada arrived and told her everything, about the boy's birth and about how he had entered the stomach of the fish. She was Kama's illustrious wife, known by the name of Rati. When her husband's body had been burnt down, she had been waiting for him to get back his body. Shambara had entrusted her with the task of preparing rice in the kitchen. Knowing that the infant was Kamadeva, she started to feel love towards the child. Within a short period of time, Krishna's son became a youth. All the women who looked at him were captivated. O dear one! His eyes were as large as the petals of a lotus and his arms were long. He was the most handsome in the world of men. Rati glanced at him with bashful and loving glances, with her eyebrows arched. She lovingly approached him, desiring intercourse. Krishna's illustrious son told her, "O mother! Your mind is perverse. You have transgressed the sentiments of a mother and are behaving like a lover." Rati replied, "You are Narayana's son. Shambara abducted you from your home. O lord! You are Kama and I am Rati, your rightful wife. When you were not even ten days old, the asura Shambara hurled you into the ocean. You were swallowed by a fish. O lord! I have got you back from its stomach. This enemy of yours is invincible. He knows one hundred different kinds of maya and is impossible to defeat. However, using maya, stupefaction and other techniques, you will slay him. With her son gone, your mother is grieving like a female curlew. Overwhelmed with affection towards her son, she is distressed, like a cow afflicted on account of its calf." Mayavati knew about *mahamaya*, [452] which was capable of destroying all other kinds of maya. She bestowed this knowledge on the great-souled Pradyumna.

'He approached Shambara and challenged him to an encounter. He hurled all kinds of abuses at him, using this abuse to generate a conflict. He was provoked by these demeaning words, like a serpent struck with the foot. He emerged, with a club in his hand. His eyes were coppery red with rage. He swiftly whirled his club around and hurled it at the great-souled Pradyumna, roaring and making a sound that was like the bolt of thunder. As it descended, the illustrious Pradyumna repulsed the club with his own club. O king! Then, filled with anger, he hurled his club towards the enemy. The asura resorted to the maya of the daityas that had been taught to him by Maya. He took to the sky and showered down weapons on Krishna's son. Obstructed by this shower of weapons, Rukmini's maharatha son used the great knowledge, full of sattva, which could crush all kinds of maya. The daitya used hundreds of modes used by guhyakas, gandharvas, *pishacha*s, [453] serpents and rakshasas. However, Krishna's son destroyed all of these. He raised his sharp sword and used force to severe Shambara's head, with a copper-coloured beard, diadem and earrings, from his body. The residents of heaven praised him and showered down flowers. His wife could travel through the sky. Through the sky, she took him back to the city. [454]

'O king! The excellent inner quarters were filled with hundreds of excellent women. With his wife, he entered there through the sky, like a cloud accompanied by lightning. The women saw him, with a complexion that was as dark as the cloud. He was attired in a yellow silken garment. His arms were long and his eyes were coppery red. He possessed a handsome and smiling lotus face, ornamented with blue and curly hair. They took him to be Krishna and, ashamed, hid themselves here and there. Slowly, the women noticed slight differences in the signs. [455] They were extremely surprised and happily approached him and the one who was a jewel among women. The black-eyed princess of Vidarbha, sweet in speech, remembered her own son, who had been destroyed, and love oozed out of her breasts. "Who is this lotus-eyed jewel among men? Whom does he belong to? Who has borne her in her womb? Who is the one [456] who has been obtained by him? My son was lost and was taken away from the delivery chamber. If he is alive somewhere, his age and beauty will be like this one's. The one who has come here is similar in form to the wielder of the Sharnga bow. How is this possible? His structure, limbs, gait, voice, smiles and glances are like his. He must certainly be the son I bore in my womb. That is the reason I feel this great love for him. My left arm is throbbing." [457] While the princess of Vidarbha was speculating in this way, Uttamashloka, Devaki's son, arrived there, along with Devaki and Anankadundubhi. Though he knew the truth, the illustrious Janardana remained silent. It was Narada who recounted everything, about the abduction by Shambara and everything else. The women in Krishna's inner quarters heard this extremely wonderful account. They welcomed the one who had returned after many years, as if he had come back from the dead. Devaki, Vasudeva, Krishna, Rama, the women and Rukmini embraced the couple and were filled with joy. Hearing that Pradyumna, who had been destroyed, had returned, the residents of Dvaraka exclaimed, "Wonderful. It is good fortune that the child has returned, as if from the dead." His form was exactly like that of his father's and in private, his mothers repeatedly worshipped him and were attracted to him, taking him to be their lord. Indeed, this is not at all surprising. His form was like a reflection of the form of the one who is Rama's refuge. What need be said of other women? They remembered Kama, when he came within range of their vision.'

Chapter 10(56)

Shri-Shuka said, 'Satrajit caused an offence to Krishna. Therefore, he made efforts to give him the Syamantaka jewel and bestow his own daughter on him.'

The king asked, 'O brahmana! What offence did Satrajit cause to Krishna? Where did the Syamantaka jewel come from? Why did he bestow his daughter on Hari?'

Shri-Shuka replied, 'Surya was a great friend of Satrajit, his devotee. He was satisfied with him and happily gave him the Syamantaka jewel. O king! Wearing the radiant gem around his neck, he entered Dvaraka, as resplendent as the sun. Such was its brilliance, that he was himself almost unnoticed. When people looked at him from a distance, their eyes were blinded by the radiance. They suspected that he was Surya. They went and told the illustrious one, who was playing with dice. "O Narayana! O wielder of the conch shell, chakra and mace! O Damodara! O lotus-eyed one! O Govinda! O delight of the Yadu lineage! We bow down before you. O lord of the universe! To see you, the sun god is coming here. The circle of his fierce rays is robbing men of their sight. The bulls among the gods are seeking to search out your progress in the three worlds. O lord! Having now realized that you have hidden yourself among the Yadus, Aja [458] has come here." Hearing these childish words, the lotus-eyed one laughed. He smiled and said, "This is not the sun god. It is Satrajit, with his blazing jewel." Satrajit entered his prosperous house. He made brahmanas perform the auspicious rites. He entered the house meant for the gods and made them instate the jewel there. O lord! Every day, the jewel produced eight *bhara*s [459] of gold. In the place where the jewel was kept and was worshipped, there was no famine, untimely death from calamities and snakes, mental or physical disease. There was nothing inauspicious from those who were deceitful. On one occasion, Shouri desired the jewel, so that it could be given to the king of the Yadus. [460] However, he was so greedy about wealth that he refused to give it, oblivious of the transgression involved in this.

'On one occasion, wearing the extremely radiant jewel around his neck, Prasena [461] mounted a horse. He went to the forest on a hunt and wandered around. A maned lion killed Prasena and his horse and took the jewel away. When it entered a mountain, it was killed by Jambavat, who desired the jewel. In his cave, he gave his son the jewel, to play with. Unable to see his brother, Satrajit was tormented on account of his brother. "He went to the forest, wearing the jewel around his neck. Perhaps Krishna has killed my brother." The people heard this and it was passed around, from one ear to another ear. The illustrious one heard this and wished to wipe away the ill fame that was being attributed to him. With some citizens, he followed Prasena's footsteps. In the forest, they saw Prasena and his horse, slain by the lion. The people saw it on the slope of the mountain, killed by the bear. [462] The terrible cave of the king of the bears was covered in darkness. Leaving the subjects outside, the illustrious one entered it alone. There, he saw that the excellent jewel had been made into a child's toy. Making up his mind to take it away, he stationed himself near the child. Not having seen a man before, as if in fear, the nurse maid cried out. Hearing this, Jambavat, supreme among strong ones, angrily rushed forward. He did not realize that the illustrious one was his own master. Taking himself to be an ordinary man, he angrily started to fight with him. Both of them wished to triumph against the other and there was a tumultuous duel in the course of the fight. Like hawks fighting over a piece of meat, they fought with weapons, stones and trees. It continued for twenty-eight days and nights. Incessantly, they struck each other with hard blows of the fists that were like strikes of the vajra. As he was struck by blows from Krishna's fists, the strong joints in his limbs were crushed. His spirit started to diminish. He started to perspire all over his body. Amazed, he exclaimed, "I know you. You are the breath of life, energy and strength of all living creatures. You are Vishnu, the ancient being. You are the powerful Vishnu, the lord of everything. You are the creator of all the creators of the universe. You are the reality behind creation. You are time. You are the lord of all subjugators. Among all atmans, you are the supreme atman. The slight rage in your sidelong glance agitated the ocean, full of crocodiles and *timingila*s. [463] It parted and granted you passage. As a mark of your own fame, you constructed a bridge and set Lanka on fire. Using arrows, you brought down the heads of the rakshasas on the ground." O great king! Ascertaining that he had got to know, the illustrious Achyuta, Devaki's son, spoke to the king of the bears. He was filled with great compassion towards his devotee. The lotus-eyed one touched him with his auspicious hand. In a voice that rumbled like the clouds, he said, "O lord of the bears! I have come to this cave for the sake of the jewel. I intend to use this jewel to wipe away the false accusation that has been levelled against me." Addressed in this way, as a mark of his worship, he happily bestowed the jewel and his own daughter, Jambavati, on Krishna.

‘The people saw Shouri enter the cave and did not see him emerge again. They waited for twelve days. Then, miserable, they returned to their own city. Devaki, Queen Rukmini, Anankadundubhi and other well-wishers and kin heard that Krishna had not emerged from the cave. They grieved. Grieving, the residents of Dvaraka abused Satrajit. They presented themselves before Mahamaya Durga and prayed for Krishna’s return. The goddess pronounced her benedictions on them. Successful in his objective, Hari manifested himself, along with his wife, and caused them delight. They got Hrishikesha back, as if he had returned from the dead. He had his wife with him and the jewel was around his neck. All of them engaged in great festivities. The illustrious one summoned Satrajit to the assembly. In the king’s presence, he told him how he had got the jewel back and gave it to him. Ashamed, he [464] accepted the jewel, hanging his head down in embarrassment. Tormented because of his wicked behaviour, he returned to his own residence. He thought about this sin of his and was anxious because of a conflict with those who were more powerful. “How will I wipe away the stain on me? How will I placate Achyuta? What will be good for me? How will people no longer condemn me as short-sighted, inferior and foolish, and as one who is greedy for riches? I will bestow the jewel, and my daughter, who is a jewel among women, on him. That is the appropriate way. There is no other means for me to find peace.” Having used his intelligence, he arrived at this course of action. Satrajit himself made arrangements to gift the jewel, and his own auspicious daughter, to Krishna. Following the proper rites, the illustrious one married Satyabhama. She possessed good conduct, beauty, generosity and other qualities and there were many who had sought her hand. O king! The illustrious one said, “We will not accept the jewel. You are the god’s [465] devotee. Thereby, we will also enjoy a share in the fruits.”’

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Shri-Shuka said, 'Though he knew the truth, Govinda heard that the Pandavas and Kunti had been burnt down. [466] To do what needed to be done for the lineage, along with Rama, he went to the land of the Kurus. They met Bhishma, Kripa, Vidura, Gandhari and Drona. Sharing in their grief, they exclaimed, "Alas! What a great misery!" O king! Finding this opportunity, Akrura and Kritavarma told Shatadhanva, [467] "Why should we not seize the jewel? Satrajit promised each of us his daughter, who is like a jewel. But neglecting us, he gave her to Krishna. Why should he not follow his brother?" [468] Urged by them and goaded by his avarice, he killed Satrajit while he was asleep. In this way, the evil one, worst among the wicked, shortened his own lifespan. While the women shrieked and screamed, like those without a protector, he killed him, the way a butcher slays an animal. Seizing the jewel, he left. Satyabhama saw that her father had been killed and was immersed in grief. She lamented, "Alas, father! I have been slain." She lost her senses. She placed the dead body in a vat filled with oil and went to Gajasahvya. [469] Though Krishna already knew the truth, she was tormented and wanted to tell him about her father's death. O king! When those two lords [470] heard this, they imitated the behaviour of the world of men. "Alas! What a great misery for us." With tears in their eyes, they grieved.

'With his elder brother and his wife, the illustrious one returned to the city. He prepared to kill Shatadhanva and seize the jewel back. Learning that these efforts were being made, he was scared and wished to save his own life. He approached Kritavarma for help, but was told, "I will not show disrespect to the two lords, Rama and Krishna. If a person commits an offence against them, how can he hope to obtain peace? Because of their enmity, Kamsa and his followers lost their lives and their prosperity. After fighting against them in seventeen encounters, Jarasandha lost his own chariot." Refused in this way, he went to Akrura and sought his help. However, he also said, "If a person knows about the strengths of those two lords, how can he oppose them? In his pastimes, the unvanquished one creates, preserves and destroys the universe. The creators of the universe are bewildered and do not know about his endeavours. When he was seven years old, he uprooted a mountain and held it up on a single hand. Though he was a child, he playfully held it up, like an infant holding up a mushroom. I bow down before the illustrious Krishna, the performer of extraordinary deeds. He is infinite. He is the original cause. He is the one who is inside all atmans. I bow down before him.” Refused by him too, Shatadhanva entrusted the great jewel in his care. Ascending a horse that could travel for one hundred yojanas, he left. O king! Rama and Janardana ascended the chariot that had Garuda on its standard. On extremely swift horses, they pursued the one who had caused harm to their senior. In a grove on the outskirts of Mithila, the horse fell down and died. Abandoning it, the terrified one fled on foot and Krishna angrily pursued him. He fled on foot and the illustrious one also pursued him on foot. With the chakra that was sharp at the edges, he severed his head. He searched his upper and lower garment for the jewel. Unable to find the jewel, Krishna went to his elder brother’s presence and said, “Shatadhanva has been killed in vain. The jewel isn’t here.” Bala replied, “It is evident that Shatadhanva has entrusted the jewel to some other man. Return to the city and search him out. I wish to see the king of Videha. I love him a great deal.” O king! Saying this, the descendant of the Yadu lineage entered Mithila. On seeing him, the lord of Mithila was delighted in his mind and immediately stood up. He worshipped him with all the objects of worship, following the prescribed rites. The lord remained in Mithila for some years. Filled with affection, the great-souled Janaka honoured him. It is at this time that Dhritarashtra’s son, Suyodhana, learnt how to fight with the club. [471]

‘Keshava returned to Dvaraka. He wished to do what would bring pleasure to his beloved. He told her about Shatadhanva’s death and about his inability to find the jewel. Since his relative [472] had been killed, he had the funeral rites performed. Along with his well-wishers, the illustrious one attended all these funeral rites. Akrura and Kritavarma heard about Shatandhanva’s death. Those two instigators were filled with dread. In their fear, they fled from Dvaraka. When Akrura went on exile, the residents of Dvaraka suffered from calamities of adhidaivika and adhibhoutika kinds. [473] They were tormented by physical and mental ailments. O dear one! Some forget what I have said before. The sages find an abode in him. How could calamities manifest themselves when he resided there? [474] When the god did not shower down, the lord of Kashi bestowed his own daughter, Gandini, on Shvaphalaka, [475] who had arrived there. It then rained in the kingdom of Kashi. His son, Akrura, possessed similar powers. The god showered down wherever he was. There were no calamities or epidemics. Janardana heard the words of the elders, but decided that this was not the only reason. [476] He summoned Akrura and spoke to him. He honoured and greeted him and engaged him in delightful conversation. He knew what is in all hearts and knew the truth. He smiled and said, "O Danapati! Shatadhanva must have left the prosperous Syamantaka jewel in your care. We already knew that. Since Satrajit had no son, his daughter's sons should accept his inheritance. [477] After performing the water rites, they should repay his debts and accept whatever is left. O one who is excellent in vows! However, others will find it impossible to bear. Therefore, let the jewel remain with you. But my elder brother does not completely believe this about the jewel. [478] O immensely fortunate one! Hence, show it to my relatives and bring them peace of mind. You are now incessantly performing sacrifices on golden altars." [479] Shvaphalaka's son was reassured with these words. He brought the jewel, as radiant as the sun and wrapped in a piece of cloth, and handed it over. The lord showed Syamantaka to his relatives and removed the stain ascribed to him. He then returned the jewel again. If a person reads, hears or remembers this extremely auspicious account of the illustrious lord Vishnu's glorious valour, all his sins are destroyed. His ill fame and wicked deeds are driven away and he obtains peace.'

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Shri-Shuka said, 'Once, to see the Pandavas, the prosperous Purushottama went and presented himself in Indraprastha. [480] He was surrounded by Yuyudhana [481] and others. On seeing Mukunda, the lord of everything, arrive, all the brave Parthas [482] simultaneously stood up, as if the foremost breath of life had arrived. [483] The brave ones embraced Achyuta and all their sins were destroyed from the touch of his limbs. Glancing at his affectionate and smiling face, they were filled with delight. He bowed down at the feet of Yudhishthira and Bhima and greeted them. [484] He embraced Phalguna [485] and was honoured by the twins. [486] When Krishna was seated on an excellent seat, the newly married and unblemished Krishna [487] approached him slowly and bashfully and honoured him. In that way, Satyaki was honoured and welcomed, by the Parthas. The others were also honoured and welcomed and sat down on different seats. He met Pritha and showed her his respects. Her eyes were wet with tears of affection and she embraced him. He asked his father's sister, and her daughter-in-law, about their welfare and they asked him about his relatives. She [488] was overwhelmed by her love. Her voice choked and her eyes were full of tears. She remembered the many kinds of hardships. She spoke to the one who shows himself so as to remove hardships. "O Krishna! You are our protector. Ever since you remembered your relatives and sent my brother [489] as a messenger, we have been well. You are our well-wisher and are the atman of the universe. You do not have any delusions about 'mine' and 'someone else's'. Nevertheless, you reside in the hearts of those who constantly remember you and remove their hardships." Yudhishthira said, "O lord! We are inferior in intelligence. The lords of yoga find it extremely difficult to see you. I do not know what good deeds we have done that we should see you." Requested by the king, [490] the lord happily resided there during the months of the rainy season, generating delight in the eyes of the residents of Indraprastha.

'One day, Vijaya, with the ape on his banner, mounted his chariot. He grasped the Gandiva bow and the two inexhaustible quivers and armoured himself. [491] Along with Krishna, he went to a large and desolate forest that was full of many predatory beasts and deer. To hunt, the destroyer of enemy heroes entered it. Using his arrows, he pierced tigers, boar, buffaloes, *ruru* antelopes, *sharabha*s, *gavaya*s, rhinos, deer, hares and porcupines. [492] Since there was a special auspicious occasion, the servants took the ones that were appropriate as sacrificial offerings to the king. [493] After this, thirsty and exhausted, Bibhatsu [494] went to the Yamuna. The two maharathas touched the sparkling water and drank it. The two Krishnas [495] saw a maiden, beautiful to behold, roaming around. Her hips were beautiful. Her teeth were excellent and her face was lovely. Sent by his friend, Phalguna [496] approached that excellent woman and asked her. "O one with the beautiful hips! Who are you? Whom do you belong to? Where have you come from? What do you wish to do? O beautiful one! I think that you wish for a husband. Tell me everything." Kalindi replied, "I am the sun god's daughter. Vishnu is the granter of boons and deserves to be worshipped. Desiring him as a husband, I have resorted to supreme austerities. O brave one! Other than the one who is Shri's abode, I will not accept anyone as a husband. The illustrious Mukunda is the refuge of those without a protector. May he be pleased with me. I am known as Kalindi and I will reside in the waters of the Yamuna, until I see Achyuta. My father has constructed a residence for me there." Gudakesha [497] reported this exactly to Vasudeva, though he already knew about this. He [498] placed her on his chariot and went to Dharmaraja. Requested by Krishna, Vishvakarma had earlier constructed a colourful and supremely wonderful city for the Parthas. [499] Desiring to bring pleasure to those who were his own, the illustrious one resided there. So that Khandava forest could be given to Agni, he became Arjuna's charioteer. O king! Satisfied, Agni gave Arjuna a bow, a chariot yoked to white horses, two inexhaustible quivers and armour that weapons could not pierce. [500] Maya was freed from the fire and built an assembly hall for his friend. [501] It is there that Duryodhana's vision got confused and he mixed up water and ground. After having sought and obtained leave from his well-wishers, surrounded by Satyaki and other foremost ones, he [502] returned to Dvaraka again. When an extremely auspicious nakshatra was in the ascendant and the conjunctions were favourable, he married Kalindi. He spread great delight and brought everything auspicious to those who were his own.

'Vinda and Anuvinda from Avanti were Duryodhana's followers. Their own sister was attracted to Krishna, but they forbade her from choosing him at a svayamvara. O king! Mitravinda was the daughter of Rajadhidevi, his father's sister. [503] While all the kings looked on, Krishna forcibly abducted her.

‘O king! King Nagnajit of Kosala was extremely devoted to dharma. He had the princess Satya, also known as Nagnajiti, as his daughter. Kings were not allowed to marry her until they had vanquished seven bulls with sharp horns. [504] These were vicious and extremely difficult to vanquish. They could not tolerate the smell of brave ones. The illustrious lord of the Satvatas heard that she could be won by vanquishing the bulls. Surrounded by an extremely large army, he went to the capital of Kosala. [505] The lord of Kosala was delighted. He rose from his seat and offered him a seat and many other valuable gifts of worship. He was honoured back in turn. On seeing all the assembled suitors, the king’s daughter desired Rama’s consort. “If I have been firm in my vows, may my unblemished wishes come true and may I get him as a husband. The dust of his lotus feet is borne on their heads by Shri, the one born from the lotus, [506] Girisha and the guardians of the worlds. In his pastimes, in the course of time, he assumes bodies to protect the ordinances he himself has created. How can the illustrious one be satisfied with me?” Having worshipped him again, he [507] said, “O Narayana! O lord of the universe! You are complete in your own bliss. What can an insignificant person like me do for you?” O descendant of the Kuru lineage! Delighted, the illustrious one accepted the offered seat. In a voice that rumbled like the clouds, he smiled and said, “O Indra among men! If kings follow their own dharma and are bound by it, wise people condemn asking anything from them. Nevertheless, out of affection towards you, I am asking you for your daughter, but we will not pay any price in return.” [508] The king replied, “O protector! In this world, who can be superior to you as a groom for my daughter? You are a reservoir of all the qualities. Shri resides on your body and never leaves you. O bull among the Satvatas! However, we have already taken a pledge to test the valour of the men who desire to be a possible groom for my daughter. O brave one! These seven bulls are impossible to restrain and impossible to control. They have broken and shattered the limbs of an extremely large number of princes. O descendant of the Yadu lineage! O Shri’s lord! If you control them, you will become the sanctioned groom for my daughter.” Hearing about the vow, the lord girded his loins. He divided himself into seven parts. As if he was playing, he controlled them. With their pride shattered and their energy gone, Shouri tied them up with ropes. As if playing, he tied and dragged them along, like a child does with a wooden figure. [509] Amazed and delighted, the king bestowed his daughter on Krishna. Following the prescribed rites, the illustrious lord accepted her. The king's wife was extremely delighted that her daughter had obtained Krishna as her beloved husband. There were great festivities. Conch shells, drums and trumpets were sounded. There was singing and the playing of musical instruments. Brahmanas pronounced benedictions. Happy men and women adorned themselves with excellent garments and garlands. As a wedding gift, the lord [510] gave ten thousand cows, three thousand maidens attired with excellent garments and with golden necklaces [511] around their necks, nine thousand elephants, chariots that were one hundred times the number of elephants, horses that were one hundred times the number of chariots and male servants who were one hundred times the number of horses. The lord of Kosala made the couple ascend a chariot, surrounded by a large army. His heart melting with affection, he sent them on their way. The valour of those extremely intolerant kings had been shattered by the bulls among the Yadus earlier. Nevertheless, hearing that the maiden was being taken away, they obstructed the path. They showered down torrents of arrows. However, desiring to bring pleasure to his friend, Arjuna used his Gandiva to drive them away, just as a lion drives away inferior animals. Devaki's illustrious son accepted the gifts and went to Dvaraka with Satya. The bull among the Yadus found happiness there.

'Krishna married Bhadra from Kekaya, the daughter of his father's sister, Shrutakirti, when her brothers, Santardana and others, bestowed her on him. [512] Lakshmana, the daughter of the king of Madra, possessed all the auspicious signs. Like Suparna [513] taking away the nectar, he single-handedly took her away from her svayamvara ceremony. Krishna had thousands of many other wives. They were beautiful to behold. Bhouma had imprisoned them. But he killed him and rescued them.' [514]

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The king asked, ‘How did the illustrious one kill Bhouma, who had imprisoned those women? Tell me about this brave act of the wielder of the Sharnga bow.’

Shri-Shuka replied, ‘He stole his umbrella. He stole the earrings of his relative. He took away his place from the mountain of the immortals. He was informed by Indra about all of Bhouma’s deeds. [515] With his wife, he mounted Garuda and went to Pragjyotishapura, which had fortifications made out of mountains, weapons, water, fire and wind. There were terrible and firm obstructions fashioned by Mura. [516] He used his club to shatter the fortifications made of mountains and his arrows to shatter those made out of weapons. He used his chakra to sever the fortifications made out of fire, water and wind. He used his sword to sever Mura’s nooses. He shattered the machines with the blare of his conch shell and also the hearts of those spirited ones. The wielder of the mace used his heavy mace to shatter the ramparts. The sound of Panchajanya [517] was like the terrible clap of thunder at the end of a yuga. Hearing this, the five-headed daitya Mura, who was asleep in the waters, arose. He raised a trident and was impossible to look at. His terrible radiance was like that of the sun or the fire at the end of a yuga. With his five mouths, he seemed to devour the three worlds. Like a serpent, he descended and attacked Tarkshya’s son. [518] He roared with his five mouths. He whirled the trident and forcefully hurled it towards Garuda. The loud roar filled earth, heaven, the space in between, all the directions and the sky and filled the space inside the cosmic egg. As the trident descended towards Garuda, Hari used two powerful arrows to splinter it into three fragments and struck him in the face with arrows. At this, he [519] angrily released a club towards him. As the club descended towards him in the battle, Gada’s elder brother used his own mace to shatter it into one thousand fragments. As he rushed towards him with upraised arms, the unvanquished one playfully used his chakra to slice off his head. Devoid of life, he fell down in the water, like a mountain whose summit has been severed by Indra’s energy. His seven sons were distressed at their father’s death. Filled with rage, they exerted themselves to exact revenge. Urged by

Bhouma, they emerged, wielding weapons—Tamra, Antariksha, Shravana, Vibhavasu, Vasu, Nabhasvan and Aruna as the seventh. In the battle, they placed Pitha, the commander, at the forefront. Fierce and angry, they used arrows, swords, clubs, spears, double-edged swords and javelins against the unvanquished one. However, the illustrious one was invincible in his valour and used his own arrows to shatter that mountain of weapons into fragments that were as small as sesamum. He severed the heads, thighs, arms, legs and armour and dispatched them, with Pitha as the foremost, to Yama's eternal abode. His own army was thus repulsed by Achuyta's chakra and arrows. On seeing this, Naraka, the earth's son, became intolerant. He emerged on elephants, originating in the ocean of milk, exuding musth. [520] He saw Krishna seated astride Garuda, along with his wife, resembling a cloud tinged with lightning above the sun. He hurled a *shataghni* towards him. [521] All the warriors also struck him simultaneously. Gada's illustrious elder brother used sharp arrows whetted on stone, with colourful feathers. He severed the arms, thighs, heads, necks and bodies of Bhouma's soldiers. At the same time, he killed the horses and the elephants. O extender of the Kuru lineage! Whenever a warrior used a *shastra* or an *astra* [522] against him, Hari used one sharp arrow to splinter it into three fragments. He was astride Suparna, who used his wings to strike at the elephants. Garuda used his beak, wings and talons to slaughter the elephants. Suffering in the battle, Naraka continued to fight, but entered his city. He saw that his own soldiers were routed and made to suffer by Garuda. Bhouma struck him with a javelin that had once repulsed the vajra. But though pierced by it, he did not waver, like an elephant struck by a garland. Frustrated in his efforts, Bhouma, seated on an elephant, seized a javelin, so as to kill Achyuta. However, before he could release it, Hari used his chakra, sharp at the edges, to sever his head. With earrings, a beautiful diadem and ornaments, it blazed as it fell down on the ground. "Alas! This is excellent!" exclaimed the rishis. The lords of the gods showered down flowers on Mukunda and worshipped him.

'The earth approached Krishna and presented the radiant earrings to him. They were made out of molten gold and were studded with jewels. She gave him a vaijayanti garland and a garland made out of wild flowers. She gave him the umbrella belonging to Prachetas and the great jewel. [523] O king! The goddess praised the lord of the universe, worshipped by the supreme among the gods. With her mind full of devotion, she bowed down, her hands joined in salutation. The earth said, "O lord of the gods! I bow down before you. O wielder of the conch shell, the chakra and the mace! O one who assumes forms that devotees desire! O paramatman! I bow down before you. I bow down to the one who has a lotus in his navel. I bow down to the one who wears a garland of lotus flowers. I bow down to the one whose eyes are like lotuses. I bow down to the one whose feet bear the marks of lotuses! [524] O illustrious Vasudeva Vishnu! I bow down to you. I bow down to Purusha, the original seed. I bow down to the one who is complete in his understanding. O one without birth! O one who gives birth! O brahman! O one who is infinite in powers! O atman of the superior and the inferior! O one who exists in the atmans of all beings! O paramatman! I bow down before you. O unborn lord! When you wish to create, you assume the powerful form of rajas. [525] For destroying and withdrawing, you assume the form of tamas. [526] O lord of the universe! For the preservation of the universe, you resort to sattva. [527] You are time, Pradhana [528] and Purusha, but you are also distinct from them. You are the illustrious one who is without a second. I, water, fire, wind, space, the *tanmatra*s, [529] the gods, the mind, the senses, ahamkara, Mahat and all these mobile and immobile objects are only illusions. His son [530] is approaching your lotus feet. He is terrified. You are the refuge of those who are afflicted. Show him your favours. You should protect him. Place your lotus hand on his hand and cleanse him of all his sins." Humble and full of devotion, the earth entreated him in these words. Granting her freedom from fear, he entered Bhouma's residence, which was filled with all kinds of prosperity.

'Hari saw sixteen thousand princesses there. Using his valour, Bhouma had abducted them from kings. When they saw that noble man enter, those women were captivated. In their minds, they accepted him as their husband, brought there by destiny. Each one of them separately set their hearts on Krishna. "May he be my husband. May the creator sanction this." He had them attired in clean and sparkling garments and sent them to Dvaravati on vehicles borne by men. [531] He also sent a large treasure consisting of chariots, horses and immense wealth. Keshava also sent sixty-four white elephants. They were spirited and four-tusked, born in Airavata's lineage. He went to the abode of Indra of the gods and returned Aditi's earrings to her. He was affectionately worshipped by Indra of the gods and his beloved and great Indrani. [532] Urged by his wife, [533] he uprooted Parijata and placed it on Garuda. Having defeated Indra and the gods, he took it to his city. He placed it in the garden in Satyabhama's house and it beautified the place. Greedy for its fragrance and intoxicating honey, bees followed it all the way from heaven. He [534] touched Achyuta's feet so that his objective could be accomplished, bowing down with the tips of his crown and entreating him. However, after his task had been accomplished, he slighted the great one. Such is the darkness the gods are in. Shame on their opulence. At the same muhurta, the illustrious and undecaying one simultaneously assumed different forms and married those women in different mansions. Those houses had no parallel and were superior to all others. The one whose deeds are inconceivable remained in those houses. [535] Completely satisfied in his own bliss, he enjoyed himself with those women, like an ordinary householder engaged in his tasks. Those women obtained Rama's consort as their husband, even though Brahma and the others do not know about his course. They happily enjoyed themselves, their love constantly increasing. Every engagement with him was like a new one and they exchanged smiling glances and bashful speech. Though each of them possessed hundreds of maidservants, they themselves undertook to serve the lord. They approached him. Offering him a seat, they worshipped him with excellent objects, washing his feet, offering betel leaves, removing his exhaustion by fanning him, applying fragrances, ornamenting him with garlands, dressing his hair, preparing his bed, bathing him and presenting him with gifts.'

Chapter 10(60)

Shri-Shuka said, ‘On one occasion, the preceptor of the universe was happily lying down on his bed. The princess of Bhishma [536] was serving her husband, while her friends were fanning them. Following his pastimes, the lord who is the creator, preserver and destroyer of the universe was born in the lineage of the Yadus, so as to protect his own ordinances. The inner part of that house was radiant. Strings of pearls hung down. There was a dazzling canopy and the lamps were studded with jewels. There were garlands of jasmine flowers, with the sound of bees buzzing. The sparkling beams of the moon entered through apertures in the lattice work. From the grove, the breeze carried the fragrance of parijata blossoms. O king! The smell of incense and aloe emerged through the holes in the lattice work. Her husband, the lord of the universe, was happily lying down on a bed that was as white as the froth on milk, on an excellent pillow. She was serving him. The fan was made out of yak hair, with a bejewelled handle. The queen took it from her friend’s hand and began to serve the lord by fanning him. As she stood near Achyuta with the whisk in her hand, there was a sound from her bejewelled anklets and her beautiful rings and bangles. The ends of her garment hid her breasts, red and decorated with kunkuma. Wearing her necklace, she looked dazzling. An extremely expensive girdle was wound around her hips. She was Shri personified and he alone was her objective. She had assumed a form that was similar to the form he had assumed in his pastimes. Pleased, he looked at her, with her locks of hair, earrings, a golden necklace around her neck and a delighted and smiling face that was like honey. Hari smiled and spoke to her.

‘The illustrious one said, “O princess! You were desired by kings who were as powerful as the guardians of the worlds. They were great in their powers, prosperous, handsome, generous, strong and energetic. Chedi and the others were smitten by love, impossible to control, and were your suitors. Your brother and your own father wanted to bestow you on them. Ignoring them, why did you choose me? I am not their equal. O one with the excellent brows! Terrified of the kings, we have sought shelter in the ocean. [537] We have engendered an enmity with the strong. We have almost had to give up the king's seat. O one with the excellent brows! If women follow men whose ways are unclear and who do not follow paths that are usually traversed by men, they generally tend to suffer. We possess nothing. We are always loved by people who possess nothing. O slender-waisted one! That is the reason affluent people do not generally worship me. Marriage and friendship must take place between those who are equal in wealth, birth, prosperity, form and prospects, never between a superior and an inferior. O princess of Vidarbha! You did not know this. You were not far-sighted. You have chosen us, devoid of gunas. [538] We are only praised by confused beggars. [539] Therefore, you should choose a bull among kshatriyas who is similar to you. You will then truly obtain your wishes, in this world and in the next. O one with the beautiful thighs! Kings—Chedi, Shalva, Jarasandha, Dantavakra and others—hate me. So does your elder brother, Rukmi. They were blind because of their valour and intoxication. O fortunate one! I only abducted you to destroy their insolence and arrogance, so as to destroy the energy of the wicked. Indeed, we are indifferent and do not hanker after wives, children and wealth. We are completely satisfied within our own selves and are indifferent towards a body or a home. Like a light, [540] we are not engaged in any action."'

Shri-Shuka continued, 'She regarded herself as extremely loved by him, because he was always with her. So as to destroy her pride, the illustrious one said this and stopped. The queen had never heard such disagreeable words from her beloved, who was the lord of all the lords in the three worlds. Hearing this, she was scared. Her heart shuddered and she trembled. Overcome by great anxiety, she started to weep. Her well-formed feet were beautiful, with red nails. She scratched on the ground with these. Tears flowed from her dark eyes, decorated with collyrium, and sprinkled her breasts, red with kunkuma. She stood there, with her face cast downwards. The grief made her words choke. The great misery, fear and sorrow made her lose her mind. The bangles slipped from her hand and the fan fell down. She lost control over her body and her senses were suddenly confounded. With her hair dishevelled, she fell down, like a plantain tree uprooted by the wind. His beloved was bound to him by bonds of love and was unable to understand the purport of his jesting. Seeing this, the illustrious and merciful Krishna was filled with compassion for her. He swiftly got down from the bed and raised her in his four arms. [541] He gathered up her hair and wiped her face with his lotus hand. The tears of grief had flowed from her eyes and had stained her breasts. He wiped them. O king! She was virtuous and devoted to no one but him. He embraced her in his arms. The lord was compassionate towards those who were distressed. The destination of devotees knew how to comfort people and assured her. She did not understand the purpose of his jesting and did not deserve to suffer in this way.

'The illustrious one said, "O princess of Vidarbha! Do not be displeased with me. I know that you are devoted towards me. O dear one! I jokingly spoke those words with a desire to hear what you would say. I wished to see your loving face, with your lower lip quivering in rage, while you furrowed your beautiful eyebrows and cast sidelong and angry glances at me. O timid one! O beautiful lady! This is the greatest gain for householders in a home, spending time in joking with the beloved."'

Shri-Shuka continued, 'O king! Thus, the princess of Vidarbha was consoled by the illustrious one. She understood that the words had been spoken in jest and gave up all fear of her beloved abandoning her. She glanced bashfully towards the face of the illustrious one, bull among men. O descendant of the Bharata lineage! Her smile was beautiful and gentle. Rukmini said, "O lotus-eyed one! What you have said is indeed true. You are the illustrious one and I am not your equal in might. You find pleasure in your own greatness. You are the lord of the three lords. [542] I am Prakriti, characterized by gunas. It is the ignorant who grasp my feet. O Urukrama! It is true that you lie down on the ocean, as if you are afraid of the gunas. As atman, you are only awareness. You are always against the wicked aggregation of the senses and are engaged in fighting against them. Your servants give up the status of being kings, rejecting the blinding darkness. [543] Sages enjoy the honey of your lotus feet. Your path is not evident to men who are like animals. It is indeed impossible to comprehend. O lord! The lord's activities are superhuman. Therefore, this must also be true of those who follow you. [544] You possess nothing because there is nothing superior to you. That is the reason Aja [545] and the others, those who enjoy offerings, bring you their offerings. Those who are satisfied with their bodies and blinded by their affluence do not know you as the Destroyer. You are loved by those who enjoy offerings and they are also loved by you. You are the embodiment of all the objectives of human existence. You are the fruits. Because they are intelligent, those who desire you give up everything else. O lord! They are the right people for you to associate with. This is not like intercourse between a man and a woman, which brings both happiness and misery. Sages who have given up the staff [546] have spoken about your glory. You are the atman of the universe and you give your atman away. [547] That is the reason I have chosen you, rejecting the one born from the lotus, Bhava and the lords in the vault of heaven, not to speak of others. Their hopes are destroyed by the force of time, which is generated from the movement of your eyebrows. O Gada's elder brother! You drove away the kings through the roar of your Sharnga bow, like a lion driving away animals from its own share, and abducted me, your own share. O lord! Therefore, your words that you sought refuge in the ocean because you were scared of them is false. Desiring you, jewels among kings like Anga, Vainya, [548] Jayanti's son, [549] Nahusha's son, [550] Gaya and others gave up their universal sovereignty. O lotus-eyed one! They cast aside their kingdoms and entered the forest. They followed you. Did they suffer in this world? Virtuous ones have described the scent of your lotus feet as something that confers liberation on people. It is Lakshmi's abode. Having smelt these, which mortal woman who knows what is good for herself will ignore you and resort to someone else who always suffers from fear? You are the lord of the universe and I have chosen you because you are appropriate for me. You are my atman and will satisfy my desires in this world and in the next. May the shelter of your feet protect me from wandering around, [551] just as they grant freedom from all that is false to those who approach them and worship you. O Achyuta! O afflicter of enemies! Your glories have been chanted in assembles of Mrida [552] and Virinchi. You mentioned some kings. Let them be servants in the houses of women who have not heard about you and where the servants are asses, cows, dogs and cats. [553] A woman who has not smelt the fragrance of your lotus feet is confused in her intelligence. She will love and serve a living corpse with skin, whiskers, body hair, nails and filled from the inside with flesh, bones, blood, worms, excrement, phlegm, bile and wind. O lotus-eyed one! May I be devoted to your feet. You are satisfied within yourself and do not glance too much towards me. However, when there is an excessive increase in rajas, you do look at me. [554] That itself is great compassion towards me. O Madhusudana! I do not think that your words are false. Like Amba, unmarried maidens often develop love. [555] Even if she is married, a *pumshchali* [556] always looks for new and newer lovers. An intelligent person should not maintain such a wicked woman. She has deviated in both worlds."

'The illustrious one said, "O virtuous lady! O princess! We deceived you only because we wished to hear you speak. Everything that you have said in reply is true. O beautiful lady! O fortunate one! You are always single-minded in your devotion towards me. Everything that you desire will happen, but you will also obtain freedom from desire. O unblemished one! I have experienced love towards the husband and devotion to the husband. Though I tried to disturb you with my words, your mind was attached to me and did not deviate. I am the lord of emancipation. But confounded by my maya, there are those who perform austerities and observe vows with the objective of obtaining happiness as couples. O proud one! I am the lord of emancipation and I am also the lord of prosperity. But having obtained me, there are unfortunate men who desire prosperity, which can also be obtained in hell. They are addicted to material objects and hell is the most appropriate place for them. It is good fortune that you are the mistress of my household. You are constantly engaged in faithful service towards me and that liberates from the cycle of samsara. The deceitful find this very difficult to accomplish, especially those whose intentions are also wicked. This is an extremely heavy burden to bear for a woman who is deceitful. O proud one! Among all the houses and all the wives, I have not seen such a loving one as you. At the time of your own marriage, there were kings who had arrived. But disregarding them, simply because you had heard true accounts about me, you secretly sent a brahmana to me with a message. Your brother was defeated and disfigured in the encounter. At the time of the marriage, he was killed during a gambling match. [557] You experienced this intolerable suffering. However, because you were scared of being separated from me, you did not utter a word. We have been conquered by you. To obtain me, you sent a messenger with secret counsel. When I took a long time, you thought that everything was empty. Unwilling to be united with anyone else, you wished to give up your body. We rejoice in this affection and may it always remain with you."'

Shri-Shuka continued, 'Thus, the illustrious lord of the universe found his own pleasure with Rama and indulged in this conjugal conversation. He was imitating the conduct in the world of men. Similarly, in the other houses, the lord also behaved like a householder. Hari, the preceptor of the worlds, was engaged in following the dharma of a householder.'

Chapter 10(61)

Shri-Shuka said, 'Each of Krishna's women gave birth to ten sons each. They possessed all his prosperity and in no way were they inferior to their father. The princesses saw that Achyuta was always in their house. Not knowing about his true nature, each of those women thought that she was the most loved by him. They were captivated by his beautiful face, which was like the whorl of a lotus, his large eyes, his long arms, his loving and smiling glances and his attractive conversation. The women tried to conquer the lord's mind with their own allurements, but were incapable of doing so. They cast bashful and smiling glances at him and indicated their desires by arching their eyebrows and sending other strong messages of intercourse. However, though those sixteen thousand wives used such arrows of the god of love, they were incapable of agitating his senses. The women obtained Rama's consort as their husband. Not even Brahma and the others know the means to obtain him. They constantly enjoyed the pleasure of that increased love towards him and his smiling and sidelong glances. Their desire for union with him was always new. Though each possessed hundreds of servant-maids, they themselves took up the task of serving the lord. They approached him and offered him a seat and other objects of worship. They washed his feet. They offered him betel leaves. They dispelled his exhaustion by fanning him and gave him fragrances and garlands. They dressed his hair, prepared his bed, bathed him and gave him presents. Each of Krishna's wives had ten sons. Earlier, I have mentioned eight queens. I will now recount the names of their sons, Pradyumna and the others. With Pradyumna as the eldest, those born from Rukmini were Charudeshna, Sudeshna, the valiant Charudeha, Sucharu, Charugupta, Bhadracharu, Charuchandra, Vicharu and Charu as the tenth. Not a single one of these sons of Hari was inferior to his father. Satyabhama's ten sons were Bhanu, Subhanu, Svarbhanu, Prabhanu, Bhanuman, Chandrabhanu, Brihadbhanu, Atibhanu as the eighth, Shribhanu and Pratibhanu. Jambavati's sons were Samba, Sumitra, Purujit, Shatajit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravida and Kratu. Samba and the others were dear to their father. The sons of Nagnajiti were Vira, Chandra, Ashvasena, Chitragu, Vegavan, Vrisha, Ama, Shanku, Vasu and the prosperous Kunti. The sons of Kalindi were Shruta, Kavivrisha, Vira, Subahu, Bhadra, Ekala, Shanti, Dasha, Purnamasa and Somaka as the youngest. Madra's [558] sons were Praghosha, Gatravan, Simha, Bala, Prabala, Urdhvaga, Mahashakti, Saha, Oja and Aparajita. The sons of Mitravinda were Vrika, Harsha, Anila, Gridhra, Vardhana, Annada, Mahamsha, Pavana, Vahni and Kshudhi. Bhadra's sons were Sangramajit, Brihatsena, Shura, Praharana, Arijit, Jaya, Subhadra, Vama, Ayus and Satyaka. Through Hari, Rohini's sons were Diptiman, Tamratapta and others. O king! When they lived in the city of Bhojakata, through Rukmavati, Rukmi's daughter, Pradyumna had an immensely powerful son named Aniruddha. O king! Sixteen thousand mothers gave birth to those who descended from Krishna and their sons and grandsons numbered hundreds of crores.'

The king asked, 'Rukmi had been defeated by Krishna in an encounter and was waiting for an opportunity to kill him. O learned one! How did he bestow his daughter on his enemy's son? Tell me how two enemies entered into a matrimonial alliance. Yogis can properly see everything in the past, the present and the future, even if it is beyond the senses and distant and even if it is obstructed from vision.'

Shri-Shuka continued, 'He [559] was the embodiment of Ananga himself and when she chose him at her svayamvara, on a single chariot, he defeated the assembled kings and abducted her. Rukmi remembered the enemy and the disrespect shown by Krishna. However, since he wished to please his sister, he bestowed his daughter on his nephew. O king! Kritavarma's powerful son married Rukmini's large-eyed daughter, Charumati. Rukmi bestowed Rochana, his granddaughter, on his daughter's son, Aniruddha. Despite his being bound in enmity towards Hari, he wished to bring pleasure to his sister. Though he knew this marriage was adharma, he was bound by bonds of affection. [560] O king! At the time of the marriage, Rukmini, Rama, Keshava, Samba, Pradyumna and the others went to the city of Bhojakata.

'When the marriage was over, insolent kings, headed by the king of Kalinga, [561] told Rukmi, "Defeat Bala in a game of dice. O king! Though he does not know how to play with dice, he is extremely addicted to it." Thus addressed, he challenged Bala and a match of gambling with the dice commenced. Rama placed stakes of one hundred, one thousand and ten thousand. [562] Rukmi won them all. Kalinga displayed his teeth and laughed loudly at Bala. The wielder of the plough could not tolerate this. After this, Rukmi placed a bet of one lakh and Bala won this. However, resorting to deceit, Rukmi exclaimed, "I have won." The prosperous one became turbulent with rage, like the ocean on the day of the full moon. His eyes turned red because of his great rage and he placed a bet of ten crores. According to dharma, Rama won this. However, resorting to deceit, Rukmi said, "I have won. Let the referees make their decision." A voice was heard from the firmament, "According to dharma, Bala has won the bet. What Rukmi has spoken is false." Urged on by the wicked kings, the one from Vidarbha did not pay heed to this. Goaded by destiny, he laughed at Samkarshana and said, "You cowherds roam around in the forests. You are not accomplished in playing with the dice. Playing with dice and playing with arrows are for kings, not for the likes of you." Abused by Rukmi and laughed at by the kings, he was enraged. In that assembly of kings, he raised a club and slew him. The king of Kalinga, who had displayed his teeth and laughed, tried to flee. But he angrily seized him at the tenth step and knocked out his teeth with force. Other kings suffered from Bala's club. Their arms, thighs and heads were crushed and covered with blood. They ran away in fear. O king! Hari was scared that his relationship of love with Rukmini would suffer. Therefore, when his brother-in-law, Rukmi, was killed by Bala, he did not say anything—praising it, or condemning it. Rama and the other Dasharhas placed Aniruddha and his bride on an excellent chariot and went to Kushasthali [563] from Bhojakata. Having sought refuge with Madhusudana, they had accomplished all their objectives.'

Chapter 10(62)

The king said, 'O great yogi! The best of the Yadus [564] married Bana's daughter, Usha. As a result, there was a terrible battle between Hari and Shankara. You should tell me everything about this.'

Shri-Shuka replied, 'The great-souled Bali, who had given the earth to Hari in his form as a dwarf, had one hundred sons and Bana was the eldest. His [565] biological son was Bana and he was always devoted to Shiva. The intelligent one was revered and generous. He was firm in his vows and did not waver from the truth. Earlier, he used to rule over his kingdom from the beautiful city known as Shonita. Because of Shambhu's favours, the immortals behaved as if they were his servants. When Mrida engaged in his *tandava* dance, he pleased him by using his own one thousand arms to play on musical instruments. The illustrious lord of all creatures is one who should be worshipped. He was devoted towards his devotees and asked him to choose a boon. He requested him to be the lord of the city. He became intoxicated with his valour. On one occasion, Girisha was standing next to him. He touched his lotus feet with his diadem, which had the complexion of the sun. He said, "O Mahadeva! I bow down to you. You are the lord and preceptor of the worlds. You are like the tree from heaven that satisfies all the unfulfilled desires of men. The one thousand arms you have given me have become a great burden. Other than you, I do not find anyone in the three worlds that I can fight with. O original being! My arms were itching to have a fight. I advanced against the elephants who are the guardians of the directions, pulverizing mountains with my arms. However, they were terrified and fled.” Hearing this, the illustrious one became angry. “O foolish one! When you fight against someone who is my equal, your standard will be shattered. That is when your insolence will be broken.” Thus addressed, because of his wicked intelligence, he was delighted and entered his own residence. Evil in his intelligence, he waited for Girisha’s instructions, so that his own valour might be destroyed.

‘He had a daughter named Usha. In a dream, she had intercourse with Pradyumna. The maiden obtained him as his beloved, though she had never seen him or heard of him. Unable to see him, [566] she arose in the midst of her friends and exclaimed, “O beloved! Where are you?” At this, she was disturbed and greatly ashamed. Bana’s minister was Kumbhanda and his daughter, Chitralekha, was her friend. Filled with curiosity, she asked her friend, Usha. “O one with the excellent brows! Whom are you searching for? What is this wish of yours? O princess! I have not yet seen anyone accept your hand.” Usha replied, “I saw a man in my dream. He was lotus-eyed and dark in complexion. His arms were long and he was attired in yellow garments. He was one who touches the hearts of women. He is the beloved one I am searching for. Having made me drink the nectar of his lips, he has gone somewhere. I am craving after him. He has abandoned me in this ocean of misery.” Chitralekha said, “I will dispel your misery. As long as he exists anywhere in the three worlds, I will bring your groom to you. Please indicate the one who has stolen your heart.” Having said this, she drew portraits of gods, gandharvas, Siddhas, charanas, serpents, daityas, vidyadharas, *yaksha*s and men. Among men, she drew portraits of Vrishnis, Shura, Anakadundubhi, Rama and Krishna. On seeing Pradyumna, she was ashamed. [567] O lord of the earth! Seeing Aniruddha’s portrait, she cast her face downwards in shame. She smiled and said, “This is he. It is him.” Chitralekha was a *yogini* and recognized him as Krishna’s grandson. O king! Travelling through the sky, she went to Dvaraka, protected by Krishna.

Pradyumna's son was sleeping on an excellent couch. Using powers of yoga, she seized him. She took him to Shonitapura and showed her friend her beloved. Seeing that most handsome of men, her face filled with joy. She took Pradyumna's son to her own house, which was impossible for men to see. There, she enjoyed herself with him. She served and worshipped him with extremely expensive garments, garlands, fragrances, incense, lamps, seats, other objects, drinks, food, other eatables and pleasant words. He was secreted in the maiden's house and his affection towards her constantly increased. Since his senses were overwhelmed by the enjoyment, he did not realize the number of days that had passed.

'As she enjoyed herself happily with the brave Yadu, her vow was broken. [568] It was impossible to conceal the signs. The female servants went and said, "O king! We have noticed signs of behaviour in your daughter that will taint the lineage. O lord! She has been guarded by us in the house and she couldn't be approached. It was impossible for men to see her. We do not understand how your daughter could have been polluted." Hearing about his maiden being polluted, Bana was distressed. He swiftly went to his daughter's room. There, he saw the supreme one of the Yadu lineage. He was Kama's [569] son and the most beautiful person on earth. He was dark in complexion and his garment was yellow. His eyes were like lotuses. His arms were long and his earrings and locks of hair made his face beautiful. His glances were full of smiles. He sat there, in front of his beloved and auspicious daughter, playing with dice. Since it was spring, a garland of jasmine flowers hung between his arms and because he had embraced his beloved, it was smeared with kunkuma from her breasts. Seeing this, he [570] was amazed. Madhava saw him enter, surrounded by several soldiers who were like assassins. He raised an iron club and stood there, like the Destroyer [571] wielding his rod, ready to strike. As they approached and surrounded him, desiring to seize him, he struck, like a leader of boars at dogs. Struck by him, their heads, thighs and arms were shattered and they left the residence and fled. When he struck and killed his own soldiers, Bali's powerful son became angry and tied him in bonds made out of serpents. [572] When she heard about his bondage, Usha was overwhelmed with great grief and misery. Tears flowed from her eyes.'

Chapter 10(63)

Shri-Shuka said, 'O descendant of the Bharata lineage! The four months of the rainy season passed. Aniruddha's relatives could not see him and grieved. The Vrishnis, for whom Krishna was a divinity, heard from Narada about what he had done and his bondage. They went to Shonitapura. Assembling twelve akshouhinis, the bulls among the Satvatas laid siege to Bana's city from all directions. They were Pradyumna, Yuyudhana, Gada, Samba, Sarana, Nanda, Upananda, Bhadra and others—all Rama and Krishna's followers. The groves, ramparts, mansions and arches of the city were shattered. Seeing this, he [573] became angry and emerged with an army that was equally large. For Bana's sake, along with his son, [574] Shiva surrounded him with *pramatha*s. [575] Astride the bull Nandi, he fought with Rama and Krishna. O king! There was a tumultuous encounter that made the body hair stand up, between Krishna and Shankara and between Pradyumna and Guha. [576] Bala fought with Kumbhanda and Kupakarna, Samba with Bana's son and Satyaki with Bana. On their vimanas, Brahma and the other lords among the gods, sages, Siddhas, charanas, gandharvas, apsaras and yakshas arrived to witness it. With sharp-tipped arrows shot from his Sharnga bow, Shouri drove away Shankara's followers—bhutas, pramathas, guhyakas, *dakini*s, *yatudhana*s, *vetala*s, *vinayaka*s, pretas, *matri*s, pishachas, *kushmanda*s and *brahma-rakshasa*s. The wielder of the Pinaka used many different kinds of weapons against the wielder of Sharnga. Without being surprised at all, with the Sharnga bow in his hand, he pacified all these with counter-weapons. He countered *brahmastra* with brahmastra, *vayavyastra* with *parvatastra, agneyastra* with *parjanyastra* and *pashupata* with his own weapon. [577] Using *jrimbhanastra,* he confounded Girisha by making him yawn. Shouri used swords, a club and arrows to kill Bana's soldiers. From every direction, Skanda was struck by Pradyumna's showers of weapons. With blood flowing from his limbs, astride the peacock, he fled from the battle. Kumbhanda and Kupakarna suffered from the club [578] and fell down. With these leaders slain, the soldiers fled in different directions. Seeing that his own army had been routed, Bana was filled with great intolerance. He abandoned his duel with Satyaki, and on his chariot, attacked Krishna in the battle. Indomitable in the battle, Bana simultaneously drew back the strings on five thousand bows and on each string, affixed two arrows. [579] The illustrious Hari simultaneously severed all these arrows and killing the charioteer and horses and destroying the chariot, blew on his conch shell. His mother was named Kotara. Wishing to save her son's life, she appeared before Krishna, naked, and with her hair loose. [580] Gada's elder brother turned his face away, so that he would not have to look at the naked one. At that time, devoid of his chariot and with his bow severed, Bana entered the city. When the large number of bhutas had run away, Jvara [581] attacked Dasharha. He possessed three heads and three feet and seemed to burn down the ten directions. Seeing this, the god Narayana released his own Jvara. The two Jvaras, Maheshvara and Vaishnava, fought against each other. Suffering from Vaishnava's strength, Maheshvara started to cry. Maheshvara Jvara was frightened and could not find freedom from fear anywhere else. Therefore, he sought refuge with Hrishikesha. He joined his hands in salutation and praised him.

'Jvara said, "I bow down before you. You are infinite in your powers. You are the supreme lord. You are in all atmans. You are pure consciousness and absolute. You are the cause behind the creation, preservation and destruction of the universe. You are the brahman. You are the signs of the brahman. You are serene. You are time, destiny, karma, *jivatman*, [582] nature, objects, kshetra, *prana*, [583] atman and transformations. You are the seed that leads to the constant interaction between these. It is your maya and I seek refuge with you to counter that maya. In many forms, you indulge in pastimes to protect the gods, virtuous people and the ordinances of the worlds. You kill those who deviate from the path and subsist through violence. This birth of yours is for the sake of removing the earth's burden. I am scorched by your energy, which is impossible to withstand. This Jvara is extremely fierce in its energy and is extremely cold. As long as they do not serve at the soles of your feet and as long as they are bound to desire, embodied creatures are tormented by it.”

‘The illustrious one replied, “O three-headed one! I am pleased with you. Let the fever on account of my Jvara go away. If a person remembers this conversation, may he not suffer fear on account of this.”’

Shri-Shuka continued, ‘Thus addressed, Maheshvara Jvara took Achyuta’s permission and left. However, astride his chariot, Bana advanced against Janardana. The asura wielded many kinds of weapons in his one thousand arms. O king! Extremely angry, he released arrows at the one who wields the chakra as a weapon. He repeatedly hurled weapons at him. The illustrious one used his chakra, sharp at the edges, to lop off his arms, as if they were the branches of a tree. When Bana’s arms were being severed, the illustrious Bhava was filled with compassion towards his devotee. Approaching the one who wields the chakra as a weapon, he spoke to him.

‘The illustrious Rudra said, “You are the brahman. You are the supreme illumination. You are concealed in words about the brahman. [584] You are as unpolluted as the sky and those with spotless atmans can see you. The sky is your navel. The fire is your mouth. The water is your semen. The firmament is your head. The directions are your ears. Your feet are the earth. The moon is your mind. Your eyes are the sun. I am your ahamkara. The ocean is your stomach. Your arms are Indra. The herbs and plants are your body hair. The clouds are your hair. Virinchi is your intelligence. Prajapati is your genital organ. Dharma is your heart. You are Purusha, the creator of the worlds. O one who is infinite in powers! For the welfare of the universe, you have assumed this avatara to protect dharma. All of us are dependent on you and maintain the seven worlds. You alone are the original being. You are without a second. You are transcendental and self-manifesting. You are without cause, but you are the lord behind all causes. Nevertheless, you can be perceived through the transformations. You use your own maya for the manifestation of all the gunas. When covered under its own shadow, [585] the sun illuminates its own shadow and all the forms. In that way, your attributes are hidden behind the gunas. O lord! But you are like a lamp to those who possess those gunas. Your maya confounds and causes immersion in sons, wives, homes and other things. Thus attached, they are immersed in this ocean of misery, rise up and are submerged again. A man obtains birth in this world of men through the god's favours. However, if he does not conquer his senses and does not honour his feet, one should grieve over him. He is deceiving himself. For the sake of the objects of the senses, which are calamities, if a mortal person abandons you, the beloved lord who is his own atman, he gives up amrita for the sake of poison. You are the lord who is most loved by our atmans. I, Brahma, the gods and sages who are pure in their consciousness have sought refuge in you with all our souls. You are the reason behind the creation, preservation and destruction of the universe. You are impartial and tranquil. You are our well-wisher and divinity. You are unique and without a second. The universe is in your atman. We worship this god for the sake of liberation from samsara. This one [586] is loved by me and follows me. O god! I have bestowed freedom from fear on him. Through your favours, let that be granted to him, just as the lord of the daityas [587] obtained your favours."

'The illustrious one replied, "O illustrious one! I will do what you have said and give you pleasure. We will act accordingly. I find this virtuous and approve of it. This asura, the son of Virochana's son, will not be killed by me. I granted Prahlada the boon that I would not kill any of his descendants. I lopped off his arms so that I could destroy his insolence. His large army has been killed because it was a burden on earth. Four arms still remain and he will be immortal, without suffering from old age. This asura will be the foremost among your attendants and will not suffer from fear from any source."'

Shri-Shuka continued, 'Having thus obtained freedom from fear from Krishna, the asura bowed his head down. He placed Pradyumna's son and his bride on a chariot and brought them there. Taking Rudra's leave, he departed, placing him and his wife, in front, with excellent garments and ornaments. They were surrounded by an akshouhini. He entered his own capital, which was ornamented with flags and arches. The roads and quadrangles were sprinkled with water. There were the sounds of conch shells, drums and kettledrums. He was welcomed by citizens, well-wishers and brahmanas. Thus did Krishna triumph over Shankara in the encounter. If a person wakes up and remembers it, he is never defeated.'

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Shri-Shuka said, 'O king! On one occasion, Samba, Pradyumna, Charu, Bhanu, Gada and other young ones from the Yadu lineage went to a grove to amuse themselves. After playing there for a very long time, they became thirsty. They searched around for water and found a well without any water in it. They saw an extraordinary creature there. It was a lizard that was as large as a mountain. On seeing it, their minds were astonished. Full of compassion, they made great efforts to raise it up. It had fallen down there. The boys tied it up with leather thongs and ropes. However, they were unable to raise it. Anxious, they went and told Krishna about this. The illustrious lotus-eyed creator of the universe went there and saw it. Effortlessly, he used his left hand to raise it up. Touched by Uttamashloka's hand, it immediately abandoned its form as a lizard. His beautiful complexion was like that of molten gold. His amazing form was like that of a resident of heaven, with ornaments, garments and garlands. Though he knew, with a view to making it known among people, Mukunda questioned him. "O immensely fortunate one! Who are you? Your form is excellent. Indeed, I must count you as a supreme among the gods. What karma reduced you to this state? O extremely fortunate one! You do not seem to deserve it. We are eager to know. Tell us about yourself. If you think it to be appropriate, tell us." The king was thus asked by Krishna, who has an infinite number of forms. Wearing a diadem that was as radiant as the sun, he bowed down before Madhava.

'Nriga replied, "O lord! I am a king among men, named Nriga. I am descended from the lineage of Ikshvaku. When the list of generous ones is recounted, it is possible that you may have heard of me. O protector! There is nothing that is not known to you. You are the witness in the atmans of all creatures. Your vision is not affected by time. Nevertheless, because of your command, I will speak. In charity, I gave away as many cows as there are grains of sand on earth, as many stars as there are in the firmament and as many drops of rain as there are in showers. They yielded milk and were young. They were excellent in conduct and form. They were full of attributes. They were brown and their horns were encrusted in gold. They had been obtained in the proper way. [588] Their hooves were plated with silver and they were with their calves. They were covered with garments, garlands and ornaments and I gave them away. I gave them to young bulls among brahmanas who had ornamented themselves with their qualities and good conduct. They were from families that were suffering. They were devoted to truth and the vows. They were known for their austerities, learning, knowledge about the brahman and virtue. I gave them cows, land, gold, houses, horses, elephants, maidens, [589] female servants, sesamum, silver, beds, garments, jewels, furnishings and chariots. I performed rites, sacrifices and auspicious works. There was a cow that belonged to a foremost brahmana. It got lost and entered my own herd of cattle, getting mixed up in the process. Not knowing about this, I gave it to a different brahmana. Seeing it being taken away, its owner spoke these words. 'This belongs to me.' The one who had received it said, 'This belongs to me. It was given to me by Nriga.' The two brahmanas debated in this way. Seeking to accomplish their own respective objectives, they came and spoke to me. 'You gave it to me.' 'You took it away from me.' Hearing them, I was filled with confusion. Because of dharma, I faced a difficult situation and entreated both the brahmanas. 'In exchange for this cow, I will give one hundred thousand excellent cows. You should show me your favours. I am your servant and have done this unwittingly. Please save me from this calamity. Otherwise, I will descend into an impure hell.' The owner said, 'O king! I do not want that.' Saying this, he left. The other one said, 'I do not desire ten thousand cows in exchange for this cow.' Saying this, he too left. O god of the gods! O lord of the universe! At this time, Yama's messengers arrived and conveyed me to Yama's eternal abode, where Yama questioned me. 'O king! Do you first want to experience the consequence of your wicked deed, or the consequence of your good deeds? I do not see any end to the generous deeds of dharma you have performed. You have obtained radiant worlds.’ I replied, ‘O god! I first want to experience the consequences of my wicked deed.’ He said, ‘Then, fall.’ O lord! I saw myself fall down and I have become this lizard. O Keshava! I was generous and I was devoted to brahmanas. I am your servant. Since I have always desired to meet you, my memory has still not been extinguished. O lord! O paramatman! How is it that you are yourself before my eyes now? O Adhokshaja! I am blind in my intelligence and am suffering severely from this hardship. You are perceived by lords of yoga who meditate in their hearts, using the unblemished insight of the sacred texts. You are the one who liberates from the cycle of samsara. Perhaps that is the reason you have shown yourself to me. O god of the gods! O protector of the universe! O Purushottama! O Narayana! O Hrishikesha! O one of auspicious fame! O Achyuta! O undecaying one! O Krishna! O lord! Give me leave to return to my state as a god. Wherever I may be, may you remain in my consciousness and may I seek shelter at your feet. I bow down before the source of all creation. O brahman! O one who is infinite in powers! O Krishna! O Vasudeva! O lord of yoga! I bow down before you.”’

Shri-Shuka said, ‘Saying this, he circumambulated him, touching his feet with his diadem. Having taken his permission, while all the men looked on, he mounted his vimana. The illustrious Krishna, Devaki’s son, spoke to his own people. He regarded brahmanas as divinities and possessed dharma in his soul. He wished to instruct those born in royal lineages. “Indeed, the property of a brahmana, however little, is as difficult to digest as a fire that has been consumed. In fact, it is more powerful. What need be said about kings who pride themselves on being lords? I do not think that *halahala* is a poison, since it has an antidote. [590] It has been said that the property of a brahmana is a poison for which there is no antidote on earth. If a brahmana’s property is used without his permission, it ruins three generations. However, if it is seized and enjoyed by force, it destroys ten generations of ancestors and ten generations of successors. Kings are blinded by the prosperity of their kingdom and do not see their own downfall. Foolish, they regard it as virtuous to take a brahmana’s property and head for hell. If a king from a royal lineage loses control and takes away the means of subsistence of a generous brahmana with a family, he takes away the brahmana's share, which is then stained with the tears of weeping. He is then cooked in *kumbhipaka* for as many years as there are particles of dust. [591] Whether it has been given to him by the brahmana himself or whether it has been given by someone else, if a person takes away his property, for sixty thousand years, he is born as a worm in excrement. May a brahmana's wealth never come to me. Men who hanker after it are limited in their lifespans. They are defeated and dislodged from their kingdoms. They become snakes that cause anxiety. O those who are my own! Do not injure a brahmana, even if he has caused offence. Even if he strikes you a lot and curses you, always bow down before him. I control myself and always bow down before brahmanas. You should always bow down in a similar way. Otherwise, you will face punishment from me. Even if a brahmana's possession has been taken away ignorantly, the taker will fall downwards, just as it was with Nriga, who took away the brahmana's cow." In this way, the illustrious Mukunda made the residents of Dvaraka listen. The purifier of all the worlds then entered his own residence.'

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Shri-Shuka said, 'O best among the Kuru lineage! The illustrious Balabhadra [592] mounted his chariot. Eager to see his well-wishers, he went to Nanda's Gokula. The gopas and gopis had been anxious for a very long time and they embraced him. Rama greeted his parents. [593] They welcomed him and pronounced their benedictions over him. "O Dasharha! May you and your younger brother, the lord of the universe, protect us for a very long time." Saying this, they placed him on their laps and embraced him, their eyes wet with tears. In the proper way, according to age, friendship and the relationship with himself, he bowed down before the elders among the gopas and those who were younger bowed down to him. He then went to the cowherds and smilingly clasped their hands. After he had rested and was happily seated, they surrounded him and questioned him. In words that faltered because of their affection, they asked about the welfare of their relatives. They had given up everything they possessed for the sake of the lotus-eyed Krishna. "O Rama! Are all our relatives well? O Rama! With your wives and sons, do you still remember us? It is good fortune that the wicked Kamsa has been killed. It is good fortune that our well-wishers have been freed. It is good fortune that they have killed and vanquished their enemies and have found shelter inside a fortification." The gopis approached Rama and welcomed him, questioning him with smiles. "Is Krishna, the darling of the women of the city, happy? Does he remember his relatives and his father and his mother? Do you think he himself will come back and see his mother even once? Does the mighty-armed one remember the service we rendered him? O Dasharha! O lord! For his sake, we abandoned our mothers, fathers, brothers, husbands, sons and sisters. These are extremely difficult to give up. He is ungrateful. How can the intelligent women of the city accept the words of someone who is so fickle? Perhaps they accept them because his words are colourful and charming. Perhaps they are agitated by his smiling glances and desire is ignited in them. O gopis! Why are we talking about him? Let us talk about something else. If he spends his time without us, we should also behave in a similar way." But the women remembered Shouri's smiles, conversation, beautiful glances, gait and loving embraces. They started to weep. The illustrious Samkarshna was accomplished in comforting. He assured them by conveying Krishna's message and calmed their minds.

'The illustrious Rama resided there for the two months of Madhu and Madhava. [594] During the nights, he brought the gopis the pleasure of intercourse. Surrounded by large numbers of women, Rama frequented a grove on the banks of the Yamuna. It was bathed by the beams of the full moon and the breeze bore the fragrance of night lotuses. Sent by Varuna, the goddess Varuni [595] emerged from the hollow of a tree. She flowed everywhere in that forest and made it more fragrant with her own aroma. The wind conveyed the smell of that flow of honey to Bala. He inhaled it and approached. Together, he and the women drank it. As the women sang about his conduct, the wielder of the plough roamed around in the forests with them. Intoxicated by the liquor, his eyes started to roll. He wore a garland and a single earring, with the vaijayanti garland. His smiling lotus face was radiant, decorated with beads of perspiration. Inebriated, the lord wanted to sport in the water and summoned Yamuna there. In the state of intoxication, he took it that the river had slighted his words. Since it had not come, he became angry. He used the tip of his plough to drag it there. "O wicked one! You have shown me disrespect. You go where you want. Though I have summoned you, you have not come here. Therefore, with the tip of my plough, I will fetch one hundred of your flows here." Thus censured by the descendant of the Yadu lineage, Yamuna was terrified. O king! She fell down at his feet. She trembled and spoke these words. "O Rama! O mighty-armed one! O Rama! I did not know about your valour. O lord of the universe! With only one of your portions, [596] you hold up the universe. O illustrious one! I did not know about your supreme powers. O atman of the universe! You are compassionate towards your devotees. O illustrious one! I have sought refuge with you. You should free me." Asked in this way, the illustrious Bala released Yamuna. With the women, he entered the water, like a king of elephant with female elephants. As he wished, he sported in the waters. When he emerged, Kanti gave him two blue garments, extremely expensive garments and a sparkling garland. [597] He attired himself in those blue garments and adorned himself with the golden garlands. With those excellent ornaments and pastes, he was radiant, like the great Indra's elephant. O king! Even today, the course of the Yamuna being dragged away by the infinitely valiant Bala can be seen, indicating his valour. Rama's mind was agitated by the sweetness of the women of Vraja. Therefore, as he sported in Vraja, all those nights seemed to be like a single night.'

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Shri-Shuka said, 'O king! When Rama had gone to Nanda's Vraja, the ignorant lord of Karusha thought, "I am Vasudeva." [598] Accordingly, he sent a messenger to Krishna. He was flattered by foolish people. "You are the illustrious Vasudeva. You are the lord of the universe who has descended.” Therefore, he took himself to be Achyuta. The foolish and ignorant one was like a king chosen by children. [599] The evil-minded one sent a messenger to Krishna, whose paths are inconceivable, in Dvaraka. Arriving in Dvaraka, the messenger went to the lord Krishna when he was in his assembly hall. He conveyed the king’s message to the lotus-eyed one and said, “I alone am the Vasudeva who has descended for the sake of showing compassion to beings. There is no other. Therefore, give up your false title. O Satvata! It is out of confusion that you sport my signs. [600] Abandon them and seek refuge with me. Alternatively, fight with me.” Hearing the boasting of Poundraka, limited in his intelligence, Ugrasena and the others in the assembly laughed loudly. After the jocular conversation, the illustrious one spoke to the messenger. “O foolish one! Just as you have boasted, I will hurl those signs away. [601] O ignorant one! When you are killed and lie down, your mouth will be shut and you will be surrounded by kites and vultures. Dogs will find a refuge in you.” The messenger conveyed all this abuse to his lord.

‘Krishna mounted his chariot and went to Kashi. [602] Maharatha Poundraka noticed his efforts and quickly emerged from the city, along with two akshouhinis. O king! His friend, the king of Kashi, followed him, guarding his rear with three akshouhinis. Hari saw Poundraka bearing the signs—conch shell, sword, mace, Sharnga bow, shrivatsa mark, Koustubha jewel, garland of wild flowers, yellow silken garments, Garuda on the standard, expensive diadem and ornaments and shining earrings shaped like makaras. [603] Hari saw him in that artificial attire, an exact imitation of his own, just like an actor on a stage, and laughed loudly. Hari’s enemies attacked him with spears, clubs, bludgeons, javelins, double-edged swords, spikes, lances, swords, battleaxes and arrows. The armies of Poundraka and the king of Kashi had elephants, chariots, horses and foot soldiers and Krishna severely afflicted them with his mace, sword, chakra and arrows, like the fire of destruction separately afflicts subjects at the end of a yuga. His chakra severed and littered the field of battle with chariots, horses, elephants, bipeds, donkeys and camels. This brought pleasure to the hearts of the spirited. It resembled the terrible pleasure ground of the lord of bhutas. [604] Shouri spoke to Poundraka. “O Poundraka! You used your messenger’s words to speak to me about weapons. I will now release them towards you. O ignorant one! Give up my title, which you have assumed falsely. If I do not wish to fight against you, I will certainly seek refuge with you today.” Having abused him in this way, he used his sharp arrows to deprive Poundraka of his chariot. Using his chakra, he severed his head, like Indra using his vajra to slice off the peak of a mountain. In similar fashion, he used his arrows to sever the head of the king of Kashi and, as if it was a lotus bud borne by the wind, made it fall inside the city of Kashi. Having thus killed the ones who were jealous of him, Poundraka and his friend, Hari entered Dvaraka. The Siddhas chanted about his immortal accounts. O king! By always thinking about the illustrious one, he [605] severed all his bonds. By assuming Hari’s form, he himself became immersed in him.

‘The head, decorated with earrings, fell down at the gate of the palace. Bewildered, people asked, “What is this? Whom does this head belong to?” O king! The queens, sons and relatives recognized that it belonged to the king, the lord of Kashi. Along with the citizens, they lamented and wept, “Alas! Our protector has been killed.” His son, Sudakshina, performed the funeral rites for his father. “I will slay my father’s slayer and exact vengeance for my father.” Having made up his mind in this way, accompanied by his priest, he worshipped Maheshvara, performing supreme meditation. The illustrious lord, the granter of boons, was pleased and appeared in Avimukta. [606] As a boon, he asked, “I wish for a means so that my father’s killer can be slain.” “Along with brahmanas and officiating priests, worship *dakshinagni*. [607] Follow the rites of *abhichara*. [608] Surrounded by pramathas, like a brahmana who is used for a specific purpose, that fire will accomplish your objective.” Thus instructed, he followed the abhichara vow and directed it towards Krishna. The fire arose in personified form from the sacrificial pit, extremely terrible in form. His tuft of hair, moustache and beard had the complexion of molten copper. His eyes were like burning coal. There were tusks as his teeth and his eyebrows were furrowed and arched. His face was harsh and he licked the corners of his mouth with his tongue. He was naked and he brandished a blazing trident. On feet that were as large as palm trees, he made the earth tremble. Surrounded by bhutas, he rushed towards Dvaraka, setting the directions ablaze. The residents of Dvaraka saw him advance towards them, burning everything. All of them were terrified, like animals at a forest conflagration. The illustrious one was playing with dice in an assembly hall. Afflicted by fear, they screamed, "Save us. O lord of the three worlds! Save us. The fire is burning down the city." He heard about it from the people and saw that those who were his own were suffering. The granter of refuge laughed and said, "Do not be scared. I will grant you protection." The lord is a witness who is inside and outside everything. He knew that this demoness [609] had been unleashed by Maheshvara. The chakra was by his side and he commanded it to destroy her. Sudarshana blazed like one crore suns. It was as resplendent and dazzling as the fire of universal destruction. Mukunda's chakra radiated the sky, the directions, heaven and earth with its own energy and made the fire suffer. O king! The fire created by the demoness was repulsed by the energy of the weapon of the one who holds a chakra in his hand. Its face shattered, it retreated and approached Varanasi. Though Sudakshina had created it through abhichara for his own purpose, it burnt him, his officiating priests and his relatives down. Commanded by Vishnu, the chakra followed and burnt down Varanasi, with its towers, assembly halls, residences, shops, arches, mansions, treasuries, storehouses, kitchens and buildings for housing elephants, horses and chariots. Having burnt down everything in Varanasi, Vishnu's Sudarshana chakra again presented itself by the side of Krishna, whose deeds are unblemished. If a mortal person controls himself and hears about Uttamashloka's valour, or makes it heard, he is cleansed of all sins.'

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The king asked, 'I again wish to hear about Rama's extraordinary deeds. The lord is infinite and immeasurable. What else did he do?'

Shri-Shuka replied, 'There was an ape named Dvivida and he was Naraka's friend. The valiant one was Mainda's brother and was Sugriva's adviser. As an act of vengeance for his friend, the ape created havoc in the kingdom. He set cities, villages, mines and cowherd settlements on fire by igniting flames. On one occasion, he uprooted a mountain and pulverized all the regions, especially of Anarta. That is where Hari, his friend's killer, dwelt. He possessed the strength of ten thousand elephants. On another occasion, he used his arms to agitate the ocean. He hurled that water at regions and submerged the areas around the coast. He shattered the trees in the hermitages of the foremost rishis. The wicked one used urine and excrement to defile the sacrificial fires. Like a wasp sealing up insects, [610] the insolent one hurled men and women inside caves in the valley of a mountain and sealed them up with boulders.

'Once, he was thus engaged in devastating kingdoms and polluting the women of noble families. Hearing an extremely melodious song emanating from Mount Raivataka, he went there. There, he saw Rama, the lord of the Yadus, wearing a garland made out of lotuses. All his limbs were exceedingly handsome. He was in the midst of a crowd of beautiful women and he was singing. Since he had drunk varuni, his eyes rolled with intoxication. His body was radiant and he was like an elephant that was in musth. The wicked ape climbed a tree and shook the branches. He made a *kilakila* sound, [611] so that he might be noticed. When they noticed the ape's insolence, Baladeva's wives started to laugh. They were young women, naturally given to joking. They loved to laugh. While Rama looked on, the ape slighted them by twisting his eyebrows and making faces at them. He displayed his anus to them. Bala, supreme among strikers, became angry. He picked up a rock and hurled it. Avoiding the rock, the ape seized the pot of liquor. Showing more disrespect, the wily one laughed, angering him even more. The wicked one broke the pot and tugged at their garments. [612] The powerful one, inflated by his own insolence, slighted and showed greater disrespect towards Bala. He saw his arrogance and the devastation he had wrought in the kingdoms. So as to kill the enemy, he angrily picked up his club and his plough. The greatly valiant Dvivida picked up a *shala* tree in his hand. He rushed forward towards Bala and powerfully struck him on the head with this. However, Samkarshana was as immobile as a mountain. As it descended, the powerful one seized it. He used Sunanda [613] to strike back. Struck by the club on his head, he was radiant and streams of blood started to flow. He was like a mountain from which red minerals were flowing. However, he did not even think about the blow. He again uprooted a tree and used his strength to strip it off its leaves. Extremely angry, he struck again, but Bala shattered it into one hundred fragments. He angrily struck with another tree. But this too was shattered into one hundred fragments. Thus, he repeatedly fought against the illustrious one and the trees were repeatedly shattered. He uprooted trees in every direction and the forest became bereft of trees. Intolerant, he showered down a mass of rocks on Bala. But playfully, the one whose weapon is the club, shattered all of these. The lord of the apes now clenched his arms, which were like palm trees, into fists. He approached Rohini's son and struck him on the chest with these. The Indra among the Yadavas flung aside his club and his plough. He angrily struck him on the collarbone with his two hands. He [614] started to vomit blood and fell down. O tiger among the Kuru lineage! When he fell down, the mountain, [615] with its summits and trees, trembled, like a boat tossed around on the water by the wind. Gods, Siddhas and Indras among sages showered down flowers from the firmament and exclaimed, "Victory to you! We bow down to you! This is wonderful! This is praiseworthy!" In this way, Dvivida, who had caused devastation in the world, was killed. Praised by the people, the illustrious one entered his own city.'

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Shri-Shuka said, 'O king! Samba, Jambavati's son, who was victorious in assemblies, abducted Duryodhana's daughter, Lakshmana, from her svayamvara ceremony. The angry Kouravas said, "This boy is insolent and has shown us disrespect. Against her wishes, he has forcibly abducted the maiden. Let us imprison this insolent one. What can the Vrishnis do? We showed them our favours by bestowing this land on them. That is what they are enjoying. On hearing that their son has been captured, if the Vrishnis come here, we will shatter their insolence. Like the breath of life when it is controlled, they will be pacified.” Sanctioned by the elders of the Kuru lineage, Karna, Shala, Bhuri, Yajna, Ketu and Suyodhana set out to fight against Samba. Seeing that he was being followed by those on Dhritarashtra’s side, maharatha Samba picked up his bow. He stood alone, like a lion. They wished to capture him and angrily said, “Stay. Wait.” With Karna at the forefront, those archers approached him and showered him with arrows. O best among the Kuru lineage! Though he was assailed by them, the descendant of the Yadu lineage, the son of the inconceivable one, did not tolerate it. He was like a lion against inferior animals. He stretched his beautiful bow and pierced all of them with arrows. The valiant one simultaneously pierced the six charioteers, Karna and the others, with separate arrows. He struck each of the four horses with four arrows and each of the charioteers and chariot drivers with one arrow. At this, all those great archers applauded him. However, they deprived him of his chariot. Four of them killed his four horses, one killed his charioteer and another broke his bow. When he had been deprived of his chariot, with a great deal of difficulty, the Kourava warriors bound him. Having triumphed, they took the boy and their own daughter and entered their own city.

‘O king! Hearing about this from Narada, they [616] were filled with intolerance. Urged by Ugrasena, they made attempts to act against the Kurus. However, Rama pacified the armoured bulls among the Vrishnis. He did not wish for dissension between the Kurus and the Vrishnis. He wished to dispel the contamination that would result from conflict. Instead, on a chariot that was as resplendent as the sun, he went to Hastinapura. Brahmanas and aged ones of the lineage surrounded him, like the planets around the moon. Having gone there, Rama remained in a grove that was outside Gajasahvya. [617] He sent Uddhava to Dhritarashtra to ascertain their intentions. Honouring Ambika’s son, [618] Bhishma, Drona, Bahlika and Duryodhana in the proper way, he told them about Rama’s arrival. Hearing that Rama, the best among their well-wishers, had come, they were extremely happy. Having honoured him, [619] all of them went forward, with auspicious objects in their hands. As is proper, they met him and offered him a cow and arghya. [620]

Knowing about Bala's powers, they bowed their heads down. After hearing that their relatives were well, they were asked about their own welfare and health. Once they had respectively conversed with each other, Rama addressed them in these fearless words. "Ugrasena is the lord of all the lords on earth. Hear about what the lord has commanded. You should listen to this attentively. After that, without any delay, you should act accordingly. Following adharma, many of you fought against a single person who was observing dharma. You bound him up. Nevertheless, with a desire to ensure unity amongst relatives, I am tolerating this." Baladeva's words were full of bravery, valour and strength and were full of his own powers. Nevertheless, hearing this, the Kurus became angry. They said, "This is a great wonder. The progress of destiny is certainly impossible to cross. A piece of footwear now wants to step on a head that wears the crown. Since the Vrishnis are bound to us through matrimonial alliances, we allow them to share our couches, our seats and our food. We have granted them equality and it is because of us that they have obtained royal thrones. It is because we ignored them that they enjoyed whisks, fans, conch shells, white umbrellas, crowns, seats and couches. [621] But enough of granting the Yadus signs of royalty. Like hooded serpents that are fed amrita, they turn against their benefactors. The Yadavas have been made prosperous because of our favours. But like those who have lost all sense of shame, they are now ordering us. Even Indra will not dare to appropriate something that Kurus like Bhishma, Drona, Arjuna and the others have not given him. Does a ram desire something a lion has seized?" O bull among the Bharata lineage! They were insolent because of their birth, relatives and great prosperity. Having made Rama hear these wicked words, those uncivilized ones entered the city.

'Witnessing the evil conduct of the Kurus and hearing those wicked words, Achyuta [622] became filled with wrath and intolerance and he was impossible to behold. He laughed repeatedly and said, "It is evident that these wicked ones are so insolent that they do not wish for peace. Like a stick is used against an animal, let them then be chastened with punishment. I gently appeased the intolerant Yadus and the angry Krishna. I came here, desiring peace with them. But these ones are evil in intelligence. They are deceitful and love conflict. They have repeatedly slighted me. They have insulted me by using wicked words against me. Shakra and the other guardians of the world followed Ugrasena's command. He is the lord of the Bhojas, Vrishnis and Andhakas. Yet they say he is not a lord. He [623] is seated in Sudharma. He brought and enjoys parijata, the tree of the immortals. Yet they say he is not fit to sit on a throne. Shri, the goddess of everything, herself worships his feet. Yet, Shri's lord does not deserve the insignia of a king of men. The dust of his lotus feet is borne on the heads of all the guardians of the worlds. Among tirthas, he is worshipped as the greatest tirtha. Brahma, Bhava, I and Shri are only portions of his various portions. We too bear that dust for a long time. He does not deserve a king's throne. We, Vrishnis, only enjoy that bit of the earth that has been given to us by the Kurus. We are only footwear, while the Kurus are themselves the head. Alas! They are intoxicated and insolent because of their prosperity, like those who are inebriated. These words are incoherent and harsh. Which person, capable of chastising, will tolerate them? Today, I will remove all Kouravas from the earth." Extremely angry, he seized his plough. He stood up, as if he was going to burn down the three worlds. Using the tip of his plough, he raised the city of Gajasahvya. Angry, he dragged it towards the Ganga, ready to fling it in. The Kouravas were filled with terror. Their city was being whirled around like a raft. It was about to descend into the Ganga. They saw that it was being dragged in that direction. Wishing to save themselves and their families, they sought refuge with him, placing Samba and Lakshmana at the forefront. They joined their hands in salutation before the lord. "O Rama! O foundation of everything! O Rama! We do not know your powers. We are foolish and wicked in intelligence. You should pardon our transgression. You alone are responsible for creation, preservation and destruction. There is no cause other than you. O lord! It is said that the worlds are your playthings and that you play with them. O Ananta! In your pastimes, you alone hold up the entire earth on your one thousand hoods. At the end, you are the one who withdraws the entire universe into your own atman. You lie down, without any second entity existing. Your anger is for the sake of instructing everyone, not because of hatred or envy. O illustrious one! Basing yourself on sattva, you are intent on protecting and preserving. We bow down before the one who is in the atman of all creatures. O one who possesses all the potencies! O one without decay! We bow down before the one who is the creator of the universe. We have sought refuge with you.” Since their habitation was trembling, anxious, they sought refuge with Bala. Extremely pleased, he showed them his favours and granted them freedom from fear. Affectionate towards his daughter, as a wedding gift, Duryodhana gave twelve hundred elephants that were sixty years old, ten thousand horses, six thousand golden chariots that were as radiant as the sun and one thousand female servants with golden necklaces. [624] The illustrious bull among the Satvatas accepted everything. He left with his son [625] and his daughter-in-law, honoured by his well-wishers. After this, the wielder of the plough entered his own city and met his relatives, whose hearts were attached to him. In the midst of an assembly, he told all the bulls among the Yadus about what he had done vis-à-vis the Kurus. Even today, that city [626] displays signs of Rama’s valour. An elevation can be seen along the southern side, along the banks of the Ganga.’

Chapter 10(69)

Shri-Shuka said, ‘Narada heard about Naraka’s death and that Krishna had alone married several women. He wished to see him. It was extraordinary that though he possessed a single body, he simultaneously and separately married sixteen thousand women. Though alone, he dwelt in all their houses. Eager to witness this, the devarshi went to Dvaravati, which was beautiful because of blossoming groves and pleasure gardens, filled with sounds of birds and bees. The lakes were full of blooming blue lotuses, lotuses that blossomed during the day, white lotuses, lotuses that blossomed during the night and water lilies. They were filled with the loud sounds of swans and cranes calling. There were nine hundred thousand palaces, made out of crystal and silver. These were ornamented with the best of emeralds, gold, jewels and furnishings. The city was laid out with main roads, smaller roads, quadrangles, markets, assembly halls and shrines for the gods, and was beautiful. The roads, courtyards, avenues and gates were sprinkled with water. Fluttering flags and pennants warded off the heat of the sun. Hari's beautiful inner quarters were worshipped by all the lords. In constructing it, Tvashta had exhibited all his skills. It was ornamented with sixteen thousand residences, for each of Shouri's wives. He [627] entered one of these great residences. It was supported by coral pillars, studded with excellent lapis lazuli. The walls were made out of sapphire and so were the floors, which sparkled continuously. Tvashta had constructed canopies, with nets of pearls that hung down. The couches and seats were fashioned out of ivory and were studded with excellent jewels. There were female servants with necklaces made out of gold coins, ornamented and attired in excellent garments. The men wore jackets, headdresses, excellent garments and earrings made out of jewels. The darkness was dispelled by the illumination created by bejewelled lamps. O dear one! Colourful peacocks danced there. As the smell of aloe and incense flowed out through apertures in the lattice, they called out loudly, taking these to be clouds.

'The brahmana saw the lord of the Satvatas there. One of his wives was fanning him with a whisk made out of yak hair, with a golden handle. In turn, she was served by one thousand female servants, who were identical in qualities, beauty, youth and excellent attire. The illustrious one is the best among all those who uphold dharma. On seeing him, he quickly arose from Rukmini's bed. [628] He bowed his diademed head down at his feet. He joined his hands in salutation and made him sit on his own seat. He was the preceptor of the universe and the lord of the virtuous. Nevertheless, he washed his feet and placed that water on his own head. His qualities were appropriate for the appellation *brahmanya-deva*. [629] The waters that wash his feet are the ultimate tirtha. [630] Having worshipped the devarshi according to the rites, Narayana, the ancient rishi who was Nara's friend, conversed with him in measured words that were as sweet as amrita. He asked, "O lord! What can we do for you?" Narada replied, "O lord! You are the protector of all the worlds. You are friendly towards all people and chastise the deceitful. O one who is praised! For benefit and for the preservation and protection of the universe, you assume your own avataras. We know this well and, therefore, this behaviour on your part isn't extraordinary. I have seen your feet, which bring liberation to creatures. Brahma and the others, unfathomable in their intelligence, think about them in their hearts. Those who have fallen into the well of samsara seek them out for support. Please grant me the favour that I remember your feet and meditate on them." After this, Narada entered the residence of another one of Krishna's wives. He desired to see the yoga maya of the lord of all the lords of yoga.

'There, he saw him playing with dice with his beloved [631] and Uddhava. He stood up, worshipped him with supreme devotion and gave him a seat and other objects. As if he did not know, he asked him, "When did you arrive? We are incomplete people. What can we do for a complete person like you? O brahmana! Tell us and make our births auspicious." Astonished, he [632] stood up. Silent, he went to another house. He saw Govinda there, fondling his infant sons. In another house, he saw him making arrangements to have a bath. In one house, he was offering oblations into the fire and performing the five sacrifices. [633] In one place, he found him feeding brahmanas. In another, he was eating the food that was left. In one place, he was seated, performing the sandhya rituals. In another, he had controlled his speech and was chanting about the brahman. In one place, he was practising movements with a sword and a shield. In another place, Gada's elder brother was roaming around on horses, elephants or chariots. In some places, he was resting on a couch, praised by bandis. In one place, he was consulting with his ministers, Uddhava and the others. In another place, he was playing in the water, surrounded by the best of courtesans. In some places, he was donating ornamented cows to the best among brahmanas. In other places, he was listening to auspicious accounts from the Itihasa [634] and the Puranas. In one house, he was laughing with his beloved, having recounted an amusing story. In some places, he was serving dharma. In other places, he was pursuing artha and kama. In some places, he was seated alone, meditating on Purusha, superior to Prakriti. In some places, he was serving the seniors, offering them objects of pleasure and worshipping them. In some places, Keshava was planning for war. In others, he was planning for alliances. In some places, with Rama, he was discussing the welfare of the virtuous. In some places, he was following the ordinances and at the right age, getting his sons and daughters married to wives and husbands who were equal in prosperity. He was arranging for great festivities, sending his children off and receiving them [635] and all the people were amazed to see what the lord of yoga did. In some places, he worshipped all the gods through kratus. In other places, he performed *purta dharma* [636] by digging wells and constructing pleasure grounds and *matha*s. [637] In some places, astride horses from the Sindhu region, [638] he was engaged in hunting. Surrounded by the bulls among the Yadus, he was killing animals meant for sacrifices. In some places, without any signs of who he was, the lord of yoga was roaming around in the inner quarters and homes as an ordinary person, wishing to know what people were thinking.

'Having witnessed Hrishikesha's yoga maya and his assumption of human conduct, Narada smiled and spoke to him. "We know about your yoga maya, having served at your feet. Even those who know about maya find this impossible to comprehend. O lord of yoga! O atman! O god! Grant me leave. I will travel around the worlds, which are flooded with your fame, chanting about your pastimes, which purify the world." The illustrious one replied, "O brahmana! I am the one who speaks about dharma. I am the one who performs it and I am the one who sanctions it. O son! Do not be distressed. I have come to this world so that I can instruct." [639] Thus, in all the houses, he saw the same one present, observing the dharma of the virtuous, meant to purify householders. Krishna is infinite in his valour. The rishi had been curious about his pervasive yoga maya. Having repeatedly witnessed it, he was astounded. In this way, Krishna exhibited his own faith in artha, kama and dharma and honoured him properly. Delighted and remembering him, he departed. O dear one! He followed the conduct of humans. Narayana, the creator of everything, used his powers in this fashion. He amused himself with sixteen thousand beautiful women. Casting their bashful, affectionate and smiling glances at him, they were satisfied. He is the cause behind the creation, preservation and destruction of the universe. Hari's deeds were impossible for anyone else to perform. O dear one! If a person sings about them, hears them or approves of them, he has devotion towards the illustrious one, which is the path for liberation.'

Chapter 10(70)

Shri-Shuka said, 'When dawn approached, the cocks started to crow and clinging to the neck of their husband, Madhava's wives, afflicted by the prospect of separation from him, cursed them. The birds called loudly and woke Krishna up from his sleep. Bandis sang about him and the breeze bore the scent from mandara groves. [640] Though this was an extremely auspicious time, the princess of Vidarbha [641] did not like it, since she would be deprived of the embrace of her beloved's arms. Madhava arose at brahma muhurta. He touched water, cleansed himself and meditated on the atman, which is beyond darkness, which is alone and self-illuminating and is infinite and without decay. It is always established in his own nature and destroys all impurities. It is his own powers, the cause behind the creation, preservation and destruction of the world, that is known as the brahman. In this way, he manifests his existence and bliss. Following the rites, he bathed in sparkling water. He performed the rituals and wore his two garments. The excellent one performed the sandhya rituals and offered oblations into the fire. Silently, he chanted on the brahman. [642] Every day, he worshipped the rising sun, which was a manifestation of his own atman. In control of his atman, he worshipped gods, rishis, ancestors, the aged and brahmanas. He gave brahmanas cows that were well behaved, with gold-encased horns, ornamented with necklaces made out of pearls. They yielded milk and had calved only once. He covered them with excellent coverings and donated them along with their calves. Their hooves were plated with silver. Along with them, he also gave linen garments, deerskin and sesamum seeds. Every day, he gave brahmanas large numbers [643] of such ornamented cows. He worshipped all the cattle, brahmanas, the aged, seniors and creatures, which were manifestations of his own self. He then touched auspicious objects. Though he was an ornament in the world of men, he ornamented himself with his own garments, ornaments, divine garlands and pastes. He looked at *ghee*, a mirror, cows, bulls, brahmanas and gods. [644] He gave all the varnas, the residents of the city and those who were in the inner quarters and the ministers the objects of desire they wished for. He honoured and satisfied them. He first distributed garlands, betel leaves and pastes to brahmanas. He gave them to his well-wishers, his ministers and his wives. It is only after this that he himself accepted them. The charioteer brought his extremely wonderful chariot, yoked to Sugriva and the other horses. He bowed down and stood in front of him. Along with Satyaki and Uddhava, he held the charioteer's hand in his hand and mounted the chariot, resembling the sun atop the eastern mountain. With bashful glances full of affection, the women of the inner quarters looked at him. They let go of him with great difficulty. He departed, stealing their hearts with his smiles.

'O dear one! Surrounded by all the Vrishnis, he entered the assembly hall known as Sudharma. Those who enter it do not suffer from the six hardships. [645] There, the lord seated himself on a supreme seat. His own radiance illuminated all the directions. Surrounded by the Yadus, lions among men, the best of the Yadus resembled the lord of the stars in the firmament, surrounded by large numbers of stars. O king! There, the jesters amused the lord with diverse jokes. Those who were masters of dancing presented themselves, along with female dancers. Each separately performed tandava dances. [646] There were the sounds of *mridanga*s, veenas, flutes, *tala*s and conch shells. [647] Sutas, magadhas and bandis danced and sang and praised him. Some brahmanas seated there knew about the brahman and chanted about it. Others recounted the stories of former kings, famous for their piety.

'O king! Once, a man arrived there. He had never been seen before. The gatekeepers told the illustrious one that he had come and made him enter. He joined his hands in salutation and bowed down before Krishna, the supreme lord. He told him about the misery of the kings who had been imprisoned by Jarasandha. When he was engaged in his conquest, twenty thousand kings did not submit to him. They were forcibly imprisoned in Girivraja. [648] "O Krishna! [649] O one whose atman is immeasurable! O

Krishna! O one who destroys fear! We seek refuge with you. Despite our intelligence being separate, [650] we are terrified of material existence and seek shelter with you. Because they are distracted, people are always accomplished in performing perverse deeds. For their own benefit, you have spoken about the karma of worshipping you. In the hope of remaining alive, which is extremely powerful in this world, we are bowing down before you. You are the one who instantly severs that hope in a nimesha. You are the controller of the universe. For the welfare of this world, you have descended so as to protect it, and to restrain those who are deceitful. O lord! How can someone transgress your commands? How can such a person do what he himself wills and still obtain the fruits? [651] We do not understand this. O lord! We are under the control of someone else and royal happiness is like a dream. We are constantly afraid and are bearing this burden, like those who are dead. We have given up the happiness for our atmans, which is only available in this world from you. We are suffering a lot. Because of your maya, we are miserable in this world. Your two feet destroy the grief of those who prostrate themselves before you. Please remove this bondage of our karma, which goes by the name of what Magadha has done. He alone wields the power of ten thousand elephants. Therefore, he has imprisoned us in his residence, like a king of animals does to sheep. O wielder of the chakra! You are infinite in your valour. On eighteen occasions, you routed the deceitful one in battles. Since you have followed the conduct of the world of men, he has defeated you only once. However, his insolence has become firm. He torments your subjects. O invincible one! Please do something." The messenger added, "In this way, those who have been imprisoned by Magadha desire to see you. They are distressed and seek the shelter of your feet. Please do something for their benefit." While the messenger of the kings was speaking in this way, the extremely resplendent devarshi appeared. With the mass of golden and matted hair on his head, he was radiant, as if the sun had appeared. On seeing him, the lord of all the lords of the worlds, the illustrious Krishna, was delighted. He stood up and, with those in the assembly hall and his followers, bowed his head down and worshipped him.

‘After the sage had been honoured in the proper way and had taken a seat, he satisfied him by addressing him in these well-articulated and reverent words. “Are the three worlds now free from fear from all the directions? O illustrious one! We know that you possess the quality of roaming around the worlds. Among everything that the lord has created in the worlds, there is nothing that is unknown to you. Hence, we are asking you. What do the Pandavas wish to do?” Narada replied, “O lord! On many occasions, I have witnessed your maya, which is impossible to transgress. It confounds even the creator of the world. [652] Despite your own powers, you roam around among creatures on earth, like the flames of a concealed fire. [653] Therefore, this is not extraordinary. Who can completely comprehend what you do? Using your maya, you create and you destroy. Everything that exists is because of your atman, though your own atman cannot be detected. I bow down to you. The living being is caught in the midst of undesirable things in samsara and does not know how to free himself. In your pastimes, you assume avataras and use your own fame as a lamp that blazes. Therefore, I surrender myself to you. O brahman! However, you are imitating the world of men. Hence, I will tell you. I will tell you what the king, [654] your father’s sister’s son who is devoted to you, wishes to do. The Pandava will worship you by performing *rajasuya*, foremost among sacrifices. The king wishes for complete sovereignty. You should approve of the idea. O god! Wishing to see you, all the gods, others and the famous kings will assemble at that excellent sacrifice. Even those who live at the periphery [655] are purified by hearing about you, chanting about you and meditating on you. You are the lord who is full of the brahman. What needs to be said about those who see you and touch you? Your unblemished fame has spread like a canopy through heaven, the earth, rasatala and the directions. It brings all that is auspicious to the world. The waters, Mandakini in heaven, Bhogavati in the nether regions and Ganga in this world, [656] wash your feet and purify the universe.” Those on his side did not agree to this, because they wanted to be victorious. [657] Keshava smiled at his servant, Uddhava, and spoke these gentle words. The illustrious one said, “You are our supreme eye and well-wisher. You know about counselling and accomplishing the objective.

Therefore, tell us what should be done now. We will trust you and act accordingly.” Thus instructed by his master, though he knew everything, Uddhava seemed to be confused. With his head bowed down, he accepted the command and replied.’

Chapter 10(71)

Shri-Shuka said, 'Having heard what the devarshi had said and having ascertained the views of the assembly and Krishna, the immensely intelligent Uddhava spoke. Uddhava said, "O god! As stated by the rishi, you must assist the sacrifice of your father's sister's son, but you must also protect those who have sought refuge. O lord! The rajasuya sacrifice can only be performed after a person's wheel has conquered all the directions. Therefore, Jara's son must be defeated. In my view, both tasks can be accomplished. Through this, a great objective will be accomplished by us. O Govinda! The kings will be freed from their bondage. Thereby, your fame will increase. That king possesses the strength of ten thousand elephants and is impossible to withstand. He is strong. Other than Bhima, there is no one who is his equal in strength. He can be defeated in a duel, not when he is with one hundred akshouhinis. He is so devoted to brahmanas that he never refuses a request made by a brahmana. Vrikodara [658] should go to him in the garb of a brahmana and request him. In your presence, there is no doubt that he will kill him in a duel. You are the supreme lord. You are time. Hiranyagarbha and Sharva, [659] responsible for the creation and destruction of the universe, are but your forms. In their homes, the queens will sing about your extensive deed of killing the common enemy of the kings and about freeing them, just as the gopis did. [660] Sages who seek refuge with you will sing about setting free of the king of elephants, Janaka's daughter and your parents. [661] O Krishna! The slaying of Jarasandha will accomplish several objectives. It will cook what has not been cooked. [662] Hence, you should approve of the sacrifice." O king! These words were welcome and infallible in every possible way. The devarshi, the aged among the Yadus and Krishna applauded them. Devaki's illustrious son instructed the servants, Daruka, Jaitra and the others, to make preparations for the journey. The lord took the permission of the seniors.'

‘O destroyer of enemies! He arranged for the departure of his wives, his sons and their attendants. He took the permission of Samkarshana and the king of the Yadus. [663] He then mounted his own chariot, brought there by the charioteer, with Garuda on the standard. He was surrounded by a fearful army of chariots, elephants, soldiers, horse riders and their leaders. Drums, larger drums, kettledrums, conch shells and trumpets were sounded, resounding in the directions. He emerged. Excellent in their vows, along with their sons, Achuyta’s wives followed their husband, astride golden palanquins borne by men. They were adorned with the best of garments, ornaments, pastes and garlands. On all sides, they were surrounded by men with swords and shields in their hands. The ornamented attendants [664] and courtesans were borne by men, [665] camels, buffaloes, donkeys, mules, carts and female elephants. Everything required, huts made of grass, blankets, clothing and other equipment, was loaded. It resembled an ocean agitated by timinigilas and waves. There was the large army, with its standards, banners, umbrellas, whisks and the best of weapons, ornaments, diadems [666] and armour. There was a tumultuous sound and it was brilliant, as the sun’s rays reflected off it. Honoured by the lord of the Yadus, the sage [667] bowed down. Placing him in his heart, he left through the sky. He had been honoured and had heard the decision. Having met Mukunda, all his senses had been gratified. The illustrious one addressed the messenger of the kings in pleasant words. “O messenger! O fortunate one! Do not be scared. I will arrange for Magadha to be slain.” Thus addressed, the messenger left and reported it accurately to the kings. Desiring to be freed, the kings waited to meet Shouri. Hari passed through Anarta, Souvira, Maru, Vinashana, mountains, rivers, cities, villages, settlements of cowherds and mines. Mukunda crossed Drishadvati and Sarasvati. Having crossed Panchala and Matsya, he arrived at Shakraprastha. [668]

‘Men find it extremely difficult to see him. Hearing that he had arrived, Ajatashatru [669] was delighted. He emerged with his priests and well-wishers. There was the sound of singing and the playing of musical instruments. Sounds of the brahman were chanted. He approached Hrishikesha, just as the senses welcome the breath of life. Seeing Krishna, Pandava’s heart melted with affection. He had seen his loved one after a long time and he repeatedly embraced him. With his arms, he embraced Rama's unblemished abode. From the touch of Mukunda's body, everything inauspicious was removed from the king. There were tears in his eyes and he obtained supreme satisfaction. His body was exhilarated and he forgot the delusion of this world. Bhima smiled and embraced his maternal uncle's son. He was satisfied. His eyes filled with tear and his senses were overwhelmed with affection. The twins and Kiriti [670] were delighted. Shedding profuse tears, they embraced Achyuta, the most loved among their well-wishers. Arjuna embraced him and the twins worshipped him. As was befitting, he worshipped the brahmanas and the aged. He was honoured by the Kurus, Srinjayas and Kekayas and honoured them back. Sutas, magadhas, gandharvas, bandis, jesters and brahmanas praised the lotus-eyed one. There was singing and dancing. Drums, conch shells, tabors, veenas, kettledrums and trumpets were sounded. Thus surrounded by his well-wishers, the illustrious Uttamashloka, [671] the crest among jewels, was praised and entered the ornamented city. The roads were sprinkled with water mixed with the scent from the musth of elephants. It was decorated with colourful flags, golden arches and pots filled with water. Men and young women were resplendent, decorating themselves with excellent garments, ornaments, garlands and fragrances. He saw the ornamented residences in the abode of the king of the Kurus. Arrays of lamps were lit. There were offerings. The fragrant smell of incense emerged through the apertures in the lattice work. Banners fluttered. The tops of the houses had golden pots, with bases made out of silver. He was like a vessel from which the eyes of men drank. Hearing that he had arrived, the young women were eager to see him and emerged on the royal road. In their haste, their hair was dishevelled and the knots of their garments were loosened. They immediately left their household tasks and the beds of their husbands. But the roads were crowded with elephants, horses, chariots and bipeds. To see Krishna and his wives, the women climbed on the tops of their houses. Embracing him in their minds, they showered down flowers. They welcomed him with their smiling glances. Along the road, the women saw Mukunda's wives, like the stars with the lord of the stars. They exclaimed, “What deeds have they performed? Their eyes can see this jewel among men, with his generous smiles and playful glances. Even a bit of that is like a festivity.” Here and there, the citizens approached with auspicious objects in their hands. They worshipped Krishna. So did the leaders of the shrenis and their sins were cleansed.

‘Their eyes full of delight, those in the inner quarters hurried and approached Mukunda, as he entered the king’s residence. Pritha saw Krishna, her brother’s son, the lord of the three worlds. Along with her daughter-in-law, [672] she happily arose from her couch and embraced him. The king welcomed Govinda, the lord of the gods, to his house and welcomed him. He was so overwhelmed with joy that he did not know how to worship him. O king! Krishna bowed down before his father’s sister and the wives of the elders. Krishnaa and his own sister bowed down to him. [673] Urged by her mother-in-law, Krishnaa worshipped all of Krishna’s wives—Rukmini, Satya, Bhadra, Jambavati, Kalindi, Mitravinda, Shaibya and the virtuous Nagnajiti, as well as the others who had arrived, with garments, garlands and ornaments. Dharmaraja made comfortable arrangements for Janardana to reside in. Every day, he made new arrangements for him, his soldiers, his followers and his wives. Along with Phalguna, he satisfied the fire god with Khandava. When Maya was freed, he constructed a divine assembly hall for the king. [674] So as to bring pleasure to the king, he [675] resided there for a few months. Surrounded by soldiers and with Phalguna on a chariot, he would amuse himself.’

Chapter 10(72)

Shri-Shuka said, ‘Once, Yudhishthira was seated in his assembly hall, surrounded by sages, brahmanas, kshatriyas, vaishyas, his brothers, preceptors, elders of the lineage, relatives, matrimonial allies and kin. While all of them heard, he spoke the following words. Yudhishthira said, “O Govinda! O lord! I wish to perform the purifying rajasuya sacrifice, the king of sacrifices, and worship your potencies. Please help us to accomplish it. O lord!

Those who constantly serve your footwear, meditate on them and sing about them are purified and everything that is inauspicious is destroyed for them. O one with the lotus in your navel! They obtain emancipation from samsara. If they have wishes, those are satisfied. But this is not true of others. [676] O god of the gods! Let the worlds witness the power that comes from serving your lotus feet, the difference in status between those who worship you and those who do not worship you. O lord! Display this to the Kurus and the Srinjayas. You are the brahman and your mind does not distinguish between those who are your own and those who are not your own. You are in all atmans. You are impartial in your outlook. You experience bliss within your own self. You are like the tree of the gods. [677] Those who serve you obtain favours that are proportionate to the service they render. There is no violation of this." The illustrious one replied, "O king! O afflicter of enemies! This decision of yours is appropriate. Through this, the worlds will witness your auspicious fame. O lord! This king of sacrifices is not only desired by us, your well-wishers, but also by the rishis, the gods and all creatures. Defeat all the kings and bring the entire earth under your subjugation. Collect all the necessary objects and perform this great sacrifice. O king! These brothers of yours have been born as portions of the guardians of the worlds. Those who have not cleansed their atmans find it impossible to conquer me. But I have been conquered by you. If a person is devoted to me, no one in the worlds is capable of overcoming him in energy, fame, prosperity and powers, not even a god. What need one say about a king?" Hearing what the illustrious one had said, his [678] face was delighted and resembled a blooming lotus.

'He engaged his brothers, who were imbued with Vishnu's energy, in conquering the directions. Along with the Srinjayas, Sahadeva was sent to the south. Nakula was sent to the west and Savyasachi [679] to the north. Along with the Matsyas, Kekayas and Madras, Vrikodara [680] was sent to the east. O king! Those brave ones used their energy to defeat the kings. From the directions, they brought a lot of wealth for Ajatashatru to perform the sacrifice. However, on hearing that Jarasandha had not been defeated, the king thought about this. Hari told him about the means that Uddhava had earlier spoken about. Bhimasena, Arjuna and Krishna, assumed the disguise of three brahmanas. O son! They went to Girivraja, where Brihadratha's son was. The king was devoted to brahmanas and observed the rites of a householder. They reached at the time meant for receiving guests. [681] Disguised as brahmanas, they begged him. "O king! Know us as atithis who have come from a long distance away for a specific purpose. O fortunate one! Therefore, grant us what we wish for. [682] For those who have fortitude, there is nothing that is intolerable. There is nothing that the wicked will not do. There is nothing that a generous person will not give. For those who are impartial in vision, there is no one who is a stranger. This body is impermanent. Despite being able to do so, if a person does not use it to acquire the eternal fame that is sung about by the virtuous, he is contemptible and one should grieve about him. Harishchandra, Rantideva, Unchhavritti, Shibi, Bali, the hunter, the pigeon—there are many who used the impermanent to obtain an eternal state." [683] From their voices, their forms and the marks left on their forearms by bowstrings, he discerned that they were related to royal families. He thought about whether he had seen them earlier. "Though they are in the disguise of brahmanas, they are certainly related to royal families. However, I must give them what they beg for, even if it is my body, which is so very difficult to give up. Bali's sparkling and pervasive fame is heard about in all the directions, despite his being dislodged from his prosperity by Vishnu in the form of a brahmana. The king of the daityas knew that in the form of a brahmana, for Indra's sake, Vishnu wished to rob him of his prosperity. Despite being restrained, [684] he gave him the earth. Life is for the sake of brahmanas. For a kshatra-bandhu, it has no other purpose. Even if the body falls down, one must strive for eternal fame." Generous in his intelligence, he spoke to Krishna, Arjuna and Vrikodara, "O brahmanas! I will give you what you ask for, even if it happens to be my own head." The illustrious one replied, "O Indra among kings! Fight with us. If you find it proper, grant us a duel. We belong to royal lineages. We have come here for a fight and we desire nothing else. This is Vrikodara, Pritha's son. This is his brother, Arjuna. Know me as Krishna, your enemy. They are the sons of my father's sister." Thus addressed, the king of Magadha laughed loudly.

Full of intolerance, he said, “O foolish ones! In that case, I will grant you a fight. I will not fight with you. You are a coward and your energy deserted you in a battle. You abandoned Mathura, your own city, and sought shelter in the ocean. This Arjuna is not my equal in age. Nor is he my equal in strength. He is not a proper adversary. Bhima is my equal in strength.” Having said this, he gave Bhimasena a large club. Seizing a second one himself, he went outside the city.

‘On level ground, those two brave ones engaged with each other. Both of them were indomitable in the encounter and struck each other with clubs that were like the vajra. Following wonderful modes, they wheeled to the left and to the right. As they moved around in that encounter, they were as beautiful as actors on a stage. O king! As they hurled their clubs at each other, like two tusked elephants, there was a clapping sound, like that of thunder. Using the force of their arms, they brought the clubs down on each other, on shoulders, hips, feet, hands, thighs and collarbones. With their rage ignited, they fought against each other like two elephants and like branches of arka trees, [685] the weapons were fragmented. When the two clubs were fragmented, those two brave men angrily struck each other with their fists, which were like iron to the touch. As they struck each other like two elephants and slapped each other with their palms, the sound that arose was like the harsh clap of thunder. The two fighters were equal to each other in training, strength and energy. O king! Their energy was undiminished and the encounter did not come to any conclusions. O great king! In this way, the fight between them continued for twenty-seven days. They fought each other during the day, but were like friends at night. O king! Once, Vrikodara spoke to his maternal uncle’s son. “O Madhava! I am incapable of defeating Jarasandha in this encounter.” Hari knew about the adversary’s birth and death and about how he had been brought to life by Jara. He told Partha [686] about this and gave him his own energy. He thought about it. Having thought about it, infallible in his insight, he thought about a means of ensuring the death. He indicated this to Bhima by breaking the branch of a tree. [687] Bhima, supreme among strikers and great in his spirit, understood this. He seized the enemy by the feet and brought him down on the ground.

He pressed down on one foot and seized the other one with his arms. Starting with the anus, he tore him apart into two parts, like a large elephant does to the branch of a tree. The subjects saw two parts, each with one foot, thigh, one testicle, one hip, one part of the back, one part of the chest, one collarbone, one arm, one eye, one eyebrow and one ear. When the lord of Magadha was killed, great sounds of lamentation arose. Jaya [688] and Achyuta embraced Bhima and honoured him. The illustrious lord, the creator of all creatures, is immeasurable in his atman. He instated his [689] son, Sahadeva, as the king of Magadha. He freed the kings who had been imprisoned by the king of Magadha.'

Chapter 10(73)

Shri-Shuka said, 'Twenty thousand and eight hundred had been defeated in battles and imprisoned. They emerged from the valley of the mountain. They were dirty and their clothes were filthy. They were thin from hunger. Their mouths were dry. Having been imprisoned, they were suffering. They saw Hari, dark blue like a cloud, dressed in yellow silken garments. He bore the shrivatsa mark and was four-armed. His eyes were red, like the inside of a lotus flower. His beautiful face was pleasant. Earrings in the shape of makaras sparkled. He held a lotus in one hand and a mace, a conch shell and the chakra in the others. He possessed all the signs. He was ornamented with a diadem, a necklace, a belt around his waist and armlets. He was radiant, with the jewel [690] around his neck and with a garland of wild flowers hanging. They seemed to drink him in with their eyes and lick him with their tongues. They seemed to smell him with their noses and embrace him with their arms. They bowed their heads down before his feet and were cleansed of their sins. They were so delighted to see Krishna that all the exhaustion from imprisonment was destroyed. The kings joined their hands in salutation and praised Hrishikesha in these words. The king said, "O god! O lord of the gods! O undecaying one! You remove the afflictions of those who seek refuge with you. O Krishna! We are desperate because of this terrible samsara and have sought shelter with you. O protector! O Madhusudana! We do not censure Magadha. O lord! It is because of your favours that kings are dislodged from their kingdoms. Intoxicated by the prosperity of the kingdom, a king is not restrained and does not know what is good for him. He is confounded by your maya and takes impermanent riches to be permanent. This is like foolish people taking a mirage to be a store of water. Without a sense of discrimination, he takes *vaikarika maya* [691] to possess substance. Earlier, because of prosperity and intoxication, we did not possess sight. Desiring to conquer, we challenged each other. O lord! We were extremely cruel and killed our own subjects. We were indomitable and did not pay heed to your form as death, standing in front of us. O Krishna! Time, your form, is mysterious in its ways and its force is impossible to cross. It dislodged us from our prosperity. Your favours have destroyed our insolence. May we remember your feet. We do not want kingdoms. They are like mirages. They are enjoyed by physical bodies and are always the source of hardships on earth. O lord! After death, nor do we wish to enjoy the fruits of our rituals. Those only sound pleasing to the ear. As we go through samsara on this earth, teach us methods whereby we constantly remember your lotus feet. O Krishna! O Vasudeva! O Hari! O paramatman! O one who destroys the hardships of those who bow down! O Govinda! We bow down before you.” The kings, freed from bondage, praised the illustrious one.

‘O son! The granter of refuge addressed them in these gentle and compassionate words. The illustrious one said, “O kings! As you have wished, from now on, there will certainly be unflinching devotion in me, the atman who is the lord of everything. O king! It is good fortune that you have arrived at this conclusion and your words are true. I have seen how the intoxication of prosperity and opulence can make men mad. Because of their intoxication, Haihaya, [692] Nahusha, Vena, Naraka and many other lords among gods, daityas and men have been dislodged from their positions of prosperity. Having understood that everything like the body has a beginning and an end, worship me through sacrifices. Use dharma to protect the subjects. You will generate offspring. You will experience happiness and unhappiness, birth and death. Accept whatever comes and conduct yourselves with your minds on me. Be detached towards everything connected with the body. Find pleasure in your own atmans and be firm in your vows. Immerse your minds completely in me. At the end, you will obtain me, the brahman.” Having instructed the kings in this way, the illustrious Krishna, the lord of the universe, employed male and female servants in the task of bathing the kings. O descendant of the Bharata lineage! He made Sahadeva honour the kings and give them appropriate garments, ornaments, garlands and pastes. They were bathed well and ornamented well. They ate excellent food. The kings were honoured with many objects of pleasure, betel leaves and other things. Thus honoured by Mukunda, the kings were resplendent, with dazzling earrings. Released from their hardships, they gleamed like planets at the end of the rainy season. They were mounted on chariots drawn by well-trained horses. They were ornamented with jewels and gold. Thus gratified, with pleasant words, they were sent off to their own countries. They were thus freed from their hardships by the extremely great-souled Krishna. They left, meditating on the lord of the universe and on what he had done. They told their ministers what the great being had done. Attentively, they followed the instructions of the illustrious one.

‘Keshava used Bhimasena to kill Jarasandha. Worshipped by Sahadeva, he then left with the two Parthas. Having defeated the enemy, they went to Khandavaprastha [693] and blew on their conch shells. They thus delighted their well-wishers and caused misery to their ill-wishers. Hearing this, the residents of Indraprastha were delighted in their minds. They thought that Magadha had been pacified. The king [694] thought that his wishes had been accomplished. Bhima, Arjuna and Janardana greeted the king. They told him everything about what they had done. Dharmaraja heard about the compassion that Keshava had shown him. He shed tears of joy and because of his love, he was unable to say anything.’

Chapter 10(74)

Shri-Shuka said, 'Thus, King Yudhishthira heard about Jarasandha's death and about the lord Krishna's powers. Rejoicing, he spoke these words. Yudhishthira said, "All the preceptors of the three worlds and all the lords of the worlds bear your instructions on their heads, though it is extremely rare to obtain. O lotus-eyed one! O lord! That you should follow the instructions of miserable ones who pride themselves on being lords is a travesty. [695] You are alone, without a second. You are the brahman. You are the paramatman. Like the sun, your energy is neither increased, nor diminished, by these acts. O invincible one! O Madhava! Those who are devoted to you do not think of 'I', 'mine', 'you' or 'yours'. These differences are perversions of intelligence and are like those of animals." After saying this, when it was time for the sacrifice, with Krishna's permission, Partha [696] engaged brahmanas who knew about the brahman as officiating priests. There were Dvaipayana, Bharadvaja, Sumantu, Goutama, Asita, Vasishtha, Chyavana, Kanva, Maitreya, Kavasha, Trita, Vishvamitra, Vamadeva, Sumati, Jaimini, Kratu, Paila, Parashara, Garga, Vaishampayana, Atharvan, Kashyapa, Dhoumya, Bhargava Rama, [697] Asuri, Vitihotra, Madhuchhanda, Virasena and Akritavarna.

'O king! There were others who were invited—Drona, Bhishma, Kripa and others, Dhritarashtra with his sons and the immensely intelligent Vidura. Brahmanas, kshatriyas, vaishyas, shudras, all the kings and the ministers of the kings came there to witness the sacrifice. At the place where the sacrifice to the gods was to be performed, the brahmanas followed the ordinances and ploughed the ground with golden ploughs. They consecrated the king. As was the case with Varuna's sacrifice in ancient times, all the objects used were made out of gold. Indra and the other guardians of the worlds, Virinchi, Bhava, large numbers of Siddhas, gandharvas, vidyadharas, giant serpents, sages, yakshas, rakshasas, birds, *kinnara*s, charanas, kings and all the wives of the kings were invited and came to the rajasuya of the king who was Pandu's son. They were not surprised, because they thought that this was worthy of someone who was Krishna's devotee. The officiating priests who performed the great king's sacrifice were as radiant as the gods. The rajasuya was performed with the proper rites, just as the immortals had done it for Prachetas. [698] On the day of *sutya*, [699] the lord of the earth controlled himself and in the proper way, worshipped the officiating priests and the immensely fortunate lords present at the assembly.

'The members in the assembly wondered about who in the assembly should be worshipped first. However, since there were many deserving ones, they could not arrive at a unanimous decision. At this, Sahadeva spoke. "The illustrious lord of the Satvatas is the foremost among those who should be worshipped. He represents all the gods, all the regions, time, wealth and everything else. This universe is his atman. Sacrifices are his atman. Oblations in the fire, mantras, samkhya and yoga are meant for him. He is absolute, without a second. This universe has his atman as its foundation. O those in the assembly! He uses his atman to create, preserve and destroy. It is his favours that give rise to many kinds of tasks—everything beneficial undertaken in this world, characterized as dharma and the others. Therefore, the supreme offering must be given to the great Krishna. Thereby, we will show worship to all creatures and to our own selves. He is in the atman of all creatures and sees himself as no different from them. He is tranquil and complete. If a person desires infinite fruits from his donation, he should give it to Krishna." Sahadeva knew about Krishna's powers. Having said this, he was silent. Hearing this, all the virtuous and excellent people who were present praised these words. The king heard what the brahmanas had said and knew what was in the hearts of those present in the assembly. Delighted and overwhelmed with love, he worshipped Hrishikesha. He bathed his feet. Along with his wife, younger brothers, advisers and members of the family, he happily bore that water, capable of purifying the world, on his head. He offered him yellow silken garments and extremely expensive ornaments. Since his eyes were full of tears, he was incapable of looking at him. When the people saw that he had been honoured, all of them joined their hands in salutation. They prostrated themselves, exclaiming, "We bow down. Victory to you." Flowers were showered down.

'Hearing this, Damaghosha's son [700] arose from his seat. Hearing the description of Krishna's qualities, his anger was aroused. He waved his arms around. While the illustrious one heard, he fearlessly addressed the assembly in these harsh words. “The sacred texts state that the lord who is time cannot be countered. This is indeed true. The intelligence of the elders has been confused by a child’s [701] words. O lords of the assembly! You know who is the most worthy recipient. Do not pay attention to what a child has spoken. All of you have agreed that Krishna should be worshipped. There are lords in the assembly who possess austerities and learning and observe vows. Their knowledge has destroyed their sins. There are supreme rishis who base themselves in the brahman. They are honoured even by the guardians of the worlds. Passing over all of them, how can a cowherd, the worst of his lineage, be offered this honour? This is like giving a cake to a crow. He doesn’t possess a varna, an ashrama, or noble lineage. He is outside the pale of all dharma. He does what he wants and is devoid of qualities. How can such a person deserve to be worshipped? Yayati cursed this lineage and since then, all virtuous people have shunned them. They are always engaged in the futile pursuit of drinking. How can such a person deserve to be worshipped? They have abandoned the regions frequented by *brahmana rishi*s. They are in a place where the radiance of brahmanas does not exist. They have resorted to a fortification in the ocean. Like bandits, they oppress the subjects.” Since his store of everything auspicious had been destroyed, he uttered many other inauspicious words. However, just as a lion does not react to the cries of a female jackal, the illustrious one said nothing.

‘The ones present in the assembly found it impossible to listen to the condemnation of the illustrious one. They covered their ears and left, angrily cursing the king of Chedi. If a person hears criticism of the illustrious one or his devotees, he certainly falls downwards and is deprived of all his good deeds. Pandu’s sons became angry. Along with the Matsyas, the Kekayas and the Srinjayas, they stood up and raised their weapons, desiring to kill Shishupala. However, Chedi wasn’t scared. He seized a sword and a shield. O descendant of the Bharata lineage! In that assembly, he reprimanded the kings who were on Krishna’s side. Himself angry, the illustrious one arose and restrained them. Using his sharp-edged chakra, he severed the head of the enemy who was descending on him. When Shishupala was killed, a great uproar arose. Desiring to save their lives, the kings who were on his side fled. As all the creatures looked on, a radiance that was like a meteor dislodged from the firmament, arose from Chedi's body and entered Vasudeva. Extending across three births, [702] because his intelligence had been firm in enmity towards him, he meditated on him and obtained union with him. One's sentiments are responsible for what one becomes.

'Following the prescribed rites, the universal emperor [703] gave copious amounts of dakshina to the officiating priests and the assistant priests. Having honoured everyone, he bathed. [704] Krishna, the lord of all the lords of yoga, ensured that the king's sacrifice was successfully accomplished. Requested by his well-wishers, he resided there for a few months. Thereafter, though the king did not wish this, he took his leave. With his wives and advisers, Devaki's son returned to his own city. In great detail, I have described to you the account of the two residents of Vaikuntha. [705] Because of the curse of the brahmanas, they had to be repeatedly born. When King Yudhishthira bathed himself at the end of rajasuya, in the assembly of the brahmanas and the kshatriyas, he was as resplendent as the king of the gods. All the gods, humans and those who roamed around in the sky were honoured by the king. Praising Krishna and the sacrifice, they happily returned to their own abodes. The only exception was the wicked Duryodhana, the bane in the lineage of the Kurus. He was like Kali. [706] Witnessing the increased opulence of Pandu's son, he could not tolerate it. If a person chants about Vishnu's deed, the slaying of Chedi and the others, [707] the freeing of the kings and the sacrifice, he is freed from all his sins.'

Chapter 10(75)

The king said, 'Witnessing the great festivities at King Ajatashatru's rajasuya sacrifice, all the assembled kings, rishis and gods rejoiced. O brahmana! Duryodhana was the exception there. O illustrious one! That is what we have heard. Please explain the reason for this.'

Shri-Shuka replied, ‘At your great-souled grandfather’s rajasuya sacrifice, all the relatives were bound to him by love and served him. Bhima was in charge of the kitchen, Suyodhana was in charge of the treasury, Sahadeva was given the task of welcoming people and Nakula was engaged in procuring the required objects. Jishnu [708] served the seniors, while Krishna washed the feet. Drupada’s daughter served food and the great-minded Karna gave the gifts. In that great sacrifice, Yuyudhana, Vikarna, Hardikya, Vidura and others, Bhuri and other sons of Bahlika and Santardana and the others had specific tasks earmarked for them. O Indra among kings! Wishing to bring pleasure to the king, they did all this. The officiating priests, the assistant priests, learned ones and well-wishers were honoured with pleasant words, objects of worship and dakshina. When Chedi entered the feet of the lord of the Satvatas, the avabhritha bath was performed in the heavenly river. [709] At the festivities connected with avabhritha, many kinds of musical instruments were sounded—drums, conch shells, kettledrums, tabors, larger drums and trumpets. Cheerful female dancers danced. Groups of singers sang. The sound of veenas, flutes and clapping of the hands touched the firmament. Wearing golden necklaces and with well-ornamented soldiers, the kings emerged. [710] They had colourful flags and standards, with large elephants, chariots and horses. Placing the one performing the sacrifice [711] at the forefront, the Yadu, Srinjaya, Kamboja, Kuru, Kekaya and Kosala soldiers made the earth tremble. The assistant priests, the officiating priests and the best among brahmanas repeatedly chanted about the brahman. The gods, rishis, ancestors and gandharvas uttered words of praise and showered down flowers. There were men and women, ornamented well with fragrances, garlands, ornaments and garments. They sported, smeared each other and sprinkled each other with many kinds of liquids. The men smeared the courtesans with oil, curds, fragrances, turmeric and thick layers of kunkuma. They were smeared back in turn. To directly witness, the wives of the kings emerged, protected by male guards. [712] They were like goddesses in the sky, astride the best of vimanas. When their maternal cousins [713] and friends sprinkled them, their radiant faces bloomed and they smiled bashfully. Using syringes, [714] they also sprinkled their brothers-in-law and friends. Their clothes got wet, revealing their limbs, breasts, thighs and waists. In their eagerness, their hair was dishevelled and the garlands were dislodged from the braids of their hair. Through these charming pastimes, they agitated the minds of those who were impure. The king was astride a chariot yoked to well-trained horses with golden harnesses. Along with his wives, he was as radiant as the king of sacrifices, [715] surrounded by various rituals. The officiating priests made him perform *patni-samyaja* [716] and avabhritha. Along with the drums of humans, the drums of the gods were sounded. Gods, rishis, ancestors and humans showered down flowers. Thereafter, men from all the varnas and ashramas bathed there. They were instantly cleansed of all their sins, including great sins. The king donned two new silk garments and ornamented himself. He honoured officiating priests, assistant priests, brahmanas and the distressed with garments and ornaments. The king was always devoted to Narayana. He honoured relatives, kin, kings, friends, well-wishers and all the others. With jewels, earrings, garlands, headdresses, jackets, girdles and extremely expensive necklaces, all the people were as radiant as gods. The beautiful faces of the women were resplendent because of earrings and their shining locks of hair. They were attired in golden girdles. O king! The extremely virtuous officiating priests, assistant priests who knew about the brahman, brahmanas, kshatriyas, vaishyas, shudras, the assembled kings, gods, rishis, creatures and guardians of the worlds, along with their followers, were honoured. After this, they sought leave and returned to their own abodes. Just as a mortal person is not satisfied with drinking amrita, they praised the great rajasuya sacrifice of the royal sage who was Hari's servant and were not satisfied.

'King Yudhishthira was afflicted at the prospect of being separated from his well-wishers, matrimonial allies, relatives and Krishna. Out of his love, he restrained them. O dear one! To do what would bring him pleasure, the illustrious one resided there for some time. However, he sent the Yadu heroes, Samba and the others, to Kushasthali. [717] In this way, the king who was Dharma's son accomplished his desires through Krishna's help. He lost all his anxiety. It was as if he had crossed a great ocean that was extremely difficult to cross.

‘On one occasion, Duryodhana witnessed the prosperity of the inner quarters. He was tormented by this and by the greatness of the rajasuya performed by the one who had Achyuta in his soul. There, [718] the creator of the universe [719] had fashioned all the many kinds of resplendent prosperity of Indras among men, Indras among daityas and Indras among the gods. The daughter of King Drupada served her husbands. The king of the Kurus [720] was attracted to her and his heart was tormented. At that time, the thousands of wives of the lord of Madhu [721] also resided there. Because of their heavy hips, they walked slowly. Charming anklets tinkled on their legs. They possessed beautiful waists. Their necklaces were red because of the kunkuma from their breasts. Their earrings moved and their thick locks of hair enhanced the beauty of their faces. On one occasion, the emperor who was Dharma’s son was seated in the assembly hall constructed by Maya. He was surrounded by his followers and relatives and by Krishna, who was like his own eye. With Parameshthi’s [722] prosperity, he was praised by the bandis. O king! Surrounded by his brothers, the proud Duryodhana would not be restrained. With a diadem on his head and a sword in his hand, he angrily abused them [723] and entered. He was confounded by Maya’s maya. Taking the floor to be water, he gathered up the ends of his garments. In another place, taking the water to be the floor, he was bewildered and fell into the water. Seeing this, Bhima, the women and other kings laughed at him. O dear one! This was despite the king [724] trying to restrain them. However, it was sanctioned by Krishna. He was ashamed and his face blazed with rage. Though he was silent, he exited and left for Gajasahvya. The virtuous ones raised great lamentations of “Alas!” Ajatashatru’s mind was dejected. Since the illustrious one wished to remove the earth’s burden, he was silent. It was his glance that had led to the delusion. [725] O king! I have thus described to you what you had asked me about, about how Suyodhana’s evil intentions increased in the course of the great rajasuya sacrifice.’

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Shri-Shuka said, 'O king! Now hear about another one of Krishna's extraordinary deeds. In his pastimes, he assumed a human form and killed the lord of Soubha. Shalva was Shishupala's friend. When he came for Rukmini's marriage, he, Jarasandha and the others were defeated by the Yadus in the encounter. In the hearing of all the kings, Shalva took a pledge. "Behold my manliness. I will make the earth empty of Yadavas." Having taken this pledge, the foolish one worshipped the lord and god, Pashupati. [726] Every day, the king only subsisted on a fistful of dust. [727] Uma's illustrious consort is easily pleased. [728] Shalva had sought refuge with him and at the end of a year, he asked him to choose a boon. He asked for a vehicle that would be able to go anywhere at will and would be impenetrable by gods, asuras, humans, gandharvas and rakshasas. The Vrishnis would find it terrifying. Girisha agreed and instructed Maya, the conqueror of enemy cities. He [729] constructed such a city, made out of iron, and gave it to Shalva. He obtained that vehicle, which was enveloped in darkness. It could travel anywhere at will and was impossible to assail. Remembering the enmity that the Vrishnis had engendered, Shalva used it to go to Dvaravati.

'O bull among the Bharata lineage! With an extremely large army, Shalva laid siege. He destroyed all the groves and gardens in the city. He showered down weapons from that supreme vimana on the turrets, gates, palaces, mansions, terraces and pleasure gardens. Rocks, trees, bolts of thunder, snakes and hailstones rained down. There were fierce whirlwinds and the directions were enveloped in dust. O king! Krishna's city was thus severely afflicted by Soubha. There was no peace. It was as if the earth had been attacked by Tripura. [730] The illustrious Pradyumna saw how his own subjects were suffering and told them, "Do not be scared." The brave and immensely illustrious one mounted a chariot. Satyaki, Charudeshna, Samba, Akrura and his younger brothers, Hardikya, Bhanuvinda, Gada, Shuka, Sarana and other great archers, leaders of arrays of charioteers, emerged. They were armoured and protected by chariots, elephants, horses and infantry. A battle ensued between Shalva's forces and the Yadus. It was tumultuous, like that between the asuras and the gods, and it made the body hair stand up. With his divine weapons, Rukmini's son [731] destroyed the maya of the lord of Soubha, just as the hot rays of the sun destroy the darkness of the night in an instant. He used twenty-five gold-tufted, iron-tipped and well-jointed arrows to pierce the one who was protecting Shalva's standard. He struck Shalva with one hundred arrows and pierced each of his soldiers with one each. He pierced each leader with ten arrows and the mounts with three arrows each. Witnessing the great-souled Pradyumna's great and wonderful deed, all the soldiers, on one's own side and on the adversary's side, applauded. However, it [732] had been fashioned by Maya and was full of maya. It would appear as one and as many. It would be visible and would not be visible. The enemy found it impossible to determine where it was. It was sometimes on the ground and sometimes, it was in the sky. Sometimes it was on the summit of a mountain and sometimes it floated on water. Soubha whirled around like a circle of fire and was never in a single spot. Wherever, Soubha, Shalva and his soldiers appeared, the leaders of the Satvatas directed their arrows at those spots. Shalva, his city and his soldiers were thus confounded by the enemy and suffered. The arrows were like the fire or the sun to the touch. They were as invincible as virulent serpents. The valiant ones among the Vrishnis were also severely afflicted by the floods of weapons released by Shalva's army. However, desiring to conquer both the worlds, [733] they did not abandon the field of battle and remained in their respective positions. Shalva's adviser, named Dyuman, had earlier suffered at Pradyumna's hands. The powerful one struck him with a heavy iron club and roared loudly. Pradyumna was a scorcher of enemies, but his chest was shattered by the club. His charioteer, Daruka's son, [734] knew about dharma and took him away from the field of battle. Krishna's son recovered his senses in an instant and told the charioteer, "Alas! O charioteer! Taking me away from the field of battle is a contemptible act. With my exception, it has never been heard that a person born in the lineage of the Yadus has withdrawn from the field of battle. I have now been tainted by a charioteer whose intelligence is like that of a eunuch. When I meet my fathers, Rama and Keshava, what will I tell them? When they ask me about myself, will I ask them to pardon me because I withdrew from the field of battle? It is evident that my sisters-in-law will laugh at me and say, ‘O brave one! Tell us. Tell us about how the enemy turned you into a eunuch in the battle. Please tell us how this happened.’” The charioteer replied, “O lord! O one with a long life! I did this because I knew about dharma. In times of difficulty, the charioteer must protect the warrior and the warrior must protect the charioteer. Knowing about this, I took you away from the field of battle. You were struck by the enemy’s club. You were hurt and lost your consciousness.”’

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Shri-Shuka said, ‘He [735] touched water, armoured himself and picked up his bow. He told the charioteer, “Please take me to the brave Dyuman’s side.” Dyuman was slaughtering his soldiers. However, Rukmini’s son smiled and repulsed him, piercing him back with eight iron arrows. He struck the four horses with four arrows and his charioteer with one. With two arrows, he severed his bow and standard. With one more arrow, he severed his head. Gada, Satyaki, Samba and the others killed the soldiers of the lord of Soubha. With their heads severed, the torsos of all those in Soubha fell down into the ocean. Thus, the Yadus and those on Shalva’s side slew each other. The tumultuous and fierce battle continued for twenty-seven nights. [736]

‘Invited by Dharma’s son, Krishna had gone to Indraprastha. The rajasuya had been concluded and Shishupala had been killed. He took his leave from the aged ones in the Kuru lineage, the sages and Pritha and her sons. As he left for Dvaravati, he witnessed terrible portents.“I have come here with my noble elder brother. The kings who are on Chedi’s side must certainly have attacked my city.” He arrived and saw the carnage caused among those on his own side. He arranged for the protection of the city and saw Soubha and King Shalva. Keshava told Daruka, “O charioteer! Quickly take my chariot to Shalva’s presence. The king of Soubha resorts to maya, but you need not be scared on that account.” Thus addressed and urged, Daruka drove the chariot and entered. Everyone, on one’s own side and on the adversary's side, saw the standard with Aruna's younger brother. [737] With his forces almost exhausted, the lord Shalva noticed Krishna. In the encounter, he hurled a javelin towards Krishna's charioteer and it emitted a terrible roar. It swiftly descended from the sky, like a giant meteor blazing the directions. With his arrows, Shouri shattered it into one hundred fragments. He pierced him with sixteen arrows. As Soubha roamed around in the sky, he struck it with torrents of arrows, like the rays of the sun filling up the sky. Shalva struck Shouri, the wielder of the Sharnga bow, on his left arm, holding the Sharnga bow. Thus pierced, the Sharnga bow fell down from his hand and this was extraordinary. Seeing this, great sounds of lamentation arose from the beings who were there. The lord of Soubha roared and spoke to Janardana. "O foolish one! While we looked on, you abducted the wife of a friend who was like a brother. [738] While he was distracted in the middle of the assembly, you killed my friend. You pride yourself on being invincible. If you remain in front of me today, with my sharp arrows, I will convey you to the region from where there is no return." The illustrious one replied, "O wicked one! Why are you boasting in vain? You do not see Death, standing near you. Brave ones exhibit their manliness. They do not speak a lot." Saying this, the illustrious one struck Shalva on the collarbone with a club that was terrible in its force. He wavered and started to vomit blood. As soon as the club was withdrawn, Shalva instantly vanished from the spot. At that instant, a man arrived and bowed his head down before Achyuta. Bowing down and weeping, he spoke these words. "I have been sent by Devaki. O Krishna! O mighty-armed one! You are devoted to your parents. O Krishna! Like an animal bound by a butcher, your father has been bound and has been taken away by Shalva." Krishna heard this unpleasant news. Since he was following the conduct of a human, his mind was filled with distress and compassion. Because of his love, he spoke like an ordinary person. "The fearless Rama is invincible and cannot be defeated by the gods or the asuras. How could the insignificant Shalva have defeated him and taken my father away? Destiny is powerful." When Govinda said this, the king of Soubha presented himself again. Apparently leading Vasudeva, he addressed Krishna in these words. "This is your father, who gave birth to you. It is because of him that you are alive. While you look on, I will kill him. O foolish one! Save him if you can." Full of maya, he abused him in this way and used his sword to sever Anakadundubhi's head. Taking it, he entered Soubha, which was stationed in the sky.

'He [739] is full of knowledge. However, because of affection towards his own relative, for an instant, he was overwhelmed by ordinary feelings. But the great one comprehended that this was the maya of asuras. Developed by Maya, Shalva was merely using it. Now alert, Achyuta did not see the messenger, or his father's body, on the field of battle, as if he had woken up from a dream. He saw his enemy roaming around in the sky and got ready to destroy Soubha. O royal sage! There are some rishis who are inconsistent in their reasoning. Indeed, they do not remember what they themselves have said and are contradictory in their statements. Sorrow, delusion, affection and fear are created by ignorance. How can these exist in him? His jnana and vijnana are infinite. His powers are infinite. By serving at his feet, people earn for themselves knowledge about the atman. They thereby destroy the mistaken identification of the atman, [740] which has existed right from the beginning. They obtain union with the infinite lord. He is the supreme destination of the virtuous. How can he suffer from delusion? [741] Shalva energetically struck him with torrents of weapons. However, invincible in his valour, Shouri struck him back with arrows. He pierced and shattered his armour, his bow and the jewel on his head. Using a club, he shattered the enemy's Soubha. The club wielded by Krishna's hand shattered it into one thousand fragments and it fell down. Abandoning it, Shalva descended on the ground. Raising a club, he quickly rushed towards Achyuta. As he rushed forward, he [742] used a broad-headed arrow to sever his arm, along with the club. To slay Shalva, he then raised his wonderful chakra, which resembled the sun at the time of universal destruction. He was resplendent and dazzled like the sun atop Mount Udaya. [743] He was full of maya, but Hari severed his head with that, along with the earrings and the diadem, exactly as Purandara had done to Vritra with the vajra. Great sounds of lamentation arose from amidst the men. [744] The wicked one fell down and the club destroyed Soubha. O king! Large numbers of gods sounded their drums in the firmament. Desiring to avenge the deaths of his friends, Dantavakra angrily attacked.’

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Shri-Shuka said, ‘Shishupala, Shalva and the evil-minded Poundraka had left for the world hereafter. He [745] wished to display his affection towards those who had died. O great king! He advanced angrily on foot, with a club in his hand. He was alone and the earth trembled from his strides. The great being showed himself. On seeing him advance, Krishna quickly got down from his chariot and seized a club. He countered him, just as the shoreline holds the ocean back. The indomitable Karusha [746] raised his club and spoke to Mukunda. “This is good fortune. It is fortunate that you have come within the range of my vision today. O Krishna! You are the son of my maternal uncle. [747] But you have injured my friends and wish to kill me too. O foolish one! Therefore, I will slay you with this club, which is like the vajra. O ignorant one! I am devoted to my friends. In this way, I will repay my debt towards my friends. I will kill you, because you are like an enemy in the form a relative. You are like a disease that is roaming around in the body.” He afflicted Krishna with these harsh words. Then, like an elephant that has been urged with a goad, he struck him on the head with the club and roared loudly, like a lion. Though he was struck in the field of battle with the club, the extender of the Yadu lineage did not waver. With his large and heavy Koumadaki [748] club, he struck him between the breasts. His heart was shattered from the blow of the club and he began to vomit blood from his mouth. His hair was dishevelled. With his arms and legs stretched out, he fell down on the ground, having lost his life. O king! While all the creatures looked on, an extraordinary and subtle light arose and entered Krishna, just as it had done at the time of Chedi’s death. Viduratha was his brother and he was overwhelmed with grief on account of his brother. Sighing heavily, he advanced to kill him, holding a sword and a shield. O Indra among kings! As he descended, Krishna used his chakra, sharp at the edges, to sever his head, along with his diadem and his earrings. Thus, he destroyed Soubha, Shalva, Dantavakra and his younger brother, who were invincible to others, gods and humans alike. Sages, Siddhas, gandharvas, vidyadharas, giant serpents, apsaras, large numbers of ancestors, yakshas, kinnaras and charanas sang about his victory and showered down flowers. Surrounded by the brave ones among the Vrishnis, he entered the ornamented city. The illustrious Krishna, the lord of the universe and the lord of yoga, is victorious in this fashion. Only those with the vision of animals think that he has sometimes been defeated.

'Rama heard that preparations were under way for a battle between the Kurus and the Pandavas. Since he was truly neutral, he left, intending to bathe at the tirthas. He bathed in Prabhasa [749] and satisfied gods, rishis and humans. Along with brahmanas, he followed the course of the Sarasvati from its mouth to its origin. O descendant of the Bharata lineage! He went to Prithudaka, [750] Bindusaras, [751] Tritakupa, [752] Sudarshana, [753] Vishala, [754] Brahmatirtha, [755] Chakratirtha, [756] and the place where the Sarasvati flows in an eastward direction. O descendant of the Bharata lineage! He travelled along the banks of the Yamuna and the Ganga. He then went to Naimisha, where the rishis were performing a sacrifice. The sages had been performing this sacrifice for a long time. On seeing him, as is proper, they honoured him. They stood up, bowed and worshipped him. Thus worshipped, along with his companions, he accepted a seat. However, he noticed that Romaharshana, the great rishi's [757] disciple, remained seated. This son of a suta did not stand up. He did not bow down and join his hands in salutation. He remained seated on a seat that was higher than that of the brahmanas. On seeing this, Madhava was enraged."He has been born from a *pratiloma* marriage. [758] However, this evil-minded person seats himself above brahmanas and above all of us who are protectors of dharma. Having been a disciple of the illustrious rishi, [759] he has studied a lot—Itihasa, the Puranas and all the texts of dharma. However, he is not self-controlled. Nor is he humble. He prides himself on being learned, but in vain. There are no qualities in him. He is like an actor who has been unable to control his mind. This is the reason why I have assumed an avatara in this world. I will kill the ones who bear aloft the banner of dharma, since they are greater sinners.” [760] Having said this, the illustrious one refrained from killing the wicked. [761] With a blade of *kusha* grass in his hand, the lord struck him. However, destiny took over and he was killed.

‘Distressed in their minds, all the sages lamented, “Alas! Alas!” They told Samkarshana, “O god! O lord! You have performed an act of adharma. O descendant of the Yadu lineage! Until the sacrifice was over, it is we who gave him the seat meant for a brahmana, a long life and freedom from physical harm. What you have unwittingly done is like the killing of a brahmana. But you are the lord of yoga and the controller. Therefore, the injunction doesn’t apply to you. O purifier of the worlds! Nevertheless, without being urged by others, you must perform an act of atonement for the sin of killing a brahmana. This must be done as an example to the world.” The illustrious one replied, “Desiring to show compassion to people, I will perform an act of atonement for the killing. But first tell me about the recommended ritual that has to be performed. Tell me what you have wished for him—a long lifespan, strength of the senses and so on. I will ensure that through my yoga maya.” The rishis said, “O Rama! Arrange it so that the valour of your weapon, the inevitability of death and our pledge, all remain true.” The illustrious one replied, “The instruction of the Vedas is that one’s own self is born as a son. Therefore, let his son be the one who expounds. [762] As you have promised, let him possess a long lifespan and strength of the senses. O best among the sages! Tell me what else you wish for. I will accomplish it. O learned ones! Please think about the atonement for something I have done unwittingly.” The rishis said, “There is a terrible danava named Balvala and he is the son of Ilvala. He comes here on the day of the new moon and the full moon and pollutes our sacrifice. O Dasharha! Kill that wicked one. It will be a great service. He showers down pus, blood, excrement, urine, liquor and meat. After that, you must control yourself and travel around Bharatavarsha for twelve months, bathing in the tirthas. You will then be purified.”’

Chapter 10(79)

Shri-Shuka said, 'When the next day of the full moon arrived, there was a terrible dust storm. O king! There was a fierce wind and a foul stench in every direction. Balvala devised and showered down inauspicious objects on the sacrificial arena. He then appeared, wielding a trident. He was gigantic in form, like a mass of black collyrium. His hair, beard and moustache were like hot copper. His face had terrible teeth and furrowed eyebrows. On seeing him, Rama remembered his club, which was capable of shattering the soldiers of the enemy, and his plough, used to chastise daityas. These immediately presented themselves. Balvala was roaming around in the sky and with the tip of his plough, Bala dragged him, angrily striking the one who injured brahmanas on the head with the club. His forehead was shattered and blood started to flow out. Emitting a roar of agony, he fell down on the ground, like a red mountain that had been struck by the vajra. [763] The sages praised Rama and pronounced their infallible benedictions over him. They sprinkled water on him, just as the gods had done to the slayer of Vritra. They gave Rama divine garments, other celestial ornaments and a vaijayanti garland made out of lotuses that did not fade, Shri's abode.

'With their permission and along with the brahmanas, he went to Koushiki [764] and bathed there. He then went to the lake where the Sarayu originates. [765] He followed the course of the Sarayu and reached Prayaga. He bathed there and satisfied gods and others. He then went to Pulaha's hermitage. [766] He bathed in Gomati and Gandaki and bathed in Vipasha and Shona. He went to Gaya and worshipped the ancestors there. He next went to the confluence of the Ganga with the ocean. He touched the water in Mount Mahendra. Having seen Rama, [767] he honoured him. He went to the seven tributaries of the Godavari, Vena, Pampa and Bhimarathi. Having seen Skanda, Rama went to Shrishaila, where Girisha resides. The lord saw the extremely sacred Mount Venkata, in the Dravida region. He went to Kamakoshni, the city of Kanchi and the River Kaveri. He went to the extremely sacred place known as Shriranga, where Hari resides. He went to Mount Rishabha, Hari's region. This is like the Mathura of the south. He went to the bridge across the ocean, [768] the place that destroys the greatest of sins.

There, the one who wields the plough as a weapon gave brahmanas ten thousand cows. He went to Kritamala, Tamraparni and the *kulachala*, Malaya. [769] Agastya was seated there and he bowed down to him and honoured him. After receiving his benedictions and taking his leave, he went to the southern ocean. There, he saw the goddess Durga, known as Kanya. [770] After this, he went to Phalguna and the excellent lake known as Panchapsara, where Vishnu is present. [771] Having touched the water and bathed there, he gave away ten thousand cows. The illustrious one then travelled through the lands of Kerala and Trigarta. [772] He went to Shiva's kshetra, known as Gokarna. Dhurjati [773] is present there. Bala saw Arya, who resides on an island, and went to Shurparaka. [774] Having touched the waters of the rivers Tapi, Payoshni and Nirvindya, he went to Dandaka. [775] Entering, he went to the Reva, where the city of Mahishmati is. [776] He touched the water in Manutirtha and returned to Prabhasa again.

'He heard the brahmanas conversing about the battle between the Kurus and the Pandavas, in which, all the kings had been killed. He thought that the earth's burden had been removed. The descendant of the Yadu lineage desired to stop Bhima and Duryodhana from fighting with clubs on that battlefield of destruction. He went there. Seeing him, Yudhishthira, Krishna, Arjuna and the twins honoured him. They wanted to ask, "Why have you come here?"But were silent. He saw that those two were angrily roaming around, executing wonderful motions, with clubs in their hands, wishing to be victorious. He told them, "O king! O Vrikodara! Both of you are brave and equal in strength. I think that one of you is superior in strength, while the other is superior in learning. [777] Both of you are equal to each other in valour. Therefore, I do not see either of you as being victorious. Stop this futile encounter." O king! Though his words were full of meaning, because they were firm in enmity, they did not accept his words. They remembered the evil acts that they had done to each other and they wicked words they had used against each other. Deciding that this was because of destiny, Rama went to Dvaravati. Ugrasena and his other relatives were delighted that he had returned. He again went to Naimisha, where the rishis were engaged in performing a sacrifice. Since he was himself the embodiment of all sacrifices, they rejoiced. He renounced everything to do with the conflict. The illustrious lord bestowed pure vijnana on them. Through this, they saw him, the atman of the universe, in their own atmans, and saw the universe in their own selves. Along with his relatives and well-wishers and with his wife, [778] he had the avabhritha bath. He attired himself in excellent garments and ornamented himself well. Radiant in his own resplendence, he was like the moon. Bala was full of strength and performed such innumerable feats. He is infinite and immeasurable. It is because of maya that he appears as mortal. If a person chants Rama's extraordinary feats and deeds in the morning and in the evening, he is loved by the infinite Vishnu.'

Chapter 10(80)

The king said, 'O illustrious one! O lord! The great-souled Mukunda is infinite in his valour. We wish to hear about his other acts of valour. O brahmana! Uttamashloka's account is excellent. If a person is accomplished and is dissatisfied with the path of desire, how can he cease to be interested in repeatedly hearing about these? If words chant about his qualities, they represent true speech. If hands undertake his work, they are true hands. If the mind remembers him, it is a true mind. He is present in mobile and immobile objects. If the ears hear about this sacred accounts, they are true ears. If a head bows down to both his forms, [779] it is a true head. If they see the god, they are true eyes. If limbs always honour the water that has washed the feet of Vishnu's devotees, those are true limbs.'

Suta said, 'Badarayana's illustrious son was thus asked by Vishnurata. [780] With his heart immersed in the illustrious Vasudeva, he replied.'

Shri-Shuka replied, 'Krishna had a brahmana friend and he was excellent in his knowledge about the brahman. He was not interested in pursuing the objects of the senses. He had conquered his senses and was tranquil in his atman. Voluntarily, he followed the conduct of a householder. He could not dress well and was hungry and lean. His wife also suffered in that way. She was devoted to her husband, but her face was wan. She was suffering from poverty. Trembling, she went to her husband and said, “O brahmana! Isn’t it true that the illustrious one is your friend? He is the consort of Shri herself. The illustrious bull among Satvatas is the refuge of brahmanas. O immensely fortunate one! He provides shelter to all those who are virtuous. Your family is suffering. Go to him and he will give you plenty of riches. The lord of Bhojas, Vrishnis and Andhakas is now in Dvaravati. If a person remembers his lotus feet, he gives his own self away. He is the preceptor of the universe. Why will he not confer the desired artha and kama on someone who worships him?” The wife repeatedly entreated the brahmana in many kinds of ways. He thought, “To see Uttamashloka is itself a great gain.” Thinking this, he made up his mind to go. He asked, “O fortunate one! Is there anything in the house that can be given to him as a gift?” From brahmanas, she begged four handfuls of parched and flattened rice. She tied this up in a piece of cloth and gave it to her husband as a gift. Accepting this, the foremost among brahmanas left for Dvaraka. He kept thinking, “How will I be able to meet Krishna?” With other brahmanas, he passed through three checkpoints and three gates, which are difficult to cross. He passed in front of the houses of the Andhakas and the Vrishnis, who were devoted to dharma.

‘The brahmana then entered an opulent house of one of Hari’s sixteen thousand queens. When he entered it, it was as if he had obtained the bliss of attaining the brahman. Achyuta was seated on his beloved’s couch and saw him from a distance. Rejoicing, he immediately stood up and embraced him in his two arms. He was extremely delighted at having been able to touch the body of his beloved friend, the brahmana rishi. The lotus-eyed one shed tears of joy from his eyes. He made him sit on his own couch and gave him objects of worship. O king! The illustrious one, the purifier of the worlds, brought water for washing his feet and sprinkled that water on his own head. He smeared him with divine fragrances, sandalwood, aloe and kunkuma. Having honoured him, he gave him betel leaf and a cow and spoke words of welcome. The brahmana’s garments were dirty. He was emaciated and his veins protruded. The queen [781] herself served him and fanned him with a whisk. The people in the inner quarters witnessed

Krishna's unblemished deed. They were astounded at the great honour and affection that was being shown towards an *avadhuta*. [782]"What are the auspicious acts that this beggar avadhhuta has performed? He is devoid of prosperity. In this world, he is condemned as someone who is inferior. This one is revered as the preceptor of the three worlds. He is Shri's abode. He has abandoned Shri on her couch and has embraced him, like an elder brother." O king! They grasped each other by the hand and conversed about the charming incidents, when they had resided in their teacher's household together. [783]

'The illustrious one asked, "O brahmana! You know about dharma. After having received the instruction from the preceptor and giving him the dakshina, did you return and marry a wife who is your equal? Even though you are generally engaged in household affairs, your intelligence is not agitated by desire. O learned one! You do not find any pleasure in wealth. That is known to me. There are some who are like me. They give up all desire from their minds and perform action. For the sake of being an example to people, they abandon all the natural propensities that have a divine origin. O brahmana! Do you remember our residence in our preceptor's house? It is in this way that a dvija [784] learns what is there to know and achieves that which is beyond darkness. O dear one! The first guru is the one from whom one obtains birth in this world. [785] Next is the one through whom one becomes a dvija. [786] Last is the one through whom a person in different ashramas obtains knowledge and he is like my own self. O brahmana! In this world, in different varnas and ashramas, those who accept my words as a guru are the ones who know what is good for them. They cross the ocean of life easily. I am in the atmans of all beings. I am not as satisfied through sacrifices, noble birth, austerities and self-control as I am through service towards the guru. O brahmana! Do you remember what happened when we resided with our guru? On one occasion, we were urged by our guru's wife to go and fetch some kindling. O brahmana! We entered a large forest and there was an extremely large and unseasonal storm. It was fierce and harsh and there was thunder. With the sun having set, all the directions were enveloped in darkness. Since everything was covered in water, nothing could be discerned, the high ground or the low. We were there, struck repeatedly by the fierce wind and water. There was a deluge of water everywhere. In the forest, we could not determine the directions. Suffering, we wandered around, holding each other by the hand. Our guru, Sandipani, got to know. When the sun arose, he searched for us and found us, his disciples, in that distressed state. "Alas, my sons! You have suffered from a great deal of misery for our sake. All beings love their own selves the most. However, devoted to me, you ignored that. This is the task of all good disciples, repaying the debt due to the guru. With pure sentiments, everything, including one's own self, must be surrendered to the guru. O best among dvijas! I am satisfied with you. May all your desires come true. In this world and in the next, may the mantras never leave you." [787] While we resided in our guru's house, there were many other incidents. It is through a guru's favours that a man becomes complete and obtains tranquility.

'The brahmana replied, "O god of the gods! O preceptor of the universe! You are one who accomplishes all desires. Since my residence with the guru was with you, what could we possibly not accomplish? O lord! In the form of the mantras, your body is the brahman. You are the field where everything beneficial is sown. That you resided with the guru is itself a matter of great wonder."'

Chapter 10(81)

Shri-Shuka said, 'In this way, Hari conversed with that best of brahmanas. He knew about what was in the minds of all creatures. He smiled and spoke to him. The illustrious Krishna was devoted to brahmanas. He joked with his dearest brahmana. The one who is truly the destination of all virtuous people glanced at him with affectionate eyes.

'The illustrious one said, "O brahmana! What gift have you brought me from your house? A trifling gift offered by a devotee satisfies me, but not a great deal of gifts by a person who is not devoted to me. If a person devotedly controls himself and offers me a leaf, a flower, a fruit or some water, I accept it.”’ [788]

Shri-Shuka continued, ‘O king! Though the brahmana was addressed in this way by Shri’s lord, he was ashamed and did not give the parched and flattened rice. His face was cast downwards. He is the direct witness in the atmans of all creatures. He knew the reason for his coming there. He thought, “Desiring riches, this one has never served me earlier. My friend wants to do what will bring pleasure to his wife, who is devoted to her husband. That is the reason he has come to me. I will grant him riches that even the immortals find extremely difficult to obtain.” The parched and flattened rice was tied up in a rag inside the brahmana’s clothes. Thinking this, he himself snatched it and asked, “What is this? O friend! You have brought me this. O dear one! I love this a lot. This parched and flattened rice will satisfy me and the entire universe.” Saying this, he ate a handful. As he was about to eat the second handful, devoted to Parameshthi, Shri seized him by the hand. [789] “O atman of the universe! This is sufficient to grant him all kinds of wealth in this world and in the next. You are the reason behind a man’s satisfaction.” After eating and drinking, the brahmana happily spent the night in Achyuta’s house. He thought that he had gone to heaven. O son! Next morning, he left for his own house. He was delighted. For a part of the way, he was followed by the creator of the universe, the one who is his own source of bliss. He had not obtained riches from Krishna. Nor had he asked for them himself. He was satisfied with only having met him. However, as he returned to his own home, he was embarrassed. “He treats brahmanas like divinities. I have seen how devoted he is to brahmanas. The one who has the radiant Lakshmi on his chest has embraced a person like me, the poorest of the poor. Who am I? I am poor and wicked. Krishna is Shri’s abode. I am a *brahma-bandhu*. [790] Nevertheless, he has embraced me in his arms. Like a brother, he made me sit on his couch, where his beloved had sat. Since I was exhausted, the queen fanned with a whisk made of yak hair in her hand. He served me in a supreme way, massaging my feet and doing other things. He treats brahmanas like divinities. Like a god, I was worshipped by that god of gods. Worshipping his feet is the cause behind obtaining heaven, emancipation for men, the prosperity of earth and rasatala and all the kinds of siddhi. [791] 'If this person without riches obtains riches, he will become intoxicated and not remember me.' That must be the reason why he did not give me even a little bit of riches." Thinking in this way, he came close to his own house.

'In every direction, it was surrounded by palaces that were like the sun, the fire and the moon. There were wonderful groves and gardens and many flocks of birds called out from them. There were bodies of water with blooming night lotuses, day lotuses, white lotuses and water lilies. It was surrounded by ornamented men and women whose eyes were like those of deer. "What is this place? Whom does this belong to? Where did all this come from?" While he was debating in this way, those men and women, who were as radiant as immortals, came forward to welcome the immensely fortunate one. They sang and played on many musical instruments. Hearing that her husband had come, his wife was excited and delighted. She quickly emerged from her house, in a form that was like that of Shri coming out of her residence. She was devoted to her husband. When she saw her husband, her eyes filled with tears of love and eagerness. She closed her eyes. In her heart, she embraced him with her mind. He glanced at his radiant wife, resembling a goddess in a vimana. She was resplendent in the midst of female servants wearing golden necklaces [792] and he was astounded. He was himself delighted and entered his own house with her. It was full of hundreds of bejewelled pillars, like the great Indra's residence. The beds were as white as the froth on milk. They were made out of ivory and were covered with golden spreads. There were couches with golden legs and fans and whisks. There were golden seats, with soft cushions on them. Nets of pearls hung from the dazzling canopies. The walls were made out of sparkling crystal and inlaid with extremely expensive emeralds. There were women ornamented with gems, holding dazzling lamps studded with jewels. The brahmana saw the opulence there, with every kind of prosperity. Without any agitation, he debated about the reason behind his prosperity. "I am certainly unfortunate. Since childhood, I have suffered from penury. The reason for my prosperity is nothing but the one who confers great opulence through his glances. That is none other than the best among the Yadus. He is the one who enjoys all kinds of prosperity. Though I did not speak, he gave me plenty of what I wanted to ask for, like Parjanya showering down. My friend is a bull among the Dasharhas and he himself saw. He regards what he himself has given as a trifle. However, if a well-wisher does something that is insignificant, he regards it as a lot. I only took him handfuls of parched and flattened rice. However, filled with joy, the great-souled one accepted it. From one life to another life, may I possess goodwill, friendship, affection and servitude towards him. The great being is a reservoir of qualities. May I be attached to those who are devoted to that Purusha. For his devotees, the wonderful and illustrious one is himself a treasure. The one without birth is capable of bestowing kingdoms and prosperity. However, he is himself wise and can see that for those who lack foresight, wealth is the cause of intoxication and downfall." He was extremely devoted to Janardana and he used his intelligence to decide in this way. Though he wished to give up all these objects, with his wife, he enjoyed them. However, he did not lust after them excessively. The lord Hari is the god of the gods. He is the lord of sacrifices. Though he is powerful, he accepts brahmanas as divinities. He does not know of anything that is superior to them. The brahmana was the illustrious one's well-wisher. He saw that the unvanquished one is conquered by those who are his own servants. He meditated on him and the force of this loosened his own bonds. Within a short period of time, he obtained the abode that is the destination of the virtuous. He regards brahmanas as divinities. If a person hears about his devotion to brahmanas, his sentiments turn towards devotion towards the illustrious one and he is freed from all the bondage of karma.'

Chapter 10(82)

Shri-Shuka said, 'Once, while Rama and Krishna were residing in Dvaravati, there was a great eclipse of the sun, as if the end of the kalpa had arrived. O king! Having got to know about it in advance, people from all directions went to the region known as Samantapanchaka, so as to ensure benefit for themselves. [793] Rama, [794] supreme among the wielders of weapons, made the earth empty of kshatriyas at that spot. The floods of blood from the kings created large lakes there. The illustrious Rama was untouched by this deed. However, so as to instruct people, the lord performed a sacrifice there, as if to dispel any sin he might have been tainted with. It was a great tirtha and all the subjects of Bharatavarsha went there on a pilgrimage. O descendant of the Bharata linage! The Vrishnis, Akrura, Vasudeva, [795] Ahuka and others, went there, wishing to cleanse themselves of their own sins. So did Gada, Pradyumna, Samba and others. Suchandra, Shuka, Sarana and Aniruddha, along with the leader, Kritavarma, stayed back, for protection. [796] Along the road, those greatly energetic ones, wearing golden necklaces, were resplendent. Their chariots were like the vehicles of the gods. The movement of the horses was as light as that of waves. The elephants trumpeted like clouds. The men were as dazzling as vidyadharas. Along with their wives, they were adorned in divine garlands and garments and were armoured. They seemed to be travelling through the sky. The immensely fortunate ones bathed there. They controlled themselves and bathed. They gave brahmanas cows, garments, garlands and golden necklaces. After this, [797] following the rites, the Vrishnis again bathed in Rama's lakes. They gave the best of food to the best of brahmanas and said, "May our devotion to Krishna remain." Having taken the permission of those who were divinities to Krishna, [798] as they chose, the Vrishnis seated themselves under the cool shade of trees and ate. [799]

'Wishing to see them, the kings who were their well-wishers and matrimonial allies arrived there—Matsyas, Ushinaras, Koushalya, Vidarbhas, Kurus, Srinjaya, Kambojas, Kekayas, Madras, Kuntis, Anartas and Keralas. O king! There were hundreds of others, from their own side, as well as adversaries. Their well-wishers, the gopas and the gopis, Nanda and the others, had been anxious for a long time. They were overwhelmed with joy at seeing each other. Their hearts and faces resembled radiant and newly bloomed lotuses. With tears flowing from their eyes, they embraced each other firmly. Their body hair stood up. Since they were overwhelmed with joy, their voices choked. With a great deal of affection, the women glanced at each other. Casting smiling and sidelong glances, they embraced each other. The kunkuma from one person's breast smeared against that of another's. With tears of love in their eyes, they engulfed each other in their arms. They honoured the elders and were honoured by those who were younger. They welcomed each other and asked about each other's welfare. They then spoke to each other about Krishna's accounts.

'Pritha met her brothers, sisters and their sons, and her parents too. She met Mukunda and the wives of her brothers. While conversing with them, she forgot her sorrow. Kunti said, "O noble elder brother! [800] I think that there have been no benedictions for me. When I was afflicted because of the hardships, you excellent ones did not remember me. When destiny is unfavourable, a person's own relatives, well-wishers, kin, sons, brothers and even the parents, no longer remember the person." Vasudeva replied, "O mother! [801] Do not censure us. Men are puppets in the hands of destiny. Whether one does something, or is made to do something, people are under the lord's subjugation. Tormented by Kamsa, all of us fled in different directions. O sister! It is destiny that has again brought us back to our proper places." Vasudeva, Ugrasena and the other Yadus honoured the kings. On seeing Achyuta, they were filled with supreme bliss. Bhishma, Drona, Ambika's son, [802] Gandhari and her sons, the Pandavas and their wives, Kunti, Sanjaya, Vidura, Kripa, Kuntibhoja, Virata, Bhishmaka, the great Nagnajit, Purujit, Drupada, Shalya, Dhrishtaketu, Damaghosha, Vishalaksha, Maithila, Madra, Kekaya, Yudhamanyu, Susharma, Bahlika and others, along with their sons, were present. O Indra among kings! The kings who followed Yudhishthira were amazed to see Shouri's form, the residence of Shri, along with his wives. Rama and Krishna honoured those who had arrived in the proper way. Filled with joy, they praised the Vrishnis, who were Krishna's companions. "O lord of Bhoja! [803] Among men in this world, your birth has been successful. Yogis find it impossible to constantly see Krishna. But you have seen him in that way. The sacred texts speak about his glory, which purifies all contamination, as do the water that has washed his feet and the words he speaks through the sacred texts. The touch of his lotus feet revived the powers of the earth, which had been ravaged by time, and she showers down all the objects of desire. The householder's path is one that leads to hell. However, Vishnu himself, the source of heaven, emancipation and cessation, [804] has resided there with you. You can see him. You can touch him. You can walk with him. You can converse with him. You can lie down with him. You can be seated with him. You can eat with him. You can have matrimonial alliances with him. You can have blood relationships with him." [805]

'Hearing that the Yadus, with Krishna at the forefront, had come there, Nanda arrived there, wishing to see them. He was surrounded by gopas, who had many objects on their carts. Seeing him, the Vrishnis were delighted, as if life had returned to their bodies. Not having seen him for a long time, they had suffered. They stood up and firmly embraced him. Delighted and overwhelmed with love, Vasudeva [806] embraced him. He remembered how he had suffered because of what Kamsa had done and how he had left his son in Gokula. Krishna and Rama embraced and honoured their parents. [807] O extender of the Kuru lineage! Their throats choked with love and they were unable to say anything. The immensely fortunate Yashoda embraced her two sons in her arms and placed them on her lap, forgetting her sorrow. Remembering the friendship that she had shown towards them, Rohini and Devaki embraced the queen of Vraja. [808] With tears choking their voices, they said, "O queen of Vraja! Who can forget the constant friendship the two of you have shown us? There is nothing in this world that is enough to pay you back, even if one possessed Indra's riches. When these two had not seen their parents, you were their parents. You tended to them, reared them, nourished them and protected them. They resided with you and you protected them, just as the eyelids protect the eyes. There was no fear from any quarter. The virtuous do not distinguish between someone who is theirs and someone who is someone else's." The gopis had obtained their desired Krishna after a long time. Glancing at him with their eyes, they cursed the creator of eyelids. [809] Using their eyes, all of them completely embraced him in their hearts. This state of immersion is one that is impossible to achieve, even for those who are constantly engaged. [810]

‘When they were in such a state, the illustrious one met them in a secluded place. He embraced each of them and asked about their welfare. He smiled and spoke to them. “O friends! Do you remember me? It was to accomplish the objective of my relatives that I have been away for such a long time. My mind was engaged in destroying the side of the adversary. Do you reprimand me? Do you suspect me of being ungrateful? Indeed, it is the illustrious one who brings creatures together and separates them. The wind brings together and separates masses of clouds, grass, cotton and dust. This is exactly what the creator of beings does with beings. Devotion towards me certainly leads to immortality. It is good fortune that you possess this kind of affection towards me. That leads to obtaining me. I am the beginning and the end of all beings. O beautiful ladies! I am inside and outside, just like the elements—space, water, earth, wind and fire. It is these that exist in beings. The atman is in beings. [811] Both of these are manifest in me. But behold the supreme and the imperishable, manifest in me.” The gopis were thus instructed by Krishna about the knowledge of *adhyatma*. [812] Through constantly remembering him, they destroyed their living sheaths and were immersed in him. They said, “O one with the lotus in the navel! Lords of yoga, those who are unfathomable in their understanding, think about your lotus feet in their hearts. They are the support for deliverance from the well of samsara into which, those who are engaged in household pursuits have fallen. May our minds be always enlightened.”’

Chapter 10(83)

Shri-Shuka said, ‘The illustrious one, who was the preceptor as well as the destination, favoured the gopis in this way. He next asked Yudhishthira and all the other well-wishers about their welfare. They were asked by the protector of the world and honoured extremely well. Delighted, they replied. On seeing his feet, all their sins were destroyed. “O lord! How can there be anything inauspicious for those who have drunk the nectar from your lotus feet? Sometimes, those great minds articulate this through their mouths and using the ears as cups, it can be drunk. Those with bodies suffer from amnesia about who created the bodies and this destroys that loss of memory. The radiance of your atman destroys the three kinds of states created in ourselves.[813] You are a deluge of bliss. Your knowledge is absolute and without limits. Time has ravaged the sacred texts and using your yoga maya, you have assumed a form so as to save them. You are the destination of *paramahamsa*s.[814] We bow down before you." The people spoke in this way about Uttamashloka, who is like a jewel on the crest, and praised him. The Andhaka and Kourava women met and spoke to each other about Govinda's account, which is sung about in the three worlds. Listen. I will describe it to you.

'Droupadi said, "O princess of Vidarbha,[815] who is never separated from him! O Bhadra![816] O Jambavati! O Koushala! O Satyabhama! O Kalindi! O Shaibya! O Rohini![817] O Lakshmana! O wives of Krishna! The illustrious one uses his maya to follow the conduct of ordinary people. Tell us. How did he himself marry you?"

'Rukmini replied, "When I was to be bestowed on Chedi, all the invincible kings and their soldiers raised their bows. However, he placed the dust of his feet on their heads. Like a lord of deer, he took his share away from a herd of sheep. His feet are Shri's abode. May they always be mine to worship."

'Satyabhama replied, "My father's heart was tormented because of his brother's[818] death. He defeated the king of bears to remove the stain on his reputation. He took away the jewel.[819] Because of his powers, my father was terrified and bestowed me on him, though I had been promised to another."[820]

'Jambavati replied, "My father[821] did not know that his own protector and divinity, Sita's consort, had assumed a body. He fought against him for twenty-seven days. When he had tested him and got to know, he respectfully offered me as a gift, along with the jewel, clasping his feet. I am his female servant."

'Kalindi replied, "He knew that I was performing austerities with the hope of touching his feet. He sent his friend[822] and accepted my hand. I am the one who sweeps his house.”

‘Mitravinda replied, “He came to my svayamvara and defeated all the kings and my brothers, who insulted him. He took me away, like a lion taking away its share from a pack of dogs. The abode of Shri brought me to his own city. In one life after another, may I have the fortune of washing his feet.”

‘Satya replied, “My father arranged for seven bulls that were extremely strong. They were energetic and possessed extremely sharp horns. He wished to test the bravery of the kings. They destroyed the pride of those brave ones. However, he swiftly subdued them. Toying with them, he bound them up, the way a child does with a kid goat. In this way, he won me and my female servants as viryashulka. With four kinds of forces, [823] kings tried to obstruct his path. But he defeated them and brought me away. May I be able to serve him.”

‘Bhadra replied, “O Krishna! [824] My heart was devoted to Krishna, my maternal cousin. My father himself invited him and bestowed me on him, along with my female friends and one akshouhini. From one life to another life, as I am whirled around in my bonds of karma, may I be able to touch his feet. That will be best for me.”

‘Lakshmana replied, “O queen! I repeatedly heard Narada chant about Achyuta’s birth and deeds. My mind was fixed on Mukunda. Indeed, the one with the lotus in her hand [825] thought about it carefully and chose him, rejecting the guardians of the worlds. O virtuous lady! My father is known as Brihatsena and he is devoted to his daughter. Ascertaining my intentions, he devised a means of bringing this about. O queen! In your svayamvara, a fish was devised for Partha’s [826] sake. It was the same with mine, except that the fish was covered from all sides and could not be seen. There was only a reflection in the water. Hearing about this, all the kings arrived in my father’s city. They knew the truth about all astras and shastras and were accompanied by thousands of instructors. According to valour and according to age, my father honoured all of them. With their minds on me, they took up the bow and arrow kept in the assembly and tried to pierce it. Some picked up the bow, but unable to string it, put it aside. Some lords were only able to string it up to the elbow. [827] They were hurled back and fell down. There were other brave ones, Magadha, [828] Ambashta, Chedi, Bhima, Duryodhana and Karna, who could string it. But they could not determine the location. [829] Partha looked at the reflection of the fish in the water and could determine its location. However, when he released the arrow, it only touched the target from the side and did not pierce it. The kings withdrew, their pride shattered. As if toying, the illustrious one picked up the bow and strung it. He fixed the arrow and looked at the fish's reflection only once. He pierced it with the arrow and it fell down. At that time, the sun was in Abhijit nakshatra. [830] Drums were sounded in heaven and shouts of 'victory' were raised on earth. The gods were filled with joy and repeatedly showered down flowers. At this, I entered the arena on my feet, anklets tinkling. I held a brilliant garland that was made out of gold and jewels. I was wearing new lower and upper garments made out of silk. A wreath of flowers was braided into my hair. I smiled bashfully. I raised my face, with its thick locks of hair. The shine of the earrings illuminated my cheeks. With a gentle smile, I cast a sidelong glance at the kings who were all around. With my heart devoted to Murari, I slowly placed the garland around his neck. There were the sounds of drums, tabors, conch shells, larger drums, kettledrums and other instruments. Male and female dancers started to dance. The singers started to sing. O Yajnaseni! [831] In this way, I chose the lord. However, the leaders among the kings could not tolerate my choosing the illustrious one. With their hearts full of desire for me, they challenged him. He placed me on the chariot, yoked to four jewels among horses. He raised the Sharnga bow and armoured himself. The four-armed one stood there, ready to fight. O queen! Daruka drove the chariot that was plated with gold. The kings looked on, just as deer looked at a king of deer. Trying to restrain him, for some distance, the kings followed him from the rear. Some were ready and raised their bows. But they were like village dogs after a lion. Torrents of arrows were released from Sharnga and some fell down on the field of battle, with their arms, thighs and necks severed. The others gave up and fled. The lord of Yadu entered his decorated city of Kushasthali, which is praised in heaven and on earth. There were colourful flags, pennants and arches that blocked out even the sun. He entered, as if the sun was entering its own abode. My father honoured his well-wishers, matrimonial allies and relatives with extremely expensive garments, ornaments, couches, seats and other furnishings. Though he [832] is complete, he gave him female servants, all kinds of riches, soldiers, elephant riders, chariots, horse riders and extremely expensive weapons. He finds bliss in his own self and there are maids in his home. Abandoning all attachment, we must have undertaken austerities." [833]

'The queens [834] replied, "He killed Bhouma [835] and his companions in the battle and found us imprisoned there. He got to know that we were the daughters of kings whom he had defeated in the course of his conquest. He freed us. However, in a desire to be free of samsara, we had been remembering his lotus feet. Therefore, though he has already achieved all his desires, he married us. O virtuous lady! We do not desire a kingdom on earth, a kingdom in heaven, unlimited objects of pleasure, supernatural powers, the status of Parameshthi, [836] anything infinite, or Hari as a destination. We desire only this much, that we should bear the dust of his handsome feet on our heads. He is the wielder of the mace and the dust has been enriched by the fragrance of the kunkuma from Shri's breasts. We desire what the women of Vraja, the gopas who herd the cows and the plants and grass along the banks desire—the touch of the great-souled one's feet.'

Chapter 10(84)

Shri-Shuka said, 'Pritha, Subala's daughter, [837] Yajnaseni, Madhavi, [838] the wives of the kings and his own gopis were bound to Hari in bonds of love. Krishna is in the atmans of everything. Hearing all this, all of them were extremely amazed and their eyes filled with tears. In this way, the conversation occurred, men with men and women with women. At that time, wishing to see Krishna and Rama, the sages arrived there—Dvaipayana, Narada, Chyavana, Devala, Asita, Vishvamitra, Shatananda, Bharadvaja, Goutama, Rama [839] and his disciples, the illustrious Vasishtha, Galava, Bhrigu, Pulastya, Kashyapa, Atri, Markandeya, Brihaspati, Dvita, Trita, Ekata, Brahma's sons, [840] Angiras, Agastya, Yajnavalkya, Vamadeva and others. The kings, the Pandavas, Krishna and Rama, and the others had been seated earlier. They quickly arose and bowed down to the ones who are respected throughout the universe. All of them, along with Rama and Achyuta, honoured them and gave them many kinds of offerings—words of welcome, seats, water to wash the feet, arghya, garlands, incense and pastes.

'When they were happily seated, the illustrious one, whose body protects dharma, addressed them in these words. In the midst of that great assembly, they heard. The illustrious one said, "Wonderful! We have now obtained all the fruits of being born. We have seen the lords of yoga, whom even the gods find it extremely difficult to behold. How can men who are limited in austerities and whose perception of god is limited to those who are worshipped, [841] get an opportunity of seeing you, touching you, questioning you, bowing down to you and worshipping your feet? Water does not constitute tirthas. Gods are not made out of clay and stone. These purify after a long period of time, but the sight of virtuous ones purifies instantly. Agni, Surya, Chandra, the stars, earth, water, space, breath, speech and mind may be worshipped. But these are created by a sense of duality and do not take away sin. However, the service of the learned destroys it instantly. This body is like a corpse, consisting of the three elements. [842] A person whose intelligence is such that he takes this body to be his self, wife and others to be his own, if his intelligence is such that he takes objects made of earth as objects of worship, and if his intelligence is such that he takes water to be a tirtha, then people who know never regard him as wise. He is like a cow or a donkey." They heard the words of the illustrious Krishna, whose intelligence was unlimited. They were extremely difficult to comprehend. The brahmanas remained seated and silent. Their minds were in a whirl. The sages thought for a long time and decided that since he was the lord who controlled everything, he must have said this for the sake of instructing people. They smiled and spoke to the preceptor of the universe. "We are the best among those who know the truth and we are the foremost among those who have created the universe. However, we are confounded by your maya.

The lord's conduct is hidden in what he does in this world. How wonderful is the illustrious one's conduct. How wonderful is the lord's imitated conduct. [843] He makes no efforts, but appears in many kinds of forms. He creates, preserves and destroys, but is not bound down by that. He is like the earth, since the transformations of the earth appear in many names and forms. From time to time, to protect those who are your devotees and to chastise the wicked, you assume the form of sattva. [844] In your own pastimes, you are the eternal path of the Vedas and the atman of varnas and ashramas. You are the supreme Purusha. The brahman is your pure heart. Through austerities, studying and self-control, one can perceive the truth that is beyond the manifest and the unmanifest. O brahman! Those who are born in the lineages of brahmanas use the sacred texts to realize your atman. You are the true abode. You are foremost among those who are devoted to brahmanas and you worship them. Today, our birth, learning, austerities and vision has been rendered successful. You are the destination of the virtuous and the supreme and ultimate benefit and we have met you. O illustrious Krishna! O one who is unlimited in intelligence! We bow down to you. You are the paramatman, but you have shrouded your glory through your own yoga maya. The kings and the Vrishnis find pleasure with you, but they do not know you. You are the lord. You are time. Their atmans are covered in the curtain of maya. A sleeping person's perception of the reality about his self is coloured by the attributes of the names and forms he sees. He does not know what is distinct from this. [845] In that way, the senses of someone who is confounded by maya takes the names and forms of material objects to be real. His memory is confused. Today, we have seen your feet. They are the source of the tirtha that washes away floods of sins. [846] Extremely perfected yogis hold them in their hearts. However, only those who possess extreme devotion towards you can destroy the sheath of the living body and attain you as a destination. Therefore, show compassion towards your devotees." O royal sage! Having said this, the sages made up their minds to leave for their own hermitages and sought the permission of Dasharha, Dhritarashtra and Yudhishthira.

‘Seeing that they were about to leave, the immensely illustrious Vasudeva [847] bowed down and clasped their feet. He controlled himself and spoke to them. Vasudeva said, “I bow down to the rishis. All the gods are in them. You should listen to what I have to say. You should explain what karma one should undertake, so that one can counter the effects of karma.” Narada replied, “O brahmanas! It is not surprising that Vasudeva should desire to know this. Thinking Krishna to be his child, he has asked us about what is good for his own atman. [848] In the mortal world, familiarity is the root cause of disregard. Those who live on the banks of the Ganga ignore it and go elsewhere to be purified. His [849] wisdom is not affected by time, creation, destruction and other things. His attributes are his own and there is nothing else that can disrupt them. He is not affected by material hardships, the consequences of karma and the gunas. The lord’s consciousness is not affected. He is absolute, without a second. However, his own powers are enveloped in prana and other things and others take him to be ordinary, just like the sun, when it is shrouded in clouds, mist and eclipses.” O king! After this, while all the kings and Achyuta and Rama heard, the sages addressed Anakadundubhi. “The virtuous have determined the karma that must be undertaken to counter the effect of karmas. One must faithfully perform a sacrifice to Vishnu, the lord of all sacrifices. Wise ones, who possess the insight of the sacred texts, have said that this leads to tranquility of mind. This has been shown to be an easy path of yoga and a pursuit of dharma that delights the mind. For a dvija who is in the householder stage, this is the route to obtain benedictions. With wealth one has oneself earned, one must perform devoted and pure worship to Purusha. The desire for riches is curbed by giving donations at sacrifices. The desire for homes, wives and sons is curbed. O supreme one! In this way, a learned person casts aside all the hardships that are caused to him by the ravages of time. That is the reason patient people have given up the desire for household life and have left for hermitages. O lord! Dvijas have three kinds of debts, to gods, rishis and ancestors. If he gives up his body without first repaying these through sacrifices, studying and sons, [850] his downfall is certain. O immensely intelligent one! You have already been freed from two of those, to rishis and ancestors.

Perform a sacrifice to free yourself of the debt to the gods. Having repaid that, you can be without a shelter. [851] O Vasudeva! You must certainly have worshipped Hari, the lord of the universe, with supreme and great devotion. That is the reason he has become your son.” Hearing their words, the great-minded Vasudeva bowed his head down and gratified them.

‘He asked those rishis to be the officiating priests. O king! He was devoted to dharma and the rishis were requested according to the principles of dharma. In that place, [852] they prepared for a supreme sacrifice. O king! When he was about to be consecrated, the Vrishnis and the kings bathed and attired themselves in excellent garments. They wore garlands of lotuses and decorated themselves with excellent ornaments. The delighted queens wore necklaces made out of gold [853] and wore excellent garments. They smeared themselves with pastes and with objects in their hands, approached the arena marked for the consecration. Drums, tabors, conch shells, larger drums and kettledrums were sounded. Male and female dancers danced. The sutas and magadhas sang words of praise. Along with their husbands, gandharva ladies sang in extremely melodious voices. Following the prescribed ordinances, the officiating priests sprinkled and consecrated him. Surrounded by his eighteen wives, he looked like King Soma, surrounded by the stars. They wore girdles, bangles, necklaces, anklets and earrings. Ornamented and clad in deerskin, he was radiant. O great king! The officiating priests wore silk garments and jewels. The assistant priests were radiant, like at the sacrifice of Vritra’s slayer. [854] Along with their own relatives, sons and wives, Rama and Krishna, the two lords of all living creatures, dazzled because of their own powers. Each part of the sacrifice was performed according to the ordinances. *Agnihotra* and other aspects were observed. The lord was worshipped through *prakrita, vaikrita, dravya* and jnana rituals. [855] At the appropriate time, as has been recommended, he gave dakshina to the officiating priests. Though they were ornamented, he gave them ornaments, cows, maidens and extremely expensive gifts. The *maharshi*s made him execute the patni-samjaya and avabhritha parts. With the performer of the sacrifice [856] at the forefront, the brahmanas bathed in Rama’s [857]lake. After having bathed, along with his wives, he gave ornaments and garments to the bandis. Wearing ornaments, he worshipped all the varnas and dogs with food. With a lot of gifts, he honoured his relatives, along with their wives and sons, Vidarbha, Kosala, Kuru, Kashi, Kekaya, Srinjaya, the officiating priests, the assistant priests, the large number of gods, men, bhutas, ancestors and charanas. All of them praised the sacrifice and taking the leave of the one who was Shri's abode, departed.

'The hearts of Dhritarashtra, his younger brother, [858] the Parthas, Bhishma, Drona, Pritha, the twins, Narada, the illustrious Vyasa, the well-wishers, the matrimonial allies and the relatives were filled with affection and they embraced their relatives, the Yadus. Suffering because of the separation, together with the other people, they left for their own countries. Nanda and the cowherds were worshipped with a great deal of gifts, given by Krishna, Rama, Ugrasena and the others. Devoted to their relatives, they resided for some more time. Thus, Vasudeva easily crossed the great ocean, represented by his wishes. Surrounded by his well-wishers and delighted in his mind, he held Nanda by the hand and spoke to him. Vasudeva said, "O brother! This bond, known as affection among men, has been created by the lord. I think that it is extremely difficult to sever, even for brave ones and yogis. Hence, despite us being ungrateful and undeserving, you supreme ones have shown us this friendship. It has not been reciprocated and can never be repaid. O brother! Earlier, we were incapable of doing anything good towards you. Now, we are blinded by the intoxication of prosperity and do not see that you are right in front of us. O one who deserves to be honoured! The prosperity of a kingdom is not meant for a person who desires benefit for himself. His vision becomes like that of a blind man and he does not see his own relatives and friends." Thus, Anakadundubhi's heart was softened by love. He wept. As he remembered the act of friendship that had been done towards him, his eyes filled with tears. Nanda desired to do what would bring pleasure to his friend. He also loved Govinda and Rama. Therefore, he said, "I will leave today" or "I will leave tomorrow". However, honoured by the Yadus, he resided with them for three months. Along with the residents of Vraja and along with his relatives, all his desires were satisfied. He was given extremely expensive ornaments, silken garments, priceless gifts and furnishings. Thereafter, with the gifts given by Vasudeva, Ugrasena, Krishna, Uddhava, Bala and the others, he left, along with the Yadus. [859] The minds of Nanda, the gopas and the gopis were fixed on the lord Govinda's lotus feet and they were incapable of withdrawing. They left for Mathura. Krishna was like a divinity to the Vrishnis. When the relatives had departed, on seeing that the monsoon was about to set in, they again returned to Dvaravati. They told the people about the great festivities performed by the lord of the Yadus, [860] about how they had met their well-wishers and about everything else that occurred in the course of their visit to the tirthas.'

Chapter 10(87)

Parikshit asked, 'O brahmana! The brahman cannot be described and is without gunas. It is supreme and is beyond manifestations and their causes. How can the shruti texts, which are about the conduct of the gunas, be used to directly describe it?' [861]

Shri-Shuka replied, 'For living beings, the lord created intelligence, senses, mind and prana for material gratification, and samsara so that the atman can be realized. This is what the Upanishads say about the brahman, and the ancestors of our ancestors meditated on this. If a person meditates on this, he is freed from material association and attains success. In this connection, I will describe to you an account connected with Narayana. This is about a conversation between Narada and the rishi Narayana. Once, Narada, loved by the illustrious one, was roaming around the worlds. To meet the ancient rishi, he went to Narayana's hermitage. From the beginning of the kalpa, he has been there, in this Bharatavarsha, performing austerities with dharma, jnana, self-control and tranquility. He has done this for the welfare of men in this world and in the next one. He was seated there, surrounded by rishis and residents of the village of Kalapa. O extender of the Kuru lineage! He bowed down and asked him exactly this. While the rishis heard, the illustrious one [862] told him about an ancient conversation that had taken place among the residents of Janaloka about the nature of the brahman.

'The illustrious one [863] said, "O one born from Svayambhu! In ancient times, in Janaloka, there was a sacrifice. There were sages born through mental powers there, those who held up their seed, and they spoke about the brahman. At that time, you had gone to Shvetadvipa to see the lord, who was lying down. [864] There was an extremely well-conducted discussion about the brahman and the shruti texts. What you asked me is exactly the question that was raised there. They were all equal in learning, austerities and good conduct, and they were all impartial in their treatment of their own enemies and neutral parties. Nevertheless, they chose one to speak and the others listened."

'Sanandana said, "After swallowing up his own creation, [865] the supreme one lay down, along with his potencies. The shrutis awoke him, describing his signs. [866] This was like a sleeping king being woken at dawn by bandis, his servants, who approach him and use excellent shlokas to praise his valour."

'The shrutis said, "Victory to you. O unvanquished one! Victory to you. You are the one who is complete in his atman, with all your potencies. You are the one who awakens the energies of everything, mobile and immobile. Destroy the taints of those who have accepted the gunas. As you engage, the sacred texts can sometimes appreciate your unvanquished atman. The supreme is the foundation of creation and destruction and is pervasive. Like clay, it generates transformations, but is not subject to transformations itself. [867] Therefore, the perceived world is identified with the supreme. The minds, words and conduct of the rishis were immersed in you. [868] The feet of men are placed on earth. How can they ignore the earth on which they dwell? [869] O lord of the three! [870] The wise submerge themselves in the ocean of amrita that your accounts are, and cast aside their torments. These destroy all impurities from the worlds. What need be said about those who have used their own powers to cleanse their minds of gunas and the effects of time? O supreme one! They worship your true nature and experience infinite and uninterrupted bliss. Only those who follow you truly breathe, the others are like bellows. It is through your favours that Mahat, ahamkara and the others were created from the cosmic egg. You are the ultimate Purusha who enters and animates the forms, *annamaya* and the others. [871] You are supreme and distinct from the gross and the subtle. You are the underlying reality. Among those who follow the paths of the rishis, those with gross vision worship you in the stomach. [872] The followers of Aruni are more subtle and worship you in the cavity of the heart. [873] O infinite one! Their consciousness rises up to your supreme abode in the crown of the head. [874] A person who reaches that spot no longer falls down into this world, into the mouth of death. You enter the many wonderful species you have yourself created, as if you are their cause. Like the fire, you imitate the forms, superior and inferior, that you yourself have created. [875] Those who are spotless in their intelligence and do not desire anything material comprehend your undifferentiated, unchanging and true manifestation among all these unreal forms. The individual entity resides in these forms because of his own karma, but is covered by the gross and the subtle. You are spoken of [876] as the Purusha who possesses all the powers and these manifestations are your own portions. Thus, wise men have ascertained in the sacred texts that the human state is the field into which the seed is sown. They therefore worship your feet on earth. [877] Faith in you is the means of escaping from samsara. O lord! The truth about the atman is extremely difficult to comprehend. You assume forms to elucidate this. There are those who destroy their exhaustion by submerging themselves into the ocean of amrita represented by your great deeds. Some such people do not desire anything, not even emancipation. They renounce their homes and associate with your devotees, who gather at your lotus feet like swans. When the nest [878] follows the path that leads to you, it behaves like a beloved friend to the atman. You are always eager to help and friendly towards those who seek to ensure for themselves. But alas! There are those who do not find pleasure in you. They worship the unreal and this is like killing their own selves. Because of their desires, they wander around in this fearful existence, in evil physical bodies. There are sages who controlled their breath, mind and senses, firm in their practice of yoga. Thereby, they worshipped you and obtained your state. However, that state was also obtained by your enemies, who constantly remembered you. So did the women, whose minds were attached to your sturdy arms, which were like the coils of the Indra among serpents. You look upon us in the same way. We see you in everything and we will also obtain the nectar of your lotus feet. Indeed, how can anyone who has been born or died after the universal destruction know about someone who existed before all this? The rishi [879] and the large number of gods of both categories [880] who followed him came after that. At that time, the gross and the subtle, the composition of the two, [881] the flow of time and the sacred texts did not exist, since you were lying down and had withdrawn everything. Those who teach that creation results from the unreal, or those who say that the permanent atman dies, or those who posit duality, or those who declare that the material is permanent, base themselves on illusions. Those who believe that Purusha results from the three gunas, or from modifications, [882] say this because of ignorance. This has no basis in you. You are pure knowledge and absolute consciousness. That the real is based on the three modes [883] is a projection of the mind on you. To human beings, the unreal appears in this way. Those who realize the atman consider this universe as real only because it is a projection of the atman. Transformations of gold need not be rejected, because their essence consists of gold. In that way, what you have created and entered can be ascertained to be no different from your atman. Those who worship you as the entity that exists within all beings disregard death and place their feet on its head. However, those who turn away from you are bound down by your words, [884] like animals. Indeed, only those who are devoted to you are purified. Though you possess no material senses, you are self-luminous and the one who wields power over all the senses. Material nature and the gods [885] accept offerings offered to them and worship you. This is like lords of territories offering tribute to the lord of the entire earth. The creators of the universe faithfully execute the tasks that have been assigned to them by you. O liberated one! You are supreme and in your pastimes, when you cast your glances, the energy and motivation of the species know as mobile and immobile objects is awakened. There is nothing that is alien to you. Nor is there anything that is your own. You are like the sky, which has no attributes but resembles the void that it fills. O one who is permanent! If the numerous embodied entities were permanent and could go everywhere, there would be no one to control and rule them. [886] Therefore, it must be otherwise. That which is created is controlled by the creator, since the created is never distinct from its cause. [887] Though you are equally present in all your manifestations, those who profess to know you do not know. You are beyond knowledge and that view is itself defective. Creation does not result from Prakriti, Purusha, or their combination. [888] Like bubbles come into existence through the combination of water and air, living entities are only apparently generated from that combination. All these, with different names and attributes, merge back into you, the supreme. This is like rivers merging into the ocean, or juices [889] merging into honey. Among men who are whirled around in your maya, there are some who are wise and greatly devoted to you and render service to you, the potent one who delivers from samsara. How can those who follow you suffer from fear of samsara? The three rims [890] are caused by the furrowing of your eyebrows and lead to fear among those who do not seek shelter with you. Even those who conquer their senses and their breath of life cannot control the mind, which is like an unrestrained horse. O one without birth! In this world, they attempt to regulate it through unsteady means that only lead to hardships. They abandon the preceptor's feet and are beset by hundreds of difficulties. They are like merchants, who have not engaged a helmsman, on the ocean. For those men who seek refuge with you, you are the atman, the embodiment of all pleasures. What use do they have for own relatives, sons, bodies, wives, wealth, homes, immobile property, chariots and even life itself? Those who do not know this truth are engaged in the pursuit of sexual pleasure. What happiness can this world give? Its nature is such that it is destroyed. It has no more than transient substance. There are rishis who are devoid of pride. They bear your lotus feet and the water that washed your feet in their hearts. They visit sacred places and tirthas on earth. They find eternal bliss in the atman. If a man turns his mind towards you, he no longer serves anything connected with the home, since those only rob him of his qualities. Since this universe arose from the real, it must be real. This logic is subject to refutation. In some ordinary cases, this is not true. [891] In other cases, perceptions about both can be illusory. [892]A traditional succession of blind people desire to establish the imaginary as permanent reality. They are bewildered by numerous words and are dulled by repeated mentions of rituals. This universe did not exist before its creation. Nor will it exist after its destruction. Hence, it is false. But it can be deduced that in the interim, it appears within the absolute you as your manifestation. Therefore, it can be compared to the various kinds of transformations that material objects undergo. It is a figment of the mind and is not real. Those who take it to be real are ignorant. Under the influence of material energy, the jivatman lies down next to maya and embraces her qualities. It serves those assumed forms and, deprived of its prosperity, follows the cycle of birth and death. But just as a snake casts aside its skin, you cast aside material energy. You are immeasurable in your greatness and glory. You possess the eight potencies [893] and opulence. If those who have renounced do not exterminate the roots of desire from their hearts, though you exist in their hearts, they find it impossible to obtain you. You remain like a jewel around the throat, forgotten by the wearer. O illustrious one! Those yogis who gratify their senses find miseries both in this world and in the next. Death does not let them go and they do not obtain you. Because of you, a person who obtains you does not know the auspicious or the inauspicious, the consequences of good deeds or wicked ones. O one with the qualities! Nor is such an embodied entity aware of the words recommended every day, for every yuga. [894] He hears about you, chanted from one generation to another generation. Through this, men obtain the goal of emancipation. Since you are infinite, the lords of heaven have not been able to reach you. Since you are infinite, nor have you yourself done that. You are indeed inside innumerable cosmic eggs, along with their sheaths. The wheel of time whirls them around inside you, like particles of dust in the sky. The shrutis find their ultimate fruit in you. But their conclusion is indirect, negating every assertion about you.”

‘The illustrious one [895] said, “Brahma’s sons heard this instruction about the atman. Having been successful and having known the destination of the atman, they worshipped Sanandana. In this way, great-souled ones who were born earlier and travelled through the sky [896] distilled out all the essence of the Vedas, the Puranas and the Upanishads. O Brahma's son! [897] Faithfully uphold in your heart this instruction about the atman, capable of burning up the desires of men. As you will, travel anywhere on earth."

Shri-Shuka continued, 'O king! When he was commanded by the rishi in this way, the sage, who knew about the atman, faithfully accepted it. His vow was like that of a valiant one. He could remember everything, after hearing it only once. Having entirely accomplished his purpose, he spoke. Narada said, "I bow down to the illustrious Krishna. His deeds are spotless. So that all living creatures do not have to go through samsara, he uses his portions to manifest himself in charming forms." Having said this, he bowed down before the original rishi and his great-souled disciples. He then directly went to the hermitage of my father, Dvaipayana. O king! I have thus described to you the answer to the question you posed before me, about how the mind can reach the nirguna and undefinable brahman. [898] He is the one who watches over the beginning, the middle and the destruction of the universe. The lord of jivatmans is not manifest. He creates the universe and enters it, along with the jivatmans, controlling them. Just as a sleeping person loses all sense of his body, by resorting to the one who is without origin, one abandons maya. If a person desires kaivalya and desires to avoid the fear of birth, he should constantly meditate on Hari.'

Chapter 10(88)

The king said, 'Gods, asuras and humans who worship the auspicious Shiva generally obtain wealth and enjoy objects of pleasure, but not those who worship Hari, Lakshmi's consort. We have a great doubt about this and want to know. The two lords have contrary kinds of conduct and the states obtained by those who worship them are also contrary.'

Shri-Shuka replied, 'Shiva is always with Shakti and is united with the three signs of the gunas. He is the divinity for the three kinds of ahamkara —*vaikarika, taijasa* and *tamasa*. The sixteen transformations resulted from these. [899] When a person worships one of these potencies, he enjoys all the resultant states. Hari is nirguna. He is the supreme Purusha, beyond Prakriti. He is omniscient and is witness to everything. A person who worships him becomes devoid of gunas. When the horse sacrifice was over, your grandfather, King Yudhishthira, heard about dharma from the illustrious one and asked Achyuta this question. The illustrious lord was pleased with the one who desired to hear. For bestowing benefit on the lineage of men, he had descended in the lineage of the Yadus. He spoke to him. The illustrious one said, "When I show favours on a person, I slowly rob him of his wealth. When he is without riches, his own relatives desert him and he moves from one misery to another misery. All his attempts to get wealth become futile and he is frustrated. He then contracts friendship with those who are devoted to me and I bestow my favours on him. He realizes the supreme and subtle brahman, the pure consciousness that is the infinite reality. Realizing the nature of the atman, the person is freed from samsara. Therefore, I am extremely difficult to worship. People ignore me and worship others who are easy to satisfy. [900] Having obtained kingdoms and prosperity, they become insolent, maddened and distracted. They are so rash as to slight the ones who conferred boons on them." Brahma, Vishnu, Shiva and other lords can confer boons and also curse. O dear one! Shiva and Brahma curse and bestow favours instantly, but not Achyuta. There is an ancient account about this, about how Girisha bestowed a boon on Vrikasura and brought about a calamity.

'There was an asura named Vrika and he was Shakuni's son. He met Narada on the road. On seeing him, the evil-minded one asked him which of the three gods was quickly satisfied. He said, "If you worship the god Girisha, you will obtain success swiftly. He is easily satisfied with the smallest qualities and is easily enraged with the slightest bit of wickedness. Like bandis, when they praised him, he was satisfied with the ten-headed one [901] and with Bana. He granted them a great deal of prosperity, but in each case, this resulted in a grave danger." Thus instructed, the asura started to worship Hara in Kedara. [902] He sliced off bits of flesh from his own body and offered these as oblations into the mouth of the fire. He was frustrated at being unable to see the god. On the seventh day, he bathed his head in the waters of the tirtha and was about to slice off his head with an extremely sharp weapon. At this, the greatly compassionate Dhurjati [903] arose from the fire, like Agni. Just as we would do, he seized his arms with his own arms and restrained him. Through that touch, his wounds were healed and he regained his original form. He said, "O dear one! Enough of this. Ask for a boon from me. I will give you the boon that you desire. I am pleased if men worship me with some water and you have unnecessarily made your body suffer excessively." The wicked one asked the god for a boon that would bring fear to all creatures. "If I touch anyone on the head with my hand, let him die." O descendant of the Bharata lineage! Hearing this, the illustrious Rudra was disturbed in his mind. He said, "*Oum*" [904] and smiled. Like giving amrita to a serpent, he granted it to him. To test the efficacy of the boon, the asura tried to place his own hand on Shambhu's head. Shiva was terrified at what he had himself brought about. Scared and trembling at the prospect of being touched, he fled from that northern direction and was pursued. He fled everywhere on earth and heaven and to the ends of the directions. The lords of the gods were silent, not knowing how to counter this. He then went to radiant Vaikuntha, which is beyond darkness. Narayana was himself there, the supreme destination for those who have renounced everything, those who are serene and have cast aside their staffs. [905] If one goes there, one never returns. [906]

'The illustrious one, the destroyer of afflictions, had perceived the hardship. Using his yoga maya, he assumed the form of a small boy. [907] He wore a girdle [908] and deerskin and held a staff and *aksha* beads. He blazed like the fire. He held kusha grass in his hand. He approached from a distance and greeted him, as if in humility. The illustrious one said, "O Shakuni's son! It is evident that you are exhausted. Why have you travelled such a long distance? Please rest for a while. It is a person's body that yields all the objects of desire. O lord! If it is appropriate for us to hear, please tell us what you intend to do. Usually, a person accomplishes his purpose with the help of others." The illustrious one asked him in words that seemed to be a shower of amrita. All his exhaustion was gone and he [909] told him everything that he had already done. The illustrious one said, "If that is the case, we do not believe in his words. He became a pishacha because of Daksha's curse and is the king of pretas and pishachas. O Indra among the danavas! If you trust him as a preceptor of the universe, you can quickly test his words by placing your hand on your own head. O bull among the danavas! If Shambhu has not spoken the truth in any way, you can then kill the liar, so that he doesn't utter a falsehood ever again." The wonderful and well-articulated words spoken by the illustrious one confounded the evil-minded one. Without realizing what he was doing, he placed his own hand on his head. He instantly fell down, his head shattered, as if he had been struck by the vajra. Words of "victory", "salutations" and "excellent" were heard in heaven. When the wicked Vrikasura was slain, Shiva was saved from the calamity and gods, rishis, ancestors and gandharvas showered down flowers. The illustrious Purushottama spoke to Girisha, who had been saved. "O god! O Mahadeva! This wicked one has been killed because of his own sins. O Isha! After causing offence to great beings and creatures, who can obtain peace, not to speak of a person who causes offence to the lord of the universe and the preceptor of the universe?" Hari is the paramatman himself. He is supreme. He is an inconceivable ocean of powers. If a person hears or recites the account of Girisha's liberation, he is freed from enemies and from samsara.'

Chapter 10(89)

Shri-Shuka said, 'O king! The rishis performed a sacrifice on the banks of the Sarasvati. A debate started among them about who among the three lords [910] was the greatest. O king! Wishing to know and find out, they sent Bhrigu, Brahma's son, to Brahma's assembly. Desiring to test his sattva, he did not bow down to him, or chant any hymns in his praise. Enraged at this, the illustrious one blazed in his own energy. Though rage was surging within himself, since it was his son, the lord used his intelligence to pacify it, just as fire is extinguished with water, which is created from it. [911] After this, he went to Kailasa. The god Maheshvara was happy to see his brother.[912] He arose and came forward to embrace him. But he did not desire this and said, “You deviate from the path.”[913] At this, the god became angry. He raised his trident and with fiery eyes, got ready to kill him. But the goddess[914] fell down at his feet and comforted him with her words. After this, he[915] went to Vaikuntha, where the god Janardana was. He was lying down on Shri’s lap and he kicked him on the chest with his foot. The illustrious one, the destination of the virtuous, stood up, along with Lakshmi. He got down from his own couch and bowed his head down before the sage. He said, “O brahmana rishi! Welcome. Rest on this seat for a while. O lord! You should pardon us. We did not know that you were going to come. Please purify me, my world and the guardians of the world who are with me with the water that has washed your feet. It is like a tirtha that purifies the tirthas. O father! O great sage! Your feet are exceedingly soft.” Saying this, he massaged the brahmana’s feet with his hands. “Till today, the illustrious Lakshmi has single-mindedly served me. Now that your foot has purified my chest, the goddess of prosperity will reside there.”[916] The lord of Vaikuntha addressed Bhrigu in these solemn words. He[917] was delighted, satisfied and silent. He was overwhelmed with devotion and tears flowed from his eyes. O king! He again returned to the sacrifice being conducted by the sages who knew about the brahman. In detail, Bhrigu described the experience he had been through. Hearing this, the sages were amazed and their doubts were dispelled. They developed a great deal of devotion towards Vishnu, the one who confers tranquility and freedom from fear. Dharma, jnana and non-attachment emanate directly from him and so do the eight kinds of siddhis that cleanse the atman of impurities. He is said to be the supreme destination for virtuous ones and sages who desire nothing, tranquil and impartial in outlook, having cast aside their staffs.[918] His beloved form is made out of sattva and he worships brahmanas as divinities. Tranquil ones, accomplished in intelligence, worship him, wishing for no benedictions. Through his maya, based on the gunas, he creates three kinds of forms—rakshasa, asura and *sura*.[919] Of these, sattva is the means for attaining success and purification. To remove the doubts of men, the brahmanas along the banks of the Sarasvati came to this conclusion. They served Purusha's lotus feet and found a destination with him.'

Suta said, 'This account about the supreme being emanated from the fragrant lotus mouth of the sage's son. [920] It is glorious nectar that destroys the fear of samsara. If a traveller [921] constantly drinks it in, using his ears as cups, all the exhaustion from his journey is destroyed.'

Shri-Shuka continued, 'O descendant of the Bharata lineage! On one occasion, in Dvaravati, a brahmana's wife gave birth to a son. However, as soon as he was born and touched the ground, he died. The brahmana took the dead infant and came to the king's [922] gate. Distressed in his mind and suffering, he lamented in these words. "My child has died and left because of the evil deeds of a kshatra-bandhu. [923] He hates brahmanas. He is deceitful in his intelligence. He is greedy and is attached to material objects. He sports and indulges in violence. He has not been able to conquer his senses and his conduct is wicked. Subjects who serve him will suffer. They will always be poor and miserable." In this way, the brahmana rishi went through a similar suffering for a second and a third child. He left them at the king's gate and chanted the same lamentation. On one occasion, when he was in Keshava's presence, Arjuna heard the brahmana, when his ninth child had died. He asked him, "O brahmana! Is there no one in your residence who can wield a bow? These kshatra-bandhus are like brahmanas undertaking a sacrifice. [924] If brahmanas have to grieve because they lose their wealth, wives and sons, these are actors who are seeking to subsist in the garb of royalty. O illustrious one! You are suffering and I will protect your offspring. If I am unable to accomplish my pledge, I will enter the fire and atone for my sins." The brahmana replied, "Samkarshana, Vasudeva, the supreme archer Pradyumna and the unrivalled charioteer, Aniruddha, have been unable to save me. The lords of the world have found this task to be impossible. You are foolishly speaking about this feat. We do not believe you." Arjuna said, "O brahmana! I am not Samkarshana, Krishna, or Krishna's son. My name is Arjuna and my bow is Gandiva. O brahmana! Do not slight my valour, which has satisfied the three-eyed one. [925] O lord! I will defeat Death in a battle and bring your sons back." O scorcher of enemies! The brahmana was thus assured by Phalguna. Having heard about Partha's valour, he was happy and returned to his own house.

'When the time for his wife's delivery arrived, the excellent and suffering brahmana told Arjuna, "Save my child from Death." He touched water and purified himself, bowing down to Maheshvara. He strung Gandiva and remembered the divine weapons. He invoked arrows with many weapons and covered the delivery chamber from all sides. Above, below and diagonally, Partha created a cage made out of arrows. The brahmana's wife gave birth to a son who cried repeatedly. However, he suddenly vanished into the sky, along with his body. In Krishna's presence, the brahmana reprimanded Vijaya. [926] "Behold. I was a fool to trust you. You boasted, but are impotent. When Pradyumna, Aniruddha, Rama and Keshava are unable to save a person, who else is capable of protecting him? Shame on Arjuna. Shame on that boastful one's bow. When touched by destiny, it is only a foolish and evil-minded person who thinks of bringing someone back." The brahmana rishi cursed him in this way. Phalguna resorted to his learning and instantly went to Samyamani, [927] where the illustrious Yama was. Unable to see the brahmana's son there, with his weapons raised, he went to the cities of other lords—Indra, Agni, Nairrita, Soma, Vayu, Varuna, rasatala and the vault of heaven. However, not having obtained the brahmana's son anywhere, he was unable to fulfil his promise. Therefore, he got ready to enter the fire. However, Krishna restrained him and addressed him in these words. "Do not degrade yourself in this way. I will show you the brahmana's sons. We will soon establish our spotless deeds among men." The illustrious lord addressed Arjuna in this way. Along with him, he ascended his divine chariot and left for the western direction.

'It crossed the seven dvipas, the seven rivers and the seven ranges of mountains that separate them. It then crossed Lokaloka [928] and entered extremely great darkness. O bull among the Bharata lineage! The horses, Shaibya, Sugriva, Meghapushpa and Balahaka, lost their sense of direction in that darkness and could not proceed. Seeing this, the illustrious Krishna, the great yogi and the lord of all the lords of yoga, sent his own chakra on ahead, blazing like one thousand suns. With its great and radiant energy, it cut through that extremely terrible, dense and great darkness. Just as Rama's arrows released from the bow cut through the enemy army, Sudarshana penetrated with the speed of thought. Through the path created by the chakra through the darkness, beyond all this, Phalguna saw a pervasive, infinite and dazzling light. His eyes were pained by this and he closed them. After this, he entered water that was buffeted by extremely powerful winds. The resultant waves were like ornaments. He saw a supremely resplendent and wonderful mansion there. There were thousands of pillars, radiant with gems. The great and wonderful serpent, Ananta, was there. There were brilliant gems on each of his one thousand hoods. This radiance reflected on his two thousand fiery eyes. He was white, like the white mountain, [929] but his neck and tongues were dark. He saw the lord, the great and supreme being, Purushottama, reclining happily on the coils of the serpent. His beautiful complexion was like that of a cloud. His beautiful garment was yellow. His face was pleasant and his eyes were long and beautiful. His diadem and earrings were studded with many clusters of precious gems. The illumination from this reflected off his dense locks of hair, with thousands of strands. His eight handsome arms were long. He wore the Koustubha gem and the shrivatsa mark was on his chest. He was adorned with a garland of wild flowers. The lord was served by his own attendants, Sunanda and Nanda being the foremost. His own weapons, chakra and the others, stood around him in personified form. *Pushti, shri, kirti, ajaya* [930] and all the other potencies served the supreme Parameshthi. Achyuta bowed down to himself, in the form of Ananta. Jishnu [931] was astonished at the sight. Both of them [932] stood there, their hands joined in salutation. The lord, the controller of all the other Parameshthis, [933] smiled and addressed them in a deep voice. "I brought the brahmana's sons here because I wished to see the two of you. You are my portions, born on earth to protect dharma. When you have killed the asuras and the earth has been divested of her burden, you will again return into me. The two of you are the rishis Nara and Narayana and have already accomplished all your wishes. O bulls among rishis! However, for the sake of instructing people, you are there, observing dharma." The two Krishnas [934] were thus instructed by the illustrious Parameshthi. They uttered "Oum" [935] and bowed down before the lord. They took the brahmana's sons with them and rejoicing, returned to their own abode along the route they had come by. They gave the brahmana his sons, in the same age and the same appearance that they had been lost. Having seen Vishnu's abode, Partha was greatly surprised. He decided that a man can only exhibit that much of manliness that Krishna seeks to favour him with. There are many other such deeds of valour that he [936] exhibited in this world. Like an ordinary person, he enjoyed material objects and undertook potent sacrifices. The illustrious one resorted to his own supremacy and showered down all the objects of desire on subjects, brahmanas and others, just like Indra showering down at the appropriate time. He slew the kings who were addicted to adharma and had the others killed through Arjuna and the others. Through Dharma's son [937] and others, he easily established the path of dharma.'

Chapter 10(90)

Shri-Shuka said, 'Shri's consort was residing happily in his own city of Dvaraka. It was full of every kind of prosperity and wealth and the bulls among the Vrishnis. The women were attired in excellent garments. They were beautiful because of newly bloomed youth. As they played with balls in their mansions, they were like flashes of lightning. The roads were always crowded with crazy elephants exuding musth, ornamented soldiers and horses and chariots that blazed with gold. The gardens and groves were filled with large numbers of blossoming trees. From every side, the sounds of bees humming and birds calling could be heard. He was the sole beloved of sixteen thousand wives and enjoyed himself with them in their extremely expensive houses, assuming as many wonderful forms. The pure water in those homes was fragrant with pollen from blooming water lilies, white lotuses, night lotuses and day lotuses. Flocks of birds called. The powerful one immersed himself in the waters of those pools and amused himself. When the women embraced him, his body was smeared with the kunkuma from their breasts. Accompanied by the sound of drums, kettledrums and larger drums, gandharvas sang his praises. Delighted, sutas, magadhas and bandis played on veenas and other musical instruments. The women laughed and used syringes to sprinkle Achyuta with water. Like a king of yakshas with female yakshas, he sprinkled them back and played with them. Because their garments were wet, the region around their thighs and breasts became exposed. Wishing to take away the syringe and sprinkle him, they embraced their beloved and flowers were loosened from the braids in their hair. Desire was ignited in them and because of their smiling faces, they were resplendent. Krishna's garland was smeared with the kunkuma from their breasts. Since he was engaged in sporting, his locks of hair were dishevelled. He repeatedly sprinkled the young women and they sprinkled him back. He sported with them, like a king of elephants with female elephants. Krishna and the women gave the ornaments and garments used in sporting, [938] to the male and female performers who earned a living from singing and the playing of musical instruments. While Krishna was engaged in sporting in this way, his gait, conversation, glances, smiles, jesting, joking and embraces stole the hearts of the women. With their minds on Mukunda, they were like those who were mad and dumb. Their thoughts were on the lotus-eyed one. I will tell you about the words they spoke. Listen.

'The queens said, "O female osprey! Why are you lamenting? Why are you without sleep and why can't you rest? It is night in the world. The lord has covered his understanding and has gone to sleep. O friend! Like us, has your heart also been pierced deeply by the generous and smiling glances of the one whose eyes are like lotuses? O female chakravaka! You close your eyes in the night, but cannot see your beloved. Therefore, you are weeping piteously. Like us, have you obtained Achutya's servitude? Do you want to wear the garland that touched his feet in the braids of your hair? O ocean! You are always roaring. You do not get to sleep in the night and suffer from insomnia. Is that because Mukunda has taken away your signs? [939] Have you been reduced to a state from which it is impossible to recover? O moon! You have been seized by the powerful disease of consumption. You have become so emaciated that your beams can no longer dispel the darkness. Like us, can you no longer remember what Mukunda told you? It seems to us that your power of speech has been numbed. O wind that blows from the Malaya mountain! What disagreeable act have we performed towards you? Our hearts have been shattered by Govinda's glances. Why are you igniting desire in them? O handsome cloud! You are indeed loved by the Indra among the Yadavas, adorned with the shrivatsa mark. Like us, bound to him in bonds of love, you are meditating. Like us, your heart must be distraught and extremely anxious. Repeatedly remembering this, you are shedding profuse tears. Association with him leads to misery. O cuckoo! Your notes are sweet. Your voice can revive those who are dead. You are uttering sounds that have been spoken by our beloved. [940] What can I do now to please you? Tell me. O mountain! O one who is extensive in intelligence! You do not move or speak. You must be thinking about something of great import. Or perhaps, just like us, you desire to hold the feet of Vasudeva's son against your breasts? [941] O wives of the ocean! [942] Your lakes have dried up now and the beauty of your lotuses has been lost, just as we are completely dried up now. We can no longer obtain the beloved glances of our husband, the lord of Madhu. Our hearts have been deceived. O swan! Welcome. Please be seated here and drink some milk. O dear one! Tell us about Shouri's account. Indeed, we know that you are his messenger. Is the unvanquished one well? Does he remember what he told us long ago? His affections are fickle. Why should we worship him? O inferior servant of the one who satisfies desires! Tell him to come here without Shri. Is she the only woman who can serve him faithfully?"'

Shri-Shuka continued, 'Krishna is the lord of the lords of yoga and behaving with such sentiments, Madhava's wives attained the supreme destination. His numerous deeds are sung about and he attracts the mind of women who have only heard about him. What need be said about those who have seen him? He is the preceptor of the universe. Taking him to be a husband, they lovingly served him, by massaging his feet and doing other things. How can one describe the austerities they must have performed? He is the destination of the virtuous and he observed the dharma spoken about in the Vedas. He repeatedly demonstrated how dharma, artha and kama can be pursued, even in the state of a householder. In his status of a householder, Krishna performed supreme dharma. He had more than sixteen thousand and one hundred queens. O king! Among these jewels among women, eight were the chief, Rukmini and the others. I have already described them progressively, along with their sons. Through each of the wives, Krishna had ten sons, who were exactly like him. The lord's progress is invincible. Among these large numbers of valiant sons, eighteen were maharathas. Their fame was pervasive. Hear about their names from me. They were Pradyumna, Aniruddha, Diptiman, Bhanu, Samba, Madhu, Brihadbhanu, Chitrabhanu, Vrika, Aruna, Pushkara, Vedabahu, Shrutadeva, Sunandana, Chitrabahu, Virupa, Kavi and Nyagrodha. O Indra among kings! These were the sons of Madhu's enemy. Among them, the first was Pradyumna, Rukmini's son, and he was like his father. The maharatha married Rukmi's daughter. [943] Her son was Aniruddha, who possessed the strength of ten thousand elephants. He [944] was the son of Rukmi's daughter and he married the daughter of Rukmi's son. [945] Their son was Vajra and he was the only one who was left after the clash with the clubs. [946] Vajra's son was Pratibahu and Pratibahu's son was Subahu. Subahu's son was Shantasena and Shantasena's son was Shatasena. No one born in this lineage was poor and there was no one who did not have many children. There was no one who was limited in lifespan. There was no one who was limited in valour. No one was born who was not devoted to brahmanas. Many men born in the Yadu lineage were famous for their deeds. O king! Even in tens of thousands of years, one is incapable of enumerating them. It has been heard that three crores, eighty eight thousand and eight hundred teachers were employed to teach the sons of the Yadu lineage. Who is capable of enumerating the great-souled Yadavas? Ahuka had ten thousand times ten thousand lakhs. [947] There were extremely terrible daityas who were killed in the battle between the gods and the asuras. They were born as humans and were insolent, making the subjects suffer. O king! To chatise them, Hari asked the gods to be born in Yadu's lineage. There were more than one hundred and one branches in the lineage. The illustrious and powerful lord, Hari, was their authority. Among all the Yadavas, those who followed him flourished. The minds of the Vrishnis were so immersed in Krishna that they were not conscious of their own selves when sleeping, seating, walking, conversing, playing, bathing and performing other deeds. O king! The divine river [948] is a tirtha because it washed his feet. However, when he was born in the lineage of the Yadus, her fame was diminished. Those who hated him and those who loved him attained union with him. He is unvanquished and supreme. Others make efforts to obtain Shri, but she is only his. Whenever his name is heard or spoken about, it destroys everything inauspicious. Krishna created the dharma for different gotras. It is wonderful that he wields the wheel of time as a chakra to remove the burdens of the earth. Though he is spoken about as the one who was born from Devaki, the victorious one resides in all people. Though he was served by the best among the Yadu lineage, it was his own arms that destroyed adharma. For everything mobile and immobile, he destroys sins. His handsome and smiling face ignited the god of love among the women in the city of Vraja. For the sake of protecting his own path, [949] in his pastimes, he assumes different forms and imitates conduct that is appropriate to those. The deeds of the supreme one among the Yadus destroy all the consequences of karma. If a person desires to follow in his footsteps, he should hear about these. Through constant hearing, chanting and meditating on Mukunda's beautiful account, with increasing devotion, a mortal person obtains his abode. Death, which is irresistible, loses its force there. For the sake of obtaining him, from ordinary homes people went to the forest, and so did kings.'

This ends the Tenth Skandha.

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Eleventh Skandha

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Chapter 11(1)

Shri-Shuka said, ‘With Rama, and surrounded by the Yadus, Krishna killed daityas. To reduce the burden of the earth, he suddenly ignited the rising dissension. On several occasions, the sons of Pandu were angered by their rivals—the deceitful gambling, insults, the seizing of the hair [950] and other things. Using these as triggers, the lord removed the earth’s burden by destroying the kings who had assembled on either side. The Yadus were protected by his own arms and they were used to destroy the armies of the kings, a burden on earth. The immeasurable one then thought, “Some may say that the earth’s burden has gone, but I do not think so. The intolerable lineage of the Yadavas still remains. No one else can ever defeat them, through any means. Because they seek shelter with me, their powers have always been unrestricted. I will engender conflict within the lineage of the Yadus and they will be destroyed, like a bamboo grove consumed by the fire. I can then peacefully return to my abode.” O king! The lord’s resolutions always came true and he decided in this way. Using the pretext of the curse pronounced by brahmanas, the lord withdrew his own family. His own form brought beauty to the world and stole the eyes of men away from everything else. The minds of those who heard his words remembered them. His gaits and acts attracted people. His glory spread through excellent shlokas. These allowed people to easily cross over the darkness. The lord thought that he would return to his own abode.’

The king asked, ‘The minds of the Vrishnis were immersed in Krishna. They were generous and devoted to brahmanas. They always served the aged. Why did the brahmanas curse them? O supreme among brahmanas!

What was the reason for the curse and what was its nature? They were united. How could there have been dissension among them? Please tell me everything.'

Shri-Shuka continued, 'His radiant form was an accumulation of all that was beautiful. Having performed extremely auspicious deeds on earth, his wishes were accomplished. The one who was pervasive in his deeds enjoyed himself in his abode. [951] He remained there because a small task still needed to be completed. He desired to destroy his lineage. He accomplished extremely auspicious and sacred deeds in this world. Chanting about these deeds takes away the impurities of kali yuga. In his form as the Destroyer, he resided in the house of the lord of the Yadus. [952] The sages took his leave and went to Pindaraka. [953] They were Vishvamitra, Asita, Kanva, Durvasa, Bhrigu, Angiras, Kashyapa, Vamadeva, Atri, Vasishtha, Narada and others. While playing, young boys born in the Yadu lineage approached them. They clasped their feet and asked them a question in mock humility. They attired Samba, Jambavati's son, in a woman's garments and asked, "O brahmanas! This black-eyed lady is expecting and wants to ask you. O ones infallible in vision! However, she is ashamed of asking you directly. She will deliver soon and desires to have a son. Can you tell us about the delivery?" [954] O king! Thus deceived, the sages became angry and replied, "O foolish ones! She will give birth to a club that will destroy the lineage." Hearing these words, they were extremely terrified. They uncovered Samba's stomach and saw that there was indeed a club made out of iron. "We are unfortunate. What have we done? What are people going to say?" Completely confused, they returned to their homes, taking the club with them. The radiance had vanished from their faces. They took it to the king's assembly and in the presence of all the Yadavas, [955] reported what had happened. O king! The residents of Dvaraka heard about the invincible curse of the brahmanas and saw the club. They were astounded, scared and terrified. Ahuka, [956] the king of the Yadus, had the club pulverized. He had the fragments, along with a small bit of iron that remained, flung into the ocean. A fish swallowed that bit of iron. The fragments were carried to the shore by the waves. Stuck there, they grew into *eraka* reeds. Along with other fish caught by fishermen from the ocean, that fish was also caught. A hunter [957] used that bit of iron to fashion his arrowhead. The illustrious lord knew everything, but he did not wish to counter the curse of the brahmanas. In his form as the Destroyer, he sanctioned it.'

Chapter 11(2)

Shri-Shuka said, 'O extender of the Kuru lineage! Dvaravati was protected by Govinda's arms. Constantly eager to worship Krishna, Narada resided there for some time. O king! Mukunda's lotus feet are worshipped by the best among the immortals. Which person with senses, always confronted by death, will not worship them? Once, the devarshi went to Vasudeva's [958] house. He was worshipped. When he was comfortably seated, he [959] greeted him and addressed him in these words. Vasudeva said, "O illustrious one! Your visits are for the welfare of all embodied beings who are distressed. You are like a father for those who follow Uttamashloka's path. The activities of the gods bring happiness and unhappiness to beings. However, virtuous ones like you, who have their atmans in Achyuta, only bring happiness. The gods are like shadows. The gods reciprocate according to the acts used to worship them. [960] However, virtuous ones are always compassionate towards the distressed. O brahmana! I wish to ask you about *bhagavata dharma*. [961] On faithfully listening to this, a mortal person is freed from all kinds of fear. The infinite one bestows emancipation. In an earlier birth on earth, I worshipped him. However, confounded by the god's maya, I did not ask for emancipation, but for offspring. O one excellent in vows! There are many kinds of hardships. Instruct me, so that I can directly and easily be freed from fears from every direction." O king! The devarshi was thus questioned by the intelligent Vasudeva. He remembered Hari's qualities and, delighted, spoke to him.

'Narada said, "O bull among the Satvatas! You have correctly asked about bhagavata dharma, which purifies the universe. If this dharma is heard, recited, meditated on, accepted or praised, it instantly purifies those who hate the gods or creatures in the universe. The illustrious one is supremely auspicious. Hearing about him or chanting about him is sacred. You have now reminded me about my god, Narayana. In this connection, an ancient history is recounted, about a conversation between the great-souled Videha and the sons of Rishabha. Svayambhuva Manu had a son named Priyavrata. His son was Agnidhra, Agnidhra's son was Nabhi and Nabhi's son was known as Rishabha, spoken of as a portion of Vasudeva. He descended on earth to teach about *moksha dharma*. He had one hundred sons and all of them possessed knowledge about the brahman. The eldest among them was Bharata and he was devoted to Narayana. It is after him that this wonderful *varsha* goes by the name of Bharata. Having enjoyed objects of pleasure, he gave them up. He left home and performed austerities for Hari. After having worshipped him, he obtained his state after three births. Nine [962] became lords of the nine dvipas that were all around. Eighty-one were brahmanas and initiated the various rituals. The remaining nine were extremely fortunate sages and explained the ultimate objective. They were accomplished in knowledge about the atman. They were mendicants who exerted themselves, using the wind as a garment. [963] They were Kavi, Hari, Antariksha, Prabhuddha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana. They visualized the form of the universe, cause and effect, gross and subtle, as no different from the atman of the illustrious one and roamed around earth. They were unrestricted in their movements and went to the worlds of the gods, the Siddhas, the Sadhyas, the gandharvas, the yakshas, men, the kinnaras and serpents. They roamed around freely, as they willed, in the worlds of sages, charanas, the lords among the bhutas, vidyadharas, brahmanas and cattle. Once, the great-souled Nimi [964] was performing a sacrifice in Ajanabha, [965] following the instructions of the rishis. Wandering around as they willed, they went there. O king! Those great devotees of the illustrious one were like the sun. On seeing them, everyone, the performer of the sacrifice, the sacrificial fires and the brahmanas, stood up. The king of Videha knew that they were devoted to the illustrious one. Delighted, he offered them appropriate seats and worshipped them. Those nine blazed in their own radiance and were like Brahma's sons. [966] Extremely happy, the king bowed down in humility and asked them."

'Videha asked, "I think that you are the direct attendants of the illustrious one, Madhu's enemy. Those with Vishnu inside them roam around, purifying the worlds. Among embodied beings, the status of a human is extremely difficult to obtain, though it is also fragile. But even among those, I think it is extremely difficult to find those who manage to see those loved by Vaikuntha. O supremely fortunate ones! O ones without blemish! Therefore, I am asking you. For men in this world, even half a kshana's [967] association with the virtuous is a treasure. If you think that we are capable of listening to bhagavata dharma, please tell us about it. He is devoted to those who seek shelter with him and is ready to give up his own self."

'Narada continued, "O Vasudeva! Those great ones were thus asked by Nimi. Happy, they honoured the king, the officiating priests and the assistant priests and spoke.

'"Kavi said, 'He is the atman of the universe. In this world, one's intelligence is constantly agitated, because one identifies the atman with the transient. Achyuta's lotus feet grant freedom from fear. If one constantly worships them, I think there can be no fear. The means and techniques for easily realizing the atman and obtaining the illustrious one have been described, even by ignorant men. Know that as bhagavata dharma. O king! A man who resorts to this is never distracted. Even if he runs with his eyes closed, he will never trip or fall down. [968] Everything done with the body, words, mind, senses, intelligence, the atman and by following one's own nature, [969] must be offered to the supreme Narayana. [970] Because of loss of memory, there is misidentification and one turns away from the direction of the lord, becoming absorbed in the second. [971] That leads to fear. An intelligent person knows that this is maya. He devotedly worships the absolute lord, the guru and divinity for his atman. This manifestation of duality has no real existence. The intelligence experiences it like the wishes confronted in dreams. The mind leads to doubts about what should be done and what should not be done. An intelligent person brings the mind under control and fearlessness results from that. One must hear about the extremely auspicious birth and deeds in this world of the one who wields a chakra in his hand. One must sing about those names and their significances. One should roam around unattached and without any embarrassment, sing about these. If one follows this vow, his names and deeds come to be loved. Attachment develops and his heart melts. He laughs loudly. He cries, or becomes agitated. He sings and dances like a mad person. He does not care about the external world. The devotee bows down to everything, taking everything to be no different from Hari's body—the sky, the air, the fire, water, the earth, the stellar bodies, living creatures, the directions, trees and others, rivers and oceans—all that exists. For a person who surrenders himself, three things occur simultaneously: devotion to the supreme lord, experiencing him and non-attachment towards everything else. It is like a person who is in the process of eating. With every mouthful, there is satisfaction, nourishment and elimination of hunger. Thus, the devotee constantly worships Achyuta's feet. There is devotion, non-attachment towards everything else and awareness about the illustrious one. O king! In this way, a person who is devoted to the illustrious one directly experiences supreme serenity.'

'"The king [972] asked, 'Tell me more about the kind of man who follows bhagavata dharma. How does he behave? How does he speak? What are the signs of a person loved by the illustrious one?'

'"Hari said, 'If a person is suffused with the illustrious one, he sees the illustrious one in all creatures and all creatures in the atman of the illustrious one. He is superior among those who are devoted to the illustrious one. A person who is devoted to the illustrious one, friendly towards his devotees, compassionate towards foolish ones [973] and indifferent towards those who hate him, [974] is a medium kind of devotee. A person who worships Hari's image faithfully, [975] but does not honour his devotees or others, is said to be an ordinary kind of devotee. The senses come in contact with the objects of the senses. If a person is not delighted or unhappy with this, recognizing this to be Vishnu's maya, he is supreme among devotees of the illustrious one. If a person remembers Hari and is not confounded by the body, the senses, prana, the mind, the intelligence, birth, death, hunger, fear, thirst and other hardships associated with the dharma of samsara, he is the foremost devotee of the illustrious one. If Vasudeva is the supreme shelter for someone, the desire for the seeds of karma do not arise in his mind. Such a person is supreme among devotees of the illustrious one. Hari loves a person who has no sense of ahamkara and is not attached to notions of noble birth, karma, varna, ashrama and other things associated with the body in this world. If a person does not have any sense of differentiation between "mine" and "someone else's", vis-à-vis the body or possessions, and is serene and impartial towards all creatures, he is a supreme devotee of the illustrious one. Gods and others, and those who have not conquered their atmans, seek out the illustrious one's lotus feet. If a person's memory is not disturbed and if he does not waver from those feet for a lava [976] or half a nimesha, even for the sake of lordship of the three worlds, he is Vishnu's foremost devotee. The illustrious one's strides have accomplished deeds of valour. The radiance from the jewels of nails on his feet are like cool moonbeams and destroy the torment in the heart. How can a person who worships him suffer? This is like the power of the rising moon dispelling the sun's heat. A person is said to be a foremost devotee of the illustrious one if Hari does not leave his heart, his lotus feet firmly and directly bound there by bonds of love. Even if he is called accidentally, he destroys the mass of sins.'"'

Chapter 11(3)

'"The king [977] said, 'The supreme lord Vishnu's maya confounds. O illustrious ones! We wish to know about this maya. Please tell us. I am tormented by the miseries of samsara. I am not satisfied from hearing from you about Hari's account, which is like amrita. It is like medication for the sufferings of a mortal being.'

'"Antariksha said, 'O mighty-armed one! He is the atman in all creatures. He is the original being. From his own parts, he has created these creatures, superior and inferior, out of the gross elements, so that they can enjoy objects of the senses or realize the atman. [978] The beings are created out of the five elements and having created them, he enters them. He is one, but divides himself into ten, and makes them engage with the gunas. [979] Goaded by the lord, the jivatman uses the senses to enjoy the objects of the senses. He identifies his atman with what has been created and thereby becomes attached. The embodied being is an instrument and uses the senses of action to engage in karma. Accepting the fruits of past karma, he whirls around, in joy and misery. Thus, the being follows towards many inauspicious destinations determined by karma. From the creation of the universe to its end, he helplessly experiences many births and deaths. When the end of the elements is imminent, the one without a beginning and without an end assumes the form of time and withdraws the manifest objects and gunas into his unmanifest atman. At that time, the earth is ravaged by a terrible drought that lasts for one hundred years. At that time, the sun's heat is heightened by time and scorches the three worlds. From Samkarshana's [980] mouth, a fire is initiated from the bottom of patala. Aided by the wind, the flames rise upwards and, increasing, burn down the directions. Large masses of clouds known as samvartaka shower down for one hundred years. The flow of the downpour is as thick as the trunks of elephants. The entire universe is deluged in water. O king! Vairaja Purusha [981] abandons the universe and enters the subtle and the unmanifest, like fire, when the kindling has been consumed. [982] The wind robs the earth of its property of smell, which is then transformed into water. The wind also robs water of its liquid nature and it is transformed into fire. The darkness robs fire of its form and it merges into the wind. Space robs wind of its attribute of touch and the wind merges into space. In the form of time, the atman robs space of its attribute and it merges into *tamasika ahamkara*. [983] O king! The senses and intelligence merge into *rajasika ahamkara*. The mind and divinities of the senses merge into *sattvika ahamkara*. Ahamkara, along with its attributes, [984] merges into Mahat. [985] This is the maya of the illustrious one, which leads to creation, preservation and destruction. It has three hues. [986] I have described it to you. What else do you wish to hear?'

'''The king [987] asked, 'O maharshi! Those who have not cleansed their atmans find it impossible to overcome the lord's maya. How can those with gross intelligence [988] easily tide over it? Please describe that.'

'"Prabuddha said, 'Men engaged in sexual intercourse [989] start acts with the objective of destroying unhappiness and enjoying happiness. They should note that the consequences can be quite contrary. Wealth is always the cause of hardship. It is extremely difficult to obtain and is like death for one's own self. What happiness is ensured from fickle objects like homes, children, relatives and animals? In that way, one should know that worlds hereafter, obtained as a result of karma, are also destructible. Like vassals to an emperor, these are characterized by rivalry among equals and jealousy towards superiors. Therefore, a curious person who desires the greatest benefit must resort to a guru who is accomplished in explaining the supreme, is detached, and has realized the brahman. Treating the guru as a divinity and like one's own self, bhagavata dharma must be learnt. Without any deceit, one must serve him. When Hari, the paramatman, is satisfied, he will bestow realization about the atman. In the beginning, the mind must be detached from everything and one must associate with the virtuous. As is appropriate, he must be compassionate, friendly and respectful towards all creatures. There must be purity, austerities, forbearance, silence, studying, uprightness, brahmacharya, non-violence and equanimity when one is faced with the opposites. [990] He must look on everything as a manifestation of the lord's atman. He must dwell in solitude, without a fixed place of residence. He must be detached, wearing tattered rags [991] as garments. He must be satisfied with whatever is obtained. He must be faithful towards texts that are about the illustrious one, but must not be contemptuous of others. He must control his mind, speech and deeds, observing truthfulness, control of the mind and control of the senses. He must hear, chant and meditate on Hari's extraordinary deeds and his birth, deeds and qualities. All his activities, sacrifices, donations, meditation, conduct and everything that his mind loves, wives, sons, homes and life, must be dedicated to the supreme. He must be friendly towards men who have accepted Krishna as their atman and protector. He must serve both [992] and great and virtuous men. He must converse with others about the illustrious one's purifying glory. Through mutual love, they will find mutual satisfaction and their mutual atmans will find detachment. He must remember and remind others about Hari, the one who dispels the flood of sins. Devotion leads to the awakening of further devotion and because of the ecstasy, the body hair stands up. Immersed in thoughts about Achyuta, sometimes, he cries. Sometimes, he laughs. Sometimes, delighted, he speaks in superhuman ways. Sometimes, he dances. Sometimes, he sings. Sometimes, he imitates the one without birth. Sometimes, withdrawn and immersed in the supreme, he is silent. In this way, by learning about bhagavata dharma, devotion is awakened. Submerged in Narayana, he crosses over the maya, which is impossible to overcome.'

'"The king [993] asked, 'O supreme among those who know about the brahman! The brahman and the paramatman is also known by the name of Narayana. Do they represent the same transcendental being? You should tell us about this.'

'"Pippalayana said, 'O Indra among men! He is without cause, but is the cause of creation, preservation and destruction. He is the truth who exists in the states of sleeping, being awake and sushupti, and also in the state beyond them. [994] Know him to be the supreme one who animates the body, the senses, the breath of life and the mind and makes them carry out their functions. Sparks cannot illuminate the fire. Like that, the mind, speech, sight, intelligence, the breath of life and the senses cannot penetrate him. The words of the Vedas can only describe the atman indirectly, not directly. [995] But in its absence, even that negative description would not have been possible. In the beginning, there was only one. But it assumed the three modes of sattva, rajas and tamas. With rajas, it became Sutratma. With sattva, it became Mahat. With tamas, it became ahamkara, enveloping the jivatman. [996] The brahman, with diverse forms and powers, is radiant in jnana, [997] the senses, the objects of the senses and the fruits. It is manifest in the gross and the subtle and in everything that is beyond both of these. The atman was not born. Nor will it die. It does not grow, or decay. It is the witness to the progress of time in bodies. [998] It is everywhere. It is eternal. It is the pure consciousness that does not disappear. It is like prana in the body. Because of the power of the senses, this appears to be many, but is one. In whatever state the jivatman is born in, from an egg, from wombs, from seeds or from sweat, prana follows accordingly. When the aggregate of the senses and ahamkara are in a state of deep sleep, it exists and can be remembered on waking up. If, with intense devotion, a person desires to seek the feet of the one with a lotus in his navel, he cleanses all the impurities that are in his heart as a result of gunas and karma. In that purified state, he perceives the truth about the atman. He directly experiences it, just as the sunlight is visible to a person with clear vision.'

'"The king said, 'Tell us about karma yoga, through which, a man can cleanse himself. He can quickly eliminate the effects of karma and attain a supreme state of *naishkarma*. [999] In my father's [1000] presence, I had earlier asked the rishis who are Brahma's sons. However, they did not reply. Please tell me the reason for that.'

'"Avirhotra said, 'Karma*, akarma* and *vikarma* are spoken about in the Vedas and are beyond the purview of ordinary discourse. [1001] The Vedas emanate from the lord's atman and even wise people are confused about these. [1002] Like instructing a child, the Vedas speak about something other than what they are taken to imply. [1003] Like the medicine, the objective of karma is to free oneself from karma. If an ignorant person has not conquered his senses and does not act in accordance with what the Vedas have said, he follows adharma. By engaging in vikarma, he goes from one death to another death. The acts spoken about in the Vedas must be performed without attachment and offered to the lord. It is through this that one obtains the success of naishkarma. The fruits spoken about in the sacred texts are only for purposes of making it attractive. If a person wants to swiftly sever the bonds of the heart, he should follow the rituals [1004] or what is spoken about in tantra, and worship the god Keshava, the paramatman. Having obtained the preceptor's favours and having been instructed about agama, he must worship the great being in a form that he himself finds attractive. [1005] He must purify himself and be seated, facing the deity. He must cleanse himself through pranayama and other techniques. He must purify the gross body through *nyasa*. [1006] Having protected himself in this way, he must worship Hari. He must first purify whatever objects of worship have been obtained, the physical objects that are to be offered, the ground, his own self, his mind, the image and the seat, sprinkling them with water. He must control himself and keep padya and the other objects of worship nearby. He must perform nyasa in the heart and other parts of the body and worship, using the seed mantra. He must worship the limbs of the image, the emblems, [1007] the attendants [1008] and their personified forms, using their respective mantras, offering padya, arghya and *achamaniya*. [1009] The image must be bathed and adorned with garments and ornaments. Following the recommended methods, he must worship the image with fragrances, garlands, unbroken grain, flowers, incense, lamps and other offerings. Having worshipped in this way, he must prostrate himself before Hari. He must immerse himself and meditate on Hari's form, worshipping him. He must place the remainder of the offerings on his head and respectfully restore the image to the proper place. In this way, if a person worships the lord in the form of the sun, water, the guest and within his own heart, he is swiftly liberated.'"'

Chapter 11(4)

'"The king [1010] said, 'According to his own wishes, Hari takes different births and undertakes many kinds of deeds. He has performed them, is performing them and will perform them. Please tell us about those.'

'"Drumila replied, 'Ananta's qualities are infinite. A person who seeks to enumerate them is childish in his intelligence. In the course of time, it may be possible to count all the particles of dust on earth. However, it is impossible to count all the potencies of that reservoir. He himself created the five elements out of his own self. Having created this universe, which is like his own body, he entered it, using a portion of his own self. Narayana, the original divinity, thus came to be known as Purusha. The arrangement of the three worlds is based on his body. It is his senses that make both kinds of senses [1011] of embodied beings function. Jnana comes from him. Physical strength, the strength of the senses and their activities flow from his breathing. Through sattva and the others, he is the original agent behind creation, preservation and destruction. In the beginning, for the sake of creation, he used rajas to manifest himself as Brahma. For preservation, as the lord of sacrifices who protects brahmanas and the ordinances of dharma, he is there as Vishnu. [1012] Using tamas, he is Rudra for purposes of destruction. For creation, preservation and destruction, the original Purusha is thus always there among subjects.

““‘The serene and supreme rishi, Nara-Narayana, was born as the son of Dharma and Murti, Daksha’s daughter. He practised karma and spoke about the signs of naishkarma. He exists even today and noble rishis serve at his feet. Indra suspected that he [1013] might covet his abode. Therefore, he engaged Kama and his companions. Along with large numbers of apsaras, the spring and an extremely gentle breeze, he [1014] went to the place known as Badari. Not knowing about his greatness, he pierced him with arrows, in the form of the glances of the women. The original being knew that the crime had been committed by Shakra. He laughed. Without any sense of pride, he laughed and spoke to those trembling ones. “O Madana! O Maruts! O wives of the gods! Do not be scared. Please accept these gifts and do not make this place non-existent.” [1015] When the divinity, Nara, spoke in this way, the gods lost their fear. Ashamed, they bowed their heads down and asked him to be compassionate. They said, “O lord! This act on your part is not surprising. You are supreme and unchanging. Large numbers of patient ones who seek bliss bow down before your lotus feet. The gods create many kinds of impediments for those who serve you. Those who are your own transcend those and reach your supreme feet. They [1016] do not wish to give others a share from their share of offerings. However, protected by you, your devotees place their feet on the heads of such impediments. There are some who manage to cross over the ocean of impediments created by us in the form of hunger, thirst, the three seasons of time, [1017] the wind, taste [1018] and the genital organs. [1019] However, they succumb to rage and fail to reach your feet. Having traversed an extremely difficult path of austerities, they throw it away in vain. [1020] This is like drowning in a *goshpada*.” [1021] While he was being praised in this way, the lord showed them women who were extraordinary to behold. They were beautifully adorned and were serving him. The companions of the gods saw those women, who were as beautiful as Shri. Their fragrance bewildered them and their own beauty faded because of their magnificent beauty. They bowed down before him. The lord of the lord of the gods [1022] seemed to laugh. He said, “From among these, choose any one who is appropriate. She will be an ornament in heaven.” Uttering “Oum”, the bandis of the gods bowed down and accepted this order. Placing Urvashi, the best among apsaras, at the forefront, they returned to heaven. They bowed down before Indra in his assembly. While all the residents of heaven heard, they spoke about Narayana’s strength. Shakra was both amazed and terrified.

““‘Achyuta assumed his own form of a swan and spoke about *atma yoga*. [1023] He assumed the forms of Datta, [1024] the Kumaras [1025] and our illustrious father, Rishabha. For the welfare of the worlds, Vishnu descended in his portions. As Hayagriva, he is the one who killed Madhu, recovering the shrutis that had been stolen. As a fish, at the time of the deluge, he protected Manu, the earth and all the herbs. As a boar, he slew Diti’s son and raised up the earth from inside the water. As a tortoise, at the time of the churning of the ocean for amrita, he supported the mountain on his own back. When the distressed king of the elephants sought refuge with him, he freed it from the crocodile. He saved the ascetic rishis who fell down and prayed to him. [1026] When Shakra entered darkness consequent to killing Vritra, he saved him. The divine women were imprisoned in the house of the asura and were without a protector. As Nrisimha, he killed the Indra among the asuras and granted the virtuous freedom from fear. In battles between the gods and the asuras, for the sake of the gods, he slays the lords of the daityas. In various *manvantara*s, in different portions, he saves the worlds. He became vamana and took the earth away from Bali. Under the pretext of asking for alms, he handed it over to Aditi’s sons. As Rama, he was a fire in the lineage of the Bhargavas. He destroyed the Haihaya lineage and rid the earth of kshatriyas twenty-one times. As Sita’s consort, he is the victorious one whose deeds cleanse the world of all impurities. He bound the ocean and destroyed the one with ten heads, along with Lanka. To remove the burden of the earth, he will be born in the Yadu lineage and will perform tasks that are extremely difficult even for the gods. [1027] Through arguments, he [1028] will confuse unworthy ones who will be engaged in performing sacrifices. At the end of kali yuga, he [1029] will slay the shudra kings. The births and deeds of the lord of the universe are like this. O mighty-armed one! There are many others, full of glorious fame, similar to the ones I have described.'""

Chapter 11(5)

"'"The king [1030] asked, 'O supreme among those who know about the atman! There are those who generally do not worship Hari. Their desires are not quenched and they have not conquered their atmans? What destination do they obtain?'

'"Chamasa said, 'The four varnas, brahmanas and others, along with the ashramas, were separately born from Purusha's mouth, arms, thighs and feet, through combinations of the gunas. Their origin is directly the result of Purusha's powers. If any one of them does not worship, or neglects, the lord, he is dislodged from his state and falls downwards. There are some who are far away from hearing about Hari's account. There are others who are far away from chanting about Achyuta. Women, shudras and others like that deserve the compassion of people like you. After having received their second birth of initiation, brahmanas, kshatriyas and vaishyas are allowed to approach Hari's feet. However, they may be confused and may not follow the sacred texts properly. They do not know about karma. They are insolent and foolish, taking false pride in their learning. They are eager to hear sweet words and foolishly, speak sweet words. [1031] Because of rajas, their resolutions are terrible. They are lascivious and their anger is like that of snakes. Insolent, proud and wicked, they laugh at the ones who are loved by Achyuta. They worship women. The benedictions in their homes are only in the form of sexual intercourse and they speak to each other about this. They perform sacrifices without following the injunctions and without distributing food and dakshina. Ignorant of the consequences, they slaughter animals only for their own subsistence. The intelligence of these deceitful people is blinded by their wealth, powers, noble birth, learning, renunciation, beauty, strength and deeds. The resultant insolence leads them to show disrespect to the lord Hari and to virtuous ones who are loved by him. He is eternally inside embodied beings, like the sky. The desired lord is in their atmans. He is chanted about in the Vedas, but the ignorant ones do not listen to this. Instead, they converse about topics that further their desires. In this world, living beings are always addicted to sexual intercourse, flesh and liquor and no sanction [1032] is required for this. There are prescribed sanctions for intercourse through marriage and flesh and liquor through sacrifices. However, the objective behind these is ultimate renunciation. The sole fruit of wealth is dharma. Through this, jnana, vijnana and serenity result. However, those who are householders use it for the sake of the body and do not see death, which is invincible in its force. It is sanctioned that inhaling liquor is as good as imbibing it. While killing of animals is sanctioned, that is not sanction for violence. In that way, sexual intercourse is for the sake of offspring, not for pleasure. But people do not understand that this is the pure state of one's own dharma. There are wicked people who do not know this. They are obstinate and pride themselves on being virtuous. They cause violence to trusting animals and after death, are devoured by these creatures. They hate lord Hari, who is present in their own atmans, just as he is in the bodies of others. Their addiction is bound to this mortal body and its associations. Therefore, they descend downwards. There are foolish people who may have crossed the threshold of folly, but have not achieved kaivalya. Moving beyond the momentary, they pursue the three objectives, [1033] but also destroy their own atmans. Those who kill their own atmans are not serene. Though they are ignorant, they pride themselves on being learned. Since they cannot accomplish their objectives, they suffer. All their wishes are frustrated by time. Because of the maya fashioned by Vasudeva, they turn away from him. They have to abandon their homes, offspring, well-wishers and prosperity and enter darkness.'

'"The king [1034] asked, 'At different periods of time, under what names is the illustrious one worshipped by men? What are his complexions and forms? What are the rituals? Please tell us that.'

'"Karabhajana replied, 'In *krita, treta, dvapara* and kali, Keshava has different complexions and names. There are different rituals for worshipping him. In krita, he is fair and four-armed, with matted hair. His garments are made out of bark and black antelope skin. He has a sacred thread and holds a string of *rudraksha* beads, a staff and a *kamandalu*. [1035] The men are then serene, without enmity. They are impartial and friendly towards everyone. They worship the divinity through austerities, control of the mind and control of the senses. The lord is glorified as Hamsa, Suparna, Vaikuntha, Dharma, Yogeshvara, Amala, Ishvara, Purusha, Avyakta and Paramatman. In treta, his complexion is red. He is four-armed and his girdle has three strands. [1036] His hair is golden and his atman has the signs mentioned in the three Vedas—the wooden ladle, the wooden spoon and other equipment for sacrifices. [1037] Men are then immersed in the divinity Hari, who has all the gods in him. They follow dharma, know about the brahman and worship him through the rituals of the three Vedas. He is glorified by the names Vishnu, Yajna, Prishnigarbha, Sarvadeva, Urukrama, Vrishakapi, Jayanta and Urugaya. In dvapara, the illustrious one is dark blue in complexion. His garments are yellow and he wields his own weapons. He is characterized by signs like shrivatsa and other signs on his body. O king! Mortal men who wish to know about the supreme Purusha worship him through Vedas and tantras, worshipping him like a great king. "I bow down to Vasudeva. I bow down to Samkarshana. I bow down to Pradyumna and Aniruddha. I bow down to the illustrious one. I bow down to the rishi Narayana, the great-souled Purusha, Vishveshara, Vishva, the one who is in all atmans." O lord of the earth! In dvapara, this is the way they praise the lord of the universe. Now hear about the diverse tantras and rituals of kali. He is dark in complexion, but his lustre is brilliant. Those who are excellent in intelligence generally worship him through sacrifices and collective chanting, worshipping his limbs, his ornaments, his weapons and his associates. "O great Purusha! I worship your lotus feet. You must always be meditated on. You satisfy all wishes and destroy all the humiliations of material existence. You are the refuge of all the tirthas. Shiva and Virinchi bow down and seek refuge with you. You are the protector of all those who prostrate themselves before you. You destroy the afflictions of your servants. You are the boat for crossing samsara. O great Purusha! I worship your lotus feet. You are devoted to dharma. Because of the words of your father, you have given up the prosperity of the kingdom, which even the gods find difficult to relinquish, and left for the forest. [1038] To accomplish the desires of your beloved, you pursued a deer fashioned out of maya." O king! Hari is the lord who bestows everything beneficial. In this way, as is appropriate to the yuga, men who follow the conduct of that particular yuga worship the illustrious one in different forms. Noble ones who know about qualities and can pick up the true essence, praise kali. During this era, all the objectives can be accomplished only through chanting his name. This is the greatest gain for those who are wandering around in this world. This is the way they will obtain supreme serenity and destroy samsara. O king! Subjects from krita and the others wish to be born in kali. It is indeed in kali that those who are devoted to Narayana will be born. O great king! Some will be born here and there, but a large number will be born in the Dravida region, where the rivers Tamraparni, Kritamala, Payasvini, the immensely sacred Kaveri and the western part [1039] of the Mahanadi flow. O lord of men! Men who drink these waters are generally spotless in heart and are devoted to the illustrious Vasudeva. O king! With all his soul, if a person goes to Mukunda, the refuge, for shelter, all his tasks [1040] can be discarded. He is not a servant of gods, rishis, creatures, men, relatives or ancestors. Nor is he indebted to any of them. Hari, the supreme lord, loves those who abandon all other sentiments and worship his feet. He resides in their hearts. Even if such a devotee commits a perverse act by chance, he destroys all such sins.'"

'Narada said, "Thus, the lord of Mithila heard about the dharma of being devoted to the illustrious one. Delighted, along with his priests, he worshipped the sages who were the sons of Jayanti. After this, while everyone looked on, the Siddhas vanished. The king followed dharma and obtained the supreme destination. O immensely fortunate one! You have heard about the dharma of being devoted to the illustrious one and you should faithfully resort to it. Free of attachment, you will then obtain the supreme end. The world has been filled with the fame of the two of you, husband and wife,

[1041] since the illustrious lord Hari has come to you as a son. You have acted affectionately towards Krishna, treating him like a son. You have seen him, embraced him, conversed with him, slept with him, shared seats with him and eaten with him. Through this, your atmans have been purified. Kings who bore him enmity, Shishupala, Poundra, Shalva and others, thought about him while they slept and were seated. Their minds were fixed on his stride, his glances, his pastimes and other things. Thereby, they attained a state of union with him. What need be said about those whose minds are attached to him? Krishna is the lord who is in all atmans. In vain, do not think of him as a son. Using his maya, the supreme and undecaying one has hidden his potencies and has followed the conduct of a human. He did this to protect the virtuous and to slay the kings, who are asuras, who were a burden to the earth. His fame pervades the worlds and he descended to confer liberation."'

Shri-Shuka continued, 'Hearing this, the immensely fortunate Vasudeva was greatly surprised. He, and the immensely fortunate Devaki, gave up the delusion that was there in their atmans. If a person controls himself and meditates on this sacred history, all his impurities are cleansed in this world and he becomes worthy of realizing the brahman.'

Chapter 11(6)

Shri-Shuka said, 'Along with his sons, Brahma, surrounded by the gods and the Prajapatis, went there. [1042] Surrounded by a large number of bhutas, Bhava, who brings welfare to creatures, also went there. Indra, the Maruts, the illustrious Adityas, the Vasus, the two Ashvins, the Ribhus, Angiras, the Rudras, the Vishvadevas, Sadhyas, other divinities, the gandharvas, the apsaras, the nagas, the Siddhas, the charanas, the guhyakas, the rishis, the ancestors, the vidyadharas and the kinnaras—all of them went to Dvaraka. Through his form, the illustrious one charmed the world of men. His fame spread throughout the worlds and destroyed all impurities from the worlds. They saw the dazzling prosperity and great opulence there. They saw

Krishna, wonderful to behold, and their eyes were not satisfied. They covered the supreme one among the Yadus with garlands of flowers from celestial gardens. They praised the lord of the universe in colourful words that were deep with meaning.

'The gods said, "O protector! With our intelligence, senses, prana, mind and speech, we prostrate ourselves at your lotus feet. [1043] Those who wish to be liberated from the great bondage of karma are filled with devotion towards you and meditate on you in their hearts. Because of your maya, consisting of the three gunas, you are impossible to conceive. Resorting to those gunas, you create, preserve and destroy all that is manifest. O unvanquished one! However, you are not affected by any of these acts. You are unimpeded and completely absorbed in your own bliss. You are beyond reproach. O one who should be praised! Men who are contaminated by desires cannot be purified only through worship, knowledge, studying, donations, austerities and rituals, unlike those whose atmans are based in sattva. O supreme one! It can only happen through increasing faith and devotion, resulting from listening to your glories. The hearts of sages melt towards you and for their benefit, they bear in their hearts your lotus feet. Like a consuming fire, let those feet burn down everything inauspicious in us. For the sake of an opulence like yours, those who are in control of their atmans and are devoted to you worship the manifestations [1044] which take them beyond the world of heaven, thrice a day. [1045] O lord! Those who follow the rituals of the three Vedas and nirukta, take oblations in their cupped hands and when they offer oblations into the sacrificial fire, think about your feet. There are devotees who are superior to these. They are yogis who engage in *adhyatma yoga* and wish to know about the illustrious one's maya. For their supreme benefit, they too meditate on your feet. O lord! You cheerfully accept all the offerings that are properly rendered to you, even this garland of faded wild flowers, which the illustrious Shri rivals, like a co-wife. May your feet be a fire that destroys all the impure wishes in our hearts. Your feet caused fear in the army of the asuras and granted the army of the gods freedom from fear. The valour in your three strides was like a flagpole, from which, like banners, was strung the one with the three streams. [1046] O powerful one! This ensured heaven for the virtuous and drove the deceitful away from there. O illustrious one! We worship your feet. May they cleanse us of our sins. Like cattle tethered through the nose, Brahma and the others, and those with bodies, are under your subjugation, in your form as time. They struggle against each other. You are beyond Purusha and Prakriti. O Purushottama! May your feet spread benefit among us. You are the cause behind creation, preservation and destruction of the unmanifest, the jivatman and even Mahat. You are spoken of as time, with three naves. [1047] As time, your movements are imperceptible, but you are engaged in diminishing everything. You are the supreme being. It is from you that Purusha obtains the seed of creation, invincible in its energy, and impregnates, like an embryo, the principle of Mahat. Thus joined, from within itself, it creates this golden cosmic egg, with the external sheaths that cover it. You are the lord of everything mobile and immobile. You are the lord of the senses. [1048] The objects of the senses arose from the transformation of the gunas, which are the result of your maya. However, even though you enjoy the objects of the senses, you are never attached to them. Others may themselves renounce the objects of the senses, but are scared of them. You have sixteen thousand wives. They exhibit their smiling glances and alluring feelings by arching their eyebrows. They send impudent messages of engaging in intercourse, using Ananga's arrows. However, they have not been able to agitate your senses even for an instant. There are streams of amrita in the form of your accounts and there are also rivers that have flowed after washing your feet. Both can destroy all the impurities of the worlds. Those who desire purification for themselves approach either of these two tirthas—hearing your accounts from the sacred texts, or bathing their limbs in waters that have flowed from your feet."'

Badarayana's son said, 'Along with the gods and Isha, the performer of one hundred sacrifices [1049] praised Hari. Stationed in the sky, he bowed down and addressed Govinda in these words.

'Brahma said, "O lord! Earlier, you were requested by us to relieve the earth of her burden. O one who exists in the atmans of everything! All that we asked for has been accomplished. You have established dharma among virtuous ones who are devoted to the truth. Your fame has been spread in all the directions and it destroys all the impurities of the world. Descending in the lineage of the Yadus, you have manifested your supreme form. For the welfare of the world, you have performed wonderfully powerful deeds. O lord! During kali yuga, virtuous people who hear about your conduct and chant it will easily cross over the darkness. O Purushottama! O lord! Since you descended in the lineage of the Yadus, one hundred and twenty-five autumns have passed. O one who holds up everything! So far as the task of the gods is concerned, nothing remains now. Because of the curse of the brahmanas, it is as if your lineage has already been destroyed. Therefore, if you so desire, please enter your supreme abode again. O Vaikuntha! We are your servants. Save us, the guardians of the worlds, and their worlds."

'The illustrious one replied, "O lord of the gods! I have understood what you have said. All your tasks have been accomplished and the earth's burden has been reduced. Through their valour, courage and prosperity, this lineage of the Yadus wished to devour the world. But I have checked it, just as the shoreline holds back the great ocean. If I leave without destroying this insolent lineage of the Yadus, the world will be destroyed by their surging flow. Because of the curse of the brahmanas, the destruction of the lineage has now started. O Brahma! O unblemished one! When it is over, I will visit you in your residence."' [1050]

Shri-Shuka continued, 'Thus addressed by the protector of the worlds, Svayambhu bowed down before him. Along with the large number of gods, the divinity returned to his own abode. After this, terrible portents arose in Dvaravati. Witnessing these, the illustrious one spoke to all the assembled elders among the Yadus. The illustrious one said, "These terrible portents have arisen all around us. This is because of the curse imposed on our lineage by the brahmanas and it is impossible to counter it. O revered ones! If we wish to live, we should no longer reside here. Prabhasa is an extremely sacred place. Without any delay, let us go there today. Because of Daksha's curse, the lord of the stars was seized by consumption. [1051] After bathing there, he was instantly cleansed of the sin and resumed waxing again. Let us also bathe there and satisfy the gods and the ancestors. Let us feed the revered brahmanas with food that possesses all the qualities. They are worthy recipients and with a great deal of respect, let us give them gifts. Using these donations like boats, we will easily cross over this ocean of hardships." O descendant of the Kuru lineage! The illustrious one instructed the Yadavas in this way. Making up their minds to go to that tirtha, they started to yoke their chariots.

'O king! Uddhava saw this and heard what the illustrious one had said. He was always devoted to Krishna and he too saw the terrible portents. He approached the lord of all the lords of the worlds in private. He bowed his head down at his feet. Joining his hands in salutation, he spoke to him. Uddhava said, "O god! O lord of the gods! O lord of yoga! Hearing and chanting about you is sacred. O lord! You are capable and you could have countered the curse of the brahmanas. But you have decided to destroy the lineage and give up the world. O Keshava! O protector! Even for half a kshana, I cannot tolerate being separated from your lotus feet. Also take me to your own abode. O Krishna! Your pastimes are extremely auspicious for men and are like nectar to the ears. As soon as they hear it, people give up all other desires. Whether we are lying down, seated, standing, bathing, playing or eating, we are always devoted to you. We love you like our own selves. How can you abandon us? By being servants to you, we are capable of defeating your maya—eating the remnants of your food and ornamenting ourselves with garlands, fragrances, garments and ornaments that you have already enjoyed. There are rishis who use the wind as a garment. They are mendicants and hold up their seed. They are serene and unblemished *sannyasi*s. They go to your abode, known as the brahman. O great yogi! But we wander around in this world, following the path of karma. By conversing about you with those who are devoted to you, we will cross over this insurmountable darkness. We will remember you and chant about what you have done and said, your strides, your generous smiles, your glances and your playful pastimes. You followed the conduct of the human world and did all this." O king! Devaki's illustrious son was addressed in this way. In that extremely private place, he spoke to his beloved servant, Uddhava.'

Chapter 11(7)

'The illustrious one said, "O immensely fortunate one! You have correctly described what I wish to do. Brahma, Bhava and the guardians of the worlds desire that I should return to my own abode. In this world, I have completely accomplished the task of the gods. Requested by Brahma, that is the reason why I descended, along with my portion. [1052] The lineage has already been burnt by the curse and will be destroyed by fighting with each other. On the seventh day, the ocean will overflow and submerge this city. As soon as I abandon this world, it will certainly lose everything that is auspicious in it. O virtuous one! It will soon be overtaken by kali. When I leave, you should no longer reside on earth. You are without sin. However, in kali yuga, people will be full of sin. Therefore, give up all attachment towards your own relatives and friends. You must completely immerse your mind in me and, impartial in vision, wander around the earth. Everything that is perceived through the mind, words, eyes, ears and other senses is perishable. Know that these are thought because of maya. A person who is separated from the truth roams around, pursuing many objectives and suffering from good and bad consequences. Because of a sense of differentiation in his intelligence, he thinks of good and bad karma, akarma and vikarma. [1053] Therefore, control the aggregate of the senses. Control your mind and visualize this universe within your own atman. See your atman spread out within me, the lord. With jnana and vijnana, realize that your atman is one with all embodied beings. You will realize the atman and be content in the atman. There will be no impediments in your progress. A person who is beyond perceptions of good and bad is like a child. He does not refrain from what is prohibited because it is prohibited, or because he uses his intelligence to judge what is good or bad. He is serene and friendly towards all beings. Fixed in jnana and vijnana, he sees that the universe is pervaded by my atman and does not face hardships again."' [1054]

Shri Shuka continued, 'O king! The great devotee of the illustrious one was thus instructed by the illustrious one. Uddhava was eager to know the truth. He prostrated himself before Achyuta and said the following.

‘Uddhava said, “O lord of yoga! O one who spreads yoga! O one whose atman is yoga! O one from whom yoga results! For my benefit, you have said that renunciation is the sign of sannyasa. O lord! Renunciation is extremely difficult for those who desire objects of pleasure for themselves. O one whose atman is in everything. This is especially true of those who are not devoted to you. That is my view. O illustrious one! Because of foolish intelligence, I am immersed in notions of ‘I’ and ‘mine’. Your maya has created this bondage for me. Therefore, instruct your servant, so that I can easily follow those instructions. You are the self-illuminating atman. You are the truth. O lord! Barring you, I do not see anyone, even among the gods, who can do this. The minds of Brahma and all the others with bodies are confounded by your maya and conceive the external as the truth. You are perfect. You are without limits. You are the omniscient lord. You are without agitation. You are the one who resides in Vaikuntha. Though my mind has renounced, I am tormented by material hardships. O Narayana! O Nara’s friend! I seek refuge with you.”

‘The illustrious one continued, “There are men in this world who are often accomplished in discerning the truth about the world. Using their own intelligence, they raise their atmans above inauspicious desires. Especially for humans, the atman is one’s preceptor. Through direct perception and inference, a person can realize what is best for himself. There are patient people who are accomplished in samkhya and yoga. With this, they can directly see me, along with all my potencies. Many kinds of bodies have been created—with one foot, with two feet, with four feet, with many feet, or with no feet. Among all these, humans are dear to me. In this form, they can search for me, the lord, through signs. I cannot be perceived through the qualities, [1055] but can be inferred through the signs. [1056] In this connection, an ancient history is recounted. This is a conversation between the infinitely energetic Yadu and an avadhuta. There was a young and wise brahmana who was an avadhuta. On seeing him wander around, without any fear, Yadu, who knew about dharma, questioned him.

‘“Yadu asked, ‘O brahmana! Though you do not do anything, how did you come to possess this greatly developed intelligence? Having acquired this knowledge, you are roaming around in this world, like a child. In general, men pursue dharma, artha and kama and for this purpose, try to obtain lifespan, fame and prosperity. You are capable, wise and accomplished. You are extremely handsome and your speech is like amrita. However, you do not desire to do anything. You are like a dumb or crazy person, like a pishacha. People are scorched in the fire of desire and avarice. However, you are not burnt by that fire. You are free, like an elephant stadning in the waters of the Ganga. [1057] O brahmana! What is the reason for your finding bliss in your own atman? We are asking you. Please tell us. How are you devoid of touch and the other senses? You are alone in your atman.’”

‘The illustrious one continued, “The immensely fortunate Yadu asked the immensely intelligent brahmana. Asked respectfully, the brahmana spoke to the one who was bent down in humility.

‘“The brahmana replied, [1058]‘O king! Using my intelligence, I have had many preceptors. Having obtained my intelligence from them, I have become free and roam around this world. Listen. O king! I have accepted twenty-four as my preceptors—the earth, the air, space, water, fire, the moon, the sun, the pigeon, the python, the ocean, the moth, the bee, the elephant, the gatherer of honey, the deer, the fish, Pingala, the osprey, the child, the maiden, the maker of arrows, the snake, the spider and the wasp. My knowledge and conduct are derived from whatever I have learnt from them. O Yayati’s son! O tiger among men! I will tell you exactly what I have learnt from each of them. Listen to what I have to say. Even if a person is attacked by creatures, he must be patient and realize that they are under the control of destiny. Having grasped this, a person must not deviate from his path. I have learnt this conduct from the earth. Everything in this world must be for the sake of others. The benefit of others is the reason for one’s birth. As a student of the mountain and as a student of the tree, [1059] a virtuous person learns about living for others. A sage must be satisfied with whatever is necessary for physical subsistence and must not seek gratification of the senses. [1060] Knowledge must not be destroyed. Nor must speech and the mind be agitated. A yogi comes into contact with objects that possess many kinds of characteristics. However, like the air, his atman must not be attached to the good or the bad. In this world, one enters a body that is made out of the elements and thereby assumes their attributes. But just as the air bears scents, but is not attached to them, a yogi who has realized the atman must not be attached to these attributes. Space is present within all mobile and immobile objects. But though it pervades, it is unlimited and unattached. A sage must meditate and behave like the pervasive sky. Despite association, he must be unattached, with his atman immersed in the brahman. Space is not touched by clouds and other things that are borne along by the wind. In that way, like space, a man must not be touched by fire, water and food and other qualities that are created by time. Water is naturally pure, gentle and sweet. At tirthas, its purifying qualities are chanted about. In that way, a sage must be friendly towards men and must purify them. Like the fire, a person who is united with his atman blazes because of his austerities. He is unshakeable and uses his stomach as a vessel. [1061]

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'The brahmana continued, "O king! Embodied beings can experience happiness of the senses in heaven or hell too. Therefore, a learned person must desire to avoid unhappiness. Like the python, a person should not make any efforts, but should eat whatever turns up on its own. This is regardless of whether the food is tasty or tasteless, large in quantity or small. Like the giant serpent, he must be content with whatever fortune brings to him. Even if there is no food, he must not make any efforts and must fast. Even if it is for many days, he must lie down. Even if he possesses energy, physical strength and mental strength, he must not make efforts to maintain the body. He must lie down, without any sleep. Even if he possesses his senses, he must not make efforts. A sage must be as tranquil and deep as the ocean, fathomless and impossible to cross. He possesses no limits. He is as calm as the water and cannot be agitated. Depending on what rivers do, an ocean does not overflow or dry up. Like that, a sage who is devoted to Narayana is not affected by the fulfilment or non-fulfilment of his wishes. A woman has been fashioned by the god's maya. On seeing her, a person who has not conquered his senses is tempted by her seductive behaviour. Like a moth headed towards a fire, he descends into blinding darkness. A foolish person's mind is allured by a woman's golden ornaments and garments and other objects fashioned out of maya. His mind is tempted by the desire to gratify the senses. With his vision destroyed, he is destroyed like a moth. A sage must follow the conduct of a bee and with each morsel, only eat a little, just enough to maintain the body. Without causing trouble, he must not tarry at any household for long. [1062] The bee collects the essence from flowers everywhere, big or small. Like that, an accomplished man gathers from all texts, great or small. "This is what I will eat when evening is over. This is what I will eat tomorrow." What has been begged must not be collected in this fashion. The hand is the vessel and the stomach is the container. One must not collect, as the bee does. A mendicant must not collect for eating at night or the next day. If a person collects the way a bee does, he and his collection are destroyed. Even with a foot, a mendicant must not touch a young woman, not even an image made out of wood. Otherwise, like a male elephant that wishes to touch the limbs of a female elephant, he will be bound. A wise person must never approach a woman. She is like his death. A male elephant which does this is killed by a stronger male elephant. An avaricious person accumulates after making efforts. He does not give it away, nor enjoy it. The wealth is stolen and enjoyed by others, just as the gatherer of honey steals honey from a honeycomb. Those who desire the life of a householder aspire to acquire riches after a great deal of effort. However, like the honey gatherer, the mendicant enjoys this before the householder. A mendicant who roams around in the forest must never listen to songs about carnal pleasures. He must learn from the deer. Captivated by the hunter's singing, it was captured. Addicted to the dancing, musical instruments and singing of vulgar women, Rishyashringa, the son of a deer, came under their subjugation and became like a puppet. If a person is bewitched by taste, the tongue becomes extremely powerful for him. His intelligence becomes wicked and he faces a futile death, like a fish through a hook. Through fasting, learned people quickly bring their senses under control, with the exception of the tongue. When one is without food, its power increases. Until this sense has been conquered, it cannot be said that a man has conquered his senses. The tongue must be defeated. When taste has been conquered, everything has been conquered.

'"In ancient times, in the city of Videha, there used to be a courtesan named Pingala. O son of a king! Listen to what I learnt from her. Once, that svairini sought to entice a beloved into her house. At the right time, she stood outside her door, displaying her supreme beauty. O bull among men! She was greedy for money. She looked at the men who were passing along the road, considering who would pay her price. She wanted a wealthy lover. Prostitution was her means of subsistence and men came and went. She kept thinking, 'Perhaps another wealthy person will approach me and give me a lot of money.' As she waited at the door in this vain hope, she lost her sleep. Sometimes, she went out into the street. Sometimes, she again entered her house. In this way, midnight arrived. In her wish for money, her mouth dried up and her mind was distressed. As a result of her thoughts, a great sense of detachment arose in her and it brought happiness. Non-attachment is like a sword in a man's hand. It severs the bonds of desire. Her mind was full of non-attachment, and hear her song from me. O king! A person in whom non-attachment has not been generated is unable to cast aside the bonds of the body. This is just like a man without vijnana being unable to give up the notion of 'mine'.

'"Pingala said, 'Alas! Behold my pervasive delusion. I have not been able to conquer my atman. Like a foolish person, I desire pleasure, even from a worthless lover. The most beloved person, the one who can give me pleasure, is near me. He will always give me riches, but I have forsaken him. Like an ignorant person, I am serving an inferior person who cannot satisfy my desires. This gives rise to misery, fear, mental distress, grief and delusion. I have tormented my atman in vain. My occupation has been that of a courtesan. It is a censured vocation. Hankering after riches, I sell myself to pitiable men who seek women. Thereby, I hope to obtain pleasure and riches for myself. Who but me would crave for this house made out of nine gates? [1063] It is fashioned out of bones, the spine, the ribs, the bones of the hands and the feet, body hair and nails, and is covered with skin. It is full of urine and excrement that oozes out. In this city of Videha, I am the only person who is foolish in intelligence. I did not desire Achyuta, who gives his own atman to others. Instead, like a wicked person, I wished for others. He is the most beloved well-wisher. He is the protector. He is the atman in all embodied creatures. I will sell myself to him and like Rama, find pleasure with him. What pleasure can men provide to wives who desire pleasure? They have a beginning and an end and time separates them from their wives. This is also true of gods. I must have done some karma that makes the illustrious Vishnu favour me. I have hankered after evil desires. However, this non-attachment, the bringer of pleasure, has been generated in me. For someone as unfortunate as me, the hardship has become a cause of non-attachment. A man who desires serenity can destroy all bondage through this. I will bow my head down and accept this favour, giving up all carnal pleasure and wicked desires. I will seek shelter in the lord. I am faithful and devoted. I will survive on whatever comes to me. I will enjoy myself and find pleasure in the atman. If a person falls down into the well of samsara, his vision is destroyed by material objects. His atman is devoured by a serpent in the form of time. Apart from the supreme lord, who can save such a person? When a person is not distracted, he can see that this entire universe is being devoured by a serpent in the form of time. He realizes that his atman is his own protector and he becomes detached towards everything that is material.'"

'The brahmana said, "Having made up her mind in this way, she gave up and severed all the wicked desires for lovers. Resorting to serenity, she sat down on her bed. Hope is the greatest misery. Lack of hope is the greatest happiness. Therefore, severing all desire for lovers, Pingala slept well, in happiness."'

Chapter 11(9)

‘The brahmana said, “Whatever men love to possess is the cause of their misery. A learned person who possesses nothing obtains infinite happiness. Powerful ospreys who did not have any flesh attacked an osprey that had some flesh. When it gave up that piece of meat, it obtained happiness. I have no sense of honour or dishonour. I do not have to think about my home or children. I sport with my own atman and find pleasure in my own atman. Like a child, I thus roam around this world. There are two kinds of people who are free from anxiety and are flooded with supreme bliss. There is the dumb and ignorant child and there is the person who has gone beyond the gunas. Once, a maiden had to herself receive guests who had come to her house to choose her, [1064] her relatives having gone elsewhere. She welcomed them hospitably. O king! In private, she was pounding some paddy so that she could serve them food. However, the conch shell bangles on her hands rubbed against each other and made a sound while she was pounding. She was greatly ashamed at this and embarrassed because of what they would think. [1065] One by one, she broke all the bangles, so that only two remained on each hand. However, as she pounded, these still rubbed against each other and created a sound. Therefore, she broke one from each pair so that the other one would not create a sound. O scorcher of enemies! I wandered around the world, wishing to know the truth about the world. That is how I witnessed the lesson I learnt from the maiden. When many people reside together, there are quarrels. When there are two, there is conversation. Therefore, one must reside alone, like the maiden’s bangle. Having perfected the *asana*, [1066] one must control the breath and fix the mind. Non-attachment must be cultivated through the practice of yoga. The mind must be attentively steadied. When the mind is permanently fixed on him, the particles of karma are gradually shed off. As sattva increases, rajas and tamas are destroyed. Like a fire extinguished without kindling, one achieves *nirvana*. One’s mind is then completely immersed in one’s atman. One is no longer conscious of anything, inside or outside. This is like a maker of arrows who was so absorbed in the making of his arrow that he did not notice the king passing by his side. A person must move around alone, without a fixed residence. He must not be distracted and must seek out caves. [1067] The sage's activities must be such that he is not noticed. He must be alone and must speak little. When a person attempts to construct a house, this is futile and leads to misery, since his existence is itself temporary. A snake enters a house that has been built by someone else and enjoys happiness. Narayana is the only divinity. Earlier, he used his own maya to create. At the end of the kalpa, using his portion known as time, he withdraws. [1068] He is the lord of the universe. He is absolute and without a second. He is the support of his atman and supports everything. Everything seeks refuge in him. Using his powers in the form of time, he brings his powers, sattva and the others, into a state of equilibrium and remains as the original being. He is the lord of Purusha and Pradhana. For both superior and inferior beings, he is the supreme. He has been described as kaivalya. He is the aggregate of pure consciousness and bliss, and there is nothing else that can designate him. His atman is pure consciousness. O scorcher of enemies! At the time of the original creation, he used his own maya to agitate the three gunas and create the thread. [1069] This thread is spoken of as the manifestation of the three gunas and creates the universe, which faces in all the directions. This universe is woven into that thread, through which, humans undergo samsara. From inside its heart, the spider expands its web through its mouth, plays for a while and then swallows it up again. The great lord behaves like that. If an embodied being fixes his mind and intelligence completely in something, out of love, hatred or fear, that will certainly be the form he obtains. O king! An insect is forced by a wasp to enter its nest and once there, it thinks about the wasp and assumes its form, without giving up its former form. O lord! My intelligence has learnt from these preceptors. Now hear about what my intelligence has learnt from my own body. I will tell you. Since it has caused non-attachment and discrimination, my body is my preceptor. Since it is subject to creation, preservation and destruction, it is a constant source of hardships. Nevertheless, I have used it to contemplate the truth. Having determined that it belongs to others, [1070] I roam around without being attached to it. It is with a desire to nourish and develop this beloved body that a person goes through great hardships to get a wife, offspring, riches, animals, servants, houses and relatives and accumulate wealth. However, at the end, it is destroyed, just as a tree follows its dharma and perishes, leaving a seed behind. The tongue drags such a person in one direction, thirst in another. The genitals drag in one direction, the stomach or the ears somewhere else. The sense of smell drags in one direction, the fickle eyes in another. The organs of action head elsewhere. These are like many co-wives who tug at the master of the household. In ancient times, using his own potencies, the one without origin created many species—trees, reptiles, animals, birds, gnats and fish. However, his heart was not satisfied with this and he fashioned humans. The divinity was delighted, because they possessed the intelligence to realize the brahman. Though it is not permanent, this birth as a human is extremely difficult to obtain and comes after many births. Before he dies, a persevering person must immediately make efforts to prevent his downfall. Indeed, the objects of the senses can be enjoyed as any kind of species. In this way, non-attachment was generated and I obtained insight about vijnana. Devoid of attachment, I roam around in this world and have no sense of ahamkara. Jnana obtained from a single preceptor is not stable and may not even be complete. Though the brahman is without a second, rishis have chanted about it in many ways."

'The illustrious one concluded, "The brahmana, profound in his intelligence, spoke to Yadu in this way and sought his leave. The king honoured and worshipped him. Happy, he went to wherever he had come from. Hearing the words of the avadhuta, the forefather of our ancestors freed himself of all his attachments and his mind became impartial towards everything."'

Chapter 11(10)

'The illustrious one said, "A person must seek refuge with me and carefully follow his own dharma, as instructed by me. Without harbouring any desire, he must observe the conduct appropriate to his varna, ashrama and lineage. With his atman purified, he must think about the truth and see that embodied beings are attached to material objects. Since these are based on the gunas, all efforts will lead to calamities. While asleep, one sees material objects, thinking and wishing for them, but this is futile. Similarly, because of the gunas, the intelligence thinks of the atman as many and differentiated. Immersed in me, a person must give up acts of pravritti and engage in acts of nivritti. A person must be engaged in inquiring and must not accept acts simply because they have been sanctioned. Having immersed himself in me, a person must always accept the norms of yama and, occasionally, the norms of niyama. [1071] He must be free from pride and envy. He must be accomplished, without a sense of ownership and firm in his friendship. He must not be hasty and must seek to know the truth. He must not be jealous and must not waste his words in unnecessary talk. He must be indifferent towards a wife, offspring, a house, fields, relatives, property and other things. He must be impartial and realize that all these are for the purposes of the atman. The gross is distinct from the subtle. Similarly, he must look at his own atman and know it as distinct from the body. The fire is different from the kindling that is burnt. The fire that burns is different from the one that illuminates. Depending on the qualities of what it has entered, the fire assumes those qualities—dormant, blazing, large, small. That is the way with the atman and the attributes of the body.

'"This body is fashioned out of Purusha's gunas and is bound to this samsara. It is only through knowledge that a being can separate these from the atman. Therefore, through inquiry, one must approach the pure and the supreme that is within oneself. Gradually, one must give up the perception that material objects are real. The preceptor is like the lower piece of kindling that is the support and the disciple is the upper piece of kindling. Instruction is the friction between the two and knowledge is the resulting fire that brings happiness. The pure intelligence of a disciple is refined through the intelligence of an accomplished preceptor and drives away the maya that results from the gunas. The gunas are eventually burnt and so is the intelligence itself, just as the fire is pacified when there is no kindling left. O dear one! You may think there are many agents who perform karma and many who enjoy the consequent happiness and unhappiness; you may think that all the material objects in the world are eternal, as some sacred texts say, regardless of the progress of time; you may think that all the material objects have an original existence, the intelligence perceiving them as different depending on their origin, transformations and forms; you may think that all embodied beings constantly adopt different forms, depending on their births, states and other things, but even then, the agents of karma are not noticed to be independent. [1072] What is the value of the enjoyment of joy or misery by someone who is under someone else's control? It is seen that even learned embodied beings do not enjoy even a little bit of happiness. Nor do foolish people experience unhappiness. Therefore, ahamkara is pointless. Even if people know how to achieve happiness and how to remove unhappiness, they do not know the yoga that will directly enable them to avoid the power of death. When death is at hand, what material object of desire provides happiness? When one is conveyed to a place of execution so as to be killed, this does not satisfy. We have already seen that the happiness we have heard about is contaminated by rivalry, envy, decay and death. There are many impediments in pursuing objects of desire. Like agriculture, it ofen fails. Even if the recommended dharma [1073] is properly performed, without any impediments, a person earns certain positions and goes to them. Hear about these. In this world, when gods are worshipped through sacrifices, the performer of the sacrifice goes to the world of heaven. He has earned this divine state for himself and, like a god, enjoys himself there. Because of his own accumulated good deeds, he is astride a vimana and is praised by gandharvas. He wears enchanting garments and is amidst celestial women. The vimana is adorned with bells, nets and garlands and can go anywhere it wills. Along with the women, he amuses himself in divine pleasures. He is content and does not know that he will fall down. He enjoys himself in heaven until his store of good deeds is exhausted. When the store of good deeds is exhausted, driven by time, he is made to unwillingly fall down. There may be a person who is addicted to adharma because of his association with wicked people or because he has not conquered his senses; he is addicted to desire, miserly and avaricious; he craves for women and causes injury to beings; he kills animals without following the injunctions; he offers sacrifices to large numbers of pretas and bhutas; such a person is helpless and goes to many hells, where he is submerged in terrible darkness. Having assumed a body, he again undertakes karma that leads to hardships in the future. Therefore, he has to assume another body there. What happiness can there be for a person who follows the dharma of mortals? The worlds and the guardians of the worlds live for a kalpa and are scared of me. Brahma, whose lifespan is for two *parardha*s, [1074] is also scared of me. The gunas create karma and the gunas create the senses. The jivatman is united with the gunas and enjoys the fruits of karma. As long as disequilibrium between the gunas exists, until then, there will be differentiated perception of the atman. As long as differentiated perception of the atman exists, until then, there will be dependence on something else. As long as dependence on something else exists, until then, there will be fear from the lord. Therefore, those who resort to the gunas and are absorbed in them are confounded and lament. When there is imbalance in the gunas, I am addressed by different names—time, atman, agama, the world, nature, dharma and so on."

'Uddhava asked, "O lord! In the body, the jivatman is born with the gunas and exists amidst them. How can it not be covered and bound by the gunas? Alternatively, how can it be bound by them? What are the signs of it existing, amusing itself, enjoying itself, letting go, lying down, being seated, or leaving? O Achyuta! O supreme among those who can answer questions! Tell me this. How can it always be bound? How can it always be free? This is the doubt that I have."'

Chapter 11(11)

'The illustrious one said, "I am bound" or "I am free", such descriptions are for the gunas, not in reality. The gunas have their roots in maya. For me, there is no bondage or liberation. Grief, confusion, happiness, unhappiness and the state of the body result from maya. What one sees in a dream is not spoken of as real. It is the same with samsara. O Uddhava! Among embodied creatures, knowledge and ignorance have existed since the beginning and have been fashioned by my maya, leading to bondage or liberation. O immensely intelligent one! The jivatman is part of my portion, but is bound because of ignorance. The state of liberation occurs through knowledge. I will speak to you about the contrary signs of bondage and liberation. O son! [1075] Though existing in the same body, these are opposite kinds of tendencies. These are like two birds which are similar and are friends. [1076] By chance, they have made their nest on the same tree. One of them eats the fruits of the *pippala* tree. The other one does not eat, but is stronger. The one who does not eat the fruits of the pippala tree has knowledge and knows himself, as well as the other one. However, this is not true of the one who eats the fruits of the pippala tree. He is full of ignorance and is always bound. The one who possesses knowledge is always free. Like a person waking up from sleep, the learned person knows that he is in a body, but is not the body. However, like seeing something in a dream, an evil-minded person is in the body and does not know that he is not the body. A learned person accepts the senses and the objects of the senses, knowing that these attributes are products of the gunas. He is not attached to an act as an agent. However, an ignorant person exists in this body and, driven by destiny, performs acts through the senses, which are the products of the gunas. He takes himself to be the agent and is bound. Thus, in acts of lying down, sitting, walking, bathing, seeing, touching, inhaling, eating, hearing and other things, the learned person is not bound. He knows that these are experienced by the gunas. Though he exists in the material body, he is not touched, just as the sky, the sun or the wind are not attached. His vision is accomplished and sharpened through non-attachment and his doubts are dispelled. Like a person who has woken up from sleep, he turns away from these things. When a person's breath of life, senses, mind, intelligence and conduct are devoid of desire, even though he is in a body, he is not bound by the gunas. A learned person is not affected when he is injured through violence, nor if he is worshipped by chance. He does not praise or criticize, regardless of what is done or said, good or bad. Delinked from good and evil, a sage is impartial in his outlook. He does not speak anything, or think about doing anything, good or bad. He takes pleasure in his own atman.

With this kind of conduct, a sage roams around, like a dumb person. If a person is accomplished in the sacred texts about the brahman, but he is not immersed in the supreme, all his efforts bear no fruit. These are like the efforts of a person who tends to a cow that yields no milk. O dear one! If a person maintains a cow that has already been milked [1077] or maintains an unchaste wife, if his body is under someone else's control, if his offspring are wicked, if his wealth is not used for worthy purposes, or if his words are not used to speak about me, he is a person who moves from one misery to another misery. O dear one! Words that speak about my deeds of creation, preservation and destruction, my avataras, births and pastimes, are those that purify the worlds. Words that do not speak about these are barren and the intelligent do not accept them. Having thus inquired, one must give up the error about the atman being many. The mind must be immersed in the all-pervasive me and everything else must be given up. If you are incapable of fixing your mind in the brahman in an unwavering fashion, render all acts to me and undertake them with indifference. [1078] O Uddhava! Listen faithfully to extremely auspicious narrations about me. They purify the worlds. Repeatedly chant, remember and enact my birth and deeds. Seeking refuge in me, undertake dharma, artha and kama for my sake. In this way, you will obtain unwavering devotion in me, the eternal one. A person who associates with virtuous people develops devotion towards me and worships me. Hence, he easily obtains my abode, seen by virtuous people."

'Uddhava asked, "O Uttamashloka! O lord! In your view, what kind of a person is virtuous? What kind of devotion towards you is approved of by virtuous people? O controller and supreme being! O controller of the worlds! O lord of the universe! I am bowing down before you. I am devoted to you. I am seeking shelter in you. Please tell me this. You are the brahman. You are the paramatman. You are detached like the sky. You are the supreme being. You are superior to Prakriti. O illustrious one! It is because of your own wishes that you assume different kinds of forms and descend."

'The illustrious one replied, "A sage is compassionate and does not injure others. He is forgiving towards all creatures. He bases himself only on the truth and his atman is without blemish. He is impartial and always tries to help others. His mind is not affected by desire. He is mild and controlled. He is pure and possesses nothing. He is not attached to this world. He eats moderately and is serene and steady. He seeks refuge in me. He is not distracted. His intelligence is deep. He is determined and has conquered the six attributes. [1079] He is not proud, but honours others. He is willing to teach and friendly. He is merciful and wise. He knows his own dharma and what I have instructed about good and bad. However, he ignores them and worships me. [1080] Such a person is supreme. Those who worship me may or may not know my nature. However, because they single-mindedly worship me, they are regarded as the supreme among devotees. O Uddhava! Seeing, touching and worshipping my signs and people who are devoted to me; serving, praising and chanting about my qualities and deeds; devotion towards hearing about my account and meditating on me; rendering everything that has been obtained and their own selves to me; immersing themselves in accounts of my deeds and taking delight in my festivals; singing, dancing, playing musical instruments and engaging in collective festivities in my temples; going on pilgrimages and rendering me the sanctioned offerings at the time of all the annual festivals; getting initiated into methods of worshipping me through the Vedas and the tantras and observing my vows; singly, and with others, making efforts to erect my images; constructing gardens, groves, pleasure grounds, cities and temples; like a servant, rendering service at my temples without any duplicity, through sweeping, smearing, sprinking and ornamenting; being without pride, insolence and self-praise; not using anything that is offered to me, not even the light of a lamp; rendering everything that is loved in this world, including what is most dear, to me—these are the things that make one qualified for the infinite. O fortunate one! The sun, the fire, brahmanas, cattle, Vaishnavas, the sky, the wind, the water, the earth, the atman and all creatures—these are places where I am worshipped. I am worshipped in the sun with hymns from the three Vedas. I am worshipped in the fire through the oblations that are offered. O dear one! In the best of brahmanas, I am worshipped through hospitality. I am worshipped in cattle with grass and other things. Through fraternal affection, I am worshipped in Vaishnavas. In the heart and in the sky, I am worshipped through faithful meditation. I am worshipped in the best of the wind through intelligence. [1081] I am worshipped in the water through various objects [1082] mixed with water. I am worshipped in the earth with various mantras. I am worshipped in one's own atman with objects of pleasure. I am worshipped in all creatures as the atman that is in their hearts. I am the kshetrajna who is there in all creatures. Those who worship me are impartial and see me everywhere. In these places of worship, one must control oneself and serenely meditate and worship me in my four-armed form, with a conch shell, chakra, mace and lotus. If a person controls himself and worships me through sacrifices and civic works, he develops devotion towards me. Through serving virtuous people, remembrance about me is generated. O Uddhava! In general, there is no means other than *bhakti yoga* and association with the virtuous. This is generally the best, because I support the virtuous."'

Chapter 11(12)

'The illustrious one said, "The control of yoga, samkhya, dharma, studying, austerities, renunciation, sacrifices, civic works, donations, vows, worshipping through mantras, tirthas, niyama and yama cannot capture me as easily as does association with the virtuous. That destroys all attachment. From one yuga to another yuga, many creatures have obtained me through association with the virtuous—daityas, yatudhanas, animals, birds, gandharvas, apsaras, nagas, Siddhas, charanas, guhyakas, vidyadharas, humans, vaishyas, shudras, women, outcastes and those who were dominated by rajas and tamas in their nature. There were Vrishaparva, Bali, Bana, Maya, Vibhishana, Sugriva, Hanuman, Riksha, [1083] the elephant, the eagle, [1084] Vanikpatha, [1085] the hunter, [1086] the gopis from Vraja and the wives of the brahmanas who were performing the sacrifice. They did not study large numbers of sacred texts. They did not worship great people. They did not observe vows, or torment themselves through austerities. They associated with those who were devoted to me and obtained me. It is only through devotion towards me that gopis, cattle, trees, [1087] animals and others with inferior intelligence and nagas [1088] became successful and easily obtained me. However, I cannot be obtained by making efforts through yoga, samkhya, donations, vows, austerities, sacrifices, expounding of the sacred texts, studying and sannyasa. With Rama, Shvaphalka [1089] brought me to Mathura. Because of their intense love, their [1090] hearts were devoted to me. As a result of separation from me, they suffered from great distress and could not find any happiness. I was their dearly beloved and they had spent nights with me in Vrindavana. When I was with them, they seemed to pass like half a kshana. O dear one! However, without me, it was like a kalpa. Rivers that enter the waters of the ocean no longer retain their names and forms. This is also true of sages immersed in meditation. Like that, bound in their association with me, their minds could not think of their own selves, or anything near or far. Those women desired me as a lover and did not know about my true form. However, through their association with me, hundreds and thousands of them obtained the supreme brahman. O Uddhava! Therefore, give up the primary injunctions and the secondary injunctions, pravritti and nivritti, what has been learnt and what is yet to be learnt. Seek refuge in me alone. I am in the atmans of all embodied creatures. Those who seek me with all their souls are granted freedom from fear by me."

'Uddhava said, "O lord of the lords of yoga! I have heard your words. But there is still a doubt and it does not go away. Therefore, my mind is in a whirl."

'The illustrious one replied, "He manifests himself inside the jivatman who has been given life. Through the sound of prana, he enters the cave. He assumes a subtle mental form. He is *matra, svara, varna* and *sthavishtha*. [1091] The fire exists as space in kindling. When two pieces of kindling are rubbed together with force, it is kindled by the heat and the wind acts like a friend and fans it. When a small spark has been ignited, oblations make it blaze up. That is the way I am manifested through speech. Like speech, action, locomotion, evacuation of urine and excrement, smell, taste, sight, touch, hearing, resolution, vijnana, ego, Pradhana and the transformations of sattva, rajas and tamas are my manifestations. I am the one who gives life. I am the refuge of the three gunas. I am the source of the cosmic lotus. I am unmanifest. I am alone and absolute. In the course, I divide and manifest my potencies in many different ways. I am like the seeds that appear in fields. Like a piece of cloth exists in the warp and woof of threads, I am woven into the universe and exist in it. This tree of samsara is ancient and based on karma. It yields flowers and fruits. It has two seeds, one hundred roots and three stalks. [1092] There are five major branches and these give rise to five kinds of juice. [1093] There are eleven smaller branches and two birds in the nest, with three kinds of bark. [1094] There are two fruits and they enter the sun. [1095] Vultures that dwell in villages [1096] eat only one kind of fruit. There are others who reside in the forest and eat the other kind of fruit. They are the swans [1097] who worship the absolute who appears in many kinds of forms. A person who knows that all this is formed out of maya is a person who truly knows. In this way, worship the preceptor; have single-minded devotion towards me; use the sharp axe of knowledge; persevere, sever the residence of the jivatman; be without distraction; realize the atman; after that, cast aside the weapon."' [1098]

Chapter 11(13)

'The illustrious one said, "The gunas of sattva, rajas and tamas concern the intelligence, not the atman. Using sattva, one should destroy the other two. Then, one should use sattva to subdue sattva. Through sattva, dharma is enhanced and a person develops the signs of devotion towards me. Sattva develops from the use of things that are *sattvika* in nature and dharma is furthered through this. Dharma destroys rajas and tamas and there is the excellent outcome of sattva being enhanced. When these two are destroyed, the foundation of adharma is quickly destroyed. A guna is the outcome of ten things—sacred texts, offspring, the place, time, karma, birth, meditation, mantras and samskaras. Among these, what the elders have spoken about is sattvika. What they have criticized is *tamasika*. What they are indifferent to is *rajasika*. For the enhancement of sattva, a man must cultivate things that are sattvika. That leads to dharma. That leads to jnana. That drives away loss of memory. A fire is generated from the friction of bamboos and that burns down the forest of bamboos. In that way, the body is the consequence of disequilbrium among the gunas and their interaction destroys it."

'Uddhava asked, "O Krishna! Mortal people generally know that gratification due to material objects is the cause of hardships. Nevertheless, like dogs, mules and goats, why do they pursue them?"

'The illustrious one replied, "It is ahamkara that leads to this perversion of intelligence and the heart becomes distracted. Though the mind is born from sattva, terrible rajas takes over. When the mind is full of rajas, resolutions and doubts result. In evil-minded people, this leads to thinking about the qualities of desirable things and this is impossible to resist. He is not in control of his senses and overtaken by desire, he performs corresponding acts. Though he can see the hardships this will bring about, he is confounded by the force of rajas. Even if a learned person's intelligence is agitated by rajas and tamas, with an unwavering mind, he must clearly see the taints and not get attached. Without getting distracted and distressed, he must gradually fix his mind on me, having conquered his breathing and having conquered his posture. This is the yoga that was taught to my disciples, Sanaka and the others. This is the means of withdrawing the mind and immersing it in me."

'Uddhava asked, "O Keshava! When, and in what form, did you instruct Sanaka and the others about this yoga? I wish to know about this."

'The illustrious one replied, "Sanaka and the others were born through the mental powers of Hiranyagarbha. [1099] They asked their father about the subtle yoga that leads to the supreme destination.'

'"Sanaka and the others asked, 'O lord! The mind gets attracted to the attributes of material objects and those attributes enter the mind. How can one give up the relationship between the two? How can a person who desires liberation transcend these?'"

'The illustrious one continued, "The great divinity, Svayambhu, the creator of beings, was asked in this way. However, his mind was fixed on the act of creation and he could not identify the fundamental answer. The divinity wished to know the ultimate answer to the question and thought about me. I appeared before him in the form of a swan. Seeing me, with Brahma at the forefront, they approached me and worshipped my feet. They asked, 'Who are you?' The sages wished to know about the truth and asked me this. O Uddhava! Listen to what I told them. 'O brahmanas! If this differentiation and multiplicity does not exist in the atman, how can such a question arise? What is the basis for me to answer? [1100] All living beings are made out of the five elements and therefore, they are essentially the same. "Who are you?" is a question whose words mean nothing. Everything perceived by the mind, spoken about in speech, seen through the eyes, or visualized by the other senses, is nothing but me. You must understand this. O offspring! The mind gets attracted to the attributes of material objects and the attributes enter the minds. In the jivatman's body, both the attributes and the mind relate to an atman that has me as the basis. Repeatedly realizing my form, a person must give up both—the attributes of material objects that enter the mind and the material objects, which also result from the mind. Being awake, sleeping and sushupti are states of the mind caused by the gunas. As a witness, the jivatman should ascertain that he is distinct from them. Because of the functioning of the gunas, the jivatman is bound to samsara. He should immerse himself in me, the state of turiya. He should thus renounce and discard both the attributes of material objects and the mind. Ahamkara creates the bondage of the atman and leads to its hardships. Therefore, a learned person must be detached and must give up all thoughts of samsara, basing himself on the turiya state. As long as a man does not use his reasoning to free his intelligence of this notion of many kinds of diversity, he is ignorant. Even though he is awake, he is asleep, like a person who takes himself to be awake in his dreams. Any states of existence that are separate from the atman, any differences that are created by them and any such objectives and causes are not real. They are false, like things seen in a dream. In a state of wakefulness, a person who is a lord of the senses uses his senses of perception and action to experience all external objects, knowing that their nature is temporary; in a state of sleep, he does that mentally; and in a state of sushupti, he withdraws them. He alone understands the functioning of the three states and remembers himself. Having thus considered the gunas, the mind and the three states of consciousness, one must firmly arrive at the determination that these have been caused by my maya and are imposed on me. [1101] Inference and the words of the virtuous are the sharp sword of jnana that can be used to sever the sources of all doubts that are in the heart. Hence, worship me. One must see that this universe is an illusion caused by the working of the mind. It can be seen today, but it will be destroyed tomorrow. It is extremely evanescent, like the circle of fire caused by a firebrand. In vijnana, it exists as one. It appears in many forms because of maya. The three states of consciousness, sleeping and the others, are caused by the transformation of the gunas. They are nothing but perception. Therefore, one must withdraw one's vision and refrain from all kinds of thirst. One must be silent and experience happiness in one's own atman. For this world, one must not strive for anything. Using one's intelligence, it can be observed that nothing in this material world is real. Until the moment of death, one must remember this and give up this illusion. A person who is a Siddha has comprehended his true nature. He does not notice whether this transient body is standing, or is seated. He does not care whether this body is destroyed by destiny, or whether he obtains a new one through destiny. [1102] This is like a person intoxicated with liquor not noticing whether he is wearing clothes or not. Karma has brought this body into being and therefore, it continues to strive, remaining alive and waiting. However, it is under the control of destiny. Established in *samadhi yoga*, one must transcend these illusory manifestations. Like a woken up from a dream, such a person does not serve the unreal. O brahmanas! I have spoken to you about the secret of samkhya and yoga. Know me as Yajna, [1103] who has come here with the intention of teaching you about dharma. I am the objective of samkhya, yoga, *satyam*, [1104] *ritam*, energy, prosperity, fame and self-control. O best among brahmanas! I am the ultimate refuge. All the gunas find a refuge in me. I am nirguna and am non-attached. I am the beloved friend of the atman. I exist everywhere and am without any kind of attachment. I am devoid of gunas.' Thus, the doubts of Sanaka and the other sages were dispelled. They worshipped me with supreme devotion. They praised me and chanted about me. Those supreme rishis worshipped me and honoured me properly. While they and Parameshthi [1105] looked on, I returned to my own abode."'

Chapter 11(14)

'Uddhava asked, "O Krishna! Those who know about the brahman speak about many ways of ensuring benefit. Many kinds of alternatives are spoken about as being important. Is there one that is the most important? O master! You have spoken about bhakti yoga and removing all kinds of desires and attachments, whereby, the mind becomes immersed in you."

'The illustrious one replied, "These words of mine came to be known as the Vedas. In the course of time, they were destroyed in the deluge. I originally spoke about it to Brahma, the dharma of devoting one's self to me. He spoke about it to his eldest son, Manu. The seven brahmana rishis, Bhrigu and the others, learnt it from him. The offspring learnt it from these ancestors—gods, danavas, guhyakas, humans, Siddhas, gandharvas, vidyadharas, charanas, *kindeva*s, [1106] kinnaras, nagas, rakshasas, *kimpurusha*s and others. However, their natures were affected by different combinations of sattva, rajas and tamas. These differences contributed to differences among creatures and their leaders. It is because of these differences in nature that colourful words [1107] flowed out. In this way, because of diversity in nature, there are differences in the views of men. Some of this occurred because of the nature of transmission. There were others who came to hold heretical views. O bull among men! The minds of men were confounded by my maya. Therefore, depending on their activities and their proclivities, they spoke about many kinds of ways of ensuring benefit. Some speak only of dharma. [1108] Others speak of kama. Others speak of truthfulness, self-control and serenity. Others speak of selfish ends and prosperity. Some speak of renunciation and fasting. Others speak of sacrifices, austerities, donations, vows, niyama and yama. All the worlds obtained through karma have a beginning and an end. They inevitably give rise to misery, darkness, inferiority, wretchedness and lamentation. O noble one! Those who have immersed their atmans in me do not have desire in any form. With their atmans in me, they enjoy a happiness that cannot be obtained by those who pursue material objects. He does not possess anything. He is controlled and serene. He regards everything impartially. His mind is satisfied in me. All the directions bring him happiness. With his atman immersed in me, he desires nothing other than me—not the states of Parameshthi, the great Indra, lordship, sovereignty over the earth, sovereignty over the nether regions, the siddhis of yoga, or emancipation from samsara. I do not love the self-created one, [1109] Shankara, Samkarshana, Shri or my own self as much as I love you. [1110] Such a sage is serene, without any desires. He is without enmity and is impartial in vision. I always follow such a person, so that I can be purified by the dust of his lotus feet. With his mind devoted to me, he desires nothing. He is tranquil. He is a great soul who is compassionate towards all creatures. His intelligence is not affected by the objects of desire he has not obtained. He is devoted to me and without any desires, experiences a happiness not obtained by anyone else. A person who is devoted to me may not have conquered his senses. Therefore, he may be agitated by the objects of desire. But because his devotion is powerful, he will not be overcome by the objects of the senses. O Uddhava! The flames of a blazing fire reduce the kindling to ashes. Just like that, devotion towards me burns down all sins. O Uddhava! What is achieved by strong devotion towards me is not achieved by yoga, samkhya, dharma, studying, austerities or renunciation. My atman can only be grasped through devotion. I am dear to the virtuous. Even if a person is born as a *svapacha*, devotion and faith towards me purifies him. Without devotion towards me, a person cannot completely purify himself through dharma, truth, compassion, learning and austerities. Without the body hair standing up, without the heart being melted, without tears of bliss flowing from the eyes, without devotion, how can the consciousness be purified? If a person is filled with devotion towards me, he purifies the universe. His speech is choked. His heart melts. He weeps repeatedly. Sometimes, he smiles. Without any shame, he sings and dances. Heated in a fire, gold gives up all its impurities and regains its pure form. When I am worshipped through bhakti yoga, the atman is cleansed from the impurities of karma. The more one hears about my sacred accounts and chants them, the atman is cleansed. Accordingly, a person perceives the subtle truth, like the eye when it is treated with medicinal collyrium. When the mind thinks about material objects, it gets attached to material objects. When the mind remembers me, it becomes absorbed in me. Therefore, like the wishes in a dream, everything material must be given up. The mind must be fixed in me and must think about me. A person who knows about his atman must keep women, and those who associate with women, far away. Fearless, he must be seated in a solitary spot, single-mindedly thinking about me. In that state, there is no hardship and no bondage that results from other associations. This is unlike a man who associate with women or associates with those who associate with them."

'Uddhava asked, "O lotus-eyed one! If a person desires to meditate on you, what is the nature of your form that he should use? You should tell me about how he should meditate."

'The illustrious one replied, "He must be comfortably seated on a level seat. He must be upright. His palms must be gathered together on his lap. He must fix his eyes on the tip of his nose. Through *puraka, kumbhaka* and *rechaka*, he must purify the path of prana. [1111] He must gradually reverse the process and conquer all his senses. Like the thread that runs up the stem of a lotus, he must continuously raise his prana upwards to his heart, to the sound of *omkara*, which resounds like the sound of a bell. There, prana must be merged with the vibrations of the sound. In this way, he must practise prana being united with the sound of omkara. Thrice a day, morning, noon and evening, this must be done ten times. Within a month, he will then obtain control over prana. He must contemplate that the heart inside his body is like a lotus, with the stalk facing upwards. This lotus, with eight petals, has bloomed and the pericarp faces upwards. One after another, the sun, the moon and the fire are placed in his pericarp. He must remember my auspicious form inside the fire and meditate on it. My form is serene and symmetrical, with an excellent face. My four arms are long and beautiful. His neck is charming and beautiful. I have excellent cheeks, with a pure smile. My symmetrical ears are adorned with dazzling earrings that are shaped like makaras. My garments are golden yellow and my complexion is dark blue. The shrivatsa mark is on my chest, Shri's abode. I am ornamented with a conch shell, a chakra, a mace, a lotus and a garland of wild flowers. My feet have shining anklets. Koustubha adds to my radiance. I wear a resplendent diadem, bracelets, armlets and a girdle. All my limbs are beautiful and charming. My supreme glance bestows favours. He must fix his mind on all my charming limbs and meditate on them. He must withdraw his mind from the senses and the objects of the senses, which distract the mind. A persevering person will use his intelligence like the driver of a chariot. He will fix everything in me. When the consciousness has spread over all of my limbs, it must then be withdrawn and fixed on only one specific limb. All the thoughts must be gathered and fixed on my smiling and handsome face. Once that state has been attained, the consciousness must be withdrawn and fixed on the sky. Having given that up next, he ascends upwards to me and thinks of nothing else. In this way, his intelligence is controlled and immersed in me. He sees my atman in his atman. He sees me in all atmans, like a blaze of light united with other lights. The yogi's mind is thus fixed in extremely intense meditation. Perceptions and illusions about material objects and their functions quickly vanish and he achieves nirvana."'

Chapter 11(15)

'The illustrious one said, "If a yogi conquers his senses, conquers his breath and fixes his consciousness in me, the siddhis appear before him."

'Uddhava asked, "O Achyuta! What is the type of meditation and what is its form? How many siddhis are there? You are the one who bestows siddhis on yogis. Tell me about this."

'The illustrious one replied, "Those who are accomplished in the yoga of meditation have said that there are eighteen siddhis. Among these, eight are major and are in me. The other ten have the gunas as a cause. [1112] O amiable one! It is held that there are eight supernormal powers [1113] that have an origin in me—anima, mahima, burdening the body, laghima, using the senses for prapti, prakamya over visible and invisible things, using powers for the sake of *ishita* and *vashita*, so that one is not attached to the gunas. Through these, one can get whatever one wants. Immunity from any changes in the body; the ability to hear and see from a distance; the power to use the mind to travel; the ability to assume any form one wants; to enter someone else's body; to die whenever one wills; the ability to see the gods play; the ability to play with them; the capacity to accomplish one's resolutions; and like a king, to be unimpeded in progress. [1114] The ability to know the past, the present and the future; the power to transcend the opposite pairs of sentiments; the ablity to decipher the minds of others; the power to counter the effects of fire, sun, water and poison; the ability to remain undefeated—these have also been described as siddhis obtained through yoga and meditation. I will tell you which is obtained through what process of meditation. Listen. If a person worships me as existing in the form of the tanmatras and meditates on my subtle atman existing in the elements, he obtains the power of anima. If a person fixes his mind on my atman existing in pervasive form in the tattva of Mahat, he obtains mahima. As he separately meditates on each element, he obtains the pervasive nature of that element. If a person fixes his mind on me being attached to the paramanus of the elements and on me as the subtle form of time, that yogi obtains laghima. If a person is immersed in me and meditates on me as *vaikarika ahamkara* and on me existing in all the senses, he obtains prapti. If a person fixes his mind and meditates on my atman existing in the *sutra* of Mahat, an unmanifest form that cannot be perceived, he obtains the supreme power of prakamya. Vishnu is the lord of the three gunas, time is his personified form. If a person meditates with me in his mind in this form, he obtains ishita over all bodies and can urge their souls too. I am Narayana, known as turiya. I am addressed by the name of Bhagavan. If a yogi fixes his mind on me in this form, he obtains my attributes and the power of vashita. If a person purifies his mind and meditates on me in the form of the *nirguna brahman*, he obtains the supreme state of bliss, known as *kamavasiyata*. [1115] I am pure and the lord of Shvetadvipa. I am full of dharma. If a man fixes his mind on me and meditates on me in this form, he becomes white in complexion and is freed from the six changes. [1116] I am the atman in the sky. I am the transcendental vibrations. I am prana. If a person meditates on me in this form, such a hamsa can hear the speech of all creatures. The vision must be united with the sun and the sun must be united with the vision. If a person uses his mind to meditate on me in this form, he can see anything in the universe, even from a distance. When the mind, the body and the breath of life are immersed in me and a person meditates on me, through that power, the person can transport his body to wherever the mind wants. Whatever form the mind wants to assume, whatever form the mind thinks of, a person is able to appear in that form. This happens by resorting to the strength of my yoga. If a Siddha wants to enter another person's body, he must meditate on himself in that other person's body. Just as a bee moves from a flower to another flower, his prana will then leave his body, travel through the air and then enter the other person's body. A person blocks his anus with the heel of his foot, raising the prana up from the heart to the throat, the head and the crown of the head. [1117] He propels it through the aperture in the crown of the head, leaves his body and attains the brahman. If a person wishes to amuse himself with the gods, he must meditate on me in the form of sattva. Celestial women, who are full of sattva by nature, will then arrive before him in vimanas. If a man unites his mind in me, the supreme truth, he obtains whatever resolution his intelligence has sought to achieve. I am the lord. If a man is full of me and meditates on me as the lord, how can he be frustrated in any way? His command is like my own. If a yogi has become pure because of his devotion to me and if he knows about the process of meditation, he can know about the past, the present and the future and about birth and death. If a sage's body has been perfected with yoga, fire and other things cannot harm him, just as aquatic creatures are not harmed by water. Because of yoga towards me, his mind is serene. My opulent form is ornamented with shrivatsa, weapons, the standard, the umbrella and whisks. If a person meditates on this, he cannot be defeated. If a devoted sage uses yoga to meditate on me, he approaches me in every way and obtains the siddhis that have been described earlier. If a sage has conquered his senses, if he is controlled and if he has conquered his breath of life and his mind, if he is immersed in me and meditates on me, what siddhi will be impossible for him to obtain? But those who are engaged in supreme yoga say that these are nothing but impediments. For those who wish to obtain me, these are nothing but a waste of time. Birth, herbs, austerities and mantras can accomplish siddhis. But all these can be obtained through yoga and the destination obtained by yoga cannot be obtained through these other means. I am the cause and the master of all these siddhis. I am the lord of yoga, samkhya, dharma and those who speak about the brahman. I cannot be covered and am inside and outside all embodied beings. The elements exist inside and outside all beings and I am myself like that.''

Chapter 11(16)

'Uddhava said, "You are yourself the supreme brahman. You have no beginning and no end. You are not covered. You are the source of the creation, preservation and destruction of all beings. You exist in all beings, superior and inferior. For those who have not cleansed their atmans, you are impossible to comprehend. O illustrious one! Brahmanas worship you exactly as you are. The supreme rishis have devotedly worshipped you and obtained success. What are the forms in which they have worshipped you? Please tell me. O creator of all beings! Though you are in the atmans of all creatures, your movements are hidden. Though you see them, because they are confounded, the beings cannot see you. O one who is great in powers! What are your powers on earth, in heaven, in the nether regions and in the directions? Please explain those manifestations to me. I bow down before you. Your lotus feet are a refuge for all tirthas."

'The illustrious one replied, "O supreme among those who know how to ask questions! The question that you have asked me is exactly the question that Arjuna, wishing to fight with his rivals, asked me at the time of the destructive battle. For the sake of the kingdom, he was aware that slaying the king was reprehensible adharma. He refrained, thinking, ‘They will be killed and I will be the slayer.’ He thought in this worldly way. At that time, using reasoning, I made that tiger among men understand. In the field of the battle, he spoke to me in the way that you are doing now. O Uddhava! I am the atman, the controller and the well-wisher of all beings. I am in all beings and exist as the creator, the preserver and the destroyer. For those who move, I am the one who makes them move. I am time, the one who controls everyone. I am the equilibrium of the gunas. I am the attributes among those who naturally possess attributes. I am the sutra that strings together the gunas among those who possess them. Among those that are large, I am the great principle of Mahat. Among those that are subtle, I am the principle of life. Among those who cannot be conquered, I am the mind. Among the Vedas, I am Hiranyagarbha. [1118] Among mantras, I am ‘Oum’, consisting of three syllables. Among letters of the alphabet, I am the first letter, ‘A’. Among metres, I am *gayatri*. [1119] Among all the gods, I am Indra. Among all the Vasus, I am the one who bears oblations. [1120] Among all the Adityas, I am Vishnu. Among all the Rudras, I am Nilalohita. [1121] Among all the brahmana rishis, I am Bhrigu. Among all the royal sages, I am Manu. Among all the devarshis, I am Narada. Among all the cows, I am the one who supplies oblations. [1122] Among all the lords of siddhis, I am Kapila. Among all the birds, I am Suparna. Among all the Prajapatis, I am Daksha. Among all the ancestors, I am Aryama. O Uddhava! Among all the daityas, know me to be Prahlada, the lord of the asuras. Among the nakshatras and the herbs, I am Soma. Among the yakshas and the rakshasas, I am the lord of riches. [1123] Among the Indras of the elephants, I am Airavata. Among aquatic creatures, I am Lord Varuna. Among those who heat and illuminate, I am Surya. Among human beings, I am the king. Among horses, I am Ucchaihshrava. Among metals, I am gold. Among those who chastise, I am Yama. Among snakes, I am Vasuki. Among Indras of the nagas, I am Ananta. Among those with horns and teeth, I am the lion. O unblemished one! I am the fourth ashrama and the first varna. Among tirthas and rivers that flow, I am Ganga. Among bodies of water, I am the ocean. Among weapons, I am the bow. Among those who wield bows, I am the destroyer of Tripura. [1124] Among all abodes, I am Meru. Among inaccessible places, I am the Himalayas. Among trees, I am the ashvattha. Among plants, I am barley. Among priests, I am Vasishtha. Among those who know about the brahman, I am Brihaspati. Among all the commanders of armies, I am Skanda. Among all the foremost ones, I am the illustrious Aja. [1125] Among sacrifices, I am sacrifices at which the Vedas are recited. Among vows, I am non-violence. Among things that purify, wind, fire, sun, water and speech, I am the power of purification. Among the different stages of yoga, I am *samadhi*. Among those who seek to conquer, I am wise counsel. Among those who seek to inquire, I am skill. Among those who engage in philosophical debate, I am diversity of views. Among women, I am Shatarupa. Among men, I am Svayambhuva Manu. Among sages, I am Narayana. Among *brahmachari*s, I am Kumara. [1126] Among different kinds of dharma, I am *sannyasa*. Among different kinds of assurance, I am the intelligence that exists internally. Among methods of ensuring secrecy, I am pleasant speech and silence. Among different kinds of couples, I am Aja. [1127] Among the different measures of time, I am the year. Among the seasons, I am spring. Among the months, I am Margashirsha. Among the nakshatras, I am Abhijit. Among the yugas, I am krita. Among those who are patient, I am Asita and Devala. Among all those known as Vyasa, I am Dvaipayana. Among wise ones, I am Kavya, [1128] who knew about the atman. Among illustrious ones, I am Vasudeva. Among those who are devoted to the illustrious one, I am you. Among kimpurushas, I am Hanuman. Among vidyadharas, I am Sudarshana. Among gems, I am the ruby. Among delicate and lovely objects, I am the bud of a lotus. Among different kinds of *darbha* grass, I am kusha. Among oblations, I am oblations that come from a cow's milk. Among merchants, I am Lakshmi. Among gamblers, I am the attribute of deceit. Among those who tolerate, I am the quality of tolerating. Among those who are enterprising, I am the attribute of enterprise. Among the powerful, I am physical and mental strength. Know me to be the devoted activities my devotees engage in. My devotees worship me in nine forms. [1129] Among these, I am the original and primary form. [1130] Among the gandharvas, I am Vishvavasu. Among the apsaras, I am Purvachitti. I am the stability of the mountains. In earth, I am the attribute of smell. Among liquids, I am the taste in the water. Among objects that are extremely radiant, I am the sun. I am the radiance of the sun, the moon and the stars. I am the transcendental sound in the sky. Among those who are devoted to brahmanas, I am Bali. Among those who are brave, I am Arjuna. I am the lord of the creation, preservation and destruction of beings. [1131] I am the function of the organs of action, movement, speech, excretion, receiving and pleasure, [1132] and also that of touch, taste, hearing, sight and smell. I am the power behind all the senses. I am the subtle forms of earth, air, space, water, fire, ahamkara and Mahat. I am the transformations. I am Prakriti and Purusha. I am sattva, rajas and tamas. I am the supreme one. I am all that has been ascertained about the truth and spoken about. I am jnana. I am the quality of life in living beings. I am the gunas and the quality of these gunas. I am in all atmans. I am in everything. Nothing exists without me. Over a period of time, even if I count all the paramanus, I will not be able to count all my opulences. I create crores of cosmic eggs. Energy, prosperity, fame, affluence, modesty, renunciation, good fortune, the quality of being pleasant, valour, fortitude and knowledge—in all of these, my manifestations exist. I have briefly described all my opulences to you. These are nothing but transformations of the mind and are described in various ways through words. Control your speech. Control your mind. Control your breath of life. Control your senses. Use your atman to control yourself, so that you do not descend into material existence yet again. If a mendicant does not properly control his speech and mind through his intelligence, his vows, austerities and gifts leak out, like water from a pot that has not been baked. Therefore, with devotion towards me, control your speech, mind and breath of life. Using the intelligence to be fixed in devotion towards me, one completes the process.'" [1133]

Chapter 11(17)

'Uddhava said, "You have earlier spoken about the dharma that is characterized by bhakti, to be observed by those who follow the varnas and the ashramas and all men. [1134] O lotus-eyed one! When men are engaged in their own dharma, what can they do to increase their devotion towards you? You should tell me this. O mighty-armed one! O lord! O Madhava! Earlier, in the form of a swan, you spoke about this supreme dharma to Brahma. O destroyer of enemies! However, a long period of time has passed since then. What you had instructed earlier, is not generally witnessed in the mortal world. O Achyuta! With your exception, there is no one on earth, not even in Virinchi's assembly, which the arts attend in personified form, who can propound, act or protect that dharma. O god! O Madhusudana! You are the propounder, the performer and the protector. When you leave the surface of the earth, it will be destroyed. Who will speak about it? You know about all the forms of dharma. Therefore, speak to me about the dharma that is characterized by *bhakti* towards you. Who should practise it and in what form? O lord! Please describe this."'

Shri-Shuka said, 'Thus addressed by the foremost among his servants, the illustrious Hari was pleased. For the benefit of mortals, he spoke about this eternal dharma.

'The illustrious one replied, "Your question is about this dharma and it brings the greatest benefit to men who follow the varnas and the ashramas. O Uddhava! Listen to me. In the beginning, in *krita yuga*, there was only one varna among men and it was known as hamsa. As soon as they were born, subjects accomplished their objectives. That is the reason the learned called it krita yuga. [1135] In that first age, all the Vedas were there in 'Oum'. In the form of a bull, I held up dharma. [1136] Engaged in austerities and free of sins, the hamsas worshipped me. O immensely fortunate one! At the beginning of *treta yuga*, the three Vedas were manifested from my heart as my breath of life. From that knowledge, I was manifested as the three parts of the sacrifice. [1137] From the cosmic Purusha, four categories were born—brahmanas from the mouth, kshatriyas from the arms, vaishyas from the thighs and shudras from the feet. They were characterized by their own conduct. *Garhasthya* appeared from my loins, brahmacharya from my heart, *vanaprastha* from my chest and sannyasa from the top of my head. The varnas and the ashramas followed the order in which they were created. The higher the position, the higher the order of men. The lower the position, the lower the order. The natural attributes of brahmanas are control over the mind, control over the senses, austerities, purity, contentment, fortitude, uprightness, devotion towards me, compassion and truthfulness. The natural attributes of kshatriyas are energy, strength, perseverance, valour, tolerance, generosity, enterprise, steadiness, prosperity and devotion towards brahmanas. The natural attributes of vaishyas are faith, devotion to donating, lack of hypocrisy, dissatisfaction towards wealth [1138] and service towards brahmanas. The natural attributes of shudras are lack of duplicity in serving brahmanas, cattle and gods and satisfaction with whatever has been obtained. The natural attributes of those who are outside the varna system are lack of cleanliness, dishonesty, theft, hereticism, pointless quarrelling, lust, anger and avarice. For all the varnas, dharma consists of non-violence, truth, honesty, lack of desire, anger and greed and a desire to ensure the pleasure and welfare of all beings.

'"A dvija obtains a second birth by gradually going through the investiture of the sacred thread ritual. Controlling himself, he resides in his *guru*'s household and when summoned by the preceptor, studies the sacred texts. During brahmacharya, he wears a girdle made out of munja grass and garments made out of deerskin. He carries a staff, a string of rudraksha beads, the sacred thread and a kamandalu. His hair is matted. His garments must not be washed. [1139] He must not use a polished seat. Instead, he must carry kusha grass for sitting. He must not speak while bathing, eating, offering oblations, chanting mantras and passing stool and urine. He must not clip his nails. Nor must he cut his hair, including that on his chest or in the pubic region. As long as he follows the vow of brahmacharya, he must never voluntarily allow the passing of semen. It is oozes out involuntarily, he must bathe, practise pranayama and chant the gayatri mantra. Pure and controlled, he must perform worship during the two sandhyas, silently chanting the mantras. He must worship the fire, the sun, the preceptor, cattle, brahmanas, seniors, the aged and the gods. He must know that the preceptor is my own form and never show him disrespect. All the gods exist in the guru. Thinking that he is a mere mortal, one must never envy him. Any alms that have been obtained in the morning and the evening through begging, must be offered to him. Controlling oneself, one must accept whatever has been permitted by the preceptor. Like an inferior person, one must always serve and worship the preceptor. When he goes out, sleeps or is seated, one must be nearby, hands joined in salutation. In this way, devoid of any material gratification, he must reside in his guru's household. Until the process of learning has been completed, he must never deviate from his vows. If he wishes to ascend to Maharloka or Brahmaloka, he must observe that great vow of celibacy throughout his life. For the sake of studying, he must offer his body to the preceptor. I am the supreme, present in the fire, the preceptor, his own atman and in all creatures. He must worship me in this undifferentiated way and resplendent with the radiance of the brahman, he will be cleansed of all sins. A person not in garhasthya must not look at women, touch them, converse with them or joke with them. Nor must he look at creatures engaged in sexual intercourse. O delight of the lineage! There are some rules that are applicable to all the ashramas. These are purity, touching water before any sacred rite, bathing, worship at the time of sandhya, worshipping me, visiting tirthas, chanting, not touching what should not be touched, not eating what should not be eaten, not speaking to those who should not be spoken to, control over mind, speech and body and visualizing me in all creatures. In this way, a brahmana who observes the great vow blazes like a fire. He burns down the store of karma through fierce austerities and devotion towards me. He becomes pure.

'"After having studied the sacred texts properly, a student may wish to enter garhasthya. He must pay his *guru dakshina* and with the guru's permission, must bathe. He may either go to the forest, or enter garhasthya. An excellent dvija who is not devoted to me must always move from one ashrama to another ashrama in the proper order and never in a contrary way. [1140] A person who desires to become a householder must marry a wife who is his equal. She must be younger in age. She must be from the same varna and one progressively goes down this order. [1141] Performing sacrifices, studying and donating are meant for all dvijas. But only brahmanas can receive gifts, teach and officiate at sacrifices. If a brahmana thinks that receiving gifts will diminish his austerities, energy and fame, he can use the other two. If he sees those as unacceptable, he can resort to *shila-unchchha*. [1142] A brahmana's body must not be used for satisfying inferior objects of desire. It is meant for hardships and austerities in this world. He obtains infinite happiness after death. He must satisfy his mind with shila-unchchha. Purified of all desire, he must observe this great dharma. Even if he is a householder, he must offer himself to me and not be excessively attached. He will then obtain serenity. If a brahmana is suffering and is devoted to me, or if a person helps such a brahmana and is devoted to me, within a short period of time, I raise them above all sufferings, like a boat in the ocean. Like a father, a king must protect his subjects from all hardships, like a leader of elephants saving all elephants. He must find that perseverance within his own self. In this way, a king is cleansed of everything inauspicious. He enjoys himself with Indra, in a vimana that is as dazzling as the sun. If a brahmana is in the midst of hardships, he can survive by using the occupation of a merchant and even trade prohibited objects. [1143] When he is afflicted, he may even earn a living using the sword. However, he must never follow a dog's conduct. [1144] To earn a living, a king may follow the occupation of a vaishya and even earn a living through hunting. He may even follow a brahmana's occupation. But he must never follow a dog's conduct. A vaishya can follow a shudra's occupation. A shudra can be an artisan or make mats. However, once a person is freed from the calamity, he must not engage in occupations that are not sanctioned. According to capacity, studying, offering oblations with *svadha*, offering oblations with *svaha*, [1145] offering food to others and worshipping gods, rishis, ancestors and creatures every day, since these are my forms. [1146] Without causing hardship to dependants and using objects that have come on their own or have been purchased with wealth obtained through legitimate means, one must perform the sacrifices. However, one should not get attached to the family. Nor should one neglect the family. A learned person sees that what cannot be seen is just as temporary as what can be seen. [1147] Sons, wives, relatives and friends are like travellers meeting. When sleep is over, what is seen in a dream is no longer there. Like that, when the body changes, there is separation from these too. Considering this, a person who has been liberated resides in his household like a guest. He is not bound to the house. He is without a sense of 'I' and 'mine'. While performing the tasks of a householder and remaining in that state, he should be devoted to me. Or, if he has had children, he can leave for vanaprastha or sannyasa. A person whose mind is attached to the household is afflicted by the desire for sons and wealth. He is attached to women and his mind becomes miserly and foolish. He is bound down by notions of 'I' and 'mine'. 'Alas! My aged parents. My wife and my infant children. Without me, they won't have a protector and will be distressed. Miserable, how will they remain alive?' Thus, the heart of a person who is attached to the household is agitated. His intelligence is foolish. Thinking about these, he is dissatisfied. When he dies, he enters blinding darkness."'

Chapter 11(18)

'The illustrious one said, "When a person goes to the forest, he can take his wife with him, or entrust her to the care of his sons. The third quarter of the lifespan should be spent in serenity in the forest. Subsistence must be ensured through bulbs, roots and fruits that grow in the middle of the forest. When residing in the forest, garments must be made out of bark, grass, leaves or deerskin. He must not clean his hair, body hair, beard or dirt on the body. He must not brush his teeth. He must immerse himself in the water thrice a day. [1148] He must sleep on the ground. In the summer, he must torment himself through five fires. [1149] During monsoon, he must stand in the rain. In the winter, he must submerge himself in water, up to the neck. He must perform austerities in this way. He can eat what has been cooked in the fire, or what has ripened in the course of time. The food can be ground with a pestle, or the teeth can be used as pestle and mortar. He must himself collect whatever is required for his subsistence, considering what is right for the time and the place and what he is capable of. He must not accept anything from anyone else. He can perform seasonal sacrifices by making cakes out of forest fare. However, a person in vanaprastha ashrama must not worship me through animal sacrifices mentioned in the shruti texts. While residing in the forest, aghihotra, *darsha, pournamasa* and *chaturmasya* sacrifices [1150] can be performed, as he used to do earlier. These are sanctioned by the sacred texts. Through the observance of such austerities, the sage seems to be covered with veins everywhere. Worshipping me with such austerities over a long period of time, he goes to the world of the rishis and obtains me. These extremely difficult austerities, performed over a long period of time, are for the sake of great benefit. Who but a fool will engage in such austerities for the sake of gratifying the senses? When his body starts to tremble and he is no longer capable of observing these rituals because of old age, he must ignite the fire within his atman. With his mind immersed in me, he must enter the fire.

'"Karma obtains various things, including worlds that are no better than hell. When a person has completely cast aside the fires [1151] he can leave for sannyasa. Having worshipped me through the instructed sacrifices, he must give everything away to the officiating priests. He must withdraw the fires within his own prana and without any attachment, must take to sannyasa. For a brahmana who wishes to take to sannyasa, the gods create impediments in the form of wives and other things, since he might surpass them and obtain the supreme. If the sage wishes to wear anything more than a *koupina*, [1152] he can wear another garment on top of this. Unless there is a calamity, he should not possess anything other than a staff and a water pot. He must place his foot on the ground only after it has been purified through his eyes. [1153] He must drink water only after he has strained it with his garment. He must only speak what is the truth. He must only do what his mind thinks is pure. O dear one! Unless one accepts the rules of maintaining silence, giving up desire for anything in this world and controlling the breath, related to speech, body and the mind, one does not become a mendicant only because one has got a staff made out of bamboo. When a person roams around searching for alms, for all the four varnas, he must shun condemned households. Without any hopes, he must go to seven houses and no more and be content with whatever has been obtained. Taking this, he must go to a body of water that is outside. [1154] He must maintain silence. He must perform his ablutions. He must divide his food. [1155] Thus purified, he must completely [1156] eat whatever has been obtained. He must wander around the earth alone, without attachment and in control of his senses. He must find pleasure within his own atman. He must impartially look upon everything like his own self. He must reside in a solitary and safe place, cleaning his mind by being immersed in me. The sage must think of the atman alone, which is not different from me. Resorting to jnana, he must examine the atman and the nature of its bondage and liberation. The bondage occurs because of attachment to the senses and liberation is control over them. Therefore, controlling the six categories, [1157] the sage roams around, immersed in me. He is not attached to inferior desires. He obtains great happiness in the atman. He must travel the earth and go to sacred places, rivers, mountains, forests and hermitages. He must enter cities, villages, cowherd settlements and places where caravans gather only for the sake of alms. He must seek alms following the practice of those in vanaprastha ashrama, [1158] or practise shila-unchchha. He will then be quickly purified, become free of delusion and obtain success. He must never see reality in material objects. Anything visible will be destroyed. With the mind completely detached towards anything in this world or in the next world, he will not wish to do anything to pursue these. Through reasoning, he must establish that everything, the world, mind, speech, prana and everything else, is maya. Thus, basing himself on the atman, he must give up everything else and not remember them.

'"My devotee who is devoted to jnana, without attachment and without desire for anything else, can give up all attributes connected to any ashrama. He can roam around, beyond these rules. Though wise, he should play like a child. Though accomplished, he should act like one who is stupid. Though learned, he should speak like a mad person. Though he knows about the sacred texts, he should tend to cattle. He should not engage in debates about the Vedas. He is not a heretic. But he is not a debater either. In pointless arguments and counter-arguments, he should not take either side. Such a patient person does not agitate other people, nor is he agitated by other people. He should tolerate harsh words and must never disrespect anyone. For the sake of the body, like an animal, he must never exhibit enmity towards anyone. The supreme atman is one and is present in the atmans of all creatures, just as the moon is reflected in different bodies of water. Therefore, other creatures are no different from one's own self. At different times, he should not be distressed if he does not get food. At other times, he should not rejoice because he has obtained food. Fixed in his patience, he realizes that both these are the outcome of destiny. He must engage himself in trying to obtain food, since that is required for the sake of sustaining life. It is only through life that the truth can be contemplated. When one has discerned the truth, one is freed. A sage must accept whatever has come of its own accord, food, garments, bed, regardless of whether these are superior or inferior. I am the lord. Yet I engage in pastimes. Like that, a learned person must observe the rituals of cleanliness and bathing, not because he has been forced to do them. He has no sense of differentiation left. Having realized me, all that has been destroyed. However, as long as the body remains, sometimes, these perceptions recur. But after that, he merges into me. A person who has realized his atman knows that all objects of desire bring misery in the future. Therefore, non-attachment is generated. However, a sage who has not considered this dharma of devotion to me, must approach a guru. Until the devotee has got to realize the brahman as being nothing other than me, he must respectfully serve the guru with devotion and without any envy. A person who has not controlled the six categories, with the mind as the fierce charioteer of the senses, he is devoid of jnana and non-attachment. He resorts to the triple staff of sannyasa only as a means of subsistence. He destroys dharma and deceives the gods and his own atman. He also denies me. His impurities have still not ripened and he has destroyed this world and the next. The main dharma of a person in sannyasa is control and non-violence. The main dharma of a person in vanaprastha is austerities and examination. The main dharma of a person in garhasthya is protection of creatures and the performance of sacrifices. The main dharma of a dvija in brahmacharya is serving the preceptor. Brahmacharya, [1159] austerities, purity, satisfaction, friendliness towards creatures and approaching the wife in season are the duties of a householder. Everyone should worship me. In this way, a person must follow his own dharma and worship me and nothing else. He is conscious of me existing in all creatures and thereby develops firm devotion towards me. O Uddhava! I am the great lord of all the worlds. I am the brahman. I am the cause behind the creation and destruction of everything. A person who does not deviate from being devoted towards me obtains me. Thus, a person must engage in his own dharma and purify himself, thus ascertaining my nature. He becomes full of jnana and vijnana and soon obtains me. These are the signs and conduct of the dharma of the varnas and the ashramas. When devotion towards me is added to this, a person obtains the greatest benefit. O virtuous one! I have thus described to you what you had asked me about. This is the way one follows one's own dharma and being devoted towards me, obtains me, the supreme."'

Chapter 11(19)

'The illustrious one said, "A person who possesses learning about the shruti texts, knows about the atman and does not depend on inferences, possesses the jnana that everything in the universe is only maya. Therefore, he renders everything to me. For those who possess jnana, I am the only object of worship. It is accepted that I am the goal and also the means of achieving that goal. I am the cause of happiness in heaven. I am also the cause of liberation. Therefore, other than me, nothing else is loved by him. A person who possesses jnana and vijnana knows that my state is the supreme object. I love a person who possesses jnana the most. A person who possesses jnana nurtures me. Austerities, tirthas, meditating, donations and other sacred acts do not obtain as much of success as a little bit of jnana ensures. O

Uddhava! Therefore, using jnana, you should know your own atman. With jnana and vijnana and filled with devotion towards me, worship me. Earlier, sages possessed jnana and vijnana and used these to perform sacrifices to me, the atman, within their own atmans. I am the lord of sacrifices. Therefore, approaching me, they obtained success. O Uddhava! The three kinds of transformations [1160] become attached because of maya. They suddenly appear now. They didn't exist in the beginning. Nor will they exist at the end. Birth, death and other things have to do with the body. What do they have to do with you? Something that did not exist in the beginning and will not exist at the end is unreal and only seems to exist in the middle."

'Uddhava said, "O lord of the universe! O one whose form is the universe! Please explain to me the ancient, pure and extensive nature of jnana and vijnana, which ensures non-attachment. Explain the bhakti yoga that the great seek out. In this path of samsara, I am terribly tormented and afflicted by the three kinds of miseries. [1161] O lord! I do not see any shelter other than at your two feet. They are like an umbrella and also shower down amrita. O one who is immensely powerful! This person has been bitten by the snake that is time. He has fallen into a hole and is thirsting after inferior pleasures. Show him your favours and raise him up to liberation by sprinkling your words on him."

'The illustrious one replied, "In earlier times, while all of us heard, King Ajatashatru asked Bhishma, supreme among the upholders of dharma, exactly this question. When the war among those of the Bharata lineage was over, he was overwhelmed by the destruction of his well-wishers. After hearing about many kinds of dharma, he finally asked about moksha dharma. The words emerging from Devavrata's [1162] mouth spoke about jnana, non-attachment, vijnana, faith and bhakti. I will describe those to you. I approve of the jnana through which one sees the nine, the eleven, the five and the three attributes in all creatures [1163] and the one that permeates everything. In that way, when one no longer sees this differentiation, but the single one that is the cause, this is vijnana. Such a person sees that material attributes like creation, preservation and destruction are caused by the gunas. What is created is destroyed. What is destroyed is created again. From one creation to another, that which remains at the beginning, in the middle and at the end is the only entity that is real. Through four means—the shruti texts, direct experience, tradition and inference—one gets evidence that the material existence is transitory. Therefore, one becomes detached from this. Any karma leads to consequences and is therefore subject to transformations. It is inauspicious, even if it happens to be Virinchi's position. A learned man perceives what is visible and what is not visible in the same way. O unblemished one! Since you love me, I have already spoken about bhakti yoga to you. I will again speak about bhakti towards me, the supreme method. Faithfully listening to my immortal accounts; constant chanting of my glories; devoted worship towards me; singing hymns in my praise; affectionately serving me; using all the limbs to be prostrate before me; using great devotion to worship my devotees; the perception that I exist in all creatures; using all physical activities for my sake; using speech to sing about my qualities; surrendering the mind to me; shunning all objects of desire; for my sake, giving up wealth, objects of pleasure and happiness; dedicating sacrifices, donations, oblations, chanting, vows and austerities to me —all these generate bhakti towards me. What other objective remains to be attained? If a person dedicates himself to me, he is serene and is full of sattva. He also obtains dharma, jnana, non-attachment and every kind of opulence. When the mind is surrendered to something else, the senses run around. Know that because of this devotion to rajas and the unreal in the consciousness, perverse effects result. Dharma is stated to be that which leads to bhakti towards me. Jnana is that which sees only me in everything. Non-attachment is being delinked from the gunas. Opulence means anima and the other things."

'Uddhava asked, "O afflicter of enemies! How many kinds of yama are there? What is the *niyama* that is spoken about? What is *shama*? What is *dama*? O Krishna! O lord! What are *titiksha* and *dhriti*? What is *dana*? What is *tapas*? What is *shourya*? What is spoken of as satyam and ritam? What is *tyaga*? What *dhana* should one strive for? What is yajna? What is dakshina? What is a man's real *bala*? What is the best *bhaga*? O Keshava! What is *labha*? What is vidya? What is the supreme form of *hri*? What is shri? What are *sukha* and *duhkha*? Who is *pandita* and who is *murkha*? What is *pantha*? What is *utpatha*? What are *svarga* and *naraka*? Who is a *bandhu* and what is a *griha*? Who is *adhya* and who is *daridra*? Who is *kripana*? Who is *ishvara*? O lord of the virtuous! Tell me the answers to these questions. Also tell me about the opposites of these attributes."

'The illustrious one replied, "Yama [1164] consists of non-violence, truthfulness, refraining from theft, lack of attachment, modesty, refraining from accumulation, belief in the sacred texts, brahmacharya, silence, steadfastness, forgiveness and fearlessness. Niyama [1165] consists of external purity, internal purity, meditating, austerities, oblations, faith, hospitality, my worship, visiting tirthas, ensuring benefit to others, contentment and service to the preceptor. These are yama and niyama and each is said to have twelve practices. O son! A man who practises them can milk all the objects of desire. Shama [1166] is being devoted to me. Dama [1167] is the control of the senses. Titiksha [1168] is tolerance of miseries. Dhriti [1169] is the conquest of the stomach and the genital organs. The supreme form of dana [1170] is abstention from using the rod against others. Tapas [1171] is said to be the giving up of desire. Shourya [1172] is victory over one's own nature. Satyam [1173] is impartiality in vision. The wise have declared that pleasant speech is ritam. [1174] Not being attached to karma is *shoucha*. [1175] Tyaga [1176] is said to be renunciation. Engaging in dharma is the desirable form of dhana. [1177] I, the supreme and illustrious one, am yajna. [1178] Dakshina is instruction about jnana. Pranayama is supreme bala. [1179] Bhaga [1180] is my divine opulence. Labha [1181] is supreme devotion towards me. Vidya [1182] is negation of differentiation in the atman. Hri [1183] is disgust towards perverse karma. Shri [1184] is indifference towards the gunas. Sukha [1185] is transcending both sukha and duhkha. Duhkha [1186] is expected sukha from objects of desire. A pandita [1187] is someone who knows about liberation from bondage. A murkha [1188] is a person whose intelligence is such that he identifies himself with his body. Pantha [1189] is said to be the path that leads to me. Utpatha [1190] is that which leads to agitation of the intelligence. Svarga [1191] is the predominance of *sattva guna*. Naraka [1192] is the predominance of tamas guna. O friend! I am the preceptor and the bandhu. [1193] A man's body is his griha. [1194] One who is full of qualities is said to be adhya. [1195] A daridra [1196] is a person who is not satisfied. Kripana [1197] is a person who has not conquered his senses. An ishvara [1198] is a person whose intelligence is such that he is not attached to the gunas. If there is attachment to the gunas, the opposite happens. O Uddhava! I have thus clearly determined the answers to your questions. What is the need to speak more about the attributes of what is good and what is bad? Thinking about good and bad is itself bad. Being devoid of notions of both good and bad is good."'

Chapter 11(20)

'Uddhava said, "O lotus-eyed one! You are indeed the lord and the injunctions and prohibitions of the sacred texts are therefore your commands. They do talk about good and bad acts. They talk about the different types of varnas and ashramas, birth from pratiloma and *anuloma* marriages, the attributes of objects, place, age and time and heaven and hell. [1199] Without perceiving the differenece between good and bad, which have injunctions and prohibitions, how can men undersand your words? [1200] How can they ensure what is best for them? O lord! As your words, the Vedas are like eyes for ancestors, gods and men. They understand what is best, the end and the means. This insight about good and bad in the sacred texts did not evolve on its own, but comes from you. If one counters the differences in the sacred texts, there will be confusion."

'The illustrious one replied, "To ensure the best for men, I have spoken about three kinds of yoga—jnana, karma and bhakti. Other than these, no other path exists. Jnana yoga is for those who are disgusted with all karma and have given it up. Those whose minds are still not disgusted and who still desire, should resort to *karma yoga*. On its own, if devotion towards me is generated in a man, because he has heard about my accounts, even if he is not disgusted, nor excessively attached, he should obtain success through bhakti yoga. As long as one is not satisfied, or until devotion towards me has been generated by hearing about my accounts, one must perform karma.

O Uddhava! If a person is established in his own dharma and worships me without desiring anything, he will not go to heaven or hell, unless he does something perverse. In this world, if a person performs his own dharma and is unblemished and pure, he obtains pure jnana. Bhakti is a matter of chance. The residents of heaven and the residents of hell desire to be born in this world, because that can ensure success for both jnana and bhakti. Those two worlds can't ensure that success. A learned man should not crave for a destination in either heaven or hell. Nor should he desire to be born in this world. Attachment to the body leads to confusion. Knowing in advance that death is inevitable, he must unwaveringly act so as to achieve the goal of success, before death overtakes him. Men who are like death cut down a tree in which a bird has made its nest. Without being attached to its home, the bird goes elsewhere and finds peace. Knowing that the lifespan is being severed by the passage of nights and days, a person should tremble with fear. He must free himself of attachment and realize the supreme. Without any desire, he will find peace. He has easily obtained this human body, which is very difficult to obtain. It is like a well-designed boat and the guru is like a helmsman. I am like the favourable wind that propels it. After this, if a man does not cross the ocean of samsara, he is killing himself. When a person is disgusted with material pursuits, he must become detached and control his senses. Through practice, the yogi must fix his fickle mind in his atman. When the mind does not remain concentrated and starts to stray, he must not get distracted. He must use the techniques and the path to bring the atman under control. A person must retain control over where the mind is going. He must conquer his prana and conquer his senses. Using an intelligence that is full of sattva, he must bring the mind under the control of the atman. This is said to be the supreme yoga for controlling the mind, knowing and watching over the inclinations of the heart and repeatedly controlling them, like a horse. He must use samkhya to understand the nature of all material objects, their generation and their withdrawal. Observing the process of creation and destruction, the mind becomes serene. On the basis of what has been said, a man becomes disgusted and non-attached. Thinking about these, the mind gives up all wicked thoughts. Using the learning, a person examines the path of yoga, yama and the others. The mind must remember that I am the one to be worshipped. Nothing else is worthwhile. Because of being distracted, if a yogi commits a reprehensible act, he must burn that sin down through yoga. Nothing else should be done. [1201] Depending on a person's respective status, a steady practice of what is good has been spoken about and niyama has been laid down. However, by its very nature, karma is impure. The norms of good and bad must be used by a person with the desire of giving up attachment. When devotion towards my accounts has been generated, a person develops disgust for all karma. Though he knows that all objects of desire give rise to unhappiness, he is unable to give them up. He must then happily worship me, filled with firm devotion and determination. Even if he pursues objects of desire, he must condemn them as being the cause of miseries. I have spoken about bhakti yoga, which a sage can use to completely worship me. This destroys all the desires in the heart and the heart becomes immersed in me. The bonds of the heart are severed and all the doubts are dispelled. When I am seen as the atman who exists everywhere, all karma is terminated. Thus, using bhakti yoga, a yogi is immersed in my atman. In general, in this world, neither jnana, nor non-attachment, is necessary for obtaining benefit. All the benefit that can be obtained through karma, austerities, jnana, non-attachment, yoga, donations and dharma can be obtained easily by my devotee through bhakti yoga. If he so desires, he can obtain heaven, emancipation, or my abode. Those who are my virtuous and persevering devotees are fixed in me and desire nothing else. I give them kaivalya and freedom from being born again. It has been said that indifference is the best and greatest method for obtaining benefit. Therefore, a person who is indifferent and not attached, develops devotion. Good and bad, which arise from the gunas, do not exist in those who are single-minded in their devotion to me. Those virtuous ones are impartial in their intelligence and obtain the supreme. This path has been propounded by me. If a person follows this, he obtains peace and my abode. The learned know this as the supreme brahman."'

Chapter 11(21)

‘The illustrious one said, “My path is that of bhakti, jnana and rituals I have spoken about. Those who are inferior forsake it and pursue the temporary goals of the senses and objects of desire. They become tied to samsara. Depending on a person’s state, there are steady practices that have been spoken of as being good. Deviation from these is bad. This is what has been determined about them. O unblemished one! Pure and impure, good and bad, auspicious and inauspicious, can coexist in the same object. [1202] These have been laid down so that the principles can be used to investigate the pursuit of dharma, everyday conduct and the sustenance of life. I have revealed these norms for those who have to uphold dharma. Beginning with Brahma and down to immobile objects, all embodied entities result from earth, water, fire, air and space, the five elements. All of them are united with the atman. Though they are equal, the Vedas give them different names and forms. O Uddhava! This is so that each can accomplish its own respective objective. O excellent one! For the sake of regulating karma, I have laid down good and bad for entities, depending on the place, the time and other aspects. There are places where there are no black antelopes. Devotion towards brahmanas is missing. Such places are inauspicious. Even if there are black antelopes, these are known as Souvira and Kikata. [1203] These desolate places are not clean. Depending on the task, the availability of objects, or because it is naturally that, a specific time period is said to be good. When there are impediments towards performing karma, that is said to be bad and one should not attempt karma then. The good or the bad of an object depends on which other object it is attached to, words, [1204] whether it has been cleaned, the passage of time and whether it is large or small. [1205] Depending on a person’s intelligence, prosperity, location and state, an impure object may be able to, or may not be able to, taint him. Grain, objects made out of wood, bones, thread, liquids, metals and hides can be purified, or not, through time, air, fire, water and earth, acting singly or jointly. When touched by an impure smell, a fragrant substance can remove that impure coating and make it regain its original nature. That substance is then considered to be a purifying agent. Bathing, donations, austerities and performing purifying acts, depending on age and status, are means of purifying oneself. After first remembering me, a dvija must perform these acts of purification. A mantra is pure when it is chanted by someone who possesses proper knowledge. A karma is pure when it is offered to me. An act of dharma is pure when six things are considered. [1206] Anything contrary is adharma. Sometimes, something good may turn out to be bad. Sometimes, something the norms declare as bad may turn out to be good. These specific circumstances constrain the use of those principles to determine what is good and bad. For those who have already fallen down, the performance of a similar act is no longer a sin. Someone who is lying down on the ground cannot fall further down. In conjunction with one's natural conduct, something may turn out to be good. [1207] Whatever course of action one refrains from, one is freed from that. This is dharma for men. It leads to well-being and removes grief, delusion and fear. If a man thinks of the good qualities of objects, he becomes attached to them. Desire results from that attachment. Among men, this desire leads to conflict. Conflict leads to intolerable rage and ignorance follows. This ignorance swiftly pervades a man's intelligence. O virtuous one! Deprived of intelligence, a person is thought to be as empty as an animal. He thus deviates from what is good for him. He is like a person who has lost his consciousness or is dead. Absorbed in material objects, he does not know his atman or the supreme. His life is as futile as that of a tree. Though he breathes, he is no more than bellows. The fruits spoken about in the sacred texts do not bring benefit. They are only meant to entice attraction for the supreme. They have been spoken about with the intention of indicating the benefit, like making someone imbibe a bitter medicine. Because of birth, desire, attachment to life and attachment to relatives, the minds of mortals become attached and these act as constraints in their realizing their atmans. Ignorant people submit themselves and wander along a dangerous path, deviating from what is good for them. If a learned person has entered the darkness of ignorance, why should he again engage in those pursuits? Some who are inferior in intelligence are ignorant and do not understand the true intention [1208] and pursue the flowering fruits of the sacred texts. Those who actually know about the Vedas do not speak in that way.

Those driven by desire are miserly and greedy. Their intelligence is such that they regard the flowers as the fruit. Enticed by the fire and blinded by the smoke, they do not obtain their own destinations. O dear one! They do not know me, present in all hearts and in this universe. They are content with their own lives and what has been spoken about in the sacred texts. It is as if their eyes are covered by mist. Those who are attached to material objects do not understand my views, which have been implicitly stated. Thus, they are attracted to violent sacrifices, as if these have been encouraged. Taking pleasure in violence, because they desire their own happiness, these deceitful [1209] people offer the animals that have thus been obtained at sacrifices dedicated to gods, ancestors and the lords of bhutas. In their dreams, they sketch out a world that is unreal, though it is pleasant to hear about. Because of the hope and resolution in their hearts, like a merchant, they give up their riches. [1210] Those who are full of sattva, rajas and tamas worship gods and others, Indra being the foremost, who are full of sattva, rajas and tamas. They do not worship me.'Through sacrifices to the gods, we will enjoy ourselves in heaven. When that is over, we will again obtain large mansions and noble births in this world.' The minds of men are agitated through such flowery words. They are proud and extremely greedy and my accounts are not attractive to them. The Vedas are about three subjects —the brahman, the atman and rituals. [1211] The rishis speak about things indirectly and the indirect method also appeals to me. It is extremely difficult to understand about the brahman in words, since the vital air of speech, the sense of speaking and the perception of the mind are involved. The brahman has no limits. It is fathomless and is as deep as the ocean. I am the lord, infinite in powers. I am the brahman. I manifest myself before creatures in the form of sound and can only be perceived indirectly, like the subtle fibre in the stalk of a lotus. Through its mouth, the spider takes out strands of web from its heart. Like that, the vital air manifests itself from space as sound and touches the mind and assumes a form. The lord is full of metres, full of amrita and there are thousands of different sounds, classified as consonants, vowels, sibilants and semi-vowels. Omkara was thus embellished in different ways, expanding through colourful expressions. There were chhandas, [1212] each containing four aksharas more than the previous one. The lord, infinite and limitless, creates this large expanse and again withdraws it into himself. The metres are gayatri, *ushnik, anushtup, brihati, pankti, trishtup, jagati, atichchhanda, atyasti, atijagati* and *virat*. [1213] What is prescribed? What is indicated? What is described? What is not recommended? What is the heart of the matter? Other than me, there is no one in the world who knows this. I am the one it has injunctions about worshipping. If there are injunctions about not worshipping me, that is also me. That is the meaning of all the Vedas. Resorting to speech, it differentiates me. Having differentiated because of maya, it negates me and is finally reduced to silence."'

Chapter 11(22)

'Uddhava asked, "O lord! O lord of the universe! How many principles have the rishis enumerated? We have heard from you that there are twenty-eight—nine, eleven, five and three. [1214] Some learned ones speak of twenty-six, others mention twenty-five. Some say seven, nine or six. Others say eleven. Some speak of seventeen, others speak of sixteen or thirteen. O one with a long life! With what intention have rishis sung about these differing numbers of principles? You should explain this to us."

'The illustrious one replied, "Since everything is present everywhere, it is reasonable that brahmanas should speak in this way. They are under the grasp of my maya. That being the case, whatever they say cannot be contradicted. 'What you have said is not true. Truth is what I have spoken.' Since my powers that urge them are insurmountable, they cite reasons and argue in this way. That is how those differences and alternatives arise when they speak about the subject. When control over the mind and the senses has been obtained, all debate subsides. O bull among men! The principles enter one another. Depending on what the speaker perceives, he categorizes them as cause and effect. All the principles are seen to be present in one principle. A principle exists within its cause and also within its effect. The principles are everywhere. Each of the disputant enumerates, depending on whether the effect is included in the cause, or whether the cause is included in the effect. He speaks as he has ascertained. We accept the reasoning and the conclusion. A man who has been covered with ignorance right from the beginning is unable to realize his own atman on his own. Therefore, there must be someone else who knows about the truth, so that he can impart knowledge to him. The slightest difference does not exist between Purusha and Ishvara. [1215] The perception about these being different is pointless and such knowledge arises because of Prakriti's gunas. Prakriti has an equilibrium of the gunas. The gunas are Prakriti's attributes, not those of the atman. Sattva, rajas and tamas are the cause of creation, preservation and destruction. The transformation of sattva is said to be jnana, the transformation of rajas is said to be karma and the transformation of tamas is said to be *ajnana*. Time is disequilibrium in the gunas, while nature is Sutra. The nine principles enumerated by me are Purusha, Prakriti, Mahat, ahamkara, space, wind, fire, water and earth. The powers of perception are hearing, touch, sight, smell and taste. O dear one! The organs of action are tongue, hands, genitals, anus and legs. The mind is used for both perception and action. The attributes of the senses that perceive are sound, what is touched, the seen, what is smelt and form. The functions of the senses of action are movement, expression, excretion [1216] and artisanship. In the beginning, at the time of creation, Prakriti assumes the form of both cause and effect. Through sattva and the other gunas, it assumes that state, while the unmanifest Purusha is only a witness. Because of the glance of Purusha, Mahat and the elements are agitated and thus obtain vigour. They are brought together by Prakriti's strength and create the cosmic egg. Those who say there are seven principles enumerate the five elements, space and the others, the jivatman and the atman. These are regarded as the basis for the evolution of the body, the senses and the breath of life. Those who speak of six principles include the five elements and the supreme Purusha as the sixth. Uniting with those, he created this universe and entered it. Some say there are only four principles, with fire, water and earth having evolved from the atman. [1217] Just as something that has been born takes a form, this universe has also originated from these. There are some who enumerate seventeen principles—the five gross elements, the five senses, the five objects of the senses, the mind and the atman as the seventeenth. In that way, when sixteen principles are enumerated, the atman is also spoken of as the mind. When thirteen are mentioned, this includes the five elements, the five senses, the mind, the jivatman and the atman. Eleven includes the atman, the five gross elements and the five senses. Eight means Mahat, ahamkara, the mind and the five elements. When it is nine, Purusha is added to this list. In this way, the rishis differ in the number of principles they have enumerated. All of them are supported by reasoning and are true. Such embellishments are worthy of the learned."

'Uddhava said, "O Krishna! Prakriti and Purusha are different in characteristics. But because they depend on each other, no difference between them is seen. Prakriti can be discerned in the atman and the atman can be discerned in Prakriti. O lotus-eyed one! In this connection, there is a grave doubt in my mind. O one who knows everything! Using your polished words and reasoning, you should dispel this. It is from you that living beings obtain knowledge. It is your power that takes the knowledge away. Barring you, no one else can comprehend the progress of your maya."

'The illustrious one replied, "O bull among men! There is a difference between Purusha and Prakriti. [1218] This manifest creation results from the agitation in the gunas. O dear one! My maya creates many differences in the gunas. This leads to differences in intelligence and diversity in attributes. Creation has three kinds of transformations—adhyatmika, adhidaivika and adhibhoutika. The sense of sight is adhyatmika, the form of the sun is adhibhoutika and the part of the sun that enters through the aperture in the eye is adhidaivika. They interact with each other to show the sun, but the sun exists independently. In that way, the atman is the original cause and is separate from anything else. Through its own illumination, it illuminates other agents and they in turn illuminate everything else. This is the way touch, hearing, eyes, the tongue and the nose can also be analysed. [1219] When the gunas are agitated, with Pradhana as the basis, there is a transformation and ahamkara is generated. Created from Mahat, it is the source of delusion and differentiation. There are three kinds of ahamkara—resulting from sattva, rajas and tamas. Lack of jnana leads to debates about the atman. ‘This is real.’ ‘That is not real.’ Such arguments are based on differentiation and are pointless. Men who have turned their intelligences away from me will not be able to give these up, though I exist within their own selves.”

‘Uddhava said, “O lord! The intelligences of those who deviate from you are diverted by the karma of what they have themselves done. They accept and give up superior and inferior bodies. O Govinda! Tell me about this. It is extremely difficult for those who are not intelligent to understand this. Since most people are deceived, learned people are rare in this world.”

‘The illustrious one replied, “The minds of men are full of karma. Along with the five senses, they travel from one body to another. Though distinct, the atman also follows. The mind thinks about material objects, those that have been seen, or those that have been heard of. It dissolves and subsequently rises again, bound by karma. But the former memory is lost. Because of attachment towards material objects, he no longer has any memory of his former self. For a living being, this kind of loss of memory, whatever be the reason, is known as death. O generous one! Birth is said to be nothing but the complete identification of a man with a new body. This kind of acceptance is like accepting the wishes in a dream. In the present state of dreaming, a person does not remember the former dreams. In that way, unable to see the past, he thinks that he has no past. The mind, where the senses rest, identifies with the three forms of the new body, [1220] which only appears as real. Just as a good father may give birth to a wicked son, a person thus becomes the cause of external and internal differences. [1221] O dear one! The force of time is powerful, but because it is subtle, its progress is not seen. As a result of time, beings are constantly created and destroyed. Flames in a fire change, as do flows in rivers. The fruits on a tree also change. In that way, changes are brought about in age and other aspects of all creatures. Since flames change, ‘This is the same light of a lamp,’ is an untrue statement. Since flows change, ‘This is the same water in the river,’ is an untrue statement. In that way, people who say, ‘This is the same man,’ are wasting their time and stating what is not true. A man is not born because of the seeds of his karma. Nor does he die because of that. Just as fire appears and is extinguished because of the presence or absence of kindling, death and immortality are the result of illusion. The nine stages of the body are conception, pregnancy, birth, infancy, childhood, youth, middle age, old age and death. Superior and inferior perceptions about the body arise because of false speculations in the mind. They are accepted as a consequence of being attached to the gunas. It is only rarely that a person discards them. From a father's death, one can infer about one's own death. From a son's birth, one can infer about one's own birth. If a person understands that creation and destruction are only related to the body, he is no longer subject to duality. A tree is born from a seed and is eventually destroyed. A person who knows this attribute about a tree's birth and death is a distinct witness. It is the same with the witness who is distinct from the body. An ordinary and ignorant man fails to distinguish his atman from the material body. Because he thinks contact with material objects is real, he returns to samsara. If he is dominated by sattva, he becomes a rishi or a god. If he is dominated by rajas, he is born as an asura or as a man. If he is dominated by tamas, he becomes a bhuta or inferior species. Thus, he is whirled around in karma. A person imitates those whom he sees acting or dancing. In that way, the atman does not act. But seeing the qualities of intelligence, it is made to follow. O Dasharha! Though they do not move, the reflections of trees in the water seem to move. When the eyes roll around, the earth is seen to be in a whirl. Mental perceptions and intelligence lead to false identifications with material objects. Like what is seen in a dream, the atman falsely identifies with samsara. Material objects do not really exist. However, like calamities that are experienced in a dream, samsara does not vanish for those who think about material objects. O Uddhava! Therefore, do not use the senses to enjoy material objects. See that this delusion is based on apparent differentiation and on an inability to grasp the nature of the atman. Even if abused, shown disrespect, defrauded, ridiculed, envied, chastised, bound, deprived of livelihood, defiled with spit, urine or excrement and troubled in many ways by those who are ignorant, a person who desires his own benefit uses his own atman to rise above these hardships."

‘Uddhava said, “O supreme among eloquent ones! Please tell us how we can understand this properly. O atman of the universe! I think that even the learned find it extremely difficult to tolerate the transgressions of the wicked. Nature is too powerful. The only exceptions are those who are serene because they are engaged in dharma by seeking shelter at your feet.”’

Chapter 11(23)

Badarayana’s son said, ‘The foremost among the Dasharhas was thus asked by Uddhava, the foremost among his devotees. Mukunda, whose valour is worth speaking about, praised his servant’s words and spoke to him.

‘The illustrious one said, “O Brihaspati’s disciple! When agitated by the abuse of wicked men, there is no virtuous person in this world who is capable of composing himself. A man is not tormented as much by arrows that pierce his inner organs as much as he is by the harsh words of the wicked that strike at his inner organs. O Uddhava! In this connection, there is an extremely sacred account. I will describe it to you. Control yourself and listen. A mendicant was abused by wicked people and he sung this. He regained his composure when he remembered that this was the consequence of his own karma. There was a brahmana in Avanti. He was among the most wealthy and prosperous. He earned a living through commerce. He was miserly, lascivious, avaricious and extremely prone to rage. He never honoured kin or guests, not even with words. His house was empty. [1222] At the right time, he did not even allow himself to enjoy objects of pleasure. He was so wicked in conduct and so miserly that his sons, relatives, wife, daughters and servants were disgusted with him and displayed no affection towards him. In this way, he was like a yaksha [1223] guarding riches and was deprived of both this world and the next. Deprived of dharma and kama, the five entitled to shares [1224] became angry with him. O generous one! Because of this neglect, his share of good deeds was exhausted. Indeed, all the wealth that he had accumulated with a great deal of effort was also lost. O

Uddhava! Some was taken away by kin, some by bandits. Some was lost because of destiny and some was taken away by brahma-bandhus, men and kings. He was deprived of his riches and he was devoid of dharma and kama. He was ignored by his own people. He was tormented by worries and those were impossible to overcome. He thought for a long time. Having lost his riches, he was tormented. He lamented and his voice choked with tears. A great sense of renunciation arose. 'Alas! What hardship! I have unnecessarily tormented myself. I did not strive for dharma or kama and the artha has also been lost. In general, the riches of misers never bring them happiness. It causes torments in this world and, after death, leads to hell. The pure fame of those who are famous and the praiseworthy qualities of those who are qualified are destroyed by even the slightest bit of greed, just as beauty is destroyed by a little bit of white leprosy. In earning wealth, achieving it, increasing it, protecting it and spending it, men go through a great deal of efforts, fare, anxiety and confusion. It is held that there are fifteen kinds of hardships experienced by men that are due to wealth—theft, violence, falsehood, duplicity, desire, anger, confusion, intoxication, dissension, enmity, lack of trust, rivalry, addiction to women, addiction to wine and addiction to gambling. Therefore, though it is spoken of as desirable, wealth is actually undesirable. If a person desires what is good for him, he should cast it far away. Brothers, wives, fathers and well-wishers who are loved become instant enemies because of a small coin. Birth as a human is desired by the immortals, that too as a foremost brahmana. Having obtained it, a person neglects it. He destroys his own benefit and obtains an inauspicious end. A man has obtained this world, which is the gate to both heaven and emancipation. Why should he become attached to something that is temporary, something that is the store of calamities? If a person does not distribute it among gods, rishis, beings, kin, relatives and others who have shares, he is protecting riches like a yaksha and will fall downwards. I have been distracted and my life and strength have been squandered in the futile pursuit of riches. An accomplished person can obtain success. What can an aged person like me do? Why should a learned person constantly suffer in the futile pursuit of wealth? Indeed, this entire world is completely confounded by someone’s maya. When a person is about to be devoured by death, what will riches and those who bestow riches accomplish? What is the purpose of kama and those who can bestow kama? Such karma only leads to another birth. The illustrious Hari is in all the gods and he must certainly be satisfied with me. He has reduced me to this state, with non-attachment as a boat to carry me across. In whatever little bit of time I have left, I will cease to care about anything, or about my own beloved body. Without being distracted, I will devote myself entirely to my own benefit. I will find satisfaction within my own atman. May the gods and the lords of the three worlds approve of this. In the space of a muhurta, Khatvanga was able to reach Brahma’s world.’ [1225] The excellent brahmana from Avanti made up his mind in this way.

‘“He loosened the bonds of his heart. He became a tranquil sage and mendicant. Controlling himself, his senses and his breath of life, he roamed around the earth. Without being attached to anything, he went to cities and villages for the sake of alms and entered unnoticed. O fortunate one! Seeing that aged and unclean beggar, wicked people showed him disrespect and abused him in many ways. Some took away the staff made of bamboo. Some took away his begging bowl. Some took away his kamandalu. Some took away his seat. Some took away his string of rudraksha beads. Some took away his torn rags. They would show them to the sage. Pretending to return them to him, they would take them away again. He would sit down on the bank of a river, to eat the food that he had begged. Wicked people would spit or urinate on his head. He had a vow of silence and they would try to make him speak. If he did not speak, they would strike him. If he did speak, others would chastise him. Some said, ‘He is a thief.’ Others said, ‘He should be bound. Bind him with ropes.’ Saying this, they bound him up. Some criticized and slighted him. ‘Displaying the standard of dharma, this one is a fraud. His own relatives have thrown him out. Since his riches have been destroyed, he is using this to ensure a means of livelihood.’ Some said, ‘This one is great in substance. He is as steady as the king of the mountains. He is using silence to achieve his goal. He is as firm in determination as a crane.’ Some ridiculed him. Some broke wind against him.

Some bound him. Some tied up the brahmana, like something to play with. There were hardships caused by nature, by destiny and by his own body. He tolerated all this, realizing that he was obtaining all this as a result of destiny. Thus insulted by the worst among men, who were trying to make him fall down, he sang a song. He was based in dharma. Based in sattva, he resorted to his fortitude.

'"The brahmana said, 'These men are not the cause of my happiness or unhappiness. Nor are the gods, my own body, the planets, karma, or time. It is said that the mind is alone the supreme cause. That is the reason one circles around in samsara. The powerful mind makes the gunas function and that leads to the different kinds of karma—white, black and red. [1226] The different species of life are created from this. The atman is not active. It is the mind which is active. My friend is golden in enlightenment [1227] and looks down from above. But I, as jivatman, have assumed its identity with the mind and am enjoying the objects of desire. Attached to the gunas, I have bound myself down. The goal of donations, one's own dharma, niyama, yama, learning, karma and good vows is to control the mind. All of them have this characteristic. The supreme form of yoga is to immerse the mind in samadhi. When the mind is controlled and tranquil, what is the need for donations and other things? Tell me. When the mind is not controlled and is distracted, what purpose will donations and other things serve? When the mind is under control, all others, including the divinities, [1228] are under control. The mind is never under the control of anything else. The mind is a divinity who is stronger than the strongest. If a person can bring it under control, he is the god of all the divinities. The mind is an enemy impossible to vanquish. Some are tormented by it and are unable to conquer it. Therefore, they are confused and have futile conflicts with other mortals—enemies, but even friends and neutrals. The body is only a creation of the mind. With their intelligence blinded, humans identify themselves with it and have notions of "I" and "mine". They suffer from the illusion, "I am this" and "He is someone else." Hence, they wander around in a darkness that is impossible to cross. If people are the cause of my happiness and unhappiness, that has to do with the physical body. What does the atman have to do with this? If a person bites his tongue by chance, he has done this himself. Why should he be angry at someone else for the suffering? If divinities of the senses are responsible for the unhappiness, what does the atman have to do with this? That has to do with transformations. If one limb in his own body chooses to attack another limb, with whom will a man get angry? If the atman is the cause for happiness and unhappiness, then nothing else can be responsible. This is just a person's own nature. If there is anything other than the atman, it cannot be real. Why should one be angry? Happiness or unhappiness don't really exist. If the planets are the cause of happiness and unhappiness, what does it have to do with the atman? One doesn't have a birth, while the other is born. It is said that planets cause suffering to other planets. Whom should a man get angry with? The atman is distinct from both a body and a planet. If karma is the cause of happiness and unhappiness, what is the role for the atman there? The body of a man is not sentient, while it is the atman which is sentient. [1229] Whom will he be angry with? There is no foundation for the notion of karma. If time is the cause of happiness and unhappiness, what is the role of the atman there? Time is a manifestation of the atman. A flame does not burn its own spark. Ice does not destroy the quality of coldness. The supreme has no notion of duality. Whom will one be angry with? There is no agency anywhere, of any variety. The atman is supreme and beyond any attachment and duality. It is ahamkara which gives rise to samsara. A person who understands this has nothing to fear from anything that has been created. That being the case, I will faithfully base myself on the paramatman. That is what the maharshis spoke about earlier. I will cross this insurmountable darkness and serve at Mukunda's feet.'"

'The illustrious one continued, "With his wealth destroyed, he was disgusted. He overcame his despondency and, becoming a mendicant, roamed all over the earth. Though he was reviled by the wicked, he remained steadfast in his own dharma. The sage sang the following chant. 'Nothing other than a man's confusion gives rise to happiness and unhappiness. Friends, neutrals and enemies are the creations of the darkness of samsara.' O son! Therefore, in every possible way, use your intelligence to control your mind. Immerse yourself in me. That is what yoga propounds. The mendicant's chant is about devotion to the brahman. If a person controls himself and meditates on it, makes others listen to it or hears it, he will never be overwhelmed by the opposite pair of sentiments."'

Chapter 11(24)

'The illustrious one said, "I will now speak to you about samkhya, the nature of which has been determined earlier. [1230] Realizing this, a man can instantly give up any confusion caused by a sense of differentiation. In the beginning, at the time of krita yuga and when there were no yugas, [1231] people were accomplished in discrimination and because of that knowledge, saw everything as one and without any differentiation. It was one and undifferentiated, beyond the reach of mind and speech. However, that great truth differentiated itself into two and became the fruits of maya and that reflected in this. [1232] Out of these two entities, one is Prakriti, with the two aspects of cause and effect. The entity that possesses jnana is spoken of as Purusha. Prakriti was agitated by my glances as Purusha and with my sanction, the gunas—sattva, rajas and tamas—were evolved. Sutra [1233] evolved from these and Mahat was created from Sutra. Together, Mahat and Sutra underwent transformations and ahamkara, which causes bewilderment, was evolved. This has three types—vaikarika, taijasa and tamasa. These have intelligent and non-intelligent forms and are the cause of the tanmatras, the senses and the mind. *Tamasa ahamkara* lead to the creation of the tanmatras and the gross elements. *Taijasa ahamkara* lead to the creation of the senses. [1234] The eleven divinities were created from vaikarika ahamkara. [1235] Urged by me, all these entities came together and worked collectively. The cosmic egg was created in this way, an excellent place for me to lie down on. That cosmic egg was floating around in the water and I manifested myself inside it. A lotus known as Vishva sprouted from my navel and the self-creating one [1236] appeared inside that. Through my favours, he was endowed with rajas and performed austerities for the sake of creating. Thus, the atman of the universe created the worlds, the guardians of the worlds and the three—*bhur, bhuvar* and *svar*. Svar is the abode of the gods, bhuvar is the abode of the bhutas and bhur is the abode of mortals and others. The Siddhas reside beyond these three worlds. The lord created the regions that are below the earth for the asuras and the nagas. All the karma performed under the influence of the gunas leads to a destination in the three worlds. Through yoga, austerities and renunciation, a person obtains a destination in the unblemished worlds of *maharloka, janaloka, tapoloka* and *satyaloka*. A person who practises bhakti yoga finds a destination in me. I am the creator and, in my form as time, have linked this world to karma. In the flow of the gunas, one sometimes rises up and is sometimes submerged. All the manifestations that have been established, large or small, thin or stout, have been created by Purusha and Prakriti. Anything that exists at the beginning, the middle and the end of an entity, across all these transformations, is regarded as the real entity. This is the case with objects made out of gold or earth. [1237] But the subsequent product may have a cause which is the product of a transformation resulting from an earlier cause. That which exists at the beginning and the end of the chain is referred to as the real entity. Prakriti can be regarded as the primary cause, but the supreme Purusha is its foundation. Time manifests these and in this triad of what is real, I am established as the brahman. As long as my favourable glance remains, this progressive creation, from cause to subsequent effect, continues. For the sake of creation, this great flow of the gunas also continues. This universal form, in which creation and destruction of the worlds take place, is pervaded by me. I have devised the worlds and the means of their dissolution into the five elements. Mortals are withdrawn into food. [1238] Food is withdrawn into grain. Grain is withdrawn into the earth. The earth is withdrawn into its attribute of smell. Smell is withdrawn into water. Water is withdrawn into its attribute of taste. Taste is withdrawn into fire. Fire is withdrawn into its attribute of form. Form is withdrawn into wind. Wind is withdrawn into its attribute of touch. Touch is withdrawn into space. All the senses are withdrawn into their sources. These sources are then withdrawn into their controllers. The mind is withdrawn into the controller of the mind, vaikarika ahamkara. Sound is withdrawn into tamasa ahamkara. All of ahamkara is withdrawn into Mahat. The powerful Mahat is withdrawn into the gunas that generated it. The gunas are withdrawn into the unmanifest Prakriti. Prakriti is withdrawn into time, which ceases to function. Time is withdrawn into jiva, full of maya. Jiva is withdrawn into atman, which caused it. The atman is only based on the atman and its existence can be inferred from the process of creation and destruction. When the sun rises, there is no longer any darkness in the sky. In that way, if a person examines this differentiation of the atman in his mind, all illusion is destroyed. This is known as the process of samkhya and it severs the bonds of doubt. The superior and the inferior, the process of creation and of destruction, can be clearly seen and I have spoken about this.'"

Chapter 11(25)

'The illustrious one said, "O noble being! I will now tell you about a person being affected by the mixture of the gunas. Please understand. Control of the mind, control of the senses, forbearance, austerities, truthfulness, compassion, memory, contentment, renunciation, lack of desire, devotion, modesty, generosity and pleasure in one's own self—these are the effects of sattva. [1239] Desire, efforts, insolence, greed, pride, seeking benedictions for the sake of happiness, rashness resulting from intoxication, love of fame, laughing at others, valour, strength and enterprise—these are the effects of rajas. Anger, avarice, falsehood, violence, begging, hypocrisy, lassitude, dissension, sorrow, delusion, grief, despondency, sloth, hopes, fear and lack of enterprise—these are the effects of tamas. These, in that order, are the effects of sattva, rajas and tamas. I have generally described the effects of these attributes. Now hear about their combinations. The combination of these leads to the mindset of 'I' and 'mine'. Anything done by the mind, the organs of action, the organs of perception or the breath of life result from such combinations. If a person devotes himself to dharma, artha and kama and this leads to obtaining faith, satisfaction and wealth, this is nothing but the combination of the gunas. [1240] If a person is characterized by devotion to pravritti and is a householder, when he pursues his own dharma, this is a manifestation of the combination of the gunas. [1241]

Chapter 11(26)

'The illustrious one said, "Having got this human body, if a person resorts to my dharma, he can obtain me, the bliss and the paramatman that exist in his own atman. Through faith and jnana, one can be freed from the state of being a jiva, created by the gunas. He can see that what can be seen by the eyes is not real. It is only maya, caused by the gunas. Such a person does not get entangled in unreal objects that are caused by the gunas, even though he exists amidst them. One must never be associated with those who are wicked, with those who seek to satisfy their penises and their stomachs. Like a blind person following another blind person, by following them, one falls into blinding darkness. Emperor Aila [1242] was extensive in fame. Separated from Urvashi, he was bewildered. He controlled his grief through non-attachment and chanted this song. While she was leaving him, the king lamented. Overwhelmed with grief, he was maddened. In that naked state, he rushed after her and said, 'O cruel wife! Remain.' He had passed several years with her, in the pursuit of this insignificant desire, not noticing the nights coming and going. He was unconscious because of his attraction towards her and was still not satisified.

'"Aila said, 'Alas! My delusion is extensive. My mind has been contaminated by desire. When the queen clasped me by the neck, I did not notice that parts of my life had passed away. I was so deceived by her that I did not notice the sun rising or setting. Many days, amounting to many years, have certainly passed. Alas! I have brought this delusion on myself. Despite being an emperor and like a jewel on the crest of all the kings, I behaved like a domesticated deer in the hands of a woman. Though I am a lord, she cast me and my royal power aside, like a blade of grass. When the woman left, I followed her, like a mad man, naked and weeping. Despite my being a lord, where is my power? Where is my energy? Like a donkey, she kicked me with her foot. As the woman left, I followed her. What will one do with learning, with austerities, with yoga and with learning? What will I do with solitude, or with silence? These are of no use to a person whose mind is stolen by a woman. Shame on me. I did not know what was good for me. Though I prided myself on being learned, I was a fool. Though I obtained lordship, like a bull or a donkey, I allowed myself to be conquered by a woman. I savoured the nectar of Urvashi's lips for many years. But like a fire fed with oblations, the desire in me was not satisfied. When the mind is stolen by a pumshchali, [1243] who other than the illustrious lord Adhokshaja can save a person? He is the lord of those who find bliss in the atman. Using the words of a *sukta*, the queen tried to make me come to my senses. However, I was evil-minded. The great delusion in my mind did not go away. I was unable to control myself. How has she caused me any harm? Since I had not conquered my sense, I did not know my own nature. Such was my mind that I saw a rope and took it to be a snake. What is this physical body? It is full of filth and bad smells. It is inauspicious. What are the good qualities a flower possesses? These are nothing but impositions caused by ignorance. Is the body the property of the parents, the wife, the master, the fire, dogs or vultures? [1244] Does it belong to the atman? Or does it belong to well-wishers? It is impossible to decide. One becomes attached to this abominable body which heads to an inferior destination. This is very handsome. There is an excellent one. The face is beautiful. These are the things one says about a woman's face. The body consists of skin, flesh, blood, nerves, fat, marrow, bones, urine, excrement and pus. What is the difference between those who find pleasure in it and worms? Therefore, a person who knows the true meaning should not get attached to women, or to those who associate with women. When the senses are attached to material objects, the mind is agitated. It cannot but be otherwise. If a thing is not heard about, or if it is not seen, no attachment towards it follows. If the prana is not engaged with something that is not present, the mind is calm and pacified. Therefore, one should not get attached to women, nor to those whose senses pursue women. Even learned men do not trust the six categories. [1245] What need be said about a person like me?'"

'The illustrious one said, "Having sung in this way, the lord of the kings gave up Urvashi's world. He obtained me in his own atman. With this jnana, he cleansed himself of his delusion. Therefore, an intelligent person must avoid association with those who are wicked and associate with those who are virtuous. It is such sages who can sever the excessive attachment of the mind through what they say. Without expecting anything, sages immerse their minds in me. They are serene and impartial in outlook. They are without a sense of ownership and without ahamkara. They possess nothing and are not affected by the opposite pair of sentiments. O immensely fortunate one! Among those immensely fortunate ones, there is always conversation about me. Men who take part in these obtain benefit for themselves and are cleansed of sins. Those who respectfully hear, chant and approve of these, become faithful and devoted towards me. They obtain devotion towards me. If a virtuous person obtains devotion towards me, what else remains to be accomplished? My qualities are infinite. I am the brahman. I am the atman, the one who confers bliss. If a person approaches the illustrious, fire, cold, fear and darkness are dispelled. Serving the virtuous is like that. They are the supreme shelter for those who are rising and falling in the terrible ocean of samsara. The sages know about the brahman. They are serene. To those who are drowning in the water, they are like a firm boat. Just as food provides life to living beings, I am the refuge for those who are afflicted. For men who die, dharma represents riches. Like that, sages represent shelter for those who are scared of falling downwards. Sages bestow vision on the eyes, just as the rising sun confers external vision. [1246] Sages are divinities and relatives. Sages are my own atman. Thus, losing all desire for the world that belonged to Urvashi, Vaitasena [1247] became free of attachment. He roamed around on earth, finding happiness in his own atman."'

Chapter 11(27)

‘Uddhava asked, “O bull among the Satvatas! Tell me about the method of using *kriya yoga* to worship you. What is its form? How do those who are devoted to you use it to worship you? All the sages, Narada, the illustrious Vyasa and the preceptor who was the son of Angiras, [1248] have repeatedly said that this brings great benefit to men. It first emerged from your lotus mouth. The illustrious Aja spoke about it to his sons, Bhrigu being the foremost. The illustrious Bhava spoke about it to the goddess. [1249] This is approved of by all the varnas and ashramas. O one who grants honours! I think it brings the greatest benefit for women and shudras. O lotus-eyed one! This frees a person from the bonds of karma. You are attached to your devotees. O lord of all the lords of the universe! Tell me about this.”

‘The illustrious one replied, “O Uddhava! There is no end to *karmakanda*. [1250] It is without limits. Briefly, but progressively, I will describe it to you. There are three kinds of worship—following the Vedas, following the tantras, and mixed. Using whichever one a person prefers, he must follow the rituals and worship me. A man may become a dvija according to what is stated in his own sacred text. He must then worship me faithfully and devotedly. Hear about this from me. This dvija must worship me in the earth, [1251] in fire, in the sun, in water, or inside his own heart. He must be filled with devotion and then worship me, his preceptor, using various objects. He must be without any deception. He must first bathe, clean his teeth and purify his body. He must bathe himself by smearing himself with mud and other things. [1252] In the course of both kinds of bathing, he must chant mantras. He must perform sandhya and other rituals towards me that have been mentioned in the Vedas. Firm in his resolution, he must arrange for the worship, such that the subsequent tasks are purified. It is said that the image can be of eight types—stone, wood, metal, clay, [1253] painted, made out of sand, made out of jewels, or conceived in the mind. When the lord’s shrine is established, it can be of two types—mobile or immobile. O Uddhava! When the worshipped image is immovable, there is no need for *avahana* or *udvasa*. [1254] When the image is movable, the observance of these two rituals is optional. If the image is not made out of clay or is not painted, it can be bathed. In other cases, it must be sprinkled with water. When I am worshipped in the form of an image, excellent objects must be used. However, a devotee who is not deceitful can worship me with whatever is available. As long as the sentiment is there, he can even worship me inside his heart. O Uddhava! When I am worshipped in the form of an image, I love bathing and ornamenting the most. If I am worshipped in the form of an altar, the tattvas must be spread out. [1255] If I am worshipped in the form of fire, oblations of ghee must be offered. If I am worshipped in the form of the sun, I love arghya the most. If I am worshipped in the form of water, water must be offered. I love whatever a devotee offers me faithfully, even if it is some water. However, even if a lot of offerings are given to me by a person who lacks in devotion, I am not satisfied. What need be said about fragrances, incense, flowers, lamps, food and other things? After purifying himself, the worshipper must gather all the offerings together. He will devise a seat for himself, with the blades of the darbha grass pointing eastwards. He will sit down, facing the east or the north. He can also worship by facing the image directly. He must perform nyasa on his body. He must perform nyasa on the image. Using his hands, he must clean the image. As is appropriate, he must then get ready by consecrating the vessel that contains auspicious objects and the vessel that contains water. He must use water from the vessel containing water to sprinkle the place where the deity is being worshipped, the objects of worship and his own self. He must then arrange for three other vessels to be filled with water, [1256] reciting respective mantras for the heart, the head and the tuft of hair on the head. After this, he must chant gayatri mantra. The body has now been purified by the air and the fire. My supreme and subtle form, the source of life, is located in its portion in the lotus in the heart and after chanting 'Oum', he must meditate on this. This is what Siddhas experience. Depending on the level of his perception, he contemplates his body to be pervaded by the atman. He thus worships me. Conceiving of the image being pervaded by me, he invokes me through the objects of worship and establishes me in the image. He then performs nyasa in the limbs and worships me. He mentally thinks of a seat for me, with dharma and the other nine powers in attendance. [1257]

A lotus with eight petals is spread on that seat and the lotus has a radiant whorl and filaments. For the sake of success in this world and in the next, he follows both the Vedas and the tantras and offers me padya, arghya and achamaniya. In due order, he must then worship Sudarshana, Panchajanya, the mace, the sword, the arrows, the bow, the plough, the club, Koustubha, the garland and the shrivatsa mark. He must worship Nanda, Sunanda, Garuda, Prachanda, Chanda, Mahabala, Bala, Kumuda and Kumudekshana. [1258] In their respective places, all facing the lord, with water and other objects, he must then worship Durga, Vinayaka, Vyasa, Vishvaksena, his preceptor and the gods. If he possesses the riches, he must chant mantras and every day, offer me water for bathing, fragrant with sandalwood, *ushira*, [1259] camphor, kunkuma and aloe. He must chant *svarnagharmanuvaka, mahapurusha vidya, purusha sukta* and hymns from the Sama Veda, *rajana* and the others. [1260] As is appropriate, my devotee must lovingly decorate me with garments, the sacred thread, ornaments, decorations for parts of the body, garlands, fragrances and unguents. The worshipper must offer me padya, achamaniya, fragrances, flowers, *akshata*, [1261] incense, lamps and other objects. If it is possible, he must arrange for candy made out of molasses, payasam, ghee, *shashkuli*, sweet cakes, dumplings, *samyava*, curds, *supa* and other *naivedya*. [1262] Every day, else on days of festivals, the image must be massaged with ointments and bathed, and offered a mirror and equipment to clean the teeth. Food and other objects must be offered, with singing and dancing. A sacrificial arena must be prepared, as is recommended, with a pit and an altar and a surrounding girdle. [1263] Using the hands, [1264] a fire must be invoked and kindled on all sides. Spreading a mat of kusha grass, all sides of the fire must be sprinkled with water and following the rituals, the kindling must be placed for the fire. The objects of worship must be placed and sprinkled with water. After sprinkling with water, he must think of me in the fire. My complexion is that of molten gold. I hold a conch shell, chakra, mace and lotus. My brilliant form possesses four arms. I am serene and my garments have a complexion like that of the filament of a lotus. I wear a dazzling diadem, bracelets, a girdle and excellent armlets. The shrivatsa mark is on my chest, with the radiant Koustubha and a garland of wild flowers. Having meditated on me and worshipped me, he must soak the kindling with ghee and offer them into the fire. He must tender two offerings of ghee and then the other oblations that have been soaked with ghee. A learned person will offer oblations with chanting of the main mantra and then follow with the sixteen kinds of worship, ending each verse with an oblation. [1265] Beginning with Dharma, [1266] each deity is worshipped according to the appropriate mantra, ending with *agnaye svishtakrite svaha*. [1267] Having bowed down before me and worshipped me, he must tender offerings to the attendants. Using the main mantra, he meditates on the brahman, remembering that this is nothing but Narayana's atman. He must again offer me achamaniya and offer whatever is left to Vishvaksena. He must offer fragrant betel leaves to freshen the mouth. He must sing and chant loudly, also dancing and imitating my deeds. He must listen to my account and recite it, remaining in that state for a while. He must praise me with hymns, superior and inferior, from the Puranas and ordinary texts. 'O lord! May you show me your favours.' Saying this, he must prostrate himself before me, like a rod. He will place his head on my feet, clasping them with both his arms. 'O lord! I seek refuge with you. Save me. I am terrified of this ocean of samsara, with crocodiles in the form of death.' After this, he must lovingly place on his head the remnants of the worship, representing something given by me. If udvasa is meant to be performed, he must conceive of the light in the image as again merging into the light that is me. I can be worshipped in whatever form and whenever, as long as that worship is faithful. My atman exists in all beings and all atmans are in me. If a man follows the Vedas and the tantras and worships me through kriya yoga, from me, he obtains success in both the worlds and gets what he desires. He must firmly establish my worship by constructing temples and beautiful gardens of flowers. Or he can ensure this worship through pilgrimages and festivals. If a person gives land, markets, villages and cities, so that my worship is continuously ensured on general or special occasions, he obtains me, with my opulence. By constructing a temple to me, one obtains sovereignty over the three worlds. Through worship and other things, a person obtains Brahma's world. However, if one does all three, [1268] one obtains serenity in me.

If a person has no wishes and engages in bhakti yoga, he obtains me. If a person worships me through bhakti yoga, it is me that he obtains. If a person gives something to gods or brahmanas and then himself steals it back, he is subsequently born as a worm and survives on excrement for a hundred million years. After death, the agent, the assistant who helps the act and the person who approves of it have a share in the karma and proportionately reap the consequences.”’

Chapter 11(28)

‘The illustrious one said, “One should not praise or reprimand the nature or deeds of someone else, considering that the universe is formed out of Purusha and Prakriti, based on a single atman. If a person praises or reprimands the nature or deeds of someone else, he soon deviates from his own objective and becomes attached to something unreal. The senses are formed out of taijasa ahamkara. When a man is asleep, the consciousness is lost and the atman is in a shell. [1269] Overcome by maya, a man is like a person who is dead. It is the same for a person who finds reality in material objects. When this duality of material objects is unreal, what is good and what is bad? Anything that is spoken about with words, or anything that is thought of through the mind, is unreal. Shadows, echoes and illusions are unreal and lead to similar effects. But these conceptions are based on the body and give rise to fear, right up to the moment of death. The lord is the atman of the universe. He is the creator and the object of creation. He is the atman of the universe. He is the protector and the object of protection. The lord is the one who withdraws and he is the object of withdrawal. Therefore, no object other than the atman can be distinctly discerned. The three kinds of appearance [1270] in his atman are without foundation. Know that these are the outcome of the three kinds of gunas and are the result of maya. If a person understands what I have expounded, he becomes accomplished in jnana and vijnana. He does not criticize or praise. He roams around in the world like the sun. [1271] Through perception, inference, the sacred texts and realization of the atman, one should know that since this world has a beginning and an end, it is unreal. Hence, one must roam around without attachment."

'Uddhava asked, "O lord! The atman is the seer. The body, which is not the atman, is what is seen. Samsara is experienced by neither the atman, nor the body. In that case, who experiences samsara? The atman is without decay. It is without gunas and is pure. It is self-luminous and is not covered by anything. It is like the fire, while the body is like kindling. Who experiences samsara in this world?" [1272]

'The illustrious one replied, 'Samsara is without meaning. But as long as the atman lacks discrimination, it is attracted to the senses and to prana. Till then, it has to experience the fruits. As long as one thinks about material objects, like experiencing disagreeable things in a dream, samsara, though it does not truly exist, is not withdrawn. If a person is asleep and has not woken up, he experiences many disagreeable things. On waking up, this can no longer confuse him. Grief, joy, fear, anger, avarice, confusion, desire and other things, as well as birth and death, are seen to be related to ahamkara, not to the atman. Because of the identification with the body, the senses, prana, the mind and ahamkara, the atman who is inside the body assumes the form of jiva, with gunas and karma. [1273] Strung in this great thread, he is chanted about in many ways. Under the control of time, he revolves around in samsara. This has no foundation and is perceived in many different forms —the mind, speech, prana, the body and karma. Using worship and the sharp sword of jnana to sever this, sages roam around on this earth, free from all desire. Jnana and discrimination result from the sacred texts, austerities, direct perception, instruction and inference. The absolute is time and the cause, existing at the beginning, the end and the middle of this creation. Everything made out of gold was gold before the object was fashioned out of its own self and continues to be gold afterwards. In the middle, in the process of manufacture, though described with different names, it continues to be gold. I am exactly like that. O dear one! This vijnana exists in three states. [1274] The three gunas manifest themselves as the senses, the gross elements and the agent, collectively and separately. What is manifested in the state of turiya is the truth. That which had no existence earlier, and will have no existence in the future, has an existence in the middle only because of its name. [1275] It is my view that an entity which exists merely because someone else gives it an appellation does not really exist. Though this universe appears to be manifest, it does not really exist. This is a modification caused by rajas. The brahman is manifest in its own illumination. The senses, the objects of the senses, and the mind are but wonderful transformations brought about by the brahman. In this way, an accomplished person uses discrimination and refutation to clearly differentiate the brahman from something else. Thus, one severs any doubts about the nature of the atman. One desists from all objects of desire and is satisfied in one's own bliss. The atman is not the physical body. Nor is it the senses, the divinities of the senses, the breath of life, wind, water, fire, space, earth, mind, objects of the senses, ahamkara, or the equilibrium between the gunas. The senses are manifestations of the gunas. If a person has controlled himself and has properly ascertained me as the lord, why will such a virtuous person get agitated by these? Irrespective of whether the sun is covered by clouds or the clouds have dispersed, why should the sun be blamed? The sky is not affected by the qualities of the wind, the fire, the water and the earth. Nor is it affected by the coming and going of the seasons. In that way, the truth is not contaminated by the impurities of sattva, rajas and tamas. It is beyond ahamkara and is the supreme cause of samsara. Rajas contaminates the mind because of attachment to material objects. Therefore, until it has been eliminated through firm bhakti yoga towards me, all association with objects of the senses, devised by maya, must be avoided. A disease that has not been properly treated recurs again and repeatedly causes distress to men. In this way, a mind that has not been purified suffers from the contamination of karma and an imperfect yogi is tormented by all kinds of attachment. An imperfect yogi suffers from impediments caused by men, other creatures and those created by the gods. Based on the strength of former practices, [1276] he engages in yoga again and is not entangled in the path of karma. Urged by something else, [1277] till the time of death, a being undertakes karma and is acted upon. [1278] However, though a learned person remains in Prakriti's domain, he experiences his own happiness, having cast aside all desires. Regardless of whether he is standing, seated, walking, lying down, urinating, eating food or doing anything else that is natural, his consciousness is based in his atman and he does not recognize the body. Even if a learned person sees the many objects of the senses, he uses his inference to think of them as unreal and as being other than the atman. He is like a person who has woken up, to see that what he has seen in a dream has vanished. O dear one! Earlier, because of ignorance, it was accepted that this body, wrought by the gunas and colourful with karma, was no different from the atman and was identical. However, with re-examination, that view no longer exists. The atman cannot be perceived. Nor can its existence be rejected. When the sun rises, it destroys darkness from the eyes of men. But the objects that are seen already existed. Thus, accomplished examination sees the truth in me and destroys the darkness that covers a person's intelligence. This is self-luminous. It is unborn. It is impossible to measure it. It is great in consciousness and can perceive everything. It is one, without a second. It is beyond the conception of words. It makes speech and the breath of life move. Any sense of duality about the absolute is the result of delusion. There is nothing other than the atman. There is no support other than one's own atman. There are some, proud of their learning, who hold that these names and forms, constituted by the five elements, are undeniable. However, this duality, based on debates about what is real, has no basis. If a yogi has not perfected himself in yoga, many kinds of things will rise up in the body and try to engage his attention. There is a recommended procedure whereby these disturbances can be repulsed. Some of these disturbances can be repulsed through the process of yoga, some through asana, some through *dharana*, [1279] some through austerities, some through mantras and some through herbs. Some can be countered by meditating on me, chanting my name and doing similar things. These inauspicious aspects can be gradually destroyed by following the lords of yoga. Some persevering people keep their body fit and maintain their youth by using different kinds of techniques. They engage in yoga for siddhis. However, those who are accomplished do not have any respect for these efforts and regard them as useless. Like the fruits of a tree, this body is destructible. If a person constantly engages in yoga, his body will become fit, but an intelligent person will not attach any importance to this. He will give up this kind of yoga and immerse himself in me. A yogi who seeks refuge in me and observes the process of yoga is not obstructed by any impediments. He is without desire and experiences happiness within himself."'

Chapter 11(29)

'Uddhava said, "O Achyuta! If a person is not in control of his mind, I think that this yoga is extremely difficult to practise. Tell me about a method whereby a man can easily obtain success. O Pundarikaksha! Often, yogis who try to control their minds are unable to control their minds and become frustrated, fatigued and despondent. O lotus-eyed one! Therefore, hamsas happily resort to your feet, which are the source of bliss. O lord of the universe! However, proud people [1280] who use yoga and karma are confounded by your maya. O Achyuta! It is not surprising that you are a friend to all those who are your servants and seek refuge with you, with their atmans devoted to you. The lords of the worlds seek the refuge of your feet, with the edges of their shining diadems touching them. But you were affectionate towards animals. [1281] You are in all atmans. You are the beloved lord of all those who seek refuge with you. You are all the objectives. Knowing this, who can reject you? Who will forget you and worship other beings? What can not be obtained by us, those who serve the dust of your feet? O lord! Wise ones happily remember you for your generous deeds and are incapable of repaying their debt, even if they possess Brahma's lifespan. You exist inside and outside embodied beings, as a preceptor and as consciousness, [1282] to destroy everything that is inauspicious and to show them their objective."'

Shri-Shuka said, 'Uddhava's heart was extremely devoted to him. He spoke to the lord of the lords, who had used his own potencies to play with the universe and had assumed three forms, [1283] in this way and asked him. He [1284] addressed him with a charming smile that was full of love.

‘The illustrious one replied, “I will tell you about the extremely auspicious dharma of devotion to me. If a mortal person follows this faithfully, he defeats death, which is extremely difficult to vanquish. Remembering me, all tasks must be gradually undertaken for my sake. The mind and the intelligence must be immersed in me. There must be attraction towards the dharma of being devoted to me. Such a person must frequent sacred places that are frequented by virtuous people who are devoted to me. He must follow the conduct of gods, asuras and men who are devoted to me. Alone, or collectively, he must celebrate auspicious days, pilgrimages [1285] or great festivities that are dedicated to me, making arrangements for singing, dancing and other signs of opulence deserving of kings. He must see me inside and outside all beings, like the sky. With an unblemished heart, he must see me in his own atman. O immensely radiant one! Thus, thinking that all creatures are full of my presence, he must show them respect, establishing himself in pure jnana. If a person is impartial towards brahmanas, *pukkasa*s, [1286] thieves, those who are devoted to brahmanas, the sun, a spark of fire, a cruel person and a compassionate person, it is held that he is learned. If a man looks at all men and thinks that they are full of me, all feelings of rivalry, jealousy, censure and ahamkara are quickly dispelled. Ignoring the ridiculing laughs of one’s relatives, one should abandon the view that one should be ashamed of anything connected with the body. Like a staff, he must prostrate himself on the ground before a horse, a chandala, a cow or an ass. Until the sense of me being in all creatures has been generated, he must continue to worship me through all acts of speech, mind and body. Through knowledge that the brahman is everywhere and by realizing the atman, he is dispelled of doubts and can cease from everything else. It is my view that this process is the most appropriate, using acts of speech, mind and body to see me in all creatures. O Uddhava! This perfect dharma is devoid of gunas and has been established by me. It is not driven by wishes. Therefore, even if a beginning is made, the effort is not wasted. O excellent one! This supreme dharma of devotion towards me has been fashioned to free onself of the fruits of karma, which are futile efforts to free oneself of fear and other things. This is the most intelligent thing that an intelligent person can do.

This is the most learned thing that a learned person can do. Using a mortal body in this unreal world, one can obtain truth and immortality. I have told you about the entire collection of teachings about the brahman, in brief and in detail. Even the gods find this extremely difficult to comprehend. I have repeatedly spoken to you about this jnana, with clear reasoning. If a man knows this, his doubts are destroyed and he is freed. These are extremely well-articulated answers to your questions, given by me. They are about the eternal, supreme and mysterious brahman. If a person nurtures this, he obtains the brahman. If a person bestows all of this knowledge on my devotees, he is like one who gives the brahman and I give my atman to him. It is sacred and supremely auspicious. If a person recites this every day, he is purified and uses the lamp of knowledge to reveal me to others. If a man constantly listens to this, without being distracted, he develops supreme devotion towards me and is not bound by any karma that he undertakes. O friend! O Uddhava! Have you now understood the brahman? Have the delusion and sorrow that arose in your mind been dispelled? This knowledge must not be given to those who are insolent, heretics, deceitful, lacking in servitude, lacking in devotion or lacking in humility. This must be spoken about to pure and virtuous people, those who are devoid of such defects and those who are devoted to brahmanas and are loved by them, even if they happen to be shudras and women, as long as they possess devotion. Once a curious person comprehends this, there is nothing else left for him to know. When one has drunk the nectar of amrita, there is nothing else that remains to be drunk. O son! Men pursue the four kinds of objectives [1287] through jnana, karma, yoga, trade and the wielding of the staff. [1288] But through me, all these objectives exist in you. If a mortal person gives up all other tasks and devotes himself to me, I regard him as special. He is worthy of obtaining immortality and uniting himself with my potencies."'

Shri-Shuka said, 'He heard the words of Uttamashloka, which instructed him about the path of yoga. He joined his hands in salutation and his voice choked with love. Tears flowed from his eyes and he was incapable of saying anything. O king! His mind was awhirl with love. Using his fortitude, he steadied himself. Taking himself to be extremely respected, he joined his hand in salutation. He bowed his head down and touched the lotus feet of the foremost one among the Yadus. He said, “I was submerged in the great confusion of darkness, but that has been driven away, since I sought shelter in your presence. O original one! O one without birth! If a person approaches the sun, how can he be scared of cold or darkness? You have been compassionate. In return, you have given me, your servant, the lamp of vijnana. What person, devoted to you, will give up your feet and seek shelter with someone else? My bonds of affection towards the Dasharhas, the Vrishnis, the Andhakas and the Satvatas were extremely firm. For the reason of expanding your creation, you are the one who extended these, using your own maya. However, using the weapon of knowledge about the atman, you are the one who has now cut them asunder. O great yogi! I bow down to you. I am seeking shelter with you. Instruct me. May my affection towards your lotus feet remain.” The illustrious one replied, “O Uddhava! Commanded by me, go to my hermitage, known as Badari. Bathe in the waters of that tirtha, purified by touching my feet. [1289] Cleanse yourself of the remaining taints by seeing the Alakananda. O dear one! Use garments made out of bark. Eat wild fare. Without any desires, be happy. Tolerate the opposite pairs of sentiments that arise from material objects. Control your senses and be good in conduct. Be tranquil and in control of your intelligence. Be full of jnana and vijnana. Use your discrimination to think about what you have learnt from me. Let your speech and intelligence be immersed in me. Always observe the dharma of being devoted to me. Very soon, you will transcend the three [1290] and obtain me, the supreme one.” Uddhava was addressed by the intelligent Hari in this way. At the time of departure, he circumambulated him, bending his head down and touching his feet, sprinkling them with his tears. His heart was melting, though he had transcended the opposite pairs of sentiments. He was bound to him in a love that was extremely difficult to give up and was suffering on account of the separation. He was afflicted and was incapable of tolerating the separation. With a great deal of difficulty, he placed his master’s sandals on his head. As he left, he repeatedly bowed down again and again. Placing the infinite one in his heart, the one who was greatly devoted to the illustrious one went to

Vishala. [1291] He observed what the only friend of the universe had instructed him. Engaging in austerities, he obtained the destination with Hari. This jnana, the immortal ocean of bliss, was spoken about by the illustrious Krishna to his devotees. The lords of yoga serve his feet and if a person serves them faithfully, he is liberated from this world. I bow down before the one who is known as Krishna. He is the original one, a bull among men. He is the composer of the sacred texts and like a bee, he gathered the essence of the Vedas, the substance of jnana and vijnana, for destroying the fear of samsara among his large number of servants. This is like amrita churned from the ocean and they can drink it.'

Chapter 11(30)

The king asked, 'Uddhava, the great devotee of the illustrious one, left for the forest. What did the illustrious one, the creator of all beings, do in Dvaravati? The bull among the Yadava lineage saw that his own lineage would be destroyed because of the curse of the brahmanas. His body was loved by all eyes. How did he give that up? Once the eyes of women were fixed on his form, they were unable to withdraw their eyes. When his form entered the hearts of virtuous people through the ears, it no longer left. His beautiful words generated attraction, not to speak of the respect shown to them by wise people. In the battle, Jishnu saw that form astride the chariot and obtained equanimity.'

Shri-Shuka replied, 'Krishna saw many great and evil portents arise in the sky, on earth and in the space between them. He spoke to the Yadus who were seated in Sudharma. The illustrious one said, "O bulls among the Yadus! These are great and evil portents in Dvaravati. These are Yama's standards. We should not remain here, not even for an instant. Let the women, the old and children go to Shankhodvara. [1292] Let us go to Prabhasa, where the Sarasvati flows in a western direction. We must bathe there, purify ourselves, fast and control ourselves. We must bathe and worship the gods and offer them unguents and other objects. Let us receive the benedictions of the immensely fortunate brahmanas and give them cows, land, gold, garments, elephants, horses, chariots and houses. This is the supremely auspicious rite for warding off impediments. For this world and for the next, gods, brahmanas and cattle must be worshipped." All the Yadu elders heard the words spoken by Madhu's slayer. They agreed. Having crossed the water on boats, they left for Prabhasa on chariots. There, as instructed by the illustrious one, the divinity of the Yadus, the Yadavas, with supreme devotion, performed all the auspicious rites that would ensure them benefit.

'Because of destiny, their judgement was confused. There, they had a great bout of drinking the liquor *maireya*. [1293] That liquor destroyed their reasoning. As a result of that great bout of drinking, those brave ones became insolent. Their minds turned arrogant. Confused because of Krishna's maya, a great conflict arose among them. On the shores of the ocean, intolerant because of their rage, they attacked each other with bows, swords, broad-headed arrows, clubs, bludgeons and javelins. Flags fluttered atop their chariots and elephants. They were astride donkeys, camels, bulls, buffaloes, mules and men. Extremely insolent, they struck each other, like elephants charging against each other in the forest. With enmity aroused, Pradyumna fought against Samba, Akrura against Bhoja, Aniruddha against Satyaki, Subhadra [1294] against Samgramjit, Sumitra against Suratha and Gada against Gada. [1295] It was an extremely terrible encounter. Others, Nishatha, Ulmuka, Sahasrajit, Shatajit and Bhanu being the most prominent, attacked each other, blind with intoxication. They were severely bewildered by Mukunda. Dasharhas, Vrishnis, Andhakas, Bhojas, Satvatas, Madhus, Arbudas, Mathuras, Shurasenas, Visarjanas, Kukuras and Kuntis forgot their friendly relations and fought against each other. Filled with folly, sons fought against fathers, brothers with brothers, nephews with maternal uncles, nephews with paternal uncles, maternal grandfathers with grandsons, paternal grandfathers with grandsons, friends with friends and well-wishers with well-wishers. Kin killed kin. The arrows were exhausted and their bows were shattered. When their weapons were exhausted, they grasped stalks of eraka grass in their hands. As soon as they held them in their fists, these turned into clubs that were as firm as the vajra. They attacked their adversaries with these. When Krishna tried to restrain them, they attacked him too. O king! They were so bewildered that they thought Balabhadra was an adversary. Having made up their minds to kill them, they attacked them like assassins. O descendant of the Kuru lineage! At this, they [1296] also became angry. They moved around in the field of battle, holding the eraka grass, turned into clubs, in their hands. Their [1297] rage and rivalry was caused by the curse of the brahmanas and they were enveloped in Krishna's maya. Like a fire that starts in a forest of bamboo, they brought destruction on themselves.

'When all the members of his lineage had been destroyed, Keshava thought that the remaining burden of the earth had been removed. Rama went to the shores of the ocean. Using yoga, he immersed himself in Purusha. Uniting his atman with the atman, he left the world of humans. Devaki's illustrious son witnessed Rama's departure. He silently sat down under a pippala tree. He showed his radiant four-armed form, dazzling because of its own brilliance. Like a fire without smoke, this dispelled the darkness of the directions. He wore the shrivatsa mark. His complexion was dark blue, but his radiance was like that of molten gold. He was attired in silken garments and bore the auspicious signs. His lotus face had a charming smile and the locks of his hair were dark. His eyes were like lotuses and he wore brilliant earrings shaped like makaras. He was ornamented with a girdle, a sacred thread, crown, armlets, bangles, a necklace, anklets, his signs, Koustubha and a garland of wild flowers. The personified forms of his weapons were around him. He was seated with his left foot, as red as a lotus, placed on his right thigh.

'A hunter named Jara had fashioned an arrow from the remaining bit of the club. [1298] He arrived there on a hunt. Taking the foot to be a deer, he pierced it and saw the four-armed person. Having committed a sin, he was scared. He prostrated himself and touched the feet of the enemy of the asuras with his head. "O Madhusudana! I have committed this sin in my ignorance. O Uttamashloka! O unblemished one! You should pardon this sinner. O Vishnu! O lord! It is said that if men remember you, their ignorance is destroyed. I have committed a wicked act. O Vaikuntha! Therefore, quickly slay this evil hunter who desired deer, so that he does not commit such transgressions against virtuous people again. Even those whose atmans are immersed in yoga, Virinchi, Rudra and the others, their offspring and the lords of speech do not comprehend your maya, since their vision is clouded. What can I say about those like us, born as inferior beings?" The illustrious one replied, "Do not be frightened. Get up. What you have done is my wish. With my permission, go to heaven, the destination obtained by those who are virtuous." The illustrious Krishna can assume any form at will. [1299] Thus addressed, he circumambulated him thrice and was conveyed to heaven in a vimana.

'Following Krishna's footprints, Daruka arrived there, searching for him, heading in the direction from which the wind bore the fragrance of tulasi. He saw his master seated at the foot of the ashvattha tree, surrounded by the personified and shining forms of his weapons. His heart overflowing with love, he leapt down from the chariot and fell at his feet. His eyes were full of tears. "O lord! Since I could not see your lotus feet, it was as if I had entered darkness, with my vision destroyed. I could not see the directions, nor could I find peace. I was like a person in the night, when there is no moon." O Indra among kings! As the charioteer was saying this, while he looked on, the chariot with Garuda on the standard, along with the horses and the standard, rose up into the sky. Vishnu's divine weapons followed it. The charioteer was surprised to see this and Janardana spoke to him. "O charioteer! Go to Dvaravati and tell the relatives about the mutual destruction of the kin, Samkarshana's departure and my state. You and your own relatives should no longer reside in Dvaraka. When I leave it, the city of the Yadus will be flooded by the ocean. Let everyone take their families. Take my parents. All of you leave for Indraprastha, protected by Arjuna. You are immersed in my dharma. You are fixed in jnana. Therefore, remain indifferent. Know that these things have been created by my maya. Therefore, find peace." Thus addressed, he circumambulated and bowed down repeatedly, placing his feet on his head. Distressed in his mind, he left for the city.'

Chapter 11(31)

Shri-Shuka said, 'Brahma, Bhava, along with Bhavani, the gods, with the great Indra at the forefront, the sages and the lords of subjects arrived there. There were the ancestors, the Siddhas, the gandharvas, the vidyadharas, the giant serpents, the charanas, the yakshas, the rakshasas, the kinnaras, the apsaras and the brahmanas. They were extremely eager to witness the departure of the illustrious one. They chanted and sang about Shouri's birth and deeds. O king! Filled with great devotion, they were in a large number of vimanas that gathered in the sky. From these, they showered down a large number of flowers. The illustrious lord saw the grandfather and the others, who were manifestations of his own atman. He fixed his atman in his own atman and closed his lotus eyes. In transcendental meditation, he fixed himself in yoga. However, he did not use *agneyi* to burn down his auspicious body, which is a delight to the worlds. [1300] Instead, he entered his own abode. The drums of the gods were sounded. Flowers were showered down from the sky. Truth, dharma, fortitude, fame and prosperity left the earth and followed him. The gods, with Brahma at the forefront, returned to their own abodes. Since Krishna's movements could not be discerned, though they had watched, they were extremely surprised. In the sky, when a flash of lightning leaves the circle of the clouds, mortals cannot notice its movement. It was the same with Krishna and the gods. However, a few, Brahma, Rudra and some others, noticed Hari's movements of yoga. They were astounded and praised them. They left for their own respective worlds. O king! Know that his birth, disappearance and activities in this world were the result of his maya, since like an actor, he imitated the behaviour of embodied creatures. He creates this universe out of his atman and enters it. Having played with it, at the end, he withdraws it into the greatness of his atman. After this, he alone remains. As a mortal, he brought his preceptor's son back from Yama's world. When you were being scorched by the great weapon, he accorded you shelter. He conquered Isha, the one who is like death to the attendants of Death. He conveyed the hunter [1301] to heaven in his physical body. How could the lord not have protected himself? He is the only cause behind creation, preservation and destruction. He is the possessor of infinite potencies. However, he no longer desired to maintain his body in this mortal world, after having demonstrated the ultimate state of welfare. If a person gets up in the morning, controls himself and chants devotedly about Krishna's supreme state, he obtains a position that is unmatched.

'Daruka reached Dvaraka. He felt down at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, telling them about the separation from Krishna. O king! He told them about the complete destruction of the Vrishnis. Hearing this, the hearts of the people were anxious. Because of their sorrow, they lost their senses. They were distressed at being separated from Krishna. They beat their own faces and quickly rushed to the spot where their dead relatives were lying down. Devaki, Rohini and Vasudeva could not see their sons, Krishna and Rama. They were afflicted by grief and lost their senses. Tormented because of their separation from the illustrious one, they gave up their lives at the spot. O son! The women embraced their husbands and climbed on to their funeral pyres. Rama's wives embraced his body and entered the fire. Vasudeva's [1302] wives embraced his body. Hari's daughters-in-law did that for Pradyumna and the others. With their hearts fixed on him, Krishna's wives, Rukmini and the others, entered the fire. At being separated from his beloved friend, Krishna, Arjuna was afflicted by grief. He comforted himself with the excellent words that Krishna had sung. [1303] Arjuna ensured that the funeral rites were performed for the relatives whose gotras had been destroyed. [1304] According to age, he did this progressively for everyone who had been killed. O great king! Since Hari had left Dvaraka, the ocean immediately flooded it. It only spared the illustrious one's splendid residence. However, the illustrious Madhusudana is always present there. It is the most auspicious among all auspicious places and even remembering it, quickly destroys all sins. Dhananjaya collected the remaining women, children and aged people. He gathered them in Indraprastha and instated Vajra [1305] as the king there. O king! Learning about the death of their well-wisher from Arjuna, your grandfathers instated you as the successor of their lineage. [1306] All of them left on the great journey. Vishnu is the god of the gods. If a mortal person faithfully hears about his birth and deeds and chants about them, he is freed from all sins. This is the beautiful account of the illustrious Hari's avatara, his valour and his childhood pastimes. They are stated here. It is extremely sacred. If a person hears them and chants them, he obtains great devotion and obtains the destination obtained by paramahamsas.'

This ends the Eleventh Skandha.

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Twelfth Skandha

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Chapter 12(1)

The king asked, 'Krishna, the ornament of the Yadu lineage, returned to his own abode. O sage! Which lineage existed on earth? Please tell me this.'

Shri-Shuka said, 'The king named Puranjaya, [1307] the last king of the Brihadratha dynasty, will be born. His adviser, Shunaka, will kill his master and instate his son, known as Pradyota, as the king. [1308] Pradyota's son will be Palaka, Palaka's son will be Vishakhayupa and Vishakhayupa's son will be Rajaka. Rajaka's son will be Nandivardhana. These five kings from the Pradyota lineage will enjoy the earth for one hundred and thirty-eight years. Shishunaga will be born [1309] and his son will be Kakavarna. Kakavarna's son will be Kshemadharma and Kshemadharma's son will be Kshetrajna.

His son will be Vidhisara and Vidhisara's son will be Ajatashatru. Ajatashatru's son will be Darbhaka and it is said that Darbhaka's son will be Ajaya. Ajaya's son will be Nandivardhana and Nandivardhana's son will be Mahanandi. O best among the Kuru lineage! In kali yuga, the ten kings of the Shishunaga dynasty will enjoy the earth for three hundred and sixty years. O king! Mahanandi's powerful son will be born from the womb of a shudra woman. He will be one named Nanda and he will be the lord of a great amount of treasure. [1310] He will be the destroyer of kshatriyas. Thus, the kings will generally be like shudras and will be the followers of adharma. Mahapadma will be the solitary emperor of the earth and no one will transgress his commands. He will be like a second Bhargava. [1311] He will have eight sons, Sumalya being the chief. These kings will enjoy the earth for one hundred years. A brahmana, whom the nine Nandas will trust, will uproot them. [1312] In their absence, during kali yuga, the Mouryas will enjoy the world. The brahmana will instate Chandragupta in the kingdom. Chandragupta's son will be Varisara and Varisara's son will be Ashokavardhana. Ashokavardhana's son will be Suyasha and Suyasha's son will be Sangata. Sangata's son will be Shalishuka and Shalishuka's son will be Somasharma. Somasharma's son will be Shatadhanva and Shatadhanva's son will be Brihadratha. O extender of the Kuru lineage! During kali yuga, the ten kings of the Mourya dynasty will enjoy the earth for more than one hundred and thirty-seven years. O extender of the Kuru lineage! Thereafter, there will be Agnimitra and Agnimitra's son will be Sujyeshtha. [1313] Sujyeshtha's son will be Vasumitra, Vasumitra's son will be Bhadraka and Bhadraka's son will be Pulinda. Pulinda's son will be Ghosha and Ghosha's son will be Vajramitra. Thereafter, there will be Bhagavata and Bhagavata's son will be Devabhuti. The ten kings of the Shunga dynasty will enjoy the earth for more than one hundred years. O king! After this, the Kanva dynasty will rule over the earth and it will possess limited qualities. The Shunga Devabhuti will be addicted to desire. His adviser, the immensely intelligent Vasudeva from the Kanva lineage, will kill him and rule over the kingdom himself. Vasudeva's son will be Bhumitra and Bhumitra's son will be Narayana. During kali yuga, the kings of the Kanva dynasty will enjoy the earth for three hundred and forty-five years. The last Kanva, Susharma, will be killed by his servant, the *vrishala* [1314] Bali of the Andhra race. [1315] This wretched one will enjoy the earth for some time. His brother, Krishna, will be the lord of the earth. Krishna's son will be Shrishantakarna and Shrishantakarna's son will be Pournamasu. Pournamasu's son will be Lambodara and Lambodara's son will be King Chibilaka. Chibilaka's son will be Meghasvati and Meghasvati's son will be Atamana. His son will be Anishtakarma and Anishtakarma's son will be Haleya. Haleya's son will be Talaka. Talaka's son will be Purishabhiru and Purishabhiru's son will be King Sunandana. Sunandana's son will be Chakora and his sons will be the Bahus, Shivasvati, the scorcher of enemies, being one of them. Shivasvati's son will be Gomati and Gomati's son will be Puriman. After this, there will be Medhashira and Shivaskanda. Shivaskanda's son will be Yajnashri. Yajnashri's son will be Vijaya. Thereafter, there will be Chandravijna and Lomadhi. O descendant of the Kuru lineage! These thirty kings [1316] will enjoy the earth for four hundred and fifty-six years. After this, seven Abhira kings and ten Gardhabhi kings will rule from Avabhriti. There will be sixteen kings from the Kanka lineage and they will be exceedingly greedy. Thereafter, there will be eight Yavanas, fourteen Turushkas, ten Gurundas and eleven Mounas. These [1317] will enjoy the earth for one thousand and ninety-nine years. The eleven Mounas will enjoy the earth for three hundred years. O dear one! After this, from Kilkila, the kings Bhutananda, Vangiri, Shishunandi, his brother Yashonandi, Pravirika and others will rule for more than one hundred and six years. They will be followed by their thirteen sons, the Bahlikas. Pushpamitra will be the king and his son, Dumitra. At the same time, these kings will rule over parts of the earth— seven Andhras, seven Kosalas, the kings of Vidura and the Nishadhas. There will be a king named Vishvasphurji in Magadha, also known as Puranjaya. He will reduce all varnas to the status of Pulindas, Yadus and Madrakas. The evil-minded king will turn most subjects against brahmanas. [1318] The valiant one will exterminate kshatriyas. From his city of Padmavati, he will protect and rule over the earth, from Gangadvara [1319] to Prayaga. The brahmanas in Sourashtra, Avanti, Abhira, Shura, Arbuda and Malava will become *vratya*s [1320] and the kings will generally be like shudras. Shudras, vratyas and others, mlechchhas and brahmanas bereft of radiance will rule along the banks of the Sindhu and the Chandrabhaga, in Kounti and the region of Kashmira. O king! At the same time, there will be kings who will be just like mlechchhas. They will be devoted to adharma and falsehood. They will be limited in generosity, fierce and prone to anger. They will kill women, children, cows and brahmanas. They will seize the wives and wealth of others. They will be subject to sudden rises and sudden downfalls. Their spirits and lifespan will be limited. They will not be refined and will be devoid of rituals. They will be enveloped by rajas and tamas. In the disguise of kings, they will be mlechchhas who will devour their subjects. With these as kings, the citizens of those countries will imitate their conduct, behaviour and speech. They will oppress each other and will be oppressed by their kings. In this way, they will face hardships and destruction.'

Chapter 12(2)

Shri-Shuka said, 'O king! Thereafter, because of the force of time, day after day, dharma, truth, purity, forgiveness, compassion, lifespan, strength and memory will decay. In kali yuga, wealth will connote nobility of birth, good conduct and all the qualities for men. The determinant of dharma and rule of law will be strength. The reason for a couple to live together will be mutual liking alone. Deceit will be the foundation of business. Masculinity and femininity will be decided on the basis of sexual dexterity. The test of being a brahmana will only be the sacred thread. External signs will be the only indications of following an ashrama and that will be the basis for mutual exchanges. For those without a means of subsistence, the delivery of justice will be weak. Garrulity in speech will be an indicator of learning. A person without wealth will be regarded as one without virtue. Insolence will become an indicator of virtue. Mutual consent will be sufficient for marriage. Adornments will become a substitute for bathing. A distant place with water will be regarded as a tirtha. Long hair will become a sign of beauty. The filling of the stomach will be the only selfish pursuit. Audacity will become a substitute for veracity. A person who can maintain his family will be regarded as accomplished. Dharma will only be followed for the purpose of establishing one's fame. The surface of the earth will thus be filled with wicked subjects. The strongest among brahmanas, kshatriyas, vaishyas and shudras will become the king. The subjects will be deprived of their wives and wealth by avaricious and merciless kings who will be like bandits who follow adharma. They will flee to mountains and forests and survive on leaves, roots, meat, wild honey, fruits, flowers and seeds. They will be devastated by drought and famine, suffering from taxes. Suffering from cold, wind, heat, rain, ice, hunger, thirst and tormented by thoughts, subjects will quarrel with each other. In kali yuga, the human lifespan will be fifty years. Because of the sins of kali, the bodies of embodied beings will become emaciated. The dharma of varnas and ashramas will become lost and men will deviate from the path of the Vedas. In the name of dharma, there will be many heretics. The kings will generally be like bandits. Men will earn many kinds of living through theft, falsehood and pointless violence. All the varnas will be like shudras. The cows will be like goats. All the ashramas will be reduced to garhasthya. Relatives will mean those connected through marriage. Medicinal herbs will generally be reduced in size. Trees will become as small as *shami* trees. Clouds will only yield lightning. The houses will generally be empty.

'Vishnu is the lord and preceptor of all mobile and immobile objects. He is the atman of everything. He takes birth for the protection of dharma and the virtuous and for the cessation of karma. In the house of the great-souled and foremost brahmana, Vishnuyasha, in the village of Shambhala, Kalki will manifest himself. The lord of the universe will mount his swift steed, Devadatta. He will possess the eight potencies and the eight qualities. [1321] The immensely radiant one will quickly travel around the earth on his horse, wielding his sword and chastising the wicked. He will slaughter crores of bandits who have disguised themselves as kings. After all the bandits have been killed, the inhabitants of the cities and the countryside will have their minds purified, as the extremely sacred fragrance from the decorations on Vasudeva's body is borne along by the wind and touches them. When the illustrious Vasudeva is based in their hearts in the form of sattva, an abundance of subjects will be created. When the illustrious Hari descends as Kalki, the lord of dharma, there will be krita yuga and the offspring who are born will be inclined towards sattva. Krita yuga will commence when Chandra, Surya and Brihaspati are simultaneously in the nakshatra Tishya. [1322] The kings of the past and the future, belonging to the solar and the lunar dynasties, have been briefly mentioned to you. One thousand one hundred and fifteen years will elapse between your birth and the coronation of Nanda.

'Among the saptarshis, two are first seen to rise in the eastern sky. [1323] If a straight line is drawn between them, in the night, a nakshatra is seen at the midpoint. Those two rishis will be associated with that nakshatra for one hundred human years. Right now, at the present time, those two brahmanas are in Magha nakshatra. The illustrious Vishnu, as radiant as the sun and known by the name of Krishna, went to heaven. At that time, Kali entered the world and people started to take delight in evil. As long as the lotus feet of Rama's consort touched the earth, Kali was incapable of overcoming her. When the saptarshis enter Magha nakshatra, Kali will commence and will last for twelve hundred years. [1324] When these great rishis proceed from Magha to Purvashadha, starting with Nanda's dynasty, Kali will become more powerful. Those who know about the ancient accounts state that kali yuga commenced on the precise day and the exact time that Krishna left for heaven. When the fourth yuga of one thousand divine years is over, krita yuga will commence again. [1325] At that time, the minds of men will reveal the atman. I have thus enumerated Manu's lineage on earth. In the same way, from one yuga to another yuga, brahmanas, vaishyas and shudras can also be understood. The names are the only means of remembering these great-souled ones. Only some parts of their accounts remain, but their deeds are established on earth. Shantanu's brother, Devapi, and Maru are descended from the Ikshvaku lineage. They are powerful and great yogis and reside in the village of Kalapa. At the end of kali yuga, they will be instructed by Vasudeva and will re-establish the dharma of varnas and ashramas, just as it had existed earlier. Beings on earth progressively exist in accordance with the four yugas—krita, treta, dvapara and kali. O king! The kings that I have spoken about, and others, will claim ownership over the earth. But at the end, they will be killed and depart, giving this up. Even if a person is known as a king, it will be known as worms, excrement or ashes. One is selfish for the sake of this physical body. Does one not know that one is going to hell? "This unrestricted earth was earlier ruled over by my forefathers. [1326] It now belongs to me and will subsequently belong to my son and my grandson, those from my lineage." The ignorant accept the view that their physical bodies, made out of heat, water and food, is "mine" and think of the earth as "mine". However, at the end, they must give up both and disappear from sight. O king! There were kings who used their energy to enjoy the earth. However, because of time, all of them have only become accounts that are spoken about.'

Chapter 12(3)

Shri-Shuka said, 'Seeing that the kings were eager to conquer her, the earth laughed. "These kings are puppets before Death, but they wish to conquer me. Despite being learned, because of their desire, these Indras among men fail. The kings have a lot of trust in their own physical bodies, but are like bubbles in foam. 'I will first vanquish the six. [1327] I will then conquer the royal ministers, the advisers, the citizens, relatives, the elephant keepers [1328] and other thorns. In this way, I will gradually conquer the earth, right up to the girdle of the ocean.' With such hopes in their hearts, they do not perceive that Death is near. After conquering me, bounded by the ocean, they use their energy to enter the ocean. Where is their victory over their own selves? Victory over one's own self is for the fruit of emancipation." O extender of the Kuru lineage! "In the past, humans and their sons have left, just as they had come. [1329] The ignorant ones fight in an attempt to conquer me. For my sake, fathers and sons fight and so do brothers. There is a sense of ownership in the unreal kingdom and their minds are attached to this.

Those foolish ones say, 'This entire earth belongs to me.' For my sake, the kings rival each other. They kill and are killed. There were Prithu, Pururava, Gadhi, Nahusha, Bharata, Arjuna, [1330] Mandhata, Sagara, Rama, Khatvanga, Dhundhumara, Raghu, Trinabindu, Yayati, Sharyati, Shantanu, Gaya, Bhagiratha, Kuvalayashva, Kakutstha, Naishadha, [1331] Nriga, Hiranyakashipu, Vritra, Ravana, the one who made the worlds scream, Namuchi, Shambara, Bhouma, [1332] Hiranyaksha, Taraka, many other daityas and great lords among kings. All of them possessed knowledge. All of them were brave. All of them conquered everything and were unvanquished. They followed the dharma of mortals. However, because of a sense of ownership, they tried to excessively possess me." O king! They were unsuccessful in their objectives. Due to the progress of time, they have only remained as accounts. O lord! I have spoken to you about these great ones. Their fame was spread throughout the world, but they have departed. I have spoken to you about them with a desire to impart vijnana and *vairagya* to you. These words represent the power of the supreme objective. A person who desires unblemished devotion to Krishna should always hear Uttamashloka's qualities being chanted and sung. They destroy everything that is inauspicious.'

The king asked, 'O illustrious one! How can people who live in kali yuga destroy the accumulated contamination of kali yuga? [1333] Tell me about the yugas and the dharma of the yugas. What are the dimensions of creation and destruction? What is the nature of time? What is the progress and form of the great-souled Vishnu?'

Shri-Shuka continued, 'O king! In the beginning, during krita yuga, dharma is nurtured by people and possesses its four legs. The four legs of truth, compassion, austerities and donations represent its power. The people are generally satisfied, compassionate, friendly, serene, self-controlled, tolerant, impartial in attitude and enterprising and find happiness in their atmans. During treta, a fourth part of each of the legs of dharma is gradually destroyed by each of the four legs of adharma—falsehood, violence, discontentment and dissension. O king! The people are devoted to rituals and austerities. They are not exceedingly violent or lascivious. They pursue three objectives [1334] and obtain prosperity through the three. [1335] Among varnas, brahmanas are regarded as superior. During dvapara, austerities, truth, compassion and donations are reduced by half. This happens because of the attributes of adharma—violence, discontentment, falsehood and hatred. People are great in conduct, but strive for fame. They are devoted to studying and teaching. They are happy and possess large families. Among varnas, brahmanas and kshatriyas are regarded as superior. Because of increase of adharma, during kali, each of dharma's feet is reduced by one-fourth and only one-fourth remains. Towards the end, whatever remains will also be diminished and eventually destroyed. Subjects are avaricious, wicked in conduct, cruel and quarrel without any reason. They are unfortunate and preoccupied with many kinds of desires. Shudras and *dasa*s [1336] are regarded as superior. The gunas of sattva, rajas and tamas are seen among men. Urged by time, their influence over a person varies. When the mind, intelligence and senses are under the influence of sattva, that should be known as a sign of krita yuga. Knowledge and austerities bring pleasure. O intelligent one! When the conduct of embodied beings is based on karma, desire and liking for fame, know that under the influence of rajas, this is treta. When one desires to undertake tasks because of greed, discontentment, pride, insolence and jealousy, that is dvapara, under the influence of rajas and tamas. When there is maya, falsehood, lassitude, sleep, violence, depression, sorrow, delusion, fear and misery, this is said to be kali, under the influence of tamas. Therefore, mortals become short-sighted, unfortunate, given to eating, addicted to desire and devoid of riches. The women are unchaste and svairinis. The countryside is infested with bandits. The Vedas are polluted by heretics. The kings devour subjects. Brahmanas love their penises and their stomachs. Brahmacharis do not observe their vows and are unclean. Householders become beggars. Ascetics reside in villages. Sannyasis become greedy for wealth. The women are short in stature, but eat a lot. They lose their shame and have a lot of offspring. They are always harsh in speech. They are thieves, deceitful and full of excessive rashness. Inferior people become traders. Merchants are fraudulent. Even when there is no calamity, people consider it virtuous to earn a living from condemned pursuits. Even if a master is excellent in every possible way, when he is without wealth, servants abandon him. Masters abandon distressed servants who have worked for the family for a long time and cows that no longer yield milk. Because of friendships based on sex, people abandon fathers, brothers, well-wishers and kin. Consulting sisters-in-law and brothers-in-law, [1337] people are wretched. During kali, men are attached to women. Shudras accept donations and earn a living in the disguise of ascetics. Those who know about adharma speak about dharma and ascend the best of seats. Minds are always agitated, suffering from famines and taxes. O king! No food can be found on the surface of the earth. People suffer from drought and fear. They are devoid of garments, food, drink, beds, sexual satisfaction, bathing and ornaments. During kali, people are like pishachas. During kali, people abandon and fight with their friends even for a few measly coins. [1338] For this, they will even kill their own relatives, or give up their own beloved lives. Men do not protect their aged parents, sons or wives. Even if they are born in noble lineages, they are inferior and only interested in satisfying the penis and the stomach. O king! During kali, people generally do not worship the illustrious Achyuta, the supreme preceptor of the universe, whose lotus feet are worshipped by the guardians of the three worlds. Instead, with their intelligence perverted, they offer sacrifices to heretics. During kali, a man will not chant his name or worship him even when he is dying, distressed, falling down, faltering or helpless, though this frees him from the fetters of karma and secures a supreme destination for him. Because of kali, men, objects, regions and innate nature are contaminated. However, if the mind is immersed in the illustrious Purushottama, all this can be dispelled. The illustrious one is in the heart. If a man hears about him, chants about him, meditates on him, worships him, or even shows him respect, everything inauspicious that has been accumulated over tens of thousands of births, is destroyed. This is like fire destroying impurities resulting from other metals which are inside gold, robbing it of its lustre. In that way, Vishnu is in the atman of yogis and swiftly destroys everything inauspicious. Learning, austerities, control of prana, friendliness, bathing in tirthas, vows, donations and meditation do not grant as much purification of the inner atman as does the illustrious Ananta who is inside the heart. O king! Therefore, with all your soul, concentrate and place Keshava in your heart. Thus, even at the time of death, you will obtain the supreme destination. O dear one! He is in all atmans and is the refuge for everyone. Those who are about to die must meditate on the supreme and illustrious lord and he will lead them to his own atman. O king! There is an ocean of taints in kali, but there is one great quality. Even if one chants Krishna's name, one is freed from attachment and goes to the supreme destination. What is achieved in krita by meditating on Vishnu, what is achieved in treta by performing sacrifices and what is achieved in dvapara through serving him, can be obtained in kali by chanting Hari's name.'

Chapter 12(4)

Shri-Shuka said, 'O king! The measurement of time, beginning with paramanu and ending with twice a parardha have been described to you and so has the measurement of yugas. Now hear about kalpa and *laya*. One thousand cycles of the four yugas is said to constitute Brahma's day. O lord of the earth! This is kalpa, within which, there are fourteen Manus. After this, there is Brahma's night, which is said to be of the same duration. This is *pralaya*. [1339] At the end of the kalpa, these three worlds are destroyed. This is said to be *naimittika pralaya*. During this, the creator of the universe lies down on Ananta, [1340] withdrawing the universe and the self-created one [1341] into his atman. When the two parardhas are over, the seven elements of Prakriti [1342] and Parameshthi Brahma are destroyed. This has been thought of as *prakritika pralaya*. [1343] O king! When there is prakritika pralaya, the cosmic egg also faces destruction, since the primordial matter that has led to its creation is destroyed. O king! Parjanya does not shower down on the earth for one hundred years. There is lack of food. Subjects suffer from hunger and devour each other. Thus, afflicted by time, they gradually head towards destruction. The samvartaka [1344] sun's rays are fierce and drink up all the water in the ocean and the moisture in the earth and within embodied beings, releasing nothing in return. [1345] The samvartaka fire arises from

Samkarshana's mouth. Aided by the force of the wind, it burns down the worlds and the intervening space, which have already been emptied. The flames of the fire and the sun scorch from every direction, above and below. The cosmic egg is burnt like a ball of cow dung. A terrible storm rages for more than one hundred years. This samvartaka storm envelopes the sky in smoke and dust. O dear one! After this, many masses of clouds gather and they are multicoloured. They thunder with a terrible roar and shower down for one hundred years. The universe, inside the shell of the cosmic egg, becomes a single deluge of water. The flood of water takes away the quality of smell from the earth. [1346] When the quality of smell has been taken away, the earth ceases to exist. The fire takes away the quality of taste from water. Without the quality of taste, water ceases to exist. The wind takes away the quality of form from fire. Without the quality of form, fire ceases to exist. Space takes away the quality of touch from the wind. O king! Without the quality of touch, the wind ceases to exist and merges into space. Tamasika ahamkara takes away the quality of sound from space and space ceases to exist. O dear one! Taijasa ahamkara absorbs the senses and vaikarika ahamkara absorbs the divinities who preside over the senses. Mahat absorbs ahamkara and sattva and the other gunas absorb Mahat. O king! Thereafter, urged by time, the unmanifest Prakriti absorbs the gunas. Pradhana has no form. It is not subject to the modifications of time and does not have any attributes. It is without beginning and without end. It is not manifest and is eternal. It is without decay and is the cause behind everything. There is no speech and no mind. Sattva, rajas, tamas and Mahat and the others do not exist. Prana, intelligence, the senses and their presiding deities do not exist. Indeed, there is no structure there that can be called the world. There is no state of remaining awake, sleeping or in sushupti. The sky, space, water, earth, fire and the sun do not exist. The emptiness is somewhat similar to the state of sushupti. But it is a state that cannot be thought about. It is said that this state is the root cause behind creation. Urged by time, the potencies of Purusha and Prakriti are disabled and merge into each other. This is said to be prakritika pralaya. Jnana is manifest as the only form of intelligence, the senses and the objects of the senses. Anything with a beginning and an end no longer has any meaning, since whatever is perceived can no longer be distinguished from its cause. Light, the eye that sees the light and the form of the light are not different from the original element of fire. In that way, intelligence, the senses and the objects of the senses are not distinct from the brahman, which however is distinct from them. [1347] The three states of intelligence are said to be wakefulness, sleep and sushupti. O king! However, these are based on maya and are not experienced by the pure atman. Sometimes, clouds exist in the sky and sometimes, they do not. In that way, the appearance and disappearance of different parts of the universe occur within the brahman. O dear one! Even if a piece of cloth does not exist, its potential existence can be inferred from the existence of threads that make it up. In that way, the potential existence of all the forms in the world can be inferred from the truth that is the foundation. Anything generally perceived as cause or effect is an illusion, since the two are linked. Anything with a beginning or an end is actually unreal. Without reference to the pure atman, all apparent transformations are inexplicable. For even an *anu* to be identified as real, it must be like the atman. [1348] Truth has no diversity. It is only the ignorant person who thinks otherwise. That is like two skies, two suns or two winds. [1349] Depending on what they want to do with it and the way in which it is used, men use different names for gold. In that way, the illustrious Adhokshaja is addressed in different ways by ordinary people and those who know about the Vedas. The cloud is created by the powers of the sun [1350] and is made visible by the sun. But it can lead to darkness and prevent the eye, which is a portion of the sun, from seeing the sun. In that way, ahamkara evolves from the brahman's attributes and obtains its powers from the brahman. However, this portion of the brahman can also lead to bonds and prevent the jivatman from perceiving the brahman. When clouds, created by the powers of the sun, are dispersed, the eye can see the sun, which is its own form. In that way, when the jivatman investigates and destroys the covering of ahamkara, it regains its memory. In this way, the sword of discrimination can be used to sever the maya of ahamkara, the bond created for the jivatman. One is then firmly established in realizing the atman. O dear one! This is said to be the ultimate [1351] destruction. O scorcher of enemies! Those who know about subtle matters have averred that there is always a continuous creation and destruction of living beings, beginning with Brahma. Anything with transformation is always subject to being quickly taken away by the speedy flow of time. That is the cause behind creation and destruction. This time is without beginning and without end and is the lord's form. Its momentary movements are imperceptible, like the movement of stellar bodies in the sky. The progress of time has been described in terms of these kinds of laya—*nitya*, [1352] naimittika, prakritika and *atyantika*. O best among the Kuru lineage! Narayana is the reservoir of all kinds of existence. He is the creator of the universe. I have briefly described the account of his pastimes to you. Even the lord Aja [1353] is incapable of describing all of them. The ocean of samsara is extremely difficult to cross. If a person desires to cross it, no boat other than the illustrious Purushottama is appropriate. One must constantly serve him and listen to the account of his pastimes. That is the way for a man who is suffering because of many kinds of misery and affliction. In ancient times, the undecaying rishi Narayana told Narada about this Purana *samhita* [1354] and Narada told Krishna Dvaipayana about it. O great king! The illustrious Badarayana was pleased with me and taught me this Bhagavata samhita, as revered as the Vedas. O best among the Kuru lineage! When the rishis undertake a great sacrifice in the forest of Naimisha and Shounaka and the others ask him about it, this Suta will narrate it to them.'

Chapter 12(5)

Shri-Shuka said, 'The illustrious Hari is the atman of the universe. Brahma was created through his favours and Rudra arose out of his rage. He has been repeatedly described in this text. O king! Conquer this animal-like notion that you are going to die. Earlier, there never was a time when you did not exist. Unlike your physical body, you will not be destroyed. Like a sprout resulting from a seed, you will not be born in the form of your sons and grandsons. Like fire is distinct from kindling, you are more than your physical body. In a dream, one can see one's head being severed and one's own self dying as a consequence. The atman, which is without birth and is immortal, looks at the physical body in that way. When a pot is broken, the bit of sky that was inside the pot becomes the sky, as it used to be earlier. In that way, when the physical body dies, the jivatman again merges with the brahman. The mind creates the physical body, the qualities and the karma the atman must undertake. But maya creates the mind and this leads to the jivatman resorting to samsara. A lamp possesses the characteristics of being a lamp as long as there is a combination of oil, a vessel, a wick and fire. The material existence of the body is like that. [1355] Enveloped in sattva, rajas and tamas, it is born and is destroyed. But this is not true of the self-luminous atman, which is distinct from the gross and the subtle body. It is eternal and without an end. As a foundation, it can be compared to the sky. O lord! Use the base of your intelligence and reasoning to think about Vasudeva. Thus, consider the atman that is inside your own self. Urged by the words of the brahmana, Takshaka won't be able to burn you. [1356] Death cannot burn the lord, who is Death to the agents of Death. "I am the brahman. I am the supreme abode. I am the brahman, the supreme destination." Thinking in this way, immerse yourself in the atman, which is free from every possible limit. Your atman is distinct from your body and when Takshaka bites you in the feet with his flickering tongue and mouth full of poison, you will not even notice him, or the world. O son! O king! In accordance with everything that you asked me about the activities of Hari, the atman of the universe, I have told you. What else do you wish to hear?'

Chapter 12(6)

Suta said, 'Vyasa's son was impartial in vision and had insight about the one who is the atman of everything. Hearing what this sage had narrated, Parikshit Vishnurata approached him. He joined his hands in salution, bowing his head down and touching his feet. The king said, "Your soul is full of compassion and since I have obtained your favours, I am successful. I have heard from you about how I can directly obtain Hari, who is without beginning and without end. I do not think this is extraordinary. Great ones who have Achyuta in their hearts do show their favours to ignorant creatures who are tormented. We have heard about this Purana samhita from you and it describes the illustrious Uttamashloka. O illustrious one! I am not scared of death, because of Takshaka or because of anything else. You have shown me freedom from fear. I will enter the brahman, free of everything material. O brahmana! Grant me leave. I will control my speech [1357] and immerse myself in Adhokshaja. My mind is free of all wishes and desires. I will immerse myself and give up my breath of life. You have destroyed my ignorance and have shown me jnana, vijnana and devotion, and the illustrious, supreme and auspicious destination." Thus addressed, Badarayana's illustrious son granted him permission. Worshipped by the kings and the mendicants, he departed.

'The royal sage, Parikshit, used his atman to immerse himself in the atman. He meditated on the supreme. He controlled his breath of life and was as motionless as a tree. He sat on a seat of *barhi* grass, with the tips of the blades facing the east. He was seated on the banks of the Ganga, with his face facing the north. Without attachment and with all his doubts dispelled, the great yogi immersed himself in the brahman. O brahmanas! Takshaka was sent by the angry son of the brahmana. Wishing to kill him, he headed towards the king. Along the way, he saw Kashyapa. He [1358] satisfied him with riches and made him return. Since he could assume any form at will, he disguised himself as a brahmana and went and bit the king. The royal sage was immersed in the brahman and the fiery poison from the snake instantly reduced his body to ashes, while all the embodied beings looked on. Great lamentations arose everywhere on earth, the sky and the directions. Everyone among gods, asuras, humans and others, was astonished. The drums of the gods were sounded. Gandharvas and apsaras sang. The gods uttered words of praise and showered down flowers. Janamejaya heard that his own father had been bitten by Takshaka. Along with brahmanas, he undertook a sacrifice and angrily offered nagas as oblations. In that snake sacrifice, giant serpents were offered as oblations into the fire and were burnt.

Seeing this, Takshaka was scared and anxious and sought refuge with Indra. The king who was Parikshit's son did not see Takshaka there. He asked the brahmanas, "Where is Takshaka, worst among serpents? Why is he not being burnt?" "O Indra among kings! He has gone to Shakra for refuge and is being protected by him. Since the snake has been held back there, he is not falling into the fire." Extensive in his intelligence, Parikshit's son heard this. He told the officiating priests, "O brahmanas! Along with Takshaka, why not make Indra fall down into the fire?" Hearing this, in that sacrifice, the brahmanas invoked Indra as an oblation, along with Takshaka. "O Takshaka! Along with Indra, the lord of the Maruts, quickly fall down." The words spoken by the brahmanas dislodged Indra from his position, along with his vimana and along with Takshaka. His mind was agitated. Along with his vimana and Takshaka, he fell down from the sky. On seeing this, Brihaspati, of the Angiras lineage, spoke to the king. "O Indra among men! It is not appropriate that you should kill the king of the snakes. This one has drunk amrita. He is immortal and does not suffer from old age. A creature's life, death and destination are determined by his own karma. O king! There is no one else who should bestow joy or misery on him. O king! When a living being experiences death through snakes, thieves, fire, lightning, hunger, thirst, physical disease or mental ailment, this is because of his own *arabdha* karma. [1359] O king! Therefore, you should stop this sacrifice. It is being undertaken with the objective of harming others. The snakes are innocent. Every being must enjoy its destiny." Thus addressed, he honoured the maharshi's words and agreed. He stopped the snake sacrifice and worshipped the lord of speech. [1360]

'This is Vishnu's great maya. It is not discernible and cannot be countered. Though the atman is inside all creatures, creatures are confounded because of the working of the gunas. When one realizes the atman, the maya of insolence or fear is not visible. [1361] When one completely realizes the atman, there is no scope for many differing kinds of arguments, which are based on maya. The mind, which resorts to decisions and doubts, does not exist. Both created material objects and their causes do not exist. In that supreme state of bliss, the jivatman, along with its three attributes [1362] and ahamkara are non-existent. There is no obstruction and nothing that can create obstructions. With the waves [1363] contained, the sage is in a state of delight. This is described as Vishnu's supreme state, which can only be described as "neti", "neti". Those who give up everything evil in their souls resort to nothing else. With love in their hearts, they control themselves and embrace him, and he dwells with them. Those who have given up notions of "I" and "mine" are the only ones who can go to Vishnu's supreme state. These degradations arise from associations with the body and the house. A person must tolerate disparaging words and never show anyone disrespect. Avoiding any identification with the body, he must never harbour enmity towards anyone. I bow down before the illustrious Krishna, infinite in his intelligence. I have been able to assimilate this samhita by meditating on his lotus feet.'

Shounaka said, 'O amiable one! Paila and the others [1364] were the disciples of the great-souled preceptor of the Vedas. Into how many branches did they, the expounders of the Vedas, divide them? Please tell us that.'

Suta continued, 'O brahmana! Parameshthi Brahma controlled his atman. A sound arose from the space inside his heart. When the functioning of the ears is stopped, [1365] it is this sound that can be heard. O brahmana! By meditating on this, yogis cleanse the impurities of their atmans. Having cleansed what is known as substances, activities and agents, [1366] they go to the place from which there is no return. The three syllables of omkara arose from the powers of the unmanifest, the self-ruling one. This is a sign of the illustrious brahman, the paramatman. He [1367] hears this subtle sound even when the sense of hearing is dormant and even when sight and the other senses are non-existent. It [1368] manifests itself inside the cavity of the atman and the Vedas are its elaboration. The brahman is its source and it directly expresses the paramatman. It is the eternal seed of all the mantras, Upanishads and Vedas. O extender of the Bhrigu lineage! It has the three sounds—"O", "U" and "M". These sustain the three states—gunas, names, objectives and consciousness. [1369] Using this, the illustrious Aja [1370] created the aggregate of the aksharas, the semi-vowels, the aspirants, the vowels and the consonants, classified into the short and the long. Using these, the illustrious one created the four Vedas out of his four mouths, the *vyahriti*s [1371] and omkara. He desired to describe the tasks of the four kinds of officiating priests. [1372] He taught these to his sons, the brahmana rishis who were accomplished about the brahman. They became instructors of dharma and in turn, taught these to their own sons. In this way, from one generation to another, disciples who were firm in their vows obtained these. In the course of the four yugas, at the beginning of dvapara, maharshis classified them. [1373] With the passage of time, brahmana rishis saw that people were limited in lifespans, limited in spirit and evil in intelligence. Urged by the Achyuta in their hearts, they classified the Vedas.

'O brahmana! In this manvantara too, Brahma, Isha and the other guardians of the worlds requested the illustrious creator of the worlds to protect dharma. Therefore, using a portion of his portion, the lord was born as the son of Parashara and Satyavati. O immensely fortunate one! Having descended, he divided the Vedas into four parts. Like heaps of jewels, he divided the mass of mantras into four categories of samhitas—Rig, Sama, Yajur and Atharva. The immensely intelligent one summoned four disciples. O brahmana! The lord gave each of them one samhita. He spoke about the first samhita, known as *bahvrich*, to Paila. [1374] To the one known as Vaishampayana, he imparted the collection known as Nigada or Yajur Veda. He spoke about Sama Veda, the samhita composed according to metres, to Jaimini. The one known as Atharva-Anigrasi [1375] was taught to Sumantu, his disciple. The sage Paila taught his own samhita to Indrapramiti and Bashkala. O Bhargava! Bashkala divided the samhita that he had received into four branches and taught one to each of his disciples—Bodhya, Yajnavalkya, Parashara and Agnimitra. Indrapramiti was in control of his atman. He taught his samhita to the wise rishi Mandukeya, his son. His disciple, Devamitra, taught it to Soubhari and others. Shakalya, Mandukeya's son, divided his samhita into five parts and gave it to Vatsya, Mudgala, Shaliya, Gokhalya and Shishira. Shakalya's disciple, the sage Jatukarna, divided his samhita into three parts and adding nirukta, [1376] gave it to Balaka, Paija, Vaitala and Viraja. Bashkali [1377] used all the sub-branches and reclassified them as *Valakhilya* samhita, taught to Balayani, Bhajya and Kashara.

The brahmana rishis maintained bahvrich samhita in this way. If a person listens to the classification of these verses, he is freed from all sins.

'Vaishampayana's disciples were known as Charakadhvaryus. [1378] For their preceptor's sake, they undertook a vow to atone for the sin of killing a brahmana. [1379] Yajnavalkya, his disciple, told him, "O illustrious one! These ones are limited in substance. What can be gained from anything they undertake? I alone will perform extremely difficult austerities." Thus addressed, the preceptor became angry and said, "Enough! You have insulted the brahmanas. Give up everything that you have been taught by me." At this, Devarata's son [1380] vomited out the collection from the Yajur Veda. When he left, the sages saw the collection from the Yajur Veda. They looked at them greedily and assuming the form of *tittira* birds, [1381] gathered them up. This beautiful branch of the Yajur Veda came to be known as *Taittiriya*. O brahmana! Yajnavalkya wished to search out verses that were not known even to his preceptor. Therefore, he worshipped the lord, the sun god. Yajnavalkya said, "Oum! I bow down before the illustrious Aditya. In the form of the atman, he is present in the entire universe. He is in the form of time. He is inside the hearts of the four kinds of living creatures, beginning with Brahma and ending with clumps of grass. Like the sky, he covers everything that has a name from the outside, but is himself not covered. He gathers up the waters and gives them back for the sustenance of the worlds. He alone is the fragments of kshana, lava, nimesha and *samvatsara*. O bull among the gods! O Savita! O glowing one! Following the rituals of the sacred texts, we worship you thrice a day. [1382] You are the one who burns down the seeds of all sins and the resultant sufferings. O illustrious one! We meditate on your glowing orb. You are inside all mobile and immobile objects and they depend on you for refuge. You are the atman inside them, inspiring the aggregate of their minds, senses and breaths of life, which are distinct from the atman. This world has been swallowed up by a python and is unconscious, as if it is dead. The python's terrible mouth is known as darkness. O extremely compassionate one! Glance favourably towards it, so that thrice a day, the virtuous engage in ensuring what is beneficial. Urge their atmans towards what is known as their own dharma. Like a king on earth, you travel around everywhere, generating fear among the wicked. You are surrounded by the guardians of the directions. In their cupped hands, which are like lotus buds, they bring you offerings. O lord! Therefore, I have approached and am worshipping your lotus feet, which are revered by the preceptors of the three worlds. I desire that part of the Yajur Veda that is not known to anyone else." Thus addressed, the illustrious sun god was pleased and assuming the form of a horse, taught the sage parts of the Yajur Veda that were not known to anyone else. The lord used these to classify fifteen branches of the Yajur Veda, known as *vajasanya*. [1383] He taught these to Kanva, Madhyadina and others.

'Jaimini possessed knowledge about the Sama Veda and Sumantu was his son. The sage [1384] taught the samhita to each of his sons. Jaimini's disciple, Sukarma, was a great brahmana and divided the great tree of the Sama Veda, with the Sama hymns, into one thousand samhitas. Sukarma's disciples were Hiranyanabha from Kosala, Poushyanji and Avantya, [1385] supreme in knowledge of the brahman, and they learnt this. Poushyanji and Avantya had five hundred disciples each. They were known as the northern reciters of the Sama hymns, though some among them came to be known as the eastern reciters. Poushyanji's disciples, Lougakshi, Mangali, Kulya, Kushida and Kukshi, received one hundred samhitas each. Hiranyanabha's disciple, Krita, taught his own disciples twenty-four samhitas. The rest were taught by Avantya, who was in control of his atman.'

Chapter 12(7)

Suta said, 'Sumantu, who knew about the Atharva Veda, taught it to his own disciple, [1386] who in turn spoke about the samhita to his own disciples, Pathya and Vedadarsha. Vedadarsha's disciples were Shouklayani, Brahmabali, Modosha and Pippalayani. O brahmana! Hear about Pathya's disciples. They were Kumuda, Shunaka, descended from the Angiras lineage, and Jajali, who knew about the Atharva Veda. Shunaka's disciples, Babhru and Saindhavayana, studied the two samhitas. Savarnya and others also did this.

Nakshatrakalpa, Shanti, Kashyapa, Angiras and others were teachers of the Atharva Veda.

'O sage! Now hear about the teachers of the Puranas. There were six who were teachers of the Puranas—Trayaruna, Kashyapa, Savarni, Akritavarna, Vaishampayana and Harita. From the mouth of my father, [1387] Vyasa's disciple, each of them learnt one part of the samhita. I became a disciple to each of them and learnt all of it. I, Kashyapa, Savarni and Akritavarna, Rama's [1388] disciple, learnt the four original samhitas from Vyasa's disciple. O brahmana! Using their intelligence and following the sacred texts of the Vedas, the brahmana rishis have determined the characteristics of the Puranas. Hear that. O brahmana! The learned have said that there are ten characteristics associated a Purana —*sarga, visarga, vritti, raksha, antara, vamsha, vamshanucharita, samstha, hetu* and *apashraya*. [1389] Some say there are only five and that this distinguishes the major ones from the minor ones. Sarga is about the generation of Mahat from the agitation of the gunas of the umanifest, the three kinds of ahamkara, the gross and the subtle and the senses and the objects of the senses. Through the favours of Purusha, visarga is the aggregation of desires of mobile and immobile objects, just as a seed is created from another seed. [1390] Vritti is the means whereby mobile and immobile creatures sustain themselves on other creatures. Goaded by desire and the injunctions, men create this for themselves. From one yuga to another yuga, for the protection of the universe and the destruction of those who hate the three, [1391] Achyuta descends. This is raksha. In each manvantara, there are said to be six kinds of appearances—Manu himself, the set of gods, Manu's sons, the lord of the gods, [1392] the rishis and Hari's descent through his portion. Through Brahma, vamsha is about the lineage of kings, progressing through the three phases of time. [1393] Vamshanucharita is about the conduct of their descendants. The wise have said that there are intrinsically four kinds of layas—naimittika, prakritika, nitya and atyantika. When all of these happen, that is samstha. The brahman is the ultimate apashraya, present in the three states of living creatures, wakefulness, sleeping and sushupti, covered in maya, but also distinct from them. The substance of a material object is the basis for its existence and assumes different names and forms. [1394] That original seed is present, both separate and joined in all states, ending with death. When the mind is regulated, or when one transcends the three states, [1395] through yoga, one retreats from this world and realizes the atman. Thus, sages who know about the ancient accounts have spoken about the major and minor Puranas as being eighteen, depending on their characteristics. The names of the eighteen are known as Brahma, Padma, Vishnu, Shiva, Linga, Garuda, Narada, Bhagavata, Agni, Skanda, Bhavishya, Brahmavaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma and Brahmanda. [1396] O brahmana! I have described to you the various branches expounded by the sage, [1397] his disciples and the disciples of his disciples. These extend the brahman's glory.'

Chapter 12(8)

Shounaka said, 'O Suta! O virtuous one! O supreme among speakers! May you live for a long time. Men are roaming around in darkness and you are the one who can show them the way to the other shore. Tell us this. People say that the rishi who was Mrikandu's son had a long lifespan. At the end of the kalpa, when this universe was destroyed, he was the only one left. In this kalpa, the bull among the Bhargava lineage was born in our lineage. [1398] No one born now has witnessed living beings destroyed through a deluge. When he was whirled around on that single ocean, he saw Purusha, in the wonderful form of an infant who was lying down inside a banyan leaf. O Suta! Among us, this generates curiosity and a doubt. You are revered as a great yogi and someone who knows about the Puranas. Please dispel this.'

Suta replied, 'O maharshi! The question you have asked will remove a confusion among people. This will lead to Narayana's account being sung and will destroy the impurities of kali yuga. In the course of time, from his father, Markandeya obtained the sacred thread, as is done for dvijas. Following dharma, he studied the hymns and came to possess austerities and learning. He observed great vows. He was tranquil. With matted hair, his garments were made out of bark. He carried a water pot and a staff and wore a sacred thread and girdle. He was attired in black antelope skin and held a bead of rudrakshas and some kusha grass, so that the rituals were followed. At the time of the morning and evening sandhyas, he worshipped Hari in the form of the fire, the sun, preceptors, brahmanas and his own atman. Controlling his speech, he begged in the morning and the evening and gave whatever he got to his preceptor. He ate only once a day, when he had been granted permission by his preceptor. Otherwise, he fasted. In this way, engaged in austerities and studying, he spent one hundred million years. [1399] He worshipped Hrishikesha and conquered death, which is impossible to vanquish. Brahma, Bhrigu, Bhava, Daksha, the other sons of Brahma, humans, gods, ancestors and other beings were extremely astounded at this. Thus, the yogi worshipped Adhokshaja through great vows, austerities, studying and control. Withdrawing into this inner atman, he destroyed all hardships. The yogi fixed his mind in this great yoga. A long period of time passed, extending across six manvantaras.

'O brahmana! In the current seventh manvantara, Purandara got to know about this. He was scared of the austerities and started to create impediments. He sent gandharvas, apsaras, desire, the pleasant breeze of the spring and, from Mount Malaya, the children of rajas and intoxication to the sage. O lord! They went to his hermitage, on the northern slopes of the Himalaya mountains, where the River Pushpabhadra flows near the stone known as Chitra. The sacred hermitage was adorned with sacred trees and creepers. It was full of flocks of sacred birds. There were sacred and spotless bodies of water. There was the singing of intoxicated bees. Maddened cuckoos called. Crazy peacocks danced in ecstasy. It was full of flocks of crazy birds. The breeze entered, bearing with it the cool spray from waterfalls in the mountains, embraced by the fragrance of flowers. As it blew, it ignited desire. The moon arose, as if it was the face of the night. Rows of sprouts and blossoms covered the trees and the creepers in a net. Spring manifested itself. Followed by the songs of gandharvas and the playing of musical instruments, the god of love was seen, the lord of a bevy of women, and with a bow and arrow in his hand. Shakra's servants saw him seated there, having offered oblations into the fire. His eyes were closed and he was impossible to assail. He was like the fire personified. The women danced in front of him and the singers sang. Delightful music was played from drums, veenas and cymbals. Kama fixed the five-headed weapon to his own bow. [1400] Spring, the children of rajas and Indra's servants tried to make his mind waver. Punjikasthali [1401] played with balls, her heavy breasts weighing down on her slender waist. The garlands were dislodged from the braids of her hair. Her eyes darted around here and there. As she ran after the balls, the string of her girdle loosened and the wind blew her garment away. Thinking that he was ready to be vanquished, the god of love released his arrow. But like all the efforts of those who do not believe in the lord, the attempt was unsuccessful. O sage! When they tried to harm him, the sage's energy burnt them down and they stopped, like children who have awoken a snake. O brahmana! Thus, though he was afflicted by Indra's followers, the great sage did not succumb to ahamkara. Among those who are great, this is not surprising. The illustrious lord of heaven saw and heard that the god of love and his companions had lost their energy. Perceiving the brahmana rishi's powers, he was filled with great surprise. While his [1402] mind was immersed in austerities, studying and control, Hari Nara-Narayana desired to show him his favours and manifested himself. One was fair and the other was dark. Their eyes were like freshly bloomed lotuses. They were four-armed and were clad in garments made out of bark and the skin of ruru antelopes. Their purifying hands held a sacred thread made out of three strings, a kamandalu, an upright staff made out of bamboo, a garland made out of lotus seeds and a broom to brush away insects. [1403] They were the personified forms of the Vedas and austerities. Their yellowish radiance possessed the complexion of lightning. They were tall in stature and the bulls among the gods worshipped them. On seeing the illustrious one's form as the Nara and Narayana rishis, he stood up with great respect. Like a staff, he bent down and prostrated himself. The bliss of seeing them satisfied his body, his mind and his senses. His body hair stood up and his eyes were full of tears. He was incapable of looking at them. He arose and humbly joined his hands in salutation. In his eagerness, it was almost as if he was embracing them. In faltering words, he said, "I bow down. I bow down." He gave them seats to sit on and washed their feet. He worshipped them with offerings, unguents, incense and garlands. When they were comfortably seated and ready to shower their favours on him, he again bowed down at the feet of the two sages. He spoke to the revered ones.

'Markandeya said, "O lord! How can I describe you? It is through your urging that the breath of life pulsates. It is through your urging that speech, mind and the senses pulsate. This is for all living beings, Aja and Sharva included. That is also true of me. However, you are a friend to those who worship you. O illustrious one! These two forms of the illustrious one are for the welfare of the three worlds, the cessation of torments and the conquest of death. For the sake of protection, you assume many transcendental forms like this. Like a spider, you create and withdraw everything. I seek refuge at the feet of the protector and controller of mobile and immobile beings, where one is not touched by the impurities of karma, gunas and time. Sages who have grasped the essence of the Vedas praise you, bow down to you, constantly worship you and meditate on you. You are the personified form of liberation. O lord! From all sides, people are subjected to fear and we do not know of any refuge other than your feet. Brahma's lordship is for a period of two parardhas and therefore, he is also extremely scared of you, in the form of time. What need be said about beings who are created by him? Therefore, I worship the feet of the one whose intelligence represents the truth. I give up the body and other things that are useless, unreal and temporary. They are coverings for the atman and are thought of as different from you, the atman's preceptor. I will thereby obtain all the desired objects. O lord! O friend of the atman! Sattva, rajas and tamas are the result of maya. These causes behind creation, preservation and destruction are the result of your pastimes. Full of sattva, you alone lead to serenity. The other two do not free men from delusion. [1404] O illustrious one! Therefore, accomplished devotees worship your pure form, so loved by those who are your own. Great devotees can see the form of Purusha that is based on sattva. That is what grants people freedom from fear and joy in realization of the atman, nothing else. I bow down to the illustrious one, the pervasive Purusha. The universe is your form. You are the preceptor of the universe. You are the supreme divinity. You are Narayana rishi and Nara, supreme among humans. You are hamsa, the controller of speech and the propounder of the sacred texts. You are established within a person's own breath of life, heart and the objects of the senses that he can see. However, his intelligence is enveloped in maya and his mind follows the misguided path of the senses. Therefore, he does not know you. However, when a person directly realizes you, the preceptor of everything, he knows you, the origin of everything. The vision of the sacred texts illuminates the mysterious nature of your atman. However, even though they try, wise ones, Aja being the foremost, are confounded. Depending on whichever school of thought is being debated, you present your nature in an appropriate form. I worship the great being, the comprehension about whose atman is concealed."'

Chapter 12(9)

Suta said, 'Praised in this way by the intelligent Markandeya, the illustrious Narayana, Nara's friend, was pleased and spoke to the descendant of the Bhrigu lineage. The illustrious one said, "O noble brahmana rishi! You are supreme among those who have meditated on the atman. Your devotion towards me is unwavering. You are controlled and have performed austerities and have studied. We are satisfied with the great vow you have observed. O fortunate one! I confer boons. I wish to confer a boon on you. Ask whatever you desire." The rishi replied, "O lord of the lord of the gods! May you be victorious. O Achyuta! You remove the afflictions of those who seek shelter with you. This is enough of a boon that you have shown yourself to me. After ripening their minds through yoga, Aja and the others see your lotus feet and obtain all their opulences. However, you are in front of my eyes. O one with eyes like the petals of a lotus! O jewel on the crest of everyone who is praised! Because of your maya, the worlds and the guardians of the worlds take everything to be differentiated. I want to witness that." O sage! Praised and worshipped in this way, the illustrious one agreed to the rishi's wish. The lord smiled and returned to his hermitage in Badarika.

'The rishi remained in his hermitage and continued to think about his objective. He meditated on Hari everywhere—fire, the sun, the moon, water, the earth, the wind, the sky and within his own atman. He worshipped him with mental objects. [1405] Sometimes, he was so overwhelmed in the deluge of love that he forgot to worship him at all. O best among the Bhrigu lineage! O brahmana! Once, during sandhya, the sage was seated on the banks of the River Pushpabhadra and was meditating. A giant storm arose, generating a terrible roar. Fierce clouds followed it and showered down rain that was as heavy as the wheels of chariots. There was lightning and the loud roar of thunder. The oceans were seen in the four directions. They advanced and swallowed up the surface of the earth. The force of the wind stirred up waves, full of extremely fierce aquatic creatures. There was the terrible sound of whirlpools. All the four kinds of creatures, and he himself, suffered inside and outside. The water rose up into the sky. The wind was fierce and there was thunder and lightning. The world was scorched. The earth was deluged with water. On seeing this, the sage's mind was distressed and he was scared. As he looked on, the fierce waves rose up still higher and the great ocean was whirled around by the turbulent storm. Everything was filled by the wind and the clouds. The earth, the dvipas, the varshas and the mountains were deluged. The earth, the sky, heaven, the stellar bodies and their inhabitants, the three worlds and the directions were submerged in that deluge and the great sage was the only one who remained. He wandered around, as if he was blind and dumb, with his matted hair dishevelled. He was afflicted by hunger and thirst. He was oppressed by makaras and timingilas. He was struck by the storm and the wind. He descended into a fathomless darkness and roamed around. He could not determine the directions, the sky or the earth and was exhausted. Sometimes, he was dragged into a gigantic whirlpool. Sometimes, he was tossed by the waves. Sometimes, he was bitten by aquatic monsters. While trying to seize him, they fought against each other. Sometimes, he was filled with grief. Sometimes, he was filled with delusion. Sometimes, he experienced misery, happiness or fear. Sometimes, he thought he was about to die. Sometimes, he suffered from physical ailments, mental ailments and the wind. Hundreds, thousands and billions of years passed in this way. With his atman shrouded in Vishnu's maya, he wandered around there.

'While wandering around, on one occasion, the brahmana saw a bit of ground that jutted out. There was a young nyagrodha tree there and it was adorned with fruits and foliage. He saw an infant boy lying down on a branch towards the north-east, within the cup of a leaf. His radiance swallowed up the darkness. His complexion was dark blue, like a giant emerald. His face was as beautiful as a lotus. His neck was like a conch shell. His chest was broad. His nose was excellent and his eyebrows were handsome. Because of his breathing, his radiant locks trembled. His beautiful ears were like conch shells. His lips had the radiance of coral. There was a sweet smile on his reddened lips. The ends of his eyes were red, like the whorls of a lotus. His looks and glances were enchanting. His deep navel was like a leaf, and as he breathed, the lines on his stomach moved. The Indra among brahmanas was amazed to see him pick up one of his lotus feet with the beautiful fingers of his hand, place it in his mouth, and suck it. On seeing this, his exhaustion vanished. He was so delighted that the lotus in his heart and the lotuses in his eyes blossomed. His body hair stood up in joy. Confused about who this extraordinary child in front of him was, he approached and asked. At that moment, along with the breathing, Bhargava was drawn inside the infant's body, like a mosquito. When he entered, he saw everything laid out exactly as it had been earlier. [1406] He was extremely surprised. He saw the entire universe manifested there, as if it was real—the sky, the heaven, the earth, the large number of stellar bodies, the dvipas, the varshas, the directions, the gods, the asuras, the forests, the countries, the rivers, the cities, the mines, the villages, the settlements of cattle, the ashramas, the varnas, the occupations, the gross elements, the gross manifestations, time, the many yugas, the kalpas, everything that regulates and everything else that can be regarded as a cause. The rishi saw the Himalayas, the River Pushpavaha [1407] and his own hermitage. As he gazed at the universe, the child exhaled him with his breathing and he fell down into the ocean of deluge. He again saw the elevated ground with the banyan tree and the infant lying down, inside the cup of a leaf. The child cast sweet and sidelong glances full of love towards him. As he glanced back, he was extremely agitated and rushed forward to embrace Adhokshaja. But the child entered his heart through his eyes and stationed himself there. The illustrious one is the lord of yoga himself and resides inside hearts. Like the undertakings of a person who is without a lord, [1408] the child vanished from the rishi's vision. O brahmana! Following him, the banyan tree and the water that deluged the worlds also vanished in an instant. He found himself in his own hermitage, as he had been earlier.'

Chapter 12(10)

Suta said, 'He thus experienced the powers of the yoga maya created by Narayana and sought refuge with him again. Markandeya said, "O Hari! I have sought shelter at your feet, which grant freedom from fear. Your maya appears in the form of jnana, but confounds even the gods." He had thus withdrawn himself completely inside his atman. The illustrious Rudra was travelling through the sky on his bull, along with Rudrani, and surrounded by his own companions. He saw him. On seeing the rishi, Uma spoke to Girisha. "O illustrious one! Look at the brahmana. His body, his mind and his heart have been controlled. He is like an ocean, when the schools of fish in the water are still and there is no wind. You are the one who ensures the success of austerities. Please confer success on him." The illustrious one [1409] said, "This brahmana rishi does not wish for any benedictions, moksha, or anything at all. He has obtained supreme devotion in the illustrious and undecaying Purusha. O Bhavani! However, let us converse with this virtuous person. The greatest gain for men is to be associated with virtuous people." The illustrious Ishana is the lord of all kinds of knowledge. He is inside all embodied beings and is the destination of the virtuous. Having said this, he approached him. However, he had withdrawn his intelligence and his conduct and was not aware on his own self, or the universe. Therefore, he did not perceive that the two lords and atmans of the universe had themselves arrived. Understanding this, the illustrious Girisha used yoga maya to enter his heart. The lord entered, just as the wind enters through an opening. He perceived that Shiva had entered inside him, like a flash of lightning. His hair was matted. He was three-eyed and possessed ten arms. He was tall and as radiant as the rising sun. His garments were made out of tiger skin. He held a trident, a bow, a sword and a shield. He held a garland of rudrakshas, a drum, a skull and an axe. On seeing this sudden manifestation appear inside his heart, he was amazed. Ceasing his meditation, the sage wondered, "Who is this and where has he come from?" He opened his eyes and saw that Uma and the companions had also arrived. The sage bowed his head down before Rudra, the preceptor of the three worlds. He worshipped him, Uma and the companions with offerings. Having welcomed them, he gave them seats, padya, arghya, fragrances, garlands, incense and lamps. He said, "O lord! All your wishes are satisfied within your own self. O Ishana! You are the one who satisfies this universe. What can I do for you? I bow down to Shiva, the serene one. As the personficatin of sattva, you bestow pleasure. You are the personification of rajas. As the personification of tamas, you are terrible. I bow down before you." The illustrious one is the destination of the virtuous. Thus praised, the original god was pleased.

'Delighted, the original god smiled and spoke to him. The illustrious one said, "We three [1410] are the ones who bestow boons. Ask for the boon you wish. Our vision cannot be futile. A mortal person who sees us obtains immortality. I, the illustorius Brahma, the lord Hari himself, the worlds and the guardians of the worlds revere, worship and serve brahmanas who are virtuous, serene, without attachment, affectionate towards beings, without hatred, impartial in outlook and single-minded in devotion towards us. They do not perceive any difference between me, Achyuta and Aja, nor between themselves and others. That is the reason we worship those like you. Places with water are not tirthas. Images without life are not gods. These purify after a long period of time, but the sight of those like you purifies instantly. We bow down before brahmanas. They are our forms and are full of the three. [1411] Meditating on the atman, they control themselves and undertake studying and austerities. Seeing you and hearing you, the perpetrators of great sins are purified, even those who are outcastes. What need be said about those who converse with you?" He is the one who is decorated with the moon and his words were full of the mysteries of dharma. They were like a reservoir of amrita and the rishi was not satisfied at drinking them in with his ears. Because of Vishnu's maya, he had been whirled around for a long time and had suffered greatly. But Shiva's amrita-like words dispelled all his piles of hardship. He spoke these words. Markandeya said, "It is impossible for those with bodies to comprehend the lord's pastimes. The lords of the universe are controlled by him and worship him. To make embodied creatures accept dharma, those who propound it also generally practise it and praise those who perform the approved acts. The conduct of the illustrious one is not affected by his own maya, nor are his powers tainted by this. He is like a conjurer exhibiting tricks. I bow down to the illustrious one. The gunas are in his atman and he uses these gunas to create. He is absolute and without a second. He is the preceptor and the one who is the personified form of the brahman. O supreme lord! Your sight is itself a boon. What superior boon can I ask for? From the mere act of seeing you, a man accomplishes all his wishes and all his desires come true. However, you are capable of showering down all the cherished wishes. Therefore, I do ask for a boon from you. May I have devotion towards the illustrious Achyuta and towards those like you who are devoted to him." The illustrious Sharva was thus worshipped and praised by the sage in sweet words that were approved of by Sharvaya. [1412] He said, "O maharshi! Since you are devoted to Adhokshaja, all your wishes will be fulfilled. Till the end of the kalpa, you will obtain pious fame and will not suffer from old age or death. O brahmana! You possess the radiance of the brahman. You will have knowledge about the three phases of time, [1413] transcendental knowledge and non-attachment. You will also be a propounder of a Purana." [1414] Having bestowed this boon on the sage, the three-eyed lord left. He told the goddess about his [1415] deeds about what he had experienced earlier. The supreme one from the Bhargava lineage obtained the greatness of the great yoga. He roams around even now, immersing himself single-mindedly in Hari. I have described to you how the intelligent Markandeya experienced the illustrious one's maya and extraordinary powers. Some ignorant men say this is like the maya of samsara created from his atman, which men have been whirling around in since the beginning. [1416] O noble one from the Bhrigu lineage! What has been described is full of the powers of the one who wields a chakra in his hand. If a person hears this, or makes it heard, he does not have to experience samsara, the result of his past karma.'

Chapter 12(11)

Sounaka said, 'You are diverse in your learning. You know everything about the conclusions of the sacred texts and the tantras. You are devoted to the illustrious one and know the truth. Therefore, I am asking you about the following. Shri's consort is pure consciousness. However, those who follow the principles of tantra conceive him and worship him as one with limbs, companions, weapons and accoutrements. O fortunate one! Therefore, describe to us these techinques of kriya yoga. We are eager to know the principles of kriya, whereby mortals become accomplished and achieve immortality.'

Suta replied, 'Having bowed down to my preceptors, I will tell you about Vishnu's glory. The one who was born from the lotus and other preceptors of the Vedas and the tantras have spoken about this. His Virat form begins with maya and includes the nine principles and transformations. [1417] When these have been created and infused with consciousness, the three worlds become visible. This is his cosmic or Purusha form. His feet are the earth. Heaven is his head. The sky is his navel. His eyes are the sun. His nostrils are the wind. The directions are the lord's ears. His genitals are Prajapati. The lord's anus is death. The guardians of the world are his arms. The moon is his mind. His eyebrows are Yama. Modesty is his upper lip. Greed is his lower lip. Moonlight is his teeth. His smile is delusion. The lord's body hair is the trees. The clouds are the hair on Purusha's head. Any person's dimensions can be gauged by measuring his limbs and their positions. In a similar way, the great Purusha can be gauged from the positions of the worlds. The unborn one wears Koustubha and that is the radiance of the self-luminous atman. The effulgence spreading from this is directly the shrivatsa mark the lord has on his chest. He wears his own maya as the garland of wild flowers, consisting of many different kinds of gunas. The hymns of the Vedas constitute his yellow garments. The three syllables are his sacred thread. [1418] The god wears two earrings shaped like makaras and these are samkhya and yoga. His diadem bestows freedom from fear to all the worlds and is the supreme place for Parameshthi. [1419] The seat on which he lies down is known as Ananta and is the unmanifest. [1420] The lotus throne on which he sits is said to be sattva, consisting of dharma, jnana and the others. [1421] The mace that he wields is the main form of prana, consisting of energy, fortitude and strength. His supreme conch shell is the principle of water, the Sudarshana chakra is the principle of fire, his sparkling sword is like the sky and is the principle of space and the shield is the priniciple of tamas or ignorance. His Sharnga bow is the form of time and the quiver represents the principle of karma. The senses are said to be his arrows and the mind, which can control them, are his chariot. The objects of the senses are the external appearance of the chariot. His *mudra*s are the purpose of activity. [1422] One must consecrate oneself and that destroys all the sins of the atman. The illustrious one can then be worshipped and the solar disc is the place for worshipping the divinity. He is Bhagavan and playfully carries a lotus, signifying the implicit potencies in the word “bhaga”. [1423] The illustrious one is worshipped with two whisks, representing dharma and fame. O brahmanas! The umbrella held over his head signifies his abode of Vaikuntha, with freedom from fear. The one known as Suparna [1424] represents the three Vedas and bears Purusha, the personified form of a sacrifice. The illustrious Shri does not leave him and directly represents Hari’s atman. Vishvaksena, foremost among his attendants, is known as the personified form of the tantras. [1425] Nanda and the others, his eight gatekeepers are Hari’s attributes, anima and the others. O brahmana! Vasudeva, Samkarshana, Pradyumna and Aniruddha are designated as direct manifestations of Purusha himself. The illustrious one is conceived as *vishva*, guiding external objects; taijasa, guiding the senses; *prajna*, guiding the mind; and turiya, guiding transcendental consciousness. [1426] The illustrious lord Hari thus manifests himself in four forms, each with separate limbs, attendants, weapons and ornaments, but all four are his own expansions. O bull among brahmanas! He is the source of the Vedas. He is the one who illuminates himself. He is complete in his own glory. It is through his own maya that he creates, preserves and destroys, and is accordingly addressed. He is described as differentiated. However, those who are devoted to him can uncover his transcendental nature and realize him as their own atmans. O Shrikrishna! O Krishna's friend! [1427] O bull in the lineage of the Vrishnis! O one who scorched the lineages of the kings on earth! O one whose valour does not diminish! O Govinda! O one whose glory is sung by the women of Vraja and by your servants! O one whose fame is like a tirtha! O one whose deeds are auspicious to hear! Save your servants. If a person rises at the right time, controls himself and immerses his mind in these attributes of the great Purusha and meditates, he realizes him within his heart.'

Shounaka said, 'Vishnurata was listening and the illustrious Shuka spoke to him about the seven different categories that reside in each of the solar months. We are faithful ones who wish to hear. Please tell us about their names, their tasks, about how they are engaged and about the manifestations of Surya, who is nothing but Hari's manifestation.'

Suta replied, 'Vishnu is in the atmans of all beings. He is without a beginning and his maya has fashioned Surya, who travels through the worlds and creates these worlds. Hari is the original atman who is one and is the creator of everything. For the worlds, it is he who is Surya. He is the foundation of all the rites of the Vedas and the rishis have designated him by different names. O brahmana! Hari's maya is without origin and it is this that leads him to be described according to nine categories—the time, the place, the ritual, the agent, the instrument, the task, the sacred text, the objects and the fruits. In his form of time, beginning with Madhu, [1428] the illustrious one travels along twelve months, regulating the worlds and with twelve different sets of associates. In the month of Madhu, the controllers are Dhata, Kritasthali, Heti, Vasuki, Rathakrit, Pulastya as the sage and Tumburu. [1429]

In the month of Madhava, [1430] the controllers are Aryama, Punjikasthali, Praheti, Kachchhanira, Athouja, Pulaha and Narada. In the month of Shukramasa, [1431] the controllers are Mitra, Menaka, Pourusheya, Takshaka, Rathasvana, Atri and Haha. In the month of Shuchimasa, [1432] the controllers are Varuna, Rambha, Sahajanya, Shukra, Chitrasvana, Vasishtha and Huhu. In the month of Nabhomasa, [1433] the controllers are Indra, Pramlocha, Varya, Elapatra, Shrota, Angira and Vishvavasu. In the month of Nabhasya, [1434] the controllers are Vivasvan, Anumlocha, Vyaghra, Shankhapala, Asarana, Bhrigu and Ugrasena. In the month of Tapomasa, [1435] the controllers are Pusha, Ghritachi, Vata, Dhananjaya, Suruchi, Goutama and Sushena. In the month of Tapasya, [1436] the controllers are Parjanya, Senajit, Varcha, Airavata, Kratu, Bharadvaja and Vishva. In the month of Sahomasa, [1437] the controllers are Amshu, Urvashi, Vidyuchchhatru, Mahashankha, Tarkshya, Kashyapa and Ritasena. In the month of Pushyamasa, [1438] the controllers are Bhaga, Purvachitti, Sphurja, Karkotaka, Urna, Ayu and Arishtanemi. In the month of Ishambhara, [1439] the controllers are Tvashta, Tilottama, Brahmapeta, Kambala, Shatajit, Jamadagni and Dhritarashtra. In the month of Urjamasa, [1440] the controllers are Vishnu, Rambha, Makhapeta, Ashvatara, Satyajit, Vishvamitra and Suryavarcha. These are the opulences of the illustrious Vishnu, in the form of Aditya. If men remember them at the time of the sandhyas, from one day to another day, their sins are taken away. Through each of the twelve months, the divinity travels along with six sets of associates, spreading virtuous intelligence everywhere, for this world and for the next. Rishis chant his glories through hymns from the Sama, Rig and Yajur Vedas. Gandharvas chant his praise and the best of apsaras dance before him. The nagas yoke his chariot and the yakshas drive the chariot from the front. The extremely powerful rakshasas push the chariot from the rear. There are sixty thousand unblemished brahmana rishis known as *valakhilya*s. They advance in front of him, praising and worshipping the lord. The illustrious lord Hari is without a beginning and without an end. He is without birth. In this way, from one kalpa to another kalpa, he divides his own atman and protects the worlds.’

Chapter 12(12)

Suta said, 'I bow down to great dharma. I bow down before Krishna, the creator. I bow down to brahmanas. It is after this that I will speak about eternal dharma. O brahmanas! I have spoken to you about Vishnu's extraordinary conduct. You had asked me about this. If a man is truly a man, he should hear about it. Hari, who himself destroys all sins, has been extolled here. He is the illustrious Narayana Hrishikesha, the lord of the Satvatas. It describes the mysterious supreme brahman, whose power causes the creation and destruction of the universe. It has discussions about achieving vijnana. It has spoken about bhakti yoga, with the objective of non-attachment. It has the account of Parikshit and the account of Narada. Because of the curse of the brahmana, the royal sage, Parikshit, engaged in *praya* [1441] and there was a conversation between Parikshit and Shuka, bull among brahmanas. There is a description of how one can use yoga to free oneself at the time of death, the conversation between Narada and Aja, a recital of avataras and the original creation through Pradhana. There is a conversation between Vidura and Uddhava, a conversation between Kshatta [1442] and Maitreya, a question about Purana samhitas and the dormant state of the great being. There is a description of the creation from Prakriti, the seven kinds of transformation and the generation of the cosmic egg, from which, Virat Purusha evolved. There is the gross and subtle progress of time, the generation of the lotus and the slaying of Hiranyaksha, to raise the earth up from the ocean. There is a description of the creation of superior species, inferior species and nether regions, Rudra's creation and the appearance of Svayambhuva Manu from the half-man and half-woman form. As a wife, he obtained Shatarupa, supreme among women. Through virtuous wives, Kardama Prajapati had sons. The illustrious one's avatara was the great-souled Kapila. There is a conversation between the intelligent Kapila and Devahuti. There is the account of the nine sons of Brahma, the destruction of Daksha's sacrifice and the conduct of Dhruva, followed by that of Prithu and Prachinabarhi. O brahmanas! There is the conversation with Narada and the accounts of Priyavrata, Nabhi, Rishabha and Bharata. There is a description of dvipas, varshas, oceans, mountains, rivers, the position of stellar bodies and the arrangements of patala and hell. There is the birth of Daksha as the son of Prachetas and the offspring of his daughters—gods, asuras, humans, inferior species, trees, birds and others. O brahmanas! There is the birth and death of Tvashta's son, [1443] two of Diti's sons, the lords among the daityas, and the conduct of the great-souled Prahlada. There is a recital of the manvantaras and the freeing of the Indra among elephants. There is a description of Vishnu's avataras in different manvantaras, Hayashira and the others. The lord of the universe appeared as a tortoise, a fish, narasimha and as a vamana, so that the residents of heaven could obtain amrita through the churning of the ocean. The great battle between gods and asuras and the lineages of the kings have been described. There is Ikshvaku's birth and his lineage and that of the great-souled Sudyumna. Ila's account has been narrated and Tara's account has also been narrated. There is a description of the kings of the solar dynasty, Shashada, Nriga and others. There are accounts of Sukanya, Sharyati's daughter, the intelligent Kakutstha, Khatvanga, Mandhata, Soubhari and Sagara. There is the conduct of Rama, Indra among Kosalas, and it destroys all sins. There is the account of Nimi giving up his body and the birth of Janaka's lineage. Rama, Indra among Bhargavas, exterminated kshatriyas from earth. Through Ila, there is an account of the lunar dynasty, Yayati and Nahusha. There are accounts of Bharata, Dushyanta's son, Shantanu and his son.

'The lineage of Yadu, Yayati's eldest son, has been described. The illustrious lord of the universe descended there and was known by the name of Krishna. He was born in Vasudeva's house, but grew up in Gokula. The innumerable deeds of the enemy of the asuras has been described. As a child, he sucked out Putana's life with the milk, broke the cart, crushed Trinavarta, Baka and Vatsa, Dhenuka and his brother and slaughtered Pralamba. He protected the gopas from the forest conflagration that encircled them. He subdued Kaliya, the great serpent, and saved Nanda. The maidens observed a vow and Achyuta was pleased through this vow. He bestowed his favours on the wives of the brahmanas who were performing sacrifices and the brahmanas repented. He held up Govardhana and Shakra and Surabhi worshipped him, consecrating him at a sacrifice. For several nights, Krishna sported with the women. He killed the evil-minded Shankhachuda, Arishta and Keshi. After Akrura arrived, Rama and Krishna departed, while the women of Vraja lamented. They went and saw Mathura. There was the death of the elephant, Mushtika, Chanura, Kamsa and others. He brought back from the land of the dead the son of Sandipani, his preceptor. O brahmanas! While residing in Mathura with Uddhava and Rama, Hari did what would bring pleasure to the Yadus. On several occasions, there was the destruction of Jarasandha's army. There was the slaying of the Indra among the Yavanas and the establishment of Kushasthali. From the world of the gods, there was the bringing of Parijata and Sudharma. Crushing the enemies in a battle, Hari abducted Rukmini. Hara was made to yawn in a battle and Bana's arms were severed. He killed the lord of Pragjyotisha and rescued the maidens who had been abducted there. The greatness and destruction of Chedi, Poundraka, Shalva, the evil-minded Dantavakra, Shambara, Dvivida, Pitha, Mura, Panchajana and others have been described. Varanavata was burnt down and the Pandavas were engaged for reducing the earth's burden. Using the pretext of the curse of the brahmanas, he arranged for the destruction of his own lineage. There is the wonderful conversation between Uddhava and Vasudeva. All the knowledge about the atman is described there and the determination of dharma is spoken about. Using the powers of his own yoga, he gave up the mortal world.

'There is a description of the conduct and attributes of yugas and the disturbances men face during kali yuga. There are the four kinds of pralaya and the three kinds of creation. The royal sage, the intelligent Vishnurata, gave up his body. There is a description of how the different branches were composed [1444] and the virtuous Markandeya's account. He is the atman of the universe and there is a description of the great being's expanse and of his form as the sun. O best among the brahmanas! In this way, I have told you everything that you had asked me about here, about his pastimes, avataras and deeds. I have recounted everything to you here. When a person is falling down, is stumbling, is afflicted or is sneezing, even if involuntarily chants, “I bow down to Hari”, he is freed from all sins. If men chant about the infinite and illustrious one or hear about his powers, he enters their hearts and completely cleans all hardships, just as the sun destroys darkness, or the wind drives away the clouds. Those who do not speak about the illustrious Adhokshaja, speak about unreal and temporary things instead. He alone is truth. He alone is auspicious. He alone is sacred. All qualities arise from the illustrious one. He alone is beautiful and attractive, appearing in newer and newer forms. His accounts are always like a great festivity in the mind. If men chant about Uttamashloka’s glory, that is what dries up the ocean of grief. Even if they are not composed in perfect metres and verses, if words are chanted about Hari’s glory, they purify the universe. Otherwise, they are like tirthas frequented by crows and not by swans. Spotless and virtuous people only exist where Achyuta exists. Even if words are imperfectly created and composed, as long as they depict the infinite Utttamashloka’s names and fame, they free people from this deluge of sin. Virtuous ones hear them, sing them and chant them. If naishkarma is devoid of devotion towards Achyuta, it is not bright enough. That jnana is not devoid of impurities and taints. Karma that is not rendered to the lord is always inferior and inauspicious. How can that purify? Supreme efforts, the conduct of the varnas and the ashramas, austerities, learning and other things may be for fame and prosperity. However, if one respectfully hears the chanting of his qualities and does similar things, one never fails to remember Sridhara’s lotus feet. [1445] Remembrance of Krishna’s lotus feet destroys everything inauspicious and evil. It enhances sattva, purification and devotion towards the paramatman. It is full of jnana, vijnana and non-attachment. O foremost among brahmanas! You are extremely fortunate. He is in the atmans of all beings and you have him in your hearts. He is the divinity Narayana, the lord of all the gods. Love him constantly. Immerse yourselves in him and worship him. When King Parikshit was engaged in praya, in the assembly of the great rishis, from the mouth of the supreme rishi, I had formerly heard the truth about the atman and I have now been reminded about it. O brahmanas! I have described the greatness of Urukrama Vasudeva to you. It swiftly destroys all that is inauspicious. If a person hears this continuously, with single-minded devotion, for one yama or even for one kshana, if a person hears one shloka, half a shloka, a quarter of a shloka, or even one-eighth of a shloka, as long as he hears it faithfully, he purifies his atman. A person who hears it on the eleventh or twelfth lunar day has a long life. If a person is attentive and hears it while fasting, he is purified of sins. If a person controls himself, fasts and reads this samhita in Pushkara, Mathura or Dvaravati, he is freed from fear. Those who sing it, hear it or chant it obtain all their objects of desire from gods, sages, Siddhas, ancestors, Manus and kings. By studying the Rig Veda, the Yajur Veda and the Sama Veda, brahmanas obtain rivers of honey, rivers of ghee and rivers of milk. Those fruits can be obtained by studying this. Brahmanas who control themselves and study this Purana samhita go to the supreme destination the illustrious one spoke about. A brahmana who studies this obtains wisdom, a king obtains sovereignty up to the girdle of the ocean, a vaishya becomes the lord of riches and a shudra is purified from sins. The lord of everything, Hari, destroys all the impurities of kali yuga brought about by time. However, he is not chanted about as much elsewhere. [1446] The illustrious one, infinite in his forms, is extolled here. He is directly described here, in every verse and in connection with every account. He is without birth. He is infinite. He is the truth about the atman. It is through his powers that he creates, preserves and destroys the universe. Aja, Shakra, Shankara and the other lords of heaven find it impossible to comprehend him. I bow down before Achyuta. Through his own atman, he has evolved the nine potencies. [1447] Within himself, he has laid out the abodes of mobile and immobile beings. The illustrious one's state is that of pure consciousness. I bow down to the eternal one, the bull among the gods. I bow down before Vyasa's son, the one who destroys everything inauspicious. His heart was attracted towards the pastimes and activities of the unvanquished one. For the sake of that divine bliss, he lived alone, immersing himself in that consciousness and giving up everything else. Out of his compassion, he expounded on this Purana, which is like a lamp towards the truth.'

Chapter 12(13)

Suta said, 'Brahma, Varuna, Indra, Rudra and the Maruts praise him through divine hymns. He is chanted about in the Vedas, the Vedangas and the Upanishads, in duly arranged lines, and by those who recite the Sama hymns. When yogis meditate with their minds fixed on him, they see him. The large number of gods and asuras cannot comprehend his limits. I bow down to that god. The illustrious one appeared in the form of a tortoise and when it was rotated, the sharp points of Mount Mandara scratched his back, making him sleepy. May the wind from his breathing protect you. As a legacy of that, the waters of the ocean beat against the shoreline, ebbing and flowing and imitating his breathing. Even now, the ocean ceaselessly continues and does not stop.

'Now hear about the total number of verses in each Purana and the main theme and objective of each, the greateness of giving them as gifts, the gifts they must be given with, and about teaching them. Brahma has ten thousand verses, Padma fifty thousand, Vishnu twenty-three thousand and Shiva twenty-four thousand. Bhagavata has eighteen thousand, Narada twenty-five thousand, Markandeya nine thousand and Agni fifteen thousand and four hundred. Bhavishya has fourteen thousand and five hundred, Brahmavaivarta has eighteen thousand and Linga has eleven thousand. Varaha has twenty-four thousand, Skanda has eighty-one thousand and one hundred and Vamana is said to have eleven thousand. Kurma is said to have seventeen thousand, Matsya fourteen thousand, Garuda [1448] nineteen thousand and Brahmanda twelve thousand. Thus, the total number of verses in all the Puranas is said to be four hundred thousand. Of these, Bhagavata is said to have eighteen thousand. Earlier, when Brahma was seated on the lotus in his navel and was scared of samsara, out of compassion towards him, the illustrious one revealed it completely to him. Its beginning, middle and end is full of accounts about non-attachment. It has the amrita of accounts about Hari's pastimes and delights virtuous people and gods. It has the essence of all of Vedanta. It possesses the attribute of oneness between the brahman and the atman. It is second to none and its only purpose is kaivalya. On a full moon night in the month of Prosthapada, if a person places the Bhagavata Purana on a golden throne and donates it, he goes to the supreme destination. In the midst of an assembly of the virtuous, all the other Puranas shine only as long as the Bhagavata Purana, the ocean of amrita, is not heard. The Bhagavata Purana is said to be the essence of all Vedanta. If a person is satisfied with the sap of its amrita, he will never be attracted to anything else. Just as Ganga is the best among rivers, Achyuta the best among gods and Shambhu the best among all those who are devoted to Vishnu, this is the best among all the Puranas. O brahmanas! Just as the supreme Kashi is the best among all kshetras, Bhagavata is the best among all the Puranas. The unblemished Bhagavata Purana is loved by all those who are devoted to Vishnu. It has chanted about that supreme and pure jnana that can only be obtained by paramahamsas. It is full of jnana, non-attachment and devotion and about freedom from all karma. If a man hears it, reads it properly and thinks about it devotedly, he is freed. He is unmatched. In ancient times, he illuminated Brahma [1449] with this lamp of jnana. Brahma passed it on to the sage Narada and Narada passed it on to Krishna. [1450] Vedavyasa passed it on to his son, Indra among yogis. [1451] Out of compassion, Shuka passed it on to Bhagavadrata. [1452] He is pure and spotless. He is the amrita that is without sorrow. We meditate on that supreme truth. I bow down to the illustrious Vasudeva who is the witness. Kah desired liberation and out of compassion, he told him about this. I bow down to Shuka, the Indra among yogis who was a personified form of the brahman. He freed Vishnurata, who was bitten by the snake of samsara. O lord of the gods! Act so that in life after life, devotion towards your feet is generated in me. O lord! You are our protector. Chanting his name destroys all kinds of sins. I prostrate myself before the one who destroys all misery. I bow down before the supreme Hari.’

This ends the Twelfth Skandha and the Bhagavata Purana.

[1] For example, *shloka*s 2.4.10, 4.1.2 and 4.5.11 of the Brihadaranyaka Upanishad use the two expressions together.

[2] Chandogya Upanishad, 7.1.2.

[3] *Ancient Indian Historical Tradition*, F.E. Pargiter, Oxford University Press, London, 1922.

[4] Sutas were bards, minstrels, raconteurs.

[5] Ugrashravas was a suta.

[6] The Critical Edition of the Valmiki Ramayana was brought out by the Baroda Oriental Institute, now part of the Maharaja Sayajirao University of Baroda. The Critical Edition of the Mahabharata was brought out by the Bhandarkar Oriental Research Institute, Pune.

[7] The Bhagavad Gita translation was published in 2006, the translation of the Critical Edition of the Mahabharata in ten volumes between 2010 and 2014 (with a box set in 2015) and the translation of the Critical Edition of the Valmiki Ramayana in 2017. The translations are by Bibek Debroy, and in each case, the publisher is Penguin.

[8] *The Bhagavatamahapuranam*, Nag Publishers, Delhi, 1987. This is a reprint of the Kshemaraja Shrikrishnadass, Venkateshvara Press, Bombay, text.

[9] https://web.archive.org/web/20081012022829/http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretil/1_sanskr/3_purana/bhagp/bhp1-12u.htm

[10] http://www.ochs.org.uk/research/bhagavata-purana-research-project

[11] *The Bhagavata Purana, Selected Readings*, Ravi M. Gupta and Kenneth R. Valpey, Columbia University Press, 2016.

[12] *Krishna: The Beautiful Legend of God (Srimad Bhagavata Purana Book X)*, Edwin Bryant, Penguin Classics, 2004.

[13] *A Prose English Translation of Srimad Bhagavatam*, Manmatha Nath Dutt, H.C. Dass, Calcutta, 1896.

[14] *Srimad Bhagavatam*, Bhaktivedanta Swami Prabhupada, Bhaktivedanta Book Trust, 1970 to 1977.

[15] *The Bhagavata Purana*, translated and annotated by Ganesh Vasudeo Tagare, Motilal Banarsidass Publishers, Delhi, 1976.

[16] *Srimad Bhagavada*, Swami Tapasyananda, Sri Ramakrishna Math, Chennai, 1980.

[17] *Srimad Bhagavata Mahapurana with Sanskrit Text and English Translation*, C.L. Goswami and M.A. Shastri, Gita Press, 2006.

[18] *A Study of the Bhagavata Purana or Esoteric Hinduism,* Purnendu Narayana Sinha, Freeman and Company, Benares, 1901.

[19] Two of the six Indian schools of *darshana* (philosophy).

[1] Filled with food.

[2] For herding the cattle.

[3] Gunja is a small herb that has red and black berries. Their mothers had adorned them with these objects.

[4] The supreme soul.

[5] Putana.

[6] Sesamum seeds and water are offered to dead relatives.

[7] *Ajagara*.

[8] A yojana is a measure of distance, between 8 and 9 miles.

[9] This is a second boy speaking.

[10] Krishna.

[11] Krishna wished to prevent them from entering, but destiny had worked against this.

[12] Agha merged into Krishna.

[13] Agha.

[14] Ugrashrava, the son of Romaharshana or Lomaharshana. A *suta* was a charioteer, but also a bard and raconteur. Here, it is a proper noun, another name for Ugrashrava.

[15] Granted by god, Parikshit.

[16] Worst among kshatriyas, one who is a kshatriya only in name.

[17] The boys.

[18] Krishna.

[19] Do not stop eating.

[20] Brahma.

[21] To the mothers of the boys and the calves by restoring them, and to Brahma by allowing the boys and the calves to remain hidden.

[22] He assumed the forms of both the boys and the calves.

[23] Krishna.

[24] Of the cowherds.

[25] Asava is liquor made through distillation, not mere fermentation.

[26] By chanting *mantra*s.

[27] A mark made on the forehead.

[28] Day and night are divided into eight yamas, each yama is a period of three hours.

[29] Wives of cowherds (*gopa*s).

[30] This is interpreted in complicated ways. But this is simpler.

[31] There was no reason for Krishna to change his behaviour, even if he was in the forms of the boys and the calves. However, because Krishna was in the forms of the boys and the calves, the others became more affectionate.

[32] Of joy.

[33] Both calves and boys.

[34] Krishna's.

[35] Balarama.

[36] The cowherd boys.

[37] Brahma.

[38] A small measure of time, equated with half a *kshana* or half a *lava*.

[39] Brahma.

[40] There is the white of sattva in the moonbeams and the red of rajas in the eyes.

[41] Yoga leads to eight major *siddhi*s or powers. These are anima (becoming as small as one desires), *mahima* (as large as one desires), *laghima* (as light as one wants), *garima* (as heavy as one wants), *prapti* (obtaining what one wants), *prakamya* (travelling where one wants), *vashitvam* (powers to control creatures) and *ishitvam* (obtaining divine powers).

[42] Of *samkhya*.

[43] Sacraments.

[44] The three qualities (guna) of sattva, rajas and *tamas*.

[45] This is reminiscent of *shloka*s in the Upanishads.

[46] Five senses of action, five senses of perception and the mind.

[47] Vishnu. This is an extremely difficult shloka to translate and we have taken some liberties.

[48] In the sense of establishing the brahman by the rejection of '*neti, neti*', 'not this, not this'.

[49] Brahma.

[50] The curtain of maya.

[51] Brahma's.

[52] The cowherds.

[53] The swan.

[54] Brahma has four heads.

[55] Such devotees.

[56] This, and many succeeding shlokas, are interpreted in different ways.

[57] The supreme soul.

[58] Ego.

[59] A paramanu is an ultimate particle characterized by the trait that it cannot be divided further. It alone is combined with others.

[60] That is, universe.

[61] Narayana means someone whose resting place (*ayana*) was the water (*nara*).

[62] After performing austerities.

[63] When Krishna showed Yashoda everything inside his mouth.

[64] When Brahma stole the cowherd boys and the calves.

[65] Shiva.

[66] This is a reference to different avataras, as gods (Vamana), rishis (Vyasa), men (Rama, Krishna), inferior species (Varaha), aquatic creatures (Kurma, Matsya).

[67] The wheel of life, the circle of birth and death.

[68] And understand that it is actually a rope.

[69] The supreme soul.

[70] These are the eleven divinities who preside over the eleven senses—the mind (Chandra), intelligence (Brahma), ahamkara (Shiva/Sharva), hearing (the divinities in charge of the directions), touch (Vayu), sight (Surya), taste (Varuna), smell (the two Ashvins), speech (Agni), hands (Indra) and legs (Upendra). There seems to be a sense that the residents of Vraja are more fortunate than these divinities. These divinities have experienced Achutya only through respective senses. However, the residents of Vraja have experienced him with all their senses.

[71] She pretended motherly affection. Her family means Bakasura and Aghasura.

[72] A kalpa is the longer cycle of creation and destruction.

[73] Brahma.

[74] Mura’s enemy, Krishna.

[75] *Vatsapada*.

[76] Krishna and Balarama.

[77] One moves from *koumara* to pouganda when one becomes six years old. Pouganda lasts until one attains the age of ten.

[78] Before this, Krishna and Balarama only tended to calves. They were now allowed to herd adult cattle.

[79] Place of pilgrimage.

[80] Govardhana.

[81] A chakora is a partridge, a krouncha is a curlew/heron, a chakravaka is the ruddy goose or Brahmany duck and a bharadvaja is a skylark.

[82] The text uses the word Krishnaa, meaning dark, for the Yamuna. Since the serpent is also dark (*krishna*), there is a play on words.

[83] Kalindi, the river with dark waters, is another name for the Yamuna.

[84] Something that hears with its eyes, a name for Kaliya.

[85] Weaned female calves.

[86] Yashoda wanted to follow Krishna into the pool.

[87] Though it is sometimes used in the sense of an instant, a muhurta is a measure of time equal to forty-eight minutes.

[88] Garuda.

[89] Gandharvas are celestial musicians and are semi-divine.

[90] Celestial singers.

[91] The text uses the term *dandashuka*.

[92] We have translated vijnana as self-knowledge, the transcendental consciousness. We will use jnana for knowledge.

[93] Detachment from fruits and renunciation of action; and action with a desire for the fruits, respectively.

[94] The texts of the Vedas, or related to them.

[95] The twilight zones.

[96] Garuda.

[97] Island or region.

[98] Ramanaka dvipa, in the middle of the ocean.

[99] Serpents. Nagas (also known as *uraga*s) are different from snakes. They are semi-divine, can assume any form at will and reside in specific locations.

[100] Garuda ate serpents. So that he did not eat serpents, Brahma made this arrangement. The serpents received offerings from those who worshipped snakes. Taking turns, the serpents offered their respective shares to Garuda, so that he would not eat them. Sometimes, it is also suggested that every month, one serpent, and not just the offering, was given to Garuda.

[101] Respectively Garuda and Vishnu.

[102] Kaliya.

[103] Garuda.

[104] A sage who was meditating in the water.

[105] The forest.

[106] *Kakapaksha* (like a crow's wing) is a description of sidelocks of hair on the temples of boys and young men.

[107] *Kumbha* is a medicinal plant.

[108] Demons, progeny of Danu.

[109] But Pralamba didn't think Balarama was invincible.

[110] Balarama.

[111] Meru.

[112] The animals.

[113] Krishna and Balarama's.

[114] Chant their lessons when called by their preceptor, a reference to brahmana disciples. The frogs have also been quiet hitherto.

[115] A reddish insect, sometimes identified with a firefly.

[116] The meaning remains unclear and is subject to interpretation. For example, those who were too proud to farm had to repent.

[117] It moved from cloud to cloud.

[118] Indra's bow is the rainbow.

[119] The word *padapa* means tree, signifying something that drinks up water with its feet (the roots).

[120] Indra.

[121] Kings are urged by brahmanas to undertake works of charity.

[122] A lotus that blooms in the night.

[123] Sacrifices at which oblations are offered out of the first harvest after the rainy season.

[124] They couldn't travel during the rainy season. A snataka is a student who has finished studying and is ready to embark on the next phase of life. The word snataka is derived from *snana* (the act of taking a bath), ritually performed before anything auspicious is undertaken.

[125] Stated simply, they wait for their physical deaths.

[126] Entered Vrindavana forest.

[127] Alternatively, embraced him in their minds.

[128] The text doesn't make it clear whether a single gopi is singing this, whether they are singing this collectively, or whether they take turns. Probably the last is intended. They sometimes address the others in the singular, sometimes in the plural.

[129] Meaning both Krishna and Balarama.

[130] Damodara is one of Krishna's names. He was named Damodara because Yashoda tied a rope (*dama*) around his stomach (*udara*).

[131] The shores of the lakes are where the bamboo grew and the flute was made out of bamboo. The word *arya* means noble, but it also means forefather. The lakes are shedding tears of joy because the flute indirectly originated with them. They are like forefathers. The trees shed drops of dew.

[132] Celestial vehicles.

[133] With the milk still in their mouths.

[134] Meant for senior gopis.

[135] An allusion to different branches of the sacred texts followed by sages. Sages meditate with their eyes closed.

[136] A comparison is being made with the swirling currents in the rivers.

[137] Krishna is similar in complexion to a cloud and therefore, the cloud is his friend. The cloud is not showering down flowers, but drops of rain that are being compared to flowers.

[138] This shloka has complicated interpretations. We have given a translation that seems to be accurate, but is also simple and not convoluted. There is no reason to take pulinda women to mean women from backward and aboriginal classes, as most interpretations render it. Pulindaka is indeed used for barbaric tribes, usually residing in mountains. But this is along the bank (pulinda) of a river. Therefore, pulinda can simply refer to people who live along the banks of a river.

[139] For tethering the animals, through the nose, or for tying the hindlegs of cows at the time of milking.

[140] Hemanta is the cold season, the months of Margashirsha (also known as Agrahayana) and Pousha. The first month, Margashirsha, is roughly mid-November to mid-December. Kumarikas are young unmarried maiden girls, less than the ages of ten and twelve. Havishya is food that can be offered as oblations. It is simple and has no seasoning. It is only eaten on special occasions, such as when a vow is being observed. Katyayani is one of Parvati's names and Katyayani *vrata* (vow), also known as Gouri vrata, is performed by maidens to get married, or obtain a groom. Bhadrakali is also one of Parvati's names. These kumarikas may have been even younger, since Krishna was just over six years old then.

[141] Supreme lord, in the feminine.

[142] This prayer is being recited in the singular.

[143] This can be taken as a proper noun or as an adjective. Shyamasundara is one of Krishna's names, meaning one who has a beautiful dark-blue complexion.

[144] Nanda.

[145] The word used in the text is *anahata*, the opposite of *ahata*. Ahata means struck, injured, impaired. The opposite means virgin, perhaps implying the hymen is intact.

[146] Bathing naked wasn't the only crime. In addition, while observing a vow, the girls had not maintained silence and had sported in the water.

[147] The gopis.

[148] It cannot be used as seed.

[149] Katyayani.

[150] *Stoka* means small, so this can also be translated as Little Krishna.

[151] When a person has consecrated himself for a sacrifice, he does not eat until the sacrifice is over, nor does he give food to someone else. What is being said is that this isn't a general rule, but only applies to sacrifices where animals are slaughtered, or soutramani sacrifices. Otherwise, there is no such bar. A soutramani sacrifice is an animal sacrifice in which liquor is also offered.

[152] Of the brahmanas.

[153] The four types of food are those that are chewed (*charvya*), sucked (*choshya* or *chushya*), licked (*lehya*) and drunk (*peya*).

[154] About emancipation and liberation from samsara.

[155] From going to meet Krishna.

[156] The physical birth, the investiture of the sacred thread and consecration for sacrifices.

[157] Emancipation.

[158] Shri is known for being fickle, but not vis-à-vis him.

[159] Krishna and Balarama.

[160] Interpreted as—has it been sanctioned by the sacred texts?

[161] A yajna and a kratu are both sacrifices. However, the former is performed with a sacrificial post and the latter without one. More specifically, the former is performed with sacrificial animals and the latter without sacrificing animals.

[162] That is, rain.

[163] Dharma, *artha* and kama.

[164] This has complicated interpretations. The supreme lord cannot be dependent on karma. If he confers fruits according to karma, he becomes dependent on others.

[165] Interpreted as studying and teaching.

[166] The text uses the word *rajanya*. In the present context, this is synonymous with *kshatriya*.

[167] The three higher *varna*s.

[168] That is, intercourse.

[169] Govardhana.

[170] A dish made out sweetened milk and rice.

[171] *Apupa*s are small and round cakes made out of flour and fried. *Shashkulya*s are baked cakes.

[172] Gifts given to brahmanas after the sacrifice.

[173] Shvapakas are sometimes equated with chandalas. *Shva* means dog and *paka* means to cook. Thus, shvapaka means someone who cooks dogs (eats dogs) or cooks for dogs (lives with dogs). Chandala has different nuances and a chandala is not necessarily a shudra. A chandala is also of mixed parentage, with a shudra father and a brahmana mother. More generally, chandalas are outcastes, while shudras are within the caste fold.

[174] The word used is *pradakshina*, which is much more specific than a mere act of circling. This circling or circumambulation has to be done in a specific way, so that the right side (*dakshina*) always faces what is being circled.

[175] Krishna had two simultaneous forms, his own and that of Govardhana.

[176] Samvartaka clouds should not have been released until it was the time for universal destruction.

[177] This depended on status. For example, seniors inhaled the fragrance of his head, equals and intimate ones embraced him and juniors touched his feet.

[178] Young gopis.

[179] They went to Nanda.

[180] Daityas are a specific category of demons, the progeny of Diti.

[181] The name of this demon wasn't given earlier.

[182] Dhenuka, Rasabha means donkey.

[183] Except the last sentence, Garga's quote is a repetition of shlokas from Chapter 10(8).

[184] Surabhi is the divine cow who yields all the objects of desire. She is the mother of all cattle. She is Daksha's daughter and is married to the sage Kashyapa. Goloka is a world meant for cattle and is above all the other worlds. The Mahabharata describes that this was given to Surabhi by Brahma.

[185] Of maya.

[186] Such as Aditi.

[187] Govinda = *Go* + Indra, a slightly convoluted derivation of Govinda. Usually, Govinda = Go + *vinda*, a person who protects/cherishes/obtains (vinda) cattle (go).

[188] *Vidya* means knowledge. Thus vidyadhara, one who holds knowledge.

[189] These had remained hidden inside the mountains earlier.

[190] Varuna and his companions.

[191] The tense used requires an explanation. The incident occurs later, in Chapter 10(39). However, at the time when Shuka is recounting all this to Parikshit, the incident belongs to the past tense.

[192] Chapters 10(29) to 10(33) are full of beautiful poetry. They are about *rasa* or *rasa krida*/*rasa lila*, a circular dance involving Krishna and the gopis. There are various interpretations of Krishna's use of yoga maya. There are also extensive commentaries on these five chapters. We have deliberately kept the translation simple.

[193] The beams of the moon are like a hand, making the wife blush, or smearing kunkuma on her face.

[194] For boiling on stoves, same for the dishes.

[195] That bliss destroys all karma, even if it is auspicious.

[196] Shishupala.

[197] *Raka* means the day/night of the full moon and Rakesha (the moon on such a night) is the lord (*isha*) of raka.

[198] The personified form of tulasi.

[199] Vishnu.

[200] The word used for the moon is *enanka*, meaning the one with the marks of a black antelope.

[201] Ratipati, Rati's consort.

[202] Ashvattha is the holy fig tree, plaksha and nyagrodha are kinds of fig trees, naga (*nagakesara*) is the Indian rose chestnut, punnaga is nutmeg, champaka is a tree with yellow and fragrant flowers, malati is a kind of white jasmine, mallika, jati and yuthika are also kinds of jasmine, chuta is mango, priyala is the chironji tree, panasa is jackfruit, kovidara is a kind of orchid, jambu is rose apple, arka is the sun plant, bilva is wood apple, bakula is a tree with fragrant blossoms, amra is mango and both kadamba and nipa mean the same kind of tree.

[203] The trees, plants and grass growing on earth.

[204] As the dwarf incarnation.

[205] The branches.

[206] Trinavarta.

[207] Name for Lakshmi.

[208] Aghasura.

[209] Arishta, described in Chapter 10(36).

[210] Vyoma, described in Chapter 10(37).

[211] Being used as a name for Brahma.

[212] Manmatha is a name for Kama, meaning someone who confounds the mind. There is thus a play on words.

[213] Alternatively, when people meet a wise person.

[214] The gopis are being compared to the sacred texts. Without being able to see Krishna, the rituals of the sacred texts serve no purpose.

[215] Krishna does not belong to the four categories mentioned. But he does not love people back immediately.

[216] One day for a god is one human year, that is, 360 days approximately. The human lifespan is 100 years, so a god's lifespan is 36,000 human years. A few interpretations take the god mentioned in the text as Brahma, which increases the duration further. But that interpretation doesn't seem to be necessary.

[217] They formed a circle, interlocking each other's arms, including that of Krishna's.

[218] He assumed many different forms, so that there was a Krishna between every two gopis.

[219] There were many Krishnas, as dark blue as clouds.

[220] *Dhruva pada*.

[221] The *nakshatra*s.

[222] The dams constructed along fields. There is an allusion to Krishna having broken down common social norms.

[223] The bees were buzzing like singing gandharvas.

[224] That is, he was not affected by any of this.

[225] And is not polluted.

[226] A muhurta is a period of forty-eight minutes. Brahma muhurta is named after Brahma and is an auspicious time just before dawn, regarded as the last muhurta of the night. The precise hour depends on the time when the sun rises.

[227] The god in question is Shiva, Ambika is Parvati's name.

[228] Krishna and Balarama.

[229] Kubera is the lord of riches/treasure. Guhyakas are a semi-divine species who are Kubera's companions.

[230] Lakshmi.

[231] The arms of the rivers are the waves, which actually fail to touch him.

[232] Meaning Yashoda.

[233] Minstrels and bards who sang the composition of others.

[234] Krishna's name, one who wears a garland of wild flowers.

[235] The moon.

[236] The ones sent by Kamsa to kill Krishna.

[237] Vasudeva.

[238] Divine sage.

[239] Meaning Shiva. The idea is that Kamsa offers a sacrifice to Shiva and Shiva's bow as a counter to Krishna.

[240] Akrura was generous in giving gifts and was known as Danapati.

[241] Jarasandha was Kamsa's father-in-law.

[242] Garuda.

[243] Cucumber.

[244] Shankha means Panchajana and Yavana means Kalayavana.

[245] Viryashulka is when the maiden is offered to the suitor who shows the most valour (*virya*), *shulka* meaning price.

[246] Described in Chapter 10(64).

[247] An akshouhini is an army, consisting of 21,870 chariots, 21,870 elephants, 65,610 horse riders and 109,350 foot soldiers.

[248] As in pradakshina. Since this is a good omen, Akrura will be able to see Krishna.

[249] The text has this double negation.

[250] Bodies.

[251] Shakra.

[252] Literally, sweet-smelling and fragrant. There is also a plant and a flower by the name of sougandhika.

[253] *Kshetra* is the field, that is, the body. Kshetrajna is one who knows the body, that is, the soul, both human and universal.

[254] Shvaphalka was Akrura's father.

[255] Kamsa's order.

[256] Since the word used is *kishora*, they were older than ten and younger than fifteen.

[257] A mixture of honey and water, customarily offered to a guest.

[258] Akrura was senior.

[259] Alternatively, instead of offspring, the subjects.

[260] Akrura was also descended from Madhu and was also Madhava.

[261] Nanda.

[262] *Krura* means cruel and Akrura means someone who is not cruel.

[263] The blinking of an eye.

[264] Krishna.

[265] The chariot had halted there.

[266] Ananta, Shesha.

[267] Interpreted as Kailasa.

[268] Strictly speaking, two big toes and other toes. That is what a literal translation would be.

[269] The number nine means the *saptarshi*s, Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha, and two others who are not in the list, but are important enough. For example, Kashyapa and Jamadagni are possibilities.

[270] Uparichara Vasu.

[271] The personified forms of the goddesses. Pushti is nourishment, Gira is speech/Sarasvati, Kanti is beauty, Kirti is fame, Tushti is contentment, Ila is the earth, Urja is energy, Avidya is the negation of Vidya and Shakti is power.

[272] Akrura.

[273] Interpreted as ahamkara.

[274] That which is not born is interpreted as Prakriti and the other is Purusha.

[275] Brahma.

[276] Prakriti.

[277] Destiny, nature and one’s own nature, respectively.

[278] Karma and yoga having been mentioned, this is interpreted as the *pancharatra* mode, *agama* texts followed by the Satvatas.

[279] Narasimha.

[280] Parashurama.

[281] Barbarians, those who did not speak Sanskrit.

[282] Akrura.

[283] Akrura.

[284] The Ganga.

[285] *Shreni*s.

[286] When the ornaments were in pairs.

[287] Applied collyrium.

[288] This is interpreted as distress due to separation from him.

[289] Krishna.

[290] After death. Form like his own means *sarupya*.

[291] Later, Sudamna is often referred to as Sudama.

[292] Padya is water to wash the feet, arghya is a gift.

[293] Maidservant.

[294] Literally, bent in three places—neck, breasts and waist.

[295] This has an interpretation that they used contrasting colours to enhance their own natural complexions. Krishna used yellow paste and Balarama used blue paste.

[296] The rainbow.

[297] When awake and when asleep. When sleeping, he had nightmares.

[298] In a mirror, or in the water.

[299] Ghosts.

[300] Nalada is identified as the Indian spikenard, or as the *Hibiscus rosa*. Here, it probably means the hibiscus, red in colour.

[301] The elephant keeper also had assistants. Hence the plural.

[302] Trinavarta.

[303] Shankhachuda.

[304] Dhenuka was killed by Balarama, but a distinction is not being drawn between Krishna and Balarama. Alternatively, the residents of Mathura may have got some wrong reports.

[305] Here too, Vatsa and Baka were actually killed by Krishna.

[306] Literally, a boy who is younger than fifteen years.

[307] Does not speak and remains silent, or defends adharma.

[308] Ramaa, Lakshmi.

[309] A pole erected for a sacrifice to Indra is brought down after the sacrifice is over.

[310] In the arena.

[311] The royal gallery.

[312] Kamsa.

[313] Divine ones.

[314] Kamsa's wives and the wives of his brothers.

[315] This curse has been described in Chapter 9(19). Yadu and his descendants were barred from inheriting Yayati's kingdom. This doesn't solve the problem, since Ugrasena was also descended from Yadu. The interpretation is that Ugrasena was permitted this deviation because he was so commanded by Krishna.

[316] Shura's son means Vasudeva. Dvija samskara means the second birth and refers to the sacred thread ceremony.

[317] The brahmanas.

[318] Cows and calves.

[319] As long as they were students, they would follow the vow of *brahmacharya*. This was taken by reciting the *gayatri mantra*. Therefore, the vow is known as gayatra.

[320] Avantipura is the city of Avanti, also known as Ujjaini/Ujjain. By deduction, Sandipani originally hailed from Kashi/Varanasi, though it is also possible that this refers to his *gotra* being Kashyapa.

[321] Vedanga means a branch of the Vedas and these were six kinds of learning that were essential to understand the Vedas—*shiksha* (phonetics), *kalpa* (rituals), *vyakarana* (grammar), *nirukta* (etymology), *chhanda* (metre) and *jyotisha* (astronomy). Dhanurveda means the science of warfare. The six schools of *darshana* or philosophy are nyaya, *vaisheshika,* samkhya, yoga*, mimamsa* and Vedanta. Samkhya and yoga are not mentioned in the text and Vedanta is left implicit. The text uses the word *anvikshiki* knowledge (translated as knowledge of logic), which would naturally mean mimamsa, closely allied to nyaya. The six methods of political science (*rajaniti*) are *sandhi* (peace), *vigraha* (war), *yana* (marching), *asana* (remaining in one place), *dvaidhi* (dividing one's forces into two parts) and *samshraya* (seeking refuge).

[322] There are sixty-four types of arts (*kala*)—(1) singing; (2) playing on musical instruments; (3) dancing; (4) drama; (5) painting; (6) painting the body; (7) making designs with rice and flowers for offerings; (8) using flowers to make beds; (9) painting teeth, limbs and garments; (10) ornamenting a floor with precious stones; (11) preparing a bed; (12) playing music with water pots; (13) mixing colours; (14) making wreaths and garlands; (15) ornamenting the head; (16) beautifying the body with garments; (17) decorating the ears; (18) making fragrances; (19) making ornaments; (20) jugglery; (21) using disguise; (22) sleight of hand; (23) preparing tasty food; (24) preparing tasty and colourful drinks; (25) needlework and weav-

ing; (26) puppetry; (27) making musical instruments; (28) solving puzzles; (29) making images; (30) speaking cryptically; (31) reciting from books; (32) dramaturgy; (33) solving enigmatic verses; (34) cane work and making arrows; (35) spinning; (36) carpentry; (37) architecture; (38) testing silver and jewels; (39) metallurgy; (40) decorating jewels with colours; (41) mineralogy; (42) medicine using herbs; (43) arranging fights between rams, cocks and quails; (44) teaching parrots to speak; (45) driving out (an enemy or a disease); (46) hairdressing; (47) reading letters hidden inside a closed fist; (48) learning mlechchha languages; (49) learning indigenous languages; (50) making toy carts with flowers; (51) constructing magic squares; (52) conversation; (53) mind reading; (54) lexicography; (55) prosody; (56) gambling; (57) controlling evil spirits; (58) attracting remoted objects; (59) playing children's games; (60) using mystical powers; (61) playing tricks; (62) disguising the inferior quality of a cloth; (63) using rituals; and (64) making amulets. Since these are translated from long Sanskrit words, the list of sixty-four varies from one interpretation to another.

[323] A maharatha is a great charioteer.

[324] Balarama.

[325] This is Sandipani speaking.

[326] The preceptor of the gods.

[327] Type of duck.

[328] Krishna.

[329] Nanda.

[330] That is, Vasudeva.

[331] Arishta.

[332] Thrice the length of a palm tree.

[333] Respectively, human, subhuman and Narasimha avataras.

[334] Depending on the interpretation, this is also translated in a slightly different way.

[335] The plural is used, but it is clearly a single gopi speaking.

[336] The hair on the bee.

[337] The women from Mathura.

[338] Lakshmi, the one who is seated on a lotus.

[339] Vijaya is Arjuna's name. Vijaya's friend is an indirect way of referring to Krishna.

[340] There are seven nether regions—*atala, vitala, sutala,* rasatala*, talatala, mahatala* and *patala*.

[341] As Rama, the Indra among the apes being Vali.

[342] Respectively Sita and Shurpanakha.

[343] Meaning Nanda.

[344] *Sushupti*.

[345] Svairinis are loose women who have sex with anyone they want, but only with those from the same varna. Here, the word is being used in a broader sense of a courtesan. Pingala's story will be told in the Eleventh Skandha.

[346] There is scope for interpretation. Alternatively, they realized that Adhokshaja was within themselves.

[347] Kshana.

[348] Or, what is the point of being born as Brahma?

[349] In the eyes of their husbands and families.

[350] The king of medicines is interpreted as amrita, drunk by the gods.

[351] That of the gopis.

[352] Brahma.

[353] Uddhava.

[354] Here, Vasudeva means Krishna's father and the king is Ugrasena.

[355] Trivakra.

[356] This is a reference to the boon asked for by Trivakra.

[357] From the sacred texts.

[358] The sight of virtuous ones purifies instantly, while tirthas and gods have to be worshipped for a long time.

[359] Hastinapura.

[360] Dhritarashtra. Dhritarashtra's mother was Ambika. While Dhritarashtra was physically blind, the blindness can also be taken to be metaphorical. Dhritarashtra's son was Duryodhana.

[361] Somadatta.

[362] Drona.

[363] Kripa.

[364] Duryodhana is often referred to as Suyodhana.

[365] Ashvatthama.

[366] Akrura.

[367] By deceitful, one presumably means Shakuni, though Shakuni is not named.

[368] Pritha/Kunti and Akrura were cousins.

[369] Akrura.

[370] Krishna and the others.

[371] The wealth is enjoyed by sons.

[372] Akrura was generous in giving gifts and was known as Danapati.

[373] Krishna's intention is to kill all the wicked kings, not only the ones who have assembled at the moment. Therefore, Jarasandha should remain alive, so that he can raise more armies.

[374] Jarasandha.

[375] As Nanda's son.

[376] This can be interpreted as Jarasandha's affliction because of his son-in-law's death.

[377] Jarasandha was born in two pieces and these were brought together and revived by the demoness Jara.

[378] Respectively, the chariots of Krishna and Balarama.

[379] The comparison is with a river.

[380] Of the chariots. Alternatively, the shields.

[381] Balarama.

[382] Respectively, words from the sacred texts, as well as common maxims. Friendly kings restrained Jarasandha from retiring to the forest.

[383] Minstrels and bards who also composed.

[384] Kalayavana asked Narada who would be good enough to fight against him and Narada mentioned the Yadavas.

[385] The architect of the gods.

[386] The science of architecture.

[387] Sudharma is the assembly hall of the gods and Parijata is Indra's celestial coral tree.

[388] We have taken liberties with the text in this sentence, since the meaning isn't obvious. Does it mean within Sudharma? Does it mean near the Parijata tree? We have interpreted it more generally.

[389] Kubera's eight treasures (*nidhi*) are named Mahapadma (large lotus), Padma (lotus), Shankha (conch shell), Kurma (tortoise), Nila (sapphire), Kunda (jasmine), Kumuda (a jewel) and Makara. However, the list varies.

[390] Kalayavana.

[391] A makara is a mythical aquatic creature, but can loosely be translated as shark or crocodile.

[392] Krishna.

[393] This cave has been identified as a lake near Dhavalapura (Dholapur), ten yojanas from Mathura. There used to be a mountain there earlier.

[394] Kalayavana.

[395] Kartikeya, Kumara.

[396] To protect them, Muchukunda had gone to heaven, though he was unable to enjoy heaven, since he was busy fighting the asuras.

[397] Muchukunda asked for the boon that he might sleep for a long time. If anyone disturbed his sleep, he would instantly be reduced to ashes.

[398] Brahma, Vishnu and Shiva.

[399] That is, you are the most important of these three. Therefore, you are Vishnu.

[400] Yuvanashva's son was Mandhata. Mandhata's (Youvanashva's) son was Muchukunda.

[401] Past, present and future.

[402] Vaasudeva.

[403] That is, made of earth.

[404] Through predatory creatures, burial or cremation.

[405] Without taints.

[406] The one without qualities or attributes, the brahman.

[407] The five senses and the mind.

[408] Breathing.

[409] Kali yuga hadn't quite arrived, since it would set in after Krishna's death. However, it was imminent.

[410] Kalayavana was only the leader of the yavanas.

[411] Indra.

[412] Revata's son was Kakudmi/Raivata and his daughter was Revati. This incident has been described in Chapter 9(3).

[413] Svayamvara is a ceremony where the maiden herself (*svayam*) chooses her husband (*vara*) from assembled suitors.

[414] Garuda.

[415] Shishupala's.

[416] There were eight forms of marriage—some desirable, others less so. One of these undesirable forms is rakshasa, where the bride is forcibly abducted by the groom.

[417] As conveyed by the brahmana.

[418] Daughter of the mountain, Parvati.

[419] The brahmana's.

[420] There is the implicit image of those kings being like kindling and Rukmini resembling a fire generated by churning kindling.

[421] From the brahmana.

[422] Constellation.

[423] Kundina was the capital of Vidarbha, identified with Kaundinyapura in Amravati division.

[424] *Triyama*, three yamas, nine hours.

[425] Brahma.

[426] An interpretation is added. Since Rukmini was born from Shri's portion, the brahmana would be blessed with prosperity.

[427] Bhishmaka.

[428] This is the citizens speaking with each other.

[429] This is Rukmini praying.

[430] Those whose husbands were alive.

[431] Literally, a kanthasutra is a thread worn around the neck. It can be interpreted as the *mangalasutra* worn by married women.

[432] Rukmini. They gave her *prasada*.

[433] We have deliberately not translated shyama. Usually, this means dark. But shyama also means a woman who has not had children and it is this second meaning, in the sense of virgin, which is intended here. More specifically, shyama is used for a maiden who is not yet sixteen years old.

[434] The enemy.

[435] This is Jarasandha speaking.

[436] Krishna.

[437] The shame contributing to this.

[438] Addressed to Rukmini. His words are partly addressed to Rukmini and partly to Krishna.

[439] Brahma.

[440] This is addressed to Rukmini.

[441] Such as the sun or the moon, reflected in different images in different vessels of water.

[442] One perceives the sun through the eye.

[443] A small measure of time.

[444] Kuhu is the deity (and the day) for the night of the new moon. The moon disappears (dies), but this is not real.

[445] Rukmi.

[446] Identified as a village near Vidisha, in Bhopal district.

[447] Ramaa, Shri/Lakshmi.

[448] Kama is the god of love. When he disturbed Shiva, the fire in Shiva's third eye reduced him to ashes. Kama thus became Ananga (the one without a body).

[449] Kama resorted to Vasudeva.

[450] Pradyumna would kill the asura Shambara.

[451] Mayavati used to work in the kitchen. She was Rati, Kama's wife, and had taken birth so that she might be reunited with her husband.

[452] Great maya.

[453] A malevolent being that survives on human flesh.

[454] Dvaraka.

[455] For example, the shrivatsa mark and Koustubha were missing.

[456] The wife.

[457] An auspicious sign.

[458] The one without birth. Here, it means Surya.

[459] A bhara is a measure of weight. It can roughly be taken to be almost 100 kgs.

[460] Ugrasena.

[461] Satrajit's brother.

[462] Jambavat.

[463] Timingila is a fish that devours whales (*timi*). The reference is to Rama in the Ramayana. Jambavat was Rama's ally and devotee.

[464] Satrajit.

[465] Surya's.

[466] In an attempt made by Duryodhana at Varanavata, a story told in the Mahabharata. Kunti and the Pandavas escaped.

[467] Kritavarma's brother and Hridika's son.

[468] That is, why should he not be killed?

[469] Hastinapura.

[470] Krishna and Balarama. They already knew, but followed human norms.

[471] There were several kings of Mithila named Janaka. Indeed, they were all known as Janaka, descended from the Janaka lineage. This Janaka is not the Janaka who was Sita's father. Balarama taught Duryodhana/Suyodhana how to fight with the club.

[472] Satrajit.

[473] Respectively linked to destiny and nature.

[474] How could there be calamities when Krishna resided in Dvaraka? This shloka is interpreted in various ways. For instance, the residents of Dvaraka had forgotten about Krishna's glory. One must however bear in mind Shri-Shuka's statement about his having explained it before. Therefore, this probably means that Krishna was simply behaving like an ordinary human.

[475] Also written as Shvaphalka. Shvaphalaka was Akrura's father. He possessed the power to cause showers and Akrura inherited these powers. In exile, Akrura went to his maternal grandfather's house, in Kashi.

[476] Over and above Akrura's powers, there was the power of the Syamantaka jewel and its presence or absence.

[477] That is, Satyabhama's sons.

[478] That it is with Akrura and not with Krishna.

[479] Thus, it is obvious that you possess the jewel.

[480] It was now known that the Pandavas had not perished in Varanavata.

[481] Satyaki.

[482] Technically, Nakula and Sahadeva are not Parthas. They were the sons of Madri, not of Kunti/Pritha.

[483] The image is that of the senses greeting the breath of life.

[484] They were older to him.

[485] Arjuna.

[486] Nakula and Sahadeva.

[487] Krishnaa, Droupadi.

[488] Kunti.

[489] Akrura.

[490] Yudhishthira.

[491] Vijaya is Arjuna's name. After Khandava forest was burnt down, Agni gave Arjuna Gandiva, two inexhaustible quivers and a chariot with an ape on the standard.

[492] Sharabha has many meanings—young elephant, camel. It is also a mythical animal with eight legs, believed to be stronger than a lion. Gavaya is a kind of wild ox.

[493] Yudhishthira.

[494] Arjuna's name.

[495] Krishna is also one of Arjuna's names.

[496] Arjuna.

[497] One who has conquered sleep, Arjuna's name.

[498] Krishna.

[499] That is, Indraprastha.

[500] There is an obvious consistency, since we have been told Arjuna already possessed these.

[501] Maya is the architect of the asuras. Since Arjuna allowed him to escape from the fire, he built this assembly hall for Arjuna. Duryodhana took a pool of water to be the floor and fell into it. He also took the floor to be a waterbody and tripped.

[502] Krishna.

[503] In Chapter 9(24), Rajadhidevi has been mentioned as Anakadundubhi's sister. Rajadhidevi's sons have also been described as the kings of Avanti.

[504] A suitor would have to tame these seven wild bulls.

[505] Ayodhya.

[506] Brahma.

[507] Nagnajit.

[508] Viryashulka is when the maiden is offered to the suitor who shows the most valour (virya), shulka meaning price. In this case, the valour is that of taming the bulls.

[509] The image is of wooden bulls used as toys. The bulls were dragged along with ropes through their noses.

[510] Nagnajit.

[511] Strictly speaking, necklaces made out of gold coins.

[512] Chapter 9(24) states that Shrutakirti was Anankadundubhi's sister and that her sons ruled over Kekaya.

[513] Garuda.

[514] Bhouma is Narakasura. There were sixteen thousand such women. Krishna killed Narakasura and married them.

[515] Narakasura stole Varuna's umbrella, not Indra's. He stole the earrings of Aditi, the mother of the gods. He dislodged Indra from the summit of Mandara, the mountain of the immortals. Narakasura's capital was Pragjyotishapura, Kamarupa/Kamakhya near Guwahati. Why did Krishna take Satyabhama with him? This gives rise to speculative interpretations. Perhaps Indra related the misdeeds in Satyabhama's presence and she wanted to come along. Perhaps because Narakasura was the earth's son and Satyabhama was born from the earth's portion.

[516] A demon.

[517] Krishna's conch shell.

[518] Garuda.

[519] Mura.

[520] The elephants were descended from Airavata.

[521] A shataghni was a weapon that could kill one hundred at the same time and could have been a giant catapult.

[522] These are both weapons and the words are often used synonymously. However, an astra is a weapon that is hurled or released, while a shastra is held in the hand.

[523] Prachetas means Varuna. Mahamani (the great jewel) is the summit of Mandara, known as Maniparvata.

[524] Or, whose feet are like lotuses.

[525] As Brahma. The text uses the word *utkata*. Instead of powerful, this can also be translated as fierce.

[526] As Rudra.

[527] As Vishnu.

[528] Interpreted as Prakriti.

[529] Five tanmatras or subtle elements.

[530] Narakasura's son, Bhagadatta.

[531] Palanquins.

[532] Shachi.

[533] Satyabhama. There is a contradiction with what has been stated in Chapter 10(50), about Indra voluntarily parting with Parijata when Dvaraka was established.

[534] Indra.

[535] Simultaneously.

[536] Rukmini.

[537] Retreated to Dvaraka.

[538] This has a double meaning, as in devoid of qualities, or devoid of gunas.

[539] With another double meaning, of mendicants, as opposed to beggars.

[540] Which is a mere witness.

[541] He manifested four arms for the purpose.

[542] Brahma, Vishnu and Shiva.

[543] Therefore, why should you want to be a king?

[544] That is, they cannot possibly suffer.

[545] Brahma.

[546] The staff is only an external manifestation of renunciation.

[547] To your devotees.

[548] Vena's son, Prithu.

[549] Bharata, the son of Rishabha and Jayanti.

[550] Yayati.

[551] In the cycle of samsara.

[552] Shiva.

[553] This is interpreted as those kings being married to such women.

[554] As Prakriti, for creation of the world.

[555] Amba, the princess of Kashi, who was in love with Shalva.

[556] Wanton or unchaste woman.

[557] This is an inconsistency. It hasn't yet happened and the story will be told in the next chapter. The marriage is of Aniruddha, Rukmini's grandson.

[558] Madra is also known as Lakshmana.

[559] Pradyumna.

[560] This adharma is about a matrimonial alliance with an enemy and not about marriages between cousins.

[561] Dantavakra.

[562] Progressively. Obviously, this means coins.

[563] Dvaraka.

[564] Aniruddha.

[565] Bali's.

[566] When she woke up.

[567] Because Pradyumna was her father-in-law.

[568] Of being a virgin.

[569] Pradyumna's.

[570] Bana.

[571] Yama.

[572] *Nagapasha*.

[573] Bana.

[574] Skanda.

[575] Beings that torment, Shiva's companions.

[576] Skanda.

[577] These are names of various divine weapons. Pashupata is Shiva's weapon, while Krishna's own weapon means Narayanastra.

[578] Wielded by Balarama.

[579] He possessed one thousand arms.

[580] Kotara should not be taken as the name of Bana's biological mother. Bana's biological mother was Ashana. This is the family deity, identified with Durga. Kotara means someone who dwells in a cave or in the hollow of a tree.

[581] Fever, this is Shiva's *jvara*.

[582] The individual soul.

[583] Prana is the breath of life or the life force.

[584] Interpreted as the Vedas.

[585] Clouds, which are created by the sun.

[586] Banasura.

[587] Prahlada.

[588] By paying a price for them.

[589] In marriage.

[590] The deadly poison that arose from the churning of the ocean. Interestingly, the word also means a lizard.

[591] Kumbhipaka is the name of a specific hell. There, sinners are baked (*pacha*) like a clay pot (*kumbha*).

[592] Balarama.

[593] Nanda and Yashoda.

[594] The first two months of spring. Respectively, Chaitra and Vaishakha.

[595] The goddess of liquor. *Varuni* was the liquor born from the churning of the ocean, accepted by the asuras.

[596] Shesha.

[597] Kanti is the goddess Lakshmi, or her manifestation. The text says the garments were not white. This is interpreted as blue, because of what follows.

[598] The kingdom normally referred to as Karusha is in Datia district of Madhya Pradesh. At that time, the king of Karusha was Dantavakra, killed by Krishna. This Karusha is actually the kingdom of Pundra, in broader Bengal, especially the northern parts. The king of Pundra called himself Poundra Vasudeva and imitated and wore all of Vasudeva's signs.

[599] In their playing.

[600] Conch shell, chakra, mace, garland of wild flowers, etc.

[601] This probably means that Krishna will hurl Poundraka's false signs away, though it is possible that in an encounter, Krishna will hurl his signs (club, chakra) towards Poundraka. In a subsequent shloka, the latter meaning seems to be intended.

[602] Poundraka was with his friend, the king of Kashi.

[603] These were imitations.

[604] Shiva/Rudra.

[605] Poundraka.

[606] A specific place inside Kashi.

[607] The fire that is towards the south. This is Shiva speaking.

[608] Magical mantras used for malevolent purposes.

[609] The feminine gender is used, *kritya* or demoness.

[610] In a wasp's nest as food.

[611] A chattering sound expressing pleasure.

[612] Of the women.

[613] The name of Balarama's club.

[614] Dvivida.

[615] Raivataka.

[616] The Yadavas.

[617] Hastinapura.

[618] Dhritarashtra.

[619] Uddhava.

[620] Gift given to a guest.

[621] All these represent royal insignia.

[622] Balarama.

[623] Krishna.

[624] Necklaces made out of gold coins.

[625] Son by extension.

[626] Hastinapura.

[627] Narada.

[628] The text uses the word Shri. In this context, it means Rukmini. Narada first entered Rukmini's residence.

[629] For whom, a brahmana is a divinity.

[630] Nevertheless, Krishna washed Narada's feet.

[631] This is interpreted as Satyabhama, but there is nothing in the text to suggest this. This was simply another one of Krishna's wives.

[632] Narada.

[633] Known as the five *mahayajna*s performed every day by a householder—offerings to gods, offerings to ancestors, tending to guests, offerings to humans and offerings to non-human species.

[634] The Ramayana and the Mahabharata.

[635] When they went off after marriage and returned thereafter.

[636] The dharma of undertaking civil works.

[637] Temples or monasteries.

[638] Famous for horses.

[639] By setting an example.

[640] The coral tree.

[641] Rukmini.

[642] Interpreted as a recital of the gayatri mantra.

[643] The word used is *badva*. This means a large number, but is also taken to be 13,084.

[644] All these are auspicious.

[645] Hunger, thirst, sorrow, delusion, old age and death.

[646] In this context, this simply means energetic dances performed by male dancers.

[647] Mridanga is a kind of drum, tala is a cymbal.

[648] Known as Rajagriha (Rajgir) now.

[649] This is the message of the imprisoned kings, being relayed by the messenger.

[650] That is, suffering from a sense of duality and not realizing unity. In broad terms, their intelligence was inferior.

[651] The apparent beneficial consequences.

[652] Brahma.

[653] A fire concealed inside kindling. Therefore, it is not surprising that Krishna should ask, though he knows.

[654] Yudhishthira.

[655] Outcasts, not outcastes.

[656] The names of the three flows of the Ganga.

[657] Instead of going to the rajasuya sacrifice, the Yadavas wanted to fight against Jarasandha and defeat him.

[658] Bhima.

[659] Brahma and Shiva respectively.

[660] About being freed from Shankhachuda, described in Chapter 10(34).

[661] The king of the elephants refers to the incident of the elephant being freed from the crocodile, Janaka's daughter means Sita in the Ramayana and Krishna's parents had been imprisoned by Kamsa.

[662] The single word in Sanskrit requires expansion. It will accomplish the good deed (cook) of freeing the kings. It will also accomplish the objective

of bringing to a fruition (cook) Jarasandha's evil deeds (what should not have been cooked).

[663] Ugrasena.

[664] The female attendants of the queens.

[665] On palanquins.

[666] Or helmets.

[667] Narada.

[668] Indraprastha.

[669] Yudhishthira.

[670] Arjuna.

[671] The text uses the word Punyashloka. Though the nuance is slightly different, the two words can be taken to be almost identical.

[672] Droupadi.

[673] Krishnaa means Droupadi. Krishna's sister means Subhadra. She was married to Arjuna, but that incident is described in Chapter 10(86).

[674] That is to say, this incident of Krishna and Arjuna burning down Khandava forest and satisfying Agni occurred at this time.

[675] Krishna.

[676] Those who do not worship you.

[677] Which grants all the objects of desire.

[678] Yudhishthira's.

[679] Arjuna.

[680] Bhima.

[681] The word used is *atithi*. An atithi is an unannounced guest, arriving unexpectedly. The householder reserves a time of the day for receiving unexpected guests.

[682] The following statements pre-empt Jarasandha from stating that he needs to know their wish first, before agreeing to it.

[683] They gave up their bodies to obtain eternal fame. Harishchandra gave up everything to pay Vishvamitra's debt. After fasting for forty-eight days, Rantideva obtained some food and water, but gave that away to those who asked for it. To protect a pigeon from a hawk, Shibi gave up his own flesh. Bali gave everything away to Vishnu in his form as the *vamana* avatara. Unchhavritti is really an adjective, not a proper noun. There are grains left after a crop has been harvested, or after grain has been milled. If one subsists on these leftovers, this is known as *unchhavritti*. Here, it is being used as proper name for Mudgala, who subsisted in this way, but gave whatever

he had to guests. When there was a hungry hunter, the pigeon gave up its body to satisfy his hunger. Seeing this, the hunter also gave up his body.

[684] By Shukracharya, Bali's preceptor.

[685] Arka is the sun-plant, actually a small tree. The imagery is probably that of arka trees being crushed when two elephants fight.

[686] Bhima.

[687] While the duel between Bhima and Jarasandha was going on.

[688] Arjuna.

[689] Jarasandha's.

[690] Koustubha.

[691] Associated with rajas.

[692] Kartavirya Arjuna.

[693] Indraprastha.

[694] Yudhishthira.

[695] Yudhishthira is referring to Krishna listening to Yudhishthira's request.

[696] Yudhishthira.

[697] Parashurama.

[698] Varuna.

[699] The day when *soma* juice is extracted.

[700] Shishupala.

[701] Sahadeva's.

[702] Shishupala and Dantavakra were first born as Hiranyaksha and Hiranyakashipu, then as Ravana and Kumbhakarna, and finally as Shishupala and Dantavakra.

[703] Yudhishthira.

[704] The *avabhritha*. Avabhritha is the most important final component of a sacrifice, characterized by the taking of a bath.

[705] Jaya and Vijaya. This story has been stated in the Seventh Skandha.

[706] The personification of evil, as in *kali*, or in kali yuga.

[707] Such as Jarasandha.

[708] Arjuna.

[709] Yamuna.

[710] Headed towards the Yamuna.

[711] Yudhishthira.

[712] This probably means that they were on palanquins borne by male guards.

[713] The Yadavas.

[714] For want of a better word. The word used is *driti*, meaning a leather bag used for holding water or other liquids.

[715] The rajasuya sacrifice.

[716] Ritual where the performer of the sacrifice and his wife offer oblations together.

[717] Dvaraka.

[718] The inner quarters.

[719] Meaning Maya.

[720] Duryodhana.

[721] Krishna.

[722] Brahma.

[723] The guards who tried to restrain him.

[724] Yudhishthira.

[725] That is, Krishna had ensured that Duryodhana would be confounded, leading to the eventual war.

[726] Shiva.

[727] The word *pamshu* means dust. However, Pamshu is also one of Shiva's names. So perhaps this simply means that he ate a handful, after having offered it to Shiva.

[728] The word being Ashutosha, easily pleased. We have translated Ashutosha as an adjective. But Ashutosha is also one of Shiva's names.

[729] Maya. The city could fly through the sky and was known as Soubha.

[730] The three cities of the daityas, destroyed by Shiva.

[731] Pradyumna.

[732] Soubha.

[733] This world in the case of victory and the next world in the case of death.

[734] Daruka was Krishna's charioteer and Daruka's son was Pradyumna's charioteer.

[735] Pradyumna.

[736] Meaning, it continued for twenty-seven days and nights continuously, without stopping during the night.

[737] Garuda. Aruna is Garuda's older brother.

[738] That is, Shishupala.

[739] Krishna.

[740] With the body.

[741] There is no such contradiction, because Krishna was behaving like an ordinary human being.

[742] Krishna.

[743] The sun rises from behind Mount Udaya.

[744] Shalva's followers.

[745] Dantavakra.

[746] The king of Karusha, Dantavakra.

[747] Dantavakra was the son of Shrutadevi, Vasudeva's sister.

[748] Also spelt Koumadoki. The name of Krishna's club.

[749] Somanath.

[750] Prithudaka is named after King Prithu. It is believed that Vishvamitra became a *brahmarshi* in the Sarasvati temple there. This is identified as Pehowa in Karnal district.

[751] Siddhapura (Sitpur) in Gujarat.

[752] The sage Trita fell into a *kupa* (well) here, somewhere along the banks of the Sarasvati.

[753] Identified with Ramahrada, somewhere near Kurukshetra.

[754] Probably Vaishali. But there were seven (*sapta*) tributaries or different names for the Sarasvati in different places—Suprabha in Pushkara, Kanchanakshi in Naimisha, Vishala in Gaya, Manasahrada in Uttara Kosala, Suvenu in Kedara, Vimaloda in Gangadvara and Sarasvati in Kurukshetra.

[755] On the banks of the Sarasvati. It is impossible to be more specific than that.

[756] On the banks of the Sarasvati. It is impossible to be more specific than that.

[757] Vedavyasa's.

[758] Pratiloma means against the natural order and applies to progeny where the mother is superior in varna to the father. A suta has a kshatriya father and a brahmana mother.

[759] Vedavyasa.

[760] Those who pretend to follow dharma are greater sinners than those who follow adharma.

[761] Since he was visiting the tirthas. He only struck Romaharshana with the blade of grass, not intending to kill him. But destiny took over.

[762] The Puranas. Romaharshana's son was Ugrashrava.

[763] The blood made him resemble a mountain with red minerals and ores flowing out.

[764] The name of a river, Koshi in Bihar.

[765] This is believed to be Lake Manasa.

[766] *Shalagrama* is a sacred stone that is Vishnu's personification. According to legend, Vishnu promised that he would be present as this stone in the River Gandaki. River Gandaki is therefore famous for its shalagrama stones. Specifically, Pulaha's hermitage is believed to be a place known as Shalagrama, near the source of the Gandaki.

[767] Parashurama.

[768] Constructed by Rama.

[769] A kulachala is a great mountain.

[770] In Kanyakumari.

[771] The tirtha known as Phalguna is identified with Anantapur, near Bellary. Panchapsara means five (*pancha*) apsaras.

[772] Trigarta is identified as North Canara.

[773] Shiva.

[774] Arya means Parvati. Shurparaka is Sopara in Maharashtra. Shurparaka is also identified as the region near the origins of the Narmada, that is, what is the southern part of Gujarat now.

[775] Payoshni is the river Purna, while Nirvindhya is the Newaz/Newaj, in Madhya Pradesh.

[776] Reva is Narmada and Mahishmati is Maheshwar.

[777] Bhima in strength and Duryodhana in learning.

[778] Revati.

[779] Mobile and immobile.

[780] Parikshit.

[781] Interpreted as Rukmini because of the reference to Shri later.

[782] An avadhuta is an ascetic who has renounced all worldly attachments. Here, it has the sense of someone who is poor and has no worldly possessions.

[783] So far, we have not been told the brahmana's name. From Chapter 10(41), we can deduce this was Sudamna/Sudama. Krishna and Sudama studied together, in Sandipani's hermitage.

[784] We have deliberately left this as dvija, since it doesn't necessarily mean a brahmana.

[785] The father. Generally, the parents.

[786] The one through whom the investiture of the sacred thread ceremony occurs.

[787] That is, may you never forget them.

[788] This shloka is identical with 9.26 in the Bhagavad Gita.

[789] As has been mentioned earlier, Shri is Rukmini. There are interpretations about why Rukmini prevented Krishna from eating a second handful. Since they differ quite a bit, we will not get into that.

[790] One who is a brahmana only in name, worst among brahmanas.

[791] Yoga leads to eight major siddhis or powers.

[792] Literally, necklaces made out of gold coins.

[793] They got to know about it astronomically. Samantapanchaka is the area around Kurukshetra. At the time of an eclipse, it is auspicious to bathe in such a sacred place.

[794] Parashurama.

[795] Krishna's father.

[796] For protecting Dvaraka.

[797] After the eclipse was over.

[798] The brahmanas.

[799] They broke their fast.

[800] She is addressing Vasudeva, Krishna's father.

[801] Kunti is being addressed as a mother, not as Vasudeva's mother. The word used is *amba*.

[802] Dhritarashtra. Clearly, this incident occurred before the war in Kurukshetra and many other events that have been mentioned earlier.

[803] This is addressed to Ugrasena.

[804] The cessation of samsara.

[805] The word used is *sapinda*, connoting the same lineage as one's mother.

[806] Krishna's father.

[807] The foster parents.

[808] That is, Yashoda.

[809] Since these led to blinking and a pause in the vision.

[810] Such as in meditation and yoga.

[811] The elements constitute and exist in physical beings, but the elements neither constitute, nor exist, in the atman.

[812] Spiritual truth.

[813] We have kept it simple, but there are complicated interpretations. The contact with material objects creates the three states. The contact with the mind creates the three states. The three states result from sattva, rajas and

tamas. Alternatively, the three states are wakefulness, dreaming and dreamless sleep.

[814] A paramahamsa is a person who has reached the supreme state.

[815] Rukmini.

[816] Satyabhama.

[817] Not to be confused with Balarama's mother.

[818] Prasena's.

[819] Syamantaka.

[820] Akrura. Satyabhama's father was Satrajit.

[821] Jambavat.

[822] Arjuna.

[823] Chariots, elephants, horses and infantry.

[824] Krishnaa, Droupadi.

[825] Lakshmi.

[826] Arjuna's. In Droupadi's svayamvara, the artificial fish had not been completely covered.

[827] They could string the bow on one side, but not on the other.

[828] Jarasandha.

[829] Of the fish.

[830] An auspicious moment.

[831] Droupadi.

[832] Krishna.

[833] Earlier, that is the reason we are fortunate now.

[834] The other queens. This is interpreted as Rohini speaking on behalf of the other queens.

[835] Narakasura.

[836] Brahma.

[837] Gandhari.

[838] Subhadra.

[839] Parashurama.

[840] Sanaka, Sananda, Sanatana and Sanatkumara.

[841] Such as images of gods worshipped in temples.

[842] Bile, phlegm and air.

[843] Imitating human behaviour.

[844] Though you are nirguna.

[845] This is a difficult shloka to translate. A sleeping person sees various things in a dream. They seem to be real, but aren't. Reality is different.

[846] The Ganga originates there.

[847] Krishna's father.

[848] The sense is, why does he need to ask us?

[849] Krishna's.

[850] Sacrifices repay the debt to gods, studying to rishis and sons to ancestors.

[851] That is, you can cease to be a householder.

[852] Kurukshetra.

[853] Made out of golden coins.

[854] Indra.

[855] Prakrita is the primary sacrifice, vaikrita means secondary sacrifices, dravya stands for objects used/offered and jnana stands for mantras.

[856] Vasudeva.

[857] Parashurama's.

[858] Vidura.

[859] Some Yadus accompanied Nanda and his people on their return journey, perhaps to protect them.

[860] Vasudeva.

[861] This chapter is known as Shruti-Gita. The shlokas are subject to numerous and complicated interpretations and we have chosen the simplest interpretation possible. Essentially, Parikshit's question is a simple one. How can shruti texts (the Vedas and the Upanishads), which use words, be used to describe the brahman?

[862] Narayana.

[863] Rishi Narayana.

[864] This is Vishnu in his form of Aniruddha, lying down after the universal destruction.

[865] At the time of universal destruction.

[866] At the time of the next creation.

[867] Just as pots are made out of clay, but when they are destroyed, become clay again.

[868] And not on the transformations.

[869] Like the earth, you are the foundation. If the shrutis describe your transformations, they describe part of you, though not the whole.

[870] This probably means sattva, rajas and tamas, not the three worlds.

[871] Five sheaths cover the atman and are annamaya (related to food), *pranamaya* (related to energy), *manomaya* (related to the mind), *vijnana-*

maya (related to knowledge) and *anandamaya* (related to bliss).

[872] A reference to the *manipura chakra*, located above the navel and below the solar plexus. In ascending order along the spinal column, the seven chakras are *muladhara, svadhishthana,* manipura, anahata, *vishuddhi, ajna* and *sahasrara*.

[873] The cavity of the heart is *anahata chakra*. Aruni must mean Uddalaka Aruni, referred to in the Upanishads.

[874] The *kundalini* rises up the *sushumna nadi* and reaches the crown of the head (*sahasrara chakra*).

[875] Fire is latent in kindling. Fire has no form, but assumes the form of whatever it is burning.

[876] In the sacred texts.

[877] Through the rites of the sacred texts.

[878] The physical body.

[879] Brahma.

[880] Those in heaven and those who preside over the senses.

[881] Physical bodies resulting from composition of gross and subtle matter.

[882] That is, from Prakriti.

[883] The three gunas.

[884] Through the injunctions of the sacred texts.

[885] Literally, the ones who do not blink.

[886] The individual jivatmans must have an entity that is superior.

[887] The paramatman is the controller and creator of the individual jivatman.

[888] Parkriti is inert and cannot create an animate jivatman. Purusha, or its combination with Prakriti, makes Purusha subject to transformations.

[889] From different flowers.

[890] Of time, as in the past, the present and the future.

[891] The effect is not similar to the cause. For example, a son may be distinct from the father.

[892] Both means the real and the unreal. Perceptions about the real can be illusory, just as a rope can be taken to be a snake. Therefore, perceptions about the world are clouded by the illusion that shrouds that perception.

[893] Compassion, forgiveness, cleanliness, lack of jealousy, altruism, lack of greed, purity and self-control.

[894] The injunctions. These don’t matter to him.

[895] Narayana.

[896] Sanandana and the others.

[897] Narada.

[898] Through the sacred texts.

[899] The mind from *vaikarika ahamkara*, the five senses of perception and the five senses of action from *taijasa ahamkara* and the five elements from *tamasa ahamkara*.

[900] Quickly (*ashu*) satisfied (*tosha*), or Ashutosha, is also one of Shiva's names.

[901] Ravana.

[902] Kedaranatha.

[903] Shiva.

[904] As a sign of assent.

[905] They have renounced violence.

[906] To samsara.

[907] A boy who is observing brahmacharya as a student, *batuka*.

[908] Made out of grass.

[909] Vrika.

[910] Brahma, Vishnu and Shiva.

[911] In the original creation, water was created from fire.

[912] Both were born from Brahma.

[913] That is, Shiva does not follow the sanctioned path.

[914] Parvati.

[915] Bhrigu.

[916] This is the spot known as shrivatsa, where Shri resides.

[917] Bhrigu.

[918] That is, those who have abjured violence.

[919] The rakshasa form is based on tamas, the asura form on rajas and the sura form on sattva.

[920] Meaning Shuka.

[921] Travelling along the road of samsara.

[922] Ugrasena's.

[923] Ugrasena.

[924] They are as powerless. Arjuna is referring to the Yadavas.

[925] Shiva.

[926] Arjuna.

[927] Yama's capital.

[928] The mountain that separates the region illuminated by the sun from the region not illuminated by the sun.

[929] Himalayas.

[930] Pushti, shri and kirti respectively stand for grace, splendour and fame. Ajaya means unvanquished and stands for the powers of maya.

[931] Arjuna.

[932] Krishna and Arjuna.

[933] The various other lords, Brahma and the others.

[934] Krishna and Arjuna, one of Arjuna's names is Krishna.

[935] Signifying assent.

[936] Krishna.

[937] Yudhishthira. The 'others' means other kings.

[938] After the sporting was over.

[939] Such as the Koustubha jewel.

[940] The cuckoo is imitating those sounds.

[941] The breasts are the mountain's peaks.

[942] The rivers.

[943] Rukmavati.

[944] Aniruddha.

[945] That is, Rochana.

[946] When the Yadavas fought against each other and destroyed themselves.

[947] Ahuka is Ugrasena. It is not clear whether this means sons or attendants, probably the latter.

[948] Ganga.

[949] Of dharma.

[950] Droupadi was dragged by the hair into the assembly hall.

[951] Meaning Dvaravati.

[952] Vasudeva, Krishna's father.

[953] A tirtha near Dvaravati.

[954] Whether the child will be male or female.

[955] However, Krishna was not present.

[956] Ugrasena.

[957] The hunter's name was Jara. The word also means old age.

[958] Krishna's father.

[959] Vasudeva.

[960] There is a proportionate quid pro quo.

[961] The dharma of devotion to the illustrious one.

[962] Out of Rishabha's one hundred sons.

[963] That is, they were naked.

[964] The king of Videha.

[965] Named after Nabhi, this varsha was initially known as Ajanabha. It came to be known as Bharatavarsha later.

[966] Sanaka, Sananda, Sanatana and Sanatkumara.

[967] A kshana is a small measure of time.

[968] There is the symbolism of the shrutis and *smriti*s constituting the eyes of knowledge and of falling down into samsara.

[969] As a consequence of past karma.

[970] This echoes Bhagavad Gita 9.27.

[971] The notion of 'I', which is second, Narayana being primary.

[972] Nimi.

[973] Those who ignore Krishna.

[974] Those who hate Krishna.

[975] His interpretation of devotion is limited to worshipping the image.

[976] A very small measure of time.

[977] Nimi.

[978] Depending on their inclinations.

[979] The five senses of perception and the five senses of action add up to ten.

[980] In the form of Shesha.

[981] That is, Brahma.

[982] When the kindling has been consumed, fire enters into the principle of the fire.

[983] There is a bit of interpretation in these shlokas. A straight translation wouldn't have been clear.

[984] Tamasika ahamkara, rajasika ahamkara and sattvika ahamkara.

[985] It is left implicit that Mahat merges into Prakriti.

[986] Sattva, rajas and tamas.

[987] Nimi.

[988] Those who are attached to material objects.

[989] That is, couples who live together in the householder stage.

[990] Joy and misery, heat and cold and so on.

[991] Or bark.

[992] Mobile and immobile objects as representing Krishna.

[993] Nimi.

[994] This is a reference to the four states of consciousness—wakefulness (*jagrata*), dreaming (*svapna*), deep sleep (sushupti) and pure consciousness (*turiya*).

[995] This is a difficult shloka, with alternative interpretations. The description is as 'neti', not this.

[996] This is more than a word for word translation, since the text is cryptic. Rajas brought about the power of creation and Sutratma is the same as Hiranyagarbha. Tamas is the ignorance that envelops the jivatman.

[997] Interpreted as gods who embody knowledge, or the divinities who preside over the senses.

[998] Such as birth, youth, old age and death.

[999] Cessation of karma.

[1000] Ikshvaku's.

[1001] Karma stands for acts sanctioned by the Vedas, akarma for failure to perform those acts. Vikarma stands for the commission of prohibited acts.

[1002] The answer to the question is left implicit. The sages did not tell you, because you were not ready for the knowledge.

[1003] For instance, a child may have an illness that needs to be cured through ingesting a bitter medicine. The objective is the curing of the illness, not the medicine. Since the medicine is bitter, it is hidden inside something sweet, or the child is tempted with the offer of something sweet after the bitter medicine has been taken.

[1004] Mentioned in the Vedas.

[1005] Agamas are texts other than the Vedas, such as the tantra texts. Having obtained the preceptor's favours means having been initiated by the guru. The devotee chooses a personal form of the lord that appeals to himself.

[1006] This is known as *anga-nyasa*, the mental appropriation (nyasa) of different limbs of the body (*anga*) to different divinities.

[1007] Such as Sudarshana chakra.

[1008] Such as Sunanda.

[1009] Padya is water to wash the feet, arghya is a gift, achamaniya is water to rinse the mouth.

[1010] Nimi.

[1011] Of perception and action.

[1012] Based on sattva.

[1013] Nara-Narayana.

[1014] Kama.

[1015] A hermitage exists so that it can offer hospitality to guests. The idea is: 'Please accept the offerings as hospitality due to a guest.' Otherwise, the hermitage becomes non-existent in a figurative sense.

[1016] The gods.

[1017] Extreme weather during the three seasons of summer, rain and winter. Extreme austerities are performed to overcome these impediments.

[1018] And other senses of perception.

[1019] And other senses of action.

[1020] As a result of rage, they utter curses and fritter the fruits away.

[1021] This literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle.

[1022] Narayana.

[1023] As a swan, he taught *jnana yoga* to Brahma.

[1024] Dattatreya.

[1025] Sanaka, Sananda, Sanatana and Sanatkumara.

[1026] These were the minute *valakhilya rishi*s, who fell into a goshpada and were about to drown.

[1027] There is a tense problem. This part of the text is in the future tense, which is fine because this is being told to King Nimi. However, the bit about Rama has a bit in the past tense and a bit in the present tense. The only logical conclusion possible is that this entire conversation took place while Rama was still alive.

[1028] As Buddha.

[1029] As Kalki.

[1030] Nimi.

[1031] They distort the meanings of the Vedas.

[1032] From the sacred texts.

[1033] Dharma, artha and kama.

[1034] Nimi.

[1035] A water pot.

[1036] Standing for the three Vedas.

[1037] That is, he is personified in sacrifices.

[1038] Though not mentioned by name, this seems to be addressed to Rama. In fairness, interpretations have also tried to identify this with Krishna and Chaitanya.

[1039] The word used is *pratichi*, meaning west. It is not clear whether the word is being used as an adjective or a proper noun. Given the Mahanadi's course, adjective is probably more natural.

[1040] As sanctioned by the sacred texts.

[1041] Vasudeva and Devaki.

[1042] To Dvaraka.

[1043] Since there are five senses, this is *sashtanga namaskara*, with eight (*ashta*) limbs (anga).

[1044] Vasudeva, Samkarshana, Pradyumna and Aniruddha.

[1045] Morning, noon and evening.

[1046] This is a reference to the vamana incarnation and Vishnu covering the three worlds in three strides (the three flagpoles) and the Ganga flowing (like a streamer) in the three worlds.

[1047] This is invariably interpreted as four-monthly periods of summer, monsoon and winter. But past, present and future also seems feasible.

[1048] That is, Hrishikesha.

[1049] Brahma.

[1050] On the way to Vaikuntha.

[1051] Chandra was married to the nakshatras, Daksha's daughters. But since he loved Rohini more than the others, he was cursed by Daksha.

[1052] Balarama.

[1053] Henceforth, throughout this discourse to Uddhava, the shlokas are subject to different interpretations.

[1054] Of samsara.

[1055] Intelligence, mind or senses.

[1056] There are interpretations on what is being inferred.

[1057] Thus escaping the forest conflagration.

[1058] The brahmana is identified as Dattatreya.

[1059] These have not been specifically mentioned as instructors. Both the mountain and the tree are parts of the earth.

[1060] The breath of life, that is the air, behaves in this way.

[1061] That is, he does not store food for a next meal.

[1062] He must not beg for too much of alms at any house, just as a bee collects little from every flower.

[1063] The body is the city with nine gates—the two eyes, the two nostrils, the two ears, the mouth, the genital organs and the anus.

[1064] As a possible bride.

[1065] Since she was dehusking the rice herself, they would take her to be poor.

[1066] The seating posture.

[1067] That is, secluded spots for dwelling in. There are obvious similarities with a snake's behaviour.

[1068] Like a spider.

[1069] The thread of creation, known as Mahat.

[1070] The parents by virtue of birth, worms, predatory creatures and so on after death.

[1071] There are issues of interpretation here. Yama means restraint or control and the five norms of yama are non-violence, patience, sincerity, obedience to a preceptor and purification. These are major ordinances, so to speak. Niyama stands for minor ordinances, such as fasting, visiting tirthas, donations, or acts of atonement.

[1072] These shlokas, with the argument extending across several shlokas, are extremely difficult to translate. The gist is, do agents of karma and material objects have an independent and permanent existence? The answer is no, there is no free will.

[1073] Interpreted as rituals and sacrifices.

[1074] One parardha is fifty years of Brahma's life. So two parardhas is 100 years of Brahma's life.

[1075] The word used is *tata*.

[1076] The word used for bird is *suparna*. One of these birds is the jivatman, the other is the paramatman. The jivatman eats the fruits of the pippala (the holy fig) tree, that is, enjoys the fruits of karma. The tree is a metaphor for the body.

[1077] In the sense that the cow is old and can no longer be milked again.

[1078] Without expecting the fruits.

[1079] As in worries—hunger, thirst, grief, infatuation, old age, death.

[1080] He has transcended all injunctions.

[1081] The best of the wind means the vital prana.

[1082] Like sesamum seeds and rice.

[1083] Jambavat.

[1084] Jatayu.

[1085] A merchant from Kashi, also known as Tuladhara. He taught dharma to the sage Jajali. This is a story from the Mahabharata.

[1086] This is Dharmavyadha from the Mahabharata, who taught dharma to the sage Koushika.

[1087] This is probably an allusion to the twin arjuna trees.

[1088] A specific example being Kaliya.

[1089] Akrura.

[1090] Specifically, the gopis. In general, the residents of Vraja.

[1091] There are many hidden meanings inside this shloka. For instance, the manifestation is in *muladhara chakra* and the cave is *svadhishthana chakra*. There is an implicit reference to ascending upwards, to the manipura and *vishuddha chakra*s. *Nada* is the sound of prana. Matra indicates the time taken by an akshara, svara is a vowel, varna is a letter and sthavishtha is the gross form of speech.

[1092] The two seeds are good deeds (*punya*) and bad deeds (*papa*), the roots are desires and the three stalks are sattva, rajas and tamas.

[1093] The five major branches are the five elements and the five kinds of juice are the objects of the five senses.

[1094] The eleven smaller branches are the five senses of perception, the five senses of action and the mind, the two birds are the jivatman and the paramatman and the three kinds of bark are wind, bile and phlegm.

[1095] The two fruits are joy and misery and entering the sun means going beyond samsara.

[1096] A pun indicating those addicted to vulgar pleasures.

[1097] *Hamsa*s.

[1098] The weapon of knowledge. It is no longer needed.

[1099] Brahma.

[1100] Since I am not a person who is different from you, how can you ask me the question?

[1101] By the jivatman, they are not real.

[1102] The word *daiva* is used twice, once for the present body being destroyed, the second time for a new body being obtained. Daiva can mean the result of one's past karma, destiny, or the supreme one's will. Depending on the view one takes, different permutations and combinations of meaning are possible.

[1103] The embodiment of sacrifices, Vishnu.

[1104] Satyam is truth, while ritam can be interpreted in different ways, divine truth or divine law being one.

[1105] Brahma.

[1106] Minor gods.

[1107] As in different interpretations of the Vedas.

[1108] Interpreted in the narrow sense of the rituals of the Vedas.

[1109] Brahma.

[1110] That is, as much as I love a devotee like you.

[1111] Prana draws breath into the body, *apana* exhales it. *Ayama* means control or restraint, so pranayama is control of the breath of life. Pranayama has three components—puraka, rechaka and kumbhaka. Puraka is when the inhaled apana air fills up the exhaled prana air and temporarily stops its exit. Rechaka is when the exhaled prana air stops the entry of the inhaled apana air. Kumbhaka is when prana and apana are both controlled and the air is restrained inside the body.

[1112] The major eight are bestowed by me and help to obtain me. The other ten have an origin in *sattva guna* and are for enjoying material objects.

[1113] Yoga leads to eight major siddhis or powers. These are anima (becoming as small as one desires), mahima (as large as one desires), laghima (as light as one wants), garima (as heavy as one wants), prapti (obtaining what one wants), prakamya (travelling where one wants), vashita (powers to control creatures) and ishita (obtaining divine powers).

[1114] The sentence doesn't have a noun or a verb in the Sanskrit. These are the ten minor powers.

[1115] In the list of the eight major powers, garima seems to have been replaced with kamavasiyata.

[1116] White in complexion stands for purity. The six changes are hunger, thirst, old age, death, delusion and grief.

[1117] This is the description of a person who can die whenever he wills.

[1118] Brahma.

[1119] Gayatri is a metre, as well as a mantra. The gayatri metre has three lines. The text refers to the gayatri metre indirectly, referring to it as one with lines.

[1120] That is, the fire god.

[1121] That is, Shiva.

[1122] That is, *kamadhenu*.

[1123] That is, Kubera.

[1124] Shiva.

[1125] Brahma.

[1126] That is, Sanatkumara.

[1127] Brahma divided himself into man and woman.

[1128] Shukracharya.

[1129] Vasudeva, Samkarshana, Pradyumna, Aniruddha, Narayana, Hayagriva, Varaha, Narasimha and Vamana.

[1130] Vasudeva.

[1131] Alternatively, of the elements.

[1132] Respectively related to legs, mouth, anus, hands and genital organs.

[1133] That is, one ceases to be part of samsara.

[1134] The qualification 'all men' is necessary because some may be outside the varna and ashrama fold.

[1135] The etymology of the word krita means accomplished.

[1136] As a metaphor for the four feet of dharma.

[1137] A reference to the *hotri, udgatri* and *adhvaryu*.

[1138] That is, there is an urge to acquire more wealth.

[1139] The sense is that they should not be washed by someone else.

[1140] From vanaprastha, one should not return to garhasthya. However, there is the clause that this progressive order is not binding on devotees.

[1141] This is interpreted in the following way. The first wife has to be from the same varna. The second wife can be from a lower varna and so on.

[1142] Shila-unchchha means subsistence on the basis of collecting grains from the ground.

[1143] There are some objects a brahmana is prohibited from trading.

[1144] That is, engage in lowly occupations, or serve inferior masters.

[1145] Svadha is for ancestors, svaha is for gods.

[1146] The sentence lacks a noun. These are tasks for all householders, referred to as *pancha yajna*, the five daily sacrifices for gods, rishis, ancestors, men and non-human creatures.

[1147] What is earned in heaven is as temporary as what is seen in this world.

[1148] Morning, noon and evening. The bath must be no more than this dip in the water.

[1149] Four fires on four sides and the sun overhead.

[1150] Darsha is on the day of the new moon, pournamasa is on the day of the full moon and chaturmasya is once every four months.

[1151] The *ahavaniya, garhapatya* and *dakshinagni* fires that are maintained.

[1152] A loin cloth.

[1153] To make sure he does not step on insects or other living creatures.

[1154] Outside the habitation.

[1155] Leaving a bit on the ground for other creatures.

[1156] Without leaving anything for the future.

[1157] The five senses and the mind. Alternatively, the six vices.

[1158] Avoiding condemned households.

[1159] In this context, only engaging in recommended sexual intercourse.

[1160] Interpreted in different ways—the three gunas; birth, existence and death; the three kinds of miseries.

[1161] Adhidaivika, adhibhoutika and adhyatmika.

[1162] Bhishma's.

[1163] The nine are Purusha, Prakriti, Mahat, ahamkara and the five tanmatras. The eleven are the five organs of action, the five senses of perception and the mind. The five are the five gross elements. The three are the three gunas. The one is the paramatman.

[1164] Self-control.

[1165] Prescribed practices.

[1166] Mental equilibrium.

[1167] Self-restraint.

[1168] Forbearance.

[1169] Fortitude.

[1170] Donations.

[1171] Austerities.

[1172] Heroism.

[1173] Truth.

[1174] Also a variety of truth.

[1175] Purity.

[1176] Renunciation.

[1177] Wealth.

[1178] Sacrifice.

[1179] Strength.

[1180] Fortune.

[1181] Gain.

[1182] Learning.

[1183] Modesty.

[1184] Beauty, prosperity.

[1185] Happiness.

[1186] Unhappiness.

[1187] A learned person.

[1188] A fool.

[1189] Path.

[1190] Perverse path.

[1191] Heaven.

[1192] Hell.

[1193] Relative.

[1194] House.

[1195] Wealthy.

[1196] Poor person.

[1197] A wretched person.

[1198] Controller, master.

[1199] They talk about good and bad associated with these. In an anuloma marriage, the husband has a higher varna. In a pratiloma marriage, the wife has a higher varna. Yet, you have said one should not think of good and bad.

[1200] As given in the sacred texts.

[1201] Meaning that no other means of atonement is necessary.

[1202] That is, an act, per se, is not pure/impure, good/bad, auspicious/inauspicious. The answer depends on the context.

[1203] Souvira was to the north-west and west, Kikata towards the extreme east.

[1204] Based on interpretations of the sacred texts or learned people.

[1205] Through the passage of time, the purity of an object may be affected. Size can determine the extent of contamination something suffers from contact with another object.

[1206] Time, place, substance, the one undertaking the act, mantras and the nature of the act.

[1207] For example, for people in garhasthya and sannyasa, brahmacharya may not have the same implication.

[1208] Of the sacred texts.

[1209] Because the sacrifices are a deceit. They actually love the violence.

[1210] A merchant takes a risk with existing riches in the hope of greater riches.

[1211] And about identity between the brahman and the jivatman.

[1212] Metres.

[1213] Gayatri has twenty-four aksharas, each successive metre has four aksharas more than the preceding one. Thus, anushtup has thirty-two and so on.

[1214] Those mentioned in Chapter 11(19).

[1215] Those who count twenty-five vis-à-vis those who count twenty-six.

[1216] Both urine and stool. Hence, two under excretion.

[1217] These three are thus subtracted from the list of seven principles.

[1218] Purusha cannot be subject to change.

[1219] Differentiating between the sense, the object of the sense and the presiding deity of the sense.

[1220] Such as superior birth, average birth and inferior birth.

[1221] This shloka has complicated interpretations. The idea is that the atman loses its real identity and identifies with unreal differences.

[1222] There were no kin or guests there. Nor were there any rituals.

[1223] Yakshas guard Kubera's treasure and do not enjoy it themselves.

[1224] The five who get shares in the five sacrifices a householder undertakes.

[1225] This has been described in Chapter 2(1).

[1226] Respectively associated with sattva, tamas and rajas.

[1227] The atman.

[1228] The senses and the divinities who preside over the senses.

[1229] Is karma based on the body or the atman? The experience of happiness or unhappiness can only be felt by the sentient and the body is insentient.

[1230] By Kapila and others.

[1231] At the time of destruction. At this time, there is no question of people existing. Therefore, what is meant is that only undifferentiated consciousness existed.

[1232] The fruits of maya are interpreted as material existence and the jiva is reflected in this.

[1233] Sutra is an intervening stage between the gunas and Mahat.

[1234] The five senses of perception and the five senses of action.

[1235] Presiding over the ten senses and the mind.

[1236] Brahma.

[1237] Gold is the real entity for ornaments and earth is the real entity for pots.

[1238] This is a description of the process of destruction.

[1239] The text doesn't use the word sattva, it being left implicit. We have added it, as we have done for rajas and tamas, to make the meaning clear.

[1240] The pursuit of dharma is based on sattva, the pursuit of artha is based on rajas and the pursuit of kama is based on tamas.

[1241] The tasks of dharma are based on sattva, the pravritti is based on rajas and the attachment to the home is based on tamas.

[1242] Ila's son, Pururava.

[1243] Loose woman.

[1244] Fire, dogs or vultures depends on how it is disposed of after death.

[1245] Kama (desire), *krodha* (anger), *lobha* (avarice), *moha* (delusion), *mada* (arrogance) and *matsarya* (jealousy). Alternatively, the five senses and the mind.

[1246] Sages confer internal vision.

[1247] Pururava's name, one that occurs rarely.

[1248] That is, Brihaspati.

[1249] Parvati.

[1250] Karmakanda stands for ritualistic worship.

[1251] Interpreted as an image made out of earth.

[1252] The first is a physical bath. The second is a figurative bath.

[1253] Or sandalwood paste.

[1254] Avahana is invoking the deity's presence, udvasa/*visarjana* is bidding farewell.

[1255] This can be interpreted in different ways. For example, there are the twenty-five tattvas of samkhya—five tanmatras, five great elements, five senses of action, five senses of perception, the mind, *buddhi*, ahamkara, Prakriti and Purusha. These, or the respective divinities, are worshipped with the corresponding mantras.

[1256] These three vessels contain water for washing the deity's feet (padya), washing the hands (arghya) and rinsing the mouth (achamaniya).

[1257] The nine powers are *vimala* (purity), *utkarshni* (exalted state), jnana, *kriya* (activity), yoga, *prahvi* (modesty), *satya, ishana* (sovereignty) and *anugraha* (grace).

[1258] There are eight attendants in eight directions, with Garuda standing in front.

[1259] Ushira is the root of the fragrant grass *Andropogon muricatus*.

[1260] Svarnagharmanuvaka is from the *Taittiriya Aranyaka,* mahapurusha vidya is a specific mantra and rajana and *rouhina* are hymns from the Sama Veda.

[1261] This can mean grain of any kind. But it is specifically used for threshed and winnowed rice that has not been dehusked.

[1262] Naivedya is a general term for offerings of food. We have translated *guda* as candy made out of molasses, apupa as sweet cakes and *modaka* as dumpling. Shashkuli is a cake made out of rice or barley, supa can only be translated as soup and samyava is a kind of cake.

[1263] Interpretations explain that a sacrifice is not meant for everyone.

[1264] For the kindling.

[1265] The main mantra is *oum namo narayanaya*. The sixteen refers to the sixteen verses of the purusha sukta. After each verse, the mantra for the corresponding deity is chanted.

[1266] Yama.

[1267] The text merely states *svishti*, we have added the mantra for clarity.

[1268] Donations, constructing temples and performing worship.

[1269] Of the body.

[1270] Creation, preservation and destruction.

[1271] The sun is impartial.

[1272] Who goes through the cycle of birth and death?

[1273] There are many complicated intepretations here. Stated simply, the jivatman, in the absence of knowledge, suffers from ahamkara and goes through samsara, suffering the consequences of karma.

[1274] Wakefulness, sleeping and sushupti.

[1275] Therefore, this body does not make an existence merely because it is called a body.

[1276] In an earlier life.

[1277] Past karma, or destiny.

[1278] That karma works on him.

[1279] Yoga has eight elements—yama (restraint), niyama (rituals), asana (posture), pranayama (breathing), *pratyahara* (withdrawal), dharana (retention), *dhyana* (meditation) and samadhi (liberation). That's the reason the expression *ashtanga* (eight-formed) *yoga* is used.

[1280] Who are therefore not devoted to you.

[1281] Like those in the Ramayana.

[1282] As a preceptor outside the body and as consciousness inside the body.

[1283] Brahma, Vishnu and Shiva. Alternatively, this can also be interpreted as sattva, rajas and tamas.

[1284] Krishna.

[1285] Or journeys.

[1286] Pedantically, a chandala is the son of a brahmana mother and a shudra father. A *pulkasa* (equivalently pukkasa) is the son of a *nishada* father and a shudra mother.

[1287] Dharma, artha, kama and moksha.

[1288] By kings.

[1289] A reference to the Ganga.

[1290] Sattva, rajas and tamas.

[1291] Badarikashrama.

[1292] This is the place where Krishna killed Shankhasura/Shankhachuda, now known as Bet Dwarka.

[1293] Maireya is made from molasses or grain.

[1294] Not to be confused with Subhadraa.

[1295] One of these Gadas was Krishna's brother, the other one was Krishna's son.

[1296] Krishna and Balarama.

[1297] Meaning the Yadavas.

[1298] The bit that was swallowed by the fish, mentioned in Chapter 11(1).

[1299] Suggesting that Krishna gave up his four-armed form.

[1300] Agneyi is a process used by yogis to destroy the physical body, which they then leave. In this, a process of yoga is used to make the body burst out in spontaneous flames, so that it is destroyed. However, Krishna did not use this technique.

[1301] Jara.

[1302] Krishna's father.

[1303] Such as the Bhagavat Gita.

[1304] Those who had no descendants who could perform the funeral rites.
[1305] Aniruddha’s son.
[1306] In Hastinapura.

[1307] In Chapter 9(22), he has been referred to as Ripunjaya.

[1308] Pradyota established a dynasty in Avanti and was a contemporary of Bimbisara, who established the Magadhan empire (the Shishunaga dynasty), after the end of the Brihadratha dynasty.

[1309] The text does not suggest that Nandivardhana’s son will be Shishunaga.

[1310] A great amount of treasure is *mahapadma* and this is thus Mahapadma Nanda.

[1311] The allusion is to Bhargava Parashurama destroying kshatriyas.

[1312] This brahmana should be Chanakya/Koutilya, but there was no question of the Nandas having trusted him. Alternatively, this brahmana might mean Rakshasa, Nanda’s minister.

[1313] The name of Agnimitra’s father, Pushyamitra, is missing in the text. Hence, the text mentions ten kings of the Shunga dynasty, but only names nine. Pushyamitra killed Brihadratha and established the Shunga dynasty.

[1314] While this means shudra, it also means outcast.

[1315] The text uses Bali as a proper name. Other Puranas use Bali as an adjective, meaning powerful, and state the name as Simuka.

[1316] The names listed actually fall short of thirty. But thirty is the number also cited in other Puranas.

[1317] Abhiras, Gardabhis, Kankas, Yavanas, Turushkas and Gurundas.

[1318] Or, against the Vedas.

[1319] Gangadvara usually refers to Har ki Pauri in Haridvara/Haridwar.

[1320] Outcastes, deviants from the varna system.

[1321] Compassion, forgiveness, cleanliness, lack of jealousy, altruism, lack of greed, purity and self-control are the eight potencies and the eight qualities are the eight siddhis.

[1322] Tishya is the same as Pushya.

[1323] In the constellation of the Big Dipper (part of Ursa Major), these are Pulaha and Kratu. Pulaha is Merak and Kratu is Dubhe.

[1324] This is interpreted as 1200 years of the gods, though the text doesn’t explicitly state that. This is equivalent to 432,000 human years. However, the text states this clearly later.

[1325] The missing 200 years is explained as 100 between dvapara and kali and 100 between kali and krita. These are intervening periods.

[1326] These are the thoughts of foolish kings.

[1327] These are the thoughts of the kings. The five senses and the mind constitute the six.

[1328] Belonging to rival kings.

[1329] This is the earth speaking again.

[1330] Kartavirya Arjuna.

[1331] Nala.

[1332] Naraka.

[1333] Parikshit deduces that the age prevents devotion towards Krishna.

[1334] Dharma, artha and kama.

[1335] The first three Vedas.

[1336] Servants, inferior varnas.

[1337] Respectively, sisters of husbands and brothers of wives. Wives consult the former and husbands the latter.

[1338] *Kakini* or *kakinika*, equal to twenty cowries or a quarter of a *pana*.

[1339] Laya and pralaya are synonymous, meaning destruction.

[1340] Shesha.

[1341] Brahma.

[1342] Mahat, ahamkara and the five tanmatras.

[1343] The primordial matter is destroyed.

[1344] At the time of universal destruction.

[1345] There is no rain.

[1346] In these sections, we have expanded on the text a bit, so that the meaning becomes clear.

[1347] Their root cause is the brahman. However, the brahman is distinct because it continues to exist.

[1348] That is, it must be eternal and not subject to change. Anu is a small particle.

[1349] These are apparent and not real, such as the sky outside and the sky inside an enclosed space, the sun and its image reflected somewhere, and the wind outside the body and inside the body.

[1350] Since the sun evaporates water to form clouds. It is made visible by the sun's light.

[1351] The word used is atyantika.

[1352] Constant.

[1353] Brahma.

[1354] Samhita means collection. This specifically means the Bhagavata Purana. However, in Chapter 2(9), we were told Brahma recounted this to

Narada.

[1355] In interpretations, karma is the oil, the mind is the vessel, the body is the wick and the jivatman is the fire.

[1356] Since you are immersed in Vasudeva.

[1357] And other senses.

[1358] Kashyapa. Kashyapa was capable of countering poison. Therefore, Takshaka dissuaded Kashyapa from going to Parikshit.

[1359] There are different types of karma. Arabdha karma is that karma which has matured and is ready to yield fruit.

[1360] Brihaspati.

[1361] There are four shlokas here, subject to differing interpretations.

[1362] Sattva, rajas and tamas.

[1363] Of everything—material objects, the senses, the objects of the senses, the mind, ahamkara.

[1364] Vaishampayana, Jaimini, Sumantu, Shuka.

[1365] When the ears are covered.

[1366] Respectively, the elements constituting the body, the activities performed and the agent who performs action. By not returning, what is meant is that they don't return to samsara.

[1367] This can mean either Brahma, or the brahman.

[1368] Omkara.

[1369] The three gunas are sattva, rajas and tamas, the three names are Rig Veda, Sama Veda and Atharva Veda, the three objectives are *bhur, bhuvah* and *svah,* and the three kinds of consciousness are wakefulness, sleep and deep sleep.

[1370] Brahma.

[1371] Vyahriti means the words bhuh, bhuvah and svah, uttered after Oum.

[1372] There are four types of officiating priests—*hotar* (one who recites from the Rig Veda), *udgatar* (one who recites from the Sama Veda), adhvaryu (one who recites from the Yajur Veda) and brahman (one who recites from the Atharva Veda). This brahman is not to be confused with the supreme soul (brahman or paramatman).

[1373] Maharshis known as Vedavyasa (or Vyasadeva) classified the Vedas into different branches. There is an inconsistency though. This should read at the end of every dvapara yuga, not at the beginning of every dvapara yuga.

[1374] This is the Rig Veda, known as bahvrich because it had the most number of mantras.

[1375] Atharva Veda.

[1376] Etymological dictionary, explaining the words used in the Vedas.

[1377] Bashkala's son.

[1378] Vaishampayana was taught the Yajur Veda and adhvaryus are priests who recite verses from the Yajur Veda. Charakadhvaryus means Charakas who became adhvaryus or adhvaryus who were known as Charakas. Charakas are those who undertake specific vows.

[1379] Vaishampayana did not actually kill a brahmana. There was a sacrifice and it was decreed that anyone who absented himself from this sacrifice would perform a sin that was tantamount to that from killing a brahmana. Because he had to perform his father's funeral ceremony, Vaishampayana couldn't be present and incurred the sin. Yajnavalkya offered to atone for it alone.

[1380] Yajnavalkya.

[1381] Pheasants.

[1382] Morning, noon and evening.

[1383] Literally, from the mane of a horse.

[1384] Jaimini. At least, that is what the text seems to suggest. But it might also mean Sumantu.

[1385] Literally, resident of Avanti.

[1386] From the Vishnu Purana, it is known that this disciple's name was Kabandha.

[1387] Romaharshana.

[1388] Parashurama's.

[1389] These characteristics are known as the *lakshana* of a Purana. Sarga is subtle creation, visarga is gross destruction, vritti is sustenance, raksha is protection, antara means the manvantaras, vamsha is lineage (usually of gods and rishis), vamshanucharita is lineage and conduct (of kings), samstha is destruction, hetu is cause (for karma) and apashraya is refuge (the ultimate one).

[1390] An allusion to karma.

[1391] The three Vedas.

[1392] Indra.

[1393] The past, the present and the future.

[1394] Like the clay in an earthen pot.

[1395] Wakefulness, sleep and sushupti.

[1396] Since Bhavishya Purana has been included, Vayu Purana is missing from the list.

[1397] Vedavyasa.

[1398] These are things people say about Markandeya.

[1399] Meaning a large number of years.

[1400] Kama's arrow has five heads, each head standing for one of the senses.

[1401] An apsara.

[1402] Markandeya's.

[1403] So that the insects are not harmed or killed.

[1404] The two are interpreted as Brahma and Shiva, but might mean rajas and tamas too.

[1405] These were objects he thought of in his mind, not physical offerings.

[1406] The entire universe was inside the stomach, exactly as it had been before the destruction and deluge.

[1407] The same as Pushpabhadra.

[1408] That is, a godless person.

[1409] Shiva.

[1410] Brahma, Vishnu and Shiva.

[1411] The three Vedas.

[1412] Sharva's consort, Uma.

[1413] Past, present and future.

[1414] Markandeya Purana.

[1415] Markandeya's.

[1416] This requires explanation. The illustrious one's atman creates the maya of samsara. Some ignorant people compare Markandeya's experience with this and suggest it was all maya, and not real. But Markandeya actually experienced it.

[1417] There are diverse interpretations of this. For instance, the nine principles are Prakriti, Mahat, sutra (the active principle of Mahat), ahamkara and the five tanmatras. The transformations are the ten senses, the mind and the five gross elements.

[1418] O, U and M, making up Oum.

[1419] Brahma.

[1420] Prakriti.

[1421] The others are vairagya and so on.

[1422] Mudras are the positions and gestures of the fingers and the hands, such as one that confers boons (*barada*) and one that grants freedom from fear (*abhaya*).

[1423] In this context, the word bhaga means potency and Bhagavan is one with these potencies. The relevant potencies are rulership, virtue, glory, affluence, wisdom and non-attachment.

[1424] Garuda.

[1425] Intepreted as the pancharatra texts.

[1426] Vishva is the state of wakefulness, guiding the functioning of external objects (artha) and the divinity is Pradyumna; taijasa is the state of dreaming, guiding the functioning of the senses (*indriya*) and the divinity is Samkarshana; prajna is the state of dreamless and deep sleep, guiding the functioning of the mind (*manas*) and the divinity is Aniruddha; turiya is the state of transcental self-realization (jnana) and the divinity is Vasudeva.

[1427] This Krishna means Arjuna.

[1428] Chaitra.

[1429] Dhata is the form of Surya, Kritasthali is the apsara, Heti is the rakshasa, Vasuki is the naga, Rathakrit is the yaksha, Pulastya is the rishi and Tumburu is the gandharava. For the other eleven months, this exact order is followed. Therefore, there is no need to add additional notes.

[1430] Vaishakha.

[1431] Jyeshtha.

[1432] Ashadha.

[1433] Shravana.

[1434] Bhadrapada.

[1435] Magha.

[1436] Phalguna.

[1437] Margashirsha.

[1438] Pousha.

[1439] Ashvina.

[1440] Kartika.

[1441] Act of giving up one’s life by fasting to death.

[1442] Vidura.

[1443] Vritra.

[1444] By Vedavyasa.

[1445] Shridhara, the one who holds Shri, is Vishnu’s name.

[1446] In other Puranas.

[1447] Purusha, Prakriti, Mahat, ahamkara and the five tanmatras.
[1448] Referred to as Suparna in the text.
[1449] The word used is Ka.
[1450] Vedavyasa.
[1451] Shuka.
[1452] That is, Vishnurata or Parikshit.

Acknowledgements

The corpus of the Puranas is immense, in scope, as well as in length. Taken together, the eighteen Puranas are four times the size of the Mahabharata. If the prospect of translating the Mahabharata seemed challenging, the task of translating the Puranas was/is downright disconcerting and intimidating. After the Mahabharata, the Harivamsha and the Valmiki Ramayana, it was a natural transition, the obvious thing to do. However, it seemed to be an impossible task. Did one dare to start? If so, where? Since there was no 'Critical Edition' of the Puranas, what text should one use? I have now come to believe what should be obvious. Everything one does is determined by destiny. One is merely an instrument, implementing someone else's will. Thus, destiny intervened. It first intervened in the form of my dear friend, Professor Ramesh Kumar Pandey, vice chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha. He suggested, in the absence of Critical Editions, one should use the Nirnaya Sagar texts. They have much greater acceptance than other versions. In addition, urging me along the road, he gifted me the Nirnaya Sagar texts of eleven of the eighteen Mahapuranas.

That still left a question unanswered. Which Purana should one start with? Destiny intervened yet again, in the form of another friend, Shri Yudhistir Govinda Das of ISKCON. For some time, Yudhistir had been urging us to visit Mayapur. That visit, pending for quite some time, materialized so that it synchronized with the annual Gaura Purnima festival. What better time to visit Mayapur? Yudhistir also gifted us a set of Prabhupada's translation of the Bhagavata Purana. This determined the answer to the question. The Bhagavata Purana it would have to be. One does indeed deplore the general ignorance about the treasure trove the Puranas are. The dumbed down versions one usually sees or reads are pale shadows of what these

texts actually contain. Having said this, the Purana that most people are familiar with is probably the Bhagavata Purana. Therefore, the Bhagavata Purana was a good choice. As a token of appreciation, these three volumes are dedicated to Yudhistir Govinda Das. As Yudhistir well knows, this is nothing more than a token. Dedications are meant for the one who is beyond either of us.

All these translations, ever since the Bhagavad Gita in 2006, have been published by Penguin India. I am indebted to Penguin for believing in the utility of not just the Bhagavata Purana translation, but the entire Purana Project, which still seems to stretch into the interminable horizon of the future. But one step at a time. For the record, with the Bhagavata Purana published, I am now translating Markandeya Purana, the next one in the series. In particular, Meru Gokhale and Ambar Sahil Chatterjee at Penguin India have been exceptionally patient, persevering and encouraging. But for them, the Purana Project might not have taken off. Paloma Dutta has been the editor since the days of the Mahabharata translation. That makes life a whole lot easier. She knows my style and I know hers. There is a Paloma hand in the product, even though it won't be detected and isn't meant to be.

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिभवः । तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित । (10.60.15) Ever since this translation journey started in 2006, my wife, Suparna Banerjee (Debroy) has been a constant source of support, ensuring the conducive and propitious environment required for the work to continue unimpeded. She has been much more than that. (She was with me in Mayapur too.) In a rich language like Sanskrit, I can think of close to twenty words—all capturing the different nuances of 'wife'. Suparna has been all these and more. अनुकूलकलत्रे यस्तस्य स्वर्ग इहैव हि । प्रतिकूलकलत्रस्य नरको नात्र संशय :।। This too is destiny.

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Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Dukanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Kammakāraṇavaggo

1. Vajjasuttavaṇṇanā

1. Dukanipātassa paṭhame **vajjānī**ti dosā aparādhā. **Diṭṭhadhammika**nti diṭṭheva dhamme imasmiṃyeva attabhāve uppannaphalaṃ. **Samparāyika**nti samparāye anāgate attabhāve uppannaphalaṃ. **Āgucāri**nti pāpakāriṃ aparādhakārakaṃ. **Rājāno gahetvā vividhā kammakāraṇā kārente**ti coraṃ gahetvā vividhā kammakāraṇā rājapurisā karonti, rājāno pana tā kārenti nāma. Taṃ coraṃ evaṃ kammakāraṇā kāriyamānaṃ esa passati. Tena vuttaṃ – ‘‘passati coraṃ āgucāriṃ rājāno gahetvā vividhā kammakāraṇā kārente’’ti. **Addhadaṇḍakehī**ti muggarehi, pahārasādhanatthaṃ vā catuhatthadaṇḍaṃ dvedhā chetvā gahitadaṇḍakehi. **Bilaṅgathālika**nti kañjiyaukkhalikakammakāraṇaṃ. Taṃ karontā sīsakaṭāhaṃ uppāṭetvā tattaṃ ayoguḷaṃ saṇḍāsena gahetvā tattha pakkhipanti, tena matthaluṅgaṃ pakkuthitvā uttarati. **Saṅkhamuṇḍika**nti saṅkhamuṇḍakammakāraṇaṃ. Taṃ karontā uttaroṭṭhaubhatokaṇṇacūḷikagalavāṭakaparicchedena cammaṃ chinditvā sabbakese ekato gaṇṭhiṃ katvā daṇḍakena veṭhetvā uppāṭenti, saha kesehi cammaṃ uṭṭhahati. Tato sīsakaṭāhaṃ thūlasakkharāhi ghaṃsitvā dhovantā saṅkhavaṇṇaṃ karonti. **Rāhumukha**nti rāhumukhakammakāraṇaṃ. Taṃ karontā saṅkunā mukhaṃ vivaritvā antomukhe dīpaṃ jālenti, kaṇṇacūḷikāhi vā paṭṭhāya mukhaṃ nikhādanena khananti, lohitaṃ paggharitvā mukhaṃ pūreti.

Jotimālikanti sakalasarīraṃ telapilotikāya veṭhetvā ālimpenti. **Hatthapajjotika**nti hatthe telapilotikāya veṭhetvā dīpaṃ viya pajjālenti. **Erakavattika**nti erakavattakammakāraṇaṃ. Taṃ karontā heṭṭhāgīvato paṭṭhāya cammavaṭṭe kantitvā gopphake ṭhapenti, atha naṃ yottehi bandhitvā kaḍḍhanti. So attano cammavaṭṭe akkamitvā akkamitvā patati. **Cīrakavāsika**nti cīrakavāsikakammakāraṇaṃ. Taṃ karontā tatheva cammavaṭṭe kantitvā kaṭiyaṃ ṭhapenti, kaṭito paṭṭhāya kantitvā gopphakesu ṭhapenti, uparimehi heṭṭhimasarīraṃ cīrakanivāsananivatthaṃ viya hoti. **Eṇeyyaka**nti eṇeyyakakammakāraṇaṃ. Taṃ karontā ubhosu kapparesu ca ubhosu jāṇukesu ca ayavalayāni datvā ayasūlāni koṭṭenti. So catūhi ayasūlehi bhūmiyaṃ patiṭṭhahati. Atha naṃ parivāretvā aggiṃ karonti. ‘‘Eṇeyyako jotipariggaho yathā’’ti āgataṭṭhānepi idameva vuttaṃ. Taṃ kālena kālaṃ sūlāni apanetvā catūhi aṭṭhikoṭīhiyeva ṭhapenti. Evarūpā kammakāraṇā nāma natthi.

Baḷisamaṃsikanti ubhatomukhehi baḷisehi paharitvā cammamaṃsanhārūni uppāṭenti. **Kahāpaṇika**nti sakalasarīraṃ tiṇhāhi vāsīhi koṭito paṭṭhāya kahāpaṇamattaṃ, kahāpaṇamattaṃ pātentā koṭṭenti. **Khārāpatacchika**nti sarīraṃ tattha tattha āvudhehi paharitvā kocchehi khāraṃ ghaṃsanti, cammamaṃsanhārūni paggharitvā aṭṭhikasaṅkhalikāva tiṭṭhati. **Palighaparivattika**nti ekena passena nipajjāpetvā kaṇṇacchiddena ayasūlaṃ koṭṭetvā pathaviyā ekābaddhaṃ karonti. Atha naṃ pāde gahetvā āviñchanti. **Palālapīṭhaka**nti cheko kāraṇiko chavicammaṃ acchinditvā nisadapotehi aṭṭhīni bhinditvā kesesu gahetvā ukkhipati, maṃsarāsiyeva hoti. Atha naṃ keseheva pariyonandhitvā gaṇhanti, palālavaṭṭiṃ viya katvā puna veṭhenti. **Sunakhehipī**ti katipayāni divasāni āhāraṃ adatvā chātakasunakhehi khādāpenti. Te muhuttena aṭṭhikasaṅkhalikameva karonti. **Sūle uttāsente**ti sūle āropente.

Na paresaṃ pābhataṃ vilumpanto caratīti paresaṃ santakaṃ bhaṇḍaṃ parammukhaṃ ābhataṃ antamaso antaravīthiyaṃ patitaṃ sahassabhaṇḍikampi disvā ‘‘iminā jīvissāmī’’ti vilumpanto na vicarati, ko iminā atthoti piṭṭhipādena vā pavaṭṭetvā gacchati.

Pāpakoti lāmako. **Dukkho**ti aniṭṭho. **Kiñca ta**nti kiṃ nāma taṃ kāraṇaṃ bhaveyya. **Yāha**nti yena ahaṃ. **Kāyaduccarita**nti pāṇātipātādi tividhaṃ akusalaṃ kāyakammaṃ. **Kāyasucarita**nti tassa paṭipakkhabhūtaṃ tividhaṃ kusalakammaṃ. **Vacīduccarita**nti musāvādādi catubbidhaṃ akusalaṃ vacīkammaṃ. **Vacīsucarita**nti tassa paṭipakkhabhūtaṃ catubbidhaṃ kusalakammaṃ. **Manoduccarita**nti abhijjhādi tividhaṃ akusalakammaṃ. **Manosucarita**nti tassa paṭipakkhabhūtaṃ tividhaṃ kusalakammaṃ. **Suddhaṃ attānaṃ pariharatī**ti ettha duvidhā suddhi – pariyāyato ca nippariyāyato ca. Saraṇagamanena hi pariyāyena suddhaṃ attānaṃ pariharati nāma. Tathā pañcahi sīlehi, dasahi sīlehi – catupārisuddhisīlena, paṭhamajjhānena…pe… nevasaññānāsaññāyatanena, sotāpattimaggena, sotāpattiphalena…pe… arahattamaggena pariyāyena suddhaṃ attānaṃ pariharati nāma. Arahattaphale patiṭṭhito pana khīṇāsavo chinnamūlake pañcakkhandhe nhāpentopi khādāpentopi bhuñjāpentopi nisīdāpentopi nipajjāpentopi nippariyāyeneva suddhaṃ nimmalaṃ attānaṃ pariharati paṭijaggatīti veditabbo.

Tasmāti yasmā imāni dve vajjāneva, no na vajjāni, tasmā. **Vajjabhīruno**ti vajjabhīrukā. **Vajjabhayadassāvino**ti vajjāni bhayato dassanasīlā. **Etaṃ pāṭikaṅkha**nti etaṃ icchitabbaṃ, etaṃ avassaṃbhāvīti attho. **Ya**nti nipātamattaṃ, kāraṇavacanaṃ vā yena kāraṇena parimuccissati sabbavajjehi. Kena pana kāraṇena parimuccissatīti? Catutthamaggena ceva catutthaphalena ca. Maggena hi parimuccati nāma, phalaṃ patto parimutto nāma hotīti. Kiṃ pana khīṇāsavassa akusalaṃ na vipaccatīti? Vipaccati, taṃ pana khīṇāsavabhāvato pubbe kataṃ. Tañca kho imasmiṃyeva attabhāve, samparāye panassa kammaphalaṃ nāma natthīti. Paṭhamaṃ.

2. Padhānasuttavaṇṇanā

2. Dutiye **padhānānī**ti vīriyāni. Vīriyañhi padahitabbato padhānabhāvakaraṇato vā padhānanti vuccati. **Durabhisambhavānī**ti dussahāni duppūriyāni, dukkarānīti attho. **Agāraṃ ajjhāvasata**nti agāre vasantānaṃ. **Cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānatthaṃ padhāna**nti etesaṃ cīvarādīnaṃ catunnaṃ paccayānaṃ anuppadānatthāya padhānaṃ nāma durabhisambhavanti dasseti. Caturatanikampi hi pilotikaṃ, pasatataṇḍulamattaṃ vā bhattaṃ, caturatanikaṃ vā paṇṇasālaṃ, telasappinavanītādīsu vā appamattakampi bhesajjaṃ paresaṃ dethāti vattumpi nīharitvā dātumpi dukkaraṃ ubhatobyūḷhasaṅgāmappavesanasadisaṃ. Tenāha bhagavā –

‘‘Dānañca yuddhañca samānamāhu,
Appāpi santā bahuke jinanti;
Appampi ce saddahāno dadāti,
Teneva so hoti sukhī paratthā’’ti. (jā. 1.8.72; saṃ. ni. 1.33);

Agārasmā anagāriyaṃ pabbajitānanti gehato nikkhamitvā agārassa gharāvāsassa hitāvahehi kasigorakkhādīhi virahitaṃ anagāriyaṃ pabbajjaṃ upagatānaṃ. **Sabbūpadhipaṭinissaggatthāya padhāna**nti sabbesaṃ khandhūpadhikilesūpadhiabhisaṅkhārūpadhisaṅkhātānaṃ upadhīnaṃ paṭinissaggasaṅkhātassa nibbānassa atthāya vipassanāya ceva maggena ca sahajātavīriyaṃ. **Tasmā**ti yasmā imāni dve padhānāni durabhisambhavāni, tasmā. Dutiyaṃ.

3. Tapanīyasuttavaṇṇanā

3. Tatiye **tapanīyā**ti idha ceva samparāye ca tapantīti tapanīyā. **Tappatī**ti cittasantāpena tappati anusocati kāyaduccaritaṃ katvā nandayakkho viya nandamāṇavo viya nandagoghātako viya devadatto viya dvebhātikā viya ca. Te kira gāvaṃ vadhitvā maṃsaṃ dve koṭṭhāse akaṃsu. Tato kaniṭṭho jeṭṭhakaṃ āha – ‘‘mayhaṃ dārakā bahū, imāni me antāni dehī’’ti. Atha naṃ so ‘‘sabbaṃ maṃsaṃ dvedhā vibhattaṃ, puna kiṃ maggasī’’ti paharitvā jīvitakkhayaṃ pāpesi. Nivattitvā ca naṃ olokento mataṃ disvā ‘‘bhāriyaṃ me kammaṃ kata’’nti cittaṃ uppādesi. Athassa balavasoko uppajji. So ṭhitaṭṭhānepi nisinnaṭṭhānepi tadeva kammaṃ āvajjeti, cittassādaṃ na labhati. Asitapītakhāyitasāyitampissa sarīre ojaṃ na pharati, aṭṭhicammamattameva ahosi. Atha naṃ eko thero disvā – ‘‘upāsaka, tvaṃ pahūtaannapāno, aṭṭhicammamattameva te avasiṭṭhaṃ, atthi nu kho te kiñci tapanīyakamma’’nti? So ‘‘āma, bhante’’ti sabbaṃ ārocesi. Atha naṃ thero ‘‘bhāriyaṃ te upāsaka kammaṃ kataṃ, anaparādhaṭṭhāne aparaddha’’nti āha. So teneva kammena kālaṃ katvā niraye nibbatto. Vacīduccaritena suppabuddhasakkakokālikaciñcamāṇavikādayo viya tappati. Sesamettha catutthe ca uttānatthameva. Tatiyaṃ.

5. Upaññātasuttavaṇṇanā

5. Pañcame **dvinnāha**nti dvinnaṃ ahaṃ. **Upaññāsi**nti upagantvā guṇaṃ aññāsiṃ, jāniṃ paṭivijjhinti attho. Idāni te dhamme dassento **yā ca asantuṭṭhitā**tiādimāha. Imañhi dhammadvayaṃ nissāya satthā sabbaññutaṃ patto, tasmā tassānubhāvaṃ dassento evamāha. Tattha **asantuṭṭhitā kusalesu dhammesū**ti iminā imaṃ dīpeti – ‘‘ahaṃ jhānamattakena vā obhāsanimittamattakena vā asantuṭṭho hutvā arahattamaggameva uppādesiṃ. Yāva so na uppajji, na tāvāhaṃ santuṭṭho ahosiṃ. Padhānasmiṃ ca anukkaṇṭhito hutvā anosakkanāya ṭhatvāyeva padhānakiriyaṃ akāsi’’nti imamatthaṃ dassento **yā ca appaṭivānitā**tiādimāha. Tattha **appaṭivānitā**ti appaṭikkamanā anosakkanā. **Appaṭivānī sudāhaṃ**, **bhikkhave, padahāmī**ti ettha **suda**nti nipātamattaṃ. Ahaṃ, bhikkhave, anosakkanāyaṃ ṭhito bodhisattakāle sabbaññutaṃ patthento padhānamakāsinti ayamettha attho.

Idāni yathā tena taṃ padhānaṃ kataṃ, taṃ dassento **kāmaṃ taco cā**tiādimāha. Tattha **pattabba**nti iminā pattabbaṃ guṇajātaṃ dasseti. **Purisathāmenā**tiādinā purisassa ñāṇathāmo ñāṇavīriyaṃ ñāṇaparakkamo ca kathito. **Saṇṭhāna**nti ṭhapanā appavattanā osakkanā, paṭippassaddhīti attho. Ettāvatā tena caturaṅgasamannāgataṃ vīriyādhiṭṭhānaṃ nāma kathitaṃ. Ettha hi kāmaṃ taco cāti ekaṃ aṅgaṃ, nhāru cāti ekaṃ, aṭṭhi cāti ekaṃ, maṃsalohitanti ekaṃ, imāni cattāri aṅgāni. **Purisathāmenā**tiādīni adhimattavīriyādhivacanāni. Iti purimehi catūhi aṅgehi samannāgatena hutvā evaṃ adhiṭṭhitaṃ vīriyaṃ caturaṅgasamannāgataṃ vīriyādhiṭṭhānaṃ nāmāti veditabbaṃ. Ettāvatā tena bodhipallaṅke attano āgamanīyapaṭipadā kathitā.

Idāni tāya paṭipadāya paṭiladdhaguṇaṃ kathetuṃ **tassa mayhaṃ, bhikkhave**tiādimāha. Tattha **appamādādhigatā**ti satiavippavāsasaṅkhātena appamādena adhigatā, na suttappamattena laddhā. **Sambodhī**ti catumaggañāṇañceva sabbaññutaññāṇañca. Na hi sakkā etaṃ suttappamattena adhigantunti. Tenāha – ‘‘appamādādhigatā sambodhī’’ti. **Anuttaro yogakkhemo**ti na kevalaṃ bodhiyeva, arahattaphalanibbānasaṅkhāto anuttaro yogakkhemopi appamādādhigatova.

Idāni attanā paṭiladdhaguṇesu bhikkhusaṅghaṃ samādapento **tumhe cepi bhikkhave**tiādimāha. Tattha **yassatthāyā**ti yassa atthāya, yaṃ upasampajja viharitukāmā hutvāti attho. **Tadanuttara**nti taṃ anuttaraṃ. **Brahmacariyapariyosāna**nti maggabrahmacariyassa pariyosānabhūtaṃ ariyaphalaṃ. **Abhiññā sacchikatvā**ti abhiññāya uttamapaññāya paccakkhaṃ katvā. **Upasampajja viharissathā**ti paṭilabhitvā pāpuṇitvā viharissatha. **Tasmā**ti yasmā appaṭivānapadhānaṃ nāmetaṃ bahūpakāraṃ uttamatthasādhakaṃ, tasmā. Pañcamaṃ.

6. Saṃyojanasuttavaṇṇanā

6. Chaṭṭhe **saṃyojaniyesu dhammesū**ti dasannaṃ saṃyojanānaṃ paccayabhūtesu tebhūmakadhammesu. **Assādānupassitā**ti assādato passitā passanabhāvoti attho. **Nibbidānupassitā**ti nibbidāvasena ukkaṇṭhanavasena passanabhāvo. **Jātiyā**ti khandhanibbattito. **Jarāyā**ti khandhaparipākato. **Maraṇenā**ti khandhabhedato. **Sokehī**ti antonijjhāyanalakkhaṇehi sokehi.

Paridevehīti tannissitalālappitalakkhaṇehi paridevehi. **Dukkhehī**ti kāyapaṭipīḷanadukkhehi. **Domanassehī**ti manovighātadomanassehi. **Upāyāsehī**ti adhimattāyāsalakkhaṇaupāyāsehi. **Dukkhasmā**ti sakalavaṭṭadukkhato. **Pajahatī**ti maggena pajahati. **Pahāyā**ti ettha pana phalakkhaṇo kathito. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ. Chaṭṭhaṃ.

7. Kaṇhasuttavaṇṇanā

7. Sattame **kaṇhā**ti na kāḷavaṇṇatāya kaṇhā, kaṇhatāya pana upanentīti nipphattikāḷatāya kaṇhā. Sarasenāpi vā sabbākusaladhammā kaṇhā eva. Na hi tesaṃ uppattiyā cittaṃ pabhassaraṃ hoti. **Ahirika**nti ahirikabhāvo. **Anottappa**nti anottāpibhāvo. Sattamaṃ.

8. Sukkasuttavaṇṇanā

8. Aṭṭhame **sukkā**ti na vaṇṇasukkatāya sukkā, sukkatāya pana upanentīti nipphattisukkatāya sukkā. Sarasenāpi vā sabbakusaladhammā sukkā eva. Tesaṃ hi uppattiyā cittaṃ pabhassaraṃ hoti. **Hirī ca ottappañcā**ti ettha pāpato jigucchanalakkhaṇā hirī, bhāyanalakkhaṇaṃ ottappaṃ. Yaṃ panettha vitthārato vattabbaṃ siyā, taṃ visuddhimagge vuttameva. Aṭṭhamaṃ.

9. Cariyasuttavaṇṇanā

9. Navame **lokaṃ pālentī**ti lokaṃ sandhārenti ṭhapenti rakkhanti. **Nayidha paññāyetha mātā**ti imasmiṃ loke janikā mātā ‘‘ayaṃ me mātā’’ti garucittīkāravasena na paññāyetha. Sesapadesupi eseva nayo. **Sambheda**nti saṅkaraṃ mariyādabhedaṃ vā. **Yathā ajeḷakā**tiādīsu ete hi sattā ‘‘ayaṃ me mātā’’ti vā ‘‘mātucchā’’ti vā garucittīkāravasena na jānanti. Yaṃ vatthuṃ nissāya uppannā, tattheva vippaṭipajjanti. Tasmā upamaṃ āharanto ‘‘yathā ajeḷakā’’tiādimāha. Navamaṃ.

10. Vassūpanāyikasuttavaṇṇanā

10. Dasamaṃ aṭṭhuppattiyaṃ vuttaṃ. Kataraaṭṭhuppattiyaṃ? Manussānaṃ ujjhāyane. Bhagavatā hi paṭhamabodhiyaṃ vīsati vassāni vassūpanāyikā appaññattā ahosi. Bhikkhū anibaddhavāsā vassepi utuvassepi yathāsukhaṃ vicariṃsu. Te disvā manussā ‘‘kathañhi nāma samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāṇe saṅghātaṃ āpādentā. Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ allīyissanti saṃkasāyissanti, ime nāma sakuṇā rukkhaggesu kulāvakāni katvā vassāvāsaṃ allīyissanti saṃkasāyissantī’’tiādīni vatvā ujjhāyiṃsu. Tamatthaṃ bhikkhū bhagavato ārocesuṃ. Bhagavā taṃ aṭṭhuppattiṃ katvā imaṃ suttaṃ desento paṭhamaṃ tāva ‘‘anujānāmi, bhikkhave, vassaṃ upagantu’’nti (mahāva. 184) ettakamevāha. Atha bhikkhūnaṃ ‘‘kadā nu kho vassaṃ upagantabba’’nti uppannaṃ vitakkaṃ sutvā ‘‘anujānāmi, bhikkhave, vassāne vassaṃ upagantu’’nti āha. Atha kho bhikkhūnaṃ etadahosi – ‘‘kati nu kho vassūpanāyikā’’ti. Bhagavato etamatthaṃ ārocesuṃ. Taṃ sutvā sakalampi idaṃ suttaṃ desento **dvemā, bhikkhave**tiādimāha. Tattha **vassūpanāyikā**ti vassūpagamanāni. **Purimikā**ti aparajjugatāya āsāḷhiyā upagantabbā purimakattikapuṇṇamipariyosānā paṭhamā temāsī. **Pacchimikā**ti māsagatāya āsāḷhiyā upagantabbā pacchimakattikapariyosānā pacchimā temāsīti. Dasamaṃ.

Kammakāraṇavaggo paṭhamo.

2. Adhikaraṇavaggavaṇṇanā

11. Dutiyassa paṭhame **balānī**ti kenaṭṭhena balāni. Akampiyaṭṭhena balāni nāma, tathā durabhibhavanaṭṭhena anajjhomaddanaṭṭhena ca. **Paṭisaṅkhānabala**nti paccavekkhaṇabalaṃ.

Bhāvanābalanti brūhanabalaṃ vaḍḍhanabalaṃ. **Suddhaṃ attāna**nti idaṃ heṭṭhā vuttanayeneva veditabbaṃ. **Tatrā**ti tesu dvīsu balesu. **Yamida**nti yaṃ idaṃ. **Sekhānametaṃ bala**nti sattannaṃ sekhānaṃ ñāṇabalametaṃ. **Sekhañhi so, bhikkhave, balaṃ āgammā**ti sattannaṃ sekhānaṃ ñāṇabalaṃ ārabbha sandhāya paṭicca. **Pajahatī**ti maggena pajahati. **Pahāyā**ti iminā pana phalaṃ kathitaṃ. **Yaṃ pāpa**nti yaṃ pāpakaṃ lāmakaṃ. Yasmā panetāni dvepi vaḍḍhetvā arahattaṃ pāpuṇāti, tasmā ettha etadaggaṃ nāgatanti veditabbaṃ.

12. Dutiye **satisambojjhaṅgaṃ bhāvetī**tiādīsu ayaṃ heṭṭhā anāgatānaṃ padānaṃ vasena atthavaṇṇanā – **vivekanissita**nti vivekaṃ nissitaṃ. **Viveko**ti vivittatā. Svāyaṃ tadaṅgaviveko vikkhambhana-samuccheda-paṭippassaddhi-nissaraṇavivekoti pañcavidho. Tasmiṃ pañcavidhe viveke. Vivekanissitanti tadaṅgavivekanissitaṃ, samucchedavivekanissitaṃ, nissaraṇavivekanissitañca satisambojjhaṅgaṃ bhāvetīti ayamattho veditabbo. Tathā hi satisambojjhaṅgabhāvanānuyutto yogī vipassanākkhaṇe kiccato tadaṅgavivekanissitaṃ, ajjhāsayato nissaraṇavivekanissitaṃ, maggakāle pana kiccato samucchedavivekanissitaṃ, ārammaṇato nissaraṇavivekanissitaṃ satisambojjhaṅgaṃ bhāveti. Pañcavidhavivekanissitampīti eke. Te hi na kevalaṃ balavavipassanāmaggaphalakkhaṇesuyeva bojjhaṅge uddharanti, vipassanāpādakakasiṇajjhānaānāpānāsubhabrahmavihārajjhānesupi uddharanti, na ca paṭisiddhā aṭṭhakathācariyehi. Tasmā tesaṃ matena etesaṃ jhānānaṃ pavattikkhaṇe kiccato eva vikkhambhanavivekanissitaṃ. Yathā ca ‘‘vipassanākkhaṇe ajjhāsayato nissaraṇavivekanissita’’nti vuttaṃ, evaṃ ‘‘paṭippassaddhivivekanissitampi bhāvetī’’ti vattuṃ vaṭṭati. Esa nayo **virāganissita**ntiādīsu. Vivekatthā eva hi virāgādayo.

Kevalaṃ hettha **vossaggo** duvidho pariccāgavossaggo ca pakkhandanavossaggo cāti. Tattha **pariccāgavossaggo**ti vipassanākkhaṇe ca tadaṅgavasena, maggakkhaṇe ca samucchedavasena kilesappahānaṃ. **Pakkhandanavossaggo**ti vipassanākkhaṇe tanninnabhāvena, maggakkhaṇe pana ārammaṇakaraṇena nibbānapakkhandanaṃ. Tadubhayampi imasmiṃ lokiyalokuttaramissake atthavaṇṇanānaye vaṭṭati. Tathā hi ayaṃ satisambojjhaṅgo yathāvuttena pakārena kilese pariccajati, nibbānañca pakkhandati. **Vossaggapariṇāmi**nti iminā pana sakalena vacanena vossaggatthaṃ pariṇamantaṃ pariṇatañca, paripaccantaṃ paripakkañcāti idaṃ vuttaṃ hoti. Ayañhi bojjhaṅgabhāvanānuyutto bhikkhu yathā satisambojjhaṅgo kilesapariccāgavossaggatthaṃ nibbānapakkhandanavossaggatthañca paripaccati, yathā ca paripakko hoti, tathā naṃ bhāvetīti. Esa nayo sesabojjhaṅgesu.

Idha pana nibbānaṃyeva sabbasaṅkhatehi vivittattā **viveko,** sabbesaṃ virāgabhāvato **virāgo,** nirodhabhāvato **nirodho**ti vuttaṃ. Maggo eva ca vossaggapariṇāmī, tasmā satisambojjhaṅgaṃ bhāveti vivekaṃ ārammaṇaṃ katvā pavattiyā vivekanissitaṃ, tathā **virāganissitaṃ nirodhanissitaṃ**. Tañca kho ariyamaggakkhaṇuppattiyā kilesānaṃ samucchedato pariccāgabhāvena ca nibbānapakkhandanabhāvena ca pariṇataṃ paripakkanti ayameva attho daṭṭhabbo. Esa nayo sesabojjhaṅgesu. Iti ime satta bojjhaṅgā lokiyalokuttaramissakā kathitā. Imesupi dvīsu balesu etadaggabhāvo vuttanayeneva veditabbo.

13. Tatiye **vivicceva kāmehī**tiādīnaṃ catunnaṃ jhānānaṃ pāḷiattho ca bhāvanānayo ca sabbo sabbākārena visuddhimagge (visuddhi. 1.69-70) vitthāritoyeva. Imāni pana cattāri jhānāni eko bhikkhu cittekaggatthāya bhāveti, eko vipassanāpādakatthāya, eko abhiññāpādakatthāya, eko nirodhapādakatthāya, eko bhavavisesatthāya. Idha pana tānipi vipassanāpādakāni adhippetāni. Ayaṃ hi bhikkhu imāni jhānāni samāpajjitvā samāpattito vuṭṭhāya saṅkhāre sammasitvā hetupaccayapariggahaṃ katvā sappaccayaṃ nāmarūpañca vavatthapetvā indriyabalabojjhaṅgāni samodhānetvā arahattaṃ pāpuṇāti. Evametāni jhānāni lokiyalokuttaramissakāneva kathitāni. Imasmimpi baladvaye etadaggabhāvo vuttanayeneva veditabbo.

14. Catutthe **saṃkhittena ca vitthārena cā**ti saṃkhittadhammadesanā vitthāradhammadesanā cāti dveyeva dhammadesanāti dasseti. Tattha mātikaṃ uddisitvā kathitā desanā saṃkhittadesanā nāma.

Tameva mātikaṃ vitthārato vibhajitvā kathitā vitthāradesanā nāma. Mātikaṃ vā ṭhapetvāpi aṭṭhapetvāpi vitthārato vibhajitvā kathitā vitthāradesanā nāma. Tāsu saṃkhittadesanā nāma mahāpaññassa puggalassa vasena kathitā, vitthāradesanā nāma mandapaññassa. Mahāpaññassa hi vitthāradesanā atipapañco viya hoti. Mandapaññassa saṅkhepadesanā sasakassa uppatanaṃ viya hoti, neva antaṃ na koṭiṃ pāpuṇituṃ sakkoti. Saṅkhepadesanā ca ugghaṭitaññussa vasena kathitā, vitthāradesanā itaresaṃ tiṇṇaṃ vasena. Sakalampi hi tepiṭakaṃ saṅkhepadesanā vitthāradesanāti ettheva saṅkhaṃ gacchati.

15. Pañcame **yasmiṃ, bhikkhave, adhikaraṇe**ti vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇanti imesaṃ catunnaṃ adhikaraṇānaṃ yasmiṃ adhikaraṇe. **Āpanno ca bhikkhū**ti āpattiṃ āpanno bhikkhu ca. **Tasmeta**nti tasmiṃ etaṃ. **Dīghattāyā**ti dīghaṃ addhānaṃ tiṭṭhanatthāya. **Kharattāyā**ti dāsa-koṇḍa-caṇḍāla-venāti evaṃ kharavācāpavattanatthāya. **Vāḷattāyā**ti pāṇi leḍḍudaṇḍādīhi paharaṇavasena kakkhaḷabhāvatthāya. **Bhikkhū ca na phāsuṃ viharissantī**ti aññamaññaṃ vivādāpanne bhikkhusaṅghe yepi uddesaṃ vā paripucchaṃ vā gahetukāmā padhānaṃ vā anuyuñjitukāmā, te phāsuṃ na viharissanti. Bhikkhusaṅghasmiṃ hi uposathapavāraṇāya ṭhitāya uddesādīhi atthikā uddesādīni gahetuṃ na sakkonti, vipassakānaṃ cittuppādo na ekaggo hoti, tato visesaṃ nibbattetuṃ na sakkonti. Evaṃ bhikkhū ca na phāsuṃ viharissanti. **Na dīghattāyā**tiādīsu vuttapaṭipakkhanayena attho veditabbo.

Idhāti imasmiṃ sāsane. **Iti paṭisañcikkhatī**ti evaṃ paccavekkhati. **Akusalaṃ āpanno**ti ettha akusalanti āpatti adhippetā, āpattiṃ āpannoti attho. **Kañcideva desa**nti na sabbameva āpattiṃ, āpattiyā pana kañcideva desaṃ aññataraṃ āpattinti attho. **Kāyenā**ti karajakāyena. **Anattamano**ti atuṭṭhacitto. **Anattamanavāca**nti atuṭṭhavācaṃ. **Mamevā**ti maṃyeva. **Tatthā**ti tasmiṃ adhikaraṇe. **Accayo accagamā**ti aparādho atikkamitvā madditvā gato, ahamevettha aparādhiko. **Suṅkadāyakaṃva bhaṇḍasmi**nti yathā suṅkaṭṭhānaṃ pariharitvā nīte bhaṇḍasmiṃ suṅkadāyakaṃ aparādho abhibhavati, so ca tattha aparādhiko hoti, na rājāno na rājapurisāti attho.

Idaṃ vuttaṃ hoti – yo hi raññā ṭhapitaṃ suṅkaṭṭhānaṃ pariharitvā bhaṇḍaṃ harati, taṃ saha bhaṇḍasakaṭena ānetvā rañño dassenti. Tattha neva suṅkaṭṭhānassa doso atthi, na rañño na rājapurisānaṃ, pariharitvā gatasseva pana doso, evamevaṃ yaṃ so bhikkhu āpattiṃ āpanno, tattha neva āpattiyā doso, na codakassa. Tīhi pana kāraṇehi tasseva bhikkhuno doso. Tassa hi āpattiṃ āpannabhāvenapi doso, codake anattamanatāyapi doso, anattamanassa sato paresaṃ ārocanenapi doso. Codakassa pana yaṃ so taṃ āpattiṃ āpajjantaṃ addasa, tattha doso natthi. Anattamanatāya codanāya pana doso. Tampi amanasikaritvā ayaṃ bhikkhu attanova dosaṃ paccavekkhanto ‘‘iti mameva tattha accayo accagamā suṅkadāyakaṃva bhaṇḍasmi’’nti evaṃ paṭisañcikkhatīti attho. Dutiyavāre codakassa anattamanatā ca anattamanatāya coditabhāvo cāti dve dosā, tesaṃ vasena ‘‘accayo accagamā’’ti ettha yojanā kātabbā. Sesamettha uttānamevāti.

16. Chaṭṭhe **aññataro**ti eko apākaṭanāmo brāhmaṇo. **Yena bhagavā tenupasaṅkamī**ti **yenā**ti bhummatthe karaṇavacanaṃ. Tasmā yattha bhagavā, tattha upasaṅkamīti evamettha attho veditabbo. Yena vā kāraṇena bhagavā devamanussehi upasaṅkamitabbo, tena kāraṇena upasaṅkamīti evamettha attho daṭṭhabbo. Kena ca kāraṇena bhagavā upasaṅkamitabbo? Nānappakāraguṇavisesādhigamādhippāyena, sāduphalūpabhogādhippāyena dijagaṇehi niccaphalitamahārukkho viya. **Upasaṅkamī**ti gatoti vuttaṃ hoti. **Upasaṅkamitvā**ti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gato tato āsannataraṃ ṭhānaṃ bhagavato samīpasaṅkhātaṃ gantvātipi vuttaṃ hoti.

Bhagavatā saddhiṃ sammodīti yathā ca khamanīyādīni pucchanto bhagavā tena, evaṃ sopi bhagavatā saddhiṃ samappavattamodo ahosi, sītodakaṃ viya uṇhodakena sammoditaṃ ekībhāvaṃ agamāsi. Yāya ca ‘‘kacci, bho gotama, khamanīyaṃ, kacci yāpanīyaṃ, kacci bhoto gotamassa ca sāvakānañca appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāro’’tiādikāya kathāya sammodi, taṃ pītipāmojjasaṅkhātassa sammodassa jananato sammodituṃ yuttabhāvato ca **sammodanīyaṃ,** atthabyañjanamadhuratāya sucirampi kālaṃ sāretuṃ nirantaraṃ pavattetuṃ araharūpato saritabbabhāvato ca **sāraṇīyaṃ**. Suyyamānasukhato vā sammodanīyaṃ, anussariyamānasukhato sāraṇīyaṃ, tathā byañjanaparisuddhatāya sammodanīyaṃ, atthaparisuddhatāya sāraṇīyanti evaṃ anekehi pariyāyehi sammodanīyaṃ sāraṇīyaṃ kathaṃ vītisāretvā pariyosāpetvā niṭṭhapetvā yenatthena āgato, taṃ pucchitukāmo ekamantaṃ nisīdi.

Ekamantanti bhāvanapuṃsakaniddeso ‘‘visamaṃ candimasūriyā parivattantī’’tiādīsu (a. ni. 4.70) viya. Tasmā yathā nisinno ekamantaṃ nisinno hoti, tathā nisīdīti evamettha attho daṭṭhabbo. Bhummatthe vā etaṃ upayogavacanaṃ. **Nisīdī**ti upāvisi. Paṇḍitā hi purisā garuṭṭhānīyaṃ upasaṅkamitvā āsanakusalatāya ekamantaṃ nisīdanti. Ayañca nesaṃ aññataro, tasmā ekamantaṃ nisīdi.

Kathaṃ nisinno pana ekamantaṃ nisinno hotīti? Cha nisajjadose vajjetvā. Seyyathidaṃ – atidūraṃ, accāsannaṃ, uparivātaṃ, unnatappadesaṃ, atisammukhaṃ atipacchāti. Atidūre nisinno hi sace kathetukāmo hoti, uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅghaṭṭanaṃ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadese nisinno agāravaṃ pakāseti. Atisammukhā nisinno sace daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno sace daṭṭhukāmo hoti, gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayampi ete cha nisajjadose vajjetvā nisīdi. Tena vuttaṃ ‘‘ekamantaṃ nisīdī’’ti.

Etadavocāti duvidhā hi pucchā – agārikapucchā, anagārikapucchā ca. Tattha ‘‘kiṃ, bhante, kusalaṃ, kiṃ akusala’’nti (ma. ni. 3.296) iminā nayena agārikapucchā āgatā. ‘‘Ime nu kho, bhante, pañcupādānakkhandhā’’ti (ma. ni. 3.86) iminā nayena anagārikapucchā. Ayaṃ pana attano anurūpaṃ agārikapucchaṃ pucchanto etaṃ ‘‘ko nu kho, bho gotama, hetu ko paccayo’’tiādivacanaṃ avoca. Tattha **hetu paccayo**ti ubhayampetaṃ kāraṇavevacanameva. **Adhammacariyāvisamacariyāhetū**ti adhammacariyāsaṅkhātāya visamacariyāya hetu, taṃkāraṇā tappaccayāti attho. Tatrāyaṃ padattho – adhammassa cariyā adhammacariyā, adhammakāraṇanti attho. Visamaṃ cariyā, visamassa vā kammassa cariyāti visamacariyā. Adhammacariyā ca sā visamacariyā cāti adhammacariyāvisamacariyā. Etenupāyena sukkapakkhepi attho veditabbo. Atthato panettha adhammacariyāvisamacariyā nāma dasa akusalakammapathā, dhammacariyāsamacariyā nāma dasa kusalakammapathāti veditabbā.

Abhikkantaṃ, bho gotamāti ettha ayaṃ abhikkantasaddo khayasundarābhirūpaabbhanumodanesu dissati. ‘‘Abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho’’tiādīsu (udā. 45; cūḷava. 383; a. ni. 8.20) hi khaye dissati. ‘‘Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’tiādīsu (a. ni. 4.100) sundare.

‘‘Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā’’ti. –

Ādīsu (vi. va. 857) abhirūpe. ‘‘Abhikkantaṃ, bhante’’tiādīsu (dī. ni. 1.250; pārā. 15) abbhanumodane. Idhāpi abbhanumodaneyeva. Yasmā ca abbhanumodane, tasmā sādhu sādhu, bho gotamāti vuttaṃ hotīti veditabbaṃ.

‘‘Bhaye kodhe pasaṃsāyaṃ, turite kotūhalacchare;
Hāse soke pasāde ca, kare āmeḍitaṃ budho’’ti. –

Iminā ca lakkhaṇena idha pasādavasena pasaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo. Atha vā **abhikkanta**nti abhikkantaṃ atiiṭṭhaṃ atimanāpaṃ, atisundaranti vuttaṃ hoti.

Tattha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ. Ayañhettha adhippāyo – abhikkantaṃ, bho gotama, yadidaṃ bhoto gotamassa dhammadesanā, abhikkantaṃ yadidaṃ bhoto gotamassa dhammadesanaṃ āgamma mama pasādoti. Bhagavatoyeva vā vacanaṃ dve dve atthe sandhāya thometi – bhoto gotamassa vacanaṃ abhikkantaṃ dosanāsanato, abhikkantaṃ guṇādhigamanato, tathā saddhājananato, paññājananato, sātthato, sabyañjanato, uttānapadato, gambhīratthato, kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato, aparavambhanato, karuṇāsītalato, paññāvadātato, āpātharamaṇīyato, vimaddakkhamato, suyyamānasukhato, vīmaṃsiyamānahitatoti evamādīhi yojetabbaṃ.

Tato parampi catūhi upamāhi desanaṃyeva thometi. Tattha **nikkujjita**nti adhomukhaṭhapitaṃ, heṭṭhāmukhajātaṃ vā. **Ukkujjeyyā**ti uparimukhaṃ kareyya. **Paṭicchanna**nti tiṇapaṇṇādichāditaṃ. **Vivareyyā**ti ugghāṭeyya. **Mūḷhassā**ti disāmūḷhassa. **Maggaṃ ācikkheyyā**ti hatthe gahetvā ‘‘esa maggo’’ti vadeyya. **Andhakāre**ti kāḷapakkhacātuddasīaḍḍharattaghanavanasaṇḍameghapaṭalehi caturaṅge tame. Ayaṃ tāva anuttānapadattho.

Ayaṃ pana adhippāyayojanā – yathā koci nikkujjitaṃ ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhamme patitaṃ maṃ asaddhammā vuṭṭhāpentena, yathā paṭicchannaṃ vivareyya, evaṃ kassapassa bhagavato sāsanantaradhānato pabhuti micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena, yathā mūḷhassa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggappaṭipannassa me saggamokkhamaggaṃ āvikarontena, yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāre nimuggassa me buddhādiratanarūpāni apassato tappaṭicchādakamohandhakāraviddhaṃsakadesanāpajjotadhāraṇena mayhaṃ bhotā gotamena etehi pariyāyehi pakāsitattā anekapariyāyena dhammo pakāsitoti.

Evaṃ desanaṃ thometvā imāya desanāya ratanattaye pasannacitto pasannākāraṃ karonto **esāha**ntiādimāha. Tattha **esāha**nti eso ahaṃ. **Bhavantaṃ gotamaṃ saraṇaṃ gacchāmī**ti bhavaṃ me gotamo saraṇaṃ parāyaṇaṃ aghassa tātā hitassa ca vidhātāti iminā adhippāyena bhavantaṃ gotamaṃ gacchāmi bhajāmi sevāmi payirupāsāmi, evaṃ vā jānāmi bujjhāmīti. Yesañhi dhātūnaṃ gati attho, buddhipi tesaṃ attho. Tasmā gacchāmīti imassa jānāmi bujjhāmīti ayamattho vutto. **Dhammañca bhikkhusaṅghañcā**ti ettha pana adhigatamagge sacchikatanirodhe yathānusiṭṭhaṃ paṭipajjamāne ca catūsu apāyesu apatamāne dhāretīti **dhammo**. So atthato ariyamaggo ceva nibbānañca. Vuttañhetaṃ – ‘‘yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī’’ti (a. ni. 4.34) vitthāro. Na kevalañca ariyamaggo ceva nibbānañca, apica kho ariyaphalehi saddhiṃ pariyattidhammopi. Vuttañhetaṃ chattamāṇavakavimāne –

‘‘Rāgavirāgamanejamasokaṃ, dhammamasaṅkhatamappaṭikūlaṃ;
Madhuramimaṃ paguṇaṃ suvibhattaṃ, dhammamimaṃ saraṇatthamupehī’’ti. (vi. va. 887);

Ettha **rāgavirogo**ti maggo kathito. **Anojamasoka**nti phalaṃ. **Dhammamasaṅkhata**nti nibbānaṃ. **Appaṭikūlaṃ madhuramimaṃ paguṇaṃ suvibhatta**nti piṭakattayena vibhattā sabbadhammakkhandhāti. Diṭṭhisīlasaṅghātena saṃhatoti **saṅgho**. So atthato aṭṭhaariyapuggalasamūho. Vuttañhetaṃ tasmiyeva vimāne –

‘‘Yattha ca dinnamahapphalamāhu, catūsu sucīsu purisayugesu;
Aṭṭha ca puggaladhammadasā te, saṅghamimaṃ saraṇatthamupehī’’ti. (vi. va. 888);

Bhikkhūnaṃ saṅgho **bhikkhusaṅgho**. Ettāvatā brāhmaṇo tīṇi saraṇagamanāni paṭivedesi.

Idāni tesu saraṇagamanesu kosallatthaṃ saraṇaṃ, saraṇagamanaṃ, yo ca saraṇaṃ gacchati, saraṇagamanappabhedo, saraṇagamanaphalaṃ, saṃkileso, bhedoti ayaṃ vidhi veditabbo.

Seyyathidaṃ – padatthato tāva hiṃsatīti **saraṇaṃ,** saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiparikilesaṃ hanati vināsetīti attho, ratanattayassevetaṃ adhivacanaṃ. Atha vā hite pavattanena ahitā ca nivattanena sattānaṃ bhayaṃ hiṃsatīti buddho, bhavakantārā uttāraṇena lokassa assāsadānena ca dhammo, appakānampi kārānaṃ vipulaphalapaṭilābhakaraṇena saṅgho. Tasmā imināpi pariyāyena ratanattayaṃ saraṇaṃ. Tappasādataggarutāhi vihatakileso tapparāyaṇatākārappavatto cittuppādo saraṇagamanaṃ. Taṃsamaṅgīsatto saraṇaṃ gacchati, vuttappakārena cittuppādena ‘‘etāni me tīṇi ratanāni saraṇaṃ, etāni parāyaṇa’’nti evaṃ upetīti attho. Evaṃ tāva **saraṇaṃ saraṇagamanaṃ yo ca saraṇaṃ gacchati** idaṃ tayaṃ veditabbaṃ.

Saraṇagamanappabhede pana duvidhaṃ saraṇagamanaṃ lokuttaraṃ lokiyañcāti. Tattha lokuttaraṃ diṭṭhasaccānaṃ maggakkhaṇe saraṇagamanupakkilesasamucchedena ārammaṇato nibbānārammaṇaṃ hutvā kiccato sakalepi ratanattaye ijjhati. Lokiyaṃ puthujjanānaṃ saraṇagamanupakkilesavikkhambhanena ārammaṇato buddhādiguṇārammaṇaṃ hutvā ijjhati. Taṃ atthato buddhādīsu vatthūsu saddhāpaṭilābho, saddhāmūlikā ca sammādiṭṭhi dasasu puññakiriyāvatthūsu diṭṭhijukammanti vuccati.

Tayidaṃ catudhā pavattati attasanniyyātanena tapparāyaṇatāya sissabhāvūpagamanena paṇipātenāti. Tattha **attasanniyyātanaṃ** nāma ‘‘ajja ādiṃ katvā ahaṃ attānaṃ buddhassa niyyātemi, dhammassa, saṅghassā’’ti evaṃ buddhādīnaṃ attapariccajanaṃ. **Tapparāyaṇatā** nāma ‘‘ajja ādiṃ katvā ahaṃ buddhaparāyaṇo, dhammaparāyaṇo, saṅghaparāyaṇo iti maṃ dhārethā’’ti evaṃ tapparāyaṇabhāvo. **Sissabhāvūpagamanaṃ** nāma ‘‘ajja ādiṃ katvā ahaṃ buddhassa antevāsiko, dhammassa, saṅghassa iti maṃ dhārethā’’ti evaṃ sissabhāvūpagamo. **Paṇipāto** nāma ‘‘ajja ādiṃ katvā ahaṃ abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikammaṃ buddhādīnaṃyeva tiṇṇaṃ vatthūnaṃ karomi iti maṃ dhārethā’’ti evaṃ buddhādīsu paramanipaccakāro. Imesañhi catunnampi ākārānaṃ aññatarampi karontena gahitaṃyeva hoti saraṇagamanaṃ.

Apica ‘‘bhagavato attānaṃ pariccajāmi, dhammassa, saṅghassa attānaṃ pariccajāmi, jīvitaṃ pariccajāmi, pariccattoyeva me attā, pariccattaṃyeva me jīvitaṃ, jīvitapariyantikaṃ buddhaṃ saraṇaṃ gacchāmi, buddho me saraṇaṃ leṇaṃ tāṇa’’nti evampi attasanniyyātanaṃ veditabbaṃ. ‘‘Satthārañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ, sugatañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ, sammāsambuddhañca vatāhaṃ passeyyaṃ, bhagavantameva passeyya’’nti (saṃ. ni. 2.154) evampi mahākassapassa saraṇagamane viya sissabhāvūpagamanaṃ daṭṭhabbaṃ.

> ‘‘So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
> Namassamāno sambuddhaṃ, dhammassa ca sudhammata’’nti. (su. ni. 194; saṃ. ni. 1.246);

Evampi āḷavakādīnaṃ saraṇagamanaṃ viya tapparāyaṇatā veditabbā. ‘‘Atha kho brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti – ‘brahmāyu ahaṃ, bho gotama, brāhmaṇo; brahmāyu ahaṃ, bho gotama, brāhmaṇo’’’ti (ma. ni. 2.394) evampi paṇipāto veditabbo.

So panesa ñātibhayācariyadakkhiṇeyyavasena catubbidho hoti. Tattha dakkhiṇeyyapaṇipātena saraṇagamanaṃ hoti, na itarehi. Seṭṭhavaseneva hi saraṇaṃ gaṇhāti, seṭṭhavasena ca bhijjati. Tasmā yo sākiyo vā koliyo vā ‘‘buddho amhākaṃ ñātako’’ti vandati, aggahitameva hoti saraṇaṃ. Yo vā ‘‘samaṇo gotamo rājapūjito mahānubhāvo avandiyamāno anatthampi kareyyā’’ti bhayena vandati, aggahitameva hoti saraṇaṃ. Yo vā bodhisattakāle bhagavato santike kiñci uggahitaṃ saramāno buddhakāle vā –

> ‘‘Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye;
> Catutthañca nidhāpeyya, āpadāsu bhavissatī’’ti. (dī. ni. 3.265) –

Evarūpaṃ anusāsaniṃ uggahetvā ‘‘ācariyo me’’ti vandati, aggahitameva hoti saraṇaṃ. Yo pana ‘‘ayaṃ loke aggadakkhiṇeyyo’’ti vandati, teneva gahitaṃ hoti saraṇaṃ.

Evaṃ gahitasaraṇassa ca upāsakassa vā upāsikāya vā aññatitthiyesu pabbajitampi ñātiṃ ‘‘ñātako me aya’’nti vandato saraṇagamanaṃ na bhijjati, pageva apabbajitaṃ. Tathā rājānaṃ bhayavasena vandato. So hi raṭṭhapūjitattā avandiyamāno anatthampi kareyyāti. Tathā yaṃ kiñci sippaṃ sikkhāpakaṃ titthiyaṃ ‘‘ācariyo me aya’’nti vandatopi na bhijjatīti evaṃ **saraṇagamanappabhedo** veditabbo.

Ettha ca lokuttarassa saraṇagamanassa cattāri sāmaññaphalāni vipākaphalaṃ, sabbadukkhakkhayo ānisaṃsaphalaṃ. Vuttañhetaṃ –

‘‘Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati. (dha. pa. 190);

‘‘Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ. (dha. pa. 191);

‘‘Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti. (dha. pa. 192);

Apica niccato anupagamanādivasenapetassa ānisaṃsaphalaṃ veditabbaṃ. Vuttañhetaṃ –

> ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya, sukhato upagaccheyya, kañci dhammaṃ attato upagaccheyya, mātaraṃ jīvitā voropeyya, pitaraṃ, arahantaṃ jīvitā voropeyya, paduṭṭhacitto tathāgatassa lohitaṃ uppādeyya, saṅghaṃ bhindeyya, aññaṃ satthāraṃ uddiseyya, netaṃ ṭhānaṃ vijjatī’’ti (ma. ni. 3.128-130; a. ni. 1.272-277).

Lokiyassa pana saraṇagamanassa bhavasampadāpi bhogasampadāpi phalameva. Vuttañhetaṃ –

‘‘Ye keci buddhaṃ saraṇaṃ gatāse,
Na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ,
Devakāyaṃ paripūressantī’’ti. (saṃ. ni. 1.37);

Aparampi vuttaṃ –

> ‘‘Atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami…pe… ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – ‘sādhu kho, devānaminda, buddhasaraṇagamanaṃ hoti. Buddhasaraṇagamanahetu kho devānaminda evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Te aññe deve dasahi ṭhānehi adhigaṇhanti dibbena āyunā dibbena vaṇṇena sukhena yasena ādhipateyyena dibbehi rūpehi saddehi gandhehi rasehi phoṭṭhabbehī’’ti (saṃ. ni. 4.341).

Eseva nayo dhamme saṅghe ca. Apica velāmasuttādivasenāpi (a. ni. 9.20 ādayo) saraṇagamanassa phalaviseso veditabbo. Evaṃ **saraṇagamanaphalaṃ** veditabbaṃ.

Tattha lokiyasaraṇagamanaṃ tīsu vatthūsu aññāṇasaṃsayamicchāñāṇādīhi saṃkilissati, na mahājutikaṃ hoti na mahāvipphāraṃ. Lokuttarassa natthi saṃkileso. Lokiyassa ca saraṇagamanassa duvidho bhedo sāvajjo anavajjo ca. Tattha sāvajjo aññasatthārādīsu attasanniyyātanādīhi hoti, so aniṭṭhaphalo. Anavajjo kālakiriyāya, so avipākattā aphalo. Lokuttarassa pana nevatthi bhedo. Bhavantarepi hi ariyasāvako aññaṃ satthāraṃ na uddisatīti evaṃ saraṇagamanassa **saṃkileso** ca **bhedo** ca veditabbo.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretūti maṃ bhavaṃ gotamo ‘‘upāsako aya’’nti evaṃ dhāretu, jānātūti attho. Upāsakavidhikosallatthaṃ panettha ko upāsako, kasmā upāsakoti vuccati, kimassa sīlaṃ, ko ājīvo, kā vipatti, kā sampattīti idaṃ pakiṇṇakaṃ veditabbaṃ.

Tattha **ko upāsako**ti yo koci saraṇagato gahaṭṭho. Vuttañhetaṃ –

> ‘‘Yato kho, mahānāma, upāsako buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato hoti. Ettāvatā kho, mahānāma, upāsako hotī’’ti (saṃ. ni. 5.1033).

> **Kasmā upāsako**ti. Ratanattayassa upāsanato. So hi buddhaṃ upāsatīti upāsako. Dhammaṃ, saṅghaṃ upāsatīti upāsakoti.

Kimassa sīlanti. Pañca veramaṇiyo. Yathāha –

> ‘‘Yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā, kāmesumicchācārā, musāvādā, surāmerayamajjappamādaṭṭhānā paṭivirato hoti. Ettāvatā kho, mahānāma, upāsako sīlavā hotī’’ti (saṃ. ni. 5.1033).

Ko ājīvoti. Pañca micchāvaṇijjā pahāya dhammena samena jīvikakappanaṃ. Vuttañhetaṃ –

> ‘‘Pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā. Katamā pañca. Satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā. Imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā’’ti (a. ni. 5.177).

Kā vipattīti. Yā tasseva sīlassa ca ājīvassa ca vipatti, ayamassa vipatti. Apica yāya esa caṇḍālo ceva hoti malañca patikuṭṭho ca, sāpi tassa vipattīti veditabbā. Te ca atthato assaddhiyādayo pañca dhammā honti. Yathāha –

> ‘‘Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca. Katamehi pañcahi? Assaddho hoti, dussīlo hoti, kotūhalamaṅgaliko hoti, maṅgalaṃ pacceti no kammaṃ, ito ca bahiddhā dakkhiṇeyyaṃ pariyesati, tattha ca pubbakāraṃ karotī’’ti (a. ni. 5.175).

Kā sampattīti. Yā cassa sīlasampadā ca ājīvasampadā ca, sā sampatti. Ye cassa ratanabhāvādikarā saddhādayo pañca dhammā. Yathāha –

> ‘‘Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakaratanañca hoti upāsakapadumañca upāsakapuṇḍarīkañca. Katamehi pañcahi? Saddho hoti, sīlavā hoti, na kotūhalamaṅgaliko hoti, kammaṃ pacceti no maṅgalaṃ, na ito bahiddhā dakkhiṇeyyaṃ gavesati, idha ca pubbakāraṃ karotī’’ti (a. ni. 5.175).

Ajjataggeti ettha ayaṃ **agga**saddo ādikoṭikoṭṭhāsaseṭṭhesu dissati. ‘‘Ajjatagge samma, dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīna’’ntiādīsu (ma. ni. 2.70) hi ādimhi dissati. ‘‘Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya (kathā. 441). Ucchaggaṃ veḷagga’’ntiādīsu koṭiyaṃ. ‘‘Ambilaggaṃ vā madhuraggaṃ vā tittakaggaṃ vā (saṃ. ni. 5.374), anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetu’’ntiādīsu (cūḷava. 318) koṭṭhāse. ‘‘Yāvatā, bhikkhave, sattā apadā vā… pe… tathāgato tesaṃ aggamakkhāyatī’’tiādīsu (a. ni. 4.34) seṭṭhe. Idha panāyaṃ ādimhi daṭṭhabbo. Tasmā ajjataggeti ajjataṃ ādiṃ katvāti evamettha attho veditabbo. **Ajjata**nti ajjabhāvaṃ. Ajjadaggeti vā pāṭho, dakāro padasandhikaro, ajja aggaṃ katvāti attho.

Pāṇupetanti pāṇehi upetaṃ, yāva me jīvitaṃ pavattati, tāva upetaṃ, anaññasatthukaṃ tīhi saraṇagamanehi saraṇaṃ gataṃ upāsakaṃ kappiyakārakaṃ maṃ bhavaṃ gotamo dhāretu jānātu. Ahañhi sacepi me tikhiṇena asinā sīsaṃ chindeyya, neva buddhaṃ ‘‘na buddho’’ti vā dhammaṃ ‘‘na dhammo’’ti vā saṅghaṃ ‘‘na saṅgho’’ti vā vadeyyanti evaṃ attasanniyyātanena saraṇaṃ gantvā catūhi ca paccayehi pavāretvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā tikkhattuṃ padakkhiṇaṃ katvā pakkāmīti.

17. Sattame **jāṇussoṇī**ti jāṇussoṇiṭhānantaraṃ kira nāmekaṃ ṭhānantaraṃ, taṃ yena kulena laddhaṃ, taṃ jāṇussoṇikulanti vuccati. Ayaṃ tasmiṃ kule jātattā rañño santike ca laddhajāṇussoṇisakkārattā jāṇussoṇīti vuccati. **Tenupasaṅkamī**ti ‘‘samaṇo kira gotamo paṇḍito byatto bahussuto’’ti sutvā ‘‘sace so liṅgavibhattikārakādibhedaṃ jānissati, amhehi ñātameva jānissati, aññātaṃ kiṃ jānissati. Ñātameva kathessati, aññātaṃ kiṃ kathessatī’’ti cintetvā mānaddhajaṃ paggayha siṅgaṃ ukkhipitvā mahāparivārehi parivuto yena bhagavā tenupasaṅkami. **Katattā ca, brāhmaṇa, akatattā cā**ti satthā tassa vacanaṃ sutvā ‘‘ayaṃ brāhmaṇo idha āgacchanto na jānitukāmo atthagavesī hutvā āgato, mānaṃ pana paggayha siṅgaṃ ukkhipitvā āgato. Kiṃ nu khvassa yathā pañhassa atthaṃ jānāti, evaṃ kathite vaḍḍhi bhavissati, udāhu yathā na jānātī’’ti cintetvā ‘‘yathā na jānāti, evaṃ kathite vaḍḍhi bhavissatī’’ti ñatvā ‘‘katattā ca, brāhmaṇa, akatattā cā’’ti āha.

Brāhmaṇo taṃ sutvā ‘‘samaṇo gotamo katattāpi akatattāpi niraye nibbattiṃ vadati, idaṃ ubhayakāraṇenāpi ekaṭṭhāne nibbattiyā kathitattā dujjānaṃ mahandhakāraṃ, natthi mayhaṃ ettha patiṭṭhā. Sace panāhaṃ ettakeneva tuṇhī bhaveyyaṃ, brāhmaṇānaṃ majjhe kathanakālepi maṃ evaṃ vadeyyuṃ – ‘tvaṃ samaṇassa gotamassa santikaṃ mānaṃ paggayha siṅgaṃ ukkhipitvā gatosi, ekavacaneneva tuṇhī hutvā kiñci vattuṃ nāsakkhi, imasmiṃ ṭhāne kasmā kathesī’ti. Tasmā parājitopi aparājitasadiso hutvā puna saggagamanapañhaṃ pucchissāmī’’ti cintetvā **ko nu kho, bho gotamā**ti imaṃ dutiyapañhaṃ ārabhi.

Evampi tassa ahosi – ‘‘uparipañhena heṭṭhāpañhaṃ jānissāmi, heṭṭhāpañhena uparipañha’’nti. Tasmāpi imaṃ pañhaṃ pucchi. Satthā purimanayeneva cintetvā yathā na jānāti, evameva kathento punapi ‘‘katattā ca, brāhmaṇa, akatattā cā’’ti āha. Brāhmaṇo tasmimpi patiṭṭhātuṃ asakkonto ‘‘alaṃ, bho, na īdisassa purisassa santikaṃ āgatena ajānitvā gantuṃ vaṭṭati, sakavādaṃ pahāya samaṇaṃ gotamaṃ anuvattitvā mayhaṃ atthaṃ gavesissāmi, paralokamaggaṃ sodhessāmī’’ti sanniṭṭhānaṃ katvā satthāraṃ āyācanto **na kho ahan**tiādimāha. Athassa nihatamānataṃ ñatvā satthā upari desanaṃ vaḍḍhento **tena hi, brāhmaṇā**tiādimāha. Tattha **tena hī**ti kāraṇaniddeso. Yasmā saṃkhittena bhāsitassa atthaṃ ajānanto vitthāradesanaṃ yācasi, tasmāti attho. Sesamettha uttānatthamevāti.

18. Aṭṭhame **āyasmā**ti piyavacanametaṃ. **Ānando**ti tassa therassa nāmaṃ. **Ekaṃsenā**ti ekantena. **Anuviccā**ti anupavisitvā. **Viññū**ti paṇḍitā. **Garahantī**ti nindanti, avaṇṇaṃ bhāsanti. Sesamettha navame ca sabbaṃ uttānatthameva.

20. Dasame **dunnikkhittañca padabyañjanan**ti uppaṭipāṭiyā gahitapāḷipadameva hi atthassa byañjanattā byañjananti vuccati. Ubhayametaṃ pāḷiyāva nāmaṃ. **Attho ca dunnīto**ti parivattetvā uppaṭipāṭiyā gahitā aṭṭhakathā. **Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hotī**ti parivattetvā uppaṭipāṭiyā gahitāya pāḷiyā aṭṭhakathā nāma dunnayā dunnīhārā dukkathā nāma hoti. Ekādasame vuttapaṭipakkhanayena attho veditabboti.

Adhikaraṇavaggo dutiyo.

3. Bālavaggavaṇṇanā

22. Tatiyassa paṭhame **accayaṃ accayato na passatī**ti ‘‘aparajjhitvā aparaddhaṃ mayā’’ti attano aparādhaṃ na passati, aparaddhaṃ mayāti vatvā daṇḍakammaṃ āharitvā na khamāpetīti attho. **Accayaṃ desentassā**ti evaṃ vatvā daṇḍakammaṃ āharitvā khamāpentassa. **Yathādhammaṃ nappaṭigganhātī**ti ‘‘puna evaṃ na karissāmi, khamatha me’’ti vuccamāno accayaṃ imaṃ yathādhammaṃ yathāsabhāvaṃ na paṭigganhāti. ‘‘Ito paṭṭhāya puna evarūpaṃ mā akāsi, khamāmi tuyha’’nti na vadati. Sukkapakkho vuttapaṭipakkhanayeneva veditabbo.

23. Dutiye **abbhācikkhantī**ti abhibhavitvā ācikkhanti, abhūtena vadanti. **Dosantaro**ti antare patitadoso. Evarūpo hi ‘‘natthi samaṇassa gotamassa uttarimanussadhammo’’tiādīni vadanto sunakkhatto viya tathāgataṃ abbhācikkhati. **Saddho vā duggahitenā**ti yo hi ñāṇavirahitāya saddhāya atisaddho hoti muddhappasanno, sopi ‘‘buddho nāma sabbalokuttaro, sabbe tassa kesādayo bāttiṃsa koṭṭhāsā lokuttarāyevā’’tiādinā nayena duggahitaṃ gaṇhitvā tathāgataṃ abbhācikkhati. Tatiyaṃ uttānatthamevāti.

25. Catutthe **neyyatthaṃ suttanta**nti yassa attho netabbo, taṃ netabbatthaṃ suttantaṃ. **Nītattho suttantoti dīpetī**ti kathitattho ayaṃ suttantoti vadati. Tattha ‘‘ekapuggalo, bhikkhave, dveme, bhikkhave, puggalā, tayome, bhikkhave, puggalā, cattārome, bhikkhave, puggalā’’ti evarūpo suttanto neyyattho nāma. Ettha hi kiñcāpi sammāsambuddhena ‘‘ekapuggalo, bhikkhave’’tiādi vuttaṃ, paramatthato pana puggalo nāma natthīti evamassa attho netabbova hoti. Ayaṃ pana attano bālatāya nītattho ayaṃ suttantoti dīpeti. Paramatthato hi puggale asati na tathāgato ‘‘ekapuggalo, bhikkhave’’tiādīni vadeyya. Yasmā pana tena vuttaṃ, tasmā paramatthato atthi puggaloti gaṇhanto taṃ neyyatthaṃ suttantaṃ nītattho suttantoti dīpeti. **Nītattha**nti aniccaṃ dukkhaṃ anattāti evaṃ kathitatthaṃ. Ettha hi aniccameva dukkhameva anattāyevāti attho. Ayaṃ pana attano bālatāya ‘‘neyyattho ayaṃ suttanto, atthamassa āharissāmī’’ti ‘‘niccaṃ nāma atthi, sukhaṃ nāma atthi, attā nāma atthī’’ti gaṇhanto nītatthaṃ suttantaṃ neyyattho suttantoti dīpeti nāma. Pañcamaṃ uttānatthamevāti.

27. Chaṭṭhe **paṭicchannakammantassā**ti pāpakammassa. Pāpaṃ hi paṭicchādetvā karonti. No cepi paṭicchādetvā karonti, pāpakammaṃ paṭicchannamevāti vuccati. **Nirayo**ti sahokāsakā khandhā. Tiracchānayoniyaṃ khandhāva labbhanti. Sattamaṭṭhamāni uttānatthāneva.

30. Navame **paṭiggāhā**ti paṭiggāhakā, dussīlaṃ puggalaṃ dve ṭhānāni paṭigganhantīti attho.

31. Dasame **atthavase**ti kāraṇāni. **Araññavanapatthānī**ti araññāni ca vanapatthāni ca. Tattha kiñcāpi abhidhamme nippariyāyena ‘‘nikkhamitvā bahi indakhīlā, sabbametaṃ arañña’’nti (vibha. 529) vuttaṃ, tathāpi yaṃ taṃ ‘‘pañcadhanusatikaṃ pacchima’’nti (pārā. 654) āraññakaṅganipphādakaṃ senāsanaṃ vuttaṃ, tadeva adhippetanti veditabbaṃ. **Vanapattha**nti gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yattha na kasīyati na vapīyati. **Pantānī**ti pariyantāni atidūrāni, **diṭṭhadhammasukhavihāra**nti lokiyalokuttaraṃ phāsuvihāraṃ. **Pacchimañca janataṃ anukampamāno**ti pacchime mama sāvake anukampanto.

32. Ekādasame **vijjābhāgiyā**ti vijjākoṭṭhāsikā. **Samatho**ti cittekaggatā. **Vipassanā**ti saṅkhārapariggāhakañāṇaṃ. **Kamatthamanubhotī**ti katamaṃ atthaṃ ārādheti sampādeti paripūreti. **Cittaṃ bhāvīyatī**ti maggacittaṃ bhāvīyati brūhīyati vaḍḍhīyati. **Yo rāgo, so pahīyatī**ti yo rajjanakavasena rāgo, so pahīyati. Rāgo hi maggacittassa paccanīko, maggacittaṃ rāgassa ca. Rāgakkhaṇe maggacittaṃ natthi, maggacittakkhaṇe rāgo natthi. Yadā pana rāgo uppajjati, tadā maggacittassa uppattiṃ nivāreti, padaṃ pacchindati. Yadā pana maggacittaṃ uppajjati, tadā rāgaṃ samūlakaṃ ubbaṭṭetvā samugghātentameva uppajjati. Tena vuttaṃ – ‘‘rāgo pahīyatī’’ti.

Vipassanā, bhikkhave, bhāvitāti vipassanāñāṇaṃ brūhitaṃ vaḍḍhitaṃ. **Paññā bhāvīyatī**ti maggapaññā bhāvīyati brūhīyati vaḍḍhīyati. **Yā avijjā, sā pahīyatī**ti aṭṭhasu ṭhānesu vaṭṭamūlikā mahāavijjā pahīyati. Avijjā hi maggapaññāya paccanīkā, maggapaññā avijjāya. Avijjākkhaṇe maggapaññā natthi, maggapaññākkhaṇe avijjā natthi. Yadā pana avijjā uppajjati, tadā maggapaññāya uppattiṃ nivāreti, padaṃ pacchindati. Yadā maggapaññā uppajjati, tadā avijjaṃ samūlikaṃ ubbaṭṭetvā samugghātayamānāva uppajjati. Tena vuttaṃ – ‘‘avijjā pahīyatī’’ti. Iti maggacittaṃ maggapaññāti dvepi sahajātadhammāva kathitā.

Rāgupakkiliṭṭhaṃ vā, bhikkhave, cittaṃ na vimuccatīti rāgena upakkiliṭṭhattā maggacittaṃ na vimuccatīti dasseti. **Avijjupakkiliṭṭhā vā paññā na bhāvīyatī**ti avijjāya upakkiliṭṭhattā maggapaññā na bhāvīyatīti dasseti. **Iti kho, bhikkhave**ti evaṃ kho, bhikkhave. **Rāgavirāgā cetovimuttī**ti rāgassa khayavirāgena cetovimutti nāma hoti. Phalasamādhissetaṃ nāmaṃ. **Avijjāvirāgā paññāvimuttī**ti avijjāya khayavirāgena paññāvimutti nāma hoti. Imasmiṃ sutte nānākkhaṇikā samādhivipassanā kathitāti.

Bālavaggo tatiyo.

4. Samacittavaggavaṇṇanā

33. Catutthassa paṭhame **asappurisabhūmī**ti asappurisānaṃ patiṭṭhānaṭṭhānaṃ. **Sappurisabhūmiya**mpi eseva nayo. **Akataññū**ti kataṃ na jānāti. **Akatavedī**ti kataṃ pākaṭaṃ katvā na jānāti. **Upaññāta**nti vaṇṇitaṃ thomitaṃ pasatthaṃ. **Yadida**nti yā ayaṃ. **Akataññutā akataveditā**ti parena katassa upakārassa ajānanañceva pākaṭaṃ katvā ajānanañca. **Kevalā**ti sakalā. Sukkapakkhepi vuttanayeneva attho veditabbo.

34. Dutiye **mātu ca pitu cā**ti janakamātu ca janakapitu ca. **Ekena, bhikkhave, aṃsena mātaraṃ parihareyyā**ti ekasmiṃ aṃsakūṭe ṭhapetvā mātaraṃ paṭijaggeyya. **Ekena aṃsena pitaraṃ parihareyyā**ti ekasmiṃ aṃsakūṭe ṭhapetvā pitaraṃ paṭijaggeyya. **Vassasatāyuko vassasatajīvī**ti vassasatāyukakāle jāto sakalaṃ vassasataṃ jīvanto. Idaṃ vuttaṃ hoti – sace putto nāma ‘‘mātāpitūnaṃ paṭikarissāmī’’ti uṭṭhāya samuṭṭhāya dakkhiṇe aṃsakūṭe mātaraṃ, vāme pitaraṃ ṭhapetvā vassasatāyuko sakalampi vassasataṃ jīvamāno parihareyya. **So ca nesaṃ ucchādanaparimaddananhāpanasambāhanenā**ti so ca putto nesaṃ mātāpitūnaṃ aṃsakūṭesu ṭhitānaṃyeva duggandhapaṭivinodanatthaṃ sugandhakaraṇena ucchādanena, parissamavinodanatthaṃ hatthaparimaddanena, sītuṇhakāle ca uṇhodakasītodakanhāpanena, hatthapādādīnaṃ ākaḍḍhanaparikaḍḍhanasaṅkhātena sambāhanena upaṭṭhānaṃ kareyya. **Te ca tatthevā**ti te ca mātāpitaro tattheva tassa aṃsakūṭesu nisinnāva muttakarīsaṃ cajeyyuṃ. **Natveva , bhikkhave**ti, bhikkhave, evampi natveva mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā.

Issarādhipacce rajjeti cakkavattirajjaṃ sandhāyevamāha. **Āpādakā**ti vaḍḍhakā anupālakā. Puttā hi mātāpitūhi vaḍḍhitā ceva anupālitā ca. **Posakā**ti hatthapāde vaḍḍhetvā hadayalohitaṃ pāyetvā posakā. Puttā hi mātāpitūhi puṭṭhā bhatā annapānādīhi paṭijaggitā. **Imassa lokassa dassetāro**ti sace hi mātāpitaro jātadivaseyeva puttaṃ pāde gahetvā araññe vā nadiyaṃ vā papāte vā khipeyyuṃ, imasmiṃ loke iṭṭhāniṭṭhārammaṇaṃ na passeyya. Evaṃ akatvā āpāditattā positattā esa imasmiṃ loke iṭṭhāniṭṭhārammaṇaṃ mātāpitaro nissāya passatīti tyāssa imassa lokassa dassetāro nāma honti. **Samādapetī**ti gaṇhāpeti. Imasmiṃ sutte saddhāsīlacāgapaññā lokiyalokuttaramissakā kathitā. Dhammasenāpatisāriputtatherasadisova bhikkhu tesu patiṭṭhāpeti nāmāti veditabbo.

35. Tatiye **tenupasaṅkamī**ti so hi brāhmaṇo ‘‘samaṇo kira gotamo kathitaṃ vissajjeti, pucchāyassa virajjhanaṃ nāma natthi. Ahamassa virajjhanapañhaṃ abhisaṅkharissāmī’’ti paṇītabhojanaṃ bhuñjitvā gabbhadvāraṃ pidahitvā nisinno cintetuṃ ārabhi. Athassa etadahosi – ‘‘imasmiṃ ṭhāne uccāsaddamahāsaddo vattati, cittaṃ na ekaggaṃ hoti, bhūmigharaṃ kāressāmī’’ti bhūmigharaṃ kāretvā tattha pavisitvā – ‘‘evaṃ puṭṭho evaṃ kathessati, evaṃ puṭṭho evaṃ kathessatī’’ti ekaṃ gaṇhitvā ekaṃ vissajjento sakaladivasaṃ kiñci passituṃ nāsakkhi. Tassa imināva nīhārena cattāro māsā vītivattā. So catunnaṃ māsānaṃ accayena ubhatokoṭikaṃ pañhaṃ nāma addasa. Evaṃ kirassa ahosi – ‘‘ahaṃ samaṇaṃ gotamaṃ upasaṅkamitvā ‘kiṃvādī bhava’nti pucchissāmi. Sace ‘kiriyavādimhī’ti vakkhati, ‘sabbākusalānaṃ nāma tumhe kiriyaṃ vadethā’ti naṃ niggaṇhissāmi. Sace ‘akiriyavādimhī’ti vakkhati, ‘kusaladhammānaṃ nāma tumhe akiriyaṃ vadethā’ti naṃ niggaṇhissāmi. Idañhi ubhatokoṭikaṃ pañhaṃ puṭṭho neva uggilituṃ sakkhissati na niggilituṃ. Evaṃ mama jayo bhavissati, samaṇassa gotamassa parājayo’’ti uṭṭhāya apphoṭetvā bhūmigharā nikkhamma ‘‘evarūpaṃ pañhaṃ pucchantena na ekakena gantuṃ vaṭṭatī’’ti nagare ghosanaṃ kāretvā sakalanāgarehi parivuto yena bhagavā tenupasaṅkami. **Kiṃvādī**ti kiṃladdhiko. **Kimakkhāyī**ti kiṃ nāma sāvakānaṃ paṭipadaṃ akkhāyīti pucchi. Athassa bhagavā catūhi māsehi pañhaṃ abhisaṅkharitvā ‘‘diṭṭho me samaṇassa gotamassa parājayapañho’’ti mānaṃ paggayha āgatabhāvaṃ ñatvā ekapadeneva taṃ pañhaṃ bhindanto **kiriyavādī cāhaṃ, brāhmaṇā**tiādimāha. Atha brāhmaṇo attano mānaṃ apanetvā bhagavantaṃ āyācanto **yathākathaṃ panā**tiādimāha. Sesamettha uttānatthamevāti.

36. Catutthe **dakkhiṇeyyā**ti dakkhiṇā vuccati dānaṃ, tassa paṭiggahaṇayuttā kati puggalāti pucchati. **Sekho**ti iminā satta sekkhe dasseti. Ettha ca sīlavantaputhujjanopi sotāpanneneva saṅgahito. **Āhuneyyā yajamānānaṃ hontī**ti dānaṃ dadantānaṃ āhunassa arahā dānapaṭiggāhakā nāma hontīti attho. **Khetta**nti vatthu patiṭṭhā, puññassa viruhanaṭṭhānanti attho.

37. Pañcame **pubbārāme**ti sāvatthito puratthimadisābhāge ārāme. **Migāramātupāsāde**ti visākhāya upāsikāya pāsāde. Sā hi migāraseṭṭhinā mātuṭṭhāne ṭhapitattāpi, sabbajeṭṭhakassa puttassa ayyakaseṭṭhinova samānanāmakattāpi migāramātāti vuccati. Tāya kārito sahassagabbho pāsādo migāramātupāsādo nāma. Thero tasmiṃ viharati. **Tatra kho āyasmā sāriputto**ti tasmiṃ pāsāde viharanto dhammasenāpatisāriputtatthero.

Bhikkhū āmantesīti kasmiṃ kāle āmantesi? Kānici hi suttāni purebhatte bhāsitāni atthi, kānici pacchābhatte, kānici purimayāme, kānici majjhimayāme, kānici pacchimayāme. Idaṃ pana samacittapaṭipadāsuttaṃ pacchābhatte bhāsitaṃ. Tasmā sāyanhasamaye āmantesi.

Na kevalaṃ cetaṃ thereneva bhāsitaṃ, tathāgatenāpi bhāsitaṃ. Kattha nisīditvāti? Visākhāya ratanapāsāde nisīditvā. Tathāgato hi paṭhamabodhiyaṃ vīsati vassāni anibaddhavāso hutvā yattha yattha phāsukaṃ hoti, tattha tattheva gantvā vasi. Paṭhamaṃ antovassañhi isipatane dhammacakkaṃ pavattetvā aṭṭhārasa mahābrahmakoṭiyo amatapānaṃ pāyetvā bārāṇasiṃ upanissāya isipatane vasi. Dutiyaṃ antovassaṃ rājagahaṃ upanissāya veḷuvane, tatiyacatutthānipi tattheva, pañcamaṃ antovassaṃ vesāliṃ upanissāya mahāvane kūṭāgārasālāyaṃ, chaṭṭhaṃ antovassaṃ makulapabbate, sattamaṃ tāvatiṃsabhavane, aṭṭhamaṃ bhagge susumāragiraṃ nissāya bhesakaḷāvane, navamaṃ kosambiyaṃ, dasamaṃ pālileyyake vanasaṇḍe, ekādasamaṃ nālāyaṃ brāhmaṇagāme, dvādasamaṃ verañjāyaṃ, terasamaṃ cāliyapabbate, cuddasamaṃ jetavane, pañcadasamaṃ kapilavatthusmiṃ, soḷasamaṃ āḷavakaṃ dametvā caturāsītipāṇasahassāni amatapānaṃ pāyetvā āḷaviyaṃ, sattarasamaṃ rājagaheyeva, aṭṭhārasamaṃ cāliyapabbateyeva, tathā ekūnavīsatimaṃ, vīsatimaṃ pana antovassaṃ rājagahaṃyeva upanissāya vasi. Evaṃ vīsati vassāni anibaddhavāso hutvā yattha yattha phāsukaṃ hoti, tattha tattheva vasi.

Tato paṭṭhāya pana dve senāsanāni dhuvaparibhogāni akāsi. Katarāni dve? Jetavanañca pubbārāmañca. Kasmā? Dvinnaṃ kulānaṃ guṇamahantatāya. Anāthapiṇḍikassa hi visākhāya ca guṇaṃ sandhāya guṇaṃ paṭicca satthā tāni senāsanāni dhuvaparibhogena paribhuñji. Utuvassaṃ cārikaṃ caritvāpi hi antovasse dvīsuyeva senāsanesu vasati. Evaṃ vasanto pana jetavane rattiṃ vasitvā punadivase bhikkhusaṅghaparivuto dakkhiṇadvārena sāvatthiṃ piṇḍāya pavisitvā pācīnadvārena nikkhamitvā pubbārāme divāvihāraṃ karoti. Pubbārāme rattiṃ vasitvā punadivase pācīnadvārena sāvatthiṃ piṇḍāya pavisitvā dakkhiṇadvārena nikkhamitvā jetavane divāvihāraṃ karoti. Tasmiṃ pana divase sammāsambuddho jetavaneyeva vasi. Yattha katthaci vasantassa cassa pañcavidhakiccaṃ avijahitameva hoti. Taṃ heṭṭhā vitthāritameva. Tesu kiccesu pacchimayāmakiccakāle bhagavā lokaṃ olokento sāvatthivāsīnañca samantā ca sāvatthiyā gāvutaaḍḍhayojanayojanaparame ṭhāne aparimāṇānaṃ sattānaṃ abhisamayabhāvaṃ addasa.

Tato ‘‘kasmiṃ nu kho kāle abhisamayo bhavissatī’’ti olokento ‘‘sāyanhasamaye’’ti disvā ‘‘mayi nu kho kathente abhisamayo bhavissati, sāvake kathente bhavissatī’’ti ‘‘sāriputtatthere kathente bhavissatī’’ti addasa. Tato ‘‘kattha nisīditvā kathente bhavissatī’’ti olokento ‘‘visākhāya ratanapāsāde nisīditvā’’ti disvā ‘‘buddhānaṃ nāma tayo sāvakasannipātā honti, aggasāvakānaṃ eko. Tesu ajja dhammasenāpatisāriputtattherassa sāvakasannipāto bhavissatī’’ti addasa. Disvā pātova sarīrapaṭijagganaṃ katvā nivatthanivāsano sugatacīvaraṃ pārupitvā selamayapattaṃ ādāya bhikkhusaṅghaparivuto dakkhiṇadvārena nagaraṃ pavisitvā piṇḍāya caranto bhikkhusaṅghassa sulabhapiṇḍapātaṃ katvā vātappahatā viya nāvā paṭinivattitvā dakkhiṇadvārena nikkhamitvā bahidvāre aṭṭhāsi. Tato asīti mahāsāvakā bhikkhuniparisā upāsakaparisā upāsikāparisāti catasso parisā satthāraṃ parivārayiṃsu.

Satthā sāriputtattheraṃ āmantesi – ‘‘sāriputta, tayā pubbārāmaṃ gantuṃ vaṭṭati, tava ca parisaṃ gahetvā gacchāhī’’ti. ‘‘Sādhu, bhante’’ti thero attano parivārehi pañcahi bhikkhusatehi parivuto pubbārāmaṃ agamāsi. Eteneva niyāmena asīti mahāsāvake pubbārāmameva pesetvā sayaṃ ekena ānandattherenevа saddhiṃ jetavanaṃ agamāsi. Ānandattheropi vihāre satthu vattaṃ katvā vanditvā ‘‘pubbārāmaṃ gacchāmi, bhante’’ti āha. Evaṃ karohi ānandāti. Satthāraṃ vanditvā tattheva agamāsi. Satthā ekakova jetavane ohīno.

Taṃ divasañhi catasso parisā therasseva dhammakathaṃ sotukāmā ahesuṃ. Kosalamahārājāpi balakāyena parivuto pubbārāmameva gato. Tathā pañcasataupāsakaparivāro anāthapiṇḍiko. Visākhā pana mahāupāsikā dvīhi jaṅghasahassehi parivuto agamāsi. Sattapaṇṇāsāya kulasatasahassānaṃ vasanaṭṭhāne sāvatthinagare gehapālakadārake ṭhapetvā sesajano gandhacuṇṇamālādīni gahetvā pubbārāmameva agamāsi. Catūsu dvāragāmesu gāvutaaḍḍhayojanayojanaparamaṭṭhāne sabbeyeva manussā gandhacuṇṇamālādihatthā pubbārāmameva agamaṃsu. Sakalavihāro missakapupphehi abhikiṇṇo viya ahosi.

Dhammasenāpatisāriputtattheropi kho vihāraṃ gantvā vihārapariveṇe aṅgaṇaṭṭhāne aṭṭhāsi. Bhikkhū therassa āsanaṃ paññāpayiṃsu. Thero tattha nisīditvā upaṭṭhākattherena vatte kate bhikkhusaṅghassa ovādaṃ katvā gandhakuṭiṃ pavisitvā samāpattiṃ appetvā nisīdi. So paricchinnakālavasena samāpattito vuṭṭhāya aciravatiṃ gantvā rajojallaṃ pavāhetvā paṭippassaddhadaratho otiṇṇatittheneva uttaritvā nivatthanivāsano saṅghāṭiṃ pārupitvā aṭṭhāsi. Bhikkhusaṅghopi sammukhasammukhaṭṭhānena otaritvā sarīre rajojallaṃ pavāhetvā paccuttaritvā theraṃ parivārayiṃsu. Antovihārepi therassa dhammāsanaṃ paññāpayiṃsu. Catassopi parisā attano attano okāsaṃ ñatvā maggaṃ ṭhapetvā nisīdiṃsu. Sāriputtattheropi pañcabhikkhusataparivāro dhammasabhaṃ āgantvā sīhamatthakappatiṭṭhite samussitasetacchatte ratanapallaṅke cittabījaniṃ gahetvā puratthābhimukho nisīdi. Nisīditvā parisaṃ oloketvā – ‘‘mahatī vatāyaṃ parisā, imissā na appamattikā parittakadhammadesanā anucchavikā, kataradhammadesanā nu kho anucchavikā bhavissatī’’ti tīṇi piṭakāni āvajjamāno imaṃ saṃyojanapariyāya dhammadesanaṃ addasa.

Evaṃ desanaṃ sallakkhetvā taṃ desetukāmo bhikkhū āmantesi **āvuso, bhikkhave**ti. Āvusoti hi avatvā, bhikkhaveti vacanaṃ buddhālāpo nāma hoti, ayaṃ panāyasmā ‘‘dasabalena samānaṃ ālapanaṃ na karissāmī’’ti satthu gāravavasena sāvakālāpaṃ karonto, ‘‘āvuso bhikkhave’’ti āha. **Etadavocā**ti etaṃ ‘‘ajjhattasaṃyojanañca, āvuso, puggalaṃ desessāmi bahiddhāsaṃyojanañcā’’ti dhammadesanāpadaṃ avoca.

Tasmiṃ pana ratanapāsāde adhivattho eko sotāpanno devaputto atthi, so buddhehi vā sāvakehi vā desanāya āraddhamattāyayeva jānāti – ‘‘ayaṃ desanā uttānikā bhavissati, ayaṃ gambhīrā. Ayaṃ jhānanissitā bhavissati, ayaṃ vipassanānissitā. Ayaṃ magganissitā ayaṃ phalanissitā, ayaṃ nibbānanissitā’’ti. So tasmimpi divase therena desanāya āraddhamattāya evaṃ aññāsi – ‘‘yena nīhārena mayhaṃ ayyena dhammasenāpatinā sāriputtattherena desanā āraddhā, ayaṃ desanā vipassanāgāḷhā bhavissati, chahi mukhehi vipassanaṃ kathessati. Desanāpariyosāne koṭisatasahassadevatā arahattaṃ pāpuṇissanti, sotāpannādīnaṃ pana devamanussānaṃ paricchedo na bhavissati. Desanāya anucchavikaṃ katvā mayhaṃ ayyassa sādhukāraṃ dassāmī’’ti devānubhāvena mahantaṃ saddaṃ katvā – ‘‘sādhu sādhu ayyā’’ti āha.

Devarājena sādhukāre dinne parivārakapāsādasahasse adhivatthā devatā sabbāva sādhukāraṃ adaṃsu. Tāsaṃ sādhukārasaddena sabbā pubbārāme vasanadevatā, tāsaṃ saddena gāvutamatte devatā, tato aḍḍhayojane yojaneti etenupāyena ekacakkavāḷe, dvīsu cakkavāḷesu, tīsu cakkavāḷesūti dasasahassacakkavāḷesu devatā sādhukāramadaṃsu. Tāsaṃ sādhukārasaddena pathaviṭṭhakanāgā ca ākāsaṭṭhakadevatā ca. Tato abbhavalāhakā, uṇhavalāhakā, sītavalāhakā, vassavalāhakā, cātumahārājikā cattāro mahārājāno, tāvatiṃsā devatā, sakko devarājā, yāmā devatā, suyāmo devarājā, tusitā devatā, santusito devarājā, nimmānaratī devatā, sunimmito devarājā, vasavattī devatā, vasavattī devarājā, brahmapārisajjā, brahmapurohitā, mahābrahmāno, parittābhā, appamāṇābhā, ābhassarā, parittasubhā, appamāṇasubhā, subhakiṇhā, vehapphalā, avihā, atappā, sudassā, sudassī, akaniṭṭhā devatāti asaññe ca arūpāvacarasatte ca ṭhapetvā sotāyatanapavattiṭṭhāne sabbā devatā sādhukāramadaṃsu.

Tato khīṇāsavamahābrahmāno – ‘‘mahā vatāyaṃ sādhukārasaddo, pathavitalato paṭṭhāya yāva akaniṭṭhalokaṃ āgato, kimatthaṃ nu kho eso’’ti āvajjento ‘‘dhammasenāpatisāriputtatthero pubbārāme visākhāya ratanapāsāde nisīditvā saṃyojanapariyāyadhammadesanamārabhi, amhehipi tattha kāyasakkhīhi bhavituṃ vaṭṭatī’’ti cintetvā tattha agamaṃsu. Pubbārāmo devatāhi paripuṇṇo, samantā pubbārāmassa gāvutaṃ aḍḍhayojanaṃ, yojananti sakalacakkavāḷaṃ heṭṭhā pathavitalena tiriyaṃ cakkavāḷapariyantena paricchinnaṃ dasahi cakkavāḷasahassehi sannipatitāhi devatāhi nirantaramahosi, āragganitudanamatte ṭhāne uparimakoṭiyā saṭṭhi devatā sukhumattabhāve māpetvā aṭṭhaṃsu.

Athāyasmā sāriputto ‘‘mahantaṃ vatidaṃ halāhalaṃ, kiṃ nu kho eta’’nti āvajjento dasasahassacakkavāḷe ṭhitānaṃ devatānaṃ ekacakkavāḷe sannipatitabhāvaṃ addasa. Atha yasmā buddhānaṃ adhiṭṭhānakiccaṃ natthi, parisaparimāṇeneva passanti ceva saddañca sāventi. Sāvakānaṃ pana adhiṭṭhānaṃ vaṭṭati. Tasmā thero samāpattiṃ samāpajjitvā samāpattito vuṭṭhāya mahaggatacittena adhiṭṭhāsi – ‘‘cakkavāḷapariyantā parisā sabbāpi maṃ passatu, dhammañca me desentassa saddaṃ suṇātū’’ti. Adhiṭṭhitakālato paṭṭhāya dakkhiṇajāṇupasse ca cakkavāḷamukhavaṭṭiyañca nisīditvā ‘‘dhammasenāpatisāriputtatthero nāma kīdiso dīgho rasso sāmo odāto’’ti vattabbakāraṇaṃ nāhosi, sabbesampi sabbadisāsu nisinnānaṃ abhimukheyeva paññāyittha, nabhamajjhe ṭhitacando viya ahosi. Dhammaṃ desentassāpissa dakkhiṇajāṇupasse ca cakkavāḷamukhavaṭṭiyañca nisinnā sabbe ekakaṃseneva saddaṃ suṇiṃsu.

Evaṃ adhiṭṭhahitvā thero **ajjhattasaṃyojanañca, āvuso**ti imaṃ dhammadesanaṃ ārabhi. Tattha **ajjhatta**nti kāmabhavo. **Bahiddhā**ti rūpārūpabhavo. Kiñcāpi hi sattā kāmabhave appaṃ kālaṃ vasanti kappassa catutthameva koṭṭhāsaṃ, itaresu tīsu koṭṭhāsesu kāmabhavo suñño hoti tuccho, rūpabhave bahuṃ kālaṃ vasanti, tathāpi tesaṃ yasmā kāmabhave cutipaṭisandhiyo bahukā honti, appakā rūpārūpabhavesu. Yattha ca cutipaṭisandhiyo bahukā, tattha ālayopi patthanāpi abhilāsopi bahu hoti. Yattha appā, tattha appo. Tasmā kāmabhavo ajjhattaṃ nāma jātaṃ, rūpārūpabhavā bahiddhā nāma. Iti ajjhattasaṅkhāte kāmabhave chandarāgo **ajjhattasaṃyojanaṃ** nāma, bahiddhāsaṅkhātesu rūpārūpabhavesu chandarāgo **bahiddhāsaṃyojanaṃ** nāma. Orambhāgiyāni vā pañca saṃyojanāni ajjhattasaṃyojanaṃ nāma, uddhambhāgiyāni pañca bahiddhāsaṃyojanaṃ nāma. Tatrāyaṃ vacanattho – oraṃ vuccati kāmadhātu, tattha upapattinipphādanato taṃ oraṃ bhajantīti orambhāgiyāni. Uddhaṃ vuccati rūpārūpadhātu, tattha upapattinipphādanato taṃ uddhaṃ bhajantīti uddhambhāgiyāni.

Evaṃ vuttappabhedena ajjhattasaṃyojanena saṃyutto puggalo **ajjhattasaṃyojano,** bahiddhāsaṃyojanena saṃyutto puggalo **bahiddhāsaṃyojano**. Ubhayampi cetaṃ na lokiyassa vaṭṭanissitamahājanassa nāmaṃ. Yesaṃ pana bhavo dvedhā paricchinno, tesaṃ sotāpannasakadāgāmianāgāmīnaṃ ariyasāvakānaṃ etaṃ nāmaṃ. Yathā hi mahāaraññe khadiravanasālavanādīni thambho tulāsaṅghāṭoti nāmaṃ na labhanti, khadiravanaṃ sālavananti nāmameva labhanti. Yadā pana tato rukkhā tiṇhāya kuṭhāriyā chinditvā thambhādisaṇṭhānena tacchitā honti, tadā thambho tulāsaṅghāṭoti nāmaṃ labhanti. Evamevaṃ aparicchinnabhavo bahalakileso puthujjano etaṃ nāmaṃ na labhati, bhavaṃ paricchinditvā kilese tanuke katvā ṭhitā sotāpannādayova labhanti.

Imassa ca panatthassa vibhāvanatthaṃ idaṃ **vacchakasālopamaṃ** veditabbaṃ. Vacchakasālaṃ hi katvā anto khāṇuke koṭṭetvā vacchake yottehi bandhitvā tesu upanibandhanti, yottesu appahontesu kaṇṇesupi gahetvā tattha vacchake pavesenti, antosālāya okāse appahonte bahi khāṇuke koṭṭetvāpi evameva karonti. Tattha koci antobaddho vacchako bahinipanno hoti, koci bahibaddho antonipanno, koci antobaddho antova nipanno, koci bahibaddho bahiyeva nipanno. Koci antopi abaddhova carati, bahipi abaddhova. Tattha antobaddhassa bahinipannassa bandhanaṃ dīghaṃ hoti. So hi uṇhādipīḷito nikkhamitvā bahi vacchakānaṃ abbhantare nipajjati. Bahibaddhe antonipannepi eseva nayo. Yo pana antobaddho antonipanno, tassa bandhanaṃ rassaṃ hoti. Bahibaddhe bahinipannepi eseva nayo. Ubhopi hi te divasampi khāṇukaṃ anuparigantvā tattheva sayanti. Yo pana anto abaddho tattheva vacchakānaṃ antare vicarati. Ayaṃ sīlavā vacchako kaṇṇe gahetvā vacchakānaṃ antare vissaṭṭho divasampi aññattha agantvā tattheva carati. Bahi abaddhe tattheva vicarantepi eseva nayo.

Tattha vacchakasālā viya tayo bhavā veditabbā. Vacchakasālāyaṃ khāṇukā viya avijjākhāṇuko. Vacchakabandhanayottaṃ viya dasa saṃyojanāni. Vacchakā viya tīsu bhavesu nibbattasattā. Antobaddho bahisayitavacchako viya rūpārūpabhavesu sotāpannasakadāgāmino. Te hi kiñcāpi tattheva vasanti, saṃyojanaṃ pana tesaṃ kāmāvacarūpanibaddhameva. Kenaṭṭhena? Appahīnaṭṭhena. Rūpārūpabhavesu puthujjanopi eteheva saṅgahito. Sopi hi kiñcāpi tattha vasati, saṃyojanaṃ panassa kāmāvacarūpanibaddhameva. Bahibaddho antosayitavacchako viya kāmāvacare anāgāmī. So hi kiñcāpi kāmāvacare vasati, saṃyojanaṃ panassa rūpārūpabhavūpanibaddhameva. Antobaddho antonipanno viya kāmāvacare sotāpannasakadāgāmino. Te hi sayampi kāmāvacare vasanti, saṃyojanampi tesaṃ kāmāvacarūpanibaddhameva. Bahibaddho bahinipanno viya rūpārūpabhavesu anāgāmī. So hi sayampi tattha vasati, saṃyojanampissa rūpārūpabhavūpanibaddhameva. Antoabaddho antovicaraṇavacchako viya kāmāvacare khīṇāsavo. Bahiabaddho bahivicaraṇavacchako viya rūpārūpabhave khīṇāsavo. Saṃyojanesu pana sakkāyadiṭṭhi vicikicchā sīlabbataparāmāsoti imāni tīṇi gacchantaṃ nivārenti, gataṃ paṭiānenti. Kāmacchando byāpādoti imāni pana dve saṃyojanāni samāpattiyā vā avikkhambhetvā maggena vā asamucchinditvā rūpārūpabhave nibbattituṃ na sakkoti.

Katamo cāvusoti idaṃ thero yathā nāma puriso dve ratanapeḷā passe ṭhapetvā sampattaparisāya dve hatthe pūretvā sattavidhaṃ ratanaṃ bhājetvā dadeyya, evaṃ paṭhamaṃ ratanapeḷaṃ datvā dutiyampi tatheva dadeyya. Evamevaṃ ‘‘ajjhattasaṃyojanañca, āvuso, puggalaṃ desessāmi bahiddhāsaṃyojanañcā’’ti imāni dve padāni mātikāvasena ṭhapetvā idāni aṭṭhavidhāya parisāya bhājetvā dassetuṃ vitthārakathaṃ ārabhi.

Tattha **idhā**ti imasmiṃ sāsane. **Sīlavā hotī**ti catupārisuddhisīlehi sīlasampanno hoti. Iti thero ettāvatā ca kira catupārisuddhisīlaṃ uddisitvā ‘‘pātimokkhasaṃvarasaṃvuto’’ti iminā tattha jeṭṭhakasīlaṃ vitthāretvā dassesīti dīpavihāravāsī summatthero āha. Antevāsiko panassa tipiṭakacūḷanāgatthero āha – ‘‘ubhayatthāpi pātimokkhasaṃvarova vutto. Pātimokkhasaṃvaroyeva hi sīlaṃ, itarāni pana tīṇi sīlanti vuttaṭṭhānaṃ nāma atthī’’ti ananujānanto uttari āha – indriyasaṃvaro nāma chadvārarakkhāmattakameva, ājīvapārisuddhi dhammena samena paccayuppattimattakaṃ, paccayasannissitaṃ paṭiladdhapaccaye ‘‘idamattha’’nti paccavekkhitvā paribhuñjanamattakaṃ, nippariyāyena pana pātimokkhasaṃvarova sīlaṃ. Yassa so bhinno, ayaṃ chinnasīso viya puriso hatthapāde sesāni rakkhissatīti na vattabbo. Yassa pana so arogo, ayaṃ acchinnasīso viya puriso jīvitaṃ sesāni puna pākatikāni katvā rakkhituṃ sakkoti. Tasmā sīlavāti iminā pātimokkhasaṃvaraṃ uddisitvā taṃ vitthārento ‘‘pātimokkhasaṃvarasaṃvuto’’tiādimāhāti.

Tattha **pātimokkhasaṃvarasaṃvuto**ti pātimokkhasaṃvarena samannāgato. **Ācāragocarasampanno**ti ācārena ca gocarena ca sampanno. **Aṇumattesū**ti appamattakesu. **Vajjesū**ti akusaladhammesu. **Bhayadassāvī**ti bhayadassī. **Samādāyā**ti sammā ādiyitvā. **Sikkhati sikkhāpadesū**ti taṃ taṃ sikkhāpadaṃ samādiyitvā sikkhati. Apica **samādāya sikkhati sikkhāpadesū**ti yaṃkiñci sikkhāpadesu sikkhākoṭṭhāsesu sikkhitabbaṃ kāyikaṃ vā vācasikaṃ vā, taṃ sabbaṃ sammā ādāya sikkhati. Ayamettha saṅkhepo, vitthārato pana sabbānetāni pātimokkhasaṃvarādīni padāni visuddhimagge (visuddhi. 1.14 ādayo) vuttāni, catupārisuddhisīlañca sabbākārena vibhajitvā dassitaṃ. **Aññataraṃ devanikāya**nti chasu kāmāvacaradevaghaṭāsu aññataraṃ devaghaṭaṃ. **Āgāmī hotī**ti heṭṭhā āgāmī hoti. **Āgantā itthatta**nti itthattaṃ mānusakapañcakkhandhabhāvameva āgantā hoti. Tatrūpapattiko vā uparūpapattiko vā na hoti, puna heṭṭhāgāmīyeva hotīti dasseti. Iminā aṅgena sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno heṭṭhimaṃ maggadvayañceva phaladvayañca kathitaṃ.

Aññataraṃ santaṃ cetovimuttinti aṭṭhasu samāpattīsu aññataraṃ catutthajjhānasamāpattiṃ. Sā hi paccanīkakilesānaṃ santattā santā, teheva ca kilesehi cetaso vimuttattā cetovimuttīti vuccati. **Aññataraṃ devanikāya**nti pañcasu suddhāvāsadevanikāyesu aññataraṃ. **Anāgantā itthatta**nti puna imaṃ pañcakkhandhabhāvaṃ anāgantā, heṭṭhūpapattiko na hoti, uparūpapattiko vā hoti tattheva vā parinibbāyīti dasseti. Iminā aṅgena samādhikammikassa bhikkhuno tayo maggā tīṇi ca phalāni kathitāni.

Kāmānaṃyeva nibbidāyāti duvidhānampi kāmānaṃ nibbindanatthāya ukkaṇṭhanatthāya. **Virāgāyā**ti virajjanatthāya. **Nirodhāyā**ti appavattikaraṇatthāya. **Paṭipanno hotī**ti paṭipattiṃ paṭipanno hoti. Ettāvatā sotāpannassa ca sakadāgāmino ca pañcakāmaguṇikarāgakkhayatthāya anāgāmimaggavipassanā kathitā hoti. **Bhavānaṃyevā**ti tiṇṇaṃ bhavānaṃ. Iminā anāgāmino bhavarāgakkhayatthāya arahattamaggavipassanā kathitā hoti. **Taṇhākkhayāya paṭipanno hotī**ti imināpi sotāpannasakadāgāmīnaṃyeva pañcakāmaguṇikataṇhākkhayakaraṇatthaṃ anāgāmimaggavipassanā kathitā. **So lobhakkhayāyā**ti imināpi anāgāmino bhavalobhakkhayatthāya arahattamaggavipassanāva kathitā. **Aññataraṃ devanikāya**nti suddhāvāsesveva aññataraṃ devanikāyaṃ. **Anāgantā itthatta**nti imaṃ khandhapañcakabhāvaṃ anāgantā, heṭṭhūpapattiko na hoti, uparūpapattiko vā hoti, tattheva vā parinibbāyati.

Iti paṭhamena aṅgena sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno heṭṭhimāni dve maggaphalāni kathitāni, dutiyena samādhikammikassa tīṇi maggaphalāni, ‘‘so kāmāna’’nti iminā sotāpannasakadāgāmīnaṃ pañcakāmaguṇikarāgakkhayāya upari anāgāmimaggavipassanā, ‘‘so bhavānaṃyevā’’ti iminā anāgāmissa upari arahattamaggavipassanā, ‘‘so taṇhākkhayāyā’’ti iminā sotāpannasakadāgāmīnaṃ pañcakāmaguṇikataṇhākkhayāya upari anāgāmimaggavipassanā, ‘‘so lobhakkhayāyā’’ti iminā anāgāmino bhavalobhakkhayāya upari arahattamaggavipassanā kathitāti evaṃ chahi mukhehi vipassanaṃ kathetvā desanaṃ yathānusandhiṃ pāpesi. Desanāpariyosāne koṭisatasahassadevatā arahattaṃ pāpuṇiṃsu, sotāpannādīnaṃ paricchedova nāhosi. Yathā ca imasmiṃ samāgame, evaṃ mahāsamayasutte maṅgalasutte ca cūḷarāhulovādasutte ca koṭisatasahassadevatā arahattaṃ pāpuṇiṃsu, sotāpannādīnaṃ devamanussānaṃ paricchedo nāhosi.

Samacittā devatāti cittassa sukhumabhāvasamatāya samacittā. Sabbāpi hi tā attano attabhāve sukhume cittasarikkhake katvā māpesuṃ. Tena samacittā nāma jātā. Aparenapi kāraṇena samacittā – ‘‘therena samāpatti tāva kathitā, samāpattithāmo pana na kathito. Mayaṃ dasabalaṃ pakkositvā samāpattiyā thāmaṃ kathāpessāmā’’ti sabbāpi ekacittā ahesuntipi samacittā. Aparampi kāraṇaṃ – ‘‘therena ekena pariyāyena samāpattipi samāpattithāmopi kathito, ko nu kho imaṃ samāgamaṃ sampatto, ko na sampatto’’ti olokayamānā tathāgatassa asampattabhāvaṃ disvā ‘‘mayaṃ tathāgataṃ pakkositvā parisaṃ paripuṇṇaṃ karissāmā’’ti sabbāpi ekacittā ahesuntipi samacittā. Aparampi kāraṇaṃ – anāgate kocideva bhikkhu vā bhikkhunī vā devo vā manusso vā ‘‘ayaṃ desanā sāvakabhāsitā’’ti agāravaṃ kareyya, sammāsambuddhaṃ pakkositvā imaṃ desanaṃ sabbaññubhāsitaṃ karissāma. Evaṃ anāgate garubhāvanīyā bhavissatīti sabbāva ekacittā ahesuntipi samacittā. Aparampi kāraṇaṃ – sabbāpi hi tā ekasamāpattilābhiniyo vā ahesuṃ ekārammaṇalābhiniyo vāti evampi samacittā.

Haṭṭhāti tuṭṭhapahaṭṭhā āmoditā pamoditā. **Sādhū**ti āyācanatthe nipāto. **Anukampaṃ upādāyā**ti na therassa anukampaṃ kāruññaṃ anuddayaṃ paṭicca, na ca imasmiṃ ṭhāne therassa anukampitabbakiccaṃ atthi. Yasmiṃ hi divase thero sūkarakhataleṇadvāre bhāgineyyassa dīghanakhaparibbājakassa vedanākammaṭṭhāne (ma. ni. 2.206) kathiyamāne tālavaṇṭaṃ gahetvā satthāraṃ bījamāno ṭhito parassa vaḍḍhitabhojanaṃ bhuñjitvā khudaṃ vinodento viya parassa sajjitapasādhanaṃ sīse paṭimuñcanto viya ca sāvakapāramiñāṇassa nippadesato matthakaṃ patto, tasmiṃyeva divase bhagavatā anukampito nāma. Avasesānaṃ pana taṃ ṭhānaṃ sampattānaṃ devamanussānaṃ anukampaṃ upādāya gacchatu bhagavāti bhagavantaṃ yāciṃsu.

Balavā purisoti dubbalo hi khippaṃ samiñjanapasāraṇaṃ kātuṃ na sakkoti, balavāva sakkoti. Tenetaṃ vuttaṃ. **Sammukhe pāturahosī**ti sammukhaṭṭhāne puratoyeva pākaṭo ahosi. **Bhagavā etadavocā**ti etaṃ ‘‘idha sāriputtā’’tiādinā nayena attano āgamanakāraṇaṃ avoca. Evaṃ kirassa ahosi – ‘‘sace koci bālo akataññū bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā evaṃ cinteyya – ‘sāriputtatthero mahantaṃ parisaṃ alattha, sammāsambuddho ettakaṃ adhivāsetuṃ asakkonto usūyāya parisaṃ uṭṭhāpetuṃ āgato’ti. So imaṃ mayi manopadosaṃ katvā apāye nibbatteyyā’’ti. Athattano āgamanakāraṇaṃ kathento etaṃ ‘‘idha sāriputtā’’tiādivacanaṃ avoca.

Evaṃ attano āgamanakāraṇaṃ kathetvā idāni samāpattiyā thāmaṃ kathetuṃ **tā kho pana, sāriputta, devatā dasapi hutvā**tiādimāha. Tattha yasavasena vā atthaṃ āharituṃ vaṭṭati samāpattivasena vā. Yasavasena tāva mahesakkhā devatā dasa dasa ekaṭṭhāne aṭṭhaṃsu, tāhi appesakkhatarā vīsati vīsati ekaṭṭhāne aṭṭhaṃsu, tāhi appesakkhatarā…pe… saṭṭhi saṭṭhi ekaṭṭhāne aṭṭhaṃsu. Samāpattivasena pana yāhi paṇītā samāpatti bhāvitā, tā saṭṭhi saṭṭhi ekaṭṭhāne aṭṭhaṃsu. Yāhi tato hīnatarā, tā paññāsa paññāsa…pe… yāhi tato hīnatarā samāpatti bhāvitā…pe… tā dasa dasa ekaṭṭhāne aṭṭhaṃsu. Yāhi vā hīnā bhāvitā, tā dasa dasa ekaṭṭhāne aṭṭhaṃsu. Yāhi tato paṇītatarā bhāvitā, tā vīsati vīsati. Yāhi tato paṇītatarā…pe… tā saṭṭhi saṭṭhi ekaṭṭhāne aṭṭhaṃsu.

Āraggakoṭinitudanamatteti āraggakoṭiyā patanamatte okāse. **Na ca aññamaññaṃ byābādhentī**ti evaṃ sambādhe ṭhāne tiṭṭhantiyopi aññamaññaṃ na byābādhenti na ghaṭṭenti, asampīḷā asambādhāva ahesuṃ. ‘‘Tava hattho maṃ bādhati, tava pādo maṃ bādhati, tvaṃ maṃ maddantī ṭhitā’’ti vattabbakāraṇaṃ nāhosi. **Tattha nūnā**ti tasmiṃ bhave nūna. **Tathācittaṃ bhāvita**nti tenākārena cittaṃ bhāvitaṃ. **Yena tā devatā**ti yena tathābhāvitena cittena tā devatā dasapi hutvā…pe… tiṭṭhanti, na ca aññamaññaṃ byābādhentīti. **Idheva kho**ti sāsane vā manussaloke vā bhummaṃ, imasmiṃyeva sāsane imasmiṃyeva manussaloketi attho. Tāsañhi devatānaṃ imasmiṃyeva manussaloke imasmiṃyeva ca sāsane taṃ cittaṃ bhāvitaṃ, yena tā sante rūpabhave nibbattā, tato ca pana āgantvā evaṃ sukhume attabhāve māpetvā ṭhitā. Tattha kiñcāpi kassapadasabalassa sāsane tīṇi maggaphalāni nibbattetvā brahmaloke nibbattadevatāpi atthi, sabbabuddhānaṃ pana ekāva anusāsanī ekaṃ sāsananti katvā ‘‘idheva kho, sāriputtā’’ti aññabuddhānaṃ sāsanampi imameva sāsanaṃ karonto āha. Ettāvatā tathāgatena samāpattiyā thāmo kathito.

Idāni sāriputtattheraṃ ārabbha tantivasena anusāsaniṃ kathento **tasmātiha, sāriputtā**ti āha. Tattha **tasmā**ti yasmā tā devatā idheva santaṃ samāpattiṃ nibbattetvā sante bhave nibbattā, tasmā. **Santindriyā**ti pañcannaṃ indriyānaṃ santatāya nibbutatāya paṇītatāya santindriyā. **Santamānasā**ti mānasassa santatāya nibbutatāya paṇītatāya santamānasā. **Santaṃyeva upahāraṃ upaharissāmā**ti kāyacittūpahāraṃ santaṃ nibbutaṃ paṇītaṃyeva upaharissāma. **Sabrahmacārīsū**ti samānaṃ ekuddesatādiṃ brahmaṃ carantesu sahadhammikesu. **Evañhi vo, sāriputta, sikkhitabba**nti iminā ettakena vārena bhagavā desanaṃ sabbaññubhāsitaṃ akāsi. **Anassu**nti naṭṭhā vinaṭṭhā. **Ye imaṃ dhammapariyāyaṃ nāssosu**nti ye attano pāpikaṃ tucchaṃ niratthakaṃ diṭṭhiṃ nissāya imaṃ evarūpaṃ dhammadesanaṃ sotuṃ na labhiṃsūti yathānusandhinā desanaṃ niṭṭhāpesi.

38. Chaṭṭhe **varaṇāyaṃ viharatī**ti varaṇā nāma ekaṃ nagaraṃ, taṃ upanissāya viharati. **Kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānahetū**ti kāmarāgābhinivesahetu, kāmarāgavinibandhahetu, kāmarāgapaligedhahetu, kāmarāgapariyuṭṭhānahetu, kāmarāgaajjhosānahetūti attho. Idaṃ vuttaṃ hoti – yvāyaṃ pañca kāmaguṇe nissāya uppajjati kāmarāgo, tassābhinivesādihetu. Kāmarāgena abhiniviṭṭhattā vinibaddhattā tasmiṃyeva ca kāmarāge mahāpaṅke viya paligedhattā anupaviṭṭhattā teneva ca kāmarāgena pariyuṭṭhitattā gahitattā kāmarāgeneva ca ajjhositattā gilitvā pariniṭṭhapetvā gahitattāti. **Diṭṭhirāgā**dipadesupi eseva nayo. **Diṭṭhirāgo**ti panettha dvāsaṭṭhi diṭṭhiyo nissāya uppajjanakarāgo veditabbo. **Puratthimesu janapadesū**ti therassa vasanaṭṭhānato sāvatthijanapado puratthimadisābhāge hoti, thero ca nisīdantopi tatomukhova nisinno, tasmā evamāha. **Udānaṃ udānesī**ti udāhāraṃ udāhari. Yathā hi yaṃ telaṃ mānaṃ gahetuṃ na sakkoti, vissanditvā gacchati, taṃ avasesakoti vuccati. Yañca jalaṃ taḷākaṃ gahetuṃ na sakkoti, ajjhottharitvā gacchati, taṃ oghoti vuccati, evamevaṃ yaṃ pītivacanaṃ hadayaṃ gahetuṃ na sakkoti, adhikaṃ hutvā anto asaṇṭhahitvā bahi nikkhamati, taṃ udānanti vuccati, evarūpaṃ pītimayavacanaṃ nicchāresīti attho.

39. Sattame **gundāvane**ti evaṃ nāmake vane. **Upasaṅkamī**ti ‘‘mahākaccānatthero kira nāma attano pitumattampi ayyakamattampi disvā neva abhivādeti na paccuṭṭheti na āsanena nimantetī’’ti sutvā ‘‘na sakkā ettakena niṭṭhaṃ gantuṃ, upasaṅkamitvā naṃ pariggaṇhissāmī’’ti bhuttapātarāso yenāyasmā mahākaccāno tenupasaṅkami. **Jiṇṇe**ti jarājiṇṇe. **Vuddhe**ti vayovuddhe. **Mahallake**ti jātimahallake. **Addhagate**ti dīghakāladdhānaṃ atikkante. **Vayoanuppatte**ti pacchimavayaṃ anuppatte. **Tayidaṃ, bho kaccāna, tathevā**ti, bho kaccāna, yaṃ taṃ amhehi kevalaṃ sutameva, taṃ iminā diṭṭhena sameti. Tasmā taṃ tatheva, na aññathā. **Na hi bhavaṃ kaccāno brāhmaṇe**ti idaṃ attānaṃ sandhāya vadati. Ayaṃ kirassa adhippāyo – amhe evaṃ mahallake disvā bhoto kaccānassa abhivādanamattampi paccuṭṭhānamattampi āsanena nimantanamattampi natthīti. **Na sampannamevā**ti na yuttameva na anucchavikameva.

Thero brāhmaṇassa vacanaṃ sutvā ‘‘ayaṃ brāhmaṇo neva vuddhe jānāti na dahare, ācikkhissāmissa vuddhe ca dahare cā’’ti desanaṃ vaḍḍhento **atthi brāhmaṇā**tiādimāha. Tattha **jānatā**ti sabbaṃ neyyaṃ jānantena. **Passatā**ti tadeva hatthe ṭhapitaṃ āmalakaṃ viya passantena. **Vuddhabhūmī**ti yena kāraṇena vuddho nāma hoti, taṃ kāraṇaṃ. **Daharabhūmī**ti yena kāraṇena daharo nāma hoti, taṃ kāraṇaṃ. **Āsītiko**ti asītivassavayo. **Nāvutiko**ti navutivassavayo. **Kāme paribhuñjatī**ti vatthukāme kilesakāmeti duvidhepi kāme kamanavasena paribhuñjati. **Kāmamajjhāvasatī**ti duvidhepi kāme ghare gharassāmiko viya vasati adhivasati. **Kāmapariyesanāya ussuko**ti duvidhānampi kāmānaṃ pariyesanatthaṃ ussukkamāpanno. **Bālo na therotveva saṅkhyaṃ gacchatī**ti so na thero bālo mandotveva gaṇanaṃ gacchati. Vuttaṃ hetaṃ –

‘‘Na tena thero so hoti, yenassa palitaṃ siro;
Paripakko vayo tassa, moghajiṇṇoti vuccatī’’ti. (dha. pa. 260);

Daharoti taruṇo. **Yuvā**ti yobbanena samannāgato. **Susukāḷakeso**ti suṭṭhu kāḷakeso. **Bhadrena yobbanena samannāgato**ti yena yobbanena samannāgato yuvā, taṃ yobbanaṃ bhadraṃ laddhakanti dasseti. **Paṭhamena vayasā**ti paṭhamavayo nāma tettiṃsa vassāni, tena samannāgatoti attho. **Paṇḍito therotveva saṅkhyaṃ gacchatī**ti so evarūpo puggalo paṇḍitoti ca theroti ca gaṇanaṃ gacchati. Vuttampi cetaṃ –

‘‘Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro, thero iti pavuccatī’’ti. (dha. pa. 261);

40. Aṭṭhame **corā balavanto hontī**ti pakkhasampannā, parivārasampannā, dhanasampannā, nivāsaṭṭhānasampannā, vāhanasampannā ca honti. **Rājāno tasmiṃ samaye dubbalā hontī**ti tasmiṃ samaye rājāno tāsaṃ sampattīnaṃ abhāvena dubbalā honti. **Atiyātu**nti bahiddhā janapadacārikaṃ caritvā icchiticchitakkhaṇe antonagaraṃ pavisituṃ. **Niyyātu**nti ‘‘corā janapadaṃ vilumpanti maddanti, te nisedhessāmā’’ti paṭhamayāme vā majjhimayāme vā pacchimayāme vā nikkhamituṃ phāsukaṃ na hoti. Tato uṭṭhāya corā manusse pothetvā acchinditvā gacchanti. **Paccantime vā janapade anusaññātu**nti gāmaṃ vāsakaraṇatthāya setuṃ attharaṇatthāya pokkharaṇiṃ khaṇāpanatthāya sālādīnaṃ karaṇatthāya paccantime janapade anusaññātumpi na sukhaṃ hoti. **Brāhmaṇagahapatikāna**nti antonagaravāsīnaṃ brāhmaṇagahapatikānaṃ. **Bāhirāni vā kammantānī**ti bahigāme ārāme khettakammantāni. **Pāpabhikkhū balavanto hontī**ti pakkhuttarā yasuttarā puññavanto bahukehi upaṭṭhākehi ca upaṭṭhākīhi ca samannāgatā rājarājamahāmattasannissitā. **Pesalā bhikkhū tasmiṃ samaye dubbalā hontī**ti tasmiṃ samaye piyasīlā bhikkhū tāsaṃ sampattīnaṃ abhāvena dubbalā honti. **Tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyantī**ti nissaddā hutvā saṅghamajjhe nisinnā kiñci ekavacanampi mukhaṃ ukkhipitvā kathetuṃ asakkontā pajjhāyantā viya nisīdanti. **Tayida**nti tadetaṃ kāraṇaṃ. Sukkapakkho vuttavipallāsena veditabbo.

41. Navame **micchāpaṭipattādhikaraṇahetū**ti micchāpaṭipattiyā kāraṇahetu paṭipajjanahetūti attho. **Ñāyaṃ dhammaṃ kusala**nti sahavipassanakaṃ maggaṃ. Evarūpo hi sahavipassanakaṃ maggaṃ ārādhetuṃ sampādetuṃ pūretuṃ na sakkoti. Sukkapakkho vuttavipallāsena veditabbo. Imasmiṃ sutte saha vipassanāya maggo kathito.

42. Dasame **duggahitehī**ti uppaṭipāṭiyā gahitehi. **Byañjanappatirūpakehī**ti byañjanaso patirūpakehi akkharacitratāya laddhakehi. **Atthañca dhammañca paṭibāhantī**ti suggahitasuttantānaṃ atthañca pāḷiñca paṭibāhanti, attano duggahitasuttantānaṃyeva atthañca pāḷiñca uttaritaraṃ katvā dassenti. Sukkapakkho vuttavipallāsena veditabbo. Imasmiṃ sutte sāsanassa vuddhi ca parihāni ca kathitāti.

Samacittavaggo catuttho.

5. Parisavaggavaṇṇanā

43. Pañcamassa paṭhame **uttānā**ti pākaṭā appaṭicchannā. **Gambhīrā**ti guḷhā paṭicchannā. **Uddhatā**ti uddhaccena samannāgatā. **Unnaḷā**ti uggatanaḷā, uṭṭhitatucchamānāti vuttaṃ hoti. **Capalā**ti pattacīvaramaṇḍanādinā cāpallena yuttā. **Mukharā**ti mukhakharā kharavacanā. **Vikiṇṇavācā**ti asaṃyatavacanā divasampi niratthakavacanapalāpino. **Muṭṭhassatī**ti vissaṭṭhasatino. **Asampajānā**ti nippaññā. **Asamāhitā**ti cittekaggatāmattassāpi alābhino. **Pākatindriyā**ti pakatiyā ṭhitehi vivaṭehi arakkhitehi indriyehi samannāgatā. Sukkapakkho vuttavipallāsena veditabbo.

44. Dutiye **bhaṇḍanajātā**ti bhaṇḍanaṃ vuccati kalahassa pubbabhāgo, taṃ tesaṃ jātanti bhaṇḍanajātā. Tathā ‘‘mayaṃ tumhe daṇḍāpessāma bandhāpessāmā’’tiādivacanappavattiyā sañjātakalahā. Ayaṃ tāva gihīsu nayo. Pabbajitā pana āpattivītikkamavācaṃ vadantā **kalahajātā** nāma. **Vivādāpannā**ti viruddhavādaṃ āpannā. **Mukhasattīhi vitudantā**ti guṇānaṃ chindanaṭṭhena dubbhāsitā vācā mukhasattiyoti vuccanti, tāhi vitudantā vijjhantā. **Samaggā**ti ekakammaṃ ekuddeso samasikkhatāti etesaṃ karaṇena samaggatāya sahitā. **Piyacakkhūhī**ti mettācakkhūhi.

45. Tatiye **aggavatī**ti uttamapuggalavatī, aggāya vā uttamāya paṭipattiyā samannāgatā. Tato viparītā **anaggavatī. Bāhulikā**ti cīvarādibāhullāya paṭipannā. Sāsanaṃ sithilaṃ gaṇhantīti **sāthalikā. Okkamane pubbaṅgamā**ti ettha okkamanaṃ vuccati avagamanaṭṭhena pañca nīvaraṇāni, tena pañcanīvaraṇapūraṇe pubbaṅgamāti vuttaṃ hoti. **Paviveke**ti upadhiviveke nibbāne. **Nikkhittadhurā**ti tividhepi viveke oropitadhurā. **Na vīriyaṃ ārabhantī**ti duvidhampi vīriyaṃ na karonti. **Appattassa pattiyā**ti pubbe appattassa jhānavipassanāmaggaphalavisesassa pattiatthāya. Itaraṃ padadvayaṃ tasseva vevacanaṃ. **Pacchimā janatā**ti saddhivihārikaantevāsikajano. **Diṭṭhānugatiṃ āpajjatī**ti ācariyupajjhāyehi kataṃ anukaronto diṭṭhassa tesaṃ ācārassa anugatiṃ āpajjati nāma. Sesaṃ vuttapaṭipakkhanayena veditabbaṃ.

46. Catutthe **ariyā**ti ariyasāvakaparisā. **Anariyā**ti puthujjanaparisā. **‘‘Idaṃ dukkha’’nti yathābhūtaṃ nappajānantī**ti ṭhapetvā taṇhaṃ tebhūmakā pañcakkhandhā dukkhasaccaṃ nāma, ettakameva dukkhaṃ, ito uddhaṃ dukkhaṃ natthīti yathāsabhāvato nappajānanti. Esa nayo sabbattha. Sesapadesu pana tassa dukkhassa samuṭṭhāpikā purimataṇhā **samudayo** nāma, tassāyeva taṇhāya, dvinnampi vā tesaṃ saccānaṃ accantakkhayo asamuppatti **dukkhanirodho** nāma, aṭṭhaṅgiko ariyamaggo **dukkhanirodhagāminī paṭipadā** nāmāti evaṃ imasmiṃ sutte catūhi saccehi cattāro maggā ca cattāri ca phalāni kathitāni.

47. Pañcame **parisākasaṭo**ti kasaṭaparisā kacavaraparisā palāpaparisāti attho. **Parisāmaṇḍo**ti pasannaparisā sāraparisāti attho. **Chandāgatiṃ gacchantī**ti chandena agatiṃ gacchanti, akattabbaṃ karontīti attho. Sesapadesupi eseva nayo. Imāni pana cattāri agatigamanāni bhaṇḍabhājanīye ca vinicchayaṭṭhāne ca labbhanti. Tattha bhaṇḍabhājanīye tāva attano bhārabhūtānaṃ bhikkhūnaṃ amanāpe bhaṇḍake patte taṃ parivattetvā manāpaṃ dento **chandāgatiṃ gacchati** nāma. Attano pana abhārabhūtānaṃ manāpe bhaṇḍake patte taṃ parivattetvā amanāpaṃ dento **dosāgatiṃ gacchati** nāma. Bhaṇḍakabhājanīyavatthuñca ṭhitikañca ajānanto **mohāgatiṃ gacchati** nāma. Mukharānaṃ vā rājādinissitānaṃ vā ‘‘ime me amanāpe bhaṇḍake dinne anatthampi kareyyu’’nti bhayena parivattetvā manāpaṃ dento **bhayāgatiṃ gacchati** nāma. Yo pana evaṃ na gacchati, sabbesaṃ tulābhūto pamāṇabhūto majjhatto hutvā yaṃ yassa pāpuṇāti, taññeva tassa deti, ayaṃ catubbidhampi agatigamanaṃ na gacchati nāma. Vinicchayaṭṭhāne pana attano bhārabhūtassa garukāpattiṃ lahukāpattīti katvā kathento **chandāgatiṃ gacchati** nāma. Itarassa lahukāpattiṃ garukāpattīti katvā kathento **dosāgatiṃ gacchati** nāma. Āpattivuṭṭhānaṃ pana samuccayakkhandhakañca ajānanto **mohāgatiṃ gacchati** nāma. Mukharassa vā rājapūjitassa vā ‘‘ayaṃ me garukaṃ katvā āpattiṃ kathentassa anatthampi kareyyā’’ti garukameva lahukāti katvā kathento **bhayāgatiṃ gacchati** nāma. Yo pana sabbesaṃ yathābhūtameva katheti, ayaṃ catubbidhampi agatigamanaṃ na gacchati nāma.

48. Chaṭṭhe **okkācitavinītā**ti dubbinītā. **No paṭipucchāvinītā**ti na pucchitvā vinītā. **Gambhīrā**ti pāḷivasena gambhīrā sallasuttasadisā. **Gambhīratthā**ti atthavasena gambhīrā mahāvedallasuttasadisā. **Lokuttarā**ti lokuttaraatthadīpakā. **Suññatāpaṭisaṃyuttā**ti sattasuññaṃ dhammamattameva pakāsakā asaṅkhatasaṃyuttasadisā. **Na aññā cittaṃ upaṭṭhapentī**ti vijānanatthāya cittaṃ na upaṭṭhapenti, niddāyanti vā aññavihitā vā honti. **Uggahetabbaṃ pariyāpuṇitabba**nti uggahetabbe ca pariyāpuṇitabbe ca. **Kavitā**ti kavīhi katā. Itaraṃ tasseva vevacanaṃ. **Cittakkharā**ti vicitraakkharā. Itaraṃ tasseva vevacanaṃ. **Bāhirakā**ti sāsanato bahibhūtā. **Sāvakabhāsitā**ti tesaṃ tesaṃ sāvakehi bhāsitā. **Sussūsantī**ti akkharacittatāya ceva sarasampattiyā ca attamanā hutvā suṇanti. **Na ceva aññamaññaṃ paṭipucchantī**ti aññamaññaṃ atthaṃ vā anusandhiṃ vā pubbāparaṃ vā na pucchanti. **Na ca paṭivicarantī**ti pucchanatthāya cārikaṃ na vicaranti. **Idaṃ katha**nti idaṃ byañjanaṃ kathaṃ ropetabbaṃ kinti ropetabbaṃ? **Imassa ko attho**ti imassa bhāsitassa ko attho, kā anusandhi, kiṃ pubbāparaṃ? **Avivaṭa**nti paṭicchannaṃ. **Na vivarantī**ti na ugghāṭenti. **Anuttānīkata**nti apākaṭaṃ kataṃ. **Na uttāniṃ karontī**ti pākaṭaṃ na karonti. **Kaṅkhāṭhāniyesū**ti kaṅkhāya kāraṇabhūtesu. Sukkapakkho vuttavipallāsena veditabbo.

49. Sattame **āmisagarū**ti catupaccayagarukā lokuttaradhammaṃ lāmakato gahetvā ṭhitaparisā. **Saddhammagarū**ti nava lokuttaradhamme garuke katvā cattāro paccaye lāmakato gahetvā ṭhitaparisā. **Ubhatobhāgavimutto**ti dvīhi bhāgehi vimutto. **Paññāvimutto**ti paññāya vimutto sukkhavipassakakhīṇāsavo. **Kāyasakkhī**ti kāyena jhānaphassaṃ phusitvā pacchā nirodhaṃ nibbānaṃ sacchikatvā ṭhito. **Diṭṭhippatto**ti diṭṭhantaṃ patto. Ime dvepi chasu ṭhānesu labbhanti. **Saddhāvimutto**ti saddahanto vimutto. Ayampi chasu ṭhānesu labbhati. Dhammaṃ anussaratīti **dhammānusārī**. Saddhaṃ anussaratīti **saddhānusārī**. Ime dvepi paṭhamamaggasamaṅgino. **Kalyāṇadhammo**ti sundaradhammo. **Dussīlo pāpadhammo**ti nissīlo lāmakadhammo. Imaṃ kasmā gaṇhanti? Sabbesu hi ekasadisesu jātesu sīlavantesu balavagāravaṃ na hoti, ekaccesu pana dussīlesu sati sīlavantānaṃ upari balavagāravaṃ hotīti maññantā gaṇhanti. **Te tena lābhaṃ labhantī**ti te bhikkhū ekaccānaṃ vaṇṇaṃ ekaccānaṃ avaṇṇaṃ kathetvā cattāro paccaye labhanti. **Gathitā**ti taṇhāya ganthitā. **Mucchitā**ti taṇhāvaseneva mucchitā. **Ajjhopannā**ti ajjhosāya gilitvā pariniṭṭhapetvā ṭhitā. **Anādīnavadassāvino**ti apaccavekkhitaparibhoge ādīnavaṃ apassantā. **Anissaraṇapaññā**ti catūsu paccayesu chandarāgaapakaḍḍhanāya nissaraṇapaññāya virahitā idamatthaṃ etanti ajānantā. **Paribhuñjantī**ti sacchandarāgā hutvā paribhuñjanti.

Sukkapakkhe **ubhatobhāgavimutto**tiādīsu ayaṃ sattannampi ariyapuggalānaṃ saṅkhepapakāsanā – eko bhikkhu paññādhurena abhiniviṭṭho aṭṭha samāpattiyo nibbattetvā sotāpattimaggaṃ pāpuṇāti. So tasmiṃ khaṇe dhammānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu kāyasakkhi nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Samāpattīhi vikkhambhanavimuttiyā maggena samucchedavimuttiyāti dvikkhattuṃ vā dvīhi vā bhāgehi vimuttoti attho. Aparo paññādhurena abhiniviṭṭho samāpattiyo nibbattetuṃ asakkonto sukkhavipassakova hutvā sotāpattimaggaṃ pāpuṇāti. So tasmiṃ khaṇe dhammānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu diṭṭhippatto nāma, arahattaphalakkhaṇe paññāvimutto nāma. Aparo saddhādhurena abhiniviṭṭho aṭṭha samāpattiyo nibbattetvā sotāpattimaggaṃ pāpuṇāti. So tasmiṃ khaṇe saddhānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu kāyasakkhi nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Aparo saddhādhurena abhiniviṭṭho samāpattiyo nibbattetuṃ asakkonto sukkhavipassakova hutvā sotāpattimaggaṃ pāpuṇāti. So tasmiṃ khaṇe saddhānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu saddhāvimutto nāma, arahattaphalakkhaṇe paññāvimutto nāma.

50. Aṭṭhame **visamā**ti sapakkhalanaṭṭhena visamā. **Samā**ti nipakkhalanaṭṭhena samā. **Adhammakammānī**ti uddhammāni kammāni. **Avinayakammānī**ti ubbinayāni kammāni.

51. Navame **adhammikā**ti niddhammā. **Dhammikā**ti dhammayuttā.

52. Dasame **adhikaraṇa**nti vivādādhikaraṇādicatubbidhaṃ adhikaraṇaṃ. **Ādiyantī**ti gaṇhanti. **Saññāpentī**ti jānāpenti. **Na ca saññattiṃ upagacchantī**ti saññāpanatthaṃ na sannipatanti. **Na ca nijjhāpentī**ti na pekkhāpenti. **Na ca nijjhattiṃ upagacchantī**ti aññamaññaṃ nijjhāpanatthāya na sannipatanti. **Asaññattibalā**ti asaññattiyeva balaṃ etesanti asaññattibalā. **Appaṭinissaggamantino**ti yesaṃ hi evaṃ hoti – ‘‘sace amhehi gahitaṃ adhikaraṇaṃ dhammikaṃ bhavissati, gaṇhissāma. Sace adhammikaṃ, vissajjessāmā’’ti, te paṭinissaggamantino nāma honti. Ime pana na tathā mantentīti appaṭinissaggamantino. **Thāmasā parāmāsā abhinivissā**ti diṭṭhithāmena ca diṭṭhiparāmāsena ca abhinivisitvā. **Idameva sacca**nti idaṃ amhākaṃ vacanameva saccaṃ. **Moghamañña**nti avasesānaṃ vacanaṃ moghaṃ tucchaṃ. Sukkapakkho uttānatthoyevāti.

Parisavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puggalavaggavaṇṇanā

53. Dutiyapaṇṇāsakassa paṭhame cakkavattinā saddhiṃ gahitattā ‘‘lokānukampāyā’’ti na vuttaṃ. Ettha ca cakkavattino uppattiyā dve sampattiyo labhanti, buddhānaṃ uppattiyā tissopi.

54. Dutiye **acchariyamanussā**ti āciṇṇamanussā abbhutamanussā.

55. Tatiye **bahuno janassa anutappā hotī**ti mahājanassa anutāpakārī hoti. Tattha cakkavattino kālakiriyā ekacakkavāḷe devamanussānaṃ anutāpaṃ karoti, tathāgatassa kālakiriyā dasasu cakkavāḷasahassesu.

56. Catutthe **thūpārahā**ti thūpassa yuttā anucchavikā. Cakkavattino hi cetiyaṃ paṭijaggitvā dve sampattiyo labhanti, buddhānaṃ cetiyaṃ paṭijaggitvā tissopi.

57. Pañcame **buddhā**ti attano ānubhāvena cattāri saccāni buddhā.

58. Chaṭṭhe **phalantiyā**ti saddaṃ karontiyā. **Na santasantī**ti na bhāyanti. Tattha khīṇāsavo attano sakkāyadiṭṭhiyā pahīnattā na bhāyati, hatthājānīyo sakkāyadiṭṭhiyā balavattāti. Sattamaṭṭhamesupi eseva nayo.

61. Navame **kiṃpurisā**ti kinnarā. **Mānusiṃ vācaṃ na bhāsantī**ti manussakathaṃ na kathenti. Dhammāsokassa kira ekaṃ kinnaraṃ ānetvā dassesuṃ. So ‘‘kathāpetha na’’nti āha. Kinnaro kathetuṃ na icchati. Eko puriso ‘‘ahametaṃ kathāpessāmī’’ti heṭṭhāpāsādaṃ otāretvā dve khāṇuke koṭṭetvā ukkhaliṃ āropesi. Sā ubhatopassehi patati. Taṃ disvā kinnaro ‘‘kiṃ aññaṃ ekaṃ khāṇukaṃ koṭṭetuṃ na vaṭṭatī’’ti ettakameva āha. Puna aparabhāge dve kinnare ānetvā dassesuṃ. Rājā ‘‘kathāpetha ne’’ti āha. Te kathetuṃ na icchiṃsu. Eko puriso ‘‘ahamete kathāpessāmī’’ti te gahetvā antarāpaṇaṃ agamāsi. Tattheko ambapakkañca macche ca addasa, eko kabiṭṭhaphalañca ambilikāphalañca. Tattha purimo ‘‘mahāvisaṃ manussā khādanti, kathaṃ te kilāsino na hontī’’ti āha. Itaro ‘‘kathaṃ ime etaṃ nissāya kuṭṭhino na hontī’’ti āha. Evaṃ mānusiṃ vācaṃ kathetuṃ sakkontāpi dve atthe sampassamānā na kathentīti.

62. Dasame **appaṭivāno**ti anukaṇṭhito apaccosakkito.

63. Ekādasame **asantasannivāsa**nti asappurisānaṃ sannivāsaṃ. **Na vadeyyā**ti ovādena vā anusāsaniyā vā na vadeyya, mā vadatūti attho. **Therampāhaṃ na vadeyya**nti ahampi theraṃ bhikkhuṃ ovādānusāsanivasena na vadeyyaṃ. **Ahitānukampī**ti ahitaṃ icchamāno. **No hitānukampī**ti hitaṃ anicchamāno. **Noti naṃ vadeyya**nti ‘‘ahaṃ tava vacanaṃ na karissa’’nti naṃ vadeyyaṃ. **Viheṭheyya**nti vacanassa akaraṇena viheṭheyyaṃ. **Passampissa nappaṭikareyya**nti passantopi jānantopi ahaṃ tassa vacanaṃ na kareyyaṃ. Iminā upāyena sabbattha attho veditabbo. Sukkapakkhe pana **sādhūti naṃ vadeyya**nti ‘‘sādhu bhaddakaṃ sukathitaṃ tayā’’ti tassa kathaṃ abhinandanto naṃ vadeyyanti attho.

64. Dvādasame **ubhato vacīsaṃsāro**ti dvīsupi pakkhesu aññamaññaṃ akkosanapaccakkosanavasena saṃsaramānā vācā vacīsaṃsāro. **Diṭṭhipaḷāso**ti diṭṭhiṃ nissāya uppajjanako yugaggāhalakkhaṇo paḷāso diṭṭhipaḷāso nāma. **Cetaso āghāto**ti kopo. So hi cittaṃ āghātento uppajjati. **Appaccayo**ti atuṭṭhākāro, domanassanti attho. **Anabhiraddhī**ti kopoyeva. So hi anabhirādhanavasena anabhiraddhīti vuccati. **Ajjhattaṃ avūpasantaṃ hotī**ti sabbampetaṃ niyakajjhattasaṅkhāte attano citte ca saddhivihārikaantevāsikasaṅkhātāya attano parisāya ca avūpasantaṃ hoti. **Tasmeta**nti tasmiṃ etaṃ. Sesaṃ vuttanayeneva veditabbanti.

Puggalavaggo paṭhamo.

(7) 2. Sukhavaggavaṇṇanā

65. Dutiyassa paṭhame **gihisukha**nti gihīnaṃ sabbakāmanipphattimūlakaṃ sukhaṃ. **Pabbajitasukha**nti pabbajitānaṃ pabbajjāmūlakaṃ sukhaṃ.

66. Dutiye **kāmasukha**nti kāme ārabbha uppajjanakasukhaṃ. **Nekkhammasukha**nti nekkhammaṃ vuccati pabbajjā, taṃ ārabbha uppajjanakasukhaṃ.

67. Tatiye **upadhisukha**nti tebhūmakasukhaṃ. **Nirupadhisukha**nti lokuttarasukhaṃ.

68. Catutthe **sāsavasukha**nti āsavānaṃ paccayabhūtaṃ vaṭṭasukhaṃ. **Anāsavasukha**nti tesaṃ apaccayabhūtaṃ vivaṭṭasukhaṃ.

69. Pañcame **sāmisa**nti saṃkilesaṃ vaṭṭagāmisukhaṃ. **Nirāmisa**nti nikkilesaṃ vivaṭṭagāmisukhaṃ.

70. Chaṭṭhe **ariyasukha**nti aputhujjanasukhaṃ. **Anariyasukha**nti puthujjanasukhaṃ.

71. Sattame **kāyika**nti kāyaviññāṇasahajātaṃ. **Cetasika**nti manodvārikasukhaṃ. Taṃ lokiyalokuttaramissakaṃ kathitaṃ.

72. Aṭṭhame **sappītika**nti paṭhamadutiyajjhānasukhaṃ. **Nippītika**nti tatiyacatutthajjhānasukhaṃ. Tattha lokiyasappītikato lokiyanippītikaṃ, lokuttarasappītikato ca lokuttaranippītikaṃ agganti evaṃ bhummantaraṃ abhinditvā aggabhāvo veditabbo.

73. Navame **sātasukha**nti tīsu jhānesu sukhaṃ. **Upekkhāsukha**nti catutthajjhānasukhaṃ.

74. Dasame **samādhisukha**nti appanaṃ vā upacāraṃ vā pattasukhaṃ. **Asamādhisukha**nti tadubhayaṃ appattasukhaṃ.

75. Ekādasame **sappītikārammaṇa**nti sappītikaṃ jhānadvayaṃ paccavekkhantassa uppannasukhaṃ. **Nippītikārammaṇe**pi eseva nayo. Dvādasamepi imināva upāyena attho veditabbo.

77. Terasame **rūpārammaṇa**nti rūpāvacaracatutthajjhānārammaṇaṃ, yaṃkiñci rūpaṃ ārabbha uppajjanakaṃ vā. **Arūpārammaṇa**nti arūpāvacarajjhānārammaṇaṃ, yaṃkiñci arūpaṃ ārabbha uppajjanakaṃ vāti.

Sukhavaggo dutiyo.

(8) 3. Sanimittavaggavaṇṇanā

78-79. Tatiyassa paṭhame **sanimittā**ti sakāraṇā. Dutiyādīsupi eseva nayo. Nidānaṃ hetu saṅkhāro paccayo rūpanti sabbānipi hi etāni kāraṇavevacanāneva.

84. Sattame **savedanā**ti paccayabhūtāya sampayuttavedanāya satiyeva uppajjanti, nāsatīti attho. Aṭṭhamanavamesupi eseva nayo.

87. Dasame **saṅkhatārammaṇā**ti paccayanibbattaṃ saṅkhatadhammaṃ ārammaṇaṃ katvāva uppajjanti. **No asaṅkhatārammaṇā**ti asaṅkhataṃ pana nibbānaṃ ārabbha na uppajjanti. **Na hontī**ti maggakkhaṇe na honti nāma, phale patte nāhesunti. Evametesu dasasupi ṭhānesu yāva arahattā desanā desitāti.

Sanimittavaggo tatiyo.

(9) 4. Dhammavaggavaṇṇanā

88. Catutthassa paṭhame **cetovimuttī**ti phalasamādhi. **Paññāvimuttī**ti phalapaññā.

89. Dutiye **paggāho**ti vīriyaṃ. **Avikkhepo**ti cittekaggatā.

90. Tatiye **nāma**nti cattāro arūpakkhandhā. **Rūpa**nti rūpakkhandho. Iti imasmiṃ sutte dhammakoṭṭhāsaparicchedañāṇaṃ nāma kathitaṃ.

91. Catutthe **vijjā**ti phalañāṇaṃ. **Vimuttī**ti taṃsampayuttā sesadhammā.

92. Pañcame **bhavadiṭṭhī**ti sassatadiṭṭhi. **Vibhavadiṭṭhī**ti ucchedadiṭṭhi. Chaṭṭhasattamāni uttānatthāneva.

95. Aṭṭhame **dovacassatā**ti dubbacabhāvo. **Pāpamittatā**ti pāpamittasevanabhāvo. Navamaṃ vuttavipariyāyena veditabbaṃ.

97. Dasame **dhātukusalatā**ti aṭṭhārasa dhātuyo dhātūti jānanaṃ. **Manasikārakusalatā**ti tāsaṃyeva dhātūnaṃ aniccādivasena lakkhaṇattayaṃ āropetvā jānanaṃ.

98. Ekādasame **āpattikusalatā**ti pañcannañca sattannañca āpattikkhandhānaṃ jānanaṃ. **Āpattivuṭṭhānakusalatā**ti desanāya vā kammavācāya vā āpattīhi vuṭṭhānajānananti.

Dhammavaggo catuttho.

(10) 5. Bālavaggavaṇṇanā

99. Pañcamassa paṭhame **anāgataṃ bhāraṃ vahatī**ti ‘‘sammajjanī padīpo ca, udakaṃ āsanena ca, chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo, pātimokkhaṃ therabhāroti vuccatī’’ti imaṃ dasavidhaṃ therabhāraṃ navako hutvā therena anajjhiṭṭho karonto anāgataṃ bhāraṃ vahati nāma. **Āgataṃ bhāraṃ na vahatī**ti thero samāno tameva dasavidhaṃ bhāraṃ attanā vā akaronto paraṃ vā asamādapento āgataṃ bhāraṃ na vahati nāma. Dutiyasuttepi imināva nayena attho veditabbo.

101. Tatiye **akappiye kappiyasaññī**ti akappiye sīhamaṃsādimhi ‘‘kappiyaṃ ida’’nti evaṃsaññī. **Kappiye akappiyasaññī**ti kumbhīlamaṃsabiḷāramaṃsādimhi kappiye ‘‘akappiyaṃ ida’’nti evaṃsaññī. Catutthaṃ vuttanayeneva veditabbaṃ.

103. Pañcame **anāpattiyā āpattisaññī**ti āpucchitvā bhaṇḍakaṃ dhovantassa, pattaṃ pacantassa, kese chindantassa, gāmaṃ pavisantassātiādīsu anāpatti, tattha ‘‘āpatti aya’’nti evaṃsaññī. **Āpattiyā anāpattisaññī**ti tesaññeva vatthūnaṃ anāpucchākaraṇe āpatti, tattha ‘‘anāpattī’’ti evaṃsaññī. Chaṭṭhepi vuttanayeneva attho veditabbo. Sattamādīni uttānatthāneva.

109. Ekādasame **āsavā**ti kilesā. **Na kukkuccāyitabba**nti saṅghabhogassa apaṭṭhapanaṃ avicāraṇaṃ na kukkuccāyitabbaṃ nāma, taṃ kukkuccāyati. **Kukkuccāyitabba**nti tasseva paṭṭhapanaṃ vicāraṇaṃ, taṃ na kukkuccāyati. Dvādasamādīni heṭṭhā vuttanayeneva veditabbānīti.

Bālavaggo pañcamo.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Āsāduppajahavaggavaṇṇanā

119. Tatiyassa paṇṇāsakassa paṭhame **āsā**ti taṇhā. **Duppajahā**ti duccajā dunnīharā. Lābhāsāya duppajahabhāvena sattā dasapi vassāni vīsatipi saṭṭhipi vassāni ‘‘ajja labhissāma, sve labhissāmā’’ti rājānaṃ upaṭṭhahanti, kasikammādīni karonti, ubhatobyūḷhaṃ saṅgāmaṃ pakkhandanti, ajapathasaṅkupathādayo paṭipajjanti, nāvāya mahāsamuddaṃ pavisanti. Jīvitāsāya duppajahattā sampatte maraṇakālepi vassasatajīviṃ attānaṃ maññanti. So kammakammanimittādīni passantopi ‘‘dānaṃ dehi pūjaṃ, karohī’’ti anukampakehi vuccamāno ‘‘nāhaṃ marissāmi, jīvissāmi’’cceva āsāya kassaci vacanaṃ na gaṇhāti.

120. Dutiye **pubbakārī**ti paṭhamaṃ upakārassa kārako. **Kataññūkatavedī**ti tena kataṃ ñatvā pacchā kārako. Tesu pubbakārī ‘‘iṇaṃ demī’’ti saññaṃ karoti, pacchā kārako ‘‘iṇaṃ jīrāpemī’’ti saññaṃ karoti.

121. Tatiye **titto ca tappetā cā**ti paccekabuddho ca tathāgatasāvako ca khīṇāsavo titto nāma, tathāgato arahaṃ sammāsambuddho titto ca tappetā ca.

122. Catutthe **duttappayā**ti dāyakena duttappayā tappetuṃ na sukarā. **Nikkhipatī**ti nidahati na paribhuñjati. **Vissajjetī**ti paresaṃ deti.

123. Pañcame **na vissajjetī**ti sabbaṃyeva paresaṃ na deti, attano pana yāpanamattaṃ gahetvā avasesaṃ deti.

124. Chaṭṭhe **subhanimitta**nti iṭṭhārammaṇaṃ.

125. Sattame **paṭighanimitta**nti aniṭṭhanimittaṃ.

126. Aṭṭhame **parato ca ghoso**ti parassa santikā assaddhammasavanaṃ.

127. Navame **parato ca ghoso**ti parassa santikā saddhammasavanaṃ. Sesaṃ sabbattha uttānatthamevāti.

Āsāduppajahavaggo paṭhamo.

(12) 2. Āyācanavaggavaṇṇanā

131. Dutiyassa paṭhame **evaṃ sammā āyācamāno āyāceyyā**ti saddho bhikkhu uṭṭhahitvā ‘‘yādiso sāriputtatthero paññāya, ahampi tādiso homi. Yādiso mahāmoggallānatthero iddhiyā, ahampi tādiso homī’’ti evaṃ āyācanto pihento patthento yaṃ atthi, tasseva patthitattā sammā pattheyya nāma. Ito uttari patthento micchā pattheyya. Evarūpā hi patthanā yaṃ natthi, tassa patthitattā micchāpatthanā nāma hoti. Kiṃ kāraṇā? **Esā, bhikkhave, tulā etaṃ pamāṇa**nti yathā hi suvaṇṇaṃ vā hiraññaṃ vā tulentassa tulā icchitabbā, dhaññaṃ minantassa mānanti tulane tulā, minane ca mānaṃ pamāṇaṃ hoti, evameva mama sāvakānaṃ bhikkhūnaṃ esā tulā etaṃ pamāṇaṃ yadidaṃ sāriputtamoggallānā. Te gahetvā ‘‘ahampi ñāṇena vā iddhiyā vā etampamāṇo homī’’ti attānaṃ tuletuṃ vā pamāṇetuṃ vā sakkā, na ito aññathā.

132. Dutiyādīsupi eseva nayo. Idaṃ panettha visesamattaṃ – **khemā ca bhikkhunī uppalavaṇṇā cā**ti etāsu hi khemā paññāya aggā, uppalavaṇṇā iddhiyā. Tasmā ‘‘paññāya vā iddhiyā vā etādisī homī’’ti sammā āyācamānā āyāceyya. Tathā citto gahapati paññāya aggo, hatthako rājakumāro mahiddhikatāya. Tasmā ‘‘paññāya vā iddhiyā vā ediso homī’’ti sammā āyācamāno āyāceyya. Khujjuttarāpi mahāpaññatāya aggā, nandamātā mahiddhikatāya. Tasmā ‘‘paññāya vā iddhiyā vā etādisī homī’’ti sammā āyācamānā āyāceyya.

135. Pañcame **khata**nti guṇānaṃ khatattā khataṃ. **Upahata**nti guṇānaṃ upahatattā upahataṃ, chinnaguṇaṃ naṭṭhaguṇanti attho. **Attānaṃ pariharatī**ti nigguṇaṃ attānaṃ jaggati gopāyati. **Sāvajjo**ti sadoso. **Sānuvajjo**ti saupavādo. **Pasavatī**ti paṭilabhati. **Ananuviccā**ti ajānitvā avinicchinitvā. **Apariyogāhetvā**ti ananupavisitvā. **Avaṇṇārahassā**ti avaṇṇayuttassa micchāpaṭipannassa titthiyassa vā titthiyasāvakassa vā. **Vaṇṇaṃ bhāsatī**ti ‘‘suppaṭipanno esa sammāpaṭipanno’’ti guṇaṃ katheti. **Vaṇṇārahassā**ti buddhādīsu aññatarassa sammāpaṭipannassa. **Avaṇṇaṃ bhāsatī**ti ‘‘duppaṭipanno esa micchāpaṭipanno’’ti aguṇaṃ katheti. **Avaṇṇārahassa avaṇṇaṃ bhāsatī**ti idhekacco puggalo duppaṭipannānaṃ micchāpaṭipannānaṃ titthiyānaṃ titthiyasāvakānaṃ ‘‘itipi duppaṭipannā itipi micchāpaṭipannā’’ti avaṇṇaṃ bhāsati. **Vaṇṇārahassa vaṇṇaṃ bhāsatī**ti suppaṭipannānaṃ sammāpaṭipannānaṃ buddhānaṃ buddhasāvakānaṃ ‘‘itipi suppaṭipannā itipi sammāpaṭipannā’’ti vaṇṇaṃ bhāsati.

136. Chaṭṭhe **appasādanīye ṭhāne**ti appasādakāraṇe. **Pasādaṃ upadaṃsetī**ti duppaṭipadāya micchāpaṭipadāya ‘‘ayaṃ suppaṭipadā sammāpaṭipadā’’ti pasādaṃ janeti. **Pasādanīye ṭhāne appasāda**nti suppaṭipadāya sammāpaṭipadāya ‘‘ayaṃ duppaṭipadā micchāpaṭipadā’’ti appasādaṃ janetīti. Sesamettha uttānameva.

137. **Sattame dvīsū**ti dvīsu okāsesu dvīsu kāraṇesu. **Micchāpaṭipajjamāno**ti micchāpaṭipattiṃ paṭipajjamāno. **Mātari ca pitari cā**ti mittavindako viya mātari, ajātasattu viya pitari. Sukkapakkho vuttanayeneva veditabbo.

138. Aṭṭhame **tathāgate ca tathāgatasāvake cā**ti devadatto viya tathāgate, kokāliko viya ca tathāgatasāvake. Sukkapakkhe ānandatthero viya tathāgate, nandagopālakaseṭṭhiputto viya ca tathāgatasāvake.

139. Navame **sacittavodāna**nti sakacittassa vodānaṃ, aṭṭhannaṃ samāpattīnaṃ etaṃ nāmaṃ. **Na ca kiñci loke upādiyatī**ti loke ca rūpādīsu dhammesu kiñci ekaṃ dhammampi na gaṇhāti na parāmasati. Evamettha anupādānaṃ nāma dutiyo dhammo hoti. Dasamekādasamāni uttānatthānevāti.

Āyācanavaggo dutiyo.

(13) 3. Dānavaggavaṇṇanā

142. Tatiyassa paṭhame **dānānī**ti diyyanakavasena dānāni, deyyadhammassetaṃ nāmaṃ. Savatthukā vā cetanā dānaṃ, sampattipariccāgassetaṃ nāmaṃ. **Āmisadāna**nti cattāro paccayā diyyanakavasena āmisadānaṃ nāma. **Dhammadāna**nti idhekacco amatapattipaṭipadaṃ kathetvā deti, idaṃ dhammadānaṃ nāma.

143. Dutiye cattāro paccayā yajanakavasena **yāgo** nāma **dhammopi** yajanakavasena yāgoti veditabbo.

144. Tatiye āmisassa cajanaṃ **āmisacāgo,** dhammassa cajanaṃ **dhammacāgo**. Catutthe upasaggamattaṃ viseso.

146. Pañcame catunnaṃ paccayānaṃ bhuñjanaṃ **āmisabhogo,** dhammassa bhuñjanaṃ **dhammabhogo**. Chaṭṭhe upasaggamattaṃ viseso.

148. Sattame catunnaṃ paccayānaṃ saṃvibhajanaṃ **āmisasaṃvibhāgo,** dhammassa saṃvibhajanaṃ **dhammasaṃvibhāgo**.

149. Aṭṭhame catūhi paccayehi saṅgaho **āmisasaṅgaho,** dhammena saṅgaho **dhammasaṅgaho**.

150. Navame catūhi paccayehi anuggaṇhanaṃ **āmisānuggaho,** dhammena anuggaṇhanaṃ **dhammānuggaho**.

151. Dasame catūhi paccayehi anukampanaṃ **āmisānukampā,** dhammena anukampanaṃ **dhammānukampā**ti.

Dānavaggo tatiyo.

(14) 4. Santhāravaggavaṇṇanā

152. Catutthassa paṭhame catūhi paccayehi attano ca parassa ca antarapaṭicchādanavasena santharaṇaṃ **āmisasanthāro,** dhammena santharaṇaṃ **dhammasanthāro**. Dutiye upasaggamattaṃ viseso.

154. Tatiye vuttappakārassa āmisassa esanā **āmisesanā,** dhammassa esanā **dhammesanā**. Catutthe upasaggamattameva viseso.

156. Pañcame matthakappattā āmisapariyesanā **āmisapariyeṭṭhi,** matthakappattāva dhammapariyesanā **dhammapariyeṭṭhī**ti vuttā.

157. Chaṭṭhe āmisena pūjanaṃ **āmisapūjā,** dhammena pūjanaṃ **dhammapūjā**.

158. Sattame **ātitheyyānī**ti āgantukadānāni. Atitheyyānītipi pāṭho.

159. Aṭṭhame āmisaṃ ijjhanakasamijjhanakavasena **āmisiddhi,** dhammopi ijjhanakasamijjhanakavasena **dhammiddhi**.

160. Navame āmisena vaḍḍhanaṃ **āmisavuddhi,** dhammena vaḍḍhanaṃ **dhammavuddhi**.

161. Dasame ratikaraṇaṭṭhena āmisaṃ **āmisaratanaṃ,** dhammo **dhammaratanaṃ**.

162. Ekādasame āmisassa cinanaṃ vaḍḍhanaṃ **āmisasannicayo,** dhammassa cinanaṃ vaḍḍhanaṃ **dhammasannicayo**.

163. Dvādasame āmisassa vipulabhāvo **āmisavepullaṃ,** dhammassa vipulabhāvo **dhammavepulla**nti.

Santhāravaggo catuttho.

(15) 5. Samāpattivaggavaṇṇanā

164. Pañcamassa paṭhame **samāpattikusalatā**ti āhārasappāyaṃ utusappāyaṃ pariggaṇhitvā samāpattisamāpajjane chekatā. **Samāpattivuṭṭhānakusalatā**ti yathāparicchedena gate kāle viyatto hutvā uṭṭhahanto vuṭṭhānakusalo nāma hoti, evaṃ kusalatā.

165. Dutiye **ajjava**nti ujubhāvo. **Maddava**nti mudubhāvo.

166. Tatiye **khantī**ti adhivāsanakhanti. **Soracca**nti susīlyabhāvena suratabhāvo.

167. Catutthe **sākhalya**nti saṇhavācāvasena sammodamānabhāvo. **Paṭisanthāro**ti āmisena vā dhammena vā paṭisantharaṇaṃ.

168. Pañcame **avihiṃsā**ti karuṇāpubbabhāgo. **Soceyya**nti sīlavasena sucibhāvo. Chaṭṭhasattamāni uttānatthāneva.

171. Aṭṭhame **paṭisaṅkhānabala**nti paccavekkhaṇabalaṃ.

172. Navame muṭṭhassacce akampanena satiyeva **satibalaṃ**. Uddhacce akampanena samādhiyeva **samādhibalaṃ**.

173. Dasame **samatho**ti cittekaggatā. **Vipassanā**ti saṅkhārapariggāhakaññāṇaṃ.

174. Ekādasame **sīlavipattī**ti dussīlyaṃ. **Diṭṭhivipattī**ti micchādiṭṭhi.

175. Dvādasame **sīlasampadā**ti paripuṇṇasīlatā. **Diṭṭhisampadā**ti sammādiṭṭhikabhāvo. Tena kammassakatasammādiṭṭhi, jhānasammādiṭṭhi, vipassanāsammādiṭṭhi, maggasammādiṭṭhi, phalasammādiṭṭhīti sabbāpi pañcavidhā sammādiṭṭhi saṅgahitā hoti.

176. Terasame **sīlavisuddhī**ti visuddhisampāpakaṃ sīlaṃ. **Diṭṭhivisuddhī**ti visuddhisampāpikā catumaggasammādiṭṭhi, pañcavidhāpi vā sammādiṭṭhi.

177. Cuddasame **diṭṭhivisuddhī**ti visuddhisampāpikā sammādiṭṭhiyeva. **Yathādiṭṭhissa ca padhāna**nti heṭṭhimamaggasampayuttaṃ vīriyaṃ. Tañhi tassā diṭṭhiyā anurūpattā ‘‘yathādiṭṭhissa ca padhāna’’nti vuttaṃ.

178. Pannarasame **asantuṭṭhitā ca kusalesu dhammesū**ti aññatra arahattamaggā kusalesu dhammesu asantuṭṭhibhāvo.

179. Soḷasame **muṭṭhassacca**nti muṭṭhassatibhāvo. **Asampajañña**nti aññāṇabhāvo.

180. Sattarasame apilāpanalakkhaṇā **sati**. Sammā pajānanalakkhaṇaṃ **sampajañña**nti.

Samāpattivaggo pañcamo. Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

1. Kodhapeyyālaṃ

181. Ito paresu kujjhanalakkhaṇo **kodho**. Upanandhanalakkhaṇo **upanāho**. Sukatakaraṇamakkhanalakkhaṇo **makkho**. Yugaggāhalakkhaṇo **palāso**. Usūyanalakkhaṇā **issā**. Pañcamaccherabhāvo **macchariyaṃ**. Taṃ sabbampi maccharāyanalakkhaṇaṃ. Katapaṭicchādanalakkhaṇā **māyā**. Kerāṭikalakkhaṇaṃ **sāṭheyyaṃ**. Alajjanākāro **ahirikaṃ**. Upavādato abhāyanākāro **anottappaṃ. Akkodhā**dayo tesaṃ paṭipakkhavasena veditabbā.

185. **Sekkhassa bhikkhuno**ti sattavidhassāpi sekkhassa upariupariguṇehi parihānāya saṃvattanti, puthujjanassa pana paṭhamataraṃyeva parihānāya saṃvattantīti veditabbā. **Aparihānāyā**ti upariupariguṇehi aparihānatthāya.

187. **Yathābhataṃ nikkhitto**ti yathā ānetvā nikkhitto, evaṃ niraye patiṭṭhito vāti veditabbo.

190. **Ekacco**ti yassete kodhādayo atthi, so ekacco nāma.

Kodhapeyyālaṃ niṭṭhitaṃ.

2. Akusalapeyyālaṃ

191-200. **Sāvajjā**ti sadosā. **Anavajjā**ti niddosā. **Dukkhudrayā**ti dukkhavaḍḍhikā. **Sukhudriyā**ti sukhavaḍḍhikā. **Sabyābajjhā**ti sadukkhā. **Abyābajjhā**ti niddukkhā. Ettāvatā vaṭṭavivaṭṭameva kathitaṃ.

Akusalapeyyālaṃ niṭṭhitaṃ.

3. Vinayapeyyālaṃ

201. **Dveme**, **bhikkhave, atthavase paṭiccā**ti, bhikkhave, dve atthe nissāya dve kāraṇāni sandhāya. **Sikkhāpadaṃ paññatta**nti sikkhākoṭṭhāso ṭhapito. **Saṅghasuṭṭhutāyā**ti saṅghassa suṭṭhubhāvāya, ‘‘suṭṭhu, bhante’’ti vatvā sampaṭicchanatthāyāti attho. **Saṅghaphāsutāyā**ti saṅghassa phāsuvihāratthāya. **Dummaṅkūna**nti dussīlānaṃ. **Pesalāna**nti pīyasīlānaṃ. **Diṭṭhadhammikānaṃ āsavāna**nti diṭṭhadhamme imasmiṃyeva attabhāve vītikkamapaccayā paṭiladdhabbānaṃ vadhabandhanādidukkhadhammasaṅkhātānaṃ āsavānaṃ. **Saṃvarāyā**ti pidahanatthāya. **Samparāyikāna**nti tathārūpānaṃyeva apāyadukkhasaṅkhātānaṃ samparāye uppajjanakaāsavānaṃ. **Paṭighātāyā**ti paṭisedhanatthāya. **Verāna**nti akusalaverānampi puggalaverānampi. **Vajjāna**nti dosānaṃ. Te eva vā dukkhadhammā vajjanīyattā idha vajjāti adhippetā. **Bhayāna**nti cittutrāsabhayānampi bhayahetūnaṃ tesaṃyeva dukkhadhammānampi. **Akusalāna**nti akkhamaṭṭhena akusalasaṅkhātānaṃ dukkhadhammānaṃ. **Gihīnaṃ anukampāyā**ti gihīsu ujjhāyantesu paññattasikkhāpadaṃ gihīnaṃ anukampāya paññattaṃ nāma. **Pāpicchānaṃ pakkhupacchedāyā**ti pāpicchā pakkhaṃ nissāya saṅghaṃ bhindeyyunti tesaṃ pakkhupacchedanatthāya. **Appasannānaṃ pasādāyā**ti pubbe appasannānampi paṇḍitamanussānaṃ sikkhāpadapaññattisampadaṃ disvā pasāduppattiatthāya. **Pasannānaṃ bhiyyobhāvāyā**ti pasannānaṃ uparūparipasādabhāvāya. **Saddhammaṭṭhitiyā**ti saddhammassa ciraṭṭhitatthaṃ. **Vinayānuggahāyā**ti pañcavidhassāpi vinayassa anuggaṇhanatthāya.

202-230. **Pātimokkhaṃ paññatta**nti bhikkhupātimokkhaṃ bhikkhunipātimokkhanti duvidhaṃ pātimokkhaṃ paññattaṃ. **Pātimokkhuddeso**ti **bhikkhūnaṃ pañca, bhikkhunīnaṃ cattāroti nava pātimokkhuddesā paññattā. Pātimokkhaṭṭhapana**nti uposathaṭṭhapanaṃ. **Pavāraṇā paññattā**ti cātuddasikā pannarasikāti dve pavāraṇā paññattā. **Pavāraṇaṭṭhapanaṃ paññatta**nti sāpattikassa bhikkhuno pavāraṇā uttiyā vattamānāya pavāraṇaṭṭhapanaṃ paññattaṃ. Tajjanīyakammādīsu bhikkhū vācāsattīhi vitudantānaṃ paṇḍukalohitakānaṃ bhikkhūnaṃ **tajjanīyakammaṃ** (cūḷava. 1 ādayo) paññattaṃ. Bālassa abyattassa seyyasakassa bhikkhuno **niyassakammaṃ** paññattaṃ. Kuladūsake assajipunabbasuke bhikkhū ārabbha **pabbājanīyakammaṃ** (cūḷava. 21 ādayo) paññattaṃ. Gihīnaṃ akkosakassa sudhammattherassa **paṭisāraṇīyakammaṃ** (cūḷava. 33 ādayo) paññattaṃ. Āpattiyā adassanādīsu **ukkhepanīyakammaṃ** paññattaṃ. Garukāpattiṃ āpannassa paṭicchannāya āpattiyā **parivāsadānaṃ** paññattaṃ. Parivāse antarāpattiṃ āpannassa **mūlāya paṭikassanaṃ** paññattaṃ. Paṭicchannāyapi appaṭicchannāyapi āpattiyā **mānattadānaṃ** paññattaṃ. Ciṇṇamānattassa **abbhānaṃ** paññattaṃ. Sammā vattantassa **osāraṇīyaṃ** paññattaṃ. Asammāvattanādīsu **nissāraṇīyaṃ** paññattaṃ.

Ehibhikkhūpasampadā saraṇagamanūpasampadā ovādūpasampadā pañhābyākaraṇūpasampadā ñatticatutthakammūpasampadā garudhammūpasampadā ubhatosaṅghe upasampadā dūtena upasampadāti aṭṭhavidhā **upasampadā** paññattā. Ñattikammaṃ nava ṭhānāni gacchatīti evaṃ navaṭṭhānikaṃ **ñattikammaṃ** paññattaṃ. Ñattidutiyakammaṃ satta ṭhānāni gacchatīti evaṃ sattaṭṭhānikameva **ñattidutiyakammaṃ** paññattaṃ. Ñatticatutthakammaṃ satta ṭhānāni gacchatīti evaṃ sattaṭṭhānikameva **ñatticatutthakammaṃ** paññattaṃ. Paṭhamapārājikādīnaṃ paṭhamapaññatti **apaññatte paññattaṃ**.

Tesaṃyeva anupaññatti **paññatte anupaññattaṃ**. Dhammasammukhatā vinayasammukhatā saṅghasammukhatā puggalasammukhatāti imassa catubbidhassa sammukhībhāvassa vasena **sammukhāvinayo** paññatto. Sativepullappattassa khīṇāsavassa acodanatthāya **sativinayo** paññatto. Ummattakassa bhikkhuno **amūḷhavinayo** paññatto. Appaṭiññāya cuditakassa āpattiyā ataraṇatthaṃ **paṭiññātakaraṇaṃ** paññattaṃ. Bahutarānaṃ dhammavādīnaṃ laddhiṃ gahetvā adhikaraṇavūpasamanatthaṃ. **Yebhuyyasikā** paññattā. Pāpussannassa puggalassa niggaṇhanatthaṃ **tassapāpiyasikā** paññattā. Bhaṇḍanādivasena bahuṃ assāmaṇakaṃ katvā āpattiṃ āpannānaṃ bhikkhūnaṃ ṭhapetvā thullavajjaṃ ṭhapetvā gihipaṭisaṃyuttañca avasesāpattīnaṃ vūpasamanatthāya **tiṇavatthārako** paññatto.

Vinayapeyyālaṃ niṭṭhitaṃ.

4. Rāgapeyyālaṃ

231. **Rāgassa**, **bhikkhave, abhiññāyā**ti pañcakāmaguṇikarāgassa abhijānanatthaṃ paccakkhakaraṇatthaṃ. **Pariññāyā**ti parijānanatthaṃ. **Parikkhayāyā**ti parikkhayagamanatthaṃ. **Pahānāyā**ti pajahanatthaṃ. **Khayāya vayāyā**ti khayavayagamanatthaṃ. **Virāgāyā**ti virajjanatthaṃ. **Nirodhāyā**ti nirujjhanatthaṃ. **Cāgāyā**ti cajanatthaṃ. **Paṭinissaggāyā**ti paṭinissajjanatthaṃ.

232-246. **Thambhassā**ti kodhamānavasena thaddhabhāvassa. **Sārabbhassā**ti kāraṇuttariyalakkhaṇassa sārabbhassa. **Mānassā**ti navavidhamānassa. **Atimānassā**ti atikkamitvā maññanamānassa. **Madassā**ti majjanākāramadassa. **Pamādassā**ti sativippavāsassa, pañcasu kāmaguṇesu cittavossaggassa. Sesaṃ sabbattha uttānatthamevāti.

Rāgapeyyālaṃ niṭṭhitaṃ.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Dukanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Tikanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Bālavaggo

1. Bhayasuttavaṇṇanā

1. Tikanipātassa paṭhame **bhayānī**tiādīsu **bhaya**nti cittutrāso. **Upaddavo**ti anekaggatākāro. **Upasaggo**ti upasaṭṭhākāro tattha tattha lagganākāro.

Tesaṃ evaṃ nānattaṃ veditabbaṃ – pabbatavisamanissitā corā janapadavāsīnaṃ pesenti – ‘‘mayaṃ asukadivase nāma tumhākaṃ gāmaṃ paharissāmā’’ti. Te taṃ pavattiṃ sutakālato paṭṭhāya bhayaṃ santāsaṃ āpajjanti. Ayaṃ **cittutrāso** nāma. ‘‘Yathā no te corā kupitā anatthampi āvaheyyu’’nti hatthasāraṃ gahetvā dvipadacatuppadehi saddhiṃ araññaṃ pavisitvā tattha tattha bhūmiyaṃ nipajjanti ḍaṃsamakasādīhi khajjamānā, gumbantarāni pavisantā khāṇukaṇṭake maddanti. Tesaṃ evaṃ vicarantānaṃ vikkhittabhāvo **anekaggatākāro** nāma. Tato coresu yathāvutte divase anāgacchantesu ‘‘tucchakasāsanaṃ bhavissati, gāmaṃ pavisissāmā’’ti saparikkhārā gāmaṃ pavisanti. Atha tesaṃ paviṭṭhabhāvaṃ ñatvā gāmaṃ parivāretvā dvāre aggiṃ datvā manusse ghātetvā corā sabbaṃ vibhavaṃ vilumpitvā gacchanti. Tesu ghātitāvasesā aggiṃ nibbāpetvā koṭṭhakacchāyābhitticchāyādīsu tattha tattha laggitvā nisīdanti naṭṭhaṃ anusocamānā. Ayaṃ **upasaṭṭhākāro lagganākāro** nāma.

Naḷāgārāti naḷehi channapaṭicchannaagārā. Sesasambhārā panettha rukkhamayā honti. **Tiṇāgāre**pi eseva nayo. **Kūṭāgārānī**ti kūṭasaṅgahitāni agārāni. **Ullittāvalittānī**ti anto ca bahi ca littāni. **Nivātānī**ti nivāritavātappavesāni. **Phusitaggaḷānī**ti chekehi vaḍḍhakīhi katattā piṭṭhasaṅghāṭamhi suṭṭhu phusitakavāṭāni. **Pihitavātapānānī**ti yuttavātapānāni. Iminā padadvayena kavāṭavātapānānaṃ niccapihitataṃ akathetvā sampattiyeva kathitā. Icchiticchitakkhaṇe pana tāni pidhīyanti ca vivarīyanti ca.

Bālato uppajjantīti bālameva nissāya uppajjanti. Bālo hi apaṇḍitapuriso rajjaṃ vā oparajjaṃ vā aññaṃ vā pana mahantaṃ ṭhānaṃ patthento katipaye attanā sadise vidhavaputte mahādhutte gahetvā ‘‘etha ahaṃ tumhe issare karissāmī’’ti pabbatagahanādīni nissāya antamante gāme paharanto dāmarikabhāvaṃ jānāpetvā anupubbena nigamepi janapadepi paharati. Manussā gehāni chaḍḍetvā khemaṭṭhānaṃ patthayamānā pakkamanti. Te nissāya vasantā bhikkhūpi bhikkhuniyopi attano attano vasanaṭṭhānāni pahāya pakkamanti. Gatagataṭṭhāne bhikkhāpi senāsanampi dullabhaṃ hoti. Evaṃ catunnampi parisānaṃ bhayaṃ āgatameva hoti. Pabbajjitesupi dve bālā bhikkhū aññamaññaṃ vivādaṃ paṭṭhapetvā codanaṃ ārabhanti. Iti kosambivāsikānaṃ viya mahākalaho uppajjati. Catunnaṃ parisānaṃ bhayaṃ āgatameva hotīti evaṃ yāni kānici bhayāni uppajjanti, sabbāni tāni bālato uppajjantīti yathānusandhinā desanaṃ niṭṭhapesi.

2. Lakkhaṇasuttavaṇṇanā

2. Dutiye kāyadvārādipavattaṃ kammaṃ lakkhaṇaṃ sañjānanakāraṇaṃ assāti **kammalakkhaṇo. Apadānasobhanī paññā**ti yā paññā nāma apadānena sobhati, bālā ca paṇḍitā ca attano attano cariteneva pākaṭā hontīti attho. Bālena hi gatamaggo rukkhagacchagāmanigamādīni jhāpetvā gacchantassa indaggino gatamaggo viya hoti, jhāmaṭṭhānamattameva aṅgāramasichārikāsamākulaṃ paññāyati. Paṇḍitena gatamaggo kusobbhādayo pūretvā vividhasassasampadaṃ āvahamānena catudīpikameghena gatamaggo viya hoti. Yathā tena gatamagge udakapūrāni ceva vividhasassaphalāphalāni ca tāni tāni ṭhānāni paññāyanti, evaṃ paṇḍitena gatamagge sampattiyova paññāyanti no vipattiyoti. Sesamettha uttānatthameva.

3. Cintīsuttavaṇṇanā

3. Tatiye **bālalakkhaṇānī**ti ‘‘bālo aya’’nti etehi lakkhīyati ñāyatīti bālalakkhaṇāni. Tānevassa sañjānanakāraṇānīti **bālanimittāni. Bālāpadānānī**ti bālassa apadānāni. **Duccintitacintī**ti cintayanto abhijjhābyāpādamicchādassanavasena duccintitameva cinteti. **Dubbhāsitabhāsī**ti bhāsamānopi musāvādādibhedaṃ dubbhāsitameva bhāsati. **Dukkaṭakammakārī**ti karontopi pāṇātipātādivasena dukkaṭakammameva karoti. **Paṇḍitalakkhaṇānī**tiādi vuttānusāreneva veditabbaṃ. **Sucintitacintī**tiādīni cettha manosucaritādīnaṃ vasena yojetabbāni.

4. Accayasuttavaṇṇanā

4. Catutthe **accayaṃ accayato na passatī**ti attano aparādhaṃ aparādhato na passati. **Accayato disvā yathādhammaṃ nappaṭikarotī**ti ‘‘aparaddhaṃ mayā’’ti ñatvāpi yo dhammo, taṃ na karoti, daṇḍakammaṃ āharitvā accayaṃ na deseti nakkhamāpeti. **Accayaṃ desentassa yathādhammaṃ nappaṭiggaṇhātī**ti parassa ‘‘viraddhaṃ mayā’’ti ñatvā daṇḍakammaṃ āharitvā khamāpentassa nakkhamati. Sukkapakkho vuttapaṭipakkhato veditabbo.

5. Ayonisosuttavaṇṇanā

5. Pañcame **ayoniso pañhaṃ kattā hotī**ti ‘‘kati nu kho, udāyi, anussatiṭṭhānānī’’ti vutte ‘‘pubbenivāso anussatiṭṭhānaṃ bhavissatī’’ti cintetvā lāḷudāyitthero viya anupāyacintāya apañhameva pañhanti kattā hoti. **Ayoniso pañhaṃ vissajjetā hotī**ti evaṃ cintitaṃ pana pañhaṃ vissajjentopi ‘‘idha, bhante, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jāti’’ntiādinā nayena soyeva thero viya ayoniso vissajjetā hoti, apañhameva pañhanti katheti. **Parimaṇḍalehi padabyañjanehī**ti ettha padameva atthassa byañjanato padabyañjanaṃ. Taṃ akkharapāripūriṃ katvā dasavidhaṃ byañjanabuddhiṃ aparihāpetvā vuttaṃ parimaṇḍalaṃ nāma hoti, evarūpehi padabyañjanehīti attho. **Siliṭṭhehī**ti padasiliṭṭhatāya siliṭṭhehi. **Upagatehī**ti atthañca kāraṇañca upagatehi. **Nābbhanumoditā**ti evaṃ yoniso sabbaṃ kāraṇasampannaṃ katvāpi vissajjitaṃ parassa pañhaṃ nābhinumodati nābhinandati sāriputtattherassa pañhaṃ lāḷudāyitthero viya. Yathāha –

> ‘‘Aṭṭhānaṃ kho etaṃ, āvuso sāriputta, anavakāso, yaṃ so atikkammeva kabaḷīkārāhārabhakkhānaṃ devānaṃ sahabyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi, natthetaṃ ṭhāna’’nti (a. ni. 5.166).

Yoniso pañhaṃ kattātiādīsu ānandatthero viya yonisova pañhaṃ cintetvā yoniso vissajjitā hoti. Thero hi ‘‘kati nu kho, ānanda, anussatiṭṭhānānī’’ti pucchito ‘‘ayaṃ pañho bhavissatī’’ti yoniso cintetvā yoniso vissajjento āha – ‘‘idha, bhante, bhikkhu vivicceva kāmehi…pe… catutthajjhānaṃ upasampajja viharati. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃbhāvitaṃ evaṃbahulīkataṃ diṭṭhadhammasukhavihārāya saṃvattatī’’ti. **Abbhanumoditā hotī**ti tathāgato viya yoniso abbhanumoditā hoti. Tathāgato hi ānandattherena pañhe vissajjite ‘‘sādhu sādhu, ānanda, tena hi tvaṃ, ānanda, imampi chaṭṭhaṃ anussatiṭṭhānaṃ dhārehi. Idhānanda, bhikkhu satova abhikkamati satova paṭikkamatī’’tiādimāha. Chaṭṭhādīni uttānatthāneva.

9. Khatasuttavaṇṇanā

9. Navame sukkapakkho pubbabhāge dasahipi kusalakammapathehi paricchinno, upari yāva arahattamaggā labbhati. **Bahuñca puññaṃ pasavatī**ti ettha lokiyalokuttaramissakapuññaṃ kathitaṃ.

10. Malasuttavaṇṇanā

10. Dasame dussīlabhāvo dussīlyaṃ, dussīlyameva malaṃ **dussīlyamalaṃ**. Kenaṭṭhena malanti? Anudahanaṭṭhena duggandhaṭṭhena kiliṭṭhakaraṇaṭṭhena ca. Tañhi nirayādīsu apāyesu anudahatīti anudahanaṭṭhenapi malaṃ. Tena samannāgato puggalo mātāpitūnampi santike bhikkhusaṅghassāpi antare bodhicetiyaṭṭhānesupi jigucchanīyo hoti, sabbadisāsu cassa ‘‘evarūpaṃ kira tena pāpakammaṃ kata’’nti avaṇṇagandho vāyatīti duggandhaṭṭhenapi malaṃ. Tena ca samannāgato puggalo gatagataṭṭhāne upatāpañceva labhati, kāyakammādīni cassa asucīni honti apabhassarānīti kiliṭṭhakaraṇaṭṭhenapi malaṃ. Apica taṃ devamanussasampattiyo ceva nibbānasampattiñca milāpetīti milāpanaṭṭhenapi malanti veditabbaṃ. Issāmalamaccheramalesupi eseva nayo.

Bālavaggo paṭhamo.

2. Rathakāravaggo

1. Ñātasuttavaṇṇanā

11. Dutiyassa paṭhame **ñāto**ti paññāto pākaṭo. **Ananulomike**ti sāsanassa na anulometīti ananulomikaṃ, tasmiṃ ananulomike. **Kāyakamme**ti pāṇātipātādimhi kāyaduccarite. Oḷārikaṃ vā etaṃ, na evarūpe samādapetuṃ sakkoti. Disā namassituṃ vaṭṭati, bhūtabaliṃ kātuṃ vaṭṭatīti evarūpe samādapeti gaṇhāpeti. **Vacīkamme**pi musāvādādīni oḷārikāni, attano santakaṃ parassa adātukāmena ‘‘natthī’’ti ayaṃ vañcanamusāvādo nāma vattuṃ vaṭṭatīti evarūpe samādapeti. **Manokamme**pi abhijjhādayo oḷārikā, kammaṭṭhānaṃ visaṃvādetvā kathento pana ananulomikesu dhammesu samādapeti nāma dakkhiṇavihāravāsitthero viya. Taṃ kira theraṃ eko upaṭṭhāko amaccaputto upasaṅkamitvā ‘‘mettāyantena paṭhamaṃ kīdise puggale mettāyitabba’’nti pucchi. Thero sabhāgavisabhāgaṃ anācikkhitvā ‘‘piyapuggale’’ti āha. Tassa ca bhariyā piyā hoti manāpā, so taṃ ārabbha mettāyanto ummādaṃ pāpuṇi. Kathaṃ panesa bahujanaahitāya paṭipanno hotīti? Evarūpassa hi saddhivihārikādayo ceva upaṭṭhākādayo ca tesaṃ ārakkhadevatā ādiṃ katvā tāsaṃ tāsaṃ mittabhūtā yāva brahmalokā sesadevatā ca ‘‘ayaṃ bhikkhu na ajānitvā karissatī’’ti tena katameva karonti, evamesa bahujanaahitāya paṭipanno hoti.

Sukkapakkhe pāṇātipātā veramaṇiādīnaṃyeva vasena **kāyakammavacīkammāni** veditabbāni. Kammaṭṭhānaṃ pana avisaṃvādetvā kathento anulomikesu dhammesu samādapeti nāma koḷitavihāravāsī catunikāyikatissatthero viya. Tassa kira jeṭṭhabhātā nandābhayatthero nāma potaliyavihāre vasanto ekasmiṃ roge samuṭṭhite kaniṭṭhaṃ pakkosāpetvā āha – ‘‘āvuso, mayhaṃ sallahukaṃ katvā ekaṃ kammaṭṭhānaṃ kathehī’’ti. Kiṃ, bhante, aññena kammaṭṭhānena, kabaḷīkārāhāraṃ pariggaṇhituṃ vaṭṭatīti? Kimatthiko esa, āvusoti? Bhante, kabaḷīkārāhāro upādārūpaṃ, ekasmiñca upādārūpe diṭṭhe tevīsati upādārūpāni pākaṭāni hontīti. So ‘‘vaṭṭissati, āvuso, ettaka’’nti taṃ uyyojetvā kabaḷīkārāhāraṃ pariggaṇhitvā upādārūpaṃ sallakkhetvā vivaṭṭetvā arahattaṃ pāpuṇi. Atha naṃ theraṃ bahivihārā anikkhantameva pakkositvā, ‘‘āvuso, mahāavassayosi mayhaṃ jāto’’ti kaniṭṭhattherassa attanā paṭiladdhaguṇaṃ ārocesi. **Bahujanahitāyā**ti etassapi hi saddhivihārikādayo ‘‘ayaṃ na ajānitvā karissatī’’ti tena katameva karontīti bahujanahitāya paṭipanno nāma hotīti.

2. Sāraṇīyasuttavaṇṇanā

12. Dutiye **khattiyassā**ti jātiyā khattiyassa. **Muddhāvasittassā**ti rājābhisekena muddhani abhisittassa. **Sāraṇīyāni bhavantī**ti saritabbāni asammussanīyāni honti. **Jāto**ti nibbatto. **Yāvajīvaṃ sāraṇīya**nti daharakāle jānitumpi na sakkā, aparabhāge pana mātāpituādīhi ñātakehi vā dāsādīhi vā ‘‘tvaṃ asukajanapade asukanagare asukadivase asukanakkhatte jāto’’ti ācikkhite sutvā tato paṭṭhāya yāvajīvaṃ sarati na sammussati. Tena vuttaṃ – ‘‘yāvajīvaṃ sāraṇīyaṃ hotī’’ti.

Idaṃ, **bhikkhave, dutiya**nti abhisekaṭṭhānaṃ nāma rañño balavatuṭṭhikaraṃ hoti, tenassa taṃ yāvajīvaṃ sāraṇīyaṃ. Saṅgāmavijayaṭṭhānepi eseva nayo. Ettha pana **saṅgāma**nti yuddhaṃ. **Abhivijinitvā**ti jinitvā sattumaddanaṃ katvā. **Tameva saṅgāmasīsa**nti tameva saṅgāmaṭṭhānaṃ. **Ajjhāvasatī**ti abhibhavitvā āvasati.

Idāni yasmā sammāsambuddhassa rañño jātiṭṭhānādīhi kattabbakiccaṃ natthi, imasmiṃ pana sāsane tappaṭibhāge tayo puggale dassetuṃ idaṃ kāraṇaṃ ābhataṃ, tasmā te dassento **evameva kho, bhikkhave**tiādimāha. Tattha **anagāriyaṃ pabbajito hotī**ti ettha catupārisuddhisīlampi pabbajjānissitamevāti veditabbaṃ. **Sāraṇīyaṃ hotī**ti ‘‘ahaṃ asukaraṭṭhe asukajanapade asukavihāre asukamāḷake asukadivāṭṭhāne asukacaṅkame asukarukkhamūle pabbajito’’ti evaṃ yāvajīvaṃ saritabbameva hoti na sammussitabbaṃ.

Idaṃ dukkhanti ettakaṃ dukkhaṃ, na ito uddhaṃ dukkhaṃ atthi. **Ayaṃ dukkhasamudayo**ti ettako dukkhasamudayo, na ito uddhaṃ dukkhasamudayo atthīti. Sesapadadvayepi eseva nayo. Evamettha catūhi saccehi sotāpattimaggo kathito. Kasiṇaparikammavipassanāñāṇāni pana maggasannissitāneva honti. **Sāraṇīyaṃ hotī**ti ‘‘ahaṃ asukaraṭṭhe…pe… asukarukkhamūle sotāpanno jāto’’ti yāvajīvaṃ sāraṇīyaṃ hoti asammussanīyaṃ.

Āsavānaṃ khayāti āsavānaṃ khayena. **Cetovimutti**nti phalasamādhiṃ. **Paññāvimutti**nti phalapaññaṃ. **Sayaṃ abhiññā sacchikatvā**ti attanāva abhivisiṭṭhāya paññāya paccakkhaṃ katvā. **Upasampajja viharatī**ti paṭilabhitvā viharati. **Sāraṇīya**nti ‘‘mayā asukaraṭṭhe…pe… asukarukkhamūle arahattaṃ patta’’nti attano arahattapattiṭṭhānaṃ nāma yāvajīvaṃ sāraṇīyaṃ hoti asammussanīyanti yathānusandhināva desanaṃ niṭṭhapesi.

3. Āsaṃsasuttavaṇṇanā

13. Tatiye **santo**ti atthi upalabbhanti. **Saṃvijjamānā**ti tasseva vevacanaṃ. **Lokasmi**nti sattaloke. **Nirāso**ti anāso apatthano. **Āsaṃso**ti āsaṃsamāno patthayamāno. **Vigatāso**ti apagatāso. **Caṇḍālakule**ti caṇḍālānaṃ kule. **Venakule**ti vilīvakārakule. **Nesādakule**ti migaluddakānaṃ kule. **Rathakārakule**ti cammakārakule. **Pukkusakule**ti pupphacchaḍḍakakule.

Ettāvatā kulavipattiṃ dassetvā idāni yasmā nīcakule jātopi ekacco aḍḍho hoti mahaddhano, ayaṃ pana na tādiso, tasmāssa bhogavipattiṃ dassetuṃ **dalidde**tiādimāha. Tattha **dalidde**ti dāliddiyena samannāgate. **Appannapānabhojane**ti parittakaannapānabhojane. **Kasiravuttike**ti dukkhajīvike, yattha vāyāmena payogena jīvitavuttiṃ sādhenti, tathārūpeti attho. **Yattha kasirena ghāsacchādo labbhatī**ti yasmiṃ kule dukkhena yāgubhattaghāso ca kopīnamattaṃ acchādanañca labbhati.

Idāni yasmā ekacco nīcakule jātopi upadhisampanno hoti attabhāvasamiddhiyaṃ ṭhito, ayañca na tādiso, tasmāssa sarīravipattimpi dassetuṃ **so ca hoti dubbaṇṇo**tiādimāha. Tattha **dubbaṇṇo**ti paṃsupisācako viya jhāmakhāṇuvaṇṇo. **Duddasiko**ti vijātamātuyāpi amanāpadassano. **Okoṭimako**ti lakuṇḍako. **Kāṇo**ti ekakkhikāṇo vā ubhayakkhikāṇo vā. **Kuṇī**ti ekahatthakuṇī vā ubhayahatthakuṇī vā. **Khañjo**ti ekapādakhañjo vā ubhayapādakhañjo vā. **Pakkhahato**ti hatapakkho pīṭhasappī. **Padīpeyyassā**ti vaṭṭitelakapallakādino padīpaupakaraṇassa. **Tassa na evaṃ hotī**ti. Kasmā na hoti? Nīcakule jātattā.

Jeṭṭhoti aññasmiṃ jeṭṭhe sati kaniṭṭho āsaṃ na karoti, tasmā jeṭṭhoti āha. **Ābhiseko**ti jeṭṭhopi na abhisekāraho āsaṃ na karoti, tasmā ābhisekoti āha. **Anabhisitto**ti abhisekārahopi kāṇakuṇiādidosarahito sakiṃ abhisitto puna abhiseke āsaṃ na karoti, tasmā anabhisittoti āha. **Acalappatto**ti jeṭṭhopi ābhiseko anabhisitto mando uttānaseyyako, sopi abhiseke āsaṃ na karoti. Soḷasavassuddesiko pana paññāyamānamassubhedo acalappatto nāma hoti, mahantampi rajjaṃ vicāretuṃ samattho, tasmā ‘‘acalappatto’’ti āha. **Tassa evaṃ hotī**ti kasmā hoti? Mahājātitāya.

Dussīloti nissīlo. **Pāpadhammo**ti lāmakadhammo. **Asucī**ti asucīhi kāyakammādīhi samannāgato. **Saṅkassarasamācāro**ti saṅkāhi saritabbasamācāro, kiñcideva asāruppaṃ disvā ‘‘idaṃ iminā kataṃ bhavissatī’’ti evaṃ paresaṃ āsaṅkanīyasamācāro, attanāyeva vā saṅkāhi saritabbasamācāro, sāsaṅkasamācāroti attho. Tassa hi divāṭṭhānādīsu sannipatitvā kiñcideva mantayante bhikkhū disvā ‘‘ime ekato hutvā mantenti, kacci nu kho mayā katakammaṃ jānitvā mantentī’’ti evaṃ sāsaṅkasamācāro hoti. **Paṭicchannakammanto**ti paṭicchādetabbayuttakena pāpakammena samannāgato. **Assamaṇo samaṇapaṭiñño**ti assamaṇo hutvāva samaṇapatirūpakatāya ‘‘samaṇo aha’’nti evaṃ paṭiñño. **Abrahmacārī brahmacāripaṭiñño**ti aññe brahmacārino sunivatthe supārute sumbhakapattadhare gāmanigamarājadhānīsu piṇḍāya caritvā jīvikaṃ kappente disvā sayampi tādisena ākārena tathā paṭipajjanato ‘‘ahaṃ brahmacārī’’ti paṭiññaṃ dento viya hoti. ‘‘Ahaṃ bhikkhū’’ti vatvā uposathaggādīni pavisanto pana brahmacāripaṭiñño hotiyeva, tathā saṅghikaṃ lābhaṃ gaṇhanto. **Antopūtī**ti pūtinā kammena anto anupaviṭṭho. **Avassuto**ti rāgādīhi tinto. **Kasambujāto**ti sañjātarāgādikacavaro. **Tassa na evaṃ hotī**ti. Kasmā na hoti? Lokuttaradhammaupanissayassa natthitāya. **Tassa evaṃ hotī**ti. Kasmā hoti? Mahāsīlasmiṃ paripūrakāritāya.

4. Cakkavattisuttavaṇṇanā

14. Catutthe catūhi saṅgahavatthūhi janaṃ rañjetīti **rājā**. Cakkaṃ vattetīti **cakkavattī**. Vattitaṃ vā anena cakkanti cakkavattī. Dhammo assa atthīti **dhammiko**. Dhammeneva dasavidhena cakkavattivattena rājā jātoti **dhammarājā. Sopi na arājaka**nti sopi aññaṃ nissayarājānaṃ alabhitvā cakkaṃ nāma vattetuṃ na sakkotīti attho. Iti satthā desanaṃ paṭṭhapetvā yathānusandhiṃ apāpetvāva tuṇhī ahosi. Kasmā? Anusandhikusalā uṭṭhahitvā anusandhiṃ pucchissanti, bahū hi imasmiṃ ṭhāne tathārūpā bhikkhū, athāhaṃ tehi puṭṭho desanaṃ vaḍḍhessāmīti. Atheko anusandhikusalo bhikkhu bhagavantaṃ pucchanto **ko pana, bhante**tiādimāha. Bhagavāpissa byākaronto **dhammo bhikkhū**tiādimāha.

Tattha **dhammo**ti dasakusalakammapathadhammo. **Dhamma**nti tameva vuttappakāraṃ dhammaṃ. **Nissāyā**ti tadadhiṭṭhānena cetasā tameva nissayaṃ katvā. **Dhammaṃ sakkaronto**ti yathā kato so dhammo suṭṭhu kato hoti, evametaṃ karonto. **Dhammaṃ garuṃ karonto**ti tasmiṃ gāravuppattiyā taṃ garukaronto. **Dhammaṃ apacāyamāno**ti tasseva dhammassa añjalikaraṇādīhi nīcavuttitaṃ karonto. **Dhammaddhajo dhammaketū**ti taṃ dhammaṃ dhajamiva purakkhatvā ketumiva ukkhipitvā pavattiyā dhammaddhajo dhammaketu ca hutvāti attho. **Dhammādhipateyyo**ti dhammādhipatibhūtāgatabhāvena dhammavaseneva ca sabbakiriyānaṃ karaṇena dhammādhipateyyo hutvā. **Dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahatī**ti dhammo assā atthīti dhammikā, rakkhā ca āvaraṇañca gutti ca rakkhāvaraṇagutti. Tattha ‘‘paraṃ rakkhanto attānaṃ rakkhatī’’ti vacanato khantiādayo **rakkhā**. Vuttañhetaṃ – ‘‘kathañca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati. Khantiyā avihiṃsāya mettacittatāya anuddayāyā’’ti (saṃ. ni. 5.385). Nivāsanapārupanagehādīni **āvaraṇaṃ**. Corādiupaddavanivāraṇatthaṃ gopāyanā **gutti**. Taṃ sabbampi suṭṭhu vidahati pavatteti ṭhapetīti attho.

Idāni yattha sā saṃvidahitabbā, taṃ dassento **antojanasmi**ntiādimāha. Tatrāyaṃ saṅkhepattho – antojanasaṅkhātaṃ puttadāraṃ sīlasaṃvare patiṭṭhāpento vatthagandhamālādīni cassa dadamāno sabbopaddave cassa nivārayamāno dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati nāma. Khattiyādīsupi eseva nayo. Ayaṃ pana viseso – abhisittakhattiyā bhadraassājānīyādiratanasampadānenapi upagaṇhitabbā, anuyantā khattiyā tesaṃ anurūpayānavāhanasampadānenapi paritosetabbā, balakāyo kālaṃ anatikkametvā bhattavetanasampadānenapi anuggahetabbo, brāhmaṇā annapānavatthādinā deyyadhammena, gahapatikā bhattabījanaṅgalabalibaddādisampadānena, tathā nigamavāsino **negamā** janapadavāsino ca **jānapadā**. Samitapāpabāhitapāpā pana **samaṇabrāhmaṇā** samaṇaparikkhārasampadānena sakkātabbā, migapakkhino abhayadānena samassāsetabbā.

Dhammeneva cakkaṃ vattetīti dasakusalakammapathadhammeneva cakkaṃ pavatteti. **Taṃ hoti cakkaṃ appaṭivattiya**nti taṃ tena evaṃ pavattitaṃ āṇācakkaṃ appaṭivattiyaṃ hoti. **Kenaci manussabhūtenā**ti devatā nāma attanā icchiticchitameva karonti, tasmā tā aggaṇhitvā ‘‘manussabhūtenā’’ti vuttaṃ. **Paccatthikenā**ti paṭiatthikena, paṭisattunāti attho. **Dhammiko**ti cakkavattī dasakusalakammapathavasena dhammiko, tathāgato pana navalokuttaradhammavasena. **Dhammarājā**ti navahi lokuttaradhammehi mahājanaṃ rañjetīti dhammarājā. **Dhammaṃyevā**ti navalokuttaradhammameva nissāya tameva sakkaronto taṃ garukaronto taṃ apacāyamāno. Sovassa dhammo abbhuggataṭṭhena dhajoti **dhammaddhajo**. Sovassa ketūti **dhammaketu**. Tameva adhipatiṃ jeṭṭhakaṃ katvā viharatīti **dhammādhipateyyo. Dhammikaṃ rakkhāvaraṇagutti**nti lokiyalokuttaradhammadāyikarakkhañca āvaraṇañca guttiñca. **Saṃvidahatī**ti ṭhapeti paññapeti. **Evarūpa**nti tividhaṃ kāyaduccaritaṃ na sevitabbaṃ, sucaritaṃ sevitabbanti evaṃ sabbattha attho veditabbo. **Saṃvidahitvā**ti ṭhapetvā kathetvā. **Dhammeneva anuttaraṃ dhammacakkaṃ pavattetī**ti navalokuttaradhammeneva asadisaṃ dhammacakkaṃ pavatteti. **Taṃ hoti cakkaṃ appaṭivattiya**nti taṃ evaṃ pavattitaṃ dhammacakkaṃ etesu samaṇādīsu ekenapi paṭivattetuṃ paṭibāhituṃ na sakkā. Sesaṃ sabbattha uttānamevāti.

5. Sacetanasuttavaṇṇanā

15. Pañcame **isipataneti** buddhapaccekabuddhasaṅkhātānaṃ isīnaṃ dhammacakkappavattanatthāya ceva uposathakaraṇatthāya ca āgantvā patane, sannipātaṭṭhāneti attho. Padanetipi pāṭho, ayameva attho. **Migadāye**ti migānaṃ abhayatthāya dinne. **Chahi māsehi chārattūnehī**ti so kira raññā āṇattadivaseyeva sabbūpakaraṇāni sajjetvā antevāsikehi saddhiṃ araññaṃ pavisitvā gāmadvāragāmamajjhadevakulasusānādīsu ṭhitarukkhe ceva jhāmapatitasukkharukkhe ca vivajjetvā sampannapadese ṭhite sabbadosavivajjite nābhiaranemīnaṃ anurūpe rukkhe gahetvā taṃ cakkaṃ akāsi. Tassa rukkhe vicinitvā gaṇhantassa ceva karontassa ca ettako kālo vītivatto. Tena vuttaṃ – ‘‘chahi māsehi chārattūnehī’’ti. **Nānākaraṇa**nti nānattaṃ. **Nesa**nti na esaṃ. **Atthesa**nti atthi esaṃ. **Abhisaṅkhārassa gatī**ti payogassa gamanaṃ. **Ciṅgulāyitvā**ti paribbhamitvā. **Akkhāhataṃ maññe**ti akkhe pavesetvā ṭhapitamiva.

Sadosāti sagaṇḍā uṇṇatoṇataṭṭhānayuttā. **Sakasāvā**ti pūtisārena ceva pheggunā ca yuttā. **Kāyavaṅkā**tiādīni kāyaduccaritādīnaṃ nāmāni. **Evaṃ papatitā**ti evaṃ guṇapatanena patitā. **Evaṃ patiṭṭhitā**ti evaṃ guṇehi patiṭṭhitā. Tattha lokiyamahājanā papatitā nāma, sotāpannādayo patiṭṭhitā nāma. Tesupi purimā tayo kilesānaṃ samudācārakkhaṇe papatitā nāma, khīṇāsavā pana ekanteneva patiṭṭhitā nāma. **Tasmā**ti yasmā appahīnakāyavaṅkādayo papatanti, pahīnakāyavaṅkādayo patiṭṭhahanti, tasmā. Kāyavaṅkādīnaṃ pana evaṃ pahānaṃ veditabbaṃ – pāṇātipāto adinnādānaṃ micchācāro musāvādo pisuṇāvācā micchādiṭṭhīti ime tāva cha sotāpattimaggena pahīyanti, pharusāvācā byāpādoti dve anāgāmimaggena, abhijjhā samphappalāpoti dve arahattamaggenāti.

6. Apaṇṇakasuttavaṇṇanā

16. Chaṭṭhe **apaṇṇakapaṭipada**nti aviraddhapaṭipadaṃ ekaṃsapaṭipadaṃ niyyānikapaṭipadaṃ kāraṇapaṭipadaṃ sārapaṭipadaṃ maṇḍapaṭipadaṃ apaccanīkapaṭipadaṃ anulomapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipanno hoti, na takkaggāhena vā nayaggāhena vā. Evaṃ gahetvā paṭipanno hi bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā manussadevanibbānasampattīhi hāyati parihāyati, apaṇṇakapaṭipadaṃ paṭipanno pana tāhi sampattīhi na parihāyati. Atīte kantāraddhānamaggaṃ paṭipannesu dvīsu satthavāhesu yakkhassa vacanaṃ gahetvā bālasatthavāho saddhiṃ satthena anayabyasanaṃ patto, yakkhassa vacanaṃ aggahetvā ‘‘udakadiṭṭhaṭṭhāne udakaṃ chaḍḍessāmā’’ti satthake saññāpetvā maggaṃ paṭipanno paṇḍitasatthavāho viya. Yaṃ sandhāya vuttaṃ –

‘‘Apaṇṇakaṃ ṭhānameke, dutiyaṃ āhu takkikā;
Etadaññāya medhāvī, taṃ gaṇhe yadapaṇṇaka’’nti. (jā. 1.1.1);

Yoni cassa āraddhā hotīti ettha **yonī**ti khandhakoṭṭhāsassapi kāraṇassapi passāvamaggassapi nāmaṃ. ‘‘Catasso kho imā, sāriputta, yoniyo’’tiādīsu (ma. ni. 1.152) hi khandhakoṭṭhāso yoni nāma. ‘‘Yoni hesā bhūmija phalassa adhigamāyā’’tiādīsu (ma. ni. 3.226) kāraṇaṃ. ‘‘Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhava’’nti (ma. ni. 2.457; dha. pa. 396) ca ‘‘tamenaṃ kammajavātā nivattitvā uddhaṃpādaṃ adhosiraṃ samparivattetvā mātu yonimukhe sampaṭipādentī’’ti ca ādīsu passāvamaggo. Idha pana kāraṇaṃ adhippetaṃ. **Āraddhā**ti paggahitā paripuṇṇā.

Āsavānaṃ khayāyāti ettha āsavantīti **āsavā,** cakkhutopi…pe… manatopi sandanti pavattantīti vuttaṃ hoti. Dhammato yāva gotrabhu, okāsato yāva bhavaggā savantīti vā **āsavā,** ete dhamme etañca okāsaṃ antokaritvā pavattantīti attho. Antokaraṇattho hi ayaṃ ākāro. Cirapārivāsiyaṭṭhena madirādayo āsavā, āsavā viyātipi **āsavā**. Lokasmimpi hi cirapārivāsikā madirādayo āsavāti vuccanti, yadi ca cirapārivāsiyaṭṭhena āsavā, eteyeva bhavitumarahanti. Vuttañhetaṃ – ‘‘purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosī’’tiādi (a. ni. 10.61). Āyataṃ vā saṃsāradukkhaṃ savanti pasavantītipi **āsavā**. Purimāni cettha nibbacanāni yattha kilesā āsavāti āgacchanti, tattha yujjanti, pacchimaṃ kammepi. Na kevalañca kammakilesāyeva āsavā, apica kho nānappakārā upaddavāpi. Suttesu hi ‘‘nāhaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemī’’ti (dī. ni.

3.182) ettha vivādamūlabhūtā kilesā āsavāti āgatā.

> ‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
> Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
> Te mayhaṃ āsavā khīṇā, viddhastā vinaḷīkatā’’ti. (a. ni. 4.36) –

Ettha tebhūmakaṃ ca kammaṃ avasesā ca akusalā dhammā. ‘‘Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā’’ti (pārā. 39; a. ni. 2.202-230) ettha parūpavādavippaṭisāravadhabandhādayo ceva apāyadukkhabhūtā ca nānappakārā upaddavā.

Te panete āsavā yattha yathā āgatā, tattha tathā veditabbā. Ete hi vinaye tāva ‘‘diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā’’ti (pārā. 39; a. ni. 2.202-230) dvedhā āgatā. Saḷāyatane ‘‘tayo me, āvuso, āsavā kāmāsavo bhavāsavo avijjāsavo’’ti (saṃ. ni. 4.321) tidhā āgatā. Aññesu ca suttantesu (cūḷani. jatukaṇṇimāṇavapucchāniddeso 69; paṭi. ma. 1.107) abhidhamme (dha. sa. 1102-1106; vibha. 937) ca teyeva diṭṭhāsavena saha catudhā āgatā. Nibbedhikapariyāyena ‘‘atthi, bhikkhave, āsavā nirayagāminiyā, atthi āsavā tiracchānayonigāminiyā, atthi āsavā pettivisayagāminiyā, atthi āsavā manussalokagāminiyā, atthi āsavā devalokagāminiyā’’ti (a. ni. 6.63) pañcadhā āgatā. Kammameva cettha āsavāti vuttaṃ. Chakkanipāte ‘‘atthi, bhikkhave, āsavā saṃvarāpahātabbā’’tiādinā (a. ni. 6.58) nayena chadhā āgatā. Sabbāsavapariyāye (ma. ni. 1.14 ādayo) teyeva dassanena pahātabbehi saddhiṃ sattadhā āgatā. Idha pana abhidhammanayena cattāro āsavā adhippetāti veditabbā.

Khayāyāti ettha pana āsavānaṃ sarasabhedopi khīṇākāropi maggaphalanibbānānipi ‘‘āsavakkhayo’’ti vuccati. ‘‘Yo āsavānaṃ khayo vayo bhedo paribhedo aniccatā antaradhāna’’nti ettha hi āsavānaṃ sarasabhedo ‘‘āsavakkhayo’’ti vutto. ‘‘Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmī’’ti (ma. ni. 1.15; saṃ. ni. 2.23; itivu. 102) ettha āsavappahānaṃ āsavānaṃ accantakkhayo asamuppādo khīṇākāro natthibhāvo ‘‘āsavakkhayo’’ti vutto.

> ‘‘Sekhassa sikkhamānassa, ujumaggānusārino;
> Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā’’ti. (itivu. 62) –

Ettha maggo ‘‘āsavakkhayo’’ti vutto. ‘‘Āsavānaṃ khayā samaṇo hotī’’ti (ma. ni. 1.438) ettha phalaṃ.

> ‘‘Paravajjānupassissa, niccaṃ ujjhānasaññino;
> Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā’’ti. (dha. pa. 253) –

Ettha nibbānaṃ. Imasmiṃ pana sutte phalaṃ sandhāya ‘‘āsavānaṃ khayāyā’’ti āha, arahattaphalatthāyāti attho.

Indriyesu guttadvāroti manacchaṭṭhesu indriyesu pihitadvāro. **Bhojane mattaññū**ti bhojanasmiṃ pamāṇaññū, paṭiggahaṇaparibhogapaccavekkhaṇamattaṃ jānāti pajānātīti attho. **Jāgariyaṃ anuyutto**ti rattindivaṃ cha koṭṭhāse katvā pañcasu koṭṭhāsesu jāgaraṇabhāvaṃ anuyutto, jāgaraṇeyeva yuttappayuttoti attho.

Evaṃ mātikaṃ ṭhapetvā idāni tameva ṭhapitapaṭipāṭiyā vibhajanto **kathañca, bhikkhave, bhikkhū**tiādimāha. Tattha **cakkhunā rūpaṃ disvā**tiādīnaṃ attho visuddhimagge (visuddhi. 1.15) vitthārito, tathā **paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāyā**tiādīnaṃ (visuddhi. 1.18). **Āvaraṇīyehi dhammehī**ti pañcahi nīvaraṇehi dhammehi. Nīvaraṇāni hi cittaṃ āvaritvā tiṭṭhanti, tasmā āvaraṇīyā dhammāti vuccanti. **Sīhaseyyaṃ kappetī**ti sīho viya seyyaṃ kappeti. **Pāde pādaṃ accādhāyā**ti vāmapādaṃ dakkhiṇapāde atiādhāya. Samaṃ ṭhapite hi pāde jāṇukena jāṇukaṃ gopphakena ca gopphakaṃ ghaṭṭiyati, tato vedanā uṭṭhahanti. Tasmā tassa dosassa parivajjanatthaṃ thokaṃ atikkamitvā esa pādaṃ ṭhapeti. Tena vuttaṃ – ‘‘pāde pādaṃ accādhāyā’’ti.

Sato sampajānoti satiyā ceva sampajaññena ca samannāgato. Kathaṃ panesa niddāyanto sato sampajāno nāma hotīti? Purimappavattivasena. Ayaṃ hi caṅkame caṅkamanto niddāya okkamanabhāvaṃ ñatvā pavattamānaṃ kammaṭṭhānaṃ ṭhapetvā mañce vā phalake vā nipanno niddaṃ upagantvā puna pabujjhamāno kammaṭṭhānaṃ ṭhitaṭṭhāne gaṇhantoyeva pabujjhati. Tasmā niddāyantopi sato sampajāno nāma hoti. Ayaṃ tāva mūlakammaṭṭhāne nayova. Pariggahakammaṭṭhānavasenāpi panesa sato sampajāno nāma hoti. Kathaṃ? Ayaṃ hi caṅkamanto niddāya okkamanabhāvaṃ ñatvā pāsāṇaphalake vā mañce vā dakkhiṇena passena nipajjitvā paccavekkhati – ‘‘acetano kāyo acetane mañce patiṭṭhito, acetano mañco acetanāya pathaviyā, acetanā pathavī acetane udake, acetanaṃ udakaṃ acetane vāte, acetano vāto acetane ākāse patiṭṭhito. Tattha ākāsampi ‘ahaṃ vātaṃ ukkhipitvā ṭhita’nti na jānāti, vātopi ‘ahaṃ ākāse patiṭṭhito’ti na jānāti. Tathā vāto na jānāti. ‘Ahaṃ udakaṃ ukkhipitvā ṭhito’ti…pe… mañco na jānāti, ‘ahaṃ kāyaṃ ukkhipitvā ṭhito’ti, kāyo na jānāti ‘ahaṃ mañce patiṭṭhito’ti. Na hi tesaṃ aññamaññaṃ ābhogo vā samannāhāro vā manasikāro vā cetanā vā patthanā vā atthī’’ti. Tassa evaṃ paccavekkhato taṃ paccavekkhaṇacittaṃ bhavaṅge otarati. Evaṃ niddāyantopi sato sampajāno nāma hotīti.

Uṭṭhānasaññaṃ manasikaritvāti ‘‘ettakaṃ ṭhānaṃ gate cande vā tārakāya vā uṭṭhahissāmī’’ti uṭṭhānakālaparicchedikaṃ saññaṃ manasikaritvā, citte ṭhapetvāti attho. Evaṃ karitvā sayito hi yathāparicchinneyeva kāle uṭṭhahati.

7. Attabyābādhasuttavaṇṇanā

17. Sattame **attabyābādhāyā**ti attadukkhāya. **Parabyābādhāyā**ti paradukkhāya. **Kāyasucarita**ntiādīni pubbabhāge dasakusalakammapathavasena āgatāni, upari pana yāva arahattā avāritāneva.

8. Devalokasuttavaṇṇanā

18. Aṭṭhame **aṭṭīyeyyāthā**ti aṭṭā pīḷitā bhaveyyātha. **Harāyeyyāthā**ti lajjeyyātha. **Jigucceyyāthā**ti gūthe viya tasmiṃ vacane sañjātajigucchā bhaveyyātha. **Iti kirā**ti ettha **itī**ti padasandhibyañjanasiliṭṭhatā, **kirā**ti anussavatthe nipāto. Dibbena kira āyunā aṭṭīyathāti evamassa sambandho veditabbo. **Pageva kho panā**ti paṭhamataraṃyeva.

9. Paṭhamapāpaṇikasuttavaṇṇanā

19. Navame **pāpaṇiko**ti āpaṇiko, āpaṇaṃ ugghāṭetvā bhaṇḍavikkāyakassa vāṇijassetaṃ adhivacanaṃ. **Abhabbo**ti abhājanabhūto. **Na sakkaccaṃ kammantaṃ adhiṭṭhātī**ti yathā adhiṭṭhitaṃ suadhiṭṭhitaṃ hoti, evaṃ sayaṃ attapaccakkhaṃ karonto nādhiṭṭhāti. Tattha paccūsakāle padasaddena uṭṭhāya dīpaṃ jāletvā bhaṇḍaṃ pasāretvā anisīdanto pubbaṇhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti nāma. Ayaṃ hi yaṃ corā rattiṃ bhaṇḍaṃ haritvā ‘‘idaṃ amhākaṃ hatthato vissajjessāmā’’ti āpaṇaṃ gantvā appena agghena denti, yampi bahuverino manussā rattiṃ nagare vasitvā pātova āpaṇaṃ gantvā bhaṇḍaṃ gaṇhanti, yaṃ vā pana janapadaṃ gantukāmā manussā pātova āpaṇaṃ gantvā bhaṇḍaṃ kiṇanti, tappaccayassa lābhassa assāmiko hoti.

Aññesaṃ bhojanavelāya pana bhuñjituṃ āgantvā pātova bhaṇḍaṃ paṭisāmetvā gharaṃ gantvā bhuñjitvā niddāyitvā sāyaṃ puna āpaṇaṃ āgacchanto **majjhanhikasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti** nāma. So hi yaṃ corā pātova vissajjetuṃ na sampāpuṇiṃsu, divākāle pana paresaṃ asañcārakkhaṇe āpaṇaṃ gantvā appagghena denti, yañca bhojanavelāya puññavanto issarā ‘‘āpaṇato idañcidañca laddhuṃ vaṭṭatī’’ti pahiṇitvā āharāpenti, tappaccayassa lābhassa assāmiko hoti.

Yāva yāmabherinikkhamanā pana antoāpaṇe dīpaṃ jālāpetvā anisīdanto **sāyanhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti** nāma. So hi yaṃ corā pātopi divāpi vissajjetuṃ na sampāpuṇiṃsu, sāyaṃ pana āpaṇaṃ gantvā appagghena denti, tappaccayassa lābhassa assāmiko hoti.

Na sakkaccaṃ samādhinimittaṃ adhiṭṭhātīti sakkaccakiriyāya samādhiṃ na samāpajjati. Ettha ca pātova cetiyaṅgaṇabodhiyaṅgaṇesu vattaṃ katvā senāsanaṃ pavisitvā yāva bhikkhācāravelā, tāva samāpattiṃ appetvā anisīdanto **pubbaṇhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti** nāma. Pacchābhattaṃ pana piṇḍapātapaṭikkanto rattiṭṭhānadivāṭṭhānaṃ pavisitvā yāva sāyanhasamayā samāpattiṃ appetvā anisīdanto **majjhanhikasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti** nāma. Sāyaṃ pana cetiyaṃ vanditvā therūpaṭṭhānaṃ katvā senāsanaṃ pavisitvā paṭhamayāmaṃ samāpattiṃ samāpajjitvā anisīdanto **sāyanhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti** nāma. Sukkapakkho vuttapaṭipakkhanayeneva veditabbo. Apicettha ‘‘samāpattiṃ appetvā’’ti vuttaṭṭhāne samāpattiyā asati vipassanāpi vaṭṭati, samādhinimittanti ca samādhiārammaṇampi vaṭṭatiyeva. Vuttampi cetaṃ – ‘‘samādhipi samādhinimittaṃ, samādhārammaṇampi samādhinimitta’’nti.

10. Dutiyapāpaṇikasuttavaṇṇanā

20. Dasame **cakkhumā**ti paññācakkhunā cakkhumā hoti. **Vidhuro**ti visiṭṭhadhuro uttamadhuro ñāṇasampayuttena vīriyena samannāgato. **Nissayasampanno**ti avassayasampanno patiṭṭhānasampanno. **Paṇiya**nti vikkāyikabhaṇḍaṃ. **Ettakaṃ mūlaṃ bhavissati ettako udayo**ti tasmiṃ ‘‘evaṃ kītaṃ evaṃ vikkāyamāna’’nti vuttapaṇiye yena kayena taṃ kītaṃ, taṃ kayasaṅkhātaṃ mūlaṃ ettakaṃ bhavissati. Yo ca tasmiṃ vikkayamāne vikkayo, tasmiṃ vikkaye ettako udayo bhavissati, ettikā vaḍḍhīti attho.

Kusalo hoti paṇiyaṃ ketuñca vikketuñcāti sulabhaṭṭhānaṃ gantvā kiṇanto dullabhaṭṭhānaṃ gantvā vikkiṇanto ca ettha kusalo nāma hoti, dasaguṇampi vīsatiguṇampi lābhaṃ labhati.

Aḍḍhāti issarā bahunā nikkhittadhanena samannāgatā. **Mahaddhanā**ti vaḷañjanakavasena mahaddhanā. **Mahābhogā**ti upabhogaparibhogabhaṇḍena mahābhogā. **Paṭibalo**ti kāyabalena ceva ñāṇabalena ca samannāgatattā samattho. **Amhākañca kālena kālaṃ anuppadātu**nti amhākañca gahitadhanamūlikaṃ vaḍḍhiṃ kālena kālaṃ anuppadātuṃ. **Nipatantī**ti nimantenti. Nipātentītipi pāṭho, ayameva attho.

Kusalānaṃ dhammānaṃ upasampadāyāti kusaladhammānaṃ sampādanatthāya paṭilābhatthāya. **Thāmavā**ti ñāṇathāmena samannāgato. **Daḷhaparakkamo**ti thirena ñāṇaparakkamena samannāgato. **Anikkhittadhuro**ti ‘‘aggamaggaṃ apāpuṇitvā imaṃ vīriyadhuraṃ na ṭhapessāmī’’ti evaṃ aṭṭhapitadhuro.

Bahussutāti ekanikāyādivasena bahu buddhavacanaṃ sutaṃ etesanti bahussutā. **Āgatāgamā**ti eko nikāyo eko āgamo nāma, dve nikāyā dve āgamā nāma, pañca nikāyā pañca āgamā nāma, etesu āgamesu yesaṃ ekopi āgamo āgato paguṇo pavattito, te āgatāgamā nāma. **Dhammadharā**ti suttantapiṭakadharā. **Vinayadharā**ti vinayapiṭakadharā. **Mātikādharā**ti dvemātikādharā. **Paripucchatī**ti atthānatthaṃ kāraṇākāraṇaṃ pucchati. **Paripañhatī**ti ‘‘imaṃ nāma pucchissāmī’’ti aññāti tuleti pariggaṇhāti. Sesamettha uttānatthameva.

Imasmiṃ pana sutte paṭhamaṃ paññā āgatā, pacchā vīriyañca kalyāṇamittasevanā ca. Tattha paṭhamaṃ arahattaṃ patvā pacchā vīriyaṃ katvā kalyāṇamittā sevitabbāti na evaṃ attho daṭṭhabbo, desanāya nāma heṭṭhimena vā paricchedo hoti uparimena vā dvīhipi vā koṭīhi. Idha pana uparimena paricchedo veditabbo. Tasmā kathentena paṭhamaṃ kalyāṇamittaupanissayaṃ dassetvā majjhe vīriyaṃ dassetvā pacchā arahattaṃ kathetabbanti.

Rathakāravaggo dutiyo.

3. Puggalavaggo

1. Samiddhasuttavaṇṇanā

21. Tatiyassa paṭhame jhānaphassaṃ paṭhamaṃ phusati, pacchā nirodhaṃ nibbānaṃ sacchikarotīti **kāyasakkhi**. Diṭṭhantaṃ pattoti **diṭṭhippatto**. Saddahanto vimuttoti **saddhāvimutto. Khamatī**ti ruccati. **Abhikkantataro**ti atisundarataro. **Paṇītataro**ti atipaṇītataro. **Saddhindriyaṃ adhimattaṃ hotī**ti samiddhattherassa kira arahattamaggakkhaṇe saddhindriyaṃ dhuraṃ ahosi, sesāni cattāri sahajātindriyāni tasseva parivārāni ahesuṃ. Iti thero attanā paṭividdhamaggaṃ kathento evamāha. Mahākoṭṭhikattherassa pana arahattamaggakkhaṇe samādhindriyaṃ dhuraṃ ahosi, sesāni cattāri indriyāni tasseva parivārāni ahesuṃ. Tasmā sopi samādhindriyaṃ adhimattanti kathento attanā paṭividdhamaggameva kathesi. Sāriputtattherassa pana arahattamaggakkhaṇe paññindriyaṃ dhuraṃ ahosi. Sesāni cattāri indriyāni tasseva parivārāni ahesuṃ. Tasmā sopi paññindriyaṃ adhimattanti kathento attanā paṭividdhamaggameva kathesi.

Na khvetthāti na kho ettha. **Ekaṃsena byākātu**nti ekantena byākarituṃ. **Arahattāya paṭipanno**ti arahattamaggasamaṅgiṃ dasseti. Evametasmiṃ sutte tīhipi therehi attanā paṭividdhamaggova kathito, sammāsambuddho pana bhummantareneva kathesi.

2. Gilānasuttavaṇṇanā

22. Dutiye **sappāyānī**ti hitāni vuddhikarāni. **Patirūpa**nti anucchavikaṃ. **Neva vuṭṭhāti tamhā ābādhā**ti iminā atekicchena vātāpamārādinā rogena samannāgato niṭṭhāpattagilāno kathito. **Vuṭṭhāti tamhā ābādhā**ti iminā khipitakakacchutiṇapupphakajarādibhedo appamattaābādho kathito. **Labhanto sappāyāni bhojanāni no alabhanto**ti iminā pana yesaṃ paṭijagganena phāsukaṃ hoti, sabbepi te ābādhā kathitā. Ettha ca **patirūpo upaṭṭhāko** nāma gilānupaṭṭhākaaṅgehi samannāgato paṇḍito dakkho analaso veditabbo. **Gilānupaṭṭhāko anuññāto**ti bhikkhusaṅghena dātabboti anuññāto. Tasmiñhi gilāne attano dhammatāya yāpetuṃ asakkonte bhikkhusaṅghena tassa bhikkhuno eko bhikkhu ca sāmaṇero ca ‘‘imaṃ paṭijaggathā’’ti apaloketvā dātabbā. Yāva pana te taṃ paṭijagganti, tāva gilānassa ca tesañca dvinnaṃ yenattho, sabbaṃ bhikkhusaṅghasseva bhāro.

Aññepi gilānā upaṭṭhātabbāti itarepi dve gilānā upaṭṭhāpetabbā. Kiṃ kāraṇā? Yopi hi niṭṭhapattagilāno, so anupaṭṭhiyamāno ‘‘sace maṃ paṭijaggeyyuṃ, phāsukaṃ me bhaveyya. Na kho pana maṃ paṭijaggantī’’ti manopadosaṃ katvā apāye nibbatteyya. Paṭijaggiyamānassa panassa evaṃ hoti ‘‘bhikkhusaṅghena yaṃ kātabbaṃ, taṃ kataṃ. Mayhaṃ pana kammavipāko īdiso’’ti. So bhikkhusaṅghe mettaṃ paccupaṭṭhāpetvā sagge nibbattissati. Yo pana appamattakena byādhinā samannāgato labhantopi alabhantopi vuṭṭhātiyeva, tassa vināpi bhesajjena vūpasamanabyādhi bhesajje kate khippataraṃ vūpasammati. So tato buddhavacanaṃ vā uggaṇhituṃ sakkhissati, samaṇadhammaṃ vā kātuṃ sakkhissati. Iminā kāraṇena ‘‘aññepi gilānā upaṭṭhātabbā’’ti vuttaṃ.

Neva okkamatīti neva pavisati. **Niyāmaṃ kusalesu dhammesu sammatta**nti kusalesu dhammesu magganiyāmasaṅkhātaṃ sammattaṃ. Iminā padaparamo puggalo kathito. Dutiyavārena ugghaṭitaññū gahito sāsane nālakattherasadiso buddhantare ekavāraṃ paccekabuddhānaṃ santike ovādaṃ labhitvā paṭividdhapaccekabodhiñāṇo ca. Tatiyavārena vipañcitaññū puggalo kathito, neyyo pana tannissitova hoti.

Dhammadesanā anuññātāti māsassa aṭṭha vāre dhammakathā anuññātā. **Aññesampi dhammo desetabbo**ti itaresampi dhammo kathetabbo. Kiṃ kāraṇā? Padaparamassa hi imasmiṃ attabhāve dhammaṃ paṭivijjhituṃ asakkontassāpi anāgate paccayo bhavissati. Yo pana tathāgatassa rūpadassanaṃ labhantopi alabhantopi dhammavinayañca savanāya labhantopi alabhantopi dhammaṃ abhisameti, so alabhanto tāva abhisameti. Labhanto pana khippameva abhisamessatīti iminā kāraṇena tesaṃ dhammo desetabbo. Tatiyassa pana punappunaṃ desetabbova.

3. Saṅkhārasuttavaṇṇanā

23. Tatiye **sabyābajjha**nti sadukkhaṃ. **Kāyasaṅkhāra**nti kāyadvāre cetanārāsiṃ. **Abhisaṅkharotī**ti āyūhati rāsiṃ karoti piṇḍaṃ karoti. **Vacīmanodvāresu**pi eseva nayo. **Sabyābajjhaṃ loka**nti sadukkhaṃ lokaṃ. **Sabyābajjhā phassā phusantī**ti sadukkhā vipākaphassā phusanti. **Sabyābajjhaṃ vedanaṃ vediyatī**ti sadukkhaṃ vipākavedanaṃ vediyati, sābādhaṃ nirassādanti attho. **Seyyathāpi sattā nerayikā**ti yathā niraye nibbattasattā ekantadukkhaṃ vedanaṃ vediyanti, evaṃ vediyatīti attho. Kiṃ pana tattha upekkhāvedanā natthīti? Atthi, dukkhavedanāya pana balavabhāvena sā abbohārikaṭṭhāne ṭhitā. Iti nirayova nirayassa upamaṃ katvā āhaṭo. Tatra paṭibhāgaupamā nāma kira esā.

Seyyathāpi devā subhakiṇhāti idhāpi devalokova devalokassa upamaṃ katvā āhaṭo. Yasmā pana heṭṭhimesu brahmalokesu sappītikajjhānavipāko vattati, subhakiṇhesu nippītiko ekantasukhova, tasmā te aggahetvā subhakiṇhāva kathitā. Iti ayampi tatra paṭibhāgaupamā nāmāti veditabbā.

Vokiṇṇasukhadukkhanti vomissakasukhadukkhaṃ. **Seyyathāpi manussā**ti manussānaṃ hi kālena sukhaṃ hoti, kālena dukkhaṃ. **Ekacce ca devā**ti kāmāvacaradevā. Tesampi kālena sukhaṃ hoti, kālena dukkhaṃ. Tesaṃ hi hīnatarānaṃ mahesakkhatarā devatā disvā āsanā vuṭṭhātabbaṃ hoti, maggā ukkamitabbaṃ, pārutavatthaṃ apanetabbaṃ, añjalikammaṃ kātabbanti taṃ sabbampi dukkhaṃ nāma hoti. **Ekacce ca vinipātikā**ti vemānikapetā. Te hi kālena sampattiṃ anubhavanti kālena kammanti vokiṇṇasukhadukkhāva honti. Iti imasmiṃ sutte tīṇi sucaritāni lokiyalokuttaramissakāni kathitānīti veditabbāni.

4. Bahukārasuttavaṇṇanā

24. Catutthe **tayome, bhikkhave, puggalā**ti tayo ācariyapuggalā. **Puggalassa bahukārā**ti antevāsikapuggalassa bahūpakārā. **Buddha**nti sabbaññubuddhaṃ. **Saraṇaṃ gato hotī**ti avassayaṃ gato hoti. **Dhamma**nti satantikaṃ navalokuttaradhammaṃ. **Saṅgha**nti aṭṭhaariyapuggalasamūhaṃ. Idañca pana saraṇagamanaṃ aggahitasaraṇapubbassa akatābhinivesassa vasena vuttaṃ. Iti imasmiṃ sutte saraṇadāyako sotāpattimaggasampāpako arahattamaggasampāpakoti tayo ācariyā bahukārāti āgatā, pabbajjādāyako buddhavacanadāyako kammavācācariyo sakadāgāmimaggasampāpako anāgāmimaggasampāpakoti ime ācariyā na āgatā, kiṃ ete na bahukārāti? No, na bahukārā. Ayaṃ pana desanā duvidhena paricchinnā. Tasmā sabbepete bahukārā. Tesu saraṇagamanasmiṃyeva akatābhiniveso vaṭṭati, catupārisuddhisīlakasiṇaparikammavipassanāñāṇāni pana paṭhamamaggasannissitāni honti, upari dve maggā ca phalāni ca arahattamaggasannissitānīti veditabbāni.

Iminā puggalenāti iminā antevāsikapuggalena. **Na suppatikāraṃ vadāmī**ti patikāraṃ kātuṃ na sukaranti vadāmi. Abhivādanādīsu anekasatavāraṃ anekasahassavārampi hi pañcapatiṭṭhitena nipatitvā vandanto āsanā vuṭṭhāya paccuggacchanto diṭṭhadiṭṭhakkhaṇe añjaliṃ paggaṇhanto anucchavikaṃ sāmīcikammaṃ karonto divase divase cīvarasataṃ cīvarasahassaṃ piṇḍapātasataṃ piṇḍapātasahassaṃ dadamāno cakkavāḷapariyantena sabbaratanamayaṃ āvāsaṃ karonto sappinavanītādinānappakāraṃ bhesajjaṃ anuppadajjamāno neva sakkoti ācariyena katassa patikāraṃ nāma kātunti evamattho veditabbo.

5. Vajirūpamasuttavaṇṇanā

25. Pañcame **arukūpamacitto**ti purāṇavaṇasadisacitto. **Vijjūpamacitto**ti ittarakālobhāsanena vijjusadisacitto. **Vajirūpamacitto**ti kilesānaṃ mūlaghātakaraṇasamatthatāya vajirena sadisacitto.

Abhisajjatīti laggati. **Kuppatī**ti kopavasena kuppati. **Byāpajjatī**ti pakatibhāvaṃ pajahati, pūtiko hoti. **Patitthīyatī**ti thinabhāvaṃ thaddhabhāvaṃ āpajjati. **Kopa**nti dubbalakodhaṃ. **Dosa**nti dussanavasena tato balavataraṃ. **Appaccaya**nti atuṭṭhākāraṃ domanassaṃ. **Duṭṭhāruko**ti purāṇavaṇo. **Kaṭṭhenā**ti daṇḍakakoṭiyā. **Kaṭhalenā**ti kapālena. **Āsavaṃ detī**ti aparāparaṃ savati. Purāṇavaṇo hi attano dhammatāyeva pubbaṃ lohitaṃ yūsanti imāni tīṇi savati, ghaṭṭito pana tāni adhikataraṃ savati.

Evameva khoti ettha idaṃ opammasaṃsandanaṃ – duṭṭhāruko viya hi kodhanapuggalo, tassa attano dhammatāya savanaṃ viya kodhanassapi attano dhammatāya uddhumātassa viya caṇḍikatassa caraṇaṃ, kaṭṭhena vā kaṭhalāya vā ghaṭṭanaṃ viya appamattaṃ vacanaṃ, bhiyyosomattāya savanaṃ viya ‘‘mādisaṃ nāma esa evaṃ vadatī’’ti bhiyyosomattāya uddhumāyanabhāvo daṭṭhabbo.

Rattandhakāratimisāyanti rattiṃ cakkhuviññāṇuppattinivāraṇena andhabhāvakaraṇe bahalatame. **Vijjantarikāyā**ti vijjuppattikkhaṇe. Idhāpi idaṃ opammasaṃsandanaṃ – cakkhumā puriso viya hi yogāvacaro daṭṭhabbo, andhakāraṃ viya sotāpattimaggavajjhā kilesā, vijjusañcaraṇaṃ viya sotāpattimaggañāṇassa uppattikālo, vijjantarikāya cakkhumato purisassa samantā rūpadassanaṃ viya sotāpattimaggakkhaṇe nibbānadassanaṃ, puna andhakārāvattharaṇaṃ viya sakadāgāmimaggavajjhā kilesā, puna vijjusañcaraṇaṃ viya sakadāgāmimaggañāṇassa uppādo, vijjantarikāya cakkhumato purisassa samantā rūpadassanaṃ viya sakadāgāmimaggakkhaṇe nibbānadassanaṃ, puna andhakārāvattharaṇaṃ viya anāgāmimaggavajjhā kilesā, puna vijjusañcaraṇaṃ viya anāgāmimaggañāṇassa uppādo, vijjantarikāya cakkhumato purisassa samantā rūpadassanaṃ viya anāgāmimaggakkhaṇe nibbānadassanaṃ veditabbaṃ.

Vajirūpamacittatāyapi idaṃ opammasaṃsandanaṃ – vajiraṃ viya hi arahattamaggañāṇaṃ daṭṭhabbaṃ, maṇigaṇṭhipāsāṇagaṇṭhi viya arahattamaggavajjhā kilesā, vajirassa maṇigaṇṭhimpi vā pāsāṇagaṇṭhimpi vā vinivijjhitvā agamanabhāvassa natthitā viya arahattamaggañāṇena acchejjānaṃ kilesānaṃ natthibhāvo, vajirena nibbiddhavedhassa puna apatipūraṇaṃ viya arahattamaggena chinnānaṃ kilesānaṃ puna anuppādo daṭṭhabboti.

6. Sevitabbasuttavaṇṇanā

26. Chaṭṭhe **sevitabbo**ti upasaṅkamitabbo. **Bhajitabbo**ti allīyitabbo. **Payirupāsitabbo**ti santike nisīdanavasena punappunaṃ upāsitabbo. **Sakkatvā garuṃ katvā**ti sakkārañceva garukārañca katvā. **Hīno hoti sīlenā**tiādīsu upādāyupādāya hīnatā veditabbā. Tattha yo hi pañca sīlāni rakkhati, so dasa sīlāni rakkhantena na sevitabbo. Yo dasa sīlāni rakkhati, so catupārisuddhisīlaṃ rakkhantena na sevitabbo. **Aññatra anuddayā aññatra anukampā**ti ṭhapetvā anuddayañca anukampañca. Attano atthāyeva hi evarūpo puggalo na sevitabbo, anuddayānukampāvasena pana taṃ upasaṅkamituṃ vaṭṭati.

Sīlasāmaññagatānaṃ satanti sīlena samānabhāvaṃ gatānaṃ santānaṃ. **Sīlakathā ca no bhavissatī**ti evaṃ samānasīlānaṃ amhākaṃ sīlameva ārabbha kathā bhavissati. **Sā ca no pavattinī bhavissatī**ti sā ca amhākaṃ kathā divasampi kathentānaṃ pavattissati na paṭihaññissati. **Sā ca no phāsu bhavissatī**ti sā ca divasampi pavattamānā sīlakathā amhākaṃ phāsuvihāro sukhavihāro bhavissati. **Samādhipaññākathāsu**pi eseva nayo.

Sīlakkhandhanti sīlarāsiṃ. **Tattha tattha paññāya anuggahessāmī**ti ettha sīlassa asappāye anupakāradhamme vajjetvā sappāye upakāradhamme sevanto tasmiṃ tasmiṃ ṭhāne sīlakkhandhaṃ paññāya anuggaṇhāti nāma. **Samādhipaññākkhandhesu**pi eseva nayo. **Nihīyatī**ti attano hīnataraṃ puggalaṃ sevanto khāraparissāvane āsittaudakaṃ viya satataṃ samitaṃ hāyati parihāyati. **Tulyasevī**ti attanā samānasevī. **Seṭṭhamupanama**nti seṭṭhaṃ puggalaṃ oṇamanto. **Udeti khippa**nti khippameva vaḍḍhati. **Tasmā attano uttariṃ bhajethā**ti yasmā seṭṭhaṃ puggalaṃ upanamanto udeti khippaṃ, tasmā attano uttaritaraṃ visiṭṭhataraṃ bhajetha.

7. Jigucchitabbasuttavaṇṇanā

27. Sattame **jigucchitabbo**ti gūthaṃ viya jigucchitabbo. **Atha kho na**nti atha kho assa. **Kittisaddo**ti kathāsaddo. **Evameva kho**ti ettha gūthakūpo viya dussīlyaṃ daṭṭhabbaṃ. Gūthakūpe patitvā ṭhito dhammaniahi viya dussīlapuggalo. Gūthakūpato uddhariyamānena tena ahinā purisassa sarīraṃ āruḷhenāpi adaṭṭhabhāvo viya dussīlaṃ sevamānassāpi tassa kiriyāya akaraṇabhāvo. Sarīraṃ gūthena makkhetvā ahinā gatakālo viya dussīlaṃ sevamānassa pāpakittisaddaabbhuggamanakālo veditabbo.

Tindukālātanti tindukarukkhaalātaṃ. **Bhiyyosomattāya cicciṭāyatī**ti taṃ hi jhāyamānaṃ pakatiyāpi papaṭikāyo muñcantaṃ cicciṭāti ''ciṭiciṭā''ti saddaṃ karoti, ghaṭṭitaṃ pana adhimattaṃ karotīti attho. **Evameva kho**ti evamevaṃ kodhano attano dhammatāyapi uddhato caṇḍikato hutvā carati, appamattakaṃ pana vacanaṃ sutakāle ''mādisaṃ nāma evaṃ vadati evaṃ vadatī''ti atirekataraṃ uddhato caṇḍikato hutvā carati. **Gūthakūpo**ti gūthapuṇṇakūpo, gūtharāsiyeva vā. Opammasaṃsandanaṃ panettha purimanayeneva veditabbaṃ. **Tasmā evarūpo puggalo ajjhupekkhitabbo na sevitabbo**ti yasmā kodhano atiseviyamāno atiupasaṅkamiyamānopi kujjhatiyeva, ''kiṃ iminā''ti paṭikkamantepi kujjhatiyeva. Tasmā palālaggi viya ajjhupekkhitabbo na sevitabbo na bhajitabbo. Kiṃ vuttaṃ hoti? Yo hi palālaggiṃ atiupasaṅkamitvā tappati, tassa sarīraṃ jhāyati. Yo atipaṭikkamitvā tappati, tassa sītaṃ na vūpasammati. Anupasaṅkamitvā apaṭikkamitvā pana majjhattabhāvena tappantassa sītaṃ vūpasammati, tasmā palālaggi viya kodhano puggalo majjhattabhāvena ajjhupekkhitabbo, na sevitabbo na bhajitabbo na payirupāsitabbo.

Kalyāṇamittoti sucimitto. **Kalyāṇasahāyo**ti sucisahāyo. Sahāyā nāma sahagāmino saddhiṃcarā. **Kalyāṇasampavaṅko**ti kalyāṇesu sucipuggalesu sampavaṅko, tanninnatappoṇatappabbhāramānasoti attho.

8. Gūthabhāṇīsuttavaṇṇanā

28. Aṭṭhame **gūthabhāṇī**ti yo gūthaṃ viya duggandhakathaṃ katheti. **Pupphabhāṇī**ti yo pupphāni viya sugandhakathaṃ katheti. **Madhubhāṇī**ti yo madhu viya madhurakathaṃ katheti. **Sabhaggato**ti sabhāya ṭhito. **Parisaggato**ti gāmaparisāya ṭhito. **Ñātimajjhagato**ti ñātīnaṃ majjhe ṭhito. **Pūgamajjhagato**ti seṇīnaṃ majjhe ṭhito. **Rājakulamajjhagato**ti rājakulassa majjhe mahāvinicchaye ṭhito. **Abhinīto**ti pucchanatthāyānīto. **Sakkhipuṭṭho**ti sakkhiṃ katvā pucchito. **Ehambho purisā**ti ālapanametaṃ. **Attahetu vā parahetu vā**ti attano vā parassa vā hatthapādādihetu vā dhanahetu vā. **Āmisakiñcikkhahetu vā**ti ettha **āmisa**nti lañjo adhippeto. **Kiñcikkha**nti yaṃ vā taṃ vā appamattakaṃ antamaso tittiriyavaṭṭakasappipiṇḍanavanītapiṇḍādimattakassa lañjassa hetūti attho. **Sampajānamusā bhāsitā hotī**ti jānantoyeva musāvādaṃ kattā hoti.

Nelāti elaṃ vuccati doso, nāssa elanti nelā, niddosāti attho. ''Nelaṅgo setapacchādo''ti (udā. 65) ettha vuttasīlaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sakalasarīre kopaṃ ajanetvā pemaṃ janetīti **pemanīyā**. Hadayaṃ gacchati appaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī**. Pure saṃvaḍḍhanārī viya sukumārātipi porī. Purassa esātipi porī. Purassa esāti nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti, pitimattaṃ pitāti, mātimattaṃ mātāti, bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahuno janassa manāpā cittavuddhikarāti **bahujanamanāpā**.

9. Andhasuttavaṇṇanā

29. Navame **cakkhu na hotī**ti paññācakkhu na hoti. **Phātiṃ kareyyā**ti phītaṃ vaḍḍhitaṃ kareyya. **Sāvajjānavajje**ti sadosaniddose. **Hīnappaṇīte**ti adhamuttame. **Kaṇhasukkasappaṭibhāge**ti kaṇhasukkāyeva aññamaññaṃ paṭibāhanato paṭipakkhavasena sappaṭibhāgāti vuccanti. Ayaṃ panettha saṅkhepo – kusale dhamme ‘‘kusalā dhammā’’ti jāneyya, akusale dhamme ‘‘akusalā dhammā’’ti jāneyya. Sāvajjādīsupi eseva nayo. Kaṇhasukkasappaṭibhāgesu pana kaṇhadhamme ‘‘sukkasappaṭibhāgā’’ti jāneyya, sukkadhamme ‘‘kaṇhasappaṭibhāgā’’ti yena paññācakkhunā jāneyya, tathārūpampissa cakkhu na hotīti. Iminā nayena sesavāresupi attho veditabbo.

Na ceva bhogā tathārūpāti tathājātikā bhogāpissa na honti. **Na ca puññāni kubbatī**ti puññāni ca na karoti. Ettāvatā bhoguppādanacakkhuno ca puññakaraṇacakkhuno ca abhāvo vutto. **Ubhayattha kaliggāho**ti idhaloke ca paraloke cāti ubhayasmimpi aparaddhaggāho, parājayaggāho hotīti attho. Atha vā **ubhayattha kaliggāho**ti ubhayesampi diṭṭhadhammikasamparāyikānaṃ atthānaṃ kaliggāho, parājayaggāhoti attho. **Dhammādhammenā**ti dasakusalakammapathadhammenapi dasaakusalakammapathaadhammenapi. **Saṭho**ti kerāṭiko. **Bhogāni pariyesatī**ti bhoge gavesati. **Theyyena kūṭakammena, musāvādena cūbhaya**nti theyyādīsu ubhayena pariyesatīti attho. Kathaṃ? Theyyena kūṭakammena ca pariyesati, theyyena musāvādena ca pariyesati, kūṭakammena musāvādena ca pariyesati. **Saṅghātu**nti saṅgharituṃ. **Dhammaladdhehī**ti dasakusalakammapathadhammaṃ akopetvā laddhehi. **Uṭṭhānādhigata**nti vīriyena adhigataṃ. **Abyagghamānaso**ti nibbicikicchacitto. **Bhaddakaṃ ṭhāna**nti seṭṭhaṃ devaṭṭhānaṃ. **Na socatī**ti yasmiṃ ṭhāne antosokena na socati.

10. Avakujjasuttavaṇṇanā

30. Dasame **avakujjapañño**ti adhomukhapañño. **Ucchaṅgapañño**ti ucchaṅgasadisapañño. **Puthupañño**ti vitthārikapañño. **Ādikalyāṇa**ntiādīsu **ādī**ti pubbapaṭṭhapanā. **Majjha**nti kathāvemajjhaṃ. **Pariyosāna**nti sanniṭṭhānaṃ. Itissa te dhammaṃ kathentā pubbapaṭṭhapanepi kalyāṇaṃ bhaddakaṃ anavajjameva katvā kathenti, vemajjhepi pariyosānepi. Ettha ca atthi desanāya ādimajjhapariyosānāni, atthi sāsanassa. Tattha desanāya tāva catuppadikagāthāya paṭhamapadaṃ ādi, dve padāni majjhaṃ, avasānapadaṃ pariyosānaṃ. Ekānusandhikassa suttassa nidānaṃ ādi, anusandhi majjhaṃ, idamavocāti appanā pariyosānaṃ. Anekānusandhikassa paṭhamo anusandhi ādi, tato paraṃ eko vā aneke vā majjhaṃ, pacchimo pariyosānaṃ. Ayaṃ tāva desanāya nayo. Sāsanassa pana sīlaṃ ādi, samādhi majjhaṃ, vipassanā pariyosānaṃ. Samādhi vā ādi, vipassanā majjhaṃ, maggo pariyosānaṃ. Vipassanā vā ādi, maggo majjhaṃ, phalaṃ pariyosānaṃ. Maggo vā ādi, phalaṃ majjhaṃ, nibbānaṃ pariyosānaṃ. Dve dve vā kayiramāne sīlasamādhayo ādi, vipassanāmaggā majjhaṃ, phalanibbānāni pariyosānaṃ.

Sātthanti sātthakaṃ katvā desenti. **Sabyañjana**nti akkharapāripūriṃ katvā desenti. **Kevalaparipuṇṇa**nti sakalaparipuṇṇaṃ anūnaṃ katvā desenti. **Parisuddha**nti parisuddhaṃ nijjaṭaṃ niggaṇṭhiṃ katvā desenti. **Brahmacariyaṃ pakāsentī**ti evaṃ desentā ca seṭṭhacariyabhūtaṃ sikkhattayasaṅgahitaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ pakāsenti. **Neva ādiṃ manasi karotī**ti neva pubbapaṭṭhapanaṃ manasi karoti.

Kumbhoti ghaṭo. **Nikujjo**ti adhomukho ṭhapito. **Evameva kho**ti ettha kumbho nikujjo viya avakujjapañño puggalo daṭṭhabbo, udakāsiñcanakālo viya dhammadesanāya laddhakālo, udakassa vivaṭṭanakālo viya tasmiṃ āsane nisinnassa uggahetuṃ asamatthakālo, udakassa asaṇṭhānakālo viya vuṭṭhahitvā asallakkhaṇakālo veditabbo.

Ākiṇṇānīti pakkhittāni. **Satisammosāya pakireyyā**ti muṭṭhassatitāya vikireyya. **Evameva kho**ti ettha ucchaṅgo viya ucchaṅgapañño puggalo daṭṭhabbo, nānākhajjakāni viya nānappakāraṃ buddhavacanaṃ, ucchaṅge nānākhajjakāni khādantassa nisinnakālo viya tasmiṃ āsane nisinnassa uggaṇhanakālo, vuṭṭhahantassa satisammosā pakiraṇakālo viya tasmā āsanā vuṭṭhāya gacchantassa asallakkhaṇakālo veditabbo.

Ukkujjoti uparimukho ṭhapito. **Saṇṭhātī**ti patiṭṭhahati. **Evameva kho**ti ettha uparimukho ṭhapito kumbho viya puthupañño puggalo daṭṭhabbo, udakassa āsittakālo viya desanāya laddhakālo, udakassa saṇṭhānakālo viya tattha nisinnassa uggaṇhanakālo, no vivaṭṭanakālo viya vuṭṭhāya gacchantassa sallakkhaṇakālo veditabbo.

Dummedhoti nippañño. **Avicakkhaṇo**ti saṃvidahanapaññāya rahito. **Gantā**ti gamanasīlo. **Seyyo etena vuccatī**ti etasmā puggalā uttaritaroti vuccati. **Dhammānudhammappaṭipanno**ti navalokuttaradhammassa anudhammaṃ saha sīlena pubbabhāgapaṭipadaṃ paṭipanno. **Dukkhassā**ti vaṭṭadukkhassa. **Antakaro siyā**ti koṭikaro paricchedakaro parivaṭumakaro bhaveyyāti.

Puggalavaggo tatiyo.

4. Devadūtavaggo

1. Sabrahmakasuttavaṇṇanā

31. Catutthassa paṭhame **ajjhāgāre**ti sake ghare. **Pūjitā hontī**ti yaṃ ghare atthi, tena paṭijaggitā gopitā honti. Iti mātāpitupūjakāni kulāni mātāpitūhi sabrahmakānīti pakāsetvā idāni nesaṃ sapubbācariyakādibhāvaṃ pakāsento **sapubbācariyakānī**tiādimāha. Tattha **brahmā**tiādīni tesaṃ brahmādibhāvasādhanatthaṃ vuttāni. **Bahukārā**ti puttānaṃ bahūpakārā. **Āpādakā**ti jīvitassa āpādakā. Puttakānaṃ hi mātāpitūhi jīvitaṃ āpāditaṃ pālitaṃ ghaṭitaṃ anuppabandhena pavattitaṃ. **Posakā**ti hatthapāde vaḍḍhetvā hadayalohitaṃ pāyetvā posetāro. **Imassa lokassa dassetāro**ti puttānaṃ hi imasmiṃ loke iṭṭhāniṭṭhārammaṇassa dassanaṃ nāma mātāpitaro nissāya jātanti imassa lokassa dassetāro nāma.

Brahmāti mātāpitaroti seṭṭhādhivacanaṃ. Yathā brahmuno catasso bhāvanā avijahitā honti mettā karuṇā muditā upekkhāti, evameva mātāpitūnaṃ puttakesu catasso bhāvanā avijahitā honti. Tā tasmiṃ tasmiṃ kāle veditabbā – kucchigatasmiṃ hi dārake ‘‘kadā nu kho puttakaṃ arogaṃ paripuṇṇaṅgapaccaṅgaṃ passissāmā’’ti mātāpitūnaṃ mettacittaṃ uppajjati. Yadā panesa mando uttānaseyyako ūkāhi vā maṅkulādīhi pāṇakehi daṭṭho dukkhaseyyāya vā pana pīḷito parodati viravati, tadāssa saddaṃ sutvā mātāpitūnaṃ kāruññaṃ uppajjati, ādhāvitvā vidhāvitvā kīḷanakāle pana lobhanīyavayasmiṃ vā ṭhitakāle dārakaṃ oloketvā mātāpitūnaṃ cittaṃ sappimaṇḍe pakkhittasatavihatakappāsapicupaṭalaṃ viya mudukaṃ hoti āmoditaṃ pamoditaṃ, tadā tesaṃ muditā labbhati. Yadā panesa putto dārābharaṇaṃ paccupaṭṭhāpetvā pāṭiyekkaṃ agāraṃ ajjhāvasati, tadā mātāpitūnaṃ ‘‘sakkoti dāni no puttako attano dhammatāya yāpetu’’nti majjhattabhāvo uppajjati, tasmiṃ kāle upekkhā labbhatīti iminā kāraṇena ‘‘brahmāti mātāpitaro’’ti vuttaṃ.

Pubbācariyāti vuccareti mātāpitaro hi jātakālato paṭṭhāya ‘‘evaṃ nisīda, evaṃ tiṭṭha, evaṃ gaccha, evaṃ saya, evaṃ khāda, evaṃ bhuñja, ayaṃ te, tātāti vattabbo, ayaṃ bhātikāti, ayaṃ bhaginīti, idaṃ nāma kātuṃ vaṭṭati, idaṃ na vaṭṭati, asukaṃ nāma upasaṅkamituṃ vaṭṭati, asukaṃ na vaṭṭatī’’ti gāhāpenti sikkhāpenti. Athāparabhāge aññe ācariyā hatthisippaassasipparathasippadhanusippatharusippamuddāgaṇanādīni sikkhāpenti. Añño saraṇāni deti, añño sīlesu patiṭṭhāpeti, añño pabbājeti, añño buddhavacanaṃ uggaṇhāpeti, añño upasampādeti, añño sotāpattimaggādīni pāpeti. Iti sabbepi te pacchācariyā nāma honti, mātāpitaro pana sabbapaṭhamā, tenāha – ‘‘pubbācariyāti vuccare’’ti. Tattha **vuccare**ti vuccanti kathiyanti. **Āhuneyyā ca puttāna**nti puttānaṃ āhutaṃ pāhutaṃ abhisaṅkhataṃ annapānādiṃ arahanti, anucchavikā taṃ paṭiggahetuṃ. Tasmā ‘‘āhuneyyā ca puttāna’’nti vuttaṃ. **Pajāya anukampakā**ti paresaṃ pāṇe acchinditvāpi attano pajaṃ paṭijagganti gopāyanti. Tasmā ‘‘pajāya anukampakā’’ti vuttaṃ.

Namasseyyāti namo kareyya. **Sakkareyyā**ti sakkārena paṭimāneyya. Idāni taṃ sakkāraṃ dassento ‘‘annenā’’tiādimāha. Tattha **annenā**ti yāgubhattakhādanīyena. **Pānenā**ti aṭṭhavidhapānena. **Vatthenā**ti nivāsanapārupanakena vatthena. **Sayanenā**ti mañcapīṭhānuppadānena. **Ucchādanenā**ti duggandhaṃ paṭivinodetvā sugandhakaraṇucchādanena. **Nhāpanenā**ti sīte uṇhodakena, uṇhe sītodakena gattāni parisiñcitvā nhāpanena. **Pādānaṃ dhovanenā**ti uṇhodakasītodakehi pādadhovanena ceva telamakkhanena ca. **Peccā**ti paralokaṃ gantvā. **Sagge pamodatī**ti idha tāva mātāpitūsu pāricariyaṃ disvā pāricariyakāraṇā taṃ paṇḍitamanussā idheva pasaṃsanti, paralokaṃ pana gantvā sagge ṭhito so mātāpituupaṭṭhāko dibbasampattīhi āmodati pamodatīti.

2. Ānandasuttavaṇṇanā

32. Dutiye **tathārūpo**ti tathājātiko. **Samādhipaṭilābho**ti cittekaggatālābho. **Imasmiṃ ca saviññāṇake**ti ettha attano ca parassa cāti ubhayesampi kāyo saviññāṇakaṭṭhena ekato katvā imasminti vutto. **Ahaṅkāramamaṅkāramānānusayā**ti ahaṅkāradiṭṭhi ca mamaṅkārataṇhā ca mānānusayo cāti attano ca parassa ca kilesā. **Nāssū**ti na bhaveyyuṃ. **Bahiddhā ca sabbanimittesū**ti rūpanimittaṃ, saddanimittaṃ, gandhanimittaṃ, rasanimittaṃ, phoṭṭhabbanimittaṃ, sassatādinimittaṃ, puggalanimittaṃ dhammanimittanti evarūpesu ca bahiddhā sabbanimittesu. **Cetovimuttiṃ paññāvimutti**nti phalasamādhiñceva phalañāṇañca. **Siyā**ti bhaveyya.

Idhānanda, bhikkhunoti, ānanda, imasmiṃ sāsane bhikkhuno. **Etaṃ santaṃ etaṃ paṇīta**nti nibbānaṃ dassento āha. Nibbānaṃ hi kilesānaṃ santatāya santaṃ nāma, nibbānaṃ santanti samāpattiṃ appetvāva divasampi nisinnassa cittuppādo santanteva pavattatītipi santaṃ. **Paṇīta**nti samāpattiṃ appetvā nisinnassāpi cittuppādo paṇītanteva pavattatīti nibbānaṃ paṇītaṃ nāma. **Sabbasaṅkhārasamatho**tiādīnipi tasseva vevacanāni. ‘‘Sabbasaṅkhārasamatho’’ti samāpattiṃ appetvā nisinnassa hi divasabhāgampi cittuppādo sabbasaṅkhārasamathoteva pavattati…pe… tathā tīsu bhavesu vānasaṅkhātāya taṇhāya abhāvena nibbānanti laddhanāme tasmiṃ samāpattiṃ appetvā nisinnassa cittuppādo nibbānaṃ nibbānanteva pavattatīti sabbasaṅkhārasamathotiādīni nāmāni labhati. Imasmiṃ pana aṭṭhavidhe ābhogasamannāhāre imasmiṃ ṭhāne ekopi labbhati, dvepi sabbepi labbhanteva.

Saṅkhāyāti ñāṇena jānitvā. **Paroparānī**ti parāni ca oparāni ca. Paraattabhāvasakaattabhāvāni hi parāni ca oparāni cāti vuttaṃ hoti. **Yassā**ti yassa arahato. **Iñjita**nti rāgiñjitaṃ dosamohamānadiṭṭhikilesaduccaritiñjitanti imāni satta iñjitāni calitāni phanditāni. **Natthi kuhiñcī**ti katthaci ekārammaṇepi natthi. **Santo**ti paccanīkakilesānaṃ santatāya santo. **Vidhūmo**ti kāyaduccaritādidhūmavirahito. **Anīgho**ti rāgādiīghavirahito. **Nirāso**ti nittaṇho. **Atārī**ti tiṇṇo uttiṇṇo samatikkanto. **So**ti so arahaṃ khīṇāsavo. **Jātijara**nti ettha jātijarāgahaṇeneva byādhimaraṇampi gahitamevāti veditabbaṃ. Iti suttantepi gāthāyapi arahattaphalasamāpattiyeva kathitāti.

3. Sāriputtasuttavaṇṇanā

33. Tatiye **saṃkhittenā**ti mātikāṭhapanena. **Vitthārenā**ti ṭhapitamātikāvibhajanena. **Saṃkhittavitthārenā**ti kāle saṃkhittena kāle vitthārena. **Aññātāro ca dullabhā**ti paṭivijjhanakapuggalā pana dullabhā. Idaṃ bhagavā ‘‘sāriputtattherassa ñāṇaṃ ghaṭṭemī’’ti adhippāyena kathesi. Taṃ sutvā thero kiñcāpi ‘‘ahaṃ, bhante, ājānissāmī’’ti na vadati, adhippāyena pana ‘‘vissatthā tumhe, bhante, desetha, ahaṃ tumhehi desitaṃ dhammaṃ nayasatena nayasahassena paṭivijjhissāmi, mamesa bhāro hotū’’ti satthāraṃ desanāya ussāhento **etassa bhagavā kālo**tiādimāha.

Athassa satthā **tasmātihā**ti desanaṃ ārabhi. Tattha **imasmiñca saviññāṇake**tiādi vuttanayameva. **Acchecchi taṇha**nti maggañāṇasatthena taṇhaṃ chindi. **Vivattayi saṃyojana**nti dasavidhampi saṃyojanaṃ samūlakaṃ ubbattetvā chaḍḍesi. **Sammā mānābhisamayā antamakāsi dukkhassā**ti sammā upāyena sammā paṭipattiyā navavidhassa mānassa pahānābhisamayena vaṭṭadukkhassa antamakāsi. **Idañca pana metaṃ, sāriputta, sandhāya bhāsita**nti, sāriputta, mayā pārāyane udayapañhe idaṃ phalasamāpattimeva sandhāya etaṃ bhāsitaṃ.

Idāni yaṃ taṃ bhagavatā bhāsitaṃ, taṃ dassento **pahānaṃ kāmasaññāna**ntiādi āraddhaṃ.

Udayapañhe ca etaṃ padaṃ ‘‘pahānaṃ kāmacchandāna’’nti (su. ni. 1112; cūḷani. udayamāṇavapucchāniddeso 75) āgataṃ, idha pana aṅguttarabhāṇakehi ‘‘kāmasaññāna’’nti āropitaṃ. Tattha byañjanameva nānaṃ, attho pana ekoyeva. **Kāmasaññāna**nti kāme ārabbha uppannasaññānaṃ, aṭṭhahi vā lobhasahagatacittehi sahajātasaññānaṃ. **Domanassāna cūbhaya**nti etāsañca kāmasaññānaṃ cetasikadomanassānañcāti ubhinnampi pahānaṃ paṭippassaddhipahānasaṅkhātaṃ arahattaphalaṃ aññāvimokkhaṃ pabrūmīti attho. Niddese pana ‘‘kāmacchandassa ca domanassassa ca ubhinnaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbāna’’nti (cūḷani. udayamāṇavapucchāniddeso 75) vuttaṃ, taṃ atthuddhāravasena vuttaṃ. Pahānanti hi khīṇākārasaṅkhāto vūpasamopi vuccati, kilese paṭinissajjanto maggopi, kilesapaṭippassaddhisaṅkhātaṃ phalampi, yaṃ āgamma kilesā pahīyanti, taṃ amataṃ nibbānampi. Tasmā tattha tāni padāni āgatāni. ‘‘Aññāvimokkhaṃ pabrūmī’’ti vacanato pana arahattaphalameva adhippetaṃ. **Thinassa ca panūdana**ntipi thinassa ca panūdanante uppannattā arahattaphalameva adhippetaṃ. **Kukkuccānaṃ nivāraṇa**nti kukkuccanivāraṇassa maggassa anantaraṃ uppannattā phalameva adhippetaṃ.

Upekkhāsatisaṃsuddhanti catutthajjhānike phale uppannāya upekkhāya ca satiyā ca saṃsuddhaṃ. **Dhammatakkapurejava**nti dhammatakko vuccati sammāsaṅkappo, so ādito hoti, purato hoti, pubbaṅgamo hoti aññāvimokkhassāti dhammatakkapurejavo. Taṃ dhammatakkapurejavaṃ. **Aññāvimokkha**nti aññindriyapariyosāne uppannaṃ vimokkhaṃ, aññāya vā vimokkhaṃ aññāvimokkhaṃ, paññāvimuttanti attho. **Avijjāya pabhedana**nti avijjāya pabhedanante uppannattā, avijjāya pabhedanasaṅkhātaṃ vā nibbānaṃ ārabbha uppannattā evaṃladdhanāmaṃ arahattaphalameva. Iti sabbehipi imehi pahānantiādīhi padehi arahattaphalameva pakāsitanti veditabbaṃ.

4. Nidānasuttavaṇṇanā

34. Catutthe **nidānānī**ti kāraṇāni. **Kammāna**nti vaṭṭagāmikammānaṃ. **Lobho nidānaṃ kammānaṃ samudayāyā**ti lubbhanapalubbhanasabhāvo lobho vaṭṭagāmikammānaṃ samudayāya piṇḍakaraṇatthāya nidānaṃ kāraṇaṃ paccayoti attho. **Doso**ti dussanapadussanasabhāvo doso. **Moho**ti muyhanapamuyhanasabhāvo moho.

Lobhapakatanti lobhena pakataṃ, lobhābhibhūtena luddhena hutvā katakammanti attho. Lobhato jātanti **lobhajaṃ**. Lobho nidānamassāti **lobhanidānaṃ**. Lobho samudayo assāti **lobhasamudayaṃ**. Samudayoti paccayo, lobhapaccayanti attho. **Yatthassa attabhāvo nibbattatī**ti yasmiṃ ṭhāne assa lobhajakammavato puggalassa attabhāvo nibbattati, khandhā pātubhavanti. **Tattha taṃ kammaṃ vipaccatī**ti tesu khandhesu taṃ kammaṃ vipaccati. **Diṭṭhe vā dhamme**tiādi yasmā taṃ kammaṃ diṭṭhadhammavedanīyaṃ vā hoti upapajjavedanīyaṃ vā aparapariyāyavedanīyaṃ vā, tasmā taṃ pabhedaṃ dassetuṃ vuttaṃ. Sesadvayepi eseva nayo.

Akhaṇḍānīti abhinnāni. **Apūtīnī**ti pūtibhāvena abījattaṃ appattāni. **Avātātapahatānī**ti na vātena na ca ātapena hatāni. **Sārādānī**ti gahitasārāni sāravantāni na nissārāni. **Sukhasayitānī**ti sannicayabhāvena sukhaṃ sayitāni. **Sukhette**ti maṇḍakhette. **Suparikammakatāya bhūmiyā**ti naṅgalakasanena ceva aṭṭhadantakena ca suṭṭhu parikammakatāya khettabhūmiyā. **Nikkhittānī**ti ṭhapitāni ropitāni. **Anuppavecceyyā**ti anuppaveseyya. **Vuddhi**ntiādīsu uddhaggamanena **vuddhiṃ,** heṭṭhā mūlappatiṭṭhānena **virūḷhiṃ,** samantā vitthārikabhāvena **vepullaṃ**.

Yaṃ panettha **diṭṭhe vā dhamme**tiādi vuttaṃ, tattha asammohatthaṃ imasmiṃ ṭhāne kammavibhatti nāma kathetabbā. Suttantikapariyāyena hi ekādasa kammāni vibhattāni. Seyyathidaṃ – diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparapariyāyavedanīyaṃ, yaggarukaṃ yabbahulaṃ yadāsannaṃ kaṭattā vā pana kammaṃ, janakaṃ upatthambhakaṃ upapīḷakaṃ upaghātakanti. Tattha ekajavanavīthiyaṃ sattasu cittesu kusalā vā akusalā vā paṭhamajavanacetanā **diṭṭhadhammavedanīyakammaṃ** nāma. Taṃ imasmiṃyeva attabhāve vipākaṃ deti kākavaḷiyapuṇṇaseṭṭhīnaṃ viya kusalaṃ, nandayakkhanandamāṇavakanandagoghātakakokāliyasuppabuddhadevadattaciñcamāṇavikānaṃ viya ca akusalaṃ. Tathā asakkontaṃ pana ahosikammaṃ nāma hoti, avipākaṃ sampajjati. Taṃ migaluddakopamāya sādhetabbaṃ. Yathā hi migaluddakena migaṃ disvā dhanuṃ ākaḍḍhitvā khitto saro sace na virajjhati, taṃ migaṃ tattheva pāteti, atha naṃ migaluddako niccammaṃ katvā khaṇḍākhaṇḍikaṃ chetvā maṃsaṃ ādāya puttadāraṃ tosento gacchati. Sace pana virajjhati, migo palāyitvā puna taṃ disaṃ na oloketi. Evaṃ sampadamidaṃ daṭṭhabbaṃ. Sarassa avirajjhitvā migavijjhanaṃ viya hi diṭṭhadhammavedanīyassa kammassa vipākavārapaṭilābho, avijjhanaṃ viya avipākabhāvāya sampajjananti.

Atthasādhikā pana sattamajavanacetanā **upapajjavedanīyakammaṃ** nāma. Taṃ anantare attabhāve vipākaṃ deti. Taṃ panetaṃ kusalapakkhe aṭṭhasamāpattivasena, akusalapakkhe pañcānantariyakammavasena veditabbaṃ. Tattha aṭṭhasamāpattilābhī ekāya samāpattiyā brahmaloke nibbattati. Pañcannampi ānantariyānaṃ kattā ekena kammena niraye nibbattati, sesasamāpattiyo ca kammāni ca ahosikammabhāvaṃyeva āpajjanti, avipākāni honti. Ayampi attho purimaupamāyayeva dīpetabbo.

Ubhinnaṃ antare pana pañcajavanacetanā **aparapariyāyavedanīyakammaṃ** nāma. Taṃ anāgate yadā okāsaṃ labhati, tadā vipākaṃ deti. Sati saṃsārappavattiyā ahosikammaṃ nāma na hoti. Taṃ sabbaṃ sunakhaluddakena dīpetabbaṃ. Yathā hi sunakhaluddakena migaṃ disvā sunakho vissajjito migaṃ anubandhitvā yasmiṃ ṭhāne pāpuṇāti, tasmiṃ yeva ḍaṃsati; evamevaṃ idaṃ kammaṃ yasmiṃ ṭhāne okāsaṃ labhati, tasmiṃyeva vipākaṃ deti, tena mutto satto nāma natthi.

Kusalākusalesu pana garukāgarukesu yaṃ garukaṃ hoti, taṃ **yaggarukaṃ** nāma. Tadetaṃ kusalapakkhe mahaggatakammaṃ, akusalapakkhe pañcānantariyakammaṃ veditabbaṃ. Tasmiṃ sati sesāni kusalāni vā akusalāni vā vipaccituṃ na sakkonti, tadeva duvidhampi paṭisandhiṃ deti. Yathā hi sāsapappamāṇāpi sakkharā vā ayaguḷikā vā udakarahade pakkhittā udakapiṭṭhe uplavituṃ na sakkoti, heṭṭhāva pavisati; evameva kusalepi akusalepi yaṃ garukaṃ, tadeva gaṇhitvā gacchati.

Kusalākusalesu pana yaṃ bahulaṃ hoti, taṃ **yabbahulaṃ** nāma. Taṃ dīgharattaṃ laddhāsevanavasena veditabbaṃ. Yaṃ vā balavakusalakammesu somanassakaraṃ, akusalakammesu santāpakaraṃ, etaṃ yabbahulaṃ nāma. Tadetaṃ yathā nāma dvīsu mallesu yuddhabhūmiṃ otiṇṇesu yo balavā, so itaraṃ pātetvā gacchati; evameva itaraṃ dubbalakammaṃ avattharitvā yaṃ āsevanavasena vā bahulaṃ, āsannavasena vā balavaṃ, taṃ vipākaṃ deti, **duṭṭhagāmaṇiabhayarañño** kammaṃ viya.

So kira cūḷaṅgaṇiyayuddhe parājito vaḷavaṃ āruyha palāyi. Tassa cūḷupaṭṭhāko tissāmacco nāma ekakova pacchato ahosi. So ekaṃ aṭaviṃ pavisitvā nisinno jighacchāya bādhayamānāya – ‘‘bhātika tissa, ativiya no jighacchā bādhati, kiṃ karissāmā’’ti āha. Atthi, deva, mayā sāṭakantare ṭhapetvā ekaṃ suvaṇṇasarakabhattaṃ ābhatanti. Tena hi āharāti. So nīharitvā rañño purato ṭhapesi. Rājā disvā, ‘‘tāta, cattāro koṭṭhāse karohī’’ti āha. Mayaṃ tayo janā, kasmā devo cattāro koṭṭhāse kārayatīti? Bhātika tissa, yato paṭṭhāya ahaṃ attānaṃ sarāmi, na me ayyānaṃ adatvā āhāro paribhuttapubbo atthi, svāhaṃ ajjapi adatvā na paribhuñjissāmīti. So cattāro koṭṭhāse akāsi. Rājā ‘‘kālaṃ ghosehī’’ti āha. Chaḍḍitāraññe kuto, ayye, labhissāma devāti. ‘‘Nāyaṃ tava bhāro. Sace mama saddhā atthi, ayye, labhissāma, vissattho kālaṃ ghosehī’’ti āha. So ‘‘kālo, bhante, kālo, bhante’’ti tikkhattuṃ ghosesi.

Athassa bodhimātumahātissatthero taṃ saddaṃ dibbāya sotadhātuyā sutvā ‘katthāyaṃ saddo’ti taṃ āvajjento ‘‘ajja duṭṭhagāmaṇiabhayamahārājā yuddhaparājito aṭaviṃ pavisitvā nisinno ekaṃ sarakabhattaṃ cattāro koṭṭhāse kāretvā ‘ekakova na paribhuñjissāmī’ti kālaṃ ghosāpesī’’ti ñatvā ‘‘ajja mayā rañño saṅgahaṃ kātuṃ vaṭṭatī’’ti manogatiyā āgantvā rañño purato aṭṭhāsi. Rājā disvā pasannacitto ‘‘passa, bhātika, tissā’’ti vatvā theraṃ vanditvā ‘‘pattaṃ, bhante, dethā’’ti āha. Thero pattaṃ nīhari. Rājā attano koṭṭhāsena saddhiṃ therassa koṭṭhāsaṃ patte pakkhipitvā, ‘‘bhante, āhāraparissayo nāma mā kadāci hotū’’ti vanditvā aṭṭhāsi. Tissāmaccopi ‘‘mama ayyaputte passante bhuñjituṃ na sakkhissāmī’’ti attano koṭṭhāsaṃ therasseva patte ākiri. Vaḷavāpi cintesi – ‘‘mayhampi koṭṭhāsaṃ therasseva dātuṃ vaṭṭatī’’ti. Rājā vaḷavaṃ oloketvā ‘‘ayampi attano koṭṭhāsaṃ therasseva patte pakkhipanaṃ paccāsīsatī’’ti ñatvā tampi tattheva pakkhipitvā theraṃ vanditvā uyyojesi. Thero taṃ bhattaṃ ādāya gantvā ādito paṭṭhāya bhikkhusaṅghassa ālopasaṅkhepena adāsi.

Rājāpi cintesi – ‘‘ativiyamhā jighacchitā, sādhu vatassa sace atirekabhattasitthāni pahiṇeyyā’’ti. Thero rañño cittaṃ ñatvā atirekabhattaṃ etesaṃ yāpanamattaṃ katvā pattaṃ ākāse khipi, patto āgantvā rañño hatthe patiṭṭhāsi. Bhattaṃ tiṇṇampi janānaṃ yāvadatthaṃ ahosi. Atha rājā pattaṃ dhovitvā ‘‘tucchapattaṃ na pesissāmī’’ti uttarisāṭakaṃ mocetvā udakaṃ puñchitvā sāṭakaṃ patte ṭhapetvā ‘‘patto gantvā mama ayyassa hatthe patiṭṭhātū’’ti ākāse khipi. Patto gantvā therassa hatthe patiṭṭhāsi.

Aparabhāge rañño tathāgatassa sarīradhātūnaṃ aṭṭhamabhāgaṃ patiṭṭhāpetvā vīsaratanasatikaṃ mahācetiyaṃ kārentassa apariniṭṭhiteyeva cetiye kālakiriyāsamayo anuppatto. Athassa mahācetiyassa dakkhiṇapasse nipannassa pañcanikāyavasena bhikkhusaṅghe sajjhāyaṃ karonte chahi devalokehi cha rathā āgantvā purato ākāse aṭṭhaṃsu. Rājā ‘‘puññapotthakaṃ āharathā’’ti ādito paṭṭhāya puññapotthakaṃ vācāpesi. Atha naṃ kiñci kammaṃ na paritosesi. So ‘‘parato vācethā’’ti āha. Potthakavācako ‘‘cūḷaṅgaṇiyayuddhe parājitena te deva aṭaviṃ pavisitvā nisinnena ekaṃ sarakabhattaṃ cattāro koṭṭhāse kāretvā bodhimātumahātissattherassa bhikkhā dinnā’’ti āha. Rājā ‘‘ṭhapehī’’ti vatvā bhikkhusaṅghaṃ pucchi, ‘‘bhante, kataro devaloko ramaṇīyo’’ti? Sabbabodhisattānaṃ vasanaṭṭhānaṃ tusitabhavanaṃ mahārājāti. Rājā kālaṃ katvā tusitabhavanato āgataratheva patiṭṭhāya tusitabhavanaṃ agamāsi. Idaṃ balavakammassa vipākadāne vatthu.

Yaṃ pana kusalākusalesu āsannamaraṇe anussarituṃ sakkoti, taṃ **yadāsannaṃ** nāma. Tadetaṃ yathā nāma gogaṇaparipuṇṇassa vajassa dvāre vivaṭe parabhāge dammagavabalavagavesu santesupi yo vajadvārassa āsanno hoti antamaso dubbalajaraggavopi, so eva paṭhamataraṃ nikkhamati, evameva aññesu kusalākusalesu santesupi maraṇakālassa āsannattā vipākaṃ deti.

Tatrimāni vatthūni – madhuaṅgaṇagāme kira eko damiḷadovāriko pātova baḷisaṃ ādāya gantvā macche vadhitvā tayo koṭṭhāse katvā ekena taṇḍulaṃ gaṇhāti, ekena dadhiṃ, ekaṃ pacati. Iminā nīhārena paññāsa vassāni pāṇātipātakammaṃ katvā aparabhāge mahallako anuṭṭhānaseyyaṃ upagacchati. Tasmiṃ khaṇe girivihāravāsī cūḷapiṇḍapātikatissatthero ‘‘mā ayaṃ satto mayi passante nassatū’’ti gantvā tassa gehadvāre aṭṭhāsi. Athassa bhariyā, ‘‘sāmi, thero āgato’’ti ārocesi. Ahaṃ paññāsa vassāni therassa santikaṃ na gatapubbo, katarena me guṇena thero āgamissati, gacchāti naṃ vadathāti. Sā ‘‘aticchatha, bhante’’ti āha. Thero ‘‘upāsakassa kā sarīrappavattī’’ti pucchi. Dubbalo, bhanteti. Thero gharaṃ pavisitvā satiṃ uppādetvā ‘‘sīlaṃ gaṇhissasī’’ti āha. Āma, bhante, dethāti. Thero tīṇi saraṇāni datvā pañca sīlāni dātuṃ ārabhi. Tassa pañca sīlānīti vacanakāleyeva jivhā papati. Thero ‘‘vaṭṭissati ettaka’’nti nikkhamitvā gato. Sopi kālaṃ katvā cātumahārājikabhavane nibbatti. Nibbattakkhaṇeyeva ca ‘‘kiṃ nu kho kammaṃ katvā mayā idaṃ laddha’’nti āvajjento theraṃ nissāya laddhabhāvaṃ ñatvā devalokato āgantvā theraṃ vanditvā ekamantaṃ aṭṭhāsi. ‘‘Ko eso’’ti ca vutte ‘‘ahaṃ, bhante, damiḷadovāriko’’ti āha. Kuhiṃ nibbattosīti? Cātumahārājikesu, bhante, sace me ayyo pañca sīlāni adassa, upari devaloke nibbatto assaṃ. Ahaṃ kiṃ karissāmi, tvaṃ gaṇhituṃ nāsakkhi, puttakāti. So theraṃ vanditvā devalokameva gato. Idaṃ tāva kusalakamme vatthu.

Antaragaṅgāya pana mahāvācakālaupāsako nāma ahosi. So tiṃsa vassāni sotāpattimaggatthāya dvattiṃsākāraṃ sajjhāyitvā ‘‘ahaṃ evaṃ dvattiṃsākāraṃ sajjhāyanto obhāsamattampi nibbattetuṃ nāsakkhiṃ, buddhasāsanaṃ aniyyānikaṃ bhavissatī’’ti diṭṭhivipallāsaṃ patvā kālakiriyaṃ katvā mahāgaṅgāya navausabhiko susumārapeto hutvā nibbatti. Ekaṃ samayaṃ kacchakatitthena saṭṭhi pāsāṇatthambhasakaṭāni agamaṃsu. So sabbepi te goṇe ca pāsāṇe ca khādi. Idaṃ akusalakamme vatthu.

Etehi pana tīhi muttaṃ aññāṇavasena kataṃ **kaṭattā vā pana kammaṃ** nāma. Taṃ yathā nāma ummattakena khittadaṇḍaṃ yattha vā tattha vā gacchati, evameva tesaṃ abhāve yattha katthaci vipākaṃ deti.

Janakaṃ nāma ekaṃ paṭisandhiṃ janetvā pavattiṃ na janeti, pavatte aññaṃ kammaṃ vipākaṃ nibbatteti. Yathā hi mātā janetiyeva, dhātiyeva pana jaggati; evamevaṃ mātā viya paṭisandhinibbattakaṃ janakakammaṃ, dhāti viya pavatte sampattakammaṃ. **Upatthambhakaṃ** nāma kusalepi labbhati akusalepi. Ekacco hi kusalaṃ katvā sugatibhave nibbattati. So tattha ṭhito punappunaṃ kusalaṃ katvā taṃ kammaṃ upatthambhetvā anekāni vassasatasahassāni sugatibhavasmiṃyeva vicarati. Ekacco akusalaṃ katvā duggatibhave nibbattati. So tattha ṭhito punappunaṃ akusalaṃ katvā taṃ kammaṃ upatthambhetvā bahūni vassasatasahassāni duggatibhavasmiṃyeva vicarati.

Aparo nayo – **janakaṃ** nāma kusalampi hoti akusalampi. Taṃ paṭisandhiyampi pavattepi rūpārūpavipākakkhandhe janeti. **Upatthambhakaṃ** pana vipākaṃ janetuṃ na sakkoti, aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ upatthambheti, addhānaṃ pavatteti. **Upapīḷakaṃ** nāma aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ pīḷeti bādheti, addhānaṃ pavattituṃ na deti. Tatrāyaṃ nayo – kusalakamme vipaccamāne akusalakammaṃ upapīḷakaṃ hutvā tassa vipaccituṃ na deti. Akusalakamme vipaccamāne kusalakammaṃ upapīḷakaṃ hutvā tassa vipaccituṃ na deti. Yathā vaḍḍhamānakaṃ rukkhaṃ vā gacchaṃ vā lataṃ vā kocideva daṇḍena vā satthena vā bhindeyya vā chindeyya vā, atha so rukkho vā gaccho vā latā vā vaḍḍhituṃ na sakkuṇeyya; evamevaṃ kusalaṃ vipaccamānaṃ akusalena upapīḷitaṃ, akusalaṃ vā pana vipaccamānaṃ kusalena upapīḷitaṃ vipaccituṃ na sakkoti. Tattha sunakkhattassa akusalakammaṃ kusalaṃ upapīḷesi, coraghātakassa kusalakammaṃ akusalaṃ upapīḷesi.

Rājagahe kira vātakāḷako paññāsa vassāni coraghātakammaṃ akāsi. Atha naṃ rañño ārocesuṃ – ‘‘deva, vātakāḷako mahallako core ghātetuṃ na sakkotī’’ti. ‘‘Apanetha naṃ tasmā ṭhānantarāti. Amaccā naṃ apanetvā aññaṃ tasmiṃ ṭhāne ṭhapayiṃsu. Vātakāḷakopi yāva taṃ kammaṃ akāsi, tāva ahatavatthāni vā acchādituṃ surabhipupphāni vā piḷandhituṃ pāyāsaṃ vā bhuñjituṃ ucchādananhāpanaṃ vā paccanubhotuṃ nālattha. So ‘‘dīgharattaṃ me kiliṭṭhavesena carita’’nti ‘‘pāyāsaṃ me pacāhī’’ti bhariyaṃ āṇāpetvā nhānīyasambhārāni gāhāpetvā nhānatitthaṃ gantvā sīsaṃ nhatvā ahatavatthāni acchādetvā gandhe vilimpitvā pupphāni piḷandhitvā gharaṃ āgacchanto sāriputtattheraṃ disvā ‘‘saṃkiliṭṭhakammato camhi apagato, ayyo ca me diṭṭho’’ti tuṭṭhamānaso theraṃ gharaṃ netvā navasappisakkaracuṇṇābhisaṅkhatena pāyāsena parivisi. Thero tassa anumodanamakāsi. So anumodanaṃ sutvā anulomikakhantiṃ paṭilabhitvā theraṃ anugantvā nivattamāno antarāmagge taruṇavacchāya gāviyā madditvā jīvitakkhayaṃ pāpito gantvā tāvatiṃsabhavane nibbatti. Bhikkhū tathāgataṃ pucchiṃsu – ‘‘bhante, coraghātako ajjeva kiliṭṭhakammato apanīto, ajjeva kālaṅkato, kahaṃ nu kho nibbatto’’ti? Tāvatiṃsabhavane, bhikkhaveti. Bhante, coraghātako dīgharattaṃ purise ghātesi, tumhe ca evaṃ vadetha, natthi nu kho pāpakammassa phalanti. Mā, bhikkhave, evaṃ avacuttha, balavakalyāṇamittūpanissayaṃ labhitvā dhammasenāpatissa piṇḍapātaṃ datvā anumodanaṃ sutvā anulomikakhantiṃ paṭilabhitvā so tattha nibbattoti.

> ‘‘Subhāsitaṃ suṇitvāna, nāgariyo coraghātako;
> Anulomakhantiṃ laddhāna, modatī tidivaṃ gato’’ti.

Upaghātakaṃ pana sayaṃ kusalampi akusalampi samānaṃ aññaṃ dubbalakammaṃ ghātetvā tassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti. Evaṃ pana kammena kate okāse taṃ vipākaṃ uppannaṃ nāma vuccati. Upacchedakantipi etasseva nāmaṃ. Tatrāyaṃ nayo – kusalakammassa vipaccanakāle ekaṃ akusalakammaṃ uṭṭhāya taṃ kammaṃ chinditvā pāteti. Akusalakammassapi vipaccanakāle ekaṃ kusalakammaṃ uṭṭhāya taṃ kammaṃ chinditvā pāteti. Idaṃ upacchedakaṃ nāma. Tattha ajātasattuno kammaṃ kusalacchedakaṃ ahosi, aṅgulimālattherassa akusalacchedakanti. Evaṃ suttantikapariyāyena ekādasa kammāni vibhattāni.

Abhidhammapariyāyena pana soḷasa kammāni vibhattāni, seyyathidaṃ – ‘‘atthekaccāni pāpakāni kammasamādānāni gatisampattipaṭibāḷhāni na vipaccanti, atthekaccāni pāpakāni kammasamādānāni upadhisampattipaṭibāḷhāni na vipaccanti, atthekaccāni pāpakāni kammasamādānāni kālasampattipaṭibāḷhāni na vipaccanti, atthekaccāni pāpakāni kammasamādānāni payogasampattipaṭibāḷhāni na vipaccanti. Atthekaccāni pāpakāni kammasamādānāni gativipattiṃ āgamma vipaccanti, upadhivipattiṃ, kālavipattiṃ, payogavipattiṃ āgamma vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni gativipattipaṭibāḷhāni na vipaccanti, upadhivipatti, kālavipatti, payogavipattipaṭibāḷhāni na vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni gatisampattiṃ āgamma vipaccanti, upadhisampattiṃ, kālasampattiṃ, payogasampattiṃ āgamma vipaccantī''ti (vibha. 810).

Tattha **pāpakānī**ti lāmakāni. **Kammasamādānānī**ti kammaggahaṇāni. Gahitasamādinnānaṃ kammānametaṃ adhivacanaṃ. **Gatisampattipaṭibāḷhāni na vipaccantī**tiādīsu aniṭṭhārammaṇānubhavanārahe kamme vijjamāneyeva sugatibhave nibbattassa taṃ kammaṃ **gatisampattipaṭibāḷhaṃ na vipaccati** nāma. Gatisampattiyā patibāhitaṃ hutvā na vipaccatīti attho. Yo pana pāpakammena dāsiyā vā kammakāriyā vā kucchiyaṃ nibbattitvā upadhisampanno hoti, attabhāvasamiddhiyaṃ tiṭṭhati. Athassa sāmikā tassa rūpasampattiṃ disvā ''nāyaṃ kiliṭṭhakammassānucchaviko''ti cittaṃ uppādetvā attano jātaputtaṃ viya bhaṇḍāgārikādiṭṭhānesu ṭhapetvā sampattiṃ yojetvā pariharanti. Evarūpassa kammaṃ **upadhisampattipaṭibāḷhaṃ na vipaccati** nāma. Yo pana paṭhamakappikakālasadise sulabhasampannarasabhojane subhikkhakāle nibbattati, tassa vijjamānampi pāpakammaṃ **kālasampattipaṭibāḷhaṃ na vipaccati** nāma. Yo pana sammāpayogaṃ nissāya jīvati, upasaṅkamitabbayuttakāle upasaṅkamati, paṭikkamitabbayuttakāle paṭikkamati, palāyitabbayuttakāle palāyati. Lañjadānayuttakāle lañjaṃ deti, corikayuttakāle corikaṃ karoti, evarūpassa pāpakammaṃ **payogasampattipaṭibāḷhaṃ na vipaccati** nāma.

Duggatibhave nibbattassa pana pāpakammaṃ **gativipattiṃ āgamma vipaccati** nāma. Yo pana dāsiyā vā kammakāriyā vā kucchismiṃ nibbatto dubbaṇṇo hoti dussaṇṭhāno, ''yakkho nu kho manusso nu kho''ti vimatiṃ uppādeti. So sace puriso hoti, atha naṃ ''nāyaṃ aññassa kammassa anucchaviko''ti hatthiṃ vā rakkhāpenti assaṃ vā goṇe vā, tiṇakaṭṭhādīni vā āharāpenti, kheḷasarakaṃ vā gaṇhāpenti. Sace itthī hoti, atha naṃ hatthiassādīnaṃ bhattamāsādīni vā pacāpenti, kacavaraṃ vā chaḍḍāpenti, aññaṃ vā pana jigucchanīyakammaṃ kārenti. Evarūpassa pāpakammaṃ **upadhivipattiṃ āgamma vipaccati** nāma. Yo pana dubbhikkhakāle vā parihīnasampattikāle vā antarakappe vā nibbattati, tassa pāpakammaṃ **kālavipattiṃ āgamma vipaccati** nāma. Yo pana payogaṃ sampādetuṃ na jānāti, upasaṅkamitabbayuttakāle upasaṅkamituṃ na jānāti…pe… corikayuttakāle corikaṃ kātuṃ na jānāti, tassa pāpakammaṃ **payogavipattiṃ āgamma vipaccati** nāma.

Yo pana iṭṭhārammaṇānubhavanārahe kamme vijjamāneyeva gantvā duggatibhave nibbattati, tassa taṃ kammaṃ **gativipattipaṭibāḷhaṃ na vipaccati** nāma. Yo pana puññānubhāvena rājarājamahāmattādīnaṃ gehe nibbattitvā kāṇo vā hoti kuṇī vā khañjo vā pakkhahato vā, tassa oparajjasenāpatibhaṇḍāgārikaṭṭhānādīni na anucchavikānīti na denti. Iccassa taṃ puññaṃ **upadhivipattipaṭibāḷhaṃ na vipaccati** nāma. Yo pana dubbhikkhakāle vā parihīnasampattikāle vā antarakappe vā manussesu nibbattati, tassa taṃ kalyāṇakammaṃ **kālavipattipaṭibāḷhaṃ na vipaccati** nāma. Yo heṭṭhā vuttanayeneva payogaṃ sampādetuṃ na jānāti, tassa kalyāṇakammaṃ **payogavipattipaṭibāḷhaṃ na vipaccati** nāma.

Kalyāṇakammena pana sugatibhave nibbattassa taṃ kammaṃ **gatisampattiṃ āgamma vipaccati** nāma. Rājarājamahāmattādīnaṃ kule nibbattitvā upadhisampattiṃ pattassa attabhāvasamiddhiyaṃ ṭhitassa devanagare samussitaratanatoraṇasadisaṃ attabhāvaṃ disvā ''imassa oparajjasenāpatibhaṇḍāgārikaṭṭhānādīni anucchavikānī''ti daharasseva sato tāni ṭhānantarāni denti, evarūpassa kalyāṇakammaṃ **upadhisampattiṃ āgamma vipaccati** nāma. Yo paṭhamakappikesu vā sulabhannapānakāle vā nibbattati, tassa kalyāṇakammaṃ **kālasampattiṃ āgamma vipaccati** nāma. Yo vuttanayeneva payogaṃ sampādetuṃ jānāti, tassa kammaṃ **payogasampattiṃ āgamma vipaccati** nāma. Evaṃ abhidhammapariyāyena soḷasa kammāni vibhattāni.

Aparānipi paṭisambhidāmaggapariyāyena dvādasa kammāni vibhattāni. Seyyathidaṃ – ‘‘ahosi kammaṃ ahosi kammavipāko, ahosi kammaṃ nāhosi kammavipāko, ahosi kammaṃ atthi kammavipāko, ahosi kammaṃ natthi kammavipāko, ahosi kammaṃ bhavissati kammavipāko, ahosi kammaṃ na bhavissati kammavipāko, atthi kammaṃ atthi kammavipāko, atthi kammaṃ natthi kammavipāko, atthi kammaṃ bhavissati kammavipāko, atthi kammaṃ na bhavissati kammavipāko, bhavissati kammaṃ bhavissati kammavipāko, bhavissati kammaṃ na bhavissati kammavipāko’’ti (paṭi. ma. 1.234).

Tattha yaṃ kammaṃ atīte āyūhitaṃ atīteyeva vipākavāraṃ labhi, paṭisandhijanakaṃ paṭisandhiṃ janesi, rūpajanakaṃ rūpaṃ, taṃ **ahosi kammaṃ ahosi kammavipāko**ti vuttaṃ. Yaṃ pana vipākavāraṃ na labhi, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janetuṃ nāsakkhi, taṃ **ahosi kammaṃ nāhosi kammavipāko**ti vuttaṃ. Yaṃ pana atīte āyūhitaṃ etarahi laddhavipākavāraṃ paṭisandhijanakaṃ paṭisandhiṃ janetvā rūpajanakaṃ rūpaṃ janetvā ṭhitaṃ, taṃ **ahosi kammaṃ atthi kammavipāko**ti vuttaṃ. Yaṃ aladdhavipākavāraṃ paṭisandhijanakaṃ vā paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janetuṃ nāsakkhi, taṃ **ahosi kammaṃ natthi kammavipāko**ti vuttaṃ. Yaṃ pana atīte āyūhitaṃ anāgate vipākavāraṃ labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ rūpaṃ janetuṃ sakkhissati, taṃ **ahosi kammaṃ bhavissati kammavipāko**ti vuttaṃ. Yaṃ anāgate vipākavāraṃ na labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janetuṃ na sakkhissati, taṃ **ahosi kammaṃ na bhavissati kammavipāko**ti vuttaṃ.

Yaṃ pana etarahi āyūhitaṃ etarahiyeva vipākavāraṃ labhati, taṃ **atthi kammaṃ atthi kammavipāko**ti vuttaṃ. Yaṃ pana etarahi vipākavāraṃ na labhati, taṃ **atthi kammaṃ natthi kammavipāko**ti vuttaṃ. Yaṃ pana etarahi āyūhitaṃ anāgate vipākavāraṃ labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ rūpaṃ janetuṃ sakkhissati, taṃ **atthi kammaṃ bhavissati kammavipāko**ti vuttaṃ. Yaṃ pana vipākavāraṃ na labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janetuṃ sakkhissati, taṃ **atthi kammaṃ na bhavissati kammavipāko**ti vuttaṃ.

Yaṃ panānāgate āyūhissati, anāgateyeva vipākavāraṃ labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janessati, taṃ **bhavissati kammaṃ bhavissati kammavipāko**ti vuttaṃ. Yaṃ pana vipākavāraṃ na labhissati, paṭisandhijanakaṃ paṭisandhiṃ rūpajanakaṃ vā rūpaṃ janetuṃ na sakkhissati, taṃ **bhavissati kammaṃ na bhavissati kammavipāko**ti vuttaṃ. Evaṃ paṭisambhidāmaggapariyāyena dvādasa kammāni vibhattāni.

Iti imāni ceva dvādasa abhidhammapariyāyena vibhattāni ca soḷasa kammāni attano ṭhānā osakkitvā suttantikapariyāyena vuttāni ekādasa kammāniyeva bhavanti. Tānipi tato osakkitvā tīṇiyeva kammāni honti diṭṭhadhammavedanīyaṃ, upapajjavedanīyaṃ, aparapariyāyavedanīyanti. Tesaṃ saṅkamanaṃ natthi, yathāṭhāneyeva tiṭṭhanti. Yadi hi diṭṭhadhammavedanīyaṃ kammaṃ upapajjavedanīyaṃ vā aparapariyāyavedanīyaṃ vā bhaveyya, ‘‘diṭṭhe vā dhamme’’ti satthā na vadeyya. Sacepi upapajjavedanīyaṃ diṭṭhadhammavedanīyaṃ vā aparapariyāyavedanīyaṃ vā bhaveyya, ‘‘upapajja vā’’ti satthā na vadeyya. Athāpi aparapariyāyavedanīyaṃ diṭṭhadhammavedanīyaṃ vā upapajjavedanīyaṃ vā bhaveyya, ‘‘apare vā pariyāye’’ti satthā na vadeyya.

Sukkapakkhepi imināva nayena attho veditabbo. Ettha pana **lobhe vigate**ti lobhe apagate niruddhe. **Tālavatthukata**nti tālavatthu viya kataṃ, matthakacchinnatālo viya puna aviruḷhisabhāvaṃ katanti attho. **Anabhāvaṃ kata**nti anuabhāvaṃ kataṃ, yathā puna nuppajjati, evaṃ katanti attho. **Evassū**ti evaṃ bhaveyyuṃ. **Evameva kho**ti ettha bījāni viya kusalākusalaṃ kammaṃ daṭṭhabbaṃ, tāni agginā ḍahanapuriso viya yogāvacaro, aggi viya maggañāṇaṃ, aggiṃ datvā bījānaṃ ḍahanakālo viya maggañāṇena kilesānaṃ daḍḍhakālo, masikatakālo viya pañcannaṃ khandhānaṃ chinnamūlake katvā ṭhapitakālo, mahāvāte opunitvā nadiyā vā pavāhetvā appavattikatakālo viya upādinnakasantānassa nirodhena chinnamūlakānaṃ pañcannaṃ khandhānaṃ appaṭisandhikabhāvena nirujjhitvā puna bhavasmiṃ paṭisandhiṃ aggahitakālo veditabbo.

Mohajañcāpaviddasūti mohajañcāpi aviddasu. Idaṃ vuttaṃ hoti – yaṃ so avidū andhabālo lobhajañca dosajañca mohajañcāti kammaṃ karoti, evaṃ karontena yaṃ tena pakataṃ kammaṃ appaṃ vā yadi vā bahuṃ. **Idheva taṃ vedaniya**nti taṃ kammaṃ tena bālena idha sake attabhāveyeva vedanīyaṃ, tasseva taṃ attabhāve vipaccatīti attho. **Vatthuṃ aññaṃ na vijjatī**ti tassa kammassa vipaccanatthāya aññaṃ vatthu natthi. Na hi aññena kataṃ kammaṃ aññassa attabhāve vipaccati. **Tasmā lobhañca dosañca, mohajañcāpi viddasū**ti tasmā yo vidū medhāvī paṇḍito taṃ lobhajādibhedaṃ kammaṃ na karoti, so **vijjaṃ uppādayaṃ bhikkhu, sabbā duggatiyo jahe,** arahattamaggavijjaṃ uppādetvā taṃ vā pana vijjaṃ uppādento sabbā duggatiyo jahati. Desanāsīsamevetaṃ, sugatiyopi pana so khīṇāsavo jahatiyeva. Yampi cetaṃ ‘‘tasmā lobhañca dosañcā’’ti vuttaṃ, etthāpi lobhadosasīsena lobhajañca dosajañca kammameva niddiṭṭhanti veditabbaṃ. Evaṃ suttantesupi gāthāyapi vaṭṭavivaṭṭameva kathitanti.

5. Hatthakasuttavaṇṇanā

35. Pañcame **āḷaviya**nti āḷaviraṭṭhe. **Gomagge**ti gunnaṃ gamanamagge. **Paṇṇasanthare**ti sayaṃ patitapaṇṇasanthare. **Athā**ti evaṃ gunnaṃ gamanamaggaṃ ujuṃ mahāpathaṃ nissāya siṃsapāvane sayaṃ patitapaṇṇāni saṅkaḍḍhitvā katasanthare sugatamahācīvaraṃ pattharitvā pallaṅkaṃ ābhujitvā nisinne tathāgate. **Hatthako āḷavako**ti hatthato hatthaṃ gatattā evaṃladdhanāmo āḷavako rājaputto. **Etadavocā**ti etaṃ ‘‘kacci, bhante, bhagavā’’tiādivacanaṃ avoca. Kasmā pana sammāsambuddho taṃ ṭhānaṃ gantvā nisinno, kasmā rājakumāro tattha gatoti? Sammāsambuddho tāva aṭṭhuppattikāya dhammadesanāya samuṭṭhānaṃ disvā tattha nisinno, rājakumāropi pātova uṭṭhāya pañcahi upāsakasatehi parivuto buddhupaṭṭhānaṃ gacchanto mahāmaggā okkamma gopathaṃ gahetvā ‘‘buddhānaṃ pūjanatthāya missakamālaṃ ocinissāmī’’ti gacchanto satthāraṃ disvā upasaṅkamitvā vanditvā ekamantaṃ nisīdi, evaṃ so tattha gatoti. **Sukhamasayitthā**ti sukhaṃ sayittha.

Antaraṭṭhakoti māghaphaggunānaṃ antare aṭṭhadivasaparimāṇo kālo. Māghassa hi avasāne cattāro divasā, phagguṇassa ādimhi cattāroti ayaṃ ‘‘antaraṭṭhako’’ti vuccati. **Himapātasamayo**ti himassa patanasamayo. **Kharā**ti pharusā kakkhaḷā vā. **Gokaṇṭakahatā**ti navavuṭṭhe deve gāvīnaṃ akkantakkantaṭṭhāne khurantarehi kaddamo uggantvā tiṭṭhati, so vātātapena sukkho kakacadantasadiso hoti dukkhasamphasso. Taṃ sandhāyāha – ‘‘gokaṇṭakahatā bhūmī’’ti. Gunnaṃ khurantarehi chinnātipi attho. **Verambho vāto vāyatī**ti catūhi disāhi vāyanto vāto vāyati. Ekāya disāya vā dvīhi vā disāhi tīhi vā disāhi vāyanto vāto verambhoti na vuccati.

Tena hi rājakumārāti idaṃ satthā ‘‘ayaṃ rājakumāro lokasmiṃ neva sukhavāsino, na dukkhavāsino jānāti, jānāpessāmi na’’nti upari desanaṃ vaḍḍhento āha. Tattha **yathā te khameyyā**ti yathā tuyhaṃ rucceyya. **Idhassā**ti imasmiṃ loke assa. **Gonakatthato**ti caturaṅgulādhikalomena kāḷakojavena atthato. **Paṭikatthato**ti uṇṇāmayena setattharaṇena atthato. **Paṭalikatthato**ti ghanapupphena uṇṇāmayaattharaṇena atthato. **Kadalimigapavarapaccattharaṇo**ti kadalimigacammamayena uttamapaccattharaṇena atthato. Taṃ kira paccattharaṇaṃ setavatthassa upari kadalimigacammaṃ attharitvā sibbitvā karonti. **Sauttaracchado**ti saha uttaracchadena, upari baddhena rattavitānena saddhinti attho. **Ubhatolohitakūpadhāno**ti sīsūpadhānañca pādūpadhānañcāti pallaṅkassa ubhato ṭhapitalohitakūpadhāno. **Pajāpatiyo**ti bhariyāyo. **Manāpena paccupaṭṭhitā assū**ti manāpena upaṭṭhānavidhānena paccupaṭṭhitā bhaveyyuṃ.

Kāyikāti pañcadvārakāyaṃ khobhayamānā. **Cetasikā**ti manodvāraṃ khobhayamānā. **So rāgo tathāgatassa pahīno**ti tathārūpo rāgo tathāgatassa pahīnoti attho. Yo pana tassa rāgo, na so tathāgatassa pahīno nāma. **Dosamohesu**pi eseva nayo.

Brāhmaṇoti bāhitapāpo khīṇāsavabrāhmaṇo. **Parinibbuto**ti kilesaparinibbānena parinibbuto. **Na limpati kāmesū**ti vatthukāmesu ca kilesakāmesu ca taṇhādiṭṭhilepehi na limpati. **Sītibhūto**ti abbhantare tāpanakilesānaṃ abhāvena sītibhūto. **Nirūpadhī**ti kilesūpadhīnaṃ abhāvena nirūpadhi. **Sabbā āsattiyo chetvā**ti āsattiyo vuccanti taṇhāyo, tā sabbāpi rūpādīsu ārammaṇesu āsattavisattā āsattiyo chinditvā. **Vineyya hadaye dara**nti hadayanissitaṃ darathaṃ vinayitvā vūpasametvā. **Santiṃ pappuyya cetaso**ti cittassa kilesanibbānaṃ pāpuṇitvā. Karaṇavacanaṃ vā etaṃ ‘‘sabbacetaso samannāharitvā’’tiādīsu viya, cetasā nibbānaṃ pāpuṇitvāti attho.

6. Devadūtasuttavaṇṇanā

36. Chaṭṭhe **devadūtānī**ti devadūtā. Ayaṃ panettha vacanattho – devoti maccu, tassa dūtāti **devadūtā**. Jiṇṇabyādhimatā hi saṃvegajananaṭṭhena ‘‘idāni te maccusamīpaṃ gantabba’’nti codenti viya, tasmā devadūtāti vuccanti. Devā viya dūtātipi **devadūtā**. Yathā hi alaṅkatapaṭiyattāya devatāya ākāse ṭhatvā ‘‘tvaṃ asukadivase marissasī’’ti vutte tassā vacanaṃ saddhātabbaṃ hoti; evamevaṃ jiṇṇabyādhimatāpi dissamānā ‘‘tvampi evaṃdhammo’’ti codenti viya, tesañca taṃ vacanaṃ anaññathābhāvitāya devatāya byākaraṇasadisameva hotīti devā viya dūtāti devadūtā. Visuddhidevānaṃ dūtātipi **devadūtā**. Sabbabodhisattā hi jiṇṇabyādhimatapabbajite disvāva saṃvegaṃ āpajjitvā nikkhamma pabbajiṃsu. Evaṃ visuddhidevānaṃ dūtātipi devadūtā. Idha pana liṅgavipallāsena ‘‘devadūtānī’’ti vuttaṃ.

Kāyena duccaritantiādi kasmā āraddhaṃ? Devadūtānuyuñjanaṭṭhānupakkamakammadassanatthaṃ. Iminā hi kammena ayaṃ satto niraye nibbattati, atha naṃ tattha yamo rājā devadūte samanuyuñjati. Tattha **kāyena duccaritaṃ caratī**ti kāyadvārena tividhaṃ duccaritaṃ carati. **Vācāyā**ti vacīdvārena catubbidhaṃ duccaritaṃ carati. **Manasā**ti manodvārena tividhaṃ duccaritaṃ carati.

Tamenaṃ, bhikkhave, nirayapālāti ettha ekacce therā ‘‘nirayapālā nāma natthi, yantarūpaṃ viya kammameva kāraṇaṃ kāretī’’ti vadanti. Taṃ ‘‘atthi niraye nirayapālāti, āmantā. Atthi ca kāraṇikā’’tiādinā nayena abhidhamme (kathā. 866) paṭisedhitameva. Yathā hi manussaloke kammakāraṇakārakā atthi, evameva niraye nirayapālā atthīti. **Yamassa rañño**ti yamarājā nāma vemānikapetarājā. Ekasmiṃ kāle dibbavimāne dibbakapparukkhadibbauyyānadibbanāṭakādisabbasampattiṃ anubhavati, ekasmiṃ kāle kammavipākaṃ, dhammiko rājā, na cesa ekova hoti, catūsu pana dvāresu cattāro janā honti. **Amatteyyo**ti mātu hito matteyyo, mātari sammā paṭipannoti attho. Na matteyyoti amatteyyo, mātari micchā paṭipannoti attho. Sesapadesupi eseva nayo. **Abrahmañño**ti ettha ca khīṇāsavā brāhmaṇā nāma, tesu micchā paṭipanno abrahmañño nāma.

Samanuyuñjatīti anuyogavattaṃ āropento pucchati, laddhiṃ patiṭṭhāpento pana **samanuggāhati** nāma, kāraṇaṃ pucchanto **samanubhāsati** nāma. **Nāddasa**nti attano santike pahitassa kassaci devadūtassa abhāvaṃ sandhāya evaṃ vadati.

Atha naṃ yamo ‘‘nāyaṃ bhāsitassa atthaṃ sallakkhetī’’ti ñatvā atthaṃ sallakkhāpetukāmo **ambho**tiādimāha. Tattha **jiṇṇa**nti jarājiṇṇaṃ. **Gopānasivaṅka**nti gopānasī viya vaṅkaṃ. **Bhogga**nti bhaggaṃ. Imināpissa vaṅkabhāvameva dīpeti. **Daṇḍaparāyaṇa**nti daṇḍapaṭisaraṇaṃ daṇḍadutiyaṃ. **Pavedhamāna**nti kampamānaṃ. **Ātura**nti jarāturaṃ. **Khaṇḍadanta**nti jarānubhāvena khaṇḍitadantaṃ. **Palitakesa**nti paṇḍarakesaṃ. **Vilūna**nti luñcitvā gahitakesaṃ viya khallāṭaṃ. **Khalitasira**nti mahākhallāṭasīsaṃ. **Valita**nti sañjātavaliṃ. **Tilakāhatagatta**nti setatilakakāḷatilakehi vikiṇṇasarīraṃ. **Jarādhammo**ti jarāsabhāvo, aparimutto jarāya, jarā nāma mayhaṃ abbhantareyeva pavattatīti. Parato **byādhidhammo maraṇadhammo**ti padadvayepi eseva nayo.

Paṭhamaṃ devadūtaṃ samanuyuñjitvāti ettha jarājiṇṇasatto atthato evaṃ vadati nāma –

‘‘passatha, bho, ahampi tumhe viya taruṇo ahosiṃ ūrubalī bāhubalī javasampanno, tassa me tā balajavasampattiyo antarahitā, vijjamānāpi me hatthapādā hatthapādakiccaṃ na karonti, jarāyamhi aparimuttatāya ediso jāto. Na kho panāhameva, tumhepi jarāya aparimuttāva. Yatheva hi mayhaṃ, evaṃ tumhākampi jarā āgamissati. Iti tassā pure āgamanāva kalyāṇaṃ karothā’’ti. Tenevesa devadūto nāma jāto. **Ābādhika**nti bādhikaṃ. **Dukkhita**nti dukkhappattaṃ. **Bāḷhagilāna**nti adhimattagilānaṃ.

Dutiyaṃ devadūtanti etthapi gilānasatto atthato evaṃ vadati nāma – ‘‘passatha, bho, ahampi tumhe viya nirogo ahosiṃ, somhi etarahi byādhinā abhihato, sake muttakarīse palipanno, uṭṭhātumpi na sakkomi. Vijjamānāpi me hatthapādā hatthapādakiccaṃ na karonti, byādhitomhi aparimuttatāya ediso jāto. Na kho panāhameva, tumhepi byādhito aparimuttāva. Yatheva hi mayhaṃ, evaṃ tumhākampi byādhi āgamissati. Iti tassa pure āgamanāva kalyāṇaṃ karothā’’ti. Tenevesa devadūto nāma jāto.

Ekāhamatantiādīsu ekāhaṃ matassa assāti ekāhamato, taṃ ekāhamataṃ. Parato padadvayepi eseva nayo. Bhastā viya vāyunā uddhaṃ jīvitapariyādānā yathākkamaṃ samuggatena sūnabhāvena uddhumātattā **uddhumātakaṃ**. Vinīlo vuccati viparibhinnavaṇṇo, vinīlova vinīlako, taṃ **vinīlakaṃ**. Paṭikūlattā vā kucchitaṃ vinīlanti vinīlakaṃ. **Vipubbaka**nti vissandamānapubbakaṃ, paribhinnaṭṭhāne hi paggharitena pubbena palimakkhitanti attho.

Tatiyaṃ devadūtanti ettha matakasatto atthato evaṃ vadati nāma – ‘‘passatha, bho, maṃ āmakasusāne chaḍḍitaṃ uddhumātakādibhāvappattaṃ, maraṇatomhi aparimuttatāya ediso jāto. Na kho panāhameva, tumhepi maraṇato aparimuttā. Yatheva hi mayhaṃ, evaṃ tumhākampi maraṇaṃ āgamissati. Iti tassa pure āgamanāva kalyāṇaṃ karothā’’ti. Tenevassa devadūto nāma jāto.

Imaṃ pana devadūtānuyogaṃ ko labhati, ko na labhati? Yena tāva bahuṃ pāpaṃ kataṃ, so gantvā niraye nibbattatiyeva. Yena pana parittaṃ pāpaṃ kataṃ, so labhati. Yathā hi sabhaṇḍaṃ coraṃ gahetvā kattabbameva karonti na vinicchinanti. Anuvijjitvā gahitaṃ pana vinicchayaṭṭhānaṃ nayanti, so vinicchayaṃ labhati. Evaṃsampadametaṃ. Parittapāpakammā hi attano dhammatāyapi saranti, sārīyamānāpi saranti.

Tattha **dīghajayantadamiḷo** nāma attano dhammatāya sari. So kira damiḷo sumanagirimahāvihāre ākāsacetiyaṃ rattapaṭena pūjesi, atha niraye ussadasāmante nibbatto aggijālasaddaṃ sutvāva attanā pūjitapaṭaṃ anussari, so gantvā sagge nibbatto. Aparopi puttassa daharabhikkhuno khalisāṭakaṃ dento pādamūle ṭhapesi, maraṇakālamhi paṭapaṭāti sadde nimittaṃ gaṇhi, sopi ussadasāmante nibbatto jālasaddena taṃ sāṭakaṃ anussaritvā sagge nibbatto. Evaṃ tāva attano dhammatāya kusalaṃ kammaṃ saritvā sagge nibbattatīti.

Attano dhammatāya asarante pana tayo devadūte pucchati. Tattha koci paṭhamena devadūtena sarati, koci dutiyatatiyehi, koci tīhipi nassarati. Taṃ yamo rājā disvā sayaṃ sāreti. Eko kira amacco sumanapupphakumbhena mahācetiyaṃ pūjetvā yamassa pattiṃ adāsi, taṃ akusalakammena niraye nibbattaṃ yamassa santikaṃ nayiṃsu. Tasmiṃ tīhipi devadūtehi kusalaṃ asarante yamo sayaṃ olokento disvā – ‘‘nanu tvaṃ mahācetiyaṃ sumanapupphakumbhena pūjetvā mayhaṃ pattiṃ adāsī’’ti sāresi, so tasmiṃ kāle saritvā devalokaṃ gato. Yamo pana sayaṃ oloketvāpi apassanto – ‘‘mahādukkhaṃ nāma anubhavissati ayaṃ satto’’ti tuṇhī ahosi.

Tattaṃ ayokhilanti tigāvutaṃ attabhāvaṃ sampajjalitāya lohapathaviyā uttānakaṃ nipajjāpetvā dakkhiṇahatthe tālappamāṇaṃ ayasūlaṃ pavesenti, tathā vāmahatthādīsu. Yathā ca taṃ uttānakaṃ nipajjāpetvā, evaṃ urenapi vāmapassenapi dakkhiṇapassenapi nipajjāpetvā te taṃ kammakāraṇaṃ karontiyeva. **Saṃvesetvā**ti jalitāya lohapathaviyā tigāvutaṃ attabhāvaṃ nipajjāpetvā. **Kuṭhārīhī**ti mahatīhi gehassa ekapakkhacchadanamattāhi kuṭhārīhi tacchanti, lohitaṃ nadī hutvā sandati, lohapathavito jālā uṭṭhahitvā tacchitaṭṭhānaṃ gaṇhāti, mahādukkhaṃ uppajjati. Tacchantā pana suttāhataṃ karitvā dāruṃ viya aṭṭhaṃsampi chaḷaṃsampi karonti. **Vāsīhī**ti mahāsuppappamāṇāhi vāsīhi.

Rathe yojetvāti saddhiṃ yugayottapakkharathacakkakubbarapājanehi sabbato pajjalite rathe yojetvā. **Mahanta**nti mahākūṭāgārappamāṇaṃ. **Āropentī**ti sampajjalitehi ayamuggarehi pothentā āropenti. **Sakimpi uddha**nti supakkuthitāya ukkhaliyā pakkhittataṇḍulā viya uddhamadhotiriyañca gacchati. **Mahāniraye**ti avīcimahānirayamhi.

Bhāgaso mitoti bhāge ṭhapetvā vibhatto. **Pariyanto**ti parikkhitto. **Ayasā**ti upari ayapaṭṭena chādito. **Samantā yojanasataṃ, pharitvā tiṭṭhatī**ti evaṃ pharitvā tiṭṭhati, yathā taṃ samantā yojanasate ṭhatvā olokentassa akkhīni yamakagoḷakā viya nikkhamanti.

Hīnakāyūpagāti hīnaṃ kāyaṃ upagatā hutvā. **Upādāne**ti taṇhādiṭṭhiggahaṇe. **Jātimaraṇasambhave**ti jātiyā ca maraṇassa ca kāraṇabhūte. **Anupādā**ti catūhi upādānehi anupādiyitvā. **Jātimaraṇasaṅkhaye**ti jātimaraṇasaṅkhayasaṅkhāte nibbāne vimuccanti. **Diṭṭhadhammābhinibbutā**ti diṭṭhadhamme imasmiṃyeva attabhāve sabbakilesanibbānena nibbutā. **Sabbadukkhaṃ upaccagu**nti sakalavaṭṭadukkhaṃ atikkantā.

7. Catumahārājasuttavaṇṇanā

37. Sattame **amaccā pārisajjā**ti paricārikadevatā. **Imaṃ lokaṃ anuvicarantī**ti aṭṭhamīdivase kira sakko devarājā cattāro mahārājāno āṇāpeti – ‘‘tātā, ajja aṭṭhamīdivase manussalokaṃ anuvicaritvā puññāni karontānaṃ nāmagottaṃ uggaṇhitvā āgacchathā’’ti. Te gantvā attano paricārake pesenti – ‘‘gacchatha, tātā, manussalokaṃ vicaritvā puññakārakānaṃ nāmagottāni suvaṇṇapaṭṭe likhitvā ānethā’’ti. Te tathā karonti. Tena vuttaṃ – ‘‘imaṃ lokaṃ anuvicarantī’’ti. **Kacci bahū**tiādi tesaṃ upaparikkhākāradassanatthaṃ vuttaṃ. Evaṃ upaparikkhantā hi te anuvicaranti. Tattha **uposathaṃ upavasantī**ti māsassa aṭṭhavāre uposathaṅgāni adhiṭṭhahanti. **Paṭijāgarontī**ti paṭijāgarauposathakammaṃ nāma karonti. Taṃ karontā ekasmiṃ addhamāse catunnaṃ uposathadivasānaṃ paccuggamanānuggamanavasena karonti. Pañcamīuposathaṃ paccuggacchantā catutthiyaṃ uposathikā honti, anugacchantā chaṭṭhiyaṃ. Aṭṭhamīuposathaṃ paccuggacchantā sattamiyaṃ, anugacchantā navamiyaṃ. Cātuddasiṃ paccuggacchantā terasiyaṃ, pannarasīuposathaṃ anugacchantā pāṭipade uposathikā honti. **Puññāni karontī**ti saraṇagamananiccasīlapupphapūjādhammassavanapadīpasahassaāropanavihārakaraṇādīni nānappakārāni puññāni karonti. Te evaṃ anuvicaritvā puññakammakārakānaṃ nāmagottāni sovaṇṇamaye paṭṭe likhitvā āharitvā catunnaṃ mahārājānaṃ denti. **Puttā imaṃ lokaṃ anuvicarantī**ti catūhi mahārājehi purimanayeneva pahitattā anuvicaranti. **Tadahū**ti taṃdivasaṃ. **Uposathe**ti uposathadivase.

Sace, bhikkhave, appakā hontīti catunnaṃ mahārājānaṃ amaccā pārisajjā tā tā gāmanigamarājadhāniyo upasaṅkamanti, tato taṃ upanissāya adhivatthā devatā ‘‘mahārājānaṃ amaccā āgatā’’ti paṇṇākāraṃ gahetvā tesaṃ santikaṃ gacchanti. Te paṇṇākāraṃ gahetvā ‘‘kacci nu kho mārisā bahū manussā matteyyā’’ti vuttanayena manussānaṃ puññapaṭipattiṃ pucchitvā ‘‘āma, mārisa, imasmiṃ gāme asuko ca asuko ca puññāni karontī’’ti vutte tesaṃ nāmagottaṃ likhitvā aññattha gacchanti. Atha cātuddasiyaṃ catunnaṃ mahārājānaṃ puttāpi tameva suvaṇṇapaṭṭaṃ gahetvā teneva nayena anuvicarantā nāmagottāni likhanti. Tadahuposathe pannarase cattāropi mahārājāno teneva nayena tasmiṃyeva suvaṇṇapaṭṭe nāmagottāni likhanti. Te suvaṇṇapaṭṭaparimāṇeneva – ‘‘imasmiṃ kāle manussā appakā, imasmiṃ kāle bahukā’’ti jānanti. Taṃ sandhāya ‘‘sace, bhikkhave, appakā honti manussā’’tiādi vuttaṃ. **Devānaṃ tāvatiṃsāna**nti paṭhamaṃ abhinibbatte tettiṃsa devaputte upādāya evaṃladdhanāmānaṃ. Tesaṃ pana uppattikathā dīghanikāye sakkapañhasuttavaṇṇanāya vitthāritā. **Tenā**ti tena ārocanena, tena vā puññakārakānaṃ appakabhāvena. **Dibbā vata, bho, kāyā parihāyissantī**ti navanavānaṃ devaputtānaṃ apātubhāvena devakāyā parihāyissanti, ramaṇīyaṃ dasayojanasahassaṃ devanagaraṃ suññaṃ bhavissati. **Paripūrissanti asurakāyā**ti cattāro apāyā paripūrissanti. Iminā ‘‘mayaṃ paripuṇṇe devanagare devasaṅghamajjhe nakkhattaṃ kīḷituṃ na labhissāmā’’ti anattamanā honti. Sukkapakkhepi imināva upāyena attho veditabbo.

Bhūtapubbaṃ, bhikkhave, sakko devānamindoti attano sakkadevarājakālaṃ sandhāya katheti. Ekassa vā sakkassa ajjhāsayaṃ gahetvā kathetīti vuttaṃ. **Anunayamāno**ti anubodhayamāno. **Tāyaṃ velāya**nti tasmiṃ kāle.

Pāṭihāriyapakkhañcāti ettha pāṭihāriyapakkho nāma antovasse temāsaṃ nibaddhuposatho, taṃ asakkontassa dvinnaṃ pavāraṇānaṃ antare ekamāsaṃ nibaddhuposatho, tampi asakkontassa paṭhamapavāraṇato paṭṭhāya eko addhamāso pāṭihāriyapakkhoyeva nāma. **Aṭṭhaṅgasusamāgata**nti aṭṭhahi guṇaṅgehi samannāgataṃ. **Yopissa mādiso naro**ti yopi satto mādiso bhaveyya. Sakkopi kira vuttappakārassa uposathakammassa guṇaṃ jānitvā dve devalokasampattiyo pahāya māsassa aṭṭha vāre uposathaṃ upavasati. Tasmā evamāha. Aparo nayo – **yopissa mādiso naro**ti yopi satto mādiso assa, mayā pattaṃ sampattiṃ pāpuṇituṃ iccheyyāti attho. Sakkā hi evarūpena uposathakammena sakkasampattiṃ pāpuṇitunti ayamettha adhippāyo.

Vusitavāti vutthavāso. **Katakaraṇīyo**ti catūhi maggehi kattabbakiccaṃ katvā ṭhito. **Ohitabhāro**ti khandhabhārakilesabhāraabhisaṅkhārabhāre otāretvā ṭhito. **Anuppattasadattho**ti sadattho vuccati arahattaṃ, taṃ anuppatto. **Parikkhīṇabhavasaṃyojano**ti yena saṃyojanena baddho bhavesu ākaḍḍhīyati, tassa khīṇattā parikkhīṇabhavasaṃyojano. **Sammadaññā vimutto**ti hetunā nayena kāraṇena jānitvā vimutto. **Kallaṃ vacanāyā**ti yuttaṃ vattuṃ.

Yopissa mādiso naroti yopi mādiso khīṇāsavo assa, sopi evarūpaṃ uposathaṃ upavaseyyāti uposathakammassa guṇaṃ jānanto evaṃ vadeyya. Aparo nayo **yopissa mādiso naro**ti yopi satto mādiso assa, mayā pattaṃ sampattiṃ pāpuṇituṃ iccheyyāti attho. Sakkā hi evarūpena uposathakammena khīṇāsavasampattiṃ pāpuṇitunti ayamettha adhippāyo. Aṭṭhamaṃ uttānatthameva.

9. Sukhumālasuttavaṇṇanā

39. Navame **sukhumālo**ti niddukkho. **Paramasukhumālo**ti paramaniddukkho. **Accantasukhumālo**ti satataniddukkho. Imaṃ bhagavā kapilapure nibbattakālato paṭṭhāya niddukkhabhāvaṃ gahetvā āha, cariyakāle pana tena anubhūtadukkhassa anto natthīti. **Ekatthā**ti ekissā pokkharaṇiyā. **Uppalaṃ vappatī**ti uppalaṃ ropeti. Sā nīluppalavanasañchannā hoti. **Paduma**nti paṇḍarapadumaṃ. **Puṇḍarīka**nti rattapadumaṃ. Evaṃ itarāpi dve padumapuṇḍarīkavanehi sañchannā honti. Bodhisattassa kira sattaṭṭhavassikakāle rājā amacce pucchi – ‘‘taruṇadārakā katarakīḷikaṃ piyāyantī’’ti? Udakakīḷikaṃ devāti. Tato rājā kuddālakammakārake sannipātetvā pokkharaṇiṭṭhānāni gaṇhāpesi. Atha sakko devarājā āvajjento taṃ pavattiṃ ñatvā – ‘‘na yutto mahāsattassa mānusakaparibhogo, dibbaparibhogo yutto’’ti vissakammaṃ āmantetvā – ‘‘gaccha, tāta, mahāsattassa kīḷābhūmiyaṃ pokkharaṇiyo māpehī’’ti āha. Kīdisā hontu, devāti? Apagatakalalakaddamā hontu vippakiṇṇamaṇimuttapavāḷikā sattaratanamayapākāraparikkhittā pavāḷamayauṇhīsehi maṇimayasopānabāhukehi suvaṇṇarajatamaṇimayaphalakehi sopānehi samannāgatā. Suvaṇṇarajatamaṇipavāḷamayā cettha nāvā hontu, suvaṇṇanāvāya rajatapallaṅko hotu, rajatanāvāya suvaṇṇapallaṅko, maṇināvāya pavāḷapallaṅko, pavāḷanāvāya maṇipallaṅko, suvaṇṇarajatamaṇipavāḷamayāva udakasecananāḷikā hontu, pañcavaṇṇehi ca padumehi sañchannā hontūti. ‘‘Sādhu, devā’’ti vissakammadevaputto sakkassa paṭissutvā rattibhāge otaritvā rañño gāhāpitapokkharaṇiṭṭhānesuyeva teneva niyāmena pokkharaṇiyo māpesi.

Nanu cetā apagatakalalakaddamā, kathamettha padumāni pupphiṃsūti? So kira tāsu pokkharaṇīsu tattha tattha suvaṇṇarajatamaṇipavāḷamayā khuddakanāvāyo māpetvā ‘‘etā kalalakaddamapūritā ca hontu, pañcavaṇṇāni cettha padumāni pupphantū’’ti adhiṭṭhāsi. Evaṃ pañcavaṇṇāni padumāni pupphiṃsu, reṇuvaṭṭiyo uggantvā udakapiṭṭhaṃ ajjhottharitvā vicaranti. Pañcavidhā bhamaragaṇā upakūjantā vicaranti. Evaṃ tā māpetvā vissakammo devapurameva gato. Tato vibhātāya rattiyā mahājano disvā ‘‘mahāpurissassa māpitā bhavissantī’’ti gantvā rañño ārocesi. Rājā mahājanaparivāro gantvā pokkharaṇiyo disvā ‘‘mama puttassa puññiddhiyā devatāhi māpitā bhavissantī’’ti attamano ahosi.

Tato paṭṭhāya mahāpuriso udakakīḷikaṃ agamāsi.

Yāvadeva mamatthāyāti ettha **yāvadevā**ti payojanāvadhiniyāmavacanaṃ, yāva mameva atthāya, natthettha aññaṃ kāraṇanti attho. **Na kho panassāha**nti na kho panassa ahaṃ. **Akāsikaṃ candana**nti asaṇhaṃ candanaṃ. **Kāsikaṃ, bhikkhave, su me taṃ veṭhana**nti, bhikkhave, veṭhanampi me kāsikaṃ hoti. Ettha hi **su**iti ca **ta**nti ca nipātamattaṃ, **me**ti sāmivacanaṃ. Veṭhanampi me saṇhameva hotīti dasseti. **Kāsikā kañcukā**ti pārupanakañcukopi saṇhakañcukova. **Setacchattaṃ dhārīyatī**ti mānusakasetacchattampi dibbasetacchattampi uparidhāritameva hoti. **Mā naṃ phusi sītaṃ vā**ti mā etaṃ bodhisattaṃ sītaṃ vā uṇhādīsu vā aññataraṃ phusatūti attho.

Tayo pāsādā ahesunti bodhisatte kira soḷasavassuddesike jāte suddhodanamahārājā ‘‘puttassa vasanakapāsāde kāressāmī’’ti vaḍḍhakino sannipātāpetvā bhaddakena nakkhattamuhuttena navabhūmikataparikammaṃ kāretvā tayo pāsāde kārāpesi. Te sandhāyetaṃ vuttaṃ. **Hemantiko**tiādīsu yattha sukhaṃ hemante vasituṃ, ayaṃ hemantiko. Itaresupi eseva nayo. Ayaṃ panettha vacanattho – hemante vāso hemantaṃ, hemantaṃ arahatīti hemantiko. Itaresupi eseva nayo.

Tattha **hemantiko** pāsādo navabhūmako ahosi, bhūmiyo panassa uṇhautuggāhāpanatthāya nīcā ahesuṃ. Tattha dvāravātapānāni suphusitakavāṭāni ahesuṃ nibbivarāni. Cittakammampi karontā tattha tattha pajjalite aggikkhandheyeva akaṃsu. Bhūmattharaṇaṃ panettha kambalamayaṃ, tathā sāṇivitānanivāsanapārupanaveṭhanāni. Vātapānāni uṇhaggāhāpanatthaṃ divā vivaṭāni rattiṃ pihitāni honti.

Gimhiko pana pañcabhūmako ahosi. Sītautuggāhāpanatthaṃ panettha bhūmiyo uccā asambādhā ahesuṃ. Dvāravātapānāni nātiphusitāni savivarāni sajālāni ahesuṃ. Cittakamme uppalāni padumāni puṇḍarīkāniyeva akaṃsu. Bhūmattharaṇaṃ panettha dukūlamayaṃ, tathā sāṇivitānanivāsanapārupanaveṭhanāni. Vātapānasamīpesu cettha nava cāṭiyo ṭhapetvā udakassa pūretvā nīluppalādīhi sañchādenti. Tesu tesu padesesu udakayantāni karonti, yehi deve vassante viya udakadhārā nikkhamanti. Antopāsāde tattha tattha kalalapūrā doṇiyo ṭhapetvā pañcavaṇṇāni padumāni ropayiṃsu. Pāsādamatthake sukkhamahiṃsacammaṃ bandhitvā yantaṃ parivattetvā yāva chadanapiṭṭhiyā pāsāṇe āropetvā tasmiṃ vissajjenti. Tesaṃ camme pavaṭṭantānaṃ saddo meghagajjitaṃ viya hoti. Dvāravātapānāni panettha divā pihitāni honti rattiṃ vivaṭāni.

Vassiko sattabhūmako ahosi. Bhūmiyo panettha dvinnampi utūnaṃ gāhāpanatthāya nātiuccā nātinīcā akaṃsu. Ekaccāni dvāravātapānāni suphusitāni, ekaccāni savivarāni. Tattha cittakammampi kesuci ṭhānesu pajjalitaaggikkhandhavasena, kesuci jātassaravasena kataṃ. Bhūmattharaṇādīni panettha kambaladukūlavasena ubhayamissakāni. Ekacce dvāravātapānā rattiṃ vivaṭā divā pihitā, ekacce divā vivaṭā rattiṃ pihitā. Tayopi pāsādā ubbedhena samappamāṇā. Bhūmikāsu pana nānattaṃ ahosi.

Evaṃ niṭṭhitesu pāsādesu rājā cintesi – ‘‘putto me vayappatto, chattamassa ussāpetvā rajjasiriṃ passissāmī’’ti. So sākiyānaṃ paṇṇāni pahiṇi – ‘‘putto me vayappatto, rajje naṃ patiṭṭhāpessāmi, sabbe attano attano gehesu vayappattā, dārikā imaṃ gehaṃ pesentū’’ti. Te sāsanaṃ sutvā – ‘‘kumāro kevalaṃ dassanakkhamo rūpasampanno, na kiñci sippaṃ jānāti, dārabharaṇaṃ kātuṃ na sakkhissati, na mayaṃ dhītaro dassāmā’’ti āhaṃsu. Rājā taṃ pavattiṃ sutvā puttassa santikaṃ gantvā ārocesi. Bodhisatto ‘‘kiṃ sippaṃ dassetuṃ vaṭṭati, tātā’’ti āha. Sahassathāmadhanuṃ āropetuṃ vaṭṭati, tātāti. Tena hi āharāpethāti. Rājā āharāpetvā adāsi. Dhanuṃ purisasahassaṃ āropeti, purisasahassaṃ oropeti. Mahāpuriso dhanuṃ āharāpetvā pallaṅke nisinnova jiyaṃ pādaṅguṭṭhake veṭhetvā kaḍḍhanto pādaṅguṭṭhakeneva dhanuṃ āropetvā vāmena hatthena daṇḍe gahetvā dakkhiṇena hatthena kaḍḍhitvā jiyaṃ pothesi. Sakalanagaraṃ uppatanākārappattaṃ ahosi. ‘‘Kiṃ saddo eso’’ti ca vutte ‘‘devo gajjatī’’ti āhaṃsu. Athaññe ‘‘tumhe na jānātha, na devo gajjati, aṅgīrasassa kumārassa sahassathāmadhanuṃ āropetvā jiyaṃ pothentassa jiyappahārasaddo eso’’ti āhaṃsu. Sākiyā tāvatakeneva āraddhacittā ahesuṃ.

Mahāpuriso ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Aṭṭhaṅgulamattabahalaṃ ayopaṭṭaṃ kaṇḍena vinivijjhituṃ vaṭṭatīti. Taṃ vinivijjhitvā ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Caturaṅgulabahalaṃ asanaphalakaṃ vinivijjhituṃ vaṭṭatīti. Taṃ vinivijjhitvā ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Vidatthibahalaṃ udumbaraphalakaṃ vinivijjhituṃ vaṭṭatīti. Taṃ vinivijjhitvā ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti. Yante baddhaṃ phalakasataṃ vinivijjhituṃ vaṭṭatīti. Taṃ vinivijjhitvā ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Saṭṭhipaṭalaṃ sukkhamahiṃsacammaṃ vinivijjhituṃ vaṭṭatīti. Tampi vinivijjhitvā ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Tato vālikasakaṭādīni ācikkhiṃsu. Mahāsatto vālikasakaṭampi palālasakaṭampi vinivijjhitvā udake ekusabhappamāṇaṃ kaṇḍaṃ pesesi, thale aṭṭhausabhappamāṇaṃ. Atha naṃ ‘‘idāni vātiṅgaṇasaññāya vālaṃ vijjhituṃ vaṭṭatī’’ti āhaṃsu. Tena hi bandhāpethāti. Saddantare bajjhatu, tātāti. Purato gacchantu, gāvutantare bandhantūti. Purato gacchantu, addhayojane bandhantūti. Purato gacchantu yojane bandhantūti. Bandhāpetha, tātāti yojanamatthake vātiṅgaṇasaññāya vālaṃ bandhāpetvā rattandhakāre meghapaṭalacchannāsu disāsu kaṇḍaṃ khipi, taṃ gantvā yojanamatthake vālaṃ phāletvā pathaviṃ pāvisi. Na kevalañca ettakameva, taṃ divasaṃ pana mahāsatto loke vattamānasippaṃ sabbameva sandassesi. Sakyarājāno attano attano dhītaro alaṅkaritvā pesayiṃsu, cattālīsasahassanāṭakitthiyo ahesuṃ. Mahāpuriso tīsu pāsādesu devo maññe paricārento mahāsampattiṃ anubhavati.

Nippurisehīti purisavirahitehi. Na kevalaṃ cettha tūriyāneva nippurisāni, sabbaṭṭhānānipi nippurisāneva. Dovārikāpi itthiyova, nhāpanādiparikammakarāpi itthiyova. Rājā kira ‘‘tathārūpaṃ issariyasukhasampattiṃ anubhavamānassa purisaṃ disvā parisaṅkā uppajjati, sā me puttassa mā ahosī’’ti sabbakiccesu itthiyova ṭhapesi. **Paricārayamāno**ti modamāno. **Na heṭṭhāpāsādaṃ orohāmī**ti pāsādato heṭṭhā na otarāmi. Iti maṃ cattāro māse añño sikhābaddho puriso nāma passituṃ nālattha. **Yathā**ti yena niyāmena. **Dāsakammakaraporisassā**ti dāsānañceva devasikabhattavetanābhatānaṃ kammakarānañca nissāya jīvamānapurisānañca. **Kaṇājaka**nti sakuṇḍakabhattaṃ. **Bilaṅgadutiya**nti kañjikadutiyaṃ.

Evarūpāya iddhiyāti evaṃjātikāya puññiddhiyā samannāgatassa. **Evarūpena ca sukhumālenā**ti evaṃjātikena ca niddukkhabhāvena. Sokhumālenātipi pāṭho. Evaṃ tathāgato ettakena ṭhānena attano sirisampattiṃ kathesi. Kathento ca na uppilāvitabhāvatthaṃ kathesi, ‘‘evarūpāyapi pana sampattiyā ṭhito pamādaṃ akatvā appamattova ahosi’’nti appamādalakkhaṇasseva dīpanatthaṃ kathesi. Teneva **assutavā kho puthujjano**tiādimāha. Tattha **para**nti parapuggalaṃ. **Jiṇṇa**nti jarājiṇṇaṃ. **Aṭṭīyatī**ti aṭṭo pīḷito hoti. **Harāyatī**ti hiriṃ karoti lajjati. **Jigucchatī**ti asuciṃ viya disvā jigucchaṃ uppādeti. **Attānaṃyeva atisitvā**ti jarādhammampi samānaṃ attānaṃ atikkamitvā aṭṭīyati harāyatīti attho. **Jarādhammo**ti jarāsabhāvo. **Jaraṃ anatīto**ti jaraṃ anatikkanto, anto jarāya vattāmi. **Iti paṭisañcikkhato**ti evaṃ paccavekkhantassa. **Yobbanamado**ti yobbanaṃ nissāya uppajjanako mānamado. **Sabbaso pahīyī**ti sabbākārena pahīno. Maggena pahīnasadiso katvā dassito. Na panesa maggena pahīno, paṭisaṅkhānena pahīnova kathitoti veditabbo. Bodhisattassa hi devatā jarāpattaṃ dassesuṃ. Tato paṭṭhāya yāva arahattā antarā mahāsattassa yobbanamado nāma na uppajjati. Sesapadadvayepi eseva nayo. Ettha pana **ārogyamado**ti ahaṃ nirogoti ārogyaṃ nissāya uppajjanako mānamado. **Jīvitamado**ti ahaṃ ciraṃ jīvīti taṃ nissāya uppajjanako mānamado. **Sikkhaṃ paccakkhāyā**ti sikkhaṃ paṭikkhipitvā. **Hīnāyāvattatī**ti hīnāya lāmakāya gihibhāvāya āvattati.

Yathādhammāti byādhiādīhi yathāsabhāvā. **Tathāsantā**ti yathā santā eva aviparītabyādhiādisabhāvāva hutvāti attho. **Jigucchantī**ti parapuggalaṃ jigucchanti. **Mama evaṃ vihārino**ti mayhaṃ evaṃ jigucchāvihārena viharantassa evaṃ jigucchanaṃ nappatirūpaṃ bhaveyya nānucchavikaṃ. **Sohaṃ evaṃ viharanto**ti so ahaṃ evaṃ paraṃ jigucchamāno viharanto, evaṃ vā iminā paṭisaṅkhānavihārena viharanto. **Ñatvā dhammaṃ nirūpadhi**nti sabbūpadhivirahitaṃ nibbānadhammaṃ ñatvā. **Sabbe made abhibhosmī**ti sabbe tayopi made abhibhaviṃ samatikkamiṃ. **Nekkhamme daṭṭhu khemata**nti nibbāne khemabhāvaṃ disvā. Nekkhammaṃ daṭṭhu khematotipi pāṭho, nibbānaṃ khemato disvāti attho. **Tassa me ahu ussāho**ti tassa mayhaṃ taṃ nekkhammasaṅkhātaṃ nibbānaṃ abhipassantassa ussāho ahu, vāyāmo ahosīti attho. **Nāhaṃ bhabbo**

etarahi, kāmāni paṭisevitunti ahaṃ dāni duvidhepi kāme paṭisevituṃ abhabbo. **Anivatti bhavissāmī**ti pabbajjato ca sabbaññutaññāṇato ca na nivattissāmi, anivattako bhavissāmi. **Brahmacariyaparāyaṇo**ti maggabrahmacariyaparāyaṇo jātosmīti attho. Iti imāhi gāthāhi mahābodhipallaṅke attano āgamanīyavīriyaṃ kathesi.

10. Ādhipateyyasuttavaṇṇanā

40. Dasame **ādhipateyyānī**ti jeṭṭhakakāraṇato nibbattāni. **Attādhipateyya**ntiādīsu attānaṃ jeṭṭhakaṃ katvā nibbattitaṃ guṇajātaṃ **attādhipateyyaṃ**. Lokaṃ jeṭṭhakaṃ katvā nibbattitaṃ **lokādhipateyyaṃ**. Navavidhaṃ lokuttaradhammaṃ jeṭṭhakaṃ katvā nibbattitaṃ **dhammādhipateyyaṃ. Na iti bhavābhavahetū**ti iti bhavo, iti bhavoti evaṃ āyatiṃ, na tassa tassa sampattibhavassa hetu. **Otiṇṇo**ti anupaviṭṭho. Yassa hi jāti antopaviṭṭhā, so jātiyā otiṇṇo nāma. **Jarā**dīsupi eseva nayo. **Kevalassa dukkhakkhandhassā**ti sakalassa vaṭṭadukkharāsissa. **Antakiriyā paññāyethā**ti antakaraṇaṃ paricchedaparivaṭumakaraṇaṃ paññāyeyya. **Ohāyā**ti pahāya. **Pāpiṭṭhatare**ti lāmakatare. **Āraddha**nti paggahitaṃ paripuṇṇaṃ, āraddhattāva **asallīnaṃ. Upaṭṭhitā**ti catusatipaṭṭhānavasena upaṭṭhitā. Upaṭṭhitattāva **asammuṭṭhā. Passaddho kāyo**ti nāmakāyo ca karajakāyo ca passaddho vūpasantadaratho. Passaddhattāva **asāraddho. Samāhitaṃ citta**nti ārammaṇe cittaṃ sammā āhitaṃ suṭṭhu ṭhapitaṃ. Sammā āhitattāva **ekaggaṃ. Adhipatiṃ karitvā**ti jeṭṭhakaṃ katvā. **Suddhaṃ attānaṃ pariharatī**ti suddhaṃ nimmalaṃ katvā attānaṃ pariharati paṭijaggati, gopāyatīti attho. Ayañca yāva arahattamaggā pariyāyena suddhamattānaṃ pariharati nāma, phalappattova pana nippariyāyena suddhamattānaṃ pariharati.

Svākkhātotiādīni visuddhimagge (visuddhi. 1.147) vitthāritāni. **Jānaṃ passaṃ viharantī**ti taṃ dhammaṃ jānantā passantā viharanti. **Imāni kho, bhikkhave, tīṇi ādhipateyyānī**ti ettāvatā tīṇi ādhipateyyāni lokiyalokuttaramissakāni kathitāni.

Pakubbatoti karontassa. **Attā te purisa jānāti, saccaṃ vā yadi vā musā**ti yaṃ tvaṃ karosi, taṃ yadi vā yathāsabhāvaṃ yadi vā no yathāsabhāvanti tava attāva jānāti. Iminā ca kāraṇena veditabbaṃ ‘‘pāpakammaṃ karontassa loke paṭicchannaṭṭhānaṃ nāma natthī’’ti. **Kalyāṇa**nti sundaraṃ. **Atimaññasī**ti atikkamitvā maññasi. **Attānaṃ parigūhasī**ti yathā me attāpi na jānāti, evaṃ naṃ parigūhāmīti vāyamasi. **Attādhipateyyako**ti attajeṭṭhako. **Lokādhipo**ti lokajeṭṭhako. **Nipako**ti paññavā. **Jhāyī**ti jhāyanto. **Dhammādhipo**ti dhammajeṭṭhako. **Saccaparakkamo**ti thiraparakkamo bhūtaparakkamo. **Pasayha māra**nti māraṃ pasahitvā. **Abhibhuyya antaka**nti idaṃ tasseva vevacanaṃ. **Yo ca phusī jātikkhayaṃ padhānavā**ti yo jhāyī padhānavā māraṃ abhibhavitvā jātikkhayaṃ arahattaṃ phusi. **So tādiso**ti so tathāvidho tathāsaṇṭhito. **Lokavidū**ti tayo loke vidite pākaṭe katvā ṭhito. **Sumedho**ti supañño. **Sabbesu dhammesu atammayo munī**ti sabbe tebhūmakadhamme taṇhāsaṅkhātāya tammayatāya abhāvena atammayo khīṇāsavamuni kadāci katthaci na hīyati na parihīyatīti vuttaṃ hotīti.

Devadūtavaggo catuttho.

5. Cūḷavaggo

1. Sammukhībhāvasuttavaṇṇanā

41. Pañcamassa paṭhame **sammukhībhāvā**ti sammukhībhāvena, vijjamānatāyāti attho. **Pasavatī**ti paṭilabhati. **Saddhāya sammukhībhāvā**ti yadi hi saddhā na bhaveyya, deyyadhammo na bhaveyya, dakkhiṇeyyasaṅkhātā paṭiggāhakapuggalā na bhaveyyuṃ, kathaṃ puññakammaṃ kareyya. Tesaṃ pana sammukhībhāvena sakkā kātunti tasmā ‘‘saddhāya sammukhībhāvā’’tiādimāha. Ettha ca dve dhammā sulabhā deyyadhammā ceva dakkhiṇeyyā ca, saddhā pana dullabhā. Puthujjanassa hi saddhā athāvarā padavārena nānā hoti, teneva mahāmoggallānasadisopi aggasāvako pāṭibhogo bhavituṃ asakkonto āha – ‘‘dvinnaṃ kho te ahaṃ, āvuso, dhammānaṃ pāṭibhogo bhogānañca jīvitassa ca, saddhāya pana tvaṃyeva pāṭibhogo’’ti (udā. 18).

2. Tiṭhānasuttavaṇṇanā

42. Dutiye **vigatamalamaccherenā**ti vigatamacchariyamalena. **Muttacāgo**ti vissaṭṭhacāgo. **Payatapāṇī**ti dhotahattho. Assaddho hi satakkhattuṃ hatthe dhovitvāpi malinahatthova hoti, saddho pana dānābhiratattā malinahatthopi dhotahatthova. **Vossaggarato**ti vossaggasaṅkhāte dāne rato. **Yācayogo**ti yācituṃ yutto, yācakehi vā yogo assātipi yācayogo. **Dānasaṃvibhāgarato**ti dānaṃ dadanto saṃvibhāgañca karonto dānasaṃvibhāgarato nāma hoti.

Dassanakāmo sīlavatanti dasapi yojanāni vīsampi tiṃsampi yojanasatampi gantvā sīlasampanne daṭṭhukāmo hoti **pāṭaliputtakabrāhmaṇo** viya **saddhātissamahārājā** viya ca. Pāṭaliputtassa kira nagaradvāre sālāya nisinnā dve brāhmaṇā kāḷavallimaṇḍapavāsimahānāgattherassa guṇakathaṃ sutvā ‘‘amhehi taṃ bhikkhuṃ daṭṭhuṃ vaṭṭatī’’ti dvepi janā nikkhamiṃsu. Eko antarāmagge kālamakāsi. Eko samuddatīraṃ patvā nāvāya mahātitthapaṭṭane oruyha anurādhapuraṃ āgantvā ‘‘kāḷavallimaṇḍapo kuhi’’nti pucchi. Rohaṇajanapadeti. So anupubbena therassa vasanaṭṭhānaṃ patvā cūḷanagaragāme dhuraghare nivāsaṃ gahetvā therassa āhāraṃ sampādetvā pātova vuṭṭhāya therassa vasanaṭṭhānaṃ pucchitvā gantvā janapariyante ṭhito theraṃ dūratova āgacchantaṃ disvā sakiṃ tattheva ṭhito vanditvā puna upasaṅkamitvā gopphakesu daḷhaṃ gahetvā vandanto ‘‘uccā, bhante, tumhe’’ti āha. Thero ca nātiucco nātirasso pamāṇayuttova, tena naṃ puna āha – ‘‘nātiuccā tumhe, tumhākaṃ pana guṇā mecakavaṇṇassa samuddassa matthakena gantvā sakalajambudīpatalaṃ ajjhottharitvā gatā, ahampi pāṭaliputtanagaradvāre nisinno tumhākaṃ guṇakathaṃ assosi’’nti. So therassa bhikkhāhāraṃ datvā attano ticīvaraṃ paṭiyādetvā therassa santike pabbajitvā tassovāde patiṭṭhāya katipāheneva arahattaṃ pāpuṇi.

Saddhātissamahārājāpi, ‘‘bhante, mayhaṃ vanditabbayuttakaṃ ekaṃ ayyaṃ ācikkhathā’’ti pucchi. Bhikkhū ‘‘maṅgalavāsī kuṭṭatissatthero’’ti āhaṃsu. Rājā mahāparivārena pañcayojanamaggaṃ agamāsi. Thero ‘‘kiṃ saddo eso, āvuso’’ti bhikkhusaṅghaṃ pucchi. ‘‘Rājā, bhante, tumhākaṃ dassanatthāya āgato’’ti. Thero cintesi – ‘‘kiṃ mayhaṃ mahallakakāle rājagehe kamma’’nti divāṭṭhāne mañce nipajjitvā bhūmiyaṃ lekhaṃ likhanto acchi. Rājā ‘‘kahaṃ thero’’ti pucchitvā ‘‘divāṭṭhāne’’ti sutvā tattha gacchanto theraṃ bhūmiyaṃ lekhaṃ likhantaṃ disvā ‘‘khīṇāsavassa nāma hatthakukkuccaṃ natthi, nāyaṃ khīṇāsavo’’ti avanditvāva nivatti. Bhikkhusaṅgho theraṃ āha – ‘‘bhante, evaṃvidhassa saddhassa pasannassa rañño kasmā vippaṭisāraṃ karitthā’’ti. ‘‘Āvuso, rañño pasādarakkhanaṃ na tumhākaṃ bhāro, mahallakattherassa bhāro’’ti vatvā aparabhāge anupādisesāya nibbānadhātuyā parinibbāyanto bhikkhusaṅghaṃ āha – ‘‘mayhaṃ kūṭāgāramhi aññampi pallaṅkaṃ attharathā’’ti. Tasmiṃ atthate thero – ‘‘idaṃ kūṭāgāraṃ antare appatiṭṭhahitvā raññā diṭṭhakāleyeva bhūmiyaṃ patiṭṭhātū’’ti adhiṭṭhahitvā parinibbāyi. Kūṭāgāraṃ pañcayojanamaggaṃ ākāsena agamāsi. Pañcayojanamagge dhajaṃ dhāretuṃ samatthā rukkhā dhajapaggahitāva ahesuṃ. Gacchāpi gumbāpi sabbe kūṭāgārābhimukhā hutvā aṭṭhaṃsu.

Raññopi paṇṇaṃ pahiṇiṃsu ‘‘thero parinibbuto, kūṭāgāraṃ ākāsena āgacchatī’’ti. Rājā na saddahi. Kūṭāgāraṃ ākāsena gantvā thūpārāmaṃ padakkhiṇaṃ katvā silācetiyaṭṭhānaṃ agamāsi. Cetiyaṃ saha vatthunā uppatitvā kūṭāgāramatthake aṭṭhāsi, sādhukārasahassāni pavattiṃsu. Tasmiṃ khaṇe mahābyagghatthero nāma lohapāsāde sattamakūṭāgāre nisinno bhikkhūnaṃ vinayakammaṃ karonto taṃ saddaṃ sutvā ‘‘kiṃ saddo eso’’ti paṭipucchi. Bhante, maṅgalavāsī kuṭṭatissatthero parinibbuto, kūṭāgāraṃ pañcayojanamaggaṃ ākāsena āgataṃ, tattha so sādhukārasaddoti. Āvuso, puññavante nissāya sakkāraṃ labhissāmāti antevāsike khamāpetvā ākāseneva āgantvā taṃ kūṭāgāraṃ pavisitvā dutiyamañce nisīditvā anupādisesāya nibbānadhātuyā parinibbāyi. Rājā gandhapupphacuṇṇāni ādāya gantvā ākāse ṭhitaṃ kūṭāgāraṃ disvā kūṭāgāraṃ pūjesi. Tasmiṃ khaṇe kūṭāgāraṃ otaritvā pathaviyaṃ patiṭṭhitaṃ.

Rājā mahāsakkārena sarīrakiccaṃ kāretvā dhātuyo gahetvā cetiyaṃ akāsi. Evarūpā sīlavantānaṃ dassanakāmā nāma honti.

Saddhammaṃ sotumicchatīti tathāgatappaveditaṃ saddhammaṃ sotukāmo hoti **piṇḍapātikattherādayo** viya. Gaṅgāvanavāliaṅgaṇamhi kira tiṃsa bhikkhū vassaṃ upagatā anvaddhamāsaṃ uposathadivase catupaccayasantosabhāvanārāmamahāariyavaṃsañca (a. ni. 4.28) kathenti. Eko piṇḍapātikatthero pacchābhāgena āgantvā paṭicchannaṭṭhāne nisīdi. Atha naṃ eko gonaso jaṅghapiṇḍimaṃsaṃ saṇḍāsena gaṇhanto viya ḍaṃsi. Thero olokento gonasaṃ disvā ‘‘ajja dhammassavanantarāyaṃ na karissāmī’’ti gonasaṃ gahetvā thavikāya pakkhipitvā thavikāmukhaṃ bandhitvā avidūre ṭhāne ṭhapetvā dhammaṃ suṇantova nisīdi. Aruṇuggamanañca visaṃ vikkhambhetvā therassa tiṇṇaṃ phalānaṃ pāpuṇanañca visassa daṭṭhaṭṭhāneneva otaritvā pathavipavisanañca dhammakathikattherassa dhammakathāniṭṭhāpanañca ekakkhaṇeyeva ahosi. Tato thero āha – ‘‘āvuso eko me coro gahito’’ti thavikaṃ muñcitvā gonasaṃ vissajjesi. Bhikkhū disvā ‘‘kāya velāya daṭṭhattha, bhante’’ti pucchiṃsu. Hiyyo sāyanhasamaye, āvusoti. Kasmā, bhante, evaṃ bhāriyaṃ kammaṃ karitthāti. Āvuso, sacāhaṃ dīghajātikena daṭṭhoti vadeyyaṃ, nayimaṃ ettakaṃ ānisaṃsaṃ labheyyanti. Idaṃ tāva piṇḍapātikattherassa vatthu.

Dīghavāpiyampi ‘‘mahājātakabhāṇakatthero gāthāsahassaṃ mahāvessantaraṃ kathessatī’’ti tissamahāgāme tissamahāvihāravāsī eko daharo sutvā tato nikkhamitvā ekāheneva navayojanamaggaṃ āgato. Tasmiṃyeva khaṇe thero dhammakathaṃ ārabhi. Daharo dūramaggāgamanena sañjātakāyadarathattā paṭṭhānagāthāya saddhiṃ avasānagāthaṃyeva vavatthapesi. Tato therassa ‘‘idamavocā’’ti vatvā uṭṭhāya gamanakāle ‘‘mayhaṃ āgamanakammaṃ moghaṃ jāta’’nti rodamāno aṭṭhāsi. Eko manusso taṃ kathaṃ sutvā gantvā therassa ārocesi, ‘‘bhante, ‘tumhākaṃ dhammakathaṃ sossāmī’ti eko daharabhikkhu tissamahāvihārā āgato, so ‘kāyadarathabhāvena me āgamanaṃ moghaṃ jāta’nti rodamāno ṭhito’’ti. Gacchatha saññāpetha naṃ ‘‘puna sve kathessāmā’’ti. So punadivase therassa dhammakathaṃ sutvā sotāpattiphalaṃ pāpuṇi.

Aparāpi **ullakolikaṇṇivāsikā** ekā itthī puttakaṃ pāyamānā ‘‘dīghabhāṇakamahāabhayatthero nāma ariyavaṃsapaṭipadaṃ kathetī’’ti sutvā pañcayojanamaggaṃ gantvā divākathikattherassa nisinnakāleyeva vihāraṃ pavisitvā bhūmiyaṃ puttaṃ nipajjāpetvā divākathikattherassa ṭhitakāva dhammaṃ assosi. Sarabhāṇake there uṭṭhite dīghabhāṇakamahāabhayatthero catupaccayasantosabhāvanārāmamahāariyavaṃsaṃ ārabhi. Sā ṭhitakāva paggaṇhāti. Thero tayo eva paccaye kathetvā uṭṭhānākāraṃ akāsi. Sā upāsikā āha – ‘‘ayyo, ‘ariyavaṃsaṃ kathessāmī’ti siniddhabhojanaṃ bhuñjitvā madhurapānakaṃ pivitvā yaṭṭhimadhukatelādīhi bhesajjaṃ katvā kathetuṃ yuttaṭṭhāneyeva uṭṭhahatī’’ti. Thero ‘‘sādhu, bhaginī’’ti vatvā upari bhāvanārāmaṃ paṭṭhapesi. Aruṇuggamanañca therassa ‘‘idamavocā’’ti vacanañca upāsikāya sotāpattiphaluppatti ca ekakkhaṇeyeva ahosi.

Aparāpi **kaḷamparavāsikā** itthī aṅkena puttaṃ ādāya ‘‘dhammaṃ sossāmī’’ti cittalapabbataṃ gantvā ekaṃ rukkhaṃ nissāya dārakaṃ nipajjāpetvā sayaṃ ṭhitakāva dhammaṃ suṇāti. Rattibhāgasamanantare eko dīghajātiko tassā passantiyāyeva samīpe nipannadārakaṃ catūhi dāṭhāhi ḍaṃsitvā agamāsi. Sā cintesi – ‘‘sacāhaṃ ‘putto me sappena daṭṭho’ti vakkhāmi, dhammassa antarāyo bhavissati. Anekakkhattuṃ kho pana me ayaṃ saṃsāravaṭṭe vaṭṭantiyā putto ahosi, dhammameva carissāmī’’ti tiyāmarattiṃ ṭhitakāva dhammaṃ paggaṇhitvā sotāpattiphale patiṭṭhāya aruṇe uggate saccakiriyāya puttassa visaṃ nimmathetvā puttaṃ gahetvā gatā. Evarūpā puggalā dhammaṃ sotukāmā nāma honti.

3. Atthavasasuttavaṇṇanā

43. Tatiye **tayo, bhikkhave, atthavase sampassamānenā**ti tayo atthe tīṇi kāraṇāni passantena. **Alamevā**ti yuttameva. **Yo dhammaṃ desetī**ti yo puggalo catusaccadhammaṃ pakāseti.

Atthappaṭisaṃvedīti aṭṭhakathaṃ ñāṇena paṭisaṃvedī. **Dhammappaṭisaṃvedī**ti pāḷidhammaṃ paṭisaṃvedī.

4. Kathāpavattisuttavaṇṇanā

44. Catutthe **ṭhānehī**ti kāraṇehi. **Pavattinī**ti appaṭihatā niyyānikā.

5. Paṇḍitasuttavaṇṇanā

45. Pañcame **paṇḍitapaññattānī**ti paṇḍitehi paññattāni kathitāni pasatthāni. **Sappurisapaññattānī**ti sappurisehi mahāpurisehi paññattāni kathitāni pasatthāni. **Ahiṃsā**ti karuṇā ceva karuṇāpubbabhāgo ca. **Saṃyamo**ti sīlasaṃyamo. **Damo**ti indriyasaṃvaro, uposathavasena vā attadamanaṃ, puṇṇovāde (ma. ni. 3.395 ādayo; saṃ. ni. 4.88 ādayo) damoti vuttā khantipi āḷavake (saṃ. ni. 1.246; su. ni. 183 ādayo) vuttā paññāpi imasmiṃ sutte vaṭṭatiyeva. **Mātāpitu upaṭṭhāna**nti mātāpitūnaṃ rakkhanaṃ gopanaṃ paṭijagganaṃ. **Santāna**nti aññattha buddhapaccekabuddhaariyasāvakā santo nāma, idha pana mātāpituupaṭṭhākā adhippetā. Tasmā uttamaṭṭhena santānaṃ, seṭṭhacariyaṭṭhena **brahmacārīnaṃ**. Idaṃ mātāpituupaṭṭhānaṃ sabbhi upaññātanti evamettha attho daṭṭhabbo. **Sataṃ etāni ṭhānānī**ti santānaṃ uttamapurisānaṃ etāni ṭhānāni kāraṇāni. **Ariyo dassanasampanno**ti idha imesaṃyeva tiṇṇaṃ ṭhānānaṃ kāraṇena ariyo ceva dassanasampanno ca veditabbo, na buddhādayo na sotāpannā. Atha vā **sataṃ etāni ṭhānānī**ti mātupaṭṭhānaṃ pitupaṭṭhānanti etāni ṭhānāni santānaṃ uttamapurisānaṃ kāraṇānīti evaṃ mātāpituupaṭṭhākavasena imissā gāthāya attho veditabbo. Mātāpituupaṭṭhākoyeva hi idha ‘‘ariyo dassanasampanno’’ti vutto. **Sa lokaṃ bhajate siva**nti so khemaṃ devalokaṃ gacchatīti.

6. Sīlavantasuttavaṇṇanā

46. Chaṭṭhe **tīhi ṭhānehī**ti tīhi kāraṇehi. **Kāyenā**tiādīsu bhikkhū āgacchante disvā paccuggamanaṃ karontā gacchante anugacchantā āsanasālāya sammajjanaupalepanādīni karontā āsanāni paññāpentā pānīyaṃ paccupaṭṭhāpentā kāyena puññaṃ pasavanti nāma. Bhikkhusaṅghaṃ piṇḍāya carantaṃ disvā ‘‘yāguṃ detha, bhattaṃ detha, sappinavanītādīni detha, gandhapupphādīhi pūjetha, uposathaṃ upavasatha, dhammaṃ suṇātha, cetiyaṃ vandathā’’tiādīni vadantā vācāya puññaṃ pasavanti nāma. Bhikkhū piṇḍāya carante disvā ‘‘labhantū’’ti cintentā manasā puññaṃ pasavanti nāma. **Pasavantī**ti paṭilabhanti. Puññaṃ panettha lokiyalokuttaramissakaṃ kathitaṃ.

7. Saṅkhatalakkhaṇasuttavaṇṇanā

47. Sattame **saṅkhatassā**ti paccayehi samāgantvā katassa. **Saṅkhatalakkhaṇānī**ti saṅkhataṃ etanti sañjānanakāraṇāni nimittāni. **Uppādo**ti jāti. **Vayo**ti bhedo. **Ṭhitassa aññathattaṃ** nāma jarā. Tattha **saṅkhata**nti tebhūmakā dhammā. Maggaphalāni pana asammasanūpagattā idha na kathīyanti. Uppādādayo **saṅkhatalakkhaṇā** nāma. Tesu uppādakkhaṇe uppādo, ṭhānakkhaṇe jarā, bhedakkhaṇe vayo. Lakkhaṇaṃ na saṅkhataṃ, saṅkhataṃ na lakkhaṇaṃ, lakkhaṇena pana saṅkhataṃ paricchinnaṃ. Yathā hatthiassagomahiṃsādīnaṃ sattisūlādīni sañjānanalakkhaṇāni na hatthiādayo, napi hatthiādayo lakkhaṇāneva, lakkhaṇehi pana te ‘‘asukassa hatthī, asukassa asso, asukahatthī, asukaasso’’ti vā paññāyanti, evaṃsampadamidaṃ veditabbaṃ.

8. Asaṅkhatalakkhaṇasuttavaṇṇanā

48. Aṭṭhame **asaṅkhatassā**ti paccayehi samāgantvā akatassa. **Asaṅkhatalakkhaṇānī**ti asaṅkhataṃ etanti sañjānanakāraṇāni nimittāni. **Na uppādo paññāyatī**tiādīhi uppādajarābhaṅgānaṃ abhāvo vutto. Uppādādīnañhi abhāvena asaṅkhatanti paññāyati.

9. Pabbatarājasuttavaṇṇanā

49. Navame **mahāsālā**ti mahārukkhā. **Kulapati**nti kulajeṭṭhakaṃ. **Selo**ti silāmayo. **Araññasmi**nti agāmakaṭṭhāne. **Brahmā**ti mahanto. **Vane**ti aṭaviyaṃ. **Vanappatī**ti vanajeṭṭhakā. **Idha dhammaṃ caritvāna, maggaṃ sugatigāmina**nti sugatigāmikamaggasaṅkhātaṃ dhammaṃ caritvā.

10. Ātappakaraṇīyasuttavaṇṇanā

50. Dasame **ātappaṃ karaṇīya**nti vīriyaṃ kātuṃ yuttaṃ. **Anuppādāyā**ti anuppādatthāya, anuppādaṃ sādhessāmīti iminā kāraṇena kattabbanti attho. Paratopi eseva nayo. **Sārīrikāna**nti sarīrasambhavānaṃ. **Dukkhāna**nti dukkhamānaṃ. **Tibbāna**nti bahalānaṃ, tāpanavasena vā tibbānaṃ. **Kharāna**nti pharusānaṃ. **Kaṭukāna**nti tikhiṇānaṃ. **Asātāna**nti amadhurānaṃ. **Amanāpāna**nti manaṃ vaḍḍhetuṃ asamatthānaṃ. **Pāṇaharāna**nti jīvitaharānaṃ. **Adhivāsanāyā**ti adhivāsanatthāya sahanatthāya khamanatthāya.

Ettake ṭhāne satthā āṇāpetvā āṇattiṃ pavattetvā idāni samādapento **yato kho, bhikkhave**tiādimāha. Tattha **yato**ti yadā. **Ātāpī**ti vīriyavā. **Nipako**ti sappañño. **Sato**ti satiyā samannāgato. **Dukkhassa antakiriyāyā**ti vaṭṭadukkhassa paricchedaparivaṭumakiriyāya. Ime ca pana ātāpādayo tayopi lokiyalokuttaramissakā kathitā.

11. Mahācorasuttavaṇṇanā

51. Ekādasame **mahācoro**ti mahanto balavacoro. **Sandhi**nti gharasandhiṃ. **Nillopa**nti mahāvilopaṃ. **Ekāgārika**nti ekameva gehaṃ parivāretvā vilumpanaṃ. **Paripanthepi tiṭṭhatī**ti panthadūhanakammaṃ karoti. **Nadīvidugga**nti nadīnaṃ duggamaṭṭhānaṃ antaradīpakaṃ, yattha sakkā hoti dvīhipi tīhipi jaṅghasahassehi saddhiṃ nilīyituṃ. **Pabbatavisama**nti pabbatānaṃ visamaṭṭhānaṃ pabbatantaraṃ, yattha sakkā hoti sattahi vā aṭṭhahi vā jaṅghasahassehi saddhiṃ nilīyituṃ. **Tiṇagahana**nti tiṇena vaḍḍhitvā sañchannaṃ dvattiyojanaṭṭhānaṃ. **Rodha**nti ghanaṃ aññamaññaṃ saṃsaṭṭhasākhaṃ ekābaddhaṃ mahāvanasaṇḍaṃ. **Pariyodhāya atthaṃ bhaṇissantī**ti pariyodahitvā taṃ taṃ kāraṇaṃ pakkhipitvā atthaṃ kathayissanti. **Tyāssā**ti te assa. **Pariyodhāya atthaṃ bhaṇantī**ti kismiñci kiñci vattuṃ āraddheyeva ‘‘mā evaṃ avacuttha, mayaṃ etaṃ kulaparamparāya jānāma, na esa evarūpaṃ karissatī’’ti taṃ taṃ kāraṇaṃ pakkhipitvā mahantampi dosaṃ harantā atthaṃ bhaṇanti. Atha vā **pariyodhāyā**ti paṭicchādetvātipi attho. Te hi tassapi dosaṃ paṭicchādetvā atthaṃ bhaṇanti. **Khataṃ upahata**nti guṇakhananena khataṃ, guṇupaghātena upahataṃ. **Visamena kāyakammenā**ti sampakkhalanaṭṭhena visamena kāyadvārikakammena. Vacīmanokammesupi eseva nayo. **Antaggāhikāyā**ti dasavatthukāya antaṃ gahetvā ṭhitadiṭṭhiyā. Sesaṃ sabbattha uttānatthamevāti.

Cūḷavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Brāhmaṇavaggo

1. Paṭhamadvebrāhmaṇasuttavaṇṇanā

52. Brāhmaṇavaggassa paṭhame **jiṇṇā**ti jarājiṇṇā. **Vuddhā**ti vayovuddhā. **Mahallakā**ti jātimahallakā. **Addhagatā**ti tayo addhe atikkantā. **Vayoanuppattā**ti tatiyaṃ vayaṃ anuppattā. **Yena bhagavā tenupasaṅkamiṃsū**ti puttadāre attano vacanaṃ akaronte disvā ‘‘samaṇassa gotamassa santikaṃ gantvā niyyānikamaggaṃ gavesissāmā’’ti cintetvā upasaṅkamiṃsu. **Mayamassu, bho gotama, brāhmaṇā**ti; bho gotama, mayaṃ brāhmaṇā na khattiyā nāmaccā na gahapatikāti brāhmaṇabhāvaṃ jānāpetvā **jiṇṇā**tiādimāhaṃsu. **Akatabhīruttāṇā**ti akatabhayaparittāṇā. Avassayabhūtaṃ patiṭṭhākammaṃ amhehi na katanti dassenti. **Tagghā**ti ekaṃsatthe nipāto, sampaṭicchanatthe vā. Ekantena tumhe evarūpā, ahampi kho etaṃ sampaṭicchāmīti ca dasseti. **Upanīyatī**ti upasaṃharīyati. Ayaṃ hi jātiyā jaraṃ upanīyati, jarāya byādhiṃ, byādhinā maraṇaṃ, maraṇena puna jātiṃ. Tena vuttaṃ – ‘‘upanīyatī’’ti.

Idāni yasmā te brāhmaṇā mahallakattā pabbajitvāpi vattaṃ pūretuṃ na sakkhissanti, tasmā ne pañcasu sīlesu patiṭṭhāpento bhagavā **yodha kāyena saṃyamo**tiādimāha. Tattha **kāyena saṃyamo**ti kāyadvārena saṃvaro. Sesesupi eseva nayo. **Taṃ tassa petassā**ti taṃ puññaṃ tassa paralokaṃ gatassa tāyanaṭṭhena **tāṇaṃ,** nilīyanaṭṭhena **leṇaṃ,** patiṭṭhānaṭṭhena **dīpo,** avassayanaṭṭhena **saraṇaṃ,** uttamagativasena **parāyaṇañca** hotīti dasseti. Gāthā uttānatthāyeva. Evaṃ te brāhmaṇā tathāgatena pañcasu sīlesu samādapitā yāvajīvaṃ pañca sīlāni rakkhitvā sagge nibbattiṃsu.

2. Dutiyadvebrāhmaṇasuttavaṇṇanā

53. Dutiye **bhājana**nti yaṃkiñci bhaṇḍakaṃ. Sesaṃ paṭhame vuttanayeneva veditabbaṃ.

3. Aññatarabrāhmaṇasuttavaṇṇanā

54. Tatiye **sammodanīya**nti sammodajananiṃ. **Sāraṇīya**nti saritabbayuttakaṃ. **Vītisāretvā**ti pariyosāpetvā. **Kittāvatā**ti kittakena. **Sandiṭṭhiko dhammo hotī**ti sāmaṃ passitabbo hoti. **Akāliko**ti na kālantare phaladāyako. **Ehipassiko**ti ‘‘ehi passā’’ti evaṃ dassetuṃ sakkāti āgamanīyapaṭipadaṃ pucchati. **Opaneyyiko**ti attano cittaṃ upanetabbo. **Paccattaṃ veditabbo**ti sāmaṃyeva jānitabbo. **Viññūhī**ti paṇḍitehi. **Pariyādinnacitto**ti ādinnagahitaparāmaṭṭhacitto hutvā. **Cetetī**ti cinteti. Sesamettha uttānameva. Imasmiṃ pana sutte brāhmaṇena lokuttaramaggo pucchito, satthārāpi soyeva kathito. So hi sāmaṃ passitabbattā sandiṭṭhiko nāmāti.

4. Paribbājakasuttavaṇṇanā

55. Catutthe **brāhmaṇaparibbājako**ti brāhmaṇajātiko paribbājako, na khattiyādijātiko. **Attatthampī**ti diṭṭhadhammikasamparāyikaṃ lokiyalokuttaramissakaṃ attano atthaṃ.

5. Nibbutasuttavaṇṇanā

56. Pañcame **akālika**nti na kālantare pattabbaṃ. **Opaneyyika**nti paṭipattiyā upagantabbaṃ.

6. Palokasuttavaṇṇanā

57. Chaṭṭhe **ācariyapācariyāna**nti ācariyānañceva ācariyācariyānañca. **Avīci maññe phuṭo ahosī**ti yathā avīci mahānirayo nirantaraphuṭo nerayikasattehi paripuṇṇo, manussehi evaṃ paripuṇṇo hoti. **Kukkuṭasaṃpātikā**ti ekagāmassa chadanapiṭṭhito uppatitvā itaragāmassa chadanapiṭṭhe patanasaṅkhāto kukkuṭasaṃpāto etāsu atthīti kukkuṭasaṃpātikā. Kukkuṭasaṃpādikātipi pāṭho, gāmantarato gāmantaraṃ kukkuṭānaṃ padasā gamanasaṅkhāto kukkuṭasaṃpādo etāsu atthīti attho. Ubhayampetaṃ ghananivāsataṃyeva dīpeti. **Adhammarāgarattā**ti rāgo nāma ekanteneva adhammo, attano parikkhāresu pana uppajjamāno na adhammarāgoti adhippeto, paraparikkhāresu uppajjamānova adhammarāgoti. **Visamalobhābhibhūtā**ti lobhassa samakālo nāma natthi, ekantaṃ visamova esa. Attanā pariggahitavatthumhi pana uppajjamāno samalobho nāma, parapariggahitavatthumhi uppajjamānova visamoti adhippeto. **Micchādhammaparetā**ti avatthupaṭisevanasaṅkhātena micchādhammena samannāgatā. **Devo na sammā dhāraṃ anuppavecchatī**ti vassitabbayutte kāle vassaṃ na vassati. **Dubbhikkha**nti dullabhabhikkhaṃ. **Dussassa**nti vividhasassānaṃ asampajjanena dussassaṃ. **Setaṭṭhika**nti sasse sampajjamāne pāṇakā patanti, tehi daṭṭhattā nikkhantanikkhantāni sālisīsāni setavaṇṇāni honti nissārāni. Taṃ sandhāya vuttaṃ ''setaṭṭhika''nti. **Salākāvutta**nti vapitaṃ vapitaṃ sassaṃ salākāmattameva sampajjati, phalaṃ na detīti attho. **Yakkhā**ti yakkhādhipatino. **Vāḷe amanusse ossajjantī**ti caṇḍayakkhe manussapathe vissajjenti, te laddhokāsā mahājanaṃ jīvitakkhayaṃ pāpenti.

7. Vacchagottasuttavaṇṇanā

58. Sattame **mahapphala**nti mahāvipākaṃ. **Dhammassa cānudhammaṃ byākarontī**ti ettha **dhammo** nāma kathitakathā, **anudhammo** nāma kathitassa paṭikathanaṃ. **Sahadhammiko**ti sakāraṇo sahetuko. **Vādānupāto**ti vādassa anupāto, anupatanaṃ pavattīti attho. **Gārayhaṃ ṭhāna**nti garahitabbayuttaṃ kāraṇaṃ. Idaṃ vuttaṃ hoti – bhotā gotamena vuttā sakāraṇā vādappavatti kiñcipi gārayhaṃ kāraṇaṃ na āgacchatīti. Atha vā tehi parehi vuttā sakāraṇā vādappavatti kiñci gārayhaṃ kāraṇaṃ na āgacchatīti pucchati.

Antarāyakaro hotīti antarāyaṃ vināsaṃ kicchalābhakaṃ vilomakaṃ karoti. **Pāripanthiko**ti panthadūhanacoro. **Khato ca hotī**ti guṇakhananena khato hoti. **Upahato**ti guṇupaghāteneva upahato.

Candanikāyāti asucikalalakūpe. **Oligalle**ti niddhamanakalale. **So cā**ti so sīlavāti vuttakhīṇāsavo. **Sīlakkhandhenā**ti sīlarāsinā. Sesapadesupi eseva nayo. Ettha ca vimuttiñāṇadassanaṃ vuccati paccavekkhaṇañāṇaṃ, taṃ asekkhassa pavattattā asekkhanti vuttaṃ. Itarāni sikkhāpariyosānappattatāya sayampi asekkhāneva. Tāni ca pana lokuttarāni, paccavekkhaṇañāṇaṃ lokiyaṃ.

Rohiṇīsūti rattavaṇṇāsu. **Sarūpāsū**ti attano vacchakehi samānarūpāsu. **Pārevatāsū**ti kapotavaṇṇāsu. **Danto**ti nibbisevano. **Puṅgavo**ti usabho. **Dhorayho**ti dhuravāho. **Kalyāṇajavanikkamo**ti kalyāṇena ujunā javena gantā. **Nāssa vaṇṇaṃ parikkhare**ti assa goṇassa sarīravaṇṇaṃ na upaparikkhanti, dhuravahanakammameva pana upaparikkhanti. **Yasmiṃ kasmiñci jātiye**ti yattha katthaci kulajāte. **Yāsu kāsuci etāsū**ti etāsu khattiyādippabhedāsu yāsu kāsuci jātīsu.

Brahmacariyassa kevalīti brahmacariyassa kevalena samannāgato, paripuṇṇabhāvena yuttoti attho. Khīṇāsavo hi sakalabrahmacārī nāma hoti. Tenetaṃ vuttaṃ. **Pannabhāro**ti oropitabhāro, khandhabhāraṃ kilesabhāraṃ kāmaguṇabhārañca oropetvā ṭhitoti attho. **Katakicco**ti catūhi maggehi kiccaṃ katvā ṭhito. **Pāragū sabbadhammāna**nti sabbadhammā vuccanti pañcakkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo, tesaṃ sabbadhammānaṃ abhiññāpāraṃ, pariññāpāraṃ, pahānapāraṃ, bhāvanāpāraṃ, sacchikiriyāpāraṃ, samāpattipārañcāti chabbidhaṃ pāraṃ gatattā pāragū. **Anupādāyā**ti aggahetvā. **Nibbuto**ti kilesasantāparahito. **Viraje**ti rāgadosamoharajarahite.

Avijānantāti khettaṃ ajānantā. **Dummedhā**ti nippaññā. **Assutāvino**ti khettavinicchayasavanena rahitā. **Bahiddhā**ti imamhā sāsanā bahiddhā. **Na hi sante upāsare**ti buddhapaccekabuddhakhīṇāsave uttamapurise na upasaṅkamanti. **Dhīrasammate**ti paṇḍitehi sammate sambhāvite. **Mūlajātā patiṭṭhitā**ti iminā sotāpannassa saddhaṃ dasseti. **Kule vā idha jāyare**ti idha vā manussaloke khattiyabrāhmaṇavessakule jāyanti. Ayameva hi tividhā kulasampatti nāma. **Anupubbena nibbānaṃ, adhigacchantī**ti sīlasamādhipaññāti ime guṇe pūretvā anukkamena nibbānaṃ adhigacchantīti.

8. Tikaṇṇasuttavaṇṇanā

59. Aṭṭhame **tikaṇṇo**ti tassa nāmaṃ. **Upasaṅkamī**ti ''samaṇo kira gotamo paṇḍito, gacchissāmi tassa santika''nti cintetvā bhuttapātarāso mahājanaparivuto upasaṅkami. **Bhagavato sammukhā**ti dasabalassa purato nisīditvā. **Vaṇṇaṃ bhāsatī**ti kasmā bhāsati? So kira ito pubbe tathāgatassa santikaṃ agatapubbo. Athassa etadahosi – ‘‘buddhā nāma durāsadā, mayi paṭhamataraṃ akathente katheyya vā na vā. Sace na kathessati, atha maṃ samāgamaṭṭhāne kathentaṃ evaṃ vakkhanti ‘tvaṃ idha kasmā kathesi, yena te samaṇassa gotamassa santikaṃ gantvā vacanamattampi na laddha’nti. Tasmā ‘evaṃ me ayaṃ garahā muccissatī’’’ti maññamāno bhāsati. Kiñcāpi brāhmaṇānaṃ vaṇṇaṃ bhāsati, tathāgatassa pana ñāṇaṃ ghaṭṭessāmīti adhippāyeneva bhāsati. **Evampi tevijjā brāhmaṇā**ti tevijjakabrāhmaṇā evaṃpaṇḍitā evaṃdhīrā evaṃbyattā evaṃbahussutā evaṃvādino, evaṃsammatāti attho. **Itipī**ti iminā tesaṃ paṇḍitādiākāraparicchedaṃ dasseti. Ettakena kāraṇena paṇḍitā…pe… ettakena kāraṇena sammatāti ayañhi ettha attho.

Yathā kathaṃ pana brāhmaṇāti ettha **yathā**ti kāraṇavacanaṃ, **kathaṃ panā**ti pucchāvacanaṃ. Idaṃ vuttaṃ hoti – kathaṃ pana, brāhmaṇa, brāhmaṇā tevijjaṃ paññāpenti. Yathā evaṃ sakkā hoti jānituṃ, taṃ kāraṇaṃ vadehīti. Taṃ sutvā brāhmaṇo ‘‘jānanaṭṭhāneyeva maṃ sammāsambuddho pucchi, no ajānanaṭṭhāne’’ti attamano hutvā **idha, bho gotamā**tiādimāha. Tattha **ubhato**ti dvīhipi pakkhehi. **Mātito ca pitito cā**ti yassa mātā brāhmaṇī, mātu mātā brāhmaṇī, tassāpi mātā brāhmaṇī. Pitā brāhmaṇo, pitu pitā brāhmaṇo, tassāpi pitā brāhmaṇo, so ubhato sujāto mātito ca pitito ca. **Saṃsuddhagahaṇiko**ti yassa saṃsuddhā mātu gahaṇī, kucchīti attho. ‘‘Samavepākiniyā gahaṇiyā’’ti pana ettha kammajatejodhātu gahaṇīti vuccati.

Yāva sattamā pitāmahayugāti ettha pitu pitā pitāmaho, pitāmahassa yugaṃ pitāmahayugaṃ. **Yuga**nti āyuppamāṇaṃ vuccati. Abhilāpamattameva cetaṃ, atthato pana pitāmahoyeva pitāmahayugaṃ. Tato uddhaṃ sabbepi pubbapurisā pitāmahaggahaṇeneva gahitā. Evaṃ yāva sattamo puriso, tāva saṃsuddhagahaṇiko, atha vā akkhitto anupakkuṭṭho jātivādenāti dasseti. **Akkhitto**ti ‘‘apanetha etaṃ, kiṃ iminā’’ti evaṃ akkhitto anavakkhitto. **Anupakkuṭṭho**ti na upakkuṭṭho, na akkosaṃ vā nindaṃ vā pattapubbo. Kena kāraṇenāti? **Jātivādena**. ‘‘Itipi hīnajātiko eso’’ti evarūpena vacanenāti attho.

Ajjhāyakoti idaṃ ‘‘na dānime jhāyanti, na dānime jhāyantīti kho, vāseṭṭha, ajjhāyakā ajjhāyakāteva tatiyaṃ akkharaṃ upanibbatta’’nti (dī. ni. 3.132) evaṃ paṭhamakappikakāle jhānavirahitānaṃ brāhmaṇānaṃ garahavacanaṃ uppannaṃ. Idāni pana taṃ ajjhāyatīti ajjhāyako, mante parivattetīti iminā atthena pasaṃsāvacanaṃ katvā voharanti. Mante dhāretīti **mantadharo**.

Tiṇṇaṃ vedānanti irubbedayajubbedasāmabbedānaṃ. Oṭṭhapahatakaraṇavasena pāraṃ gatoti **pāragū**. Saha nighaṇḍunā ca keṭubhena ca **sanighaṇḍukeṭubhānaṃ. Nighaṇḍū**ti nāmanighaṇḍurukkhādīnaṃ vevacanapakāsakasatthaṃ. **Keṭubha**nti kiriyākappavikappo kavīnaṃ upakārāya satthaṃ. Saha akkharappabhedena **sākkharappabhedānaṃ. Akkharappabhedo**ti sikkhā ca nirutti ca. **Itihāsapañcamāna**nti āthabbaṇavedaṃ catutthaṃ katvā itiha āsa, itiha āsāti īdisavacanapaṭisaṃyutto purāṇakathāsaṅkhāto khattavijjāsaṅkhāto vā itihāso pañcamo etesanti itihāsapañcamā. Tesaṃ itihāsapañcamānaṃ vedānaṃ.

Padaṃ tadavasesañca byākaraṇaṃ adhīyati vedeti cāti **padako veyyākaraṇo. Lokāyataṃ** vuccati vitaṇḍavādasatthaṃ. **Mahāpurisalakkhaṇa**nti mahāpurisānaṃ buddhādīnaṃ lakkhaṇadīpakaṃ dvādasasahassaganthapamāṇaṃ satthaṃ, yattha soḷasasahassagāthāpadaparimāṇā buddhamantā nāma ahesuṃ, yesaṃ vasena ‘‘iminā lakkhaṇena samannāgatā buddhā nāma honti, iminā paccekabuddhā, dve aggasāvakā, asīti mahāsāvakā, buddhamātā, buddhapitā, aggupaṭṭhākā, aggupaṭṭhāyikā, rājā cakkavattī’’ti ayaṃ viseso ñāyati. **Anavayo**ti imesu lokāyatamahāpurisalakkhaṇesu anūno paripūrakārī, avayo na hotīti vuttaṃ hoti. Avayo nāma yo tāni atthato ca ganthato ca sandhāretuṃ na sakkoti. Atha vā **anavayo**ti anu avayo, sandhivasena ukāralopo. Anu avayo paripuṇṇasippoti attho.

Tena hīti idaṃ bhagavā naṃ āyācantaṃ disvā ‘‘idānissa pañhaṃ kathetuṃ kālo’’ti ñatvā āha. Tassattho – yasmā maṃ āyācasi, tasmā suṇāhīti. **Vivicceva kāmehī**tiādi visuddhimagge (visuddhi. 1.70) vitthāritameva. Idha panetaṃ tissannaṃ vijjānaṃ pubbabhāgapaṭipattidassanatthaṃ vuttanti veditabbaṃ.

Tattha dvinnaṃ vijjānaṃ anupadavaṇṇanā ceva bhāvanānayo ca visuddhimagge (visuddhi. 2.402 ādayo) vitthāritova.

Paṭhamā vijjāti paṭhamaṃ uppannāti paṭhamā, viditakaraṇaṭṭhena vijjā. Kiṃ viditaṃ karoti? Pubbenivāsaṃ. **Avijjā**ti tasseva pubbenivāsassa aviditakaraṇaṭṭhena tappaṭicchādako moho vuccati. **Tamo**ti sveva moho paṭicchādakaṭṭhena tamoti vuccati. **Āloko**ti sāyeva vijjā obhāsakaraṇaṭṭhena ālokoti vuccati. Ettha ca vijjā adhigatāti ayaṃ attho. Sesaṃ pasaṃsāvacanaṃ. Yojanā panettha ayamassa vijjā adhigatā, athassa adhigatavijjassa avijjā vihatā vinaṭṭhāti attho. Kasmā? Yasmā vijjā uppannā. Itarasmimpi padadvaye eseva nayo. **Yathā ta**nti ettha **yathā**ti opammaṃ, **ta**nti nipātamattaṃ. Satiyā avippavāsena **appamattassa**. Vīriyātāpena **ātāpino**. Kāye ca jīvite ca anapekkhatāya **pahitattassa**. Pesitattassāti attho. Idaṃ vuttaṃ hoti – yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya. Tamo vihaññeyya, āloko uppajjeyya, evameva tassa avijjā vihatā, vijjā uppannā. Tamo vihato, āloko uppanno. Etassa tena padhānānuyogassa anurūpameva phalaṃ laddhanti.

Cutūpapātakathāyaṃ **vijjā**ti dibbacakkhuñāṇavijjā. **Avijjā**ti sattānaṃ cutipaṭisandhippaṭicchādikā avijjā. Sesaṃ vuttanayameva.

Tatiyavijjāya **so evaṃ samāhite citte**ti vipassanāpādakaṃ catutthajjhānacittaṃ veditabbaṃ. **Āsavānaṃ khayañāṇāyā**ti arahattamaggañāṇatthāya. Arahattamaggo hi āsavavināsanato āsavānaṃ khayoti vuccati, tatra cetaṃ ñāṇaṃ tattha pariyāpannattāti. **Cittaṃ abhininnāmetī**ti vipassanācittaṃ abhinīharati. **So idaṃ dukkha**nti evamādīsu ettakaṃ dukkhaṃ, na ito bhiyyoti sabbampi dukkhasaccaṃ sarasalakkhaṇappaṭivedhena yathābhūtaṃ pajānāti paṭivijjhati, tassa ca dukkhassa nibbattikaṃ taṇhaṃ ‘‘ayaṃ dukkhasamudayo’’ti, tadubhayampi yaṃ ṭhānaṃ patvā nirujjhati, taṃ tesaṃ apavattiṃ nibbānaṃ ‘‘ayaṃ dukkhanirodho’’ti. Tassa ca sampāpakaṃ ariyamaggaṃ ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti sarasalakkhaṇappaṭivedhena yathābhūtaṃ pajānāti paṭivijjhatīti evamattho veditabbo.

Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento **ime āsavā**tiādimāha. **Tassa evaṃ jānato evaṃ passato**ti tassa bhikkhuno evaṃ jānantassa evaṃ passantassa. Saha vipassanāya koṭippattaṃ maggaṃ kathesi. **Kāmāsavā**ti kāmāsavato. **Vimuccatī**ti iminā maggakkhaṇaṃ dasseti. Maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hoti. **Vimuttasmiṃ vimuttamiti ñāṇa**nti iminā paccavekkhaṇañāṇaṃ dasseti. **Khīṇā jātī**tiādīhi tassa bhūmiṃ. Tena hi ñāṇena so paccavekkhanto khīṇā jātītiādīni pajānāti. Katamā panassa jāti khīṇā, kathañca naṃ pajānātīti? Na tāvassa atītā jāti khīṇā pubbeva khīṇattā, na anāgatā, anāgate vāyāmābhāvato, na paccuppannā, vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhappabhedā jāti, sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena khīṇā. Taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā kilesābhāve vijjamānampi kammaṃ āyatiappaṭisandhikaṃ hotīti jānanto pajānāti.

Vusitanti vutthaṃ parivutthaṃ, kataṃ caritaṃ niṭṭhitanti attho. **Brahmacariya**nti maggabrahmacariyaṃ. Puthujjanakalyāṇakena hi saddhiṃ satta sekkhā brahmacariyavāsaṃ vasanti nāma, khīṇāsavo vutthavāso. Tasmā so attano brahmacariyavāsaṃ paccavekkhanto ‘‘vusitaṃ brahmacariya’’nti pajānāti. **Kataṃ karaṇīya**nti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyābhāvanābhisamayavasena soḷasavidhampi kiccaṃ niṭṭhāpitanti attho. Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti, khīṇāsavo katakaraṇīyo. Tasmā so attano karaṇīyaṃ paccavekkhanto ‘‘kataṃ karaṇīya’’nti pajānāti. **Nāparaṃ itthattāyā**ti puna itthabhāvāya, evaṃ soḷasavidhakiccabhāvāya kilesakkhayāya vā maggabhāvanākiccaṃ me natthīti pajānāti. Atha vā **itthattāyā**ti itthabhāvato, imasmā evaṃ pakārā idāni vattamānakkhandhasantānā aparaṃ khandhasantānaṃ mayhaṃ natthi, ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā rukkhā viya. Te carimakaviññāṇanirodhena anupādāno viya jātavedo nibbāyissantīti pajānāti. Idha **vijjā**ti arahattamaggañāṇavijjā. **Avijjā**ti catusaccappaṭicchādikā avijjā. Sesaṃ vuttanayameva.

Anuccāvacasīlassāti yassa sīlaṃ kālena hāyati, kālena vaḍḍhati, so uccāvacasīlo nāma hoti.

Khīṇāsavassa pana sīlaṃ ekantavaḍḍhitameva. Tasmā so anuccāvacasīlo nāma hoti. **Vasībhūta**nti vasippattaṃ. **Susamāhita**nti suṭṭhu samāhitaṃ, ārammaṇamhi suṭṭhapitaṃ. **Dhīra**nti dhitisampannaṃ. **Maccuhāyina**nti maccuṃ jahitvā ṭhitaṃ. **Sabbappahāyina**nti sabbe pāpadhamme pajahitvā ṭhitaṃ. **Buddha**nti catusaccabuddhaṃ. **Antimadehina**nti sabbapacchimasarīradhārinaṃ. **Taṃ namassanti gotama**nti taṃ gotamagottaṃ buddhasāvakā namassanti. Atha vā gotamabuddhassa sāvakopi gotamo, taṃ gotamaṃ devamanussā namassantīti attho.

Pubbenivāsanti pubbenivutthakkhandhaparamparaṃ. **Yovetī**ti yo aveti avagacchati. Yovedītipi pāṭho. Yo avedi, viditaṃ pākaṭaṃ katvā ṭhitoti attho. **Saggāpāyañca passatī**ti cha kāmāvacare nava brahmaloke cattāro ca apāye passati. **Jātikkhayaṃ patto**ti arahattaṃ patto. **Abhiññāvosito**ti jānitvā kiccavosānena vosito. **Munī**ti moneyyena samannāgato khīṇāsavamuni. **Etāhī**ti heṭṭhā niddiṭṭhāhi pubbenivāsañāṇādīhi. **Nāññaṃ lapitalāpana**nti yo panañño tevijjoti aññehi lapitavacanamattameva lapati, tamahaṃ tevijjoti na vadāmi, attapaccakkhato ñatvā parassapi tisso vijjā kathentamevāhaṃ tevijjoti vadāmīti attho. **Kala**nti koṭṭhāsaṃ. **Nāgghatī**ti na pāpuṇāti. Idāni brāhmaṇo bhagavato kathāya pasanno pasannākāraṃ karonto **abhikkanta**ntiādimāha.

9. Jāṇussoṇisuttavaṇṇanā

60. Navame **yassassū**ti yassa bhaveyyuṃ. **Yañño**tiādīsu yajitabboti yañño, deyyadhammassetaṃ nāmaṃ. **Saddha**nti matakabhattaṃ. **Thālipāko**ti varapurisānaṃ dātabbayuttaṃ bhattaṃ. **Deyyadhamma**nti vuttāvasesaṃ yaṃkiñci deyyadhammaṃ nāma. **Tevijjesu brāhmaṇesu dānaṃ dadeyyā**ti sabbametaṃ dānaṃ tevijjesu dadeyya, tevijjā brāhmaṇāva paṭiggahetuṃ yuttāti dasseti. Sesamettha heṭṭhā vuttanayamevāti.

10. Saṅgāravasuttavaṇṇanā

61. Dasame **saṅgāravo**ti evaṃnāmako rājagahanagare jiṇṇapaṭisaṅkharaṇakārako āyuttakabrāhmaṇo. **Upasaṅkamī**ti bhuttapātarāso hutvā mahājanaparivuto upasaṅkami. **Mayamassū**ti ettha **assū**ti nipātamattaṃ, mayaṃ, bho gotama, brāhmaṇā nāmāti idameva atthapadaṃ. **Yaññaṃ yajāmā**ti bāhirasamaye sabbacatukkena sabbaṭṭhakena sabbasoḷasakena sabbadvattiṃsāya sabbacatusaṭṭhiyā sabbasatena sabbapañcasatenāti ca evaṃ pāṇaghātapaṭisaṃyutto yañño nāma hoti. Taṃ sandhāyevamāha. **Anekasārīrika**nti anekasarīrasambhavaṃ. **Yadida**nti yā esā. **Yaññādhikaraṇa**nti yajanakāraṇā ceva yājanakāraṇā cāti attho. Ekasmiñhi bahūnaṃ dadantepi dāpentepi bahūsupi bahūnaṃ dentesupi dāpentesupi puññapaṭipadā anekasārīrikā nāma hoti. Taṃ sandhāyetaṃ vuttaṃ. Tuyhañca tuyhañca yajāmīti vadantassāpi tvañca tvañca yajāhīti āṇāpentassāpi ca anekasārīrikāva hoti. Tampi sandhāyetaṃ vuttaṃ. **Yassa vā tassa vā**ti yasmā vā tasmā vā. **Ekamattānaṃ dametī**ti attano indriyadamanavasena ekaṃ attānameva dameti. **Ekamattānaṃ sametī**ti attano rāgādisamanavasena ekaṃ attānameva sameti. **Parinibbāpetī**ti rāgādiparinibbāneneva parinibbāpeti. **Evamassāya**nti evaṃ santepi ayaṃ.

Evamidaṃ brāhmaṇassa kathaṃ sutvā satthā cintesi – ‘‘ayaṃ brāhmaṇo pasughātakasaṃyuttaṃ mahāyaññaṃ anekasārīrikaṃ puññapaṭipadaṃ vadeti, pabbajjāmūlakaṃ pana puññuppattipaṭipadaṃ ekasārīrikanti vadeti. Nevāyaṃ ekasārīrikaṃ jānāti, na anekasārīrikaṃ, handassa ekasārīrikañca anekasārīrikañca paṭipadaṃ desessāmī’’ti upari desanaṃ vaḍḍhento **tena hi brāhmaṇā**tiādimāha. Tattha **yathā te khameyyā**ti yathā tuyhaṃ rucceyya. **Idha tathāgato loke uppajjatī**tiādi visuddhimagge vitthāritameva. **Ethāyaṃ maggo**ti etha tumhe, ahamanusāsāmi, ayaṃ maggo. **Ayaṃ paṭipadā**ti tasseva vevacanaṃ. **Yathā paṭipanno**ti yena maggena paṭipanno. **Anuttaraṃ brahmacariyogadha**nti arahattamaggasaṅkhātassa brahmacariyassa anuttaraṃ ogadhaṃ uttamapatiṭṭhābhūtaṃ nibbānaṃ. **Iccāya**nti iti ayaṃ.

Appaṭṭhatarāti yattha bahūhi veyyāvaccakarehi vā upakaraṇehi vā attho natthi.

Appasamārambhatarāti yattha bahūnaṃ kammacchedavasena pīḷāsaṅkhāto samārambho natthi. **Seyyathāpi bhavaṃ gotamo, bhavaṃ cānando, ete me pujjā**ti yathā bhavaṃ gotamo, bhavañcānando, evarūpā mama pūjitā, tumheyeva dve janā mayhaṃ pujjā ca pāsaṃsā cāti imamatthaṃ sandhāyetaṃ vadati. Tassa kira evaṃ ahosi – ‘‘ānandatthero maṃyeva imaṃ pañhaṃ kathāpetukāmo, attano kho pana vaṇṇe vutte padussanako nāma natthī’’ti. Tasmā pañhaṃ akathetukāmo vaṇṇabhaṇanena vikkhepaṃ karonto evamāha.

Na kho tyāhanti na kho te ahaṃ. Theropi kira cintesi – ‘‘ayaṃ brāhmaṇo pañhaṃ akathetukāmo parivattati, imaṃ pañhaṃ etaṃyeva kathāpessāmī’’ti. Tasmā naṃ evamāha.

Sahadhammikanti sakāraṇaṃ. **Saṃsādetī**ti saṃsīdāpeti. **No vissajjetī**ti na katheti. **Yaṃnūnāhaṃ parimoceyya**nti yaṃnūnāhaṃ ubhopete vihesato parimoceyyaṃ. Brāhmaṇo hi ānandena pucchitaṃ pañhaṃ akathento viheseti, ānandopi brāhmaṇaṃ akathentaṃ kathāpento. Iti ubhopete vihesato mocessāmīti cintetvā evamāha. **Kā nvajjā**ti kā nu ajja. **Antarākathā udapādī**ti aññissā kathāya antarantare katarā kathā uppajjīti pucchati. Tadā kira rājantepure tīṇi pāṭihāriyāni ārabbha kathā udapādi, taṃ pucchāmīti satthā evamāha. Atha brāhmaṇo ‘‘idāni vattuṃ sakkhissāmī’’ti rājantepure uppannaṃ kathaṃ ārocento **ayaṃ khvajja, bho gotamā**tiādimāha. Tattha **ayaṃ khvajjā**ti ayaṃ kho ajja. **Pubbe suda**nti ettha **suda**nti nipātamattaṃ. **Uttari manussadhammā**ti dasakusalakammapathasaṅkhātā manussadhammā uttariṃ. **Iddhipāṭihāriyaṃ dassesu**nti bhikkhācāraṃ gacchantā ākāseneva gamiṃsu ceva āgamiṃsu cāti evaṃ pubbe pavattaṃ ākāsagamanaṃ sandhāyevamāha. **Etarahi pana bahutarā ca bhikkhū**ti idaṃ so brāhmaṇo ‘‘pubbe bhikkhū ‘cattāro paccaye uppādessāmā’ti maññe evamakaṃsu, idāni paccayānaṃ uppannabhāvaṃ ñatvā soppena ceva pamādena ca vītināmentī’’ti laddhiyā evamāha.

Pāṭihāriyānīti paccanīkapaṭiharaṇavasena pāṭihāriyāni. **Iddhipāṭihāriya**nti ijjhanavasena iddhi, paṭiharaṇavasena pāṭihāriyaṃ, iddhiyeva pāṭihāriyaṃ iddhipāṭihāriyaṃ. Itaresupi eseva nayo. **Anekavihitaṃ iddhividha**ntiādīnaṃ attho ceva bhāvanānayo ca visuddhimagge (visuddhi. 2.365) vitthāritova.

Nimittena ādisatīti āgatanimittena vā gatanimittena vā ṭhitanimittena vā ‘‘idaṃ nāma bhavissatī’’ti katheti. Tatridaṃ vatthu – eko kira rājā tisso muttā gahetvā purohitaṃ pucchi ‘‘kiṃ me, ācariya, hatthe’’ti. So ito cito ca olokesi, tena ca samayena ekā sarabū ‘‘makkhikaṃ gahessāmī’’ti pakkhantā, gahaṇakāle makkhikā palātā. So makkhikāya muttattā ‘‘muttā mahārājā’’ti āha. Muttā tāva hontu, kati muttāti. So puna nimittaṃ olokesi. Athāvidūre kukkuṭo tikkhattuṃ saddaṃ nicchāresi. Brāhmaṇo ‘‘tisso mahārājā’’ti āha. Evaṃ ekacco āgatanimittena katheti. Etenupāyena gataṭhitanimittehipi kathanaṃ veditabbaṃ. **Evampi te mano**ti evaṃ tava mano somanassito vā domanassito vā kāmavitakkādisaṃyutto vāti. Dutiyaṃ tasseva vevacanaṃ. **Itipi te citta**nti itipi tava cittaṃ, imañca imañca atthaṃ cintayamānaṃ pavattatīti attho. **Bahuṃ cepi ādisatī**ti bahuṃ cepi katheti. **Tatheva taṃ hotī**ti yathā kathitaṃ, tatheva hoti.

Amanussānanti yakkhapisācādīnaṃ. **Devatāna**nti cātumahārājikādīnaṃ. **Saddaṃ sutvā**ti aññassa cittaṃ ñatvā kathentānaṃ sutvā. **Vitakkavipphārasadda**nti vitakkavipphāravasena uppannaṃ vippalapantānaṃ suttappamattādīnaṃ saddaṃ. **Sutvā**ti taṃ sutvā. Yaṃ vitakkayato tassa so saddo uppanno, tassa vasena ‘‘evampi te mano’’tiādisati.

Tatrimāni vatthūni – eko kira manusso ‘‘aṭṭaṃ karissāmī’’ti gāmā nagaraṃ gacchanto nikkhantaṭṭhānato paṭṭhāya ‘‘vinicchayasabhāyaṃ rañño ca rājamahāmattānañca idaṃ kathessāmi idaṃ kathessāmī’’ti vitakkento rājakulaṃ gato viya rañño purato ṭhito viya aṭṭakārakena saddhiṃ kathento viya ca ahosi, tassa taṃ vitakkavipphāravasena niccharantaṃ saddaṃ sutvā eko puriso ‘‘kenaṭṭhena gacchasī’’ti āha. Aṭṭakammenāti. Gaccha, jayo te bhavissatīti. So gantvā aṭṭaṃ katvā jayameva pāpuṇi.

Aparopi thero moḷiyagāme piṇḍāya cari. Atha naṃ nikkhamantaṃ ekā dārikā aññavihitā na addasa.

So gāmadvāre ṭhatvā nivattitvā oloketvā taṃ disvā vitakkento agamāsi. Gacchantoyeva ca ‘‘kiṃ nu kho kurumānā dārikā na addasā’’ti vacībhedaṃ akāsi. Passe ṭhito eko puriso sutvā ‘‘tumhe, bhante, moḷiyagāme caritthā’’ti āha.

Manosaṅkhārā paṇihitāti cittasaṅkhārā suṭṭhapitā. **Vitakkessatī**ti vitakkayissati pavattayissatīti pajānāti. Pajānanto ca āgamanena jānāti, pubbabhāgena jānāti, antosamāpattiyaṃ cittaṃ apaloketvā jānāti. **Āgamanena jānāti** nāma kasiṇaparikammakāleyeva ‘‘yenākārenesa kasiṇabhāvanaṃ āraddho paṭhamajjhānaṃ vā…pe… catutthajjhānaṃ vā aṭṭha vā samāpattiyo nibbattessatī’’ti jānāti. **Pubbabhāgena jānāti** nāma paṭhamavipassanāya āraddhāyayeva jānāti, ‘‘yenākārena esa vipassanaṃ āraddho sotāpattimaggaṃ vā nibbattessati…pe… arahattamaggaṃ vā nibbattessatī’’ti jānāti. **Antosamāpattiyaṃ cittaṃ oloketvā jānāti** nāma – ‘‘yenākārena imassa manosaṅkhārā suṭṭhapitā, imassa nāma cittassa anantarā imaṃ nāma vitakkaṃ vitakkessati, ito vuṭṭhitassa etassa hānabhāgiyo vā samādhi bhavissati ṭhitibhāgiyo vā visesabhāgiyo vā nibbedhabhāgiyo vā, abhiññāyo vā nibbattessatī’’ti jānāti. Tattha puthujjano cetopariyañāṇalābhī puthujjanānaṃyeva cittaṃ jānāti, na ariyānaṃ. Ariyesupi heṭṭhimo uparimassa cittaṃ na jānāti, uparimo pana heṭṭhimassa jānāti. Etesu ca sotāpanno sotāpattiphalasamāpattiṃ samāpajjati…pe… arahā arahattaphalasamāpattiṃ samāpajjati. Uparimo heṭṭhimaṃ na samāpajjati. Tesañhi heṭṭhimā heṭṭhimā samāpatti tatravattiyeva hoti. **Tatheva taṃ hotī**ti etaṃ ekaṃsena tatheva hoti. Cetopariyañāṇavasena ñātañhi aññathābhāvi nāma natthi.

Evaṃ vitakkethāti evaṃ nekkhammavitakkādayo pavattentā vitakketha. **Mā evaṃ vitakkayitthā**ti evaṃ kāmavitakkādayo pavattentā mā vitakkayittha. **Evaṃ manasi karothā**ti evaṃ aniccasaññameva, dukkhasaññādīsu vā aññataraṃ manasi karotha. **Mā evan**ti niccantiādinā nayena mā manasā karittha. **Idan**ti idaṃ pañcakāmaguṇarāgaṃ pajahatha. **Idañca upasampajjā**ti idaṃ catumaggaphalappabhedaṃ lokuttaradhammameva upasampajja pāpuṇitvā nipphādetvā viharatha.

Māyāsahadhammarūpaṃ viya khāyatīti māyāya samānakāraṇajātikaṃ viya hutvā upaṭṭhāti. Māyākāropi hi udakaṃ gahetvā telaṃ karoti, telaṃ gahetvā udakanti evaṃ anekarūpaṃ māyaṃ dasseti. Idampi pāṭihāriyaṃ tathārūpamevāti. **Idampi me, bho gotama, pāṭihāriyaṃ māyāsahadhammarūpaṃ viya khāyatī**ti cintāmaṇikavijjāsarikkhakataṃ sandhāya evaṃ āha. Cintāmaṇikavijjaṃ jānantāpi hi āgacchantameva disvā ‘‘ayaṃ idaṃ nāma vitakkento āgacchatī’’ti jānanti. Tathā ‘‘idaṃ nāma vitakkento ṭhito, idaṃ nāma vitakkento nisinno, idaṃ nāma vitakkento nipanno’’ti jānanti.

Abhikkantataranti sundarataraṃ. **Paṇītataran**ti uttamataraṃ. **Bhavañhi gotamo avitakkaṃ avicāran**ti idha brāhmaṇo avasesaṃ ādesanāpāṭihāriyaṃ bāhirakanti na gaṇhi. Idañca pana sabbaṃ so brāhmaṇo tathāgatassa vaṇṇaṃ kathentoyeva āha. **Addhā kho tyāyan**ti ekaṃseneva tayā ayaṃ. **Āsajja upanīya vācā bhāsitā**ti mama guṇe ghaṭṭetvā mameva guṇānaṃ santikaṃ upanītā vācā bhāsitā. **Apica tyāhaṃ byākarissāmī**ti apica te ahameva kathessāmīti. Sesaṃ uttānatthamevāti.

Brāhmaṇavaggo paṭhamo.

(7) 2. Mahāvaggo

1. Titthāyatanasuttavaṇṇanā

62. Dutiyassa paṭhame **titthāyatanānī**ti titthabhūtāni āyatanāni, titthiyānaṃ vā āyatanāni. Tattha titthaṃ jānitabbaṃ, titthakarā jānitabbā, titthiyā jānitabbā, titthiyasāvakā jānitabbā. Titthaṃ nāma dvāsaṭṭhi diṭṭhiyo. Titthikarā nāma tāsaṃ diṭṭhīnaṃ uppādakā. Titthiyā nāma yesaṃ tā diṭṭhiyo ruccanti khamanti. Titthiyasāvakā nāma tesaṃ paccayadāyakā. **Āyatanan**ti ‘‘kambojo assānaṃ āyatanaṃ, gunnaṃ dakkhiṇāpatho āyatana’’nti ettha sañjātiṭṭhānaṃ āyatanaṃ nāma.

‘‘Manorame āyatane, sevanti naṃ vihaṅgamā;
Chāyaṃ chāyatthino yanti, phalatthaṃ phalabhojino’’ti. (a. ni. 5.38) –

Ettha samosaraṇaṭṭhānaṃ. ‘‘Pañcimāni, bhikkhave, vimuttāyatanānī’’ti (a. ni. 5.26) ettha kāraṇaṃ. Taṃ idha sabbampi labbhati. Sabbepi hi diṭṭhigatikā sañjāyamānā imesuyeva tīsu ṭhānesu sañjāyanti, samosaraṇamānāpi etesuyeva tīsu ṭhānesu samosaranti sannipatanti, diṭṭhigatikabhāve ca nesaṃ etāneva tīṇi kāraṇānīti titthabhūtāni sañjātiādinā atthena āyatanānītipi titthāyatanāni. Tenevatthena titthiyānaṃ āyatanānītipi titthāyatanāni. **Samanuyuñjiyamānānī**ti kā nāmetā diṭṭhiyoti evaṃ pucchiyamānāni. **Samanugāhiyamānānī**ti kiṃkāraṇā etā diṭṭhiyo uppannāti evaṃ sammā anuggāhiyamānāni. **Samanubhāsiyamānānī**ti paṭinissajjetha etāni pāpakāni diṭṭhigatānīti evaṃ sammā anusāsiyamānāni. Apica tīṇipi etāni anuyogapucchāvevacanāneva. Tena vuttaṃ aṭṭhakathāyaṃ – ‘‘samanuyuñjatīti vā samanuggāhatīti vā samanubhāsatīti vā esese ekaṭṭhe same samabhāge tajjāte taññevā’’ti.

Parampi gantvāti ācariyaparamparā laddhiparamparā attabhāvaparamparāti etesu yaṃkiñci paramparaṃ gantvāpi. **Akiriyāya saṇṭhahantī**ti akiriyamatte saṃtiṭṭhanti. ‘‘Amhākaṃ ācariyo pubbekatavādī, amhākaṃ pācariyo pubbekatavādī, amhākaṃ ācariyapācariyo pubbekatavādī. Amhākaṃ ācariyo issaranimmānavādī, amhākaṃ pācariyo issaranimmānavādī, amhākaṃ ācariyapācariyo issaranimmānavādī. Amhākaṃ ācariyo ahetuapaccayavādī, amhākaṃ pācariyo ahetuapaccayavādī, amhākaṃ ācariyapācariyo ahetuapaccayavādī’’ti evaṃ gacchantāni hi etāni ācariyaparamparaṃ gacchanti nāma. ‘‘Amhākaṃ ācariyo pubbekataladdhiko, amhākaṃ pācariyo…pe… amhākaṃ ācariyapācariyo ahetuapaccayaladdhiko’’ti evaṃ gacchantāni laddhiparamparaṃ gacchanti nāma. ‘‘Amhākaṃ ācariyassa attabhāvo pubbekatahetu, amhākaṃ pācariyassa…pe… amhākaṃ ācariyapācariyassa attabhāvo ahetu apaccayo’’ti evaṃ gacchantāni attabhāvaparamparaṃ gacchanti nāma. Evaṃ pana suvidūrampi gacchantāni akiriyamatteyeva saṇṭhahanti, ekopi etesaṃ diṭṭhigatikānaṃ kattā vā kāretā vā na paññāyati.

Purisapuggaloti satto. Kāmañca purisotipi vutte puggalotipi vutte sattoyeva vutto hoti, ayaṃ pana sammutikathā nāma yo yathā jānāti, tassa tathā vuccati. **Paṭisaṃvedetī**ti attano santāne uppannaṃ jānāti paṭisaṃviditaṃ karoti, anubhavati vā. **Pubbekatahetū**ti pubbekatakāraṇā, pubbekatakammapaccayeneva paṭisaṃvedetīti attho. Iminā kammavedanañca kiriyavedanañca paṭikkhipitvā ekaṃ vipākavedanameva sampaṭicchanti. Ye vā ime pittasamuṭṭhānā ābādhā semhasamuṭṭhānā vātasamuṭṭhānā sannipātikā utupariṇāmajā visamaparihārajā opakkamikā ābādhā kammavipākajā ābādhāti aṭṭha rogā vuttā, tesu satta paṭikkhipitvā ekaṃ vipākavedanaṃyeva sampaṭicchanti. Yepime diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparapariyāyavedanīyanti tayo kammarāsayo vuttā, tesupi dve paṭibāhitvā ekaṃ aparapariyāyakammaṃyeva sampaṭicchanti. Yepime diṭṭhadhammavedanīyo vipāko upapajjavedanīyo aparapariyāyavedanīyoti tayo vipākarāsayo vuttā, tesupi dve paṭibāhitvā ekaṃ aparapariyāyavipākameva sampaṭicchanti. Yepime kusalacetanā akusalacetanā vipākacetanā kiriyacetanāti cattāro cetanārāsayo vuttā, tesupi tayo paṭibāhitvā ekaṃ vipākacetanaṃyeva sampaṭicchanti.

Issaranimmānahetūti issaranimmānakāraṇā, issarena nimmitattā paṭisaṃvedetīti attho. Ayaṃ hi tesaṃ adhippāyo – imā tisso vedanā paccuppanne attanā katamūlakena vā āṇattimūlakena vā pubbekatena vā ahetuapaccayā vā paṭisaṃveditum nāma na sakkā, issaranimmānakāraṇāyeva pana imā paṭisaṃvedetīti. Evaṃvādino panete heṭṭhā vuttesu aṭṭhasu rogesu ekampi asampaṭicchitvā sabbe paṭibāhanti, heṭṭhā vuttesu ca tīsu kammarāsīsu tīsu vipākarāsīsu catūsu cetanārāsīsu ekampi asampaṭicchitvā sabbepi paṭibāhanti.

Ahetuapaccayāti hetuñca paccayañca vinā, akāraṇeneva paṭisaṃvedetīti attho. Ayañhi nesaṃ adhippāyo – imā tisso vedanā paccuppanne attanā katamūlakena vā āṇattimūlakena vā pubbekatena vā issaranimmānahetunā vā paṭisaṃveditum nāma na sakkā, ahetuapaccayāyeva pana imā paṭisaṃvedetīti. Evaṃvādino panete heṭṭhā vuttesu rogādīsu ekampi asampaṭicchitvā sabbaṃ paṭibāhanti.

Evaṃ satthā mātikaṃ nikkhipitvā idāni taṃ vibhajitvā dassetuṃ **tatra, bhikkhave**tiādimāha. Tattha **evaṃ vadāmī**ti laddhipatiṭṭhāpanatthaṃ evaṃ vadāmīti dasseti. Laddhiñhi appatiṭṭhāpetvā niggayhamānā laddhito laddhiṃ saṅkamanti, bho gotama, na mayaṃ pubbekatavādaṃ vadāmātiādīni vadanti. Laddhiyā pana patiṭṭhāpitāya saṅkamituṃ alabhantā suniggahitā honti, iti nesaṃ laddhipatiṭṭhāpanatthaṃ evaṃ vadāmīti āha. **Tenahāyasmanto**ti tena hi āyasmanto. Kiṃ vuttaṃ hoti – yadi etaṃ saccaṃ, evaṃ sante tena tumhākaṃ vādena. **Pāṇātipātino bhavissanti pubbekatahetū**ti ye keci loke pāṇaṃ atipātenti, sabbe te pubbekatahetu pāṇātipātino bhavissanti. Kiṃkāraṇā? Na hi pāṇātipātakammaṃ attanā katamūlakena na āṇattimūlakena na issaranimmānahetunā na ahetuapaccayā sakkā paṭisaṃvedetuṃ, pubbekatahetuyeva paṭisaṃvedetīti ayaṃ vo laddhi. Yathā ca pāṇātipātino, evaṃ pāṇātipātā viramantāpi pubbekatahetuyeva viramissantīti. Iti bhagavā tesaṃyeva laddhiṃ gahetvā tesaṃ niggahaṃ āropeti. Iminā nayena **adinnādāyino**tiādīsupi yojanā veditabbā.

Sārato paccāgacchatanti sārabhāvena gaṇhantānaṃ. **Chando**ti kattukamyatāchando. **Idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīya**nti ettha ayaṃ adhippāyo – idaṃ vā karaṇīyanti kattabbassa karaṇatthāya, idaṃ vā akaraṇīyanti akattabbassa akaraṇatthāya kattukamyatā vā paccattapurisakāro vā na hoti. Chandavāyāmesu vā asantesu ‘‘idaṃ kattabba’’ntipi ‘‘idaṃ na kattabba’’ntipi na hoti. **Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne**ti evaṃ kattabbe ca akattabbe ca bhūtato thirato apaññāyamāne alabbhamāne. Yadi hi kattabbaṃ kātuṃ akattabbato ca viramituṃ labheyya, karaṇīyākaraṇīyaṃ saccato thetato upalabbheyya. Yasmā pana ubhayampi taṃ esa nupalabbhati, tasmā taṃ saccato thetato na upalabbhati, evaṃ tasmiṃ ca anupalabbhiyamāneti attho. **Muṭṭhassatīna**nti naṭṭhassatīnaṃ vissaṭṭhassatīnaṃ. **Anārakkhānaṃ viharata**nti chasu dvāresu nirārakkhānaṃ viharantānaṃ. **Na hoti paccattaṃ sahadhammiko samaṇavādo**ti evaṃ bhūtānaṃ tumhākaṃ vā aññesaṃ vā mayaṃ samaṇāti paccattaṃ sakāraṇo samaṇavādo na hoti na ijjhati. Samaṇāpi hi pubbekatakāraṇāyeva honti, assamaṇāpi pubbekatakāraṇāyevāti. **Sahadhammiko**ti sakāraṇo. **Niggaho hotī**ti mama niggaho hoti, te pana niggahitā hontīti.

Evaṃ pubbekatavādino niggahetvā idāni issaranimmānavādino niggahetuṃ **tatra, bhikkhave**tiādimāha. Tassattho pubbekatavāde vuttanayeneva veditabbo, tathā ahetukavādepi.

Evaṃ imesaṃ titthāyatanānaṃ parampi gantvā akiriyāya saṇṭhahanabhāvena tucchabhāvaṃ aniyyānikabhāvaṃ, asārabhāvena thusakoṭṭanasadisataṃ āpajjanabhāvena aggisaññāya dhamamānakhajjupanakasarikkhataṃ taṃdiṭṭhikānaṃ purimassapi majjhimassapi pacchimassapi atthadassanatāya abhāvena andhaveṇūpamataṃ saddamatteneva tāni gahetvā sāradiṭṭhikānaṃ pathaviyaṃ patitassa beluvapakkassa daddabhāyitasaddaṃ sutvā ‘‘pathavī saṃvaṭṭamānā āgacchatī’’ti saññāya palāyantena sasakena sarikkhabhāvañca dassetvā idāni attanā desitassa dhammassa sārabhāvañceva niyyānikabhāvañca dassetuṃ **ayaṃ kho pana, bhikkhave**tiādimāha. Tattha **aniggahito**ti aññehi aniggahito niggahetuṃ asakkuṇeyyo. **Asaṃkiliṭṭho**ti nikkileso parisuddho, ‘‘saṃkiliṭṭhaṃ naṃ karissāmā’’ti pavattehipi tathā kātuṃ asakkuṇeyyo. **Anupavajjo**ti upavādavinimutto. **Appaṭikuṭṭho**ti ‘‘kiṃ iminā haratha na’’nti evaṃ appaṭibāhito, anupakkuṭṭho vā. **Viññūhī**ti paṇḍitehi. Apaṇḍitānañhi ajānitvā kathentānaṃ vacanaṃ appamāṇaṃ. Tasmā viññūhīti āha.

Idāni tassa dhammassa dassanatthaṃ ‘‘katamo ca, bhikkhave’’ti pañhaṃ pucchitvā ‘‘imā cha dhātuyo’’tiādinā nayena mātikaṃ nikkhipitvā yathāpaṭipāṭiyā vibhajitvā dassento puna **imā cha dhātuyo**tiādimāha. Tattha **dhātuyo**ti sabhāvā. Nijjīvanissattabhāvappakāsako hi sabhāvaṭṭho dhātvaṭṭho nāma. **Phassāyatanānī**ti vipākaphassānaṃ ākaraṭṭhena āyatanāni. **Manopavicārā**ti vitakkavicārapādehi aṭṭhārasasu ṭhānesu manassa upavicārā.

Pathavīdhātūti patiṭṭhādhātu. **Āpodhātū**ti ābandhanadhātu. **Tejodhātū**ti paripācanadhātu. **Vāyodhātū**ti vitthambhanadhātu. **Ākāsadhātū**ti asamphuṭṭhadhātu. **Viññāṇadhātū**ti vijānanadhātu. Evamidaṃ dhātukammaṭṭhānaṃ āgataṃ. Taṃ kho panetaṃ saṅkhepato āgataṭṭhāne saṅkhepatopi vitthāratopi kathetuṃ vaṭṭati. Vitthārato āgataṭṭhāne saṅkhepato kathetuṃ na vaṭṭati, vitthāratova vaṭṭati.

Imasmiṃ pana titthāyatanasutte idaṃ saṅkhepato chadhātuvasena kammaṭṭhānaṃ āgataṃ. Taṃ ubhayathāpi kathetuṃ vaṭṭati.

Saṅkhepato chadhātuvasena kammaṭṭhānaṃ pariggaṇhantopi evaṃ pariggaṇhāti – pathavīdhātu āpodhātu tejodhātu vāyodhātūti imāni cattāri mahābhūtāni, ākāsadhātu upādārūpaṃ. Ekasmiṃ ca upādārūpe diṭṭhe sesāni tevīsati diṭṭhānevāti sallakkhetabbāni. Viññāṇadhātūti cittaṃ viññāṇakkhandho hoti, tena sahajātā vedanā vedanākkhandho, saññā saññākkhandho, phasso ca cetanā ca saṅkhārakkhandhoti ime cattāro arūpakkhandhā nāma. Cattāri pana mahābhūtāni catunnañca mahābhūtānaṃ upādārūpaṃ rūpakkhandho nāma. Tattha cattāro arūpakkhandhā nāmaṃ, rūpakkhandho rūpanti nāmañca rūpañcāti dveyeva dhammā honti, tato uddhaṃ satto vā jīvo vā natthīti evaṃ ekassa bhikkhuno saṅkhepato chadhātuvasena arahattasampāpakaṃ kammaṭṭhānaṃ veditabbaṃ.

Vitthārato pariggaṇhanto pana cattāri mahābhūtāni pariggaṇhitvā ākāsadhātupariggahānusārena tevīsati upādārūpāni pariggaṇhāti. Atha nesaṃ paccayaṃ upaparikkhanto puna cattāreva mahābhūtāni disvā tesu pathavīdhātu vīsatikoṭṭhāsā, āpodhātu dvādasa, tejodhātu cattāro, vāyodhātu chakoṭṭhāsāti koṭṭhāsavasena samodhānetvā dvācattālīsa mahābhūtāni ca vavatthapetvā tesu tevīsati upādārūpāni pakkhipitvā pañcasaṭṭhi rūpāni vavatthapeti. Tāni ca vatthurūpena saddhiṃ chasaṭṭhi hontīti chasaṭṭhi rūpāni passati. Viññāṇadhātu pana lokiyacittavasena ekāsīti cittāni. Tāni sabbānipi viññāṇakkhandho nāma hoti. Tehi sahajātā vedanādayopi tattakāyevāti ekāsīti vedanā vedanākkhandho, ekāsīti saññā saññākkhandho, ekāsīti cetanā saṅkhārakkhandhoti ime cattāro arūpakkhandhā tebhūmakavasena gayhamānā catuvīsādhikāni tīṇi dhammasatāni hontīti iti ime ca arūpadhammā chasaṭṭhi ca rūpadhammāti sabbepi samodhānetvā nāmañca rūpañcāti dveva dhammā honti, tato uddhaṃ satto vā jīvo vā natthīti nāmarūpavasena pañcakkhandhe vavatthapetvā tesaṃ paccayaṃ pariyesanto avijjāpaccayā taṇhāpaccayā kammapaccayā āhārapaccayāti evaṃ paccayaṃ disvā ‘‘atītepi imehi paccayehi idaṃ vaṭṭaṃ pavattittha, anāgatepi etehi paccayehi pavattissati, etarahipi etehiyeva pavattatī’’ti tīsu kālesu kaṅkhaṃ vitaritvā anukkamena paṭipajjamāno arahattaṃ pāpuṇāti. Evaṃ vitthāratopi chadhātuvasena arahattasampāpakaṃ kammaṭṭhānaṃ veditabbaṃ.

Cakkhu phassāyatananti suvaṇṇādīnaṃ suvaṇṇādiākaro viya dve cakkhuviññāṇāni dve sampaṭicchanāni tīṇi santīraṇānīti imehi sattahi viññāṇehi sahajātānaṃ sattannaṃ phassānaṃ samuṭṭhānaṭṭhena ākaroti āyatanaṃ. **Sotaṃ phassāyatana**ntiādīsupi eseva nayo. **Mano phassāyatana**nti ettha pana dvāvīsati vipākaphassā yojetabbā. Iti hidaṃ chaphassāyatanānaṃ vasena kammaṭṭhānaṃ āgataṃ. Taṃ saṅkhepatopi vitthāratopi kathetabbaṃ. Saṅkhepato tāva – ettha hi purimāni pañca āyatanāni upādārūpaṃ, tesu diṭṭhesu avasesaṃ upādārūpaṃ diṭṭhameva hoti. Chaṭṭhaṃ āyatanaṃ cittaṃ, taṃ viññāṇakkhandho hoti, tena sahajātā vedanādayo sesā tayo arūpakkhandhāti heṭṭhā vuttanayeneva saṅkhepato ca vitthārato ca arahattasampāpakaṃ kammaṭṭhānaṃ veditabbaṃ.

Cakkhunā rūpaṃ disvāti cakkhuviññāṇena rūpaṃ passitvā. **Somanassaṭṭhāniya**nti somanassassa kāraṇabhūtaṃ. **Upavicaratī**ti tattha manaṃ cārento upavicarati. Sesapadesupi eseva nayo. Ettha ca iṭṭhaṃ vā hotu aniṭṭhaṃ vā, yaṃ rūpaṃ disvā somanassaṃ uppajjati, taṃ **somanassaṭṭhāniyaṃ** nāma. Yaṃ disvā domanassaṃ uppajjati, taṃ **domanassaṭṭhāniyaṃ** nāma. Yaṃ disvā upekkhā uppajjati, taṃ **upekkhāṭṭhāniyaṃ** nāmāti veditabbaṃ. **Saddā**dīsupi eseva nayo. Iti idaṃ saṅkhepato kammaṭṭhānaṃ āgataṃ. Taṃ kho panetaṃ saṅkhepato āgataṭṭhāne saṅkhepatopi vitthāratopi kathetuṃ vaṭṭati. Vitthārato āgataṭṭhāne saṅkhepato kathetuṃ na vaṭṭati. Imasmiṃ pana titthāyatanasutte idaṃ saṅkhepato aṭṭhārasamanopavicāravasena kammaṭṭhānaṃ āgataṃ. Taṃ saṅkhepatopi vitthāratopi kathetuṃ vaṭṭati.

Tattha saṅkhepato tāva – cakkhu sotaṃ ghānaṃ jivhā kāyo, rūpaṃ saddo gandho rasoti imāni nava upādārūpāni, tesu diṭṭhesu sesaṃ upādārūpaṃ diṭṭhameva hoti. Phoṭṭhabbaṃ tīṇi mahābhūtāni, tehi diṭṭhehi catutthaṃ diṭṭhameva hoti. Mano viññāṇakkhandho, tena sahajātā vedanādayo tayo arūpakkhandhāti heṭṭhā vuttanayeneva saṅkhepato ca vitthārato ca arahattasampāpakaṃ kammaṭṭhānaṃ veditabbaṃ.

Ariyasaccānīti ariyabhāvakarāni, ariyapaṭividdhāni vā saccāni. Ayamettha saṅkhepo, vitthārato panetaṃ padaṃ visuddhimagge (visuddhi. 2.529) pakāsitaṃ. **Channaṃ, bhikkhave, dhātūna**nti idaṃ kimatthaṃ āraddhaṃ? Sukhāvabodhanatthaṃ. Yassa hi tathāgato dvādasapadaṃ paccayāvaṭṭaṃ kathetukāmo hoti, tassa gabbhāvakkanti vaṭṭaṃ dasseti. Gabbhāvakkanti vaṭṭasmiṃ hi dassite kathetumpi sukhaṃ hoti paraṃ avabodhe utumpīti sukhāvabodhanatthaṃ idamāraddhanti veditabbaṃ. Tattha **channaṃ dhātūna**nti heṭṭhā vuttānaṃyeva pathavīdhātuādīnaṃ. **Upādāyā**ti paṭicca. Etena paccayamattaṃ dasseti. Idaṃ vuttaṃ hoti ‘‘chadhātupaccayā gabbhassāvakkanti hotī’’ti. Kassa channaṃ dhātūnaṃ paccayena, kiṃ mātu, udāhu pitūti? Na mātu na pitu, paṭisandhiggaṇhanakasattasseva pana channaṃ dhātūnaṃ paccayena gabbhassāvakkanti nāma hoti. Gabbho ca nāmesa nirayagabbho tiracchānayonigabbho pettivisayagabbho manussagabbho devagabbhoti nānappakāro hoti. Imasmiṃ pana ṭhāne manussagabbho adhippeto. **Avakkanti hotī**ti okkanti nibbatti pātubhāvo hoti, kathaṃ hotīti? Tiṇṇaṃ sannipātena. Vuttañhetaṃ –

> ‘‘Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Katamesaṃ tiṇṇaṃ? Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti. Neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti. Evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hotī’’ti (ma. ni. 1.408).

Okkantiyā sati nāmarūpanti ‘‘viññāṇapaccayā nāmarūpa’’nti vuttaṭṭhāne vatthudasakaṃ kāyadasakaṃ bhāvadasakaṃ tayo arūpino khandhāti tettiṃsa dhammā gahitā, imasmiṃ pana ‘‘okkantiyā sati nāmarūpa’’nti vuttaṭṭhāne viññāṇakkhandhampi pakkhipitvā gabbhaseyyakānaṃ paṭisandhikkhaṇe catuttiṃsa dhammā gahitāti veditabbā. **Nāmarūpapaccayā saḷāyatana**ntiādīhi yatheva okkantiyā sati nāmarūpapātubhāvo dassito, evaṃ nāmarūpe sati saḷāyatanapātubhāvo, saḷāyatane sati phassapātubhāvo, phasse sati vedanāpātubhāvo dassito.

Vediyamānassāti ettha vedanaṃ anubhavantopi vediyamānoti vuccati jānantopi. ‘‘Vediyāmahaṃ, bhante, vediyatīti maṃ saṅgho dhāretū’’ti (cūḷava. aṭṭha. 102) ettha hi anubhavanto vediyamāno nāma, ‘‘sukhaṃ vedanaṃ vediyamāno sukhaṃ vedanaṃ vediyāmīti pajānātī’’ti (ma. ni. 1.113; dī. ni. 2.380; vibha. 363) ettha jānanto. Idhāpi jānantova adhippeto. **Idaṃ dukkhanti paññapemī**ti evaṃ jānantassa sattassa ‘‘idaṃ dukkhaṃ ettakaṃ dukkhaṃ, natthi ito uddhaṃ dukkha’’nti paññapemi bodhemi jānāpemi. **Ayaṃ dukkhasamudayo**tiādīsupi eseva nayo.

Tattha dukkhādīsu ayaṃ sanniṭṭhānakathā – ṭhapetvā hi taṇhaṃ tebhūmakā pañcakkhandhā dukkhaṃ nāma, tasseva pabhāvikā pubbataṇhā dukkhasamudayo nāma, tesaṃ dvinnampi saccānaṃ anuppattinirodho dukkhanirodho nāma, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadā nāma. Iti bhagavā okkantiyā sati nāmarūpanti kathentopi vediyamānassa jānamānasseva kathesi, nāmarūpapaccayā saḷāyatananti kathentopi, saḷāyatanapaccayā phassoti kathentopi, phassapaccayā vedanāti kathentopi, vediyamānassa kho panāhaṃ, bhikkhave, idaṃ dukkhanti paññapemīti kathentopi, ayaṃ dukkhasamudayoti, ayaṃ dukkhanirodhoti, ayaṃ dukkhanirodhagāminī paṭipadāti paññapemīti kathentopi vediyamānassa jānamānasseva kathesi.

Idāni tāni paṭipāṭiyā ṭhapitāni saccāni vitthārento **katamañca, bhikkhave**tiādimāha. Taṃ sabbaṃ sabbākārena visuddhimagge (visuddhi. 2.537) vitthāritameva. Tattha vuttanayeneva veditabbaṃ. Ayaṃ pana viseso – tattha ‘‘dukkhasamudayaṃ ariyasaccaṃ yāyaṃ taṇhā ponobbhavikā’’ti (ma. ni. 1.133; dī. ni. 2.400; vibha. 203) imāya tantiyā āgataṃ, idha ‘‘avijjāpaccayā saṅkhārā’’ti paccayākāravasena. Tattha ca dukkhanirodhaṃ ariyasaccaṃ ‘‘yo tassāyeva taṇhāya asesavirāganirodho’’ti (ma. ni. 1.134; dī. ni. 2.401; vibha. 204) imāya tantiyā āgataṃ, idha ‘‘avijjāyatveva asesavirāganirodhā’’ti paccayākāranirodhavasena.

Tattha **asesavirāganirodhā**ti asesavirāgena ca asesanirodhena ca. Ubhayampetaṃ aññamaññavevacanameva. **Saṅkhāranirodho**ti saṅkhārānaṃ anuppattinirodho hoti. Sesapadesupi eseva nayo. Imehi pana padehi yaṃ āgamma avijjādayo nirujjhanti, atthato taṃ nibbānaṃ dīpitaṃ hoti. Nibbānañhi avijjānirodhotipi saṅkhāranirodhotipi evaṃ tesaṃ tesaṃ dhammānaṃ nirodhanāmena kathīyati. **Kevalassā**ti sakalassa. **Dukkhakkhandhassā**ti vaṭṭadukkharāsissa. **Nirodho hotī**ti appavatti hoti. Tattha yasmā avijjādīnaṃ nirodho nāma khīṇākāropi vuccati arahattampi nibbānampi, tasmā idha khīṇākāradassanavasena dvādasasu ṭhānesu arahattaṃ, dvādasasuyeva nibbānaṃ kathitanti veditabbaṃ. **Idaṃ vuccatī**ti ettha nibbānameva sandhāya idanti vuttaṃ. **Aṭṭhaṅgiko**ti na aṭṭhahi aṅgehi vinimutto añño maggo nāma atthi. Yathā pana pañcaṅgikaṃ tūriyanti vutte pañcaṅgamattameva tūriyanti vuttaṃ hoti, evamidhāpi aṭṭhaṅgikamattameva maggo hotīti veditabbo. **Aniggahito**ti na niggahito. Niggaṇhanto hi hāpetvā vā dasseti vaḍḍhetvā vā taṃ parivattetvā vā. Tattha yasmā cattāri ariyasaccāni ‘‘na imāni cattāri, dve vā tīṇi vā’’ti evaṃ hāpetvāpi ‘‘pañca vā cha vā’’ti evaṃ vaḍḍhetvāpi ‘‘na imāni cattāri ariyasaccāni, aññāneva cattāri ariyasaccānī’’ti dassetuṃ na sakkā. Tasmā ayaṃ dhammo aniggahito nāma. Sesaṃ sabbattha uttānamevāti.

2. Bhayasuttavaṇṇanā

63. Dutiye **amātāputtikānī**ti mātā ca putto ca mātāputtaṃ, parittātuṃ samatthabhāvena natthi ettha mātāputtanti amātāputtikāni. **Ya**nti yasmiṃ samaye. **Tattha mātāpi puttaṃ nappaṭilabhatī**ti tasmiṃ aggibhaye uppanne mātāpi puttaṃ passituṃ na labhati, puttopi mātaraṃ passituṃ na labhatīti attho. **Bhayaṃ hotī**ti cittutrāsabhayaṃ hoti. **Aṭavisaṅkopo**ti aṭaviyā saṅkopo. Aṭavīti cettha aṭavivāsino corā veditabbā. Yadā hi te aṭavito janapadaṃ otaritvā gāmanigamarājadhāniyo paharitvā vilumpanti, tadā aṭavisaṅkopo nāma hoti, taṃ sandhāyetaṃ vuttaṃ. **Cakkasamārūḷhā**ti ettha iriyāpathacakkampi vaṭṭati yānacakkampi. Bhayasmiṃ hi sampatte yesaṃ yānakāni atthi, te attano parikkhārabhaṇḍaṃ tesu āropetvā palāyanti. Yesaṃ natthi, te kājena vā ādāya sīsena vā ukkhipitvā palāyantiyeva. Te cakkasamārūḷhā nāma honti. **Pariyāyantī**ti ito cito ca gacchanti. **Kadācī**ti kismiñcideva kāle. **Karahacī**ti tasseva vevacanaṃ. **Mātāpi puttaṃ paṭilabhatī**ti āgacchantaṃ vā gacchantaṃ vā ekasmiṃ ṭhāne nilīnaṃ vā passituṃ labhati. **Udakavāhako**ti nadīpūro. **Mātāpi puttaṃ paṭilabhatī**ti kulle vā uḷumpe vā mattikābhājane vā dārukkhaṇḍe vā laggaṃ vuyhamānaṃ passituṃ paṭilabhati, sotthinā vā puna uttaritvā gāme vā araññe vā ṭhitaṃ passituṃ labhatīti.

Evaṃ pariyāyato amātāputtikāni bhayāni dassetvā idāni nippariyāyena dassento **tīṇimānī**tiādimāha. Tattha **jarābhaya**nti jaraṃ paṭicca uppajjanakabhayaṃ. Itaresupi eseva nayo. Vuttampi cetaṃ – ‘‘jaraṃ paṭicca uppajjati bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso. Byādhiṃ paṭicca, maraṇaṃ paṭicca uppajjati bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso’’ti (vibha. 921). Sesaṃ sabbattha uttānamevāti.

3. Venāgapurasuttavaṇṇanā

64. Tatiye **kosalesū**ti evaṃnāmake janapade. **Cārikaṃ caramāno**ti addhānagamanaṃ gacchanto. Cārikā ca nāmesā bhagavato duvidhā hoti turitacārikā ca aturitacārikā cāti. Tattha dūrepi bodhaneyyapuggalaṃ disvā tassa bodhanatthāya sahasā gamanaṃ **turitacārikā** nāma. Sā mahākassapapaccuggamanādīsu daṭṭhabbā. Yaṃ pana gāmanigamapaṭipāṭiyā devasikaṃ yojanaaddhayojanavasena piṇḍapātacariyādīhi lokaṃ anuggaṇhantassa gamanaṃ, ayaṃ **aturitacārikā** nāma. Imaṃ sandhāyetaṃ vuttaṃ – ‘‘cārikaṃ caramāno’’ti. Vitthārena pana cārikākathā sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya ambaṭṭhasuttavaṇṇanāyaṃ (dī. ni. aṭṭha. 1.254) vuttā. **Brāhmaṇagāmo**ti brāhmaṇānaṃ samosaraṇagāmopi brāhmaṇagāmoti vuccati, brāhmaṇānaṃ bhogagāmopi. Idha samosaraṇagāmo brāhmaṇavasanagāmoti adhippeto. **Tadavasarī**ti tattha avasari, sampattoti attho. Vihāro panettha aniyāmito. Tasmā tassa avidūre buddhānaṃ anucchaviko eko vanasaṇḍo atthi, satthā taṃ vanasaṇḍaṃ gatoti veditabbo.

Assosunti suṇiṃsu upalabhiṃsu, sotadvārasampattavacananigghosānusārena jāniṃsu. **Kho**ti avadhāraṇatthe, padapūraṇamatte vā nipāto. Tattha avadhāraṇatthena ‘‘assosuṃ eva, na tesaṃ koci savanantarāyo ahosī’’ti ayamattho veditabbo. Padapūraṇena byañjanasiliṭṭhatāmattameva.

Idāni yamatthaṃ assosuṃ, taṃ pakāsetuṃ **samaṇo khalu, bho, gotamo**tiādi vuttaṃ. Tattha samitapāpattā **samaṇo**ti veditabbo. **Khalū**ti anussavatthe nipāto. **Bho**ti tesaṃ aññamaññaṃ ālapanamattaṃ. **Gotamo**ti bhagavato gottavasena paridīpanaṃ, tasmā ‘‘samaṇo khalu, bho, gotamo’’ti ettha samaṇo kira, bho, gotamagottoti evamattho daṭṭhabbo. **Sakyaputto**ti idaṃ pana bhagavato uccākulaparidīpanaṃ. **Sakyakulā pabbajito**ti saddhāpabbajitabhāvaparidīpanaṃ, kenaci pārijuññena anabhibhūto aparikkhīṇaṃyeva taṃ kulaṃ pahāya saddhāya pabbajitoti vuttaṃ hoti. **Taṃ kho panā**ti itthambhūtākhyānatthe upayogavacanaṃ, tassa kho pana bhoto gotamassāti attho. **Kalyāṇo**ti kalyāṇaguṇasamannāgato, seṭṭhoti vuttaṃ hoti. **Kittisaddo**ti kittiyeva, thutighoso vā. **Abbhuggato**ti sadevakaṃ lokaṃ ajjhottharitvā uggato. Kinti? **Itipi so bhagavā…pe… buddho bhagavā**ti. Tatrāyaṃ padasambandho – so bhagavā itipi arahaṃ, itipi sammāsambuddho…pe… itipi bhagavāti. Iminā ca iminā ca kāraṇenāti vuttaṃ hoti.

Tattha ‘‘ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi kāraṇehi so bhagavā arahanti veditabbo’’tiādinā nayena mātikaṃ nikkhipitvā sabbāneva etāni padāni visuddhimagge (visuddhi. 1.125-127) buddhānussatiniddese vitthāritānīti tato nesaṃ vitthāro gahetabbo.

So imaṃ lokanti so bhavaṃ gotamo imaṃ lokaṃ, idāni vattabbaṃ nidasseti. **Sadevaka**nti saha devehi sadevakaṃ. Evaṃ saha mārena **samārakaṃ**. Saha brahmunā **sabrahmakaṃ**. Saha samaṇabrāhmaṇehi **sassamaṇabrāhmaṇiṃ**. Pajātattā **pajā,** taṃ pajaṃ. Saha devamanussehi **sadevamanussaṃ**. Tattha sadevakavacanena pañcakāmāvacaradevaggahaṇaṃ veditabbaṃ, samārakavacanena chaṭṭhakāmāvacaradevaggahaṇaṃ, sabrahmakavacanena brahmakāyikādibrahmaggahaṇaṃ, sassamaṇabrāhmaṇivacanena sāsanassa paccatthikapaccāmittasamaṇabrāhmaṇaggahaṇaṃ, samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca, pajāvacanena sattalokaggahaṇaṃ, sadevamanussavacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi padehi okāsalokena saddhiṃ sattaloko, dvīhi pajāvasena sattalokova gahitoti veditabbo.

Aparo nayo – sadevakaggahaṇena arūpāvacaraloko gahito, samārakaggahaṇena chakāmāvacaradevaloko, sabrahmakaggahaṇena rūpībrahmaloko, sassamaṇabrāhmaṇādiggahaṇena catuparisavasena, sammutidevehi vā saha manussaloko, avasesasabbasattaloko vā. Porāṇā panāhu – **sadevaka**nti devatāhi saddhiṃ avasesalokaṃ. **Samāraka**nti mārena saddhiṃ avasesalokaṃ. **Sabrahmaka**nti brahmehi saddhiṃ avasesalokaṃ. Evaṃ sabbepi tibhavūpage satte tīhākārehi tīsu padesu pakkhipitvā puna dvīhi padehi pariyādātuṃ **sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussa**nti vuttaṃ. Evaṃ pañcahi padehi tena tenākārena tedhātukameva pariyādinnanti.

Sayaṃ abhiññā sacchikatvā pavedetīti **saya**nti sāmaṃ, aparaneyyo hutvā. **Abhiññā**ti abhiññāya, adhikena ñāṇena ñatvāti attho. **Sacchikatvā**ti paccakkhaṃ katvā, etena anumānādipaṭikkhepo kato. **Pavedetī**ti bodheti ñāpeti pakāseti.

So dhammaṃ deseti ādikalyāṇaṃ…pe… pariyosānakalyāṇanti so bhagavā sattesu kāruññataṃ paṭicca hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti. Tañca kho appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva deseti, ādimhipi kalyāṇaṃ bhaddakaṃ anavajjameva katvā deseti, majjhepi, pariyosānepi kalyāṇaṃ bhaddakaṃ anavajjameva katvā desetīti vuttaṃ hoti.

Tattha atthi desanāya ādimajjhapariyosānaṃ, atthi sāsanassa. **Desanāya** tāva catuppadikāyapi gāthāya paṭhamapādo ādi nāma, tato dve majjhaṃ nāma, ante eko pariyosānaṃ nāma. Ekānusandhikassa suttassa nidānaṃ ādi, idamavocāti pariyosānaṃ, ubhinnaṃ antarā majjhaṃ. Anekānusandhikassa suttassa paṭhamānusandhi ādi, ante anusandhi pariyosānaṃ, majjhe eko vā dve vā bahū vā majjhameva.

Sāsanassa sīlasamādhivipassanā ādi nāma. Vuttampi cetaṃ – ‘‘ko cādi kusalānaṃ dhammānaṃ, sīlañca suvisuddhaṃ diṭṭhi ca ujukā’’ti (saṃ. ni. 5.369). ‘‘Atthi, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā’’ti evaṃ vutto pana ariyamaggo majjhaṃ nāma. Phalañceva nibbānañca pariyosānaṃ nāma. ‘‘Tasmātiha tvaṃ, brāhmaṇa, brahmacariyaṃ etaṃpāraṃ etaṃpariyosāna’’nti ettha phalaṃ pariyosananti vuttaṃ. ‘‘Nibbānogadhañhi, āvuso visākha, brahmacariyaṃ vussati nibbānaparāyaṇaṃ nibbānapariyosāna’’nti (ma. ni. 1.466) ettha nibbānaṃ pariyosānanti vuttaṃ. Idha pana desanāya ādimajjhapariyosānaṃ adhippetaṃ. Bhagavā hi dhammaṃ desento ādimhi sīlaṃ dassetvā majjhe maggaṃ pariyosāne nibbānaṃ dasseti. Tena vuttaṃ – ‘‘so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇa’’nti. Tasmā aññopi dhammakathiko dhammaṃ kathento –

‘‘Ādimhi sīlaṃ dasseyya, majjhe maggaṃ vibhāvaye;
Pariyosānamhi nibbānaṃ, esā kathikasaṇṭhitī’’ti.

Sātthaṃ sabyañjananti yassa hi yāgubhattaitthipurisādivaṇṇanānissitā desanā hoti, na so sātthaṃ deseti. Bhagavā pana tathārūpaṃ desanaṃ pahāya catusatipaṭṭhānādinissitaṃ desanaṃ deseti. Tasmā ‘‘sātthaṃ desetī’’ti vuccati. Yassa pana desanā ekabyañjanādiyuttā vā sabbaniroṭṭhabyañjanā vā sabbavissaṭṭhabyañjanā vā sabbaniggahitabyañjanā vā, tassa damiḷakirātayavanādimilakkhānaṃ bhāsā viya byañjanapāripūriyā abhāvato abyañjanā nāma desanā hoti. Bhagavā pana –

‘‘Sithilaṃ dhanitañca dīgharassaṃ, lahukaṃ garukañca niggahītaṃ;
Sambandhaṃ vavatthitaṃ vimuttaṃ, dasadhā byañjanabuddhiyā pabhedo’’ti. –

Evaṃ vuttaṃ dasavidhaṃ byañjanaṃ amakkhetvā paripuṇṇabyañjanameva katvā dhammaṃ deseti. Tasmā ‘‘sabyañjanaṃ katvā desetī’’ti vuccati. **Kevalaparipuṇṇa**nti ettha **kevala**nti sakalādhivacanaṃ. **Paripuṇṇa**nti anūnādhikavacanaṃ. Idaṃ vuttaṃ hoti – sakalaparipuṇṇameva deseti, ekadesanāpi aparipuṇṇā natthīti. **Parisuddha**nti nirupakkilesaṃ. Yo hi ‘‘imaṃ dhammadesanaṃ nissāya lābhaṃ vā sakkāraṃ vā labhissāmī’’ti deseti, tassa aparisuddhā desanā nāma hoti. Bhagavā pana lokāmisanirapekkho hitapharaṇeneva mettābhāvanāya muduhadayo ullumpanasabhāvasaṇṭhitena cittena deseti. Tasmā parisuddhaṃ desetīti vuccati. **Brahmacariyaṃ pakāsetī**ti ettha brahmacariyanti sikkhattayasaṅgahitaṃ sakalaṃ sāsanaṃ. Tasmā brahmacariyaṃ pakāsetīti so dhammaṃ deseti ādikalyāṇaṃ…pe… parisuddhaṃ, evaṃ desento ca sikkhattayasaṅgahitaṃ sakalasāsanabrahmacariyaṃ pakāsetīti evamettha attho daṭṭhabbo. **Brahmacariya**nti seṭṭhaṭṭhena brahmabhūtaṃ cariyaṃ, brahmabhūtānaṃ vā buddhādīnaṃ cariyanti vuttaṃ hoti.

Sādhu kho panāti sundaraṃ kho pana, atthāvahaṃ sukhāvahanti vuttaṃ hoti. **Tathārūpānaṃ arahata**nti yathārūpo so bhavaṃ gotamo, evarūpānaṃ anekehipi kappakoṭisatasahassehi dullabhadassanānaṃ byāmappabhāparikkhittehi asītianubyañjanapaṭimaṇḍitehi dvattiṃsamahāpurisalakkhaṇavarehi samākiṇṇamanoramasarīrānaṃ anappakadassanānaṃ atimadhuradhammanigghosānaṃ yathābhūtaguṇādhigamena loke arahantoti laddhasaddānaṃ arahataṃ. **Dassanaṃ hotī**ti pasādasommāni akkhīni ummīletvā dassanamattampi sādhu hoti. Sace pana aṭṭhaṅgasamannāgatena brahmassarena dhammaṃ desentassa ekapadampi sotuṃ labhissāma, sādhutaraṃyeva bhavissatīti evaṃ ajjhāsayaṃ katvā. **Yena bhagavā tenupasaṅkamiṃsū**ti sabbakiccāni pahāya tuṭṭhamānasā agamaṃsu. **Añjaliṃ paṇāmetvā**ti ete ubhatopakkhikā, te evaṃ cintesuṃ – ‘‘sace no micchādiṭṭhikā codessanti ‘kasmā tumhe samaṇaṃ gotamaṃ vanditthā’ti, tesaṃ ‘kiṃ añjalikaraṇamattenāpi vanditaṃ hotī’ti vakkhāma. Sace no sammādiṭṭhikā codessanti ‘kasmā bhagavantaṃ na vanditthā’ti, ‘kiṃ sīsena bhūmiṃ paharanteneva vanditaṃ hoti. Nanu añjalikammampi vandanā evā’ti vakkhāmā’’ti.

Nāmagottanti, ‘‘bho gotama, ahaṃ asukassa putto datto nāma mitto nāma idhāgato’’ti vadantā nāmaṃ sāventi nāma. ‘‘Bho gotama, ahaṃ vāseṭṭho nāma kaccāno nāma idhāgato’’ti vadantā gottaṃ sāventi nāma. Ete kira daliddā jiṇṇakulaputtā ‘‘parisamajjhe nāmagottavasena pākaṭā bhavissāmā’’ti evaṃ akaṃsu. Ye pana **tuṇhībhūtā** nisīdiṃsu, te kerāṭikā ceva andhabālā ca. Tattha kerāṭikā ‘‘ekaṃ dve kathāsallāpe karonte vissāsiko hoti, atha vissāse sati ekaṃ dve bhikkhā adātuṃ na yutta’’nti tato attānaṃ mocentā tuṇhībhūtā nisīdanti. Andhabālā aññāṇatāyeva avakkhittamattikāpiṇḍā viya yattha katthaci tuṇhībhūtā nisīdanti.

Venāgapurikoti venāgapuravāsī. **Etadavocā**ti pādantato paṭṭhāya yāva kesaggā tathāgatassa sarīraṃ olokento asītianubyañjanasamujjalehi dvattiṃsamahāpurisalakkhaṇehi paṭimaṇḍitaṃ sarīrā nikkhamitvā samantato asītihatthappadesaṃ ajjhottharitvā ṭhitāhi chabbaṇṇāhi ghanabuddharaṃsīhi samparivāritaṃ tathāgatassa sarīraṃ disvā sañjātavimhayo vaṇṇaṃ bhaṇanto etaṃ ‘‘acchariyaṃ, bho gotamā’’tiādivacanaṃ avoca.

Tattha **yāvañcida**nti adhimattappamāṇaparicchedavacanametaṃ. Tassa vippasannapadena saddhiṃ sambandho. Yāvañca vippasannāni adhimattavippasannānīti attho. **Indriyānī**ti cakkhādīni cha indriyāni. Tassa hi pañcannaṃ indriyānaṃ patiṭṭhitokāsassa vippasannataṃ disvā tesaṃ vippasannatā pākaṭā ahosi. Yasmā pana sā mane vippasanneyeva hoti, avippasannacittānañhi indriyappasādo nāma natthi, tasmāssa manindriyappasādopi pākaṭo ahosi. Taṃ esa vippasannataṃ gahetvā ‘‘vippasannāni indriyānī’’ti āha. **Parisuddho**ti nimmalo. **Pariyodāto**ti pabhassaro. **Sāradaṃ badarapaṇḍu**nti saradakāle jātaṃ nātisuparipakkaṃ badaraṃ. Tañhi parisuddhañceva hoti pariyodātañca. **Tālapakka**nti suparipakkatālaphalaṃ. **Sampati bandhanā pamutta**nti taṃkhaṇaññeva bandhanā pamuttaṃ. Tassa hi bandhanamūlaṃ apanetvā paramukhaṃ katvā phalake ṭhapitassa caturaṅgulamattaṃ ṭhānaṃ olokentānaṃ parisuddhaṃ pariyodātaṃ hutvā khāyati. Taṃ sandhāyevamāha. **Nekkhaṃ jambonada**nti surattavaṇṇassa jambonadasuvaṇṇassa ghaṭikā. **Dakkhakammāraputtasuparikammakata**nti dakkhena suvaṇṇakāraputtena suṭṭhu kataparikammaṃ. **Ukkāmukhe sukusalasampahaṭṭha**nti suvaṇṇakārauddhane pacitvā sukusalena suvaṇṇakārena ghaṭṭanaparimajjanahaṃsanena suṭṭhu pahaṭṭhaṃ suparimadditanti attho. **Paṇḍukambale nikkhitta**nti agginā pacitvā dīpidāṭhāya ghaṃsitvā gerukaparikammaṃ katvā rattakambale ṭhapitaṃ. **Bhāsate**ti sañjātaobhāsatāya bhāsate. **Tapate**ti andhakāraviddhaṃsanatāya tapate. **Virocatī**ti vijjotamānaṃ hutvā virocati, sobhatīti attho.

Uccāsayanamahāsayanānīti ettha atikkantappamāṇaṃ uccāsayanaṃ nāma, āyatavitthataṃ akappiyabhaṇḍaṃ mahāsayanaṃ nāma. Idāni tāni dassento **seyyathidaṃ, āsandī**tiādimāha. Tattha **āsandī**ti atikkantappamāṇaṃ āsanaṃ. **Pallaṅko**ti pādesu vāḷarūpāni ṭhapetvā kato. **Gonako**ti dīghalomako mahākojavo. Caturaṅgulādhikāni kira tassa lomāni. **Cittako**ti vānacittaṃ uṇṇāmayattharaṇaṃ. **Paṭikā**ti uṇṇāmayo setattharako. **Paṭalikā**ti ghanapuppho uṇṇāmayattharako, yo āmalakapaṭṭotipi vuccati. **Tūlikā**ti tiṇṇaṃ tūlānaṃ aññatarapuṇṇā tūlikā. **Vikatikā**ti sīhabyagghādirūpavicitro uṇṇāmayattharako. **Uddalomī**ti ubhatodasaṃ uṇṇāmayattharaṇaṃ. Keci ekato uggatapupphanti vadanti. **Ekantalomī**ti ekatodasaṃ uṇṇāmayattharaṇaṃ. Keci ubhato uggatapupphanti vadanti. **Kaṭṭissa**nti ratanaparisibbitaṃ koseyyakaṭṭissamayaṃ paccattharaṇaṃ. **Koseyya**nti ratanaparisibbitameva kosiyasuttamayaṃ paccattharaṇaṃ. **Kuttaka**nti soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇāmayattharaṇaṃ. **Hatthattharā**dayo hatthipiṭṭhādīsu attharaṇakaattharakā ceva hatthirūpādīni dassetvā kataattharakā ca. **Ajinappaveṇī**ti ajinacammehi mañcappamāṇena sibbitvā katappaveṇī. Sesaṃ heṭṭhā vuttatthameva.

Nikāmalābhīti atikāmalābhī icchiticchitalābhī. **Akicchalābhī**ti adukkhalābhī. **Akasiralābhī**ti vipulalābhī mahantalābhī, uḷāruḷārāneva labhati maññeti sandhāya vadati. Ayaṃ kira brāhmaṇo sayanagaruko, so bhagavato vippasannindriyāditaṃ disvā ‘‘addhā esa evarūpesu uccāsayanamahāsayanesu nisīdati ceva nipajjati ca. Tenassa vippasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto’’ti maññamāno imaṃ senāsanavaṇṇaṃ kathesi.

Laddhā ca pana na kappantīti ettha kiñci kiñci kappati. Suddhakoseyyañhi mañcepi attharituṃ vaṭṭati, gonakādayo ca bhūmattharaṇaparibhogena, āsandiyā pāde chinditvā, pallaṅkassa vāḷe bhinditvā, tūlikaṃ vijaṭetvā ‘‘bimbohanañca kātu’’nti (cūḷava. 297) vacanato imānipi ekena vidhānena kappanti.

Akappiyaṃ pana upādāya sabbāneva na kappantīti vuttāni.

Vanantaññeva pavisāmīti araññaṃyeva pavisāmi. **Yadevā**ti yāniyeva. **Pallaṅkaṃ ābhujitvā**ti samantato ūrubaddhāsanaṃ bandhitvā. **Ujuṃ kāyaṃ paṇidhāyā**ti aṭṭhārasa piṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādento ujuṃ kāyaṃ ṭhapetvā. **Parimukhaṃ satiṃ upaṭṭhapetvā**ti kammaṭṭhānābhimukhaṃ satiṃ ṭhapetvā, pariggahitaniyyānaṃ vā katvāti attho. Vuttañhetaṃ – ''parīti pariggahaṭṭho. Mukhanti niyyānaṭṭho. Satīti upaṭṭhānaṭṭho. Tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā''ti (paṭi. ma. 1.164). **Upasampajja viharāmī**ti paṭilabhitvā paccakkhaṃ katvā viharāmi. **Evaṃbhūto**ti evaṃ paṭhamajjhānādīsu aññatarasamaṅgī hutvā. **Dibbo me eso tasmiṃ samaye caṅkamo hotī**ti cattāri hi rūpajjhānāni samāpajjitvā caṅkamantassa caṅkamo dibbacaṅkamo nāma hoti, samāpattito vuṭṭhāya caṅkamantassāpi caṅkamo dibbacaṅkamoyeva. Ṭhānādīsupi eseva nayo. Tathā itaresu dvīsu vihāresu.

So evaṃ pajānāmi ''rāgo me pahīno''ti mahābodhipallaṅke arahattamaggena pahīnarāgameva dassento ''so evaṃ pajānāmi rāgo me pahīno''ti āha. Sesapadesupi eseva nayo. Iminā pana kiṃ kathitaṃ hotīti? Paccavekkhaṇā kathitā, paccavekkhaṇāya phalasamāpatti kathitā. Phalasamāpattiñhi samāpannassapi samāpattito vuṭṭhitassāpi caṅkamādayo ariyacaṅkamādayo honti. Sesamettha uttānatthamevāti.

4. Sarabhasuttavaṇṇanā

65. Catutthe **rājagahe**ti evaṃnāmake nagare. **Gijjhakūṭe pabbate**ti gijjhasadisānissa kūṭāni, gijjhā vā tassa kūṭesu vasantīti gijjhakūṭo, tasmiṃ gijjhakūṭe pabbate. Etenassa rājagahaṃ gocaragāmaṃ katvā viharantassa vasanaṭṭhānaṃ dassitaṃ. Gijjhakūṭasmiñhi tathāgataṃ uddissa vihāro kārito, gijjhakūṭavihārotvevassa nāmaṃ. Tatthāyaṃ tasmiṃ samaye viharatīti. **Sarabho nāma paribbājako acirapakkanto hotī**ti sarabhoti evaṃnāmako paribbājako imasmiṃ sāsane pabbajitvā nacirasseva pakkanto hoti, adhunā vibbhantoti attho. Sammāsambuddhe hi loke uppanne titthiyā naṭṭhalābhasakkārā ahesuṃ, tiṇṇaṃ ratanānaṃ mahālābhasakkāro uppajji. Yathāha –

> ''Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā na lābhino cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna''nti (udā.14; saṃ.ni.1.2.70).

Te evaṃ parihīnalābhasakkārā pañcasatamattā ekasmiṃ paribbājakārāme sannipatitvā sammantayiṃsu – ''bho, mayaṃ samaṇassa gotamassa uppannakālato paṭṭhāya hatalābhasakkārā jātā, samaṇassa gotamassa sāvakānañcassa ekaṃ avaṇṇaṃ upadhāretha, avaṇṇaṃ pattharitvā etassa sāsanaṃ garahitvā amhākaṃ lābhasakkāraṃ uppādessāmā''ti. Te vajjaṃ olokentā – ''tīsu dvāresu ājīve cāti catūsupi ṭhānesu samaṇassa gotamassa vajjaṃ passituṃ na sakkā, imāni cattāri ṭhānāni muñcitvā aññattha olokethā''ti āhaṃsu. Atha nesaṃ antare eko evamāha – ''ahaṃ aññaṃ na passāmi, ime anvaḍḍhamāsaṃ sannipatitvā dvāravātapānāni pidhāya sāmaṇerānampi pavesanaṃ na denti. Jīvitasadisāpi upaṭṭhākā daṭṭhuṃ na labhanti, āvaṭṭanimāyaṃ osāretvā osāretvā janaṃ āvaṭṭetvā āvaṭṭetvā khādanti. Sace taṃ mayaṃ āharituṃ sakkhissāma, evaṃ no lābhasakkārauḷāro bhavissatī''ti. Aparopi evameva vadanto uṭṭhāsi. Sabbe ekavādā ahesuṃ. Tato āhaṃsu – ''yo taṃ āharituṃ sakkhissati, taṃ mayaṃ amhākaṃ samaye jeṭṭhakaṃ karissāmā''ti.

Tato koṭito paṭṭhāya ''tvaṃ sakkhissasi, tvaṃ sakkhissasī''ti pucchitvā ''ahaṃ na sakkhissāmi, ahaṃ na sakkhissāmī''ti bahūhi vutte sarabhaṃ pucchiṃsu – ''tvaṃ sakkhissasi ācariyā''ti. So āha – ''agaru etaṃ āharituṃ, sace tumhe attano kathāya ṭhatvā maṃ jeṭṭhakaṃ karissathā''ti. Agaru etamācariya āhara, tvaṃ katoyevāsi amhehi jeṭṭhakoti. So āha – ''taṃ āharantena thenetvā vā vilumpitvā vā āharituṃ na sakkā, samaṇassa pana gotamassa sāvakasadisena hutvā tassa sāvake vanditvā vattapaṭivattaṃ katvā tesaṃ patte bhattaṃ bhuñjitvā āharituṃ sakkā. Ruccati vo etassa ettakassa kiriyā’’ti. Yaṃkiñci katvā āharitvā ca no dehīti. Tena hi maṃ disvā apassantā viya bhaveyyāthāti paribbājakānaṃ saññaṃ datvā dutiyadivase pātova uṭṭhāya gijjhakūṭamahāvihāraṃ gantvā diṭṭhadiṭṭhānaṃ bhikkhūnaṃ pañcapatiṭṭhitena pāde vandi. Bhikkhū āhaṃsu – ‘‘aññe paribbājakā caṇḍā pharusā, ayaṃ pana saddho bhavissati pasanno’’ti. Bhante, tumhe ñatvā yuttaṭṭhānasmiṃyeva pabbajitā, mayaṃ pana anupadhāretvā atittheneva pakkhantā aniyyānikamagge vicarāmāti. So evaṃ vatvā diṭṭhe diṭṭhe bhikkhū punappunaṃ vandati, nhānodakādīni paṭiyādeti, dantakaṭṭhaṃ kappiyaṃ karoti, pāde dhovati makkheti, atirekabhattaṃ labhitvā bhuñjati.

Taṃ iminā nīhārena vasantaṃ eko mahāthero disvā, ‘‘paribbājaka, tvaṃ saddho pasanno, kiṃ na pabbajasī’’ti. Ko maṃ, bhante, pabbājessati. Mayañhi cirakālaṃ bhadantānaṃ paccatthikā hutvā vicarimhāti. Thero ‘‘sace tvaṃ pabbajitukāmo, ahaṃ taṃ pabbājessāmī’’ti vatvā pabbājesi. So pabbajitakālato paṭṭhāya nirantaraṃ vattapaṭivattamakāsi. Atha naṃ thero vatte pasīditvā nacirasseva upasampādesi. So uposathadivase bhikkhūhi saddhiṃ uposathaggaṃ pavisitvā bhikkhū mahantena ussāhena pātimokkhaṃ paggaṇhante disvā ‘‘iminā nīhārena osāretvā osāretvā lokaṃ khādanti, katipāhena harissāmī’’ti cintesi. So pariveṇaṃ gantvā upajjhāyaṃ vanditvā, ‘‘bhante, ko nāmo ayaṃ dhammo’’ti pucchi. Pātimokkho nāma, āvusoti. Uttamadhammo esa, bhante, bhavissatīti. Āma, āvuso, sakalasāsanadhāraṇī ayaṃ sikkhāti. Bhante, sace esa sikkhādhammo uttamo, imameva paṭhamaṃ gaṇhāmīti. Gaṇhāvusoti thero sampaṭicchi. So gaṇhanto paribbājake passitvā ‘‘kīdisaṃ ācariyā’’ti pucchito, ‘‘āvuso, mā cintayittha, katipāhena āharissāmī’’ti vatvā nacirasseva uggaṇhitvā upajjhāyaṃ āha – ‘‘ettakameva, bhante, udāhu aññampi atthī’’ti. Ettakameva, āvusoti.

So punadivase yathānivatthapārutova gahitanīhāreneva pattaṃ gahetvā gijjhakūṭā nikkhamma paribbājakārāmaṃ agamāsi. Paribbājakā disvā ‘‘kīdisaṃ, ācariya, nāsakkhittha maññe āvaṭṭanimāyaṃ āharitu’’nti taṃ parivārayiṃsu. Mā cintayittha, āvuso, āhaṭā me āvaṭṭanimāyā, ito paṭṭhāya amhākaṃ lābhasakkāro mahā bhavissati. Tumhe aññamaññaṃ samaggā hotha, mā vivādaṃ akatthāti. Sace te, ācariya, suggahitā, amhepi naṃ vācehīti. So ādito paṭṭhāya pātimokkhaṃ osāresi. Atha te sabbepi – ‘‘etha, bho, nagare vicarantā samaṇassa gotamassa avaṇṇaṃ kathessāmā’’ti anugghāṭitesuyeva nagaradvāresu dvārasamīpaṃ gantvā vivaṭena dvārena sabbapaṭhamaṃ pavisiṃsu. Evaṃ saliṅgeneva apakkantaṃ taṃ paribbājakaṃ sandhāya – ‘‘sarabho nāma paribbājako acirapakkanto hotī’’ti vuttaṃ.

Taṃ divasaṃ pana bhagavā paccūsasamaye lokaṃ olokento idaṃ addasa – ‘‘ajja sarabho paribbājako nagare vicaritvā pakāsanīyakammaṃ karissati, tiṇṇaṃ ratanānaṃ avaṇṇaṃ kathento visaṃ siñcitvā paribbājakārāmaṃ gamissati, ahampi tattheva gamissāmi, catassopi parisā tattheva osarissanti. Tasmiṃ samāgame caturāsīti pāṇasahassāni amatapānaṃ pivissantī’’ti. Tato ‘‘tassa okāso hotu, yathāruciyā avaṇṇaṃ pattharatū’’ti cintetvā ānandattheraṃ āmantesi – ‘‘ānanda, aṭṭhārasasu mahāvihāresu bhikkhusaṅghassa mayā saddhiṃyeva piṇḍāya carituṃ ārocehī’’ti. Thero tathā akāsi. Bhikkhū pattacīvaramādāya satthārameva parivārayiṃsu. Satthā bhikkhusaṅghaṃ ādāya dvāragāmasamīpeyeva piṇḍāya cari. Sarabhopi paribbājakehi saddhiṃ nagaraṃ paviṭṭho tattha tattha parisamajjhe rājadvāravīthicatukkādīsu ca gantvā ‘‘aññāto mayā samaṇānaṃ sakyaputtiyānaṃ dhammo’’tiādīni abhāsi. Taṃ sandhāya **so rājagahe parisati evaṃ vācaṃ bhāsatī**tiādi vuttaṃ. Tattha **aññāto**ti ñāto avabuddho, pākaṭaṃ katvā uggahitoti dīpeti. **Aññāyā**ti jānitvā. **Apakkanto**ti saliṅgeneva apakkanto. Sace hi samaṇassa gotamassa sāsane koci sāro abhavissa, nāhaṃ apakkamissaṃ. Tassa pana sāsanaṃ asāraṃ nissāraṃ, āvaṭṭanimāyaṃ osāretvā samaṇā lokaṃ khādantīti evamatthaṃ dīpento evamāha.

Atha kho sambahulā bhikkhūti atha evaṃ tasmiṃ paribbājake bhāsamāne araññavāsino pañcasatā bhikkhū ‘‘asukaṭṭhānaṃ nāma satthā piṇḍāya carituṃ gato’’ti ajānantā bhikkhācāravelāyaṃ rājagahaṃ piṇḍāya pavisiṃsu. Te sandhāyetaṃ vuttaṃ. **Assosu**nti suṇiṃsu. **Yena bhagavā tenupasaṅkamiṃsū**ti ‘‘imaṃ kāraṇaṃ dasabalassa ārocessāmā’’ti upasaṅkamiṃsu.

Sippinikātīranti **sippinikā**ti evaṃnāmikāya nadiyā tīraṃ. **Adhivāsesi bhagavā tuṇhībhāvenā**ti kāyaṅgavācaṅgāni acopetvā abbhantare khantiṃ dhāretvā citteneva adhivāsesīti attho. Evaṃ adhivāsetvā puna cintesi – ‘‘kiṃ nu kho ajja mayā sarabhassa vādaṃ madditum gacchantena ekakena gantabbaṃ, udāhu bhikkhusaṅghaparivutenā’’ti. Athassa etadahosi – sacāhaṃ bhikkhusaṅghaparivuto gamissāmi, mahājano evaṃ cintessati – ‘‘samaṇo gotamo vāduppattiṭṭhānaṃ gacchanto pakkhaṃ ukkhipitvā gantvā parisabalena uppannaṃ vādaṃ maddati, paravādīnaṃ sīsaṃ ukkhipituṃ na detī’’ti. Na kho pana mayhaṃ uppanne vāde paraṃ gahetvā maddanakiccaṃ atthi, ahameva gantvā maddissāmi. Anacchariyaṃ cetaṃ yvāhaṃ idāni buddhabhūto attano uppannaṃ vādaṃ maddeyyaṃ, cariyaṃ caraṇakāle ahetukapaṭisandhiyaṃ nibbattenāpi hi mayā vahitabbaṃ dhuraṃ añño vahituṃ samattho nāma nāhosi. Imassa panatthassa sādhanatthaṃ –

‘‘Yato yato garu dhuraṃ, yato gambhīravattanī;
Tadāssu kaṇhaṃ yuñjenti, svāssu taṃ vahate dhura’’nti. (jā. 1.1.29) –

Idaṃ kaṇhajātakaṃ āharitabbaṃ. Atīte kira eko satthavāho ekissā mahallikāya gehe nivāsaṃ gaṇhi. Athassa ekissā dhenuyā rattibhāgasamanantare gabbhavuṭṭhānaṃ ahosi. Sā ekaṃ vacchakaṃ vijāyi. Mahallikāya vacchakaṃ diṭṭhakālato paṭṭhāya puttasineho udapādi. Punadivase satthavāhaputto – ‘‘tava gehavetanaṃ gaṇhāhī’’ti āha. Mahallikā ‘‘mayhaṃ aññena kiccaṃ na atthi, imameva vacchakaṃ dehī’’ti āha. Gaṇha, ammāti. Sā taṃ gaṇhitvā khīraṃ pāyetvā yāgubhattatiṇādīni dadamānā posesi. So vuddhimanvāya paripuṇṇarūpo balavīriyasampanno ahosi sampannācāro, kāḷako nāma nāmena. Athekassa satthavāhassa pañcahi sakaṭasatehi āgacchantassa udakabhinnaṭṭhāne sakaṭacakkaṃ laggi. So dasapi vīsampi tiṃsampi yojetvā nīharāpetuṃ asakkonto kāḷakaṃ upasaṅkamitvā āha – ‘‘tāta, tava vetanaṃ dassāmi, sakaṭaṃ me ukkhipitvā dehī’’ti. Evañca pana vatvā taṃ ādāya – ‘‘añño iminā saddhiṃ dhuraṃ vahituṃ samattho natthī’’ti dhurasakaṭe yottaṃ bandhitvā taṃ ekakaṃyeva yojesi. So taṃ sakaṭaṃ ukkhipitvā thale patiṭṭhāpetvā eteneva nihārena pañca sakaṭasatāni nīhari. So sabbapacchimasakaṭaṃ nīharitvā mociyamāno ‘‘su’’nti katvā sīsaṃ ukkhipi.

Satthavāho ‘‘ayaṃ ettakāni sakaṭāni ukkhipanto evaṃ na akāsi, vetanatthaṃ maññe karotī’’ti sakaṭagaṇanāya kahāpaṇe gahetvā pañcasatabhaṇḍikaṃ tassa gīvāya bandhāpesi. So aññesaṃ attano santikaṃ allīyituṃ adento ujukaṃ gehameva agamāsi. Mahallikā disvā mocetvā kahāpaṇabhāvaṃ ñatvā ‘‘kasmā, putta, evamakāsi, mā tvaṃ ‘mayā kammaṃ katvā ābhatena ayaṃ jīvissatī’ti saññamakāsī’’ti vatvā goṇaṃ uṇhodakena nhāpetvā telena abbhañjitvā ‘‘ito paṭṭhāya puna mā evamakāsī’’ti ovadi. Evaṃ satthā ‘‘cariyaṃ caraṇakāle ahetukapaṭisandhiyaṃ nibbattenāpi hi mayā vahitabbadhuraṃ añño vahituṃ samattho nāma nāhosī’’ti cintetvā ekakova agamāsi. Taṃ dassetuṃ **atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito**tiādi vuttaṃ.

Tattha **paṭisallānā**ti puthuttārammaṇehi cittaṃ paṭisaṃharitvā sallānato, phalasamāpattitoti attho. **Tenupasaṅkamī**ti paribbājakesu sakalanagare pakāsanīyakammaṃ katvā nagarā nikkhamma paribbājakārāme sannipatitvā ‘‘sace, āvuso sarabha, samaṇo gotamo āgamissati, kiṃ karissasī’’ti. Samaṇe gotame ekaṃ karonte ahaṃ dve karissāmi, dve karonte cattāri, cattāri karonte pañca, pañca karonte dasa, dasa karonte vīsati, vīsati karonte tiṃsaṃ, tiṃsaṃ karonte cattālīsaṃ, cattālīsaṃ karonte paññāsaṃ, paññāsaṃ karonte sataṃ, sataṃ karonte sahassaṃ karissāmīti evaṃ aññamaññaṃ sīhanādakathaṃ samuṭṭhāpetvā nisinnesu upasaṅkami.

Upasaṅkamanto pana yasmā paribbājakārāmassa nagaramajjheneva maggo, tasmā surattadupaṭṭaṃ nivāsetvā sugatamahācīvaraṃ pārupitvā vissaṭṭhabalo rājā viya ekakova nagaramajjhena agamāsi. Micchādiṭṭhikā disvā ‘‘paribbājakā samaṇassa gotamassa pakāsanīyakammaṃ karontā avaṇṇaṃ pattharimsu, so ete anuvattitvā saññāpetuṃ gacchati maññe’’ti anubandhiṃsu. Sammādiṭṭhikāpi ‘‘sammāsambuddho pattacīvaraṃ ādāya ekakova nikkhanto, ajja sarabhena saddhiṃ mahādhammasaṅgāmo bhavissati. Mayampi tasmiṃ samāgame kāyasakkhino bhavissāmā’’ti anubandhiṃsu. Satthā passantasseva mahājanassa paribbājakārāmaṃ upasaṅkami.

Paribbājakā rukkhānaṃ khandhaviṭapasākhantarehi samuggacchantā chabbaṇṇaghanabuddharasmiyo disvā ‘‘aññadā evarūpo obhāso nāma natthi, kiṃ nu kho eta’’nti ulloketvā ‘‘samaṇo gotamo āgacchatī’’ti āhaṃsu. Taṃ sutvāva sarabho jāṇukantare sīsaṃ ṭhapetvā adhomukho nisīdi. Evaṃ tasmiṃ samaye bhagavā taṃ ārāmaṃ upasaṅkamitvā paññatte āsane nisīdi. Tathāgato hi jambudīpatale aggakule jātattā aggāsanārahotissa sabbattha āsanaṃ paññattameva hoti. Evaṃ paññatte mahārahe buddhāsane nisīdi.

Te paribbājakā sarabhaṃ paribbājakaṃ etadavocunti sammāsambuddhe kira sarabhena saddhiṃ ettakaṃ kathenteyeva bhikkhusaṅgho satthu padānupadiko hutvā paribbājakārāmaṃ sampāpuṇi, catassopi parisā paribbājakārāmeyeva osariṃsu. Tato te paribbājakā ‘‘acchariyaṃ samaṇassa gotamassa kammaṃ, sakalanagaraṃ vicaritvā avaṇṇaṃ pattharitvā pakāsanīyakammaṃ katvā āgatānaṃ verīnaṃ paṭisattūnaṃ paccāmittānaṃ santikaṃ āgantvā thokampi viggāhikakathaṃ na kathesi, āgatakālato paṭṭhāya satapākatelena makkhento viya amatapānaṃ pāyento viya madhurakathaṃ kathetī’’ti sabbepi sammāsambuddhaṃ anuvattantā etadavocuṃ.

Yāceyyāsīti āyāceyyāsi pattheyyāsi piheyyāsi. **Tuṇhībhūto**ti tuṇhībhāvaṃ upagato. **Maṅkubhūto**ti nittejataṃ āpanno. **Pattakkhandho**ti onatagīvo. **Adhomukho**ti heṭṭhāmukho. **Sammāsambuddhassa te paṭijānato**ti ‘‘ahaṃ sammāsambuddho, sabbe dhammā mayā abhisambuddhā’’ti evaṃ paṭijānato tava. **Anabhisambuddhā**ti ime nāma dhammā tayā anabhisambuddhā. **Tatthā**ti tesu anabhisambuddhāti evaṃ dassitadhammesu. **Aññena vā aññaṃ paṭicarissatī**ti aññena vā vacanena aññaṃ vacanaṃ paṭicchādessati, aññaṃ pucchito aññaṃ kathessatīti adhippāyo. **Bahiddhā kathaṃ apanāmessatī**ti bahiddhā aññaṃ āgantukakathaṃ āharanto purimakathaṃ apanāmessati. **Appaccaya**nti anabhiraddhiṃ atuṭṭhākāraṃ **pātukarissatī**ti pākaṭaṃ karissati. Ettha ca appaccayena domanassaṃ vuttaṃ, purimehi dvīhi mandabalavabhedo kodhoyeva.

Evaṃ bhagavā paṭhamavesārajjena sīhanādaṃ naditvā puna dutiyādīhi nadanto **yo kho maṃ paribbājakā**tiādimāha. Tattha **yassa kho pana te atthāya dhammo desito**ti yassa maggassa vā phalassa vā atthāya tayā catusaccadhammo desito. **So na niyyātī**ti so dhammo na niyyāti na niggacchati, na taṃ atthaṃ sādhetīti vuttaṃ hoti. **Takkarassā**ti yo naṃ karoti, tassa paṭipattipūrakassa puggalassāti attho. **Sammā dukkhakkhayāyā**ti hetunā nayena kāraṇena sakalassa vaṭṭadukkhassa khayāya. Atha vā **yassa kho pana te atthāya dhammo desito**ti yassa te atthāya dhammo desito. Seyyathidaṃ – rāgapaṭighātatthāya asubhakammaṭṭhānaṃ, dosapaṭighātatthāya mettābhāvanā, mohapaṭighātatthāya pañca dhammā, vitakkupacchedāya ānāpānassati. **So na niyyāti takkarassa sammā dukkhakkhayāyā**ti so dhammo yo naṃ yathādesitaṃ karoti, tassa takkarassa sammā hetunā nayena kāraṇena vaṭṭadukkhakkhayāya na niyyāti na niggacchati, taṃ atthaṃ na sādhetīti ayamettha attho. **Seyyathāpi sarabho paribbājako**ti yathā ayaṃ sarabho paribbājako pajjhāyanto appaṭibhāno nisinno, evaṃ nisīdissatīti.

Evaṃ tīhi padehi sīhanādaṃ naditvā desanaṃ nivattentasseva tathāgatassa tasmiṃ ṭhāne sannipatitā caturāsītipāṇasahassaparimāṇā parisā amatapānaṃ pivi, satthā parisāya amatapānassa pītabhāvaṃ ñatvā vehāsaṃ abbhuggantvā pakkāmi. Tamatthaṃ dassetuṃ **atha kho bhagavā**tiādi vuttaṃ. Tattha **sīhanāda**nti seṭṭhanādaṃ abhītanādaṃ appaṭinādaṃ. **Vehāsaṃ pakkāmī**ti abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya adhiṭṭhāya saddhiṃ bhikkhusaṅghena ākāsaṃ pakkhandi. Evaṃ pakkhando ca pana taṃkhaṇaññeva gijjhakūṭamahāvihāre patiṭṭhāsi.

Vācāya sannitodakenāti vacanapatodena. **Sañjambharimakaṃsū**ti sambharitaṃ nirantaraphuṭaṃ akaṃsu, upari vijjhiṃsūti vuttaṃ hoti. **Brahāraññe**ti mahāraññe. **Sīhanādaṃ nadissāmī**ti sīhassa nadato ākāraṃ disvā ‘‘ayampi tiracchānagato, ahampi, imassa cattāro pādā, mayhampi, ahampi evameva sīhanādaṃ nadissāmī’’ti cintesi. So sīhassa sammukhā nadituṃ asakkonto tasmiṃ gocarāya pakkante ekako nadituṃ ārabhi. Athassa siṅgālasaddoyeva nicchari. Tena vuttaṃ – **siṅgālakaṃyeva nadatī**ti. **Bheraṇḍaka**nti tasseva vevacanaṃ. Apica bhinnassaraṃ amanāpasaddaṃ nadatīti vuttaṃ hoti.

Evameva kho tvanti iminā opammena paribbājakā tathāgataṃ sīhasadisaṃ katvā sarabhaṃ siṅgālasadisaṃ akaṃsu. **Ambukasañcarī**ti khuddakakukkuṭikā. **Purisakaravitaṃ ravissāmī**ti mahākukkuṭaṃ ravantaṃ disvā ''imassapi dve pādā dve pakkhā, mayhampi tatheva, ahampi evarūpaṃ ravitaṃ ravissāmī''ti sā tassa sammukhā ravituṃ asakkontī tasmiṃ pakkante ravamānā kukkuṭikāravaṃyeva ravi. Tena vuttaṃ – **ambukasañcariravitaṃyeva ravatī**ti. **Usabho**ti goṇo. **Suññāyā**ti tucchāya jeṭṭhakavasabhehi virahitāya. **Gambhīraṃ naditabbaṃ maññatī**ti jeṭṭhakavasabhassa nādasadisaṃ gambhīranādaṃ naditabbaṃ maññati. Sesaṃ sabbattha uttānatthamevāti.

5. Kesamuttisuttavaṇṇanā

66. Pañcame **kālāmānaṃ nigamo**ti kālāmā nāma khattiyā, tesaṃ nigamo. **Kesamuttiyā**ti kesamuttanigamavāsino. **Upasaṅkamiṃsū**ti sappinavanītādibhesajjāni ceva aṭṭhavidhapānakāni ca gāhāpetvā upasaṅkamiṃsu. **Sakaṃyeva vādaṃ dīpentī**ti attanoyeva laddhiṃ kathenti. **Jotentī**ti pakāsenti. **Khuṃsentī**ti ghaṭṭenti. **Vambhentī**ti avajānanti. **Paribhavantī**ti lāmakaṃ karonti. **Omakkhiṃ karontī**ti ukkhittakaṃ karonti, ukkhipitvā chaḍḍenti. **Aparepi, bhante**ti so kira aṭavimukhe gāmo, tasmā tattha aṭaviṃ atikkantā ca atikkamitukāmā ca vāsaṃ kappenti. Tesupi paṭhamaṃ āgatā attano laddhiṃ dīpetvā pakkamiṃsu, pacchā āgatā ''kiṃ te jānanti, amhākaṃ antevāsikā te, amhākaṃ santike kiñci kiñci sippaṃ uggaṇhiṃsū''ti attano laddhiṃ dīpetvā pakkamiṃsu. Kālāmā ekaladdhiyampi saṇṭhahituṃ na sakkhiṃsu. Te etamatthaṃ dīpetvā bhagavato evamārocetvā **tesaṃ no, bhante**tiādimāhaṃsu. Tattha **hoteva kaṅkhā**ti hotiyeva kaṅkhā. **Vicikicchā**ti tasseva vevacanaṃ. **Ala**nti yuttaṃ.

Mā anussavenāti anussavakathāyapi mā gaṇhittha. **Mā paramparāyā**ti paramparakathāyapi mā gaṇhittha. **Mā itikirāyā**ti evaṃ kira etanti mā gaṇhittha. **Mā piṭakasampadānenā**ti amhākaṃ piṭakatantiyā saddhiṃ sametīti mā gaṇhittha. **Mā takkahetū**ti takkaggāhenapi mā gaṇhittha. **Mā nayahetū**ti nayaggāhenapi mā gaṇhittha. **Mā ākāraparivitakkenā**ti sundaramidaṃ kāraṇanti evaṃ kāraṇaparivitakkenapi mā gaṇhittha. **Mā diṭṭhinijjhānakkhantiyā**ti amhākaṃ nijjhāyitvā khamitvā gahitadiṭṭhiyā saddhiṃ sametītipi mā gaṇhittha. **Mā bhabbarūpatāyā**ti ayaṃ bhikkhu bhabbarūpo, imassa kathaṃ gahetuṃ yuttantipi mā gaṇhittha. **Mā samaṇo no garū**ti ayaṃ samaṇo amhākaṃ garu, imassa kathaṃ gahetuṃ yuttantipi mā gaṇhittha. **Samattā**ti paripuṇṇā. **Samādinnā**ti gahitā parāmaṭṭhā. **Yaṃsa hotī**ti yaṃ kāraṇaṃ tassa puggalassa hoti. Alobhādayo lobhādipaṭipakkhavasena veditabbā. **Vigatābhijjho**tiādīhi mettāya pubbabhāgo kathito.

Idāni mettādikaṃ kammaṭṭhānaṃ kathento **mettāsahagatenā**tiādimāha. Tattha kammaṭṭhānakathāya vā bhāvanānaye vā pāḷivaṇṇanāya vā yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge (visuddhi. 1.240) vuttameva. **Evaṃ averacitto**ti evaṃ akusalaverassa ca puggalaverino ca natthitāya averacitto. **Abyābajjhacitto**ti kodhacittassa abhāvena niddukkhacitto. **Asaṃkiliṭṭhacitto**ti kilesassa natthitāya asaṃkiliṭṭhacitto. **Visuddhacitto**ti kilesamalābhāvena visuddhacitto hotīti attho. **Tassā**ti tassa evarūpassa ariyasāvakassa. **Assāsā**ti avassayā patiṭṭhā. **Sace kho pana atthi paro loko**ti yadi imamhā lokā paraloko nāma atthi. **Athāhaṃ kāyassa bhedā parammaraṇā…pe… upapajjissāmī**ti atthetaṃ kāraṇaṃ, yenāhaṃ kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmīti evaṃ sabbattha nayo veditabbo. **Anīgha**nti niddukkhaṃ. **Sukhi**nti sukhitaṃ. **Ubhayeneva visuddhaṃ attānaṃ samanupassāmī**ti yañca pāpaṃ na karomi, yañca karotopi na karīyati, iminā ubhayenāpi visuddhaṃ attānaṃ samanupassāmi. Sesaṃ sabbattha uttānatthamevāti.

6. Sāḷhasuttavaṇṇanā

67. Chaṭṭhe **migāranattā**ti migāraseṭṭhino nattā. **Sekhuniyanattā**ti sekhuniyaseṭṭhino nattā. **Upasaṅkamiṃsū**ti bhuttapātarāsā dāsakammakaraparivutā upasaṅkamiṃsu. Tesaṃ kira purebhatte pubbaṇhasamayeyeva gehe eko pañho samuṭṭhito, taṃ pana kathetuṃ okāso nāhosi. Te ''taṃ pañhaṃ sossāmā''ti therassa santikaṃ gantvā vanditvā tuṇhī nisīdiṃsu. Thero ''gāme taṃ samuṭṭhitaṃ pañhaṃ sotuṃ āgatā bhavissantī''ti tesaṃ manaṃ ñatvā tameva pañhaṃ ārabhanto **etha tumhe sāḷhā**tiādimāha. Tattha **atthi lobho**ti lubbhanasabhāvo lobho nāma atthīti pucchati. **Abhijjhāti kho ahaṃ sāḷhā etamatthaṃ vadāmī**ti etaṃ lobhasaṅkhātaṃ atthaṃ ahaṃ ''abhijjhā''ti vadāmi, ''taṇhā''ti vadāmīti samuṭṭhitapañhassa atthaṃ dīpento āha. Evaṃ sabbavāresu nayo netabbo.

So evaṃ pajānātīti so cattāro brahmavihāre bhāvetvā ṭhito ariyasāvako samāpattito vuṭṭhāya vipassanaṃ ārabhanto evaṃ pajānāti. **Atthi ida**nti atthi dukkhasaccasaṅkhātaṃ khandhapañcakaṃ nāmarūpavasena paricchinditvā pajānanto esa ''evaṃ pajānāti atthi ida''nti vutto. **Hīna**nti samudayasaccaṃ. **Paṇīta**nti maggasaccaṃ. **Imassa saññāgatassa uttari nissaraṇa**nti imassa vipassanāsaññāsaṅkhātassa saññāgatassa uttari nissaraṇaṃ nāma nibbānaṃ, tamatthīti iminā nirodhasaccaṃ dasseti. **Vimuttasmiṃ vimuttamiti ñāṇa**nti ekūnavīsatividhaṃ paccavekkhaṇañāṇaṃ kathitaṃ. **Ahu pubbe lobho**ti pubbe me lobho ahosi. **Tadahu akusala**nti taṃ akusalaṃ nāma ahosi, tadā vā akusalaṃ nāma ahosi. **Iccetaṃ kusala**nti iti etaṃ kusalaṃ, tasseva akusalassa natthibhāvaṃ kusalaṃ khemanti sandhāya vadati. **Nicchāto**ti nittaṇho. **Nibbuto**ti abbhantare santāpakarānaṃ kilesānaṃ abhāvena nibbuto. **Sītibhūto**ti sītalībhūto. **Sukhappaṭisaṃvedī**ti kāyikacetasikassa sukhassa paṭisaṃveditā. **Brahmabhūtenā**ti seṭṭhabhūtena. Sesaṃ sabbattha uttānatthamevāti.

7. Kathāvatthusuttavaṇṇanā

68. Sattame **kathāvatthūnī**ti kathākāraṇāni, kathāya bhūmiyo patiṭṭhāyoti attho. **Atītaṃ vā, bhikkhave, addhāna**nti atītamaddhānaṃ nāma kālopi vaṭṭati khandhāpi. Anāgatapaccuppannesupi eseva nayo. Tattha atīte kassapo nāma sammāsambuddho ahosi, tassa kikī nāma kāsikarājā aggupaṭṭhāko ahosi, vīsati vassasahassāni āyu ahosīti iminā nayena kathento **atītaṃ ārabbha kathaṃ katheti** nāma. Anāgate metteyyo nāma buddho bhavissati, tassa saṅkho nāma rājā aggupaṭṭhāko bhavissati, asīti vassasahassāni āyu bhavissatīti iminā nayena kathento **anāgataṃ ārabbha kathaṃ katheti** nāma. Etarahi asuko nāma rājā dhammikoti iminā nayena kathento **paccuppannaṃ ārabbha kathaṃ katheti** nāma.

Kathāsampayogenāti kathāsamāgamena. **Kaccho**ti kathetuṃ yutto. **Akaccho**ti kathetuṃ na yutto. **Ekaṃsabyākaraṇīyaṃ pañha**ntiādīsu, ''cakkhu, anicca''nti puṭṭhena, ''āma, anicca''nti ekaṃseneva byākātabbaṃ. Eseva nayo sotādīsu. Ayaṃ **ekaṃsabyākaraṇīyo** pañho. ''Aniccaṃ nāma cakkhū''ti puṭṭhena pana ''na cakkhumeva, sotampi aniccaṃ, ghānampi anicca''nti evaṃ vibhajitvā byākātabbaṃ. Ayaṃ **vibhajjabyākaraṇīyo** pañho. ''Yathā cakkhu, tathā sotaṃ. Yathā sotaṃ, tathā cakkhū''ti puṭṭhena ''kenaṭṭhena pucchasī''ti paṭipucchitvā ''dassanaṭṭhena pucchāmī''ti vutte ''na hī''ti byākātabbaṃ. ''Aniccaṭṭhena pucchāmī''ti vutte, ''āmā''ti byākātabbaṃ. Ayaṃ **paṭipucchābyākaraṇīyo** pañho. ''Taṃ jīvaṃ taṃ sarīra''ntiādīni puṭṭhena pana ''abyākatametaṃ bhagavatā''ti ṭhapetabbo, esa pañho na byākātabbo. Ayaṃ **ṭhapanīyo** pañho.

Ṭhānāṭhāne na saṇṭhātīti kāraṇākāraṇe na saṇṭhāti. Tatrāyaṃ nayo – sassatavādī yuttena kāraṇena pahoti ucchedavādiṃ niggahetuṃ, ucchedavādī tena niggayhamāno ''kiṃ panāhaṃ ucchedaṃ vadāmī''ti sassatavādibhāvameva dīpeti, attano vāde patiṭṭhātuṃ na sakkoti. Evaṃ ucchedavādimhi pahonte sassatavādī, puggalavādimhi pahonte suññatavādī, suññatavādimhi pahonte puggalavādīti evaṃ ṭhānāṭhāne na saṇṭhāti nāma.

Parikappe na saṇṭhātīti idaṃ pañhapucchanepi pañhakathanepi labbhati. Kathaṃ? Ekacco hi ''pañhaṃ pucchissāmī''ti kaṇṭhaṃ sodheti, so itarena ''idaṃ nāma tvaṃ pucchissasī''ti vutto ñātabhāvaṃ ñatvā ''na etaṃ, aññaṃ pucchissāmī''ti vadati. Pañhaṃ puṭṭhopi ''pañhaṃ kathessāmī''ti hanuṃ saṃsodheti, so itarena ''idaṃ nāma kathessasī''ti vutto ñātabhāvaṃ ñatvā ''na etaṃ, aññaṃ kathessāmī''ti vadati. Evaṃ parikappe na saṇṭhāti nāma.

Aññātavāde na saṇṭhātīti aññātavāde jānitavāde na saṇṭhāti. Kathaṃ? Ekacco pañhaṃ pucchati, taṃ itaro ‘‘manāpo tayā pañho pucchito, kahaṃ te esa uggahito’’ti vadati. Itaro pucchitabbaniyāmeneva pañhaṃ pucchitvāpi tassa kathāya ‘‘apañhaṃ nu kho pucchita’’nti vimatiṃ karoti. Aparo pañhaṃ puṭṭho katheti, tamañño ‘‘suṭṭhu te pañho kathito, kattha te uggahito, pañhaṃ kathentena nāma evaṃ kathetabbo’’ti vadati. Itaro kathetabbaniyāmeneva pañhaṃ kathetvāpi tassa kathāya ‘‘apañho nu kho mayā kathito’’ti vimatiṃ karoti.

Paṭipadāya na saṇṭhātīti paṭipattiyaṃ na tiṭṭhati, vattaṃ ajānitvā apucchitabbaṭṭhāne pucchatīti attho. Ayaṃ pañho nāma cetiyaṅgaṇe pucchitena na kathetabbo, tathā bhikkhācāramagge gāmaṃ piṇḍāya caraṇakāle. Āsanasālāya nisinnakāle yāguṃ vā bhattaṃ vā gahetvā nisinnakāle paribhuñjitvā nisinnakāle divāvihāraṭṭhānagamanakālepi. Divāṭṭhāne nisinnakāle pana okāsaṃ kāretvāva pucchantassa kathetabbo, akāretvā pucchantassa na kathetabbo. Idaṃ vattaṃ ajānitvā pucchanto paṭipadāya na saṇṭhāti nāma. **Evaṃ santāyaṃ, bhikkhave, puggalo akaccho hotī**ti, bhikkhave, etaṃ imasmiṃ ca kāraṇe sati ayaṃ puggalo na kathetuṃ yutto nāma hoti.

Ṭhānāṭhāne saṇṭhātīti sassatavādī yuttena kāraṇena pahoti ucchedavādiṃ niggahetuṃ, ucchedavādī tena niggayhamānopi ‘‘ahaṃ tayā satakkhattuṃ niggayhamānopi ucchedavādīyevā’’ti vadati. Iminā nayena sassatapuggalasuññatavādādīsupi nayo netabbo. Evaṃ ṭhānāṭhāne saṇṭhāti nāma. **Parikappe saṇṭhātī**ti ‘‘pañhaṃ pucchissāmī’’ti kaṇṭhaṃ sodhento ‘‘tvaṃ imaṃ nāma pucchissasī’’ti vutte, ‘‘āma, etaṃyeva pucchissāmī’’ti vadati. Pañhaṃ kathessāmīti hanuṃ saṃsodhentopi ‘‘tvaṃ imaṃ nāma kathessasī’’ti vutte, ‘‘āma, etaṃyeva kathessāmī’’ti vadati. Evaṃ parikappe saṇṭhāti nāma.

Aññātavāde saṇṭhātīti imaṃ pañhaṃ pucchitvā ‘‘suṭṭhu te pañho pucchito, pucchantena nāma evaṃ pucchitabba’’nti vutte sampaṭicchati, vimatiṃ na uppādeti. Pañhaṃ kathetvāpi ‘‘suṭṭhu te pañho kathito, kathentena nāma evaṃ kathetabba’’nti vutte sampaṭicchati, vimatiṃ na uppādeti. **Paṭipadāya saṇṭhātī**ti gehe nisīdāpetvā yāgukhajjakādīni datvā yāva bhattaṃ niṭṭhāti, tasmiṃ antare nisinno pañhaṃ pucchati. Sappiādīni bhesajjāni aṭṭhavidhāni pānakāni vatthacchādanamālāgandhādīni vā ādāya vihāraṃ gantvā tāni datvā divāṭṭhānaṃ pavisitvā okāsaṃ kāretvā pañhaṃ pucchati. Evañhi vattaṃ ñatvā pucchanto paṭipadāya saṇṭhāti nāma. Tassa pañhaṃ kathetuṃ vaṭṭati.

Aññenaññaṃ paṭicaratīti aññena vacanena aññaṃ paṭicchādeti, aññaṃ vā pucchito aññaṃ katheti. **Bahiddhā kathaṃ apanāmetī**ti āgantukakathaṃ otārento purimakathaṃ bahiddhā apanāmeti. Tatridaṃ vatthu – bhikkhū kira sannipatitvā ekaṃ daharaṃ, ‘‘āvuso, tvaṃ imañcimañca āpattiṃ āpanno’’ti āhaṃsu. So āha – ‘‘bhante, nāgadīpaṃ gatomhī’’ti. Āvuso, na mayaṃ tava nāgadīpagamanena atthikā, āpattiṃ pana āpannoti pucchāmāti. Bhante, nāgadīpaṃ gantvā macche khādinti. Āvuso, tava macchakhādanena kammaṃ natthi, āpattiṃ kirasi āpannoti. So ‘‘nātisupakko maccho mayhaṃ aphāsukamakāsi, bhante’’ti. Āvuso, tuyhaṃ phāsukena vā aphāsukena vā kammaṃ natthi, āpattiṃ āpannosīti. Bhante, yāva tattha vasiṃ, tāva me aphāsukameva jātanti. Evaṃ āgantukakathāvasena bahiddhā kathaṃ apanāmetīti veditabbaṃ.

Abhiharatīti ito cito ca suttaṃ āharitvā avattharati. **Tepiṭakatissatthero** viya. Pubbe kira bhikkhū mahācetiyaṅgaṇe sannipatitvā saṅghakiccaṃ katvā bhikkhūnaṃ ovādaṃ datvā aññamaññaṃ pañhasākacchaṃ karonti. Tatthāyaṃ thero tīhi piṭakehi tato tato suttaṃ āharitvā divasabhāge ekampi pañhaṃ niṭṭhāpetuṃ na deti. **Abhimaddatī**ti kāraṇaṃ āharitvā maddati. **Anupajagghatī**ti parena pañhe pucchitepi kathitepi pāṇiṃ paharitvā mahāhasitaṃ hasati, yena parassa ‘‘apucchitabbaṃ nu kho pucchiṃ, akathetabbaṃ nu kho kathesi’’nti vimati uppajjati. **Khalitaṃ gaṇhātī**ti appamattakaṃ mukhadosamattaṃ gaṇhāti, akkhare vā pade vā byañjane vā durutte ‘‘evaṃ nāmetaṃ vattabba’’nti ujjhāyamāno vicarati. **Saupaniso**ti saupanissayo sapaccayo.

Ohitasototi ṭhapitasoto. **Abhijānāti ekaṃ dhamma**nti ekaṃ kusaladhammaṃ abhijānāti ariyamaggaṃ. **Parijānāti ekaṃ dhamma**nti ekaṃ dukkhasaccadhammaṃ tīraṇapariññāya parijānāti.

Pajahati ekaṃ dhammanti ekaṃ sabbākusaladhammaṃ pajahati vinodeti byantīkaroti. **Sacchikaroti ekaṃ dhamma**nti ekaṃ arahattaphaladhammaṃ nirodhameva vā paccakkhaṃ karoti. **Sammāvimuttiṃ phusatī**ti sammā hetunā nayena kāraṇena arahattaphalavimokkhaṃ ñāṇaphassena phusati.

Etadatthā, bhikkhave, kathāti, bhikkhave, yā esā kathāsampayogenāti kathā dassitā, sā etadatthā, ayaṃ tassā kathāya bhūmi patiṭṭhā. Idaṃ vatthu yadidaṃ anupādā cittassa vimokkhoti evaṃ sabbapadesu yojanā veditabbā. **Etadatthā mantanā**ti yā ayaṃ kacchākacchesu puggalesu kacchena saddhiṃ mantanā, sāpi etadatthāyeva. **Etadatthā upanisā**ti ohitasoto saupanisoti evaṃ vuttā upanisāpi etadatthāyeva. **Etadatthaṃ sotāvadhāna**nti tassā upanisāya sotāvadhānaṃ, tampi etadatthameva. **Anupādā**ti catūhi upādānehi aggahetvā. **Cittassa vimokkho**ti arahattaphalavimokkho. Arahattaphalatthāya hi sabbametanti suttantaṃ vinivattetvā upari gāthāhi kūṭaṃ gaṇhanto **ye viruddhā**tiādimāha.

Tattha **viruddhā**ti virodhasaṅkhātena kopena viruddhā. **Sallapantī**ti sallāpaṃ karonti. **Viniviṭṭhā**ti abhiniviṭṭhā hutvā. **Samussitā**ti mānussayena suṭṭhu ussitā. **Anariyaguṇamāsajjā**ti anariyaguṇakathaṃ guṇamāsajja kathenti. Guṇaṃ ghaṭṭetvā kathā hi anariyakathā nāma, na ariyakathā, taṃ kathentīti attho. **Aññoññavivaresino**ti aññamaññassa chiddaṃ aparādhaṃ gavesamānā. **Dubbhāsita**nti dukkathitaṃ. **Vikkhalita**nti appamattakaṃ mukhadosakhalitaṃ. **Sampamohaṃ parājaya**nti aññamaññassa appamattena mukhadosena sampamohañca parājayañca. **Abhinandantī**ti tussanti. **Nācare**ti na carati na katheti. **Dhammaṭṭhapaṭisaṃyuttā**ti yā ca dhamme ṭhitena kathitakathā, sā dhammaṭṭhā ceva hoti tena ca dhammena paṭisaṃyuttāti dhammaṭṭhapaṭisaṃyuttā. **Anunnatena manasā**ti anuddhatena cetasā. **Apaḷāso**ti yugaggāhapaḷāsavasena apaḷāso hutvā. **Asāhaso**ti rāgadosamohasāhasānaṃ vasena asāhaso hutvā.

Anusūyāyamānoti na usūyamāno. **Dubbhaṭṭhe nāpasādaye**ti dukkathitasmiṃ na apasādeyya. **Upārambhaṃ na sikkheyyā**ti kāraṇuttariyalakkhaṇaṃ upārambhaṃ na sikkheyya. **Khalitañca na gāhaye**ti appamattakaṃ mukhakhalitaṃ ‘‘ayaṃ te doso’’ti na gāhayeyya. **Nābhihare**ti nāvatthareyya. **Nābhimadde**ti ekaṃ kāraṇaṃ āharitvā na maddeyya. **Na vācaṃ payutaṃ bhaṇe**ti saccālikapaṭisaṃyuttaṃ vācaṃ na bhaṇeyya. **Aññātattha**nti jānanatthaṃ. **Pasādattha**nti pasādajananatthaṃ. **Na samusseyya mantaye**ti na mānussayena samussito bhaveyya. Na hi mānussitā hutvā paṇḍitā kathayanti, mānena pana anussitova hutvā mantaye katheyya bhāseyyāti.

8. Aññatitthiyasuttavaṇṇanā

69. Aṭṭhame **bhagavaṃmūlakā**ti bhagavā mūlaṃ etesanti bhagavaṃmūlakā. Idaṃ vuttaṃ hoti – ime, bhante, amhākaṃ dhammā pubbe kassapasammāsambuddhena uppāditā, tasmiṃ parinibbute ekaṃ buddhantaraṃ añño samaṇo vā brāhmaṇo vā ime dhamme uppādetuṃ samattho nāma nāhosi, bhagavato pana no ime dhammā uppāditā. Bhagavantañhi nissāya mayaṃ ime dhamme ājānāma paṭivijjhāmāti evaṃ bhagavaṃmūlakā no, bhante, dhammāti. **Bhagavaṃnettikā**ti bhagavā dhammānaṃ netā vinetā anunetā yathāsabhāvato pāṭiyekkaṃ pāṭiyekkaṃ nāmaṃ gahetvāva dassetāti dhammā bhagavaṃnettikā nāma honti. **Bhagavaṃpaṭisaraṇā**ti catubhūmakadhammā sabbaññutaññāṇassa āpāthaṃ āgacchamānā bhagavati paṭisaranti nāmāti bhagavaṃpaṭisaraṇā. **Paṭisarantī**ti osaranti samosaranti. Apica mahābodhimaṇḍe nisinnassa bhagavato paṭivedhavasena phasso āgacchati – ‘‘ahaṃ bhagavā kinnāmo’’ti. Tvaṃ phusanaṭṭhena phasso nāma. Vedanā, saññā, saṅkhārā, viññāṇaṃ āgacchati – ‘‘ahaṃ bhagavā kinnāma’’nti. Tvaṃ vijānanaṭṭhena viññāṇaṃ nāmāti. Evaṃ catubhūmakadhammānaṃ yathāsabhāvato pāṭiyekkaṃ pāṭiyekkaṃ nāmaṃ gaṇhanto bhagavā dhamme paṭisaratīti **bhagavaṃpaṭisaraṇā. Bhagavantaṃyeva paṭibhātū**ti bhagavatova etassa bhāsitassa attho upaṭṭhātu, tumheyeva no kathetvā dethāti attho.

Rāgo khoti rajjanavasena pavattarāgo. **Appasāvajjo**ti lokavajjavasenapi vipākavajjavasenapīti dvīhipi vajjehi appasāvajjo, appadosoti attho. Kathaṃ? Mātāpitaro hi bhātibhaginiādayo ca puttabhātikānaṃ āvāhavivāhamaṅgalaṃ nāma kārenti. Evaṃ tāveso lokavajjavasena appasāvajjo. Sadārasantosamūlikā pana apāye paṭisandhi nāma na hotīti evaṃ vipākavajjavasena appasāvajjo. **Dandhavirāgī**ti virajjamāno panesa saṇikaṃ virajjati, na sīghaṃ muccati. Telamasirāgo viya ciraṃ anubandhati, dve tīṇi bhavantarāni gantvāpi nāpagacchatīti dandhavirāgī.

Tatridaṃ vatthu – eko kira puriso bhātu jāyāya micchācāraṃ carati. Tassāpi itthiyā attano sāmikato soyeva piyataro ahosi. Sā tamāha – ‘‘imasmiṃ kāraṇe pākaṭe jāte mahatī garahā bhavissati, tava bhātikaṃ ghātehī’’ti. So ‘‘nassa, vasali, mā evaṃ puna avacā’’ti apasādesi. Sā tuṇhī hutvā katipāhaccayena puna kathesi, tassa cittaṃ dvajjhabhāvaṃ agamāsi. Tato tatiyavāraṃ kathito ‘‘kinti katvā okāsaṃ labhissāmī’’ti āha. Athassa sā upāyaṃ kathentī ‘‘tvaṃ mayā vuttameva karohi, asukaṭṭhāne mahākakudhasamīpe titthaṃ atthi, tattha tikhiṇaṃ daṇḍakavāsiṃ gahetvā tiṭṭhāhī’’ti. So tathā akāsi. Jeṭṭhabhātāpissa araññe kammaṃ katvā gharaṃ āgato. Sā tasmiṃ muducittā viya hutvā ‘‘ehi sāmi, sīse te olikhissāmī’’ti olikhantī ‘‘upakkiliṭṭhaṃ te sīsa’’nti āmalakapiṇḍaṃ datvā ‘‘gaccha asukaṭṭhāne sīsaṃ dhovitvā āgacchāhī’’ti pesesi. So tāya vuttatitthameva gantvā āmalakakakkena sīsaṃ makkhetvā udakaṃ oruyha onamitvā sīsaṃ dhovi. Atha naṃ itaro rukkhantarato nikkhamitvā khandhaṭṭhike paharitvā jīvitā voropetvā gehaṃ agamāsi.

Itaro bhariyāya sinehaṃ pariccajitumasakkonto tasmiṃyeva gehe mahādhammani hutvā nibbatti. So tassā ṭhitāyapi nisinnāyapi gantvā sarīre patati. Atha naṃ sā ‘‘soyeva ayaṃ bhavissatī’’ti ghātāpesi. So puna tassā sinehena tasmiṃyeva gehe kukkuro hutvā nibbatti. So padasā gamanakālato paṭṭhāya tassā pacchato pacchato carati. Araññaṃ gacchantiyāpi saddhiṃyeva gacchati. Taṃ disvā manussā ‘‘nikkhanto sunakhaluddako, kataraṭṭhānaṃ gamissatī’’ti uppaṇḍenti. Sā puna taṃ ghātāpesi.

Sopi puna tasmiṃyeva gehe vacchako hutvā nibbatti. Tatheva tassā pacchato pacchato carati. Tadāpi naṃ manussā disvā ‘‘nikkhanto gopālako, kattha gāviyo carissantī’’ti uppaṇḍenti. Sā tasmimpi ṭhāne taṃ ghātāpesi. So tadāpi tassā upari sinehaṃ chindituṃ asakkonto catutthe vāre tassāyeva kucchiyaṃ jātissaro hutvā nibbatti. So paṭipāṭiyā catūsu attabhāvesu tāya ghātitabhāvaṃ disvā ‘‘evarūpāya nāma paccatthikāya kucchismiṃ nibbattosmī’’ti tato paṭṭhāya tassā hatthena attānaṃ phusituṃ na deti. Sace naṃ sā phusati, kandati rodati. Atha naṃ ayyakova paṭijaggati. Taṃ aparabhāge vuddhippattaṃ ayyako āha – ‘‘tāta, kasmā tvaṃ mātu hatthena attānaṃ phusituṃ na desi. Sacepi taṃ phusati, mahāsaddena rodasi kandasī’’ti. Ayyakena puṭṭho ‘‘na esā mayhaṃ mātā, paccāmittā esā’’ti taṃ pavattiṃ sabbaṃ ārocesi. So taṃ āliṅgitvā roditvā ‘‘ehi, tāta, kiṃ amhākaṃ īdise ṭhāne nivāsakicca’’nti taṃ ādāya nikkhamitvā ekaṃ vihāraṃ gantvā pabbajitvā ubhopi tattha vasantā arahattaṃ pāpuṇiṃsu.

Mahāsāvajjoti lokavajjavasenapi vipākavajjavasenapīti dvīhipi kāraṇehi mahāsāvajjo. Kathaṃ? Dosena hi duṭṭho hutvā mātaripi aparajjhati, pitaripi bhātibhaginiādīsupi pabbajitesupi. So gatagataṭṭhānesu ‘‘ayaṃ puggalo mātāpitūsupi aparajjhati, bhātibhaginiādīsupi, pabbajitesupī’’ti mahatiṃ garahaṃ labhati. Evaṃ tāva lokavajjavasena mahāsāvajjo. Dosavasena pana katena ānantariyakammena kappaṃ niraye paccati. Evaṃ vipākavajjavasena mahāsāvajjo. **Khippavirāgī**ti khippaṃ virajjati. Dosena hi duṭṭho mātāpitūsupi cetiyepi bodhimhipi pabbajitesupi aparajjhitvā ‘‘mayhaṃ khamathā’’ti. Accayaṃ deseti. Tassa saha khamāpanena taṃ kammaṃ pākatikameva hoti.

Mohopi dvīheva kāraṇehi **mahāsāvajjo**. Mohena hi mūḷho hutvā mātāpitūsupi cetiyepi bodhimhipi pabbajitesupi aparajjhitvā gatagataṭṭhāne garahaṃ labhati. Evaṃ tāva lokavajjavasena mahāsāvajjo. Mohavasena pana katena ānantariyakammena kappaṃ niraye paccati. Evaṃ vipākavajjavasenapi mahāsāvajjo. **Dandhavirāgī**ti saṇikaṃ virajjati. Mohena mūḷhena hi katakammaṃ saṇikaṃ muccati. Yathā hi acchacammaṃ satakkhattumpi dhoviyamānaṃ na paṇḍaraṃ hoti, evameva mohena mūḷhena katakammaṃ sīghaṃ na muccati, saṇikameva muccatīti. Sesamettha uttānamevāti.

9. Akusalamūlasuttavaṇṇanā

70. Navame **akusalamūlānī**ti akusalānaṃ mūlāni, akusalāni ca tāni mūlāni cāti vā akusalamūlāni. **Yadapi, bhikkhave, lobho**ti yopi, bhikkhave, lobho. **Tadapi akusalamūla**nti sopi akusalamūlaṃ. Akusalamūlaṃ vā sandhāya idha tampīti attho vaṭṭatiyeva. Etenupāyena sabbattha nayo netabbo. **Abhisaṅkharotī**ti āyūhati sampiṇḍeti rāsiṃ karoti. **Asatā dukkhaṃ uppādayatī**ti abhūtena avijjamānena yaṃkiñci tassa abhūtaṃ dosaṃ vatvā dukkhaṃ uppādeti. **Vadhena vā**tiādi yenākārena dukkhaṃ uppādeti, taṃ dassetuṃ vuttaṃ. Tattha **jāniyā**ti dhanajāniyā. **Pabbājanāyā**ti gāmato vā raṭṭhato vā pabbājanīyakammena. **Balavamhī**ti ahamasmi balavā. **Balattho itipī**ti balena me attho itipi, bale vā ṭhitomhītipi vadati.

Akālavādīti kālasmiṃ na vadati, akālasmiṃ vadati nāma. **Abhūtavādī**ti bhūtaṃ na vadati, abhūtaṃ vadati nāma. **Anatthavādī**ti atthaṃ na vadati, anatthaṃ vadati nāma. **Adhammavādī**ti dhammaṃ na vadati, adhammaṃ vadati nāma. **Avinayavādī**ti vinayaṃ na vadati, avinayaṃ vadati nāma.

Tathā hāyanti tathā hi ayaṃ. **Na ātappaṃ karoti tassa nibbeṭhanāyā**ti tassa abhūtassa nibbeṭhanatthāya vīriyaṃ na karoti. **Itipetaṃ atacchа**nti imināpi kāraṇena etaṃ atacchaṃ. Itaraṃ tasseva vevacanaṃ.

Duggati pāṭikaṅkhāti nirayādikā duggati icchitabbā, sā assa avassabhāvinī, tatthānena nibbattitabbanti attho. **Uddhasto**ti upari dhaṃsito. **Pariyonaddho**ti samantā onaddho. **Anayaṃ āpajjatī**ti avuḍḍhiṃ āpajjati. **Byasanaṃ āpajjatī**ti vināsaṃ āpajjati. Gimhakālasmiñhi māluvāsipāṭikāya phalitāya bījāni uppatitvā vaṭarukkhādīnaṃ mūle patanti. Tattha yassa rukkhassa mūle tīsu disāsu tīṇi bījāni patitāni honti, tasmiṃ rukkhe pāvussakena meghena abhivaṭṭhe tīhi bījehi tayo aṅkurā uṭṭhahitvā taṃ rukkhaṃ allīyanti. Tato paṭṭhāya rukkhadevatāyo sakabhāvena saṇṭhātuṃ na sakkonti. Tepi aṅkurā vaḍḍhamānā latābhāvaṃ āpajjitvā taṃ rukkhaṃ abhiruhitvā sabbaviṭapasākhāpasākhā saṃsibbitvā taṃ rukkhaṃ upari pariyonandhanti. So māluvālatāhi saṃsibbito ghanehi mahantehi māluvāpattehi sañchanno deve vā vassante vāte vā vāyante tattha tattha palujjitvā khāṇumattameva avasissati. Taṃ sandhāyetaṃ vuttaṃ.

Evameva khoti ettha pana idaṃ opammasaṃsandanaṃ – sālādīsu aññatararukkho viya hi ayaṃ satto daṭṭhabbo, tisso māluvālatā viya tīṇi akusalamūlāni, yāva rukkhasākhā asampattā, tāva tāsaṃ latānaṃ ujukaṃ rukkhārohanaṃ viya lobhādīnaṃ dvāraṃ asampattakālo, sākhānusārena gamanakālo viya dvāravasena gamanakālo, pariyonaddhakālo viya lobhādīhi pariyuṭṭhitakālo, khuddakasākhānaṃ palujjanakālo viya dvārappattānaṃ kilesānaṃ vasena khuddānukhuddakā āpattiyo āpannakālo, mahāsākhānaṃ palujjanakālo viya garukāpattiṃ āpannakālo, latānusārena otiṇṇena udakena mūlesu tintesu rukkhassa bhūmiyaṃ patanakālo viya kamena cattāri pārājikāni āpajjitvā catūsu apāyesu nibbattanakālo daṭṭhabbo.

Sukkapakkho vuttavipallāsena veditabbo. **Evameva kho**ti ettha pana idaṃ opammasaṃsandanaṃ – sālādīsu aññatararukkho viya ayaṃ satto daṭṭhabbo, tisso māluvālatā viya tīṇi akusalamūlāni, tāsaṃ appavattiṃ kātuṃ āgatapuriso viya yogāvacaro, kuddālo viya paññā, kuddālapiṭakaṃ viya saddhāpiṭakaṃ, palikhananakhaṇitti viya vipassanāpaññā, khaṇittiyā mūlacchedanaṃ viya vipassanāñāṇena avijjāmūlassa chindanakālo, khaṇḍākhaṇḍikaṃ chindanakālo viya khandhavasena diṭṭhakālo, phālanakālo viya maggañāṇena kilesānaṃ samugghātitakālo, masikaraṇakālo viya dharamānakapañcakkhandhakālo, mahāvāte opuṇitvā appavattanakālo viya upādinnakakkhandhānaṃ appaṭisandhikanirodhena nirujjhitvā punabbhave paṭisandhiaggahaṇakālo daṭṭhabboti. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

10. Uposathasuttavaṇṇanā

71. Dasame **tadahuposathe**ti tasmiṃ ahu uposathe taṃ divasaṃ uposathe, pannarasikauposathadivaseti vuttaṃ hoti. **Upasaṅkamī**ti uposathaṅgāni adhiṭṭhāya gandhamālādihatthā upasaṅkami. **Handā**ti vavassaggatthe nipāto. **Divā divassā**ti divasassa divā nāma majjhanho, imasmiṃ ṭhite majjhanhike kāleti attho. **Kuto nu tvaṃ āgacchasī**ti kiṃ karontī vicarasīti pucchati. **Gopālakuposatho**ti gopālakehi saddhiṃ upavasanauposatho. **Nigaṇṭhuposatho**ti nigaṇṭhānaṃ upavasanauposatho. **Ariyuposatho**ti ariyānaṃ upavasanauposatho. **Seyyathāpi visākhe**ti yathā nāma, visākhe. **Sāyanhasamaye sāmikānaṃ gāvo niyyātetvā**ti gopālakā hi devasikavetanena vā pañcāhadasāhaaddhamāsamāsachamāsasaṃvaccharaparicchedena vā gāvo gahetvā rakkhanti. Idha pana devasikavetanena rakkhantaṃ sandhāyetaṃ vuttaṃ – **niyyātetvā**ti paṭicchāpetvā ‘‘etā vo gāvo’’ti datvā. **Iti paṭisañcikkhatī**ti attano gehaṃ gantvā bhuñjitvā mañce nipanno evaṃ paccavekkhati. **Abhijjhāsahagatenā**ti taṇhāya sampayuttena. **Evaṃ kho, visākhe, gopālakuposatho hotī**ti ariyuposathova ayaṃ, aparisuddhavitakkatāya pana gopālakauposathaṭṭhāne ṭhito. **Na mahapphalo**ti vipākaphalena na mahapphalo. **Na mahānisaṃso**ti vipākānisaṃsena na mahānisaṃso. **Na mahājutiko**ti vipākobhāsena na mahāobhāso. **Na mahāvipphāro**ti vipākavipphārassa amahantatāya na mahāvipphāro.

Samaṇajātikāti samaṇāyeva. **Paraṃ yojanasata**nti yojanasataṃ atikkamitvā tato paraṃ. **Tesu daṇḍaṃ nikkhipāhī**ti tesu yojanasatato parabhāgesu ṭhitesu sattesu daṇḍaṃ nikkhipa, nikkhittadaṇḍo hohi. **Nāhaṃ kvacani kassaci kiñcanatasmi**nti ahaṃ katthaci kassaci parassa kiñcanatasmiṃ na homi. Kiñcanaṃ vuccati palibodho, palibodho na homīti vuttaṃ hoti. **Na ca mama kvacani katthaci kiñcanatatthī**ti mamāpi kvacani anto vā bahiddhā vā katthaci ekaparikkhārepi kiñcanatā natthi, palibodho natthi, chinnapalibodhohamasmīti vuttaṃ hoti. **Bhoge**ti mañcapīṭhayāgubhattādayo. **Adinnaṃyeva paribhuñjatī**ti punadivase mañce nipajjantopi pīṭhe nisīdantopi yāguṃ pivantopi bhattaṃ bhuñjantopi te bhoge adinneyeva paribhuñjati. **Na mahapphalo**ti nipphalo. Byañjanameva hi ettha sāvasesaṃ, attho pana niravaseso. Evaṃ upavutthassa hi uposathassa appamattakampi vipākaphalaṃ iṭṭhaṃ kantaṃ manāpaṃ nāma natthi. Tasmā nipphalotveva veditabbo. Sesapadesupi eseva nayo.

Upakkiliṭṭhassa cittassāti idaṃ kasmā āha? Saṃkiliṭṭhena hi cittena upavuttho uposatho na mahapphalo hotīti dassitattā visuddhena cittena upavutthassa mahapphalatā anuññātā hoti. Tasmā yena kammaṭṭhānena cittaṃ visujjhati, taṃ cittavisodhanakammaṭṭhānaṃ dassetuṃ idamāha. Tattha **upakkamenā**ti paccattapurisakārena, upāyena vā. **Tathāgataṃ anussaratī**ti aṭṭhahi kāraṇehi tathāgataguṇe anussarati. Ettha hi **itipi so bhagavā**ti so bhagavā itipi sīlena, itipi samādhināti sabbe lokiyalokuttarā buddhaguṇā saṅgahitā. **Araha**ntiādīhi pāṭiyekkaguṇāva niddiṭṭhā. **Tathāgataṃ anussarato cittaṃ pasīdatī**ti lokiyalokuttare tathāgataguṇe anussarantassa cittuppādo pasanno hoti.

Cittassa upakkilesāti pañca nīvaraṇā. **Kakka**nti āmalakakakkaṃ. **Tajjaṃ vāyāma**nti tajjātikaṃ tadanucchavikaṃ kakkena makkhanaghaṃsanadhovanavāyāmaṃ. **Pariyodapanā hotī**ti suddhabhāvakaraṇaṃ hoti. Kiliṭṭhasmiṃ hi sīse pasādhanaṃ pasādhetvā nakkhattaṃ kīḷamāno na sobhati, parisuddhe pana tasmiṃ pasādhanaṃ pasādhetvā nakkhattaṃ kīḷamāno sobhati, evameva kiliṭṭhacittena uposathaṅgāni adhiṭṭhāya uposatho upavuttho na mahapphalo hoti, parisuddhena pana cittena uposathaṅgāni adhiṭṭhāya upavuttho uposatho mahapphalo hotīti adhippāyena evamāha. **Brahmuposathaṃ upavasatī**ti brahmā vuccati sammāsambuddho, tassa guṇānussaraṇavasena ayaṃ uposatho brahmuposatho nāma, taṃ upavasati. **Brahmunā saddhiṃ saṃvasatī**ti sammāsambuddhena saddhiṃ saṃvasati. **Brahmañcassa ārabbhā**ti sammāsambuddhaṃ ārabbha.

Dhammaṃ anussaratīti sahatantikaṃ lokuttaradhammaṃ anussarati. **Sotti**nti kuruvindakasottiṃ. Kuruvindakapāsāṇacuṇṇena hi saddhiṃ lākhaṃ yojetvā maṇike katvā vijjhitvā suttena āvuṇitvā taṃ maṇi kalāpapantiṃ ubhato gahetvā piṭṭhiṃ ghaṃsenti, taṃ sandhāya vuttaṃ – ‘‘sottiñca paṭiccā’’ti. **Cuṇṇa**nti nhānīyacuṇṇaṃ. **Tajjaṃ vāyāma**nti ubbaṭṭanaghaṃsanadhovanādikaṃ tadanurūpavāyāmaṃ. **Dhammuposatha**nti sahatantikaṃ navalokuttaradhammaṃ ārabbha upavutthattā ayaṃ uposatho ‘‘dhammuposatho’’ti vutto. Idhāpi **pariyodapanā**ti pade ṭhatvā purimanayeneva yojanā kātabbā.

Saṅghaṃ anussaratīti aṭṭhannaṃ ariyapuggalānaṃ guṇe anussarati. **Usmañca paṭiccā**ti dve tayo vāre gāhāpitaṃ usumaṃ paṭicca. Usañcātipi pāṭho, ayamevattho. **Khāra**nti chārikaṃ. **Gomaya**nti gomuttaṃ vā ajalaṇḍikā vā. **Pariyodapanā**ti idhāpi purimanayeneva yojanā kātabbā. **Saṅghuposatha**nti aṭṭhannaṃ ariyapuggalānaṃ guṇe ārabbha upavutthattā ayaṃ uposatho ''saṅghuposatho''ti vutto.

Sīlānīti gahaṭṭho gahaṭṭhasīlāni, pabbajito pabbajitasīlāni. **Akhaṇḍānī**tiādīnaṃ attho visuddhimagge (visuddhi. 1.21) vitthāritova. **Vālaṇḍupaka**nti assavālehi vā makacivālādīhi vā kataṃ aṇḍupakaṃ. **Tajjaṃ vāyāma**nti telena temetvā malassa tintabhāvaṃ ñatvā chārikaṃ pakkhipitvā vālaṇḍupakena ghaṃsanavāyāmo. Idha **pariyodapanā**ti pade ṭhatvā evaṃ yojanā kātabbā kiliṭṭhasmiñhi ādāse maṇḍitapasādhitopi attabhāvo olokiyamāno na sobhati, parisuddhe sobhati. Evameva kiliṭṭhena cittena upavuttho uposatho na mahapphalo hoti, parisuddhena pana mahapphalo hotīti. **Sīluposatha**nti attano sīlānussaraṇavasena upavuttho uposatho sīluposatho nāma. **Sīlena saddhi**nti attano pañcasīladasasīlena saddhiṃ. **Sīlañcassa ārabbhā**ti pañcasīlaṃ dasasīlañca ārabbha.

Devatā anussaratīti devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇe anussarati. **Ukka**nti uddhanaṃ. **Loṇa**nti loṇamattikā. **Geruka**nti gerukacuṇṇaṃ. **Nāḷikasaṇḍāsa**nti dhamananāḷikañceva parivattanasaṇḍāsañca. **Tajjaṃ vāyāma**nti uddhane pakkhipanadhamanaparivattanādikaṃ anurūpaṃ vāyāmaṃ. Idha **pariyodapanā**ti pade ṭhatvā evaṃ yojanā veditabbā – saṃkiliṭṭhasuvaṇṇamayena hi pasādhanabhaṇḍena pasādhitā nakkhattaṃ kīḷamānā na sobhanti, parisuddhasuvaṇṇamayena sobhanti. Evameva saṃkiliṭṭhacittassa uposatho na mahapphalo hoti, parisuddhacittassa mahapphalo. **Devatuposatha**nti devatā sakkhiṭṭhāne ṭhapetvā attano guṇe anussarantena upavutthauposatho devatuposatho nāma. Sesaṃ imesu buddhānussatiādīsu kammaṭṭhānesu yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge (visuddhi. 1.123 ādayo) vuttameva.

Pāṇātipātanti pāṇavadhaṃ. **Pahāyā**ti taṃ pāṇātipātacetanāsaṅkhātaṃ dussīlyaṃ pajahitvā. **Paṭiviratā**ti pahīnakālato paṭṭhāya tato dussīlyato oratā viratāva. **Nihitadaṇḍā nihitasatthā**ti parūpaghātatthāya daṇḍaṃ vā satthaṃ vā ādāya avattanato nikkhittadaṇḍā ceva nikkhittasatthā cāti attho. Ettha ca ṭhapetvā daṇḍaṃ sabbampi avasesaṃ upakaraṇaṃ sattānaṃ vihiṃsanabhāvato satthanti veditabbaṃ. Yaṃ pana bhikkhū kattaradaṇḍaṃ vā dantakaṭṭhavāsiṃ vā pipphalakaṃ vā gahetvā vicaranti, na taṃ parūpaghātatthāya. Tasmā nihitadaṇḍā nihitasatthātveva saṅkhaṃ gacchanti. **Lajjī**ti pāpajigucchanalakkhaṇāya lajjāya samannāgatā. **Dayāpannā**ti dayaṃ mettacittataṃ āpannā. **Sabbapāṇabhūtahitānukampī**ti sabbe pāṇabhūte hitena anukampakā, tāya eva dayāpannatāya sabbesaṃ pāṇabhūtānaṃ hitacittakāti attho. **Ahampajjā**ti ahampi ajja. **Imināpi aṅgenā**ti imināpi guṇaṅgena. **Arahataṃ anukaromī**ti yathā purato gacchantaṃ pacchato gacchanto anugacchati nāma, evaṃ ahampi arahantehi paṭhamaṃ kataṃ imaṃ guṇaṃ pacchā karonto tesaṃ arahantānaṃ anukaromi. **Uposatho ca me upavuttho bhavissatī**ti evaṃ karontena mayā arahatañca anukataṃ bhavissati, uposatho ca upavuttho bhavissati.

Adinnādānanti adinnassa parapariggahitassa ādānaṃ, theyyaṃ corikanti attho. Dinnameva ādiyantīti **dinnādāyī**. Cittenapi dinnameva paṭikaṅkhantīti **dinnapāṭikaṅkhī**. Thenetīti theno, na thenena **athenena**. Athenattāyeva **sucibhūtena. Attanā**ti attabhāvena, athenaṃ sucibhūtaṃ attabhāvaṃ katvā viharantīti vuttaṃ hoti.

Abrahmacariyanti aseṭṭhacariyaṃ. Brahmaṃ seṭṭhaṃ ācāraṃ carantīti **brahmacārī**. **Ārācārī**ti abrahmacariyato dūrācārī. **Methunā**ti rāgapariyuṭṭhānavasena sadisattā methunakāti laddhavohārehi paṭisevitabbato methunoti saṅkhaṃ gatā asaddhammā. **Gāmadhammā**ti gāmavāsīnaṃ dhammā.

Musāvādāti alikavacanā tucchavacanā. Saccaṃ vadantīti **saccavādī**. Saccena saccaṃ saṃdahanti ghaṭṭentīti **saccasandhā,** na antarantarā musā vadantīti attho. Yo hi puriso kadāci musāvādaṃ vadati, kadāci saccaṃ. Tassa musāvādena antaritattā saccaṃ saccena na ghaṭīyati. Tasmā na so saccasandho. Ime pana na tādisā, jīvitahetupi musā avatvā saccena saccaṃ saṃdahantiyevāti saccasandhā. **Thetā**ti thirā, ṭhitakathāti attho. Eko puggalo haliddirāgo viya thusarāsimhi nikhātakhāṇu viya assapiṭṭhe ṭhapitakumbhaṇḍamiva ca na ṭhitakatho hoti. Eko pāsāṇalekhā viya indakhīlo viya ca ṭhitakatho hoti, asinā sīsaṃ chindantepi dve kathā na katheti. Ayaṃ vuccati theto. **Paccayikā**ti pattiyāyitabbakā, saddhāyikāti attho. Ekacco hi puggalo na paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukena nāmā’’ti vutte ‘‘mā tassa vacanaṃ saddahathā’’ti vattabbataṃ āpajjati. Eko paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘yadi tena vuttaṃ, idameva pamāṇaṃ, idāni paṭikkhipitabbaṃ natthi, evamevaṃ ida’’nti vattabbataṃ āpajjati. Ayaṃ vuccati paccayiko. **Avisaṃvādakā lokassā**ti tāya saccavāditāya lokaṃ na visaṃvādentīti attho.

Surāmerayamajjapamādaṭṭhānanti surāmerayamajjānaṃ pānacetanāsaṅkhātaṃ pamādakāraṇaṃ. **Ekabhattikā**ti pātarāsabhattaṃ sāyamāsabhattanti dve bhattāni. Tesu pātarāsabhattaṃ antomajjhanhikena paricchinnaṃ, itaraṃ majjhanhikato uddhaṃ antoaruṇena. Tasmā antomajjhanhike dasakkhattuṃ bhuñjamānāpi ekabhattikāva honti. Taṃ sandhāya vuttaṃ – ‘‘ekabhattikā’’ti. Rattibhojanaṃ ratti, tato uparatāti **rattūparatā**. Atikkante majjhanhike yāva sūriyatthaṅgamanā bhojanaṃ vikālabhojanaṃ nāma, tato viratattā **viratā vikālabhojanā**.

Sāsanassa ananulomattā visūkaṃ paṭāṇibhūtaṃ dassananti visūkadassanaṃ, attanā naccananaccāpanādivasena naccañca gītañca vāditañca, antamaso mayūranaccanādivasenāpi pavattānaṃ naccādīnaṃ visūkabhūtaṃ dassanañcāti **naccagītavāditavisūkadassanaṃ**. Naccādīni hi attanā payojetuṃ vā parehi payojāpetuṃ vā payuttāni passituṃ vā neva bhikkhūnaṃ, na bhikkhunīnaṃ vaṭṭanti.

Mālādīsu **mālā**ti yaṃkiñci pupphaṃ. **Gandha**nti yaṃkiñci gandhajātaṃ. **Vilepana**nti chavirāgakaraṇaṃ. Tattha piḷandhanto **dhāreti** nāma, ūnaṭṭhānaṃ pūrento **maṇḍeti** nāma, gandhavasena chavirāgavasena ca sādiyanto **vibhūseti** nāma. **Ṭhānaṃ** vuccati kāraṇaṃ, tasmā yāya dussīlyacetanāya tāni mālādhāraṇādīni mahājano karoti, tato paṭiviratāti attho. **Uccāsayanaṃ** vuccati pamāṇātikkantaṃ, **mahāsayanaṃ** akappiyattharaṇaṃ, tato paṭiviratāti attho.

Kīvamahapphaloti kittakaṃ mahapphalo. Sesapadesupi eseva nayo. **Pahūtarattaratanāna**nti pahūtena rattasaṅkhātena ratanena samannāgatānaṃ, sakalajambudīpatalaṃ bheritalasadisaṃ katvā kaṭippamāṇehi sattahi ratanehi pūritānanti attho. **Issariyādhipacca**nti issarabhāvena vā issariyameva vā ādhipaccaṃ, na ettha sāhasikakammantipi issariyādhipaccaṃ. **Rajjaṃ kāreyyā**ti evarūpaṃ cakkavattirajjaṃ kāreyya. **Aṅgāna**ntiādīni tesaṃ janapadānaṃ nāmāni. **Kalaṃ nāgghati soḷasi**nti ekaṃ ahorattaṃ upavutthauposathe puññaṃ soḷasabhāge katvā tato ekaṃ bhāgañca na agghati. Ekarattuposathassa soḷasiyā kalāya yaṃ vipākaphalaṃ, taṃyeva tato bahutaraṃ hotīti attho. **Kapaṇa**nti parittakaṃ.

Abrahmacariyāti aseṭṭhacariyato. **Rattiṃ na bhuñjeyya vikālabhojana**nti uposathaṃ upavasanto rattibhojanañca divāvikālabhojanañca na bhuñjeyya. **Mañce chamāyaṃva sayetha santhate**ti muṭṭhihatthapādake kappiyamañce vā sudhādiparikammakatāya bhūmiyaṃ vā tiṇapaṇṇapalālādīni santharitvā kate santhate vā sayethāti attho. **Etaṃ hi aṭṭhaṅgikamāhuposatha**nti evaṃ pāṇātipātādīni asamācarantena upavutthaṃ uposathaṃ aṭṭhahi aṅgehi samannāgatattā aṭṭhaṅgikanti vadanti. Taṃ pana upavasantena ‘‘sve uposathiko bhavissāmī’’ti ajjeva ‘‘idañca idañca kareyyāthā’’ti āhārādividhānaṃ vicāretabbaṃ. Uposathadivase pātova bhikkhussa vā bhikkhuniyā vā dasasīlalakkhaṇaññuno upāsakassa vā upāsikāya vā santike vācaṃ bhinditvā uposathaṅgāni samādātabbāni. Pāḷiṃ ajānantena pana ‘‘buddhapaññattaṃ uposathaṃ adhiṭṭhāmī’’ti adhiṭṭhātabbaṃ. Aññaṃ alabhantena attanāpi adhiṭṭhātabbaṃ, vacībhedo pana kātabboyeva. Uposathaṃ upavasantena parūparodhapaṭisaṃyuttā kammantā na vicāretabbā, āyavayagaṇanaṃ karontena na vītināmetabbaṃ, gehe pana āhāraṃ labhitvā niccabhattikabhikkhunā viya paribhuñjitvā vihāraṃ gantvā dhammo vā sotabbo, aṭṭhatiṃsāya ārammaṇesu aññataraṃ vā manasikātabbaṃ.

Sudassanāti sundaradassanā. **Obhāsaya**nti obhāsayamānā. **Anupariyantī**ti vicaranti. **Yāvatā**ti yattakaṃ ṭhānaṃ. **Antalikkhagā**ti ākāsaṅgamā. **Pabhāsantī**ti jotanti pabhā muñcanti. **Disāvirocanā**ti sabbadisāsu virocamānā. Atha vā **pabhāsantī**ti disāhi disā obhāsanti. **Virocanā**ti virocamānā. **Veḷuriya**nti maṇīti vatvāpi iminā jātimaṇibhāvaṃ dasseti. Ekavassikaveḷuvaṇṇañhi veḷuriyaṃ jātimaṇi nāma. Taṃ sandhāyevamāha. **Bhaddaka**nti laddhakaṃ. **Siṅgīsuvaṇṇa**nti gosiṅgasadisaṃ hutvā uppannattā evaṃ nāmakaṃ suvaṇṇaṃ. **Kañcana**nti pabbateyyaṃ pabbate jātasuvaṇṇaṃ. **Jātarūpa**nti satthuvaṇṇasuvaṇṇaṃ. **Haṭaka**nti kipillikāhi nīhaṭasuvaṇṇaṃ. **Nānubhavantī**ti na pāpuṇanti. **Candappabhā**ti sāmiatthe paccattaṃ, candappabhāyāti attho. **Upavassuposatha**nti upavasitvā uposathaṃ. **Sukhudrayānī**ti sukhaphalāni sukhavedanīyāni. **Saggamupenti ṭhāna**nti saggasaṅkhātaṃ ṭhānaṃ upagacchanti, kenaci aninditā hutvā devaloke uppajjantīti attho. Sesamettha yaṃ antarantarā na vuttaṃ, taṃ vuttānusāreneva veditabbanti.

Mahāvaggo dutiyo.

(8) 3. Ānandavaggo

1. Channasuttavaṇṇanā

72. Tatiyassa paṭhame **channo**ti evaṃnāmako channaparibbājako. **Tumhepi**, **āvuso**ti, āvuso, yathā mayaṃ rāgādīnaṃ pahānaṃ paññāpema, kiṃ evaṃ tumhepi paññāpethāti pucchati. Tato thero ‘‘ayaṃ paribbājako amhe rāgādīnaṃ pahānaṃ paññāpemāti vadati, natthi panetaṃ bāhirasamaye’’ti taṃ paṭikkhipanto **mayaṃ kho, āvuso**tiādimāha. Tattha **kho**ti avadhāraṇatthe nipāto, mayameva paññāpemāti attho. Tato paribbājako cintesi ‘‘ayaṃ thero bāhirasamayaṃ luñcitvā haranto ‘mayamevā’ti āha. Kiṃ nu kho ādīnavaṃ disvā ete etesaṃ pahānaṃ paññāpentī’’ti. Atha theraṃ pucchanto **kiṃ pana tumhe**tiādimāha. Thero tassa byākaronto **ratto kho**tiādimāha. Tattha **attattha**nti diṭṭhadhammikasamparāyikaṃ lokiyalokuttaraṃ attano atthaṃ. Paratthaubhayatthesupi eseva nayo.

Andhakaraṇotiādīsu yassa rāgo uppajjati, taṃ yathābhūtadassananivāraṇena andhaṃ karotīti andhakaraṇo. Paññācakkhuṃ na karotīti **acakkhukaraṇo**. Ñāṇaṃ na karotīti **aññāṇakaraṇo**. Kammassakatapaññā jhānapaññā vipassanāpaññāti imā tisso paññā appavattikaraṇena nirodhetīti **paññānirodhiko**. Aniṭṭhaphaladāyakattā dukkhasaṅkhātassa vighātasseva pakkhe vattatīti **vighātapakkhiko**. Kilesanibbānaṃ na saṃvattetīti **anibbānasaṃvattaniko. Alañca panāvuso ānanda, appamādāyā**ti, āvuso ānanda, sace evarūpā paṭipadā atthi, alaṃ tumhākaṃ appamādāya yuttaṃ anucchavikaṃ, appamādaṃ karotha, āvusoti therassa vacanaṃ anumoditvā pakkāmi. Imasmiṃ sutte ariyamaggo lokuttaramissako kathito. Sesamettha uttānatthamevāti.

2. Ājīvakasuttavaṇṇanā

73. Dutiye **tena hi gahapatī**ti thero kira cintesi – ‘‘ayaṃ idha āgacchanto na aññātukāmo hutvā āgami, pariggaṇhanatthaṃ pana āgato. Iminā pucchitapañhaṃ imināva kathāpessāmī’’ti. Iti taṃyeva kathaṃ kathāpetukāmo **tena hī**tiādimāha. Tattha **tena hī**ti kāraṇāpadeso. Yasmā tvaṃ evaṃ pucchasi, tasmā taññevettha paṭipucchāmīti. **Kesaṃ no**ti katamesaṃ nu. **Sadhammukkaṃsanā**ti attano laddhiyā ukkhipitvā ṭhapanā. **Paradhammāpasādanā**ti paresaṃ laddhiyā ghaṭṭanā vambhanā avakkhipanā. **Āyataneva dhammadesanā**ti kāraṇasmiṃyeva dhammadesanā. **Attho ca vutto**ti mayā pucchitapañhāya attho ca pakāsito. **Attā ca anupanīto**ti amhe evarūpāti evaṃ attā ca na upanīto. Nupanītotipi pāṭho.

3. Mahānāmasakkasuttavaṇṇanā

74. Tatiye **gilānā vuṭṭhito**ti gilāno hutvā vuṭṭhito. **Gelaññā**ti gilānabhāvato. **Upasaṅkamī**ti bhuttapātarāso mālāgandhādīni ādāya mahāparivāraparivuto upasaṅkami. **Bāhāyaṃ gahetvā**ti na bāhāyaṃ gahetvā ākaḍḍhi, nisinnāsanato vuṭṭhāya tassa santikaṃ gantvā dakkhiṇabāhāyaṃ aṅguṭṭhakena saññaṃ datvā ekamantaṃ apanesīti veditabbo. Athassa ‘‘sekhampi kho, mahānāma, sīla’’ntiādinā nayena sattannaṃ sekhānaṃ sīlañca samādhiñca paññañca kathetvā upari arahattaphalavasena asekhā sīlasamādhipaññāyo kathento – ‘‘sekhasamādhito sekhaṃ vipassanāñāṇaṃ asekhañca phalañāṇaṃ pacchā, sekhavipassanāñāṇato ca asekhaphalasamādhi pacchā uppajjatī’’ti dīpesi. Yāni pana sampayuttāni samādhiñāṇāni, tesaṃ apacchā apure uppatti veditabbāti.

4. Nigaṇṭhasuttavaṇṇanā

75. Catutthe **kūṭāgārasālāya**nti dve kaṇṇikā gahetvā haṃsavaṭṭakacchannena katāya gandhakuṭiyā. **Aparisesaṃ ñāṇadassanaṃ paṭijānātī**ti appamattakampi asesetvā sabbaṃ ñāṇadassanaṃ paṭijānāti. **Satataṃ samita**nti sabbakālaṃ nirantaraṃ. **Ñāṇadassanaṃ paccupaṭṭhita**nti sabbaññutaññāṇaṃ mayhaṃ upaṭṭhitamevāti dasseti. **Purāṇānaṃ kammāna**nti āyūhitakammānaṃ. **Tapasā byantībhāva**nti dukkaratapena vigatantakaraṇaṃ. **Navānaṃ kammāna**nti idāni āyūhitabbakammānaṃ. **Akaraṇā**ti anāyūhanena. **Setughāta**nti padaghātaṃ paccayaghātaṃ katheti. **Kammakkhayā dukkhakkhayo**ti kammavaṭṭakkhayena dukkhakkhayo. **Dukkhakkhayā vedanākkhayo**ti dukkhavaṭṭakkhayena vedanākkhayo. Dukkhavaṭṭasmiñhi khīṇe vedanāvaṭṭampi khīṇameva hoti. **Vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī**ti vedanākkhayena pana sakalavaṭṭadukkhaṃ nijjiṇṇameva bhavissati. **Sandiṭṭhikāyā**ti sāmaṃ passitabbāya paccakkhāya. **Nijjarāya visuddhiyā**ti kilesajīraṇakapaṭipadāya kilese vā nijjīraṇato nijjarāya sattānaṃ visuddhiyā. **Samatikkamo hotī**ti sakalassa vaṭṭadukkhassa atikkamo hoti. **Idha, bhante, bhagavā kimāhā**ti, bhante, bhagavā imāya paṭipattiyā kimāha, kiṃ etaṃyeva kilesanijjīraṇakapaṭipadaṃ paññapeti, udāhu aññanti pucchati.

Jānatāti anāvaraṇañāṇena jānantena. **Passatā**ti samantacakkhunā passantena. **Visuddhiyā**ti visuddhisampāpanatthāya. **Samatikkamāyā**ti samatikkamanatthāya. **Atthaṅgamāyā**ti atthaṃ gamanatthāya. **Ñāyassa adhigamāyā**ti saha vipassanāya maggassa adhigamanatthāya. **Nibbānassa sacchikiriyāyā**ti apaccayanibbānassa sacchikaraṇatthāya. **Navañca kammaṃ na karotī**ti navaṃ kammaṃ nāyūhati. **Purāṇañca kamma**nti pubbe āyūhitakammaṃ. **Phussa phussa byantī karotī**ti phusitvā phusitvā vigatantaṃ karoti, vipākaphassaṃ phusitvā phusitvā taṃ kammaṃ khepetīti attho. **Sandiṭṭhikā**ti sāmaṃ passitabbā. **Akālikā**ti na kālantare kiccakārikā. **Ehipassikā**ti ‘‘ehi passā’’ti evaṃ dassetuṃ yuttā. **Opaneyyikā**ti upanaye yuttā allīyitabbayuttā. **Paccattaṃ veditabbā viññūhī**ti paṇḍitehi attano attano santāneyeva jānitabbā, bālehi pana dujjānā. Iti sīlavasena dve maggā, dve ca phalāni kathitāni. Sotāpannasakadāgāmino hi sīlesu paripūrakārinoti. **Vivicceva kāmehī**tiādikāya pana samādhisampadāya tayo maggā, tīṇi ca phalāni kathitāni. Anāgāmī ariyasāvako hi samādhimhi paripūrakārīti vutto. **Āsavānaṃ khayā**tiādīhi arahattaphalaṃ kathitaṃ. Keci pana sīlasamādhayopi arahattaphalasampayuttāva idha adhippetā. Ekekassa pana vasena paṭipattidassanatthaṃ visuṃ visuṃ tanti āropitāti.

5. Nivesakasuttavaṇṇanā

76. Pañcame **amaccā**ti suhajjā. **Ñātī**ti sassusasurapakkhikā. **Sālohitā**ti samānalohitā bhātibhaginiādayo. **Aveccappasāde**ti guṇe avecca jānitvā uppanne acalappasāde. **Aññathatta**nti bhāvaññathattaṃ. **Pathavīdhātuyā**tiādīsu vīsatiyā koṭṭhāsesu thaddhākārabhūtāya pathavīdhātuyā, dvādasasu koṭṭhāsesu yūsagatāya ābandhanabhūtāya āpodhātuyā, catūsu koṭṭhāsesu paripācanabhūtāya tejodhātuyā, chasu koṭṭhāsesu vitthambhanabhūtāya vāyodhātuyā siyā aññathattaṃ. **Na tvevā**ti imesaṃ hi catunnaṃ mahābhūtānaṃ aññamaññabhāvūpagamanena siyā aññathattaṃ, ariyasāvakassa pana na tveva siyāti dasseti. Ettha ca **aññathatta**nti pasādaññathattañca gatiaññathattañca. Tañhi tassa na hoti, bhāvaññathattaṃ pana hoti. Ariyasāvako hi manusso hutvā devopi hoti brahmāpi. Pasādo panassa bhavantarepi na vigacchati, na ca apāyagatisaṅkhātaṃ gatiaññathattaṃ pāpuṇāti. Satthāpi tadeva dassento **tatridaṃ aññathatta**ntiādimāha. Sesamettha uttānatthamevāti.

6. Paṭhamabhavasuttavaṇṇanā

77. Chaṭṭhe **kāmadhātuvepakka**nti kāmadhātuyā vipaccanakaṃ. **Kāmabhavo**ti kāmadhātuyaṃ upapattibhavo. **Kammaṃ khetta**nti kusalākusalakammaṃ viruhanaṭṭhānaṭṭhena khettaṃ. **Viññāṇaṃ bīja**nti sahajātaṃ abhisaṅkhāraviññāṇaṃ viruhanaṭṭhena bījaṃ. **Taṇhā sneho**ti paggaṇhanānubrūhanavasena taṇhā udakaṃ nāma. **Avijjānīvaraṇāna**nti avijjāya āvaritānaṃ. **Taṇhāsaṃyojanāna**nti taṇhābandhanena baddhānaṃ. **Hīnāya dhātuyā**ti kāmadhātuyā. **Viññāṇaṃ patiṭṭhita**nti abhisaṅkhāraviññāṇaṃ patiṭṭhitaṃ. **Majjhimāya dhātuyā**ti rūpadhātuyā. **Paṇītāya dhātuyā**ti arūpadhātuyā. Sesamettha uttānatthamevāti.

7. Dutiyabhavasuttavaṇṇanā

78. Sattame **cetanā**ti kammacetanā. **Patthanā**pi kammapatthanāva. Sesaṃ purimasadisamevāti.

8. Sīlabbatasuttavaṇṇanā

79. Aṭṭhame **sīlabbata**nti sīlañceva vatañca. **Jīvita**nti dukkarakārikānuyogo. **Brahmacariya**nti brahmacariyavāso. **Upaṭṭhānasāra**nti upaṭṭhānena sāraṃ, ‘‘idaṃ varaṃ idaṃ niṭṭhā’’ti evaṃ upaṭṭhitanti attho. **Saphala**nti saudrayaṃ savaḍḍhikaṃ hotīti pucchati. **Na khvettha, bhante, ekaṃsenā**ti, bhante, na kho ettha ekaṃsena byākātabbanti attho. **Upaṭṭhānasāraṃ sevato**ti idaṃ sāraṃ varaṃ niṭṭhāti evaṃ upaṭṭhitaṃ sevamānassa. **Aphala**nti iṭṭhaphalena aphalaṃ. Ettāvatā kammavādikiriyavādīnaṃ pabbajjaṃ ṭhapetvā seso sabbopi bāhirakasamayo gahito hoti. **Saphala**nti iṭṭhaphalena saphalaṃ saudrayaṃ. Ettāvatā imaṃ sāsanaṃ ādiṃ katvā sabbāpi kammavādikiriyavādīnaṃ pabbajjā gahitā. **Na ca panassa sulabharūpo samasamo paññāyā**ti evaṃ sekkhabhūmiyaṃ ṭhatvā pañhaṃ kathento assa ānandassa paññāya samasamo na sulabhoti dasseti. Imasmiṃ sutte sekkhabhūmi nāma kathitāti.

9. Gandhajātasuttavaṇṇanā

80. Navame **etadavocā**ti pacchābhattaṃ piṇḍapātapaṭikkanto dasabalassa vattaṃ dassetvā attano divāvihāraṭṭhānaṃ gantvā ‘‘imasmiṃ loke mūlagandho nāma atthi, sāragandho nāma atthi, pupphagandho nāma atthi. Ime pana tayopi gandhā anuvātaṃyeva gacchanti, na paṭivātaṃ. Atthi nu kho kiñci, yassa paṭivātampi gandho gacchatī’’ti cintetvā aṭṭhannaṃ varānaṃ gahaṇakāleyeva kaṅkhuppattisamaye upasaṅkamanavarassa gahitattā takkhaṇaṃyeva divāṭṭhānato vuṭṭhāya satthu santikaṃ gantvā vanditvā ekamantaṃ nisinno uppannāya kaṅkhāya vinodanatthaṃ etaṃ ‘‘tīṇimāni, bhante’’tiādivacanaṃ avoca. Tattha **gandhajātānī**ti gandhajātiyo. **Mūlagandho**ti mūlavatthuko gandho, gandhasampannaṃ vā mūlameva mūlagandho. Tassa hi gandho anuvātaṃ gacchati. Gandhassa pana gandho nāma natthi. **Sāragandhapupphagandhesu**pi eseva nayo. **Atthānanda, kiñci gandhajāta**nti ettha saraṇagamanādayo guṇavaṇṇabhāsanavasena disāgāmitāya gandhasadisattā gandhā, tesaṃ vatthubhūto puggalo gandhajātaṃ nāma. **Gandho gacchatī**ti vaṇṇabhāsanavasena gacchati. **Sīlavā**ti pañcasīlena vā dasasīlena vā sīlavā. **Kalyāṇadhammo**ti teneva sīladhammena kalyāṇadhammo sundaradhammo. **Vigatamalamaccherenā**tiādīnaṃ attho visuddhimagge (visuddhi. 1.160) vitthāritova. **Disāsū**ti catūsu disāsu catūsu anudisāsu. **Samaṇabrāhmaṇā**ti samitapāpabāhitapāpā samaṇabrāhmaṇā.

Na pupphagandho paṭivātametīti vassikapupphādīnaṃ gandho paṭivātaṃ na gacchati. **Na candanaṃ tagaramallikā vā**ti candanatagaramallikānampi gandho paṭivātaṃ na gacchatīti attho. Devalokepi phuṭasumanā nāma hoti, tassā pupphitadivase gandho yojanasataṃ ajjhottharati. Sopi paṭivātaṃ vidatthimattampi ratanamattampi gantuṃ na sakkotīti vadanti. **Satañca gandho paṭivātametī**ti satañca paṇḍitānaṃ buddhapaccekabuddhabuddhaputtānaṃ sīlādiguṇagandho paṭivātaṃ gacchati. **Sabbā disā sappuriso pavāyatī**ti sappuriso paṇḍito sīlādiguṇagandhena sabbā disā pavāyati, sabbā disā gandhena avattharatīti attho.

10. Cūḷanikāsuttavaṇṇanā

81. Dasamassa duvidho nikkhepo atthuppattikopi pucchāvasikopi. Kataraatthuppattiyaṃ kassa pucchāya kathitanti ce? Aruṇavatisuttantaatthuppattiyaṃ (saṃ. ni. 1.185 ādayo) ānandattherassa pucchāya kathitaṃ. Aruṇavatisuttanto kena kathitoti? Dvīhi buddhehi kathito sikhinā ca bhagavatā amhākañca satthārā. Imasmā hi kappā ekatiṃsakappamatthake aruṇavatinagare aruṇavato rañño pabhāvatiyā nāma mahesiyā kucchismiṃ nibbattitvā paripakke ñāṇe mahābhinikkhamanaṃ nikkhamitvā sikhī bhagavā bodhimaṇḍe sabbaññutaññāṇaṃ paṭivijjhitvā pavattitavaradhammacakko aruṇavatiṃ nissāya viharanto ekadivasaṃ pātova sarīrappaṭijagganaṃ katvā mahābhikkhusaṅghaparivāro ‘‘aruṇavatiṃ piṇḍāya pavisissāmī’’ti nikkhamitvā vihāradvārakoṭṭhakasamīpe ṭhito abhibhuṃ nāma aggasāvakaṃ āmantesi – ‘‘atippago kho, bhikkhu, aruṇavatiṃ piṇḍāya pavisituṃ, yena aññataro brahmaloko tenupasaṅkamissāmā’’ti. Yathāha –

> ‘‘Atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhuṃ bhikkhuṃ āmantesi – ‘āyāma, brāhmaṇa, yena aññataro brahmaloko tenupasaṅkamissāma, na tāva bhattakālo bhavissatī’ti. ‘Evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paccassosi. Atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhū ca bhikkhu yena aññataro brahmaloko tenupasaṅkamiṃsū’’ti (saṃ. ni. 1.185).

Tattha mahābrahmā sammāsambuddhaṃ disvā attamano paccuggamanaṃ katvā brahmāsanaṃ paññāpetvā adāsi, therassāpi anucchavikaṃ āsanaṃ paññāpayiṃsu. Nisīdi bhagavā paññatte āsane, theropi attano paññattāsane nisīdi. Mahābrahmāpi dasabalaṃ vanditvā ekamantaṃ nisīdi.

Atha kho, bhikkhave, sikhī bhagavā abhibhuṃ bhikkhuṃ āmantesi – ‘‘paṭibhātu taṃ, brāhmaṇa, brahmuno ca brahmaparisāya ca brahmapārisajjānañca dhammīkathāti. ‘Evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissuṇitvā brahmuno ca brahmaparisāya ca brahmapārisajjānañca dhammiṃ kathaṃ kathesi. There dhammaṃ kathente brahmagaṇā ujjhāyiṃsu – ‘‘cirassañca mayaṃ satthu brahmalokāgamanaṃ labhimha, ayañca bhikkhu ṭhapetvā satthāraṃ sayaṃ dhammakathaṃ ārabhī’’ti.

Satthā tesaṃ anattamanabhāvaṃ ñatvā abhibhuṃ bhikkhuṃ etadavoca – ‘‘ujjhāyanti kho te, brāhmaṇa, brahmā ca brahmaparisā ca brahmapārisajjā ca. Tena hi tvaṃ – brāhmaṇa, bhiyyosomattāya saṃvejehī’’ti. Thero satthu vacanaṃ sampaṭicchitvā anekavihitaṃ iddhivikubbanaṃ katvā sahassilokadhātuṃ sarena viññāpento ‘‘ārambhatha nikkamathā’’ti (saṃ. ni. 1.185) gāthādvayaṃ abhāsi. Kiṃ pana katvā thero sahassilokadhātuṃ viññāpesīti? Nīlakasiṇaṃ tāva samāpajjitvā sabbattha andhakāraṃ phari, tato ‘‘kimidaṃ andhakāra’’nti sattānaṃ ābhoge uppanne ālokaṃ dassesi. ‘‘Kiṃ āloko aya’’nti vicinantānaṃ attānaṃ dassesi, sahassacakkavāḷe devamanussā añjaliṃ paggaṇhitvā paggaṇhitvā theraṃyeva namassamānā aṭṭhaṃsu. Thero ‘‘mahājano mayhaṃ dhammaṃ desentassa saraṃ suṇātū’’ti imā gāthā abhāsi. Sabbe osaṭāya parisāya majjhe nisīditvā dhammaṃ desentassa viya saddaṃ assosuṃ. Atthopi nesaṃ pākaṭo ahosi.

Atha kho bhagavā saddhiṃ therena aruṇavatiṃ paccāgantvā piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto bhikkhusaṅghaṃ pucchi – ‘‘assuttha no tumhe, bhikkhave, abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’’ti. Te ‘‘āma, bhante’’ti paṭijānitvā sutabhāvaṃ āvikarontā tadeva gāthādvayaṃ udāhariṃsu. Satthā ‘‘sādhu sādhū’’ti sādhukāraṃ datvā desanaṃ niṭṭhapesi. Evaṃ tāva idaṃ suttaṃ ito ekatiṃsakappamatthake sikhinā bhagavatā kathitaṃ.

Amhākaṃ pana bhagavā sabbaññutaṃ patto pavattitavaradhammacakko sāvatthiṃ upanissāya jetavane viharanto jeṭṭhamūlamāsapuṇṇamadivase bhikkhū āmantetvā imaṃ aruṇavatisuttaṃ paṭṭhapesi. Ānandatthero bījaniṃ gahetvā bījayamāno ṭhitakova ādito paṭṭhāya yāva pariyosānā ekabyañjanampi ahāpetvā sakalasuttaṃ uggaṇhi. So punadivase piṇḍapātapaṭikkanto dasabalassa vattaṃ dassetvā attano divāvihāraṭṭhānaṃ gantvā saddhivihārikantevāsikesu vattaṃ dassetvā pakkantesu hiyyo kathitaṃ aruṇavatisuttaṃ āvajjento nisīdi. Athassa sabbaṃ suttaṃ vibhūtaṃ upaṭṭhāsi. So cintesi – ‘‘sikhissa bhagavato aggasāvako brahmaloke ṭhatvā cakkavāḷasahasse andhakāraṃ vidhametvā sarīrobhāsaṃ dassetvā attano saddaṃ sāvento dhammakathaṃ kathesīti hiyyo satthārā kathitaṃ, sāvakassa tāva visayo evarūpo, dasa pāramiyo pūretvā sabbaññutaṃ patto pana sammāsambuddho kittakaṃ ṭhānaṃ sarena viññāpeyyā’’ti. So evaṃ uppannāya vimatiyā vinodanatthaṃ taṅkhaṇeyeva bhagavantaṃ upasaṅkamitvā tamatthaṃ pucchi. Etamatthaṃ dassetuṃ **atha kho āyasmā ānando**ti vuttaṃ.

Tattha **sammukhā**ti sammukhībhūtena mayā etaṃ sutaṃ, na anussavena, na dūtaparamparāyāti iminā adhippāyena evamāha. **Kīvatakaṃ pahoti sarena viññāpetu**nti kittakaṃ ṭhānaṃ sarīrobhāsena vihatandhakāraṃ katvā sarena viññāpetuṃ sakkoti. **Sāvako so, ānanda, appameyyā tathāgatā**ti idaṃ bhagavā iminā adhippāyenāha – ānanda, tvaṃ kiṃ vadesi, so padesañāṇe ṭhito sāvako. Tathāgatā pana dasa pāramiyo pūretvā sabbaññutaññāṇaṃ pattā appameyyā. So tvaṃ nakhasikhāya paṃsuṃ gahetvā mahāpathavipaṃsunā saddhiṃ upamento viya kiṃ nāmetaṃ vadesi. Añño hi sāvakānaṃ visayo, añño buddhānaṃ. Añño sāvakānaṃ gocaro, añño buddhānaṃ. Aññaṃ sāvakānaṃ balaṃ, aññaṃ buddhānanti. Iti bhagavā iminā adhippāyena appameyyabhāvaṃ vatvā tuṇhī ahosi.

Thero dutiyampi pucchi. Satthā, ‘‘ānanda, tvaṃ tāḷacchiddaṃ gahetvā anantākāsena upamento viya, cātakasakuṇaṃ gahetvā diyaḍḍhayojanasatikena supaṇṇarājena upamento viya, hatthisoṇḍāya udakaṃ gahetvā mahāgaṅgāya upamento viya, caturatanike āvāṭe udakaṃ gahetvā sattahi sarehi upamento viya, nāḷikodanamattalābhiṃ manussaṃ gahetvā cakkavattiraññā upamento viya, paṃsupisācakaṃ gahetvā sakkena devaraññā upamento viya, khajjopanakappabhaṃ gahetvā sūriyappabhāya upamento viya kiṃ nāmetaṃ vadesīti dīpento dutiyampi appameyyabhāvameva vatvā tuṇhī ahosi. Tato thero cintesi – ‘‘satthā mayā pucchito na tāva kathesi, handa naṃ yāvatatiyaṃ yācitvā buddhasīhanādaṃ nadāpessāmī’’ti. So tatiyampi yāci. Taṃ dassetuṃ **tatiyampi kho**tiādi vuttaṃ. Athassa bhagavā byākaronto **sutā te ānandā**tiādimāha. Thero cintesi – ‘‘satthā me ‘sutā te, ānanda, sahassī cūḷanikā lokadhātū’ti ettakameva vatvā tuṇhī jāto, idāni buddhasīhanādaṃ nadissatī’’ti so satthāraṃ yācanto **etassa bhagavā kālo**tiādimāha.

Bhagavāpissa vitthārakathaṃ kathetuṃ **tena hānandā**tiādimāha. Tattha **yāvatā**ti yattakaṃ ṭhānaṃ. **Candimasūriyā**ti candimā ca sūriyo ca. **Pariharantī**ti vicaranti. **Disā bhantī**ti sabbadisā obhāsanti. **Virocanā**ti virocamānā. Ettāvatā ekacakkavāḷaṃ paricchinditvā dassitaṃ hoti. Idāni taṃ sahassaguṇaṃ katvā dassento **tāva sahassadhā loko**ti āha. **Tasmiṃ sahassadhā loke**ti tasmiṃ sahassacakkavāḷe. **Sahassaṃ cātumahārājikāna**nti sahassaṃ cātumahārājikānaṃ devalokānaṃ. Yasmā pana ekekasmiṃ cakkavāḷe cattāro cattāro mahārājāno, tasmā **cattāri mahārājasahassānī**ti vuttaṃ. Iminā upāyena sabbattha attho veditabbo. **Cūḷanikā**ti khuddikā. Ayaṃ sāvakānaṃ visayo. Kasmā panesā ānītāti? Majjhimikāya lokadhātuyā paricchedadassanatthaṃ.

Yāvatāti yattakā. **Tāva sahassadhā**ti tāva sahassabhāgena. **Dvisahassī majjhimikā lokadhātū**ti ayaṃ sahassacakkavāḷāni sahassabhāgena gaṇetvā dasasatasahassacakkavāḷaparimāṇā dvisahassī majjhimikā nāma lokadhātu. Ayaṃ sāvakānaṃ avisayo, buddhānameva visayo. Ettakepi hi ṭhāne tathāgatā andhakāraṃ vidhametvā sarīrobhāsaṃ dassetvā sarena viññāpetuṃ sakkontīti dīpeti. Ettakena buddhānaṃ jātikkhettaṃ nāma dassitaṃ. Bodhisattānañhi pacchimabhave devalokato cavitvā mātukucchiyaṃ paṭisandhiggahaṇadivase ca kucchito nikkhamanadivase ca mahābhinikkhamanadivase ca sambodhidhammacakkappavattanaāyusaṅkhāravossajjanaparinibbānadivasesu ca ettakaṃ ṭhānaṃ kampati.

Tisahassī mahāsahassīti sahassito paṭṭhāya tatiyāti tisahassī, sahassaṃ sahassadhā katvā gaṇitaṃ majjhimikaṃ sahassadhā katvā gaṇitattā mahantehi sahassehi gaṇitāti mahāsahassī. Ettāvatā koṭisatasahassacakkavāḷaparimāṇo loko dassito hoti. Bhagavā ākaṅkhamāno ettake ṭhāne andhakāraṃ vidhametvā sarīrobhāsaṃ dassetvā sarena viññāpeyyāti. Gaṇakaputtatissatthero pana evamāha – ‘‘na tisahassimahāsahassilokadhātuyā evaṃ parimāṇaṃ. Idañhi ācariyānaṃ sajjhāyamuḷhakaṃ vācāya parihīnaṭṭhānaṃ, dasakoṭisatasahassacakkavāḷaparimāṇaṃ pana ṭhānaṃ tisahassimahāsahassilokadhātu nāmā’’ti. Ettāvatā hi bhagavatā āṇākkhettaṃ nāma dassitaṃ. Etasmiñhi antare āṭānāṭiyaparittaisigiliparittadhajaggaparittabojjhaṅgaparittakhandhaparitta-moraparittamettaparittaratanaparittānaṃ āṇā pharati. **Yāvatā pana ākaṅkheyyā**ti yattakaṃ ṭhānaṃ iccheyya, iminā visayakkhettaṃ dasseti. Buddhānañhi visayakkhettassa pamāṇaparicchedo nāma natthi, natthikabhāve cassa imaṃ opammaṃ āharanti – koṭisatasahassacakkavāḷamhi yāva brahmalokā sāsapehi pūretvā sace koci puratthimāya disāya ekacakkavāḷe ekaṃ sāsapaṃ pakkhipanto āgaccheyya, sabbepi te sāsapā parikkhayaṃ gaccheyyuṃ, na tveva puratthimāya disāya cakkavāḷāni. Dakkhiṇādīsupi eseva nayo. Tattha buddhānaṃ avisayo nāma natthi.

Evaṃ vutte thero cintesi – ‘‘satthā evamāha – ‘ākaṅkhamāno, ānanda, tathāgato tisahassimahāsahassilokadhātuṃ sarena viññāpeyya, yāvatā pana ākaṅkheyyā’ti. Visamo kho panāyaṃ loko, anantāni cakkavāḷāni, ekasmiṃ ṭhāne sūriyo uggato hoti, ekasmiṃ ṭhāne majjhe ṭhito, ekasmiṃ ṭhāne atthaṅgato. Ekasmiṃ ṭhāne paṭhamayāmo hoti, ekasmiṃ ṭhāne majjhimayāmo, ekasmiṃ ṭhāne pacchimayāmo. Sattāpi kammappasutā, khiḍḍāpasutā, āhārappasutāti evaṃ tehi tehi kāraṇehi vikkhittā ca pamattā ca honti. Kathaṃ nu kho te satthā sarena viññāpeyyā’’ti. So evaṃ cintetvā vimaticchedanatthaṃ tathāgataṃ pucchanto **yathā kathaṃ panā**tiādimāha.

Athassa satthā byākaronto **idhānanda, tathāgato**tiādimāha. Tattha **obhāsena phareyyā**ti sarīrobhāsena phareyya. Pharamāno panesa kiṃ kareyyāti? Yasmiṃ ṭhāne sūriyo paññāyati, tattha naṃ attano ānubhāvena atthaṃ gameyya. Yattha pana na paññāyati, tattha naṃ uṭṭhāpetvā majjhe ṭhapeyya. Tato yattha sūriyo paññāyati, tattha manussā ‘‘adhunāva sūriyo paññāyittha, so idāneva atthaṅgamito, nāgāvaṭṭo nu kho ayaṃ, bhūtāvaṭṭayakkhāvaṭṭadevatāvaṭṭānaṃ aññataro’’ti vittakkaṃ uppādeyyuṃ. Yattha pana na paññāyati, tattha manussā ‘‘adhunāva sūriyo atthaṅgamito, svāyaṃ idāneva uṭṭhito, kiṃ nu kho ayaṃ nāgāvaṭṭabhūtāvaṭṭayakkhāvaṭṭadevatāvaṭṭānaṃ aññataro’’ti vitakkaṃ uppādeyyuṃ. Tato tesu manussesu ālokañca andhakārañca āvajjitvā ‘‘kiṃ paccayā nu kho ida’’nti pariyesamānesu satthā nīlakasiṇaṃ samāpajjitvā bahalandhakāraṃ patthareyya. Kasmā? Tesaṃ kammādippasutānaṃ sattānaṃ santāsajananatthaṃ. Atha nesaṃ santāsaṃ āpannabhāvaṃ ñatvā odātakasiṇasamāpattiṃ samāpajjitvā paṇḍaraṃ ghanabuddharasmiṃ vissajjento candasahassasūriyasahassauṭṭhānakālo viya ekappahāreneva sabbaṃ ekālokaṃ kareyya. Tañca kho tilabījamattena kāyappadesena obhāsaṃ muñcanto. Yo hi cakkavāḷapathaviṃ dīpakapallakaṃ katvā mahāsamudde udakaṃ telaṃ katvā sineruṃ vaṭṭiṃ katvā aññasmiṃ sinerumuddhani ṭhapetvā jāleyya, so ekacakkavāḷeyeva ālokaṃ kareyya. Tato paraṃ vidatthimpi obhāsetuṃ na sakkuṇeyya. Tathāgato pana tilaphalappamāṇena sarīrappadesena obhāsaṃ muñcitvā tisahassimahāsahassilokadhātuṃ ekobhāsaṃ kareyya tato vā pana bhiyyo. Evaṃ mahantā hi buddhaguṇāti.

Taṃ ālokaṃ sañjāneyyunti taṃ ālokaṃ disvā ‘‘yena sūriyo atthañceva gamito uṭṭhāpito ca, bahalandhakārañca vissaṭṭhaṃ, esa so puriso idāni ālokaṃ katvā ṭhito, aho acchariyapuriso’’ti añjaliṃ paggayha namassamānā nisīdeyyuṃ. **Saddamanussāveyyā**ti dhammakathāsaddamanussāveyya. Yo hi ekaṃ cakkavāḷapabbataṃ bheriṃ katvā mahāpathaviṃ bhericammaṃ katvā sineruṃ daṇḍaṃ katvā aññasmiṃ sinerumatthake ṭhapetvā ākoṭeyya, so ekacakkavāḷeyeva taṃ saddaṃ sāveyya, parato vidatthimpi atikkāmetuṃ na sakkuṇeyya. Tathāgato pana pallaṅke vā pīṭhe vā nisīditvā tisahassimahāsahassilokadhātuṃ sarena viññāpeti, tato vā pana bhiyyo, evaṃ mahānubhāvā tathāgatāti. Iti bhagavā iminā ettakena visayakkhettameva dasseti.

Imañca pana buddhasīhanādaṃ sutvā therassa abbhantare balavapīti uppannā, so pītivasena udānaṃ udānento **lābhā vata me**tiādimāha. Tattha **yassa me satthā evaṃmahiddhiko**ti yassa mayhaṃ satthā evaṃmahiddhiko, tassa mayhaṃ evaṃmahiddhikassa satthu paṭilābho lābhā ceva suladdhañcāti attho. Atha vā yvāhaṃ evarūpassa satthuno pattacīvaraṃ gahetvā vicarituṃ, pādaparikammaṃ piṭṭhiparikammaṃ kātuṃ, mukhadhovanaudakanhānodakāni dātuṃ, gandhakuṭipariveṇaṃ sammajjituṃ, uppannāya kaṅkhāya pañhaṃ pucchituṃ, madhuradhammakathañca sotuṃ labhāmi, ete sabbepi mayhaṃ lābhā ceva suladdhañcātipi sandhāya evamāha. Ettha ca bhagavato andhakārālokasaddasavanasaṅkhātānaṃ iddhīnaṃ mahantatāya mahiddhikatā, tāsaṃyeva anupharaṇena mahānubhāvatā veditabbā. **Udāyī**ti lāḷudāyitthero. So kira pubbe upaṭṭhākatthere āghātaṃ bandhitvā carati. Tasmā idāni okāsaṃ labhitvā imasmiṃ buddhasīhanādapariyosāne jalamānaṃ dīpasikhaṃ nibbāpento viya carantassa goṇassa tuṇḍe pahāraṃ dento viya bhattabharitaṃ pātiṃ avakujjanto viya therassa pasādabhaṅgaṃ karonto evamāha.

Evaṃ vutte bhagavāti evaṃ udāyittherena vutte bhagavā yathā nāma papātataṭe ṭhatvā pavedhamānaṃ purisaṃ ekamante ṭhito hitesī puriso ‘‘ito ehi ito ehī’’ti punappunaṃ vadeyya, evamevaṃ udāyittheraṃ tasmā vacanā nivārento **mā hevaṃ udāyi, mā hevaṃ udāyī**ti āha. Tattha **hī**ti nipātamattaṃ, mā evaṃ avacāti attho. **Mahārajja**nti cakkavattirajjaṃ. Nanu ca satthā ekassa sāvakassa dhammadesanāya uppannapasādassa mahānisaṃsaṃ aparicchinnaṃ akāsi, so kasmā imassa buddhasīhanādaṃ ārabbha uppannassa pasādassa ānisaṃsaṃ paricchindatīti? Ariyasāvakassa ettakaattabhāvaparimāṇattā. Dandhapaññopi hi sotāpanno sattakkhattuṃ devesu ca manussesu ca attabhāvaṃ paṭilabhati, tenassa gatiṃ paricchindanto evamāha. **Diṭṭheva dhamme**ti imasmiṃyeva attabhāve ṭhatvā. **Parinibbāyissatī**ti appaccayaparinibbānena parinibbāyissati. Iti nibbānena kūṭaṃ gaṇhanto imaṃ sīhanādasuttaṃ niṭṭhāpesīti.

Ānandavaggo tatiyo.

(9) 4. Samaṇavaggo

1. Samaṇasuttavaṇṇanā

82. Catutthassa paṭhame **samaṇiyānī**ti samaṇasantakāni. **Samaṇakaraṇīyānī**ti samaṇena kattabbakiccāni. **Adhisīlasikkhāsamādāna**ntiādīsu samādānaṃ vuccati gahaṇaṃ, adhisīlasikkhāya samādānaṃ gahaṇaṃ pūraṇaṃ adhisīlasikkhāsamādānaṃ. Sesapadadvayepi eseva nayo. Ettha ca sīlaṃ adhisīlaṃ, cittaṃ adhicittaṃ, paññā adhipaññāti ayaṃ vibhāgo veditabbo. Tattha pañcasīlaṃ sīlaṃ nāma, taṃ upādāya dasasīlaṃ adhisīlaṃ nāma, tampi upādāya catupārisuddhisīlaṃ adhisīlaṃ nāma. Apica sabbampi lokiyasīlaṃ sīlaṃ nāma, lokuttarasīlaṃ adhisīlaṃ, tadeva sikkhitabbato sikkhāti vuccati. Kāmāvacaracittaṃ pana cittaṃ nāma, taṃ upādāya rūpāvacaraṃ adhicittaṃ nāma, tampi upādāya arūpāvacaraṃ adhicittaṃ nāma. Apica sabbampi lokiyacittaṃ cittameva, lokuttaraṃ adhicittaṃ. Paññāyapi eseva nayo. **Tasmā**ti yasmā imāni tīṇi samaṇakaraṇīyāni, tasmā. **Tibbo**ti bahalo. **Chando**ti kattukamyatākusalacchando. Iti imasmiṃ suttante tisso sikkhā lokiyalokuttarā kathitāti.

2. Gadrabhasuttavaṇṇanā

83. Dutiye **piṭṭhito piṭṭhito**ti pacchato pacchato. **Ahampi dammo ahampi dammo**ti ahampi ‘‘dammo dammamāno’’ti vadamāno gāvīti. **Seyyathāpi gunna**nti yathā gāvīnaṃ. Gāvo hi kāḷāpi rattāpi setādivaṇṇāpi honti, gadrabhassa pana tādiso vaṇṇo nāma natthi. Yathā ca vaṇṇo, evaṃ saropi padampi aññādisameva. Sesaṃ uttānatthameva. Imasmimpi sutte tisso sikkhā missikāva kathitāti.

3. Khettasuttavaṇṇanā

84. Tatiye **paṭikaccevā**ti paṭhamameva. **Sukaṭṭhaṃ karotī**ti naṅgalena sukaṭṭhaṃ karoti. **Sumatikata**nti matiyā suṭṭhu samīkataṃ. **Kālenā**ti vapitabbayuttakālena. Sesaṃ uttānameva. Idhāpi tisso sikkhā missikāva kathitā.

4. Vajjiputtasuttavaṇṇanā

85. Catutthe **vajjiputtako**ti vajjirājakulassa putto. **Diyaḍḍhasikkhāpadasata**nti paṇṇāsādhikaṃ sikkhāpadasataṃ. Tasmiṃ samaye paññattāni sikkhāpadāneva sandhāyetaṃ vuttaṃ. So kira bhikkhu ajjavasampanno ujujātiko avaṅko akuṭilo, tasmā ‘‘ahaṃ ettakāni sikkhāpadāni rakkhituṃ sakkuṇeyyaṃ vā na vā’’ti cintetvā satthu ārocesi. **Sakkomaha**nti sakkomi ahaṃ. So kira ‘‘ettakesu sikkhāpadesu sikkhantassa agaru tīsu sikkhāsu sikkhitu’’nti maññamāno evamāha. Atha bhagavā yathā nāma paññāsa tiṇakalāpiyo ukkhipituṃ asakkontassa kalāpiyasataṃ bandhitvā sīse ṭhapeyya, evameva ekissāpi sikkhāya sikkhituṃ asakkontassa aparā dvepi sikkhā upari pakkhipanto **tasmātiha tvaṃ bhikkhū**tiādimāha. Sukhumālo kira uttaro nāma jānapadamanusso lohapāsādavihāre vasati. Atha naṃ daharabhikkhū āhaṃsu – ‘‘uttara, aggisālā ovassati, tiṇaṃ kappiyaṃ katvā dehī’’ti. Taṃ ādāya aṭaviṃ gantvā tena lāyitaṃ tiṇaṃyeva karaḷe bandhitvā ‘‘paññāsa karaḷe gahetuṃ sakkhissasi uttarā’’ti āhaṃsu. So ‘‘na sakkhissāmī’’ti āha. Asītiṃ pana sakkhissasīti? Na sakkhissāmi, bhanteti. Ekaṃ karaḷasataṃ sakkhissasīti? Āma, bhante, gaṇhissāmīti. Daharabhikkhū karaḷasataṃ bandhitvā tassa sīse ṭhapayiṃsu. So ukkhipitvā nitthunanto gantvā aggisālāya samīpe pātesi. Atha naṃ bhikkhū ‘‘kilantarūposi uttarā’’ti āhaṃsu. Āma, bhante, daharā bhikkhū maṃ vañcesuṃ, imaṃ ekampi karaḷasataṃ ukkhipituṃ asakkontaṃ maṃ ‘‘paṇṇāsa karaḷe ukkhipāhī’’ti vadiṃsu. Āma, uttara, vañcayiṃsu tanti. Evaṃ sampadamidaṃ veditabbaṃ. Idhāpi tisso sikkhā missikāva kathitā.

5. Sekkhasuttavaṇṇanā

86. Pañcame **ujumaggānusārino**ti ujumaggo vuccati ariyamaggo, taṃ anussarantassa paṭipannakassāti attho. **Khayasmiṃ paṭhamaṃ ñāṇa**nti paṭhamameva maggañāṇaṃ uppajjati. Maggo hi kilesānaṃ khepanato khayo nāma, taṃsampayuttaṃ ñāṇaṃ khayasmiṃ ñāṇaṃ nāma. **Tato aññā anantarā**ti tato catutthamaggañāṇato anantarā aññā uppajjati, arahattaphalaṃ uppajjatīti attho. **Aññāvimuttassā**ti arahattaphalavimuttiyā vimuttassa. **Ñāṇaṃ ve hotī**ti paccavekkhaṇañāṇaṃ hoti. Iti suttepi gāthāsupi satta sekhā kathitā. Avasāne pana khīṇāsavo dassitoti.

6. Paṭhamasikkhāsuttavaṇṇanā

87. Chaṭṭhe **attakāmā**ti attano hitakāmā. **Yatthetaṃ sabbaṃ samodhānaṃ gacchatī**ti yāsu sikkhāsu sabbametaṃ diyaḍḍhasikkhāpadasataṃ saṅgahaṃ gacchati. **Paripūrakārī hotī**ti samattakārī hoti. **Mattaso kārī**ti pamāṇena kārako, sabbena sabbaṃ kātuṃ na sakkotīti attho. **Khuddānukhuddakānī**ti cattāri pārājikāni ṭhapetvā sesasikkhāpadāni. Tatrāpi saṅghādisesaṃ khuddakaṃ, thullaccayaṃ anukhuddakaṃ nāma. Thullaccayañca khuddakaṃ, pācittiyaṃ anukhuddakaṃ nāma, pācittiyañca khuddakaṃ, pāṭidesaniyadukkaṭadubbhāsitāni anukhuddakāni nāma. Ime pana aṅguttaramahānikāyavaḷañjanakaācariyā ‘‘cattāri pārājikāni ṭhapetvā sesāni sabbānipi khuddānukhuddakānī’’ti vadanti. **Tāni āpajjatipi vuṭṭhātipī**ti ettha pana khīṇāsavo tāva lokavajjaṃ nāpajjati, paṇṇattivajjameva āpajjati. Āpajjanto ca kāyenapi vācāyapi cittenapi āpajjati. Kāyena āpajjanto kuṭikārasahaseyyādīni āpajjati, vācāya āpajjanto sañcarittapadasodhammādīni, cittena āpajjanto rūpiyapaṭiggahaṇaṃ āpajjati. Sekkhesupi eseva nayo. **Na hi mettha, bhikkhave, abhabbatā vuttā**ti, bhikkhave, na hi mayā ettha evarūpaṃ āpattiṃ āpajjane ca vuṭṭhāne ca ariyapuggalassa abhabbatā kathitā. **Ādibrahmacariyakānī**ti maggabrahmacariyassa ādibhūtāni cattāri mahāsīlasikkhāpadāni. **Brahmacariyasāruppānī**ti tāniyeva catumaggabrahmacariyassa sāruppāni anucchavikāni. **Tatthā**ti tesu sikkhāpadesu. **Dhuvasīlo**ti nibaddhasīlo. **Ṭhitasīlo**ti patiṭṭhitasīlo. **Sotāpanno**ti sotasaṅkhātena maggena phalaṃ āpanno. **Avinipātadhammo**ti catūsu apāyesu apatanasabhāvo. **Niyato**ti sotāpattimagganiyāmena niyato. **Sambodhiparāyaṇo**ti uparimaggattayasambodhiparāyaṇo.

Tanuttāti tanubhāvo. Sakadāgāmino hi rāgādayo abbhapaṭalaṃ viya macchikāpattaṃ viya ca tanukā honti, na bahalā. **Orambhāgiyāna**nti heṭṭhābhāgiyānaṃ. **Saṃyojanāna**nti bandhanānaṃ.

Parikkhayāti parikkhayena. **Opapātiko hotī**ti uppannako hoti. **Tattha parinibbāyī**ti heṭṭhā anotaritvā upariyeva parinibbānadhammo. **Anāvattidhammo**ti yonigativasena anāgamanadhammo.

Padesaṃ padesakārītiādīsu padesakārī puggalo nāma sotāpanno ca sakadāgāmī ca anāgāmī ca, so padesameva sampādeti. Paripūrakārī nāma arahā, so paripūrameva sampādeti. **Avañjhānī**ti atucchāni saphalāni saudrayānīti attho. Idhāpi tisso sikkhā missakāva kathitā.

7. Dutiyasikkhāsuttavaṇṇanā

88. Sattame **kolaṃkolo**ti kulā kulaṃ gamanako. **Kula**nti cettha bhavo adhippeto, tasmā ''dve vā tīṇi vā kulānī''ti etthapi dve vā tayo vā bhaveti attho veditabbo. Ayañhi dve vā bhave sandhāvati tayo vā, uttamakoṭiyā cha vā. Tasmā dve vā tīṇi vā cattāri vā pañca vā cha vāti evamettha vikappo daṭṭhabbo. **Ekabījī**ti ekasseva bhavassa bījaṃ etassa atthīti ekabījī. **Uddhaṃsoto**tiādīsu atthi uddhaṃsoto akaniṭṭhagāmī, atthi uddhaṃsoto na akaniṭṭhagāmī, atthi na uddhaṃsoto akaniṭṭhagāmī, atthi na uddhaṃsoto na akaniṭṭhagāmī. Tattha yo idha anāgāmiphalaṃ patvā avihādīsu nibbatto tattha yāvatāyukaṃ ṭhatvā uparūpari nibbattitvā akaniṭṭhaṃ pāpuṇāti, ayaṃ uddhaṃsoto akaniṭṭhagāmī nāma. Yo pana avihādīsu nibbatto tattheva aparinibbāyitvā akaniṭṭhampi appatvā uparimabrahmaloke parinibbāyati, ayaṃ uddhaṃsoto na akaniṭṭhagāmī nāma. Yo ito cavitvā akaniṭṭheyeva nibbattati, ayaṃ na uddhaṃsoto akaniṭṭhagāmī nāma. Yo pana avihādīsu catūsu aññatarasmiṃ nibbattitvā tattheva parinibbāyati, ayaṃ na uddhaṃsoto na akaniṭṭhagāmī nāma.

Yattha katthaci uppanno pana sasaṅkhārena sappayogena arahattaṃ patto **sasaṅkhāraparinibbāyī** nāma. Asaṅkhārena appayogena patto **asaṅkhāraparinibbāyī** nāma. Yo pana kappasahassāyukesu avihesu nibbattitvā pañcamaṃ kappasataṃ atikkamitvā arahattaṃ patto, ayaṃ **upahaccaparinibbāyī** nāma. Atappādīsupi eseva nayo. **Antarāparinibbāyī**ti yo āyuvemajjhaṃ anatikkamitvā parinibbāyati, so tividho hoti. Kappasahassāyukesu tāva avihesu nibbattitvā eko nibbattadivaseyeva arahattaṃ pāpuṇāti. No ce nibbattadivase pāpuṇāti, paṭhamassa pana kappasatassa matthake pāpuṇāti, ayaṃ paṭhamo antarāparinibbāyī. Aparo evaṃ asakkonto dvinnaṃ kappasatānaṃ matthake pāpuṇāti, ayaṃ dutiyo. Aparo evampi asakkonto catunnaṃ kappasatānaṃ matthake pāpuṇāti, ayaṃ tatiyo antarāparinibbāyī. Sesaṃ vuttanayameva.

Imasmiṃ pana ṭhāne ṭhatvā catuvīsati sotāpannā, dvādasa sakadāgāmino, aṭṭhacattālīsa anāgāmino, dvādasa ca arahanto kathetabbā. Imasmiṃ hi sāsane saddhādhuraṃ paññādhuranti dve dhurāni, dukkhapaṭipadādandhābhiññādayo catasso paṭipadā. Tattheko saddhādhurena abhinivisitvā sotāpattiphalaṃ patvā ekameva bhavaṃ nibbattitvā dukkhassantaṃ karoti, ayameko ekabījī. So paṭipadāvasena catubbidho hoti. Yathā cesa, evaṃ paññādhurena abhiniviṭṭhopīti aṭṭha ekabījino. Tathā kolaṃkolā sattakkhattuparamā cāti ime **catuvīsati sotāpannā** nāma. Tīsu pana vimokkhesu suññatavimokkhena sakadāgāmibhūmiṃ pattā catunnaṃ paṭipadānaṃ vasena cattāro sakadāgāmino, tathā animittavimokkhena pattā cattāro, appaṇihitavimokkhena pattā cattāroti ime **dvādasa sakadāgāmino**. Avihesu pana tayo antarāparinibbāyino, eko upahaccaparinibbāyī, eko uddhaṃsoto akaniṭṭhagāmīti pañca anāgāmino, te asaṅkhāraparinibbāyino pañca, sasaṅkhāraparinibbāyino pañcāti dasa honti, tathā atappādīsu. Akaniṭṭhesu pana uddhaṃsoto natthi, tasmā tattha cattāro sasaṅkhāraparinibbāyī, cattāro asaṅkhāraparinibbāyīti aṭṭha, ime **aṭṭhacattālīsa anāgāmino**. Yathā pana sakadāgāmino, tatheva **arahantopi dvādasa** veditabbā. Idhāpi tisso sikkhā missikāva kathitā.

8. Tatiyasikkhāsuttavaṇṇanā

89. Aṭṭhame **taṃ vā pana anabhisambhavaṃ appaṭivijjha**nti taṃ arahattaṃ apāpuṇanto appaṭivijjhanto. Iminā nayena sabbaṭṭhānesu attho veditabbo. Idhāpi tisso sikkhā missikāva kathitā. Navamaṃ uttānatthameva. Idhāpi tisso sikkhā missikāva kathitā.

10. Dutiyasikkhattayasuttavaṇṇanā

91. Dasame **āsavānaṃ khayā**ti ettha arahattamaggo adhipaññāsikkhā nāma. Phalaṃ pana sikkhitasikkhassa uppajjanato sikkhāti na vattabbaṃ.

Yathā pure tathā pacchāti yathā paṭhamaṃ tīsu sikkhāsu sikkhati, pacchā tatheva sikkhatīti attho. Dutiyapadepi eseva nayo. **Yathā adho tathā uddha**nti yathā heṭṭhimakāyaṃ asubhavasena passati, uparimakāyampi tatheva pharati. Dutiyapadepi eseva nayo. **Yathā divā tathā ratti**nti yathā divā tisso sikkhā sikkhati, rattimpi tatheva sikkhatīti attho. **Abhibhuyya disā sabbā**ti sabbā disā ārammaṇavasena abhibhavitvā. **Appamāṇasamādhinā**ti arahattamaggasamādhinā.

Sekkhanti sikkhamānaṃ sakaraṇīyaṃ. **Paṭipada**nti paṭipannakaṃ. **Saṃsuddhacāriya**nti saṃsuddhacaraṇaṃ parisuddhasīlaṃ. **Sambuddha**nti catusaccabuddhaṃ. **Dhīraṃ paṭipadantagu**nti khandhadhīraāyatanadhīravasena dhīraṃ dhitisampannaṃ paṭipattiyā antaṃ gataṃ. **Viññāṇassā**ti carimakaviññāṇassa. **Taṇhākkhayavimuttino**ti taṇhākkhayavimuttisaṅkhātāya arahattaphalavimuttiyā samannāgatassa. **Pajjotasseva nibbāna**nti padīpanibbānaṃ viya. **Vimokkho hoti cetaso**ti cittassa vimutti vimuccanā appavattibhāvo hoti. Taṇhākkhayavimuttino hi khīṇāsavassa carimakaviññāṇanirodhena parinibbānaṃ viya cetaso vimokkho hoti, na gataṭṭhānaṃ paññāyati, apaṇṇattikabhāvūpagamoyeva hotīti attho.

11. Saṅkavāsuttavaṇṇanā

92. Ekādasame **saṅkavā nāma kosalānaṃ nigamo**ti **saṅkavā**ti evaṃnāmako kosalaraṭṭhe nigamo. **Āvāsiko**ti bhārahāro nave āvāse samuṭṭhāpeti, purāṇe paṭijaggati. **Sikkhāpadapaṭisaṃyuttāyā**ti sikkhāsaṅkhātehi padehi paṭisaṃyuttāya, tīhi sikkhāhi samannāgatāyāti attho. **Sandassetī**ti sammukhe viya katvā dasseti. **Samādapetī**ti gaṇhāpeti. **Samuttejetī**ti samussāheti. **Sampahaṃsetī**ti paṭiladdhaguṇehi vaṇṇaṃ kathento vodāpeti. **Adhisallikhate**ti ativiya sallikhati, ativiya sallikhitaṃ katvā saṇhaṃ saṇhaṃ kathetīti attho.

Accayoti aparādho. **Maṃ accagamā**ti maṃ atikkamma adhibhavitvā pavatto. **Ahudeva akkhantī**ti ahosiyeva anadhivāsanā. **Ahu appaccayo**ti ahosi atuṭṭhākāro. **Paṭigganhātū**ti khamatu. **Āyatiṃ saṃvarāyā**ti anāgate saṃvaratthāya, puna evarūpassa aparādhassa dosassa khalitassa vā akaraṇatthāyāti attho. **Tagghā**ti ekaṃsena. **Yathādhammaṃ paṭikarosī**ti yathā dhammo ṭhito, tathā karosi, khamāpesīti vuttaṃ hoti. **Taṃ te mayaṃ paṭigganhāmā**ti taṃ tava aparādhaṃ mayaṃ khamāma. **Vuddhihesā, kassapa, ariyassa vinaye**ti esā kassapa buddhassa bhagavato sāsane vuddhi nāma. Katamā? Yāyaṃ accayaṃ accayato disvā yathādhammaṃ paṭikaritvā āyatiṃ saṃvarāpajjanā. Desanaṃ pana puggalādhiṭṭhānaṃ karonto ‘‘yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī’’ti āha. **Na sikkhākāmo**ti tisso sikkhā na kāmeti na pattheti na piheti. **Sikkhāsamādānassā**ti sikkhāparipūraṇassa. **Na vaṇṇavādī**ti guṇaṃ na katheti. **Kālenā**ti yuttappayuttakālena. Sesamettha uttānatthamevāti.

Samaṇavaggo catuttho.

(10) 5. Loṇakapallavaggo

1. Accāyikasuttavaṇṇanā

93. Pañcamassa paṭhame **accāyikānī**ti atipātikāni. **Karaṇīyānī**ti avassakiccāni. Yañhi na avassaṃ kātabbaṃ, taṃ kiccanti vuccati. Avassaṃ kātabbaṃ karaṇīyaṃ nāma. **Sīghaṃ sīgha**nti vegena vegena. **Tassa kho ta**nti ettha **ta**nti nipātamattaṃ. **Natthi sā iddhi vā ānubhāvo vā**ti sā vā iddhi so vā ānubhāvo natthi. **Uttarasve**ti tatiyadivase. **Utupariṇāminī**ti laddhautupariṇāmāni hutvā. **Jāyantipī**ti tatiyadivase nikkhantasetaṅkurāni honti, sattāhe patte nīlaṅkurāni honti. **Gabbhīnipi hontī**ti diyaḍḍhamāsaṃ patvā gahitagabbhāni honti. **Paccantipī**ti tayo māse patvā paccanti. Idāni yasmā buddhānaṃ gahapatikena vā sassehi vā attho natthi, sāsane pana tappaṭirūpakaṃ puggalaṃ vā atthaṃ vā dassetuṃ taṃ taṃ opammaṃ āharanti. Tasmā yamatthaṃ dassetukāmena etaṃ ābhataṃ, taṃ dassento **evameva kho**tiādimāha. Taṃ atthato uttānameva. Sikkhā pana idhāpi missikā eva kathitā.

2. Pavivekasuttavaṇṇanā

94. Dutiye **cīvarapaviveka**nti cīvaraṃ nissāya uppajjanakakilesehi vivittabhāvaṃ. Sesadvayepi eseva nayo. **Sāṇānī**ti sāṇavākacelāni. **Masāṇānī**ti missakacelāni. **Chavadussānī**ti matasarīrato chaḍḍitavatthāni, erakatiṇādīni vā ganthetvā katanivāsanāni. **Paṃsukūlānī**ti pathaviyaṃ chaḍḍitanantakāni. **Tirīṭānī**ti rukkhatacavatthāni. **Ajinānī**ti ajinamigacammāni. **Ajinakkhipa**nti tadeva majjhe phālitaṃ, sahakhurakantipi vadanti. **Kusacīra**nti kusatiṇāni ganthetvā katacīraṃ. **Vākacīraphalakacīresu**pi eseva nayo. **Kesakambala**nti manussakesehi katakambalaṃ. **Vālakambala**nti assavālādīhi katakambalaṃ. **Ulūkapakkhika**nti ulūkapattāni ganthetvā katanivāsanaṃ.

Sākabhakkhāti allasākabhakkhā. **Sāmākabhakkhā**ti sāmākataṇḍulabhakkhā. **Nīvārā**dīsu **nīvārā** nāma araññe sayaṃ jātavīhijāti. **Daddula**nti cammakārehi cammaṃ likhitvā chaḍḍitakasaṭaṃ. **Haṭaṃ** vuccati silesopi sevālopi kaṇikārādirukkhaniyyāsopi. **Kaṇa**nti kuṇḍakaṃ. **Ācāmo**ti bhattaukkhalikāya laggo jhāmaodano. Taṃ chaḍḍitaṭṭhāne gahetvā khādanti, odanakañjiyantipi vadanti. **Piññākā**dayo pākaṭāva. **Pavattaphalabhojī**ti patitaphalabhojī. **Bhusāgāra**nti khalasālaṃ.

Sīlavāti catupārisuddhisīlena samannāgato. **Dussīlyañcassa pahīnaṃ hotī**ti pañca dussīlyāni pahīnāni honti. **Sammādiṭṭhiko**ti yāthāvadiṭṭhiko. **Micchādiṭṭhī**ti ayāthāvadiṭṭhi. **Āsavā**ti cattāro āsavā. **Aggappatto**ti sīlaggappatto. **Sārappatto**ti sīlasāraṃ patto. **Suddho**ti parisuddho. **Sāre patiṭṭhito**ti sīlasamādhipaññāsāre patiṭṭhito.

Seyyathāpīti yathā nāma. **Sampanna**nti paripuṇṇaṃ paripakkasālibharitaṃ. **Saṅgharāpeyyā**ti saṅkaḍḍhāpeyya. **Ubbahāpeyyā**ti khalaṭṭhānaṃ āharāpeyya. **Bhusika**nti bhusaṃ. **Koṭṭāpeyyā**ti udukkhale pakkhipāpetvā musalehi paharāpeyya. **Aggappattānī**ti taṇḍulaggaṃ pattāni. **Sārappattā**dīsupi eseva nayo. Sesaṃ uttānameva. Yaṃ panettha ‘‘dussīlyañcassa pahīnaṃ micchādiṭṭhi cassa pahīnā’’ti vuttaṃ, taṃ sotāpattimaggena pahīnabhāvaṃ sandhāya vuttanti veditabbaṃ.

3. Saradasuttavaṇṇanā

95. Tatiye **viddhe**ti valāhakavigamena dūrībhūte. **Deve**ti ākāse. **Abhivihaccā**ti abhivihanitvā. **Yato**ti yasmiṃ kāle. **Viraja**nti rāgarajādirahitaṃ. Tesaṃyeva malānaṃ vigatattā **vītamalaṃ. Dhammacakkhu**nti catusaccadhammapariggāhakaṃ sotāpattimaggacakkhuṃ. **Natthi taṃ saṃyojana**nti duvidhamevassa saṃyojanaṃ natthi, itarampi pana puna imaṃ lokaṃ ānetuṃ asamatthatāya natthīti vuttaṃ. Imasmiṃ sutte jhānānāgāmī nāma kathitoti.

4. Parisāsuttavaṇṇanā

96. Catutthe **na bāhulikā hontī**ti paccayabāhullikā na honti. **Na sāthalikā**ti tisso sikkhā sithilaṃ katvā na gaṇhanti. **Okkamane nikkhittadhurā**ti okkamanaṃ vuccati avagamanaṭṭhena pañca nīvaraṇāni, tesu nikkhittadhurā. **Paviveke pubbaṅgamā**ti kāyacittaupadhivivekasaṅkhāte tividhepi viveke pubbaṅgamā. **Vīriyaṃ ārabhantī**ti duvidhampi vīriyaṃ paggaṇhanti. **Appattassā**ti jhānavipassanāmaggaphalasaṅkhātassa appattavisesassa. Sesapadadvayepi eseva nayo. **Pacchimā janatā**ti saddhivihārikaantevāsikādayo. **Diṭṭhānugatiṃ āpajjatī**ti ācariyupajjhāyehi kataṃ anukaroti.

Yaṃ tāya janatāya ācariyupajjhāyesu diṭṭhaṃ, tassa anugatiṃ āpajjati nāma. **Ayaṃ vuccati, bhikkhave, aggavatī parisā**ti, bhikkhave, ayaṃ parisā aggapuggalavatī nāma vuccati.

Bhaṇḍanajātāti jātabhaṇḍanā. **Kalahajātā**ti jātakalahā. Bhaṇḍananti cettha kalahassa pubbabhāgo, hatthaparāmāsādivasena vītikkamo kalaho nāma. **Vivādāpannā**ti viruddhavādaṃ āpannā. **Mukhasattīhī**ti guṇavijjhanaṭṭhena pharusā vācā ‘‘mukhasattiyo’’ti vuccanti, tāhi mukhasattīhi. **Vitudantā viharantī**ti vijjhantā vicaranti.

Samaggāti sahitā. **Sammodamānā**ti samappavattamodā. **Khīrodakībhūtā**ti khīrodakaṃ viya bhūtā. **Piyacakkhūhī**ti upasantehi mettacakkhūhi. **Pīti jāyatī**ti pañcavaṇṇā pīti uppajjati. **Kāyo passambhatī**ti nāmakāyopi rūpakāyopi vigatadaratho hoti. **Passaddhakāyo**ti asāraddhakāyo. **Sukhaṃ vediyatī**ti kāyikacetasikasukhaṃ vediyati. **Samādhiyatī**ti ārammaṇe sammā ṭhapīyati.

Thullaphusitaketi mahāphusitake. **Pabbatakandarapadarasākhā**ti ettha **kandaro** nāma ‘‘ka’’nti laddhanāmena udakena dārito udakabhinno pabbatappadeso, yo ‘‘nitambho’’tipi ‘‘nadikuñjo’’tipi vuccati. **Padaraṃ** nāma aṭṭha māse deve avassante phalito bhūmippadeso. **Sākhā**ti kusobbhagāminiyo khuddakamātikāyo. **Kusobbhā**ti khuddakaāvāṭā. **Mahāsobbhā**ti mahāāvāṭā. **Kunnadiyo**ti khuddakanadiyo. **Mahānadiyo**ti gaṅgāyamunādikā mahāsaritā.

5-7. Paṭhamaājānīyasuttādivaṇṇanā

97-99. Pañcame **aṅgehī**ti guṇaṅgehi. **Rājāraho**ti rañño araho anucchaviko. **Rājabhoggo**ti rañño upabhogabhūto. **Rañño aṅga**nti rañño hatthapādādiaṅgasamatāya aṅganteva saṅkhaṃ gacchati. **Vaṇṇasampanno**ti sarīravaṇṇena sampanno. **Balasampanno**ti kāyabalena sampanno. **Āhuneyyo**ti āhutisaṅkhātaṃ piṇḍapātaṃ paṭiggahetuṃ yutto. **Pāhuneyyo**ti pāhunakabhattassa anucchaviko. **Dakkhiṇeyyo**ti dasavidhadānavatthupariccāgavasena saddhādānasaṅkhātāya dakkhiṇāya anucchaviko. **Añjalikaraṇīyo**ti añjalipaggahaṇassa anucchaviko. **Anuttaraṃ puññakkhettaṃ lokassā**ti sabbalokassa asadisaṃ puññaviruhanaṭṭhānaṃ.

Vaṇṇasampannoti guṇavaṇṇena sampanno. **Balasampanno**ti vīriyabalena sampanno. **Javasampanno**ti ñāṇajavena sampanno. **Thāmavā**ti ñāṇathāmena samannāgato. **Daḷhaparakkamo**ti thiraparakkamo. **Anikkhittadhuro**ti aṭṭhapitadhuro paggahitadhuro, aggaphalaṃ arahattaṃ appatvā vīriyadhuraṃ na nikkhipissāmīti evaṃ paṭipanno. Imasmiṃ sutte catusaccavasena sotāpattimaggo, sotāpattimaggena ca ñāṇajavasampannatā kathitāti. Chaṭṭhe tīṇi ca maggāni tīṇi ca phalāni, tīhi maggaphalehi ca ñāṇajavasampannatā kathitā. Sattame arahattaphalaṃ, arahattaphaleneva ca maggakiccaṃ kathitaṃ. Phalaṃ pana javitajavena uppajjanato javoti ca vattuṃ vaṭṭati.

8. Potthakasuttavaṇṇanā

100. Aṭṭhame **navo**ti karaṇaṃ upādāya vuccati. **Potthako**ti vākamayavatthaṃ. **Majjhimo**ti paribhogamajjhimo. **Jiṇṇo**ti paribhogajiṇṇo. **Ukkhaliparimajjana**nti ukkhaliparipuñchanaṃ **dussīlo**ti nissīlo. **Dubbaṇṇatāyā**ti guṇavaṇṇābhāvena dubbaṇṇatāya. **Diṭṭhānugatiṃ āpajjantī**ti tena kataṃ anukaronti. **Na mahapphalaṃ hotī**ti vipākaphalena mahapphalaṃ na hoti. **Na mahānisaṃsa**nti vipākānisaṃseneva na mahānisaṃsaṃ. **Appagghatāyā**ti vipākagghena appagghatāya. **Kāsikaṃ vattha**nti tīhi kappāsaaṃsūhi suttaṃ kantitvā katavatthaṃ, tañca kho kāsiraṭṭheyeva uṭṭhitaṃ. Sesaṃ uttānameva. Sīlaṃ panettha missakaṃ kathitanti.

9. Loṇakapallasuttavaṇṇanā

101. Navame **yathā yathāya**nti yathā yathā ayaṃ. **Tathā tathā ta**nti tathā tathā taṃ kammaṃ.

Idaṃ vuttaṃ hoti – yo evaṃ vadeyya – ‘‘yathā yathā kammaṃ karoti, tathā tathāssa vipākaṃ paṭisaṃvediyateva. Na hi sakkā katassa kammassa vipākaṃ paṭisedhetuṃ. Tasmā yattakaṃ kammaṃ karoti, tattakassa vipākaṃ paṭisaṃvediyatevā’’ti. **Evaṃ santa**nti evaṃ sante. **Brahmacariyavāso na hotī**ti yaṃ maggabhāvanato pubbe upapajjavedanīyaṃ kammaṃ kataṃ, tassa avassaṃ paṭisaṃvedanīyattā brahmacariyaṃ vutthampi avutthameva hoti. **Okāso na paññāyati sammā dukkhassa antakiriyāyā**ti yasmā ca evaṃ sante tena kammāyūhanañceva vipākānubhavanā ca hoti, tasmā hetunā nayena vaṭṭadukkhassa antakiriyāya okāso na paññāyati nāma.

Yathā yathā vedanīyanti yena yenākārena veditabbaṃ. **Tathā tathāssa vipākaṃ paṭisaṃvediyatī**ti tena tenākārena assa vipākaṃ paccanubhoti. Idaṃ vuttaṃ hoti – yadetaṃ sattasu javanesu paṭhamajavanakammaṃ sati paccaye vipākavāraṃ labhantameva diṭṭhadhammavedanīyaṃ hoti, asati ahosikammaṃ nāma. Yañca sattamajavanakammaṃ sati paccaye upapajjavedanīyaṃ hoti, asati ahosikammaṃ nāma. Yañca majjhe pañcajavanakammaṃ yāva saṃsārappavatti, tāva aparapariyāyavedanīyaṃ nāma hoti. Etesu ākāresu yena yenākārena veditabbaṃ kammaṃ ayaṃ puriso karoti, tena tenevassa vipākaṃ paṭisaṃvediyati nāma. Aṭṭhakathāyañhi laddhavipākavārameva kammaṃ yathāvedanīyaṃ kammaṃ nāmāti vuttaṃ. **Evaṃ santaṃ, bhikkhave, brahmacariyavāso hotī**ti kammakkhayakarassa brahmacariyassa khepetabbakammasambhavato vāso nāma hoti, vutthaṃ suvutthameva hotīti attho. **Okāso paññāyati sammā dukkhassa antakiriyāyā**ti yasmā evaṃ sante tena tena maggena abhisaṅkhāraviññāṇassa nirodhena tesu tesu bhavesu āyatiṃ vaṭṭadukkhaṃ na uppajjati, tasmā okāso paññāyati sammā dukkhassa antakiriyāya.

Idāni taṃ yathāvedanīyakammasabhāvaṃ dassento **idha, bhikkhave, ekaccassā**tiādimāha. Tattha **appamattaka**nti parittaṃ thokaṃ mandaṃ lāmakaṃ. **Tādisaṃyevā**ti taṃsarikkhakameva. **Diṭṭhadhammavedanīya**nti tasmiṃ kammeyeva diṭṭhadhamme vipaccitabbaṃ vipākavāraṃ labhantaṃ diṭṭhadhammavedanīyaṃ hoti. **Nāṇupi khāyatī**ti dutiye attabhāve aṇupi na khāyati, aṇumattampi dutiye attabhāve vipākaṃ na detīti attho. **Bahudevā**ti bahukaṃ pana vipākaṃ kimeva dassatīti adhippāyo. **Abhāvitakāyo**tiādīhi kāyabhāvanārahito vaṭṭagāmī puthujjano dassito. **Paritto**ti parittaguṇo. **Appātumo**ti ātumā vuccati attabhāvo, tasmiṃ mahantepi guṇaparittatāya appātumoyeva. **Appadukkhavihārī**ti appakenapi pāpena dukkhavihārī. **Bhāvitakāyo**tiādīhi khīṇāsavo dassito. So hi kāyānupassanāsaṅkhātāya kāyabhāvanāya bhāvitakāyo nāma. Kāyassa vā vaḍḍhitattā bhāvitakāyo. **Bhāvitasīlo**ti vaḍḍhitasīlo. Sesapadadvayepi eseva nayo. Pañcadvārabhāvanāya vā bhāvitakāyo. Etena indriyasaṃvarasīlaṃ vuttaṃ, bhāvitasīloti iminā sesāni tīṇi sīlāni. **Aparitto**ti na parittaguṇo. **Mahatto**ti attabhāve parittepi guṇamahantatāya mahatto. **Appamāṇavihārī**ti khīṇāsavassetaṃ nāmameva. So hi pamāṇakarānaṃ rāgādīnaṃ abhāvena appamāṇavihārī nāma.

Paritteti khuddake. **Udakamallake**ti udakasarāve. **Orabbhiko**ti urabbhasāmiko. **Urabbhaghātako**ti sūnakāro. **Jāpetuṃ vā**ti dhanajāniyā jāpetuṃ. Jhāpetuntipi pāṭho, ayamevattho. **Yathāpaccayaṃ vā kātu**nti yathā icchati, tathā kātuṃ. **Urabbhadhana**nti eḷakaagghanakamūlaṃ. So panassa sace icchati, deti. No ce icchati, gīvāyaṃ gahetvā nikkaḍḍhāpeti. Sesaṃ vuttanayeneva veditabbaṃ. Imasmiṃ pana sutte vaṭṭavivaṭṭaṃ kathitanti.

10. Paṃsudhovakasuttavaṇṇanā

102. Dasame **dhovatī**ti vikkhāleti. **Sandhovatī**ti suṭṭhu dhovati, punappunaṃ dhovati. **Niddhovatī**ti niggaṇhitvā dhovati. **Aniddhantakasāva**nti anīhatadosaṃ anapanītakasāvaṃ. **Pabhaṅgū**ti pabhijjanasabhāvaṃ, adhikaraṇīyaṃ ṭhapetvā muṭṭhikāya pahaṭamattaṃ bhijjati. **Paṭṭikāyā**ti suvaṇṇapaṭṭakāya. **Gīveyyake**ti gīvālaṅkāre.

Adhicittanti samathavipassanācittaṃ. **Anuyuttassā**ti bhāventassa. **Sacetaso**ti cittasampanno. **Dabbajātiko**ti paṇḍitajātiko. **Kāmavitakkā**dīsu kāme ārabbha uppanno vitakko kāmavitakko. Byāpādavihiṃsasampayuttā vitakkā byāpādavihiṃsavitakkā nāma. Ñātivitakkādīsu ‘‘amhākaṃ ñātakā bahū puññavantā''tiādinā nayena ñātake ārabbha uppanno vitakko **ñātivitakko**. ''Asuko janapado khemo subhikkho''tiādinā nayena janapadamārabbha uppanno vitakko **janapadavitakko**. ''Aho vata maṃ pare na avajāneyyu''nti evaṃ uppanno vitakko **anavaññattipaṭisaṃyutto vitakko** nāma. **Dhammavitakkāvasissantī**ti dhammavitakkā nāma dasavipassanupakkilesavitakkā. **So hoti samādhi na ceva santo**ti so avasiṭṭhadhammavitakko vipassanāsamādhi avūpasantakilesattā santo na hoti. **Na paṇīto**ti na atappako. **Nappaṭippassaddhiladdho**ti na kilesapaṭippassaddhiyā laddho. **Na ekodibhāvādhigato**ti na ekaggabhāvappatto. **Sasaṅkhāraniggayhavāritagato**ti sasaṅkhārena sappayogena kilese niggaṇhitvā vāretvā vārito, na kilesānaṃ chinnante uppanno, kilese pana vāretvā uppanno.

Hoti so, bhikkhave, samayoti ettha samayo nāma utusappāyaṃ āhārasappāyaṃ senāsanasappāyaṃ puggalasappāyaṃ dhammassavanasappāyanti imesaṃ pañcannaṃ sappāyānaṃ paṭilābhakālo. **Yaṃ taṃ citta**nti yasmiṃ samaye taṃ vipassanācittaṃ. **Ajjhattaṃyeva santiṭṭhatī**ti attaniyeva tiṭṭhati. Niyakajjhattañhi idha ajjhattaṃ nāma. Gocarajjhattampi vaṭṭati. Puthuttārammaṇaṃ pahāya ekasmiṃ nibbānagocareyeva tiṭṭhatīti vuttaṃ hoti. **Sannisīdatī**ti suṭṭhu nisīdati. **Ekodi hotī**ti ekaggaṃ hoti. **Samādhiyatī**ti sammā ādhiyati. **Santo**tiādīsu paccanīkakilesavūpasamena **santo**. Atappakaṭṭhena **paṇīto**. Kilesapaṭippassaddhiyā laddhattā **paṭippassaddhaladdho**. Ekaggabhāvaṃ gatattā **ekodibhāvādhigato**. Kilesānaṃ chinnante uppannattā na sappayogena kilese niggaṇhitvā vāretvā vāritoti **na sasaṅkhāraniggayhavāritagato**. Ettāvatā ayaṃ bhikkhu vivaṭṭetvā arahattaṃ patto nāma hoti.

Idāni khīṇāsavassa sato abhiññāpaṭipadaṃ dassento **yassa yassa cā**tiādimāha. Tattha **abhiññā sacchikaraṇīyassā**ti abhijānitvā paccakkhaṃ kātabbassa. **Sati satiāyatane**ti pubbahetusaṅkhāte ceva idāni ca paṭiladdhabbe abhiññāpādakajjhānādibhede ca sati satikāraṇe. Vitthārato pana ayaṃ abhiññākathā visuddhimagge (visuddhi. 2.365 ādayo) vuttanayeneva veditabbā. **Āsavānaṃ khayā**tiādi cettha phalasamāpattivasena vuttanti veditabbaṃ.

11. Nimittasuttavaṇṇanā

103. Ekādasamepi **adhicittaṃ** samathavipassanācittameva. **Tīṇi nimittānī**ti tīṇi kāraṇāni. **Kālena kāla**nti kāle kāle, yuttakāleti attho. **Kālena kālaṃ samādhinimittaṃ manasikātabba**ntiādīsu taṃ taṃ kālaṃ sallakkhetvā ekaggatāya yuttakāle ekaggatā manasikātabbā. Ekaggatā hi idha samādhinimittanti vuttā. Tatra vacanattho – samādhiyeva nimittaṃ samādhinimittaṃ. Sesapadadvayepi eseva nayo. **Paggaho**ti pana vīriyassa nāmaṃ, **upekkhā**ti majjhattabhāvassa. Tasmā vīriyassa yuttakāle vīriyaṃ manasikātabbaṃ, majjhattabhāvassa yuttakāle majjhattabhāve ṭhātabbanti. **Ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyyā**ti kāraṇaṃ vijjati yena taṃ cittaṃ kosajjabhāve tiṭṭheyya. Itaresupi eseva nayo. **Upekkhānimittaṃyeva manasi kareyyā**ti ettha ca ñāṇajavaṃ upekkheyyāti ayamattho. **Āsavānaṃ khayāyā**ti arahattaphalatthāya.

Ukkaṃ bandheyyāti aṅgārakapallaṃ sajjeyya. **Ālimpeyyā**ti tattha aṅgāre pakkhipitvā aggiṃ datvā nāḷikāya dhamanto aggiṃ gāhāpeyya. **Ukkāmukhe pakkhipeyyā**ti aṅgāre viyūhitvā aṅgāramatthake vā ṭhapeyya, mūsāya vā pakkhipeyya. **Ajjhupekkhatī**ti pakkāpakkabhāvaṃ upadhāreti.

Sammā samādhiyati āsavānaṃ khayāyāti arahattaphalatthāya sammā ṭhapīyati. Ettāvatā hi vipassanaṃ vaḍḍhetvā arahattappatto bhikkhu dassito. Idāni tassa khīṇāsavassa abhiññāya paṭipadaṃ dassento **yassa yassa cā**tiādimāha. Taṃ heṭṭhā vuttanayeneva veditabbaṃ.

Loṇakapallavaggo pañcamo.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Sambodhavaggo

1. Pubbevasambodhasuttavaṇṇanā

104. Tatiyassa paṭhame **pubbeva sambodhā**ti sambodhito pubbeva, ariyamaggappattito aparabhāgeyevāti vuttaṃ hoti. **Anabhisambuddhassā**ti appaṭividdhacatusaccassa. **Bodhisattasseva sato**ti bujjhanakasattasseva sato, sammāsambodhiṃ adhigantuṃ ārabhantasseva sato, sambodhiyā vā sattasseva laggasseva sato. Dīpaṅkarassa hi bhagavato pādamūle aṭṭhadhammasamodhānena abhinīhārasamiddhito pabhuti tathāgato sammāsambodhiṃ satto laggo ‘‘pattabbā mayā esā’’ti tadadhigamāya parakkamaṃ amuñcantoyeva āgato, tasmā bodhisattoti vuccati. **Ko nu kho**ti katamo nu kho. **Loko**ti saṅkhāraloko. **Assādo**ti madhurākāro. **Ādīnavo**ti anabhinanditabbākāro. **Tassa mayha**nti tassa evaṃ bodhisattasseva sato mayhaṃ. **Chandarāgavinayo chandarāgappahāna**nti nibbānaṃ āgamma ārabbha paṭicca chandarāgo vinayaṃ gacchati pahīyati, tasmā nibbānaṃ ‘‘chandarāgavinayo chandarāgappahāna’’nti vuccati. **Idaṃ lokanissaraṇa**nti idaṃ nibbānaṃ lokato nissaṭattā lokanissaraṇanti vuccati. **Yāvakīva**nti yattakaṃ pamāṇaṃ kālaṃ. **Abbhaññāsi**nti abhivisiṭṭhena ariyamaggañāṇena aññāsiṃ. **Ñāṇañca pana me dassana**nti dvīhipi padehi paccavekkhaṇañāṇaṃ vuttaṃ. Sesamettha uttānamevāti.

2. Paṭhamaassādasuttavaṇṇanā

105. Dutiye **assādapariyesanaṃ acari**nti assādapariyesanatthāya acariṃ. Kuto paṭṭhāyāti? Sumedhakālato paṭṭhāya. **Paññāyā**ti sahavipassanāya maggapaññāya. **Sudiṭṭho**ti suppaṭividdho. Iminā upāyena sabbattha attho veditabbo. Tatiyaṃ sabbattha uttānameva.

4. Samaṇabrāhmaṇasuttavaṇṇanā

107. Catutthe **sāmaññattha**nti catubbidhaṃ ariyaphalaṃ. Itaraṃ tasseva vevacanaṃ. Sāmaññatthena vā cattāro maggā, brahmaññatthena cattāri phalāni. Imesu pana catūsupi suttesu khandhalokova kathito.

5. Ruṇṇasuttavaṇṇanā

108. Pañcamaṃ atthuppattiyā nikkhittaṃ. Katarāya atthuppattiyā? Chabbaggiyānaṃ anācāre. Te kira gāyantā naccantā hasantā vicariṃsu. Bhikkhū dasabalassa ārocayiṃsu. Satthā te pakkosāpetvā tesaṃ ovādatthāya idaṃ suttaṃ ārabhi. Tattha **ruṇṇa**nti roditaṃ. **Ummattaka**nti ummattakakiriyā. **Komāraka**nti kumārakehi kattabbakiccaṃ. **Dantavidaṃsakahasita**nti dante dassetvā pāṇiṃ paharantānaṃ mahāsaddena hasitaṃ. **Setughāto gīte**ti gīte vo paccayaghāto hotu, sahetukaṃ gītaṃ pajahathāti dīpeti. **Nacce**pi eseva nayo. **Ala**nti yuttaṃ. **Dhammappamoditānaṃ sata**nti ettha dhammo vuccati kāraṇaṃ, kenacideva kāraṇena pamuditānaṃ santānaṃ. **Sitaṃ sitamattāyā**ti tasmiṃ sitakāraṇe sati yaṃ sitaṃ karotha, taṃ vo sitamattāya aggadante dassetvā pahaṭṭhākāramattadassanāyayeva yuttanti vuttaṃ hoti.

6. Atittisuttavaṇṇanā

109. Chaṭṭhe **soppassā**ti niddāya. **Paṭisevanāya natthi tittī**ti yathā yathā paṭisevati, tathā tathā ruccatiyevāti titti nāma natthi. Sesapadadvayepi eseva nayo. Sace hi mahāsamudde udakaṃ surā bhaveyya, surāsoṇḍo ca maccho hutvā nibbatteyya, tassa tattha carantassapi sayantassapi titti nāma na bhaveyya. Imasmiṃ sutte vaṭṭameva kathitaṃ.

7. Arakkhitasuttavaṇṇanā

110. Sattame **avassutaṃ hotī**ti tintaṃ hoti. **Na bhaddakaṃ maraṇaṃ hotī**ti apāye paṭisandhipaccayatāya na laddhakaṃ hoti. **Kālakiriyā**ti tasseva vevacanaṃ. Sukkapakkhe sagge paṭisandhipaccayatāya bhaddakaṃ hoti laddhakaṃ. Taṃ pana ekantena sotāpannādīnaṃ tiṇṇaṃ ariyasāvakānaṃyeva vaṭṭati. Sesamettha uttānamevāti.

8. Byāpannasuttavaṇṇanā

111. Aṭṭhame **byāpanna**nti pakatibhāvaṃ jahitvā ṭhitaṃ. Sesaṃ purimasutte vuttanayameva.

9. Paṭhamanidānasuttavaṇṇanā

112. Navame **nidānānī**ti kāraṇāni. **Kammānaṃ samudayāyā**ti vaṭṭagāmikammānaṃ piṇḍakaraṇatthāya. **Lobhapakata**nti lobhena pakataṃ. **Sāvajja**nti sadosaṃ. **Taṃ kammaṃ kammasamudayāya saṃvattatī**ti taṃ kammaṃ aññesampi vaṭṭagāmikammānaṃ samudayāya piṇḍakaraṇatthāya saṃvattati. **Na taṃ kammaṃ kammanirodhāyā**ti taṃ pana kammaṃ vaṭṭagāmikammānaṃ nirodhatthāya na saṃvattati. Sukkapakkhe **kammānaṃ samudayāyā**ti vivaṭṭagāmikammānaṃ samudayatthāya. Iminā nayena sabbaṃ atthato veditabbaṃ.

10. Dutiyanidānasuttavaṇṇanā

113. Dasame **kammāna**nti vaṭṭagāmikammānameva. **Chandarāgaṭṭhāniye**ti chandarāgassa kāraṇabhūte. **Ārabbhā**ti āgamma sandhāya paṭicca. **Chando**ti taṇhāchando. **Yo cetaso sārāgo**ti yo cittassa rāgo rajjanā rajjitattaṃ, etamahaṃ saṃyojanaṃ vadāmi, bandhanaṃ vadāmīti attho. Sukkapakkhe **kammāna**nti vivaṭṭagāmikammānaṃ. **Tadabhinivattetī**ti taṃ abhinivatteti. Yadā vā tena vipāko ñāto hoti vidito, tadā te ceva dhamme tañca vipākaṃ abhinivatteti. Iminā ca padena vipassanā kathitā, **tadabhinivattetvā**ti iminā maggo. **Cetasā abhinivijjhitvā**ti iminā ca maggova. **Paññāya ativijjha passatī**ti saha vipassanāya maggapaññāya nibbijjhitvā passati. Evaṃ sabbattha attho veditabbo. Imasmiṃ pana sutte vaṭṭavivaṭṭaṃ kathitanti.

Sambodhavaggo paṭhamo.

(12) 2. Āpāyikavaggo

1. Āpāyikasuttavaṇṇanā

114. Dutiyassa paṭhame apāyaṃ gacchissantīti **āpāyikā**. Nirayaṃ gacchissantīti **nerayikā. Idamappahāyā**ti idaṃ brahmacāripaṭiññatādiṃ pāpadhammattayaṃ avijahitvā. **Brahmacāripaṭiñño**ti brahmacāripaṭirūpako, tesaṃ vā ākappaṃ avijahanena ‘‘ahampi brahmacārī’’ti evaṃpaṭiñño. **Anuddhaṃsetī**ti akkosati paribhāsati codeti. **Natthi kāmesu doso**ti kilesakāmena vatthukāme sevantassa natthi doso. **Pātabyata**nti pivitabbataṃ paribhuñjitabbataṃ nirāsaṅkena cittena pipāsitassa pānīyapivanasadisaṃ paribhuñjitabbataṃ. Imasmiṃ sutte vaṭṭameva kathitaṃ.

2. Dullabhasuttavaṇṇanā

115. Dutiye **kataññū katavedī**ti ‘‘iminā mayhaṃ kata’’nti tena katakammaṃ ñatvā viditaṃ pākaṭaṃ katvā paṭikaraṇakapuggalo.

3. Appameyyasuttavaṇṇanā

116. Tatiye sukhena metabboti **suppameyyo**. Dukkhena metabboti **duppameyyo**. Pametuṃ na sakkotīti **appameyyo. Unnaḷo**ti uggatanaḷo, tucchamānaṃ ukkhipitvā ṭhitoti attho. **Capalo**ti pattamaṇḍanādinā cāpallena samannāgato. **Mukharo**ti mukhakharo. **Vikiṇṇavāco**ti asaññatavacano. **Asamāhito**ti cittekaggatārahito. **Vibbhantacitto**ti bhantacitto bhantagāvibhantamigasappaṭibhāgo. **Pākatindriyo**ti vivaṭindriyo. Sesamettha uttānamevāti.

4. Āneñjasuttavaṇṇanā

117. Catutthe **tadassādetī**ti taṃ jhānaṃ assādeti. **Taṃ nikāmetī**ti tadeva pattheti. **Tena ca vittiṃ āpajjatī**ti tena jhānena tuṭṭhiṃ āpajjati. **Tatra ṭhito**ti tasmiṃ jhāne ṭhito. **Tadadhimutto**ti tattheva adhimutto. **Tabbahulavihārī**ti tena bahulaṃ viharanto. **Sahabyataṃ upapajjatī**ti sahabhāvaṃ upapajjati, tasmiṃ devaloke nibbattatīti attho. **Nirayampi gacchatī**tiādi nirayādīhi avippamuttattā aparapariyāyavasena tattha gamanaṃ sandhāya vuttaṃ. Na hi tassa upacārajjhānato balavataraṃ akusalaṃ atthi, yena anantaraṃ apāye nibbatteyya. **Bhagavato pana sāvako**ti sotāpannasakadāgāmianāgāmīnaṃ aññataro. **Tasmiṃyeva bhave**ti tattheva arūpabhave. **Parinibbāyatī**ti appaccayaparinibbānena parinibbāyati. **Adhippayāso**ti adhikappayogo. Sesamettha vuttanayeneva veditabbaṃ. Imasmiṃ pana sutte puthujjanassa upapattijjhānaṃ kathitaṃ, ariyasāvakassa tadeva upapattijjhānañca vipassanāpādakajjhānañca kathitaṃ.

5. Vipattisampadāsuttavaṇṇanā

118. Pañcame **sīlavipattī**ti sīlassa vipannākāro. Sesadvayepi eseva nayo. **Natthi dinna**nti dinnassa phalābhāvaṃ sandhāya vadati. **Yiṭṭhaṃ** vuccati mahāyogo. **Huta**nti paheṇakasakkāro adhippeto. Tampi ubhayaṃ phalābhāvameva sandhāya paṭikkhipati. **Sukatadukkaṭāna**nti sukatadukkatānaṃ, kusalākusalānanti attho. **Phalaṃ vipāko**ti yaṃ phalanti vā vipākoti vā vuccati, taṃ natthīti vadati. **Natthi ayaṃ loko**ti paraloke ṭhitassa ayaṃ loko natthi, **natthi paro loko**ti idha loke ṭhitassāpi paraloko natthi, sabbe tattha tattheva ucchijjantīti dasseti. **Natthi mātā natthi pitā**ti tesu sammāpaṭipattimicchāpaṭipattīnaṃ phalābhāvavasena vadati. **Natthi sattā opapātikā**ti cavitvā uppajjanakasattā nāma natthīti vadati. **Sampadā**ti pāripūriyo. **Sīlasampadā**ti sīlassa paripuṇṇaavekallabhāvo. Sesadvayepi eseva nayo. **Atthi dinna**ntiādi vuttapaṭipakkhanayena gahetabbaṃ.

6. Apaṇṇakasuttavaṇṇanā

119. Chaṭṭhe **apaṇṇako maṇī**ti chahi talehi samannāgato pāsako. **Sugatiṃ sagga**nti cātumahārājikādīsu aññataraṃ saggaṃ lokaṃ. Imasmiṃ sutte sīlañca sammādiṭṭhi cāti ubhayampi missakaṃ kathitaṃ. Sattamaṃ uttānameva.

8. Paṭhamasoceyyasuttavaṇṇanā

121. Aṭṭhame **soceyyānī**ti sucibhāvā. **Kāyasoceyya**nti kāyadvāre sucibhāvo. Sesadvayepi eseva nayo. Imesu pana paṭipāṭiyā catūsu suttesu agārikapaṭipadā kathitā. Sotāpannasakadāgāmīnampi vaṭṭati.

9. Dutiyasoceyyasuttavaṇṇanā

122. Navame **ajjhatta**nti niyakajjhattaṃ. **Kāmacchanda**nti kāmacchandanīvaraṇaṃ. **Byāpādā**dīsupi eseva nayo. Sesamettha heṭṭhā vuttanayameva. Gāthāya pana **kāyasuci**nti kāyadvāre suciṃ, kāyena vā suciṃ. Sesadvayepi eseva nayo. **Ninhātapāpaka**nti sabbe pāpe ninhāpetvā dhovitvā ṭhitaṃ. Iminā suttenapi gāthāyapi khīṇāsavova kathitoti.

10. Moneyyasuttavaṇṇanā

123. Dasame **moneyyānī**ti munibhāvā. **Kāyamoneyya**nti kāyadvāre munibhāvo sādhubhāvo paṇḍitabhāvo. Sesadvayepi eseva nayo. **Idaṃ vuccati, bhikkhave, kāyamoneyya**nti idaṃ tividhakāyaduccaritappahānaṃ kāyamoneyyaṃ nāma. Apica tividhaṃ kāyasucaritampi kāyamoneyyaṃ, tathā kāyārammaṇaṃ ñāṇaṃ kāyamoneyyaṃ, kāyapariññā kāyamoneyyaṃ, pariññāsahagato maggo kāyamoneyyaṃ, kāye chandarāgassa pahānaṃ kāyamoneyyaṃ, kāyasaṅkhāranirodho catutthajjhānasamāpatti kāyamoneyyaṃ. **Vacīmoneyye**pi eseva nayo.

Ayaṃ panettha viseso – yathā idha catutthajjhānasamāpatti, evaṃ tattha vacīsaṅkhāranirodho dutiyajjhānasamāpatti vacīmoneyyanti veditabbā. Manomoneyyampi imināva nayena atthaṃ ñatvā cittasaṅkhāranirodho saññāvedayitanirodhasamāpatti manomoneyyanti veditabbā. **Kāyamuni**nti kāyadvāre muniṃ uttamaṃ parisuddhaṃ, kāyena vā muniṃ. Sesadvayepi eseva nayo. **Sabbappahāyina**nti khīṇāsavaṃ. Khīṇāsavo hi sabbappahāyī nāmāti.

Āpāyikavaggo dutiyo.

(13) 3. Kusināravaggo

1. Kusinārasuttavaṇṇanā

124. Tatiyassa paṭhame **kusinārāya**nti evaṃnāmake nagare. **Baliharaṇe vanasaṇḍe**ti evaṃnāmake vanasaṇḍe. Tattha kira bhūtabalikaraṇatthaṃ baliṃ haranti, tasmā baliharaṇanti vuccati. **Ākaṅkhamāno**ti icchamāno. **Sahatthā**ti sahatthena. **Sampavāretī**ti alaṃ alanti vācāya ceva hatthavikārena ca paṭikkhipāpeti. **Sādhu vata māya**nti sādhu vata maṃ ayaṃ. **Gathito**ti taṇhāgedhena gathito. **Mucchito**ti taṇhāmucchanāyayeva mucchito. **Ajjhopanno**ti taṇhāya gilitvā pariniṭṭhapetvā pavatto. **Anissaraṇapañño**ti chandarāgaṃ pahāya saṃkaḍḍhitvā paribhuñjanto nissaraṇapañño nāma hoti, ayaṃ na tādiso, sacchandarāgo paribhuñjatīti anissaraṇapañño. Sukkapakkho vuttavipariyāyena veditabbo. Nekkhammavitakkādayo panettha missakā kathitāti veditabbā.

2. Bhaṇḍanasuttavaṇṇanā

125. Dutiye **pajahiṃsū**ti pajahanti. **Bahulamakaṃsū**ti punappunaṃ karonti. Idhāpi tayo vitakkā missakāva kathitā.

3. Gotamakacetiyasuttavaṇṇanā

126. Tatiye **gotamake cetiye**ti gotamakayakkhassa bhavane. Tathāgato hi paṭhamabodhiyaṃ vīsati vassāni kadāci cāpāle cetiye, kadāci sārandade, kadāci bahuputte, kadāci gotamaketi evaṃ yebhuyyena devakulesuyeva vihāsi. Imasmiṃ pana kāle vesāliṃ upanissāya gotamakassa yakkhassa bhavanaṭṭhāne vihāsi. Tena vuttaṃ – ‘‘gotamake cetiye’’ti. **Etadavocā**ti etaṃ ‘‘abhiññāyāha’’ntiādikaṃ suttaṃ avoca.

Idañca bhagavatā suttaṃ atthuppattiyaṃ vuttanti veditabbaṃ. Kataraatthuppattiyanti? Mūlapariyāyaatthuppattiyaṃ (ma. ni. 1.1 ādayo). Sambahulā kira brāhmaṇapabbajitā attanā uggahitabuddhavacanaṃ nissāya jānanamadaṃ uppādetvā dhammassavanaggaṃ na gacchanti – ‘‘sammāsambuddho kathento amhehi ñātameva kathessati, no aññāta’’nti. Bhikkhū tathāgatassa ārocesuṃ. Satthā te bhikkhū pakkosāpetvā mukhapaṭiññaṃ gahetvā mūlapariyāyaṃ desesi. Te bhikkhū desanāya neva āgataṭṭhānaṃ, na gataṭṭhānaṃ addasaṃsu. Apassantā ‘‘sammāsambuddho ‘mayhaṃ kathā niyyātī’ti mukhasampattameva kathetī’’ti cintayiṃsu. Satthā tesaṃ manaṃ jānitvā imaṃ suttantaṃ ārabhi.

Tattha **abhiññāyā**ti ‘‘ime pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, bāvīsatindriyāni, cattāri saccāni, nava hetū, satta phassā, satta vedanā, satta cetanā, satta saññā, satta cittānī’’ti jānitvā paṭivijjhitvā paccakkhaṃ katvā, tathā – ‘‘ime cattāro satipaṭṭhānā’’tiādinā nayena te te dhamme jānitvā paṭivijjhitvā paccakkhameva katvāti attho. **Sanidāna**nti sappaccayameva katvā kathemi, no appaccayaṃ. **Sappāṭihāriya**nti paccanīkapaṭiharaṇena sappāṭihāriyameva katvā kathemi, no appāṭihāriyaṃ. **Alañca pana vo**ti yuttañca pana tumhākaṃ. **Tuṭṭhiyā**ti ‘‘sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’’ti tīṇi ratanāni guṇato anussarantānaṃ tumhākaṃ yuttameva tuṭṭhiṃ kātunti attho. Sesapadadvayepi eseva nayo.

Akampitthāti chahi ākārehi akampittha. Evarūpo hi pathavikampo bodhimaṇḍepi ahosi. Bodhisatte kira dakkhiṇadisābhāgena bodhimaṇḍaṃ abhiruḷhe dakkhiṇadisābhāgo heṭṭhā avīciṃ pāpuṇanto viya ahosi, uttarabhāgo uggantvā bhavaggaṃ abhihananto viya. Pacchimadisaṃ gate pacchimabhāgo heṭṭhā avīciṃ pāpuṇanto viya ahosi, pācīnabhāgo uggantvā bhavaggaṃ abhihananto viya. Uttaradisaṃ gate uttaradisābhāgo heṭṭhā avīciṃ pāpuṇanto viya, dakkhiṇadisābhāgo uggantvā bhavaggaṃ abhihananto viya. Pācīnadisaṃ gate pācīnadisābhāgo heṭṭhā avīciṃ pāpuṇanto viya, pacchimabhāgo uggantvā bhavaggaṃ abhihananto viya. Bodhirukkhopi sakiṃ heṭṭhā avīciṃ pāpuṇanto viya, sakiṃ uggantvā bhavaggaṃ abhihananto viya. Tasmimpi divase evaṃ chahi ākārehi cakkavāḷasahassī mahāpathavī akampittha.

4. Bharaṇḍukālāmasuttavaṇṇanā

127. Catutthe **kevalakappa**nti sakalakappaṃ. **Anvāhiṇḍanto**ti vicaranto. **Nāddasā**ti kiṃ kāraṇā na addasa? Ayaṃ kira bharaṇḍu kālāmo sakyānaṃ aggapiṇḍaṃ khādanto vicarati. Tassa vasanaṭṭhānaṃ sampattakāle ekā dhammadesanā samuṭṭhahissatīti ñatvā bhagavā evaṃ adhiṭṭhāsi, yathā añño āvasatho na paññāyittha. Tasmā na addasa. **Purāṇasabrahmacārī**ti porāṇako sabrahmacārī. So kira āḷārakālāmakāle tasmiṃyeva assame ahosi, taṃ sandhāyevamāha. **Santharaṃ paññāpehī**ti santharitabbaṃ santharāhīti attho. **Santharaṃ paññāpetvā**ti kappiyamañcake paccattharaṇaṃ paññāpetvā. **Kāmānaṃ pariññaṃ paññāpetī**ti ettha pariññā nāma samatikkamo, tasmā kāmānaṃ samatikkamaṃ paṭhamajjhānaṃ paññāpeti. **Na rūpānaṃ pariñña**nti rūpānaṃ samatikkamabhūtaṃ arūpāvacarasamāpattiṃ na paññāpeti. **Na vedanānaṃ pariñña**nti vedanānaṃ samatikkamaṃ nibbānaṃ na paññāpeti. **Niṭṭhā**ti gati nipphatti. **Udāhu puthū**ti udāhu nānā.

5. Hatthakasuttavaṇṇanā

128. Pañcame **abhikkantāya rattiyā**ti ettha abhikkantasaddo khayasundarābhirūpaabbhanumodanādīsu dissati. Tattha ‘‘abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti evamādīsu khaye dissati. ‘‘Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’ti evamādīsu (a. ni. 4.100) sundare.

> ‘‘Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
> Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā’’ti. (vi. va. 857) –

Evamādīsu abhirūpe. ‘‘Abhikkantaṃ, bho gotamā’’ti evamādīsu (pārā. 15) abbhanumodane. Idha pana sundare. Tena **abhikkantāya rattiyā**ti iṭṭhāya kantāya manāpāya rattiyāti vuttaṃ hoti. **Abhikkantavaṇṇā**ti idha abhikkantasaddo abhirūpe, vaṇṇasaddo pana chavithutikulavaggakāraṇasaṇṭhānapamāṇarūpāyatanādīsu dissati. Tattha ‘‘suvaṇṇavaṇṇosi bhagavā’’ti evamādīsu (ma. ni. 2.399; su. ni. 553) chaviyaṃ. ‘‘Kadā saññūḷhā pana te gahapati samaṇassa gotamassa vaṇṇā’’ti evamādīsu (ma. ni. 2.77) thutiyaṃ. ‘‘Cattārome, bho gotama, vaṇṇā’’ti evamādīsu (dī. ni. 3.115) kulavagge. ‘‘Atha kena nu vaṇṇena, gandhatthenoti vuccatī’’ti evamādīsu (saṃ. ni. 1.234) kāraṇe. ‘‘Mahantaṃ hatthirājavaṇṇaṃ abhinimminitvā’’ti evamādīsu (saṃ. ni. 1.138) saṇṭhāne. ‘‘Tayo pattassa vaṇṇā''ti evamādīsu (pārā. 602) pamāṇe. ''Vaṇṇo gandho raso ojā''ti evamādīsu rūpāyatane. So idha chaviyā daṭṭhabbo. Tena **abhikkantavaṇṇā**ti abhirūpacchavi, iṭṭhavaṇṇā manāpavaṇṇāti vuttaṃ hoti.

Kevalakappanti ettha **kevala**saddo anavasesayebhuyyābyāmissānatirekadaḷhatthavisaṃyogādianekattho. Tathā hissa ''kevalaparipuṇṇaṃ parisuddhaṃ brahmacariya''nti evamādīsu (pārā. 1) anavasesatā attho. ''Kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya upasaṅkamissantī''ti evamādīsu (mahāva. 43) yebhuyyatā. ''Kevalassa dukkhakkhandhassa samudayo hotī''ti evamādīsu (vibha. 225) abyāmissatā. ''Kevalaṃ saddhāmattakaṃ nūna ayamāyasmā''ti evamādīsu (mahāva. 244) anatirekatā. ''Āyasmato, bhante, anuruddhassa bāhiyo nāma saddhivihāriko kevalakappaṃ saṅghabhedāya ṭhito''ti evamādīsu (a. ni. 4.243) daḷhatthatā. ''Kevalī vusitavā uttamapurisoti vuccatī''ti evamādīsu (saṃ. ni. 3.57) visaṃyogo. Idha pana anavasesatā atthoti adhippetā.

Kappasaddo panāyaṃ abhisaddahanavohārakālapaññattichedanavikappalesasamantabhāvādianekattho. Tathā hissa ''okappaniyametaṃ bhoto gotamassa, yathā taṃ arahato sammāsambuddhassā''ti evamādīsu (ma. ni. 1.387) abhisaddahanamattho. ''Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu''nti evamādīsu (cūḷava. 250) vohāro. ''Yena sudaṃ niccakappaṃ viharāmī''ti evamādīsu (ma. ni. 1.387) kālo. ''Iccāyasmā kappo''ti evamādīsu (su. ni. 1098; cūḷani. kappamāṇavapucchā 117, kappamāṇavapucchāniddeso 61) paññatti. ''Alaṅkato kappitakesamassū''ti evamādīsu (jā. 2.22.1368; vi. va. 1094) chedanaṃ. ''Kappati dvaṅgulakappo''ti evamādīsu (cūḷava. 446) vikappo. ''Atthi kappo nipajjitu''nti evamādīsu (a. ni. 8.80) leso. ''Kevalakappaṃ veḷuvanaṃ obhāsetvā''ti evamādīsu (saṃ. ni. 1.94) samantabhāvo. Idha panassa samantabhāvo attho adhippeto. Tasmā **kevalakappaṃ jetavana**nti ettha anavasesaṃ samantato jetavananti attho.

Obhāsetvāti ābhāya pharitvā. **Vālukāyā**ti saṇhāya vālukāya. **Na saṇṭhātī**ti na patiṭṭhāti. **Oḷārika**nti brahmadevatāya hi pathaviyaṃ patiṭṭhānakāle attabhāvo oḷāriko māpetuṃ vaṭṭati pathavī vā, tasmā evamāha. **Dhammā**ti iminā pubbe uggahitabuddhavacanaṃ dasseti. **Nappavattino ahesu**nti sajjhāyamūḷhakā vācā parihīnāyeva ahesuṃ. **Appaṭivāno**ti anivatto anukkaṇṭhito.

Dassanassāti cakkhuviññāṇena dassanassa. **Upaṭṭhānassā**ti catūhi paccayehi upaṭṭhānassa. **Adhisīla**nti dasavidhaṃ sīlaṃ. Tañhi pañcasīlaṃ upādāya adhisīlanti vuccati. **Avihaṃ gato**ti avihabrahmaloke nibbattosmīti dasseti.

6. Kaṭuviyasuttavaṇṇanā

129. Chaṭṭhe **goyogapilakkhasmi**nti gāvīnaṃ vikkayaṭṭhāne uṭṭhitapilakkhassa santike. **Rittassāda**nti jhānasukhābhāvena rittassādaṃ. **Bāhirassāda**nti kāmaguṇasukhavasena bāhirassādaṃ. **Kaṭuviya**nti ucchiṭṭhaṃ. **Āmagandhenā**ti kodhasaṅkhātena vissagandhena. **Avassuta**nti tintaṃ. **Makkhikā**ti kilesamakkhikā. **Nānupatissantī**ti uṭṭhāya na anubandhissanti. **Nānvāssavissantī**ti anubandhitvā na khādissanti. **Saṃvegamāpādī**ti sotāpanno jāto.

Kaṭuviyakatoti ucchiṭṭhakato. **Ārakā hotī**ti dūre hoti. **Vighātasseva bhāgavā**ti dukkhasseva bhāgī. **Caretī**ti carati gacchati. **Dummedho**ti duppañño. Imasmiṃ sutte vaṭṭameva kathitaṃ, gāthāsu vaṭṭavivaṭṭaṃ kathitanti. Sattame vaṭṭameva bhāsitaṃ.

8. Dutiyaanuruddhasuttavaṇṇanā

131. Aṭṭhame **idaṃ te mānasmi**nti ayaṃ te navavidhena vaḍḍhitamānoti attho. **Idaṃ te uddhaccasmi**nti idaṃ tava uddhaccaṃ cittassa uddhatabhāvo. **Idaṃ te kukkuccasmi**nti idaṃ tava kukkuccaṃ.

9. Paṭicchannasuttavaṇṇanā

132. Navame **āvahantī**ti niyyanti. **Paṭicchanno āvahatī**ti paṭicchannova hutvā niyyāti. **Vivaṭo virocatī**ti ettha ekato ubhato attato sabbatthakatoti catubbidhā vivaṭatā veditabbā. Tattha **ekato vivaṭaṃ** nāma asādhāraṇasikkhāpadaṃ. **Ubhato vivaṭaṃ** nāma sādhāraṇasikkhāpadaṃ. **Attato vivaṭaṃ** nāma paṭiladdhadhammaguṇo. **Sabbatthakavivaṭaṃ** nāma tepiṭakaṃ buddhavacanaṃ.

10. Lekhasuttavaṇṇanā

133. Dasame **abhiṇha**nti abhikkhaṇaṃ nirantaraṃ. **Āgāḷhenā**ti gāḷhena kakkhaḷena. **Pharusenā**ti pharusavacanena. Gāḷhaṃ katvā pharusaṃ katvā vuccamānopīti attho. **Amanāpenā**ti manaṃ anallīyantena avaḍḍhantena. **Sandhiyatimevā**ti ghaṭiyatiyeva. **Saṃsandatimevā**ti nirantarova hoti. **Sammodatimevā**ti ekībhāvameva gacchati. Sesaṃ sabbattha uttānamevāti.

Kusināravaggo tatiyo.

(14) 4. Yodhājīvavaggo

1. Yodhājīvasuttavaṇṇanā

134. Catutthassa paṭhame yuddhaṃ upajīvatīti **yodhājīvo. Rājāraho**ti rañño anucchaviko. **Rājabhoggo**ti rañño upabhogaparibhogo. **Aṅganteva saṅkhyaṃ gacchatī**ti hattho viya pādo viya ca avassaṃ icchitabbattā aṅganti saṅkhyaṃ gacchati. **Dūre pātī hotī**ti udake usabhamattaṃ, thale aṭṭhusabhamattaṃ, tato vā uttarinti dūre kaṇḍaṃ pāteti. Duṭṭhagāmaṇiabhayassa hi yodhājīvo navausabhamattaṃ kaṇḍaṃ pātesi, pacchimabhave bodhisatto yojanappamāṇaṃ. **Akkhaṇavedhī**ti avirādhitavedhī, akkhaṇaṃ vā vijju vijjantarikāya vijjhituṃ samatthoti attho. **Mahato kāyassa padāletā**ti ekatobaddhaṃ phalakasatampi mahiṃsacammasatampi aṅguṭṭhapamāṇabahalaṃ lohapaṭṭampi caturaṅgulabahalaṃ asanapadarampi vidatthibahalaṃ udumbarapadarampi dīghantena vālikasakaṭampi vinivijjhituṃ samatthoti attho. **Yaṃkiñci rūpa**ntiādi visuddhimagge vitthāritameva. **Netaṃ mamā**tiādi taṇhāmānadiṭṭhipaṭikkhepavasena vuttaṃ. **Sammappaññāya passatī**ti sammā hetunā kāraṇena sahavipassanāya maggapaññāya passati. **Padāletī**ti arahattamaggena padāleti.

2. Parisāsuttavaṇṇanā

135. Dutiye **ukkācitavinītā**ti appaṭipucchitvā vinītā dubbinītaparisā. **Paṭipucchāvinītā**ti pucchitvā vinītā suvinītaparisā. **Yāvatāvinītā**ti pamāṇavasena vinītā, pamāṇaṃ ñatvā vinītaparisāti attho. ‘‘Yāvatajjhā’’ti pāḷiyā pana yāva ajjhāsayāti attho, ajjhāsayaṃ ñatvā vinītaparisāti vuttaṃ hoti. Tatiyaṃ uttānameva.

4. Uppādāsuttavaṇṇanā

137. Catutthe **dhammaṭṭhitatā**ti sabhāvaṭṭhitatā. **Dhammaniyāmatā**ti sabhāvaniyāmatā. **Sabbe saṅkhārā**ti catubhūmakasaṅkhārā. **Aniccā**ti hutvā abhāvaṭṭhena aniccā. **Dukkhā**ti sampaṭipīḷanaṭṭhena dukkhā. **Anattā**ti avasavattanaṭṭhena anattā. Iti imasmiṃ sutte tīṇi lakkhaṇāni missakāni kathitāni.

5. Kesakambalasuttavaṇṇanā

138. Pañcame **tantāvutānaṃ vatthāna**nti paccatte sāmivacanaṃ, tantehi vāyitavatthānīti attho.

Kesakambaloti manussakesehi vāyitakambalo. **Puthusamaṇabrāhmaṇavādāna**nti idampi paccatte sāmivacanaṃ. **Paṭikiṭṭho**ti pacchimako lāmako. **Moghapuriso**ti tucchapuriso. **Paṭibāhatī**ti paṭisedheti. **Khippaṃ uḍḍeyyā**ti kuminaṃ oḍḍeyya. Chaṭṭhasattamāni uttānatthāneva.

8. Assakhaḷuṅkasuttavaṇṇanā

141. Aṭṭhame **assakhaḷuṅko**ti assapoto. **Idamassa javasmiṃ vadāmī**ti ayamassa ñāṇajavoti vadāmi. **Idamassa vaṇṇasmiṃ vadāmī**ti ayamassa guṇavaṇṇoti vadāmi. **Idamassa ārohapariṇāhasmi**nti ayamassa uccabhāvo parimaṇḍalabhāvoti vadāmīti.

9. Assaparassasuttavaṇṇanā

142. Navame **assaparasse**ti assesu parasse. **Purisaparasse**ti purisesu parasse, purisapuriseti attho. Imasmiṃ sutte tīṇi maggaphalāni kathitāni. Tattha ayaṃ tīhi maggehi ñāṇajavasampannoti veditabbo.

10. Assājānīyasuttavaṇṇanā

143. Dasame **bhadre**ti bhaddake. **Assājānīye**ti kāraṇākāraṇaṃ jānanake asse. **Purisājānīyesu**pi eseva nayo. Imasmiṃ sutte arahattaphalaṃ kathitaṃ. Tatrāyaṃ arahattamaggena ñāṇajavasampannoti veditabbo.

11. Paṭhamamoranivāpasuttavaṇṇanā

144. Ekādasame **accantaniṭṭho**ti antaṃ atikkantaniṭṭho, akuppaniṭṭho dhuvaniṭṭhoti attho. Sesaṃ sadisameva.

12. Dutiyamoranivāpasuttavaṇṇanā

145. Dvādasame **iddhipāṭihāriyenā**ti ijjhanakapāṭihāriyena. **Ādesanāpāṭihāriyenā**ti ādisitvā apadisitvā kathanaanukathanakathāpāṭihāriyena.

13. Tatiyamoranivāpasuttavaṇṇanā

146. Terasame **sammādiṭṭhiyā**ti phalasamāpattatthāya sammādiṭṭhiyā. **Sammāñāṇenā**ti phalañāṇena. **Sammāvimuttiyā**ti sesehi phalasamāpattidhammehi. Imesu tīsupi suttesu khīṇāsavova kathitoti.

Yodhājīvavaggo catuttho.

(15) 5. Maṅgalavaggo

1-9. Akusalasuttādivaṇṇanā

147-155. Pañcamassa paṭhame **yathābhataṃ nikkhitto**ti yathā ānetvā ṭhapito. Dutiye **sāvajjenā**ti sadosena. Tatiye **visamenā**ti sapakkhalanena. **Samenā**ti apakkhalanena. Catutthe **asucinā**ti gūthasadisena aparisuddhena amejjhena. **Sucinā**ti parisuddhena mejjhena. Pañcamādīni uttānāneva.

10. Pubbaṇhasuttavaṇṇanā

156. Dasame **sunakkhatta**ntiādīsu yasmiṃ divase tayo sucaritadhammā pūritā honti, so divaso laddhanakkhattayogo nāma, tenassa sadā **sunakkhattaṃ** nāma hotīti vuccati. Sveva divaso katamaṅgalo nāma hoti, tenassa sadā **sumaṅgala**nti vuccati. Pabhātampissa sadā **suppabhāta**meva, sayanato uṭṭhānampi **suhuṭṭhita**meva, khaṇopi **sukkhaṇova,** muhuttopi **sumuhuttova**. Ettha ca dasaccharapamāṇo kālo khaṇo nāma, tena khaṇena dasakkhaṇo kālo layo nāma, tena layena ca dasalayo kālo khaṇalayo nāma, tena dasaguṇo muhutto nāma, tena dasaguṇo khaṇamuhutto nāmāti ayaṃ vibhāgo veditabbo. **Suyiṭṭhaṃ brahmacārisū**ti yasmiṃ divase tīṇi sucaritāni pūritāni, tadāssa seṭṭhacārīsu dinnadānaṃ suyiṭṭhaṃ nāma hoti. **Padakkhiṇaṃ kāyakamma**nti taṃ divasaṃ tena kataṃ kāyakammaṃ vaḍḍhikāyakammaṃ nāma hoti. Sesapadesupi eseva nayo. **Padakkhiṇāni katvānā**ti vaḍḍhiyuttāni kāyakammādīni katvā. **Labhantatthe padakkhiṇe**ti padakkhiṇe vaḍḍhiattheyeva labhati. Sesaṃ uttānamevāti.

Maṅgalavaggo pañcamo.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

(16) 6. Acelakavaggavaṇṇanā

157-163. Ito paresu **āgāḷhā paṭipadā**ti gāḷhā kakkhaḷā lobhavasena thiraggahaṇā. **Nijjhāmā**ti attakilamathānuyogavasena suṭṭhu jhāmā santattā paritattā. **Majjhimā**ti neva kakkhaḷā na jhāmā majjhe bhavā. **Acelako**ti niccelo naggo. **Muttācāro**ti vissaṭṭhācāro, uccārakammādīsu lokiyakulaputtācārena virahito ṭhitakova uccāraṃ karoti, passāvaṃ karoti, khādati bhuñjati. **Hatthāpalekhano**ti hatthe piṇḍamhi niṭṭhite jivhāya hatthaṃ apalekhati, uccārampi katvā hatthasmiṃyeva daṇḍakasaññī hutvā hatthena apalekhati. Bhikkhāya gahaṇatthaṃ ‘‘ehi, bhadante’’ti vutto na etīti **na ehibhadantiko**. ‘‘Tena hi tiṭṭha, bhante’’ti vuttopi na tiṭṭhatīti **na tiṭṭhabhadantiko**. Tadubhayampi kira so ‘‘etassa vacanaṃ kataṃ bhavissatī’’ti na karoti. **Abhihaṭa**nti puretaraṃ gahetvā āhaṭabhikkhaṃ. **Uddissakata**nti idaṃ tumhe uddissa katanti evamārocitabhikkhaṃ. **Nimantana**nti ‘‘asukaṃ nāma kulaṃ vā vīthiṃ vā gāmaṃ vā paviseyyāthā’’ti evaṃ nimantitabhikkhampi na sādiyati na gaṇhāti. **Na kumbhimukhā**ti kumbhito uddharitvā dīyamānaṃ bhikkhampi na gaṇhāti. **Na kaḷopimukhā**ti kaḷopīti ukkhali vā pacchi vā, tatopi na gaṇhāti. Kasmā? ‘‘Kumbhikaḷopiyo maṃ nissāya kaṭacchunā pahāraṃ labhantī’’ti. **Na eḷakamantara**nti ummāraṃ antaraṃ katvā dīyamānaṃ na gaṇhāti. Kasmā? ‘‘Ayaṃ maṃ nissāya antarakaraṇaṃ labhatī’’ti. **Daṇḍamusalesu**pi eseva nayo. **Dvinna**nti dvīsu bhuñjamānesu ekasmiṃ uṭṭhāya dente na gaṇhāti. Kasmā? Kabaḷantarāyo hotīti.

Na gabbhiniyātiādīsu pana gabbhiniyā kucchiyaṃ dārako kilamati, pāyantiyā dārakassa khīrantarāyo hoti, purisantaragatāya ratiantarāyo hotīti na gaṇhāti. **Na saṅkittīsū**ti saṅkittetvā katabhattesu. Dubbhikkhasamaye kira acelakasāvakā acelakānaṃ atthāya tato tato taṇḍulādīni samādapetvā bhattaṃ pacanti, ukkaṭṭhācelako tato na paṭiggaṇhāti. **Na yattha sā**ti yattha sunakho ‘‘piṇḍaṃ labhissāmī’’ti upaṭṭhito hoti, tattha tassa adatvā āhaṭaṃ na gaṇhāti. Kasmā? Etassa piṇḍantarāyo hotīti. **Saṇḍasaṇḍacārinī**ti samūhasamūhacārinī. Sace hi acelakaṃ disvā ‘‘imassa bhikkhaṃ dassāmā’’ti manussā bhattagehaṃ pavisanti, tesu ca pavisantesu kaḷopimukhādīsu nilīnā makkhikā uppatitvā saṇḍasaṇḍā caranti, tato āhaṭaṃ bhikkhaṃ na gaṇhāti. Kasmā? ‘‘Maṃ nissāya makkhikānaṃ gocarantarāyo jāto’’ti.

Thusodakanti sabbasassasambhārehi katasovīrakaṃ. Ettha ca surāpānameva sāvajjaṃ, ayaṃ pana sabbesu sāvajjasaññī. **Ekāgāriko**ti yo ekasmiṃyeva gehe bhikkhaṃ labhitvā nivattati. **Ekālopiko**ti ekeneva ālopena yāpeti. **Dvāgārikādīsu**pi eseva nayo. **Ekissāpi dattiyā**ti ekāya dattiyā. Datti nāma ekā khuddakapāti hoti, yattha aggabhikkhaṃ pakkhipitvā ṭhapenti. **Ekāhika**nti ekadivasantarikaṃ. **Addhamāsika**nti addhamāsantarikaṃ. **Pariyāyabhattabhojana**nti vārabhattabhojanaṃ, ekāhavārena dvīhavārena sattāhavārena addhamāsavārenāti evaṃ divasavārena ābhatabhattabhojanaṃ.

Sākabhakkhotiādīni vuttatthāneva.

Ubbhaṭṭhakoti uddhaṃ ṭhitako. **Ukkuṭikappadhānamanuyutto**ti ukkuṭikavīriyamanuyutto, gacchantopi ukkuṭikova hutvā uppatitvā uppatitvā gacchati. **Kaṇṭakāpassayiko**ti ayakaṇṭake vā pakatikaṇṭake vā bhūmiyaṃ koṭṭetvā tattha cammaṃ attharitvā ṭhānacaṅkamādīni karoti. **Seyya**nti sayantopi tattheva seyyaṃ kappeti. Sāyaṃ tatiyamassāti **sāyatatiyakaṃ**. Pāto majjhanhike sāyanti divasassa tikkhattuṃ ‘‘pāpaṃ pavāhessāmī’’ti udakorohanānuyogaṃ anuyutto viharati.

Kāye kāyānupassītiādīni heṭṭhā ekakanipātavaṇṇanāyaṃ vuttanayeneva veditabbāni. **Ayaṃ vuccati, bhikkhave, majjhimā paṭipadā**ti, bhikkhave, ayaṃ kāmasukhallikānuyogañca attakilamathānuyogañcāti dve ante anupagatā, sassatucchedantehi vā vimuttā majjhimā paṭipadāti veditabbā.

Acelakavaggo chaṭṭho.

17-18. Peyyālavaggādivaṇṇanā

164-184. **Samanuñño**ti samānajjhāsayo. **Rāgassā**ti pañcakāmaguṇikarāgassa. **Abhiññāyā**ti abhijānanatthaṃ. **Suññato samādhī**tiādīhi tīhipi samādhīhi vipassanāva kathitā. Vipassanā hi niccābhinivesa-niccanimitta-niccapaṇidhiādīnaṃ abhāvā imāni nāmāni labhati. **Pariññāyā**ti parijānanatthaṃ. Sesapadesupi eseva nayoti.

Peyyālavaggādi niṭṭhitā.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Tikanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Catukkanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Bhaṇḍagāmavaggo

1. Anubuddhasuttavaṇṇanā

1. Catukkanipātassa paṭhame **ananubodhā**ti abujjhanena ajānanena. **Appaṭivedhā**ti appaṭivijjhanena apaccakkhakiriyāya. **Dīghamaddhāna**nti cirakālaṃ. **Sandhāvita**nti bhavato bhavaṃ gamanavasena sandhāvitaṃ. **Saṃsarita**nti punappunaṃ gamanāgamanavasena saṃsaritaṃ. **Mamañceva tumhākañcā**ti mayā ca tumhehi ca. Atha vā **sandhāvitaṃ saṃsarita**nti sandhāvanaṃ saṃsaraṇaṃ mamañceva tumhākañca ahosīti evamettha attho veditabbo. **Ariyassā**ti niddosassa. Sīlaṃ samādhi paññāti ime pana tayo dhammā maggaphalasampayuttāva veditabbā, vimuttināmena phalameva niddiṭṭhaṃ. **Bhavataṇhā**ti bhavesu taṇhā. **Bhavanettī**ti bhavarajju. Taṇhāya eva etaṃ nāmaṃ. Tāya hi sattā goṇā viya gīvāya bandhitvā taṃ taṃ bhavaṃ nīyanti, tasmā bhavanettīti vuccati.

Anuttarāti lokuttarā. **Dukkhassantakaro**ti vaṭṭadukkhassa antakaro. **Cakkhumā**ti pañcahi cakkhūhi cakkhumā. **Parinibbuto**ti kilesaparinibbānena parinibbuto. Idamassa bodhimaṇḍe paṭhamaparinibbānaṃ, pacchā pana yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbutoti yathānusandhinā desanaṃ niṭṭhāpesi.

2. Papatitasuttavaṇṇanā

2. Dutiye **papatito**ti patito cuto. **Appapatito**ti apatito patiṭṭhito. Tattha lokiyamahājano patitoyeva nāma, sotāpannādayo kilesuppattikkhaṇe patitā nāma, khīṇāsavo ekantapatiṭṭhito nāma.

Cutā patantīti ye cutā, te patanti nāma. **Patitā**ti ye patitā, te cutā nāma. Cutattā patitā, patitattā cutāti attho. **Giddhā**ti rāgarattā. **Punarāgatā**ti puna jātiṃ puna jaraṃ puna byādhiṃ puna maraṇaṃ āgatā nāma honti. **Kataṃ kiccan**ti catūhi maggehi kattabbakiccaṃ kataṃ. **Rataṃ rамman**ti ramitabbayuttake guṇajāte ramitaṃ. **Sukhenānvāgataṃ sukhan**ti sukhena sukhaṃ anuāgataṃ sampattaṃ. Mānusakasukhena dibbasukhaṃ, jhānasukhena vipassanāsukhaṃ, vipassanāsukhena maggasukhaṃ, maggasukhena phalasukhaṃ, phalasukhena nibbānasukhaṃ sampattaṃ adhigatanti attho.

3. Paṭhamakhatasuttavaṇṇanā

3. Tatiyaṃ dukanipātavaṇṇanāyaṃ vuttameva. Gāthāsu pana **nindiyan**ti ninditabbayuttakaṃ. **Nindatī**ti garahati. **Pasaṃsiyo**ti pasaṃsitabbayutto. **Vicināti mukhena so kalin**ti yo evaṃ pavatto, tena mukhena kaliṃ vicināti nāma. **Kalinā tena sukhaṃ na vindatī**ti tena ca kalinā sukhaṃ na paṭilabhati. **Sabbassāpi sahāpi attanā**ti sabbenapi sakena dhanena ceva attanā ca saddhiṃ yo parājayo, so appamattakova kalīti attho. **Yo sugatesū**ti yo pana sammaggatesu puggalesu cittaṃ padusseyya, ayaṃ cittapadosova tato kalito mahantataro kali. Idāni tassa mahantatarabhāvaṃ dassento **sataṃ sahassānan**tiādimāha. Tattha **sataṃ sahassānan**ti nirabbudagaṇanāya satasahassaṃ. **Chattiṃsatī**ti aparāni ca chattiṃsati nirabbudāni. **Pañca cā**ti abbudagaṇanāya ca pañca abbudāni. **Yamariyagarahī**ti yaṃ ariye garahanto nirayaṃ upapajjati, tattha ettakaṃ āyuppamāṇanti.

4. Dutiyakhatasuttavaṇṇanā

4. Catutthe **mātari pitari cā**tiādīsu mittavindako mātari micchāpaṭipanno nāma, ajātasattu pitari micchāpaṭipanno nāma, devadatto tathāgate micchāpaṭipanno nāma, kokāliko tathāgatasāvake micchāpaṭipanno nāma. **Bahuñcā**ti bahukameva. **Pasavatī**ti paṭilabhati. **Tāyā**ti tāya micchāpaṭipattisaṅkhātāya adhammacariyāya. **Peccā**ti ito gantvā. **Apāyaṃ gacchatī**ti nirayādīsu aññatarasmiṃ nibbattati. Sukkapakkhepi eseva nayo.

5. Anusotasuttavaṇṇanā

5. Pañcame anusotaṃ gacchatīti **anusotagāmī**. Kilesasotassa paccanīkapaṭipattiyā paṭisotaṃ gacchatīti **paṭisotagāmī**. **Ṭhitatto**ti ṭhitasabhāvo. **Tiṇṇo**ti oghaṃ taritvā ṭhito. **Pāraṅgato**ti paratīraṃ gato. **Thale tiṭṭhatī**ti nibbānathale tiṭṭhati. **Brāhmaṇo**ti seṭṭho niddoso. **Idhā**ti imasmiṃ loke. **Kāme ca paṭisevatī**ti kilesakāmehi vatthukāme paṭisevati. **Pāpañca kammaṃ karotī**ti pāpañca pāṇātipātādikammaṃ karoti. **Pāpañca kammaṃ na karotī**ti pañcaverakammaṃ na karoti. **Ayaṃ vuccati, bhikkhave, ṭhitatto**ti ayaṃ anāgāmī puggalo tasmā lokā puna paṭisandhivasena anāgamanato ṭhitatto nāma.

Taṇhādhipannāti taṇhāya adhipannā ajjhotthaṭā, taṇhaṃ vā adhipannā ajjhogāḷhā.

Paripuṇṇasekhoti sikkhāpāripūriyā ṭhito. **Aparihānadhammo**ti aparihīnasabhāvo. **Cetovasippatto**ti cittavasībhāvaṃ patto. Evarūpo khīṇāsavo hoti, idha pana anāgāmī kathito. **Samāhitindriyo**ti samāhitachaḷindriyo. **Paroparā**ti parovarā uttamalāmakā, kusalākusalāti attho. **Sameccā**ti ñāṇena samāgantvā. **Vidhūpitā**ti viddhaṃsitā jhāpitā vā. **Vusitabrahmacariyo**ti maggabrahmacariyaṃ vasitvā ṭhito. **Lokantagū**ti tividhassāpi lokassa antaṃ gato. **Pāragato**ti chahākārehi pāragato. Idha khīṇāsavova kathito. Iti suttepi gāthāsupi vaṭṭavivaṭṭameva kathitaṃ.

6. Appassutasuttavaṇṇanā

6. Chaṭṭhe **anupapanno**ti anupāgato. **Sutta**ntiādīsu ubhatovibhaṅganiddesakhandhakaparivārasuttanipātamaṅgalasuttaratanasuttanāḷakasuttatuvaṭakasuttāni, aññampi ca suttanāmakaṃ tathāgatavacanaṃ **sutta**nti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ **geyya**nti veditabbaṃ, visesena saṃyuttake sakalopi sagāthāvaggo. Sakalampi abhidhammapiṭakaṃ, niggāthakasuttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ **veyyākaraṇa**nti veditabbaṃ. Dhammapada-theragāthā-therigāthā suttanipāte nosuttanāmikā suddhikagāthā ca **gāthā**ti veditabbā. Somanassañāṇamayikagāthāpaṭisaṃyuttā dveasīti suttantā **udāna**nti veditabbā. ‘‘Vuttañhetaṃ bhagavatā’’tiādinayappavattā dasuttarasatasuttantā **itivuttaka**nti veditabbā. Apaṇṇakajātakādīni paññāsādhikāni pañca jātakasatāni **jātaka**nti veditabbāni. ‘‘Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande’’tiādinayappavattā sabbepi acchariyaabbhutadhammapaṭisaṃyuttā suttantā **abbhutadhamma**nti veditabbā. Cūḷavedallamahāvedallasammādiṭṭhisakkapañhasaṅkhārabhājaniyamahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitā suttantā **vedalla**nti veditabbā. **Na atthamaññāya na dhammamaññāyā**ti aṭṭhakathañca pāḷiñca ajānitvā. **Dhammānudhammappaṭipanno**ti navalokuttaradhammassa anurūpadhammaṃ sahasīlaṃ pubbabhāgapaṭipadaṃ na paṭipanno hoti. Iminā upāyena sabbavāresu attho veditabbo. Paṭhamavāre panettha appassutadussīlo kathito, dutiye appassutakhīṇāsavo, tatiye bahussutadussīlo, catutthe bahussutakhīṇāsavo.

Sīlesu asamāhitoti sīlesu aparipūrakārī. **Sīlato ca sutena cā**ti sīlabhāgena ca sutabhāgena ca ‘‘ayaṃ dussīlo appassuto’’ti evaṃ taṃ garahantīti attho. **Tassa sampajjate suta**nti tassa puggalassa yasmā tena sutena sutakiccaṃ kataṃ, tasmā tassa sutaṃ sampajjati nāma. **Nāssa sampajjate**ti sutakiccassa akatattā na sampajjati. **Dhammadhara**nti sutadhammānaṃ ādhārabhūtaṃ. **Sappañña**nti supaññaṃ. **Nekkhaṃ jambonadassevā**ti jambunadaṃ vuccati jātisuvaṇṇaṃ, tassa jambunadassa nekkhaṃ viya, pañcasuvaṇṇaparimāṇaṃ suvaṇṇaghaṭikaṃ viyāti attho.

7. Sobhanasuttavaṇṇanā

7. Sattame **viyattā**ti paññāveyyattiyena samannāgatā. **Vinītā**ti vinayaṃ upetā suvinītā. **Visāradā**ti vesārajjena somanassasahagatena ñāṇena samannāgatā. **Dhammadharā**ti sutadhammānaṃ ādhārabhūtā. **Bhikkhu ca sīlasampanno**ti gāthāya kiñcāpi ekekasseva ekeko guṇo kathito, sabbesaṃ pana sabbepi vaṭṭantīti.

8. Vesārajjasuttavaṇṇanā

8. Aṭṭhame **vesārajjānī**ti ettha sārajjapaṭipakkho vesārajjaṃ, catūsu ṭhānesu sārajjābhāvaṃ paccavekkhantassa uppannasomanassamayañāṇassetaṃ nāmaṃ. **Āsabhaṃ ṭhāna**nti seṭṭhaṭṭhānaṃ uttamaṭṭhānaṃ. Āsabhā vā pubbabuddhā, tesaṃ ṭhānanti attho. Apica gavasatajeṭṭhako usabho, gavasahassajeṭṭhako vasabho. Vajasatajeṭṭhako vā usabho, vajasahassajeṭṭhako vasabho, sabbagavaseṭṭho sabbaparissayasaho seto pāsādiko mahābhāravaho asanisatasaddehipi asampakampiyo nisabho, so idha usabhoti adhippeto. Idampi hi tassa pariyāyavacanaṃ. Usabhassa idanti **āsabhaṃ. Ṭhāna**nti catūhi pādehi pathaviṃ uppīḷetvā vavatthānaṃ. Idaṃ pana āsabhaṃ viyāti āsabhaṃ. Yatheva hi nisabhasaṅkhāto usabho catūhi pādehi pathaviṃ uppīḷetvā acalaṭṭhānena tiṭṭhati, evaṃ tathāgatopi catūhi vesārajjapādehi aṭṭhaparisapathaviṃ uppīḷetvā sadevake loke kenaci paccatthikena paccāmittena akampiyo acalaṭṭhānena tiṭṭhati. Evaṃ tiṭṭhamānova taṃ āsabhaṃ ṭhānaṃ paṭijānāti upagacchati na paccakkhāti, attani āropeti. Tena vuttaṃ ''āsabhaṃ ṭhānaṃ paṭijānātī''ti.

Parisāsūti aṭṭhasu parisāsu. **Sīhanādaṃ nadatī**ti seṭṭhanādaṃ abhītanādaṃ nadati, sīhanādasadisaṃ vā nādaṃ nadati. Ayamattho sīhanādasuttena dassetabbo. Yathā vā sīho sahanato ca hananato ca sīhoti vuccati, evaṃ tathāgato lokadhammānaṃ sahanato parappavādānañca hananato sīhoti vuccati. Evaṃ vuttassa sīhassa nādaṃ sīhanādaṃ. Tattha yathā sīho sīhabalena samannāgato sabbattha visārado vigatalomahaṃso sīhanādaṃ nadati, evaṃ tathāgatasīhopi tathāgatabalehi samannāgato aṭṭhasu parisāsu visārado vigatalomahaṃso ''iti rūpa''ntiādinā nayena nānāvidhadesanāvilāsasampannaṃ sīhanādaṃ nadati. Tena vuttaṃ ''parisāsu sīhanādaṃ nadatī''ti.

Brahmacakkaṃ pavattetīti ettha **brahma**nti seṭṭhaṃ uttamaṃ visuddhaṃ. Cakkasaddo panāyaṃ –

''Sampattiyaṃ lakkhaṇe ca, rathaṅge iriyāpathe;
Dāne ratanadhammūra-cakkādīsu ca dissati;
Dhammacakke idha mato, tañca dvedhā vibhāvaye''.

''Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussāna''ntiādīsu (a. ni. 4.31) hi ayaṃ sampattiyaṃ dissati. ''Pādatalesu cakkāni jātānī''ti (dī. ni. 2.35) ettha lakkhaṇe. ''Cakkaṃva vahato pada''nti (dha. pa. 1) ettha rathaṅge. ''Catucakkaṃ navadvāra''nti (saṃ. ni. 1.29) ettha iriyāpathe. ''Dadaṃ bhuñja mā ca pamādo, cakkaṃ vattaya sabbapāṇina''nti (jā. 1.7.149) ettha dāne. ''Dibbaṃ cakkaratanaṃ pāturahosī''ti (dī. ni. 2.243; ma. ni. 3.256) ettha ratanacakke. ''Mayā pavattitaṃ cakka''nti (su. ni. 562) ettha dhammacakke. ''Icchāhatassa posassa, cakkaṃ bhamati matthake''ti (jā. 1.1.104; 1.5.103) ettha uracakke. ''Khurapariyantena cepi cakkenā''ti (dī. ni. 1.166) ettha paharaṇacakke. ''Asanivicakka''nti (dī. ni. 3.61; saṃ. ni. 2.162) ettha asanimaṇḍale. Idha panāyaṃ dhammacakke mato.

Taṃ panetaṃ dhammacakkaṃ duvidhaṃ hoti paṭivedhañāṇañca desanāñāṇañca. Tattha paññāpabhāvitaṃ attano ariyaphalāvahaṃ paṭivedhañāṇaṃ, karuṇāpabhāvitaṃ sāvakānaṃ ariyaphalāvahaṃ desanāñāṇaṃ. Tattha paṭivedhañāṇaṃ uppajjamānaṃ uppannanti duvidhaṃ. Tañhi abhinikkhamanato yāva arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Tusitabhavanato vā yāva mahābodhipallaṅke arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Dīpaṅkarato paṭṭhāya vā yāva bodhipallaṅke arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Desanāñāṇampi pavattamānaṃ pavattanti duvidhaṃ. Tañhi yāva aññāsikoṇḍaññassa sotāpattimaggā pavattamānaṃ, phalakkhaṇe pavattaṃ nāma. Tesu paṭivedhañāṇaṃ lokuttaraṃ, desanāñāṇaṃ lokiyaṃ. Ubhayampi panetaṃ aññehi asādhāraṇaṃ, buddhānaṃyeva orasañāṇaṃ.

Sammāsambuddhassa te paṭijānatoti ''ahaṃ sammāsambuddho, sabbe dhammā mayā abhisambuddhā''ti evaṃ paṭijānato tava. **Anabhisambuddhā**ti ime nāma dhammā tayā anabhisambuddhā. **Tatra vatā**ti tesu ''anabhisambuddhā''ti evaṃ dassitadhammesu. **Sahadhammenā**ti sahetunā sakāraṇena vacanena. **Nimittameta**nti ettha puggalopi dhammopi nimittanti adhippeto. Taṃ puggalaṃ na passāmi, yo maṃ paṭicodessati. Taṃ dhammaṃ na passāmi, yaṃ dassetvā ''ayaṃ nāma dhammo tayā anabhisambuddho''ti maṃ paṭicodessatīti ayamettha attho. **Khemappatto**ti khemaṃ patto. Sesapadadvayaṃ imasseva vevacanaṃ. Sabbampetaṃ vesārajjañāṇameva sandhāya vuttaṃ. Dasabalassa hi ''ayaṃ nāma dhammo tayā anabhisambuddho''ti codakaṃ puggalaṃ vā codanākāraṇaṃ anabhisambuddhadhammaṃ vā apassato ''sabhāvabuddhoyeva vata samāno ahaṃ buddhosmīti vadāmī''ti paccavekkhantassa balavataraṃ somanassaṃ uppajjati, tena sampayuttaṃ ñāṇaṃ vesārajjaṃ nāma. Taṃ sandhāya ''khemappatto''tiādimāha. Evaṃ sabbattha attho veditabbo.

Antarāyikā dhammāti ettha pana antarāyaṃ karontīti **antarāyikā**. Te atthato sañcicca vītikkantā satta āpattikkhandhā. Sañcicca vītikkantaṃ hi antamaso dukkaṭadubbhāsitampi maggaphalānaṃ antarāyaṃ karoti. Idha pana methunadhammo adhippeto. Methunaṃ sevato hi yassa kassaci nissaṃsayameva maggaphalānaṃ antarāyo hoti.

Yassa kho pana te atthāyāti rāgakkhayādīsu yassa atthāya. **Dhammo desito**ti asubhabhāvanādidhammo kathito. **Tatra vata ma**nti tasmiṃ aniyyānikadhamme maṃ. Sesaṃ vuttanayeneva veditabbaṃ.

Vādapathāti vādāyeva. **Puthū**ti bahū. **Sitā**ti upanibaddhā abhisaṅkhatā. Atha vā **puthussitā**ti puthubhāvaṃ sitā upagatā, puthūhi vā sitātipi puthussitā. **Yaṃ nissitā**ti etarahipi yaṃ vādapathaṃ nissitā. **Na te bhavantī**ti te vādapathā na bhavanti bhijjanti vinassanti. **Dhammacakka**nti desanāñāṇassapi paṭivedhañāṇassapi etaṃ nāmaṃ. Tesu desanāñāṇaṃ lokiyaṃ, paṭivedhañāṇaṃ lokuttaraṃ. **Kevalī**ti sakalaguṇasamannāgato. **Tādisa**nti tathāvidhaṃ.

9. Taṇhuppādasuttavaṇṇanā

9. Navame uppajjati etesūti **uppādā**. Kā uppajjati? Taṇhā. Taṇhāya uppādā **taṇhuppādā,** taṇhāvatthūni taṇhākāraṇānīti attho. **Cīvarahetū**ti ‘‘kattha manāpaṃ cīvaraṃ labhissāmī’’ti cīvarakāraṇā uppajjati. **Itibhavābhavahetū**ti ettha **itī**ti nidassanatthe nipāto. Yathā cīvarādihetu, evaṃ bhavābhavahetupīti attho. **Bhavābhavo**ti cettha paṇītatarāni sappinavanītādīni adhippetāni. Sampattibhavesu paṇītatarapaṇītatamabhavotipi vadantiyeva.

Taṇhādutiyoti ayañhi satto anamatagge saṃsāravaṭṭe saṃsaranto na ekakova saṃsarati, taṇhaṃ pana dutiyikaṃ labhantova saṃsarati. Tena vuttaṃ ‘‘taṇhādutiyo’’ti. **Itthabhāvaññathābhāva**nti ettha itthabhāvo nāma ayaṃ attabhāvo, aññathābhāvo nāma anāgatattabhāvo. Evarūpo vā aññopi attabhāvo itthabhāvo nāma, na evarūpo aññathābhāvo nāma. Taṃ itthabhāvaññathābhāvaṃ. **Saṃsāra**nti khandhadhātuāyatanānaṃ paṭipāṭiṃ. **Nātivattatī**ti nātikkamati. **Evamādīnavaṃ ñatvā**ti evaṃ atītānāgatapaccuppannesu khandhesu ādīnavaṃ jānitvā. **Taṇhaṃ dukkhassa sambhava**nti taṇhaṃ ca ‘‘ayaṃ vaṭṭadukkhasambhūto sabhāvo kāraṇa’’nti evaṃ jānitvā. Ettāvatā imassa bhikkhuno vipassanaṃ vaḍḍhetvā arahattaṃ pattabhāvo dassito. Idāni taṃ khīṇāsavaṃ thomento **vītataṇho**tiādimāha. Tattha **anādāno**ti niggahaṇo. **Sato bhikkhu paribbaje**ti satisampajaññe vepullappatto khīṇāsavo bhikkhu sato sampajāno careyya vihareyyāti attho. Iti suttante vaṭṭaṃ kathetvā gāthāsu vaṭṭavivaṭṭaṃ kathitanti.

10. Yogasuttavaṇṇanā

10. Dasame vaṭṭasmiṃ yojentīti **yogā. Kāmayogo**tiādīsu pañcakāmaguṇiko rāgo kāmayogo. Rūpārūpabhavesu chandarāgo **bhavayogo,** tathā jhānanikanti. Sassatadiṭṭhisahagato ca rāgo dvāsaṭṭhi diṭṭhiyo ca **diṭṭhiyogo**. Catūsu saccesu aññāṇaṃ **avijjāyogo**. Kāmesu vā yojetīti kāmayogo. Bhavesu yojetīti bhavayogo. Diṭṭhīsu yojetīti diṭṭhiyogo. Avijjāya yojetīti avijjāyogoti heṭṭhā vuttadhammānaṃyevetaṃ adhivacanaṃ.

Idāni te vitthāretvā dassento **katamo ca, bhikkhave**tiādimāha. Tattha **samudaya**nti uppattiṃ. **Atthaṅgama**nti bhedaṃ. **Assāda**nti madhurabhāvaṃ. **Ādīnava**nti amadhurabhāvaṃ dosaṃ. **Nissaraṇa**nti nissaṭabhāvaṃ. **Kāmesū**ti vatthukāmesu. **Kāmarāgo**ti kāme ārabbha uppannarāgo. Sesapadesupi eseva nayo. **Anusetī**ti nibbattati. **Ayaṃ vuccati, bhikkhave, kāmayogo**ti, bhikkhave, idaṃ kāmesu yojanakāraṇaṃ bandhanakāraṇaṃ vuccatīti evaṃ sabbattha attho veditabbo.

Phassāyatanānanti cakkhādīnaṃ cakkhusamphassādikāraṇānaṃ. **Avijjā aññāṇa**nti ñāṇapaṭipakkhabhāvena aññāṇasaṅkhātā avijjā. **Iti kāmayogo**ti ettha iti saddo catūhipi yogehi saddhiṃ yojetabbo ‘‘evaṃ kāmayogo, evaṃ bhavayogo’’ti. **Saṃyutto**ti parivārito. **Pāpakehī**ti lāmakehi.

Akusalehīti akosallasambhūtehi. **Saṃkilesikehī**ti saṃkilesanakehi, pasannassa cittassa pasannabhāvadūsakehīti attho. **Ponobbhavikehī**ti punabbhavanibbattakehi. **Sadarehī**ti sadarathehi. **Dukkhavipākehī**ti vipākakāle dukkhuppādakehi. **Āyatiṃ jātijarāmaraṇikehī**ti anāgate punappunaṃ jātijarāmaraṇanibbattakehi. **Tasmā ayogakkhemīti vuccatī**ti yasmā appahīnayogo puggalo etehi dhammehi sampayutto hoti, tasmā catūhi yogehi khemaṃ nibbānaṃ anadhigatattā na yogakkhemīti vuccati.

Visaṃyogoti visaṃyojanakāraṇāni. **Kāmayogavisaṃyogo**ti kāmayogato visaṃyojanakāraṇaṃ. Sesapadesupi eseva nayo. Tattha asubhajjhānaṃ kāmayogavisaṃyogo, taṃ pādakaṃ katvā adhigato anāgāmimaggo ekanteneva kāmayogavisaṃyogo nāma. Arahattamaggo bhavayogavisaṃyogo nāma, sotāpattimaggo diṭṭhiyogavisaṃyogo nāma, arahattamaggo avijjāyogavisaṃyogo nāma. Idāni te vitthāravasena dassento **katamo ca, bhikkhave**tiādimāha. Tassattho vuttanayeneva veditabbo.

Bhavayogena cūbhayanti bhavayogena ca saṃyuttā, kiñci bhiyyo ubhayenāpi sampayuttā, yena kenaci yogena samannāgatāti attho. **Purakkhatā**ti purato katā, parivāritā vā. **Kāme pariññāyā**ti duvidhepi kāme parijānitvā. **Bhavayogañca sabbaso**ti bhavayogañca sabbameva parijānitvā. **Samūhaccā**ti samūhanitvā. **Virājaya**nti virājento, virājetvā vā. ‘‘Virājento’’ti hi vutte maggo kathito hoti, ‘‘virājetvā’’ti vutte phalaṃ. **Munī**ti khīṇāsavamuni. Iti imasmiṃ suttepi gāthāsupi vaṭṭavivaṭṭameva kathitanti.

Bhaṇḍagāmavaggo paṭhamo.

2. Caravaggo

1. Carasuttavaṇṇanā

11. Dutiyassa paṭhame **adhivāsetī**ti cittaṃ adhiropetvā vāseti. **Nappajahatī**ti na pariccajati. **Na vinodetī**ti na nīharati. **Na byantīkarotī**ti na vigatantaṃ paricchinnaparivaṭumaṃ karoti. **Na anabhāvaṃ gametī**ti na anuabhāvaṃ avaḍḍhiṃ vināsaṃ gameti. **Carampī**ti carantopi. **Anātāpī**ti nibbīriyo. **Anottāpī**ti upavādabhayarahito. **Satata**nti niccaṃ. **Samita**nti nirantaraṃ. Evaṃ sabbattha atthaṃ ñatvā sukkapakkhe vuttavipariyāyena attho veditabbo.

Gāthāsu **gehanissita**nti kilesanissitaṃ. **Mohaneyyesū**ti mohajanakesu ārammaṇesu. **Abhabbo**ti abhājanabhūto. **Phuṭṭhuṃ sambodhimuttama**nti arahattamaggasaṅkhātaṃ uttamañāṇaṃ phusituṃ.

2. Sīlasuttavaṇṇanā

12. Dutiye **sampannasīlā**ti paripuṇṇasīlā. **Sampannapātimokkhā**ti paripuṇṇapātimokkhā. **Pātimokkhasaṃvarasaṃvutā**ti pātimokkhasaṃvarasīlena saṃvutā pihitā upetā hutvā viharatha. **Ācāragocarasampannā**ti ācārena ca gocarena ca sampannā samupāgatā bhavatha. **Aṇumattesu vajjesū**ti aṇuppamāṇesu dosesu. **Bhayadassāvino**ti tāni aṇumattāni vajjāni bhayato dassanasīlā. **Samādāya sikkhatha sikkhāpadesū**ti sabbasikkhākoṭṭhāsesu samādātabbaṃ samādāya gahetvā sikkhatha. ‘‘Sampannasīlānaṃ…pe… sikkhāpadesū’’ti ettakena dhammakkhānena sikkhattaye samādāpetvā ceva paṭiladdhaguṇesu ca vaṇṇaṃ kathetvā idāni uttari kātabbaṃ dassento **kimassā**tiādimāha. Tattha **kimassā**ti kiṃ bhaveyya.

Yataṃ careti yathā caranto yato hoti saṃyato, evaṃ careyya. Esa nayo sabbattha. **Acche**ti nisīdeyya. **Yatamenaṃ pasāraye**ti yaṃ aṅgapaccaṅgaṃ pasāreyya, taṃ yataṃ saṃyatameva katvā pasāreyya. **Uddha**nti upari. **Tiriya**nti majjhaṃ. **Apācīna**nti adho. Ettāvatā atītā paccuppannā anāgatā ca pañcakkhandhā kathitā. **Yāvatā**ti paricchedavacanaṃ. **Jagato gatī**ti lokassa nipphatti. **Samavekkhitā ca**

dhammānaṃ, khandhānaṃ udayabbayanti etesaṃ sabbaloke atītādibhedānaṃ pañcakkhandhadhammānaṃ udayañca vayañca samavekkhitā. ''Pañcakkhandhānaṃ udayaṃ passanto pañcavīsati lakkhaṇāni passati, vayaṃ passanto pañcavīsati lakkhaṇāni passatī''ti vuttehi samapaññāsāya lakkhaṇehi sammā avekkhitā hoti. **Cetosamathasāmīci**nti cittasamathassa anucchavikaṃ paṭipadaṃ. **Sikkhamāna**nti paṭipajjamānaṃ, pūrayamānanti attho. **Pahitatto**ti pesitatto. **Āhū**ti kathayanti. Sesamettha uttānameva. Imasmiṃ pana sutte sīlaṃ missakaṃ kathetvā gāthāsu khīṇāsavo kathito.

3. Padhānasuttavaṇṇanā

13. Tatiye **sammappadhānānī**ti sundarapadhānāni uttamavīriyāni. **Sammappadhānā**ti paripuṇṇavīriyā. **Māradheyyābhibhūtā**ti tebhūmakavaṭṭasaṅkhātaṃ māradheyyaṃ abhibhavitvā samatikkamitvā ṭhitā. **Te asitā**ti te khīṇāsavā anissitā nāma. **Jātimaraṇabhayassā**ti jātiñca maraṇañca paṭicca uppajjanakabhayassa, jātimaraṇasaṅkhātasseva vā bhayassa. **Pāragū**ti pāraṅgatā. **Te tusitā**ti te khīṇāsavā tuṭṭhā nāma. **Jetvā māraṃ savāhini**nti sasenakaṃ māraṃ jinitvā ṭhitā. **Te anejā**ti te khīṇāsavā taṇhāsaṅkhātāya ejāya anejā niccalā nāma. **Namucibala**nti mārabalaṃ. **Upātivattā**ti atikkantā. **Te sukhitā**ti te khīṇāsavā lokuttarasukhena sukhitā nāma. Tenevāha –

> ''Sukhitā vata arahanto, taṇhā nesaṃ na vijjati;
> Asmimāno samucchinno, mohajālaṃ padālita''nti. (saṃ. ni. 3.76);

4. Saṃvarasuttavaṇṇanā

14. Catutthe **padhānānī**ti vīriyāni. **Saṃvarappadhāna**nti cakkhādīni saṃvarantassa uppannavīriyaṃ. **Pahānappadhāna**nti kāmavitakkādayo pajahantassa uppannavīriyaṃ. **Bhāvanāppadhāna**nti sambojjhaṅge bhāventassa uppannavīriyaṃ. **Anurakkhaṇāppadhāna**nti samādhinimittaṃ anurakkhantassa uppannavīriyaṃ.

Vivekanissitantiādīsu viveko, virāgo, nirodhoti tīṇipi nibbānassa nāmāni. Nibbānaṃ hi upadhivivekattā **viveko,** taṃ āgamma rāgādayo virajjantīti **virāgo,** nirujjhantīti **nirodho**. Tasmā vivekanissitantiādīsu ārammaṇavasena vā adhigantabbavasena vā nibbānanissitanti attho.

Vossaggapariṇāminti ettha dve vossaggā – pariccāgavossaggo ca pakkhandanavossaggo ca. Tattha vipassanā tadaṅgavasena kilese ca khandhe ca rāgaṃ pariccajatīti **pariccāgavossaggo**. Maggo ārammaṇavasena nibbānaṃ pakkhandatīti **pakkhandanavossaggo**. Tasmā vossaggapariṇāminti yathā bhāviyamāno satisambojjhaṅgo vossaggatthāya pariṇamati, vipassanābhāvañca maggabhāvañca pāpuṇāti, evaṃ taṃ bhāvetīti ayamettha attho. Sesapadesupi eseva nayo. **Bhaddaka**nti laddhakaṃ. **Samādhinimittaṃ** vuccati aṭṭhikasaññādivasena adhigato samādhiyeva. **Anurakkhatī**ti samādhipāripanthikadhamme rāgadosamohe sodhento rakkhati. Ettha ca aṭṭhikasaññādikā pañceva saññā vuttā, imasmiṃ pana ṭhāne dasapi asubhāni vitthāretvā kathetabbāni. Tesaṃ vitthāro visuddhimagge (visuddhi. 1.102 ādayo) vuttoyeva. Gāthāya saṃvarādinipphādakaṃ vīriyameva vuttaṃ. **Khayaṃ dukkhassa pāpuṇe**ti dukkhakkhayasaṅkhātaṃ arahattaṃ pāpuṇeyyāti.

5. Paññattisuttavaṇṇanā

15. Pañcame **aggapaññattiyo**ti uttamapaññattiyo. **Attabhāvīna**nti attabhāvavantānaṃ. **Yadidaṃ rāhu asurindo**ti yo esa rāhu asurindo ayaṃ aggoti. Ettha rāhu kira asurindo cattāri yojanasahassāni aṭṭha ca yojanasatāni ucco, bāhantaramassa dvādasayojanasatāni, hatthatalapādatalānaṃ puthulatā tīṇi yojanasatāni. Aṅgulipabbāni paṇṇāsa yojanāni, bhamukantaraṃ paṇṇāsayojanaṃ, nalāṭaṃ tiyojanasataṃ, sīsaṃ navayojanasataṃ. **Kāmabhogīnaṃ yadidaṃ rājā mandhātā**ti yo esa rājā mandhātā nāma, ayaṃ dibbepi mānusakepi kāme paribhuñjanakānaṃ sattānaṃ aggo nāma. Esa hi asaṅkheyyāyukesu manussesu nibbattitvā icchiticchitakkhaṇe hiraññavassaṃ vassāpento mānusake kāme dīgharattaṃ paribhuñji. Devaloke pana yāva chattiṃsāya indānaṃ āyuppamāṇaṃ, tāva paṇīte kāme paribhuñjīti kāmabhogīnaṃ aggo nāma jāto. **Ādhipateyyāna**nti adhipatiṭṭhānaṃ jeṭṭhakaṭṭhānaṃ karontānaṃ. **Tathāgato aggamakkhāyatī**ti lokiyalokuttarehi guṇehi tathāgato aggo seṭṭho uttamo akkhāyati.

Iddhiyā yasasā jalanti dibbasampattisamiddhiyā ca parivārasaṅkhātena yasasā ca jalantānaṃ. **Uddhaṃ tiriyaṃ apācīna**nti upari ca majjhe ca heṭṭhā ca. **Yāvatā jagato gatī**ti yattakā lokanipphatti.

6. Sokhummasuttavaṇṇanā

16. Chaṭṭhe **sokhummānī**ti sukhumalakkhaṇapaṭivijjhanakāni ñāṇāni. **Rūpasokhummena samannāgato hotī**ti rūpe saṇhasukhumalakkhaṇapariggāhakena ñāṇena samannāgato hoti. **Paramenā**ti uttamena. **Tena ca rūpasokhummenā**ti tena yāva anulomabhāvaṃ pattena sukhumalakkhaṇapariggāhakañāṇena. **Na samanupassatī**ti natthibhāveneva na passati. **Na patthetī**ti natthibhāveneva na pattheti. **Vedanāsokhummā**dīsupi eseva nayo.

Rūpasokhummataṃ ñatvāti rūpakkhandhassa saṇhasukhumalakkhaṇapariggāhakena ñāṇena sukhumataṃ jānitvā. **Vedanānañca sambhava**nti vedanākkhandhassa ca pabhavaṃ jānitvā. **Saññā yato samudetī**ti yasmā kāraṇā saññākkhandho samudeti nibbattati, tañca jānitvā. **Atthaṃ gacchati yattha cā**ti yasmiṃ ṭhāne nirujjhati, tañca jānitvā. **Saṅkhāre parato ñatvā**ti saṅkhārakkhandhaṃ aniccatāya lujjanabhāvena parato jānitvā. Iminā hi padena aniccānupassanā kathitā. **Dukkhato no ca attato**ti iminā dukkhānattānupassanā. **Santo**ti kilesasantatāya santo. **Santipade rato**ti nibbāne rato. Iti suttante catūsu ṭhānesu vipassanāva kathitā, gāthāsu lokuttaradhammopīti.

7. Paṭhamaagatisuttavaṇṇanā

17-19. Sattame **agatigamanānī**ti nagatigamanāni. **Chandāgatiṃ gacchatī**ti chandena agatiṃ gacchati, akattabbaṃ karoti. Sesesupi eseva nayo. **Chandā dosā bhayā mohā**ti chandena, dosena, bhayena, mohena. **Ativattatī**ti atikkamati. Aṭṭhamaṃ uttānameva. Navame tathābujjhanakānaṃ vasena dvīhipi nayehi kathitaṃ.

10. Bhattuddesakasuttavaṇṇanā

20. Dasame **bhattuddesako**ti salākabhattādīnaṃ uddesako. **Kāmesu asaṃyatā**ti vatthukāmesu kilesakāmehi asaṃyatā. **Parisākasaṭo ca panesa vuccatī**ti ayañca pana so evarūpā parisākacavaro nāma vuccatīti attho. **Samaṇenā**ti buddhasamaṇena. **Parisāya maṇḍo ca panesa vuccatī**ti ayaṃ evarūpā parisā vippasannena parisāmaṇḍoti vuccatīti.

Caravaggo dutiyo.

3. Uruvelavaggo

1. Paṭhamauruvelasuttavaṇṇanā

21. Tatiyassa paṭhame **uruvelāya**nti ettha **uruvelā**ti mahāvelā, mahāvālikarāsīti attho. Atha vā **urū**ti vālukā vuccati, **velā**ti mariyādā. Velātikkamanahetu āhaṭā uru uruvelāti evamettha attho daṭṭhabbo. Atīte kira anuppanne buddhe dasasahassā kulaputtā tāpasapabbajjaṃ pabbajitvā tasmiṃ padese viharantā ekadivasaṃ sannipatitvā katikavattaṃ akaṃsu – ‘‘kāyakammavacīkammāni nāma paresampi pākaṭāni honti, manokammaṃ pana apākaṭaṃ. Tasmā yo kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā vitakketi, tassa añño codako nāma natthi. So attanāva attānaṃ codetvā pattapuṭena vālukaṃ āharitvā imasmiṃ ṭhāne ākiratu, idamassa daṇḍakamma''nti. Tato paṭṭhāya yo tādisaṃ vitakkaṃ vitakketi, so tattha pattapuṭena vālukaṃ ākirati, evaṃ tattha anukkamena mahāvālukarāsi jāto. Tato naṃ pacchimā janatā parikkhipitvā cetiyaṭṭhānamakāsi, taṃ sandhāya vuttaṃ – ''uruvelāti mahāvelā, mahāvālikarāsīti attho''ti. Tameva sandhāya vuttaṃ – ''atha vā urūti vālukā vuccati, velāti mariyādā, velātikkamanahetu āhaṭā uru uruvelāti evamettha attho daṭṭhabbo''ti.

Najjā nerañjarāya tīreti uruvelagāmaṃ nissāya nerañjarānadītīre viharāmīti dasseti. **Ajapālanigrodhe**ti ajapālakā tassa nigrodhassa chāyāya nisīdantipi tiṭṭhantipi, tasmā so ajapālanigrodhotveva saṅkhaṃ gato, tassa heṭṭhāti attho. **Paṭhamābhisambuddho**ti sambuddho hutvā paṭhamameva. **Udapādī**ti ayaṃ vitakko pañcame sattāhe udapādi. Kasmā udapādīti? Sabbabuddhānaṃ āciṇṇattā ceva pubbāsevanatāya ca. Tattha pubbāsevanāya pakāsanatthaṃ tittirajātakaṃ āharitabbaṃ. Hatthivānaratittirā kira ekasmiṃ padese viharantā ''yo amhākaṃ mahallako, tasmiṃ sagāravā viharissāmā''ti nigrodhaṃ dassetvā ''ko nu kho amhākaṃ mahallako''ti vīmaṃsantā tittirassa mahallakabhāvaṃ ñatvā tassa jeṭṭhāpacāyanakammaṃ katvā aññamaññaṃ samaggā sammodamānā viharitvā saggaparāyaṇā ahesuṃ. Taṃ kāraṇaṃ ñatvā rukkhe adhivatthā devatā imaṃ gāthamāha –

> ''Ye vuḍḍhamapacāyanti, narā dhammassa kovidā;
> Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatī''ti. (jā. 1.1.37);

Evaṃ ahetukatiracchānayoniyaṃ nibbattopi tathāgato sagāravavāsaṃ rocesi, idāni kasmā na rocessatīti. **Agāravo**ti aññasmiṃ gāravarahito, kañci garuṭṭhāne aṭṭhapetvāti attho. **Appatisso**ti patissayarahito, kañci jeṭṭhakaṭṭhāne aṭṭhapetvāti attho. **Samaṇaṃ vā brāhmaṇaṃ vā**ti ettha samitapāpabāhitapāpāyeva samaṇabrāhmaṇā adhippetā. **Sakkatvā garuṃ katvā**ti sakkārañceva katvā garukārañca upaṭṭhapetvā.

Sadevake loketiādīsu saddhiṃ devehi sadevake. Devaggahaṇena cettha mārabrahmesu gahitesupi māro nāma vasavattī sabbesaṃ upari vasaṃ vatteti, brahmā nāma mahānubhāvo, ekaṅguliyā ekasmiṃ cakkavāḷasahasse ālokaṃ pharati, dvīhi dvīsu, dasahi aṅgulīhi dasasu cakkavāḷasahassesu ālokaṃ pharati. So iminā sīlasampannataroti vattuṃ mā labhantūti **samārake sabrahmake**ti visuṃ vuttaṃ. Tathā samaṇā nāma ekanikāyādivasena bahussutā sīlavanto paṇḍitā, brāhmaṇāpi vatthuvijjādivasena bahussutā paṇḍitā. Te iminā sampannatarāti vattuṃ mā labhantūti **sassamaṇabrāhmaṇiyā pajāyā**ti vuttaṃ. **Sadevamanussāyā**ti idaṃ pana nippadesato dassanatthaṃ gahitameva gahetvā vuttaṃ. Apicettha purimāni tīṇi padāni lokavasena vuttāni, pacchimāni dve pajāvasena. **Sīlasampannatara**nti sīlena sampannataraṃ, adhikataranti attho. Ettha ca sīlādayo cattāro dhammā lokiyalokuttarā kathitā, vimuttiñāṇadassanaṃ lokiyameva. Paccavekkhaṇañāṇameva hetaṃ. **Pāturahosī**ti ''ayaṃ satthā avīcito yāva bhavaggā sīlādīhi attanā adhikataraṃ apassanto 'mayā paṭividdhanavalokuttaradhammameva sakkatvā upanissāya viharissāmī'ti cinteti, kāraṇaṃ bhagavā cinteti, atthaṃ vuḍḍhiṃ visesaṃ cinteti, gacchāmissa ussāhaṃ janessāmī''ti cintetvā purato pākaṭo ahosi, abhimukhe aṭṭhāsīti attho.

Vihaṃsu viharanti cāti ettha yo vadeyya – ''viharantīti vacanato paccuppannepi bahū buddhā''ti, so ''bhagavāpi bhante etarahi arahaṃ sammāsambuddho''ti iminā vacanena paṭibāhitabbo.

> ''Na me ācariyo atthi, sadiso me na vijjati;
> Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo''ti. (mahāva. 11; ma. ni. 2.341) –

Ādīhi cassa suttehi aññesaṃ buddhānaṃ abhāvo dīpetabbo. **Tasmā**ti yasmā sabbepi buddhā saddhammagaruno, tasmā. **Mahattamabhikaṅkhatā**ti mahantabhāvaṃ patthayamānena. **Saraṃ buddhāna sāsana**nti buddhānaṃ sāsanaṃ sarantena.

Yatoti yasmiṃ kāle. **Mahattena samannāgato**ti rattaññumahattaṃ vepullamahattaṃ brahmacariyamahattaṃ lābhaggamahattanti iminā catubbidhena mahattena samannāgato. **Atha me saṅghepi gāravo**ti atha mayhaṃ saṅghepi gāravo jāto. Kismiṃ pana kāle bhagavatā saṅghe gāravo katoti? Mahāpajāpatiyā dussayugadānakāle. Tadā hi bhagavā attano upanītaṃ dussayugaṃ ‘‘saṅghe, gotami, dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’’ti vadanto saṅghe gāravaṃ akāsi nāma.

2. Dutiyauruvelasuttavaṇṇanā

22. Dutiye **sambahulā**ti bahukā. **Brāhmaṇā**ti huhukkajātikena brāhmaṇena saddhiṃ āgatā brāhmaṇā. **Jiṇṇā**ti jarājiṇṇā. **Vuḍḍhā**ti vayovuddhā. **Mahallakā**ti jātimahallakā. **Addhagatā**ti tayo vaye addhe atikkantā. **Sutameta**nti amhehi sutaṃ etaṃ. **Tayidaṃ bho, gotama, tathevā**ti bho, gotama, etaṃ amhehi sutakāraṇaṃ tathā eva. **Tayidaṃ bho, gotama, na sampannamevā**ti taṃ etaṃ abhivādanādiakaraṇaṃ ananucchavikameva.

Akālavādītiādīsu akāle vadatīti **akālavādī**. Asabhāvaṃ vadatīti **abhūtavādī**. Anatthaṃ vadati, no atthanti **anatthavādī**. Adhammaṃ vadati, no dhammanti **adhammavādī**. Avinayaṃ vadati, no vinayanti **avinayavādī. Anidhānavatiṃ vācaṃ bhāsitā**ti na hadaye nidhetabbayuttakaṃ vācaṃ bhāsitā. **Akālenā**ti kathetuṃ ayuttakālena. **Anapadesa**nti apadesarahitaṃ, sāpadesaṃ sakāraṇaṃ katvā na katheti. **Apariyantavati**nti pariyantarahitaṃ, na paricchedaṃ dassetvā katheti. **Anatthasaṃhita**nti na lokiyalokuttaraatthanissitaṃ katvā katheti. **Bālo therotveva saṅkhaṃ gacchatī**ti andhabālo theroti saṅkhaṃ gacchati.

Kālavādītiādīni vuttapaṭipakkhavasena veditabbāni. **Paṇḍito therotveva saṅkhaṃ gacchatī**ti paṇḍiccena samannāgatattā paṇḍito, thirabhāvappattiyā theroti saṅkhaṃ gacchati.

Bahussuto hotīti bahuṃ assa sutaṃ hoti, navaṅgaṃ satthusāsanaṃ pāḷianusandhipubbāparavasena uggahitaṃ hotīti attho. **Sutadharo**ti sutassa ādhārabhūto. Yassa hi ito gahitaṃ ito palāyati, chiddaghaṭe udakaṃ viya na tiṭṭhati, parisamajjhe ekasuttaṃ vā jātakaṃ vā kathetuṃ vā vācetuṃ vā na sakkoti, ayaṃ na sutadharo nāma. Yassa pana uggahitaṃ buddhavacanaṃ uggahitakālasadisameva hoti, dasapi vīsatipi vassāni sajjhāyaṃ akarontassa neva nassati, ayaṃ sutadharo nāma. **Sutasannicayo**ti sutassa sannicayabhūto. Yassa hi sutaṃ hadayamañjūsāya sannicitaṃ silāya lekhā viya suvaṇṇapatte pakkhittasīhavasā viya ca tiṭṭhati, ayaṃ sutasannicayo nāma. **Dhātā**ti dhātā paguṇā. Ekaccassa hi uggahitabuddhavacanaṃ dhātaṃ paguṇaṃ niccalikaṃ na hoti, ‘‘asukaṃ suttaṃ vā jātakaṃ vā kathehī’’ti vutte ‘‘sajjhāyitvā saṃsanditvā samanuggāhitvā jānissāmī’’ti vadati. Ekaccassa dhātaṃ paguṇaṃ bhavaṅgasotasadisaṃ hoti, ‘‘asukaṃ suttaṃ vā jātakaṃ vā kathehī’’ti vutte uddharitvā tameva katheti. Taṃ sandhāya vuttaṃ ‘‘dhātā’’ti. **Vacasā paricitā**ti suttadasaka-vaggadasakapaṇṇāsadasakavasena vācāya sajjhāyitā. **Manasānupekkhitā**ti cittena anupekkhitā. Yassa vācāya sajjhāyitaṃ buddhavacanaṃ manasā cintentassa tattha tattha pākaṭaṃ hoti, mahādīpaṃ jāletvā ṭhitassa rūpagataṃ viya paññāyati, taṃ sandhāyetaṃ vuttaṃ. **Diṭṭhiyā suppaṭividdhā**ti atthato ca kāraṇato ca paññāya suppaṭividdhā.

Ābhicetasikānanti **abhiceto**ti abhikkantaṃ visuddhaṃ cittaṃ vuccati, adhicittaṃ vā, abhicetasi jātāni ābhicetasikāni, abhicetosannissitānīti vā ābhicetasikāni. **Diṭṭhadhammasukhavihārāna**nti diṭṭhadhamme sukhavihārānaṃ. Diṭṭhadhammoti paccakkho attabhāvo vuccati, tattha sukhavihārabhūtānanti attho. Rūpāvacarajjhānānametaṃ adhivacanaṃ. Tāni hi appetvā nisinnā jhāyino imasmiṃyeva attabhāve asaṃkiliṭṭhanekkhammasukhaṃ vindanti, tasmā ‘‘diṭṭhadhammasukhavihārānī’’ti vuccati. **Nikāmalābhī**ti nikāmena lābhī, attano icchāvasena lābhī, icchiticchitakkhaṇe samāpajjituṃ samatthoti vuttaṃ hoti. **Akicchalābhī**ti sukheneva paccanīkadhamme vikkhambhetvā samāpajjituṃ samatthoti vuttaṃ hoti. **Akasiralābhī**ti akasirānaṃ lābhī vipulānaṃ, yathāparicchedena vuṭṭhātuṃ samatthoti vuttaṃ hoti. Ekacco hi lābhīyeva hoti, na pana icchiticchitakkhaṇe sakkoti samāpajjituṃ. Ekacco sakkoti tathāsamāpajjituṃ, pāripanthike ca pana kicchena vikkhambheti. Ekacco tathā ca samāpajjati, pāripanthike ca akiccheneva vikkhambheti, na sakkoti nāḷikayantaṃ viya yathāparicchedeyeva vuṭṭhātuṃ. Yassa pana ayaṃ tividhāpi sampadā atthi, so ‘‘akicchalābhī akasiralābhī’’ti vuccati. **Āsavānaṃ khayā**tiādīni vuttatthāneva. Evamidha sīlampi bāhusaccampi khīṇāsavasseva sīlaṃ bāhusaccañca, jhānānipi khīṇāsavasseva vaḷañjanakajjhānāni kathitāni. ‘‘Āsavānaṃ khayā’’tiādīhi pana arahattaṃ kathitaṃ. Phalena cettha maggakiccaṃ pakāsitanti veditabbaṃ.

Uddhatenāti uddhaccasahagatena. **Sampha**nti palāpakathaṃ. **Asamāhitasaṅkappo**ti aṭṭhapitasaṅkappo. **Mago**ti magasadiso. **Ārā**ti dūre. **Thāvareyyamhā**ti thāvarabhāvato. **Pāpadiṭṭhī**ti lāmakadiṭṭhi. **Anādaro**ti ādararahito. **Sutavā**ti sutena upagato. **Paṭibhānavā**ti duvidhena paṭibhānena samannāgato. **Paññāyatthaṃ vipassatī**ti sahavipassanāya maggapaññāya catunnaṃ saccānaṃ atthaṃ vinivijjhitvā passati. **Pāragū sabbadhammāna**nti sabbesaṃ khandhādidhammānaṃ pāraṃ gato, abhiññāpāragū, pariññāpāragū, pahānapāragū, bhāvanāpāragū, sacchikiriyāpāragū, samāpattipāragūti evaṃ chabbidhena pāragamanena sabbadhammānaṃ pāraṃ pariyosānaṃ gato. **Akhilo**ti rāgakhilādivirahito. **Paṭibhānavā**ti duvidheneva paṭibhānena samannāgato. **Brahmacariyassa kevalī**ti sakalabrahmacariyo. Sesamettha uttānamevāti.

3. Lokasuttavaṇṇanā

23. Tatiye **loko**ti dukkhasaccaṃ. **Abhisambuddho**ti ñāto paccakkho kato. **Lokasmā**ti dukkhasaccato. **Pahīno**ti mahābodhimaṇḍe arahattamaggañāṇena pahīno. **Tathāgatassa bhāvitā**ti tathāgatena bhāvitā.

Evaṃ ettakena ṭhānena catūhi saccehi attano buddhabhāvaṃ kathetvā idāni tathāgatabhāvaṃ kathetuṃ **yaṃ, bhikkhave**tiādimāha. Tattha **diṭṭha**nti rūpāyatanaṃ. **Suta**nti saddāyatanaṃ. **Muta**nti patvā gahetabbato gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ. **Viññāta**nti sukhadukkhādi dhammārammaṇaṃ. **Patta**nti pariyesitvā vā apariyesitvā vā pattaṃ. **Pariyesita**nti pattaṃ vā appattaṃ vā pariyesitaṃ. **Anuvicaritaṃ manasā**ti cittena anusañcaritaṃ.

Tathāgatena abhisambuddhanti iminā etaṃ dasseti – yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa nīlaṃ pītakantiādi rūpārammaṇaṃ cakkhudvāre āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma rūpārammaṇaṃ disvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa bherisaddo mudiṅgasaddotiādi saddārammaṇaṃ sotadvāre āpāthaṃ āgacchati, mūlagandho tacagandhotiādi gandhārammaṇaṃ ghānadvāre āpāthaṃ āgacchati, mūlaraso khandharasotiādi rasārammaṇaṃ jivhādvāre āpāthaṃ āgacchati, kakkhaḷaṃ mudukantiādi pathavīdhātutejodhātuvāyodhātubhedaṃ phoṭṭhabbārammaṇaṃ kāyadvāre āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma phoṭṭhabbārammaṇaṃ phusitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa sukhadukkhādibhedaṃ dhammārammaṇaṃ manodvārassa āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma dhammārammaṇaṃ vijānitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ tathāgatassa evaṃ abhisambuddhaṃ. Yañhi, bhikkhave, imesaṃ sabbasattānaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ, tattha tathāgatena adiṭṭhaṃ vā asutaṃ vā amutaṃ vā aviññātaṃ vā natthi, imassa pana mahājanassa pariyesitvā appattampi atthi, apariyesitvā appattampi atthi, pariyesitvā pattampi atthi, apariyesitvā pattampi atthi, sabbampi tathāgatassa appattaṃ nāma natthi ñāṇena asacchikataṃ.

Tasmā tathāgatoti vuccatīti yaṃ yathā lokena gataṃ, tassa tatheva gatattā tathāgatoti vuccati. Pāḷiyaṃ pana ‘‘abhisambuddha’’nti vuttaṃ, taṃ gatasaddena ekatthaṃ. Iminā nayena sabbavāresu tathāgatoti nigamassa attho veditabbo. Tassa yutti ekapuggalavaṇṇanāyaṃ tathāgatasaddavitthāre vuttāyeva. Apicettha **aññadatthū**ti ekaṃsatthe nipāto. Dakkhatīti **daso**. Vasaṃ vattetīti **vasavattī**.

Sabbaṃ lokaṃ abhiññāti tedhātukaṃ lokasannivāsaṃ jānitvā. **Sabbaṃ loke yathātatha**nti tasmiṃ tedhātukalokasannivāse yaṃkiñci neyyaṃ, sabbaṃ taṃ yathātathaṃ aviparītaṃ jānitvā. **Visaṃyutto**ti catunnaṃ yogānaṃ pahānena visaṃyutto. **Anūpayo**ti taṇhādiṭṭhiupayehi virahito. **Sabbābhibhū**ti rūpādīni sabbārammaṇāni abhibhavitvā ṭhito. **Dhīro**ti dhitisampanno. **Sabbaganthappamocano**ti sabbe cattāropi ganthe mocetvā ṭhito. **Phuṭṭhassā**ti phuṭṭhā assa. Idañca karaṇatthe sāmivacanaṃ. **Paramā santī**ti nibbānaṃ. Tañhi tena ñāṇaphusanena phuṭṭhaṃ. Tenevāha – **nibbānaṃ akutobhaya**nti. Atha vā **paramāsantī**ti uttamā santi. Katarā sāti? Nibbānaṃ. Yasmā pana nibbāne kutoci bhayaṃ natthi, tasmā taṃ **akutobhaya**nti vuccati. **Vimutto upadhisaṅkhaye**ti upadhisaṅkhayasaṅkhāte nibbāne tadārammaṇāya phalavimuttiyā vimutto. **Sīho anuttaro**ti parissayānaṃ sahanaṭṭhena kilesānañca hiṃsanaṭṭhena tathāgato anuttaro sīho nāma. **Brahma**nti seṭṭhaṃ. **Itī**ti evaṃ tathāgatassa guṇe jānitvā. **Saṅgammā**ti samāgantvā. **Taṃ namassantī**ti taṃ tathāgataṃ te saraṇaṃ gatā namassanti. Idāni yaṃ vadantā te namassanti, taṃ dassetuṃ **danto**tiādi vuttaṃ. Taṃ uttānatthamevāti.

4. Kāḷakārāmasuttavaṇṇanā

24. Catutthaṃ atthuppattiyaṃ nikkhittaṃ. Katarāya atthuppattiyanti? Dasabalaguṇakathāya. Anāthapiṇḍikassa kira dhītā cūḷasubhaddā ‘‘sāketanagare kāḷakaseṭṭhiputtassa gehaṃ gacchissāmī’’ti satthāraṃ upasaṅkamitvā, ‘‘bhante, ahaṃ micchādiṭṭhikakulaṃ gacchāmi. Sace tattha sakkāraṃ labhissāmi, ekasmiṃ purise pesiyamāne papañco bhavissati, maṃ āvajjeyyātha bhagavā’’ti paṭiññaṃ gahetvā agamāsi. Seṭṭhi ‘‘suṇisā me āgatā’’ti maṅgalaṃ karontova bahuṃ khādanīyabhojanīyaṃ paṭiyādetvā pañca acelakasatāni nimantesi. So tesu nisinnesu ‘‘dhītā me āgantvā arahante vandatū’’ti cūḷasubhaddāya pesesi. Āgataphalā ariyasāvikā arahanteti vuttamatteyeva ‘‘lābhā vata me’’ti uṭṭhahitvā gatā te nissirikadassane acelake disvāva ‘‘samaṇā nāma na evarūpā honti, tāta, yesaṃ neva ajjhattaṃ hirī, na bahiddhā ottappaṃ atthī’’ti vatvā ‘‘na ime samaṇā, dhīdhī’’ti kheḷaṃ pātetvā nivattitvā attano vasanaṭṭhānameva gatā.

Tato acelakā ‘‘mahāseṭṭhi kuto te evarūpā kālakaṇṇī laddhā, kiṃ sakalajambudīpe aññā dārikā natthī’’ti seṭṭhiṃ paribhāsiṃsu. So ‘‘ācariyā jānitvā vā kataṃ hotu ajānitvā vā, ahamettha jānissāmī’’ti acelake uyyojetvā subhaddāya santikaṃ gantvā ‘‘amma, kasmā evarūpaṃ akāsi, kasmā arahante lajjāpesī’’ti āha. Tāta, arahantā nāma evarūpā na hontīti. Atha naṃ so āha –

‘‘Kīdisā samaṇā tuyhaṃ, bāḷhaṃ kho ne pasaṃsasi;
Kiṃsīlā kiṃsamācārā, taṃ me akkhāhi pucchitā’’ti.

Sā āha –

‘‘Santindriyā santamanā, santatejā guṇamaggasaṇṭhitā;
Okkhittacakkhū mitabhāṇī, tādisā samaṇā mama.

‘‘Vasanti vanamogayha, nāgo chetvāva bandhanaṃ;
Ekakiyā adutiyā, tādisā samaṇā mamā’’ti.

Evañca pana vatvā seṭṭhissa pure ṭhatvā tiṇṇaṃ ratanānaṃ guṇaṃ kathesi. Seṭṭhi tassā vacanaṃ sutvā ‘‘yadi evaṃ, tava samaṇe ānetvā maṅgalaṃ karomā’’ti. Sā pucchi ‘‘kadā karissatha, tātā’’ti. Seṭṭhi cintesi – ‘‘katipāhaccayenāti vutte pesetvā pakkosāpeyyā’’ti. Atha naṃ ‘‘sve ammā’’ti āha. Sā sāyanhasamaye uparipāsādaṃ āruyha mahantaṃ pupphasamuggaṃ gahetvā satthu guṇe anussaritvā aṭṭha pupphamuṭṭhiyo dasabalassa vissajjetvā añjaliṃ paggayha namassamānā aṭṭhāsi. Evañca avaca – ‘‘bhagavā sve pañcahi bhikkhusatehi saddhiṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti. Tāni pupphāni gantvā dasabalassa matthake vitānaṃ hutvā aṭṭhaṃsu. Satthā āvajjento taṃ kāraṇaṃ addasa. Dhammadesanāpariyosāne anāthapiṇḍikamahāseṭṭhi dasabalaṃ vanditvā ‘‘sve, bhante, pañcahi bhikkhusatehi saddhiṃ mama gehe bhikkhaṃ gaṇhathā''ti āha. Cūḷasubhaddāya nimantitamha seṭṭhīti. Na, bhante, kañci āgataṃ passāmāti. Āma, seṭṭhi, saddhā pana upāsikā dūre yojanasatamatthakepi yojanasahassamatthakepi ṭhitā himavanto viya paññāyatīti vatvā –

''Dūre santo pakāsenti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā yathā sarā''ti. (dha. pa. 304) –

Imaṃ gāthamāha. Anāthapiṇḍiko ''bhante, mama, dhītu saṅgahaṃ karothā''ti vanditvā pakkāmi.

Satthā ānandattheraṃ āmantesi – ''ahaṃ, ānanda, sāketaṃ gamissāmi, pañcannaṃ bhikkhusatānaṃ salākaṃ dehi. Dadanto ca chaḷabhiññānaṃyeva dadeyyāsī''ti. Thero tathā akāsi. Cūḷasubhaddā rattibhāgasamanantare cintesi – ''buddhā nāma bahukiccā bahukaraṇīyā, maṃ sallakkheyya vā na vā, kiṃ nu kho karissāmī''ti. Tasmiṃ khaṇe vessavaṇo mahārājā cūḷasubhaddāya kathesi – ''bhadde, mā kho tvaṃ vimanā ahosi, mā dummanā. Adhivutthaṃ te bhagavatā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā''ti. Sā tuṭṭhapahaṭṭhā dānameva saṃvidahi. Sakkopi kho devarājā vissakammaṃ āmantesi – ''tāta, dasabalo cūḷasubhaddāya santikaṃ sāketanagaraṃ gacchissati, pañca kūṭāgārasatāni māpehī''ti. So tathā akāsi. Satthā pañcahi chaḷabhiññasatehi parivuto kūṭāgārayānena maṇivaṇṇaṃ ākāsaṃ vilikhanto viya sāketanagaraṃ agamāsi.

Subhaddā buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā satthāraṃ vanditvā āha – ''bhante, mayhaṃ sasurapakkho micchādiṭṭhiko, sādhu tesaṃ anucchavikadhammaṃ kathethā''ti. Satthā dhammaṃ desesi. Kāḷakaseṭṭhi sotāpanno hutvā attano uyyānaṃ dasabalassa adāsi. Acelakā ''amhākaṃ paṭhamaṃ dinna''nti nikkhamituṃ na icchanti. ''Gacchatha nīharitabbaniyāmena te nīharathā''ti sabbe nīharāpetvā tattheva satthu vihāraṃ kāretvā brahmadeyyaṃ katvā udakaṃ pātesi. So kāḷakena kāritatāya kāḷakārāmo nāma jāto. Bhagavā tasmiṃ samaye tattha viharati. Tena vuttaṃ – ''sākete viharati kāḷakārāme''ti.

Bhikkhū āmantesīti pañcasate bhikkhū āmantesi. Te kira sāketanagaravāsino kulaputtā satthu dhammadesanaṃ sutvā satthu santike pabbajitvā upaṭṭhānasālāya nisinnā ''aho buddhaguṇā nāma mahantā, evarūpaṃ nāma micchādiṭṭhikaṃ kāḷakaseṭṭhiṃ diṭṭhito mocetvā sotāpattiphalaṃ pāpetvā sakalanagaraṃ satthārā devalokasadisaṃ kata''nti dasabalassa guṇaṃ kathenti. Satthā tesaṃ guṇaṃ kathentānaṃ cittaṃ upaparikkhitvā – ''mayi gate mahatī desanā samuṭṭhissati, desanāpariyosāne ca ime pañcasatā bhikkhū arahatte patiṭṭhahissanti, mahāpathavī udakapariyantaṃ katvā kampissatī''ti dhammasabhaṃ gantvā paññattavarabuddhāsane nisinno te bhikkhū ādiṃ katvā **yaṃ, bhikkhave, sadevakassa lokassā**ti imaṃ desanaṃ ārabhi. Evamidaṃ suttaṃ guṇakathāya nikkhittanti veditabbaṃ.

Tattha ''tamahaṃ jānāmī''ti padapariyosāne mahāpathavī udakapariyantaṃ katvā akampittha. **Abbhaññāsi**nti abhiaññāsiṃ, jāninti attho. **Vidita**nti pākaṭaṃ katvā ñātaṃ. Iminā etaṃ dasseti – aññe jānantiyeva, mayā pana pākaṭaṃ katvā viditanti. Imehi tīhi padehi sabbaññutabhūmi nāma kathitā. **Taṃ tathāgato na upaṭṭhāsī**ti taṃ chadvārikaṃ ārammaṇaṃ tathāgato taṇhāya vā diṭṭhiyā vā na upaṭṭhāsi na upagañchi. Ayañhi passati bhagavā cakkhunā rūpaṃ, chandarāgo bhagavato natthi, suvimuttacitto so bhagavā. Suṇāti bhagavā sotena saddaṃ. Ghāyati bhagavā ghānena gandhaṃ. Sāyati bhagavā jivhāya rasaṃ. Phusati bhagavā kāyena phoṭṭhabbaṃ. Vijānāti bhagavā manasā dhammaṃ, chandarāgo bhagavato natthi, suvimuttacitto so bhagavā. Tena vuttaṃ – ''taṃ tathāgato na upaṭṭhāsī''ti. Iminā padena khīṇāsavabhūmi kathitāti veditabbā.

Taṃ mamassa musāti taṃ me vacanaṃ musāvādo nāma bhaveyya. **Taṃ passa tādisamevā**ti tampi musāvādo bhaveyya. **Taṃ mamassa kalī**ti taṃ vacanaṃ mayhaṃ doso bhaveyyāti attho. Ettāvatā saccabhūmi nāma kathitāti veditabbā.

Daṭṭhā daṭṭhabbanti disvā daṭṭhabbaṃ. **Diṭṭhaṃ na maññatī**ti taṃ diṭṭhaṃ rūpāyatanaṃ ''ahaṃ mahājanena diṭṭhameva passāmī''ti taṇhāmānadiṭṭhīhi na maññati. **Adiṭṭhaṃ na maññatī**ti ''ahaṃ mahājanena adiṭṭhameva etaṃ passāmī''ti evampi taṇhādīhi maññanāhi na maññati. **Daṭṭhabbaṃ na maññatī**ti ''mahājanena diṭṭhaṃ passāmī''ti evampi tāhi maññanāhi na maññati. Daṭṭhabbañhi adiṭṭhampi hotiyeva. Evarūpāni hi vacanāni tīsupi kālesu labbhanti, tenassa attho vutto. **Daṭṭhāraṃ na maññatī**ti passitāraṃ ekasattaṃ nāma tāhi maññanāhi na maññatīti attho. Sesaṭṭhānesupi imināva nayena attho veditabbo. Iminā ettakena ṭhānena suññatābhūmi nāma kathitā.

Iti kho, bhikkhaveti evaṃ kho, bhikkhave. **Tādīyeva tādī**ti **tāditā** nāma ekasadisatā. Tathāgato ca yādiso lābhādīsu, tādisova alābhādīsu. Tena vuttaṃ – ''lābhepi tādī, alābhepi tādī. Yasepi tādī, ayasepi tādī. Nindāyapi tādī, pasaṃsāyapi tādī. Sukhepi tādī, dukkhepi tādī''ti (mahāni. 38, 192). Imāya tāditāya tādī. **Tamhā ca pana tādimhā**ti tato tathāgatatādito añño uttaritaro vā paṇītataro vā tādī natthīti ettāvatā tādibhūmi nāma kathitā. Imāhi pañcabhūmīhi desanaṃ niṭṭhāpentassa pañcasupi ṭhānesu mahāpathavī sakkhibhāvena akampittha. Desanāpariyosāne te pañcasate adhunāpabbajite kulaputte ādiṃ katvā taṃ ṭhānaṃ pattānaṃ devamanussānaṃ caturāsīti pāṇasahassāni amatapānaṃ piviṃsu.

Bhagavāpi suttaṃ niṭṭhāpetvā gāthāhi kūṭaṃ gaṇhanto **yaṃkiñcī**tiādimāha. Tattha **ajjhositaṃ saccamutaṃ paresa**nti paresaṃ saddhāya parapattiyāyanāya saccamutanti maññitvā ajjhositaṃ gilitvā pariniṭṭhāpetvā gahitaṃ. **Sayasaṃvutesū**ti sayameva saṃvaritvā piyāyitvā gahitagahaṇesu, diṭṭhigatikesūti attho. Diṭṭhigatikā hi sayaṃ saṃvutāti vuccanti. **Saccaṃ musā vāpi paraṃ daheyyā**ti tesu sayaṃ saṃvutasaṅkhātesu diṭṭhigatikesu tathāgato tādī tesaṃ ekampi vacanaṃ ''idameva saccaṃ moghamañña''nti evaṃ saccaṃ musā vāpi paraṃ uttamaṃ katvā na odaheyya, na saddaheyya, na pattiyāyeyya. **Etañca salla**nti etaṃ diṭṭhisallaṃ. **Paṭikacca disvā**ti puretaraṃ bodhimūleyeva disvā. **Visattā**ti laggā lagitā palibuddhā. **Jānāmi passāmi tatheva eta**nti yathāyaṃ pajā ajjhositā gilitvā pariniṭṭhāpetvā visattā laggā lagitā, evaṃ ahampi jānāmi passāmi. Tathā evaṃ yathā etāya pajāya gahitanti evaṃ ajjhositaṃ natthi tathāgatānanti attho.

5. Brahmacariyasuttavaṇṇanā

25. Pañcame **janakuhanattha**nti tīhi kuhanavatthūhi janassa kuhanatthāya. **Na janalapanattha**nti na janassa upalāpanatthaṃ. **Na lābhasakkārasilokānisaṃsattha**nti na cīvarādithutivacanatthaṃ. **Na itivādappamokkhānisaṃsattha**nti na tena tena kāraṇena katavādānisaṃsatthaṃ, na vādassa pamokkhānisaṃsatthaṃ. **Na iti maṃ jano jānātū**ti na ''evaṃ kira esa bhikkhu, evaṃ kira esa bhikkhū''ti janassa jānanatthāya. **Saṃvarattha**nti pañcahi saṃvarehi saṃvaraṇatthāya. **Pahānattha**nti tīhi pahānehi pajahanatthāya. **Virāgattha**nti rāgādīnaṃ virajjanatthāya. **Nirodhattha**nti tesaṃyeva nirujjhanatthāya. **Anītiha**nti itihaparivajjitaṃ, aparapattiyanti attho. **Nibbānogadhagāmina**nti nibbānassa antogāminaṃ. Maggabrahmacariyañhi nibbānaṃ ārammaṇaṃ karitvā nibbānassa antoyeva vattati pavattati. **Paṭipajjantī**ti duvidhampi paṭipajjanti. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathetvā gāthāsu vivaṭṭameva kathitaṃ.

6. Kuhasuttavaṇṇanā

26. Chaṭṭhe **kuhā**ti kuhakā. **Thaddhā**ti kodhena ca mānena ca thaddhā. **Lapā**ti upalāpakā. **Siṅgī**ti ''tattha katamaṃ siṅgaṃ, yaṃ siṅgaṃ siṅgāratā cāturatā cāturiyaṃ parikkhattatā pārikkhattiya''nti (vibha. 852) evaṃ vuttehi siṅgasadisehi pākaṭakilesehi samannāgatā. **Unnaḷā**ti uggatanaḷā tucchamānaṃ ukkhipitvā ṭhitā. **Asamāhitā**ti cittekaggamattassāpi alābhino. **Na me te, bhikkhave, bhikkhū māmakā**ti te mayhaṃ bhikkhū mama santakā na honti. ''Te mayha''nti idaṃ pana satthāraṃ uddissa pabbajitattā vuttaṃ. **Te kho me, bhikkhave, bhikkhū māmakā**ti idhāpi meti attānaṃ uddissa pabbajitattā vadati, sammāpaṭipannattā pana ''māmakā''ti āha. **Vuddhiṃ virūḷhiṃ vepullaṃ āpajjantī**ti sīlādīhi guṇehi vaḍḍhanato vuddhiṃ, niccalabhāvena virūḷhiṃ, sabbattha patthaṭatāya vepullaṃ pāpuṇanti. Te panete yāva arahattamaggā viruhanti, arahattaphalaṃ patte virūḷhā nāma honti. Iti imasmiṃ suttepi gāthāsupi vaṭṭavivaṭṭameva kathitaṃ.

7. Santuṭṭhisuttavaṇṇanā

27. Sattame **appānī**ti parittāni. **Sulabhānī**ti sukhena laddhabbāni, yattha katthaci sakkā honti labhituṃ. **Anavajjānī**ti niddosāni. **Piṇḍiyālopabhojana**nti jaṅghāpiṇḍiyabalena caritvā ālopamattaṃ laddhaṃ bhojanaṃ. **Pūtimutta**nti yaṃkiñci muttaṃ. Yathā hi suvaṇṇavaṇṇopi kāyo pūtikāyoti vuccati, evaṃ abhinavampi muttaṃ pūtimuttameva.

Vighātoti vigataghāto, cittassa dukkhaṃ na hotīti attho. **Disā nappaṭihaññatī**ti yassa hi ‘‘asukaṭṭhānaṃ nāma gato cīvarādīni labhissāmī’’ti cittaṃ uppajjati, tassa disā paṭihaññati nāma. Yassa evaṃ na uppajjati, tassa nappaṭihaññati nāma. **Dhammā**ti paṭipattidhammā. **Sāmaññassānulomikā**ti samaṇadhammassa anulomā. **Adhiggahitā**ti sabbete tuṭṭhacittassa bhikkhuno adhiggahitā honti antogatā na paribāhirāti.

8. Ariyavaṃsasuttavaṇṇanā

28. Aṭṭhamassa ajjhāsayiko nikkhepo. Imaṃ kira mahāariyavaṃsasuttantaṃ bhagavā jetavanamahāvihāre dhammasabhāyaṃ paññattavarabuddhāsane nisinno attanopi parapuggalānampi ajjhāsayavasena parivāretvā nisinnāni cattālīsa bhikkhusahassāni, ‘‘bhikkhave’’ti āmantetvā **cattārome, bhikkhave, ariyavaṃsā**ti ārabhi. Tattha **ariyavaṃsā**ti ariyānaṃ vaṃsā. Yathā hi khattiyavaṃso brāhmaṇavaṃso vessavaṃso suddavaṃso samaṇavaṃso kulavaṃso rājavaṃso, evaṃ ayampi aṭṭhamo ariyavaṃso ariyatanti ariyapaveṇī nāma hoti. So kho panāyaṃ ariyavaṃso imesaṃ vaṃsānaṃ mūlagandhādīnaṃ kāḷānusārigandhādayo viya aggamakkhāyati.

Ke pana te ariyā, yesaṃ ete vaṃsāti? Ariyā vuccanti buddhā ca paccekabuddhā ca tathāgatasāvakā ca, etesaṃ ariyānaṃ vaṃsāti **ariyavaṃsā**. Ito pubbe hi satasahassakappādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake taṇhaṅkaro, medhaṅkaro, saraṇaṅkaro, dīpaṅkaroti cattāro buddhā uppannā, te ariyā, tesaṃ ariyānaṃ vaṃsāti ariyavaṃsā. Tesaṃ buddhānaṃ parinibbānato aparabhāge asaṅkhyeyyaṃ atikkamitvā koṇḍañño nāma buddho uppanno…pe… imasmiṃ kappe kakusandho, koṇāgamano, kassapo, amhākaṃ bhagavā gotamoti cattāro buddhā uppannā, tesaṃ ariyānaṃ vaṃsāti ariyavaṃsā. Apica atītānāgatapaccuppannānaṃ sabbabuddha-paccekabuddha-buddhasāvakānaṃ ariyānaṃ vaṃsāti ariyavaṃsā.

Te kho panete **aggaññā** aggāti jānitabbā, **rattaññā** dīgharattaṃ pavattāti jānitabbā, **vaṃsaññā** vaṃsāti jānitabbā. **Porāṇā** na adhunuppattikā. **Asaṃkiṇṇā** avikiṇṇā anapanītā. **Asaṃkiṇṇapubbā** atītabuddhehipi na saṃkiṇṇapubbā, ‘‘ki imehī’’ti na apanītapubbā. **Na saṃkīyantī**ti idānipi na apanīyanti. **Na saṃkīyissantī**ti anāgatabuddhehipi na apanīyissanti. Ye loke viññū samaṇabrāhmaṇā, tehi **appaṭikuṭṭhā,** samaṇehi brāhmaṇehi viññūhi aninditā agarahitā.

Santuṭṭho hotīti paccayasantosavasena santuṭṭho hoti. **Itarītarenā**ti na thūlasukhumalūkhapaṇītathirajiṇṇānaṃ yena kenaci, atha kho yathāladdhādīnaṃ itarītarena yena kenaci santuṭṭho hotīti attho. Cīvarasmiñhi tayo santosā yathālābhasantoso yathābalasantoso yathāsāruppasantosoti. Piṇḍapātādīsupi eseva nayo. Tesaṃ vitthārakathā ‘‘santuṭṭhassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjantī’’ti imasmiṃ sutte vuttanayeneva veditabbā. Iti ime tayo santose sandhāya ‘‘santuṭṭho hoti itarītarena cīvarena, yathāladdhādīsu yena kenaci cīvarena santuṭṭho hotī’’ti vuttaṃ.

Ettha ca cīvaraṃ jānitabbaṃ, cīvarakkhettaṃ jānitabbaṃ, paṃsukūlaṃ jānitabbaṃ, cīvarasantoso jānitabbo, cīvarappaṭisaṃyuttāni dhutaṅgāni jānitabbāni. Tattha **cīvaraṃ jānitabba**nti khomādīni cha cīvarāni dukūlādīni cha anulomacīvarāni jānitabbāni. Imāni dvādasa kappiyacīvarāni. Kusacīraṃ, vākacīraṃ, phalakacīraṃ, kesakambalaṃ, vāḷakambalaṃ, potthako, cammaṃ, ulūkapakkhaṃ, rukkhadussaṃ, latādussaṃ, erakadussaṃ, kadalidussaṃ, veḷudussanti evamādīni pana akappiyacīvarāni.

Cīvarakkhettanti ‘‘saṅghato vā gaṇato vā ñātito vā mittato vā attano vā dhanena, paṃsukūlaṃ vā’’ti evaṃ uppajjanato cha khettāni, aṭṭhannañca mātikānaṃ vasena aṭṭha khettāni jānitabbāni.

Paṃsukūlanti sosānikaṃ, pāpaṇikaṃ, rathiyaṃ, saṅkārakūṭakaṃ, sotthiyaṃ, sinānaṃ, titthaṃ, gatapaccāgataṃ, aggidaḍḍhaṃ, gokhāyitaṃ, upacikakhāyitaṃ, undūrakhāyitaṃ, antacchinnaṃ, dasacchinnaṃ, dhajāhaṭaṃ, thūpaṃ, samaṇacīvaraṃ, sāmuddiyaṃ, ābhisekiyaṃ, panthikaṃ, vātāhaṭaṃ, iddhimayaṃ, devadattiyanti tevīsati paṃsukūlāni veditabbāni. Ettha ca **sotthiya**nti gabbhamalaharaṇaṃ. **Gatapaccāgata**nti matakasarīraṃ pārupitvā susānaṃ netvā ānītacīvaraṃ. **Dhajāhaṭa**nti dhajaṃ ussāpetvā tato ānītaṃ. **Thūpa**nti vammike pūjitacīvaraṃ. **Sāmuddiya**nti samuddavīcīhi thalaṃ pāpitaṃ. **Panthika**nti panthaṃ gacchantehi corabhayena pāsāṇehi koṭṭetvā pārutacīvaraṃ. **Iddhimaya**nti ehibhikkhucīvaraṃ. Sesaṃ pākaṭamevāti.

Cīvarasantosoti vīsati cīvarasantosā – cīvare vitakkasantoso, gamanasantoso, pariyesanasantoso, paṭilābhasantoso, mattapaṭiggahaṇasantoso, loluppavivajjanasantoso, yathālābhasantoso, yathābalasantoso, yathāsāruppasantoso, udakasantoso, dhovanasantoso, karaṇasantoso, parimāṇasantoso, suttasantoso, sibbanasantoso, rajanasantoso, kappasantoso, paribhogasantoso, sannidhiparivajjanasantoso, vissajjanasantosoti.

Tattha sādakabhikkhunā temāsaṃ nibaddhavāsaṃ vasitvā ekamāsamattaṃ vitakketuṃ vaṭṭati. So hi pavāretvā cīvaramāse cīvaraṃ karoti, paṃsukūliko aḍḍhamāseneva karoti. Idaṃ māsaḍḍhamāsamattaṃ vitakkanaṃ **vitakkasantoso** nāma. Vitakkasantosena pana santuṭṭhena bhikkhunā pācīnakhaṇḍarājivāsikapaṃsukūlikattherasadisena bhavitabbaṃ.

Thero kira ‘‘cetiyapabbatavihāre cetiyaṃ vandissāmī’’ti āgato cetiyaṃ vanditvā cintesi – ‘‘mayhaṃ cīvaraṃ jiṇṇaṃ, bahūnaṃ vasanaṭṭhāne labhissāmī’’ti. So mahāvihāraṃ gantvā saṅghattheraṃ disvā vasanaṭṭhānaṃ pucchitvā tattha vuttho punadivase cīvaraṃ ādāya āgantvā theraṃ vandi. Thero ‘‘kiṃ, āvuso’’ti āha. Gāmadvāraṃ, bhante, gamissāmīti. Ahampāvuso, gamissāmīti. Sādhu, bhanteti gacchanto mahābodhidvārakoṭṭhake ṭhatvā ‘‘puññavantānaṃ vasanaṭṭhāne manāpaṃ labhissāmī’’ti cintetvā ‘‘aparisuddho me vitakko’’ti tatova paṭinivatti. Punadivase ambaṅgaṇasamīpato, punadivase mahācetiyassa uttaradvārato tattheva paṭinivattitvā catutthadivase therassa santikaṃ agamāsi. Thero ‘‘imassa bhikkhuno vitakko na parisuddho bhavissatī’’ti cīvaraṃ gahetvā tena saddhiṃyeva pañhaṃ pucchamāno gāmaṃ pāvisi. Tañca rattiṃ eko manusso uccārapalibuddho sāṭakeyeva vaccaṃ katvā taṃ saṅkāraṭṭhāne chaḍḍesi. Paṃsukūlikatthero taṃ nīlamakkhikāhi samparikiṇṇaṃ disvā añjaliṃ paggahesi. Mahāthero ‘‘kiṃ, āvuso, saṅkāraṭṭhānassa añjaliṃ paggaṇhāsī’’ti. Nāhaṃ, bhante, saṅkāraṭṭhānassa añjaliṃ paggaṇhāmi, mayhaṃ pitu dasabalassa paggaṇhāmi, puṇṇadāsiyā sarīraṃ pārupitvā chaḍḍitaṃ paṃsukūlaṃ tumbamatte pāṇake vidhunitvā susānato gaṇhantena dukkarataraṃ kataṃ, bhanteti. Mahāthero ‘‘parisuddho vitakko paṃsukūlikassā’’ti cintesi. Paṃsukūlikattheropi tasmiṃyeva ṭhāne ṭhito vipassanaṃ vaḍḍhetvā tīṇi phalāni patto taṃ sāṭakaṃ gahetvā cīvaraṃ katvā pārupitvā pācīnakhaṇḍarājiṃ gantvā aggaphalaṃ arahattaṃ pāpuṇi.

Cīvaratthāya gacchantassa pana ‘‘kattha labhissāmī’’ti acintetvā kammaṭṭhānasīseneva gamanaṃ **gamanasantoso** nāma. Pariyesantassa pana yena vā tena vā saddhiṃ apariyesitvā lajjiṃ pesalaṃ bhikkhuṃ gahetvā pariyesanaṃ **pariyesanasantoso** nāma. Evaṃ pariyesantassa āhariyamānaṃ cīvaraṃ dūrato disvā ‘‘etaṃ manāpaṃ bhavissati, etaṃ amanāpa’’nti evaṃ avitakketvā thūlasukhumādīsu yathāladdheneva santussanaṃ **paṭilābhasantoso** nāma. Evaṃ laddhaṃ gaṇhantassāpi ‘‘ettakaṃ dupaṭṭassa bhavissati, ettakaṃ ekapaṭṭassā’’ti attano pahonakamatteneva santussanaṃ **mattapaṭiggahaṇasantoso** nāma. Cīvaraṃ pariyesantassa pana ‘‘asukassa gharadvāre manāpaṃ labhissāmī’’ti acintetvā dvārapaṭipāṭiyā caraṇaṃ **loluppavivajjanasantoso** nāma.

Lūkhapaṇītesu yena kenaci yāpetuṃ sakkontassa yathāladdheneva yāpanaṃ **yathālābhasantoso** nāma. Attano thāmaṃ jānitvā yena yāpetuṃ sakkoti, tena yāpanaṃ **yathābalasantoso** nāma. Manāpaṃ aññassa datvā attanā yena kenaci yāpanaṃ **yathāsāruppasantoso** nāma.

‘‘Kattha udakaṃ manāpaṃ, kattha amanāpa’’nti avicāretvā yena kenaci dhovanūpagena udakena dhovanaṃ **udakasantoso** nāma. Paṇḍumattikagerukapūtipaṇṇarasakiliṭṭhāni pana udakāni vajjetuṃ vaṭṭati. Dhovantassa pana muggarādīhi apaharitvā hatthehi madditvā dhovanaṃ **dhovanasantoso** nāma. Tathā asujjhantaṃ paṇṇāni pakkhipitvā tāpitaudakenāpi dhovituṃ vaṭṭati. Evaṃ dhovitvā karontassa ‘‘idaṃ thūlaṃ, idaṃ sukhuma’’nti akopetvā pahonakanīhāreneva karaṇaṃ **karaṇasantoso** nāma. Timaṇḍalapaticchādanamattasseva karaṇaṃ **parimāṇasantoso** nāma. Cīvarakaraṇatthāya pana manāpaṃ suttaṃ pariyesissāmīti avicāretvā rathikādīsu vā devaṭṭhāne vā āharitvā pādamūle vā ṭhapitaṃ yaṃkiñcideva suttaṃ gahetvā karaṇaṃ **suttasantoso** nāma.

Kusibandhanakāle pana aṅgulamatte satta vāre na vijjhitabbaṃ. Evaṃ karontassa hi yo bhikkhu sahāyo na hoti, tassa vattabhedopi natthi. Tivaṅgulamatte pana satta vāre vijjhitabbaṃ. Evaṃ karontassa maggappaṭipannenāpi sahāyena bhavitabbaṃ. Yo na hoti, tassa vattabhedo. Ayaṃ **sibbanasantoso** nāma. Rajantena pana kāḷakacchakādīni pariyesantena na caritabbaṃ, somavakkalādīsu yaṃ labhati, tena rajitabbaṃ. Alabhantena pana manussehi araññe vākaṃ gahetvā chaḍḍitarajanaṃ vā bhikkhūhi pacitvā chaḍḍitakasaṭaṃ vā gahetvā rajitabbaṃ. Ayaṃ **rajanasantoso** nāma. Nīlakaddamakāḷasāmesu yaṃkiñci gahetvā hatthipiṭṭhe nisinnassa paññāyamānakappakaraṇaṃ **kappasantoso** nāma.

Hirikopīnappaṭicchādanamattavasena paribhuñjanaṃ **paribhogasantoso** nāma. Dussaṃ pana labhitvā suttaṃ vā sūciṃ vā kārakaṃ vā alabhantena ṭhapetuṃ vaṭṭati, labhantena na vaṭṭati. Katampi sace antevāsikādīnaṃ dātukāmo hoti, te ca asannihitā, yāva āgamanā ṭhapetuṃ vaṭṭati. Āgatamattesu dātabbaṃ. Dātuṃ asakkontena adhiṭṭhātabbaṃ. Aññasmiṃ cīvare sati paccattharaṇampi adhiṭṭhātuṃ vaṭṭati. Anadhiṭṭhitameva hi sannidhi hoti, adhiṭṭhitaṃ na hotīti **mahāsīvatthero** āha. Ayaṃ **sannidhiparivajjanasantoso** nāma. Vissajjentena pana na mukhaṃ oloketvā dātabbaṃ, sāraṇīyadhamme ṭhatvā vissajjetabbanti ayaṃ **vissajjanasantoso** nāma.

Cīvarappaṭisaṃyuttāni dhutaṅgāni nāma paṃsukūlikaṅgañceva tecīvarikaṅgañca. Tesaṃ vitthārakathā visuddhimagge (visuddhi. 1.24-25) veditabbā. Iti cīvarasantosamahāariyavaṃsaṃ pūrayamāno bhikkhu imāni dve dhutaṅgāni gopeti. Imāni gopento cīvarasantosamahāariyavaṃsavasena santuṭṭho hotīti.

Vaṇṇavādīti eko santuṭṭho hoti, santosassa vaṇṇaṃ na katheti. Eko na santuṭṭho hoti, santosassa vaṇṇaṃ katheti. Eko neva santuṭṭho hoti, na santosassa vaṇṇaṃ katheti. Eko santuṭṭho ceva hoti, santosassa ca vaṇṇaṃ katheti. Taṃ dassetuṃ ‘‘itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’’ti vuttaṃ.

Anesananti dūteyyapahinagamanānuyogapabhedaṃ nānappakāraṃ anesanaṃ. **Appatirūpa**nti ayuttaṃ. **Aladdhā cā**ti alabhitvā. Yathā ekacco ‘‘kathaṃ nu kho cīvaraṃ labhissāmī’’ti puññavantehi bhikkhūhi saddhiṃ ekato hutvā kohaññaṃ karonto uttasati paritassati, santuṭṭho bhikkhu evaṃ aladdhā cīvaraṃ na paritassati. **Laddhā cā**ti dhammena samena labhitvā. **Agadhito**ti vigatalobhagiddho. **Amucchito**ti adhimattataṇhāya mucchaṃ anāpanno. **Anajjhopanno**ti taṇhāya anotthato apariyonaddho. **Ādīnavadassāvī**ti anesanāpattiyañca gedhitaparibhoge ca ādīnavaṃ passamāno. **Nissaraṇapañño**ti ‘‘yāvadeva sītassa paṭighātāyā’’ti vuttaṃ nissaraṇameva pajānanto.

Itarītaracīvarasantuṭṭhiyāti yena kenaci cīvarena santuṭṭhiyā. **Nevattānukkaṃsetī**ti ‘‘ahaṃ paṃsukūliko, mayā upasampadamāḷeyeva paṃsukūlikaṅgaṃ gahitaṃ, ko mayā sadiso atthī’’ti attukkaṃsanaṃ na karoti. **No paraṃ vambhetī**ti ‘‘ime panaññe bhikkhū na paṃsukūlikā’’ti vā, ‘‘paṃsukūlikaṅgamattampi etesaṃ natthī’’ti vā evaṃ paraṃ na vambheti. **Yo hi tattha dakkho**ti yo tasmiṃ cīvarasantose vaṇṇavādādīsu vā dakkho cheko byatto. **Analaso**ti sātaccakiriyāya ālasiyavirahito. **Sampajāno paṭissato**ti sampajānapaññāya ceva satiyā ca yutto. **Ariyavaṃse ṭhito**ti ariyavaṃse patiṭṭhito.

Itarītarena piṇḍapātenāti yena kenaci piṇḍapātena. Etthāpi piṇḍapāto jānitabbo, piṇḍapātakkhettaṃ jānitabbaṃ, piṇḍapātasantoso jānitabbo, piṇḍapātappaṭisaṃyuttaṃ dhutaṅgaṃ jānitabbaṃ. Tattha **piṇḍapāto**ti odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ yāgu khādanīyaṃ sāyanīyaṃ lehanīyanti soḷasa piṇḍapātā.

Piṇḍapātakkhettanti saṅghabhattaṃ uddesabhattaṃ nimantanaṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadikabhattaṃ āgantukabhattaṃ gamikabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattaṃ dhurabhattaṃ kuṭibhattaṃ vārabhattaṃ vihārabhattanti pannarasa piṇḍapātakkhettāni.

Piṇḍapātasantosoti piṇḍapāte vitakkasantoso gamanasantoso pariyesanasantoso paṭilābhasantoso paṭiggahaṇasantoso mattapaṭiggahaṇasantoso loluppavivajjanasantoso yathālābhasantoso yathābalasantoso yathāsāruppasantoso upakārasantoso parimāṇasantoso paribhogasantoso sannidhiparivajjanasantoso vissajjanasantosoti pannarasa santosā.

Tattha sādako bhikkhu mukhaṃ dhovitvā vitakketi. Piṇḍapātikena pana gaṇena saddhiṃ caratā sāyaṃ therūpaṭṭhānakāle ‘‘sve kattha piṇḍāya carissāmāti? Asukagāme, bhante’’ti ettakaṃ cintetvā tato paṭṭhāya na vitakketabbaṃ. Ekacārikena vitakkamāḷake ṭhatvā vitakketabbaṃ. Tato paṭṭhāya vitakkento ariyavaṃsā cuto hoti paribāhiro. Ayaṃ **vitakkasantoso** nāma.

Piṇḍāya pavisantena ‘‘kuhiṃ labhissāmī’’ti acintetvā kammaṭṭhānasīsena gantabbaṃ. Ayaṃ **gamanasantoso** nāma. Pariyesantena yaṃ vā taṃ vā aggahetvā lajjiṃ pesalameva gahetvā pariyesitabbaṃ. Ayaṃ **pariyesanasantoso** nāma. Dūratova āhariyamānaṃ disvā ‘‘etaṃ manāpaṃ, etaṃ amanāpa’’nti cittaṃ na uppādetabbaṃ. Ayaṃ **paṭilābhasantoso** nāma. ‘‘Imaṃ manāpaṃ gaṇhissāmi, imaṃ amanāpaṃ na gaṇhissāmī’’ti acintetvā yaṃkiñci yāpanamattaṃ gahetabbameva. Ayaṃ **paṭiggahaṇasantoso** nāma.

Ettha pana deyyadhammo bahu, dāyako appaṃ dātukāmo, appaṃ gahetabbaṃ. Deyyadhammopi bahu, dāyakopi bahuṃ dātukāmo, pamāṇeneva gahetabbaṃ. Deyyadhammo na bahu, dāyakopi appaṃ dātukāmo, appaṃ gahetabbaṃ. Deyyadhammo na bahu, dāyako pana bahuṃ dātukāmo, pamāṇena gahetabbaṃ. Paṭiggahaṇasmiñhi mattaṃ ajānanto manussānaṃ pasādaṃ makkheti, saddhādeyyaṃ vinipāteti, sāsanaṃ na karoti, vijātamātuyāpi cittaṃ gahetuṃ na sakkoti. Iti mattaṃ jānitvāva paṭiggahetabbanti ayaṃ **mattapaṭiggahaṇasantoso** nāma. Aḍḍhakulāniyeva agantvā dvārapaṭipāṭiyā gantabbaṃ. Ayaṃ **loluppavivajjanasantoso** nāma. **Yathālābhasantosā**dayo cīvare vuttanayā eva.

Piṇḍapātaṃ paribhuñjitvā ‘‘samaṇadhammaṃ anupālessāmī’’ti evaṃ upakāraṃ ñatvā paribhuñjanaṃ **upakārasantoso** nāma. Pattaṃ pūretvā ānītaṃ na paṭiggahetabbaṃ. Anupasampanne sati tena gāhāpetabbaṃ, asati harāpetvā paṭiggahaṇamattaṃ gahetabbaṃ. Ayaṃ **parimāṇasantoso** nāma. ‘‘Jighacchāya paṭivinodanaṃ idamettha nissaraṇa’’nti evaṃ paribhuñjanaṃ **paribhogasantoso** nāma. Nidahitvā na paribhuñjitabbanti ayaṃ **sannidhiparivajjanasantoso** nāma. Mukhaṃ anoloketvā sāraṇīyadhamme ṭhitena vissajjetabbaṃ. Ayaṃ **vissajjanasantoso** nāma.

Piṇḍapātappaṭisaṃyuttāni pana pañca dhutaṅgāni piṇḍapātikaṅgaṃ sapadānacārikaṅgaṃ ekāsanikaṅgaṃ pattapiṇḍikaṅgaṃ khalupacchābhattikaṅganti. Tesaṃ vitthārakathā visuddhimagge (visuddhi. 1.26-30) vuttā. Iti piṇḍapātasantosamahāariyavaṃsaṃ pūrayamāno bhikkhu imāni pañca dhutaṅgāni gopeti, imāni gopento piṇḍapātasantosamahāariyavaṃsena santuṭṭho hoti. Vaṇṇavādītiādīni vuttanayeneva veditabbāni.

Senāsanenāti idha senāsanaṃ jānitabbaṃ, senāsanakkhettaṃ jānitabbaṃ, senāsanasantoso jānitabbo, senāsanappaṭisaṃyuttaṃ dhutaṅgaṃ jānitabbaṃ. Tattha **senāsana**nti mañco pīṭhaṃ bhisi bimbohanaṃ vihāro aḍḍhayogo pāsādo hammiyaṃ guhā leṇaṃ aṭṭo māḷo veḷugumbo rukkhamūlaṃ yattha vā pana bhikkhū paṭikkamantīti imāni pannarasa senāsanāni.

Senāsanakkhettanti saṅghato vā gaṇato vā ñātito vā mittato vā attano vā dhanena paṃsukūlaṃ vāti cha khettāni.

Senāsanasantosoti senāsane vitakkasantosādayo pannarasa santosā. Te piṇḍapāte vuttanayeneva veditabbā. **Senāsanappaṭisaṃyuttāni** pana pañca dhutaṅgāni āraññikaṅgaṃ rukkhamūlikaṅgaṃ abbhokāsikaṅgaṃ sosānikaṅgaṃ yathāsanthatikaṅganti. Tesaṃ vitthārakathā visuddhimagge (visuddhi. 1.31-35) vuttā. Iti senāsanasantosamahāariyavaṃsaṃ pūrayamāno bhikkhu imāni pañca dhutaṅgāni gopeti. Imāni gopento senāsanasantosamahāariyavaṃsena santuṭṭho hoti.

Gilānapaccayo pana piṇḍapāteyeva paviṭṭho. Tattha yathālābhayathābalayathāsāruppasantoseneva santussitabbaṃ. Nesajjikaṅgaṃ bhāvanārāmaariyavaṃsaṃ bhajati. Vuttampi cetaṃ –

‘‘Pañca senāsane vuttā, pañca āhāranissitā;
Eko vīriyasaṃyutto, dve ca cīvaranissitā’’ti.

Iti bhagavā pathaviṃ pattharamāno viya sāgarakucchiṃ pūrayamāno viya ākāsaṃ vitthārayamāno viya ca paṭhamaṃ cīvarasantosaṃ ariyavaṃsaṃ kathetvā candaṃ uṭṭhāpento viya sūriyaṃ ullaṅghento viya ca dutiyaṃ piṇḍapātasantosaṃ kathetvā sineruṃ ukkhipanto viya tatiyaṃ senāsanasantosaṃ ariyavaṃsaṃ kathetvā idāni sahassanayapaṭimaṇḍitaṃ catutthaṃ bhāvanārāmaṃ ariyavaṃsaṃ kathetuṃ **puna caparaṃ, bhikkhave, bhikkhu bhāvanārāmo hotī**ti desanaṃ ārabhi.

Tattha āramaṇaṃ ārāmo, abhiratīti attho. Bhāvanāya ārāmo assāti **bhāvanārāmo**. Bhāvanāya ratoti **bhāvanārato**. Pañcavidhe pahāne ārāmo assāti **pahānārāmo**. Apica bhāvento ramatīti **bhāvanārāmo**. Pajahanto ramatīti **pahānārāmo**ti evamettha attho daṭṭhabbo. Ayañhi cattāro satipaṭṭhāne bhāvento ramati, ratiṃ vindatīti attho. Tathā cattāro sammappadhāne. Cattāro iddhipāde, pañcindriyāni, pañca balāni, satta bojjhaṅge, satta anupassanā, aṭṭhārasa mahāvipassanā, sattatiṃsa bodhipakkhiyadhamme, aṭṭhatiṃsa ārammaṇavibhattiyo bhāvento ramati, ratiṃ vindati. Kāmacchandādayo pana kilese pajahanto ramati, ratiṃ vindati.

Imesu pana catūsu ariyavaṃsesu purimehi tīhi terasannaṃ dhutaṅgānaṃ catupaccayasantosassa ca vasena sakalaṃ vinayapiṭakaṃ kathitaṃ hoti, bhāvanārāmena avasesaṃ piṭakadvayaṃ. Imaṃ pana bhāvanārāmaṃ ariyavaṃsaṃ kathentena bhikkhunā paṭisambhidāmagge nekkhammapāḷiyā kathetabbo, dīghanikāye dasuttarasuttantapariyāyena kathetabbo, majjhimanikāye satipaṭṭhānasuttantapariyāyena kathetabbo, abhidhamme niddesapariyāyena kathetabbo.

Tattha **paṭisambhidāmagge nekkhammapāḷiyā**ti –

‘‘Nekkhammaṃ bhāvento ramati, kāmacchandaṃ pajahanto ramati. Abyāpādaṃ, byāpādaṃ… ālokasaññaṃ… thinamiddhaṃ… avikkhepaṃ, uddhaccaṃ… dhammavavatthānaṃ… vicikicchaṃ… ñāṇaṃ… avijjaṃ… pāmojjaṃ… aratiṃ… paṭhamajjhānaṃ, pañca nīvaraṇe… dutiyajjhānaṃ… vitakkavicāre… tatiyajjhānaṃ… pītiṃ… catutthajjhānaṃ… sukhadukkhe… ākāsānañcāyatanasamāpattiṃ bhāvento ramati, rūpasaññaṃ paṭighasaññaṃ nānattasaññaṃ pajahanto ramati. Viññāṇañcāyatanasamāpattiṃ…pe… nevasaññānāsaññāyatanasamāpattiṃ bhāvento ramati, ākiñcaññāyatanasaññaṃ pajahanto ramati.

‘‘Aniccānupassanaṃ bhāvento ramati, niccasaññaṃ pajahanto ramati. Dukkhānupassanaṃ… sukhasaññaṃ… anattānupassanaṃ… attasaññaṃ… nibbidānupassanaṃ… nandiṃ… virāgānupassanaṃ… rāgaṃ… nirodhānupassanaṃ… samudayaṃ… paṭinissaggānupassanaṃ… ādānaṃ… khayānupassanaṃ … ghanasaññaṃ… vayānupassanaṃ… āyūhanaṃ… vipariṇāmānupassanaṃ… dhuvasaññaṃ… animittānupassanaṃ … nimittaṃ… appaṇihitānupassanaṃ… paṇidhiṃ… suññatānupassanaṃ… abhinivesaṃ… adhipaññādhammavipassanaṃ…

sārādānābhinivesaṃ… yathābhūtañāṇadassanaṃ… sammohābhinivesaṃ… ādīnavānupassanaṃ… ālayābhinivesaṃ… paṭisaṅkhānupassanaṃ… appaṭisaṅkhaṃ… vivaṭṭānupassanaṃ… saṃyogābhinivesaṃ… sotāpattimaggaṃ… diṭṭhekaṭṭhe kilese… sakadāgāmimaggaṃ… oḷārike kilese… anāgāmimaggaṃ… anusahagate kilese… arahattamaggaṃ bhāvento ramati, sabbakilese pajahanto ramatī''ti (paṭi. ma. 1.41,95).

Evaṃ paṭisambhidāmagge nekkhammapāḷiyā kathetabbo.

Dīghanikāye dasuttarasuttantapariyāyenāti –

> ''Ekaṃ dhammaṃ bhāvento ramati, ekaṃ dhammaṃ pajahanto ramati…pe… dasa dhamme bhāvento ramati, dasa dhamme pajahanto ramati. Katamaṃ ekaṃ dhammaṃ bhāvento ramati? Kāyagatāsatiṃ sātasahagataṃ, imaṃ ekaṃ dhammaṃ bhāvento ramati. Katamaṃ ekaṃ dhammaṃ pajahanto ramati? Asmimānaṃ, imaṃ ekaṃ dhammaṃ pajahanto ramati. Katame dve dhamme…pe… katame dasa dhamme bhāvento ramati? Dasa kasiṇāyatanāni, ime dasa dhamme bhāvento ramati. Katame dasa dhamme pajahanto ramati? Dasa micchatte, ime dasa dhamme pajahanto ramati. Evaṃ kho, bhikkhave, bhikkhu bhāvanārāmo hotī''ti (dī. ni. 3.351-360).

Evaṃ dīghanikāye dasuttarasuttantapariyāyena kathetabbo.

Majjhimanikāye satipaṭṭhānasuttantapariyāyenāti –

> ''Ekāyano ayaṃ, bhikkhave, maggo…pe… yāvadeva ñāṇamattāya paṭissatimattāya. Anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu bhāvanārāmo hoti bhāvanārato. Pahānārāmo hoti pahānarato. Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā gacchāmīti pajānāti…pe… puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ…pe… pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati…pe… evampi kho, bhikkhave, bhikkhu bhāvanārāmo hotī''ti (ma. ni. 1.106 ādayo).

Evaṃ majjhimanikāye satipaṭṭhānasuttantapariyāyena kathetabbo.

Abhidhamme niddesapariyāyenāti sabbepi saṅkhate ''aniccato dukkhato rogato gaṇḍato …pe… saṃkilesikadhammato passanto ramati, evaṃ kho bhikkhu bhāvanārāmo hotī''ti (mahāni. 13; cūḷani. upasīvamāṇavapucchāniddeso 39, nandamāṇavapucchāniddeso 51). Evaṃ niddesapariyāyena kathetabbo.

Nevattānukkaṃsetīti ''ajja me saṭṭhi vā sattati vā vassāni aniccaṃ dukkhaṃ anattāti vipassanāya kammaṃ karontassa ko mayā sadiso atthī''ti evaṃ attukkaṃsanaṃ na karoti. **No paraṃ vambhetī**ti ''aniccaṃ dukkhanti vipassanāmattakampi natthi, kiṃ ime vissaṭṭhakammaṭṭhānā carantī''ti evaṃ paravambhanaṃ na karoti. Sesaṃ vuttanayameva.

Ime kho, bhikkhave, cattāro ariyavaṃsāti, bhikkhave, ime cattāro ariyavaṃsā ariyatantiyo ariyapaveṇiyo ariyañjasā ariyavaṭumānīti suttantaṃ vinivaṭṭetvā idāni mahāariyavaṃsaparipūrakassa bhikkhuno vasanadisā dassento **imehi ca pana, bhikkhave**tiādimāha. Tattha **sveva aratiṃ sahatī**ti soyeva aratiṃ anabhiratiṃ ukkaṇṭhitaṃ sahati abhibhavati. **Na taṃ arati sahatī**ti taṃ pana bhikkhuṃ yā esā pantesu senāsanesu adhikusalānaṃ dhammānaṃ bhāvanāya arati nāma hoti, sā sahituṃ adhibhavituṃ na sakkoti. **Aratiratisaho**ti aratiñca pañcakāmaguṇaratiñca sahati, adhibhavituṃ sakkoti.

Idāni gāthāhi kūṭaṃ gaṇhanto **nāratī**tiādimāha. Tattha **dhīra**nti vīriyavantaṃ. **Nārati dhīraṃ sahatī**ti idaṃ purimasseva kāraṇavacanaṃ. Yasmā sā dhīraṃ na sahati nappahoti dhīraṃ sahituṃ adhibhavituṃ na sakkoti, tasmā nārati sahati dhīraṃ. **Dhīro hi aratissaho**ti aratisahattā hi so dhīro nāma, tasmā aratiṃ sahatīti attho. **Sabbakammavihāyīna**nti sabbaṃ tebhūmakakammaṃ cajitvā paricchinnaṃ parivaṭumaṃ katvā ṭhitaṃ. **Panuṇṇaṃ ko nivāraye**ti kilese panuditvā ṭhitaṃ ko nāma rāgo vā doso vā nivāreyya. **Nekkhaṃ jambonadasseva, ko taṃ ninditumarahatī**ti jambonadasaṅkhātassa jātirattasuvaṇṇassa nikkhasadisaṃ garahitabbadosavimuttaṃ ko taṃ puggalaṃ ninditum arahati. **Brahmunāpi pasaṃsito**ti mahābrahmunāpi esa puggalo pasaṃsitoyevāti. Desanāpariyosāne cattālīsa bhikkhusahassāni arahatte patiṭṭhahiṃsu.

9. Dhammapadasuttavaṇṇanā

29. Navame **dhammapadānī**ti dhammakoṭṭhāsā. **Anabhijjhā**tiādīsu abhijjhāpaṭikkhepena **anabhijjhā,** byāpādapaṭikkhepena **abyāpādo,** micchāsatipaṭikkhepena **sammāsati,** micchāsamādhipaṭikkhepena **sammāsamādhi** veditabbo.

Anabhijjhālūti nittaṇho hutvā. **Abyāpannena cetasā**ti sabbakālaṃ pakatibhāvaṃ avijahantena cittena. **Sato ekaggacittassā**ti satiyā samannāgato ārammaṇe ekaggacitto assa. **Ajjhattaṃ susamāhito**ti niyakajjhatte suṭṭhu ṭhapitacitto imasmiṃ suttepi gāthāyapi vaṭṭavivaṭṭaṃ kathitaṃ.

10. Paribbājakasuttavaṇṇanā

30. Dasame **abhiññātā**ti ñātā pākaṭā. **Annabhāro**tiādīni tesaṃ nāmāni. **Paṭisallānā vuṭṭhito**ti phalasamāpattito vuṭṭhito. Sā hi idha paṭisallānanti adhippetā. **Paccakkhāyā**ti paṭikkhipitvā. **Abhijjhālu**nti sataṇhaṃ. **Kāmesu tibbasārāga**nti vatthukāmesu bahalarāgaṃ. **Tamahaṃ tattha evaṃ vadeyya**nti taṃ ahaṃ tasmiṃ kāraṇe evaṃ vadeyyaṃ. **Paṭikkositabbaṃ maññeyyā**ti paṭikkositabbāni paṭibāhitabbani vā maññeyya. **Sahadhammikā**ti sakāraṇā. **Vādānupātā**ti dhammikavāde ghaṭṭayamānā adhammikavādānupātā, vādappavattiyoti attho. **Gārayhā ṭhānā**ti garahitabbayuttakā paccayā. **Āgacchantī**ti upagacchanti.

Ukkalāti ukkalajanapadavāsino. **Vassabhaññā**ti vasso ca bhañño cāti dve janā. **Ahetukavādā**ti ‘‘natthi hetu natthi paccayo sattānaṃ visuddhiyā’’tievamādivādino. **Akiriyavādā**ti ‘‘karoto na karīyati pāpa’’nti evaṃ kiriyapaṭikkhepavādino. **Natthikavādā**ti ‘‘natthi dinna’’ntiādivādino. Te imesu tīsupi dassanesu okkantaniyāmā ahesuṃ. Kathaṃ pana tesu niyāmo hotīti? Yo hi evarūpaṃ laddhiṃ gahetvā rattiṭṭhānadivāṭṭhānesu nisinno sajjhāyati vīmaṃsati, tassa ‘‘natthi hetu natthi paccayo karoto na karīyati pāpaṃ…pe… natthi dinnaṃ…pe… kāyassa bhedā ucchijjatī’’ti tasmiṃ ārammaṇe micchāsati santiṭṭhati, cittaṃ ekaggaṃ hoti, javanāni javanti. Paṭhamajavane satekiccho hoti, tathā dutiyādīsu, sattame buddhānampi atekiccho anivatti ariṭṭhakaṇṭakasadiso hoti. Tattha koci ekaṃ dassanaṃ okkamati, koci dve, koci tīṇipi. Niyatamicchādiṭṭhikova hoti, patto saggamaggāvaraṇañceva mokkhamaggāvaraṇañca, abhabbo tassa attabhāvassa anantaraṃ saggampi gantuṃ, pageva mokkhaṃ. Vaṭṭakhāṇuko nāmesa satto pathavigopako, yebhuyyena evarūpassa bhavato vuṭṭhānaṃ natthi. Vassabhaññāpi edisā ahesuṃ. **Nindābyārosanaupārambhabhayā**ti attano nindabhayena ghaṭṭanabhayena upavādabhayena cāti attho. **Abhijjhāvinaye sikkha**nti abhijjhāvinayo vuccati arahattaṃ, arahatte sikkhamāno appamatto nāma vuccatīti suttante vaṭṭaviṭṭaṃ kathetvā gāthāya phalasamāpatti kathitāti.

Uruvelavaggo tatiyo.

4. Cakkavaggo

1. Cakkasuttavaṇṇanā

31. Catutthassa paṭhame **cakkānī**ti sampattiyo. **Catucakkaṃ vattatī**ti cattāri sampatticakkāni vattanti ghaṭiyantiyevāti attho. **Patirūpadesavāso**ti yattha catasso parisā sandissanti, evarūpe anucchavike dese vāso. **Sappurisāvassayo**ti buddhādīnaṃ sappurisānaṃ avassayanaṃ sevanaṃ bhajanaṃ, na rājānaṃ. **Attasammāpaṇidhī**ti attano sammā ṭhapanaṃ, sace pubbe assaddhādīhi samannāgato hoti, tāni pahāya saddhādīsu patiṭṭhāpanaṃ. **Pubbe ca katapuññatā**ti pubbe upacitakusalatā. Idameva cettha pamāṇaṃ. Yena hi ñāṇasampayuttacittena kusalakammaṃ kataṃ hoti, tadeva kusalaṃ taṃ purisaṃ patirūpadese upaneti, sappurise bhajāpeti, so eva ca puggalo attānaṃ sammā ṭhapeti. **Puññakato**ti katapuñño. **Sukhañcetaṃdhivattatī**ti sukhañca etaṃ puggalaṃ adhivattati, avattharatīti attho.

2. Saṅgahasuttavaṇṇanā

32. Dutiye **saṅgahavatthūnī**ti saṅgaṇhanakāraṇāni. **Dānañcā**tiādīsu ekacco hi dāneneva saṅgaṇhitabbo hoti, tassa dānameva dātabbaṃ. **Peyyavajja**nti piyavacanaṃ. Ekacco hi ‘‘ayaṃ dātabbaṃ nāma deti, ekekena pana vacanena sabbaṃ makkhetvā nāseti, kiṃ tassa dāna’’nti vattā hoti. Ekacco ‘‘ayaṃ kiñcāpi dānaṃ na deti, kathento pana telena viya makkheti. Esa detu vā mā vā, vacanamevassa sahassaṃ agghatī’’ti vattā hoti. Evarūpo puggalo dānaṃ na paccāsīsati, piyavacanameva paccāsīsati. Tassa piyavacanameva vattabbaṃ. **Atthacariyā**ti atthavaḍḍhanakathā. Ekacco hi neva dānaṃ, na piyavacanaṃ paccāsīsati, attano hitakathaṃ vaḍḍhikathameva paccāsīsati. Evarūpassa puggalassa ‘‘idaṃ te kātabbaṃ, idaṃ na kātabbaṃ, evarūpo puggalo sevitabbo, evarūpo na sevitabbo’’ti evaṃ atthacariyakathāva kathetabbā. **Samānattatā**ti samānasukhadukkhabhāvo. Ekacco hi dānādīsu ekampi na paccāsīsati, ekāsane nisajjaṃ, ekapallaṅke sayanaṃ, ekato bhojananti evaṃ samānasukhadukkhataṃ paccāsīsati. So sace gahaṭṭhassa jātiyā pabbajitassa sīlena sadiso hoti, tassāyaṃ samānattatā kātabbā. **Tattha tattha yathāraha**nti tesu tesu dhammesu yathānucchavikaṃ samānattatāti attho. **Rathassāṇīva yāyato**ti yathā rathassa gacchato āṇi saṅgaho nāma hoti, sā rathaṃ saṅgaṇhāti, evamime saṅgahā lokaṃ saṅgaṇhanti. **Na mātā puttakāraṇā**ti yadi mātā ete saṅgahe puttassa na kareyya, puttakāraṇā mānaṃ vā pūjaṃ vā na labheyya. **Saṅgahā ete**ti upayogavacane paccattaṃ. Saṅgahe eteti vā pāṭho. **Samavekkhantī**ti sammā pekkhanti. **Pāsaṃsā ca bhavantī**ti pasaṃsanīyā ca bhavanti.

3. Sīhasuttavaṇṇanā

33. Tatiye **sīho**ti cattāro sīhā – tiṇasīho, kāḷasīho, paṇḍusīho, kesarasīhoti. Tesu **tiṇasīho** kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. **Kāḷasīho** kāḷagāvisadiso tiṇabhakkhoyeva. **Paṇḍusīho** paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. **Kesarasīho** lākhāparikammakateneva mukhena agganaṅguṭṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā. Khandhe panassa satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesaṭṭhānaṃ parisuddhasālipiṇḍasaṅkhacuṇṇapiṇḍavaṇṇaṃ hoti. Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto.

Migarājāti sabbamigagaṇassa rājā. **Āsayā**ti vasanaṭṭhānato, suvaṇṇaguhato vā rajatamaṇiphalikamanosilāguhato vā nikkhamatīti vuttaṃ hoti. Nikkhamamāno panesa catūhi kāraṇehi nikkhamati andhakārapīḷito vā ālokatthāya, uccārapassāvapīḷito vā tesaṃ vissajjanatthāya, jighacchāpīḷito vā gocaratthāya, sambhavapīḷito vā assaddhammapaṭisevanatthāya. Idha pana gocaratthāya nikkhamanto adhippeto.

Vijambhatīti suvaṇṇatale vā rajatamaṇiphalikamanosilātalānaṃ vā aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā purimapāde purato pasāretvā sarīrassa pacchābhāgaṃ ākaḍḍhitvā purimabhāgaṃ abhiharitvā piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā asanisaddaṃ karonto viya nāsapuṭāni pothetvā sarīralaggaṃ rajaṃ vidhunanto vijambhati. Vijambhanabhūmiyañca pana taruṇavacchako viya aparāparaṃ javati, javato panassa sarīraṃ andhakāre paribbhamantaṃ alātaṃ viya khāyati.

Anuviloketīti kasmā anuviloketi? Parānuddayatāya. Tasmiṃ kira sīhanādaṃ nadante papātāvāṭādīsu visamaṭṭhānesu carantā hatthigokaṇṇamahiṃsādayo pāṇā papātepi āvāṭepi patanti, tesaṃ anuddayāya anuviloketi. Kiṃ panassa luddassa paramaṃsakhādino anuddayā nāma atthīti? Āma atthi. Tathā hi ‘‘kiṃ me bahūhi ghātitehī’’ti attano gocaratthāyāpi khuddake pāṇe na gaṇhāti. Evaṃ anuddayaṃ karoti, vuttampi cetaṃ – ‘‘māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesi’’nti (a. ni. 10.21).

Sīhanādaṃ nadatīti tikkhattuṃ tāva abhītanādaṃ nadati. Evañca panassa vijambhanabhūmiyaṃ ṭhatvā nadantassa saddo samantā tiyojanapadesaṃ ekaninnādaṃ karoti, tamassa ninnādaṃ sutvā tiyojanabbhantaragatā dvipadacatuppadagaṇā yathāṭhāne ṭhātuṃ na sakkonti. **Gocarāya pakkamatī**ti āhāratthāya gacchati. Kathaṃ? So hi vijambhanabhūmiyaṃ ṭhatvā dakkhiṇato vā vāmato vā uppatanto usabhamattaṃ ṭhānaṃ gaṇhāti, uddhaṃ uppatanto cattāripi aṭṭhapi usabhaṭṭhānāni uppatati, same ṭhāne ujukaṃ pakkhandanto soḷasausabhamattampi vīsatiusabhamattampi ṭhānaṃ pakkhandati, thalā vā pabbatā vā pakkhandanto saṭṭhiusabhamattampi asītiusabhamattampi ṭhānaṃ pakkhandati, antarāmagge rukkhaṃ vā pabbataṃ vā disvā taṃ pariharanto vāmato vā dakkhiṇato vā uddhaṃ vā usabhamattaṃ apakkamati. Tatiyaṃ pana sīhanādaṃ naditvā teneva saddhiṃ tiyojane ṭhāne paññāyati, tiyojanaṃ gantvā nivattitvā ṭhito attanova nādassa anunādaṃ suṇāti. Evaṃ sīghena javena pakkamati.

Yebhuyyenāti pāyena. **Bhayaṃ santāsaṃ saṃvega**nti sabbaṃ cittutrāsasseva nāmaṃ. Sīhassa hi saddaṃ sutvā bahū bhāyanti, appakā na bhāyanti. Ke pana teti? Samasīho hatthājānīyo assājānīyo usabhājānīyo purisājānīyo khīṇāsavoti. Kasmā panete na bhāyantīti? Samasīho tāva ‘‘jātigottakulasūrabhāvehi samānosmī’’ti na bhāyati, hatthājānīyādayo attano sakkāyadiṭṭhibalavatāya na bhāyanti, khīṇāsavo sakkāyadiṭṭhiyā pahīnattā na bhāyati.

Bilāsayāti bile sayantā bilavāsino ahinakulagodhādayo. **Udakāsayā**ti udakavāsino macchakacchapādayo. **Vanāsayā**ti vanavāsino hatthiassagokaṇṇamigādayo. **Pavisantī**ti ‘‘idāni āgantvā gaṇhissatī’’ti maggaṃ oloketvā pavisanti. **Daḷhehī**ti thirehi. **Varattehī**ti cammarajjūhi. **Mahiddhiko**tiādīsu vijambhanabhūmiyaṃ ṭhatvā dakkhiṇapassādīhi usabhamattaṃ, ujuṃ vīsatiusabhamattādilaṅghanavasena mahiddhikatā, sesamigānaṃ adhipatibhāvena mahesakkhatā, samantā tiyojanaṭṭhāne saddaṃ sutvā palāyantānaṃ vasena mahānubhāvatā veditabbā.

Evameva khoti bhagavā tesu tesu suttantesu tathā tathā attānaṃ kathesi. ‘‘Sīhoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’ti (a. ni. 5.99; 10.21) imasmiṃ tāva sutte sīhasadisaṃ attānaṃ kathesi. ‘‘Bhisakko sallakattoti kho, sunakkhatta, tathāgatassetaṃ adhivacana’’nti (ma. ni. 3.65) imasmiṃ vejjasadisaṃ, ‘‘brāhmaṇoti kho, bhikkhave, tathāgatassetaṃ adhivacana’’nti (a. ni. 8.85) imasmiṃ brāhmaṇasadisaṃ, ‘‘puriso maggakusaloti kho, tissa, tathāgatassetaṃ adhivacana’’nti (saṃ. ni. 3.84) imasmiṃ maggadesakapurisasadisaṃ, ‘‘rājāhamasmi, selā’’ti (su. ni. 559; ma. ni. 2.399) imasmiṃ rājasadisaṃ. Imasmiṃ pana sutte sīhasadisameva katvā attānaṃ kathento evamāha.

Tatrāyaṃ sadisatā – sīhassa kañcanaguhādīsu vasanakālo viya hi tathāgatassa dīpaṅkarapādamūle katābhinīhārassa aparimitakālaṃ pāramiyo pūretvā pacchimabhave paṭisandhiggahaṇena ceva mātukucchito nikkhamanena ca dasasahassilokadhātuṃ kampetvā vuddhimanvāya dibbasampattisadisaṃ sampattiṃ anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo. Sīhassa kañcanaguhādito nikkhantakālo viya tathāgatassa ekūnatiṃsasaṃvacchare vivaṭena dvārena kaṇḍakaṃ āruyha channasahāyassa nikkhamitvā tīṇi rajjāni atikkamitvā anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa sattame divase rājagahaṃ gantvā tattha piṇḍāya caritvā paṇḍavagiripabbhāre katabhattakiccassa sammāsambodhiṃ patvā paṭhamameva magadharaṭṭhaṃ āgamanatthāya yāva rañño paṭiññādānakālo.

Sīhassa vijambhanakālo viya tathāgatassa dinnapaṭiññassa āḷārakālāmaupasaṅkamanaṃ ādiṃ katvā yāva sujātāya dinnapāyāsassa ekūnapaṇṇāsāya piṇḍehi paribhuttakālo veditabbo. Sīhassa sarīravidhunanaṃ viya sāyanhasamaye sottiyena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa gandhādīhi pūjiyamānassa tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā bodhimaṇḍaṃ āruyha cuddasahatthubbedhe ṭhāne tiṇasantharaṃ attharitvā caturaṅgavīriyaṃ adhiṭṭhāya nisinnassa taṃkhaṇaññeva mārabalaṃ vidhametvā tīsu yāmesu tisso vijjā visodhetvā anulomappaṭilomaṃ paṭiccasamuppādamahāsamuddaṃ yamakañāṇamanthanena manthentassa sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahassilokadhātukampanaṃ veditabbaṃ.

Sīhassa catudisāvilokanaṃ viya paṭividdhasabbaññutaññāṇassa sattasattāhaṃ bodhimaṇḍe viharitvā paribhuttamadhupiṇḍikāhārassa ajapālanigrodhamūle mahābrahmuno dhammadesanāyācanaṃ paṭiggahetvā tattha viharantassa ekādasame divase ‘‘sve āsāḷhipuṇṇamā bhavissatī’’ti paccūsasamaye ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti āḷārudakānaṃ kālakatabhāvaṃ ñatvā dhammadesanatthāya pañcavaggiyānaṃ olokanaṃ daṭṭhabbaṃ. Sīhassa gocaratthāya tiyojanaṃ gamanakālo viya attano pattacīvaraṃ ādāya ‘‘pañcavaggiyānaṃ dhammacakkaṃ pavattessāmī’’ti pacchābhatte ajapālanigrodhato vuṭṭhitassa aṭṭhārasayojanamaggaṃ gamanakālo.

Sīhassa sīhanādakālo viya tathāgatassa aṭṭhārasayojanamaggaṃ gantvā pañcavaggiye saññāpetvā acalapallaṅke nisinnassa dasahi cakkavāḷasahassehi sannipatitena devagaṇena parivutassa ‘‘dveme, bhikkhave, antā pabbajitena na sevitabbā’’tiādinā nayena dhammacakkappavattanakālo veditabbo. Imasmiṃ ca pana pade desiyamāne tathāgatasīhassa dhammaghoso heṭṭhā avīciṃ upari bhavaggaṃ gahetvā dasasahassilokadhātuṃ paṭicchādesi. Sīhassa saddena khuddakapāṇānaṃ santāsāpajjanakālo viya tathāgatassa tīṇi lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahassehi vibhajitvā dhammaṃ kathentassa dīghāyukānaṃ devānaṃ ñāṇasantāsassa uppattikālo veditabbo.

Aparo nayo – sīho viya sabbaññutaṃ patto tathāgato, āsayabhūtāya kanakaguhāya nikkhamanaṃ viya gandhakuṭito nikkhamanakālo, vijambhanaṃ viya dhammasabhaṃ upasaṅkamanakālo, disāvilokanaṃ viya parisāvilokanaṃ, sīhanādanadanaṃ viya dhammadesanākālo, gocarāya pakkamanaṃ viya paravādanimmaddanatthāya gamanaṃ.

Aparo nayo – sīho viya tathāgato, himavantanissitāya kañcanaguhāya nikkhamanaṃ viya ārammaṇavasena nibbānanissitāya phalasamāpattiyā vuṭṭhānaṃ, vijambhanaṃ viya paccavekkhaṇañāṇaṃ, disāvilokanaṃ viya veneyyasattavilokanaṃ, sīhanādo viya sampattaparisāya dhammadesanā, gocarāya pakkamanaṃ viya asampattānaṃ veneyyasattānaṃ santikūpasaṅkamanaṃ veditabbaṃ.

Yadāti yasmiṃ kāle. **Tathāgato**ti heṭṭhā vuttehi aṭṭhahi kāraṇehi tathāgato. **Loke**ti sattaloke. **Uppajjatī**ti abhinīhārato paṭṭhāya yāva bodhipallaṅkā vā arahattamaggañāṇā vā uppajjati nāma, arahattaphale pana patte uppanno nāma. **Arahaṃ sammāsambuddho**tiādīni visuddhimagge (visuddhi. 1.124 ādayo) buddhānussatiniddese vitthāritāni.

Iti sakkāyoti ayaṃ sakkāyo, ettako sakkāyo, na ito bhiyyo sakkāyo atthīti. Ettāvatā sabhāvato sarasato pariyantato paricchedato parivaṭumato sabbepi pañcupādānakkhandhā dassitā honti. **Iti sakkāyasamudayo**ti ayaṃ sakkāyassa samudayo nāma. Ettāvatā ‘‘āhārasamudayā rūpasamudayo’’tiādi sabbaṃ dassitaṃ hoti. **Iti sakkāyassa atthaṅgamo**ti ayaṃ sakkāyassa atthaṅgamo. Imināpi ‘‘āhāranirodhā rūpanirodho’’tiādi sabbaṃ dassitaṃ hoti.

Vaṇṇavantoti sarīravaṇṇena vaṇṇavanto. **Dhammadesanaṃ sutvā**ti pañcasu khandhesu paṇṇāsalakkhaṇappaṭimaṇḍitaṃ tathāgatassa dhammadesanaṃ sutvā. **Yebhuyyenā**ti idha ke ṭhapeti? Ariyasāvake deve. Tesaṃ hi khīṇāsavattā cittutrāsabhayampi na uppajjati, saṃviggassa yoniso padhānena pattabbaṃ pattatāya ñāṇasaṃvegopi. Itarāsaṃ pana devatānaṃ ‘‘tāso heso, bhikkhave, anicca’’nti manasikarontānaṃ cittutrāsabhayampi, balavavipassanākāle ñāṇabhayampi uppajjati. **Bho**ti dhammālapanamattametaṃ. **Sakkāyapariyāpannā**ti pañcakkhandhapariyāpannā. Iti tesaṃ sammāsambuddhe vaṭṭadosaṃ dassetvā tilakkhaṇāhataṃ katvā dhammaṃ desente ñāṇabhayaṃ nāma okkamati.

Abhiññāyāti jānitvā. **Dhammacakka**nti paṭivedhañāṇampi desanāñāṇampi. **Paṭivedhañāṇaṃ** nāma yena ñāṇena bodhipallaṅke nisinno cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahassehi paṭivijjhi. **Desanāñāṇaṃ** nāma yena ñāṇena tiparivaṭṭaṃ dvādasākāraṃ dhammacakkaṃ pavattesi. Ubhayampetaṃ dasabalassa ure jātañāṇameva. Tesu dhammadesanāñāṇaṃ gahetabbaṃ. Taṃ panesa yāva aṭṭhārasabrahmakoṭīhi saddhiṃ aññākoṇḍaññattherassa sotāpattiphalaṃ na uppajjati, tāva pavatteti nāma. Tasmiṃ uppanne pavattitaṃ nāma hotīti veditabbaṃ. **Appaṭipuggalo**ti sadisapuggalarahito. **Yasassino**ti parivārasampannā. **Tādino**ti lābhālābhādīhi ekasadisassa.

4. Pasādasuttavaṇṇanā

34. Catutthe aggesu pasādā, aggā vā pasādāti **aggappasādā**. **Yāvatā**ti yattakā. **Apadā**ti nippadā ahimacchādayo. **Dvipadā**ti manussapakkhiādayo. **Catuppadā**ti hatthiassādayo. **Bahuppadā**ti satapadiādayo. **Nevasaññināsaññino**ti bhavagge nibbattasattā. **Aggamakkhāyatī**ti guṇehi aggo uttamo seṭṭhoti akkhāyati. **Asaṅkhatā**ti nibbānameva gahetvā vuttaṃ. **Virāgo**tiādīni nibbānasseva nāmāni. Tañhi āgamma sabbakilesā virajjanti, sabbe rāgamadādayo madā nimmadā honti, abhāvaṃ gacchanti, sabbā pipāsā vinayaṃ upenti, sabbe ālayā samugghātaṃ gacchanti, vaṭṭāni upacchijjanti, taṇhā khīyanti, vaṭṭadukkhā nirujjhanti, sabbe pariḷāhā nibbāyanti. Tasmā etāni nāmāni labhati. Sesamettha uttānatthamevāti.

5. Vassakārasuttavaṇṇanā

35. Pañcame **anussaritā**ti anugantvā saritā, aparāparaṃ sarituṃ samatthoti attho. **Dakkho**ti cheko. **Tatrupāyāyā**ti ‘‘imasmiṃ kāle imaṃ nāma kattabba’’nti evaṃ tattha tattha upāyabhūtāya paññāya samannāgato. **Anumoditabba**nti abhinanditabbaṃ. **Paṭikkositabba**nti paṭikkhipitabbaṃ. **Neva kho tyāha**nti neva kho te ahaṃ. Kasmā panetaṃ bhagavā nābhinandati, nappaṭikkhipatīti? Lokiyattā nābhinandati, lokiyaṃ atthaṃ gahetvā ṭhitattā nappaṭikkosati. **Bahussa janatā**ti bahu assa janatā. Idañca karaṇatthe sāmivacanaṃ veditabbaṃ. **Ariye ñāye**ti sahavipassanake magge. **Kalyāṇadhammatā kusaladhammatā**tipi tasseva nāmāni. **Yaṃ vitakka**nti nekkhammavitakkādīsu aññataraṃ. **Na taṃ vitakkaṃ vitakketī**ti kāmavitakkādīsu ekampi na vitakketi. Itaraṃ tasseva vevacanaṃ. **Vitakkapathe**ti ettha vitakkoyeva vitakkapatho. **Ahañhi brāhmaṇā**tiādīsu paṭhamanayena khīṇāsavassa sīlañceva bāhusaccañca kathitaṃ, dutiyatatiyehi khīṇāsavassa kiriyavitakkāni ceva kiriyajjhānāni ca, catutthena khīṇāsavabhāvo kathitoti veditabbo.

Maccupāsappamocananti maccupāsā pamocanakaṃ maggaṃ. **Ñāyaṃ dhamma**nti sahavipassanakaṃ maggaṃ. **Disvā ca sutvā cā**ti ñāṇeneva passitvā ca suṇitvā ca. Sesamettha uttānameva.

6. Doṇasuttavaṇṇanā

36. Chaṭṭhe **antarā ca ukkaṭṭhaṃ antarā ca setabya**nti ettha **ukkaṭṭhā**ti ukkāhi dhārīyamānāhi māpitattā evaṃladdhavohāraṃ nagaraṃ. **Setabya**nti atīte kassapasammāsambuddhassa jātanagaraṃ. **Antarā**saddo pana kāraṇakhaṇacittavemajjhavivarādīsu vattati. ‘‘Tadantaraṃ ko jāneyya aññatra tathāgatā’’ti (a. ni. 6.44; 10.75) ca, ‘‘janā saṅgamma mantenti, mañca tañca kimantara’’nti ca ādīsu (saṃ. ni. 1.228) kāraṇe. ‘‘Addasā maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī’’tiādīsu (ma. ni. 2.149) khaṇe. ‘‘Yassantarato na santi kopā’’tiādīsu (udā. 20) citte. ‘‘Antarāvosānamāpādī’’tiādīsu vemajjhe. ‘‘Apicāyaṃ tapodā dvinnaṃ mahānirayānaṃ antarikāya āgacchatī’’tiādīsu (pārā. 231) vivare. Svāyamidha vivare vattati. Tasmā ukkaṭṭhāya ca setabyassa ca vivareti evamettha attho daṭṭhabbo. Antarāsaddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ca ṭhānesu akkharacintakā ‘‘antarā gāmañca nadiñca yātī’’ti evaṃ ekameva antarāsaddaṃ payuñjanti, so dutiyapadenapi yojetabbo hoti, ayojiyamāne upayogavacanaṃ na pāpuṇāti. Idha pana yojetvā eva vutto.

Addhānamaggappaṭipanno hotīti addhānasaṅkhātaṃ maggaṃ paṭipanno hoti, dīghamagganti attho. Kasmā paṭipannoti? Taṃ divasaṃ kira bhagavā idaṃ addasa ‘‘mayi taṃ maggaṃ paṭipanne doṇo brāhmaṇo mama padacetiyāni passitvā padānupadiko hutvā mama nisinnaṭṭhānaṃ āgantvā pañhaṃ pucchissati. Athassāhaṃ ekaṃ saccadhammaṃ desessāmi. Brāhmaṇo tīṇi sāmaññaphalāni paṭivijjhitvā dvādasapadasahassaparimāṇaṃ doṇagajjitaṃ nāma vaṇṇaṃ vatvā mayi parinibbute sakalajambudīpe uppannaṃ mahākalahaṃ vūpasametvā dhātuyo bhājessatī’’ti. Iminā kāraṇena paṭipanno. **Doṇopi sudaṃ brāhmaṇo**ti doṇo brāhmaṇopi tayo vede paguṇe katvā pañcasate māṇavake sippaṃ vācento taṃdivasaṃ pātova uṭṭhāya sarīrapaṭijagganaṃ katvā satagghanakaṃ nivāsetvā pañcasatagghanakaṃ ekaṃsavaragataṃ katvā āmuttayaññasutto rattavaṭṭikā upāhanā ārohitvā pañcasatamāṇavakaparivāro tameva maggaṃ paṭipajji. Taṃ sandhāyetaṃ vuttaṃ.

Pādesūti pādehi akkantaṭṭhānesu. **Cakkānī**ti lakkhaṇacakkāni. Kiṃ pana bhagavato gacchantassa akkantaṭṭhāne padaṃ paññāyatīti? Na paññāyati. Kasmā? Sukhumattā mahābalattā mahājanānuggahena ca. Buddhānañhi sukhumacchavitāya akkantaṭṭhānaṃ tūlapicuno patiṭṭhitaṭṭhānaṃ viya hoti, padavaḷañjo na paññāyati. Yathā ca balavato vātajavasindhavassa paduminipattepi akkantamattameva hoti, evaṃ mahābalatāya tathāgatena akkantaṭṭhānaṃ akkantamattameva hoti, na tattha padavaḷañjo paññāyati. Buddhānañca anupadaṃ mahājanakāyo gacchati, tassa satthu padavaḷañjaṃ disvā madditum avisahantassa gamanavicchedo bhaveyya. Tasmā akkantaakkantaṭṭhāne yopi padavaḷañjo bhaveyya, so antaradhāyateva. Doṇo pana brāhmaṇo tathāgatassa adhiṭṭhānavasena passi. Bhagavā hi yassa padacetiyaṃ dassetukāmo hoti, taṃ ārabbha ‘‘asuko nāma passatū’’ti adhiṭṭhāti. Tasmā māgaṇḍiyabrāhmaṇo viya ayampi brāhmaṇo tathāgatassa adhiṭṭhānavasena addasa.

Pāsādikanti pasādajanakaṃ. Itaraṃ tasseva vevacanaṃ. **Uttamadamathasamathamanuppatta**nti ettha uttamadamatho nāma arahattamaggo, uttamasamatho nāma arahattamaggasamādhi, tadubhayaṃ pattanti attho. **Danta**nti nibbisevanaṃ. **Gutta**nti gopitaṃ. **Saṃyatindriya**nti rakkhitindriyaṃ. **Nāga**nti chandādīhi agacchanato, pahīnakilese puna anāgacchanato, āguṃ akaraṇato, balavantaṭṭhenāti catūhi kāraṇehi nāgaṃ.

Devo no bhavaṃ bhavissatīti ettha ‘‘devo no bhava’’nti ettāvatāpi pucchā niṭṭhitā bhaveyya, ayaṃ pana brāhmaṇo ‘‘anāgate mahesakkho eko devarājā bhavissatī’’ti anāgatavasena pucchāsabhāgeneva kathento evamāha. Bhagavāpissa pucchāsabhāgeneva kathento **na kho ahaṃ, brāhmaṇa, devo bhavissāmī**ti āha. Esa nayo sabbattha. **Āsavāna**nti kāmāsavādīnaṃ catunnaṃ. **Pahīnā**ti bodhipallaṅke sabbaññutaññāṇādhigameneva pahīnā. **Anupalitto lokenā**ti taṇhādiṭṭhilepānaṃ pahīnattā saṅkhāralokena anupalitto. **Buddho**ti catunnaṃ saccānaṃ buddhattā buddho iti maṃ dhārehi.

Yenāti yena āsavena. **Devūpapatyassā**ti devūpapatti assa mayhaṃ bhaveyya. **Vihaṅgamo**ti ākāsacaro gandhabbakāyikadevo. **Viddhastā**ti vidhamitā. **Vinaḷīkatā**ti vigatanaḷā vigatabandhanā katā. **Vaggū**ti sundaraṃ. **Toyena nupalippatī**ti udakato ratanamattaṃ accuggamma ṭhitaṃ saraṃ sobhayamānaṃ bhamaragaṇaṃ hāsayamānaṃ toyena na lippati. **Tasmā buddhosmi brāhmaṇā**ti desanāpariyosāne tīṇi maggaphalāni pāpuṇitvā dvādasahi padasahassehi doṇagajjitaṃ nāma vaṇṇaṃ kathesi, tathāgate ca parinibbute jambudīpatale uppannaṃ mahākalahaṃ vūpasametvā dhātuyo bhājesīti.

7. Aparihāniyasuttavaṇṇanā

37. Sattame **nibbānasseva santike**ti nibbānasantikeyeva carati. **Sīle patiṭṭhito**ti pātimokkhasīle patiṭṭhito. **Evaṃ vihārī**ti evaṃ viharanto. **Ātāpī**ti ātāpena vīriyena samannāgato. **Yogakkhemassā**ti catūhi yogehi khemassa nibbānassa. **Pamāde bhayadassivā**ti pamādaṃ bhayato passanto.

8. Patilīnasuttavaṇṇanā

38. Aṭṭhame **panuṇṇapaccekasacco**ti ‘‘idameva dassanaṃ saccaṃ, idameva sacca’’nti evaṃ pāṭiekkaṃ gahitattā paccekasaṅkhātāni diṭṭhisaccāni panuṇṇāni nīhaṭāni pahīnāni assāti panuṇṇapaccekasacco. **Samavayasaṭṭhesano**ti ettha **avayā**ti anūnā, **saṭṭhā**ti vissaṭṭhā, sammā avayā saṭṭhā esanā assāti samavayasaṭṭhesano, sammā vissaṭṭhasabbaesanoti attho. **Patilīno**ti nilīno ekībhāvaṃ upagato. **Puthusamaṇabrāhmaṇāna**nti bahūnaṃ samaṇabrāhmaṇānaṃ. Ettha ca **samaṇā**ti pabbajjūpagatā, **brāhmaṇā**ti bhovādino. **Puthupaccekasaccānī**ti bahūni pāṭekkasaccāni. **Nuṇṇānī**ti nīhaṭāni. **Panuṇṇānī**ti suṭṭhu nīhaṭāni. **Cattānī**ti vissaṭṭhāni. **Vantānī**ti vamitāni. **Muttānī**ti chinnabandhanāni katāni. **Pahīnānī**ti pajahitāni. **Paṭinissaṭṭhānī**ti yathā na puna cittaṃ ārohanti, evaṃ paṭinissajjitāni. Sabbānevetāni gahitagahaṇassa vissaṭṭhabhāvavevacanāni.

Kāmesanā pahīnā hotīti anāgāmimaggena pahīnā. **Bhavesanā** pana arahattamaggena pahīyati. ‘‘Brahmacariyaṃ esissāmi gavesissāmī’’ti evaṃ pavattajjhāsayasaṅkhātā **brahmacariyesanā**pi arahattamaggeneva paṭippassaddhiṃ vūpasamaṃ gacchati. Diṭṭhibrahmacariyesanā pana sotāpattimaggeneva paṭippasambhatīti veditabbā. **Evaṃ kho, bhikkhave**ti evaṃ catutthajjhānena passaddhakāyasaṅkhāro vūpasantaassāsapassāso nāma hoti. **Asmimāno**ti asmīti uppajjanako navavidhamāno.

Gāthāsu **kāmesanā bhavesanā**ti etā dve esanā, **brahmacariyesanā sahā**ti tāhiyeva saha brahmacariyesanāti tissopi etā. Idha ṭhatvā **esanā paṭinissaṭṭhā**ti iminā padena saddhiṃ yojanā kātabbā. **Iti saccaparāmāso, diṭṭhiṭṭhānā samussayā**ti ‘‘iti saccaṃ iti sacca’’nti gahaṇaparāmāso ca diṭṭhisaṅkhātāyeva diṭṭhiṭṭhānā ca ye samussitattā uggantvā ṭhitattā samussayāti vuccanti, te sabbepi. Idha ṭhatvā **diṭṭhiṭṭhānā samūhatā**ti iminā padena saddhiṃ yojanā kātabbā. Kassa pana etā esanā paṭinissaṭṭhā, ete ca diṭṭhiṭṭhānā samūhatāti? **Sabbarāgavirattassa taṇhākkhayavimuttino**. Yo hi sabbarāgehipi viratto, taṇhākkhaye ca nibbāne pavattāya arahattaphalavimuttiyā samannāgato, etassa esanā paṭinissaṭṭhā, diṭṭhiṭṭhānā ca samūhatā. **Sa ve santo**ti so evarūpo kilesasantatāya santo. **Passaddho**ti dvīhi kāyacittapassaddhīhi passaddho. **Aparājito**ti sabbakilese jinitvā ṭhitattā kenaci aparājito. **Mānābhisamayā**ti mānassa pahānābhisamayena. **Buddho**ti cattāri saccāni bujjhitvā ṭhito. Iti imasmiṃ suttepi gāthāsupi khīṇāsavova kathitoti.

9. Ujjayasuttavaṇṇanā

39. Navame **saṅghātaṃ āpajjantī**ti vadhaṃ maraṇaṃ āpajjanti. **Niccadāna**nti salākabhattaṃ. **Anukulayañña**nti amhākaṃ pitūhi pitāmahehi dinnattā evaṃ kulānukulavasena yajitabbaṃ, dātabbanti attho. **Assamedha**ntiādīsu assamettha medhantīti assamedho, dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ṭhapetvā bhūmiñca purise ca avasesasabbavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Purisamettha medhantīti **purisamedho,** catūhi pariyaññehi yajitabbassa saddhiṃ bhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Sammamettha pāsantīti **sammāpāso,** divase divase sammaṃ khipitvā tassa patitokāse vediṃ katvā saṃhārimehi yūpādīhi sarassatinadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa sabbayāgassetaṃ adhivacanaṃ. Vājamettha pivantīti **vājapeyyaṃ,** ekena pariyaññena sattarasahi pasūhi yajitabbassa beluvayūpassa sattarasakadakkhiṇassa yaññassetaṃ adhivacanaṃ. Natthi ettha aggaḷāti **niraggaḷo**. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappassetaṃ adhivacanaṃ. **Mahārambhā**ti mahākiccā mahākaraṇīyā. Apica pāṇātipātasamārambhassa mahantatāyapi mahārambhāyeva. **Na te honti mahapphalā**ti ettha niravasesatthe sāvasesarūpanaṃ kataṃ. Tasmā iṭṭhaphalena nipphalāva hontīti attho. Idañca pāṇātipātasamārambhameva sandhāya vuttaṃ. Yaṃ pana tattha antarantarā dānaṃ diyyati, taṃ iminā samārambhena upahatattā mahapphalaṃ na hoti, mandaphalaṃ hotīti attho. **Haññare**ti haññanti. **Yajanti anukulaṃ sadā**ti ye aññe anukulaṃ yajanti, pubbapurisehi yiṭṭhattā pacchimapurisāpi yajantīti attho. **Seyyo hotī**ti visesova hoti. **Na pāpiyo**ti pāpaṃ kiñci na hoti.

10. Udāyisuttavaṇṇanā

40. Dasame **abhisaṅkhata**nti rāsikataṃ. **Nirārambha**nti pāṇasamārambharahitaṃ. **Yañña**nti deyyadhammaṃ. Tañhi yajitabbattā yaññanti vuccati. **Kālenā**ti yuttappattakālena. **Upasaṃyantī**ti upagacchanti. **Kulaṃ gati**nti vaṭṭakulañceva vaṭṭagatiñca atikkantā. **Yaññassa kovidā**ti catubhūmakayaññe kusalā. **Yaññe**ti pakatidāne. **Saddhe**ti matakadāne. **Habyaṃ katvā**ti hunitabbaṃ deyyadhammaṃ upakappetvā. **Sukhette brahmacārisū**ti brahmacārisaṅkhāte sukhettamhīti attho. **Suppatta**nti suṭṭhu pattaṃ. **Dakkhiṇeyyesu yaṃ kata**nti yaṃ dakkhiṇāya anucchavikesu upakappitaṃ, taṃ suhutaṃ suyiṭṭhaṃ suppattanti attho. **Saddho**ti buddhadhammasaṅghaguṇānaṃ saddahanatāya saddho. **Muttena cetasā**ti vissaṭṭhena cittena. Imināssa muttacāgaṃ dīpetīti.

Cakkavaggo catuttho.

5. Rohitassavaggo

1. Samādhibhāvanāsuttavaṇṇanā

41. Pañcamassa paṭhame **ñāṇadassanappaṭilābhāyā**ti dibbacakkhuñāṇadassanassa paṭilābhāya. **Divāsaññaṃ adhiṭṭhātī**ti divāti evaṃ saññaṃ adhiṭṭhāti. **Yathā divā tathā ratti**nti yathā divā ālokasaññā manasi katā, tatheva taṃ rattimpi manasi karoti. Dutiyapadepi eseva nayo. **Sappabhāsa**nti dibbacakkhuñāṇobhāsena sahobhāsaṃ. Kiñcāpi ālokasadisaṃ kataṃ, attho panettha na evaṃ sallakkhetabbo. Dibbacakkhuñāṇāloko hi idhādhippeto.

Viditāti pākaṭā hutvā. Kathaṃ pana vedanā viditā uppajjanti, viditā abbhatthaṃ gacchantīti? Idha bhikkhu vatthuṃ pariggaṇhāti, ārammaṇaṃ pariggaṇhāti. Tassa pariggahitavatthārammaṇatāya tā vedanā ‘‘evaṃ uppajjitvā evaṃ ṭhatvā evaṃ nirujjhantī’’ti viditā uppajjanti, viditā tiṭṭhanti, viditā abbhatthaṃ gacchanti nāma. **Saññāvitakkesu**pi eseva nayo.

Udayabbayānupassīti udayañca vayañca passanto. **Iti rūpa**nti evaṃ rūpaṃ ettakaṃ rūpaṃ na ito paraṃ rūpaṃ atthīti. **Iti rūpassa samudayo**ti evaṃ rūpassa uppādo. **Atthaṅgamo**ti pana bhedo adhippeto. **Vedanādīsu**pi eseva nayo. **Idañca pana metaṃ, bhikkhave, sandhāya bhāsita**nti, bhikkhave, yaṃ mayā etaṃ puṇṇakapañhe ‘‘saṅkhāya lokasmi’’ntiādi bhāsitaṃ, taṃ idaṃ phalasamāpattiṃ sandhāya bhāsitanti attho.

Tattha **saṅkhāyā**ti ñāṇena jānitvā. **Lokasmi**nti sattaloke. **Paroparānī**ti uccāvacāni uttamādhamāni. **Iñjita**nti calitaṃ. **Natthi kuhiñci loke**ti lokasmiṃ katthaci ekakkhandhepi ekāyatanepi ekadhātuyāpi ekārammaṇepi natthi. **Santo**ti paccanīkakilesavūpasamena santo. **Vidhūmo**ti kodhadhūmena vigatadhūmo. Evamettha suttante maggekaggatampi kathetvā gāthāya phalasamāpattiyeva kathitāti.

2. Pañhabyākaraṇasuttavaṇṇanā

42. Dutiye **yo ca tesaṃ tattha tattha, jānāti anudhammata**nti yo etesaṃ pañhānaṃ tasmiṃ tasmiṃ ṭhāne byākaraṇaṃ jānāti. **Catupañhassa kusalo, āhu bhikkhuṃ tathāvidha**nti tathāvidhaṃ bhikkhuṃ tesu catūsu pañhesu kusaloti evaṃ vadanti. **Durāsado duppasaho**ti parehi ghaṭṭetuṃ vā abhibhavituṃ vā na sakkā. **Gambhīro**ti sattasīdantaramahāsamuddo viya gambhīro. **Duppadhaṃsiyo**ti dummocāpayo, gahitaggahaṇaṃ vissajjāpetuṃ na sakkāti attho. **Atthe anatthe cā**ti vaḍḍhiyañca avaḍḍhiyañca. **Atthābhisamayā**ti atthasamāgamena. **Dhīro paṇḍitoti pavuccatī**ti dhitisampanno puggalo ‘‘paṇḍito aya’’nti evaṃ pavuccati.

3-4. Kodhagarusuttadvayavaṇṇanā

43-44. Tatiye **kodhagaru na saddhammagarū**ti kodhaṃ gāravena garuṃ katvā gaṇhāti, na saddhammaṃ, saddhammaṃ pana agāravena lāmakaṃ katvā gaṇhāti. Sesapadesupi eseva nayo.

Virūhantīti vaḍḍhanti, sañjātamūlāya vā saddhāya patiṭṭhahanti acalā bhavanti. Catutthe **kodhagarutā**ti kodhamhi sagāravatā. Esa nayo sabbattha.

5. Rohitassasuttavaṇṇanā

45. Pañcame **yatthā**ti cakkavāḷalokassa ekokāse bhummaṃ. **Na cavati na upapajjatī**ti idaṃ aparāparaṃ cutipaṭisandhivasena gahitaṃ. **Gamanenā**ti padagamanena. **Lokassa anta**nti satthā saṅkhāralokassa antaṃ sandhāya vadati. **Ñāteyya**ntiādīsu ñātabbaṃ daṭṭhabbaṃ pattabbanti attho. Iti devaputtena cakkavāḷalokassa anto pucchito, satthārā saṅkhāralokassa kathito. So pana ‘‘attano pañhena saddhiṃ satthu byākaraṇaṃ sametī’’ti saññāya sampahaṃsanto **acchariya**ntiādimāha.

Daḷhadhammāti daḷhadhanu uttamappamāṇena dhanunā samannāgato. **Dhanuggaho**ti dhanuācariyo. **Sikkhito**ti dvādasa vassāni dhanusippaṃ sikkhito. **Katahattho**ti usabhappamāṇepi vālaggaṃ vijjhituṃ samatthabhāvena katahattho. **Katūpāsano**ti katasarakkhepo dassitasippo. **Asanenā**ti kaṇḍena. **Atipāteyyā**ti atikkameyya. Yāvatā so tālacchādiṃ atikkameyya, tāvatā kālena ekaṃ cakkavāḷaṃ atikkamāmīti attano javasampattiṃ dasseti.

Puratthimā samuddā pacchimoti yathā puratthimā samuddā pacchimasamuddo dūre, evaṃ me dūre padavītihāro ahosīti vadati. So kira pācīnacakkavāḷamukhavaṭṭiyaṃ ṭhito pādaṃ pasāretvā pacchimacakkavāḷamukhavaṭṭiṃ atikkamati, puna dutiyapādaṃ pasāretvā paracakkavāḷamukhavaṭṭiṃ atikkamati. **Icchāgata**nti icchā eva. **Aññatrevā**ti nippapañcataṃ dasseti. Bhikkhācārakāle kiresa nāgalatādantakaṭṭhaṃ khāditvā anotatte mukhaṃ dhovitvā kāle sampatte uttarakurumhi piṇḍāya caritvā cakkavāḷamukhavaṭṭiyaṃ nisinno bhattakiccaṃ karoti, tattha muhuttaṃ vissamitvā puna javati. **Vassasatāyuko**ti tadā dīghāyukakālo hoti, ayaṃ pana vassasatāvasiṭṭhe āyumhi gamanaṃ ārabhi. **Vassasatajīvī**ti taṃ vassasataṃ anantarāyena jīvanto. **Antarāyeva kālaṅkato**ti cakkavāḷalokassa antaṃ appatvā antarāva mato. So pana tattha kālaṃ katvāpi āgantvā imasmiṃyeva cakkavāḷe nibbatti.

Appatvāti saṅkhāralokassa antaṃ appatvā. **Dukkhassā**ti vaṭṭadukkhassa. **Antakiriya**nti pariyantakaraṇaṃ. **Kaḷevare**ti attabhāve. **Sasaññimhi samanake**ti sasaññe sacittake. **Loka**nti dukkhasaccaṃ. **Lokasamudaya**nti samudayasaccaṃ. **Lokanirodha**nti nirodhasaccaṃ. **Paṭipada**nti maggasaccaṃ. Iti ‘‘nāhaṃ, āvuso, imāni cattāri saccāni tiṇakaṭṭhādīsu paññapemi, imasmiṃ pana catumahābhūtike kāyasmiṃyeva paññapemī’’ti dasseti. **Samitāvī**ti samitapāpo. **Nāsīsatī**ti na pattheti. Chaṭṭhaṃ uttānatthamevāti.

7. Suvidūrasuttavaṇṇanā

47. Sattame **suvidūravidūrānī**ti kenaci pariyāyena anāsannāni hutvā suvidūrāneva vidūrāni. **Nabhañca, bhikkhave, pathavī cā**ti ākāsañca mahāpathavī ca. Tattha kiñcāpi pathavito ākāsaṃ nāma na dūre, dvaṅgulamattepi hoti. Aññamaññaṃ alagganaṭṭhena pana ‘‘suvidūravidūre’’ti vuttaṃ. **Verocano**ti sūriyo. **Satañca, bhikkhave, dhammo**ti catusatipaṭṭhānādibhedo sattatiṃsabodhipakkhiyadhammo. **Asatañca dhammo**ti dvāsaṭṭhidiṭṭhigatabhedo assaddhammo.

Pabhaṅkaroti ālokakaro. **Abyāyiko hotī**ti avigacchanasabhāvo hoti. **Sataṃ samāgamo**ti paṇḍitānaṃ mittasanthavavasena samāgamo. **Yāvāpi tiṭṭheyyā**ti yattakaṃ addhānaṃ tiṭṭheyya. **Tatheva hotī**ti tādisova hoti, pakatiṃ na jahati. **Khippaṃ hi vetī**ti sīghaṃ vigacchati.

8. Visākhasuttavaṇṇanā

48. Aṭṭhame **pañcālaputto**ti pañcālabrāhmaṇiyā putto. **Poriyā vācāyā**ti paripuṇṇavācāya. **Vissaṭṭhāyā**ti apalibuddhāya. **Anelagalāyā**ti niddosāya ceva agaḷitāya ca apatitapadabyañjanāya. **Pariyāpannāyā**ti vivaṭṭapariyāpannāya. **Anissitāyā**ti vaṭṭaṃ anissitāya. Vivaṭṭanissitameva katvā katheti, vaṭṭanissitaṃ katvā na kathetīti ayamettha adhippāyo.

Nābhāsamānanti na akathentaṃ. **Amataṃ pada**nti nibbānapadaṃ. **Bhāsaye**ti obhāseyya. **Jotaye**ti tasseva vevacanaṃ. **Paggaṇhe isinaṃ dhaja**nti abbhuggataṭṭhena navalokuttaradhammo isīnaṃ dhajo nāma vuccati, tameva paggaṇheyya ukkhipeyya, uccaṃ katvā katheyyāti attho. Navalokuttaradhammadīpakaṃ subhāsitaṃ dhajo etesanti **subhāsitadhajā. Isayo**ti buddhādayo ariyā. **Dhammo hi isinaṃ dhajo**ti heṭṭhā vuttanayeneva lokuttaradhammo isīnaṃ dhajo nāmāti.

9. Vipallāsasuttavaṇṇanā

49. Navame **saññāvipallāsā**ti saññāya vipallatthabhāvā, catasso viparītasaññāyoti attho. Sesapadadvayepi eseva nayo. **Anicce, bhikkhave, niccanti saññāvipallāso**ti anicce vatthusmiṃ ‘‘niccaṃ ida’’nti evaṃ gahetvā uppajjanakasaññā, saññāvipallāsoti attho. Iminā nayena sabbapadesu attho veditabbo.

Anattani ca attāti anattani ‘‘attā’’ti evaṃsaññinoti attho. **Micchādiṭṭhihatā**ti na kevalaṃ saññinova, saññāya viya uppajjamānāya micchādiṭṭhiyāpi hatā. **Khittacittā**ti te saññādiṭṭhiyo viya uppajjamānena khittena cittena samannāgatā. **Visaññino**ti desanāmattametaṃ, viparītasaññācittadiṭṭhinoti attho. **Te yogayuttā mārassā**ti te mārassa yoge yuttā nāma honti. **Ayogakkhemino**ti catūhi yogehi khemaṃ nibbānaṃ appattā. **Sattā**ti puggalā. **Buddhā**ti catusaccabuddhā. **Imaṃ dhamma**nti catusaccadhammaṃ. **Sacittaṃ paccaladdhā**ti sakaṃ cittaṃ paṭilabhitvā. **Aniccato dakkhu**nti aniccabhāvena addasaṃsu. **Asubhataddasu**nti asubhaṃ asubhatoyeva addasaṃsu. **Sammādiṭṭhisamādānā**ti gahitasammādassanā. **Sabbaṃ dukkhaṃ upaccagu**nti sakalaṃ vaṭṭadukkhaṃ samatikkantā.

10. Upakkilesasuttavaṇṇanā

50. Dasame **upakkilesā**ti virocituṃ adatvā upakkiliṭṭhabhāvakaraṇena upakkilesā. **Mahikā**ti himaṃ. **Dhūmo rajo**ti dhūmo ca rajo ca. **Rāhū**ti purimā tayo asampattaupakkilesā, rāhu pana sampattaupakkilesavasena kathitoti veditabbo. **Samaṇabrāhmaṇā na tapanti na bhāsanti na virocantī**ti guṇappatāpena na tapanti, guṇobhāsena na bhāsanti, guṇavirocanena na virocanti. **Surāmerayapānā appaṭiviratā**ti pañcavidhāya surāya catubbidhassa merayassa ca pānato aviratā.

Avijjānivutāti avijjāya nivāritā pihitā. **Piyarūpābhinandino**ti piyarūpaṃ sātarūpaṃ abhinandamānā tussamānā. **Sādiyantī**ti gaṇhanti. **Aviddasū**ti andhabālā. **Sanettikā**ti taṇhāyotteneva sayottā. **Kaṭasi**nti attabhāvaṃ. **Ghora**nti kakkhaḷaṃ. Imasmiṃ suttepi gāthāsupi vaṭṭameva kathitanti.

Rohitassavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puññābhisandavaggo

1. Paṭhamapuññābhisandasuttavaṇṇanā

51. Dutiyassa paṭhame **puññābhisandā**ti puññassa abhisandā, puññappattiyoti attho. **Kusalābhisandā**ti tasseva vevacanaṃ. Te panete sukhaṃ āharantīti **sukhassāhārā**. Suṭṭhu aggānaṃ rūpādīnaṃ dāyakāti **sovaggikā**. Sukho nesaṃ vipākoti **sukhavipākā**. Sagge upapatti saggo, saggāya saṃvattantīti **saggasaṃvattanikā. Cīvaraṃ paribhuñjamāno**ti cīvaratthāya vatthaṃ labhitvā sūcisuttādīnaṃ abhāvena taṃ nikkhipantopi karontopi pārupantopi jiṇṇakāle paccattharaṇaṃ karontopi paccattharitumpi asakkuṇeyyaṃ bhūmattharaṇaṃ karontopi bhūmattharaṇassa ananucchavikaṃ phāletvā pādapuñchanaṃ karontopi ‘‘paribhuñjamāno’’tveva vuccati. Yadā pana ‘‘pādapuñchanampi na sakkā ida’’nti sammajjitvā chaḍḍitaṃ hoti, tadā paribhuñjamāno nāma na hoti. **Appamāṇaṃ cetosamādhi**nti arahattaphalasamādhiṃ. **Appamāṇo tassa puññābhisando**ti iminā dāyakassa puññacetanāya appamāṇataṃ katheti. Tassa hi ‘‘khīṇāsavo me cīvaraṃ paribhuñjatī’’ti punappunaṃ anussaraṇavasena pavattā puññacetanā appamāṇā hoti. Taṃ sandhāyetaṃ vuttaṃ. **Piṇḍapātā**dīsu pana yo piṇḍapātaṃ paribhuñjitvā sattāhampi teneva yāpeti, aññaṃ na paribhuñjati, so sattāhampi taṃyeva piṇḍapātaṃ paribhuñjamāno nāma hoti. Ekasmiṃ pana senāsane rattiṭṭhānadivāṭṭhānādīsu caṅkamantopi yāva taṃ senāsanaṃ pahāya aññaṃ na gaṇhāti, tāva paribhuñjamāno nāma hoti. Ekena pana bhesajjena byādhimhi vūpasante yāva aññaṃ bhesajjaṃ na paribhuñjati, tāvadeva paribhuñjamāno nāma hoti.

Bahubheravanti bahūhi bheravārammaṇehi samannāgataṃ. **Ratanavarāna**nti sattannampi vararatanānaṃ. **Ālaya**nti nivāsaṭṭhānaṃ. **Puthū savantī**ti bahukā hutvā sandamānā. Sesamettha uttānameva.

2. Dutiyapuññābhisandasuttavaṇṇanā

52. Dutiye **ariyakantehī**ti maggaphalasampayuttehi. Tāni hi ariyānaṃ kantāni honti piyāni manāpāni. Sesaṃ suttante tāva yaṃ vattabbaṃ siyā, taṃ visuddhimagge (visuddhi. 1.124 ādayo) vuttameva.

Gāthāsu pana **saddhā**ti sotāpannassa saddhā adhippetā. Sīlampi sotāpannassa sīlameva. **Ujubhūtañca dassana**nti kāyavaṅkādīnaṃ abhāvena khīṇāsavassa dassanaṃ ujubhūtadassanaṃ nāma. **Āhū**ti kathayanti. **Pasāda**nti buddhadhammasaṅghesu pasādaṃ. **Dhammadassana**nti catusaccadhammadassanaṃ.

3. Paṭhamasaṃvāsasuttavaṇṇanā

53. Tatiye **sambahulāpi kho gahapatī ca gahapatāniyo cā**ti bahukā gahapatayo ca gahapatāniyo ca āvāhavivāhakaraṇatthāya gacchantā tameva maggaṃ paṭipannā honti. **Saṃvāsā**ti sahavāsā ekatovāsā. **Chavo chavāyā**ti guṇamaraṇena matattā chavo guṇamaraṇeneva matāya chavāya saddhiṃ. **Deviyā saddhi**nti guṇehi devibhūtāya saddhiṃ. **Dussīlo**ti nissīlo. **Pāpadhammo**ti lāmakadhammo. **Akkosakaparibhāsako**ti dasahi akkosavatthūhi akkosako, bhayaṃ dassetvā santajjanena paribhāsako. Evaṃ sabbattha attho veditabbo.

Kadariyāti thaddhamaccharino. **Jānipatayo**ti jayampatikā. **Vadaññū**ti yācakānaṃ vacanassa atthaṃ jānanti. **Saññatā**ti sīlasaṃyamena samannāgatā. **Dhammajīvino**ti dhamme ṭhatvā jīvikaṃ kappentīti dhammajīvino. **Atthāsaṃ pacurā hontī**ti vaḍḍhisaṅkhātā atthā etesaṃ bahū honti. **Phāsukaṃ upajāyatī**ti aññamaññaṃ phāsuvihāro jāyati. **Kāmakāmino**ti kāme kāmayamānā.

4. Dutiyasaṃvāsasuttavaṇṇanā

54. Catutthe kammapathavasena desanā pavattitā. Sesaṃ tādisameva. Imesu pana dvīsupi suttesu agārikapaṭipadā kathitā. Sotāpannasakadāgāmīnampi vaṭṭati.

5-6. Samajīvīsuttadvayavaṇṇanā

55-56. Pañcame **tenupasaṅkamī**ti kimatthaṃ upasaṅkami? Anuggaṇhanatthaṃ. Tathāgato hi taṃ raṭṭhaṃ pāpuṇanto imesaṃyeva dvinnaṃ saṅgaṇhanatthāya pāpuṇāti. Nakulapitā kira pañca jātisatāni tathāgatassa pitā ahosi, pañca jātisatāni mahāpitā, pañca jātisatāni cūḷapitā. Nakulamātāpi pañca jātisatāni tathāgatassa mātā ahosi, pañca jātisatāni mahāmātā, pañca jātisatāni cūḷamātā. Te satthu diṭṭhakālato paṭṭhāya puttasinehaṃ paṭilabhitvā ‘‘hantāta, hantātā’’ti vacchakaṃ disvā vacchagiddhinī gāvī viya viravamānā upasaṅkamitvā paṭhamadassaneneva sotāpannā jātā. Nivesane pañcasatānaṃ bhikkhūnaṃ āsanāni sadā paññattāneva honti. Iti bhagavā tesaṃ anuggaṇhanatthāya upasaṅkami. **Aticaritā**ti atikkamitā. **Abhisamparāyañcā**ti paraloke ca. **Samasaddhā**ti saddhāya samā ekasadisā. **Sīlā**dīsupi eseva nayo. Chaṭṭhaṃ kevalaṃ bhikkhūnaṃ desitaṃ. Sesamettha tādisameva.

7. Suppavāsāsuttavaṇṇanā

57. Sattame **pajjanika**nti tassa nigamassa nāmaṃ. **Koliyāna**nti kolarājakulānaṃ. **Āyuṃ kho pana datvā**ti āyudānaṃ datvā. **Āyussa bhāginī hotī**ti āyubhāgapaṭilābhinī hoti, āyuṃ vā bhajanikā hoti, āyuppaṭilābhinīti attho. Sesapadesupi eseva nayo.

Rasasā upetanti rasena upetaṃ rasasampannaṃ. **Ujjugatesū**ti kāyavaṅkādirahitattā ujukameva gatesu khīṇāsavesu. **Caraṇūpapannesū**ti pañcadasahi caraṇadhammehi samannāgatesu. **Mahaggatesū**ti mahattaṃ gatesu. Khīṇāsavānaññevetaṃ nāmaṃ. **Puññena puññaṃ saṃsandamānā**ti puññena saddhiṃ puññaṃ ghaṭayamānā. **Mahapphalā lokavidūna vaṇṇitā**ti evarūpā dānasaṅkhātā dakkhiṇā tividhalokaṃ viditaṃ katvā ṭhitattā lokavidūnaṃ buddhānaṃ vaṇṇitā, buddhehi pasatthāti attho. **Yaññamanussarantā**ti yaññaṃ dānaṃ anussarantā. **Vedajātā**ti tuṭṭhijātā.

8. Sudattasuttavaṇṇanā

58. Aṭṭhame **saññatāna**nti kāyavācāhi saṃyatānaṃ. **Paradattabhojina**nti parehi dinnameva bhuñjitvā yāpentānaṃ. **Kālenā**ti yuttappattakālena. **Sakkacca dadātī**ti sahatthā sakkāraṃ katvā dadāti. **Cattāri ṭhānāni anuppavecchatī**ti cattāri kāraṇāni anuppaveseti dadāti. **Yasavā hotī**ti mahāparivāro hoti. Navamaṃ kevalaṃ bhikkhūnaṃ kathitaṃ. Sesamettha tādisameva.

10. Gihisāmīcisuttavaṇṇanā

60. Dasame **gihisāmīcipaṭipada**nti gihīnaṃ anucchavikaṃ paṭipattiṃ. **Paccupaṭṭhito hotī**ti atiharitvā dātukāmatāya patiupaṭṭhito hoti upagato, bhikkhusaṅghassa cīvaraṃ detīti attho.

Upaṭṭhitāti upaṭṭhāyako. **Tesaṃ divā ca ratto cā**ti ye evaṃ catūhi paccayehi upaṭṭhahanti, tesaṃ divā ca rattiñca pariccāgavasena ca anussaraṇavasena ca sadā puññaṃ pavaḍḍhati. **Saggañca kamatiṭṭhāna**nti tādiso ca bhaddakaṃ kammaṃ katvā saggaṭṭhānaṃ upagacchati. Imesu catūsupi suttesu āgāriyapaṭipadā kathitā. Sotāpannasakadāgāmīnampi vaṭṭati.

Puññābhisandavaggo paṭhamo.

(7) 2. Pattakammavaggo

1. Pattakammasuttavaṇṇanā

61. Dutiyassa paṭhame aniṭṭhapaṭikkhepena **iṭṭhā**. Mane kamanti pavisantīti **kantā**. Manaṃ appāyanti pavaḍḍhentīti **manāpā. Dullabhā**ti paramadullabhā. **Bhogā**ti bhuñjitabbā rūpādayo visayā.

Sahadhammenāti dhammeneva saddhiṃ uppajjantu, mā dhammūpaghātaṃ katvā adhammenāti. Athavā **sahadhammenā**ti sakāraṇena, tena tena senāpatiseṭṭhiṭṭhānādikāraṇena saddhiṃyeva uppajjantūti attho. **Yaso**ti parivārasampatti. **Saha ñātībhī**ti ñātakehi saddhiṃ. **Saha upajjhāyehī**ti sukhadukkhesu upanijjhāyitabbattā upajjhāyasaṅkhātehi sandiṭṭhasambhattehi saddhiṃ.

Akiccaṃ karotīti akātabbaṃ karoti. **Kiccaṃ aparādhetī**ti kattabbayuttakaṃ kiccaṃ akaronto taṃ aparādheti nāma. **Dhaṃsatī**ti patati parihāyati. **Abhijjhāvisamalobha**nti abhijjhāsaṅkhātaṃ visamalobhaṃ. **Pajahatī**ti nudati nīharati. **Mahāpañño**ti mahantapañño. **Puthupañño**ti puthulapañño. **Āpātadaso**ti taṃ taṃ atthaṃ āpāteti tameva passati, sukhumampissa atthajātaṃ āpātaṃ āgacchatiyevāti attho.

Uṭṭhānavīriyādhigatehīti uṭṭhānasaṅkhātena vīriyena adhigatehi. **Bāhābalaparicitehī**ti bāhābalena paricitehi vaḍḍhitehi. **Sedāvakkhittehī**ti avakkhittasedehi, sedaṃ muñcitvā vāyāmena payogena samadhigatehīti attho. **Dhammikehī**ti dhammayuttehi. **Dhammaladdhehī**ti dasakusalakammapathadhamme akopetvā laddhehi. **Pattakammānī**ti yuttakammāni anucchavikakammāni. **Sukhetī**ti sukhitaṃ karoti. **Pīṇetī**ti pīṇitaṃ balasampannaṃ karoti. **Ṭhānagataṃ hotī**ti kāraṇagataṃ hoti. Kiṃ pana tanti? Catūsu pattakammesu ekaṃ bhogehi kattabbakammaṃ bhogajātameva ṭhānagataṃ. **Pattagata**nti yuttappattaṭṭhānagataṃ. **Āyatanaso paribhutta**nti kāraṇeneva paribhuttaṃ bhogajātaṃ hoti.

Pariyodhāya saṃvattatīti pidahitvā vattati. Yathā aggiādīhi uppannāsu āpadāsu, evaṃ ādittagehanibbāpanādīnaṃ atthāya dhanapariccāgaṃ katvā tāsaṃ āpadānaṃ maggaṃ pidahati nivāreti. **Sotthiṃ attānaṃ karotī**ti nirupaddavaṃ khemaṃ attānaṃ karoti. **Ñātibali**nti ñātakānaṃ baliṃ. **Atithibali**nti āgantukānaṃ baliṃ. **Pubbapetabali**nti paralokagatānaṃ ñātakānaṃ baliṃ. **Rājabali**nti rañño kattabbayuttakaṃ rājabaliṃ. **Devatābali**nti devatānaṃ kattabbabaliṃ. Sabbametaṃ tesaṃ tesaṃ yathānucchavikavasena dātabbadānassa adhivacanaṃ.

Khantisoracce niviṭṭhāti adhivāsanakkhantiyañca susīlatāya ca niviṭṭhā. **Ekamattānaṃ damentī**ti ekaṃ attanova attabhāvaṃ indriyadamena damenti. **Samentī**ti attano cittaṃ kilesavūpasamanena samenti. **Parinibbāpentī**ti kilesaparinibbāneneva parinibbāpenti. **Uddhaggika**ntiādīsu uparūparibhūmīsu phaladānavasena uddhamaggamassāti **uddhaggikā**. Saggassa hitāti tatrupapattijananato **sovaggikā**. Nibbattanibbattaṭṭhāne sukhova vipāko assāti **sukhavipākā**. Suṭṭhu aggānaṃ dibbavaṇṇādīnaṃ dasannaṃ visesānaṃ nibbattanato **saggasaṃvattanikā,** evarūpaṃ dakkhiṇaṃ patiṭṭhāpetīti attho.

Ariyadhamme ṭhitoti pañcasīladhamme patiṭṭhito. **Pecca sagge pamodatī**ti paralokaṃ gantvā yattha sagge paṭisandhiṃ gaṇhāti, tattha modati. Sotāpannasakadāgāmino vā hontu anāgāmī vā, sabbesaṃ ayaṃ paṭipadā labbhatevāti.

2. Ānaṇyasuttavaṇṇanā

62. Dutiye **adhigamanīyānī**ti pattabbāni. **Kāmabhoginā**ti vatthukāme ca kilesakāme ca paribhuñjantena. **Atthisukhā**dīsu atthīti uppajjanakasukhaṃ **atthisukhaṃ** nāma. Bhoge paribhuñjantassa uppajjanakasukhaṃ **bhogasukhaṃ** nāma. Anaṇosmīti uppajjanakasukhaṃ **ānaṇyasukhaṃ** nāma. Niddoso anavajjosmīti uppajjanakasukhaṃ **anavajjasukhaṃ** nāma.

Bhuñjanti bhuñjamāno. **Paññā vipassatī**ti paññāya vipassati. **Ubho bhāge**ti dve koṭṭhāse, heṭṭhimāni tīṇi ekaṃ koṭṭhāsaṃ, anavajjasukhaṃ ekaṃ koṭṭhāsanti evaṃ paññāya passamāno dve koṭṭhāse jānātīti attho. **Anavajjasukhasseta**nti etaṃ tividhampi sukhaṃ anavajjasukhassa soḷasiṃ kalaṃ nāgghatīti.

3. Brahmasuttavaṇṇanā

63. Tatiyaṃ tikanipāte vaṇṇitameva. **Sapubbadevatānī**ti padamattameva ettha visesoti. Catutthe sabbaṃ uttānatthameva.

5. Rūpasuttavaṇṇanā

65. Pañcame rūpe pamāṇaṃ gahetvā pasanno **rūpappamāṇo** nāma. **Rūpappasanno**ti tasseva atthavacanaṃ. Ghose pamāṇaṃ gahetvā pasanno **ghosappamāṇo** nāma. Cīvaralūkhapattalūkhesu pamāṇaṃ gahetvā pasanno **lūkhappamāṇo** nāma. Dhamme pamāṇaṃ gahetvā pasanno **dhammappamāṇo** nāma. Itarāni tesaṃyeva atthavacanāni. Sabbasatte ca tayo koṭṭhāse katvā dve koṭṭhāsā rūpappamāṇā, eko na rūpappamāṇo. Pañca koṭṭhāse katvā cattāro koṭṭhāsā ghosappamāṇā, eko na ghosappamāṇo. Dasa koṭṭhāse katvā nava koṭṭhāsā lūkhappamāṇā, eko na lūkhappamāṇo. Satasahassaṃ koṭṭhāse katvā pana eko koṭṭhāsova dhammappamāṇo, sesā na dhammappamāṇāti veditabbā.

Rūpe pamāṇiṃsūti ye rūpaṃ disvā pasannā, te rūpe pamāṇiṃsu nāma, pasīdiṃsūti attho. **Ghosena anvagū**ti ghosena anugatā, ghosappamāṇaṃ gahetvā pasannāti attho. **Chandarāgavasūpetā**ti chandassa ca rāgassa ca vasaṃ upetā. **Ajjhattañca na jānātī**ti niyakajjhatte tassa guṇaṃ na jānāti. **Bahiddhā ca na passatī**ti bahiddhāpissa paṭipattiṃ na passati. **Samantāvaraṇo**ti samantato āvārito, samantā vā āvaraṇamassāti samantāvaraṇo. **Ghosena vuyhatī**ti ghosena niyati, na guṇena. **Ajjhattañca na jānāti, bahiddhā ca vipassatī**ti niyakajjhatte guṇaṃ na jānāti, bahiddhā panassa paṭipattiṃ passati. **Bahiddhā phaladassāvī**ti tassa parehi kataṃ bahiddhā sakkāraphalaṃ passanto. **Vinīvaraṇadassāvī**ti vivaṭadassāvī. **Na so ghosena vuyhatī**ti so ghosena na nīyati.

6. Sarāgasuttavaṇṇanā

66. Chaṭṭhe **mohajaṃ cāpaviddasū**ti mohajaṃ cāpi aviddasū apaṇḍitā. **Savighāta**nti sadukkhaṃ. **Dukhudraya**nti āyatiñca dukkhavaḍḍhidāyakaṃ. **Acakkhukā**ti paññācakkhurahitā. **Yathā dhammā tathā santā**ti yathā rāgādayo dhammā ṭhitā, tathā sabhāvāva hutvā. **Na tassevanti maññare**ti mayaṃ evaṃsantā evaṃsabhāvāti tassa na maññare, na maññantīti attho. Imasmiṃ suttepi gāthāsupi vaṭṭameva kathitaṃ.

7. Ahirājasuttavaṇṇanā

67. Sattame **imāni cattāri ahirājakulānī**ti idaṃ daṭṭhavisāneva sandhāya vuttaṃ. Ye hi keci daṭṭhavisā, sabbete imesaṃ catunnaṃ ahirājakulānaṃ abbhantaragatāva honti. **Attaguttiyā**ti attano guttatthāya. **Attarakkhāyā**ti attano rakkhaṇatthāya. **Attaparittāyā**ti attano parittāṇatthāya. Parittaṃ nāma anujānāmīti attho.

Idāni yathā taṃ parittaṃ kātabbaṃ, taṃ dassento **virūpakkhehi me**tiādimāha. Tattha **virūpakkhehī**ti virūpakkhanāgakulehi. Sesesupi eseva nayo. **Apādakehī**ti apādakasattehi. Sesesupi eseva nayo. **Sabbe sattā**ti ito pubbe ettakena ṭhānena odissakamettaṃ kathetvā idāni anodissakamettaṃ kathetuṃ idamāraddhaṃ. Tattha **sattā pāṇā bhūtā**ti sabbānetāni puggalavevacanāneva. **Bhadrāni passantū**ti bhadrāni ārammaṇāni passantu. **Mā kañci pāpamāgamā**ti kañci sattaṃ pāpakaṃ lāmakaṃ mā āgacchatu. **Appamāṇo buddho**ti ettha **buddho**ti buddhaguṇā veditabbā. Te hi appamāṇā nāma. Sesapadadvayepi eseva nayo. **Pamāṇavantānī**ti guṇappamāṇena yuttāni. **Uṇṇanābhī**ti lomasanābhiko makkaṭako. **Sarabū**ti gharagolikā. **Katā me rakkhā, katā me parittā**ti mayā ettakassa janassa rakkhā ca parittāṇañca kataṃ. **Paṭikkamantu bhūtānī**ti sabbepi me kataparittāṇā sattā apagacchantu, mā maṃ viheṭhayiṃsūti attho.

8. Devadattasuttavaṇṇanā

68. Aṭṭhame **acirapakkante devadatte**ti saṅghaṃ bhinditvā nacirapakkante. **Parābhavāyā**ti avaḍḍhiyā vināsāya. **Assatarī**ti vaḷavāya kucchismiṃ gadrabhassa jātā. **Attavadhāya gabbhaṃ gaṇhātī**ti taṃ assena saddhiṃ sampayojenti, sā gabbhaṃ gaṇhitvā kāle sampatte vijāyituṃ nasakkontī pādehi bhūmiṃ paharantī tiṭṭhati. Athassā cattāro pāde catūsu khāṇūsu bandhitvā kucchiṃ phāletvā potakaṃ nīharanti. Sā tattheva marati. Tenetaṃ vuttaṃ.

9. Padhānasuttavaṇṇanā

69. Navame kilesānaṃ saṃvaratthāya pavesanadvāraṃ pidahanatthāya padhānaṃ **saṃvarappadhānaṃ,** pajahanatthāya padhānaṃ **pahānappadhānaṃ,** kusalānaṃ dhammānaṃ brūhanatthāya vaḍḍhanatthāya padhānaṃ **bhāvanāppadhānaṃ,** tesaṃyeva anurakkhaṇatthāya padhānaṃ **anurakkhaṇāppadhānaṃ**.

10. Adhammikasuttavaṇṇanā

70. Dasame **adhammikā hontī**ti porāṇakarājūhi ṭhapitaṃ dasabhāgabaliñceva aparādhānurūpañca daṇḍaṃ aggahetvā atirekabalino ceva atirekadaṇḍassa ca gahaṇena adhammikā. **Rājāyuttā**ti rañño janapadesu kiccasaṃvidhāyakā āyuttakapurisā. **Brāhmaṇagahapatikā**ti antonagaravāsino brāhmaṇagahapatayo. **Negamajānapadā**ti nigamavāsino ceva janapadavāsino ca. **Visama**nti visamā hutvā, asamayena vāyantīti attho. **Visamā**ti na samā, atithaddhā vā atimudukā vāti attho. **Apañjasā**ti maggato apagatā, ummaggagāmino hutvā vāyantīti attho. **Devatā parikupitā bhavantī**ti vātesu hi visamesu apañjasesu vāyantesu rukkhā bhijjanti, vimānāni bhijjanti. Tasmā devatā parikupitā bhavanti, tā devassa sammā vassituṃ na denti. Tena vuttaṃ **devo na sammā dhāraṃ anuppavecchatī**ti. **Visamapākāni sassāni bhavantī**ti ekasmiṃ ṭhāne gabbhīni honti, ekasmiṃ sañjātakhīrāni, ekaṃ ṭhānaṃ paccatīti evaṃ visamaṃ pākāni sassāni bhavanti.

Samaṃ nakkhattāni tārakarūpāni parivattantīti yathā kattikapuṇṇamā kattikanakkhattameva labhati, migasirapuṇṇamā migasiranakkhattamevāti evaṃ tasmiṃ tasmiṃ māse sā sā puṇṇamā taṃ taṃ nakkhattameva labhati, tathā sammā parivattanti. **Samaṃ vātā vāyantī**ti avisamā hutvā samayasmiṃyeva vāyanti, cha māse uttarā vātā, cha māsedakkhiṇāti evaṃ tesaṃ tesaṃ janapadānaṃ anurūpe samaye vāyanti. **Samā**ti samappavattino nātithaddhā nātimudū. **Pañjasā**ti maggappaṭipannā, maggeneva vāyanti, no amaggenāti attho.

Jimhaṃ gacchatīti kuṭilaṃ gacchati, atitthaṃ gaṇhāti. **Nette jimhaṃ gate satī**ti nayatīti nettā. Tasmiṃ nette jimhaṃ gate kuṭilaṃ gantvā atitthaṃ gaṇhante itarāpi atitthameva gaṇhantīti attho. Netetipi pāṭho. **Dukkhaṃ setī**ti dukkhaṃ sayati, dukkhitaṃ hotīti attho.

Pattakammavaggo dutiyo.

(8) 3. Apaṇṇakavaggo

1. Padhānasuttavaṇṇanā

71. Tatiyavaggassa paṭhame **apaṇṇakappaṭipada**nti aviraddhappaṭipadaṃ. **Yoni cassa āraddhā hotī**ti kāraṇañcassa paripuṇṇaṃ hoti. **Āsavānaṃ khayāyā**ti arahattatthāya. Dutiyaṃ uttānameva.

3. Sappurisasuttavaṇṇanā

73. Tatiye **avaṇṇo**ti aguṇo. **Pātu karotī**ti katheti, pākaṭaṃ karoti. **Pañhābhinīto**ti pañhatthāya abhinīto. **Ahāpetvā alambitvā**ti aparihīnaṃ alambitaṃ katvā. Ettha ca asappuriso pāpicchatāya attano avaṇṇaṃ chādeti, sappuriso lajjitāya attano vaṇṇaṃ. Idāni yasmā asappuriso hirottapparahito saṃvāsena avajānāti, sappuriso pana hirottappasamannāgato saṃvāsenāpi nāvajānāti. Tasmā asappurisabhāvasādhakaṃ adhunāgatavadhukopammaṃ dassetuṃ **seyyathāpi, bhikkhave, vadhukā**tiādimāha. Tattha **vadhukā**ti suṇisā. **Tibba**nti bahalaṃ. Sesamettha uttānatthamevāti.

4-5. Aggasuttadvayavaṇṇanā

74-75. Catutthe **sīlagga**nti aggappattaṃ uttamasīlaṃ. Eseva nayo sabbattha. Pañcame **rūpagga**nti yaṃ rūpaṃ sammasitvā arahattaṃ pāpuṇāti, idaṃ rūpaggaṃ nāma. Sesesupi eseva nayo. **Bhavagga**nti ettha pana yasmiṃ attabhāve ṭhito arahattaṃ pāpuṇāti, etaṃ bhavaggaṃ nāmāti.

6. Kusinārasuttavaṇṇanā

76. Chaṭṭhe **upavattane**ti pācīnagatāya sālapantiyā uttarena nivattitvā ṭhitāya vemajjhaṭṭhāne. **Antarena yamakasālāna**nti dvinnaṃ sālarukkhānaṃ antare. **Kaṅkhā**ti dveḷhakaṃ. **Vimatī**ti vinicchituṃ asamatthatā. ‘‘Buddho nu kho na buddho nu kho, dhammo nu kho na dhammo nu kho, saṅgho nu kho na saṅgho nu kho, maggo nu kho na maggo nu kho, paṭipadā nu kho na paṭipadā nu kho’’ti yassa saṃsayo uppajjeyya, taṃ vo vadāmi pucchatha, bhikkhaveti ayamettha saṅkhepattho. **Satthugāravenapi na puccheyyāthā**ti ‘‘mayaṃ satthu santike pabbajimha, cattāro paccayāpi no satthu santakāva. Te mayaṃ ettakaṃ kālaṃ kaṅkhaṃ akatvā na arahāma ajja pacchime kāle kaṅkhaṃ kātu’’nti sace evaṃ satthari gāravena na pucchatha. **Sahāyakopi, bhikkhave, sahāyakassa ārocetū**ti tumhākaṃ yo yassa bhikkhussa sandiṭṭho sambhatto, so tassa ārocetu, ahaṃ ekassa bhikkhussa kathessāmi, tassa kathaṃ sutvā sabbe nikkaṅkhā bhavathāti dasseti. **Evaṃ pasanno**ti evaṃ saddahāmi ahanti attho. **Ñāṇamevā**ti nikkaṅkhabhāvapaccakkhakaraṇañāṇaṃyeva ettha tathāgatassa, na saddhāmattanti attho. **Imesañhi, ānandā**ti imesaṃ antosāṇiyaṃ nisinnānaṃ pañcannaṃ bhikkhusatānaṃ. **Yo pacchimako**ti yo guṇavasena pacchimako, ānandattheraṃyeva sandhāyāha.

7. Acinteyyasuttavaṇṇanā

77. Sattame **acinteyyānī**ti cintetuṃ ayuttāni. **Na cintetabbānī**ti acinteyyattāyeva na cintetabbāni. **Yāni cintento**ti yāni kāraṇāni cintento. **Ummādassā**ti ummattakabhāvassa. **Vighātassā**ti dukkhassa. **Buddhavisayo**ti buddhānaṃ visayo, sabbaññutaññāṇādīnaṃ buddhaguṇānaṃ pavatti ca ānubhāvo ca. **Jhānavisayo**ti abhiññājhānavisayo. **Kammavipāko**ti diṭṭhadhammavedanīyādīnaṃ kammānaṃ vipāko. **Lokacintā**ti ‘‘kena nu kho candimasūriyā katā, kena mahāpathavī, kena mahāsamuddo, kena sattā uppāditā, kena pabbatā, kena ambatālanāḷikerādayo’’ti evarūpā lokacintā.

8. Dakkhiṇasuttavaṇṇanā

78. Aṭṭhame **dakkhiṇāvisuddhiyo**ti dānasaṅkhātāya dakkhiṇāya visujjhanakāraṇāni. **Dāyakato visujjhatī**ti mahapphalabhāvena visujjhati, mahapphalā hotīti attho. **Kalyāṇadhammo**ti sucidhammo. **Pāpadhammo**ti lāmakadhammo. **Dāyakato visujjhatī**ti ettha vessantaramahārājā kathetabbo. So hi jūjakabrāhmaṇassa dārake datvā mahāpathaviṃ kampesi. **Paṭiggāhakato visujjhatī**ti ettha kalyāṇīnadīmukhadvāravāsī kevaṭṭo kathetabbo. So kira dīghasumattherassa tikkhattuṃ piṇḍapātaṃ datvā maraṇamañce nipanno ‘‘ayyassa maṃ dīghasumattherassa dinnapiṇḍapāto uddharatī’’ti āha. **Neva dāyakato**ti ettha vaḍḍhamānavāsī luddako kathetabbo. So kira petadakkhiṇaṃ dento ekassa dussīlasseva tayo vāre adāsi. Tatiyavāre ‘‘amanusso dussīlo maṃ vilumpatī’’ti viravi. Ekassa sīlavato bhikkhuno datvā pāpitakāleyevassa pāpuṇi. **Dāyakato ceva visujjhati paṭiggāhakato cā**ti ettha asadisadānaṃ kathetabbanti.

9. Vaṇijjasuttavaṇṇanā

79. Navame **tādisā vā**ti taṃsadisāva taṃsarikkhakāva. **Chedagāminī hotī**ti chedaṃ gacchati. Yaṃ patthitaṃ, taṃ sabbaṃ nassatīti attho. **Na yathādhippāyā hotī**ti yathājjhāsayā na hoti. **Parādhippāyā hotī**ti parajjhāsayā ajjhāsayato adhikataraphalā hoti. **Samaṇaṃ vā brāhmaṇaṃ vā**ti ettha samitapāpabāhitapāpatāhi samaṇabrāhmaṇatā veditabbā. **Vadatu, bhante, paccayenā**ti, bhante, catubbidhena cīvarādinā paccayena vadeyyāsīti evaṃ pavāreti nimanteti. **Yena pavāretī**ti paricchinditvā yattakena pavāreti. **Taṃ na detī**ti taṃ sabbasova na deti. **Na yathādhippāyaṃ detī**ti yathā tassa ajjhāsayo, evaṃ dātuṃ na sakkoti, hāpetvā appakaṃ deti. **Yathādhippāyaṃ detī**ti yattakaṃ so icchati, tattakameva deti. **Parādhippāyaṃ detī**ti appakaṃ pavāretvā avattharitvā bahuṃ deti.

10. Kambojasuttavaṇṇanā

80. Dasame **neva sabhāyaṃ nisīdatī**ti vinicchayakaraṇatthaṃ vinicchayasabhāyaṃ neva nisīdati. **Na kammantaṃ payojetī**ti kasivaṇijjādimahākammantaṃ nappayojeti. **Na kambojaṃ gacchatī**ti bhoge sambharaṇatthāya kambojaraṭṭhaṃ na gacchati. Desanāmattameva cetaṃ, yaṃ kiñci tiroraṭṭhaṃ na gacchatīti attho. **Kodhano**tiādīsu kodhanatāya kodhapariyuṭṭhito atthānatthaṃ na jānāti, issukitāya parasampattiṃ na sahati, maccharitāya dhanaṃ datvā kiccaṃ kātuṃ na sakkoti, nippaññatāya kiccaṃ saṃvidhātuṃ na sakkoti. Tasmā etāni sabhānisīdanādīni na karotīti.

Apaṇṇakavaggo tatiyo.

(9) 4. Macalavaggo

1-5. Pāṇātipātādisuttapañcakavaṇṇanā

81-85. Catutthassa paṭhamādīni uttānatthāneva. Pañcame ‘‘nīce kule paccājāto’’tiādikena tamena yuttoti **tamo**. Kāyaduccaritādīhi puna nirayatamūpagamanato **tamaparāyaṇo**. Iti ubhayenapi khandhatamova kathito hoti. ‘‘Aḍḍhe kule paccājāto’’tiādikena jotinā yuttato **joti,** ālokabhūtoti vuttaṃ hoti. Kāyasucaritādīhi puna sagguppattijotibhāvūpagamanato **jotiparāyaṇo**. Iminā nayena itarepi dve veditabbā.

Venakuleti vilīvakārakule. **Nesādakule**ti migaluddakādīnaṃ kule. **Rathakārakule**ti cammakārakule. **Pukkusakule**ti pupphachaḍḍakakule. **Kasiravuttike**ti dukkhavuttike. **Dubbaṇṇo**ti paṃsupisācako viya jhāmakhāṇuvaṇṇo. **Duddasiko**ti vijātamātuyāpi amanāpadassano. **Okoṭimako**ti lakuṇḍako. **Kāṇo**ti ekacchikāṇo vā ubhayacchikāṇo vā. **Kuṇī**ti ekahatthakuṇī vā ubhayahatthakuṇī vā. **Khañjo**ti ekapādakhañjo vā ubhayapādakhañjo vā. **Pakkhahato**ti hatapakkho pīṭhasappī. **Padīpeyyassā**ti telakapallādino dīpaupakaraṇassa. **Evaṃ kho, bhikkhave**ti ettha eko puggalo bahiddhā ālokaṃ adisvā mātu kucchimhiyeva kālaṃ katvā apāyesu nibbattanto sakalampi kappaṃ saṃsarati. Sopi tamotamaparāyaṇova. So pana kuhakapuggalo bhaveyya. Kuhakassa hi evarūpā nipphatti hotīti vuttaṃ.

Ettha ca ‘‘nīce kule’’tiādīhi āgamanavipatti ceva paccuppannapaccayavipatti ca dassitā. ‘‘Dalidde’’tiādīhi pavattapaccayavipatti, ‘‘kasiravuttike’’tiādīhi ājīvupāyavipatti, ‘‘dubbaṇṇo’’tiādīhi attabhāvavipatti, ‘‘bahvābādho’’tiādīhi dukkhakāraṇasamāyogo, ‘‘na lābhī’’tiādīhi sukhakāraṇavipatti ceva upabhogavipatti ca, ‘‘kāyena duccarita’’ntiādīhi tamaparāyaṇabhāvassa kāraṇasamāyogo, ‘‘kāyassa bhedā’’tiādīhi samparāyikatamūpagamo. Sukkapakkho vuttapaṭipakkhanayena veditabbo.

6. Oṇatoṇatasuttavaṇṇanā

86. Chaṭṭhe **oṇatoṇato**ti idāni nīcako āyatimpi nīcako bhavissati. **Oṇatuṇṇato**ti idāni nīco āyatiṃ ucco bhavissati. **Uṇṇatoṇato**ti idāni ucco āyatiṃ nīco bhavissati. **Uṇṇatuṇṇato**ti idāni ucco āyatimpi ucco bhavissati. Vitthāro pana nesaṃ purimasuttanayeneva veditabbo.

7. Puttasuttavaṇṇanā

87. Sattame **samaṇamacalo**ti samaṇaacalo, makāro padasandhikaro, niccalasamaṇoti attho. Iminā sattavidhampi sekhaṃ dasseti. So hi sāsane mūlajātāya saddhāya patiṭṭhitattā acalo nāma. **Samaṇapuṇḍarīko**ti puṇḍarīkasadiso samaṇo. Puṇḍarīkaṃ nāma ūnasatapattaṃ saroruhaṃ. Iminā sukkhavipassakakhīṇāsavaṃ dasseti. So hi jhānābhiññānaṃ abhāvena aparipuṇṇaguṇattā samaṇapuṇḍarīko nāma hoti. **Samaṇapadumo**ti padumasadiso samaṇo. Padumaṃ nāma paripuṇṇasatapattaṃ saroruhaṃ. Iminā ubhatobhāgavimuttaṃ khīṇāsavaṃ dasseti. So hi jhānābhiññānaṃ bhāvena paripuṇṇaguṇattā samaṇapadumo nāma hoti. **Samaṇesu samaṇasukhumālo**ti sabbesupi etesu samaṇesu sukhumālasamaṇo muducittasarīro kāyikacetasikadukkharahito ekantasukhī. Etena attānañceva attasadise ca dasseti.

Evaṃ mātikaṃ nikkhipitvā idāni paṭipāṭiyā vibhajanto **kathañca, bhikkhave**tiādimāha. Tattha **sekho**ti sattavidhopi sekho. **Pāṭipado**ti paṭipannako. **Anuttaraṃ yogakkhemaṃ patthayamāno viharatī**ti arahattaṃ patthayanto viharati. **Muddhāvasittassā**ti muddhani avasittassa, katābhisekassāti attho. **Ābhiseko**ti abhisekaṃ kātuṃ yutto. **Anabhisitto**ti na tāva abhisitto. **Macalappatto**ti rañño khattiyassa muddhāvasittassa puttabhāvena ceva puttesu jeṭṭhakabhāvena ca na tāva abhisittabhāvena ca abhisekappattiatthāya acalappatto niccalapatto. Makāro nipātamattaṃ. **Kāyena phusitvā**ti nāmakāyena phusitvā.

Yācitova bahulaṃ cīvaraṃ paribhuñjatīti ''idaṃ, bhante, paribhuñjathā''ti evaṃ dāyakehi yācamāneheva upanītaṃ cīvaraṃ bahuṃ paribhuñjati, kiñcideva ayācitaṃ, bākulatthero viya. Piṇḍapātaṃ khadiravanamagge sīvalitthero viya. Senāsanaṃ aṭṭhakanāgarasutte (ma. ni. 2.17 ādayo; a. ni. 11.16 ādayo) ānandatthero viya. Gilānapaccayaṃ pilindavacchathero viya. **Tyassā**ti te assa. **Manāpenevā**ti manaṃ allīyanakena. **Samudācarantī**ti kattabbakiccāni karonti pavattanti vā. **Upahāraṃ upaharantī**ti kāyikacetasikaupahāraṃ upaharanti upanīyanti. **Sannipātikānī**ti tiṇṇampi sannipātena nibbattāni. **Utupariṇāmajānī**ti utupariṇāmato atisītaatiuṇhaututo jātāni. **Visamaparihārajānī**ti accāsanaatiṭṭhānādikā visamaparihārato jātāni. **Opakkamikānī**ti vadhabandhanādiupakkamena nibbattāni. **Kammavipākajānī**ti vināpi imehi kāraṇehi kevalaṃ pubbe katakammavipākavaseneva jātāni. **Catunnaṃ jhānāna**nti ettha khīṇāsavānampi buddhānampi kiriyajjhānāneva adhippetāni. Sesaṃ uttānatthamevāti.

8. Saṃyojanasuttavaṇṇanā

88. Aṭṭhame sāsane laddhappatiṭṭhattā sotāpannova **samaṇamacalo**ti vutto, nātibahuguṇattā na bahupattaṃ viya saroruhaṃ sakadāgāmī **samaṇapuṇḍarīko**ti, tato bahutaraguṇattā satapattaṃ viya saroruhaṃ anāgāmī **samaṇapadumo**ti, thaddhabhāvakarānaṃ kilesānaṃ sabbaso samucchinnattā mudubhāvappatto khīṇāsavo **samaṇasukhumālo**ti.

9. Sammādiṭṭhisuttavaṇṇanā

89. Navame **sammādiṭṭhiko**tiādīhi aṭṭhaṅgikamaggavasena paṭhamasutte viya satta sekhā gahitā. Dutiyavāre dasaṅgikamaggavasena vā arahattaphalañāṇaarahattaphalavimuttīhi saddhiṃ, aṭṭhaṅgikamaggavasena vā sukkhavipassakakhīṇāsavo kathito, tatiyavāre ubhatobhāgavimutto, catutthavāre tathāgato ca tathāgatasadisakhīṇāsavo cāti. Iti idaṃ suttaṃ paṭhamasutte kathitapuggalānaṃ vaseneva kathitaṃ, desanāmattameva panettha nānanti.

10. Khandhasuttavaṇṇanā

90. Dasame paṭhamavāre arahattatthāya payogaṃ anārabhitvā ṭhito pamādavihārī sekhapuggalo kathito. Dutiyavāre anuppāditajjhāno āraddhavipassako appamādavihārī sekhapuggalo kathito. Tatiyavāre āraddhavipassako appamādavihārī aṭṭhavimokkhalābhī sekhapuggalo kathito, catutthavāre paramasukhumālakhīṇāsavoti.

Macalavaggo catuttho.

(10) 5. Asuravaggo

1. Asurasuttavaṇṇanā

91. Pañcamassa paṭhame **asuro**ti asurasadiso bībhaccho. **Devo**ti devasadiso guṇavasena abhirūpo pāsādiko.

2. Paṭhamasamādhisuttavaṇṇanā

92. Dutiye **ajjhattaṃ cetosamathassā**ti niyakajjhatte appanācittasamādhissa. **Adhipaññādhammavipassanāyā**ti saṅkhārapariggāhakavipassanāñāṇassa. Tañhi adhipaññāsaṅkhātañca, pañcakkhandhasaṅkhātesu ca dhammesu vipassanābhūtaṃ, tasmā ‘‘adhipaññādhammavipassanā’’ti vuccatīti.

3. Dutiyasamādhisuttavaṇṇanā

93. Tatiye **yogo karaṇīyo**ti yuttappayuttatā kattabbā. **Chando**ti kattukamyatāchando. **Vāyāmo**ti payogo. **Ussāho**ti tato adhimattataraṃ vīriyaṃ. **Ussoḷhī**ti paṅkalaggasakaṭauddharaṇasadisaṃ mahāvīriyaṃ. **Appaṭivānī**ti anivattanatā.

4. Tatiyasamādhisuttavaṇṇanā

94. Catutthe **evaṃ kho, āvuso, saṅkhārā daṭṭhabbā**tiādīsu, āvuso, saṅkhārā nāma aniccato daṭṭhabbā, aniccato sammasitabbā, aniccato passitabbā. Tathā dukkhato, anattatoti evaṃ attho daṭṭhabbo. **Evaṃ kho, āvuso, cittaṃ saṇṭhapetabba**ntiādīsupi paṭhamajjhānavasena, āvuso, cittaṃ saṇṭhapetabbaṃ paṭhamajjhānavasena sannisādetabbaṃ, paṭhamajjhānavasena ekodi kātabbaṃ, paṭhamajjhānavasena samādahitabbaṃ. Tathā dutiyajjhānādivasenāti evaṃ attho daṭṭhabbo. Imesu tīsupi suttesu samathavipassanā lokiyalokuttarāva kathitā.

5. Chavālātasuttavaṇṇanā

95. Pañcame **chavālāta**nti susāne alātaṃ. **Majjhe gūthagata**nti majjhaṭṭhāne gūthamakkhitaṃ. **Neva gāme kaṭṭhatthaṃ pharatī**ti kūṭagopānasithambhasopānādīnaṃ atthāya anupaneyyatāya gāme na kaṭṭhatthaṃ sādheti, khettakuṭipādaṃ vā mañcapādaṃ vā kātuṃ anupaneyyatāya na araññe kaṭṭhatthaṃ sādheti. Dvīsu koṭīsu gayhamānaṃ hatthaṃ ḍahati, majjhe gayhamānaṃ gūthena makkheti. **Tathūpama**nti taṃsarikkhakaṃ. **Abhikkantataro**ti sundarataro. **Paṇītataro**ti uttamataro. **Gavā khīra**nti gāvito khīraṃ. **Khīramhā dadhī**tiādīsu paraṃ paraṃ purimato purimato aggaṃ, sappimaṇḍo pana tesu sabbesupi aggameva. **Aggo**tiādīsu guṇehi aggo ceva seṭṭho ca pamukho ca uttamo ca pavaro cāti veditabbo. Chavālātūpamāya na dussīlo puggalo kathito, appassuto pana vissaṭṭhakammanto goṇasadiso puggalo kathitoti veditabbo. Chaṭṭhe sabbaṃ uttānatthameva.

7. Khippanisantisuttavaṇṇanā

97. Sattame **khippanisantī**ti khippanisāmano sīghaṃ jānituṃ samattho. **Sutānañca dhammāna**nti sutappaguṇānaṃ tantidhammānaṃ. **Atthūpaparikkhī**ti atthaṃ upaparikkhako. **Atthamaññāya dhammamaññāyā**ti aṭṭhakathañca pāḷiñca jānitvā. **Dhammānudhammappaṭipanno hotī**ti navalokuttaradhammānaṃ anurūpadhammabhūtaṃ sasīlakaṃ pubbabhāgappaṭipadaṃ paṭipanno hoti. **No ca kalyāṇavāco**ti na sundaravacano. **Na kalyāṇavākkaraṇo**ti na sundaravacanaghoso hoti. **Poriyā**tiādīhi saddhiṃ no-kāro yojetabboyeva. Guṇaparipuṇṇāya apalibuddhāya adosāya agaḷitapadabyañjanāya atthaṃ viññāpetuṃ samatthāya vācāya samannāgato na hotīti attho. Iminā upāyena sabbattha attho veditabbo.

8. Attahitasuttavaṇṇanā

98-99. Aṭṭhamaṃ puggalajjhāsayavasenāpi dasabalassa desanāñāṇavilāsenāpi kathitaṃ, navamaṃ pañcaveravasena.

10. Potaliyasuttavaṇṇanā

100. Dasame **kālenā**ti yuttappattakālena. **Khamatī**ti ruccati. **Yadidaṃ tattha tattha kālaññutā**ti yā esā tattha tattha kālaṃ jānanā. Taṃ taṃ kālaṃ ñatvā hi avaṇṇārahassa avaṇṇakathanaṃ vaṇṇārahassa ca vaṇṇakathanaṃ paṇḍitānaṃ pakatīti dasseti.

Asuravaggo pañcamo.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Valāhakavaggo

1-2. Valāhakasuttadvayavaṇṇanā

101-2. Tatiyapaṇṇāsakassa paṭhame **valāhakā**ti meghā. **Bhāsitā hoti no kattā**ti ‘‘idañcidañca karissāmī’’ti kevalaṃ bhāsatiyeva, na karoti. **Kattā hoti no bhāsitā**ti akathetvāva ‘‘idañcidañca mayā kātuṃ vaṭṭatī’’ti kattā hoti. Evaṃ sabbattha attho veditabbo. Dutiyaṃ uttānatthameva.

3. Kumbhasuttavaṇṇanā

103. Tatiye **kumbhā**ti ghaṭā. **Tuccho pihito**ti rittako pihitamukho. **Pūro vivaṭo**ti udakapuṇṇo apārutamukho. Sesadvayepi eseva nayo.

4. Udakarahadasuttavaṇṇanā

104. Catutthe **uttāno gambhīrobhāso**tiādīsu purāṇapaṇṇarasasambhinnavaṇṇo kāḷaudako **gambhīrobhāso** nāma, acchavippasannamaṇivaṇṇaudako **uttānobhāso** nāma.

5-6. Ambasuttavaṇṇanā

105-6. Pañcame **āmaṃ pakkavaṇṇī**ti āmakaṃ hutvā olokentānaṃ pakkasadisaṃ khāyati. Evaṃ sabbapadāni daṭṭhabbāni. Chaṭṭhaṃ uttānatthameva.

7. Mūsikasuttavaṇṇanā

107. Sattame yo āvāṭaṃ khaṇati, na ca tattha vasati, so **gādhaṃ kattā no vasitā**ti vuccati. Khantātipi pāṭho. Iminā nayena sabbapadāni veditabbāni.

8. Balībaddasuttavaṇṇanā

108. Aṭṭhame yo attano gogaṇaṃ maddati, na paragogaṇaṃ, ayaṃ **sagavacaṇḍo no paragavacaṇḍo**ti evaṃ sabbapadāni veditabbāni. **Ubbejetā hotī**ti ghaṭṭetvā vijjhitvā ubbegapattaṃ karoti.

9. Rukkhasuttavaṇṇanā

109. Navame **pheggu pheggupari vāro**ti nissāro pheggurukkho pheggurukkheheva parivuto. **Sāraparivāro**ti khadirādīhi sārarukkheheva parivuto. Esa nayo sabbattha.

10. Āsīvisasuttavaṇṇanā

110. Dasame **āgataviso na ghoraviso**ti yassa visaṃ āgacchati, ghoraṃ pana na hoti, cirakālaṃ na pīḷeti. Sesapadesupi eseva nayoti.

Valāhakavaggo paṭhamo.

(12) 2. Kesivaggo

1. Kesisuttavaṇṇanā

111. Dutiyassa paṭhame **kesī**ti tassa nāmaṃ. Assadamme sāretīti **assadammasārathi. Saṇhenapi vinetī**tiādīsu tassa anucchavikaṃ sakkāraṃ katvā subhojanaṃ bhojetvā madhurapānaṃ pāyetvā muduvacanena samudācaritvā damento saṇhena dameti nāma, jāṇubandhanamukhabandhanādīhi ceva patodavijjhanakasābhighātapharusavacanehi ca damento pharusena dameti nāma, kālena kālaṃ tadubhayaṃ karonto saṇhapharusena dameti nāma.

2. Javasuttavaṇṇanā

112. Dutiye **ajjavenā**ti ujukabhāvena. **Javenā**ti padavegena. **Khantiyā**ti adhivāsanakkhantiyā. **Soraccenā**ti sucibhāvasīlena. Puggalaguṇaṅgesu **javenā**ti ñāṇajavena. Sesamettha uttānatthameva.

3. Patodasuttavaṇṇanā

113. Tatiye **patodacchāya**nti vijjhanatthaṃ ukkhittassa patodassa chāyaṃ. **Saṃvijjatī**ti ‘‘javo me gahetabbo’’ti sallakkhaṇavasena saṃvijjati. **Saṃvegaṃ āpajjatī**ti saṃvegaṃ paṭipajjati **lomavedhaviddho**ti lomakūpe patodavedhena viddhamatto. **Cammavedhaviddho**ti chavicammaṃ chindantena patodavedhena viddho. **Aṭṭhivedhaviddho**ti aṭṭhiṃ bhindantena vedhena viddho. **Kāyenā**ti nāmakāyena. **Paramasacca**nti nibbānaṃ. **Sacchikarotī**ti passati. **Paññāyā**ti sahavipassanāya maggapaññāya.

4. Nāgasuttavaṇṇanā

114. Catutthe **aṭṭhiṃ katvā**ti aṭṭhiko hutvā. **Tiṇavaninnādasaddāna**nti ettha **tiṇavo**ti ḍiṇḍimo, **ninnādasaddo**ti sabbesampi ekatomissito mahāsaddo. Ḍaṃsādīsu **ḍaṃsā**ti piṅgalamakkhikā, **makasā** makasāva. **Khippaññeva gantā hotī**ti sīlasamādhipaññāvimuttivimuttiñāṇadassanāni pūretvā sīghameva gantā hoti.

5. Ṭhānasuttavaṇṇanā

115. Pañcame **ṭhānānī**ti kāraṇāni. **Anatthāya saṃvattatī**ti ahitāya avaḍḍhiyā saṃvattati. Ettha ca paṭhamaṃ opātakkhaṇanamacchabandhanasandhicchedanādibhedaṃ sadukkhaṃ savighātaṃ pāpakammaṃ veditabbaṃ, dutiyaṃ samajīvikānaṃ gihīnaṃ pupphacchaḍḍakādikammaṃ sudhākoṭṭana-gehacchādanaasuciṭṭhānasammajjanādikammañca veditabbaṃ, tatiyaṃ surāpānagandhavilepanamālāpiḷandhanādikammañceva assādavasena pavattaṃ pāṇātipātādikammañca veditabbaṃ, catutthaṃ dhammassavanatthāya gamanakāle suddhavatthacchādana-mālāgandhādīnaṃ ādāya gamanaṃ cetiyavandanaṃ bodhivandanaṃ madhuradhammakathāsavanaṃ pañcasīlasamādānanti evamādīsu somanassasampayuttaṃ kusalakammaṃ veditabbaṃ. **Purisathāme**ti purisassa ñāṇathāmasmiṃ. Sesadvayepi eseva nayo.

6. Appamādasuttavaṇṇanā

116. Chaṭṭhe **yato kho**ti yadā kho. **Samparāyikassā**ti desanāmattametaṃ, khīṇāsavo pana neva samparāyikassa, na diṭṭhadhammikassa maraṇassa bhāyati. Sova idha adhippeto. Keci pana ‘‘sammādiṭṭhi bhāvitāti vacanato sotāpannaṃ ādiṃ katvā sabbepi ariyā adhippetā’’ti vadanti.

7. Ārakkhasuttavaṇṇanā

117. Sattame **attarūpenā**ti attano anurūpena anucchavikena, hitakāmenāti attho. **Rajanīyesū**ti rāgassa paccayabhūtesu. **Dhammesū**ti sabhāvesu, iṭṭhārammaṇesūti attho. Evaṃ sabbattha nayo veditabbo. **Na rajjatī**ti diṭṭhivasena na rajjati. Sesapadesupi eseva nayo. **Na ca pana samaṇavacanahetupi gacchatī**ti samaṇānaṃ paravādīnaṃ vacanahetupi attano diṭṭhiṃ pahāya tesaṃ diṭṭhivasena na gacchatīti attho. Idhāpi khīṇāsavova adhippeto.

8-10. Saṃvejanīyādisuttattayavaṇṇanā

118-120. Aṭṭhame **dassanīyānī**ti passitabbayuttakāni. **Saṃvejanīyānī**ti saṃvegajanakāni. Navame **jātibhaya**nti jātiṃ ārabbha uppajjanakabhayaṃ. Sesapadesupi eseva nayo. Dasame **aggibhaya**nti aggiṃ paṭicca uppajjanakabhayaṃ. Sesapadesupi eseva nayo.

Kesivaggo dutiyo.

(13) 3. Bhayavaggo

1. Attānuvādasuttavaṇṇanā

121. Tatiyassa paṭhame **attānuvādabhaya**nti attānaṃ anuvadantassa uppajjanakabhayaṃ. **Parānuvādabhaya**nti parassa anuvādato uppajjanakabhayaṃ. **Daṇḍabhaya**nti dvattiṃsa kammakāraṇā paṭicca uppajjanakabhayaṃ. **Duggatibhaya**nti cattāro apāye paṭicca uppajjanakabhayaṃ. **Idaṃ vuccati, bhikkhave, attānuvādabhaya**ntiādīsu attānuvādabhayaṃ tāva paccavekkhantassa ajjhattaṃ hirī samuṭṭhāti, sāssa tīsu dvāresu saṃvaraṃ janeti, tīsu dvāresu saṃvaro catupārisuddhisīlaṃ hoti. So tasmiṃ sīle patiṭṭhāya vipassanaṃ vaḍḍhetvā aggaphale patiṭṭhāti. Parānuvādabhayaṃ pana paccavekkhantassa bahiddhā ottappaṃ samuṭṭhāti, tadassa tīsu dvāresu saṃvaraṃ janeti, tīsu dvāresu saṃvaro catupārisuddhisīlaṃ hoti. So tasmiṃ sīle patiṭṭhāya vipassanaṃ vaḍḍhetvā aggaphale patiṭṭhāti. Duggatibhayaṃ paccavekkhantassa ajjhattaṃ hirī samuṭṭhāti, sāssa tīsu dvāresu saṃvaraṃ janeti, tīsu dvāresu saṃvaro catupārisuddhisīlaṃ hoti. So tasmiṃ sīle patiṭṭhāya vipassanaṃ vaḍḍhetvā aggaphale patiṭṭhāti.

2. Ūmibhayasuttavaṇṇanā

122. Dutiye **udakorohantassā**ti udakaṃ otarantassa. **Pāṭikaṅkhitabbānī**ti icchitabbāni. **Susukābhayan**ti caṇḍamacchabhayaṃ. **Mukhāvaraṇaṃ maññe karontī**ti mukhapidahanaṃ viya karonti. **Odarikattassā**ti mahodaratāya mahagghasabhāvassa. **Arakkhiteneva kāyenā**tiādīsu kāyadvāre tividhassa saṃvarassa abhāvato arakkhitena kāyena. Vacīdvāre catubbidhassa saṃvarassa abhāvato **arakkhitāya vācāya**.

3. Paṭhamanānākaraṇasuttavaṇṇanā

123. Tatiye **tadassādetī**ti taṃ jhānaṃ sukhassādena assādeti. **Nikāmetī**ti pattheti. **Vittiṃ āpajjatī**ti tuṭṭhiṃ āpajjati. **Tadadhimutto**ti tasmiṃ adhimutto, taṃ vā adhimutto. **Tabbahulavihārī**ti tena jhānena bahulaṃ viharanto. **Sahabyataṃ upapajjatī**ti sahabhāvaṃ gacchati, tattha nibbattatīti attho. **Kappo āyuppamāṇa**nti ettha paṭhamajjhānaṃ atthi hīnaṃ, atthi majjhimaṃ, atthi paṇītaṃ. Tattha hīnena uppannānaṃ kappassa tatiyo koṭṭhāso āyuppamāṇaṃ, majjhimena upaḍḍhakappo, paṇītena kappo. Taṃ sandhāyetaṃ vuttaṃ. **Nirayampi gacchatī**ti nirayagamanīyassa kammassa appahīnattā aparāparaṃ gacchati, na anantarameva. **Tasmiṃyeva bhave parinibbāyatī**ti tasmiṃyeva rūpabhave ṭhatvā parinibbāyati, na heṭṭhā otarati. **Yadidaṃ gatiyā upapattiyā satī**ti yaṃ idaṃ gatiyā ca upapattiyā ca sati sekhassa ariyasāvakassa paṭisandhivasena heṭṭhā anotaritvā tasmiṃyeva rūpabhave upari dutiyatatiyādīsu aññatarasmiṃ brahmaloke parinibbānaṃ, puthujjanassa pana nirayādigamanaṃ, idaṃ nānākaraṇanti attho.

Dve kappāti etthāpi dutiyajjhānaṃ vuttanayeneva tividhaṃ hoti. Tattha paṇītabhāvanena nibbattānaṃ aṭṭhakappā āyuppamāṇaṃ, majjhimena cattāro, hīnena dve. Taṃ sandhāyetaṃ vuttaṃ. **Cattāro kappā**ti ettha yaṃ heṭṭhā vuttaṃ ‘‘kappo, dve kappā’’ti, tampi āharitvā attho veditabbo. Kappoti ca guṇassapi nāmaṃ, tasmā kappo dve kappā cattāro kappāti ayamettha attho daṭṭhabbo. Idaṃ vuttaṃ hoti – yo paṭhamaṃ vutto kappo, so dve vāre gaṇetvā ekena guṇena dve kappā honti, dutiyena cattāro, puna te cattāro kappāti imehi catūhi guṇehi guṇitā ekena guṇena aṭṭha honti, dutiyena soḷasa, tatiyena dvattiṃsa, catutthena catusaṭṭhīti. Evamidha paṇītajjhānavasena catusaṭṭhi kappā gahitāti veditabbā. **Pañca kappasatānī**ti idaṃ paṇītasseva upapattijjhānassa vasena vuttaṃ. Vehapphalesu vā paṭhamajjhānabhūmiādīsu viya tiṇṇaṃ brahmalokānaṃ abhāvato ettakameva āyuppamāṇaṃ. Tasmā evaṃ vuttaṃ.

4. Dutiyanānākaraṇasuttavaṇṇanā

124. Catutthe rūpameva **rūpagataṃ**. Sesapadesupi eseva nayo. **Aniccato**tiādīsu hutvā abhāvaṭṭhena **aniccato,** ābādhaṭṭhena **rogato,** anto padussanaṭṭhena **gaṇḍato,** anupaviṭṭhaṭṭhena **sallato,** sadukkhaṭṭhena **aghato,** sampīḷanaṭṭhena **ābādhato,** avidheyyaṭṭhena **parato,** palujjanaṭṭhena **palokato,** nissattaṭṭhena **suññato,** avasavattanaṭṭhena **anattato**. Ettha ca ‘‘aniccato palokato’’ti dvīhi padehi aniccalakkhaṇaṃ kathitaṃ, ‘‘suññato anattato’’ti dvīhi anattalakkhaṇaṃ, sesehi dukkhalakkhaṇaṃ kathitanti veditabbaṃ. **Samanupassatī**ti ñāṇena passati. Evaṃ pañcakkhandhe tilakkhaṇaṃ āropetvā passanto tayo magge tīṇi phalāni sacchikaroti. **Suddhāvāsānaṃ devānaṃ sahabyataṃ upapajjatī**ti tattha ṭhito catutthajjhānaṃ bhāvetvā upapajjati.

5-6. Mettāsuttadvayavaṇṇanā

125-126. Pañcame paṭhamajjhānavasena mettā, dutiyādivasena karuṇādayo dassitā. Chaṭṭhaṃ catutthe vuttanayeneva veditabbaṃ.

7. Paṭhamatathāgataacchariyasuttavaṇṇanā

127. Sattame **pātubhāvā**ti pātubhāvena. **Kucchiṃ okkamatī**ti ettha kucchiṃ okkanto hotīti attho. Okkante hi tasmiṃ evaṃ hoti, na okkamamāne. **Appamāṇo**ti vuḍḍhippamāṇo, vipuloti attho. **Uḷāro**ti tasseva vevacanaṃ. **Devānaṃ devānubhāva**nti ettha devānaṃ ayamānubhāvo – nivatthavatthassa pabhā dvādasa yojanāni pharati, tathā sarīrassa, tathā vimānassa, taṃ atikkamitvāti attho. **Lokantarikā**ti tiṇṇaṃ tiṇṇaṃ cakkavāḷānaṃ antarā ekeko lokantariko hoti, tiṇṇaṃ sakaṭacakkānaṃ pattānaṃ vā aññamaññaṃ āhacca ṭhapitānaṃ majjhe okāso viya. So pana lokantarikanirayo parimāṇato aṭṭhayojanasahassappamāṇo hoti. **Aghā**ti niccavivaṭā. **Asaṃvutā**ti heṭṭhāpi appatiṭṭhā. **Andhakārā**ti tamabhūtā. **Andhakāratimisā**ti cakkhuviññāṇuppattinivāraṇato andhabhāvakaraṇatimisāya samannāgatā. Tattha kira cakkhuviññāṇaṃ na jāyati. **Evaṃmahiddhikāna**nti candimasūriyā kira ekappahāreneva tīsu dīpesu paññāyanti, evaṃmahiddhikā. Ekekāya disāya nava nava yojanasatasahassāni andhakāraṃ vidhamitvā ālokaṃ dassenti, **evaṃmahānubhāvā. Ābhā nānubhontī**ti pabhā nappahonti. Te kira cakkavāḷapabbatassa vemajjhena caranti cakkavāḷapabbatañca atikkamitvā lokantaranirayā. Tasmā tesaṃ tattha ābhā nappahonti.

Yepi tattha sattāti yepi tasmiṃ lokantaramahāniraye sattā upapannā. Kiṃ pana kammaṃ katvā tattha uppajjantīti? Bhāriyaṃ dāruṇaṃ mātāpitūnaṃ dhammikasamaṇabrāhmaṇānañca upari aparādhaṃ, aññañca divase divase pāṇavadhādisāhasikakammaṃ katvā uppajjanti tambapaṇṇidīpe abhayacoranāgacorādayo viya. Tesaṃ attabhāvo tigāvutiko hoti, vaggulīnaṃ viya dīghanakhā honti. Te rukkhe vagguliyo viya nakhehi cakkavāḷapabbatapāde lagganti. Yadā saṃsappantā aññamaññassa hatthapāsagatā honti, atha ''bhakkho no laddho''ti maññamānā tattha byāvaṭā viparivattitvā lokasandhārakaudake patanti, vāte paharantepi madhukaphalāni viya chijjitvā udake patanti, patitamattāva accantakhāre udake piṭṭhapiṇḍi viya vilīyanti. **Aññepi kira bho santi sattā**ti bho yathā mayaṃ mahādukkhaṃ anubhavāma, evaṃ aññepi kira sattā idaṃ dukkhaṃ anubhavanatthāya idhūpapannāti taṃdivasaṃ passanti. Ayaṃ pana obhāso ekayāgupānamattampi na tiṭṭhati. Yāvatā niddāyitvā pabuddho ārammaṇaṃ vibhāveti, tattakaṃ kālaṃ hoti. Dīghabhāṇakā pana ''accharāsaṅghātamattameva vijjuobhāso viya niccharitvā kiṃ idanti bhaṇantānaṃyeva antaradhāyatī''ti vadanti.

8. Dutiyatathāgataacchariyasuttavaṇṇanā

128. Aṭṭhame taṇhādiṭṭhīhi allīyitabbaṭṭhena ālayoti pañca kāmaguṇā, sakalameva vā vaṭṭaṃ. Āramanti etthāti ārāmo, ālayo ārāmo etissāti **ālayārāmā**. Ālaye ratāti **ālayaratā**. Ālaye sammuditāti **ālayasammuditā. Anālaye dhamme**ti ālayapaṭipakkhe vivaṭṭūpanissite ariyadhamme. **Sussūsatī**ti sotukāmo hoti. **Sotaṃ odahatī**ti sotaṃ ṭhapeti. **Aññā cittaṃ upaṭṭhapetī**ti ājānanatthāya cittaṃ paccupaṭṭhapeti. **Māno**ti maññanā, maññitabbaṭṭhena vā sakalaṃ vaṭṭameva. **Mānavinaye dhamme**ti mānavinayadhamme. Upasamapaṭipakkho **anupasamo,** anupasantaṭṭhena vā vaṭṭameva anupasamo nāma. **Opasamike**ti upasamakare vivaṭṭūpanissite. Avijjāya gatā samannāgatāti **avijjāgatā**. Avijjaṇḍakosena pariyonaddhattā aṇḍaṃ viya bhūtāti **aṇḍabhūtā**. Samantato onaddhāti **pariyonaddhā. Avijjāvinaye**ti avijjāvinayo vuccati arahattaṃ, taṃnissite dhamme desiyamāneti attho. Iti imasmiṃ sutte catūsu ṭhānesu vaṭṭaṃ, catūsu vivaṭṭaṃ kathitaṃ.

9. Ānandaacchariyasuttavaṇṇanā

129. Navame **bhikkhuparisā ānandaṃ dassanāyā**ti ye bhagavantaṃ passitukāmā theraṃ upasaṅkamanti, ye vā ''āyasmā kirānando samantapāsādiko abhirūpo dassanīyo bahussuto saṅghasobhano''ti therassa guṇe sutvā āgacchanti, te sandhāya ''bhikkhuparisā ānandaṃ dassanāya upasaṅkamatī''ti vuttaṃ. Esa nayo sabbattha. **Attamanā**ti ''savanena no dassanaṃ sametī''ti sakamanā tuṭṭhacittā. **Dhamma**nti ''kacci, āvuso, khamanīyaṃ, kacci yāpanīyaṃ, kacci yonisomanasikārakammaṃ karotha, ācariyupajjhāyavattaṃ pūrethā''ti evarūpaṃ paṭisanthāradhammaṃ. Tattha bhikkhunīsu ''kacci, bhaginiyo, aṭṭha garudhamme samādāya vattathā''ti idampi nānākaraṇaṃ hoti. Upāsakesu ''svāgataṃ, upāsaka, na te kiñci sīsaṃ vā aṅgaṃ vā rujjati, arogā te puttabhātaro''ti na evaṃ paṭisanthāraṃ karoti, evaṃ pana karoti – ''kathaṃ, upāsakā, tīṇi saraṇāni pañca sīlāni rakkhatha, māsassa aṭṭha uposathe karotha, mātāpitūnaṃ upaṭṭhānavattaṃ pūretha, dhammikasamaṇabrāhmaṇe paṭijaggathā''ti. Upāsikāsupi eseva nayo.

10. Cakkavattiacchariyasuttavaṇṇanā

130. Dasame **khattiyaparisā**ti abhisittā anabhisittā ca khattiyā. Te hi kira ''rājā cakkavattī nāma abhirūpo pāsādiko hoti, ākāsena vicaranto rajjaṃ anusāsati, dhammiko dhammarājā''ti tassa guṇakathaṃ sutvā savanena dassanamhi samente attamanā honti. **Bhāsatī**ti ''kathaṃ, tātā, rājadhammaṃ pūretha, paveṇiṃ rakkhathā''ti paṭisanthāraṃ karoti. Brāhmaṇesu pana ''kathañca, ācariyā, mante vācetha, antevāsikā mante gaṇhanti, dakkhiṇaṃ vā vatthāni vā sīlaṃ vā labhathā''ti evaṃ paṭisanthāraṃ karoti. Gahapatīsu ''kathaṃ, tātā, na vo rājakulato daṇḍena vā bandhanena vā pīḷā atthi, sammā devo dhāraṃ anuppavecchati, sassāni sampajjantī''ti evaṃ paṭisanthāraṃ karoti. Samaṇesu ''kathaṃ, bhante, kacci pabbajitaparikkhārā sulabhā, samaṇadhamme nappamajjathā''ti evaṃ paṭisanthāraṃ karotīti.

Bhayavaggo tatiyo.

(14) 4. Puggalavaggo

1. Saṃyojanasuttavaṇṇanā

131. Catutthassa paṭhame **upapattipaṭilābhiyānī**ti yehi anantarā upapattiṃ paṭilabhati. **Bhavapaṭilābhiyānī**ti upapattibhavassa paṭilābhāya paccayāni. **Sakadāgāmissā**ti idaṃ appahīnasaṃyojanesu ariyesu uttamakoṭiyā gahitaṃ. Yasmā pana antarāparinibbāyissa antarā upapatti natthi, yaṃ pana so tattha jhānaṃ samāpajjati, taṃ kusalattā ''upapattibhavassa paccayo'' teva saṅkhyaṃ gacchati. Tasmāssa ''upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnānī''ti vuttaṃ. Orambhāgiyesu ca appahīnaṃ upādāya sakadāgāmissa avisesena ''orambhāgiyāni saṃyojanāni appahīnānī''ti vuttaṃ. Sesamettha uttānameva.

2. Paṭibhānasuttavaṇṇanā

132. Dutiye **yuttappaṭibhāno no muttappaṭibhāno**ti pañhaṃ kathento yuttameva katheti, sīghaṃ pana na katheti, saṇikameva kathetīti attho. Iminā nayena sabbapadāni veditabbāni.

3. Ugghaṭitaññūsuttavaṇṇanā

133. Tatiye catunnampi puggalānaṃ iminā suttena viseso veditabbo –

> ''Katamo ca puggalo ugghaṭitaññū, yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo **ugghaṭitaññū**. Katamo ca puggalo vipañcitaññū, yassa puggalassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo **vipañcitaññū**. Katamo ca puggalo neyyo, yassa puggalassa uddesato paripucchato yonisomanasikaroto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo **neyyo**. Katamo ca puggalo padaparamo, yassa puggalassa bahumpi

suṇato bahumpi bhaṇato bahumpi dhārayato bahumpi vācayato na tāya jātiyā dhammābhisamayo hoti, ayaṃ vuccati puggalo **padaparamo''**ti (pu. pa. 148-151).

4. Uṭṭhānaphalasuttavaṇṇanā

134. Catutthe uṭṭhānavīriyeneva divasaṃ vītināmetvā tassa nissandaphalamattaṃ kiñcideva labhitvā jīvikaṃ kappeti, taṃ pana uṭṭhānaṃ āgamma kiñci puññaphalaṃ nappaṭilabhati, ayaṃ **uṭṭhānaphalūpajīvī na kammaphalūpajīvī** nāma. Cātumahārājike pana deve ādiṃ katvā sabbepi devā uṭṭhānavīriyena vinā puññaphalasseva upajīvanato **kammaphalūpajīvino na uṭṭhānaphalūpajīvino** nāma. Rājarājamahāmattādayo **uṭṭhānaphalūpajīvino ca kammaphalūpajīvino ca**. Nerayikasattā **neva uṭṭhānaphalūpajīvino na kammaphalūpajīvino**. Imasmiṃ sutte puññaphalameva kammaphalanti adhippetaṃ, tañca tesaṃ natthi.

5. Sāvajjasuttavaṇṇanā

135. Pañcame paṭhamo andhabālaputhujjano, dutiyo antarantarā kusalakārako lokiyaputhujjano, tatiyo sotāpanno, sakadāgāmianāgāminopi eteneva saṅgahitā. Catuttho khīṇāsavo. So hi ekanteneva anavajjo.

6-7. Sīlasuttādivaṇṇanā

136-137. Chaṭṭhe paṭhamo lokiyamahājano, dutiyo sukkhavipassako sotāpanno ca sakadāgāmī ca, tatiyo anāgāmī. So hi yasmā taṅkhaṇikampi upapattinimittakaṃ jhānaṃ paṭilabhatiyeva, tasmā sukkhavipassakopi samādhismiṃ paripūrakārīyeva. Catuttho khīṇāsavoyeva. So hi sabbesaṃ sīlādipaccanīkānaṃ pahīnattā sabbattha paripūrakārī nāma. Sattamepi chaṭṭhe vuttanayeneva puggalaparicchedo veditabbo.

8. Nikaṭṭhasuttavaṇṇanā

138. Aṭṭhame **nikaṭṭhakāyo**ti niggatakāyo. **Anikaṭṭhacitto**ti anupaviṭṭhacitto. Kāyeneva gāmato nikkhanto, cittena araññe vasantopi gāmameva paviṭṭhoti vuttaṃ hoti. Iminā nayena sabbattha attho veditabbo.

9. Dhammakathikasuttavaṇṇanā

139. Navame **asahita**nti atthena asaṃyuttaṃ. **Na kusalā hotī**ti na chekā hoti. **Sahitāsahitassā**ti atthanissitassa vā anissitassa vā. Evaṃ sabbattha attho veditabbo.

10. Vādīsuttavaṇṇanā

140. Dasame **atthato pariyādānaṃ gacchatī**ti aṭṭhakathaṃ pucchito pariyādānaṃ parikkhayaṃ gacchati, kathetuṃ na sakkoti. **No byañjanato**ti byañjanaṃ panassa pavattati na pariyādiyati. Eseva nayo sabbatthāti.

Puggalavaggo catuttho.

(15) 5. Ābhāvaggo

1. Ābhāsuttavaṇṇanā

141. Pañcamassa paṭhame ābhāsanavasena candova **candābhā**. Sesapadesupi eseva nayo.

2-5. Pabhāsuttādivaṇṇanā

142-145. Dutiyādīsupi pabhāsanavasena candova **candappabhā**. Ālokanavasena candova **candāloko**. Obhāsanavasena candova **candobhāso**. Pajjotanavasena candova **candapajjoto**ti. Evaṃ sabbapadesupi attho veditabbo.

6. Paṭhamakālasuttavaṇṇanā

146. Chaṭṭhe **kālā**ti yuttappayuttakālā. **Kālena dhammassavana**nti yuttappayuttakāle dhammassavanaṃ. **Dhammasākacchā**ti pañhapucchanavissajjanavasena pavattā saṃsandanakathā.

7. Dutiyakālasuttavaṇṇanā

147. Sattame **kālā**ti tasmiṃ tasmiṃ kāle dhammassavanādivasena pavattānaṃ kusaladhammānaṃ etaṃ adhivacanaṃ. Te bhāviyanti ceva anuparivattiyanti ca. **Āsavānaṃ khaya**nti arahattaṃ. Aṭṭhamaṃ uttānatthameva.

9-10. Sucaritasuttādivaṇṇanā

149-150. Navame **saṇhā vācā**ti mudukavācā. **Mantabhāsā**ti mantasaṅkhātāya paññāya paricchinditvā kathitakathā. Dasame **sīlasāro**ti sārasampāpakaṃ sīlaṃ. Sesesupi eseva nayo.

Ābhāvaggo pañcamo.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

4. Catutthapaṇṇāsakaṃ

(16) 1. Indriyavaggo

1. Indriyasuttādivaṇṇanā

151. Catutthassa paṭhame saddhādhurena indaṭṭhaṃ karotīti **saddhindriyaṃ**. Sesesupi eseva nayo. Dutiye assaddhiye akampanaṭṭhena **saddhābalaṃ**. Sesesupi eseva nayo. Tatiye **anavajjabala**nti niddosabalaṃ. **Saṅgahabala**nti saṅgaṇhitabbayuttakānaṃ saṅgaṇhanabalaṃ. Catutthapañcamāni uttānāneva.

6. Kappasuttavaṇṇanā

156. Chaṭṭhe **saṃvaṭṭatī**ti ettha **tayo saṃvaṭṭā** āposaṃvaṭṭo, tejosaṃvaṭṭo, vāyosaṃvaṭṭoti. **Tisso saṃvaṭṭasīmā** ābhassarā, subhakiṇhā, vehapphalāti. Yadā kappo tejena saṃvaṭṭati, ābhassarato heṭṭhā agginā ḍayhati. Yadā āpena saṃvaṭṭati, subhakiṇhato heṭṭhā udakena vilīyati. Yadā vātena saṃvaṭṭati, vehapphalato heṭṭhā vātena viddhaṃsati. Vitthārato pana sadāpi ekaṃ buddhakkhettaṃ vinassati. Ayamettha saṅkhepo, vitthārakathā pana visuddhimagge (visuddhi. 2.403-404 ādayo) vuttanayeneva veditabbā.

7. Rogasuttavaṇṇanā

157. Sattame **vighātavā**ti mahicchāpaccayena vighātena dukkhena samannāgato. **Asantuṭṭho**ti catūsu paccayesu tīhi santosehi asantuṭṭho. **Anavaññappaṭilābhāyā**ti parehi anavajānanassa paṭilābhatthāya. **Lābhasakkārasilokappaṭilābhāyā**ti susaṅkhatacatupaccayasaṅkhātassa lābhasakkārassa ceva vaṇṇabhaṇanasaṅkhātassa silokassa ca paṭilābhatthāya. **Saṅkhāya kulāni upasaṅkamatī**ti ‘‘iti maṃ ete jānissantī’’ti jānanatthāya kulāni upasaṅkamati. Sesapadesupi eseva nayo.

8. Parihānisuttavaṇṇanā

158. Aṭṭhame **gambhīresū**ti atthagambhīresu. **Ṭhānāṭhānesū**ti kāraṇākāraṇesu. **Na kamatī**ti nāvagāhati nappavattati. **Paññācakkhū**ti ettha uggahaparipucchāpaññāpi vaṭṭati, sammasanappaṭivedhapaññāpi vaṭṭatiyeva.

9. Bhikkhunīsuttavaṇṇanā

159. Navame **ehi tva**nti there paṭibaddhacittā taṃ pahiṇituṃ evamāha. **Sasīsaṃ pārupitvā**ti saha sīsena kāyaṃ pārupitvā. **Mañcake nipajjī**ti vegena mañcakaṃ paññāpetvā tattha nipajji. **Etadavocā**ti tassākāraṃ sallakkhetvā lobhappahānatthāya saṇheneva asubhakathaṃ kathetuṃ etaṃ avoca. **Āhārasambhūto**ti āhārena sambhūto āhāraṃ nissāya vaḍḍhito. **Āhāraṃ nissāya āhāraṃ pajahatī**ti paccuppannaṃ kabaḷīkārāhāraṃ nissāya taṃ evaṃ yoniso sevamāno pubbakammasaṅkhātaṃ āhāraṃ pajahati. Paccuppannepi pana kabaḷīkārāhāre nikantitaṇhā pajahitabbā.

Taṇhaṃ pajahatīti idāni evaṃ pavattaṃ paccuppannataṇhaṃ nissāya vaṭṭamūlikaṃ pubbataṇhaṃ pajahati. Ayaṃ pana paccuppannataṇhā kusalā akusalāti? Akusalā. Sevitabbā na sevitabbāti? Sevitabbā. Paṭisandhiṃ ākaḍḍhati nākaḍḍhatīti? Nākaḍḍhati. Etissāpi pana paccuppannāya sevitabbataṇhāya nikanti pajahitabbāyeva. **So hi nāma āyasmā āsavānaṃ khayā upasampajja viharissati, kimaṅgaṃ panāha**nti ettha **kimaṅgaṃ panā**ti kāraṇaparivitakkanametaṃ. Idaṃ vuttaṃ hoti – so āyasmā arahattaphalaṃ sacchikatvā viharissati, ahaṃ kena kāraṇena na sacchikatvā viharissāmi. Sopi hi āyasmā sammāsambuddhasseva putto, ahampi sammāsambuddhasseva putto, mayhampetaṃ uppajjissatīti. **Mānaṃ nissāyā**ti idaṃ evaṃ uppannasevitabbamānaṃ nissāya. **Mānaṃ pajahatī**ti vaṭṭamūlakaṃ pubbamānaṃ pajahati. Yaṃ nissāya panesa taṃ pajahati, sopi taṇhā viya akusalo ceva sevitabbo ca, no ca paṭisandhiṃ ākaḍḍhati. Nikanti pana tasmimpi pajahitabbāva.

Setughāto vutto bhagavatāti padaghāto paccayaghāto buddhena bhagavatā kathito. Iti imehi catūhi aṅgehi there desanaṃ vinivaṭṭente tassā bhikkhuniyā theraṃ ārabbha uppanno chandarāgo apagañchi. Sāpi theraṃ khamāpetuṃ accayaṃ desesi, theropissā paṭiggaṇhi. Taṃ dassetuṃ **atha kho sā bhikkhunī**tiādi vuttaṃ.

10. Sugatavinayasuttavaṇṇanā

160. Dasame **duggahita**nti uppaṭipāṭiyā gahitaṃ. **Pariyāpuṇantī**ti vaḷañjenti kathenti. **Padabyañjanehī**ti ettha padameva atthassa byañjanato byañjananti vuttaṃ. **Dunnikkhittassā**ti duṭṭhu nikkhittassa uppaṭipāṭiyā ṭhapitassa. **Atthopi dunnayo hotī**ti aṭṭhakathā nīharitvā kathetuṃ na sakkā hoti. **Chinnamūlako**ti mūlabhūtānaṃ bhikkhūnaṃ upacchinnattā chinnamūlako. **Appaṭisaraṇo**ti appatiṭṭho. **Bāhulikā**ti paccayabāhullāya paṭipannā. **Sāthalikā**ti tisso sikkhā sithilaggahaṇena gaṇhanakā. **Okkamane pubbaṅgamā**ti pañca nīvaraṇāni avagamanato okkamananti vuccanti, tattha pubbaṅgamāti attho. **Paviveke**ti tividhe viveke. **Nikkhittadhurā**ti nibbīriyā. Iminā nayena pana sabbattha attho veditabbo.

Indriyavaggo paṭhamo.

(17) 2. Paṭipadāvaggo

1. Saṃkhittasuttavaṇṇanā

161. Dutiyassa paṭhame sukhapaṭikkhepena dukkhā paṭipajjitabbato paṭipadā etissāti **dukkhāpaṭipadā**. Asīghappavattitāya garubhāvena dandhā abhiññā etissāti **dandhābhiññā**. Imināva nayena sabbapadesu attho veditabbo.

2. Vitthārasuttavaṇṇanā

162. Dutiye **abhikkhaṇa**nti abhiṇhaṃ. **Ānantariya**nti anantaravipākadāyakaṃ maggasamādhiṃ. **Āsavānaṃ khayāyā**ti arahattaphalatthāya. **Pañcindriyānī**ti vipassanāpañcamakāni pañcindriyāni. **Paññindriya**nti hi ettha vipassanāpaññāva paññindriyanti adhippetaṃ. Sesamettha pāḷivasena uttānameva.

Imāsaṃ pana paṭipadānaṃ ayaṃ āvibhāvakathā – idha bhikkhu pubbe akatābhiniveso pubbabhāge rūpapariggahe kilamati, arūpapariggahe kilamati, paccayapariggahe kilamati, tīsu addhāsu kilamati, maggāmagge kilamati. Evaṃ pañcasu ṭhānesu kilamanto vipassanaṃ pāpuṇāti. Vipassanaṃ patvāpi udayabbayānupassane, bhaṅgānupassane, bhayatupaṭṭhāne, ādīnavānupassane, nibbidānupassane, muccitukamyatāñāṇe, saṅkhārupekkhāñāṇe, anulomañāṇe, gotrabhuñāṇeti imesu navasu vipassanāñāṇesupi kilamitvāva lokuttaramaggaṃ pāpuṇāti. Tassa so lokuttaramaggo evaṃ dukkhena garubhāvena sacchikatattā dukkhapaṭipado dandhābhiñño nāma jāto. Yo pana pubbabhāge pañcasu ñāṇesu kilamanto aparabhāge navasu vipassanāñāṇesu akilamitvāva maggaṃ sacchikaroti, tassa so maggo evaṃ dukkhena agarubhāvena sacchikatattā dukkhapaṭipado khippābhiñño nāma jāto. Iminā upāyena itarāpi dve veditabbā.

Goṇapariyesakaupamāhi cetā vibhāvetabbā – ekassa hi purisassa cattāro goṇā palāyitvā aṭaviṃ paviṭṭhā. So sakaṇṭake sagahane vane te pariyesanto gahanamaggeneva kicchena kasirena gantvā gahanaṭṭhāneyeva nilīne goṇepi kicchena kasirena addasa. Eko kicchena gantvā abbhokāse ṭhite khippameva addasa. Aparo abbhokāsamaggena sukhena gantvā gahanaṭṭhāne nilīne kicchena kasirena addasa. Aparo abbhokāsamaggeneva sukhena gantvā abbhokāse ṭhiteyeva khippaṃ addasa. Tattha cattāro goṇā viya cattāro ariyamaggā daṭṭhabbā, goṇapariyesako puriso viya yogāvacaro, gahanamaggena kicchena kasirena gamanaṃ viya pubbabhāge pañcasu ñāṇesu kilamato dukkhāpaṭipadā. Gahanaṭṭhāne nilīnānaṃ kiccheneva dassanaṃ viya aparabhāge navasu ñāṇesu kilamantassa ariyamaggānaṃ dassanaṃ. Iminā upāyena sesaupamāpi yojetabbā.

3. Asubhasuttavaṇṇanā

163. Tatiye **asubhānupassī kāye viharatī**ti attano karajakāye ‘‘yathā etaṃ, tathā ida’’nti iminā nayena bahiddhā diṭṭhānaṃ dasannaṃ asubhānaṃ upasaṃharaṇavasena asubhānupassī viharati, attano kāyaṃ asubhato paṭikūlato ñāṇena passatīti attho. **Āhāre paṭikūlasaññī**ti navannaṃ pāṭikulyānaṃ vasena kabaḷīkārāhāre paṭikūlasaññī. **Sabbaloke anabhiratisaññī**ti sabbasmimpi tedhātuke lokasannivāse anabhiratāya ukkaṇṭhitasaññāya samannāgato. **Sabbasaṅkhāresu aniccānupassī**ti sabbepi tebhūmakasaṅkhāre aniccato anupassanto. **Maraṇasaññā**ti maraṇaṃ ārabbha uppannasaññā. **Ajjhattaṃ sūpaṭṭhitā hotī**ti niyakajjhatte suṭṭhu upaṭṭhitā hoti. Ettāvatā balavavipassanā kathitā. **Sekhabalānī**ti sikkhanakānaṃ balāni. Sesamettha pāḷivasena uttānameva. ‘‘Asubhānupassī’’tiādīni pana dukkhāya paṭipadāya dassanatthaṃ vuttāni, paṭhamajjhānādīni sukhāya. Asubhādīni hi paṭikūlārammaṇāni, tesu pana pakatiyāva sampiyāyamānaṃ cittaṃ allīyati. Tasmā tāni bhāvento dukkhapaṭipadaṃ paṭipanno nāma hoti. Paṭhamajjhānādīni paṇītasukhāni, tasmā tāni paṭipanno sukhapaṭipadaṃ paṭipanno nāma hoti.

Ayaṃ panettha sabbasādhāraṇā upamā – saṅgāmāvacarapuriso hi phalakakoṭṭhakaṃ katvā pañcāvudhāni sannayhitvā saṅgāmaṃ pavisati, so antarā vissamitukāmo phalakakoṭṭhakaṃ pavisitvā vissamati ceva pānabhojanādīni ca paṭisevati. Tato puna saṅgāmaṃ pavisitvā kammaṃ karoti. Tattha saṅgāmo viya kilesasaṅgāmo daṭṭhabbo, phalakakoṭṭhako viya pañcanissayabalāni, saṅgāmapavisanapuriso viya yogāvacaro, pañcāvudhasannāho viya vipassanāpañcamāni indriyāni, saṅgāmaṃ pavisanakālo viya vipassanāya kammakaraṇakālo, vissamitukāmassa phalakakoṭṭhakaṃ pavisitvā vissamanapānabhojanāni paṭisevanakālo viya vipassanāya kammaṃ karontassa cittuppādassa nirassādakkhaṇe pañca balāni nissāya cittaṃ sampahaṃsanakālo, vissamitvā khāditvā pivitvā ca puna saṅgāmassa pavisanakālo viya pañcahi balehi cittaṃ sampahaṃsetvā puna vipassanāya kammaṃ karontassa vivaṭṭetvā arahattaggahaṇakālo veditabbo. Imasmiṃ pana sutte balāni ceva indriyāni ca missakāneva kathitānīti.

4. Paṭhamakhamasuttavaṇṇanā

164. Catutthe **akkhamā**ti anadhivāsikapaṭipadā. **Khamā**ti adhivāsikapaṭipadā. **Damā**ti indriyadamanapaṭipadā. **Samā**ti akusalavitakkānaṃ vūpasamanapaṭipadā. **Rosantaṃ paṭirosatī**ti ghaṭṭentaṃ paṭighaṭṭeti. **Bhaṇḍantaṃ paṭibhaṇḍatī**ti paharantaṃ paṭipaharati. Pañcamachaṭṭhāni uttānatthāneva.

7. Mahāmoggallānasuttavaṇṇanā

167. Sattame mahāmoggallānattherassa heṭṭhimā tayo maggā sukhapaṭipadā dandhābhiññā ahesuṃ, arahattamaggo dukkhapaṭipado khippābhiñño. Tasmā evamāha – ‘‘yāyaṃ paṭipadā dukkhā khippābhiññā, imaṃ me paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimutta’’nti.

8. Sāriputtasuttavaṇṇanā

168. Aṭṭhame dhammasenāpatittherassa heṭṭhimā tayo maggā sukhapaṭipadā dandhābhiññā, arahattamaggo sukhapaṭipado khippābhiñño. Tasmā ‘‘yāyaṃ paṭipadā sukhā khippābhiññā’’ti āha. Imesu pana dvīsupi suttesu missikāva paṭipadā kathitāti veditabbā.

9. Sasaṅkhārasuttavaṇṇanā

169. Navame paṭhamadutiyapuggalā sukkhavipassakā sasaṅkhārena sappayogena saṅkhāranimittaṃ upaṭṭhapenti. Tesu eko vipassanindriyānaṃ balavattā idheva kilesaparinibbānena parinibbāyati, eko indriyānaṃ dubbalatāya idha asakkonto anantare attabhāve tadeva mūlakammaṭṭhānaṃ paṭilabhitvā sasaṅkhārena sappayogena saṅkhāranimittaṃ upaṭṭhapetvā kilesaparinibbānena parinibbāyati, tatiyacatutthā samathayānikā. Tesaṃ eko asaṅkhārena appayogena indriyānaṃ balavattā idheva kilese khepeti, eko indriyānaṃ dubbalattā idha asakkonto anantare attabhāve tadeva mūlakammaṭṭhānaṃ paṭilabhitvā asaṅkhārena appayogena kilese khepetīti veditabbo.

10. Yuganaddhasuttavaṇṇanā

170. Dasame **samathapubbaṅgama**nti samathaṃ pubbaṅgamaṃ purecārikaṃ katvā. **Maggo sañjāyatī**ti paṭhamo lokuttaramaggo nibbattati. **So taṃ magga**nti ekacittakkhaṇikamaggassa āsevanādīni nāma natthi, dutiyamaggādayo pana uppādento tameva āsevati bhāveti bahulīkarotīti vuccati. **Vipassanāpubbaṅgama**nti vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā samathaṃ bhāveti, pakatiyā vipassanālābhī vipassanāya ṭhatvā samādhiṃ uppādetīti attho.

Yuganaddhaṃ bhāvetīti yuganaddhaṃ katvā bhāveti. Tattha teneva cittena samāpattiṃ samāpajjitvā teneva saṅkhāre sammasituṃ na sakkā. Ayaṃ pana yāvatā samāpattiyo samāpajjati, tāvatā saṅkhāre sammasati. Yāvatā saṅkhāre sammasati, tāvatā samāpattiyo samāpajjati. Kathaṃ? Paṭhamajjhānaṃ samāpajjati, tato vuṭṭhāya saṅkhāre sammasati, saṅkhāre sammasitvā dutiyajjhānaṃ samāpajjati. Tato vuṭṭhāya puna saṅkhāre sammasati. Saṅkhāre sammasitvā tatiyajjhānaṃ…pe… nevasaññānāsaññāyatanasamāpattiṃ samāpajjati, tato vuṭṭhāya saṅkhāre sammasati. Evamayaṃ samathavipassanaṃ yuganaddhaṃ bhāveti nāma.

Dhammuddhaccaviggahitanti samathavipassanādhammesu dasavipassanupakkilesasaṅkhātena uddhaccena viggahitaṃ, suggahitanti attho. **So, āvuso, samayo**ti iminā sattannaṃ sappāyānaṃ paṭilābhakālo kathito. **Yaṃ taṃ citta**nti yasmiṃ samaye taṃ vipassanāvīthiṃ okkamitvā pavattaṃ cittaṃ. **Ajjhattameva santiṭṭhatī**ti vipassanāvīthiṃ paccottharitvā tasmiṃyeva gocarajjhattasaṅkhāte ārammaṇe santiṭṭhati. **Sannisīdatī**ti ārammaṇavasena sammā nisīdati. **Ekodi hotī**ti ekaggaṃ hoti. **Samādhiyatī**ti sammā ādhiyati suṭṭhapitaṃ hoti. Sesamettha uttānatthameva.

Paṭipadāvaggo dutiyo.

(18) 3. Sañcetaniyavaggo

1. Cetanāsuttavaṇṇanā

171. Tatiyassa paṭhame **kāye**ti kāyadvāre, kāyaviññattiyā satīti attho. **Kāyasañcetanāhetū**tiādīsu kāyasañcetanā nāma kāyadvāre cetanā pakappanā. Sā aṭṭha kāmāvacarakusalavasena aṭṭhavidhā, akusalavasena dvādasavidhāti vīsatividhā. Tathā vacīsañcetanā, tathā manosañcetanā. Apicettha nava mahaggatacetanāpi labbhanti. **Kāyasañcetanāhetū**ti kāyasañcetanāpaccayā. **Uppajjati ajjhattaṃ sukhadukkha**nti aṭṭhakusalakammapaccayā niyakajjhatte sukhaṃ uppajjati, dvādasaakusalakammapaccayā dukkhaṃ. Sesadvāresupi eseva nayo. **Avijjāpaccayāvā**ti avijjākāraṇeneva. Sace hi avijjā chādayamānā paccayo hoti, evaṃ sante tīsu dvāresu sukhadukkhānaṃ paccayabhūtā cetanā uppajjati. Iti mūlabhūtāya avijjāya vasenetaṃ vuttaṃ.

Sāmaṃ vātiādīsu parehi anāṇatto sayameva abhisaṅkharonto sāmaṃ kāyasaṅkhāraṃ abhisaṅkharoti nāma. Yaṃ pana pare samādapetvā āṇāpetvā kārenti, tassa taṃ kāyasaṅkhāraṃ pare abhisaṅkharonti nāma. Yo pana kusalaṃ kusalanti akusalaṃ akusalanti kusalavipākaṃ kusalavipākoti akusalavipākaṃ akusalavipākoti jānanto kāyadvāre vīsatividhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, ayaṃ sampajāno abhisaṅkharoti nāma. Yo evaṃ ajānanto abhisaṅkharoti, ayaṃ asampajāno abhisaṅkharoti nāma. Sesadvāresupi eseva nayo.

Tattha asampajānakammaṃ evaṃ veditabbaṃ – daharadārakā ‘‘mātāpitūhi kataṃ karomā’’ti cetiyaṃ vandanti, pupphapūjaṃ karonti, bhikkhusaṅghaṃ vandanti, tesaṃ kusalanti ajānantānampi taṃ kusalameva hoti. Tathā migapakkhiādayo tiracchānā dhammaṃ suṇanti, saṅghaṃ vandanti, cetiyaṃ vandanti, tesaṃ jānantānampi ajānantānampi taṃ kusalameva hoti. Daharadārakā pana mātāpitaro hatthapādehi paharanti, bhikkhūnaṃ talasattikaṃ uggiranti, daṇḍaṃ khipanti, akkosanti. Gāviyo bhikkhusaṅghaṃ anubandhanti, sunakhā anubandhanti, ḍaṃsanti, sīhabyagghādayo anubandhanti, jīvitā voropenti. Tesaṃ jānantānampi ajānantānampi akusalakammaṃ hotīti veditabbaṃ.

Idāni tīsupi dvāresu āyūhanacetanā samodhānetabbā. Seyyathidaṃ – kāyadvāre sayaṃkatamūlikā vīsati cetanā, āṇattimūlikā vīsati, sampajānamūlikā vīsati, asampajānamūlikā vīsatīti asīti cetanā honti, tathā vacīdvāre. Manodvāre pana ekekasmimpi vikappe ekūnatiṃsa katvā satañca soḷasa ca honti. Iti sabbāpi tīsu dvāresu dve satāni chasattati ca cetanā. Tā sabbāpi saṅkhārakkhandhoteva saṅkhaṃ gacchanti, taṃsampayutto vedayitākāro vedanākkhandho, sañjānanākāro saññākkhandho, cittaṃ viññāṇakkhandho, kāyo upādārūpaṃ, tassa paccayā catasso dhātuyo cattāri bhūtānīti ime pañcakkhandhā dukkhasaccaṃ nāma.

Imesu, bhikkhave, dhammesu avijjā anupatitāti imesu vuttappabhedesu cetanādhammesu avijjā sahajātavasena ca upanissayavasena ca anupatitā. Evaṃ vaṭṭañceva vaṭṭamūlikā ca avijjā dassitā hoti.

Ettāvatā vipassanaṃ vaḍḍhetvā arahattaṃ pattassa khīṇāsavassa idāni thutiṃ karonto **avijjāyatveva asesavirāganirodhā**tiādimāha. Tattha **asesavirāganirodhā**ti asesavirāgena ceva asesanirodhena ca. **So kāyo na hotī**ti khīṇāsavassa kāyena karaṇakammaṃ paññāyati, cetiyaṅgaṇasammajjanaṃ bodhiyaṅgaṇasammajjanaṃ abhikkamanaṃ paṭikkamanaṃ vattānuvattakaraṇanti evamādi. Kāyadvāre panassa vīsati cetanā avipākadhammataṃ āpajjanti. Tena vuttaṃ – ''so kāyo na hoti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkha''nti. Kāyadvārappavattā hi cetanā idha kāyoti adhippetā. Sesadvayepi eseva nayo. **Khetta**ntiādīnipi kusalākusalakammasseva nāmāni. Tañhi vipākassa viruhanaṭṭhānaṭṭhena khettaṃ, patiṭṭhānaṭṭhena vatthu, kāraṇaṭṭhena āyatanaṃ, adhikaraṇaṭṭhena adhikaraṇanti vuccati.

Iti satthā ettakena ṭhānena tīhi dvārehi āyūhitakammaṃ dassetvā idāni tassa kammassa vipaccanaṭṭhānaṃ dassetuṃ **cattārome bhikkhave**tiādimāha. Tattha **attabhāvappaṭilābhā**ti paṭiladdhaattabhāvā. **Attasañcetanā kamatī**ti attanā pakappitacetanā vahati pavattati.

Attasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hotītiādīsu khiḍḍāpadosikā devā **attasañcetanāhetu** cavanti. Tesañhi nandanavanacittalatāvanaphārusakavanādīsu dibbaratisamappitānaṃ kīḷantānaṃ pānabhojane sati sammussati, te āhārupacchedena ātape khittamālā viya milāyanti. Manopadosikā devā **parasañcetanāhetu** cavanti, ete cātumahārājikā devā. Tesu kira eko devaputto ''nakkhattaṃ kīḷissāmī''ti saparivāro rathena vīthiṃ paṭipajjati. Athañño nikkhamanto taṃ purato gacchantaṃ disvā ''kiṃ, bho, ayaṃ kapaṇo adiṭṭhapubbaṃ viya etaṃ disvā pītiyā uddhumāto viya gajjamāno viya ca gacchatī''ti kujjhati. Purato gacchantopi nivattitvā taṃ kuddhaṃ disvā kuddhā nāma suvijānā hontīti kuddhabhāvamassa ñatvā ''tvaṃ kuddho mayhaṃ kiṃ karissasi, ayaṃ sampatti mayā dānasīlādīnaṃ vasena laddhā, na tuyhaṃ vasenā''ti paṭikujjhati. Ekasmiñhi kuddhe itaro akuddho rakkhati, ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti, tassapi kodho itarassa paccayo hotīti ubho kandantānaṃyeva orodhānaṃ cavanti. Manussā **attasañcetanā ca parasañcetanā ca hetu** cavanti, attasañcetanāya ca parasañcetanāya ca hetubhūtāya cavantīti attho. Manussā hi kujjhitvā attanāva attānaṃ hatthehipi daṇḍehipi paharanti, rajjubandhanādīhipi bandhanti, asināpi sīsaṃ chindanti, visampi khādanti, papātepi patanti, udakampi pavisanti, aggimpi pavisanti, parepi daṇḍena vā satthane vā paharitvā mārenti. Evaṃ tesu attasañcetanāpi parasañcetanāpi kamati.

Katame tena devā daṭṭhabbāti katame nāma te devā daṭṭhabbāti attho. Tena vā attabhāvena katame devā daṭṭhabbātipi attho. Kasmā pana thero imaṃ pañhaṃ pucchati, kiṃ attanā kathetuṃ nappahotīti? Pahoti, idaṃ pana padaṃ attano sabhāvena buddhavisayaṃ pañhanti thero na kathesi. **Tena daṭṭhabbā**ti tena attabhāvena daṭṭhabbā. Ayaṃ pana pañho heṭṭhā kāmāvacarepi rūpāvacarepi labbhati, bhavaggena pana paricchinditvā kathito nippadesena kathito hotīti bhagavatā evaṃ kathito.

Āgantāro itthattanti itthabhāvaṃ kāmāvacarapañcakkhandhabhāvameva āgantāro, neva tatrūpapattikā na uparūpapattikā honti. **Anāgantāro itthatta**nti imaṃ khandhapañcakaṃ anāgantāro, heṭṭhūpapattikā na honti, tatrūpapattikā vā uparūpapattikā vā tattheva vā parinibbāyino hontīti attho. Ettha ca heṭṭhimabhave nibbattānaṃ vasena uparūpapattikā veditabbā. Bhavagge panetaṃ natthi. Sesaṃ sabbattha uttānamevāti.

2. Vibhattisuttavaṇṇanā

172. Dutiye **atthapaṭisambhidā**ti pañcasu atthesu pabhedagataṃ ñāṇaṃ. **Odhiso**ti kāraṇaso. **Byañjanaso**ti akkharaso. **Anekapariyāyenā**ti anekehi kāraṇehi. **Ācikkhāmī**ti kathemi. **Desemī**ti pākaṭaṃ katvā kathemi. **Paññāpemī**ti jānāpemi. **Paṭṭhapemī**ti paṭṭhapetvā pavattetvā kathemi. **Vivarāmī**ti vivaṭaṃ katvā kathemi. **Vibhajāmī**ti vibhajitvā kathemi. **Uttānīkaromī**ti gambhīraṃ uttānakaṃ katvā kathemi. **So maṃ pañhenā**ti so maṃ pañhena upagacchatu. **Ahaṃ veyyākaraṇenā**ti ahamassa pañhakathanena cittaṃ ārādhessāmi. **Yo no dhammānaṃ sukusalo**ti yo amhākaṃ adhigatadhammānaṃ sukusalo satthā, so esa sammukhībhūto. Yadi mayā atthapaṭisambhidā na sacchikatā, ‘‘sacchikarohi tāva sāriputtā’’ti vatvā maṃ paṭibāhissatīti satthu purato nisinnakova sīhanādaṃ nadati. Iminā upāyena sabbattha attho veditabbo. Imāsu ca pana paṭisambhidāsu tisso paṭisambhidā lokiyā, atthapaṭisambhidā lokiyalokuttarāti.

3. Mahākoṭṭhikasuttavaṇṇanā

173. Tatiye **phassāyatanānan**ti phassākarānaṃ, phassassa uppattiṭṭhānānanti attho. **Atthaññaṃ kiñcī**ti etesu asesato niruddhesu tato paraṃ koci appamattakopi kileso atthīti pucchati. **Natthaññaṃ kiñcī**ti idhāpi ‘‘appamattakopi kileso natthī’’ti pucchati. Sesadvayepi eseva nayo. Ime pana cattāropi pañhe sassatucchedaekaccasassataamarāvikkhepavasena pucchati. Tenassa thero pucchitapucchitaṃ paṭibāhanto **mā hevan**ti āha. Ettha **hi**iti nipātamattaṃ, evaṃ mā bhaṇīti attho. Attūpaladdhivaseneva ‘‘atthaññaṃ kiñci añño koci attā nāma atthī’’ti sassatādiākārena pucchati. Kiṃ panesa attūpaladdhikoti? Na attūpaladdhiko. Evaṃladdhiko pana tattheko bhikkhu nisinno, so pucchituṃ na sakkoti. Tassa laddhiṃ vissajjāpanatthaṃ evaṃ pucchati. Yepi ca anāgate evaṃladdhikā bhavissanti, tesaṃ ‘‘buddhakālepeso pañho mahāsāvakehi vissajjito’’ti vacanokāsupacchedanatthaṃ pucchatiyeva.

Appapañcaṃ papañcetīti na papañcetabbaṭṭhāne papañcaṃ karoti, anācaritabbaṃ maggaṃ carati. **Tāvatā papañcassa gatī**ti yattakā channaṃ phassāyatanānaṃ gati, tattakāva taṇhādiṭṭhimānappabhedassa papañcassa gati. **Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā papañcanirodho papañcavūpasamo**ti etesu chasu āyatanesu sabbaso niruddhesu papañcāpi niruddhāva honti, vūpasantāva hontīti attho. Āruppe pana puthujjanadevatānaṃ kiñcāpi pañca phassāyatanāni niruddhāni, chaṭṭhassa pana aniruddhattā tayopi papañcā appahīnāva. Apica pañcavokārabhavavaseneva pañho kathitoti. Catutthe imināva nayena attho veditabbo.

5. Upavāṇasuttavaṇṇanā

175-176. Pañcame **vijjāyantakaro hotī**ti vijjāya vaṭṭadukkhassa antakaro hoti, sakalaṃ vaṭṭadukkhaṃ paricchinnaṃ parivaṭumaṃ katvā tiṭṭhatīti. Sesapadesupi eseva nayo. **Saupādāno**ti sagahaṇova hutvā. **Antakaro abhavissā**ti vaṭṭadukkhassa antaṃ katvā ṭhito abhavissa. **Caraṇasampanno**ti pannarasadhammabhedena caraṇena samannāgato. **Yathābhūtaṃ jānaṃ passaṃ antakaro hotī**ti yathāsabhāvaṃ maggapaññāya jānitvā passitvā vaṭṭadukkhassa antaṃ katvā ṭhito nāma hotīti arahattanikūṭena pañhaṃ niṭṭhapesi. Chaṭṭhaṃ heṭṭhā ekakanipātavaṇṇanāyaṃ vuttanayeneva veditabbaṃ.

7. Rāhulasuttavaṇṇanā

177. Sattame **ajjhattikā**ti kesādīsu vīsatiyā koṭṭhāsesu thaddhākāralakkhaṇā pathavīdhātu. **Bāhirā**ti bahiddhā anindriyabaddhesu pāsāṇapabbatādīsu thaddhākāralakkhaṇā pathavīdhātu. Imināva nayena sesāpi dhātuyo veditabbā. **Netaṃ mama, nesohamasmi, na meso attā**ti idaṃ tayaṃ taṇhāmānadiṭṭhiggāhapaṭikkhepavasena vuttaṃ. **Sammappaññāya daṭṭhabban**ti hetunā kāraṇena maggapaññāya passitabbaṃ. **Disvā**ti sahavipassanāya maggapaññāya passitvā. **Acchecchi taṇhan**ti maggavajjhataṇhaṃ samūlakaṃ chindi. **Vivattayi saṃyojanan**ti dasavidhampi saṃyojanaṃ vivattayi ubbattetvā pajahi. **Sammā mānābhisamayā**ti hetunā kāraṇena navavidhassa mānassa pahānābhisamayā. **Antamakāsi dukkhassā**ti vaṭṭadukkhaṃ paricchinnaṃ parivaṭumaṃ akāsi, katvā ṭhitoti attho. Iti satthārā saṃyuttamahānikāye rāhulovāde (saṃ. ni. 3.91 ādayo) vipassanā kathitā, cūḷarāhulovādepi (ma. ni. 3.416 ādayo) vipassanā kathitā, ambalaṭṭhikarāhulovāde (ma. ni. 2.107 ādayo) daharasseva sato musāvādā veramaṇī kathitā, mahārāhulovāde (ma. ni. 2.113 ādayo) vipassanā kathitā. Imasmiṃ aṅguttaramahānikāye ayaṃ catukoṭikasuññatā nāma kathitāti.

8. Jambālīsuttavaṇṇanā

178. Aṭṭhame **santaṃ cetovimutti**nti aṭṭhannaṃ samāpattīnaṃ aññataraṃ samāpattiṃ. **Sakkāyanirodha**nti tebhūmakavaṭṭasaṅkhātassa sakkāyassa nirodhaṃ, nibbānanti attho. **Na pakkhandatī**ti ārammaṇavasena na pakkhandati. Sesapadesupi eseva nayo. **Na pāṭikaṅkho**ti na pāṭikaṅkhitabbo. **Lepagatenā**ti lepamakkhitena.

Imasmiñca panatthe nadīpāraṃ gantukāmapurisopammaṃ āharitabbaṃ – eko kira puriso caṇḍasotāya vāḷamacchākulāya nadiyā pāraṃ gantukāmo ‘‘orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ, kiṃ nu kho katvā pāraṃ gamissāmī’’ti paṭipāṭiyā ṭhite aṭṭha kakudharukkhe disvā ‘‘sakkā imāya rukkhapaṭipāṭiyā gantu’’nti manasikatvā ‘‘kakudharukkhā nāma maṭṭhasākhā honti, sākhāya hatthā na saṇṭhaheyyu’’nti nigrodhapilakkharukkhādīnaṃ aññatarassa lākhāya hatthapāde makkhetvā dakkhiṇahatthena ekaṃ sākhaṃ gaṇhi. Hattho tattheva lagi. Puna vāmahatthena dakkhiṇapādena vāmapādenāti cattāropi hatthapādā tattheva lagiṃsu. So adhosiro lambamāno uparinadiyaṃ deve vuṭṭhe puṇṇāya nadiyā sote nimuggo kumbhīlādīnaṃ bhakkho ahosi.

Tattha nadīsotaṃ viya saṃsārasotaṃ daṭṭhabbaṃ, sotassa pāraṃ gantukāmapuriso viya yogāvacaro, orimatīraṃ viya sakkāyo, pārimatīraṃ viya nibbānaṃ, paṭipāṭiyā ṭhitā aṭṭha kakudharukkhā viya aṭṭha samāpattiyo, lepamakkhitena hatthena sākhāgahaṇaṃ viya jhānavipassanānaṃ pāripanthike asodhetvā samāpattisamāpajjanaṃ, catūhi hatthapādehi sākhāya baddhassa olambanaṃ viya paṭhamajjhāne nikantiyā laggakālo, uparisote vuṭṭhi viya chasu dvāresu kilesānaṃ uppannakālo, nadiyā puṇṇāya sote nimuggassa kumbhīlādīnaṃ bhakkhabhūtakālo viya saṃsārasote nimuggassa catūsu apāyesu dukkhānubhavanakālo veditabbo.

Suddhena hatthenāti sudhotena parisuddhahatthena. Imasmimpi atthe tādisameva opammaṃ kātabbaṃ – tatheva hi pāraṃ gantukāmo puriso ‘‘kakudharukkhā nāma maṭṭhasākhā, kiliṭṭhahatthena gaṇhantassa hattho parigaleyyā’’ti hatthapāde sudhote katvā ekaṃ sākhaṃ gaṇhitvā paṭhamaṃ rukkhaṃ āruḷho. Tato otaritvā dutiyaṃ…pe… tato otaritvā aṭṭhamaṃ, aṭṭhamarukkhato otaritvā pārimatīre khemantabhūmiṃ gato.

Tattha ‘‘imehi rukkhehi pārimatīraṃ gamissāmī’’ti tassa purisassa cintitakālo viya yogino ‘‘aṭṭha samāpattiyo samāpajjitvā samāpattito vuṭṭhāya arahattaṃ gamissāmī’’ti cintitakālo, suddhena hatthena sākhāgahaṇaṃ viya jhānavipassanānaṃ pāripanthikadhamme sodhetvā samāpattisamāpajjanaṃ. Tattha paṭhamarukkhārohaṇakālo viya paṭhamajjhānasamāpattikālo, paṭhamarukkhato oruyha dutiyaṃ āruḷhakālo viya paṭhamajjhāne nikantiyā abaddhassa tato vuṭṭhāya dutiyajjhānasamāpannakālo…pe… sattamarukkhato oruyha aṭṭhamaṃ āruḷhakālo viya ākiñcaññāyatanasamāpattiyaṃ nikantiyā abaddhassa tato vuṭṭhāya nevasaññānāsaññāyatanasamāpannakālo. Aṭṭhamarukkhato oruyha pārimatīraṃ khemantabhūmiṃ gatakālo viya nevasaññānāsaññāyatane nikantiyā abaddhassa samāpattito vuṭṭhāya saṅkhāre sammasitvā arahattappattakālo veditabbo.

Avijjāppabhedaṃ manasi karotīti aṭṭhasu ṭhānesu aññāṇabhūtāya gaṇabahalamahāavijjāya pabhedasaṅkhātaṃ arahattaṃ manasi karoti. **Na pakkhandatī**ti ārammaṇavaseneva na pakkhandati. **Jambālī**ti gāmato nikkhantassa mahāudakassa patiṭṭhānabhūto mahāāvāṭo. **Anekavassagaṇikā**ti gāmassa vā nagarassa vā uppannakāleyeva uppannattā anekāni vassagaṇāni uppannāya etissāti anekavassagaṇikā. **Āyamukhānī**ti catasso pavisanakandarā. **Apāyamukhānī**ti apavāhanacchiddāni. **Na āḷippabhedo pāṭikaṅkho**ti na pāḷippabhedo pāṭikaṅkhitabbo. Na hi tato udakaṃ uṭṭhāya pāḷiṃ bhinditvā kacavaraṃ gahetvā mahāsamuddaṃ pāpuṇāti.

Imassa panatthassa vibhāvanatthaṃ uyyānagavesakaopammaṃ āharitabbaṃ. Eko kira nagaravāsiko kulaputto uyyānaṃ gavesanto nagarato nātidūre naccāsanne mahantaṃ jambāliṃ addasa. So ‘‘imasmiṃ ṭhāne ramaṇīyaṃ uyyānaṃ bhavissatī’’ti sallakkhetvā kuddālaṃ ādāya cattāripi kandarāni pidhāya apavāhanacchiddāni vivaritvā aṭṭhāsi. Devo na sammā vassi, avasesaudakaṃ apavāhanacchiddena parissavitvā gataṃ. Cammakhaṇḍapilotikādīni tattheva pūtikāni jātāni, pāṇakā saṇṭhitā, samantā anupagamanīyā jātā. Upagatānampi nāsāpuṭe pidhāya pakkamitabbaṃ hoti. So katipāhena āgantvā paṭikkamma ṭhito oloketvā ‘‘na sakkā upagantu’’nti pakkāmi.

Tattha nagaravāsī kulaputto viya yogāvacaro daṭṭhabbo, uyyānaṃ gavesantena gāmadvāre jambāliyā diṭṭhakālo viya cātumahābhūtikakāyo, āyamukhānaṃ pihitakālo viya dhammassavanodakassa aladdhakālo, apāyamukhānaṃ vivaṭakālo viya chadvārikasaṃvarassa vissaṭṭhakālo, devassa sammā avuṭṭhakālo viya sappāyakammaṭṭhānassa aladdhakālo, avasesaudakassa apāyamukhehi parissavitvā gatakālo viya abbhantare guṇānaṃ parihīnakālo, udakassa uṭṭhāya pāḷiṃ bhinditvā kacavaraṃ ādāya mahāsamuddaṃ pāpuṇituṃ asamatthakālo viya arahattamaggena avijjāpāḷiṃ bhinditvā kilesarāsiṃ vidhamitvā nibbānaṃ sacchikātuṃ asamatthakālo, cammakhaṇḍapilotikādīnaṃ tattheva pūtibhāvo viya abbhantare rāgādikilesehi paripūritakālo, tassa āgantvā disvā vippaṭisārino gatakālo viya vaṭṭasamaṅgipuggalassa vaṭṭe abhiratakālo veditabbo.

Āḷippabhedo pāṭikaṅkhoti pāḷippabhedo pāṭikaṅkhitabbo. Tato hi udakaṃ uṭṭhāya pāḷiṃ bhinditvā kacavaraṃ ādāya mahāsamuddaṃ pāpuṇituṃ sakkhissatīti attho.

Idhāpi tadeva opammaṃ āharitabbaṃ. Tattha āyamukhānaṃ vivaṭakālo viya sappāyadhammassavanassa laddhakālo, apāyamukhānaṃ pihitakālo viya chasu dvāresu saṃvarassa paccupaṭṭhitakālo, devassa sammā vuṭṭhakālo viya sappāyakammaṭṭhānassa laddhakālo, udakassa uṭṭhāya pāḷiṃ bhinditvā kacavaraṃ ādāya mahāsamuddaṃ pattakālo viya arahattamaggena avijjaṃ bhinditvā akusalarāsiṃ vidhamitvā arahattaṃ sacchikatakālo, āyamukhehi paviṭṭhena udakena sarassa paripuṇṇakālo viya abbhantare lokuttaradhammehi paripuṇṇakālo, samantato vatiṃ katvā rukkhe ropetvā uyyānamajjhe pāsādaṃ māpetvā nāṭakāni paccupaṭṭhapetvā subhojanaṃ bhuñjantassa nisinnakālo viya dhammapāsādaṃ āruyha nibbānārammaṇaṃ phalasamāpattiṃ appetvā nisinnakālo veditabbo. Sesamettha uttānatthameva. Desanā pana lokiyalokuttaramissikā kathitāti.

9. Nibbānasuttavaṇṇanā

179. Navame **hānabhāgiyā saññā**tiādīsu ‘‘paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti, hānabhāginī paññā’’ti (vibha. 799) abhidhamme vuttanayeneva attho veditabbo. **Yathābhūtaṃ nappajānantī**ti yathāsabhāvato maggañāṇena na jānanti.

10. Mahāpadesasuttavaṇṇanā

180. Dasame **bhoganagare viharatī**ti parinibbānasamaye cārikaṃ caranto taṃ nagaraṃ patvā tattha viharati. **Ānandacetiye**ti ānandayakkhassa bhavanaṭṭhāne patiṭṭhitavihāre. **Mahāpadese**ti mahāokāse mahāapadese vā, buddhādayo mahante mahante apadisitvā vuttāni mahākāraṇānīti attho. **Neva abhinanditabba**nti haṭṭhatuṭṭhehi sādhukāraṃ datvā pubbeva na sotabbaṃ. Evaṃ kate hi pacchā ‘‘idaṃ na sametī’’ti vuccamānopi ‘‘kiṃ pubbeva ayaṃ dhammo, idāni na dhammo’’ti vatvā laddhiṃ na vissajjeti. **Nappaṭikkositabba**nti ‘‘kiṃ esa bālo vadatī’’ti evaṃ pubbeva na vattabbaṃ. Evaṃ vutte hi vattuṃ yuttampi na vakkhati. Tenāha – **anabhinanditvā appaṭikkositvā**ti. **Padabyañjanānī**ti padasaṅkhātāni byañjanāni. **Sādhukaṃ uggahetvā**ti ‘‘imasmiṃ ṭhāne pāḷi vuttā, imasmiṃ ṭhāne attho vutto, imasmiṃ ṭhāne anusandhi kathitā, imasmiṃ ṭhāne pubbāparaṃ kathita’’nti suṭṭhu gahetvā. **Sutte otāretabbānī**ti sutte otaritabbāni. **Vinaye sandassetabbānī**ti vinaye saṃsandetabbāni.

Ettha ca **sutta**nti vinayo vutto. Yathāha – ‘‘kattha paṭikkhittaṃ, sāvatthiyaṃ suttavibhaṅge’’ti (cūḷava. 457) **vinayo**ti khandhako. Yathāha – ‘‘vinayātisāre’’ti. Evaṃ vinayapiṭakampi na pariyādiyati. Ubhatovibhaṅgā pana suttaṃ, khandhakaparivārā vinayoti evaṃ vinayapiṭakaṃ pariyādiyati. Atha vā suttantapiṭakaṃ suttaṃ, vinayapiṭakaṃ vinayoti evaṃ dveyeva piṭakāni pariyādiyanti.

Suttantābhidhammapiṭakāni vā suttaṃ, vinayapiṭakaṃ vinayoti evampi tīṇi piṭakāni na tāva pariyādiyanti. Asuttanāmakañhi buddhavacanaṃ nāma atthi. Seyyathidaṃ – jātakaṃ paṭisambhidā niddeso suttanipāto dhammapadaṃ udānaṃ itivuttakaṃ vimānavatthu petavatthu theragāthā therīgāthā apadānanti.

Sudinnatthero pana ‘‘asuttanāmakaṃ buddhavacanaṃ natthī’’ti taṃ sabbaṃ paṭikkhipitvā ‘‘tīṇi piṭakāni suttaṃ, vinayo pana kāraṇa’’nti āha. Tato taṃ kāraṇaṃ dassento idaṃ suttamāhari –

> ‘‘Ye kho tvaṃ, gotami, dhamme jāneyyāsi, ime dhammā sarāgāya saṃvattanti no virāgāya, saṃyogāya saṃvattanti no visaṃyogāya, saupādānāya saṃvattanti no anupādānāya, mahicchatāya saṃvattanti no appicchatāya, asantuṭṭhiyā saṃvattanti no santuṭṭhiyā, kosajjāya saṃvattanti no vīriyārambhāya, saṅgaṇikāya saṃvattanti no pavivekāya, ācayāya saṃvattanti no apacayāya. Ekaṃsena, gotami, jāneyyāsi ‘neso dhammo neso vinayo netaṃ satthu sāsana’nti.
>
> ‘‘Ye ca kho tvaṃ, gotami, dhamme jāneyyāsi, ime dhammā virāgāya saṃvattanti no sarāgāya, visaṃyogāya saṃvattanti no saṃyogāya. Anupādānāya saṃvattanti no saupādānāya, appicchatāya saṃvattanti no mahicchatāya, santuṭṭhiyā saṃvattanti no asantuṭṭhiyā, vīriyārambhāya saṃvattanti no kosajjāya, pavivekāya saṃvattanti no saṅgaṇikāya, apacayāya saṃvattanti no ācayāya. Ekaṃsena, gotami, jāneyyāsi ‘eso dhammo eso vinayo etaṃ satthu sāsana’’’nti (cūḷava. 406; a. ni. 8.53).

Tasmā **sutte**ti tepiṭakabuddhavacane otāretabbāni. **Vinaye**ti etasmiṃ rāgādivinayakāraṇe saṃsandetabbānīti ayamettha attho. **Na ceva sutte otarantī**ti suttapaṭipāṭiyā katthaci anāgantvā challiṃ uṭṭhapetvā guḷhavessantara-guḷhaummagga-guḷhavinayavedallapiṭakānaṃ aññatarato āgatāni paññāyantīti attho. Evaṃ āgatāni hi rāgādivinaye ca apaññāyamānāni chaḍḍetabbāni honti. Tena vuttaṃ – ‘‘iti hidaṃ, bhikkhave, chaḍḍeyyāthā’’ti. Etenupāyena sabbattha attho veditabbo. **Idaṃ, bhikkhave, catutthaṃ mahāpadesaṃ dhāreyyāthā**ti imaṃ, bhikkhave, catutthaṃ dhammassa patiṭṭhānokāsaṃ dhāreyyāthāti.

Sañcetaniyavaggo tatiyo.

(19) 4. Brāhmaṇavaggo

1. Yodhājīvasuttavaṇṇanā

181. Catutthassa paṭhame **ṭhānakusalo**ti yena ṭhānena ṭhito avirādhetvā vijjhituṃ sakkoti, tasmiṃ ṭhāne kusalo. Sesaṃ heṭṭhā vuttanayeneva veditabbaṃ.

2. Pāṭibhogasuttavaṇṇanā

182. Dutiye **natthi koci pāṭibhogo**ti ahaṃ te pāṭibhogoti evaṃ pāṭibhogo bhavituṃ samattho nāma natthi. **Jarādhamma**nti jarāsabhāvaṃ. Esa nayo sabbattha.

3. Sutasuttavaṇṇanā

183. Tatiye **natthi tato doso**ti tasmiṃ doso nāma natthīti attho.

4. Abhayasuttavaṇṇanā

184. Catutthe kicchājīvitakāraṇaṭṭhena rogova **rogātaṅko** nāma. **Phuṭṭhassā**ti tena rogātaṅkena samannāgatassa. **Urattāḷiṃ kandatī**ti uraṃ tāḷetvā rodati. **Akatakalyāṇo**tiādīsu kalyāṇaṃ vuccati puññakammaṃ, taṃ akataṃ etenāti akatakalyāṇo. Sesapadesupi eseva nayo. Puññakammameva hi kosallasambhūtattā **kusalaṃ,** bhītassa parittāyakattā **bhīruttāṇa**nti vuccati. **Katapāpo**tiādīsu pāpaṃ vuccati lāmakaṃ akusalakammaṃ. **Ludda**nti kakkhaḷakammaṃ. **Kibbisa**nti samalaṃ aparisuddhakammaṃ. **Kaṅkhī hotī**ti buddhadhammasaṅghaguṇesu ceva sikkhāya ca pubbante ca aparante ca pubbantāparante ca paṭiccasamuppāde cāti aṭṭhasu ṭhānesu kaṅkhāya samannāgato hoti. **Vicikicchī**ti vicikicchāya samannāgato sāsanasaddhamme na niṭṭhaṃ gato, uggahaparipucchāvasena niṭṭhaṃ gantuṃ na sakkoti. Iminā nayena sabbattha attho veditabbo.

5. Brāhmaṇasaccasuttavaṇṇanā

185. Pañcame **brāhmaṇasaccānī**ti brāhmaṇānaṃ saccāni tathāni. **So tena na samaṇoti maññatī**ti so khīṇāsavo tena saccena ‘‘ahaṃ samaṇo’’ti taṇhāmānadiṭṭhīhi na maññati. Sesapadesupi eseva nayo. **Yadeva tattha saccaṃ, tadabhiññāyā**ti yaṃ tattha ‘‘sabbe pāṇā avajjhā’’ti paṭipattiyā saccaṃ tathaṃ aviparītaṃ. Iminā vacīsaccaṃ abbhantaraṃ katvā paramatthasaccaṃ nibbānaṃ dasseti. **Tadabhiññāyā**ti taṃ ubhayampi abhivisiṭṭhāya paññāya jānitvā. **Anuddayāya anukampāya paṭipanno hotī**ti anuddayatthāya ca anukampatthāya ca yā paṭipadā, taṃ paṭipanno hoti, pūretvā ṭhitoti attho. Sesapaṭipadāsupi eseva nayo.

Sabbe kāmāti sabbe vatthukāmakilesakāmā. **Iti vadaṃ brāhmaṇo saccamāhā**ti evampi vadanto khīṇāsavabrāhmaṇo saccameva āha. **Sabbe bhavā**ti kāmabhavādayo tayopi. **Nāhaṃ kvacanī**ti ettha pana catukkoṭikasuññatā kathitā. Ayañhi ‘‘nāhaṃ kvacanī’’ti kvaci attānaṃ na passati, **kassaci kiñcanatasmi**nti attano attānaṃ kassaci parassa kiñcanabhāve upanetabbaṃ na passati, bhātiṭṭhāne bhātaraṃ, sahāyaṭṭhāne sahāyaṃ, parikkhāraṭṭhāne vā parikkhāraṃ maññitvā upanetabbaṃ na passatīti attho. **Na ca mama kvacanī**ti ettha mamasaddaṃ tāva ṭhapetvā ‘‘na ca kvacani parassa ca attānaṃ kvaci na passatī’’ti ayamattho. Idāni ‘‘mamasaddaṃ āharitvā mama kismiñci kiñcanaṃ natthī’’ti so parassa attā mama kismiñci kiñcanabhāve atthīti na passati, attano bhātiṭṭhāne bhātaraṃ, sahāyaṭṭhāne sahāyaṃ, parikkhāraṭṭhāne vā parikkhāranti kismiñci ṭhāne parassa attānaṃ iminā kiñcanabhāvena upanetabbaṃ na passatīti attho. Evamayaṃ yasmā neva katthaci attānaṃ passati, na taṃ parassa kiñcanabhāve upanetabbaṃ passati, na parassa attānaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passatīti. **Iti vadaṃ brāhmaṇo**ti evaṃ catukkoṭikaṃ suññataṃ vadantopi khīṇāsavabrāhmaṇo tassā paṭipadāya sammā paṭividdhattā saccameva āha, na musāti sabbesupi vāresu maññanānaṃ pahīnattāyeva na maññatīti ca attho veditabbo. **Ākiñcaññaṃyeva paṭipada**nti kiñcanabhāvavirahitaṃ nippalibodhaṃ niggahaṇameva paṭipadaṃ paṭipanno hoti pūretvā ṭhito.

Imāni kho paribbājakā cattāri brāhmaṇasaccāni mayā sayaṃ abhiññā sacchikatvā paveditānīti yāni tumhe bhovādibrāhmaṇānaṃ saccāni vadetha, tehi aññāni mayā imāni bāhitapāpabrāhmaṇassa cattāri saccāni catūhi maggehi soḷasavidhena kiccena jānitvā paccakkhaṃ katvā paveditāni desitāni jotitānīti attho. Iti imasmiṃ sutte catūsupi ṭhānesu khīṇāsavassa vacīsaccameva kathitanti.

6. Ummaggasuttavaṇṇanā

186. Chaṭṭhe **parikassatī**ti ākaḍḍhiyati. **Ummaggo**ti ummujjanaṃ, paññāgamananti attho. Paññā eva vā ummujjanaṭṭhena ummaggoti vuccati. Sāva paṭibhānaṭṭhena **paṭibhānaṃ. Cittassa uppannassa vasaṃ gacchatī**ti ye cittassa vasaṃ gacchanti, tesaṃyevettha gahaṇaṃ veditabbaṃ. **Atthamaññāya dhammamaññāyā**ti atthañca pāḷiñca jānitvā. **Dhammānudhammappaṭipanno hotī**ti lokuttaradhammassa anucchavikadhammaṃ saha sīlena pubbabhāgappaṭipadaṃ paṭipanno hoti. **Nibbedhikapañño**ti nibbijjhanakapañño. **Idaṃ dukkha**nti ṭhapetvā taṇhaṃ sesaṃ tebhūmakakkhandhapañcakaṃ dukkhanti sutaṃ hoti. **Paññāyā**ti maggapaññāya. **Ayaṃ dukkhasamudayo**ti vaṭṭamūlakataṇhā tassa dukkhassa samudayoti sutaṃ hoti. Iminā upāyena sesadvayepi attho veditabbo. Catutthapañhavissajjanena arahattaphalaṃ kathitanti veditabbaṃ.

7. Vassakārasuttavaṇṇanā

187. Sattame **todeyyassā**ti tudigāmavāsikassa. **Parisatī**ti sannipatitāya parisāya. **Parūpārambhaṃ vattentī**ti paragarahaṃ pavattenti kathenti. **Bālo ayaṃ rājā**tiādi yaṃ te upārambhaṃ vattenti, tassa dassanatthaṃ vuttaṃ. **Samaṇe rāmaputte**ti udake rāmaputte. **Abhippasanno**ti atikkamma pasanno. **Paramanipaccakāra**nti uttamanipātakiriyaṃ nīcavuttiṃ. **Parihārakā**ti paricārakā. **Yamako**tiādīni tesaṃ nāmāni. Tesu hi eko yamako nāma, eko moggallo nāma, eko uggo nāma, eko nāvindakī nāma, eko gandhabbo nāma, eko aggivesso nāma. **Tyāssuda**nti ettha **assuda**nti nipātamattaṃ, te attano parisati nisinneti attho. **Iminā nayena netī**ti iminā kāraṇena anuneti jānāpeti. **Karaṇīyādhikaraṇīyesū**ti paṇḍitehi kattabbakiccesu ca atirekakattabbakiccesu ca. **Vacanīyādhivacanīyesū**ti vattabbesu ca atirekavattabbesu ca. **Alamatthadasatarehī**ti ettha atthe passituṃ samatthā alamatthadasā, te atisitvā ṭhitā alamatthadasatarā, tehi alamatthadasatarehi. **Alamatthadasataro**ti alamatthadasatāya uttaritaro, chekehi chekataro paṇḍitehi paṇḍitataroti pucchanto evamāha. Athassa te paṭipucchantā **evaṃ bho**tiādimāhaṃsu. Iti brāhmaṇo attano sappurisatāya taṃ eḷeyyarājānampi tassa parivārikepi udakampi rāmaputtaṃ pasaṃsi. Andho viya hi asappuriso, cakkhumā viya sappuriso. Yathā andho neva anandhaṃ na andhaṃ passati, evaṃ asappuriso neva sappurisaṃ na asappurisaṃ jānāti. Yathā cakkhumā andhampi anandhampi passati, evaṃ sappuriso sappurisampi asappurisampi jānāti. Todeyyopi sappurisatāya asappurise aññāsīti imamatthavasaṃ paṭicca tuṭṭhamānaso brāhmaṇo **acchariyaṃ bho, gotamā**tiādīni vatvā tathāgatassa bhāsitaṃ anumoditvā pakkāmi.

8. Upakasuttavaṇṇanā

188. Aṭṭhame **upako**ti tassa nāmaṃ. **Maṇḍikāputto**ti maṇḍikāya putto. **Upasaṅkamī**ti so kira devadattassa upaṭṭhāko, ‘‘kiṃ nu kho satthā mayi attano santikaṃ upagate vaṇṇaṃ kathessati, udāhu avaṇṇa’’nti pariggaṇhanatthaṃ upasaṅkami. ‘‘Nerayiko devadatto kappaṭṭho atekiccho’’ti (cūḷava. 348) vacanaṃ sutvā satthāraṃ ghaṭṭetukāmo upasaṅkamītipi vadanti. **Parūpārambhaṃ vattetī**ti paragarahaṃ katheti. **Sabbo so na upapādetī**ti sabbopi so kusaladhammaṃ na uppādeti, attano vā vacanaṃ upapādetuṃ anucchavikaṃ kātuṃ na sakkoti. **Anupapādento gārayho hotī**ti kusalaṃ dhammaṃ uppādetuṃ asakkonto attano ca vacanaṃ upapannaṃ anucchavikaṃ kātuṃ asakkonto gārayho hoti. **Upavajjo**ti upavaditabbo ca hoti, vajjena vā upeto hoti, sadoso hotīti attho.

Atha bhagavā tassa vādaṃ gahetvā tasseva gīvāya paṭimuñcanto **parūpārambha**ntiādimāha. **Ummujjamānakaṃyevā**ti udakato sīsaṃ ukkhipantaṃyeva. **Tattha aparimāṇā padā**tiādīsu tasmiṃ akusalanti paññāpane padānipi akkharānipi dhammadesanāpi aparimāṇāyeva. **Itipidaṃ akusala**nti idampi akusalaṃ idampi akusalaṃ imināpi kāraṇena imināpi kāraṇena akusalanti evaṃ akusalapaññattiyaṃ āgatānipi aparimāṇāni. Athāpi aññenākārena tathāgato taṃ dhammaṃ deseyya, evampissa desanā aparimāṇā bhaveyya. Yathāha – ‘‘apariyādinnāvassa tathāgatassa dhammadesanā, apariyādinnaṃ dhammapadabyañjana’’nti (ma. ni. 1.161). Iminā upāyena sabbavāresu attho veditabbo. **Yāva dhaṃsī vatāya**nti yāva guṇadhaṃsī vata ayaṃ. **Loṇakāradārako**ti loṇakāragāmadārako. **Yatra hi nāmā**ti yo hi nāma. **Āsādetabbaṃ maññissatī**ti ghaṭṭetabbaṃ maññissati. **Apehī**ti apagaccha, mā me purato aṭṭhāsi. Evañca pana vatvā gīvāya gaṇhāpetvā nikkaḍḍhāpesiyevāti.

9. Sacchikaraṇīyasuttavaṇṇanā

189. Navame **kāyenā**ti nāmakāyena. **Sacchikaraṇīyā**ti paccakkhaṃ kātabbā. **Satiyā**ti pubbenivāsānussatiyā. **Cakkhunā**ti dibbacakkhunā. **Paññāyā**ti jhānapaññāya vipassanāpaññā sacchikātabbā, vipassanāpaññāya maggapaññā, maggapaññāya phalapaññā, phalapaññāya paccavekkhaṇapaññā sacchikātabbā, pattabbāti attho. Āsavānaṃ khayasaṅkhātaṃ pana arahattaṃ paccavekkhaṇavasena paccavekkhaṇapaññāya sacchikaraṇīyaṃ nāmāti.

10. Uposathasuttavaṇṇanā

190. Dasame **tuṇhībhūtaṃ tuṇhībhūta**nti yato yato anuviloketi, tato tato tuṇhībhūtameva. **Bhikkhū āmantesī**ti paṭipattisampanne bhikkhū pasannehi cakkhūhi anuviloketvā uppannadhammapāmojjo thometukāmatāya āmantesi. **Apalāpā**ti palāparahitā. Itaraṃ tasseva vevacanaṃ. **Suddhā**ti nimmalā. **Sāre patiṭṭhitā**ti sīlādisāre patiṭṭhitā. **Ala**nti yuttaṃ. **Yojanagaṇanānī**ti ekaṃ yojanaṃ yojanameva, dasapi yojanāni yojanāneva. Tato uddhaṃ ''yojanagaṇanānī''ti vuccati. Idha pana yojanasatampi yojanasahassampi adhippetaṃ. **Puṭosenāpī**ti puṭosaṃ vuccati pātheyyaṃ, pātheyyaṃ gahetvāpi upasaṅkamituṃ yuttamevāti attho. Puṭaṃsenātipi pāṭho. Tassattho – puṭo aṃse assāti puṭaṃso, tena puṭaṃsena, aṃsena pātheyyapuṭaṃ vahantenāpīti vuttaṃ hoti.

Idāni evarūpehi evarūpehi ca guṇehi samannāgatā ettha bhikkhū atthīti dassetuṃ **santi bhikkhave**tiādimāha. Tattha **devappattā**ti upapattidevanibbattakaṃ dibbavihāraṃ dibbavihārena ca arahattaṃ pattā. **Brahmappattā**ti niddosaṭṭhena brahmabhāvasādhakaṃ brahmavihāraṃ brahmavihārena ca arahattaṃ pattā. **Āneñjappattā**ti aniñjanabhāvasādhakaṃ āneñjaṃ āneñjena ca arahattaṃ pattā. **Ariyappattā**ti puthujjanabhāvaṃ atikkamma ariyabhāvaṃ pattā. **Evaṃ kho, bhikkhave, bhikkhu devappatto hotī**tiādīsu evaṃ rūpāvacaracatutthajjhāne ṭhatvā cittaṃ vivaṭṭetvā arahattaṃ patto devappatto nāma hoti, catūsu brahmavihāresu ṭhatvā cittaṃ vivaṭṭetvā arahattaṃ patto brahmappatto nāma, catūsu arūpajjhānesu ṭhatvā cittaṃ vivaṭṭetvā arahattaṃ patto āneñjappatto nāma. **Idaṃ dukkha**ntiādīhi catūhi saccehi cattāro maggā tīṇi ca phalāni kathitāni. Tasmā imaṃ ariyadhammaṃ patto bhikkhu ariyappatto nāma hotīti.

Brāhmaṇavaggo catuttho.

(20) 5. Mahāvaggo

1. Sotānugatasuttavaṇṇanā

191. Pañcamassa paṭhame **sotānugatāna**nti pasādasotaṃ odahitvā ñāṇasotena vavatthapitānaṃ. **Cattāro ānisaṃsā pāṭikaṅkhā**ti cattāro guṇānisaṃsā pāṭikaṅkhitabbā. Idaṃ pana bhagavatā atthuppattivasena āraddhaṃ. Kataraatthuppattivasenāti? Bhikkhūnaṃ dhammassavanāya anupasaṅkamanaatthuppattivasena. Pañcasatā kira brāhmaṇapabbajitā ''sammāsambuddho liṅgavacanavibhattipadabyañjanādīhi kathento amhehi ñātameva kathessati, aññātaṃ kiṃ kathessatī''ti dhammassavanatthaṃ na gacchanti. Satthā taṃ pavattiṃ sutvā te pakkosāpetvā ''kasmā evaṃ karotha, sakkaccaṃ dhammaṃ suṇātha, sakkaccaṃ dhammaṃ suṇantānañca sajjhāyantānañca ime ettakā ānisaṃsā''ti dassento imaṃ desanaṃ ārabhi.

Tattha **dhammaṃ pariyāpuṇātī**ti suttaṃ geyyantiādikaṃ navaṅgaṃ satthusāsanabhūtaṃ tantidhammaṃ vaḷañjeti. **Sotānugatā hontī**ti sotaṃ anuppattā anupaviṭṭhā honti. **Manasānupekkhitā**ti cittena olokitā. **Diṭṭhiyā suppaṭividdhā**ti atthato ca kāraṇato ca paññāya suṭṭhu paṭividdhā paccakkhaṃ katā. **Muṭṭhassati kālaṃ kurumāno**ti nayidaṃ buddhavacanaṃ anussaraṇasatiyā abhāvena vuttaṃ, puthujjanakālakiriyaṃ pana sandhāya vuttaṃ. Puthujjano hi muṭṭhassati kālaṃ karoti nāma. **Upapajjatī**ti suddhasīle patiṭṭhito devaloke nibbattati. **Dhammapadā plavantī**ti antarābhave nibbattamuṭṭhassatino, yepi pubbe sajjhāyamūlikā vācāparicitabuddhavacanadhammā, te sabbe pasanne ādāse chāyā viya plavanti, pākaṭā hutvā paññāyanti. **Dandho, bhikkhave, satuppādo**ti buddhavacanānussaraṇasatiyā uppādo dandho garu. Atha so satto khippaṃyeva visesagāmī hoti, nibbānagāmī hotīti attho.

Iddhimā cetovasippattoti iddhisampanno cittassa vasibhāvapatto khīṇāsavo. **Ayaṃ vā so dhammavinayo**ti ettha vibhāvanattho vā-saddo. **Yatthā**ti yasmiṃ dhammavinaye. **Brahmacariyaṃ**

acarinti brahmacariyavāsaṃ vasiṃ. Idampi buddhavacanaṃ mayā pubbe vaḷañjitanti buddhavacanānussaraṇavasenetaṃ vuttaṃ. **Devaputto**ti pañcālacaṇḍo viya hatthakamahābrahmā viya sanaṅkumārabrahmā viya ca eko dhammakathikadevaputto. **Opapātiko opapātikaṃ sāretī**ti paṭhamaṃ uppanno devaputto pacchā uppannaṃ sāreti. **Sahapaṃsukīḷikā**ti etena nesaṃ dīgharattaṃ kataparicayabhāvaṃ dasseti. **Samāgaccheyyu**nti sālāya vā rukkhamūle vā sammukhībhāvaṃ gaccheyyuṃ. **Evaṃ vadeyyā**ti sālāya vā rukkhamūle vā paṭhamataraṃ nisinno pacchā āgataṃ evaṃ vadeyya. Sesamettha pāḷinayeneva veditabbaṃ.

2. Ṭhānasuttavaṇṇanā

192. Dutiye **ṭhānānī**ti kāraṇāni. **Ṭhānehī**ti kāraṇehi. **Soceyya**nti sucibhāvo. **Saṃvasamāno**ti ekato vasamāno. **Na santatakārī**ti na satatakārī. **Na santatavutti sīlesū**ti satataṃ sabbakālaṃ sīlajīvitaṃ na jīvatīti attho. **Saṃvohāramāno**ti kathento. **Ekena eko voharatī**ti ekena saddhiṃ eko hutvā katheti. **Vokkamatī**ti okkamati. **Purimavohārā pacchimavohāra**nti purimakathāya pacchimakathaṃ, purimakathāya ca pacchimakathā, pacchimakathāya ca purimakathā na sametīti attho.

Ñātibyasanenātiādīsu ñātīnaṃ byasanaṃ ñātibyasanaṃ, ñātivināsoti attho. Dutiyapadepi eseva nayo. **Rogabyasane** pana rogoyeva ārogyavināsanato byasanaṃ rogabyasanaṃ. **Anuparivattantī**ti anubandhanti. **Lābho cā**tiādīsu ekaṃ attabhāvaṃ lābho anuparivattati, ekaṃ alābhoti evaṃ nayo netabbo. **Sākacchāyamāno**ti pañhapucchanavissajjanavasena sākacchaṃ karonto. **Yathā**ti yenākārena. **Ummaggo**ti pañhummaggo. **Abhinīhāro**ti pañhābhisaṅkharaṇavasena cittassa abhinīhāro. **Samudāhāro**ti pañhapucchanaṃ. **Santa**nti paccanīkasantatāya santaṃ katvā na kathetīti attho. **Paṇīta**nti atappakaṃ. **Atakkāvacara**nti yathā takkena nayaggāhena gahetuṃ sakkā hoti, evaṃ na kathetīti attho. **Nipuṇa**nti saṇhaṃ. **Paṇḍitavedanīya**nti paṇḍitehi jānitabbakaṃ. Sesaṃ sabbattha vuttānusāreneva veditabbaṃ.

3. Bhaddiyasuttavaṇṇanā

193. Tatiye **upasaṅkamī**ti bhuttapātarāso hutvā mālāgandhavilepanaṃ gahetvā bhagavantaṃ vandissāmīti upasaṅkami. **Mā anussavenā**tiādīsu anussavavacanena mama kathaṃ mā gaṇhathāti iminā nayena attho veditabbo. **Sārambho**ti karaṇuttariyalakkhaṇo sārambho. **Alobhā**dayo lobhādipaṭipakkhavasena veditabbā. **Kusaladhammūpasampadāyā**ti kusaladhammānaṃ sampādanatthāya, paṭilābhatthāyāti vuttaṃ hoti. **Ime cepi, bhaddiya, mahāsālā**ti purato ṭhite sālarukkhe dassento evamāha. Sesamettha heṭṭhā vuttanayattā uttānatthattā ca suviññeyyameva. Satthari pana desanaṃ vinivaṭṭente bhaddiyo sotāpanno jātoti.

4. Sāmugiyāsuttavaṇṇanā

194. Catutthe **sāmugiyā**ti sāmuganigamavāsino. **Byagghapajjā**ti te ālapanto evamāha. Kolanagarassa hi kolarukkhe hāretvā katattā kolanagaranti ca byagghapathe māpitattā byagghapajjanti ca dve nāmāni. Etesañca pubbapurisā tattha vasiṃsūti byagghapajjavāsitāya byagghapajjavāsino byagghapajjāti vuccanti. Te ālapanto evamāha. **Pārisuddhipadhāniyaṅgānī**ti pārisuddhiatthāya padhāniyaṅgāni padahitabbavīriyassa aṅgāni, koṭṭhāsāti attho. **Sīlapārisuddhipadhāniyaṅga**nti sīlaparisodhanavīriyassetaṃ nāmaṃ. Tañhi sīlapārisuddhiparipūraṇatthāya padhāniyaṅganti sīlapārisuddhipadhāniyaṅgaṃ. Sesesupi eseva nayo. **Tattha tattha paññāya anuggahessāmī**ti tasmiṃ tasmiṃ ṭhāne vipassanāpaññāya anuggahessāmi. **Yo tattha chando**tiādīsu yo tasmiṃ anuggaṇhane kattukāmatāchandoti iminā nayena attho veditabbo. Satisampajaññaṃ panettha satiṃ upaṭṭhapetvā ñāṇena paricchinditvā vīriyapaggahanatthaṃ vuttaṃ. **Rajanīyesu dhammesu cittaṃ virājetī**ti rāgapaccayesu iṭṭhārammaṇesu yathā cittaṃ virajjati, evaṃ karoti. **Vimocanīyesu dhammesu cittaṃ vimocetī**ti yehi ārammaṇehi cittaṃ vimocetabbaṃ, tesu yathā vimuccati, evaṃ karoti. **Virājetvā**ti ettha maggakkhaṇe virājeti nāma, phalakkhaṇe virattaṃ nāma hoti. Dutiyapadepi eseva nayo.

Sammāvimuttiṃ phusatīti hetunā nayena arahattaphalavimuttiṃ ñāṇaphassena phusatīti.

5. Vappasuttavaṇṇanā

195. Pañcame **vappo**ti dasabalassa cūḷapitā sakyarājā. **Nigaṇṭhasāvako**ti vesāliyaṃ sīhasenāpati viya nāḷandāyaṃ upāligahapati viya ca nigaṇṭhassa nāṭaputtassa upaṭṭhāko. **Kāyena saṃvuto**ti kāyadvārassa saṃvutattā pihitattā kāyena saṃvuto nāma. Sesadvayepi eseva nayo. **Avijjāvirāgā**ti avijjāya khayavirāgena. **Vijjuppādā**ti maggavijjāya uppādena. **Taṃ ṭhāna**nti taṃ kāraṇaṃ. **Avipakkavipāka**nti aladdhavipākavāraṃ. **Tatonidāna**nti taṃhetu tappaccayā. **Dukkhavedaniyā āsavā assaveyyu**nti dukkhavedanāya paccayabhūtā kilesā assaveyyuṃ, tassa purisassa uppajjeyyunti attho. **Abhisamparāya**nti dutiye attabhāve. **Kāyasamārambhapaccayā**ti kāyakammapaccayena. **Āsavā**ti kilesā. **Vighātapariḷāhā**ti ettha **vighāto**ti dukkhaṃ. **Pariḷāho**ti kāyikacetasiko pariḷāho. **Phussa phussa byantīkarotī**ti ñāṇavajjhaṃ kammaṃ ñāṇaphassena phusitvā phusitvā khayaṃ gameti, vipākavajjhaṃ kammaṃ vipākaphassena phusitvā phusitvā khayaṃ gameti. **Nijjarā**ti kilesajīraṇakapaṭipadā. Sesavāresupi eseva nayo. Idha ṭhatvā ayaṃ bhikkhu khīṇāsavo kātabbo, cattāri mahābhūtāni nīharitvā catusaccavavatthānaṃ dassetvā yāva arahattaphalaṃ kammaṭṭhānaṃ kathetabbaṃ.

Idāni pana tassa khīṇāsavassa satatavihāre dassetuṃ **evaṃ sammā vimuttacittassā**tiādimāha. Tattha **sammā vimuttacittassā**ti hetunā kāraṇena sammā vimuttassa. **Satatavihārā**ti niccavihārā nibaddhavihārā. **Neva sumano hotī**ti iṭṭhārammaṇe rāgavasena na somanassajāto hoti. **Na dummano**ti aniṭṭhārammaṇe paṭighavasena na domanassajāto hoti. **Upekkhako viharati sato sampajāno**ti satisampajaññapariggahitāya majjhattākāralakkhaṇāya upekkhāya tesu ārammaṇesu upekkhako majjhatto hutvā viharati.

Kāyapariyantikanti kāyantikaṃ kāyaparicchinnaṃ, yāva pañcadvārakāyo pavattati, tāva pavattaṃ pañcadvārikavedananti attho. **Jīvitapariyantika**nti jīvitantikaṃ jīvitaparicchinnaṃ, yāva jīvitaṃ pavattati, tāva pavattaṃ manodvārikavedananti attho. Tattha pañcadvārikavedanā pacchā uppajjitvā paṭhamaṃ nirujjhati, manodvārikavedanā paṭhamaṃ uppajjitvā pacchā nirujjhati. Sā hi paṭisandhikkhaṇe vatthurūpasmiṃyeva patiṭṭhāti. Pañcadvārikā pavatte pañcadvāravasena pavattamānā paṭhamavaye vīsativassakāle rajjanadussanamuyhanavasena adhimattā balavatī hoti, paṇṇāsavassakāle ṭhitā hoti, saṭṭhivassakālato paṭṭhāya parihāyamānā, asītinavutivassakāle mandā hoti. Tadā hi sattā ‘‘cirarattaṃ ekato nisīdimhā nipajjimhā’’ti vadantepi na jānāmāti vadanti. Adhimattānipi rūpādiārammaṇāni na passāma, sugandhaduggandhaṃ vā sāduasāduṃ vā thaddhamudukaṃ vāti na jānāmātipi vadanti. Iti nesaṃ pañcadvārikavedanā bhaggā hoti, manodvārikā pavattati. Sāpi anupubbena parihāyamānā maraṇasamaye hadayakoṭiṃyeva nissāya pavattati. Yāva panesā pavattati, tāva satto jīvatīti vuccati. Yadā nappavattati, tadā ‘‘mato niruddho’’ti vuccati.

Svāyamattho vāpiyā dīpetabbo – yathā hi puriso pañcaudakamaggasampannaṃ vāpiṃ kareyya. Paṭhamaṃ deve vuṭṭhe pañcahi udakamaggehi udakaṃ pavisitvā antovāpiyaṃ āvāṭe pūreyya. Punappunaṃ deve vassante udakamagge pūretvā gāvutaḍḍhayojanamattaṃ ottharitvā udakaṃ tiṭṭheyya tato tato vissandamānaṃ. Atha niddhamanatumbe vivaritvā khettesu kamme kayiramāne udakaṃ nikkhamantaṃ, sassapākakāle udakaṃ nikkhantaṃ udakaṃ parihīnaṃ, ‘‘macche gaṇhāmā’’ti vattabbataṃ āpajjeyya. Tato katipāhena āvāṭesuyeva udakaṃ saṇṭhaheya. Yāva pana taṃ āvāṭesu hoti, tāva mahāvāpiyaṃ udakaṃ atthīti saṅkhaṃ gacchati. Yadā pana tattha chijjati, tadā ‘‘vāpiyaṃ udakaṃ natthī’’ti vuccati. Evaṃ sampadamidaṃ veditabbaṃ.

Paṭhamaṃ deve vassante pañcahi maggehi udake pavisante āvāṭānaṃ pūraṇakālo viya hi paṭhamameva paṭisandhikkhaṇe manodvārikavedanāya vatthurūpe patiṭṭhitakālo, punappunaṃ deve vassante pañcamaggānaṃ pūraṇakālo viya pavatte pañcadvārikavedanāya pavatti, gāvutaḍḍhayojanamattaṃ ajjhottharaṇaṃ viya paṭhamavaye vīsativassakāle rajjanādivasena tassa adhimattabalavabhāvo, yāva vāpito udakaṃ na niggacchati, tāva pūrāya vāpiyā ṭhitakālo viya paññāsavassakāle tassa ṭhitakālo, niddhamanatumbesu vivaṭesu kamme kayiramāne udakassa nikkhamanakālo viya saṭṭhivassakālato paṭṭhāya tassa parihāni, udake bhaṭṭhe udakamaggesu parittaudakassa ṭhitakālo viya asītinavutikāle pañcadvārikavedanāya mandakālo, āvāṭesuyeva udakassa patiṭṭhitakālo viya hadayavatthukoṭiṃ nissāya manodvāre vedanāya pavattikālo, āvāṭesu parittepi udake sati ‘‘vāpiyaṃ udakaṃ atthī’’ti vattabbakālo viya yāva sā pavattati, tāva ‘‘satto jīvatī’’ti vuccati. Yathā pana āvāṭesu udake chinne ‘‘natthi vāpiyaṃ udaka’’nti vuccati, evaṃ manodvārikavedanāya appavattamānāya satto matoti vuccati. Imaṃ vedanaṃ sandhāya vuttaṃ – ‘‘jīvitapariyantikaṃ vedanaṃ vediyamāno’’ti.

Kāyassa bhedāti kāyassa bhedena. **Uddhaṃ jīvitapariyādānā**ti jīvitakkhayato uddhaṃ. **Idhevā**ti paṭisandhivasena parato agantvā idheva. **Sītī bhavissantī**ti pavattivipphandanadaratharahitāni sītāni appavattanadhammāni bhavissanti.

Thūṇaṃ paṭiccāti rukkhaṃ paṭicca. **Kuddālapiṭakaṃ ādāyā**ti kuddālañca khaṇittiñca pacchiñca gahetvāti attho. Desanā pana kuddālavaseneva katā. **Mūle chindeyyā**ti mūlamhi kuddālena chindeyya. **Palikhaṇeyyā**ti khaṇittiyā samantā khaṇeyya.

Evameva khoti ettha idaṃ opammasaṃsandanaṃ – rukkho viya hi attabhāvo daṭṭhabbo, rukkhaṃ paṭicca chāyā viya kusalākusalaṃ kammaṃ, chāyaṃ appavattaṃ kātukāmo puriso viya yogāvacaro, kuddālo viya paññā, piṭakaṃ viya samādhi, khaṇitti viya vipassanā, khaṇittiyā mūlānaṃ palikhaṇanakālo viya arahattamaggena avijjāya chedanakālo, khaṇḍākhaṇḍaṃ karaṇakālo viya khandhavasena diṭṭhakālo, phālanakālo viya āyatanavasena diṭṭhakālo, sakalīkaraṇakālo viya dhātuvasena diṭṭhakālo, vātātapena visosanakālo viya kāyikacetasikassa vīriyassa karaṇakālo, agginā ḍahanakālo viya ñāṇena kilesānaṃ ḍahanakālo, masikaraṇakālo viya vattamānaka-pañcakkhandhakālo, mahāvāte ophunanakālo viya nadīsote pavāhanakālo viya ca chinnamūlakānaṃ pañcannaṃ khandhānaṃ appaṭisandhikanirodho, ophunanappavāhanehi apaññattikabhāvūpagamo viya punabbhave vipākakkhandhānaṃ anuppādena apaṇṇattikabhāvo veditabbo.

Bhagavantaṃ etadavocāti satthari desanaṃ vinivaṭṭente sotāpattiphalaṃ patvā etaṃ ‘‘seyyathāpi, bhante’’tiādivacanaṃ avoca. Tattha **udayatthiko**ti vaḍḍhiatthiko. **Assapaṇiyaṃ poseyyā**ti pañca assapotasatāni kiṇitvā pacchā vikkiṇissāmīti poseyya. Sahassagghanakassa assassa pañcasatamattaṃ upakaraṇaṃ gandhamālādivasena posāvanikaṃyeva agamāsi. Athassa te assā ekadivaseneva rogaṃ phusitvā sabbe jīvitakkhayaṃ pāpuṇeyyunti iminā adhippāyena evamāha. **Udayañceva nādhigaccheyyā**ti vaḍḍhiñca gehato nīharitvā dinnamūlañca kiñci na labheyya. **Payirupāsi**nti catūhi paccayehi upaṭṭhahiṃ. **Svāhaṃ udayañceva nādhigacchi**nti so ahaṃ neva udayaṃ na gehato dinnadhanaṃ adhigacchiṃ, paṇiyaassajagganako nāma jātosmīti dasseti. Sesamettha uttānamevāti.

6. Sāḷhasuttavaṇṇanā

196. Chaṭṭhe **dvayenā**ti dvīhi koṭṭhāsehi. **Oghassa nittharaṇa**nti caturoghanittharaṇaṃ. **Tapojigucchāhetū**ti dukkarakārikasaṅkhātena tapena pāpajigucchanahetu. **Aññataraṃ sāmaññaṅga**nti ekaṃ samaṇadhammakoṭṭhāsaṃ. **Aparisuddhakāyasamācārā**tiādīsu purimehi tīhi padehi kāyikavācasikacetasikasīlānaṃ aparisuddhataṃ dassetvā pacchimena padena aparisuddhājīvataṃ dasseti. **Ñāṇadassanāyā**ti maggañāṇasaṅkhātāya dassanāya. **Anuttarāya sambodhāyā**ti arahattāya, arahattañāṇaphassena phusituṃ abhabbāti vuttaṃ hoti. **Sālalaṭṭhi**nti sālarukkhaṃ. **Nava**nti taruṇaṃ. **Akukkuccakajāta**nti ‘‘bhaveyya nu kho, na bhaveyyā’’ti ajanetabbakukkuccaṃ. **Lekhaṇiyā likheyyā**ti avalekhanamattakena avalikheyya. **Dhoveyyā**ti ghaṃseyya. **Anto avisuddhā**ti abbhantare asuddhā apanītasārā.

Evameva khoti ettha idaṃ opammasaṃsandanaṃ – sālalaṭṭhi viya hi attabhāvo daṭṭhabbo, nadīsotaṃ viya saṃsārasotaṃ, pāraṃ gantukāmapuriso viya dvāsaṭṭhi diṭṭhiyo gahetvā ṭhitapuriso, sālalaṭṭhiyā bahiddhā suparikammakatakālo viya bahiddhā tapacaraṇaṃ gāḷhaṃ katvā gahitakālo, anto asuddhakālo viya abbhantare sīlānaṃ aparisuddhakālo, sālalaṭṭhiyā saṃsīditvā adhogamanaṃ viya diṭṭhigatikassa saṃsārasote saṃsīdanaṃ veditabbaṃ.

Phiyārittaṃ bandheyyāti phiyañca arittañca yojeyya. **Evamevā**ti etthāpi idaṃ opammasaṃsandanaṃ – sālalaṭṭhi viya attabhāvo, nadīsotaṃ viya saṃsārasotaṃ, pāraṃ gantukāmapuriso viya yogāvacaro, bahiddhā suparikammakatakālo viya chasu dvāresu saṃvarassa paccupaṭṭhitakālo, anto suvisodhitabhāvo viya abbhantare parisuddhasīlabhāvo, phiyārittabandhanaṃ viya kāyikacetasikavīriyakaraṇaṃ, sotthinā pārimatīragamanaṃ viya anupubbena sīlaṃ pūretvā samādhiṃ pūretvā paññaṃ pūretvā nibbānagamanaṃ daṭṭhabbaṃ.

Kaṇḍacitrakānīti saralaṭṭhisararajjusarapāsādasarasāṇisarapokkharaṇisarapadumānīti anekāni kaṇḍehi kattabbacitrāni. **Atha kho so tīhi ṭhānehī**ti so evaṃ bahūni kaṇḍacitrakāni jānantopi na rājāraho hoti, tīhiyeva pana ṭhānehi hotīti attho. **Sammāsamādhi hotī**ti maggasamādhinā ca phalasamādhinā ca samāhito hotīti ayamettha attho. **Sammādiṭṭhī**ti maggasammādiṭṭhiyā samannāgato. **Idaṃ dukkha**ntiādīhi catūhi saccehi cattāro maggā tīṇi ca phalāni kathitāni. Ayaṃ pana maggeneva avirādhitaṃ vijjhati nāmāti veditabbo. **Sammāvimuttī**ti arahattaphalavimuttiyā samannāgato. **Avijjākkhandhaṃ padāletī**ti arahattamaggena padāleti nāmāti vuccati. Iminā hi heṭṭhā arahattamaggena avijjākkhandho padālito, idha pana padālitaṃ upādāya padāletīti vattuṃ vaṭṭatīti.

7. Mallikādevīsuttavaṇṇanā

197. Sattame **mallikā devī**ti pasenadirañño devī. **Yena midhekacco mātugāmo**ti yena idhekaccā itthī. **Dubbaṇṇā**ti bībhacchavaṇṇā. **Durūpā**ti dussaṇṭhitā. **Supāpikā**ti suṭṭhu pāpikā suṭṭhu lāmikā. **Dassanāyā**ti passituṃ. **Daliddā**ti dhanadaliddā. **Appassakā**ti sakena dhanena rahitā. **Appabhogā**ti upabhogaparibhogabhaṇḍakarahitā. **Appesakkhā**ti appaparivārā. **Aḍḍhā**ti issarā. **Mahaddhanā**ti vaḷañjanakadhanena mahaddhanā. **Mahābhogā**ti upabhogaparibhogabhaṇḍabhogena mahābhogā. **Mahesakkhā**ti mahāparivārā. **Abhirūpā**ti uttamarūpā. **Dassanīyā**ti dassanayuttā. **Pāsādikā**ti dassanena pāsādikā. **Vaṇṇapokkharatāyā**ti vaṇṇena ceva sarīrasaṇṭhānena ca.

Abhisajjatīti laggati. **Byāpajjatī**ti pakatiṃ pajahati. **Patitthīyatī**ti kodhavasena thinabhāvaṃ thaddhabhāvaṃ āpajjati. **Na dātā hotī**ti na dāyikā hoti. **Seyyāvasathapadīpeyya**nti ettha **seyyā**ti mañcapallaṅkādisayanaṃ. **Āvasatho**ti āvasathāgāraṃ. **Padīpeyyaṃ** vuccati vaṭṭitelādipadīpūpakaraṇaṃ. Issāmanikāti issāya sampayuttacittā. Iminā nayena sabbattha attho veditabbo. **Kodhanā ahosi**nti kodhamanā ahosiṃ. **Anissāmanikā ahosi**nti issāvirahitacittā ahosiṃ. Sesamettha uttānatthamevāti.

8. Attantapasuttavaṇṇanā

198. Aṭṭhame attantapādīsu attānaṃ tapati dukkhāpetīti **attantapo**. Attano paritāpanānuyogaṃ **attaparitāpanānuyogaṃ**. Paraṃ tapatīti **parantapo**. Paresaṃ paritāpanānuyogaṃ **paraparitāpanānuyogaṃ. Diṭṭheva dhamme**ti imasmiṃyeva attabhāve. **Nicchāto**ti chātaṃ vuccati taṇhā, sā assa natthīti nicchāto. Sabbakilesānaṃ nibbutattā **nibbuto**. Anto tāpanakilesānaṃ abhāvā sītalo jātoti **sītībhūto**. Jhānamaggaphalanibbānasukhāni paṭisaṃvedetīti **sukhappaṭisaṃvedī. Brahmabhūtena attanā**ti seṭṭhabhūtena attanā.

Acelakotiādīni vuttatthāneva. **Orabbhikā**dīsu urabbhā vuccanti eḷakā, urabbhe hanatīti **orabbhiko. Sūkarikā**dīsupi eseva nayo. **Luddo**ti dāruṇo kakkhaḷo. **Macchaghātako**ti macchabandho kevaṭṭo. **Bandhanāgāriko**ti bandhanāgāragopako. **Kurūrakammantā**ti dāruṇakammantā.

Muddhāvasittoti khattiyābhisekena muddhani abhisitto. **Puratthimena nagarassā**ti nagarato puratthimāya disāya. **Santhāgāra**nti yaññasālaṃ. **Kharājinaṃ nivāsetvā**ti sakhuraṃ ajinacammaṃ nivāsetvā. **Sappitelenā**ti sappinā ceva telena ca. Ṭhapetvā hi sappiṃ avaseso yo koci sneho telanti vuccati. **Kaṇḍuvamāno**ti nakhānaṃ chinnattā kaṇḍuvitabbakāle tena kaṇḍuvamāno. **Anantarahitāyā**ti asanthatāya. **Sarūpavacchāyā**ti sadisavacchāya. Sace gāvī setā hoti, vacchopi setakova. Sace kapilā vā rattā vā, vacchakopi tādisovāti evaṃ sarūpavacchāya. **So evamāhā**ti so rājā evaṃ vadeti. **Vacchatarā**ti taruṇavacchakabhāvaṃ atikkantā balavavacchā. **Vacchatarīsu**pi eseva nayo. **Barihisatthāyā**ti parikkhepakaraṇatthāya ceva yaññabhūmiyaṃ attharaṇatthāya ca.

Catutthapuggalaṃ buddhuppādato paṭṭhāya dassetuṃ **idha, bhikkhave, tathāgato**tiādimāha. Tattha **tathāgato**tiādīni vuttatthāneva. **Taṃ dhamma**nti taṃ vuttappakārasampadaṃ dhammaṃ. **Suṇāti, gahapati, vā**ti kasmā paṭhamaṃ gahapatiṃ niddisati? Nihatamānattā ussannattā ca. Yebhuyyena hi khattiyakulato pabbajitā jātiṃ nissāya mānaṃ karonti. Brāhmaṇakulā pabbajitā mante nissāya mānaṃ karonti, hīnajaccakulā pabbajitā attano vijātitāya patiṭṭhātuṃ na sakkonti. Gahapatidārakā pana kacchehi sedaṃ muñcantehi piṭṭhiyā loṇaṃ pupphamānāya bhūmiṃ kasitvā tādisassa mānassa abhāvato nihatamānadappā honti. Te pabbajitvā mānaṃ vā dappaṃ vā akatvā yathābalaṃ buddhavacanaṃ uggahetvā vipassanāya kammaṃ karontā sakkonti arahatte patiṭṭhātuṃ. Itarehi ca kulehi nikkhamitvā pabbajitā na bahukā, gahapatikāva bahukā. Iti nihatamānattā ussannattā ca paṭhamaṃ gahapatiṃ niddisatīti.

Aññatarasmiṃ vāti itaresaṃ vā kulānaṃ aññatarasmiṃ. **Paccājāto**ti patijāto. **Tathāgate saddhaṃ paṭilabhatī**ti parisuddhaṃ dhammaṃ sutvā dhammasāmimhi tathāgate ‘‘sammāsambuddho vata bhagavā’’ti saddhaṃ paṭilabhati. **Iti paṭisañcikkhatī**ti evaṃ paccavekkhati. **Sambādho gharāvāso**ti sacepi saṭṭhihatthe ghare yojanasatantarepi vā dve jāyampatikā vasanti, tathāpi nesaṃ sakiñcanasapalibodhaṭṭhena gharāvāso sambādhova. **Rajāpatho**ti rāgarajādīnaṃ uṭṭhānaṭṭhānanti mahāaṭṭhakathāyaṃ vuttaṃ. Āgamanapathotipi vaṭṭati. Alagganaṭṭhena abbhokāso viyāti **abbhokāso**. Pabbajito hi kūṭāgāraratanapāsādadevavimānādīsu pihitadvāravātapānesu paṭicchannesu vasantopi neva laggati na sajjati na bajjhati. Tena vuttaṃ – ‘‘abbhokāso pabbajjā’’ti. Apica **sambādho gharāvāso** kusalakiriyāya yathāsukhaṃ okāsābhāvato, **rajāpatho** asaṃvutasaṅkāraṭṭhānaṃ viya rajānaṃ, kilesarajānaṃ sannipātaṭṭhānato. **Abbhokāso pabbajjā** kusalakiriyāya yathāsukhaṃ okāsasabbhāvato.

Nayidaṃ sukaraṃ…pe… pabbajeyyanti ettha ayaṃ saṅkhepakathā – yadetaṃ sikkhattayabrahmacariyaṃ ekampi divasaṃ akhaṇḍaṃ katvā carimakacittaṃ pāpetabbatāya **ekantaparipuṇṇaṃ,** ekadivasampi ca kilesamalena amalinaṃ katvā carimakacittaṃ pāpetabbatāya **ekantaparisuddhaṃ, saṅkhalikhitaṃ** likhitasaṅkhasadisaṃ dhotasaṅkhasappaṭibhāgaṃ caritabbaṃ. Idaṃ na sukaraṃ agāraṃ ajjhāvasatā agāramajjhe vasantena ekantaparipuṇṇaṃ…pe… carituṃ. Yaṃnūnāhaṃ kese ca massuñca ohāretvā kasāyarasapītatāya kāsāyāni brahmacariyaṃ carantānaṃ anucchavikāni vatthāni acchādetvā paridahitvā agārasmā nikkhamitvā anagāriyaṃ pabbajeyyanti. Ettha ca yasmā agārassa hitaṃ kasivaṇijjādikammaṃ agāriyanti vuccati, tañca pabbajjāya natthi, tasmā pabbajjā anagāriyāti ñātabbā, taṃ anagāriyaṃ. **Pabbajeyya**nti paṭipajjeyyaṃ.

Appaṃ vāti sahassato heṭṭhā bhogakkhandho appo nāma hoti, sahassato paṭṭhāya mahā. Ābandhanaṭṭhena ñātiyeva **ñātiparivaṭṭo**. So vīsatiyā heṭṭhā appo nāma hoti, vīsatiyā paṭṭhāya mahā. **Bhikkhūnaṃ sikkhāsājīvasamāpanno**ti yā bhikkhūnaṃ adhisīlasaṅkhātā sikkhā, tañca, yattha cete saha jīvanti, ekajīvikā sabhāgavuttino honti, taṃ bhagavatā paññattasikkhāpadasaṅkhātaṃ sājīvañca tattha sikkhanabhāvena samāpannoti bhikkhūnaṃ sikkhāsājīvasamāpanno. **Samāpanno**ti sikkhaṃ paripūrento sājīvañca avītikkamanto hutvā tadubhayaṃ upagatoti attho.

Pāṇātipātaṃ pahāyātiādīni vuttatthāneva. **Imesaṃ bhedāyā**ti yesaṃ itoti vuttānaṃ santike sutaṃ, tesaṃ bhedāya. **Bhinnānaṃ vā sandhātā**ti dvinnaṃ mittānaṃ vā samānupajjhāyakādīnaṃ vā kenacideva kāraṇena bhinnānaṃ ekamekaṃ upasaṅkamitvā ‘‘tumhākaṃ īdise kule jātānaṃ evaṃ bahussutānaṃ idaṃ na yutta’’ntiādīni vatvā sandhānaṃ kattā. **Anuppadātā**ti sandhānānuppadātā, dve jane samagge disvā ‘‘tumhākaṃ evarūpe kule jātānaṃ evarūpehi guṇehi samannāgatānaṃ anucchavikameta’’ntiādīni vatvā daḷhīkammaṃ kattāti attho. Samaggo ārāmo assāti **samaggārāmo**. Yattha samaggā natthi, tattha vasitumpi na icchatīti attho. Samaggarāmotipi pāḷi, ayameva attho. **Samaggarato**ti samaggesu rato, te pahāya aññattha gantuṃ na icchatīti attho. Samagge disvāpi sutvāpi nandatīti **samagganandī. Samaggakaraṇiṃ vācaṃ bhāsitā**ti yā vācā satte samaggeyeva karoti, taṃ sāmaggiguṇaparidīpikameva vācaṃ bhāsati, na itaranti.

Nelāti elaṃ vuccati doso, nāssā elanti nelā, niddosāti attho ‘‘nelaṅgo setapacchādo’’ti (udā. 65) ettha vuttanelaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sakalasarīre kopaṃ ajanetvā pemaṃ janetīti **pemanīyā**. Hadayaṃ gacchati appaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī**. Pure saṃvaḍḍhanārī viya sukumārātipi **porī**. Purassa esātipi **porī,** nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti, pitimattaṃ pitāti, bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahujanassa manāpā cittavuḍḍhikarāti **bahujanamanāpā**.

Kāle vadatīti **kālavādī,** vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ tacchaṃ sabhāvameva vadatīti **bhūtavādī**. Diṭṭhadhammikasamparāyikaatthasannissitameva katvā vadatīti **atthavādī**. Navalokuttaradhammasannissitaṃ katvā vadatīti **dhammavādī**. Saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti **vinayavādī**. Nidhānaṃ vuccati ṭhapanokāso, nidhānamassā atthīti **nidhānavatī**. Hadaye nidhetabbayuttakaṃ vācaṃ bhāsitāti attho. **Kālenā**ti evarūpiṃ bhāsamānopi ca ‘‘ahaṃ nidhānavatiṃ vācaṃ bhāsissāmī’’ti na akālena bhāsati, yuttakālaṃ pana avekkhitvāva bhāsatīti attho. **Sāpadesa**nti saupamaṃ, sakāraṇanti attho. **Pariyantavati**nti paricchedaṃ dassetvā, yathāssā paricchedo paññāyati, evaṃ bhāsatīti attho. **Atthasaṃhita**nti anekehipi nayehi vibhajantena pariyādātuṃ asakkuṇeyyatāya atthasampannaṃ bhāsati. Yaṃ vā so atthavādī atthaṃ vadati, tena atthena saṃhitattā atthasaṃhitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsatīti vuttaṃ hoti.

Bījagāmabhūtagāmasamārambhāti mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījanti pañcavidhassa bījagāmassa ceva yassa kassaci nīlatiṇarukkhādikassa bhūtagāmassa ca samārambhā, chedanabhedanapacanādibhāvena vikopanā paṭiviratoti attho.

Ekabhattikoti pātarāsabhattaṃ sāyamāsabhattanti dve bhattāni. Tesu pātarāsabhattaṃ antomajjhanhikena paricchinnaṃ, itaraṃ majjhanhikato uddhaṃ antoaruṇena. Tasmā antomajjhanhike dasakkhattuṃ bhuñjamānopi ekabhattikova hoti. Taṃ sandhāya vuttaṃ ‘‘ekabhattiko’’ti. Rattiyā bhojanaṃ ratti, tato uparatoti **rattūparato**. Atikkante majjhanhike yāva sūriyatthaṅgamanā bhojanaṃ vikālabhojanaṃ nāma, tato viratattā **virato vikālabhojanā**.

Jātarūpanti suvaṇṇaṃ. **Rajata**nti kahāpaṇo lohamāsako jatumāsako dārumāsakoti ye vohāraṃ gacchanti. Tassa ubhayassāpi paṭiggahaṇā paṭivirato, neva taṃ uggaṇhāti, na uggaṇhāpeti, na upanikkhittaṃ sādiyatīti attho.

Āmakadhaññapaṭiggahaṇāti sālivīhiyavagodhūmakaṅguvarakakudrūsakasaṅkhātassa sattavidhassapi āmakadhaññassa paṭiggahaṇā. Na kevalañca etesaṃ paṭiggahaṇameva, āmasanampi bhikkhūnaṃ na vaṭṭatiyeva. **Āmakamaṃsapaṭiggahaṇā**ti ettha aññatra odissa anuññātā āmakamaṃsamacchānaṃ paṭiggahaṇameva bhikkhūnaṃ na vaṭṭati, no āmasananti.

Itthikumārikapaṭiggahaṇāti ettha **itthī**ti purisantaragatā, itarā kumārikā nāma, tāsaṃ paṭiggahaṇampi āmasanampi akappiyameva. **Dāsidāsapaṭiggahaṇā**ti ettha dāsidāsavaseneva tesaṃ paṭiggahaṇaṃ na vaṭṭati, ‘‘kappiyakārakaṃ dammi, ārāmikaṃ dammī’’ti evaṃ vutte pana vaṭṭati. **Ajeḷakā**dīsupi **khettavatthu**pariyosānesu kappiyākappiyanayo vinayavasena upaparikkhitabbo. Tattha

khettaṃ nāma yasmiṃ pubbaṇṇaṃ ruhati. **Vatthu** nāma yasmiṃ aparaṇṇaṃ ruhati. Yattha vā ubhayampi ruhati, taṃ khettaṃ. Tadatthāya akatabhūmibhāgo vatthu. Khettavatthusīsena cettha vāpi-taḷākādīnipi saṅgahitāneva.

Dūteyyaṃ vuccati dūtakammaṃ gihīnaṃ paṇṇaṃ vā sāsanaṃ vā gahetvā tattha tattha gamanaṃ. **Pahiṇagamanaṃ** vuccati gharā gharaṃ pesitassa khuddakagamanaṃ. **Anuyogo** nāma tadubhayakaraṇaṃ. Tasmā duteyyapahiṇagamanānaṃ anuyogoti evamettha attho veditabbo. **Kayavikkayā**ti kayā ca vikkayā ca. **Tulākūṭā**dīsu **kūṭa**nti vañcanaṃ. Tattha tulākūṭaṃ tāva rūpakūṭaṃ, aṅgakūṭaṃ, gahaṇakūṭaṃ, paṭicchannakūṭanti catubbidhaṃ hoti. Tattha **rūpakūṭaṃ** nāma dve tulā samarūpā katvā gaṇhanto mahatiyā gaṇhāti, dadanto khuddikāya deti. **Aṅgakūṭaṃ** nāma gaṇhanto pacchābhāge hatthena tulaṃ akkamati, dadanto pubbabhāge. **Gahaṇakūṭaṃ** nāma gaṇhanto mūle rajjuṃ gaṇhāti, dadanto agge. **Paṭicchannakūṭaṃ** nāma tulaṃ susiraṃ katvā anto ayacuṇṇaṃ pakkhipitvā gaṇhanto taṃ pacchābhāge karoti, dadanto aggabhāge.

Kaṃso vuccati suvaṇṇapāti, tāya vañcanaṃ **kaṃsakūṭaṃ**. Kathaṃ? Ekaṃ suvaṇṇapātiṃ katvā aññā dve tisso lohapātiyo suvaṇṇavaṇṇā karoti. Tato janapadaṃ gantvā kiñcideva aḍḍhakulaṃ pavisitvā ‘‘suvaṇṇabhājanāni kiṇathā’’ti vatvā agghe pucchite samagghataraṃ dātukāmā honti. Tato tehi ‘‘kathaṃ imesaṃ suvaṇṇabhāvo jānitabbo’’ti vutte ‘‘vīmaṃsitvā gaṇhathā’’ti suvaṇṇapātiṃ pāsāṇe ghaṃsitvā sabbapātiyo datvā gacchati.

Mānakūṭaṃ nāma hadayabheda-sikhābheda-rajjubhedavasena tividhaṃ hoti. Tattha **hadayabhedo** sappitelādiminanakāle labbhati. Tāni hi gaṇhanto heṭṭhāchiddena mānena ‘‘saṇikaṃ āsiñcā’’ti vatvā attano bhājane bahuṃ paggharāpetvā gaṇhāti, dadanto chiddaṃ pidhāya sīghaṃ pūretvā deti. **Sikhābhedo** tilataṇḍulādiminanakāle labbhati. Tāni hi gaṇhanto saṇikaṃ sikhaṃ ussāpetvā gaṇhāti, dadanto vegena pūretvā sikhaṃ chindanto deti. **Rajjubhedo** khettavatthuminanakāle labbhati. Lañjaṃ alabhantā hi khettaṃ amahantampi mahantaṃ katvā minanti.

Ukkoṭanādīsu **ukkoṭana**nti sāmike assāmike kātuṃ lañjaggahaṇaṃ. **Vañcana**nti tehi tehi upāyehi paresaṃ vañcanaṃ. Tatridamekaṃ vatthu – eko kira luddako migañca migapotakañca gahetvā āgacchati. Tameko dhutto ‘‘kiṃ bho migo agghati, kiṃ migapotako’’ti āha. ‘‘Migo dve kahāpaṇe, migapotako eka’’nti ca vutte ekaṃ kahāpaṇaṃ datvā migapotakaṃ gahetvā thokaṃ gantvā nivatto ‘‘na me bho migapotakenattho, migaṃ me dehī’’ti āha. Tena hi dve kahāpaṇe dehīti. So āha – ‘‘nanu te bho mayā paṭhamaṃ eko kahāpaṇo dinno’’ti? Āma dinnoti. Imampi migapotakaṃ gaṇha, evaṃ so ca kahāpaṇo ayañca kahāpaṇagghanako migapotako’’ti dve kahāpaṇā bhavissantīti. So ‘‘kāraṇaṃ vadatī’’ti sallakkhetvā migapotakaṃ gahetvā migaṃ adāsīti. **Nikatī**ti yogavasena vā māyāvasena vā apāmaṅgaṃ pāmaṅganti, amaṇiṃ maṇinti, asuvaṇṇaṃ suvaṇṇanti katvā patirūpakena vañcanaṃ. **Sāciyogo**ti kuṭilayogo. Etesaṃyeva ukkoṭanādīnametaṃ nāmaṃ. Tasmā ukkoṭanasāciyogo vañcanasāciyogo nikatisāciyogoti evamettha attho daṭṭhabbo. Keci aññaṃ dassetvā aññassa parivattanaṃ sāciyogoti vadanti, taṃ pana vañcaneneva saṅgahitaṃ.

Chedanādīsu **chedana**nti hatthacchedanādi. **Vadho**ti māraṇaṃ. **Bandho**ti rajjubandhanādīhi bandhanaṃ. **Viparāmoso**ti himaviparāmoso, gumbaviparāmosoti duvidho. Yaṃ himapātasamaye himena paṭicchannā hutvā maggappaṭipannaṃ janaṃ musanti, ayaṃ himaviparāmoso. Yaṃ gumbādīhi paṭicchannā musanti, ayaṃ gumbaviparāmoso. **Ālopo** vuccati gāmanigamādīnaṃ vilopakaraṇaṃ. **Sahasākāro**ti sāhasikakiriyā, gehaṃ pavisitvā manussānaṃ ure satthaṃ ṭhapetvā icchitabhaṇḍaggahaṇaṃ. Evametasmā chedana…pe… sahasākārā paṭivirato hoti.

So santuṭṭho hotīti svāyaṃ bhikkhu heṭṭhā vuttena catūsu paccayesu dvādasavidhena itarītarapaccayasantosena samannāgato hoti. Iminā pana dvādasavidhena itarītarapaccayasantosena samannāgatassa bhikkhuno aṭṭha parikkhārā vaṭṭanti – tīṇi cīvarāni, patto, dantakaṭṭhacchedanavāsi, ekā sūci, kāyabandhanaṃ parissāvananti. Vuttampi cetaṃ –

‘‘Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;
Parissāvanena aṭṭhete, yuttayogassa bhikkhuno’’ti.

Te sabbe kāyaparihārikāpi honti, kucchiparihārikāpi. Kathaṃ? Ticīvaraṃ tāva nivāsetvā pārupitvā ca vicaraṇakāle kāyaṃ pariharati posetīti kāyaparihārikaṃ hoti. Cīvarakaṇṇena udakaṃ parissāvetvā pivanakāle, khāditabbaphalāphalaṃ gahaṇakāle ca kucchiṃ pariharati posetīti kucchiparihārikaṃ hoti. Pattopi tena udakaṃ uddharitvā nhānakāle kuṭiparibhaṇḍakaraṇakāle ca kāyaparihāriko hoti, āhāraṃ gahetvā bhuñjanakāle kucchiparihāriko. Vāsipi tāya dantakaṭṭhacchedanakāle mañcapīṭhānaṃ aṅgapādacīvarakuṭidaṇḍakasajjanakāle ca kāyaparihārikā hoti, ucchucchedananāḷikerāditacchanakāle kucchiparihārikā. Sūcipi cīvarasibbanakāle kāyaparihārikā hoti, pūvaṃ vā phalaṃ vā vijjhitvā khādanakāle kucchiparihārikā. Kāyabandhanaṃ bandhitvā vicaraṇakāle kāyaparihārikaṃ, ucchuādīni bandhitvā gahaṇakāle kucchiparihārikaṃ. Parissāvanaṃ tena udakaṃ parissāvetvā nhānakāle senāsanaparibhaṇḍakaraṇakāle ca kāyaparihārikaṃ, pānīyapānakaparissāvanakāle teneva tilataṇḍulaputhukādīni gahetvā khādanakāle ca kucchiparihārikaṃ. Ayaṃ tāva aṭṭhaparikkhārikassa parikkhāramattā.

Navaparikkhārikassa pana seyyaṃ pavisantassa tatraṭṭhakapaccattharaṇaṃ vā kuñcikā vā vaṭṭati. Dasaparikkhārikassa nisīdanaṃ vā cammakhaṇḍaṃ vā vaṭṭati. Ekādasaparikkhārikassa kattarayaṭṭhi vā telanāḷikā vā vaṭṭati. Dvādasaparikkhārikassa chattaṃ vā upāhanaṃ vā vaṭṭati. Etesu ca aṭṭhaparikkhārikova santuṭṭho, itare asantuṭṭhā mahicchā mahābhārāti na vattabbā. Etepi appicchāva santuṭṭhāva subharāva sallahukavuttinova. Bhagavā pana na imaṃ suttaṃ tesaṃ vasena kathesi, aṭṭhaparikkhārikassa vasena kathesi. So hi khuddakavāsiñca sūciñca parissāvane pakkhipitvā pattassa anto ṭhapetvā pattaṃ aṃsakūṭe laggetvā ticīvaraṃ kāyappaṭibaddhaṃ katvā yenicchakaṃ sukhaṃ pakkamati, paṭinivattitvā gahetabbaṃ nāmassa na hoti. Iti imassa bhikkhuno sallahukavuttitaṃ dassento bhagavā **santuṭṭho hoti kāyaparihārikena cīvarenā**tiādimāha.

Tattha **kāyaparihārikenā**ti kāyapariharaṇamattakena. **Kucchiparihārikenā**ti kucchipariharaṇamattakena. **Samādāyeva pakkamatī**ti taṃ aṭṭhaparikkhāramattakaṃ sabbaṃ gahetvāva kāyappaṭibaddhaṃ katvāva gacchati, ‘‘mama vihāro pariveṇaṃ upaṭṭhāko’’tissa saṅgo vā bandho vā na hoti. So jiyā mutto saro viya, yūthā apakkanto mattahatthī viya icchiticchitaṃ senāsanaṃ, vanasaṇḍaṃ, rukkhamūlaṃ, navaṃ pabbhāraṃ paribhuñjanto eko tiṭṭhati, eko nisīdati, sabbiriyāpathesu eko adutiyo.

‘‘Cātuddiso appaṭigho ca hoti,
Santussamāno itarītarena;
Parissayānaṃ sahitā achambhī,
Eko care khaggavisāṇakappo’’ti. (su. ni. 42; cūḷani. khaggavisāṇasuttaniddeso 128) –

Evaṃ vaṇṇitaṃ khaggavisāṇakappataṃ āpajjati.

Idāni tamatthaṃ upamāya sādhento **seyyathāpī**tiādimāha. Tattha **pakkhī sakuṇo**ti pakkhayutto sakuṇo. **Ḍetī**ti uppatati. Ayaṃ panettha saṅkhepattho – sakuṇā nāma ‘‘asukasmiṃ padese rukkho paripakkaphalo’’ti ñatvā nānādisāhi āgantvā nakhapakkhatuṇḍādīhi tassa phalāni vijjhantā vidhunantā khādanti, ‘‘idaṃ ajjatanāya, idaṃ svātanāya bhavissatī’’ti nesaṃ na hoti. Phale pana khīṇe neva rukkhassa ārakkhaṃ ṭhapenti, na tattha pakkhaṃ vā pattaṃ vā nakhaṃ vā tuṇḍaṃ vā ṭhapenti, atha kho tasmiṃ rukkhe anapekkhā hutvā yo yaṃ disābhāgaṃ icchati, so tena sapattabhārova uppatitvā gacchati. Evameva ayaṃ bhikkhu nissaṅgo nirapekkhoyeva pakkamati, samādāyeva pakkamati. **Ariyenā**ti niddosena. **Ajjhatta**nti sake attabhāve. **Anavajjasukha**nti niddosasukhaṃ.

So cakkhunā rūpaṃ disvāti so iminā ariyena sīlakkhandhena samannāgato bhikkhu cakkhuviññāṇena rūpaṃ passitvāti attho. Sesapadesupi yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge (visuddhi. 1.15) vuttaṃ. **Abyāsekasukha**nti kilesehi anāsittasukhaṃ, avikiṇṇasukhantipi vuttaṃ. Indriyasaṃvarasukhaṃ hi diṭṭhādīsu diṭṭhamattādivasena pavattatāya avikiṇṇaṃ hoti.

So abhikkante paṭikkanteti so manacchaṭṭhānaṃ indriyānaṃ saṃvarena samannāgato bhikkhu imesu abhikkantapaṭikkantādīsu sattasu ṭhānesu satisampajaññavasena sampajānakārī hoti. Tattha **abhikkanta**nti purato gamanaṃ. **Paṭikkanta**nti pacchāgamanaṃ.

Sampajānakārī hotīti sātthakasampajaññaṃ, sappāyasampajaññaṃ, gocarasampajaññaṃ, asammohasampajaññanti imesaṃ catunnaṃ satisampayuttānaṃ sampajaññānaṃ vasena satiṃ upaṭṭhapetvā ñāṇena paricchinditvāyeva tāni abhikkantapaṭikkantāni karoti. Sesapadesupi eseva nayo. Ayamettha saṅkhepo, vitthāro pana icchantena dīghanikāye sāmaññaphalavaṇṇanāto vā majjhimanikāye satipaṭṭhānavaṇṇanāto vā gahetabbo.

So iminā cātiādinā kiṃ dasseti? Araññavāsassa paccayasampattiṃ dasseti. Yassa hi ime cattāro paccayā natthi, tassa araññavāso na ijjhati, tiracchānagatehi vā vanacarakehi vā saddhiṃ vatthabbataṃ āpajjati. Araññe adhivatthā devatā ‘‘kiṃ evarūpassa pāpabhikkhuno araññavāsenā’’ti bheravasaddaṃ sāventi, hatthehi sīsaṃ paharitvā palāyanākāraṃ karonti. ‘‘Asuko bhikkhu araññaṃ pavisitvā idañcidañca pāpakammamakāsī’’ti ayaso pattharati. Yassa panete cattāro paccayā atthi, tassa araññavāso ijjhati. So hi attano sīlaṃ paccavekkhanto kiñci kāḷakaṃ vā tilakaṃ vā apassanto pītiṃ uppādetvā taṃ khayato vayato sammasanto ariyabhūmiṃ okkamati. Araññe adhivatthā devatā attamanā vaṇṇaṃ bhāsanti. Itissa udake pakkhittatelabindu viya yaso vitthāriko hoti.

Tattha **vivitta**nti suññaṃ, appasaddaṃ, appanigghosanti attho. Etadeva hi sandhāya vibhaṅge ‘‘vivittanti santike cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi, tena taṃ vivitta’’nti (vibha. 526) vuttaṃ. Seti ceva āsati ca etthāti **senāsanaṃ**. Mañcapīṭhānametaṃ adhivacanaṃ. Tenāha – ‘‘senāsananti mañcopi senāsanaṃ, pīṭhampi, bhisipi, bimbohanampi, vihāropi, aḍḍhayogopi, pāsādopi, hammiyampi, guhāpi, aṭṭopi, māḷopi, leṇampi, veḷugumbopi, rukkhamūlampi, maṇḍapopi senāsanaṃ, yattha vā pana bhikkhū paṭikkamanti, sabbametaṃ senāsana’’nti (vibha. 527). Apica vihāro, aḍḍhayogo, pāsādo, hammiyaṃ, guhāti idaṃ vihārasenāsanaṃ nāma. Mañco, pīṭhaṃ, bhisi, bimbohananti idaṃ mañcapīṭhasenāsanaṃ nāma. Cimilikā, cammakhaṇḍo, tiṇasanthāro, paṇṇasanthāroti idaṃ santhatasenāsanaṃ nāma. Yattha vā pana bhikkhū paṭikkamantīti etaṃ okāsasenāsanaṃ nāmāti evaṃ catubbidhaṃ senāsanaṃ hoti. Taṃ sabbampi senāsanaggahaṇena gahitameva.

Imassa pana sakuṇasadisassa cātuddisassa bhikkhuno anucchavikaṃ dassento **araññaṃ rukkhamūla**ntiādimāha. Tattha **arañña**nti ‘‘nikkhamitvā bahi indakhīlā sabbametaṃ arañña’’nti (vibha. 529) ‘‘idaṃ bhikkhunīnaṃ vasena āgataṃ araññaṃ. ‘‘Āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchima’’nti (pārā. 654) idaṃ pana imassa bhikkhuno anurūpaṃ. Tassa lakkhaṇaṃ visuddhimagge dhutaṅganiddese vuttaṃ. **Rukkhamūla**nti yaṃkiñci sītacchāyaṃ vivittaṃ rukkhamūlaṃ. **Pabbata**nti selaṃ. Tattha hi udakasoṇḍīsu udakakiccaṃ katvā sītāya rukkhacchāyāya nisinnassa nānādisāsu khāyamānāsu sītena vātena bījiyamānassa cittaṃ ekaggaṃ hoti. **Kandara**nti kaṃ vuccati udakaṃ, tena dāritaṃ udakabhinnaṃ pabbatapadesaṃ, yaṃ nitambantipi nadīnikuñjantipi vadanti. Tattha hi rajatapaṭṭasadisā vālikā hoti, matthake maṇivitānaṃ viya vanagahanaṃ, maṇikkhandhasadisaṃ udakaṃ sandati. Evarūpaṃ kandaraṃ oruyha pānīyaṃ pivitvā gattāni sītāni katvā vālikaṃ ussāpetvā paṃsukūlacīvaraṃ paññāpetvā nisinnassa samaṇadhammaṃ karoto cittaṃ ekaggaṃ hoti. **Giriguha**nti dvinnaṃ pabbatānaṃ antaraṃ, ekasmiṃyeva vā umaṅgasadisaṃ mahāvivaraṃ. **Susāna**lakkhaṇaṃ visuddhimagge (visuddhi. 1.34) vuttaṃ. **Vanapattha**nti gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yattha na kasanti na vapanti. Tenevāha – ‘‘vanapatthanti dūrānametaṃ senāsanānaṃ adhivacana’’ntiādi. **Abbhokāsa**nti acchannaṃ. Ākaṅkhamāno panettha cīvarakuṭiṃ katvā vasati. **Palālapuñja**nti palālarāsiṃ. Mahāpalālapuñjato hi palālaṃ nikkaḍḍhitvā pabbhāraleṇasadise ālaye karonti, gacchagumbādīnampi upari palālaṃ pakkhipitvā heṭṭhā nisinnā samaṇadhammaṃ karonti. Taṃ sandhāyetaṃ vuttaṃ.

Pacchābhattanti bhattassa pacchato. **Piṇḍapātapaṭikkanto**ti piṇḍapātapariyesanato paṭikkanto. **Pallaṅka**nti samantato ūrubaddhāsanaṃ. **Ābhujitvā**ti bandhitvā. **Ujuṃ kāyaṃ paṇidhāyā**ti uparimasarīraṃ ujukaṃ ṭhapetvā aṭṭhārasa piṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādetvā. Evañhi nisinnassa cammamaṃsanhārūni na paṇamanti. Athassa yā tesaṃ paṇamanapaccayā khaṇe khaṇe vedanā uppajjeyyuṃ, tā na uppajjanti. Tāsu na uppajjamānāsu cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ na paripatati, vuddhiṃ phātiṃ upagacchati. **Parimukhaṃ satiṃ upaṭṭhapetvā**ti kammaṭṭhānābhimukhaṃ satiṃ ṭhapayitvā, mukhasamīpe vā katvāti attho. Teneva vibhaṅge vuttaṃ – ‘‘ayaṃ sati upaṭṭhitā hoti sūpaṭṭhitā nāsikagge vā mukhanimitte vā. Tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā’’ti (vibha. 537). Atha vā **‘‘parī**ti pariggahaṭṭho. **Mukha**nti niyyānaṭṭho. **Satī**ti upaṭṭhānaṭṭho. Tena vuccati – ‘parimukhaṃ sati’’’nti evaṃ paṭisambhidāyaṃ (paṭi. ma. 1.164) vuttanayena panettha attho daṭṭhabbo. Tatrāyaṃ saṅkhepo ‘‘pariggahitaniyyānaṃ satiṃ katvā’’ti.

Abhijjhaṃ loketi ettha lujjana-palujjanaṭṭhena pañcupādānakkhandhā loko. Tasmā pañcasu upādānakkhandhesu rāgaṃ pahāya kāmacchandaṃ vikkhambhetvāti ayamettha attho. **Vigatābhijjhenā**ti vikkhambhanavasena pahīnattā vigatābhijjhena, na cakkhuviññāṇasadisenāti attho. **Abhijjhāya cittaṃ parisodhetī**ti abhijjhāto cittaṃ parimoceti, yathā naṃ sā muñcati ceva muñcitvā ca na puna gaṇhāti, evaṃ karotīti attho. **Byāpādapadosaṃ pahāyā**tiādīsupi eseva nayo. Byāpajjati iminā cittaṃ pūtikummāsādayo viya purimapakatiṃ pajahatīti **byāpādo**. Vikārappattiyā padussati, paraṃ vā padūseti vināsetīti **padoso**. Ubhayampetaṃ kodhasseva adhivacanaṃ. Thinaṃ cittagelaññaṃ, middhaṃ cetasikagelaññaṃ. Thinañca middhañca **thinamiddhaṃ. Ālokasaññī**ti rattimpi divāpi diṭṭhaālokasañjānanasamatthāya vigatanīvaraṇāya parisuddhāya saññāya samannāgato. **Sato sampajāno**ti satiyā ca ñāṇena ca samannāgato. Idaṃ ubhayaṃ ālokasaññāya upakārakattā vuttaṃ. Uddhaccañca kukkuccañca **uddhaccakukkuccaṃ. Tiṇṇavicikiccho**ti vicikicchaṃ taritvā atikkamitvā ṭhito. ‘‘Kathamidaṃ kathamida’’nti evaṃ nappavattatīti **akathaṃkathī. Kusalesu dhammesū**ti anavajjesu dhammesu. ‘‘Ime nu kho kusalā, kathamime kusalā’’ti evaṃ na vicikicchati na kaṅkhatīti attho. Ayamettha saṅkhepo. Imesu pana nīvaraṇesu vacanatthalakkhaṇādibhedato yaṃ vattabbaṃ siyā, taṃ visuddhimagge (visuddhi. 1.71-72) vuttaṃ. **Paññāya dubbalīkaraṇe**ti yasmā ime pañca nīvaraṇā uppajjamānā anuppannāya lokiyalokuttarāya paññāya uppajjituṃ na denti, uppannāpi aṭṭha samāpattiyo pañca vā abhiññā ucchinditvā pātenti. Tasmā paññāya dubbalīkaraṇāti vuccanti. **Vivicceva kāmehī**tiādīni visuddhimagge vitthāritāni.

Ime āsavātiādi aparenāpi pariyāyena catusaccappakāsanatthaṃ vuttaṃ. **Nāparaṃ itthattāyāti pajānātī**ti ettāvatā heṭṭhā tīhi aṅgehi bāhirasamayassa nipphalabhāvaṃ dassetvā catutthena aṅgena attano sāsanassa gambhīrabhāvaṃ pakāsetvā desanāya arahattena kūṭaṃ gaṇhi. Idāni desanaṃ appento **evaṃ kho, bhikkhave**tiādimāha.

9. Taṇhāsuttavaṇṇanā

199. Navame **jālini**nti jālasadisaṃ. Yathā hi jālaṃ samantato saṃsibbitaṃ ākulabyākulaṃ, evaṃ taṇhāpīti jālasadisattā jālinīti vuttā. Tayo vā bhave ajjhottharitvā ṭhitāya etissā tattha tattha attano koṭṭhāsabhūtaṃ jālaṃ atthītipi jālinī. **Sarita**nti tattha tattha saritvā saṃsaritvā ṭhitaṃ. **Visaṭa**nti patthaṭaṃ vikkhittaṃ. **Visattika**nti tattha tattha visattaṃ laggaṃ lagitaṃ. Apica **‘‘visamūlā**ti visattikā. **Visaphalā**ti visattikā’’tiādināpi (mahāni. 3; cūḷani. mettagūmāṇavapucchāniddeso 22) nayenettha attho daṭṭhabbo. **Uddhasto**ti upari dhaṃsito. **Pariyonaddho**ti samantā veṭhito. **Tantākulakajāto**ti tantaṃ viya ākulajāto. Yathā nāma dunnikkhittaṃ mūsikacchinnaṃ pesakārānaṃ tantaṃ tahiṃ tahiṃ ākulaṃ hoti, ‘‘idaṃ aggaṃ idaṃ mūla’’nti aggena vā aggaṃ, mūlena vā mūlaṃ samānetuṃ dukkaraṃ hoti, evaṃ sattā imāya taṇhāya pariyonaddhā ākulabyākulā na sakkonti attano nissaraṇamaggaṃ ujuṃ kātuṃ. **Gulāguṇṭhikajāto**ti gulāguṇṭhikaṃ vuccati pesakārakañjiyasuttaṃ. Gulā nāma sakuṇikā, tassā kulāvakotipi eke. Yathā tadubhayampi ākulaṃ aggena vā aggaṃ, mūlena vā mūlaṃ samānetuṃ dukkaranti purimanayeneva yojetabbaṃ. **Muñjapabbajabhūto**ti muñjatiṇaṃ viya pabbajatiṇaṃ viya ca bhūto, tādiso jāto. Yathā tāni tiṇāni koṭṭetvā katarajjuṃ jiṇṇakāle katthaci patitaṃ gahetvā tesaṃ tiṇānaṃ ‘‘idaṃ aggaṃ idaṃ mūla’’nti aggena vā aggaṃ, mūlena vā mūlaṃ samānetuṃ dukkaraṃ. Tampi ca paccattapurisakāre ṭhatvā sakkā bhaveyya ujuṃ kātuṃ, ṭhapetvā pana bodhisatte añño satto attano dhammatāya taṇhājālaṃ padāletvā attano nissaraṇamaggaṃ ujuṃ kātuṃ samattho nāma natthi. Evamayaṃ loko taṇhājālena pariyonaddho apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. Tattha **apāyo**ti niraya-tiracchānayoni-pettivisaya-asurakāyā. Sabbepi hi te vaḍḍhisaṅkhātassa āyassa abhāvato apāyāti vuccanti. Tathā dukkhassa gatibhāvato **duggati**. Sukhasamussayato vinipatitattā **vinipāto**. Itaro pana –

‘‘Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccati.

Taṃ sabbaṃ nātivattati nātikkamati, atha kho cutito paṭisandhiṃ paṭisandhito cutinti evaṃ punappunaṃ cutipaṭisandhiyo gaṇhamāno tīsu bhavesu catūsu yonīsu pañcasu gatīsu sattasu viññāṇaṭṭhitīsu navasu sattāvāsesu mahāsamudde vātakkhittanāvā viya yante yuttagoṇo viya ca paribbhamatiyeva.

Ajjhattikassa upādāyāti ajjhattikaṃ khandhapañcakaṃ upādāya. Idañhi upayogatthe sāmivacanaṃ. **Bāhirassa upādāyā**ti bāhiraṃ khandhapañcakaṃ upādāya, idampi upayogatthe sāmivacanaṃ. **Asmīti, bhikkhave, satī**ti, bhikkhave, yadetaṃ ajjhattaṃ khandhapañcakaṃ upādāya taṇhāmānadiṭṭhivasena samūhaggāhato asmīti hoti, tasmiṃ satīti attho. **Itthasmīti hotī**tiādīsu pana evaṃ samūhato ahanti gahaṇe sati tato anupanidhāya ca upanidhāya cāti dvidhā gahaṇaṃ hoti. Tattha **anupanidhāyā**ti aññaṃ ākāraṃ anupagamma sakabhāvameva ārammaṇaṃ katvā itthasmīti hoti, khattiyādīsu idaṃpakāro ahanti evaṃ taṇhāmānadiṭṭhivasena hotīti attho. Idaṃ tāva anupanidhāya gahaṇaṃ. **Upanidhāya gahaṇaṃ** pana duvidhaṃ hoti samato ca asamato ca. Taṃ dassetuṃ **evaṃsmīti aññathāsmī**ti ca vuttaṃ. Tattha **evaṃsmī**ti idaṃ samato upanidhāya gahaṇaṃ, yathāyaṃ khattiyo yathāyaṃ brāhmaṇo, evamahampīti attho. **Aññathāsmī**ti idaṃ pana asamato gahaṇaṃ, yathāyaṃ khattiyo yathāyaṃ brāhmaṇo, tato aññathā ahaṃ, hīno vā adhiko vāti attho. Imāni tāva paccuppannavasena cattāri taṇhāvicaritāni.

Asasmīti satasmīti imāni pana dve yasmā atthīti asaṃ, niccassetaṃ adhivacanaṃ. Sīdatīti sataṃ, aniccassetaṃ adhivacanaṃ. Tasmā sassatucchedavasena vuttānīti veditabbāni. Ito parāni **sa**nti evamādīni cattāri saṃsayaparivitakkavasena vuttāni. **Santi hotī**ti evamādīsu ahaṃ siyanti hotīti evamattho veditabbo. Adhippāyo panettha purimacatukke vuttanayeneva gahetabbo. **Apihaṃ sa**ntiādīni pana cattāri api nāma ahaṃ bhaveyyanti evaṃ patthanākappanavasena vuttāni. Tānipi purimacatukke vuttanayeneva veditabbāni. **Bhavissa**ntiādīni pana cattāri anāgatavasena vuttāni. Tesampi purimacatukke vuttanayeneva attho veditabbo. Evamete –

‘‘Dve diṭṭhisīsā sīsaññe, cattāro sīsamūlakā;
Tayo tayoti etāni, aṭṭhārasa vibhāvaye.

Etesu hi asasmi, satasmīti ete dve diṭṭhisīsā nāma. Asmi, santi, apihaṃ santi, bhavissanti ete cattāro suddhasīsā eva. Itthasmītiādayo tayo tayoti dvādasa sīsamūlakā nāmāti evamete dve diṭṭhisīsā cattāro suddhasīsā dvādasa sīsamūlakāti aṭṭhārasa taṇhāvicaritadhammā veditabbā. Imāni tāva ajjhattikassa upādāya aṭṭhārasa taṇhāvicaritāni. Bāhirassa upādāya taṇhāvicaritesupi eseva nayo. **Iminā**ti iminā rūpena vā…pe… viññāṇena vāti esa viseso veditabbo. Sesaṃ tādisameva.

Iti evarūpāni atītāni chattiṃsāti ekamekassa puggalassa atīte addhani chattiṃsa. **Anāgatāni chattiṃsā**ti ekamekasseva puggalassa ca anāgate addhani chattiṃsa. **Paccuppannāni chattiṃsā**ti ekassa vā puggalassa yathāsambhavato bahūnaṃ vā paccuppanne addhani chattiṃsāva. Sabbasattānaṃ pana niyameneva atīte addhani chattiṃsa, anāgate chattiṃsa, paccuppanne chattiṃsa. Anantā hi asadisataṇhāmānadiṭṭhibhedā sattā. **Aṭṭhasataṃ taṇhāvicaritaṃ hontī**ti ettha pana aṭṭhasatasaṅkhātaṃ taṇhāvicaritaṃ hotīti evamattho daṭṭhabbo.

10. Pemasuttavaṇṇanā

200. Dasame **na ussenetī**ti diṭṭhivasena na ukkhipati. **Na paṭisenetī**ti paṭiviruddho hutvā kalahabhaṇḍanavasena na ukkhipati. **Na dhūpāyatī**ti ajjhattikassa upādāya taṇhāvicaritavasena na dhūpāyati. **Na pajjalatī**ti bāhirassa upādāya taṇhāvicaritavasena na pajjalati. **Na sampajjhāyatī**ti asmimānavasena na sampajjhāyati. Sesaṃ pāḷinayeneva veditabbaṃ. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitanti.

Mahāvaggo pañcamo.

Catutthapaṇṇāsakaṃ niṭṭhitaṃ.

5. Pañcamapaṇṇāsakaṃ

(21) 1. Sappurisavaggo

1-6. Sikkhāpadasuttavaṇṇanā

201. Pañcamassa paṭhame **asappurisa**nti lāmakapurisaṃ tucchapurisaṃ mūḷhapurisaṃ avijjāya andhīkataṃ bālaṃ. **Asappurisatara**nti atirekena asappurisaṃ. Itare dve vuttapaṭipakkhavasena veditabbā. Sesamettha uttānatthameva. Yathā cettha, evaṃ ito paresu pañcasu. Etesu hi paṭhamaṃ pañcaveravasena desitaṃ, dutiyaṃ assaddhammavasena, tatiyaṃ kāyavacīdvāravasena, catutthaṃ manodvāravasena, pañcamaṃ aṭṭhamicchattavasena, chaṭṭhaṃ dasamicchattavasena.

7-10. Pāpadhammasuttacatukkavaṇṇanā

207-210. Sattame **pāpa**nti lāmakaṃ saṃkiliṭṭhapuggalaṃ. **Kalyāṇa**nti bhaddakaṃ anavajjapuggalaṃ. Sesamettha uttānatthameva. Aṭṭhamepi eseva nayo. Navame **pāpadhamma**nti lāmakadhammaṃ. **Kalyāṇadhamma**nti anavajjadhammaṃ. Sesamettha uttānatthameva. Dasamepi eseva nayo. Imasmiṃ vagge dasasupi suttesu agāriyappaṭipadā kathitā. Sacepi sotāpannasakadāgāmino honti, vaṭṭatiyevāti.

Sappurisavaggo paṭhamo.

(22) 2. Parisāvaggo

1. Parisāsuttavaṇṇanā

211. Dutiyassa paṭhame parisaṃ dūsentīti **parisadūsanā**. Parisaṃ sobhentīti **parisasobhanā**.

2. Diṭṭhisuttavaṇṇanā

212. Dutiye manoduccarite pariyāpannāpi micchādiṭṭhi mahāsāvajjatāya visuṃ vuttā, tassā ca paṭipakkhavasena sammādiṭṭhi.

3. Akataññutāsuttavaṇṇanā

213. Tatiye **akataññutā akataveditā**ti akataññutāya akataveditāya. Ubhayampetaṃ atthato ekameva. Sukkapakkhepi eseva nayo.

4-7. Pāṇātipātīsuttādivaṇṇanā

214-217. Catutthaṃ catunnaṃ kammakilesānaṃ tappaṭipakkhassa ca vasena vuttaṃ, pañcamaṃ sukkapakkhānaṃ ādito catunnaṃ micchattānaṃ vasena, chaṭṭhaṃ avasesānaṃ catunnaṃ, sattamaṃ anariyavohāraariyavohārānaṃ. Tathā aṭṭhamanavamadasamāni sappaṭipakkhānaṃ assaddhammānaṃ vasena vuttāni. Sabbasuttesu pana sukkapakkhadhammā lokiyalokuttaramissakāva kathitā. Navasu suttesu kiñcāpi ‘‘sagge’’ti vuttaṃ, tayo pana maggā tīṇi ca phalāni labbhantiyevāti.

Parisāvaggo dutiyo.

(23) 3. Duccaritavaggavaṇṇanā

221-231. Tatiyassa paṭhamādīni uttānatthāneva. Dasame yo cintetvā kabyaṃ karoti, ayaṃ **cintākavi** nāma. Yo sutvā karoti, ayaṃ **sutakavi** nāma. Yo ekaṃ atthaṃ nissāya karoti, ayaṃ **atthakavi** nāma. Yo taṅkhaṇaññeva vaṅgīsatthero viya attano paṭibhānena karoti, ayaṃ **paṭibhānakavi** nāmāti.

Duccaritavaggo tatiyo.

(24) 4. Kammavaggo

1. Saṃkhittasuttavaṇṇanā

232. Catutthassa paṭhame **kaṇha**nti kāḷakaṃ dasaakusalakammapathakammaṃ. **Kaṇhavipāka**nti apāye nibbattanato kāḷakavipākaṃ. **Sukka**nti paṇḍarakaṃ kusalakammapathakammaṃ. **Sukkavipāka**nti sagge nibbattanato paṇḍarakavipākaṃ. **Kaṇhasukka**nti missakakammaṃ. **Kaṇhasukkavipāka**nti sukhadukkhavipākaṃ. Missakakammañhi katvā akusalena tiracchānayoniyaṃ maṅgalahatthiṭṭhānādīsu uppanno kusalena pavatte sukhaṃ vediyati. Kusalena rājakulepi nibbatto akusalena pavatte dukkhaṃ vediyati. **Akaṇhaṃ asukka**nti kammakkhayakaraṃ catumaggañāṇaṃ adhippetaṃ. Tañhi yadi kaṇhaṃ bhaveyya, kaṇhavipākaṃ dadeyya. Yadi sukkaṃ bhaveyya, sukkavipākaṃ dadeyya. Ubhayavipākassa pana appadānato akaṇhaṃ asukkanti ayamettha attho.

2. Vitthārasuttavaṇṇanā

233. Dutiye **sabyābajjha**nti sadosaṃ. **Kāyasaṅkhāra**nti kāyadvāracetanaṃ. **Abhisaṅkharotī**ti āyūhati sampiṇḍeti. Sesadvayepi eseva nayo. **Sabyābajjhaṃ loka**nti sadukkhaṃ lokaṃ. **Sabyābajjhā phassā**ti sadukkhā vipākaphassā. **Sabyābajjhaṃ vedanaṃ vediyatī**ti sābādhaṃ vipākavedanaṃ vediyati. **Ekantadukkha**nti ekanteneva dukkhaṃ, na sukhasammissaṃ. **Seyyathāpi sattā nerayikā**ti ettha **seyyathāpī**ti nidassanatthe nipāto. Tena kevalaṃ nerayikasatte dasseti, aññe pana taṃsarikkhakā nāma natthi. Iminā upāyena sabbattha attho veditabbo. **Seyyathāpi manussā**tiādīsu pana manussānaṃ tāva kālena sukhā vedanā uppajjati, kālena dukkhā vedanā. **Ekacce ca devā**ti ettha pana kāmāvacaradevā daṭṭhabbā. Tesañhi mahesakkhatarā devatā disvā nisinnāsanato vuṭṭhānaṃ, pārutauttarāsaṅgassa otāraṇaṃ, añjalipaggaṇhanantiādīnaṃ vasena kālena dukkhaṃ uppajjati, dibbasampattiṃ anubhavantānaṃ kālena sukhaṃ. **Ekacce ca vinipātikā**ti ettha vemānikapetā daṭṭhabbā. Te nirantarameva ekasmiṃ kāle sukhaṃ, ekasmiṃ kāle dukkhaṃ vediyanti. Nāgasupaṇṇahatthiassādayo pana manussā viya vokiṇṇasukhadukkhāva honti. **Pahānāya yā cetanā**ti ettha vivaṭṭagāminī maggacetanā veditabbā. Sā hi kammakkhayāya saṃvattatīti.

3. Soṇakāyanasuttavaṇṇanā

234. Tatiye **sikhāmoggallāno**ti sīsamajjhe ṭhitāya mahatiyā sikhāya samannāgato moggallānagotto brāhmaṇo. **Purimānī**ti atītānantaradivasato paṭṭhāya purimāni, dutiyādito paṭṭhāya **purimatarāni** veditabbāni. **Soṇakāyano**ti tasseva antevāsiko. **Kammasaccāyaṃ bho loko**ti bho ayaṃ loko kammasabhāvo. **Kammasamārambhaṭṭhāyī**ti kammasamārambhena tiṭṭhati. Kammaṃ āyūhantova tiṭṭhati, anāyūhanto ucchijjatīti dīpeti. Sesaṃ heṭṭhā vuttanayameva.

4-9. Sikkhāpadasuttādivaṇṇanā

235. Catutthādīnipi uttānatthāneva. Maggaṅgesu pana yasmā satiyā upaṭṭhapetvā paññāya paricchindati, tasmā ubhayameva kammaṃ. Sesā aṅgāneva honti, no kammanti vuttaṃ. Bojjhaṅgesupi eseva nayo. Abhidhamme pana sabbampetaṃ avisesena cetanāsampayuttakammanteva vaṇṇitaṃ.

10. Samaṇasuttavaṇṇanā

241. Dasame **idhevā**ti imasmiṃyeva sāsane. Ayaṃ pana niyamo sesapadesupi veditabbo. Dutiyādayopi hi samaṇā idheva, na aññattha. **Suññā**ti rittā tucchā. **Parappavādā**ti cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññivādā, aṭṭha asaññivādā, aṭṭha nevasaññināsaññivādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādāti ime sabbepi brahmajāle āgatadvāsaṭṭhidiṭṭhiyo ito bāhirānaṃ paresaṃ pavādā parappavādā nāma. Te sabbepi imehi catūhi phalaṭṭhakasamaṇehi suññā. Na hi te ettha santi. Na kevalañca eteheva suññā, catūhi pana maggaṭṭhakasamaṇehipi, catunnaṃ maggānaṃ atthāya āraddhavipassakehipīti dvādasahipi samaṇehi suññā eva. Idameva atthaṃ sandhāya bhagavatā mahāparinibbāne (dī. ni. 2.214) vuttaṃ –

> ‘‘Ekūnatiṃso vayasā subhadda,
> Yaṃ pabbajiṃ kiṃkusalānuesī;
> Vassāni paññāsa samādhikāni,
> Yato ahaṃ pabbajito subhadda;
> Ñāyassa dhammassa padesavattī,
> Ito bahiddhā samaṇopi natthi’’.

‘‘Dutiyopi samaṇo natthi, tatiyopi samaṇo natthi, catutthopi samaṇo natthi, suññā parappavādā samaṇehi aññehī’’ti. Ettha hi padesavattīti āraddhavipassako adhippeto. Tasmā sotāpattimaggassa āraddhavipassakaṃ maggaṭṭhaṃ phalaṭṭhanti tayopi ekato katvā ‘‘samaṇopi natthī’’ti āha, sakadāgāmimaggassa āraddhavipassakaṃ maggaṭṭhaṃ phalaṭṭhanti tayopi ekato katvā ‘‘dutiyopi samaṇo natthī’’ti āha. Itaresupi dvīsu eseva nayo. Ekādasamaṃ uttānatthamevāti.

Kammavaggo catuttho.

(25) 5. Āpattibhayavaggo

1. Saṅghabhedakasuttavaṇṇanā

243. Pañcamassa paṭhame **api nu taṃ, ānanda, adhikaraṇa**nti vivādādhikaraṇādīsu aññataraṃ adhikaraṇaṃ bhikkhusaṅghassa uppajji, satthā tassa vūpasantabhāvaṃ pucchanto evamāha. **Kuto taṃ, bhante**ti, bhante, kuto kinti kena kāraṇena taṃ adhikaraṇaṃ vūpasamissatīti vadati. **Kevalakappa**nti sakalaṃ samantato. **Saṅghabhedāya ṭhito**ti saṅghena saddhiṃ vādatthāya kathitaṃ paṭikathentova ṭhito. **Tatrāyasmā**ti tasmiṃ evaṃ ṭhite āyasmā anuruddho. **Na ekavācikampi bhaṇitabbaṃ maññatī**ti ‘‘mā, āvuso, saṅghena saddhiṃ evaṃ avacā’’ti ekavacanampi vattabbaṃ na maññati. **Voyuñjatī**ti anuyuñjati anuyogaṃ āpajjati. **Atthavase**ti kāraṇavase. **Nāsessantī**ti uposathappavāraṇaṃ upagantuṃ adatvā nikkaḍḍhissanti. Sesaṃ pāḷivaseneva veditabbaṃ.

2. Āpattibhayasuttavaṇṇanā

244. Dutiye **khuramuṇḍaṃ karitvā**ti pañca sikhaṇḍake ṭhapetvā khurena muṇḍaṃ karitvā. **Kharassarenā**ti kakkhaḷasaddena. **Paṇavenā**ti vajjhabheriyā. **Thalaṭṭhassā**ti ekamante ṭhitassa. **Sīsacchejja**nti sīsacchedārahaṃ. **Yatra hi nāmā**ti yaṃ nāma. **So vatassāha**nti so vata ahaṃ assaṃ, yaṃ evarūpaṃ pāpaṃ na kareyyanti attho. **Yathādhammaṃ paṭikarissatī**ti dhammānurūpaṃ paṭikarissati, sāmaṇerabhūmiyaṃ ṭhassatīti attho. **Kāḷavatthaṃ paridhāyā**ti kāḷapilotikaṃ nivāsetvā. **Mosalla**nti musalābhipātārahaṃ. **Yathādhamma**nti idha āpattito vuṭṭhāya suddhante patiṭṭhahanto yathādhammaṃ karoti nāma. **Bhasmapuṭa**nti chārikābhaṇḍikaṃ. **Gārayhaṃ bhasmapuṭa**nti garahitabbachārikāpuṭena matthake abhighātārahaṃ. **Yathādhamma**nti idha āpattiṃ desento yathādhammaṃ paṭikaroti nāma. **Upavajja**nti upavādārahaṃ. **Pāṭidesanīyesū**ti paṭidesetabbesu. Iminā sabbāpi sesāpattiyo saṅgahitā. **Imāni kho, bhikkhave, cattāri āpattibhayānī**ti, bhikkhave, imāni cattāri āpattiṃ nissāya uppajjanakabhayāni nāmāti.

3. Sikkhānisaṃsasuttavaṇṇanā

245. Tatiye sikkhā ānisaṃsā etthāti **sikkhānisaṃsaṃ**. Paññā uttarā etthāti **paññuttaraṃ**. Vimutti sāro etthāti **vimuttisāraṃ**. Sati ādhipateyyā etthāti **satādhipateyyaṃ**. Etesaṃ hi sikkhādisaṅkhātānaṃ ānisaṃsādīnaṃ atthāya vussatīti vuttaṃ hoti. **Ābhisamācārikā**ti uttamasamācārikā. Vattavasena paññattasīlassetaṃ adhivacanaṃ. **Tathā tathā so tassā sikkhāyā**ti tathā tathā so sikkhākāmo bhikkhu tasmiṃ sikkhāpade.

Ādibrahmacariyikāti maggabrahmacariyassa ādibhūtānaṃ catunnaṃ mahāsīlānametaṃ adhivacanaṃ. **Sabbaso**ti sabbākārena. **Dhammā**ti catusaccadhammā. **Paññāya samavekkhitā hontī**ti sahavipassanāya maggapaññāya sudiṭṭhā honti. **Vimuttiyā phusitā hontī**ti arahattaphalavimuttiyā ñāṇaphassena phuṭṭhā honti. **Ajjhattaṃyeva sati sūpaṭṭhitā hotī**ti niyakajjhatteyeva sati suṭṭhu upaṭṭhitā hoti. **Paññāya anuggahessāmī**ti vipassanāpaññāya anuggahessāmi. **Paññāya samavekkhissāmī**ti idhāpi vipassanāpaññā adhippetā. **Phusitaṃ vā dhammaṃ tattha tattha paññāya anuggahessāmī**ti ettha pana maggapaññāva adhippetā.

4. Seyyāsuttavaṇṇanā

246. Catutthe **petā**ti kālakatā vuccanti. **Uttānā sentī**ti te yebhuyyena uttānakāva sayanti. Atha vā pettivisaye nibbattā **petā** nāma, te appamaṃsalohitattā aṭṭhisaṅghātajaṭitā ekena passena sayituṃ na sakkonti, uttānāva senti. **Anattamano hotī**ti tejussadattā sīho migarājā dve purimapāde ekasmiṃ, pacchimapāde ekasmiṃ ṭhāne ṭhapetvā naṅguṭṭhaṃ antarasatthimhi pakkhipitvā purimapādapacchimapādanaṅguṭṭhānaṃ ṭhitokāsaṃ sallakkhetvā dvinnaṃ purimapādānaṃ matthake sīsaṃ ṭhapetvā sayati. Divasampi sayitvā pabujjhamāno na uttasanto pabujjhati, sīsaṃ pana ukkhipitvā purimapādādīnaṃ ṭhitokāsaṃ sallakkhetvā sace kiñci ṭhānaṃ vijahitvā ṭhitaṃ hoti, ‘‘nayidaṃ tuyhaṃ jātiyā, na sūrabhāvassa anurūpa’’nti anattamano hutvā tattheva sayati, na gocarāya pakkamati. Idaṃ sandhāya vuttaṃ – ‘‘anattamano hotī’’ti. Avijahitvā ṭhite pana ‘‘tuyhaṃ jātiyā ca sūrabhāvassa ca anurūpamida’’nti haṭṭhatuṭṭho uṭṭhāya sīhavijambhanaṃ vijambhitvā kesarabhāraṃ vidhunitvā tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Tena vuttaṃ – ‘‘attamano hotī’’ti.

5. Thūpārahasuttavaṇṇanā

247. Pañcame **rājā cakkavattī**ti ettha kasmā bhagavā agāramajjhe vasitvā kālakatassa rañño thūpakaraṇaṃ anujānāti, na sīlavato puthujjanabhikkhussāti? Anacchariyattā. Puthujjanabhikkhūnañhi thūpe anuññāyamāne tambapaṇṇidīpe tāva thūpānaṃ okāso na bhaveyya, tathā aññesu ṭhānesu. Tasmā ‘‘anacchariyā te bhavissantī’’ti nānujānāti. Cakkavattī rājā ekova nibbattati, tenassa thūpo acchariyo hoti. Puthujjanasīlavato pana parinibbutabhikkhuno viya mahantampi sakkāraṃ kātuṃ vaṭṭatiyeva. Chaṭṭhasattamāni uttānatthāneva.

8. Paṭhamavohārasuttavaṇṇanā

250. Aṭṭhame **anariyavohārā**ti anariyānaṃ kathā. Sesesupi eseva nayo.

Āpattibhayavaggo pañcamo.

Pañcamapaṇṇāsakaṃ niṭṭhitaṃ.

(26) 6. Abhiññāvaggo

1-3. Abhiññāsuttādivaṇṇanā

254-256. Chaṭṭhassa paṭhame **abhiññāyā**ti jānitvā. **Samatho ca vipassanā cā**ti cittekaggatā ca saṅkhārapariggahavipassanāñāṇañca. **Vijjā ca vimutti cā**ti maggañāṇavijjā ca sesā sampayuttakadhammā ca. Dutiye **anariyapariyesanā**ti anariyānaṃ esanā gavesanā. **Jarādhamma**nti jarāsabhāvaṃ. Sesesupi eseva nayo. Tatiyaṃ uttānameva.

4. Mālukyaputtasuttavaṇṇanā

257. Catutthe **mālukyaputto**ti mālukyabrāhmaṇiyā putto. **Etthā**ti etasmiṃ tava ovādayācane. Iminā theraṃ apasādetipi ussādetipi. Kathaṃ? Ayaṃ kira daharakāle paccayesu laggo hutvā pacchā mahallakakāle araññavāsaṃ patthento kammaṭṭhānaṃ yācati. Atha bhagavā ‘‘ettha dahare kiṃ vakkhāma, mālukyaputto viya tumhepi taruṇakāle paccayesu laggitvā mahallakakāle araññaṃ pavisitvā samaṇadhammaṃ kareyyāthā’’ti iminā adhippāyena bhaṇanto theraṃ apasādeti nāma. Yasmā pana thero mahallakakāleva araññaṃ pavisitvā samaṇadhammaṃ kātukāmo, tasmā bhagavā ‘‘ettha dahare kiṃ vakkhāma, ayaṃ amhākaṃ mālukyaputto mahallakakālepi araññaṃ pavisitvā samaṇadhammaṃ kātukāmo kammaṭṭhānaṃ yācati. Tumhe tāva taruṇakālepi vīriyaṃ na karothā’’ti iminā adhippāyena bhaṇanto theraṃ ussādeti nāmāti yojanā.

5-10. Kulasuttādivaṇṇanā

258-263. Pañcame **ādhipacce ṭhapentī**ti bhaṇḍāgārikaṭṭhāne ṭhapenti. Chaṭṭhe **vaṇṇasampanno**ti sarīravaṇṇena samannāgato. **Balasampanno**ti kāyabalena samannāgato. Bhikkhuvāre **vaṇṇasampanno**ti guṇavaṇṇena samannāgato. **Balasampanno**ti vīriyabalena samannāgato. **Javasampanno**ti ñāṇajavena samannāgato. Sattamepi eseva nayo. Sesamettha uttānamevāti.

Abhiññāvaggo chaṭṭho.

(27) 7. Kammapathavaggavaṇṇanā

264-273. Kammapathavaggepi dasapi kammapathā lokiyalokuttaramissakāva kathitā.

(28) 8. Rāgapeyyālavaṇṇanā

274-783. Rāgapeyyālaṃ arahattaṃ pāpetvā kathitaṃ. Sesaṃ sabbattha uttānatthamevāti.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Catukkanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Dukanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Kammakāraṇavaggo

1. Vajjasuttavaṇṇanā

1. Dukanipātassa paṭhame **pahārasādhanattha**nti daṇḍappahārassa sukhasiddhi-atthaṃ. Kañjito nibbattaṃ kañjiyaṃ, āranālaṃ, yaṃ bilaṅgantipi vuccati, taṃ yattha siñcati, sā kañjiyaukkhalikā bilaṅgathālikā, taṃsadisaṃ kāraṇaṃ **bilaṅgathālikaṃ. Sīsakaṭāhaṃ uppāṭetvā**ti ayoguḷappavesappamāṇaṃ chiddaṃ katvā. **Saṅkhamuṇḍakammakāraṇa**nti saṅkhaṃ viya muṇḍakaraṇaṃ kammakāraṇaṃ. **Rāhumukhakammakāraṇa**nti rāhumukhagatasūriyasadisakammakāraṇaṃ.

Jotimālikanti jotimālavantaṃ kammakāraṇaṃ. **Hatthapajjotika**nti hatthassa pajjotanakammakāraṇaṃ. **Erakavattakammakāraṇa**nti erakavattasadise sarīrato cammavatte uppāṭanakammakāraṇaṃ. **Cīrakavāsikakammakāraṇa**nti sarīrato uppāṭitavattacīrakehi nivāsāpanakammakāraṇaṃ. Taṃ karontā yathā gīvato paṭṭhāya vaddhe kantitvā kaṭiyaṃ ṭhapenti, evaṃ gopphakato paṭṭhāya kantitvāpi kaṭiyameva ṭhapenti. Aṭṭhakathāyaṃ pana ‘‘kaṭito paṭṭhāya kantitvā gopphakesu ṭhapentī’’ti vuttaṃ. **Eṇeyyakakammakāraṇa**nti eṇimigasadisakammakāraṇaṃ. **Ayavalayāni datvā**ti ayavalayāni paṭimuñcitvā. **Ayasūlāni koṭṭentī**ti kapparajaṇṇukakoṭīsu ayasūlāni pavesenti. **Ta**nti taṃ tathākatakammakāraṇaṃ sattaṃ.

Baḷisamaṃsikanti balisehi maṃsuppāṭanakammakāraṇaṃ. **Kahāpaṇika**nti kahāpaṇamattaso chindanakammakāraṇaṃ. **Koṭṭentī**ti chindanti. **Khārāpatacchika**nti tacchetvā khārāpasiñcanakammakāraṇaṃ. **Palighaparivattika**nti palighassa viya parivattanakammakāraṇaṃ. **Ekābaddhaṃ karonti** ayasūlassa koṭṭanena. **Palālapīṭhaka**nti palālapīṭhassa viya sarīrassa saṃvellanakammakāraṇaṃ. **Kāraṇikā**ti ghātanakārakā. **Palālavaṭṭiṃ viya katvā**ti yathā palālapīṭhaṃ karontā palālaṃ vaṭṭiṃ katvā saṃvellanavasena puna veṭhenti, evaṃ karontīti attho. **Chātakasunakhehī**ti khuddakehi koleyyakasunakhehi. Te hi balavantā javayogā sūrā ca honti. **Sahassabhaṇḍika**nti sahassatthavikaṃ.

Yāhanti yaṃ ahaṃ. **Ya**nti ca kāraṇavacanaṃ. Tenāha **‘‘yena aha’’**nti. **Chinnamūlake**ti taṇhāmūlassa ucchinnattā sañchinnamūlake.

Vajjasuttavaṇṇanā niṭṭhitā.

2. Padhānasuttavaṇṇanā

2. Dutiye **ubhatobyūḷhasaṅgāmappavesanasadisa**nti yuddhatthāya ubhatorāsikatacaturaṅginisenāmajjhappavesanasadisaṃ. **Dānañca yuddhañca samānamāhū**ti ettha kathaṃ panīdamubhayaṃ samānaṃ? Jīvitavināsabhīruko hi yujjhituṃ na sakkoti, bhogakkhayabhīruko dānaṃ dātuṃ na sakkoti. ‘‘Jīvitañca rakkhissāmi, yujjhissāmī’’ti hi vadanto na yujjhati, jīvite pana ālayaṃ vissajjetvā ‘‘hatthapādādicchedo vā hotu maraṇaṃ vā, gaṇhissāmetaṃ issariya’’nti ussahantova yujjhati. ‘‘Bhoge ca rakkhissāmi, dānañca dassāmī’’ti vadantopi na dadāti, bhogesu pana ālayaṃ pissajjetvā ‘‘mahādānaṃ dassāmī’’ti ussahantova deti. Evaṃ dānañca yuddhañca samaṃ hoti. Kiñca bhiyyo – **appāpi santā bahuke jinanti,** yathā ca yuddhe appakāpi vīrapurisā bahuke bhīrupurise jinanti, evaṃ saddhādisampanno appakampi dānaṃ dadanto bahuvidhaṃ lobhadosaissāmacchariyadiṭṭhivicikicchādibhedaṃ tappaṭipakkhaṃ abhibhavati, bahuñca dānavipākaṃ adhigacchati. Evampi dānañca yuddhañca samānaṃ. Tenāha **‘‘appampi ce saddahāno dadāti, teneva so hoti sukhī paratthā’’**ti.

Agārassa hitaṃ kasigorakkhādi agāriyaṃ, taṃ natthi etthāti **anagāriyaṃ,** pabbajjāti āha **‘‘agārassa…pe… anagāriyaṃ pabbajja’’**nti. **Sabbūpadhipaṭinissaggatthāyā**ti ettha cattāro upadhī – kāmupadhi, khandhupadhi, kilesupadhi, abhisaṅkhārupadhīti. Kāmāpi hi ‘‘yaṃ pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo’’ti (a. ni. 9.34) evaṃ vuttassa sukhassa, tadassādanimittassa vā dukkhassa adhiṭṭhānabhāvato upadhīyati ettha sukhanti iminā vacanatthena ‘‘upadhī’’ti vuccanti. Khandhāpi khandhamūlakassa dukkhassa adhiṭṭhānabhāvato, kilesāpi apāyadukkhassa adhiṭṭhānabhāvato, abhisaṅkhārāpi bhavadukkhassa adhiṭṭhānabhāvato ‘‘upadhī’’ti vuccanti. Sabbesaṃ upadhīnaṃ paṭinissaggo pahānaṃ etthāti sabbūpadhipaṭinissaggaṃ, nibbānaṃ. Tenāha **‘‘sabbesaṃ khandhūpadhi…pe… nibbānassa atthāyā’’**ti.

Padhānasuttavaṇṇanā niṭṭhitā.

3. Tapanīyasuttavaṇṇanā

3. Tatiye **tapanīyā**ti ettha kattuatthe anīya-saddoti āha **‘‘tapantīti tapanīyā’’**ti. **Tapantī**ti vibādhenti, viheṭhentīti attho. Tapanaṃ vā dukkhaṃ, diṭṭhe ceva dhamme abhisamparāyañca tassa uppādanena ceva anubalappadānena ca hitāti **tapanīyā**. Atha vā tapanti tenāti tapanaṃ, anutāpo, vippaṭisāroti attho. Tassa hetubhāvato hitāti **tapanīyā. Anusocatī**ti vippaṭisārī hutvā katākataṃ anugamma socati. Socanañhi katattā ca hoti akatattā ca. Tathā ceva pāḷiyaṃ vibhattaṃ. Nandayakkhādīnaṃ vatthūni pākaṭānīti tāni adassetvā dvebhātikavatthuṃ dassento **‘‘te kirā’’**ti ādimāha. Tattha **te**ti dve bhātaro. **Puna kiṃ maggasī**ti puna kiṃ icchasi.

Tapanīyasuttavaṇṇanā niṭṭhitā.

5. Upaññātasuttavaṇṇanā

5. Pañcame **imañhi dhammadvaya**nti kusalesu dhammesu asantuṭṭhitā, padhānasmiṃ anosakkanasaṅkhātaṃ dhammadvayaṃ. **Iminā**ti ‘‘asantuṭṭhitā kusalesu dhammesū’’ti vacanena. **Imaṃ dīpetī**ti ‘‘yāva so uppajjati, na tāvāhaṃ santuṭṭho ahosi’’nti etaṃ pariyantaṃ katvā vakkhamānatthaṃ dīpeti. **Padhānasmi**nti vīriyārambhe. **Imamattha**nti ‘‘padhānasmiñcā’’tiādinā vuttamatthaṃ. Vīriyappavāhe vattamāne antarā eva paṭigamanaṃ nivattanaṃ paṭivānaṃ, tadassa atthīti paṭivānī, na paṭivānī appaṭivānī, tassa bhāvo **appaṭivānitā,** anosakkanāti āha **‘‘appaṭivānitāti appaṭikkamanā anosakkanā’’**ti. Tattha **anosakkanā**ti appaṭinivatti.

Āgamanīyapaṭipadāti samathavipassanāsaṅkhātā pubbabhāgapaṭipatti. Sā hi āgacchanti visesamadhigacchanti etāya, āgacchati vā visesādhigamo etāyāti āgamanīyā, sā eva paṭipajjitabbato paṭipadāti āgamanīyapaṭipadā. **Appaṭivānapadhāna**nti osakkanārahitappadhānaṃ, antarā anosakkitvā katavīriyanti attho.

Upaññātasuttavaṇṇanā niṭṭhitā.

6. Saṃyojanasuttavaṇṇanā

6. Chaṭṭhe saṃyojanānaṃ hitā paccayabhāvenāti **saṃyojaniyā,** tebhūmakā dhammā. Tenāha **‘‘dasannaṃ saṃyojanāna’’**ntiādi. Saṃyojaniye dhamme assādato anupassati sīlenāti assādānupassī, tassa bhāvo **assādānupassitā. Nibbidānupassitā**ti etthāpi eseva nayo. **Ukkaṇṭhanavasenā**ti saṃyojaniyesu tebhūmakadhammesu nibbindanavasena. Jananaṃ **jāti,** khandhānaṃ pātubhāvoti āha **‘‘jātiyāti khandhanibbattito’’**ti, khandhānaṃ tattha tattha bhave aparāparaṃ nibbattitoti attho. **Khandhaparipāko** ekabhavapariyāpannānaṃ khandhānaṃ purāṇabhāvo. Ekabhavapariyāpannajīvitindriyappabandhavicchedavasena khandhānaṃ bhedo idha maraṇanti āha **‘‘maraṇenāti khandhabhedato’’**ti. **Antonijjhānaṃ** cittasantāpo. **Paridevo** nāma ñātibyasanādīhi phuṭṭhassa vācāvippalāpo. So ca sokasamuṭṭhānoti āha **‘‘tannissitalālappitalakkhaṇehi paridevehī’’**ti. **Lālappitaṃ** vācāvippalāpo, so ca atthato saddoyeva.

Dukkhanti idha kāyikaṃ dukkhaṃ adhippetanti āha **‘‘kāyapaṭipīḷanadukkhehī’’**ti. **Manovighātadomanassehī**ti manaso vighātakarehi domanassehi. Byāpādasampayogena manaso vihananarasañhi domanassaṃ. Bhuso āyāso **upāyāso** yathā ‘‘bhusamādānaṃ upādāna’’nti, so ca atthato ñātibyasanādīhi phuṭṭhassa adhimattacetodukkhappabhāvito dosoyeva. Kāyacittānañhi āyāsanavasena dosasseva pavattiākāro upāyāsoti vuccati saṅkhārakkhandhapariyāpanno. Taṃ cuddasahi akusalacetasikehi añño eko cetasikadhammoti eke. Yaṃ visādoti ca vadanti.

Saṃyojanasuttavaṇṇanā niṭṭhitā.

7. Kaṇhasuttavaṇṇanā

7. Sattame yathā ‘‘kaṇhā gāvī’’tiādīsu kāḷavaṇṇena samannāgatā ‘‘kaṇhā’’ti vuccati, na evaṃ kāḷavaṇṇatāya dhammā ‘‘kaṇhā’’ti vuccanti, atha kho kaṇhābhijātinibbattihetuto appabhassarabhāvakaraṇato vā ‘‘kaṇhā’’ti vuccantīti dassento **‘‘na kāḷavaṇṇatāyā’’**tiādimāha. **Kaṇhatāyā**ti kaṇhābhijātitāya. **Kaṇhābhijātī**ti ca apāyā vuccanti manussesu ca dobhaggiyaṃ. **Sarasenā**ti sabhāvena. Na hirīyati na lajjatīti ahiriko, puggalo, cittaṃ, taṃ sampayuttadhammasamudāyo vā. Tassa bhāvo ahirikkanti vattabbe ekassa ka-kārassa lopaṃ katvā **ahirika**nti vuttanti āha **‘‘ahirikanti ahirikabhāvo’’**ti. Na ottappatīti anottāpī, puggalo, yathāvuttadhammasamudāyo vā, **tassa** bhāvo **anottappa**nti āha **‘‘anottāpibhāvo’’**ti.

Kaṇhasuttavaṇṇanā niṭṭhitā.

8. Sukkasuttavaṇṇanā

8. Aṭṭhame ‘‘sukkaṃ vattha’’ntiādīsu viya na vaṇṇasukkatāya dhammānaṃ sukkatā, atha kho sukkābhijātihetuto pabhassarabhāvakaraṇato cāti dassento **‘‘na vaṇṇasukkatāyā’’**tiādimāha. **Sukkatāyā**ti sukkābhijātitāya. Hirī pāpadhamme gūthaṃ viya passantī jigucchatīti āha **‘‘pāpato jigucchanalakkhaṇā hirī’’**ti. Ottappaṃ te uṇhaṃ viya passantaṃ tato bhāyatīti vuttaṃ **‘‘bhāyanalakkhaṇaṃ otappa’’**nti. Idañca hirottappaṃ aññamaññavippayogī pāpato vimukhabhūtañca, tasmā nesaṃ idaṃ nānākaraṇaṃ – ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipati hirī, lokādhipati otappaṃ. Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ. Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappanti.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti jātiṃ paccavekkhitvā, vayaṃ, sūrabhāvaṃ, bāhusaccaṃ paccavekkhitvā. Kathaṃ? ‘‘Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ, mādisassa jātisampannassa idaṃ kātuṃ na yutta’’nti evaṃ tāva jātiṃ paccavekkhitvā pāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ, mādisassa vaye ṭhitassa idaṃ kātuṃ na yutta’’nti evaṃ vayaṃ paccavekkhitvā pāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakaraṇaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, mādisassa sūrabhāvasampannassa idaṃ kātuṃ na yutta’’nti evaṃ sūrabhāvaṃ paccavekkhitvā pāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakammaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, mādisassa paṇḍitassa bahussutassa idaṃ kātuṃ na yutta’’nti evaṃ bāhusaccaṃ paccavekkhitvā pāpaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti, samuṭṭhāpento ca hiriṃ nissāya pāpakammaṃ na karoti.

Kathaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ? ‘‘Sace tvaṃ pāpakammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi, tato taṃ sīlavanto sabrahmacārī vivajjissantī’’ti paccavekkhitvā bahiddhāsamuṭṭhānaṃ ottappaṃ nissāya pāpakammaṃ na karoti. Evaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ.

Kathaṃ attādhipati hirī? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘‘mādisassa saddhāpabbajitassa bahussutassa dhutadharassa na yuttaṃ pāpakammaṃ kātu’’nti pāpaṃ na karoti. Evaṃ attādhipati hirī. Tenāha bhagavā ‘‘so attānaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhaṃ attānaṃ pariharatī’’ti (a. ni. 3.40).

Kathaṃ lokādhipati ottappaṃ? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘‘sace kho tvaṃ pāpakammaṃ kareyyāsi, sabrahmacārino tāva taṃ jānissanti, mahiddhikā mahānubhāvā loke ca samaṇabrāhmaṇā devatā ca, tasmā te na yuttaṃ pāpaṃ kātu’’nti pāpakammaṃ na karoti. Yathāha – ‘‘mahā kho panāyaṃ lokasannivāso, mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno. Te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti, tepi maṃ evaṃ jānissanti ‘passatha, bho, imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. Santi devatā iddhimantiniyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti, tāpi maṃ jānissanti ‘passatha, bho, imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti…pe… so lokaṃyeva adhipatiṃ karitvā akusalaṃ…pe… pariharatī’’ti. Evaṃ lokādhipati ottappaṃ.

Lajjāsabhāvasaṇṭhitāti ettha **lajjā**ti lajjanākāro, tena sabhāvena saṇṭhitā hirī. **Bhaya**nti apāyabhayaṃ, tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayaṃ pāpaparivajjane pākaṭaṃ hoti. Tattha yathā dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tesu yathā sītalaṃ gūthamakkhitattā jigucchanto viññujātiko na gaṇhāti, itaraṃ ḍāhabhayena. Evaṃ paṇḍito lajjāya jigucchanto pāpaṃ na karoti, ottappena apāyabhayabhīto pāpaṃ na karoti, evaṃ **lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ**.

Kathaṃ sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ? Ekacco hi jātimahattapaccavekkhaṇā, satthumahattapaccavekkhaṇā, dāyajjamahattapaccavekkhaṇā, sabrahmacārimahattapaccavekkhaṇāti evaṃ catūhi kāraṇehi tattha gāravena sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayanti evaṃ catūhi kāraṇehi vajjato bhāyanto vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ paccupaṭṭhāpetvā pāpakammaṃ na karoti. Ettha ca ajjhattasamuṭṭhānāditā hirottappānaṃ tattha tattha pākaṭabhāvena vuttā, na pana nesaṃ kadāci aññamaññavippayogo. Na hi lajjanaṃ nibbhayaṃ, pāpabhayaṃ vā alajjanaṃ atthīti. Evamettha vitthārato atthavaṇṇanā veditabbā.

Sukkasuttavaṇṇanā niṭṭhitā.

9. Cariyasuttavaṇṇanā

9. Navame **loka**nti sattalokaṃ. **Sandhārentī**ti ācārasandhāraṇavasena dhārenti. **Ṭhapentī**ti mariyādāyaṃ ṭhapenti. **Rakkhantī**ti ācārasandhāraṇena mariyādāyaṃ ṭhapetvā rakkhanti. **Garucittīkāravasena na paññāyethā**ti garuṃ katvā citte karaṇavasena na paññāyetha, ayamācāro na labbheyya. **Mātucchāti vā**ti ettha **iti**-saddo ādyattho. Tena mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vāti ime saṅgaṇhāti. Tattha mātu bhaginī **mātucchā**. Mātulabhariyā **mātulānī. Garūnaṃ dārā** mahāpitucūḷapitujeṭṭhabhātuādīnaṃ garuṭṭhāniyānaṃ bhariyā. **Yathā ajeḷakā**tiādīsu ayaṃ saṅkhepattho – yathā ajeḷakādayo tiracchānā hirottapparahitā mātāti saññaṃ akatvā bhinnamariyādā sabbattha sambhedena vattanti, evamayaṃ manussaloko yadi lokapāladhammā na bhaveyyuṃ, sabbattha sambhedena vatteyya. Yasmā panime lokapālakadhammā lokaṃ pālenti, tasmā natthi sambhedoti.

Cariyasuttavaṇṇanā niṭṭhitā.

10. Vassūpanāyikasuttavaṇṇanā

10. Dasame **apaññattā**ti ananuññātā, avihitā vā. **Vasse**ti vassārattaṃ sandhāya vadati, **utuvasse**ti hemantaṃ sandhāya. **Ekindriyaṃ jīvaṃ viheṭhentā**ti rukkhalatādīsu jīvasaññitāya evamāhaṃsu. **Ekindriya**nti ca kāyindriyaṃ atthīti maññamānā vadanti. **Saṅghātaṃ āpādentā**ti vināsaṃ āpādentā. **Saṃkasāyissantī**ti appossukkā nibaddhavāsaṃ vasissanti. **Aparajjugatāya āsāḷhiyā upagantabbā**ti ettha aparajju gatāya assāti aparajjugatā, tassā aparajjugatāya atikkantāya, aparasmiṃ divaseti attho, tasmā āsāḷhipuṇṇamāya anantare pāṭipadadivase upagantabbāti evamettha attho daṭṭhabbo. **Māsagatāya āsāḷhiyā upagantabbā**ti māso gatāya assāti māsagatā, tassā māsagatāya atikkantāya, māse paripuṇṇeti attho. Tasmā āsāḷhipuṇṇamato parāya puṇṇamāya anantare pāṭipadadivase upagantabbāti attho daṭṭhabbo.

Vassūpanāyikasuttavaṇṇanā niṭṭhitā.

Kammakāraṇavaggavaṇṇanāya līnatthappakāsanā niṭṭhitā.

2. Adhikaraṇavaggavaṇṇanā

11. Dutiyavaggassa paṭhame appaṭisaṅkhāne na kampatīti **paṭisaṅkhānabalaṃ,** upaparikkhanapaññāyetaṃ nāmaṃ. Vīriyasīsena satta bojjhaṅge bhāventassa uppannaṃ balaṃ **bhāvanābalaṃ**. Vīriyupatthambhena hi kusalabhāvanā balavatī thirā uppajjati, tathā uppannā balavatī kusalabhāvanā balavanto satta bojjhaṅgātipi vuccanti. Atthato vīriyasambojjhaṅgasīsena satta bojjhaṅgā honti. Vuttampi cetaṃ – ‘‘tattha katamaṃ bhāvanābalaṃ? Yā kusalānaṃ dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, idaṃ vuccati bhāvanābalaṃ. Sattapi bojjhaṅgā bhāvanābala’’nti (dha. sa. 1361).

Akampiyaṭṭhenāti paṭipakkhehi akampanīyaṭṭhena. **Durabhibhavanaṭṭhenā**ti durabhibhavanīyaṭṭhena. **Anajjhomaddanaṭṭhenā**ti adhibhavitvā anavamaddanaṭṭhena. **Etānī**ti etāni yathāvuttāni dvepi balāni. **Etadaggaṃ nāgata**nti ‘‘etadaggaṃ, bhikkhave, dvinnaṃ balānaṃ yadidaṃ bhāvanābala’’nti evamettha etadaggaṃ nāgatanti attho.

12. Dutiye vivekaṃ nissitanti **vivekanissitaṃ,** yathā vā vivekavasena pavattaṃ jhānaṃ ‘‘vivekaja’’nti vuttaṃ, evaṃ vivekavasena pavatto satisambojjhaṅgo ‘‘vivekanissito’’ti daṭṭhabbo. Nissayaṭṭho ca vipassanāmaggānaṃ vasena maggaphalānaṃ veditabbo, asatipi vā pubbāparabhāve ‘‘paṭiccasamuppādo’’ti ettha paccayena samuppādanaṃ viya avinābhāvidhammabyāpārā nissayanabhāvanā sambhavantīti. ‘‘Tadaṅgasamucchedanissaraṇavivekanissita’’nti vatvā paṭippassaddhivivekanissitassa avacanaṃ ‘‘satisambojjhaṅgaṃ bhāvetī’’tiādinā idha bhāvetabbānaṃ sambojjhaṅgānaṃ vuttattā. Bhāvitabojjhaṅgassa hi sacchikātabbā balabojjhaṅgā, tesaṃ kiccaṃ paṭippassaddhiviveko. **Ajjhāsayato**ti ‘‘nibbānaṃ sacchikarissāmī’’ti pavattaajjhāsayato. Yadipi hi vipassanākkhaṇe saṅkhārārammaṇaṃ cittaṃ, saṅkhāresu pana ādīnavaṃ disvā tappaṭipakkhe nibbāne ninnatāya ajjhāsayato nissaraṇavivekanissito hoti uṇhābhibhūtassa puggalassa sītaninnacittatā viya.

‘‘Pañcavidhavivekanissitampīti eke’’ti vatvā tattha yathāvuttavivekattayato aññaṃ vivekadvayaṃ uddharitvā dassetuṃ **‘‘te hī’’**tiādi vuttaṃ. Tattha jhānakkhaṇe tāva kiccato vikkhambhanavivekanissitaṃ, vipassanākkhaṇe ajjhāsayato paṭippassaddhivivekanissitaṃ bhāvetīti vattabbaṃ ‘‘evāhaṃ anuttaraṃ vimokkhaṃ upasampajja viharissāmī’’ti tattha ninnajjhāsayatāya. Tenāha **‘‘tasmā tesaṃ matenā’’**tiādi. Heṭṭhā kasiṇajjhānaggahaṇena āruppānampi gahaṇaṃ daṭṭhabbaṃ, tasmā ‘‘etesaṃ jhānāna’’nti imināpi tesaṃ saṅgaho veditabbo. Yasmā pahānavinayo viya virāganirodhāpi idhādhippetavivekena atthato nibbisiṭṭhā, tasmā vuttaṃ **‘‘esa nayo virāganissitantiādīsū’’**ti. Tenāha **‘‘vivekatthā eva hi virāgādayo’’**ti.

Vossagga-saddo pariccāgattho pakkhandanattho cāti vossaggassa duvidhatā vuttā. Vossajjanañhi pahānaṃ vissaṭṭhabhāvena nirodhanapakkhandanampi ca. Tasmā vipassanākkhaṇe tadaṅgavasena maggakkhaṇe samucchedavasena paṭipakkhassa pahānaṃ vossaggo, tathā vipassanākkhaṇe tanninnabhāvena, maggakkhaṇe ārammaṇakaraṇena vissaṭṭhasabhāvatā vossaggoti veditabbaṃ. Tenevāha **‘‘tattha pariccāgavossaggo’’**tiādi. **Ayaṃ satisambojjhaṅgo**ti ayaṃ missakavasena vutto satisambojjhaṅgo. **Yathāvuttena pakārenā**ti tadaṅgappahānasamucchedappahānappakārena tanninnatadārammaṇappakārena ca. Pubbe vossaggavacanasseva atthassa vuttattā āha **‘‘sakalena vacanenā’’**ti. **Pariṇamanta**nti vipassanākkhaṇe tadaṅgatanninnappakārena pariṇamantaṃ. **Pariṇata**nti maggakkhaṇe samucchedatadārammaṇappakārena pariṇataṃ. Pariṇāmo nāma idha paripākoti āha **‘‘paripaccantaṃ paripakkañcā’’**ti. Paripāko ca āsevanalābhena laddhasāmatthiyassa kilese pariccajituṃ nibbānaṃ pakkhandituṃ tikkhavisadabhāvo. Tenāha **‘‘ayañhī’’**tiādi. **Esa nayo**ti yvāyaṃ nayo ‘‘vivekanissita’’ntiādinā satisambojjhaṅge vutto, sesesu dhammavicayasambojjhaṅgādīsupi eseva nayo, evaṃ tattha netabbanti attho.

‘‘Vivekanissita’’ntiādīsu labbhamānamatthaṃ sāmaññato dassetvā idāni idhādhippetamatthaṃ dassento **‘‘idha panā’’**tiādimāha. Tattha **sabbasaṅkhatehī**ti sabbehi paccayasamuppannadhammehi. **Sabbesa**nti saṅkhatadhammānaṃ. **Vivekaṃ ārammaṇaṃ katvā**ti nibbānasaṅkhātaṃ vivekaṃ ārammaṇaṃ katvā. **Tañca kho**ti tadeva satisambojjhaṅgaṃ.

13. Tatiye **cittekaggatthāyā**ti cittasamādhānatthāya, diṭṭhadhamme sukhavihārāyāti attho. Cittekaggatāsīsena hi diṭṭhadhammasukhavihāro vutto. Sukkhavipassakakhīṇāsavānaṃ vasena hetaṃ vuttaṃ. Te hi samāpajjitvā ‘‘ekaggacittā sukhaṃ divasaṃ viharissāmā’’ti icceva kasiṇaparikammaṃ katvā aṭṭha samāpattiyo nibbattenti. **Vipassanāpādakatthāyā**tiādīsu pana sekkhaputhujjanā ‘‘samāpattito vuṭṭhāya samāhitena cittena vipassāmā’’ti nibbattentā vipassanāpādakatthāya bhāventi.

Ye pana aṭṭha samāpattiyo nibbattetvā abhiññāpādakajjhānaṃ samāpajjitvā samāpattito vuṭṭhāya ‘‘ekopi hutvā bahudhā hotī’’ti (dī. ni. 1.238; ma. ni. 1.147; saṃ. ni. 2.70; 5.834, 842) vuttanayā abhiññāyo patthentā nibbattenti, te **abhiññāpādakatthāya** bhāventi. Ye aṭṭha samāpattiyo nibbattetvā nirodhasamāpattiṃ samāpajjitvā ‘‘sattāhaṃ acittā hutvā diṭṭheva dhamme nirodhaṃ nibbānaṃ patvā sukhaṃ viharissāmā’’ti nibbattenti, te **nirodhapādakatthāya** bhāventi. Ye pana aṭṭha samāpattiyo nibbattetvā ‘‘aparihīnajjhānā brahmaloke uppajjissāmā’’ti nibbattenti, te **bhavavisesatthāya** bhāventi.

Yuttaṃ tāva cittekaggatāya bhavavisesatthatā viya vipassanāpādakatthatāpi catukkajjhānasādhāraṇāti tesaṃ vasena ‘‘cattāri jhānānī’’ti vacanaṃ, abhiññāpādakatthatā pana nirodhapādakatthatā ca catutthasseva jhānassa āveṇikā, sā kathaṃ catukkajjhānasādhāraṇā vuttāti? Paramparādhiṭṭhānabhāvato. Padaṭṭhānapadaṭṭhānampi hi padaṭṭhānanti vuccati kāraṇakāraṇanti yathā ‘‘tiṇehi bhattaṃ siddha’’nti.

14. Catutthe **sasakassa uppatanaṃ viya hotī**ti pathavijigucchanasasakassa uppatanaṃ viya hoti. Tatthāyaṃ atthasallāpikā upamā – pathavī kira sasakaṃ āha – ‘‘he sasakā’’ti. Sasako āha – ‘‘ko eso’’ti. Kasmā mameva upari sabbairiyāpathe kappento uccārapassāvaṃ karonto maṃ na jānāsīti? Suṭṭhu tayā ahaṃ diṭṭho, mayā akkantaṭṭhānañhi aṅgulaggehi phuṭṭhaṭṭhānaṃ viya hoti, vissaṭṭhaudakaṃ appamattakaṃ, karīsaṃ kaṭakaphalamattaṃ, hatthiassādīhi pana akkantaṭṭhānampi mahantaṃ, passāvopi nesaṃ ghaṭamatto, uccāropi pacchimatto hoti, alaṃ mayhaṃ tayāti uppatitvā aññasmiṃ ṭhāne patito. Tato naṃ pathavī āha – ‘‘aho dūraṃ gatopi nanu mayhaṃyeva upari patitosī’’ti? So puna taṃ jigucchanto uppatitvā aññattha patito. Evaṃ vassasahassampi uppatitvā uppatitvā patamāno sasako neva pathaviyā antaṃ pāpuṇituṃ sakkoti. **Na koṭi**nti na pubbakoṭiṃ. **Itaresa**nti vipañcitaññuneyyapadaparamānaṃ.

15. Pañcame samathehi adhikarīyati vūpasammatīti adhikaraṇaṃ, aṭṭhārasa bhedakaravatthūni nissāya uppanno vivādoyeva **vivādādhikaraṇaṃ**. ‘‘Idha bhikkhū bhikkhuṃ anuvadanti sīlavipattiyā vā’’tiādinā (cūḷava. 215) catasso vipattiyo nissāya uppanno anuvādoyeva **anuvādādhikaraṇaṃ**. Pañcapi āpattikkhandhā **āpattādhikaraṇaṃ**. ‘‘Sattapi āpattikkhandhā āpattādhikaraṇa’’nti (cūḷava. 215) vacanato āpattiyeva **āpattādhikaraṇaṃ**. ‘‘Yā saṅghassa kiccayatā karaṇīyatā apalokanakammaṃ ñattikammaṃ ñattidutiyakammaṃ ñatticatutthakamma’’nti (cūḷava. 215) evamāgataṃ catubbidhaṃ saṅghakiccaṃ **kiccādhikaraṇa**nti veditabbaṃ. Sesamettha uttānameva.

16. Chaṭṭhe **apākaṭanāmo**ti ‘‘selo, kūṭadanto’’tiādinā anabhiññāto. **Yena vā kāraṇenā**ti hetumhi idaṃ karaṇavacanaṃ. Hetuattho hi kiriyākāraṇaṃ, na karaṇaṃ viya kiriyattho, tasmā nānappakāraguṇavisesādhigamatthā idha upasaṅkamanakiriyāti ‘‘annena vasati, ajjhenena vasatī’’tiādīsu viya hetuatthamevetaṃ karaṇavacanaṃ yuttaṃ, na karaṇatthaṃ tassa ayujjamānattāti vuttaṃ ‘‘yena vā kāraṇenā’’ti. Avibhāgato satataṃ pavattitaniratisayasāduvipulāmatarasasaddhammaphalatāya sāduphalaniccaphalitamahārukkhena bhagavā upamito. Sāduphalūpabhogādhippāyaggahaṇeneva hi rukkhassa sāduphalatā gahitāti. **Upasaṅkamī**ti upasaṅkanto. Sampattakāmatāya hi kiñci ṭhānaṃ gacchanto taṃtaṃpadesātikkamanena upasaṅkami, upasaṅkantoti ca vattabbataṃ labhati. Tenāha **‘‘gatoti vuttaṃ hotī’’**ti, upagatoti attho. **Upasaṅkamitvā**ti pubbakālakiriyāniddesoti āha **‘‘upasaṅkamanapariyosānadīpana’’**nti. **Tato**ti yaṃ ṭhānaṃ patto ‘‘upasaṅkamī’’ti vutto, tato upagataṭṭhānato.

Yathā khamanīyādīni pucchantoti yathā bhagavā ‘‘kacci te, brāhmaṇa, khamanīyaṃ, kacci yāpanīya’’ntiādinā khamanīyādīni pucchanto tena brāhmaṇena saddhiṃ samappavattamodo ahosi pubbabhāsitāya, evaṃ sopi brāhmaṇo tadanukaraṇena bhagavatā saddhiṃ samappavattamodo ahosīti yojanā. Taṃ pana samappavattamodataṃ upamāya dassetuṃ **‘‘sītodakaṃ viyā’’**tiādi vuttaṃ. Tattha **sammodita**nti saṃsanditaṃ. **Ekībhāva**nti sammodanakiriyāya samānataṃ. **Khamanīya**nti ‘‘idaṃ catucakkaṃ navadvāraṃ sarīrayantaṃ dukkhabahulatāya sabhāvato dussahaṃ, kacci khamituṃ sakkuṇeyya’’nti pucchati. **Yāpanīya**nti āhārādippaṭibaddhavuttikaṃ cirappabandhasaṅkhātāya yāpanāya kacci yāpetuṃ sakkuṇeyyaṃ. Sīsarogādiābādhābhāvena **kacci appābādhaṃ**. Dukkhajīvikābhāvena **kacci appātaṅkaṃ**. Taṃtaṃkiccakaraṇe uṭṭhānasukhatāya **kacci lahuṭṭhānaṃ**. Tadanurūpabalayogato **kacci balaṃ**. Sukhavihārasambhavena **kacci phāsuvihāro** atthīti sabbattha kacci-saddaṃ yojetvā attho veditabbo.

Balappattā pīti **pīti**yeva. Taruṇapīti **pāmojjaṃ**. Sammodaṃ janeti karotīti sammodanīkaṃ, tadeva **sammodanīyaṃ**. Sammoditabbato sammodanīyanti imaṃ pana atthaṃ dassetuṃ **‘‘sammodituṃ yuttabhāvato’’**ti āha. **Saritabbabhāvato**ti anussaritabbabhāvato. ‘‘Saraṇīya’’nti vattabbe dīghaṃ katvā **‘‘sāraṇīya’’**nti vuttaṃ. **Suyyamānasukhato**ti āpāthagatamadhurataṃ āha, **anussariyamānasukhato**ti vimaddaramaṇīyataṃ. **Byañjanaparisuddhatāyā**ti sabhāvaniruttibhāvena tassā kathāya vacanacāturiyamāha. **Atthaparisuddhatāyā**ti atthassa nirupakkilesataṃ. **Anekehi pariyāyehī**ti anekehi kāraṇehi.

Atidūraaccāsannappaṭikkhepena nātidūraṃ naccāsannaṃ nāma gahitaṃ, taṃ pana avakaṃsato ubhinnaṃ pasāritahatthāsaṅghaṭṭanena daṭṭhabbaṃ. **Gīvaṃ pasāretvā**ti gīvaṃ parivaṭṭanavasena pasāretvā.

Etadavocāti etaṃ ‘‘ko nu kho, bhante, hetū’’tiādipucchāvacanaṃ avoca. Teneva ‘‘etadavocā’’ti padaṃ uddharitvā **duvidhā hi pucchā**tiādinā pucchāvibhāgaṃ dasseti. Tattha agāre niyutto agāriko, tassa pucchā **agārikapucchā**. Agārikato añño anagāriko pabbajjūpagato, tassa pucchā **anagārikapucchā**. Kiñcāpi aññattha ‘‘janako hetu, paggāhako paccayo. Asādhāraṇo hetu, sādhāraṇo paccayo. Sabhāgo hetu, asabhāgo paccayo. Pubbakāliko hetu, sahapavatto paccayo’’tiādinā hetupaccayā vibhajja vuccanti. Idha pana ‘‘cattāro kho, bhikkhave, mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāyā’’tiādīsu (ma. ni. 3.86) viya hetupaccayasaddā samānatthāti dassento **‘‘ubhayampetaṃ kāraṇavevacanamevā’’**ti āha. **Visamacariyā**ti bhāvanapuṃsakaniddeso.

Abhikkantāti atikkantā, vigatāti atthoti āha **‘‘khaye dissatī’’**ti. Tathā hi ‘‘nikkhanto paṭhamo yāmo’’ti upari vuttaṃ. **Abhikkantataro**ti ativiya kantataro manoramo, tādiso ca sundaro bhaddako nāma hotīti āha **‘‘sundare dissatī’’**ti. **Ko**ti devanāgayakkhagandhabbādīsu ko katamo? **Me**ti mama. **Pādānī**ti pāde. **Iddhiyā**ti imāya evarūpāya deviddhiyā. **Yasasā**ti iminā edisena parivārena paricchedena ca. **Jala**nti vijjotamāno. **Abhikkantenā**ti ativiya kantena kamanīyena abhirūpena. **Vaṇṇenā**ti chavivaṇṇena sarīravaṇṇanibhāya. **Sabbā obhāsayaṃ disā**ti dasa disā pabhāsento, cando viya sūriyo viya ca ekobhāsaṃ ekālokaṃ karontoti gāthāya attho. **Abhirūpe**ti uḷārarūpe sampannarūpe.

‘‘Coro, coro; sappo, sappo’’tiādīsu **bhaye āmeḍitaṃ**. ‘‘Vijjha, vijjha; pahara, paharā’’tiādīsu **kodhe**. ‘‘Sādhu, sādhū’’tiādīsu (ma. ni. 327.saṃ. ni. 2.127; 3.35; 5.1085) **pasaṃsāyaṃ**. ‘‘Gaccha, gaccha; lunāhi, lunāhī’’tiādīsu **turite**. ‘‘Āgaccha, āgacchā’’tiādīsu **kotūhale**. ‘‘Buddho, buddhoti cintento’’tiādīsu (bu. vaṃ. 2.44) **acchare**. ‘‘Abhikkamathāyasmanto, abhikkamathāyasmanto’’tiādīsu **hāse**. ‘‘Kahaṃ ekaputtaka, kahaṃ ekaputtakā’’tiādīsu (ma. ni. 2.353; saṃ. ni. 2.63) **soke**. ‘‘Aho sukhaṃ, aho sukha’’ntiādīsu (udā. 20; dī. ni. 3.305; cūḷava. 332) **pasāde**. **Ca**-saddo avuttasamuccayatto. Tena garahāasammānādīnaṃ saṅgaho daṭṭhabbo. Tattha ‘‘pāpo, pāpo’’tiādīsu **garahāyaṃ**. ‘‘Abhirūpaka, abhirūpakā’’tiādīsu **asammāne** daṭṭhabbaṃ.

Nayidaṃ āmeḍitavasena dvikkhattuṃ vuttaṃ, atha kho atthadvayavasenāti dassento **‘‘atha vā’’**tiādimāha. ‘‘Abhikkanta’’nti vacanaṃ apekkhitvā napuṃsakavasena vuttaṃ, taṃ pana bhagavato vacanaṃ dhammassa desanāti katvā tathā vuttaṃ **‘‘bhoto gotamassa dhammadesanā’’**ti. Dutiyapadepi eseva nayo. **Dosanāsanato**ti rāgādikilesavidhamanato. **Guṇādhigamanato**ti sīlādiguṇānaṃ sampāpanato. Ye guṇe desanā adhigameti, tesu padhānabhūte tāva dassetuṃ **‘‘saddhājananato paññājananato’’**ti vuttaṃ. Saddhāpamukhā hi lokiyā guṇā, paññāpamukhā lokuttarā.

Sīlādiatthasampattiyā **sātthato,** sabhāvaniruttisampattiyā **sabyañjanato**. Suviññeyyasaddappayogatāya **uttānapadato,** saṇhasukhumabhāvena duviññeyyatthatāya **gambhīratthato**. Siniddhamudumadhurasaddappayogatāya **kaṇṇasukhato,** vipulavisuddhapemanīyatthatāya **hadayaṅgamato**. Mānātimānavidhamanena **anattukkaṃsanato,** thambhasārambhanimmaddanena **aparavambhanato**. Hitādhippāyappavattiyā paresaṃ rāgapariḷāhādivūpasamanena **karuṇāsītalato,** kilesandhakāravidhamanena **paññāvadātato**. Karavīkarutamañjutāya **āpātharamaṇīyato,** pubbāparāviruddhasuvisuddhatthatāya **vimaddakkhamato**. Āpātharamaṇīyatāya **evaṃ suyyamānasukhato,** vimaddakkhamatāya hitajjhāsayappavattitatāya ca **vīmaṃsiyamānahitato**. **Evamādīhī**ti **ādi**-saddena saṃsāracakkanivattanato, saddhammacakkappavattanato, micchāvādavigamanato, sammāvādapatiṭṭhāpanato, akusalamūlasamuddharaṇato, kusalamūlasaṃropanato, apāyadvārapidhānato, saggamokkhadvāravivaraṇato, pariyuṭṭhānavūpasamanato, anusayasamugghātanatoti evamādīnaṃ saṅgaho daṭṭhabbo.

Adhomukhaṭṭhapitanti kenaci adhomukhaṃ ṭhapitaṃ. **Heṭṭhāmukhajāta**nti sabhāveneva heṭṭhāmukhajātaṃ. **Uparimukha**nti uddhaṃmukhaṃ. **Ugghāṭeyyā**ti vivaṭaṃ kareyya. **Hatthe gahetvā**ti ‘‘puratthābhimukho uttarābhimukho vā gacchā’’tiādīni avatvā hatthe gahetvā ‘‘nissandehaṃ esa maggo, evaṃ gaccheyyā’’ti vadeyya. **Kāḷapakkhacātuddasī**ti kāḷapakkhe cātuddasī.

Nikkujjitaṃ ādheyyassa anādhārabhūtaṃ bhājanaṃ ādhārabhāvāpādanavasena **ukkujjeyya**. Heṭṭhāmukhajātatāya **saddhammavimukhaṃ,** adhomukhaṭhapitatāya **asaddhamme patita**nti evaṃ padadvayaṃ yathārahaṃ yojetabbaṃ, na yathāsaṅkhyaṃ. Kāmaṃ kāmacchandādayopi paṭicchādakā nīvaraṇabhāvato, micchādiṭṭhi pana savisesaṃ paṭicchādikā satte micchābhinivesanavasenāti āha **''micchādiṭṭhigahanapaṭicchanna''**nti. Tenāha bhagavā ''micchādiṭṭhiparamāhaṃ, bhikkhave, vajjaṃ vadāmī''ti (a. ni. 1.310). Sabbo apāyagāmimaggo **kummaggo** ''kucchito maggo''ti katvā. Sammādiṭṭhiādīnaṃ ujupaṭipakkhatāya micchādiṭṭhiādayo aṭṭha micchattadhammā **micchāmaggo**. Teneva hi tadubhayappaṭipakkhataṃ sandhāya **''saggamokkhamaggaṃ āvikarontenā''**ti vuttaṃ. Sappiādisannissayo padīpo na tathā ujjalo, yathā telasannissayoti **telapajjotaggahaṇaṃ. Etehi pariyāyehī**ti etehi nikkujjitukkujjanappaṭicchannavivaraṇādiupamopamitabbākārehi.

Pasannakāranti pasannehi kātabbaṃ sakkāraṃ. **Saraṇa**nti paṭisaraṇaṃ. Tenāha **''parāyaṇa''**nti. Parāyaṇabhāvo ca anatthanisedhanena atthasampaṭipādanena ca hotīti āha **''aghassa, tātā, hitassa ca vidhātā''**ti. **Aghassā**ti dukkhatoti vadanti, pāpatoti pana attho yutto. Nissakke cetaṃ sāmivacanaṃ. Ettha ca nāyaṃ gami-saddo nī-saddādayo viya dvikammako, tasmā yathā ''ajaṃ gāmaṃ netī''ti vuccati, evaṃ ''bhagavantaṃ saraṇaṃ gacchāmī''ti vattuṃ na sakkā. ''Saraṇanti gacchāmī''ti pana vattabbaṃ. Iti-saddo cettha luttaniddiṭṭho. Tassa cāyamattho – gamanañca tadadhippāyena bhajanaṃ jānanaṃ vāti dassento **''iti iminā adhippāyenā''**tiādimāha. Tattha **bhajāmī**tiādīsu purimassa purimassa pacchimaṃ pacchimaṃ atthavacanaṃ. **Bhajanaṃ** vā saraṇādhippāyena upasaṅkamanaṃ. **Sevanaṃ** santikāvacaratā. **Payirupāsanaṃ** vattappaṭivattakaraṇena upaṭṭhānanti evaṃ sabbathāpi anaññasaraṇatаṃyeva dīpeti. ''Gacchāmī''ti padassa bujjhāmīti ayamattho kathaṃ labbhatīti āha **''yesaṃ hī''**tiādi.

Adhigatamagge sacchikatanirodheti padadvayenapi phalaṭṭhā eva dassitā, na maggaṭṭhāti te dassento **''yathānusiṭṭhaṃ paṭipajjamāne cā''**ti āha. Nanu ca kalyāṇaputhujjanopi yathānusiṭṭhaṃ paṭipajjatīti vuccatīti? Kiñcāpi vuccati, nippariyāyena pana maggaṭṭhā eva tathā vattabbā, na itare sammattaniyāmokkamanābhāvato. Tathā hi te eva vuttā **''apāyesu apatamāne dhāretī''**ti. Sammattaniyāmokkamanena hi apāyavinimuttisambhavo. **Akkhāyatī**ti ettha **iti**-saddo ādyattho, pakārattho vā. Tena ''yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyatī''ti (itivu. 90; a. ni. 4.34) suttapadaṃ saṅgaṇhāti, **''vitthāro''**ti vā iminā. Ettha ca ariyamaggo niyyānikatāya, nibbānaṃ tassa tadatthasiddhihetutāyāti ubhayameva nippariyāyena dhammoti vutto. Nibbānañhi ārammaṇapaccayabhūtaṃ labhitvā ariyamaggo tadatthasiddhiyā saṃvattati, tathāpi yasmā ariyaphalānaṃ ''tāya saddhāya avūpasantāyā''tiādivacanato maggena samucchinnānaṃ kilesānaṃ paṭippassaddhippahānakiccatāya niyyānānuguṇatāya niyyānapariyosānatāya ca. Pariyattidhammassa pana niyyānikadhammasamadhigamahetutāyāti iminā pariyāyena vuttanayena dhammabhāvo labbhati eva. Svāyamattho pāṭhāruḷho evāti dassento **''na kevala''**ntiādimāha.

Kāmarāgo bhavarāgoti evamādibhedo sabbopi rāgo virajjati pahīyati etenāti **rāgavirāgo**ti **maggo kathito**. Ejāsaṅkhātāya taṇhāya antonijjhānalakkhaṇassa sokassa ca taduppattiyaṃ sabbaso parikkhīṇattā **anejamasokanti phalaṃ kathitaṃ. Appaṭikūla**nti avirodhadīpanato kenaci aviruddhaṃ, iṭṭhaṃ paṇītanti vā attho. Paguṇarūpena pavattitattā, pakaṭṭhaguṇavibhāvanato vā **paguṇaṃ**. Sabbadhammakkhandhā kathitāti yojanā.

Diṭṭhisīlasaṅghātenāti ''yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharatī''ti (dī. ni. 3.324, 357; ma. ni. 1.492; 3.54; a. ni. 6.12; pari. 274) evaṃ vuttāya diṭṭhiyā, ''yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpehi sīlehi sīlasāmaññagato viharatī''ti (dī. ni. 3.324; ma. ni. 1.492; 3.54; a. ni. 6.12; pari. 274) ca evaṃ vuttānaṃ sīlānañca saṃhatabhāvena, diṭṭhisīlasāmaññenāti attho. **Saṃhato**ti ghaṭito, sametoti attho. Ariyapuggalā hi yattha katthaci dūre ṭhitāpi attano guṇasāmaggiyā saṃhatā eva. **Aṭṭha ca puggala dhammadasā te**ti te purisayugavasena cattāropi puggalavasena aṭṭheva ariyadhammassa paccakkhadassāvitāya dhammadasā. Tīṇi vatthūni saraṇanti gamanena tikkhattuṃ gamanena ca **tīṇi saraṇagamanāni**. **Paṭivedesī**ti attano hadayagataṃ vācāya pavedesi.

Saraṇagamanassa visayappabhedaphalasaṃkilesabhedānaṃ viya kattuvibhāvanā tattha kosallāya hotīti saraṇagamanesu atthakosallatthaṃ **‘‘saraṇaṃ, saraṇagamanaṃ, yo ca saraṇaṃ gacchati, saraṇagamanappabhedo, saraṇagamanaphalaṃ, saṃkileso, bhedoti ayaṃ vidhi veditabbo’’**ti vuttaṃ tena vinā saraṇagamanasseva asambhavato. Kasmā panettha vodānaṃ na gahitaṃ, nanu vodānavibhāvanāpi tattha kosallāya hotīti? Saccametaṃ, taṃ pana saṃkilesaggahaṇena atthato dīpitaṃ hotīti na gahitaṃ. Yāni hi nesaṃ saṃkilesakāraṇāni aññāṇādīni, tesaṃ sabbena sabbaṃ anuppannānaṃ anuppādanena, uppannānañca pahānena vodānaṃ hotīti.

Hiṃsatthassa dhātusaddassa vasenetaṃ padaṃ daṭṭhabbanti **‘‘hiṃsatīti saraṇa’’**nti vatvā taṃ pana hiṃsanaṃ kesaṃ, kathaṃ, kassa vāti codanaṃ sodhento **‘‘saraṇagatāna’’**ntiādimāha. Tattha **bhaya**nti vaṭṭabhayaṃ. **Santāsa**nti cittutrāsaṃ. Teneva cetasikadukkhassa gahitattā **dukkha**nti kāyikaṃ dukkhaṃ. **Duggatiparikilesa**nti duggatipariyāpannaṃ sabbampi dukkhaṃ. Tayidaṃ sabbaṃ parato **phalakathāya** āvi bhavissati. **Eta**nti saraṇanti padaṃ. Evaṃ avisesato saraṇasaddassa padatthaṃ dassetvā idāni visesato dassetuṃ **‘‘atha vā’’**tiādi vuttaṃ. **Hite pavattanenā**ti ‘‘sampannasīlā, bhikkhave, viharathā’’tiādinā (ma. ni. 1.64, 69) atthe niyojanena. **Ahitā nivattanenā**ti ‘‘pāṇātipātassa kho pāpako vipāko abhisamparāya’’ntiādinā ādīnavadassanādimukhena anatthato nivattanena. **Bhayaṃ hiṃsatī**ti hitāhitesu appavattippavattihetukaṃ byasanaṃ appavattikaraṇena vināseti buddho. **Bhavakantārā uttāraṇena** maggasaṅkhāto dhammo. Itaro assāsadānena sattānaṃ bhayaṃ hiṃsatīti yojanā. **Kārāna**nti dānavasena pūjāvasena ca upanītānaṃ sakkārānaṃ. **Vipulaphalappaṭilābhakaraṇena** sattānaṃ bhayaṃ hiṃsati saṅgho anuttaradakkhiṇeyyabhāvatoti adhippāyo. **Imināpi pariyāyenā**ti imināpi vibhajitvā vuttena kāraṇena.

‘‘Sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’’ti evaṃ pavatto tattha ratanattaye pasādo tappasādo, tadeva rattanattayaṃ garu etassāti taggaru, tabbhāvo taggarutā, tappasādo ca taggarutā ca tappasādataggarutā. Tāhi **tappasādataggarutāhi**. Vidhutadiṭṭhivicikicchāsammohaassaddhiyāditāya **vihatakileso**. Tadeva ratanattayaṃ parāyaṇaṃ gati tāṇaṃ leṇanti evaṃ pavattiyā **tapparāyaṇatākārappavatto cittuppādo saraṇagamanaṃ** saraṇanti gacchati etenāti. **Taṃsamaṅgī**ti tena yathāvuttacittuppādena samannāgato. **Evaṃ upetī**ti evaṃ bhajati sevati payirupāsati, evaṃ vā jānāti bujjhatīti evamattho veditabbo.

Ettha ca pasādaggahaṇena lokiyasaraṇagamanamāha. Tañhi pasādappadhānaṃ. Garutāgahaṇena lokuttaraṃ. Ariyā hi ratanattayaguṇābhiññatāya pāsāṇacchattaṃ piya garuṃ katvā passanti, tasmā tappasādena vikkhambhanavasena vihatakileso, taggarutāya samucchedavasenāti yojetabbaṃ agāravakaraṇahetūnaṃ samucchindanato. Tapparāyaṇatā panettha taggatikatāti tāya catubbidhampi vakkhamānaṃ saraṇagamanaṃ gahitanti daṭṭhabbaṃ. Avisesena vā pasādagarutā jotitāti pasādaggahaṇena aveccappasādassa itarassa ca gahaṇaṃ, tathā garutāgahaṇenāti ubhayenapi ubhayaṃ saraṇagamanaṃ yojetabbaṃ.

Maggakkhaṇe ijjhatīti yojanā. **Nibbānārammaṇaṃ hutvā**ti etena atthato catusaccādhigamo eva lokuttarasaraṇagamananti dasseti. Tattha hi nibbānadhammo sacchikiriyābhisamayavasena, maggadhammo bhāvanābhisamayavasena paṭivijjhiyamānoyeva saraṇagamanattaṃ sādheti, buddhaguṇā pana sāvakagocarabhūtā pariññābhisamayavasena, tathā ariyasaṅghaguṇā. Tenāha **‘‘kiccato sakalepi ratanattaye ijjhatī’’**ti. Ijjhantañca saheva ijjhati, na lokiyaṃ viya paṭipāṭiyā asammohappaṭivedhena paṭividdhattāti adhippāyo. Ye pana vadanti ‘‘na saraṇagamanaṃ nibbānārammaṇaṃ hutvā pavattati, maggassa adhigatattā pana adhigatameva hoti ekaccānaṃ tevijjādīnaṃ lokiyavijjādayo viyā’’ti, tesaṃ lokiyameva saraṇagamanaṃ siyā, na lokuttaraṃ, tañca ayuttaṃ duvidhassapi icchitabbattā.

Tanti lokiyasaraṇagamanaṃ. **Saddhāpaṭilābho** ‘‘sammāsambuddho bhagavā’’tiādinā. **Saddhāmūlikā**ti yathāvuttasaddhāpubbaṅgamā. **Sammādiṭṭhi** buddhasubuddhataṃ, dhammasudhammataṃ, saṅghasuppaṭipattiñca lokiyāvabodhavaseneva sammā ñāyena dassanato. **Saddhāmūlikā ca sammādiṭṭhī**ti etena saddhūpanissayā yathāvuttalakkhaṇā paññā lokiyasaraṇagamananti dasseti. Tenāha **''diṭṭhijukammanti vuccatī''**ti. Diṭṭhiyeva attano paccayehi uju karīyatīti katvā, diṭṭhi vā uju karīyati etenāti **diṭṭhijukammaṃ,** tathāpavatto cittuppādo. Evañca katvā ''tapparāyaṇatākārappavatto cittuppādo''ti idañca vacanaṃ samatthitaṃ hoti, saddhāpubbaṅgamasammādiṭṭhiggahaṇaṃ pana cittuppādassa tappadhānatāyāti daṭṭhabbaṃ. **Saddhāpaṭilābho**ti iminā mātādīhi ussāhitadārakādīnaṃ viya ñāṇavippayuttaṃ saraṇagamanaṃ dasseti, **sammādiṭṭhī**ti iminā ñāṇasampayuttaṃ saraṇagamanaṃ.

Tayidaṃ lokiyaṃ saraṇagamanaṃ. Attā sanniyyātīyati appīyati pariccajīyati etenāti **attasanniyyātanaṃ,** yathāvuttaṃ diṭṭhijukammaṃ. Taṃ ratanattayaṃ parāyaṇaṃ paṭisaraṇaṃ etassāti tapparāyaṇo, puggalo cittuppādo vā, tassa bhāvo **tapparāyaṇatā,** yathāvuttaṃ diṭṭhijukammameva. Saraṇanti adhippāyena sissabhāvaṃ antevāsikabhāvaṃ upagacchati etenāti **sissabhāvūpagamanaṃ**. Saraṇagamanādhippāyeneva paṇipatati etenāti **paṇipāto**. Sabbattha yathāvuttadiṭṭhijukammavaseneva attho veditabbo. **Attapariccajana**nti saṃsāradukkhanissaraṇatthaṃ attano atthabhāvassa pariccajanaṃ. Esa nayo sesesupi. **Buddhādīnaṃyevā**ti avadhāraṇaṃ attasanniyyātanādīsupi tattha tattha vattabbaṃ. Evañhi tadaññanivattanaṃ kataṃ hoti.

Evaṃ attasanniyyātanādīni ekena pakārena dassetvā idāni aparehipi pakārehi dassetuṃ **''apicā''**tiādi āraddhaṃ. Tena pariyāyantarehipi attasanniyyātanaṃ katameva hoti atthassa abhinnattāti dasseti. **Āḷavakādīna**nti **ādi-**saddena sātāgirihemavatādīnaṃ saṅgaho daṭṭhabbo. Nanu cete āḷavakādayo maggeneva āgatasaraṇagamanā, kathaṃ tesaṃ tapparāyaṇatāsaraṇagamanaṃ vuttanti? Maggenāgatasaraṇagamanehipi ''so ahaṃ vicarissāmi…pe… sudhammataṃ (saṃ. ni. 1.246; su. ni. 194). Te mayaṃ vicarissāma, gāmā gāmaṃ nagā nagaṃ…pe… sudhammata''nti (su. ni. 182) ca tehi tapparāyaṇatākārassa paveditattā tathā vuttaṃ.

So panesa ñāti…pe… vasenāti ettha ñātivasena, bhayavasena, ācariyavasena, dakkhiṇeyyavasenāti paccekaṃ ''vasenā''ti padaṃ yojetabbaṃ. Tattha **ñātivasenā**ti ñātibhāvavasena. Evaṃ sesesupi. **Dakkhiṇeyyapaṇipātenā**ti dakkhiṇeyyatāhetukena paṇipatanenāti attho. **Itarehī**ti ñātibhāvādivasappavattehi tīhi paṇipātehi. **Itarehī**tiādinā saṅkhepato vuttamatthaṃ vitthārato dassetuṃ **''tasmā''**tiādi vuttaṃ. **Vandatī**ti paṇipātassa lakkhaṇavacanaṃ. **Evarūpa**nti diṭṭhadhammikaṃ sandhāya vadati. Samparāyikañhi niyyānikaṃ vā aniyyānikaṃ vā anusāsaniṃ paccāsīsanto dakkhiṇeyyapaṇipātameva karotīti adhippāyo. **Saraṇagamanappabhedo**ti saraṇagamanavibhāgo.

Ariyamaggo eva lokuttaraṃ saraṇagamananti āha **''cattāri sāmaññaphalāni vipākaphala''**nti. **Sabbadukkhakkhayo**ti sakalassa vaṭṭadukkhassa anuppādanirodho. **Eta**nti ''cattāri ariyasaccāni, sammappaññāya passatī''ti (dha. pa. 190) evaṃ vuttaṃ ariyasaccānaṃ dassanaṃ.

Niccato anupagamanādivasenāti niccanti aggahaṇādivasena. **Aṭṭhāna**nti hetuppaṭikkhepo. **Anavakāso**ti paccayappaṭikkhepo. Ubhayenapi kāraṇameva paṭikkhipati. **Ya**nti yena kāraṇena. **Diṭṭhisampanno**ti maggadiṭṭhiyā samannāgato sotāpanno. **Kañci saṅkhāra**nti catubhūmakesu saṅkhatasaṅkhāresu ekasaṅkhārampi. **Niccato upagaccheyyā**ti niccoti gaṇheyya. **Sukhato upagaccheyyā**ti ''ekantasukhī attā hoti arogo paraṃ maraṇā''ti (dī. ni. 1.76, 79) evaṃ attadiṭṭhivasena sukhato gāhaṃ sandhāyetaṃ vuttaṃ. Diṭṭhivippayuttacittena pana ariyasāvako pariḷāhavūpasamanatthaṃ mattahatthiparitāsito viya cokkhabrāhmaṇo ukkārabhūmiṃ kañci saṅkhāraṃ sukhato upagacchati. Attavāre kasiṇādipaññattisaṅgahatthaṃ ''saṅkhāra''nti avatvā **''kañci dhamma''**nti vuttaṃ. Imesupi ṭhānesu catubhūmakavaseneva paricchedo veditabbo tebhūmakavaseneva vā. Yaṃ yañhi puthujjano gāhavasena gaṇhāti, tato tato ariyasāvako gāhaṃ viniveṭheti.

Mātarantiādīsu janikā **mātā,** janako **pitā,** manussabhūto khīṇāsavo **arahā**ti adhippeto. Kiṃ pana ariyasāvako aññaṃ jīvitā voropeyyāti? Etampi aṭṭhānaṃ, puthujjanabhāvassa pana mahāsāvajjabhāvadassanatthaṃ ariyabhāvassa ca phaladassanatthaṃ evaṃ vuttaṃ. **Paduṭṭhacitto**ti vadhakacittena paduṭṭhacitto. **Lohitaṃ uppādeyyā**ti jīvamānakasarīre khuddakamakkhikāya pivanamattampi lohitaṃ uppādeyya. **Saṅghaṃ bhindeyyā**ti samānasaṃvāsakaṃ samānasīmāyaṃ ṭhitaṃ saṅghaṃ ‘‘kammena uddesena voharanto anussāvanena salākaggāhenā’’ti (pari. 458) evaṃ vuttehi pañcahi kāraṇehi bhindeyya. **Aññaṃ satthāra**nti aññaṃ titthakaraṃ ‘‘ayaṃ me satthā’’ti evaṃ gaṇheyyāti **netaṃ ṭhānaṃ vijjatī**ti attho.

Na te gamissanti apāyanti te buddhaṃ saraṇaṃ gatā tannimittaṃ apāyaṃ na gamissanti, devakāyaṃ pana paripūressantīti attho. **Dasahi ṭhānehī**ti dasahi kāraṇehi. **Adhigaṇhantī**ti adhibhavanti.

Velāmasuttādivasenāti ettha ‘‘karīsassa catutthabhāgappamāṇānaṃ caturāsītisahassasaṅkhānaṃ suvaṇṇapātirūpiyapātikaṃsapātīnaṃ yathākkamaṃ rūpiyasuvaṇṇahiraññapūrānaṃ sabbālaṅkārappaṭimaṇḍitānaṃ caturāsītiyā hatthisahassānaṃ, caturāsītiyā assasahassānaṃ, caturāsītiyā rathasahassānaṃ, caturāsītiyā dhenusahassānaṃ, caturāsītiyā kaññāsahassānaṃ, caturāsītiyā pallaṅkasahassānaṃ, caturāsītiyā vatthakoṭisahassānaṃ, aparimāṇassa ca khajjabhojjādibhedassa āhārassa pariccajanavasena sattamāsādhikāni satta saṃvaccharāni nirantaraṃ pavattavelāmamahādānato ekassa sotāpannassa dinnadānaṃ mahapphalataraṃ. Tato sataṃ sotāpannānaṃ dinnadānato ekassa sakadāgāmino, tato ekassa anāgāmino, tato ekassa arahato, tato ekassa paccekabuddhassa, tato sammāsambuddhassa, tato buddhappamukhassa saṅghassa dinnadānaṃ mahapphalataraṃ, tato cātuddisaṃ saṅghaṃ uddissa vihārakaraṇaṃ, tato saraṇagamanaṃ mahapphalatara’’nti imamatthaṃ pakāsentassa **velāmasuttassa** (a. ni. 9.20) vasena. Vuttañhetaṃ ‘‘yaṃ, gahapati, velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo ekaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalatara’’ntiādi (a. ni. 9.20). **Velāmasuttādī**ti **ādi-**saddena **aggappasādasuttā**dīnaṃ (a. ni. 4.34; itivu. 90) saṅgaho daṭṭhabbo.

Aññāṇaṃ vatthuttayassa guṇānaṃ ajānanaṃ tattha sammoho, ‘‘buddho nu kho, na nu kho’’tiādinā vicikicchā **saṃsayo. Micchāñāṇaṃ** tassa guṇānaṃ aguṇabhāvaparikappanena viparītaggāho. **Ādi-**saddena anādarāgāravādīnaṃ saṅgaho. **Na mahājutika**nti na ujjalaṃ, aparisuddhaṃ apariyodātanti attho. **Na mahāvipphāra**nti anuḷāraṃ. **Sāvajjo**ti diṭṭhitaṇhādivasena sadoso. Lokiyaṃ saraṇagamanaṃ sikkhāsamādānaṃ viya aggahitakālaparicchedaṃ jīvitapariyantameva hoti, tasmā tassa khandhabhedena bhedoti āha **‘‘anavajjo kālakiriyāyā’’**ti. **So**ti anavajjo saraṇagamanabhedo. Satipi anavajjatte iṭṭhaphalopi na hotīti āha **‘‘aphalo’’**ti. Kasmā? **Avipākattā**. Na hi taṃ akusalanti.

Ko upāsakoti sarūpapucchā, tasmā ‘‘kiṃlakkhaṇo upāsako’’ti vuttaṃ hoti. **Kasmā**ti hetupucchā. Tena kena pavattinimittena upāsakasaddo tasmiṃ puggale niruḷhoti dasseti. Tenāha **‘‘kasmā upāsakoti vuccatī’’**ti. Saddassa abhidheyyo pavattinimittaṃ tadatthassa tabbhāvakāraṇaṃ. **Kimassa sīla**nti kīdisaṃ assa upāsakassa sīlaṃ, kittakena sīlenāyaṃ sīlasampanno nāma hotīti attho. **Ko ājīvo**ti ko assa sammāājīvo? So pana micchājīvassa parivajjanena hotīti sopi vibhajīyatīti. **Kā vipattī**ti kā sīlassa, ājīvassa vā vipatti. Anantarassa hi vidhi vā paṭisedho vāti. **Kā sampatī**ti etthāpi eseva nayo.

Yo kocīti khattiyādīsu yo koci. Tena saraṇagamanamevettha kāraṇaṃ, na jātiādivisesoti dasseti. **Upāsanato**ti teneva saraṇagamanena tattha ca sakkaccakiriyāya ādaragāravabahumānādiyogena payirupāsanato. **Veramaṇiyo**ti veraṃ vuccati pāṇātipātādidussīlyaṃ, tassa maṇanato hananato vināsanato veramaṇiyo, pañca viratiyo viratippadhānattā tassa sīlassa. Tenevāha **‘‘paṭivirato hotī’’**ti.

Micchāvaṇijjāti na sammāvaṇijjā ayuttavaṇijjā asāruppavaṇijjā. **Pahāyā**ti akaraṇeneva pajahitvā. **Dhammenā**ti dhammato anapetena. Tena aññampi adhammikaṃ jīvikaṃ paṭikkhipati. **Samenā**ti avisamena. Tena kāyavisamādiduccaritaṃ vajjetvā kāyasamādinā sucaritena ājīvaṃ dasseti. **Satthavaṇijjā**ti āyudhabhaṇḍaṃ katvā vā kāretvā vā yathākataṃ vā paṭilabhitvā tassa vikkayo. **Sattavaṇijjā**ti manussavikkayo. **Maṃsavaṇijjā**ti sūnakārādayo viya migasūkarādike posetvā maṃsaṃ sampādetvā vikkayo. **Majjavaṇijjā**ti yaṃ kiñci majjaṃ yojetvā tassa vikkayo. **Visavaṇijjā**ti visaṃ yojetvā visaṃ gahetvā vā tassa vikkayo. Tattha satthavaṇijjā paroparodhanimittatāya akaraṇīyā vuttā.

Sattavaṇijjā abhujissabhāvakaraṇato, maṃsavisavaṇijjā vadhahetuto, majjavaṇijjā pamādaṭṭhānato.

Tassevāti pañcaveramaṇilakkhaṇassa sīlassa ceva pañcamicchāvaṇijjālakkhaṇassa ājīvassa ca. **Vipattī**ti bhedo pakopo ca. **Yāyā**ti yāya paṭipattiyā. **Caṇḍālo**ti upāsakacaṇḍālo. **Mala**nti upāsakamalaṃ. **Paṭikuṭṭho**ti upāsakanihīno. Buddhādīsu kammakammaphalesu ca saddhāvipariyāyo assaddhiyaṃ micchādhimokkho, yathāvuttena assaddhiyena samannāgato **assaddho**. Yathāvuttasīlavipattiājīvavipattivasena **dussīlo**. ''Iminā diṭṭhādinā idaṃ nāma maṅgalaṃ hotī''ti – evaṃ bālajanaparikappitakotūhalasaṅkhātena diṭṭhasutamutamaṅgalena samannāgato **kotūhalamaṅgaliko. Maṅgalaṃ paccetī**ti diṭṭhamaṅgalādibhedaṃ maṅgalameva pattiyāyati. **No kamma**nti kammassakataṃ no pattiyāyati. **Ito bahiddhā**ti ito sabbaññubuddhasāsanato bahiddhā bāhirakasamaye. **Dakkhiṇeyyaṃ pariyesatī**ti duppaṭipannaṃ dakkhiṇārahasaññī gavesati. **Pubbakāraṃ karotī**ti dānamānanādikaṃ kusalakiriyaṃ paṭhamataraṃ karoti. Ettha ca dakkhiṇeyyapariyesanapubbakāre ekaṃ katvā pañca dhammā veditabbā.

Vipattiyaṃ vuttavipariyāyena **sampatti** veditabbā. Ayaṃ pana viseso – catunnampi parisānaṃ ratijananaṭṭhena upāsakova ratanaṃ **upāsakaratanaṃ**. Guṇasobhākittisaddasugandhatāhi upāsakova padumaṃ **upāsakapadumaṃ**. Tathā **upāsakapuṇḍarīko**.

Ādimhīti ādiatthe. **Koṭiya**nti pariyantakoṭiyaṃ. **Vihāraggenā**ti ovarakakoṭṭhāsena, ''imasmiṃ gabbhe vasantānaṃ idaṃ nāma phalaṃ pāpuṇātī''tiādīnā taṃ taṃ vasanaṭṭhānakoṭṭhāsenāti attho. **Ajjata**nti ajja icceva attho.

Pāṇehi upetanti iminā tassa saraṇagamanassa āpāṇakoṭikataṃ dassento **''yāva me jīvitaṃ pavattatī''**tiādīni vatvā puna jīvitenapi taṃ vatthuttayaṃ paṭipūjento saraṇagamanaṃ rakkhāmīti uppannaṃ tassa brāhmaṇassa adhippāyaṃ vibhāvento **''ahañhī''**tiādimāha. **Pāṇehi upeta**nti hi yāva me pāṇā dharanti, tāva saraṇaṃ upetaṃ. Upento ca na vācāmattena na ekavāraṃ cittuppādamattena, atha kho pāṇānaṃ pariccajanavasenapi yāvajīvaṃ upetanti evamettha attho veditabbo.

17-19. Sattame **jāṇussoṇī**ti netaṃ tassa mātāpitūhi kataṃ nāmaṃ, apica kho ṭhānantarappaṭilābhaladdhanti dassento āha **''jāṇussoṇīti ṭhānantaraṃ kirā''**tiādi. **Ekaṃ ṭhānantara**nti ekaṃ purohitaṭṭhānaṃ. Uṇhīsaādikakudhabhaṇḍehi saddhiṃ laddhaṃ tathā cassa raññā dinnanti vadanti. Tenāha **''rañño santike ca laddhajāṇussoṇisakkārattā''**ti. Sesamettha uttānameva. Aṭṭhamanavamesu natthi vattabbaṃ.

20-21. Dasame **dunnikkhitta**nti duṭṭhu nikkhittaṃ padapaccābhaṭṭhaṃ katvā manasi ṭhapitaṃ. Pajjati ñāyati attho etenāti **padaṃ,** atthaṃ byañjayati pakāsetīti **byañjanaṃ,** padameva. Tenevāha **''uppaṭipāṭiyā…pe… byañjananti vuccatī''**ti. Padasamudāyabyatirekena visuṃ pāḷi nāma natthīti āha **''ubhayametaṃ pāḷiyāva nāma''**nti. Pakaṭṭhānañhi vacanappabandhānaṃ āḷiyeva pāḷīti vuccati. Sesamettha ekādasamañca uttānatthameva.

Adhikaraṇavaggavaṇṇanā niṭṭhitā.

3. Bālavaggavaṇṇanā

22-24. Tatiyassa paṭhamadutiyatatiyāni uttānatthāneva.

25. Catutthe **netabbo**ti aññato āharitvā bodhetabbo, ñāpetabboti attho.

27. Chaṭṭhe **no cepi paṭicchādetvā karontī**ti pāṇātipātādīni karonto sacepi appaṭicchādetvā karonti. **Paṭicchannamevā**ti viññūhi garahitabbabhāvato paṭicchādanārahattā paṭicchannamevāti vuccati. Avīciādayo padesavisesā tatthūpapannā sattā ca nirayaggahaṇena gahitāti āha **‘‘nirayoti sahokāsakā khandhā’’**ti. Tiracchānayoni nāma visuṃ padesaviseso natthīti āha **‘‘tiracchānayoniyaṃ khandhāva labbhantī’’**ti.

31. Dasame attho phalaṃ tadadhīnavuttitāya vaso etassāti **atthavaso,** hetūti āha **‘‘atthavaseti kāraṇānī’’**ti. **Araññavanapatthānī**ti araññalakkhaṇappattāni vanapatthāni. Vanapattha-saddo hi saṇḍabhūte rukkhasamūhepi vattatīti araññaggahaṇaṃ. Vanīyati vivekakāmehi bhajīyati, vanute vā te attasampattiyā vasanatthāya yācanto viya hotīti vanaṃ, patiṭṭhahanti ettha vivekakāmā yathādhippetavisesādhigamenāti patthaṃ, vanesu patthaṃ gahanaṭṭhāne senāsanaṃ **vanapatthaṃ. Kiñcāpī**ti anujānanasambhāvanatthe nipāto. Kiṃ anujānāti? Nippariyāyato araññabhāvaṃ gāmato bahi araññanti. Tenāha **‘‘nippariyāyenā’’**tiādi. Kiṃ sambhāveti? Āraññakaṅganipphādakattaṃ. Yañhi āraññakaṅganipphādakaṃ, taṃ visesato araññanti vattabbanti. Tenāha **‘‘yaṃ taṃ pañcadhanusatika’’**ntiādi. **Nikkhamitvā bahi indakhīlā**ti indakhīlato bahi nikkhamitvā, tato bahi paṭṭhāyāti attho. **Bahi indakhīlā**ti vā yattha dve tīṇi indakhīlāni, tattha bahiddhā indakhīlato paṭṭhāya. Yattha taṃ natthi, tadarahaṭṭhānato paṭṭhāyāti vadanti. **Gāmanta**nti gāmasamīpaṃ. **Anupacāraṭṭhāna**nti niccakiccavasena na upacaritabbaṭṭhānaṃ. Tenāha **‘‘yattha na kasīyati na vapīyatī’’**ti.

Attano ca diṭṭhadhammasukhavihāranti etena satthā attano vivekābhiratiṃ pakāseti. Tattha diṭṭhadhammo nāma ayaṃ paccakkho attabhāvo, sukhavihāro nāma catunnaṃ iriyāpathavihārānaṃ phāsutā. Ekakassa hi araññe antamaso uccāravassāvakiccaṃ upādāya sabbe iriyāpathā phāsukā honti, tasmā diṭṭhadhamme sukhavihāraṃ **diṭṭhadhammasukhavihāra**nti evaṃ vā ettha attho daṭṭhabbo.

Pacchimañca janataṃ anukampamānoti kathaṃ araññavāsena pacchimā janatā anukampitā hoti? Saddhāpabbajitā hi kulaputtā bhagavato araññavāsaṃ disvā ‘‘bhagavāpi nāma araññasenāsanāni na muñcati, yassa nevatthi pariññātabbaṃ na pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ, kimaṅgaṃ pana maya’’nti cintetvā tattha vasitabbameva maññissanti, evaṃ khippameva dukkhassantakarā bhavissanti. Evaṃ pacchimā janatā anukampitā hoti. Etamatthaṃ dassento āha **‘‘pacchime mama sāvake anukampanto’’**ti.

32. Ekādasame vijjaṃ bhajantīti **vijjābhāgiyā,** vijjābhāge vijjākoṭṭhāse vattantītipi **vijjābhāgiyā. Padaṃ pacchindatī**ti maggacittassa patiṭṭhaṃ upacchindati, maggacittaṃ patiṭṭhāpetuṃ na detīti attho. **Ubbaṭṭetvā**ti samucchedavasena samūlaṃ uddharitvā. **Aṭṭhasu ṭhānesū**ti buddhādīsu aṭṭhasu ṭhānesu. **Rāgassa khayavirāgenā**ti rāgassa khayasaṅkhātena virāgena, rāgassa anuppattidhammatāpādanenāti vuttaṃ hoti.

Bālavaggavaṇṇanā niṭṭhitā.

4. Samacittavaggavaṇṇanā

33. Catutthassa paṭhame bhavanti ettha patiṭṭhahantīti bhūmi, asappurisānaṃ bhūmi **asappurisabhūmi. Sappurisabhūmiyampi** eseva nayo. Kataṃ na jānātīti **akataññū,** asamatthasamāsoyaṃ gamakattā ‘‘asūriyapassā’’tiādīsu viya. Tenāha **‘‘kataṃ na jānātī’’**ti. **Akatavedī**ti etthāpi eseva nayo. **Pākaṭaṃ katvā na jānātī**ti ‘‘idañcidañca mayhaṃ iminā kata’’nti saṅghamajjhagaṇamajjhādīsu pākaṭaṃ katvā na jānāti, na pakāsetīti vuttaṃ hoti. **Upaññāta**nti thomanāvasena upagantvā ñātaṃ. Tenāha **‘‘vaṇṇita’’**ntiādi.

34. Dutiye vassasataparimāṇamāyu assāti **vassasatāyuko,** vassasatāyukatañca vassasatāyukakāle jātasseva hoti, nāññassāti āha **‘‘vassasatāyukakāle jāto’’**ti. Vassasataṃ jīvati sīlenāti **vassasatajīvī. Vassasata**nti ca accantasaṃyoge upayogavacanaṃ. Tenāha **‘‘sakalaṃ vassasataṃ jīvanto’’**ti.

Mātāpitūnaṃ mātāva bahūpakāratarāti tassāyeva padhānabhāvena paṭikātabbattā dakkhiṇaṃ aṃsakūṭaṃ vadanti. **Hadayalohitaṃ pāyetvā**ti khīraṃ sandhāya vadati. Lohitañhi khīrabhāvena pariṇāmaṃ gacchati. **Tyāssā**ti te assa. Sesamettha uttānameva.

35. Tatiye **tenupasaṅkamī**ti ettha yenādhippāyena so brāhmaṇo bhagavantaṃ upasaṅkami, taṃ pākaṭaṃ katvā dassetuṃ **''so hi brāhmaṇo''**tiādimāha. **Virajjhanapañha**nti yaṃ pañhaṃ puṭṭho virajjhitvā kathesi, aviparītaṃ katvā sampādetuṃ na sakkoti, tādisaṃ pañhanti attho. **Ubhatokoṭikaṃ pañha**nti ubhohi koṭīhi yuttaṃ pañhaṃ. ''Kiṃvādī bhavaṃ gotamo''ti hi puṭṭho ''kiriyavādimhī''ti vā vadeyya ''akiriyavādimhī''ti vā, tasmā imassa pañhassa vissajjane ''kiriyavādimhī''ti ekā koṭi, ''akiriyavādimhī''ti dutiyāti koṭidvayayutto ayaṃ pañho. **Uggilitu**nti dve koṭiyo mocetvā kathetuṃ asakkonto bahi nīharituṃ atthato apanetuṃ na sakkhissati. Dve koṭiyo mocento hi taṃ bahi nīharati nāma. **Niggilitu**nti pucchāya dosaṃ datvā hāretuṃ asakkonto pavesetuṃ na sakkhissati. Tattha dosaṃ datvā hārento hi gilitvā viya adassanaṃ gamento paveseti nāma. **Kiṃladdhiko**ti kiṃdiṭṭhiko. Vadanti etenāti vādo, diṭṭhi. Ko vādo etassāti **kiṃvādī. Kimakkhāyī**ti kimabhidhāyī, kīdisī dhammakathā. Tenāha **''kiṃ nāma…pe… pucchatī''**ti. Sesamettha uttānameva.

36. Catutthe dakkhiṇaṃ arahantīti **dakkhiṇeyyā**. Āhunaṃ vuccati dānaṃ, taṃ arahantīti **āhuneyyā**.

37. Pañcame kathamayaṃ migāramātā nāma jātāti āha **''sā hī''**tiādi. **Sabbajeṭṭhakassa puttassā**ti attano puttesu sabbapaṭhamaṃ jātassa puttassa. **Ayyakaseṭṭhinova samānanāmakattā**ti migāraseṭṭhinā eva sadisanāmakattā. Tassā kira sabbajeṭṭhassa puttassa nāmaggahaṇadivase ayyakassa migāraseṭṭhisseva nāmaṃ akaṃsu. **Anibaddhavāso hutvā**ti ekasmiṃyeva vihāre nibaddhavāso ahutvā. **Dhuvaparibhogānī**ti niyataparibhogāni. Nanu bhagavā kadāci cārikampi pakkamati, kathaṃ tāni senāsanāni dhuvaparibhogena paribhuñjīti āha **''utuvassaṃ cārikaṃ caritvāpī''**tiādi. Tattha **utuvassa**nti hemantagimhe sandhāya vadati. **Maggaṃ ṭhapetvā**ti therassa āgamanamaggaṃ ṭhapetvā. **Uṇhavalāhakā**ti uṇhautuno paccayabhūtameghamālāsamuṭṭhāpakā devaputtā. Tesaṃ kira tathācittuppādasamakālameva yathicchitaṃ ṭhānaṃ uṇhaṃ pharamānā, valāhakamālā nātibahalā ito cito nabhaṃ chādentī vidhāvati. Esa nayo **sītavalāhakavassavalāhakāsu. Abbhavalāhakā** pana devatā sītuṇhavassehi vinā kevalaṃ abbhapaṭalasseva samuṭṭhāpakā veditabbā. Kevalaṃ vā vātasseva, teneva devatā vātavalāhakā.

Ettha ca yaṃ vassāne ca sisire ca abbhaṃ uppajjati, taṃ utusamuṭṭhānaṃ pākatikameva. Yaṃ pana abbhamhiyeva atiabbhaṃ sattāhampi candasūriye chādetvā ekandhakāraṃ karoti, yañca cittavesākhamāsesu abbhaṃ, taṃ devatānubhāvena uppannaṃ abbhanti veditabbaṃ. Yo ca tasmiṃ tasmiṃ utumhi uttaradakkhiṇādipakativāto hoti, ayaṃ utusamuṭṭhāno. Vātepi vanarukkhakkhandhādippadālano ativāto nāma atthi. Ayañceva, yo ca aññopi akālavāto, ayañca devatānubhāvena nibbatto. Yaṃ gimhāne uṇhaṃ, taṃ utusamuṭṭhānikaṃ pākatimeva. Yaṃ pana uṇhepi atiuṇhaṃ sītakāle ca uppannaṃ uṇhaṃ, taṃ devatānubhāvena nibbattaṃ. Yaṃ vassāne ca hemante ca sītaṃ hoti, taṃ utusamuṭṭhānameva. Yaṃ pana sītepi atisītaṃ, gimhe ca uppannaṃ sītaṃ, taṃ devatānubhāvena nibbattaṃ. Yaṃ vassike cattāro māse vassaṃ, taṃ utusamuṭṭhānameva, yaṃ pana vasseyeva ativassaṃ, yañca cittavesākhamāsesu vassaṃ, taṃ devatānubhāvena nibbattaṃ.

Tatridaṃ vatthu – eko kira vassavalāhakadevaputto tagarakūṭavāsikhīṇāsavattherassa santikaṃ gantvā vanditvā aṭṭhāsi. Thero – ''kosi tva''nti pucchi. Ahaṃ, bhante, vassavalāhako devaputtoti. Tumhākaṃ kira cittena devo vassatīti? Āma, bhanteti. Passitukāmā mayanti. Temissatha, bhanteti. Meghasīsaṃ vā gajjitaṃ vā na paññāyati, kathaṃ temissāmāti? Bhante, amhākaṃ cittena devo vassati, tumhe paṇṇasālaṃ pavisathāti. Sādhu devaputtāti pāde dhovitvā paṇṇasālaṃ pāvisi. Devaputto tasmiṃ pavisanteyeva ekaṃ gītaṃ gāyitvā hatthaṃ ukkhipi, samantā tiyojanaṭṭhānaṃ ekameghaṃ ahosi. Thero aḍḍhatinto paṇṇasālaṃ paviṭṭhoti.

Kāmaṃ heṭṭhā vuttāpi devatā cātumahārājikāva, tā pana tena tena visesena vatvā idāni tadaññe paṭhamabhūmike kāmāvacaradeve sāmaññato gaṇhanto **‘‘cātumahārājikā’’**ti āha. Dhataraṭṭhavirūḷhakavirūpakkhakuverasaṅkhātā cattāro mahārājāno etesanti **cātumahārājikā,** te sinerussa pabbatassa vemajjhe honti. Tesu pabbataṭṭhakāpi atthi ākāsaṭṭhakāpi. Tesaṃ paramparā cakkavāḷapabbataṃ pattā. Khiḍḍāpadosikā manopadosikā candimā devaputto sūriyo devaputtoti ete sabbepi cātumahārājikadevalokaṭṭhā eva.

Tāvatiṃsāti tāvatiṃsānaṃ devānaṃ nāmaṃ, tepi atthi pabbataṭṭhakā, atthi ākāsaṭṭhakā, tesaṃ paramparā cakkavāḷapabbataṃ pattā. Tathā **yāmā**dīnaṃ. Ekadevalokepi hi devānaṃ paramparā cakkavāḷapabbataṃ appattā nāma natthi. Tattha maghena māṇavena saddhiṃ macalagāme kālaṃ katvā tettiṃsa sahapuññakārino ettha nibbattāti taṃ sahacāritaṃ ṭhānaṃ tettiṃsaṃ, tadeva tāvatiṃsaṃ, taṃ nivāso etesanti tāvatiṃsāti vadanti. Yasmā pana sesacakkavāḷesupi chakāmāvacaradevalokā atthi. Vuttampi cetaṃ ‘‘sahassaṃ cātumahārājikānaṃ sahassaṃ tāvatiṃsāna’’nti (a. ni. 3.81). Tasmā nāmapaṇṇattiyevesā tassa devalokassāti veditabbā. Dukkhato yātā apayātāti **yāmā**. Attano sirisampattiyā tusaṃ itā gatāti **tusitā**. Nimmāne rati etesanti **nimmānaratino**. **Vasavattī devatā**ti paranimmitavasavattino devā. Paranimmitesu bhogesu vasaṃ vattentīti **paranimmitavasavattino**.

Brūhito parivuddho tehi tehi jhānādīhi visiṭṭhehi guṇehīti brahmā. Vaṇṇavantatāya ceva dīghāyukatāya ca brahmapārisajjādīhi mahanto brahmāti **mahābrahmā**. Tassa parisāyaṃ bhavā paricārikāti **brahmapārisajjā**. Tasseva purohitaṭṭhāne ṭhitāti **brahmapurohitā**. Ābhassarehi parittā ābhā etesanti **parittābhā**. Appamāṇā ābhā etesanti **appamāṇābhā**. Dīpikāya acci viya etesaṃ sarīrato ābhā chijjitvā chijjitvā patantī viya sarati vissaratīti **ābhassarā,** yathāvuttappabhāya ābhāsanasīlā vā **ābhassarā. Subhā**ti sobhanā pabhā. **Subhā**ti hi ekagghanā niccalā sarīrābhā vuccati, sā parittā subhā etesanti **parittasubhā**. Appamāṇā subhā etesanti **appamāṇasubhā**. Subhena okiṇṇā vikiṇṇā, subhena sarīrappabhāvaṇṇena ekagghanā suvaṇṇamañjūsāya ṭhapitasampajjalitakañcanapiṇḍasassirikāti **subhakiṇṇā**. Tattha sobhanāya pabhāya kiṇṇā subhākiṇṇāti vattabbe bhā-saddassa rassattaṃ antima ṇa-kārassa ha-kārañca katvā **‘‘subhakiṇhā’’**ti vuttaṃ. Vipulaphalā vehapphalā. **Vipulaphalā**ti ca vipulasantasukhavaṇṇādiphalā. Appakena kālena attano ṭhānaṃ na vijahantīti **avihā**. Kenaci na tapanīyāti **atappā**. Akicchena sukhena passitabbā manuññarūpatāyāti **sudassā**. Suparisuddhadassanatāya sammā passanti sīlenāti **sudassī**. Ukkaṭṭhasampattīhi yogato natthi etesaṃ kaniṭṭhā sampattīti **akaniṭṭhā**.

Kāyasakkhīhīti nāmakāyena desanāya sampaṭicchanavasena sakkhibhūtehi. **Halāhala**nti kolāhalaṃ. **Mahaggatacittenā**ti catutthajjhānapādakena abhiññācittena.

Nanu ca ‘‘ajjhattanti kāmabhavo, bahiddhāti rūpārūpabhavo’’ti ca ayuttametaṃ? Yasmiñhi bhave sattā bahutaraṃ kālaṃ vasanti, so nesaṃ ajjhattaṃ. Yasmiñca appataraṃ kālaṃ vasanti, so nesaṃ bahiddhāti vattuṃ yuttaṃ. Rūpārūpabhave ca sattā cirataraṃ vasanti, appataraṃ kāmabhave, tasmā ‘‘ajjhattanti kāmabhavo, bahiddhāti rūpārūpabhavo’’ti kasmā vuttanti āha **‘‘kiñcāpī’’**tiādi. **Catutthameva koṭṭhāsa**nti vivaṭṭaṭṭhāyisaṅkhātaṃ catutthaṃ asaṅkhyeyyakappaṃ. **Itaresū**ti saṃvaṭṭasaṃvaṭṭaṭṭhāyivivaṭṭasaṅkhātesu tīsu asaṅkhyeyyakappesu. **Ālayo**ti saṅgo. **Patthanā**ti ‘‘kathaṃ nāma tatrūpapannā bhavissāmā’’ti abhipatthanā. **Abhilāso**ti tatrūpapajjitukāmatā. **Tasmā**tiādinā yathāvuttamatthaṃ nigameti.

Etthāyaṃ adhippāyo – kassacipi kilesassa avikkhambhitattā kenacipi pakārena vikkhambhanamattenapi avimutto kāmabhavo ajjhattaggahaṇassa attānaṃ adhikicca uddissa pavattaggāhassa visesapaccayoti ajjhattaṃ nāma. Tattha bandhanaṃ ajjhattasaṃyojanaṃ, tena saṃyutto **ajjhattasaṃyojano**. Tabbipariyāyato **bahiddhāsaṃyojano**ti.

Chandarāgavaseneva ajjhattasaṃyojanaṃ bahiddhāsaṃyojanañca puggalaṃ dassetvā idāni orambhāgiyauddhambhāgiyasaṃyojanavasenapi dassetuṃ **‘‘orambhāgiyāni vā’’**tiādimāha. Oraṃ vuccati kāmadhātu, paṭisandhiyā paccayabhāvena taṃ oraṃ bhajantīti **orambhāgiyāni**. Tattha ca kammunā vipākaṃ sattena ca dukkhaṃ saṃyojentīti **saṃyojanāni,** sakkāyadiṭṭhivicikicchāsīlabbataparāmāsakāmarāgapaṭighā. Uddhaṃ vuccati rūpārūpadhātu, vuttanayenetaṃ uddhaṃ bhajantīti **uddhambhāgiyāni,** saṃyojanāni. Rūparāgārūparāgamānuddhaccāvijjā. Atha vā orambhāgo vuccati kāmadhātu rūpārūpabhavato heṭṭhābhūtattā, tatrūpapattiyā paccayabhāvato orambhāgassa hitānīti **orambhāgiyāni** yathā ‘‘vacchāyogo duhako’’ti. Uddhambhāgo nāma mahaggatabhāvo, tassa hitāni **uddhambhāgiyāni**. Pādesu baddhapāsāṇo viya pañcorambhāgiyasaṃyojanāni heṭṭhā ākaḍḍhamānākārāni honti. Hatthehi gahitarukkhasākhā viya pañcuddhambhāgiyasaṃyojanāni upari ākaḍḍhamānākārāni. Yesañhi sakkāyadiṭṭhiādīni appahīnāni, te bhavaggepi nibbatte etāni ākaḍḍhitvā kāmabhaveyeva pātenti, tasmā etāni pañca gacchantaṃ vārenti, gataṃ puna ānenti. Rūparāgādīni pañca gacchantaṃ na vārenti, āgantuṃ pana na denti.

Asamucchinnesu orambhāgiyasaṃyojanesu laddhapaccayesu uddhambhāgiyāni saṃyojanāni agaṇanūpagāni hontīti labbhamānānampi puthujjanānaṃ vasena avibhajitvā ariyānaṃ yogavasena vibhajitukāmo **‘‘ubhayampi ceta’’**ntiādimāha. Tattha **vaṭṭanissitamahājanassā**ti puthujjane sandhāya vadati. **Dvedhā paricchinno**ti kāmasugatirūpārūpabhavavasena dvīhi pakārehi paricchinno.

Vacchakasālopamaṃ uttānatthameva. Opammasaṃsandane pana kassaci kilesassa avikkhambhitattā, kathañcipi avimutto kāmabhavo ajjhattaggahaṇassa visesapaccayattā, imesaṃ sattānaṃ abbhantaraṭṭhena **anto** nāma. Rūpārūpabhavo tabbipariyāyato **bahi** nāma. Tathā hi yassa orambhāgiyāni saṃyojanāni appahīnāni, so ajjhattasaṃyojano vutto. Yassa tāni pahīnāni, so bahiddhāsaṃyojano. Tasmā anto asamucchinnabandhanatāya bahi ca pavattamānabhavaṅgasantānatāya **antobaddho bahisayito** nāma. Nirantarappavattabhavaṅgasantānavasena hi sayitavohāro. Kāmaṃ nesaṃ bahibandhanampi asamucchinnaṃ, antobandhanassa pana mūlatāya evaṃ vuttaṃ. Tenāha **‘‘saṃyojanaṃ pana tesaṃ kāmāvacarūpanibaddhamevā’’**ti. Iminā nayena sesattayepi attho veditabbo.

Ettāvatā ca kirāti **kira-**saddo arucisaṃsūcanattho. Tenettha ācariyavādassa attano aruccanabhāvaṃ dīpeti. ‘‘Sīlavā’’ti anāmaṭṭhavisesasāmaññato sīlasaṅkhepena gahitaṃ, tañca catubbidhanti ācariyatthero **‘‘catupārisuddhisīlaṃ uddisitvā’’**ti āha. **Tatthā**ti catupārisuddhisīlesu. **Jeṭṭhakasīla**nti padhānasīlaṃ. **Ubhayatthā**ti uddesaniddesesu, niddese viya uddesepi pātimokkhasaṃvarova therena vutto ‘‘sīlavā’’ti vuttattāti adhippāyo. Sīlaggahaṇañhi pāḷiyaṃ pātimokkhasaṃvaravaseneva āgataṃ. Tenāha **‘‘pātimokkhasaṃvaroyevā’’**tiādi. Tattha avadhāraṇena itaresaṃ tiṇṇaṃ ekadesena pātimokkhantogadhabhāvaṃ dīpeti. Tathā hi anolokiyolokane ājīvahetu ca sikkhāpadavītikkame gilānapaccayassa apaccavekkhitaparibhoge ca āpatti vihitāti. **Tīṇī**ti indriyasaṃvarasīlādīni. **Sīlanti vuttaṭṭhānaṃ nāma atthī**ti sīlapariyāyena tesaṃ katthaci sutte gahitaṭṭhānaṃ nāma kiṃ atthi yathā ‘‘pātimokkhasaṃvaro’’ti? Ācariyassa sammukhatāya appaṭikkhipanto upacārena pucchanto viya vadati. Tenāha **‘‘ananujānanto’’**ti. **Chadvārarakkhāmattakamevā**ti tassa sallahukabhāvamāha cittādhiṭṭhānabhāvamattena paṭipākatikabhāvāpattito. Itaradvayepi eseva nayo. **Paccayuppattimattaka**nti phalena hetuṃ dasseti. Uppādanahetukā hi paccayānaṃ uppatti. **Idamattha**nti idaṃ payojanaṃ imassa paccayassa paribhuñjaneti adhippāyo. **Nippariyāyenā**ti iminā indriyasaṃvarādīni tīṇi padhānassa sīlassa paripālanavasena pavattiyā pariyāyasīlāni nāmāti dasseti. Idāni pātimokkhasaṃvarasseva padhānabhāvaṃ byatirekato anvayato ca upamāya vibhāvetuṃ **‘‘yassā’’**tiādimāha. Tattha **so** pātimokkhasaṃvaro. **Sesāni** indriyasaṃvarādīni.

Pātimokkhasaṃvarasaṃvutoti yo hi naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehīti pātimokkhanti laddhanāmena sikkhāpadasīlena pihitakāyavacīdvāro. So pana yasmā evaṃbhūto tena samannāgato nāma hoti, tasmā vuttaṃ **‘‘pātīmokkhasaṃvarena samannāgato’’**ti.

Aparo nayo – kilesānaṃ balavabhāvato, pāpakiriyāya ca sukarabhāvato, puññakiriyāya ca dukkarabhāvato bahukkhattuṃ apāyesu patanasīloti pātī, puthujjano. Aniccatāya vā bhavādīsu kammavegakkhitto ghaṭiyantaṃ viya anavaṭṭhānena paribbhamanato gamanato gamanasīloti pātī, maraṇavasena tamhi tamhi sattanikāye attabhāvassa pātanasīlo vā pātī, sattasantāno, cittameva vā. Taṃ pātiṃ saṃsāradukkhato mokkhetīti **pātimokkhaṃ**. Cittassa hi vimokkhena satto vimuttoti vuccati. Vuttañhi ''cittavodānā visujjhantī''ti, ''anupādāya āsavehi cittaṃ vimutta''nti (mahāva. 28) ca.

Atha vā avijjādinā hetunā saṃsāre patati gacchati pavattatīti pāti, ''avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarata''nti (saṃ. ni. 2.124) hi vuttaṃ, tassa pātino sattassa taṇhādisaṃkilesattayato mokkho etenāti **pātimokkho**. ''Kaṇṭhekāḷo''tiādīnaṃ viyassa samāsasiddhi veditabbā.

Atha vā pāteti vinipāteti dukkheti pāti, cittaṃ. Vuttañhi –

> ''Cittena nīyate loko, cittena parikassatī''ti; (Saṃ. ni. 1.62);

Tassa pātino mokkho etenāti **pātimokkho**. Patati vā etena apāyadukkhe saṃsāradukkhe cāti pāti, taṇhādisaṃkileso. Vuttañhi –

> ''Taṇhā janehi purisaṃ, (saṃ. ni. 1.56-57) taṇhādutiyo puriso''ti (itivu. 15, 105; a. ni. 4.9) ca ādi;

Tato pātito mokkhoti **pātimokkho**.

Atha vā patati etthāti pāti, cha ajjhattikabāhirāni āyatanāni. Vuttañhi –

> ''Chasu loko samuppanno, chasu kubbati santhava''nti (saṃ. ni. 1.70; su. ni. 171);

Tato chaajjhattikabāhirāyatanasaṅkhātato pātito mokkhoti **pātimokkho**.

Atha vā pāto vinipāto assa atthīti pātī, saṃsāro. Tato mokkhoti **pātimokkho**.

Atha vā sabbalokādhipatibhāvato dhammissaro bhagavā ''patī''ti vuccati, muccati etenāti mokkho, patino mokkho patimokkho tena paññattattāti, patimokkho eva **pātimokkho**. Sabbaguṇānaṃ vā mūlabhāvato uttamaṭṭhena pati ca so yathāvuttaṭṭhena mokkho cāti patimokkho, patimokkho eva **pātimokkho**. Tathā hi vuttaṃ ''pātimokkhanti ādimetaṃ mukhametaṃ pamukhameta''nti (mahāva. 135) vitthāro.

Atha vā pa-iti pakāre, atīti accantatthe nipāto, tasmā pakārehi accantaṃ mokkhetīti **pātimokkho**. Idañhi sīlaṃ sayaṃ tadaṅgavasena, samādhisahitaṃ paññāsahitañca vikkhambhanavasena, samucchedavasena ca accantaṃ mokkheti mocetīti **pātimokkho**. Pati pati mokkhoti vā patimokkho, tamhā tamhā vītikkamadosato paccekaṃ mokkhoti attho. Patimokkho eva **pātimokkho**. Mokkho vā nibbānaṃ, tassa mokkhassa patibimbabhūtoti patimokkho. Sīlasaṃvaro hi sūriyassa aruṇuggamanaṃ viya nibbānassa udayabhūto tappaṭibhāgo viya yathārahaṃ kilesanibbāpanato patimokkhaṃ, patimokkhaṃyeva **pātimokkhaṃ**.

Atha vā mokkhaṃ pati vattati, mokkhābhimukhanti vā patimokkhaṃ, patimokkhameva **pātimokkha**nti evamettha pātimokkhasaddassa attho veditabbo.

Ācāragocarasampannoti kāyikavācasikaavītikkamasaṅkhātena ācārena, navesiyādigocaratādisaṅkhātena gocarena sampanno, sampannaācāragocaroti attho. **Appamattakesū**ti parittakesu anāpattigamanīyesu. ‘‘Dukkaṭadubbhāsitamattesū’’ti apare. **Vajjesū**ti gārayhesu. Te pana ekantato akusalasabhāvā hontīti āha **‘‘akusaladhammesū’’**ti. **Bhayadassī**ti bhayato dassanasīlo, paramāṇumattampi vajjaṃ sineruppamāṇaṃ viya katvā bhāyanasīlo. **Sammā ādiyitvā**ti sammadeva sakkaccaṃ sabbasova ādiyitvā. **Sikkhāpadesū**ti niddhāraṇe bhummanti samudāyato avayavaniddhāraṇaṃ dassento **‘‘sikkhāpadesu taṃ taṃ sikkhāpadaṃ samādiyitvā sikkhatī’’**ti atthamāha, sikkhāpadameva hi samādātabbaṃ sikkhitabbañcāti adhippāyo. **Yaṃ kiñci sikkhāpadesū**ti sikkhākoṭṭhāsesu mūlapaññattianupaññattisabbatthapaññattipadesapaññattiādibhedaṃ yaṃ kiñci sikkhitabbaṃ. Yaṃ paṭipajjitabbaṃ pūretabbaṃ sīlaṃ, taṃ pana dvāravasena duvidhamevāti āha **‘‘kāyikaṃ vā vācasikaṃ vā’’**ti. Imasmiṃ atthavikappe **sikkhāpadesū**ti ādhāre bhummaṃ sikkhābhāgesu kassaci visuṃ aggahaṇato. Tenāha **‘‘taṃ sabba’’**nti.

Aññataraṃ devaghaṭanti aññataraṃ devanikāyaṃ. **Āgāmī hotī**ti paṭisandhivasena āgamanasīlo hoti. **Āgantā**ti etthāpi eseva nayo. **Iminā aṅgenā**ti iminā kāraṇena.

Sukkhavipassako yebhuyyena catudhātuvavatthānamukhena kammaṭṭhānābhinivesī hotīti āha **‘‘sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno’’**ti. Vuttamevatthaṃ sampiṇḍetvā nigamento **‘‘paṭhamena aṅgenā’’**tiādimāha.

Cittassa sukhumabhāvo idha sukhamattabhāvamāpannena daṭṭhabboti āha **‘‘sabbāpi hi tā’’**tiādi. **Tantivasenā**ti kevalaṃ tantiṭṭhapanavasena, na pana therassa kassaci maggassa vā phalassa vā uppādanatthāya, nāpi sammāpaṭipattiyaṃ yojanatthāyāti adhippāyo.

38. Chaṭṭhe **mahākaccāno**ti gihikāle ujjeniraññno purohitaputto abhirūpo dassanīyo pāsādiko suvaṇṇavaṇṇo ca. Varaṇā nāma rukkho, tassa avidūre bhavattā nagarampi varaṇasaddena vuccatīti āha **‘‘varaṇā nāma ekaṃ nagara’’**nti. Dvandapadassa paccekaṃ abhisambandho hotīti hetusaddaṃ paccekaṃ yojetvā dassento **‘‘kāmarāgābhinivesahetū’’**tiādimāha. Hetusaddena sambandhe sati yo attho sambhavati, taṃ dassetuṃ **‘‘idaṃ vuttaṃ hotī’’**tiādimāha. Tattha **kāmarāgena abhiniviṭṭhattā**ti etena kāmarāgābhinivesahetūti imassa atthaṃ dīpeti, tathā **vinibaddhattā**tiādīhi kāmarāgavinibaddhahetūtiādīnaṃ. **Tato mukho**ti tadabhimukho. **Māna**nti āḷhakādimānabhaṇḍaṃ. Sesamettha uttānameva.

39. Sattame **madhurāya**nti uttaramadhurāyaṃ. **Gundāvane**ti kaṇhagundāvane, kāḷapippalivaneti attho. **Jarājiṇṇe**ti jarāya jiṇṇe, na byādhiādīnaṃ vasena jiṇṇasadise nāpi akālikena jarāya abhibhūte. **Vayovuddhe**ti jiṇṇattā eva cassa vayovuddhippattiyā vuddhena sīlādivuddhiyā. **Jātimahallake**ti jātiyā mahantatāya cirarattatāya mahallake, na bhogaparivārādīhīti attho. **Addhagate**ti ettha **addha**-saddo dīghakālavācīti āha **‘‘dīghakāladdhānaṃ atikkante’’**ti. **Vayo**ti purimapadalopenāyaṃ niddesoti āha **‘‘pacchimavaya’’**nti, vassasatassa tatiyakoṭṭhāsasaṅkhātaṃ pacchimavayaṃ anuppatteti attho.

Bhavati ettha phalaṃ tadāyattavuttitāyāti **bhūmi,** kāraṇanti āha **‘‘yena kāraṇenā’’**tiādi. **Paripakko**ti pariṇato, vuddhibhāvaṃ pattoti attho. **Moghajiṇṇo**ti anto thirakaraṇānaṃ dhammānaṃ abhāvena tucchajiṇṇo nāma. Bāladārakopi daharoti vuccatīti tato visesanatthaṃ **‘‘yuvā’’**ti vuttaṃ. Atikkantapaṭhamavayā eva sattā sabhāvena palitasirā hontīti paṭhamavaye ṭhitabhāvaṃ dassetuṃ **‘‘susukāḷakeso’’**ti vuttaṃ. **Bhadrenā**ti laddhakena. Ekacco hi daharopi samāno kāṇo vā hoti kuṇiādīnaṃ vā aññataro, so na bhadrena yobbanena samannāgato nāma hoti. Yo pana abhirūpo hoti dassanīyo pāsādiko sabbasampattisampanno yaṃ yadeva alaṅkāraparihāraṃ icchati, tena tena alaṅkato devaputto viya carati, ayaṃ bhadrena yobbanena samannāgato nāma hoti. Tenevāha **‘‘yena yobbanena samannāgato’’**tiādi.

Yamhi saccañca dhammo cāti yamhi puggale soḷasahākārehi paṭividdhattā catubbidhaṃ saccaṃ, ñāṇena sacchikatattā navavidhalokuttaradhammo ca atthi. **Ahiṃsā**ti desanāmattametaṃ, yamhi pana catubbidhāpi appamaññābhāvanā atthīti attho. **Saṃyamo damo**ti sīlañceva indriyasaṃvaro ca.

Vantamaloti maggañāṇena nīhaṭamalo. **Dhīro**ti dhitisampanno. **Thero**ti so imehi thirabhāvakāraṇehi samannāgatattā theroti pavuccatīti attho.

40. Aṭṭhame **''corā balavanto hontī''**ti padaṃ uddharitvā yehi kāraṇehi te balavanto honti, tesaṃ sabbhāvaṃ dassento **''pakkhasampannā''**tiādimāha. Tattha **nivāsaṭṭhānasampannatā** giriduggādisabbhāvato. **Atiyātu**nti anto yātuṃ, gantuṃ pavisituṃti attho. Taṃ pana antopavisanaṃ kenaci kāraṇena bahigatassa hotīti āha **''bahiddhā janapadacārikaṃ caritvā''**tiādi. **Niyyātu**nti bahi nikkhamituṃ. Tañca bahinikkhamanaṃ bahiddhākaraṇīye sati sambhavatīti āha **''corā janapadaṃ vilumpantī''**tiādi. **Anusaññātu**nti anusañcarituṃ. Sesamettha uttānameva.

41. Navame **micchāpaṭipattādhikaraṇahetū**ti ettha **adhi**-saddo anatthakoti āha **''micchāpaṭipattiyā karaṇahetū''**ti. **Na ārādhako**ti na sampādako na paripūrako. Ñāyati paṭivijjhanavasena nibbānaṃ gacchatīti ñāyo, so eva taṃsamaṅginaṃ vaṭṭadukkhapātato dhāraṇaṭṭhena dhammoti **ñāyo dhammo,** ariyamaggo. So panettha saha vipassanāya adhippetoti āha **''sahavipassanakaṃ magga''**nti. **Ārādhanaṃ** nāma saṃsiddhi, sā pana yasmā sampādanena paripūraṇena icchitā, tasmā vuttaṃ **''sampādetuṃ pūretu''**nti.

42. Dasame **duggahitehī**ti atthato byañjanato ca duṭṭhu gahitehi, ūnādhikaviparītapadapaccābhaṭṭhādivasena vilometvā gahitehīti attho. **Uppaṭipāṭiyā gahitehī**ti idaṃ pana nidassanamattaṃ duggahassa ūnādhikādivasenapi sambhavato. Tenevāha **''attano duggahitasuttantānaṃyeva atthañca pāḷiñca uttaritaraṃ katvā dassentī''**ti.

Samacittavaggavaṇṇanā niṭṭhitā.

5. Parisavaggavaṇṇanā

43. Pañcamassa paṭhame **uddhaccena samannāgatā**ti akappiye kappiyasaññitāya, kappiye akappiyasaññitāya, avajje vajjasaññitāya, vajje avajjasaññitāya uddhaccappakatikā. Ye hi vinaye apakataññuno saṃkilesavodāniyesu dhammesu na kusalā sakiñcanakārino vippaṭisārabahulā, tesaṃ anuppannañca uddhaccaṃ uppajjati, uppannañca bhiyyobhāvaṃ vepullaṃ āpajjati. Sārābhāvena tucchattā naḷo viyāti **naḷo,** mānoti āha **''unnaḷāti uggatanaḷā''**ti. Tenāha **''uṭṭhitatucchamānā''**ti. Māno hi seyyassa seyyoti sadisoti ca pavattiyā visesato tuccho. **Cāpallenā**ti capalabhāvena, taṇhāloluppenāti attho. **Mukhakharā**ti mukhena pharusā, pharusavādinoti attho.

Vikiṇṇavācāti vissaṭavacanā samphappalāpitāya apariyantavacanā. Tenāha **''asaṃyatavacanā''**tiādi. **Vissaṭṭhasatino**ti sativirahitā. Paccayavekallena vijjamānāyapi satiyā satikiccaṃ kātuṃ asamatthatāya evaṃ vuttā. Na sampajānantīti **asampajānā,** taṃyoganivattiyaṃ cāyaṃ akāro ''ahetukā dhammā (dha. sa. dukamātikā 2), abhikkhuko āvāso''tiādīsu (cūḷava. 76) viyāti āha **''nippaññā''**ti, paññārahitāti attho. Pāḷiyaṃ **vibbhantacittā**ti ubbhantacittā. Samādhivirahena laddhokāsena uddhaccena tesaṃ samādhivirahānaṃ cittaṃ nānārammaṇesu paribbhamati vanamakkaṭo viya vanasākhāsu. **Pākatindriyā**ti saṃvarābhāvena gihikāle viya vivaṭaindriyā. Tenāha **''pakatiyā ṭhitehī''**tiādi. **Vivaṭehī**ti asaṃvutehi.

44. Dutiye **bhaṇḍanaṃ vuccati kalahassa pubbabhāgo**ti kalahassa hetubhūtā paribhāsā taṃsadisī ca aniṭṭhakiriyā bhaṇḍanaṃ nāma. **Kalahajātā**ti hatthaparāmāsādivasena matthakappatto kalaho jāto etesanti kalahajātāti evamettha attho daṭṭhabbo. **Viruddhavāda**nti ''ayaṃ dhammo, nāyaṃ dhammo''tiādinā viruddhavādabhūtaṃ vivādaṃ. Mukhasannissitatāya vācā idha ''mukha''nti adhippetāti āha **''dubbhāsitā vācā mukhasattiyoti vuccantī''**ti. Catubbidhampi saṅghakammaṃ sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbattā **ekakammaṃ** nāma. Pañcavidhopi pātimokkhuddeso ekato uddisitabbattā **ekuddeso** nāma. Paññattaṃ pana sikkhāpadaṃ sabbehipi lajjīpuggalehi samaṃ sikkhitabbabhāvato **samasikkhatā** nāma. Pāḷiyaṃ **khīrodakībhūtā**ti yathā khīrañca udakañca aññamaññaṃ saṃsandati, visuṃ na hoti, ekattaṃ viya upeti. Satipi hi ubhayesaṃ kalāpānaṃ paramatthato bhede pacurajanehi pana duviññeyyanānattaṃ khīrodakaṃ samoditaṃ accantameva saṃsaṭṭhaṃ viya hutvā tiṭṭhati, evaṃ sāmaggivasena ekattūpagatacittuppādā viyāti khīrodakībhūtāti evamettha attho daṭṭhabbo. **Mettācakkhūhī**ti mettācittaṃ paccupaṭṭhapetvā olokanacakkhūhi. Tāni hi piyabhāvadīpanato ''piyacakkhūnī''ti vuccanti.

45. Tatiye **aggavatī**ti ettha **agga-**saddo uttamapariyāyo, tena visiṭṭhassa puggalassa, visiṭṭhāya vā paṭipattiyā gahaṇaṃ idhādhippetanti āha **''aggavatīti uttamapuggalavatī''**tiādi. Avigatataṇhatāya taṃ taṃ parikkhārajātaṃ bahuṃ lanti ādiyantīti bahulā, bahulā eva **bāhulikā** yathā ''venayiko''ti (a. ni. 8.11; pārā. 8; ma. ni. 1.246). Te pana yasmā paccayabahubhāvāya yuttappayuttā nāma honti, tasmā āha **''cīvarādibāhullāya paṭipannā''**ti. Sikkhāya ādaragāravābhāvato sithilaṃ adaḷhaṃ gaṇhantīti **sāthalikā**ti vuttaṃ. **Sithila**nti ca bhāvanapuṃsakaniddeso, sithilasaddena vā samānatthassa sāthalasaddassa vasena sāthalikāti padasiddhi veditabbā. **Avagamanaṭṭhenā**ti adhogamanaṭṭhena, orambhāgiyabhāvenāti attho. **Upadhiviveke**ti sabbūpadhipaṭinissaggatāya upadhivivitte. **Oropitadhurā**ti ujjhitussāhā. **Duvidhampi vīriya**nti kāyikaṃ cetasikañca vīriyaṃ.

46. Catutthe **idaṃ dukkha**nti dukkhassa ariyasaccassa paccakkhato aggahitabhāvadassanatthaṃ vuttaṃ. **Ettakameva dukkha**nti tassa paricchijja aggahitabhāvadassanatthaṃ. **Ito uddhaṃ dukkhaṃ natthī**ti anavasesetvā aggahitabhāvadassanatthaṃ. **Yathāsabhāvato nappajānantī**ti sarasalakkhaṇappaṭivedhena asammohato nappaṭivijjhanti. Asammohapaṭivedho ca yathā tasmiṃ ñāṇe pavatte paccā dukkhassa rūpādiparicchede sammoho na hoti, tathā pavatti. **Accantakkhayo**ti accantakkhayanimittaṃ nibbānaṃ. **Asamuppattī**ti etthāpi eseva nayo. Yaṃ nibbānaṃ maggassa ārammaṇapaccayaṭṭhena kāraṇabhūtaṃ āgamma tadubhayampi nirujjhati, taṃ tesaṃ asamuppatti nibbānaṃ dukkhanirodhoti vuccati.

47. Pañcame visesanassa paranipātena **''parisākasaṭo''**ti vuttanti āha **''kasaṭaparisā''**tiādi. ''Kasaṭaparisā''ti hi vattabbe ''parisākasaṭo''ti vuttaṃ. **Parisāmaṇḍo**ti etthāpi eseva nayo. Sesamettha uttānameva.

48. Chaṭṭhe **gambhīrā**ti agādhā dukkhogāḷhā. **Pāḷivasenā**ti iminā yo dhammapaṭisambhidāya visayo gambhīrabhāvo, tamāha. Dhammappaṭivedhassa hi dukkarabhāvato dhammassa pāḷiyā dukkhogāḷhatāya gambhīrabhāvo. **''Pāḷivasena gambhīrā''**ti vatvā **''sallasuttasadisā''**ti vuttaṃ tassa ''animittamanaññāta''ntiādinā (su. ni. 579) pāḷivasena gambhīratāya labbhanato. Tathā hi tattha tā gāthā duviññeyyarūpā tiṭṭhanti. Duviññeyyañhi ñāṇena dukkhogāḷhanti katvā ''gambhīra''nti vuccati. Pubbāparampettha kāsañci gāthānaṃ duviññeyyatāya dukkhogāḷhameva, tasmā taṃ ''pāḷivasena gambhīrā''ti vuttaṃ. Imināva nayena **''atthavasena gambhīrā''**ti etthāpi attho veditabbo. **Mahāvedallasuttassa** (ma. ni. 1.449 ādayo) atthavasena gambhīratā suviññeyyāva. Lokaṃ uttaratīti lokuttaro, navavidho appamāṇadhammo. So atthabhūto etesaṃ atthīti **lokuttarā**. Tenāha **''lokuttaraatthadīpakā''**ti.

Sattasuññaṃ dhammamattamevāti sattena attanā suññaṃ kevalaṃ dhammamattameva. **Uggahetabbaṃ pariyāpuṇitabba**nti liṅgavacanavipallāsena vuttanti āha **''uggahetabbe ca pariyāpuṇitabbe cā''**ti. Kavino kammaṃ kavitā. Yaṃ panassa kammaṃ, taṃ tena katanti vuccatīti āha **''kavitāti kavīhi katā''**ti. **Itara**nti kāveyyāti padaṃ, kābyanti vuttaṃ hoti. **Kābya**nti ca kavinā vuttanti attho. Tenāha **''tasseva vevacana''**nti. **Vicitraakkharā**ti vicittākārakkharā viññāpanīyā. **Sāsanato bahibhūtā**ti na sāsanāvacarā. **Tesaṃ sāvakehī**ti buddhānaṃ sāvakāti apaññātānaṃ yesaṃ kesañci sāvakehi. **Na ceva aññamaññaṃ paṭipucchantī**ti ye vācenti, ye ca suṇanti, te aññamaññaṃ atthādiṃ nappaṭipucchanti, kevalaṃ vācanasavanamatteneva parituṭṭhā honti. **Cārikaṃ na vicarantī**ti asukasmiṃ ṭhāne atthādiṃ jānantā atthīti pucchanatthāya cārikaṃ na gacchanti tādisassa puggalassa abhāvato tassa ca pubbāparavirodhato. **Kathaṃ ropetabba**nti kena pakārena nikkhipitabbaṃ. Attho nāma sabhāvato anusandhito sambandhato pubbāparato ādipariyosānato ca ñāto sammāñāto hotīti āha **''ko attho''**tiādi. **Anuttānīkata**nti akkharasannivesādinā anuttānīkataṃ. **Kaṅkhāyā**ti saṃsayassa.

49. Sattame kilesehī āmasitabbato āmisaṃ, cattāro paccayā. Tadeva garu garukātabbaṃ etesaṃ, na dhammoti **āmisagarū**. Tenāha **''lokuttaradhammaṃ lāmakato gahetvā ṭhitaparisā''**ti. Ubhato bhāgato vimuttoti **ubhatobhāgavimutto. Dvīhi bhāgehi** dve vāre vimutto. **Paññāya vimutto**ti samathasannissayena vinā aggamaggapaññāya vimutto. Tenāha **''sukkhavipassakakhīṇāsavo''**ti. **Kāyenā**ti nāmakāyena. **Jhānaphassaṃ phusitvā**ti aṭṭhasamāpattisaññitaṃ jhānaphassaṃ adhigamavasena phusitvā. Pacchā nirodhaṃ nibbānaṃ yathā ālocitaṃ nāmakāyena sacchikarotīti **kāyasakkhī**. Na tu vimutto ekaccānaṃ āsavānaṃ aparikkhīṇattā. **Diṭṭhantaṃ patto**ti diṭṭhassa anto anantaro kālo diṭṭhanto, dassanasaṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti attho. Paṭhamaphalato paṭṭhāya hi yāva aggamaggā diṭṭhippatto. Tenāha **''ime dvepi chasu ṭhānesu labbhantī''**ti.

Saddahanto vimuttoti etena sabbathā avimuttassa saddhāmattena vimuttabhāvadassanena saddhāvimuttassa sekkhabhāvameva vibhāveti. **Saddhāvimutto**ti vā saddhāya avimuttoti attho. **Chasu ṭhānesū**ti paṭhamaphalato paṭṭhāya chasu ṭhānesu. **Dhammaṃ anussaratī**ti paṭhamamaggapaññāsaṅkhātaṃ dhammaṃ anussarati. **Saddhaṃ anussaratī**ti etthāpi eseva nayo. Ubhopi hete sotāpattimaggaṭṭhāyeva. **Imaṃ kasmā gaṇhantī**ti evaṃ ekantapāsaṃsesu ariyesu gayhamānesu imaṃ ekantaninditaṃ lāmakaṃ dussīlaṃ kasmā gaṇhanti. Sabbesu sabbatā sadisesu labbhamānopi viseso na paññāyati, visabhāge pana sati eva paññāyati paṭabhāvena viya cittapaṭassāti āha **''ekaccesu panā''**tiādi. **Ganthitā**ti avabaddhā. **Mucchitā**ti mucchaṃ sammohaṃ āpannā. **Chandarāgaapakaḍḍhanāyā**ti chandarāgassa apanayanatthaṃ. **Nissaraṇapaññāyā**ti tato nissaraṇāvahāya paññāya virahitā.

Paññādhurenāti vipassanābhinivesena. **Abhiniviṭṭho**ti vipassanāmaggaṃ otiṇṇo. **Tasmiṃ khaṇe**ti sotāpattimaggakkhaṇe. **Dhammānusārī nāma** paññāsaṅkhātena dhammena ariyamaggasotassa anussaraṇato. **Kāyasakkhī nāma** nāmakāyena sacchikātabbassa nibbānassa sacchikaraṇato. Vikkhambhanasamucchedānaṃ vasena **dvikkhattuṃ**. Arūpajjhānehi rūpakāyato, aggamaggena sesakāyatoti **dvīhi bhāgehi** nissakkavacanañcetaṃ. Diṭṭhantaṃ patto, diṭṭhattā vā pattoti **diṭṭhippatto**. Tattha **diṭṭhantaṃ patto**ti dassanasaṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti attho. **Diṭṭhattā**ti catusaccadassanasaṅkhātāya paññāya nirodhassa diṭṭhattā. Jhānaphassarahitāya sātisayāya paññāya eva vimuttoti **paññāvimutto**. Sesaṃ vuttanayattā suviññeyyameva.

50. Aṭṭhame na samāti **visamā**. Kāyakammādīnaṃ visamattā tato eva tattha pakkhalanaṃ sulabhanti āha **''sapakkhalanaṭṭhenā''**ti. **Nippakkhalanaṭṭhenā**ti pakkhalanābhāvena. **Uddhammānī**ti dhammato apetāni. **Ubbinayānī**ti etthāpi eseva nayo.

51. Navame **adhammikā**ti adhamme niyuttā. Tenāha **''niddhammā''**ti, dhammarahitāti attho.

52. Dasame **gaṇhantī**ti pavattenti. **Na ceva aññamaññaṃ saññāpentī**ti mūlato paṭṭhāya taṃ adhikaraṇaṃ yathā vūpasammati, evaṃ aññamaññaṃ itarītare na sammā jānāpenti. Saññāpanatthaṃ sannipāte sati tattha yuttapattakaraṇena saññattiyā bhavitabbaṃ, te pana saññāpanatthaṃ na sannipatanti. **Na pekkhāpentī**ti taṃ adhikaraṇaṃ mūlato paṭṭhāya aññamaññaṃ na pekkhāpenti. Asaññattiyeva attanā gahitapakkhassa balaṃ etesanti **asaññattibalā. Na tathā mantentī**ti sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggibhāvena tathā na mantenti. Tenāha **''thāmasā''**tiādi. **Uttānatthoyeva** kaṇhapakkhe vuttappaṭipakkhena gahetabbattā.

Parisavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puggalavaggavaṇṇanā

53. Dutiyapaṇṇāsakassa paṭhame hitaggahaṇena mettā vuttā hoti, na karuṇā, anukampāgahaṇena pana karuṇāti **cakkavattinā saddhiṃ gahitattā ‘‘lokānukampāyā’’ti na vuttaṃ**. Nippariyāyato lokānukampā nāma sammāsambuddhādhīnāti. **Dve**ti manussadevasampattivasena dve sampattiyo. Tā dve, nibbānasampatti cāti **tisso**.

54. Dutiye bahuso loke na ciṇṇā na pavattā manussāti **āciṇṇamanussā**. Kadācideva hi nesaṃ loke nibbatti abhūtapubbā bhūtāti **abbhutamanussā**.

55. Tatiye **dasasu cakkavāḷasahassesu anutāpaṃ karoti** tassa ekabuddhakhettabhāvato.

56. Catutthe **thūpassa yuttā**ti dhātuyo pakkhipitvā thūpakaraṇassa yuttā.

57. Pañcame **attano ānubhāvenā**ti sayambhuñāṇena. **Buddhā**ti buddhavanto.

58. Chaṭṭhe **pahīnattā na bhāyatī**ti attasinehābhāvato na bhāyati. Sakkāyadiṭṭhiggahaṇañcettha nidassanamattaṃ, attasinehassa paṭighassa tadekaṭṭhasammohassa ca vasena bhāyanaṃ hotīti tesampi pahīnattā na bhāyati, aññathā sotāpannādīnaṃ abhayena bhavitabbaṃ siyā. **Sakkāyadiṭṭhiyā balavattā**ti ettha ahaṃkārasammohanatādīnampi balavattāti vattabbaṃ.

59. Sattame **assājānīyo**ti likhanti, **usabhājānīyo**ti pana pāṭhoti.

61. Navame **tatthā**ti antarāpaṇe. **Eko**ti dvīsu kinnaresu eko. Ambilikāphalañca addasāti ānetvā sambandho. **Ambilikāphala**nti tintiṇīphalanti vadanti, caturambilanti apare. **Dve atthe**ti pāḷiyaṃ vutte dve atthe.

62. Dasame yathāāraddhe kicce vattamāne antarā eva paṭigamanaṃ paṭivānaṃ, natthi etassa paṭivānanti **appaṭivāno**. Tattha asaṃkocappatto. Tenāha **‘‘anukkaṇṭhito’’**tiādi.

63. Ekādasame **sannivāsa**nti sahavāsaṃ. Yathā asappurisā saha vasantā aññamaññaṃ agāravena anādariyaṃ karonti, tappaṭikkhepena sappurisānaṃ sagāravappaṭipattidassanaparamidaṃ suttaṃ daṭṭhabbaṃ.

64. Dvādasame **dvīsupi pakkhesū**ti vivādāpannānaṃ bhikkhūnaṃ dvīsupi pakkhesu. **Saṃsaramānā**ti pavattamānā. **Diṭṭhipaḷāso**ti diṭṭhisannissayo paḷāso yugaggāho. **Āghātento**ti āhananto bādhento. **Anabhirādhanavasenā**ti yassa uppajjati, tassa tadaññesañca atthassa anabhirādhanavasena. **Sabbampeta**nti vacīsaṃsāroti sabbampetaṃ. Attano citte parisāya ca citteti ānetvā sambandho.

Puggalavaggavaṇṇanā niṭṭhitā.

(7) 2. Sukhavaggavaṇṇanā

65. Dutiyassa paṭhame **sabbakāmanipphattimūlakaṃ sukha**nti anavasesaupabhogaparibhogavatthunipphattihetukaṃ kāmasukhaṃ. **Pabbajjāmūlakaṃ sukha**nti pabbajjāhetukaṃ pavivekasukhaṃ.

66. Dutiye **kāme**ti pañca kāmaguṇe, sabbepi vā tebhūmake dhamme. Vuttañhetaṃ ‘‘sabbepi tebhūmakā dhammā kamanīyaṭṭhena kāmā’’ti (mahāni. 1). **Nekkhammaṃ vuccati pabbajjā** gharabandhanato nikkhantattā. Nibbānameva vā –

> ‘‘Pabbajjā paṭhamaṃ jhānaṃ, nibbānañca vipassanā;
> Sabbepi kusalā dhammā, nekkhammanti pavuccare’’ti. (itivu. aṭṭha. 109) –

Hi vuttaṃ.

67. Tatiye upadhī vuccanti pañcupādānakkhandhā, tannissitaṃ sukhaṃ **upadhisukhaṃ**. Tappaṭipakkhato **nirupadhisukhaṃ lokuttarasukhaṃ**.

68. Catutthe vaṭṭapariyāpannaṃ sukhaṃ **vaṭṭasukhaṃ**. Nibbānārammaṇaṃ sukhaṃ **vivaṭṭasukhaṃ**.

69. Pañcame **saṃkilesa**nti saṃkiliṭṭhaṃ. Tenāha **‘‘vaṭṭagāmisukha’’**nti. **Vivaṭṭasukha**nti maggaphalasahagataṃ sukhaṃ.

70. Chaṭṭhe ariyānameva sukhaṃ **ariyasukhaṃ,** ariyañca taṃ sukhañcātipi **ariyasukhaṃ**. Anariyānameva sukhaṃ **anariyasukhaṃ**. Anariyañca taṃ sukhañcātipi **anariyasukhaṃ**.

71. Sattame **ta**nti cetasikasukhaṃ.

72. Aṭṭhame saha pītiyā vattatīti **sappītikaṃ,** pītisahagataṃ sukhaṃ. Sabhāvato virāgato ca natthi etassa pītīti **nippītikaṃ sukhaṃ**. Aṭṭhakathāyaṃ panettha jhānasukhameva uddhaṭaṃ, tathā ca ‘‘lokiyasappītikasukhato lokiyanippītikasukhaṃ agga’’nti vuttaṃ. Lokiyanippītikampi hi aggaṃ labbhatevāti bhūmantaraṃ bhinditvā aggabhāvo veditabbo.

73. Navame sātasabhāvameva sukhaṃ **sātasukhaṃ,** na upekkhāsukhaṃ viya asātasabhāvaṃ. Kāmañcettha kāyaviññāṇasahagatampi sātasukhameva, aṭṭhakathāyaṃ pana ‘‘tīsu jhānesu sukha’’nteva vuttaṃ.

74. Dasame samādhisampayuttaṃ sukhaṃ **samādhisukhaṃ**. Na samādhisampayuttaṃ sukhaṃ **asamādhisukhaṃ**.

75. Ekādasame suttantakathā esāti **‘‘sappītikaṃ jhānadvaya’’**nti vuttaṃ.

77. Terasame rūpajjhānaṃ rūpaṃ uttarapadalopena, taṃ ārammaṇaṃ etassāti **rūpārammaṇaṃ**. Catutthajjhānaggahaṇaṃ pana yadassa paṭiyogī, tena samānayogakkhamadassanaparaṃ. **Yaṃ kiñci rūpa**nti yaṃ kiñci ruppanalakkhaṇaṃ rūpaṃ. Tappaṭikkhepena **arūpaṃ** veditabbaṃ.

Sukhavaggavaṇṇanā niṭṭhitā.

(8) 3. Sanimittavaggavaṇṇanā

78-79. Tatiyassa paṭhame nimīyati ettha phalaṃ avasesapaccayehi pakkhipīyati viyāti **nimittaṃ,** kāraṇanti āha **‘‘sanimittāti sakāraṇā’’**ti. **Dutiyādīsū**ti dutiyasuttādīsu. **Eseva nayo**ti iminā nidānādipadānampi kāraṇapariyāyameva dīpeti. Nidadāti phalanti **nidānaṃ,** hinoti phalaṃ patiṭṭhāti etenāti **hetu,** saṅkharoti phalanti **saṅkhāro,** paṭicca etasmā phalaṃ etīti **paccayo,** ruppati niruppati phalaṃ etthāti **rūpa**nti evaṃ nidānādipadānampi hetupariyāyatā veditabbā.

84. Sattame **paccayabhūtāyā**ti sahajātādipaccayabhūtāya.

87. Dasame samecca sambhuyya paccayehi katoti saṅkhato, saṅkhato dhammo ārammaṇaṃ etesanti **saṅkhatārammaṇā. Maggakkhaṇe na honti nāma** pahīyantīti katvā. **Nāhesu**nti ettha ‘‘vuccantī’’ti ajjhāharitabbaṃ. **Yāva arahattā desanā desitā** taṃtaṃsuttapariyosāne ‘‘na hontī’’ti vuttattā.

Sanimittavaggavaṇṇanā niṭṭhitā.

(9) 4. Dhammavaggavaṇṇanā

88. Catutthassa paṭhame **phalasamādhī**ti catūsupi ariyaphalesu samādhi. Tathā **phalapaññā** veditabbā.

89. Dutiye sampayuttadhamme parigganhātīti **paggāho**. Na vikkhipatīti **avikkhepo**.

90. Tatiye namanaṭṭhena **nāmaṃ**. Ruppanaṭṭhena **rūpaṃ**. Sammasanacārassa adhippetattā **‘‘cattāro arūpakkhandhā’’**tveva vuttaṃ. Tenāha **‘‘dhamma-koṭṭhāsaparicchedañāṇaṃ nāma kathita’’**nti.

91. Catutthe vijānanaṭṭhena **vijjā**. Vimuccanaṭṭhena **vimutti**.

92. Pañcame bhavo nāma sassataṃ sadā bhāvato, sassatavasena uppajjanadiṭṭhi **bhavadiṭṭhi**. Vibhavo nāma ucchedo vināsanaṭṭhena, vibhavavasena uppajjanadiṭṭhi **vibhavadiṭṭhi. Uttānatthāneva** heṭṭhā vuttanayattā.

95. Aṭṭhame dukkhaṃ vaco etasmiṃ vippaṭikūlagāhimhi vipaccanīkasāte anādare puggaleti dubbaco, tassa kammaṃ dovacassaṃ, tassa dubbacassa puggalassa anādariyavasena pavattā cetanā. Tassa bhāvo **dovacassatā. Tassa bhāvo**ti ca tassa yathāvuttassa dovacassassa atthibhāvo, atthato dovacassameva. Vitthārato panesā ‘‘tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāya’’nti **abhidhamme** āgatā. Sā atthato saṅkhārakkhandho hoti. Catunnaṃ vā khandhānaṃ etenākārena pavattānaṃ etaṃ adhivacananti vadanti.

Pāpayogato pāpā assaddhādayo puggalā etassa mittāti pāpamitto, tassa bhāvo **pāpamittatā**. Vitthārato panesā ‘‘tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā. Yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā’’ti (dha. sa. 1333) evaṃ āgatā. Sāpi atthato dovacassatā viya daṭṭhabbā. Yāya hi cetanāya puggalo pāpasampavaṅko nāma hoti, sā cetanā cattāropi vā arūpino khandhā tadākārappavattā **pāpamittatā**.

96. Navame sukhaṃ vaco etasmiṃ padakkhiṇagāhimhi anulomasāte sādare puggaleti **subbaco**tiādinā, kalyāṇā saddhādayo puggalā etassa mittāti **kalyāṇamitto**tiādinā vuttavipariyāyena attho veditabbo.

97. Dasame pathavīdhātuādayo sukhadhātukāmadhātuādayo ca etāsveva antogadhāti etāsu kosalle dassite tāsupi kosallaṃ dassitameva hotīti **‘‘aṭṭhārasa dhātuyo’’**ti vuttaṃ. **Dhātūti jānana**nti iminā aṭṭhārasannaṃ dhātūnaṃ sabhāvaparicchedikā savanadhāraṇasammasanappaṭivedhapaññā vuttā. Tattha dhātūnaṃ savanadhāraṇapaññā sutamayā, itarā bhāvanāmayā. Tatthāpi sammasanapaññā lokiyā. Vipassanā hi sā, itarā lokuttarā. Lakkhaṇādivasena aniccādivasena ca manasikaraṇaṃ manasikāro, tattha kosallaṃ **manasikārakusalatā**. Aṭṭhārasannaṃyeva dhātūnaṃ sammasanappaṭivedhapaccavekkhaṇapaññā manasikārakusalatā, sā ādimajjhapariyosānavasena tidhā bhinnā. Tathā hi sammasanapaññā tassā ādi, paṭivedhapaññā majjhe, paccavekkhaṇapaññā pariyosānaṃ.

98. Ekādasame āpattiyova āpattikkhandhā. Tā pana antarāpattīnaṃ aggahaṇena pañca, tāsaṃ gahaṇena satta hontīti āha **''pañcannañca sattannañca āpattikkhandhāna''**nti. **Jānana**nti ''imā āpattiyo, ettakā āpattiyo, evañca tāsaṃ āpajjanaṃ hotī''ti jānanaṃ. Evaṃ tippakārena jānanapaññā hi āpattikusalatā nāma. Āpattito vuṭṭhāpanappayogatāya kammabhūtā vācā kammavācā, tathābhūtā anussāvanavācā. ''Imāya kammavācāya ito āpattito vuṭṭhānaṃ hoti, hontañca paṭhame, tatiye vā anussāvane yya-kāraṃ patte, 'saṃvarissāmī'ti vā pade pariyosite hotī''ti evaṃ taṃ taṃ āpattīhi vuṭṭhānaparicchedajānanapaññā **āpattivuṭṭhānakusalatā. Vuṭṭhāna**nti ca yathāpannāya āpattiyā yathā tathā anantarāyatāpādanaṃ. Evaṃ vuṭṭhānaggahaṇeneva desanāyapi saṅgaho siddho hoti.

Dhammavaggavaṇṇanā niṭṭhitā.

(10) 5. Bālavaggavaṇṇanā

99. Pañcamassa paṭhame **anāgataṃ bhāraṃ vahatī**ti attano asampattaṃ bhāraṃ vahati. Atherova samāno therehi vahitabbaṃ bījanaggāhadhammajjhesanādibhāraṃ vahatīti evamettha attho daṭṭhabbo. **Aṭṭhakathāyaṃ** (mahāva. aṭṭha. 159-160) pana yasmā sammajjanādinavavidhaṃ pubbakiccaṃ āṇatteneva kātabbaṃ, pātimokkhañca āṇatteneva uddisitabbaṃ, tasmā taṃ sabbaṃ vinā āṇattiyā karonto anāgataṃ bhāraṃ vahati nāmāti dassetuṃ **''sammajjanī padīpo''**tiādi vuttaṃ. Yañhi ''anujānāmi, bhikkhave, uposathāgāraṃ sammajjitu''ntiādinā nayena **pāḷiyaṃ** āgataṃ. Aṭṭhakathāsu ca –

''Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, 'pubbakaraṇa'nti vuccati.

''Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, 'pubbakicca'nti vuccatī''ti. (mahāva. aṭṭha 168) –

Evaṃ dvīhi nāmehi navavidhaṃ pubbakiccaṃ dassitaṃ, taṃ akatvā uposathaṃ kātuṃ na vaṭṭati. Tasmā ''anujānāmi, bhikkhave, therena bhikkhunā navaṃ bhikkhuṃ āṇāpetu''nti vacanato therena āṇattena agilānena bhikkhunā uposathāgāraṃ sammajjitabbaṃ, pānīyaṃ paribhojanīyaṃ upaṭṭhapetabbaṃ, āsanaṃ paññāpetabbaṃ, padīpo kātabbo, akaronto dukkaṭaṃ āpajjati.

Therenapi patirūpaṃ ñatvā āṇāpetabbaṃ, āṇāpentenapi yaṃ kiñci kammaṃ karonto vā sadā kālameva eko vā bhāranittharaṇako vā sarabhāṇakadhammakathikādīsu vā aññataro na uposathāgārasammajjanatthaṃ āṇāpetabbo, avasesā pana vārena āṇāpetabbā. Sace āṇatto sammajjaniṃ tāvakālikampi na labhati, sākhābhaṅgaṃ kappiyaṃ kāretvā sammajjitabbaṃ, tampi alabhantassa laddhakappiyaṃ hoti. Padīpakaraṇepi vuttanayeneva āṇāpetabbo, āṇāpentena ca ''amukasmiṃ nāma okāse telaṃ vā kapallikā vā atthi, taṃ gahetvā karohī''ti vattabbo. Sace telādīni natthi, pariyesitabbāni. Pariyesitvā alabhantassa laddhakappiyaṃ hoti. Api ca kapāle aggi jāletabbo. Āsanapaññāpanāṇattiyampi vuttanayeneva āṇāpetabbo, āṇattena ca sace uposathāgāre āsanāni natthi, saṅghikāvāsato āharitvā paññāpetvā puna āharitabbāni, āsanesu asati kaṭasārakepi taṭṭikāyopi paññāpetuṃ vaṭṭati, tāsupi asati sākhābhaṅgāni kappiyaṃ kāretvā paññāpetabbāni. Kappiyakārakaṃ alabhantassa laddhakappiyaṃ hoti.

Chandapārisuddhīti ettha uposathakaraṇatthaṃ sannipatite saṅghe bahi uposathaṃ katvā āgatena sannipātaṭṭhānaṃ gantvā kāyasāmaggiṃ adentena chando dātabbo. Yopi gilāno vā kiccappasuto vā, tena pārisuddhiṃ dentena chando dātabbo. Kathaṃ dātabbo? Ekassa bhikkhuno santike ''chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī''ti ayamattho kāyena vā vācāya vā ubhayena vā viññāpetabbo.

Evaṃ dinno hoti chando. Akatūposathena pana gilānena vā kiccappasutena vā pārisuddhi dātabbā. Kathaṃ dātabbā? Ekassa bhikkhuno santike ‘‘pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti ayamattho kāyena vā vācāya vā ubhayena vā viññāpetabbo. Evaṃ dinnā hoti pārisuddhi. Taṃ pana dentena chandopi dātabbo. Vuttañhetaṃ bhagavatā – ‘‘anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampi dātuṃ, santi saṅghassa karaṇīya’’nti. Tattha pārisuddhidānaṃ saṅghassapi attanopi uposathakaraṇaṃ sampādeti, na avasesaṃ saṅghakiccaṃ. Chandadānaṃ saṅghasseva uposathakaraṇañca sesakiccañca sampādeti, attano pana uposatho akatoyeva hoti, tasmā pārisuddhiṃ dentena chandopi dātabbo.

Utukkhānanti ‘‘hemantādīnaṃ utūnaṃ ettakaṃ atikkantaṃ, ettakaṃ avasiṭṭha’’nti evaṃ utūnaṃ ācikkhanaṃ. **Bhikkhugaṇanā**ti ‘‘ettakā bhikkhū uposathagge sannipatitā’’ti bhikkhūnaṃ gaṇanā. Idampi ubhayaṃ katvāva uposatho kātabbo. **Ovādo**ti bhikkhunovādo. Na hi bhikkhūnīhi yācitaṃ ovādaṃ anārocetvā uposathaṃ kātuṃ vaṭṭati. Bhikkhuniyo hi ‘‘sve uposatho’’ti āgantvā ‘‘ayaṃ uposatho cātuddaso, pannaraso’’ti pucchitvā puna uposathadivase āgantvā ‘‘bhikkhunisaṅgho, ayya, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, ayya, bhikkhunisaṅgho ovādūpasaṅkamana’’nti evaṃ ovādaṃ yācanti. Taṃ ṭhapetvā bālagilānagamiye añño sacepi āraññako hoti, appaṭiggahetuṃ na labhati, tasmā yena so paṭiggahito, tena bhikkhunā uposathagge pātimokkhuddesako bhikkhu evaṃ vattabbo ‘‘bhikkhunisaṅgho, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, bhante, bhikkhunisaṅgho ovādūpasaṅkamana’’nti.

Pātimokkhuddesakena vattabbaṃ – ‘‘atthi koci bhikkhu bhikkhunovādako sammato’’ti. Sace hoti koci bhikkhu bhikkhunovādako sammato, tato tena so vattabbo – ‘‘itthannāmako bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’’ti. Sace natthi, tato tena pucchitabbaṃ – ‘‘ko āyasmā ussahati bhikkhuniyo ovaditu’’nti. Sace koci ussahati, sopi ca aṭṭhahi aṅgehi samannāgato, taṃ tattheva sammannitvā ovādappaṭiggāhako vattabbo – ‘‘itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’’ti. Sace pana na koci ussahati, pātimokkhuddesakena vattabbaṃ – ‘‘natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū’’ti. Ettāvatā hi sikkhattayasaṅgahitaṃ sakalaṃ sāsanaṃ ārocitaṃ hoti. Tena bhikkhunā ‘‘sādhū’’ti sampaṭicchitvā pāṭipade bhikkhunīnaṃ ārocetabbaṃ. Pātimokkhampi ‘‘na, bhikkhave, anajjhiṭṭhena pātimokkhaṃ uddisitabbaṃ, yo uddiseyya, āpatti dukkaṭassā’’ti vacanato anāṇattena na uddisitabbaṃ. ‘‘Therādheyyaṃ pātimokkha’’nti hi vacanato saṅghatthero vā pātimokkhaṃ uddiseyya, ‘‘anujānāmi, bhikkhave, yo tattha bhikkhu byatto paṭibalo, tassādheyyaṃ pātimokkha’’nti vacanato navakataro vā therena āṇatto. Dutiyādīni uttānatthāneva.

109. Ekādasame **na kukkuccāyitabbaṃ kukkuccāyatī**ti na kukkuccāyituṃ yuttakaṃ kukkuccāyati. Sūkaramaṃsaṃ labhitvā ‘‘acchamaṃsa’’nti kukkuccāyati, ‘‘sūkaramaṃsa’’nti jānantopi ‘‘acchamaṃsa’’nti kukkuccāyati, na paribhuñjatīti vuttaṃ hoti. Evaṃ migamaṃsaṃ ‘‘dīpimaṃsa’’nti, kāle santeyeva ‘‘kālo natthī’’ti, appavāretvā ‘‘pavāritomhī’’ti, patte rajasmiṃ apatiteyeva ‘‘patita’’nti, attānaṃ uddissa macchamaṃse akateyeva ‘‘maṃ uddissa kata’’nti kukkuccāyati. **Kukkuccāyitabbaṃ na kukkuccāyatī**ti kukkuccāyituṃ yuttaṃ na kukkuccāyati. Acchamaṃsaṃ labhitvā ‘‘sūkaramaṃsa’’nti na kukkuccāyati, ‘‘acchamaṃsa’’nti jānantopi ‘‘sūkaramaṃsa’’nti na kukkuccāyati, madditvā vītikkamatīti vuttaṃ hoti. Evaṃ dīpimaṃsaṃ migamaṃsanti…pe… attānaṃ uddissa macchamaṃse kate ‘‘maṃ uddissa kata’’nti na kukkuccāyatīti evamettha attho daṭṭhabbo. Aṭṭhakathāyaṃ pana ‘‘na kukkuccāyitabbanti saṅghabhogassa apaṭṭhapanaṃ avicāraṇaṃ na kukkuccāyitabbaṃ nāma, taṃ kukkuccāyati. Kukkuccāyitabbanti tasseva paṭṭhapanaṃ vicāraṇaṃ, taṃ na kukkuccāyatī’’ti ettakameva vuttaṃ. Tattha **saṅghabhogassā**ti saṅghassa catupaccayaparibhogatthāya dinnakhettavatthutaḷākādikassa, tato uppannadhaññahiraññādikassa ca saṅghassa bhogassa. **Apaṭṭhapana**nti asaṃvidahanaṃ. Tenāha **‘‘avicāraṇa’’**nti. **Tassevā**ti yathāvuttasseva saṅghabhogassa.

Bālavaggavaṇṇanā niṭṭhitā.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Āsāduppajahavaggavaṇṇanā

119. Tatiyapaṇṇāsakassa paṭhame dukkhena pajahitabbāti **duppajahā. Duccajā**tiādīsupi eseva nayo. Dvinnaṃ āsānaṃ duccajabhāvo kathaṃ jānitabboti paṭhamaṃ tāva lābhāsāya duccajabhāvaṃ vibhāveti **''lābhāsāyā''**tiādinā. **Ubhatobyūḷha**nti yuddhatthāya ubhato sannipatitaṃ. **Pakkhandantī**ti anuppavisanti. **Jīvitāsāya duppajahattā**tiādinā jīvitāsāya duccajabhāvaṃ vibhāveti.

120. Dutiye **dullabhā**ti na sulabhā. **Iṇaṃ demīti saññaṃ karotī**ti evaṃ saññaṃ karonto viya hotīti attho. Ettha ca ''pubbakārīti paṭhamaṃ upakārassa kārako. Kataññū katavedīti tena kataṃ ñatvā pacchā kārako. Tesu pubbakārī 'iṇaṃ demī'ti saññaṃ karoti, pacchā kārako 'iṇaṃ jīrāpemī'ti saññaṃ karotī''ti ettakameva idha vuttaṃ. Puggalapaṇṇattisaṃvaṇṇanāyaṃ (pu. pa. aṭṭha. 83) pana –

> ''Pubbakārīti paṭhamameva kārako. Katavedīti kataṃ vedeti, viditaṃ pākaṭaṃ karoti. Te agāriyānagāriyehi dīpetabbā. Agārikesu hi mātāpitaro pubbakārino nāma, puttadhītaro pana mātāpitaro paṭijaggantā abhivādanādīni tesaṃ kurumānā katavedino nāma. Anagāriyesu ācariyupajjhāyā pubbakārino nāma, antevāsikasaddhivihārikā ācariyupajjhāye paṭijaggantā abhivādanādīni ca tesaṃ kurumānā katavedino nāma. Tesaṃ āvibhāvatthāya upajjhāyaposakasoṇattherādīnaṃ vatthūni kathetabbāni.
>
> ''Aparo nayo – parena akateyeva upakāre attani kataṃ upakāraṃ anapekkhitvā kārako pubbakārī, seyyathāpi mātāpitaro ceva ācariyupajjhāyā ca. So dullabho sattānaṃ taṇhābhibhūtattā. Parena katassa upakārassa anurūpappavattiṃ attani kataṃ upakāraṃ upakārato jānanto vediyanto kataññukatavedī seyyathāpi mātāpituācariyupajjhāyesu sammāpaṭipanno. Sopi dullabho sattānaṃ avijjābhibhūtattā. Apica akāraṇavacchalo pubbakārī, sakāraṇavacchalo kataññukatavedī. 'Karissati me'ti evamādikāraṇanirapekkhakiriyo pubbakārī, 'karissati me'ti evamādikāraṇasāpekkhakiriyo kataññukatavedī. Tamojotiparāyaṇo pubbakārī, jotijotiparāyaṇo kataññukatavedī. Desetā pubbakārī, paṭipajjitā kataññukatavedī. Sadevake loke arahaṃ sammāsambuddho pubbakārī, ariyasāvako kataññukatavedī''ti vuttaṃ.

Tattha kāraṇena vinā pavattahitacitto **akāraṇavacchalo**. Anāgatamhi payojanaṃ apekkhamāno ''karissati me''tiādinā cittena paṭhamaṃ gahitaṃ tādisaṃ kataṃ upādāya kataññū eva nāma hoti, na pubbakārīti adhippāyena **''karissati meti evamādikāraṇasāpekkhakiriyo kataññukatavedī''**ti vuttaṃ. **Tamojotiparāyaṇo** puññaphalāni anupajīvanto eva puññāni karotīti **''pubbakārī''**ti vutto. Puññaphalaṃ upajīvanto hi kataññupakkhe tiṭṭhati.

121. Tatiye **titto**ti suhito pariyosito niṭṭhitakiccatāya nirussukko. Guṇapāripūriyā hi paripuṇṇo yāvadattho idha titto vutto. **Tappetā**ti aññesampi tittikaro. **Paccekabuddho ca tathāgatasāvako ca khīṇāsavo titto**ti ettha paccekabuddho navalokuttaradhammehi sayaṃ titto paripuṇṇo, aññaṃ pana tappetuṃ na sakkoti. Tassa hi dhammakathāya abhisamayo na hoti, sāvakānaṃ pana dhammakathāya aparimāṇānaṃ devamanussānaṃ abhisamayo hoti. Evaṃ santepi yasmā te dhammaṃ desentā na attano vacanaṃ katvā kathenti, buddhānaṃ vacanaṃ katvā kathenti, sotuṃ nisinnaparisāpi – ''ayaṃ bhikkhu na attanā paṭividdhaṃ dhammaṃ kathetī''ti cittīkāraṃ karoti. Iti so cittīkāro buddhānaṃyeva hoti. Evaṃ tattha sammāsambuddhova tappetā nāma. Yathā hi ''asukassa nāma idañcidañca dethā''ti raññā āṇatte kiñcāpi ānetvā denti, atha kho rājāva tattha dāyako. Yehipi laddhaṃ hoti, te ''raññā amhākaṃ ṭhānantaraṃ dinnaṃ, issariyavibhavo dinno''tveva gaṇhanti, na ''rājapurisehī''ti evaṃsampadamidaṃ veditabbaṃ.

122. Catutthe **duttappayā**ti atappayā, na sakkā kenaci tappetuṃ. Yo hi upaṭṭhākakulaṃ vā ñātikulaṃ vā nissāya vasamāno cīvare jiṇṇe tehi dinnaṃ cīvaraṃ nikkhipati, na paribhuñjati. Punappunaṃ dinnampi gahetvā nikkhipateva. Yo ca teneva nayena laddhaṃ laddhaṃ vissajjeti, parassa deti, punappunaṃ laddhampi tatheva karoti. Ime dve puggalā sakaṭehipi paccaye upanentena tappetuṃ na sakkāti duttappayā.

123. Pañcame **na vissajjetī**ti attano akatvā parassa na deti, atireke pana sati na nikkhipati, parassa deti. Tenevāha **''sabbaṃyeva paresaṃ na detī''**tiādi. Idaṃ vuttaṃ hoti ''yo bhikkhu upaṭṭhākakulā vā ñātikulā vā jiṇṇacīvaro sāṭakaṃ labhitvā cīvaraṃ katvā paribhuñjati na nikkhipati, aggaḷaṃ datvā pārupantopi punapi diyyamāne sahasā nappaṭiggaṇhāti. Yo ca laddhaṃ laddhaṃ attanā paribhuñjati, paresaṃ na deti. Ime dvepi sukhena sakkā tappetunti sutappayā''ti.

124-127. Chaṭṭhasattamādīni uttānatthāneva.

Āsāduppajahavaggavaṇṇanā niṭṭhitā.

(12) 2. Āyācanavaggavaṇṇanā

131. **Saddho bhikkhū**ti saddhāya samannāgato bhikkhu. Yo bhikkhu sāriputtamoggallānehi sadisabhāvaṃ pattheti, so yehi guṇehi sāriputtamoggallānā etadagge ṭhapitā, te guṇe attano abhikaṅkheyyāti āha **''yādiso sāriputtatthero paññāyā''**tiādi. **Ito uttari patthento micchā pattheyyā**ti sāriputtamoggallānānaṃ ye paññādayo guṇā upalabbhanti, tato uttari patthento micchā pattheyya. Aggasāvakaguṇaparamā hi sāvakaguṇamariyādā. Tesaṃ sāvakaguṇānaṃ yadidaṃ aggasāvakaguṇā, na tato paraṃ sāvakaguṇā nāma atthi. Tenevāha **''yaṃ natthi, tassa patthitattā''**ti. Sesamettha uttānameva.

135. Pañcame yassa guṇā khatā upahatā ca, so **khato upahato** nāma hotīti āha **''guṇānaṃ khatattā''**tiādi. **Khatattā**ti chinnattā. **Upahatattā**ti naṭṭhattā. Tenāha **''chinnaguṇaṃ naṭṭhaguṇanti attho''**ti. Apuññassa pasavo nāma atthato paṭilābhoti āha **''pasavatīti paṭilabhatī''**ti, attano santāne uppādetīti attho. **Ananupavisitvā**ti ñāṇena anogāhetvā. Sesamettha chaṭṭhādīni ca suviññeyyāneva.

Āyācanavaggavaṇṇanā niṭṭhitā.

(13) 3. Dānavaggavaṇṇanā

142. Tatiyassa paṭhame dīyatīti **dānaṃ,** deyyadhammassetaṃ adhivacanaṃ. Dīyati anenāti vā **dānaṃ,** pariccāgacetanāyetaṃ adhivacanaṃ. Ayaṃ duvidhopi attho idhādhippetoti āha **''diyyanakavasena dānānī''**tiādi. Tattha **diyyanakavasenā**ti dātabbavasena. **Amatapattipaṭipada**nti amatappattihetubhūtaṃ sammāpaṭipadaṃ.

143-151. Dutiyādīni ca suviññeyyāneva.

Dānavaggavaṇṇanā niṭṭhitā.

(14) 4. Santhāravaggavaṇṇanā

152. Catutthassa paṭhame āmisassa ca dhammassa ca alābhena attano parassa ca antare sambhavantassa chiddassa vivarassa bhedassa santharaṇaṃ pidahanaṃ saṅgaṇhanaṃ santhāro. Ayañhi lokasannivāso alabbhamānena āmisena dhammena cāti dvīhi chiddo. Tassa taṃ chiddaṃ yathā na paññāyati, evaṃ pīṭhassa viya paccattharaṇena āmisena dhammena ca santharaṇaṃ saṅgaṇhanaṃ santhāroti vuccati. Ettha ca āmisena saṅgaho **āmisasanthāro** nāma. Taṃ karontena mātāpitūnaṃ bhikkhugatikassa veyyāvaccakarassa rañño corānañca aggaṃ aggahetvāpi dātuṃ vaṭṭati. Āmasitvā dinnehi rājāno ca corā ca anatthampi karonti, jīvitakkhayampi pāpenti. Anāmasitvā dinnena attamanā honti, coranāgavatthuādīni cettha vatthūni kathetabbāni. Tāni samantapāsādikāya **vinayaṭṭhakathāyaṃ** (pārā. 185) vitthāritāni. Sakkaccaṃ uddesadānaṃ pāḷivaṇṇanā dhammakathākathananti evaṃ dhammena saṅgaho **dhammasanthāro** nāma.

153-163. Dutiyādīni uttānatthāneva.

Santhāravaggavaṇṇanā niṭṭhitā.

(15) 5. Samāpattivaggavaṇṇanā

164. Pañcamassa paṭhame ‘‘ito pubbe parikammaṃ pavattaṃ, ito paraṃ bhavaṅgaṃ majjhe samāpattī’’ti evaṃ saha parikammena appanāparicchedappajānanā paññā **samāpattikusalatā**. Vuṭṭhāne kusalabhāvo **vuṭṭhānakusalatā**. Pageva vuṭṭhānaparicchedakañāṇanti evamettha attho daṭṭhabbo.

165. Dutiye ujuno bhāvo **ajjavaṃ,** ajimhatā akuṭilatā avaṅkatāti attho. **Abhidhammepi** (dha. sa. 1346) vuttaṃ – ‘‘tattha katamo ajjavo? Yā ajjavatā ajimhatā akuṭilatā avaṅkatā, ayaṃ vuccati ajjavo’’ti. **Anajjavañca** ajjavappaṭikkhepena veditabbaṃ. Gomuttavaṅkatā, candalekhāvaṅkatā, naṅgalakoṭivaṅkatāti hi tayo anajjavā. Ekacco hi bhikkhu paṭhamavaye majjhima-pacchimavaye ca ekavīsatiyā anesanāsu chasu ca agocaresu carati, ayaṃ gomuttavaṅkatā nāma, ādito paṭṭhāya yāva pariyosānā paṭipattiyā vaṅkabhāvato. Eko paṭhamavaye pacchimavaye ca catupārisuddhisīlaṃ pūreti, lajjī kukkuccako sikkhākāmo hoti, majjhimavaye purimasadiso, ayaṃ candalekhāvaṅkatā nāma, paṭipattiyā majjhaṭṭhāne vaṅkabhāvāpattito. Eko paṭhamavayepi majjhimavayepi catupārisuddhisīlaṃ pūreti, lajjī kukkuccako sikkhākāmo hoti, pacchimavaye purimasadiso, ayaṃ naṅgalakoṭivaṅkatā nāma, pariyosāne vaṅkabhāvāpattito. Eko sabbampetaṃ vaṅkataṃ pahāya tīsu vayesu pesalo lajjī kukkuccako sikkhākāmo hoti, tassa yo so ujubhāvo, idaṃ ajjavaṃ nāma, sabbattha ujubhāvasiddhito.

Maddavanti ettha ‘‘lajjava’’ntipi paṭhanti. Evaṃ panettha attho – ‘‘tattha katamo lajjavo? Yo hirīyati hirīyitabbena hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā, ayaṃ vuccati lajjavo’’ti evaṃ vutto lajjibhāvo lajjavaṃ nāma. Idaṃ panettha nibbacanaṃ – lajjatīti lajjo, hirimā, tassa bhāvo **lajjavaṃ,** hirīti attho. Lajjā etassa atthīti lajjī yathā ‘‘mālī māyī’’ti, tassa bhāvo lajjibhāvo, sā eva lajjā.

166. Tatiye **adhivāsanakhantī**ti ettha adhivāsanaṃ vuccati khamanaṃ. Tañhi paresaṃ dukkaṭaṃ duruttañca paṭivirodhākaraṇena attano upari āropetvā vāsanato ‘‘adhivāsana’’nti vuccati. Adhivāsanalakkhaṇā khanti adhivāsanakhanti. Sucisīlatā **soraccaṃ**. Sā hi sobhanakammaratatā. Suṭṭhu vā pāpato oratabhāvo viratatāti āha **‘‘suratabhāvo’’**ti. Teneva **abhidhammepi** (dha. sa. 1349) –

> ‘‘Tattha katamaṃ soraccaṃ? Yo kāyiko avītikkamo vācasiko avītikkamo kāyikavācasiko avītikkamo, idaṃ vuccati soraccaṃ, sabbopi sīlasaṃvaro soracca’’nti – āgato.

167. Catutthe sakhilo vuccati saṇhavāco, tassa bhāvo **sākhalyaṃ,** saṇhavācatā. Tenāha **‘‘saṇhavācāvasena sammodamānabhāvo’’**ti. Saṇhavācāvasena hi sammodamānassa puggalassa bhāvo nāma saṇhavācatā. Teneva **abhidhamme** (dha. sa. 1350) –

> ‘‘Tattha katamaṃ sākhalyaṃ? Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ pahāya yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti, yā

tattha saṇhavācatā sakhilavācatā apharusavācatā, idaṃ vuccati sākhalya''nti vuttaṃ.

Tattha **aṇḍakā**ti sadose savaṇe rukkhe niyyāsapiṇḍo, ahicchattādīni vā uṭṭhitāni aṇḍakānīti vadanti, pheggurukkhassa pana kuthitassa aṇḍāni viya uṭṭhitā cuṇṇapiṇḍiyo vā gaṇṭhiyo vā aṇḍakā. Idha pana byāpajjanakakkasādisabhāvato kaṇṭakappaṭibhāgena vācā aṇḍakāti vuttā. Padumanāḷaṃ viya sotaṃ ghaṃsayamānā pavisantī **kakkasā** daṭṭhabbā. Kodhena nibbattā tassa parivārabhūtā **kodhasāmantā**. Pure saṃvaddhanārī **porī**. Sā viya sukumārā mudukā vācā porī viyāti porī. **Saṇhavācatā**tiādinā taṃ vācaṃ pavattamānaṃ dasseti.

168. Pañcame **''avihiṃsāti karuṇāpubbabhāgo''**ti ettakameva idha vuttaṃ, dīghanikāyaṭṭhakathāya **saṅgītisuttavaṇṇanāyaṃ** (dī. ni. aṭṭha. 3.304) pana ''avihiṃsāti karuṇāpi karuṇāpubbabhāgopī''ti vuttaṃ. **Abhidhammepi** (vibha. 182) ''tattha katamā avihiṃsā? Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti, ayaṃ vuccati avihiṃsā''ti āgataṃ. Etthāpi hi yā kāci karuṇā ''karuṇā''ti vuttā, karuṇācetovimutti pana appanāppattāva.

Sucisaddato bhāve yakāraṃ ikārassa ca ukārādesaṃ katvā ayaṃ niddesoti āha **''socabyaṃ sucibhāvo''**ti. Ettha ca **socabya**nti sīlavasena sucibhāvoti vuttaṃ. Dīghanikāyaṭṭhakathāya **saṅgītisuttavaṇṇanāyaṃ** (dī. ni. aṭṭha. 3.304) pana ''soceyyanti mettāya ca mettāpubbabhāgassa ca vasena sucibhāvo''ti vuttaṃ. Teneva **abhidhammepi** ''tattha katamaṃ socabyaṃ? Yā sattesu metti mettāyanā mettāyitattaṃ mettācetovimutti, idaṃ vuccati socabya''nti niddeso kato. Etthāpi hi ''mettī''tiādinā yā kāci mettā vuttā, mettācetovimutti pana appanāppattāva.

169-171. Chaṭṭhasattamaaṭṭhamāni heṭṭhā vuttanayāneva.

172. Navame kāmaṃ sampayuttadhammesu thirabhāvopi balaṭṭho eva, paṭipakkhehi pana akampanīyataṃ sātisayaṃ balaṭṭhoti vuttaṃ **''muṭṭhassacce akampanenā''**tiādi.

173. Dasame paccanīkadhammasamanato **samatho,** samādhīti āha **''samathoti cittekaggatā''**ti. Aniccādinā vividhenākārena dassanato passanato **vipassanā,** paññāti āha **''saṅkhārapariggāhakañāṇa''**nti.

174. Ekādasame **dussīlya**nti samādinnassa sīlassa bhedakaro vītikkamo. **Diṭṭhivipattī**ti ''atthi dinna''ntiādinayappavattāya sammādiṭṭhiyā dūsikā micchādiṭṭhīti āha **''diṭṭhivipattīti micchādiṭṭhī''**ti.

175. Dvādasame **sīlasampadā**ti sabbabhāgato tassa anūnatāpatti paripuṇṇabhāvo sīlasampadā. Paripūraṇattho hettha sampadāsaddo. Tenevāha **''paripuṇṇasīlatā''**ti. **Diṭṭhisampadā**ti atthikadiṭṭhiādisammādiṭṭhipāripūribhāvena pavattaṃ ñāṇaṃ. Tañca kammassakatāsammādiṭṭhiādivasena pañcavidhaṃ hotīti āha **''tena kammassakatā''**ti.

176. Terasame **sīlavisuddhī**ti visuddhiṃ pāpetuṃ samatthaṃ sīlaṃ, cittavisuddhiādiuparivisuddhiyā paccayo bhavituṃ samatthaṃ visuddhasīlanti vuttaṃ hoti. Suvisuddhameva hi sīlaṃ tassā padaṭṭhānaṃ hoti. Tenāha **''sīlavisuddhīhi visuddhisampāpakaṃ sīla''**nti. Etthāpi **visuddhisampāpaka**nti cittavisuddhiādiuparivisuddhiyā sampāpakanti attho daṭṭhabbo. **Abhidhamme** (dha. sa. 1372) panāyaṃ ''tattha katamā sīlavisuddhi? Kāyiko avītikkamo vācasiko avītikkamo kāyikavācasiko avītikkamo, ayaṃ vuccati sīlavisuddhī''ti evaṃ vibhattā.

Diṭṭhivisuddhīti visuddhiṃ pāpetuṃ samatthaṃ dassanañāṇaṃ dassanavisuddhi, paramatthavisuddhiṃ nibbānañca pāpetuṃ upanetuṃ samatthaṃ kammassakatañāṇādi sammādassananti attho. Tenāha **''visuddhisampāpikā…pe… pañcavidhāpi vā sammādiṭṭhī''**ti. Etthāpi **visuddhisampāpikā**ti ñāṇadassanavisuddhiyā dassananibbānasaṅkhātāya paramatthavisuddhiyā ca sampāpikāti evamattho daṭṭhabbo. **Abhidhamme** (dha. sa. 1373) panāyaṃ ‘‘tattha katamā diṭṭhivisuddhi? Kammassakatañāṇaṃ, saccānulomikaṃ ñāṇaṃ, maggassa maggasamaṅgissa ñāṇaṃ, phalasamaṅgissa ñāṇa’’nti evaṃ vuttaṃ.

Ettha ca idaṃ akusalakammaṃ no sakaṃ, idaṃ pana kammaṃ sakanti evaṃ byatirekato anvayato ca kammassakatajānanañāṇaṃ **kammassakatañāṇaṃ**. Tividhaduccaritañhi attanā katampi parena katampi no sakakammaṃ nāma hoti atthabhañjanato, sucaritaṃ sakakammaṃ nāma atthajananato. Vipassanāñāṇaṃ pana vacīsaccañca anulometi, paramatthasaccañca na vilometīti **saccānulomikañāṇa**nti vuttaṃ. Vipassanāñāṇañhi lakkhaṇāni paṭivijjhanatthaṃ ārambhakāle ‘‘aniccaṃ dukkhaṃ anattā’’ti pavattaṃ vacīsaccañca anulometi, tatheva paṭivijjhanato paramatthasaccaṃ nibbānañca na vilometi na virādheti ekanteneva sampāpanato.

177. Cuddasame **diṭṭhivisuddhī**ti paṭhamamaggasammādiṭṭhi vuttā. **Yathādiṭṭhissa ca padhāna**nti taṃsampayuttameva vīriyaṃ. Teneva **dīghanikāyaṭṭhakathāyaṃ** (dī. ni. aṭṭha. 3.304) ‘‘diṭṭhivisuddhīti ñāṇadassanaṃ kathitaṃ. Yathādiṭṭhissa ca padhānanti taṃsampayuttameva vīriya’’nti vuttaṃ. Ettha hi **ñāṇadassana**nti ñāṇabhūtaṃ dassanaṃ. Tena dassanamaggaṃ vadati. **Taṃsampayuttameva vīriya**nti paṭhamamaggasampayuttavīriyamāha. Apica **diṭṭhivisuddhī**ti sabbāpi maggasammādiṭṭhi. **Yathādiṭṭhissa ca padhāna**nti taṃsampayuttameva vīriyaṃ. Teneva **dīghanikāyaṭṭhakathāyaṃ** ‘‘apica purimapadena catumaggañāṇaṃ, pacchimapadena taṃsampayuttaṃ vīriya’’nti vuttaṃ.

Atha vā **diṭṭhīvisuddhī**ti kammassakatañāṇādisaṅkhātā sabbāpi sammādiṭṭhi vuttā. **Yathādiṭṭhissa ca padhāna**nti yo cetasiko vīriyārambho…pe… sammāvāyāmoti. Ayameva pāḷiyā sameti. Abhidhamme hi ‘‘diṭṭhivisuddhi kho panāti yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Yathādiṭṭhissa ca padhānanti yo cetasiko vīriyārambho…pe… sammāvāyāmo’’ti evamayaṃ duko vibhatto. Teneva **abhidhammaṭṭhakathāyaṃ** (dha. sa. aṭṭha. 1374) ‘‘yā paññā pajānanātiādīhi heṭṭhā vuttāni kammassakatañāṇādīneva cattāri ñāṇāni vibhattāni. ‘Yo cetasiko vīriyārambho’tiādīhi padehi niddiṭṭhaṃ vīriyaṃ gahitaṃ paññāya lokiyaṭṭhāne lokiyaṃ, lokuttaraṭṭhāne lokuttara’’nti vuttaṃ.

Idhāpi visuddhisampāpikā catumaggasammādiṭṭhi, pañcavidhāpi vā sammādiṭṭhi diṭṭhivisuddhīti adhippāyena **‘‘diṭṭhivisuddhīti visuddhisampāpikā sammādiṭṭhiyevā’’**ti vuttaṃ. **Heṭṭhimamaggasampayuttaṃ vīriya**nti idaṃ pana ‘‘yathādiṭṭhissa ca padhānanti paṭhamamaggasampayuttaṃ vīriyanti vutta’’nti adhippāyena vadati. Ettha ca taṃtaṃbhāṇakānaṃ matabhedenāyaṃ vaṇṇanābhedoti na aṭṭhakathāvacanānaṃ aññamaññavirodho saṅkitabbo. Atha yathādiṭṭhissa ca padhānanti heṭṭhimamaggasampayuttameva vīriyaṃ kasmā vuttanti āha **‘‘tañhi tassā diṭṭhiyā anurūpattā’’**tiādi. Tattha **tassā diṭṭhiyā**ti heṭṭhimamaggasampayuttāya diṭṭhiyā. **Yathādiṭṭhissā**ti anurūpadiṭṭhissa kalyāṇadiṭṭhissa nibbattitappakāradiṭṭhissa vā nibbattetabbapadhānānurūpadiṭṭhissa yathādiṭṭhippavattakiriyassa vāti evampettha atthaṃ saṃvaṇṇayanti.

178. Pannarasame samattaṃ tussanaṃ titti santuṭṭhi, natthi etassa santuṭṭhīti asantuṭṭhi, asantuṭṭhissa bhāvo **asantuṭṭhitā**. Yā kusalānaṃ dhammānaṃ bhāvanāya asantuṭṭhassa bhiyyokamyatā, tassā etaṃ adhivacanaṃ. Tāya hi samaṅgibhūto puggalo sīlaṃ pūretvā jhānaṃ uppādeti, jhānaṃ labhitvā vipassanaṃ ārabhati, āraddhavipassako arahattaṃ aggahetvā antarā vosānaṃ nāpajjati, ‘‘alamettāvatā katamettāvatā’’ti saṅkocaṃ na pāpuṇāti. Tenāha **‘‘aññatra arahattamaggā kusalesu dhammesu asantuṭṭhibhāvo’’**ti. Tatra **aññatra arahattamaggā**ti arahattamaggasampattaṃ vināti attho. ‘‘Appaṭivānitā ca padhānasmi’’nti idaṃ heṭṭhā vuttanayattā uttānatthamevāti na vibhattaṃ.

179. Soḷasame muṭṭhā naṭṭhā sati etassāti muṭṭhassati, tassa bhāvo **muṭṭhassacca**nti āha **‘‘muṭṭhassaccanti muṭṭhassatibhāvo’’**ti. **Muṭṭhassatibhāvo**ti ca satippaṭipakkho dhammo, na satiyā abhāvamattaṃ. **Asampajañña**nti ‘‘tattha katamaṃ asampajaññaṃ? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅghī moho akusalamūla’’nti (dha. sa. 1357) evaṃ vuttā avijjāyeva. Tathā hi vijjāpaṭipakkho avijjā vijjāya pahātabbato, evaṃ sampajaññappaṭipakkho asampajaññaṃ. Yasmā pana sampajaññappaṭipakkhe sati tassa vasena ñāṇassa abhāvo hoti, tasmā vuttaṃ **''aññāṇabhāvo''**ti.

180. Sattarasame **apilāpanalakkhaṇā satī**ti udake lābu viya yena cittaṃ ārammaṇe pilavitvā viya tiṭṭhati, na ogāhati, taṃ pilāpanaṃ. Na pilāpanaṃ apilāpanaṃ, taṃ lakkhaṇaṃ sabhāvo etissāti apilāpanalakkhaṇā.

Samāpattivaggavaṇṇanā niṭṭhitā.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

1. Kodhapeyyālaṃ

181. Ito paresu kodhavaggādīsu **upanandhanalakkhaṇo**ti kujjhanavasena ''akkocchi maṃ avadhi ma''ntiādinā (dha. pa. 3, 4) cittapariyonandhanalakkhaṇo. Pubbakālikaṃ kodhaṃ upanayhati bandhati, kujjhanākāraṃ pabandhati ghaṭeti. Āghātavatthunā cittaṃ bandhantī viya hotīti aparakālo kodho upanāho. Suṭṭhu kataṃ kāraṇaṃ upakāro sukatakāraṇaṃ, tassa pubbakāritālakkhaṇassa guṇassa makkhanaṃ udakapuñchaniyā viya sarīrānugatassa udakassa puñchanaṃ vināsanaṃ lakkhaṇametassāti **sukatakaraṇamakkhanalakkhaṇo**. Tathā hi so paresaṃ guṇānaṃ makkhanaṭṭhena makkhoti vuccati. Bahussutepi puggale ajjhottharimsu, ''īdisassa ca bahussutassa aniyatā gahitā, tava ca mama ca ko viseso''tiādinā nayena uppajjamāno yugaggāhī palāsoti āha **''yugaggāhalakkhaṇo palāso''**ti. Tattha yugaggāho nāma samadhuraggāho, asamampi attanā samaṃ katvā gaṇhanaṃ. Palāsatīti **palāso,** paresaṃ guṇe ḍaṃsitvā dantehi viya chinditvā attano guṇehi same karotīti attho.

Usūyanalakkhaṇāti paresaṃ sakkārādīni khiyyanalakkhaṇā. Maccherassa bhāvo **macchariyaṃ**. Tañca āvāsamacchariyādivasena pañcavidhanti āha **''pañcamaccherabhāvo macchariya''**nti. **Maccharāyanalakkhaṇa**nti attano sampattiyā parehi sādhāraṇabhāve asahanalakkhaṇaṃ. **Katappaṭicchādanalakkhaṇā**ti katapāpappaṭicchādanalakkhaṇā. Kerāṭikabhāvena uppajjamānaṃ sāṭheyyanti āha **''kerāṭikalakkhaṇaṃ sāṭheyya''**nti. Aññathā attano pavedanapuggalo kerāṭiko nekatikavāṇijoti vadanti. Kerāṭiko hi puggalo ānandamaccho viya hoti.

187. **Yathābhataṃ nikkhitto evaṃ niraye**ti yathā ābhataṃ kañci āharitvā ṭhapito, evaṃ attano kammunā nikkhitto niraye ṭhapitoyevāti attho.

2. Akusalapeyyālaṃ

191-200. Dukkhassa vaḍḍhi etesanti **dukkhavaḍḍhikā**. Ye hi dukkhaṃ vaḍḍhenti, punappunaṃ uppādenti, dukkhassa vaḍḍhi tesaṃ atthīti evaṃ vuttaṃ. **Sukhavaḍḍhikā**ti etthāpi eseva nayo.

3. Vinayapeyyālaṃ

201. **Atthavase**ti vuddhivisese ānisaṃsavisese. Tesaṃ pana sikkhāpadapaññattikāraṇattā āha **''dve kāraṇāni sandhāyā''**ti. Atthoyeva vā **atthavaso,** dve atthe dve kāraṇānīti vuttaṃ hoti. Atha vā attho phalaṃ tadadhīnavuttitāya vaso etassāti **atthavaso,** kāraṇanti evampettha attho daṭṭhabbo. Yathā ''anabhijjhā dhammapada''nti vutte anabhijjhā eko dhammakoṭṭhāsoti attho hoti. Evamidhāpi **sikkhāpada**nti sikkhākoṭṭhāso sikkhāya eko padesoti ayamettha attho daṭṭhabboti āha **''sikkhāpadaṃ paññattanti sikkhākoṭṭhāso ṭhapito''**ti.

Saṅghasuṭṭhu nāma saṅghassa suṭṭhubhāvo ''suṭṭhu devā''ti (pārā. aṭṭha. 39) āgataṭṭhāne viya ‘‘suṭṭhu, bhante’’ti vacanasampaṭicchanabhāvo. Tenāha **‘‘saṅghasuṭṭhutāyāti saṅghassa suṭṭhubhāvāyā’’**tiādi. **Dummaṅkūnaṃ puggalānaṃ niggahāyā**ti dummaṅkū nāma dussīlapuggalā. Ye maṅkutaṃ āpādiyamānāpi dukkhena āpajjanti, vītikkamaṃ karontā vā katvā vā na lajjanti, tesaṃ niggahatthāya. Te hi sikkhāpade asati ‘‘kiṃ tumhehi diṭṭhaṃ, kiṃ sutaṃ, kiṃ amhehi kataṃ, katarasmiṃ vatthusmiṃ katamaṃ āpattiṃ ropetvā amhe niggaṇhathā’’ti saṅghaṃ viheṭhessanti, sikkhāpade pana sati tesaṃ saṅgho sikkhāpadaṃ dassetvā dhammena vinayena satthusāsanena niggahessati. Tena vuttaṃ ‘‘dummaṅkūnaṃ puggalānaṃ niggahāyā’’ti.

Pesalānaṃ bhikkhūnaṃ phāsuvihārāyāti pesalānaṃ piyasīlānaṃ bhikkhūnaṃ phāsuvihāratthāya. Piyasīlā hi bhikkhū kattabbākattabbaṃ sāvajjānavajjaṃ velaṃ mariyādaṃ ajānantā sikkhattayapāripūriyā ghaṭamānā kilamanti, ubbāḷhā honti, kattabbākattabbaṃ pana sāvajjānavajjaṃ velaṃ mariyādañca ñatvā sikkhattayapāripūriyā ghaṭentā na kilamanti, na ubbāḷhā honti. Tena tesaṃ sikkhāpadappaññāpanā phāsuvihārāya saṃvattati. Yo vā dummaṅkūnaṃ puggalānaṃ niggaho, sveva etesaṃ phāsuvihāro. Dussīlapuggale nissāya hi uposatho na tiṭṭhati, pavāraṇā na tiṭṭhati, saṅghakammāni nappavattanti, sāmaggī na hoti, bhikkhū anekaggā uddesaparipucchākammaṭṭhānādīni anuyuñjituṃ na sakkonti. Dussīlesu pana niggahitesu sabbopi ayaṃ upaddavo na hoti, tato pesalā bhikkhū phāsu viharanti. Evaṃ ‘‘pesalānaṃ bhikkhūnaṃ phāsuvihārāyā’’ti ettha dvidhā attho veditabbo.

‘‘Na vo ahaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemī’’ti (dī. ni. 3.182) ettha vivādamūlabhūtā kilesā āsavāti āgatā.

> ‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
> Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
> Te mayhaṃ āsavā khīṇā, viddhastā vinaḷīkatā’’ti. (a. ni. 4.36) –

Ettha tebhūmakaṃ kammaṃ avasesā ca akusalā dhammā. Idha pana parūpavādavippaṭisāravadhabandhanādayo ceva apāyadukkhabhūtā ca nānappakārā upaddavā āsavāti āha – **‘‘diṭṭhadhamme imasmiṃyeva attabhāve vītikkamapaccayā paṭiladdhabbāna’’**ntiādi. Yadi hi bhagavā sikkhāpadaṃ na paññāpeyya, tato asaddhammappaṭisevanaadinnādānapāṇātipātādihetu ye uppajjeyyuṃ parūpavādādayo diṭṭhadhammikā nānappakārā anatthā, ye ca tannimittameva nirayādīsu nibbattassa paññavidhabandhanakammakāraṇādivasena mahādukkhānubhavanappakārā anatthā, te sandhāya idaṃ vuttaṃ **‘‘diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā’’**ti. Diṭṭhadhammo vuccati paccakkho attabhāvo, tattha bhavā **diṭṭhadhammikā**. Samparetabbato pecca gantabbato samparāyo, paraloko, tattha bhavā **samparāyikā**.

Akusalaverānanti pāṇātipātādipañcaduccaritānaṃ. Tāni verakāraṇattā ‘‘verānī’’ti vuccanti, puggalesu pana uppajjamānāni verāni. **Te eva vā dukkhadhammā**ti heṭṭhā vuttā vadhabandhanādayo. **Tesaṃ pakkhupacchedanatthāyā**ti tesaṃ pāpicchānaṃ pakkhupacchedāya gaṇabhojanasadisaṃ sikkhāpadaṃ paññattaṃ. **Paṇḍitamanussāna**nti lokiyaparikkhakajanānaṃ. Te hi sikkhāpadapaññattiyā sati sikkhāpadapaññattiṃ ñatvā vā yathāpaññattaṃ paṭipajjamāne bhikkhū disvā vā – ‘‘yāni vata loke mahājanassa rajjanadussanamuyhanaṭṭhānāni, tehi ime samaṇā sakyaputtiyā ārakā viharanti, dukkaraṃ vata karonti, bhāriyaṃ vata karontī’’ti pasādaṃ āpajjanti vinayapiṭake potthakaṃ disvā micchādiṭṭhikatavedibrāhmaṇo viya. **Uparūparipasādabhāvāyā**ti bhiyyo bhiyyo pasāduppādanatthaṃ. Yepi hi sāsane pasannā kulaputtā, tepi sikkhāpadapaññattiṃ vā ñatvā yathāpaññattaṃ paṭipajjamāne bhikkhū vā disvā ‘‘aho, ayyā, dukkarakārino, ye yāvajīvaṃ ekabhattaṃ brahmacariyaṃ vinayasaṃvaraṃ anupālentī’’ti bhiyyo bhiyyo pasīdanti.

Saddhammassa ciraṭṭhitatthanti pariyattisaddhammo, paṭipattisaddhammo, adhigamasaddhammoti tividhassapi saddhammassa ciraṭṭhitatthaṃ. Tattha piṭakattayasaṅgahitaṃ sabbampi buddhavacanaṃ **pariyattisaddhammo** nāma. Terasa dhutaguṇā, cuddasa khandhakavattāni, dveasīti mahāvattāni, sīlasamādhivipassanāti ayaṃ **paṭipattisaddhammo** nāma. Cattāro ariyamaggā cattāri ca sāmaññaphalāni nibbānañcāti ayaṃ **adhigamasaddhammo** nāma. So sabbo yasmā sikkhāpadapaññattiyā sati bhikkhū sikkhāpadañca tassa vibhaṅgañca tadatthajotanatthaṃ aññañca buddhavacanaṃ pariyāpuṇanti, yathāpaññattañca paṭipajjamānā paṭipattiṃ pūretvā paṭipattiyā adhigantabbaṃ lokuttaradhammaṃ adhigacchanti, tasmā sikkhāpadapaññattiyā ciraṭṭhitiko hoti.

Pañcavidhassapi vinayassāti tadaṅgavinayādivasena pañcappakārassa vinayassa. **Vinayaṭṭhakathāyaṃ** (pārā. aṭṭha. 39) pana sikkhāpadapaññattiyā sati saṃvaravinayo ca pahānavinayo ca samathavinayo ca paññattivinayo cāti catubbidhopi vinayo anuggahito hoti upatthambhito supatthambhito. Tena vuttaṃ **''vinayānuggahāyā''**ti. Tattha **saṃvaravinayo**ti sīlasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti pañcavidhopi saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato saṃvaro, vinayanato vinayoti vuccati. **Pahānavinayo**ti tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti pañcavidhampi pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayanaṭṭhena vinayo, tasmā pahānavinayoti vuccati. **Samathavinayo**ti satta adhikaraṇasamathā. **Paññattivinayo**ti sikkhāpadameva. Sikkhāpadapaññattiyā hi vijjamānāya eva sikkhāpadasambhavato sikkhāpadasaṅkhāto paññattivinayoti sikkhāpadapaññattiyā anuggahito hoti.

202-230. **Bhikkhūnaṃ pañcā**ti nidānapārājikasaṅghādisesāniyatavitthāruddesavasena pañca bhikkhūnaṃ uddesā. **Bhikkhunīnaṃ cattāro**ti bhikkhūnaṃ vuttesu aniyatuddesaṃ ṭhapetvā avasesā cattāro.

Ehibhikkhūpasampadāti ''ehi bhikkhū''ti vacanamattena paññattaupasampadā. Bhagavā hi ehibhikkhubhāvāya upanissayasampannaṃ puggalaṃ disvā rattapaṃsukūlantarato suvaṇṇavaṇṇaṃ dakkhiṇahatthaṃ nīharitvā brahmaghosaṃ nicchārento ''ehi bhikkhu, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā''ti vadati. Tassa saheva bhagavato vacanena gihiliṅgaṃ antaradhāyati, pabbajjā ca upasampadā ca ruhati, bhaṇḍu kāsāvavasano hoti – ekaṃ nivāsetvā ekaṃ pārupitvā ekaṃ aṃse ṭhapetvā vāmaaṃsakūṭe āsattanīluppalavaṇṇamattikāpatto.

> ''Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;
> Parissāvanena aṭṭhete, yuttayogassa bhikkhuno''ti. (dī. ni. aṭṭha. 1.215; ma. ni. aṭṭha. 1.294; 2.349; a. ni. aṭṭha. 2.4.198; pārā. aṭṭha. 45 padabhājanīyavaṇṇanā; apa. aṭṭha. 1.avidūrenidānakathā; bu. vaṃ. aṭṭha. 27.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā; mahāni. aṭṭha. 206) –

Evaṃ vuttehi aṭṭhahi parikkhārehi sarīre paṭimukkehiyeva vassasatikatthero viya iriyāpathasampanno buddhācariyako buddhupajjhāyako sammāsambuddhaṃ vandamānoyeva tiṭṭhati.

Saraṇagamanūpasampadāti ''buddhaṃ saraṇaṃ gacchāmī''tiādinā nayena tikkhattuṃ vācaṃ bhinditvā vuttehi tīhi saraṇagamanehi anuññātaupasampadā. **Ovādūpasampadā**ti ovādappaṭiggahaṇaupasampadā. Sā ca ''tasmātiha te, kassapa, evaṃ sikkhitabbaṃ 'tibbaṃ me hirottappaṃ, paccupaṭṭhitaṃ bhavissati theresu navesu majjhimesū'ti. Evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ 'yaṃ kiñci dhammaṃ suṇissāmi kusalūpasaṃhitaṃ, sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī'ti, evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ 'sātasahagatā ca me kāyagatāsati na vijahissatī'ti, evañhi te, kassapa, sikkhitabba''nti (saṃ. ni. 2.154) iminā ovādappaṭiggahaṇena mahākassapattherassa anuññātaupasampadā.

Pañhabyākaraṇūpasampadā nāma sopākassa anuññātaupasampadā. Bhagavā kira pubbārāme anucaṅkamantaṃ sopākasāmaṇeraṃ ''uddhumātakasaññāti vā, sopāka, rūpasaññāti vā ime dhammā nānatthā nānābyañjanā, udāhu ekatthā byañjanameva nāna''nti dasa asubhanissite pañhe pucchi. So byākāsi. Bhagavā tassa sādhukāraṃ datvā ''kativassosi, tvaṃ sopākā''ti pucchi. Sattavassohaṃ bhagavāti. Sopāka, tvaṃ mama sabbaññutaññāṇena saddhiṃ saṃsanditvā pañhe byākāsīti āraddhacitto upasampadaṃ anujāni. Ayaṃ pañhabyākaraṇūpasampadā.

Ñatticatutthaupasampadā nāma bhikkhūnaṃ etarahi upasampadā. **Garudhammūpasampadā**ti garudhammappaṭiggahaṇena upasampadā. Sā ca mahāpajāpatiyā aṭṭhagarudhammappaṭiggahaṇena anuññātā. **Ubhatosaṅghe upasampadā** nāma bhikkhuniyā bhikkhunisaṅghato ñatticatutthena, bhikkhusaṅghato ñatticatutthenāti imehi dvīhi kammehi anuññātā aṭṭhavācikūpasampadā. **Dūtena upasampadā** nāma aḍḍhakāsiyā gaṇikāya anuññātā upasampadā.

Ñattikammaṃ nava ṭhānāni gacchatīti katamāni nava ṭhānāni gacchati? Osāraṇaṃ, nissāraṇaṃ, uposatho, pavāraṇā, sammuti, dānaṃ, paṭiggahaṃ, paccukkaḍḍhanaṃ, kammalakkhaṇaññeva navamanti evaṃ vuttāni nava ṭhānāni gacchati. Tattha ‘‘suṇātu me, bhante, saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho, anusiṭṭho so mayā, yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyya, āgacchāhīti vattabbo’’ti (mahāva. 126) evaṃ upasampadāpekkhassa osāraṇā **osāraṇā** nāma.

‘‘Suṇantu me, āyasmantā, ayaṃ itthannāmo bhikkhu dhammakathiko, imassa neva suttaṃ āgacchati, no suttavibhaṅgo, so atthaṃ asallakkhetvā byañjanacchāyāya atthaṃ paṭibāhati. Yadāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmā’’ti evaṃ ubbāhikavinicchaye dhammakathikassa bhikkhuno nissāraṇā **nissāraṇā** nāma.

‘‘Suṇātu me, bhante, saṅgho, ajjuposatho pannaraso. Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyyā’’ti evaṃ uposathakammavasena ṭhapitā ñatti **uposatho** nāma.

‘‘Suṇātu me, bhante, saṅgho, ajja pavāraṇā pannarasī. Yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’’ti evaṃ pavāraṇākammavasena ṭhapitā ñatti **pavāraṇā** nāma.

‘‘Suṇātu me, bhante, saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyya’’nti, ‘‘yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā’’ti, ‘‘yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyya’’nti, ‘‘yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ antarāyike dhamme puccheyyā’’ti, ‘‘yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyya’’nti, ‘‘yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ puccheyyā’’ti, ‘‘yadi saṅghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyya’’nti, ‘‘yadi saṅghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā’’ti evaṃ attānaṃ vā paraṃ vā sammannituṃ ṭhapitā ñatti **sammuti** nāma.

‘‘Suṇātu me, bhante, saṅgho, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyā’’ti, ‘‘yadāyasmantānaṃ pattakallaṃ, āyasmantā imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyu’’nti evaṃ nissaṭṭhacīvarapattādīnaṃ dānaṃ **dānaṃ** nāma.

‘‘Suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu āpattiṃ sarati vivarati uttāniṃ karoti deseti. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya’’nti, ‘‘yadāyasmantānaṃ pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpatiṃ paṭiggaṇheyya’’nti, tena vattabbo ‘‘passasī’’ti? Āma passāmīti. ‘‘Āyatiṃ saṃvareyyāsī’’ti evaṃ āpattippaṭiggaho **paṭiggaho** nāma.

‘‘Suṇantu me, āyasmantā āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāle pavāreyyāmā’’ti, te ce, bhikkhave, bhikkhū bhaṇḍanakārakā kalahakārakā saṅghe adhikaraṇakārakā taṃ kālaṃ anuvaseyyuṃ, āvāsikena bhikkhunā byattena paṭibalena āvāsikā bhikkhū ñāpetabbā ‘‘suṇantu me, āyasmantā āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame juṇhe pavāreyyāmā''ti evaṃ katā pavāraṇā **paccukkaḍḍhanā** nāma.

Sabbeheva ekajjhaṃ sannipatitabbaṃ, sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo ''suṇātu me, bhante, saṅgho, amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahu assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ adhikaraṇaṃ tiṇavatthārakena vūpasameyya ṭhapetvā thullavajjaṃ, ṭhapetvā gihipaṭisaṃyutta''nti evaṃ tiṇavatthārakasamathe katā sabbapaṭhamā sabbasaṅgāhikañatti **kammalakkhaṇaṃ** nāma.

Ñattidutiyaṃ kammaṃ satta ṭhānāni gacchatīti katamāni satta ṭhānāni gacchati? Osāraṇaṃ, nissāraṇaṃ, sammuti, dānaṃ, uddharaṇaṃ, desanaṃ, kammalakkhaṇaññeva sattamanti evaṃ vuttāni satta ṭhānāni gacchati. Tattha vaḍḍhassa licchavino pattanikkujjanavasena khandhake vuttā **nissāraṇā,** tasseva pataukkujjanavasena vuttā **osāraṇā** ca veditabbā. Sīmāsammuti ticīvarena avippavāsasammuti santhatasammuti bhattuddesakasenāsanaggāhāpakabhaṇḍāgārika- cīvarappaṭiggāhaka-cīvarabhājaka-yāgubhājaka-phalabhājaka-khajjabhājaka-appamattakavissajjaka- sāṭiyaggāhāpaka-pattaggāhāpaka-ārāmikapesaka-sāmaṇerapesakasammutīti etāsaṃ sammutīnaṃ vasena **sammuti** veditabbā. Kaṭhinacīvaradānamatakacīvaradānavasena **dānaṃ** veditabbaṃ. Kaṭhinuddhāraṇavasena **uddhāro** veditabbo. Kuṭivatthuvihāravatthudesanāvasena **desanā** veditabbā. Yā pana tiṇavatthārakasamathe sabbasaṅgāhikañattiñca ekekasmiṃ pakkhe ekekaṃ ñattiñcāti tissopi ñattiyo ṭhapetvā puna ekasmiṃ pakkhe ekā, ekasmiṃ pakkhe ekāti dvepi ñattidutiyakammavācā vuttā. Tāsaṃ vasena **kammalakkhaṇaṃ** veditabbaṃ.

Ñatticatutthakammaṃ satta ṭhānāni gacchatīti katamāni satta ṭhānāni gacchati? Osāraṇaṃ, nissāraṇaṃ, sammuti, dānaṃ, niggahaṃ, samanubhāsanaṃ, kammalakkhaṇaññeva sattamanti evaṃ vuttāni satta ṭhānāni gacchati. Tattha tajjanīyakammādīnaṃ sattannaṃ kammānaṃ vasena **nissāraṇā,** tesaṃyeva ca kammānaṃ paṭippassambhanavasena **osāraṇā** veditabbā. Bhikkhunovādakasammutivasena **sammuti** veditabbā. Parivāsadānamānattadānavasena **dānaṃ** veditabbaṃ. Mūlāyapaṭikassanakammavasena **niggaho** veditabbo. Ukkhittānuvattakā, aṭṭha yāvatatiyakā, ariṭṭho, caṇḍakāḷī ca imete yāvatatiyakāti imāsaṃ ekādasannaṃ samanubhāsanānaṃ vasena **samanubhāsanā** veditabbā. Upasampadakammaabbhānakammavasena **kammalakkhaṇaṃ** veditabbaṃ.

Dhammasammukhatātiādīsu yena dhammena, yena vinayena, yena satthusāsanena saṅgho kammaṃ karoti, ayaṃ **dhammasammukhatā, vinayasammukhatā, satthusāsanasammukhatā**. Tattha **dhammo**ti bhūtavatthu. **Vinayo**ti codanā ceva sāraṇā ca. **Satthusāsanaṃ** nāma ñattisampadā ceva anusāvanasampadā ca. Yāvatikā bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā nappaṭikkosanti, ayaṃ **saṅghasammukhatā**. Yassa saṅgho kammaṃ karoti, tassa sammukhībhāvo **puggalasammukhatā**. Sesamettha vuttanayattā uttānatthameva.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Dukanipātavaṇṇanāya anuttānatthadīpanā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Tikanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Bālavaggo

1. Bhayasuttavaṇṇanā

1. Tikanipātassa paṭhame **bhaya**nti bhīti cetaso byadhoti āha **''cittutrāso''**ti. **Upaddavo**ti antarāyo. Tassa pana vikkhepakāraṇattā vuttaṃ **''anekaggatākāro''**ti. **Upasaggo**ti upasajjanaṃ, devatopapīḷādinā appaṭikāravighātāpatti. Sā pana yasmā paṭikārābhāvena vihaññamānassa kiñci kātuṃ asamatthassa osīdanakāraṇaṃ, tasmā vuttaṃ **''tattha tattha lagganākāro''**ti. **Yathāvutte divase anāgacchantesū**ti vañcetvā āgantuṃ niyamitadivase anāgacchantesu. **Dvāre aggiṃ datvā**ti bahi anikkhamanatthāya dvāre aggiṃ datvā.

Naḷehi channapaṭicchannāti naḷehi tiṇacchadanasaṅkhepena upari chādetvā tehiyeva dārukuṭikaniyāmena paritopi chāditā. **Eseva nayo**ti iminā tiṇehi channataṃ sesasambhārānaṃ rukkhamayatañca atidisati.

Vidhavaputteti antabhāvopalakkhaṇaṃ. Te hi nippitikā avinītā asaṃyatā yaṃ kiñci kārino. Sesamettha uttānameva.

Bhayasuttavaṇṇanā niṭṭhitā.

2. Lakkhaṇasuttavaṇṇanā

2. Dutiye lakkhīyati bālo ayanti ñāyati etenāti lakkhaṇaṃ, kammaṃ lakkhaṇametassāti **kammalakkhaṇo**ti āha **''kāyadvārādipavattaṃ kamma''**ntiādi. Apadīyanti dosā etena rakkhīyanti, lūyanti chijjanti vāti apadānaṃ, sattānaṃ sammā, micchā vā pavattappayogo. Tena sobhatīti **apadānasobhanī**. Tenāha **''paññā nāmā''**tiādi. **Attano caritenevā**ti attano cariyāya eva. Sesamettha uttānameva.

Lakkhaṇasuttavaṇṇanā niṭṭhitā.

3-4. Cintīsuttādivaṇṇanā

3-4. Tatiye **etehī**ti duccintitacintitādīhi. Etena lakkhaṇasaddassa saraṇatthatamāha. **Tānevā**ti lakkhaṇāni eva. **Assā**ti bālassa. Bālo ayanti nimīyati sañjānīyati etehīti **bālanimittāni**. Apadānaṃ vuccati, vikhyātaṃ kammaṃ, duccintitacintitādīni ca bāle vikhyātāni asādhāraṇabhāvena. Tasmā **''bālassa apadānānī''**ti. Abhijjhādīhi duṭṭhaṃ dūsitaṃ cintitaṃ duccintitaṃ, taṃ cintetīti **duccintitacintī**. Lobhādīhi duṭṭhaṃ bhāsitaṃ musāvādādiṃ bhāsatīti **dubbhāsitabhāsī**. Tesaṃyeva vasena kattabbato dukkaṭakammaṃ pāṇātipātādiṃ karotīti **dukkaṭakammakārī**. Tenāha **''cintayanto''**tiādi. **Vuttānusārenā**ti ''bālo aya''ntiādinā vuttassa atthavacanassa ''paṇḍito ayanti etehi lakkhīyatī''tiādinā anussaraṇena. **Manosucaritādīnaṃ vasenā**ti ''cintayanto anabhijjhābyāpādasammādassanavasena sucintitameva cintetī''tiādinā manosucaritādīnaṃ tiṇṇaṃ sucaritānaṃ vasena yojetabbāni. Catutthaṃ vuttanayattā uttānatthameva.

Cintīsuttādivaṇṇanā niṭṭhitā.

5-10. Ayonisosuttādivaṇṇanā

5-10. Pañcame **kati nu kho anussatiṭṭhānānī**tiādi chakke āvi bhavissatīti. **Evaṃ cintita**nti ayoniso cintitaṃ. **Apañhameva pañhanti kathesī**ti apañhameva pañho ayanti maññamāno vissajjesi. **Dasavidhaṃ byañjanabuddhiṃ aparihāpetvā**ti –

> ''Sithilaṃ dhanitañca dīgharassaṃ, garukaṃ lahukañca niggahītaṃ;
> Sambandhaṃ vavatthitaṃ vimuttaṃ, dasadhā byañjanabuddhiyā pabhedo''ti. (dī. ni. aṭṭha. 1.190; ma. ni. aṭṭha. 2.291; pari. aṭṭha. 485; vi. saṅga. aṭṭha. 252) –

Evaṃ vuttaṃ dasavidhaṃ byañjanabuddhiṃ aparihāpetvā.

Tattha ṭhānakaraṇāni sithilāni katvā uccāretabbaṃ akkharaṃ **sithilaṃ,** tāniyeva dhanitāni asithilāni katvā uccāretabbaṃ akkharaṃ **dhanitaṃ**. Dvimattakālaṃ **dīghaṃ,** ekamattakālaṃ **rassaṃ. Garuka**nti dīghameva, yaṃ vā ''āyasmato buddharakkhitattherassā''ti saṃyogaparaṃ katvā vuccati, **lahuka**nti rassameva, yaṃ vā ''āyasmato buddharakkhitatherassā''ti evaṃ visaṃyogaparaṃ katvā vuccati. **Niggahīta**nti yaṃ karaṇāni niggahetvā avissajjetvā avivaṭena mukhena sānunāsikaṃ katvā vattabbaṃ. **Sambandha**nti yaṃ parapadena sambandhitvā ''tuṇhassā''ti vuccati. **Vavatthita**nti yaṃ parapadena asambandhaṃ katvā vicchinditvā ''tuṇhī assā''ti vuccati. **Vimutta**nti yaṃ karaṇāni aniggahetvā vissajjetvā vivaṭena mukhena sānunāsikaṃ akatvā vuccati. **Dasadhā byañjanabuddhiyā pabhedo**ti evaṃ sithilādivasena byañjanabuddhiyā akkharuppādakacittassa dasappakārena pabhedo. Sabbāni hi akkharāni cittasamuṭṭhānāni yathādhippetatthabyañjanato byañjanāni ca.

''Aṭṭhānaṃ kho etaṃ, āvuso sāriputtā''tiādi pañcake āvi bhavissati. **''Kati nu kho, ānanda, anussatiṭṭhānānī''**tiādi pana chakke āvi bhavissati. Chaṭṭhādīsu natthi vattabbaṃ.

Ayonisosuttādivaṇṇanā niṭṭhitā.

Bālavaggavaṇṇanā niṭṭhitā.

2. Rathakāravaggo

1. Ñātasuttavaṇṇanā

11. Dutiyassa paṭhame ñātoyeva paññātoti āha **''ñāto paññāto''**ti. Kassa ananulomiketi āha **''sāsanassā''**ti, sāsanassa ananulomike appatirūpeti attho. Idāni ananulomikasaddassa nibbacanaṃ dassento **''na anulometīti ananulomika''**nti āha. **Sāsanassā**ti vā sāsananti attho. Sāsanaṃ na anulometīti ananulomikanti evamettha sambandho daṭṭhabbo. **Sabhāgavisabhāga**nti liṅgato sabhāgavisabhāgaṃ. **''Viyapuggale''ti āhā**ti liṅgasabhāgehi avisesetvā āha. **Ummādaṃ pāpuṇī**ti so kira sīlaṃ adhiṭṭhāya pihitadvāragabbhe sayanapiṭṭhe nisīditvā bhariyaṃ ārabbha mettaṃ bhāvento mettāmukhena uppannena rāgena andhīkato bhariyāya santikaṃ gantukāmo dvāraṃ asallakkhetvā bhittiṃ bhinditvāpi nikkhamitukāmatāya bhittiṃ paharanto sabbarattiṃ bhittiyuddhamakāsi. Sesamettha suviññeyyameva.

Ñātasuttavaṇṇanā niṭṭhitā.

2. Sāraṇīyasuttavaṇṇanā

12. Dutiye **catupārisuddhisīlampi pabbajjānissitamevā**ti iminā pabbajjūpagatasamanantarameva catupārisuddhisīlampi samādinnameva hotīti dasseti. **Maggasannissitāneva hontī**ti maggādhigamatthāya paṭipajjitabbattā kasiṇaparikammādīni maggasannissitāneva honti, tasmā maggaggahaṇeneva tesampi gahaṇaṃ veditabbaṃ, tehi vinā maggādhigamassa asambhavatoti adhippāyo.

Aggamaggādhigamena asammohappaṭivedhassa sikhāpattattā maggadhammesu viya phaladhammesupi sātisayo asammohoti **‘‘sayaṃ abhiññā’’**ti vuttaṃ, sāmaṃ jānitvāti attho. Tathā jānanā panassa sacchikaraṇaṃ attapaccakkhakiriyāti **‘‘sacchikatvā’’**ti vuttaṃ. Tenāha **‘‘attanāva abhivisiṭṭhāya paññāya paccakkhaṃ katvā’’**ti. Tathā sacchikiriyā cassa attani paṭilābhoti ‘‘upasampajjā’’ti vuttanti āha ‘‘paṭilabhitvā’’ti.

Sāraṇīyasuttavaṇṇanā niṭṭhitā.

3. Āsaṃsasuttavaṇṇanā

13. Tatiye **santo**ti ettha **santa**-saddo ‘‘dīghaṃ santassa yojana’’ntiādīsu (dha. pa. 60) kilantabhāve āgato. ‘‘Ayañca vitakko, ayañca vicāro santo honti samitā’’tiādīsu (vibha. 576) niruddhabhāve. ‘‘Adhigato kho myāyaṃ dhammo, gambhīro duddaso duranubodho santo paṇīto’’tiādīsu (dī. ni. 2.67; ma. ni. 1.281; saṃ. ni. 1.172; mahāva. 7-8) santañāṇagocaratāyaṃ. ‘‘Upasantassa sadā satimato’’tiādīsu (udā. 27) kilesavūpasame. ‘‘Santo have sabbhi pavedayantī’’tiādīsu (dha. pa. 151) sādhūsu. ‘‘Pañcime, bhikkhave, mahācorā santo saṃvijjamānā’’tiādīsu (pārā. 195) atthibhāve. Idhāpi atthibhāveyevāti āha **‘‘santoti atthi upalabbhantī’’**ti. Tattha **atthī**ti lokasaṅketavasena saṃvijjanti. Atthibhāvo hettha puggalasambandhena vuttattā lokasamaññāvaseneva veditabbo, na paramatthavasena. Atthīti cetaṃ nipātapadaṃ daṭṭhabbaṃ ‘‘atthi imasmiṃ kāye kesā’’tiādīsu (ma. ni. 1.110) viya.

Saṃvijjamānāti upalabbhamānā. Yañhi saṃvijjati, taṃ upalabbhati. Tenāha **‘‘saṃvijjamānāti tasseva vevacana’’**nti. **Anāso**ti patthanārahito. Tenāha **‘‘apatthano’’**ti. Āsaṃsati patthetīti **āsaṃso**. Veṇuvettādivilīvehi suppādibhājanakārakā **vilīvakārakā**. Migamacchādīnaṃ nisādanato **nesādā,** māgavikamacchabandhādayo. Rathesu cammena nahanakaraṇato **rathakārā**, dhammakārā. Puiti karīsassa nāmaṃ, taṃ kusenti apanentīti **pukkusā,** pupphacchaḍḍakā.

Dubbaṇṇoti virūpo. **Okoṭimako**ti ārohābhāvena heṭṭhimako, rassakāyoti attho. Tenāha **‘‘lakuṇḍako’’**ti. Laku viya ghaṭikā viya ḍeti pavattatīti hi **lakuṇḍako,** rasso. Kaṇati nimīlatīti **kāṇo**. Taṃ panassa nimīlanaṃ ekena akkhinā dvīhipi cāti āha **‘‘ekakkhikāṇo vā ubhayakkhikāṇo vā’’**ti. Kuṇanaṃ kuṇo, hatthavekallaṃ. Taṃ etassa atthīti **kuṇī. Khañjo** vuccati pādavikalo. Heṭṭhimakāyasaṅkhāto sarīrassa pakkho padeso hato assāti **pakkhahato**. Tenāha **‘‘pīṭhasappī’’**ti. Padīpe padīpane etabbaṃ netabbanti **padīpeyyaṃ,** telādiupakaraṇaṃ.

Āsaṃ na karotīti rajjābhiseke kaniṭṭho patthanaṃ na karoti jeṭṭhe sati kaniṭṭhassa anadhikārattā. Abhisekaṃ arahatīti abhisekāraho, **na abhisekāraho** kāṇakuṇiādidosasamannāgato.

Sīlassa duṭṭhu nāma natthi, tasmā abhāvattho idha du-saddoti āha **‘‘nissīlo’’**ti. ‘‘Pāpaṃ pāpena sukara’’ntiādīsu (udā. 48; cūḷava. 343) viya pāpa-saddo nihīnapariyāyoti āha **‘‘lāmakadhammo’’**ti. Sīlavipattiyā vā **dussīlo**. Diṭṭhivipattiyā **pāpadhammo**. Kāyavācāsaṃvarabhedena vā **dussīlo,** manosaṃvarabhedena, satisaṃvarādibhedena vā **pāpadhammo**. Asuddhappayogatāya **dussīlo,** asuddhāsayatāya **pāpadhammo**. Kusalasīlavirahena **dussīlo,** akusalasīlasamannāgamena **pāpadhammo. Asucīhī**ti aparisuddhehi. **Saṅkāhi saritabbasamācāro**ti ‘‘imassa maññe idaṃ kamma’’nti evaṃ parehi saṅkāya saritabbasamācāro. Tenāha **‘‘kiñcidevā’’**tiādi. **Attanāyeva vā saṅkāhi saritabbasamācāro**ti etenapi kammasādhanataṃyeva saṅkassarasaddassa dasseti. Attano saṅkāya paresaṃ samācārakiriyaṃ sarati āsaṅkati vidhāvatītipi **saṅkassarasamācāro**ti evamettha kattusādhanatāpi daṭṭhabbā. Tassa hi dve tayo jane kathente disvā ‘‘mama dosaṃ maññe kathentī’’ti tesaṃ samācāraṃ saṅkāya sarati dhāvati.

Evaṃpaṭiññoti salākaggahaṇādīsu ‘‘kittakā vihāre samaṇā’’ti gaṇanāya āraddhāya ‘‘ahampi samaṇo, ahampi samaṇo’’ti paṭiññaṃ datvā salākaggahaṇādīni karotīti samaṇo ahanti evaṃsamaṇappaṭiñño. **Sumbhakapattadhare**ti mattikāpattadhare. **Pūtinā kammenā**ti saṃkiliṭṭhakammena, nigguṇatāya vā guṇasāravirahitattā **antopūti**. Kasambukacavaro jāto sañjāto assāti **kasambujāto**ti āha **‘‘sañjātarāgādikacavaro’’**ti. Atha vā kasambu vuccati tintakuṇapakasaṭaṃ udakaṃ, imasmiñca sāsane dussīlo nāma jigucchanīyattā tintakuṇapaudakasadiso, tasmā kasambu viya jātoti **kasambujāto. Lokuttaradhammaupanissayassa natthitāyā**ti yattha patiṭṭhitena sakkā bhaveyya arahattaṃ laddhuṃ, tassā patiṭṭhāya bhinnattā vuttaṃ. **Mahāsīlasmiṃ paripūrakāritāyā**ti yattha patiṭṭhitena sakkā bhaveyya arahattaṃ pāpuṇituṃ, tasmiṃ paripūrakāritāya.

Āsaṃsasuttavaṇṇanā niṭṭhitā.

4. Cakkavattisuttavaṇṇanā

14. Catutthe **catūhi saṅgahavatthūhī**ti dānapiyavacanaatthacariyāsamānattatāsaṅkhātehi catūhi saṅgahakāraṇehi. **Cakkaṃ vattetī**ti āṇācakkaṃ pavatteti. **Cakka**nti vā idha ratanacakkaṃ veditabbaṃ. Ayañhi cakkasaddo sampattiyaṃ, lakkhaṇe, rathaṅge, iriyāpathe, dāne, ratanadhammakhuracakkādīsu ca dissati. ‘‘Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussāna’’ntiādīsu (a. ni. 4.31) hi sampattiyaṃ dissati. ‘‘Pādatalesu cakkāni jātānī’’ti (dī. ni. 2.35; 3.204) ettha lakkhaṇe. ‘‘Cakkaṃva vahato pada’’nti (dha. pa. 1) ettha rathaṅge. ‘‘Catucakkaṃ navadvāra’’nti (saṃ. ni. 1.29) ettha iriyāpathe. ‘‘Dadaṃ bhuñja mā ca pamādo, cakkaṃ vattaya sabbapāṇina’’nti (jā. 1.7.149) ettha dāne. ‘‘Dibbaṃ cakkaratanaṃ pāturahosī’’ti (dī. ni. 2.243) ettha ratanacakke. ‘‘Mayā pavattitaṃ cakka’’nti (su. ni. 562) ettha dhammacakke. ‘‘Icchāhatassa posassa, cakkaṃ bhamati matthake’’ti (jā. 1.5.103) ettha khuracakke. ‘‘Khurapariyantena cakkenā’’ti (dī. ni. 1.166) ettha paharaṇacakke. ‘‘Asanivicakka’’nti (dī. ni. 3.61) ettha asanimaṇḍale. Idha panāyaṃ ratanacakke daṭṭhabbo.

Kittāvatā panāyaṃ cakkavattī nāma hoti? Ekaṅguladvaṅgulamattampi cakkaratanaṃ ākāsaṃ abbhuggantvā pavattati. Sabbacakkavattīnañhi nisinnāsanato uṭṭhahitvā cakkaratanasamīpaṃ gantvā hatthisoṇḍasadisapanāḷiṃ suvaṇṇabhiṅgāraṃ ukkhipitvā udakena abbhukkiritvā ‘‘abhivijinātu bhavaṃ cakkaratana’’nti vacanasamanantarameva vehāsaṃ abbhuggantvā cakkaratanaṃ pavattatīti. Yassa pavattisamakālameva, so rājā cakkavattī nāma hoti.

Dhammoti dasakusalakammapathadhammo, dasavidhaṃ vā cakkavattivattaṃ. Dasavidhe vā kusaladhamme agarahite vā rājadhamme niyuttoti **dhammiko**. Tena ca dhammena sakalalokaṃ rañjetīti **dhammarājā**. Dhammena vā laddharajjattā **dhammarājā**. Cakkavattīhi dhammena ñāyena rajjaṃ adhigacchati, na adhammena. **Dasavidhena cakkavattivattenā**ti dasappabhedena cakkavattīnaṃ vattena.

Kiṃ pana taṃ dasavidhaṃ cakkavattivattanti? Vuccate –

> ‘‘Katamaṃ pana taṃ, deva, ariyaṃ cakkavattivattanti? Tena hi tvaṃ, tāta, dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahassu antojanasmiṃ balakāyasmiṃ khattiyesu anuyantesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu. Mā ca te, tāta, vijite adhammakāro pavattittha. Ye ca te, tāta, vijite adhanā assu, tesañca dhanamanuppadeyyāsi. Ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpenti. Te kālena kālaṃ upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi – ‘kiṃ, bhante, kusalaṃ kiṃ akusalaṃ, kiṃ sāvajjaṃ kiṃ anavajjaṃ, kiṃ sevitabbaṃ kiṃ na sevitabbaṃ, kiṃ me kariyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me kariyamānaṃ dīgharattaṃ hitāya sukhāya assā’ti. Tesaṃ

sutvā yaṃ akusalaṃ, taṃ abhinivajjeyyāsi, yaṃ kusalaṃ, taṃ samādāya vatteyyāsi. Idaṃ kho, tāta, taṃ ariyaṃ cakkavattivatta''nti –

Evaṃ **cakkavattisutte** (dī. ni. 3.84) āgatanayena antojanasmiṃ balakāye ekaṃ, khattiyesu ekaṃ, anuyantesu ekaṃ, brāhmaṇagahapatikesu ekaṃ, negamajānapadesu ekaṃ, samaṇabrāhmaṇesu ekaṃ, migapakkhīsu ekaṃ, adhammakārappaṭikkhepo ekaṃ, adhanānaṃ dhanānuppadānaṃ ekaṃ, samaṇabrāhmaṇe upasaṅkamitvā pañhapucchanaṃ ekanti evamevaṃ taṃ cakkavattivattaṃ dasavidhaṃ hoti. Gahapatike pana pakkhijāte ca visuṃ katvā gaṇhantassa dvādasavidhaṃ hoti.

Aññathā vattituṃ adento so dhammo adhiṭṭhānaṃ etassāti tadadhiṭṭhānaṃ. Tena **tadadhiṭṭhānena cetasā. Sakkaronto**ti ādarakiriyāvasena karonto. Tenāha **''yathā''**tiādi. **Garuṃ karonto**ti pāsāṇacchattaṃ viya garukaraṇavasena garuṃ karonto. Tenevāha **''tasmiṃ gāravuppattiyā''**ti. **Dhammādhipatibhūtāgatabhāvenā**ti iminā yathāvuttadhammassa jeṭṭhakabhāvena purimataraṃ attabhāvesu sakkaccaṃ samupacitabhāvaṃ dasseti. **Dhammavaseneva ca sabbakiriyānaṃ karaṇenā**ti etena ṭhānanisajjādīsu yathāvuttadhammaninnapoṇapabbhārabhāvaṃ dasseti. **Assā**ti rakkhāvaraṇaguttiyā. **Paraṃ rakkhanto**ti aññaṃ diṭṭhadhammikādianatthato rakkhanto. Teneva pararakkhasādhanena khantiādiguṇena attānaṃ tato eva rakkhati. **Mettacittatā**ti mettacittatāya. **Nivāsanapārupanagehādīni** sītuṇhādippaṭibāhanena **āvaraṇaṃ**.

Antojanasminti abbhantarabhūte puttadārādijane. **Sīlasaṃvare patiṭṭhāpento**ti iminā rakkhaṃ dasseti. **Vatthagandhamālādīni cassa dadamāno**ti iminā āvaraṇaṃ, itarena guttiṃ. **Sampadānenapī**ti **pi**-saddena sīlasaṃvaresu patiṭṭhāpanādīnaṃ sampiṇḍeti. Esa nayo paresupi pi-saddaggahaṇe. Nigamo nivāso etesanti **negamā**. Evaṃ **jānapadā**ti āha **''tathā nigamavāsino''**tiādinā.

Rakkhāvaraṇaguttiyā kāyakammādīsu saṃvidahanaṃ ṭhapanaṃ nāma tadupadesoyevāti vuttaṃ **''kathetvā''**ti. **Etesū**ti pāḷiyaṃ vuttesu samaṇādīsu. **Paṭivattetuṃ na sakkā** khīṇānaṃ kilesānaṃ puna anuppajjanato. Sesamettha suviññeyyameva.

Cakkavattisuttavaṇṇanā niṭṭhitā.

5. Sacetanasuttavaṇṇanā

15. Pañcame isayo patanti sannipatanti etthāti **isipatana**nti āha **''buddhapaccekabuddhasaṅkhātāna''**ntiādi. **Sabbūpakaraṇāni sajjetvā**ti sabbāni rukkhassa chedanatacchanādisādhanāni upakaraṇāni raññā āṇattadivaseyeva sajjetvā. Nānā karīyati etenāti **nānākaraṇaṃ,** nānābhāvoti āha **''nānatta''**nti. **Nesa**nti saralopenāyaṃ niddesoti āha **''na esa''**nti. Tathā **atthesa**nti etthāpīti āha **''atthi esa''**nti. Pavattanatthaṃ abhisaṅkharaṇaṃ **abhisaṅkhāro,** tassa **gati** vegasā pavatti. Taṃ sandhāyāha **''payogassa gamana''**nti.

Sagaṇḍāti khuddānukhuddakagaṇḍā. Tenāha **''uṇṇatoṇataṭṭhānayuttā''**ti. **Sakasāvā**ti sakasaṭā. Tenāha **''pūtisārenā''**tiādi. **Evaṃ guṇapatanena patitā**ti yathā taṃ cakkaṃ nābhiaranemīnaṃ sadosatāya na patiṭṭhāsi, evamekacce puggalā kāyavaṅkādivasena sadosatāya guṇapatanena patitā sakaṭṭhāne na tiṭṭhanti. Ettha ca pharusavācādayopi apāyagamanīyā sotāpattimaggeneva pahīyantīti daṭṭhabbā.

Sacetanasuttavaṇṇanā niṭṭhitā.

6. Apaṇṇakasuttavaṇṇanā

16. Chaṭṭhe virajjhanakiriyā nāma pacchā samādātabbatāya apaṇṇakappayogasamādānā viya hoti, avirajjhanakiriyā pana pacchā asamādātabbatāya anūnāti taṃsamaṅgipuggalo apaṇṇako, tassa bhāvo **apaṇṇakatā**ti āha **''apaṇṇakapaṭipadanti aviraddhapaṭipada''**ntiādi. Yasmā sā adhippetatthasādhanena ekaṃsikā vaṭṭato niyyānāvahā, tattha ca yuttiyuttā asārāpagatā aviruddhatāya apaccanīkā anulomikā anudhammabhūtā ca, tasmā vuttaṃ **''ekaṃsapaṭipada''**ntiādi. **Na takkaggāhena vā nayaggāhena vā**ti takkaggāhena vā paṭipanno na hoti nayaggāhena vā apaṇṇakapaṭipadaṃ paṭipanno. Tattha **takkaggāhena vā**ti ācariyaṃ alabhitvā ''evaṃ me sugati, nibbānaṃ vā bhavissatī''ti attano takkaggahaṇamattena. **Nayaggāhenā**ti paccakkhato adisvā nayato anumānato gahaṇena. **Evaṃ gahetvā paṭipanno**ti takkamattena, nayaggāhena vā paṭipanno. Paṇḍitasatthavāho viya sampattīhi na parihāyatīti yojanā.

Yaṃ sandhāya vuttanti parihānañca aparihānañca sandhāya **jātake** (jā. 1.1.1) vuttaṃ. Ayaṃ panettha gāthāya atthayojanā – **apaṇṇakaṃ ṭhānaṃ** aviraddhakāraṇaṃ niyyānikakāraṇaṃ **eke** bodhisattappamukhā paṇḍitamanussā gaṇhiṃsu. Ye pana te bālasatthavāhaputtappamukhā **takkikā āhu,** te **dutiyaṃ** sāparādhaṃ anekaṃsikaṃ ṭhānaṃ aniyyānikaṃ kāraṇaṃ aggahesuṃ, te kaṇhapaṭipadaṃ paṭipannā. Tattha sukkapaṭipadā aparihānipaṭipadā, kaṇhapaṭipadā parihānipaṭipadā, tasmā ye sukkapaṭipadaṃ paṭipannā, te aparihīnā sotthibhāvaṃ pattā. Ye pana kaṇhapaṭipadaṃ paṭipannā, te parihīnā anayabyasanaṃ āpannāti imamatthaṃ bhagavā anāthapiṇḍikassa gahapatino vatvā uttari idamāha **''etadaññāya medhāvī, taṃ gaṇhe yadapaṇṇaka''**nti.

Tattha **etadaññāya medhāvī**ti medhāti laddhanāmāya visuddhāya uttamāya paññāya samannāgato kulaputto etaṃ apaṇṇakaṃ ṭhānaṃ dutiyañcāti dvīsu atakkaggāhatakkaggāhasaṅkhātesu ṭhānesu guṇadosaṃ vuddhihāniṃ atthānatthaṃ ñatvāti attho. **Taṃ gaṇhe yadapaṇṇaka**nti yaṃ apaṇṇakaṃ ekaṃsikaṃ sukkapaṭipadāaparihāniyapaṭipadāsaṅkhātaṃ niyyānikakāraṇaṃ, tadeva gaṇheyya. Kasmā? Ekaṃsikādibhāvatoyeva. Itaraṃ pana na gaṇheyya. Kasmā? Anekaṃsikādibhāvatoyeva.

Yavanti tāya sattā amissitāpi samānajātitāya missitā viya hontīti **yoni**. Sā pana atthato aṇḍādiuppattiṭṭhānavisiṭṭho khandhānaṃ bhāgaso pavattivisesoti āha **''khandhakoṭṭhāso yoni nāmā''**ti. **Kāraṇaṃ yoni nāma,** yonīti taṃ taṃ phalaṃ anupacitañāṇasambhārehi duravagādhabhedatāya missitaṃ viya hotīti. Yato ekattanayena so evāyanti bālānaṃ micchāgāho. **Passāvamaggo yoni nāma** yavanti tāya sattā yonisambandhena missitā hontīti. **Paggahitā** anuṭṭhānena, punappunaṃ āsevanāya **paripuṇṇā**.

''Cakkhutopī''tiādimhi pana cakkhuviññāṇādivīthīsu tadanugatamanoviññāṇavīthīsu ca kiñcāpi kusalādīnaṃ pavatti atthi, kāmāsavādayo eva pana vaṇato yūsaṃ viya paggharanakaasucibhāvena sandanti, tasmā te eva **''āsavā''**ti vuccanti. Tattha hi paggharanakaasucimhi āsavasaddo niruḷhoti. **Dhammato yāva gotrabhū**ti tato paraṃ maggaphalesu appavattanato vuttaṃ. Ete hi ārammaṇakaraṇavasena dhamme gacchantā tato paraṃ na gacchanti. Nanu tato paraṃ bhavaṅgādīnipi gacchantīti ce? Na, tesampi pubbe ālambitesu lokiyadhammesu sāsavabhāvena antogadhattā tato paratābhāvato. Ettha ca gotrabhuvacanena gotrabhuvodānaphalasamāpattipurecārikaparikammāni vuttānīti veditabbāni. Paṭhamamaggapurecārikameva vā gotrabhu avadhinidassanabhāvena gahitaṃ, tato paraṃ pana maggaphalasamānatāya aññesu maggesu maggavīthiyaṃ samāpattivīthīyaṃ nirodhānantarañca pavattamānesu phalesu nibbāne ca āsavānaṃ pavatti nivāritāti veditabbaṃ. **Savantī**ti gacchanti, ārammaṇakaraṇavasena pavattantīti attho. Avadhiattho ā-kāro, avadhi ca mariyādābhividhibhedato duvidho. Tattha mariyādaṃ kiriyaṃ bahi katvā pavattati yathā ''āpāṭalīputtaṃ vuṭṭho devo''ti. Abhividhi pana kiriyaṃ byāpetvā pavattati yathā ''ābhavaggaṃ bhagavato yaso pavattatī''ti. Abhividhiattho cāyamā-kāro idha gahitoti vuttaṃ **''antokaraṇattho''**ti.

Madirādayoti **ādi-**saddena sindhavakādambarikāpotikādīnaṃ saṅgaho daṭṭhabbo. **Cirapārivāsiyaṭṭho** ciraparivuṭṭhatā purāṇabhāvo. **Avijjā nāhosītiādī**ti ettha **ādi-**saddena ''purimā, bhikkhave, koṭi na paññāyati bhavataṇhāyā''ti (a. ni. 10.62) idaṃ **suttaṃ** saṅgahitaṃ. Avijjāsavabhavāsavānaṃ ciraparivuṭṭhatāya dassitāya tabbhāvabhāvino kāmāsavassa ciraparivuṭṭhatā dassitāva hoti. Aññesu ca yathāvutte dhamme okāsañca ārammaṇaṃ katvā pavattamānesu mānādīsu vijjamānesu attattaniyādiggāhavasena abhibyāpanaṃ madakaraṇavasena āsavasadisatā ca etesaṃyeva, na aññesanti etesveva āsavasaddo niruḷhoti daṭṭhabbo. **Āyataṃ** anādikālikattā. **Pasavantī**ti phalanti. Na hi kiñci saṃsāradukkhaṃ atthi, yaṃ āsavehi vinā uppajjeyya. **Purimāni cetthā**ti etesu catūsu atthavikappesu purimāni tīṇi. **Yatthā**ti yesu suttābhidhammappadesesu. **Tattha yujjanti** kilesesuyeva yathāvuttassa atthattayassa sambhavato. **Pacchimaṃ kammepī**ti pacchimaṃ ‘‘āyataṃ vā saṃsāradukkhaṃ savanti pasavantī’’ti vuttanibbacanaṃ kammepi yujjati dukkhappasavanassa kilesakammasādhāraṇattā.

Diṭṭhadhammā vuccanti paccakkhabhūtā khandhā, diṭṭhadhamme bhavā **diṭṭhadhammikā. Vivādamūlabhūtā**ti vivādassa mūlakāraṇabhūtā kodhūpanāhamakkhapalāsaissāmacchariyamāyāsāṭheyyathambhasārambhamānātimānā. **Yena devūpapatyassā**ti yena kammakilesappakārena āsavena devesu upapatti nibbatti assa mayhanti sambandho. **Gandhabbo vā vihaṅgamo** ākāsacārī assanti vibhattiṃ vipariṇāmetvā yojetabbaṃ. Ettha ca yakkhagandhabbavinimuttā sabbā devatā devaggahaṇena gahitā. Naḷo vuccati mūlaṃ, tasmā **vinaḷīkatā**ti vigatanaḷā vigatamūlā katāti attho. **Avasesā ca akusalā dhammā**ti akusalakammato avasesā akusalā dhammā āsavāti āgatāti sambandho.

Paṭighātāyāti paṭisedhanāya. **Parūpavāda…pe… upaddavāti** idaṃ yadi bhagavā sikkhāpadaṃ na paññāpeyya, tato asaddhammappaṭisevanaadinnādānapāṇātipātādihetu ye uppajjeyyuṃ parūpavādādayo diṭṭhadhammikā nānappakārā anatthā, ye ca tannimittameva nirayādīsu nibbattassa pañcavidhabandhanakammakāraṇādivasena mahādukkhānubhavādippakārā anatthā, te sandhāya vuttaṃ.

Te paneteti ete kāmarāgādikilesatebhūmakakammaparūpavādādiuppaddavappakārā āsavā. **Yatthā**ti yasmiṃ vinayādipāḷippadese. **Yathā**ti yena duvidhādippakārena avasesesu ca suttantesu tidhā āgatāti sambandho. Nirayaṃ gamentīti **nirayagāminiyā. Chakkanipāte**ti chakkanipāte āhuneyyasutte (a. ni. 6.58). Tattha hi āsavā chadhā āgatā.

Sarasabhedoti khaṇikanirodho. **Khīṇākāro**ti accantāya khīṇatā. Āsavā khīyanti pahīyanti etenāti **āsavakkhayo,** maggo. Āsavānaṃ khayante uppajjanato **āsavakkhayo,** phalaṃ. Āsavakkhayena pattabbato āsavā khīyanti etthāti **āsavakkhayo,** nibbānaṃ. **Visuddhimagge** (visuddhi. 2.557-560) vitthārito, tasmā tattha, taṃ saṃvaṇṇanāya ca vuttanayena veditabbo.

Tathāti iminā visuddhimagge vitthāritataṃ upasaṃharati. Kusalappavattiṃ āvaranti nivārentīti **āvaraṇīyā. Purimappavattivasenā**ti niddokkamanato pubbe kammaṭṭhānassa pavattivasena. **Ṭhapetvā**ti hatthagataṃ kiñci ṭhapento viya kammaṭṭhānaṃ satisampajaññavasena ṭhapetvā kammaṭṭhānameva manasikaronto niddaṃ okkamati, jhānasamāpanno viya yathāparicchinneneva kālena pabujjhamāno kammaṭṭhānaṃ ṭhapitaṭṭhāne gaṇhantoyeva pabujjhati nāma. Tena vuttaṃ **‘‘tasmā…pe… nāma hotī’’**ti. **Mūlakammaṭṭhāne**ti ādito paṭṭhāya parihariyamānakammaṭṭhāne. **Pariggahakammaṭṭhānavasenā**ti sayanaṃ upagacchantena pariggahamānakammaṭṭhānamanasikāravasena. So pana dhātumanasikāravasena icchitabboti dassetuṃ **‘‘ayaṃ hī’’**tiādi vuttaṃ.

Apaṇṇakasuttavaṇṇanā niṭṭhitā.

7. Attabyābādhasuttavaṇṇanā

17. Sattame byābādhanaṃ dukkhāpananti āha **‘‘attabyābādhāyāti attadukkhāyā’’**ti. Maggaphalacittuppādāpi kāyasucaritādisaṅgaho evāti āha **‘‘avāritānevā’’**ti.

Attabyābādhasuttavaṇṇanā niṭṭhitā.

8. Devalokasuttavaṇṇanā

18. Aṭṭhame **itīti padasandhibyañjanasiliṭṭhatā**ti purimapadānaṃ pacchimapadehi atthato sahitatāya byañjanānaṃ vākyānaṃ siliṭṭhatāya dīpane nipāto.

Devalokasuttavaṇṇanā niṭṭhitā.

9. Paṭhamapāpaṇikasuttavaṇṇanā

19. Navame **ugghāṭetvā**ti āsanadvārañceva bhaṇḍapasibbake ca vivaritvā. **Nādhiṭṭhātī**ti taṃtaṃkayavikkaye attanā voyogaṃ nāpajjati. **Divākāle**ti majjhanhikasamaye. **Assāmiko hoti** tīsupi kālesu laddhabbalābhassa alabhanato. Apativātābādhaṃ **rattiṭṭhānaṃ**. Chāyudakasampannaṃ **divāṭṭhānaṃ. Vipassanāpi vaṭṭati** vipassanākammikoyeva. Tenapi hi navadhā indriyānaṃ tikkhattaṃ āpādentena samādhinimittaṃ gahetabbaṃ, vipassanānimittaṃ samāhitākārasallakkhaṇāya.

Paṭhamapāpaṇikasuttavaṇṇanā niṭṭhitā.

10. Dutiyapāpaṇikasuttavaṇṇanā

20. Dasame **visiṭṭhadhuro**ti visiṭṭhadhurasampaggāho vīriyasampanno. Ñāṇavīriyāyattā hi atthasiddhiyo. Tenāha **''uttamadhuro''**tiādi. **Vikkāyikabhaṇḍa**nti vikkayetabbabhaṇḍaṃ. **Nikkhittadhanenā**ti nidahitvā ṭhapitadhanavasena. **Vaḷañjanakavasenā**ti divase divase dānūpabhogavasena vaḷañjitabbadhanavasena. **Upabhogaparibhogabhaṇḍenā**ti upabhogaparibhogūpakaraṇena. **Nipatantī**ti nipātenti, attano dhanaggahena nipātavuttike karonti. Tenāha **''nimantentī''**ti.

Ñāṇathāmenāti ñāṇassa thirabhāvena. **Ñāṇaparakkamenā**ti ñāṇasahitena vīriyena. Diṭṭhadhammikasamparāyikaparamatthabhedañhi yena sutena ijjhati, taṃ sutaṃ nāma. Ukkaṭṭhaniddesena dassento **''ekanikāya...pe... bahussutā''**ti āha. **Āgato**ti suppavattibhāvena svāgato. Tenāha **''paguṇo pavattito''**ti. Abhidhamme āgatā kusalādikkhandhādibhedabhinnā dhammā suttantapiṭakepi otarantīti **''dhammadharāti suttantapiṭakadharā''**icceva vuttaṃ. Na hi ābhidhammikabhāvena vinā nippariyāyato suttantapiṭakaññutā sambhavati. **Dvemātikādharā**ti bhikkhubhikkhunimātikāvasena dvemātikādharāti vadanti, ''vinayābhidhammamātikādharā''ti yuttaṃ. **Paripucchatī**ti sabbabhāgena pucchitabbaṃ pucchati. Tenāha **''atthānatthaṃ kāraṇākāraṇaṃ pucchatī''**ti. **Pariggaṇhātī**ti vicāreti.

Na evaṃ attho daṭṭhabboti evaṃ desanānukkamena attho na gahetabbo. Añño hi desanākkamo veneyyajjhāsayavasena pavattanato, añño paṭipattikkamo. **Heṭṭhimena vā paricchedo**ti sīlasamādhipaññāsaṅkhātesu tīsu bhāgesu katthaci heṭṭhimanayena desanāya paricchedaṃ veditabbaṃ sīlena, katthaci uparimena bhāgena paññāya, katthaci dvīhipi bhāgehi sīlapaññāvasena. Idha pana sutte uparimena bhāgena paricchedo veditabboti vatvā taṃ dassento **''tasmā''**tiādimāha. Yasmā vā bhagavā veneyyajjhāsayavasena paṭhamaṃ kalyāṇamittaṃ dassento arahattaṃ pavedetvā ''tayidaṃ arahattaṃ imāya āraddhavīriyatāya hotī''ti dassento vīriyārambhaṃ pavedetvā ''svāyaṃ vīriyārambho iminā kalyāṇamittasannissayena bhavatī''ti dassento nissayasampattiṃ pavedeti heṭṭhā dassitanidassanānurūpanti daṭṭhabbaṃ.

Dutiyapāpaṇikasuttavaṇṇanā niṭṭhitā.

Rathakāravaggavaṇṇanā niṭṭhitā.

3. Puggalavaggo

1. Samiddhasuttavaṇṇanā

21. Tatiyassa paṭhame **ruccatī**ti kāyasakkhiādīsu puggalesu ativiya sundaratarapaṇītatarabhāvena te cittassa abhiruciuppādako katamoti pucchati. **Saddhindriyaṃ dhuraṃ ahosi** saddhādhuraṃ maggavuṭṭhānanti katvā, sesindriyāni pana kathanti āha **''sesānī''**tiādi. **Paṭividdhamaggovā**ti tīhipi therehi attano attano paṭividdhaarahattamaggo eva kathito, tasmā na sukaraṃ ekaṃsena byākātuṃ ''ayaṃ…pe… paṇītataro cā''ti. **Bhummantareneva kathesi** ''tīsupi puggalesu aggamaggaṭṭhova paṇītataro''ti.

Samiddhasuttavaṇṇanā niṭṭhitā.

2. Gilānasuttavaṇṇanā

22. Dutiye **hitānī**ti bhabyāni. **Vuddhikarānī**ti ārogyādivuddhikarāni. **Anucchavika**nti upaṭṭhānakiriyāya anurūpaṃ. **Vātāpamārarogenā**ti vātarogena ca apamārarogena ca, vātanidānena vā apamārarogena. **Niṭṭhappattagilāno**ti ''iminā rogena na cirasseva marissatī''ti niṭṭhaṃ patto gilāno. **Khipitakaṃ** nāma vamathurogo. **Kacchū**ti thullakacchuābādho. **Tiṇapupphakajaro** visamavātasamphassajarogo. **Yesa**nti yesaṃ rogānaṃ. **Paṭijagganenā**ti paṭikāramattena. **Phāsuka**nti byādhivūpasamanena sarīrassa phāsubhāvo. Byādhinidānasamuṭṭhānajānanena **paṇḍito,** paṭikārakiriyāya yuttakāritāya **dakkho,** uṭṭhānavīriyasampattiyā **analaso**.

Padaparamo puggalo kathito sammattaniyāmokkamanassa ayoggabhāvato. Alabhantova tathāgatappaveditaṃ dhammavinayaṃ savanāya okkamati niyāmaṃ kusalesu dhammesu sammattaṃ paccekabodhiṃ. **Ya**nti, yato. **Ovādaṃ labhitvā**ti ābhisamācārikavattaṃ ovādamattaṃ. Ettakopi hi tassa hitāvahoti. **Tannissitovā**ti vipañcitaññunissitova hoti. **Punappunaṃ desetabbova** sammattaniyāmokkamanassa yoggabhāvato.

Gilānasuttavaṇṇanā niṭṭhitā.

3. Saṅkhārasuttavaṇṇanā

23. Tatiye vividhehi ākārehi ābādhanato byābādhova byābajjhaṃ, kāyikaṃ cetasikañca dukkhaṃ. Saha byābajjhena vattatīti **sabyābajjhaṃ**. Tenāha **''sadukkha''**nti. **Cetanārāsi**nti pubbacetanādirāsiṃ. Cetanaṃ punappunaṃ pavattento **''rāsiṃ karoti piṇḍaṃ karotī''**ti ca vutto. **Sadukkha**nti nirantaradukkhaṃ. Tenāha **''sābādhaṃ nirassāda''**nti. **Atthī**ti ujukaṃ dukkhavedanā natthīti avattabbattā vuttaṃ. Aniṭṭhasabhāvattā aniṭṭhārammaṇattā ca dukkhapakkhikāva sā daṭṭhabbā. Na hi akusalavipākā iṭṭhā nāma atthī, kusalavipākā pana upekkhāvedanā tattha appāvasarā. **Aṭṭhakathāyaṃ** pana nirayassa dukkhabahulattā dukkhassa ca tattha balavatāya sā abbohārikaṭṭhāne ṭhitāti vuttaṃ. **Upamaṃ katvā āhaṭo** viseso viya sāmaññassa yathā ayopiṇḍirohino viya rūpānanti. **Paṭibhāgaupamā**ti paṭibimbaupamā.

Te aggahetvāti heṭṭhimabrahmaloke aggahetvā. **Vomissakasukhadukkha**nti vimissakasukhadukkhaṃ pītimissakabhāvato. **Kamma**nti pāpakammaṃ. Kammasīsena phalaṃ vadati. Kāmañcettha ''abyābajjhaṃ lokaṃ upapajjatī''ti āgataṃ, ''abyābajjhā phassā phusantī''ti pana vacanena lokuttaraphassāpi saṅgayhantīti **''tīṇi sucaritāni lokiyalokuttaramissakāni kathitānī''**ti vuttaṃ.

Saṅkhārasuttavaṇṇanā niṭṭhitā.

4. Bahukārasuttavaṇṇanā

24. Catutthe **avassayaṃ gato**ti vaṭṭadukkhaparimuttiyā avassayo mayhanti saraṇagamanakkamena upagato hoti. **Satantika**nti sapariyattidhammaṃ. **Aggahitasaraṇapubbassā**ti aggahitapubbasaraṇassa. **Akatābhinivesassa vasena vutta**nti tasmiṃ attabhāve na kato saraṇagamanābhiniveso yenāti akatābhiniveso, tassa vasena vuttaṃ. Kāmaṃ pubbepi saraṇadāyako ācariyo vutto, pabbajjādāyakopi saraṇadāyakova. Pubbe pana upāsakabhāvāpādakavasena saraṇadāyako adhippeto. Idaṃ pana gahitapabbajjassa saraṇagamanaṃ. Pabbajā hi savisesaṃ saraṇagamananti pabbajjādāyako puna vutto. **Ete**ti pabbajjādāyakādayo. **Duvidhena paricchinnā**ti lokiyadhammasampāpako lokuttaradhammasampāpakoti dvippakārena paricchinnā, katābhinivesaakatābhinivesavasena vā. **Uparī**ti paṭhamamaggato upari. **Neva sakkotī**ti ācariyena katassa upakārassa mahānubhāvattā tassa patikāraṃ nāma kātuṃ na sakkoti.

Bahukārasuttavaṇṇanā niṭṭhitā.

5. Vajirūpamasuttavaṇṇanā

25. Pañcame **aru**iti purāṇaṃ duṭṭhavaṇaṃ vuccati. Ka-kāro padasandhikaroti arukūpamaṃ cittaṃ etassāti **arukūpamacitto** appamattakassapi dukkhassa asahanato. Sesapadadvayepi eseva nayo. **Ittarakālobhāsenā**ti parittameva kālo ñāṇobhāsavirahena. **Lagatī**ti kodhāsaṅgavasena kuppanto puggalo sammukhā, ‘‘kiṃ vadasī’’tiādinā parammukhā ca upanayhanavasena lagati, na taṇhāsaṅgavasena. **Kuppatī**ti kujjhati. **Byāpajjatī**ti vipannacitto hoti. **Thaddhabhāvaṃ āpajjati** īsakampi muduttābhāvato. **Duṭṭhāruko**ti maṃsalohitānaṃ duṭṭhabhāvena pakatibhāvaṃ jahitvā ṭhito duṭṭhavaṇo. ‘‘Duṭṭhārutā’’tipi paṭhanti, tatthāpi tākāro padasandhikaro.

Tassāti duṭṭhārukassa. **Savana**nti asucivisandanaṃ. **Uddhumātassa viyā**ti kodhena uddhaṃ uddhaṃ dhumātakassa viya kodhūpāyāsassa avissajjanato. **Caṇḍikatassā**ti kupitassa. Ettha ca kiñcāpi heṭṭhimamaggavajjhāpi kilesā tehi anuppattidhammataṃ āpāditattā samucchinnā, tathāpi tasmiṃ santāne aggamaggassa anuppannattā tattha appahīnāpi kilesā atthevāti katvā tesaṃ ñāṇānaṃ vijjūpamatā vuttā, na tehi maggehi pahīnānaṃ kilesānaṃ atthibhāvatoti daṭṭhabbaṃ.

Vajirūpamasuttavaṇṇanā niṭṭhitā.

6. Sevitabbasuttavaṇṇanā

26. Chaṭṭhe **upasaṅkamitabbo**ti kālena kālaṃ upasaṅkamitabbo. **Allīyitabbo**ti chāyāya viya vinā bhāvanāya nillīyitabbo. **Punappunaṃ upāsitabbo**ti abhiṇhaso upanisīditabbo. **Anuddayā**ti mettāpubbabhāgo. **Upasaṅkamituṃ vaṭṭatī**ti ‘‘etassa sīlena abhivuddhi bhavissatī’’ti upakāratthaṃ upasevanādi vaṭṭati.

Na paṭihaññissatīti ‘‘apehi, kiṃ etenā’’ti paṭikkhepābhāvato piyasīlattā na paṭihaññissati. **Phāsu bhavissatī**ti dvīsu hi sīlavantesu ekena sīlassa vaṇṇe kathite itaro anumodati. Tena tesaṃ kathā phāsu ceva hoti pavattinī ca. Ekasmiṃ pana dussīle sati dussīlassa sīlakathā dukkathā, neva sīlakathā hoti, na phāsu hoti, na pavattinī. Dussīlassa hi sīlakathā aphāsu bhavissati. Sīlakathāya vuttamatthaṃ samādhipaññākathāsupi atidisati **‘‘samādhipaññākathāsupi eseva nayo’’**ti. Dve hi samādhilābhino samādhikathaṃ sappaññā ca paññākathaṃ kathentā rattiṃ vā divasaṃ vā atikkamantampi na jānanti.

Tattha tattha paññāya anuggahessāmīti tasmiṃ tasmiṃ anuggahetabbe paññāya sodhetabbe vaḍḍhetabbe ca adhikasīlaṃ nissāya uppannapaññāya anuggahessāmīti attho. Tañca anuggaṇhanaṃ sīlassa asappāyānupakāradhamme vajjetvā tappaṭipakkhasevanena hotīti āha **‘‘sīlassa asappāye’’**tiādi. Sīlassa asappāyānupakāradhammā nāma anācārāgocarādayo, tappaṭipakkhato upakāradhammā veditabbā. **Tasmiṃ tasmiṃ ṭhāne**ti taṃtaṃsikkhākoṭṭhāsapadaṭṭhāne. **Anuggaṇhāti nāmā**ti abhinnaṃ asaṃkiliṭṭhaṃ katvā anuggaṇhāti nāma. **Khāraparissāvane**ti rajakānaṃ ūsakhārādikhāraparissāvanapaṭe. **Hāyatī**ti sīlādinā parihāyati. **Seṭṭhaṃ puggala**nti sīlādiguṇehi seṭṭhaṃ uttaritaraṃ uttamaṃ puggalaṃ.

Sevitabbasuttavaṇṇanā niṭṭhitā.

7. Jigucchitabbasuttavaṇṇanā

27. Sattame **abbhuggacchatī**ti ettha abhi-saddāpekkhāya ‘‘na’’nti sāmiatthe upayogavacananti āha **‘‘assā’’**ti ‘‘taṃ kho pana bhavanta’’ntiādīsu viya. **Pāpako kittisaddo**ti lāmakabhāvena kathetabbasaddo. **Gūthakūpo viya dussīlya**nti etena dussīlassa gūthasadisattameva dasseti. **Vacana**nti aniṭṭhavacanaṃ. **Purimanayenevā**ti ‘‘gūthakūpo viya dussīlya’’ntiādinā pubbe vuttanayena. **Sucimitto**ti sīlācārasuddhiyā sucimitto. Saha ayanti pavattantīti **sahāyā**ti āha **‘‘sahagāmino’’**ti.

Jigucchitabbasuttavaṇṇanā niṭṭhitā.

8. Gūthabhāṇīsuttavaṇṇanā

28. Aṭṭhame **gūthabhāṇī**ti gūthasadisavacanattā gūthabhāṇī. Yathā hi gūthaṃ nāma mahājanassa aniṭṭhaṃ hoti, evameva imassa puggalassa vacanaṃ devamanussānaṃ aniṭṭhaṃ hoti. **Duggandhakatha**nti kilesāsucisaṃkiliṭṭhatāya gūthaṃ viya duggandhavāyanakathaṃ. **Pupphabhāṇī**ti supupphasadisavacanattā pupphabhāṇī. Yathā hi phullāni vassikāni vā adhimuttikāni vā mahājanassa iṭṭhāni kantāni honti, evameva imassa puggalassa vacanaṃ devamanussānaṃ iṭṭhaṃ hoti kantaṃ. **Pupphāni viyā**ti campakasumanādisugandhapupphāni viya. **Sugandhakatha**nti sucigandhavāyanakathaṃ kilesaduggandhābhāvato. **Madhubhāṇī**ti ettha ‘‘mudubhāṇī’’tipi paṭhanti. Ubhayatthāpi hi madhuravacanoti attho. Yathā hi catumadhuraṃ nāma madhuraṃ paṇītaṃ, evameva imassa puggalassa vacanaṃ devamanussānaṃ madhuraṃ hoti. **Madhurakatha**nti kaṇṇasukhatāya pemanīyatāya ca saddato atthato ca madhurasabhāvakathaṃ. **Attahetu vā**ti attano vā hatthapādādicchedanaharaṇahetu. **Parahetu vā**ti etthāpi eseva nayo. Tenāha **‘‘attano vā’’**tiādi.

‘‘Nelaṅgoti kho, bhante, sīlānametaṃ adhivacana’’nti **sutte** (saṃ. ni. 4.347) āgatattā vuttaṃ **‘‘ettha vuttasīlaṃ viyā’’**ti. **Pūre**ti guṇānaṃ pāripūriyaṃ. **Sukumārā**ti apharusatāya mudukā komalā. **Purassā**ti ettha **pura**-saddo tannivāsivācako daṭṭhabbo ‘‘gāmo āgato’’tiādīsu viya. Tenāha **‘‘nagaravāsīna’’**nti. Manaṃ appāyati vaḍḍhetīti **manāpā**. Tenāha **‘‘cittavuddhikarā’’**ti.

Gūthabhāṇīsuttavaṇṇanā niṭṭhitā.

9. Andhasuttavaṇṇanā

29. Navame **andho**tiādīsu pāḷipadesu paṭhamo diṭṭhadhammikabhogasaṃharaṇapaññācakkhuno ca samparāyikatthasādhanapaññācakkhuno ca abhāvā ‘‘andho’’ti vuccati dutiyopi, tatiyo pana dvinnampi bhāvā ‘‘dvicakkhū’’ti vuccati. **Paññācakkhū**ti āyakosallabhūtā paññācakkhu. Tenāha **‘‘phātiṃ kareyyā’’**ti. **Adhamuttame**ti adhame ceva uttame ca. **Paṭipakkhavasenā**ti paṭipakkhassa atthitāvasena. **Sukkasappaṭibhāgā**ti sukkadhammehi pahāyakehi sappaṭibhāgāti jāneyya. **Kaṇhasappaṭibhāgā**ti kaṇhadhammehi pahātabbehi sappaṭibhāgāti jāneyya.

Tathājātikāti yādisehi saputtadāraparijanasañātimittabandhavaggaṃ attānaṃ sukheti pīṇeti, tādisā bhogāpi na santi. **Puññāni ca na karotī**ti samaṇabrāhmaṇakapaṇaddhikayācakānaṃ santappanavasena puññāni na karoti. **Ubhayatthā**ti ubhayasmiṃ loke, ubhayasmiṃ vā attheti viggahoti dassento

‘‘idhaloke’’tiādimāha. **Ubhayenā**ti vuttamatthaṃ yojetvā dassetuṃ **‘‘katha’’**ntiādi vuttaṃ. **Yasmiṃ ṭhāne**ti yasmiṃyeva ṭhāne. **Na socatī**ti sokahetūnaṃ tattha abhāvato na socati.

Andhasuttavaṇṇanā niṭṭhitā.

10. Avakujjasuttavaṇṇanā

30. Dasame **avakujjapañño**ti nikkujjapañño. Tenāha **‘‘adhomukhapañño’’**ti. **Pubbapaṭṭhapanā**ti paṭhamārambho. **Sanniṭṭhāna**nti kathāpariyosānaṃ. **Appanā**ti desanāya niṭṭhāpanaṃ. Aneke vā anusandhiyoti yojetabbaṃ. **Samādhi vā**tiādīsu lokuttaradhammā paramatthato sāsananti tadatthopādakasamādhi tassa ādīti vutto, tadāsannattā vipassanā, tassa mūlabhāvena ekadesattā maggo.

Sāsanassa pāripūrisuddhiyo nāma satthārā desitaniyāmeneva siddhā, tā panettha kathentassa vasena gahetabbāti dassetuṃ **‘‘anūnaṃ katvā desentī’’**ti, **‘‘nigganthiṃ katvā desentī’’**ti ca vuttaṃ. Tattha **nijjaṭa**nti niggumbaṃ anākulaṃ. **Nigganthi**nti ganthiṭṭhānarahitaṃ suviññeyyaṃ katvā.

Ākiṇṇānīti ākiritvā saṃkiritvā ṭhapitānīti attho. Tenāha **‘‘pakkhittānī’’**ti. **Ucchaṅgo viya ucchaṅgapañño puggalo daṭṭhabbo**ti ucchaṅgasadisapaññatāya ucchaṅgapañño. Evaṃ paññā viya puggalopi ucchaṅgo viya hoti, tasmiṃ dhammānaṃ aciraṭṭhānatoti adhippāyena vuttaṃ. Yathā ca ucchaṅgasadisā paññā, evaṃ nikkujjakumbhasadisā paññā evāti daṭṭhabbā.

Saṃvidahanapaññāyāti ‘‘evaṃ kate idaṃ nāma bhavissatī’’ti evaṃ taṃtaṃatthakiccaṃ saṃvidhātuṃ samatthatāya vicāraṇapaññāya rahito. **Seyyo**ti seṭṭho pāsaṃso. **Pubbabhāgapaṭipada**nti cittavisuddhiādikaṃ ariyamaggassa adhigamāya pubbabhāgapaṭipattiṃ.

Avakujjasuttavaṇṇanā niṭṭhitā.

Puggalavaggavaṇṇanā niṭṭhitā.

4. Devadūtavaggo

1. Sabrahmakasuttavaṇṇanā

31. Catutthassa paṭhame **sabrahmakānī**ti saseṭṭhakāni. **Yesa**nti yesaṃ kulānaṃ. **Puttāna**nti puttehi. Pūjitasaddayogena hi idaṃ karaṇatthe sāmivacanaṃ. **Tenā**ti āhārādinā. **Paṭijaggitā gopitā**ti yathākālaṃ tassa tassa dātabbassa dānena veyyāvaccassa ca karaṇena paṭijaggitā ceva uppannānatthappaharaṇena gopitā ca honti. **Tesa**nti mātāpitūnaṃ. **Brahmādibhāvasādhanattha**nti tesaṃ guṇānaṃ atthitāya loke brahmā nāma vuccati, ācariyo nāma vuccati, āhuneyyo nāma vuccati, te mātāpitūnaṃ puttakaṃ paṭilabhantīti dassanavasena nesaṃ brahmādibhāvasādhanatthaṃ ‘‘bahukārā’’ti, vatvā taṃ tesaṃ bahukārataṃ nānākārato dassetuṃ **‘‘āpādakā’’**tiādi vuttaṃ. Mātāpitaro hi puttānaṃ jīvitassa āpādakā, sarīrassa posakā, ācārasamācārānaṃ sikkhāpakā sakalassapi imassa lokassa dassetāro. Tenāha **‘‘puttānaṃ hī’’**tiādi. Iṭṭhārammaṇaṃ tāva te dassentu, aniṭṭhārammaṇaṃ kathanti? Tampi dassetabbameva vajjanīyabhāvajānāpanatthaṃ.

Avijahitā hontīti tāsaṃ bhāvanāya brahmānaṃ brahmaloke uppannattā avijahitā honti bhāvanā. **Lobhanīyavayasmiṃ** paṭhamayobbane ativiya mudubhāvappattadassanatthaṃ **satavihata**ggahaṇaṃ. **Pāṭiyekka**nti visuṃ. **Iminā kāraṇenā**ti iminā yathāvuttena puttesu pavattitehi atikkamena mettādisamuppattisaṅkhātena kāraṇena.

Tharusippanti asisattikuntakalāpādiāyudhasippaṃ. **Muddāgaṇanā**ti aṅgulisaṃkocanādinā hatthamuddāya gaṇanā. **Ādi**saddena pāṇādīnaṃ saṅgaho. **Pacchācariyā nāma** mātāpitūnaṃ santike uggahitagahaṭṭhavattasseva puggalassa yathāsakaṃ hatthācariyādīnaṃ sippaggāhāpananti katvā sabbapaṭhamaṃ ācariyā nāmāti yojetabbaṃ. Ānīya hutaṃ **āhutaṃ**. Pakārehi hutaṃ **pāhutaṃ. Abhisaṅkhata**nti tasseva vevacanaṃ.

Namo kareyyāti sāyaṃ pātaṃ upaṭṭhānaṃ gantvā ‘‘idaṃ mayhaṃ uttamapuññakkhetta’’nti namakkāraṃ kareyya. **Tāya naṃ pāricariyāyā**ti ettha **na**nti nipātamattaṃ, yathāvuttaparicaraṇenāti attho. Atha vā **pāricariyāyā**ti bharaṇakiccakaraṇakulavaṃsappatiṭṭhānāpanādinā pañcavidhaupaṭṭhānena. Vuttañhetaṃ –

> ‘‘Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā – ‘bhato nesaṃ bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmī’ti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti, pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī’’ti (dī. ni. 3.267).

Apica yo mātāpitaro tīsu vatthūsu abhippasanne katvā sīlesu vā patiṭṭhāpetvā pabbajjāya vā niyojetvā upaṭṭhahati, ayaṃ mātāpitūpaṭṭhākānaṃ aggoti veditabbo. Sā panāyaṃ pāricariyā puttassa ubhayalokahitasukhāvahāti taṃ dassetuṃ **‘‘idheva naṃ pasaṃsanti, pecca sagge pamodatī’’**ti vuttaṃ. **Pasaṃsantī**ti ‘‘ayaṃ puggalo matteyyo petteyyo saggasaṃvattaniyaṃ paṭipadaṃ pūretī’’ti idheva naṃ pasaṃsanti. **Āmodati** ādito paṭṭhāya modappattiyā. **Pamodati** nānappakāramodasampavattiyā.

Sabrahmakasuttavaṇṇanā niṭṭhitā.

2. Ānandasuttavaṇṇanā

32. Dutiye **tathājātiko**ti tathāsabhāvo. **Cittekaggatālābho**ti cittekaggatāya adhigamo. Rūpameva kilesuppattiyā kāraṇabhāvato **rūpanimittaṃ**. Esa nayo sesesupi. **Sassatādinimitta**nti sassatucchedabhāvanimittaṃ. **Puggalanimitta**nti puggalābhinivesananimittaṃ. **Dhammanimitta**nti dhammārammaṇasaṅkhātaṃ nimittaṃ. ‘‘Siyā nu kho, bhante’’ti therena puṭṭho bhagavā ‘‘siyā’’ti avoca lokuttarasamādhippaṭilābhaṃ sandhāya. So hi nibbānaṃ santaṃ paṇītanti ca passati. Tenāha **‘‘idhānandā’’**tiādi.

Nibbānaṃ santanti samāpattiṃ appetvāti nibbānaṃ santanti ābhujitvā phalasamāpattiṃ appetvā. **Divasampī**tiādinā asaṅkhatāya dhātuyā accantasantapaṇītādibhāvaṃ dasseti. **Aṭṭhavidhe**ti ‘‘santaṃ paṇītaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’’nti evaṃ aṭṭhavidhe ābhogasaññite samannāhāre. Niddhāraṇe cetaṃ bhummaṃ. **Imasmiṃ ṭhāne…pe… labbhantevā**ti ‘‘idhānanda, bhikkhuno evaṃ hotī’’ti āgate imasmiṃ suttappadese ekopi ābhogasamannāhāro cepi sabbe aṭṭhapi ābhogasamannāhārā labbhanteva samannāharataṃ atthāvahattā.

Ñāṇena jānitvāti vipassanāñāṇasahitena maggañāṇena jānitvā. **Parāni ca oparāni ca** cakkhādīni āyatanāni. **Santatāyā**ti paṭippassaddhitāya. **Kāyaduccaritādidhūmavirahito**ti kāyaduccaritādi eva santāpanaṭṭhena dhūmo, tena virahito. **Anīgho**ti apāpo. **Jātijarāgahaṇeneva byādhimaraṇampi gahitamevā**ti tabbhāvabhāvatoti vuttaṃ.

Ānandasuttavaṇṇanā niṭṭhitā.

3. Sāriputtasuttavaṇṇanā

33. Tatiye, ‘‘sāriputta, mayā saṃkhittena desitaṃ dhammaṃ tādisenapi na sukaraṃ viññātu’’nti iminā adhippāyeneva vadanto therassa ñāṇaṃ sabbamatikkamaṃ. **Aññātāro ca dullabhā**ti hi iminā sāmaññavacanena sāriputtattherampi antogadhaṃ katvā dassento tenapi attano desanāya duppaṭividdhabhāvaṃ dasseti.

Sammāti hetunā kāraṇena. Tenāha **‘‘upāyenā’’**tiādi. **Mānābhisamayā**ti mānassa dassanābhisamayā. Pahānābhisamayoti ca dassanābhisamayoti ca pariññābhisamayo vutto. Arahattamaggo hi pariññākiccasiddhiyā kiccavasena mānaṃ passati, asammohappaṭivedhavasenāti vuttaṃ hoti, ayamassa dassanābhisamayo. Tena diṭṭho pana pahānābhisamayo ca. Dassanābhisamayena hi pariññābhisamayameva pahīyati. Diṭṭhavisena diṭṭhasattānaṃ jīvitaṃ viya ayamassa pahānābhisamayo. **Aṭṭhakathāyaṃ** pana pahānābhisamayassa dassanābhisamayanānantariyakattā ‘‘pahānābhisamayena’’icceva vuttaṃ. Pahānābhisamaye hi gahite dassanābhisamayo gahitova hoti.

Antamakāsi dukkhassāti arahattamaggena mānassa pahīnattā ye ime ‘‘kāyabandhanassa anto jīrati (cūḷava. 278), haritantaṃ vā’’ti (ma. ni. 1.304) evaṃ vuttaantimamariyādanto ca ‘‘antamidaṃ, bhikkhave, jīvikāna’’nti (saṃ. ni. 3.80; itivu. 91) evaṃ vuttalāmakanto ca ‘‘sakkāyo eko anto’’ti (saṃ. ni. 3.103) evaṃ vuttakoṭṭhāsanto ca ‘‘esevanto dukkhassa sapaccayasaṅkhayā’’ti evaṃ vuttakoṭṭhāsanto cāti cattāro antā, tesu sabbasseva vaṭṭadukkhassa aduṃ catutthakoṭisaṅkhātaṃ antamakāsi, paricchedaṃ parivaṭumaṃ akāsi, antimasamudayamattāvasesaṃ dukkhamakāsīti vuttaṃ hoti. Tenāha **‘‘vaṭṭadukkhassa antamakāsī’’**ti.

Nanu ca ‘‘pahāna’’nti imassa niddese nibbānaṃ āgataṃ? Idha paṭippassaddhippahānasaṅkhātaṃ arahattaphalaṃ vuttaṃ, tasmā niddesenāyaṃ vaṇṇanā virujjhatīti āha **‘‘niddese panā’’**tiādi. **Tattha tāni padāni āgatānī**ti tasmiṃ niddese ‘‘pahānaṃ vūpasamaṃ paṭinissagga’’ntiādīni (cūḷani. 75 udayamāṇavapucchāniddeso) padāni āgatāni.

Dhammatakkapurejavanti iminā tasmiṃ catutthajjhānavimokkhe ṭhatvā jhānaṅgāni vipassitvā adhigataṃ arahattavimokkhaṃ vadati. Arahattavimokkhassa hi maggasampayuttasammāsaṅkappasaṅkhāto dhammatakko purejavo hoti.

Sāriputtasuttavaṇṇanā niṭṭhitā.

4. Nidānasuttavaṇṇanā

34. Catutthe **piṇḍakaraṇatthāyā**ti āyūhanavasena rāsikaraṇatthāya. **Abhinnānī**ti ekadesenapi akhaṇḍitāni. Bhinnakālato paṭṭhāya hi bījaṃ bījakiccāya na upakappati. **Apūtīnī**ti udakatemanena pūtibhāvaṃ na upagatāni. Pūtibījañhi bījatthāya na upakappati. Tenāha **‘‘pūtibhāvena abījattaṃ appattānī’’**ti. **Na vātena na ca ātapena hatānī**ti vātena ca ātapena ca na hatāni, nirojataṃ na pāpitāni. Nirojañhi kasaṭabījaṃ bījatthāya na upakappati. **Sārādānī**ti taṇḍulasārassa ādānato sārādāni. Nissārañhi bījaṃ bījatthāya na upakappati. Tenāha **‘‘gahitasārānī’’**ti, patiṭṭhitasārānīti attho. **Sannicayabhāvena sukhaṃ sayitānī**ti cattāro māse koṭṭhapakkhittaniyāmeneva sukhasayitāni.

Kammavibhattīti kammavibhāgo. Diṭṭhadhammo vuccati paccakkhabhūto paccuppanno attabhāvo, tattha veditabbaphalaṃ kammaṃ **diṭṭhadhammavedanīyaṃ**. Paccupannabhavato anantaraṃ veditabbaphalaṃ kammaṃ **upapajjavedanīyaṃ. Aparapariyāyavedanīya**nti diṭṭhadhammānantarabhavato aññasmiṃ attabhāvapariyāye attabhāvaparivatte veditabbaphalaṃ kammaṃ. Paṭipakkhehi anabhibhūtatāya paccayavisesena paṭiladdhavisesatāya ca balavabhāvappattā tādisassa pubbābhisaṅkhārassa vasena sātisayā hutvā pavattā paṭhamajavanacetanā tasmiṃyeva attabhāve phaladāyinī **diṭṭhadhammavedanīyakammaṃ nāma**. Sā hi vuttākārena balavatī javanasantāne guṇavisesayuttesu upakārānupakāravasappavattiyā āsevanālābhena appavipākatāya ca paṭhamajavanacetanā itaradvayaṃ viya pavattasantānuparamāpekkhaṃ okāsalābhāpekkhañca kammaṃ na hotīti idheva pupphamattaṃ viya pavattivipākamattaṃ phalaṃ deti. **Tathā asakkonta**nti kammassa vipākadānaṃ nāma upadhippayogādipaccayantarasamavāyeneva hotīti tadabhāvato tasmiṃyeva attabhāve vipākaṃ dātuṃ asakkontaṃ. **Ahosikamma**nti ahosi eva kammaṃ, na tassa vipāko ahosi atthi bhavissati cāti evaṃ veditabbaṃ kammaṃ.

Atthasādhikāti dānādipāṇātipātādiatthassa nipphādikā. Kā pana sāti āha **''sattamajavanacetanā''**ti. Sā hi sanniṭṭhāpakacetanā vuttanayena paṭiladdhavisesā purimajavanacetanāhi laddhāsevanā ca samānā anantarattabhāve vipākadāyinī **upapajjavedanīyakammaṃ nāma. Purimaupamāyayevā**ti migaluddakopamāyayeva.

Sati saṃsārappavattiyāti iminā asati saṃsārappavattiyaṃ ahosikammapakkhe tiṭṭhati vipaccanokāsassa abhāvatoti dīpeti. **Yaṃ garuka**nti yaṃ akusalaṃ mahāsāvajjaṃ, kusalañca mahānubhāvaṃ kammaṃ. Kusalaṃ vā hi hotu akusalaṃ vā, yaṃ garukaṃ mātughātādikammaṃ vā mahaggatakammaṃ vā, tadeva paṭhamaṃ vipaccati. Tenāha **''kusalākusalesu panā''**tiādi. **Yaṃ bahula**nti yaṃ bahulaṃ abhiṇhaso kataṃ samāsevitaṃ. Tenāha **''kusalākusalesu pana yaṃ bahulaṃ hotī''**tiādi. **Yadāsannaṃ nāma** maraṇakāle anussaritaṃ kammaṃ, āsannakāle kate pana vattabbameva natthīti āha **''yaṃ pana kusalākusalesu āsannamaraṇe''**tiādi. **Anussaritu**nti paribyattabhāvena anussarituṃ.

Tesaṃ abhāveti tesaṃ yaṃgarukādīnaṃ tiṇṇaṃ kammānaṃ abhāve. **Yattha katthaci vipākaṃ detī**ti paṭisandhijanakavasena vipākaṃ deti. Paṭisandhijanakavasena hi garukādikammacatukkaṃ vuttaṃ. Tattha garukaṃ sabbapaṭhamaṃ vipaccati, garuke asati bahulīkataṃ, tasmiṃ asati yadāsannaṃ, tasmiṃ asati ''kaṭattā vā panā''ti vuttaṃ purimajātīsu katakammaṃ vipaccati. Bahulāsannapubbakatesu ca balābalaṃ jānitabbaṃ. Pāpato pāpantaraṃ kalyāṇañca, kalyāṇato kalyāṇantaraṃ pāpañca bahulīkataṃ. Tato mahatova pubbakatādi appañca bahulānussaraṇena vippaṭisārādijananato, paṭipakkhassa aparipuṇṇatāya āraddhavipākassa kammassa kammasesassa vā aparapariyāyavedanīyassa aparikkhīṇatāya santatiyā pariṇāmavisesatoti tehi tehi kāraṇehi āyūhitaphalaṃ paṭhamaṃ vipaccati. **Mahānāradakassapajātake** (jā. 2.22.1153 ādayo) videharañño senāpati alāto, bījako dāso, rājakaññā rucā ca ettha nidassanaṃ. Tathā hi vuttaṃ bhagavatā –

> ''Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī…pe… micchādiṭṭhi. Kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī''ti –

Ādi. Sabbaṃ **mahākammavibhaṅgasuttaṃ** (ma. ni. 3.303) vitthāretabbaṃ. Kiṃ bahunā. Yaṃ taṃ tathāgatassa mahākammavibhaṅgañāṇaṃ, tassevāyaṃ visayo, yadidaṃ tassa tassa kammassa tena tena kāraṇena pubbāparavipākatā samatthīyati.

Idāni janakādikammacatukkaṃ vibhajanto **''janakaṃ nāmā''**tiādimāha. **Pavattiṃ na janetī**ti pavattivipākaṃ na janeti. Paṭhamanaye janakakammassa paṭisandhivipākamattasseva vuttattā tassa pavattivipākadāyakattampi anujānanto **''aparo nayo''**tiādimāha. Tattha paṭisandhidānādivasena vipākasantānassa nibbattakaṃ **janakaṃ**. Sukhadukkhasantānassa nāmarūpappabandhassa vā cirataraṃ pavattihetubhūtaṃ **upatthambhakaṃ**. Tenāha **''sukhadukkhaṃ upatthambheti, addhānaṃ pavattetī''**ti. **Upapīḷakaṃ** sukhadukkhappabandhe pavattamāne saṇikaṃ saṇikaṃ hāpeti. Tenāha **''sukhadukkhaṃ pīḷeti bādheti, addhānaṃ pavattituṃ na detī''**ti.

Vātakāḷako mahallako core ghātetuṃ na sakkotīti so kira mahallakakāle ekappahārena sīsaṃ chindituṃ na sakkoti, dve tayo vāre paharanto manusse kilameti, tasmā te evamāhaṃsu. **Anulomikaṃ khantiṃ paṭilabhitvā**ti sotāpattimaggassa orato anulomikaṃ khantiṃ labhitvā. **Taruṇavacchāya**

gāviyā madditvā jīvitakkhayaṃ pāpitoti ekā kira yakkhinī dhenuvesena āgantvā ure paharitvā māresi, taṃ sandhāyetaṃ vuttaṃ. Nagare bhavo **nāgariyo**.

Ghātetvāti upacchinditvā. Kammassa upacchindanaṃ nāma tassa vipākappaṭibāhanamevāti āha **‘‘tassa vipākaṃ paṭibāhitvā’’**ti. Tañca attano vipākuppattiyā okāsakaraṇanti vuttaṃ **‘‘attano vipākassa okāsaṃ karotī’’**ti. Vipaccanāya katokāsaṃ kammaṃ vipakkammeva nāma hotīti āha **‘‘evaṃ pana kammena kate okāse taṃ vipākaṃ uppannaṃ nāma vuccatī’’**ti. Upapīḷakaṃ aññassa vipākaṃ upacchindati, na sayaṃ attano vipākaṃ deti. Upaghātakaṃ pana dubbalakammaṃ upacchinditvā attano vipākaṃ uppādetīti ayametesaṃ viseso. Kiñci bahvābādhatādipaccayūpasannipātena vipākassa vibādhakaṃ upapīḷakaṃ, tathā vipākasseva upacchedakaṃ. Upaghātakakammaṃ pana upaghātetvā attano vipākassa okāsakaraṇena vipaccane sati janakameva siyā. Janakādibhāvo nāma vipākaṃ pati icchitabbo, na kammaṃ patīti vipākasseva upaghātakatā yuttā viya dissati, vīmaṃsitabbaṃ.

Aparo nayo – yasmiṃ kamme kate paṭisandhiyaṃ pavatte ca vipākakaṭattārūpānaṃ uppatti hoti, taṃ **janakaṃ**. Yasmiṃ pana kate aññena janitassa iṭṭhassa vā aniṭṭhassa vā phalassa vibādhakavicchedakapaccayānuppattiyā upabrūhanapaccayuppattiyā janakasāmatthiyānurūpaṃ parisuddhiciratarappabandhā hoti, taṃ **upatthambhakaṃ**. Janakena nibbattitaṃ kusalaphalaṃ vā akusalaphalaṃ vā yena paccanīkabhūtena rogadhātuvisamatādinimittatāya vibādhayati, taṃ **upapīḷakaṃ**. Yena pana kammunā janakasāmatthiyavasena ciratarappabandhārahampi samānaṃ phalaṃ vicchedakapaccayuppattiyā upahaññati vicchijjati, taṃ **upaghātaka**nti ayamettha sāro.

Tattha keci dutiyassa kusalabhāvaṃ itthattamāgatassa appābādhadīghāyukatāsaṃvattanavasena, pacchimānaṃ dvinnaṃ akusalabhāvaṃ bahvābādhaappāyukatāsaṃvattanavasena vaṇṇenti. Tathā ca vuttaṃ majjhimanikāye **cūḷakammavibhaṅgasuttavaṇṇanāyaṃ** (ma. ni. aṭṭha. 3.290) –

> ‘‘Cattāri hi kammāni – upapīḷakaṃ, upacchedakaṃ, janakaṃ, upatthambhakanti. Balavakammena hi nibbattaṃ pavatte upapīḷakaṃ āgantvā atthato evaṃ vadati nāma ‘sacāhaṃ paṭhamataraṃ jāneyyaṃ, na te idha nibbattituṃ dadeyyaṃ, catūsuyeva taṃ apāyesu nibbattāpeyyaṃ. Hotu, tvaṃ yattha katthaci nibbatta, ahaṃ upapīḷakakammaṃ nāma taṃ pīḷetvā nirojaṃ niyūsaṃ kasaṭaṃ karissāmī’ti. Tato paṭṭhāya taṃ tādisaṃ karoti. Kiṃ karoti? Parissayaṃ upaneti, bhoge vināseti.
>
> ‘‘Tattha dārakassa mātukucchiyaṃ nibbattakālato paṭṭhāya mātu assādo vā sukhaṃ vā na hoti, mātāpitūnaṃ pīḷāva uppajjati. Evaṃ parissayaṃ upaneti. Dārakassa pana mātukucchimhi nibbattakālato paṭṭhāya gehe bhogā udakaṃ patvā loṇaṃ viya rājādīnaṃ vasena nassanti, kumbhadohanadhenuyo khīraṃ na denti, sūratā goṇā caṇḍā honti, kāṇā honti, khañjā honti, gomaṇḍale rogo patati, dāsādayo vacanaṃ na karonti, vāpitaṃ sassaṃ na jāyati, gehagataṃ gehe, araññagataṃ araññe nassati, anupubbena ghāsacchādanamattaṃ dullabhaṃ hoti, gabbhaparihāro na hoti, vijātakāle mātu thaññaṃ chijjati, dārako parihāraṃ alabhanto pīḷito nirojo niyūso kasaṭo hoti. Idaṃ upapīḷakakammaṃ nāma.
>
> ‘‘Dīghāyukakammena pana nibbattassa upacchedakakammaṃ āgantvā āyuṃ chindati. Yathā hi puriso aṭṭhusabhagamanaṃ katvā saraṃ khipeyya, tamañño dhanuto muttamattaṃ muggarena paharitvā tattheva pāteyya, evaṃ dīghāyukakammena nibbattassa upacchedakakammaṃ āyuṃ chindati. Kiṃ karoti? Corānaṃ aṭaviṃ paveseti, vāḷamacchodakaṃ otāreti, aññataraṃ vā pana saparissayaṭhānaṃ upaneti. Idaṃ upacchedakakammaṃ nāma. ‘Upaghātaka’ntipi etasseva nāmaṃ. Paṭisandhinibbattakaṃ pana kammaṃ janakakammaṃ nāma. Appabhogakulādīsu nibbattassa bhogasampadādikaraṇena upatthambhakakammaṃ upatthambhakakammaṃ nāma.
>
> ‘‘Parittakammenapi nibbattaṃ etaṃ pavatte pāṇātipātādiviratikammaṃ āgantvā atthato

> evaṃ vadati nāma ‘sacāhaṃ paṭhamataraṃ jāneyyaṃ, na te idha nibbattituṃ dadeyyaṃ, devalokeyeva taṃ nibbattāpeyyaṃ, hotu, tvaṃ yattha katthaci nibbatta, ahaṃ upatthambhakakammaṃ nāma upatthambhaṃ te karissāmī’ti upatthambhaṃ karoti. Kiṃ karoti? Parissayaṃ nāseti, bhoge uppādeti.
>
> ‘‘Tattha dārakassa mātukucchiyaṃ nibbattakālato paṭṭhāya mātāpitūnaṃ sukhameva sātameva hoti. Yepi pakatiyā manussāmanussaparissayā honti, te sabbe apagacchanti. Evaṃ parissayaṃ nāseti. Dārakassa pana mātukucchimhi nibbattakālato paṭṭhāya gehe bhogānaṃ pamāṇaṃ na hoti, nidhikumbhiyo puratopi pacchatopi gehaṃ parivaṭṭamānā pavisanti. Mātāpitaro parehi ṭhapitadhanassapi sammukhībhāvaṃ gacchanti, dhenuyo bahukhīrā honti, goṇā sukhasīlā honti, vappaṭṭhāne sassāni sampajjanti, vaḍḍhiyā vā sampayuttaṃ, tāvakālikaṃ vā dinnaṃ dhanaṃ acoditā sayameva āharitvā denti, dāsādayo subbacā honti, kammantā na parihāyanti, dārako gabbhato paṭṭhāya parihāraṃ labhati, komārikavejjā sannihitāva honti. Gahapatikule jāto seṭṭhiṭṭhānaṃ, amaccakulādīsu jāto senāpatiṭṭhānādīni labhati. Evaṃ bhoge uppādeti. So aparissayo sabhogo ciraṃ jīvati. Idaṃ upatthambhakakammaṃ nāma. Imesu catūsu purimāni dve akusalāneva, janakaṃ kusalampi akusalampi, upatthambhakaṃ kusalamevā’’ti.

Ettha vibādhūpaghātā nāma kusalavipākamhi na yuttāti adhippāyena ‘‘dve akusalānevā’’ti vuttaṃ. Devadattādīnaṃ pana nāgādīnaṃ ito anuppadinnayāpanakapetānañca narakādīsu akusalavipākūpatthambhanūpapīḷanūpaghātakāni santīti catunnampi kusalākusalabhāvo na virujjhati. Evañca katvā yā bahūsu ānantariyesu katesu ekena gahitappaṭisandhikassa itaresaṃ tassa anubalappadāyitā vuttā, sāpi samatthitā hoti.

Suttantapariyāyena ekādasa kammāni vibhajitvā idāni abhidhammapariyāpannaṃ dassento **‘‘atthekaccāni pāpakāni kammasamādānānī’’**tiādinā **vibhaṅgapāḷiṃ** (vibha. 810) dasseti. Tattha **gatisampattipaṭibāḷhānī**ti gatisampattiyā paṭibāhitāni nivāritāni paṭisedhitāni. Sesapadesupi eseva nayo. Tattha ca **gatisampattī**ti sampannagati devaloko ca manussaloko ca. **Gativipattī**ti vipannagati cattāro apāyā. **Upadhisampattī**ti attabhāvasamiddhi. **Upadhivipattī**ti hīnaattabhāvatā. **Kālasampattī**ti surājasumanussakālasaṅkhāto sampannakālo. **Kālavipattī**ti durājadummanussakālasaṅkhāto vipannakālo. **Payogasampattī**ti sammāpayogo. **Payogavipattī**ti micchāpayogo.

Idāni yathāvuttapāḷiyā atthaṃ dassento **‘‘tatthā’’**tiādimāha. Tattha **aniṭṭhārammaṇānubhavanārahe kamme vijjamāneyevā**ti iminā aniṭṭhārammaṇānubhavananimmittakassa pāpakammassa sabbhāvaṃ dasseti. **Taṃ kamma**nti taṃ pāpakaṃ kammaṃ. Ekaccassa hi aniṭṭhārammaṇānubhavananimittaṃ bahupāpakammaṃ vijjamānampi gativipattiyaṃ ṭhitasseva vipaccati. Yadi pana so ekena kalyāṇakammena gatisampattiyaṃ devesu vā manussesu vā nibbatteyya, tādise ṭhāne akusalassa vāro natthi, ekantaṃ kusalassevāti taṃ kammaṃ gatisampattipaṭibāḷhaṃ na vipaccati. **Patibāhitaṃ hutvā**ti bādhitaṃ hutvā. **Attabhāvasamiddhiya**nti sarīrasampattiyaṃ. **Kiliṭṭhakammassā**ti hatthimeṇḍaassabandhakagopālakādikammassa. **Palāyitabbayuttakāle**ti hatthiādipaccatthikasamāgamakāle. **Lañjaṃ detī**ti evaṃ me bādhataṃ paresaṃ vase na hotīti deti. **Corikayuttakāle**ti pakkhabalādīnaṃ labbhamānakāle. **Antarakappe**ti pariyosānappatte antarakappe.

Abhidhammanayena soḷasa kammāni vibhajitvā **paṭisambhidāmaggapariyāyena** (paṭi. ma. 1.234-235) dvādasa kammāni vibhajitvā dassetuṃ **‘‘aparānipī’’**tiādimāha. Tattha atītabhavesu katassa kammassa atītabhavesuyeva vipakkavipākaṃ gahetvā ‘‘ahosi kammaṃ ahosi kammavipāko’’ti vuttanti āha **‘‘yaṃ kammaṃ atīte āyūhita’’**ntiādi. **Vipākavāra**nti vipaccanāvasaraṃ vipākavāraṃ. ‘‘Vipākavāraṃ labhatī’’ti iminā vuttamevatthaṃ **‘‘paṭisandhiṃ janesī’’**tiādinā vibhāveti. Tattha **paṭisandhiṃ janesī**ti iminā ca paṭisandhidāyakassa kammassa pavattivipākadāyitāpi vuttā hoti. Pavattivipākasseva pana dāyakaṃ rūpajanakasīsena vadati. Tasseva atītassa kammassa diṭṭhadhammavedanīyassa upapajjavedanīyassa ca paccayavekallena atītabhavesuyeva avipakkavipākañca, atīteyeva parinibbutassa diṭṭhadhammavedanīyaupapajjavedanīyaaparapariyāyavedanīyassa kammassa avipakkavipākañca gahetvā ‘‘ahosi kammaṃ nāhosi kammavipāko’’tipi vuttanti āha **‘‘yaṃ pana vipākavāraṃ na labhī’’**tiādi.

Atītasseva kammassa avipakkavipākassa paccuppannabhave paccayasampattiyā vipaccamānaṃ vipākaṃ gahetvā ‘‘ahosi kammaṃ atthi kammavipāko’’ti vuttanti āha **‘‘yaṃ pana atīte āyūhita’’**ntiādimāha. Atītasseva kammassa atikkantavipākakālassa ca paccuppannabhave parinibbāyantassa ca avipaccamānavipākaṃ gahetvā ‘‘ahosi kammaṃ natthi kammavipāko’’ti vuttanti āha **‘‘aladdhavipākavāra’’**ntiādi. Atītasseva kammassa vipākārahassa avipakkavipākassa anāgatabhave paccayasampattiyā vipaccitabbaṃ vipākaṃ gahetvā ‘‘ahosi kammaṃ bhavissati kammavipāko’’ti vuttanti dassento **‘‘yaṃ pana atīte āyūhita’’**ntiādimāha. Atītasseva kammassa atikkantavipākakālassa ca anāgatabhave parinibbāyitabbassa avipaccitabbavipākañca gahetvā ‘‘ahosi kammaṃ na bhavissati kammavipāko’’ti vuttanti āha **‘‘yaṃ anāgate vipākavāraṃ na labhissatī’’**tiādi. Evaṃ tāva atītakammaṃ atītapaccuppannānāgatavipākāvipākavasena chadhā dassitaṃ.

Idāni paccuppannabhave katassa diṭṭhadhammavedanīyassa idheva vipaccamānaṃ vipākaṃ gahetvā ‘‘atthi kammaṃ atthi kammavipāko’’ti vuttanti dassento **‘‘yaṃ pana etarahi āyūhita’’**ntiādimāha. **Yaṃ pana etarahi vipākavāraṃ na labhatī**tiādinā tasseva paccuppannassa kammassa paccayavekallena idha avipaccamānañca diṭṭheva dhamme parinibbāyantassa idha avipaccamānañca vipākaṃ gahetvā ‘‘atthi kammaṃ natthi kammavipāko’’ti vuttanti dasseti. Paccuppannasseva kammassa upapajjavedanīyassa aparapariyāyavedanīyassa ca anāgatabhave vipaccitabbavipākaṃ gahetvā ‘‘atthi kammaṃ bhavissati kammavipāko’’ti vuttanti āha **‘‘yaṃ pana etarahi āyūhitaṃ anāgate vipākavāraṃ labhissatī’’**tiādi. Paccuppannasseva kammassa upapajjavedanīyassa paccayavekallena anāgatabhave avipaccitabbañca anāgatabhave parinibbāyitabbassa aparapariyāyavedanīyassa avipaccitabbañca vipākaṃ gahetvā ‘‘atthi kammaṃ na bhavissati kammavipāko’’ti vuttanti āha **‘‘yaṃ pana vipākavāraṃ na labhissatī’’**tiādi.

Evañca paccuppannakammaṃ paccuppannānāgatavipākāvipākavasena catudhā dassetvā idāni anāgatabhave katassa kammassa anāgate vipaccitabbavipākaṃ gahetvā ‘‘bhavissati kammaṃ bhavissati kammavipāko’’ti vuttanti dassento **‘‘yaṃ panānāgate āyūhissatī’’**tiādimāha. Tasseva anāgatassa kammassa paccayavekallena avipaccitabbañca anāgatabhave parinibbāyitabbassa avipaccitabbañca vipākaṃ gahetvā ‘‘bhavissati kammaṃ na bhavissati kammavipāko’’ti vuttanti āha **‘‘yaṃ pana vipākavāraṃ na labhissatī’’**tiādi. Evaṃ anāgatakammaṃ anāgatavipākāvipākavasena dvidhā dassitaṃ. **Eva**ntiādinā yathāvuttadvādasakammāni nigameti.

Idāni sabbesu yathāvuttappabhedesu kammesu yāni abhidhammanayena vibhattāni soḷasa kammāni, yāni ca paṭisambhidāmaggapariyāyena vibhattāni dvādasa kammāni, tāni sabbāni suttantikapariyāyena vibhattesu ekādasavidhesuyeva kammesu antogadhāni, tāni ca diṭṭhadhammavedanīyaupapajjavedanīyaaparapariyāyavedanīyesu tīsuyeva antogadhānīti dassento **‘‘iti imāni cevā’’**tiādimāha. Tattha **attano ṭhānā osakkitvā**ti attano yathāvuttadvādasasoḷasappabhedasaṅkhātaṭṭhānato parihāpetvā, taṃ taṃ pabhedaṃ hitvāti vuttaṃ hoti. **Ekādasa kammāniyeva bhavantī**ti taṃsabhāvānaṃyeva kammānaṃ dvādasadhā soḷasadhā ca vibhajitvā vuttattā evamāha. Yasmā ekādasadhā vuttakammāni diṭṭhadhammavedanīyāni vā siyuṃ upapajjavedanīyāni vā aparapariyāyavedanīyāni vā, tasmā vuttaṃ **‘‘tīṇiyeva kammāni hontī’’**ti.

Tesaṃ saṅkamanaṃ natthīti tesaṃ diṭṭhadhammavedanīyādīnaṃ saṅkamanaṃ natthi, saṅkamanaṃ upapajjavedanīyādibhāvāpatti. Tenāha **‘‘yathāṭhāneyeva tiṭṭhantī’’**ti, attano diṭṭhadhammavedanīyādiṭṭhāneyeva tiṭṭhantīti attho. Diṭṭhadhammavedanīyameva hi paṭhamajavanacetanā, upapajjavedanīyameva sattamajavanacetanā, majjhe pañca aparapariyāyavedanīyamevāti natthi tesaṃ aññamaññaṃ saṅgaho, tasmā attano attano diṭṭhadhammavedanīyādisabhāveyeva tiṭṭhanti. Teneva bhagavatā – ‘‘diṭṭhe vā dhamme, upapajja vā, apare vā pariyāye’’ti tayo vikappā dassitā. Tenevāha **‘‘diṭṭhadhammavedanīyaṃ kamma’’**ntiādi. Tattha **‘‘diṭṭhe vā dhamme’’**ti **satthā na vadeyyā**ti asati niyāme na vadeyya. Yasmā pana tesaṃ saṅkamanaṃ natthi, niyatasabhāvā hi tāni, tasmā satthā ‘‘diṭṭhe vā dhamme’’tiādimavoca.

Sukkapakkheti ‘‘alobho nidānaṃ kammānaṃ samudayāyā’’tiādinā āgate kusalapakkhe. **Niruddhe**ti ariyamaggādhigamena anuppādanirodhena niruddhe. **Tālavatthu viya kata**nti yathā tāle chinne ṭhitaṭṭhāne kiñci na hoti, evaṃ kamme pahīne kiñci na hotīti attho. **Tālavatthū**ti vā matthakacchinno tālo vutto pattaphalamakulasūciādīnaṃ abhāvato. Tato eva so **aviruḷhidhammo**. Evaṃ pahīnakammo sattasantāno. Tenāha **‘‘matthakacchinnatālo viyā’’**ti. **Anuabhāvaṃ kataṃ** pacchato dhammappavattiyā abhāvato. Tenāha **‘‘yathā’’**tiādi. **Appavattikatakālo viyā**ti bījānaṃ sabbaso appavattiyā katakālo viya. **Chinnamūlakāna**nti kilesamūlassa sabbaso chinnattā chinnamūlakānaṃ. Kilesā hi khandhānaṃ mūlāni.

Vedanīyanti veditabbaṃ. **Aññaṃ vatthu natthī**ti aññaṃ adhiṭṭhānaṃ natthi. Sugatisaññitāpi heṭṭhimantena saṅkhāradukkhato anapagatattā duggatiyo evāti vuttaṃ ‘‘sabbā duggatiyo’’ti, evaṃ vā ettha attho daṭṭhabbo. Lobho etassa kāraṇabhūto atthīti **lobhaṃ,** lobhanimittaṃ kammaṃ. Tathā **dosa**nti etthāpi. Tenāha **‘‘lobhadosasīsena lobhajañca dosajañca kammameva niddiṭṭha’’**nti. **Vaṭṭavivaṭṭa**nti vaṭṭañca vivaṭṭañca.

Nidānasuttavaṇṇanā niṭṭhitā.

5. Hatthakasuttavaṇṇanā

35. Pañcame **āḷaviya**nti āḷaviraṭṭhe, na āḷavinagare. Tenāha **‘‘āḷaviyanti āḷaviraṭṭhe’’**ti. **Athā**ti avicchedatthe nipāto. Tattha bhagavato nisajjāya avicchinnāya evāti attho. Tenāha **‘‘eva’’**ntiādi. **Hatthato hatthaṃ gatattā**ti āḷavakassa yakkhassa hatthato sammāsambuddhassa hatthaṃ, tato rājapurisānaṃ hatthaṃ gatattā.

Māghassāti māghamāsassa. Evaṃ **phaggunassā**ti etthāpi. **Khurantarehi kaddamo uggantvā tiṭṭhatī**ti kaddamo khurantarehi uggantvā tiṭṭhati. **Catūhi disāhi vāyanto vāto verambhoti vuccati** verambhavātasadisattā.

Pañcadvārakāyanti pañcadvārānusārena pavattaṃ viññāṇakāyaṃ. **Khobhayamānā**ti kilesakhobhavasena khobhayamānā cittaṃ saṅkhobhaṃ karontā. **Cetasikā**ti manodvārikacittasannissitā. Tenāha **‘‘manodvāraṃ khobhayamānā’’**ti. **So rāgo**ti taṃsadiso rāgo. Bhavati hi taṃsadise tabbohāro yathā ‘‘sā eva tittirikā, tāni eva osadhānī’’ti. Yādiso hi ekassa puggalassa uppajjanakarāgo, tādiso eva tato aññassa rāgabhāvasāmaññato. Tena vuttaṃ **‘‘tathārūpo rāgo’’**tiādi. Icchitālābhena rajanīyesu vā niruddhesu vatthūsu domanassuppattiyā dosapariḷāhānaṃ sambhavo veditabbo.

Na limpati anupalittacittattā. **Sītibhūto** nibbutasabbapariḷāhattā. **Āsattiyo vuccanti taṇhāyo** tattha tattha āsañjanaṭṭhena. **Daratha**nti pariḷāhajātaṃ. **Cetaso**ti sāmivacanaṃ.

Hatthakasuttavaṇṇanā niṭṭhitā.

6. Devadūtasuttavaṇṇanā

36. Chaṭṭhe **devadūtānī**ti liṅgavipallāsaṃ katvā vuttanti āha **‘‘devadūtā’’**ti, ubhayaliṅgaṃ vā etaṃ padaṃ, tasmā napuṃsakaliṅgavasena pāḷiyaṃ vuttassa pulliṅgavasena atthadassanaṃ kataṃ. **Devoti maccū**ti abhibhavanaṭṭhena sattānaṃ attano vase vattāpanato maccurājā ‘‘devo’’ti vuccati. Yathā hi devo pakatisatte abhibhavati, evaṃ maccu sabbasatte abhibhavati, tasmā devo viyāti devo. **‘‘Tassa dūtā’’**ti vatvā idānissa dūte tesaṃ dūtabhāvañca vibhāvetuṃ **‘‘jiṇṇabyādhimatā hī’’**tiādi vuttaṃ. Tena codanatthena devassa dūtā viyāti devadūtāti dasseti. ‘‘Ahaṃ asukaṃ pamaddituṃ āgamissāmi, tuvaṃ tassa kese gahetvā mā vissajjehī’’ti maccudevassa āṇākarā dūtā viyāti hi dūtāti vuccanti.

Idāni saddhātabbaṭṭhena devā viya dūtāti devadūtāti dassento **‘‘devā viya dūtā’’**tiādimāha. Tattha **alaṅkatappaṭiyattāyā**ti idaṃ attano dibbānubhāvaṃ āvikatvā ṭhitāyāti dassanatthaṃ vuttaṃ. **Devatāya byākaraṇasadisameva hoti** na cirasseva jarābyādhimaraṇassa sambhavato. **Visuddhidevāna**nti khīṇāsavabrahmānaṃ. Te hi carimabhave bodhisattānaṃ jiṇṇādibhedaṃ dassenti, tasmā antimabhavikabodhisattānaṃ visuddhidevehi upaṭṭhāpitabhāvaṃ upādāya tadaññesampi tehi anupaṭṭhāpitānampi tathā voharitabbatā pariyāyasiddhāti veditabbā. **Disvāvā**ti visuddhidevehi dassite disvāva. Tatoyeva hi te visuddhidevānaṃ dūtā vuttā.

Kasmā āraddhanti kevalaṃ devadūte eva sarūpato adassetvāti adhippāyo. Devānaṃ dūtānaṃ dassanūpāyattā tathā vuttanti dassento **‘‘devadūtā…pe… samanuyuñjatī’’**ti āha. Tattha **devadūtā… pe… dassanattha**nti devadūtānaṃ anuyuñjanaṭṭhānūpagassa kammassa dassanatthaṃ.

Ekacce therāti andhakādike viññāṇavādino ca sandhāya vadati. Nerayike niraye pālenti tato niggantuṃ appadānavasena rakkhantīti **nirayapālā**. Atha vā nirayapālatāya nerayikānaṃ nirayadukkhena pariyonaddhāya alaṃ samatthāti **nirayapālā. Ta**nti ‘‘natthi nirayapālā’’ti vacanaṃ. **Paṭisedhitamevā**ti ‘‘atthi nirayesu nirayapālā atthi ca kāraṇikā’’tiādinā nayena **abhidhamme** (kathā. 866) paṭisedhitameva. Yadi nirayapālā nāma na siyuṃ, kammakāraṇāpi na bhaveyya. Sati hi kāraṇike kammakāraṇāya bhavitabbanti adhippāyo. Tenāha **‘‘yathā hī’’**tiādi. Etthāha – ‘‘kiṃ panete nirayapālā nerayikā, udāhu anerayikā’’ti. Kiñcettha – yadi tāva nerayikā nirayasaṃvattaniyena kammena nibbattā, sayampi nirayadukkhaṃ paccanubhaveyyuṃ, tathā sati aññesaṃ nerayikānaṃ ghātanāya asamatthā siyuṃ, ‘‘ime nerayikā ime nirayapālā’’ti vavatthānañca na siyā. Ye ca ye ghātenti, tehi samānarūpabalappamāṇehi itaresaṃ bhayasantāsā na siyuṃ. Atha anerayikā, nesaṃ tattha kathaṃ sambhavoti? Vuccate – anerayikā nirayapālā anirayagatisaṃvattaniyakammanibbattito. Nirayūpapattisaṃvattaniyakammato hi aññeneva kammunā te nibbattanti rakkhasajātikattā. Tathā hi vadanti sabbatthivādino –

‘‘Kodhā kurūrakammantā, pāpābhirucino tathā;
Dukkhitesu ca nandanti, jāyanti yamarakkhasā’’ti.

Tattha yadeke vadanti ‘‘yātanādukkhaṃ paṭisaṃvedeyyuṃ, atha vā aññamaññaṃ ghāteyyu’’ntiādi, tayidaṃ asāraṃ nirayapālānaṃ nerayikabhāvasseva abhāvato. Yadipi anerayikā nirayapālā, ayomayāya pana ādittāya sampajjalitāya sajotibhūtāya nirayabhūmiyā parikkamamānā kathaṃ dāhadukkhaṃ nānubhavantīti? Kammānubhāvato. Yathā hi iddhimanto cetovasippattā mahāmoggallānādayo nerayike anukampantā iddhibalena nirayabhūmiṃ upagatā dāhadukkhena na bādhīyanti, evaṃ sampadamidaṃ daṭṭhabbaṃ.

Iddhivisayassa acinteyyabhāvatoti ce? Idampi taṃsamānaṃ kammavipākassa acinteyyabhāvato. Tathārūpena hi kammunā te nibbattā yathā nirayadukkhena abādhitā eva hutvā nerayike ghātenti, na cettakena bāhiravisayābhāvo yujjati iṭṭhāniṭṭhatāya paccekaṃ dvārapurisesupi vibhattasabhāvattā. Tathā hi ekaccassa dvārassa purisassa ca iṭṭhaṃ ekaccassa aniṭṭhaṃ, ekaccassa ca aniṭṭhaṃ ekaccassa iṭṭhaṃ hoti. Evañca katvā yadeke vadanti ‘‘natthi kammavasena tejasā parūpatāpana’’ntiādi, tadapāhataṃ hoti. Yaṃ pana vadanti ‘‘anerayikānaṃ tesaṃ kathaṃ tattha sambhavo’’ti niraye nerayikānaṃ yātanāsabbhāvabhāvato. Nerayikasattayātanāyoggañhi attabhāvaṃ nibbattentaṃ kammaṃ tādisanikanti vināmitaṃ nirayaṭṭhāne eva nibbatteti. Te hi nerayikehi adhikatarabalārohapariṇāhā ativiya bhayānakadassanā kurūratarapayogā ca honti. Eteneva tattha nerayikānaṃ vibādhakakākasunakhādīnampi nibbattiyā atthibhāvo saṃvaṇṇitoti daṭṭhabbo.

Kathamaññagatikehi aññagatikabādhananti ca na vattabbaṃ aññatthāpi tathā dassanato. Yaṃ paneke vadanti ‘‘asattasabhāvā eva niraye nirayapālā niraye sunakhādayo cā’’ti, tampetesaṃ matimattaṃ aññattha tathā adassanato. Na hi kāci atthi tādisī dhammappavatti, yā asattasabhāvā, sampatisattehi appayojitā ca atthakiccaṃ sādhentī diṭṭhapubbā. Petānaṃ pānīyanivārakānaṃ daṇḍādihatthānañca purisānaṃ sabbhāve asattabhāve ca visesakāraṇaṃ natthīti tādisānaṃ sabbhāve kiṃ pāpakānaṃ vattabbaṃ. Supinopaghātopi atthakiccasamatthatāya appamāṇaṃ dassanādimattenapi tadatthasiddhito. Tathā hi supine āhārūpabhogādinā na atthasiddhi, iddhinimmānarūpaṃ panettha laddhaparihāraṃ iddhivisayassa acinteyyabhāvato. Idhāpi kammavipākassa acinteyyabhāvatoti ce? Taṃ na, asiddhattā. Nerayikānaṃ kammavipāko nirayapālāti siddhamettaṃ, vuttanayena pāḷito ca tesaṃ sattabhāvo eva siddho. Sakkā hi vattuṃ sattasaṅkhātā nirayapālasaññitā dhammappavatti sābhisandhikaparūpaghāti atthakiccasabbhāvato ojāhārādi rakkhasasantati viya. Abhisandhipubbakatā cettha na sakkā paṭikkhipituṃ tathā tathā abhisandhiyā ghātanato. Tato eva na saṅghātapabbatehi anekantikatā. Ye pana vadanti ‘‘bhūtavisesā eva te vaṇṇasaṇṭhānādivisesavanto bheravākārā narakapālāti samaññaṃ labhantī’’ti, tadasiddhaṃ ujukameva pāḷiyaṃ ‘‘atthi niraye nirayapālā’’ti vādassa patiṭṭhāpitattā.

Apica yathā ariyavinaye narakapālānaṃ bhūtamattatā asiddhā, tathā paññattimattavādinopi bhūtamattatā asiddhā sabbaso rūpadhammānaṃ atthibhāvasseva appaṭijānanato. Na hi tassa bhūtāni nāma paramatthato santi. Yadi paramatthaṃ gahetvā voharati, atha kasmā cakkhurūpādīni paṭikkhipatīti? Tiṭṭhatesā anavaṭṭhitatakkānaṃ appahīnavipallāsānaṃ vādavīmaṃsā. Evaṃ attheva niraye nirayapālāti niṭṭhamettha gantabbaṃ. Sati ca nesaṃ sabbhāve asatipi bāhire visaye narake viya desādiniyamo hotīti vādo na sijjhati, sati eva pana bāhire visaye desādiniyamoti daṭṭhabbaṃ.

Devadūtasarāpanavasena satte yathūpacite puññakamme yameti niyametīti yamo. Tassa yamassa vemānikapetānaṃ rājabhāvato rañño. Tenāha **‘‘yamarājā nāma vemānikapetarājā’’**ti. **Kammavipāka**nti akusalakammavipākaṃ. Vemānikapetā hi kaṇhasukkavasena missakaṃ kammaṃ katvā vinipātikadevatā viya sukkena kammunā paṭisandhiṃ gaṇhanti. Tathā hi maggaphalabhāginopi honti, pavattiyaṃ pana kammānurūpaṃ kadāci puññaphalaṃ, kadāci apuññaphalaṃ paccanubhavanti. Yesaṃ pana ariyamaggo uppajjati, tesaṃ maggādhigamato paṭṭhāya puññaphalameva uppajjatīti daṭṭhabbaṃ. Apuññaphalaṃ pubbe viya kaṭukaṃ na hoti, manussattabhāve ṭhitānaṃ viya mudukameva hotīti apare. **Dhammiko rājā**ti ettha tassa dhammikabhāvo dhammadevaputtassa viya uppattiniyato dhammatāvasena veditabbo. **Dvāresū**ti avīcimahānarakassa catūsu dvāresu. **Khīṇāsavā brāhmaṇā nāma** ukkaṭṭhaniddesena.

Anuyogavattanti anuyoge kate vattitabbavattaṃ. **Āropento**ti kārāpento, attano pucchaṃ uddissa paṭivacanaṃ dāpento pucchati. Parassa hi adhippāyaṃ ñātuṃ icchanto tadupagaṃ payogaṃ karonto pucchati nāma. **Laddhi**nti gāhaṃ. **Patiṭṭhāpento**ti tattha niccakālaṃ kārāpento. **Kāraṇaṃ pucchanto**ti yuttiṃ pucchanto. **Samanubhāsatī**ti yathānuyuttamatthaṃ vibhūtaṃ katvā katheti.

Jiṇṇanti jarāpattiyā jiṇṇaṃ. Ekacco daharakālato paṭṭhāya paṇḍurogādinā abhibhūtakāyatāya jiṇṇasadiso hoti, ayaṃ na tathā jarāpattiyā jiṇṇoti dasseti. **Gopānasī viya vaṅka**nti vaṅkagopānasī viya vaṅkaṃ. Na hi vaṅkabhāvassa nidassanatthaṃ avaṅkagopānasī gayhati. **Bhagga**nti bhaggasarīraṃ kaṭiyaṃ bhaggakāyattā. Tenāha **‘‘imināpissa vaṅkabhāvameva dīpetī’’**ti. **Daṇḍapaṭisaraṇa**nti ṭhānagamanesu daṇḍo paṭisaraṇaṃ etassāti daṇḍapaṭisaraṇaṃ tena vinā vattituṃ asamatthattā. Tenāha **‘‘daṇḍadutiya’’**nti. **Jarātura**nti jarāya patthatasaṃkilantakāyaṃ. Sabbaso kimihataṃ viya mahākhallāṭaṃ sīsamassāti **mahākhallāṭasīsaṃ. Sañjātavali**nti samantato jātavalikaṃ. **Jarādhammo**ti jarāpakatiko. Tenāha **‘‘jarāsabhāvo’’**ti. Sabhāvo ca nāma tejodhātuyā uṇhatā viya na kadāci vigacchatīti āha **‘‘aparimutto jarāyā’’**tiādi.

Atthato evaṃ vadati nāma, vācāya avadantopi atthāpattito evaṃ vadanto viya hoti viññūnanti attho. **Taruṇo ahosiṃ** yobbanena samannāgato. Ūrūnaṃ balaṃ etassa atthīti **ūrubalī**. Tena dūrepi gamanāgamanalaṅghanādisamatthataṃ dasseti, **bāhubalī**ti pana iminā hatthehi kātabbakiccasamatthataṃ, **java**ggahaṇena vegasā pavattisamatthataṃ. **Antarahitā**ti naṭṭhā. Ettha ca **na kho panāha**ntiādi jarāya devadūtabhāvadassanaṃ. Tenāha **''tenesa devadūto nāma jāto''**ti. Ābādhassa atthitāya **ābādhikaṃ**. Vividhaṃ dukkhaṃ ādahatīti byādhi, visesena vā ādhiyati etenāti byādhi, byādhi saṃjāto etassāti **byādhitaṃ**. Esa nayo **dukkhita**nti etthāpi.

Dutiyaṃ devadūtanti etthāpi vuttanayeneva attho veditabbo. **Byādhinā abhihato**ti byādhinā bādhito, upaddutoti attho.

Viparibhinnavaṇṇoti viparibhinnanīlavaṇṇo. Tañhi yattha yattha gahitapubbakaṃ, tattha tattha paṇḍuvaṇṇaṃ, maṃsussadaṭṭhāne rattavaṇṇaṃ, yebhuyyena ca nīlasāṭakapārutaṃ viya hoti. Tena vuttaṃ ''viparibhinnanīlavaṇṇo''ti.

''Ko labhati, ko na labhatī''ti nirayupagasseva vasenāyaṃ vicāraṇāti **''yena tāva bahu pāpaṃ kata''**ntiādi āraddhaṃ. **Bahu pāpaṃ kata**nti bahuso pāpaṃ kataṃ. Tena pāpassa bahulīkaraṇamāha. **Bahū**ti vā mahantaṃ. Mahatthopi hi bahusaddo dissati ''bahu vata kataṃ assā''tiādīsu, garukanti vuttaṃ hoti. So garukaṃ bahulaṃ vā pāpaṃ katvā ṭhito niraye nibbattatiyeva, na yamapurisehi yamassa santikaṃ nīyatīti. **Paritta**nti pamāṇaparittatāya kālaparittatāya ca parittaṃ. Purimasmiṃ atthe agarūti attho, dutiyasmiṃ abahulanti. Yathāvuttamatthaṃ upamāya vibhāvetuṃ **''yathā hī''**tiādi vuttaṃ. **Kattabbameva karontī**ti daṇḍameva karonti. **Anuvijjitvā**ti vīmaṃsitvā. **Vinicchayaṭṭhāna**nti aṭṭakaraṇaṭṭhānaṃ. **Parittapāpakammā**ti dubbalapāpakammā. **Attano dhammatāyā**ti parehi asāriyamānepi attano dhammatāya saranti. Te hi pāpakammassa dubbalabhāvato katūpacitassa ca okāsārahakusalakammassa balavabhāvato attano dhammatāyapi saranti. **Sāriyamānāpī**ti ''idaṃ nāma tayā kataṃ puññakamma''nti parehi sāriyamānāpi.

Ākāsacetiyanti girisikhare abbhokāse vivaṭaṅgaṇe katacetiyaṃ. **Rattapaṭenā**ti rattavaṇṇena paṭena **pūjesi** paṭākaṃ katvā. **Aggijālasadda**nti paṭapaṭāyantaṃ narake aggijālasaddaṃ sutvāva. **Attanā pūjitapaṭaṃ anussarī**ti tadā paṭākāya vātappahārasadde nimittassa gahitattā ''mayā tadā ākāsacetiye pūjitarattapaṭasaddo viyā''ti attanā pūjitapaṭaṃ anussari.

Sumanapupphakumbhenāti kumbhaparimāṇena sumanapuppharāsinā. ''Dasādhikaṃ nāḷisahassakumbha''nti keci, ''pañcaambaṇa''nti apare. **Tīhipi na sarati** balavato pāpakammena byāmohito. **Tuṇhī ahosī**ti ''kammāraho aya''nti tattha paṭikāraṃ apassanto tuṇhī ahosi.

Ekapakkhacchadanamattāhīti majjhimappamāṇassa gehassa ekacchadanappamāṇehi. **Suttāhataṃ karitvā**ti kāḷasuttaṃ pātetvā. Yathā ratho sabbaso pajjalito hoti ayomayo, evaṃ yugādayopissa pajjalitā sajotibhūtā eva hontīti āha **''saddhiṃ…pe… rathe yojetvā''**ti. **Mahākūṭāgārappamāṇa**nti sattabhūmakamahākūṭāgārappamāṇaṃ.

Vibhattoti sattānaṃ sādhāraṇena pāpakammunā vibhatto. **Hīnaṃ kāya**nti hīnaṃ sattanikāyaṃ, hīnaṃ vā attabhāvaṃ. **Upādāne**ti catubbidhe upādāne. Atthato pana taṇhādiṭṭhiggāhoti āha **''taṇhādiṭṭhiggahaṇe''**ti. Sambhavati jarāmaraṇaṃ etenāti **sambhavo,** upādānanti āha **''jātiyā ca maraṇassa cha kāraṇabhūte''**ti. **Anupādā**ti anupādāya. Tenāha **''anupādiyitvā''**ti. **Sakalavaṭṭadukkhaṃ atikkantā**ti carimacittanirodhena vaṭṭadukkhassa kilesānampi asambhavato sabbaṃ vaṭṭadukkhaṃ atikkantā.

Devadūtasuttavaṇṇanā niṭṭhitā.

7. Catumahārājasuttavaṇṇanā

37. Sattame amā saha vattanti tasmiṃ tasmiṃ kicceti **amaccā,** sahitā. Parisati bhavāti **pārisajjā,** parivāraṭṭhāniyā parisāpariyāpannā. Tenāha **‘‘paricārikadevatā’’**ti. **Tātā**ti ālapanaṃ. **Eva**nti ‘‘kacci bahū manussā’’tiādinā vuttākārena. **Aṭṭha vāre**ti ekasmiṃ aḍḍhamāse catukkhattuṃ tathā itarasminti evaṃ aṭṭha vāre. **Adhiṭṭhahantī**ti adhitiṭṭhanti. **Paṭijāgarontī**ti paṭi paṭi jāgaronti. Puññaṃ karontā hi sattā jāgaronti nāma kātabbakiccappasutattā, itare pana supanti nāma sahitaparahitavimuttattā. Cātuddasiuposathassa anugamanaṃ viya pannarasiuposathassa paccuggamanaṃ na labbhati divasābhāvato.

Tatoti tato tato. **Taṃ upanissāyā**ti tā tā gāmanigamarājadhāniyo upanissāya. **Adhivatthā**ti ārāmavanarukkhādīsu adhivatthā devatā. **Te**ti te devā. **Sandhāya kathetī**ti bhagavā katheti. **Vutta**nti aṭṭhakathāyaṃ vuttaṃ.

Niccaṃ nibaddhaṃ uposatho saṃvacchare saṃvacchare paṭi paṭi haritabbato pavattetabbato **pāṭihāriyapakkho nāma. Guṇaṅgehī**ti uposathaṅgehi.

Vutthavāsoti vusitabrahmacariyavāso. **Kattabbakicca**nti dukkhādīsu pariññātādikiccaṃ. **Otāretvā**ti chaḍḍetvā. **Parikkhīṇabhavasaṃyojano**ti sabbaso khīṇabhavabandhano. **Kāraṇena jānitvā**ti vipassanāpaññāsahitāya maggapaññāya cattāri ariyasaccāni jānitvā.

Jānantoti ‘‘arahantānaṃ anukaraṇappaṭipatti esā, yadidaṃ sammadeva uposathānuṭṭhāna’’nti evaṃ uposathakammassa guṇaṃ jānanto. **Evarūpenā**ti yādiso bhagavato uposathabhāvo vihito, evarūpena arahantānukaraṇena uposathakammena. **Sakkā** pahitatto vipassanaṃ ussukkāpetvā khīṇāsavasampattiṃ pāpuṇituṃ. **Aṭṭhamaṃ uttānatthameva** sattame vuttanayattā.

Catumahārājasuttavaṇṇanā niṭṭhitā.

9. Sukhumālasuttavaṇṇanā

39. Navame **niddukkho**ti kāyikacetasikadukkhavirahito. Sadukkhe hi savighāte sukhumālattā anavasarā, tasmā sukhito niddukkhatāya sukhumālo nāma. Yāvassa sukhumālattā paramukkaṃsagatāti āha **‘‘paramasukhumālo’’**ti. Ativiya sukhumāloti attho. Antamatītaṃ **accantaṃ**. Sabbadā sukhumāloti āha **‘‘satataniddukkho’’**ti. **Cariyakāle**ti bodhicariyāya caraṇakāle. **Tenā**ti bodhisattena. Aññattha pana **paduma**nti rattaṃ kamalaṃ. **Puṇḍarīka**nti setaṃ vuccati. **Itarā**ti itarapokkharaṇiyo. **‘‘Bodhisattassa kirā’’**tiādikaṃ pokkharaṇīnaṃ uppattidassanaṃ. **Kuddālakammakāre**ti khaṇake. **Pokkharaṇiṭṭhānānī**ti pokkharaṇikhaṇanayoggaṭṭhānāni. **Gaṇhāpesī**ti khaṇāpesi. Pokkharaṇisaddo cettha tādise jalāsaye niruḷho daṭṭhabbo paṅkajādisaddā viya. Sopānabāhukānaṃ matthakaṭṭhānaṃ **uṇhīsa**nti adhippetaṃ. **Udakasecananāḷikā**ti udakacchaṭāvissajjananāḷiyantāni. **Pañcavidhā**ti vaṇṇavasena jātivasena ca.

Kho panassāti nipātamattaṃ. Kāsika-saddo ativiya saṇhe sukhume mahagghavatthe niruḷho, aññasmimpi tathājātike ruḷhivasena pavattatīti daṭṭhabbaṃ. Tenāha **‘‘akāsikaṃ candana’’**nti. Hemante vāso hemantaṃ, hemantaṃ arahatīti **hemantiko,** pāsādo. **‘‘Itaresupi eseva nayo’’**ti vatvā tadeva nesaṃ arahataṃ dassetuṃ **‘‘tattha hemantiko’’**tiādi vuttaṃ. **Sajālānī**ti sajālavātapānāni, **udakayantānī**ti udakadhārāvissandanakayantāni. **Pāsādamatthake**ti pāsādassa upariākāsatale. **Bandhitvā**ti payojitayante sukkhamahiṃsacammaṃ bandhitvā. **Yantaṃ parivattetvā**ti yathāpayojitaṃ yantaṃ pāsāṇāropanatthañceva puna tesaṃ vissajjanatthañca parivattetvā. **Tasmiṃ vissajjentī**ti chadanapiṭṭhe baddhasukkhamahiṃsacamme vissajjenti.

Sahassathāmanti purisasahassabalaṃ, purisasahassena vahitabbabhāravahaṃ. **Pallaṅke nisinnovā**ti ratanamayapallaṅke yathānisinno eva. **Uppatanākārapatta**nti uppatitvā ṭhitaṃ viya. **Jiyaṃ pothentassā**ti jiyāghātaṃ karontassa. **Jiyappahārasaddo**ti jiyāghātasaddo. **Yante baddha**nti yantabaddhaṃ katvā ṭhapitaṃ. **Saddantare**ti thāmamajjhimassa purisassa saddasavanaṭṭhāne. Gāvutassa catuttho bhāgo kosotipi vuccati dvisahassadaṇḍappamāṇaṭṭhānaṃ.

Sabbaṭṭhānānīti mahāpurisassa tāni tāni sabbāni vasanaṭṭhānāni. **Sikhābaddho**ti purisasabhāvasseva visesato dassanametaṃ. **Na uppilāvitabhāvattha**nti uppilāvitabhāvasaṅkhātaṃ atthaṃ na kathesīti attho. Tassa hi bodhimūleyeva setughāto. **Tenevā**ti appamādalakkhaṇassa dīpanato eva. **Attānaṃ atikkamitvā**ti attano jarāpattiṃ acintetvā aṭṭīyati. **Na panesa maggena pahīno** tadā maggassa anadhigatattā. **Sikkhaṃ paṭikkhipitvā**ti yathāsamādinnasikkhaṃ pahāya.

Aviparītabyādhiādisabhāvāvāti ekantena byādhiādisabhāvā eva. **Evaṃ jigucchāvihārenā**ti evaṃ sakalasseva vaṭṭadukkhassa jigucchanavihārena viharantassa. **Evaṃ jigucchana**nti evaṃ parassa jigucchanaṃ. **Paraṃ ajigucchamāno**ti karuṇāyanena evaṃ paraṃ ajigucchanto. **Abhibhosmī**ti abhibhavitā asmi. **Ussāho ahū**ti caturaṅgasamannāgataṃ vīriyameva catubbidhasammappadhānavīriyañca ahosi, yena maggabrahmacariyaparāyaṇo jāto.

Sukhumālasuttavaṇṇanā niṭṭhitā.

10. Ādhipateyyasuttavaṇṇanā

40. Dasame abhibhavitvā pavattanaṭṭhena adhipati yaṃ kiñci jeṭṭhakaṃ na kārakaṃ attānaṃ adhipatīti katvā attā eva adhipati, tato āgataṃ **attādhipateyyaṃ**. Tenāha **‘‘attāna’’**ntiādi. **Loka**nti sattalokaṃ. So ca kho iddhividhādiguṇavisesayutto adhippeto adhipatibhāvassa adhippetattā. **Navavidhaṃ lokuttaradhamma**nti ukkaṭṭhaniddesena vuttaṃ. **Iti bhavo**ti evaṃ sampattibhavo, tattha evaṃ abhivuddhīti. **Sampattibhavassa hetū**ti taṃtaṃsampattibhavassa tattha ca abhivuddhiyā hetu. Jātinimittassa kammabhavassa katūpacitattā **jāti antopaviṭṭhā. Jarādīsupi eseva nayo** hetusiddhiyā phalasiddhito.

Asallīnanti na saṅkocappattaṃ. **Upaṭṭhitā**ti kāyādisabhāvasallakkhaṇavasena upaṭṭhitā. **Asammuṭṭhā** sammosābhāvato. **Asāraddho**ti sārambhassa sārambhahetūnañca vikkhambhanena asāraddho. **Ekaggaṃ** anekaggabhāvassa dūrasamussāpitattā. **Nimmalaṃ katvā**ti rāgādimalānaṃ apanayanena malarahitaṃ katvā. **Gopāyatī**ti saṃkilesānatthato rakkhati. **Aya**nti evaṃpaṭipanno bhikkhu. **Suddhamattānaṃ pariharati** asuddhabhāvassa kilesassapi abhāvato.

Atikkamitvā maññasīti asakkhiṃ katvā maññasi. Tāya taṇhāya nibbattoti tammayo, taṇhāvasiko. Tassa bhāvo tammayatā, tassā **tammayatāya** abhāvena. **Na hāyati** paññādiguṇavepullappattiyā.

Ādhipateyyasuttavaṇṇanā niṭṭhitā.

Devadūtavaggavaṇṇanā niṭṭhitā.

5. Cūḷavaggo

1. Sammukhībhāvasuttavaṇṇanā

41. Pañcamassa paṭhame sammukho bhavati yena so sammukhībhāvo, purato vijjamānatā, tasmā **sammukhībhāvā. Puññakamma**nti dānasaṅkhātaṃ puññakammaṃ. **Dve dhammā sulabhā** bāhirattā yathāsakaṃ paccayasamavāyena labbhanato. **Saddhā pana dullabhā** pacurajanassa anavaṭṭhitakiccattā. Tenevāha **‘‘puthujjanassā’’**tiādi.

Sammukhībhāvasuttavaṇṇanā niṭṭhitā.

2. Tiṭhānasuttavaṇṇanā

42. Dutiye macchariyameva malaṃ macchariyamalaṃ, cittassa malīnasabhāvāpādanato vigataṃ macchariyamalaṃ etthāti **vigatamacchariyamalaṃ**. Gedhābhāvena koci kiñci dentopi tattha āsattiṃ na vissajjeti, ayaṃ pana na tādisoti āha **‘‘vissaṭṭhacāgo’’**ti. **Malīnahatthova** cittavisuddhiyā abhāvato. **Dhotahatthova** dhotahatthena kātabbakiccasādhanato. Tena vuttaṃ – ‘‘citte suddhe visujjhanti, iti vuttaṃ mahesinā’’ti. **Yācituṃ yutto** yācakānaṃ manorathapūraṇato. **Yācayogo** payogāsahehi yācakehi suṭṭhu yuttabhāvato. Taṃsamaṅgī eva tattha rato nāma, na cittamattenevāti āha **‘‘dānaṃ…pe… rato nāma hotī’’**ti.

‘‘Uccā, bhante’’ti vatvā ayaṃ maṃ uccato vadatīti cinteyyāti puna **‘‘nātiuccā tumhe’’**ti āha, sarīrenāti adhippāyo. **Mecakavaṇṇassā**ti nīlobhāsassa. **Pucchī**ti bhikkhū pucchi. **Bhūmiyaṃ lekhaṃ likhanto acchī**ti paṭhamaṃ mañce nipajjitvā uṭṭhāya bhūmiyaṃ lekhaṃ likhanto acchi ‘‘akhīṇāsavoti maññanā hotū’’ti. Tathā hi rājā khīṇāsavassa nāma…pe… nivatti. **Dhajapaggahitāvā**ti paggahitadhajāva. **Silācetiyaṭṭhāna**nti thūpārāmassa ca mahācetiyassa ca antare silāya katacetiyaṭṭhānaṃ. **Cetiyaṃ…pe… aṭṭhāsi** sāvakassa taṃ kūṭāgāranti katvā.

Pacchābhāgenāti dhammakathikassa therassa piṭṭhipassena. **Gonaso**ti maṇḍalasappo. Dhammassavanantarāya bahūnaṃ saggamaggappaṭilābhantarāyo bhaveyyāti adhippāyena **‘‘dhammassavanantarāyaṃ na karissāmī’’**ti cintesi. **Visaṃ vikkhambhetvā**ti vipassanātejena visavegaṃ vikkhambhetvā. **Gāthāsahassa**nti gāthāsahassavantaṃ. **Paṭṭhānagāthāyā**ti paṭṭhāpanagāthāya, ādigāthāyāti attho. **Paṭṭhāna…pe… avasānagāthaṃ eva vavatthapesi,** na dvinnaṃ antare vuttaṃ kilantakāyattā. **Sarabhāṇaṃ** sāyanhadhammakathā. **Paggaṇhātī**ti paccakkhaṃ karontī gaṇhāti, sakkaccaṃ suṇātīti attho. Dhammakathanadivase dhammakathikānaṃ akilamanatthaṃ saddhā upāsakā siniddhabhojanaṃ madhupānakañca denti sarassa madhurabhāvāya sappimadhukatelādiñca bhesajjaṃ. Tenāha **‘‘ariyavaṃsaṃ kathessāmī’’**tiādi. **Catūhi dāṭhāhi ḍaṃsitvā**ti daḷhadaṭṭhabhāvadassanaṃ. **Carissāmī**ti sammānessāmi, sakkaccaṃ suṇissāmīti attho. **Nimmathetvā**ti nimmadditvā, apanetvāti attho.

Tiṭhānasuttavaṇṇanā niṭṭhitā.

3. Atthavasasuttavaṇṇanā

43. Tatiye attho nāma phalaṃ, taṃ etassa vasoti **atthavaso**. Hetu, attho etassa atthīti attho, so evāti āha **‘‘tayo atthe tīṇi kāraṇānī’’**ti. Dhammadesanā nāma ukkaṭṭhaniddesena catunnaṃ ariyasaccānaṃ pakāsanāti āha **‘‘catusaccadhammaṃ pakāsetī’’**ti. **Aṭṭhakathaṃ ñāṇena paṭisaṃvedī**ti pāḷipadānaṃ atthaṃ vivaraṇañāṇena paṭi paṭi saṃvedanasīlo ‘‘ayaṃ imassa bhāsitassa attho’’ti. Etena atthapaṭisambhidābyāpāramāha. **Pāḷidhammaṃ paṭisaṃvedī**ti pāḷigatiṃ pāḷiṃ padavivaraṇaṃ paṭi paṭi saṃvedanasīlo. Etena dhammapaṭisambhidābyāpāramāha.

Atthavasasuttavaṇṇanā niṭṭhitā.

4. Kathāpavattisuttavaṇṇanā

44. Catutthe **pavattinī**ti yāva adhippetatthanigamanā avicchedena pavattinī. Paṭighātābhāvena **appaṭihatā. Niyyānikā** sappāṭihīrakā.

Kathāpavattisuttavaṇṇanā niṭṭhitā.

5. Paṇḍitasuttavaṇṇanā

45. Pañcame **paṇḍitapaññattānī**ti paṇḍitehi paṭhamaṃ paññattāni. **Kathitānī**ti seyyaso kathitāni. **Mahāpurisehī**ti buddhabodhisattehi. **Karuṇā**ti karuṇācetovimutti vuttā. **Pubbabhāgo**ti tassa upacāro. **Damoti indriyasaṃvaro** ''manacchaṭṭhānaṃ indriyānaṃ damana''nti katvā. **Attadamanan**ti cittadamanaṃ. **Puṇṇovāde** (ma. ni. 3.396) ''sakkhissasi kho, tvaṃ puṇṇa, iminā damūpasamenā''ti āgatattā **damoti vuttā khantipi. Āḷavake** āḷavakasutte (saṃ. ni. 1.246; su. ni. 190) ''saccā damā cāgā''ti evaṃ **vuttā paññāpi** imasmiṃ sutte ''damo''ti vattuṃ vaṭṭati. **Rakkhanaṃ gopanaṃ paṭijagganan**ti mātāpitūnaṃ manussāmanussakatūpaddavato rakkhanaṃ, byādhiādianatthato gopanaṃ, ghāsacchādanādīhi veyyāvaccakaraṇena paṭijagganaṃ. **Santo nāma** sabbakilesadarathapariḷāhūpasamena upasantakāyavacīsamācāratāya ca. **Uttamaṭṭhena santānan**ti matteyyatādīhi seṭṭhaṭṭhena santānaṃ.

Idha imesaṃyeva tiṇṇaṃ ṭhānānaṃ karaṇenāti imasmiṃ sutte āgatānaṃ tiṇṇaṃ ṭhānānaṃ karaṇena nibbattanena. **Etāni…pe… kāraṇānī**ti mātupaṭṭhānaṃ pitupaṭṭhānanti etāni dve uttamapurisānaṃ kāraṇāni. Uttamakiccakaraṇena hi mātāpituupaṭṭhākā ''uttamapurisā''ti vuttā. Tenāha **''mātāpitu…pe… vutto''**ti. Anupaddavabhāvena **khemaṃ**.

Paṇḍitasuttavaṇṇanā niṭṭhitā.

6. Sīlavantasuttavaṇṇanā

46. Chaṭṭhe **lokiyalokuttaramissakan**ti ettha ''manussā puññaṃ pasavantī''ti avisesena vuttattā bhāvanāmayassapi puññassa saṅgaṇhanato lokuttarassapi sambhavo daṭṭhabbo.

Sīlavantasuttavaṇṇanā niṭṭhitā.

7. Saṅkhatalakkhaṇasuttavaṇṇanā

47. Sattame samecca sambhūya paccayehi kataṃ **saṅkhataṃ. Nimittānī**ti sañjānanassa nimittāni. Hetupaccayasamavāye uppajjanaṃ **uppādo,** attalābho. **Vayo**ti bhaṅgo. **Ṭhitassā**ti uppādakkhaṇato uddhaṃ ṭhitikkhaṇapattassa. Sā panassa avatthā uppādāvatthāya bhinnāti katvā aññathattaṃ jarāti ca vuttā. Yasmā dhammo uppajjamāno eva bhijjati, tathā sati uppādabhaṅgā samānakkhaṇā siyuṃ, na ca taṃ yujjati, tasmā uppādāvatthāya bhinnā bhaṅgābhimukhāvatthā jarāti veditabbā. Ye pana ''saṅkhārānaṃ ṭhiti natthī''ti vadanti, tesaṃ taṃ micchā. Yathā hi tasseva dhammassa uppādāvatthāya bhinnā bhaṅgāvatthā icchitā, aññathā ''aññaṃ uppajjati, aññaṃ nirujjhatī''ti āpajjati, evaṃ uppajjamānassa bhaṅgābhimukhā dhammā icchitabbā. Sā ca ṭhitikkhaṇo. Na hi uppajjamāno bhijjatīti sakkā viññātunti.

Saṅkhatanti tebhūmakā dhammā paccayasamuppannattā. Yadi evaṃ maggaphaladhammā kathanti āha **''maggaphalāni panā''**tiādi. Lakkhaṇakathā hi yāvadeva sammasanatthā. **Uppādakkhaṇe uppādo,** na ṭhānabhaṅgakkhaṇesu. Kasmā? Uppādauppādakkhaṇānaṃ aññamaññaṃ paricchinnattā. Yathā hi uppādasaṅkhātena vikārena uppādakkhaṇo paricchinno, evaṃ uppādakkhaṇenapi uppādo paricchinno. Sesadvayepi eseva nayo. Dhammappavattimattatāyapi kālassa lokasamaññāvaseneva vuttaṃ. **Lakkhaṇaṃ na saṅkhataṃ, saṅkhataṃ na lakkhaṇan**ti nesaṃ bhedadassanaṃ. Avatthāvato hi avatthā bhinnāvāti. **Paricchinnan**ti ettha uppādavayehi tāva saṅkhataṃ paricchinnaṃ hotu, jarāya pana taṃ kathaṃ paricchinnanti vuccati? Na vuccati paricchedo pubbantāparantamattena, atha kho sabhāvabhedenāti nāyaṃ doso. **Saṅkhataṃ** dhammajātaṃ **paricchinnaṃ** tabbantaṃ dhammajātaṃ saṅkhatanti paññāyati evaṃ tesaṃ abhāvena nibbānametanti lakkhitabbato sañjānitabbato. Idāni **''yathā hī''**tiādinā yathāvuttamattaṃ upamāhi vibhāveti.

Saṅkhatalakkhaṇasuttavaṇṇanā niṭṭhitā.

8. Asaṅkhatalakkhaṇasuttavaṇṇanā

48. Aṭṭhame **asaṅkhatassā**ti vuttanayena na saṅkhatassa. Tenāha **‘‘paccayehī’’**tiādi. Yathā uppādādīnaṃ bhāvena saṅkhatadhammajātaṃ saṅkhatanti paññāyati, evaṃ tesaṃ abhāvena nibbānaṃ asaṅkhatanti paññāyati.

Asaṅkhatalakkhaṇasuttavaṇṇanā niṭṭhitā.

9. Pabbatarājasuttavaṇṇanā

49. Navame idha **sāla**-saddo rukkhasāmaññapariyāyo, na rukkhavisesapariyāyoti āha **‘‘mahāsālāti mahārukkhā’’**ti. **Kulajeṭṭhaka**nti tasmiṃ kule jeṭṭhabhūtaṃ sāmibhūtaṃ. **Silāmayo** na paṃsumayo missako ca. Gāmaṃ gāmūpacārañca ṭhapetvā sabbaṃ araññanti āha **‘‘araññasminti agāmakaṭṭhāne’’**ti. Mahanto pabbato seloti yojanā.

Pabbatarājasuttavaṇṇanā niṭṭhitā.

10. Ātappakaraṇīyasuttavaṇṇanā

50. Dasame **sarīrasambhavāna**nti sarīre sambhūtānaṃ. **Dukkhāna**nti aniṭṭhānaṃ. **Bahalāna**nti nirantarappavattiyā aviraḷānaṃ. **Tāpanavasenā**ti dukkhāpanavasena. **Tibbāna**nti kurūrānaṃ. Tāsaṃ yathāvuttānaṃ adhivāsanāya pahātabbadukkhavedanānaṃ pajahanaṃ nāma khamanamevāti āha **‘‘khamanatthāyā’’**ti. **Āṇāpetvā**ti ‘‘ātappaṃ karaṇīya’’nti buddhāṇaṃ vidhāya. **Lokiyalokuttaramissakā kathitā** sasambhārānaṃ maggadhammānaṃ kathitattā.

Ātappakaraṇīyasuttavaṇṇanā niṭṭhitā.

11. Mahācorasuttavaṇṇanā

51. Ekādasame mahābalavacoro **mahācoro**ti āha **‘‘mahanto balavacoro’’**ti. **Balavacoro**ti ca mahāthāmatāya mahāparivāratāya mahācoriyakammasamatthatāya ca veditabbo. Mahataṃ gāmanigamānaṃ viluppanaṃ **mahāvilopo. Taṃ taṃ kāraṇaṃ pakkhipitvā**ti taṃ taṃ akaraṇameva kāraṇaṃ katvā tappaṭibaddhāya kathāya pakkhipitvā. **Atthaṃ kathayissantī**ti tassa tassa atthañca kathayissanti. **Harantā**ti apanentā pariharantā. **Dasavatthukāyā**ti ‘‘sassato loko’’ti (ma. ni. 1.269) ādidasavatthusannissitāya. **Antaṃ gahetvā ṭhitadiṭṭhiyā**ti tameva sassatādiantaṃ gahetvā avissajjetvā ṭhitadiṭṭhiyā.

Mahācorasuttavaṇṇanā niṭṭhitā.

Cūḷavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Brāhmaṇavaggo

1. Paṭhamadvebrāhmaṇasuttavaṇṇanā

52. Brāhmaṇavaggassa paṭhame **jarājiṇṇā**ti jarāvasena jiṇṇā, na byādhiādīnaṃ vasena jiṇṇasadisattā jiṇṇā. **Vayovuddhā**ti vayaso vuddhippattiyā vuddhā, na sīlādivuddhiyā. **Jātimahallakā**ti jātiyā mahantatāya cirarattaññutāya jātimahallakā. **Tayo addhe atikkantā**ti paṭhamo, majjhimo, pacchimoti tayo addhe atītā. **Tatiyaṃ vayaṃ anuppattā**ti tato eva pacchimaṃ vayaṃ anuppattā. **Akatabhayaparittāṇā**ti ettha **bhayaparittāṇa**nti duggatibhayato parittāyakaṃ puññaṃ, taṃ akataṃ etehīti akatabhayaparittāṇā. **Patiṭṭhākamma**nti sugatisaṅkhātappatiṭṭhāvahaṃ kammaṃ. **Upasaṃharīyatī**ti sampāpīyati. ''Upanīyatī''ti vuttaṃ, kiṃ kena upanīyatīti āha **''ayañhi jātiyā jaraṃ upanīyatī''**tiādi. **Aya**nti loko. Jāto na jātabhāveneva tiṭṭhati, atha kho tato paraṃ jaraṃ pāpīyati, jarāya byādhiṃ pāpīyati. Evaṃ parato paraṃ dukkhameva upanīyati.

Tāyanaṭṭhenāti rakkhanaṭṭhena. **Nilīyanaṭṭhenā**ti nilīnaṭṭhānabhāvena. **Patiṭṭhānaṭṭhenā**ti patiṭṭhānabhāvena. **Avassayanaṭṭhenā**ti avassayitabbabhāvena. **Uttamagativasenā**ti paramagatibhāvena.

Paṭhamadvebrāhmaṇasuttavaṇṇanā niṭṭhitā.

2. Dutiyadvebrāhmaṇasuttavaṇṇanā

53. Dutiye bhajitabbaṭṭhena paresaṃ bhājitabbaṭṭhena **bhājanaṃ,** bhaṇḍakaṃ.

Dutiyadvebrāhmaṇasuttavaṇṇanā niṭṭhitā.

3-4. Aññatarabrāhmaṇasuttādivaṇṇanā

54-55. Tatiye yesaṃ rāgādīnaṃ appahānena purisassa attabyābādhādīnaṃ sambhavo, pahānena asambhavoti evaṃ rāgādīnaṃ pahāyako ariyadhammo mahānubhāvatāya mahānisaṃsatāya ca sāmaṃ passitabboti **sandiṭṭhiko**. Iminā nayena sesesu padesupi yathārahaṃ nīharitvā vattabbo. Saddattho pana **visuddhimaggasaṃvaṇṇanāsu** (visuddhi. mahāṭī. 1.147) vuttanayena veditabbo. Catutthaṃ uttānatthameva.

Aññatarabrāhmaṇasuttādivaṇṇanā niṭṭhitā.

5. Nibbutasuttavaṇṇanā

56. Pañcame **na kālantare pattabba**nti yadā saccappaṭivedho, tadā eva laddhabbattā na kālantare pattabbaṃ. Maggañāṇena upanetabbattā upaneyyaṃ. Upaneyyameva **opaneyyika**nti āha **''paṭipattiyā upagantabba''**nti.

Nibbutasuttavaṇṇanā niṭṭhitā.

6. Palokasuttavaṇṇanā

57. Chaṭṭhe **ācariyapācariyāna**nti ācariyānampi ācariyānaṃ. **Nirantaraphuṭo nerayikasattehi** nirayagāmikammassa kārakānaṃ bahubhāvā. **Ubhayampeta**nti yathāvuttaṃ atthadvayaṃ. **Ghananivāsata**nti gāmānaṃ ghanasannivāsataṃ. **Ekanteneva adhammo**ti ayonisomanasikārahetukattā anatthahetutāya ca niyameneva adhammo. **Na adhammarāgoti adhippeto**ti paraparikkhāresu rāgo viya na mahāsāvajjoti katvā vuttaṃ. Tathā hi sakasakaparikkhāravisayo rāgo visamalobho viya na ekantato apāyuppattijanako. Paraparikkhāresu uppajjamānassa mahāsāvajjatāya **adhammarāgatā. Lobhassa samakālo nāma natthi** kāyaduccaritādīnaṃ viya ayonisomanasikārasamuṭṭhānattā. **Esā**ti eso pāpadhammo. **Samalobho** visamalakkhaṇābhāvato. Tathā hi taṃsamuṭṭhāno payogo micchācāroti na vuccati. **Avatthupaṭisevanasaṅkhātenā**ti yaṃ lokiyasādhusamanuññātaṃ rāgassa vatthuṭṭhānaṃ, tato aññasmiṃ vatthusmiṃ paṭisevanasaṅkhātena.

Vividhasassānanti sālivīhiādinānappakārasassānaṃ. **Dussassa**nti paccayadūsena dūsitaṃ sassaṃ. **Sampajjamāne**ti nipphajjanato pageva gabbhaparivuddhikāle. **Pāṇakā**ti salabhādipāṇakā. **Patantī**ti sassānaṃ matthake patanti. **Salākāmattameva sampajjatī**ti vaḍḍhitvā gabbhaṃ gahetuṃ asamatthaṃ sampajjati. **Te**ti vāḷaamanussā. **Laddhokāsā**ti yakkhādhipatīhi anuññātattā laddhokāsā.

Palokasuttavaṇṇanā niṭṭhitā.

7. Vacchagottasuttavaṇṇanā

58. Sattame **mahāvipāka**nti uḷāraphalaṃ bahuvipākaṃ. **Dhammo nāma** kathitakathā ‘‘atthaṃ dahati vidahatī’’ti katvā. **Anudhammo nāma** paṭikathanaṃ ‘‘taṃ anugato dhammo’’ti katvā. Saha dhammenāti sahadhammo, so eva **sahadhammiko**. Dhammasaddo cettha kāraṇapariyāyoti āha **‘‘sakāraṇo’’**ti. **Vādassā**ti vacanassa. **Anupāto** anupacchā pavatti.

Paripanthe tiṭṭhatīti **pāripanthiko**. Panthe ṭhatvā paresaṃ sāpateyyaṃ chindanato **panthadūhanacoro**. Yadi paccavekkhaṇañāṇaṃ, kathaṃ taṃ asekkhanti āha **‘‘asekkhassa pavattattā’’**ti. **Itarānī**ti sīlakkhandhādīni. **Sayampī**ti **pi**-saddo ‘‘asekkhassa pavattā cā’’ti imamatthaṃ sampiṇḍeti.

Nibbisevanoti visevanarahito vigatavilomabhāvo. **Na upaparikkhantī**ti na vicārenti. Jātiṃ nibbattiṃ yāti upagacchatīti **jātiyo,** jātoti attho. Tenāha **‘‘yattha katthaci kulajāte’’**ti.

Kevalīti kevalavā, pāripūrimāti attho. Tenāha **‘‘paripuṇṇabhāvena yutto’’**ti. **Etaṃ** kevalīti padaṃ. **Abhiññāpāra**nti abhijānassa pāraṃ. Pariyantaṃ gatattā **pāragū**. Esa nayo sesapadesupi. **Khettavinicchayasavanenā**ti ‘‘imehi sīlādiguṇasampannā sadevake loke puññassa khettaṃ, tadañño na khetta’’nti evaṃ khettavinicchayasavanena rahitā.

Vacchagottasuttavaṇṇanā niṭṭhitā.

8. Tikaṇṇasuttavaṇṇanā

59. Aṭṭhame **durāsadā**ti durupasaṅkamanā. **Garahā muccissatī**ti mayi evaṃ kathente samaṇo gotamo kiñci kathessati, evaṃ me vacanamattampi na laddhanti ayaṃ garahā muccissatīti. **Paṇḍitā**ti paṇḍiccena samannāgatā. **Dhīrā**ti dhitisampannā. **Byattā**ti paravādamaddanasamatthena veyyattiyena samannāgatā. **Bahussutā**ti bāhusaccavanto. **Vādino**ti vādimaggakusalā. **Sammatā**ti bahuno janassa sādhusammatā. **Paṇḍitādiākāraparicchedа**nti tesaṃ tevijjānaṃ paṇḍitākārādiākāraparicchedaṃ. Ākārasaddo kāraṇapariyāyo, paricchedasaddo parimāṇatthoti āha **‘‘ettakena kāraṇenā’’**ti.

Yathāti yenākārena, yena kāraṇenāti attho. Tenāha **‘‘yathāti kāraṇavacana’’**nti. **‘‘Dvīhipi pakkhehī’’**ti vatvā te pakkhe sarūpato dassento **‘‘mātito ca pitito cā’’**ti āha. Tesaṃ pakkhānaṃ vasenassa sujātataṃ dassetuṃ **‘‘yassa mātā’’**tiādi vuttaṃ. Janakajanikābhāvena vināpi loke mātāpitusamaññā dissati, idha pana sā orasaputtavaseneva icchitāti dassetuṃ **‘‘saṃsuddhagahaṇiko’’**ti vuttaṃ. Gabbhaṃ gaṇhāti dhāretīti **gahaṇī,** gabbhāsayasaññito mātukucchippadeso. Yathābhuttassa āhārassa vipācanavasena gaṇhanato achaḍḍanato **gahaṇī,** kammajatejodhātu.

Pitā ca mātā ca pitaro, pitūnaṃ pitaro pitāmahā, tesaṃ yugo **pitāmahayugo,** tasmā ‘‘yāva sattamā pitāmahayugā pitāmahadvandā’’ti evamettha attho daṭṭhabbo. **Aṭṭhakathāyaṃ** pana dvandaṃ aggahetvā ‘‘yuganti āyuppamāṇaṃ vuccatī’’ti vuttaṃ. **Yuga-**saddassa ca atthakathā dassitā **‘‘pitāmahoyeva pitāmahayuga’’**nti. **Pubbapurisā**ti purisaggahaṇañcettha ukkaṭṭhaniddesavasena katanti daṭṭhabbaṃ. Evañhi ‘‘mātito’’ti pāḷivacanaṃ samatthitaṃ hoti. **Akkhitto**ti akkhepo. **Anavakkhitto**ti saddhathālipākādīsu anavakkhitto na chaḍḍito. **Jātivādenā**ti hetumhi karaṇavacananti dassetuṃ **‘‘kena kāraṇenā’’**tiādi vuttaṃ. Ettha ca ‘‘ubhato…pe… pitāmahayugā’’ti etena brāhmaṇassa yonidosābhāvo dassito saṃsuddhagahaṇikatākittanato. ‘‘Akkhitto’’ti iminā kiriyāparādhābhāvo. Saṃsuddhajātikāpi hi sattā kiriyāparādhena khepaṃ pāpuṇanti. ‘‘Anupakkuṭṭho’’ti iminā ayuttasaṃsaggābhāvo. Ayuttasaṃsaggañhi paṭicca sattā suddhajātikā kiriyāparādharahitāpi akkosaṃ labhanti.

Tanti garahāvacanaṃ. **Mante parivattetī**ti vede sajjhāyati, pariyāpuṇātīti attho. **Mante dhāretī**ti yathāadhīte mante asammuṭṭhe katvā hadaye ṭhapeti.

Oṭṭhapahatakaraṇavasenāti atthāvadhāraṇavasena. **Sanighaṇḍukeṭubhāna**nti ettha vacanīyavācakabhāvena atthaṃ saddañca khaṇḍati bhindati vibhajja dassetīti nikhaṇḍu, so eva idha kha-kārassa gha-kāraṃ katvā **‘‘nighaṇḍū’’**ti vutto. Kiṭati gameti kiriyādivibhāgaṃ, taṃ vā anavasesapariyādānato gamento pūretīti **keṭubhaṃ. Vevacanappakāsaka**nti pariyāyasaddadīpakaṃ, ekekassa atthassa anekapariyāyavacanavibhāvakanti attho. Nidassanamattañcetaṃ anekesampi atthānaṃ ekasaddavacanīyatāvibhāvanavasenapi tassa ganthassa pavattattā. Vacībhedādilakkhaṇā kiriyā kappīyati vikappīyati etenāti kiriyākappo, so pana vaṇṇapadasambandhapadatthādivibhāgato bahukappoti āha **‘‘kiriyākappavikappo’’**ti. Idañca mūlakiriyākappaganthaṃ sandhāya vuttaṃ. So hi mahāvisayo satasahassaparimāṇo namācariyādippakaraṇaṃ. Ṭhānakaraṇādivibhāgato nibbacanavibhāgato ca akkharā pabhedīyanti etehīti **akkharappabhedā,** sikkhāniruttiyo. **Etesa**nti catunnaṃ vedānaṃ.

Padanti catubbidhaṃ, pañcavidhaṃ vā padaṃ, taṃ padaṃ kāyatīti **padako,** teyeva vā vede padaso kāyatīti **padako. Tadavasesa**nti vuttāvasesaṃ vākyaṃ. Ettāvatā saddabyākaraṇaṃ vatvā puna ‘‘byākaraṇa’’nti atthabyākaraṇamāha. Taṃ taṃ saddaṃ tadatthañca byākaroti byācikkhati etenāti **byākaraṇaṃ,** saddasatthaṃ. Āyatiṃ hitaṃ tena loko na yatati na īhatīti **lokāyataṃ**. Tañhi ganthaṃ nissāya sattā puññakiriyāya cittampi na uppādenti.

Asīti mahāsāvakāti aññāsikoṇḍañño, vappo, bhaddiyo, mahānāmo, assaji, nāḷako, yaso, vimalo, subāhu, puṇṇaji, gavampati, uruvelakassapo, nadīkassapo, gayākassapo, sāriputto, mahāmoggallāno, mahākassapo, mahākaccāno, mahākoṭṭhiko, mahākappino, mahācundo, anuruddho, kaṅkhārevato, ānando, nandako, bhagu, nandiyo, kimilo, bhaddiyo, rāhulo, sīvali, upāli, dabbo, upaseno, khadiravaniyarevato, puṇṇo mantāniputto, puṇṇo sunāparantako, soṇo kuṭikaṇṇo, soṇo koḷiviso, rādho, subhūti, aṅgulimālo, vakkali, kāḷudāyī, mahāudāyī, pilindavaccho, sobhito, kumārakassapo, raṭṭhapālo, vaṅgīso, sabhiyo, selo, upavāṇo, meghiyo, sāgato, nāgito, lakuṇḍakabhaddiyo, piṇḍolo bhāradvājo, mahāpanthako, cūḷapanthako, bākulo, kuṇḍadhāno, dārucīriyo, yasojo, ajito, tissametteyyo, puṇṇako, mettagu, dhotako, upasīvo, nando, hemako, todeyyo, kappo, jatukaṇṇī, bhadrāvudho, udayo, posalo, mogharājā, piṅgiyoti ete asīti mahāsāvakā nāma.

Kasmā panete eva therā ‘‘mahāsāvakā’’ti vuccantīti? Abhinīhārassa mahantabhāvato. Tathā hi dve aggasāvakāpi mahāsāvakesu antogadhā. Te hi sāvakapāramiñāṇassa matthakappattiyā sāvakesu aggadhammādhigamena aggaṭṭhāne ṭhitāpi abhinīhāramahantatāsāmaññena ‘‘mahāsāvakā’’tipi vuccanti, itare pana pakatisāvakehi sātisayaṃ mahābhinīhārā. Tathā hi te padumuttarassa bhagavato kāle katapaṇidhānā, tato eva sātisayaṃ abhiññāsamāpattīsu vasino pabhinnappaṭisambhidā ca. Kāmaṃ sabbepi arahanto sīlavisuddhiādike sampādetvā catūsu satipaṭṭhānesu suppatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā maggappaṭipāṭiyā anavasesato kilese khepetvā aggaphale patiṭṭhahanti, tathāpi yathā saddhāvimuttato diṭṭhippattassa, paññāvimuttato ca ubhatobhāgavimuttassa pubbabhāgabhāvanāvisesasiddho maggabhāvanāviseso, evaṃ abhinīhāramahantattapubbayogamahantattā hi sasantāne sātisayassa guṇavisesassa nipphāditattā sīlādīhi guṇehi mahantā sāvakāti mahāsāvakā. Tesuyeva pana ye bodhipakkhiyadhammesu pāmokkhabhāvena dhurabhūtānaṃ sammādiṭṭhisaṅkappādīnaṃ sātisayaṃ kiccānubhāvanipphattiyā kāraṇabhūtāya tajjābhinīhārābhinīhaṭāya sakkaccaṃ nirantaraṃ cirakālasambhāvitāya sammāpaṭipattiyā yathākkamaṃ paññāya samādhismiñca ukkaṭṭhapāramippattiyā savisesaṃ sabbaguṇehi aggabhāve ṭhitā, te sāriputtamoggallānā. Itare aṭṭhasattati therā sāvakapāramiyā matthake sabbasāvakānaṃ aggabhāvena aṭṭhitattā ‘‘mahāsāvakā’’icceva vuccanti. Pakatisāvakā pana abhinīhāramahantattābhāvato pubbayogamahantattābhāvato ca ‘‘satthusāvakā’’icceva vuccanti. Te pana aggasāvakā viya mahāsāvakā viya ca na parimitā, atha kho anekasatā anekasahassā.

Vayatīti **vayo,** ādimajjhapariyosānesu katthaci aparikilamanto avitthāyanto te ganthe santāneti paṇetīti attho. Dve paṭisedhā pakatiṃ gamentīti dassetuṃ **‘‘avayo na hotī’’**ti vatvā tattha avayaṃ dassetuṃ **‘‘avayo nāma…pe… na sakkotī’’**ti vuttaṃ.

Idhāti imasmiṃ sutte. **Eta**nti ‘‘vivicceva kāmehī’’tiādivacanaṃ. Tatiyavijjādhigamāya paṭipattikkamo **visuddhimagge** (visuddhi. 1.70) sātisayaṃ vitthārito, tathā idha avattukāmatāya **bhayabheravasuttā**dīsu (ma. ni. 1.34 ādayo) viya saṅkhepato ca vattukāmatāya ‘‘dvinnaṃ vijjāna’’micceva vuttaṃ.

Vijjāti pubbenivāsappaṭicchādakassa mohakkhandhassa vijjanaṭṭhenapi vijjā. **Moho paṭicchādakaṭṭhena tamoti vuccati** tamo viyāti katvā. Kātabbato karaṇaṃ, obhāsova karaṇaṃ **obhāsakaraṇaṃ,** attano paccayehi obhāsabhāvena nibbattetabbaṭṭhenāti attho. **Ayaṃ attho**ti ayameva adhippetattho. **Pasaṃsāvacana**nti tasseva atthassa thomanāvacanaṃ paṭipakkhavidhamanapavattivisesānaṃ bodhanato. **Yojanā**ti pasaṃsāvasena vuttapadānaṃ atthadassanavasena vuttapadassa ca yojanā. **Avijjā vihatā**ti etena vijjanaṭṭhena vijjāti ayampi attho dīpitoti daṭṭhabbaṃ. **Yasmā vijjā uppannā**ti etena vijjāpaṭipakkhā avijjā, paṭipakkhatā cassā pahātabbabhāvena vijjāya ca pahāyakabhāvenāti dasseti. **Itarasmimpi padadvaye**ti ‘‘tamo vihato, āloko uppanno’’ti padadvayepi. **Eseva nayo**ti yathāvuttayojanaṃ atidisati. Tatthāyaṃ yojanā – evaṃ adhigatavijjassa tamo vihato viddhasto. Kasmā? Yasmā āloko uppanno ñāṇāloko pātubhūtoti. **Pesitattassā**ti yathādhippetatthasiddhippattiṃ vissaṭṭhacittassa, paṭhamavijjādhigamāya pesitacittassāti vuttaṃ hoti.

Vipassanāpādakanti iminā tassa jhānacittassa nibbedhabhāgiyatamāha. Vipassanā tividhā vipassakapuggalabhedena. Mahābodhisattānañhi paccekabodhisattānañca vipassanā cintāmayañāṇasaṃvaḍḍhitattā sayambhuñāṇabhūtā, itaresaṃ sutamayañāṇasaṃvaḍḍhitattā paropadesasambhūtā. Sā ‘‘ṭhapetvā nevasaññānāsaññāyatanaṃ avasesarūpārūpajjhānānaṃ aññatarato vuṭṭhāyā’’tiādinā anekadhā arūpamukhavasena catudhātuvavatthāne vuttānaṃ tesaṃ tesaṃ dhātupariggahamukhānaṃ aññataramukhavasena ca anekadhāva **visuddhimagge** (visuddhi. 1.306) nānānayato vibhāvitā. Mahābodhisattānaṃ pana catuvīsatikoṭisatasahassamukhena pabhedagamanato nānānayaṃ sabbaññutaññāṇasannissayassa ariyamaggañāṇassa adhiṭṭhānabhūtaṃ pubbabhāgañāṇagabbhaṃ gaṇhāpentaṃ paripākaṃ gacchantaṃ paramagambhīraṃ saṇhasukhumataraṃ anaññasādhāraṇaṃ vipassanāñāṇaṃ hoti, yaṃ aṭṭhakathāsu ‘‘mahāvajirañāṇa’’nti vuccati. Yassa ca pavattivibhāgena catuvīsatikoṭisatasahassappabhedassa pādakabhāvena samāpajjiyamānā catuvīsatikoṭisatasahassasaṅkhā devasikaṃ satthu vaḷañjanakasamāpattiyo vuccanti, svāyaṃ buddhānaṃ vipassanācāro paramatthamañjūsāyaṃ **visuddhimaggasaṃvaṇṇanāyaṃ** (visuddhi. mahāṭī. 1.144) dassito, atthikehi tato gahetabboti. Idha pana sāvakānaṃ vipassanācāraṃ sandhāya ‘‘vipassanāpādaka’’nti vuttaṃ.

Kāmaṃ heṭṭhimamaggañāṇānipi āsavānaṃ khepanañāṇāni eva, anavasesato pana tesaṃ khepanaṃ aggamaggañāṇenevāti āha **‘‘arahattamaggañāṇatthāyā’’**ti. **Āsavavināsanato**ti āsavānaṃ nissesaṃ samucchindanato. Āsavānaṃ khaye ñāṇaṃ āsavakkhayañāṇanti dassento **‘‘tatra cetaṃ ñāṇa’’**nti vatvā **‘‘khaye’’**ti ādhāre bhummaṃ, na visayeti dassento **‘‘tattha pariyāpannattā’’**ti āha. **Abhinīharatī**ti abhimukhaṃ nīharati, yathā maggābhisamayo hoti, savanaṃ tadabhimukhaṃ pavatteti. **Idaṃ dukkha**nti dukkhassa ariyasaccassa tadā bhikkhunā paccakkhato gahitabhāvadassanaṃ. **Ettakaṃ dukkha**nti tassa paricchijja gahitabhāvadassanaṃ. **Na ito bhiyyo**ti tassa anavasesato gahitabhāvadassanaṃ. Tenāha **''sabbampi dukkhasacca''**ntiādi. **Sarasalakkhaṇapaṭivedhenā**ti sabhāvasaṅkhātassa lakkhaṇassa asammohato paṭivijjhanena. Asammohapaṭivedhoti ca yathā tasmiṃ ñāṇe pavatte pacchā dukkhasaccassa sarūpādiparicchede sammoho na hoti, tathā pavatti. Tenevāha **''yathābhūtaṃ pajānātī''**ti. Dukkhaṃ samudeti etasmāti **dukkhasamudayo. Yaṃ ṭhānaṃ patvā**ti yaṃ nibbānaṃ maggassa ārammaṇapaccayaṭṭhena kāraṇabhūtaṃ āgamma. **Patvā**ti ca tadubhayavato puggalassa pavattiyāti katvā vuttaṃ. **Patvā**ti vā pāpuṇanahetu. **Appavatti**nti appavattinimittaṃ. Te vā na pavattanti etthāti appavatti, nibbānaṃ. **Tassā**ti dukkhanirodhassa. **Sampāpaka**nti sacchikiriyāvasena sammadeva pāpakaṃ.

Kilesavasenāti āsavasaṅkhātakilesavasena. Yasmā āsavānaṃ dukkhasaccapariyāyo tappariyāpannattā sesasaccānañca taṃsamudayādipariyāyo atthi, tasmā vuttaṃ **''pariyāyato''**ti. Dassento saccānīti yojanā. Āsavānañcettha gahaṇaṃ ''āsavānaṃ khayañāṇāyā''ti āraddhattā. Tathā hi ''kāmāsavāpi cittaṃ vimuccatī''tiādinā āsavavimuttisīseneva sabbakilesavimutti vuttā. ''Idaṃ dukkhanti yathābhūtaṃ pajānātī''tiādinā missakamaggo idha kathitoti **''saha vipassanāya koṭippattaṃ maggaṃ kathesī''**ti vuttaṃ. **Jānato passato**ti iminā pariññāsacchikiriyābhāvanābhisamayā vuttā. **Vimuccatī**ti iminā pahānābhisamayo vuttoti āha **''iminā maggakkhaṇaṃ dassetī''**ti. **Jānato passato**ti vā hetuniddeso. Yaṃ jānanahetu kāmāsavāpi cittaṃ vimuccatīti yojanā. Dhammānañhi samānakālikānampi paccayapaccayuppannatā sahajātakoṭiyā labbhati. Bhavāsavaggahaṇeneva ettha bhavarāgassa viya bhavadiṭṭhiyāpi samavarodhoti diṭṭhāsavassapi saṅgaho daṭṭhabbo.

Khīṇā jātītiādīhi padehi. **Tassā**ti paccavekkhaṇañāṇassa. **Bhūmi**nti pavattiṭṭhānaṃ. Yenādhippāyena ''katamā panassā''tiādinā codanā katā, taṃ vivaranto **''na tāvassā''**tiādimāha. Tattha **na tāvassa atītā jāti khīṇā** maggabhāvanāyāti adhippāyo. Tattha kāraṇamāha **''pubbeva khīṇattā''**ti. Na anāgatā assa jāti khīṇāti yojanā. **Na anāgatā**ti ca anāgatabhāvasāmaññaṃ gahetvā lesena codeti. Tenāha **''anāgate vāyāmābhāvato''**ti. Anāgataviseso panettha adhippeto, tassa khepane vāyāmo labbhateva. Tenāha **''yā pana maggassā''**tiādi. **Ekacatupañcavokārabhavesū**ti bhavattayaggahaṇaṃ vuttanayena anavasesato jātiyā khīṇabhāvadassanatthaṃ. **Ta**nti yathāvuttaṃ jātiṃ. **So**ti khīṇāsavo bhikkhu.

Brahmacariyavāso nāma idha maggabrahmacariyassa nibbattanamevāti āha **''parivuttha''**nti. Sammādiṭṭhiyā catūsu saccesu pariññādikiccasādhanavasena pavattamānāya sammāsaṅkappādīnampi dukkhasacce pariññābhisamayānuguṇā pavatti, itaresu ca saccesu nesaṃ pahānābhisamayādivasena pavatti pākaṭā eva. Tena vuttaṃ **''catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyābhāvanābhisamayavasenā''**ti. **Puthujjanakalyāṇakādayo**ti **ādi-**saddena sattasekhaṃ saṅgaṇhāti.

Itthattāyāti ime pakārā itthaṃ, tabbhāvo itthattaṃ, tadatthanti vuttaṃ hoti. Te pana pakārā ariyamaggabyāpārabhūtā pariññādayo idhādhippetāti āha **''evaṃsoḷasavidhakiccabhāvāyā''**ti. Te hi maggaṃ paccavekkhato maggānubhāvena pākaṭā hutvā upaṭṭhahanti, pariññādīsu ca pahānameva padhānaṃ tadatthattā itaresanti āha **''kilesakkhayāya vā''**ti. Pahīnakilesapaccavekkhaṇavasena vā etaṃ vuttaṃ. Dutiyavikappe **itthattāyā**ti nissakke sampadānavacananti āha **''itthabhāvato''**ti. **Apara**nti anāgataṃ. Ime pana carimakattabhāvasaṅkhātā pañcakkhandhā. **Pariññātā tiṭṭhantī**ti etena tesaṃ appatiṭṭhataṃ dasseti. Apariññāmūlakā hi patiṭṭhā. Yathāha ''kabaḷīkāre ce, bhikkhave, āhāre atthi rāgo, atthi nandī, atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ viruḷha''ntiādi (saṃ. ni. 2.64; kathā. 296; mahāni. 7). Tenevāha – **''chinnamūlakā rukkhā viyā''**tiādi.

Yassāti puthujjanassa. Tassa hi sīlaṃ kadāci vaḍḍhati, kadāci hāyati. Sekkhāpi pana sīlesu paripūrakārinova, asekkhesu vattabbameva natthi. Tenāha **''khīṇāsavassā''**tiādi. **Vasippatta**nti vasībhāvappattaṃ. **Suṭṭhu samāhita**nti aggaphalasamādhinā sammadeva samāhitaṃ. **Dhitisampanna**nti aggaphaladhitiyā samannāgataṃ. **Maccuṃ jahitvā ṭhita**nti āyatiṃ punabbhavābhāvato vuttaṃ. Kathaṃ punabbhavābhāvoti āha **''sabbe pāpadhamme pajahitvā ṭhita''**nti. Sabbassapi ñeyyadhammassa catusaccantogadhattā vuttaṃ **''buddhanti catusaccabuddha''**nti. **Buddhasāvakā**ti sāvakabuddhā namassanti, pageva itarā pajā. Itarā hi pajā sāvakepi namassanti. Iti ettakena ṭhānena sammāsambuddhassa vasena gāthānaṃ atthaṃ vatvā idāni sāvakassapi vasena atthaṃ yojetvā dassetuṃ **''atha vā''**tiādi vuttaṃ. **Sāvakopi gotamo** mukhanibbattena sampattena sambandhena, yato sabbepi ariyasāvakā bhagavato orasaputtāti vuccantīti.

Nivussatīti **nivāso,** nivuttho khandhasantānoti āha **''nivutthakkhandhaparampara''**nti. **Aveti, avedī**ti pāṭhadvayenapi pubbenivāsañāṇassa kiccasiddhiṃyeva dasseti. Ekattakāyaekattasaññibhāvasāmaññato vehapphalāpi ettheva saṅgahaṃ gacchantīti **''cha kāmāvacare, nava brahmaloke''**icceva vuttaṃ. Itare pana apacurabhāvato na vuttā. Ekaccānaṃ avisayabhāvato ca avacanaṃ daṭṭhabbaṃ. Jāti khīyati etenāti **jātikkhayo,** arahattanti āha **''arahattaṃ patto''**ti. ''Abhiññāyā''ti vattabbe yakāralopena ''abhiññā''ti niddeso katoti āha **''jānitvā''**ti. **Kiccavosānenā**ti catūhi maggehi kattabbassa soḷasavidhassa kiccassa pariyosānena. **Vosito**ti pariyosito, niṭṭhitoti attho. **Moneyyena samannāgato**ti kāyamoneyyādīhi samannāgato. Lapitaṃ lapatīti **lapitalāpano. Attapaccakkhato ñatvā**ti iminā tesaṃ vijjānaṃ paṭiladdhabhāvaṃ dīpeti.

Tikaṇṇasuttavaṇṇanā niṭṭhitā.

9. Jāṇussoṇisuttavaṇṇanā

60. Navame **deyyadhammassetaṃ nāma**nti yāgaṃ karontena dātabbadeyyadhammaṃ sandhāya vadati tadaññassa pāḷiyaṃ deyyadhammaggahaṇeneva gahitattā. **Matakabhatta**nti matake uddissa dātabbabhattaṃ, pitupiṇḍanti vuttaṃ hoti. **Varapurisāna**nti visiṭṭhapurisānaṃ, uttamapurisānanti attho. **Sabbametaṃ dāna**nti yathāvuttabhedaṃ yaññasaddhādidānaṃ.

Jāṇussoṇisuttavaṇṇanā niṭṭhitā.

10. Saṅgāravasuttavaṇṇanā

61. Dasame jiṇṇānaṃ hatthisālādīnaṃ paṭisaṅkharaṇaṃ puna pākatikakaraṇaṃ jiṇṇapaṭisaṅkharaṇaṃ, tassa kārako **jiṇṇapaṭisaṅkharaṇakārako. Bāhirasamaye**ti satthusāsanato bāhire aññatitthiyasamaye. **Sabbacatukkenā**tiādīsu sabbesu dvipadacatuppadādibhedesu pāṇesu ekekasmiṃ cattāro cattāro pāṇe vadhitvā yajitabbaṃ yaññaṃ sabbacatukkaṃ nāma. Sesesupi iminā nayena attho veditabbo. **Yassa vā tassa vā**ti nissakke sāmivacananti āha **''yasmā vā tasmā vā''**ti. **Evamassāya**nti ettha **assū**ti nipātamattanti āha **''evaṃ santepi aya''**nti.

Vaḍḍhentoti paṭṭhapento. Maggabrahmacariyassa ogadhaṃ mūlaṃ patiṭṭhābhūtaṃ **brahmacariyogadhaṃ**. Tenāha **''arahattamaggasaṅkhātassā''**tiādi. Ukkaṭṭhaniddesena cettha arahattamaggasseva gahaṇaṃ katanti daṭṭhabbaṃ. **Uttamaṃ patiṭṭhābhūtaṃ** ārammaṇūpanissayabhāvena.

Appehi veyyāvaccakarādīhi attho etissāti **appaṭṭhā** ttha-kārassa ṭṭha-kāraṃ katvā. Tenāha **''yattha bahū''**tiādi. **Yatthā**ti yassaṃ paṭipadāyaṃ. Appo samārambho etassāti **appasamārambho. Pāsaṃsā**ti pasaṃsārahā. **Etaṃ yeva kathāpessāmī**ti eteneva brāhmaṇena kathāpessāmi.

Soppenāti niddāya. **Pamādenā**ti jāgariyādīsu ananuyuñjanato sativippavāsalakkhaṇena pamādena. **Paccanīkapaṭiharaṇavasenā**ti paṭipakkhāpanayanavasena. Tathā hi bhagavato ca sāsanassa ca paṭipakkhā titthiyā, tesaṃ haraṇato paṭihāriyaṃ. Te hi diṭṭhiharaṇavasena diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanīhi haritā apanītā hontīti. ‘‘Paṭī’’ti vā ayaṃ saddo ‘‘pacchā’’ti etassa atthaṃ bodheti ‘‘tasmiṃ paṭipaviṭṭhasmiṃ, añño āgañchi brāhmaṇo’’tiādīsu (su. ni. 985; cūḷani. vatthugāthā 4) viya, tasmā samāhite citte vigatūpakkilese katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu catutthajjhānamaggehi haritesu pacchāharaṇaṃ paṭihāriyaṃ, iddhiādesanānusāsaniyo ca vigatūpakkilesena katakiccena ca sattahitatthaṃ puna pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni hontīti paṭihāriyāni bhavanti, paṭihāriyameva **pāṭihāriyaṃ**. Paṭihāriye vā iddhiādesanānusāsanisamudāye bhavaṃ ekekaṃ **pāṭihāriya**nti vuccati. Paṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ nimittabhūte, tato vā āgatanti **pāṭihāriyaṃ**.

Āgatanimittenāti āgatākārasallakkhaṇavasena. Esa nayo sesesupi. **Eko rājā**ti dakkhiṇamadhurādhipati eko paṇḍurājā. **Evampi te mano**ti iminā ākārena tava mano pavattoti attho. Tena pakārena pavattoti āha **‘‘somanassito vā’’**tiādi. Sāmaññajotanā visese avatiṭṭhatīti adhippāyenevaṃ vuttaṃ. ‘‘Evaṃ tava mano’’ti idañca manaso somanassitatādimattadassanaṃ, na pana yena so somanassito vā domanassito vā, taṃdassanaṃ. Somanassaggahaṇena cettha tadekaṭṭhā rāgādayo saddhādayo ca dassitā honti, domanassaggahaṇena dosādayo. **Dutiya**nti ‘‘itthampi te mano’’ti padaṃ. **Itipī**ti ettha **iti-**saddo nidassanattho ‘‘atthīti kho, kaccāna, ayameko anto’’tiādīsu (saṃ. ni. 2.15; 3.90) viya. Tenāha **‘‘imañca imañca atthaṃ cintayamāna’’**nti. **Pi-**saddo vuttatthasampiṇḍanattho.

Kathentānaṃ sutvāti kathentānaṃ saddaṃ sutvā. **Tassa vasenā**ti tassa vitakkitassa vasena. **Aṭṭakārakenā**ti vinicchayakārakena.

Na ariyānanti ariyānaṃ maggaphalacittaṃ na jānātīti attho. Tañhi tena anadhigatattā cetopariyañāṇenapi na sakkā viññātuṃ, aññaṃ pana cittaṃ jānātiyeva. **Heṭṭhimo uparimassa cittaṃ na jānātī**tiādīnipi maggaphalacittameva sandhāya vuttānīti veditabbāni. Sotāpannādayopi hi attanā adhigatameva maggaphalaṃ parehi uppāditaṃ sammā cetopariyañāṇena jānituṃ sakkonti, na attanā anadhigataṃ. Sabbepi ariyā attano phalaṃ samāpajjanti adhigatattāti dassento **‘‘etesu cā’’**tiādimāha. Yadi ariyā attanā adhigataphalaṃ samāpajjanti, uparimāpi heṭṭhimaṃ phalaṃ samāpajjanti adhigatattā lokiyasamāpattiyo viyāti kassaci āsaṅkā siyā, tannivattanatthamāha **‘‘uparimo heṭṭhimaṃ na samāpajjatī’’**ti.

Uparimoti sakadāgāmiādiariyapuggalo. **Heṭṭhima**nti sotāpattiphalādiṃ. **Na samāpajjatī**ti satipi adhigatatte na samāpajjati. Kasmāti ce? Kāraṇamāha **‘‘tesañhī’’**tiādi, tesaṃ sakadāgāmiādīnaṃ heṭṭhimā heṭṭhimā phalasamāpatti tesu tesuyeva heṭṭhimesu ariyapuggalesu pavattati, na uparimesūti attho. Iminā heṭṭhimaṃ phalacittaṃ uparimassa na uppajjatīti dasseti. Kasmāti ce? Puggalantarabhāvūpagamanena paṭippassaddhattā. Etena uparimo ariyo heṭṭhimaṃ phalasamāpattiṃ samāpajjati attanā adhigatattā yathā taṃ lokiyasamāpattinti evaṃ pavatto hetu byabhicāritoti daṭṭhabbaṃ. Na hi lokiyajjhānesu puggalantarabhāvūpagamanaṃ nāma atthi visesābhāvato, idha pana asamugghāṭitakammakilesanirodhanena puthujjanehi viya sotāpannassa sotāpannādīhi sakadāgāmiādīnaṃ puggalantarabhāvūpagamanaṃ atthi. Yato heṭṭhimā heṭṭhimā phaladhammā uparūparimaggadhammehi nivattitā paṭipakkhehi viya abhibhūtā appavattidhammataṃyeva āpannā. Teneva vuttaṃ **‘‘paṭippassaddhattā’’**ti.

Apica kusalakiriyappavatti nāma aññā, vipākappavatti ca aññāti anantaraphalattā ca lokuttarakusalānaṃ heṭṭhimato uparimo bhavantaragato viya hoti. Taṃtaṃphalavaseneva hi ariyānaṃ sotāpannādināmalābho. Te sace aññaphalasamaṅginopi honti, sotāpannādināmampi tesaṃ avavatthitaṃ siyā. Tassa tassa vā ariyassa taṃ taṃ phalaṃ sadisanti katvā na uparimassa heṭṭhimaphalasamaṅgitāya lesopi sambhavati, kuto tassā samāpajjananti daṭṭhabbaṃ. Heṭṭhimā ca sotāpannādayo uparimaṃ sakadāgāmiphalādiṃ na samāpajjanti anadhigatattā. Na hi anadhigataṃ samāpattiṃ samāpajjituṃ sakkā, tasmā sabbepi ariyā attanoyeva phalaṃ samāpajjantīti niṭṭhamettha gantabbaṃ.

Pavattentāti pavattakā hutvā, pavattanavasenāti attho. **Eva**nti yathānusiṭṭhāya anusāsaniyā vidhivasena paṭisedhavasena ca pavattitākāraparāmasanaṃ. Sā ca sammāvitakkā nāma micchāvitakkānañca pavattiākāradassanavasena pavattati. Tattha ānisaṃsassa ādīnavassa ca vibhāvanatthaṃ **aniccasaññameva,** na niccasaññanti attho. Paṭiyoginivattanatthañhi **eva**-kāraggahaṇaṃ. Idhāpi evasaddaggahaṇassa attho payojanañca vuttanayeneva veditabbaṃ. **Idaṃ**-gahaṇepi eseva nayo. **Pañcakāmaguṇarāga**nti nidassanamattaṃ daṭṭhabbaṃ tadaññarāgassa dosādīnañca pahānassa icchitattā tappahānassa ca tadaññarāgādikhepassa upāyabhāvato. Tathā vuttaṃ duṭṭhalohitavimocanassa pubbaduṭṭhamaṃsakhepanūpāyatā viya. **Lokuttaradhammamevā**ti avadhāraṇaṃ paṭikkhepabhāvato sāvajjadhammanivattanaparaṃ daṭṭhabbaṃ, tassa adhigamūpāyānisaṃsabhūtānaṃ tadaññesaṃ anavajjadhammānaṃ nānantariyabhāvato.

Cintāmaṇikavijjāsarikkhakatanti iminā ‘‘cintāmaṇī’’ti evaṃ laddhanāmā loke ekā vijjā atthi, yāya paresaṃ cittaṃ vijānantīti dīpeti. ‘‘Tassā kira vijjāya sādhako puggalo tādise desakāle mantaṃ parijappitvā yassa cittaṃ jānitukāmo, tassa diṭṭhahatthādivisesasañjānanamukhena cittācāraṃ anuminanto kathetī’’ti keci. Apare ‘‘vācaṃ niccharāpetvā tattha akkharasallakkhaṇavasenā’’ti vadanti.

Idañca pana sabbanti ‘‘bhavaṃ gotamo anekavihitaṃ iddhividhaṃ paccanubhotī’’tiādinayappavattaṃ sabbampi.

Saṅgāravasuttavaṇṇanā niṭṭhitā.

Brāhmaṇavaggavaṇṇanā niṭṭhitā.

(7) 2. Mahāvaggo

1. Titthāyatanasuttavaṇṇanā

62. Dutiyassa paṭhame **titthaṃ nāma dvāsaṭṭhi diṭṭhiyo** tabbinimuttassa kassaci diṭṭhivipphanditassa abhāvato. Ettha hi sattā taranti uppilavanti ummujjanimujjaṃ karonti, tasmā **‘‘tittha’’**nti vuccati. Pāragamanasaṅkhātañhi taraṇaṃ diṭṭhigatikānaṃ natthi, tattheva aparāparaṃ nimujjanummujjanavasena pilavanameva tesaṃ taraṇaṃ nāma. **Uppādakā**ti pūraṇakassapādayo. Titthe jātā **titthiyā,** yathāvuttaṃ vā diṭṭhigatasaṅkhātaṃ titthaṃ etesaṃ atthīti titthikā, titthikā eva **titthiyā.** **Manorame**ti sāduphalabharitatāya abhayadisatāya ca manorame. **Imesuyeva tīsu ṭhānesū**ti yathāvuttesu titthāyatanesu.

Yo yathā jānāti, tassa tathā vuccatīti iminā puggalajjhāsayavasena tathā vuttanti dasseti. **Puggala-**saddo ca tissannampi pakatīnaṃ sādhāraṇo, tasmā purisaggahaṇena tato visesanaṃ yathā ‘‘aṭṭha purisapuggalā’’ti. **Paṭisaṃviditaṃ karotī**ti kevalaṃ jānanavasena viditaṃ karoti. **Anubhavati vā**ti vipākalakkhaṇappattaṃ anubhavati. **Pubbekatahetū**ti antogadhāvadhāraṇaṃ padanti āha **‘‘pubbekatakammapaccayenevā’’**ti. **Iminā**ti ‘‘sabbaṃ taṃ pubbekatahetū’’ti iminā vacanena. **Kammavedana**nti kusalākusalakammasahajaṃ vedanaṃ. **Kiriyavedana**nti ‘‘neva kusalākusalā na ca kammavipākā’’ti evaṃ vuttaṃ kiriyacittasahajaṃ vedanaṃ. Na kevalañca te kammakiriyavedanā eva paṭikkhipanti, atha kho sāsane loke ca pākaṭe vātābādhādiroge ca paṭikkhipanti evāti dassetuṃ **‘‘ye vā ime’’**tiādimāha. Tattha **pittasamuṭṭhānā**ti pittavikārādhikasambhūtā. Anantaradvayepi eseva nayo. **Sannipātikā**ti pittādīnaṃ tiṇṇampi vikārānaṃ sannipātato jātā. **Utupariṇāmajā**ti sītādiutuno vipariṇāmato visamaparivuttito jātā. **Visamaparihārajā**ti asappāyāhārayogapaṭisevanavasena kāyassa visamaṃ pariharaṇato jātā. **Opakkamikā**ti upakkamato nibbattā. **Kammavipākajā**ti kammassa vipākabhūtakkhandhato jātā. Virodhipaccayasamuṭṭhānā dhātūnaṃ vikārāvatthā, tappaccayā vā dukkhā vedanā ābādhanaṭṭhena **ābādho,** so eva rujjanaṭṭhena **rogo**. Tattha ‘‘yo yāpyalakkhaṇo, so rogo, itaro ābādho’’ti vadanti. Sabbesañca nesaṃ taṃtaṃdhātūnaṃ visamaṃ āsannakāraṇaṃ, na tathā itarāni.

Tatthāpi ca pakopāvatthā dhātuyo āsannakāraṇaṃ, na tathā parapaccayāvatthāti daṭṭhabbaṃ. **Aṭṭhamaṃyeva** kammavipākajaṃ ābādhaṃ **sampaṭicchanti** ‘‘sabbaṃ taṃ pubbekatahetū’’ti vipallāsaggāhena. **‘‘Pubbe’’**ti purātanasseva kammassa gahitattā upapajjavedanīyampi te paṭikkhipantīti vuttaṃ **‘‘dve paṭibāhitvā’’**ti. **Sampaṭicchantī**ti anujānanti.

Attanā katamūlakenāti sāhatthikakammahetu. **Āṇattimūlakenā**ti parassa āṇāpanavasena katakammahetu. **Imā**ti tisso vedanā. **Sabbe paṭibāhantī**ti sabbe roge paṭisedhenti sabbesampi tesaṃ ekena issareneva nimmitattā tabbhāvībhāvāsambhavato. Esa nayo sesesupi. **Sabbaṃ paṭibāhantī**ti hetupaccayapaṭisedhanato sabbaṃ nisedhenti.

Mātikaṃ nikkhipitvāti tiṇṇampi vedānaṃ asārabhāvadassanatthaṃ uddesaṃ katvā. **Ta**nti taṃ mātikaṃ. **Vibhajitvā dassetu**nti dosadassanavaseneva vibhāgato dassetuṃ. **Laddhipatiṭṭhāpanattha**nti attano laddhiyā paṭijānāpanatthaṃ. **Laddhito laddhiṃ saṅkamantī**ti mūlaladdhito aññaladdhiṃ upagacchanti paṭijānanti. **Pubbekatahetuyeva paṭisaṃvedetī**ti kammavedanampi vipākavedanaṃ katvā vadanti. Diṭṭhigatikā hi byāmūḷhacittā kammantaravipākantarādīni āloḷenti, asaṅkarato saññāpetuṃ na sakkonti. Yathā ca akusalakamme, evaṃ kusalakammepīti dassetuṃ **‘‘evaṃ pāṇātipātā’’**tiādi vuttaṃ. Tattha **eva**nti yathā pubbekatahetu eva pāṇātipātino nāma honti, na idāni sayaṃkatakāraṇā, evaṃ pāṇātipātā viramaṇampi pubbekatahetu evāti vicāriyamāno pubbekatavādo akiriyavādo **eva** sampajjati.

Kattukamyatāchando na taṇhāchando. **Kattukamyatā**ti kātumicchā. **Paccattapurisakāro**ti tena tena purisena kattabbakiccaṃ na hoti pubbekatahetu eva sijjhanato. **Ubhayampi taṃ esa na labbhatī**ti kattabbakaraṇaṃ sucaritapūraṇaṃ, akattabbaakaraṇaṃ duccaritaviratīti idaṃ ubhayampi esa na labhati. **Samaṇāpi hi pubbekatakāraṇāyeva hontī**ti pubbekatakāraṇāyeva samaṇāpi honti, na idāni saṃvarasamādānādinā. **Assamaṇāpi pubbekatakāraṇāyevā**ti pubbekatakāraṇāyeva assamaṇāpi honti, na saṃvarabhedena.

Yathā pubbekatavāde chandavāyāmānaṃ asambhavato paccattapurisakārānaṃ abhāvo, evaṃ issaranimmānavādepi issareneva sabbassa nimmitabhāvānujānanatoti vuttaṃ **‘‘pubbekatavāde vuttanayeneva veditabbo’’**ti. Esa nayo ahetukavādepīti āha **‘‘tathā ahetukavādepī’’**ti.

Imesantiādinā imesaṃ titthāyatanānaṃ tucchāsāratāya thusakoṭṭanena kuṇḍakamattassapi alābho viya paramatthalesassapi abhāvo, tathā khajjopanakobhāsato tejaso phuliṅgamattassapi abhāvo viya andhaveṇikassapi maggassa appaṭilābho viya saddamattaṃ nissāya micchābhāgena vipallatthatāya **daddarajātake** (jā. 1.2.43-43) sasakasadisatā ca vibhāvitā hoti. **Sārabhāva**nti sīlasārādisampattiyā sārasabbhāvaṃ. **Niyyānikabhāva**nti ekanteneva vaṭṭato niyyānāvahabhāvaṃ. **Aniggahito**ti na niggahetabbo. Tenāha **‘‘niggahetuṃ asakkuṇeyyo’’**ti. **Asaṃkiliṭṭho**ti saṃkilesavirahito. Tenāha **‘‘nikkileso’’**tiādi. **Anupavajjo**ti dhammato na upavaditabbo. **Appaṭikuṭṭho** nāma appaṭisedhanaṃ vā siyā anakkosanaṃ vāti tadubhayaṃ dassento **‘‘appaṭibāhito anupakkuṭṭho’’**ti āha.

Tassa dhammassāti ‘‘ayaṃ kho pana, bhikkhave’’tiādinā uddhaṭassa dhammassa. **Pañhaṃ pucchitvā**ti kathetukamyatāvasena pañhaṃ pucchitvā. **Yathāpaṭipāṭiyā**ti mātikāya yathānikkhittappaṭipāṭiyā. **Dhātuyo**ti sabhāvadhāraṇaṭṭhena dhātuyo. Tā pana yasmā taṇhādiṭṭhikappanāparikappitaattasubhasukhasassatādipakatiādidhuvādijīvādikāyādikā viya na icchāsabhāvā diṭṭhiādirahitehi vimuccamānaudumbarapupphādilokavohāravatthūni viya ca vācāvatthumattā, atha kho saccaparamatthabhūtāti āha **‘‘sabhāvā’’**ti, saccasabhāvāti attho. Attano sabhāvaṃ dhārentīti hi dhātuyo. **Nijjīvanissattabhāvappakāsako**ti bāhiraparikappitajīvābhāvappakāsako lokiyamahājanasaṃkappitasattābhāvappakāsako ca. **Ākaraṭṭhenā**ti uppajjanaṭṭhānabhāvena. Uppattiṭṭhānampi hi ākaro āyatananti vuccati yathā ‘‘kambojo assānaṃ āyatana’’nti. **Manopavicārā**ti taṃ taṃ ārammaṇaṃ upecca manaso vividhacaraṇākāro. Kehi katthāti āha **‘‘vitakkavicārapādehī’’**tiādi. **Aṭṭhārasasu ṭhānesū**ti cha somanassaṭṭhāniyāni, cha domanassaṭṭhāniyāni, cha upekkhāṭṭhāniyānīti evaṃ aṭṭhārasasu ṭhānesu.

Patiṭṭhādhātūti sesabhūtattayassa ceva sabbūpādārūpānañca patiṭṭhāsabhāvā dhātu. Iminā nayena **ābandhanadhātū**tiādīsupi attho veditabbo. Apica kakkhaḷabhāvasiddho sahajātadhammānaṃ ādhārabhāvo **patiṭṭhā**bhāvo. Dravabhāvasiddhaṃ sampiṇḍanaṃ **ābandhanaṃ**. Uṇhabhāvasiddhaṃ mudutāpakkatāvahaṃ **paripācanaṃ**. Thaddhabhāvāvahaṃ uddhumātanaṃ **vitthambhanaṃ**. Rūpavivitto rūpapariyanto ākāsoti yesaṃ so paricchedo, tehi so asamphuṭṭhovāti vuttaṃ **‘‘ākāsadhātūti asamphuṭṭhadhātū’’**ti. Sañjānanavidhurā ārammaṇūpaladdhi **vijānanadhātu. Vitthāratopi kathetuṃ vaṭṭati** saṅkhepantogadhattā vitthārassa. **Saṅkhepato kathetuṃ na vaṭṭati** kathetabbassa atthassa anavasesapariyādānābhāvato. Tenāha **‘‘vitthāratova vaṭṭatī’’**ti. **Ubhayathā**ti saṅkhepato vitthārato ca.

Anipphannāpi ākāsadhātu bhūtāni upādāya gahetabbatāmattena **‘‘upādārūpa’’**nteva vuccati. **Diṭṭhānevāti sallakkhetabbāni** upādārūpabhāvasāmaññato. **Tena sahajātā vedanā vedanākkhandho** samudāye pavattavohārassa avayavepi dissanato yathā ‘‘vatthekadese daḍḍhe vatthaṃ daḍḍha’’nti. **‘‘Phasso ca cetanā ca saṅkhārakkhandho’’**ti vuttaṃ mahābhūmakattā tesaṃ tappadhānattā ca saṅkhārakkhandhassa. **Arūpakkhandhā nāmaṃ** ārammaṇābhimukhaṃ namanato nāmādhīnaggahaṇato ca. **Rūpakkhandho rūpaṃ** paribyattaṃ ruppanaṭṭhena. **Paccaya**nti nissayabhūtaṃ paccayaṃ. Vibhāgena **dvācattālīsa. Ekāsīti cittāni** ‘‘sammasanacāroya’’nti katvā. **Anukkamena paṭipajjamāno**ti evaṃ kaṅkhāvitaraṇavisuddhiyaṃ ṭhito uparimena tissannaṃ visuddhīnaṃ sampādanavasena visuddhibhāvanaṃ ussukkāpento.

Phassāyatananti phassassa uppattiṭṭhānaṃ. **Suvaṇṇādīna**nti suvaṇṇamaṇivajirādīnaṃ. Ākiṇṇaṃ viya hutvā uppajjanti etthāti **ākaro**. Yathā cakkhu vipākaphassassa visesapaccayo, na tathā itaresanti katvā vuttaṃ **‘‘dve cakkhuviññāṇānī’’**tiādi. Esa nayo sesavāresupi. Dvattiṃsāya vipākaphassesu dvipañcaviññāṇasahagataphasse ṭhapetvā sesā **dvāvīsati vipākaphassā** veditabbā. **Diṭṭhameva hoti** tena samānayogakkhamattā. **‘‘Saṅkhepato tāvā’’**ti saṅkhepakathaṃ ārabhitvāpi vitthārakathāpettha vuttanayattā suviññeyyāvāti vuttaṃ **‘‘heṭṭhā…pe… veditabba’’**nti.

Somanassassa uppattiṭṭhānabhūtaṃ **somanassaṭṭhāniyaṃ**. Tenāha **‘‘somanassassa kāraṇabhūta’’**nti. **Upavicaratī**ti upecca pavattati. Sabhāvato saṅkappato ca somanassādiuppattihetukā somanassaṭṭhāniyāditāti āha **‘‘iṭṭhaṃ vā hotū’’**tiādi. **Catutthaṃ diṭṭhameva hoti** tadavinābhāvato.

Ariyasaccānīti purimapade uttarapadalopenāyaṃ niddesoti āha **‘‘ariyabhāvakarānī’’**tiādi. **Visuddhimagge** (visuddhi. 2.531) **pakāsitaṃ,** tasmā na idha pakāsetabbanti adhippāyo. **Sukhāvabodhanattha**nti desiyamānāya vaṭṭakathāya sukhena avabodhanatthaṃ. Tenāha **‘‘yassa hī’’**tiādi. **Dvādasapada**nti avijjādīhi padehi dvādasapadaṃ. **Paccayavaṭṭa**nti paccayappabandhaṃ. **Kathetukāmo hoti** paccayākāramukhena saccāni dassetukāmatāya. **Gabbhāvakkantivaṭṭa**nti gabbhokkantimukhena vipākavaṭṭaṃ dasseti ‘‘gabbhassāvakkanti hotī’’tiādinā. Tasmā panettha gabbhāvakkantivaseneva vaṭṭaṃ dassitanti āha **‘‘gabbhāvakkantivaṭṭasmiṃ hī’’**tiādi. **Gabbhāvakkantivaṭṭasmi**nti mātukucchimhi nibbattanavasena pavattadhammappabandhe. **Dassite**ti desanāvasena dassite. Purimā dve yoniyo itarāhi oḷārikatāya paribyattatarāti vuttaṃ **‘‘gabbhāvakkanti…pe… avabodhetumpī’’**ti.

Paccayamattanti channaṃ dhātūnaṃ sādhāraṇaṃ paccayabhāvamattaṃ, na tehi bhāgaso nipphādiyamānaṃ paccayavisesaṃ ‘‘kuto panetaṃ channaṃ dhātūna’’nti avibhāgena vuttattā. Tenāha **‘‘idaṃ vuttaṃ hotī’’**tiādi. **Na mātu na pitu** tāsaṃ dhātūnaṃ imassa sattassa bāhirabhāvato. **Gabbhassā**ti ettha gabbhati attabhāvabhāvena vattatīti gabbho, kalalādiavattho dhammappabandho. Tannissitattā pana sattasantāno gabbhoti vutto yathā mañcanissitā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti. Tannissayabhāvato mātukucchi gabbhoti vuccati ‘‘gabbhe vasati māṇavo’’tiādīsu (jā. 1.15.363). Gabbho viyāti vā gabbho. Yathā hi nivāsaṭṭhānatāya sattānaṃ ovarako ‘‘gabbho’’ti vuccati, evaṃ gabbhaseyyakānaṃ sattānaṃ yāva abhijāti nivāsaṭṭhānatāya mātukucchi ‘‘gabbho’’ti vuccati. Idha pana paṭhamaṃ vuttaattheneva gabbhoti veditabbo. Tenāha **‘‘gabbho ca nāmā’’**tiādi.

Niratiatthena nirayo ca so yathāvuttena atthena gabbho cāti **nirayagabbho**. Esa nayo sesapadesupi. Ayaṃ pana viseso – devamanujādayo viya uddhaṃ dīghā ahutvā tiriyaṃ añcitā dīghāti tiracchānā. Te eva khandhakoṭṭhāsabhāvena yoni ca so vuttanayena gabbho cāti **tiracchānayonigabbho**. Pakaṭṭhato sukhato apetaṃ apagamo petabhāvo, taṃ pattānaṃ visayoti **pettivisayo,** petayoni. Manassa ussannatāya sūrabhāvādiguṇehi upacitamānasatāya ukkaṭṭhaguṇacittatāya **manussā**. Dibbanti kāmaguṇādīhi kīḷanti laḷanti jotantīti **devā. Gabbha**saddo vuttanayo eva. **Nānappakāro**ti yathāvuttena tadanantarabhedena ca nānappakārako. **Manussagabbho adhippeto** supākaṭatāya paccakkhabhāvato. **Okkanti** mātukucchiṃ okkamitvā viya uppatitvāti katvā. Nibbattanaṃ **nibbatti. Pātubhāvo** uppattippakāsako ca.

Sannipāto nāma avekallajātihīnavekalleti dassetuṃ **''idha mātāpitaro''**tiādi vuttaṃ. **Idhā**ti imasmiṃ sattaloke. **Sannipatitā**ti samodhānabhāvato sannipatitā samāgatā saṃsiliṭṭhā. **Utunī**ti utumatī sañjātapupphā. Idañca utusamayaṃ sandhāya vuttaṃ, na lokasamaññākarajassa lagganadivasamattaṃ. Mātugāmassa hi yasmiṃ gabbhāsahasaññite okāse dārako nibbattati, tattha mahatī lohitapīḷakā saṇṭhahitvā aggahitapubbā eva bhijjitvā paggharati, vatthu suddhaṃ hoti paggharitalohitattā anāmayattā ca. Visuddhe vatthumhi mātāpitūsu ekavāraṃ sannipatitesu yāva satta divasāni khettameva hoti. Suddhaṃ vatthu nahānato parampi katipayāni divasāni gabbhasaṇṭhahanatāya khettameva hoti parittassa lohitalesassa vijjamānattā. Tasmiṃ samaye hatthaggāhaveṇiggāhādinā aṅgaparāmasanenapi dārako nibbattatiyeva. Itthisantānepi hi sattapi dhātū labbhanteva. Tathā hi **pārikāya nābhiparāmasanena** sāmassa bodhisattassa, **diṭṭhamaṅgalikāya nābhiparāmasanena** (jā. aṭṭha. 4.15.mātaṅgajātakavaṇṇanā; ma. ni. aṭṭha. 2.65) maṇḍabyassa nibbatti ahosi. Gandhanato uppannagatiyā nimittūpaṭṭhānena sūcanato dīpanato gandhoti laddhanāmena bhavagāmikammunā abbati pavattatīti **gandhabbo,** tattha uppajjamānakasatto. **Paccupaṭṭhito hotī**ti na mātāpitūnaṃ sannipātaṃ olokayamāno samīpe ṭhito paccupaṭṭhito nāma hoti, kammayantayantito pana eko satto tasmiṃ okāse nibbattanako hotīti ayamettha adhippāyo. Tadā hi tatrūpagasatto tatrūpapattiāvahantakammasaṅkhātena pellakayantena tathatthāya pellito upanīto viya hoti.

Viññāṇapaccayā nāmarūpanti ettha viññāṇassa paccayabhāvena gahitattā **''tayo arūpino khandhā''**ti vuttaṃ. Idha pana viññāṇaṃ paccayabhāvena aggahetvā gabbhokkantiyā eva paccayabhāvena gahitattā **''viññāṇakkhandhampi pakkhipitvā''**ti vuttaṃ. Idha pana manussagabbhassa okkantiyā adhippetattā **''gabbhaseyyakānaṃ paṭisandhikkhaṇe''**ti vuttaṃ.

Taṇhāya samudayasaccabhāvena gahitattā **''ṭhapetvā taṇha''**nti vuttaṃ. **Tasseva pabhāvikā**ti tasseva yathāvuttassa dukkhasaccassa uppādikā. **Dukkhanirodho**ti ettha dukkhaggahaṇena taṇhāpi gahitāti āha **''tesaṃ dvinnampi…pe… dukkhanirodho''**ti. Avisesena hi tebhūmakavaṭṭaṃ idha dukkhanti adhippetaṃ. Atha vā dukkhassa anuppattinirodho tabbhāvikāya taṇhāya anuppattinirodhena vinā na hotīti vuttaṃ **''tesaṃ dvinnampi…pe… dukkhanirodho''**ti. **Anuppattinirodho**ti ca anuppattinirodhanimittaṃ nibbānaṃ dasseti.

''Tattha vuttanayeneva veditabba''nti vatvā ubhayattha pāḷiyā pavattiākārabhedaṃ dassetuṃ **''ayaṃ pana viseso''**ti āha. **Tatthā**ti visaddhimagge. **Idhā**ti imasmiṃ sutte. **Avijjāya tvevā**ti avijjāya tu eva. **Asesavirāganirodhā**ti ettha accantameva saṅkhāre virajjati etenāti virāgo, maggo, tasmā virāgasaṅkhātena maggena asesanirodhā asesetvā nirodhā samucchindanāti evamettha attho daṭṭhabbo.

Sakalassāti anavasesassa. **Kevalassā**ti vā suddhassa, paraparikappitasattajīvādivirahitassāti attho. **Khīṇākāropi vuccati** ''nirujjhanaṃ nirodho''ti iminā atthena. **Arahattampi nirodhoti vuccati** nirodhante uppannattā. **Nibbānampi nirodhoti vuccati** avijjādīnaṃ nirodhassa nimittabhāvato avijjādayo nirujjhanti etthāti nirodhoti katvā. **Khīṇākāradassanavasenā**ti avijjādīnaṃ anuppattinirodhena nirujjhanākāradassanavasena. **Nibbānameva sandhāya,** na pana arahattanti adhippāyo. Sabhāvadhammānaṃ niggaho nāma yathāvuttadhammaparicchedato ūnādhikabhāvappakāsanena attasabhāvavibhāvaneneva hotīti āha **''niggaṇhanto hī''**tiādi.

Titthāyatanasuttavaṇṇanā niṭṭhitā.

2. Bhayasuttavaṇṇanā

63. Dutiye **parittātuṃ samatthabhāvenā**ti uppannabhayato rakkhituṃ samatthabhāvena. Natthi ettha mātāputtaṃ aññamaññaṃ tāyituṃ samatthanti amātāputtāni, tāniyeva **amātāputtikāni**. Tenāha **''natthi etthā''**tiādi. **Ya**nti bhummatthe upayogavacananti āha **''yasmiṃ samaye''**ti. **Mātāpi puttaṃ passituṃ na labhati,** parittātuṃ na samatthanti adhippāyo. **Puttopi mātara**nti etthāpi eseva nayo. Cittutrāsoyeva bhayaṃ **cittutrāsabhayaṃ**. Iminā ottappabhayādiṃ nivatteti. Aṭaviggahaṇena aṭavivāsino vuttā ''sabbo gāmo āgato''tiādīsu viyāti āha **''aṭavīti cettha aṭavivāsino corā veditabbā''**ti. **Ete**ti aṭavivāsino corā. **Etaṃ vutta**nti ''aṭavisaṅkopo''ti idaṃ vuttaṃ. Ṭhānagamanādiiriyāpathacakkasamaṅgino iriyāpathacakkasamāruḷhā nāma hontīti āha **''iriyāpathacakkampi vaṭṭatī''**ti. Iriyāpathoyeva pavattanaṭṭhena cakkanti **iriyāpathacakkaṃ**.

Pariyāyantīti parito tena tena disābhāgena gacchanti. Tenāha **''ito cito ca gacchantī''**ti. Mātupemena gantuṃ avisahitvā attano santikaṃ **āgacchantaṃ**. Attasinehassa balavabhāvato mātarampi anapekkhitvā ''attānaṃyeva rakkhissāmī''ti **gacchantaṃ. Ekasmiṃ ṭhāne nilīna**nti vuttanayeneva gantvā ekasmiṃ kheme padese nisinnaṃ. **Kulle vā**tiādīsu kūlaṃ paratīraṃ vahati pāpetīhi **kullo,** taraṇatthāya veḷunaḷādīhi kalāpaṃ katvā baddho. Pattharitvā baddho pana **uḷumpo,** cāṭiādi **mattikābhājanaṃ. Vuyhamāna**nti udakoghena adhosotaṃ nīyamānaṃ.

Yathāvuttāni tīṇi bhayāni samātāputtikāniyeva assutavato puthujjanassa vasena amātāputtikāni dassitānīti āha **''evaṃ pariyāyato amātāputtikāni bhayāni dassetvā''**ti.

Bhayasuttavaṇṇanā niṭṭhitā.

3. Venāgapurasuttavaṇṇanā

64. Tatiye **evaṃnāmake janapade**ti yattha nāmaggahaṇena kosalasaddassa ruḷhīsaddataṃ dasseti. Tathā hi kosalā nāma jānapadino rājakumārā, tesaṃ nivāso ekopi janapado ruḷhīsaddena ''kosalā''ti vuccati. Akkharacintakā hi īdisesu ṭhānesu yutte viya saliṅgavacanāni (pāṇini 1.2.51) icchanti. Ayamettha ruḷhī yathā aññatthāpi ''kurūsu viharati, aṅgesu viharatī''ti ca. Tabbisesane pana janapadasadde jātisadde ekavacanameva yathā ''kosalesu janapade''ti. **Cārika**nti caraṇaṃ. Caraṇaṃ vā cāro, so eva **cārikā**. Tayidaṃ maggagamanaṃ idhādhippetaṃ, na cuṇṇikagamanamattanti āha **''addhānagamanaṃ gacchanto''**ti. Taṃ vibhāgena dassetuṃ **''cārikā ca nāmesā''**tiādi vuttaṃ. Tattha **dūrepī**ti dūrepi nātidūrepi. **Sahasā gamana**nti sīghagamanaṃ. **Mahākassapapaccuggamanādīsū**ti **ādi**saddena āḷavakādīnaṃ atthāya gamanaṃ saṅgaṇhāti. Bhagavā hi mahākassapattheraṃ paccuggacchanto muhuttena tigāvutamaggamagamāsi. Āḷavakassatthāya tiṃsayojanaṃ, tathā aṅgulimālassa, pukkusātissa pana pañcacattālīsayojanaṃ, mahākappinassa vīsayojanasataṃ, dhaniyassatthāya satta yojanasatāni, dhammasenāpatino saddhivihārikassa vanavāsissa tissasāmaṇerassa tigāvutādhikaṃ vīsayojanasataṃ agamāsi. **Imaṃ sandhāyā**ti imaṃ aturitacārikaṃ sandhāya.

Upalabhiṃsūti ettha savanavasena upalabhiṃsūti imamatthaṃ dassento **''sotadvāra…pe… jāniṃsū''**ti āha. Sabbampi vākyaṃ avadhāraṇaphalattā antogadhāvadhāraṇanti āha **''padapūraṇamatte vā nipāto''**ti. **Avadhāraṇatthenā**ti pana iminā iṭṭhatthatovadhāraṇatthaṃ kho-saddaggahaṇanti dasseti. **Assosī**ti padaṃ kho-sadde gahite tena phullitamaṇḍitavibhūsitaṃ viya hontaṃ pūritaṃ nāma hoti, tena ca purimapacchimapadāni saṃsiliṭṭhāni nāma honti, na tasmiṃ aggahiteti āha **''padapūraṇena byañjanasiliṭṭhatāmattamevā''**ti. **Matta**saddo visesanivattiattho. Tenassa anatthantaradīpanatā dassitā hoti, **eva**saddena pana byañjanasiliṭṭhatāya ekantikatā.

Samitapāpattāti accantaṃ anavasesato savāsanaṃ samitapāpattā. Evañhi bāhirakavītarāgasekkhāsekkhapāpasamanato bhagavato pāpasamanaṃ visesitaṃ hoti. Tenassa yathābhūtaguṇādhigatametaṃ nāmaṃ yadidaṃ samaṇoti dīpeti. Anekatthattā nipātānaṃ idha anussavattho adhippetoti āha **‘‘khalūti anussavatthe nipāto’’**ti. **Ālapanamatta**nti piyālāpavacanamattaṃ. Piyasamudāhārā hete ‘‘bho’’ti vā ‘‘āvuso’’ti vā ‘‘devānaṃ piyā’’ti vā. **Gottavasenā**ti ettha gaṃ tāyatīti gottaṃ. Gotamoti hi pavattamānaṃ vacanaṃ buddhiñca tāyati ekaṃsikavisayatāya rakkhatīti gottaṃ. Yathā hi buddhi ārammaṇabhūtena atthena vinā na vattati, tathā abhidhānaṃ abhidheyyabhūtena, tasmā so gottasaṅkhāto attho tāni tāyati rakkhatīti vuccati. Ko pana soti? Aññakulaparamparāsādhāraṇaṃ tassa kulassa ādipurisasamudāgataṃ taṃkulapariyāpannasādhāraṇaṃ sāmaññarūpanti daṭṭhabbaṃ. Ettha ca **samaṇo**ti iminā parikkhakajanehi bhagavato bahumatabhāvo dassito samitapāpatākittanato. **Gotamo**ti iminā lokiyajanehi uccākulasambhūtatā dīpitā tena uditoditavipulakhattiyakulavibhāvanato. Sabbakhattiyānañhi ādibhūtamahāsammatamahārājato paṭṭhāya asambhinnaṃ uḷāratamaṃ sakyarājakulaṃ.

Kenaci pārijuññenāti ñātipārijuññabhogapārijuññādinā kenacipi pārijuññena parihāniyā **anabhibhūto** anajjhotthaṭo. Tathā hi tassa kulassa na kiñci pārijuññaṃ lokanāthassa abhijātiyaṃ, atha kho vaḍḍhiyeva. Abhinikkhamane ca tatopi samiddhatamabhāvo loke pākaṭo paññātoti. **Sakyakulā pabbajito**ti idaṃ vacanaṃ bhagavato saddhāpabbajitabhāvadīpanaṃ vuttaṃ mahantaṃ ñātiparivaṭṭaṃ mahantañca bhogakkhandhaṃ pahāya pabbajitabhāvasiddhito.

Itthambhūtākhyānattheti itthaṃ evaṃpakāro bhūto jātoti evaṃ kathanatthe. **Upayogavacana**nti ‘‘abbhuggato’’ti ettha abhi-saddo itthambhūtākhyānatthajotako, tena yogato ‘‘taṃ kho pana bhavanta’’nti idaṃ sāmiatthe upayogavacanaṃ. Tenāha **‘‘tassa kho pana bhoto gotamassāti attho’’**ti. **Kalyāṇaguṇasamannāgato**ti kalyāṇehi guṇehi yutto, tannissito tabbisayatāyāti adhippāyo. **Seṭṭho**ti etthāpi eseva nayo. Kittetabbato kitti, sā eva saddanīyato saddoti āha **‘‘kittisaddoti kittiyevā’’**ti. Abhitthavanavasena pavatto saddo **thutighoso. Sadevakaṃ lokaṃ ajjhottharitvā uggato**ti anaññasādhāraṇe guṇe ārabbha pavattattā sadevakaṃ lokaṃ ajjhottharitvā abhibhavitvā uggato.

So bhagavāti yo so samatiṃsa pāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā lokanātho bhāgyavantatādīhi kāraṇehi sadevake loke ‘‘bhagavā’’ti patthaṭakittisaddo, so bhagavā. ‘‘Bhagavā’’ti ca idaṃ satthu nāmakittanaṃ. Tenāha āyasmā dhammasenāpati ‘‘bhagavāti netaṃ nāmaṃ mātarā kata’’ntiādi (mahāni. 84). Parato pana **bhagavā**ti guṇakittanaṃ. Yathā kammaṭṭhānikena ‘‘araha’’ntiādīsu navasu ṭhānesu paccekaṃ **iti**-saddaṃ yojetvā buddhaguṇā anussariyanti, evaṃ buddhaguṇasaṃkittanenapīti dassento **‘‘itipi arahaṃ itipi sammāsambuddho…pe… itipi bhagavā’’**ti āha. ‘‘Itipetaṃ bhūtaṃ itipetaṃ taccha’’ntiādīsu (dī. ni. 1.6) viya idha **iti**saddo āsannapaccakkhakaraṇattho, **pi**-saddo sampiṇḍanattho, tena ca tesaṃ guṇānaṃ bahubhāvo dīpito, tāni ca saṃkittentena viññunā cittassa sammukhībhūtāneva katvā saṃkittetabbānīti dassento **‘‘iminā ca iminā ca kāraṇenāti vuttaṃ hotī’’**ti āha. Evaṃ nirūpetvā kittento yo kitteti, tassa bhagavati ativiya abhippasādo hoti.

Ārakattāti suvidūrattā. **Arīna**nti kilesārīnaṃ. **Arāna**nti saṃsāracakkassa arānaṃ. **Hatattā**ti viddhaṃsitattā. **Paccayādīna**nti cīvarādipaccayānañceva pūjāvisesānañca. **Tato**ti visuddhimaggato (visuddhi. 1.125-127). Yathā ca visuddhimaggato, evaṃ taṃsaṃvaṇṇanātopi nesaṃ vitthāro gahetabbo.

Imaṃ lokanti nayidaṃ mahājanassa sammukhamattaṃ sandhāya vuttaṃ, atha kho anavasesaṃ pariyādāyāti dassetuṃ **‘‘sadevaka’’**ntiādi vuttaṃ. Tenāha **‘‘idāni vattabbaṃ nidassetī’’**ti. **Pajātattā**ti yathāsakaṃ kammakilesehi nibbattattā. **Pañcakāmāvacaradevaggahaṇaṃ** pārisesanayena itaresaṃ padantarena gahitattā. **Sadevaka**nti ca avayavena viggaho samudāyo samāsattho. **Chaṭṭhakāmāvacaradevaggahaṇaṃ** paccāsattinayena. Tattha hi so jāto tannivāsī ca. **Sabrahmakavacanena brahmakāyikādibrahmaggahaṇa**nti etthāpi eseva nayo. **Paccatthikasamaṇabrāhmaṇaggahaṇa**nti nidassanamattametaṃ apaccatthikānaṃ samitabāhitapāpānañca samaṇabrāhmaṇānaṃ samaṇabrāhmaṇavacanena gahitattā. Kāmaṃ ‘‘sadevaka’’ntiādivisesanānaṃ vasena sattavisayo lokasaddoti viññāyati tulyayogavisayattā tesaṃ, ‘‘salomako sapakkhako’’tiādīsu pana atulyayogepi ayaṃ samāso labbhatīti byabhicāradassanato pajāgahaṇanti āha **‘‘pajāvacanena sattalokaggahaṇa’’**nti.

Arūpino sattā attano āneñjavihārena viharantā dibbantīti devāti imaṃ nibbacanaṃ labhantīti āha **‘‘sadevakaggahaṇena arūpāvacaraloko gahito’’**ti. Tenāha ‘‘ākāsānañcāyatanūpagānaṃ devānaṃ sahabyata’’nti (a. ni. 3.117). **Samārakaggahaṇena chakāmāvacaradevaloko gahito** tassa savisesaṃ mārassa vase vattanato. **Sabrahmakaggahaṇena rūpībrahmaloko gahito** arūpībrahmalokassa gahitattā. **Catuparisavasenā**ti khattiyādicatuparisavasena. Itarā pana catasso parisā samārakādiggahaṇena gahitā evāti. **Avasesasattaloko** nāgagaruḷādibhedo. **Tīhākārehī**ti devamārabrahmasahitatāsaṅkhātehi tīhi pakārehi. **Tīsu padesū**ti ‘‘sadevaka’’ntiādīsu tīsu padesu. **Tena tenākārenā**ti sadevakattādinā tena tena pakārena. **Tedhātukameva pariyādinna**nti porāṇā āhūti yojanā.

Abhiññāti yakāralopenāyaṃ niddeso, abhijānitvāti ayamettha atthoti āha **‘‘abhiññāya adhikena ñāṇena ñatvā’’**ti. **Anumānādipaṭikkhepo**ti anumānaatthāpattiādippaṭikkhepo ekappamāṇattā. Sabbattha appaṭihatañāṇacāratāya hi sabbapaccakkhā buddhā bhagavanto.

Anuttaraṃ vivekasukhanti phalasamāpattisukhaṃ. Tena vimissāpi kadāci bhagavato dhammadesanā hotīti **‘‘hitvāpī’’**ti **pi-**saddaggahaṇaṃ. Bhagavā hi dhammaṃ desento yasmiṃ khaṇe parisā sādhukāraṃ vā deti, yathāsutaṃ vā dhammaṃ paccavekkhati, taṃ khaṇaṃ pubbabhāgena paricchinditvā phalasamāpattiṃ samāpajjati, yathāparicchedañca samāpattito vuṭṭhāya ṭhitaṭṭhānato paṭṭhāya dhammaṃ deseti. **Appaṃ vā bahuṃ vā desento**ti ugghaṭitaññussa vasena appaṃ vā, vipañcitaññussa neyyassa vā vasena bahuṃ vā desento. Dhammassa kalyāṇatā ca niyyānikatā ca sabbaso anavajjabhāvenevāti āha **‘‘anavajjameva katvā’’**ti.

Desakāyattena āṇādividhinā atisajjanaṃ pabodhanaṃ desanāti sā pariyattidhammavasena veditabbāti āha **‘‘desanāya tāva cātuppadikagāthāyapī’’**tiādi. Nidānanigamānipi satthu desanāya anuvidhānato tadantogadhāni evāti āha **‘‘nidānaṃ ādi, idamavocāti pariyosāna’’**nti.

Sāsitabbapuggalagatena yathāparādhādisāsitabbabhāvena anusāsanaṃ tadaṅgavinayādivasena vinayanaṃ sāsananti taṃ paṭipattidhammavasena veditabbanti āha **‘‘sīlasamādhivipassanā’’**tiādi. **Kusalāna**nti anavajjadhammānaṃ sīlasamathavipassanānaṃ sīladiṭṭhīnañca ādibhāvo taṃmūlikattā uttarimanussadhammānaṃ. Ariyamaggassa antadvayavigamena majjhimāpaṭipadābhāvo viya sammāpaṭipattiyā ārabbha nibbattīnaṃ vemajjhatāpi majjhabhāvoti vuttaṃ **‘‘atthi, bhikkhave…pe… majjhimaṃ nāmā’’**ti. **Phalaṃ pariyosānaṃ nāma** saupādisesatāvasena. **Nibbānaṃ pariyosānaṃ nāma** anupādisesatāvasena. Idāni tesaṃ dvinnampi sāsanassa pariyosānataṃ āgamena dassetuṃ **‘‘tasmātiha tva’’**ntiādi vuttaṃ. ‘‘Sātthaṃ sabyañjana’’ntiādivacanato dhammadesanāya ādimajjhapariyosānaṃ adhippetanti āha **‘‘idha…pe… adhippeta’’**nti. Tasmiṃ tasmiṃ atthe kathāvadhisaddappabandho gāthāvasena suttavasena ca vavatthito pariyattidhammo, so idha desanāti vutto, tassa pana attho visesato sīlādi evāti āha **‘‘bhagavā hi dhammaṃ desento…pe… dassetī’’**ti. Tattha **sīlaṃ dassetvā**ti sīlaggahaṇena sasambhāraṃ sīlaṃ gahitaṃ, tathā maggaggahaṇena sasambhāro maggoti tadubhayavasena anavasesato pariyattiatthaṃ pariyādāya tiṭṭhati. **Tenā**ti sīlādidassanena. Atthavasena hi idha desanāya ādikalyāṇādibhāvo adhippeto. **Kathikasaṇṭhitī**ti kathikassa saṇṭhānaṃ kathanavasena samavaṭṭhānaṃ.

Na so sātthaṃ deseti niyyānatthavirahato tassā desanāya. **Ekabyañjanādiyuttā vā**ti sithilādibhedesu byañjanesu ekappakāreneva dvippakāreneva vā byañjanena yuttā damiḷabhāsā viya. Vivaṭakaraṇatāya oṭṭhe aphusāpetvā uccāretabbato **sabbaniroṭṭhabyañjanā vā** kirātabhāsā viya. Sabbasseva vissajjanīyayuttatāya **sabbavissaṭṭhabyañjanā vā** yavanabhāsā viya. Sabbasseva sānusāratāya **sabbaniggahitabyañjanā vā** pārasikādimilakkhabhāsā viya. Sabbāpesā byañjanekadesavaseneva pavattiyā aparipuṇṇabyañjanāti katvā ‘‘**abyañjanā**’’ti vuttā.

Ṭhānakaraṇāni sithilāni katvā uccāretabbaṃ akkharaṃ pañcasu vaggesu paṭhamatatiyanti evamādi **sithilaṃ**. Tāni asithilāni katvā uccāretabbaṃ akkharaṃ vaggesu dutiyacatutthanti evamādi **dhanitaṃ**. Dvimattakālaṃ **dīghaṃ**. Ekamattakālaṃ **rassaṃ**. Tadeva lahukaṃ **lahukameva**. Saṃyogaparaṃ dīghañca **garukaṃ**. Ṭhānakaraṇāni niggahetvā uccāretabbaṃ **niggahitaṃ**. Parena sambandhaṃ katvā uccāretabbaṃ **sambandhaṃ**. Tathā na sambandhaṃ **vavatthitaṃ**. Ṭhānakaraṇāni vissaṭṭhāni katvā uccāretabbaṃ **vimuttaṃ. Dasadhā byañjanabuddhiyā pabhedo**ti evaṃ sithilādivasena byañjanabuddhiyā akkharuppādakacittassa dasappakārena pabhedo. Sabbāni hi akkharāni cittasamuṭṭhānāni yathādhippetatthabyañjanato byañjanāni ca.

Amakkhetvāti amilecchetvā, avināsetvā, ahāpetvāti attho. Bhagavā yamatthaṃ ñāpetuṃ ekagāthaṃ ekavākyampi deseti, tamatthaṃ tāya desanāya parimaṇḍalapadabyañjanāya eva desetīti āha ‘‘**paripuṇṇabyañjanameva katvā dhammaṃ desetī**’’ti. Idha **kevala**saddo anavasesavācako, na avomissatādivācakoti āha ‘‘**sakalādhivacana**’’nti. **Paripuṇṇa**nti sabbaso puṇṇaṃ. Taṃ pana kiñci ūnaṃ vā adhikaṃ vā na hotīti ‘‘**anūnādhikavacana**’’nti vuttaṃ. Tattha yadatthaṃ desitaṃ, tassa sādhakattā anūnatā veditabbā, tabbidhurassa pana asādhakattā anadhikatā. **Sakala**nti sabbabhāgavantaṃ. **Paripuṇṇamevā**ti sabbaso paripuṇṇameva. Tenāha ‘‘**ekadesanāpi aparipuṇṇā natthī**’’ti. **Aparisuddhā desanā nāma hoti** taṇhāsaṃkilesattā. Lokāmisaṃ cīvarādayo paccayā, tattha agadhitacittatāya **lokāmisanirapekkho. Hitapharaṇenā**ti hitūpasaṃharaṇena. **Mettābhāvanāya muduhadayo**ti mettābhāvanāya karuṇāya vā muduhadayo. **Ullumpanasabhāvasaṇṭhitenā**ti sakalasaṃkilesato vaṭṭadukkhato ca uddharaṇākārāvaṭṭhitena cittena, karuṇādhippāyenāti attho. **Tasmā**ti yasmā sikkhattayasaṅgahaṃ sakalaṃ sāsanaṃ idha brahmacariyanti adhippetaṃ, tasmā. **Brahmacariya**nti iminā samānādhikaraṇāni sabbapadāni yojetvā atthaṃ dassento ‘‘**so dhammaṃ deseti…pe… pakāsetīti evamettha attho daṭṭhabbo**’’ti āha.

Sundaranti bhaddakaṃ. Bhaddakatā ca passantassa hitasukhāvahabhāvena veditabbāti āha ‘‘**atthāvahaṃ sukhāvaha**’’nti. Tattha **atthāvaha**nti diṭṭhadhammikasamparāyikaparamatthasaṃhitahitāvahaṃ. **Sukhāvaha**nti yathāvuttatividhasukhāvahaṃ. **Tathānurūpāna**nti tādisānaṃ. Yādisehi pana guṇehi bhagavā samannāgato, tehi catuppamāṇikassa lokassa sabbathāpi accantappasādanīyo tesaṃ yathābhūtasabhāvattāti dassento ‘‘**yathārūpo**’’tiādimāha. Tattha **yathābhūta…pe… arahata**nti iminā dhammappamāṇalūkhappamāṇānaṃ sattānaṃ bhagavato pasādāvahatā dassitā, itarena itaresaṃ. **Dassanamattampi sādhu hotī**ti ettha kosiyavatthu kathetabbaṃ. **Ubhatopakkhikā**ti micchādiṭṭhisammādiṭṭhivasena ubhayapakkhikā. **Kerāṭikā**ti saṭhā.

Anekatthattā nipātānaṃ **yāvañcida**nti nipātasamudāyo adhimattappamāṇaparicchedaṃ dīpetīti āha ‘‘**adhimattappamāṇaparicchedavacanameta**’’nti. **Adhimattavippasannānī**ti adhikappamāṇena vippasannāni. **Vippasannānī**ti ca pakatiākāraṃ atikkamitvā vippasannānīti attho. Nanu ca cakkhādīnaṃ indriyānaṃ manoviññeyyattā kathaṃ tena tesaṃ vippasannatā viññāyatīti āha ‘‘**tassa hī**’’tiādi. **Tassā**ti brāhmaṇassa. **Tesa**nti cakkhādīnaṃ pañcannaṃ indriyānaṃ. Evampi manindriyena patiṭṭhitokāsassa adiṭṭhattā kathaṃ manindriyassa vippasannatā tena viññāyatīti āha ‘‘**yasmā panā**’’tiādi. Nayaggāhapaññā hesā tassa brāhmaṇassa. **Mane vippasanneyeva hoti** pasannacittasamuṭṭhitarūpasampadāhi eva cakkhādīnaṃ patiṭṭhitokāsassa pasannatāsambhavato.

Jambonadasuvaṇṇaṃ rattavaṇṇameva hotīti āha ‘‘**surattavaṇṇassā**’’ti. **Jambonadasuvaṇṇassa ghaṭikā**ti jambonadasuvaṇṇapiṇḍaṃ. Iminā **nekkha**nti nekkhappamāṇajambonadasuvaṇṇena kataṃ akatabhaṇḍaṃ vuttanti dasseti. **Nekkha**nti vā atirekapañcasuvaṇṇena katapilandhanaṃ katabhaṇḍaṃ vuttaṃ. Tañhi ghaṭṭanamajjanakkhamaṃ hotīti. **Suvaṇṇa**nti ca pañcadharaṇassa samaññā, tasmā pañcavīsatidharaṇahiraññavicitaṃ ābharaṇaṃ idha nekkhanti adhippetaṃ. **Jambonada**nti mahājambusākhāya pavattanadiyaṃ nibbattaṃ. Taṃ kira ratanaṃ rattaṃ. Suvaṇṇākāre mahājambuphalarase vā pathaviyaṃ paviṭṭhe suvaṇṇaṅkurā uṭṭhahanti, tena suvaṇṇena katapilandhanantipi attho. **Suparikammakata**nti suṭṭhu kataparikammaṃ. **Sampahaṭṭha**nti sammā pahaṭṭhaṃ ghaṭṭanādivasena sukataparikammaṃ. Tenāha **''suvaṇṇakāra...pe... suparimajjitanti attho''**ti.

Vāḷarūpānīti āharimāni vāḷarūpāni. ''Akappiyarūpākulo akappiyamañco pallaṅkoti sārasamāse. **Ratanacitra**nti bhitticchedādivasena ratanacitraṃ. Rukkhatūlalatātūlapoṭakitūlānaṃ vasena **tiṇṇaṃ tūlānaṃ**. Uddalomiyaṃ **kecī**ti sārasamāsācariyā uttaravihārino ca. Tathā ekantalomiyaṃ. **Koseyyakaṭṭissamaya**nti koseyyakasaṭamayaṃ. **Ajinacammehī**ti ajinamigacammehi. Tāni kira cammāni sukhumatarāni. Tasmā dupaṭṭatipaṭṭāni katvā sibbanti. Tena vuttaṃ **''ajinappaveṇī''**tiādi.

Nikāmalābhīti yathicchitalābhī. Tenāha **''icchiticchitalābhī''**ti. **Vipulalābhī**ti uḷāralābhī. Kasiranti hi parittaṃ vuccati, tappaṭikkhepena **akasiraṃ** uḷāraṃ. Tenāha **''mahantalābhī''**tiādi.

Laddhā ca na kappantīti sāmaññena paṭisiddhattā sabbathā na kappatīti kassaci āsaṅkā siyā, tannivattanatthaṃ **''kiñci kiñci kappatī''**tiādimāha. Tattha **suddhakoseyya**nti ratanaparisibbanarahitaṃ. Ettha ca ''suddhakoseyyaṃ pana vaṭṭatī''ti **vinaye** (mahāva. aṭṭha. 254) vuttattā idhāpi ettakameva vuttaṃ. **Dīghanikāyaṭṭhakathāyaṃ** (dī. ni. aṭṭha. 1.15) **pana** ''ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭantī''ti vuttaṃ. Tattha ''ṭhapetvā tūlika''nti etena ratanasibbanarahitāpī tūlikā na vaṭṭatīti dīpeti. **Vacanato**ti etena **vinaye** (cūḷava. 297) vuttabhāvaṃ dasseti. **Ekena vidhānenā**ti yathāvuttameva vidhānaṃ sandhāya vadati. Yadi evaṃ kasmā bhagavatā ''laddhā ca na kappantī''ti sāmaññena paṭisedho katoti āha **''akappiyaṃ pana upādāyā''**tiādi.

Pallaṅkanti ettha **pari-**saddo samantatoti etasmiṃ atthe vattati, tasmā vāmūruṃ dakkhiṇūruñca samaṃ ṭhapetvā ubho pāde aññamaññasambandhe katvā nisajjā pallaṅkanti āha **''samantato ūrubaddhāsana''**nti. Ūrūnaṃ bandhanavasena nisajjā. **Pallaṅkaṃ ābhujitvā**ti ca yathā pallaṅkavasena nisajjā hoti, evaṃ ubho pāde ābhuje samiñjite katvāti attho. Taṃ pana ubhinnaṃ pādānaṃ tathā sambandhatākaraṇanti āha **''bandhitvā''**ti. **Ujuṃ kāyaṃ paṇidhāyā**ti uparimaṃ sarīraṃ ujukaṃ ṭhapetvā aṭṭhārasa piṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādetvā. Evañhi nisinnassa cammamaṃsanhārūni na paṇamanti. Athassa yā tesaṃ paṇamanapaccayā khaṇe khaṇe vedanā uppajjeyyuṃ, tā na uppajjanti. Tāsu anuppajjamānāsu cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ na paripatati, vuddhiṃ phātiṃ gacchati. Tenāha **''aṭṭhārasa piṭṭhikaṇṭake''**tiādi. **Ujuṃ kāyaṃ ṭhapetvā**ti uparimaṃ kāyaṃ ujukaṃ ṭhapetvā, ayameva vā pāṭho. Heṭṭhimakāyassa hi anujukaṭṭhapanaṃ nisajjāvacaneneva bodhitanti. **Ujuṃ kāya**nti ettha **kāya-**saddo uparimakāyavisayo.

Parimukhanti ettha **pari-**saddo abhisaddena samānatthoti āha **''kammaṭṭhānābhimukha''**nti, bahiddhā puthuttārammaṇato nivāretvā kammaṭṭhānaṃyeva purakkhatvāti attho. Ettha yathā ''vanantaññeva pavisāmī''tiādinā bhāvanānurūpaṃ senāsanaṃ dassitaṃ, evaṃ ''nisīdāmī''ti iminā alīnānuddhaccapakkhiyo santo iriyāpatho dassito, ''pallaṅkaṃ ābhujitvā''ti iminā nisajjāya daḷhabhāvo, ''parimukhaṃ satiṃ upaṭṭhapetvā''ti iminā ārammaṇapariggahūpāyo. **Pariggahitaniyyāna**nti sabbathā gahitāsammosaṃ pariccattasammosaṃ satiṃ katvā, paramasatinepakkaṃ upaṭṭhapetvāti attho. **Parīti pariggahaṭṭho** ''pariṇāyikā''tiādīsu (dha. sa. 16.20) viya. **Mukhanti niyyānaṭṭho** ''suññatavimokkha''ntiādīsu (paṭi. ma. 1.209-210) viya. Paṭipakkhato niggamanaṭṭho hi niyyānaṭṭho.

Cattāri rūpāvacarajjhānāni dibbabhāvāvahattā dibbavihārā nāma hontīti tadāsannappavattacaṅkamopi tadupacārato dibbo nāma hotīti āha **''cattāri hi rūpajjhānānī''**tiādi. **Samāpajjitvā caṅkamantassā**ti idañca caṅkamantassa antarantarā samāpattiṃ samāpajjitvā uṭṭhāyuṭṭhāya caṅkamanaṃ sandhāya vuttaṃ. Na hi samāpattiṃ samāpajjitvā avuṭṭhitena sakkā caṅkamituṃ. **Samāpattito vuṭṭhāya caṅkamantassapi caṅkamoti** idaṃ pana samāpattito vuṭṭhahitvā antarantarā samāpajjitvā caṅkamantassa vasena vuttaṃ. **Dvīsu vihāresū**ti brahmavihāre, ariyavihāre ca.

Mettājhānādayo hitūpasaṃhārādivasena pavattiyā brahmabhūtā seṭṭhabhūtā vihārāti **brahmavihārā**. Anaññasādhāraṇattā pana ariyānaṃ vihārāti **ariyavihārā,** catassopi phalasamāpattiyo. Idha pana arahattaphalasamāpattiyeva āgatā.

Paccavekkhaṇāya phalasamāpatti kathitā samāpattiṃ samāpajjitvā vuṭṭhitassa paccavekkhaṇāsambhavato. **Caṅkamādayo**ti phalasamāpattiṃ samāpannassapi samāpattito vuṭṭhitassapi caṅkamaṭṭhānanisajjādayo. **Ariyacaṅkamādayo honti** na pana paccavekkhantassāti adhippāyo.

Venāgapurasuttavaṇṇanā niṭṭhitā.

4. Sarabhasuttavaṇṇanā

65. Catutthe gijjhā ettha santīti gijjhaṃ, kūṭaṃ. Taṃ etassāti gijjhakūṭo. Gijjho viyāti vā gijjhaṃ, kūṭaṃ. Taṃ etassāti gijjhakūṭo, pabbato. Tasmiṃ **gijjhakūṭe**. Tenāha **''gijjhā vā''**tiādi. **Acirapakkanto**ti ettha na desantarapakkamanaṃ adhippetaṃ, atha kho sāsanapakkamananti dassento **''imasmiṃ sāsane pabbajitvā''**tiādimāha, teneva hi ''imassā dhammavinayā''ti vuttaṃ. Labbhatīti lābho, catunnaṃ paccayānametaṃ adhivacanaṃ. Sakkaccaṃ kātabbo dātabboti sakkāro. Paccayā eva hi paṇītapaṇītā sundarasundarā abhisaṅkharitvā katā sakkārāti vuccanti. Sakkāroti vā sundarakāro, parehi attano gāravakiriyā pupphādīhi vā pūjā. Lābho ca sakkāro ca lābhasakkārā, te naṭṭhā pahīnā etesanti **naṭṭhalābhasakkārā**.

Mahālābhasakkāro uppajjīti tadā kira bhagavato mahālābhasakkāro uppajji yathā taṃ cattāro asaṅkheyye pūritadānapāramisañcayassa. Sabbadisāsu hi yamakamahāmegho vuṭṭhahitvā mahogho viya sabbapāramiyo ''ekasmiṃ attabhāve vipākaṃ dassāmā''ti sampiṇḍitā viya lābhasakkāramahoghaṃ nibbattayiṃsu. Tato tato annapānayānavatthamālāgandhavilepanādihatthā khattiyabrāhmaṇādayo āgantvā ''kahaṃ buddho, kahaṃ bhagavā, kahaṃ devadevo narāsabho purisasīho''ti bhagavantaṃ pariyesanti, sakaṭasatehipi paccaye āharitvā okāsaṃ alabhamānā samantā gāvutappamāṇampi sakaṭadhurena sakaṭadhuraṃ āhacca tiṭṭhanti ceva anubandhanti ca andhakavindabrāhmaṇo viya. Yathā ca bhagavato, evaṃ bhikkhusaṅghassapi. Vuttampi cetaṃ –

> ''Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, bhikkhusaṅghopi sakkato hoti… pe… parikkhārāna''nti (udā. 38).

Tathā –

> ''Yāvatā kho pana, cunda, etarahi saṅgho vā gaṇo vā loke uppanno, nāhaṃ, cunda, aññaṃ ekaṃ saṅghampi samanupassāmi evaṃlābhaggayasaggappattaṃ yatharivāyaṃ, cunda, bhikkhusaṅgho''ti (dī. ni. 3.176).

Svāyaṃ bhagavato ca saṅghassa ca uppanno lābhasakkāro ekato hutvā dvinnaṃ mahānadīnaṃ udakaṃ viya appameyyo ahosi, bhagavato pana bhikkhusaṅghassa ca uppanno lābhasakkāro dhammassapi uppannoyeva. Dhammadharānañhi kato sakkāro dhammassa kato nāma hoti. Tena vuttaṃ **''tiṇṇaṃ ratanānaṃ mahālābhasakkāro uppajjī''**ti.

Vuttamatthaṃ pāḷiyā nidassento **''yathāhā''**tiādimāha. Tattha **sakkato**ti sakkārappatto. Yassa hi cattāro paccaye sakkatvā suabhisaṅkhate paṇītapaṇīte upaneti, so sakkato. **Garukato**ti garubhāvahetūnaṃ uttamaguṇānaṃ matthakappattiyā anaññasādhāraṇena garukārena sabbadevamanussehi pāsāṇacchattaṃ viya garukato. Yasmiñhi garubhāvaṃ paccupaṭṭhapetvā paccaye denti, so garukato. **Mānito**ti sammāpaṭipattiyā mānito manena piyāyito. Tāya hi viññūnaṃ manāpatā.

Pūjitoti mānanādipūjāya ceva catupaccayapūjāya ca pūjito. Yassa hi sabbametaṃ pūjanañca karonti, so pūjito. **Apacito**ti nīcavuttikaraṇena apacito. Satthārañhi disvā manussā hatthikkhandhādīhi otaranti, maggaṃ denti, aṃsakūṭato sāṭakaṃ apanenti. Āsanato vuṭṭhahanti, vandantīti evaṃ so tehi apacito nāma hoti.

Avaṇṇaṃ pattharitvāti avaṇṇaṃ tattha tattha saṃkittanavasena pattharitvā. **Āvaṭṭanimāya**nti āvaṭṭetvā gahaṇamāyaṃ. Āvaṭṭeti purimākārato nivatteti attano vase vatteti etāyāti āvaṭṭanī, māyā, taṃ āvaṭṭanimāyaṃ **osāretvā** parijappetvāti attho. **Koṭito paṭṭhāyā**ti antimakoṭito paṭṭhāya. Thaddhakāyena pharusavācāya tiṇṇaṃ ratanānaṃ avaṇṇakathanaṃ anatthāvahattā visasiñcanasadisā hotīti āha **''visaṃ siñcitvā''**ti. **Aññāto**ti āñāto. Tenāha **''ñāto''**tiādi.

Kāyaṅganti kāyameva aṅgaṃ, kāyassa vā aṅgaṃ, sīsādi. **Vācaṅga**nti ''hotu, sādhū''ti evamādivācāya avayavaṃ. **Ekakenā**ti asahāyena. **Imassa panatthassā**ti ''cariyaṃ caraṇakāle''tiādinā vuttassa. **Yato yato garu dhura**nti yasmiṃ yasmiṃ ṭhāne dhuraṃ garu bhārikaṃ hoti, aññe balibaddā ukkhipituṃ na sakkonti. **Yato gambhīravattanī**ti vattanti etthāti vattanī, dummaggassetaṃ nāmaṃ, yasmiṃ ṭhāne udakacikkhallamahantatāya vā visamacchinnataṭabhāvena vā maggo gambhīro hotīti attho. **Tadāssu kaṇhaṃ yuñjentī**ti **assū**ti nipātamattaṃ, tadā kaṇhaṃ yuñjentīti attho. Yadā dhurañca garu hoti maggo ca gambhīro, tadā aññe balibadde apanetvā kaṇhameva yuñjentīti vuttaṃ hoti. **Svāssu taṃ vahate dhura**nti etthapi **assū**ti nipātamattameva, so taṃ dhuraṃ vahatīti attho.

Gehavetananti gehe nivuṭṭhabhāvahetu dātabbaṃ. **Kāḷako nāma nāmenā**ti añjanavaṇṇo kiresa, tenassa ''kāḷako''ti nāmaṃ akaṃsu. **Kāḷakaṃ upasaṅkamitvā āhā**ti kāḷako kira ekadivasaṃ cintesi ''mayhaṃ mātā duggatā maṃ puttaṭṭhāne ṭhapetvā dukkhena poseti, yaṃnūnāhaṃ bhatiṃ katvā imaṃ duggatabhāvato moceyya''nti. So tato paṭṭhāya bhatiṃ upadhārento vicarati. Atha tasmiṃ divase gāmagorūpehi saddhiṃ tattha samīpe carati. Satthavāhaputtopi gosuttavittako, so ''atthi nu kho etesaṃ gunnaṃ antare sakaṭāni uttāretuṃ samattho usabhājānīyo''ti upadhārayamāno bodhisattaṃ disvā ''ayaṃ ājānīyo sakkhissati mayhaṃ sakaṭāni uttāretu''nti aññāsi. Tena taṃ upasaṅkamitvā evamāha. **So aññesaṃ…pe… gehameva agamāsī**ti tadā kira gāmadārakā ''kiṃ nāmetaṃ kāḷakassa gale''ti tassa santikaṃ āgacchanti. So te anubandhitvā dūratova palāpento mātu santikaṃ gato. Taṃ sandhāyetaṃ vuttaṃ.

Sāyanhasamayanti sāyanhakāle. Bhummatthe etaṃ upayogavacanaṃ. Na hettha accantasaṃyogo sambhavati. **Paṭisallānā vuṭṭhito**ti ettha tehi tehi saddhivihārikaantevāsikaupāsakaupāsikādisattehi ceva rūpārammaṇādisaṅkhārehi ca paṭinivattetvā apasakkitvā nilīyanaṃ vivecanaṃ kāyacittehi tato vivittatāya paṭisallānaṃ kāyaviveko, cittaviveko ca. Yo tato duvidhavivekato vuṭṭhito bhavaṅgappattiyā sabrahmacārīhi samāgamena ca apeto. So paṭisallānā vuṭṭhito nāma hoti. Ayaṃ pana yasmā paṭisallānānaṃ uttamato phalasamāpattito vuṭṭhāsi, tasmā **''phalasamāpattito''**ti vuttaṃ. **Kāyasakkhino bhavissāmā**ti nāmakāyena desanāsampaṭicchanavasena sakkhibhūtā bhavissāma. Nanu ca ''paññatte āsane nisīdī''ti idaṃ kasmā vuttaṃ. Titthiyā hi bhagavato paṭipakkhā, te kasmā tassa āsanaṃ paññāpentīti āha **''tathāgato hī''**tiādi.

Viggāhikakathanti viggāhasaṃvattanikaṃ sārambhakathaṃ. **Āyāceyyāsī**ti vacībhedaṃ katvā yāceyyāsi. **Pattheyyāsī**ti manasā āsīseyyāsi. **Piheyyāsī**ti tasseva vevacanaṃ. **Nittejataṃ āpanno**ti tejahāniyā nittejabhāvaṃ āpanno, nittejabhūtoti attho. Tato eva bhikkhuādayopi sammukhā oloketuṃ asamatthatāya **pattakkhandho,** patitakkhandhoti attho. Tenāha **''onatagīvo''**ti. **Dassitadhammesū**ti vuttadhammesu. Vacanamattameva hi tesaṃ, na pana dassanaṃ tādisasseva dhammassa abhāvato. Bhagavato eva vā ''ime dhammā anabhisambuddhā''ti parassa vacanavasena **dassitadhammesu. Paṭicarissatī**ti paṭicchādanavase carissati pavattissati, paṭicchādanattho eva vā **carati**-saddo anekatthattā dhātūnanti āha **''paṭicchādessatī''**ti. **Aññena vā añña**nti pana paṭicchādanākāradassananti āha **''aññena vā vacanenā''**tiādi.

Tattha **aññaṃ vacana**nti yaṃ samanuyuñjantena bhagavatā parassa dosavibhāvanaṃ vacanaṃ vuttaṃ, taṃ tato aññeneva vacanena paṭicchādeti. ‘‘Āpattiṃ āpannosī’’ti codakena vuttavacanaṃ viya ‘‘ko āpanno, kiṃ āpanno, kismiṃ āpanno, kaṃ bhaṇatha, kiṃ bhaṇathā’’tiādivacanena aññaṃ āgantukakathaṃ āharanto ‘‘tvaṃ itthannāmaṃ āpattiṃ āpannosī’’ti puṭṭho ‘‘pāṭaliputtaṃ gatomhī’’ti vatvā puna ‘‘na tava pāṭaliputtagamanaṃ pucchāma, āpattiṃ pucchāmā’’ti vutte tato rājagahaṃ gatomhi. Rājagahaṃ vā yāhi brāhmaṇagehaṃ vā, āpattiṃ āpannosīti. ‘‘Tattha me sūkaramaṃsaṃ laddha’’ntiādīni vadanto viya samanuyuñjakena vuttavacanato aññaṃ āgantukakathaṃ āharanto apanāmessati, vikkhepaṃ gamayissati. Appatītā honti tena atuṭṭhā asomanassikāti **apaccayo,** domanassetaṃ adhivacanaṃ. Neva attano, na paresaṃ hitaṃ abhirādhayatīti **anabhiraddhi,** domanassameva. Tenevāha **‘‘apaccayena domanassaṃ vutta’’**nti.

Yassa kho pana te atthāya dhammo desitoti ettha **dhamma**-saddena catusaccadhammo vuttoti āha **‘‘yassa maggassa vā phalassa vā atthāyā’’**ti. Catusaccadhammo hi maggaphalādhigamatthāya desīyati. **Na niggacchatī**ti na pavatteti. **Na**nti naṃ dhammaṃ. Idāni ‘‘yassa kho pana te atthāya dhammo desito’’ti ettha dhamma-saddena paṭipattidhammo dassito, na pana catusaccadhammoti adhippāyena atthavikappaṃ dassento **‘‘atha vā’’**tiādimāha. **Pañca dhammā**ti gambhīrañāṇacariyabhūtānaṃ khandhādīnaṃ uggahasavanadhāraṇaparicayayonisomanasikāre sandhāyāha. **Takkarassa sammā dukkhakkhayāyā**ti ettha **sammā**saddo ubhayatthāpi yojetabbo ‘‘sammā takkarassa sammā dukkhakkhayāyā’’ti. Yo hi sammā dhammaṃ paṭipajjati, tasseva sammā dukkhakkhayo hotīti. Yo pana vuttanayena takkaro, tassa niyyānaṃ atthato dhammasseva niyyānanti tappaṭikkhepena **‘‘so dhammo…pe… na niyyāti na niggacchatī’’**ti āha.

Yadi tiracchānasīhassa nādo sabbatiracchānaekaccamanussāmanussanādato seṭṭhattā seṭṭhanādo, kimaṅgaṃ pana tathāgatasīhassa nādoti āha **‘‘sīhanādanti seṭṭhanāda’’**nti. Yadi vā tiracchānasīhanādassa seṭṭhanādatā nibbhayatāya appaṭisattutāya icchitā, tathāgatasīhanādasseva ayamattho sātisayoti āha **‘‘abhītanādaṃ appaṭinādaʼʼ**nti. ‘‘Aṭṭhānametaṃ anavakāso’’tiādinā (ma. ni. 3.129; a. ni. 1.268-271) hi yo attho vutto, tassa bhūtatāya ayaṃ nādo **seṭṭhanādo** nāma hoti uttamanādo. Bhūtattho hi uttamatthoti. Imamatthaṃ pana vadantassa bhagavato aññato bhayaṃ vā āsaṅkā vā natthīti **abhītanādo** nāma hoti. Abhūtañhi vadato kutoci bhayaṃ vā āsaṅkā vā siyā, evaṃ pana vadantaṃ bhagavantaṃ koci uṭṭhahitvā paṭibāhituṃ samattho nāma natthīti ayaṃ nādo **appaṭinādo** nāma hoti.

Samantato niggaṇhanavasena todanaṃ vijjhanaṃ **sannitodakaṃ,** sammā vā nitudanti pīḷenti etenāti **sannitodakaṃ**. **Vācāyā**ti ca paccatte karaṇavacanaṃ. Tenāha **‘‘vacanapatodenā’’**ti. **Sañjambharimakaṃsū**ti samantato sambharitaṃ akaṃsu, sabbe paribbājakā vācātodanehi tudiṃsūti attho. Tenāha **‘‘sambharitaṃ…pe… vijjhiṃsū’’**ti. **Siṅgālakaṃyevā**ti siṅgālameva, ‘‘segālakaṃyevā’’tipi pāṭho. **Tassevā**ti siṅgālaravasseva. Atha vā **bheraṇḍakaṃyevā**ti bhedaṇḍasakuṇisadisaṃyevāti attho. Bhedaṇḍaṃ nāma eko pakkhī dvimukho, tassa kira saddo ativiya virūpo amanāpo. Tenāha **‘‘apica bhinnassaraṃ amanāpasaddaṃ nadatī’’**ti. Sesamettha uttānameva.

Sarabhasuttavaṇṇanā niṭṭhitā.

5. Kesamuttisuttavaṇṇanā

66. Pañcame kesamuttaṃ nivāso etesanti **kesamuttiyā**ti āha **‘‘kesamuttanigamavāsino’’**ti. **Aṭṭhavidhapānakānī**ti ambapānādiaṭṭhavidhāni pānāni.

‘‘Mā anussavenā’’tiādīsu pana eko daharakālato paṭṭhāya evaṃ anussavo atthi, evaṃ cirakālakatāya anussutiyā labbhamānaṃ kathamidaṃ aññathā siyā, tasmā bhūtametanti anussavena gaṇhāti, tathā gahaṇaṃ paṭikkhipanto **‘‘mā anussavenā’’**ti āha. Anu anu savanaṃ **anussavo**. Aparo ‘‘amhākaṃ pitupitāmahādivuddhānaṃ upadesaparamparāya idamābhataṃ, evaṃ paramparābhatakathaṃ nāma na aññathā siyā, tasmā bhūtameta’’nti gaṇhāti, taṃ paṭikkhipanto **‘‘mā paramparāyā’’**ti āha. Eko kenaci kismiñci vuttamatte ‘‘evaṃ kira eta’’nti gaṇhāti, taṃ nisedhento **‘‘mā itikirāyā’’**ti āha. Piṭakaṃ gantho sampadīyati etassāti piṭakasampadānaṃ, ganthassa uggaṇhanako. Tena piṭakauggaṇhanakabhāvena ekacco tādisaṃ ganthaṃ paguṇaṃ katvā tena taṃ samentaṃ sameti, tasmā ‘‘bhūtameta’’nti gaṇhāti, taṃ sandhāyesa paṭikkhepo **‘‘mā piṭakasampadānenā’’**ti, attano uggahaganthasampattiyā mā gaṇhitthāti vuttaṃ hoti. **Sameta**nti saṃgataṃ.

Koci kañci vitakkento ‘‘evameva tena bhavitabba’’nti kevalaṃ attano saṅkappavasena ‘‘bhūtamida’’nti gaṇhāti, taṃ sandhāyetaṃ vuttaṃ **‘‘mā takkahetū’’**ti. Añño ‘‘imāya yuttiyā bhūtamida’’nti kevalaṃ anumānato nayaggāhena gaṇhāti, taṃ paṭikkhipanto **‘‘mā nayahetū’’**ti āha. Kassaci ‘‘evametaṃ siyā’’ti parikappentassa ekaṃ kāraṇaṃ upaṭṭhāti, so ‘‘attheta’’nti attano parikappitākārena gaṇhāti, taṃ paṭisedhento **‘‘mā ākāraparivitakkenā’’**ti āha. Aparassa cintayato yathāparikappitaṃ kañci atthaṃ ‘‘evametaṃ na aññathā’’ti abhinivisantassa ekā diṭṭhi uppajjati. Yā yassa taṃ kāraṇaṃ nijjhāyantassa paccakkhaṃ viya nirūpetvā cintentassa khamati. So ‘‘attheta’’nti diṭṭhinijjhānakkhantiyā gaṇhāti, taṃ sandhāyāha **‘‘mā diṭṭhinijjhānakkhantiyā’’**ti.

Akusalaverassāti pāṇātipātādipañcavidhaṃ veraṃ sandhāya vadati. Kodho nāma cetaso dukkhanti āha **‘‘kodhacittassa abhāvenā’’**ti. **Kilesassā**ti cittaṃ vibādhentassa upatāpentassa uddhaccakukkuccādikilesassa. Sesamettha uttānameva.

Kesamuttisuttavaṇṇanā niṭṭhitā.

6. Sāḷhasuttavaṇṇanā

67. Chaṭṭhe pāto asitabbabhojanaṃ pātarāsaṃ, bhuttaṃ pātarāsaṃ etesanti **bhuttapātarāsā**. **Dāsā** nāma antojātā vā dhanakkītā vā karamarānītā vā sayaṃ vā dāsabyaṃ upagatā. Bhattavetanabhatā **kammakārā** nāma.

Nicchātoti ettha chātaṃ vuccati taṇhā jighacchāhetutāya, sā assa natthīti nicchāto. Tenāha **‘‘nittaṇho’’**ti. **Abbhantare santāpakarānaṃ kilesāna**nti attano santāne darathapariḷāhajananena santāpanakilesānaṃ. Antotāpanakilesānaṃ abhāvā sīto sītalo bhūto jātoti **sītibhūto**. Tenāha **‘‘sītalībhūto’’**ti. Maggaphalanibbānasukhāni vā paṭisaṃvedetīti **sukhappaṭisaṃvedī**. Sesaṃ suviññeyyameva.

Sāḷhasuttavaṇṇanā niṭṭhitā.

7. Kathāvatthusuttavaṇṇanā

68. Sattame **kathāvatthūnī**ti kathāya pavattiṭṭhānāni. Yasmā tehi vinā kathā na pavattati, tasmā **‘‘kathākāraṇānī’’**ti vuttaṃ. Atati satati satataṃ gacchati pavattatīti **addhā,** kāloti āha **‘‘atītamaddhānaṃ nāma kālopi vattatī’’**ti. Dhammappavattimattatāya hi paramatthato avijjamānopi kālo tasseva dhammassa pavattiavatthāvisesaṃ upādāya teneva vohārena atītotiādinā voharīyati, atītādibhedo ca nāmāyaṃ nippariyāyato dhammānaṃyeva hoti, na kālassāti āha **‘‘khandhāpi vattantī’’**ti. Yathāvuttamatthaṃ itaresu dvīsu atidisati **‘‘anāgatapaccuppannesupi eseva nayo’’**ti. **Atītamaddhāna**ntiādīsu ca dve pariyāyā suttantapariyāyo, abhidhammapariyāyo ca. Suttantapariyāyena paṭisandhito pubbe atīto addhā nāma, cutito pacchā anāgato addhā nāma, saha cutipaṭisandhīti tadantaraṃ paccuppanno addhā nāma. Abhidhammapariyāyena tīsu khaṇesu uppādato pubbe atīto addhā nāma, uppādato uddhaṃ anāgato addhā nāma, khaṇattayaṃ paccuppanno addhā nāma. Tatthāyaṃ suttantadesanāti suttantapariyāyeneva atītādivisayaṃ kathaṃ dassento **‘‘atīte kassapo nāmā’’**tiādimāha.

Ekaṃseneva byākātabbo vissajjetabboti **ekaṃsabyākaraṇīyo**. ‘‘Cakkhu anicca’’nti pañhe uttarapadāvadhāraṇaṃ sandhāya **‘‘ekaṃseneva byākātabba’’**nti vuttaṃ niccatāya lesassapi tattha abhāvato, purimapadāvadhāraṇe pana vibhajjabyākaraṇīyatāya. Tenāha **‘‘aniccaṃ nāma cakkhūti puṭṭhena panā’’**tiādi. Cakkhusote visesatthasāmaññatthānaṃ asādhāraṇabhāvato dvinnaṃ tesaṃ sadisacodanā paṭicchannamukheneva byākaraṇīyā paṭikkhepavasena anuññātavasena ca vissajjitabbatoti āha **‘‘yathā cakkhu, tathā sotaṃ…pe… ayaṃ paṭipucchābyākaraṇīyo pañho’’**ti. **Taṃ jīvaṃ taṃ sarīra**nti jīvasarīrānaṃ anaññatāpañhe yassa yena anaññatā coditā, so eva paramatthato nupalabbhatīti ca jhānattayassa metteyyatākittanasadisoti abyākātabbatāya **ṭhapanīyo** vutto. Evarūpo hi pañho tidhā avissajjanīyattā byākaraṇaṃ akatvā ṭhapetabbo.

Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti **ṭhānaṃ,** kāraṇanti āha **‘‘kāraṇākāraṇe’’**ti. **Yuttena kāraṇenā**ti anurūpena kāraṇena. **Pahotī**ti niggaṇhituṃ samattho hoti. **Sassatavādibhāvameva dīpetī**ti attanā gahite ucchedavāde dosaṃ disvā attanopi sassatavādibhāvameva dīpeti. **Puggalavādimhī**ti iminā vacchakuttiyavādiṃ dasseti. Pañhaṃ pucchantehi paṭipajjitabbā paṭipadā pañhapucchanakānaṃ vattaṃ.

Paṭicaratīti paṭicchādanavasena carati pavattati. Paṭicchādanattho eva vā caratisaddo anekatthattā dhātūnanti āha **‘‘paṭicchādetī’’**ti. **Aññenañña**nti pana paṭicchādanākāradassananti āha **‘‘aññena vacanenā’’**tiādi. Tattha **aññena vacanenā**ti yaṃ codakena cuditakassa dosavibhāvanaṃ vacanaṃ vuttaṃ, taṃ tato aññena vacanena paṭicchādeti. Yo hi ‘‘āpattiṃ āpannosī’’ti vutte ‘‘ko āpanno, kiṃ āpanno, kismiṃ āpanno, kaṃ bhaṇatha, kiṃ bhaṇathā’’ti vadati. ‘‘Evarūpaṃ kiñci tayā diṭṭha’’nti vutte ‘‘na suṇāmī’’ti sotaṃ vā upaneti, ayaṃ aññenaññaṃ paṭicarati nāma. ‘‘Ko āpanno’’tiādinā hi codanaṃ avissajjetvāva vikkhepāpajjanaṃ aññenaññaṃ paṭicaraṇaṃ, bahiddhā kathāpanāmanaṃ vissajjetvāti ayametesaṃ viseso. Tenevāha **‘‘āgantukakathaṃ otārento’’**tiādi. Tattha **apanāmetī**ti vikkhepeti. **Tatrā**ti tasmiṃ bahiddhākathāya apanāmane.

Upanisīdati phalaṃ etthāti kāraṇaṃ upanisā, upecca nissayatīti vā upanisā, saha upanisāyāti **saupaniso**ti āha **‘‘saupanissayo sapaccayo’’**ti.

Ohitasototi anaññavihitattā dhammassavanāya apanāmitasoto. Tato eva tadatthaṃ **ṭhapitasoto**. **Kusaladhamma**nti ariyamaggo adhippetoti āha **‘‘ariyamagga’’**nti.

Kathāvatthusuttavaṇṇanā niṭṭhitā.

8. Aññatitthiyasuttavaṇṇanā

69. Aṭṭhame bhagavā mūlaṃ kāraṇaṃ etesaṃ yāthāvato adhigamāyāti **bhagavaṃmūlakā**. Tenāha ‘‘bhagavantañhi nissāya mayaṃ ime dhamme ājānāma paṭivijjhāmā’’ti. **Amhākaṃ dhammā**ti tehi attanā adhigantabbatāya vuttaṃ. Sevitabbāsevitabbānañhi yāthāvato adhigamaññāṇāni adhigacchanakasambandhīni, tāni ca sammāsambuddhamūlakāni anaññavisayattā. Tenāha **‘‘pubbe kassapasammāsambuddhenā’’**tiādi. **Ime dhammā**ti ime ñāṇadhammā. **Ājānāmā**ti abhimukhaṃ paccakkhato jānāma. **Paṭivijjhāmā**ti tasseva vevacanaṃ, adhigacchāmāti attho. Bhagavā netā etesanti **bhagavaṃnettikā. Netā**ti sevitabbadhamme veneyyasantānaṃ pāpetā. **Vinetā**ti asevitabbadhamme veneyyasantānato apanetā. Tadaṅgavinayādivasena vā **vinetā**. Atha vā yathā alamariyañāṇadassanaviseso hoti, evaṃ visesato **netā. Anunetā**ti ‘‘ime dhammā sevitabbā, ime na sevitabbā’’ti ubhayasampāpanāpanayanatthaṃ paññāpetā. Tenāha **‘‘yathāsabhāvato’’**tiādi.

Paṭisaranti etthāti paṭisaraṇaṃ, bhagavā paṭisaraṇaṃ etesanti **bhagavaṃpaṭisaraṇā**. Āpāthaṃ upagacchantā hi bhagavā paṭisaraṇaṃ samosaraṇaṭṭhānaṃ. Tenāha **‘‘catubhūmakadhammā’’**tiādi. Paṭisarati sabhāvasampaṭivedhavasena paccekaṃ upagacchatīti vā paṭisaraṇaṃ, bhagavā paṭisaraṇaṃ etesanti **bhagavaṃpaṭisaraṇā**. Paṭisarati paṭivijjhatīti vā paṭisaraṇaṃ, tasmā paṭivijjhanavasena bhagavā paṭisaraṇaṃ etesanti **bhagavaṃpaṭisaraṇā**. Tenāha **‘‘apicā’’**tiādi. **Paṭivedhavasenā**ti paṭivijjhitabbatāvasena. Asatipi mukhe atthato evaṃ vadanto viya hotīti āha **‘‘phasso āgacchati ahaṃ bhagavā kinnāmo’’**ti. Phasso ñāṇassa āpāthaṃ āgacchantoyeva hi attano ‘‘ahaṃ kinnāmo’’ti nāmaṃ pucchanto viya, bhagavā cassa nāmaṃ karonto viya hoti.

Paṭibhātūti ettha paṭisaddāpekkhāya ‘‘bhagavanta’’nti upayogavacanaṃ, attho pana sāmivacanavaseneva veditabboti dassento āha **‘‘bhagavato’’**ti. **Paṭibhātū**ti ca bhāgo hotu. Bhagavato hi esa bhāgo, yadidaṃ dhammassa desanā, amhākaṃ pana bhāgo savananti adhippāyo. Evañhi saddalakkhaṇena sameti. Keci pana **paṭibhātū**ti padassa dissatūti atthaṃ vadanti, ñāṇena dissatu, desīyatūti vā attho. **Upaṭṭhātū**ti ñāṇassa paccupatiṭṭhatu. Pāḷiyaṃ **ko adhippayāso**ti ettha ko adhikappayogoti attho.

Lokavajjavasenāti lokiyajanehi pakatiyā garahitabbavajjavasena. **Vipākavajjavasenā**ti vipākassa apāyasaṃvattanikavajjavasena. **Katha**ntiādinā ubhayavajjavasenapi appasāvajjatāya visayaṃ dasseti. Sesamettha suviññeyyameva.

Aññatitthiyasuttavaṇṇanā niṭṭhitā.

9. Akusalamūlasuttavaṇṇanā

70. Navame lubbhatīti **lobho**. Dussatīti **doso**. Muyhatīti **moho**. Lobhādīni panetāni asahajātānaṃ pāṇātipātādīnaṃ kesañci akusalānaṃ upanissayapaccayaṭṭhena, sahajātānaṃ adinnādānādīnaṃ kesañci sampayuttā hutvā uppādakaṭṭhena, sayañca akusalānīti sāvajjadukkhavipākaṭṭhenāti āha **‘‘akusalānaṃ mūlāni, akusalāni ca tāni mūlānī’’**ti. Vuttampi cetaṃ ‘‘ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto pāṇampi hanatī’’tiādi. **Yadapī**ti liṅgavipallāsena vuttanti āha **‘‘yopi, bhikkhave, lobho’’**ti. **Tadapī**ti etthāpi eseva nayoti āha **‘‘sopi akusalamūla’’**nti. Vināpi liṅgavipallāsena atthayojanaṃ dassento **‘‘akusalamūlaṃ vā’’**tiādimāha. **Sabbatthā**ti ‘‘yadapi, bhikkhave, doso, tadapi akusalamūla’’ntiādīsu. **Abhisaṅkharotī**ti ettha **āyūhatī**ti atthaṃ vatvā tañca āyūhanaṃ paccayasamavāyasiddhito sampiṇḍanaṃ rāsikaraṇaṃ viya hotīti āha **‘‘sampiṇḍeti rāsiṃ karotī’’**ti.

Pāḷiyaṃ ‘‘vadhenā’’tiādīsu **vadhenā**ti māraṇena vā pothanena vā. **Vadha**saddo hi hiṃsanattho viheṭhanattho ca hoti. **Bandhanenā**ti addubandhanādinā. **Jāniyā**ti dhanajāniyā, ‘‘sataṃ gaṇhatha, sahassaṃ gaṇhathā’’ti evaṃ pavattitadaṇḍenāti attho. **Garahāyā**ti pañcasikhamuṇḍakakaraṇaṃ, gomayasiñcanaṃ, gīvāya kuraṇḍakabandhananti evamādīni katvā garahapāpanena. Tattha **pañcasikhamuṇḍakakaraṇaṃ** nāma kākapakkhakaraṇaṃ. **Gomayasiñcanaṃ** sīsena kaṇodakāvasecanaṃ. **Kuraṇḍakabandhanaṃ** gaddulabandhanaṃ.

Kālasmiṃ na vadatīti yuttakāle na vadati, vattabbakālassa pubbe vā pacchā vā ayuttakāle vattā hoti. **Abhūtavādī**ti yaṃ natthi, tassa vattā. Tenāha **‘‘bhūtaṃ na vadatī’’**ti. **Atthaṃ na vadatī**ti kāraṇaṃ na vadati, akāraṇanissitaṃ nipphalaṃ vattā hoti. **Dhammaṃ na vadatī**ti sabhāvaṃ na vadati, asabhāvaṃ vattā ayathāvādīti attho. **Vinayaṃ na vadatī**ti saṃvaravinayaṃ na vadati, na saṃvaravinayappaṭisaṃyuttassa vattā hoti, attano suṇantassa ca na saṃvaravinayāvahassa vattāti attho.

Atacchanti abhūtatthaṃ. Tenāha **‘‘itaraṃ tasseva vevacana’’**nti. Atha vā **abhūta**nti asantaṃ avijjamānaṃ. **Ataccha**nti atathākāraṃ.

Puññakammato eti uppajjatīti ayo, vaḍḍhi. Tappaṭikkhepena **anayo,** avaḍḍhīti āha **‘‘anayaṃ āpajjatīti avaḍḍhiṃ āpajjatī’’**ti. **Māluvāsipāṭikā** nāma dīghasaṇṭhānaṃ māluvāpakkaṃ, māluvāphalapoṭṭhalikāti attho. **Phalitāyā**ti ātapena sussitvā bhinnāya. **Vaṭarukkhādīnaṃ mūle**ti vaṭarukkhādīnaṃ samīpe. **Sakabhāvena saṇṭhātuṃ na sakkontī**ti kasmā na sakkonti? Bhavanavināsabhayā. Rukkhamūle patitamāluvābījato hi latā uppajjitvā rukkhaṃ abhiruhati. Sā mahāpattā ceva bahupattā ca mahākolirapattasaṇṭhānehi tato ca mahantatarehi sākhāviṭapantarehi pattehi samannāgatā. Atha naṃ rukkhaṃ mūlato paṭṭhāya vinandhamānā sabbaviṭapāni sañchādetvā mahantaṃ bhāraṃ janetvā tiṭṭhati, sā vāte vāyante deve vā vassante oghanaheṭṭhāgatā olambanahetubhūtaṃ ghanabhāvaṃ janetvā tassa rukkhassa sabbasākhaṃ bhijjati, bhūmiyaṃ nipāteti. Tato tasmiṃ rukkhe patiṭṭhitavimānaṃ bhijjati vinassati. Iti tā devatāyo bhavanavināsabhayā sakabhāvena saṇṭhātuṃ na sakkonti. Ettha ca yaṃ sākhaṭṭhakavimānaṃ hoti, taṃ sākhāsu bhijjamānāsu tattha tattheva bhijjitvā sabbasākhāsu bhinnāsu sabbaṃ bhijjati, rukkhaṭṭhakavimānaṃ pana yāva rukkhassa mūlamattampi tiṭṭhati, tāva na nassatīti veditabbaṃ. **Tattha tattha palujjitvā**ti tattha tattha bhijjitvā. Sesamettha suviññeyyameva.

Akusalamūlasuttavaṇṇanā niṭṭhitā.

10. Uposathasuttavaṇṇanā

71. Dasame **tadahū**ti ettha tasmiṃ ahanīti atthoti āha **''tasmiṃ ahu uposathe''**ti. Upavasanti etthāti **uposatho,** uposathadivaso. **Upavasantī**ti ca sīlena vā anasanena vā khīrasāyanādividhinā vā upetā hutvā vasantīti attho. Uposathadivase hi sāsanikā sīlena, bāhirakā sabbaso āhārassa abhuñjanena khīrasāyanamadhusāyanādividhinā vā upetā hutvā viharanti. So panesa uposathadivaso aṭṭhamicātuddasipannarasibhedena tividho, tasmā sesadvayanivāraṇatthaṃ **''pannarasikauposathadivase''**ti vuttaṃ. **Vavassaggatthe**ti vacasāyatthe. **Diva**saddo divāsaddo viya divasapariyāyo, tassa visesanabhāvena vuccamāno divāsaddo savisesena dīpetīti āha **''divasassa divā, majjhanhike kāleti attho''**ti. **Paṭicchāpetvā**ti sampaṭicchanaṃ kāretvā. **Vipākaphalenā**ti sadisaphalena. **Na mahapphalo** hoti manoduccaritadussīlyena upakkiliṭṭhabhāvato. **Vipākānisaṃsenā**ti udrayaphalena. **Vipākobhāsenā**ti paṭipakkhavigamajanitena sabhāvasaṅkhātena vipākobhāsena. **Na mahāobhāso** aparisuddhabhāvato. **Vipākavipphārassā**ti vipākavepullassa.

Nāhaṃ kvacanītiādivacanassa micchābhinivesavasena pavattattā ''idaṃ tassa musāvādasmiṃ vadāmī''ti pāḷiyaṃ vuttaṃ, catukoṭikasuññatādassanavasena pavattaṃ pana ariyadassanamevāti na tattha musāvādo. Vuttañhetaṃ –

> ''Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati 'nāhaṃ kvacani, kassaci kiñcanatasmiṃ, na ca mama kvacani, kismiñci kiñcanatatthī'''tiādi (ma. ni. 3.70).

Ettha hi catukoṭikasuññatā kathitā. Kathaṃ? Ariyo (visuddhi. 2.760; ma. ni. aṭṭha. 3.70) hi **nāhaṃ kvacanī**ti kvaci attānaṃ na passati, **kassaci kiñcanatasmi**nti attano attānaṃ kassaci parassa kiñcanabhāve upanetabbaṃ na passati, bhātiṭṭhāne bhātaraṃ, sahāyaṭṭhāne sahāyaṃ, parikkhāraṭṭhāne parikkhāraṃ maññitvā upanetabbaṃ na passatīti attho. **Na ca mama kvacanī**ti ettha **mama-**saddaṃ tāva ṭhapetvā kvacani parassa ca attānaṃ kvaci na passatīti ayamattho. Idāni mama-saddaṃ āharitvā **''mama kismiñci kiñcanatatthī''**ti so parassa attānaṃ ''mama kismiñci kiñcanabhāvena atthī''ti na passati, attano bhātikaṭṭhāne bhātaraṃ, sahāyaṭṭhāne sahāyaṃ, parikkhāraṭṭhāne parikkhāranti kismiñci ṭhāne parassa attānaṃ iminā kiñcanabhāvena upanetabbaṃ na passatīti attho. Evamayaṃ yasmā neva katthaci attānaṃ passati, na taṃ parassa kiñcanabhāve upanetabbaṃ passati. Na katthaci parassa attānaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passati, tasmā ayaṃ suññatā catukoṭikāti veditabbā.

Yasmā pana micchādiṭṭhikānaṃ yāthāvadassanassa asambhavato yathāvuttacatukoṭikasuññatādassanaṃ na sambhavati, tasmā ''natthi mātā, natthi pitā''tiādivacanaṃ (dī. ni. 1.171) viya micchāgāhavasena ''nāhaṃ kvacanī''tiādi vuttanti yutto cettha musāvādasambhavo. **Katthacī**ti ṭhāne, kāle vā. Atha ''nipphalo''ti kasmā vuttaṃ. ''Na mahapphalo''ti saddena hi mahapphalābhāvova jotito, na pana sabbathā phalābhāvoti āha **''byañjanameva hi ettha sāvasesa''**ntiādi. **Sesapadesupī**ti ''na mahānisaṃso''tiādīsupi.

Aṭṭhahi kāraṇehīti –

> ‘‘Atha kho, bhante, sakko devānamindo devānaṃ tāvatiṃsānaṃ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi – ‘taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ, evaṃ bahujanahitāya paṭipannaṃ bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse samanupassāmi, na panetarahi aññatra tena bhagavatā’’ti –

Ādinā **mahāgovindasutte** (dī. ni. 2.296) vitthāritehi bahujanahitāya paṭipannādīhi buddhānubhāvadīpakehi aṭṭhahi kāraṇehi. Atha ‘‘navahi kāraṇehī’’ti avatvā ‘‘aṭṭhahi kāraṇehī’’ti kasmā vuttanti āha **‘‘ettha hi…pe… sabbe lokiyalokuttarā buddhaguṇā saṅgahitā’’**ti. Idaṃ vuttaṃ hoti – imasmiṃ sutte ‘‘itipi so bhagavā’’ti iminā vacanena avisesato sabbepi lokiyalokuttarā buddhaguṇā dīpitā, tasmā tena dīpitaguṇe sandhāya ‘‘aṭṭhahi kāraṇehī’’ti vuttanti. **Arahantiādīhi pāṭiyekkaguṇāva niddiṭṭhā**ti arahantiādīhi ekekehi padehi ekeke guṇāva niddiṭṭhāti attho.

Sahatantikanti pāḷidhammasahitaṃ. **Purimanayeneva yojanā kātabbā**ti ‘‘kiliṭṭhasmiñhi kāye pasādhanaṃ pasādhetvā nakkhattaṃ kīḷamānā na sobhantī’’tiādinā nayena yojanā kātabbāti attho.

Saṅghassa anussaraṇaṃ nāma tassa guṇānussaraṇamevāti āha **‘‘aṭṭhannaṃ ariyapuggalānaṃ guṇe anussaratī’’**ti. **Dve tayo vāre gāhāpitaṃ usuma**nti dve tayo vāre uddhanaṃ āropetvā sedanavasena gāhāpitaṃ usumaṃ. **Purimanayeneva yojanā kātabbā**ti ‘‘kiliṭṭhasmiñhi vatthe pasādhanaṃ pasādhetvā nakkhattaṃ kīḷamānā na sobhantī’’tiādinā nayena yojanā kātabbā.

Pahīnakālato paṭṭhāya…pe… viratāvāti etena pahānahetukā idhādhippetā viratīti dasseti. Kammakkhayakarañāṇena hi pāṇātipātadussīlyassa pahīnattā arahanto accantameva tato paṭiviratāti vuccati samucchedavasena pahānaviratīnaṃ adhippetattā. Kiñcāpi pahānaviramaṇānaṃ purimapacchimakālatā natthi, maggadhammānaṃ pana sammādiṭṭhiādīnaṃ sammāvācādīnañca paccayapaccayuppannabhāve apekkhite sahajātānampi paccayapaccayuppannabhāvena gahaṇaṃ purimapacchimabhāveneva hotīti, gahaṇappavattiākāravasena paccayabhūtesu sammādiṭṭhiādīsu pahāyakadhammesu pahānakiriyāya purimakālavohāro, paccayuppannāsu ca viratīsu viramaṇakiriyāya aparakālavohāro ca hotīti pahānaṃ vā samucchedavasena, virati paṭippassaddhivasena yojetabbā.

Atha vā pāṇo atipātīyati etenāti **pāṇātipāto,** pāṇaghātahetubhūto dhammasamūho. Ko pana so? Ahirikānottappadosamohavihiṃsādayo kilesā. Te hi arahanto ariyamaggena pahāya samugghātetvā pāṇātipātadussīlyato accantameva paṭiviratāti vuccanti, kilesesu pahīnesu kilesanimittassa kammassa anuppajjanato. **Adinnādānaṃ pahāyā**tiādīsupi eseva nayo. **Viratāvā**ti avadhāraṇena tassā viratiyā kālādivasena apariyantataṃ dasseti. Yathā hi aññe samādinnaviratikāpi anavaṭṭhitacittatāya lābhajīvitādihetu samādānaṃ bhindanti, na evaṃ arahanto, arahanto pana sabbaso pahīnapāṇātipātattā accantaviratā evāti.

Daṇḍanasaṅkhātassa paraviheṭhanassa ca parivajjanabhāvadīpanatthaṃ daṇḍasatthānaṃ nikkhepavacananti āha **‘‘parūpaghātatthāyā’’**tiādi. **Lajjī**ti ettha vuttalajjāya ottappampi vuttamevāti daṭṭhabbaṃ. Na hi pāpajigucchanapāputtāsarahitaṃ, pāpabhayaṃ vā alajjanaṃ atthīti. Dhammagarutāya vā arahantānaṃ dhammassa ca attā dhīnattā attādhipatibhūtā lajjāva vuttā, na pana lokādhipati ottappaṃ. **‘‘Dayaṃ mettacittataṃ āpannā’’**ti kasmā vuttaṃ, nanu dayā-saddo ‘‘adayāpanno’’tiādīsu karuṇāya pavattatīti? Saccametaṃ, ayaṃ pana dayā-saddo anurakkhaṇatthaṃ antonītaṃ katvā pavattamāno mettāya karuṇāya ca pavattatīti idha mettāya pavattamāno vutto. Mijjati siniyhatīti mettā, mettā etassa atthīti mettaṃ, mettaṃ cittaṃ etassāti mettacitto, tassa bhāvo **mettacittatā,** mettāicceva attho.

Sabbapāṇabhūtahitānukampīti etena tassā viratiyā pavattavasena apariyantataṃ dasseti. **Pāṇabhūte**ti pāṇajāte. **Anukampakā**ti karuṇāyanakā, yasmā pana mettā karuṇāya visesapaccayo hoti, tasmā vuttaṃ **‘‘tāya eva dayāpannatāyā’’**ti. Evaṃ yehi dhammehi pāṇātipātā virati sampajjati, tehi lajjāmettākaruṇādhammehi samaṅgibhāvo dassito.

Parapariggahitassa ādānanti parasantakassa ādānaṃ. Theno vuccati coro, tassa bhāvo **theyyaṃ,** kāmañcettha ‘‘lajjī dayāpanno’’ti na vuttaṃ, adhikāravasena pana atthato vuttamevāti daṭṭhabbaṃ. Yathā hi lajjādayo pāṇātipātappahānassa visesapaccayā, evaṃ adinnādānappahānassapīti, tasmā sāpi pāḷi ānetvā vattabbā. Esa nayo ito paresupi. Atha vā **sucibhūtenā**ti etena hirottappādīhi samannāgamo, ahirikādīnañca pahānaṃ vuttamevāti ‘‘lajjī’’tiādi na vuttanti daṭṭhabbaṃ.

Aseṭṭhacariyanti aseṭṭhānaṃ hīnānaṃ, aseṭṭhaṃ vā lāmakaṃ cariyaṃ, nihīnavuttiṃ methunanti attho. **Brahmaṃ seṭṭhaṃ ācāra**nti methunaviratimāha. **Ārācārī methunā**ti etena – ‘‘idhekacco na heva kho mātugāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati, apica kho mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati, so taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjatī’’tiādinā (a. ni. 7.50) vuttā sattavidhamethunasaṃyogāpi paṭivirati dassitāti daṭṭhabbaṃ.

‘‘Saccato thetato’’tiādīsu (ma. ni. 1.19) viya **theta**-saddo thirapariyāyo, thirabhāvo ca saccavāditāya ṭhitakathattā kathāvasena veditabboti āha **‘‘ṭhitakathāti attho’’**ti. **Na ṭhitakatho**ti yathā haliddirāgādayo anavaṭṭhitasabhāvatāya na ṭhitā, evaṃ na ṭhitā kathā yassa so na ṭhitakathoti haliddirāgādayo yathā kathāya upamā honti, evaṃ yojetabbaṃ. Esa nayo **‘‘pāsāṇalekhā viyā’’**tiādīsupi. Saddhā ayati pavattati etthāti saddhāyā, saddhāyā **eva saddhāyikā** yathā venayikā. Saddhāya vā ayitabbā **saddhāyikā,** saddheyyāti attho. **Vattabbataṃ āpajjati** visaṃvādanatoti adhippāyo.

Ekaṃ bhattaṃ ekabhattaṃ, taṃ etesamatthīti **ekabhattikā,** ekasmiṃ divase ekavārameva bhuñjanakā. Tayidaṃ rattibhojanenapi siyāti āha **‘‘rattūparatā’’**ti. Evampi sāyanhabhojanenapi siyuṃ ekabhattikāti tadāsaṅkānivattanatthaṃ **‘‘viratā vikālabhojanā’’**ti vuttaṃ. Aruṇuggamanato paṭṭhāya yāva majjhanhikā ayaṃ buddhānaṃ ariyānaṃ āciṇṇasamāciṇṇo bhojanassa kālo nāma, tadañño vikālo. Aṭṭhakathāyaṃ pana dutiyapadena rattibhojanassa paṭikkhittattā aparaṇho ‘‘vikālo’’ti vutto.

Saṅkhepato ‘‘sabbapāpassa akaraṇa’’ntiādinayappavattaṃ (dī. ni. 2.90; dha. pa. 183) bhagavato sāsanaṃ sacchandarāgappavattito naccādīnaṃ dassanaṃ na anulometīti āha **‘‘sāsanassa ananulomattā’’**ti. Attanā payojiyamānaṃ parehi payojāpīyamānañca naccaṃ naccabhāvasāmaññato pāḷiyaṃ ekeneva naccasaddena gahitaṃ, tathā gītavāditasaddā cāti āha **‘‘naccananaccāpanādivasenā’’**ti. **Ādi**-saddena gāyanagāyāpanavādanavādāpanāni saṅgaṇhāti. Dassanena cettha savanampi saṅgahitaṃ virūpekasesanayena. Ālocanasabhāvatāya vā pañcannaṃ viññāṇānaṃ savanakiriyāyapi dassanasaṅkhepasabbhāvato **dassanā**icceva vuttaṃ. Avisūkabhūtassa gītassa savanaṃ kadāci vaṭṭatīti āha **‘‘visūkabhūtaṃ dassana’’**nti. Tathā hi vuttaṃ paramatthajotikāya **khuddakapāṭhaṭṭhakathāya** ‘‘dhammūpasaṃhitaṃ gītaṃ vaṭṭati, gītūpasaṃhito dhammo na vaṭṭatī’’ti.

Yaṃ kiñcīti ganthitaṃ vā aganthitaṃ vā yaṃ kiñci **pupphaṃ. Gandhajāta**nti gandhajātiyaṃ. Tassāpi ‘‘yaṃ kiñcī’’ti vacanato dhūpitassapi adhūpitassapi yassa kassaci vilepanādi na vaṭṭatīti dasseti. **Uccā**ti uccasaddena samānatthaṃ ekaṃ saddantaraṃ. Seti etthāti **sayanaṃ**. Uccāsayanaṃ mahāsayanañca samaṇasārupparahitaṃ adhippetanti āha **‘‘pamāṇātikkantaṃ akappiyattharaṇa’’**nti, āsandādiāsanañcettha sayanena saṅgahitanti daṭṭhabbaṃ. Yasmā pana ādhāre paṭikkhitte tadādhārakiriyā paṭikkhittāva hoti, tasmā ‘‘uccāsayanamahāsayanā’’icceva vuttaṃ. Atthato pana tadupabhogabhūtanisajjānipajjanehi virati dassitāti daṭṭhabbā. Atha vā ‘‘uccāsayanāsanamahāsayanāsanā’’ti, etasmiṃ atthe ekasesanayena ayaṃ niddeso kato yathā ‘‘nāmarūpapaccayā saḷāyatana’’nti. (Ma. ni. 3.126; saṃ. ni. 2.1) āsanakiriyāpubbakattā vā sayanakiriyāya sayanaggahaṇeneva āsanampi saṅgahitanti veditabbaṃ.

‘‘Kīvā’’ti ayaṃ nipāto. ‘‘Kittaka’’nti imassa atthaṃ bodhetīti āha **‘‘kīvamahapphaloti kittakaṃ mahapphalo’’**ti. **Sesapadesū**ti ‘‘kīvamahānisaṃso’’tiādīsu. **Ratta**-saddo ratanapariyāyoti āha **‘‘pahūtarattaratanānanti pahūtena rattasaṅkhātena ratanena samannāgatāna’’**nti. Pāḷiyaṃ pana ‘‘pahūtasattaratanāna’’ntipi pāṭho dissati. **Bheritalasadisaṃ katvā**ti bheritalaṃ viya samaṃ katvā. **Tato ekaṃ bhāgaṃ na agghatī**ti yathāvuttaṃ cakkavattirajjaṃ tato soḷasabhāgato ekaṃ bhāgaṃ na agghati. **Tato bahutaraṃ hotī**ti cakkavattirajjasirito bahutaraṃ hoti.

Cātumahārājīkānantiādīsu **cātumahārājikā** nāma sinerupabbatassa vemajjhe honti, tesu bahū pabbataṭṭhāpi ākāsaṭṭhāpi, tesaṃ paramparā cakkavāḷapabbataṃ pattā, khiḍḍāpadosikā, manopadosikā, sītavalāhakā, uṇhavalāhakā, candimā, devaputto, sūriyo, devaputtoti ete sabbe cātumahārājikadevalokaṭṭhakā eva. Tettiṃsa janā tattha uppannāti **tāvatiṃsā**. Apica **tāvatiṃsā**ti tesaṃ devānaṃ nāmamevāti vuttaṃ. Tepi atthi pabbataṭṭhakā, atthi ākāsaṭṭhakā, tesaṃ paramparā cakkavāḷapabbataṃ pattā, tathā yāmādīnaṃ. Ekadevalokepi hi devānaṃ paramparā cakkavāḷapabbataṃ appattā nāma natthi. Tattha dibbasukhaṃ yātā payātā sampattāti **yāmā**. Tuṭṭhā pahaṭṭhāti **tusitā**. Pakatipaṭiyattārammaṇato atirekena ramitukāmakāle yathārucite bhoge nimminitvā nimminitvā ramantīti **nimmānarati**. Cittācāraṃ ñatvā parehi nimmitesu bhogesu vasaṃ vattentīti **paranimmitavasavattī**.

Tattha cātumahārājikānaṃ devānaṃ manussagaṇanāya navutivassasatasahassāni āyuppamāṇaṃ. Tāvatiṃsānaṃ devānaṃ tisso ca vassakoṭiyo saṭṭhi ca vassasatasahassāni. Yāmānaṃ devānaṃ cuddasa ca vassakoṭiyo cattāri ca vassasatasahassāni. Tusitānaṃ devānaṃ sattapaññāsa ca vassakoṭiyo saṭṭhi ca vassasatasahassāni. Nimmānaratīnaṃ devānaṃ dve ca vassakoṭisatāni tisso ca vassakoṭiyo cattāri ca vassasatasahassāni. Paranimmitavasavattīnaṃ devānaṃ nava ca vassakoṭisatāni ekavīsa koṭiyo ca saṭṭhi ca vassasatasahassāni.

Muṭṭhihatthapādaketi pādatalato yāva aṭaniyā heṭṭhimanto, tāva muṭṭhiratanappamāṇapādake. Tañca kho majjhimassa purisassa hatthena, yassidāni vaḍḍhakīhatthoti samaññā. Sīlasamādānato paṭṭhāya aññaṃ kiñci akatvā dhammassavanena vā kammaṭṭhānamanasikārena vā vītināmetabbanti āha **‘‘taṃ pana upavasantena…pe… vicāretabba’’**nti.

Vācaṃ bhinditvā uposathaṅgāni samādātabbānīti ‘‘imañca rattiṃ imañca divasa’’nti kālaparicchedaṃ katvā ‘‘uposathaṅgavasena aṭṭha sikkhāpadāni samādiyāmī’’ti ekato katvā puna paccekaṃ ‘‘pāṇātipātā veramaṇisikkhāpadaṃ samādiyāmi…pe… uccāsayanamahāsayanā veramaṇisikkhāpadaṃ samādiyāmī’’ti evaṃ vacībhedaṃ katvā yathāpāḷi samādātabbāni. Pāḷiṃ ajānantena pana attano bhāsāya paccekaṃ vā ‘‘buddhapaññattaṃ uposathaṃ adhiṭṭhāmī’’ti ekato adhiṭṭhānavasena vā samādātabbāni, aññaṃ alabhantena adhiṭṭhātabbāni. Upāsakasīlañhi attanā samādiyantenapi samādinnaṃ parasantike samādiyantenapi, ekajjhaṃ samādinnampi samādinnameva hoti paccekaṃ samādinnampi. Taṃ pana ekajjhaṃ samādiyato ekāyeva virati ekā cetanā hoti. Sā pana sabbaviraticetanānaṃ kiccakārīti tenapi sabbasikkhāpadāni samādinnāneva. Paccekaṃ samādiyato pana nānāviraticetanāyo yathāsakaṃ kiccavasena uppajjanti, sabbasamādāne pana vacībhedo kātabboyeva. **Parūparodhapaṭisaṃyuttā** paravihiṃsāsaṃyuttā.

Nanu ca ‘‘maṇi’’nti vutte veḷuriyampi saṅgahitameva, kimatthaṃ pana veḷuriyanti āha **‘‘veḷuriyanti…pe… dassetī’’**ti. ‘‘Maṇi’’nti vatvāva ‘‘veḷuriya’’nti iminā jātimaṇibhāvaṃ dassetīti yojetabbaṃ. **Ekavassikaveḷuvaṇṇa**nti jātito ekavassātikkantaveḷuvaṇṇaṃ. **Laddhaka**nti sundaraṃ. **Candappabhā tāragaṇāva sabbe**ti yathā candappabhāya kalaṃ sabbe tārāgaṇā nānubhavantīti ayamettha atthoti āha **‘‘candappabhāti sāmiatthe paccatta’’**nti.

Uposathasuttavaṇṇanā niṭṭhitā.

Mahāvaggavaṇṇanā niṭṭhitā.

(8) 3. Ānandavaggo

1. Channasuttavaṇṇanā

72. Tatiyassa paṭhame **channaparibbājako**ti na naggaparibbājako. **Bāhirakasamayaṃ luñcitvā harantoti** bāhirakānaṃ samayaṃ nisedhetvā āpanno.

Paññācakkhussa vibandhanato andhaṃ karotīti **andhakaraṇo**ti āha **‘‘yassa rāgo uppajjatī’’**tiādi. **Acakkhukaraṇo**ti asamatthasamāsoyaṃ ‘‘asūriyapassāni mukhānī’’tiādīsu viyāti āha **‘‘paññācakkhuṃ na karotīti acakkhukaraṇo’’**ti. **Paññānirodhiko**ti anuppannāya lokiyalokuttarāya paññāya uppajjituṃ na deti, lokiyapaññaṃ pana aṭṭhasamāpattipañcābhiññāvasena uppannampi samucchinditvā khipatīti paññānirodhikoti evampettha attho daṭṭhabbo. Anuppannānuppādauppannaparihāninimittatāya hi paññaṃ nirodhetīti paññānirodhiko. Vihanati vibādhatīti **vighāto,** dukkhanti āha **‘‘dukkhasaṅkhātassa vighātassā’’**ti. **Kilesanibbāna**nti iminā asaṅkhatanibbānameva vadati. Asaṅkhatañhi nibbānaṃ nāma, taṃ paccakkhaṃ kātuṃ na detīti **anibbānasaṃvattaniko. Lokuttaramissako kathito** pubbabhāgiyassapi ariyamaggassa kathitattā.

Channasuttavaṇṇanā niṭṭhitā.

2. Ājīvakasuttavaṇṇanā

73. Dutiye **na aññātukāmo**ti na ājānitukāmoyevāti attho. Tenāha **‘‘parigganhanatthaṃ pana āgato’’**ti, paññāya paricchinditvā upaparikkhitvā gaṇhanatthanti attho. **Kāraṇāpadeso**ti kāraṇaniddeso. Sesamettha uttānameva.

Ājīvakasuttavaṇṇanā niṭṭhitā.

3. Mahānāmasakkasuttavaṇṇanā

74. Tatiye gilānassa bhāvo **gelañña**nti āha **‘‘gilānabhāvato’’**ti. **Dīpetī**ti desanākkameneva paññāpeti. Paṭhamañhi sekhasīlasamādhipaññāyo vatvā pacchā asekhasīlādīni vadanto imamatthaṃ dīpeti.

Mahānāmasakkasuttavaṇṇanā niṭṭhitā.

4. Nigaṇṭhasuttavaṇṇanā

75. Catutthe **haṃsavaṭṭakacchannenā**ti haṃsavaṭṭakaparicchannena, haṃsamaṇḍalākārenāti attho. Natthi etassa parisesanti **aparisesaṃ**. Tenāha **‘‘appamattakampi asesetvā’’**ti. Aparisesadhammajānanato vā aparisesasaṅkhātaṃ ñāṇadassanaṃ paṭijānātīti evampettha attho daṭṭhabbo. **Satata**nti niccaṃ. **Samita**nti tasseva vevacananti āha **‘‘satataṃ samitanti sabbakālaṃ nirantara’’**nti. Atha vā niccaṭṭhena **satata**-saddena abhiṇhappavatti jotitā siyāti **‘‘samita’’**nti vuttaṃ. Tena nirantarappavattiṃ dassetīti āha **‘‘sabbakālaṃ nirantara’’**nti.

Visuddhisampāpanatthāyāti rāgādīhi malehi abhijjhāvisamalobhādīhi ca upakkiliṭṭhacittānaṃ sattānaṃ visuddhipāpanatthāya. **Samatikkamanatthāyā**ti sokassa ca paridevassa ca pahānatthāya. **Atthaṃ gamanatthāyā**ti kāyikadukkhassa ca cetasikadomanassassa cāti imesaṃ dvinnaṃ atthaṅgamanāya, nirodhāyāti attho. Ñāyati nicchayena kamati nibbānaṃ. Taṃ vā ñāyati paṭivijjhati etenāti **ñāyo,** ariyamaggoti āha **‘‘maggassa adhigamanatthāyā’’**ti. **Apaccayanibbānassa sacchikaraṇatthāyā**ti paccayarahitattā apaccayassa asaṅkhatassa taṇhāvānavirahitattā nibbānanti laddhanāmassa amatassa sacchikiriyāya, attapaccakkhatāyāti vuttaṃ hoti. **Phusitvā phusitvā**ti patvā patvā. Sesamettha suviññeyyameva.

Nigaṇṭhasuttavaṇṇanā niṭṭhitā.

5. Nivesakasuttavaṇṇanā

76. Pañcame kiccakaraṇīyesu sahabhāvaṭṭhena amā hontīti **amaccā**. ‘‘Ayaṃ ajjhattiko’’ti evaṃ jānanti, ñāyanti vāti **ñātī. Sassusasurapakkhikā**ti sassusasurā ca tappakkhiko ca sassusasurapakkhikā. Lohitena sambaddhāti **sālohitā**. Pitupakkhikā vā **ñātī,** mātupakkhikā **sālohitā**. Mātupitupakkhikā vā **ñātī,** sassusasurapakkhikā **sālohitā**. Avecca ratanassa guṇe yāthāvato ñatvā pasādo **aveccappasādo**. So pana yasmā maggenāgatattā kenaci akampanīyo ca appadhaṃsiyo ca hoti, tasmā evaṃ vuttaṃ **‘‘acalappasādo’’**ti. **Bhāvaññathatta**nti sabhāvassa aññathattaṃ.

Vīsatiyā koṭṭhāsesūti kesādimatthaluṅgapariyantesu. **Dvādasasu koṭṭhāsesū**ti pittādimuttapariyantesu. **Catūsu koṭṭhāsesū**ti ‘‘yena ca santappati, yena ca jīrīyati, yena ca paridayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchatī’’ti (ma. ni. 1.304) evaṃ vuttesu catūsu koṭṭhāsesu. **Chasu koṭṭhāsesū**ti ‘‘uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā vātā, aṅgamaṅgānusārino vātā, assāso passāso’’ti (ma. ni. 2.305) evaṃ vuttesu chasu koṭṭhāsesu. **Vitthambhanaṃ** sesabhūtattayasanthambhitatāpādanaṃ, ‘‘upakīḷana’’nti eke. Sesaṃ suviññeyyameva.

Nivesakasuttavaṇṇanā niṭṭhitā.

6-7. Paṭhamabhavasuttādivaṇṇanā

77-78. Chaṭṭhe **abhisaṅkhāraviññāṇa**nti kammasahajātaṃ viññāṇaṃ. Sesamettha suviññeyyameva. Sattame natthi vattabbaṃ.

Paṭhamabhavasuttādivaṇṇanā niṭṭhitā.

8. Sīlabbatasuttavaṇṇanā

79. Aṭṭhame **dukkarakārikānuyogo**ti dukkarakiriyāya anuyogo. **Upaṭṭhānena sāra**nti upaṭṭhānākārena sāraṃ. **‘‘Idaṃ vara’’**ntiādinā upaṭṭhānākāraṃ vibhāveti. **Etthā**ti etasmiṃ satthārā pucchite pañhe.

Sīlabbatasuttavaṇṇanā niṭṭhitā.

9. Gandhajātasuttavaṇṇanā

80. Navame mūle, mūlassa vā gandho **mūlagandho**ti āha **‘‘mūlavatthuko gandho’’**ti. Mūlaṃ vatthu etassāti **mūlavatthuko**. Idāni mūlaṃ gandhayogato gandhoti imamatthaṃ dassento **‘‘gandhasampannaṃ vā mūlameva mūlagandho’’**ti āha. Pacchimoyevettha atthavikappo yuttataroti dassetuṃ **‘‘tassa hi gandho’’**tiādimāha. **Vassikapupphādīna**nti sumanapupphādīnaṃ.

Gandhajātasuttavaṇṇanā niṭṭhitā.

10. Cūḷanikāsuttavaṇṇanā

81. Dasame **aruṇavatisuttantaaṭṭhuppattiya**nti ‘‘bhūtapubbaṃ, bhikkhave, rājā ahosi aruṇavā nāma. Rañño kho pana, bhikkhave, aruṇavato aruṇavatī nāma rājadhānī ahosi. Aruṇavatiṃ kho pana, bhikkhave, rājadhāniṃ sikhī bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. Sikhissa kho pana, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. Atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhuṃ bhikkhuṃ āmantesī''tiādinā **brahmasaṃyutte** (saṃ. ni. 1.185) āgatassa aruṇavatisuttantassa aṭṭhuppattiyaṃ. **Atippago**ti ativiya pago, ativiya pātoti attho, na tāva kulesu bhattaṃ niṭṭhātīti vuttaṃ hoti.

Ujjhāyantīti avajhāyanti, heṭṭhā katvā cintenti, lāmakato cintenti. **Anekavihitaṃ iddhivikubbanaṃ katvā**ti ''pakativaṇṇaṃ vijahitvā nāgavaṇṇaṃ vā dasseti, supaṇṇavaṇṇaṃ vā dassetī''tiādinā (paṭi. ma. 3.13) nayena āgataṃ anekappakāraṃ iddhivikubbanaṃ katvā. **Sahassilokadhātu**nti cakkavāḷasahassaṃ. **Gāthādvayaṃ abhāsī**ti thero kira ''kathaṃ desitā kho dhammadesanā sabbesaṃ piyā manāpā''ti cintetvā ''sabbepi pāsaṇḍā sabbe devamanussā attano attano samaye purisakāraṃ vaṇṇayanti, vīriyassa avaṇṇavādī nāma natthi, vīriyappaṭisaṃyuttaṃ katvā desessāmi. Evamassa dhammadesanā sabbesaṃ piyā bhavissati manāpā''ti ñatvā tīsu piṭakesu vicinitvā ''ārambhatha nikkamathā''ti (saṃ. ni. 1.186) idaṃ gāthādvayaṃ abhāsi.

Kiṃ āloko ayanti kassa nu kho ayaṃ ālokoti. **Vicinantāna**nti cintentānaṃ. **Sabbe**ti lokadhātuyaṃ sabbe devā ca manussā ca. **Osaṭāya parisāyā**ti dhammassavanatthaṃ samosaṭāya parimitaparicchinnāya parisāya. **Atthopi nesaṃ pākaṭo ahosī**ti na kevalaṃ te saddameva assosuṃ, atha kho atthopi tesaṃ pakatisavanūpacāre viya pākaṭo ahosi. Tena sahassaṃ lokadhātuṃ viññāpetīti adhippāyo.

Pariharantīti sineruṃ dakkhiṇato katvā parivattenti. **Virocamānā**ti attano jutiyā dibbamānā, sobhamānā vā. **Tāva sahassadhā loko**ti yattako candimasūriyehi obhāsiyamāno lokadhātusaṅkhāto ekeko loko, tattakena pamāṇena sahassadhā loko, iminā cakkavāḷena saddhiṃ cakkavāḷasahassanti attho. **Kasmā panesā ānītā**ti esā cūḷanikā lokadhātu kasmā bhagavatā ānītā, desitāti attho. **Majjhimikāya lokadhātuyā paricchedadassanattha**nti dvisahassilokadhātuyā parimāṇadassanatthaṃ.

Sahassilokadhātuyā sahassī dvisahassilokadhātu, sā cakkavāḷagaṇanāya dasasatasahassacakkavāḷaparimāṇā. Tenāha **''sahassacakkavāḷāni sahassabhāgena gaṇetvā''**tiādi. Kampanadevatūpasaṅkamanādinā jātacakkavāḷena saha yogakkhemaṃ ṭhānaṃ **jātikkhettaṃ**. Tattakāya eva jātikkhettabhāvo dhammatāvaseneva veditabbo, ''pariggahavasenā''ti keci. Sabbesampi buddhānaṃ evaṃ jātikkhettaṃ tannivāsīnaṃyeva ca devatānaṃ dhammābhisamayoti vadanti. **Paṭisandhiggahaṇā**dīnaṃ sattannaṃyeva gahaṇaṃ nidassanamattaṃ mahābhinīhārādikālepi tassa pakampanassa labbhanato.

Sahassaṃ sahassadhā katvā gaṇitaṃ majjhimikantiādinā majjhimikāya lokadhātuyā sahassaṃ tisahassilokadhātu, sāyeva ca mahāsahassilokadhātūti dasseti. Saraseneva āṇāpavattanaṃ **āṇākkhettaṃ,** yaṃ ekajjhaṃ saṃvaṭṭati vivaṭṭati ca. **Āṇā pharatī**ti tannivāsidevatānaṃ sirasā sampaṭicchanena vattati, tañca kho kevalaṃ buddhānubhāveneva, adhippāyavasena ca pana ''yāvatā pana ākaṅkheyyā''ti (a. ni. 3.81) vacanato buddhānaṃ avisayo nāma natthi, visayakkhettassa pamāṇaparicchedo nāma natthi. **Visamo**ti sūriyuggamanādīnaṃ visamabhāvato visamo. Tenevāha **''ekasmiṃ ṭhāne sūriyo uggato hotī''**tiādi. Sesamettha suviññeyyameva.

Cūḷanikāsuttavaṇṇanā niṭṭhitā.

Ānandavaggavaṇṇanā niṭṭhitā.

(9) 4. Samaṇavaggo

1-5. Samaṇasuttādivaṇṇanā

82-86. Catutthassa paṭhame sammā ādānaṃ gahaṇaṃ **samādāna**nti āha **''samādānaṃ vuccati**

gahaṇa''nti. Adhikaṃ visiṭṭhaṃ sīlanti **adhisīlaṃ**. Lokiyasīlassa adhisīlabhāvo pariyāyenāti nippariyāyameva taṃ dassetuṃ **''apica sabbampi lokiyasīla''**ntiādi vuttaṃ. **Sikkhitabbato**ti āsevitabbato. Pañcapi dasapi vā sīlāni sīlaṃ nāma, pātimokkhasaṃvaro adhisīlaṃ nāma anavasesakāyikacetasikasaṃvarabhāvato maggasīlassa padaṭṭhānabhāvato ca. Aṭṭha samāpattiyo cittaṃ, vipassanāpādakajjhānaṃ adhicittaṃ maggasamādhissa adhiṭṭhānabhāvato. Kammassakatañāṇaṃ paññā, vipassanā adhipaññā maggapaññāya adhiṭṭhānabhāvato. Apica nibbānaṃ patthayantena samādinnaṃ pañcasīlaṃ dasasīlampi adhisīlameva nibbānādhigamassa paccayabhāvato. Nibbānaṃ patthayantena samāpannā aṭṭha samāpattiyopi adhicittameva.

''Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;
Anubhoti dvayametaṃ, anubandhañhi kāraṇa''nti. –

Evaṃ atīte anāgate ca vaṭṭamūlakadukkhasallakkhaṇavasena saṃvegavatthutāya vimuttiākaṅkhāya paccayabhūtā kammassakatapaññāpi adhipaññāti vadanti. Dutiyatatiyacatutthapañcamāni uttānatthāneva.

Samaṇasuttādivaṇṇanā niṭṭhitā.

6. Paṭhamasikkhāsuttavaṇṇanā

87. Chaṭṭhe **samattakārī**ti anūnena paripūrena ākārena samannāgato. Sikkhāpadānaṃ khuddānukhuddakattaṃ apekkhāsiddhanti āha **''tatrāpi saṅghādisesaṃ khuddaka''**ntiādi. **Aṅguttaramahānikāyavaḷañjanakaācariyā**ti aṅguttaranikāyaṃ pariharantā ācariyā, aṅguttarabhāṇakāti vuttaṃ hoti. **Lokavajjaṃ nāpajjati** lokavajjasikkhāpadānaṃ vītikkamasādhakassa kilesagahanassa sabbaso pahīnattā. **Paṇṇattivajjameva āpajjati** paṇṇattivītikkamaṃ vā ajānatopi āpattisambhavato. **Cittena āpajjanto rūpiyappaṭiggahaṇaṃ āpajjatī**ti upanikkhittasādiyena āpajjati.

Brahmacariyassa ādibhūtāni ādibrahmacariyāni, tāni eva **ādibrahmacariyakāni** yathā ''vinayo eva venayiko''ti āha **''maggabrahmacariyassā''**tiādi. **Cattāri mahāsīlasikkhāpadānī**ti cattāri pārājikāni sandhāya vadati. Paṭipakkhadhammānaṃ anavasesato savanato paggharaṇato soto, ariyamaggoti āha **''sotasaṅkhātena maggenā''**ti. Vinipāteti virūpaṃ sadukkhaṃ saupāyāsaṃ nipātetīti vinipāto, apāyadukkhe khipanako. **Dhammo**ti sabhāvo. Nāssa vinipāto dhammoti **avinipātadhammo,** na attānaṃ apāyesu vinipātanasabhāvoti vuttaṃ hoti. Kasmā? Ye dhammā apāyagamanīyā, tesaṃ pahīnattā. Tenāha **''avinipātadhammoti catūsu apāyesu apatanasabhāvo''**ti. Tattha **apatanasabhāvo**ti anuppajjanasabhāvo. **Sotāpattimagganiyāmena niyato**ti uparimaggādhigamassa avassaṃbhāvībhāvato niyato. Tenevāha **''sambodhiparāyaṇo''**ti. Heṭṭhimantato sattamabhavato upari anuppajjanadhammatāya vā **niyato**. Sambujjhatīti sambodhi, ariyamaggo. So pana paṭhamamaggassa adhigatattā avasiṭṭho ca adhigantabbabhāvena icchitabboti uparimaggattayasaṅkhātā sambodhi paraṃ ayanaṃ parā gati assāti **sambodhiparāyaṇo**. Tenāha **''uparimaggattayasambodhiparāyaṇo''**ti.

Tanubhāvāti pariyuṭṭhānamandatāya ca kadāci karahaci uppattiyā ca tanubhāvena. Tanuttañhi dvīhi kāraṇehi veditabbaṃ adhiccuppattiyā ca pariyuṭṭhānamandatāya ca. Sakadāgāmissa hi vaṭṭānusārimahājanassa viya kilesā abhiṇhaṃ na uppajjanti, kadāci karahaci uppajjanti viraḷākārā hutvā viraḷavāpite khette aṅkurā viya. Uppajjamānāpi ca vaṭṭānusārimahājanasseva maddantā pharantā chādentā andhakāraṃ karontā na uppajjanti, mandamandā uppajjanti tanukākārā hutvā abbhapaṭalamiva makkhikāpattamiva ca. Tattha keci therā bhaṇanti ''sakadāgāmissa kilesā kiñcāpi cirena uppajjanti, bahalāva uppajjanti. Tathā hissa puttā ca dhītaro ca dissantī''ti. Etaṃ pana appamāṇaṃ. Puttadhītaro hi aṅgapaccaṅgaparāmasanamattenapi hontīti. Dvīhiyeva kāraṇehissa kilesānaṃ tanuttaṃ veditabbaṃ adhiccuppattiyā ca pariyuṭṭhānamandatāya cāti.

Heṭṭhābhāgiyānanti ettha **heṭṭhā**ti mahaggatabhūmito heṭṭhā, kāmabhūmiyanti attho. Tesaṃ paccayabhāvena heṭṭhābhāgassa hitāti heṭṭhābhāgiyā, tesaṃ heṭṭhābhāgiyānaṃ, heṭṭhābhāgassa kāmabhavassa paccayabhāvena gahitānanti attho. Saṃyojenti bandhanti khandhagatibhavādīhi khandhagatibhavādayo, kammaṃ vā phalenāti **saṃyojanānī**ti āha **''saṃyojanānanti bandhanāna''**nti. Asamucchinnarāgādikassa hi etarahi khandhādīnaṃ āyatiṃ khandhādīhi sambandho, samucchinnarāgādikassa pana taṃ natthi, katānampi kammānaṃ asamatthabhāvāpattito rāgādīnaṃ anvayato byatirekato ca saṃyojanaṭṭho siddho. **Parikkhayenā**ti samucchedena.

Opapātikoti upapātikayoniko upapatane sādhukārī. Sesayonipaṭikkhepavacanametaṃ. Tena gabbhavāsadukkhābhāvamāha. **Tattha parinibbāyī**ti iminā sesadukkhābhāvaṃ. Tattha parinibbāyitā cassa kāmaloke khandhabījassa apunāgamanavasenevāti dassetuṃ **''anāvattidhammo''**ti vuttaṃ. **Upariyevā**ti brahmalokeyeva. **Anāvattidhammo**ti tato brahmalokā punappunaṃ paṭisandhivasena na āvattanadhammo. Tenāha **''yonigativasena anāgamanadhammo''**ti.

Padesaṃ padesakārī ārādhetīti sīlakkhandhādīnaṃ pāripūriyā ekadesabhūtaṃ heṭṭhimamaggattayaṃ padeso, taṃ karonto padesaṃ ekadesabhūtaṃ heṭṭhimaṃ phalattayameva ārādheti, nipphādetīti attho. Tenāha **''padesakārī puggalo nāma sotāpanno''**tiādi. **Paripūraṃ paripūrakārī**ti sīlakkhandhādīhi saddhindriyādīhi ca parito pūraṇena paripūrasaṅkhātaṃ arahattamaggaṃ karonto nibbattento paripūraṃ arahattaphalaṃ ārādheti, nipphādetīti attho. Tenāha **''paripūrakārī nāma arahā''**tiādi.

Paṭhamasikkhāsuttavaṇṇanā niṭṭhitā.

7-10. Dutiyasikkhāsuttādivaṇṇanā

88-91. Sattame **kulā kulaṃ gamanako**ti kulato kulaṃ gacchanto. **Dve vā tayo vā bhave**ti devamanussavasena dve vā tayo vā bhave. Missakabhavavasena hetaṃ vuttaṃ. Desanāmattameva cetaṃ **''dve vā tīṇi vā''**ti. Yāva chaṭṭhabhavā saṃsarantopi kolaṃkolova hoti. Tenevāha **''ayañhi dve vā bhave…pe… evamettha vikappo daṭṭhabbo''**ti. Uḷārakulavacano vā ettha kulasaddo, kulato kulaṃ gacchatīti **kolaṃkolo**. Sotāpattiphalasacchikiriyato paṭṭhāya hi nīcakule uppatti nāma natthi, mahābhogakulesu eva nibbattatīti attho. Kevalo hi kulasaddo mahākulameva vadati ''kulaputto''tiādīsu viya. **Ekabījī**ti ettha khandhabījaṃ nāma kathitaṃ, **khandhabīja**nti ca paṭisandhiviññāṇaṃ vuccati. Yassa hi sotāpannassa ekaṃ khandhabījaṃ atthi, ekaṃ bhavaggahaṇaṃ, so ekabījī nāma. Tenāha **''ekasseva bhavassa bījaṃ etassa atthīti ekabījī''**ti. **''Mānusakaṃ bhava''**nti idaṃ panettha desanāmattameva, ''devabhavaṃ nibbattetī''tipi pana vattuṃ vaṭṭatiyeva.

Uddhaṃvāhibhāvena uddhamassa taṇhāsotaṃ vaṭṭasotaṃ vāti **uddhaṃsoto,** uddhaṃ vā gantvā paṭilabhitabbato uddhamassa maggasotanti **uddhaṃsoto**. Paṭisandhivasena akaniṭṭhabhavaṃ gacchatīti **akaniṭṭhagāmī. Yattha katthacī**ti avihādīsu yattha katthaci. **Sappayogenā**ti vipassanāñāṇābhisaṅkhārasaṅkhātena payogena saha, mahatā vipassanāpayogenāti attho. **Upahaccā**ti etassa upagantvāti attho. Tena vemajjhātikkamo kālakiriyāpagamanañca saṅgahitaṃ hoti, tasmā āyuvemajjhaṃ atikkamitvā parinibbāyanto upahaccaparinibbāyī nāma hotīti āha **''yo pana kappasahassāyukesu avihesū''**tiādi. **So tividho hotī**ti ñāṇassa tikkhamajjhamudubhāvena tividho hoti. Tenāha **''kappasahassāyukesū''**tiādi.

Saddhādhurena abhinivisitvāti ''sace saddhāya sakkā nibbattetuṃ, nibbattessāmi lokuttaramagga''nti evaṃ saddhādhuravasena abhinivisitvā vipassanaṃ paṭṭhapetvā. **Paññādhurena abhiniviṭṭho**ti ''sace paññāya sakkā, nibbattessāmi lokuttaramagga''nti evaṃ paññādhuraṃ katvā abhiniviṭṭho. Yathāvuttameva aṭṭhavidhattaṃ kolaṃkolasattakkhattuparamesu atidisanto **''tathā kolaṃkolā sattakkhattuparamā cā''**ti āha. Vuttanayeneva aṭṭha kolaṃkolā, aṭṭha sattakkhattuparamāti vuttaṃ hoti.

Tattha sattakkhattuṃ paramā bhavūpapatti attabhāvaggahaṇaṃ assa, tato paraṃ aṭṭhamaṃ bhavaṃ nādiyatīti **sattakkhattuparamo**. Bhagavatā gahitanāmavaseneva cetāni ariyāya jātiyā jātānaṃ tesaṃ nāmāni jātāni kumārānaṃ mātāpitūhi gahitanāmāni viya. Ettakañhi ṭhānaṃ gato ekabījī nāma hoti, ettakaṃ kolaṃkolo, ettakaṃ sattakkhattuparamoti bhagavatā etesaṃ nāmaṃ gahitaṃ. Niyamato pana ayaṃ ekabījī, ayaṃ kolaṃkolo, ayaṃ sattakkhattuparamoti natthi. Ko pana nesaṃ etaṃ pabhedaṃ niyametīti? Keci tāva therā ‘‘pubbahetu niyametī’’ti vadanti, keci paṭhamamaggo, keci upari tayo maggā, keci tiṇṇaṃ maggānaṃ vipassanāti.

Tattha ‘‘pubbahetu niyametī’’ti vāde paṭhamamaggassa upanissayo kato nāma hoti, ‘‘upari tayo maggā nirupanissayā uppannā’’ti vacanaṃ āpajjati. ‘‘Paṭhamamaggo niyamehī’’ti vāde upari tiṇṇaṃ maggānaṃ niratthakatā āpajjati. ‘‘Upari tayo maggā niyamentī’’ti vāde paṭhamamagge anuppanneyeva upari tayo maggā uppannāti āpajjatīti. ‘‘Tiṇṇaṃ maggānaṃ vipassanā niyametī’’ti vādo pana yujjati. Sace hi upari tiṇṇaṃ maggānaṃ vipassanā balavatī hoti, ekabījī nāma hoti, tato mandatarāya kolaṃkolo, tato mandatarāya sattakkhattuparamoti.

Ekacco hi sotāpanno vaṭṭajjhāsayo hoti vaṭṭābhirato, punappunaṃ vaṭṭasmiṃyeva carati sandissati. Anāthapiṇḍiko seṭṭhi, visākhā upāsikā, cūḷarathamahārathā devaputtā, anekavaṇṇo devaputto, sakko devarājā, nāgadatto devaputtoti ime hi ettakā janā vaṭṭajjhāsayā vaṭṭābhiratā ādito paṭṭhāya cha devaloke sodhetvā akaniṭṭhe ṭhatvā parinibbāyissanti, ime idha na gahitā. Na kevalañcimeva, yopi manussesuyeva sattakkhattuṃ saṃsaritvā arahattaṃ pāpuṇāti, yopi devaloke nibbatto devesuyeva sattakkhattuṃ aparāparaṃ saṃsaritvā arahattaṃ pāpuṇāti. Imepi idha na gahitā, kālena deve, kālena manusse saṃsaritvā pana arahattaṃ pāpuṇantova idha gahito, tasmā ‘‘sattakkhattuparamo’’ti idaṃ idhaṭṭhakavokiṇṇabhavūpapattikasukkhavipassakassa nāmaṃ kathitanti veditabbaṃ.

‘‘Sakideva imaṃ lokaṃ āgantvā’’ti (pu. pa. 34) vacanato pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. Ekacco hi idha sakadāgāmiphalaṃ patvā idheva parinibbāyati, ekacco idha patvā devaloke parinibbāyati, ekacco devaloke patvā tattheva parinibbāyati, ekacco devaloke patvā idhūpapajjitvā parinibbāyati. Ime cattāropi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaṃ vasitvā puna idhūpapajjitvā parinibbāyissati, ayaṃ ekova idha gahitoti veditabbo.

Idāni tassa pabhedaṃ dassento **‘‘tīsu pana vimokkhesū’’**tiādimāha. Imassa pana sakadāgāmino ekabījinā saddhiṃ kiṃ nānākaraṇanti? Ekabījissa ekāva paṭisandhi, sakadāgāmissa dve paṭisandhiyo, idaṃ tesaṃ nānākaraṇaṃ. Suññatavimokkhena vimuttakhīṇāsavo paṭipadāvasena catubbidho hoti, tathā animittaappaṇihitavimokkhehīti evaṃ dvādasa arahantā hontīti āha **‘‘yathā pana sakadāgāmino, tatheva arahanto dvādasa veditabbā’’**ti. Aṭṭhamanavamadasamāni uttānatthāneva.

Dutiyasikkhāsuttādivaṇṇanā niṭṭhitā.

11. Saṅkavāsuttavaṇṇanā

92. Ekādasame vihārapaṭibaddhanavakammādibhāraṃ harati pavattetīti **bhārahāro**. Tenevāha **‘‘nave āvāse samuṭṭhāpeti, purāṇe paṭijaggatī’’**ti. Sikkhitabbato sikkhā, pajjitabbato, pajjanti etehīti vā padāni, sikkhāyeva padāni **sikkhāpadānī**ti āha **‘‘sikkhāsaṅkhātehi padehī’’**ti. **Dassetī**ti paccakkhato dasseti, hatthāmalakaṃ viya pākaṭe vibhūte katvā vibhāveti. **Gaṇhāpetī**ti te dhamme manasā anupakkhite diṭṭhiyā suppaṭividdhe kārento uggaṇhāpeti. **Samussāhetī**ti samādhimhi ussāhaṃ janeti. **Paṭiladdhaguṇehī**ti tāya desanāya tannissayapaccattapurisakārena ca tesaṃ paṭividdhaguṇehi. **Vodāpetī**ti tesaṃ cittasantānaṃ assaddhiyādikilesamalāpagamanena pabhassaraṃ karoti. **Saṇhaṃ saṇhaṃ kathetī**ti ativiya sukhumaṃ katvā katheti.

Accayanaṃ sādhumariyādaṃ madditvā vītikkamanaṃ **accayo**ti āha **‘‘aparādho’’**ti. Acceti atikkamati etenāti vā **accayo,** vītikkamassa pavattanako akusaladhammo. So eva aparajjhati etenāti

aparādho. So hi aparajjhantaṃ purisaṃ adhibhavitvā pavattati. Tenāha ‘‘**atikkamma adhibhavitvā pavatto**’’ti. **Paṭiggaṇhātū**ti adhivāsanavasena sampaṭicchatūti atthoti āha ‘‘**khamatū**’’ti. Sadevakena lokena nissaraṇanti araṇīyato **ariyo,** tathāgatoti āha ‘‘**ariyassa vinayeti buddhassa bhagavato sāsane**’’ti. **Puggalādhiṭṭhānaṃ karonto**ti kāmaṃ ‘‘vuddhi hesā’’ti dhammādhiṭṭhānavasena vākyaṃ āraddhaṃ, tathāpi desanaṃ pana puggalādhiṭṭhānaṃ karonto ‘‘saṃvaraṃ āpajjatī’’ti āhāti yojanā.

Saṅkavāsuttavaṇṇanā niṭṭhitā.

Samaṇavaggavaṇṇanā niṭṭhitā.

(10) 5. Loṇakapallavaggo

1. Accāyikasuttavaṇṇanā

93. Pañcamassa paṭhame **atipātikānī**ti sīghaṃ pavattetabbāni. **Karaṇīyānī**ti ettha avassake anīyasaddo daṭṭhabboti āha ‘‘**avassakiccānī**’’ti. **Nikkhantasetaṅkurānī**ti bījato nikkhantasetaṅkurāni. Sesamettha uttānameva.

Accāyikasuttavaṇṇanā niṭṭhitā.

2. Pavivekasuttavaṇṇanā

94. Dutiye sāṇehi vākehi nibbattitāni **sāṇāni**. Missasāṇāni **masāṇāni** na bhaṅgāni. **Erakatiṇādīnī**ti **ādi-**saddena akkamakacikadalivākādīnaṃ saṅgaho. Erakādīhi katāni hi chavāni lāmakāni dussānīti ‘‘**chavadussānī**’’ti vattabbataṃ labhanti. **Kuṇḍaka**nti tanutaraṃ taṇḍulappakaraṇaṃ. **Pañca dussīlyānī**ti pāṇātipātādīni pañca. **Cattāro āsavā**ti kāmāsavādayo cattāro āsavā. **Sīlaggappatto**ti sīlena, sīlassa vā aggappatto.

Pavivekasuttavaṇṇanā niṭṭhitā.

3. Saradasuttavaṇṇanā

95. Tatiye **viddhe**ti dūrībhūte. Dūrabhāvo ca ākāsassa valāhakavigamena hotīti āha ‘‘**valāhakavigamena dūrībhūte**’’ti. Teneva hi ‘‘viddhe vigatavalāhake’’ti vuttaṃ. **Nabhaṃ abbhussakkamāno**ti ākāsaṃ abhilaṅghanto. Iminā taruṇasūriyabhāvo dassito. Nātidūrodite hi ādicce taruṇasūriyasamaññā. **Duvidhamevassa saṃyojanaṃ natthī**ti orambhāgiyauddhambhāgiyavasena duvidhampi saṃyojanaṃ assa paṭhamajjhānalābhino ariyasāvakassa natthi. Kasmā panassa uddhambhāgiyasaṃyojanampi natthīti vuttaṃ. Orambhāgiyasaṃyojanānameva hettha pahānaṃ vuttanti āha ‘‘**itarampī**’’tiādi, itaraṃ uddhambhāgiyasaṃyojanaṃ puna imaṃ lokaṃ paṭisandhivasena ānetuṃ asamatthatāya natthīti vuttanti attho. Jhānalābhino hi sabbepi ariyā brahmalokūpapannā heṭṭhā na uppajjanti, uddhaṃ uddhaṃ uppajjantāpi vehapphalaṃ akaniṭṭhaṃ bhavaggañca patvā na punaññattha jāyanti, tattha tattheva arahattaṃ patvā parinibbāyanti. Tenevāha ‘‘**imasmiṃ sutte jhānānāgāmī nāma kathito**’’ti. Jhānavasena hi heṭṭhā na āgacchatīti jhānānāgāmī.

Saradasuttavaṇṇanā niṭṭhitā.

4. Parisāsuttavaṇṇanā

96. Catutthe **paccayabāhullikā**ti cīvarādibāhullāya paṭipannā. Avītataṇhatāya hi taṃ taṃ parikkhārajātaṃ bahuṃ lanti ādiyantīti bahulā, te eva **bāhulikā** yathā ‘‘venayiko’’ti (ma. ni. 1.246; a. ni. 8.11; pārā. 8). Te paccayabāhullāya yuttappayuttā hontīti cīvarādibāhullāya paṭipannā nāma honti. Sikkhāya agāravabhāvato sithilaṃ agāḷhaṃ gaṇhantīti **sāthalikā. Sithila**nti ca bhāvanapuṃsakaniddeso. Sithilasaddena samānatthassa sathalasaddassa vasena sāthalikāti padasiddhi veditabbā. **Avagamanaṭṭhenā**ti adhogamanaṭṭhena, orambhāgiyabhāvenāti attho. **Nikkhittadhurā**ti oropitadhurā ujjitussāhā. **Upadhiviveko** nibbānaṃ. **Duvidhampi vīriya**nti kāyikaṃ cetasikañca vīriyaṃ.

Bhaṇḍanaṃ jātaṃ etesanti **bhaṇḍanajātā**. Visesanassa paranipātavasena cetaṃ vuttaṃ. Aṭṭhakathāyaṃ pana visesanassa pubbanipātavaseneva atthaṃ dassento **‘‘jātabhaṇḍanā’’**ti āha. Kalaho jāto etesanti **kalahajātā**ti etthāpi eseva nayo. **Kalahassa pubbabhāgo**ti kalahassa hetubhūtā paṭibhāgā taṃsadisī ca aniṭṭhakiriyā. **Hatthaparāmāsādivasenā**ti kujjhitvā aññamaññassa hatthe gahetvā palapanaacchindanādivasena. ‘‘Ayaṃ dhammo, nāyaṃ dhammo’’tiādinā viruddhavādabhūtaṃ vivādaṃ āpannāti **vivādapannā**. Tenāha **‘‘viruddhavādaṃ āpannā’’**ti. Mukhasannissitatāya vācā idha ‘‘mukha’’nti adhippetāti āha **‘‘pharusā vācā mukhasattiyo’’**ti.

Satipi ubhayesaṃ kalāpānaṃ paramatthato bhede pacurajanehi pana duviññeyyanānattaṃ khīrodakasammoditaṃ accantametaṃ saṃsaṭṭhaṃ viya hutvā tiṭṭhatīti āha **‘‘khīrodakaṃ viya bhūtā’’**ti. Yathā khīrañca udakañca aññamaññaṃ saṃsandati, visuṃ na hoti, ekattaṃ viya upeti, evaṃ sāmaggivasena ekattūpagatacittuppādāti attho. Mettacittaṃ paccupaṭṭhāpetvā olokanaṃ cakkhūni viya cakkhūni nāmāti āha **‘‘upasantehi mettacakkhūhī’’**ti. Piyabhāvadīpakāni hi cakkhūni **piyacakkhūni. Pamuditassa pīti jāyatī**ti pamodapaccayabalavapītimāha. **Pañcavaṇṇā pīti uppajjatī**ti khuddikādibhedena pañcappakārā pīti uppajjati. **Pītimanassā**ti tāya pītiyā pīṇitamanassa, passaddhiāvahehi uḷārehi pītivegehi tintacittassāti attho. **Vigatadaratho**ti kilesapariḷāhānaṃ dūrībhāvena vūpasantadaratho.

Kena udakena dārito pabbatappadesoti katvā āha **‘‘kandaro nāmā’’**tiādi. Udakassa yathāninnaṃ pavattiyā nadinibbattanabhāvena **‘‘nadikuñjo’’**tipi vuccati. Sāvaṭṭā nadiyo **padarā. Aṭṭha māse**ti hemantagimhautuvasena aṭṭha māse. Khuddakā udakavāhiniyo sākhā viyāti **sākhā**. Khuddakasobbhā **kusubbhā** okārassa ukāraṃ katvā. Yattha upari unnatappadesato udakaṃ āgantvā tiṭṭhati ceva sandati ca, te kusubbhā khuddakaāvāṭā. **Khuddakanadiyo**ti pabbatapādādito nikkhantā khuddakā nadiyo.

Parisāsuttavaṇṇanā niṭṭhitā.

5-7. Paṭhamaājānīyasuttādivaṇṇanā

97-99. Pañcame **anucchaviko**ti rañño paribhuñjanayoggo. **Hatthapādādiaṅgasamatāyā**ti hatthapādādiavayavasamatāya, rañño vā senāya aṅgabhūtattā **rañño aṅga**nti vuccati. Ānetvā hunitabbanti āhunaṃ, āhutīti atthato ekanti āha **‘‘āhutisaṅkhātaṃ piṇḍapāta’’**nti. Dūratopi ānetvā sīlavantesu dātabbassetaṃ adhivacanaṃ. **Piṇḍapāta**nti ca nidassanamattaṃ. Ānetvā hunitabbānañhi cīvarādīnaṃ catunnaṃ paccayānametaṃ adhivacanaṃ āhunanti. Taṃ arahatīti **āhuneyyo. Paṭiggahetuṃ yutto**ti tassa mahapphalabhāvakaraṇato paṭiggaṇhituṃ anucchaviko.

Pāhunakabhattassāti disavidisato āgatānaṃ piyamanāpānaṃ ñātimittānaṃ atthāya sakkāre paṭiyattassa āgantukabhattassa. Tañhi ṭhapetvā te tathārūpe pāhunake saṅghasseva dātuṃ yuttaṃ, saṅghova taṃ paṭiggahetuṃ yutto. Saṅghasadiso hi pāhunako natthi. Tathā hesa ekasmiṃ buddhantare vītivatte dissati, kadāci asaṅkhyeyyepi kappe vītivatte. Abbokiṇṇañca piyamanāpatādikarehi dhammehi samannāgato. Evaṃ pāhunamassa dātuṃ yuttaṃ, pāhunañca paṭiggahetuṃ yuttoti **pāhuneyyo**. Ayañhettha adhippāyo ‘‘ñātimittā vippavuṭṭhā na cirasseva samāgacchanti, anavaṭṭhitā ca tesu piyamanāpatā, na evamariyasaṅgho, tasmā saṅghova pāhuneyyo’’ti.

Dakkhanti etāya sattā yathādhippetāhi sampattīhi vaḍḍhantīti dakkhiṇā, paralokaṃ saddahitvā dānaṃ. Taṃ dakkhiṇaṃ arahati, dakkhiṇāya vā hito yasmā mahapphalakaraṇatāya visodhetīti **dakkhiṇeyyo**.

Puññatthikehi añjali karaṇīyo etthāti **añjalikaraṇīyo**. Ubho hettha sirasi patiṭṭhāpetvā sabbalokena kayiramānaṃ añjalikammaṃ arahatīti vā **añjalikaraṇīyo**. Tenāha **''añjalipaggahaṇassa anucchaviko''**ti.

Yadipi pāḷiyaṃ ''anuttara''nti vuttaṃ, natthi ito uttaraṃ visiṭṭhanti hi anuttaraṃ, samampissa pana natthīti dassento **''asadisa''**nti āha. Khittaṃ vuttaṃ bījaṃ mahapphalabhāvakaraṇena tāyati rakkhati, khipanti vapanti ettha bījānīti vā khettaṃ, kedārādi, khettaṃ viya khettaṃ, puññānaṃ khettaṃ **puññakkhettaṃ**. Yathā hi rañño vā amaccassa vā sālīnaṃ vā yavānaṃ vā viruhanaṭṭhānaṃ ''rañño sālikkhetaṃ yavakkheta''nti vuccati, evaṃ saṅgho sabbalokassa puññānaṃ viruhanaṭṭhānaṃ. Saṅghaṃ nissāya hi lokassa nānappakārahitasukhasaṃvattanikāni puññāni viruhanti, tasmā saṅgho **anuttaraṃ puññakkhettaṃ lokassa**. Sesaṃ suviññeyyameva. Chaṭṭhasattamāni uttānatthāneva.

Paṭhamaājānīyasuttādivaṇṇanā niṭṭhitā.

8. Potthakasuttavaṇṇanā

100. Aṭṭhame **navo**ti navavāyimo. Tenāha **''karaṇaṃ upādāya vuccatī''**ti. **Vākamayavattha**nti sāṇādivākasāṭakaṃ. **Dubbaṇṇo**ti vivaṇṇo. **Dukkhasamphasso**ti kharasamphasso. Appaṃ agghatīti **appaggho**. Atibahuṃ agghanto kahāpaṇagghanako hoti. **Paribhogamajjhimo**ti paribhogakālavasena majjhimo. So hi navabhāvaṃ atikkamitvā jiṇṇabhāvaṃ appatto majjhe paribhogakālepi dubbaṇṇo ca dukkhasamphasso ca appagghoyeva hoti. Atibahuṃ agghanto aḍḍhaṃ agghati, jiṇṇakāle pana aḍḍhamāsakaṃ vā kākaṇikaṃ vā agghati. **Ukkhaliparipuñchana**nti kāḷukkhaliparipuñchanaṃ. **Navo**tipi upasampadāya pañcavassakālato heṭṭhā jātiyā saṭṭhivassopi navoyeva. **Dubbaṇṇatāyā**ti sarīravaṇṇenapi guṇavaṇṇenapi dubbaṇṇatāya. Dussīlassa hi parisamajjhe nittejatāya sarīravaṇṇopi na sampajjati, guṇavaṇṇena vattabbameva natthi. Aṭṭhakathāyaṃ pana sarīravaṇṇena dubbaṇṇatāpi guṇavaṇṇassa abhāvena dubbaṇṇatāyāti vuttaṃ.

Ye kho panassāti ye kho pana tassa upaṭṭhākā vā ñātimittādayo vā etaṃ puggalaṃ sevanti. **Tesa**nti tesaṃ puggalānaṃ cha satthāre sevantānaṃ micchādiṭṭhikānaṃ viya. Devadatte sevantānaṃ kokālikādīnaṃ viya ca taṃ sevanaṃ dīgharattaṃ ahitāya dukkhāya hoti. **Majjhimo**ti pañcavassakālato paṭṭhāya yāva navavassakālā majjhimo nāma. **Thero**ti dasavassato paṭṭhāya thero nāma. **Evamāhaṃsū**ti evaṃ vadanti. **Kiṃ nu kho tuyha**nti tuyhaṃ bālassa bhaṇitena ko atthoti vuttaṃ hoti. **Tathārūpa**nti tathājātikaṃ tathāsabhāvaṃ ukkhepanīyakammassa kāraṇabhūtaṃ.

Tīhi kappāsaaṃsūhi suttaṃ kantitvā katavatthanti tayo kappāsaaṃsū gahetvā kantitasuttena vāyitaṃ sukhumavatthaṃ, taṃ navavāyimaṃ anagghaṃ hoti, paribhogamajjhimaṃ vīsampi tiṃsampi sahassāni agghati, jiṇṇakāle, aṭṭhapi dasapi sahassāni agghati.

Tesaṃ taṃ hotīti tesaṃ sammāsambuddhādayo sevantā viya taṃ sevanaṃ dīgharattaṃ hitāya sukhāya hoti. Sammāsambuddhañhi ekaṃ nissāya yāvajjakālā muccanakasattānaṃ pamāṇaṃ natthi, tathā sāriputtattheramahāmoggallānatthere avasese ca asīti mahāsāvake nissāya saggagatasattānaṃ pamāṇaṃ natthi, yāvajjakālā tesaṃ diṭṭhānugatiṃ paṭipannasattānampi pamāṇaṃ natthiyeva. **Ādheyyaṃ gacchatī**ti tassa mahātherassa taṃ atthanissitaṃ vacanaṃ yathā gandhakaraṇḍake kāsikavatthaṃ ādhātabbataṃ ṭhapetabbataṃ gacchati, evaṃ uttamaṅge sirasmiṃ hadaye ca ādhātabbataṃ ṭhapetabbataṃ gacchati.

Potthakasuttavaṇṇanā niṭṭhitā.

9. Loṇakapallasuttavaṇṇanā

101. Navame **yathā yathā kammaṃ karotī**ti yena yena pakārena pāṇaghātādipāpakammaṃ karoti. **Vipākaṃ paṭisaṃvediyatevā**ti avadhāraṇena kammasiddhiyaṃ tabbipākassa appavatti nāma natthīti dīpeti. Tenevāha **''na hi sakkā''**tiādi. **Evaṃ santa**nti bhummatthe upayogavacananti āha **''evaṃ sante''**ti. **Abhisaṅkhāraviññāṇanirodhenā**ti kammaviññāṇassa āyatiṃ anuppattidhammatāpajjanena.

''Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto''tiādinā kāyassa asubhāniccādiākāraanupassanā kāyabhāvanāti āha **''kāyānupassanāsaṅkhātāya tāya bhāvanāyā''**ti. **Rāgādīna**nti **ādi-**saddena dosamohānaṃ saṅgaho daṭṭhabbo. ''Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo, te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā''ti (ma. ni. 1.459) hi vuttaṃ.

Yathā hi pabbatapāde pūtipaṇṇassa udakaṃ nāma hoti, kāḷavaṇṇaṃ olokentānaṃ byāmasataṃ gambhīraṃ viya khāyati, yaṭṭhiṃ vā rajjuṃ vā gahetvā minantassa piṭṭhipādoddharaṇamattampi na hoti, evameva ekaccassa yāva rāgādayo nuppajjanti, tāva taṃ puggalaṃ sañjānituṃ na sakkā hoti, sotāpanno viya sakadāgāmī viya anāgāmī viya ca khāyati. Yadā panassa rāgādayo uppajjanti, tadā ratto duṭṭho mūḷhoti paññāyati. Iti te rāgādayo ''ettako aya''nti puggalassa pamāṇaṃ dassentāva uppajjantīti pamāṇakaraṇā nāma vuttā.

Jāpetunti jinadhanaṃ kātuṃ. **So**ti rājā, mahāmatto vā. **Assā**ti añjaliṃ paggahetvā yācantassa. Sesamettha uttānameva.

Loṇakapallasuttavaṇṇanā niṭṭhitā.

10. Paṃsudhovakasuttavaṇṇanā

102. Dasame **anīhatadosa**nti anapanītathūlakāḷakaṃ. **Anapanītakasāva**nti anapagatasukhumakāḷakaṃ. **Pahaṭamatta**nti āhaṭamattaṃ.

Dasakusalakammapathavasena uppannaṃ cittaṃ cittameva, vipassanāpādakaaṭṭhasamāpatticittaṃ vipassanācittañca tato cittato adhikaṃ cittanti **adhicitta**nti āha **''adhicittanti samathavipassanācitta''**nti. **Anuyuttassā**ti anuppannassa uppādanavasena uppannassa paṭibrūhanavasena anu anu yuttassa, tattha yuttappayuttassāti attho. Ettha ca purebhattaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto nisīdanaṃ ādāya ''asukasmiṃ rukkhamūle vā vanasaṇḍe vā pabbhāre vā samaṇadhammaṃ karissāmī''ti nikkhamantopi tattha gantvā hatthehi vā pādehi vā nisajjaṭṭhānato tiṇapaṇṇāni apanentopi adhicittaṃ anuyuttoyeva. Nisīditvā pana hatthapāde dhovitvā mūlakammaṭṭhānaṃ gahetvā bhāvanaṃ anuyuñjanto bhāvanāya appanaṃ appattāyapi adhicittamanuyuttoyeva tadatthenapi taṃsaddavohārato. **Cittasampanno**ti dhammacittassa samannāgatattā sampannacitto. **Paṇḍitajātiko**ti paṇḍitasabhāvo.

Kāme ārabbhāti vatthukāme ārabbha. Kāmarāgasaṅkhātena vā kāmena paṭisaṃyutto vitakko **kāmavitakko**. Byāpajjati cittaṃ etenāti **byāpādo,** doso. Vihiṃsanti etāya satte, vihiṃsanaṃ vā tesaṃ etanti **vihiṃsā,** paresaṃ viheṭhanākārena pavattassa karuṇāpaṭipakkhassa pāpadhammassetaṃ adhivacanaṃ. **Ñātake ārabbha uppanno vitakko**ti ñātake ārabbha gehassitapemavasena uppanno vitakko. **Janapadamārabbha uppanno vitakko**ti etthāpi eseva nayo. **Aho vata maṃ…pe… uppanno vitakko**ti ''aho vata maṃ pare na avajāneyyuṃ, na heṭṭhā katvā maññeyyuṃ, pāsāṇacchattaṃ viya garuṃ kareyyu''nti evaṃ uppannavitakko. **Dasavipassanupakkilesavitakkā**ti obhāsādidasavipassanupakkilese ārabbha uppannavitakkā.

Avasiṭṭhā dhammavitakkā etassāti **avasiṭṭhadhammavitakko,** vipassanāsamādhi. **Na**

ekaggabhāvappatto na ekaggataṃ patto. Ekaṃ udetīti hi **ekodi,** paṭipakkhehi anabhibhūtattā aggaṃ seṭṭhaṃ hutvā udetīti attho. Seṭṭhopi hi loke ekoti vuccati, ekasmiṃ ārammaṇe samādhānavasena pavattacittassetaṃ adhivacanaṃ. Ekodissa bhāvo **ekodibhāvo,** ekaggatāyetaṃ adhivacanaṃ.

Niyakajjhattanti attasantānassetaṃ adhivacanaṃ. **Gocarajjhatta**nti idha nibbānaṃ adhippetaṃ. Tenāha **''ekasmiṃ nibbānagocareyeva tiṭṭhatī''**ti. **Suṭṭhu nisīdatī**ti samādhipaṭipakkhe kilese sannisīdento suṭṭhu nisīdati. **Ekaggaṃ hotī**ti abyaggabhāvappattiyā ekaggaṃ hoti. **Sammā ādhiyatī**ti yathā ārammaṇe suṭṭhu appitaṃ hoti, evaṃ sammā sammadeva ādhiyati.

Abhiññā sacchikaraṇīyassāti ettha ''abhiññāya sacchikaraṇīyassā''ti vattabbe ''abhiññā''ti ya-kāralopena pana puna kālakiriyāniddeso katoti āha **''abhijānitvā paccakkhaṃ kātabbassā''**ti. Abhiññāya iddhividhādiñāṇena sacchikiriyaṃ iddhividhapaccanubhavanādikaṃ **abhiññāsacchikaraṇīya**nti evaṃ vā ettha attho daṭṭhabbo. **Sakkhibhabbataṃ pāpuṇātī**ti ettha pana yassa paccakkhaṃ atthi, so sakkhī, sakkhino bhabbatā sakkhibhabbatā, sakkhibhavananti vuttaṃ hoti. Sakkhī ca so bhabbo cāti sakkhibhabbo. Ayañhi iddhividhādīnaṃ bhabbo tattha ca sakkhīti sakkhibhabbo, tassa bhāvo sakkhibhabbatā, taṃ pāpuṇātīti attho.

Abhiññāpādakajjhānādibhedeti ettha abhiññāpādā ca abhiññāpādakajjhānañca abhiññāpādakajjhānāni. **Ādi**-saddena arahattañca arahattassa vipassanā ca saṅgahitāti daṭṭhabbaṃ. Teneva **majjhimanikāyaṭṭhakathāyaṃ** (ma. ni. aṭṭha. 2.198) –

> ''Sati satiāyataneti sati satikāraṇe. Kiñcettha kāraṇaṃ? Abhiññā vā abhiññāpādakajjhānaṃ vā, avasāne pana arahattaṃ vā kāraṇaṃ arahattassa vipassanā vāti veditabba''nti vuttaṃ.

Yañhi taṃ tatra tatra sakkhibhabbatāsaṅkhātaṃ iddhividhapaccanubhavanādi, tassa abhiññā kāraṇaṃ. Atha iddhividhapaccanubhavanādi abhiññā, evaṃ sati abhiññāpādakajjhānaṃ kāraṇaṃ. Avasāne chaṭṭhābhiññāya pana arahattaṃ, arahattassa vipassanā vā kāraṇaṃ. Arahattañhi ''kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi, yadariyā etarahi upasampajja viharantī''ti (ma. ni. 1.465; 3.307) anuttaresu vimokkhesu pihaṃ upaṭṭhapetvā abhiññā nibbattentassa kāraṇaṃ. Idañca sādhāraṇaṃ na hoti, sādhāraṇavasena pana arahattassa vipassanā kāraṇaṃ. Imasmiñhi sutte arahattaphalavasena chaṭṭhābhiññā vuttā. Tenevāha **''āsavānaṃ khayātiādi cettha phalasamāpattivasena vuttanti veditabba''**nti.

Paṃsudhovakasuttavaṇṇanā niṭṭhitā.

11. Nimittasuttavaṇṇanā

103. Ekādasame yehi phalaṃ nimīyati, uppajjanaṭṭhāne pakkhipamānaṃ viya hoti, tāni **nimittāni**. Tenāha **''tīṇi kāraṇānī''**ti. **Kālena kāla**nti ettha **kālenā**ti bhummatthe karaṇavacanaṃ. **Kāla**nti ca upayogavacananti āha **''kāle kāle''**ti. **Manasi kātabbā**ti citte kātabbā, uppādetabbāti attho. Upalakkhitasamādhānākāro samādhiyeva idha samādhinimittanti āha **''ekaggatā hi idha samādhinimittanti vuttā''**ti. **Ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyyā**ti ettha ṭhānaṃ atthīti vacanaseso. Taṃ bhāvanācittaṃ kosajjāya saṃvatteyya, tassa saṃvattanassa kāraṇaṃ atthīti attho. **Taṃ** vā manasikaraṇaṃ **cittaṃ kosajjāya saṃvatteyya,** etassa ṭhānaṃ kāraṇaṃ atthīti attho. Tenāha **''kāraṇaṃ vijjatī''**tiādi. **Ñāṇajava**nti saṅkhāresu aniccādivasena pavattamānaṃ paññājavaṃ.

Yaṃ kiñci suvaṇṇatāpanayoggaaṅgārabhājanaṃ idha ''ukkā''ti adhippetanti āha **''aṅgārakapalla''**nti. **Sajjeyyā**ti yathā tattha pakkhittaṃ suvaṇṇaṃ tappati, evaṃ paṭiyādiyeyya. **Ālimpeyyā**ti ādiyeyya, jaleyyāti attho. Tenāha **''tattha aṅgāre...pe... gāhāpeyyā''**ti. **Mūsāya vā pakkhipeyyā**ti tattake vā pakkhipeyya. **Upadhāretī**ti sallakkheti.

Nimittasuttavaṇṇanā niṭṭhitā.

Loṇakapallavaggavaṇṇanā niṭṭhitā.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Sambodhavaggo

1-3. Pubbevasambodhasuttādivaṇṇanā

104-106. Tatiyassa paṭhame **sambodhito pubbevā**ti sambodho vuccati catūsu maggesu ñāṇaṃ ‘‘sāmaṃ sammā bujjhi etenā’’ti katvā, tato pubbeyevāti attho. Tenāha **‘‘ariyamaggappattito aparabhāgeyevā’’**ti. **Bodhisattasseva sato**ti ettha yathā udakato uggantvā ṭhitaṃ paripākagataṃ padumaṃ sūriyarasmisamphassena avassaṃ bujjhissatīti bujjhanakapadumanti vuccati. Evaṃ buddhānaṃ santike byākaraṇassa laddhattā avassaṃ anantarāyena pāramiyo pūretvā bujjhissatīti bujjhanakasattoti **bodhisatto**. Tenāha **‘‘bujjhanakasattasseva…pe… ārabhantasseva sato’’**ti. Yā vā esā catumaggañāṇasaṅkhātā bodhi, ‘‘taṃ bodhiṃ kudāssu nāmāhaṃ pāpuṇissāmī’’ti patthayamāno paṭipajjatīti bodhiyaṃ satto āsattotipi **bodhisatto**. Tenāha **‘‘sambodhiyā vā sattasseva laggasseva sato’’**ti.

Atha vā bodhīti ñāṇaṃ ‘‘bujjhati etenā’’ti katvā, bodhimā satto **bodhisatto,** purimapade uttarapadalopaṃ katvā yathā ‘‘ñāṇasatto’’ti, ñāṇavā paññavā paṇḍito sattoti attho. Buddhānañhi pādamūle abhinīhārato paṭṭhāya paṇḍitova so satto, na andhabāloti bodhisatto. Evaṃ guṇavato uppannanāmavasena bodhisattasseva sato. Assādīyatīti **assādo,** sukhaṃ. Tañca sātākāralakkhaṇanti āha **‘‘assādoti madhurākāro’’**ti. Chandarāgo vinīyati ceva pahīyati ca etthāti **nibbānaṃ ‘‘chandarāgavinayo chandarāgappahānañcā’’ti vuccati**. Tenāha **‘‘nibbāna’’**ntiādi. Tattha **āgammā**ti idaṃ yo jano rāgaṃ vineti pajahati ca, tassa ārammaṇakaraṇaṃ sandhāya vuttaṃ. Dutiyatatiyāni uttānatthāneva.

Pubbevasambodhasuttādivaṇṇanā niṭṭhitā.

4-9. Samaṇabrāhmaṇasuttādivaṇṇanā

107-112. Catutthe **sāmañña**nti ariyamaggo, tena araṇīyato upagantabbato **sāmaññatthaṃ,** ariyaphalanti āha **‘‘sāmaññatthanti catubbidhaṃ ariyaphala’’**nti. **Brahmaññattha**nti etthāpi eseva nayo. Tenāha **‘‘itaraṃ tasseva vevacana’’**nti. Ariyamaggasaṅkhātaṃ sāmaññameva vā araṇīyato **sāmaññattha**nti āha **‘‘sāmaññatthena vā cattāro maggā’’**ti. Pañcamādīni uttānatthāneva.

Samaṇabrāhmaṇasuttādivaṇṇanā niṭṭhitā.

10. Dutiyanidānasuttavaṇṇanā

113. Dasame **vivaṭṭagāmikammāna**nti vivaṭṭūpanissayakammānaṃ. **Tadabhinivattetī**ti ettha **taṃ-**saddena paccāmasanassa vipākassa parāmāsoti āha **‘‘taṃ abhinivattetī’’**ti, taṃ vipākaṃ abhibhavitvā nivattetīti attho. Idāni na kevalaṃ vipākasseva parāmāso taṃ-saddena, atha kho chandarāgaṭṭhāniyānaṃ dhammānaṃ tabbipākassa ca parāmāso daṭṭhabboti āha **‘‘yadā vā tenā’’**tiādi. **Te ceva dhamme**ti te chandarāgaṭṭhāniye dhamme. **Nibbijjhitvā passatī**ti kilese nibbijjhitvā vibhūtaṃ pākaṭaṃ katvā passatīti.

Dutiyanidānasuttavaṇṇanā niṭṭhitā.

Sambodhavaggavaṇṇanā niṭṭhitā.

(12) 2. Āpāyikavaggo

1. Āpāyikasuttavaṇṇanā

114. Dutiyassa paṭhame apāyesu nibbattanasīlatāya apāyūpagā **āpāyikā**ti āha **''apāyaṃ gacchissantīti āpāyikā''**ti. Aññe brahmacārino sunivatthe supārute sumbhakapattadhare gāmanigamarājadhānīsu piṇḍāya caritvā jīvikaṃ kappente disvā sayampi tādisena ākārena tathāpaṭipajjanato ''ahaṃ brahmacārī''ti paṭiññaṃ dento viya hotīti āha **''brahmacāripaṭiññoti brahmacāripaṭirūpako''**ti. ''Ahampi bhikkhū''ti vatvā uposathaṅgādīni pavisanto pana brahmacāripaṭiñño hotiyeva, tathā saṅghikaṃ lābhaṃ gaṇhanto. Tenāha **''tesaṃ vā…pe… evaṃpaṭiñño''**ti. **Akkosatī**ti ''assamaṇosi, samaṇapaṭiññosī''tiādinā akkosati. **Paribhāsatī**ti ''so tvaṃ 'hotu, muṇḍakasamaṇo aha'nti maññasi, idāni te assamaṇabhāvaṃ āropessāmī''tiādinā vadanto paribhāsati.

Kilesakāmopi assādiyamāno vatthukāmantogadhoyeva, kilesakāmavasena ca tesaṃ assādanaṃ siyāti āha **''kilesakāmena vatthukāme sevantassā''**ti. **Kilesakāmenā**ti karaṇatthe karaṇavacanaṃ. **Natthi doso**ti assādetvā visayaparibhoge natthi ādīnavo, tappaccayā na koci antarāyoti adhippāyo. **Pātabbataṃ āpajjatī**ti paribhuñjanakataṃ upagacchati. Paribhogattho hi ayaṃ pā-saddo, kattusādhano ca tabba-saddo, yathāruci paribhuñjatīti attho. **Pivitabbataṃ paribhuñjitabbata**nti etthāpi kattuvaseneva attho veditabbo.

Āpāyikasuttavaṇṇanā niṭṭhitā.

2. Dullabhasuttavaṇṇanā

115. Dutiye parena katassa upakārassa anurūpappavatti attani kataṃ upakāraṃ upakārato jānanto vediyanto **kataññū katavedī**ti āha **''iminā mayhaṃ kata''**ntiādi.

Dullabhasuttavaṇṇanā niṭṭhitā.

3. Appameyyasuttavaṇṇanā

116. Tatiye **sukhena metabbo**ti yathā parittassa udakassa sukhena pamāṇaṃ gayhati, evameva ''uddhato''tiādinā yathāvuttehi aguṇaṅgehi samannāgatassa sukhena pamāṇaṃ gayhatīti, sukhena metabbo. **Dukkhena metabbo**ti yathā mahāsamuddassa dukkhena pamāṇaṃ gayhati, evameva ''anuddhato''tiādinā dassitehi guṇaṅgehi samannāgatassa dukkhena pamāṇaṃ gayhati, ''anāgāmī nu kho khīṇāsavo nu kho''ti vattabbataṃ gacchati, tenesa dukkhena metabbo. **Pametuṃ na sakkotī**ti yathā ākāsassa na sakkā pamāṇaṃ gahetuṃ, evaṃ khīṇāsavassa, tenesa pametuṃ na sakkāti **appameyyo**.

Sārābhāvena tucchattā naḷo viya naḷo, mānoti āha **''unnaḷoti uggatanaḷo''**ti, uṭṭhitatucchamānoti vuttaṃ hoti. Tenāha **''tucchamānaṃ ukkhipitvā ṭhitoti attho''**ti. Mano hi seyyassa seyyoti sadisoti ca pavattiyā visesato tuccho. **Cāpallenā**ti capalabhāvena, taṇhāloluppenāti attho. **Mukharo**ti mukhena pharuso, pharusavācoti attho. **Vikiṇṇavāco**ti visaṭavacano samphappalāpitāya apariyantavacano. Tenāha **''asaññatavacano''**ti, divasampi niratthakavacanaṃ palāpīti vuttaṃ hoti. **Cittekaggatārahito**ti upacārappanāsamādhirahito caṇḍasote baddhanāvā viya anavaṭṭhitakiriyo. **Bhantacitto**ti anavaṭṭhitacitto paṇṇāruḷhavālamigasadiso. **Vivaṭindriyo**ti saṃvarābhāvena gihikāle viya asaṃvutacakkhādiindriyo.

Appameyyasuttavaṇṇanā niṭṭhitā.

4. Āneñjasuttavaṇṇanā

117. Catutthe saha byayati gacchatīti sahabyo, sahapavattanako. Tassa bhāvo **sahabyatā,** sahapavattīti āha **''sahabhāvaṃ upapajjatī''**ti. ''Yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā nirayampi gacchatī''tiādivacanato arūpabhavato cutassa apāyūpapatti vuttā viya dissatīti tannivattanatthaṃ bhagavato adhippāyaṃ vivaranto ''sandhāyabhāsitamidaṃ vacana''nti dīpeti **''nirayādīhi avippamuttattā''**tiādinā. Na hi tassa upacārajjhānato balavataraṃ akusalaṃ atthīti. Iminā tato cavantānaṃ upacārajjhānameva paṭisandhijanakaṃ kammanti dīpeti. Adhikaṃ payasati payujjati etenāti **adhippayāso,** savisesaṃ itikattabbakiriyā. Tenāha **''adhikappayogo''**ti. Sesamettha uttānameva.

Āneñjasuttavaṇṇanā niṭṭhitā.

5. Vipattisampadāsuttavaṇṇanā

118. Pañcame **dinna**nti deyyadhammasīsena dānaṃ vuttanti āha **''dinnassa phalābhāvaṃ sandhāya vadatī''**ti. Dinnaṃ pana annādivatthuṃ kathaṃ paṭikkhipati. Esa nayo **''yiṭṭhaṃ huta''**nti etthāpi. **Mahāyāgo**ti sabbasādhāraṇaṃ mahādānaṃ. **Paheṇakasakkāro**ti pāhunakānaṃ kātabbasakkāro. **Phala**nti ānisaṃsaphalaṃ nissandaphalañca. **Vipāko**ti sadisaphalaṃ. **Paraloke ṭhitassa ayaṃ loko natthī**ti paraloke ṭhitassa kammunā laddhabbo ayaṃ loko na hoti. **Idhaloke ṭhitassapi paraloko natthī**ti idhaloke ṭhitassa kammunā laddhabbo paraloko na hoti. Tattha kāraṇamāha **''sabbe tattha tattheva ucchijjantī''**ti. Ime sattā yattha yattha bhavayonigatiādīsu ṭhitā, tattha tattheva ucchijjanti, dvayavināsena vinassanti.

Phalābhāvavasenāti mātāpitūsu sammāpaṭipattimicchāpaṭipattīnaṃ phalassa abhāvavasena ''natthi mātā, natthi pitā''ti vadati, na mātāpitūnaṃ, nāpi tesu sammāpaṭipattimicchāpaṭipattīnaṃ abhāvavasena tesaṃ lokapaccakkhattā. Pubbuḷakassa viya imesaṃ sattānaṃ uppādo nāma kevalo, na ca khanapubbakoti dassanatthaṃ **''natthi sattā opapātikā''**ti vuttanti āha **''cavitvā uppajjanakā sattā nāma natthīti vadatī''**ti. **Sayaṃ abhiññā sacchikatvā pavedentī**ti ye imañca lokaṃ parañca lokaṃ abhivisiṭṭhāya paññāya sayaṃ paccakkhaṃ katvā pavedenti, te natthīti sabbaññubuddhānaṃ abhāvaṃ dīpeti.

Vipattisampadāsuttavaṇṇanā niṭṭhitā.

6-7. Apaṇṇakasuttādivaṇṇanā

119-120. Chaṭṭhe **chahi talehi samannāgato pāsako**ti catūsu passesu cattāri talāni, dvīsu koṭīsu dve talānīti evaṃ chahi talehi samannāgato pāsakakīḷāpasutānaṃ maṇisadiso pāsakaviseso. Sattamaṃ uttānameva.

Apaṇṇakasuttādivaṇṇanā niṭṭhitā.

8. Paṭhamasoceyyasuttavaṇṇanā

121. Aṭṭhame **sucibhāvo**ti kilesāsucivigamena suddhabhāvo asaṃkiliṭṭhabhāvo, atthato kāyasucaritādīni.

Paṭhamasoceyyasuttavaṇṇanā niṭṭhitā.

9. Dutiyasoceyyasuttavaṇṇanā

122. Navame samucchedavasena pahīnasabbakāyaduccaritatāya kāye, kāyena vā suci **kāyasuci**. Tenāha **‘‘kāyadvāre’’**tiādi. **Soceyyasampanna**nti paṭippassaddhakilesattā parisuddhāya soceyyasampattiyā upetaṃ. Ninhātā aggamaggasalilena vikkhālitā pāpā etenāti **ninhātapāpako,** khīṇāsavo. Tenāha **‘‘khīṇāsavova kathito’’**ti.

Dutiyasoceyyasuttavaṇṇanā niṭṭhitā.

10. Moneyyasuttavaṇṇanā

123. Dasame munino bhāvā **moneyyāni,** yehi dhammehi ubhayahitamunanato muni nāma hoti, te munibhāvakarā moneyyā paṭipadā dhammā eva vuttā. Munino vā etāni **moneyyāni,** yathāvuttadhammā eva. Tattha yasmā kāyena akattabbassa akaraṇaṃ, kattabbassa ca karaṇaṃ, ‘‘atthi imasmiṃ kāye kesā’’tiādinā (dī. ni. 2.377; ma. ni. 1.110; saṃ. ni. 4.127; khu. pā. 3.dvattiṃsākāra) kāyasaṅkhātassa ārammaṇassa jānanaṃ, kāyassa ca samudayato atthaṅgamato assādato ādīnavato nissaraṇato ca yāthāvato parijānanatā, tathā parijānanavasena pana pavatto vipassanāmaggo, tena ca kāye chandarāgassa pajahanaṃ, kāyasaṅkhāraṃ nirodhetvā pattabbasamāpatti vā, sabbe ete kāyamukhena pavattā moneyyappaṭipadā dhammā **kāyamoneyyaṃ nāma**. Tasmā tamatthaṃ dassetuṃ ‘‘katamaṃ kāyamoneyyaṃ? Tividhakāyaduccaritassa pahānaṃ kāyamoneyyaṃ, tividhakāyasucaritampi kāyamoneyya’’ntiādinā (mahāni. 14) pāḷi āgatā. Idhāpi teneva pāḷinayena atthaṃ dassento **‘‘tividhakāyaduccaritappahānaṃ kāyamoneyyaṃ nāmā’’**tiādimāha.

Idāni ‘‘katamaṃ vacīmoneyyaṃ? Catubbidhavacīduccaritassa pahānaṃ vacīmoneyyaṃ, catubbidhaṃ vacīsucaritaṃ, vācārammaṇe ñāṇaṃ, vācāpariññā, pariññāsahagato maggo, vācāya chandarāgassa pahānaṃ, vacīsaṅkhāranirodho dutiyajjhānasamāpatti vacīmoneyya’’nti imāya pāḷiyā vuttamatthaṃ atidīpento **‘‘vacīmoneyyepi eseva nayo’’**tiādimāha. Tattha copanavācañceva saddavācañca ārabbha pavattā paññā **vācārammaṇe ñāṇaṃ**. Tassā vācāya samudayādito parijānanaṃ **vācāpariññā**.

‘‘Katamaṃ manomoneyyaṃ? Tividhamanoduccaritassa pahānaṃ manomoneyyaṃ, tividhaṃ manosuccaritaṃ, manārammaṇe ñāṇaṃ, manapariññā, pariññāsahagato maggo, manasmiṃ chandarāgassa pahānaṃ, cittasaṅkhāranirodho saññāvedayitanirodhasamāpatti manomoneyya’’nti imāya pāḷiyā āgatanayena atthaṃ vibhāvento **‘‘manomoneyyepi imināva nayena atthaṃ ñatvā’’**tiādimāha. Tattha ca ekāsītividhaṃ lokiyacittaṃ ārabbha pavattañāṇaṃ **manārammaṇe ñāṇaṃ.** Tassa samudayādito parijānanaṃ **manapariññā**ti ayaṃ viseso.

Moneyyasuttavaṇṇanā niṭṭhitā.

Āpāyikavaggavaṇṇanā niṭṭhitā.

(13) 3. Kusināravaggo

1-2. Kusinārasuttādivaṇṇanā

124-125. Tatiyassa paṭhame **taṇhāgedhena gathito**ti taṇhābandhanena baddho. **Taṇhāmucchanāyā**ti taṇhāya vasena mucchāpattiyā. **Mucchito**ti mucchaṃ mohaṃ pamādaṃ āpanno. **Ajjhopanno**ti adhiopanno. Taṇhāya adhibhavitvā ajjhotthaṭo gilitvā pariniṭṭhapetvā viya ṭhito. Tenāha **‘‘ajjhopannoti taṇhāya gilitvā pariniṭṭhapetvā pavatto’’**ti. **Anādīnavadassāvī**ti gathitādibhāvena paribhoge ādīnavamattampi na passati. **Nissaraṇapañño**ti ayamattho āhāraparibhogeti tattha payojanaparicchedikā ‘‘yāvadeva imassa kāyassa ṭhitiyā’’tiādinā (ma. ni. 1.23; 2.24; 3.75; saṃ. ni. 4.120; a. ni. 6.58; 8.9) pavattā āhārapaṭibaddhachandarāganissaraṇabhūtā paññā assa atthīti nissaraṇapañño. Sesamettha uttānameva. Dutiye natthi vattabbaṃ.

Kusinārasuttādivaṇṇanā niṭṭhitā.

3. Gotamakacetiyasuttavaṇṇanā

126. Tatiye **sambahulā**ti pañcasatamattā. Pañcasatā kira brāhmaṇā tiṇṇaṃ vedānaṃ pāragū aparabhāge bhagavato dhammadesanaṃ sutvā kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ passamānā bhagavato santike pabbajitvā na cirasseva sabbaṃ buddhavacanaṃ uggaṇhitvā pariyattiṃ nissāya mānaṃ uppādesuṃ – ‘‘yaṃ yaṃ bhagavā katheti, taṃ taṃ mayaṃ khippameva jānāma. Bhagavā hi itthiliṅgādīni tīṇi liṅgāni, nāmādīni cattāri padāni, paṭhamādayo satta vibhattiyo muñcitvā na kiñci katheti, evaṃ kathite ca amhākaṃ gaṇṭhipadaṃ nāma natthī’’ti, te bhagavati agāravā hutvā tato paṭṭhāya bhagavato upaṭṭhānampi dhammassavanampi abhiṇhaṃ na gacchanti. Te sandhāya vuttaṃ **‘‘sambahulā kira brāhmaṇapabbajitā…pe… dhammassavanaṃ na gacchantī’’**ti. **Mukhapaṭiññaṃ gahetvā**ti ‘‘saccaṃ kira tumhe, bhikkhave’’tiādinā tamatthaṃ paṭipucchitvā ‘‘saccaṃ bhagavā’’ti tehi bhikkhūhi vuttaṃ paṭivacanaṃ gahetvā. Tañhi attano mukheneva paṭiññātattā ‘‘mukhapaṭiññā’’ti vuccati.

Neva āgataṭṭhānaṃ na gataṭṭhānaṃ addasaṃsu. Kasmā? Aññāṇato. Te kira tassa suttassa atthaṃ na jāniṃsu. Tesañhi tasmiṃ samaye vicitranayaṃ desanāvilāsayuttampi taṃ suttaṃ ghanaputhulena dussapaṭṭena mukhaṃ baddhaṃ katvā purato ṭhapitamanuññabhojanaṃ viya ahosi. Nanu ca bhagavā attanā desitaṃ dhammaṃ pare ñāpetuṃ kappasatasahassādhikāni cattāri asaṅkheyyāni pāramiyo pūretvā sabbaññutaṃ patto, so kasmā yathā te na jānanti, tathā desetīti? Tesaṃ mānabhañjanatthaṃ. Bhagavā hi ‘‘abhabbā ime imaṃ mānakhilaṃ anupahacca maggaṃ vā phalaṃ vā sacchikātu’’nti tesaṃ sutapariyattiṃ nissāya uppannaṃ aṭṭhuppattiṃ katvā desanākusalo mānabhañjanatthaṃ ‘‘sabbadhammamūlapariyāya’’ntiādinā **mūlapariyāyasuttaṃ** (ma. ni. 1.1) abhāsi.

Sammāsambuddho ‘‘mayhaṃ kathā niyyātī’’ti mukhasampattameva kathetīti cintayiṃsūti idaṃ aṅguttarabhāṇakānaṃ vaḷañjanakatantinīhārena vuttaṃ. Majjhimabhāṇakā pana evaṃ vadanti – evaṃ mānabhañjanatthaṃ desitañca pana taṃ suttaṃ sutvā te bhikkhū ‘‘taṃyeva kira pathaviṃ diṭṭhigatiko sañjānāti, sekhopi arahāpi tathāgatopi abhijānāti, ki nāmidaṃ kathaṃ nāmida’’nti cintentā ‘‘pubbe mayaṃ bhagavatā kathitaṃ yaṃkiñci khippameva jānāma, idāni panimassa mūlapariyāyassa antaṃ vā koṭiṃ vā na jānāma na passāma, aho buddhā nāma appameyyā atulā’’ti uddhatadāṭhā viya sappā nimmadā hutvā buddhūpaṭṭhānañca dhammassavanañca sakkaccaṃ agamaṃsu. Tena samayena dhammasabhāyaṃ sannisinnā bhikkhū ‘‘aho buddhānaṃ ānubhāvo, te nāmabrāhmaṇapabbajitā tathā mānamadamattā bhagavatā mūlapariyāyadesanāya nihatamānā katā’’ti kathaṃ samuṭṭhāpesuṃ. Taṃ sutvā bhagavā ‘‘na, bhikkhave, idāneva, pubbepi ahaṃ evaṃ ime mānapaggahitasīse carante nihatamāne akāsi’’nti vatvā atītaṃ āharanto ‘‘bhūtapubbaṃ, bhikkhave, aññataro disāpāmokkho brāhmaṇo bārāṇasiyaṃ paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇṭukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, so pañcamattāni māṇavakasatāni mante vāceti. Paṇḍitamāṇavakā bahuñca gaṇhanti lahuñca, suṭṭhu ca upadhārentī’’tiādinā jātakaṃ kathesi.

Taṃ sutvā te bhikkhū ‘‘pubbepi mayaṃ māneneva upahatā’’ti bhiyyosomattāya nihatamānā hutvā attano upakārakammaṭṭhānaparāyaṇā ahesuṃ. Tato bhagavā ekaṃ samayaṃ janapadacārikaṃ caranto vesāliṃ patvā gotamake cetiye viharanto imesaṃ pañcasatānaṃ bhikkhūnaṃ ñāṇaparipākaṃ viditvā idaṃ gotamakasuttaṃ kathesi. Idañca suttaṃ sutvā te pañcasatā bhikkhū tasmiṃyeva āsane saha paṭisambhidāhi arahattaṃ pāpuṇiṃsūti.

Abhiññāyāti kusalādibhedaṃ khandhādibhedañca desetabbaṃ dhammaṃ, veneyyānañca āsayānusayacariyādhimuttiādibhedaṃ, tassa ca nesaṃ desetabbappakāraṃ yāthāvato abhijānitvāti attho. **Ime pañcakkhandhā dvādasāyatanānī**tiādi panettha nidassanamattaṃ vuttanti veditabbaṃ. **Sappaccaya**nti sakāraṇaṃ, veneyyānaṃ ajjhāsayena vā pucchāya vā aṭṭhuppattiyā vā sanimittaṃ hetūdāharaṇasahitañcāti attho. Rāgādīnaṃ paṭiharaṇaṃ paṭihāriyaṃ, tadeva pāṭihāriyaṃ, saha pāṭihāriyenāti **sappāṭihāriyaṃ**. Rāgādippaṭisedhanavaseneva hi satthā dhammaṃ deseti. Tenāha **''paccanīkapaṭiharaṇena sappāṭihāriyameva katvā''**ti. Apare pana ''yathārahaṃ iddhiādesanānusāsanipāṭihāriyasahita''nti vadanti anusāsanipāṭihāriyarahitā desanā natthīti katvā. Sesamettha uttānameva.

Gotamakacetiyasuttavaṇṇanā niṭṭhitā.

4. Bharaṇḍukālāmasuttavaṇṇanā

127. Catutthe **āḷārakālāmakāle**ti āḷārakālāmānaṃ dharamānakāle. **Pariñña**nti pahānapariññaṃ. Sā hi samatikkamo, na itarā. Tenāha **''pariññā nāma samatikkamo''**ti. Ettha ca paṭhamo satthā rūpāvacarasamāpattilābhī daṭṭhabbo, dutiyo arūpāvacarasamāpattilābhī, tatiyo sammāsambuddho daṭṭhabbo. Vuttañhetaṃ **puggalapaññattiyaṃ** (pu. pa. 130) –

> ''Yvāyaṃ satthā kāmānaṃ pariññaṃ paññāpeti, na rūpānaṃ pariññaṃ paññāpeti, na vedanānaṃ pariññaṃ paññāpeti, rūpāvacarasamāpattiyā lābhī satthā tena daṭṭhabbo. Yvāyaṃ satthā kāmānañca pariññaṃ paññāpeti, rūpānañca pariññaṃ paññāpeti, na vedanānaṃ pariññaṃ paññāpeti, arūpāvacarasamāpattiyā lābhī satthā tena daṭṭhabbo. Yvāyaṃ satthā kāmānañca pariññaṃ paññāpeti, rūpānañca pariññaṃ paññāpeti, vedanānañca pariññaṃ paññāpeti, sammāsambuddho satthā tena daṭṭhabbo''ti.

Tattha titthiyā samayaṃ jānantā kāmānaṃ pariññaṃ paññāpeyyuṃ paṭhamajjhānaṃ vadamānā. Rūpānaṃ pariññaṃ paññāpeyyuṃ arūparāgaṃ vadamānā. Vedanāpariññaṃ paññāpeyyuṃ asaññārāgaṃ vadamānā. Te pana ''idaṃ nāma paṭhamajjhānaṃ, ayaṃ rūpabhavo, ayaṃ asaññābhavo''tipi na jānanti. Te paññāpetuṃ asakkontāpi kevalaṃ ''paññāpemā''ti vadanti. Tathāgato pana kāmānaṃ pariññaṃ anāgāmimaggena paññāpeti, rūpavedanānaṃ arahattamaggena. Evamettha dve janā bāhirakā, eko sammāsambuddhoti imasmiṃ loke tayo satthāro nāma.

Bharaṇḍukālāmasuttavaṇṇanā niṭṭhitā.

5. Hatthakasuttavaṇṇanā

128. Pañcame **abhikkantā**ti atikkantā, vigatāti atthoti āha **''khaye dissatī''**ti. Teneva hi **''nikkhanto paṭhamo yāmo''**ti anantaraṃ vuttaṃ. **Abhikkantataro**ti ativiya kantataro. Tādiso ca sundaro bhaddako nāma hotīti āha **''sundare dissatī''**ti. **Ko**ti devanāgayakkhagandhabbādīsu ko katamo? **Me**ti mama. **Pādānī**ti pāde. **Iddhiyā**ti imāya evarūpāya deviddhiyā. **Yasasā**ti iminā edisena parivārena paricchedena. **Jala**nti vijjotamāno. **Abhikkantenā**ti ativiya kantena kamanīyena abhirūpena. **Vaṇṇenā**ti chavivaṇṇena sarīravaṇṇanibhāya. **Sabbā obhāsayaṃ disā**ti dasa disā pabhāsento, cando viya sūriyo viya ca ekobhāsaṃ ekālokaṃ karontoti gāthāya attho. **Abhirūpe**ti uḷārarūpe sampannarūpe. **Abbhanumodane**ti sampahaṃsane. **Idha panā**ti ''abhikkantāya rattiyā''ti etasmiṃ pade. **Tenā**ti sundarapariyāyattā. Khaye vā idha abhikkantasaddo daṭṭhabbo, tena ''abhikkantāya parikkhīṇāya rattiyā''ti vuttaṃ hoti.

Rūpāyatanādīsūti **ādi**saddena akkharādīnaṃ saṅgaho daṭṭhabbo. **Suvaṇṇavaṇṇo**ti suvaṇṇacchavīti ayamettha atthoti āha **''chaviya''**nti. Tathā hi vuttaṃ ''kañcanasannibhattaco''ti (ma. ni. 2.399; su. ni. 556). **Saññūḷhā**ti sambandhitā, ganthitāti attho. **Vaṇṇā**ti guṇavaṇṇāti āha **''thutiya''**nti, thomanāyanti attho. **Kulavagge**ti khattiyādikulakoṭṭhāse. Tattha ''accho vippasanno’’tiādinā vaṇṇitabbaṭṭhena **vaṇṇo,** chavi. Vaṇṇanaṭṭhena abhitthavaṭṭhena **vaṇṇo,** thuti. Aññamaññaṃ asaṅkarato vaṇṇetabbato ṭhapetabbato **vaṇṇo,** khattiyādikulavaggo. Vaṇṇīyati ñāpīyati etenāti **vaṇṇo,** ñāpakakāraṇaṃ. Vaṇṇanato thūlarassādibhāvena upaṭṭhānato **vaṇṇo,** saṇṭhānaṃ. Mahantaṃ khuddakaṃ majjhimanti vaṇṇetabbato pamitabbato **vaṇṇo,** pamāṇaṃ. Vaṇṇīyati cakkhunā passīyatīti **vaṇṇo,** rūpāyatananti evaṃ tasmiṃ tasmiṃ atthe vaṇṇasaddassa pavatti veditabbā. **So**ti vaṇṇasaddo. **Chaviyā daṭṭhabbo** rūpāyatane gayhamānassapi chavimukheneva gahetabbato. Chavigatā pana vaṇṇadhātu eva ‘‘suvaṇṇavaṇṇo’’ti ettha vaṇṇaggahaṇena gahitāti apare.

Kevalaparipuṇṇanti ekadesampi asesetvā niravasesatova paripuṇṇanti ayamettha atthoti āha **‘‘anavasesatā attho’’**ti. **Kevalakappā**ti **kappa-**saddo nipāto padapūraṇamattaṃ, ‘‘kevalaṃ’’icceva attho. Kevalasaddo ca bahulavācīti āha **‘‘yebhuyyatā attho’’**ti. Keci pana ‘‘īsakaṃ asamattaṃ kevalaṃ kevalakappa’’nti vadanti. Anavasesattho ettha kevalasaddo siyā, anatthantarena pana kappasaddena padavaḍḍhanaṃ kataṃ ‘‘kevalā eva kevalakappā’’ti. Tathā vā kappanīyattā paññapetabbattā kevalakappā. **Abyāmissatā** vijātiyena asaṅkaro suddhatā. **Anatirekatā** taṃparamatā visesābhāvo. **Kevalakappa**nti kevalaṃ daḷhaṃ katvāti attho. Kevalaṃ vuccati nibbānaṃ sabbasaṅkhatavivittattā, taṃ etassa adhigataṃ atthīti **kevalī,** sacchikatanirodho khīṇāsavo.

Kappa-saddo panāyaṃ saupasaggo anupasaggo cāti adhippāyena okappaniyapade labbhamānaṃ okappasaddamattaṃ nidasseti, aññathā kappasaddassa atthuddhāre okappaniyapadaṃ anidassanameva siyā. **Samaṇakappehī**ti vinayasiddhehi samaṇavohārehi. **Niccakappa**nti niccakālaṃ. **Paññattī**ti nāmaṃ. Nāmañhetaṃ tassa āyasmato, yadidaṃ kappoti. **Kappitakesamassū**ti kattariyā cheditakesamassu. **Dvaṅgulakappo**ti majjhanhikavelāya vītikkantāya dvaṅgulatāvikappo. **Leso**ti apadeso. Anavasesaṃ pharituṃ samatthassa obhāsassa kenaci kāraṇena ekadesapharaṇampi siyā, ayaṃ pana sabbasseva pharatīti dassetuṃ samantattho kappasaddo gahitoti āha **‘‘anavasesaṃ samantato’’**ti.

Ābhāya pharitvāti vatthamālālaṅkārasarīrasamuṭṭhitāya ābhāya pharitvā. Devatānañhi sarīrobhāsaṃ dvādasayojanamattaṃ ṭhānaṃ. Tato bhiyyopi pharitvā tiṭṭhati, tathā vatthābharaṇādisamuṭṭhitā pabhā.

Hatthakasuttavaṇṇanā niṭṭhitā.

6. Kaṭuviyasuttavaṇṇanā

129. Chaṭṭhe gāvīnaṃ kayavikkayavasena yogo etthāti goyogo, kayavikkayaṃ karonto gāvīhi yujjanti etthāti vā goyogo, gāvīnaṃ vikkayaṭṭhānaṃ. Tattha jāto pilakkharukkho **goyogapilakkho,** tasmiṃ. Samīpatthe cetaṃ bhummavacanaṃ. Tenāha **‘‘gāvīnaṃ vikkayaṭṭhāne uṭṭhitapilakkhassa santike’’**ti. Ritto assādo etassāti **rittassādo**. Tenāha **‘‘jhānasukhābhāvena rittassāda’’**nti. Sesamettha uttānameva.

Kaṭuviyasuttavaṇṇanā niṭṭhitā.

8. Dutiyaanuruddhasuttavaṇṇanā

131. Aṭṭhame **idaṃ te mānasmi**nti ettha **mānasmi**nti paccatte bhummavacanaṃ. **Ida**nti ca liṅgavipallāsena napuṃsakaniddeso katoti āha **‘‘ayaṃ te navavidhena vaḍḍhitamāno’’**ti. Sesesupi eseva nayo.

Dutiyaanuruddhasuttavaṇṇanā niṭṭhitā.

9. Paṭicchannasuttavaṇṇanā

132. Navame **asādhāraṇasikkhāpada**nti bhikkhunīnaṃ asādhāraṇaṃ bhikkhūnaṃyeva paññattasikkhāpadaṃ **sādhāraṇasikkhāpada**nti bhikkhūnaṃ bhikkhunīnañca sādhāraṇaṃ ubhatopaññattisikkhāpadaṃ.

Paṭicchannasuttavaṇṇanā niṭṭhitā.

10. Lekhasuttavaṇṇanā

133. Dasame **thiraṭṭhānato**ti thiraṭṭhānatova. Pāsāṇe lekhasadisā parāparādhanibbattā kodhalekhā yassa so pāsāṇalekhūpamasamannāgato **pāsāṇalekhūpamo**ti vutto. Evaṃ itarepi. **Anusetī**ti appahīnatāya anuseti. **Na khippaṃ lujjatī**ti na antarā nassati kammaṭṭhāneneva nassanato. **Evameva**nti evaṃ tassapi puggalassa kodho na antarā punadivase vā aparadivase vā niṭṭhāti, addhaniyo pana hoti, maraṇeneva niṭṭhātīti attho. **Kakkhaḷenā**ti atikakkhaḷena dhammacchedakena thaddhavacanena. **Saṃsandatī**ti ekībhavati. **Sammodatī**ti nirantaro hotīti evamettha attho daṭṭhabbo.

Atha vā **sandhiyatī**ti ṭhānagamanādīsu kāyakiriyāsu kāyena samodhānaṃ gacchati, tilataṇḍulā viya missībhāvaṃ upetīti attho. **Saṃsandatī**ti cittakiriyāsu cittena samodhānaṃ gacchati, khīrodakaṃ viya ekībhāvaṃ upetīti attho. **Sammodatī**ti uddesaparipucchādīsu vacīkiriyāsu vācāya samodhānaṃ gacchati, vippavāsāgatopi piyasahāyako viya piyatarabhāvaṃ upetīti attho. Apica kiccakaraṇīyesu tehi saddhiṃ ādītova ekakiriyābhāvaṃ upagacchanto **sandhiyati,** yāva majjhā pavattanto **saṃsandati,** yāva pariyosānā anivattanto **sammodatī**ti veditabbo.

Lekhasuttavaṇṇanā niṭṭhitā.

Kusināravaggavaṇṇanā niṭṭhitā.

(14) 4. Yodhājīvavaggo

1. Yodhājīvasuttavaṇṇanā

134. Catutthassa paṭhame yujjhanaṃ yodho, so ājīvo etassāti **yodhājīvo**. Yuddhamupajīvatīti vā etasmiṃ atthe **yodhājīvo**ti niruttinayena padasiddhi veditabbā. Tenāha **‘‘yuddhaṃ upajīvatīti yodhājīvo’’**ti. **Saha…pe… passatī**ti pubbabhāge vipassanāpaññāya sammasanavasena, maggakkhaṇe abhisamayavasena attapaccakkhena ñāṇena passati.

Yodhājīvasuttavaṇṇanā niṭṭhitā.

2. Parisāsuttavaṇṇanā

135. Dutiye **appaṭipucchitvā vinītā**ti ‘‘taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’tiādinā appaṭipucchitvā kevalaṃ dhammadesanāvaseneva vinītaparisā. **Dubbinītaparisā**ti dukkhena vinītaparisā. **Pucchitvā vinītā**ti ‘‘taṃ kiṃ maññatha, bhikkhave’’tiādinā pucchitvā anumatiggahaṇavasena vinītā. **Suvinītaparisā**ti sukhena vinītaparisā. Anumatiggahaṇavasena vinayanañhi na dukkaraṃ hoti.

Parisāsuttavaṇṇanā niṭṭhitā.

4. Uppādāsuttavaṇṇanā

137. Catutthe **uppādā vā tathāgatāna**nti tathāgatānaṃ uppādepi veneyyapuggalānaṃ maggaphaluppatti viya saṅkhārānaṃ aniccādisabhāvo na tathāgatuppādāyatto, atha kho tathāgatānaṃ uppādepi anuppādepi hotimevāti vuttaṃ hoti. **Ṭhitāva sā dhātū**ti ṭhito eva so aniccasabhāvo byabhicārābhāvato na kadāci saṅkhārā aniccā na hoti. Kāmaṃ asaṅkhatā viya dhātu na nicco so sabhāvo, tathāpi sabbakālikoyevāti adhippāyo.

Aparo nayo – **ṭhitāva sā dhātū**ti ''sabbe saṅkhārā aniccā''ti esā dhātu esa sabhāvo tathāgatānaṃ uppādato pubbe uddhañca appaṭivijjhiyamāno na tathāgatehi uppādito, atha kho sabbakālaṃ sabbe saṅkhārā aniccā, ṭhitāva sā dhātu, kevalaṃ pana sayambhuñāṇena abhisambujjhanato ''ayaṃ dhammo tathāgatena abhisambuddho''ti pavedanato ca tathāgato dhammassāmīti vuccati apubbassa tassa uppādanato. Tena vuttaṃ **''ṭhitāva sā dhātū''**ti.

Abhisambujjhatīti ñāṇena abhisambujjhati. **Abhisametī**ti ñāṇena abhisamāgacchati. **Ācikkhatī**ti katheti. **Desetī**ti dasseti. **Paññāpetī**ti jānāpeti. **Paṭṭhapetī**ti ñāṇamukhe ṭhapeti. **Vivaratī**ti vivaritvā dasseti. **Vibhajatī**ti vibhāgato dasseti. **Uttānīkarotī**ti pākaṭaṃ karoti.

Atha vā **abhisambujjhatī**ti paccakkhakaraṇena abhimukhaṃ bujjhati, yāthāvato paṭivijjhati. Tato eva **abhisameti** abhimukhaṃ samāgacchati. Ādito kathento **ācikkhati,** uddisatīti attho. Tameva uddesaṃ pariyosāpento **deseti**. Yathāuddiṭṭhamatthaṃ nidassanavasena pakārehi ñāpento **paññāpeti**. Pakārehi etamatthaṃ patiṭṭhapento **paṭṭhapeti**. Yathāuddiṭṭhaṃ paṭinidassanavasena **vivarati vibhajati**. Vivaṭaṃ vibhattañca atthaṃ hetūdāharaṇadassanehi pākaṭaṃ karonto **uttānīkaroti**.

Uppādāsuttavaṇṇanā niṭṭhitā.

5-10. Kesakambalasuttādivaṇṇanā

138-143. Pañcame **tantāvutānaṃ vatthāna**nti idaṃ ''yāni kānicī''ti iminā samānādhikaraṇanti āha **''paccatte sāmivacana''**nti. **Vāyitāna**nti vītānaṃ. **Lāmako**ti nihīno, **makkhali moghapuriso**ti ettha **makkhalī**ti tassa nāmaṃ. Taṃ kira sakaddamāya bhūmiyā telaghaṭaṃ gahetvā gacchantaṃ, ''tāta, mā khalī''ti sāmiko āha. So pamādena khalitvā patitvā sāmikassa bhayena palāyituṃ āraddho. Sāmiko upadhāvitvā naṃ dussakaṇṇe aggahesi, sāṭakaṃ chaḍḍetvā acelako hutvā palāyi. So paṇṇena vā tiṇena vā paṭicchādetumpi ajānanto jātarūpeneva ekaṃ gāmaṃ pāvisi. Manussā taṃ disvā ''ayaṃ samaṇo arahā appiccho, natthi iminā sadiso''ti pūvabhattādīni gahetvā upasaṅkamanti. So ''mayhaṃ sāṭakaṃ anivatthabhāvena idaṃ uppanna''nti tato paṭṭhāya sāṭakaṃ labhitvāpi na nivāsesi, tadeva ca pabbajjaṃ aggahesi. Tassa santike aññepi aññepīti pañcasatā manussā pabbajiṃsu. Taṃ sandhāyāha ''makkhali moghapuriso''ti. Chaṭṭhādīni uttānatthāni eva.

Kesakambalasuttādivaṇṇanā niṭṭhitā.

11-13. Paṭhamamoranivāpasuttādivaṇṇanā

144-146. Ekādasame akuppadhammatāya khayavayasaṅkhātaṃ antaṃ atītāti accantā, evaṃ aparihāyanasabhāvattā accantā niṭṭhā assāti **accantaniṭṭho**. Tenāha **''antaṃ atikkantaniṭṭho''**tiādi. Na hi paṭividdhassa lokuttaradhammassa dassanaṃ kuppanaṃ nāma atthi. **Dhuvaniṭṭho**ti satataniṭṭho. Accantameva catūhi yogehi khemo etassa atthīti **accantayogakkhemī,** niccayogakkhemīti attho. Maggabrahmacariyassa vusitattā tassa avihāyanasabhāvattā accantaṃ brahmacārīti **accantabrahmacārī,** niccabrahmacārīti attho. **Pariyosāna**nti brahmacariyapariyosānaṃ vaṭṭadukkhapariyosānañca. Accantaṃ pariyosānamassāti **accantapariyosāno**. Dvādasamaterasamāni uttānatthāneva.

Paṭhamamoranivāpasuttādivaṇṇanā niṭṭhitā.

Yodhājīvavaggavaṇṇanā niṭṭhitā.

147-156. Maṅgalavaggo uttānatthoyeva.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

(16) 6. Acelakavaggavaṇṇanā

157-163. Ito paresu pana suttapadesu **‘‘gāḷhā’’**ti vuttamatthaṃ vivaranto **‘‘kakkhaḷā’’**ti āha. Kakkhaḷacāro cassā na lūkhasabhāvo. Atha kho taṇhāvasena thiraggahaṇanti āha **‘‘lobhavasena thiraggahaṇā’’**ti. **Agāḷhā paṭipadā**ti vā kāmānaṃ ogāhanaṃ paṭipatti, kāmasukhānuyogoti attho. **Nijjhāmā paṭipadā**ti kāyassa nijjhāpanavasena khepanavasena pavattā paṭipatti, attakilamathānuyogoti attho. **Niccelo**ti nissaṭṭhacelo sabbena sabbaṃ paṭikkhittacelo. Naggiyavatasamādānena **naggo. Ṭhitakova uccāraṃ karotī**tiādi nidassanamattaṃ vamitvā mukhavikkhālanādiācārassapi tena vissaṭṭhattā. **Jivhāya hatthaṃ apalekhati** avalekhati udakena adhovanato. Dutiyavikappepi eseva nayo. ‘‘Ehi, bhadante’’ti vutte upagamanasaṅkhāto vidhi ehibhadanto, taṃ caratīti ehibhadantiko, tappaṭikkhepena **na ehibhadantiko. Na karoti** ‘‘samaṇena nāma parassa vacanakarena na bhavitabba’’nti adhippāyena.

Puretaranti taṃ ṭhānaṃ attano upagamanato puretaraṃ. Taṃ kira so ‘‘bhikkhunā nāma yadicchakā eva bhikkhā gahetabbā’’ti adhippāyena na gaṇhāti. **Uddissa kataṃ** mama nimittabhāvena bahū khuddakā pāṇā saṅghātaṃ āpāditāti na gaṇhāti. **Nimantanaṃ na sādiyati** evaṃ tesaṃ vacanaṃ kataṃ bhavissatīti. Kumbhi ādīsupi so sattasaññīti āha **‘‘kumbhi-kaḷopiyo’’**tiādi. **Kabaḷantarāyo hotī**ti uṭṭhitassa dvinnampi kabaḷantarāyo hoti. Gāmasabhāgādivasena saṅgamma kittenti etissāti **saṅkitti,** yathāsaṃhatataṇḍulādisañcayo. **Mānusakānī**ti veyyāvaccakarā manussā.

Surāpānamevāti majjalakkhaṇappattāya surāya pānameva. Surāgahaṇenevettha merayampi saṅgahitaṃ. Ekāgārameva uñchatīti **ekāgāriko**. Ekālopeneva vattatīti **ekālopiko**. Dīyati etāyāti **datti,** dvattiālopamattaggāhi khuddakaṃ bhikkhādānabhājanaṃ. Tenāha **‘‘khuddakapātī’’**ti. Abhuñjanavasena eko aho etassa atthīti ekāhiko, āhāro, taṃ **ekāhikaṃ**. So pana atthato ekadivasaṃ laṅghako hotīti āha **‘‘ekādivasantarika’’**nti. **Dvāhika**ntiādīsupi eseva nayo. Ekāhaṃ abhuñjitvā ekāhaṃ bhuñjanaṃ **ekāhavāro,** taṃ ekāhikameva atthato. Dvīhaṃ abhuñjitvā dvīhaṃ bhuñjanaṃ **dvīhavāro**. Sesapadadvayepi eseva nayo. Ukkaṭṭho pana pariyāyabhattabhojaniko dvīhaṃ abhuñjitvā ekāhameva bhuñjati. Sesadvayepi eseva nayo.

Micchāvāyāmavaseneva ukkuṭikavatānuyogoti āha **‘‘ukkuṭikavīriyamanuyutto’’**ti. **Attakilamathānuyoga**nti attano kilamathānuyogaṃ, sarīradukkhakāraṇanti attho. Sarīrapariyāyo hi idha attasaddo ‘‘attantapo’’tiādīsu (ma. ni. 2.413) viya. **Dve ante**ti ubho koṭiyo, ubho lāmakapaṭipattiyoti attho. Lāmakampi hi antoti vuccati ‘‘antamidaṃ, bhikkhave, jīvikānaṃ (saṃ. ni. 3.80; itivu. 61), koṭṭhako anto’’ti evamādīsu. Majjhimapaṭipadāya uppathabhāvena amanīyā gantabbā ñātabbāti **antā**. Tato eva lāmakā.

Acelakavaggavaṇṇanā niṭṭhitā.

Peyyālavaggavaṇṇanā

164-184. **Samanuñño**ti sammadeva katānuñño. Tenāha **‘‘samānajjhāsayo’’**ti. Sesamettha uttānameva.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Tikanipātavaṇṇanāya anuttānatthadīpanā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Catukkanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Bhaṇḍagāmavaggo

1-2. Anubuddhasuttādivaṇṇanā

1-2. Catukkanipātassa paṭhame anubodho pubbabhāgiyaṃ ñāṇaṃ, paṭivedho anubodhena abhisamayo. Tattha yasmā anubodhapubbako paṭivedho anubodhena vinā na hoti. Anubodho hi ekacco paṭivedhasambaddho, tadubhayābhāvahetukañca vaṭṭe saṃsaraṇaṃ, tasmā vuttaṃ pāḷiyaṃ ‘‘ananubodhā…pe… tumhākañcā’’ti. Paṭisandhiggahaṇavasena bhavato bhavantarūpagamanaṃ **sandhāvanaṃ,** aparāparaṃ cavanūpapajjanavasena sañcaraṇaṃ **saṃsaraṇa**nti āha **‘‘bhavato’’**tiādi. Sandhāvitasaṃsaritapadānaṃ kammasādhanataṃ sandhāyāha **‘‘mayā ca tumhehi cā’’**ti paṭhamavikappe. Dutiyavikappe pana bhāvasādhanataṃ hadaye katvā **‘‘mamañceva tumhākañcā’’**ti yathārutavaseneva vuttaṃ. Dīgharajjunā baddhasakuṇaṃ viya rajjuhattho puriso desantaraṃ taṇhārajjunā baddhaṃ sattasantānaṃ abhisaṅkhāro bhavantaraṃ neti etāyāti **bhavanetti**. Tenāha **‘‘bhavarajjū’’**tiādī.

Vaṭṭadukkhassa antakaroti sakalavaṭṭadukkhassa sakasantāne parasantāne ca vināsakaro abhāvakaro. Buddhacakkhudhammacakkhudibbacakkhumaṃsacakkhusamantacakkhusaṅkhātehi **pañcahi cakkhūhi cakkhumā**. Savāsanānaṃ kilesānaṃ samucchinnattā sātisayaṃ kilesaparinibbānena **parinibbuto**. Dutiyaṃ uttānameva.

Anubuddhasuttādivaṇṇanā niṭṭhitā.

3-4. Paṭhamakhatasuttādivaṇṇanā

3-4. Tatiye **kali**nti aparādhaṃ. **Vicinātī**ti ācinoti pasavati. **Tena ca kalinā sukhaṃ na paṭilabhatī**ti tena aparādhena sukhaṃ na vindati. Nindiyappasaṃsāya hi pasaṃsiyanindāya ca samakova vipāko. **Pasaṃsiyanindā**ti ca sampannaguṇaparidhaṃsanavasena pavattiyā mahāsāvajjatāya kaṭukataravipākā. Nindiyappasaṃsā pana kathaṃ tāya samavipākāti ce? Tasmiṃ avijjamānaguṇasamāropanena attano paresañca micchāpaṭipattihetubhāvato pasaṃsiyena tassa sabbhāvakaraṇato ca. Lokepi hi asūraṃ sūrena samaṃ karonto gārayho hoti, pageva duppaṭipannaṃ suppaṭipannena samaṃ karontoti. **Sakena dhanenā**ti attano sāpateyyena. **Appamattakova kalī**ti diṭṭhadhammikattā sappaṭikārattā ca appamattako aparādho. **Ayaṃ…pe… mahantataro kali** katūpacitattā samparāyikattā appaṭikārattā ca.

Nirabbudoti gaṇanāviseso esoti āha **‘‘nirabbudagaṇanāyā’’**ti, satasahassaṃ nirabbudāti attho. Nirabbudaparimāṇaṃ pana vassagaṇanāya evaṃ veditabbaṃ. Yatheva hi sataṃ satasahassānaṃ koṭi hoti, evaṃ sataṃ satasahassānaṃ koṭiyo pakoṭi nāma hoti, sataṃ satasahassānaṃ pakoṭiyo koṭipakoṭi, sataṃ satasahassakoṭipakoṭiyo nahutaṃ, sataṃ satasahassanahutāni ninnahutaṃ, sataṃ satasahassaninnahutāni ekaṃ abbudaṃ, tato vīsatiguṇitaṃ nirabbudaṃ. **Yaṃ ariye garahanto nirayaṃ upapajjatī**ti ariye garahanto yaṃ nirabbudasaṅkhātaṃ nirayaṃ upapajjati, nirabbudoti ca pāṭiyekko nirayo natthi, avīcimhiyeva pana nirabbudagaṇanāya paccitabbaṭṭhānassetaṃ nāmaṃ. Catutthaṃ uttānameva.

Paṭhamakhatasuttādivaṇṇanā niṭṭhitā.

5. Anusotasuttavaṇṇanā

5. Pañcame **anusotaṃ gacchatī**ti saṃsārasotassa anukūlabhāvena gacchati. **Paccanīkapaṭipattiyā**ti saṃsārasotassa paṭikūlavasena pavattanibbidānupassanādipaṭipattiyā. **Ṭhitasabhāvo**ti acalappasādādisamannāgamena ṭhitasabhāvo. Anāgāmī hi assaddhiyehi kāmarāgabyāpādehi akampaniyacittatāya tamhā lokā anāvattidhammatāya ca ṭhitasabhāvo nāma. **Oghaṃ taritvā**ti kāmoghādicatubbidhaṃ oghaṃ atikkamitvā. **Paratīraṃ gato**ti nibbānapāraṃ gato. **Brāhmaṇo**ti bāhitapāpatāya brāhmaṇoti saṅkhaṃ gato khīṇāsavo. Tenāha **''seṭṭho niddoso''**ti. **Pañcaverakamma**nti pāṇātipātādipañcaduccaritaṃ. **Sahāpi dukkhena sahāpi domanassenā**ti kilesapariyuṭṭhāne sati uppannena dukkhadomanassena saddhimpi. **Paripuṇṇa**nti tissannaṃ sikkhānaṃ ekāyapi anūnaṃ. **Parisuddha**nti nirupakkilesaṃ. **Brahmacariya**nti seṭṭhacariyaṃ. Iminā vārena sotāpannasakadāgāmino kathitā. Kiṃ pana te rudantā brahmacariyaṃ carantīti? Āma, kilesarodanena rodantā caranti nāma, sīlasampanno puthujjanabhikkhu ettheva saṅgahito.

Cetovimuttinti phalasamādhiṃ. **Paññāvimutti**nti phalañāṇaṃ. **Chahākārehi pāragato**ti abhiññāpāragū, pariññāpāragū, bhāvanāpāragū, pahānapāragū, sacchikiriyāpāragū, samāpattipāragūti evaṃ chahi ākārehi sabbadhammānaṃ pāraṃ pariyosānaṃ gato. Sesamettha suviññeyyameva.

Anusotasuttavaṇṇanā niṭṭhitā.

6. Appassutasuttavaṇṇanā

6. Chaṭṭhe **appakaṃ sutaṃ hotī**ti navaṅgasatthusāsane kiñcideva sutaṃ hoti. Tadeva navaṅgasatthusāsanaṃ dassetuṃ **''suttaṃ geyya''**ntiādi vuttaṃ. Tattha suttādīni vibhajitvā dassento **''ubhatovibhaṅganiddesakkhandhakaparivārā''**tiādimāha. Kathaṃ panāyaṃ vibhāgo yujjeyya. Sagāthakañhi suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇaṃ. Tadubhayavinimuttañca suttaṃ udānādivisesasaññārahitaṃ natthi, yaṃ suttaṅgaṃ siyā. **Maṅgalasuttā**dīnañca (khu. pā. 5.1 ādayo; su. ni. 261 ādayo) suttaṅgasaṅgaho na siyā gāthābhāvato dhammapadādīnaṃ viya. Geyyaṅgasaṅgaho vā siyā sagāthakattā sagāthāvaggassa viya. Tathā ubhatovibhaṅgādīsu sagāthakappadesānanti? Vuccate –

> ''Suttanti sāmaññavidhi, visesavidhayo pare;
> Sanimittā niruḷhattā, sahatāññena nāññato''. (netti. aṭṭha. saṅgahavāravaṇṇanā; dī. ni. ṭī. 1.paṭhamamahāsaṅgītikathāvaṇṇanā; sārattha. ṭī. 1.paṭhamamahāsaṅgītikathāvaṇṇanā)

Sabbassapi hi buddhavacanassa suttanti ayaṃ **sāmaññavidhi**. Tenevāha āyasmā mahākaccāno **nettiyaṃ** (netti. saṅgahavāro) ''navavidhasuttantapariyeṭṭhī''ti. Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ (pāci. 655, 1242) sakavāde pañca suttasatānīti (dha. sa. aṭṭha. nidānakathā; kathā. aṭṭha. nidānakathā) evamādi ca etassa atthassa sādhakaṃ. **Visesavidhayo pare sanimittā** tadekadesesu geyyādayo visesavidhayo tena tena nimittena patiṭṭhitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasilokaṃ sagāthakaṃ vā cuṇṇiyaganthaṃ ''geyya''nti vadanti. Gāthāvirahe pana sati pucchaṃ katvā vissajjanabhāvo veyyākaraṇassa tabbhāvanimittaṃ. Pucchāvissajjanañhi ''byākaraṇa''nti vuccati. Byākaraṇameva veyyākaraṇaṃ. Evaṃ sante sagāthakādīnampi pucchaṃ katvā vissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjatīti? Nāpajjati geyyādisaññānaṃ anokāsabhāvato, ‘‘gāthāvirahe satī’’ti visesitattā ca. Tathā hi dhammapadādīsu kevalaṃ gāthābandhesu sagāthakattepi somanassañāṇamayikagāthāyuttesu ‘‘vuttaṃ heta’’ntiādīvacanasambandhesu abbhutadhammappaṭisaṃyuttesu ca suttavisesesu yathākkamaṃ gāthāudānaitivuttakaabbhutadhammasaññā patiṭṭhitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaññā, satipi pañhavissajjanabhāve sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññā patiṭṭhitāti evaṃ tena tena sagāthakattādinā nimittena tesu tesu suttavisesesu geyyādisaññā patiṭṭhitāti visesavidhayo suttaṅgato pare geyyādayo. Yaṃ panettha geyyaṅgādinimittarahitaṃ, taṃ suttaṅgaṃ visesasaññāparihārena sāmaññasaññāya pavattanato. Nanu ca sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇanti suttaṅgaṃ na sambhavatīti codanā tadavatthāvāti? Na tadavatthā sodhitattā. Sodhitañhi pubbe ‘‘gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimitta’’nti.

Yañca vuttaṃ – ‘‘gāthābhāvato maṅgalasuttādīnaṃ suttaṅgasaṅgaho na siyā’’ti, taṃ **na, niruḷhattā**. Niruḷho hi maṅgalasuttādīnaṃ suttabhāvo. Na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena paññātāni, atha kho suttabhāveneva, teneva hi aṭṭhakathāyaṃ ‘‘suttanāmaka’’nti nāmaggahaṇaṃ kataṃ. Yaṃ pana vuttaṃ ‘‘sagāthakattā geyyaṅgasaṅgaho siyā’’ti, tadapi natthi, yasmā **sahatāññena**. Saha gāthāhīti hi sagāthakaṃ. Sahabhāvo nāma atthato aññena hoti, na ca maṅgalasuttādīsu gāthāvinimutto koci suttappadeso atthi, yo ‘‘saha gāthāhī’’ti vucceyya, na ca samudāyo nāma koci atthi. Yadapi vuttaṃ – ‘‘ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyaṅgasaṅgaho siyā’’ti, tadapi na, aññato. Aññā eva hi tā gāthā jātakādipariyāpannattā. Ato na tāhi ubhatovibhaṅgādīnaṃ geyyaṅgabhāvoti. Evaṃ suttādīnaṃ aṅgānaṃ aññamaññaṃ saṅkarābhāvo veditabbo. Ayamettha saṅkhepo, vitthāro pana samantapāsādikāya vinayasaṃvaṇṇanāya **sāratthadīpaniyā** (sārattha. ṭī. 1.paṭhamamahāsaṅgītikathāvaṇṇanā) amhehi pakāsito, icchantehi tatoyeva gahetabbo.

Na atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hotīti aṭṭhakathāñca pāḷiñca jānitvā lokuttaradhammassa anurūpadhammaṃ pubbabhāgappaṭipadaṃ paṭipanno na hotīti evamettha sambandho veditabbo. Tenevāha **‘‘na atthamaññāya dhammamaññāyāti aṭṭhakathañca pāḷiñca jānitvā…pe… na paṭipanno hotī’’**ti.

Appassutasuttavaṇṇanā niṭṭhitā.

7. Sobhanasuttavaṇṇanā

7. Sattame **paññāveyyattiyenā**ti saccasampaṭivedhādipaññāveyyattiyena. **Vinayaṃ upetā**ti tadaṅgādivasena kilesānaṃ vinayaṃ upetā. **Vesārajjenā**ti sārajjakarānaṃ diṭṭhivicikicchādipāpadhammānaṃ vigamanato vesārajjena, sārajjarahitenāti attho. Tepiṭakavasena bahu sutaṃ etesanti **bahussutā**. Tameva pariyattidhammaṃ dhārenti suvaṇṇabhājane pakkhittasīhavasaṃ viya vinassantaṃ akatvā suppaguṇasuppavattibhāvena hadaye ṭhapentīti **dhammadharā**. Edisā ca attanā sutassa dhammassa ādhārabhūtā nāma hontīti āha **‘‘sutadhammānaṃ ādhārabhūtā’’**ti.

Sobhanasuttavaṇṇanā niṭṭhitā.

8. Vesārajjasuttavaṇṇanā

8. Aṭṭhame byāmohavasena saraṇapariyesanaṃ sārajjanaṃ sārado, byāmohabhayaṃ. Vigato sārado etassāti visārado, tassa bhāvo **vesārajjaṃ**. Taṃ pana ñāṇasampadaṃ, pahānasampadaṃ, desanāvisesasampadaṃ khemañca nissāya pavattaṃ catubbidhapaccavekkhaṇañāṇaṃ. Tenāha **‘‘catūsu ṭhānesū’’**tiādi. Usabhassa idanti **āsabhaṃ,** seṭṭhaṭṭhānaṃ. Sabbaññutapaṭijānanavasena abhimukhaṃ gacchanti, aṭṭha vā parisā upasaṅkamantīti **āsabhā,** pubbabuddhā. **Idaṃ panā**ti buddhānaṃ ṭhānaṃ sabbaññutameva vadati. **Tiṭṭhamānovā**ti avadantopi tiṭṭhamānova paṭijānāti nāmāti attho. **Upagacchatī**ti anujānāti.

Aṭṭhasu parisāsūti ‘‘abhijānāmi kho panāhaṃ, sāriputta, anekasataṃ khattiyaparisaṃ upasaṅkamitā…pe… brāhmaṇaparisaṃ gahapatiparisaṃ, samaṇaparisaṃ, cātumahārājikaparisaṃ, tāvatiṃsaparisaṃ, māraparisaṃ, brahmaparisaṃ upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tatra vata maṃ ‘bhayaṃ vā sārajjaṃ vā okkamissatī’ti nimittametaṃ, sāriputta, na samanupassāmī’’ti (ma. ni. 1.151) evaṃ vuttaparisāsu. **Abhītanādaṃ nadatī**ti parato dassitañāṇayogena visārado ahanti abhītanādaṃ nadati. **Sīhanādasuttenā**ti khandhavagge āgatena sīhanādasuttena.

‘‘Devamanussānaṃ catucakkaṃ vattatī’’ti (a. ni. 4.31) suttasesena sappurisūpanissayādiphalasampattipavatti vuttā, purimasappurisūpanissayādiupanissayā pacchimasappurisūpanissayādisampattipavatti vā vuttā. Ādi-saddena tattha ca cakkasaddassa gahaṇaṃ veditabbaṃ. Vicakkasaṇṭhānā asani eva **asanivicakkaṃ. Uracakkādīsū**ti **ādi-**saddena āṇāsamūhādīsupi cakkasaddassa pavatti veditabbā. ‘‘Saṅghabhedaṃ karissāma cakkabheda’’ntiādīsu (pārā. 409; cūḷava. 343) hi āṇā ‘‘cakka’’nti vuttā. ‘‘Devacakkaṃ asuracakka’’ntiādīsu samūhoti.

Paṭivedhaniṭṭhattā arahattamaggañāṇaṃ paṭivedhoti **‘‘phalakkhaṇe uppannaṃ nāmā’’**ti vuttaṃ. Tena paṭiladdhassapi desanāñāṇassa kiccanipphatti parassa bujjhanamattena hotīti **‘‘aññāsikoṇḍaññassa sotāpatti…pe… phalakkhaṇe pavattaṃ nāmā’’**ti vuttaṃ. Tato paraṃ pana yāva parinibbānā desanāñāṇappavatti tasseva pavattitassa dhammacakkassa ṭhānanti veditabbaṃ.

Dassitadhammesūti vuttadhammesu. Vacanamattameva hi tesaṃ, na pana dassanaṃ tādisasseva dhammassa abhāvato. Bhagavato eva vā ‘‘ime dhammā anabhisambuddho’’ti parassa vacanavasena **dassitadhammesu**. ‘‘Dhammapaṭisambhidā’’tiādīsu (vibha. 718-721) viya **dhamma**-saddo hetupariyāyoti āha **‘‘sahadhammenāti sahetunā’’**ti. **Hetū**ti ca upapattisādhanahetu veditabbo, na kārako, sampāpako vā. **Nimitta**nti codanāya kāraṇaṃ. Tattha codako codanaṃ karotīti **kāraṇaṃ,** dhammo codanaṃ karoti etenāti **kāraṇaṃ**. Tenāha **‘‘puggalopī’’**tiādi. **Khema**nti kenaci appaṭibāhiyabhāvena anupaddutaṃ.

Antarāyo etesaṃ atthi, antarāye vā niyuttāti **antarāyikā**. Evaṃbhūtā pana te yasmā antarāyakarā nāma honti, tasmā āha **‘‘antarāyaṃ karontīti antarāyikā’’**ti. Asañcicca vītikkame nātisāvajjāti katvā vuttaṃ **‘‘sañcicca vītikkantā’’**ti. **Satta āpattikkhandhā**tiādi nidassanamattaṃ itaresampi catunnaṃ ‘‘antarāyikā’’ti vuttadhammānaṃ tabbhāve byabhicārābhāvato. **Idha pana methunadhammo adhippeto**ti idaṃ aṭṭhuppattivasena vuttaṃ ariṭṭhasikkhāpadaṃ (pāci. 417) viya. Yasmā taṃkhaṇampi kāmānaṃ ādīnavaṃ disvā virato hoti ce, visesaṃ adhigacchati, na kāmesu āsatto, tasmā vuttaṃ **‘‘methuna…pe…antarāyo hotī’’**ti. Tattha **yassa kassacī**ti na kevalaṃ pabbajitasseva, atha kho yassa kassaci. Tathā hi vuttaṃ ‘‘methunamanuyuttassa, mussatevāpi sāsana’’nti (su. ni. 820).

Tasmiṃ aniyyānikadhammeti tasmiṃ parehi parikappitaaniyyānikadhammanimittaṃ. Nimittatthe hi idaṃ kammasaṃyoge bhummaṃ.

Upanibaddhāti viracitā. Tenāha **‘‘abhisaṅkhatā’’**ti. **Puthubhāva**nti bahubhāvaṃ. **Puthūhi vā sitā**ti bahūhi samaṇabrāhmaṇehi sitā upanibaddhā.

Vesārajjasuttavaṇṇanā niṭṭhitā.

9. Taṇhuppādasuttavaṇṇanā

9. Navame bhavati etena ārogyanti **bhavo,** gilānapaccayo. Parivuddho bhavo **abhavo**. Vuddhiattho hi ayamakāro yathā ‘‘saṃvarāsaṃvaro, phalāphala’’nti ca. **Sappinavanītādīnī**ti **ādi-**saddena telamadhuphāṇitādīnaṃ gahaṇaṃ. Sappinavanītādiggahaṇañcettha nidassanamattaṃ, sabbassapi gilānapaccayassa saṅgaho daṭṭhabbo. **Bhavābhavo**ti vā khuddako ceva mahanto ca upapattibhavo veditabbo. Tenevāha **‘‘sampattibhavesū’’**tiādi. **Bhavo**ti vā sampatti, **abhavo**ti vipatti. **Bhavo**ti vuddhi, **abhavo**ti hāni. Taṃnimittañca taṇhā uppajjatīti vuttaṃ **‘‘bhavābhavahetu vā’’**ti.

Taṇhādutiyoti taṇhāsahāyo. Taṇhā hi nirudakakantāre marīcikāya udakasaññā viya pipāsābhibhūtaṃ tasitaṃ sattaṃ assāsadassanavasena sahāyakiccaṃ karontī bhavādīsu anibbinnaṃ katvā paribbhamāpeti. Tathā hi taṃ papātakaṃ acintetvā madhuggaṇhanakaluddakā viya anekādīnavākulesu bhavesu ānisaṃsameva dassentī anatthajāle sā paribbhamāpeti, tasmā taṇhā ‘‘purisassa dutiyā’’ti vuttā. Nanu ca aññepi kilesādayo bhavanibbattipaccayāti? Saccametaṃ, na pana tathā visesapaccayo, yathā taṇhā. Tathā hi sā kusalehi vinā akusalehi, kāmāvacarādikusalehi ca vinā rūpāvacarādikusalehi bhavanibbattiyā visesapaccayo. Yato samudayasaccanti vuccatīti. **Itthabhāvaññathābhāva**nti itthabhāvo ca aññathābhāvo ca itthabhāvaññathābhāvo, so etassa atthīti itthabhāvaññathābhāvo, saṃsāro, taṃ itthabhāvaññathābhāvaṃ. Tattha **itthabhāvo** manussattaṃ, **aññathābhāvo** tato avasiṭṭhasattāvāsā. **Itthabhāvo** vā tesaṃ tesaṃ sattānaṃ paccuppanno attabhāvo, **aññathābhāvo** anāgatattabhāvo. Evarūpo vā aññopi attabhāvo **itthabhāvo,** na evarūpo **aññathābhāvo**. Tenevāha **‘‘itthabhāvaññathābhāvanti ettha itthabhāvo nāma ayaṃ attabhāvo’’**tiādi. Saṃsaraṇaṃ **saṃsāro**.

> ‘‘Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, saṃsāroti pavuccati’’. (visuddhi. 2.619; dī. ni. aṭṭha. 2.95 apasādanāvaṇṇanā; saṃ. ni. aṭṭha. 2.2.60; a. ni. aṭṭha. 2.4.199; dha. sa. aṭṭha. nidānakathā; vibha. aṭṭha. 226 saṅkhārapadaniddeso; su. ni. aṭṭha. 2.523; udā. aṭṭha. 39; itivu. aṭṭha. 14);

Tenāha **‘‘khandhadhātuāyatanānaṃ paṭipāṭi’’**nti, khandhadhātuāyatanānaṃ hetuphalabhāvena aparāparappavattinti attho.

Evamādīnavaṃ ñatvāti ettha etamādīnavaṃ ñatvātipi paṭhanti, etaṃ sakalavaṭṭadukkhassa sambhavaṃ samudayaṃ taṇhaṃ ādīnavaṃ ñatvāti attho. Atha vā **evamādīnavaṃ ñatvā**ti etaṃ yathāvuttaṃ saṃsārānativattanaādīnavaṃ dosaṃ ñatvā. **Niggahaṇo**ti caturūpādānasaṅkhātassa sabbassa gahaṇassa paṭinissajjanena niggahaṇo, khandhaparinibbānena saṅkhārappavattito apagaccheyyāti evaṃ vā ettha attho daṭṭhabbo.

Taṇhuppādasuttavaṇṇanā niṭṭhitā.

10. Yogasuttavaṇṇanā

10. Dasame **yojentī**ti kammaṃ vipākena bhavādiṃ, bhavantarādīhi dukkhena sattaṃ yojenti ghaṭentīti **yogā**. Kāmanaṭṭhena kāmo ca so yathāvuttenatthena yogo cāti **kāmayogo. Bhavayogo** nāma bhavarāgoti dassetuṃ **‘‘rūpārūpabhavesū’’**tiādi vuttaṃ. Tattha paṭhamo upapattibhavesu rāgo, dutiyo kammabhavesu, tatiyo bhavadiṭṭhisahagato yathā rajjanaṭṭhena rāgo, evaṃ yujjanaṭṭhena yogoti vutto. **Catūsu saccesu aññāṇa**nti idaṃ suttantanayaṃ nissāya vuttaṃ. Suttantasaṃvaṇṇanā hesāti, tadantogadhattā vā pubbantādīnaṃ.

Samudayanti dve samudayā khaṇikasamudayo paccayasamudayo ca. Uppādakkhaṇo khaṇikasamudayo, paccayova paccayasamudayo. Samudayate samudayanaṃ samudayo, samudeti etasmāti samudayoti evaṃ ubhinnaṃ samudayānaṃ saddatthatopi bhedo veditabbo. Paccayasamudayaṃ pajānantopi bhikkhu khaṇikasamudayaṃ pajānāti, khaṇikasamudayaṃ pajānantopi paccayasamudayaṃ pajānāti. Paccayato hi saṅkhārānaṃ udayaṃ passato khaṇato ca nesaṃ udayadassanaṃ sukhaṃ hoti, khaṇato ca nesaṃ udayaṃ passato pageva paccayānaṃ suggahitattā paccayato dassanaṃ sukhena ijjhati.

Idha pana khaṇikasamudayaṃ dassento āha **‘‘samudayanti uppatti’’**nti.

Atthaṅgamopi duvidho accantatthaṅgamo, bhedatthaṅgamoti. Accantatthaṅgamo appavattinirodho, nibbānanti keci. Bhedatthaṅgamo khaṇikanirodho. Tadubhayaṃ pubbabhāge uggahaparipucchādivasena passato aññataradassanena itaradassanampi siddhameva hoti. Pubbabhāgeyeva ārammaṇavasena khayato vayato sammasanādikāle bhedatthaṅgamaṃ passanto byatirekavasena anussavādito accantatthaṅgamaṃ passati, maggakkhaṇe pana ārammaṇato accantatthaṅgamaṃ passanto asammohato itarampi passati. Idha pana bhedatthaṅgamaṃ dassento āha **‘‘atthaṅgamanti bheda’’**nti. Kāmānaṃ uppattibhedaggahaṇeneva cettha yathā kāmānaṃ paṭiccasamuppannatā vibhāvitā, evaṃ kāmavatthunopīti ubhayesampi aniccatā dukkhatā anattatā ca vibhāvitāti daṭṭhabbaṃ. **Madhurabhāva**nti iminā kāmasannissitaṃ sukhaṃ somanassaṃ dasseti. ‘‘Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo’’ti (ma. ni. 1.166) hi vuttaṃ. **Amadhurabhāva**nti iminā pana kāmahetukaṃ dukkhaṃ domanassaṃ dasseti.

Phassāyatanānanti chadvārikassa phassassa kāraṇabhūtānaṃ cakkhādiāyatanānaṃ. Tenāha **‘‘cakkhādīnaṃ cakkhusamphassādikāraṇāna’’**nti. Punabbhavakaraṇaṃ punobhavo uttarapadalopena, mano-saddassa viya ca purimapadassa okārantatā daṭṭhabbā. Punobhavo sīlametesanti **ponobhavikā**. Atha vā sīlatthena ikasaddena gamitatthattā kiriyāvācakasaddassa adassanaṃ daṭṭhabbaṃ yathā apūpabhakkhanasīlo āpūpiko. Atha vā punabbhavaṃ denti, punabbhavāya saṃvattanti, punappunabbhave nibbattentīti **ponobhavikā**. ‘‘Taddhitā’’ti hi bahuvacananiddesā vicittattā vā taddhitānaṃ abhidhānalakkhaṇattā vā ‘‘punabbhavaṃ dentī’’tiādīsupi atthesu ponobhavikasaddasiddhi daṭṭhabbā.

Visaṃyojenti paṭipannaṃ puggalaṃ kāmayogādito viyojentīti **visaṃyogā,** asubhajjhānādīni visaṃyojanakāraṇāni. Tenāha **‘‘visaṃyogāti visaṃyojanakāraṇānī’’**tiādi.

Yogasuttavaṇṇanā niṭṭhitā.

Bhaṇḍagāmavaggavaṇṇanā niṭṭhitā.

2. Caravaggo

1. Carasuttavaṇṇanā

11. Dutiyassa paṭhame **carato**ti gacchantassa, caṅkamantassa vā. **Uppajjati kāmavitakko vā**ti vatthukāmesu avītarāgatāya tādise paccaye kāmapaṭisaṃyutto vā vitakko uppajjati ce, yadi uppajjati. **Byāpādavitakko vā vihiṃsāvitakko vā**ti āghātavinaye visesena cittassa adamitattā āghātanimitte byāpādapaṭisaṃyutto vā vitakko, leḍḍudaṇḍādīti parahiṃsanavasena vihiṃsāpaṭisaṃyutto vā vitakko uppajjati ceti sambandho. **Taṃ ce bhikkhu adhivāsetī**ti taṃ yathāvuttaṃ kāmavitakkādiṃ yathāpaccayaṃ attano citte uppannaṃ ‘‘itipāyaṃ vitakko pāpako, itipi akusalo, itipi sāvajjo, so ca kho attabyābādhāya saṃvattatī’’tiādinā nayena paccavekkhaṇāya abhāvato adhivāseti attano cittaṃ āropetvā vāseti. Adhivāsentoyeva ca **nappajahati** tadaṅgādippahānavasena na paṭinissajjati. Tato eva ca **na vinodeti** attano cittasantānato na nudati na nīharati. Tathā avinodanato **na byantīkaroti** na vigatantaṃ karoti. Ātāpī pahitatto yathā tesaṃ antopi nāvasissati antamaso bhaṅgamattampi, evaṃ karoti, ayaṃ pana tathā na karotīti attho. Tathābhūto pana **na anabhāvaṃ gameti** anu anu abhāvaṃ na gameti. Na pajahati ce, na vinodeti ceti itiādinā ce-saddaṃ yojetvā attho veditabbo.

Evaṃbhūtoti evaṃ kāmavitakkādīhi pāpavitakkehi samaṅgibhūto. **Anātāpī**ti kilesānaṃ ātāpayikassa vīriyassa abhāvena anātāpī. Pāputrāsalakkhaṇassa ottappassa abhāvena **anottāpī. Satataṃ samitaṃ** sabbakālaṃ nirantaraṃ. **Kusīto hīnavīriyo**ti kusalehi dhammehi parihāpayitvā akusalapakkhe kucchitaṃ sīdanato kosajjasamannāgamena ca kusīto, sammappadhānavīriyābhāvena hīnavīriyo vīriyavirahitoti **vuccati** kathīyati. **Ṭhitassā**ti gamanaṃ upacchinditvā tiṭṭhato. Sayanairiyāpathassa visesato kosajjapakkhikattā yathā taṃsamaṅgino bhāvitattā sambhavanti, taṃ dassetuṃ **''jāgarassā''**ti vuttaṃ.

Sukkapakkhe **tañce bhikkhu nādhivāsetī**ti āraddhavīriyassapi viharato anādimati saṃsāre cirakālabhāvitattā tathārūpapaccayasamāyoge satisammosena vā kāmavitakkādi uppajjati ce, taṃ bhikkhu attano cittaṃ āropetvā na vāseti, abbhantare na vāsetīti attho. Anadhivāsento kiṃ karoti? **Pajahati** chaḍḍeti. Kiṃ kacavaraṃ viya piṭakenāti? Na, apica kho taṃ **vinodeti** nudati nīharati. Kiṃ balibaddaṃ viya patodenāti? Na, atha kho **byantīkaroti** vigatantaṃ karoti, yathā tesaṃ antopi nāvasissati antamaso bhaṅgamattampi, tathā te karoti. Kathaṃ pana te tathā karoti? **Anabhāvaṃ gameti** anu anu abhāvaṃ gameti, vikkhambhanappahānena yathā suvikkhambhitā honti, tathā ne karotīti vuttaṃ hoti.

Evaṃbhūtotiādīsu evaṃ kāmavitakkādīnaṃ anadhivāsena suvisuddhāsayo samāno tāya ca āsayasampattiyā tannimittāya ca payogasampattiyā parisuddhasīlo indriyesu guttadvāro bhojane mattaññū satisampajaññena samannāgato jāgariyaṃ anuyutto tadaṅgādivasena kilesānaṃ ātāpanalakkhaṇena vīriyena samannāgatattā **ātāpī**. Sabbaso pāputrāsena samannāgatattā **ottāpī satataṃ** rattindivaṃ. **Samitaṃ** nirantaraṃ samathavipassanānuyogavasena catubbidhasammappadhānasiddhiyā **āraddhavīriyo pahitatto**. Nibbānaṃ pati pesitacittoti **vuccati** kathīyatīti attho.

Gāthāsu **gehanissita**nti ettha gehavāsīhi apariccattattā gehavāsisabhāvattā gehadhammattā vā gehaṃ vuccati vatthukāmo. Atha vā gehappaṭibaddhabhāvato, kilesakāmānaṃ nivāsaṭṭhānabhāvato vā gehāti vuccanti, taṃvatthukattā kāmavitakkādi gehanissitaṃ nāma. **Kummaggapaṭipanno**ti yasmā ariyamaggassa uppathabhāvato abhijjhādayo tadekaṭṭhadhammā ca kummaggo, tasmā kāmavitakkādibahulo kummaggapaṭipanno. **Mohaneyyesu mucchito**ti mohasaṃvattaniyesu rūpādīsu mucchito sammatto ajjhopanno. **Sambodhi**nti ariyamaggañāṇaṃ. **Phuṭṭha**nti phusituṃ pattuṃ **pāpo so tādiso** micchāsaṅkappagocaro puggalo **abhabbo,** na kadāci taṃ pāpuṇātīti attho.

Vitakkaṃ samayitvānāti yathāvuttaṃ micchāvitakkaṃ paṭisaṅkhānabhāvanābalena vūpasametvā. **Vitakkūpasame rato**ti navannampi mahāvitakkānaṃ accantūpasamabhūte arahatte, nibbāne eva vā ajjhāsayena rato abhirato. **Bhabbo so**ti so yathāvutto sammāpaṭipajjamāno puggalo pubbabhāge samathavipassanābalena sabbavitakke yathārahaṃ tadaṅgādivasena vūpasametvā ṭhito vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā arahattamaggañāṇasaṅkhātaṃ nibbānasaṅkhātañca anuttaraṃ **sambodhiṃ phuṭṭhuṃ** adhigantuṃ **bhabbo** arahā. Evamettha pāḷivaṇṇanā veditabbā.

Carasuttavaṇṇanā niṭṭhitā.

2. Sīlasuttavaṇṇanā

12. Dutiye **sampannasīlā**ti ettha tividhaṃ sampannaṃ paripuṇṇasamaṅgimadhuravasena. Tattha –

> ''Sampannaṃ sālikedāraṃ, suvā bhuñjanti kosiya;
> Paṭivedemi te brahme, na ne vāretumussahe''ti. (jā. 1.14.1) –

Idaṃ **paripuṇṇasampannaṃ** nāma. ''Iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato''ti (vibha. 511) idaṃ **samaṅgisampannaṃ** nāma. ''Imissā, bhante, mahāpathaviyā heṭṭhimatalaṃ sampannaṃ, seyyathāpi khuddamadhuṃ anīlakaṃ, evamassāda''nti (pārā. 17) idaṃ **madhurasampannaṃ** nāma. Idha paripuṇṇasampannavasena atthaṃ dassento **''sampannasīlāti paripuṇṇasīlā''**ti āha. Samaṅgisampannavasenapi attho yujjatiyeva, tasmā **sampannasīlā**ti paripuṇṇasīlā hutvātipi sīlasamaṅgino hutvātipi evamettha attho daṭṭhabbo. Tattha sīlassa anavasesasamādānena akhaṇḍādibhāvappattiyā paripuṇṇasīlā, samādānato paṭṭhāya avicchindanato sīlasamaṅgino. Samādānavato hi accantavirodhidhammānuppattiyā sīlasamaṅgitā veditabbā, cetanādīnaṃ pana sīlanalakkhaṇānaṃ dhammānaṃ pavattilakkhaṇena vattabbameva natthi.

Tattha ''paripuṇṇasīlā''ti iminā atthena khettadosavigamena khettapāripūrī viya sīladosavigamena sīlapāripūrī vuttā hoti. Yathā hi khettaṃ bījakhaṇḍaṃ, vappakhaṇḍaṃ, udakakhaṇḍaṃ, ūsakhaṇḍanti catudosasamannāgataṃ aparipūraṃ hoti. Tattha **bījakhaṇḍaṃ** nāma yattha antarantarā bījāni khaṇḍāni vā pūtīni vā honti, tāni yattha patanti, tattha sassaṃ na uṭṭheti, khettaṃ khaṇḍaṃ hoti, aparipūraṃ hotīti attho. **Vappakhaṇḍaṃ** nāma yattha akusalo bījāni vapanto antarantarā nipāteti. Evañhi sabbattha sassaṃ na uṭṭheti, khettaṃ khaṇḍaṃ hoti. **Udakakhaṇḍaṃ** nāma yattha katthaci udakaṃ atibahuṃ vā hoti, na vā hoti. Tatrāpi hi sassāni na uṭṭhenti, khettaṃ khaṇḍaṃ hoti. **Ūsakhaṇḍaṃ** nāma yattha kassako kismiñci padese naṅgalena bhūmiṃ cattāro pañca vāre kasanto atigambhīraṃ karoti, tato ūsaṃ uppajjati. Tatrāpi hi sassaṃ na uṭṭheti, khettaṃ khaṇḍaṃ hoti, tādisañca khettaṃ na mahapphalaṃ hoti na mahānisaṃsaṃ. Tatrāpi bahumpi vapitvā appaṃ labhati. Imesaṃ pana catunnaṃ dosānaṃ vigamā khettaṃ paripuṇṇaṃ hoti, tādisañca khettaṃ mahapphalaṃ hoti mahānisaṃsaṃ. Evameva khaṇḍaṃ, chiddaṃ, sabalaṃ, kammāsanti catudosasamannāgataṃ sīlaṃ aparipūraṃ hoti, tādisañca sīlaṃ na mahapphalaṃ hoti na mahānisaṃsaṃ. Imesaṃ pana catunnaṃ dosānaṃ vigamā sīlaṃ paripuṇṇaṃ hoti, tādisañca sīlaṃ mahapphalaṃ hoti mahānisaṃsaṃ.

''Sīlasamaṅgino''ti iminā panatthena sīlena samaṅgibhūtā samodhānagatā samannāgatā hutvā viharathāti idameva vuttaṃ hoti. Tattha dvīhi kāraṇehi sampannasīlatā hoti sīlavipattiyā ādīnavadassanena, sīlasampattiyā ca ānisaṃsadassanena. Tadubhayampi **visuddhimagge** (visuddhi. 1.14) vitthāritaṃ. Tattha ''sampannasīlāti ettāvatā ca kira bhagavā catupārisuddhisīlaṃ uddisitvā 'pātimokkhasaṃvarasaṃvutā'ti iminā tattha jeṭṭhakasīlaṃ vitthāretvā dassetī''ti divāvihāravāsī sumatthero āha. Antevāsiko panassa tepiṭakacūḷanāgatthero āha – ''ubhayatthāpi pātimokkhasaṃvaro bhagavatā vutto, pātimokkhasaṃvaroyeva hi sīlaṃ, itarāni pana tīṇi sīlanti vuttaṭṭhānaṃ nāma atthī''ti vatvā taṃ ananujānanto āha – ''indriyasaṃvaro nāma chadvārarakkhāmattakameva, ājīvapārisuddhi dhammena samena paccayuppattimattakaṃ, paccayanissitaṃ paṭiladdhapaccaye idamatthanti paccavekkhitvā paribhuñjanamattakaṃ. Nippariyāyena pātimokkhasaṃvarova sīlaṃ. Yassa so bhinno, ayaṃ chinnasīso viya puriso hatthapāde, sesāni rakkhissatīti na vattabbo. Yassa pana so arogo, ayaṃ acchinnasīso viya puriso jīvitaṃ, sesāni puna pākatikāni katvā rakkhituṃ sakkoti. Tasmā 'sampannasīlā'ti iminā pātimokkhasaṃvaraṃ uddisitvā 'sampannapātimokkhā'ti tasseva vevacanaṃ vatvā taṃ vitthāretvā dassento 'pātimokkhasaṃvarasaṃvutā'tiādimāhā''ti.

Pātimokkhasaṃvarasīlena saṃvutāti yo naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehīti pātimokkhanti laddhanāmena sikkhāpadasīlena pihitakāyavacīdvārā. Evaṃbhūtā ca tena upetā samannāgatā nāma hontīti āha **''upetā hutvā''**ti. **Ācārena ca gocarena ca sampannā**ti kāyikavācasikaavītikkamasaṅkhātena ācārena, na-vesiyagocaratādisaṅkhātena gocarena ca sampannā, sampannaācāragocarāti attho. **Aṇuppamāṇesū**ti atiparittakesu anāpattigamanīyesu. Dukkaṭadubbhāsitamattesūti apare. **Dosesū**ti gārayhesu akusaladhammesu. **Bhayato dassanasīlā**ti paramāṇumattampi vajjaṃ sineruppamāṇaṃ viya katvā bhāyanasīlā. **Sabbasikkhākoṭṭhāsesū**ti mūlapaññattianupaññattisabbatthapaññattipadesapaññattiādibhedesu. **Taṃ taṃ samādātabbaṃ samādāyā**ti yaṃ kiñci sikkhākoṭṭhāsesu mūlapaññattiādibhedesu sikkhitabbaṃ paṭipajjitabbaṃ pūritabbaṃ kāyikaṃ vācasikaṃ vā sīlaṃ, taṃ sabbaṃ sammā ādāya, sammadeva sakkaccaṃ sabbaso ca ādiyitvāti attho.

Udayaṃ passanto pañcavīsati lakkhaṇāni passatīti ''avijjāsamudayā rūpasamudayoti paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati. Taṇhāsamudayā…pe… kammasamudayā…pe… āhārasamudayā rūpasamudayoti paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passantopi rūpakkhandhassa udayaṃ passati. Rūpakkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passati. Tathā avijjāsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati. Taṇhāsamudayā…pe… kammasamudayā…pe… phassasamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passantopi vedanākkhandhassa udayaṃ passati. Vedanākkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passatī''tiādinā nayena ekekasmiṃ khandhe pañca pañca katvā vuttāni pañcavīsati udayalakkhaṇāni passati.

Vayaṃ passanto pañcavīsati lakkhaṇāni passatīti ''avijjānirodhā rūpanirodhoti paccayanirodhaṭṭhena rūpakkhandhassa vayaṃ passati. Taṇhānirodhā…pe… kammanirodhā…pe… āhāranirodhā rūpanirodhoti paccayanirodhaṭṭhena rūpakkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passantopi rūpakkhandhassa vayaṃ passati. Rūpakkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati. Avijjānirodhā…pe… taṇhānirodhā…pe… phassanirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passatī. Vedanākkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati''tiādinā nayena ekekasmiṃ khandhe pañca pañca katvā vuttāni pañcavīsati vayalakkhaṇāni passati. **Pesitatto**ti nibbānaṃ pati pesitacitto. **Kathayantī**ti tathāvidhaṃ bhikkhuṃ buddhādayo ariyā ācikkhanti.

Yataṃ careti vāyamamāno careyya, caṅkamanādivasena gamanaṃ kappentopi ''anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamatī''tiādinā (vibha. 432) nayena vuttappadhānavīriyaṃ karonto ghaṭento vāyamanto yathā akusaladhammā pahīyanti, kusaladhammā bhāvanāpāripūriṃ gacchanti, evaṃ gamanaṃ kappeyyāti attho. Esa nayo sesesupi. **Yatamenaṃ pasāraye**ti etaṃ pasāretabbaṃ hatthapādādiṃ yataṃ yatamāno yathāvuttavīriyasamaṅgī hutvā pasāreyya, sabbattha padhānaṃ na jaheyyāti adhippāyo.

Idāni yathā paṭipajjanto yataṃ yatanto nāma hoti, taṃ paṭipadaṃ dassetuṃ **''uddha''**ntiādi vuttaṃ. Tattha **uddha**nti upari. **Tiriya**nti parito, puratthimadisādivasena samantato disābhāgesūti attho. **Apācīna**nti heṭṭhā. **Yāvatā jagato gatī**ti yattakā sattasaṅkhārabhedassa lokassa pavatti, tattha sabbatthāti attho. Ettāvatā anavasesatā sammasanañāṇassa visayaṃ saṅgahetvā dasseti. **Samavekkhitā**ti samā hetunā ñāyena avekkhitā, aniccādivasena vipassitāti vuttaṃ hoti. **Dhammāna**nti sattasuññānaṃ. **Khandhāna**nti rūpādīnaṃ pañcannaṃ khandhānaṃ. **Udayabbaya**nti udayañca vayañca. Idaṃ vuttaṃ hoti – upari tiriyaṃ adhoti tidhā saṅgahite sabbasmiṃ loke atītādibhedabhinnānaṃ pañcupādānakkhandhasaṅkhātānaṃ sabbesaṃ rūpārūpadhammānaṃ aniccādisammasanādhigatena udayabbayañāṇena pañcavīsatiyā ākārehi udayaṃ, pañcavīsatiyā ākārehi vayaṃ samavekkhitā samanupassitā bhaveyyāti.

Cetosamathasāmīcinti cittasaṃkilesānaṃ accantavūpasamanato cetosamathasaṅkhātassa ariyamaggassa anucchavikaṃ paṭipadāñāṇadassanavisuddhiṃ. **Sikkhamāna**nti paṭipajjamānaṃ bhāventaṃ ñāṇaparamparā nibbattentaṃ. **Sadā**ti sabbakālaṃ rattiñceva divā ca. **Sata**nti catusampajaññasamannāgatāya satiyā satokārī. Evampettha gāthāvaṇṇanā daṭṭhabbā. Sesamettha suviññeyyameva.

Sīlasuttavaṇṇanā niṭṭhitā.

3. Padhānasuttavaṇṇanā

13. Tatiye **uttamavīriyānī**ti seṭṭhavīriyāni visiṭṭhassa atthassa sādhanato. Māro dhiyyati etthāti **māradheyyaṃ,** kilesamārassa pavattiṭṭhānabhūtaṃ, taṃ tebhūmakavaṭṭanti āha **''tebhūmakavaṭṭasaṅkhātaṃ māradheyya''**nti. Jātimaraṇato jātaṃ bhayaṃ **jātimaraṇabhayaṃ,** jātimaraṇameva vā bhayahetuto bhayanti **jātimaraṇabhayaṃ**. Tenāha **''jātiñca maraṇañca…pe… bhayassā''**ti sesaṃ uttānameva.

Padhānasuttavaṇṇanā niṭṭhitā.

4. Saṃvarasuttavaṇṇanā

14. Catutthe saṃvarādīnaṃ sādhanavasena padahati etehīti **padhānāni. Saṃvarantassa uppannavīriya**nti yathā abhijjhādayo na uppajjanti, evaṃ satiyā upaṭṭhāne cakkhādīnaṃ pidahane analasassa uppannavīriyaṃ. **Pajahantassā**ti vinodentassa. **Uppannavīriya**nti tasseva pahānassa sādhanavasena pavattavīriyaṃ. **Bhāventassa uppannavīriya**nti etthāpi eseva nayo. **Samādhinimitta**nti samādhi eva. Purimuppannasamādhi hi parato uppajjanakasamādhissa kāraṇaṃ hotīti ‘‘samādhinimitta’’nti vuttaṃ.

Upadhivivekattāti khandhūpadhiādiupadhīhi vivittattā vinissaṭattā. **Taṃ āgammā**ti taṃ nibbānaṃ maggena adhigamahetu. Rāgādayo virajjanti ettha, etenāti **virāgo**. Evaṃ **nirodho**pi daṭṭhabbo. Yasmā idha bojjhaṅgamissakavasena icchitā, tasmā **‘‘ārammaṇavasena vā adhigantabbavasena vā’’**ti vuttaṃ. Tattha **adhigantabbavasenā**ti tanninnatāvasena. **Vossaggapariṇāmi**nti vossaggavasena pariṇāmitaṃ pariccajanavasena ceva pakkhandanavasena ca pariṇāmanasīlaṃ. Tenāha **‘‘dve vossaggā’’**tiādi. Khandhānaṃ pariccajanaṃ nāma tappaṭibaddhakilesappahānavasenāti yenākārena vipassanā kilese pajahati, tenevākārena tannimittakkhandhe ca pajahatīti vattabbataṃ arahatīti āha **‘‘vipassanā…pe… pariccajatī’’**ti. Yasmā vipassanā vuṭṭhānagāminibhāvaṃ pāpuṇantī ninnapoṇapabbhārabhāvena ekaṃsato nibbānaṃ pakkhandatīti vattabbataṃ labhati, maggo ca samucchedavasena kilese khandhe ca rāgaṃ pariccajati, tasmā yathākkamaṃ vipassanāmaggānaṃ vasena **pakkhandanapariccāgavossaggā** veditabbā. **Vosaggatthāyā**ti pariccāgavossaggatthāya ceva pakkhandanavossaggatthāya ca. **Pariṇamatī**ti pariccajati. Taṃ pana pariṇāmanaṃ vuṭṭhānagāminibhāvappattiyā ceva ariyamaggabhāvappattiyā ca icchitanti āha **‘‘vipassanābhāvañca maggabhāvañca pāpuṇātī’’**ti. **Sesapadesū**ti ‘‘dhammavicayasambojjhaṅgaṃ bhāvetī’’tiādīsu sesasambojjhaṅgakoṭṭhāsesu.

Bhaddakanti abhaddakānaṃ nīvaraṇādipāpadhammānaṃ vikkhambhanena rāgavigamanena ekantahitattā dullabhattā ca bhaddakaṃ sundaraṃ. Na hi aññaṃ samādhinimittaṃ evaṃ dullabhaṃ rāgassa ujuvipaccanīkabhūtaṃ atthi. **Anurakkhatī**ti ettha anurakkhanā nāma adhigatasamādhito yathā parihāni na hoti, evaṃ paṭipattisāsana-tappaṭipakkhavigamanenāti āha **‘‘samādhī’’**tiādi. **Aṭṭhikasaññādikā**ti aṭṭhikajjhānādikā. Saññāsīsena hi jhānaṃ vadati. Sesamettha uttānameva.

Saṃvarasuttavaṇṇanā niṭṭhitā.

5. Paññattisuttavaṇṇanā

15. Pañcame attabhāvo etesaṃ atthīti attabhāvino, tesaṃ **attabhāvīnaṃ**. Tenāha **‘‘attabhāvavantāna’’**nti. **Yāva chattiṃsāya indānaṃ āyuppamāṇaṃ, tāva paṇīte kāme paribhuñjī**ti mandhāturājā kira ekadivasaṃ attano pariṇāyakaratanaṃ pucchi – ‘‘atthi nu kho manussalokato ramaṇīyataraṃ ṭhāna’’nti. Kasmā deva evaṃ bhaṇasi, kiṃ na passasi candimasūriyānaṃ ānubhāvaṃ, nanu etesaṃ ṭhānaṃ ito ramaṇīyataranti? Rājā cakkaratanaṃ purakkhatvā tattha agamāsi.

Cattāro mahārājāno ‘‘mandhātumahārājā āgato’’ti sutvā ‘‘tāvamahiddhiko mahārājā na sakkā yuddhena paṭibāhitu’’nti sakarajjaṃ niyyātesuṃ. So taṃ gahetvā puna pucchi – ‘‘atthi nu kho ito ramaṇīyataraṃ ṭhāna’’nti. Athassa tāvatiṃsabhavanaṃ kathayiṃsu. ‘‘Tāvatiṃsabhavanaṃ, deva, ramaṇīyaṃ, tattha sakkassa devarañño ime cattāro mahārājāno pāricārikā dovārikabhūmiyaṃ tiṭṭhanti. Sakko devarājā mahiddhiko mahānubhāvo. Tassimāni upabhogaṭṭhānāni – yojanasahassubbedho vejayantapāsādo, pañcayojanasatubbedhā sudhammadevasabhā, diyaḍḍhayojanasatiko vejayantaratho, tathā erāvaṇo hatthī, dibbarukkhasahassappaṭimaṇḍitaṃ nandanavanaṃ, cittalatāvanaṃ, phārusakavanaṃ, yojanasatubbedho pāricchattako koviḷāro, tassa heṭṭhā saṭṭhiyojanāyāmā paññāsayojanavitthārā pañcadasayojanubbedhā jayasumanapupphavaṇṇā paṇḍukambalasilā, yassā mudutāya sakkassa nisīdato upaḍḍhakāyo anuppavisatī''ti.

Taṃ sutvā rājā tattha gantukāmo cakkaratanaṃ abbhukkiri. Taṃ ākāse uṭṭhahi saddhiṃ caturaṅginiyā senāya. Atha dvinnaṃ devalokānaṃ vemajjhato cakkaratanaṃ otaritvā pathaviyā āsanne ṭhāne aṭṭhāsi saddhiṃ pariṇāyakaratanappamukhāya caturaṅginiyā senāya. Rājā ekakova attano ānubhāvena tāvatiṃsabhavanaṃ agamāsi. Sakko ''mandhātā āgato''ti sutvā tassa paccuggamanaṃ katvā ''svāgataṃ, mahārāja, sakaṃ, te mahārāja, anusāsa mahārājā''ti vatvā saddhiṃ nāṭakehi rajjaṃ dve bhāge katvā ekaṃ bhāgamadāsi. Rañño tāvatiṃsabhavane patiṭṭhitamattasseva manussagandhasarīranissandādimanussabhāvo vigacchi, devaloke pavattivipākadāyino aparapariyāyavedanīyassa kammassa katokāsattā sabbadā soḷasavassuddesikatāmālāmilāyanādidevabhāvo pāturahosi. Tassa sakkena saddhiṃ paṇḍukambalasilāya nisinnassa akkhinimisanamattena nānattaṃ paññāyati. Taṃ asallakkhentā devā sakkassa ca tassa ca nānatte muyhanti. So tattha dibbasampattiṃ anubhavamāno tadā manussānaṃ asaṅkhyeyyāyukatāya yāva chattiṃsa sakkā upapajjitvā cutā, tāva sakkarajjaṃ kāretvā ''kiṃ me iminā upaḍḍharajjenā''ti atitto kāmehi tato cavitvā attano uyyāne patito manussaloke utukakkhaḷatāya vātātapena phusitagatto kālamakāsi. Tena vuttaṃ **''devaloke pana yāva chattiṃsāya indānaṃ āyuppamāṇaṃ, tāva paṇīte kāme paribhuñjī''**ti.

Paññattisuttavaṇṇanā niṭṭhitā.

6. Sokhummasuttavaṇṇanā

16. Chaṭṭhe **sukhumalakkhaṇappaṭivijjhanakānī**ti aniccādisukhumalakkhaṇānaṃ paṭivijjhanakāni. **Sukhumalakkhaṇapariggāhakañāṇenā**ti sukhumalakkhaṇapariggāhakena ñāṇena. **Parato jānitvā**ti avasavattanena aññato jānitvā. Saṅkhārā hi ''mā bhijjiṃsū''ti icchitāpi bhijjanteva, tasmā te avasavattitāya pare nāma. Sā ca nesaṃ paratā aniccadassane pākaṭā hotīti vuttaṃ **''iminā hi padena aniccānupassanā kathitā''**ti. Sesaṃ uttānameva.

Sokhummasuttavaṇṇanā niṭṭhitā.

7-10. Paṭhamaagatisuttādivaṇṇanā

17-20. Sattame **chandāgati**nti ettha sandhivasena saralopoti dassento āha **''chandena agati''**nti. **Chandā**ti hetumhi nissakkavacananti āha **''chandenā''**ti, pemenāti attho. Chandasaddo hettha taṇhāpariyāyo, akusalacchandapariyāyo vā. **Sesesū**ti ''dosāgatiṃ gacchatī''tiādīsu.

Ettha ca yo ''ayaṃ me mittoti vā, sandiṭṭhoti vā, ñātakoti vā, lañcaṃ vā pana me detī''ti chandavasena assāmikaṃ sāmikaṃ karoti, ayaṃ chandena akattabbaṃ karoti nāma. Yo ''ayaṃ me verī''ti cirakālānubaddhaveravasena vā, taṅkhaṇuppannakodhavasena vā sāmikaṃ assāmikaṃ karoti, ayaṃ dosena akattabbaṃ karoti nāma. Yo pana mandattā momūhattā yaṃ vā taṃ vā ayuttaṃ akāraṇaṃ vatvā assāmikaṃ sāmikaṃ karoti, ayaṃ mohena akattabbaṃ karoti nāma. Yo pana ''ayaṃ rājavallabhoti vā visame corādike visamāni vā kāyaduccaritādīni samādāya vattanena visamanissito vā, anatthampi me kareyyā''ti bhīto assāmikaṃ sāmikaṃ karoti, ayaṃ bhayena akattabbaṃ karoti nāma.

Yo pana kiñci bhājento ''ayaṃ me sandiṭṭho vā sambhatto vā''ti pemavasena atirekaṃ deti, ''ayaṃ me verī''ti dosavasena ūnakaṃ deti, yo muyhanto dinnādinnaṃ ajānamāno kassaci ūnaṃ, kassaci adhikaṃ deti, ''ayaṃ imasmiṃ adīyamāne mayhaṃ anatthampi kareyyā''ti sīto kassaci atirekaṃ deti, so catubbidhopi yathānukkamena chandāgatiādīni gacchanto akattabbaṃ karoti nāma.

Nihīyati tassa yasoti tassa agatigāmino kittiyasopi parivārayasopi nihīyati parihāyati. Yassati tena kittīyatīti hi yaso, kitti thutighoso. Yassati tena purecarānucarabhāvena parivārayatīti yaso, parivāro. Aṭṭhamanavamadasamāni uttānatthāneva.

Caravaggo dutiyo.

3. Uruvelavaggo

1. Paṭhamauruvelasuttavaṇṇanā

21. Tatiyassa paṭhame mahāvelā viya **mahāvelā,** vipulavālikapuñjatāya mahanto velātaṭo viyāti attho. Tenāha **‘‘mahāvālikarāsīti attho’’**ti. Uru, maru, sikatā, vālukā, vaṇṇu, vālikāti ime saddā samānatthā, byañjanameva nānaṃ. Tenāha **‘‘urūti vālikā vuccatī’’**ti.

Najjāti nadati saddāyatīti nadī, tassā najjā, nadiyā ninnagāyāti attho. **Nerañjarāyā**ti ‘‘nelañjalāyā’’ti vattabbe la-kārassa ra-kāraṃ katvā ‘‘nerañjarāyā’’ti vuttaṃ, kaddamasevālapaṇakādidosarahitasalilāyāti attho. Keci ‘‘nīlaṃ-jalāyāti vattabbe nerañjarāyā’’ti vadanti. Nāmameva vā etaṃ tassā nadiyāti veditabbaṃ. Tassā nadiyā tīre yattha bhagavā vihāsi, taṃ dassetuṃ **‘‘ajapālanigrodhe’’**ti vuttaṃ. Kasmā panāyaṃ ajapālanigrodho nāma jātoti āha **‘‘tassā’’**tiādi. **Keci** pana ‘‘yasmā tattha vede sajjhāyituṃ asamatthā mahallakabrāhmaṇā pākāraparikkhepayuttāni nivesanāni katvā sabbe vasiṃsu, tasmāssa ajapālanigrodhoti nāmaṃ jāta’’nti vadanti. Tatrāyaṃ vacanattho – na japantīti ajapā, mantānaṃ anajjhāyakāti attho. Ajapālanti ādiyanti nivāsaṃ etthāti **ajapālo**ti. Apare pana vadanti ‘‘yasmā majjhanhikasamaye antopaviṭṭhe aje attano chāyāya pāleti rakkhati, tasmā ‘ajapālo’tissa nāmaṃ ruḷha’’nti. Sabbatthāpi nāmametaṃ tassa rukkhassa.

Paṭhamābhisambuddhoti paṭhamaṃ abhisambuddho, anunāsikalopenāyaṃ niddeso. Tenevāha **‘‘sambuddho hutvā paṭhamamevā’’**ti. **Paṭhama**nti ca bhāvanapuṃsakaniddeso, tasmā abhisambuddho hutvā paṭhamaṃ ajapālanigrodhe viharāmīti evamettha sambandho veditabbo. **Ayaṃ vitakko**ti ayaṃ ‘‘kinnu khvāhaṃ…pe… vihareyya’’nti evaṃ pavattavitakko. Hatthī ca vānaro ca tittiro ca **hatthivānaratittirā**.

Ye vuddhamapacāyantīti jātivuddho, vayovuddho, guṇavuddhoti tayo vuddhā. Tesu jātisampanno **jātivuddho** nāma, vaye ṭhito **vayovuddho** nāma, guṇasampanno **guṇavuddho** nāma. Tesu guṇasampanno vayovuddho imasmiṃ ṭhāne vuddhoti adhippeto. **Apacāyantī**ti jeṭṭhāpacāyikākammena pūjenti. **Dhammassa kovidā**ti jeṭṭhāpacāyanadhammassa kovidā kusalā. **Diṭṭheva dhamme**ti imasmiṃyeva attabhāve. **Pāsaṃsā**ti pasaṃsārahā. **Samparāye ca suggatī**ti samparetabbe imaṃ lokaṃ hitvā gantabbe paralokepi tesaṃ sugatiyeva. Ayaṃ panettha piṇḍattho – khattiyā vā hontu brāhmaṇā vā vessā vā suddā vā gahaṭṭhā vā pabbajitā vā tiracchānagatā vā, ye keci sattā jeṭṭhāpacitikammena sīlādiguṇasampannānaṃ vayovuddhānaṃ apacitiṃ karonti, te imasmiñca attabhāve jeṭṭhāpacitikārakāti pasaṃsaṃ vaṇṇanaṃ thomanaṃ labhanti, kāyassa ca bhedā sagge nibbattantīti.

Aññasminti parasmiṃ. Attā na hotīti **añño,** paro. So panettha na yo koci adhippeto, atha kho garuṭṭhāniyo. Tenāha **‘‘kañci garuṭṭhāne aṭṭhapetvā’’**ti. Patissati garuno āṇaṃ sampaṭicchatīti patisso, na patisso **appatisso, patissayarahito,** garupassayarahitoti attho.

Sadevaketi avayavena viggaho samudāyo samāsattho. **Sadevaka**ggahaṇena pañcakāmāvacaradevaggahaṇaṃ pārisesañāyena itaresaṃ padantarehi saṅgahitattā. **Samāraka**ggahaṇena chaṭṭhakāmāvacaradevaggahaṇaṃ paccāsattiñāyena. Tattha hi māro jāto tannivāsī ca hoti. **Sabrahmaka**vacanena brahmakāyikādibrahmaggahaṇaṃ paccāsattiñāyeneva. **Sassamaṇabrāhmaṇiyā pajāyā**ti sāsanassa paccatthikasamaṇabrāhmaṇaggahaṇaṃ. Nidassanamattañcetaṃ apaccatthikānaṃ asamitābāhitapāpānañca samaṇabrāhmaṇānaṃ teneva vacanena gahitattā. Kāmaṃ ‘‘sadevake’’tiādivisesanānaṃ vasena sattavisayo lokasaddoti viññāyati tulyayogavisayattā tesaṃ, ‘‘salomako sapakkhako’’tiādīsu pana atulyayoge ayaṃ samāso labbhatīti byabhicāradassanato **pajā**gahaṇanti pajāvacanena sattalokaggahaṇaṃ.

Devabhāvasāmaññena mārabrahmesu gahitesupi itarehi tesaṃ labbhamānavisesadassanatthaṃ visuṃ gahaṇanti dassento **‘‘māro nāmā’’**tiādimāha. Māro brahmānampi vicakkhukammāya pahotīti āha **‘‘sabbesa’’**nti. **Uparī**ti uparibhāge. **Brahmā**ti dasasahassibrahmānaṃ sandhāyāha. Tathā cāha **‘‘dasahi aṅgulīhī’’**tiādi. Idha dīghanikāyādayo viya bāhirakānampi ganthanikāyo labbhatīti āha **‘‘ekanikāyādivasenā’’**ti. **Vatthuvijjādī**ti **ādi-**saddena vijjāṭṭhānāni saṅgayhanti. Yathāsakaṃ kammakilesehi pajātattā nibbattattā pajā, sattanikāyo, tassā **pajāya. Sadevamanussāyā**ti vā iminā sammutidevaggahaṇaṃ tadavasiṭṭhamanussalokaggahaṇañca daṭṭhabbaṃ.

Evaṃ bhāgaso lokaṃ gahetvā yojanaṃ dassetvā idāni abhāgaso lokaṃ gahetvā yojanaṃ dassetuṃ **‘‘apicetthā’’**tiādi vuttaṃ. **Lokavasena vuttāni** ‘‘lokīyanti ettha kammaṃ kammaphalānī’’ti katvā. **Pajāvasena** ‘‘hetupaccayehi pajātā’’ti katvā. **Sīlasampannatara**nti ettha paripuṇṇasampannatā adhippetā ‘‘sampannaṃ sālikedāra’’ntiādīsu (jā. 1.14.1) viya. Tenāha **‘‘adhikataranti attho’’**ti. Paripuṇṇañhi adhikataranti vattuṃ arahati. **Kāraṇa**nti yuttiṃ. **Attha**nti aviparītatthaṃ. **Vaḍḍhi**nti ativaḍḍhinimittaṃ.

Iminā vacanenāti imasmiṃ sutte anantaraṃ vuttavacanena. Na kevalaṃ imināva, suttantarampi ānetvā paṭibāhitabboti dassento **‘‘na me ācariyo atthī’’**tiādimāha. Tattha **na me ācariyo atthī**ti lokuttaradhamme mayhaṃ ācariyo nāma natthi. Kiñcāpi lokiyadhammānampi yādiso lokanāthassa adhigamo, na tādiso adhigamo parūpadeso atthi. Lokuttaradhamme panassa lesopi natthi. **Natthi me paṭipuggalo**ti mayhaṃ sīlādīhi guṇehi paṭinidhibhūto puggalo nāma natthi. **Sara**nti karaṇe etaṃ paccattavacananti āha **‘‘sarantenā’’**ti, **sara**nti vā saraṇahetu cāti attho.

Yatoti bhummatthe tosaddoti āha **‘‘yasmiṃ kāle’’**ti. Rattiyo jānantīti rattaññū, attano pabbajitadivasato paṭṭhāya bahū rattiyo jānanti, cirapabbajitāti vuttaṃ hoti. Rattaññūnaṃ mahantabhāvo **rattaññumahantaṃ**. Bhāvappadhāno esa niddeso. ‘‘Rattaññumahatta’’nti vā pāṭho. Esa nayo sesesupi. Theranavamajjhimānaṃ vasena vipulabhāvo **vepullamahantaṃ**. Sikkhattayasaṅgahitassa sāsanabrahmacariyassa jhānābhiññādivasena vipulabhāvo **brahmacariyamahantaṃ**. Visiṭṭhassa paccayalābhassa vipulabhāvo **lābhaggamahantaṃ. Catubbidhena mahantenā**ti catubbidhena mahantabhāvena. **Mahāpajāpatiyā dussayugadānakāle**ti bhagavato saṅghe gāravassa pākaṭakāladassanamattaṃ. Na hi bhagavā tato pubbe saṅghe gāravarahito vihāsi.

Paṭhamauruvelasuttavaṇṇanā niṭṭhitā.

2.Dutiyauruvelasuttavaṇṇanā

22. Dutiye **huhuṅkajātikenā**ti so kira diṭṭhamaṅgaliko mānavasena kodhavasena ca ‘‘huhu’’nti karonto vicarati, tasmā huhuṅkajātikoti vuccati. ‘‘Huhukkajātiko’’tipi paṭhanti, tena saddhiṃ āgatāti attho. **Jarājiṇṇā**ti jarāya khaṇḍadantapalitakesādibhāvaṃ āpāditā. **Vayovuddhā**ti aṅgapaccaṅgānaṃ vuddhimariyādappattā. **Jātimahallakā**ti upapattiyā mahallakabhāvena samannāgatā. Mahattaṃ lanti gaṇhantīti mahallakā, jātiyā mahallakā, na vibhavādināti jātimahallakā. **Vayoanuppattā**ti pacchimavayaṃ sampattā, pacchimavayo nāma vassasatassa pacchimo tatiyo bhāgo. **Jiṇṇā**ti vā porāṇā, cirakālappavattakulanvayāti vuttaṃ hoti. **Vuddhā**ti sīlācārādiguṇavuddhiyuttā. **Mahallakā**ti vibhavamahantatāya samannāgatā. **Mahaddhanā**ti mahābhogā. **Addhagatā**ti maggappaṭipannā brāhmaṇānaṃ vatacariyādimariyādaṃ avītikkamma caramānā. **Vayoanuppattā**ti jātivuddhabhāvaṃ antimavayaṃ anuppattā. **Sutaṃ neta**nti ettha sutaṃ no etanti padacchedo. **No**ti ca karaṇatthe sāmivacanaṃ. Tenāha **‘‘amhehi suta’’**nti.

Akāleti ayuttakāle. **Asabhāvaṃ vadatī**ti yaṃ natthi, taṃ vadati. **Anatthaṃ vadatī**ti akāraṇanissitaṃ vadati. **Akāraṇanissita**nti ca nipphalanti attho. Phalañhi kāraṇanissitaṃ. Akāraṇanissitatā ca tadavinābhāvato akāraṇe nissitaṃ, nipphalaṃ samphanti vuttaṃ hoti. **Avinayaṃ vadatī**ti na saṃvaravinayappaṭisaṃyuttaṃ vadati, attano suṇantassa ca na saṃvaravinayāvahaṃ vadatīti vuttaṃ hoti. **Na hadaye nidhetabbayuttaka**nti ahitasaṃhitattā cittaṃ anuppavesetvā nidhetuṃ ayuttaṃ. **Kathetuṃ ayuttakālenā**ti dhammaṃ kathentena yo attho yasmiṃ kāle vattabbo, tato pubbe pacchā ca tassa akālo, tasmiṃ ayuttakāle vattā. **Apadesarahita**nti suttāpadesarahitaṃ. **Sāpadesaṃ sakāraṇaṃ katvā na kathetī**ti ‘‘bhagavatā asuke sutte evaṃ vutta’’nti evaṃ sāpadesaṃ kāraṇasahitaṃ katvā na katheti.

Pariyantarahitanti paricchedarahitaṃ, suttaṃ vā jātakaṃ vā nikkhipitvā tassa anuyogaṃ upamaṃ vā vatthuṃ vā āharitvā yaṃ suttaṃ jātakaṃ vā nikkhipitaṃ, tassa sarīrabhūtaṃ kathaṃ anāmasitvā bāhirakathaṃyeva katheti, nikkhittaṃ nikkhittamattameva hoti, ‘‘suttaṃ nu kho katheti jātakaṃ nu kho, nāssa antaṃ vā koṭiṃ vā passāmā’’ti vattabbataṃ āpajjati. Yathā vaṭarukkhasākhānaṃ gatagataṭṭhāne pārohā otaranti, otiṇṇo-tiṇṇaṭṭhāne viruḷhiṃ āpajjitvā puna vaḍḍhantiyeva, evaṃ aḍḍhayojanampi yojanampi gacchatiyeva. Gacchante gacchante pana mūlarukkho vinassati, anujātapārohamūlāniyeva tiṭṭhanti, evaṃ ayampi nigrodhadhammakathiko nāma hoti. Nikkhittaṃ nikkhittameva katvā passeneva pariharanto gacchati. Yo pana bahumpi bhaṇanto ‘‘etadatthamidaṃ vutta’’nti nikkhittasuttato aññampi anuyogūpamāvatthuvasena tadupayogīnaṃ āharitvā āharitvā jānāpetuṃ sakkoti, tathārūpassa dhammakathikassa bahumpi kathetuṃ vaṭṭati. **Na lokiyalokuttaraatthanissita**nti attano paresañca na lokiyalokuttarahitāvahaṃ.

Pakaṭṭhānaṃ ukkaṭṭhānaṃ sīlādiatthānaṃ bodhanato sabhāvaniruttivasena ca buddhādīhi bhāsitattā pakaṭṭhānaṃ vacanappabandhānaṃ āḷīti **pāḷi,** pariyattidhammo. Purimassa atthassa pacchimena atthena anusandhānaṃ **anusandhi,** atthamukhena pana pāḷippadesānampi anusandhi hotiyeva. Svāyaṃ anusandhi pucchānusandhiajjhāsayānusandhiyathānusandhiādivasena catubbidho, taṃtaṃdesanānaṃ pana pubbāparapāḷivasena anusandhivasena **pubbāparavasenā**ti paccekaṃ yojetabbaṃ. **Uggahita**nti byañjanaso atthaso ca uddhaṃ uddhaṃ gahitaṃ, pariyāpuṇanavasena ceva paripucchāvasena ca hadayena gahitanti attho. Vaṭṭadukkhanissaraṇatthikehi sotabbato **sutaṃ,** pariyattidhammo. Taṃ dhāretīti **sutadharo**. Yo hi sutadharo, sutaṃ tasmiṃ patiṭṭhitaṃ hoti suppatiṭṭhitaṃ arogikaṃ, tasmā vuttaṃ **‘‘sutassa ādhārabhūto’’**ti. Tenāha **‘‘yassa hī’’**tiādi. Ekaṃ padaṃ ekakkharampi avinaṭṭhaṃ hutvā sannicīyatīti sannicayo, sutaṃ sannicayo etasminti **sutasannicayo. Ajjhosāyā**ti anuppavisitvā. **Tiṭṭhatī**ti na sammussati.

Paguṇāti vācuggatā. **Niccalika**nti aviparivattaṃ. **Saṃsanditvā**ti aññehi saṃsanditvā. **Samanuggāhitvā**ti paripucchāvasena atthaṃ ogāhitvā. Pabandhassa vicchedābhāvato **gaṅgāsotasadisaṃ**. ‘‘Bhavaṅgasotasadisa’’nti vā pāṭho, akittimaṃ sukhappavattīti attho. Suttekadesassa suttamattassa ca vacasā paricayo idha nādhippeto, vaggādivasena pana adhippetoti āha **‘‘suttadasaka… pe… sajjhāyitā’’**ti, ‘‘dasasuttāni gatāni, dasavaggāni gatānī’’tiādinā sallakkhetvā vācāya sajjhāyitāti attho. Manasā anu anu pekkhitā bhāgaso nijjhāyitā cintitā **manasānupekkhitā. Rūpagataṃ viya paññāyatī**ti rūpagataṃ viya cakkhussa vibhūtaṃ hutvā paññāyati. **Suppaṭividdhā**ti nijjaṭaṃ niggumbaṃ katvā suṭṭhu yāthāvato paṭividdhā.

Adhikaṃ cetoti **abhiceto,** upacārajjhānacittaṃ. Tassa pana adhikatā pākatikakāmāvacaracittehi sundaratāya, sā paṭipakkhato suddhiyāti āha **‘‘abhikkantaṃ visuddhaṃ citta’’**nti. **Adhicitta**nti samādhimāha. Sopi upacārasamādhi daṭṭhabbo. Vivekajaṃ pītisukhaṃ, samādhijaṃ pītisukhaṃ, apītijaṃ kāyasukhaṃ, satipārisuddhijaṃ ñāṇasukhanti catubbidhampi jhānasukhaṃ paṭipakkhato nikkhantataṃ upādāya nekkhammasukhanti vuccatīti āha **‘‘nekkhammasukhaṃ vindatī’’**ti. **Icchiticchitakkhaṇe samāpajjituṃ samattho**ti iminā tesu jhānesu samāpajjanavasībhāvamāha. **Nikāmalābhī**ti pana vacanato āvajjanādhiṭṭhānapaccavekkhaṇavasiyopi vuttā evāti veditabbā. **Sukheneva paccanīkadhamme vikkhambhetvā**ti etena tesaṃ jhānānaṃ sukhappaṭipadataṃ khippābhiññatañca dasseti.

Vipulānanti vepullaṃ pāpitānaṃ jhānānaṃ. Vipulatā nāma subhāvitabhāvena ciratarappavattiyā, sā ca paricchedānurūpāva icchitabbāti **‘‘vipulāna’’**nti vatvā **‘‘yathāparicchedena vuṭṭhātuṃ samatthoti vuttaṃ hotī’’**ti āha. Paricchedakālañhi appatvāva vuṭṭhahanto akasiralābhī na hoti yāvadicchitaṃ pavattetuṃ asamatthattā. Idāni yathāvutte samāpajjanādivasībhāve byatirekavasena vibhāvetuṃ **‘‘ekacco hī’’**tiādi vuttaṃ. Tattha **lābhīyeva hotī**ti idaṃ paṭiladdhamattassa jhānassa vasena vuttaṃ. **Tathā**ti icchiticchitakkhaṇe. **Pāripanthike**ti vasībhāvassa paccanīkadhamme. Jhānādhigamassa pana paccanīkadhammā pageva vikkhambhitā, aññathā jhānādhigamo eva na siyā. **Kicchena vikkhambhetī**ti kicchena visodheti. Kāmādīnavapaccavekkhaṇādīhi kāmacchandādīnaṃ viya aññesampi samādhipāripanthikānaṃ dūrasamussāraṇaṃ idha vikkhambhanaṃ visodhanañcāti veditabbaṃ. **Nāḷikayanta**nti kālamānanāḷikayantamāha.

Aṭṭhapitasaṅkappoti na sammāpaṇihitasaṅkappo. **Abhiññāpāragū**ti sabbesaṃ lokiyalokuttaradhammānaṃ abhiññāya pāraṃ gato, sabbadhamme abhivisiṭṭhāya aggamaggapaññāya jānitvā ṭhitoti attho. **Pariññāpāragū**ti pañcannaṃ khandhānaṃ pariññāya pāraṃ gato, pañcakkhandhe parijānitvā ṭhitoti attho. **Bhāvanāpāragū**ti catunnaṃ maggānaṃ bhāvanāya pāraṃ gato, cattāro magge bhāvetvā ṭhitoti attho. **Pahānapāragū**ti sabbakilesānaṃ pahānena pāraṃ gato, sabbakilese pajahitvā ṭhitoti attho. **Sacchikiriyāpāragū**ti nirodhasacchikiriyāya pāraṃ gato, nirodhaṃ sacchikatvā ṭhitoti attho. **Samāpattipāragū**ti sabbasamāpattīnaṃ samāpajjanena pāraṃ gato, sabbā samāpattiyo samāpajjitvā ṭhitoti attho. **Brahmacariyassa kevalī**ti yaṃ brahmacariyassa kevalaṃ sakalabhāvo, tena samannāgato, sakalacatumaggabrahmacariyavāsoti attho. Tenāha **‘‘sakalabrahmacariyo’’**ti, paripuṇṇamaggabrahmacariyoti attho. Sesaṃ suviññeyyameva.

Dutiyauruvelasuttavaṇṇanā niṭṭhitā.

3. Lokasuttavaṇṇanā

23. Tatiye **loko**ti lujjanapalujjanaṭṭhena loko. Atthato purimasmiṃ ariyasaccadvayaṃ, idha pana dukkhaṃ ariyasaccaṃ veditabbaṃ. Tenāha **‘‘lokoti dukkhasacca’’**nti. **Visaṃyutto**ti visaṃsaṭṭho na paṭibaddho, sabbesaṃ saṃyojanānaṃ sammadeva samucchinnattā tato vippamuttoti attho. **Lokasamudayo**ti suttantanayena taṇhā, abhidhammanayena pana abhisaṅkhārehi saddhiṃ diyaḍḍhakilesasahassaṃ. **Lokanirodho**ti nibbānaṃ. **Sacchikato**ti attapaccakkho kato. **Lokanirodhagāminī paṭipadā**ti sīlādikkhandhattayasaṅgaho ariyo aṭṭhaṅgiko maggo. So hi lokanirodhaṃ nibbānaṃ gacchati adhigacchati, tadatthaṃ ariyehi paṭipajjīyati cāti lokanirodhagāminī paṭipadāti vuccati.

Ettāvatā tathāni abhisambuddho yāthāvato gatoti **tathāgato**ti ayamattho dassito hoti. Cattāri hi ariyasaccāni tathāni nāma. Yathāha –

> ‘‘Cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhanti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090; paṭi. ma. 2.8) vitthāro.

Apica tathāya gatoti **tathāgato, gato**ti ca avagato atīto patto paṭipannoti attho. Idaṃ vuttaṃ hoti – yasmā bhagavā sakalalokaṃ tīraṇapariññāya tathāya aviparītāya gato avagato, tasmā loko tathāgatena abhisambuddhoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato. Lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato. Lokanirodhagāminiṃ paṭipadaṃ tathaṃ aviparītaṃ gato paṭipannoti tathāgatoti. Evaṃ imissā pāḷiyā tathāgatabhāvadīpanavasena attho veditabbo.

Iti bhagavā catusaccābhisambodhavasena attano tathāgatabhāvaṃ pakāsetvā idāni tattha diṭṭhādiabhisambodhavasenapi taṃ dassetuṃ **‘‘yaṃ, bhikkhave’’**tiādimāha. Aṭṭhakathāyaṃ pana ‘‘catūhi saccehi attano buddhabhāvaṃ kathetvā’’ti vuttaṃ, taṃ tathāgatasaddabuddhasaddānaṃ atthato ninnānākaraṇataṃ dassetuṃ vuttaṃ. Tathā ceva hi pāḷi pavattāti. **Diṭṭhanti rūpāyatanaṃ** daṭṭhabbato. Tena yaṃ diṭṭhaṃ yaṃ dissati, yaṃ dakkhati, yaṃ samavāye passeyya, taṃ sabbaṃ diṭṭhanteva gahitaṃ kālavisesassa anāmaṭṭhabhāvato yathā ‘‘duddha’’nti dasseti. **Suta**ntiādīsupi eseva nayo. **Sutanti saddāyatanaṃ** sotabbato. **Muta**nti sanissaye indriye nissayaṃ muñcitvā pāpuṇitvā gahetabbaṃ. Tenāha **‘‘patvā gahetabbato’’**ti. **Viññāta**nti vijānitabbaṃ. Taṃ pana diṭṭhādivinimuttaṃ viññeyyanti āha **‘‘sukhadukkhādi dhammārammaṇa’’**nti. **Patta**nti yathā tathā patvā hatthagataṃ, adhigatanti attho. Tenāha **‘‘pariyesitvā vā apariyesitvā vā’’**ti. **Pariyesita**nti pattiyā atthaṃ pariyiṭṭhaṃ. Taṃ pana pattaṃ vā siyā appattaṃ vā, ubhayathāpi pariyesitamevāti āha **‘‘pattaṃ vā appattaṃ vā’’**ti. Dvayenapi dvippakārampi pattaṃ dvippakārampi pariyesitaṃ tena tena pakārena tathāgatena abhisambuddhanti dasseti. **Cittena anusañcarita**nti te pana apāpetvā citteneva anu anu sañcaritaṃ, viparitakkitanti attho.

Pītakantiādīti **ādi**saddena lohitaodātādisabbaṃ rūpārammaṇabhāgaṃ saṅgaṇhāti. **Sumano**ti rāgavasena lobhavasena saddhādivasena vā sumano. **Dummano**ti byāpādavitakkavasena vā vihiṃsāvitakkavasena vā dummano. **Majjhatto**ti aññāṇavasena, ñāṇavasena vā majjhatto. Esa nayo sabbattha. Tattha **ādi**saddena saṅkhasaddo, paṇavasaddo, pattagandho, pupphagandho, puppharaso, phalaraso, upādinnaṃ, anupādinnaṃ, majjhattavedanā kusalakammaṃ akusalakammanti evamādīnaṃ saṅgaho daṭṭhabbo. **Appatta**nti ñāṇena asampattaṃ, aviditanti attho. Tenāha **‘‘ñāṇena asacchikata’’**nti. **Lokena gata**nti lokena ñātaṃ. **Tatheva gatattā**ti tatheva ñātattā abhisambuddhattā, gatasaddena ekattaṃ buddhiatthanti attho. Gatiattho hi dhātavo buddhiatthā bhavantīti akkharacintakā.

Yañca, bhikkhave, ratiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhatīti yassañca visākhapuṇṇamāya rattiyaṃ tathāāgatattādiatthena tathāgato bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā uttaritarābhāvato anuttaraṃ sammāsambodhiṃ āsavakkhayañāṇena saddhiṃ sabbaññutaññāṇaṃ adhigacchati. **Yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyatī**ti yassañca visākhapuṇṇamāya rattiyaṃyeva kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyati. **Yaṃ etasmiṃ antare**ti imāsaṃ dvinnaṃ saupādisesaanupādisesanibbānadhātūnaṃ majjhe pañcacattālīsavassaparimāṇakāle paṭhamabodhiyampi majjhimabodhiyampi pacchimabodhiyampi yaṃ suttageyyādippabhedaṃ dhammaṃ **bhāsati** nidassanavasena, **lapati** uddisanavasena, **niddisati** pariniddisanavasena. **Sabbaṃ taṃ tatheva hotī**ti taṃ etthantare desitaṃ sabbaṃ suttageyyādinavaṅgaṃ buddhavacanaṃ atthato byañjanato ca anūnaṃ anadhikaṃ sabbākāraparipuṇṇaṃ rāgamadanimmadanaṃ dosamadanimmadanaṃ mohamadanimmadanaṃ, natthi tattha vālaggamattampi avakkhalitaṃ, ekamuddikāya lañchitaṃ viya ekāya nāḷiyā mitaṃ viya ekatulāya tulitaṃ viya ca taṃ tatheva hoti yassatthāya bhāsitaṃ, ekanteneva tassa sādhanato, **no aññathā,** tasmā tathaṃ avitathaṃ anaññathaṃ. Etena tathāvāditāya tathāgatoti dasseti. Gadaattho ayaṃ gatasaddo da-kārassa ta-kāraṃ katvā, tasmā tathaṃ gadatīti tathāgatoti attho. Atha vā āgadanaṃ āgado, vacananti attho. Tato aviparīto āgado assāti da-kārassa ta-kāraṃ katvā tathāgatoti evamettha padasiddhi veditabbā.

Yathāvādīti ye dhamme bhagavā ‘‘ime dhammā akusalā sāvajjā viññugarahitā samattā samādinnā ahitāya dukkhāya saṃvattantī’’ti paresaṃ dhammaṃ desento vadati, te dhamme ekanteneva sayaṃ pahāsi. Ye pana dhamme bhagavā – ‘‘ime dhammā kusalā anavajjā viññuppasatthā samattā samādinnā hitāya sukhāya saṃvattantī’’ti vadati, te dhamme ekanteneva sayaṃ upasampajja viharati, tasmā yathāvādī bhagavā tathākārīti veditabbo. Tathā sammadeva sīlādiparipūraṇavasena sammāpaṭipadāyaṃ yathākārī bhagavā, tatheva dhammadesanāya paresaṃ tattha patiṭṭhāpanavasena **tathāvādī**. Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā, tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa ca yathā vācā, kāyopi tathā gato pavatto. Yathā ca kāyo, vācāpi tathā gatā pavattāti attho.

Abhibhū anabhibhūtoti upari bhavaggaṃ, heṭṭhā avīcinirayaṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu bhagavā sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi, na tassa tulā vā pamāṇaṃ vā atthi. Asamo asamasamo appaṭimo appaṭibhāgo appaṭipuggalo atulo appameyyo anuttaro dhammarājā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā, tato eva ayaṃ na kenaci abhibhūto. **Dakkhatī**ti sabbaṃ passati. Visesavacanicchāyapi abhāvato anavasesavisayo dasasaddo. Tena yaṃ kiñci neyyaṃ nāma, sabbaṃ taṃ hatthatale āmalakaṃ viya passatīti dīpeti. Aviparītaṃ āsayādiavabodhena hitūpasaṃhārādinā ca satte, bhāvaññatthattūpanayavasena saṅkhāre, sabbākārena suciṇṇavasitāya samāpattiyo, cittañca vase vattetīti **vasavattī**ti evamettha attho daṭṭhabbo.

Visaṃyuttoti catūhi yogehi visaṃyutto. Tenāha **''catunnaṃ yogānaṃ pahānena visaṃyutto''**ti. **Taṇhādiṭṭhiupayehi virahito**ti sabbasmimpi loke taṇhādiṭṭhisaṅkhātehi upayehi virahito.

Abhibhavitvā ṭhitoti tabbisayakilesappahānena abhibhuyya atikkamitvā ṭhito. **Cattāropi ganthe mocetvā ṭhito**ti sabbe abhijjhākāyaganthādike sakasantānato mocetvā ṭhito. Veneyyasantāne vā attano desanāvilāsena tesaṃ pamocanoti **sabbaganthappamocano. Phuṭṭhassa paramā santī**ti assa anena khīṇāsavena buddhena paramā santi ñāṇaphusanena phuṭṭhāti evamettha sambandho veditabbo. Tenāha **''phuṭṭhassā''**tiādi. **Nibbāne kutoci bhayaṃ natthī**ti kutoci bhayakāraṇato nibbāne bhayaṃ natthi asaṅkhatabhāvena sabbaso khemattā. Tenāha bhagavā – ''khemañca vo, bhikkhave, dhammaṃ desessāmi khemagāminiñca paṭipada''ntiādi (saṃ. ni. 4.379-408). Nibbānappattassa vā kutoci bhayaṃ natthīti **nibbānaṃ akutobhaya**nti evamettha attho daṭṭhabbo, na kutoci bhayaṃ ettha etasmiṃ adhigateti **akutobhayaṃ,** nibbānanti evamettha nibbacanañca daṭṭhabbaṃ.

Anīgho niddukkho. **Sabbakammakkhayaṃ patto**ti sabbesaṃ kammānaṃ khayaṃ pariyosānaṃ accantabhāvaṃ patto. Upadhī sammadeva khīyanti etthāti **upadhisaṅkhayo,** nibbānanti āha **''upadhisaṅkhayasaṅkhāte nibbāne''**ti. **Cakka**nti dhammacakkaṃ. **Pavattayī**ti teparivaṭṭaṃ dvādasākāraṃ pavattesi. Mahantehi sīlādiguṇehi samannāgatattā **mahantaṃ. Vītasārada**nti catuvesārajjayogena vītasāradaṃ. Sesaṃ uttānameva.

Lokasuttavaṇṇanā niṭṭhitā.

4. Kāḷakārāmasuttavaṇṇanā

24. Catutthe **bāḷhaṃ kho ne pasaṃsasī**ti ne samaṇe bāḷhaṃ katvā pasaṃsasi vaṇṇayasi. Kīdisaṃ sīlaṃ etesanti **kiṃsīlā**. Ko samācāro etesanti **kiṃsamācārā. Guṇamaggasaṇṭhitā**ti guṇaggasaṇṭhitā. **Ma-**kāro padasandhikaro, aggaguṇe patiṭṭhitāti vuttaṃ hoti. **Santindriyā** santamānasā, ''santaṃ tesaṃ gataṃ ṭhita''ntipi paṭhanti. **Ekakiyā**ti ekakā, catūsu iriyāpathesu ekakā hutvā viharantīti adhippāyo. Tenevāha **''adutiyā''**ti. **Tādisā samaṇā mamātī**ti ettha **iti-**saddo ādiattho. Tena –

''Kāyakammaṃ suci nesaṃ, vācākammaṃ anāvilaṃ;
Manokammaṃ suvisuddhaṃ, tādisā samaṇā mama.

''Vimalā saṅkhamuttābhā, suddhā antarabāhirā;
Puṇṇā suddhehi dhammehi, tādisā samaṇā mama.

''Lābhena unnato loko, alābhena ca onato;
Lābhālābhena ekaṭṭhā, tādisā samaṇā mama.

''Yasena unnato loko, ayasena ca onato;
Yasāyasena ekaṭṭhā, tādisā samaṇā mama.

''Pasaṃsāyunnato loko, nindāyapi ca onato;
Samā nindāpasaṃsāsu, tādisā samaṇā mama.

> ‘‘Sukhena unnato loko, dukkhenapi ca onato;
> Akampā sukhadukkhesu, tādisā samaṇā mamā’’ti. (dha. pa. aṭṭha. 2.303 cūḷasubhaddāvatthu) –

Evamādiṃ saṅgaṇhāti.

‘‘Dūre santo’’tiādigāthāya ayamattho. **Santo**ti rāgādīnaṃ santatāya buddhādayo santo nāma, idha pana pubbabuddhesu katādhikārā ussannakusalamūlā bhāvitabhāvanā sattā santoti adhippetā. **Pakāsantī**ti dūre ṭhitāpi buddhānaṃ ñāṇapathaṃ āgacchantā pākaṭā honti. **Himavantovā**ti yathā tiyojanasahassavitthato pañcayojanasatubbedho caturāsītiyā kūṭasahassehi paṭimaṇḍito himavantapabbato dūre ṭhitānampi abhimukhe ṭhito viya pakāsati, evaṃ pakāsantīti attho. **Asantettha na dissantī**ti lābhagarukā, vitthiṇṇaparalokā, āmisacakkhukā, jīvikatthāya pabbajitā, bālapuggalā asanto nāma. Te ettha buddhānaṃ dakkhiṇassa jāṇumaṇḍalassa santike nisinnāpi na dissanti na paññāyanti. **Rattiṃ khittā yathā sarā**ti rattiṃ caturaṅgasamannāgate andhakāre khittā sarā viya tathārūpassa upanissayabhūtassa pubbahetuno abhāvena na paññāyantīti attho.

Brahmadeyyanti seṭṭhadeyyaṃ, yathā dinnaṃ na puna gahetabbaṃ hoti nissaṭṭhaṃ pariccattaṃ, evaṃ dinnanti attho.

Diṭṭhaṃ na maññatīti ettha **diṭṭha**nti maṃsacakkhunāpi diṭṭhaṃ, dibbacakkhunāpi diṭṭhaṃ, rūpāyatanassetaṃ adhivacanaṃ. Yañhi cakkhudvayena katadassanakiriyāsamāpanaṃ, yaṃ cakkhudvayaṃ passati apassi passissati, samavāye passeyya, taṃ sabbaṃ kālavisesavacanicchāya abhāvato ‘‘diṭṭha’’nteva vuttaṃ yathā ‘‘duddha’’nti. Tenevāha **‘‘diṭṭhaṃ rūpāyatana’’**nti. **Evarūpāni hi vacanānī**ti ‘‘daṭṭhabbaṃ sotabba’’ntiādīni.

Lābhepi tādī, alābhepi tādīti yathā alābhakāle lābhassa laddhakālepi tathevāti tādiso. **Yasepī**ti yase satipi mahāparivārakālepi. Sesamettha uttānameva.

Kāḷakārāmasuttavaṇṇanā niṭṭhitā.

5. Brahmacariyasuttavaṇṇanā

25. Pañcame **nayida**nti ettha **na**-iti paṭisedhe nipāto, tassa ‘‘vussatī’’ti iminā sambandho ‘‘na vussatī’’ti, **ya**-kāro padasandhikaro. **Idaṃ**-saddo ‘‘ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle’’tiādīsu (dī. ni. 2.91; ma. ni. 1.501) nipātamattaṃ, ‘‘idaṃ kho taṃ, bhikkhave, appamattakaṃ sīlamattaka’’ntiādīsu (dī. ni. 1.27) yathāvutte āsannapaccakkhe āgato.

> ‘‘Idañhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;
> Āvutthaṃ dhammarājena, pītisañjananaṃ mamā’’ti. (ma. ni. 3.387-388; saṃ. ni. 1.48, 101) –

Ādīsu vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāneyeva āsannapaccakkhe daṭṭhabbo.

Brahmacariya-saddo –

> ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ,
> Kissa suciṇṇassa ayaṃ vipāko;
> Iddhī jutī balavīriyūpapatti,
> Idañca te nāga mahāvimānaṃ.
>
> ‘‘Ahañca bhariyā ca manussaloke,
> Saddhā ubho dānapatī ahumhā;

Opānabhūtaṃ me gharaṃ tadāsi,
Santappitā samaṇabrāhmaṇā ca.

‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ,
Tassa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti,
Idañca me vīra mahāvimāna’’nti. –

Imasmiṃ **puṇṇakajātake** (jā. 2.22.1595) dāne āgato.

‘‘Kena pāṇi kāmadado, kena pāṇi madhussavo;
Kena te brahmacariyena, puññaṃ pāṇimhi ijjhatī’’ti. –

Imasmiṃ **aṅkurapetavatthusmiṃ** (pe. va. 275, 277) veyyāvacce.

‘‘Evaṃ kho taṃ, bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahosī’’ti imasmiṃ **tittirajātake** (cūḷava. 311) pañcasikkhāpadasīle.

‘‘Taṃ kho pana me, pañcasikha, brahmacariyaṃ neva nibbidāya na virāgāya…pe… yāvadeva brahmalokūpapattiyā’’ti imasmiṃ **mahāgovindasutte** (dī. ni. 2.329) brahmavihāre.

‘‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’’ti imasmiṃ **sallekhasutte** (ma. ni. 1.83) methunaviratiyaṃ.

‘‘Mayañca bhariyā nātikkamāma,
Amhe ca bhariyā nātikkamanti;
Aññatra tāhi brahmacariyaṃ carāma,
Tasmā hi amhaṃ daharā na mīyare’’ti. –

Imasmiṃ **mahādhammapālajātake** (jā. 1.10.97) sadārasantose.

‘‘Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā, tapassī sudaṃ homī’’ti **lomahaṃsasutte** (ma. ni. 1.155) vīriye.

‘‘Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhatī’’ti. –

Nimijātake (jā. 2.22.429) attadamanavasena kate aṭṭhaṅgike uposathe.

‘‘Idaṃ kho pana me, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya…pe… ayameva ariyo aṭṭhaṅgiko maggo’’ti **mahāgovindasutteyeva** (dī. ni. 2.329) ariyamagge.

‘‘Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita’’nti **pāsādikasutte** (dī. ni. 3.174) sikkhattayasaṅgahite sakalasmiṃ sāsane. Idhāpi ariyamagge sāsane ca vattati.

Vussatīti vusīyati, carīyatīti attho. **Janakuhanattha**nti ‘‘aho ayyo sīlavā vattasampanno appiccho santuṭṭho mahiddhiko mahānubhāvo’’tiādinā janassa sattalokassa vimhāpanatthaṃ. Keci pana **‘‘kuhanattha**nti pāpicchassa icchāpakatassa sato sāmantajappanairiyāpathanissitapaccayapaṭisevanasaṅkhātena tividhena kuhanavatthunā kuhakabhāvena janassa vimhāpanattha''nti vadanti. Idhāpi ayamevattho dassito. Tenevāha **''tīhi kuhanavatthūhi janassa kuhanatthāyā''**ti, janassa vimhāpanatthāyāti attho. **Janalāpanattha**nti ''evarūpassa nāma ayyassa dinnaṃ mahapphalaṃ bhavissatī''ti pasannacittehi ''kenattho, kiṃ āharīyatū''ti vadāpanatthaṃ. ''Janalapanattha''ntipi paṭhanti, tassa pāpicchassa sato paccayatthaṃ parikathobhāsādivasena lapanabhāvena upalāpakabhāvena janassa lapanatthanti attho. Tenevāha **''na janalapanatthanti na janassa upalāpanattha''**nti.

Na itivādappamokkhānisaṃsatthanti ettha ''na lābhasakkārasilokānisaṃsattha''ntipi paṭhanti. Tattha yvāyaṃ ''ākaṅkheyya ce, bhikkhave, bhikkhu 'lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna'nti, sīlesvevassa paripūrakārī''ti (ma. ni. 1.65) sīlānisaṃsabhāvena vutto catupaccayalābho ca. Catunnaṃ paccayānaṃ sakkaccadānasaṅkhāto ādarabahumānagarukaraṇasaṅkhāto ca sakkāro, yo ca ''sīlasampanno bahussuto sutadharo āraddhavīriyo''tiādinā nayena uggacchanakathutighosasaṅkhāto siloko brahmacariyaṃ vasantānaṃ diṭṭhadhammiko ānisaṃso, tadatthanti attho. Keci pana **''lābhasakkārasilokānisaṃsattha**nti pāpicchasseva sato lābhādigarutāya lābhasakkārasilokasaṅkhātassa ānisaṃsassa udayassa nipphādanattha''nti evamatthaṃ vadanti.

Na iti maṃ jano jānātūti evaṃ brahmacariyavāse sati ''sīlavā kalyāṇadhammo''tiādinā maṃ loko jānātu sambhāvetūti attano santaguṇavasena sambhāvanatthampi na idaṃ brahmacariyaṃ vussatīti sambandho. Keci pana ''pāpicchassa sato asantaguṇasambhāvanādhippāyena 'iti evaṃguṇoti maṃ loko jānātū'ti na idaṃ brahmacariyaṃ vussatī''ti evamettha atthaṃ vadanti. Sabbatthāpi panettha purimo purimoyeva atthavikappo sundarataro.

Atha khoti ettha **athā**ti aññatthe nipāto, **kho**ti avadhāraṇe. Tena kuhanādito aññadatthaṃyeva idaṃ, bhikkhave, brahmacariyaṃ vussatīti dasseti. Idāni taṃ payojanaṃ dassento **''saṃvaratthaṃ pahānattha''**nti āha. Tattha pañcavidho saṃvaro – pātimokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti. ''Iti iminā pātimokkhasaṃvarena upeto hoti samupeto''tiādinā (vibha. 511) nayena āgato ayaṃ **pātimokkhasaṃvaro,** sīlasaṃvarotipi vuccati. ''Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī''ti (ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) āgato ayaṃ **satisaṃvaro**.

> ''Yāni sotāni lokasmiṃ, sati tesaṃ nivāraṇaṃ;
> Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhīyare''ti. (su. ni. 1041; cūḷani. ajitamāṇavapucchāniddeso 4; netti. 4.11, 45) –

Āgato ayaṃ **ñāṇasaṃvaro**. ''Khamo hoti sītassa uṇhassā''tiādinā (ma. ni. 1.24; a. ni. 4.114; 6.58) nayena āgato ayaṃ **khantisaṃvaro**.

''Uppannaṃ kāmavitakkaṃ nādhivāsetī''tiādinā (ma. ni. 1.26; a. ni. 4.114; 6.58) nayena āgato ayaṃ **vīriyasaṃvaro**.

Atthato pana pāṇātipātādīnaṃ pajahanavasena vattappaṭivattānaṃ pūraṇavasena ca pavattā cetanā ceva virati ca. Saṅkhepato sabbo kāyavacīsaṃyamo, vitthārato sattannaṃ āpattikkhandhānaṃ avītikkamo sīlasaṃvaro. Sati eva **satisaṃvaro,** satippadhānā vā kusalā khandhā. Ñāṇameva **ñāṇasaṃvaro**. Adhivāsanavasena adoso, adosappadhānā vā tathāpavattā kusalā khandhā **khantisaṃvaro,** paññāti eke. Kāmavitakkādīnaṃ abhibhavanavasena pavattaṃ vīriyameva **vīriyasaṃvaro**. Tesu paṭhamo kāyaduccaritādīsu dussīlassa saṃvaraṇato saṃvaro, dutiyo muṭṭhassaccassa, tatiyo aññāṇassa, catuttho akkhantiyā, pañcamo kosajjassa saṃvaraṇato pidahanato saṃvaroti veditabbo. Evametassa saṃvarassa atthāya **saṃvaratthaṃ** saṃvaranipphādanatthanti attho.

Tīhi pahānehīti tadaṅgavikkhambhanasamucchedasaṅkhātehi tīhi pahānehi. Pañcavidhappahānampi idha vattuṃ vaṭṭatiyeva. Pañcavidhañhi pahānaṃ tadaṅgavikkhambhanasamucchedappaṭippassaddhinissaraṇavasena. Tattha yaṃ dīpālokeneva tamassa paṭipakkhabhāvato alobhādīhi lobhādikassa nāmarūpaparicchedādivipassanāñāṇehi tassa tassa anatthassa pahānaṃ, seyyathidaṃ – pariccāgena lobhādimalassa, sīlena pāṇātipātādidussīlyassa, saddhādīhi assaddhiyādikassa, nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena ahaṃmamāti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanena abhiratisaññāya, muccitukamyatāñāṇena amuccitukamyatāya, upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ, etaṃ **tadaṅgappahānaṃ** nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato ghaṭappahāreneva udakapiṭṭhe sevālassa, tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **vikkhambhanappahānaṃ** nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano santāne ‘‘diṭṭhigatānaṃ pahānāyā’’tiādinā (dha. sa. 277; vibha. 628) nayena vuttassa samudayapakkhiyassa kilesagahaṇassa accantaṃ appavattibhāvena samucchindanaṃ, etaṃ **samucchedappahānaṃ** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **paṭippassaddhippahānaṃ** nāma. Yaṃ sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **nissaraṇappahānaṃ** nāma. Tassa pañcavidhassapi tathā tathā rāgādikilesānaṃ paṭinissajjanaṭṭhena samatikkamanaṭṭhena vā pahānassa atthāya, pahānasādhanatthanti evamettha attho daṭṭhabbo.

Tattha saṃvarena kilesānaṃ cittasantāne pavesanivāraṇaṃ pahānena ca pavesanivāraṇameva samugghāto cāti vadanti. Ubhayenapi pana yathārahaṃ ubhayaṃ sampajjatīti daṭṭhabbaṃ. Sīlādidhammā eva hi saṃvaraṇato saṃvaraṃ, pajahanato pahānanti.

Anītihanti ītiyo vuccanti upaddavā diṭṭhadhammikā samparāyikā ca. Ītiyo hantīti ītihaṃ, anu ītihanti **anītihaṃ,** sāsanabrahmacariyaṃ maggabrahmacariyañca. Atha vā ītīhi anatthehi saddhiṃ hananti gacchanti pavattantīti ītihā, taṇhādiupakkilesā. Natthi ettha ītihāti **anītihaṃ**. Ītihā vā yathāvuttenatthena titthiyasamayā, tappaṭipakkhato idaṃ **anītihaṃ**. ‘‘Anitiha’’ntipi pāṭho. Tassattho – ‘‘itihāya’’nti dhammesu anekaṃsaggāhabhāvato vicikicchā itihaṃ nāma, sammāsambuddhappaveditattā yathānusiṭṭhaṃ paṭipajjantānaṃ nikkaṅkhabhāvasādhanato ca natthi ettha itihanti **anitihaṃ,** aparapattiyanti attho. Vuttañhetaṃ ‘‘paccattaṃ veditabbo viññūhī’’ti, ‘‘atakkāvacaro’’ti (dī. ni. 2.67; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7-8) ca. Gāthābandhasukhatthaṃ pana ‘‘anītiha’’nti dīghaṃ katvā paṭhanti. Pacchimaṃ panettha atthavikappaṃ dassetuṃ **‘‘itihaparivajjita’’**ntiādi vuttaṃ.

Nibbānasaṅkhātaṃ ogadhaṃ patiṭṭhaṃ pāraṃ gacchatīti nibbānogadhagāmī, vimuttirasattā ekanteneva nibbānasampāpakoti attho, taṃ **nibbānogadhagāminaṃ** brahmacariyaṃ. **Nibbānogadho**ti vā ariyamaggo vuccati tena vinā nibbānāvagāhaṇassa asambhavato tassa ca nibbānaṃ anālambitvā appavattanato, tañcetaṃ ekantasampādanena gacchatīti **nibbānogadhagāmī**. Atha vā **nibbānogadhagāmina**nti nibbānassa antogāminaṃ. Maggabrahmacariyañhi nibbānaṃ ārammaṇaṃ karitvā tassa anto eva pavattatīti. Imameva ca atthavikappaṃ dassetuṃ **‘‘nibbānassa antogāmina’’**ntiādi vuttaṃ. **So**ti yo so samatiṃsa pāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho, so bhagavā **adesayi** desesi. **Mahantehī**ti mahāātumehi uḷārajjhāsayehi. Mahantaṃ nibbānaṃ, mahante vā sīlakkhandhādike esanti gavesantīti **mahesino,** buddhādayo ariyā. Tehi **anuyāto** paṭipanno.

Yathā buddhena desitanti yathā abhiññeyyādibhāvena sammāsambuddhena mayā desitaṃ, evaṃ ye etaṃ maggabrahmacariyaṃ tadatthaṃ sāsanabrahmacariyañca paṭipajjanti. Te diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsantassa satthu mayhaṃ sāsanakārino ovādappaṭikarā sakalassa vaṭṭadukkhassa antaṃ pariyantaṃ appavattiṃ karissanti, dukkhassa vā antaṃ nibbānaṃ sacchikarissantīti.

Brahmacariyasuttavaṇṇanā niṭṭhitā.

6. Kuhasuttavaṇṇanā

26. Chaṭṭhe **kuhakā**ti sāmantajappanādinā kuhanavatthunā kuhakā, asantaguṇasambhāvanicchāya kohaññaṃ katvā paresaṃ viddhaṃsakāti attho. **Thaddhā**ti ‘‘kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyatī’’ti (a. ni. 3.25, 27) evaṃ vuttena kodhena ca, ‘‘dubbaco hoti dovacassakaraṇehi dhammehi samannāgato akkhamo appadakkhiṇaggāhī anusāsani’’nti (ma. ni. 1.181; pārā. 426). Evaṃ vuttena dovacassena ca, ‘‘jātimado, gottamado, lābhamado, ārogyamado, yobbanamado, jīvitamado’’ti (vibha. 832) evaṃ vuttajātimadādibhedena mānena ca garukātabbesu garūsupi nipaccakāraṃ akatvā ayosalākaṃ gilitvā ṭhitā viya anonatā hutvā vicaraṇakā. Tenāha **‘‘kodhena cā’’**tiādi.

Upalāpakāti micchājīvavasena kulasaṅgaṇhakā. **Lapā**ti paccayatthaṃ payuttavācāvasena nippesikatāvasena lapakāti attho. **Siṅga**nti siṅgāraṃ. Tañhi kusalassa vijjhanato suṭṭhu āsevitatāya sīse parikkhittaṃ sunibbattaṃ visāṇaṃ viya thirattā ca siṅgaṃ viyāti siṅgaṃ, nāgarikabhāvasaṅkhātassa kilesasiṅgassetaṃ nāmaṃ. Siṅgārabhāvo **siṅgāratā,** siṅgārakaraṇakaākāro vā. Cāturabhāvo **cāturatā**. Tathā **cāturiyaṃ**. Parikkhatabhāvo **parikkhatatā,** parikhaṇitvā ṭhapitasseva daḷhasiṅgārassetaṃ nāmaṃ. Itaraṃ tasseva vevacanaṃ. Evaṃ sabbehi vārehi kilesasiṅgāratāva kathitā.

Uggatanaḷāti naḷasadisaṃ tucchamānaṃ ukkhipitvā vicaraṇakā. Tenāha **‘‘tucchamānaṃ ukkhipitvā ṭhitā’’**ti. Yasmā te kuhanādiyogato na sammāpaṭipannā, tasmā **‘‘mama santakā na hontī’’**ti vuttaṃ. **Apagatā**ti yadipi te mama sāsane pabbajitā, yathānusiṭṭhaṃ pana appaṭipajjanato apagatā eva imasmā dhammavinayā, ito te suvidūre ṭhitāti dasseti. Vuttañhetaṃ –

> ‘‘Nabhañca dūre pathavī ca dūre,
> Pāraṃ samuddassa tadāhu dūre;
> Tato have dūrataraṃ vadanti,
> Satañca dhammo asatañca rājā’’ti. (jā. 2.21.414);

Sabbattha patthaṭatāya vepullaṃ pāpuṇantīti sabbattha patthaṭabhāvena sīlādidhammakkhandhapāripūriyā vepullaṃ pāpuṇanti.

Kuhasuttavaṇṇanā niṭṭhitā.

7. Santuṭṭhisuttavaṇṇanā

27. Sattame **niddosānī**ti avajjarahitāni āgamanasuddhito kāyamaṇḍanādikilesavatthubhāvābhāvato ca. Tattha sulabhatāya pariyesanadukkhassa abhāvo dassito, appatāya pariharaṇadukkhassapi abhāvo dassito, anavajjatāya agarahitabbatāya bhikkhusāruppabhāvo dassito hoti. Appatāya vā parittāsassa avatthutā, sulabhatāya gedhādīnaṃ avatthutā, anavajjatāya ādīnavadassananissaraṇapaññānaṃ atthitā dassitā hoti. Appatāya vā lābhena na somanassaṃ janayanti, alābhena na domanassaṃ janayanti, anavajjatāya vippaṭisāranimittaṃ aññāṇupekkhaṃ na janayanti avippaṭisāravatthubhāvato.

Paṃsukūlanti saṅkārakūṭādīsu yattha katthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena paṃsukūlaṃ viyāti paṃsukūlaṃ, paṃsu viya kucchitabhāvaṃ ulati gacchatīti paṃsukūlanti evaṃ laddhanāmaṃ rathikādīsu patitanantakāni uccinitvā katacīvaraṃ. **Rukkhamūla**nti vivekānurūpaṃ yaṃ kiñci rukkhasamīpaṃ. **Yaṃ kiñci mutta**nti yaṃ kiñci gomuttaṃ. Keci panettha ‘‘gomuttaparibhāvitaharītakakhaṇḍaṃ **pūtimutta’’**nti vadanti. ‘‘Pūtibhāvena āpaṇādito vissaṭṭhaṃ chaḍḍitaṃ apariggahitaṃ yaṃ kiñci bhesajjaṃ **pūtimutta**nti adhippeta’’nti apare.

Yato khoti paccatte nissakkavacanaṃ, yaṃ khoti vuttaṃ hoti. **Tena tuṭṭho hotī**ti vuttakiriyaṃ parāmasati. **Tuṭṭho**ti santuṭṭho. **Idamassāha**nti yvāyaṃ catubbidhena yathāvuttena paccayena appena sulabhena santoso, idaṃ imassa bhikkhuno sīlasaṃvarādīsu aññataraṃ ekaṃ sāmaññaṅgaṃ samaṇabhāvakāraṇanti ahaṃ vadāmi. Santuṭṭhassa hi catupārisuddhisīlaṃ paripuṇṇaṃ hoti, samathavipassanā ca bhāvanāpāripūriṃ gacchanti. Atha vā sāmaññaṃ nāma ariyamaggo, tassa saṅkhepato dve aṅgā bāhiraṃ ajjhattikanti. Tattha bāhiraṃ sappurisūpanissayo saddhammassavanañca. Ajjhattikaṃ pana yonisomanasikāro dhammānudhammappaṭipatti ca. Tesu yasmā yathārahaṃ dhammānudhammappaṭipattibhūtā tassa mūlabhūtā cete dhammā, yadidaṃ appicchatā santuṭṭhitā pavivittatā asaṃsaṭṭhatā āraddhavīriyatāti evamādayo, tasmā vuttaṃ **‘‘idamassāhaṃ aññataraṃ sāmaññaṅganti vadāmī’’**ti.

Senāsanamārabbhāti vihārādiṃ mañcapīṭhādiñca senāsanaṃ nissāya. **Cīvaraṃ pānabhojana**nti nivāsanādicīvaraṃ ambapānakādipānaṃ khādanīyabhojanīyādibhuñjitabbavatthuñca ārabbhāti sambandho. **Vighāto**ti vighātabhāvo, cittassa dukkhaṃ na hotīti yojanā. Ayañhettha saṅkhepattho – ‘‘amukasmiṃ nāma āvāse paccayā sulabhā’’ti labhitabbaṭṭhānagamanena vā ‘‘mayhaṃ pāpuṇāti, na tuyha’’nti vivādāpajjanena vā navakammakaraṇādivasena vā senāsanādīni pariyesantānaṃ asantuṭṭhānaṃ icchitālābhādinā yo vighāto cittassa hoti, so tattha santuṭṭhassa na hoti. **Disā nappaṭihaññatī**ti santuṭṭhiyā cātuddisabhāvena disā na paṭihanati. Vuttañhetaṃ ‘‘cātuddiso appaṭigho ca hoti, santussamāno itarītarenā’’ti (su. ni. 42).

Samaṇadhammassa anulomāti samaṇadhammassa samathavipassanābhāvanāya, ariyamaggasseva vā anucchavikā appicchatādayo. **Tuṭṭhacittassa bhikkhuno**ti tuṭṭhacittena bhikkhunā. **Adhiggahitā hontī**ti paṭipakkhadhamme abhibhavitvā gahitā honti. **Antogatā**ti abbhantaragatā. Na **paribāhirā**ti na bāhirā katā.

Santuṭṭhisuttavaṇṇanā niṭṭhitā.

8. Ariyavaṃsasuttavaṇṇanā

28. Aṭṭhame **vaṃsa**-saddo ‘‘piṭṭhivaṃsaṃ atikkamitvā nisīdatī’’tiādīsu dvinnaṃ gopānasīnaṃ sandhānaṭṭhāne ṭhapetabbadaṇḍake āgato.

‘‘Vaṃso visālo ca yathā visatto,
Puttesu dāresu ca yā apekkhā;
Vaṃsakkaḷīrova asajjamāno,
Eko care khaggavisāṇakappo’’ti. –

Ādīsu kaṭṭhake. ‘‘Bherisaddo mudiṅgasaddo vaṃsatālasaddo’’tiādīsu tūriyavisese, veṇūtipi vuccati. ‘‘Bhinnena piṭṭhivaṃsena mato hatthī’’tiādīsu hatthiādīnaṃ piṭṭhivemajjhe padese. ‘‘Kulavaṃsaṃ ṭhapessāmī’’tiādīsu kulanvaye. ‘‘Vaṃsānurakkhako paveṇīpālako’’tiādīsu guṇānupubbiyaṃ guṇānaṃ pabandhappavattiyaṃ. Idha pana catupaccayasantosabhāvanārāmatāsaṅkhātaguṇānaṃ pabandhe daṭṭhabbo. Tassa pana vaṃsassa kulanvayaṃ guṇanvayañca nidassanavasena dassetuṃ **‘‘yathā hī’’**tiādi vuttaṃ. Tattha **khattiyavaṃso**ti khattiyakulavaṃso. Esa nayo sesapadesupi. **Samaṇavaṃso** pana samaṇatanti samaṇapaveṇī. **Mūlagandhādīna**nti **ādi**-saddena yathā sāragandhādīnaṃ saṅgaho, evamettha gorasādīnampi saṅgaho daṭṭhabbo, dutiyena pana **ādi**-sadena kāsikavatthasappimaṇḍādīnaṃ.

Ariya-saddo amilakkhesupi manussesu pavattati, yesaṃ nivasanaṭṭhānaṃ ariyaṃ āyatananti vuccati. Yathāha ‘‘yāvatā, ānanda, ariyaṃ āyatana’’nti (dī. ni. 2.152; udā. 76). Lokiyasādhujanesupi ‘‘ye hi vo ariyā parisuddhakāyasamācārā, tesaṃ ahaṃ aññataro’’tiādīsu (ma. ni. 1.35). Idha pana ye ‘‘ārakā kilesehī’’tiādinā laddhanibbacanā paṭividdhaariyasaccā, te eva adhippetāti dassetuṃ **‘‘ke pana te ariyā’’**ti pucchaṃ katvā **‘‘ariyā vuccantī’’**tiādi vuttaṃ. Tattha ye mahāpaṇidhānakappato paṭṭhāya yāvāyaṃ kappo, etthantare uppannā sammāsambuddhā. Te tāva sarūpato dassetvā tadaññepi sammāsambuddhe paccekabuddhe buddhasāvake ca saṅgahetvā anavasesato ariye dassetuṃ **‘‘apicā’’**tiādi vuttaṃ. Tattha yāva sāsanaṃ antaradhāyati, tāva satthā dharati eva nāmāti imameva bhagavantaṃ. Ye cetarahi buddhasāvakā, te ca sandhāya paccuppannaggahaṇaṃ. Tasmiṃ tasmiṃ kāle te te paccuppannāti ce, atītānāgataggahaṇaṃ na kattabbaṃ siyā.

Idāni yathā bhagavā ‘‘dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi, yadidaṃ cha chakkānī’’ti **chachakkadesanāya** (ma. ni. 3.420) aṭṭhahi padehi vaṇṇaṃ abhāsi. Evaṃ mahāariyavaṃsadesanāya ariyānaṃ vaṃsaṃ ‘‘cattārome, bhikkhave, ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā, asaṃkiṇṇā asaṃkiṇṇapubbā na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhī’’ti yehi navahi padehi vaṇṇaṃ abhāsi, tāni tāva ānetvā thomanāvaseneva vaṇṇento **‘‘te kho panete’’**tiādimāha. **Aggāti jānitabbā** sabbavaṃsehi seṭṭhabhāvato seṭṭhabhāvasādhanato ca.

Rattaññā cirarattāti jānitabbā rattaññūhi buddhādīhi tehi ca tathā anuṭṭhitattā. **Vaṃsāti jānitabbā**ti buddhādīnaṃ ariyānaṃ vaṃsāti jānitabbā. **Porāṇā**ti purātanā. **Na adhunappattikā**ti na adhunātanā. **Avikiṇṇā**ti na khittā na chaḍḍitā. Tenāha **‘‘anapanītā’’**ti. **Na apanītapubbā**ti na chaḍḍitapubbā, tissannampi sikkhānaṃ paripūraṇūpāyabhāvato na pariccattapubbā. Tato eva idānipi na apanīyanti, anāgatepi na apanīyissantiyeva. Dhammasabhāvassa vijānanena **viññū**. Samitapāpā **samaṇā** ceva bāhitapāpā **brāhmaṇā** ca. **Tehi appaṭikuṭṭhā** appaṭikkhittā. Ye hi na paṭikkositabbā, te aninditabbā. Agarahitabbā apariccajitabbatāya appaṭikkhipitabbā hontīti.

Santuṭṭhoti ettha yathādhippetasantosameva dassentena paccayasantosavasena santuṭṭhoti vuttaṃ, jhānavipassanādivasenapi idha bhikkhuno santuṭṭhatā hotīti. **Itarītarenā**ti itarena itarena. Itarasaddo aniyamavacano dvikkhattuṃ vuccamāno yaṃ-kiñcisaddehi samānattho hotīti vuttaṃ **‘‘yena kenacī’’**ti. Svāyaṃ aniyamavācitāya eva yathā thūlādīnaṃ aññataravacano, evaṃ yathāladdhādīnampi aññataravacanoti. Tattha dutiyapakkhasseva idha icchitabhāvaṃ dassento **‘‘atha kho’’**tiādimāha. Nanu ca yathāladdhādayopi thūlādayo eva? Saccametaṃ, tathāpi atthi viseso. Yo hi yathāladdhesu thūlādīsu santoso, so yathālābhasantosova, na itaro. Na hi so paccayamattasannissayo icchito, atha kho attano kāyabalasāruppabhāvasannissayopi. Thūladukādayo tayopi cīvare labbhanti, majjhimo catupaccayasādhāraṇo, pacchimo pana cīvare senāsane ca labbhatīti daṭṭhabbaṃ. **Ime tayo santose**ti idaṃ sabbasaṅgāhikanayena vuttaṃ. Ye hi parato gilānapaccayaṃ piṇḍapāte eva pakkhipitvā cīvare vīsati, piṇḍapāte pannarasa, senāsane pannarasāti samapaññāsa santosā vuccanti, te sabbepi yathārahaṃ imesu eva tīsu santosesu saṅgahaṃ samosaraṇaṃ gacchantīti.

Cīvaraṃ jānitabbanti ‘‘idaṃ nāma cīvaraṃ kappiya’’nti jātito cīvaraṃ jānitabbaṃ. **Cīvarakhetta**nti cīvarassa uppattikkhettaṃ. **Paṃsukūla**nti paṃsukūlacīvaraṃ, paṃsukūlalakkhaṇappattaṃ cīvaraṃ jānitabbanti attho. **Cīvarasantoso**ti cīvare labbhamāno sabbo santoso jānitabbo. **Cīvarappaṭisaṃyuttāni dhutaṅgāni jānitabbāni,** yāni gopento cīvarasantosena sammadeva santuṭṭho hotīti. Khomakappāsikakoseyyakambalasāṇabhaṅgāni **khomādīni**. Tattha **khomaṃ** nāma khomasuttehi vāyitaṃ khomapaṭṭacīvaraṃ. Tathā sesānipi. **Sāṇa**nti sāṇavākasuttehi katacīvaraṃ. **Bhaṅga**nti pana khomasuttādīni sabbāni, ekaccāni vā missetvā katacīvaraṃ. Bhaṅgampi vākamayamevāti keci. **Chā**ti gaṇanaparicchedo. Yadi evaṃ ito aññā vatthajāti natthīti? No natthi. Sā pana etesaṃ anulomāti dassetuṃ **‘‘dukūlādīnī’’**tiādi vuttaṃ. **Ādi**-saddena pattuṇṇaṃ, somārapaṭṭaṃ, cīnapaṭṭaṃ, iddhijaṃ, devadinnanti tesaṃ saṅgaho. Tattha dukūlaṃ sāṇassa anulomaṃ vākamayattā. Pattuṇṇadese sañjātavatthaṃ **pattuṇṇaṃ**. ‘‘Koseyyaviseso’’ti hi abhidhānakose vuttaṃ. Somāradese cīnadese ca jātavatthāni **somāracīnapaṭṭāni**. Pattuṇṇādīni tīṇi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhijaṃ** ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ, taṃ khomādīnaṃ aññataraṃ hotīti tesaṃ eva anulomaṃ. Devatāhi dinnacīvaraṃ **devadinnaṃ,** taṃ kapparukkhe nibbattaṃ jāliniyā devakaññāya anuruddhattherassa dinnavatthasadisaṃ, tampi khomādīnaṃyeva anulomaṃ hoti tesu aññatarabhāvato.

Imānīti antogadhāvadhāraṇavacanaṃ, imāni evāti attho. Buddhādīnaṃ paribhogayoggatāya **kappiyacīvarāni**. Idāni avadhāraṇena nivattitāni ekadesena dassetuṃ **''kusacīra''**ntiādi vuttaṃ. Tattha kusatiṇehi aññehi vā tādisehi tiṇehi katacīvaraṃ **kusacīraṃ**. Akkavākādīhi vākehi katacīvaraṃ **vākacīraṃ**. Catukkoṇehi tikoṇehi vā phalakehi katacīvaraṃ **phalakacīraṃ**. Manussānaṃ kesehi katakambalaṃ **kesakambalaṃ**. Cāmarivālaassavālādīhi kataṃ **vālakambalaṃ**. Makacitantūhi vāyito **potthako. Camma**nti migacammādi yaṃ kiñci cammaṃ. Ulūkapakkhehi ganthitvā katacīvaraṃ **ulūkapakkhaṃ**. Bhujapattatacādimayaṃ **rukkhadussaṃ**. Tirīṭakanti attho. Sukhumatarāhi latāhi latāvākehi vā vāyitaṃ **latādussaṃ**. Erakavākehi kataṃ **erakadussaṃ**. Tathā **kadalidussaṃ**. Sukhumehi veḷuvilīvehi kataṃ **veḷudussaṃ. Ādi**-saddena vakkalādīnaṃ saṅgaho. **Akappiyacīvarāni** titthiyaddhajabhāvato.

Aṭṭhannaṃ mātikānaṃ vasenāti ''sīmāya deti, katikāya detī''tiādinā (mahāva. 379) āgatānaṃ aṭṭhannaṃ cīvaruppattimātikānaṃ vasena. Cīvarānaṃ paṭilābhakkhettadassanatthañhi bhagavatā ''aṭṭhimā, bhikkhave, mātikā''tiādinā mātikā ṭhapitā. **Mātikā**ti hi mātaro cīvaruppattijanikāti.

Sosānikanti susāne patitaṃ. **Pāpaṇika**nti āpaṇadvāre patitaṃ. **Rathiya**nti puññatthikehi vātapānantarena rathikāya chaḍḍitacoḷakaṃ. **Saṅkārakūṭaka**nti saṅkāraṭṭhāne chaḍḍitacoḷakaṃ. **Sināna**nti nahānacoḷakaṃ, yaṃ bhūtavejjehi sasīsaṃ nahāyitvā kālakaṇṇicoḷanti chaḍḍetvā gacchanti. **Tittha**nti titthacoḷaṃ, sinānatitthe chaḍḍitapilotikā. **Aggidaḍḍha**nti agginā daḍḍhappadesaṃ. Tañhi manussā chaḍḍenti. **Gokhāyitādīni** pākaṭāneva. Tānipi hi manussā chaḍḍenti. **Dhajaṃ ussāpetvā**ti nāvaṃ ārohantehi vā yuddhaṃ pavisantehi vā dhajayaṭṭhiṃ ussāpetvā, tattha baddhaṃ vātena **ānītaṃ** tehi chaḍḍitanti adhippāyo.

Sādakabhikkhunāti gahapaticīvarassa sādiyanabhikkhunā. **Ekamāsamatta**nti cīvaramāsasaññitaṃ ekamāsamattaṃ **vitakketuṃ vaṭṭati,** na tato paranti adhippāyo. Sabbassapi hi taṇhāniggahatthā sāsane paṭipattīti. **Paṃsukūliko addhamāseneva karoti** aparappaṭibaddhattā paṭilābhassa, itarassa pana parappaṭibaddhattā māsamattaṃ anuññātaṃ. **Idaṃ māsaḍḍhamāsamattaṃ…pe… vitakkasantoso** vitakkentassa parimitakālikattā. Mahātheraṃ tattha attano sahāyaṃ icchantopi garugāravena **''gāmadvāraṃ, bhante, gamissāmi''**iccevāha. Theropi tassa ajjhāsayaṃ ñatvā **''ahampāvuso, gamissāmī''**ti āha. ''Imassa bhikkhuno vitakkassa avasaro mā hotū''ti **pañhaṃ pucchamāno gāmaṃ pāvisi. Uccārapalibuddho**ti uccārena pīḷito. Tadā bhagavato dukkarakiriyānussaraṇamukhena tathāgate uppannassa pītisomanassavegassa balavabhāvena kilesānaṃ vikkhambhitattā **tasmiṃyeva…pe… tīṇi phalāni patto**.

Kattha labhissāmīti cintanāpi lābhāsāpubbikāti tathā **''acintetvā''**ti vuttaṃ. ''Sundaraṃ labhissāmi, manāpaṃ labhissāmī''tievamādicintanāya kā nāma kathā, kathaṃ pana gantabbanti āha **''kammaṭṭhānasīseneva gamana''**nti. Tena cīvaraṃ paṭicca kiñcipi na cintetabbamevāti dasseti. Apesalo appatirūpāyapi pariyesanāya paccayo bhaveyyāti **''pesalaṃ bhikkhuṃ gahetvā''**ti vuttaṃ. **Āhariyamāna**nti susānādīsu patitaṃ vatthaṃ ''ime bhikkhū paṃsukūlapariyesanaṃ carantī''ti ñatvā kenaci purisena tato ānīyamānaṃ. **Evaṃ laddhaṃ gaṇhantassapī**ti evaṃ paṭilābhasantosaṃ akopetvā laddhaṃ gaṇhantassapi. **Attano pahonakamattenevā**ti yathāladdhānaṃ paṃsukūlānaṃ ekapaṭṭadupaṭṭānaṃ atthāya attano pahonakappamāṇeneva. Avadhāraṇena upari paccāsaṃ nivatteti. Gāme bhikkhāya āhiṇḍantena sapadānacārinā viya dvārappaṭipāṭiyā caraṇaṃ **loluppavivajjanaṃ** nāma loluppassa dūrasamussāritattā.

Yāpetunti attabhāvaṃ pavattetuṃ. **Dhovanupagenā**ti dhovanayoggena. **Paṇṇānī**ti ambajambādipaṇṇāni. **Akopetvā**ti santosaṃ akopetvā. **Pahonakanīhārenevā**ti antaravāsakādīsu yaṃ kātukāmo, tassa pahonakaniyāmeneva yathāladdhaṃ thūlasukhumādiṃ gahetvā karaṇaṃ. **Timaṇḍalappaṭicchādanamattassevā**ti nivāsanaṃ ce nābhimaṇḍalaṃ, jāṇumaṇḍalaṃ, itarañce galavāṭamaṇḍalaṃ, jāṇumaṇḍalanti timaṇḍalappaṭicchādanamattasseva karaṇaṃ. Taṃ pana atthato tiṇṇaṃ cīvarānaṃ heṭṭhimantena vuttaparimāṇaṃyeva hoti. **Avicāretvā** na vicāretvā.

Kusibandhanakāleti maṇḍalāni yojetvā sibbanakāle. **Satta vāre**ti satta sibbanavāre. Kappabinduapadesena kassaci vikārassa akaraṇaṃ **kappasantoso**.

Sītappaṭighātanādi atthāpattito sijjhatīti mukhyameva cīvaraparibhoge payojanaṃ dassetuṃ **''hirikopīnappaṭicchādanamattavasenā''**ti vuttaṃ. Tenāha bhagavā ''yāvadeva hirikopīnappaṭicchādanattha''nti (ma. ni. 1.23; a. ni. 6.58; mahāni. 206). **Vaṭṭati,** na tāvatā santoso kuppati sambhārānaṃ dakkhiṇeyyānaṃ alābhato. **Sāraṇīyadhamme ṭhatvā**ti sīlavantehi bhikkhūhi sādhāraṇabhogibhāve ṭhatvā. **Itī**tiādinā paṭhamasseva ariyavaṃsassa paṃsukūlikaṅgatecīvarikaṅgānaṃ tesañcassa paccayataṃ dassento ''iti ime dhammā aññamaññassa samuṭṭhāpakā upatthambhakā cā''ti dīpeti. Esa nayo ito paresu.

Santuṭṭho hoti vaṇṇavādīti ettha catukkoṭikaṃ sambhavati. Tattha catutthoyeva pakkho vaṇṇitathomitoti tathā desanā katā. **Eko santuṭṭho hoti, santosassa vaṇṇaṃ na katheti** seyyathāpi thero nāḷako. **Eko na santuṭṭho hoti, santosassa vaṇṇaṃ katheti** seyyathāpi upanando sakyaputto. **Eko neva santuṭṭho hoti, na santosassa vaṇṇaṃ katheti** seyyathāpi thero lāḷudāyi. **Eko santuṭṭho ceva hoti, santosassa ca vaṇṇaṃ katheti** seyyathāpi thero mahākassapo.

Anesananti ayuttaṃ esanaṃ. Tenāha **''appatirūpa''**nti, sāsane ṭhitānaṃ appatirūpaṃ ayoggaṃ. **Kohaññaṃ karonto**ti cīvaruppādananimittaṃ paresaṃ kuhanaṃ vimhāpanaṃ karonto. **Uttasatī**ti taṇhāsantāsena uparūpari tasati. **Paritassatī**ti parito tassati. Yathā sabbe kāyavacippayogā tadatthā eva jāyanti, evaṃ sabbabhāgehi tasati. Gadhitaṃ vuccati giddho, so cettha abhijjhālakkhaṇo adhippeto. Gadhitaṃ etassa natthīti **agadhito**ti āha **''vigatalobhagiddho''**ti. **Muccha**nti taṇhāvasena muyhanaṃ. Tassa samussayassa adhigataṃ **anāpanno** anupagato. **Anotthato** anajjhotthato. **Apariyonaddho**ti taṇhacchadanena acchādito. **Ādīnavaṃ passamāno**ti diṭṭhadhammikaṃ samparāyikañca dosaṃ passanto. Gadhitaparibhogato nissarati etenāti nissaraṇaṃ, idamaṭṭhikatā. Taṃ pajānātīti **nissaraṇapañño**. Tenāha **''yāvadeva...pe... jānanto''**ti.

Nevattānukkaṃsetīti attānaṃ neva ukkaṃseti na ukkhipati na ukkaṭṭhato dahati. **Aha**ntiādi ukkaṃsanākāradassanaṃ. **Na vambheti** na hīḷeti na nihīnato dahati. **Tasmiṃ cīvarasantose**ti tasmiṃ yathāvutte vīsatividhe cīvarasantose. Kāmañcettha vuttappakārasantosaggahaṇeneva cīvarahetu anesanāpajjanādipi gahitameva tasmiṃ sati tassa bhāvato, asati ca abhāvato. Vaṇṇavāditāattukkaṃsanaparavambhanāni pana gahitāni na hontīti **''vaṇṇavādādīsu vā''**ti vikappo vutto. Ettha ca **dakkho**tiādi yesaṃ dhammānaṃ vasenassa yathāvuttasantosādī ijjhanti, taṃdassanaṃ. Tattha **dakkho**ti iminā tesaṃ samuṭṭhāpanapaññaṃ dasseti. **Analaso**ti iminā paggaṇhanavīriyaṃ, **sampajāno**ti iminā pārihāriyapaññaṃ, **paṭissato**ti iminā tattha asammosavuttiṃ dasseti.

Piṇḍapāto jānitabboti pabhedato piṇḍapāto jānitabbo. **Piṇḍapātakkhetta**nti piṇḍapātassa uppattiṭṭhānaṃ. **Piṇḍapātasantoso jānitabbo**ti piṇḍapātasantosappabhedo jānitabbo. Idha bhesajjampi piṇḍapātagatikameva. Āharitabbato hi sappiādīnampi gahaṇaṃ kataṃ.

Piṇḍapātakkhettaṃ piṇḍapātassa uppattiṭṭhānaṃ khettaṃ viya khettaṃ. Uppajjati ettha, etenāti ca **uppattiṭṭhānaṃ**. Saṅghato vā hi bhikkhuno piṇḍapāto uppajjati uddissavasena vā. Tattha sakalassa saṅghassa dātabbabhattaṃ **saṅghabhattaṃ**. Katipaye bhikkhū uddisitvā uddesena dātabbabhattaṃ **uddesabhattaṃ**. Nimantetvā dātabbabhattaṃ **nimantanaṃ**. Salākāya dātabbabhattaṃ **salākabhattaṃ**. Ekasmiṃ pakkhe ekadivasaṃ dātabbabhattaṃ **pakkhikaṃ**. Uposathe uposathe dātabbabhattaṃ **uposathikaṃ**. Pāṭipadadivase dātabbabhattaṃ **pāṭipadikaṃ**. Āgantukānaṃ dātabbabhattaṃ

āgantukabhattaṃ. Dhuragehe eva ṭhapetvā dātabbabhattaṃ **dhurabhattaṃ**. Kuṭiṃ uddissa dātabbabhattaṃ **kuṭibhattaṃ**. Gāmavāsiādīhi vārena dātabbabhattaṃ **vārabhattaṃ**. Vihāraṃ uddissa dātabbabhattaṃ **vihārabhattaṃ**. Sesāni pākaṭāneva.

Vitakketi ‘‘kattha nu kho ahaṃ ajja piṇḍāya carissāmī’’ti. **‘‘Sve kattha piṇḍāya carissāmā’’**ti therena vutte **‘‘asukagāme, bhante’’**ti kāmametaṃ paṭivacanadānaṃ, yena pana cittena cintetvā taṃ vuttaṃ, taṃ sandhāyāha **‘‘ettakaṃ cintetvā’’**ti. **Tato paṭṭhāyā**ti vitakkamāḷake ṭhatvā vitakkitakālato paṭṭhāya. **Tato paraṃ vitakkento ariyavaṃsā cuto hotī**ti idaṃ tiṇṇampi ariyavaṃsikānaṃ vasena gahetabbaṃ, na ekacārikasseva. Sabbopi hi ariyavaṃsiko ekavārameva vitakketuṃ labhati, na tato paraṃ. **Paribāhiro**ti ariyavaṃsikabhāvato bahibhūto. Svāyaṃ vitakkasantoso kammaṭṭhānamanasikārena na kuppati visujjhati ca. Ito paresupi eseva nayo. Tenevāha **‘‘kammaṭṭhānasīsena gantabba’’**nti. **Gahetabbamevā**ti aṭṭhānappayutto **eva**-saddo. Yāpanamattameva gahetabbanti yojetabbaṃ.

Etthāti etasmiṃ piṇḍapātappaṭiggahaṇe. **Appa**nti attano yāpanappamāṇatopi appaṃ gahetabbaṃ dāyakassa cittārādhanatthaṃ. **Pamāṇenevā**ti attano pamāṇeneva appaṃ gahetabbaṃ. **Pamāṇena gahetabba**nti ettha kāraṇaṃ dassetuṃ **‘‘paṭiggahaṇasmiñhī’’**tiādi vuttaṃ. **Makkhetī**ti viddhaṃseti apaneti. **Vinipāteti** vināseti aṭṭhānaviniyogena. **Sāsana**nti satthusāsanaṃ anusiṭṭhiṃ **na karoti** na paṭipajjati. Sapadānacārinā viya dvārapaṭipāṭiyā caraṇaṃ **loluppavivajjanasantoso**ti āha **‘‘dvārapaṭipāṭiyā gantabba’’**nti.

Harāpetvāti adhikaṃ apanetvā. Āhāragedhato nissarati etenāti **nissaraṇaṃ**. Jighacchāya paṭivinodanatthaṃ katā, kāyassa ṭhitiādipayojanaṃ pana atthāpattito āgatamevāti āha **‘‘jighacchāya… pe… santoso nāmā’’**ti. **Nidahitvā na paribhuñjitabbaṃ** tadahupīti adhippāyo. Itarattha pana sikkhāpadeneva vāritaṃ. **Sāraṇīyadhamme ṭhitenā**ti sīlavantehi bhikkhūhi sādhāraṇabhogibhāve ṭhitena.

Senāsanenāti sayanena āsanena ca. Yattha yattha hi mañcādike vihārādike ca seti, taṃ senaṃ. Yattha yattha pīṭhādike āsati, taṃ āsanaṃ. Tadubhayaṃ ekato katvā **‘‘senāsana’’**nti vuttaṃ. Tenāha **‘‘mañco’’**tiādi. Tattha **mañco** masārakādi. Tathā **pīṭhaṃ**. Mañcabhisi, pīṭhabhisīti duvidho **bhisi. Vihāro** pākāraparicchinno sakalo āvāso, ‘‘dīghamukhapāsādo’’ti keci. **Aḍḍhayogo** dīghapāsādo, ‘‘ekapassacchādanakasenāsana’’nti keci. **Pāsādo**ti caturassapāsādo, ‘‘āyatacaturassapāsādo’’ti keci. **Hammiya**nti muṇḍacchadanapāsādo. **Guhā**ti kevalā pabbataguhā. **Leṇaṃ** dvārabandhaṃ. **Aṭṭo** bahalabhittikagehaṃ, yassa gopānasiyo aggahetvā iṭṭhakāhi eva chadanaṃ hoti, ‘‘aṭṭalākārena karīyatī’’tipi vadanti. **Māḷo** ekakūṭasaṅgahito anekakoṇo paṭissayaviseso, ‘‘vaṭṭākārena katasenāsana’’nti keci.

Piṇḍapāte vuttanayenevāti ‘‘sādako bhikkhu ‘ahaṃ kattha vasissāmī’ti vitakketī’’tiādinā yathārahaṃ piṇḍapāte vuttanayeneva veditabbā. ‘‘Tato paraṃ vitakkento ariyavaṃsā cuto hoti paribāhiro, senāsanaṃ kuhiṃ labhissāmīti acintetvā kammaṭṭhānasīseneva gantabba’’nti ca evamādi sabbaṃ purimanayeneva.

Kasmā panettha paccayasantosaṃ dassentena bhagavatā gilānapaccayasantoso na gahitoti? Na kho panetaṃ evaṃ daṭṭhabbanti dassento **‘‘gilānapaccayo pana piṇḍapāte eva paviṭṭho’’**ti āha, āharitabbatāsāmaññenāti adhippāyo. Yadi evaṃ tatthāpi piṇḍapāte viya vitakkasantosādayopi pannarasa santosā icchitabbāti? Noti dassento āha **‘‘tatthā’’**tiādi. Nanu cettha dvādaseva dhutaṅgāni viniyogaṃ gatāni, ekaṃ pana nesajjikaṅgaṃ na katthaci viniyuttanti āha **‘‘nesajjikaṅgaṃ bhāvanārāmaariyavaṃsaṃ bhajatī’’**ti. Ayañca attho aṭṭhakathāruḷho evāti dassento **‘‘vuttampi ceta’’**ntiādimāha.

Pathaviṃ pattharamāno viyātiādi ariyavaṃsadesanāya sudukkarabhāvadassanaṃ mahāvisayattā tassā desanāya. Yasmā nayasahassapaṭimaṇḍitaṃ hoti, ariyamaggādhigamāya vitthārato pavattiyamānā desanā **cittuppādakaṇḍe** ayañca bhāvanārāmaariyavaṃsakathā ariyamaggādhigamāya vitthārato pavattiyamānā eva hotīti vuttaṃ **‘‘sahassanayapaṭimaṇḍitaṃ…pe… desanaṃ ārabhī’’**ti.

Paṭipakkhavidhamanato abhimukhabhāvena ramaṇaṃ āramaṇaṃ **ārāmo**ti āha **‘‘abhiratīti attho’’**ti. Byadhikaraṇānampi padānaṃ vasena bhavati bāhiratthasamāso yathā ‘‘urasilomo kaṇṭhekāḷo’’ti āha **‘‘bhāvanāya ārāmo assāti bhāvanārāmo’’**ti. Abhiramitabbaṭṭhena vā ārāmo, bhāvanā ārāmo assāti **bhāvanārāmo**ti evampettha samāsayojanā veditabbā. **Bhāvento ramatī**ti etena bhāvanārāmasaddānaṃ kattusādhanataṃ kammadhārayasamāsatañca dasseti. **‘‘Pajahanto ramatī’’**ti vuttattā **pahānārāmo**ti etthāpi eseva nayo.

Kāmaṃ ‘‘nesajjikaṅgaṃ bhāvanārāmaariyavaṃsaṃ bhajatī’’ti vuttaṃ bhāvanānuyogassa anucchavikattā, nesajjikaṅgavasena pana nesajjikassa bhikkhuno ekaccāhi āpattīhi anāpattibhāvoti tampi saṅgaṇhanto **‘‘terasannaṃ dhutaṅgāna’’**nti vatvā vinayaṃ patvā garuke ṭhātabbanti icchitattā sallekhassa apariccajanavasena paṭipatti nāma vinaye ṭhitassevāti āha **‘‘terasannaṃ…pe… kathitaṃ hotī’’**ti. Kāmaṃ suttābhidhammapiṭakesupi tattha tattha sīlakathā āhaṭāyeva, yehi pana guṇehi sīlassa vodānaṃ hoti, tesu kathitesu yathā sīlakathābāhullaṃ vinayapiṭakaṃ kathitaṃ hoti, evaṃ bhāvanākathābāhullaṃ suttapiṭakaṃ abhidhammapiṭakañca catutthena ariyavaṃsena kathitena kathitameva hotīti vuttaṃ **‘‘bhāvanārāmena avasesaṃ piṭakadvayaṃ kathita’’**nti. ‘‘So nekkhammaṃ bhāvento ramatī’’ti nekkhammapadaṃ ādiṃ katvā tattha desanāya pavattattā sabbesampi vā samathavipassanāmaggadhammānaṃ yathāsakaṃ paṭipakkhato nikkhamanena nekkhammasaññitānaṃ tattha āgatattā so pātho nekkhammapāḷīti vuccatīti āha **‘‘nekkhamapāḷiyā kathetabbo’’**ti. Tenāha **aṭṭhakathāyaṃ** ‘‘sabbepi kusalā dhamā, nekkhammanti pavuccare’’ti. **Dasuttarasuttantapariyāyenā**ti dasuttarasuttantadhammena (dī. ni. 3.350 ādayo) dasuttarasuttante āgatanayenāti vā attho. Sesapadadvayepi eseva nayo.

Soti jāgariyaṃ anuyutto bhikkhu. **Nekkhamma**nti kāmehi nikkhantabhāvato nekkhammasaññitaṃ paṭhamajjhānūpacāraṃ, so ‘‘abhijjhaṃ loke pahāyā’’tiādinā (vibha. 508) āgato. Paṭhamajjhānassa pubbabhāgabhāvanā hi idhādhippetā, tasmā ‘‘abyāpāda’’ntiādīsupi evameva attho veditabbo. Saupāyānañhi aṭṭhannaṃ samāpattīnaṃ aṭṭhārasannaṃ mahāvipassanānaṃ catunnaṃ ariyamaggānañca vasenettha desanā pavattāti. Tattha **abyāpāda**nti mettā. **Ālokasañña**nti vibhūtaṃ katvā manasikaraṇena upaṭṭhitaālokasañjānanaṃ. **Avikkhepa**nti samādhiṃ. **Dhammavavatthāna**nti kusalādidhammānaṃ yāthāvanicchayaṃ, ‘‘sapaccayanāmavavatthāna’’ntipi vadanti. Evaṃ kāmacchandādinīvaraṇappahānena ‘‘abhijjhaṃ loke pahāyā’’tiādinā vuttassa paṭhamajjhānassa pubbabhāgapaṭipadāya bhāvanārāmataṃ pahānārāmatañca dassetvā idāni saha upāyena aṭṭhasamāpattīhi aṭṭhārasahi ca mahāvipassanāhi taṃ dassetuṃ **‘‘ñāṇa’’**ntiādimāha. Nāmarūpapariggahaṇakaṅkhāvitaraṇañāṇañhi vibandhabhūtassa mohassa dūrīkaraṇena ñātapariññāya ṭhitassa aniccasaññādayo sijjhanti. Tathā jhānasamāpattīsu anabhiratinimittena pāmojjena tattha anabhiratiyā vinoditāya jhānādīnaṃ samadhigamoti samāpattivipassanaṃ arativinodanaavijjāpadālanaupāyo. Uppaṭipāṭiniddeso pana nīvaraṇasabhāvāya avijjāya heṭṭhānīvaraṇesu saṅgahadassanatthanti daṭṭhabbaṃ. Kiñcāpi paṭhamajjhānūpacāreyeva dukkhaṃ, catutthajjhānūpacāreyeva sukhaṃ pahīyati, atisayappahānaṃ pana sandhāyāha **‘‘catutthajjhānaṃ sukhadukkhe’’**ti.

Aniccassa, aniccanti ca anupassanā **aniccānupassanā,** tebhūmakadhammānaṃ aniccataṃ gahetvā pavattāya anupassanāyetaṃ nāmaṃ. **Niccasañña**nti saṅkhatadhammesu niccā sassatāti pavattaṃ micchāsaññaṃ. Saññāsīsena diṭṭhicittānampi gahaṇaṃ daṭṭhabbaṃ. Esa nayo ito paresupi. **Nibbidānupassana**nti saṅkhāresu nibbindanākārena pavattaṃ anupassanaṃ. **Nandi**nti sappītikataṇhaṃ. **Virāgānupassana**nti virajjanākārena pavattaṃ anupassanaṃ. **Nirodhānupassana**nti saṅkhārānaṃ nirodhassa anupassanaṃ. ‘‘Te saṅkhārā nirujjhantiyeva, āyatiṃ samudayavasena na uppajjantī’’ti evaṃ vā anupassanā **nirodhānupassanā**. Tenevāha ‘‘nirodhānupassanāya nirodheti no samudetī’’ti. Muccitukāmatā hi ayaṃ balappattāti. Paṭinissajjanākārena pavattā anupassanā **paṭinissaggānupassanā**.

Paṭisaṅkhā santiṭṭhanā hi ayaṃ. **Ādāna**nti niccādivasena gahaṇaṃ. Santatisamūhakiccārammaṇānaṃ vasena ekattaggahaṇaṃ **ghanasaññā. Āyūhanaṃ** abhisaṅkharaṇaṃ. Avatthāvisesāpatti **vipariṇāmo. Dhuvasañña**nti thirabhāvaggahaṇaṃ.

Nimittanti samūhaghanavasena, sakiccaparicchedatāya ca saṅkhārānaṃ saviggahataṃ. **Paṇidhi**nti rāgādipaṇidhiṃ. Sā panatthato taṇhāvasena saṅkhāresu ninnatā. **Abhinivesa**nti attānudiṭṭhi. Aniccadukkhādivasena sabbadhammatīraṇaṃ **adhipaññādhammavipassanā. Sārādānābhinivesa**nti asāre sāranti gahaṇavipallāsaṃ. ''Issarakuttādivasena loko samuppanno''ti abhiniveso **sammohābhiniveso**. Keci pana ''ahosiṃ nu kho ahamatītamaddhānantiādinā (ma. ni. 1.18; saṃ. ni. 2.20) pavattasaṃsayāpatti sammohābhiniveso''ti vadanti. Saṅkhāresu tāṇaleṇabhāvaggahaṇaṃ **ālayābhiniveso**. ''Ālayaratā ālayasammuditā''ti (dī. ni. 2.64, 67; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7, 8) ca vacanato ālayo taṇhā, sāyeva cakkhādīsu rūpādīsu ca abhinivesavasena pavattiyā ālayābhinivesoti keci. Evaṃ ṭhitā te saṅkhārā paṭinissajjīyantīti pavattaṃ ñāṇaṃ **paṭisaṅkhānupassanā**. Vaṭṭato vigatattā vivaṭṭaṃ nibbānaṃ, tattha ārammaṇasaṅkhātena anupassanena pavattiyā **vivaṭṭānupassanā** gotrabhu. **Saṃyogābhinivesa**nti saṃyujjanavasena saṅkhāresu nivesanaṃ. **Diṭṭhekaṭṭhe**ti diṭṭhiyā sahajātekaṭṭhe pahānekaṭṭhe ca. **Oḷārike**ti uparimaggavajjhe kilese apekkhitvā vuttaṃ, aññathā dassanappahātabbāpi dutiyamaggavajjhehipi oḷārikāti. **Aṇusahagate**ti aṇubhūte. Idaṃ heṭṭhimamaggavajjhe apekkhitvā vuttaṃ. **Sabbakilese**ti avasiṭṭhasabbakilese. Na hi paṭhamādimaggehipi pahīnā kilesā puna pahīyantīti.

Evanti paṭisambhidāmagge (paṭi. ma. 1.41, 95) nekkhammapāḷiyā yojanaṃ nigametvā **dīghanikāye**tiādinā dasuttarapariyāyena (dī. ni. 3.350 ādayo) yojanaṃ dasseti. **Ekaṃ dhammaṃ bhāvento ramati, ekaṃ dhammaṃ pajahanto ramatī**ti ca nayidaṃ dasuttarasutte (dī. ni. 3.350 ādayo) āgataniyāmena vuttaṃ, tattha pana ''eko dhammo bhāvetabbo, eko dhammo pahātabbo''ti desanā āgatā. Evaṃ santepi yasmā atthato bhedo natthi, tasmā paṭisambhidāmagge (paṭi. ma. 1.41, 95) nekkhammapāḷiyaṃ āgatanīhāreneva **''ekaṃ dhammaṃ bhāvento ramati, ekaṃ dhammaṃ pajahanto ramatī''**ti vuttaṃ. Esa nayo sesavāresupi.

Evantiādinā dasuttarapariyāyena (dī. ni. 3.350 ādayo) yojanaṃ nigametvā idāni satipaṭṭhānasuttantapariyāyena (ma. ni. 1.105 ādayo) yojanaṃ dassetuṃ **''majjhimanikāye''**tiādi āraddhaṃ. Kāmañcettha kāyānupassanāvaseneva saṃkhipitvā yojanā katā, ekavīsatiyā pana ṭhānānaṃ vasenapi yojanā kātabbā. Idāni abhidhammaniddesapariyāyena dassetuṃ **''abhidhamme niddesapariyāyenā''**tiādi āraddhaṃ. **Aniccato**tiādīsu yaṃ vattabbaṃ, taṃ **visuddhimaggasaṃvaṇṇanāsu** (visuddhi. 2.698; visuddhi. mahāṭī. 2.698) vuttanayena veditabbaṃ.

Ukkaṇṭhitanti adhikusalesu dhammesu pantasenāsanesu ca ukkaṇṭhādiñca, ananuyogoti attho. Ariyavaṃsapūrako dhīro sīlavā bhikkhu ariyavaṃsaparipūraṇassa bhedaṃ anicchanto samāhito vipassako ca paccayaghātena aratiyā ratiyā ca sahitā abhibhavitā hotīti vuttaṃ **''aratiratisaho, bhikkhave, dhīro''**ti. Sesaṃ suviññeyyameva.

Ariyavaṃsasuttavaṇṇanā niṭṭhitā.

9. Dhammapadasuttavaṇṇanā

29. Navame jhānādibhedo dhammo pajjati etenāti dhammapadaṃ, anabhijjhāva dhammapadaṃ **anabhijjhādhammapadaṃ,** anabhijjhāpadhāno vā dhammakoṭṭhāso **anabhijjhādhammapadaṃ**. Evaṃ sesesupi. Atthato pana **anabhijjhādhammapadaṃ** nāma alobho vā alobhasīsena adhigatajjhānavipassanāmaggaphalanibbānāni vā. **Abyāpādo dhammapadaṃ** nāma mettā vā mettāsīsena adhigatajjhānādīni vā. **Sammāsatidhammapadaṃ** nāma sūpaṭṭhitassati vā satisīsena adhigatajjhānādīni vā. **Sammāsamādhidhammapadaṃ** nāma aṭṭhasamāpatti vā aṭṭhasamāpattisīsena adhigatajjhānavipassanāmaggaphalanibbānāni vā. Dasaasubhavasena vā adhigatajjhānādīni **anabhijjā**

dhammapadaṃ. Catubrahmavihāravasena adhigatāni **abyāpādo dhammapadaṃ**. Dasānussati āhārepaṭikūlasaññāvasena adhigatāni **sammāsatidhammapadaṃ**. Dasakasiṇaānāpānavasena adhigatāni **sammāsamādhidhammapadaṃ. Anabhijjhālū**ti anabhijjhāyanasīlo. Abhipubbo jhesaddo abhijjhāyanaṭṭho. Tenevāha **''nittaṇho hutvā''**ti. **Pakatibhāvaṃ avijahantenā**ti parisuddhabhāvaṃ sabhāvasaṅkhātaanavajjasaṅkhātaṃ pakatibhāvaṃ avijahantena. Sāvajjadhammasamuppattiyā hi cittassa anavajjabhāvo jahito hotīti.

Dhammapadasuttavaṇṇanā niṭṭhitā.

10. Paribbājakasuttavaṇṇanā

30. Dasame **abhiññātā**ti ediso ca ediso cāti abhilakkhaṇavasena ñātā. Tenāha **''ñātā pākaṭā''**ti. **Paṭisallānā vuṭṭhito**ti ettha **paṭisallāna**nti tehi tehi saddhivihārikaantevāsikaupāsakādisattehi ceva rūpārammaṇādisaṅkhārehi ca paṭinivattitvā apasakkitvā sallīnaṃ nilīyanaṃ, ekībhāvo pavivekoti vuttaṃ hoti. Yo tato vuṭṭhito, so paṭisallānā vuṭṭhito nāma hoti. Bhagavā pana yasmā paṭisallānā uttamato phalasamāpattito vuṭṭhāsi, tasmā vuttaṃ **''paṭisallānā vuṭṭhitoti phalasamāpattito vuṭṭhito''**ti. **Vatthukāmesū**ti rūpādīsu kilesakāmassa vatthubhūtesu kāmesu. **Bahalarāga**nti thiramūladummocanīyatāhi ajjhosānena bahalabhūtaṃ kilesakāmaṃ. **Sakāraṇā**ti yehi kāraṇehi paresaṃ vāde dosaṃ dassenti, tehi kāraṇehi sakāraṇā. Na hi lakkhaṇayuttena hetunā vinā paravādesu dosaṃ dassetuṃ sakkā.

Evamādīti ettha **ādi**saddena ''natthi hetu natthi paccayo sattānaṃ saṃkilesāyā''ti (dī. ni. 1.168) evamādiṃ saṅgaṇhāti, tasmā **evamādivādino** evaṃ hetuppaṭikkhepavādinoti attho. Ettha ca natthikadiṭṭhi vipākaṃ paṭibāhati, akiriyadiṭṭhi kammaṃ paṭibāhati, ahetukadiṭṭhi ubhayaṃ paṭibāhati. Tattha kammaṃ paṭibāhantena vipāko paṭibāhito hoti, vipākaṃ paṭibāhantenapi kammaṃ paṭibāhitaṃ. Iti sabbepete atthato ubhayapaṭibāhakā ahetuvādā ceva akiriyavādā ca natthikavādā ca honti.

Okkantaniyamāti ogāḷhamicchattaniyamā. **Sajjhāyatī**ti taṃ diṭṭhidīpakaṃ ganthaṃ uggahetvā paṭhati. **Vīmaṃsatī**ti tassa atthaṃ vicāreti. **Tassā**tiādi vīmaṃsanākāradassanaṃ. **Tasmiṃ ārammaṇe**ti yathāparikappitahetupaccayābhāvādike natthi hetūtiādinayappavattāya laddhiyā ārammaṇe. **Micchāsati santiṭṭhatī**ti ''natthi hetū''tiādivasena anussavūpaladdhe atthe tadākāraparivitakkanehi saviggahe viya sarūpato cittassa paccupaṭṭhite cirakālaparicayena evametanti nijjhānakkhamabhāvūpagamanena nijjhānakkhantiyā tathāgahite punappunaṃ tatheva āsevantassa bahulīkarontassa micchāvitakkena samānīyamānā micchāvāyāmopatthambhitā ataṃsabhāvaṃ taṃsabhāvanti gaṇhantī micchāsatīti laddhanāmā taṃladdhisahagatā taṇhā santiṭṭhati. **Cittaṃ ekaggaṃ hotī**ti yathāvuttavitakkādipaccayalābhena tasmiṃ ārammaṇe avaṭṭhitatāya anekaggataṃ pahāya cittaṃ ekaggaṃ appitaṃ viya hoti micchāsamādhinā. Sopi hi paccayavisesena laddhabhāvanābalo kadāci samādhānapaṭirūpakiccakaro hotiyeva paharaṇavijjhanādīsu viyāti daṭṭhabbaṃ.

Javanāni javantīti anekakkhattuṃ tenākārena pubbabhāgiyesu javanavāresu pavattesu sabbapacchime javanavāre satta javanāni javanti. **Paṭhamajavane satekiccho hoti, tathā dutiyādīsū**ti dhammasabhāvadassanametaṃ, na pana tasmiṃ khaṇe tesaṃ satekicchabhāvāpādanaṃ kenaci sakkā kātuṃ. **Tatthā**ti tesu tīsu micchādassanesu. **Koci ekaṃ dassanaṃ okkamatī**ti yassa ekasmiṃyeva abhiniveso āsevanā pavattā, so ekaṃyeva dassanaṃ okkamati. Yassa dvīsu tīsupi vā abhiniveso āsevanā pavattā, so **dve tīṇi okkamati**. Etena yā pubbe ubhayapaṭibāhikatāmukhena pavattā atthasiddhā sabbadiṭṭhikā, sā pubbabhāgiyā, micchāniyāmokkantiyā pana yathāsakaṃ paccayasamudāgamadiṭṭhito bhinnārammaṇānaṃ viya visesādhigamānaṃ ekajjhaṃ anuppattiyā abhikiṇṇā evāti dasseti. Ekasmiṃ okkantepi dvīsu tīsu okkantesupi niyatamicchādiṭṭhikova hotīti iminā tissannampi diṭṭhīnaṃ samānaphalataṃ samānabalañca dasseti. Tasmā tissopi cetanā ekassa uppannā aññamaññaṃ anubalappadāyikā honti.

Kiṃ panesa etasmiññeva attabhāve niyato, udāhu aññasmimpīti? Etasmiññeva niyato. Akusalañhi nāmetaṃ abalaṃ, na kusalaṃ viya mahābalaṃ. Aññathā sammattaniyāmo viya accantiko siyā, āsevanavasena pana bhavantarepi taṃ taṃ diṭṭhiṃ rocetiyeva. Tenevāha **''vaṭṭakhāṇuko nāmesa satto''**ti. Tasmā ''sakiṃ nimuggo nimuggo eva bālo''ti viya vaṭṭakhāṇujotanā, yādisehi pana paccayehi ayaṃ taṃ dassanaṃ okkanto puna kadāci micchattaniyāmo tappaṭikkhepapaccaye paṭicca tato sīsukkhepanamassa na hotīti na vattabbaṃ. Tena vuttaṃ **''yebhuyyenā''**ti. **Edisā**ti ''buddhānampi atekicchā''tiādinā vuttasadisā.

Attano nindābhayenāti ''sammā diṭṭhiñca nāma te garahantī''tiādinā attano upari parehi vattabbanindābhayena. **Ghaṭṭanabhayenā**ti tathā paresaṃ apasādanabhayena. Sahadhammena parena attano upari kātabbaniggaho upārambho, tato parittāso upārambhabhayaṃ. Taṃ pana atthato upavādabhayaṃ hotīti āha **''upavādabhayenā''**ti. Paṭippassaddhivasena abhijjhā vinayati etenāti **abhijjhāvinayo,** arahattaphalaṃ. Tenāha **''abhijjhāvinayo vuccati arahatta''**nti.

Paribbājakasuttavaṇṇanā niṭṭhitā.

Uruvelavaggavaṇṇanā niṭṭhitā.

4. Cakkavaggo

1. Cakkasuttavaṇṇanā

31. Catutthassa paṭhame **cattāri cakkānī**ti ettha cakkaṃ nāma dārucakkaṃ, ratanacakkaṃ, dhammacakkaṃ, iriyāpathacakkaṃ, sampatticakkanti pañcavidhaṃ. Tattha ''yaṃ panidaṃ, samma, rathakāracakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehī''ti (a. ni. 3.15) idaṃ dārucakkaṃ. ''Pitarā pavattitaṃ cakkaṃ anuvattetī''ti (saṃ. ni. 1.215) idaṃ ratanacakkaṃ. ''Mayā pavattitaṃ cakka''nti (su. ni. 562; bu. vaṃ. 27.17; jā. 1.1.104; 1.5.100, 103) idaṃ dhammacakkaṃ. ''Catucakkaṃ navadvāra''nti (saṃ. ni. 1.29, 109) idaṃ iriyāpathacakkaṃ. ''Cattārimāni, bhikkhave, cakkāni yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ pavattatī''ti (a. ni. 4.31) idaṃ sampatticakkaṃ. Idhāpi etadeva adhippetanti āha **''cattāri sampatticakkāni vattantī''**ti. **Anucchavike dese**ti puññakiriyāya sammāpaṭipattiyā anurūpadese. **Sevanaṃ** kālena kālaṃ upasaṅkamanaṃ. **Bhajanaṃ** bhattivasena payirupāsanaṃ. **Attano sammā ṭhapana**nti attano cittasantānassa yoniso ṭhapanaṃ. Saddhādīsu nivesananti āha **''sace''**tiādi. **Idameva cettha pamāṇa**nti idameva pubbekatapuññatāsaṅkhātaṃ sampatticakkaṃ eva etesu sampatticakkesu pamāṇabhūtaṃ itaresaṃ kāraṇabhāvato. Tenāha **''yena hī''**tiādi. **So eva ca** katapuñño **puggalo attānaṃ sammā ṭhapeti** akatapuññassa tadabhāvato.

Cakkasuttavaṇṇanā niṭṭhitā.

2. Saṅgahasuttavaṇṇanā

32. Dutiye **tassa dānameva dātabba**nti pabbajitassa pabbajitaparikkhāraṃ pattacīvarādi, gihino gihiparikkhāraṃ vatthāvudhayānasayanādi dātabbaṃ. **Sabba**nti sabbaṃ upakāraṃ. **Makkhetvā nāseti** makkhibhāve ṭhatvā. **Telena viya makkhetī**ti satadhotatelena makkheti viya. **Atthavaḍḍhanakathā**ti hitāvahakathā. Kathāgahaṇañcettha nidassanamattaṃ, paresaṃ hitāvaho kāyappayogopi **atthacariyā**. Aṭṭhakathāyaṃ pana vacippayogavaseneva atthacariyā vuttā. **Samānattatā**ti sadisabhāvo, samānaṭṭhāne ṭhapanaṃ, taṃ panassa samānaṭṭhapanaṃ attasadisatākaraṇamukhena ekasambhogatā. Attano sukhuppattiyaṃ tassa ca dukkhuppattiyaṃ tena dukkhena attanā ekasambhogatāti āha **''samānasukhadukkhabhāvo''**ti. Sā ca samānasukhadukkhatā ekato nisajjādinā pākaṭā hotīti dassento **''ekāsane''**tiādimāha.

Tattha jātiyā hīno bhogena adhiko dussaṅgaho hoti. Na hi sakkā tena saddhiṃ ekaparibhogo kātuṃ jātiyā hīnattā. Tassa tathā akariyamāne ca so kujjhati bhogena adhikattā, tasmā so dussaṅgaho. Bhogena hīno jātiyā adhikopi dussaṅgaho hoti. So hi ‘‘ahaṃ jātimā’’ti bhogasampannena saddhi ekaparibhogaṃ icchati, tasmiṃ akariyamāne kujjhati. Ubhohipi hīno susaṅgaho hoti. Na hi so itarena saddhiṃ ekaparibhogaṃ icchati jātiyā hīnabhāvato, na akariyamāno kujjhati bhogena hīnabhāvato. Ubhohi sadisopi susaṅgahoyeva. Sadisabhāveneva itarena saha ekaparibhogassa paccāsīsāya, akaraṇe ca tassa kujjhanassa abhāvato. Bhikkhu dussīlo dussaṅgaho hoti. Na hi sakkā tena saddhiṃ ekaparibhogaṃ kātuṃ, akariyamāne ca kujjhati. Sīlavā pana susaṅgaho hoti. Sīlavā hi adīyamānepi kismiñci āmise akariyamānepi saṅgahe na kujjhati, aññaṃ attanā saddhiṃ paribhogaṃ akarontampi na pāpakena cittena passati pesalabhāvato. Tato eva paribhogopi anena saddhiṃ sukaro hoti, tasmā gihi ce, ubhohi sadiso. Pabbajito ce, sīlavā puggalo. Evaṃ samānattatāya saṅgahetabbo. Tenevāha **‘‘so sace gahaṭṭhassa jātiyā pabbajitassa sīlena sadiso hoti, tassāyaṃ samānattatā kātabbā’’**ti. Sesaṃ suviññeyyameva.

Saṅgahasuttavaṇṇanā niṭṭhitā.

3. Sīhasuttavaṇṇanā

33. Tatiye **sīho**ti parissayasahanato paṭipakkhahananato ca ‘‘sīho’’ti laddhanāmo migādhipati. **Cattāro**ti samānepi sīhajātibhāve vaṇṇavisesādisiddhena visesena cattāro sīhā. Te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **‘‘tiṇasīho’’**tiādi āraddhaṃ. Tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā ‘‘sākapatthivo’’ti (pāṇini 2.1.60). Kāḷavaṇṇatāya **kāḷasīho**. Tathā **paṇḍusīho**. Tenāha **‘‘kāḷagāvisadiso, paṇḍupalāsavaṇṇagāvisadiso’’**ti ca. Rattakambalassa viya kesaro kesarakalomo etassa atthīti **kesarī**. Lākhāparikammakatehi viya pādapariyantehīti ca yojanā.

Kammānubhāvasiddhaadhipaccamahesakkhatāhi **sabbamigagaṇassa rājā. Suvaṇṇaguhato vā**tiādi ‘‘sīhassa vihāro kiriyā evaṃ hotī’’ti katvā vuttaṃ.

Samaṃ patiṭṭhāpetvāti sabbabhāgehi samameva bhūmiyaṃ patiṭṭhāpetvā. **Ākaḍḍhitvā**ti purato ākaḍḍhitvā. **Abhiharitvā**ti abhimukhaṃ haritvā. **Saṅghāta**nti vināsaṃ. Vīsatiyaṭṭhikaṃ ṭhānaṃ **usabhaṃ**.

Samasīhoti samajātiko samappabhāvo ca sīho. **Samānosmī**ti desanāmattaṃ, samappabhāvatāya eva **na bhāyati. Sakkāyadiṭṭhibalavatāyā**ti ‘‘ke aññe amhehi uttaritarā, atha kho mayameva mahābalā’’ti evaṃ balātimānanimittāya ahaṃkārahetubhūtāya sakkāyadiṭṭhiyā balavabhāvena. **Sakkāyadiṭṭhiyā pahīnattā**ti nirahaṃkārattā attasinehassa suṭṭhu samugghātattā **na bhāyati**.

Tathā tathāti sīhasadisatādinā tena tena pakārena attānaṃ kathesīti vatvā tamatthaṃ vivaritvā dassetuṃ **‘‘sīhoti kho’’**tiādi vuttaṃ.

Katamahābhinīhārassa lokanāthassa bodhiyā niyatabhāvappattiyā ekantabhāvī buddhabhāvoti katvā ‘‘tīsu pāsādesu nivāsakālo, magadharañño paṭiññādānakālo, pāyāsassa paribhuttakālo’’tiādinā abhisambodhito purimāvatthāpi sīhasadisā katvā dassitā. Bhāvini bhūtūpacāropi hi lokavohāro. Vijjābhāvasāmaññato dvivijjaṃ itaravijjampi ekajjhaṃ gahetvā paṭiccasamuppādasammasanato taṃ puretarasiddhaṃ viya katvā āha **‘‘tisso vijjā sodhetvā’’**ti. Anulomapaṭilomato pavattañāṇassa vasena **‘‘yamakañāṇamanthanenā’’**ti vuttaṃ.

Tattha viharantassāti ajapālanigrodhamūle viharantassa. **Ekādasame divase**ti sattasattāhato paraṃ ekādasame divase. **Acalapallaṅke**ti isipatane dhammacakkappavattanatthaṃ nisinnapallaṅke. Tampi hi kenaci appaṭivattiyaṃ dhammacakkappavattanatthaṃ nisajjāti katvā vajirāsanaṃ viya acalapallaṅkaṃ vuccati. **Imasmiñca pana pade**ti ‘‘dveme, bhikkhave, antā’’tiādinayappavatte ca imasmiṃ saddhammakoṭṭhāse. **Dhammaghoso…pe… dasasahassilokadhātuṃ paṭicchādesi** ‘‘sabbattha ṭhitā suṇantū’’ti adhiṭṭhānena. **Soḷasahākārehī**ti dukkhapariññā, samudayappahānaṃ, nirodhasacchikiriyā, maggabhāvanāti ekekasmiṃ magge cattāri cattāri katvā soḷasahi ākārehi.

Paṭhamena nayena abhisambodhito purimatarāvatthāpi avassaṃbhāvitāya gahetvā sīhasadisataṃ dassetvā idāni abhisambuddhāvatthāsu eva sīhasadisataṃ dassetuṃ **‘‘aparo nayo’’**tiādi āraddhaṃ. **Aṭṭhahi kāraṇehī**ti ‘‘tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgato’’ti (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; saṃ. ni. aṭṭha. 2.3.78; a. ni. aṭṭha. 1.1.170; udā. aṭṭha. 18; itivu. aṭṭha. 38; theragā. aṭṭha. 1.3; bu. vaṃ. aṭṭha. 1.2 nidānakathā; mahāni. aṭṭha. 14; paṭi. ma. 1.37) evaṃ vuttehi aṭṭhahi tathāgatasādhakehi kāraṇehi. Yadipi bhagavā bodhipallaṅke nisinnamatteva abhisambuddho na jāto, tathāpi tāya nisajjāya nisinnova panujja sabbaṃ parissayaṃ abhisambuddho jāto. Tathā hi taṃ ‘‘aparājitapallaṅka’’nti vuccati, tasmā **‘‘yāva bodhipallaṅkā vā’’**ti vatvā tena aparitussanto **‘‘yāva arahattamaggañāṇā vā’’**ti āha.

Iti sakkāyoti ettha **iti**saddo nidassanattho. Tena sakkāyo sarūpato parimāṇato paricchedato ca dassitoti āha **‘‘ayaṃ sakkāyo’’**tiādi. ‘‘Ayaṃ sakkāyo’’ti iminā pañcupādānakkhandhā sarūpato dassitā. **‘‘Ettako sakkāyo’’**ti iminā te parimāṇato dassitā. Tassa ca parimāṇassa ekantikabhāvaṃ dassentena **‘‘na ito bhiyyo sakkāyo atthī’’**ti vuttaṃ. **Sabhāvato**ti salakkhaṇato. **Sarasato**ti sakiccato. **Pariyantato**ti parimāṇapariyantato. **Paricchedato**ti yattake ṭhāne tassa pavattitassa paricchindanato. **Parivaṭumato**ti pariyosānappavattito. **Sabbepi pañcupādānakkhandhā dassitā honti** yathāvuttena vibhāgena. **Ayaṃ sakkāyassa samudayo nāmā**ti ayaṃ āhārādisakkāyassa samudayo nāma. Tenāha **‘‘ettāvatā’’**tiādi. **Atthaṅgamo**ti nirodho. ‘‘Āhārasamudayā āhāranirodhā’’ti ca asādhāraṇameva taṃ gahetvā sesesu **ādi**-saddena saṅgaṇhāti.

Paṇṇāsalakkhaṇapaṭimaṇḍitanti paṇṇāsaudayavayalakkhaṇavibhūsitaṃ samudayatthaṅgamaggahaṇato. **Khīṇāsavattā**ti anavasesaṃ sāvasesañca āsavānaṃ parikkhīṇattā. Anāgāmīnampi hi bhayaṃ cittutrāsañca na hotīti. **Ñāṇasaṃvego** bhayatupaṭṭhānapaññā. **Itarāsaṃ pana devatāna**nti akhīṇāsavadeve sandhāya vadati. **Bhoti dhammālapanamatta**nti sabhāvakathanamattaṃ.

Cakkanti satthu āṇācakkaṃ. Taṃ pana dhammato āgatanti **dhammacakkaṃ**. Tattha ariyasāvakānaṃ paṭivedhadhammato āgatanti **dhammacakkaṃ**. Itaresaṃ desanādhammato āgatanti **dhammacakkaṃ**. Duvidhepi ñāṇaṃ padhānanti ñāṇasīsena vuttaṃ **‘‘paṭivedhañāṇampi desanāñāṇampī’’**ti. Idāni taṃ ñāṇaṃ sarūpato dassetuṃ **‘‘paṭivedhañāṇaṃ nāmā’’**tiādi vuttaṃ. Yasmā tassa ñāṇassa paṭividdhattā bhagavā tāni saṭṭhi nayasahassāni veneyyānaṃ dassetuṃ samattho ahosi, tasmā tāni saṭṭhi nayasahassāni tena ñāṇena saddhiṃyeva siddhānīti katvā dassento **‘‘saṭṭhiyā ca nayasahassehi paṭivijjhī’’**ti āha. **Tiparivaṭṭa**nti ‘‘idaṃ dukkha’’nti ca ‘‘pariññeyya’’nti ca ‘‘pariññāta’’nti ca evaṃ tiparivaṭṭaṃ, taṃyeva **dvādasākāraṃ**. **Ta**nti desanāñāṇaṃ. **Esa** bhagavā. **Appaṭipuggalo**ti paṭinidhibhūtapuggalarahito. **Ekasadisassā**ti nibbikārassa.

Sīhasuttavaṇṇanā niṭṭhitā.

4. Aggapasādasuttavaṇṇanā

34. Catutthe **aggesu pasādā**ti seṭṭhesu pasādā. **Aggā vā pasādā**ti seṭṭhabhūtā pasādā. Seṭṭhavacano hettha **agga**saddo. Purimasmiṃ atthavikappe aggasaddena buddhādiratanattayaṃ vuccati. Tesu bhagavā tāva asadisaṭṭhena, guṇavisiṭṭhaṭṭhena, asamasamaṭṭhena ca aggo. So hi mahābhinīhāraṃ dasannaṃ pāramīnaṃ pavicayañca ādiṃ katvā bodhisambhāraguṇehi ceva buddhaguṇehi ca payojanehi ca sesajanehi asadisoti asadisaṭṭhenapi aggo. Ye cassa te guṇā mahākaruṇādayo, tehi sesasattānaṃ guṇehi visiṭṭhaṭṭhenapi sabbasattuttamatāya aggo. Ye pana purimakā sammāsambuddhā sabbasattehi asamā, tehi saddhiṃ ayameva rūpakāyaguṇehi ceva dhammakāyaguṇehi ca samoti asamasamaṭṭhenapi aggo.

Tathā dullabhapātubhāvato acchariyamanussabhāvato bahujanahitasukhāvahato adutiyaasahāyādibhāvato ca bhagavā loke aggoti vuccati. Yathāha –

> ‘‘Ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsammuddhassa. Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso. Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujana…pe… sammāsambuddho. Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho’’ti (a. ni. 1.171-173).

Dhammasaṅghā aññadhammasaṅghehi asadisaṭṭhena visiṭṭhaguṇatāya dullabhapātubhāvādinā ca aggā. Tathā hi tesaṃ svākkhātatādisuppaṭipannatādiguṇavisesehi aññe dhammasaṅghasadisā appataraṃ nihīnā vā natthi, kuto seṭṭhā. Sayameva tehi visiṭṭhaguṇatāya seṭṭhā. Tathā dullabhuppādaacchariyabhāvabahujanahitasukhāvahaadutiyāsahāyādisabhāvā ca te. Yadaggena hi bhagavā dullabhapātubhāvo, tadaggena dhammasaṅghāpīti. **Acchariyā**dīsupi eseva nayo. Evaṃ aggesu seṭṭhesu uttamesu pavaresu guṇavisiṭṭhesu pasādāti **aggappasadā**.

Dutiyasmiṃ panatthe yathāvuttesu aggesu buddhādīsu uppattiyā aggabhūtā pasādā **aggappasādā**. Ye pana ariyamaggena āgatā aveccappasādā, te ekanteneva aggabhūtā pasādāti **aggappasādā**. Yathāha – ‘‘idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hotī’’tiādi (saṃ. ni. 5.1037-1038). Aggavipākattāpi cete **aggappasādā**. Vuttampi cetaṃ – ‘‘agge kho pana pasannānaṃ aggo vipāko’’ti (a. ni. 4.34; itivu. 90).

Apadā vātiādīsu **vā-**saddo samuccayattho, na vikappattho. Yathā ‘‘anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhatī’’ti (ma. ni. 1.17) ettha anuppanno ca uppanno cāti attho. Yathā ca ‘‘bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāyā’’ti ettha bhūtānañca sambhavesīnañcāti attho. Yathā ca ‘‘aggito vā udakato vā mithubhedato vā’’ti (dī. ni. 2.152) ettha aggito ca udakato ca mithubhedato cāti attho, evaṃ ‘‘apadā vā…pe… aggamakkhāyatī’’ti (a. ni. 4.34; itivu. 90) etthāpi apadā ca dvipadā cāti sampiṇḍanavasena attho daṭṭhabbo. Tena vuttaṃ ‘‘vā-saddo samuccayattho, na vikappattho’’ti.

Rūpinoti rūpavanto. Na rūpinoti **arūpino. Saññino**ti saññavanto. Na saññinoti **asaññino**. ‘‘Apadā vā’’tiādisabbapadehi kāmabhavo, rūpabhavo, arūpabhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo, saññibhavo, asaññibhavo, nevasaññināsaññibhavoti navavidhepi bhave sattepi anavasesato pariyādiyitvā dasseti. Ettha hi rūpiggahaṇena kāmabhavo, rūpabhavo, pañcavokārabhavo, ekavokārabhavo ca dassito, arūpiggahaṇena arūpabhavo, catuvokārabhavo ca dassito, saññibhavādayo pana sarūpeneva dassitā. Apadādiggahaṇena kāmabhavapañcavokārabhavasaññibhavānaṃ ekadesova dassito.

Kasmā panettha yathā adutiyasutte ‘‘dvipadānaṃ aggo’’ti dvipadā eva gahitā, evaṃ dvipadaggahaṇameva akatvā apadādiggahaṇaṃ katanti? Vuccate – adutiyasutte tāva seṭṭhataravasena dvipadaggahaṇameva kataṃ. Imasmiñhi loke seṭṭho nāma uppajjamāno apadacatuppadabahupadesu na uppajjati, dvipadesuyeva uppajjati. Kataresu dvipadesu? Manussesu ceva devesu ca. Manussesu uppajjamāno sakalalokaṃ vase vattetuṃ samattho buddho hutvā uppajjati, devesu uppajjamāno dasasahassilokadhātuṃ vase vattanako mahābrahmā hutvā uppajjati, so tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasenesa dvipadānaṃ aggoti tattha vuttaṃ. Idha pana anavasesapariyādānavasena evaṃ vuttaṃ ‘‘yāvatā, bhikkhave, sattā apadā vā…pe… nevasaññināsaññino vā, tathāgato tesaṃ aggamakkhāyatī’’ti. Niddhāraṇe cetaṃ sāmivacanaṃ. **Ma-**kāro padasandhikaro, aggo akkhāyatīti padavibhāgo. Tenevāha **‘‘guṇehi aggo’’**tiādi.

Aggo vipāko hotīti agge sammāsambuddhe pasannānaṃ yo pasādo aggo seṭṭho uttamakoṭibhūto vā, tasmā tassa vipākopi aggo seṭṭho uttamakoṭibhūto uḷāratamo paṇītatamo hoti. So pana pasādo duvidho lokiyalokuttarabhedato. Tesu lokiyassa tāva –

‘‘Ye keci buddhaṃ saraṇaṃ gatāse,
Na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ,
Devakāyaṃ paripūressanti. (dī. ni. 2.332; itivu. aṭṭha. 90; saṃ. ni. 1.37);

‘‘Buddhoti kittayantassa, kāye bhavati yā pīti;
Varameva hi sā pīti, kasiṇenapi jambudīpassa. (dī. ni. aṭṭha. 1.6; itivu. aṭṭha. 90);

‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;
Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ’’. (cūḷava. 305);

> ‘‘Sādhu kho, devānaminda, buddhaṃ saraṇagamanaṃ hoti, buddhaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Te aññe deve dasahi ṭhānehi adhigganhanti dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī’’ti (saṃ. ni. 4.341) –

Evamādīnaṃ suttapadānaṃ vasena pasādaphalavisesayogo veditabbo, tasmā so apāyadukkhavinivattanena saddhiṃ sampattibhavesu sukhavisesadāyakova daṭṭhabbo.

Lokuttaro pana sāmaññaphalavipākadāyako vaṭṭadukkhavinivattako. Sabbopi cāyaṃ pasādo paramparāya vaṭṭadukkhaṃ vinivattetiyeva. Vuttañhetaṃ –

> ‘‘Yasmiṃ samaye, bhikkhave, ariyasāvako attano saddhaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ…pe… na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti, ujugatacittassa pāmojjaṃ jāyati, pamuditassa pīti jāyati…pe… nāparaṃ itthattāyāti pajānātī’’ti.

Dhammāti sabhāvadhammā. **Saṅkhatā**ti samecca sambhūya paccayehi katāti saṅkhatā, sapaccayā dhammā. Hetūhi paccayehi ca na kehici katā saṅkhatāti **asaṅkhatā,** apaccayo nibbānaṃ. Saṅkhatānaṃ pariyositabhāvena ‘‘asaṅkhatā’’ti puthuvacanaṃ. **Virāgo tesaṃ aggamakkhāyatī**ti tesaṃ saṅkhatāsaṅkhatadhammānaṃ yo virāgasaṅkhāto asaṅkhatadhammo, so sabhāveneva saṇhasukhumabhāvato santatarapaṇītatarabhāvato gambhīrādibhāvato madanimmadanādibhāvato aggaṃ seṭṭhaṃ uttamaṃ pavaranti vuccati. **Yadida**nti nipāto, yo ayanti attho. **Madanimmadano**tiādīni sabbāni nibbānavevacanāni. Tenevāha **‘‘virāgotiādīni nibbānasseva nāmānī’’**ti. **Rāgamadādayo**ti **ādi**-saddena mānamadapurisamadādike saṅgaṇhāti. **Sabbā pipāsā**ti kāmapipāsādikā sabbā pipāsā. **Sabbe ālayā samugghātaṃ gacchantī**ti kāmālayādikā sabbepi ālayā samugghātaṃ yanti. **Vaṭṭānī**ti kammavaṭṭavipākavaṭṭāni. **Taṇhā**ti aṭṭhasatappabhedā sabbāpi taṇhā.

Aggo vipāko hotīti etthāpi –

‘‘Ye keci dhammaṃ saraṇaṃ gatāse…pe…’’. (dī. ni. 2.332; saṃ ni. 1.37);

‘‘Dhammoti kittayantassa, kāye bhavati yā pīti…pe…’’. (dī. ni. aṭṭha. 1.6; itivu. aṭṭha. 90);

> ‘‘Sādhu kho, devānaminda, dhammaṃ saraṇagamanaṃ hoti, dhammaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce…pe… dibbehi phoṭṭhabbehī’’ti (saṃ. ni. 4.341) –

Evamādīnaṃ suttapadānaṃ vasena dhamme pasādassa phalavisesayogo veditabbo.

Saṅghā vā gaṇā vāti janasamūhasaṅkhātā yāvatā loke saṅghā vā gaṇā vā. **Tathāgatasāvakasaṅgho**ti aṭṭhaariyapuggalasamūhasaṅkhāto diṭṭhisīlasāmaññena saṃhato tathāgatassa sāvakasaṅgho. **Aggamakkhāyatī**ti attano sīlasamādhipaññāvimuttiādiguṇavisesena tesaṃ saṅghānaṃ aggo seṭṭho uttamo pavaroti vuccati. **Yadida**nti yāni imāni. **Cattāri purisayugāni** yugaḷavasena, paṭhamamaggaṭṭho paṭhamaphalaṭṭhoti idamekaṃ yugaḷaṃ, yāva catutthamaggaṭṭho catutthaphalaṭṭhoti idamekaṃ yugaḷanti evaṃ cattāri purisayugāni. **Aṭṭha purisapuggalā**ti purisapuggalavasena eko paṭhamamaggaṭṭho, eko paṭhamaphalaṭṭhoti iminā nayena aṭṭha purisapuggalā. Ettha ca purisoti vā puggaloti vā ekatthāni etāni padāni, veneyyavasena panevaṃ vuttaṃ. **Esa bhagavato sāvakasaṅgho**ti yānimāni yugaḷavasena cattāri yugāni pāṭiyekkato aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho. **Āhuneyyo**tiādīni vuttatthāneva. Idhāpi –

> ‘‘Ye keci saṅghaṃ saraṇaṃ gatāse…pe…’’. (dī. ni. 2.332; saṃ. ni. 1.37);
>
> ‘‘Saṅghoti kittayantassa, kāye bhavati yā pīti…pe…’’. (dī. ni. aṭṭha. 1.6; itivu. aṭṭha. 90);
>
> ‘‘Sādhu kho, devānaminda, saṅghaṃ saraṇagamanaṃ hoti, saṅghaṃ saraṇagamanahetu kho, devānaminda…pe… dibbehi phoṭṭhabbehī’’ti (saṃ. ni. 4.341) –

Ādīnaṃ suttapadānaṃ vasena saṅghe pasādassa phalavisesayogo tassa aggavipākatā ca veditabbā. Tathā anuttariyapaṭilābho sattamabhavādito paṭṭhāya vaṭṭadukkhasamucchedo anuttarasukhādhigamoti evamādiuḷāraphalanipphādanavasena aggavipākatā veditabbā.

Gāthāsu **aggato**ti agge ratanattaye, aggabhāvato vā pasannānaṃ. **Aggaṃ dhamma**nti aggasabhāvaṃ buddhasubodhiṃ dhammasudhammataṃ saṅghasuppaṭipattiṃ, ratanattayassa anaññasādhāraṇaṃ uttamasabhāvaṃ, dasabalādisvākkhātatādisuppaṭipannatādiguṇasabhāvaṃ vā. **Vijānata**nti vijānantānaṃ. Evaṃ sādhāraṇato aggappasādavatthuṃ dassetvā idāni asādhāraṇato taṃ vibhāgena dassetuṃ **‘‘agge buddhe’’**tiādi vuttaṃ. Tattha **pasannāna**nti aveccappasādena ca itarappasādena ca pasannānaṃ adhimuttānaṃ. **Virāgūpasame**ti virāge upasame ca, sabbassa rāgassa sabbesaṃ kilesānaṃ accantavirāgahetubhūte accantaupasamahetubhūte cāti attho. **Sukhe**ti vaṭṭadukkhakkhayabhāvena saṅkhārūpasamasukhabhāvena sukhe.

Aggasmiṃ dānaṃ dadatanti agge ratanattaye dānaṃ dadantānaṃ deyyadhammaṃ pariccajantānaṃ. Tattha dharamānaṃ bhagavantaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā, parinibbutaṃ bhagavantaṃ uddissa dhātucetiyādike upaṭṭhahantā pūjentā sakkarontā buddhe dānaṃ dadanti nāma. ‘‘Dhammaṃ pūjessāmā’’ti dhammadhare puggale catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā dhammañca ciraṭṭhitikaṃ karontā dhamme dānaṃ dadanti nāma. Tathā ariyasaṅghaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā taṃ uddissa itarasmimpi tathā paṭipajjantā saṅghe dānaṃ dadanti nāma. **Aggaṃ puññaṃ pavaḍḍhatī**ti evaṃ ratanattaye pasannena cetasā uḷāraṃ pariccāgaṃ uḷārañca pūjāsakkāraṃ pavattentānaṃ divase divase aggaṃ uḷāraṃ kusalaṃ upacīyati. Idāni tassa puññassa aggavipākatāya aggabhāvaṃ dassetuṃ **‘‘aggaṃ āyū’’**tiādi vuttaṃ. Tattha **āyū**ti dibbaṃ vā mānusaṃ vā aggaṃ uḷāraṃ paramaṃ āyu **pavaḍḍhati** uparūpari brūhati. **Vaṇṇo**ti rūpasampadā. **Yaso**ti parivārasampadā. **Kittī**ti thutighoso. **Sukha**nti kāyikaṃ cetasikañca sukhaṃ. **Bala**nti kāyabalañceva ñāṇabalañca.

Aggassa ratanattayassa dānaṃ **dātā**. Atha vā **aggassa** deyyadhammassa dānaṃ uḷāraṃ katvā tattha puññaṃ pavattetā. **Aggadhammasamāhito**ti aggena pasādadhammena dānādidhammena ca saṃhito samannāgato acalappasādayutto, tassa vā vipākabhūtehi bahujanassa piyamanāpatādidhammehi yutto. **Aggappatto pamodatī**ti yattha yattha sattanikāye uppanno, tattha tattha aggabhāvaṃ seṭṭhabhāvaṃ adhigato, aggabhāvaṃ vā lokuttaramaggaphalaṃ adhigato pamodati abhiramati paritussatīti.

Aggapasādasuttavaṇṇanā niṭṭhitā.

5. Vassakārasuttavaṇṇanā

35. Pañcame **ariye ñāye**ti saṃkilesato ārakattā ariye niddose parisuddhe niyyānikadhammabhāvato ñāye kāraṇeti attho. Ñāyati nicchayena kamati nibbānaṃ, taṃ vā ñāyati paṭivijjhīyati etenātī ñāyo, ariyamaggo. So eva ca sampāpakahetubhāvato kāraṇanti vuccati. Idha pana saha vipassanāya ariyamaggo adhippetoti āha **''sahavipassanake magge''**ti. Gāthāsu **''ñāyaṃ dhamma''**nti etthāpi eseva nayo.

Vassakārasuttavaṇṇanā niṭṭhitā.

6. Doṇasuttavaṇṇanā

36. Chaṭṭhe **ukkāhi dhāriyamānāhī**ti dīpikāhi dhāriyamānāhi, daṇḍadīpikāsu jāletvā dhāriyamānāsu māpitattāti vuttaṃ hoti. Tañhi nagaraṃ ''maṅgaladivase sukhaṇe sunakkhattaṃ mā atikkamī''ti rattimpi ukkāsu dhāriyamānāsu māpitaṃ. Ukkāsu ṭhāti **ukkaṭṭhā,** ukkāsu vijjotayantīsu ṭhitā patiṭṭhitāti mūlavibhūjādipakkhepena (pāṇini 3.2.5) saddasiddhi veditabbā. Niruttinayena vā ukkāsu ṭhitāsu ṭhitā āsīti **ukkaṭṭhā**. Apare pana bhaṇanti ''bhūmibhāgasampattiyā manussasampattiyā upakaraṇasampattiyā ca sā nagarī ukkaṭṭhaguṇayogato **ukkaṭṭhā**ti nāmaṃ labhatī''ti. **Setabya**nti tassa nagarassa nāmaṃ. Taṃ pana kassapadasabalassa jātanagaranti āha **''atīte kassapasammāsambuddhassa jātanagara''**nti.

Vijjantarikāyāti vijjuniccharaṇakkhaṇe. **Antarato**ti hadaye. **Antarā**ti ārambhanibbattīnaṃ vemajjhe. **Antarikāyā**ti antarāḷe. Ettha ca ''tadantaraṃ ko jāneyya (a. ni. 6.44; 10.75), etesaṃ antarā kappā gaṇanato asaṅkhyeyyā (bu. vaṃ. 28.3), antarantarā kathaṃ opapātetī''ti (ma. ni. 2.426) ca ādīsu viya kāraṇavemajjhesu vattamānā antarāsaddā eva udāharitabbā siyuṃ, na pana cittakkhaṇavivaresu vattamānā antaraantarikasaddā. Antarāsaddassa hi ayamatthuddhāroti.

Ayaṃ panettha adhippāyo siyā – yesu antarāsaddo vattati, tesu antarasaddopi vattatīti samānatthattā antarāsaddatthe vattamāno antarasaddo udāhaṭo. Antarāsaddo eva vā ''yassantarato''ti ettha gāthāsukhatthaṃ rassaṃ katvā vuttoti daṭṭhabbaṃ. Antarāsaddo eva pana ikasaddena padaṃ vaḍḍhetvā ''antarikā''ti vuttoti evamettha udāharaṇodāharitabbānaṃ virodhābhāvo daṭṭhabbo. **Ayojiyamāne upayogavacanaṃ na pāpuṇāti** sāmivacanassa pasaṅge antarāsaddayogena upayogavacanassa icchitattā. Tenevāha **''antarāsaddena pana yuttattā upayogavacanaṃ kata''**nti.

Sakalajambudīpe uppannaṃ mahākalahaṃ vūpasametvāti parinibbute bhagavati dhātūnaṃ atthāya kusinārānagaraṃ parivāretvā ṭhitehi sesarājūhi ''amhākaṃ dhātuyo vā dentu yuddhaṃ vā''tiādinā kosinārakehi mallehi saddhiṃ kataṃ vivādaṃ vūpasametvā. So kira brāhmaṇo tesaṃ vivādaṃ sutvā ''ete rājāno bhagavato parinibbutaṭṭhāne vivādaṃ karonti, na kho panetaṃ patirūpaṃ, alaṃ iminā kalahena, vūpasamessāmi na''nti gantvā unnate padese ṭhatvā dvebhāṇavāraparimāṇaṃ doṇagajjitaṃ nāma avoca. Tattha paṭhamabhāṇavāre tāva ekapadampi te na jāniṃsu. Dutiyabhāṇavārapariyosāne ca ''ācariyassa viya bho saddo, ācariyassa viya bho saddo''ti sabbe niravā ahesuṃ. Jambudīpatale kira kulaghare jāto yebhuyyena tassa na-antevāsiko nāma natthi, atha kho so attano vacanaṃ sutvā nirave tuṇhībhūte viditvā puna –

> ''Suṇantu bhonto mama ekavācaṃ,
> Amhāka buddho ahu khantivādo;
> Na hi sādhuyaṃ uttamapuggalassa,
> Sarīrabhāge siyā sampahāro.

‘‘Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā’’ti. (dī. ni. 2.237) –

Imaṃ gāthādvayaṃ vatvā taṃ kalahaṃ vūpasametvā dhātuyo aṭṭhadhā bhājetvā adāsi, taṃ sandhāyetaṃ vuttaṃ **‘‘sakalajambudīpe uppannaṃ mahākalahaṃ vūpasametvā dhātuyo bhājessatī’’**ti. **Lakkhaṇacakkānī**ti dvīsu pādatalesu dve lakkhaṇacakkāni.

Āsavenāti kammakilesakāraṇena āsavena. Ettha hi tebhūmakañca kammaṃ, avasesā ca akusalā dhammā ‘‘āsavā’’ti vuttā. **Devūpapattī**ti devesu uppatti nibbatti. Ettha ca yakkhagandhabbatāya vinimuttā sabbe devā devaggahaṇena gahitā. **Gandhabbo vā vihaṅgamo** ākāsacārī. **Aha**nti vibhattivipariṇāmena yojetabbaṃ.

Doṇasuttavaṇṇanā niṭṭhitā.

7. Aparihāniyasuttavaṇṇanā

37. Sattame **nibbānasantikeyeva caratī**ti kilesanibbānassa anupādāparinibbānassa ca santikeyeva carati ‘‘na cirasseva adhigamissatī’’ti katvā. Gāthāya **appamādarato**ti samathavipassanāya appamajjane rato abhirato, appamādeneva rattindivaṃ vītināmentoti attho. **Pamādaṃ bhayato passanto**ti nirayūpapattiādibhayahetuto pamādaṃ bhayato passanto. **Abhabbo parihānāyā**ti so evarūpo samathavipassanādhammehi maggaphalehi vā parihānāya abhabbo. Samathavipassanāto hi sampattato na parihāyati, itarāni ca appattāni pāpuṇātīti.

Aparihāniyasuttavaṇṇanā niṭṭhitā.

8. Patilīnasuttavaṇṇanā

38. Aṭṭhame **antavā loko**ti ekapassena vaḍḍhitaṃ kasiṇanimittaṃ ‘‘loko’’ti gāhena vā takkena vā uppannadiṭṭhi. Lābhī hi jhānacakkhunā passitvā gaṇhāti, itaro takkamattena. **Anantavā**ti samantato vaḍḍhitaṃ appamāṇaṃ kasiṇanimittaṃ ‘‘loko’’ti gāhena vā takkena vā uppannadiṭṭhi. **Taṃ jīvaṃ taṃ sarīra**nti jīvo sarīrañca ekameva vatthūti uppannadiṭṭhi. **Vissaṭṭhānī**ti sakapariccajanavasena nissaṭṭhāni. **Vantānī**ti idaṃ puna anādiyanabhāvadassanavasena vuttaṃ. Cattampi hi keci gaṇhanti, nayidamevanti dassanatthaṃ **‘‘vantānī’’**ti vuttaṃ. Na hi yaṃ yena vantaṃ, na so taṃ puna ādīyati. Vantampi kiñci sasantatilaggaṃ siyā, nayidamevanti dassanatthaṃ **‘‘muttānī’’**ti vuttaṃ. Tenevāha **‘‘chinnabandhanāni katānī’’**ti, santatito vinimocanavasena chinnabandhanāni katānīti attho. Muttampi kiñci muttabandhanaṃ viya phalaṃ kuhiñci tiṭṭhati, na evamidanti dassanatthaṃ **‘‘pahīnānī’’**ti vuttaṃ. Yathā kiñci dunnissaṭṭhaṃ puna ādāya sammadeva nissaṭṭhaṃ ‘‘paṭinissaṭṭha’’nti vuccati, evaṃ vipassanāya nissaṭṭhāni ādinnasadisāni maggena pahīnāni paṭinissaṭṭhāni nāma hontīti dassanatthaṃ **‘‘paṭinissaṭṭhānī’’**ti vuttaṃ. Tenevāha **‘‘yathā na puna cittaṃ ārohanti, evaṃ paṭinissajjitānī’’**ti.

Kāmesanāti kāmānaṃ esanā, kāmasaṅkhātā vā esanā kāmesanā. Vuttañhetaṃ ‘‘tattha katamā kāmesanā? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmapipāsā kāmamucchā kāmajjhosānaṃ, ayaṃ vuccati kāmesanā’’ti, tasmā kāmarāgo ‘‘kāmesanā’’ti veditabbo. Tenevāha **‘‘kāmesanā…pe… anāgāmimaggena pahīnā’’**ti. Bhavānaṃ esanā **bhavesanā**. Vuttampi cetaṃ ‘‘tattha katamā bhavesanā? Yo bhavesu bhavacchando…pe… bhavajjhosānaṃ, ayaṃ vuccati bhavesanā’’ti, tasmā bhavesanarāgo rūpārūpabhavapatthanāti veditabbo. Tenevāha **‘‘bhavesanā pana arahattamaggena pahīyatī’’**ti.

Brahmacariyassa esanā **brahmacariyesanā**. Sā ca maggabrahmacariyassa, diṭṭhigatikasammatabrahmacariyassa ca gavesanavasena dvippakārāti āha **''brahmacariyaṃ esissāmī''**tiādi. Diṭṭhigatikasammatassa brahmacariyassa esanāpi hi brahmacariyesanāti vuccati. Vuttampi cetaṃ –

> ''Tattha katamā brahmacariyesanā? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā, yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho, ayaṃ vuccati brahmacariyesanā''ti (vibha. 919).

Tasmā diṭṭhigatikasammatassa brahmacariyassa esanā diṭṭhabrahmacariyesanāti veditabbā. Tenevāha **''diṭṭhibrahmacariyesanā pana sotāpattimaggeneva paṭippassambhatī''**ti. Ettāvatā ca rāgadiṭṭhiyo esanāti dassitaṃ hoti. Na kevalañca rāgadiṭṭhiyo eva esanā, tadekaṭṭhaṃ kammampi. Vuttampi cetaṃ –

> ''Tattha katamā kāmesanā? Kāmarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati kāmesanā. Tattha katamā bhavesanā? Bhavarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati bhavesanā. Tattha katamā brahmacariyesanā? Antaggāhikā diṭṭhi tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati brahmacariyesanā''ti (vibha. 919).

Navavidhamānoti ''seyyassa seyyohamasmī''tiādinā (saṃ. ni. 4.108; dha. sa. 1121; vibha. 866; mahāni. 21) āgato navavidhamāno.

''Kāmesanā''tiādigāthāya pana **brahmacariyesanā sahā**ti brahmacariyesanāya saddhiṃ. Vibhattilopena hi ayaṃ niddeso. Karaṇatthe vā etaṃ paccattavacanaṃ. Idaṃ vuttaṃ hoti ''brahmacariyesanāya saddhiṃ kāmesanā bhavesanāti tisso esanā''ti. Tāsu brahmacariyesanaṃ sarūpato dassetuṃ **''itisaccaparāmāso, diṭṭhiṭṭhānā samussayā''**ti vuttaṃ. Tassattho – iti evaṃ saccanti parāmāso **itisaccaparāmāso**. Idameva saccaṃ moghamaññanti diṭṭhiyā pavattiākāraṃ dasseti. Diṭṭhiyo eva sabbānatthahetubhāvato **diṭṭhiṭṭhānā**. Vuttañhetaṃ – ''micchādiṭṭhiparamāhaṃ, bhikkhave, vajjaṃ vadāmī''ti (a. ni. 1.310). Tā eva ca uparūpari vuddhiyā mānalobhādikilesasamussayanena vaṭṭadukkhasamussayanena ca **samussayā,** ''idameva saccaṃ moghamañña''nti micchābhinivisamānā sabbānatthahetukā kilesadukkhūpacayato hetubhūtā ca diṭṭhiyo brahmacariyesanāti vuttaṃ hoti. Etena pavattiākārato nibbattito ca brahmacariyesanā dassitāti veditabbā.

Sabbarāgavirattassāti sabbehi kāmabhavarāgehi virattassa. Tato eva taṇhākkhayasaṅkhāte nibbāne vimuttattā **taṇhākkhayavimuttino** arahato. **Esanā paṭinissaṭṭhā**ti kāmesanā, bhavesanā sabbaso nissaṭṭhā pahīnā. **Diṭṭhiṭṭhānā samūhatā**ti brahmacariyesanāsaṅkhātā diṭṭhiṭṭhānā ca paṭhamamaggeneva samugghātitā. Evampi imissā gāthāya atthavaṇṇanā veditabbā. Sesaṃ suviññeyyameva.

Patilīnasuttavaṇṇanā niṭṭhitā.

9. Ujjayasuttavaṇṇanā

39. Navame **anukulayañña**nti anukulaṃ kulānukkamaṃ upādāya dātabbadānaṃ. Tenāha **''amhākaṃ…pe… kulānukulavasena yajitabba''**nti. Vaṃsaparamparāya pacchā duggatapurisehi padātabbadānaṃ. Evarūpaṃ kulaṃ sīlavante uddissa nibaddhadānaṃ, tasmiṃ kule daliddānipi na upacchindanti. Tatridaṃ vatthu – anāthapiṇḍikassa ghare pañca salākabhattasatāni dīyiṃsu. Dantamayasalākānaṃ pañcasatāni ahesuṃ. Atha taṃ kulaṃ anukkamena dāliddiyena abhibhūtaṃ. Ekā tasmiṃ kule dārikā ekasalākato uddhaṃ dātuṃ nāsakkhi. Sāpi pacchā sātavāhanaṃ raṭṭhaṃ gantvā khalaṃ sodhetvā laddhadhaññena taṃ salākaṃ adāsi. Eko thero rañño ārocesi. Rājā taṃ ānetvā aggamahesiṭṭhāne ṭhapesi. Sā tato paṭṭhāya puna pañcapi salākasatāni pavattesi.

Assamedhantiādīsu porāṇakarājakāle kira sassamedhaṃ, purisamedhaṃ, sammāpāsaṃ, vācāpeyyanti cattāri saṅgahavatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu. Tattha nipphannasassato dasamabhāgaggahaṇaṃ **sassamedhaṃ** nāma, sassasampādane medhāvitāti attho. Mahāyodhānaṃ chamāsikabhattavetanānuppadānaṃ **purisamedhaṃ** nāma, purisasaṅgaṇhane medhāvitāti attho. Daliddamanussānaṃ hatthe lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā sahassadvisahassamattadhanānuppadānaṃ **sammāpāsaṃ** nāma. Tañhi sammā manusse pāseti hadaye bandhitvā viya ṭhapeti, tasmā sammāpāsanti vuccati. ‘‘Tāta, mātulā’’tiādinā pana saṇhavācābhaṇanaṃ **vācāpeyyaṃ** nāma, peyyavajjaṃ piyavacanatāti attho. Evaṃ catūhi vatthūhi saṅgahitaṃ raṭṭhaṃ iddhañceva hoti phītañca pahūtaannapānaṃ khemaṃ nirabbudaṃ, manussā mudā modanā ure putte naccentā apārutagharadvārā viharanti. Idaṃ gharadvāresu aggaḷānaṃ abhāvato **niraggaḷa**nti vuccati. Ayaṃ porāṇikā paveṇī. Aparabhāge pana okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imañca raṭṭhasampattiṃ parivattentā ummūlaṃ katvā assamedhaṃ purisamedhantiādike pañca yaññe nāma akaṃsu. Vuttañhetaṃ bhagavatā **brāhmaṇadhammiyasutte** –

> ‘‘Tesaṃ āsi vipallāso, disvāna aṇuto aṇuṃ…pe…;
> Te tattha mante ganthetvā, okkākaṃ tadupāgamu’’nti. (su. ni. 301-304);

Idāni tehi parivattetvā ṭhapitamatthaṃ dassento **‘‘assamedha’’**ntiādimāha. Tattha **medhantī**ti vadhenti. **Dvīhi pariyaññehī**ti mahāyaññassa pubbabhāge pacchā ca pavattetabbehi dvīhi parivārayaññehi. **Sattanavutipañcapasusataghātabhiṃsanassā**ti sattanavutādhikānaṃ pañcannaṃ pasusatānaṃ māraṇena bheravassa pāpabhīrukānaṃ bhayāvahassa. Tathā hi vadanti –

> ‘‘Chasatāni niyujjanti, pasūnaṃ majjhime hani;
> Assamedhassa yaññassa, ūnāni pasūhi tīhī’’ti. (saṃ. ni. ṭī. 1.1.120);

Sammanti yugacchidde pakkhipitabbadaṇḍakaṃ. **Pāsantī**ti khipanti. **Saṃhārimehī**ti sakaṭehi vahitabbehi. Pubbe kira eko rājā sammāpāsaṃ yajanto sarassatinaditīre pathaviyā vivare dinne nimuggoyeva ahosi, andhabālabrāhmaṇā gatānugatigatā ‘‘ayaṃ tassa saggagamanamaggo’’ti saññāya tattha sammāpāsayaññaṃ paṭṭhapenti. Tena vuttaṃ **‘‘nimuggokāsato pabhutī’’**ti. Ayūpo appakadivaso yāgo, sayūpo bahudivasaṃ neyyo **satrayāgo**ti. Mantapadābhisaṅkhatānaṃ sappimadhūnaṃ **vāja**miti samaññā. Hiraññasuvaṇṇagomahiṃsādi **sattarasakadakkhiṇassa**. Sāragabbhakoṭṭhāgārādīsu natthi ettha aggaḷanti **niraggaḷo**. Tattha kira yaññe attano sāpateyyaṃ anavasesato anigūhitvā niyyātīyati.

Mahārambhāti bahupasughātakammā. Aṭṭhakathāyaṃ pana ‘‘vividhā yattha haññare’’ti vakkhamānattā ‘‘mahākiccā mahākaraṇīyā’’ti paṭhamo atthavikappo vutto. Dutiyo pana atthavikappo ‘‘mahārambhāti papañcavasena ajeḷakā’’tiādi vuttanti adhippāyena **‘‘apicā’’**tiādinā āraddho. **Nirārambhā**ti etthāpi vuttanayena attho veditabbo. Nanu ca pāṇātipātādiakusalakammassa appamattakampi phalaṃ nupalabbhati, tasmā tassa nipphalabhāvaṃ avatvā ‘‘na te honti mahapphalā’’ti kasmā vuttanti āha **‘‘niravasesatthe’’**tiādi. Anugataṃ kulanti **anukulaṃ,** kulānugatanti attho. Ye niccabhattādiṃ pubbapurisehi paṭṭhapitaṃ aparāparaṃ anupacchindantā manussā dadanti, te anukulaṃ yajanti nāma. Tenevāha **‘‘ye aññe anukulaṃ yajantī’’**tiādi.

Ujjayasuttavaṇṇanā niṭṭhitā.

10. Udāyisuttavaṇṇanā

40. Dasame **pāṇasamārambharahita**nti pāṇaghātarahitaṃ. **Abyābajjhaṃ sukhaṃ lokaṃ,**

paṇḍito upapajjatīti kāmacchandādibyāpādavirahitattā abyābajjhaṃ niddukkhaṃ. Parapīḷābhāve pana vattabbaṃ natthi. Jhānasamāpattivasena sukhabahulattā sukhaṃ ekantasukhaṃ brahmalokaṃ jhānapuññena, itarapuññena pana tadaññasampattibhavasaṅkhātaṃ sukhaṃ lokaṃ paṇḍito sappañño upeti. Sesaṃ uttānameva.

Udāyisuttavaṇṇanā niṭṭhitā.

Cakkavaggavaṇṇanā niṭṭhitā.

5. Rohitassavaggo

1. Samādhibhāvanāsuttavaṇṇanā

41. Pañcamassa paṭhame **diṭṭhadhammasukhavihārāyā**ti imasmiṃyeva attabhāve sukhavihāratthāya, nikkilesatāya nirāmisena sukhena viharaṇatthāyāti attho. Iminā cattāri phalasamāpattijjhānāni khīṇāsavassa āsavakkhayādhigamato aparabhāge adhigatarūpārūpajjhānāni ca kathitāni. **Dibbacakkhuñāṇadassanappaṭilābhāyā**ti dibbacakkhuñāṇappaṭilābhatthāya. Dibbacakkhuñāṇañhi rūpagatassa dibbassa itarassa ca dassanaṭṭhena idha ‘‘ñāṇadassana’’nti adhippetaṃ. **Ālokasaññaṃ manasi karotī**ti divā vā rattiṃ vā sūriyadīpacandamaṇiukkāvijjulatādīnaṃ āloko divā rattiñca upaladdho, yathāladdhavaseneva ālokaṃ manasi karoti citte ṭhapeti, tathā ca naṃ manasi karoti, yathāssa subhāvitālokakasiṇassa viya kasiṇāloko yathicchakaṃ yāvadicchakañca so āloko rattiyaṃ upatiṭṭhati, yena tattha divāsaññaṃ ṭhapeti, divā viya vigatathinamiddho hoti. Tenāha **‘‘yathā divā tathā ratti’’**nti.

Yathā divā ālokasaññā manasi katā, tatheva naṃ rattimpi manasi karotīti yathā divā diṭṭho āloko, tatheva taṃ rattiṃ manasi karoti. **Dutiyapade**ti ‘‘yathā rattiṃ tathā divā’’ti imasmiṃ vākye. **Esa nayo**ti iminā yathā rattiyaṃ candālokādi āloko diṭṭho, evameva rattiṃ diṭṭhākāreneva divā taṃ ālokaṃ manasi karoti citte ṭhapetīti imamatthaṃ atidisati. **Iti vivaṭena cetasā**ti evaṃ apihitena cittena, thinamiddhāpidhānena apihitacittenāti vuttaṃ hoti. **Apariyonaddhenā**ti samantato anaddhena asañchāditena. **Kiñcāpī**tiādinā attanā vuttamevatthaṃ samattheti. **Ālokasadisaṃ kataṃ** ‘‘yathā divā tathā ratti’’ntiādinā.

Sattaṭṭhānikassāti ‘‘abhikkante paṭikkante sampajānakārī hotī’’tiādinā (dī. ni. 1.214; 2.376; ma. ni. 1.109) vuttassa sattaṭṭhānikassa satisampajaññassa atthāya. **Pariggahitavatthārammaṇatāyā**ti vatthuno ārammaṇassa ca yāthāvato viditabhāvena. Yathā hi sappaṃ pariyesantena tassa āsaye vidite sopi vidito gahito eva ca hoti mantāgadabalena tassa gahaṇassa sukarattā, evaṃ vedanāya āsayabhūte vatthumhi ārammaṇe ca vidite ādikammikassapi vedanā viditā gahitā eva hoti salakkhaṇato sāmaññalakkhaṇato ca tassā gahaṇassa sukarattā. Pageva pariññātavatthukassa khīṇāsavassa. Tassa hi uppādakkhaṇepi ṭhitikkhaṇepi bhaṅgakkhaṇepi vedanā viditā pākaṭā honti ‘‘tā vedanā evaṃ uppajjitvā’’tiādinā. Na kevalañca vedanā eva, idha vuttā saññādayopi avuttā cetanādayopi viditāva uppajjanti ceva tiṭṭhanti ca nirujjhanti ca. Nidassanamattañhetaṃ, yadidaṃ pāḷiyaṃ vedanāsaññāvitakkaggahaṇaṃ. Tena anavasesato sabbadhammānampi uppādādito viditabhāvaṃ dasseti.

Apica vedanāya uppādo vidito hoti, upaṭṭhānaṃ viditaṃ hoti, atthaṅgamo vidito hoti. Kathaṃ vedanāya uppādo vidito hoti? Avijjāsamudayā vedanāsamudayo, taṇhāsamudayā kammasamudayo, phassasamudayā vedanāsamudayoti nibbattilakkhaṇaṃ passantopi vedanākkhandhassa samudayaṃ passati. Evaṃ vedanāya uppādo vidito hoti. Kathaṃ vedanāya upaṭṭhānaṃ viditaṃ hoti? Aniccato manasikaroto khayatupaṭṭhānaṃ viditaṃ hoti, dukkhato manasikaroto bhayatupaṭṭhānaṃ viditaṃ hoti, anattato manasikaroto suññatupaṭṭhānaṃ viditaṃ hoti. Evaṃ vedanāya upaṭṭhānaṃ viditaṃ hoti. Iti khayato bhayato suññato jānāti. Kathaṃ vedanāya atthaṅgamo vidito hoti? Avijjānirodhā vedanānirodho…pe… evaṃ vedanāya atthaṅgamo vidito hoti. Imināpi nayenettha attho veditabbo.

Iti rūpanti ettha **iti**saddo anavasesato rūpassa sarūpanidassanatthoti tassa **idaṃ rūpa**nti etena sādhāraṇato sarūpanidassanamāha, **ettakaṃ rūpa**nti etena anavasesato, **na ito paraṃ rūpaṃ atthī**ti tabbinimuttassa aññassa abhāvaṃ. **Iti vedanā**tiādīsupi ayaṃ vedanā, ettakā vedanā, ito paraṃ vedanā natthi. Ayaṃ saññā…pe… ime saṅkhārā…pe… idaṃ viññāṇaṃ, ettakaṃ viññāṇaṃ, ito paraṃ viññāṇaṃ natthīti evamattho daṭṭhabboti āha **‘‘vedanādīsupi eseva nayo’’**ti.

Ñāṇena jānitvā paroparāni. **Paroparānī**ti parāni ca oparāni ca. **Uttamādhamānī**ti parattabhāvasakattabhāvādīni uttamādhamāni. **Calita**nti taṇhādiṭṭhivipphanditaṃ. **Anīgho**ti rāgādiīgharahito. **Atāri so**ti so evarūpo arahā jātijaraṃ atari.

Samādhibhāvanāsuttavaṇṇanā niṭṭhitā.

2-4. Pañhabyākaraṇasuttādivaṇṇanā

42-44. Dutiye **etesaṃ pañhāna**nti ekaṃsabyākaraṇādīnaṃ catunnaṃ pañhānaṃ. **Tasmiṃ tasmiṃ ṭhāne byākaraṇaṃ jānātī**ti ‘‘cakkhuṃ anicca’’nti puṭṭhe ‘‘anicca’’nti ekaṃseneva byākātabbaṃ. ‘‘Aniccā nāma cakkhu’’nti puṭṭhe pana ‘‘na kevalaṃ cakkhumeva, sotampi anicca’’nti evaṃ vibhajitvā byākātabbaṃ. ‘‘Yathā cakkhuṃ tathā sotaṃ, yathā sotaṃ tathā cakkhu’’nti puṭṭhe ‘‘kenaṭṭhena pucchasī’’ti paṭipucchitvā ‘‘dassanaṭṭhena pucchāmī’’ti vutte ‘‘na hī’’ti byākātabbaṃ. ‘‘Aniccaṭṭhena pucchāmī’’ti vutte ‘‘āmā’’ti byākātabbaṃ. ‘‘Taṃ jīvaṃ taṃ sarīra’’ntiādīni puṭṭhena pana ‘‘abyākatametaṃ bhagavatā’’ti ṭhapetabbo, esa pañho na byākātabboti evaṃ jānātīti attho. **Atthasamāgamenā**ti atthassa paṭilābhena laddhabbena. Samiti saṅgati samodhānanti samayo, paṭilābho. Samayo eva **abhisamayo,** abhimukhabhāvena vā samayo **abhisamayo**ti evamettha padattho veditabbo. Sesaṃ suviññeyyameva. Tatiyacatutthāni uttānatthāneva.

Pañhabyākaraṇasuttādivaṇṇanā niṭṭhitā.

5-6. Rohitassasuttādivaṇṇanā

45-46. Pañcame (saṃ. ni. ṭī. 1.1.107) **ekokāse**ti cakkavāḷassa pariyantasaññite ekasmiṃ okāse. **Bhumma**nti ‘‘yatthā’’ti idaṃ bhummavacanaṃ. Sāmaññato vuttampi ‘‘so lokassa anto’’ti vacanato visiṭṭhavisayameva hoti. ‘‘Na jāyati, na mīyatī’’ti vatvā puna ‘‘na cavati, na upapajjatī’’ti kasmā vuttanti āha **‘‘idaṃ aparāparaṃ…pe… gahita’’**nti. **Padagamanenā**ti padasā gamanena. **Satthā saṅkhāralokassa antaṃ sandhāya vadati** upari sabbāni pakāsetukāmo. Saṅkhāralokassa hi anto nibbānaṃ.

Daḷhaṃ thiraṃ dhanu etassāti daḷhadhanvā, so eva ‘‘daḷhadhammā’’ti vutto. Tenāha **‘‘daḷhadhanū’’**ti. **Uttamappamāṇaṃ** nāma sahassathāmadhanu. Dhanuggaṇhanasippacittakatāya dhanuggaho, na dhanuggahaṇamattenāti āha **‘‘dhanuggahoti dhanuācariyo’’**ti. ‘‘Dhanuggaho’’ti vatvā ‘‘sikkhito’’ti vutte dhanusikkhāya sikkhitoti viññāyati. Sikkhā ca ettakena kālena sikkhantassa ukkaṃsagatā hotīti āha **‘‘dvādasa vassāni dhanusippaṃ sikkhito’’**ti. **Usabhappamāṇe**ti vīsati yaṭṭhiyo usabhaṃ, tasmiṃ usabhappamāṇe padese. **Vālagga**nti vālakoṭiṃ. **Katahattho**ti paricitahattho. **Katasarakkhepo**ti thiralakkhe ca calalakkhe ca paresaṃ dassanavasena sarakkhepassa katāpī. Tenāha **‘‘dassitasippo’’**ti, ‘‘katayoggo’’ti keci. Asanti etenāti **asanaṃ,** kaṇḍo. **Tālacchādi**nti tālacchāyaṃ. Sā pana ratanamattā vidatthicaturaṅgulā.

Puratthimā samuddāti ekasmiṃ cakkavāḷe puratthimā samuddā. Samuddasīsena puratthimacakkavāḷamukhavaṭṭiṃ vadati. **Pacchimasamuddo**ti etthāpi eseva nayo. **Nippapañcata**nti adantakāritaṃ. **Sampatte**ti tādisena javena gacchantena sampatte. **Anotatte**ti etthāpi ‘‘sampatte’’ti padaṃ ānetvā sambandho, tathā ‘‘nāgalatādantakaṭṭha’’nti etthāpi. **Tadā**ti yadā so lokantagavesako ahosi, tadā. **Dīghāyukakālo**ti anekavassasahassāyukakālo. **Cakkavāḷalokassā**ti sāmaññavasena ekavacanaṃ, cakkavāḷalokānanti attho. Imasmiṃyeva cakkavāḷe nibbattipubbaparicayasiddhāya nikantiyā.

Sasaññimhi samanaketi na rūpadhammamattake, atha kho pañcakkhandhasamudāyeti dasseti. **Samitapāpo**ti samucchinnasaṃkilesadhammo. Chaṭṭhaṃ uttānameva.

Rohitassasuttādivaṇṇanā niṭṭhitā.

7. Suvidūrasuttavaṇṇanā

47. Sattame **suvidūravidūra**-saddānaṃ samānatthānaṃyeva ekattha gahaṇaṃ idha niddeso dūrāsannabhāvassa apekkhāsiddhattā idhādhippetassa dūrabhāvassa kenaci pariyāyena anāsannabhāvadassanatthaṃ katanti āha **‘‘kenaci pariyāyena anāsannāni hutvā’’**tiādi. Sesamettha uttānameva.

Suvidūrasuttavaṇṇanā niṭṭhitā.

8. Visākhasuttavaṇṇanā

48. Aṭṭhame vākkaraṇacāturiyato vacanaguṇahetūnaṃ pūriyā porī, poriyaṃ bhavāti porī, tāya **poriyā**. Tenāha **‘‘paripuṇṇavācāyā’’**ti, akkharapadaparipuṇṇāya vācāyāti attho. **Apalibuddhāyā**ti pittādīhi na vibaddhāya ananubundhitāya. **Anelagalāyā**ti anelāya agalāya niddosāya agaḷitapadabyañjanāya ca. Therassa hi kathayato padaṃ vā byañjanaṃ vā na parihāyati. Tenāha **‘‘anelagalāyāti niddosāya ceva agaḷitāya cā’’**tiādi. Tattha **niddosāyā**ti atthato ca byañjanato ca vigatadosāya. **Apatitapadabyañjanāyā**ti avirahitapadabyañjanāya. Atha vā **anelagalāyā**ti na elaṃ dosaṃ galatīti anelagalā. Avicchinnavācāya anelagalāya yathā dandhamanussā mukhena kheḷaṃ gaḷantena vācaṃ bhāsanti, na evarūpāya. Atha kho niddosāya visadavācāyāti attho. Vivaṭṭappakāsinī vācā na kadāci vivaṭṭamuttāti katvā āha **‘‘vivaṭṭapariyāpannāyā’’**ti, vivaṭṭaṃ amuñcitvā pavattāyāti attho. Vivaṭṭappakāsinī hi vācā vivaṭṭaṃ paricchijja āpādentī pavattati. Navalokuttaradhammo sabbadhammehi samussitaṭṭhena abbhuggataṭṭhena ca dhajo nāmāti āha **‘‘abbhuggataṭṭhenā’’**tiādi. Sesamettha suviññeyyameva.

Visākhasuttavaṇṇanā niṭṭhitā.

9. Vipallāsasuttavaṇṇanā

49. Navame aniccādīni vatthūni niccantiādinā viparītato asantīti vipallāsā, saññāya vipallāso **saññāvipallāso**. Itaresupi tīsu eseva nayo. Evamete catunnaṃ vatthūnaṃ vasena cattāro, tesu vatthūsu saññādīnaṃ vasena dvādasa honti. Tesu aṭṭha sotāpattimaggena pahīyanti. **Asubhe subha**nti saññācittavipallāsā sakadāgāmimaggena tanukā honti, anāgāmimaggena pahīyanti. **Dukkhe sukha**nti saññācittavipallāsā arahattamaggena pahīyantīti veditabbā. Sesamettha uttānameva.

Vipallāsasuttavaṇṇanā niṭṭhitā.

10. Upakkilesasuttavaṇṇanā

50. Dasame **upakkiliṭṭhabhāvakaraṇenā**ti malīnabhāvakaraṇena. **Pañcavidhāya surāya catubbidhassa ca merayassā**ti ettha pūvasurā, piṭṭhasurā, odanasurā, kiṇṇapakkhittā, sambhārasaṃyuttāti pañca surā. Pupphāsavo, phalāsavo, madhvāsavo, guḷāsavoti cattāro āsavā, catubbidhaṃ merayaṃ nāma. Tattha pūve bhājane pakkhipitvā tajjaṃ udakaṃ datvā madditvā katā **pūvasurā**. Evaṃ sesasurāpi. **Kiṇṇā**ti pana tassā surāya bījaṃ vuccati. Ye surā ‘‘modakā’’tipi vuccanti, te pakkhipitvā katā **kiṇṇapakkhittā**. Dhātakiāsavādinānāsambhārehi saṃyojitā **sambhārasaṃyuttā.**Madhukatālanāḷikerādipuppharaso ciraparivāsito **pupphāsavo**. Panasādiphalaraso **phalāsavo**. Muddikāraso **madhvāsavo**. Ucchuraso **guḷāsavo**.

Upakkilesasuttavaṇṇanā niṭṭhitā.

Rohitassavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puññābhisandavaggo

1. Paṭhamapuññābhisandasuttavaṇṇanā

51. Dutiyassa paṭhame **puññābhisandā**ti vā puññanadiyo. Avicchedena niccaṃ pavattiyamānāni hi puññāni abhisandanaṭṭhena ‘‘puññābhisandā’’ti vuttā. **Aparimita**nti āḷhakagaṇanāya aparimitaṃ, yojanavasena panassa parimāṇaṃ atthi. Tathā hi heṭṭhā mahāpathaviyā upari ākāsena parato cakkavāḷapabbatena majjhe tattha tattha ṭhitehi dīpapabbatapariyantehi paricchinnattā yojanato sakkā pamāṇaṃ kātuṃ. **Bheravārammaṇehī**ti saviññāṇakāviññāṇakehi bheravārammaṇehi. Tathā hi taṃ mahāsarīramacchakumbhīlayakkharakkhasamahānāgadānavādīnaṃ saviññāṇakānaṃ vaḷavāmukhapātālādīnaṃ aviññāṇakānañca bheravārammaṇānaṃ vasena ‘‘bahubherava’’nti vuccati. Sesamettha uttānameva.

Paṭhamapuññābhisandasuttavaṇṇanā niṭṭhitā.

2. Dutiyapuññābhisandasuttavaṇṇanā

52. Dutiye **sotāpannassa saddhā adhippetā**ti sotāpannassa maggenāgatā saddhā adhippetā.

Dutiyapuññābhisandasuttavaṇṇanā niṭṭhitā.

3-4. Paṭhamasaṃvāsasuttādivaṇṇanā

53-54. Tatiye yathākammaṃ tā tā gatiyo **ara**nti upagacchantīti ariyā, sattā. Ime pana kucchitā ariyāti **kadariyā**. Thaddhamaccharino, thaddhena maccharena samannāgatāti attho. Thaddhamacchariyasadisañhi kucchitaṃ sabbadā nihīnaṃ natthi sabbaguṇānaṃ ādibhūtassa bhogasampattiādisabbasampattīnaṃ mūlabhūtassa dānassa nisedhanato. Tenāha **‘‘kadariyāti thaddhamaccharino’’**ti. Ekacco hi attano vasanaṭṭhāne bhikkhū hatthaṃ pasāretvāpi na vandati. Aññattha gato vihāraṃ pavisitvā sakkaccaṃ vanditvā madhurappaṭisanthāraṃ karoti ‘‘kiṃ, bhante, amhākaṃ vasanaṭṭhānaṃ nāgacchatha, sampanno padeso, paṭibalāhaṃ ayyānaṃ yāgubhattādīhi upaṭṭhānaṃ kātu’’nti. Bhikkhu ‘‘saddho ayaṃ upāsako’’ti yāgubhattādīhi saṅgaṇhāti.

Atheko thero tassa gāmaṃ gantvā piṇḍāya carati. So taṃ disvā aññena vā gacchati, gharaṃ vā pavisati. Sacepi sammukhībhāvaṃ āgacchati, hatthena vanditvā ‘‘ayyassa bhikkhaṃ detha, ahaṃ ekena kammena gacchāmī’’ti pakkamati. Thero sakalagāmaṃ caritvā tucchapattova nikkhamati. Idaṃ tāva mudumacchariyaṃ nāma. Yena adāyakopi dāyako viya paññāyati. Idha pana thaddhamacchariyaṃ adhippetaṃ. Yena samannāgato bhikkhūsu piṇḍāya paviṭṭhesu ‘‘therā ṭhitā’’ti vutte ‘‘kiṃ mayhaṃ pādā rujjantī’’tiādīni vatvā silāthambho viya khāṇuko viya ca thaddho hutvā tiṭṭhati, sāmīcimpi na karoti, kuto dānaṃ. Ayamidha adhippeto. Tena vuttaṃ **‘‘thaddhamaccharinoti thaddhena maccharena samannāgatāti attho’’**ti. Maccharaṃ maccheraṃ macchariyanti atthato ekaṃ.

Paribhāsakāti bhikkhū gharadvāre ṭhite disvā ‘‘kiṃ tumhe kasitvā āgatā vapitvā lāyitvā, mayaṃ attanopi na labhāma, kuto tumhākaṃ, sīghaṃ nikkhamathā’’tiādīhi santajjakā. **Yācakānaṃ vacanassa atthaṃ jānantī**ti ettha kiñcāpi bhikkhū gharadvāre ṭhitā tuṇhī honti, atthato pana ‘‘bhikkhaṃ dethā’’ti vadanti nāma ariyāya yācanāya. Vuttañhetaṃ ‘‘uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’’ti (mi. pa. 4.5.9). Tatra ye ‘‘mayaṃ pacāma, ime na pacanti, pacamāne patvā alabhantā kuhiṃ labhissatī’’ti deyyadhammaṃ saṃvibhajanti, te vadaññū yācakānaṃ vacanassa atthaṃ jānanti nāma ñatvā kattabbakaraṇato. Catutthaṃ uttānameva.

Paṭhamasaṃvāsasuttādivaṇṇanā niṭṭhitā.

5-6. Samajīvīsuttādivaṇṇanā

55-56. Pañcame **anuggaṇhanattha**nti nakulamātā nakulapitāti imesaṃ dvinnaṃ saṅgahatthāya. Nakulassa dārakassa pitā **nakulapitā. Nakulamātā**ti etthāpi eseva nayo. Sesamettha uttānameva. Chaṭṭhe natthi vattabbaṃ.

Samajīvīsuttādivaṇṇanā niṭṭhitā.

7-10. Suppavāsāsuttādivaṇṇanā

57-60. Sattame **āyubhāgapaṭilābhinī hotī**ti āyukoṭṭhāsassa paṭilābhinī hoti. **Tividhaloka**nti sattasaṅkhārabhājanasaṅkhātaṃ tividhaṃ lokaṃ. **Viditaṃ katvā**ti vibhūtaṃ katvā. **Lokavidūna**nti karaṇatthe sāmivacananti āha **‘‘buddhehi pasatthā’’**ti. Aṭṭhamanavamadasamāni uttānatthāneva.

Suppavāsāsuttādivaṇṇanā niṭṭhitā.

Puññābhisandavaggavaṇṇanā niṭṭhitā.

(7) 2. Pattakammavaggo

1-4. Pattakammasuttādivaṇṇanā

61-64. Dutiyassa paṭhame ye aniṭṭhā na honti, te iṭṭhāti adhippetāti āha **‘‘aniṭṭhapaṭikkhepena iṭṭhā’’**ti. **Iṭṭhā**ti ca pariyiṭṭhā vā hotu mā vā, iṭṭhārammaṇabhūtāti attho. Gavesitampi hi iṭṭhanti vuccati, taṃ idha nādhippetaṃ. **Mane**ti manasmiṃ. **Kantā**ti vā kamanīyā, kāmetabbāti attho. **Manaṃ appāyantī**ti iṭṭhabhāvena manaṃ vaḍḍhenti. Kammasādhano idha **bhoga**-saddoti āha **‘‘bhogāti bhuñjitabbā’’**tiādi. **Dhammūpaghātaṃ katvā** kusaladhammaṃ vinodetvā. Upanijjhāyīyantīti **upajjhāyā**ti āha **‘‘sukhadukkhesu upanijjhāyitabbattā’’**ti, sukhadukkhesu uppannesu anussaritabbattāti attho. **Sandiṭṭhasambhattehī**ti ettha tattha tattha saṅgamma diṭṭhamattā nātidaḷhamittā **sandiṭṭhā,** suṭṭhu bhattā sinehavanto daḷhamittā **sambhattā**.

Visamalobhanti balavalobhaṃ. **Sukhita**nti sañjātasukhaṃ. **Pīṇita**nti dhātaṃ suhitaṃ. Tathābhūto pana yasmā balasampanno hoti, tasmā **‘‘balasampannaṃ karotī’’**ti vuttaṃ.

Sobhane kāyikavācasikakamme ratoti sūrato ukārassa dīghaṃ katvā, tassa bhāvo **soraccaṃ,** kāyikavācasiko avītikkamo. So pana atthato susīlabhāvoti āha **‘‘khantisoracce niviṭṭhāti adhivāsanakkhantiyañca susīlatāya ca niviṭṭhā’’**ti. **Ekamattāna**nti ekaṃ cittanti attho. Rāgādīnañhi pubbabhāgiyaṃ damanādi paccekaṃ icchitabbaṃ, na maggakkhaṇe viya ekajjhaṃ paṭisaṅkhānamukhena pajahanato. **Ekamattāna**nti vā vivekavasena ekaṃ ekākinaṃ attānaṃ. Tenevāha **‘‘ekaṃ attanova attabhāva’’**ntiādi. **Uparūparibhūmīsū**ti chakāmasaggasaṅkhātāsu uparūparikāmabhūmīsu. Kammassa phalaṃ **aggaṃ** nāma. Taṃ panettha uccagāmīti āha **‘‘uddhamaggamassā’’**ti. Suvagge niyuttā, suvaggappayojanāti vā **sovaggikā. Dasannaṃ visesāna**nti dibbaāyuvaṇṇayasasukhaādhipateyyānañceva iṭṭharūpādīnañca phalavisesānaṃ. Vaṇṇaggahaṇena cettha sako attabhāvavaṇṇo gahito, rūpaggahaṇena bahiddhā rūpārammaṇaṃ. Dutiyatatiyacatutthāni uttānatthāneva.

Pattakammasuttādivaṇṇanā niṭṭhitā.

5. Rūpasuttavaṇṇanā

65. Pañcame paminoti uḷāratādivisesaṃ etenāti pamāṇaṃ, rupakāyo pamāṇaṃ etassāti **rūpappamāṇo**. Tato eva rūpe pasannoti **rūpappasanno. Ghoso**ti cettha thutighoso. **Lūkha**nti paccayalūkhatā. **Dhammā**ti sīlādayo guṇadhammā adhippetā. Imesaṃ pana catunnaṃ puggalānaṃ nānākaraṇaṃ pāḷiyaṃyeva āgataṃ. Vuttañhetaṃ –

> ‘‘Katamo ca puggalo rūpappamāṇo rūpappasanno? Idhekacco puggalo ārohaṃ vā passitvā pariṇāhaṃ vā passitvā saṇṭhānaṃ vā passitvā pāripūriṃ vā passitvā tattha pamāṇaṃ gahetvā pasādaṃ janeti. Ayaṃ vuccati puggalo rūpappamāṇo rūpappasanno.
>
> ‘‘Katamo ca puggalo ghosappamāṇo ghosappasanno? Idhekacco puggalo paravaṇṇanāya parathomanāya parapasaṃsanāya paravaṇṇahārikāya tattha pamāṇaṃ gahetvā pasādaṃ janeti. Ayaṃ vuccati puggalo ghosappamāṇo ghosappasanno.
>
> ‘‘Katamo ca puggalo lūkhappamāṇo lūkhappasanno? Idhekacco puggalo cīvaralūkhaṃ vā passitvā pattalūkhaṃ vā passitvā senāsanalūkhaṃ vā passitvā vividhaṃ vā dukkarakārikaṃ passitvā tattha pamāṇaṃ gahetvā pasādaṃ janeti. Ayaṃ vuccati puggalo lūkhappamāṇo lūkhappasanno.
>
> ‘‘Katamo ca puggalo dhammappamāṇo dhammappasanno? Idhekacco puggalo sīlaṃ vā passitvā samādhiṃ vā passitvā paññaṃ vā passitvā tattha pamāṇaṃ gahetvā pasādaṃ janeti. Ayaṃ vuccati puggalo dhammappamāṇo dhammappasanno’’ti (pu. pa. 171-172).

Tattha **āroha**nti uccataṃ. Sā ca kho tasmiṃ tasmiṃ kāle pamāṇayuttā daṭṭhabbā. **Pariṇāha**nti nātikisathūlatāvasena pīṇataṃ. **Saṇṭhāna**nti tesaṃ tesaṃ aṅgapaccaṅgānaṃ susaṇṭhitataṃ dīgharassavaṭṭādiyuttaṭṭhānesu tathābhāvaṃ. **Pāripūri**nti sabbesaṃ sarīrāvayavānaṃ paripuṇṇataṃ avikalataṃ. **Tattha pamāṇaṃ gahetvā**ti tasmiṃ rūpe rūpasampattiyaṃ pamāṇabhāvaṃ upādāya. **Pasādaṃ janetī**ti adhimokkhaṃ janeti uppādeti.

Paravaṇṇanāyāti ‘‘asuko ediso ca ediso cā’’ti parassa guṇavacanena. **Parathomanāyā**ti parammukhā parassa silāghuppādakena abhitthavanena parena thutivasena, gāthādiupanibandhanena vuttāya thomanāyāti vuttaṃ hoti. **Parapasaṃsanāyā**ti parammukhā parassa guṇasaṃkittanena. **Paravaṇṇahārikāyā**ti paramparavaṇṇahārikāya paramparāya parassa kittanasaddassa upasaṃhārena. **Tatthā**ti tasmiṃ thutighose.

Cīvaralūkhanti thūlajiṇṇabahutunnakatādicīvarassa lūkhabhāvaṃ. **Pattalūkha**nti anekaganthikāhaṭatādipattassa lūkhabhāvaṃ. **Vividhaṃ vā dukkarakārika**nti dhutaṅgādivasena pavattanānāvidhaṃ dukkaracariyaṃ. **Sīlaṃ vā passitvā**ti sīlapāripūrivasena visuddhaṃ kāyavacīsucaritaṃ ñāṇacakkhunā passitvā, jhānādiadhigamasuddhisamādhiṃ vā vipassanābhiññāsaṅkhātaṃ paññaṃ vā passitvāti attho.

Evametasmiṃ catuppamāṇe lokasannivāse buddhesu appasannā mandā, pasannā bahukā. Rūpappamāṇassa hi buddharūpato uttari pasādāvahaṃ rūpaṃ nāma natthi. Ghosappamāṇassa buddhānaṃ kittighosato uttari pasādāvaho ghoso nāma natthi. Lūkhappamāṇassa kāsikāni vatthāni mahārahāni kañcanabhājanāni tiṇṇaṃ utūnaṃ anucchavike sabbasampattiyutte pāsādavare pahāya paṃsukūlacīvaraselamayapattarukkhamūlādisenāsanasevino buddhassa bhagavato lūkhato uttari pasādāvahaṃ aññaṃ lūkhaṃ nāma natthi. Dhammappamāṇassa sadevake loke asādhāraṇasīlādiguṇassa tathāgatassa sīlādiguṇato uttari pasādāvaho añño sīlādiguṇo nāma natthi. Iti bhagavā imaṃ catuppamāṇikaṃ lokasannivāsaṃ muṭṭhinā gahetvā viya ṭhitoti.

Pamāṇiṃsūti pamāṇaṃ aggahesuṃ. **Niyakajjhatte tassa guṇaṃ na jānātī**ti tassa abbhantare pavattamānaṃ sīlādiguṇaṃ na jānāti. Sesaṃ suviññeyyameva.

Rūpasuttavaṇṇanā niṭṭhitā.

7. Ahirājasuttavaṇṇanā

67. Sattame **daṭṭhavisānevā**ti avadhāraṇena diṭṭhavisādayo nivatteti. Kaṭṭhamukhādayo hi cattāro āsīvisā daṭṭhaviso, diṭṭhaviso, phuṭṭhaviso, vātavisoti paccekaṃ catubbidhā hontīti visavegavikāravasena soḷasa vuttā. Tesu daṭṭhavisānaṃyeva idha gahaṇaṃ, na itaresanti dasseti. Sesaṃ suviññeyyameva.

Ahirājasuttavaṇṇanā niṭṭhitā.

8. Devadattasuttavaṇṇanā

68. Aṭṭhame **kāle sampatte**ti gabbhassa paripākagatattā vijāyanakāle sampatte. **Potaka**nti assatariyā puttaṃ. ‘‘Phalaṃ ve kadaliṃ hantī’’tiādigāthāya kukkujakeneva pattavaṭṭipasavassa ucchinnattā phaluppatti kadaliyā parābhavāya hotīti āha **‘‘phalaṃ ve kadaliṃ hantī’’**ti. **Kukkujakaṃ** nāma kadaliyā pupphanāḷaṃ. Tathā phalapākapariyosānattā osadhīnaṃ **‘‘phalaṃ veḷuṃ naḷa’’**nti vuttaṃ. Ayaṃ panettha piṇḍattho – yathā attano phalaṃ kadaliveḷunaḷe vināseti, gabbho ca assatariṃ, evaṃ attano kammabhūto sakkāro asappurisaṃ vināsetīti.

Devadattasuttavaṇṇanā niṭṭhitā.

9. Padhānasuttavaṇṇanā

69. Navame padahati etehīti **padhānāni. Uttamavīriyāni** seṭṭhavīriyāni visiṭṭhassa atthassa sādhanato. **Kilesānaṃ saṃvaratthāyā**ti yathā abhijjhādayo na uppajjanti, evaṃ satiyā upaṭṭhānena kilesānaṃ saṃvaraṇatthāya. **Pajahanatthāyā**ti kāmavitakkādīnaṃ vinodanatthāya. **Padhāna**nti tasseva pajahanassa sādhanavasena pavattavīriyaṃ. **Kusalānaṃ dhammānaṃ brūhanatthāyā**ti bojjhaṅgasaṅkhātānaṃ kusaladhammānaṃ vaḍḍhanatthāya. **Padhāna**nti tasseva vaḍḍhanassa sādhanavasena pavattavīriyaṃ.

Padhānasuttavaṇṇanā niṭṭhitā.

10. Adhammikasuttavaṇṇanā

70. Dasame **visamanti** bhāvanapuṃsakametaṃ. Tenāha **''visamā hutvā''**ti. **Asamayenā**ti akāle. Bhummatthe hetaṃ karaṇavacanaṃ. Pakaṭṭhaṃ padhānaṃ añjasaṃ etesanti pañjasā, añjasaṃ pagatā paṭipannāti vā pañjasā, pakatimaggagāmino. Na pañjasā **apañjasā,** amaggappaṭipannā. Te pana yasmā maggato apagatā nāma honti, tasmā vuttaṃ **''maggato apagatā''**tiādi.

Gāthāsu pana evamettha sambandho veditabbo. **Gunnaṃ ce taramānāna**nti gāvīsu mahoghaṃ tarantīsu. **Jimhaṃ gacchati puṅgavo**ti yadi yūthapati usabho kuṭilaṃ gacchati. **Sabbā tā jimhaṃ gacchantī**ti sabbā tā gāviyo kuṭilameva gacchanti. Kasmā? **Nette jimhaṃ gate sati** tassa kuṭilagatattā. So hi tāsaṃ paccayiko upaddavaharo ca. **Evameva**nti yathā cetaṃ, evameva yo manussesu padhānasammato, yadi so adhammacārī siyā, ye tassa anujīvino, sabbepi adhammikā honti. Sāmisampadā hi pakatisampadaṃ sampādeti. Yasmā etadevaṃ, tasmā **sabbaṃ raṭṭhaṃ dukkhaṃ seti, rājā ce hoti adhammiko**.

Adhammikasuttavaṇṇanā niṭṭhitā.

Pattakammavaggavaṇṇanā niṭṭhitā.

(8) 3. Apaṇṇakavaggo

1-2. Padhānasuttādivaṇṇanā

71-72. Tatiyavaggassa paṭhame yavati tena phalaṃ missitaṃ viya hotīti **yoni,** ekantikaṃ kāraṇaṃ. **Assā**ti yathāvuttassa bhikkhuno. **Paripuṇṇa**nti avikalaṃ anavasesaṃ. Āsave khepetīti **āsavakkhayo,** aggamaggo. Idha pana arahattaphalaṃ adhippetanti āha **''arahattatthāyā''**ti. Dutiyaṃ uttānameva.

Padhānasuttādivaṇṇanā niṭṭhitā.

3-5. Sappurisasuttādivaṇṇanā

73-75. Tatiye **pañhatthāya abhinīto**ti pañhakaraṇatthāya abhimukhaṃ nīto. **Alambitaṃ katvā**ti alambaṃ katvā, ayameva vā pāṭho, vipalambaṃ akatvāti attho. **Avajānātī**ti avaññaṃ karoti, nindatīti attho. Catutthapañcame natthi vattabbaṃ.

Sappurisasuttādivaṇṇanā niṭṭhitā.

6. Kusinārasuttavaṇṇanā

76. Chaṭṭhe nagaraṃ pavisitukāmā uyyānato upecca vattanti gacchanti etenāti **upavattanaṃ**. Yatheva hi kalambanaditīrato rājamātuvihāradvārena thūpārāmaṃ gantabbaṃ hoti, evaṃ hiraññavatikāya pārimatīrato sālavanaṃ uyyānaṃ, yathā anurādhapurassa thūpārāmo dakkhiṇapacchimadisāya, evaṃ taṃ uyyānaṃ kusinārāya dakkhiṇapacchimadisāya hoti. Yathā thūpārāmato dakkhiṇadvārena nagaraṃ pavisanamaggo pācīnamukho gantvā uttarena nivattati, evaṃ uyyānato sālapanti pācīnamukhā gantvā uttarena nivattā, tasmā taṃ ''upavattana''nti vuccati. **Antare**ti dvinnaṃ sālarukkhānaṃ vemajjhe. Tattha hi paññāpiyamānassa mañcassa ekā sālapanti sīsabhāge hoti, ekā pādabhāge. Tatrapi eko taruṇasālo sīsabhāgassa āsanno hoti, eko pādabhāgassa. Apica **yamakasālā** nāma mūlakhandhaviṭapapattehi aññamaññaṃ saṃsibbitvā ṭhitasālātipi vadanti.

Dveḷhakanti dvidhāgāho, anekaṃsaggāhoti attho. **Vimatī**ti saṃsayāpattīti āha **''vinicchituṃ asamatthatā''**ti. **Taṃ vo vadāmī**ti taṃ saṃsayavantaṃ bhikkhuṃ sandhāya vo tumhe vadāmīti. **Nikkaṅkhabhāvapaccakkhakaraṇa**nti buddhādīsu tesaṃ bhikkhūnaṃ nikkaṅkhabhāvassa paccakkhakāriyā yāthāvato tamatthaṃ paṭivijjhitvā ṭhitaṃ sabbaññutaññāṇameva. **Etthā**ti etasmiṃ atthe.

Kusinārasuttavaṇṇanā niṭṭhitā.

7. Acinteyyasuttavaṇṇanā

77. Sattame **lokacintā**ti lokasannivesappaṭisaṃyuttā vīmaṃsā. Tenāha **''kena nu kho candimasūriyā''**tiādi. **Nāḷikerādayo**ti **ādi-**saddena avuttānaṃ osadhitiṇavanappatiādīnaṃ saṅgaho. **Evarūpā lokacintā**ti edisā vuttasadisā aññāpi sā lokacintā.

Acinteyyasuttavaṇṇanā niṭṭhitā.

8. Dakkhiṇasuttavaṇṇanā

78. Aṭṭhame **dānasaṅkhātāya dakkhiṇāyā**ti deyyadhammasaṅkhātāya dakkhiṇāya. Visuddhi nāma mahājutikatā. Sā pana mahapphalatāya veditabbāti āha **''mahapphalabhāvenā''**ti. **Visujjhatī**ti na kilissati, amalinā mahājutikā mahāvipphārā hotīti attho. **Sucidhammo**ti rāgādiasucividhamanena sucisabhāvo. **Lāmakadhammo**ti hīnasabhāvo pāpakiriyāya. Akusaladhammā hi ekantanihīnā. Jūjako sīlavā kalyāṇadhammo na hoti, tassa mahābodhisattassa attano puttadānaṃ dānapāramiyā matthakaṃ gaṇhantaṃ mahāpathavikampanasamatthaṃ jātaṃ. Svāyaṃ dāyakaguṇoti āha **''vessantaramahārājā kathetabbo''**tiādi. **Uddharatī**ti bahulaṃ pāpakammavasena laddhabbavinipātato uddharati, tasmā natthi mayhaṃ kiñci cittassa aññatthattanti adhippāyo.

Petadakkhiṇanti pete uddissa dātabbadakkhiṇaṃ. **Pāpitakāleyevā**ti ''idaṃ dānaṃ asukassa petassa hotū''ti taṃuddisanavasena pattiyā pāpitakāleyeva. **Assā**ti petassa. **Pāpuṇī**ti phalasampattilabhāpanavasena pāpuṇi. Ayañhi pete uddissa dāne dhammatā. Tadā kosalarañño pariccāgavasena ativiya dānajjhāsayataṃ buddhappamukhassa ca saṅghassa ukkaṃsagataguṇavisiṭṭhataṃ sandhāyāha **''asadisadānaṃ kathetabba''**nti.

Dakkhiṇasuttavaṇṇanā niṭṭhitā.

9-10. Vaṇijjasuttādivaṇṇanā

79-80. Navame **taṃsadisā**ti yādisā vaṇijjā payuttā ayathādhippāyā aññā vā sampajjati, tādisāvāti attho. **Chedaṃ gacchatī**ti vināsaṃ pāpuṇāti. Adhippāyato parā visiṭṭhāti **parādhippāyo**. Tenevāha **''ajjhāsayato adhikataraphalā hotī''**ti. **Cīvarādinā paccayena vadeyyāsī**ti cīvarādipaccayahetu maṃ vadeyyāsi pattheyyāsi. Atha vā yadā cīvarādinā paccayena attho hoti, tadā maṃ yāceyyāsīti attho. Sesaṃ suviññeyyameva. Dasamaṃ uttānameva.

Vaṇijjasuttādivaṇṇanā niṭṭhitā.

Apaṇṇakavaggavaṇṇanā niṭṭhitā.

(9) 4. Macalavaggo

1-6. Pāṇātipātasuttādivaṇṇanā

81-86. Catutthassa paṭhamādīni uttānatthāneva. Pañcame (saṃ. ni. ṭī. 1.1.132) ''nīce kule paccājāto''tiādikena appakāsabhāvena tamatīti tamo, tena tamena yuttoti **tamo** puggalo vuccati. Tathā hi taṃyogato puggalassa tabbohāro yathā ‘‘maccherayogato maccharo’’ti, tasmā **tamo**ti appakāsabhāvena tamo tamabhūto andhakāraṃ viya jāto, andhakārattaṃ vā pattoti attho. Vuttalakkhaṇaṃ tamameva paramparato ayanaṃ gati niṭṭhā etassāti **tamaparāyaṇo**. Ubhayenapi tamaggahaṇena khandhatamo kathito, na andhakāratamo. **Khandhatamo**ti ca sampattirahitā khandhapavattiyeva daṭṭhabbā. ‘‘Ucce kule paccājāto’’tiādikena pakāsabhāvena jotetīti joti, tena jotināyuttotiādi sabbaṃ vuttanayena veditabbaṃ. **Itare dve**ti jotitamaparāyaṇo, jotijotiparāyaṇoti itare dve puggale.

Veṇuvettādivilīvehi peḷabhājanādikārakā **vilīvakārakā**. Migamacchādīnaṃ nisādanato **nesādā,** māgavikamacchabandhādayo. Rathesu cammena nahaṇakaraṇato **rathakārā,** cammakārā. Puiti karīsassa nāmaṃ, taṃ kusenti apanentīti **pukkusā,** pupphachaḍḍakā. **Dubbaṇṇo**ti virūpo. **Okoṭimako**ti ārohābhāvena heṭṭhimako, rassakāyoti attho. Tenāha **‘‘lakuṇḍako’’**ti. Laku viya ghaṭikā viya ḍeti pavattatīti **lakuṇḍako,** rasso. Kaṇati nimīlatīti **kāṇo**. Taṃ panassa nimīlanaṃ ekena akkhinā dvīhipi vāti āha **‘‘ekacchikāṇo vā ubhayacchikāṇo vā’’**ti. Kuṇanaṃ kuṇo, hatthavekallaṃ, so etassa atthīti **kuṇī. Khañjo** vuccati pādavikalo. Heṭṭhimakāyasaṅkhāto sarīrassa pakkho padeso hato assāti **pakkhahato**. Tenāha **‘‘pīṭhasappī’’**ti. Padīpe padīpane etabbaṃ netabbanti **padīpeyyaṃ,** telakapālādiupakaraṇaṃ. **Vutta**nti aṭṭhakathāyaṃ vuttaṃ.

Āgamanavipattīti āgamanaṭṭhānavasena vipatti ‘‘āgamo etthā’’ti katvā. **Pubbuppannapaccayavipattī**ti paṭhamuppannapaccayavasena viparāvatti. Caṇḍālādisabhāvā hissa mātāpitaro paṭhamuppannapaccayo. **Pavattapaccayavipattī**ti pavatte sukhapaccayavipatti. Tādise nihīnakule uppannopi koci vibhavasampanno siyā, ayaṃ pana duggato durūpo. **Ājīvupāyavipattī**ti ājīvanupāyavasena vipatti. Sukhena hi jīvikaṃ pavattetuṃ upāyabhūtā hatthisippādayo imassa natthi, pupphachaḍḍanasilākoṭṭanādikammaṃ pana katvā jīvikaṃ pavatteti. Tenāha **‘‘kasiravuttike’’**ti. **Attabhāvavipattī**ti upadhivipatti. **Dukkhakāraṇasamāyogo**ti kāyikacetasikadukkhuppattiyā paccayasamodhānaṃ. **Sukhakāraṇavipattī**ti sukhapaccayaparihāni. **Upabhogavipattī**ti upabhogasukhassa vināso anupaladdhi. Joti ceva jotiparāyaṇabhāvo ca **sukkapakkho**. Chaṭṭhaṃ uttānameva.

Pāṇātipātasuttādivaṇṇanā niṭṭhitā.

7. Puttasuttavaṇṇanā

87. Sattame **ma-kāro padasandhikaro** ‘‘aññamañña’’ntiādīsu viya. **Niccalasamaṇo**ti thirasamaṇo. Abhisiñcitabboti **abhiseko**ti kammasādhano abhisekasaddo. Tenāha **‘‘abhisekaṃ kātuṃ yutto’’**ti.

Bākulatthero viyāti thero hi mahāyasassī, tassa puttadhītaro nattupanattakā sukhumasāṭakehi cīvarāni kāretvā rajāpetvā samugge pakkhipitvā pahiṇanti. Therassa nahānakāle nahānakoṭṭhake ṭhapenti. Thero tāni nivāseti ceva pārupati ca. Tenevetaṃ vuttaṃ.

Khadiravanamagge sīvalitthero viyāti satthari kira taṃ maggaṃ paṭipanne devatā ‘‘amhākaṃ ayyassa sīvalittherassa sakkāraṃ karissāmā’’ti cintetvā ekekayojane vihāraṃ kāretvā ekayojanato uddhaṃ gantuṃ adatvā pātova uṭṭhāya dibbāni yāguādīni gahetvā ‘‘amhākaṃ ayyo sīvalitthero kahaṃ nisinno’’ti vicaranti. Thero attano abhihaṭaṃ buddhappamukhassa bhikkhusaṅghassa dāpesi. Evaṃ satthā saparivāro tiṃsayojanikaṃ kantāraṃ sīvalittherassa puññaphalaṃ anubhavamānova agamāsi. Tenevetaṃ vuttaṃ.

Aṭṭhakanāgarasutte ānandatthero viyāti aṭṭhakanāgarako kira gahapati therassa dhammadesanāya pasīditvā pañcasatagghanakaṃ vihāraṃ kāretvā adāsi. Taṃ sandhāyetaṃ vuttaṃ.

Pilindavacchatthero viyāti therassa kira iddhānubhāvena pasannā manussā sappiādīni bahūni bhesajjāni abhihariṃsu. Pakatiyāpi ca āyasmā pilindavaccho lābhī hoti pañcannaṃ bhesajjānaṃ, laddhaṃ laddhaṃ parisāya vissajjeti. Tenetaṃ vuttaṃ ‘‘**gilānapaccayaṃ pilindavacchatthero viyā**’’ti.

Tiṇṇampi sannipātena nibbattānīti pittādīnaṃ tiṇṇampi visamānaṃ sannipātena jātāni. Atisītādibhāvena utūnaṃ pariṇāmoti āha ‘‘**atisītaatiuṇhaututo jātānī**’’ti. Purimaututo visadiso utu utupariṇāmo, tato jātāni **utupariṇāmajāni,** visabhāgaututo jātānīti attho. Jaṅgaladesavāsīnañhi anūpadese vasantānaṃ visabhāgova utu uppajjati, anūpadesavāsīnañca jaṅgaladeseti. Evaṃ malayasamuddatīrādivasenapi utuvisabhāgatā uppajjatiyeva. Tato jātāni utupariṇāmajāni nāma.

Attano pakaticariyānaṃ visamaṃ kāyassa pariharaṇavasena **visamaparihārajāni**. Tāni pana accāsanaatiṭṭhānādinā veditabbānīti āha ‘‘**accāsanaatiṭṭhānādikā**’’ti. **Ādi**-saddena mahābhāravahaṇasudhākoṭṭanaadesakālacaraṇādīni saṅgaṇhāti. Parassa upakkamato nibbattāni **opakkamikāni,** ayaṃ coroti vā pāradārikoti vā gahetvā jaṇṇukakapparamuggarādīhi nippothanaupakkamaṃ paccayaṃ katvā uppannānīti attho. Tenāha ‘‘**vadhabandhanādiupakkamena nibbattānī**’’ti. **Kevala**nti bāhiraṃ paccayaṃ anapekkhitvā kevalaṃ, tena vināti attho. Tenāha ‘‘**pubbekatakammavipākavaseneva jātānī**’’ti.

Puttasuttavaṇṇanā niṭṭhitā.

8-10. Saṃyojanasuttādivaṇṇanā

88-90. Aṭṭhame sotāpanno catūhi vātehi indakhīlo viya parappavādehi akampiyo acalasaddhāya samannāgatattā sāsane laddhappatiṭṭho **samaṇamacalo** nāmāti āha ‘‘**sāsane laddhappatiṭṭhattā**’’tiādi. **Thaddhabhāvakarānaṃ kilesānaṃ sabbaso samucchinnattā**ti cittassa thaddhabhāvakarānaṃ uddhambhāgiyakilesānaṃ sabbaso abhāvā **samaṇasukhumālo** nāma sukhumālabhāvappattito. Navamadasamāni suviññeyyāneva.

Saṃyojanasuttādivaṇṇanā niṭṭhitā.

Macalavaggavaṇṇanā niṭṭhitā.

(10) 5. Asuravaggo

1-2. Asurasuttādivaṇṇanā

91-92. Pañcamassa paṭhamadutiyāni uttānatthāneva.

Asurasuttādivaṇṇanā niṭṭhitā.

3. Dutiyasamādhisuttavaṇṇanā

93. Tatiye **appaṭivānī**ti bhāvappadhāno niddesoti āha ‘‘**anivattanatā**’’ti. ‘‘Appaṭivānitā’’ti vattabbe ‘‘appaṭivānī’’ti vuttaṃ. Tathā hi vīriyappavāhe vattamāne antarā eva paṭigamanaṃ nivattanaṃ paṭivānaṃ, taṃ assa atthīti paṭivānī, na paṭivānī appaṭivānī, tassa bhāvo **appaṭivānitā,** anivattanāti attho. **Appaṭivānī**ti vā itthiliṅgavasenevāyaṃ niddeso. Antarāyeva paṭigamanaṃ nivattanaṃ paṭivānī, na paṭivānī **appaṭivānī,** anivattanāti attho.

Dutiyasamādhisuttavaṇṇanā niṭṭhitā.

4. Tatiyasamādhisuttavaṇṇanā

94. Catutthe **saṇṭhapetabba**nti sammadeva ṭhapetabbaṃ. Yathā pana ṭhapitaṃ saṇṭhapitaṃ hoti, taṃ dassetuṃ **‘‘sannisādetabba’’**ntiādi vuttaṃ. Tattha **sannisādetabba**nti samādhippaṭipakkhe kilese sannisīdāpentena cittaṃ gocarajjhatte sannisīdāpetabbanti. **Ekodi kātabba**nti abyaggabhāvāpādanena ekaggaṃ kātabbaṃ. **Samādahitabba**nti yathā ārammaṇe suṭṭhu appitaṃ hoti, evaṃ sammā sammadeva ādahitabbaṃ, suṭṭhu āropetabbaṃ samāhitaṃ kātabbanti attho.

Tatiyasamādhisuttavaṇṇanā niṭṭhitā.

5-6. Chavālātasuttādivaṇṇanā

95-96. Pañcame **chavālāta**nti chavānaṃ daḍḍhaṭṭhāne alātaṃ. Tenevāha **‘‘susāne alāta’’**nti. **Majjhaṭṭhāne gūthamakkhita**nti pamāṇena aṭṭhaṅgulamattaṃ dvīsu ṭhānesu ādittaṃ majjhe gūthamakkhitaṃ. **Kaṭṭhattha**nti kaṭṭhena kātabbakiccaṃ. Sesamettha uttānameva. Chaṭṭhaṃ uttānameva.

Chavālātasuttādivaṇṇanā niṭṭhitā.

7-10. Khippanisantisuttādivaṇṇanā

97-100. Sattame **khippanisantī**ti khippapañño. Tenāha **‘‘khippanisāmano’’**tiādi. **Anurūpadhamma**nti lokuttarādhigamassa anucchavikasabhāvaṃ. Kalyāṇā sundarā parimaṇḍalapadabyañjanā vācā assāti **kalyāṇavāco**. Tenāha **‘‘sundaravacano’’**ti. Kalyāṇaṃ madhuraṃ vākkaraṇaṃ udāharaghoso assāti **kalyāṇavākkaraṇo**. Guṇaparipuṇṇabhāvena pūre puṇṇabhāve bhavāti porī, tāya **poriyā**. Tenāha **‘‘guṇaparipuṇṇāyā’’**ti. Pure bhavattā poriyā nāgarikitthiyā sukhumālattanena sadisāti porī, tāya **poriyā**. ‘‘Sukhumālattanenā’’ti iminā tassā vācāya mudusaṇhabhāvo vutto. **Apalibuddhāyā**ti pittasemhādīhi na paliveṭhitāya. **Adosāyā**ti sandiddhavilambitādidosarahitāya **agaḷitapadabyañjanāyā**ti apatitapadabyañjanāya avirahitapadabyañjanāya. Ubhayametaṃ anelagalāyāti imasseva atthavacanaṃ. **Anelagalāyā**ti hi anelāya ceva agalāya cāti attho. **Atthaṃ viññāpetuṃ samatthāyā**ti ādimajjhapariyosānaṃ pākaṭaṃ katvā bhāsitatthassa viññāpanasatthāya. Aṭṭhamanavamadasamāni uttānatthāneva.

Khippanisantisuttādivaṇṇanā niṭṭhitā.

Asuravaggavaṇṇanā niṭṭhitā.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Valāhakavaggo

1-2. Valāhakasuttadvayavaṇṇanā

101-2. Tatiyapaṇṇāsakassa paṭhame **gajjitā**ti thanitā. Tattha gajjitvā novassanabhāvo nāma pāpako. Manussā hi yadā devo gajjati, tadā ‘‘suvuṭṭhitā bhavissatī’’ti bījāni nīharitvā vapanti. Atha deve avassante khette bījāni khetteyeva nassanti, gehe bījāni geheyeva nassantīti dubbhikkhaṃ hoti. Nogajjitvā vassanabhāvopi pāpako. Manussā hi imasmiṃ kāle ‘‘dubbuṭṭhikā bhavissatī’’ti ninnaṭṭhānesuyeva vappaṃ karonti. Atha devo vassitvā sabbabījāni mahāsamuddaṃ pāpeti, dubbhikkhameva hoti. Gajjitvā vassanabhāvo pana bhaddako. Tadā hi subhikkhaṃ hoti. Nogajjitvā novassanabhāvo ekantapāpakova. **Bhāsitā hoti no kattā**ti ‘‘idāni ganthadhuraṃ pūressāmi, vāsadhuraṃ pūressāmī’’ti kathetiyeva, na uddesaṃ gaṇhāti, na kammaṭṭhānaṃ bhāveti.

Kattā hoti no bhāsitāti ‘‘ganthadhuraṃ pūressāmi, vāsadhuraṃ vā’’ti na bhāsati, sampatte pana kāle samattaṃ sampādeti. Iminā nayena itarepi veditabbā. Atha vā sabbaṃ panetaṃ paccayadāyakeheva kathitaṃ. Eko hi ‘‘asukadivase nāma dānaṃ dassāmī’’ti saṅghaṃ nimanteti, sampatte kāle no karoti. Ayaṃ puggalo puññena parihāyati, bhikkhusaṅgho pana lābhena parihāyati. Aparo saṅghaṃ animantetvā sakkāraṃ katvā ‘‘bhikkhū ānessāmī’’ti na labhi, sabbe aññattha nimantitā honti. Ayampi puññena parihāyati, saṅghopi lābhena parihāyati. Aparo paṭhamaṃ saṅghaṃ nimantetvā pacchā sakkāraṃ katvā dānaṃ deti, ayaṃ kiccakārī hoti. Aparo neva saṅghaṃ nimanteti, na dānaṃ deti, ayaṃ pāpapuggaloti veditabbo. Dutiyaṃ uttānameva.

Valāhakasuttadvayavaṇṇanā niṭṭhitā.

3. Kumbhasuttavaṇṇanā

103. Tatiye **rittako**ti anto ritto. **Pihitamukho**ti pidahitvā ṭhapito. **Apārutamukho**ti vivaritvā ṭhapito, upamitapuggalesu panettha antoguṇasāravirahito ca **tuccho,** bāhirasobhanatāya **pihito** puggaloti veditabbo. Sesesupi eseva nayo.

Kumbhasuttavaṇṇanā niṭṭhitā.

4. Udakarahadasuttavaṇṇanā

104. Catutthe udakarahado jaṇṇukamattepi udake sati paṇṇarasasambhinnavaṇṇattā vā bahalattā vā udakassa apaññāyamānatalo **uttāno gambhīrobhāso** nāma hotīti āha **‘‘purāṇapaṇṇarasa…pe… gambhīrobhāso nāmā’’**ti. Tiporisacatuporise pana udake sati acchattā udakassa paññāyamānatalo **gambhīro uttānobhāso** nāma hotīti āha **‘‘acchavippasannamaṇivaṇṇaudako uttānobhāso nāmā’’**ti. Ubhayakāraṇasambhavato pana itare dve veditabbā. Puggalepi kilesussadabhāvato guṇagambhīratāya ca abhāvato guṇagambhīrānaṃ sadisehi abhikkamanādīhi yutto **uttāno gambhīrobhāso** nāma. Iminā nayena sesā veditabbā.

Udakarahadasuttavaṇṇanā niṭṭhitā.

5-6. Ambasuttādivaṇṇanā

105-6. Pañcame **āmakaṃ hutvā**ti anto āmaṃ hutvā. **Pakkaṃ āmavaṇṇī**ti anto pakkaṃ bahi āmasadisaṃ. Tattha yathā ambe apakkabhāvo āmatā hoti, evaṃ puggalepi puthujjanatā. Yathā ca tattha pakkasadisatā pakkavaṇṇitā, evaṃ puggalepi ariyānaṃ abhikkamanādisadisatā pakkavaṇṇitāti iminā nayena sesā veditabbā. Chaṭṭhaṃ uttānameva.

Ambasuttādivaṇṇanā niṭṭhitā.

7. Mūsikasuttavaṇṇanā

107. Sattame **āvāṭaṃ khanatī**ti attano āsayaṃ bilakūpaṃ khanati. **Na ca tattha vasatī**ti tattha avasitvā kismiñcideva ṭhāne vasati, evaṃ biḷārādiamittavasaṃ gacchati. **Vasitā no gādhaṃ kattā**ti sayaṃ na khanati, parena kate bile vasati, evaṃ jīvitaṃ rakkhati. Tatiyā dvepi karontī jīvitaṃ rakkhati. Catutthī dvepi akarontī amittavasaṃ gacchati. Imāya pana upamāya upamitesu puggalesu paṭhamo yathā sā mūsikā gādhaṃ khanati, evaṃ navaṅgaṃ satthusāsanaṃ uggaṇhāti. Yathā pana sā tattha na vasati, kismiñcideva ṭhāne vasantī amittavasaṃ gacchati, tathā ayampi pariyattivasena ñāṇaṃ pesetvā catusaccadhammaṃ na paṭivijjhati, lokāmisaṭṭhānesu vicaranto maccumārakilesamāradevaputtamārasaṅkhātānaṃ vasaṃ gacchati. Dutiyo yathā mūsikā gādhaṃ na khanati, evaṃ navaṅgaṃ satthusāsanaṃ na uggaṇhāti. Yathā pana parena khanite bile vasantī jīvitaṃ rakkhati, evaṃ parassa kathaṃ sutvā catusaccadhammaṃ paṭivijjhitvā tiṇṇaṃ mārānaṃ vasaṃ atikkamati. Iminā nayena tatiyacatutthesupi opammasaṃsandanaṃ veditabbaṃ.

Mūsikasuttavaṇṇanā niṭṭhitā.

8. Balībaddasuttavaṇṇanā

108. Aṭṭhame balībaddo tāva yo attano gogaṇaṃ ghaṭṭeti ubbejeti, paragoṇe pana sūrato sukhasīlo hoti, ayaṃ **sagavacaṇḍo no paragavacaṇḍo** nāma. Puggalopi attano parisaṃ ghaṭṭento vijjhanto pharuse samudācaranto, paraparisāya pana soraccaṃ nivātavuttitaṃ āpajjanto **sagavacaṇḍo** nāmāti iminā nayena sesāpi veditabbā.

Balībaddasuttavaṇṇanā niṭṭhitā.

9. Rukkhasuttavaṇṇanā

109. **Navame** rukkho tāva **pheggu sāraparivāro**ti vanajeṭṭhakarukkho sayaṃ pheggu hoti, parivārarukkhā panassa sārā honti. Iminā nayena sesā veditabbā. Puggalesu pana sīlasāravirahitato pheggutā, sīlācārasamannāgamena ca sāratā veditabbā.

Rukkhasuttavaṇṇanā niṭṭhitā.

10. Āsīvisasuttavaṇṇanā

110. Dasame yassa visaṃ pajjalitatiṇukkāya aggi viya sīghaṃ abhiruhitvā akkhīni gahetvā khandhaṃ gahetvā sīsaṃ gahetvā ṭhitanti vattabbataṃ āpajjati maṇisappādīnaṃ visaṃ viya, mantaṃ pana parivattetvā kaṇṇavātaṃ datvā daṇḍakena pahaṭamatte otaritvā daṭṭhaṭṭhāneyeva tiṭṭhati, ayaṃ **āgataviso na ghoraviso** nāma. Yassa pana visaṃ saṇikaṃ abhiruhati, āruḷhāruḷhaṭṭhāne pana āsittaudakaṃ viya hoti udakasappādīnaṃ viya, dvādasavassaccayenapi kaṇṇaviddhakhandhapiṭṭhikādīsu paññāyati, mantaparivattanādīsu ca kariyamānesu sīghaṃ na otarati, ayaṃ **ghoraviso na āgataviso** nāma. Yassa pana visaṃ sīghaṃ abhiruhati, na sīghaṃ otarati aneḷakasappādīnaṃ visaṃ viya, ayaṃ **āgataviso ca ghoraviso ca. Aneḷakasappo** nāma mahāāsīviso. Yassa visaṃ mandaṃ hoti, ohāriyamānampi sukheneva otarati nīlasappadhamanisappādīnaṃ visaṃ viya, ayaṃ **neva āgataviso na ghoraviso. Nīlasappo** nāma sākhavaṇṇo rukkhaggādīsu vicaraṇasappo.

Āsīvisasuttavaṇṇanā niṭṭhitā.

Valāhakavaggavaṇṇanā niṭṭhitā.

(12) 2. Kesivaggo

1-7. Kesisuttādivaṇṇanā

111-117. Dutiyassa paṭhame **assadamme**ti dammanayogge asse. **Sāretī**ti sikkhāpeti pavatteti. Sesamettha uttānameva. Dutiyādīni uttānatthāneva.

Kesisuttādivaṇṇanā niṭṭhitā.

8-10. Saṃvejanīyasuttādivaṇṇanā

118-120. Aṭṭhame **saddhassā**ti buddhādīsu pasannacittassa vattasampannassa, yassa pāto vuṭṭhāya cetiyaṅgaṇavattādīni sabbavattāni katāneva paññāyanti. **Dassanīyānī**ti dassanārahāni. **Saṃvego** nāma sahottappaṃ ñāṇaṃ. Abhijātiṭṭhānādīnipi tassa uppattihetūni bhavantīti sikkhāpento āha **‘‘saṃvegajanakānī’’**ti. **Ṭhānānī**ti kāraṇāni, padesaṭṭhānāni vā. Navamadasamāni suviññeyyāni.

Saṃvejanīyasuttādivaṇṇanā niṭṭhitā.

Kesivaggavaṇṇanā niṭṭhitā.

(13) 3. Bhayavaggo

1. Attānuvādasuttavaṇṇanā

121. Tatiyassa paṭhame **attānaṃ anuvadantassa uppajjanakabhaya**nti attānaṃ anuvadantassa pāpakammino uppajjanakabhayaṃ. **Dvattiṃsakammakāraṇe paṭicca uppajjanakabhaya**nti agārikānaṃ vasena vuttaṃ, anagārikānaṃ pana vinayadaṇḍaṃ paṭicca uppajjanakabhayampi daṇḍabhayanteva saṅkhaṃ gacchati. Sesaṃ suviññeyyameva.

Attānuvādasuttavaṇṇanā niṭṭhitā.

2. Ūmibhayasuttavaṇṇanā

122. Dutiye **kodhūpāyāsassetaṃ adhivacana**nti ettha kujjhanaṭṭhena **kodho,** sveva cittassa kāyassa ca atippamaddanamathanuppādanehi daḷhaāyāsaṭṭhena **upāyāso**. Anekavāraṃ pavattitvā attanā samavetaṃ sattaṃ ajjhottharitvā sīsaṃ ukkhipituṃ adatvā ūmisadisatā daṭṭhabbā. Yathā hi bāhiraṃ udakaṃ otiṇṇo ūmīsu osīditvā marati, evaṃ imasmiṃ sāsane kodhūpāyāse osīditvā vibbhamati, tasmā kodhūpāyāso **‘‘ūmibhaya’’**nti vutto. **Odarikattassetaṃ adhivacana**nti yathā hi bāhiraṃ udakaṃ otiṇṇo kumbhīlena khādito marati, evaṃ imasmiṃ sāsane odarikattena odarikabhāvena āmisagedhena micchājīvena jīvikakappanena nāsitasīlādiguṇatāya khāditadhammasarīro vibbhamati, tasmā odarikattaṃ **‘‘kumbhīlabhaya’’**nti vuttaṃ.

Anupaṭṭhitāya satiyāti kāyagataṃ satiṃ anuṭṭhāpetvā. **Asaṃvutehī**ti apihitehi. **Pañcannetaṃ kāmaguṇānaṃ adhivacana**nti yathā hi bāhiraṃ udakaṃ otiṇṇo āvaṭṭe nimujjitvā marati, evaṃ imasmiṃ sāsane pabbajito pañcakāmaguṇāvaṭṭe nimujjitvā vibbhamati. Kāmarāgābhibhūto hi satto ito ca etto, etto ca itoti evaṃ manāpiyarūpādivisayasaṅkhāte āvaṭṭe attānaṃ saṃsāretvā yathā tato bahibhūte nekkhamme cittampi na uppādeti, evaṃ āvaṭṭetvā byasanāpādanena kāmaguṇānaṃ āvaṭṭasadisatā daṭṭhabbā.

Anuddhaṃsetīti kilameti vilolati. **Rāgānuddhaṃsitenā**ti rāgena anuddhaṃsitena. **Mātugāmassetaṃ adhivacana**nti. Yathā hi bāhiraṃ udakaṃ otiṇṇo caṇḍamacchaṃ āgamma laddhappahāro marati, evaṃ imasmiṃ sāsane mātugāmaṃ ārabbha uppannakāmarāgo vibbhamati, tasmā mātugāmo **‘‘susukābhaya’’**nti vutto. Mātugāmo hi yonisomanasikārarahitaṃ adhīrapurisaṃ itthikuttabhūtehi attano hāsabhāvavilāsehi abhibhuyya gahetvā dhīrajātikampi attano rūpādīhi sampalobhanavasena anavasesaṃ attano upakāradhamme sīlādike sampādetuṃ asamatthaṃ karonto anayabyasanaṃ pāpeti.

Imāni pana cattāri bhayāni bhāyitvā yathā udakaṃ anorohantassa udakaṃ nissāya udakapipāsāvinayanaṃ sarīrasuddhipariḷāhūpasamo kāyautuggāhāpananti, evamādi ānisaṃso natthi, evamevaṃ imāni cattāri bhayāni bhāyitvā sāsane apabbajantassapi imaṃ sāsanaṃ nissāya saṅkhepato vaṭṭadukkhūpasamo, vitthārato pana sīlānisaṃsādivasena anekavidho ānisaṃso natthi. Yathā pana imāni cattāri bhayāni abhāyitvā udakaṃ orohantassa vuttappakāro ānisaṃso hoti, evaṃ imāni abhāyitvā sāsane pabbajantassapi vuttappakāro ānisaṃso hoti. **Mahādhammarakkhitatthero** panāha ‘‘cattāri bhayāni bhāyitvā udakaṃ anotaranto sotaṃ chinditvā paratīraṃ pāpuṇituṃ na sakkoti, abhāyitvā otaranto sakkoti, evamevaṃ bhāyitvā sāsane apabbajantopi taṇhāsotaṃ chinditvā nibbānapāraṃ daṭṭhuṃ na sakkoti, abhāyitvā pabbajanto sakkotī’’ti.

Ūmibhayasuttavaṇṇanā niṭṭhitā.

3. Paṭhamanānākaraṇasuttavaṇṇanā

123. Tatiye **brahmakāyikānaṃ devāna**nti ettha brahmānaṃ kāyo samūhoti brahmakāyo, tappariyāpannatāya tattha gatāti **brahmakāyikā**. Etāya ca sabbassapi brahmakāyassa samaññāya bhavitabbaṃ. **Ābhassarānaṃ devāna**ntiādinā pana dutiyajjhānabhūmikādīnaṃ upari gahitattā gobalībaddaññāyena tadavasiṭṭhānaṃ ayaṃ samaññā, tasmā ‘‘brahmakāyikānaṃ devāna’’nti paṭhamajjhānabhūmikānaṃyeva gahaṇaṃ veditabbaṃ. Saha byayati gacchatīti sahabyo, sahavattanako. Tassa bhāvo **sahabyatā,** sahapavattīti āha **‘‘sahabhāvaṃ upagacchatī’’**ti. **Kappo āyuppamāṇa**nti ettha yadipi brahmapārisajjādīnaṃ āyuno antaraṃ atthi, ukkaṭṭhaparicchedena panetaṃ vuttanti dassento **‘‘paṭhamajjhānaṃ atthi hīna’’**ntiādimāha.

Dve kappā āyuppamāṇanti ettha pana hīnajjhānena nibbattānaṃ vasena ayaṃ paricchedo katoti dassetuṃ **‘‘dutiyajjhānaṃ vuttanayeneva tividhaṃ hotī’’**tiādi āraddhaṃ. **Cattāro kappā**ti ettha pana ukkaṭṭhaparicchedena catusaṭṭhi kappā vattabbāti dassento **‘‘yaṃ heṭṭhā vuttaṃ ‘kappo dve kappā’ti, kampi āharitvā attho veditabbo’’**ti āha. Kathaṃ panettha ayamattho labbhatīti āha **‘‘kappoti ca guṇassapi nāma’’**nti. Tattha **paṭhamaṃ vutto kappo,** tato ekena guṇena, ekasmiṃ vāre gaṇanāyāti attho. **Dve kappā hontī**ti ekavāragaṇanāya kappassa dviguṇitattā dve mahākappā hontīti attho. **Dutiyenā**ti dutiyavāragaṇanāya. **Cattāro**ti dutiyavāragaṇanāya dvīsu kappesu dviguṇitesu cattāro mahākappā hontīti attho. **Puna te cattāro kappā**ti vuttanayena dve vāre guṇetvā ye cattāro kappā dassitā, puna te cattāro kappā catugguṇā hontīti attho. Idaṃ vuttaṃ hoti – dve vāre guṇetvā ye cattāro kappā dassitā, tesu catukkhattuṃ guṇitesu catusaṭṭhi kappā sampajjantīti. Tathā hi cattāro ekasmiṃ vāre guṇitā aṭṭha honti, puna te aṭṭha dutiyavāre guṇitā soḷasa honti, puna te soḷasa tatiyavāre guṇitā dvattiṃsa honti, puna te dvattiṃsa catutthavāre guṇitā catusaṭṭhi honti. Tenevāha **‘‘imehi catūhi guṇehi guṇitā ekena guṇena aṭṭha hontī’’**tiādi. Ettha ca heṭṭhā **uposathasutte** (a. ni. 3.71) –

> ‘‘Yāni mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko rattindivo’’ti –

Ādinā kāmāvacaradevānameva āyuppamāṇaṃ dassitaṃ. Heṭṭhāyeva –

> ‘‘Tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo? Idha, bhikkhave, ekacco puggalo sabbaso rūpasaññānaṃ samatikkamā…pe… ākāsānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjati. Ākāsānañcāyatanūpagānaṃ, bhikkhave, devānaṃ vīsati kappasahassāni āyuppamāṇa’’nti (a. ni. 3.117) –

Ādinā arūpāvacarānaṃyeva āyuppamāṇaṃ vuttaṃ. Idha pana rūpāvacarānameva āyuppamāṇaṃ dassitaṃ. **Vibhaṅgapāḷiyaṃ** (vibha. 1022) pana ‘‘manussānaṃ kittakaṃ āyuppamāṇaṃ, vassasataṃ appaṃ vā bhiyyo’’tiādinā devamanussānañceva rūpārūpāvacarasattānañca āyuppamāṇaṃ dassitaṃ.

Tattha sammāsambuddhena manussānaṃ devānañca āyuṃ paricchindamānena catūsu apāyesu bhummadevesu ca āyu na paricchinnaṃ. Taṃ kasmāti? Niraye tāva kammameva pamāṇaṃ. Yāva kammaṃ na khīyati, tāva paccanti. Tathā sesaapāyesu. Bhummadevānampi kammameva pamāṇaṃ.

Tattha nibbattā hi keci sattāhamattaṃ tiṭṭhanti, keci aḍḍhamāsaṃ, kappaṃ tiṭṭhamānāpi atthiyeva. Tattha manussesu gihibhāve ṭhitāyeva sotāpannāpi honti, sakadāgāmiphalaṃ anāgāmiphalaṃ arahattampi pāpuṇanti, tesu sotāpannādayo yāvajīvaṃ tiṭṭhanti, khīṇāsavā pana parinibbāyanti vā pabbajanti vā. Kasmā? Arahattaṃ nāma seṭṭhaguṇaṃ, gihiliṅgaṃ hīnaṃ, taṃ hīnatāya uttamaṃ guṇaṃ dhāretuṃ na sakkoti, tasmā te parinibbātukāmā vā honti pabbajitukāmā vā. Bhummadevā pana arahattaṃ pattāpi yāvajīvaṃ tiṭṭhanti, chasu kāmāvacaresu devesu sotāpannasakadāgāmino yāvajīvaṃ tiṭṭhanti, anāgāminā rūpabhavaṃ gantuṃ vaṭṭati khīṇāsavena parinibbātuṃ. Kasmā? Nilīyanokāsassa abhāvā. Rūpāvacarārūpāvacaresu sabbepi yāvajīvaṃ tiṭṭhanti, tattha rūpāvacare nibbattā sotāpannasakadāgāmino na puna idhāgacchanti, tattheva parinibbāyanti. Ete hi jhānaanāgāmino nāma.

Aṭṭhasamāpattilābhīnaṃ pana kiṃ niyameti? Paguṇajjhānaṃ. Yadevassa paguṇaṃ hoti, tena upapajjati. Sabbesu paguṇesu kiṃ niyameti? Nevasaññānāsaññāyatanasamāpatti. Ekaṃseneva hi so nevasaññānāsaññāyatane upapajjati. Navasu brahmalokesu nibbattaariyasāvakānaṃ tatrūpapattipi uparūpapattipi, na heṭṭhūpapatti. Puthujjanānaṃ pana tatrūpapattipi hoti, uparūpapattipi, heṭṭhūpapattipi. Pañcasu suddhāvāsesu catūsu ca arūpesu ariyasāvakānaṃ tatrūpapattipi hoti uparūpapattipi. Paṭhamajjhānabhūmiyaṃ nibbatto anāgāmī nava brahmaloke sodhetvā matthake ṭhito parinibbāti. Vehapphalaṃ, akaniṭṭhaṃ, nevasaññānāsaññāyatananti ime tayo devalokā seṭṭhabhavā nāma. Imesu tīsu ṭhānesu nibbattaanāgāmino neva uddhaṃ gacchanti, na adho, tattha tattheva parinibbāyantīti idaṃ pakiṇṇakaṃ veditabbaṃ.

Paṭhamanānākaraṇasuttavaṇṇanā niṭṭhitā.

4-6. Dutiyanānākaraṇasuttādivaṇṇanā

124-6. Catutthe **te dhamme**ti te ''rūpagata''ntiādinā nayena vutte rūpādayo dhamme. **Aniccato**ti iminā niccappaṭikkhepato tesaṃ aniccatamāha, tato eva ca udayavayavantato vipariṇāmato tāvakālikato ca te aniccāti jotitaṃ hoti. Yañhi nibbattaṃ hoti, taṃ udayavayaparicchinnaṃ. Jarāya maraṇena ca tadeva viparītaṃ, ittarakkhaṇameva ca hotīti. **Dukkhato**ti iminā sukhappaṭikkhepato tesaṃ dukkhatamāha. Tato eva ca abhiṇhappaṭipīḷanato dukkhavatthuto ca te dukkhāti jotitaṃ hoti. Udayavayavantatāya hi te abhiṇhappaṭipīḷanato nirantaradukkhatāya dukkhasseva ca adhiṭṭhānabhūtā. Paccayayāpanīyatāya rogamūlatāya ca **rogato**. Dukkhatāsūlayogato kilesāsucipaggharaṇato uppādajarābhaṅgehi uddhumātaparipakkapabhinnato ca **gaṇḍato**. Pīḷājananato, antotudanato, dunnīharaṇato ca **sallato**. Avaḍḍhiāvahanato aghavatthuto ca **aghato**. Aseribhāvajananato ābādhapadaṭṭhānatāya ca **ābādhato**. Avasavattanato avidheyyatāya ca **parato**. Byādhijarāmaraṇehi palujjanīyatāya **palokato**. Sāminivāsikārakavedakaadhiṭṭhāyakavirahato **suññato**. Attappaṭikkhepaṭṭhena **anattato**. Rūpādidhammā hi na ettha attā atthīti **anattā**. Evaṃ sayampi attā na hontīti **anattā**. Tena abyāpārato nirīhato tucchato anattāti dīpitaṃ hoti. Lakkhaṇattayameva sukhāvabodhanatthaṃ ekādasahi padehi vibhajitvā gahitanti dassetuṃ **''tatthā''**tiādi vuttaṃ. Pañcamachaṭṭhāni uttānatthāneva.

Dutiyanānākaraṇasuttādivaṇṇanā niṭṭhitā.

7. Paṭhamatathāgataacchariyasuttavaṇṇanā

127. Sattame vattamānasamīpe vattamāne viya voharitabbanti **''okkamatī''**ti āha **''okkanto hotīti attho''**ti. Dasasahassacakkavāḷapattharaṇo samujjalabhāvena **uḷāro. Devānubhāva**nti devānaṃ pabhānubhāvaṃ. Devānañhi pabhaṃ so obhāso adhibhavati, na deve. Tenāha **''devāna''**ntiādi. Rukkhagacchādinā kenaci na haññatīti **aghā,** asambādhā. Tenāha **''niccavivarā''**ti. **Asaṃvutā**ti heṭṭhā upari kenaci apihitā. Tenāha **''heṭṭhāpi appatiṭṭhā''**ti. Tattha **pi**-saddena yathā heṭṭhā udakassa pidhāyikā sandhārikā pathavī natthi asaṃvutā lokantarikā, evaṃ uparipi cakkavāḷesu devavimānānaṃ abhāvato asaṃvutā appatiṭṭhāti dasseti. Andhakāro ettha atthīti **andhakārā. Cakkhuviññāṇaṃ na**

jāyati ālokassa abhāvato, na cakkhuno. Tathā hi ‘‘**tenobhāsena aññamaññaṃ sañjānantī**’’ti vuttaṃ. Jambudīpe ṭhitamajjhanhikavelāya pubbavidehavāsīnaṃ atthaṅgamavasena upaḍḍhaṃ sūriyamaṇḍalaṃ paññāyati, aparagoyānavāsīnaṃ uggamanavasena. Evaṃ sesadīpesupīti āha ‘‘**ekappahāreneva tīsu dīpesu paññāyantī**’’ti. Ito aññathā dvīsu eva dīpesu paññāyanti. Ekekāya disāya navanavayojanasatasahassāni andhakāravidhamanampi imināva nayena daṭṭhabbaṃ. **Pabhāya nappahontī**ti attano pabhāya obhāsituṃ nābhisambhuṇanti. Yugandharapabbatamatthakasamappamāṇe ākāse vicaraṇato ‘‘**cakkavāḷapabbatassa vemajjhena carantī**’’ti vuttaṃ.

Byāvaṭāti khādanatthaṃ gaṇhituṃ upakkamantā. **Viparivattitvā**ti vivaṭṭitvā. **Chijjitvā**ti mucchāpavattiyā ṭhitaṭṭhānato muccitvā, aṅgapaccaṅgachedanavasena vā **chijjitvā. Accantakhāre**ti ātapasantapābhāvena atisītabhāvaṃ sandhāya accantakhāratā vuttā siyā. Na hi taṃ kappasaṇṭhānaudakaṃ sampattikaramahāmeghavuṭṭhaṃ pathavisandhārakaṃ kappavināsakaudakaṃ viya khāraṃ bhavitumarahati, tathā sati pathavīpi vilīyeyya, tesaṃ vā pāpakammaphalena petānaṃ pakatiudakassa pubbakheḷabhāvāpatti viya tassa udakassa khārabhāvāpatti hotīti vuttaṃ ‘‘**accantakhāre udake**’’ti.

Paṭhamatathāgataacchariyasuttavaṇṇanā niṭṭhitā.

8. Dutiyatathāgataacchariyasuttavaṇṇanā

128. Aṭṭhame ālīyanti āramitabbaṭṭhena sevīyantīti ālayā, pañca kāmaguṇā. **Āramantī**ti ratiṃ vindanti kīḷanti laḷanti. Ālīyanti vā allīyantā abhiramaṇavasena sevantīti ālayā, taṇhāvicaritāni. Tehi ālayehi ramantīti **ālayārāmā**. Yatheva hi susajjitaṃ pupphaphalabharitarukkhādisampannauyyānaṃ paviṭṭho rājā tāya sampattiyā ramati, sammudito āmoditappamodito hoti, na ukkaṇṭheti, sāyampi nikkhamituṃ na icchati, evamimehi kāmālayataṇhālayehi sattā ramanti, saṃsāravaṭṭe pamuditā anukkaṇṭhitā vasanti. Tena tesaṃ bhagavā duvidhampi ālayaṃ uyyānabhūmiṃ viya dassento ‘‘**ālayārāmā**’’tiādimāha. Sesamettha uttānameva.

Dutiyatathāgataacchariyasuttavaṇṇanā niṭṭhitā.

9-10. Ānandaacchariyasuttādivaṇṇanā

129-130. Navame **paṭisanthāradhamma**nti pakaticārittavasena vuttaṃ, upagatānaṃ pana bhikkhūnaṃ bhikkhunīnañca pucchāvissajjanavasena ceva cittarucivasena ca yathākālaṃ dhammaṃ desetiyeva, upāsakaupāsikānaṃ pana upanisinnakakathāvasena. Dasamaṃ uttānameva.

Ānandaacchariyasuttādivaṇṇanā niṭṭhitā.

Bhayavaggavaṇṇanā niṭṭhitā.

(14) 4. Puggalavaggo

1. Saṃyojanasuttavaṇṇanā

131. Catutthassa paṭhame upapattippaṭilābhaṃ saṃvattanikānīti **upapattipaṭilābhiyāni. Bhavapaṭilābhiyānī**ti etthāpi eseva nayo. **Yehī**ti yehi saṃyojanehi hetubhūtehi, karaṇabhūtehi vā. Nanu ca sotāpannassapi orambhāgiyāni saṃyojanāni appahīnāni, kasmā pana sakadāgāmīyeva idha gahitoti āha ‘‘**sakadāgāmissāti idaṃ appahīnasaṃyojanesu ariyesu uttamakoṭiyā gahita**’’nti. Tattha **appahīnasaṃyojanesū**ti appahīnaorambhāgiyasaṃyojanesu. **Uttamakoṭiyā gahita**nti ukkaṭṭhaparicchedena gahitaṃ. Sakadāgāmito parañhi appahīnaorambhāgiyasaṃyojano ariyo nāma natthi. Nanu ca sakadāgāmissa pahīnānipi orambhāgiyāni saṃyojanāni atthi diṭṭhivicikicchāsīlabbataparāmāsasaṃyojanānaṃ pahīnattā, tasmā ‘‘orambhāgiyāni saṃyojanāni appahīnānī’’ti kasmā vuttanti āha **‘‘orambhāgiyesu ca appahīnaṃ upādāyā’’**tiādi. Yasmā kāmarāgabyāpādasaṃyojanāni sakadāgāmissa appahīnāni, tasmā tāni appahīnāni upādāya **‘‘orambhāgiyāni saṃyojanāni appahīnānī’’**ti vuttaṃ, na sabbesaṃ appahīnattāti adhippāyo.

Saṃyojanasuttavaṇṇanā niṭṭhitā.

2. Paṭibhānasuttavaṇṇanā

132. Dutiye paṭibhānaṃ vuccati ñāṇampi ñāṇassa upaṭṭhitavacanampi, taṃ idha adhippetaṃ, atthayuttaṃ kāraṇayuttañca paṭibhānamassāti **yuttappaṭibhāno**. Pucchānantarameva sīghaṃ byākātuṃ asamatthatāya nomuttappaṭibhānamassāti **nomuttappaṭibhāno**. Iminā nayena sesā veditabbā. Ettha pana paṭhamo kañci kālaṃ vīmaṃsitvā yuttameva pekkhati **tipiṭakacūḷanāgatthero** viya. So pana pañhaṃ puṭṭho pariggahetvā yuttappattakāraṇameva katheti. Dutiyo pucchānantarameva yena vā tena vā vacanena paṭibāhati, vīmaṃsitvāpi ca yuttaṃ na pakkheti **catunikāyikapiṇḍatissatthero** viya. So pana pañhaṃ puṭṭho pañhapariyosānampi nāgameti, yaṃ vā taṃ vā kathetiyeva, vacanatthaṃ panassa vīmaṃsiyamānaṃ katthaci na lagati. Tatiyo pucchāsamakālameva yuttaṃ pekkhati, taṃkhaṇaṃyeva ca naṃ byākaroti **tipiṭakacūḷābhayatthero** viya. So pana pañhaṃ puṭṭho sīghameva katheti, yuttappattakāraṇo ca hoti. Catuttho puṭṭho samāno neva yuttaṃ pekkhati, na yena vā tena vā paṭibāhituṃ sakkoti, tibbandhakāranimuggo viya hoti **lāḷudāyitthero** viya.

Paṭibhānasuttavaṇṇanā niṭṭhitā.

3-4. Ugghaṭitaññūsuttādivaṇṇanā

133-4. Tatiye **ugghaṭitaññū**ti ettha ugghaṭanaṃ nāma ñāṇugghaṭanaṃ, ñāṇena ugghaṭitamatteyeva jānātīti attho. **Saha udāhaṭavelāyā**ti udāhāre udāhaṭamatteyeva. **Dhammābhisamayo hotī**ti catusaccadhammassa ñāṇena saddhiṃ abhisamayo. **Ayaṃ vuccatī**ti ayaṃ ‘‘cattāro satipaṭṭhānā’’tiādinā (vibha. 355) nayena saṃkhittena mātikāya ṭhapiyamānāya desanānusārena ñāṇaṃ pesetvā arahattaṃ gaṇhituṃ samattho puggalo ‘‘ugghaṭitaññū’’ti vuccati. Vipañcitaṃ vitthāritameva atthaṃ jānātīti **vipañcitaññū. Ayaṃ vuccatī**ti ayaṃ saṃkhittena mātikaṃ ṭhapetvā vitthārena atthe bhājiyamāne arahattaṃ pāpuṇituṃ samattho puggalo ‘‘vipañcitaññū’’ti vuccati. Uddesādīhi netabboti **neyyo. Anupubbena dhammābhisamayo**ti anukkamena arahattappatti. Byañjanapadameva paramaṃ assāti **padaparamo. Na tāya jātiyā dhammābhisamayo hotī**ti tena attabhāvena jhānaṃ vā vipassanaṃ vā maggaṃ vā phalaṃ vā nibbattetuṃ na sakkotīti attho. Catutthaṃ uttānameva.

Ugghaṭitaññūsuttādivaṇṇanā niṭṭhitā.

5-8. Sāvajjasuttādivaṇṇanā

135-8. Pañcame **sāvajjo**ti sadoso. **Sāvajjena kāyakammenā**ti sadosena pāṇātipātādinā kāyakammena. Itaresupi eseva nayo. **Ayaṃ vuccatī**ti ayaṃ puggalo tīhi dvārehi āyūhanakammassa sadosattā gūthakuṇapādibharito padeso viya ‘‘sāvajjo’’ti vuccati. **Sāvajjena bahula**nti yassa sāvajjameva kāyakammaṃ bahulaṃ hoti, appaṃ anavajjaṃ. So ‘‘sāvajjena bahulaṃ kāyakammena samannāgato appaṃ anavajjenā’’ti vuccati. Itaresupi eseva nayo. Ko pana evarūpo hotīti? Yo gāmadhammatāya vā nigamadhammatāya vā kadāci karahaci uposathaṃ samādiyati, sīlāni pūreti. **Ayaṃ vuccatī**ti ayaṃ puggalo tīhi dvārehi āyūhanakammesu sāvajjasseva bahulatāya anavajjassa appatāya ‘‘vajjabahulo’’ti vuccati. Yathā hi ekasmiṃ padese dubbaṇṇāni duggandhāni pupphāni rāsikatānassu, tesaṃ upari tahaṃ tahaṃ adhimuttakavassikapāṭalāni patitāni bhaveyyuṃ, evarūpo ayaṃ puggalo veditabbo. Yathā pana ekasmiṃ padese adhimuttakavassikapāṭalāni rāsikatānassu, tesaṃ upari tahaṃ

tahaṃ duggandhāni badarapupphādīni patitāni bhaveyyuṃ. Evarūpo tatiyo puggalo veditabbo. Catuttho pana tīhi dvārehi āyūhanakammassa niddosattā ca catumadhurabharitasuvaṇṇavāti viya daṭṭhabbo. Chaṭṭhādīni uttānatthāneva.

Sāvajjasuttādivaṇṇanā niṭṭhitā.

9-10. Dhammakathikasuttādivaṇṇanā

139-140. Navame **appañca bhāsatī**ti sampattaparisāya thokameva katheti. **Asahitañcā**ti kathento ca pana na atthayuttaṃ kālayuttaṃ katheti. **Parisā cassa na kusalā hotī**ti sotuṃ nisinnaparisā cassa yuttāyuttaṃ kāraṇākāraṇaṃ siliṭṭhāsiliṭṭhaṃ na jānātīti attho. **Evarūpo**ti ayaṃ evaṃjātiko bāladhammakathiko evaṃjātikāya bālaparisāya dhammakathikotveva nāmaṃ labhati. Iminā nayena sabbattha attho veditabbo. Ettha ca dveyeva janā sabhāvadhammakathikā, na itare. Itare pana dhammakathikānaṃ anto paviṭṭhattā evaṃ vuttā. Dasamaṃ uttānameva.

Dhammakathikasuttādivaṇṇanā niṭṭhitā.

Puggalavaggavaṇṇanā niṭṭhitā.

(15) 5. Ābhāvaggo

1-6. Ābhāsuttādivaṇṇanā

141-146. Pañcamassa paṭhamādīni uttānatthāneva.

Ābhāsuttādivaṇṇanā niṭṭhitā.

7-10. Dutiyakālasuttādivaṇṇanā

147-150. Sattame paramatthato avijjamānasabhāvassa kālassa bhāvanādiyogo na sambhavatīti āha **‘‘kālāti tasmiṃ tasmiṃ kāle dhammassavanādivasena pavattānaṃ kusaladhammānaṃ etaṃ adhivacana’’**nti. Kālasahacaritā hi kusalā dhammā idha kāla-saddena gahitā aparassa asambhavato. Aṭṭhamādīni uttānatthāneva.

Dutiyakālasuttādivaṇṇanā niṭṭhitā.

Ābhāvaggavaṇṇanā niṭṭhitā.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

4. Catutthapaṇṇāsakaṃ

(16) 1. Indriyavaggo

1-5. Indriyasuttādivaṇṇanā

151-155. Catutthassa paṭhamādīni uttānāneva.

Indriyasuttādivaṇṇanā niṭṭhitā.

6-8. Kappasuttādivaṇṇanā

156-158. Chaṭṭhe saṃvaṭṭanaṃ vinassanaṃ **saṃvaṭṭo,** saṃvaṭṭato uddhaṃ tathā ṭhāyī **saṃvaṭṭaṭṭhāyī**. Vivaṭṭanaṃ nibbattanaṃ, vaḍḍhanaṃ vā **vivaṭṭo**. ‘‘Tejosaṃvaṭṭo, āposaṃvaṭṭo, vāyosaṃvaṭṭoti evaṃ saṃvaṭṭasīmānukkamena saṃvaṭṭesu vattabbesu tathā avatvā āposaṃvaṭṭo, tejosaṃvaṭṭo, vāyosaṃvaṭṭoti vacanaṃ saṃvaṭṭamahābhūtadesanānupubbiyā’’ti keci. ‘‘Bhāvīsaṃvaṭṭānupubbiyā’’ti apare. Āpena saṃvaṭṭo **āposaṃvaṭṭo. Saṃvaṭṭasīmā**ti saṃvaṭṭanamariyādā. **Saṃvaṭṭatī**ti vinassati. **Sadā**ti sabbakālaṃ, tīsupi saṃvaṭṭakālesūti attho. **Ekaṃ buddhakkhettaṃ vinassatī**ti ettha buddhakkhettaṃ nāma tividhaṃ hoti jātikkhettaṃ, āṇākkhettaṃ, visayakkhettañca.

Tattha **jātikkhettaṃ** dasasahassacakkavāḷapariyantaṃ hoti, tathāgatassa paṭisandhiggahaṇādīsu kampati. **Āṇākkhettaṃ** koṭisatasahassacakkavāḷapariyantaṃ, yattha **ratanasuttaṃ** (khu. pā. 6.1 ādayo; su. ni. 224 ādayo) **khandhaparittaṃ** (a. ni. 4.67; cūḷava. 251) **dhajaggaparittaṃ** (saṃ. ni. 1.249) **āṭānāṭiyaparittaṃ** (dī. ni. 3.277-278) **moraparitta**nti (jā. 1.2.17-18) imesaṃ parittānaṃ ānubhāvo vattati. **Visayakkhettaṃ** anantāparimāṇaṃ, yaṃ ‘‘yāvatā vā panākaṅkheyyā’’ti (a. ni. 3.81) vuttaṃ. Tattha yaṃ yaṃ tathāgato ākaṅkhati, taṃ taṃ jānāti. Evametesu tīsu buddhakkhettesu ekaṃ āṇākkhettaṃ vinassati, tasmiṃ pana vinassante jātikkhettaṃ vinaṭṭhameva hoti, vinassantañca ekatova vinassati, saṇṭhahantañca ekatova saṇṭhahati. Sesamettha **visuddhimaggasaṃvaṇṇanāsu** (visuddhi. mahāṭī. 2.404) vuttanayeneva gahetabbaṃ. Sattamaṭṭhamāni uttānatthāneva.

Kappasuttādivaṇṇanā niṭṭhitā.

9. Bhikkhunīsuttavaṇṇanā

159. Navame **evaṃ pavattaṃ paccuppannataṇhaṃ nissāyā**ti ‘‘kudāssu nāmāhampi āsavānaṃ khayā’’tiādinā nayena anuttare vimokkhe pihaṃ uppādentassa uppannataṇhaṃ nissāya. Kathaṃ pana lokuttaradhamme ārabbha āsā uppajjatīti? Na kho panetaṃ evaṃ daṭṭhabbaṃ, na ārammaṇakaraṇavasena tattha pihā pavattati avisayattā puggalassa ca anadhigatabhāvato. Anussavūpaladdhe pana anuttaravimokkhe uddissa pihaṃ uppādento tattha pihaṃ uppādeti nāma. **Nākaḍḍhatī**ti kammapathabhāvaṃ appattatāya paṭisandhiṃ na deti. Sesaṃ suviññeyyameva.

Bhikkhunīsuttavaṇṇanā niṭṭhitā.

10. Sugatavinayasuttavaṇṇanā

160. Dasame **vaḷañjentī**ti sajjhāyanti ceva vācuggataṃ karontā dhārenti ca. Avigatataṇhatāya taṃ taṃ parikkhārajātaṃ bahumpi ādiyantīti bahulā, te eva **bāhulikā** yathā ‘‘venayiko’’ti (ma. ni. 1.246; a. ni. 8.11; pārā. 8). Te pana yasmā paccayabahulabhāvā yuttappayuttā nāma honti, tasmā āha **‘‘paccayabāhullāya paṭipannā’’**ti. Sithilaṃ gaṇhantīti **sāthalikā,** sikkhāya ādaragāravābhāvena sithilaṃ adaḷhaṃ gaṇhantīti attho. **Sithila**nti ca bhāvanapuṃsakaniddeso, sithila-saddena vā samānatthassa sāthalasaddassa vasena **sāthalikā**ti padasiddhi veditabbā. **Avagamanato**ti adhogamanato, orambhāgiyabhāvatoti attho. **Nibbīriyā**ti ujjhitussāhā tadadhigamāya ārambhampi akurumānā.

Sugatavinayasuttavaṇṇanā niṭṭhitā.

Indriyavaggavaṇṇanā niṭṭhitā.

(17) 2. Paṭipadāvaggo

1. Saṃkhittasuttavaṇṇanā

161. Dutiyassa paṭhame **dukkhāpaṭipadā dandhābhiññā**tiādīsu pāḷiyā āgatanayena attho veditabbo. Tathā hi –

> ‘‘Tattha katamā dukkhapaṭipadā dandhābhiññā paññā? Kicchena kasirena samādhiṃ uppādentassa dandhaṃ taṃ ṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi, ayaṃ vuccati dukkhapaṭipadā dandhābhiññā paññā. Tattha katamā dukkhapaṭipadā khippābhiññā paññā? Kicchena kasirena samādhiṃ uppādentassa khippaṃ taṃ ṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… sammādiṭṭhi, ayaṃ vuccati dukkhapaṭipadā khippābhiññā paññā. Tattha katamā sukhapaṭipadā dandhābhiññā paññā? Akicchena akasirena samādhiṃ uppādentassa dandhaṃ taṃ ṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… sammādiṭṭhi, ayaṃ vuccati sukhapaṭipadā dandhābhiññā paññā. Tattha katamā sukhapaṭipadā khippābhiññā paññā? Akicchena akasirena samādhiṃ uppādentassa khippaṃ taṃ ṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… sammādiṭṭhi, ayaṃ vuccati sukhapaṭipadā khippābhiññā paññā’’ti (vibha. 801) – ayamettha pāḷi.

Tattha **kicchena kasirena samādhiṃ uppādentassā**ti pubbabhāge āgamanakāle kicchena kasirena dukkhena sasaṅkhārena sappayogena kilese vikkhambhetvā lokuttarasamādhiṃ uppādentassa. **Dandhaṃ taṃ ṭhānaṃ abhijānantassā**ti vikkhambhitesu kilesesu vipassanāparivāse ciraṃ vasitvā taṃ lokuttarasamādhisaṅkhātaṃ ṭhānaṃ dandhaṃ saṇikaṃ abhijānantassa paṭivijjhantassa, pāpuṇantassāti attho. **Ayaṃ vuccatī**ti yā esā evaṃ uppajjati, ayaṃ kilesavikkhambhanappaṭipadāya dukkhattā, vipassanāparivāsapaññāya ca dandhattā maggakāle ekacittakkhaṇe uppannāpi paññā āgamanavasena **‘‘dukkhapaṭipadā dandhābhiññā nāmā’’**ti vuccati. Upari tīsu padesupi iminā nayena attho veditabbo.

Saṃkhittasuttavaṇṇanā niṭṭhitā.

2. Vitthārasuttavaṇṇanā

162. Dutiye **akatābhiniveso**ti akatādhikāro. Rūpānaṃ lakkhaṇādīhi paricchinditvā gahaṇaṃ **rūpapariggaho. Tīsu addhāsu kilamatī**ti pubbante aparante pubbantāparanteti evaṃ tīsu padesesu kilamati. **Pañcasu ñāṇesū**ti rūpapariggahādīsu pañcasu ñāṇesu. **Navasu vipassanāñāṇesū**ti udayabbayādinavavipassanāñāṇesu. Sesamettha uttānameva.

Vitthārasuttavaṇṇanā niṭṭhitā.

3. Asubhasuttavaṇṇanā

163. Tatiye **‘‘yathā etaṃ, tathā ida’’nti iminā nayenā**ti etena –

‘‘Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Ajjhattañca bahiddhā ca, kāye chandaṃ virājaye’’ti. (su. ni. 205); –

Imaṃ desanānayaṃ saṅgaṇhāti. Tassattho – yathā idaṃ saviññāṇakāsubhaṃ āyuusmāviññāṇānaṃ anapagamā carati tiṭṭhati nisīdati sayati, tathā etaṃ etarahi susāne sayitaṃ aviññāṇakampi pubbe tesaṃ dhammānaṃ anapagamā ahosi. Yathā ca etaṃ etarahi matasarīraṃ tesaṃ dhammānaṃ apagamā na carati na tiṭṭhati na nisīdati na seyyaṃ kappeti, tathā idaṃ saviññāṇakampi tesaṃ dhammānaṃ apagamā bhavissati. Yathā ca idaṃ saviññāṇakaṃ netarahi susāne mataṃ seti na uddhumātakādibhāvamupagataṃ, tathā etaṃ etarahi matasarīrampi pubbe ahosi. Yathā panetaṃ etarahi aviññāṇakāsubhaṃ matakasusāne seti uddhumātakādibhāvañca upagataṃ, tathā idaṃ saviññāṇakampi bhavissatīti. Tattha **yathā idaṃ tathā eta**nti attanā matasarīrassa samānabhāvaṃ karonto bāhire dosaṃ pajahati. **Yathā etaṃ tathā ida**nti matasarīrena attano samānabhāvaṃ karonto ajjhattike rāgaṃ pajahati. Yenākārena ubhayaṃ samaṃ karoti, taṃ sampajānanto ubhayattha mohaṃ pajahati.

Bahiddhā diṭṭhānanti bahiddhā susānādīsu diṭṭhānaṃ uddhumātakādidasannaṃ asubhānaṃ. **''Navannaṃ pāṭikulyānaṃ vasenā''**ti kasmā vuttaṃ, nanu antimajīvikābhāvato piṇḍapātassa alābhalābhesu paritassanagedhādisamuppattito bhattassa sammadajananato kimikulasaṃvaddhanatoti evamādīhipi ākārehi āhārepaṭikūlatā paccavekkhitabbā. Vuttañhetaṃ – ''antamidaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolyaṃ atipāpoyaṃ lokasmiṃ yadidaṃ piṇḍolyo vicarati pattapāṇīti (saṃ. ni. 3.80; itivu. 91). Aladdhā ca piṇḍapātaṃ paritassati, laddhā ca piṇḍapātaṃ gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjatīti (a. ni. 3.124). Bhutto ca āhāro kassaci kadāci maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ āvahatī''ti.

Kaṭukīṭakādayo dvattiṃsakulappabhedā kimiyo naṃ upanissāya jīvantīti? Vuccate – antimajīvikābhāvo tāva cittasaṃkilesavisodhanatthaṃ kammaṭṭhānābhinivesanato pageva manasi kātabbo ''māhaṃ chavālātasadiso bhaveyya''nti. Tathā piṇḍapātassa alābhalābhesu paritassanagedhādisamuppattinivāraṇaṃ pageva anuṭṭhātabbaṃ suparisuddhasīlassa paṭisaṅkhānavato tadabhāvato. Bhattasammado anekantiko paribhoge antogadhovāti veditabbo. Kimikulasaṃvaddhanaṃ pana saṅgahetabbaṃ, saṅgahitameva vā ''navannaṃ pāṭikulyānaṃ vasenā''ti ettha niyamassa akatattā. Iminā vā nayena itaresampettha saṅgaho daṭṭhabbo yathāsambhavamettha paṭikūlatāpaccavekkhaṇassa adhippetattā.

Evañca katvā **visuddhimagge** (visuddhi. 1.294-295) dasahi ākārehi paṭikūlatā veditabbā. Seyyathidaṃ – gamanato, pariyesanato, paribhogato, āsayato, nidhānato, aparipakkato, paripakkato, phalato, nissandato, sammakkhanatoti. Evaṃ dasannaṃ vasena pāṭikulyavacanenapi idha ''navanna''nti vacanaṃ na virujjhati, sammakkhanassa paribhogādīsu labbhamānabhāvā visuṃ taṃ aggahetvā na vadanti. **Visuddhimagge** (visuddhi. 1.304) pana sammakkhanaṃ paribhogādīsu labbhamānampi nissandavasena visesato paṭikūlanti dassetuṃ sabbapacchā ṭhapitā.

Ukkaṇṭhitasaññāya samannāgatoti tīsu bhavesu aruccanavasena pavattāya vipassanāpaññāya samannāgato. Nibbidānupassanā hesā saññāsīsena vuttā. Sesamettha uttānameva.

Asubhasuttavaṇṇanā niṭṭhitā.

4-6. Paṭhamakhamasuttādivaṇṇanā

164-166. Catutthe padhānakaraṇakāle sītādīni nakkhamati na sahatīti **akkhamā**. Khamati sahati abhibhavatīti **khamā**. Indriyadamanaṃ **damā**. ''Uppannaṃ kāmavitakkaṃ nādhivāsetī''tiādinā (ma. ni. 1.26; a. ni. 4.14; 6.58) nayena vitakkasamanaṃ **samā**ti āha **''akusalavitakkānaṃ vūpasamanapaṭipadā''**ti. Nidassanamattañcetaṃ, sabbesampi kilesānaṃ samanavasena pavattā paṭipadā samā. Pañcamachaṭṭhāni uttānatthāneva.

Paṭhamakhamasuttādivaṇṇanā niṭṭhitā.

7-8. Mahāmoggallānasuttādivaṇṇanā

167-168. Sattamaṭṭhamesu **mahāmoggallānattherassā**tiādinā moggallānattherassa heṭṭhā tiṇṇaṃ maggānaṃ sukhapaṭipadadandhābhiññābhāvo, arahattamaggassa dukkhapaṭipadakhippābhiññābhāvo vutto, sāriputtattherassa pana heṭṭhimānaṃ tiṇṇaṃ maggānaṃ sukhapaṭipadadandhābhiññābhāvo, arahattamaggassa ca sukhapaṭipadakhippābhiññābhāvo dassito. Yaṃ pana vuttaṃ **visuddhimagge** (visuddhi. 2.801) ''buddhānaṃ pana cattāropi maggā sukhapaṭipadakhippābhiññāva ahesuṃ, tathā dhammasenāpatissa. Mahāmoggallānattherassa pana paṭhamamaggo sukhapaṭipadakhippābhiñño ahosi, upari tayo dukkhapaṭipadadandhābhiññā’’ti. Yañca vuttaṃ **aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 1476) ‘‘tathāgatassa hi sāriputtattherassa ca cattāropi maggā sukhapaṭipadakhippābhiññāva ahesuṃ, mahāmoggallānattherassa pana paṭhamamaggo sukhapaṭipadakhippābhiñño upari tayo dukkhapaṭipadakhippābhiññā’’ti, taṃ sabbaṃ aññamaññaṃ nānulometi. Imāya pāḷiyā imāya ca aṭṭhakathāya na sameti, tasmā vīmaṃsitabbametaṃ. Taṃtaṃbhāṇakānaṃ vā matena tattha tattha tathā tathā vuttanti gahetabbaṃ.

Mahāmoggallānasuttādivaṇṇanā niṭṭhitā.

9. Sasaṅkhārasuttavaṇṇanā

169. Navame sasaṅkhārena dukkhena kasirena adhimattapayogaṃ katvāva kilesaparinibbānadhammoti **sasaṅkhāraparinibbāyī**. Asaṅkhārena appayogena adhimattapayogaṃ akatvāva kilesaparinibbānadhammoti **asaṅkhāraparinibbāyī**. Dhammānusārī puggalo hi āgamanamhi kilese vikkhambhento appadukkhena akasirena akilamantova vikkhambhetuṃ sakkoti. Saddhānusārī puggalo pana dukkhena kasirena kilamanto hutvā vikkhambhetuṃ, tasmā dhammānusārissa pubbabhāgamaggakkhaṇe kilesacchedakaṃ ñāṇaṃ adandhaṃ tikhiṇaṃ sūraṃ hutvā vahati. Yathā nāma tikhiṇena asinā kadaliṃ chindantassa chinnaṭṭhānaṃ maṭṭhaṃ hoti, atisīghaṃ vahati, saddo na suyyati, balavavāyāmakiccaṃ na hoti, evarūpā dhammānusārino pubbabhāgabhāvanā hoti. Saddhānusārino pana pubbabhāgakkhaṇe kilesacchedakaṃ ñāṇaṃ dandhaṃ atikhiṇaṃ asūraṃ hutvā vahati. Yathā nāma kuṇṭhena asinā kadaliṃ chindantassa chinnaṭṭhānaṃ na maṭṭhaṃ hoti, atisīghaṃ na vahati, saddo suyyati, balavavāyāmakiccaṃ icchitabbaṃ hoti, evarūpā saddhānusārino pubbabhāgabhāvanā hoti. Evaṃ santepi nesaṃ kilesakkhaye nānattaṃ natthi, anavasesāva kilesā khīyanti.

Sasaṅkhārasuttavaṇṇanā niṭṭhitā.

10. Yuganaddhasuttavaṇṇanā

170. Dasame **samathapubbaṅgamaṃ vipassanaṃ bhāvetī**ti idaṃ samathayānikassa vasena vuttaṃ. So hi paṭhamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho. So tañca taṃsampayutte ca dhamme aniccādīhi vipassati, ayaṃ vipassanā, iti paṭhamaṃ samatho, pacchā vipassanā. Tena vuccati ‘‘samathapubbaṅgamaṃ vipassanaṃ bhāvetī’’ti. **Vipassanāpubbaṅgamaṃ samathaṃ bhāvetī**ti idaṃ pana vipassanāyānikassa vasena vuttaṃ. So taṃ vuttappakāraṃ samathaṃ asampādetvā pañcupādānakkhandhe aniccādīhi vipassati. **Paṭhamo lokuttaramaggo nibbattatī**ti sotāpattimaggaṃ sandhāya vadati, lokiyamaggavaseneva vā imissā pāḷiyā attho veditabbo. Kathaṃ? **Maggo sañjāyati,** pubbabhāgiyo lokiyamaggo uppajjati. **Āsevati** nibbidānupassanāvasena. **Bhāveti** muccitukamyatāvasena. **Bahulīkaroti** paṭisaṅkhānupassanāvasena. **Āsevati** vā bhayatupaṭṭhānādiñāṇavasena. **Bhāveti** muccitukamyatādiñāṇavasena. **Bahulīkaroti** vuṭṭhānagāminivipassanāvasena. **Saṃyojanāni pahīyanti. Anusayā byantī hontī**ti maggappaṭipāṭiyā pahīyanti byantī honti.

Dhammuddhaccaviggahitamānasanti obhāsādīsu ariyadhammoti pavattaṃ uddhaccaṃ vikkhepo dhammuddhaccaṃ, tena dhammuddhaccena vipassanāvīthito uggamanena virūpaṃ gahitaṃ pavattiyamānaṃ dhammuddhaccaviggahitamānasaṃ. Vuttañhetaṃ –

> ‘‘Dhammuddhaccaviggahitamānasaṃ hoti, aniccato manasi karoti, obhāso uppajjati, obhāso dhammoti obhāsaṃ āvajjati, tato vikkhepo uddhaccaṃ, tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Dukkhato…pe… anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Tathā aniccato manasikaroto ñāṇaṃ uppajjati…pe… pīti passaddhi sukhaṃ adhimokkho paggaho upaṭṭhānaṃ upekkhā nikanti uppajjati, nikanti dhammoti nikantiṃ āvajjati, tato vikkhepo uddhaccaṃ, tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ

yathābhūtaṃ nappajānāti. Dukkhato…pe… anattato upaṭṭhānaṃ yathābhūtaṃ nappajānātī''ti (paṭi. ma. 2.6). Sesamettha uttānameva.

Yuganaddhasuttavaṇṇanā niṭṭhitā.

Paṭipadāvaggavaṇṇanā niṭṭhitā.

(18) 3. Sañcetaniyavaggo

1. Cetanāsuttavaṇṇanā

171. Tatiyassa paṭhame **kāyasañcetanāhetū**ti kāyakammanimittaṃ, kāyikassa kammassa kaṭattā upacitattāti attho. Esa nayo sesasañcetanādvayepi. Uddhaccasahagatacetanā pavattivipākaṃ detiyevāti **''vīsatividhā''**ti vuttaṃ. **Tathā vacīsañcetanā manosañcetanā**ti ettha kāmāvacarakusalākusalavasena vīsati cetanā labbhanti. Idaṃ tathā-saddena upasaṃharati. **Apicettha nava mahaggatacetanāpi labbhantī**ti iminā navahi rūpārūpakusalacetanāhi saddhiṃ manodvāre ekūnatiṃsāti tīsu dvāresu ekūnasattati cetanā hontīti dasseti. **Avijjāpaccayāvā**ti idaṃ tāpi cetanā avijjāpaccayāva hontīti dassanatthaṃ vuttaṃ. Yathāvuttā hi ekūnasattati cetanā kusalāpi avijjāpaccayā honti, pageva itarā appahīnāvijjasseva uppajjanato pahīnāvijjassa anuppajjanato.

Yasmā yaṃ taṃ yathāvuttaṃ cetanābhedaṃ kāyasaṅkhārañceva vacīsaṅkhārañca manosaṅkhārañca parehi anussāhito sāmampi asaṅkhārikacittena karoti, parehi kāriyamāno sasaṅkhārikacittenapi karoti, ''idaṃ nāma kammaṃ karontopi tassa evarūpo nāma vipāko bhavissatī''ti evaṃ kammaṃ vipākañca jānantopi karoti, mātāpitūsu cetiyavandanādīni karontesu anukaronto dārako viya kevalaṃ kammaññeva vijjānanto ''imassa pana kammassa ayaṃ vipāko''ti vipākaṃ ajānantopi karoti, tasmā taṃ dassetuṃ **''sāmaṃ vā ta''**ntiādi vuttaṃ. **Parehi anāṇatto**ti saraseneva vattamāno. **Jānanto**ti anussavādivasena jānanto.

Nanu ca khīṇāsavo cetiyaṃ vandati, dhammaṃ bhaṇati, kammaṭṭhānaṃ manasi karoti, kathamassa kāyakammādayo na hontīti? Avipākattā. Khīṇāsavena hi katakammaṃ neva kusalaṃ hoti nākusalaṃ, avipākaṃ hutvā kiriyāmatte tiṭṭhati. Tenassa te kāyādayo na honti. Tenevāha **''khīṇāsavassa kāyena karaṇakammaṃ paññāyatī''**tiādi. **Ta**nti kusalākusalaṃ.

Khiḍḍāya padussantīti khiḍḍāpadosino, khiḍḍāpadosino eva **khiḍḍāpadosikā**. Khiḍḍāpadoso vā etesaṃ atthīti **khiḍḍāpadosikā**. Te kira puññavisesādhigatena mahantena attano sirivibhavena nakkhattaṃ kīḷantā tāya sampattiyā mahantatāya ''āhāraṃ paribhuñjimhā na paribhuñjimhā''tipi na jānanti. Atha ekāhārātikkamato paṭṭhāya nirantaraṃ khādantāpi pivantāpi cavantiyeva na tiṭṭhanti. Kasmā? Kammajatejassa balavatāya karajakāyassa mandatāya. Manussānañhi kammajatejo mando, karajakāyo balavā. Tesaṃ tejassa mandatāya kāyassa balavatāya sattāhampi atikkamitvā uṇhodakaacchayāguādīhi sakkā karajakāyaṃ upatthambhetuṃ. Devānaṃ pana tejo balavā hoti uḷārapuññanibbattattā uḷāragarusiniddhasudhāhārajīraṇato ca. Karajaṃ mandaṃ mudusukhumālabhāvato. Te ekaṃ āhāravelaṃ akkamitvāva saṇṭhāpetuṃ na sakkonti. Yathā nāma gimhānaṃ majjhanhike tattapāsāṇe ṭhapitaṃ padumaṃ vā uppalaṃ vā sāyanhasamaye ghaṭasatenapi siñciyamānaṃ pākatikaṃ na hoti vinassatiyeva, evameva pacchā nirantaraṃ khādantāpi pivantāpi cavantiyeva na tiṭṭhanti. Katame pana te devāti? ''Ime nāmā''ti aṭṭhakathāya vicāraṇā natthi, ''āhārūpacchedena ātape khittamālā viyā''ti vuttattā ye keci kabaḷīkārāhārūpajīvino devā evaṃ karonti, te evaṃ cavantīti veditabbā. **Abhayagirivāsino** panāhu ''nimmānaratiparanimmitavasavattino te devā, khiḍḍāya padussanamatteneva hete khiḍḍāpadosikāti vuttā''ti. Ko panettha devānaṃ āhāro, kā āhāravelāti? ''Sabbesampi kāmāvacaradevānaṃ sudhā āhāro, sā heṭṭhimehi heṭṭhimehi uparimānaṃ uparimānaṃ paṇītatamā hoti. Taṃ yathāsakaṃ divasavaseneva divase divase bhuñjanti. Keci pana badarappamāṇaṃ sudhāhāraṃ paribhuñjanti. So jivhāyaṃ ṭhapitamattoyeva yāva kesagganakhaggā kāyaṃ pharati, tesaṃyeva divasavasena sattadivasaṃ yāpanasamatthova hotī''ti vadanti.

Issāpakatattā paduṭṭhena manasā padussantīti **manopadosikā**. Usūyavasena vā manaso padoso manopadoso, so etesaṃ atthi vināsahetubhūtoti **manopadosikā. Akkuddho rakkhatī**ti kuddhassa so kodho itarasmiṃ akkujjhante anupādāno ekavārameva uppattiyā anāsevano cāvetuṃ na sakkoti, udakantaṃ patvā aggi viya nibbāyati, tasmā akkuddho taṃ cavanato rakkhati. Ubhosu pana kuddhesu bhiyyo bhiyyo aññamaññamhi parivaḍḍhanavasena tikhiṇasamudācāro nissayadahanaraso kodho uppajjamāno hadayavatthuṃ nidahanto accantasukhumālaṃ karajakāyaṃ vināseti, tato sakalopi attabhāvo antaradhāyati. Tenāha **''ubhosu panā''**tiādi. Tathā cāha bhagavā ''aññamaññamhi paduṭṭhacittā kilantakāya…pe… cavantī''ti (dī. ni. 1.47).

Katame tena devā daṭṭhabbāti ettha **tenā**ti paccatte karaṇavacananti āha **''katame nāma te devā daṭṭhabbā''**ti. Karaṇattheyeva vā etaṃ karaṇavacananti dassento āha **''tena vā attabhāvenā''**ti. Sesamettha uttānameva.

Cetanāsuttavaṇṇanā niṭṭhitā.

2. Vibhattisuttavaṇṇanā

172. Dutiye atthappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ **atthapaṭisambhidā. Attho**ti cettha saṅkhepato hetuphalaṃ. Tañhi hetuvasena araṇīyaṃ gantabbaṃ pattabbaṃ, tasmā ''attho''ti vuccati. Pabhedato pana yaṃ kiñci paccayasamuppannaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyāti ime pañca dhammā ''attho''ti veditabbā, taṃ atthaṃ paccavekkhantassa tasmiṃ atthe pabhedagataṃ ñāṇaṃ **atthapaṭisambhidā**. Tenāha **''pañcasu atthesu pabhedagataṃ ñāṇa''**nti. **Ācikkhāmī**tiādīsu ādito kathento **ācikkhati** nāma, uddisatīti attho. Tameva uddesaṃ pariyosāpento **deseti**. Yathāuddiṭṭhamatthaṃ uddisanavasena pakārehi ñāpento **ñāpeti**. Pakārehi eva tamatthaṃ patiṭṭhāpento **paṭṭhapeti**. Yathāuddiṭṭhaṃ paṭiniddisanavasena **vivarati**. Vivaṭaṃ **vibhajati**. Vibhattaatthaṃ hetūdāharaṇadassanehi pākaṭaṃ karonto **uttāniṃ karoti**.

Tisso paṭisambhidāti dhammaniruttipaṭibhānapaṭisambhidā. Tattha **dhammapaṭisambhidā** nāma dhammappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ ñāṇaṃ. **Dhammo**ti ca saṅkhepato paccayo. So hi yasmā taṃ taṃ vidahati pavatteti ceva pāpeti ca, tasmā ''dhammo''ti vuccati. Pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhāsitaṃ, kusalaṃ, akusalanti ime pañca dhammā ''dhammo''ti veditabbā, taṃ dhammaṃ paccavekkhantassa tasmiṃ dhamme pabhedagataṃ ñāṇaṃ **dhammapaṭisambhidā**. Niruttippabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ **niruttipaṭisambhidā**ti. Idaṃ vuttaṃ hoti – atthe ca dhamme ca yā sabhāvanirutti, taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ niruttipaṭisambhidāti.

Evamayaṃ niruttipaṭisambhidā saddārammaṇā nāma jātā, na paññattiārammaṇā. Kasmā? Yasmā saddaṃ sutvā ''ayaṃ sabhāvaniruttī''ti jānanti. Paṭisambhidāppatto hi ''phasso''ti vutte ''ayaṃ sabhāvaniruttī''ti jānāti, ''phassā''ti vā ''phassa''nti vā vutte pana ''ayaṃ asabhāvaniruttī''ti jānāti. Vedanādīsupi eseva nayo. Aññaṃ panesa nāmākhyātaupasaggabyañjanasaddaṃ jānāti na jānātīti? Yadaggena saddaṃ jānitvā ''ayaṃ sabhāvanirutti, ayaṃ asabhāvaniruttī''ti jānāti, tadaggena tampi jānissatīti. Taṃ pana ''nayidaṃ paṭisambhidākicca''nti paṭikkhipitvā idaṃ vatthu kathitaṃ –

Tissadattatthero kira bodhimaṇḍe suvaṇṇasalākaṃ gahetvā ''aṭṭhārasasu bhāsāsu katarabhāsāya kathemī''ti pavāresi. Taṃ pana tena attano uggahe ṭhatvā pavāritaṃ, na paṭisambhidāya ṭhitena. So hi mahāpaññatāya taṃ taṃ bhāsaṃ kathāpetvā uggahetvā evaṃ pavāresi. ''Bhāsaṃ nāma sattā uggaṇhantī''ti vatvā panettha idaṃ kathitaṃ. Mātāpitaro hi daharakāle kumārake mañce vā pīṭhe vā nipajjāpetvā taṃ taṃ kathayamānā tāni tāni kiccāni karonti. Dārakā tesaṃ taṃ taṃ bhāsaṃ vavatthāpenti ‘‘iminā idaṃ vutta’’nti. Gacchante gacchante kāle sabbampi bhāsaṃ jānanti. Mātā damiḷī, pitā andhako. Tesaṃ jāto dārako sace mātukathaṃ paṭhamaṃ suṇāti, damiḷabhāsaṃ bhāsissati. Sace pitukathaṃ paṭhamaṃ suṇāti, andhakabhāsaṃ bhāsissati. Ubhinnampi pana kathaṃ assuṇanto māgadhabhāsaṃ bhāsissati. Yopi agāmake mahāaraññe nibbatto, tattha añño kathento nāma natthi. Sopi attano dhammatāya vacanaṃ samuṭṭhāpento, māgadhabhāsameva bhāsissati. Niraye, tiracchānayoniyaṃ, pettivisaye, manussaloke, devaloketi sabbattha māgadhabhāsāva ussannā, sesā oṭṭakirātaandhakayonakadamiḷabhāsādikā aṭṭhārasa bhāsā parivattanti, kālantarena aññathā honti ca nassanti ca.

Ayamevekā yathābhuccabrahmavohāraariyavohārasaṅkhātā māgadhabhāsā na parivattati. Sā hi katthaci kadāci parivattantīpi na sabbattha sabbadā sabbathāva parivattati, kappavināsepi tiṭṭhatiyeva. Sammāsambuddhopi hi tepiṭakaṃ buddhavacanaṃ tantiṃ āropento māgadhabhāsāya eva āropesi. Kasmā? Evañhi āharituṃ sukhaṃ hoti. Māgadhabhāsāya hi tantiṃ āruḷhassa buddhavacanassa paṭisambhidāppattānaṃ sotapathāgamanameva papañco. Tena saṅghaṭitamatteneva nayasatena nayasahassena attho upaṭṭhāti. Aññāya bhāsāya tantiṃ āruḷhakaṃ sodhetvā uggahetabbaṃ hoti, bahumpi uggahetvā pana puthujjanassa paṭisambhidāppatti nāma natthi, ariyasāvako nopaṭisambhidāppatto nāma natthi.

Paṭibhānappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ **paṭibhānapaṭisambhidā**. Atthadhammādivisayesu hi tīsu ñāṇesu ‘‘imāni ñāṇāni idamatthajotakānī’’ti (vibha. 725-731) evaṃ pavattañāṇassetaṃ adhivacanaṃ. Imā pana catasso paṭisambhidā dvīsu ṭhānesu pabhedaṃ gacchanti, pañcahi kāraṇehi visadā hontīti veditabbā. Katamesu dvīsu? Sekkhabhūmiyañca asekkhabhūmiyañca, tattha sāriputtattherassa mahāmoggallānattherassa mahākassapattherassa mahākaccāyanattherassa mahākoṭṭhikattherassāti asītiyāpi mahātherānaṃ paṭisambhidā asekkhabhūmiyaṃ pabhedagatā. Ānandattherassa, cittassa gahapatino, dhammikassa upāsakassa, upālissa gahapatino, khujjuttarāya upāsikāyāti evamādīnaṃ paṭisambhidā sekkhabhūmiyaṃ pabhedagatāti imāsu dvīsu bhūmīsu pabhedaṃ gacchanti. Pabhedo nāma maggehi adhigatānaṃ paṭisambhidānaṃ pabhedagamanaṃ.

Katamehi pañcahi kāraṇehi paṭisambhidā visadā hontīti? Adhigamena, pariyattiyā, savanena, paripucchāya, pubbayogena. Tattha **adhigamo** nāma arahattaṃ. Tañhi pattassa paṭisambhidā visadā honti. **Savanaṃ** nāma dhammassavanaṃ. Sakkaccaṃ suṇantassa hi paṭisambhidā visadā honti. **Paripucchā** nāma aṭṭhakathā. Uggahitapāḷiyā atthaṃ kathentassa hi paṭisambhidā visadā honti. **Pubbayogo** nāma pubbayogāvacaratā haraṇapaccāharaṇanayena parihaṭakammaṭṭhānatā. Pubbayogāvacarassa hi paṭisambhidā visadā honti.

Etesu pana pariyatti, savanaṃ, paripucchāti imāni tīṇi pabhedasseva balavakāraṇāni, pubbayogo adhigamassa balavapaccayo. Pabhedassa hoti na hotīti? Hoti, na pana yathā adhigamassa balavapaccayo hoti, tathā pabhedassa. Pariyattisavanaparipucchā hi pubbe hontu vā mā vā, pubbayogena pana pubbe ceva etarahi ca saṅkhārasammasanaṃ vinā paṭisambhidādhigamo nāma natthi. Ime pana dvepi ekato hutvā paṭisambhidā upatthambhetvā visadā hontīti.

Vibhattisuttavaṇṇanā niṭṭhitā.

3-4. Mahākoṭṭhikasuttādivaṇṇanā

173-4. Tatiye **phassāyatanāna**nti ettha ākaraṭṭho āyatanasaddoti āha **‘‘phassākarāna’’**ntiādi. ‘‘Suvaṇṇāyatanaṃ, rajatāyatana’’ntiādīsu ākaropi ‘‘āyatana’’nti vutto, sañjātisamosaraṇādivasenapi āyatanaṭṭho labbhatiyeva. **Mā-**iti paṭisedhe nipāto. Svāyaṃ channaṃ phassāyatanānaṃ asesaṃ virāganirodhā atthaññaṃ vacanaṃ kiñcīti sandhāyāhāti āha **‘‘mā bhaṇīti attho’’**ti.

Pañcaphassāyatanāni niruddhānīti cakkhādīnañca tattha abhāvaṃ sandhāya vadati. **Chaṭṭhassā**ti manāyatanassa. Catutthe natthi vattabbaṃ.

Mahākoṭṭhikasuttādivaṇṇanā niṭṭhitā.

5-6. Upavāṇasuttādivaṇṇanā

175-6. Pañcame **vijjāyā**ti dibbacakkhupubbenivāsānussatiāsavakkhayañāṇasaṅkhātāya tividhāya vijjāya, aṭṭhavidhāya vā. Aṭṭhavidhāpi hi vijjā vipassanāñāṇena manomayiddhiyā ca saha abhiññā pariggahetvā vuttā. **Pannarasadhammabhedena caraṇena samannāgato**ti sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, saddhā, hirī, ottappaṃ, bāhusaccaṃ, vīriyaṃ, sati, paññā, cattāri rūpāvacarajjhānānīti evaṃ pannarasabhedena caraṇadhammena samannāgato. Imeyeva hi pannarasa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā **''caraṇa''**nti vuttā. Chaṭṭhe natthi vattabbaṃ.

Upavāṇasuttādivaṇṇanā niṭṭhitā.

7. Rāhulasuttavaṇṇanā

177. Sattame **pathavīdhāturevesā**ti duvidhāpesā thaddhaṭṭhena, kakkhaḷaṭṭhena, pharusaṭṭhena ekalakkhaṇā pathavīdhātu evāti ajjhattikaṃ bāhirāya saddhiṃ yojetvā dasseti. Kasmā? Bāhirāya pathavīdhātuyā acetanābhāvo pākaṭo, na ajjhattikāya, tasmā bāhirāya saddhiṃ ekasadisā acetanāyevāti gaṇhantassa sukhapariggāhā hoti, yathā kiṃ? Dantena goṇena saddhiṃ yojito adanto katipāhameva visukāyati vipphandati, atha na cirasseva damathaṃ upeti, evaṃ ajjhattikaṃ bāhirāya saddhiṃ ekasadisāti gaṇhantassa katipāhameva acetanabhāvena upaṭṭhāti, atha na cirenevassā acetanabhāvo pākaṭo hoti dhātumattatāya dassanato. **Netaṃ mama…pe… daṭṭhabba**nti taṃ ubhayampi ''na etaṃ mama, na esohamasmi, na eso me attā''ti evaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. **Yathābhūta**nti yathāsabhāvaṃ. Tañhi aniccādisabhāvaṃ, tasmā aniccaṃ dukkhamanattāti evaṃ daṭṭhabbanti attho. Yasmā ''netaṃ mama, nesohamasmi, na meso attā''ti passanto neva katthaci attānaṃ passati, na taṃ parassa kiñcanabhāve upanetabbaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passati, tasmā vuttaṃ **''catukoṭikasuññatā nāma kathitā''**ti.

Rāhulasuttavaṇṇanā niṭṭhitā.

8. Jambālīsuttavaṇṇanā

178. Aṭṭhame **santa**nti aṅgasantatāya ceva ārammaṇasantatāya ca kamanīyaṃ manoharaṃ. **Cetovimutti**nti rūpārūpāvacaraṃ cittavimuttiṃ. Tenevāha **''aṭṭhannaṃ samāpattīnaṃ aññataraṃ samāpatti''**nti. **Lepamakkhitenā**ti lākhāmakkhitena. **Pāripanthike asodhetvā**ti kāmacchandādipāripanthike asodhetvā. Yo hi kāmādīnavapaccavekkhaṇādīhi kāmacchandaṃ na suṭṭhu vikkhambhetvā kāyappassaddhivasena duṭṭhullaṃ suppaṭippassaddhaṃ akatvā ārambhadhātumanasikārādivasena thinamiddhaṃ na suṭṭhu paṭivinodetvā samathanimittamanasikārādivasena uddhaccakukkuccaṃ na samūhataṃ katvā aññepi samādhiparipanthe dhamme na suṭṭhu sodhetvā jhānaṃ samāpajjati. So asodhitaṃ āsayaṃ paviṭṭhabhamaro viya asuddhaṃ uyyānaṃ paviṭṭharājā viya ca khippameva nikkhamati. Yo pana samādhiparipanthe dhamme suṭṭhu visodhetvā jhānaṃ samāpajjati, so suvisodhitaṃ āsayaṃ paviṭṭhabhamaro viya suparisuddhaṃ uyyānaṃ paviṭṭharājā viya ca sakalampi divasabhāgaṃ antosamāpattiyaṃyeva hoti.

Āyamukhānīti naditaḷākakandarapadarādito āgamanamaggā. Te ca kandarāyevāti āha **''catasso pavisanakandarā''**ti. **Apāyamukhānī**ti apagamanamaggā. Apenti apagacchanti etehīti hi apāyā, te eva mukhānīti **apāyamukhāni**. Tāni ca udakanikkhamanacchiddānīti āha **''apavāhanacchiddānī''**ti, apāyasaṅkhātāni udakanikkhamanacchiddānīti attho. Sesaṃ suviññeyyameva.

Jambālīsuttavaṇṇanā niṭṭhitā.

9. Nibbānasuttavaṇṇanā

179. Navame **abhidhamme vuttanayenā**ti –

> ‘‘Katamā hānabhāginī paññā? Paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā, tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Avitakkasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā’’ti (vibha. 799) –

Ādinā **vibhaṅge** vuttanayena evamattho veditabbo.

Tattha **paṭhamassa jhānassa lābhi**nti yvāyaṃ appaguṇassa paṭhamassa jhānassa lābhī, taṃ. **Kāmasahagatā saññāmanasikārā samudācarantī**ti tato vuṭṭhitaṃ ārammaṇavasena kāmasahagatā hutvā saññāmanasikārā samudācaranti tudanti codenti. Tassa kāmānupakkhandānaṃ saññāmanasikārānaṃ vasena sā paṭhamajjhānapaññā hāyati parihāyati, tasmā ‘‘hānabhāginī paññā’’ti vuttā. **Tadanudhammatā**ti tadanurūpasabhāvā. **Sati santiṭṭhatī**ti idaṃ micchāsatiṃ sandhāya vuttaṃ, na sammāsatiṃ. Yassa hi paṭhamajjhānānurūpasabhāvā paṭhamajjhānaṃ santato paṇītato disvā assādayamānā abhinandamānā nikanti uppajjati, tassa nikantivasena paṭhamajjhānapaññā neva hāyati na vaḍḍhati, ṭhitikoṭṭhāsikā hoti. Tena vuttaṃ **‘‘ṭhitibhāginī paññā’’**ti. **Avitakkasahagatā**ti avitakkaṃ dutiyajjhānaṃ santato paṇītato manasikaroto ārammaṇavasena avitakkasahagatā saññāmanasikārā. **Samudācarantī**ti paguṇato paṭhamajjhānato vuṭṭhitaṃ dutiyajjhānādhigamatthāya tudanti codenti, tassa upari dutiyajjhānānupakkhandānaṃ saññāmanasikārānaṃ vasena sā paṭhamajjhānapaññā visesabhūtassa dutiyajjhānassa uppattipadaṭṭhānatāya **‘‘visesabhāginī’’**ti vuttā.

Nibbidāsahagatāti taṃyeva paṭhamajjhānalābhiṃ jhānato vuṭṭhitaṃ nibbidāsaṅkhātena vipassanāñāṇena sahagatā. Vipassanāñāṇañhi jhānaṅgabhede vattante nibbindati ukkaṇṭhati, tasmā ‘‘nibbidā’’ti vuccati. **Samudācarantī**ti nibbānasacchikiriyatthāya tudanti codenti. **Virāgūpasañhitā**ti virāgasaṅkhātena nibbānena upasaṃhitā. Vipassanāñāṇañhi sakkā iminā maggena virāgaṃ nibbānaṃ sacchikātunti pavattito ‘‘virāgūpasaṃhita’’nti vuccati. Taṃsampayuttasaññāmanasikārāpi virāgūpasaṃhitā eva nāma. Tassa tesaṃ saññāmanasikārānaṃ vasena sā paṭhamajjhānapaññā ariyamaggappaṭivedhassa padaṭṭhānatāya **‘‘nibbedhabhāginī’’**ti vuttāti.

Nibbānasuttavaṇṇanā niṭṭhitā.

10. Mahāpadesasuttavaṇṇanā

180. Dasame **mahāokāse**ti mahante okāse mahantāni dhammassa patiṭṭhāpanaṭṭhānāni. Yesu patiṭṭhāpito dhammo nicchīyati asandehato. Kāni pana tāni? Āgamanavisiṭṭhāni suttotaraṇādīni. Dutiyavikappe apadisīyantīti apadesā, mahantā apadesā etesanti **mahāpadesā**. ‘‘Sammukhā metaṃ, āvuso, bhagavato suta’’ntiādinā kenaci ābhatassa dhammoti vinicchayane kāraṇaṃ. Kiṃ pana tanti? Tassa yathābhatassa suttotaraṇādi eva. Yadi evaṃ kathaṃ cattāroti? Yasmā dhammassa dve sampadāyo satthā sāvako ca. Tesu sāvakā saṅghagaṇapuggalavasena tividhā. Evamimamhā mayāyaṃ dhammo paṭiggahitoti apadisitabbānaṃ bhedena cattāro. Tenāha **‘‘sammukhā metaṃ, āvuso, bhagavato suta’’**ntiādi. Tathā ca vuttaṃ **nettiyaṃ** (netti. 4.18) ‘‘cattāro mahāpadesā buddhāpadeso, saṅghāpadeso, gaṇāpadeso, puggalāpadeso. Ime cattāro mahāpadesā’’ti. Buddho apadeso etassāti **buddhāpadeso**. Esa nayo sesesupi. Tenāha **‘‘buddhādayo…pe… mahākāraṇānī’’**ti.

Neva abhinanditabbanti na sampaṭicchitabbaṃ, ganthassa sampaṭicchanaṃ nāma savananti āha **''na sotabba''**nti. **Padabyañjanānī**ti padāni ca byañjanāni ca, atthapadāni byañjanapadāni cāti attho. Pajjati attho etehīti **padāni,** akkharādīni byañjanapadāni. Pajjitabbato **padāni,** saṅkāsanādīni atthapadāni. ''Aṭṭhakathāyaṃ padasaṅkhātāni byañjanānīti byañjanapadāneva vuttānī''ti keci. Atthaṃ byañjentīti **byañjanāni,** byañjanapadāni. Tehi byañjitabbato **byañjanāni,** atthapadānīti ubhayasaṅgahato. **Imasmiṃ ṭhāne**ti tenābhatasuttassa imasmiṃ padese. **Pāḷi vuttā**ti kevalo pāḷidhammo vutto. **Attho vutto**ti pāḷiyā attho vutto niddiṭṭho. **Anusandhi kathito**ti yathāraddhadesanāya uparidesanāya ca anusandhānaṃ kathitaṃ, sambandho kathito. **Pubbāparaṃ kathita**nti pubbena paraṃ avirujjhanañceva visesaṭṭhānañca kathitaṃ pakāsitaṃ. Evaṃ pāḷidhammādīni sammadeva sallakkhetvā gahaṇaṃ sādhukaṃ uggahaṇanti āha **''suṭṭhu gahetvā''**ti. **Sutte otāretabbānī**ti ñāṇena sutte ogāhetvā tāretabbāni. Taṃ pana ogāhetvā taraṇaṃ tattha otaraṇaṃ anuppavesanaṃ hotīti vuttaṃ **''otaritabbānī''**ti. Saṃsandetvā dassanaṃ sandassananti āha **''vinaye saṃsandetabbānī''**ti.

''Kiṃ pana taṃ suttaṃ, ko vā vinayo''ti vicāraṇāyaṃ ācariyānaṃ matibhedamukhena tamatthaṃ dassetuṃ **''ettha cā''**tiādi vuttaṃ. **Vinayo**ti vibhaṅgapāṭhamāha. So hi mātikāsaññitassa suttassa atthe sūcanato ''sutta''nti vattabbataṃ arahati. Vividhanayattā visiṭṭhanayattā ca **vinayo,** khandhakapāṭho. **Eva**nti evaṃ suttavinayesu pariggayhamānesu vinayapiṭakampi na pariyādiyati parivārapāḷiyā asaṅgahitattā. Suttantābhidhammapiṭakāni vā **suttaṃ** atthasūcanādiatthasambhavato. **Evampī**ti suttantābhidhammapiṭakāni suttaṃ, vinayapiṭakaṃ vinayoti evaṃ suttavinayavibhāge vuccamānepi. **Na tāva pariyādiyantī**ti na tāva anavasesato pariggayhanti. Kasmāti ceti āha **''asuttanāmakañhī''**tiādi. Yasmā suttanti imaṃ nāmaṃ anāropetvā saṅgītaṃ jātakādibuddhavacanaṃ atthi, tasmā vuttanayena tīṇi piṭakāni na pariyādiyantīti. Suttanipātaudānaitivuttakāni dīghanikāyādayo viya suttanti nāmaṃ āropetvā asaṅgītānīti adhippāyenettha jātakādīhi saddhiṃ tānipi gahitāni. Buddhavaṃsacariyāpiṭakānaṃ panettha aggahaṇe kāraṇaṃ maggitabbaṃ, kiṃ vā etena magganena. Sabbopāyaṃ vaṇṇanānayo theravādadassanamukhena paṭikkhitto evāti.

Kiṃ atthīti asuttanāmakaṃ buddhavacanaṃ natthiyevāti dasseti. **Taṃ sabbaṃ paṭikkhipitvā**ti ''suttanti vinayo''tiādinā vuttasaṃvaṇṇanāyaṃ ''nāyamattho idhādhippeto''ti paṭisedhetvā. Vineti etena kileseti vinayo, kilesavinayanūpāyo, so eva kāraṇanti āha **''vinayo pana kāraṇa''**nti.

Dhammeti pariyattidhamme. **Sarāgāyā**ti sarāgabhāvāya kāmarāgabhavarāgaparibrūhanāya. **Saṃyogāyā**ti bhavasaṃyojanāya. **Saupādānāyā**ti caturūpādānūpasaṃhitatāya. **Mahicchatāyā**ti mahicchabhāvāya. **Asantuṭṭhiyā**ti asantuṭṭhabhāvāya. **Kosajjāyā**ti kusītabhāvāya. **Saṅgaṇikāyā**ti kilesasaṅgaṇikavihārāya. **Ācayāyā**ti tividhavaṭṭācayāya. **Virāgāyā**ti sakalavaṭṭato virajjanatthāya. **Visaṃyogāyā**ti kāmarāgādīhi visaṃyujjanatthāya. **Anupādānāyā**ti sabbassapi kammabhavassa aggahaṇāya. **Appicchatāyā**ti paccayappicchatādivasena sabbaso icchāya apagamāya. **Santuṭṭhiyā**ti dvādasavidhasantuṭṭhabhāvāya. **Vīriyārambhāyā**ti kāyikassa ceva cetasikassa ca vīriyassa paggaṇhanatthāya. **Vivekāyā**ti pavivittabhāvāya kāmavivekāditadaṅgavivekādivivekasiddhiyā. **Apacayāyā**ti sabbassapi vaṭṭassa apacayanāya, nibbānāyāti attho. Evaṃ yo pariyattidhammo uggahaṇadhāraṇaparipucchāmanasikāravasena yoniso paṭipajjantassa sarāgādibhāvaparivajjanassa kāraṇaṃ hutvā virāgādibhāvāya saṃvattati, ekaṃsato **eso dhammo, eso vinayo** sammadeva apāyādīsu apatanavasena dhāraṇato kilesānaṃ vinayanato ca. Satthu sammāsambuddhassa ovādānurūpappavattibhāvato **etaṃ satthusāsana**nti ca jāneyyāsīti attho.

Catusaccatthasūcanaṃ suttanti āha **''sutteti tepiṭake buddhavacane''**ti. Tepiṭakañhi buddhavacanaṃ saccavinimuttaṃ natthi. Rāgādivinayakāraṇaṃ yathā tena suttapadena pakāsitanti āha **''vinayeti etasmiṃ rāgādivinayakāraṇe''**ti. Sutte otaraṇañcettha tepiṭakabuddhavacanapariyāpannatāvaseneva veditabbaṃ, na aññathāti āha **''suttappaṭipāṭiyā katthaci anāgantvā''**ti. **Challiṃ uṭṭhapetvā**ti arogassa mahato rukkhassa tiṭṭhato upakkamena challikāya sakalikāya papaṭikāya vā uṭṭhāpanaṃ viya arogassa sāsanadhammassa tiṭṭhato byañjanamattena tappariyāpannaṃ viya hutvā challisadisaṃ pubbāparaviruddhatādidosaṃ uṭṭhapetvā paridīpetvā. Tādisāni pana ekaṃsato guḷhavessantarādipariyāpannāni hontīti āha **''guḷhavessantara…pe… paññāyantīti attho''**ti. **Rāgādivinaye**ti rāgādivinayanatthena atadākāratāya **apaññāyamānāni chaḍḍetabbāni** cajitabbāni na gahetabbāni. **Sabbatthā**ti sabbavāresu.

Mahāpadesasuttavaṇṇanā niṭṭhitā.

Sañcetaniyavaggavaṇṇanā niṭṭhitā.

(19) 4. Brāhmaṇavaggo

1-3. Yodhājīvasuttādivaṇṇanā

181-183. Catutthassa paṭhamādīni uttānatthāneva.

4. Abhayasuttavaṇṇanā

184. Catutthe **socatī**ti citte uppannabalavasokena socati, cittasantāpena anto nijjhāyatīti attho. **Kilamatī**ti tasseva sokassa vasena kāye ca uppannadukkhena kilamati. **Paridevatī**ti sokuddehakavasena taṃ taṃ vippalapanto vācāya paridevati. **Urattāḷi**nti urattāḷaṃ, uraṃ tāḷetvāti attho. Tenāha **''uraṃ tāḷetvā''**ti. **Kaṅkhāvicikicchā**ti ettha ''ekamevidaṃ pañcamaṃ nīvaraṇaṃ. Kiṃ nu kho ida''nti ārammaṇaṃ kaṅkhanato **kaṅkhā,** ''idameva vara''nti nicchetuṃ asamatthabhāvato **''vicikicchā''**ti vuccati – ''dhammasabhāvaṃ vicinanto kicchati, vigatā cikicchā''ti vā katvā.

Abhayasuttavaṇṇanā niṭṭhitā.

5. Brāhmaṇasaccasuttavaṇṇanā

185. Pañcame **etthā**ti etasmiṃ suññatānupassanādhikāre. **Kvacī**ti katthaci ṭhāne, kāle, dhamme vā. Atha vā **kvacī**ti ajjhattaṃ bahiddhā vā. **Attano attāna**nti sakattānaṃ ''ayaṃ kho, bho brahmā, mahābrahmā…pe… vasī pitā bhūtabhabyāna''ntiādinā (dī. ni. 1.42) parehi parikappitaṃ attānañca kassaci kiñcanabhūtaṃ na passatīti dassento **''kassacī''**tiādimāha. Tattha **parassā**ti parajāti paro purisoti vā evaṃ gahitassa. **Na ca mama kvacanī**ti ettha **mama**-saddo aṭṭhānappayuttoti āha **''mama-saddaṃ tāva ṭhapetvā''**ti. **Parassa cā**ti attano aññassa. Paro puriso nāma atthi mamatthāya ṭhito. Tassa vasena mayhaṃ sabbaṃ ijjhatīti ekaccadiṭṭhigatikaparikappitavasena paraṃ attānaṃ tañca attano kiñcanabhūtaṃ na passatīti dassento **''na ca kvacanī''**tiādimāha. Ettha ca **nāhaṃ kvacanī**ti sakaattano sabbhāvaṃ na passati. **Na kassaci kiñcanatasmi**nti sakaattano eva kassaci attaniyataṃ na passati. **Na ca mamā**ti etaṃ dvayaṃ yathārahaṃ sambandhitabbaṃ, atthi-padaṃ paccekaṃ. **Na ca kvacani parassa attā atthī**ti parassa attano abhāvaṃ passati. **Tassa parassa attano mama kiñcanatā natthī**ti parassa attano anattaniyataṃ passati. Evaṃ ajjhattaṃ bahiddhā khandhānaṃ attattaniyasuññatā-suddhasaṅkhārapuñjatā-catukoṭikasuññatāpariggaṇhanena niṭṭhā hoti. Sesamettha suviññeyyameva.

Brāhmaṇasaccasuttavaṇṇanā niṭṭhitā.

6. Ummaggasuttavaṇṇanā

186. Chaṭṭhe **ākaḍḍhīyatī**ti cittavasiko loko tattha tattha upakaḍḍhīyati. **Tesaṃyevettha gahaṇaṃ veditabba**nti ye apariññātavatthukā cittassa vasaṃ gacchanti, tesaṃyeva gahaṇaṃ. Na hi pariññātakkhandhā pahīnakilesā cittassa vasaṃ gacchanti, cittaṃ pana attano vase vattenti. **Saha sīlenā**ti cārittavārittasīlena saddhiṃ. **Pubbabhāgapaṭipada**nti dhutaṅgamādiṃ katvā yāva gotrabhuñāṇaṃ, tāva pavattetabbaṃ samathavipassanāsaṅkhātaṃ sammāpaṭipadaṃ. Sesaṃ suviññeyyameva.

Ummaggasuttavaṇṇanā niṭṭhitā.

7. Vassakārasuttavaṇṇanā

187. Sattame **vassakāro brāhmaṇo magadhamahāmatto**ti ettha **vassakāro**ti tassa brāhmaṇassa nāmaṃ. Mahatiyā issariyamattāya samannāgato mahāmatto. **Issariyamattāyā**ti ca issariyappamāṇenāti attho, issariyena ceva vittūpakaraṇena cāti evaṃ vā ettha attho daṭṭhabbo, upabhogūpakaraṇānipi hi loke ‘‘mattā’’ti vuccanti. Magadharañño, magadharaṭṭhe vā mahāmattoti **magadhamahāmatto**. Tudisaññito gāmo nivāso etassāti **todeyyo**. Tenevāha **‘‘tudigāmavāsikassā’’**ti. Tudigāmavāsitā cassa tattha adhipatibhāvenāti daṭṭhabbā. So hi taṃ gāmaṃ soṇadaṇḍo viya, campaṃ kūṭadanto viya, khāṇumataṃ adhipatibhāvena ajjhāvasati. **Mahaddhano hoti** pañcacattālīsakoṭivibhavo. **Parisatī**ti parisāyaṃ, janasamūheti attho. Tenāha **‘‘sannipatitāya parisāyā’’**ti. **Abhippasanno**ti ettha abhikkamanattho **abhi**saddoti āha **‘‘atikkamma pasanno’’**ti, pasādanīyaṃ ṭhānaṃ atikkamitvā appasādanīyaṭṭhāne pasannoti adhippāyo. Taṃ taṃ kiccaṃ atthaṃ passatīti atthadasā, alaṃ samatthā paṭibalā atthadasā alamatthadasā, alamatthadase atisayantīti **alamatthadasatarā**. Tenāha **‘‘atthe passituṃ samatthā’’**tiādi. **Neva sappurisaṃ na asappurisaṃ jānāti** sappurisadhammānaṃ asappurisadhammānañca yāthāvato ajānanato. Sesamettha uttānameva.

Vassakārasuttavaṇṇanā niṭṭhitā.

8. Upakasuttavaṇṇanā

188. Aṭṭhame nibbattivasena nirayaṃ arahati, nirayasaṃvattaniyena vā kammunā niraye niyuttoti **nerayiko**. Avīcimhi uppajjitvā tattha āyukappasaññitaṃ antarakappaṃ tiṭṭhatīti **kappaṭṭho**. Nirayūpapattiṃ pariharaṇavasena tikicchituṃ asakkuṇeyyoti **atekiccho. Apariyādinnāvā**ti aparikkhīṇāyeva. Sace hi eko bhikkhu kāyānupassanaṃ pucchati, añño vedanānupassanaṃ…pe… cittānupassanaṃ. ‘‘Iminā puṭṭhe ahaṃ pucchāmī’’ti eko ekaṃ na oloketi, evaṃ santepi tesaṃ vāro paññāyati eva, buddhānaṃ pana vāro na paññāyati. Vidatthicaturaṅgulaṃ chāyaṃ atikkamanato puretaraṃyeva bhagavā cuddasavidhena kāyānupassanaṃ, navavidhena vedanānupassanaṃ, soḷasavidhena cittānupassanaṃ, pañcavidhena dhammānupassanaṃ katheti. Tiṭṭhantu vā evaṃ cattāro. Sace hi aññe cattāro sammappadhānesu, aññe iddhipādesu, aññe pañcindriyesu, aññe pañcabalesu, aññe sattabojjhaṅgesu, aññe aṭṭhamaggaṅgesu pañhe puccheyyuṃ, tampi bhagavā katheyya. Tiṭṭhantu vā ete aṭṭha. Sace aññe sattatiṃsa janā bodhipakkhiyesu pañhe puccheyyuṃ, tampi bhagavā tāvadeva katheyya. Kasmā? Yāvatā hi lokiyamahājane ekaṃ padaṃ kathente tāva ānandatthero aṭṭha padāni katheti. Ānandatthere pana ekaṃ padaṃ kathenteyeva bhagavā soḷasa padāni katheti. Kasmā? Bhagavato hi jivhā mudu, dantāvaraṇaṃ suphusitaṃ, vacanaṃ agaḷitaṃ, bhavaṅgaparivāso lahuko. Tena vuttaṃ – **‘‘apariyādinnāvassa tathāgatassa dhammadesanā, apariyādinnaṃ dhammapadabyañjana’’**nti.

Tattha **dhammadesanā**ti tantiṭṭhapanā. **Dhammapadabyañjana**nti ettha **dhammo**ti pāḷi. Pajjati attho etenāti **padaṃ**. Vākyañca padeneva saṅgahitaṃ. Atthaṃ byañjetīti **byañjanaṃ,** akkharaṃ. Tañhi padavākyaṃ paricchijjamānaṃ taṃ taṃ atthaṃ byañjeti pakāseti. Etena aparāparehi padabyañjanehi sucirampi kālaṃ kathentassa tathāgatassa na kadāci tesaṃ pariyādānaṃ atthīti dasseti. **Guṇadhaṃsī**ti guṇadhaṃsanasīlo. **Pagabbo**ti vācāpāgabbiyena samannāgato.

Upakasuttavaṇṇanā niṭṭhitā.

9. Sacchikaraṇīyasuttavaṇṇanā

189. Navame **nāmakāyenā**ti sahajātanāmakāyena. Sesamettha uttānameva.

Sacchikaraṇīyasuttavaṇṇanā niṭṭhitā.

10. Uposathasuttavaṇṇanā

190. Dasame **tuṇhībhūtaṃ tuṇhībhūta**nti āmeḍitavacanaṃ byāpanicchāvasena vuttanti āha **''yato yato anuviloketī''**ti. **Anuviloketvā**ti ettha **anu**-saddopi byāpanicchāvacanamevāti anu anu viloketvāti attho, pañcapasādappaṭimaṇḍitāni akkhīni ummīletvā tato tato viloketvāti vuttaṃ hoti. **Ala**nti yuttaṃ, opāyikanti attho ''alameva nibbinditu''ntiādīsu (dī. ni. 2.272; saṃ. ni. 2.124-126) viya. Puṭabandhanena pariharitvā asitabbaṃ **puṭosaṃ** sambalaṃ a-kārassa o-kāraṃ katvā. Tenāha **''pātheyya''**nti. Sesamettha suviññeyyameva.

Uposathasuttavaṇṇanā niṭṭhitā.

Brāhmaṇavaggavaṇṇanā niṭṭhitā.

(20) 5. Mahāvaggo

1. Sotānugatasuttavaṇṇanā

191. Pañcamassa paṭhame **sotānugatāna**nti pasādasotaṃ anugantvā gatānaṃ, paguṇānaṃ vācuggatānanti attho. Evaṃbhūtā ca pasādasotaṃ odahitvā ñāṇasotena suṭṭhu vavatthapitā nāma hontīti āha **''pasādasota''**ntiādi. Ekaccassa hi uggahitapubbavacanaṃ taṃ taṃ paguṇaṃ niccharitaṃ suṭṭhu vavatthapitaṃ na hoti. ''Asukaṃ suttaṃ vā jātakaṃ vā kathehī''ti vutte ''sajjhāyitvā saṃsanditvā samanuggāhitvā jānissāmī''ti vadanti. Ekaccassa taṃ taṃ paguṇaṃ bhavaṅgasotasadisaṃ hoti ''asukaṃ suttaṃ vā jātakaṃ vā kathehī''ti vutte uddharitvā tameva katheti. Taṃ sandhāyetaṃ vuttaṃ **''ñāṇasotena vavatthapitāna''**nti. Itthiliṅgādīni tīṇi **liṅgāni**. Nāmādīni cattāri **padāni**. Paṭhamādayo satta **vibhattiyo**.

Vaḷañjetīti pāḷiṃ anusandhiṃ pubbāparavasena vācuggataṃ karonto dhāreti. **Vacasā paricitā**ti suttadasakavaggadasakapaṇṇāsadasakavasena vācāya sajjhāyitā, ''dasasuttāni gatāni, dasavaggāni gatānī''tiādinā sallakkhetvā vācāya sajjhāyitāti attho. Vaggādivasena hi idha vacasā paricayo adhippeto, na pana suttekadesassa suttamattassa vacasā paricayo. Manasā anu anu pekkhitā bhāgaso nijjhāyitā viditā **manusānupekkhitā**. Yassa vācāya sajjhāyitaṃ buddhavacanaṃ manasā cintentassa tattha tattha pākaṭaṃ hoti, mahādīpaṃ jāletvā ṭhitassa rūpagataṃ viya vibhūtaṃ hutvā paññāyati. Taṃ sandhāyetaṃ vuttaṃ. **Suppaṭividdhā**ti nijjaṭaṃ niggumbaṃ katvā suṭṭhu yāthāvato paṭividdhā. Sesamettha suviññeyyameva.

Sotānugatasuttavaṇṇanā niṭṭhitā.

2. Ṭhānasuttavaṇṇanā

192. Dutiye **saṃvāsenā**ti sahavāsena. **Sīlaṃ veditabba**nti ''ayaṃ susīlo vā dussīlo vā''ti saha vasantena upasaṅkamantena jānitabbo. **Tañca kho dīghena addhunā, na ittara**nti tañca sīlaṃ dīghena kālena veditabbaṃ, na ittarena. Dvīhatīhañhi saṃyatākāro ca saṃvutindriyākāro ca na sakkā dassetuṃ. **Manasi karotā**ti tampi ''sīlamassa pariggahessāmī''ti manasikarontena paccavekkhanteneva sakkā jānituṃ, na itarena. **Paññavatā**ti tampi sappaññeneva paṇḍitena. Bālo hi manasikarontopi jānituṃ na sakkoti.

Saṃvohārenāti aparāparaṃ kathanena.

''Yo hi koci manussesu, vohāraṃ upajīvati;
Evaṃ vāseṭṭha jānāhi, vāṇijo so na brāhmaṇo''ti. (ma. ni. 2.457; su. ni. 619) –

Ettha hi byavahāro nāma. ''Cattāro ariyavohārā, cattāro anariyavohārā''ti (dī. ni. 3.313) ettha cetanā. ''Saṅkhā samaññā paññatti vohāro''ti (dha. sa. 1313-1315; mahāni. 73) ettha paññatti. ''Vohāramattena so vohareyyā''ti (saṃ. ni. 1.25) ettha kathāvohāro. Idhāpi esova adhippeto. Ekaccassa hi sammukhākathā parammukhākathāya na sameti parammukhākathā sammukhākathāya. Tathā purimakathā pacchimakathāya, pacchimakathā ca purimakathāya. So kathaneneva sakkā jānituṃ ''asuci eso puggalo''ti. Sucisīlassa pana purimaṃ pacchimena, pacchimañca purimena sameti. Sammukhākathitaṃ parammukhākathitena sameti, parammukhākathitañca sammukhākathitena, tasmā kathanena sakkā sucibhāvo jānitunti pakāsento evamāha.

Thāmoti ñāṇathāmo. Yassa hi ñāṇathāmo natthi, so uppannesu upaddavesu gahetabbaṃ gahaṇaṃ kattabbaṃ kiccaṃ apassanto advārakagharaṃ paviṭṭho viya carati. Tenāha **''āpadāsu, bhikkhave, thāmo veditabbo''**ti.

Sākacchāyāti saṃkathāya. Duppaññassa hi kathā udake geṇḍu viya uppilavati. Paññavato kathentassa paṭibhānaṃ anantaṃ hoti. Udakavipphanditeneva hi maccho khuddako vā mahanto vāti ñāyati.

Ñātivināsoti corarogabhayādīhi ñātīnaṃ vināso. Bhogānaṃ byasanaṃ **bhogabyasanaṃ,** rājacorādivasena bhogavināsoti attho. Tenāha **''dutiyapadepi eseva nayo''**ti. **Pañhummaggo**ti pañhagavesanaṃ, ñātuṃ icchitassa atthassa vīmaṃsananti attho. **Atappaka**nti atittikaraṭṭhena atappakaṃ sādurasabhojanaṃ viya. **Saṇha**nti sukhumasabhāvaṃ.

Ṭhānasuttavaṇṇanā niṭṭhitā.

3. Bhaddiyasuttavaṇṇanā

193. Tatiye karaṇassa uttaraṃ kiriyaṃ karaṇuttariyaṃ, taṃ lakkhaṇaṃ etassāti **karaṇuttariyalakkhaṇo**. Sesaṃ suviññeyyameva.

Bhaddiyasuttavaṇṇanā niṭṭhitā.

4. Sāmugiyasuttavaṇṇanā

194. Catutthe puggalassa pārisuddhiyā padhānabhūtāni vā aṅgāni **pārisuddhipadhāniyaṅgāni**. Sesamettha suviññeyyameva.

Sāmugiyasuttavaṇṇanā niṭṭhitā.

5. Vappasuttavaṇṇanā

195. Pañcame **pihitattā**ti akusalassa pavesanadvāraṃ pidahitvā ṭhitattā. Kāyena saṃvaritabbañhi apihitena dvārena pavattanakaṃ pāpadhammaṃ saṃvaritvā ṭhito **kāyena saṃvuto nāma. Khayavirāgenā**ti accantakhayasaṅkhātena virajjanena, anuppādanirodhenāti attho. Kiṃ vijjā pubbe uppannāti? Ubhayametaṃ na vattabbaṃ. Pahānābhisamayabhāvanābhisamayānaṃ abhinnakālattā padīpujjalanena andhakāraṃ viya vijjuppādena avijjā niruddhāva hoti, vattabbaṃ vā hetuphalattamupacāravasena. Yathā hi padīpujjalanahetuko andhakāravigamo, evaṃ vijjuppādahetuko avijjānirodho. Hetuphaladhammā ca samānakālāpi pubbāparakālā viya voharīyanti yathā ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti (ma. ni. 1.400; 3.421, 425, 426; saṃ. ni. 2.43-44; 2.4.60; kathā. 465, 467) paccayādānuppajjanakiriyā. Cittassa kāyassa ca vihananato **vighāto,** dukkhaṃ. Paridahanato **pariḷāho**.

Niccavihārāti sabbadā pavattanakavihārā. Ṭhapetvā hi samāpattivelaṃ bhavaṅgavelañca khīṇāsavā iminā chaḷaṅgupekkhāvihārena sabbakālaṃ viharanti. **Cakkhunā rūpaṃ disvā**ti cakkhuviññāṇena rūpaṃ disvā. Cakkhunā rūpaṃ disvāti hi nissayavohārena vuttaṃ. Sasambhārakathā hesā yathā ‘‘dhanunā vijjhatī’’ti, tasmā nissayasīsena nissitassa gahaṇaṃ daṭṭhabbaṃ. **Rāgavasena na somanassajāto hotī**ti gehasitapemavasenapi javanakkhaṇe somanassajāto na hoti maggena samucchinnattā, **na domanassajāto** pasādaññathattavasenapi. **Upekkhako majjhatto hutvā viharatī**ti asamapekkhanena mohaṃ anuppādento ñāṇupekkhāvaseneva upekkhako viharati majjhatto. Khīṇāsavo hi iṭṭhepi aniṭṭhepi majjhattepi ārammaṇe yo asamapekkhanena samasamā ayonisogahaṇe akhīṇāsavānaṃ moho uppajjati, taṃ anuppādento maggeneva tassa samugghātitattā ñāṇupekkhāvaseneva upekkhako viharati, ayañcassa paṭipatti sativepullapattiyā paññāvepullapattiyā cāti vuttaṃ **‘‘satisampajaññapariggahitāyā’’**ti.

Ettha ca ‘‘chasu dvāresu upekkhako viharatī’’ti iminā chaḷaṅgupekkhā kathitā. ‘‘Sampajāno’’ti vacanato pana cattāri ñāṇasampayuttacittāni labbhanti tehi vinā sampajānatāya asambhavato. ‘‘Satatavihārā’’ti vacanato aṭṭhapi mahākiriyacittāni labbhanti ñāṇuppattipaccayarahitakālepi pavattijotanato. ‘‘Arajjanto adussanto’’ti vacanato hasituppādavoṭṭhabbanehi saddhiṃ dasa cittāni labbhanti. Arajjanādussanavasena pavatti hi tesampi sādhāraṇāti. Nanu cettha ‘‘upekkhako viharatī’’ti chaḷaṅgupekkhāvasena imesaṃ satatavihārānaṃ āgatattā somanassaṃ kathaṃ labbhatīti? Āsevanatoti. Kiñcāpi hi khīṇāsavo iṭṭhāniṭṭhepi ārammaṇe majjhatte viya bahulaṃ upekkhako viharati attano parisuddhappakatibhāvāvijahanato, kadāci pana tathā cetobhisaṅkhārabhāve yaṃ taṃ sabhāvato iṭṭhaṃ ārammaṇaṃ, tassa yāthāvato sabhāvaggahaṇavasenapi arahato cittaṃ somanassasahagataṃ hutvā pavattateva, tañca kho pubbāsevanavasena.

Kāyoti (saṃ. ni. ṭī. 2.2.51) pañcadvārakāyo, so anto avasānaṃ etissāti kāyantikā, taṃ **kāyantikaṃ**. Tenāha – **‘‘yāva pañcadvārakāyo pavattati, tāva pavatta’’**nti. **Jīvitantika**nti etthāpi eseva nayo. **Pacchā uppajjitvā**ti etasmiṃ attabhāve manodvārikavedanāto pacchā uppajjitvā tato paṭhamaṃ nirujjhati, tato eva atthasiddhamatthaṃ sarūpeneva dassetuṃ **‘‘manodvārikavedanā paṭhamaṃ uppajjitvā pacchā nirujjhatī’’**ti vuttaṃ. Idāni tameva saṅkhepena vuttaṃ vivarituṃ **‘‘sā hī’’**tiādimāha. Yāva tettiṃsavassāni paṭhamavayo. **Paññāsavassakāle**ti paṭhamavayato yāva paññāsavassakālā, tāva. **Ṭhitā hotī**ti vaḍḍhihāniyo anupagantvā samarūpeneva ṭhitā hoti. **Mandā**ti mudukā atikhiṇā. **Tadā**ti asītinavutivassakāle **vadantepi** tathāciraparicitepīti adhippāyo. **Bhaggā**ti tejobhaggena bhaggā dubbaṇṇā. **Hadayakoṭiṃyevā**ti cakkhādivatthūsu appavattitvā tesaṃ ādiantakoṭibhūtaṃ hadayavatthuṃyeva. **Tāvā**ti yāva vedanā vattati, tāva.

Vāpiyāti mahātaḷākena. **Pañcaudakamaggasampanna**nti pañcahi udakassa pavisananikkhamanamaggehi yuttaṃ. **Tato tato vissandamānaṃ** sabbaso puṇṇattā. **Paṭhamaṃ deve vassante**tiādi upamāsaṃsandanaṃ. **Imaṃ vedanaṃ sandhāyā**ti imaṃ yathāvuttaṃ pariyosānappattaṃ manodvārikavedanaṃ sandhāya.

Kāyassa bhedāti attabhāvassa vināsanato. **Parato agantvā**ti paralokavasena agantvā. Vedanānaṃ sītibhāvo nāma saṅkhāradarathapariḷāhābhāvo. So panāyaṃ sabbaso appavattivasenevāti āha **‘‘appavattanadhammāni bhavissantī’’**ti.

Attabhāvaṃ nāsetukāmassa daḷhaṃ uppannaṃ saṃvegañāṇaṃ sandhāyāha **‘‘kudālo viya paññā’’**ti. Tato nibbattitajjhānasamādhiṃ sandhāya **‘‘piṭakaṃ viya samādhī’’**ti. Tannissāya pavattetabbavipassanārambhañāṇaṃ sandhāya **‘‘khanitti viya vipassanā’’**ti ca vuttaṃ. Sesamettha uttānameva.

Vappasuttavaṇṇanā niṭṭhitā.

6. Sāḷhasuttavaṇṇanā

196. Chaṭṭhe kāyadaḷhibahulataṃ tapatīti tapo, attakilamathānuyogavasena pavattaṃ vīriyaṃ. Tena kāyadaḷhibahulatānimittassa pāpassa jigucchanaṃ virajjanaṃ **tapojigucchā**ti āha **''dukkarakārikasaṅkhātenā''**tiādi. **Tapojigucchavādā**tiādīsu tapojigucchaṃ vadanti, manasāpi tameva sārato gahetvā vicaranti, kāyenapi tameva allīnā nānappakāraṃ attakilamathānuyogamanuyuttā viharantīti attho. **Aparisuddhakāyasamācārā**ti aparisuddhena pāṇātipātādinā kāyasamācārena samannāgatā. **Aparisuddhavacīsamācārā**ti aparisuddhena musāvādādinā vacīsamācārena samannāgatā. **Aparisuddhamanosamācārā**ti aparisuddhena abhijjhādinā manosamācārena samannāgatā. Kāmaṃ akusalakāyasamācāravacīsamācārappavattikālepi abhijjhādayo pavattantiyeva, tadā pana te cetanāpakkhikā vā abbohārikā vāti, manosamācāravāre eva abhijjhādivasena yojanā katā. Atha vā dvārantare pavattānaṃ pāṇātipātādīnaṃ vacīsamācārādibhāvābhāvo viya dvārantare pavattānampi abhijjhādīnaṃ kāyasamācārādibhāvo asiddho, manosamācārabhāvo eva pana siddhoti katvā manosamācāravāre eva abhijjhādayo uddhaṭā. Tathā hi vuttaṃ –

> ''Dvāre caranti kammāni, na dvārā dvāracārino;
> Tasmā dvārehi kammāni, aññamaññaṃ vavatthitā''ti. (dha. sa. aṭṭha. 1 kāmāvacarakusaladvārakathā);

Aparisuddhājīvāti aparisuddhena vejjakammadūtakammavaḍḍhiyogādinā ekavīsatianesanābhedena ājīvena samannāgatā. Idañca sāsane pabbajitānaṃyeva vasena vuttaṃ, ''yepi te samaṇabrāhmaṇā''ti pana vacanato bāhirakavasena gahaṭṭhavasena ca yojanā veditabbā. Gahaṭṭhānampi hi jātidhammakuladhammadesadhammavilomanavasena aññathāpi micchājīvo labbhateva.

Ñāṇadassanāyāti ettha **ñāṇadassana**nti maggañāṇampi vuccati phalañāṇampi sabbaññutaññāṇampi paccavekkhaṇañāṇampi vipassanāñāṇampi. ''Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī''ti (ma. ni. 1.257) hi ettha maggañāṇaṃ ''ñāṇadassana''nti vuttaṃ. ''Ayamañño uttarimanussadhammo alamariyañāṇadassanaviseso adhigato phāsuvihāro''ti (ma. ni. 1.328) ettha phalañāṇaṃ. ''Bhagavatopi kho ñāṇaṃ udapādi sattāhakālakato āḷāro kālāmo''ti (mahāva. 10) ettha sabbaññutaññāṇaṃ. ''Ñāṇañca pana me dassanaṃ udapādi, akuppā me vimutti, ayamantimā jātī''ti (saṃ. ni. 5.1081; mahāva. 16; paṭi. ma. 2.30) ettha paccavekkhaṇañāṇaṃ. ''Ñāṇadassanāya cittaṃ abhinīharatī''ti (dī. ni. 1.234-235) ettha vipassanāñāṇaṃ. Idha pana ñāṇadassanāyāti maggañāṇaṃ ''ñāṇadassana''nti vuttaṃ. Tenāha **''maggañāṇasaṅkhātāya dassanāyā''**ti. **Avirādhitaṃ vijjhatī**ti avirādhitaṃ katvā vijjhati. Sesamettha suviññeyyameva.

Sāḷhasuttavaṇṇanā niṭṭhitā.

7. Mallikādevīsuttavaṇṇanā

197. Sattame **appesakkhā**ti appānubhāvā. Sā pana appesakkhatā ādhipateyyasampattiyā parivārasampattiyā ca abhāvena pākaṭā hoti. Tattha parivārasampattiyā abhāvaṃ dassento **''appaparivārā''**ti āha. **Issarā**ti ādhipateyyasaṃvattanakammabalena īsanasīlā. Sā panassā issaratā vibhavasampattipaccayā pākaṭā jātāti aḍḍhatāpariyāyabhāvena vadanto **''aḍḍhāti issarā''**ti āha. Mahantaṃ dhanametissā bhūmigatañceva vaḷañjanakañcāti **mahaddhanā**. Idha pana vaḷañjanakeneva dhanena mahaddhanataṃ dassento **''vaḷañjanakadhanena mahaddhanā''**ti āha. Īsatīti īsā, abhibhūti attho. Mahatī īsā mahesā, suppatiṭṭhitamahesatāya pana parehi mahesoti akkhātabbatāya **mahesakkhā**. Yasmā pana so mahesakkhābhāvo ādhipateyyaparivārasampattiyā viññāyati, tasmā **''mahāparivārā''**ti vuttaṃ.

Saṇṭhānapāripūriyā adhikaṃ rūpamassāti **abhirūpā. Saṇṭhānapāripūriyā**ti ca hatthapādādisarīrāvayavānaṃ susaṇṭhitatāyāti attho. Avayavapāripūriyā hi samudāyapāripūrisiddhi. **Rūpa**nti ca sarīraṃ ‘‘rūpavanteva saṅkhyaṃ gacchatī’’tiādīsu viya. **Dassanayuttā**ti surūpabhāvena passitabbayuttā, dissamānā cakkhūni piyāyatīti aññakiccavikkhepaṃ hitvāpi daṭṭhabbāti vuttaṃ hoti. Dissamānāva somanassavasena cittaṃ pasādetīti **pāsādikā**. Tenāha **‘‘dassanena pāsādikā’’**ti. Pokkharatāti vuccati sundarabhāvo, vaṇṇassa pokkharatā **vaṇṇapokkharatā,** tāya vaṇṇasampattiyāti attho. Porāṇā pana **pokkhara**nti sarīraṃ vadanti, **vaṇṇaṃ** vaṇṇameva. Tesaṃ matena vaṇṇañca pokkharañca vaṇṇapokkharāni, tesaṃ bhāvo **vaṇṇapokkharatā**. Iti **paramāya vaṇṇapokkharatāyā**ti uttamaparisuddhena vaṇṇena ceva sarīrasaṇṭhānasampattiyā cāti attho daṭṭhabbo. Tenevāha **‘‘vaṇṇena ceva sarīrasaṇṭhānena cā’’**ti. Tattha **vaṇṇenā**ti vaṇṇadhātuyā. Sarīraṃ nāma sannivesavisiṭṭho karacaraṇagīvāsīsādiavayavasamudāyo, so ca saṇṭhānamukhena gayhatīti āha **‘‘sarīrasaṇṭhānenā’’**ti.

Abhisajjatīti kujjhanavaseneva kuṭilakaṇṭako viya tasmiṃ tasmiṃ samuṭṭhāne makaradanto viya lagati. Yañhi kodhassa uppattiṭṭhānabhūte ārammaṇe upanāhassa paccayabhūtaṃ kujjhanavasena abhisajjanaṃ, taṃ idhādhippetaṃ, na lubbhanavasena. **Kuppatī**tiādīsu pubbuppatti **kopo,** tato balavataro **byāpādo** laddhāsevanatāya cittassa byāpajjanato. Sātisayaṃ laddhāsevanatāya tato byāpādatopi balavatarā paccatthikabhāvena thāmappatti **patitthiyanā. Annaṃ pāna**ntiādīsu adīyato **annaṃ,** khādanīyaṃ bhojanīyañca. Pātabyato **pānaṃ,** yaṃkiñci pānaṃ. Vasitabbato acchādetabbato **vatthaṃ,** nivāsanapāvuraṇaṃ. Yanti tenāti **yānaṃ,** chattupāhanavayhasivikādi yaṃkiñci gamanapaccayaṃ. Chattampi hi vassātapadukkhanivāraṇena maggagamanasādhananti katvā **‘‘yāna’’**nti vuccati. **Māla**nti yaṃkiñci sumanamālādipupphaṃ. **Gandha**nti yaṃkiñci candanādivilepanaṃ.

Mallikādevīsuttavaṇṇanā niṭṭhitā.

8. Attantapasuttavaṇṇanā

198. Aṭṭhame āhito ahaṃmāno etthāti attā, attabhāvo. Idha pana yo paro na hoti, so attā, taṃ **attānaṃ. Para**nti attato aññaṃ. **Diṭṭhe**ti paccakkhabhūte. **Dhamme**ti upādānakkhandhadhamme. Tattha hi attā bhavati, attasaññādiṭṭhi bhavatīti attabhāvasamaññā. Tenāha **‘‘diṭṭheva dhammeti imasmiṃyeva attabhāve’’**ti. **Chātaṃ vuccati taṇhā** jighacchāhetutāya. **Anto tāpanakilesāna**nti attano santāne darathapariḷāhajananena santāpanakilesānaṃ.

Paresaṃ hananaghātanādinā rodāpanato **luddo**. Tathā vighātakabhāvena kāyacittānaṃ vidālanato **dāruṇo**. Thaddhahadayo **kakkhaḷo**. Bandhanāgāre niyutto **bandhanāgāriko**.

Khattiyābhisekenāti khattiyānaṃ kātabbaabhisekena. **Santhāgāra**nti santhāravasena kataṃ agāraṃ yaññāgāraṃ. **Sappitelenā**ti sappimissena telena. Yamakasnehena hi esā tadā kāyaṃ abbhañjati. Vacchabhāvaṃ taritvā ṭhito **vacchataro. Parikkhepakaraṇatthāyā**ti navamālāhi saddhiṃ dabbhehi vediyā parikkhipanatthāya. **Yaññabhūmiya**nti avasesayaññaṭṭhāne.

Dūrasamussāritamānasseva sāsane sammāpaṭipatti sambhavati, na mānajātikassāti āha **‘‘nihatamānattā’’**ti. **Ussannattā**ti bahubhāvato. Bhogārogyādivatthukā madā suppahiyā honti nimittassa avaṭṭhānato, na tathā kulavijjāmadāti khattiyabrāhmaṇakulānaṃ pabbajitānampi jātivijjā nissāya mānajappanaṃ duppajahanti āha **‘‘yebhuyyena hi…pe… mānaṃ karontī’’**ti. **Vijātitāyā**ti nihīnajātitāya. **Patiṭṭhātuṃ na sakkontī**ti suvisuddhaṃ katvā sīlaṃ rakkhituṃ na sakkonti. Sīlavasena hi sāsane patiṭṭhahanti. **Patiṭṭhātu**nti vā saccappaṭivedhena lokuttarāya patiṭṭhāya patiṭṭhātuṃ. Yebhuyyena hi upanissayasampannā sujātāyeva honti, na dujjātā.

Parisuddhanti rāgādīnaṃ accantameva pahānadīpanato nirupakkilesatāya sabbaso visuddhaṃ. **Saddhaṃ paṭilabhatī**ti pothujjanikasaddhāvasena saddahati. Viññujātikānañhi dhammasampattiggahaṇapubbikā saddhāsiddhi dhammappamāṇadhammappasannabhāvato.

Jāyampatikāti gharaṇipatikā. Kāmaṃ ‘‘jāyampatikā’’ti vutte gharasāmikagharasāminivasena dvinnaṃyeva gahaṇaṃ viññāyati, yassa pana purisassa anekā pajāpatiyo honti, tattha kiṃ vattabbanti ekāyapi saṃvāso sambādhoti dassanatthaṃ **‘‘dve’’**ti vuttaṃ. Rāgādinā sakiñcanaṭṭhena, khettavatthuādinā sapalibodhaṭṭhena rāgarajādīnaṃ āgamanapathatāpi uppajjanaṭṭhānatā evāti dvepi vaṇṇanā ekatthā, byañjanameva nānaṃ. **Alagganaṭṭhenā**ti asajjanaṭṭhena appaṭibaddhabhāvena. Evaṃ akusalakusalappavattīnaṃ ṭhānabhāvena gharāvāsapabbajjānaṃ sambādhabbhokāsataṃ dassetvā idāni kusalappavattiyāyeva aṭṭhānaṭṭhānabhāvena tesaṃ taṃ dassetuṃ **‘‘apicā’’**tiādi vuttaṃ.

Saṅkhepakathāti visuṃ visuṃ paduddhāraṃ akatvā saṅkhepato atthavaṇṇanā. **Ekampi divasa**nti ekadivasamattampi. **Akhaṇḍaṃ katvā**ti dukkaṭamattassapi anāpajjanena akhaṇḍitaṃ katvā. **Kilesamalena amalina**nti taṇhāsaṃkilesādivasena asaṃkiliṭṭhaṃ katvā. **Paridahitvā**ti nivāsetvā ceva pārupitvā ca. Agāravāso agāraṃ uttarapadalopena, tassa vaḍḍhiāvahaṃ **agārassa hitaṃ**.

Bhogakkhandhoti bhogarāsi bhogasamudāyo. **Ābandhanaṭṭhenā**ti putto nattātiādinā pemavasena saparicchedavasena bandhanaṭṭhena. Amhākameteti ñāyantīti **ñātī,** pitāmahapituputtādivasena parivattanaṭṭhena **parivaṭṭo**. Sāmaññavācīpi sikkhā-saddo ājīvasaddasannidhānato uparivuccamānavisesāpekkhāya ca visesaniviṭṭhova hotīti vuttaṃ **‘‘yā bhikkhūnaṃ adhisīlasaṅkhātā sikkhā’’**ti. Sikkhitabbaṭṭhena **sikkhā,** saha ājīvanti etthāti **sājīvo. Sikkhanabhāvenā**ti sikkhāya sājīve ca sikkhanabhāvena. **Sikkhaṃ paripūrento**ti sīlasaṃvaraṃ paripūrento. **Sājīvañca avītikkamanto**ti ‘‘nāmakāyo, padakāyo, niruttikāyo, byañjanakāyo’’ti (pārā. aṭṭha. 1.39) vuttaṃ sikkhāpadaṃ bhagavato ca vacanaṃ avītikkamanto hutvāti attho. Idameva ca ‘‘sikkhana’’nti vuttaṃ, tattha sājīvānaṃ avītikkamo sikkhāpāripūriyā paccayo. Tato hi yāva maggā sikkhāpāripūrī hotīti.

Anuppadātāti anubalappadātā, anuvattanavasena vā padātā. Kassa pana anuvattanaṃ padānañcāti? ‘‘Sahitāna’’nti vuttattā sandhānassāti viññāyati. Tenāha **‘‘sandhānānuppadātā’’**ti. Yasmā pana anuvattanavasena sandhānassa padānaṃ ādhānaṃ ārakkhanaṃ vā daḷhakaraṇaṃ hoti, tena vuttaṃ **‘‘dve jane samagge disvā’’**tiādi. Āramanti etthāti **ārāmo,** ramitabbaṭṭhānaṃ. Yasmā pana ā-kārena vināpi ayamattho labbhati, tasmā vuttaṃ **‘‘samaggarāmotipi pāḷi, ayamevattho’’**ti.

Etthāti –

> ‘‘Nelaṅgo setapacchādo, ekāro vattatī ratho;
> Anīghaṃ passa āyantaṃ, chinnasotaṃ abandhana’’nti. (saṃ. ni. 4.347; udā. 65; peṭako. 25) –

Imissā gāthāya. Sīlañhettha nelaṅganti vuttaṃ. Tenevāha – ‘‘citto gahapati, nelaṅganti kho, bhante, sīlānametaṃ adhivacana’’nti (saṃ. ni. 4.347). **Sukumārā**ti appharusatāya mudukā. **Purassa esā**ti ettha **pura**-saddo tannivāsivācako daṭṭhabbo – ‘‘gāmo āgato’’tiādīsu viya. Tenevāha **‘‘nagaravāsīna’’**nti. Manaṃ appāyati vaḍḍhetīti **manāpo**. Tena vuttaṃ **‘‘cittavuḍḍhikarā’’**ti.

Kālavādītiādi samphappalāpā paṭiviratassa paṭipattidassanaṃ. Atthasaṃhitāpi hi vācā ayuttakālappayogena atthāvahā na siyāti anatthaviññāpanavācaṃ anulometi, tasmā samphappalāpaṃ pajahantena akālavāditā pariharitabbāti vuttaṃ **‘‘kālavādī’’**ti. Kālena vadantenapi ubhayānatthasādhanato abhūtaṃ parivajjetabbanti āha **‘‘bhūtavādī’’**ti. Bhūtañca vadantena yaṃ idhalokaparalokahitasampādakaṃ, tadeva vattabbanti dassetuṃ **‘‘atthavādī’’**ti vuttaṃ. Atthaṃ vadantenapi lokiyadhammasannissitameva avatvā lokuttaradhammasannissitaṃ katvā vattabbanti dassanatthaṃ **‘‘dhammavādī’’**ti vuttaṃ. Yathā ca attho lokuttaradhammasannissito hoti, taṃ dassetuṃ **‘‘vinayavādī’’**ti vuttaṃ. Pañcannañhi saṃvaravinayānaṃ pañcannañca pahānavinayānaṃ vasena vuccamāno attho nibbānādhigamanahetubhāvato lokuttaradhammasannissito hotīti. Evaṃ guṇavisesayuttova attho vuccamāno desanākosalle sati sobhati, kiccakaro ca hoti, na aññathāti dassetuṃ **‘‘nidhānavatiṃ vācaṃ bhāsitā’’**ti vuttaṃ. Idāni taṃ desanākosallaṃ vibhāvetuṃ **‘‘kālenā’’**tiādimāha. Pucchādivasena hi otiṇṇavācāvatthusmiṃ ekaṃsādibyākaraṇavibhāgaṃ sallakkhetvā ṭhapanāhetūdāharaṇasandassanādiṃ taṃtaṃkālānurūpaṃ vibhāventiyā parimitaparicchinnarūpāya vipulataragambhīrodāraparamatthavitthārasaṅgāhikāya kathāya ñāṇabalānurūpaṃ pare yāthāvato dhamme patiṭṭhāpento ‘‘desanākusalo’’ti vuccatīti evamettha atthayojanā veditabbā.

Evaṃ paṭipāṭiyā satta mūlasikkhāpadāni vibhajitvā abhijjhādippahānaṃ indriyasaṃvarajāgariyānuyogehi vibhāvetuṃ tampi nīharitvā ācārasīlasseva vibhajanavasena pāḷi pavattāti tadatthaṃ vivarituṃ **‘‘bījagāmabhūtagāmasamārambhā’’**tiādi vuttaṃ. Tattha bījānaṃ gāmo samūho **bījagāmo**. Bhūtānaṃ jātānaṃ nibbattānaṃ rukkhagacchalatādīnaṃ samūho **bhūtagāmo**. Nanu ca rukkhādayo cittarahitatāya na jīvā, cittarahitatā ca paripphandābhāvato chinne viruhanato visadisajātibhāvato catuyoniapariyāpannato ca veditabbā, vuddhi pana pavāḷasilālavaṇānampi vijjatīti na tesaṃ jīvabhāve kāraṇaṃ, visayaggahaṇañca nesaṃ parikappanāmattaṃ supanaṃ viya ciñcādīnaṃ, tathā dohaḷādayo, atha kasmā bījagāmabhūtagāmasamārambhā paṭivirati icchitāti? Samaṇasāruppato tannivāsisattānurakkhaṇato ca. Tenevāha – ‘‘jīvasaññino hi moghapurisa manussā rukkhasmi’’ntiādi (pāci. 89).

Mūlameva bījaṃ **mūlabījaṃ,** mūlaṃ bījaṃ etassātipi **mūlabījaṃ**. Sesesupi eseva nayo. **Phaḷubīja**nti pabbabījaṃ. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhanasamatthe sāraphale niruḷho bīja-saddo tadatthasaṃsiddhiyā mūlādīsupi kesuci pavattatīti mūlādito nivattanatthaṃ ekena bīja-saddena visesetvā vuttaṃ **‘‘bījabīja’’**nti ‘‘rūparūpaṃ, dukkhadukkha’’nti (saṃ. ni. 4.327) ca yathā. Kasmā panettha bījagāmabhūtagāmaṃ uddharitvā bījagāmo eva niddiṭṭhoti? Na kho panetaṃ evaṃ daṭṭhabbaṃ, nanu avocumhā ‘‘mūlameva bījaṃ mūlabījaṃ, mūlaṃ bījaṃ etassātipi mūlabīja’’nti. Tattha purimena bījagāmo niddiṭṭho, dutiyena bhūtagāmo. Duvidhopesa mūlabījañca mūlabījañca mūlabījanti sāmaññaniddesena, ekasesanayena vā uddiṭṭhoti veditabbo. Tenevāha **‘‘pañcavidhassā’’**tiādi. **Nīlatiṇarukkhādikassā**ti allatiṇassa ceva allarukkhādikassa ca. **Ādi-**saddena osadhigacchalatādīnaṃ saṅgaho.

Ekaṃ bhattaṃ ekabhattaṃ, taṃ assa atthīti **ekabhattiko**. So pana rattibhojanenapi siyāti tannivattanatthaṃ āha **‘‘rattūparato’’**ti. Evampi aparaṇhabhojīpi siyā ekabhattikoti tannivattanatthaṃ **‘‘virato vikālabhojanā’’**ti vuttaṃ. Aruṇuggamanato paṭṭhāya yāva majjhanhikā ayaṃ buddhādīnaṃ ariyānaṃ āciṇṇasamāciṇṇo bhojanassa kālo nāma, tadañño vikālo. Aṭṭhakathāyaṃ pana dutiyapadena rattibhojanassa paṭikkhittattā ‘‘atikkante majjhanhike yāva sūriyatthaṅgamanā bhojanaṃ vikālabhojanaṃ nāmā’’ti vuttaṃ.

Dārumāsakoti ye vohāraṃ gacchantīti **iti-**saddena evaṃpakāre dasseti. Aññehi gāhāpane upanikkhittasādiyane ca paṭiggahaṇattho labbhatīti **‘‘neva taṃ uggaṇhāti, na uggahāpeti, na upanikkhittaṃ sādiyatī’’**ti vuttaṃ. Atha vā tividhaṃ paṭiggahaṇaṃ kāyena, vācāya, manasāti. Tattha kāyena paṭiggahaṇaṃ **uggaṇhanaṃ,** vācāya paṭiggahaṇaṃ **uggahāpanaṃ,** manasā paṭiggahaṇaṃ **sādiyana**nti tividhampi paṭiggahaṇaṃ ekajjhaṃ gahetvā paṭiggahaṇāti vuttanti āha **‘‘neva taṃ uggaṇhātī’’**tiādi. Esa nayo **āmakadhaññapaṭiggahaṇā**tiādīsupi. Nīvārādiupadhaññassa sāliādimūladhaññantogadhattā vuttaṃ **‘‘sattavidhassā’’**ti. ‘‘Anujānāmi, bhikkhave, pañca vasāni bhesajjāni acchavasaṃ, macchavasaṃ, susukāvasaṃ, sūkaravasaṃ, gadrabhavasa’’nti (mahāva. 262) vuttattā idaṃ **odissa anuññātaṃ** nāma. Tassa pana ‘‘kāle paṭiggahita’’nti (mahāva. 262) vuttattā paṭiggahaṇaṃ vaṭṭati sati paccayeti āha **‘‘aññatra odissa anuññātā’’**ti.

Sāruppena vañcanaṃ **rūpakūṭaṃ,** patirūpena vañcanāti attho. Aṅgena attano sarīrāvayavena vañcanaṃ **aṅgakūṭaṃ**. Gaṇhanavasena vañcanaṃ **gahaṇakūṭaṃ**. Paṭicchannaṃ katvā vañcanaṃ **paṭicchannakūṭaṃ. Akkamatī**ti nippīḷeti, pubbabhāge akkamatīti sambandho. **Hadaya**nti nāḷiādimānabhājanānaṃ abbhantaraṃ. Telādīnaṃ nāḷiādīhi minanakāle ussāpitā sikhāyeva **sikhābhedo,** tassā hāpanaṃ. **Kecī**ti sārasamāsācariyā uttaravihāravāsino ca.

Vadhoti muṭṭhippahārakasātāḷanādīhi hiṃsanaṃ, viheṭhananti attho. Viheṭhanatthopi hi **vadha-**

saddo dissati ‘‘attānaṃ vadhitvā vadhitvā rodatī’’tiādīsu. Yathā hi apaṭiggahabhāvasāmaññe satipi pabbajitehi appaṭiggahitabbavatthuvisesabhāvasandassanatthaṃ itthikumāridāsidāsādayo vibhāgena vuttā, evaṃ parassaharaṇabhāvato adinnādānabhāvasāmaññe satipi tulākūṭādayo adinnādānavisesabhāvadassanatthaṃ vibhāgena vuttā. Na evaṃ pāṇātipātapariyāyassa vadhassa puna gahaṇe payojanaṃ atthi, tattha sayaṃkāro, idha paraṃkāroti ca na sakkā vattuṃ ‘‘kāyavacippayogasamuṭṭhāpikā cetanā chappayogā’’ti (dī. ni. ṭī. 1.10) vacanato, tasmā yathāvutto evamettha attho yutto. Aṭṭhakathāyaṃ pana ‘‘vadhoti māraṇa’’nti vuttaṃ. Tampi pothanameva sandhāyāti ca sakkā viññātuṃ māraṇasaddassa vihiṃsanepi dissanato.

Cīvarapiṇḍapātānaṃ yathākkamaṃ kāyakucchipariharaṇamattajotanāyaṃ avisesato aṭṭhannaṃ parikkhārānaṃ tappayojanatā sambhavatīti dassento **‘‘te sabbepī’’**tiādimāha. **Etepī**ti navaparikkhārikādayopi appicchā ca santuṭṭhā ca. Na hi tattakena mahicchatā asantuṭṭhitā hotīti.

Catūsu disāsu sukhaṃ viharati, tato eva sukhavihāraṭṭhānabhūtā catasso disā assa santīti **cātuddiso**. Tattha cāyaṃ satte vā saṅkhāre vā bhayena nappaṭihaññatīti **appaṭigho**. Dvādasavidhassa santosassa vasena santussanato **santussamāno. Itarītarenā**ti uccāvacena parissayānaṃ bāhirānaṃ sīhabyagghādīnaṃ, abbhantarānañca kāmacchandādīnaṃ kāyacittūpaddavānaṃ abhibhavanato **parissayānaṃ sahitā**. Bandhanabhāvakarabhayābhāvena **acchambhi. Eko** asahāyo. Tato eva khaggamigasiṅgasadisatāya **khaggavisāṇakappo** careyyāti attho.

Chinnapakkho, asañjātapakkho vā sakuṇo gantuṃ na sakkotīti pakkhi-saddena visesetvā sakuṇo pāḷiyaṃ vuttoti āha **‘‘pakkhayutto sakuṇo’’**ti. Yassa sannidhikāraparibhogo kiñci ṭhapetabbaṃ sāpekkhāṭhapanañca natthi, tādiso ayaṃ bhikkhūti dassento **‘‘ayamettha saṅkhepattho’’**tiādimāha. Ariyanti apenti tato dosā, tehi vā ārakāti **ariyo**ti āha **‘‘ariyenāti niddosenā’’**ti. **Ajjhatta**nti attani. **Niddosasukha**nti nirāmisasukhaṃ kilesavajjarahitattā.

Yathāvutte sīlasaṃvare patiṭṭhitasseva indriyasaṃvaro icchitabbo tadadhiṭṭhānato tassa ca paripālakabhāvatoti vuttaṃ **‘‘so iminā ariyena sīlakkhandhena samannāgato bhikkhū’’**ti. **Sesapadesū**ti ‘‘na nimittaggāhī hotī’’tiādipadesu. Ayaṃ panettha saṅkhepattho – **na nimittaggāhī**ti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ na gaṇhāti, diṭṭhamatteyeva saṇṭhāti. **Nānubyañjanaggāhī**ti kilesānaṃ anu anu byañjanato pākaṭabhāvakaraṇato anubyañjanantiladdhavohāraṃ hatthapādasitahasitakathitavilokitādibhedaṃ ākāraṃ na gaṇhāti. Yaṃ tattha bhūtaṃ, tadeva gaṇhāti. **Yatvādhikaraṇamena**ntiādimhi yaṃkāraṇā yassa cakkhundriyāsaṃvarassa hetu etaṃ puggalaṃ satikavāṭena cakkhundriyaṃ asaṃvutaṃ apihitacakkhudvāraṃ hutvā viharantaṃ ete abhijjhādayo dhammā anvassaveyyuṃ anuppabandheyyuṃ. **Tassa saṃvarāya paṭipajjatī**ti tassa cakkhundriyassa satikavāṭena pidahanatthāya paṭipajjati. Evaṃ paṭipajjantoyeva ca **‘‘rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī’’**ti vuccati. **Sotena saddaṃ sutvā**tiādīsupi eseva nayo. Evamidaṃ saṅkhepato rūpādīsu kilesānubandhanimittādiggāhaparivajjanalakkhaṇaṃ indriyasaṃvaraṃ sīlaṃ veditabbaṃ. Ayamettha saṅkhepo, vitthāro pana **visuddhimaggasaṃvaṇṇanāsu** (visuddhi. mahāṭī. 1.13) vuttanayeneva veditabbo. **Kilesehi anavasittasukha**ntiādīsu rūpādīsu nimittādiggāhaparivajjanalakkhaṇattā indriyasaṃvarassa kilesehi anavasittasukhatā avikiṇṇasukhatā cassa vuttā.

Abhikkamanaṃ **abhikkanto,** purato gamanaṃ. Paṭikkamanaṃ **paṭikkanto,** paccāgamanaṃ. Tadubhayampi catūsu iriyāpathesu labbhati. Gamane tāva purato kāyaṃ abhiharanto abhikkamati nāma, paṭinivattento paṭikkamati nāma. Ṭhānepi ṭhitakova kāyaṃ purato oṇamanto abhikkamati nāma, pacchato apanāmento paṭikkamati nāma. Nisajjāyapi nisinnakova āsanassa purimaaṅgābhimukho saṃsaranto abhikkamati nāma, pacchimaṃ aṅgappadesaṃ paccāsaṃsaranto paṭikkamati nāma. Nipajjāyapi eseva nayo.

Sātthakasampajaññantiādīsu samantato pakārehi, pakaṭṭhaṃ vā savisesaṃ jānātīti sampajāno, sampajānassa bhāvo sampajaññaṃ, tathāpavattaṃ ñāṇaṃ. Dhammato vaḍḍhisaṅkhātena saha atthena vattatīti sātthakaṃ, abhikkantādisātthakassa sampajaññaṃ **sātthakasampajaññaṃ**. Sappāyassa attano upakārāvahassa sampajaññaṃ **sappāyasampajaññaṃ**. Abhikkamādīsu bhikkhācāragocare, aññatthāpi pavattesu avijahitakammaṭṭhānasaṅkhāte gocare sampajaññaṃ **gocarasampajaññaṃ**. Abhikkamādīsu asammuyhanameva sampajaññaṃ **asammohasampajaññaṃ**. Tattha (dī. ni. aṭṭha. 1.214; ma. ni. aṭṭha. 1.109) abhikkamanacitte uppanne cittavaseneva agantvā ‘‘kinnu me ettha gatena attho atthi natthī’’ti atthānatthaṃ pariggahetvā atthapariggahaṇaṃ **sātthakasampajaññaṃ**. Tattha ca **attho**ti cetiyadassanabodhidassanasaṅghadassanatheradassanaasubhadassanādivasena dhammato vaḍḍhi. Cetiyaṃ vā bodhiṃ vā disvāpi hi buddhārammaṇaṃ, saṅghadassanena saṅghārammaṇaṃ pītiṃ uppādetvā tadeva khayavayato sammasanto arahattaṃ pāpuṇāti. There disvā tesaṃ ovāde patiṭṭhāya asubhaṃ disvā tattha paṭhamajjhānaṃ uppādetvā tadeva khayavayato sammasanto arahattaṃ pāpuṇāti, tasmā etesaṃ dassanaṃ ‘‘sātthaka’’nti vuttaṃ. Keci pana ‘‘āmisatopi vaḍḍhi atthoyeva taṃ nissāya brahmacariyānuggahāya paṭipannattā’’ti vadanti.

Tasmiṃ pana gamane sappāyāsappāyaṃ pariggahetvā sappāyapariggaṇhanaṃ **sappāyasampajaññaṃ**. Seyyathidaṃ – cetiyadassanaṃ tāva sātthaṃ. Sace pana cetiyassa mahāpūjāya dasadvādasayojanantare parisā sannipatanti, attano vibhavānurūpaṃ itthiyopi purisāpi alaṅkatapaṭiyattā cittakammarūpakāni viya sañcaranti. Tatra cassa iṭṭhe ārammaṇe lobho, aniṭṭhe paṭigho, asamapekkhane moho uppajjati, kāyasaṃsaggāpattiṃ vā āpajjati, jīvitabrahmacariyānaṃ vā antarāyo hoti. Evaṃ taṃ ṭhānaṃ asappāyaṃ hoti, vuttappakāraantarāyābhāve sappāyaṃ. Bodhidassanepi eseva nayo. Saṅghadassanampi sātthaṃ. Sace pana antogāme mahāmaṇḍapaṃ kāretvā sabbarattiṃ dhammassavanaṃ karontesu manussesu vuttappakāreneva janasannipāto ceva antarāyo ca hoti. Evaṃ taṃ ṭhānaṃ asappāyaṃ, antarāyābhāve sappāyaṃ. Mahāparisāparivārānaṃ therānaṃ dassanepi eseva nayo. Asubhadassanampi sātthaṃ maggaphalādhigamahetubhāvato. Dantakaṭṭhatthāya sāmaṇeraṃ gahetvā gatadaharabhikkhuno vatthupettha kathetabbaṃ. Evaṃ sātthampi panetaṃ purisassa mātugāmāsubhaṃ asappāyaṃ, mātugāmassa ca purisāsubhaṃ. Sabhāgameva sappāyanti evaṃ sappāyapariggaṇhanaṃ sappāyasampajaññaṃ nāma.

Evaṃ pariggahitasātthakasappāyassa pana aṭṭhatiṃsāya kammaṭṭhānesu attano cittaruciyaṃ kammaṭṭhānasaṅkhātaṃ gocaraṃ uggahetvā bhikkhācāragocare taṃ gahetvāva gamanaṃ **gocarasampajaññaṃ** nāma.

Abhikkamādīsu pana asammuyhanaṃ **asammohasampajaññaṃ**. Taṃ evaṃ veditabbaṃ – idha bhikkhu abhikkamanto vā paṭikkamanto vā yathā andhaputhujjanā abhikkamādīsu ‘‘attā abhikkamati, attanā abhikkamo nibbattito’’ti vā, ‘‘ahaṃ abhikkamāmi, mayā abhikkamo nibbattito’’ti vā sammuyhanti, tathā asammuyhanto ‘‘abhikkamāmī’’ti citte uppajjamāne teneva cittena saddhiṃ cittasamuṭṭhānā vāyodhātu viññattiṃ janayamānā uppajjati, iti cittakiriyavāyodhātuvipphāravasena ayaṃ kāyasammato aṭṭhisaṅghāṭo abhikkamati, tassevaṃ abhikkamato ekekapaduddharaṇe pathavīdhātu, āpodhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharaṇavītiharaṇesu. Vossajjane tejodhātu, vāyodhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā balavatiyo. Tathā sannikkhepanasannirumbhanesu. Tattha uddharaṇe pavattā rūpārūpadhammā atiharaṇaṃ na pāpuṇanti, tathā atiharaṇe pavattā vītiharaṇaṃ, vītiharaṇe pavattā vossajjanaṃ, vossajjane pavattā sannikkhepanaṃ, sannikkhepane pavattā sannirumbhanaṃ na pāpuṇanti. Tattha tattheva pabbapabbaṃ sannisandhi odhiodhi hutvā tattakapāle pakkhittatilaṃ viya paṭapaṭāyantā bhijjanti. Tattha ko eko abhikkamati, kassa vā ekassa abhikkamanaṃ? Paramatthato hi dhātūnaṃyeva gamanaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjanaṃ, dhātūnaṃ sayanaṃ. Tasmiṃ tasmiñhi koṭṭhāse saddhiṃ rūpena –

> ‘‘Aññaṃ uppajjate cittaṃ, aññaṃ cittaṃ nirujjhati;
> Avīcimanusambandho, nadīsotova vattatī’’ti. (dī. ni. aṭṭha. 1.214; ma. ni. aṭṭha. 1.109; saṃ. ni. aṭṭha. 3.5.368);

Evaṃ abhikkamādīsu asammuyhanaṃ asammohasampajaññaṃ nāmāti. **Paccayasampatti**nti paccayapāripūriṃ. **Ime cattāro**ti sīlasaṃvaro, santoso, indriyasaṃvaro, satisampajaññanti ime cattāro araññavāsassa sambhārā. **Vattabbataṃ āpajjatī**ti ‘‘asukassa bhikkhuno araññe tiracchānagatānaṃ viya vanacarakānaṃ viya ca nivāsamattameva, na araññavāsānucchavikā kāci sammāpaṭipattī’’ti apavādavasena vattabbataṃ, āraññakehi vā tiracchānagatehi vanacarakavisabhāgajanehi vippaṭipattivasena vatthabbataṃ āpajjati. **Bheravasaddaṃ sāventi,** tāvatā apalāyantānaṃ **hatthehi sīsaṃ…pe… karonti**. Kāḷakasadisattā **kāḷakaṃ,** vītikkamasaṅkhātaṃ thullavajjaṃ. Tilakasadisattā **tilakaṃ,** micchāvitakkasaṅkhātaṃ aṇumattavajjaṃ. **Ta**nti pītiṃ. Vibhūtabhāvena upaṭṭhānato **khayato sammasanto**.

Vivittanti janavivittaṃ. Tenāha **‘‘suñña’’**nti. Taṃ pana janasaddanigghosābhāvena veditabbaṃ saddakaṇṭakattā jhānassāti āha **‘‘appasaddaṃ appanigghosanti attho’’**ti. **Etadevā**ti nissaddataṃyeva. **Vihāro** pākāraparicchinno sakalo āvāso. **Aḍḍhayogo** dīghapāsādo, ‘‘garuḷasaṇṭhānapāsādo’’tipi vadanti. **Pāsādo** caturassapāsādo. **Hammiyaṃ** muṇḍacchadanapāsādo. **Aṭṭo** paṭirājūnaṃ paṭibāhanayoggo catuppañcabhūmako patissayaviseso. **Māḷo** ekakūṭasaṅgahito anekakoṇavanto patissayaviseso. Aparo nayo – **vihāro** nāma dīghamukhapāsādo. **Aḍḍhayogo** ekapassacchadanakasenāsanaṃ. Tassa kira ekapasse bhitti uccatarā hoti, itarapasse nīcā. Etena taṃ ekapassacchadanakaṃ hoti. **Pāsādo** nāma āyatacaturassapāsādo. **Hammiyaṃ** muṇḍacchadanaṃ candikaṅgaṇayuttaṃ. **Guhā** nāma kevalā pabbataguhā. **Leṇaṃ** dvārabaddhaṃ pabbhāraṃ. **Maṇḍapo**ti sākhāmaṇḍapo. Āvasathabhūtaṃ senāsanaṃ viharitabbaṭṭhena **vihārasenāsanaṃ**. Masārakādi mañcapīṭhaṃ tattha attharitabbabhisi upadhānañca mañcapīṭhasambandhato **mañcapīṭhasenāsanaṃ**. Cimilikādi bhūmiyaṃ santharitabbatāya **santhatasenāsanaṃ**. Abhisaṅkhatābhāvato kevalaṃ sayanassa nisajjāya ca okāsabhūtaṃ rukkhamūlādi paṭikkamitabbaṭṭhānaṃ **okāsasenāsanaṃ. Senāsanaggahaṇena gahitamevā**ti ‘‘vivittaṃ senāsana’’nti iminā senāsanaggahaṇena gahitameva sāmaññajotanābhāvato.

Yadi evaṃ kasmā ‘‘arañña’’nti vuttanti āha **‘‘imassa panā’’**tiādi. **Bhikkhunīnaṃ vasena āgata**nti idaṃ vinaye tathā āgataṃ sandhāya vuttaṃ, **abhidhammepi** (vibha. 529) pana ‘‘araññanti nikkhamitvā bahi indakhilā sabbametaṃ arañña’’nti āgatameva. Tattha hi yaṃ na gāmappadesantogadhaṃ, taṃ araññanti nippariyāyavasena tathā vuttaṃ. **Dhutaṅganiddese** (visuddhi. 1.31) yaṃ vuttaṃ, taṃ yuttaṃ, tasmā tattha vuttanayena gahetabbanti adhippāyo. **Rukkhamūla**nti rukkhasamīpaṃ. Vuttañhetaṃ ‘‘yāvatā majjhanhike kāle samantā chāyā pharati, nivāte paṇṇāni patanti, ettāvatā rukkhamūla’’nti. **Sela**-saddo avisesato pabbatapariyāyoti katvā vuttaṃ **‘‘pabbatanti sela’’**nti, na silāmayameva. Paṃsumayādiko hi tividhopi pabbato evāti. **Vivara**nti dvinnaṃ pabbatānaṃ mitho āsannatare ṭhitānaṃ ovarakādisadisaṃ vivaraṃ. **Ekasmiṃyeva vā** pabbate. **Umaṅgasadisa**nti suduṅgāsadisaṃ. **Manussānaṃ anupacāraṭṭhāna**nti pakatisañcāravasena manussehi na sañcaritabbaṭṭhānaṃ. **Ādi**-saddena **‘‘vanapattha**nti vanasaṇḍānametaṃ senāsanānaṃ adhivacanaṃ. **Vanapattha**nti bhiṃsanakānametaṃ. **Vanapattha**nti salomahaṃsānametaṃ. **Vanapattha**nti pariyantānametaṃ. **Vanapattha**nti na manussūpacārānametaṃ senāsanānaṃ adhivacana’’nti (vibha. 531) imaṃ pāḷippadesaṃ saṅgaṇhāti. **Acchanna**nti kenaci chadanena antamaso rukkhasākhāyapi na chāditaṃ. **Nikkaḍḍhitvā**ti nīharitvā. **Pabbhāraleṇasadise**ti pabbhārasadise, leṇasadise vā.

Piṇḍapātapariyesanaṃ **piṇḍapāto** uttarapadalopenāti āha **‘‘piṇḍapātapariyesanato paṭikkanto’’**ti. **Pallaṅka**nti ettha **pari-**saddo samantatoti etasmiṃ atthe, tasmā vāmoruṃ dakkhiṇoruñca samaṃ ṭhapetvā ubho pāde aññamaññaṃ sambandhe katvā nisajjā pallaṅkanti āha **‘‘samantato ūrubaddhāsana’’**nti. Ūrūnaṃ bandhanavasena nisajjā pallaṅkaṃ. **Ābhujitvā**ti ca yathā pallaṅkavasena nisajjā hoti, evaṃ ubho pāde ābhujite samiñjite katvā. Taṃ pana ubhinnaṃ pādānaṃ tathāsambandhatākaraṇanti āha **‘‘bandhitvā’’**ti. Heṭṭhimakāyassa anujukaṃ ṭhapanaṃ nisajjāvacaneneva bodhitanti **ujuṃ kāya**nti ettha **kāya**-saddo uparimakāyavisayoti āha **‘‘uparimasarīraṃ ujukaṃ ṭhapetvā’’**ti. Taṃ pana ujukaṃ ṭhapanaṃ sarūpato payojanato ca dassetuṃ **‘‘aṭṭhārasā’’**tiādi vuttaṃ. **Na paṇamantī**ti na oṇamanti. **Na paripatatī**ti na vigacchati vīthiṃ na laṅgheti, tato eva pubbenāparaṃ visesasampattiyā kammaṭṭhānaṃ vuddhiṃ phātiṃ gacchati.

Parimukhanti ettha **pari**-saddo abhi-saddena samānatthoti āha **‘‘kammaṭṭhānābhimukha’’**nti, bahiddhā puthuttārammaṇato nivāretvā kammaṭṭhānaṃyeva purakkhatvāti attho. Samīpattho vā **pari**-saddoti dassento **‘‘mukhasamīpe vā katvā’’**ti āha. Ettha ca yathā ‘‘vivittaṃ senāsanaṃ bhajatī’’tiādinā bhāvanānurūpaṃ senāsanaṃ dassitaṃ, evaṃ **nisīdatī**ti iminā alīnānuddhaccapakkhiyo santo iriyāpatho dassito. ‘‘Pallaṅkaṃ ābhujitvā’’ti iminā nisajjāya daḷhabhāvo. ‘‘Parimukhaṃ satiṃ upaṭṭhapetvā’’ti iminā ārammaṇapariggahūpāyo.

Parīti pariggahaṭṭho ‘‘pariṇāyikā’’tiādīsu (dha. sa. 16, 20) viya. **Mukhanti niyyānaṭṭho** ‘‘suññatavimokkhamukha’’ntiādīsu viya. Paṭipakkhato niggamanaṭṭho hi niyyānaṭṭho, tasmā **pariggahitaniyyānaṃ sati**nti sabbathā gahitāsammosaṃ pariccattasammosaṃ satiṃ katvā, paramasatinepakkaṃ upaṭṭhapetvāti attho.

Abhijjhāyati gijjhati abhikaṅkhati etāyāti **abhijjhā,** lobho. **Lujjanaṭṭhenā**ti bhijjanaṭṭhena, khaṇe khaṇe bhijjanaṭṭhenāti attho. **Vikkhambhanavasenā**ti ettha vikkhambhanaṃ anuppādanaṃ appavattanaṃ paṭipakkhena suppahīnattā. **Pahīnattā**ti ca pahīnasadisataṃ sandhāya vuttaṃ jhānassa anadhigatattā. Tathāpi nayidaṃ cakkhuviññāṇaṃ viya sabhāvato vigatābhijjhaṃ, atha kho bhāvanāvasena. Tenāha **‘‘na cakkhuviññāṇasadisenā’’**ti. **Eseva nayo**ti yathā cakkhuviññāṇaṃ sabhāvena vigatābhijjhaṃ abyāpannañca na bhāvanāya vikkhambhitattā, na evamidaṃ. Idaṃ pana cittaṃ bhāvanāya parisodhitattā abyāpannaṃ vigatathinamiddhaṃ anuddhataṃ nibbicikicchañcāti attho. **Purimapakati**nti parisuddhapaṇḍarasabhāvaṃ. ‘‘Yā tasmiṃ samaye cittassa akalyatā’’tiādinā (dha. sa. 1162; vibha. 546) thinassa, ‘‘yā tasmiṃ samaye kāyassa akalyatā’’tiādinā (dha. sa. 1163; vibha. 546) ca middhassa abhidhamme niddiṭṭhattā vuttaṃ **‘‘thinaṃ cittagelaññaṃ, middhaṃ cetasikagelañña’’**nti. Satipi hi aññamaññaṃ avippayoge cittakāyalahutādīnaṃ viya cittacetasikānaṃ yathākkamaṃ taṃtaṃvisesassa yā tesaṃ akalyatādīnaṃ visesapaccayatā, ayametesaṃ sabhāvoti daṭṭhabbaṃ. **Ālokasaññī**ti ettha atisayattavisiṭṭhaatthiatthāvabodhakoyamīkāroti dassento āha **‘‘rattimpi…pe… samannāgato’’**ti. **Idaṃ ubhaya**nti satisampajaññamāha.

Atikkamitvāti vikkhambhanavasena pajahitvā. Kathamidaṃ kathamidanti pavattiyā kathaṃkathā, vicikicchā, sā etassa atthīti kathaṃkathī, na kathaṃkathīti **akathaṃkathī,** nibbicikiccho. **Lakkhaṇādibhedato**ti ettha **ādi**-saddena paccayaparihānappahāyakādīnampi saṅgaho daṭṭhabbo. Tepi hi pabhedato daṭṭhabbāti. **Ucchinditvā pātentī**ti ettha ucchindanaṃ pātanañca tāsaṃ paññānaṃ anuppannānaṃ uppajjituṃ appadānameva. Iti mahaggatānuttarapaññānaṃ ekaccāya ca parittapaññāya anuppattihetubhūtā nīvaraṇadhammā itarāya ca samatthataṃ vihanantiyevāti **‘‘paññāya dubbalīkaraṇā’’**ti vuttā. **Appento**ti nigamento.

Attantapasuttavaṇṇanā niṭṭhitā.

9-10. Taṇhāsuttādivaṇṇanā

199-200. Navame tayo bhave ajjhottharitvā ṭhitaṃ ‘‘ajjhattikassa upādāya aṭṭhārasa taṇhāvicaritānī’’tiādinā vuttaṃ taṃ taṃ attano koṭṭhāsabhūtaṃ jālametissā atthīti **jālinī**. Tenāha **‘‘tayo vā bhave’’**tiādi. **Tattha tatthā**ti tasmiṃ tasmiṃ bhave, ārammaṇe vā. **Apicā**tiādinā niddesanayena visattikāpadassa atthaṃ dassento niddesapāḷiyā ekadesaṃ dasseti **‘‘visamūlā’’**tiādinā. Ayañhettha **niddesapāḷi** (mahāni. 3; cūḷani. mettagūmāṇavapucchāniddeso 22, khaggavisāṇasuttaniddeso 124) –

> ‘‘Visattikāti kenaṭṭhena visattikā? Visatāti visattikā, visaṭāti visattikā, visālāti visattikā, visakkatīti visattikā, visaṃharatīti visattikā, visaṃvādikāti visattikā, visamūlāti visattikā, visaphalāti visattikā. Visaparibhogāti visattikā. Visālā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe kule gaṇe āvāse lābhe yase pasaṃsāya sukhe cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāre kāmadhātuyā rūpadhātuyā arūpadhātuyā kāmabhave rūpabhave arūpabhave saññibhave asaññibhave

> nevasaññināsaññibhave ekavokārabhave catuvokārabhave pañcavokārabhave atīte anāgate paccuppanne diṭṭhasutamutaviññātabbesu visaṭā vitthatāti visattikā''ti.

Tattha (mahāni. aṭṭha. 3; saṃ. ni. ṭī. 1.1.1 oghataraṇasuttavaṇṇanā) **visatā**ti vitthatā rūpādīsu tebhūmakadhammabyāpanavasena. **Visaṭā**ti purimavacanameva ta-kārassa ṭa-kāraṃ katvā vuttaṃ. **Visālā**ti vipulā. **Visakkatī**ti parisahati. Ratto hi rāgavatthunā parena tāḷiyamānopi sahati, vipphandanaṃ vā ''visakkana''nti vadanti. **Visaṃharatī**ti tathā tathā kāmesu ānisaṃsaṃ dassentī vividhehi ākārehi nekkhammābhimukhappavattito cittaṃ saṃharati saṃkhipati. Visaṃ vā dukkhaṃ, taṃ harati upanetīti attho. Aniccādiṃ niccādito gaṇhantī **visaṃvādikā** hoti. Dukkhanibbattakassa kammassa hetubhāvato **visamūlā,** visaṃ vā dukkhadukkhādibhūtā vedanā mūlaṃ etissāti **visamūlā**. Dukkhasamudayattā visaṃ phalaṃ etissāti **visaphalā**. Taṇhāya rūpādikassa dukkhassa paribhogo hoti, na amatassāti sā **visaparibhogā** vuttā. Sabbattha niruttivasena padasiddhi veditabbā. Yo panettha padhāno attho, taṃ dassetuṃ puna **''visaṭā vā panā''**tiādi vuttaṃ.

Tantaṃ vuccati (dī. ni. ṭī. 2.95 apasādanāvaṇṇanā; saṃ. ni. ṭī. 2.2.60) vatthavinanatthaṃ tantavāyehi daṇḍake āsañcitvā pasāritasuttavaṭṭi ''tanīyatī''ti katvā, taṃ pana suttaṃ santānākulatāya nidassanabhāvena ākulameva gahitanti āha **''tantaṃ viya ākulajāto''**ti. Saṅkhepato vuttamatthaṃ vitthārato dassetuṃ **''yathā nāmā''**tiādi vuttaṃ. **Samānetu**nti pubbenāparaṃ samaṃ katvā ānetuṃ, avisamaṃ ujuṃ kātunti attho. Tantameva vā ākulaṃ tantākulaṃ, tantākulaṃ viya jāto bhūtoti **tantākulakajāto**. Vinanato gulāti itthiliṅgavasena laddhanāmassa tantavāyassa guṇṭhikaṃ nāma ākulabhāvena aggato vā mūlato vā duviññeyyameva khalibaddhatantasuttanti āha **''gulāguṇṭhikaṃ vuccati pesakārakañjiyasutta''**nti.

Sakuṇikāti paṭapadasakuṇikā. Sā hi rukkhasākhāsu olambanakuṭavā hoti. Tañhi sā kuṭavaṃ tato tato tiṇahīrādike ānetvā tathā vinati, yathā te pesakārakañjiyasuttaṃ viya aggena vā aggaṃ, mūlena vā mūlaṃ samānetuṃ vivecetuṃ vā na sakkā. Tenāha **''yathā''**tiādi. **Tadubhayampi** ''gulāguṇṭhika''nti vuttaṃ kañjiyasuttaṃ kulāvakañca. **Purimanayenevā**ti ''evameva sattā''tiādinā vuttanayeneva. Kāmaṃ muñjapabbajatiṇāni yathājātānipi dīghabhāvena patitvā araññaṭṭhāne aññamaññaṃ vinandhitvā ākulabyākulāni hutvā tiṭṭhanti, tāni pana na tathā dubbiveciyāni yathā rajjubhūtānīti dassetuṃ **''yathā tānī''**tiādi vuttaṃ. Sesamettha heṭṭhā vuttanayameva.

Apāyāti avaḍḍhikā, sukhena, sukhahetunā vā virahitāti attho. **Dukkhassa gatibhāvato**ti āpāyikassa dukkhassa pavattiṭṭhānabhāvato. **Sukhasamussayato**ti abbhudayato. **Vinipatitattā**ti virūpaṃ nipātattā, yathā tenattabhāvena sukhasamussayo na hoti, evaṃ nipatitattā. **Itaro**ti saṃsāro. Nanu ''apāya''ntiādinā vuttopi saṃsāro evāti? Saccametaṃ, nirayādīnaṃ pana adhimattadukkhabhāvadassanatthaṃ apāyādiggahaṇaṃ. Gobalībaddañāyenāyamattho veditabbo.

Khandhānañca paṭipāṭīti pañcannaṃ khandhānaṃ hetuphalabhāvena aparāparappavatti. **Abbocchinnaṃ vattamānā**ti avicchedena vattamānā. **Taṃ sabbampī**ti taṃ ''apāya''ntiādinā vuttaṃ sabbaṃ apāyadukkhañca vaṭṭadukkhañca. **Mahāsamudde vātakkhittā nāvā viyā**ti idaṃ paribbhamanaṭṭhānassa mahantadassanatthañceva paribbhamanassa anavaṭṭhitatādassanatthañca upamā. **Yante yuttagoṇo viyā**ti idaṃ pana avasībhāvadassanatthañceva duppamokkhabhāvadassanatthañcāti veditabbaṃ.

''Samūhaggāhoti taṇhāmānadiṭṭhīnaṃ sādhāraṇaggāho''ti vadanti, ''itthaṃ evaṃ aññathā''ti pana visesaṃ akatvā gahaṇaṃ samūhaggāhoti daṭṭhabbo. **Visesaṃ akatvā**ti ca anupanidhānaṃ samato asamato ca upanidhānanti imaṃ vibhāgaṃ akatvāti attho. **Ittha**nti hi anupanidhānaṃ kathitaṃ. **Evaṃ aññathā**ti pana samato asamato ca upanidhānaṃ. **Aññaṃ ākāra**nti parasantānagataṃ ākāraṃ.

Atthīti sadā saṃvijjatīti attho. **Sīdatī**ti nassati. **Saṃsayaparivitakkavasenā**ti ''kiṃ nu kho ahaṃ siyaṃ, na siya''nti evaṃ parivitakkavasena. **Patthanākappanavasenā**ti ''api nāma sādhu panāhaṃ siya''nti evaṃ patthanāya kappanavasena. **Suddhasīsā**ti taṇhāmānadiṭṭhīnaṃ sādhāraṇā sīsā. ''Itthaṃ evaṃ aññathā''ti vuttassa visesassa anissitattā **''suddhasīsā''**ti vuttā. Tattha diṭṭhisīsehi diṭṭhiyā gahitāya tadavinābhāvinī taṇhā dassitā, catūhi sīsehi dvādasahi ca sīsamūlakehi mānadiṭṭhīhi ayameva taṇhā dassitāti āha **''evamete…pe… taṇhāvicaritadhammā veditabbā''**ti. Nanu ca mānadiṭṭhiggāhopi idhādhippeto, yato ''taṇhāmānadiṭṭhivasena samūhaggāho''ti aṭṭhakathāyaṃ vuttaṃ, tasmā kathaṃ taṇhāvicaritānīti idaṃ vacanaṃ? Vuccate – diṭṭhimānesupi taṇhāvicaritānīti vacanaṃ aññamaññaṃ vippayogīnaṃ diṭṭhimānānaṃ taṇhāya avippayogānaṃ taṃmūlakattā tappadhānatāya katanti veditabbaṃ. Dasamaṃ uttānameva.

Taṇhāsuttādivaṇṇanā niṭṭhitā.

Mahāvaggavaṇṇanā niṭṭhitā.

Catutthapaṇṇāsakaṃ niṭṭhitaṃ.

5. Pañcamapaṇṇāsakaṃ

(21) 1. Sappurisavaggo

1-10. Sikkhāpadasuttādivaṇṇanā

201-210. Pañcamassa paṭhame **asappuriso**ti lāmakapuriso. Pāṇaṃ atipātetīti **pāṇātipātī**. Adinnaṃ ādiyatīti **adinnādāyī**. Kāmesu micchā caratīti **kāmesumicchācārī**. Musā vadatīti **musāvādī**. Surāmerayamajjapamāde tiṭṭhatīti **surāmerayamajjapamādaṭṭhāyī. Pāṇātipāte samādapetī**ti yathā pāṇaṃ atipāteti, tathā naṃ tattha gahaṇaṃ gaṇhāpeti. Sesesupi eseva nayo. **Ayaṃ vuccatī**ti ayaṃ evarūpo puggalo yasmā sayaṃkatena ca dussīlyena samannāgato, yañca samādapitena kataṃ, tato upaḍḍhassa dāyādo, tasmā ''asappurisena asappurisataro''ti vuccati. **Sappuriso**ti uttamapuriso. **Sappurisena sappurisataro**ti attanā ca katena susīlyena samannāgatattā yañca samādapito karoti, tato upaḍḍhassa dāyādattā uttamapurisena uttamapurisataro. Ettha ca parena kataṃ dussīlyaṃ susīlyaṃ vā āṇattiyā attanā ca vacippayogena katanti āṇāpanavasena pasutapāpassa puññassa vā dāyādo ''tato upaḍḍhassa dāyādo''ti vutto. Dutiyādīni uttānatthāneva.

Sikkhāpadasuttādivaṇṇanā niṭṭhitā.

Sappurisavaggavaṇṇanā niṭṭhitā.

211-220. Dutiyo parisāvaggo uttānatthoyeva.

(23) 3. Duccaritavaggavaṇṇanā

221-231. Tatiyassa paṭhamādīni uttānatthāneva. **Cintākavī**tiādīsu vatthuanusandhiubhayameva cirena cintetvā karaṇavasena **cintākavi** veditabbo. Kiñci sutvā sutena assutaṃ anusandhetvā karaṇavasena **sutakavi,** kiñci atthaṃ upadhāretvā tassa saṅkhipanavitthāraṇādivasena **atthakavi** yaṃkiñci parena kataṃ kabbaṃ nāṭakaṃ vā disvā taṃsadisameva aññaṃ attano ṭhānuppattikappaṭibhānena karaṇavasena **paṭibhānakavi** veditabbo.

Duccaritavaggavaṇṇanā niṭṭhitā.

(24) 4. Kammavaggo

1. Saṃkhittasuttavaṇṇanā

232. Catutthassa paṭhame **kāḷaka**nti malīnaṃ, cittassa appabhassarabhāvakaranti attho. Taṃ panettha kammapathappattameva adhippetanti āha **''dasaakusalakammapatha''**nti. Kaṇhābhijātihetuto vā **kaṇhaṃ**. Tenāha **''kaṇhavipāka''**nti. Apāyūpapatti manussesu ca dobhaggiyaṃ kaṇhavipāko, yaṃ tassa tamabhāvo vutto. **Nibbattanato**ti nibbattāpanato. **Paṇḍaraka**nti odātaṃ, cittassa pabhassarabhāvakaranti attho. Sukkābhijātihetuto vā **sukkaṃ**. Tenāha **''sukkavipāka''**nti. Saggūpapatti manussasobhaggiyañca sukkavipāko, yaṃ tassa jotibhāvo vutto. Ukkaṭṭhaniddesena pana **''sagge nibbattanato''**ti vuttaṃ, nibbattāpanatoti attho. **Missakakamma**nti kālena kaṇhaṃ kālena sukkanti evaṃ missakavasena katakammaṃ. **Sukhadukkhavipāka**nti vatvā tattha sukhadukkhānaṃ pavattiākāraṃ dassetuṃ **''missakakammaṃ hī''**tiādi vuttaṃ. Kammassa kaṇhasukkasamaññā kaṇhasukkābhijātihetutāyāti apacayagāmitāya tadubhayaviddhaṃsakassa kammakkhayakarakammassa idha sukkapariyāyopi icchitoti āha **''ubhaya…pe… ayamettha attho''**ti. Tattha **ubhayavipākassā**ti yathādhigatassa ubhayavipākassa. Sampattibhavapariyāpanno hi vipāko idha sukkaṃ sukkavipākoti adhippeto, na accantaparisuddho ariyaphalavipāko.

Saṃkhittasuttavaṇṇanā niṭṭhitā.

2. Vitthārasuttavaṇṇanā

233. Dutiye **sabyābajjha**nti vā sadukkhaṃ, attanā uppādetabbena dukkhena sadukkhanti attho, dukkhasaṃvattanikanti vuttaṃ hoti. Kāyasaṅkhārādīsu kāyadvāre gahaṇādivasena copanappattā dvādasa akusalacetanā abyābajjhakāyasaṅkhāro nāma. Vacīdvāre hanusaṃcopanavasena vacībhedappavattikā tāyeva dvādasa vacīsaṅkhāro nāma. Ubhayacopanaṃ appatvā raho cintentassa manodvāre pavattā manosaṅkhāro nāma. Iti tīsupi dvāresu kāyaduccaritādibhedā akusalā cetanāva saṅkhārāti veditabbā. **Abhisaṅkharotīti āyūhati,** taṃ pana āyūhanaṃ paccayasamavāyasiddhito saṅkaḍḍhitvā piṇḍanaṃ viya hoti. **Sadukkhaṃ loka**nti apāyalokamāha. **Vipākaphassā**ti phassasīsena tattha vipākappavattamāha. **Vemānikapetā**ti idaṃ bāhullato vuttaṃ, itaresampi vinipātikānaṃ kālena sukhaṃ, kālena dukkhaṃ hoti. **Tassa pahānāyā**ti tassa yathāvuttassa kammassa anuppattidhammatāpādanāya. **Yā cetanā**ti yā apacayagāminicetanā. Tenevāha **''vivaṭṭagāminī maggacetanā veditabbā''**ti.

Vitthārasuttavaṇṇanā niṭṭhitā.

3-9. Soṇakāyanasuttādivaṇṇanā

234-240. Tatiye **purimāni, bhante, divasāni purimatarānī**ti ettha hiyyo divasaṃ purimaṃ nāma, tato paraṃ purimataranti āha **''atītānantaradivasato paṭṭhāyā''**tiādi. Iti imesu dvīsu pavattito yathākkamaṃ purimapurimatarabhāvo dassito. Evaṃ santepi yadettha ''purimatara''nti vuttaṃ, tato pabhuti yaṃ yaṃ oraṃ, taṃ taṃ purimaṃ. Yaṃ yaṃ paraṃ, taṃ taṃ purimataraṃ orapārabhāvassa viya purimatarabhāvassa ca apekkhāsiddhattā. Sesaṃ vuttanayameva. Catutthādīni uttānatthāneva.

Soṇakāyanasuttādivaṇṇanā niṭṭhitā.

10-11. Samaṇasuttādivaṇṇanā

241-2. Dasame **sesapadesupī**ti ''idha dutiyo samaṇo''tiādīsu sesapadesupi. Yathā hi ''vivicceva kāmehī''ti (dī. ni. 1.226; ma. ni. 1.271, 287, 297; saṃ. ni. 2.152; a. ni. 4.123) ettha kato niyamo ''vivicca akusalehī''ti etthāpi katoyeva hoti sāvadhāraṇaatthassa icchitabbattā, evamidhāpīti. Tenāha **''dutiyādayopi hī''**tiādi. Sāmaññaphalādhigamavasena nippariyāyato samaṇabhāvoti tesaṃ vasenettha cattāro samaṇā desitā. Imasmiñhi ṭhāne cattāro phalaṭṭhakasamaṇāva adhippetā samitapāpasamaṇaggahaṇato. Kasmā panettha mahāparinibbāne viya maggaṭṭhā tadatthāya paṭipannāpi na gahitāti? Veneyyajjhāsayato. Tattha hi maggādhigamatthāya vipassanāpi ito bahiddhā natthi, kuto maggaphalānīti dassentena bhagavatā ‘‘ñāyassa dhammassa padesavattī, ito bahiddhā samaṇopi natthī’’ti (dī. ni. 2.214) vuttaṃ. Idha pana niṭṭhānappattameva taṃtaṃsamaṇabhāvaṃ gaṇhantena phalaṭṭhakasamaṇāva gahitā, maggaṭṭhato phalaṭṭho savisesaṃ dakkhiṇeyyoti. Svāyamattho dvīsu suttesu desanābhedeneva viññāyatīti. **Rittā**ti vivittā. **Tucchā**ti nissārā paṭipannakasārābhāvato.

Pavadanti etehīti **pavādā**. Diṭṭhigatikānaṃ nānādiṭṭhidīpakasamayāti āha **‘‘cattāro sassatavādā’’**tiādi. Tattha **cattāro sassatavādā**ti lābhivasena tayo, takkivasena ekoti evaṃ cattāro sassatavādā. Pubbenivāsañāṇalābhī titthiyo mandapañño anekajātisatasahassamattaṃ anussarati, majjhapañño dasa saṃvaṭṭavivaṭṭakappāni, tikkhapañño cattālīsa saṃvaṭṭavivaṭṭakappāni, na tato paraṃ. So evaṃ anussaranto ‘‘sassato attā ca loko cā’’ti abhivadati, takkī pana takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ ‘‘sassato attā ca loko cā’’ti abhivadati. Tena vuttaṃ ‘‘lābhivasena tayo, takkivasena ekoti evaṃ cattāro sassatavādā’’ti.

Sattesu saṅkhāresu ca ekaccaṃ sassatanti pavatto vādo ekaccasassatavādo. So pana brahmakāyikakhiḍḍāpadosikamanopadosikattabhāvato cavitvā idhāgatānaṃ takkino ca uppajjanavasena catubbidhoti āha **‘‘cattāro ekaccasassatavādā’’**ti.

Cattāro antānantikāti ettha amati gacchati ettha vosānanti anto, mariyādā. Tappaṭisedhena ananto. Anto ca ananto ca antānanto sāmaññaniddesena, ekasesena vā ‘‘nāmarūpapaccayā saḷāyatana’’ntiādīsu (ma. ni. 3.126; udā. 1) viya. Antānantasahacarito vādo antānanto yathā ‘‘kuntā carantī’’ti. Antānantasannissayo vā yathā ‘‘mañcā ghosantī’’ti. So etesaṃ atthīti **antānantikā**. ‘‘Antavā attā ca loko ca, anantavā attā ca loko ca, antavā ca anantavā ca attā ca loko ca, nevantavā nānantavā’’ti evaṃ pavattavādā cattāro. Avaḍḍhitakasiṇassa taṃ kasiṇaṃ attāti ca lokoti ca gaṇhantassa vasena paṭhamo vutto, dutiyo vaḍḍhitakasiṇassa vasena vutto, tatiyo tiriyaṃ vaḍḍhetvā uddhamadho avaḍḍhitakasiṇassa, catuttho takkivasena vutto. Ettha ca yuttaṃ tāva purimānaṃ tiṇṇaṃ vādānaṃ antañca anantañca antānantañca ārabbha pavattavādattā antānantikattaṃ, pacchimassa pana tadubhayanisedhanavasena pavattavādattā kathamantānantikattanti? Tadubhayappaṭisedhanavasena pavattavādattā eva. Antānantikappaṭisedhavādopi hi antānantavisayo eva taṃ ārabbha pavattattā.

Na maratīti amarā. Kā sā? ‘‘Evantipi me no’’tiādinā (dī. ni. 1.62) nayena pariyantarahitā diṭṭhigatikassa diṭṭhi ceva vācā ca. Vividho khepoti vikkhepo, amarāya diṭṭhiyā, vācāya vā vikkhepoti amarāvikkhepo, so etassa atthīti **amarāvikkhepiko**. Atha vā amarā nāma macchajāti, sā ummujjanādivasena udake sandhāvamānā gāhaṃ na gacchati, evamevaṃ ayampi vādo ito cito ca sandhāvati, gāhaṃ na upagacchatīti amarāvikkhepoti vuccati, so etesaṃ atthīti **amarāvikkhepikā**. Svāyaṃ vādo musāvādānuyogachandarāgabhayamohabhāvahetukatāya catudhā pavattoti āha **‘‘cattāro amarāvikkhepikā’’**ti.

Adhicca yathicchakaṃ yaṃ kiñci kāraṇaṃ kassaci buddhipubbaṃ vā vinā samuppannoti attalokasaññitānaṃ khandhānaṃ adhicca pavattiākārārammaṇaṃ dassanaṃ tadākārasannissayena pavattito tadākārasahacaritatāya ca ‘‘adhiccasamuppanna’’nti vuccati yathā ‘‘mañcā ghosanti’’, ‘‘kuntā carantī’’ti ca. Taṃ etesaṃ atthīti **adhiccasamuppannikā**. Lābhivasena takkivasena ca **‘‘dve adhiccasamuppannikā’’**ti vuttaṃ.

Saññīti pavatto vādo saññivādo, so etesaṃ atthīti **saññivādā**. Rūpicatukkaṃ ekantasukhacatukkanti imesaṃ catunnaṃ catukkānaṃ vasena **soḷasa saññivādā**. Imesuyeva purimānaṃ dvinnaṃ catukkānaṃ vasena **aṭṭha saññivādā, aṭṭha nevasaññināsaññivādā** veditabbā. Kevalañhi tattha ‘‘saññī attā’’ti gaṇhantānaṃ tā diṭṭhiyo, idha asaññīti ca nevasaññīnāsaññīti ca.

Satta ucchedavādāti manussattabhāve kāmāvacaradevattabhāve rūpāvacarattabhāve catubbidhārūpattabhāve ca ṭhatvā sattassa ucchedapaññāpanavasena satta ucchedavādā.

Pañca diṭṭhadhammanibbānavādāti pañcakāmaguṇaupabhogavasena catubbidharūpajjhānasukhaparibhogavasena ca diṭṭhadhamme nibbūtipaññāpanavādā. **Diṭṭhadhammo**ti paccakkhadhammo vuccati, tattha tattha paṭiladdhattabhāvassetaṃ adhivacanaṃ. Diṭṭhadhamme nibbānaṃ diṭṭhadhammanibbānaṃ, imasmiṃyeva attabhāve dukkhavūpasamanti attho. Taṃ vadantīti **diṭṭhadhammanibbānavādā**.

Ñāyati kamati paṭivijjhatīti ñāyo, so eva nibbānasampāpakahetutāya dhammoti āha **''ñāyassa dhammassā''**ti. **Ito bahiddhā samaṇopi natthī**tiādīsu kasmā panete aññattha natthīti? Akkhettatāya. Yathā hi na āragge sāsapo tiṭṭhati, na udakapiṭṭhe aggi jalati, na piṭṭhipāsāṇe bījāni viruhanti, evamevaṃ bāhiresu titthāyatanesu na ime samaṇā uppajjanti, imasmiṃyeva sāsane uppajjanti. Kasmā? Sukhettatāya. Sā pana nesaṃ akkhettatā sukhettatā ca ariyamaggassa abhāvato bhāvato ca veditabbā. Tenāha bhagavā –

> ''Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati, dutiyopi tattha samaṇo na upalabbhati, tatiyopi tattha samaṇo na upalabbhati, catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha… tatiyopi tattha… catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati. Idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehī''ti (dī. ni. 2.214).

Ariyamaggassa ca abhāvo bhāvo ca suparisuddhassa sīlassa suparisuddhāya samathavipassanābhāvanāya abhāvato bhāvato ca veditabbo. Tadubhayañca durakkhātasvākkhātabhāvahetukaṃ. So ca asammāsambuddhappaveditattā. Yasmā titthāyatanaṃ akkhettaṃ, sāsanaṃ khettaṃ, tasmā yathā surattahatthapādo bhāsurakesarabhāro sīho migarājā na susāne vā saṅkārakūṭe vā paṭivasati, tiyojanasahassavitthataṃ pana himavantaṃ ajjhogāhetvā maṇiguhāyameva vasati, yathā ca chaddanto nāgarājā na gocariyahatthikulādīsu navasu kulesu uppajjati, yathā ca valāhako assarājā na gadrabhakule vā ghoṭakakule vā uppajjati, sindhutīre pana sindhavakuleyeva uppajjati, yathā ca sabbakāmadadaṃ manoharaṃ maṇiratanaṃ na saṅkārakūṭe vā paṃsupabbatādīsu vā uppajjati, vipulapabbatabbhantareyeva uppajjati, yathā ca timirapiṅgalo maccharājā na khuddakapokkharaṇīsu uppajjati, caturāsītiyojanasahassagambhīre mahāsamuddeyeva uppajjati, yathā ca diyaḍḍhayojanasatiko supaṇṇarājā na gāmadvāre eraṇḍavanādīsu paṭivasati, mahāsamuddaṃ pana ajjhogāhetvā simbalidahavaneyeva paṭivasati, yathā ca dhataraṭṭho suvaṇṇahaṃso na gāmadvāre āvāṭakādīsu paṭivasati, navutihaṃsasahassaparivāro pana hutvā cittakūṭeyeva paṭivasati, yathā ca catuddīpissaro cakkavattirājā na nīcakule uppajjati, asambhinnajātiyakhattiyakuleyeva pana uppajjati, evamevaṃ imesu samaṇesu ekasamaṇopi na aññattha titthāyatane uppajjati, ariyamaggaparikkhate pana buddhasāsaneyeva uppajjati. Tenāha bhagavā – ''idheva, bhikkhave, samaṇo…pe… suññā parappavādā samaṇebhi aññehī''ti (ma. ni. 1.139-140; a. ni. 4.241). Ekādasame natthi vattabbaṃ.

Samaṇasuttādivaṇṇanā niṭṭhitā.

Kammavaggavaṇṇanā niṭṭhitā.

(25) 5. Āpattibhayavaggo

1. Saṅghabhedakasuttavaṇṇanā

243. Pañcamassa paṭhame **vivādādhikaraṇādīsū**ti vivādādhikaraṇaṃ anuvādādhikaraṇaṃ āpattādhikaraṇaṃ kiccādhikaraṇanti imesu catūsu. Tattha dhammoti vā adhammoti vā aṭṭhārasahi vatthūhi vivadantānaṃ bhikkhūnaṃ yo vivādo, idaṃ **vivādādhikaraṇaṃ** nāma. Sīlavipattiyā vā ācāradiṭṭhiājīvavipattiyā vā anuvadantānaṃ yo anuvādo upavadanā ceva codanā ca, idaṃ **anuvādādhikaraṇaṃ** nāma. Mātikāya āgatā pañca, vibhaṅge dveti sattapi āpattikkhandhā, idaṃ **āpattādhikaraṇaṃ** nāma. Saṅghassa apalokanādīnaṃ catunnaṃ kammānaṃ karaṇaṃ, idaṃ **kiccādhikaraṇaṃ** nāma. Sesamettha uttānameva.

Saṅghabhedakasuttavaṇṇanā niṭṭhitā.

2-3. Āpattibhayasuttādivaṇṇanā

244-5. Dutiye bhassati niratthakabhāvena khipīyatīti bhasmaṃ, chārikā. Tassa puṭaṃ bhaṇḍikā **bhasmapuṭaṃ**. Tenāha **''bhasmapuṭanti chārikābhaṇḍika''**nti. Tatiyaṃ uttānatthameva.

Āpattibhayasuttādivaṇṇanā niṭṭhitā.

4-7. Seyyāsuttādivaṇṇanā

246-9. Catutthe **petā**ti peccabhāvaṃ gatā. Te pana yasmā idha katakālakiriyā kālena katajīvitucchedā honti, tasmā vuttaṃ **''kālakatā vuccantī''**ti, matāti attho. Atha vā peccabhavaṃ gatā, petūpapattivasena nibbattiṃ upagatāti attho. Tenāha **''atha vā petavisaye nibbattā petā nāmā''**ti. **Ekena passena sayituṃ na sakkonti** dukkhuppattito.

Tejussadattāti iminā sīhassa abhīrukabhāvaṃ dasseti. Bhīrukā sesamigā attano āsayaṃ pavisitvā santāsapubbakaṃ yathā tathā sayanti, sīho pana abhīruko sabhāvato satokārī bhikkhu viya satiṃ upaṭṭhapetvāva sayati. Tenāha **''dve purimapāde''**tiādi. Dakkhiṇe purimapāde vāmassa purimapādassa ṭhapanavasena **dve purimapāde ekasmiṃ ṭhāne ṭhapetvā. Pacchimapāde** vuttanayeneva idhāpi ekasmiṃ ṭhāne ṭhapanaṃ veditabbaṃ, **ṭhitokāsasallakkhaṇaṃ** abhīrukavaseneva. **Sīsaṃ pana ukkhipitvā**tiādinā vuttasīhakiriyā anutrastappabujjhanā viya abhīrubhāvasiddhadhammatāvasenevāti veditabbā. **Sīhavijambhanaṃ** ativelaṃ ekākāre ṭhapitānaṃ sarīrāvayavānaṃ gamanādikiriyāsu yogyabhāvāpādanatthaṃ. **Tikkhattuṃ sīhanādanadanaṃ** appesakkhamigarājehi parittāsapariharaṇatthaṃ.

Ayaṃ vuccati, bhikkhave, tathāgataseyyāti iminā catutthajjhānaseyyā tathāgataseyyā nāmāti dasseti. Seti abyāvaṭabhāvena pavattati etthāti seyyā, catutthajjhānameva seyyā **catutthajjhānaseyyā**. Kiṃ pana taṃ catutthajjhānanti? Ānāpānacatutthajjhānaṃ. Tattha hi ṭhatvā vipassanaṃ vaḍḍhetvā bhagavā anukkamena aggamaggaṃ adhigantvā tathāgato jātoti. Tayidaṃ padaṭṭhānaṃ nāma na seyyā, tathāpi yasmā ''catutthajjhānasamanantarā bhagavā parinibbāyī''ti **mahāparinibbāne** (dī. ni. 2.219) āgataṃ, tasmā lokiyacatutthajjhānasamāpatti eva tathāgataseyyāti keci. Evaṃ sati parinibbānakālikāva tathāgataseyyā āpajjati, na ca bhagavā lokiyacatutthajjhānasamāpajjanabahulo vihāsi. Aggaphalavasena pavattaṃ panettha catutthajjhānaṃ veditabbaṃ. Tattha yathā sattānaṃ niddūpagamalakkhaṇā seyyā bhavaṅgacittavasena hoti, sā pana nesaṃ paṭhamajātisamanvayā yebhuyyavuttikā, evaṃ bhagavato ariyajātisamanvayaṃ yebhuyyavuttikaṃ aggaphalabhūtaṃ catutthajjhānaṃ tathāgataseyyāti veditabbaṃ. Pañcamādīni uttānatthāni.

Seyyāsuttādivaṇṇanā niṭṭhitā.

8. Paṭhamavohārasuttavaṇṇanā

250-253. Aṭṭhame **anariyāna**nti asādhūnaṃ nihīnānaṃ. **Vohārā**ti saṃvohārā abhilāpā vā, ''diṭṭhaṃ mayā''ti evaṃvāditā. Ettha ca taṃtaṃsamuṭṭhāpakacetanāvasena attho veditabbo. Navamādīsu natthi vattabbaṃ.

Paṭhamavohārasuttavaṇṇanā niṭṭhitā.

Āpattibhayavaggavaṇṇanā niṭṭhitā.

Pañcamapaṇṇāsakaṃ niṭṭhitaṃ.

(26) 6. Abhiññāvaggo

1-3. Abhiññāsuttādivaṇṇanā

254-256. Chaṭṭhassa paṭhame paccanīkasamanato **samatho,** samādhīti āha **''cittekaggatā''**ti. Aniccādinā vividhenākārena dassanato **vipassanā,** saṅkhārapariggāhakañāṇaṃ. Tenāha **''saṅkhārapariggahavipassanāñāṇa''**nti.

Dutiye anariyehi pariyesitabbattā anariyānaṃ pariyesanāti **anariyapariyesanā**. Sayaṃ lāmakatāya anariyānaṃ pariyesanāti vā **anariyapariyesanā. Jarāsabhāva**nti jīraṇapakatikaṃ. Tatiyaṃ uttānameva.

Abhiññāsuttādivaṇṇanā niṭṭhitā.

4-10. Mālukyaputtasuttādivaṇṇanā

257-263. Catutthe **apasādetī**ti niggaṇhāti. **Ussādetī**ti paggaṇhāti. Apasādanākāraṃ ussādanākārañca vibhāvetuṃ **''katha''**ntiādi āraddhaṃ. Pañcamādīni uttānāneva. Sesaṃ suviññeyyameva.

Mālukyaputtasuttādivaṇṇanā niṭṭhitā.

Abhiññāvaggavaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Catukkanipātavaṇṇanāya anuttānatthadīpanā samattā.

Dutiyo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Dukanipātapāḷi

1. Paṭhamapaṇṇāsakaṃ

1. Kammakaraṇavaggo

1. Vajjasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Dvemāni, bhikkhave, vajjāni. Katamāni dve? Diṭṭhadhammikañca vajjaṃ samparāyikañca vajjaṃ. Katamañca, bhikkhave, diṭṭhadhammikaṃ vajjaṃ? Idha, bhikkhave, ekacco passati coraṃ āgucāriṃ rājāno gahetvā vividhā kammakāraṇā [vividhāni kammakaraṇāni (ka.)] kārente; kasāhipi tāḷente, vettehipi tāḷente, addhadaṇḍakehipi tāḷente, hatthampi chindante, pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi karonte, rāhumukhampi karonte, jotimālikampi karonte, hatthapajjotikampi karonte, erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte, baḷisamaṃsikampi karonte, kahāpaṇikampi karonte, khārāpatacchikampi [khārāpaṭicchakampi (syā. kaṃ. ka.)] karonte, palighaparivattikampi karonte, palālapīṭhakampi [palālapiṭṭhikampi (sī.)] karonte, tattenapi telena osiñcante, sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṃ chindante.

‘‘Tassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu coraṃ āgucāriṃ rājāno gahetvā vividhā kammakāraṇā kārenti; kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Ahañceva [ahañce (?)] kho pana evarūpaṃ pāpakammaṃ kareyyaṃ, mampi rājāno gahetvā evarūpā vividhā kammakāraṇā kāreyyuṃ; kasāhipi tāḷeyyuṃ…pe… asināpi sīsaṃ chindeyyu’nti. So diṭṭhadhammikassa vajjassa bhīto na paresaṃ pābhataṃ vilumpanto carati. Idaṃ vuccati, bhikkhave, diṭṭhadhammikaṃ vajjaṃ.

‘‘Katamañca, bhikkhave, samparāyikaṃ vajjaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘kāyaduccaritassa kho pana pāpako dukkho vipāko abhisamparāyaṃ, vacīduccaritassa pāpako dukkho vipāko abhisamparāyaṃ, manoduccaritassa pāpako dukkho vipāko abhisamparāyaṃ. Ahañceva kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ. Kiñca taṃ yāhaṃ na kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya’nti. So samparāyikassa vajjassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, samparāyikaṃ vajjaṃ. ‘‘Imāni kho, bhikkhave, dve vajjāni. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘diṭṭhadhammikassa vajjassa bhāyissāma, samparāyikassa vajjassa bhāyissāma, vajjabhīruno bhavissāma vajjabhayadassāvino’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

Vajjabhīruno, bhikkhave, vajjabhayadassāvino etaṃ pāṭikaṅkhaṃ yaṃ parimuccissati sabbavajjehī''ti. Paṭhamaṃ.

2. Padhānasuttaṃ

2. ''Dvemāni, bhikkhave, padhānāni durabhisambhavāni lokasmiṃ. Katamāni dve? Yañca gihīnaṃ agāraṃ ajjhāvasataṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānatthaṃ padhānaṃ, yañca agārasmā anagāriyaṃ pabbajitānaṃ sabbūpadhipaṭinissaggatthaṃ padhānaṃ. Imāni kho, bhikkhave, dve padhānāni durabhisambhavāni lokasmiṃ.

''Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ padhānānaṃ yadidaṃ sabbūpadhipaṭinissaggatthaṃ padhānaṃ. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – 'sabbūpadhipaṭinissaggatthaṃ padhānaṃ padahissāmā'ti. Evañhi vo, bhikkhave, sikkhitabba''nti. Dutiyaṃ.

3. Tapanīyasuttaṃ

3. ''Dveme, bhikkhave, dhammā tapanīyā. Katame dve? Idha, bhikkhave, ekaccassa kāyaduccaritaṃ kataṃ hoti, akataṃ hoti kāyasucaritaṃ; vacīduccaritaṃ kataṃ hoti; akataṃ hoti vacīsucaritaṃ; manoduccaritaṃ kataṃ hoti, akataṃ hoti manosucaritaṃ. So 'kāyaduccaritaṃ me kata'nti tappati, 'akataṃ me kāyasucarita'nti tappati; 'vacīduccaritaṃ me kata'nti tappati, 'akataṃ me vacīsucarita'nti tappati; 'manoduccaritaṃ me kata'nti tappati, 'akataṃ me manosucarita'nti tappati. Ime kho, bhikkhave, dve dhammā tapanīyā''ti. Tatiyaṃ.

4. Atapanīyasuttaṃ

4. ''Dveme, bhikkhave, dhammā atapanīyā. Katame dve? Idha, bhikkhave, ekaccassa kāyasucaritaṃ kataṃ hoti, akataṃ hoti kāyaduccaritaṃ; vacīsucaritaṃ kataṃ hoti, akataṃ hoti vacīduccaritaṃ; manosucaritaṃ kataṃ hoti, akataṃ hoti manoduccaritaṃ. So 'kāyasucaritaṃ me kata'nti na tappati, 'akataṃ me kāyaduccarita'nti na tappati; 'vacīsucaritaṃ me kata'nti na tappati, 'akataṃ me vacīduccarita'nti na tappati; 'manosucaritaṃ me kata'nti na tappati, 'akataṃ me manoduccarita'nti na tappati. Ime kho, bhikkhave, dve dhammā atapanīyā''ti. Catutthaṃ.

5. Upaññātasuttaṃ

5. ''Dvinnāhaṃ, bhikkhave, dhammānaṃ upaññāsiṃ – yā ca asantuṭṭhitā kusalesu dhammesu, yā ca appaṭivānitā padhānasmiṃ. Appaṭivānī sudāhaṃ, bhikkhave, padahāmi – 'kāmaṃ taco ca nhāru [nahāru (sī. syā. kaṃ. pī.)] ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī'ti. Tassa mayhaṃ, bhikkhave, appamādādhigatā sambodhi, appamādādhigato anuttaro yogakkhemo. Tumhe cepi, bhikkhave, appaṭivānaṃ padaheyyātha – 'kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī'ti, tumhepi, bhikkhave, nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatha. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – 'appaṭivānaṃ padahissāma. Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī'ti. Evañhi vo, bhikkhave, sikkhitabba''nti. Pañcamaṃ.

6. Saṃyojanasuttaṃ

6. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Yā ca saṃyojaniyesu dhammesu assādānupassitā, yā ca saṃyojaniyesu dhammesu nibbidānupassitā. Saṃyojaniyesu, bhikkhave, dhammesu assādānupassī viharanto rāgaṃ na pajahati, dosaṃ na pajahati, mohaṃ na pajahati. Rāgaṃ appahāya, dosaṃ appahāya, mohaṃ appahāya na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. Na parimuccati dukkhasmāti vadāmi.

‘‘Saṃyojaniyesu, bhikkhave, dhammesu nibbidānupassī viharanto rāgaṃ pajahati, dosaṃ pajahati, mohaṃ pajahati. Rāgaṃ pahāya, dosaṃ pahāya, mohaṃ pahāya, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. Parimuccati dukkhasmāti vadāmi. Ime kho, bhikkhave, dve dhammā’’ti. Chaṭṭhaṃ.

7. Kaṇhasuttaṃ

7. ‘‘Dveme, bhikkhave, dhammā kaṇhā. Katame dve? Ahirikañca anottappañca. Ime kho, bhikkhave, dve dhammā kaṇhā’’ti. Sattamaṃ.

8. Sukkasuttaṃ

8. ‘‘Dveme, bhikkhave, dhammā sukkā. Katame dve? Hirī [hiri (sī. syā. kaṃ. pī.)] ca ottappañca. Ime kho, bhikkhave, dve dhammā sukkā’’ti. Aṭṭhamaṃ.

9. Cariyasuttaṃ

9. ‘‘Dveme, bhikkhave, dhammā sukkā lokaṃ pālenti. Katame dve? Hirī ca ottappañca. Ime kho, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā. Sambhedaṃ loko agamissa, yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā [soṇasigālā (sī. syā. kaṃ. pī.)]. Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṃ pālenti tasmā paññāyati [paññāyanti (sī.)] mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā’’ti. Navamaṃ.

10. Vassūpanāyikasuttaṃ

10. ‘‘Dvemā, bhikkhave, vassūpanāyikā. Katamā dve? Purimikā ca pacchimikā ca. Imā kho, bhikkhave, dve vassūpanāyikā’’ti. Dasamaṃ.

Kammakaraṇavaggo paṭhamo.

Tassuddānaṃ –

Vajjā padhānā dve tapanīyā, upaññātena pañcamaṃ;
Saṃyojanañca kaṇhañca, sukkaṃ cariyā vassūpanāyikena vaggo.

2. Adhikaraṇavaggo

11. ‘‘Dvemāni, bhikkhave, balāni. Katamāni dve? Paṭisaṅkhānabalañca bhāvanābalañca. Katamañca, bhikkhave, paṭisaṅkhānabalaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.

‘‘Katamañca, bhikkhave, bhāvanābalaṃ. Tatra, bhikkhave, yamidaṃ [yadidaṃ (sī.)] bhāvanābalaṃ sekhānametaṃ [sekhametaṃ (sī. syā. kaṃ.)] balaṃ. Sekhañhi so, bhikkhave, balaṃ āgamma rāgaṃ pajahati, dosaṃ pajahati, mohaṃ pajahati. Rāgaṃ pahāya, dosaṃ pahāya, mohaṃ pahāya yaṃ akusalaṃ na taṃ karoti, yaṃ pāpaṃ na taṃ sevati. Idaṃ vuccati, bhikkhave, bhāvanābalaṃ. Imāni kho, bhikkhave, dve balānī’’ti.

12. ‘‘Dvemāni, bhikkhave, balāni. Katamāni dve? Paṭisaṅkhānabalañca bhāvanābalañca. Katamañca, bhikkhave, paṭisaṅkhānabalaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.

‘‘Katamañca, bhikkhave, bhāvanābalaṃ? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ. Idaṃ vuccati, bhikkhave, bhāvanābalaṃ. Imāni kho, bhikkhave, dve balānī’’ti.

13. ‘‘Dvemāni, bhikkhave, balāni. Katamāni dve? Paṭisaṅkhānabalañca bhāvanābalañca. Katamañca, bhikkhave, paṭisaṅkhānabalaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti. So iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.

‘‘Katamañca, bhikkhave, bhāvanābalaṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati, bhikkhave, bhāvanābalaṃ. Imāni kho, bhikkhave, dve balānī’’ti.

14. ‘‘Dvemā, bhikkhave, tathāgatassa dhammadesanā. Katamā dve? Saṃkhittena ca vitthārena ca. Imā kho, bhikkhave, dve tathāgatassa dhammadesanā’’ti.

15. ‘‘Yasmiṃ, bhikkhave, adhikaraṇe āpanno [āpattāpanno (ka.)] ca bhikkhu codako ca bhikkhu na sādhukaṃ attanāva attānaṃ paccavekkhati tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsuṃ [na phāsu (ka.)] viharissantīti [viharissanti (sī. syā. kaṃ. ka.)]. Yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsuṃ viharissantīti.

‘‘Kathañca, bhikkhave, āpanno bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati? Idha, bhikkhave, āpanno bhikkhu iti paṭisañcikkhati – ‘ahaṃ kho akusalaṃ āpanno kañcideva [kiñcideva (ka.)] desaṃ kāyena. Maṃ so [tasmā maṃ so (sī. syā.)] bhikkhu addasa akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. No ce ahaṃ akusalaṃ āpajjeyyaṃ kiñcideva desaṃ kāyena, na maṃ so bhikkhu passeyya akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. Yasmā ca kho, ahaṃ akusalaṃ āpanno kiñcideva desaṃ kāyena, tasmā maṃ so bhikkhu addasa akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. Disvā ca pana maṃ so bhikkhu akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena anattamano ahosi. Anattamano samāno anattamanavacanaṃ [anattamanavācaṃ (ka.)] maṃ so bhikkhu avaca. Anattamanavacanāhaṃ [anattamanavācaṃ nāhaṃ (ka.)] tena bhikkhunā vutto samāno anattamano [attamano (ka.)] ahosiṃ. Anattamano samāno paresaṃ ārocesiṃ. Iti mameva tattha accayo accagamā suṅkadāyakaṃva bhaṇḍasminti. Evaṃ kho, bhikkhave, āpanno bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati.

‘‘Kathañca, bhikkhave, codako bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati? Idha, bhikkhave, codako bhikkhu iti paṭisañcikkhati – ‘ayaṃ kho bhikkhu akusalaṃ āpanno kiñcideva desaṃ kāyena. Ahaṃ imaṃ bhikkhuṃ addasaṃ akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. No ce ayaṃ bhikkhu akusalaṃ āpajjeyya kiñcideva desaṃ kāyena, nāhaṃ imaṃ bhikkhuṃ passeyyaṃ akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. Yasmā ca kho, ayaṃ bhikkhu akusalaṃ āpanno kiñcideva desaṃ kāyena, tasmā ahaṃ imaṃ bhikkhuṃ addasaṃ akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena. Disvā ca panāhaṃ imaṃ bhikkhuṃ akusalaṃ āpajjamānaṃ kiñcideva desaṃ kāyena anattamano ahosiṃ. Anattamano samāno anattamanavacanāhaṃ imaṃ bhikkhuṃ avacaṃ. Anattamanavacanāyaṃ bhikkhu mayā vutto samāno anattamano ahosi. Anattamano samāno paresaṃ ārocesi. Iti mameva tattha accayo accagamā suṅkadāyakaṃva bhaṇḍasminti. Evaṃ kho, bhikkhave, codako bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati.

‘‘Yasmiṃ, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu na sādhukaṃ attanāva attānaṃ paccavekkhati tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsuṃ viharissantīti. Yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsu viharissantī’’ti.

16. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti? ‘‘Adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti.

‘‘Ko nu kho, bho gotama, hetu ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti? ‘‘Dhammacariyāsamacariyāhetu kho, brāhmaṇa, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti.

‘‘Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ [nikujjitaṃ (ka.)] vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

17. Atha kho jāṇussoṇi [jāṇusoṇi (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī''ti? ''Katattā ca, brāhmaṇa, akatattā ca. Evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī''ti. ''Ko pana, bho gotama, hetu ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī''ti? ''Katattā ca, brāhmaṇa, akatattā ca. Evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī''ti. ''Na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyya''nti. ''Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī''ti. ''Evaṃ bho''ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

''Idha, brāhmaṇa, ekaccassa kāyaduccaritaṃ kataṃ hoti, akataṃ hoti kāyasucaritaṃ; vacīduccaritaṃ kataṃ hoti, akataṃ hoti vacīsucaritaṃ; manoduccaritaṃ kataṃ hoti, akataṃ hoti manosucaritaṃ. Evaṃ kho, brāhmaṇa, katattā ca akatattā ca evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Idha pana, brāhmaṇa, ekaccassa kāyasucaritaṃ kataṃ hoti, akataṃ hoti kāyaduccaritaṃ; vacīsucaritaṃ kataṃ hoti, akataṃ hoti vacīduccaritaṃ; manosucaritaṃ kataṃ hoti, akataṃ hoti manoduccaritaṃ. Evaṃ kho, brāhmaṇa, katattā ca akatattā ca evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī''ti.

''Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

18. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca – ''ekaṃsenāhaṃ, ānanda, akaraṇīyaṃ vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccarita''nti. ''Yamidaṃ, bhante, bhagavatā ekaṃsena akaraṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmiṃ akaraṇīye kayiramāne ko ādīnavo pāṭikaṅkho''ti? ''Yamidaṃ, ānanda, mayā ekaṃsena akaraṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmiṃ akaraṇīye kayiramāne ayaṃ ādīnavo pāṭikaṅkho – attāpi attānaṃ upavadati, anuvicca viññū garahanti, pāpako kittisaddo abbhuggacchati, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yamidaṃ, ānanda, mayā ekaṃsena akaraṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmiṃ akaraṇīye kayiramāne ayaṃ ādīnavo pāṭikaṅkho''ti.

''Ekaṃsenāhaṃ, ānanda, karaṇīyaṃ vadāmi kāyasucaritaṃ vacīsucaritaṃ manosucarita''nti. ''Yamidaṃ, bhante, bhagavatā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmiṃ karaṇīye kayiramāne ko ānisaṃso pāṭikaṅkho''ti? ''Yamidaṃ, ānanda, mayā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmiṃ karaṇīye kayiramāne ayaṃ ānisaṃso pāṭikaṅkho – attāpi attānaṃ na upavadati, anuvicca viññū pasaṃsanti, kalyāṇo kittisaddo abbhuggacchati, asammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yamidaṃ, ānanda, mayā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmiṃ karaṇīye kayiramāne ayaṃ ānisaṃso pāṭikaṅkho''ti.

19. ''Akusalaṃ, bhikkhave, pajahatha. Sakkā, bhikkhave, akusalaṃ pajahituṃ. No cedaṃ [no cetaṃ (syā. kaṃ. pī. ka.) saṃ. ni. 3.28 passitabbaṃ], bhikkhave, sakkā abhavissa akusalaṃ pajahituṃ, nāhaṃ evaṃ vadeyyaṃ – 'akusalaṃ, bhikkhave, pajahathā'ti. Yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ tasmāhaṃ evaṃ vadāmi – 'akusalaṃ, bhikkhave, pajahathā'ti. Akusalañca hidaṃ, bhikkhave [akusalaṃ bhikkhave (ka.)], pahīnaṃ ahitāya dukkhāya saṃvatteyya nāhaṃ evaṃ vadeyyaṃ – 'akusalaṃ, bhikkhave, pajahathā'ti. Yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi – 'akusalaṃ, bhikkhave, pajahathā''ti.

''Kusalaṃ, bhikkhave, bhāvetha. Sakkā, bhikkhave, kusalaṃ bhāvetuṃ. No cedaṃ, bhikkhave, sakkā abhavissa kusalaṃ bhāvetuṃ, nāhaṃ evaṃ vadeyyaṃ – ‘kusalaṃ, bhikkhave, bhāvethā’ti. Yasmā ca kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ tasmāhaṃ evaṃ vadāmi – ‘kusalaṃ, bhikkhave, bhāvethā’ti. Kusalañca hidaṃ, bhikkhave, bhāvitaṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ – ‘kusalaṃ, bhikkhave, bhāvethā’ti. Yasmā ca kho, bhikkhave, kusalaṃ bhāvitaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi – ‘kusalaṃ, bhikkhave, bhāvethā’’’ti.

20. ‘‘Dveme, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame dve? Dunnikkhittañca padabyañjanaṃ attho ca dunnīto. Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti. Ime kho, bhikkhave, dve dhammā saddhammassa sammosāya antaradhānāya saṃvattantī’’ti.

21. ‘‘Dveme, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhittañca padabyañjanaṃ attho ca sunīto. Sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti. Ime kho, bhikkhave, dve dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattantī’’ti.

Adhikaraṇavaggo dutiyo.

3. Bālavaggo

22. ‘‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca accayaṃ accayato na passati, yo ca accayaṃ desentassa yathādhammaṃ nappaṭigganhāti. Ime kho, bhikkhave, dve bālā’ti. ‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca accayaṃ accayato passati, yo ca accayaṃ desentassa yathādhammaṃ paṭigganhāti. Ime kho, bhikkhave, dve paṇḍitā’’’ti.

23. ‘‘Dveme, bhikkhave, tathāgataṃ abbhācikkhanti. Katame dve? Duṭṭho vā dosantaro, saddho vā duggahitena [duggahītena (sī.)]. Ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantī’’ti.

24. ‘‘‘Dveme, bhikkhave, tathāgataṃ abbhācikkhanti. Katame dve? Yo ca abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti, yo ca bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti. Ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantī’ti. ‘Dveme, bhikkhave, tathāgataṃ nābbhācikkhanti. Katame dve? Yo ca abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti, yo ca bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti. Ime kho, bhikkhave, dve tathāgataṃ nābbhācikkhantī’’’ti.

25. ‘‘Dveme, bhikkhave, tathāgataṃ abbhācikkhanti. Katame dve? Yo ca neyyatthaṃ suttantaṃ nītattho suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ neyyattho suttantoti dīpeti. Ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantī’’ti.

26. ‘‘Dveme, bhikkhave, tathāgataṃ nābbhācikkhanti. Katame dve? Yo ca neyyatthaṃ suttantaṃ neyyattho suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ nītattho suttantoti dīpeti. Ime kho, bhikkhave, dve tathāgataṃ nābbhācikkhantī’’ti.

27. ‘‘Paṭicchannakammantassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā – nirayo vā tiracchānayoni vāti. Appaṭicchannakammantassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā – devā vā manussā vā’’ti.

28. ‘‘Micchādiṭṭhikassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā – nirayo vā tiracchānayoni vā’’ti.

29. ‘‘Sammādiṭṭhikassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā – devā vā manussā vā’’ti.

30. ‘‘Dussīlassa, bhikkhave, dve paṭiggāhā – nirayo vā tiracchānayoni vā. Sīlavato, bhikkhave, dve paṭiggāhā – devā vā manussā vā’’ti [devo vā manusso vāti (ka.)].

31. ‘‘Dvāhaṃ, bhikkhave, atthavase sampassamāno araññavanapatthāni [araññe pavanapatthāni (sī. pī.)] pantāni senāsanāni paṭisevāmi. Katame dve? Attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno. Ime kho ahaṃ, bhikkhave, dve atthavase sampassamāno araññavanapatthāni pantāni senāsanāni paṭisevāmī’’ti.

32. ‘‘Dve me, bhikkhave, dhammā vijjābhāgiyā. Katame dve? Samatho ca vipassanā ca. Samatho, bhikkhave, bhāvito kamattha [kimattha (syā. kaṃ.), katamattha (ka.)] manubhoti? Cittaṃ bhāvīyati. Cittaṃ bhāvitaṃ kamatthamanubhoti? Yo rāgo so pahīyati. Vipassanā, bhikkhave, bhāvitā kamatthamanubhoti? Paññā bhāvīyati. Paññā bhāvitā kamatthamanubhoti? Yā avijjā sā pahīyati. Rāgupakkiliṭṭhaṃ vā, bhikkhave, cittaṃ na vimuccati, avijjupakkiliṭṭhā vā paññā bhāvīyati. Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī’’ti.

Bālavaggo tatiyo.

4. Samacittavaggo

33. ‘‘Asappurisabhūmiñca vo, bhikkhave, desessāmi sappurisabhūmiñca. Taṃ suṇātha, sādhukaṃ manasi karotha. Bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamā ca, bhikkhave, asappurisabhūmi? Asappuriso, bhikkhave, akataññū hoti akatavedī. Asabbhi hetaṃ, bhikkhave, upaññātaṃ yadidaṃ akataññutā akataveditā. Kevalā esā, bhikkhave, asappurisabhūmi yadidaṃ akataññutā akataveditā. Sappuriso ca kho, bhikkhave, kataññū hoti katavedī. Sabbhi hetaṃ, bhikkhave, upaññātaṃ yadidaṃ kataññutā kataveditā. Kevalā esā, bhikkhave, sappurisabhūmi yadidaṃ kataññutā kataveditā’’ti.

34. ‘‘Dvinnāhaṃ, bhikkhave, na suppatikāraṃ vadāmi. Katamesaṃ dvinnaṃ? Mātu ca pitu ca. Ekena, bhikkhave, aṃsena mātaraṃ parihareyya, ekena aṃsena pitaraṃ parihareyya vassasatāyuko vassasatajīvī so ca nesaṃ ucchādanaparimaddananhāpanasambāhanena. Te ca tattheva muttakarīsaṃ cajeyyuṃ. Na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā. Imissā ca, bhikkhave, mahāpathaviyā pahūtarattaratanāya [pahūtasattaratanāya (sī. syā. kaṃ. pī.) tikanipāte mahāvagge dasamasuttaṭīkāyaṃ dassitapāḷiyā sameti] mātāpitaro issarādhipacce rajje patiṭṭhāpeyya, na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā. Taṃ kissa hetu? Bahukārā [bahūpakārā (ka.)], bhikkhave, mātāpitaro puttānaṃ āpādakā posakā imassa lokassa dassetāro. Yo ca kho, bhikkhave, mātāpitaro assaddhe saddhāsampadāya samādapeti niveseti patiṭṭhāpeti, dussīle sīlasampadāya samādapeti niveseti patiṭṭhāpeti, maccharī cāgasampadāya samādapeti niveseti patiṭṭhāpeti, duppaññe paññāsampadāya samādapeti niveseti patiṭṭhāpeti, ettāvatā kho, bhikkhave, mātāpitūnaṃ katañca hoti paṭikatañcā’’ti [paṭikatañca atikatañcāti (sī. pī.)].

35. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ…pe… ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca – ‘‘kiṃvādī bhavaṃ gotamo kimakkhāyī’’ti? ‘‘Kiriyavādī cāhaṃ, brāhmaṇa, akiriyavādī cā’’ti. ‘‘Yathākathaṃ pana bhavaṃ gotamo kiriyavādī ca akiriyavādī cā’’ti?

‘‘Akiriyaṃ kho ahaṃ, brāhmaṇa, vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa, anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. Kiriyañca kho ahaṃ, brāhmaṇa, vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa, anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyaṃ vadāmi. Evaṃ kho ahaṃ, brāhmaṇa, kiriyavādī ca akiriyavādī cā’’ti.

‘‘Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

36. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho anāthapiṇḍiko gahapati bhagavantaṃ etadavoca – ‘‘kati nu kho, bhante, loke dakkhiṇeyyā, kattha ca dānaṃ dātabba’’nti? ‘‘Dve kho, gahapati, loke dakkhiṇeyyā – sekho ca asekho ca. Ime kho, gahapati, dve loke dakkhiṇeyyā, ettha ca dānaṃ dātabba’’nti.

Idamavoca bhagavā. Idaṃ vatvāna [vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato athāparaṃ etadavoca satthā –

‘‘Sekho asekho ca imasmiṃ loke,
Āhuneyyā yajamānānaṃ honti;
Te ujjubhūtā [ujubhūtā (syā. kaṃ. ka.)] kāyena, vācāya uda cetasā;
Khettaṃ taṃ yajamānānaṃ, ettha dinnaṃ mahapphala’’nti.

37. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca – ‘‘ajjhattasaṃyojanañca, āvuso, puggalaṃ desessāmi bahiddhāsaṃyojanañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Katamo cāvuso, ajjhattasaṃyojano puggalo? Idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. So kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati. So tato cuto āgāmī hoti, āgantā itthattaṃ. Ayaṃ vuccati, āvuso, ajjhattasaṃyojano puggalo āgāmī hoti, āgantā itthattaṃ.

‘‘Katamo cāvuso, bahiddhāsaṃyojano puggalo? Idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. So aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati. So tato cuto anāgāmī hoti, anāgantā itthattaṃ. Ayaṃ vuccatāvuso, bahiddhāsaṃyojano puggalo anāgāmī hoti, anāgantā itthattaṃ.

‘‘Puna caparaṃ, āvuso, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. So kāmānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti. So bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti. So taṇhākkhayāya paṭipanno hoti. So lobhakkhayāya paṭipanno hoti. So kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati. So tato cuto anāgāmī hoti, anāgantā itthattaṃ. Ayaṃ vuccatāvuso, bahiddhāsaṃyojano puggalo anāgāmī hoti, anāgantā itthatta’’nti.

Atha kho sambahulā samacittā devatā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā devatā bhagavantaṃ etadavocuṃ – ‘‘eso, bhante, āyasmā sāriputto pubbārāme migāramātupāsāde bhikkhūnaṃ ajjhattasaṃyojanañca puggalaṃ deseti bahiddhāsaṃyojanañca. Haṭṭhā, bhante, parisā. Sādhu, bhante, bhagavā yenāyasmā sāriputto tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho bhagavā – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ – jetavane antarahito pubbārāme migāramātupāsāde āyasmato sāriputtassa sammukhe pāturahosi. Nisīdi bhagavā paññatte āsane. Āyasmāpi kho sāriputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca –

‘‘Idha, sāriputta, sambahulā samacittā devatā yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho, sāriputta, tā devatā maṃ etadavocuṃ – ‘eso, bhante, āyasmā sāriputto pubbārāme migāramātupāsāde bhikkhūnaṃ ajjhattasaṃyojanañca puggalaṃ deseti bahiddhāsaṃyojanañca. Haṭṭhā, bhante, parisā. Sādhu, bhante, bhagavā yena āyasmā sāriputto tenupasaṅkamatu anukampaṃ upādāyā’ti. Tā kho pana, sāriputta, devatā dasapi hutvā vīsampi hutvā tiṃsampi hutvā cattālīsampi hutvā paññāsampi hutvā saṭṭhipi hutvā āraggakoṭinitudanamattepi tiṭṭhanti, na ca aññamaññaṃ byābādhenti [byābādhentīti (sabbattha)]. Siyā kho pana [pana te (sī. syā. kaṃ. pī.)], sāriputta, evamassa – ‘tattha nūna tāsaṃ devatānaṃ tathā cittaṃ bhāvitaṃ yena tā devatā dasapi hutvā vīsampi hutvā tiṃsampi hutvā cattālīsampi hutvā paññāsampi hutvā saṭṭhipi hutvā āraggakoṭinitudanamattepi tiṭṭhanti na ca aññamaññaṃ byābādhentī’ti. Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. Idheva kho, sāriputta, tāsaṃ devatānaṃ tathā cittaṃ bhāvitaṃ, yena tā devatā dasapi hutvā…pe… na ca aññamaññaṃ byābādhenti. Tasmātiha, sāriputta, evaṃ sikkhitabbaṃ – ‘santindriyā bhavissāma santamānasā’ti. Evañhi vo, sāriputta, sikkhitabbaṃ. ‘Santindriyānañhi vo, sāriputta, santamānasānaṃ santaṃyeva kāyakammaṃ bhavissati santaṃ vacīkammaṃ santaṃ manokammaṃ. Santaṃyeva upahāraṃ upaharissāma sabrahmacārīsū’ti. ‘Evañhi vo, sāriputta, sikkhitabbaṃ. Anassuṃ kho, sāriputta, aññatitthiyā paribbājakā ye imaṃ dhammapariyāyaṃ nāssosu’’’nti.

38. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahākaccāno varaṇāyaṃ viharati bhaddasāritīre [kaddamadahatīre (sī. syā. kaṃ. pī.)]. Atha kho ārāmadaṇḍo brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ārāmadaṇḍo brāhmaṇo āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘ko nu kho, bho kaccāna, hetu ko paccayo yena khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadantī’’ti? ‘‘Kāmarāgābhinivesavinibandha [kāmarāgavinivesavinibaddha (sī. syā. kaṃ. pī.)] paligedhapariyuṭṭhānajjhosānahetu kho, brāhmaṇa, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadantī’’ti.

‘‘Ko pana, bho kaccāna, hetu ko paccayo yena samaṇāpi samaṇehi vivadantī’’ti? ‘‘Diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānahetu kho, brāhmaṇa, samaṇāpi samaṇehi vivadantī’’ti.

‘‘Atthi pana, bho kaccāna, koci lokasmiṃ yo imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto’’ti? ‘‘Atthi, brāhmaṇa, lokasmiṃ yo imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto’’ti.

‘‘Ko pana so, bho kaccāna, lokasmiṃ yo imañceva kāgarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto’’ti? ‘‘Atthi, brāhmaṇa, puratthimesu janapadesu sāvatthī nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto’’ti.

Evaṃ vutte ārāmadaṇḍo brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ jāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi –

‘‘Namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassa. Yo hi so bhagavā imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṃ samatikkanto’’ti.

‘‘Abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna! Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti, evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito. Esāhaṃ, bho kaccāna, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

39. Ekaṃ samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane. Atha kho kandarāyano [kaṇḍarāyano (sī. syā. kaṃ. pī.)] brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ…pe… ekamantaṃ nisinno kho kandarāyano brāhmaṇo āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘sutaṃ metaṃ, bho kaccāna, ‘na samaṇo kaccāno brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī’ti. Tayidaṃ, bho kaccāna, tatheva? Na hi bhavaṃ kaccāno brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. Tayidaṃ, bho kaccāna, na sampannamevā’’ti.

‘‘Atthi, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena vuddhabhūmi ca akkhātā daharabhūmi ca. Vuddho cepi, brāhmaṇa, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā, so ca kāme paribhuñjati kāmamajjhāvasati kāmapariḷāhena pariḍayhati kāmavitakkehi khajjati kāmapariyesanāya ussuko. Atha kho so bālo na therotveva saṅkhyaṃ gacchati. Daharo cepi, brāhmaṇa, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā. So ca na kāme paribhuñjati na kāmamajjhāvasati, na kāmapariḷāhena pariḍayhati, na kāmavitakkehi khajjati, na kāmapariyesanāya ussuko. Atha kho so paṇḍito therotveva saṅkhyaṃ gacchatī’’ti.

Evaṃ vutte kandarāyano brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā daharānaṃ sataṃ [sudaṃ (sī. syā. kaṃ. pī.)] bhikkhūnaṃ pāde sirasā vandati – ‘‘vuddhā bhavanto, vuddhabhūmiyaṃ ṭhitā. Daharā mayaṃ, daharabhūmiyaṃ ṭhitā’’ti.

‘‘Abhikkantaṃ, bho kaccāna…pe… upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

40. ‘‘Yasmiṃ, bhikkhave, samaye corā balavanto honti, rājāno tasmiṃ samaye dubbalā honti. Tasmiṃ, bhikkhave, samaye rañño na phāsu hoti atiyātuṃ vā niyyātuṃ vā paccantime vā janapade anusaññātuṃ. Brāhmaṇagahapatikānampi tasmiṃ samaye na phāsu hoti atiyātuṃ vā niyyātuṃ vā bāhirāni vā kammantāni paṭivekkhituṃ. Evamevaṃ kho, bhikkhave, yasmiṃ samaye pāpabhikkhū balavanto honti, pesalā bhikkhū tasmiṃ samaye dubbalā honti. Tasmiṃ, bhikkhave, samaye pesalā bhikkhū tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyanti [saṅkamma jhāyanti (ka.), sañcāyanti (sī. aṭṭha.)] paccantime vā janapade acchanti [bhajanti (sī. syā. kaṃ. pī.)]. Tayidaṃ, bhikkhave, hoti bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ.

‘‘Yasmiṃ, bhikkhave, samaye rājāno balavanto honti, corā tasmiṃ samaye dubbalā honti. Tasmiṃ, bhikkhave, samaye rañño phāsu hoti atiyātuṃ vā niyyātuṃ vā paccantime vā janapade anusaññātuṃ. Brāhmaṇagahapatikānampi tasmiṃ samaye phāsu hoti atiyātuṃ vā niyyātuṃ vā bāhirāni vā kammantāni paṭivekkhituṃ. Evamevaṃ kho, bhikkhave, yasmiṃ samaye pesalā bhikkhū balavanto honti, pāpabhikkhū tasmiṃ samaye dubbalā honti. Tasmiṃ, bhikkhave, samaye pāpabhikkhū tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyanti, yena vā pana tena pakkamanti [papatanti (sī. syā. kaṃ. pī.)]. Tayidaṃ, bhikkhave, hoti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussāna''nti.

41. ''Dvinnāhaṃ, bhikkhave, micchāpaṭipattiṃ na vaṇṇemi, gihissa vā pabbajitassa vā. Gihī vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

''Dvinnāhaṃ, bhikkhave, sammāpaṭipattiṃ vaṇṇemi, gihissa vā pabbajitassa vā. Gihī vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusala''nti.

42. ''Ye te, bhikkhave, bhikkhū duggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca paṭivāhanti te, bhikkhave, bhikkhū bahujanāhitāya paṭipannā bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti.

''Ye te, bhikkhave, bhikkhū suggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca anulomenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī''ti.

Samacittavaggo catuttho.

5. Parisavaggo

43. ''Dvemā, bhikkhave, parisā. Katamā dve? Uttānā ca parisā gambhīrā ca parisā. Katamā ca, bhikkhave, uttānā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā. Ayaṃ vuccati, bhikkhave, uttānā parisā.

''Katamā ca, bhikkhave, gambhīrā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū anuddhatā honti anunnaḷā acapalā amukharā avikiṇṇavācā upaṭṭhitassatī sampajānā samāhitā ekaggacittā saṃvutindriyā. Ayaṃ vuccati, bhikkhave, gambhīrā parisā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ gambhīrā parisā''ti.

44. ''Dvemā, bhikkhave, parisā. Katamā dve? Vaggā ca parisā samaggā ca parisā. Katamā ca, bhikkhave, vaggā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Ayaṃ vuccati, bhikkhave, vaggā parisā.

''Katamā ca, bhikkhave, samaggā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti. Ayaṃ vuccati, bhikkhave, samaggā parisā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ samaggā parisā''ti.

45. ''Dvemā, bhikkhave, parisā. Katamā dve? Anaggavatī ca parisā aggavatī ca parisā. Katamā ca, bhikkhave, anaggavatī parisā? Idha, bhikkhave, yassaṃ parisāyaṃ therā bhikkhū bāhulikā [bāhullikā (syā. kaṃ. ka.) ṭīkā oloketabbā] honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṃ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Tesaṃ pacchimā janatā diṭṭhānugatiṃ āpajjati. Sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Ayaṃ vuccati, bhikkhave, anaggavatī parisā.

‘‘Katamā ca, bhikkhave, aggavatī parisā? Idha, bhikkhave, yassaṃ parisāyaṃ therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Tesaṃ pacchimā janatā diṭṭhānugatiṃ āpajjati. Sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Ayaṃ vuccati, bhikkhave, aggavatī parisā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ aggavatī parisā’’ti.

46. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Anariyā ca parisā ariyā ca parisā. Katamā ca, bhikkhave, anariyā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ‘idaṃ dukkha’nti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti. Ayaṃ vuccati, bhikkhave, anariyā parisā.

‘‘Katamā ca, bhikkhave, ariyā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ‘idaṃ dukkha’nti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānantntti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti. Ayaṃ vuccati, bhikkhave, ariyā parisā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ ariyā parisā’’ti.

47. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Parisākasaṭo ca parisāmaṇḍo ca. Katamo ca, bhikkhave, parisākasaṭo? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū chandāgatiṃ gacchanti, dosāgatiṃ gacchanti, mohāgatiṃ gacchanti, bhayāgatiṃ gacchanti. Ayaṃ vuccati, bhikkhave, parisākasaṭo.

‘‘Katamo ca, bhikkhave, parisāmaṇḍo? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū na chandāgatiṃ gacchanti, na dosāgatiṃ gacchanti, na mohāgatiṃ gacchanti, na bhayāgatiṃ gacchanti. Ayaṃ vuccati, bhikkhave, parisāmaṇḍo. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ parisāmaṇḍo’’ti.

48. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Okkācitavinītā parisā nopaṭipucchāvinītā, paṭipucchāvinītā parisā nookkācitavinītā. Katamā ca, bhikkhave, okkācitavinītā parisā nopaṭipucchāvinītā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyuttā tesu bhaññamānesu na sussūsanti na sotaṃ odahanti na aññā cittaṃ upaṭṭhapenti na ca te dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññanti. Ye pana te suttantā kavitā [kavikatā (sabbattha) ṭīkā oloketabbā] kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā tesu bhaññamānesu sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti, te dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññanti, te ca taṃ dhammaṃ pariyāpuṇitvā na ceva aññamaññaṃ paṭipucchanti na ca paṭivicaranti – ‘idaṃ kathaṃ, imassa ko attho’ti? Te avivaṭañceva na vivaranti, anuttānīkatañca na uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ na paṭivinodenti. Ayaṃ vuccati, bhikkhave, okkācitavinītā parisā no paṭipucchāvinītā.

‘‘Katamā ca, bhikkhave, paṭipucchāvinītā parisā nookkācitavinītā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ye te suttantā kavitā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā tesu bhaññamānesu na sussūsanti na sotaṃ odahanti na aññā cittaṃ upaṭṭhapenti, na ca te dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññanti. Ye pana te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyuttā tesu bhaññamānesu sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññanti. Te taṃ dhammaṃ pariyāpuṇitvā aññamaññaṃ paṭipucchanti paṭivicaranti – ‘idaṃ kathaṃ, imassa ko attho’ti? Te avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Ayaṃ vuccati, bhikkhave, paṭipucchāvinītā parisā nookkācitavinītā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ paṭipucchāvinītā parisā nookkācitavinītā’’ti.

49. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Āmisagaru parisā no saddhammagaru, saddhammagaru parisā no āmisagaru. Katamā ca, bhikkhave, āmisagaru parisā no saddhammagaru? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavasanānaṃ sammukhā aññamaññassa vaṇṇaṃ bhāsanti – ‘asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko diṭṭhippatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo’ti. Te tena lābhaṃ labhanti. Te taṃ lābhaṃ labhitvā gathitā [gadhitā (ka.)] mucchitā ajjhopannā [ajjhosānā (ka.), anajjhopannā (sī. syā. ka.) tikanipāte kusināravagge paṭhamasuttaṭīkā oloketabbā] anādīnavadassāvino anissaraṇapaññā paribhuñjanti. Ayaṃ vuccati, bhikkhave, āmisagaru parisā no saddhammagaru.

‘‘Katamā ca, bhikkhave, saddhammagaru parisā noāmisagaru? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavasanānaṃ sammukhā aññamaññassa vaṇṇaṃ na bhāsanti – ‘asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko diṭṭhippatto, asuko saddhāvimutto, asuko dhammānussārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo’ti. Te tena lābhaṃ labhanti. Te taṃ lābhaṃ labhitvā agathitā amucchitā anajjhosannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti. Ayaṃ vuccati, bhikkhave, saddhammagaru parisā noāmisagaru. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ saddhammagaru parisā noāmisagarū’’ti.

50. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Visamā ca parisā samā ca parisā. Katamā ca, bhikkhave, visamā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti. Ayaṃ vuccati, bhikkhave, visamā parisā. ( ) [(visamattā bhikkhave parisāya adhammakammāni pavattanti… vinayakammāni na dippanti.) (sī. pī.)]

‘‘Katamā ca, bhikkhave, samā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti. Ayaṃ vuccati, bhikkhave, samā parisā. ( ) [(samattā bhikkhave parisāya dhammakammāni pavattanti… avinayakammāni na dippanti.) (sī. pī.)] Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ samā parisā’’ti.

51. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Adhammikā ca parisā dhammikā ca parisā…pe… imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ dhammikā parisā’’ti.

52. ‘‘Dvemā, bhikkhave, parisā. Katamā dve? Adhammavādinī ca parisā dhammavādinī ca parisā. Katamā ca, bhikkhave, adhammavādinī parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū adhikaraṇaṃ ādiyanti dhammikaṃ vā adhammikaṃ vā. Te taṃ adhikaraṇaṃ ādiyitvā na ceva aññamaññaṃ saññāpenti na ca saññattiṃ upagacchanti, na ca nijjhāpenti na ca nijjhattiṃ upagacchanti. Te asaññattibalā anijjhattibalā appaṭinissaggamantino tameva adhikaraṇaṃ thāmasā parāmāsā [parāmassa (sī. pī.)] abhinivissa voharanti – ‘idameva saccaṃ moghamañña’nti. Ayaṃ vuccati, bhikkhave, adhammavādinī parisā.

‘‘Katamā ca, bhikkhave, dhammavādinī parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū adhikaraṇaṃ ādiyanti dhammikaṃ vā adhammikaṃ vā. Te taṃ adhikaraṇaṃ ādiyitvā aññamaññaṃ saññāpenti ceva saññattiñca upagacchanti, nijjhāpenti ceva nijjhattiñca upagacchanti. Te saññattibalā nijjhattibalā paṭinissaggamantino, na tameva adhikaraṇaṃ thāmasā parāmāsā abhinivissa voharanti – ‘idameva saccaṃ moghamañña’nti. Ayaṃ vuccati, bhikkhave, dhammavādinī parisā. Imā kho, bhikkhave, dve parisā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ dhammavādinī parisā’’ti.

Parisavaggo pañcamo.

Tassuddānaṃ –

Uttānā vaggā aggavatī, ariyā kasaṭo ca pañcamo;
Okkācitaāmisañceva, visamā adhammādhammiyena cāti.

Paṭhamo paṇṇāsako samatto.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puggalavaggo

53. ‘‘Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katame dve? Tathāgato ca arahaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussāna’’nti.

54. ‘‘Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā. Katame dve? Tathāgato ca arahaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā’’ti.

55. ‘‘Dvinnaṃ, bhikkhave, puggalānaṃ kālakiriyā bahuno janassa anutappā hoti. Katamesaṃ dvinnaṃ? Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnaṃ puggalānaṃ kālakiriyā bahuno janassa anutappā hotī’’ti.

56. ‘‘Dveme, bhikkhave, thūpārahā. Katame dve? Tathāgato ca arahaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā’’ti.

57. ‘‘Dveme, bhikkhave, buddhā. Katame dve? Tathāgato ca arahaṃ sammāsambuddho, paccekabuddho ca. Ime kho, bhikkhave, dve buddhā’’ti.

58. ‘‘Dveme, bhikkhave, asaniyā phalantiyā na santasanti. Katame dve? Bhikkhu ca khīṇāsavo, hatthājānīyo ca. Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī’’ti.

59. ‘‘Dveme, bhikkhave, asaniyā phalantiyā na santasanti. Katame dve? Bhikkhu ca khīṇāsavo, assājānīyo ca. Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī’’ti.

60. ‘‘Dveme, bhikkhave, asaniyā phalantiyā na santasanti. Katame dve? Bhikkhu ca khīṇāsavo, sīho ca migarājā. Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī’’ti.

61. ‘‘Dveme, bhikkhave, atthavase sampassamānā kiṃpurisā mānusiṃ vācaṃ na bhāsanti. Katame dve? Mā ca musā bhaṇimhā, mā ca paraṃ abhūtena abbhācikkhimhāti. Ime kho, bhikkhave, dve atthavase sampassamānā kiṃpurisā mānusiṃ vācaṃ na bhāsantī''ti.

62. ''Dvinnaṃ dhammānaṃ, bhikkhave, atitto appaṭivāno mātugāmo kālaṃ karoti. Katamesaṃ dvinnaṃ? Methunasamāpattiyā ca vijāyanassa ca. Imesaṃ kho, bhikkhave, dvinnaṃ dhammānaṃ atitto appaṭivāno mātugāmo kālaṃ karotī''ti.

63. ''Asantasannivāsañca vo, bhikkhave, desessāmi santasannivāsañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

''Kathañca, bhikkhave, asantasannivāso hoti, kathañca asanto sannivasanti? Idha, bhikkhave, therassa bhikkhuno evaṃ hoti – 'theropi maṃ na vadeyya, majjhimopi maṃ na vadeyya, navopi maṃ na vadeyya; therampāhaṃ na vadeyyaṃ, majjhimampāhaṃ na vadeyyaṃ, navampāhaṃ na vadeyyaṃ. Thero cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī, noti naṃ vadeyyaṃ viheṭheyyaṃ [viheseyyaṃ (sī. syā. kaṃ. pī.)] passampissa nappaṭikareyyaṃ. Majjhimo cepi maṃ vadeyya…pe… navo cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī, noti naṃ vadeyyaṃ viheṭheyyaṃ passampissa nappaṭikareyyaṃ'. Majjhimassapi bhikkhuno evaṃ hoti…pe… navassapi bhikkhuno evaṃ hoti – 'theropi maṃ na vadeyya, majjhimopi maṃ na vadeyya, navopi maṃ na vadeyya; therampāhaṃ na vadeyyaṃ, majjhimampāhaṃ na vadeyyaṃ, navampāhaṃ na vadeyyaṃ. Thero cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī noti naṃ vadeyyaṃ viheṭheyyaṃ passampissa nappaṭikareyyaṃ. Majjhimo cepi maṃ vadeyya…pe… navo cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī, noti naṃ vadeyyaṃ viheṭheyyaṃ passampissa nappaṭikareyyaṃ'. Evaṃ kho, bhikkhave, asantasannivāso hoti, evañca asanto sannivasanti.

''Kathañca, bhikkhave, santasannivāso hoti, kathañca santo sannivasanti? Idha, bhikkhave, therassa bhikkhuno evaṃ hoti – 'theropi maṃ vadeyya, majjhimopi maṃ vadeyya, navopi maṃ vadeyya; therampāhaṃ vadeyyaṃ, majjhimampāhaṃ vadeyyaṃ, navampāhaṃ vadeyyaṃ. Thero cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sādhūti naṃ vadeyyaṃ na viheṭheyyaṃ passampissa paṭikareyyaṃ. Majjhimo cepi maṃ vadeyya…pe… navo cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sādhūti naṃ vadeyyaṃ na naṃ viheṭheyyaṃ passampissa paṭikareyyaṃ'. Majjhimassapi bhikkhuno evaṃ hoti…pe… navassapi bhikkhuno evaṃ hoti – 'theropi maṃ vadeyya, majjhimopi maṃ vadeyya, navopi maṃ vadeyya; therampāhaṃ vadeyyaṃ, majjhimampāhaṃ vadeyyaṃ, navampāhaṃ vadeyyaṃ. Thero cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sādhūti naṃ vadeyyaṃ na naṃ viheṭheyyaṃ passampissa paṭikareyyaṃ. Majjhimo cepi maṃ vadeyya…pe… navo cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sādhūti naṃ vadeyyaṃ na naṃ viheṭheyyaṃ passampissa paṭikareyyaṃ'. Evaṃ kho, bhikkhave, santasannivāso hoti, evañca santo sannivasantī''ti.

64. ''Yasmiṃ, bhikkhave, adhikaraṇe ubhato vacīsaṃsāro diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi ajjhattaṃ avūpasantaṃ hoti, tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ – 'dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsuṃ [phāsu (ka.)] viharissanti'. Yasmiñca kho, bhikkhave, adhikaraṇe ubhato vacīsaṃsāro diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi ajjhattaṃ suvūpasantaṃ hoti, tasmetaṃ, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ – 'na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsuṃ viharissantī'''ti.

Puggalavaggo paṭhamo.

(7) 2. Sukhavaggo

65. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Gihisukhañca pabbajitasukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukha’’nti.

66. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Kāmasukhañca nekkhammasukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nekkhammasukha’’nti.

67. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Upadhisukhañca nirupadhisukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirupadhisukha’’nti.

68. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sāsavasukhañca anāsavasukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukha’’nti.

69. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sāmisañca sukhaṃ nirāmisañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirāmisaṃ sukha’’nti.

70. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Ariyasukhañca anariyasukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukha’’nti.

71. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Kāyikañca sukhaṃ cetasikañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ cetasikaṃ sukha’’nti.

72. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sappītikañca sukhaṃ nippītikañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nippītikaṃ sukha’’nti.

73. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sātasukhañca upekkhāsukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ upekkhāsukha’’nti.

74. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Samādhisukhañca asamādhisukhañca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ samādhisukha’’nti.

75. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sappītikārammaṇañca sukhaṃ nippītikārammaṇañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nippītikārammaṇaṃ sukha’’nti.

76. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Sātārammaṇañca sukhaṃ upekkhārammaṇañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ upekkhārammaṇaṃ sukha’’nti.

77. ‘‘Dvemāni, bhikkhave, sukhāni. Katamāni dve? Rūpārammaṇañca sukhaṃ arūpārammaṇañca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ arūpārammaṇaṃ sukha’’nti.

Sukhavaggo dutiyo.

(8) 3. Sanimittavaggo

78. ‘‘Sanimittā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no animittā. Tasseva nimittassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

79. ‘‘Sanidānā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no anidānā. Tasseva nidānassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

80. ‘‘Sahetukā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no ahetukā. Tasseva hetussa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

81. ‘‘Sasaṅkhārā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaṅkhārā. Tesaṃyeva saṅkhārānaṃ pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

82. ‘‘Sappaccayā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no appaccayā. Tasseva paccayassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

83. ‘‘Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no arūpā. Tasseva rūpassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

84. ‘‘Savedanā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no avedanā. Tassāyeva vedanāya pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

85. ‘‘Sasaññā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaññā. Tassāyeva saññāya pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

86. ‘‘Saviññāṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no aviññāṇā. Tasseva viññāṇassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

87. ‘‘Saṅkhatārammaṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaṅkhatārammaṇā. Tasseva saṅkhatassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’’ti.

Sanimittavaggo tatiyo.

(9) 4. Dhammavaggo

88. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Cetovimutti ca paññāvimutti ca. Ime kho, bhikkhave, dve dhammā’’ti.

89. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Paggāho ca avikkhepo ca. Ime kho, bhikkhave, dve dhammā’’ti.

90. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Nāmañca rūpañca. Ime kho, bhikkhave, dve dhammā’’ti.

91. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Vijjā ca vimutti ca. Ime kho, bhikkhave, dve dhammā’’ti.

92. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Bhavadiṭṭhi ca vibhavadiṭṭhi ca. Ime kho, bhikkhave, dve dhammā’’ti.

93. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Ahirikañca anottappañca. Ime kho, bhikkhave, dve dhammā’’ti.

94. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Hirī ca ottappañca. Ime kho, bhikkhave, dve dhammā’’ti.

95. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Dovacassatā ca pāpamittatā ca. Ime kho, bhikkhave, dve dhammā’’ti.

96. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sovacassatā ca kalyāṇamittatā ca. Ime kho, bhikkhave, dve dhammā’’ti.

97. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Dhātukusalatā ca manasikārakusalatā ca. Ime kho, bhikkhave, dve dhammā’’ti.

98. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Āpattikusalatā ca āpattivuṭṭhānakusalatā ca. Ime kho, bhikkhave, dve dhammā’’ti.

Dhammavaggo catuttho.

(10) 5. Bālavaggo

99. ‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca anāgataṃ bhāraṃ vahati, yo ca āgataṃ bhāraṃ na vahati. Ime kho, bhikkhave, dve bālā’’ti.

100. ‘‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca anāgataṃ bhāraṃ na vahati, yo ca āgataṃ bhāraṃ vahati. Ime kho, bhikkhave, dve paṇḍitā’’ti.

101. ‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī. Ime kho, bhikkhave, dve bālā’’ti.

102. ‘‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī. Ime kho, bhikkhave, dve paṇḍitā’’ti.

103. ‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca anāpattiyā āpattisaññī, yo ca āpattiyā anāpattisaññī. Ime kho, bhikkhave, dve bālā’’ti.

104. ‘‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca anāpattiyā anāpattisaññī, yo ca āpattiyā āpattisaññī. Ime kho, bhikkhave, dve paṇḍitā’’ti.

105. ‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī. Ime kho, bhikkhave, dve bālā’’ti.

106. ‘‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī. Ime kho, bhikkhave, dve paṇḍitā’’ti.

107. ‘‘Dveme, bhikkhave, bālā. Katame dve? Yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī. Ime kho, bhikkhave, dve bālā’’ti.

108. ‘‘Dveme, bhikkhave, paṇḍitā. Katame dve? Yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī. Ime kho, bhikkhave, dve paṇḍitā’’ti.

109. ‘‘Dvinnaṃ, bhikkhave, āsavā vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca na kukkuccāyitabbaṃ kukkuccāyati, yo ca kukkuccāyitabbaṃ na kukkuccāyati. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhantī’’ti.

110. ‘‘Dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca na kukkuccāyitabbaṃ na kukkuccāyati, yo ca kukkuccāyitabbaṃ kukkuccāyati. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhantī’’ti.

111. ‘‘Dvinnaṃ, bhikkhave, āsavā vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhantī’’ti.

112. ‘‘Dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhantī’’ti.

113. ‘‘Dvinnaṃ, bhikkhave, āsavā vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca āpattiyā anāpattisaññī, yo ca anāpattiyā āpattisaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhantī’’ti.

114. ‘‘Dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca āpattiyā āpattisaññī, yo ca anāpattiyā anāpattisaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhantī’’ti.

115. ‘‘Dvinnaṃ, bhikkhave, āsavā vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhantī’’ti.

116. ‘‘Dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhantī’’ti.

117. ‘‘Dvinnaṃ, bhikkhave, āsavā vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhantī’’ti.

118. ‘‘Dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti. Katamesaṃ dvinnaṃ? Yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī. Imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhantī’’ti.

Bālavaggo pañcamo.

Dutiyo paṇṇāsako samatto.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Āsāduppajahavaggo

119. ‘‘Dvemā, bhikkhave, āsā duppajahā. Katamā dve? Lābhāsā ca jīvitāsā ca. Imā kho, bhikkhave, dve āsā duppajahā’’ti.

120. ‘‘Dveme, bhikkhave, puggalā dullabhā lokasmiṃ. Katame dve? Yo ca pubbakārī, yo ca kataññū katavedī. Ime kho, bhikkhave, dve puggalā dullabhā lokasmi’’nti.

121. ‘‘Dveme, bhikkhave, puggalā dullabhā lokasmiṃ. Katame dve? Titto ca tappetā ca. Ime kho, bhikkhave, dve puggalā dullabhā lokasmi’’nti.

122. ‘‘Dveme, bhikkhave, puggalā duttappayā. Katame dve? Yo ca laddhaṃ laddhaṃ nikkhipati, yo ca laddhaṃ laddhaṃ vissajjeti. Ime kho, bhikkhave, dve puggalā duttappayā’’ti.

123. ‘‘Dveme, bhikkhave, puggalā sutappayā. Katame dve? Yo ca laddhaṃ laddhaṃ na nikkhipati, yo ca laddhaṃ laddhaṃ na vissajjeti. Ime kho, bhikkhave, dve puggalā sutappayā’’ti.

124. ‘‘Dveme, bhikkhave, paccayā rāgassa uppādāya. Katame dve? Subhanimittañca ayoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā rāgassa uppādāyā’’ti.

125. ‘‘Dveme, bhikkhave, paccayā dosassa uppādāya. Katame dve? Paṭighanimittañca ayoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā dosassa uppādāyā’’ti.

126. ‘‘Dveme, bhikkhave, paccayā micchādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso ayoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā micchādiṭṭhiyā uppādāyā’’ti.

127. ‘‘Dveme, bhikkhave, paccayā sammādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso, yoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā sammādiṭṭhiyā uppādāyā’’ti.

128. ‘‘Dvemā, bhikkhave, āpattiyo. Katamā dve? Lahukā ca āpatti, garukā ca āpatti. Imā kho, bhikkhave, dve āpattiyo’’ti.

129. ‘‘Dvemā, bhikkhave, āpattiyo. Katamā dve? Duṭṭhullā ca āpatti, aduṭṭhullā ca āpatti. Imā kho, bhikkhave, dve āpattiyo’’ti.

130. ‘‘Dvemā, bhikkhave, āpattiyo. Katamā dve? Sāvasesā ca āpatti, anavasesā ca āpatti. Imā kho, bhikkhave, dve āpattiyo’’ti.

Āsāduppajahavaggo paṭhamo.

(12) 2. Āyācanavaggo

131. ‘‘Saddho, bhikkhave, bhikkhu evaṃ sammā āyācamāno āyāceyya – ‘tādiso homi yādisā sāriputtamoggallānā’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ bhikkhūnaṃ yadidaṃ sāriputtamoggallānā’’ti.

132. ‘‘Saddhā, bhikkhave, bhikkhunī evaṃ sammā āyācamānā āyāceyya – ‘tādisī homi yādisī khemā ca bhikkhunī uppalavaṇṇā cā’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikānaṃ bhikkhunīnaṃ yadidaṃ khemā ca bhikkhunī uppalavaṇṇā cā’’ti.

133. ‘‘Saddho, bhikkhave, upāsako evaṃ sammā āyācamāno āyāceyya – ‘tādiso homi yādiso citto ca gahapati hatthako ca āḷavako’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ upāsakānaṃ yadidaṃ citto ca gahapati hatthako ca āḷavako’’ti.

134. ‘‘Saddhā, bhikkhave, upāsikā evaṃ sammā āyācamānā āyāceyya – ‘tādisī homi yādisī khujjuttarā ca upāsikā veḷukaṇḍakiyā [veḷukaṇḍakī (a. ni. 6.37; a. ni. 4.176 āgataṃ] ca nandamātā’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikānaṃ upāsikānaṃ yadidaṃ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’’ti.

135. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi dvīhi? Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

‘‘Dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamehi dvīhi? Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati, anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

136. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi dvīhi? Ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṃ upadaṃseti, ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṃ upadaṃseti. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

‘‘Dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamehi dvīhi? Anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṃ upadaṃseti, anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṃ upadaṃseti. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

137. ‘‘Dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamesu dvīsu? Mātari ca pitari ca. Imesu kho, bhikkhave, dvīsu micchāpaṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

‘‘Dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamesu dvīsu? Mātari ca pitari ca. Imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

138. ‘‘Dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamesu dvīsu? Tathāgate ca tathāgatasāvake ca. Imesu kho, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

‘‘Dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamesu dvīsu? Tathāgate ca tathāgatasāvake ca. Imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

139. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sacittavodānañca na ca kiñci loke upādiyati. Ime kho, bhikkhave, dve dhammā’’ti.

140. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Kodho ca upanāho ca. Ime kho, bhikkhave, dve dhammā’’ti.

141. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Kodhavinayo ca upanāhavinayo ca. Ime kho, bhikkhave, dve dhammā’’ti.

Āyācanavaggo dutiyo.

(13) 3. Dānavaggo

142. ‘‘Dvemāni, bhikkhave, dānāni. Katamāni dve? Āmisadānañca dhammadānañca. Imāni kho, bhikkhave, dve dānāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānānaṃ yadidaṃ dhammadāna’’nti.

143. ‘‘Dveme, bhikkhave, yāgā. Katame dve? Āmisayāgo ca dhammayāgo ca. Ime kho, bhikkhave, dve yāgā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ yāgānaṃ yadidaṃ dhammayāgo’’ti.

144. ‘‘Dveme, bhikkhave, cāgā. Katame dve? Āmisacāgo ca dhammacāgo ca. Ime kho, bhikkhave, dve cāgā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ cāgānaṃ yadidaṃ dhammacāgo’’ti.

145. ‘‘Dveme, bhikkhave, pariccāgā. Katame dve? Āmisapariccāgo ca dhammapariccāgo ca. Ime kho, bhikkhave, dve pariccāgā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ pariccāgānaṃ yadidaṃ dhammapariccāgo’’ti.

146. ‘‘Dveme, bhikkhave, bhogā. Katame dve? Āmisabhogo ca dhammabhogo ca. Ime kho, bhikkhave, dve bhogā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ bhogānaṃ yadidaṃ dhammabhogo’’ti.

147. ‘‘Dveme, bhikkhave, sambhogā. Katame dve? Āmisasambhogo ca dhammasambhogo ca. Ime kho, bhikkhave, dve sambhogā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sambhogānaṃ yadidaṃ dhammasambhogo’’ti.

148. ‘‘Dveme, bhikkhave, saṃvibhāgā. Katame dve? Āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Ime kho, bhikkhave, dve saṃvibhāgā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ dhammasaṃvibhāgo’’ti.

149. ‘‘Dveme, bhikkhave, saṅgahā. Katame dve? Āmisasaṅgaho ca dhammasaṅgaho ca. Ime kho, bhikkhave, dve saṅgahā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṅgahānaṃ yadidaṃ dhammasaṅgaho’’ti.

150. ‘‘Dveme, bhikkhave, anuggahā. Katame dve? Āmisānuggaho ca dhammānuggaho ca. Ime kho, bhikkhave, dve anuggahā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ dhammānuggaho’’ti.

151. ‘‘Dvemā, bhikkhave, anukampā. Katamā dve? Āmisānukampā ca dhammānukampā ca. Imā kho, bhikkhave, dve anukampā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ anukampānaṃ yadidaṃ dhammānukampā’’ti.

Dānavaggo tatiyo.

(14) 4. Santhāravaggo

152. ‘‘Dveme, bhikkhave, santhārā [sandhārā (ka.)]. Katame dve? Āmisasanthāro ca dhammasanthāro ca. Ime kho, bhikkhave, dve santhārā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ santhārānaṃ yadidaṃ dhammasanthāro’’ti.

153. ‘‘Dveme, bhikkhave, paṭisanthārā [paṭisandhārā (ka.)]. Katame dve? Āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Ime kho, bhikkhave, dve paṭisanthārā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ paṭisanthārānaṃ yadidaṃ dhammapaṭisanthāro’’ti.

154. ‘‘Dvemā, bhikkhave, esanā. Katamā dve? Āmisesanā ca dhammesanā ca. Imā kho, bhikkhave, dve esanā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ esanānaṃ yadidaṃ dhammesanā’’ti.

155. ‘‘Dvemā, bhikkhave, pariyesanā. Katamā dve? Āmisapariyesanā ca dhammapariyesanā ca. Imā kho, bhikkhave, dve pariyesanā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pariyesanānaṃ yadidaṃ dhammapariyesanā’’ti.

156. ‘‘Dvemā, bhikkhave, pariyeṭṭhiyo. Katamā dve? Āmisapariyeṭṭhi ca dhammapariyeṭṭhi ca. Imā kho, bhikkhave, dve pariyeṭṭhiyo. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pariyeṭṭhīnaṃ yadidaṃ dhammapariyeṭṭhī’’ti.

157. ‘‘Dvemā, bhikkhave, pūjā. Katamā dve? Āmisapūjā ca dhammapūjā ca. Imā kho bhikkhave, dve pūjā. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pūjānaṃ yadidaṃ dhammapūjā’’ti.

158. ‘‘Dvemāni, bhikkhave, ātitheyyāni. Katamāni dve? Āmisātitheyyañca dhammātitheyyañca. Imāni kho, bhikkhave, dve ātitheyyāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ ātitheyyānaṃ yadidaṃ dhammātitheyya’’nti.

159. ‘‘Dvemā, bhikkhave, iddhiyo. Katamā dve? Āmisiddhi ca dhammiddhi ca. Imā kho, bhikkhave, dve iddhiyo. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ iddhīnaṃ yadidaṃ dhammiddhī’’ti.

160. ‘‘Dvemā, bhikkhave, vuddhiyo. Katamā dve? Āmisavuddhi ca dhammavuddhi ca. Imā kho, bhikkhave, dve vuddhiyo. Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ vuddhīnaṃ yadidaṃ dhammavuddhī’’ti.

161. ‘‘Dvemāni, bhikkhave, ratanāni. Katamāni dve? Āmisaratanañca dhammaratanañca. Imāni kho, bhikkhave, dve ratanāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ ratanānaṃ yadidaṃ dhammaratana’’nti.

162. ‘‘Dveme, bhikkhave, sannicayā. Katame dve? Āmisasannicayo ca dhammasannicayo ca. Ime kho, bhikkhave, dve sannicayā. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sannicayānaṃ yadidaṃ dhammasannicayo’’ti.

163. ‘‘Dvemāni, bhikkhave, vepullāni. Katamāni dve? Āmisavepullañca dhammavepullañca. Imāni kho, bhikkhave, dve vepullāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ vepullānaṃ yadidaṃ dhammavepulla’’nti.

Santhāravaggo catuttho.

(15) 5. Samāpattivaggo

164. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca. Ime kho, bhikkhave, dve dhammā’’ti.

165. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Ajjavañca maddavañca. Ime kho, bhikkhave, dve dhammā’’.

166. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Khanti ca soraccañca. Ime kho, bhikkhave, dve dhammā’’.

167. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sākhalyañca paṭisanthāro ca. Ime kho, bhikkhave, dve dhammā’’.

168. ‘Dveme, bhikkhave, dhammā. Katame dve? Avihiṃsā ca soceyyañca. Ime kho, bhikkhave, dve dhammā’’.

169. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Indriyesu aguttadvāratā ca bhojane amattaññutā ca. Ime kho, bhikkhave, dve dhammā’’.

170. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Indriyesu guttadvāratā ca bhojane mattaññutā ca. Ime kho, bhikkhave, dve dhammā’’.

171. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Paṭisaṅkhānabalañca bhāvanābalañca. Ime kho, bhikkhave, dve dhammā’’.

172. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Satibalañca samādhibalañca. Ime kho, bhikkhave, dve dhammā’’.

173. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Samatho ca vipassanā ca. Ime kho, bhikkhave, dve dhammā’’.

174. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sīlavipatti ca diṭṭhivipatti ca. Ime kho, bhikkhave, dve dhammā’’.

175. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sīlasampadā ca diṭṭhisampadā ca. Ime kho, bhikkhave, dve dhammā’’.

176. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sīlavisuddhi ca diṭṭhivisuddhi ca. Ime kho, bhikkhave, dve dhammā’’.

177. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Diṭṭhivisuddhi ca yathādiṭṭhissa ca padhānaṃ. Ime kho, bhikkhave, dve dhammā’’.

178. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Asantuṭṭhitā ca kusalesu dhammesu, appaṭivānitā ca padhānasmiṃ. Ime kho, bhikkhave, dve dhammā’’.

179. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Muṭṭhassaccañca asampajaññañca. Ime kho, bhikkhave, dve dhammā’’.

180. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Sati ca sampajaññañca. Ime kho, bhikkhave, dve dhammā’’ti.

Samāpattivaggo pañcamo.

Tatiyo paṇṇāsako samatto.

1. Kodhapeyyālaṃ

181. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Kodho ca upanāho ca…pe… makkho ca paḷāso [palāso (ka.)] ca… issā ca macchariyañca… māyā ca sāṭheyyañca… ahirikañca anottappañca. Ime kho, bhikkhave, dve dhammā’’.

182. ‘‘Dveme, bhikkhave, dhammā. Katame dve? Akkodho ca anupanāho ca… amakkho ca apaḷāso ca… anissā ca amacchariyañca… amāyā ca asāṭheyyañca… hirī ca ottappañca. Ime kho, bhikkhave, dve dhammā’’.

183. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato dukkhaṃ viharati. Katamehi dvīhi? Kodhena ca upanāhena ca… makkhena ca paḷāsena ca… issāya ca macchariyena ca… māyāya ca sāṭheyyena ca… ahirikena ca anottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato dukkhaṃ viharati’’.

184. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato sukhaṃ viharati. Katamehi dvīhi? Akkodhena ca anupanāhena ca… amakkhena ca apaḷāsena ca… anissāya ca amacchariyena ca… amāyāya ca asāṭheyyena ca … hiriyā ca ottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato sukhaṃ viharati’’.

185. ‘‘Dveme, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame dve? Kodho ca upanāho ca… makkho ca paḷāso ca… issā ca macchariyañca… māyā ca sāṭheyyañca… ahirikañca anottappañca. Ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno parihānāya saṃvattanti’’.

186. ‘‘Dveme, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame dve? Akkodho ca anupanāho ca… amakkho ca apaḷāso ca… anissā ca amacchariyañca… amāyā ca asāṭheyyañca… hirī ca ottappañca. Ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno aparihānāya saṃvattanti’’.

187. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dvīhi? Kodhena ca upanāhena ca… makkhena ca paḷāsena ca… issāya ca macchariyena ca… māyāya ca sāṭheyyena ca… ahirikena ca anottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye’’.

188. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dvīhi? Akkodhena ca anupanāhena ca… amakkhena ca apaḷāsena ca… anissāya ca amacchariyena ca… amāyāya ca asāṭheyyena ca… hiriyā ca ottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’.

189. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Katamehi dvīhi? Kodhena ca upanāhena ca… makkhena ca paḷāsena ca… issāya ca macchariyena ca… māyāya ca sāṭheyyena ca… ahirikena ca anottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’’.

190. ‘‘Dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Katamehi dvīhi? Akkodhena ca anupanāhena ca… amakkhena ca apaḷāsena ca… anissāya ca amacchariyena ca… amāyāya ca asāṭheyyena ca… hiriyā ca ottappena ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati’’.

Kodhapeyyālaṃ niṭṭhitaṃ.

2. Akusalapeyyālaṃ

191-200. ‘‘Dveme, bhikkhave, dhammā akusalā… dveme, bhikkhave, dhammā kusalā… dveme, bhikkhave, dhammā sāvajjā… dveme, bhikkhave, dhammā anavajjā… dveme, bhikkhave, dhammā dukkhudrayā… dveme, bhikkhave, dhammā sukhudrayā… dveme, bhikkhave, dhammā dukkhavipākā… dveme, bhikkhave, dhammā sukhavipākā… dveme, bhikkhave, dhammā sabyābajjhā… dveme, bhikkhave, dhammā abyābajjhā. Katame dve? Akkodho ca anupanāho ca… amakkho ca apaḷāso ca… anissā ca amacchariyañca… amāyā ca asāṭheyyañca… hirī ca ottappañca. Ime kho, bhikkhave, dve dhammā abyābajjhā’’ti.

Akusalapeyyālaṃ niṭṭhitaṃ.

3. Vinayapeyyālaṃ

201. ‘‘Dveme, bhikkhave, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ. Katame dve? Saṅghasuṭṭhutāya saṅghaphāsutāya… dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya… diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya… diṭṭhadhammikānaṃ verānaṃ saṃvarāya, samparāyikānaṃ verānaṃ paṭighātāya… diṭṭhadhammikānaṃ vajjānaṃ saṃvarāya, samparāyikānaṃ vajjānaṃ paṭighātāya… diṭṭhadhammikānaṃ bhayānaṃ saṃvarāya, samparāyikānaṃ bhayānaṃ paṭighātāya… diṭṭhadhammikānaṃ akusalānaṃ dhammānaṃ saṃvarāya, samparāyikānaṃ akusalānaṃ dhammānaṃ paṭighātāya… gihīnaṃ anukampāya, pāpicchānaṃ bhikkhūnaṃ pakkhupacchedāya… appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya… saddhammaṭṭhitiyā vinayānuggahāya. Ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññatta’’nti.

202-230. ‘‘Dveme, bhikkhave, atthavase paṭicca tathāgatena sāvakānaṃ pātimokkhaṃ paññattaṃ…pe… pātimokkhuddeso paññatto… pātimokkhaṭṭhapanaṃ paññattaṃ… pavāraṇā paññattā… pavāraṇaṭṭhapanaṃ paññattaṃ… tajjanīyakammaṃ paññattaṃ… niyassakammaṃ paññattaṃ… pabbājanīyakammaṃ paññattaṃ… paṭisāraṇīyakammaṃ paññattaṃ… ukkhepanīyakammaṃ paññattaṃ… parivāsadānaṃ paññattaṃ… mūlāya paṭikassanaṃ paññattaṃ… mānattadānaṃ paññattaṃ… abbhānaṃ paññattaṃ… osāraṇīyaṃ paññattaṃ… nissāraṇīyaṃ paññattaṃ… upasampadā paññattā… ñattikammaṃ paññattaṃ… ñattidutiyakammaṃ paññattaṃ… ñatticatutthakammaṃ paññattaṃ… apaññatte paññattaṃ… paññatte anupaññattaṃ… sammukhāvinayo paññatto… sativinayo paññatto… amūḷhavinayo paññatto… paṭiññātakaraṇaṃ paññattaṃ… yebhuyyasikā paññattā… tassapāpiyasikā paññattā… tiṇavatthārako paññatto. Katame dve? Saṅghasuṭṭhutāya, saṅghaphāsutāya… dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya… diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya… diṭṭhadhammikānaṃ verānaṃ saṃvarāya, samparāyikānaṃ verānaṃ paṭighātāya… diṭṭhadhammikānaṃ vajjānaṃ saṃvarāya, samparāyikānaṃ vajjānaṃ paṭighātāya… diṭṭhadhammikānaṃ bhayānaṃ saṃvarāya, samparāyikānaṃ bhayānaṃ paṭighātāya… diṭṭhadhammikānaṃ akusalānaṃ dhammānaṃ saṃvarāya, samparāyikānaṃ akusalānaṃ dhammānaṃ paṭighātāya… gihīnaṃ anukampāya, pāpicchānaṃ bhikkhūnaṃ pakkhupacchedāya… appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya… saddhammaṭṭhitiyā, vinayānuggahāya. Ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṃ tiṇavatthārako paññatto’’ti.

Vinayapeyyālaṃ niṭṭhitaṃ.

4. Rāgapeyyālaṃ

231. ‘‘Rāgassa, bhikkhave, abhiññāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, abhiññāya ime dve dhammā bhāvetabbā’’ti.

‘‘Rāgassa, bhikkhave, pariññāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, pariññā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, parikkhayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, parikkhayā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, pahānāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, pahānā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, khayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, khayā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, vayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, vayā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, virāgāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, virāgā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, nirodhāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, nirodhā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, cāgāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, cāgā ime dve dhammā bhāvetabbā. Rāgassa, bhikkhave, paṭinissaggāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Rāgassa, bhikkhave, paṭinissaggāya ime dve dhammā bhāvetabbā’’ti.

232-246. ‘‘Dosassa…pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa, bhikkhave, abhiññāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, abhiññā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, pariññāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, pariññā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, parikkhayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, parikkhayāya ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, pahānāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, pahānā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, khayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, khayā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, vayāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, vayā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, virāgāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, virāgā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, nirodhāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, nirodhā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, cāgāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, cāgā ime dve dhammā bhāvetabbā. Pamādassa, bhikkhave, paṭinissaggāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca. Pamādassa, bhikkhave, paṭinissaggāya ime dve dhammā bhāvetabbā’’ti.

(Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.) [( ) etthantare pāṭho sī. syā. kaṃ. pī. potthakesu natthi]

Rāgapeyyālaṃ niṭṭhitaṃ.

Dukanipātapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Dvemātikāpāḷi

Bhikkhupātimokkhapāḷi

Pubbakaraṇaṃ-4

Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, ‘‘**pubbakaraṇa**’’nti vuccati.

Pubbakiccaṃ-5

Chanda, pārisuddhi, utukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, ‘‘**pubbakicca**’’nti vuccati.

Pattakallaaṅgā-4

Uposatho, yāvatikā ca bhikkhū kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti, ‘‘**pattakalla**’’nti vuccati.

Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karoma.

Nidānuddeso

Suṇātu me bhante saṅgho? Ajjuposatho pannaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasi karoma. Yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhībhāvena kho panāyasmante ‘‘parisuddhā’’ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hoti. Yo pana bhikkhu yāvatatiyaṃ anusāviyamāne saramāno santiṃ āpattiṃ nāvikareyya, sampajānamusāvādassa hoti. Sampajānamusāvādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā, tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hissa phāsu hoti.

Uddiṭṭhaṃ kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Nidānaṃ niṭṭhitaṃ.

Pārājikuddeso

Tatrime cattāro pārājikā dhammā uddesaṃ āgacchanti.

Methunadhamma sikkhāpadaṃ

1. Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatāyapi, pārājiko hoti asaṃvāso.

Adinnādānasikkhāpadaṃ

2. Yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā corosi bālosi mūḷhosi thenosīti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko hoti asaṃvāso.

Manussaviggahasikkhāpadaṃ

3. Yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya, satthahārakaṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya ‘‘ambho purisa kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvitā seyyo’’ti, iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājiko hoti asaṃvāso.

Uttarimanussadhammasikkhāpadaṃ

4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attupanāyikaṃ alamariyañāṇadassanaṃ samudācareyya ‘‘iti jānāmi, iti passāmī’’ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā āpanno visuddhāpekkho evaṃ vadeyya ‘‘ajānamevaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā vilapi’’nti, aññatra adhimānā, ayampi pārājiko hoti asaṃvāso.

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ yathā pure, tathā pacchā, pārājiko hoti asaṃvāso. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pārājikaṃ niṭṭhitaṃ.

Saṅghādisesuddeso

Ime kho panāyasmanto terasa saṅghādisesā

Dhammā uddesaṃ āgacchanti.

Sukkavissaṭṭhisikkhāpadaṃ

1. Sañcetanikā sukkavissaṭṭhi aññatra supinantā saṅghādiseso.

Kāyasaṃsaggasikkhāpadaṃ

2. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjeyya hatthaggāhaṃ vā veṇiggāhaṃ vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ, saṅghādiseso.

Duṭṭhullavācāsikkhāpadaṃ

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatiṃ methunupasaṃhitāhi, saṅghādiseso.

Attakāmapāricariyasikkhāpadaṃ

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya ''etadaggaṃ bhagini pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā''ti methunupasaṃhitena, saṅghādiseso.

Sañcarittasikkhāpadaṃ

5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatiṃ purisassa vā itthimatiṃ, jāyattane vā jārattane vā, antamaso taṅkhaṇikāyapi, saṅghādiseso.

Kuṭikārasikkhāpadaṃ

6. Saññācikāya pana bhikkhunā kuṭiṃ kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā, bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññācikāya kuṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso.

Vihārakārasikkhāpadaṃ

7. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

Duṭṭhadosasikkhāpadaṃ

8. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhaṃseyya ''appeva nāma naṃ imamhā brahmacariyā cāveyya''nti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā amūlakañceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso.

Aññabhāgiyasikkhāpadaṃ

9. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya ''appeva nāma naṃ imamhā brahmacariyā cāveyya''nti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā aññabhāgiyañceva taṃ adhikaraṇaṃ hoti kocideso lesamatto upādinno, bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso.

Saṅghabhedasikkhāpadaṃ

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evamassa vacanīyo ''māyasmā samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, sametāyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī''ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Bhedānuvattakasikkhāpadaṃ

11. Tasseva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṃ vadeyyuṃ ''māyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī ceso bhikkhu, vinayavādī ceso bhikkhu, amhākañceso bhikkhu chandañca ruciñca ādāya voharati, jānāti, no bhāsati, amhākampetaṃ khamatī''ti, te bhikkhū bhikkhūhi evamassu vacanīyā ''māyasmanto evaṃ avacuttha, na ceso bhikkhu dhammavādī, na ceso bhikkhu vinayavādī, māyasmantānampi saṅghabhedo ruccittha, sametāyasmantānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī''ti, evañca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, iccetaṃ kusalaṃ, no ce paṭinissajjeyyuṃ, saṅghādiseso.

Dubbacasikkhāpadaṃ

12. Bhikkhu paneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti ''mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā''ti, so bhikkhu bhikkhūhi evamassa vacanīyo ''māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyamevāyasmā attānaṃ karotu, āyasmāpi bhikkhū vadatu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā''ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Kuladūsakasikkhāpadaṃ

13. Bhikkhu paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tena duṭṭhāni dissanti ceva suyyanti ca, so bhikkhu bhikkhūhi evamassa vacanīyo ''āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alaṃ te idha vāsenā''ti, evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya ''chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājentī''ti, so bhikkhu bhikkhūhi evamassa vacanīyo ''māyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alaṃ te idha vāsenā''ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā nava paṭhamāpattikā, cattāro yāvatatiyakā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsena bhikkhunā uttari chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ, ciṇṇamānatto bhikkhu yattha siyā vīsatigaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetabbo. Ekenapi ce ūno vīsatigaṇo bhikkhusaṅgho taṃ bhikkhuṃ abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Saṅghādiseso niṭṭhito.

Aniyatuddeso

Ime kho panāyasmanto dve aniyatā dhammā

Uddesaṃ āgacchanti.

Paṭhamaaniyatasikkhāpadaṃ

1. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃkammaniye nisajjaṃ kappeyya, tamenaṃ saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.

Dutiyaaniyatasikkhāpadaṃ

2. Na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṃkammaniyaṃ, alañca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ, yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tamenaṃ saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayampi dhammo aniyato.

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Aniyato niṭṭhito.

Nissaggiyapācittiyā

Ime kho panāyasmanto tiṃsa nissaggiyā pācittiyā

Dhammā uddesaṃ āgacchanti.

Kathinasikkhāpadaṃ

1. Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

Udositasikkhāpadaṃ

2. Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine ekarattampi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā nissaggiyaṃ pācittiyaṃ.

Akālacīvarasikkhāpadaṃ

3. Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no cassa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttari nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ.

Purāṇacīvarasikkhāpadaṃ

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Cīvarapaṭiggahaṇasikkhāpadaṃ

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaraṃ paṭiggaṇheyya aññatra pārivattakā, nissaggiyaṃ pācittiyaṃ.

Aññātakaviññattisikkhāpadaṃ

6. Yo pana bhikkhu aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatthāyaṃ samayo, acchinnacīvaro vā hoti bhikkhu, naṭṭhacīvaro vā, ayaṃ tattha samayo.

Tatuttarisikkhāpadaṃ

7. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabbaṃ. Tato ce uttari sādiyeyya, nissaggiyaṃ pācittiyaṃ.

Paṭhamaupakkhaṭasikkhāpadaṃ

8. Bhikkhuṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādessāmī’’ti, tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya ‘‘sādhu vata maṃ āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī’’ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Dutiyaupakkhaṭasikkhāpadaṃ

9. Bhikkhuṃ paneva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti ‘‘imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāmā’’ti, tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya ‘‘sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubhova santā ekenā’’ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Rājasikkhāpadaṃ

10. Bhikkhuṃ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ pahiṇeyya ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī’’ti. So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya ‘‘idaṃ kho, bhante, āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpanna’’nti. Tena bhikkhunā so dūto evamassa vacanīyo ‘‘na kho mayaṃ, āvuso, cīvaracetāpannaṃ paṭiggaṇhāma, cīvarañca kho mayaṃ paṭiggaṇhāma kālena kappiya’’nti. So ce dūto taṃ bhikkhuṃ evaṃ vadeyya ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti. Cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā ‘‘eso kho, āvuso, bhikkhūnaṃ veyyāvaccakaro’’ti. So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya ‘‘yaṃ kho, bhante, āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamatāyasmā kālena, cīvarena taṃ acchādessatī’’ti. Cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo ‘‘attho me, āvuso, cīvarenā’’ti, dvattikkhattuṃ codayamāno sārayamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabbaṃ, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, tato ce uttari vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. No ce abhinipphādeyya, yatassa cīvaracetāpannaṃ ābhataṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo ‘‘yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpannaṃ pahiṇittha, na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassā’’ti, ayaṃ tattha sāmīci.

Kathinavaggo paṭhamo.

Kosiyasikkhāpadaṃ

11. Yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Suddhakāḷakasikkhāpadaṃ

12. Yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Dvebhāgasikkhāpadaṃ

13. Navaṃ pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātabbā, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ, navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Chabbassasikkhāpadaṃ

14. Navaṃ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ, orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjetvā vā avissajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

Nisīdanasanthatasikkhāpadaṃ

15. Nisīdanasanthataṃ pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthi ādātabbā dubbaṇṇakaraṇāya. Anādā ce bhikkhu purāṇasantha tassa sāmantā sugatavidatthiṃ, navaṃ nisīdanasanthataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Eḷakalomasikkhāpadaṃ

16. Bhikkhuno paneva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyuṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni asante hārake. Tato ce uttari hareyya, asantepi hārake, nissaggiyaṃ pācittiyaṃ.

Eḷakalomadhovāpanasikkhāpadaṃ

17. Yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Rūpiyasikkhāpadaṃ

18. Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

Rūpiyasaṃvohārasikkhāpadaṃ

19. Yo pana bhikkhu nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Kayavikkayasikkhāpadaṃ

20. Yo pana bhikkhu nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Kosiyavaggo dutiyo.

Pattasikkhāpadaṃ

21. Dasāhaparamaṃ atirekapatto dhāretabbo, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

Ūnapañcabandhanasikkhāpadaṃ

22. Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo, yo ca tassā bhikkhuparisāya pattapariyanto, so tassa bhikkhuno padātabbo ‘‘ayaṃ te bhikkhu patto yāva bhedanāya dhāretabbo’’ti, ayaṃ tattha sāmīci.

Bhesajjasikkhāpadaṃ

23. Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

Vassikasāṭikasikkhāpadaṃ

24. ‘‘Māso seso gimhāna’’nti bhikkhunā vassikasāṭikacīvaraṃ pariyesitabbaṃ, ‘‘addhamāso seso gimhāna’’nti katvā nivāsetabbaṃ. Orena ce ‘‘māso seso gimhāna’’nti vassikasāṭikacīvaraṃ pariyeseyya, orena‘‘ddhamāso seso gimhāna’’nti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

Cīvaraacchindanasikkhāpadaṃ

25. Yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Suttaviññattisikkhāpadaṃ

26. Yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

Mahāpesakārasikkhāpadaṃ

27. Bhikkhuṃ paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya, tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya ‘‘idaṃ kho, āvuso, cīvaraṃ maṃ uddissa viyyati, āyatañca karotha, vitthatañca, appitañca, suvītañca, suppavāyitañca, suvilekhitañca, suvitacchitañca karotha, appeva nāma mayampi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā’’ti. Evañca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattampi, nissaggiyaṃ pācittiyaṃ.

Accekacīvarasikkhāpadaṃ

28. Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ bhikkhuno paneva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. Tato ce uttari nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

Sāsaṅkasikkhāpadaṃ

29. Upavassaṃ kho pana kattikapuṇṇamaṃ yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni, tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ. Tato ce uttari vippavaseyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

Pariṇatasikkhāpadaṃ

30. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo tatiyo.

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Nissaggiyapācittiyā niṭṭhitā.

Suddhapācittiyā

Ime kho panāyasmanto dvenavuti pācittiyā

Dhammā uddesaṃ āgacchanti.

Musāvādasikkhāpadaṃ

1. Sampajānamusāvāde pācittiyaṃ.

Omasavādasikkhāpadaṃ

2. Omasavāde pācittiyaṃ.

Pesuññasikkhāpadaṃ

3. Bhikkhupesuññe pācittiyaṃ.

Padasodhammasikkhāpadaṃ

4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ.

Paṭhamasahaseyyasikkhāpadaṃ

5. Yo pana bhikkhu anupasampannena uttaridirattatirattaṃ sahaseyyaṃ kappeyya, pācittiyaṃ.

Dutiyasahaseyyasikkhāpadaṃ

6. Yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya, pācittiyaṃ.

Dhammadesanāsikkhāpadaṃ

7. Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahena, pācittiyaṃ.

Bhūtārocanasikkhāpadaṃ

8. Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ.

Duṭṭhullārocanasikkhāpadaṃ

9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya aññatra bhikkhusammutiyā, pācittiyaṃ.

Pathavīkhaṇanasikkhāpadaṃ

10. Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyaṃ.

Musāvādavaggo paṭhamo.

Bhūtagāmasikkhāpadaṃ

11. Bhūtagāmapātabyatāya pācittiyaṃ.

Aññavādakasikkhāpadaṃ

12. Aññavādake, vihesake pācittiyaṃ.

Ujjhāpanakasikkhāpadaṃ

13. Ujjhāpanake, khiyyanake pācittiyaṃ.

Paṭhamasenāsanasikkhāpadaṃ

14. Yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Dutiyasenāsanasikkhāpadaṃ

15. Yo pana bhikkhu saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Anupakhajjasikkhāpadaṃ

16. Yo pana bhikkhu saṅghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya ''yassa sambādho bhavissati, so pakkamissatī''ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Nikkaḍḍhanasikkhāpadaṃ

17. Yo pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ.

Vehāsakuṭisikkhāpadaṃ

18. Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

Mahallakavihārasikkhāpadaṃ

19. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvārakosā aggaḷaṭṭhapanāya ālokasandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhitena adhiṭṭhātabbaṃ, tato ce uttari appaharitepi ṭhito adhiṭṭhaheyya, pācittiyaṃ.

Sappāṇakasikkhāpadaṃ

20. Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.

Bhūtagāmavaggo dutiyo.

Ovādasikkhāpadaṃ

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ.

Atthaṅgatasikkhāpadaṃ

22. Sammatopi ce bhikkhu atthaṅgate sūriye bhikkhuniyo ovadeyya, pācittiyaṃ.

Bhikkhunupassayasikkhāpadaṃ

23. Yo pana bhikkhu bhikkhunupassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, gilānā hoti bhikkhunī, ayaṃ tattha samayo.

Āmisasikkhāpadaṃ

24. Yo pana bhikkhu evaṃ vadeyya ''āmisahetu therā bhikkhū bhikkhuniyo ovadantī''ti, pācittiyaṃ.

Cīvaradānasikkhāpadaṃ

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya aññatra pārivattakā, pācittiyaṃ.

Cīvarasibbanasikkhāpadaṃ

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sibbāpeyya vā, pācittiyaṃ.

Saṃvidhānasikkhāpadaṃ

27. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, satthagamanīyo hoti maggo, sāsaṅkasammato, sappaṭibhayo, ayaṃ tattha samayo.

Nāvābhiruhanasikkhāpadaṃ

28. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhiruheyya uddhaṃgāminiṃ vā adhogāminiṃ vā aññatra tiriyaṃ taraṇāya, pācittiyaṃ.

Paripācitasikkhāpadaṃ

29. Yo pana bhikkhu jānaṃ bhikkhuniparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisamārambhā, pācittiyaṃ.

Rahonisajjasikkhāpadaṃ

30. Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

Ovādavaggo tatiyo.

Āvasathapiṇḍasikkhāpadaṃ

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttari bhuñjeyya, pācittiyaṃ.

Gaṇabhojanasikkhāpadaṃ

32. Gaṇabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo, mahāsamayo, samaṇabhattasamayo, ayaṃ tattha samayo.

Paramparabhojanasikkhāpadaṃ

33. Paramparabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, ayaṃ tattha samayo.

Kāṇamātusikkhāpadaṃ

34. Bhikkhuṃ paneva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭiggaṇheyya, pācittiyaṃ. Dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ, ayaṃ tattha sāmīci.

Paṭhamapavāraṇāsikkhāpadaṃ

35. Yo pana bhikkhu bhuttāvī pavārito anatirittaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Dutiyapavāraṇāsikkhāpadaṃ

36. Yo pana bhikkhu bhikkhuṃ bhuttāviṃ pavāritaṃ anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya ‘‘handa bhikkhu khāda vā bhuñja vā’’ti jānaṃ āsādanāpekkho, bhuttasmiṃ pācittiyaṃ.

Vikālabhojanasikkhāpadaṃ

37. Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Sannidhikārakasikkhāpadaṃ

38. Yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Paṇītabhojanasikkhāpadaṃ

39. Yāni kho pana tāni paṇītabhojanāni, seyyathidaṃ – sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi. Yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.

Dantaponasikkhāpadaṃ

40. Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā, pācittiyaṃ.

Bhojanavaggo catuttho.

Acelakasikkhāpadaṃ

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiyaṃ.

Uyyojanasikkhāpadaṃ

42. Yo pana bhikkhu bhikkhuṃ ‘‘ehāvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā’’ti tassa dāpetvā vā adāpetvā vā uyyojeyya ‘‘gacchāvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hotī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Sabhojanasikkhāpadaṃ

43. Yo pana bhikkhu sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ.

Rahopaṭicchannasikkhāpadaṃ

44. Yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ.

Rahonisajjasikkhāpadaṃ

45. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

Cārittasikkhāpadaṃ

46. Yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, cīvaradānasamayo, cīvarakārasamayo, ayaṃ tattha samayo.

Mahānāmasikkhāpadaṃ

47. Agilānena bhikkhunā catumāsappaccayapavāraṇā sāditabbā aññatra punapavāraṇāya, aññatra niccapavāraṇāya. Tato ce uttari sādiyeyya, pācittiyaṃ.

Uyyuttasenāsikkhāpadaṃ

48. Yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyaṃ.

Senāvāsasikkhāpadaṃ

49. Siyā ca tassa bhikkhuno kocideva paccayo senaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāya vasitabbaṃ. Tato ce uttari vaseyya, pācittiyaṃ.

Uyyodhikasikkhāpadaṃ

50. Dirattatirattaṃ ce bhikkhu senāya vasamāno uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ.

Acelakavaggo pañcamo.

Surāpānasikkhāpadaṃ

51. Surāmerayapāne pācittiyaṃ.

Aṅgulipatodakasikkhāpadaṃ

52. Aṅgulipatodake pācittiyaṃ.

Hasadhammasikkhāpadaṃ

53. Udake hasadhamme pācittiyaṃ.

Anādariyasikkhāpadaṃ

54. Anādariye pācittiyaṃ.

Bhiṃsāpanasikkhāpadaṃ

55. Yo pana bhikkhu bhikkhuṃ bhiṃsāpeyya, pācittiyaṃ.

Jotisikkhāpadaṃ

56. Yo pana bhikkhu agilāno visibbanāpekkho jotiṃ samādaheyya vā samādahāpeyya vā aññatra tathārūpappaccayā, pācittiyaṃ.

Nahānasikkhāpadaṃ

57. Yo pana bhikkhu orenaddhamāsaṃ nahāyeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo ‘‘diyaḍḍho māso seso gimhāna’’nti ‘‘vassānassa paṭhamo māso’’ iccete aḍḍhateyyamāsā uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammasamayo, addhānagamanasamayo, vātavuṭṭhisamayo, ayaṃ tattha samayo.

Dubbaṇṇakaraṇasikkhāpadaṃ

58. Navaṃ pana bhikkhunā cīvaralābhena tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ ādātabbaṃ nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. Anādā ce bhikkhu tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ.

Vikappanasikkhāpadaṃ

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā appaccuddhāraṇaṃ paribhuñjeyya, pācittiyaṃ.

Apanidhānasikkhāpadaṃ

60. Yo pana bhikkhu bhikkhussa pattaṃ vā cīvaraṃ vā nisīdanaṃ vā sūcigharaṃ vā kāyabandhanaṃ vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkhopi, pācittiyaṃ.

Surāpānavaggo chaṭṭho.

Sañciccasikkhāpadaṃ

61. Yo pana bhikkhu sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ.

Sappāṇakasikkhāpadaṃ

62. Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ.

Ukkoṭanasikkhāpadaṃ

63. Yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyaṃ.

Duṭṭhullasikkhāpadaṃ

64. Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyaṃ.

Ūnavīsativassasikkhāpadaṃ

65. Yo pana bhikkhu jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā, idaṃ tasmiṃ pācittiyaṃ.

Theyyasatthasikkhāpadaṃ

66. Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi, pācittiyaṃ.

Saṃvidhānasikkhāpadaṃ

67. Yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi, pācittiyaṃ.

Ariṭṭhasikkhāpadaṃ

68. Yo pana bhikkhu evaṃ vadeyya ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti, so bhikkhu bhikkhūhi evamassa vacanīyo ‘‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā’’ti. Evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

Ukkhittasambhogasikkhāpadaṃ

69. Yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena saddhiṃ sambhuñjeyya vā, saṃvaseyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Kaṇṭakasikkhāpadaṃ

70. Samaṇuddesopi ce evaṃ vadeyya ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti, so samaṇuddeso bhikkhūhi evamassa vacanīyo ‘‘māvuso, samaṇuddesa evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāvuso, samaṇuddesa antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā’’ti, evañca so samaṇuddeso bhikkhūhi vuccamāno tatheva paggaṇheyya, so samaṇuddeso bhikkhūhi evamassa vacanīyo ‘‘ajjatagge te, āvuso, samaṇuddesa na ceva so bhagavā satthā apadisitabbo, yampi caññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire, vinassā’’ti. Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Sappāṇakavaggo sattamo.

Sahadhammikasikkhāpadaṃ

71. Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya ‘‘na tāvāhaṃ, āvuso, etasmiṃ sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmī’’ti, pācittiyaṃ. Sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ, ayaṃ tattha sāmīci.

Vilekhanasikkhāpadaṃ

72. Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya ‘‘kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhāya saṃvattantī’’ti, sikkhāpadavivaṇṇake pācittiyaṃ.

Mohanasikkhāpadaṃ

73. Yo pana bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya ‘‘idāneva kho ahaṃ jānāmi, ayampi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī’’ti. Tañce bhikkhuṃ aññe bhikkhū jāneyyuṃ nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo, na ca tassa bhikkhuno aññāṇakena mutti atthi, yañca tattha āpattiṃ āpanno, tañca yathādhammo kāretabbo, uttari cassa moho āropetabbo ‘‘tassa te, āvuso, alābhā, tassa te dulladdhaṃ, yaṃ tvaṃ pātimokkhe uddissamānena sādhukaṃ aṭṭhiṃ katvā manasi karosī’’ti, idaṃ tasmiṃ mohanake pācittiyaṃ.

Pahārasikkhāpadaṃ

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

Talasattikasikkhāpadaṃ

75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ.

Amūlakasikkhāpadaṃ

76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhaṃseyya, pācittiyaṃ.

Sañciccasikkhāpadaṃ

77. Yo pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya ‘‘itissa muhuttampi aphāsu bhavissatī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Upassutisikkhāpadaṃ

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya ‘‘yaṃ ime bhaṇissanti, taṃ sossāmī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Kammappaṭibāhanasikkhāpadaṃ

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

Chandaṃadatvāgamanasikkhāpadaṃ

80. Yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.

Dubbalasikkhāpadaṃ

81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya ‘‘yathāsanthutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī’’ti, pācittiyaṃ.

Pariṇāmanasikkhāpadaṃ

82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

Sahadhammikavaggo aṭṭhamo.

Antepurasikkhāpadaṃ

83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya, pācittiyaṃ.

Ratanasikkhāpadaṃ

84. Yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ. Ratanaṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ ‘‘yassa bhavissati, so harissatī’’ti, ayaṃ tattha sāmīci.

Vikālagāmappavesanasikkhāpadaṃ

85. Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchāvikāle gāmaṃ paviseyya aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ.

Sūcigharasikkhāpadaṃ

86. Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.

Mañcapīṭhasikkhāpadaṃ

87. Navaṃ pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññatra heṭṭhimāya aṭaniyā. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Tūlonaddhasikkhāpadaṃ

88. Yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ.

Nisīdanasikkhāpadaṃ

89. Nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbaṃ, tatridaṃ pamāṇaṃ, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Kaṇḍuppaṭicchādisikkhāpadaṃ

90. Kaṇḍuppaṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Vassikasāṭikasikkhāpadaṃ

91. Vassikasāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Nandasikkhāpadaṃ

92. Yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyaṃ. Tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇanti.

Ratanavaggo navamo.

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pācittiyā niṭṭhitā.

Pāṭidesanīyā

Ime kho panāyasmanto cattāro pāṭidesanīyā

Dhammā uddesaṃ āgacchanti.

Paṭhamapāṭidesanīyasikkhāpadaṃ

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā ‘‘gārayhaṃ, āvuso, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti.

Dutiyapāṭidesanīyasikkhāpadaṃ

2. Bhikkhū paneva kulesu nimantitā bhuñjanti, tatra ce sā bhikkhunī vosāsamānarūpā ṭhitā hoti ‘‘idha sūpaṃ detha, idha odanaṃ dethā’’ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā ‘‘apasakka tāva bhagini, yāva bhikkhū bhuñjantī’’ti. Ekassapi ce bhikkhuno na paṭibhāseyya taṃ bhikkhuniṃ apasādetuṃ ‘‘apasakka tāva bhagini, yāva bhikkhū bhuñjantī’’ti, paṭidesetabbaṃ tehi bhikkhūhi ‘‘gārayhaṃ, āvuso, dhammaṃ āpajjimhā asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemā’’ti.

Tatiyapāṭidesanīyasikkhāpadaṃ

3. Yāni kho pana tāni sekkhasammatāni kulāni, yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā, bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā, bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā ‘‘gārayhaṃ, āvuso, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti.

Catutthapāṭidesanīyasikkhāpadaṃ

4. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni, yo pana bhikkhu tathārūpesu senāsanesu pubbe appaṭisaṃviditaṃ khādanīyaṃ vā, bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā, bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā ‘‘gārayhaṃ, āvuso, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti.

Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pāṭidesanīyā niṭṭhitā.

Sekhiyā

Ime kho panāyasmanto sekhiyā dhammā uddesaṃ āgacchanti.

Parimaṇḍalasikkhāpadaṃ

1. Parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā.

2. Parimaṇḍalaṃ pārupissāmīti sikkhā karaṇīyā.

Suppaṭicchannasikkhāpadaṃ

3. Suppaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.

4. Suppaṭicchanno antaraghare nisīdissāmīti sikkhā karaṇīyā.

Susaṃvutasikkhāpadaṃ

5. Susaṃvuto antaraghare gamissāmīti sikkhā karaṇīyā.

6. Susaṃvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.

Okkhittacakkhusikkhāpadaṃ

7. Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.

8. Okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ukkhittakasikkhāpadaṃ

9. Na ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā.

10. Na ukkhittakāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Parimaṇḍalavaggo paṭhamo.

Ujjagghikasikkhāpadaṃ

11. Na ujjagghikāya antaraghare gamissāmīti sikkhā karaṇīyā.

12. Na ujjagghikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Uccasaddasikkhāpadaṃ

13. Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.

14. Appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā.

Kāyappacālakasikkhāpadaṃ

15. Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

16. Na kāyappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Bāhuppacālakasikkhāpadaṃ

17. Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

18. Na bāhuppacālakaṃ antaragharenisīdissāmīti sikkhā karaṇīyā.

Sīsappacālakasikkhāpadaṃ

19. Na sīsappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

20. Na sīsappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ujjagghikavaggo dutiyo.

Khambhakatasikkhāpadaṃ

21. Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.

22. Na khambhakato antaraghare nisīdissāmīti sikkhā karaṇīyā.

Oguṇṭhitasikkhāpadaṃ

23. Na oguṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā.

24. Na oguṇṭhito antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ukkuṭikasikkhāpadaṃ

25. Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.

Pallatthikasikkhāpadaṃ

26. Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Sakkaccapaṭiggahaṇasikkhāpadaṃ

27. Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Pattasaññīpaṭiggahaṇasikkhāpadaṃ

28. Pattasaññī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Samasūpakapaṭiggahaṇasikkhāpadaṃ

29. Samasūpakaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Samatittikasikkhāpadaṃ

30. Samatittikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Khambhakatavaggo tatiyo.

Sakkaccabhuñjanasikkhāpadaṃ

31. Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Pattasaññībhuñjanasikkhāpadaṃ

32. Pattasaññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sapadānasikkhāpadaṃ

33. Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Samasūpakasikkhāpadaṃ

34. Samasūpakaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Nathūpakatasikkhāpadaṃ

35. Na thūpakato omadditvā piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Odanappaṭicchādanasikkhāpadaṃ

36. Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāyāti sikkhā karaṇīyā.

Sūpodanaviññattisikkhāpadaṃ

37. Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.

Ujjhānasaññīsikkhāpadaṃ

38. Na ujjhānasaññī paresaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.

Kabaḷasikkhāpadaṃ

39. Nātimahantaṃ kabaḷaṃ karissāmīti sikkhā karaṇīyā.

Ālopasikkhāpadaṃ

40. Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.

Sakkaccavaggo catuttho.

Anāhaṭasikkhāpadaṃ

41. Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.

Bhuñjamānasikkhāpadaṃ

42. Na bhuñjamāno sabbahatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.

Sakabaḷasikkhāpadaṃ

43. Na sakabaḷena mukhena byāharissāmīti sikkhā karaṇīyā.

Piṇḍukkhepakasikkhāpadaṃ

44. Na piṇḍukkhepakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Kabaḷāvacchedakasikkhāpadaṃ

45. Na kabaḷāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Avagaṇḍakārakasikkhāpadaṃ

46. Na avagaṇḍakārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Hatthaniddhunakasikkhāpadaṃ

47. Na hatthaniddhunakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sitthāvakārakasikkhāpadaṃ

48. Na sitthāvakārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Jivhānicchārakasikkhāpadaṃ

49. Na jivhānicchārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Capucapukārakasikkhāpadaṃ

50. Na capucapukārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Kabaḷavaggo pañcamo.

Surusurukārakasikkhāpadaṃ

51. Na surusurukārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Hatthanillehakasikkhāpadaṃ

52. Na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Pattanillehakasikkhāpadaṃ

53. Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Oṭṭhanillehakasikkhāpadaṃ

54. Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sāmisasikkhāpadaṃ

55. Na sāmisena hatthena pānīyathālakaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Sasitthakasikkhāpadaṃ

56. Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmīti sikkhā karaṇīyā.

Chattapāṇisikkhāpadaṃ

57. Na chattapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Daṇḍapāṇisikkhāpadaṃ

58. Na daṇḍapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Satthapāṇisikkhāpadaṃ

59. Na satthapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Āvudhapāṇisikkhāpadaṃ

60. Na āvudhapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Surusuruvaggo chaṭṭho.

Pādukasikkhāpadaṃ

61. Na pādukāruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Upāhanasikkhāpadaṃ

62. Na upāhanāruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Yānasikkhāpadaṃ

63. Na yānagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Sayanasikkhāpadaṃ

64. Na sayanagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Pallatthikasikkhāpadaṃ

65. Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Veṭhitasikkhāpadaṃ

66. Na veṭhitasīsassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Oguṇṭhitasikkhāpadaṃ

67. Na oguṇṭhitasīsassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Chamāsikkhāpadaṃ

68. Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Nīcāsanasikkhāpadaṃ

69. Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Ṭhitasikkhāpadaṃ

70. Na ṭhito nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Pacchatogamanasikkhāpadaṃ

71. Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Uppathenagamanasikkhāpadaṃ

72. Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Ṭhitouccārasikkhāpadaṃ

73. Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.

Hariteuccārasikkhāpadaṃ

74. Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Udakeuccārasikkhāpadaṃ

75. Na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Pādukavaggo sattamo.

Uddiṭṭhā kho āyasmanto sekhiyā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Sekhiyā niṭṭhitā.

Adhikaraṇasamathā

Ime kho panāyasmanto satta adhikaraṇasamathā

Dhammā uddesaṃ āgacchanti.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo.

Sativinayo dātabbo.

Amūḷhavinayo dātabbo.

Paṭiññāya kāretabbaṃ.

Yebhuyyasikā.

Tassapāpiyasikā.

Tiṇavatthārakoti.

Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā dhammā. Tatthāyasmante, pucchāmi kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmīti.

Adhikaraṇasamathā niṭṭhitā.

Uddiṭṭhaṃ kho āyasmanto nidānaṃ,

Uddiṭṭhā cattāro pārājikā dhammā,

Uddiṭṭhā terasa saṅghādisesā dhammā,

Uddiṭṭhā dve aniyatā dhammā,

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā,

Uddiṭṭhā dvenavuti pācittiyā dhammā,

Uddiṭṭhā cattāro pāṭidesanīyā dhammā,

Uddiṭṭhā sekhiyā dhammā,

Uddiṭṭhā satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbanti.

Vitthāruddeso pañcamo.

Bhikkhupātimokkhaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Bhikkhunīpātimokkhapāḷi

Pubbakaraṇaṃ-4

Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, **‘‘pubbakaraṇa’’**nti vuccati.

Pubbakiccaṃ-5

Chanda, pārisuddhi, utukkhānaṃ, bhikkhunigaṇanā ca ovādo;
Uposathassa etāni, **‘‘pubbakicca’’**nti vuccati.

Pattakallaaṅgā-4

Uposatho, yāvatikā ca bhikkhunī kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti, **‘‘pattakalla’’**nti vuccati.

Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhunisaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karoma.

Nidānuddeso

Suṇātu me ayye saṅgho, ajjuposatho pannaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ ayyāyo ārocetha, pātimokkhaṃ uddisissāmi, taṃ sabbāva santā sādhukaṃ suṇoma manasi karoma. Yassā siyā āpatti, sā āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhībhāvena kho panāyyāyo, ‘‘parisuddhā’’ti vedissāmi. Yathā kho pana paccekapuṭṭhassā veyyākaraṇaṃ hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hoti. Yā pana bhikkhunī yāvatatiyaṃ anusāviyamāne saramānā santiṃ āpattiṃ nāvikareyya, sampajānamusāvādassā hoti. Sampajānamusāvādo kho panāyyāyo, antarāyiko dhammo vutto bhagavatā, tasmā saramānāya bhikkhuniyā āpannāya visuddhāpekkhāya santī āpatti āvikātabbā, āvikatā hissā phāsu hoti.

Uddiṭṭhaṃ kho, ayyāyo, nidānaṃ. Tatthāyyāyo pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Nidānaṃ niṭṭhitaṃ.

Pārājikuddeso

Tatrime aṭṭha pārājikā dhammā uddesaṃ āgacchanti.

Methunadhammasikkhāpadaṃ

1. Yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatenapi, pārājikā hoti asaṃvāsā.

Adinnādānasikkhāpadaṃ

2. Yā pana bhikkhunī gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā corāsi bālāsi mūḷhāsi thenāsīti, tathārūpaṃ bhikkhunī adinnaṃ ādiyamānā ayampi pārājikā hoti asaṃvāsā.

Manussaviggahasikkhāpadaṃ

3. Yā pana bhikkhunī sañcicca manussaviggahaṃ jīvitā voropeyya, satthahārakaṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya ‘‘ambho purisa, kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvitā seyyo’’ti, iti cittamanā cittasaṅkappā anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājikā hoti asaṃvāsā.

Uttarimanussadhammasikkhāpadaṃ

4. Yā pana bhikkhunī anabhijānaṃ uttarimanussadhammaṃ attupanāyikaṃ alamariyañāṇadassanaṃ samudācareyya ‘‘iti jānāmi, iti passāmī’’ti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā vā āpannā visuddhāpekkhā evaṃ vadeyya ‘‘ajānamevaṃ, ayye, avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā vilapi’’nti, aññatra adhimānā, ayampi pārājikā hoti asaṃvāsā.

Ubbhajāṇumaṇḍalikāsikkhāpadaṃ

5. Yā pana bhikkhunī avassutā avassutassa purisapuggalassa, adhakkhakaṃ ubbhajāṇumaṇḍalaṃ āmasanaṃ vā parāmasanaṃ vā gahaṇaṃ vā chupanaṃ vā paṭipīḷanaṃ vā sādiyeyya, ayampi pārājikā hoti asaṃvāsā ubbhajāṇumaṇḍalikā.

Vajjappaṭicchādikāsikkhāpadaṃ

6. Yā pana bhikkhunī jānaṃ pārājikaṃ dhammaṃ ajjhāpannaṃ bhikkhuniṃ nevattanā paṭicodeyya, na gaṇassa āroceyya, yadā ca sā ṭhitā vā assa cutā vā nāsitā vā avassaṭā vā, sā pacchā evaṃ vadeyya ‘‘pubbevāhaṃ, ayye, aññāsiṃ etaṃ bhikkhuniṃ ‘evarūpā ca evarūpā ca sā bhaginī’ti, no ca kho attanā paṭicodessaṃ, na gaṇassa ārocessa’’nti, ayampi pārājikā hoti asaṃvāsā vajjappaṭicchādikā.

Ukkhittānuvattikāsikkhāpadaṃ

7. Yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuṃ dhammena vinayena satthusāsanena anādaraṃ appaṭikāraṃ akatasahāyaṃ tamanuvatteyya, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘eso kho, ayye, bhikkhu samaggena saṅghena ukkhitto, dhammena vinayena satthusāsanena anādaro appaṭikāro akatasahāyo, māyye, etaṃ bhikkhuṃ anuvattī’’ti, evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṃ ce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi pārājikā hoti asaṃvāsā ukkhittānuvattikā.

Aṭṭhavatthukāsikkhāpadaṃ

8. Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthaggahaṇaṃ vā sādiyeyya, saṅghāṭikaṇṇaggahaṇaṃ vā sādiyeyya, santiṭṭheyya vā, sallapeyya vā, saṅketaṃ vā gaccheyya, purisassa vā abbhāgamanaṃ sādiyeyya, channaṃ vā anupaviseyya, kāyaṃ vā tadatthāya upasaṃhareyya etassa asaddhammassa paṭisevanatthāya, ayampi pārājikā hoti asaṃvāsā aṭṭhavatthukā.

Uddiṭṭhā kho, ayyāyo, aṭṭha pārājikā dhammā. Yesaṃ bhikkhunī aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhunīhi saddhiṃ saṃvāsaṃ yathā pure, tathā pacchā, pārājikā hoti asaṃvāsā. Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pārājikaṃ niṭṭhitaṃ.

Saṅghādisesuddeso

Ime kho panāyyāyo sattarasa saṅghādisesā

Dhammā uddesaṃ āgacchanti.

Ussayavādikāsikkhāpadaṃ

1. Yā pana bhikkhunī ussayavādikā vihareyya gahapatinā vā gahapatiputtena vā dāsena vā kammakārena vā antamaso samaṇaparibbājakenāpi, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Corīvuṭṭhāpikāsikkhāpadaṃ

2. Yā pana bhikkhunī jānaṃ coriṃ vajjhaṃ viditaṃ anapaloketvā rājānaṃ vā saṅghaṃ vā gaṇaṃ vā pūgaṃ vā seṇiṃ vā, aññatra kappā vuṭṭhāpeyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Ekagāmantaragamanasikkhāpadaṃ

3. Yā pana bhikkhunī ekā vā gāmantaraṃ gaccheyya, ekā vā nadīpāraṃ gaccheyya, ekā vā rattiṃ vippavaseyya, ekā vā gaṇamhā ohiyeyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Ukkhittakaosāraṇasikkhāpadaṃ

4. Yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuniṃ dhammena vinayena satthusāsanena anapaloketvā kārakasaṅghaṃ, anaññāya gaṇassa chandaṃ osāreyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Bhojanapaṭiggahaṇapaṭhamasikkhāpadaṃ

5. Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthato khādanīyaṃ vā, bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Bhojanapaṭiggahaṇadutiyasikkhāpadaṃ

6. Yā pana bhikkhunī evaṃ vadeyya ‘‘kiṃ te, ayye, eso purisapuggalo karissati avassuto vā anavassuto vā, yato tvaṃ anavassutā, iṅgha, ayye, yaṃ te eso purisapuggalo deti khādanīyaṃ vā bhojanīyaṃ vā, taṃ tvaṃ sahatthā paṭiggahetvā khāda vā bhuñja vā’’ti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Sañcarittasikkhāpadaṃ

7. Yā pana bhikkhunī sañcarittaṃ samāpajjeyya itthiyā vā purisamatiṃ, purisassa vā itthimatiṃ, jāyattane vā jārattane vā antamaso taṅkhaṇikāyapi, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Duṭṭhadosasikkhāpadaṃ

8. Yā pana bhikkhunī bhikkhuniṃ duṭṭhā dosā appatītā amūlakena pārājikena dhammena anuddhaṃseyya ‘‘appeva nāma naṃ imamhā brahmacariyā cāveyya’’nti, tato aparena samayena samanuggāhīyamānā vā asa manuggāhīyamānā vā amūlakañceva taṃ adhikaraṇaṃ hoti, bhikkhunī ca dosaṃ patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Aññabhāgiyasikkhāpadaṃ

9. Yā pana bhikkhunī bhikkhuniṃ duṭṭhā dosā appatītā aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya ‘‘appeva nāma naṃ imamhā brahmacariyā cāveyya’’nti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā vā aññabhāgiyañceva taṃ adhikaraṇaṃ hoti. Kocideso lesamatto upādinno, bhikkhunī ca dosaṃ patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Sikkhaṃpaccācikkhaṇasikkhāpadaṃ

10. Yā pana bhikkhunī kupitā anattamanā evaṃ vadeyya ‘‘buddhaṃ paccācikkhāmi dhammaṃ paccācikkhāmi, saṅghaṃ paccācikkhāmi, sikkhaṃ paccācikkhāmi, kinnumāva samaṇiyo yā samaṇiyo sakyadhītaro, santaññāpi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ carissāmī’’ti. Sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyye kupitā anattamanā evaṃ avaca ‘buddhaṃ paccācikkhāmi, dhammaṃ paccācikkhāmi, saṅghaṃ paccācikkhāmi, sikkhaṃ paccācikkhāmi, kinnumāva samaṇiyo yā samaṇiyo sakyadhītaro, santaññāpi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ carissāmī’ti, abhiramāyye, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti, evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Adhikaraṇakupitasikkhāpadaṃ

11. Yā pana bhikkhunī kismiñcideva adhikaraṇe paccākatā kupitā anattamanā evaṃ vadeyya ‘‘chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo’’ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyye, kismiñcideva adhikaraṇe paccākatā kupitā anattamanā evaṃ avaca ‘chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo’ti, ayyā kho chandāpi gaccheyya, dosāpi gaccheyya, mohāpi gaccheyya, bhayāpi gaccheyyā’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Pāpasamācārapaṭhamasikkhāpadaṃ

12. Bhikkhuniyo paneva saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā bhikkhuniyo bhikkhunīhi evamassu vacanīyā ‘‘bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇetī’’ti, evañca tā bhikkhuniyo bhikkhunīhi vuccamānā tatheva paggaṇheyyuṃ, tā bhikkhuniyo bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, iccetaṃ kusalaṃ, no ce paṭinissajjeyyuṃ, imāpi bhikkhuniyo yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Pāpasamācāradutiyasikkhāpadaṃ

13. Yā pana bhikkhunī evaṃ vadeyya ‘‘saṃsaṭṭhāva, ayye, tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññāpi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā saṅgho na kiñci āha tumhaññeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā dubbalyā evamāha – ‘bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇetī’’’ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyye, evaṃ avaca, saṃsaṭṭhāva ayye tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññāpi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā saṅgho na kiñci āha, tumhaññeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā dubbalyā evamāha – ‘bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇetī’’’ti, evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Saṅghabhedakasikkhāpadaṃ

14. Yā pana bhikkhunī samaggassa saṅghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyyā, samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, sametāyyā, saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Bhedānuvattakasikkhāpadaṃ

15. Tassāyeva kho pana bhikkhuniyā bhikkhuniyo honti anuvattikā vaggavādikā ekā vā dve vā tisso vā, tā evaṃ vadeyyuṃ ‘‘māyyāyo, etaṃ bhikkhuniṃ kiñci avacuttha dhammavādinī cesā bhikkhunī, vinayavādinī cesā bhikkhunī, amhākañcesā bhikkhunī chandañca ruciñca ādāya voharati, jānāti, no bhāsati, amhākampetaṃ khamatī’’ti, tā bhikkhuniyo bhikkhunīhi evamassu vacanīyā ‘‘māyyāyo, evaṃ avacuttha, na cesā bhikkhunī dhammavādinī, na cesā bhikkhunī vinayavādinī, māyyānampi saṅghabhedo rucittha, sametāyyānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī’’ti, evañca tā bhikkhuniyo bhikkhunīhi vuccamānā tatheva paggaṇheyyuṃ, tā bhikkhuniyo bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ. Iccetaṃ kusalaṃ. No ce paṭinissajjeyyuṃ, imāpi bhikkhuniyo yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Dubbacasikkhāpadaṃ

16. Bhikkhunī paneva dubbacajātikā hoti uddesapariyāpannesu sikkhāpadesu bhikkhunīhi sahadhammikaṃ vuccamānā attānaṃ avacanīyaṃ karoti ‘‘mā maṃ ayyāyo kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyyāyo, na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyyāyo, mama vacanāyā’’ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyyā, attānaṃ avacanīyaṃ akāsi, vacanīyameva, ayyā, attānaṃ karotu, ayyāpi bhikkhuniyo vadatu sahadhammena, bhikkhuniyopi ayyaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Kuladūsakasikkhāpadaṃ

17. Bhikkhunī paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsikā pāpasamācārā, tassā kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tāya duṭṭhāni dissanti ceva suyyanti ca, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘ayyā, kho kuladūsikā pāpasamācārā, ayyāya kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyyāya, duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyyā imamhā āvāsā, alaṃ te idha vāsenā’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tā bhikkhuniyo evaṃ vadeyya ‘‘chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo, tādisikāya āpattiyā ekaccaṃ pabbājenti ekaccaṃ na pabbājentī’’ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyyā, evaṃ avaca, na ca bhikkhuniyo chandagāminiyo, na ca bhikkhuniyo dosagāminiyo, na ca bhikkhuniyo mohagāminiyo, na ca bhikkhuniyo bhayagāminiyo, ayyā kho kuladūsikā pāpasamācārā, ayyāya kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyyāya duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyyā, imamhā āvāsā alaṃ te idha vāsenā’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

Uddiṭṭhā kho ayyāyo sattarasa saṅghādisesā dhammā nava paṭhamāpattikā, aṭṭha yāvatatiyakā,

Yesaṃ bhikkhunī aññataraṃ vā aññataraṃ vā āpajjati, tāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ. Ciṇṇamānattā bhikkhunī yattha siyā vīsatigaṇo bhikkhunisaṅgho, tattha sā bhikkhunī abbhetabbā. Ekāyapi ce ūno vīsatigaṇo bhikkhunisaṅgho taṃ bhikkhuniṃ abbheyya, sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā, ayaṃ tattha sāmīci. Tatthāyyāyo pucchāmi, kaccittha parisuddhā, dutiyampi, pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Saṅghādiseso niṭṭhito.

Nissaggiya pācittiyā

Ime kho panāyyāyo tiṃsa nissaggiyā pācittiyā

Dhammā uddesaṃ āgacchanti.

Pattasannicayasikkhāpadaṃ

1. Yā pana bhikkhunī pattasannicayaṃ kareyya, nissaggiyaṃ pācittiyaṃ.

Akālacīvarabhājanasikkhāpadaṃ

2. Yā pana bhikkhunī akālacīvaraṃ ‘‘kālacīvara’’nti adhiṭṭhahitvā bhājāpeyya, nissaggiyaṃ pācittiyaṃ.

Cīvaraparivattanasikkhāpadaṃ

3. Yā pana bhikkhunī bhikkhuniyā saddhiṃ cīvaraṃ parivattetvā sā pacchā evaṃ vadeyya ‘‘handāyye, tuyhaṃ cīvaraṃ, āhara metaṃ cīvaraṃ, yaṃ tuyhaṃ tuyhamevetaṃ, yaṃ mayhaṃ mayhamevetaṃ, āhara metaṃ cīvaraṃ, sakaṃ paccāharā''ti acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Aññaviññāpanasikkhāpadaṃ

4. Yā pana bhikkhunī aññaṃ viññāpetvā aññaṃ viññāpeyya, nissaggiyaṃ pācittiyaṃ.

Aññacetāpana sikkhāpadaṃ

5. Yā pana bhikkhunī aññaṃ cetāpetvā aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Paṭhamasaṅghikacetāpanasikkhāpadaṃ

6. Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Dutiyasaṅghikacetāpanasikkhāpadaṃ

7. Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Paṭhamagaṇikacetāpanasikkhāpadaṃ

8. Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Dutiyagaṇikacetāpanasikkhāpadaṃ

9. Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Puggalikacetāpanasikkhāpadaṃ

10. Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena puggalikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo paṭhamo.

Garupāvuraṇasikkhāpadaṃ

11. Garupāvuraṇaṃ pana bhikkhuniyā cetāpentiyā catukkaṃsaparamaṃ cetāpetabbaṃ. Tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Lahupāvuraṇasikkhāpadaṃ

12. Lahupāvuraṇaṃ pana bhikkhuniyā cetāpentiyā aḍḍhateyyakaṃsaparamaṃ cetāpetabbaṃ. Tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Kathinasikkhāpadaṃ

13. Niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kathine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. Taṃ atikkāmentiyā, nissaggiyaṃ pācittiyaṃ.

Udositasikkhāpadaṃ

14. Niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kathine ekarattampi ce bhikkhunī ticīvarena vippavaseyya, aññatra bhikkhunisammutiyā nissaggiyaṃ pācittiyaṃ.

Akālacīvarasikkhāpadaṃ

15. Niṭṭhitacīvarasmiṃ bhikkhuniyā ubbhatasmiṃ kathine bhikkhuniyā paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānāya bhikkhuniyā paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no cassa pāripūri, māsaparamaṃ tāya bhikkhuniyā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttari nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ.

Aññātakaviññattisikkhāpadaṃ

16. Yā pana bhikkhunī aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatthāyaṃ samayo acchinnacīvarā vā hoti bhikkhunī, naṭṭhacīvarā vā, ayaṃ tattha samayo.

Tatuttarisikkhāpadaṃ

17. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tāya bhikkhuniyā tato cīvaraṃ sāditabbaṃ. Tato ce uttari sādiyeyya, nissaggiyaṃ pācittiyaṃ.

Paṭhamaupakkhaṭasikkhāpadaṃ

18. Bhikkhuniṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti ''iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarena acchādessāmī''ti. Tatra cesā bhikkhunī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ āpajjeyya ''sādhu vata, maṃ āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī''ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Dutiyaupakkhaṭasikkhāpadaṃ

19. Bhikkhuniṃ paneva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti ''imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarehi acchādessāmā''ti. Tatra cesā bhikkhūnī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ āpajjeyya ''sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubhova santā ekenā''ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Rājasikkhāpadaṃ

20. Bhikkhuniṃ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ pahiṇeyya ''iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarena acchādehī''ti. So ce dūto taṃ bhikkhuniṃ upasaṅkamitvā evaṃ vadeyya ''idaṃ kho, ayye, ayyaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātāyyā cīvaracetāpanna''nti. Tāya bhikkhuniyā so dūto evamassa vacanīyo ''na kho mayaṃ, āvuso, cīvaracetāpannaṃ paṭiggaṇhāma, cīvarañca kho mayaṃ paṭiggaṇhāma kālena kappiya''nti. So ce dūto taṃ bhikkhuniṃ evaṃ vadeyya ''atthi panāyyāya, koci veyyāvaccakaro''ti, cīvaratthikāya, bhikkhave, bhikkhuniyā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā ‘‘eso kho, āvuso, bhikkhunīnaṃ veyyāvaccakaro’’ti. So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuniṃ upasaṅkamitvā evaṃ vadeyya ‘‘yaṃ kho, ayye, ayyā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamatāyyā kālena, cīvarena taṃ acchādessatī’’ti. Cīvaratthikāya, bhikkhave, bhikkhuniyā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo ‘‘attho me, āvuso, cīvarenā’’ti, dvattikkhattuṃ codayamānā sārayamānā taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtāya uddissa ṭhātabbaṃ, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtā uddissa tiṭṭhamānā taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ. Tato ce uttari vāyamamānā taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. No ce abhinipphādeyya, yatassā cīvaracetāpannaṃ ābhataṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo ‘‘yaṃ kho tumhe āyasmanto bhikkhuniṃ uddissa cīvaracetāpannaṃ pahiṇittha, na taṃ tassā bhikkhuniyā kiñci atthaṃ anubhoti, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassā’’ti, ayaṃ tattha sāmīci.

Cīvaravaggo dutiyo.

Rūpiyasikkhāpadaṃ

21. Yā pana bhikkhunī jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

Rūpiyasaṃvohārasikkhāpadaṃ

22. Yā pana bhikkhunī nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Kayavikkayasikkhāpadaṃ

23. Yā pana bhikkhunī nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Ūnapañcabandhanasikkhāpadaṃ

24. Yā pana bhikkhunī ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tāya bhikkhuniyā so patto bhikkhuniparisāya nissajjitabbo, yo ca tassā bhikkhuniparisāya pattapariyanto, so tassā bhikkhuniyā padātabbo ‘‘ayaṃ te bhikkhuni patto yāvabhedanāya dhāretabbo’’ti, ayaṃ tattha sāmīci.

Bhesajjasikkhāpadaṃ

25. Yāni kho pana tāni gilānānaṃ bhikkhunīnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni. Taṃ atikkāmentiyā, nissaggiyaṃ pācittiyaṃ.

Cīvaraacchindanasikkhāpadaṃ

26. Yā pana bhikkhunī bhikkhuniyā sāmaṃ cīvaraṃ datvā kupitā anattamanā acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Suttaviññattisikkhāpadaṃ

27. Yā pana bhikkhunī sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

Mahāpesakārasikkhāpadaṃ

28. Bhikkhuniṃ paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya, tatra cesā bhikkhunī pubbe appavāritā tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya ‘‘idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati, āyatañca karotha, vitthatañca appitañca suvītañca suppavāyitañca suvilekhitañca suvitacchitañca karotha, appeva nāma mayampi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā’’ti, evañca sā bhikkhunī vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattampi, nissaggiyaṃ pācittiyaṃ.

Accekacīvarasikkhāpadaṃ

29. Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ bhikkhuniyā paneva accekacīvaraṃ uppajjeyya, accekaṃ maññamānāya bhikkhuniyā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. Tato ce uttari nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

Pariṇatasikkhāpadaṃ

30. Yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo tatiyo.

Uddiṭṭhā kho, ayyāyo, tiṃsa nissaggiyā pācittiyā dhammā. Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Nissaggiyapācittiyā niṭṭhitā.

Suddhapācittiyā

Ime kho panāyyāyo, chasaṭṭhisatā pācittiyā

Dhammā uddesaṃ āgacchanti.

Lasuṇasikkhāpadaṃ

1. Yā pana bhikkhunī lasuṇaṃ khādeyya pācittiyaṃ.

Sambādhalomasikkhāpadaṃ

2. Yā pana bhikkhunī sambādhe lomaṃ saṃharāpeyya, pācittiyaṃ.

Talaghātakasikkhāpadaṃ

3. Talaghātake pācittiyaṃ.

Jatumaṭṭhakasikkhāpadaṃ

4. Jatumaṭṭhake pācittiyaṃ.

Udakasuddhikasikkhāpadaṃ

5. Udakasuddhikaṃ pana bhikkhuniyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātabbaṃ. Taṃ atikkāmentiyā pācittiyaṃ.

Upatiṭṭhanasikkhāpadaṃ

6. Yā pana bhikkhunī bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya, pācittiyaṃ.

Āmakadhaññasikkhāpadaṃ

7. Yā pana bhikkhunī āmakadhaññaṃ viññatvā vā viññāpetvā vā bhajjitvā vā bhajjāpetvā vā koṭṭetvā vā koṭṭāpetvā vā pacitvā vā pacāpetvā vā bhuñjeyya, pācittiyaṃ.

Paṭhamauccārachaḍḍanasikkhāpadaṃ

8. Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuṭṭe vā tiropākāre vā chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.

Dutiyauccārachaḍḍanasikkhāpadaṃ

9. Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā harite chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.

Naccagītasikkhāpadaṃ

10. Yā pana bhikkhunī naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiyaṃ.

Lasuṇavaggo paṭhamo.

Rattandhakārasikkhāpadaṃ

11. Yā pana bhikkhunī rattandhakāre appadīpe purisena saddhiṃ ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ.

Paṭicchannokāsasikkhāpadaṃ

12. Yā pana bhikkhunī paṭicchanne okāse purisena saddhiṃ ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ.

Ajjhokāsasallapanasikkhāpadaṃ

13. Yā pana bhikkhunī ajjhokāse purisena saddhiṃ ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyaṃ.

Dutiyikauyyojanasikkhāpadaṃ

14. Yā pana bhikkhunī rathikāya vā byūhe vā siṅghāṭake vā purisena saddhiṃ ekenekā santiṭṭheyya vā sallapeyya vā nikaṇṇikaṃ vā jappeyya dutiyikaṃ vā bhikkhuniṃ uyyojeyya, pācittiyaṃ.

Anāpucchāpakkamanasikkhāpadaṃ

15. Yā pana bhikkhunī purebhattaṃ kulāni upasaṅkamitvā āsane nisīditvā sāmike anāpucchā pakkameyya, pācittiyaṃ.

Anāpucchāabhinisīdanasikkhāpadaṃ

16. Yā pana bhikkhunī pacchābhattaṃ kulāni upasaṅkamitvā sāmike anāpucchā āsane abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

Anāpucchāsantharaṇasikkhāpadaṃ

17. Yā pana bhikkhunī vikāle kulāni upasaṅkamitvā sāmike anāpucchā seyyaṃ santharitvā vā santharāpetvā vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

Paraujjhāpanakasikkhāpadaṃ

18. Yā pana bhikkhunī duggahitena dūpadhāritena paraṃ ujjhāpeyya, pācittiyaṃ.

Paraabhisapanasikkhāpadaṃ

19. Yā pana bhikkhunī attānaṃ vā paraṃ vā nirayena vā brahmacariyena vā abhisapeyya, pācittiyaṃ.

Rodanasikkhāpadaṃ

20. Yā pana bhikkhunī attānaṃ vadhitvā vadhitvā rodeyya, pācittiyaṃ.

Rattandhakāravaggo dutiyo.

Naggasikkhāpadaṃ

21. Yā pana bhikkhunī naggā nahāyeyya, pācittiyaṃ.

Udakasāṭikasikkhāpadaṃ

22. Udakasāṭikaṃ pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmentiyā chedanakaṃ pācittiyaṃ.

Cīvarasibbanasikkhāpadaṃ

23. Yā pana bhikkhunī bhikkhuniyā cīvaraṃ visibbetvā vā visibbāpetvā vā sā pacchā anantarāyikinī neva sibbeyya, na sibbāpanāya ussukkaṃ kareyya aññatra catūhapañcāhā, pācittiyaṃ.

Saṅghāṭicārasikkhāpadaṃ

24. Yā pana bhikkhunī pañcāhikaṃ saṅghāṭicāraṃ atikkāmeyya, pācittiyaṃ.

Cīvarasaṅkamanīyasikkhāpadaṃ

25. Yā pana bhikkhunī cīvarasaṅkamanīyaṃ dhāreyya, pācittiyaṃ.

Gaṇacīvarasikkhāpadaṃ

26. Yā pana bhikkhunī gaṇassa cīvaralābhaṃ antarāyaṃ kareyya, pācittiyaṃ.

Paṭibāhanasikkhāpadaṃ

27. Yā pana bhikkhunī dhammikaṃ cīvaravibhaṅgaṃ paṭibāheyya, pācittiyaṃ.

Cīvaradānasikkhāpadaṃ

28. Yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā samaṇacīvaraṃ dadeyya, pācittiyaṃ.

Kālaatikkamanasikkhāpadaṃ

29. Yā pana bhikkhunī dubbalacīvarapaccāsāya cīvarakālasamayaṃ atikkāmeyya, pācittiyaṃ.

Kathinuddhārasikkhāpadaṃ

30. Yā pana bhikkhunī dhammikaṃ kathinuddhāraṃ paṭibāheyya, pācittiyaṃ.

Naggavaggo tatiyo.

Ekamañcatuvaṭṭanasikkhāpadaṃ

31. Yā pana bhikkhuniyo dve ekamañce tuvaṭṭeyyuṃ, pācittiyaṃ.

Ekattharaṇatuvaṭṭanasikkhāpadaṃ

32. Yā pana bhikkhuniyo dve ekattharaṇapāvuraṇā tuvaṭṭeyyuṃ, pācittiyaṃ.

Aphāsukaraṇasikkhāpadaṃ

33. Yā pana bhikkhunī bhikkhuniyā sañcicca aphāsuṃ kareyya, pācittiyaṃ.

Naupaṭṭhāpanasikkhāpadaṃ

34. Yā pana bhikkhunī dukkhitaṃ sahajīviniṃ neva upaṭṭhaheyya, na upaṭṭhāpanāya ussukkaṃ kareyya, pācittiyaṃ.

Nikkaḍḍhanasikkhāpadaṃ

35. Yā pana bhikkhunī bhikkhuniyā upassayaṃ datvā kupitā anattamanā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ.

Saṃsaṭṭhasikkhāpadaṃ

36. Yā pana bhikkhunī saṃsaṭṭhā vihareyya gahapatinā vā gahapatiputtena vā, sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyye, saṃsaṭṭhā vihari gahapatināpi gahapatiputtenāpi, viviccāyye, vivekaññeva bhaginiyā saṅgho vaṇṇetī’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

Antoraṭṭhasikkhāpadaṃ

37. Yā pana bhikkhunī antoraṭṭhe sāsaṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyaṃ.

Tiroraṭṭhasikkhāpadaṃ

38. Yā pana bhikkhunī tiroraṭṭhe sāsaṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyaṃ.

Antovassasikkhāpadaṃ

39. Yā pana bhikkhunī antovassaṃ cārikaṃ careyya, pācittiyaṃ.

Cārikanapakkamanasikkhāpadaṃ

40. Yā pana bhikkhunī vassaṃvuṭṭhā cārikaṃ na pakkameyya antamaso chappañcayojanānipi, pācittiyaṃ.

Tuvaṭṭavaggo catuttho.

Rājāgārasikkhāpadaṃ

41. Yā pana bhikkhunī rājāgāraṃ vā cittāgāraṃ vā ārāmaṃ vā uyyānaṃ vā pokkharaṇiṃ vā dassanāya gaccheyya, pācittiyaṃ.

Āsandiparibhuñjanasikkhāpadaṃ

42. Yā pana bhikkhunī āsandiṃ vā pallaṅkaṃ vā paribhuñjeyya, pācittiyaṃ.

Suttakantanasikkhāpadaṃ

43. Yā pana bhikkhunī suttaṃ kanteyya, pācittiyaṃ.

Gihiveyyāvaccasikkhāpadaṃ

44. Yā pana bhikkhunī gihiveyyāvaccaṃ kareyya, pācittiyaṃ.

Adhikaraṇasikkhāpadaṃ

45. Yā pana bhikkhunī bhikkhuniyā ‘‘ehāyye, imaṃ adhikaraṇaṃ vūpasamehī’’ti vuccamānā ‘‘sādhū’’ti paṭissuṇitvā sā pacchā anantarāyikinī neva vūpasameyya, na vūpasamāya ussukkaṃ kareyya, pācittiyaṃ.

Bhojanadānasikkhāpadaṃ

46. Yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiyaṃ.

Āvasathacīvarasikkhāpadaṃ

47. Yā pana bhikkhunī āvasathacīvaraṃ anissajjetvā paribhuñjeyya, pācittiyaṃ.

Āvasathavihārasikkhāpadaṃ

48. Yā pana bhikkhunī āvasathaṃ anissajjitvā cārikaṃ pakkameyya, pācittiyaṃ.

Tiracchānavijjāpariyāpuṇanasikkhāpadaṃ

49. Yā pana bhikkhunī tiracchānavijjaṃ pariyāpuṇeyya, pācittiyaṃ.

Tiracchānavijjāvācanasikkhāpadaṃ

50. Yā pana bhikkhunī tiracchānavijjaṃ vāceyya, pācittiyaṃ.

Cittāgāravaggo pañcamo.

Ārāmapavisanasikkhāpadaṃ

51. Yā pana bhikkhunī jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyya, pācittiyaṃ.

Bhikkhuakkosanasikkhāpadaṃ

52. Yā pana bhikkhunī bhikkhuṃ akkoseyya vā paribhāseyya vā, pācittiyaṃ.

Gaṇaparibhāsanasikkhāpadaṃ

53. Yā pana bhikkhunī caṇḍīkatā gaṇaṃ paribhāseyya, pācittiyaṃ.

Pavāritasikkhāpadaṃ

54. Yā pana bhikkhunī nimantitā vā pavāritā vā khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Kulamaccharinīsikkhāpadaṃ

55. Yā pana bhikkhunī kulamaccharinī assa, pācittiyaṃ.

Abhikkhukāvāsasikkhāpadaṃ

56. Yā pana bhikkhunī abhikkhuke āvāse vassaṃ vaseyya, pācittiyaṃ.

Apavāraṇāsikkhāpadaṃ

57. Yā pana bhikkhunī vassaṃvuṭṭhā ubhatosaṅghe tīhi ṭhānehi na pavāreyya diṭṭhena vā sutena vā parisaṅkāya vā, pācittiyaṃ.

Ovādasikkhāpadaṃ

58. Yā pana bhikkhunī ovādāya vā saṃvāsāya vā na gaccheyya, pācittiyaṃ.

Ovādūpasaṅkamanasikkhāpadaṃ

59. Anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā uposathapucchakañca ovādūpasaṅkamanañca. Taṃ atikkāmentiyā pācittiyaṃ.

Pasākhejātasikkhāpadaṃ

60. Yā pana bhikkhunī pasākhe jātaṃ gaṇḍaṃ vā rudhitaṃ vā anapaloketvā saṅghaṃ vā gaṇaṃ vā purisena saddhiṃ ekenekā bhedāpeyya vā phālāpeyya vā dhovāpeyya vā ālimpāpeyya vā bandhāpeyya vā mocāpeyya vā, pācittiyaṃ.

Ārāmavaggo chaṭṭho.

Gabbhinīsikkhāpadaṃ

61. Yā pana bhikkhunī gabbhiniṃ vuṭṭhāpeyya, pācittiyaṃ.

Pāyantīsikkhāpadaṃ

62. Yā pana bhikkhunī pāyantiṃ vuṭṭhāpeyya, pācittiyaṃ.

Paṭhamasikkhamānasikkhāpadaṃ

63. Yā pana bhikkhunī dve vassāni chasu dhammesu asikkhitasikkhaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ.

Dutiyasikkhamānasikkhāpadaṃ

64. Yā pana bhikkhunī dve vassāni chasu dhammesu sikkhitasikkhaṃ sikkhamānaṃ saṅghena asammataṃ vuṭṭhāpeyya, pācittiyaṃ.

Paṭhamagihigatasikkhāpadaṃ

65. Yā pana bhikkhunī ūnadvādasavassaṃ gihigataṃ vuṭṭhāpeyya, pācittiyaṃ.

Dutiyagihigatasikkhāpadaṃ

66. Yā pana bhikkhunī paripuṇṇadvādasavassaṃ gihigataṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya, pācittiyaṃ.

Tatiyagihigatasikkhāpadaṃ

67. Yā pana bhikkhunī paripuṇṇadvādasavassaṃ gihigataṃ dve vassāni chasu dhammesu sikkhitasikkhaṃ saṅghena asammataṃ vuṭṭhāpeyya, pācittiyaṃ.

Paṭhamasahajīvinīsikkhāpadaṃ

68. Yā pana bhikkhunī sahajīviniṃ vuṭṭhāpetvā dve vassāni neva anuggaṇheyya na anuggaṇhāpeyya, pācittiyaṃ.

Pavattinīnānubandhanasikkhāpadaṃ

69. Yā pana bhikkhunī vuṭṭhāpitaṃ pavattiniṃ dve vassāni nānubandheyya, pācittiyaṃ.

Dutiyasahajīvinīsikkhāpadaṃ

70. Yā pana bhikkhunī sahajīviniṃ vuṭṭhāpetvā neva vūpakāseyya na vūpakāsāpeyya antamaso chappañcayojanānipi, pācittiyaṃ.

Gabbhinivaggo sattamo.

Paṭhamakumāribhūtasikkhāpadaṃ

71. Yā pana bhikkhunī ūnavīsativassaṃ kumāribhūtaṃ vuṭṭhāpeyya, pācittiyaṃ.

Dutiyakumāribhūtasikkhāpadaṃ

72. Yā pana bhikkhunī paripuṇṇavīsativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya, pācittiyaṃ.

Tatiyakumāribhūtasikkhāpadaṃ

73. Yā pana bhikkhunī paripuṇṇavīsativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu sikkhitasikkhaṃ saṅghena asammataṃ vuṭṭhāpeyya, pācittiyaṃ.

Ūnadvādasavassasikkhāpadaṃ

74. Yā pana bhikkhunī ūnadvādasavassā vuṭṭhāpeyya, pācittiyaṃ.

Paripuṇṇadvādasavassasikkhāpadaṃ

75. Yā pana bhikkhunī paripuṇṇadvādasavassā saṅghena asammatā vuṭṭhāpeyya, pācittiyaṃ.

Khiyyanadhammasikkhāpadaṃ

76. Yā pana bhikkhunī ‘‘alaṃ tāva te, ayye, vuṭṭhāpitenā’’ti vuccamānā ‘‘sādhū’’ti paṭissuṇitvā sā pacchā khiyyanadhammaṃ āpajjeyya, pācittiyaṃ.

Paṭhamasikkhamānanavuṭṭhāpanasikkhāpadaṃ

77. Yā pana bhikkhunī sikkhamānaṃ ‘‘sace me tvaṃ, ayye, cīvaraṃ dassasi, evāhaṃ taṃ vuṭṭhāpessāmī’’ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṃ kareyya, pācittiyaṃ.

Dutiyasikkhamānanavuṭṭhāpanasikkhāpadaṃ

78. Yā pana bhikkhunī sikkhamānaṃ ‘‘sace maṃ tvaṃ, ayye, dve vassāni anubandhissasi, evāhaṃ taṃ vuṭṭhāpessāmī’’ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṃ kareyya, pācittiyaṃ.

Sokāvāsasikkhāpadaṃ

79. Yā pana bhikkhunī purisasaṃsaṭṭhaṃ kumārakasaṃsaṭṭhaṃ caṇḍiṃ sokāvāsaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ.

Ananuññātasikkhāpadaṃ

80. Yā pana bhikkhunī mātāpitūhi vā sāmikena vā ananuññātaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ.

Pārivāsikasikkhāpadaṃ

81. Yā pana bhikkhunī pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpeyya, pācittiyaṃ.

Anuvassasikkhāpadaṃ

82. Yā pana bhikkhunī anuvassaṃ vuṭṭhāpeyya, pācittiyaṃ.

Ekavassasikkhāpadaṃ

83. Yā pana bhikkhunī ekaṃ vassaṃ dve vuṭṭhāpeyya, pācittiyaṃ.

Kumāribhūtavaggo aṭṭhamo.

Chattupāhanasikkhāpadaṃ

84. Yā pana bhikkhunī agilānā chattupāhanaṃ dhāreyya, pācittiyaṃ.

Yānasikkhāpadaṃ

85. Yā pana bhikkhunī agilānā yānena yāyeyya, pācittiyaṃ.

Saṅghāṇisikkhāpadaṃ

86. Yā pana bhikkhunī saṅghāṇiṃ dhāreyya, pācittiyaṃ.

Itthālaṅkārasikkhāpadaṃ

87. Yā pana bhikkhunī itthālaṅkāraṃ dhāreyya, pācittiyaṃ.

Gandhavaṇṇakasikkhāpadaṃ

88. Yā pana bhikkhunī gandhavaṇṇakena nahāyeyya, pācittiyaṃ.

Vāsitakasikkhāpadaṃ

89. Yā pana bhikkhunī vāsitakena piññākena nahāyeyya, pācittiyaṃ.

Bhikkhuniummaddāpanasikkhāpadaṃ

90. Yā pana bhikkhunī bhikkhuniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ.

Sikkhamānaummaddāpanasikkhāpadaṃ

91. Yā pana bhikkhunī sikkhamānāya ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ.

Sāmaṇerīummaddāpanasikkhāpadaṃ

92. Yā pana bhikkhunī sāmaṇeriyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ.

Gihiniummaddāpanasikkhāpadaṃ

93. Yā pana bhikkhunī gihiniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṃ.

Anāpucchāsikkhāpadaṃ

94. Yā pana bhikkhunī bhikkhussa purato anāpucchā āsane nisīdeyya, pācittiyaṃ.

Pañhāpucchanasikkhāpadaṃ

95. Yā pana bhikkhunī anokāsakataṃ bhikkhuṃ pañhaṃ puccheyya, pācittiyaṃ.

Asaṃkaccikasikkhāpadaṃ

96. Yā pana bhikkhunī asaṃkaccikā gāmaṃ paviseyya, pācittiyaṃ.

Chattupāhanavaggo navamo.

Musāvādasikkhāpadaṃ

97. Sampajānamusāvāde pācittiyaṃ.

Omasavādasikkhāpadaṃ

98. Omasavāde pācittiyaṃ.

Pesuññasikkhāpadaṃ

99. Bhikkhunipesuññe pācittiyaṃ.

Padasodhammasikkhāpadaṃ

100. Yā pana bhikkhunī anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ.

Paṭhamasahaseyyasikkhāpadaṃ

101. Yā pana bhikkhunī anupasampannāya uttaridirattatirattaṃ sahaseyyaṃ kappeyya, pācittiyaṃ.

Dutiyasahaseyyasikkhāpadaṃ

102. Yā pana bhikkhunī purisena sahaseyyaṃ kappeyya, pācittiyaṃ.

Dhammadesanāsikkhāpadaṃ

103. Yā pana bhikkhunī purisassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā itthiviggahena, pācittiyaṃ.

Bhūtārocanasikkhāpadaṃ

104. Yā pana bhikkhunī anupasampannāya uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ.

Duṭṭhullārocanasikkhāpadaṃ

105. Yā pana bhikkhunī bhikkhuniyā duṭṭhullaṃ āpattiṃ anupasampannāya āroceyya aññatra bhikkhunisammutiyā, pācittiyaṃ.

Pathavīkhaṇanasikkhāpadaṃ

106. Yā pana bhikkhunī pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ.

Musāvādavaggo dasamo.

Bhūtagāmasikkhāpadaṃ

107. Bhūtagāmapātabyatāya pācittiyaṃ.

Aññavādakasikkhāpadaṃ

108. Aññavādake, vihesake pācittiyaṃ.

Ujjhāpanakasikkhāpadaṃ

109. Ujjhāpanake, khiyyanake pācittiyaṃ.

Paṭhamasenāsanasikkhāpadaṃ

110. Yā pana bhikkhunī saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamantī neva uddhareyya, na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Dutiyasenāsanasikkhāpadaṃ

111. Yā pana bhikkhunī saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā taṃ pakkamantī neva uddhareyya, na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Anupakhajjasikkhāpadaṃ

112. Yā pana bhikkhunī saṅghike vihāre jānaṃ pubbupagataṃ bhikkhuniṃ anupakhajja seyyaṃ kappeyya ''yassā sambādho bhavissati, sā pakkamissatī''ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Nikkaḍḍhanasikkhāpadaṃ

113. Yā pana bhikkhunī bhikkhuniṃ kupitā anattamanā saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ.

Vehāsakuṭisikkhāpadaṃ

114. Yā pana bhikkhunī saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

Mahallakavihārasikkhāpadaṃ

115. Mahallakaṃ pana bhikkhuniyā vihāraṃ kārayamānāya yāva dvārakosā aggaḷaṭṭhapanāya, ālokasandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhitāya adhiṭṭhātabbaṃ. Tato ce uttari appaharitepi ṭhitā adhiṭṭhaheyya, pācittiyaṃ.

Sappāṇakasikkhāpadaṃ

116. Yā pana bhikkhunī jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.

Bhūtagāmavaggo ekādasamo.

Āvasathapiṇḍasikkhāpadaṃ

117. Agilānāya bhikkhuniyā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttari bhuñjeyya, pācittiyaṃ.

Gaṇabhojanasikkhāpadaṃ

118. Gaṇabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo, mahāsamayo, samaṇabhattasamayo, ayaṃ tattha samayo.

Kāṇamātusikkhāpadaṃ

119. Bhikkhuniṃ paneva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānāya bhikkhuniyā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭiggaṇheyya, pācittiyaṃ. Dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhunīhi saddhiṃ saṃvibhajitabbaṃ, ayaṃ tattha sāmīci.

Vikālabhojanasikkhāpadaṃ

120. Yā pana bhikkhunī vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Sannidhikārakasikkhāpadaṃ

121. Yā pana bhikkhunī sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Dantaponasikkhāpadaṃ

122. Yā pana bhikkhunī adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā, pācittiyaṃ.

Uyyojanasikkhāpadaṃ

123. Yā pana bhikkhunī bhikkhuniṃ ‘‘ehāyye, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā’’ti tassā dāpetvā vā adāpetvā vā uyyojeyya ‘‘gacchāyye, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekikāya me kathā vā nisajjā vā phāsu hotī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Sabhojanasikkhāpadaṃ

124. Yā pana bhikkhunī sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ.

Rahopaṭicchannasikkhāpadaṃ

125. Yā pana bhikkhunī purisena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ.

Rahonisajjasikkhāpadaṃ

126. Yā pana bhikkhunī purisena saddhiṃ ekenekā raho nisajjaṃ kappeyya, pācittiyaṃ.

Bhojanavaggo dvādasamo.

Cārittasikkhāpadaṃ

127. Yā pana bhikkhunī nimantitā sabhattā samānā santiṃ bhikkhuniṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, cīvaradānasamayo, cīvarakārasamayo, ayaṃ tattha samayo.

Mahānāmasikkhāpadaṃ

128. Agilānāya bhikkhuniyā catumāsappaccayapavāraṇā sāditabbā aññatra punapavāraṇāya, aññatra niccapavāraṇāya. Tato ce uttari sādiyeyya, pācittiyaṃ.

Uyyuttasenāsikkhāpadaṃ

129. Yā pana bhikkhunī uyyuttaṃ senaṃ dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyaṃ.

Senāvāsasikkhāpadaṃ

130. Siyā ca tassā bhikkhuniyā kocideva paccayo senaṃ gamanāya, dirattatirattaṃ tāya bhikkhuniyā senāya vasitabbaṃ. Tato ce uttari vaseyya, pācittiyaṃ.

Uyyodhikasikkhāpadaṃ

131. Dirattatirattaṃ ce bhikkhunī senāya vasamānā uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ.

Surāpānasikkhāpadaṃ

132. Surāmerayapāne pācittiyaṃ.

Aṅgulipatodakasikkhāpadaṃ

133. Aṅgulipatodake pācittiyaṃ.

Hasadhammasikkhāpadaṃ

134. Udake hasadhamme pācittiyaṃ.

Anādariyasikkhāpadaṃ

135. Anādariye pācittiyaṃ.

Bhiṃsāpanasikkhāpadaṃ

136. Yā pana bhikkhunī bhikkhuniṃ bhiṃsāpeyya, pācittiyaṃ.

Cārittavaggo terasamo.

Jotisikkhāpadaṃ

137. Yā pana bhikkhunī agilānā visibbanāpekkhā jotiṃ samādaheyya vā samādahāpeyya vā aññatra tathārūpappaccayā, pācittiyaṃ.

Nahānasikkhāpadaṃ

138. Yā pana bhikkhunī orenaddhamāsaṃ nahāyeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo ‘‘diyaḍḍho māso seso gimhāna’’nti ‘‘vassānassa paṭhamo māso’’ iccete aḍḍhateyyamāsā uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammasamayo, addhānagamanasamayo, vātavuṭṭhisamayo, ayaṃ tattha samayo.

Dubbaṇṇakaraṇasikkhāpadaṃ

139. Navaṃ pana bhikkhuniyā cīvaralābhāya tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ ādātabbaṃ nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. Anādā ce bhikkhunī tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ.

Vikappanasikkhāpadaṃ

140. Yā pana bhikkhunī bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā apaccuddhāraṇaṃ paribhuñjeyya, pācittiyaṃ.

Apanidhāpanasikkhāpadaṃ

141. Yā pana bhikkhunī bhikkhuniyā pattaṃ vā cīvaraṃ vā nisīdanaṃ vā sūcigharaṃ vā kāyabandhanaṃ vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkhāpi, pācittiyaṃ.

Sañciccasikkhāpadaṃ

142. Yā pana bhikkhunī sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ.

Sappāṇakasikkhāpadaṃ

143. Yā pana bhikkhunī jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ.

Ukkoṭanasikkhāpadaṃ

144. Yā pana bhikkhunī jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyaṃ.

Theyyasatthasikkhāpadaṃ

145. Yā pana bhikkhunī jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi, pācittiyaṃ.

Ariṭṭhasikkhāpadaṃ

146. Yā pana bhikkhunī evaṃ vadeyya ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti. Sā bhikkhunī bhikkhunīhi evamassa vacanīyā ‘‘māyye evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāyye antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā’’ti. Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

Jotivaggo cuddasamo.

Ukkhittasambhogasikkhāpadaṃ

147. Yā pana bhikkhunī jānaṃ tathāvādiniyā bhikkhuniyā akaṭānudhammāya taṃ diṭṭhiṃ appaṭinissaṭṭhāya saddhiṃ sambhuñjeyya vā, saṃvaseyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Kaṇṭakasikkhāpadaṃ

148. Samaṇuddesāpi ce evaṃ vadeyya ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti. Sā samaṇuddesā bhikkhunīhi evamassa vacanīyā ‘‘māyye, samaṇuddese evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāyye, samaṇuddese antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā’’ti. Evañca sā samaṇuddesā bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā samaṇuddesā bhikkhunīhi evamassa vacanīyā ‘‘ajjatagge te, ayye, samaṇuddese na ceva so bhagavā satthā apadisitabbo, yampi caññā samaṇuddesā labhanti bhikkhunīhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire, vinassā’’ti. Yā pana bhikkhunī jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Sahadhammikasikkhāpadaṃ

149. Yā pana bhikkhunī bhikkhunīhi sahadhammikaṃ vuccamānā evaṃ vadeyya ‘‘na tāvāhaṃ, ayye, etasmiṃ sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuniṃ byattaṃ vinayadharaṃ paripucchāmī’’ti, pācittiyaṃ. Sikkhamānāya, bhikkhave, bhikkhuniyā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ, ayaṃ tattha sāmīci.

Vilekhanasikkhāpadaṃ

150. Yā pana bhikkhunī pātimokkhe uddissamāne evaṃ vadeyya ‘‘kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhāya saṃvattantī’’ti, sikkhāpadavivaṇṇake pācittiyaṃ.

Mohanasikkhāpadaṃ

151. Yā pana bhikkhunī anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya ‘‘idāneva kho ahaṃ, ayye, jānāmi ayampi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī’’ti, tañce bhikkhuniṃ aññā bhikkhuniyo jāneyyuṃ nisinnapubbaṃ imāya bhikkhuniyā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo, na ca tassā bhikkhuniyā aññāṇakena mutti atthi, yañca tattha āpattiṃ āpannā, tañca yathādhammo kāretabbo, uttari cassā moho āropetabbo ‘‘tassā te, ayye, alābhā, tassā te dulladdhaṃ, yaṃ tvaṃ pātimokkhe uddissamāne na sādhukaṃ aṭṭhiṃ katvā manasi karosī’’ti, idaṃ tasmiṃ mohanake pācittiyaṃ.

Pahārasikkhāpadaṃ

152. Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā pahāraṃ dadeyya, pācittiyaṃ.

Talasattikasikkhāpadaṃ

153. Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā talasattikaṃ uggireyya, pācittiyaṃ.

Amūlakasikkhāpadaṃ

154. Yā pana bhikkhunī bhikkhuniṃ amūlakena saṅghādisesena anuddhaṃseyya, pācittiyaṃ.

Sañciccasikkhāpadaṃ

155. Yā pana bhikkhunī bhikkhuniyā sañcicca kukkuccaṃ upadaheyya ‘‘itissā muhuttampi aphāsu bhavissatī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Upassuti sikkhāpadaṃ

156. Yā pana bhikkhunī bhikkhunīnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya ‘‘yaṃ imā bhaṇissanti, taṃ sossāmī’’ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Diṭṭhivaggo pannarasamo.

Kammappaṭibāhanasikkhāpadaṃ

157. Yā pana bhikkhunī dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

Chandaṃadatvāgamanasikkhāpadaṃ

158. Yā pana bhikkhunī saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.

Dubbalasikkhāpadaṃ

159. Yā pana bhikkhunī samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya ‘‘yathāsanthutaṃ bhikkhuniyo saṅghikaṃ lābhaṃ pariṇāmentī’’ti, pācittiyaṃ.

Pariṇāmanasikkhāpadaṃ

160. Yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

Ratanasikkhāpadaṃ

161. Yā pana bhikkhunī ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ. Ratanaṃ vā pana bhikkhuniyā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ ‘‘yassa bhavissati, so harissatī’’ti, ayaṃ tattha sāmīci.

Sūcigharasikkhāpadaṃ

162. Yā pana bhikkhunī aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.

Mañcapīṭhasikkhāpadaṃ

163. Navaṃ pana bhikkhuniyā mañcaṃ vā pīṭhaṃ vā kārayamānāya aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññatra heṭṭhimāya aṭaniyā. Taṃ atikkāmentiyā chedanakaṃ pācittiyaṃ.

Tūlonaddhasikkhāpadaṃ

164. Yā pana bhikkhunī mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ.

Kaṇḍuppaṭicchādisikkhāpadaṃ

165. Kaṇḍuppaṭicchādiṃ pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmentiyā chedanakaṃ pācittiyaṃ.

Nandasikkhāpadaṃ

166. Yā pana bhikkhunī sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyaṃ. Tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇanti.

Dhammikavaggo soḷasamo.

Uddiṭṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyā dhammā. Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pācittiyā niṭṭhitā.

Pāṭidesanīyā

Ime kho panāyyāyo aṭṭha pāṭidesanīyā

Dhammā uddesaṃ āgacchanti.

Sappiviññāpanasikkhāpadaṃ

1. Yā pana bhikkhunī agilānā sappiṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā ‘‘gārayhaṃ, ayye, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti.

Telaviññāpanasikkhāpadaṃ

2. Yā pana bhikkhunī agilānā telaṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Madhuviññāpanasikkhāpadaṃ

3. Yā pana bhikkhunī agilānā madhuṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Phāṇitaviññāpanasikkhāpadaṃ

4. Yā pana bhikkhunī agilānā phāṇitaṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Macchaviññāpanasikkhāpadaṃ

5. Yā pana bhikkhunī agilānā macchaṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Maṃsaviññāpanasikkhāpadaṃ

6. Yā pana bhikkhunī agilānā maṃsaṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Khīraviññāpanasikkhāpadaṃ

7. Yā pana bhikkhunī agilānā khīraṃ viññāpetvā bhuñjeyya…pe… taṃ paṭidesemīti.

Dadhiviññāpanasikkhāpadaṃ

8. Yā pana bhikkhunī agilānā dadhiṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā ‘‘gārayhaṃ, ayye, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti.

Uddiṭṭhā kho, ayyāyo, aṭṭha pāṭidesanīyā dhammā. Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Pāṭidesanīyā niṭṭhitā.

Sekhiyā

Ime kho panāyyāyo, sekhiyā dhammā uddesaṃ āgacchanti.

Parimaṇḍalasikkhāpadaṃ

1. Parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā.

2. Parimaṇḍalaṃ pārupissāmīti sikkhā karaṇīyā.

Suppaṭicchannasikkhāpadaṃ

3. Suppaṭicchannā antaraghare gamissāmīti sikkhā karaṇīyā.

4. Suppaṭicchannā antaraghare nisīdissāmīti sikkhā karaṇīyā.

Susaṃvutasikkhāpadaṃ

5. Susaṃvutā antaraghare gamissāmīti sikkhā karaṇīyā.

6. Susaṃvutā antaraghare nisīdissāmīti sikkhā karaṇīyā.

Okkhittacakkhusikkhāpadaṃ

7. Okkhittacakkhunī antaraghare gamissāmīti sikkhā karaṇīyā.

8. Okkhittacakkhunī antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ukkhittakasikkhāpadaṃ

9. Na ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā.

10. Na ukkhittakāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Parimaṇḍalavaggo paṭhamo.

Ujjagghikasikkhāpadaṃ

11. Na ujjagghikāya antaraghare gamissāmīti sikkhā karaṇīyā.

12. Na ujjagghikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Uccasaddasikkhāpadaṃ

13. Appasaddā antaraghare gamissāmīti sikkhā karaṇīyā.

14. Appasaddā antaraghare nisīdissāmīti sikkhā karaṇīyā.

Kāyappacālakasikkhāpadaṃ

15. Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

16. Na kāyappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Bāhuppacālakasikkhāpadaṃ

17. Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

18. Na bāhuppacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Sīsappacālakasikkhāpadaṃ

19. Na sīsappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.

20. Na sīsappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ujjagghikavaggo dutiyo.

Khambhakatasikkhāpadaṃ

21. Na khambhakatā antaraghare gamissāmīti sikkhā karaṇīyā.

22. Na khambhakatā antaraghare nisīdissāmīti sikkhā karaṇīyā.

Oguṇṭhitasikkhāpadaṃ

23. Na oguṇṭhitā antaraghare gamissāmīti sikkhā karaṇīyā.

24. Na oguṇṭhitā antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ukkuṭikasikkhāpadaṃ

25. Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.

Pallatthikasikkhāpadaṃ

26. Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Sakkaccapaṭiggahaṇasikkhāpadaṃ

27. Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Pattasaññinīpaṭiggahaṇasikkhāpadaṃ

28. Pattasaññinī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Samasūpakapaṭiggahaṇasikkhāpadaṃ

29. Samasūpakaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Samatittikasikkhāpadaṃ

30. Samatittikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Khambhakatavaggo tatiyo.

Sakkaccabhuñjanasikkhāpadaṃ

31. Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Pattasaññinībhuñjanasikkhāpadaṃ

32. Pattasaññinī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sapadānasikkhāpadaṃ

33. Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Samasūpakasikkhāpadaṃ

34. Samasūpakaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Na thūpakatasikkhāpadaṃ

35. Na thūpakato omadditvā piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

Odanappaṭicchādanasikkhāpadaṃ

36. Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāyāti sikkhā karaṇīyā.

Sūpodanaviññattisikkhāpadaṃ

37. Na sūpaṃ vā odanaṃ vā agilānā attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.

Ujjhānasaññinīsikkhāpadaṃ

38. Na ujjhānasaññinī paresaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.

Kabaḷasikkhāpadaṃ

39. Nātimahantaṃ kabaḷaṃ karissāmīti sikkhā karaṇīyā.

Ālopasikkhāpadaṃ

40. Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.

Sakkaccavaggo catuttho.

Anāhaṭasikkhāpadaṃ

41. Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.

Bhuñjamānasikkhāpadaṃ

42. Na bhuñjamānā sabbahatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.

Sakabaḷasikkhāpadaṃ

43. Na sakabaḷena mukhena byāharissāmīti sikkhā karaṇīyā.

Piṇḍukkhepakasikkhāpadaṃ

44. Na piṇḍukkhepakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Kabaḷāvacchedakasikkhāpadaṃ

45. Na kabaḷāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Avagaṇḍakārakasikkhāpadaṃ

46. Na avagaṇḍakārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Hatthaniddhunakasikkhāpadaṃ

47. Na hatthaniddhunakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sitthāvakārakasikkhāpadaṃ

48. Na sitthāvakārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Jivhānicchārakasikkhāpadaṃ

49. Na jivhānicchārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Capucapukārakasikkhāpadaṃ

50. Na capucapukārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Kabaḷavaggo pañcamo.

Surusurukārakasikkhāpadaṃ

51. Na surusurukārakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Hatthanillehakasikkhāpadaṃ

52. Na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Pattanillehakasikkhāpadaṃ

53. Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Oṭṭhanillehakasikkhāpadaṃ

54. Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

Sāmisasikkhāpadaṃ

55. Na sāmisena hatthena pānīyathālakaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Sasitthakasikkhāpadaṃ

56. Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmīti sikkhā karaṇīyā.

Chattapāṇisikkhāpadaṃ

57. Na chattapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Daṇḍapāṇisikkhāpadaṃ

58. Na daṇḍapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Satthapāṇisikkhāpadaṃ

59. Na satthapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Āvudhapāṇisikkhāpadaṃ

60. Na āvudhapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Surusuruvaggo chaṭṭho.

Pādukasikkhāpadaṃ

61. Na pādukāruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Upāhanasikkhāpadaṃ

62. Na upāhanāruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Yānasikkhāpadaṃ

63. Na yānagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Sayanasikkhāpadaṃ

64. Na sayanagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Pallatthikasikkhāpadaṃ

65. Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Veṭhitasikkhāpadaṃ

66. Na veṭhitasīsassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Oguṇṭhitasikkhāpadaṃ

67. Na oguṇṭhitasīsassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Chamāsikkhāpadaṃ

68. Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Nīcāsanasikkhāpadaṃ

69. Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Ṭhitāsikkhāpadaṃ

70. Na ṭhitā nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Pacchatogacchantīsikkhāpadaṃ

71. Na pacchato gacchantī purato gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Uppathenagacchantīsikkhāpadaṃ

72. Na uppathena gacchantī pathena gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Ṭhitāuccārasikkhāpadaṃ

73. Na ṭhitā agilānā uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.

Hariteuccārasikkhāpadaṃ

74. Na harite agilānā uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Udakeuccārasikkhāpadaṃ

75. Na udake agilānā uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Pādukavaggo sattamo.

Uddiṭṭhā kho, ayyāyo, sekhiyā dhammā. Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Sekhiyā niṭṭhitā.

Adhikaraṇasamathā

Ime kho panāyyāyo, satta adhikaraṇasamathā

Dhammā uddesaṃ āgacchanti.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo.

Sativinayo dātabbo.

Amūḷhavinayo dātabbo.

Paṭiññāya kāretabbaṃ.

Yebhuyyasikā.

Tassapāpiyasikā.

Tiṇavatthārakoti.

Uddiṭṭhā kho ayyāyo satta adhikaraṇasamathā dhammā. Tatthāyyāyo pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmīti.

Adhikaraṇasamathā niṭṭhitā.

Uddiṭṭhaṃ kho ayyāyo nidānaṃ,

Uddiṭṭhā aṭṭha pārājikā dhammā,

Uddiṭṭhā sattarasa saṅghādisesā dhammā,

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā,

Uddiṭṭhā chasaṭṭhi satā pācittiyā dhammā,

Uddiṭṭhā aṭṭha pāṭidesanīyā dhammā,

Uddiṭṭhā sekhiyā dhammā,

Uddiṭṭhā satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati, tattha sabbāheva samaggāhi sammodamānāhi avivadamānāhi sikkhitabbanti.

Vitthāruddeso catuttho.

Bhikkhunipātimokkhaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Kaṅkhāvitaraṇī-aṭṭhakathā

Ganthārambhakathā

Buddhaṃ dhammañca saṅghañca, vippasannena cetasā;
Vanditvā vandanāmāna, pūjāsakkārabhājanaṃ.

Theravaṃsappadīpānaṃ, thirānaṃ vinayakkame;
Pubbācariyasīhānaṃ, namo katvā katañjalī.

Pāmokkhaṃ anavajjānaṃ, dhammānaṃ yaṃ mahesinā;
Mukhaṃ mokkhappavesāya, pātimokkhaṃ pakāsitaṃ.

Sūratena nivātena, sucisallekhavuttinā;
Vinayācārayuttena, **soṇattherena** yācito.

Tattha sañjātakaṅkhānaṃ, bhikkhūnaṃ tassa vaṇṇanaṃ;
Kaṅkhāvitaraṇatthāya, paripuṇṇavinicchayaṃ.

Mahāvihāravāsīnaṃ, vācanāmagganissitaṃ;
Vattayissāmi nāmena, **kaṅkhāvitaraṇiṃ** subhanti.

Nidānavaṇṇanā

Tattha **pātimokkha**nti paatimokkhaṃ atipamokkhaṃ atiseṭṭhaṃ atiuttamanti attho. Iti iminā vacanatthena ekavidhampi sīlaganthabhedato duvidhaṃ hoti. Tathā hi ‘‘pātimokkhasaṃvarasaṃvuto viharatī’’ti (ma. ni. 1.69; 3.75; vibha. 508) ca ‘‘ādimetaṃ mukhametaṃ pamukhametaṃ kusalānaṃ dhammānaṃ, tena vuccati pātimokkha’’nti (mahāva. 135) ca ādīsu sīlaṃ pātimokkhanti vuccati, ‘‘ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni hontī’’tiādīsu (pāci. 147; a. ni. 8.52; 10.33) gantho pātimokkhanti vuccati. Tattha **sīlaṃ** yo naṃ pāti rakkhati, taṃ mokkheti mocayati āpāyikādīhi dukkhehi, attānuvādādīhi vā bhayehīti pātimokkhaṃ. **Gantho** pana tassa pātimokkhassa jotakattā pātimokkhanti vuccati. Ādimhi pana vutto vacanattho ubhinnampi sādhāraṇo hoti.

Tatthāyaṃ vaṇṇanā sīlapātimokkhassāpi yujjati ganthapātimokkhassāpi, ganthe hi vaṇṇite tassa attho vaṇṇitova hoti. Taṃ panetaṃ ganthapātimokkhaṃ bhikkhupātimokkhaṃ bhikkhunipātimokkhanti duvidhaṃ hoti. Tattha ‘‘suṇātu me, bhante, saṅgho’’tiādikaṃ (mahāva. 134) pañcahi uddesaparicchedehi vavatthitaṃ **bhikkhupātimokkhaṃ,** ‘‘suṇātu me, ayye, saṅgho’’tiādikaṃ catūhi uddesaparicchedehi vavatthitaṃ **bhikkhunipātimokkhaṃ**. Tattha bhikkhupātimokkhe pañca uddesā nāma nidānuddeso, pārājikuddeso, saṅghādisesuddeso, aniyatuddeso, vitthāruddesoti. Tattha nidānuddeso tāva ‘‘suṇātu me, bhante, saṅgho…pe… āvikatā hissa phāsu hoti, tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidāna’’ntiādinā nayena avasese sutena sāvite uddiṭṭho hoti. Pārājikuddesādīnaṃ paricchedā nidānassa ādito paṭṭhāya pārājikādīni osāpetvā yojetabbā. Vitthāro vitthāroyeva. ‘‘Avasesaṃ sutena sāvetabba’’nti (mahāva. 150; pari. 325) vacanato pana pārājikuddesādīsu yasmiṃ vippakate antarāyo uppajjati, tena saddhiṃ avasesaṃ sutena sāvetabbaṃ. Nidānuddese pana aniṭṭhite sutena sāvetabbaṃ nāma natthi. Bhikkhunipātimokkhe pana aniyatuddeso parihāyati, sesaṃ vuttanayameva. Evametesaṃ pañcahi ceva catūhi ca uddesaparicchedehi vavatthitānaṃ dvinnampi pātimokkhānaṃ ayaṃ vaṇṇanā bhavissati. Yasmā panettha bhikkhupātimokkhaṃ paṭhamaṃ, tasmā tassa tāva vaṇṇanatthamidaṃ vuccati.

‘‘Suṇātu me’’tiādīnaṃ, padānaṃ atthanicchayaṃ;
Bhikkhavo sīlasampannā, sikkhākāmā suṇantu meti.

Ettha hi **suṇātū**tiidaṃ savanāṇattivacanaṃ. **Me**ti yo sāveti, tassa attaniddesavacanaṃ. **Bhante**ti sagāravasappatissavacanaṃ. **Saṅgho**ti puggalasamūhavacanaṃ. Sabbameva cetaṃ pātimokkhuddesakena paṭhamaṃ vattabbavacanaṃ. Bhagavatā hi pātimokkhuddesaṃ anujānantena rājagahe vuttaṃ, tasmā yo pātimokkhaṃ uddisati, tena sace saṅghatthero hoti, ‘‘āvuso’’ti vattabbaṃ. Sace navakataro hoti, pāḷiyaṃ (mahāva. 134) āgatanayeneva ‘‘bhante’’ti vattabbaṃ. Saṅghatthero vā hi pātimokkhaṃ uddiseyya ‘‘therādhikaṃ pātimokkha’’ntivacanato (mahāva. 154), navakataro vā ‘‘anujānāmi, bhikkhave, yo tattha bhikkhu byatto paṭibalo, tassādheyyaṃ pātimokkha’’ntivacanato (mahāva. 155).

‘‘Saṅgho’’tiiminā pana padena kiñcāpi avisesato puggalasamūho vutto, atha kho so dakkhiṇeyyasaṅgho, sammutisaṅgho cāti duvidho hoti. Tattha **dakkhiṇeyyasaṅgho**ti aṭṭha ariyapuggalasamūho vuccati. **Sammutisaṅgho**ti avisesena bhikkhusamūho, so idha adhippeto. So panesa kammavasena pañcavidho (mahāva. 388) hoti – catuvaggo pañcavaggo dasavaggo vīsativaggo atirekavīsativaggoti. Tattha **catuvaggena** ṭhapetvā upasampadapavāraṇaabbhānāni sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati. **Pañcavaggena** ṭhapetvā majjhimesu janapadesu upasampadañca abbhānakammañca sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati. **Dasavaggena** abbhānakammamattaṃ ṭhapetvā sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati. **Vīsativaggena** na kiñci saṅghakammaṃ kātuṃ na vaṭṭati, tathā **atirekavīsativaggena.**So pana catuvaggādinā saṅghena kattabbaṃ kammaṃ ūnakatarena kātuṃ na vaṭṭati, atirekena pana vaṭṭatīti dassanatthaṃ vutto. Imasmiṃ panatthe catuvaggaṃ upādāya sabbopi sammutisaṅgho adhippeto.

Ajjuposathoti ajja uposathadivaso, etena anuposathadivasaṃ paṭikkhipati. **Pannaraso**ti iminā aññaṃ uposathadivasaṃ paṭikkhipati. Divasavasena hi tayo uposathā cātuddasiko pannarasiko sāmaggiuposathoti, evaṃ tayo uposathā vuttā. Tattha hemantagimhavassānānaṃ tiṇṇaṃ utūnaṃ tatiyasattamapakkhesu dve dve katvā cha **cātuddasikā,** avasesā aṭṭhārasa **pannarasikā**ti evaṃ ekasaṃvacchare catuvīsati uposathā, idaṃ tāva pakaticārittaṃ. ‘‘Anujānāmi, bhikkhave, sakiṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitu’’nti (mahāva. 136) vacanato pana ‘‘āgantukehi āvāsikānaṃ anuvattitabba’’ntiādivacanato (mahāva. 178) ca tathārūpapaccaye sati aññasmimpi cātuddase uposathaṃ kātuṃ vaṭṭati. Purimavassaṃvuṭṭhānaṃ pana pubbakattikapuṇṇamā vā, tesaṃyeva sace bhaṇḍanakārakehi upaddutā pavāraṇaṃ paccukkaḍḍhanti, atha pubbakattikamāsassa kāḷapakkhacātuddaso vā, pacchimakattikapuṇṇamā vā, pacchimavassaṃvuṭṭhānañca pacchimakattikapuṇṇamā evāti ime tayo pavāraṇādivasāpi honti, idampi pakaticārittameva. Tathārūpapaccaye pana sati dvinnaṃ kattikapuṇṇamānaṃ purimesu cātuddasesupi pavāraṇaṃ kātuṃ vaṭṭati. Yadā pana kosambakakkhandhake (mahāva. 451) āgatanayena bhinne saṅghe osārite tasmiṃ bhikkhusmiṃ saṅgho tassa vatthussa vūpasamāya saṅghassa sāmaggiṃ karoti, tadā ‘‘tāvadeva uposatho kātabbo, pātimokkhaṃ uddisitabba’’nti (mahāva. 475) vacanato ṭhapetvā cātuddasapannarase, aññopi yo koci divaso **sāmaggiuposathadivaso** nāma hoti, purimavassaṃvuṭṭhānaṃ pana kattikamāsabbhantare ayameva sāmaggipavāraṇādivaso nāma hoti. Iti imesu tīsu divasesu ‘‘pannaraso’’tiiminā aññaṃ uposathadivasaṃ paṭikkhipati. Tasmā yvāyaṃ ‘‘ajjuposatho’’tivacanena anuposathadivaso paṭikkhitto, tasmiṃ uposatho na kātabboyeva. Yo panāyaṃ añño uposathadivaso, tasmiṃ uposatho kātabbo. Karontena pana sace cātuddasiko hoti, ‘‘ajjuposatho cātuddaso’’ti vattabbaṃ. Sace pannarasiko hoti, ‘‘ajjuposatho pannaraso’’ti vattabbaṃ. Sace sāmaggiuposatho hoti, ‘‘ajjuposatho sāmaggī’’ti vattabbaṃ.

Yadi saṅghassa pattakallanti ettha patto kālo imassa kammassāti pattakālaṃ, pattakālameva pattakallaṃ. Tadetaṃ idha catūhi aṅgehi saṅgahitaṃ. Yathāhu aṭṭhakathācariyā –

> ‘‘Uposatho yāvatikā ca bhikkhū kammappattā,
> Sabhāgāpattiyo ca na vijjanti;
> Vajjanīyā ca puggalā tasmiṃ na honti,
> ‘Pattakalla’nti vuccatī’’ti. (mahāva. aṭṭha. 168);

Tattha **uposatho**ti tīsu uposathadivasesu aññatarauposathadivaso. Tasmiñhi sati idaṃ saṅghassa uposathakammaṃ pattakallaṃ nāma hoti, nāsati. Yathāha ‘‘na ca, bhikkhave, anuposathe uposatho kātabbo, yo kareyya, āpatti dukkaṭassā’’ti (mahāva. 183).

Yāvatikā ca bhikkhū kammappattāti yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā, sabbantimena paricchedena cattāro pakatattā, te ca kho hatthapāsaṃ avijahitvā ekasīmāyaṃ ṭhitā.

Sīmā ca nāmesā baddhasīmā abaddhasīmāti duvidhā hoti. Tattha ekādasa vipattisīmāyo atikkamitvā tividhasampattiyuttā nimittena nimittaṃ sambandhitvā sammatā sīmā **baddhasīmā** nāma, ‘‘atikhuddakā, atimahatī, khaṇḍanimittā, chāyānimittā, animittā, bahisīme ṭhitā sammatā, nadiyā sammatā, samudde sammatā, jātassare sammatā, sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatā’’ti imā hi ‘‘ekādasahi ākārehi sīmato kammāni vipajjantī’’ti (pari. 486) vacanato ekādasa vipattisīmāyo nāma. Tattha **atikhuddakā** nāma yattha ekavīsati bhikkhū nisīdituṃ na sakkonti. **Atimahatī** nāma yā antamaso kesaggamattenāpi tiyojanaṃ atikkamitvā sammatā. **Khaṇḍanimittā** nāma aghaṭitanimittā vuccati, puratthimāya disāya nimittaṃ kittetvā anukkameneva dakkhiṇāya pacchimāya uttarāya disāya kittetvā puna puratthimāya disāya pubbakittitaṃ paṭikittetvā ṭhapetuṃ vaṭṭati, evaṃ akkhaṇḍanimittā hoti. Sace pana anukkamena āharitvā uttarāya disāya nimittaṃ kittetvā tattheva ṭhapeti, khaṇḍanimittā nāma hoti. Aparāpi **khaṇḍanimittā** nāma yā animittupagaṃ tacasārarukkhaṃ vā khāṇukaṃ vā paṃsupuñjavālukapuñjānaṃ vā aññataraṃ antarā ekaṃ nimittaṃ katvā sammatā. **Chāyānimittā** nāma pabbatacchāyādīnaṃ yaṃ kiñci chāyaṃ nimittaṃ katvā sammatā. **Animittā** nāma sabbena sabbaṃ nimittāni akittetvā sammatā. **Bahisīme ṭhitasammatā** nāma nimittāni kittetvā nimittānaṃ bahiṭhitena sammatā. **Nadiyā samudde jātassare sammatā** nāma etesu nadiādīsu sammatā. Sā hi evaṃ sammatāpi ‘‘sabbā, bhikkhave, nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo’’ti (mahāva. 147) vacanato asammatāva hoti. **Sīmāya sīmaṃ sambhindantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ sambhindantena sammatā. Sace hi porāṇakassa vihārassa puratthimāya disāya ambo ceva jambū cāti dve rukkhā aññamaññaṃ saṃsaṭṭhaviṭapā honti, tesu ambassa pacchimadisābhāge jambū, vihārasīmā ca jambuṃ anto katvā ambaṃ kittetvā baddhā hoti, atha pacchā tassa vihārassa puratthimāya disāya vihāre kate sīmaṃ bandhantā bhikkhū taṃ ambaṃ anto katvā jambuṃ kittetvā bandhanti, sīmāya sīmaṃ sambhinnā hoti. **Sīmāya sīmaṃ ajjhottharantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ ajjhottharantena sammatā. Sace hi paresaṃ baddhasīmaṃ sakalaṃ vā tassā padesaṃ vā anto katvā attano sīmaṃ sammannati, sīmāya sīmaṃ ajjhottharitā nāma hoti. Iti imā ekādasa vipattisīmāyo atikkamitvā sammatā.

Tividhasampattiyuttāti nimittasampattiyā parisāsampattiyā kammavācāsampattiyā ca yuttā. Tattha **nimittasampattiyā yuttā** nāma pabbatanimittaṃ, pāsāṇanimittaṃ, vananimittaṃ, rukkhanimittaṃ, magganimittaṃ, vammikanimittaṃ, nadinimittaṃ, udakanimittanti evaṃ vuttesu aṭṭhasu nimittesu tasmiṃ tasmiṃ disābhāge yathāladdhāni nimittupagāni nimittāni ‘‘puratthimāya disāya kiṃ nimittaṃ, pabbato, bhante, eso pabbato nimitta’’ntiādinā nayena sammā kittetvā sammatā. Tatrevaṃ saṅkhepato nimittupagatā veditabbā – suddhapaṃsusuddhapāsāṇaubhayamissakavasena hi tividhopi **pabbato** hatthippamāṇato paṭṭhāya uddhaṃ nimittupago, tato omakataro na vaṭṭati. **Pāsāṇanimitte** ayoguḷampi pāsāṇasaṅkhameva gacchati, tasmā yo koci pāsāṇo ukkaṃsavasena hatthippamāṇato omakataraṃ ādiṃ katvā heṭṭhimaparicchedena dvattiṃsapalaguḷapiṇḍaparimāṇo nimittupago, na tato khuddakataro. Piṭṭhipāsāṇo pana atimahantopi vaṭṭati. **Vananimitte** antosārehi vā antosāramissakehi vā rukkhehi catupañcarukkhamattampi vanaṃ nimittupagaṃ, tato ūnakataraṃ na vaṭṭati. **Rukkho** jīvantoyeva antosāro bhūmiyaṃ patiṭṭhito, antamaso ubbedhato aṭṭhaṅgulo, pariṇāhato sūcidaṇḍakappamāṇopi nimittupago, tato omakataro na vaṭṭati. **Maggo** jaṅghamaggo vā hotu sakaṭamaggo vā, yo vinivijjhitvā dve tīṇi gāmakhettāni gacchati, tādiso jaṅghasatthasakaṭasatthehi valañjiyamānoyeva nimittupago, avalañjito na vaṭṭati. **Vammiko** pana heṭṭhimaparicchedena taṃdivasaṃjāto aṭṭhaṅgulubbedho govisāṇamattopi vammiko nimittupago, tato omakataro na vaṭṭati. Yaṃ pana abaddhasīmālakkhaṇe **nadiṃ** vakkhāma, sā nimittupagā, aññā na vaṭṭati. **Udakaṃ** yaṃ asandamānaṃ āvāṭapokkharaṇītaḷākajātassaraloṇisamuddādīsu ṭhitaṃ, taṃ ādiṃ katvā antamaso taṅkhaṇeyeva pathaviyaṃ khaṇite āvāṭake ghaṭehi āharitvā pūritampi yāva kammavācāpariyosānā saṇṭhamānakaṃ nimittupagaṃ, itaraṃ sandamānaṃ vā vuttaparicchedakālaṃ atiṭṭhantaṃ vā bhājanagataṃ vā na vaṭṭatīti.

Parisāsampattiyā yuttā nāma sabbantimena paricchedena catūhi bhikkhūhi sannipatitvā yāvatikā tasmiṃ gāmakhette baddhasīmaṃ vā nadisamuddajātassare vā anokkamitvā ṭhitā bhikkhū, te sabbe hatthapāse vā katvā chandaṃ vā āharitvā sammatā.

Kammavācāsampattiyā yuttā nāma ‘‘suṇātu me, bhante, saṅgho, yāvatā samantā nimittā kittitā’’tiādinā (mahāva. 139) nayena vuttāya parisuddhāya ñattidutiyakammavācāya sammatā. Evaṃ ekādasa vipattisīmāyo atikkamitvā tividhasampattiyuttā nimittena nimittaṃ sambandhitvā sammatā sīmā ‘‘baddhasīmā’’ti veditabbā. **Khaṇḍasīmā samānasaṃvāsasīmā avippavāsasīmā**ti tassāyeva pabhedo.

Abaddhasīmā pana gāmasīmā, sattabbhantarasīmā, udakukkhepasīmāti tividhā. Tattha yāvatā ekaṃ gāmakkhettaṃ, ayaṃ **gāmasīmā** nāma. Agāmake araññe samantā sattabbhantarā **sattabbhantarasīmā** nāma. Tattha **agāmakaṃ nāma araññaṃ** viñjhāṭaviādīsu vā samuddamajjhe vā macchabandhānaṃ agamanapathesu dīpakesu labbhati. **Samantā sattabbhantarā**ti majjhe ṭhitānaṃ sabbadisāsu sattabbhantarā vinibbedhena cuddasa honti. Tattha ekaṃ abbhantaraṃ aṭṭhavīsatihatthappamāṇaṃ hoti, ayañca sīmā parisāvasena vaḍḍhati, tasmā samantā parisāpariyantato paṭṭhāya abbhantaraparicchedo kātabbo. Sace pana dve saṅghā visuṃ uposathaṃ karonti, dvinnaṃ sattabbhantarānaṃ antare aññamekaṃ sattabbhantaraṃ upacāratthāya ṭhapetabbaṃ. Yā panesā ‘‘sabbā, bhikkhave, nadī asīmā’’tiādinā (mahāva. 147) nayena nadiādīnaṃ sīmabhāvaṃ paṭikkhipitvā puna ‘‘nadiyā vā, bhikkhave, samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasaṃvāsā ekūposathā’’ti vuttā ayaṃ **udakukkhepasīmā** nāma. Tattha yassā dhammikānaṃ rājūnaṃ kāle anvaḍḍhamāsaṃ anudasāhaṃ anupañcāhaṃ anatikkamitvā deve vassante valāhakesu vigatamattesu sotaṃ pacchijjati, ayaṃ nadisaṅkhyaṃ na gacchati. Yassā pana īdise suvuṭṭhikāle vassānassa catumāse sotaṃ na pacchijjati, yattha titthena vā atitthena vā sikkhākaraṇīye āgatalakkhaṇena timaṇḍalaṃ paṭicchādetvā antaravāsakaṃ anukkhipitvā uttarantiyā bhikkhuniyā ekadvaṅgulamattampi antaravāsako temiyati, ayaṃ samuddaṃ vā pavisatu taḷākaṃ vā, pabhavato paṭṭhāya **nadī** nāma. **Samuddo** pākaṭoyeva. Yo pana kenaci khaṇitvā akato sayaṃjāto sobbho samantato āgatena udakena pūrito tiṭṭhati, yattha nadiyaṃ vuttappakāre vassakāle udakaṃ santiṭṭhati, ayaṃ **jātassaro** nāma. Yopi nadiṃ vā samuddaṃ vā bhinditvā nikkhantaudakena khato sobbho etaṃ lakkhaṇaṃ pāpuṇāti, ayampi **jātassaro**yeva.

Yaṃ majjhimassa purisassa samantā udakukkhepāti yaṃ ṭhānaṃ thāmamajjhimassa purisassa samantato udakukkhepena paricchinnaṃ, tattha yathā akkhadhuttā dāruguḷaṃ khipanti, evaṃ udakaṃ vā vālukaṃ vā hatthena gahetvā majjhimena purisena sabbathāmena khipitabbaṃ, tattha yattha evaṃ khittaṃ udakaṃ vā vālukaṃ vā patati, ayaṃ **udakukkhepo** nāma.

Ayaṃ tattha samānasaṃvāsā ekūposathāti ayaṃ tesu nadiādīsu udakukkhepaparicchinnā sīmā samānasaṃvāsā ceva ekūposathā ca, ayaṃ pana etesaṃ nadiādīnaṃ antoyeva labbhati, na bahi. Tasmā nadiyā vā jātassare vā yattakaṃ padesaṃ pakativassakāle catūsu māsesu udakaṃ ottharati, samudde yasmiṃ padese pakativīciyo ottharitvā saṇṭhahanti, tato paṭṭhāya kappiyabhūmi, tattha ṭhatvā uposathādikammaṃ kātuṃ vaṭṭati. Dubbuṭṭhikāle vā gimhe vā nadijātassaresu sukkhesupi sā eva kappiyabhūmi, sace pana sukkhe jātassare vāpiṃ vā khaṇanti, vappaṃ vā karonti, taṃ ṭhānaṃ gāmakkhettaṃ hoti. Yā panesā ‘‘kappiyabhūmī’’ti vuttā, tato bahi udakukkhepasīmā na gacchati, antoyeva gacchati, tasmā tesaṃ anto parisāpariyantato paṭṭhāya samantā udakukkhepaparicchedo kātabbo. Sace pana dve saṅghā visuṃ visuṃ uposathādikammaṃ karonti, dvinnaṃ udakukkhepānaṃ antare añño eko udakukkhepo upacāratthāya ṭhapetabbo. Ayañhi sattabbhantarasīmā ca udakukkhepasīmā ca bhikkhūnaṃ ṭhitokāsato paṭṭhāya labbhati. Paricchedabbhantare hatthapāsaṃ vijahitvā ṭhitopi paricchedato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopeti, idaṃ sabbaaṭṭhakathāsu (mahāva. aṭṭha. 147) sanniṭṭhānaṃ. Evaṃ **abaddhasīmā** veditabbā. Iti imaṃ baddhasīmābaddhasīmāvasena duvidhaṃ sīmaṃ sandhāyetaṃ vuttaṃ ‘‘te ca kho hatthapāsaṃ avijahitvā ekasīmāyaṃ ṭhitā’’ti. Tesu hi catūsu bhikkhūsu ekasīmāyaṃ hatthapāsaṃ avijahitvā ṭhitesvevetaṃ saṅghassa uposathakammaṃ pattakallaṃ nāma hoti, na itarathā. Yathāha ‘‘anujānāmi, bhikkhave, catunnaṃ pātimokkhaṃ uddisitu’’nti (mahāva. 168).

Sabhāgāpattiyo ca na vijjantīti ettha yaṃ sabbo saṅgho vikālabhojanādinā sabhāgavatthunā lahukāpattiṃ āpajjati, evarūpā vatthusabhāgā ‘‘sabhāgā’’ti vuccati, vikālabhojanapaccayā āpannaṃ pana āpattisabhāgaṃ anatirittabhojanapaccayā āpannassa santike desetuṃ vaṭṭati. Sabhāgāpattiyā pana sati tehi bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo ‘‘gacchāvuso, taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike āpattiṃ paṭikarissāmā’’ti, evañcetaṃ labhetha, iccetaṃ kusalaṃ, no ce labhetha, byattena bhikkhunā paṭibalena saṅgho ñāpetabbo ‘‘suṇātu me, bhante, saṅgho, ayaṃ sabbo saṅgho sabhāgaṃ āpattiṃ āpanno, yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatī’’ti (mahāva. 171) vatvā uposatho kātabbo. Sace pana vematiko hoti, ‘‘suṇātu me, bhante, saṅgho, ayaṃ sabbo saṅgho sabhāgāya āpattiyā vematiko, yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatī’’ti vatvā uposatho kātabbo. Sace panettha koci taṃ sabhāgaṃ āpattiṃ desetuṃ vaṭṭatīti maññamāno ekassa santike deseti, desitā sudesitāva. Aññaṃ pana desanāpaccayā desako, paṭiggahaṇapaccayā paṭiggāhako cāti ubhopi dukkaṭaṃ āpajjanti, taṃ nānāvatthukaṃ hoti, tasmā aññamaññaṃ desetabbaṃ. Ettāvatā te dve nirāpattikā honti, tesaṃ santike sesehi sabhāgāpattiyo desetabbā vā ārocetabbā vā. Sace te evaṃ akatvā uposathaṃ karonti, ‘‘pārisuddhiṃ āyasmanto ārocethā’’tiādinā (mahāva. 134) nayena sāpattikassa uposathakaraṇe paññattaṃ dukkaṭaṃ āpajjanti. Sace sabbo saṅgho sabhāgāpattiyā sati vuttavidhiṃ akatvā uposathaṃ karoti, vuttanayeneva sabbo saṅgho āpattiṃ āpajjati, tasmā sabhāgāpattiyā sati saṅghassa pattakallaṃ nāma na hoti, tena vuttaṃ ‘‘sabhāgāpattiyo ca na vijjantī’’ti. Etāsu hi sabhāgāpattīsu avijjamānāsu visabhāgāpattīsu vijjamānāsupi pattakallaṃ hotiyeva.

Vajjanīyā ca puggalā tasmiṃ na hontīti ‘‘na, bhikkhave, sagahaṭṭhāya parisāya pātimokkhaṃ uddisitabbaṃ, yo uddiseyya āpatti dukkaṭassā’’ti (mahāva. 154) vacanato gahaṭṭho, ‘‘na, bhikkhave, bhikkhuniyā nisinnaparisāya pātimokkhaṃ uddisitabba’’ntiādinā (mahāva. 183) nayena vuttā bhikkhunī, sikkhamānā, sāmaṇero, sāmaṇerī, sikkhāpaccakkhātako, antimavatthuajjhāpannako, āpattiyā adassane ukkhittako, āpattiyā appaṭikamme ukkhittako, pāpikāya diṭṭhiyā appaṭinissagge ukkhittako, paṇḍako, theyyasaṃvāsako, titthiyapakkantako, tiracchānagato, mātughātako, pitughātako arahantaghātako, bhikkhunidūsako, saṅghabhedako, lohituppādako, ubhatobyañjanakoti ime vīsati cāti ekavīsati puggalā vajjanīyā nāma, te hatthapāsato bahikaraṇavasena vajjetabbā. Etesu hi tividhe ukkhittake sati uposathaṃ karonto saṅgho pācittiyaṃ āpajjati, sesesu dukkaṭaṃ. Ettha ca **tiracchānagato**ti yassa upasampadā paṭikkhittā, titthiyā gahaṭṭheneva saṅgahitā. Etepi hi vajjanīyā nāma. Evaṃ pattakallaṃ imehi catūhi aṅgehi saṅgahitanti veditabbaṃ.

Saṅgho uposathaṃ kareyyātiiminā ye te aparepi tayo uposathā saṅghe uposatho, gaṇe uposatho, puggale uposathoti, evaṃ kārakavasena tayo uposathā vuttā, tesu itare dve paṭikkhipitvā saṅghe uposathameva dīpeti. **Pātimokkhaṃ uddiseyyā**tiiminā ye te aparepi tayo uposathā suttuddeso, pārisuddhiuposatho, adhiṭṭhānauposathoti, evaṃ kattabbākāravasena tayo uposathā vuttā, tesu itare dve paṭikkhipitvā suttuddesameva dīpeti. **Suttuddeso** nāma pātimokkhuddeso vuccati, so duvidho ovādapātimokkhuddeso ca āṇāpātimokkhuddeso ca. Tattha

‘‘Khantī paramaṃ tapo titikkhā…pe….

‘‘Sabbapāpassa akaraṇaṃ…pe….

‘‘Anūpavādo anūpaghāto’’ti. (dī. ni. 2.90; dha. pa. 184, 183, 185)

Ādinā nayena vuttā tisso gāthāyo **ovādapātimokkhaṃ** nāma, taṃ buddhā eva uddisanti, na sāvakā. ‘‘Suṇātu me, bhante, saṅgho’’tiādinā (mahāva. 134) nayena vuttaṃ **āṇāpātimokkhaṃ** nāma, taṃ sāvakā eva uddisanti, na buddhā. Idameva ca imasmiṃ atthe ‘‘pātimokkha’’nti adhippetaṃ.

Ye pana itare dve uposathā, tesu **pārisuddhiuposatho** tāva aññesañca santike, aññamaññañca ārocanavasena duvidho. Tattha yvāyaṃ aññesaṃ santike karīyati, sopi pavāritānañca appavāritānañca santike karaṇavasena duvidho. Tattha mahāpavāraṇāya pavāritānaṃ santike pacchimikāya upagatena vā anupagatena vā chinnavassena vā cātumāsiniyaṃ pana pavāritānaṃ santike purimikāya upagatena vā anupagatena vā chinnavassena vā kāyasāmaggiṃ datvā ‘‘parisuddho ahaṃ, bhante, ‘parisuddho’ti maṃ dhārethā’’ti tikkhattuṃ vatvā kātabbo, ṭhapetvā ca pana pavāraṇādivasaṃ aññasmiṃ kāle āvāsikehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya vā ekaccāya vuṭṭhitāya vā sabbāya vā vuṭṭhitāya parisāya ye aññe samasamā vā thokatarā vā āgacchanti, tehi tesaṃ santike vuttanayeneva pārisuddhi ārocetabbā. Yo panāyaṃ aññamaññaṃ ārocanavasena karīyati, so ñattiṃ ṭhapetvā ca aṭṭhapetvā ca karaṇavasena duvidho. Tattha yasmiṃ āvāse tayo bhikkhū viharanti, tesu uposathadivase sannipatitesu ekena bhikkhunā ‘‘suṇantu me āyasmantā ajjuposatho cātuddaso’’ti vā ‘‘pannaraso’’ti vā vatvā ‘‘yadāyasmantānaṃ pattakallaṃ mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāmā’’ti ñattiyā ṭhapitāya therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘parisuddho ahaṃ, āvuso, ‘parisuddho’ti maṃ dhārethā’’ti (mahāva. 168) tikkhattuṃ vattabbaṃ. Itarehi ‘‘bhante’’ti vatvā evameva vattabbaṃ. Evaṃ ñattiṃ ṭhapetvā kātabbo. Yattha pana dve bhikkhū viharanti, tatra ñattiṃ aṭṭhapetvā vuttanayeneva pārisuddhi ārocetabbāti ayaṃ **pārisuddhiuposatho**.

Sace pana ekova bhikkhu hoti, sabbaṃ pubbakaraṇīyaṃ katvā aññesaṃ anāgamanaṃ ñatvā ‘‘ajja me uposatho cātuddaso’’ti vā ‘‘pannaraso’’ti vā vatvā ‘‘adhiṭṭhāmī’’ti vattabbaṃ. Ayaṃ **adhiṭṭhānuposatho**ti evaṃ kattabbākāravasena tayo uposathāti veditabbā. Ettāvatā **nava uposathā** dīpitā honti. Tesu divasavasena pannarasiko, kārakavasena saṅghuposatho, kattabbākāravasena suttuddesoti evaṃ tilakkhaṇasampanno uposatho idha niddiṭṭhoti veditabbo. Tasmiṃ pavattamāne uposathaṃ akatvā tadahuposathe aññaṃ abhikkhukaṃ nānāsaṃvāsakehi vā sabhikkhukaṃ āvāsaṃ vā anāvāsaṃ vā vāsatthāya aññatra saṅghena, aññatra antarāyā gacchantassa dukkaṭaṃ hoti.

Kiṃ saṅghassa pubbakiccanti ‘‘saṅgho uposathaṃ kareyyā’’ti evaṃ uposathakaraṇasambandheneva vuttassa saṅghassa uposathe kattabbe yaṃ taṃ ‘‘anujānāmi, bhikkhave, uposathāgāraṃ sammajjitu’’ntiādinā (mahāva. 159) nayena pāḷiyaṃ āgataṃ, aṭṭhakathāsu ca –

‘‘Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, ‘pubbakaraṇa’nti vuccati.

‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, ‘pubbakicca’nti vuccatī’’ti. (mahāva. aṭṭha. 168);

Evaṃ dvīhi nāmehi navavidhaṃ pubbakiccaṃ dassitaṃ, kiṃ taṃ katanti pucchati. Na hi taṃ akatvā uposathaṃ kātuṃ vaṭṭati, tasmā therena āṇattena agilānena bhikkhunā uposathāgāraṃ sammajjitabbaṃ, pānīyaṃ paribhojanīyaṃ upaṭṭhāpetabbaṃ, āsanaṃ paññāpetabbaṃ, padīpo kātabbo, akaronto dukkaṭaṃ āpajjati, therenāpi patirūpaṃ ñatvā āṇāpetabbaṃ.

Chandapārisuddhīti ettha uposathakaraṇatthaṃ sannipatite saṅghe bahi uposathaṃ katvā āgatena sannipatitaṭṭhānaṃ gantvā kāyasāmaggiṃ adentena chando dātabbo. Yopi gilāno vā hoti kiccappasuto vā, tenāpi pārisuddhiṃ dentena chandopi dātabbo. Kathaṃ dātabbo? Ekassa bhikkhuno santike ‘‘chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī’’ti (mahāva. 165) ayaṃ attho kāyena vā vācāya vā ubhayena vā viññāpetabbo, evaṃ dinno hoti chando. Akatūposathena pana gilānena vā kiccappasutena vā pārisuddhi dātabbā. Kathaṃ dātabbā? Ekassa bhikkhuno santike ‘‘pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti (mahāva. 164) ayaṃ attho kāyena vā vācāya vā ubhayena vā viññāpetabbo, evaṃ dinnā hoti pārisuddhi, taṃ pana dentena chandopi dātabbo. Vuttañhetaṃ bhagavatā ‘‘anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampi dātuṃ, santi saṅghassa karaṇīya’’nti (mahāva. 165). Tattha pārisuddhidānaṃ saṅghassapi attanopi uposathakaraṇaṃ sampādeti, na avasesaṃ saṅghakiccaṃ. Chandadānaṃ saṅghasseva uposathakaraṇañca sesakiccañca sampādeti, attano pana uposatho akatoyeva hoti. Tasmā pārisuddhiṃ dentena chandopi dātabbo. Pubbe vuttaṃ pana suddhikacchandaṃ vā imaṃ vā chandapārisuddhiṃ ekena bahūnampi āharituṃ vaṭṭati. Sace pana so antarāmagge aññaṃ bhikkhuṃ passitvā yesaṃ tena chando vā pārisuddhi vā gahitā, tesañca attano ca chandapārisuddhiṃ deti, tasseva sā āgacchati, itarā pana **biḷālasaṅkhalikā chandapārisuddhi** nāma hoti, sā nāgacchati, tasmā sayameva sannipatitaṭṭhānaṃ gantvā ārocetabbaṃ. Sace pana sañcicca nāroceti, dukkaṭaṃ āpajjati. Chandapārisuddhi pana tasmiṃ hatthapāsaṃ upagatamatteyeva āgatā hoti.

Utukkhānanti ‘‘hemantādīnaṃ utūnaṃ ettakaṃ atikkantaṃ, ettakaṃ avasiṭṭha’’nti evaṃ utūnaṃ ācikkhanaṃ. **Bhikkhugaṇanā**ti ‘‘ettakā bhikkhū uposathagge sannipatitā’’ti bhikkhūnaṃ gaṇanā. Idampi hi ubhayaṃ katvāva uposatho kātabbo. **Ovādo**ti bhikkhunovādo. Na hi bhikkhunīhi yācitaṃ ovādaṃ anārocetvā uposathaṃ kātuṃ vaṭṭati. Bhikkhuniyo hi ‘‘sve uposatho’’ti āgantvā ‘‘ayaṃ uposatho cātuddaso pannaraso’’ti pucchitvā puna uposathadivase āgantvā ‘‘bhikkhunisaṅgho, ayya, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, ayya, bhikkhunisaṅgho ovādūpasaṅkamana’’nti (cūḷava. 413) evaṃ ovādaṃ yācanti. Taṃ ṭhapetvā bālagilānagamiye añño sacepi āraññiko hoti, apaṭiggahetuṃ na labhati, tasmā yena so paṭiggahito, tena bhikkhunā uposathagge pātimokkhuddesako bhikkhu evaṃ vattabbo ‘‘bhikkhunisaṅgho, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, bhante, bhikkhunisaṅgho ovādūpasaṅkamana’’nti. Pātimokkhuddesakena vattabbaṃ ‘‘atthi koci bhikkhu bhikkhunovādako sammato’’ti. Sace hoti koci bhikkhu bhikkhunovādako sammato, tato tena so vattabbo ‘‘itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’’ti (cūḷava. 413). Sace natthi, tato tena pucchitabbaṃ ‘‘ko āyasmā ussahati bhikkhuniyo ovaditu’’nti. Sace koci ussahati, sopi ca aṭṭhahi aṅgehi samannāgato, taṃ tattheva sammannitvā ovādapaṭiggāhako vattabbo ‘‘itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’’ti (cuḷava. 413). Sace pana koci na ussahati, pātimokkhuddesakena vattabbaṃ ‘‘natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū’’ti. Ettāvatā hi sikkhattayasaṅgahitaṃ sakalaṃ sāsanaṃ ārocitaṃ hoti. Tena bhikkhunā ‘‘sādhū’’ti sampaṭicchitvā pāṭipadadivase bhikkhunīnaṃ ārocetabbaṃ.

Bhikkhunisaṅghenāpi tā bhikkhuniyo pesetabbā, gacchatha, ayyā, pucchatha ‘‘kiṃ, ayya, labhati bhikkhunisaṅgho ovādūpasaṅkamana’’nti, tāhi ‘‘sādhu, ayye’’ti sampaṭicchitvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vattabbaṃ ‘‘kiṃ, ayya, labhati bhikkhunisaṅgho ovādūpasaṅkamana’’nti. Tena vattabbaṃ ‘‘natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū’’ti, tāhi ‘‘sādhu ayyā’’ti sampaṭicchitabbaṃ. Idañca ekato āgatānaṃ dvinnaṃ tiṇṇaṃ vā vasena vuttaṃ. Tāsu pana ekāya bhikkhuniyā vattabbañceva sampaṭicchitabbañca, itarā tassā sahāyikā. Sace pana bhikkhusaṅgho vā bhikkhunisaṅgho vā na pūrati, ubhayatopi vā gaṇamattameva puggalamattaṃ vā hoti.

Tatrāyaṃ vacanakkamo – ‘‘bhikkhuniyo, ayya, bhikkhusaṅghassa pādevandanti, ovādūpasaṅkamanañca yācanti, labhantu kira, ayya, bhikkhuniyo ovādūpasaṅkamana’’nti, ‘‘ahaṃ, ayya, bhikkhusaṅghassa pāde vandāmi, ovādūpasaṅkamanañca yācāmi, labhāmahaṃ, ayya, ovādūpasaṅkamana’’nti, ‘‘bhikkhunisaṅgho, ayyā, ayyānaṃ pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, ayyā, bhikkhunisaṅgho ovādūpasaṅkamana’’nti. ‘‘Bhikkhuniyo, ayyā, ayyānaṃ pāde vandanti, ovādūpasaṅkamanañca yācanti, labhantu kira, ayyā, bhikkhuniyo ovādūpasaṅkamana’’nti, ‘‘ahaṃ, ayyā, ayyānaṃ pāde vandāmi, ovādūpasaṅkamanañca yācāmi, labhāmahaṃ, ayyā, ovādūpasaṅkamana’’nti, ‘‘bhikkhunisaṅgho, ayya, ayyassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, ayya, bhikkhunisaṅgho ovādūpasaṅkamana’’nti. ‘‘Bhikkhuniyo, ayya, ayyassa pāde vandanti, ovādūpasaṅkamanañca yācanti, labhantu kira, ayya, bhikkhuniyo ovādūpasaṅkamana’’nti, ‘‘ahaṃ, ayya, ayyassa pāde vandāmi, ovādūpasaṅkamanañca yācāmi, labhāmahaṃ, ayya, ovādūpasaṅkamana’’nti. Tenāpi bhikkhunā uposathakāle evaṃ vattabbaṃ ‘‘bhikkhuniyo, bhante, bhikkhusaṅghassa pāde vandanti, ovādūpasaṅkamanañca yācanti, labhantu kira, bhante, bhikkhuniyo ovādūpasaṅkamana’’nti, ‘‘bhikkhunī, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, bhante, bhikkhunī ovādūpasaṅkamana’’nti. ‘‘Bhikkhunisaṅgho, bhante, bhikkhuniyo, bhante, bhikkhunī bhante āyasmantānaṃ pāde vandati, vandanti, vandati, ovādūpasaṅkamanañca yācati, yācanti, yācati, labhatu kira, bhante, bhikkhunisaṅgho, labhantu kira, bhante, bhikkhuniyo, labhatu kira, bhante, bhikkhunī ovādūpasaṅkamana’’nti. Uposathaggepi pātimokkhuddesakena vā ñattiṭṭhapakena vā itarena vā bhikkhunā sace sammato bhikkhu atthi, purimanayeneva ‘‘taṃ bhikkhunisaṅgho, taṃ bhikkhuniyo, taṃ bhikkhunī upasaṅkamatu, upasaṅkamantu, upasaṅkamatū’’ti vattabbaṃ. Sace natthi, ‘‘pāsādikena bhikkhunisaṅgho, bhikkhuniyo, bhikkhunī sampādetu, sampādentu, sampādetū’’ti vattabbaṃ. Ovādappaṭiggāhakena pāṭipade taṃ paccāharitvā tatheva vattabbaṃ, ayamettha saṅkhepavinicchayo. Evaṃ bhikkhunīhi yācitaṃ ovādaṃ ārocetvāva uposatho kātabbo. Tena vuttaṃ –

> ‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
> Uposathassa etāni, ‘pubbakicca’nti vuccatī’’ti.

Pārisuddhiṃ āyasmanto ārocethāti attano parisuddhabhāvaṃ ārocetha, ‘‘pātimokkhaṃ uddisissāmī’’tiidaṃ pārisuddhiārocanassa kāraṇavacanaṃ. ‘‘Na ca, bhikkhave, sāpattikena pātimokkhaṃ sotabbaṃ, yo suṇeyya āpatti dukkaṭassā’’ti (cūḷava. 386) hi vacanato aparisuddhehi pātimokkhaṃ sotuṃ na vaṭṭati. Tena vuttaṃ – pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmīti. Ettha siyā ‘‘saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyyā’’ti (mahāva. 134) vuttattā idhāpi ‘‘pātimokkhaṃ uddisissatī’’ti vattabbaṃ, evañhi sati pubbenāparaṃ sandhiyatīti. Vuccate, vacanamattamevetaṃ na sandhiyati, lakkhaṇato pana sameti, saṅghassa sāmaggiyā, gaṇassa sāmaggiyā, puggalassa uddesā saṅghassa uddiṭṭhaṃ hoti pātimokkhanti idañhettha lakkhaṇaṃ, tasmā ‘‘pātimokkhaṃ uddisissāmī’’ti idamevettha vattabbaṃ.

Taṃ sabbeva santā sādhukaṃ suṇoma manasi karomāti nti pātimokkhaṃ. **Sabbeva santā**ti yāvatikā tassā parisāya therā ca navā ca majjhimā ca. **Sādhukaṃ suṇomā**ti aṭṭhiṃ katvā manasi karitvā sotadvāravasena sabbacetasā samannāharāma. **Manasi karomā**ti ekaggacittā hutvā citte ṭhapeyyāma. Ettha ca kiñcāpi ‘‘pātimokkhaṃ uddisissāmī’’ti vuttattā ‘‘suṇotha manasi karothā’’ti vattuṃ yuttaṃ viya dissati, ‘‘saṅgho uposathaṃ kareyyā’’tiiminā pana na sameti. Samaggassa hi saṅghassetaṃ uposathakaraṇaṃ, pātimokkhuddesako ca saṅghapariyāpannova, iccassa saṅghapariyāpannattā ‘‘suṇoma manasi karomā’’ti idameva vattuṃ yuttaṃ.

Idāni yaṃ vuttaṃ ‘‘pārisuddhiṃ āyasmanto ārocethā’’ti, tattha yathā pārisuddhiārocanaṃ hoti, taṃ dassetuṃ **yassa siyā āpatti, so āvikareyyā**ti āha. Tattha **yassa siyā**ti yassa channaṃ ākārānaṃ aññatarena āpannāpatti bhaveyya. Āpattiñhi āpajjanto alajjitā, aññāṇatā, kukkuccappakatatā, akappiye kappiyasaññitā, kappiye akappiyasaññitā, satisammosāti imehi chahākārehi (pari. 295) āpajjati.

Kathaṃ **alajjitāya** āpajjati? Akappiyabhāvaṃ jānantoyeva madditvā vītikkamaṃ karoti.

Vuttampi cetaṃ –

> ‘‘Sañcicca āpattiṃ āpajjati, āpattiṃ parigūhati;
> Agatigamanañca gacchati, ediso vuccati alajjipuggalo’’ti. (pari. 359);

Kathaṃ **aññāṇatāya** āpajjati? Aññāṇapuggalo hi mando momūho kattabbākattabbaṃ ajānanto akattabbaṃ karoti, kattabbaṃ virādheti, evaṃ aññāṇatāya āpajjati.

Kathaṃ **kukkuccappakatatāya** āpajjati? Kappiyākappiyaṃ nissāya kukkucce uppanne vinayadharaṃ pucchitvā kappiyaṃ ce, kattabbaṃ siyā, akappiyaṃ ce, na kattabbaṃ, ayaṃ pana ‘‘vaṭṭatī’’ti madditvā vītikkamatiyeva, evaṃ kukkuccappakatatāya āpajjati.

Kathaṃ **akappiye kappiyasaññitāya** āpajjati? Acchamaṃsaṃ ‘‘sūkaramaṃsa’’nti khādati, vikāle kālasaññāya bhuñjati, evaṃ akappiye kappiyasaññitāya āpajjati.

Kathaṃ **kappiye akappiyasaññitāya** āpajjati? Sūkaramaṃsaṃ ‘‘acchamaṃsa’’nti khādati, kāle vikālasaññāya bhuñjati, evaṃ kappiye akappiyasaññitāya āpajjati.

Kathaṃ **satisammosā** āpajjati? Sahaseyyacīvaravippavāsādīni satisammosā āpajjati, iti imesaṃ channaṃ ākārānaṃ aññatarena ākārena āpannā yassa siyā sattannaṃ āpattikkhandhānaṃ aññatarā āpatti therassa vā navassa vā majjhimassa vāti attho.

So āvikareyyāti so taṃ āpattiṃ desetu vā pakāsetu vāti vuttaṃ hoti. **Asantiyā āpattiyā**ti yassa pana evaṃ anāpannā vā āpattiṃ āpajjitvā ca pana vuṭṭhitā vā desitā vā ārocitā vā āpatti, tassa sā āpatti asantī nāma hoti, evaṃ asantiyā āpattiyā tuṇhī bhavitabbaṃ. **Tuṇhībhāvena kho panāyasmante ‘‘parisuddhā’’ti vedissāmī**ti tuṇhībhāvenāpi hi kāraṇena ahaṃ āyasmante ‘‘parisuddhā’’icceva jānissāmīti. **Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hotī**ti yathā ekeneko puṭṭho byākareyya, yathā ekeneko paccekapuṭṭho ‘‘maṃ esa pucchatī’’ti ñatvā byākareyyāti vuttaṃ hoti.

Evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hotīti ettha ekacce tāva ācariyā evaṃ vadanti ‘‘evamevaṃ imissāya bhikkhuparisāya yadetaṃ ‘yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhībhāvena kho panāyasmante parisuddhāti vedissāmī’ti tikkhattuṃ anusāvitaṃ, taṃ ekamekena ‘maṃ esa pucchatī’ti evaṃ jānitabbaṃ hotīti attho’’ti. Taṃ na yujjati, kasmā? Atthabyañjanabhedato. Anussāvanañhi nāma atthato ca byañjanato ca abhinnaṃ hoti ‘‘dutiyampi etamatthaṃ vadāmī’’tiādīsu (mahāva. 72; cūḷava. 3) viya, ‘‘yassa siyā’’tiādivacanattayaṃ pana atthatopi byañjanatopi bhinnaṃ, tenassa anussāvanattayaṃ na yujjati. Yadi cetaṃ yāvatatiyānussāvanaṃ siyā, nidānuddese aniṭṭhitepi āpatti siyā. Na ca yuttaṃ anāpattikkhette āpattiṃ āpajjituṃ.

Apare ‘‘anusāvita’’ntipadassa anusāvetabbanti atthaṃ vikappetvā ‘‘yāvatatiya’’ntiidaṃ upari uddesāvasāne ‘‘kaccittha parisuddhā…pe… tatiyampi pucchāmī’’ti etaṃ sandhāya vuttanti āhu. Tampi na yujjati, kasmā? Atthayuttīnaṃ abhāvato. Idañhi padaṃ keci ‘‘anusāveta’’nti saddhāyanti, keci ‘‘anusāveta’’nti, taṃ ubhayaṃ vāpi atītakālameva dīpeti, na anāgataṃ. Yadi cassa ayaṃ attho siyā, ‘‘anusāvitaṃ hessatī’’ti vadeyya, evaṃ tāva atthābhāvato na yujjati. Yadi cetaṃ uddesāvasāne vacanaṃ sandhāya vuttaṃ siyā, ‘‘na āvikarissāmī’’ti cittaṃ uppādentassa nidāne samattepi vuttamusāvādo na siyā, kasmā? ‘‘Yāvatatiyaṃ anussāviyamāne’’tivacanato (mahāva. 134) ‘‘yāvatatiya’’nti idaṃ vacanameva niratthakaṃ siyā, kasmā? Nidānuddese yāvatatiyānussāvanassa abhāvatoti evaṃ yuttiabhāvato tampi na yujjati. ‘‘Yāvatatiyaṃ anusāvitaṃ hotī’’ti idaṃ pana lakkhaṇavacanamattaṃ, tena imamatthaṃ dasseti – idaṃ pātimokkhaṃ nāma yāvatatiyaṃ anussāviyati, tasmiṃ yāvatatiyaṃ anussāviyamāne yo saramāno santiṃ āpattiṃ nāvikaroti, tassa yāvatatiyānussāvanāvasāne sampajānamusāvādo hotīti.

Tadetaṃ yathā anusāvitaṃ yāvatatiyaṃ anusāvitaṃ nāma hoti, taṃ dassetuṃ **tatthāyasmante pucchāmī**tiādi vuttaṃ. Taṃ panetaṃ pārājikādīnaṃ avasāne dissati, na nidānāvasāne. Kiñcāpi na dissati, atha kho uddesakāle ‘‘āvikatā hissa phāsu hotī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidānaṃ, tatthāyasmante pucchāmī’’tiādinā nayena vattabbameva. Evañhi nidānaṃ suuddiṭṭhaṃ hoti, aññathā duuddiṭṭhaṃ. Imameva ca atthaṃ sandhāya uposathakkhandhake vuttaṃ ‘‘yāvatatiyaṃ anusāvitaṃ hotīti sakimpi anusāvitaṃ hoti, dutiyampi anusāvitaṃ hoti, tatiyampi anusāvitaṃ hotī’’ti (mahāva. 134). Ayamettha ācariyaparamparābhato vinicchayo.

Yo pana bhikkhu…pe… sampajānamusāvādassa hotīti sampajānamusāvādo assa hoti, tenassa dukkaṭāpatti hoti, sā ca kho pana na musāvādalakkhaṇena, ‘‘sampajānamusāvāde kiṃ hoti, dukkaṭaṃ hotī’’ti (mahāva. 135) iminā pana bhagavato vacanena vacīdvāre akiriyasamuṭṭhānāpatti hotīti veditabbā.

Vuttampi cetaṃ –

‘‘Anālapanto manujena kenaci,
Vācāgiraṃ no ca pare bhaṇeyya;
Āpajjeyya vācasikaṃ, na kāyikaṃ,
Pañhāmesā kusalehi cintitā’’ti. (pari. 479);

Antarāyikoti vippaṭisāravatthutāya pāmojjādisambhavaṃ nivāretvā paṭhamajjhānādīnaṃ adhigamāya antarāyaṃ karoti. **Tasmā**ti yasmā ayaṃ anāvikaraṇasaṅkhāto sampajānamusāvādo antarāyiko hoti, tasmā. **Saramānenā**ti attani santiṃ āpattiṃ jānantena. **Visuddhāpekkhenā**ti vuṭṭhātukāmena visujjhitukāmena. **Santī āpattī**ti āpajjitvā avuṭṭhitā āpatti. **Āvikātabbā**ti saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā pakāsetabbā, antamaso anantarassāpi bhikkhuno ‘‘ahaṃ, āvuso, itthannāmaṃ āpattiṃ āpanno, ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmī’’ti (mahāva. 170) vattabbaṃ. Sacepi vematiko hoti, ‘‘ahaṃ, āvuso, itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattiṃ paṭikarissāmī’’ti (mahāva. 169) vattabbaṃ. **Āvikatā hissa phāsu hotī**tiettha **āvikatā**ti āvikatāya, pakāsitāyāti attho. Alajjitātiādīsu (pari. 295) viya hi idampi karaṇatthe paccattavacanaṃ. **Hī**ti nipātamattaṃ. **Assā**ti etassa bhikkhuno. **Phāsu hotī**ti paṭhamajjhānādīnaṃ adhigamāya phāsu hoti, avippaṭisāramūlakānaṃ pāmojjādīnaṃ vasena sukhappaṭipadā sampajjatīti attho.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Nidānavaṇṇanā niṭṭhitā.

Pārājikakaṇḍo

Idāni yadetaṃ nidānānantaraṃ **tatrime cattāro**tiādi pārājikakaṇḍaṃ, tattha **tatrā**ti tasmiṃ ‘‘pātimokkhaṃ uddisissāmī’’ti evaṃ vutte pātimokkhe. **Ime**ti idāni vattabbānaṃ abhimukhīkaraṇaṃ. **Cattāro**ti gaṇanaparicchedo. **Pārājikā**ti evaṃnāmakā. **Dhammā**ti āpattiyo. **Uddesaṃ āgacchantī**ti sarūpena uddisitabbataṃ āgacchanti, na nidāne viya ‘‘yassa siyā āpattī’’ti sādhāraṇavacanamattena.

1. Paṭhamapārājikavaṇṇanā

Yo panāti rassadīghādinā liṅgādibhedena yo koci. **Bhikkhū**ti ehibhikkhuupasampadā, saraṇagamanūpasampadā, ovādappaṭiggahaṇūpasampadā, pañhābyākaraṇūpasampadā, aṭṭhagarudhammappaṭiggahaṇūpasampadā, dūtenūpasampadā, aṭṭhavācikūpasampadā, ñatticatutthakammūpasampadāti imāsu aṭṭhasu upasampadāsu ñatticatutthena upasampadākammena akuppena ṭhānārahena upasampanno. Tassa pana kammassa vatthuñattianussāvana sīmā parisāsampattivasena akuppatā veditabbā.

Tattha **vatthū**ti upasampadāpekkho puggalo, so ṭhapetvā ūnavīsativassaṃ antimavatthuajjhāpannapubbaṃ, paṇḍakādayo ca ekādasa abhabbapuggale veditabbo. Tattha **ūnavīsativasso** nāma paṭisandhiggahaṇato paṭṭhāya aparipuṇṇavīsativasso. **Antimavatthuajjhāpannapubbo** nāma catunnaṃ pārājikānaṃ aññataraṃ ajjhāpannapubbo. **Paṇḍakā**dayo vajjanīyapuggalakathāyaṃ vuttā. Tesu āsittapaṇḍakañca usūyapaṇḍakañca ṭhapetvā opakkamikapaṇḍako napuṃsakapaṇḍako paṇḍakabhāvapakkhe ṭhito pakkhapaṇḍako ca idha adhippeto.

Theyyasaṃvāsako pana tividho liṅgatthenako saṃvāsatthenako ubhayatthenakoti. Tattha yo sayaṃ pabbajitvā na bhikkhuvassāni gaṇeti, na yathāvuḍḍhaṃ bhikkhūnaṃ vā sāmaṇerānaṃ vā vandanaṃ sādiyati, na āsanena paṭibāhati, na uposathādīsu sandissati, ayaṃ asuddhacittatāya liṅgamattasseva thenitattā **liṅgatthenako** nāma. Yo pana bhikkhūhi pabbajito sāmaṇero samāno kāsāyāni apanetvā tesu saussāhova methunaṃ dhammaṃ paṭisevitvā puna nivāsetvā sāmaṇerabhāvaṃ paṭijānāti, ayaṃ bhikkhūhi dinnaliṅgassa apariccattattā na liṅgatthenako, na liṅgānurūpassa saṃvāsassa sāditattā nāpi saṃvāsatthenako. Antimavatthuajjhāpannakepi eseva nayo. Yo ca kho sāmaṇero samāno videsaṃ gantvā bhikkhuvassāni gaṇeti, yathāvuḍḍhaṃ vandanaṃ sādiyati, āsanena paṭibāhati, uposathādīsu sandissati, ayaṃ saṃvāsamattasseva thenitattā **saṃvāsatthenako** nāma. Bhikkhuvassagaṇanādiko hi sabbopi kiriyabhedo imasmiṃ atthe ‘‘saṃvāso’’ti veditabbo. Sikkhaṃ paccakkhāya ‘‘na maṃ koci jānātī’’ti puna evaṃ paṭipajjantepi eseva nayo. Yo pana sayaṃ pabbajitvā vihāraṃ gantvā yathāvuḍḍhaṃ vandanaṃ sādiyati, āsanena paṭibāhati, bhikkhuvassāni gaṇeti, uposathādīsu sandissati, ayaṃ liṅgassa ceva saṃvāsassa ca thenitattā **ubhayatthenako** nāma. Dhuranikkhepavasena kāsāyāni apanetvā antimavatthuṃ ajjhāpajjitvā puna tāni acchādetvā evaṃ paṭipajjantepi eseva nayo, ayaṃ tividhopi theyyasaṃvāsako idha adhippeto. Ṭhapetvā pana imaṃ tividhaṃ.

‘‘Rāja dubbhikkha kantāra-roga verī bhayena vā;
Cīvarāharaṇatthaṃ vā, liṅgaṃ ādiyatīdha yo.

‘‘Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso;
Theyyasaṃvāsako nāma, tāva esa na vuccatī’’ti. (mahāva. aṭṭha. 110);

Yo pana upasampanno titthiyabhāvaṃ patthayamāno sayaṃ vā kusacīrādikaṃ titthiyaliṅgaṃ ādiyati, tesaṃ vā santike pabbajati, naggo vā hutvā ājīvakānaṃ santikaṃ gantvā tesaṃ vatāni ādiyati, ayaṃ **titthiyapakkantako** nāma. Ṭhapetvā pana manussajātikaṃ avaseso sabbopi **tiracchānagato** nāma. Yena manussajātikā janetti sayampi manussabhūteneva sañcicca jīvitā voropitā, ayaṃ **mātughātako** nāma. **Pitughātake**pi eseva nayo. Yena antamaso gihiliṅge ṭhitopi manussajātiko khīṇāsavo sañcicca jīvitā voropito, ayaṃ **arahantaghātako** nāma. Yo pana pakatattaṃ bhikkhuniṃ tiṇṇaṃ maggānaṃ aññatarasmiṃ magge dūseti, ayaṃ **bhikkhunidūsako** nāma. Yo devadatto viya sāsanaṃ uddhammaṃ ubbinayaṃ katvā catunnaṃ kammānaṃ aññataravasena saṅghaṃ bhindati, ayaṃ **saṅghabhedako** nāma. Yo devadatto viya duṭṭhacittena vadhakacittena tathāgatassa jīvamānakasarīre khuddakamakkhikāya pivanamattampi lohitaṃ uppādeti, ayaṃ **lohituppādako** nāma. Yassa itthinimittuppādanakammato ca purisanimittuppādanakammato ca ubhato duvidhampi byañjanaṃ atthi, ayaṃ **ubhatobyañjanako** nāma. Iti ime terasa puggalā upasampadāya avatthū, ime pana ṭhapetvā aññasmiṃ upasampadāpekkhe sati upasampadākammaṃ vatthusampattivasena akuppaṃ hoti.

Kathaṃ **ñattisampattivasena** akuppaṃ hoti? Vatthusaṅghapuggalañattīnaṃ aparāmasanāni, pacchā ñattiṭṭhapanañcāti ime tāva pañca ñattidosā. Tattha ‘‘ayaṃ itthannāmo’’ti upasampadāpekkhassa akittanaṃ **vatthuaparāmasanaṃ** nāma. ‘‘Suṇātu me, bhante, saṅgho’’tiettha ‘‘suṇātu me, bhante’’ti vatvā ‘‘saṅgho’’ti abhaṇanaṃ **saṅghaaparāmasanaṃ** nāma. ‘‘Itthannāmassa upasampadāpekkho’’ti upajjhāyassa akittanaṃ **puggalaaparāmasanaṃ** nāma. Sabbena sabbaṃ ñattiyā anuccāraṇaṃ **ñattiaparāmasanaṃ** nāma. Paṭhamaṃ kammavācaṃ niṭṭhāpetvā ‘‘esā ñattī’’ti vatvā ‘‘khamati saṅghassā’’ti evaṃ ñattikittanaṃ **pacchā ñattiṭṭhapanaṃ** nāma. Iti imehi dosehi vimuttāya ñattiyā sampannaṃ ñattisampattivasena akuppaṃ hoti.

Anussāvanavasena akuppatāyapi vatthusaṅghapuggalānaṃ aparāmasanāni, sāvanāya hāpanaṃ, akāle sāvananti ime pañca anussāvanadosā. Tattha vatthādīnaṃ aparāmasanāni ñattiyaṃ vuttasadisāneva. Tīsu pana anussāvanāsu yattha katthaci etesaṃ aparāmasanaṃ aparāmasanameva. Sabbena sabbaṃ pana kammavācaṃ avatvā catukkhattuṃ ñattikittanameva, atha vā pana kammavācābbhantare akkharassa vā padassa vā anuccāraṇaṃ vā duruccāraṇaṃ vā **sāvanāya hāpanaṃ** nāma. Sāvanāya anokāse paṭhamaṃ ñattiṃ aṭṭhapetvā anussāvanakaraṇaṃ **akāle sāvanaṃ** nāma. Iti imehi dosehi vimuttāya anussāvanāya sampannaṃ anussāvanasampattivasena akuppaṃ hoti.

Pubbe vuttaṃ vipattisīmālakkhaṇaṃ samatikkantāya pana sīmāya kataṃ **sīmāsampattivasena** akuppaṃ hoti. Yāvatikā bhikkhū kammappattā, tesaṃ anāgamanaṃ, chandārahānaṃ chandassa anāharaṇaṃ, sammukhībhūtānaṃ paṭikkosananti ime pana tayo parisādosā, tehi vimuttāya parisāya kataṃ **parisāsampattivasena** akuppaṃ hoti. Kāraṇārahattā pana satthu sāsanārahattā **ṭhānārahaṃ** nāma hoti. Iti yo iminā evaṃ akuppena ṭhānārahena ñatticatutthena upasampadākammena upasampanno, ayaṃ idha ‘‘bhikkhū’’ti adhippeto. Paṇṇattivajjesu pana aññepi saṅgahaṃ gacchanti.

Bhikkhūnaṃ sikkhāsājīvasamāpannoti yā bhikkhūnaṃ adhisīlasaṅkhātā sikkhā, tañca, yattha cete saha jīvanti, ekajīvikā sabhāgavuttino honti, taṃ bhagavatā paññattaṃ sikkhāpadasaṅkhātaṃ sājīvañca, tattha sikkhanabhāvena samāpannoti bhikkhūnaṃ sikkhāsājīvasamaāpanno. **Samāpanno**ti sikkhañca paripūrento sājīvañca avītikkamanto hutvā tadubhayaṃ upagatoti attho. **Sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā**ti yaṃ sikkhaṃ samāpanno, taṃ apaṭikkhipitvā, yañca sājīvaṃ samāpanno, tasmiṃ dubbalabhāvaṃ appakāsetvā. Tattha cittakhettakālapayogapuggalavijānanavasena sikkhāya paccakkhānaṃ ñatvā tadabhāvena apaccakkhānaṃ veditabbaṃ. Kathaṃ? Upasampannabhāvato cavitukāmatācitteneva hi sikkhāpaccakkhānaṃ hoti, na davā vā ravā vā bhaṇantassa. Evaṃ **cittavasena** sikkhāpaccakkhānaṃ hoti, na tadabhāvena. Tathā ‘‘buddhaṃ paccakkhāmi, dhammaṃ paccakkhāmi, saṅghaṃ paccakkhāmi, sikkhaṃ, vinayaṃ, pātimokkhaṃ, uddesaṃ, upajjhāyaṃ, ācariyaṃ, saddhivihārikaṃ, antevāsikaṃ, samānupajjhāyakaṃ, samānācariyakaṃ, sabrahmacāriṃ paccakkhāmī’’ti evaṃ vuttānaṃ buddhādīnaṃ cuddasannaṃ, ‘‘gihīti maṃ dhārehi, upāsako, ārāmiko, sāmaṇero, titthiyo, titthiyasāvako, asamaṇo, ‘asakyaputtiyo’ti maṃ dhārehī’’ti evaṃ vuttānaṃ gihiādīnaṃ aṭṭhannañcāti imesaṃ dvāvīsatiyā khettapadānaṃ yassa kassaci savevacanassa vasena tesu yaṃkiñci vattukāmassa yaṃkiñci vadato sikkhāpaccakkhānaṃ hoti, na rukkhādīnaṃ aññatarassa nāmaṃ gahetvā paccācikkhantassa. Evaṃ **khettavasena** paccakkhānaṃ hoti, na tadabhāvena.

Tattha yadetaṃ ‘‘paccakkhāmī’’ti ca, ‘‘maṃ dhārehī’’ti (pārā. 51) ca vuttaṃ vattamānakālavacanaṃ, yāni ca ‘‘alaṃ me buddhena, kiṃ nu me buddhena, na mamattho buddhena, sumuttāhaṃ buddhenā’’tiādinā (pārā. 52) nayena ākhyātavasena kālaṃ anāmasitvā purimehi cuddasahi padehi saddhiṃ yojetvā vuttāni ‘‘alaṃ me’’tiādīni cattāri padāni, tesaṃyeva ca savevacanānaṃ vasena paccakkhānaṃ hoti, na ‘‘paccakkhāsi’’nti vā ‘‘paccakkhissa’’nti vā ‘‘maṃ dhāresī’’ti vā ‘‘maṃ dhāressatī’’ti vā ‘‘yaṃnūnāhaṃ paccakkheyya’’nti (pārā. 45) vātiādīni atītānāgataparikappavacanāni bhaṇantassa. Evaṃ vattamāna **kālavasena** ceva anāmaṭṭha**kālavasena** ca paccakkhānaṃ hoti, na tadabhāvena.

Payogo pana duvidho kāyiko ca vācasiko ca. Tattha ‘‘buddhaṃ paccakkhāmī’’tiādinā (pārā. 51) nayena yāya kāyaci bhāsāya vacībhedaṃ katvā vācasikappayogeneva paccakkhānaṃ hoti, na akkharalikhanaṃ vā hatthamuddādidassanaṃ vā kāyappayogaṃ karontassa. Evaṃ vācasikappayogeneva paccakkhānaṃ hoti, na tadabhāvena.

Puggalo pana duvidho – yo ca paccakkhāti, yassa ca paccakkhāti. Tattha yo paccakkhāti, so sace ummattakakhittacittavedanāṭṭānaṃ aññataro na hoti. Yassa pana paccakkhāti, so sace manussajātiko hoti, na ca ummattakādīnaṃ aññataro, sammukhībhūto ca sikkhāpaccakkhānaṃ hoti. Na hi asammukhībhūtassa dūtena vā paṇṇena vā ārocanaṃ ruhati. Evaṃ yathāvuttapuggalavasena paccakkhānaṃ hoti, na tadabhāvena.

Vijānanampi niyamitāniyamitavasena duvidhaṃ. Tattha yassa yesaṃ vā niyametvā ‘‘imassa, imesaṃ vā ārocemī’’ti vadati, sace te yathā pakatiyā loke manussā vacanaṃ sutvā āvajjanasamaye jānanti, evaṃ tassa vacanānantarameva tassa ‘‘ayaṃ ukkaṇṭhito’’ti vā ‘‘gihibhāvaṃ patthayatī’’ti vā yena kenaci ākārena sikkhāpaccakkhānabhāvaṃ jānanti, paccakkhātāva hoti sikkhā. Atha aparabhāge ‘‘kiṃ iminā vutta’’nti cintetvā jānanti, aññe vā jānanti, apaccakkhātāva hoti sikkhā. Aniyametvā ārocentassa pana sace vuttanayena yo koci manussajātiko vacanatthaṃ jānāti, paccakkhātāva hoti sikkhā. Evaṃ vijānanavasena paccakkhānaṃ hoti, na tadabhāvena. Yo pana antamaso davāyapi paccakkhāti, tena apaccakkhātāva hoti sikkhā. Iti imesaṃ vuttappakārānaṃ cittādīnaṃ vā vasena, sabbaso vā pana apaccakkhānena sikkhaṃ apaccakkhāya sikkhāpaccakkhānasseva ca atthabhūtaṃ ekaccaṃ dubbalyaṃ anāvikatvā.

Methunaṃ dhammaṃ paṭiseveyyāti ettha **methunaṃ dhamma**nti rāgapariyuṭṭhānena sadisānaṃ ubhinnaṃ dhammaṃ. **Paṭiseveyyā**ti paṭiseveyya ajjhāpajjeyya. **Antamaso**ti sabbantimena paricchedena. **Tiracchānagatāyapī**ti paṭisandhivasena tiracchānesu gatāyapi, ayamettha anupaññatti. **Pārājiko hotī**ti parājito hoti, parājayaṃ āpanno. **Asaṃvāso**ti pakatattā bhikkhū saha vasanti etthāti ekakammādikova tividhopi vidhi saṃvāso nāma, so tena saddhiṃ natthīti asaṃvāso. Saṅghakammesu hi esa gaṇapūrakopi na hoti, ayaṃ tāva padavaṇṇanā.

Ayaṃ panettha vinicchayo – manussāmanussatiracchānagatavasena hi tisso itthiyo, tāsaṃ vaccamaggapassāvamaggamukhamaggavasena tayo tayo katvā nava maggā, tathā ubhatobyañjanakānaṃ. Purisānaṃ pana vaccamaggamukhamaggavasena dve dve katvā cha maggā, tathā paṇḍakānanti evaṃ tiṃsa maggā. Tesu attano vā paresaṃ vā yassa kassaci maggassa santhatassa vā asanthatassa vā, paresaṃ pana matānampi akkhāyitassa vā yebhuyyena akkhāyitassa vā pakativātena asaṃphuṭṭhe allokāse yo bhikkhu ekatilabījamattampi attano aṅgajātaṃ santhataṃ vā asanthataṃ vā sevanacittena paveseti, parena vā pavesiyamāne pavesanapaviṭṭhaṭṭhitauddharaṇesu yaṃkiñci sādiyati, ayaṃ pārājikāpattiṃ āpanno nāma hoti, ayaṃ tāvettha asādhāraṇavinicchayo. Sabbasikkhāpadānaṃ pana sādhāraṇavinicchayatthaṃ ayaṃ mātikā –

Nidānaṃ puggalaṃ vatthuṃ, paññattividhimeva ca;
Āṇattāpattināpatti-vipattiṃ aṅgameva ca.

Samuṭṭhānavidhiṃ kiriyā-saññācittehi nānattaṃ;
Vajjakammappabhedañca, tikadvayavidhiṃ tathā.

Lakkhaṇaṃ **sattarasadhā,** ṭhitaṃ sādhāraṇaṃ idaṃ;
Ñatvā yojeyya medhāvī, tattha tattha yathārahanti.

Tattha **nidānaṃ** nāma vesāli-rājagaha-sāvatthi-āḷavi-kosambi-sagga-bhaggānaṃ vasena sattavidhaṃ paññattiṭṭhānaṃ, idañhi sabbasikkhāpadānaṃ nidānaṃ. **Puggalo** nāma yaṃ yaṃ ārabbha taṃ taṃ sikkhāpadaṃ paññattaṃ. **Vatthu** nāma tassa tassa puggalassa ajjhācāro vuccati. **Paññattividhi**nti paññattianupaññattianuppannapaññattisabbatthapaññattipadesapaññattisādhāraṇapaññatti asādhāraṇapaññattiekatopaññattiubhatopaññattivasena navavidhā paññatti. Tattha **anuppannapaññatti** nāma anuppanne dose paññattā, sā aṭṭhagarudhammappaṭiggahaṇavasena (cūḷava. 403) bhikkhunīnaṃyeva āgatā, aññatra natthi. Vinayadharapañcamena (mahāva. 259) gaṇena upasampadā, gaṇaṅgaṇūpāhanā (mahāva. 259) dhuvanhānaṃ cammattharaṇanti etesaṃ vasena catubbidhā **padesapaññatti** nāma. Majjhimadeseyeva hi etehi āpatti hoti, tesupi dhuvanhānaṃ paṭikkhepamattameva pātimokkhe āgataṃ, tato aññā padesapaññatti nāma natthi. Sabbāni **sabbatthapaññatti**yeva honti, **sādhāraṇapaññatti**dukañca **ekatopaññatti**dukañca atthato ekaṃ, tasmā anuppannapaññattiñca sabbatthapaññattidukañca ekatopaññattidukañca ṭhapetvā sesānaṃ catassannaṃ paññattīnaṃ vasena sabbattha vinicchayo veditabbo. **Āṇattāpattināpattivipatti**ntiettha **āṇattī**tiāṇāpanā vuccati. **Āpattī**ti pubbappayogādivasena āpattibhedo. **Anāpattī**ti ajānanādivasena anāpatti. **Vipattī**ti sīlaācāradiṭṭhiājīvavipattīnaṃ aññatarā. Iti imāsaṃ āṇattādīnampi vasena sabbattha vinicchayo veditabbo. **Aṅga**nti sabbasikkhāpadesu āpattīnaṃ aṅgaṃ veditabbaṃ.

Samuṭṭhānavidhinti sabbāpattīnaṃ kāyo vācā kāyavācā kāyacittaṃ vācācittaṃ kāyavācācittanti imāni ekaṅgikadvaṅgikativaṅgikāni. Cha samuṭṭhānāni nāma yāni ‘‘sikkhāpadasamauṭṭhānānī’’tipi vuccanti. Tattha purimāni tīṇi acittakāni, pacchimāni sacittakāni. Tesu ekena vā dvīhi vā tīhi vā catūhi vā chahi vā samuṭṭhānehi āpattiyo samuṭṭhahanti, pañcasamuṭṭhānā nāma natthi. Tattha **ekasamuṭṭhānā** nāma catutthena ca pañcamena ca chaṭṭhena ca samuṭṭhānena samuṭṭhāti, na aññena. **Dvisamuṭṭhānā** nāma paṭhamacatutthehi ca dutiyapañcamehi ca tatiyachaṭṭhehi ca catutthachaṭṭhehi ca pañcamachaṭṭhehi ca samuṭṭhānehi, samuṭṭhāti, na aññehi. **Tisamuṭṭhānā** nāma paṭhamehi ca tīhi, pacchimehi ca tīhi samuṭṭhānehi samuṭṭhāti, na aññehi. **Catusamuṭṭhānā** nāma paṭhamatatiyacatutthachaṭṭhehi ca dutiyatatiyapañcamachaṭṭhehi ca samuṭṭhānehi samuṭṭhāti, na aññehi. **Cha samuṭṭhānā** nāma chahipi samuṭṭhāti.

Evaṃ –

Tidhā **ekasamuṭṭhānā,** pañcadhā **dvisamuṭṭhitā**;
Dvidhā **ticaturo ṭhānā,** ekadhā **chasamuṭṭhitā**ti.

Samuṭṭhānavasena sabbāva terasa āpattiyo honti (cūḷava. 165 ādayo), tā paṭhamapaññattisikkhāpadavasena samuṭṭhānato terasa nāmāni labhanti paṭhamapārājikasamuṭṭhānā, adinnādāna-sañcaritta-samanubhāsana-kathina-eḷakaloma-padasodhamma-addhāna-theyyasattha-dhammadesanābhūtārocana-corivuṭṭhāpana-ananuññātasamuṭṭhānāti. Tattha yā kāyacittato samuṭṭhāti, ayaṃ **paṭhamapārājikasamuṭṭhānā** nāma. Yā sacittakehi tīhi samuṭṭhānehi samuṭṭhāti, ayaṃ **adinnādānasamuṭṭhānā** nāma. Yā chahipi samuṭṭhāti, ayaṃ **sañcarittasamuṭṭhānā** nāma. Yā chaṭṭheneva samuṭṭhāti, ayaṃ **samanubhāsanasamuṭṭhānā** nāma. Yā tatiyachaṭṭhehi samuṭṭhāti, ayaṃ **kathinasamuṭṭhānā** nāma. Yā paṭhamacatutthehi samuṭṭhāti, ayaṃ **eḷakalomasamuṭṭhānā** nāma. Yā dutiyapañcamehi samuṭṭhāti, ayaṃ **padasodhammasamuṭṭhānā** nāma. Yā paṭhamatatiyacatutthachaṭṭhehi samuṭṭhāti, ayaṃ **addhānasamuṭṭhānā** nāma. Yā catutthachaṭṭhehi samuṭṭhāti, ayaṃ **theyyasatthasamuṭṭhānā** nāma. Yā pañcameneva samuṭṭhāti, ayaṃ **dhammadesanāsamuṭṭhānā** nāma. Yā acittakehi tīhi samuṭṭhānehi samuṭṭhāti, ayaṃ **bhūtārocanasamuṭṭhānā** nāma. Yā pañcamachaṭṭhehi samuṭṭhāti, ayaṃ **corivuṭṭhāpanasamuṭṭhānā** nāma. Yā dutiyatatiyapañcamachaṭṭhehi samuṭṭhāti, ayaṃ **ananuññātasamuṭṭhānā** nāmāti. Iti imassa samuṭṭhānavidhinopi vasena sabbattha vinicchayo veditabbo.

Kiriyāsaññācittehi nānattanti etehi kiriyādīhi sabbāpattīnaṃ nānābhāvaṃ ñatvā sabbattha vinicchayo veditabbo. Sabbāpattiyo hi kiriyāvasena pañcavidhā honti, seyyathidaṃ – atthāpatti kiriyato samuṭṭhāti, atthi akiriyato, atthi kiriyākiriyato, atthi siyā kiriyato siyā akiriyato, atthi siyā kiriyato siyā kiriyākiriyatoti. Tattha yā kāyena vā vācāya vā pathavikhaṇanādīsu (paci. 84) viya vītikkamaṃ karontassa hoti, ayaṃ **kiriyato samuṭṭhāti** nāma. Yā kāyavācāhi kattabbaṃ akarontassa hoti paṭhamakathināpatti (pārā. 459 ādayo) viya, ayaṃ **akiriyato samuṭṭhāti** nāma. Yā karontassa ca akarontassa ca hoti aññātikāya bhikkhuniyā hatthato cīvarappaṭiggahaṇāpatti (pārā. 508-511) viya, ayaṃ **kiriyākiriyato samuṭṭhāti** nāma. Yā siyā karontassa ca, siyā akarontassa ca hoti rūpiyappaṭiggahaṇāpatti (pārā. 582) viya, ayaṃ **siyā kiriyato siyā akiriyato samuṭṭhāti** nāma. Yā siyā karontassa ca siyā karontākarontassa ca hoti kuṭikārāpatti (pārā. 342 ādayo) viya, ayaṃ **siyā kiriyato siyā kiriyākiriyato samuṭṭhāti** nāma.

Sabbāpattiyo ca saññāvasena duvidhā honti saññāvimokkhā nosaññāvimokkhāti. Tattha yato vītikkamasaññāya abhāvena muccati, ayaṃ **saññāvimokkhā,** itarā **nosaññāvimokkhā**. Puna ca sabbāpi cittavasena duvidhā honti sacittakā acittakā cāti. Tattha yā sacittakasamuṭṭhānavaseneva samuṭṭhāti ayaṃ **sacittakā**. Yā acittakena vā sacittakamissakena vā samuṭṭhāti ayaṃ **acittakā**.

Vajjakammappabhedanti ettha sabbāpattiyo vajjavasena duvidhā honti lokavajjā paṇṇattivajjā cāti. Tattha yassā sacittakapakkhe cittaṃ akusalameva hoti, ayaṃ **lokavajjā,** sesā **paṇṇattivajjā**. Sabbā ca kāyakammavacīkammatadubhayavasena tividhā honti. Tattha kāyadvāre āpajjitabbā **kāyakamma**nti vuccati, vacīdvāre āpajjitabbā **vacīkamma**nti vuccati, ubhayattha āpajjitabbā **kāyakammaṃ vacīkammañcā**ti, manodvāre āpatti nāma natthi. Iti iminā vajjakammappabhedenāpi sabbattha vinicchayo veditabbo.

Tikadvayavidhinti kusalattikavedanāttikavidhiṃ. Āpattiṃ āpajjamāno hi akusalacitto vā āpajjati kusalābyākatacitto vā, tathā dukkhavedanāsamaṅgī vā itaravedanādvayasamaṅgī vā. Evaṃ santepi sabbasikkhāpadesu akusalacittavasena ekaṃ cittaṃ, kusalābyākatacittavasena dve cittāni, sabbesaṃ vasena tīṇi cittāni. Dukkhavedanāvasena ekā vedanā, sukhaupekkhāvasena dve, sabbāsaṃ vasena tisso vedanāti. Ayameva pabhedo labbhati, na añño.

Lakkhaṇaṃ sattarasadhā, ṭhitaṃ sādhāraṇaṃ idaṃ, ñatvāti idaṃ nidānādivedanāttikapariyosānaṃ sattarasappakāraṃ lakkhaṇaṃ jānitvā yojeyya medhāvī. **Tattha tattha yathāraha**nti paṇḍito bhikkhu tasmiṃ tasmiṃ sikkhāpade idaṃ lakkhaṇaṃ yathānurūpaṃ yojeyyāti attho. Taṃ pana ayojitaṃ dubbijānaṃ hoti, tasmā naṃ sabbasikkhāpadānaṃ asādhāraṇavinicchayapariyosāne imaṃ mātikaṃ anuddharitvāva yojetvā dassayissāma.

Idha panassa ayaṃ yojanā – idaṃ vesāliyaṃ sudinnattheraṃ ārabbha methunavītikkamavatthusmiṃ paññattaṃ. ‘‘Methunaṃ dhammaṃ paṭiseveyyā’’ti ayamettha paññatti, ‘‘sikkhaṃ apaccakkhāyā’’ti ca ‘‘antamaso tiracchānagatāyapī’’ti ca dve anupaññattiyo. **Anupaññatti** ca nāmesā āpattikarā ca hoti aññavādakasikkhāpadādīsu (pāci. 95 ādayo) viya, anāpattikarā ca aññatra supinantātiādīsu (pārā. 236-237) viya, āpattiupatthambhakarā ca adinnādānādīsu (pārā. 91) viya, idha pana upatthambhakarāti veditabbā. Ito paraṃ pana yattha anupaññatti atthi, tattha ‘‘ayaṃ anupaññattī’’ti ettakameva dassayissāma. Ṭhapetvā pana anupaññattiṃ avasesā paññattiyevāti sabbattha vinicchayo veditabbo. Bhikkhuṃ ārabbha uppannavatthusmiṃyeva ‘‘yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭiseveyyā’’ti evaṃ bhikkhunīnampi paññattito sādhāraṇapaññatti. Āṇattiyā anāpajjanato anāṇattikaṃ. Bhikkhuṃ pana āṇāpento akappiyasamādānāpattito na muccati, methunarāgena kāyasaṃsagge dukkaṭaṃ, jīvamānakasarīrassa vuttappakāre magge sacepi tacādīni anavasesetvā sabbaso chinne nimittasaṇṭhānamattaṃ paññāyati, tattha antamaso aṅgajāte uṭṭhitaṃ anaṭṭhakāyappasādaṃ pīḷakaṃ vā cammakhilaṃ vā pavesentassāpi sevanacitte sati pārājikaṃ, naṭṭhakāyappasādaṃ sukkhapīḷakaṃ vā matacammaṃ vā lomaṃ vā pavesentassa dukkaṭaṃ, sace nimittasaṇṭhānamattampi anavasesetvā sabbaso maggo uppāṭito, tattha upakkamato vaṇasaṅkhepavasena thullaccayaṃ, tathā manussānaṃ akkhināsākaṇṇacchiddavatthikosesu satthakena katavaṇe vā, hatthiassādīnañca tiracchānānaṃ vatthikosanāsāpuṭesu thullaccayaṃ. Tiracchānānaṃ pana akkhikaṇṇanāsāvaṇesu ahimacchādīnaṃ pavesanappamāṇavirahite aṇunimitte sabbesañca upakacchakādīsu sesasarīresu dukkaṭaṃ. Matasarīre nimitte upaḍḍhakkhāyitato paṭṭhāya yāva na kuthitaṃ hoti, tāva thullaccayaṃ. Kuthite dukkaṭaṃ, tathā vaṭṭakate mukhe acchupantaṃ aṅgajātaṃ pavesentassa dukkaṭaṃ. Oṭṭhato bahi nikkhantajivhāya vā dantesu vā thullaccayaṃ. Nimittato bahi patitamaṃsapesiyaṃ dukkaṭanti ayamettha āpattibhedo.

Ajānantassa asādiyantassa ummattakassa khittacittassa vedanāṭṭassa ādikammikānañca anāpatti. Ettha pana yo niddaṃ okkantattā parena katampi upakkamaṃ na jānāti, so ajānanto. Yo jānitvāpi na sādiyati, so asādiyanto. Yo pittavasena atekicchaṃ ummādaṃ patto, so ummattako. Yakkhehi katacittavikkhepo khittacitto. Dvinnampi ca etesaṃ aggisuvaṇṇagūthacandanādīsu samappavattibhāvena ajānanabhāvova pamāṇaṃ. Yo adhimattavedanāya āturattā kiñci na jānāti, so vedanāṭṭo. Yo tasmiṃ tasmiṃ vatthusmiṃ ādibhūto, so ādikammiko. Ayaṃ pana anāpatti. Catūsu vipattīsu sīlavipatti. Tassā dve aṅgāni sevanacittañca maggena maggapaṭipādanañcāti. Samuṭṭhānādito idaṃ sikkhāpadaṃ paṭhamapārājikasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, akusalacittaṃ, dvivedananti, imāni ca samuṭṭhānādīni nāma āpattiyā honti, na sikkhāpadassa. Vohārasukhatthaṃ pana sabbaṭṭhakathāsu sikkhāpadasīsena desanā āgatā, tasmā aññesupi evarūpesu ṭhānesu byañjane ādaraṃ akatvā adhippetameva gahetabbaṃ.

Atthañhi nātho saraṇaṃ avoca;
Na byañjanaṃ lokahito mahesī.

Tasmā akatvā ratimakkharesu;
Atthe niveseyya matiṃ mutīmāti.

Paṭhamapārājikavaṇṇanā niṭṭhitā.

2. Dutiyapārājikavaṇṇanā

Dutiye **gāmā vā araññāvā**ti ettha sabbopi ekakuṭikādibhedo parikkhitto vā aparikkhitto vā samanusso vā amanusso vā antamaso atirekacātumāsaniviṭṭho yo koci satthopi ‘‘gāmo’’ti veditabbo. Ṭhapetvā gāmañca gāmūpacārañca avasesaṃ araññaṃ nāma. Tattha asammohatthaṃ gharaṃ gharūpacāro gāmo gāmūpacāroti ayaṃ vibhāgo veditabbo. Nibbakosassa hi udakapatanaṭṭhānabbhantaraṃ **gharaṃ** nāma. Yaṃ pana dvāre ṭhito mātugāmo bhājanadhovanaudakaṃ chaḍḍeti, tassa patanaṭṭhānañca mātugāmeneva antogehe ṭhitena pakatiyā bahi khittassa suppassa vā sammuñjaniyā vā patanaṭṭhānañca gharassa purato dvīsu koṇesu sambandhitvā majjhe rukkhasūcidvāraṃ ṭhapetvā gorūpānaṃ pavesananivāraṇatthaṃ kataparikkhepo ca ayaṃ sabbopi **gharūpacāro** nāma. Yaṃ pana sabbantimaṃ gharaṃ hoti, tassa gharassa tādise gharūpacāre ṭhitassa thāmamajjhimassa purisassa yathā taruṇamanussā attano balaṃ dassento bāhuṃ pasāretvā leḍḍuṃ khipanti, evaṃ khittassa leḍḍussa patanaṭṭhānabbhantaraṃ **gāmo** nāma. Tato aññassa leḍḍupātassa abbhantaraṃ **gāmūpacāro** nāma. Patitassa pana leḍḍuno pavattitvā gataṭṭhānaṃ na gahetabbaṃ. Parikkhittassa pana gāmassa parikkhepoyeva gāmassa paricchedo, tassa sace dve indakhilā honti abbhantarime indakhile ṭhitassa leḍḍupātabbhantaraṃ **gāmūpacāro** nāma. Padabhājanepi (pārā. 92) hi imināva nayena attho veditabbo. Tattha yvāyaṃ aparikkhittassa gāmassa upacāro dassito, tassa vasena vikāle gāmappavesanādīsu āpatti paricchinditabbā. Iti imaṃ ṭhapetvā gāmañca gāmūpacārañca avasesaṃ imasmiṃ sikkhāpade araññaṃ nāma. Desanāmattameva cetaṃ ‘‘gāmā vā araññāvā’’ti. Ye pana imesaṃ paricchedadassanatthaṃ gharagharūpacāragāmūpacārā vuttā, tatopi pārājikavatthuṃ avaharantassa pārājikaṃ hotiyeva.

Adinnanti aññassa manussajātikassa santakaṃ. **Theyyasaṅkhāta**nti ettha **theno**ti coro, thenassa bhāvo theyyaṃ, avaharaṇacittassetaṃ nāmaṃ. Saṅkhā saṅkhātanti atthato ekaṃ, koṭṭhāsassetaṃ nāmaṃ ‘‘saññānidānā hi papañcasaṅkhā’’tiādīsu (su. ni. 880; mahāni. 109) viya. Theyyañca taṃ saṅkhātañcāti theyyasaṅkhātaṃ, theyyacittasaṅkhāto eko cittakoṭṭhāsoti attho. Karaṇatthe cetaṃ paccattavacanaṃ, tasmā theyyasaṅkhātenāti atthato daṭṭhabbaṃ. Yo ca theyyasaṅkhātena ādiyati, so yasmā theyyacitto hoti, tasmā byañjanaṃ anādiyitvā atthameva dassetuṃ ‘‘theyyacitto avaharaṇacitto’’ti (pārā. 92) evamassa padabhājanaṃ vuttanti veditabbaṃ.

Ādiyeyyāti pañcavīsatiyā avahārānaṃ aññataravasena hareyya. Te pana avahārā pañca pañcakāni samodhānetvā sādhukaṃ sallakkhetabbā. Pañca pañcakāni nāma nānābhaṇḍapañcakaṃ ekabhaṇḍapañcakaṃ sāhatthikapañcakaṃ pubbapayogapañcakaṃ theyyāvahārapañcakanti. Tattha purimāni dve pañcakāni etasseva padassa padabhājane vuttānaṃ ‘‘ādiyeyya hareyya avahareyya iriyāpathaṃ vikopeyya ṭhānā cāveyyā’’ti imesaṃ padānaṃ vasena labbhanti. Tattha nānābhaṇḍapañcakaṃ saviññāṇakāviññāṇakavasena daṭṭhabbaṃ, itaraṃ saviññāṇakavaseneva. Kathaṃ? **Ādiyeyyā**ti ārāmaṃ abhiyuñjati, āpatti dukkaṭassa. Sāmikassa vimatiṃ uppādeti, āpatti thullaccayassa. Sāmiko ‘‘na mayhaṃ bhavissatī’’ti dhuraṃ nikkhipati, āpatti pārājikassa. **Hareyyā**ti aññassa bhaṇḍaṃ haranto sīse bhāraṃ theyyacitto āmasati, dukkaṭaṃ. Phandāpeti, thullaccayaṃ. Khandhaṃ oropeti, pārājikaṃ. **Avahareyyā**ti upanikkhittaṃ bhaṇḍaṃ ‘‘dehi me bhaṇḍa’’nti vuccamāno ‘‘nāhaṃ gaṇhāmī’’ti bhaṇati, dukkaṭaṃ.

Sāmikassa vimatiṃ uppādeti, thullaccayaṃ. Sāmiko ‘‘na mayhaṃ bhavissatī’’ti dhuraṃ nikkhipati, pārājikaṃ. **Iriyāpathaṃ vikopeyyā**ti ‘‘saha bhaṇḍahārakaṃ nessāmī’’ti paṭhamaṃ pādaṃ atikkāmeti, thullaccayaṃ. Dutiyaṃ pādaṃ atikkāmeti, pārājikaṃ. **Ṭhānā cāveyyā**ti thalaṭṭhaṃ bhaṇḍaṃ theyyacitto āmasati, dukkaṭaṃ. Phandāpeti, thullaccayaṃ. Ṭhānā cāveti, pārājikaṃ. Evaṃ tāva **nānābhaṇḍapañcakaṃ** veditabbaṃ. Sasāmikassa pana dāsassa vā tiracchānagatassa vā yathāvuttena abhiyogādinā nayena ādiyanaharaṇaavaharaṇairiyāpathavikopanaṭhānācāvanavasena **ekabhaṇḍapañcakaṃ** veditabbaṃ.

Katamaṃ **sāhatthikapañcakaṃ**? Sāhatthiko āṇattiko nissaggiyo atthasādhako dhuranikkhepoti. Tattha **sāhatthiko** nāma parassa bhaṇḍaṃ sahatthā avaharati. **Āṇattiko** nāma ‘‘asukassa bhaṇḍaṃ avaharā’’ti aññaṃ āṇāpeti. **Nissaggiyo** nāma suṅkaghātakaparikappitokāsānaṃ anto ṭhatvā bahi pātanaṃ. **Atthasādhako** nāma ‘‘asukassa bhaṇḍaṃ yadā sakkoti, tadā taṃ avaharā’’ti aññaṃ āṇāpeti. Tattha sace paro anantarāyiko hutvā taṃ avaharati, āṇāpakassa āṇattikkhaṇeyeva pārājikaṃ. Parassa vā pana telakumbhiyā pādagghanakatelaṃ avassaṃ pivanakāni upāhanādīni pakkhipati, hatthato muttamatteyeva pārājikaṃ. **Dhuranikkhepo** pana ārāmābhiyogaupanikkhittabhaṇḍavasena veditabbo. Tāvakālikabhaṇḍadeyyāni adentassāpi esevanayoti idaṃ sāhatthikapañcakaṃ.

Katamaṃ **pubbapayogapañcakaṃ**? Pubbapayogo sahapayogo saṃvidhāvahāro saṅketakammaṃ nimittakammanti. Tattha āṇattivasena **pubbapayogo** veditabbo. Ṭhānā cāvanavasena, khilādīni saṅkāmetvā khettādiggahaṇavasena ca **sahapayogo** veditabbo. **Saṃvidhāvahāro** nāma ‘‘asukaṃ nāma bhaṇḍaṃ avaharissāmā’’ti saṃvidahitvā sammantayitvā avaharaṇaṃ. Evaṃ saṃvidahitvā gatesu hi ekenāpi tasmiṃ bhaṇḍe ṭhānā cāvite sabbesaṃ avahārā honti. **Saṅketakammaṃ** nāma sañjānanakammaṃ. Sace hi purebhattādīsu yaṃkiñci kālaṃ paricchinditvā ‘‘asukasmiṃ kāle itthannāmaṃ bhaṇḍaṃ avaharā’’ti vutto saṅketato apacchā apure taṃ avaharati, saṅketakārakassa saṅketakaraṇakkhaṇeyeva avahāro. **Nimittakammaṃ** nāma saññuppādanatthaṃ akkhinikkhaṇādinimittakaraṇaṃ. Sace hi evaṃ katanimittato apacchā apure ‘‘yaṃ avaharā’’ti vutto, taṃ avaharati, nimittakārakassa nimittakaraṇakkhaṇeyeva avahāroti idaṃ pubbapayogapañcakaṃ.

Katamaṃ **theyyāvahārapañcakaṃ**? Theyyāvahāro pasayhāvahāro parikappāvahāro paṭicchannāvahāro kusāvahāroti. Tattha yo sandhicchedādīni katvā adissamāno avaharati, kūṭamānakūṭakahāpaṇādīhi vā vañcetvā gaṇhāti, tassevaṃ gaṇhato avahāro **theyyāvahāro**ti veditabbo. Yo pana pasayha balakkārena paresaṃ santakaṃ gaṇhāti gāmaghātakādayo viya, attano pattabalito vā vuttanayeneva adhikaṃ gaṇhāti rājabhaṭādayo viya, tassevaṃ gaṇhato avahāro **pasayhāvahāro**ti veditabbo. Parikappetvā gahaṇaṃ pana **parikappāvahāro** nāma. So bhaṇḍokāsavasena duvidho. Tatrāyaṃ **bhaṇḍaparikappo** – sāṭakatthiko antogabbhaṃ pavisitvā ‘‘sace sāṭako bhavissati, gaṇhissāmi, sace suttaṃ, na gaṇhissāmī’’ti parikappetvā andhakāre pasibbakaṃ gaṇhāti, tatra ce sāṭako hoti, uddhāreyeva pārājikaṃ. Suttaṃ ce hoti, rakkhati. Bahi nīharitvā muñcitvā ‘‘sutta’’nti ñatvā puna āharitvā ṭhapeti, rakkhatiyeva. ‘‘Sutta’’nti ñatvāpi ‘‘yaṃ laddhaṃ, taṃ gahetabba’’nti gacchati, padavārena kāretabbo. Bhūmiyaṃ ṭhapetvā gaṇhāti, uddhāre pārājikaṃ. ‘‘Coro coro’’ti anubandho chaṭṭetvā palāyati, rakkhati. Sāmikā disvā gaṇhanti, rakkhati yeva. Añño ce koci gaṇhāti, bhaṇḍadeyyaṃ. Sāmikesu nivattesu sayaṃ disvā paṃsukūlasaññāya ‘‘pagevetaṃ mayā gahitaṃ, mama dāni santaka’’nti gaṇhantassāpi bhaṇḍadeyyameva. Tattha yvāyaṃ ‘‘sace sāṭako bhavissati, gaṇhissāmī’’tiādinā nayena pavatto parikappo, ayaṃ bhaṇḍaparikappo nāma.

Okāsaparikappo pana evaṃ veditabbo – ekacco pana parapariveṇādīni paviṭṭho kiñci lobhaneyyaṃ bhaṇḍaṃ disvā gabbhadvārapamukhaheṭṭhāpāsādadvārakoṭṭhakarukkhamūlādivasena paricchedaṃ katvā ‘‘sace maṃ etthantare passissanti, daṭṭhukāmatāya gahetvā vicaranto viya dassāmi, no ce passissanti, harissāmī’’ti parikappeti, tassa taṃ ādāya parikappitaparicchedaṃ atikkantamatte avahāro hoti. Iti yvāyaṃ vuttanayeneva pavatto parikappo, ayaṃ okāsaparikappo nāma. Evamimesaṃ dvinnampi parikappānaṃ vasena parikappetvā gaṇhato avahāro ‘‘parikappāvahāro’’ti veditabbo.

Paṭicchādetvā pana avaharaṇaṃ **paṭicchannāvahāro** nāma. So evaṃ veditabbo – yo bhikkhu uyyānādīsu paresaṃ omuñcitvā ṭhapitaaṅgulimuddikādīni disvā ‘‘pacchā gaṇhissāmī’’ti paṃsunā vā paṇṇena vā paṭicchādeti, tassa ettāvatā uddhāro natthīti na tāva avahāro hoti. Yadā pana sāmikā vicinantā apassitvā ‘‘sve jānissāmā’’ti sālayāva gatā honti, athassa taṃ uddharato uddhāre avahāro. Paṭicchannakāleyeva ‘‘etaṃ mama santaka’’nti sakasaññāya vā ‘‘gatā dāni te, chaṭṭitabhaṇḍaṃ ida’’nti paṃsukūlasaññāya vā gaṇhantassa pana bhaṇḍadeyyaṃ. Tesu dutiyatatiyadivase āgantvā vicinitvā adisvā dhuranikkhepaṃ katvā gatesupi gahitaṃ bhaṇḍadeyyameva. Pacchā ñatvā codiyamānassa adadato sāmikānaṃ dhuranikkhepe avahāro hoti. Kasmā? Yasmā tassa payogena tehi na diṭṭhaṃ. Yo pana tathārūpaṃ bhaṇḍaṃ yathāṭhāne ṭhitaṃyeva appaṭicchādetvā theyyacitto pādena akkamitvā kaddame vā vālukāya vā paveseti, tassa pavesitamatteyeva avahāro.

Kusaṃ saṅkāmetvā pana avaharaṇaṃ **kusāvahāro** nāma. Sopi evaṃ veditabbo – yo bhikkhu vilīvamayaṃ vā tālapaṇṇamayaṃ vā katasaññāṇaṃ yaṃkiñci kusaṃ pātetvā cīvare bhājīyamāne attano koṭṭhāsassa samīpe ṭhitaṃ appagghataraṃ vā mahagghataraṃ vā samasamaṃ vā agghena parassa koṭṭhāsaṃ haritukāmo attano koṭṭhāse patitaṃ kusaṃ parassa koṭṭhāse pātetukāmatāya uddharati, rakkhati tāva. Parassa koṭṭhāse pātite rakkhateva. Yadā pana tasmiṃ patite parassa koṭṭhāsato parassa kusaṃ uddharati, uddhatamatte avahāro. Sace paṭhamataraṃ parakoṭṭhāsato parassa kusaṃ uddharati, attano koṭṭhāse pātetukāmatāya uddhāre rakkhati, pātanepi rakkhati, attano koṭṭhāsato pana attano kusaṃ uddharato uddhāreyeva rakkhati, taṃ uddharitvā parakoṭṭhāse pātentassa hatthato muttamatte avahāro. Ayaṃ kusāvahāro. Iti yaṃ vuttaṃ ‘‘ādiyeyyāti pañcavīsatiyā avahārānaṃ aññataravasena hareyyā’’ti, tassattho pakāsito hoti.

Yathārūpeti yādise. **Adinnādāne**ti adinnassa parasantakassa gahaṇe. **Rājāno**tiidaṃ bimbisāraṃyeva sandhāya vuttaṃ, aññe pana tathā kareyyuṃ vā na kareyyuṃ vāti te nappamāṇaṃ. **Haneyyuṃ vā**ti hatthādīhi vā potheyyuṃ, satthena vā chindeyyuṃ. **Bandheyyuṃ vā**ti rajjubandhanādīhi bandheyyuṃ vā. **Pabbājeyyuṃ vā**ti nīhareyyuṃ vā. **Corosi bālosi mūḷhosi thenosī**ti imehi vacanehi paribhāseyyuṃ. Kīdisassa pana adinnassa ādāne rājāno evaṃ karonti? Pādassa vā pādārahassa vā. **Tathārūpaṃ bhikkhu adinnaṃ ādiyamāno**ti tādisaṃ bhikkhu porāṇakassa kahāpaṇassa pādaṃ vā pādārahaṃ vā bhaṇḍaṃ adinnaṃ bhūmiādīsu yattha katthaci ṭhitaṃ yaṃkiñci sajīvanijjīvaṃ vuttappakārānaṃ avahārānaṃ yena kenaci avahārena avaharanto pārājiko hoti, ko pana vādo tato atirekatarasminti.

Rājagahe dhaniyattheraṃ ārabbha rañño dārūni adinnaṃ ādiyanavatthusmiṃ paññattaṃ, ‘‘gāmā vā araññā vā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, sāṇattikaṃ, haraṇatthāya gamanādike pubbappayoge dukkaṭaṃ, āmasane dukkaṭaṃ, pārājikavatthuno phandāpane thullaccayaṃ. Ādiyantassa māsake vā ūnamāsake vā dukkaṭaṃ, atirekamāsake vā ūnapañcamāsake vā thullaccayaṃ, pañcamāsake vā atirekapañcamāsake vā pārājikaṃ. Sabbattha gahaṇakālavasena ca gahaṇadesavasena ca paribhogabhājanaparivattanādīhi ca parihīnāparihīnavasena vinicchayo veditabbo. Sakasaññissa, vissāsaggāhe, tāvakālike, petapariggahe, tiracchānagatapariggahe, paṃsukūlasaññissa, ummattakādīnañca anāpatti. Sīlavipatti, aññassa manussajātikassa vasena parapariggahitaṃ, parapariggahitasaññitā, garuparikkhāro, theyyacittaṃ, vuttappakārānaṃ avahārānaṃ vasena avaharaṇañcāti imānettha pañca aṅgāni. Adinnādānasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, tivedananti.

Dutiyapārājikavaṇṇanā niṭṭhitā.

3. Tatiyapārājikavaṇṇanā

Tatiye **sañciccā**ti saṃcetetvā saddhiṃ cetetvā. ‘‘Pāṇo’’tisaññāya saddhiṃyeva ‘‘vadhāmi na’’nti vadhakacetanāya cetetvā pakappetvā. **Manussaviggaha**nti kalalato paṭṭhāya jīvamānakamanussajātikasarīraṃ. **Jīvitā voropeyyā**ti kalalakālepi tāpanamaddanehi vā bhesajjasampadānena vā tato vā uddhampi tadanurūpena upakkamena jīvitā viyojeyya. Imassa panatthassa āvibhāvatthaṃ pāṇo veditabbo, pāṇātipāto veditabbo, pāṇātipātī veditabbo, pāṇātipātassa payogo veditabbo. Tattha **pāṇo**ti vohārato satto, paramatthato jīvitindriyaṃ. **Pāṇātipāto**ti yāya cetanāya jīvitindriyupacchedakapayogaṃ samuṭṭhāpeti, sā cetanā. **Pāṇātipātī**ti vuttacetanāya samaṅgipuggalo. **Pāṇātipātassa payogo**ti pāṇātipātassa cha payogā sāhatthiko nissaggiyo āṇattiko thāvaro vijjāmayo iddhimayoti. Tattha **sāhatthiko**ti sayaṃ mārentassa kāyena vā kāyappaṭibaddhena vā paharaṇaṃ. **Nissaggiyo**ti dūre ṭhitaṃ māretukāmassa kāyena vā kāyappaṭibaddhena vā ususattiyantapāsāṇādīnaṃ nissajjanaṃ. Tattha ekeko uddissānuddissabhedato duvidho. Tattha uddissake yaṃ uddissa paharati, tasseva maraṇena kammabaddho. ‘‘Yo koci maratū’’ti evaṃ anuddissake pahārappaccayā yassa kassaci maraṇena kammabaddho. Ubhayatthāpi ca paharitamatte vā maratu, pacchā vā teneva rogena, paharitakkhaṇeyeva kammabaddho. **Āṇattiko**ti ‘‘asukaṃ nāma mārehī’’ti aññaṃ āṇāpentassa āṇāpanaṃ.

Tattha –

Vatthu kālo ca okāso, āvudhaṃ iriyāpatho;
Kriyāvisesoti ime, cha āṇatti niyāmakā.

Tattha **vatthū**ti puggalo. Yañhi puggalaṃ ‘‘mārehī’’ti āṇatto sace tameva māreti, āṇāpakassa āpatti. Atha aññaṃ māreti, taṃmaññamāno vā aññaṃ māreti, āṇāpako muccati. ‘‘Imaṃ mārehī’’ti āṇatte pana āṇāpakassa dukkaṭaṃ. **Kālo**ti purebhattādikālo. Sace hi ‘‘purebhattaṃ mārehī’’ti āṇatto purebhattameva māreti, āṇāpakassa āpatti. Atha yaṃ purebhattaṃ niyāmitaṃ, tato pacchā vā pure vā māreti, āṇāpako muccati. Iminā nayena sabbattha vinicchayo veditabbo. **Thāvaro**ti asaṃhārimena upakaraṇena māretukāmassa opātakkhaṇanaṃ apassenasaṃvidhānaṃ asiādīnaṃ upanikkhipanaṃ taḷākādīsu visasampayojanaṃ rūpūpahārotievamādi. Vuttanayeneva cetthāpi uddissānuddissabhedo veditabbo. **Vijjāmayo**ti māraṇatthaṃ vijjāparijappanaṃ. **Iddhimayo**ti kammavipākajāya iddhiyā payojanaṃ.

Satthahārakaṃ vāssa pariyeseyyāti ettha haratīti hārakaṃ, kiṃ harati? Jīvitaṃ. Atha vā haritabbanti hārakaṃ, upanikkhipitabbanti attho. Satthañca taṃ hārakañcāti satthahārakaṃ. **Assā**ti manussaviggahassa. **Pariyeseyyā**ti yathā labhati, tathā kareyya, upanikkhipeyyāti attho. Etena thāvarapayogaṃ dasseti. Itarathā hi pariyiṭṭhimatteyeva pārājiko bhaveyya, na cetaṃ yuttaṃ. Padabhājane panassa byañjanaṃ anādiyitvā yaṃ ettha thāvarapayogasaṅgahitaṃ satthaṃ, tadeva dassetuṃ ''asiṃ vā''tiādi vuttaṃ. **Maraṇavaṇṇaṃ vā saṃvaṇṇeyyā**ti vācāya vā tālapaṇṇādīsu likhitvā vā ''yo evaṃ marati, so dhanaṃ vā labhatī''tiādinā nayena maraṇe guṇaṃ pakāseyya. Etena yathā ''adinnādāne ādiyeyyā''ti vuttattā pariyāyakathāya muccati, nayidha, evaṃ ''saṃvaṇṇeyyā''ti vacanato pana idha pariyāyakathāyapi na muccatīti ayamattho veditabbo. **Maraṇāya vā samādapeyyā**ti ''satthaṃ vā āharā''tiādinā (pārā. 172) nayena maraṇatthāya upāyaṃ gāhāpeyya. Etena āṇattikappayogaṃ dasseti. **Ambho purisā**ti ālapanametaṃ. **Kiṃ tuyhiminā**tiādi saṃvaṇṇanākāranidassanaṃ. **Iti cittamano**ti iti citto iti mano. ''Mataṃ te jīvitā seyyo''tiettha vuttamaraṇacitto maraṇamanoti attho. Ettha ca ''mano''tiidaṃ cittassa atthadīpanatthaṃ vuttaṃ. Tenevassa padabhājane ''yaṃ cittaṃ taṃ mano''ti (pārā. 172) āha. **Cittasaṅkappo**ti vicittasaṅkappo. Etthāpi iti-saddo āharitabbo. ''Saṅkappo''ti ca saṃvidahanamattassetaṃ nāmaṃ, na vitakkasseva. Tañca saṃvidahanaṃ imasmiṃ atthe saññācetanādhippāyehi saṅgahaṃ gacchati, tasmā ''iti cittasaṅkappo''ti ''mataṃ te jīvitā seyyo''tiettha vuttamaraṇasaññī maraṇacetano maraṇādhippāyoti evamettha attho daṭṭhabbo. Padabhājanepi hi ayameva nayo dassito. Etena maraṇacittādīhi vinā ''ekāhaṃ jīvitaṃ seyyo, vīriyamārabhato daḷha''ntiādinā (dha. pa. 112) nayena dhammaṃ bhāsantassa saṃvaṇṇanā nāma na hotīti dasseti. **Anekapariyāyenā**ti nānappakārena uccāvacena kāraṇena. Puna **maraṇavaṇṇa**ntiādi nigamanavacanaṃ. **Pārājiko hotī**ti taṅkhaṇūpapannampi manussaviggahaṃ vuttanayena jīvitā voropento pārājiko hotīti.

Vesāliyaṃ sambahule bhikkhū ārabbha aññamaññaṃ jīvitā voropanavatthusmiṃ paññattaṃ, ''maraṇavaṇṇaṃ vā''ti ayamettha anupaññatti, sādhāraṇapaññatti, sāṇattikaṃ, māraṇatthāya opātakkhaṇanādīsu dukkaṭaṃ, anodissa khate opāte yassa kassaci patanepi dukkaṭaṃ, yakkhapetatiracchānagatamanussaviggahānaṃ tiracchānagatassa ca dukkhuppattiyaṃ dukkaṭameva, manussajātikassa dukkhuppattiyaṃ thullaccayaṃ, tathā yakkhādīnaṃ maraṇe, tiracchānagatamaraṇe pana pācittiyaṃ, manussamaraṇe pārājikanti. Iminā nayena sabbattha payogabhedavasena āpattibhedo veditabbo. Asañcicca mārentassa ajānantassa namaraṇādhippāyassa ummattakādīnañca anāpatti. Tattha **asañciccā**ti ''iminā upakkamena imaṃ māremī''ti acetetvā katena upakkamena musalussāpanavatthusmiṃ (pārā. 180 ādayo) viya pare matepi anāpatti. **Ajānantassā**ti ''iminā ayaṃ marissatī''ti ajānantassa upakkamena visagatapiṇḍapātavatthusmiṃ (pārā. 181) viya pare matepi anāpatti. **Namaraṇādhippāyassā**ti maraṇaṃ anicchantassa upakkamena bhesajjavatthusmiṃ (pārā. 187) viya pare matepi anāpatti. Evaṃ asañciccātiādīsu vinicchayo veditabbo. Sīlavipatti, manussajātikapāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇanti imānettha pañca aṅgāni. Adinnādānasamauṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

Tatiyapārājikavaṇṇanā niṭṭhitā.

4. Catutthapārājikavaṇṇanā

Catutthe **anabhijāna**nti sakasantāne anuppannattā attani atthibhāvaṃ ajānanto. **Uttarimanussadhamma**nti uttarimanussānaṃ jhāyīnañceva ariyānañca dhammaṃ. **Attupanāyika**nti attani taṃ upaneti ''mayi atthī''ti samudācaranto, attānaṃ vā tattha upaneti ''ahaṃ ettha sandissāmī''ti samudācarantoti attupanāyiko, taṃ attupanāyikaṃ. Evaṃ katvā samudācareyyāti sambandho. **Alamariyañāṇadassana**ntiettha mahaggatalokuttarapaññā jānanaṭṭhena ñāṇaṃ, cakkhunā ca diṭṭhamiva dhammaṃ paccakkhakaraṇato dassanaṭṭhena dassananti ñāṇadassanaṃ, ariyaṃ visuddhaṃ uttamaṃ ñāṇadassananti ariyañāṇadassanaṃ, alaṃ pariyattaṃ kilesaviddhaṃsanasamatthaṃ ariyañāṇadassanamettha jhānādibhede uttarimanussadhamme, alaṃ vā ariyañāṇadassanamassāti alamariyañāṇadassano, taṃ alamariyañāṇadassanaṃ. **Samudācareyyā**ti vuttappakārametaṃ uttarimanussadhammaṃ attupanāyikaṃ katvā kāyena vā vācāya vā tadubhayena vā viññussa manussajātikassa āroceyya. **Iti jānāmi iti passāmī**ti samudācaraṇākāradassanametaṃ, attupanāyikañhi katvā vinā aññāpadesena samudācaranto evaṃ samudācarati, tasmā yvāyaṃ padabhājane (pārā. 209) ''paṭhamaṃ jhānaṃ samāpajjiṃ, samāpajjāmi, samāpanno''tiādibhedo vutto, so sabbo idheva saṅgahaṃ gacchatīti veditabbo. ''Iti jānāmi iti passāmī''ti hi vadanto na yidaṃ vacanamattameva vadati, atha kho ''iminā ca iminā ca kāraṇena ayaṃ dhammo mayi atthī''ti dīpeti, ''samāpajji''ntiādīni ca vadantena hi samāpajjanādīhi kāraṇehi atthitā dīpitā hoti, tena vuttaṃ ''yvāyaṃ padabhājane paṭhamaṃ jhānaṃ samāpajjiṃ, samāpajjāmi, samāpannotiādibhedo vutto, so sabbo idheva saṅgahaṃ gacchatī''ti. **Tato aparena samayenā**ti tato ārocitakālato aññatarasmiṃ kāle. Iti āpattipaṭijānanakāladassanametaṃ, ayaṃ pana ārocitakkhaṇeva āpattiṃ āpajjati. Āpattiṃ pana āpanno yasmā parena codito vā acodito vā paṭijānāti, tasmā ''samanuggāhīyamāno vā asamanuggāhīyamāno vā''ti vuttaṃ. **Āpanno**ti ārocitakkhaṇeyeva pārājikaṃ āpanno. **Visuddhāpekkho**ti attano gihibhāvādikaṃ visuddhiṃ apekkhamāno icchamāno. Ayañhi yasmā pārājikaṃ āpanno, tasmā bhikkhubhāve ṭhatvā abhabbo jhānādīni adhigantuṃ, iccassa bhikkhubhāvo visuddhi nāma na hoti. Yasmā pana gihi vā upāsakārāmikasāmaṇerānaṃ vā aññataro hutvā dānādīhi saggamaggaṃ vā jhānādīhi mokkhamaggaṃ vā ārādhetuṃ bhabbo hoti, tasmāssa gihiādibhāvo visuddhi nāma hoti. Tena vuttaṃ ''gihibhāvādikaṃ visuddhiṃ apekkhamāno''ti. **Evaṃ vadeyyā**ti evaṃ bhaṇeyya, kathaṃ? ''Ajānamevaṃ, āvuso''tiādiṃ. Tattha **ajāna**nti ajānanto. **Apassa**nti apassanto. **Tucchaṃ musā vilapi**nti ahaṃ vacanatthavirahato tucchaṃ, vañcanādhippāyato musā vilapiṃ abhaṇinti vuttaṃ hoti. **Aññatra adhimānā**ti yvāyaṃ tilakkhaṇaṃ āropetvā saṅkhāre sammasantassa āraddhavipassakassa apatte pattasaññitāsaṅkhāto adhimāno uppajjati, taṃ adhimānaṃ ṭhapetvā kevalaṃ pāpicchatāya yo samudācareyya, ayampi pārājiko hotīti attho.

Vesāliyaṃ vaggumudātīriye bhikkhū ārabbha tesaṃ uttarimanussadhammārocanavatthusmiṃ paññattaṃ, ''aññatra adhimānā''ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, ''paṭhamaṃ jhānaṃ samāpajji''ntiādinā nayena vuttappakāraṃ asantaṃ jhānādidhammaṃ ārocentassa sace yassa kassaci āroceti, so manussajātiko hoti, anantarameva ''ayaṃ jhānalābhī''ti vā ''ariyo''ti vā yena kenaci ākārena tamatthaṃ jānāti, pārājikaṃ. Sace na jānāti, thullaccayaṃ. Sace pana ''yo te vihāre vasi, so bhikkhu paṭhamaṃ jhānaṃ samāpajjī''tiādinā (pārā. 220) nayena aññāpadesena ārocentassa jānāti, thullaccayaṃ. Sace na jānāti, dukkaṭaṃ. Adhimānena ārocentassa, anullapanādhippāyassa, ummattakādīnañca anāpatti. Sīlavipatti, uttarimanussadhammassa attani asantatā, pāpicchatāya tassa ārocanaṃ, anaññāpadeso, yassa āroceti, tassa manussajātikatā, taṅkhaṇavijānananti imānettha pañca aṅgāni. Samuṭṭhānādīni adinnādāne vuttasadisānevāti.

Catutthapārājikavaṇṇanā niṭṭhitā.

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammātiidaṃ idha uddiṭṭhapārājikaparidīpanameva. Samodhānetvā pana sabbāneva catuvīsati pārājikāni veditabbāni. Katamāni catuvīsati? Pāḷiyaṃ āgatāni tāva bhikkhūnaṃ cattāri bhikkhunīnaṃ asādhāraṇāni cattārīti aṭṭha, tāni ekādasannaṃ paṇḍakādīnaṃ abhabbabhāvasaṅkhātehi ekādasahi pārājikehi saddhiṃ ekūnavīsati, gihibhāvaṃ patthayamānāya bhikkhuniyā vibbhantabhāvapārājikena saddhiṃ vīsati, aparānipi lambī, mudupiṭṭhiko, parassa aṅgajātaṃ mukhena gaṇhāti, parassa aṅgajāte abhinisīdatīti imesaṃ catunnaṃ vasena ''cattāri anulomapārājikānī''ti vadanti, iti imāni ca cattāri, purimāni ca vīsatīti samodhānetvā sabbāneva catuvīsati pārājikāni veditabbāni. **Na labhati bhikkhūhi saddhiṃ saṃvāsa**nti uposathādibhedaṃ saṃvāsaṃ bhikkhūhi saddhiṃ na labhati. **Yathā pure, tathā pacchā**ti yathā pubbe gihikāle anupasampannakāle ca, pacchā pārājikaṃ āpannopi tatheva asaṃvāso hoti, natthi tassa bhikkhūhi saddhiṃ uposathādibhedo saṃvāsoti. **Tatthāyasmante pucchāmī**ti tesu catūsu pārājikesu āyasmante ''kaccittha parisuddhā''ti pucchāmi. **Kaccitthā**ti kacci ettha, etesu catūsu pārājikesu kacci parisuddhāti attho. Atha vā **kaccittha parisuddhā**ti kacci parisuddhā attha, bhavathāti attho. Sesaṃ sabbattha uttānamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍo

Ime kho panāti idāni vattabbānaṃ abhimukhīkaraṇaṃ. **Āyasmanto**ti sannipatitānaṃ piyavacanena ālapanaṃ. **Terasā**ti gaṇanaparicchedo. **Saṅghādisesā**ti evaṃnāmakā. **Dhammā**ti āpattiyo. **Uddesaṃ āgacchantī**ti sarūpena uddisitabbataṃ āgacchanti, na nidāne viya ''yassa siyā āpattī''ti sādhāraṇavacanamattena.

1. Sukkavissaṭṭhisikkhāpadavaṇṇanā

Saṃvijjati cetanā assāti sañcetanā, sañcetanāva sañcetanikā, sañcetanā vā assa atthīti sañcetanikā. **Sukkavissaṭṭhī**ti sukkassa vissaṭṭhi, rāgūpatthambhādīsu yena kenaci aṅgajāte kammaññataṃ patte ārogyādīsu yaṃkiñci apadisitvā ajjhattarūpādīsu yattha katthaci mocanassādacetanāya nimitte upakkamantassa āsayadhātunānattato nīlādivasena (pārā. 239-240) dasavidhesu sukkesu yassa kassaci sukkassa ṭhānā cāvanāti attho. **Aññatra supinantā**ti yā supine sukkavissaṭṭhi hoti, taṃ ṭhapetvā. **Saṅghādiseso**ti yā aññatra supinantā sañcetanikā sukkavissaṭṭhi, ayaṃ saṅghādiseso nāma āpattinikāyoti attho. Vacanattho panettha saṅgho ādimhi ceva sese ca icchitabbo assāti saṅghādiseso. Kiṃ vuttaṃ hoti – imaṃ āpattiṃ āpajjitvā vuṭṭhātukāmassa yaṃ taṃ āpattivuṭṭhānaṃ, tassa ādimhi ceva parivāsadānatthāya, ādito sese majjhe mānattadānatthāya mūlāya paṭikassanena vā saha mānattadānatthāya, avasāne abbhānatthāya ca saṅgho icchitabbo, na hettha ekampi kammaṃ vinā saṅghena sakkā kātuṃ. Iti saṅgho ādimhi ceva sese ca icchitabbo assāti saṅghādisesoti.

Sāvatthiyaṃ seyyasakaṃ ārabbha upakkamitvā asucimocanavatthusmiṃ paññattaṃ, ‘‘aññatra supinantā’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ. Sace pana parena attano aṅgajāte upakkamaṃ kāretvā mocāpeti, āpajjatiyeva. Cetetvā antamaso ākāse kaṭikampanenapi nimitte upakkamantassa sace na muccati, thullaccayaṃ. Sace pana antamaso yaṃ ekā khuddakamakkhikā piveyya, tattakampi ṭhānato muccati, dakasotaṃ anotiṇṇepi saṅghādiseso. Ṭhānato pana cutaṃ avassameva dakasotaṃ otarati, tasmā ‘‘dakasotaṃ otiṇṇamatte bahi nikkhante vā anikkhante vā saṅghādiseso’’ti (pārā. aṭṭha. 2.237) aṭṭhakathāsu vuttaṃ. Anupakkamantassa ca, amocanādhippāyassa ca, supinaṃ passantassa ca, ummattakādīnañca muttepi anāpatti. Sīlavipatti, cetanā, upakkamo, muccananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājike vuttasadisānevāti.

Sukkavissaṭṭhisikkhāpadavaṇṇanā niṭṭhitā.

2. Kāyasaṃsaggasikkhāpadavaṇṇanā

Dutiye **otiṇṇo**ti yakkhādīhi viya sattā anto uppajjantena rāgena vā otiṇṇo, kūpādīni viya sattā asamapekkhitvā rajjanīye ṭhāne rajjanto sayaṃ vā rāgaṃ otiṇṇo, kāyasaṃsaggarāgasamaṅgissetaṃ adhivacanaṃ. **Vipariṇatena cittenā**ti parisuddhabhavaṅgasantatisaṅkhātaṃ pakatiṃ vijahitvā aññathā pavattena, virūpaṃ vā pariṇatena yathā parivattamānaṃ virūpaṃ hoti, evaṃ vuttarāgavasena parivattetvā ṭhitena cittenāti attho. **Mātugāmena saddhi**nti tadahujātāyapi jīvamānakamanussitthiyā saddhiṃ. **Kāyasaṃsaggaṃ samāpajjeyyā**ti hatthaggahaṇādikaāyasampayogaṃ kāyamissībhāvaṃ samāpajjeyya. **Hatthaggāhaṃ vā**tiādi panassa vitthārena atthadassanaṃ. Tattha **hattho** nāma kapparato paṭṭhāya yāva agganakhā. **Veṇī** nāma vinandhitvā vā avinandhitvā vā suddhakesehi vā nīlādivaṇṇasuttakusumakahāpaṇamālāsuvaṇṇacīrakamuttāvaḷiādīsu aññataramissehi vā katakesakalāpassetaṃ adhivacanaṃ. Veṇiggahaṇena cettha kesāpi gahitāyeva saddhiṃ lomehi. Iti vuttalakkhaṇassa hatthassa gahaṇaṃ hatthaggāho, veṇiyā gahaṇaṃ veṇiggāho. Avasesassa sarīrassa parāmasanaṃ **aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ** nāma. Yo taṃ hatthaggāhaṃ vā veṇiggāhaṃ vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ samāpajjeyya, tassa saṅghādiseso nāma āpattinikāyo hotīti.

Sāvatthiyaṃ udāyittheraṃ ārabbha kāyasaṃsaggasamāpajjanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, itthiyā itthisaññino antamaso lomena lomaṃ phusantassāpi, itthiyā vā phusiyamānassa sevanādhippāyena vāyamitvā phassaṃ paṭijānantassa saṅghādiseso. Ekena pana hatthena gahetvā dutiyena hatthena divasampi tattha tattha phusantassa ekāva āpatti, aggahetvā phusanto pana sace sīsato yāva pādā, tāva kāyato hatthaṃ amocentoyeva phusati, ekāva āpatti, pañcannaṃ aṅgulīnaṃ ekato gahaṇepi ekāyeva. Sace pana nānitthīnaṃ pañcaṅguliyo ekato gaṇhāti, pañca āpattiyo. Itthiyā vematikassa, paṇḍakapurisatiracchānagatasaññissa ca thullaccayaṃ, tathā kāyena kāyappaṭibaddhena, amanussitthipaṇḍakehi ca saddhiṃ kāyasaṃsaggepi. Manussitthiyā pana kāyappaṭibaddhena kāyappaṭibaddhādīsu, purisakāyaphusanādīsu ca dukkaṭaṃ. Itthiyā phusiyamānassa sevanādhippāyassāpi kāyena avāyamitvā phassaṃ paṭijānantassa, mokkhādhippāyena itthiṃ phusantassa, asañcicca, assatiyā, ajānantassa, asādiyantassa, ummattakādīnañca anāpatti. Sīlavipatti, manussitthī, itthisaññitā, kāyasaṃsaggarāgo, tena rāgena vāyāmo, hatthaggāhādisamāpajjananti imānettha pañca aṅgāni. Samuṭṭhānādīni paṭhamapārājike vuttasadisānevāti.

Kāyasaṃsaggasikkhāpadavaṇṇanā niṭṭhitā.

3. Duṭṭhullavācāsikkhāpadavaṇṇanā

Tatiye otiṇṇatā ca vipariṇatacittatā ca duṭṭhullavācassādarāgavasena veditabbā. **Mātugāma**nti duṭṭhullāduṭṭhullasaṃlakkhaṇasamatthaṃ manussitthiṃ. **Duṭṭhullāhivācāhī**ti vaccamaggapassāvamaggemethunadhammappaṭisaṃyuttāhi vācāhi. **Obhāseyyā**ti avabhāseyya, vaṇṇāvaṇṇayācanaāyācanapucchanapaṭipucchanaācikkhaṇānusāsanaakkosanavasena nānappakāraṃ asaddhammavacanaṃ vadeyya. **Yathā ta**nti ettha nti nipātamattaṃ, yathā yuvā yuvatinti attho. Etena obhāsane nirāsaṅkabhāvaṃ dasseti. **Methunupasaṃhitāhī**tiidaṃ duṭṭhullavācāya sikhāpattalakkhaṇadassanaṃ. **Saṅghādiseso**ti dvinnaṃ maggānaṃ vasena vaṇṇāvaṇṇehi vā methunayācanādīhi vā ‘‘sikharaṇīsi, saṃbhinnāsi, ubhatobyañjanakāsī’’ti imesu tīsu aññatarena akkosavacanena vā mātugāmaṃ obhāsantassa saṅghādiseso nāma āpattinikāyo hotīti.

Sāvatthiyaṃ udāyittheraṃ ārabbha duṭṭhullavācāhi obhāsanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, itthiyā itthisaññino antamaso hatthamuddāyapi vuttanayena obhāsantassa sace sā tamatthaṃ tasmiṃyeva khaṇe jānāti, saṅghādiseso. Paṇḍake thullaccayaṃ. Tasmiṃyeva itthisaññino dukkaṭaṃ. Punappunaṃ obhāsantassa, sambahulā ca itthiyo ekavācāya obhāsantassa vācāgaṇanāya ceva itthigaṇanāya ca āpattiyo. Sace yaṃ itthiṃ obhāsati, sā na jānāti, thullaccayaṃ. Adhakkhakaṃ ubbhajāṇumaṇḍalaṃ ādissa vaṇṇādibhaṇanepi thullaccayaṃ. Paṇḍake dukkaṭaṃ, ubbhakkhakaṃ adhojāṇumaṇḍalaṃ kāyappaṭibaddhañca ādissa vaṇṇādibhaṇane sabbattha dukkaṭaṃ. Atthadhammaanusāsanipurekkhārānaṃ ummattakādīnañca anāpatti. Sīlavipatti, manussitthī, itthisaññitā, duṭṭhullavācassādarāgo, tena rāgena obhāsanaṃ, taṅkhaṇavijānananti imānettha pañca aṅgāni. Adinnādānasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dvivedananti.

Duṭṭhullavācāsikkhāpadavaṇṇanā niṭṭhitā.

4. Attakāmasikkhāpadavaṇṇanā

Catutthe otiṇṇatā ca vipariṇatacittatā ca attakāmapāricariyāvasena veditabbā. **Mātugāmassa santike**ti duṭṭhullobhāsane vuttappakārāya itthiyā samīpe. **Attakāmapāricariyāyā**ti methunadhammasaṅkhātena kāmena pāricariyā kāmapāricariyā, attano atthāya kāmapāricariyā attakāmapāricariyā, attanā vā kāmitā icchitāti attakāmā, sayaṃ methunarāgavasena patthitāti attho, attakāmā ca sā pāricariyā cāti attakāmapāricariyā, tassā attakāmapāricariyāya. **Vaṇṇaṃ bhāseyyā**ti guṇaṃ ānisaṃsaṃ pakāseyya. **Etadagga**ntiādi tassā attakāmapāricariyāya vaṇṇabhāsanākāranidassanaṃ. Tatrāyaṃ padasambandhavaseneva saṅkhepattho – yā mādisaṃ pāṇātipātādīhi virahitattā **sīlavantaṃ** methunadhammā virahitattā **brahmacāriṃ** tadubhayenāpi **kalyāṇadhammaṃ etena dhammena paricareyya** abhirameyya, tassā evaṃ mādisaṃ paricarantiyā yā ayaṃ pāricariyā nāma, etadaggaṃ pāricariyānanti. **Methunupasaṃhitena saṅghādiseso**ti evaṃ attakāmapāricariyāya vaṇṇaṃ bhāsanto ca ‘‘arahasi tvaṃ mayhaṃ methunadhammaṃ dātu’’ntiādinā methunappaṭisaṃyutteneva vacanena yo bhāseyya, tassa saṅghādiseso.

Sāvatthiyaṃ udāyittheraṃ ārabbha attakāmapāricariyāya vaṇṇabhāsanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, itthiyā itthisaññino antamaso hatthamuddāyapi vuttanayeneva attakāmapāricariyāya vaṇṇaṃ bhāsantassa sace sā tamatthaṃ tasmiṃyeva khaṇe jānāti, saṅghādiseso. No ce jānāti, thullaccayaṃ. Paṇḍake paṇḍakasaññinopi thullaccayaṃ. Tasmiṃyeva itthisaññino dukkaṭaṃ. Cīvarādīhi vatthukāmehi pāricariyāya vaṇṇaṃ bhāsantassa ummattakādīnañca anāpatti. Sīlavipatti, manussitthī, itthisaññitā, attakāmapāricariyāya rāgo, tena rāgena vaṇṇabhaṇanaṃ, taṅkhaṇavijānananti imānettha pañca aṅgāni. Samuṭṭhānādīni duṭṭhullobhāsane vuttasadisānevāti.

Attakāmasikkhāpadavaṇṇanā niṭṭhitā.

5. Sañcarittasikkhāpadavaṇṇanā

Pañcame **sañcaritta**nti itthipurisānaṃ antare saṃcaraṇabhāvaṃ. **Samāpajjeyyā**ti sammā paṭiggaṇhanavīmaṃsanapaccāharaṇāni karonto āpajjeyya. **Itthiyā vā**tiādi samāpajjanākāradassanaṃ. Tattha **itthiyā vā purisamati**nti purisena vā tassa mātāpitādīhi vā pesito purisassa matiṃ adhippāyaṃ itthiyā āroceyyāti attho. **Purisassa vā itthimati**nti itthiyā vā tassā mātāpitādīhi vā pesito itthiyā matiṃ adhippāyaṃ purisassa āroceyyāti attho. **Jāyattane vā jārattane vā**ti jāyabhāve vā jārabhāve vā. Purisassa hi matiṃ itthiyā ārocento jāyattane āroceti, itthiyā matiṃ purisassa ārocento jārattane āroceti. Apica purisasseva matiṃ itthiyā ārocento jāyattane vā āroceti nibaddhabhariyabhāve, jārattane vā micchācārabhāve, tenevassa padabhājane (pārā. 302) ‘‘jāyattane vāti jāyā bhavissasi, jārattane vāti jārī bhavissasī’’ti vuttaṃ. Eteneva upāyena itthiyā matiṃ purisassa ārocanepi ‘‘pati bhavissasi, jāro bhavissasī’’ti vattabbatā veditabbā. **Antamaso taṅkhaṇikāyapī**ti sabbantimena paricchedena yā ayaṃ taṅkhaṇe muhuttamatte saṃvasitabbato ‘‘taṅkhaṇikā’’ti vuccati, muhuttikāti attho. Tassāpi ‘‘muhuttikā bhavissasī’’ti evaṃ purisassa matiṃ ārocentassa saṅghādiseso, eteneva upāyena ‘‘muhuttiko bhavissasī’’ti evaṃ purisassa itthimatiṃ ārocentopi saṅghādisesaṃ āpajjatīti veditabbo.

Sāvatthiyaṃ udāyittheraṃ ārabbha sañcarittasamāpajjanavatthusmiṃ paññattaṃ, ‘‘antamaso taṅkhaṇikāyapī’’ti ayamettha anupaññatti, sādhāraṇapaññatti, ‘‘paṭiggaṇhāti, vīmaṃsati, antevāsiṃ paccāharāpetī’’tiiminā (pārā. 338) nayena sāṇattikaṃ, aññatra nālaṃvacanīyāya yāya kāyaci itthiyā antamaso mātuyāpi purisamatiṃ ārocento ‘‘hohi kira bhariyā dhanakkītā’’ti vattukāmo sacepi chandavāsinīādīsu aññatarākārena ārocetvā tāya ‘‘sādhū’’ti sampaṭicchitepi asampaṭicchitepi puna āgantvā yena pahito, tassa taṃ pavattiṃ āroceti, saṅghādisesaṃ āpajjati. Sā pana tassa bhariyā hotu vā, mā vā, akāraṇametaṃ. Sacepi yassā santikaṃ pesito, taṃ adisvā aññatarassa avassārocanakassa ‘‘ārocehī’’ti vatvā paccāharati, āpajjatiyeva. ‘‘Māturakkhitaṃ brūhī’’ti pesitassa pana gantvā aññaṃ piturakkhitādīsu aññataraṃ vadantassa visaṅketaṃ hoti, purisassa vā itthiyā vā vacanaṃ ‘‘sādhū’’ti kāyena vā vācāya vā ubhayena vā paṭiggaṇhitvā tassā itthiyā vā purisassa vā ārocetvā vā ārocāpetvā vā puna yena pesito, tassa taṃ pavattiṃ sayaṃ ārocentassa vā aññena ārocāpentassa vā saṅghādiseso. Ettāvatā hi ‘‘paṭiggaṇhāti, vīmaṃsati, paccāharatī’’tiidaṃ aṅgattayaṃ sampāditameva hoti, ito pana yehi kehici dvīhi aṅgehi, paṇḍake ca aṅgattayenāpi thullaccayaṃ. Ekena dukkaṭaṃ. Saṅghassa vā cetiyassa vā gilānassa vā kiccena gacchantassa, ummattakādīnañca anāpatti.

Sīlavipatti, yesu sañcarittaṃ samāpajjati, tesaṃ manussajātikatā, na nālaṃvacanīyatā,

Paṭiggaṇhanavīmaṃsanapaccāharaṇānīti imānettha pañca aṅgāni. Chasamuṭṭhānaṃ, paṇṇattiṃ vā alaṃvacanīyabhāvaṃ vā ajānantassa kāyavikārena sāsanaṃ gahetvā tatheva vīmaṃsitvā tatheva paccāharantassa kāyato samuṭṭhāti. ‘‘Itthannāmā āgamissati, tassā cittaṃ jāneyyāthā’’ti kenaci vutte ‘‘sādhū’’ti sampaṭicchitvā taṃ āgataṃ vatvā puna tasmiṃ purise āgate ārocentassa kāyena kiñci akatattā vācato samuṭṭhāti. Vācāya ‘‘sādhū’’ti sāsanaṃ gahetvā aññena karaṇīyena tassā gharaṃ gantvā aññattha vā gamanakāle taṃ disvā vacībhedena vīmaṃsitvā punapi aññeneva kāraṇena tato apakkamma kadācideva taṃ purisaṃ disvā ārocentassāpi vācato samuṭṭhāti. Paṇṇattiṃ ajānantassa pana khīṇāsavassāpi pituvacanena gantvā alaṃvacanīyaṃ mātarampi ‘‘ehi me pitaraṃ upaṭṭhāhī’’ti vatvā paccāharantassa kāyavācato samuṭṭhāti. Imāni tīṇi acittakasamuṭṭhānāni. Tadubhayaṃ pana jānitvā eteheva tīhi nayehi samāpajjantassa tāneva tīṇi tadubhayajānanacittena sacittakāni honti, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, kusalādivasena cettha tīṇi cittāni, sukhādivasena tisso vedanāti.

Sañcarittasikkhāpadavaṇṇanā niṭṭhitā.

6. Kuṭikārasikkhāpadavaṇṇanā

Chaṭṭhe **saññācikāya panā**ti ettha **saññācikā** nāma sayaṃ pavattitayācanā vuccati, tasmā saññācikāyāti attano yācanāyāti vuttaṃ hoti, sayaṃ yācitakehi upakaraṇehīti attho. Ettha ca yaṃkiñci parapariggahitakaṃ mūlacchedavasena yācituṃ na vaṭṭati, tāvakālikaṃ pana vaṭṭati. Sahāyatthāya kammakaraṇatthāya ‘‘purisaṃ dethā’’ti vattuṃ vaṭṭati, purisattakarampi yācituṃ vaṭṭati, **purisattakaro** nāma vaḍḍhakiādinā purisena kātabbaṃ hatthakammaṃ. Taṃ ‘‘purisattakaraṃ dehī’’ti vā ‘‘hatthakammaṃ dehī’’ti vā vatvā yācituṃ vaṭṭati. Hatthakammaṃ nāma kiñci vatthu na hoti, tasmā ‘‘kiṃ, bhante, āgatatthā’’ti pucchite vā apucchite vā yācituṃ vaṭṭati, viññattipaccayā doso natthi, migaluddakādayo pana sakakammaṃ na yācitabbā. **Kuṭi**nti ullittādīsu aññataraṃ. Tattha **ullittā** nāma ṭhapetvā thambhatulāpiṭṭhasaṅghāṭavātapānadhūmacchiddādibhedaṃ alepokāsaṃ avasese lepokāse kuṭṭehi saddhiṃ ghaṭetvā chadanassa anto sudhāya vā mattikāya vā littā. **Avalittā** nāma tatheva vuttanayeneva chadanassa bahi littā. **Ullittāvalittā** nāma tatheva chadanassa anto ca bahi ca littā. **Kārayamānenā**ti sayaṃ vā karontena, āṇattiyā vā kārāpentena. **Asāmika**nti kāretā dāyakena virahitaṃ. **Attuddesa**nti ‘‘mayhaṃ vāsāgāraṃ esā’’ti evaṃ attā uddeso etissāti attuddesā, taṃ attuddesaṃ. **Pamāṇikā kāretabbā**ti pamāṇayuttā kāretabbā. **Tatridaṃ pamāṇa**nti tassā kuṭiyā idaṃ pamāṇaṃ. **Dīghaso**ti dīghato. **Dvādasa vidatthiyo sugatavidatthiyā**tiettha **sugatavidatthi** nāma idāni majjhimassa purisassa tisso vidatthiyo, vaḍḍhakihatthena diyaḍḍho hattho hoti. Minantena pana kuṭiyā bahikuṭṭe paṭhamaṃ dinnaṃ mahāmattikapariyantaṃ aggahetvā thusapiṇḍapariyantena dvādasa vidatthiyo minetabbā, sace thusapiṇḍakena anatthiko hoti, mahāmattikalepeneva niṭṭhāpeti, sveva paricchedo. **Tiriya**nti vitthārato. **Sattantarā**ti kuṭṭassa bahiantaṃ aggahetvā abbhantarimena antena satta sugatavidatthiyo pamāṇanti vuttaṃ hoti. Ettha ca kesaggamattampi dīghato hāpetvā tiriyaṃ, tiriyato vā hāpetvā dīghaṃ vaḍḍhetuṃ na vaṭṭati, ko pana vādo ubhatovaḍḍhane. Yā pana dīghato saṭṭhihatthāpi hoti, tiriyato tihatthā vā ūnakacatuhatthā vā, yattha pamāṇayutto mañco ito cito ca na parivaṭṭati, pacchimakoṭiyā catuhatthavitthārā na hoti, ayaṃ kuṭisaṅkhyaṃ na gacchati, tasmā vaṭṭati. **Bhikkhū abhinetabbā vatthudesanāyā**ti yasmiṃ padese kuṭiṃ kāretukāmo hoti, taṃ sodhetvā padabhājane (pārā. 349) vuttanayena saṅghaṃ tikkhattuṃ yācitvā sabbe vā saṅghapariyāpannā saṅghena vā sammatā dve tayo bhikkhū tattha vatthudesanatthāya netabbā. **Tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamana**nti tehi bhikkhūhi kipillikādīnaṃ āsayādīhi terasahi, pubbaṇṇāparaṇṇanissitādīhi soḷasahi upaddavehi virahitattā anārambhaṃ, dvīhi vā catūhi vā balibaddhehi yuttena sakaṭena ekaṃ cakkaṃ nibbodakapatanaṭṭhāne ekaṃ bahi katvā āvijjhituṃ sakkuṇeyyatāya saparikkamananti sallakkhetvā sace saṅghapahonakā honti, tattheva, no ce, saṅghamajjhaṃ gantvā tena bhikkhunā yācitehi ñattidutiyena kammena vatthu desetabbaṃ. **Sārambhe ce**tiādi paṭipakkhanayena veditabbaṃ.

Āḷaviyaṃ āḷavike bhikkhū ārabbha saññācikāya kuṭikaraṇavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, sāṇattikaṃ, ‘‘adesitavatthukaṃ pamāṇātikkantaṃ kuṭiṃ kāressāmī’’ti upakaraṇatthaṃ araññaṃ gamanato paṭṭhāya sabbapayogesu dukkaṭaṃ, ‘‘idāni dvīhi piṇḍehi niṭṭhānaṃ gamissatī’’ti tesu paṭhamapiṇḍadāne thullaccayaṃ, dutiyadānena lepe ghaṭite sace adesitavatthukā eva vā pamāṇātikkantā eva vā hoti, eko saṅghādiseso, dve ca dukkaṭāni. Ubhayavippannā, dve saṅghādisesā, dve ca dukkaṭāni. Sace pana dvārabandhaṃ vā vātapānaṃ vā aṭṭhapetvāva mattikāya limpati, ṭhapite ca tasmiṃ lepo na ghaṭiyati, rakkhati tāva. Puna limpantassa pana ghaṭitamatte saṅghādiseso. Sace taṃ ṭhapiyamānaṃ paṭhamadinnalepena saddhiṃ nirantarameva hutvā tiṭṭhati, paṭhamameva saṅghādiseso. Kevalaṃ sārambhāya dukkaṭaṃ, tathā aparikkamanāya. Vippakataṃ kuṭiṃ aññassa dadato ca, bhūmiṃ samaṃ katvā bhindantassa ca, leṇaguhātiṇakuṭipaṇṇacchadanagehesu aññataraṃ kārentassa, kuṭimpi aññassa vāsatthāya, vāsāgāraṃ ṭhapetvā uposathāgārādīsu aññataratthāya kārentassa ca ummattakādīnañca anāpatti. Sīlavipatti, ullittādīnaṃ aññataratā, heṭṭhimapamāṇasambhavo, adesitavatthukatā, pamāṇātikkantatā, attuddesikatā, vāsāgāratā, lepaghaṭanāti imānettha cha vā satta vā aṅgāni. Chasamuṭṭhānaṃ, kiriyañca, kiriyākiriyañca. Idañhi vatthuṃ desāpetvā pamāṇātikkantaṃ vā karoto kiriyato samuṭṭhāti, adesāpetvā karoto kiriyākiriyato samuṭṭhāti. Sesamettha sañcaritte vuttasadisamevāti.

Kuṭikārasikkhāpadavaṇṇanā niṭṭhitā.

7. Vihārakārasikkhāpadavaṇṇanā

Sattame **mahallaka**nti sasāmikabhāvena saññācitakuṭito mahantabhāvo etassa atthīti mahallako, yasmā vā vatthuṃ desāpetvā pamāṇātikkamenāpi kātuṃ vaṭṭati, tasmā pamāṇamahantatāyapi mahallako, taṃ mahallakaṃ. Yasmā panassa taṃ pamāṇamahantattaṃ sasāmikattāva labbhati, tasmā tadatthadassanatthaṃ ‘‘mahallako nāma vihāro sasāmiko vuccatī’’ti evamassa padabhājane (pārā. 367) vuttaṃ. Sesaṃ sabbaṃ kuṭikārasikkhāpade vuttasadisaṃ, sasāmikabhāvamattameva hi viseso.

Kosambiyaṃ channattheraṃ ārabbha cetiyarukkhaṃ chedāpanavatthusmiṃ paññattabhāvo, akiriyamattato samuṭṭhānabhāvo, ekasaṅghādisesatā ca ettha viseso.

Vihārakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Duṭṭhadosasikkhāpadavaṇṇanā

Aṭṭhame **duṭṭho doso**ti dūsito ceva dūsako ca. Uppanne hi dose puggalo tena dosena dūsito hoti, pakatibhāvaṃ jahāpito, tasmā ‘‘duṭṭho’’ti vuccati. Parañca dūseti vināseti, tasmā ‘‘doso’’ti vuccati. Iti ‘‘duṭṭho doso’’ti ekassevetaṃ puggalassa ākāranānattena nidassanaṃ. **Appatīto**ti nappatīto, pītisukhādīhi vivajjito, na abhisaṭoti attho. **Amūlakenā**ti yaṃ codakena cuditakamhi puggale adiṭṭhaṃ assutaṃ aparisaṅkitaṃ, idaṃ etesaṃ dassanasavanaparisaṅkāsaṅkhātānaṃ mūlānaṃ abhāvato amūlakaṃ nāma. Taṃ pana so āpanno vā hotu, anāpanno vā, etaṃ idha appamāṇaṃ. Ettha ca **adiṭṭhaṃ** nāma attano pasādacakkhunā vā dibbacakkhunā vā adiṭṭhaṃ, **assutaṃ** nāma tatheva kenaci vuccamānaṃ na sutaṃ, **aparisaṅkitaṃ** nāma attano vā parassa vā diṭṭhasutamutavasena cetasā aparisaṅkitaṃ, iti evarūpena amūlakena. **Pārājikenā**ti bhikkhuno anurūpesu ekūnavīsatiyā aññatarena, padabhājane (pārā. 386) pana pārājikuddese āgatāneva gahetvā ‘‘catunnaṃ aññatarenā’’ti vuttaṃ. **Anuddhaṃseyyā**ti dhaṃseyya viddhaṃseyya padhaṃseyya abhibhaveyya. Taṃ pana anuddhaṃsanaṃ yasmā attanā codentopi parena codāpentopi karoti, tasmāssa padabhājane ‘‘codeti vā codāpeti vā’’ti vuttaṃ. Tattha vatthusandassanā āpattisandassanā saṃvāsappaṭikkhepo sāmīcippaṭikkhepoti saṅkhepato catasso codanā. Tāsu **vatthusandassanā** nāma ‘‘tvaṃ methunaṃ dhammaṃ paṭisevī’’tiādinā nayena pavattā. **Āpattisandassanā** nāma ‘‘tvaṃ methunadhammāpattiṃ āpanno’’tiādinā nayena pavattā. **Saṃvāsappaṭikkhepo** nāma ‘‘natthi tayā saddhiṃ uposatho vā pavāraṇā vā saṅghakammaṃ vā’’ti evaṃ pavatto. Ettāvatā pana sīsaṃ na eti, ‘‘assamaṇosī’’tiādīhi vacanehi saddhiṃ ghaṭiteyeva sīsaṃ eti. **Sāmīcippaṭikkhepo** nāma abhivādanapaccuṭṭhānaañjalikammasāmīcikammabījanikammādīnaṃ akaraṇaṃ, taṃ paṭipātiyā vandanādīni karoto ekassa akatvā sesānaṃ karaṇakāle veditabbaṃ. Ettāvatā ca codanā nāma hoti, āpatti pana sīsaṃ na eti. ‘‘Kasmā mama vandanādīni na karosī’’ti pucchite pana ‘‘assamaṇosī’’tiādivacanehi saddhiṃ ghaṭiteyeva sīsaṃ eti, tasmā yo bhikkhu bhikkhuṃ samīpe ṭhatvā ‘‘tvaṃ methunaṃ dhammaṃ paṭisevī’’ti vā ‘‘assamaṇosī’’ti vā ādīhi vacanehi hatthamuddāya eva vā etamatthaṃ dīpento sayaṃ vā codeti, gahaṭṭhapabbajitesu vā aññatarena codāpeti, ayaṃ anuddhaṃseti nāma. **Appeva nāma naṃ imamhā brahmacariyā cāveyya**nti api eva nāma naṃ puggalaṃ imamhā seṭṭhacariyā apaneyyaṃ. ‘‘Sādhu vatassa sacāhaṃ imaṃ puggalaṃ imamhā brahmacariyā cāveyya’’nti iminā adhippāyena anuddhaṃseyyāti vuttaṃ hoti. Etena ekaṃ cāvanādhippāyaṃ gahetvā avasesā akkosādhippāyo kammādhippāyo vuṭṭhānādhippāyo uposathaṭṭhapanādhippāyo pavāraṇaṭṭhapanādhippāyo anuvijjanādhippāyo dhammakathādhippāyoti satta adhippāyā paṭikkhittā honti. **Tato aparena samayenā**ti yasmiṃ samaye anuddhaṃsito hoti, tato aññasmiṃ samaye. **Samanuggāhīyamāno vā**ti anuvijjakena kiṃ te diṭṭhantiādinā nayena anuvijjiyamāno upaparikkhiyamāno. **Asamanuggāhīyamāno vā**ti diṭṭhādīsu kenaci vatthunāvā anuvijjakādīsu yena kenaci puggalena vā avuccamāno. Imesaṃ pana padānaṃ parato ‘‘bhikkhu ca dosaṃ patiṭṭhātī’’ti iminā sambandho. Idañhi vuttaṃ hoti – evaṃ samanuggāhīyamāno vā asamanuggāhīyamāno vā bhikkhu ca dosaṃ patiṭṭhāti paṭicca tiṭṭhati paṭijānāti, saṅghādisesoti. Idañca amūlakabhāvassa pākaṭakāladassanatthaṃ vuttaṃ. Āpattiṃ pana anuddhaṃsitakkhaṇeyeva āpajjati. **Amūlakañceva taṃ adhikaraṇaṃ hotī**ti ettha pana diṭṭhamūlādīnaṃ abhāvena amūlakaṃ, samathehi adhikaraṇīyabhāvena adhikaraṇaṃ. Yañhi adhikicca ārabbha paṭicca sandhāya samathā pavattanti, taṃ adhikaraṇaṃ. Idha pana pārājikasaṅkhātaṃ āpattādhikaraṇameva adhippetaṃ. Yadi hi taṃ adhikaraṇaṃ diṭṭhādīhi mūlehi amūlakañceva hoti, ayaṃ codetuṃ āgato bhikkhu ca dosaṃ patiṭṭhāti paṭicca tiṭṭhati, ‘‘tucchakaṃ mayā bhaṇita’’ntiādīni (pārā. 386) vadanto paṭijānāti, tassa bhikkhuno anuddhaṃsitakkhaṇeyeva saṅghādisesoti, ayaṃ sikkhāpadassa padānukkamena attho.

Rājagahe mettiyabhūmajake bhikkhū ārabbha amūlakena pārājikena anuddhaṃsanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, katūpasampadaṃ suddhaṃ vā asuddhaṃ vā puggalaṃ yena pārājikena codeti, taṃ ‘‘ayaṃ anajjhāpanno’’ti ñatvā cāvanādhippāyena ‘‘karotu me āyasmā okāsaṃ, ahaṃ taṃ vattukāmo’’ti evaṃ okāsaṃ akāretvā codentassa sace so taṅkhaṇeyeva jānāti ‘‘maṃ codetī’’ti, vācāya vācāya saṅghādiseso ceva dukkaṭañca. Okāsaṃ kāretvā codentassa saṅghādisesoyeva. Hatthamuddāya sammukhā codentassāpi eseva nayo. Parammukhā codentassa pana sīsaṃ na eti. Attanā samīpe ṭhatvā aññaṃ bhikkhuṃ āṇāpeti, so tassa vacanena taṃ codeti, codāpakasseva vuttanayena āpattiyo. Atha sopi ‘‘mayā diṭṭhaṃ sutaṃ atthī’’ti codeti, dvinnampi jānānaṃ tatheva āpattiyo. Akkosādhippāyena pana okāsaṃ akāretvā vadantassa vuttanayeneva pācittiyañceva dukkaṭañca. Okāsaṃ kāretvā vadantassa pācittiyameva. Kammādhippāyena asammukhā sattavidhampi kammaṃ karontassa dukkaṭameva. Vuṭṭhānādhippāyena ‘‘tvaṃ itthannāmaṃ āpattiṃ āpanno, taṃ paṭikarohī’’ti vadantassa, uposathaṃ vā pavāraṇaṃ vā ṭhapentassa ca okāsakammaṃ natthi, ṭhapanakkhettaṃ pana jānitabbaṃ, anuvijjakassāpi osaṭe vatthusmiṃ ‘‘atthetaṃ tavā’’ti anuvijjanādhippāyena vadantassa okāsakammaṃ natthi, dhammakathikassāpi ‘‘yo idañca idañca karoti, ayaṃ assamaṇo’’tiādinā nayena anodisakaṃ dhammaṃ kathentassa okāsakammaṃ natthi. Sace pana odissa niyametvā ‘‘asuko ca asuko ca assamaṇo anupāsako’’ti katheti, āsanato oruyha āpattiṃ desetvā gantabbaṃ. Ummattakādīnañca anāpatti, sīlavipatti, yaṃ codeti vā codāpeti vā, tassa ‘‘upasampanno’’ti saṅkhyupagamanaṃ, tasmiṃ suddhasaññitā, yena pārājikena codeti, tassa diṭṭhādivasena amūlakatā, cāvanādhippāyena sammukhācodanā, tassa taṅkhaṇavijānananti imānettha pañca aṅgāni. Samuṭṭhānādīni adinnādānasadisāni. Vedanā panettha dukkhāyevāti.

Duṭṭhadosasikkhāpadavaṇṇanā niṭṭhitā.

9. Aññabhāgiyasikkhāpadavaṇṇanā

Navame **aññabhāgiyassā**tiādīsu aññabhāgassa idaṃ, aññabhāgo vā assa atthīti aññabhāgiyaṃ. **Adhikaraṇa**nti ādhāro veditabbo, vatthu adhiṭṭhānanti vuttaṃ hoti. Yo hi so aṭṭhuppattiyaṃ ‘‘dabbo mallaputto nāmā’’ti chagalako vutto. So yvāyaṃ āyasmato dabbassa mallaputtassa bhāgo koṭṭhāso pakkho manussajāti ceva bhikkhubhāvo ca, tato aññassa bhāgassa koṭṭhāsassa pakkhassa hoti tiracchānajātiyā ceva chagalakabhāvassa ca, so vā aññabhāgo assa atthi, tasmā aññabhāgiyasaṅkhyaṃ labhati. Yasmā ca tesaṃ ‘‘imaṃ mayaṃ dabbaṃ mallaputtaṃ nāma karomā’’ti vadantānaṃ tassa nāmakaraṇasaññāya ādhāro vatthu adhiṭṭhānaṃ, tasmā ‘‘adhikaraṇa’’nti veditabbo. Tañhi sandhāya ‘‘saccaṃ kira tumhe, bhikkhave, dabbaṃ mallaputtaṃ aññabhāgiyassa adhikaraṇassā’’tiādi (pārā. 391) vuttaṃ. Na vivādādhikaraṇādīsu aññataraṃ, kasmā? Asambhavato. Na hi mettiyabhūmajakā catunnaṃ adhikaraṇānaṃ kassaci aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ uppādiyiṃsu, na ca catunnaṃ adhikaraṇānaṃ leso nāma atthi. Jātilesādayo hi puggalānaṃyeva lesā vuttā, na vivādādhikaraṇādīnaṃ. Tañca ‘‘dabbo mallaputto’’ti nāmaṃ tassa aññabhāgiyādhikaraṇabhāve ṭhitassa chagalakassa koci deso hoti theraṃ pārājikena dhammena anuddhaṃsetuṃ lesamatto, ettha ca dissati apadissati ‘‘assa aya’’nti voharīyatīti **deso,** jātiādīsu aññatarakoṭṭhāsassetaṃ adhivacanaṃ. Aññampi vatthuṃ lissati silissati vohāramatteneva īsakaṃ allīyatīti **leso,** jātiādīnaṃyeva aññatarakoṭṭhāsassetaṃ adhivacanaṃ. Padabhājane (pārā. 393) pana yassa aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya, taṃ yasmā aṭṭhuppattivaseneva āvibhūtaṃ, tasmā taṃ avibhajitvā yāni ‘‘adhikaraṇa’’nti vacanasāmaññato atthuddhāravasena pavattāni cattāri adhikaraṇāni, tesaṃ aññabhāgiyatā ca tabbhāgiyatā ca yasmā apākaṭā, jānitabbā ca vinayadharehi, tasmā tañca avasāne āpattaññabhāgiyena codanañca āvikātuṃ ‘‘aññabhāgiyassa adhikaraṇassāti āpattaññabhāgiyaṃ vā hoti adhikaraṇaññabhāgiyaṃ vā’’tiādi vuttaṃ, sesā vinicchayakathā aṭṭhame vuttasadisāyeva. Ayaṃ pana viseso – idaṃ aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃsanavatthusmiṃ paññattaṃ, idha ca āpattaññabhāgiyacodanāya tathāsaññinopi anāpatti. Aṅgesu ca aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādiyanatā adhikāti.

Aññabhāgiyasikkhāpadavaṇṇanā niṭṭhitā.

10. Saṅghabhedasikkhāpadavaṇṇanā

Dasame **samaggassa saṅghassā**ti sahitassa bhikkhusaṅghassa, cittena ca sarīrena ca aviyuttassāti attho. Tenevassa padabhājane (pārā. 412) ‘‘samaggo nāma saṅgho samānasaṃvāsako samānasīmāyaṃ ṭhito’’ti vuttaṃ. Samānasaṃvāsako hi samacittatāya cittena aviyutto hoti, samānasīmāyaṃ ṭhito kāyasāmaggidānato sarīrena aviyutto. **Bhedāya parakkameyyā**ti ‘‘kathaṃ nāmāyaṃ bhijjeyyā’’ti bhedanatthāya vāyāmeyya. **Bhedanasaṃvattanikaṃ vā adhikaraṇa**nti bhedanassa saṅghabhedassa atthāya saṃvattanikaṃ kāraṇaṃ. Imasmiñhi okāse ‘‘kāmahetu kāmanidānaṃ kāmādhikaraṇa’’nti ādīsu (ma. ni. 1.168, 178) viya kāraṇaṃ ‘‘adhikaraṇa’’nti adhippetaṃ. Taṃ bhedakaravatthuvasena aṭṭhārasavidhaṃ. **Samādāyā**ti gahetvā. **Paggayha tiṭṭheyyā**ti taṃ saṅghabhedassa atthāya saṃvattanikaṃ saṅghabhedanibbattisamatthaṃ kāraṇaṃ gahetvā dīpeyya ceva nappaṭinissajjeyya ca. **Bhikkhūhi evamassa vacanīyo**ti ye taṃ paggayha tiṭṭhantaṃ sammukhā passanti, ye vā ‘‘asukasmiṃ nāma vihāre’’ti suṇanti, tehi sabbantimena paricchedena aḍḍhayojanamattaṃ gantvāpi yvāyaṃ anantare ‘‘māyasmā’’tiādivacanakkamo vutto, evamassa vacanīyo. Disvā vā sutvā vā avadantānaṃ dukkaṭaṃ. Ettha ca māiti padaṃ ‘‘parakkamī’’tipadena ‘‘aṭṭhāsī’’tipadena ca saddhiṃ ‘‘mā parakkami, mā aṭṭhāsī’’ti yojetabbaṃ. **Sametāyasmā saṅghenā**ti āyasmā saṅghena saddhiṃ sametu samāgacchatu, ekaladdhiko hotūti attho. Kiṃ kāraṇā? Samaggo hi saṅgho…pe… viharatīti. Tattha **sammodamāno**ti aññamaññasampattiyā suṭṭhu modamāno. **Avivadamāno**ti ‘‘ayaṃ dhammo, nāyaṃ dhammo’’ti evaṃ na vivadamāno. Eko uddeso assāti **ekuddeso,** ekato pavattapātimokkhuddesoti attho. **Phāsu viharatī**ti sukhaṃ viharati. Evaṃ visumpi saṅghamajjhepi tikkhattuṃ vuccamānassa appaṭinissajjato dukkaṭaṃ. **Evañca so**tiādimhi **samanubhāsitabbo**ti samanubhāsanakammaṃ kātabbaṃ. **Iccetaṃ kusala**nti iti etaṃ paṭinissajjanaṃ kusalaṃ khemaṃ sotthibhāvo tassa bhikkhuno. **No ce paṭinissajjeyya, saṅghādiseso**ti ettha samanubhāsanakammapariyosāne appaṭinissajjantassa saṅghādiseso. Sesaṃ uttānapadatthameva.

Rājagahe devadattaṃ ārabbha saṅghabhedāya parakkamanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, samanubhāsanakamme kariyamāne appaṭinissajjantassa ñattipariyosāne dukkaṭaṃ, dvīhi kammavācāhi dve thullaccayā, ‘‘yassa nakkhamati, so bhāseyyā’’ti evaṃ **yya**-kārapattāya tatiyakammavācāya tañca dukkaṭaṃ te ca thullaccayā paṭippassambhanti, saṅghādisesoyeva tiṭṭhati. Asamanubhāsiyamānassa ca paṭinissajjantassa ca ummattakādīnañca anāpatti. Sīlavipatti, bhedāya parakkamanaṃ, dhammakammena samanubhāsanaṃ, kammavācāpariyosānaṃ, appaṭinissajjananti imānettha cattāri aṅgāni. Samanubhāsanasamuṭṭhānaṃ, akiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

Saṅghabhedasikkhāpadavaṇṇanā niṭṭhitā.

11. Bhedānuvattakasikkhāpadavaṇṇanā

Ekādasame **tasseva kho panā**ti yo saṅghabhedāya parakkamati, tasseva. **Anuvattakā**ti tassa diṭṭhiṃ khantiṃ ruciṃ gahaṇena anupaṭipajjanakā. Vaggaṃ asāmaggipakkhiyavacanaṃ vadantīti **vaggavādakā**. Yasmā pana tiṇṇaṃ uddhaṃ kammārahā na honti. Na hi saṅgho saṅghassa kammaṃ karoti, tasmā ‘‘eko vā dve vā tayo vā’’ti vuttaṃ. **Jānāti no**ti amhākaṃ chandādīni jānāti. **Bhāsatī**ti ‘‘evaṃ karomā’’ti amhehi saddhiṃ bhāsati. **Amhākampetaṃ khamatī**ti yaṃ so karoti, etaṃ amhākampi ruccati. **Sametāyasmantānaṃ saṅghenā**ti āyasmantānaṃ cittaṃ saṅghena saddhiṃ sametu samāgacchatu, ekībhāvaṃ gacchatūti vuttaṃ hoti. Sesaṃ padatthato uttānameva. Vinicchayakathāpettha dasame vuttasadisāyeva.

Ayaṃ pana viseso – idaṃ rājagahe sambahule bhikkhū ārabbha devadattassa saṅghabhedāya parakkamantassa anuvattanavatthusmiṃ paññattaṃ, aṅgesu ca yathā tattha parakkamanaṃ, evaṃ idha anuvattanaṃ daṭṭhabbanti.

Bhedānuvattakasikkhāpadavaṇṇanā niṭṭhitā.

12. Dubbacasikkhāpadavaṇṇanā

Dvādasame **dubbacajātiko**ti dubbacasabhāvo, vattuṃ asakkuṇeyyoti attho. **Uddesapariyāpannesū**ti uddese pariyāpannesu antogadhesu, ‘‘yassa siyā āpatti, so āvikareyyā’’ti evaṃ saṅgahitattā anto pātimokkhassa vattamānesūti attho. **Sahadhammikaṃ vuccamāno**ti sahadhammikena vuccamāno, kāraṇatthe cetaṃ upayogavacanaṃ. Pañcahi sahadhammikehi sikkhitabbattā, tesaṃ vā santakattā ‘‘sahadhammika’’nti laddhanāmena buddhapaññattena sikkhāpadena vuccamānoti attho. **Viramathāyasmanto mama vacanāyā**ti yena vacanena maṃ vadatha, tato mama vacanato viramatha, mā maṃ taṃ vacanaṃ vadathāti vuttaṃ hoti. **Vadatu saha dhammenā**ti sahadhammikena sikkhāpadena, sahadhammena vā aññenapi pāsādikabhāvasaṃvattanikena vacanena vadetu. **Yadida**nti vuddhikāraṇadassanatthe nipāto, tena yaṃ idaṃ aññamaññassa hitavacanaṃ, āpattito ca vuṭṭhāpanaṃ, tena **aññamaññavacanena aññamaññavuṭṭhāpanena. Evaṃ saṃvaddhāhi tassa bhagavato parisā**ti evaṃ parisāya vuddhikāraṇaṃ dassitaṃ hoti. Sesaṃ uttānatthameva. Vinicchayakathāpi dasame vuttasadisāyeva.

Ayaṃ pana viseso – idaṃ kosambiyaṃ channattheraṃ ārabbha attānaṃ avacanīyakaraṇavatthusmiṃ paññattaṃ, aṅgesu ca yathā tattha parakkamanaṃ, evaṃ idha avacanīyakaraṇatā daṭṭhabbāti.

Dubbacasikkhāpadavaṇṇanā niṭṭhitā.

13. Kuladūsakasikkhāpadavaṇṇanā

Terasame **gāmaṃ vā nigamaṃvā**ti ettha nagarampi gāme antogadhameva. **Upanissāya viharatī**titattha paṭibaddhacīvarādipaccayatāya taṃ nissāya vasati. Pupphadānādīhi manussānaṃ saddhaṃ vināsento kulāni dūsetīti **kuladūsako**. Mālāvaccharopanādayo pāpakā samācārā assāti **pāpasamācāro. So bhikkhū**ti so kuladūsako bhikkhu. **Āyasmā kho kuladūsako…pe… alaṃ te idha vāsenā**ti imināssa pabbājanīyakammārahataṃ dasseti. Pabbājanīyakammakato panesa yasmiṃ gāme vā nigame vā kuladūsakakammaṃ kataṃ, yasmiñca vihāre vasati, neva tasmiṃ gāme vā nigame vā carituṃ labhati, na vihāre vasituṃ. **Evañca so bhikkhū**tiettha **so**ti pabbājanīyakammakato adhippeto. Chandena gacchantīti **chandagāmino,** esa nayo sesesu. **So bhikkhū**ti so ‘‘chandagāmino’’tiādīni vadamāno. Tassa vacanassa paṭinissaggāya evaṃ vacanīyo, na kuladūsananivāraṇatthāya. Kuladūsanakammena hi so āpajjitabbā āpattiyo pubbeva āpanno, evaṃ panassa visumpi saṅghamajjhepi vuccamānassa appaṭinissajjato aparaṃ dukkaṭaṃ. **Evañca so**tiādi ito pubbe vuttañca avuttañca sabbaṃ uttānatthameva. Vinicchayakathāpi dasame vuttasadisāyeva.

Ayaṃ pana viseso – idaṃ sāvatthiyaṃ assajipunabbasuke bhikkhū ārabbha chandagāmitādīhi pāpanavatthusmiṃ paññattaṃ, aṅgesu ca yathā tattha parakkamanaṃ, evaṃ idha chandādīhi pāpanaṃ daṭṭhabbanti.

Kuladūsakasikkhāpadavaṇṇanā niṭṭhitā.

Nigamanavaṇṇanā

Uddiṭṭhā kho…pe… evametaṃ dhārayāmītiettha paṭhamaṃ āpatti etesanti **paṭhamāpattikā,** paṭhamaṃ vītikkamanakkhaṇeyeva āpajjitabbāti attho. Itare pana yathā tatiye ca catutthe ca divase hotīti ettha ‘‘tatiyako, catutthako’’ti vuccati, evaṃ yāvatatiye samanubhāsanakamme hontīti **yāvatatiyakā**ti veditabbā. **Yāvatīha**nti yattakāni ahāni. **Jānaṃ paṭicchādetī**ti jānanto paṭicchādeti. Tatthāyaṃ paṭicchādanalakkhaṇassa mātikā – āpatti ca hoti, āpattisaññī ca, pakatatto ca hoti, pakatattasaññī ca, anantarāyiko ca hoti, anantarāyikasaññī ca, pahu ca hoti, pahusaññī ca, chādetukāmo ca hoti, chādeti cāti. Tattha **āpatti ca hoti, āpattisaññī cā**ti yaṃ āpattiṃ āpanno, sā terasannaṃ aññatarā hoti, sopi ca tattha vatthuvasena vā ‘‘idaṃ bhikkhūnaṃ na vaṭṭatī’’ti nāmamattavasena vā ‘‘ayaṃ itthannāmā āpattī’’ti āpattisaññīyeva hutvā ‘‘na dāni naṃ kassaci ārocessāmī’’ti evaṃ chādetukāmova dhuraṃ nikkhipitvā aruṇaṃ uṭṭhāpeti, channā hoti āpatti. Sace panettha anāpattisaññī vā hoti, aññāpattikkhandhasaññī vā, vematiko vā, acchannāva hoti. **Pakatatto**ti anukkhitto samānasaṃvāsako. So ce pakatattasaññī hutvā vuttanayeneva chādeti, channā hoti. **Anantarāyiko**ti yassa dasasu rājacoraaggiudakamanussaamanussavāḷasarīsapajīvitabrahmacariyantarāyesu ekopi natthi, so ce anantarāyikasaññī chādeti, channā hoti. **Pahū**ti yo sakkoti bhikkhuno santikaṃ gantuñceva ārocetuñca, so ce pahusaññī hutvā chādeti, channā hoti. **Chādetukāmo ca hoti, chādeti cā**tiidaṃ uttānameva. Sacepi hi so sabhāgaṃ disvā ‘‘ayaṃ me upajjhāyo vā ācariyo vā’’ti lajjāya nāroceti, channāva hoti. Upajjhāyādibhāvo hi idha appamāṇaṃ, sabhāgamattameva pamāṇaṃ. Ayaṃ ‘‘jānaṃ paṭicchādetī’’tipadassa saṅkhepato atthavinicchayo.

Tāvatīhanti tattakāni ahāni, paṭicchāditadivasato paṭṭhāya yāva ārocitadivaso, tāva divasapakkhamāsasaṃvaccharavasena yattako kālo atikkanto, tattakaṃ kālanti attho. **Akāmā parivatthabba**nti na kāmena na vasena, atha kho akāmena avasena parivāsaṃ samādāya vatthabbaṃ. Tattha paṭicchannaparivāso suddhantaparivāso samodhānaparivāso cāti tividho parivāso. Tattha **paṭicchannaparivāso** tāva yathāpaṭicchannāya āpattiyā dātabbo. Kassaci hi ekāhappaṭicchannā āpatti hoti, kassaci dvīhādippaṭicchannā. Kassaci ekā āpatti hoti, kassaci dve vā tisso vā taduttari vā. Tasmā paṭicchannaparivāsaṃ dentena paṭhamameva vuttanayena paṭicchannabhāvaṃ ñatvā tato paṭicchannadivase ca āpattiyo ca sallakkhetvā sace ekā ekāhappaṭicchannā hoti, ‘‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchanna’’nti evaṃ parivāsaṃ yācāpetvā khandhake (cūḷava. 98) āgatanayena kammavācaṃ vatvā parivāso dātabbo. Atha dvīhatīhādippaṭicchannā hoti, dvīhappaṭicchannaṃ tīhappaṭicchannaṃ catūhappaṭicchannaṃ pañcāhappaṭicchannaṃ…pe… cuddasāhappaṭicchannantievaṃ yāva cuddasadivasāni divasavasena yojanā kātabbā, pañcadasadivasappaṭicchannāyaṃ ‘‘pakkhappaṭicchanna’’nti yojanā kātabbā. Tato yāva ekūnatiṃsatimo divaso, tāva ‘‘atirekapakkhappaṭicchanna’’nti, tato māsappaṭicchannaṃ atirekamāsappaṭicchannaṃ dvemāsappaṭicchannaṃ atirekadvemāsappaṭicchannaṃ temāsappaṭicchannaṃ…pe… atirekaekādasamāsappaṭicchannanti evaṃ yojanā kātabbā. Saṃvacchare puṇṇe ‘‘ekasaṃvaccharappaṭicchanna’’nti, tato paraṃ atirekasaṃvaccharaṃ dvesaṃvaccharaṃ evaṃ yāva saṭṭhisaṃvaccharaatirekasaṭṭhisaṃvaccharappaṭicchannanti, tato vā bhiyyopi vatvā yojanā kātabbā.

Sace pana dve tisso taduttari vā āpattiyo honti, yathā ‘‘ekaṃ āpatti’’nti vuttaṃ, evaṃ ‘‘dve āpattiyo, tisso āpattiyo’’ti vattabbaṃ. Tato paraṃ pana sataṃ vā hotu, sahassaṃ vā, ‘‘sambahulā’’ti vattuṃ vaṭṭati. Nānāvatthukāsupi ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekaṃ sukkavissaṭṭhiṃ ekaṃ kāyasaṃsaggaṃ ekaṃ duṭṭhullavācaṃ ekaṃ attakāmaṃ ekaṃ sañcarittaṃ ekāhappaṭicchannāyo’’ti evaṃ gaṇanavasena vā, ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyo ekāhappaṭicchannāyo’’ti evaṃ vatthukittanavasena vā, ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekāhappaṭicchannāyo’’ti evaṃ nāmamattavasena vā yojanā kātabbā. Tattha **nāmaṃ** duvidhaṃ sajātisādhāraṇaṃ sabbasādhāraṇañca, tattha saṅghādisesoti **sajātisādhāraṇaṃ,** āpattīti **sabbasādhāraṇaṃ,** tasmā ‘‘sambahulā āpattiyo āpajjiṃ ekāhappaṭicchannāyo’’ti evaṃ sabbasādhāraṇanāmavasenāpi vattuṃ vaṭṭati. Idañhi parivāsādivinayakammaṃ vatthuvasena gottavasena nāmavasena āpattivasena ca kātuṃ vaṭṭatiyeva. Tattha sukkavissaṭṭhīti **vatthu** ceva **gotta**ñca, saṅghādisesoti **nāma**ñceva **āpatti** ca, tattha ‘‘sukkavissaṭṭhiṃ kāyasaṃsagga’’ntiādivacanenāpi ‘‘nānāvatthukāyo’’tivacanenāpi vatthu ceva gottañca gahitaṃ hoti, ‘‘saṅghādiseso’’tivacanenāpi ‘‘āpattiyo’’tivacanenāpi nāmañceva āpatti ca gahitā hoti, tasmā etesu yassa kassaci vasena kammavācā kātabbā.

Kammavācāpariyosāne ca sace appabhikkhuko āvāso hoti, sakkā ratticchedaṃ anāpajjantena vasituṃ, tattheva ‘‘parivāsaṃ samādiyāmi, vattaṃ samādiyāmī’’ti tikkhattuṃ vattaṃ samādātabbaṃ, samādiyitvā tattheva saṅghassa ārocetvā puna āgatāgatānaṃ bhikkhūnaṃ ārocentena vattabhedañca ratticchedañca akatvā parivasitabbaṃ. Sace na sakkā hoti parivāsaṃ sodhetuṃ, nikkhittavattena vasitukāmo hoti, tattheva saṅghamajjhe, ekapuggalassa vā santike ‘‘parivāsaṃ nikkhipāmi, vattaṃ nikkhipāmī’’ti parivāso nikkhipitabbo, ekapadenāpi cettha nikkhitto hoti parivāso, dvīhi pana sunikkhittoyeva, samādānepi eseva nayo. Nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati, athānena paccūsasamaye ekena bhikkhunā saddhiṃ parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā mahāmaggato okkamma gumbena vā vatiyā vā paṭicchannaṭṭhāne nisīditvā antoaruṇeyeva vattaṃ samādiyitvā ārocetabbaṃ. Yampi aññaṃ bhikkhuṃ passati, tassāpi ārocetabbameva. Aruṇe uṭṭhite tassa santike vattaṃ nikkhipitvā vihāraṃ gantabbaṃ. Sace so pure aruṇeyeva kenaci karaṇīyena gato, vihāraṃ gantvā yaṃ sabbapaṭhamaṃ bhikkhuṃ passati, tassa ārocetvā nikkhipitabbaṃ. Evaṃ sallakkhetvā yāva rattiyo pūrenti, tāva parivatthabbaṃ, ayaṃ saṅkhepato paṭicchannaparivāsavinicchayo, vitthāro pana samantapāsādikāya vinayasaṃvaṇṇanāya (cūḷava. aṭṭha. 97) vuttanayeneva veditabbo.

Itaresu pana dvīsu ‘‘āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānātī’’ti (cūḷava. 157) imasmiṃ vatthusmiṃ khandhake anuññāto **suddhantaparivāso** nāma, so duvidho **cūḷasuddhanto mahāsuddhanto**ti, duvidhopi cesa rattiparicchedaṃ sakalaṃ vā ekaccaṃ vā ajānantassa ca assarantassa ca tattha vematikassa ca dātabbo. Āpattipariyantaṃ pana ‘‘ettikā ahaṃ āpattiyo āpanno’’ti jānātu vā, mā vā, akāraṇametaṃ. Tassa dānavidhi khandhake āgato, vinicchayakathā pana vitthārato samantapāsādikāyaṃ (cūḷava. aṭṭha. 102) vuttā. Itaro pana **samodhānaparivāso** nāma, so tividho hoti odhānasamodhāno agghasamodhāno missakasamodhānoti. Tattha **odhānasamodhāno** nāma antarāpattiṃ āpajjitvā paṭicchādentassa parivutthadivase odhunitvā makkhetvā purimāya āpattiyā mūladivasaparicchede pacchā āpannaṃ āpattiṃ samodahitvā dātabbaparivāso vuccati. **Agghasamodhāno** nāma sambahulāsu āpattīsu yā ekā vā dve vā tisso vā sambahulā vā āpattiyo sabbacirappaṭicchannāyo, tāsaṃ agghena samodhāya tāsaṃ rattiparicchedavasena avasesānaṃ ūnatarappaṭicchannānaṃ āpattīnaṃ dātabbaparivāso vuccati. **Missakasamodhāno** nāma nānāvatthukāyo āpattiyo ekato katvā dātabbaparivāso vuccati, ayaṃ tividhepi samodhānaparivāse saṅkhepakathā, vitthāro pana samantapāsādikāyaṃ (cūḷava. aṭṭha. 102) vutto, idaṃ ‘‘parivatthabba’’nti padassa vinicchayakathāmukhaṃ.

Uttari chārattanti parivāsato uttari cha rattiyo. **Bhikkhumānattāyā**ti bhikkhūnaṃ mānabhāvāya, ārādhanatthāyāti vuttaṃ hoti. **Paṭipajjitabba**nti vattitabbaṃ. Bhikkhumānattañca panetaṃ paṭicchannāpaṭicchannavasena duvidhaṃ. Tattha yassa appaṭicchannāpatti hoti, tassa parivāsaṃ adatvā mānattameva dātabbaṃ, idaṃ **appaṭicchannamānattaṃ**. Yassa paṭicchannā hoti, tassa parivāsapariyosāne dātabbaṃ mānattaṃ **paṭicchannamānatta**nti vuccati, idaṃ idha adhippetaṃ. Ubhinnampi panetesaṃ dānavidhi vinicchayakathā ca samantapāsādikāyaṃ (cūḷava. aṭṭha. 102) vuttanayena veditabbā, ayaṃ panettha saṅkhepo. Sace ayaṃ vattaṃ nikkhipitvā paccūsasamaye samādātuṃ gacchati, sabbantimena paricchedena catūhi bhikkhūhi saddhiṃ parivāse vuttappakāraṃ padesaṃ gantvā ‘‘mānattaṃ samādiyāmi, vattaṃ samādiyāmī’’ti samādiyitvā nesaṃ ārocetvā tato tesu gatesu vā agatesu vā purimanayena paṭipajjitabbaṃ. **Yattha siyā vīsatigaṇo**ti ettha vīsatisaṅgho gaṇo assāti vīsatigaṇo. **Tatrā**ti yatra sabbantimena paricchedena vīsatigaṇo bhikkhusaṅgho atthi, tattha. **Abbhetabbo**ti abhietabbo, sampaṭicchitabbo, abbhānakammavasena osāretabboti vuttaṃ hoti. Avhātabboti vā attho. Abbhānakammaṃ pana pāḷivasena khandhake (cūḷava. 100 ādayo) vinicchayavasena samantapāsādikāyaṃ vuttaṃ. **Anabbhito**ti na abbhito asampaṭicchito, akatabbhānakammoti vuttaṃ hoti. Anavhātoti vā attho. **Te ca bhikkhū gārayhā**ti ye ūnabhāvaṃ ñatvā abbhenti, te bhikkhū ca garahitabbā, sātisārā sadosā dukkaṭaṃ āpajjantīti attho. **Ayaṃ tattha sāmīcī**ti ayaṃ tattha anudhammatā lokuttaradhammaṃ anugatā ovādānusāsanī sāmīci dhammatā. Sesamettha vuttanayamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Saṅghādisesavaṇṇanā niṭṭhitā.

Aniyatakaṇḍo

1. Paṭhamāniyatasikkhāpadavaṇṇanā

Aniyatuddese **ime kho panā**tiādi vuttanayameva. **Mātugāmenā**ti tadahujātāyapi jīvamānakamanussitthiyā. **Eko ekāyā**ti eko bhikkhu mātugāmasaṅkhātāya ekāya itthiyā saddhiṃ. **Raho**ti cakkhussa raho. Kiñcāpi pāḷiyaṃ (pārā. 445) sotassa raho āgato, cakkhusseva pana raho ‘‘raho’’ti idha adhippeto. Sacepi hi pihitakavāṭassa gabbhassa dvāre nisinno viññū puriso hoti, neva anāpattiṃ karoti. Yattha pana sakkā daṭṭhuṃ, tādise antodvādasahatthepi okāse nisinno sacakkhuko vikkhittacittopi niddāyantopi anāpattiṃ karoti, samīpe ṭhitopi andho na karoti, cakkhumāpi nipajjitvā niddāyantopi na karoti, itthīnaṃ pana satampi na karotiyeva, tena vuttaṃ ‘‘rahoti cakkhussa raho’’ti. **Paṭicchanne āsane**ti kuṭṭādīhi paṭicchannokāse. **Alaṃkammaniye**ti kammakkhamaṃ kammayogganti kammaniyaṃ, alaṃ pariyattaṃ kammaniyabhāvāyāti alaṃkammaniyaṃ, tasmiṃ alaṃkammaniye. Yattha ajjhācāraṃ karontā sakkonti taṃ kammaṃ kātuṃ, tādiseti attho. **Nisajjaṃ kappeyyā**ti nisajjaṃ kareyya, nisīdeyyāti attho. Ettha ca sayanampi nisajjāya eva saṅgahitaṃ. **Saddheyyavacasā**ti saddhātabbavacanā, ariyasāvikāti attho. **Nisajjaṃ bhikkhu paṭijānamāno**ti kiñcāpi evarūpā upāsikā disvā vadati, atha kho bhikkhu nisajjaṃ paṭijānamānova tiṇṇaṃ dhammānaṃ aññatarena kāretabbo, na appaṭijānamānoti attho. **Yena vā sā**ti nisajjādīsu ākāresu yena vā ākārena saddhiṃ methunādīni āropetvā sā upāsikā vadeyya, paṭijānamānova tena so bhikkhu kāretabbo, evarūpāyapi hi upāsikāya vacanamattena ākārena na kāretabboti attho. Kasmā? Yasmā diṭṭhaṃ nāma tathāpi hoti, aññathāpīti. **Ayaṃ dhammo aniyato**ti tiṇṇaṃ āpattīnaṃ yaṃ āpattiṃ vā vatthuṃ vā paṭijānāti, tassa vasena kāretabbatāya aniyato.

Sāvatthiyaṃ udāyittheraṃ ārabbha mātugāmena saddhiṃ vuttappakāre āsane nisajjakappanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, methunadhammasannissitakilesasaṅkhātena rahassādena mātugāmassa santikaṃ gantukāmatāya akkhiañjanādito paṭṭhāya sabbapayogesu dukkaṭaṃ. Gantvā tasmiṃ vā nisinne itthī nisīdatu, tassā vā nisinnāya so nisīdatu, apacchā apurimaṃyeva ubho vā nisīdantu, ubhinnaṃ nisajjāya pācittiyaṃ. Sace pana kāyasaṃsaggaṃ vā methunaṃ vā samāpajjati, tesaṃ vasena kāretabbo. Nipajjanepi eseva nayo. Vuttappakāre purise nipajjitvā aniddāyante anandhe viññūpurise upacāragate sati, ṭhitassa, arahopekkhassa, aññavihitassa ca nisajjanapaccayā anāpatti. Ummattakādīnaṃ pana tīhipi āpattīhi anāpatti. Siyā sīlavipatti, siyā ācāravipatti. Yaṃ pana āpattiṃ paṭijānāti, tassā vasena aṅgabhedo ñātabbo. Samuṭṭhānādīni paṭhamapārājikasadisānevāti.

Paṭhamāniyatasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyāniyatasikkhāpadavaṇṇanā

Dutiye itthīpi purisopi yo koci viññū anandho abadhiro antodvādasahatthe okāse ṭhito vā nisinno vā vikkhittopi niddāyantopi anāpattiṃ karoti. Badhiro pana cakkhumāpi, andho vā abadhiropi na karoti. Pārājikāpattiñca parihāpetvā duṭṭhullavācāpatti vuttāti ayaṃ viseso. Sesaṃ purimanayeneva veditabbaṃ. Samuṭṭhānādīni panettha adinnādānasadisānevāti.

Dutiyāniyatasikkhāpadavaṇṇanā niṭṭhitā.

Uddiṭṭhā khotiādi sabbattha vuttanayeneva veditabbaṃ.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Aniyatavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍo

Ito paraṃ pana **ime kho panā**tiādi sabbattha vuttanayeneva veditabbaṃ.

1. Cīvaravaggo

1. Kathinasikkhāpadavaṇṇanā

Nissaggiyesu pana cīvaravaggassa tāva paṭhamasikkhāpade **niṭṭhitacīvarasmi**nti sūcikammapariyosānena vā, ‘‘naṭṭhaṃ vā vinaṭṭhaṃ vā daḍḍhaṃ vā cīvarāsā vā upacchinnā’’ti (pārā. 463) imesu vā yena kenaci ākārena niṭṭhite cīvarasmiṃ, cīvarassa karaṇapalibodhe upacchinneti attho. Atthatakathinassa hi bhikkhuno yāva imehākārehi cīvarapalibodho na chijjati, tāva kathinānisaṃsaṃ labhati. **Ubbhatasmiṃ kathine**ti yaṃ saṅghassa kathinaṃ atthataṃ, tasmiñca ubbhate. Tatrevaṃ saṅkhepato kathinatthāro ca ubbhāro ca veditabbo. Ayañhi kathinatthāro nāma bhagavatā purimavassaṃvutthānaṃ anuññāto, so sabbantimena paricchedena pañcannaṃ janānaṃ vaṭṭati, tasmā yattha cattāro vā tayo vā dve vā eko vā purimavassaṃ upagato, tattha pacchimavassūpagate gaṇapūrake katvā attharitabbaṃ, te ca gaṇapūrakāva honti, ānisaṃse na labhanti, tasmā sace purimavassaṃvutthānaṃ gahaṭṭhapabbajitesu yo koci dhammena samena cīvaraṃ deti ‘‘iminā kathinaṃ attharathā’’ti (mahāva. 306-309), taṃ khandhake vuttāya ñattidutiyakammavācāya kathinatthārārahassa bhikkhuno dātabbaṃ. Tena tadaheva pañca vā atirekāni vā khaṇḍāni chinditvā saṅghāṭi vā uttarāsaṅgo vā antaravāsako vā kātabbo, sesabhikkhūhipi tassa sahāyehi bhavitabbaṃ, sace katacīvarameva uppajjati, sundarameva. Acchinnāsibbitaṃ pana na vaṭṭati. Tena bhikkhunā sace saṅghāṭiyā attharitukāmo hoti, porāṇikaṃ saṅghāṭiṃ paccuddharitvā navaṃ saṅghāṭiṃ adhiṭṭhahitvā ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’ti attharitabbaṃ. Uttarāsaṅgaantaravāsakesupi eseva nayo. Tato tena purimavassaṃvutthe antosīmāgate bhikkhū upasaṅkamitvā ‘‘atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodathā’’ti (pari. 413) vattabbaṃ, therānañca navānañca bahūnañca ekassa ca anurūpaṃ sallakkhetvā vattabbaṃ. Tehipi ‘‘atthataṃ, bhante, saṅghassa kathina’’nti vā ‘‘atthataṃ, āvuso, saṅghassa kathina’’nti vā vatvā ‘‘dhammiko kathinatthāro, anumodāmā’’ti vā ‘‘anumodāmī’’ti vā vattabbaṃ. Purimavassaṃvutthesupi ye anumodanti, tesaṃyeva atthataṃ hoti kathinaṃ. Te tato paṭṭhāya yāva kathinassubbhārā anāmantacāro, asamādānacāro, yāvadatthacīvaraṃ, gaṇabhojanaṃ, yo ca tattha cīvaruppādo, tasmiṃ āvāse saṅghassa uppannacīvarañcāti ime pañcānisaṃse labhanti, ayaṃ tāva kathinatthāro. Taṃ panetaṃ kathinaṃ ‘‘aṭṭhimā, bhikkhave, mātikā kathinassubbhārāya pakkamanantikā niṭṭhānantikā sanniṭṭhānantikā nāsanantikā savanantikā āsāvacchedikā sīmātikkamanantikā sahubbhārā’’ti (mahāva. 310) evaṃ vuttāsu aṭṭhasu mātikāsu aññataravasena uddharīyati, tattha vitthāravinicchayo samantapāsādikāyaṃ (mahāva. aṭṭha. 310) vuttanayena veditabbo. Iti ‘‘ubbhatasmiṃ kathine’’tiiminā sesapalibodhābhāvaṃ dasseti.

Dasāhaparamanti dasa ahāni paramo paricchedo assāti **dasāhaparamo,** taṃ dasāhaparamaṃ kālaṃ dhāretabbanti attho. Adhiṭṭhitavikappitesu apariyāpannattā atirekaṃ cīvaranti **atirekacīvaraṃ,** cīvaraṃ nāma khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅganti etesaṃ vā tadanulomānaṃ vā aññataraṃ ayamassa jāti, pamāṇato pana taṃ vikappanupagaṃ pacchimaṃ idha adhippetaṃ. Vuttañhetaṃ ‘‘anujānāmi, bhikkhave, āyāmato aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimaṃ cīvaraṃ vikappetu’’nti (mahāva. 358). Yaṃ pana vuttaṃ ‘‘adhiṭṭhitavikappitesu apariyāpannattā’’ti, ettha ‘‘anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetuṃ, vassikasāṭikaṃ vassānaṃ catumāsaṃ adhiṭṭhātuṃ tato paraṃ vikappetuṃ, nisīdanaṃ adhiṭṭhātuṃ na vikappetuṃ paccattharaṇaṃ adhiṭṭhātuṃ na vikappetuṃ, kaṇḍuppaṭicchādiṃ yāva ābādhā adhiṭṭhātuṃ tato paraṃ vikappetuṃ, mukhapuñchanacoḷakaṃ adhiṭṭhātuṃ na vikappetuṃ, parikkhāracoḷaṃ adhiṭṭhātuṃ na vikappetu’’nti (mahāva. 358) iminā nayena adhiṭṭhātabbavikappetabbatā jānitabbā. Tattha **ticīvaraṃ** adhiṭṭhahantena rajitvā kappabinduṃ datvā pamāṇayuttameva adhiṭṭhātabbaṃ, tassa pamāṇaṃ ukkaṭṭhaparicchedena sugatacīvarato ūnakaṃ vaṭṭati, lāmakaparicchedena saṅghāṭiyā tāva uttarāsaṅgassa ca dīghato muṭṭhipañcakaṃ, tiriyaṃ muṭṭhittikaṃ, antaravāsako dīghato muṭṭhipañcako, tiriyaṃ dvihatthopi vaṭṭati. Vuttappamāṇato pana atirekañca ūnakañca ‘‘parikkhāracoḷa’’nti adhiṭṭhātabbaṃ. Tattha yasmā ‘‘dve cīvarassa adhiṭṭhānāni kāyena vā adhiṭṭheti, vācāya vā adhiṭṭhetī’’ti vuttaṃ, tasmā purāṇasaṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti paccuddharitvā navaṃ hatthena gahetvā ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti cittena ābhogaṃ katvā kāyavikāraṃ karontena kāyena vā adhiṭṭhātabbā, vacībhedaṃ katvā vācāya vā adhiṭṭhātabbā. Tatra duvidhaṃ adhiṭṭhānaṃ – sace hatthapāse hoti, ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vācā bhinditabbā. Atha antogabbhādīsu sāmantavihāre vā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā ‘‘etaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vācā bhinditabbā. Esa nayo uttarāsaṅge ca antaravāsake ca. Nāmamattameva hi viseso. Tasmā sabbāni saṅghāṭiṃ uttarāsaṅgaṃ antaravāsakanti evaṃ attano attano nāmeneva adhiṭṭhātabbāni. Sace adhiṭṭhahitvā ṭhapitavatthehi saṅghāṭiādīni karoti, niṭṭhite rajane ca kappe ca ‘‘imaṃ paccuddharāmī’’ti paccuddharitvā puna adhiṭṭhātabbāni. Idañca pana ticīvaraṃ sukhaparibhogatthaṃ parikkhāracoḷaṃ adhiṭṭhātumpi vaṭṭati.

Vassikasāṭikā anatirittapamāṇā nāmaṃ gahetvā vuttanayeneva cattāro vassike māse adhiṭṭhātabbā, tato paraṃ paccuddharitvā vikappetabbā, vaṇṇabhedamattarattāpi cesā vaṭṭati, dve pana na vaṭṭanti. **Nisīdanaṃ** vuttanayena adhiṭṭhātabbameva, tañca kho pamāṇayuttaṃ ekameva, dve na vaṭṭanti. **Paccattharaṇampi** adhiṭṭhātabbameva, taṃ pana mahantampi ekampi bahūnipi vaṭṭanti, nīlampi pītakampi sadasampi pupphadasampīti sabbappakārampi vaṭṭati. **Kaṇḍuppaṭicchādi** yāva ābādho atthi, tāva pamāṇikā adhiṭṭhātabbā, ābādhe vūpasante paccuddharitvā vikappetabbā, sā ekāva vaṭṭati. **Mukhapuñchanacoḷaṃ** adhiṭṭhātabbameva, taṃ pana ekampi bahūnipi mahantampi vaṭṭatiyeva. **Parikkhāracoḷe** gaṇanā natthi, yattakaṃ icchati, tattakaṃ adhiṭṭhātabbameva. **Thavikāpi parissāvanampi** vikappanupagaṃ pacchimapamāṇaṃ ‘‘parikkhāracoḷa’’nti adhiṭṭhātabbameva, bahūnipi ekato katvā ‘‘imāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī’’tiādinā nayena adhiṭṭhātuṃ vaṭṭatiyeva. Mañcabhisi pīṭhabhisi bibbohanaṃ pāvāro kojavoti etesu pana senāsanaparikkhāratthāya dinnapaccattharaṇe ca adhiṭṭhānakiccaṃ natthiyeva. Sabbañca panetaṃ vuttappakārena adhiṭṭhitacīvaraṃ aññassa dānena, acchinditvā gahaṇena, vissāsaggāhena, hīnāyāvattanena, sikkhāpaccakkhānena, kālaṅkiriyāya, liṅgaparivattanena, paccuddharaṇenāti imehi aṭṭhahi kāraṇehi adhiṭṭhānaṃ vijahati. Ticīvaraṃ pana kaniṭṭhaṅgulinakhapiṭṭhippamāṇena chiddenāpi vijahati, tañca kho vinibbedheneva. Sace hi chiddassa abbhantare ekatantupi acchinno hoti, rakkhatiyeva. Tattha saṅghāṭiyā ca uttarāsaṅgassa ca dīghantato vidatthippamāṇassa tiriyantato aṭṭhaṅgulappamāṇassa padesassa orato chiddaṃ adhiṭṭhānaṃ bhindati, antaravāsakepi dīghantato etadeva pamāṇaṃ, tiriyantena pana caturaṅgulatā veditabbā. Tiṇṇannampi vuttokāsassa parato na bhindati, tasmā chidde jāte ticīvaraṃ atirekacīvaraṭṭhāne tiṭṭhati, sūcikammaṃ katvā puna adhiṭṭhātabbaṃ. Vassikasāṭikā vassānamāsātikkamenāpi, kaṇḍuppaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahati. Tasmā sā tato paraṃ vikappetabbā. Vikappanalakkhaṇaṃ pana sabbacīvarānaṃ vikappanasikkhāpadeyeva vaṇṇayissāma. Kevalañhi imasmiṃ okāse yaṃ evaṃ anadhiṭṭhitaṃ avikappitañca, taṃ ‘‘atirekacīvara’’nti veditabbaṃ.

Taṃ atikkāmayato nissaggiyaṃ pācittiyanti taṃ yathāvuttajātippamāṇaṃ cīvaraṃdasāhaparamaṃ kālaṃ atikkāmayato etthantare yathā atirekacīvaraṃ na hoti, tathā akrubbato nissaggiyaṃ pācittiyaṃ, tañca cīvaraṃ nissaggiyaṃ hoti, pācittiyaṃ āpatti cassa hotīti attho. Atha vā nissajjanaṃ nissaggiyaṃ, pubbabhāge kattabbassa vinayakammassetaṃ nāmaṃ, nissaggiyamassa atthīti nissaggiyamicceva. Kiṃ taṃ? Pācittiyaṃ. Taṃ atikkāmayato saha nissaggiyena nissaggiyavinayakammaṃ pācittiyaṃ hotīti ayamettha attho. Tañca panetaṃ cīvaraṃ yaṃ divasaṃ uppannaṃ, tassa yo aruṇo, so uppannadivasanissito, tasmā cīvaruppādadivasena saddhiṃ ekādase aruṇuggamane dasāhātikkamitaṃ hoti, taṃ gahetvā saṅghassa vā gaṇassa vā puggalassa vā nissajjitabbaṃ, tatrāyaṃ nayo – saṅghassa tāva evaṃ nissajjitabbaṃ ‘‘idaṃ me, bhante, cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī’’ti nissajjitvā ‘‘ahaṃ, bhante, ekaṃ nissaggiyaṃ pācittiyaṃ āpanno, taṃ paṭidesemī’’ti evaṃ āpatti desetabbā. Sace dve honti, ‘‘dve’’ti vattabbaṃ, sace taduttari, ‘‘sambahulā’’ti vattabbaṃ. Nissajjanepi sace dve vā bahūni vā honti, ‘‘imāni me, bhante, cīvarāni dasāhātikkantāni nissaggiyāni, imānāhaṃ saṅghassa nissajjāmī’’ti vattabbaṃ, pāḷiṃ vattuṃ asakkontena aññathāpi vattabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo ‘‘suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu āpattiṃ sarati vivarati uttāniṃ karoti deseti, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya’’nti (cūḷava. 239), iminā lakkhaṇena āpattiṃ paṭiggaṇhitvā vattabbo ‘‘passasī’’ti, ‘‘āma passāmī’’ti, ‘‘āyatiṃ saṃvareyyāsī’’ti, ‘‘sādhu suṭṭhu saṃvarissāmī’’ti. Dvīsu pana sambahulāsu vā purimanayeneva vacanabhedo kātabbo. Desitāya āpattiyā ‘‘suṇātu me, bhante, saṅgho, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyā’’ti (pārā. 464) evaṃ nissaṭṭhacīvaraṃ dātabbaṃ, dvīsu bahūsu vā vacanabhedo kātabbo.

Gaṇassa pana nissajjantena ‘‘imāha’’nti vā ‘‘imāni aha’’nti vā vatvā ‘‘āyasmantānaṃ nissajjāmī’’ti vattabbaṃ, āpattippaṭiggāhakenāpi ‘‘suṇantu me āyasmantā, ayaṃ itthannāmo bhikkhu āpattiṃ sarati…pe… deseti, yadāyasmantānaṃ pattakalla’’nti vattabbaṃ, cīvaradānepi ‘‘suṇantu me āyasmantā, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ āyasmantānaṃ nissaṭṭhaṃ, yadāyasmantānaṃ pattakallaṃ, āyasmantā imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyu’’nti (pārā. 466) vattabbaṃ, sesaṃ purimasadisameva. Puggalassa pana nissajjantena ‘‘imāha’’nti vā ‘‘imāni aha’’nti vā vatvā ‘‘āyasmato nissajjāmī’’ti vattabbaṃ, nissajjitvā ‘‘ahaṃ, bhante, ekaṃ nissaggiyaṃ pācittiyaṃ āpanno, taṃ paṭidesemī’’ti evaṃ āpatti desetabbā. Sace pana navakataro hoti, ‘‘āvuso’’ti vattabbaṃ, tenāpi ‘‘passasī’’ti vā ‘‘passathā’’ti vā vutte ‘‘āma, bhante’’ti vā ‘‘āma āvuso’’ti vā vatvā ‘‘passāmī’’ti vattabbaṃ, tato ‘‘āyatiṃ saṃvareyyāsī’’ti vā ‘‘saṃvareyyāthā’’ti vā vutte ‘‘sādhu suṭṭhu saṃvarissāmī’’ti vattabbaṃ. Evaṃ desitāya āpattiyā ‘‘imaṃ cīvaraṃ āyasmato dammī’’ti dātabbaṃ, dvīsu tīsu vā pubbe vuttānusāreneva nayo veditabbo. Dvinnaṃ pana yathā gaṇassa, evaṃ nissajjitabbaṃ, tato āpattippaṭiggahaṇañca nissaṭṭhacīvaradānañca tesaṃ aññatarena yathā ekena puggalena, tathā kātabbaṃ, idaṃ pana sabbanissaggiyesu vidhānaṃ. Cīvaraṃ patto nisīdananti vatthumattameva hi nānaṃ, parammukhaṃ pana vatthu ‘‘eta’’nti nissajjitabbaṃ. Sace bahūni honti, ‘‘etānī’’ti vattabbaṃ. Nissaṭṭhadānepi eseva nayo. Nissaṭṭhavatthuṃ ‘‘dinnamidaṃ iminā mayha’’nti saññāya na paṭidentassa dukkaṭaṃ, tassa santakabhāvaṃ ñatvā lesena acchindanto sāmikassa dhuranikkhepena bhaṇḍaṃ agghāpetvā kāretabboti.

Vesāliyaṃ chabbaggiye bhikkhū ārabbha atirekacīvaradhāraṇavatthusmiṃ paññattaṃ, ‘‘dasāhaparama’’nti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, anissajjitvā paribhuñjantassa dukkaṭaṃ, yathā ca idha, evaṃ sabbattha, tasmā naṃ parato na vakkhāma. Dasāhaṃ anatikkantepi atikkantasaññino vematikassa ca dukkaṭaṃ. Atikkante anatikkantasaññinopi vematikassapi nissaggiyaṃ pācittiyameva, tathā anadhiṭṭhitāvikappitaaassajjitaanaṭṭhāvinaṭṭhaadaḍḍhāviluttesu adhiṭṭhitādisaññino. Antodasāhaṃ adhiṭṭhite vikappite vissajjite naṭṭhe vinaṭṭhe daḍḍhe acchinne vissāsena gāhite ummattakādīnañca anāpatti. Ācāravipatti, yathā ca idaṃ, evaṃ ito parānipi, ubhatopātimokkhesupi hi pārājikāni ca saṅghādisesā ca sīlavipatti, sesāpattiyo ācāravipatti, ājīvavipatti vā diṭṭhivipatti vā kāci āpatti nāma natthi. Ājīvavipattipaccayā pana ṭhapetvā dubbhāsitaṃ cha āpattikkhandhā paññattā, diṭṭhivipattipaccayā pācittiyadukkaṭavasena dve āpattikkhandhā paññattāti, idamettha lakkhaṇaṃ, iti vipattikathā idheva niṭṭhitāti, na naṃ ito paraṃ vicārayissāma. Jātippamāṇasampannassa cīvarassa attano santakatā, gaṇanupagatā, chinnapalibodhabhāvo, atirekacīvaratā, dasāhātikkamoti imānettha pañca aṅgāni. Kathinasamuṭṭhānaṃ, akiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Kathinasikkhāpadavaṇṇanā niṭṭhitā.

2. Udositasikkhāpadavaṇṇanā

Dutiye **niṭṭhitacīvarasmiṃ bhikkhunā**tiettha purimasikkhāpade viya atthaṃ aggahetvā niṭṭhite cīvarasmiṃ bhikkhunoti evaṃ sāmivasena karaṇavacanassa attho veditabbo. Karaṇavasena hi bhikkhunā idaṃ nāma kammaṃ kātabbaṃ, taṃ natthi, sāmivasena pana bhikkhuno cīvarasmiṃ niṭṭhite kathine ca ubbhate evaṃ imehi cīvaraniṭṭhānakathinubbhārehi chinnapalibodho ekarattampi ce bhikkhu ticīvarena vippavaseyyāti evaṃ attho yujjati. Tattha **ticīvarenā**ti ticīvarādhiṭṭhānanayena adhiṭṭhitesu saṅghāṭiādīsu yenakenaci. **Vippavaseyyā**ti viyutto vaseyya, ‘‘gāmo ekūpacāro nānūpacāro’’tiādinā (pārā. 477) nayena pāḷiyaṃ vuttānaṃ gāmanigamananivesanaudositaaṭṭamāḷapāsādahammiyanāvāsatthakhettadhaññakaraṇaārāmavihārarukkhamūlaajjhokāsappabhedānaṃ pannarasānaṃ nikkhepaṭṭhānānaṃ yatthakatthaci nikkhipitvā tesaṃ gāmādīnaṃ bahi hatthapāsātikkamena aruṇaṃ uṭṭhāpeyyāti ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ (pārā. aṭṭha. 2.473-477-8) vutto. **Aññatra bhikkhusammutiyā**ti yaṃ saṅgho gilānassa bhikkhuno ticīvarena avippavāsasammutiṃ deti, taṃ ṭhapetvā aladdhasammutikassa bhikkhuno ekarattampi vippavāsato vuttanayeneva nissaggiyaṃ pācittiyanti veditabbaṃ, kevalaṃ idha ‘‘idaṃ me, bhante, cīvaraṃ rattivippavutthaṃ aññatra bhikkhusammutiyā nissaggiya’’ntiādinā nayena vacanabhedo hoti, ayaṃ pana viseso.

Sāvatthiyaṃ sambahule bhikkhū ārabbha santaruttarena janapadacārikaṃ pakkamanavatthusmiṃ

Paññattaṃ, ‘‘aññatra bhikkhusammutiyā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, avippavutthe vippavutthasaññino ceva vematikassa ca dukkaṭaṃ. Vippavutthe vippavutthasaññinopi avippavutthasaññinopi vematikassāpi nissaggiyaṃ pācittiyaṃ, tathā apaccuddhaṭaavissajjitādīsu ca paccuddhaṭavissajjitādisaññino. Antoaruṇe paccuddhaṭe pana paṭhamakathine vuttavissajjitādibhede ca anāpatti, tathā laddhasammutikassa vippavāse. Ābādhe pana vūpasante paccāgantabbaṃ, tattheva vā ṭhitena paccuddharitabbaṃ, athāpissa puna so vā añño vā ābādho kuppati, laddhakappiyameva. Adhiṭṭhitacīvaratā, anatthatakathinatā, aladdhasammutikatā, rattivippavāsoti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamakathine vuttappakārāneva. Kevalañhi tattha anadhiṭṭhānaṃ avikappanañca akiriyā, idha appaccuddharaṇaṃ, ayaṃ visesoti.

Udositasikkhāpadavaṇṇanā niṭṭhitā.

3. Akālacīvarasikkhāpadavaṇṇanā

Tatiye **niṭṭhitacīvarasmiṃ bhikkhunā**ti sāmivaseneva karaṇattho veditabbo. **Akālacīvaraṃ** nāma yvāyaṃ ‘‘anatthate kathine vassānassa pacchimo māso, atthate kathine pañcamāsā’’ti (pārā. 649) cīvarakālo vutto, taṃ ṭhapetvā aññadā uppannaṃ, yañca kālepi saṅghassa vā ‘‘idaṃ akālacīvara’’nti, puggalassa vā ‘‘idaṃ tuyhaṃ dammī’’tiādinā nayena dinnaṃ, etaṃ akālacīvaraṃ nāma. **Uppajjeyyā**ti evarūpaṃ cīvaraṃ attano bhāgapaṭilābhavasena saṅghato vā suttantikādigaṇato vā ñātito vā mittato vā paṃsukūlaṃ vā attano vā dhanena (pārā. 500), atha vā pana ‘‘aṭṭhimā, bhikkhave, mātikā cīvarassa uppādāya sīmāya deti, katikāya deti, bhikkhāpaññattikāya deti, saṅghassa deti, ubhatosaṅghassa deti, vassaṃvuṭṭhasaṅghassa deti, ādissa deti, puggalassa detī’’ti (mahāva. 379) imāsaṃ aṭṭhannaṃ mātikānaṃ aññatarato uppajjeyya. Ettha ca ‘‘sīmāya dammī’’ti evaṃ sīmaṃ parāmasitvā dento **sīmāya deti** nāma, esa nayo sabbattha. Ettha ca **sīmā**ti khaṇḍasīmā upacārasīmā samānasaṃvāsasīmā avippavāsasīmā lābhasīmā gāmasīmā nigamasīmā nagarasīmā abbhantarasīmā udakukkhepasīmā janapadasīmā raṭṭhasīmā rajjasīmā dīpasīmā cakkavāḷasīmāti pannarasavidhā. Tattha **upacārasīmā** nāma parikkhittassa vihārassa parikkhepena, aparikkhittassa parikkhepārahaṭṭhānena paricchinnā. Api ca bhikkhūnaṃ dhuvasannipātaṭṭhānato vā pariyante ṭhitabhojanasālato vā nibaddhavasanakaāvāsato vā thāmamajjhimassa purisassa dvinnaṃ leḍḍupātānaṃ anto ‘‘upacārasīmā’’ti veditabbā. Sā pana āvāse vaḍḍhante vaḍḍhati, hāyante hāyati, yojanasatampi upacārasīmāva hoti. Tattha dinnalābho sabbesaṃ antosīmagatānaṃ pāpuṇāti, bhikkhunīnaṃ ārāmapavesanasenāsanāpucchanāni parivāsamānattārocanaṃ vassacchedanissayasenāsanaggāhādividhānanti idampi sabbaṃ imissāva sīmāya vasena veditabbaṃ. **Lābhasīmā**ti yaṃ rājarājamahāmattādayo vihāraṃ kārāpetvā gāvutaṃ vā addhayojanaṃ vā yojanaṃ vā samantā paricchinditvā ‘‘ayaṃ amhākaṃ vihārassa lābhasīmā, yaṃ etthantare uppajjati, taṃ sabbaṃ amhākaṃ vihārassa demā’’ti ṭhapenti, ayaṃ lābhasīmā nāma. Kāsikosalādīnaṃ pana raṭṭhānaṃ anto bahū janapadā honti, tattha eko janapadaparicchedo **janapadasīmā,** kāsikosalādiraṭṭhaparicchedo **raṭṭhasīmā,** ekassa rañño āṇāpavattiṭṭhānaṃ **rajjasīmā,** samuddantena paricchinno mahādīpo vā antaradīpo vā **dīpasīmā,** ekacakkavāḷapabbataparikkhepabbhantaraṃ **cakkavāḷasīmā,** sesā nidānakathāyaṃ vuttanayā eva. Tattha ‘‘khaṇḍasīmāya demā’’ti dinnaṃ khaṇḍasīmaṭṭhānaṃyeva pāpuṇāti, tato bahisīmāya sīmantarikaṭṭhānampi na pāpuṇāti. ‘‘Upacārasīmāya demā’’ti dinnaṃ pana antoparicchede khaṇḍasīmāsīmantarikāsu ṭhitānampi pāpuṇāti, samānasaṃvāsasīmāya dinnaṃ khaṇḍasīmāsīmantarikaṭṭhānaṃ na pāpuṇāti, avippavāsasīmālābhasīmāsu dinnaṃ tāsaṃ antogadhānaṃyeva pāpuṇāti, gāmasīmādīsu dinnaṃ tāsaṃ sīmānaṃ abbhantare baddhasīmaṭṭhānampi pāpuṇāti, abbhantarasīmāudakukkhepasīmāsu dinnaṃ tattha antogadhānaṃyeva pāpuṇāti, janapadasīmādīsu dinnampi tāsaṃ abbhantare baddhasīmaṭṭhānampi pāpuṇāti, tasmā yaṃ jambudīpe ṭhatvā ‘‘tambapaṇṇidīpe saṅghassa demā’’ti dīyati, taṃ tambapaṇṇidīpato ekopi gantvā sabbesaṃ saṅgaṇhituṃ labhati. Sacepi tattheva eko sabhāgo bhikkhu sabhāgānaṃ bhāgaṃ gaṇhāti, na vāretabbo. Yo pana vihāraṃ pavisitvā ‘‘asukasīmāyā’’ti avatvāva kevalaṃ ‘‘sīmāya dammī’’ti vadati, so pucchitabbo ‘‘sīmā nāma bahuvidhā, kataraṃ sandhāya vadasī’’ti, sace vadati ‘‘ahametaṃ bhedaṃ na jānāmi, sīmaṭṭhakasaṅgho gaṇhatū’’ti, upacārasīmaṭṭhehi bhājetabbaṃ.

Katikāyātiettha katikā nāma samānalābhakatikā. Sā pana evaṃ kātabbā, ekasmiṃ vihāre sannipatitehi bhikkhūhi yaṃ vihāraṃ saṅgaṇhitukāmā samānalābhaṃ kātuṃ icchanti, tassa nāmaṃ gahetvā ‘‘asuko nāma vihāro porāṇako appalābho’’ti yaṃ kiñci kāraṇaṃ vatvā ‘‘taṃ vihāraṃ iminā vihārena saddhiṃ ekalābhaṃ kātuṃ saṅghassa ruccatī’’ti tikkhattuṃ sāvetabbaṃ, ettāvatā tasmiṃ vihāre nisinnopi idha nisinnova hoti, tasmiṃ vihārepi evameva kātabbaṃ, ettāvatā idha nisinnopi tasmiṃ nisinnova hoti. Ekasmiṃ vihāre lābhe bhājiyamāne itarasmiṃ ṭhitassa bhāgaṃ gahetuṃ vaṭṭati.

Bhikkhāpaññattiyāti ettha bhikkhāpaññatti nāma dāyakassa pariccāgapaññattiṭṭhānaṃ, tasmā ‘‘yattha mayhaṃ dhuvakārā karīyanti, tattha dammī’’ti vā ‘‘tattha dethā’’ti vā vutte yattha tassa pākavattaṃ vā vattati, yato vā bhikkhū niccaṃ bhojeti, yattha vā tena kiñci senāsanaṃ kataṃ, sabbattha dinnameva hoti. Sace pana ekasmiṃ dhuvakāraṭṭhāne thokatarā bhikkhū honti, ekameva vā vatthaṃ hoti, mātikaṃ āropetvā yathā so vadati, tathā gahetabbaṃ.

Saṅghassa detīti ettha vihāraṃ pavisitvā ‘‘saṅghassa dammī’’ti dinnaṃ upacārasīmāgatānañca tato bahiddhāpi tehi saddhiṃ ekābaddhānañca pāpuṇāti, tasmā tesaṃ gāhake sati asampattānampi bhāgo dātabbo. Yaṃ pana bahi upacārasīmāya bhikkhū disvā ‘‘saṅghassā’’ti dīyati, taṃ ekābaddhaparisāya pāpuṇāti. Ye pana dvādasahi hatthehi parisaṃ asampattā, tesaṃ na pāpuṇāti.

Ubhatosaṅghassāti ettha pana yaṃ ubhatosaṅghassa dinnaṃ, tato upaḍḍhaṃ bhikkhūnaṃ, upaḍḍhaṃ bhikkhunīnaṃ dātabbaṃ. Sacepi eko bhikkhu hoti, ekā vā bhikkhunī, antamaso anupasampannassāpi upaḍḍhameva dātabbaṃ. ‘‘Ubhatosaṅghassa ca tuyhañcā’’ti vutte pana sace dasa bhikkhū ca dasa bhikkhuniyo ca honti, ekavīsati paṭivīse katvā eko puggalassa dātabbo, dasa bhikkhusaṅghassa, dasa bhikkhunisaṅghassa ca, yena puggaliko laddho, so saṅghatopi attano vassaggena gahetuṃ labhati, kasmā? Ubhatosaṅghaggahaṇena gahitattā, ‘‘ubhatosaṅghassa ca cetiyassa cā’’ti vuttepi eseva nayo. Idha pana cetiyassa saṅghato pāpuṇakoṭṭhāso nāma natthi, ekapuggalassa pattakoṭṭhāsasamo eko koṭṭhāso hoti. ‘‘Bhikkhusaṅghassa ca bhikkhunīnañcā’’ti vutte pana na majjhe bhinditvā dātabbaṃ, bhikkhū ca bhikkhuniyo ca gaṇetvā dātabbaṃ. ‘‘Bhikkhusaṅghassa ca bhikkhunīnañca tuyhañcā’’ti vutte puggalo visuṃ na labhati, pāpuṇakoṭṭhāsato ekameva labhati. ‘‘Cetiyassa cā’’ti vutte pana cetiyassa eko puggalapaṭivīso labbhati. ‘‘Bhikkhūnañca bhikkhunīnañcā’’ti vuttepi na majjhe bhinditvā dātabbaṃ, puggalagaṇanāya eva vibhajitabbaṃ, tehi saddhiṃ puggalacetiyaparāmasanaṃ anantaranayasadisameva, yathā ca bhikkhusaṅghaṃ ādiṃ katvā nayo nīto, evaṃ bhikkhunisaṅghaṃ ādiṃ katvāpi netabbo. ‘‘Bhikkhusaṅghassa ca tuyhañcā’’ti vuttepi puggalassa visuṃ na labbhati, cetiyassa pana labbhati. ‘‘Bhikkhūnañca tuyhañcā’’ti vuttepi visuṃ na labbhati, cetiyassa pana labbhatiyeva.

Vassaṃvuṭṭhasaṅghassāti ettha sace vihāraṃ pavisitvā ‘‘vassaṃvuṭṭhasaṅghassa dammī’’ti vadati, ye tattha vassacchedaṃ akatvā purimavassaṃvuṭṭhā, tesaṃ bahi sīmaṭṭhānampi pāpuṇāti, na aññesaṃ. Sace pana bahiupacārasīmāyaṃ ṭhito ‘‘vassaṃvuṭṭhasaṅghassā’’ti vadati, yatthakatthaci vuṭṭhavassānaṃ sabbesaṃ sampattānaṃ pāpuṇāti. Atha ‘‘asukavihāre vassaṃvuṭṭhassā’’ti vadati, tattha vassaṃvuṭṭhānaṃyeva yāva kathinassubbhārā pāpuṇāti. Gimhānaṃ paṭhamadivasato paṭṭhāya evaṃ vadati, tatra sammukhībhūtānaṃ sabbesaṃ pāpuṇāti, na aññesaṃ.

Ādissa detīti ādisitvā paricchinditvā deti, kathaṃ? Bhikkhū ajjatanāya vā svātanāya vā yāguyā nimantetvā te ghare yāguṃ pāyetvā ‘‘imāni cīvarāni yehi mayhaṃ yāgu pītā, tesaṃ dammī’’ti vadati, yehi nimantitehi yāgu pītā, tesaṃyeva pāpuṇāti, bhattakhajjakādīhi nimantitesupi eseva nayo.

Puggalassa detīti ‘‘idaṃ cīvaraṃ itthannāmassa dammī’’ti evaṃ parammukhā vā, pādamūle ṭhapetvā ‘‘idaṃ tumhāka’’nti evaṃ sammukhā vā detīti ayamettha saṅkhepakathā, vitthāro pana samantapāsādikāyaṃ vutto. Iti imāsaṃ aṭṭhannaṃ mātikāpadānaṃ vasena yaṃ akālacīvaralakkhaṇena paṭiladdhaṃ, taṃ sandhāya ‘‘akālacīvaraṃ uppajjeyyā’’ti vuttaṃ.

Ākaṅkhamānenāti icchamānena. **Khippameva kāretabba**nti sīghaṃ antodasāheyeva kāretabbaṃ. **No cassa pāripūrī**ti no ce pāripūrī bhaveyya, yattakena kariyamānaṃ adhiṭṭhānacīvaraṃ pahoti, taṃ cīvaraṃ tattakaṃ na bhaveyya, ūnakaṃ bhaveyyāti attho. **Satiyā paccāsāyā**ti ‘‘asukadivasaṃ nāma saṅgho cīvarāni labhissati, tato me cīvaraṃ uppajjissatī’’tiiminā nayena saṅghagaṇañātimittesu vā aññataraṭṭhānato, ‘‘paṃsukūlaṃ vā lacchāmī’’ti, ‘‘iminā vā kappiyabhaṇḍena cīvaraṃ gaṇhissāmī’’ti evaṃ vijjamānāya cīvarāsāya. **Tato ce uttarī**ti māsaparamato ce uttari nikkhipeyya, nissaggiyanti attho. Yadi panassa mūlacīvaraṃ saṇhaṃ hoti, paccāsācīvaraṃ thūlaṃ hoti, na sakkā yojetuṃ, rattiyo ca sesā honti, na tāva māso pūrati, na akāmā cīvaraṃ kāretabbaṃ, aññaṃ paccāsācīvaraṃ labhitvā eva kālabbhantare kāretabbaṃ. Sace na labhati, paccāsācīvarampi parikkhāracoḷaṃ adhiṭṭhātabbaṃ. Atha mūlacīvaraṃ thūlaṃ hoti, paccāsācīvaraṃ saṇhaṃ, mūlacīvaraṃ parikkhāracoḷaṃ adhiṭṭhahitvā paccāsācīvarameva mūlacīvaraṃ katvā ṭhapetabbaṃ, taṃ puna māsaparihāraṃ labhati, etenupāyena yāva na lacchati, tāva aññaṃ mūlacīvaraṃ katvā ṭhapetuṃ labbhati. Imassa ‘‘idaṃ me, bhante, akālacīvaraṃ māsātikkantaṃ nissaggiya’’nti (pārā. 500) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Sāvatthiyaṃ sambahule bhikkhū ārabbha akālacīvaraṃ paṭiggahetvā māsaṃ atikkamanavatthusmiṃ

Paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, ito paraṃ sabbaṃ paṭhamakathine vuttasadisameva. Kevalañhi tattha dasāhātikkamo, idha māsātikkamoti ayaṃ viseso. Sesaṃ tādisamevāti.

Akālacīvarasikkhāpadavaṇṇanā niṭṭhitā.

4. Purāṇacīvarasikkhāpadavaṇṇanā

Catutthe **aññātikāyā**ti na ñātikāya, mātito vā pitito vā yāva sattamaṃ yugaṃ, tāva kenaci ākārena asambaddhāyāti attho. **Bhikkhuniyā**ti sākiyāniyo viya suddhabhikkhusaṅghe vā ubhatosaṅghe vā upasampannāya. **Purāṇacīvara**nti rajitvā kappaṃ katvā ekavārampi nivatthaṃ vā pārutaṃ vā, yaṃ antamaso paribhogasīsena aṃse vā matthake vā katvā maggaṃ gato hoti, ussīsakaṃ vā katvā nipanno, etampi purāṇacīvarameva. **Dhovāpeyya vā**ti sace ‘‘dhovā’’tivācāya vadati, kāyavikāraṃ vā karoti, hatthena vā hatthe deti, pādamūle vā ṭhapeti, antodvādasahatthe okāse ṭhatvā upari vā khipati, aññassa vā hatthe peseti, tāya dhotaṃ, dhovāpitameva hoti, rajāpanākoṭāpanesupi eseva nayo. Sikkhamānāya vā sāmaṇeriyā vā upāsikāya vā hatthe dhovanatthāya deti, sā sace upasampajjitvā dhovati, evampi nissaggiyaṃ pācittiyaṃ. Upāsakassa vā sāmaṇerassa vā hatthe dinnaṃ hoti, so ce liṅge parivatte upasampajjitvā dhovati, daharassa bhikkhussa vā dinnaṃ hoti, sopi liṅge parivatte dhovati, nissaggiyaṃ pācittiyameva, rajāpanākoṭāpanesupi eseva nayo. ‘‘Idaṃ me, bhante, purāṇacīvaraṃ aññātikāya bhikkhuniyā dhovāpitaṃ nissaggiya’’nti (pārā. 505) iminā panettha nayena nissajjanavidhānaṃ veditabbaṃ.

Sāvatthiyaṃ udāyittheraṃ ārabbha purāṇacīvaradhovāpanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, sāṇattikaṃ ‘‘dhovā’’tiādikāya āṇattiyā, evaṃ āṇattāya ca bhikkhuniyā uddhanasajjanādīsu sabbappayogesu bhikkhuno dukkaṭaṃ. Dhovitvā ukkhittamattaṃ pana rattamattaṃ ākoṭitamattañca nissaggiyaṃ hoti, dhovanādīni tīṇipi dve vā kārāpentassa ekena vatthunā nissaggiyaṃ, itarehi dukkaṭaṃ. Sace pana ‘‘dhovā’’ti vuttā sabbānipi karoti, dhovanapaccayāva āpatti. ‘‘Imasmiṃ cīvare yaṃ kattabbaṃ, taṃ karohī’’ti vadato pana ekavācāya pācittiyena saddhiṃ dve dukkaṭāni, bhikkhunisaṅghavasena ekatoupasampannāya dhovāpentassa anissajjitvā paribhuñjantassa, aññassa vā santakaṃ nisīdanapaccattharaṇaṃ vā dhovāpentassa, ñātikāya aññātikasaññino ceva, vematikassa ca dukkaṭaṃ, aññātikāya ñātikasaññinopi vematikassāpi nissaggiyaṃ pācittiyameva. Ito paraṃ pana evarūpesu ṭhānesu ‘‘tikapācittiya’’nti vakkhāma, sace ñātikāya sahāyā aññātikā ‘‘dhovā’’ti avuttā vā dhovati, aparibhuttaṃ vā aññaṃ vā parikkhāraṃ dhovati, sikkhamānasāmaṇeriyo vā dhovanti, anāpatti, ummattakādīnaṃ anāpattiyeva. Purāṇacīvaratā, upacāre ṭhatvā aññātikāya bhikkhuniyā āṇāpanaṃ, tassā dhovanādīni cāti imānettha tīṇi aṅgāni. Sañcarittasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Purāṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā

Pañcame **aññātikāyā**tiidaṃ vuttanayameva, tasmā ito paraṃ katthaci na vicārayissāma. **Cīvara**nti channaṃ aññataraṃ vikappanupagaṃ, esa nayo sabbesu cīvarappaṭisaṃyuttasikkhāpadesu. Yattha pana viseso bhavissati, tattha vakkhāma. **Paṭiggaṇheyyā**tiettha hatthena vā hatthe detu, pādamūle vā ṭhapetu, dhammakathaṃ kathentassa vatthesu khipiyamānesu upacāraṃ muñcitvāpi upari vā khipatu, sace sādiyati, paṭiggahitameva hoti. Yassa kassaci pana anupasampannassa hatthe pesitaṃ gaṇhituṃ vaṭṭati, ‘‘paṃsukūlaṃ gaṇhissatī’’ti saṅkārakūṭādīsu ṭhapitampi paṃsukūlaṃ adhiṭṭhahitvā gahetuṃ vaṭṭatiyeva. **Aññatra pārivattakā**ti yaṃ ‘‘antamaso harīṭakakkhaṇḍampi datvā vā dassāmī’’ti ābhogaṃ katvā vā pārivattakaṃ gaṇhāti, taṃ ṭhapetvā aññaṃ antamaso vikappanupagaṃ paṭaparissāvanampi gaṇhantassa nissaggiyaṃ hoti. Tatra ‘‘idaṃ me, bhante, cīvaraṃ aññātikāya bhikkhuniyā hatthato paṭiggahitaṃ aññatra pārivattakā nissaggiya’’nti (pārā. 512) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Rājagahe udāyittheraṃ ārabbha cīvarappaṭiggahaṇavatthusmiṃ paññattaṃ, ‘‘aññatra pārivattakā’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, gahaṇatthāya hatthappasāraṇādippayoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti, nissajjitabbaṃ, tikapācittiyaṃ, ekatoupasampannāya ñātikāya ca aññātikasaññissa vematikassa vā dukkaṭaṃ. Vissāsaggāhe, tāvakālike, pattatthavikādimhi ca anadhiṭṭhātabbaparikkhāre, sikkhamānasāmaṇerīnaṃ hatthato gahaṇe, ummattakādīnañca anāpatti. Vikappanupagacīvaratā, pārivattakābhāvo, aññātikāya hatthato gahaṇanti imānettha tīṇi aṅgāni. Sañcarittasamuṭṭhānaṃ, kiriyākiriyaṃ, sesaṃ catutthasadisamevāti.

Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Aññātakaviññattisikkhāpadavaṇṇanā

Chaṭṭhe **gahapati**nti bhikkhūsu apabbajitamanussaṃ. **Gahapatāni**nti bhikkhunīsu apabbajitītthiṃ, esa nayo sabbesu gahapatippaṭisaṃyuttesu sikkhāpadesu. **Viññāpeyyā**ti yāceyya vā yācāpeyya vā. **Aññatra samayā**ti yo acchinnacīvaro vā hoti naṭṭhacīvaro vā, tassa taṃ samayaṃ ṭhapetvā aññasmiṃ viññāpanappayoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti. Tattha ‘‘idaṃ me, bhante, cīvaraṃ aññātakaṃ gahapatikaṃ aññatra samayā viññāpitaṃ nissaggiya’’nti (pārā. 524) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Sāvatthiyaṃ upanandaṃ ārabbha cīvaraviññāpanavatthusmiṃ paññattaṃ. ‘‘Aññatra samayā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ñātake aññātakasaññino vematikassa ca dukkaṭaṃ. Samaye vā ñātakappavārite vā viññāpentassa, aññassa vā ñātakappavārite tassevatthāya viññāpentassa, attano dhanena gaṇhantassa, ummattakādīnañca anāpatti. Vikappanupagacīvaratā, samayābhāvo, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni catutthasadisānevāti.

Aññātakaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Tatuttarisikkhāpadavaṇṇanā

Sattame **tañce**ti taṃ acchinnacīvaraṃ vā naṭṭhacīvaraṃ vā. **Abhihaṭṭhu**nti **abhī**ti upasaggo, haritunti attho, gaṇhitunti vuttaṃ hoti. **Pavāreyyā**ti icchāpeyya, icchaṃ rucimṃ uppādeyya, ‘‘yāvattakaṃ icchasi, tāvattakaṃ gaṇhāhī’’ti evaṃ nimanteyyāti attho, yathā vā ‘‘nekkhammaṃ daṭṭhu khemato’’ti (su. ni. 426, 1104; cūḷani. jatukaṇṇīmāṇavapucchāniddesa 67) ettha disvāti attho, evamidhāpi ‘‘abhihaṭṭhuṃ pavāreyyā’’ti upanetvā purato ṭhapento kāyena vā, ‘‘amhākaṃ dussakoṭṭhāgārato yattakaṃ icchatha, tattakaṃ gaṇhathā’’ti vadanto vācāya vā abhiharitvā nimanteyyāti attho. **Santaruttaraparama**nti saantaraṃ uttaraṃ paramaṃ assa cīvarassāti santaruttaraparamaṃ, nivāsanena saddhiṃ pārupanaṃ ukkaṭṭhaparicchedo assāti vuttaṃ hoti. **Tato cīvaraṃ sāditabba**nti tato abhihaṭacīvarato ettakaṃ cīvaraṃ gahetabbaṃ, na tato paraṃ.

Tatrāyaṃ vinicchayo – yassa adhiṭṭhitacīvarassa tīṇi naṭṭhāni, tena dve sāditabbāni, ekaṃ nivāsetvā ekaṃ pārupitvā aññaṃ sabhāgaṭṭhānato pariyesitabbaṃ. Yassa dve naṭṭhāni, tena ekaṃ sāditabbaṃ. Sace pana pakatiyāva santaruttarena carati, dve sāditabbāni, evaṃ ekaṃ sādiyanteneva samo bhavissati. Yassa tīsu ekaṃ naṭṭhaṃ, kiñci na sāditabbaṃ. Yassa pana dvīsu ekaṃ naṭṭhaṃ, ekaṃ sāditabbaṃ. Yassa ekaṃyeva hoti, tañca naṭṭhaṃ, dve sāditabbāni. Bhikkhuniyā pana pañcasu naṭṭhesu dve sāditabbāni, catūsu naṭṭhesu ekaṃ sāditabbaṃ, tīsu naṭṭhesu na kiñci sāditabbaṃ, ko pana vādo dvīsu vā ekasmiṃ vā. Yena kenaci hi santaruttaraparamatāya ṭhātabbaṃ, tato uttari viññāpanappayoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti. Tattha ‘‘idaṃ me, bhante, cīvaraṃ aññātakaṃ gahapatikaṃ tatuttari viññāpitaṃ nissaggiya’’nti (pārā. 524) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha bahucīvaraviññāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ñātake aññātakasaññino vematikassa vā dukkaṭaṃ. Dve cīvarāni katvā ‘‘sesakaṃ āharissāmī’’ti vatvā gaṇhantassa, ‘‘sesakaṃ tuyhaṃyeva hotū’’ti vuttassa, na acchinnanaṭṭhakāraṇā dinnaṃ gaṇhantassa, vuttanayena ñātakappavārite viññāpentassa, attano dhanena gaṇhantassa, ummattakādīnañca anāpatti. Tatuttaritā, acchinnādikāraṇatā, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni catutthasadisānevāti.

Tatuttarisikkhāpadavaṇṇanā niṭṭhitā.

8. Upakkhaṭasikkhāpadavaṇṇanā

Aṭṭhame **bhikkhuṃ paneva uddissā**ti ‘‘itthannāmassa bhikkhuno dassāmī’’ti evaṃ apadisitvā. **Cīvaracetāpanna**nti hiraññādikaṃ cīvaramūlaṃ. **Upakkhaṭaṃ hotī**ti sajjitaṃ hoti, saṃharitvā ṭhapitaṃ. **Cetāpetvā**ti parivattetvā, kāretvā vā kiṇitvā vāti attho. **Cīvarena acchādessāmī**ti vohāravacanametaṃ, itthannāmassa bhikkhuno dassāmīti ayaṃ panettha attho. **Tatra ce so**ti yatra so gahapati vā gahapatānī vā, tatra so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya ceti ayamettha padasambandho. **Vikappaṃ āpajjeyyā**ti visiṭṭhakappaṃ adhikavidhānaṃ āpajjeyya. Yathā pana tamāpajjati, taṃ dassetuṃ **sādhu vatā**tiādimāha. Tattha **sādhū**ti āyācane nipāto. **Vatā**ti parivitakke. **Ma**nti attānaṃ niddisati. **Āyasmā**ti paraṃ ālapati. **Evarūpaṃ vā evarūpaṃ vā**ti āyatādīsu aññataraṃ. **Kalyāṇakamyataṃ upādāyā**ti sundarakāmataṃ visiṭṭhakāmataṃ cittena gahetvā, tassa ‘‘āpajjeyya ce’’tiiminā sambandho, sace pana evarūpaṃ āpajjantassa tassa vacanena yo paṭhamaṃ adhippetato mūlaṃ vaḍḍhetvā sundarataraṃ cetāpeti, tassa payoge bhikkhuno dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti. Tattha ‘‘idaṃ me, bhante, cīvaraṃ pubbe appavāritaṃ aññātakaṃ gahapatikaṃ upasaṅkamitvā vikappaṃ āpannaṃ nissaggiya’’nti (pārā. 529) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Sāvatthiyaṃ upanandaṃ ārabbha cīvare vikappaṃ āpajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ñātake aññātakasaññino vematikassa vā dukkaṭaṃ. Mahagghaṃ cetāpetukāmaṃ appagghaṃ vā, eteneva mūlena ‘‘aññaṃ evarūpaṃ vā dehī’’ti vadantassa, vuttanayena ñātakappavārite viññāpentassa, attano dhanena gaṇhantassa, ummattakādīnañca anāpatti. Cīvare bhiyyokamyatā, aññātakaviññatti, tāya ca paṭilābhoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni catutthasadisānevāti.

Upakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyaupakkhaṭasikkhāpadavaṇṇanā

Navame imināva nayena attho veditabbo. Idañhi purimassa anupaññattisadisaṃ, kevalaṃ tattha ekassa pīḷā katā, idha dvinnaṃ, ayamettha viseso, sesaṃ sabbaṃ purimasadisameva. Yathā ca dvinnaṃ, evaṃ bahūnaṃ pīḷaṃ katvā gaṇhatopi āpatti veditabbā. Nissajjanavidhāne ca ‘‘idaṃ me, bhante, cīvaraṃ pubbe appavārite aññātake gahapatike upasaṅkamitvā vikappaṃ āpannaṃ nissaggiya’’nti (pārā. 534) iminā nayena vacanabhedo ñātabboti.

Dutiyaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

10. Rājasikkhāpadavaṇṇanā

Dasame **rājabhoggo**ti rājato bhoggaṃ bhuñjitabbaṃ assa atthīti rājabhoggo, ‘‘rājabhogo’’tipi pāṭho, rājato bhogo assa atthīti attho. **Cīvaracetāpanna**nti hiraññādikaṃ akappiyaṃ. **Pahiṇeyyā**ti peseyya. **Iminā**tiādi āgamanasuddhiṃ dassetuṃ vuttaṃ. Sace hi ‘‘idaṃ itthannāmassa bhikkhuno dehī’’ti peseyya, āgamanassa asuddhattā akappiyavatthuṃ ārabbha bhikkhunā kappiyakārakopi niddisitabbo na bhaveyya. **Ābhata**nti ānītaṃ. **Na kho maya**ntiādi idaṃ kappiyavasena ābhatampi cīvaramūlaṃ īdisena dūtavacanena akappiyaṃ hoti, tasmā taṃ paṭikkhipitabbanti dassetuṃ vuttaṃ. Suvaṇṇaṃ rajataṃ kahāpaṇo māsakoti imāni hi cattāri nissaggiyavatthūni, muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ lohitaṅko masāragallaṃ satta dhaññāni dāsidāsakhettavatthupupphārāmaphalārāmādayoti imāni dukkaṭavatthūni ca attano vā cetiyasaṅghagaṇapuggalānaṃ vā atthāya sampaṭicchituṃ na vaṭṭanti, tasmā taṃ sādituṃ na vaṭṭatīti dassanatthaṃ ‘‘na kho maya’’ntiādi vuttaṃ.

Cīvarañca kho mayaṃ paṭiggaṇhāmāti idaṃ pana attānaṃ uddissa ābhatattā vattuṃ vaṭṭati, tasmā vuttaṃ. **Kālenā**ti yuttapattakālena, yadā no attho hoti, tadā kappiyaṃ cīvaraṃ paṭigganhāmāti attho. **Veyyāvaccakaro**ti kappiyakārako. **Niddisitabbo**tiidaṃ ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti kappiyavacanena vuttattā anuññātaṃ. Sace pana dūto ‘‘ko imaṃ gaṇhātī’’ti vā ‘‘kassa demī’’ti vā vadati, na niddisitabbo. **Ārāmiko vā upāsako vā**tiidaṃ sāruppatāya vuttaṃ, ṭhapetvā pana pañca sahadhammike yo koci kappiyakārako vaṭṭati. **Eso kho, āvuso**tiidaṃ bhikkhussa kappiyavacanadassanatthaṃ vuttaṃ, evameva hi vattabbaṃ, ‘‘etassa dehī’’tiādi na vattabbaṃ. **Saññatto so mayā**ti āṇatto so mayā, yathā tumhākaṃ cīvarena atthe sati cīvaraṃ dassati, evaṃ vuttoti attho. Dūtena hi evaṃ ārociteyeva taṃ codetuṃ vaṭṭati, neva tassa hatthe datvā gatamattakāraṇena. Sace pana ‘‘ayaṃ veyyāvaccakaro’’ti sammukhā niddiṭṭho hoti, dūto ca sammukhā eva tassa hatthe cetāpannaṃ datvā ‘‘therassa cīvaraṃ kiṇitvā dehī’’ti gacchati, evaṃ ‘‘saññatto so mayā’’ti avuttepi codetuṃ vaṭṭati. Sace pana dūto gacchantova ‘‘ahaṃ tassa hatthe dassāmi, tumhe cīvaraṃ gaṇheyyāthā’’ti bhikkhuno vatvā vā gacchati, aññaṃ vā pesetvā ārocāpeti, evaṃ sati itarampi codetuṃ vaṭṭatiyeva. Desanāmattameva cetaṃ ‘‘dūtenā’’ti. Yopi attanā āharitvā evaṃ paṭipajjati, tasmimpi idameva lakkhaṇaṃ. **Attho me, āvuso, cīvarenā**ti codanālakkhaṇanidassanametaṃ. Sace hi vācāya codeti, idaṃ vā vacanaṃ yāya kāyaci bhāsāya etassa attho vā vattabbo, ‘‘dehi me, āhara me’’tiādinā nayena pana vattuṃ na vaṭṭati. **Abhinipphādeyyā**ti evaṃ vacībhedaṃ katvā tikkhattuṃ codayamāno paṭilābhavasena sādheyya. **Iccetaṃ kusala**nti etaṃ sundaraṃ.

Chakkhattuparamanti bhāvanapuṃsakavacanametaṃ. Chakkhattuparamañhi tena cīvaraṃ uddissa tuṇhībhūtena ṭhātabbaṃ, na nisīditabbaṃ, na āmisaṃ paṭiggahetabbaṃ, na dhammo bhāsitabbo. ‘‘Kiṃkāraṇā āgatosī’’ti vutte pana ‘‘jānāhi, āvuso’’ti ettakameva vattabbaṃ. Sace nisajjādīni karoti, ṭhānaṃ bhañjati, āgatakāraṇaṃ vināseti, idaṃ kāyena codanāya lakkhaṇadassanatthaṃ vuttaṃ. Ettha ca ukkaṭṭhaparicchedena tissannaṃ codanānaṃ channañca ṭhānānaṃ anuññātattā codanāya diguṇaṃ ṭhānaṃ anuññātaṃ hoti, tasmā sace codetiyeva, na tiṭṭhati, cha codanāyo labbhanti. Sace tiṭṭhatiyeva, na codeti, dvādasa ṭhānāni labbhanti. Sace ubhayaṃ karoti, ekāya codanāya dve ṭhānāni hāpetabbāni. Tattha yo ekadivasameva punappunaṃ gantvā chakkhattuṃ codeti, sakiṃyeva vā gantvā ‘‘attho me, āvuso, cīvarenā’’ti chakkhattuṃ vadati, tathā ekadivasameva punappunaṃ gantvā dvādasakkhattuṃ tiṭṭhati, sakiṃyeva vā gantvā tatra tatra ṭhāne tiṭṭhati, sopi sabbacodanāyo sabbaṭṭhānāni ca bhañjati, ko pana vādo nānādivasesu evaṃ karontassāti ayamettha vinicchayo. Ye pana kappiyakārake dāyako sayameva gantvā nisīdati te satakkhattumpi codetuṃ vaṭṭati. Yo pana ubhohi pi aniddiṭṭho mukhavevaṭikakappiyakārako ca parammukhakappiyakārako ca, so na kiñci vattabbo, evaṃ idha dasapi kappiyakārakā dassitā honti.

Tato ce uttarīti vuttacodanāṭhānaparimāṇato uttari. **Nissaggiya**nti uttari vāyāmamānassa sabbappayogesu dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti. Ettha ca ‘‘idaṃ me, bhante, cīvaraṃ atirekatikkhattuṃ codanāya atirekachakkhattuṃ ṭhānena abhinipphāditaṃ nissaggiya’’nti (pārā. 539) iminā nayena nissajjanavidhānaṃ veditabbaṃ. **Yatassa cīvaracetāpannaṃ ābhata**nti yato rājato vā rājabhoggato vā assa bhikkhuno cīvaracetāpannaṃ ānītaṃ, ‘‘yatvassā’’tipi pāṭho, ayameva attho. **Tatthā**ti tassa rañño vā rājabhoggassa vā santikaṃ, samīpatthe hi idaṃ bhummavacanaṃ. **Na taṃ tassa bhikkhuno kiñci atthaṃ anubhotī**ti taṃ cetāpannaṃ tassa bhikkhuno appamattakampi kammaṃ na nipphādeti. **Yuñjantāyasmanto saka**nti āyasmanto attano santakaṃ dhanaṃ pāpuṇantu. **Mā vo sakaṃ vinassā**ti tumhākaṃ santakaṃ mā vinassatu. **Ayaṃ tattha sāmīcī**ti ayaṃ tattha anudhammatā lokuttaradhammaṃ anugatā, vattadhammatāti attho, tasmā evaṃ akaronto vattabhede dukkaṭaṃ āpajjati.

Sāvatthiyaṃ upanandaṃ ārabbha ‘‘ajjuṇho, bhante, āgamehī’’ti (pārā. 537) vuccamāno nāgamesi, tasmiṃ vatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnakesu codanāṭhānesu atirekasaññino vematikassa vā dukkaṭaṃ. Acodanāya laddhe, sāmikehi codetvā dinne, ummattakādīnañca anāpatti. Kappiyakārakassa bhikkhuno niddiṭṭhabhāvo, dūtena appitatā, tatuttarivāyāmo, tena vāyāmena paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni catutthasadisānevāti.

Rājasikkhāpadavaṇṇanā niṭṭhitā.

Cīvaravaggo paṭhamo.

2. Eḷakalomavaggo

1. Kosiyasikkhāpadavaṇṇanā

Eḷakalomavaggassa paṭhame **kosiyamissaka**nti ekenāpi kosiyaṃsunā antamaso tassa karaṇaṭṭhāne vātavegena nipātitenāpi missīkataṃ. **Santhata**nti same bhūmibhāge kosiyaṃsūni uparūpari santharitvā kañjiyādīhi siñcitvā kattabbatālakkhaṇaṃ. **Kārāpeyya nissaggiya**nti karaṇakārāpanappayogesu dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti. Ettha ca ‘‘idaṃ me, bhante, kosiyamissakaṃ santhataṃ kārāpitaṃ nissaggiya’’nti (pārā. 544) iminā nayena nissajjanavidhānaṃ veditabbaṃ, imasseva vacanassa anusārena ito paraṃ sabbasanthataṃ veditabbaṃ. Sakkā hi ettāvatā jānituntі na taṃ ito paraṃ dassayissāma.

Āḷaviyaṃ chabbaggiye ārabbha kosiyamissakaṃ santhataṃ kārāpanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, attano atthāya kārāpanavasena sāṇattikaṃ, attanā vippakatapaayosāpananayena catukkapācittiyaṃ, aññassatthāya karaṇakārāpanesu aññena kataṃ paṭilabhitvā paribhuñjane ca dukkaṭaṃ. Vitānādikaraṇe, ummattakādīnañca anāpatti. Kosiyamissakabhāvo, attano atthāya santhatassa karaṇakārāpanaṃ, paṭilābho cāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni dhovāpanasikkhāpade vuttanayenevāti.

Kosiyasikkhāpadavaṇṇanā niṭṭhitā.

2. Suddhakāḷakasikkhāpadavaṇṇanā

Dutiye **suddhakāḷakāna**nti suddhānaṃ kāḷakānaṃ aññehi amissīkatānaṃ. Vesāliyaṃ chabbaggiye ārabbha tādisaṃ santhataṃ karaṇavatthusmiṃ paññattaṃ, sesaṃ paṭhamasadisamevāti.

Suddhakāḷakasikkhāpadavaṇṇanā niṭṭhitā.

3. Dvebhāgasikkhāpadavaṇṇanā

Tatiye **dve bhāgā**ti dve koṭṭhāsā. **Ādātabbā**ti gahetabbā. **Gocariyāna**nti kapilavaṇṇānaṃ. Ayaṃ panettha vinicchayo – yattakehi kattukāmo hoti, tesu tulayitvā dve koṭṭhāsā kāḷakānaṃ gahetabbā, eko odātānaṃ, eko gocariyānaṃ. Ekassāpi kāḷakalomassa atirekabhāve nissaggiyaṃ hoti, ūnakaṃ vaṭṭati.

Sāvatthiyaṃ chabbaggiye ārabbha tādisaṃ santhataṃ karaṇavatthusmiṃ paññattaṃ, kiriyākiriyaṃ, sesaṃ paṭhamasadisamevāti. Imāni pana tīṇi nissajjitvā paṭiladdhānipi paribhuñjituṃ na vaṭṭanti.

Dvebhāgasikkhāpadavaṇṇanā niṭṭhitā.

4. Chabbassasikkhāpadavaṇṇanā

Catutthe **orena ce channaṃ vassāna**nti channaṃ vassānaṃ orimabhāge, antoti attho. **Aññatra bhikkhusammutiyā**ti yaṃ saṅgho gilānassa bhikkhuno santhatasammutiṃ deti, taṃ ṭhapetvā aladdhasammutikassa chabbassabbhantare aññaṃ santhataṃ karontassa nissaggiyaṃ hoti.

Sāvatthiyaṃ sambahule bhikkhū ārabbha anuvassaṃ santhataṃ kārāpanavatthusmiṃ paññattaṃ, ‘‘aññatra bhikkhusammutiyā’’ti ayamettha anupaññatti, sā yena laddhā hoti, tassa yāva rogo na vūpasammati, vūpasanto vā puna kuppati, tāva gatagataṭṭhāne anuvassampi kātuṃ vaṭṭati, aññassatthāya kāretuṃ, katañca paṭilabhitvā paribhuñjitumpi vaṭṭati, sesaṃ paṭhamasadisamevāti.

Chabbassasikkhāpadavaṇṇanā niṭṭhitā.

5. Nisīdanasikkhāpadavaṇṇanā

Pañcame **purāṇasanthataṃ** nāma yattha sakimpi nisinno vā hoti nipanno vā. **Samantā**ti ekapassato vaṭṭaṃ vā caturassaṃ vā chinditvā gahitaṭṭhānaṃ yathā vidatthimattaṃ hoti, evaṃ gahetabbaṃ. Santharantena pana ekadese vā santharitabbaṃ, vijaṭetvā vā missakaṃ katvā santharitabbaṃ, evaṃ thirataraṃ hoti. **Anādā ce**ti sati purāṇasanthate aggahetvā. Asati pana aggahetvāpi vaṭṭati, aññassatthāya kāretuṃ, katañca paṭilabhitvā paribhuñjitumpi vaṭṭati.

Sāvatthiyaṃ sambahule bhikkhū ārabbha santhatavissajjanavatthusmiṃ paññattaṃ, sesaṃ tatiyasadisamevāti.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

6. Eḷakalomasikkhāpadavaṇṇanā

Chaṭṭhe **addhānamaggappaṭipannassā**ti addhānasaṅkhātaṃ dīghamaggaṃ paṭipannassa, sabbañcetaṃ vatthumattadīpanameva, yattha katthaci pana dhammena labhitvā gaṇhato doso natthi. **Tiyojanaparama**nti gahitaṭṭhānato tiyojanappamāṇaṃ desaṃ. **Sahatthā**ti sahatthena, attanā haritabbānīti attho. **Asante hārake**ti asanteyeva aññasmimpi hārake. Sace pana atthi, taṃ gāhetuṃ vaṭṭati. Attanā pana antamaso vātābādhappaṭikāratthaṃ suttakena abandhitvā kaṇṇacchidde pakkhittānipi ādāya tiyojanaṃ ekaṃ pādaṃ atikkāmentassa dukkaṭaṃ, dutiyapādātikkame nissaggiyaṃ pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha tiyojanātikkamanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnakatiyojane atirekasaññino vematikassa vā dukkaṭaṃ. Tiyojanaṃ haraṇapaccāharaṇe, vāsādhippāyena gantvā tato paraṃ haraṇe, acchinnaṃ vā nissaṭṭhaṃ vā paṭilabhitvā haraṇe, aññaṃ harāpane, antamaso suttakenapi baddhakatabhaṇḍaharaṇe, ummattakādīnañca anāpatti. Eḷakalomānaṃ akatabhaṇḍatā, paṭhamappaṭilābho, attanā ādāya vā aññassa ajānantassa yāne pakkhipitvā vā tiyojanātikkamanaṃ, āharaṇapaccāharaṇaṃ, avāsādhippāyatāti imānettha pañca aṅgāni. Eḷakalomasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, ticittaṃ, tivedananti.

Eḷakalomasikkhāpadavaṇṇanā niṭṭhitā.

7. Eḷakalomadhovāpanasikkhāpadavaṇṇanā

Sattame sakkesu chabbaggiye ārabbha eḷakalomadhovāpanavatthusmiṃ paññattaṃ. Tattha purāṇacīvaradhovāpane vuttanayeneva sabbopi vinicchayo veditabbo.

Eḷakalomadhovāpanasikkhāpadavaṇṇanā niṭṭhitā.

8. Jātarūpasikkhāpadavaṇṇanā

Aṭṭhame **jātarūparajata**nti suvaṇṇañceva rūpiyañca, apica kahāpaṇo lohamāsakadārumāsakajatumāsakādayopi ye vohāraṃ gacchanti, sabbe te idha rajatantveva vuttā. **Uggaṇheyya vā**ti attano atthāya diyyamānaṃ vā yatthakatthaci ṭhitaṃ vā nippariggahitaṃ disvā sayaṃ gaṇheyya vā. **Uggaṇhāpeyya vā**ti tadeva aññena gāhāpeyya vā. **Upanikkhittaṃ vā sādiyeyyā**ti ‘‘idaṃ ayyassa hotū’’ti evaṃ sammukhā vā, ‘‘asukasmiṃ nāma ṭhāne mama hiraññasuvaṇṇaṃ, taṃ tuyhaṃ hotū’’ti evaṃ parammukhā ṭhitaṃ vā kevalaṃ vācāya vā hatthamuddāya vā ‘‘tuyha’’nti vatvā pariccattaṃ yo kāyavācāhi appaṭikkhipitvā cittena adhivāseyya, ayaṃ ‘‘sādiyeyyā’’ti vuccati. Sace pana cittena sādiyati, gaṇhitukāmo hoti, kāyena vā vācāya vā ‘‘nayidaṃ kappatī’’ti paṭikkhipati, kāyavācāhi appaṭikkhipitvā suddhacitto hutvā ‘‘nayidaṃ amhākaṃ kappatī’’ti na sādiyati, vaṭṭati. **Nissaggiya**nti uggahaṇādīsu yaṃkiñci karontassa aghanabaddhesu vatthūsu vatthugaṇanāya nissaggiyaṃ pācittiyaṃ. Taṃ nissajjantena ‘‘ahaṃ, bhante, rūpiyaṃ paṭiggahesiṃ, idaṃ me, bhante, nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī’’ti (pārā. 584) evaṃ saṅghamajjheyeva nissajjitabbaṃ. Sace tattha koci gahaṭṭho āgacchati, ‘‘idaṃ jānāhī’’ti vattabbo. ‘‘Iminā kiṃ āhariyyatū’’ti bhaṇante pana ‘‘idaṃ nāmā’’ti avatvā ‘‘sappiādīni bhikkhūnaṃ kappantī’’ti evaṃ kappiyaṃ ācikkhitabbaṃ. Sace so āharati, rūpiyappaṭiggāhakaṃ ṭhapetvā sabbehi bhājetvā paribhuñjitabbaṃ. Rūpiyappaṭiggāhakassa pana yaṃ tappaccayā uppannaṃ, taṃ aññena labhitvā diyyamānampi antamaso tato nibbattarukkhacchāyāpi paribhuñjituṃ na vaṭṭati. Sace pana so kiñci āharituṃ na icchati, ‘‘imaṃ chaṭṭehī’’ti vattabbo. Sace yattha katthaci nikkhipati, gahetvā vā gacchati, na vāretabbo. No ce chaṭṭeti, pañcaṅgasamannāgato bhikkhu rūpiyachaṭṭako sammannitabbo. Tena animittaṃ katvāva gūthaṃ viya chaṭṭetabbaṃ. Sace nimittaṃ karoti, dukkaṭaṃ āpajjati.

Rājagahe upanandaṃ ārabbha rūpiyappaṭiggahaṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, arūpiye rūpiyasaññino vematikassa vā, saṅghacetiyādīnaṃ atthāya gaṇhantassa, muttāmaṇiādippaṭiggahaṇe ca dukkaṭaṃ. Ratanasikkhāpadanayena nikkhipantassa, ummattakādīnañca anāpatti. Jātarūparajatabhāvo, attuddesikatā, gahaṇādīsu aññatarabhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīsu siyā kiriyaṃ gahaṇena āpajjanato, siyā akiriyaṃ paṭikkhepassa akaraṇato, sesaṃ sañcaritte vuttanayamevāti.

Jātarūpasikkhāpadavaṇṇanā niṭṭhitā.

9. Rūpiyasaṃvohārasikkhāpadavaṇṇanā

Navame **nānappakāraka**nti katādivasena anekavidhaṃ. **Rūpiyasaṃvohāra**nti jātarūparajataparivattanaṃ. Purimasikkhāpadena hi nissaggiyavatthudukkaṭavatthūnaṃ paṭiggahaṇaṃ vāritaṃ, iminā parivattanaṃ. Tasmā dukkaṭavatthunā dukkaṭavatthukappiyavatthūni, kappiyavatthunā ca dukkaṭavatthuṃ parivattentassa dukkaṭaṃ. Nissaggiyavatthunā pana nissaggiyavatthuṃ vā dukkaṭavatthuṃ vā kappiyavatthuṃ vā, dukkaṭavatthukappiyavatthūhi ca nissaggiyavatthuṃ parivattentassa nissaggiyaṃ hoti, taṃ purimanayānusāreneva saṅghamajjhe nissajjitabbaṃ, nissaṭṭhavatthusmiñca tattha vuttanayeneva paṭipajjitabbaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha rūpiyasaṃvohāravatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, yaṃ attano dhanena parivatteti, tassa vā dhanassa vā rūpiyabhāvo ceva, parivattanañcāti imānettha dve aṅgāni. Kiriyaṃ, sesaṃ anantarasikkhāpade vuttanayamevāti.

Rūpiyasaṃvohārasikkhāpadavaṇṇanā niṭṭhitā.

10. Kayavikkayasikkhāpadavaṇṇanā

Dasame **nānappakāraka**nti cīvarādīnaṃ kappiyabhaṇḍānaṃ vasena anekavidhaṃ. **Kayavikkaya**nti kayañceva vikkayañca. ‘‘Iminā imaṃ dehi, imaṃ āhara, parivattehi, cetāpehī’’ti iminā hi nayena parassa kappiyabhaṇḍaṃ gaṇhanto kayaṃ samāpajjati, attano kappiyabhaṇḍaṃ dento vikkayaṃ samāpajjati. Tasmā ṭhapetvā pañca sahadhammike yaṃ evaṃ attano kappiyabhaṇḍaṃ datvā mātu santakampi kappiyabhaṇḍaṃ gaṇhāti, taṃ nissaggiyaṃ hoti. Vuttalakkhaṇavasena saṅghagaṇapuggalesu yassa kassaci nissajjitabbaṃ, ‘‘imaṃ bhuñjitvā vā gahetvā vā idaṃ nāma āhara vā karohi vā’’ti rajanādiṃ āharāpetvā vā dhamakaraṇādiparikkhāraṃ bhūmisodhanādiñca navakammaṃ kāretvā vā santaṃ vatthu nissajjitabbaṃ, asante pācittiyaṃ desetabbameva.

Sāvatthiyaṃ upanandaṃ ārabbha kayavikkayavatthusmiṃ paññattaṃ, ‘‘idaṃ kiṃ agghatī’’ti evaṃ agghaṃ pucchantassa, yassa hatthato bhaṇḍaṃ gaṇhitukāmo hoti, taṃ ṭhapetvā aññaṃ antamaso tasseva puttabhātukampi kappiyakārakaṃ katvā ‘‘iminā idaṃ nāma gahetvā dehī’’ti ācikkhantassa, ‘‘idaṃ amhākaṃ atthi, amhākañca iminā ca iminā ca attho’’ti evaṃ vatvā attano dhanena laddhaṃ gaṇhantassa, sahadhammikehi saddhiṃ kayavikkayaṃ karontassa, ummattakādīnañca anāpatti. Yaṃ attano dhanena parivatteti, yena ca parivatteti, tesaṃ kappiyavatthutā, asahadhammikatā, kayavikkayāpajjanañcāti imānettha tīṇi aṅgāni. Sesaṃ rūpiyasaṃvohāre vuttanayamevāti.

Kayavikkayasikkhāpadavaṇṇanā niṭṭhitā.

Eḷakalomavaggo dutiyo.

3. Pattavaggo

1. Pattasikkhāpadavaṇṇanā

Pattavaggassa paṭhame **atirekapatto**ti anadhiṭṭhito ca avikappito ca, so ca kho ukkaṭṭhamajjhimomakānaṃ aññataro pamāṇayuttova, tassa pamāṇaṃ ‘‘aḍḍhāḷhakodanaṃ gaṇhātī’’tiādinā (pārā 602) nayena pāḷiyaṃ vuttaṃ. Tatrāyaṃ vinicchayo – anupahatapurāṇasālitaṇḍulānaṃ sukoṭṭitaparisuddhānaṃ dve magadhanāḷiyo gahetvā tehi taṇḍulehi anuttaṇḍulamakilinnamapiṇḍikaṃ suvisadaṃ kundamakuḷarāsisadisaṃ avassāvitodanaṃ pacitvā niravasesaṃ patte pakkhipitvā tassa odanassa catutthabhāgappamāṇo nātighano nātitanuko hatthahāriyo sabbasambhārasaṅkhato muggasūpo pakkhipitabbo, tato ālopassa anurūpaṃ yāvacarimālopappahonakaṃ macchamaṃsādibyañjanaṃ pakkhipitabbaṃ, sappitelatakkarasakañjiyādīni pana gaṇanūpagāni na honti. Tāni hi odanagatikāneva, neva hāpetuṃ, na vaḍḍhetuṃ sakkonti, evametaṃ sabbampi pakkhittaṃ sace pattassa mukhavaṭṭiyā heṭṭhimarājisamaṃ tiṭṭhati, suttena vā hīrena vā chindantassa suttassa vā hīrassa vā heṭṭhimantaṃ phusati, ayaṃ **ukkaṭṭho** nāma patto. Sace taṃ rājiṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ **ukkaṭṭhomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti, antogadhameva hoti, ayaṃ **ukkaṭṭhukkaṭṭho** nāma patto. Ukkaṭṭhato upaḍḍhappamāṇo **majjhimo**. Majjhimapattato upaḍḍhappamāṇo **omako**. Tesampi vuttanayeneva bhedo veditabbo. Iccetesu navasu ukkaṭṭhukkaṭṭho ca omakomako cāti dve apattā, sesā satta pattā pamāṇayuttā nāma, ayametthasaṅkhepo, vitthāro pana samantapāsādikāyaṃ (pārā. aṭṭha. 2.598 ādayo) vutto, tasmā evaṃ pamāṇayuttaṃ samaṇasāruppena pakkaṃ ayopattaṃ vā mattikāpattaṃ vā labhitvā purāṇapattaṃ paccuddharitvā antodasāhe adhiṭṭhātabbo. Sace panassa mūlato kākaṇikamattampi dātabbaṃ avasiṭṭhaṃ hoti, adhiṭṭhānupago na hoti, appaccuddharantena vikappetabbo. Tattha paccuddharaṇādhiṭṭhānalakkhaṇaṃ cīvaravagge vuttanayeneva veditabbaṃ, vikappanalakkhaṇaṃ parato vakkhāma. Sace pana koci apattako bhikkhu dasa patte labhitvā sabbe attanāva paribhuñjitukāmo hoti, ekaṃ pattaṃ adhiṭṭhāya puna divase taṃ paccuddharitvā añño adhiṭṭhātabbo, etenupāyena vassasatampi pariharituṃ sakkā. Yo panassa patto mukhavaṭṭito heṭṭhā dvaṅgulamattokāsato paṭṭhāya yatthakatthaci kaṅgusitthanikkhamanamattena chiddena chiddo hoti, so adhiṭṭhānupago na hoti. Puna chidde pākatike kate adhiṭṭhātabbo, sesaṃ adhiṭṭhānavijahanaṃ ticīvare vuttanayameva.

Sāvatthiyaṃ chabbaggiye ārabbha atirekapattadhāraṇavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, sesavaṇṇanākkamo cīvaravaggassa paṭhamasikkhāpade vuttanayeneva veditabboti.

Pattasikkhāpadavaṇṇanā niṭṭhitā.

2. Ūnapañcabandhanasikkhāpadavaṇṇanā

Dutiye ūnāni pañca bandhanāni assāti **ūnapañcabandhano,** nāssa pañca bandhanāni pūrentīti attho, tena ūnapañcabandhanena, itthambhūtassa lakkhaṇe karaṇavacanaṃ. Tattha yasmā abandhanassāpi pañca bandhanāni na pūrenti sabbaso natthitāya, tenassa padabhājane ‘‘ūnapañcabandhano nāma patto abandhano vā ekabandhano vā’’tiādi (pārā. 613) vuttaṃ. ‘‘Ūnapañcabandhanenā’’ti ca vuttattā yassa pañcabandhano patto hoti pañcabandhanokāso vā, tassa so apatto, tasmā aññaṃ viññāpetuṃ vaṭṭati. Yasmiṃ pana patte mukhavaṭṭito heṭṭhā bhaṭṭhā dvaṅgulappamāṇā ekāpi rāji hoti, taṃ tassā rājiyā heṭṭhimapariyante pattavedhakena vijjhitvā pacitvā suttarajjukamakacirajjukādīhi vā tipusuttakena vā bandhitvā taṃ bandhanaṃ āmisassa alagganatthaṃ tipupaṭṭakena vā kenaci baddhasilesādinā vā paṭicchādetabbaṃ, so ca patto adhiṭṭhahitvā paribhuñjitabbo, sukhumaṃ vā chiddaṃ katvā bandhitabbo, phāṇitaṃ jhāpetvā pāsāṇacuṇṇena bandhitumpi vaṭṭati. Yassa pana dve rājiyo vā ekāyeva vā caturaṅgulā, tassa dve bandhanāni dātabbāni. Yassa tisso vā ekāyeva vā chaḷaṅgulā, tassa tīṇi. Yassa catasso vā ekāyeva vā aṭṭhaṅgulā, tassa cattāri. Yassa pañca vā ekāyeva vā dasaṅgulā, so baddhopi abaddhopi apattoyeva, añño viññāpetabbo, esa tāva mattikāpatte vinicchayo.

Ayopatte pana sacepi pañca vā atirekāni vā chiddāni honti, tāni ce ayacuṇṇena vā āṇiyā vā lohamaṇḍalena vā baddhāni maṭṭhāni honti, sveva paribhuñjitabbo, añño na viññāpetabbo. Atha pana ekampi chiddaṃ mahantaṃ hoti, lohamaṇḍalena baddhampi maṭṭhaṃ na hoti, patte āmisaṃ laggati, akappiyo hoti ayaṃ patto, añño viññāpetabbo. Yo pana evaṃ pattasaṅkhepagate vā ayopatte, ūnapañcabandhane vā mattikāpatte sati aññaṃ viññāpeti, payoge dukkaṭaṃ, paṭilābhena nissaggiyo hoti, nissajjitabbo. Nissajjantena saṅghamajjhe eva nissajjitabbo, tena vuttaṃ ‘‘bhikkhuparisāya nissajjitabbo’’ti. **Yo ca tassā bhikkhuparisāyā**tiettha tehi bhikkhūhi pakatiyā eva attano attano adhiṭṭhitaṃ pattaṃ gahetvā sannipatitabbaṃ, tato sammatena pattaggāhāpakena pattassa vijjamānaguṇaṃ vatvā ‘‘bhante, imaṃ gaṇhathā’’ti thero vattabbo. Sace therassa so patto na ruccati, appicchatāya vā na gaṇhāti, vaṭṭati. Tasmiṃ pana anukampāya agaṇhantassa dukkaṭaṃ. Sace pana gaṇhāti, therassa pattaṃ dutiyattheraṃ gāhāpetvā eteneva upāyena yāva saṅghanavakā gāhāpetabbo, tena pariccattapatto pana **pattapariyanto** nāma, **so tassa bhikkhuno padātabbo**. Tenāpi so yathā viññāpetvā gahitapatto, evameva sakkaccaṃ paribhuñjitabbo. Sace pana taṃ jigucchanto adese vā nikkhipati, aparibhogena vā paribhuñjati, vissajjeti vā, dukkaṭaṃ āpajjati.

Sakkesu chabbaggiye ārabbha bahū patte viññāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, abandhanena abandhanaṃ, ekabandhanaṃ, dubandhanaṃ, tibandhanaṃ, catubbandhanaṃ, abandhanokāsaṃ, ekadviticatubbandhanokāsaṃ cetāpeti, evaṃ ekekena pattena dasadhā dasavidhaṃ pattaṃ. Cetāpanavasena pana ekaṃ nissaggiyapācittiyasataṃ hoti. Naṭṭhapattassa, bhinnapattassa, attano ñātakappavārite, aññassa ca ñātakappavārite, tassevatthāya viññāpentassa, attano dhanena gaṇhato, ummattakādīnañca anāpatti. Adhiṭṭhānupagapattassa ūnapañcabandhanatā, attuddesikatā, akataviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni dhovāpanasikkhāpade vuttanayānevāti.

Ūnapañcabandhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhesajjasikkhāpadavaṇṇanā

Tatiye **paṭisāyanīyānī**ti paṭisāyitabbāni, paribhuñjitabbānīti attho. Etena sayaṃ uggahetvā nikkhittānaṃ sattāhātikkamepi anāpattiṃ dasseti, tāni hi paṭisāyituṃ na vaṭṭanti. **Bhesajjānī**ti bhesajjakiccaṃ karontu vā, mā vā, evaṃ laddhavohārāni. **Sappi** nāma gavādīnaṃ sappi, yesaṃ maṃsaṃ kappati, tesaṃ sappi. Tathā **navanītaṃ. Telaṃ** nāma tilasāsapamadhūkaeraṇḍakavasādīhi nibbattitaṃ. **Madhu** nāma makkhikāmadhumeva. **Phāṇitaṃ** nāma ucchurasaṃ upādāya pana apakkā vā avatthukapakkā vā sabbāpi ucchuvikati ‘‘phāṇita’’nti veditabbaṃ. **Tāni paṭiggahetvā**ti tāni bhesajjāni paṭiggahetvā, na tesaṃ vatthūni. Etena ṭhapetvā vasātelaṃ yānettha yāvakālikavatthukāni, tesaṃ vatthūni paṭiggahetvā katāni sappiādīni sattāhaṃ atikkāmayatopi anāpattiṃ dasseti. Vasātelaṃ pana kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjituṃ anuññātaṃ, tasmā ṭhapetvā manussavasaṃ aññaṃ yaṃkañci vasaṃ purebhattaṃ paṭiggahetvā sāmaṃ pacitvā nibbattitatelampi sattāhaṃ nirāmisaparibhogena vaṭṭati. Anupasampannena pacitvā dinnaṃ pana tadahupurebhattaṃ sāmisampi vaṭṭati, aññesaṃ yāvakālikavatthūnaṃ vatthuṃ pacituṃ na vaṭṭatiyeva. Nibbattitasappi vā navanītaṃ vā pacituṃ vaṭṭati, taṃ pana tadahupurebhattampi sāmisaṃ paribhuñjituṃ na vaṭṭati. Purebhattaṃ paṭiggahitakhīrādito anupasampannena pacitvā katasappiādīni pana tadahupurebhattaṃ sāmisānipi vaṭṭanti, pacchābhattato paṭṭhāya anajjhoharaṇīyāni, sattāhātikkamepi anāpatti. **Sannidhikārakaṃ paribhuñjitabbānī**ti sannidhiṃ katvā nidahitvā purebhattaṃ paṭiggahitāni tadahupurebhattaṃ sāmisaparibhogenāpi vaṭṭanti, pacchābhattato paṭṭhāya pana tāni ca, pacchābhattaṃ paṭiggahitāni ca sattāhaṃ nirāmisaparibhogena paribhuñjitabbānīti attho. ‘‘Paribhuñjitabbānī’’ti ca vacanato antosattāhe abbhañjanādīnaṃ atthāya adhiṭṭhahitvā ṭhapitesu anāpatti, yāvajīvikāni sāsapamadhūkaeraṇḍakaaṭṭhīni telakaraṇatthaṃ paṭiggahetvā tadaheva katatelaṃ sattāhakālikaṃ, dutiyadivase kataṃ chāhaṃ vaṭṭati, tatiyadivase kataṃ pañcāhaṃ, catutthapañcamachaṭṭhasattamadivase kataṃ tadaheva vaṭṭati. Sace yāva aruṇassa uggamanā tiṭṭhati, nissaggiyaṃ hoti, aṭṭhamadivase kataṃ anajjhoharaṇīyaṃ, anissaggiyattā pana bāhiraparibhogena vaṭṭati. Sacepi na karoti, telatthāya paṭiggahitasāsapādīnaṃ pana pāḷiyaṃ anāgatasappiādīnañca sattāhātikkame dukkaṭaṃ āpajjati. Sītudakena katamadhūkapupphaphāṇitaṃ pana phāṇitagatikameva, ambaphāṇitādīni yāvakālikāni. Yaṃ panettha sattāhakālikaṃ, taṃ nissaṭṭhaṃ paṭilabhitvāpi aruādīni vā makkhetuṃ, ajjhoharituṃ vā na vaṭṭati. Padīpe kāḷavaṇṇe vā upanetabbaṃ, aññassa bhikkhuno kāyikaparibhogaṃ vaṭṭati. Yaṃ pana nirapekkho pariccajitvā puna labhati, taṃ ajjhoharitumpi vaṭṭati. Visuṃ ṭhapitasappiādīsu, ekabhājane vā amissitesu vatthugaṇanāya āpattiyo.

Sāvatthiyaṃ sambahule bhikkhū ārabbha sattāhaṃ atikkamanavatthusmiṃ paññattaṃ, sesaṃ cīvaravaggassa paṭhamasikkhāpade vuttanayeneva veditabbanti.

Bhesajjasikkhāpadavaṇṇanā niṭṭhitā.

4. Vassikasāṭikasikkhāpadavaṇṇanā

Catutthe **māso seso gimhāna**nti catunnaṃ gimhamāsānaṃ eko pacchimamāso seso. **Pariyesitabba**nti gimhānaṃ pacchimamāsassa paṭhamadivasato paṭṭhāya yāva kattikamāsassa pacchimadivaso, tāva ‘‘kālo vassikasāṭikāyā’’tiādinā satuppādakaraṇena, saṅghassa pavāritaṭṭhānato, attano ñātakappavāritaṭṭhānato pana ‘‘detha me vassikasāṭikacīvara’’ntiādikāya viññattiyāpi pariyesitabbaṃ. Aññātakaappavāritaṭṭhāne satuppādaṃ karontassa vattabhede dukkaṭaṃ, yathā vā tathā vā ‘‘detha me’’tiādivacanena viññāpentassa aññātakaviññattisikkhāpadena nissaggiyaṃ pācittiyaṃ. **Katvā nivāsetabba**nti gimhānaṃ pacchimaddhamāsassa paṭhamadivasato paṭṭhāya yāva kattikamāsassa pacchimadivaso, tāva sūcikammaniṭṭhānena sakimpi vaṇṇabhedamattarajanena kappabindukaraṇena ca katvā paridahitabbā. Ettāvatā gimhānaṃ pacchimo māso pariyesanakkhettaṃ, pacchimo addhamāso karaṇanivāsanakkhettampi, vassānassa catūsu māsesu sabbampi taṃ vaṭṭatīti ayamattho dassito hoti. Yo cāyaṃ gimhānaṃ pacchimo māso anuññāto, ettha katapariyesitampi vassikasāṭikaṃ adhiṭṭhātuṃ na vaṭṭati. Sace tasmiṃ māse atikkante vassaṃ ukkaḍḍhiyati, puna māsaparihāraṃ labhati, dhovitvā pana nikkhipitvā vassūpanāyikadivase adhiṭṭhātabbā. Sace satisammosena vā appahonakabhāvena vā akatā hoti. Te ca dve māse vassānassa catumāsanti cha māse parihāraṃ labhati. Sace pana kattikamāse kathinaṃ atthariyati, aparepi cattāro māse labhati, evaṃ dasa māsā honti. Tato parampi satiyā paccāsāya taṃ mūlacīvaraṃ katvā ṭhapentassa ekamāsanti evaṃ ekādasa māse parihāraṃ labhati, ito paraṃ ekāhampi na labhati.

Orena ce māso seso gimhānanti gimhānaṃ pacchimamāsassa orimabhāge yāva hemantassa paṭhamadivaso, tāvāti attho. **Pariyeseyyā**ti etesu sattasu piṭṭhisamayamāsesu aññātakaappavāritaṭṭhānato satuppādakaraṇena pariyesantassa nissaggiyaṃ pācittiyaṃ, viññāpentassa aññātakaviññattisikkhāpadena nissaggiyaṃ pācittiyaṃ, ñātakappavārite viññāpentassa tena sikkhāpadena anāpatti, satuppādaṃ karontassa iminā sikkhāpadena āpatti. **Orenaddhamāso seso gimhāna**nti gimhānassa pacchimaddhamāsato orimabhāge ekasmiṃ addhamāse. **Katvā nivāseyyā**ti etthantare dhammena uppannampi katvā nivāsentassa nissaggiyaṃ hoti.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha vassikasāṭikapariyesanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnakamāsaddhamāsesu atirekasaññino vematikassa vā dukkaṭaṃ, tathā satiyā vassikasāṭikāya naggassa kāyaṃ ovassāpayato. Pokkharaṇiyādīsu pana nhāyantassa vā acchinnacīvarassa vā naṭṭhacīvarassa vā ''anivatthaṃ corā harantī''ti evaṃ āpadāsu vā nivāsayato ummattakādīnañca anāpatti. Ettha ca vassikasāṭikāya attuddesikatā, asamaye pariyesanatā, tāya ca paṭilābhoti imāni tāva pariyesanāpattiyā tīṇi aṅgāni. Sacīvaratā, āpadābhāvo, vassikasāṭikāya sakabhāvo, asamaye nivāsananti imāni nivāsanāpattiyā cattāri aṅgāni. Samuṭṭhānādīni dhovāpanasikkhāpade vuttanayānevāti.

Vassikasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaraacchindanasikkhāpadavaṇṇanā

Pañcame **sāmaṃ cīvaraṃ datvā**ti veyyāvaccādīni paccāsisamāno sayameva datvā. **Acchindeyyā**ti veyyāvaccādīni akarontaṃ disvā sakasaññāya acchindantassa vatthugaṇanāya āpattiyo. **Acchindāpeyyā**tiettha pana ''acchindā''ti āṇattiyā dukkaṭaṃ, acchindesu yattakāni āṇattāni, tesaṃ gaṇanāya āpattiyo.

Sāvatthiyaṃ upanandaṃ ārabbha cīvaraacchindanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ. Anupasampanne upasampannasaññino, vematikassa, anupasampannasaññino vā, upasampannassāpi vikappanupagapacchimacīvaraṃ ṭhapetvā aññaṃ parikkhāraṃ, anupasampannassa ca yaṃkiñci acchindato vā dukkaṭaṃ. Tena tuṭṭhena vā kupitena vā dinnaṃ pana tassa vissāsaṃ vā gaṇhantassa ummattakādīnañca anāpatti. Vikappanupagapacchimacīvaratā, sāmaṃ dinnatā, sakasaññitā, upasampannatā, kodhavasena acchindanaṃ vā acchindāpanaṃ vāti imānettha pañca aṅgāni. Samuṭṭhānādīni adinnādānasadisāni aññatra vedanāya. Vedanā pana idha dukkhavedanāyevāti.

Cīvaraacchindanasikkhāpadavaṇṇanā niṭṭhitā.

6. Suttaviññattisikkhāpadavaṇṇanā

Chaṭṭhe **sutta**nti chabbidhaṃ khomasuttādiṃ vā tesaṃ anulomaṃ vā. **Viññāpetvā**ti cīvaratthāya yācitvā. **Vāyāpeyyā**ti ''cīvaraṃ me, āvuso, vāyathā''ti akappiyāya viññattiyā vāyāpeyya. **Nissaggiya**nti evaṃ vāyāpentassa yo tantavāyo cīvaravāyanatthaṃ turivemasajjanādike payoge karoti, tassa sabbappayogesu dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti.

Rājagahe chabbaggiye bhikkhū ārabbha cīvaravāyāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, viññāpitasuttaṃ viññāpitatantavāyena vāyāpentassa dīghato vidatthimatte tiriyañca hatthamatte vīte nissaggiyaṃ pācittiyaṃ. Iti yāva cīvaraṃ vaḍḍhati, tāva iminā pamāṇena āpattiyo vaḍḍhanti. Teneva pana aviññattiyā laddhasuttaṃ vāyāpentassa yathā pubbe nissaggiyaṃ, evaṃ idha dukkaṭaṃ. Teneva viññattañca aviññattañca vāyāpentassa sace vuttappamāṇena kedārabaddhaṃ viya cīvaraṃ hoti, akappiyasuttamaye paricchede pācittiyaṃ, itarasmiṃ tatheva dukkaṭaṃ. Tato ce ūnatarā paricchedā, sabbaparicchedesu dukkaṭāneva. Atha ekantarikena vā suttena dīghato vā kappiyaṃ tiriyaṃ akappiyaṃ katvā vītaṃ hoti, pubbe vuttappamāṇagaṇanāya dukkaṭāni. Eteneva upāyena kappiyatantavāyena akappiyasutte, kappiyākappiyehi tantavāyehi suttepi kappiye akappiye kappiyākappiye ca āpattibhedo veditabbo. Tikapācittiyaṃ, avāyāpite vāyāpitasaññino vematikassa vā dukkaṭaṃ. Cīvarasibbanaāyogakāyabandhanaaṃsabaddhakapattatthavikaparissāvanānaṃ atthāya suttaṃ viññāpentassa, ñātakappavāritehi kappiyasuttaṃ vāyāpentassa, aññassatthāya, attano dhanena, ummattakādīnañca anāpatti, cīvaratthāya viññāpitasuttaṃ, attuddesikatā, akappiyatantavāyena akappiyaviññattiyā vāyāpananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni dhovāpanasikkhāpade vuttanayānevāti.

Suttaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Mahāpesakārasikkhāpadavaṇṇanā

Sattame **tatra ce so bhikkhū**ti yatra gāme vā nigame vā tantavāyā, tatra. **Pubbe appavārito**ti cīvarasāmikehi appavārito hutvā. **Vikappaṃ āpajjeyyā**ti visiṭṭhakappaṃ adhikavidhānaṃ āpajjeyya. Idāni yenākārena vikappaṃ āpanno hoti, taṃ dassetuṃ **idaṃ kho, āvuso**tiādi vuttaṃ. Tattha **āyata**nti dīghaṃ. **Vitthata**nti puthulaṃ. **Appita**nti ghanaṃ. **Suvīta**nti suṭṭhu vītaṃ, sabbaṭṭhānesu samaṃ katvā vītaṃ. **Suppavāyita**nti suṭṭhu pavāyitaṃ, sabbaṭṭhānesu samaṃ katvā tante pasāritaṃ. **Suvilekhita**nti lekhaniyā suṭṭhu vilekhitaṃ. **Suvitacchita**nti kocchena suṭṭhu vitacchitaṃ, suṭṭhu niddhotanti attho. **Piṇḍapātamattampī**ti ettha ca na bhikkhuno piṇḍapātadānamattena taṃ nissaggiyaṃ hoti, sace pana te tassa vacanena cīvarasāmikānaṃ hatthato suttaṃ gahetvā īsakampi āyataṃ vā vitthataṃ vā appitaṃ vā karonti, atha tesaṃ payoge bhikkhuno dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti.

Sāvatthiyaṃ upanandaṃ ārabbha cīvare vikappaṃ āpajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ñātake aññātakasaññino vematikassa vā dukkaṭaṃ. Ñātakappavāritānaṃ tantavāyehi, aññassa vā atthāya, attano vā dhanena, mahagghaṃ vāyāpetukāmaṃ appagghaṃ vāyāpentassa, ummattakādīnañca anāpatti. Aññātakaappavāritānaṃ tantavāye upasaṅkamitvā vikappamāpajjanatā, cīvarassa attuddesikatā, tassa vacanena suttavaḍḍhanaṃ, cīvarappaṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni dhovāpanasikkhāpade vuttanayānevāti.

Mahāpesakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Accekacīvarasikkhāpadavaṇṇanā

Aṭṭhame **dasāhānāgata**nti dasa ahāni dasāhaṃ, tena dasāhena anāgatā dasāhānāgatā, dasāhena asampattāti attho, taṃ dasāhānāgataṃ, accantasaṃyogavasena bhummatthe upayogavacanaṃ. **Kattikatemāsikapuṇṇama**nti paṭhamakattikapuṇṇamaṃ, idhāpi paṭhamapadassa anupayogatā purimanayeneva bhummatthe upayogavacanaṃ. Idaṃ vuttaṃ hoti – yato paṭṭhāya paṭhamappavāraṇā ''dasāhānāgatā''ti vuccati, sacepi tāni divasāni accantameva bhikkhuno accekacīvaraṃ uppajjeyya, ''accekaṃ ida''nti jānamānena bhikkhunā sabbampi paṭiggahetabbanti. Tena pavāraṇāmāsassa juṇhapakkhapañcamito paṭṭhāya uppannassa cīvarassa nidhānakālo dassito hoti. Kāmañcesa ''dasāhaparamaṃ atirekacīvaraṃ dhāretabba''ntiimināva siddho, aṭṭhuppattivasena pana apubbaṃ viya atthaṃ dassetvā sikkhāpadaṃ ṭhapitaṃ. **Accekacīvara**nti gamikagilānagabbhiniabhinavuppannasaddhānaṃ puggalānaṃ aññatarena ''vassāvāsikaṃ dassāmī''ti evaṃ ārocetvā dinnaṃ. Sace taṃ pure pavāraṇāya vibhajitaṃ, yena gahitaṃ, tena vassacchedo na kātabbo, karoti ce, taṃ cīvaraṃ saṅghikaṃ hoti. **Yāva cīvarakālasamaya**nti anatthate kathine yāva vassānassa pacchimo māso, atthate kathine yāva pañca māsā, tāva nikkhipitabbaṃ.

Sāvatthiyaṃ sambahule bhikkhū ārabbha accekacīvarassa cīvarakālasamayaṃ atikkamanavatthusmiṃ paññattaṃ, sesamettha cīvaravaggassa paṭhamasikkhāpade vuttanayeneva veditabbanti.

Accekacīvarasikkhāpadavaṇṇanā niṭṭhitā.

9. Sāsaṅkasikkhāpadavaṇṇanā

Navame **upavassaṃ kho panā**ti ettha **upavassa**nti upavassa, upavasitvāti vuttaṃ hoti, upasampajjantiādīsu (vibha. 570) viya hettha anunāsiko daṭṭhabbo, vassaṃ upagantvā vasitvā cāti attho. Imassa ca padassa ''tathārūpesu bhikkhu senāsanesu viharanto''tiiminā sambandho, idaṃ vuttaṃ hoti – vassaṃ upagantvā vasitvā ca tato paraṃ pacchimakattikapuṇṇamapariyosānakālaṃ yāni kho pana tāni āraññakāni…pe… antaraghare nikkhipeyyāti. Tattha **āraññakānī**ti sabbapacchimāni āropitena ācariyadhanunā gāmassa indakhīlato paṭṭhāya pañcadhanusatappamāṇe padese katasenāsanāni. Sace pana aparikkhitto gāmo hoti, parikkhepārahaṭṭhānato paṭṭhāya minetabbaṃ. Sace vihārassa parikkhepo vā aparikkhittassa yaṃ gāmato sabbapaṭhamaṃ senāsanaṃ vā cetiyaṃ vā bodhi vā dhuvasannipātaṭṭhānaṃ vā yāva, taṃ tāva pakatimaggena minetabbaṃ, aññaṃ maggaṃ kātuṃ, amaggena vā minetuṃ na vaṭṭati. **Sāsaṅkasammatānī**ti corādīnaṃ niviṭṭhokāsādidassanena ''sāsaṅkānī''ti sammatāni, evaṃ saññātānīti attho. Saha paṭibhayena **sappaṭibhayāni,** corehi manussānaṃ hataviluttākoṭitabhāvadassanato sannihitabalavabhayānīti attho.

Antaraghare nikkhipeyyāti āraññakassa senāsanassa samantā sabbadisābhāgesu attanā abhirucite gocaragāme nikkhipeyya. Tañca kho satiyā aṅgasampattiyā, tatrāyaṃ aṅgasampatti – purimikāya upagantvā mahāpavāraṇāya pavārito hoti, idamekaṃ aṅgaṃ. Kattikamāsoyeva hoti, idaṃ dutiyaṃ aṅgaṃ. Pañcadhanusatikapacchimappamāṇayuttaṃ senāsanaṃ hoti, idaṃ tatiyaṃ aṅgaṃ. Ūnappamāṇe vā gāvutato atirekappamāṇe vā na labhati, yatra hi piṇḍāya caritvā bhuttavelāyameva puna vihāraṃ sakkā āgantuṃ, tadeva idhādhippetaṃ. Sāsaṅkasappaṭibhayameva hoti, idaṃ catutthaṃ aṅgaṃ hotīti. **Kocideva paccayo**ti kiñcideva kāraṇaṃ. **Tena cīvarenā**ti tena antaraghare nikkhittacīvarena. **Vippavāsāyā**ti viyogavāsāya. **Tato ce uttari vippavaseyyā**ti chārattato uttari tasmiṃ senāsane sattamaṃ aruṇaṃ uṭṭhāpeyyāti attho, tathā asakkontena pana gāmasīmaṃ okkamitvā sabhāyaṃ vā yattha katthaci vā vasitvā cīvarappavattiṃ ñatvā pakkamituṃ vaṭṭati. **Aññatra bhikkhusammutiyā**ti yaṃ saṅgho gilānassa bhikkhuno cīvarena vippavāsasammutiṃ deti, taṃ ṭhapetvā aladdhasammutikassa atirekachārattaṃ vippavasato nissaggiyaṃ hoti.

Sāvatthiyaṃ sambahule bhikkhū ārabbha cīvaravippavāsavatthusmiṃ paññattaṃ, sesamettha cīvaravaggassa dutiyasikkhāpade vuttanayeneva veditabbanti.

Sāsaṅkasikkhāpadavaṇṇanā niṭṭhitā.

10. Pariṇatasikkhāpadavaṇṇanā

Dasame **saṅghika**nti saṅghassa santakaṃ. So hi saṅghassa pariṇatattā hatthe anāruḷhopi ekena pariyāyena saṅghasantako hoti. **Lābha**nti labhitabbaṃ cīvarādivatthuṃ. **Pariṇata**nti ''dassāma karissāmā''ti vacībhedena vā hatthamuddāya vā saṅghassa ninnaṃ hutvā ṭhitaṃ. **Attano pariṇāmeyyā**ti ''idaṃ mayhaṃ dethā''tiādīni vadanto attaninnaṃ kareyya. Sace pana saṅghassa dinnaṃ hoti, taṃ gahetuṃ na vaṭṭati, saṅghasseva dātabbaṃ. Pariṇataṃ pana sahadhammikānaṃ vā gihīnaṃ vā antamaso mātusantakampi attano pariṇāmentassa payoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha pariṇāmanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, pariṇate vematikassa, apariṇate pariṇatasaññino ceva vematikassa ca, saṅghacetiyapuggalesu yassa kassaci pariṇataṃ aññasaṅghādīnaṃ pariṇāmentassa ca dukkaṭaṃ. Apariṇatasaññino, ''kattha demā''ti pucchite ''yattha tumhākaṃ cittaṃ pasīdati, tattha detha, tumhākaṃ deyyadhammo paribhogaṃ vā labheyyā''tiādīni vadantassa, ummattakādīnañca anāpatti. Saṅghe pariṇatabhāvo, taṃ ñatvā attano pariṇāmanaṃ, paṭilābhoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Pariṇatasikkhāpadavaṇṇanā niṭṭhitā.

Pattavaggo tatiyo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Nissaggiyapācittiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍo

1. Musāvādavaggo

1. Musāvādasikkhāpadavaṇṇanā

Pācittiyesu musāvādavaggassa paṭhame **sampajānamusāvāde**ti pubbepi jānitvā vacanakkhaṇepi jānantasseva musāvādabhaṇane. Bhaṇanañca nāma idha abhūtassa vā bhūtataṃ, bhūtassa vā abhūtataṃ katvā kāyena vā vācāya vā viññāpanappayogo, nimittatthe cetaṃ bhummavacanaṃ. Tasmā yo sampajānamusāvādaṃ vadati, tassa taṃnimittaṃ taṃhetu tappaccayā pācittiyaṃ hotīti evamettha aññesu ca īdisesu attho veditabbo.

Sāvatthiyaṃ hatthakaṃ sakyaputtaṃ ārabbha avajānitvā paṭijānanādivatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, uttarimanussadhammārocanatthaṃ musā bhaṇantassa pārājikaṃ, amūlakena pārājikena anuddhaṃsanatthaṃ saṅghādiseso, saṅghādisesena anuddhaṃsanatthaṃ pācittiyaṃ, ācāravipattiyā anuddhaṃsanatthaṃ dukkaṭaṃ, ''yo te vihāre vasī''tiādinā (pārā. 220) pariyāyena uttarimanussadhammārocanatthaṃ paṭivijānantassa musā bhaṇite thullaccayaṃ, appaṭivijānantassa dukkaṭaṃ, kevalaṃ musā bhaṇantassa idha pācittiyaṃ. Anupadhāretvā sahasā bhaṇantassa, ''aññaṃ bhaṇissāmī''ti aññaṃ bhaṇantassa, ummattakādīnañca anāpatti. Visaṃvādanapurekkhāratā, visaṃvādanacittena yamatthaṃ vattukāmo, tassa puggalassa viññāpanapayogo cāti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Musāvādasikkhāpadavaṇṇanā niṭṭhitā.

2. Omasavādasikkhāpadavaṇṇanā

Dutiye **omasavāde**ti ovijjhanavacane, jātināmagottakammasippaābādhaliṅgakilesaāpattiakkosesu bhūtena vā abhūtena vā yena kenaci pārājikaṃ āpannaṃ vā anāpannaṃ vā yaṃkiñci bhikkhuṃ yāya kāyaci vācāya vā hatthamuddāya vā anaññāpadesena akkosanavacane pācittiyanti attho.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha omasanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tehiyeva dasahi akkosavatthūhi ''santi idhekacce caṇḍālā''tiādinā (pāci. 26) nayena aññāpadesaṃ katvā akkosantassa, ''corosi gaṇṭhibhedakosī''tiādīhi pāḷimuttakapadehi akkosantassa, yathā tathā vā anupasampannaṃ akkosantassa ca dukkaṭaṃ. Idha bhikkhunīpi anupasampannasaṅkhyaṃ gacchati. Anakkositukāmassa kevalaṃ davakamyatāya vadato sabbattha dubbhāsitaṃ. Atthadhammaanusāsanipurekkhārānaṃ, ummattakādīnañca anāpatti. Yaṃ akkosati, tassa upasampannatā, anaññāpadesena jātiādīhi akkosanaṃ, ''maṃ akkosatī''ti jānanā, atthapurekkhāratādīnaṃ abhāvoti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, vedanā pana idha dukkhāti.

Omasavādasikkhāpadavaṇṇanā niṭṭhitā.

3. Pesuññasikkhāpadavaṇṇanā

Tatiye **bhikkhupesuññe**ti bhikkhussa pesuññe, jātiādīhi akkosavatthūhi bhikkhū akkosantassa bhikkhuno sutvā vacanaṃ bhikkhuno piyakamyatāya vā bhedādhippāyena vā yo akkuddho, tassa bhikkhussa kāyena vā vācāya vā upasaṃhaṭe tasmiṃ pesuññakaraṇavacane pācittiyanti attho.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha pesuññaupasaṃharaṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, vuttanayeneva aññāpadesena akkosantassa vacanūpasaṃhāre vā pāḷimuttakaakkosūpasaṃhāre vā anupasampannassa ca upasaṃhāre dukkaṭaṃ. Idhāpi bhikkhunī anupasampannaṭṭhāne ṭhitā. Na piyakamyatāya, na bhedādhippāyena kevalaṃ pāpagarahitāya vadantassa, ummattakādīnañca anāpatti. Jātiādīhi anaññāpadesena akkosantassa bhikkhuno sutvā vacanaṃ bhikkhussa upasaṃharaṇaṃ, piyakamyatābhedādhippāyesu aññataratā, tassa vijānanāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānevāti.

Pesuññasikkhāpadavaṇṇanā niṭṭhitā.

4. Padasodhammasikkhāpadavaṇṇanā

Catutthe **padaso dhammaṃ vāceyyā**ti saṅgītittayaṃ anāruḷhampi rājovādatikkhindriyacatuparivattananandopanandakulumpasuttamaggakathādidhammañca saṅgītittayamāruḷhaṃ tipiṭakadhammañca padaṃ padaṃ vāceyya, padānupadaanvakkharaanubyañjanesu ekekaṃ koṭṭhāsanti attho. **Pācittiya**nti etesu padādīsu bhikkhuñca bhikkhuniñca ṭhapetvā yaṃkañci koṭṭhāsaṃ avasesapuggalehi saddhiṃ ekato bhaṇantassa padādigaṇanāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha padaso dhammavācanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ. Upasampanne anupasampannasaññino vematikassa vā dukkaṭaṃ. Anupasampannena saddhiṃ ekato uddesaggahaṇe, sajjhāyakaraṇe, tassa santike uddesaggahaṇe, yebhuyyena paguṇaganthaṃ bhaṇantassa, osārentassa ca khalitaṭṭhāne ‘‘evaṃ bhaṇāhī’’ti vacane ca ekato bhaṇantassāpi, ummattakādīnañca anāpatti. Anupasampannatā, vuttalakkhaṇaṃ dhammaṃ padaso vācanatā, ekato osāpanañcāti imānettha tīṇi aṅgāni. Padasodhammasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Padasodhammasikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamasahaseyyasikkhāpadavaṇṇanā

Pañcame **anupasampannenā**ti bhikkhuṃ ṭhapetvā antamaso pārājikavatthubhūtena tiracchānagatenāpi. **Uttaridirattatiratta**nti dvinnaṃ vā tiṇṇaṃ vā rattīnaṃ upari. **Sahaseyya**nti sabbacchannaparicchanne yebhuyyena channaparicchanne vā senāsane pubbāpariyena vā ekakkhaṇena vā ekato nipajjanaṃ. **Kappeyyā**ti vidaheyya sampādeyya. Tattha chadanaṃ anāhacca diyaḍḍhahatthubbedhena pākārādinā paricchinnampi sabbaparicchannamicceva veditabbaṃ, tasmā iminā lakkhaṇena samannāgato sacepi sattabhūmiko pāsādo ekūpacāro hoti, satagabbhaṃ vā catusālaṃ, yo tattha vā aññattha vā tādise tena vā aññena vā anupasampannena saha tisso rattiyo sayitvā catutthadivase atthaṅgate sūriye anupasampanne nipanne gabbhadvāraṃ pidhāya vā apidhāya vā nipajjati, paṭhamanipanno vā tasmiṃ nipajjante na vuṭṭhāti, tassa ubhinnaṃ uṭṭhahitvā nipajjanappayogagaṇanāya anupasampannagaṇanāya ca pācittiyaṃ. Ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ (pāci. aṭṭha. 51) sabbappakārato vutto.

Āḷaviyaṃ sambahule bhikkhū ārabbha anupasampannena sahaseyyavatthusmiṃ paññattaṃ, ‘‘uttaridirattatiratta’’nti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, upasampanne anupasampannasaññino vematikassa vā upaddhacchannaparicchannādīsu ca dukkaṭaṃ. Ūnakadirattatirattaṃ vasantassa, tatiyāya rattiyā purāruṇā nikkhamitvā puna vasantassa, sabbacchannasabbāparicchannādīsu vasantassa, itarasmiṃ nisinne nipajjantassa, nipanne vā nisīdantassa, ummattakādīnañca anāpatti. Pācittiyavatthukasenāsanaṃ, tattha anupasampannena saha nipajjanaṃ, catutthadivase sūriyatthaṅgamananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Paṭhamasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyasahaseyyasikkhāpadavaṇṇanā

Chaṭṭhe **mātugāmenā**ti antamaso tadahujātāyapi manussitthiyā. Dissamānarūpā pana yakkhipetiyo paṇḍako methunavatthubhūtā ca tiracchānitthiyo idha dukkaṭavatthukā honti.

Sāvatthiyaṃ āyasmantaṃ anuruddhattheraṃ ārabbha mātugāmena sahaseyyavatthusmiṃ paññattaṃ, sesaṃ anantarasikkhāpade vuttanayeneva veditabbaṃ aññatra rattiparicchedā, tatra hi catutthadivase āpatti, idha pana paṭhamadivasepīti.

Dutiyasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

7. Dhammadesanāsikkhāpadavaṇṇanā

Sattame **uttarichappañcavācāhī**tiettha eko gāthāpādo ekā vācāti evaṃ sabbattha vācāpamāṇaṃ veditabbaṃ. **Dhammaṃ deseyyā**ti padasodhammasikkhāpade vuttalakkhaṇaṃ dhammaṃ vā aṭṭhakathādhammaṃ vā bhāseyya. **Aññatra viññunā purisaviggahenā**ti vinā viññunā purisena. Manussaviggahaṃ gahetvā ṭhitena pana yakkhena vā petena vā tiracchānena vā saddhiṃ ṭhitāyapi dhammaṃ desetuṃ na vaṭṭati. **Pācittiya**nti dutiyāniyate vuttalakkhaṇena manussena vinā viññumanussitthiyā channaṃ vācānaṃ upari padādivasena dhammaṃ desentassa padādigaṇanāya, bahūnaṃ desayato mātugāmagaṇanāya ca pācittiyaṃ.

Sāvatthiyaṃ udāyittheraṃ ārabbha mātugāmassa dhammadesanāvatthusmiṃ paññattaṃ, ‘‘aññatra viññunā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, amātugāme mātugāmasaññino vematikassa vā yakkhipetipaṇḍakamanussaviggahatiracchānitthīnaṃ desentassa ca dukkaṭaṃ. Chahi vācāhi, tato vā oraṃ desentassa, vuttalakkhaṇe vā purise sati, sayaṃ vā uṭṭhāya, puna nisīditvā mātugāmassa vā uṭṭhahitvā puna nisinnassa, aññassa vā mātugāmassa desayato, ‘‘dīghanikāyo nāma bhante kimatthiyo’’ti evaṃ pana puṭṭhe sabbampi dīghanikāyaṃ desentassa, aññassatthāya vuccamānaṃ mātugāme suṇante, ummattakādīnañca anāpatti. Vuttalakkhaṇassa dhammassa channaṃ vācānaṃ upari desanā, vuttalakkhaṇo mātugāmo, iriyāpathaparivattābhāvo, kappiyakārakassābhāvo, apañhāvissajjanāti imānettha pañca aṅgāni. Samuṭṭhānādīni padasodhammasadisāneva, kevalaṃ idha kiriyākiriyaṃ hotīti.

Dhammadesanāsikkhāpadavaṇṇanā niṭṭhitā.

8. Bhūtārocanasikkhāpadavaṇṇanā

Aṭṭhame **uttarimanussadhamma**nti catutthapārājike vuttalakkhaṇaṃ uttarimanussānaṃ jhāyīnañceva ariyānañca dhammaṃ. **Bhūtasmiṃ pācittiya**nti attani jhānādidhamme sati taṃ bhikkhuñca bhikkhuniñca ṭhapetvā aññassa ārocayato pācittiyaṃ.

Vesāliyaṃ vaggumudātīriye bhikkhū ārabbha tesaṃ bhūtārocanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, nippariyāyena attani vijjamānaṃ jhānādidhammaṃ ārocentassa sace yassa āroceti, so anantarameva ‘‘ayaṃ jhānalābhī’’ti vā ‘‘ariyo’’ti vā yena kenaci ākārena tamatthaṃ jānāti, pācittiyaṃ. No ce jānāti, dukkaṭaṃ. Pariyāyena ārocitaṃ pana jānātu vā, mā vā, dukkaṭameva. Tathārūpe kāraṇe sati upasampannassa ārocayato, ādikammikassa ca anāpatti. Yasmā pana ariyānaṃ ummattakādibhāvo natthi, jhānalābhino pana tasmiṃ sati jhānā parihāyanti, tasmā te idha na gahitā. Uttarimanussadhammassa bhūtatā, anupasampannassa ārocanaṃ, taṅkhaṇavijānanā, anaññāpadesoti imānettha cattāri aṅgāni. Bhūtārocanasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, kusalābyākatacittehi dvicittaṃ, sukhamajjhattavedanāhi dvivedananti.

Bhūtārocanasikkhāpadavaṇṇanā niṭṭhitā.

9. Duṭṭhullārocanasikkhāpadavaṇṇanā

Navame **bhikkhussā**ti pārājikaṃ anajjhāpannassa. **Duṭṭhulla**nti kiñcāpi dvinnaṃ āpattikkhandhānametaṃ adhivacanaṃ, idha pana saṅghādisesameva adhippetaṃ. **Aññatra bhikkhusammutiyā**ti yaṃ saṅgho abhiṇhāpattikassa bhikkhuno āyatiṃ saṃvaratthāya āpattīnañca kulānañca pariyantaṃ katvā vā akatvā vā tikkhattuṃ apaloketvā katikaṃ karoti, taṃ ṭhapetvā, ayathākatikāya ‘‘ayaṃ asuciṃ mocetvā saṅghādisesaṃ āpanno’’tiādinā nayena vatthunā saddhiṃ āpattiṃ ghaṭetvā ārocentassa pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha duṭṭhullāpattiārocanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, aduṭṭhullāya duṭṭhullasaññino vematikassa vā dukkaṭaṃ, avasese cha āpattikkhandhe, anupasampannassa purimapañcasikkhāpadavītikkamasaṅkhātaṃ duṭṭhullaṃ vā itaraṃ aduṭṭhullaṃ vā ajjhācāraṃ ārocentassāpi dukkaṭameva. Vatthumattaṃ vā āpattimattaṃ vā ārocentassa, bhikkhusammutiparicchedaṃ anatikkamitvā ārocentassa, ummattakādīnañca anāpatti. Vuttalakkhaṇassa bhikkhuno savatthuko saṅghādiseso, anupasampannassa ārocanaṃ, bhikkhusammutiyā abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, vedanā pana idha dukkhāyevāti.

Duṭṭhullārocanasikkhāpadavaṇṇanā niṭṭhitā.

10. Pathavīkhaṇanasikkhāpadavaṇṇanā

Dasame **pathavi**nti duvidhā pathavī jātapathavī ajātapathavīti. Tattha **jātapathavī** suddhamissapuñjavasena tividhā, tattha **suddhapathavī** nāma pakatiyā suddhapaṃsu vā suddhamattikā vā. **Missapathavī** nāma yattha paṃsuto vā mattikāto vā pāsāṇasakkharakathalamarumbavālukāsu aññatarassa tatiyabhāgo hoti. **Puñjapathavī** nāma ‘‘atirekacātumāsaṃ ovaṭṭho paṃsupuñjo vā mattikāpuñjo vā’’ti (pāci. 86) vuttaṃ, vuttalakkhaṇena pana missakapuñjopi piṭṭhipāsāṇe ṭhitasukhumarajampi ca deve phusāyante sakiṃ tintaṃ catumāsaccayena tintokāso puñjapathavisaṅkhameva gacchati. Tividhāpi cesā pathavī uddhanapattapacanādivasena vā yathā tathā vā adaḍḍhā ‘jātapathavī’ti vuccati, daḍḍhā pana vuttappamāṇato adhikatarapāsāṇādimissā vā **ajātapathavī** nāma hoti, ko pana vādo suddhapāsāṇādibhedāya. Tattha yā ‘jātapathavī’ti vuttā, ayaṃ akappiyapathavī. Yo bhikkhu taṃ evarūpaṃ pathaviṃ sayaṃ khaṇati, khaṇanabhedanavilekhanapacanādīhi vikopeti, tassa payogagaṇanāya pācittiyaṃ. Yo pana khaṇāpeti, vuttanayeneva vikopāpeti, tassa ‘‘imaṃ padesa’’nti vā ‘‘imaṃ pathavi’’nti vā evaṃ niyametvā ‘‘khaṇa, bhindā’’tiādinā nayena āṇāpentassa āṇattiyā dukkaṭaṃ, sakiṃ āṇatte divasampi khaṇante āṇāpakassa ekameva pācittiyaṃ, sace itaro punappunaṃ āṇāpeti, vācāya vācāya pācittiyaṃ.

Āḷaviyaṃ āḷavake bhikkhū ārabbha pathavikhaṇanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, pathaviyā vematikassa, apathaviyā pathavisaññino ceva vematikassa ca dukkaṭaṃ. Okāsaṃ aniyametvā ‘‘pokkharaṇiṃ khaṇa, āvāṭaṃ khaṇa, kandaṃ khaṇā’’tiādīni bhaṇantassa, ātapena sussitvā phalitakaddamaṃ vā gokaṇṭakaṃ vā heṭṭhā pathaviyā asambaddhaṃ bhijjitvā patitanaditaṭaṃ vā mahantampi naṅgalacchinnamattikāpiṇḍantievamādīni sabbañca ajātapathaviṃ vikopentassa, ‘‘imassa thambhassa āvāṭaṃ jāna, mattikaṃ dehi, mattikaṃ āhara, paṃsunā me attho, mattikaṃ kappiyaṃ karohī’’ti bhaṇantassa, asañcicca rukkhādipavaṭṭanena bhindantassa, asatiyā pādaṅguṭṭhakādīhi vilekhantassa, jātapathavibhāvaṃ vā, ‘‘khaṇāmi vā aha’’nti ajānantassa, ummattakādīnañca anāpatti. Jātapathavī, pathavisaññitā, khaṇanakhaṇāpanānaṃ aññataranti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Pathavīkhaṇanasikkhāpadavaṇṇanā niṭṭhitā.

Musāvādavaggo paṭhamo.

2. Bhūtagāmavaggo

1. Bhūtagāmasikkhāpadavaṇṇanā

Bhūtagāmavaggassa paṭhame **bhūtagāmapātabyatāyā**ti ettha bhavanti ahesuñcāti bhūtā, jāyanti vaḍḍhanti jātā vaḍḍhitā cāti attho. **Gāmo**ti rāsi, bhūtānaṃ gāmo, bhūtā eva vā gāmoti bhūtagāmo, patiṭṭhitaharitatiṇarukkhādīnametaṃ adhivacanaṃ. Pātabyassa bhāvo pātabyatā, chedanabhedanādīhi yathāruci paribhuñjitabbatāti attho, tassaṃ bhūtagāmapātabyatāya, nimittatthe cetaṃ bhummavacanaṃ, bhūtagāmapātabyatāhetu bhūtagāmassa chedanādipaccayā pācittiyanti attho. Tasmā yo bhikkhu pathaviudakapākārādīsu yatthakatthaci jātaṃ asukkhaṃ antamaso atisukhumatiṇampi sāsapabījakasevālampi uddharaṇacchedanavijjhanādīhi vikopeti vā pathavikhaṇane vuttanayena vikopāpeti vā pācittiyaṃ āpajjati.

Āḷaviyaṃ āḷavake bhikkhū ārabbha rukkhachindanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, bhūtagāmato viyojitamūlabījakhandhabījaphalubījaaggabījabījabījānaṃ aññataraṃ bhājanagataṃ vā rāsikataṃ vā bhūmiyaṃ ropitampi nikkhantamūlamattaṃ vā nikkhantaaṅkuramattaṃ vā sacepissa vidatthimattā pattavaṭṭi niggacchati, anikkhante vā mūle nikkhante vā mūle yāva aṅkuro harito na hoti, tāva taṃ vikopentassa dukkaṭaṃ, tathā bhūtagāmabījagāme vematikassa, abhūtagāmabījagāme bhūtagāmabījagāmasaññino ceva vematikassa ca. Ubhayattha pana atathāsaññissa, ummattakādīnañca anāpatti, asañcicca asatiyā ajānitvā vā vikopentassa, ‘imaṃ rukkha’nti evaṃ aniyametvā ‘‘rukkhaṃ chinda, valliṃ chindā’’tiādīni bhaṇantassa, ‘‘imaṃ pupphaṃ vā phalaṃ vā jāna, imaṃ dehi, imaṃ āhara, iminā me attho, imaṃ kappiyaṃ karohī’’ti bhaṇantassa ca anāpatti. Evaṃ kappiyavacanena bhūtagāmato viyojitaṃ pana bījajātaṃ puna pi ‘‘kappiyaṃ karohī’’ti kāretvāva paribhuñjitabbaṃ. Evañhissa bījagāmaparimocanampi kataṃ hoti.

Kappiyaṃ karontena pana agginā vā nakhena vā satthena vā kattabbaṃ, agginā karontena ca yena kenaci agginā ekadese phusantena ‘kappiya’nti vatvāva kātabbaṃ. Satthena karontena yassa kassaci tikhiṇasatthassa antamaso sūcinakhacchedanādīnampi tuṇḍena vā dhārāya vā vedhaṃ vā chedaṃ vā dassentena tatheva kātabbaṃ. Nakhena karontena ṭhapetvā gomahiṃsādīnaṃ khure yena kenaci apūtinā manussānaṃ vā tiracchānānaṃ vā nakhena antamaso chinditvā āhaṭenāpi satthe vuttanayeneva kātabbaṃ. Tattha sacepi bījānaṃ pabbatamatto rāsi, rukkhasahassaṃ vā chinditvā ekābaddhaṃ, ucchūnaṃ vā mahābhāro bandhitvā ṭhapito hoti, ekasmiṃ bīje vā rukkhasākhāya vā ucchumhi vā kappiye kate sabbaṃ kataṃ hoti. Ucchuṃ ‘‘kappiyaṃ karissāmī’’ti tehi saddhiṃ baddhaṃ dārukaṃ vijjhati, vaṭṭatiyeva. Sace pana yāya valliyā bhāro baddho, taṃ vijjhati, na vaṭṭati. Maricapakkādīhi missetvā bhattaṃ āharanti, ‘‘kappiyaṃ karohī’’ti vutte sacepi bhattasitthe vijjhati, vaṭṭatiyeva, tilataṇḍulesupi eseva nayo. Yāguyā pakkhittāni pana ekābaddhāni hutvā na santiṭṭhanti, tattha ekekaṃ vijjhitvāva kātabbaṃ. Kapiṭṭhaphalādīnaṃ anto miñjaṃ kaṭāhaṃ muñcitvā sañcarati, bhindāpetvā kappiyaṃ kāretabbaṃ. Ekābaddhā ce, kaṭāhepi kātuṃ vaṭṭati. Yaṃ pana phalaṃ taruṇaṃ hoti abījaṃ yañca nibbattabījaṃ bījaṃ apanetvā paribhuñjitabbaṃ, tattha kappiyakaraṇakiccaṃ natthi. Bhūtagāmo, bhūtagāmasaññitā, vikopanaṃ vā vikopāpanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni pathavikhaṇanasadisānevāti.

Bhūtagāmasikkhāpadavaṇṇanā niṭṭhitā.

2. Aññavādakasikkhāpadavaṇṇanā

Dutiye yamatthaṃ saṅghamajjhe vinayadharo pucchati, tato aññaṃ vadatīti **aññavādako,** aññenaññaṃ paṭicaraṇassetaṃ nāmaṃ. Vihesatīti **vihesako,** tuṇhībhāvassetaṃ nāmaṃ, tasmiṃ aññavādake vihesake. **Pācittiya**nti vatthudvaye pācittiyadvayaṃ vuttaṃ. Tasmā yo bhikkhu sāvasesaṃ āpattiṃ āpanno saṅghamajjhe anuyuñjiyamāno taṃ na kathetukāmo aññena vacanena aññaṃ chādento tathā tathā vikkhipati, yo ca tuṇhībhāvena viheseti, tesaṃ yaṃ bhagavatā aññavādakakammañceva vihesakakammañca anuññātaṃ, tasmiṃ saṅghena kate puna tathā karontānaṃ pācittiyaṃ.

Kosambiyaṃ channattheraṃ ārabbha aññenaññaṃ paṭicaraṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, dhammakamme tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ, anāropite pana aññavādake vā vihesake vā tathā karontassa dukkaṭameva. Āpattiṃ āpannabhāvaṃ vā ajānantassa ‘‘kiṃ tumhe bhaṇathā’’ti pucchato, gelaññena vā, ‘‘saṅghassa bhaṇḍanādīni vā bhavissanti, adhammena vā vaggena vā nakammārahassa vā kammaṃ karissantī’’ti iminā adhippāyena na kathentassa, ummattakādīnañca anāpatti. Dhammakammena āropitatā, āpattiyā vā vatthunā vā anuyuñjiyamānatā, chādetukāmatāya aññenaññaṃ paṭicaraṇaṃ vā tuṇhībhāvo vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana siyā kiriyaṃ, siyā akiriyaṃ, dukkhavedanañca hotīti.

Aññavādakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ujjhāpanakasikkhāpadavaṇṇanā

Tatiye yena vacanena ujjhāpenti ‘‘chandāya itthannāmo idaṃ nāma karotī’’tiādīni vadantā upasampannaṃ saṅghena sammataṃ senāsanapaññāpakādibhedaṃ tassa ayasakāmā hutvā bhikkhūhi avajānāpenti, avaññāya olokāpenti, lāmakato vā cintāpenti, taṃ vacanaṃ **ujjhāpanakaṃ**. Yena ca tatheva vadantā khiyyanti, sabbattha tassa avaṇṇaṃ pakāsenti, taṃ **khiyyanakaṃ,** tasmiṃ ujjhāpanake khiyyanake. **Pācittiya**nti vatthudvaye pācittiyadvayaṃ vuttaṃ. Tasmā yo sammatassa bhikkhuno ayasakāmatāya upasampannassa vadanto ujjhāpeti vā khiyyati vā, tassa pācittiyaṃ hoti.

Rājagahe mettiyabhūmajake bhikkhū ārabbha ujjhāpanakhiyyanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, yaṃ tassa upasampannassa sammutikammaṃ kataṃ, tasmiṃ dhammakamme tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ, anupasampannassa pana santike tathā bhaṇantassa, asammatassa ca avaṇṇaṃ yassa kassaci santike bhaṇantassa, anupasampannassa pana sammatassa vā asammatassa vā avaṇṇaṃ yassa kassacideva santike bhaṇantassa ca dukkaṭameva. Pakatiyāva chandādivasena karontaṃ ujjhāpentassa vā khiyyantassa vā, ummattakādīnañca anāpatti. Dhammakammena sammatatā, upasampannatā, agatigamanābhāvo, tassa avaṇṇakāmatā, yassa santike vadati, tassa upasampannatā, ujjhāpanaṃ vā khiyyanaṃ vāti imānettha cha aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedanamevāti.

Ujjhāpanakasikkhāpadavaṇṇanā niṭṭhitā.

4. Paṭhamasenāsanasikkhāpadavaṇṇanā

Catutthe **saṅghika**nti saṅghassa santakaṃ. Mañcādīsu yokoci mañcasaṅkhepena kato sabbopi **mañco**yeva, **pīṭhe**pi eseva nayo. Yena kenaci pana coḷena vā kappiyacammena vā chaviṃ katvā ṭhapetvā manussalomaṃ tālīsapattañca yehi kehici lomapaṇṇatiṇavākacoḷehi pūretvā katasenāsanaṃ **bhisī**ti vuccati. Tattha nisīditumpi nipajjitumpi vaṭṭati, pamāṇaparicchedopi cettha natthi. **Kocchaṃ** pana vākausīramuñjapabbajādīnaṃ aññataramayaṃ anto saṃvellitvā baddhaṃ heṭṭhā ca upari ca vitthataṃ paṇavasaṇṭhānaṃ majjhe sīhacammādiparikkhittaṃ hoti, akappiyacammaṃ nāmettha natthi. Senāsanañhi sovaṇṇamayampi vaṭṭati. **Ajjhokāse**ti ettha ye avassikasaṅketā vassānamāsāti evaṃ asaññitā aṭṭha māsā, te ṭhapetvā itaresu catūsu māsesu sacepi devo na vassati. Tathāpi pakatiajjhokāse ca ovassakamaṇḍape ca santharituṃ na vaṭṭati. Yattha pana hemante vassati, tattha aparepi cattāro māse na vaṭṭati. Gimhe pana sabbattha vigatavalāhakaṃ visuddhaṃ nabhaṃ hoti, tasmā tadā kenacideva karaṇīyena gacchati, vaṭṭati. Kākādīnaṃ nibaddhavāsarukkhamūle pana kadācipi na vaṭṭati. Iti yattha ca yadā ca santharituṃ na vaṭṭati, taṃ sabbamidha ajjhokāsasaṅkhameva gatanti veditabbaṃ.

Santharitvāti tathārūpe ṭhāne attano vā parassa vā atthāya santharitvā. Aññassatthāya santhatampi hi yāva so tattha na nisīdati, ‘gaccha tva’nti vā na bhaṇati, tāva santhārakasseva bhāro. **Santharāpetvā**ti anupasampannena santharāpetvā. Etadeva hi tassa palibodho hoti, upasampannena santhataṃ santhārakasseva bhāro, tañca kho yāva āṇāpako tattha na nisīdati, ‘gaccha tva’nti vā na bhaṇati. Yasmiñhi attanā santharāpite vā pakatisanthate vā upasampanno nisīdati, sabbaṃ taṃ nisinnasseva bhāro, tasmā santharāpitantveva saṅkhaṃ gacchati. **Taṃ pakkamanto neva uddhareyya, na uddharāpeyyā**ti attanā vā uddharitvā patirūpe ṭhāne na ṭhapeyya, parena vā tathā na kārāpeyya. **Anāpucchaṃ vā gaccheyyā**ti yo bhikkhu vā sāmaṇero vā ārāmiko vā lajjī hoti, attano palibodhaṃ viya maññati, tathārūpaṃ anāpucchitvā taṃ senāsanaṃ tassa aniyyātetvā nirapekkho gacchati, thāmamajjhimassa purisassa leḍḍupātaṃ atikkameyya, tassa ekena pādena leḍḍupātātikkame dukkaṭaṃ, dutiyapādātikkame pācittiyaṃ. Bhojanasālāya ṭhito pana ‘‘asukasmiṃ nāma divāvihāraṭṭhāne paññapetvā gacchāhī’’ti pesetvā tato nikkhamitvā aññattha gacchanto pāduddhārena kāretabbo.

Sāvatthiyaṃ sambahule bhikkhū ārabbha santhataṃ anuddharitvā anāpucchaṃ pakkamanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, puggalike tikadukkaṭaṃ, cimilikaṃ vā uttarattharaṇaṃ vā bhūmattharaṇaṃ vā taṭṭikaṃ vā cammakkhaṇḍaṃ vā pādapuñchanaṃ vā phalakapīṭhaṃ vā yaṃ vā panaññaṃ kañci dārubhaṇḍaṃ mattikābhaṇḍaṃ antamaso pattādhārakampi vuttalakkhaṇe ajjhokāse ṭhapetvā gacchantassa dukkaṭameva. Āraññakena pana asati anovassake sabbaṃ rukkhe laggetvāpi yathā vā upacikāhi na khajjati, evaṃ katvāpi gantuṃ vaṭṭati. Abbhokāsikena pana cīvarakuṭikaṃ katvāpi rakkhitabbaṃ. Attano santake, vissāsikapuggalike, uddharaṇādīni katvā gamane, otāpentassa, ‘‘āgantvā uddharissāmī’’ti gacchato, vuḍḍhatarā uṭṭhāpenti, amanusso tattha nisīdati, koci issaro gaṇhāti, sīhādayo taṃ ṭhānaṃ āgantvā tiṭṭhanti, evaṃ senāsanaṃ palibuddhaṃ hoti, tathā palibuddhe vā senāsane, jīvitabrahmacariyantarāyakarāsu āpadāsu vā gacchantassa, ummattakādīnañca anāpatti. Mañcādīnaṃ saṅghikatā, vuttalakkhaṇe dese santharaṇaṃ vā santharāpanaṃ vā, apalibuddhatā, āpadāya abhāvo, nirapekkhatā, leḍḍupātātikkamoti imānettha cha aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāneva, idaṃ pana kiriyākiriyanti.

Paṭhamasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

5. Dutiyasenāsanasikkhāpadavaṇṇanā

Pañcame **vihāre**ti gabbhe vā aññatarasmiṃ vā sabbaparicchanne vuttasenāsane. **Seyya**nti seyyā nāma bhisī cimilikā uttarattharaṇaṃ bhūmattharaṇaṃ taṭṭikā cammakkhaṇḍo nisīdanaṃ paccattharaṇaṃ tiṇasanthāro paṇṇasanthāroti vuttaṃ. Tattha **cimilikā** nāma parikammakatāya bhūmiyā vaṇṇānurakkhaṇatthaṃ katā. **Uttarattharaṇaṃ** nāma mañcapīṭhādīnaṃ upari attharitabbayuttakaṃ paccattharaṇaṃ. **Bhūmattharaṇaṃ** nāma cimilikāya sati tassā upari, asati suddhabhūmiyaṃ attharitabbā kaṭasārakādi vikati. **Taṭṭikā** nāma tālapaṇṇādīhi katataṭṭikā. **Cammakkhaṇḍo** nāma yaṃkiñci cammaṃ, sīhacammādīnañhi pariharaṇeyeva parikkhepo, senāsanaparibhoge pana akappiyacammaṃ nāma natthi. **Paccattharaṇaṃ** nāma pāvāro kojavoti ettakameva, sesaṃ pākaṭameva. Iti imāsu dasasu seyyāsu ekampi seyyaṃ attano vassaggena gahetvā vuttalakkhaṇe vihāre santharitvā vā santharāpetvā vā yo bhikkhu disaṃgamiko yathā ṭhapitaṃ upacikāhi na khajjati, tathā ṭhapanavasena neva uddhareyya, na uddharāpeyya, purimasikkhāpade vuttanayena anāpucchaṃ vā gaccheyya, tassa parikkhittassa ārāmassa parikkhepaṃ, aparikkhittassa upacāraṃ atikkamantassa paṭhamapāde dukkaṭaṃ, dutiyapāde pācittiyaṃ. Yattha pana upacikāsaṅkā natthi, tato anāpucchāpi gantuṃ vaṭṭati, āpucchanaṃ pana vattaṃ.

Sāvatthiyaṃ sattarasavaggiye bhikkhū ārabbha saṅghike vihāre seyyaṃ santharitvā anuddharitvā anāpucchā pakkamanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, puggalike tikadukkaṭaṃ, vuttalakkhaṇassa pana vihārassa upacāre bahi āsanne upaṭṭhānasālāya vā aparicchannamaṇḍape vā paricchanne vāpi bahūnaṃ sannipātabhūte rukkhamūle vā santharitvā vā santharāpetvā vā, mañcapīṭhañca vihāre vā vuttappakāre vihārūpacāre vā santharitvā vā santharāpetvā vā uddharaṇādīni akatvā gacchantassa dukkaṭameva. Attano santake, vissāsikapuggalike, uddharaṇādīni katvā, purimanayeneva palibuddhaṃ chaḍḍetvā gamane, yo ca ‘‘ajjeva āgantvā paṭijaggissāmī’’ti evaṃ sāpekkho nadipāraṃ vā gāmantaraṃ vā gantvā yatthassa gamanacittaṃ uppannaṃ, tattheva ṭhito kañci pesetvā vā āpucchati, nadipūrarājacorādīsu vā kenaci palibuddho na sakkoti paccāgantuṃ, tassa ca, āpadāsu ca, ummattakādīnañca anāpatti. Vuttalakkhaṇaseyyā, tassā saṅghikatā, vuttalakkhaṇe vihāre santharaṇaṃ vā santharāpanaṃ vā, apalibuddhatā, āpadāya abhāvo, anapekkhassa disāpakkamanaṃ, upacārasīmātikkamoti imānettha satta aṅgāni. Samuṭṭhānādīni anantarasikkhāpade vuttanayānevāti.

Dutiyasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

6. Anupakhajjasikkhāpadavaṇṇanā

Chaṭṭhe **jāna**nti ‘‘anuṭṭhāpanīyo aya’’nti jānanto, tenevassa padabhājane ‘‘vuḍḍho’ti jānāti, ‘gilāno’ti jānāti, ‘saṅghena dinno’ti jānātī’’ti (pāci. 121) vuttaṃ. Vuḍḍho hi attano vuḍḍhatāya anuṭṭhāpanīyo, gilāno gilānatāya, saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharagaṇavācakācariyānaṃ vā bahūpakārataṃ guṇavisiṭṭhatañca sallakkhetvā dhuvavāsatthāya vihāraṃ sallakkhetvā sammannitvā deti, tasmā yassa saṅghena dinno, sopi anuṭṭhāpanīyo. **Pubbupagata**nti pubbaṃ upagataṃ. **Anupakhajjā**ti mañcapīṭhānaṃ vā tassa vā bhikkhuno pavisantassa vā nikkhamantassa vā upacāraṃ anupavisitvā. Tattha mañcapīṭhānaṃ tāva mahallake vihāre samantā diyaḍḍho hattho upacāro, khuddake yato pahoti, tato diyaḍḍho hattho, tassa pana pavisantassa pādadhovanapāsāṇato yāva mañcapīṭhaṃ, nikkhamantassa mañcapīṭhato yāva passāvaṭṭhānaṃ, tāva upacāro. **Seyyaṃ kappeyyā**ti tassa sambādhaṃ kattukāmatāya tasmiṃ upacāre dasasu seyyāsu ekampi santharantassa vā santharāpentassa vā dukkaṭaṃ, tattha nisīdantassa vā nipajjantassa vā pācittiyaṃ, dvepi karontassa dve pācittiyāni, punappunaṃ karontassa payogagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha anupakhajja seyyakappanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, puggalike tikadukkaṭaṃ, vuttūpacārato vā bahi, upaṭṭhānasālādike vā, vihārassa upacāre vā, santharaṇasantharāpanesupi nisajjasayanesupi dukkaṭameva. Attano vā, vissāsikassa vā santake pana vihāre santharantassa, yo ca gilāno vā sītuṇhapīḷito vā pavisati, tassa ca, āpadāsu ca, ummattakādīnañca anāpatti. Saṅghikavihāratā, anuṭṭhāpanīyabhāvajānanaṃ, sambādhetukāmatā, upacāre nisīdanaṃ vā nipajjanaṃ vāti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāneva, idaṃ pana dukkhavedanamevāti.

Anupakhajjasikkhāpadavaṇṇanā niṭṭhitā.

7. Nikkaḍḍhanasikkhāpadavaṇṇanā

Sattame **kupito**ti kuddho. **Anattamano**ti atuṭṭhacitto. **Nikkaḍḍheyya vā nikkaḍḍhāpeyya vā pācittiya**nti ettha ye anekabhūmakā pāsādā, anekakoṭṭhakāni vā catussālāni, tādisesu senāsanesu gahetvā antarā aṭṭhapetvā ekeneva payogena atikkāmentassa ekaṃ pācittiyaṃ, ṭhapetvā ṭhapetvā nānāpayogehi atikkāmentassa dvāragaṇanāya pācittiyāni, hatthena anāmasitvā ‘nikkhamā’ti vatvā vācāya nikkaḍḍhantassāpi eseva nayo. Nikkaḍḍhāpentassa pana ‘nikkaḍḍhā’ti āṇattamatte dukkaṭaṃ, sakiṃ āṇatte pana tasmiṃ bahukepi dvāre nikkhamante itarassa ekameva pācittiyaṃ. Sace pana ‘‘ettakāni dvārāni nikkaḍḍhāhī’’ti vā, ‘‘yāva mahādvāraṃ, tāva nikkaḍḍhāhī’’ti vā evaṃ niyametvā āṇatto hoti, dvāragaṇanāya pācittiyāni.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha bhikkhuṃ saṅghikā vihārā nikkaḍḍhanavatthusmiṃ

Paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, puggalike tikadukkaṭaṃ, tassa parikkhāranikkaḍḍhane, upaṭṭhānasālādikā vihārūpacārā tassa vā tassa parikkhārassa vā nikkaḍḍhane, anupasampannassa pana anupasampannaparikkhārassa vā vihārā vā vihārūpacārā vā nikkaḍḍhane nikkaḍḍhāpane ca dukkaṭameva. Tañca kho asambaddhesu parikkhāresu parikkhāragaṇanāya veditabbaṃ. Attano vā, vissāsikassa vā santakā vihārā nikkaḍḍhane, sakalasaṅghārāmatopi bhaṇḍanakārakassa vā tassa parikkhārassa vā nikkaḍḍhane nikkaḍḍhāpane vā, attano vasanaṭṭhānato alajjissa, ummattakassa, na sammāvattantānaṃ antevāsikasaavihārikānaṃ, tesaṃ parikkhārassa vā nikkaḍḍhane ca, sayaṃ ummattakādīnañca anāpatti. Saṅghikavihāro, upasampannassa bhaṇḍanakārakabhāvādivinimuttatā, kopena nikkaḍḍhanaṃ vā nikkaḍḍhāpanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Nikkaḍḍhanasikkhāpadavaṇṇanā niṭṭhitā.

8. Vehāsakuṭisikkhāpadavaṇṇanā

Aṭṭhame **uparivehāsakuṭiyā**ti upari acchannatalāya dvibhūmikakuṭiyā vā tibhūmikakuṭiyā vā, padabhājane pana idha adhippetaṃ kuṭiṃ dassetuṃ ''majjhimassa purisassa asīsaghaṭṭā''ti (pāci. 131) vuttaṃ. **Āhaccapādaka**nti aṅge vijjhitvā pavesitapādakaṃ. **Abhinisīdeyyā**ti abhibhavitvā ajjhottharitvā nisīdeyya, bhummatthe vā etaṃ upayogavacanaṃ, mañce vā pīṭhe vā nisīdeyya vā nipajjeyya vāti attho. **Abhī**ti idaṃ pana padasobhaṇatthe upasaggamattameva, tasmā yo bhikkhu vuttalakkhaṇāya vehāsakuṭiyā sabbantimena paricchedena yāva pamāṇamajjhimassa purisassa sabbaso heṭṭhimāhi tulāhi sīsaṃ na ghaṭṭeti, ettakaṃ uccāya tulānaṃ upari ṭhapite āhaccapādake mañce vā pīṭhe vā nisīdati vā nipajjati vā, tassa anupakhajjasikkhāpade vuttanayena payogagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ pīṭhaṃ sahasā abhinisīdanaabhinipajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, puggalike tikadukkaṭaṃ, attano vā, vissāsikassa vā santake vihāre, avehāsakuṭiyā, sīsaghaṭṭāya, yassa vā heṭṭhā dabbasambhārādīnaṃ nikkhittattā aparibhogaṃ hoti, uparitalaṃ vā padarasañcitaṃ sudhādiparikammakataṃ vā, tattha āhaccapādake nisīdantassa, yo ce tasmiṃ vehāsaṭṭhepi āhaccapādake ṭhito kiñci gaṇhāti vā laggati vā, yassa ca paṭāṇī dinnā hoti, pādasīsānaṃ upari āṇī pavesitā, tattha nisīdantassa, ummattakādīnañca anāpatti. Saṅghiko vihāro, asīsaghaṭṭā vehāsakuṭi, heṭṭhā saparibhogaṃ, apaṭāṇidinne āhaccapādake nisīdanaṃ vā nipajjanaṃ vāti imānettha cattāri aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Vehāsakuṭisikkhāpadavaṇṇanā niṭṭhitā.

9. Mahallakavihārasikkhāpadavaṇṇanā

Navame **mahallaka**nti sassāmikaṃ. **Vihāra**nti ullittāvallittaṃ. **Yāva dvārakosā**tiettha dvārakoso nāma ukkaṭṭhaparicchedena piṭṭhasaṅghāṭassa sāmantā aḍḍhateyyahattho padeso. **Aggaḷaṭṭhapanāyā**ti sakavāṭakassa dvārabandhassa niccalabhāvatthāya. Kavāṭañhi lahuparivattakaṃ vivaraṇakāle bhittiṃ āhanati, pidahanakāle dvārabandhaṃ. Tena āhanena bhitti kampati, tato mattikā calati, calitvā sithilā vā hoti patati vā, tenāha bhagavā ''yāva dvārakosā aggaḷaṭṭhapanāyā''ti. Tattha kiñcāpi ''idaṃ nāma kattabba''nti neva mātikāyaṃ, na padabhājane vuttaṃ, aṭṭhuppattiyaṃ pana ''punappunaṃ chādāpesi, punappunaṃ lepāpesī''ti (pāci. 134) adhikārato yāva dvārakosā aggaḷaṭṭhapanāya punappunaṃ limpitabbo vā lepāpetabbo vāti evamattho daṭṭhabbo. **Ālokasandhiparikammāyā**tiettha **ālokasandhī**ti vātapānakavāṭakā vuccanti. Te vivaraṇakāle vidatthimattampi atirekampi bhittippadesaṃ paharanti, upacāro panettha sabbadisāsu labbhati, tasmā sabbadisāsu kavāṭavitthārappamāṇo okāso ālokasandhiparikammatthāya limpitabbo vā lepāpetabbo vāti ayamettha adhippāyo.

Evaṃ lepakamme yaṃ kattabbaṃ, taṃ dassetvā idāni chadane kattabbaṃ dassetuṃ **dvatticchadanassā**tiādimāha. Tattha **dvatticchadanassa pariyāya**nti chadanassa dvattipariyāyaṃ, **pariyāyaṃ** vuccati parikkhepo, parikkhepadvayaṃ vā parikkhepattayaṃ vā adhiṭṭhātabbanti attho. **Appaharite ṭhitenā**ti aharite ṭhitena. **Harita**nti cettha sattadhaññādibhedaṃ pubbaṇṇaṃ, muggamāsatilakulatthaalābukumbhaṇḍādibhedañca aparaṇṇaṃ adhippetaṃ. Yaṃ tasmiṃ khette vuttaṃ na tāva sampajjati, vasse pana patite sampajjissati, tampi haritasaṅkhameva gacchati. Tasmā tasmiṃ ṭhatvā adhiṭṭhahanto dukkaṭaṃ āpajjati. Appaharite ṭhatvā adhiṭṭhahantassāpi ayaṃ paricchedo, piṭṭhivaṃsassa vā kūṭāgārathūpikāya vā passe nisinno puriso chadanamukhavaṭṭiantena olokento yasmiṃ bhūmibhāge ṭhitaṃ bhikkhuṃ passati, yasmiñca ṭhito taṃ upari nisinnakaṃ tatheva ullokento passati, tasmiṃ ṭhātabbaṃ, tassa anto aharitepi ṭhātuṃ na labhati. **Tato ce uttarī**ti maggena chādiyamāne tiṇṇaṃ maggānaṃ, pariyāyena chādiyamāne tiṇṇaṃ pariyāyānaṃ upari iṭṭhakasilāsudhāhi chādiyamāne iṭṭhakasilāsudhāpiṇḍagaṇanāya, tiṇapaṇṇehi chādiyamāne paṇṇagaṇanāya ceva tiṇamuṭṭhigaṇanāya ca pācittiyaṃ.

Kosambiyaṃ channattheraṃ ārabbha punappunaṃ chādāpanalepāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnadvattipariyāye atirekasaññino vematikassa vā dukkaṭaṃ. Setavaṇṇādikaraṇe, dvattipariyāye vā ūnakadvattipariyāye vā, leṇaguhātiṇakuṭikādīsu, aññassatthāya, attano dhanena kārentassa, vāsāgāraṃ ṭhapetvā sesāni adhiṭṭhahantassa, ummattakādīnañca anāpatti. Mahallakavihāratā, attano vāsāgāratā, uttari adhiṭṭhānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni sañcaritte vuttanayānevāti.

Mahallakavihārasikkhāpadavaṇṇanā niṭṭhitā.

10. Sappāṇakasikkhāpadavaṇṇanā

Dasame **jānaṃ sappāṇaka**nti ''sappāṇakaṃ eta''nti disvā vā sutvā vā yena kenaci ākārena jānanto. **Siñceyya vā siñcāpeyya vā**ti tena udakena sayaṃ vā siñceyya, aññaṃ vā āṇāpetvā siñcāpeyya. Tattha dhāraṃ avicchinditvā siñcantassa ekasmiṃ ghaṭe ekāva āpatti, vicchindantassa payogagaṇanāya āpattiyo. Mātikaṃ pamukhaṃ karoti, divasampi sandatu, ekāva āpatti. Tattha tattha bandhitvā aññato nentassa payogagaṇanāya āpattiyo. Bahukampi tiṇapaṇṇasākhādiṃ ekappayogena udake pakkhipantassa ekāva āpatti, ekekaṃ pakkhipantassa payogagaṇanāya āpattiyo. Idañca yaṃ evaṃ pakkhipiyamāne pariyādānaṃ gacchati, āvilaṃ vā hoti, yathā pāṇakā maranti, tādisaṃ sandhāya vuttaṃ, na mahāudakaṃ. Siñcāpane āṇattiyā dukkaṭaṃ, ekāṇattiyā bahukampi siñcatu, āṇāpakassa ekameva pācittiyaṃ.

Āḷaviyaṃ āḷavake bhikkhū ārabbha siñcanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, appāṇake sappāṇakasaññino, ubhosu vematikassa dukkaṭaṃ. Appāṇakasaññino, asañcicca assatiyā vā siñcantassa, ajānantassa, ummattakādīnañca anāpatti. Udakassa sappāṇakatā, ''siñcanena pāṇakā marissantī''ti jānanaṃ, tañca udakaṃ tādisameva, vinā vadhakacetanāya yena kenaci karaṇīyena tiṇādīnaṃ siñcananti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

Bhūtagāmavaggo dutiyo.

3. Ovādavaggo

1. Ovādasikkhāpadavaṇṇanā

Ovādavaggassa paṭhame **asammato**ti yā aṭṭhaṅgasamannāgatassa bhikkhuno bhagavatā ñatticatutthena kammena (pāci. 146) bhikkhunovādakasammuti anuññātā, tāya asammato. **Ovadeyyā**ti bhikkhunisaṅghaṃ vā sambahulā vā ekaṃ bhikkhuniṃ vā ''vassasatūpasampannāya bhikkhuniyā tadahupasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabba''nti ādike (cūḷava. 403) aṭṭha garudhamme ovādavasena osārento ovadeyya. **Pācittiya**nti ovādapariyosāne pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha ovadanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, aññena vā dhammena bhikkhunīsu upasampannamattaṃ vā ovadato dukkaṭaṃ. Sammatassāpi tañce sammutikammaṃ adhammakammaṃ hoti, tasmiṃ adhammakamme adhammakammasaññino vagge bhikkhunisaṅghe ovadato tikapācittiyaṃ, tathā vematikassa dhammakammasaññino cāti nava pācittiyāni, samaggepi bhikkhunisaṅghena vāti adhammakammavasena aṭṭhārasa. Sace pana taṃ dhammakammaṃ hoti, ''dhammakamme dhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ samaggasaññī ovadatī''ti (pāci. 151) idaṃ avasānapadaṃ ṭhapetvā teneva nayena sattarasa dukkaṭāni, ''samaggamhāyyā''ti ca vutte aññaṃ dhammaṃ, ''vaggamhāyyā''ti ca vutte aṭṭha garudhamme bhaṇantassa, ovādañca aniyyātetvā aññaṃ dhammaṃ bhaṇantassa dukkaṭameva. Yo pana dhammakamme dhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ samaggasaññī ovadati, garudhammapāḷiṃ uddesaṃ deti, paripucchaṃ deti, ''osārehi ayyā''ti vuccamāno osāreti, pañhaṃ puṭṭho katheti, bhikkhunīnaṃ suṇamānānaṃ aññassatthāya bhaṇati, sikkhamānāya vā sāmaṇeriyā vā bhaṇati, tassa, ummattakādīnañca anāpatti. Asammatatā, bhikkhuniyā paripuṇṇūpasampannatā, ovādavasena aṭṭhagarudhammabhaṇananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni padasodhammasadisānevāti.

Ovādasikkhāpadavaṇṇanā niṭṭhitā.

2. Atthaṅgatasikkhāpadavaṇṇanā

Dutiye **ovadeyyā**ti aṭṭhagarudhammehi vā aññena vā dhammena ovadantassa sammatassāpi pācittiyameva.

Sāvatthiyaṃ āyasmantaṃ cūḷapanthakaṃ ārabbha atthaṅgate sūriye ovadanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, sūriye atthaṅgate atthaṅgatasaññino vematikassa vā, ekatoupasampannaṃ ovadantassa ca dukkaṭaṃ. Purimasikkhāpade viya uddesādinayena anāpatti. Atthaṅgatasūriyatā, paripuṇṇūpasampannatā, ovadananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni padasodhammasadisānevāti.

Atthaṅgatasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhikkhunupassayasikkhāpadavaṇṇanā

Tatiye **bhikkhunupassaya**nti bhikkhuniyā ekarattaṃ vasanaṭṭhānampi. **Ovadeyyā**ti idha garudhammehi ovadantasseva pācittiyaṃ. Sace pana asammato hoti, dve pācittiyāni. Sace pana sūriyepi atthaṅgate ovadati, tīṇi honti. Sammatassa pana rattiṃ ovadantassapi dve eva honti. Sammatattā hi bhikkhussa garudhammovādamūlakaṃ pācittiyaṃ natthi. **Gilānā**ti na sakkoti ovādāya vā saṃvāsāya vā gantuṃ.

Sakkesu chabbaggiye bhikkhū ārabbha bhikkhunupassayaṃ upasaṅkamitvā ovadanavatthusmiṃ paññattaṃ, ‘‘aññatra samayā’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampannāya upasampannasaññino vematikassa vā, ekatoupasampannaṃ yena kenaci, itaraṃ aññena dhammena ovadantassa ca dukkaṭaṃ. Samaye, anupasampannāya, purimasikkhāpade viya uddesādinayena ca anāpatti. Upassayūpagamanaṃ, paripuṇṇūpasampannatā, samayābhāvo, garudhammehi ovadananti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyaṃ hotīti.

Bhikkhunupassayasikkhāpadavaṇṇanā niṭṭhitā.

4. Āmisasikkhāpadavaṇṇanā

Catutthe **āmisahetū**ti cīvarādīnaṃ aññatarahetu. **Bhikkhū**ti sammatā bhikkhū idhādhippetā. **Pācittiya**nti evarūpe bhikkhū avaṇṇakāmatāya evaṃ bhaṇantassa pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha ‘‘āmisahetu ovadantī’’ti bhaṇanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, dhammakamme tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ, asammataṃ upasampannañca, anupasampannañca sammataṃ vā asammataṃ vā evaṃ bhaṇantassa dukkaṭameva. Tattha yo bhikkhu kāle sammutiṃ labhitvā sāmaṇerabhūmiyaṃ saṇṭhito, ayaṃ sammato nāma anupasampanno. Pakatiyā cīvarādihetu ovadantaṃ pana evaṃ bhaṇantassa, ummattakādīnañca anāpatti. Upasampannatā, dhammena laddhasammutitā, anāmisantaratā, avaṇṇakāmatāya evaṃ bhaṇananti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedanamevāti.

Āmisasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaradānasikkhāpadavaṇṇanā

Pañcame sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha cīvaradānavatthusmiṃ paññattaṃ, sesakathāmaggo panettha cīvarappaṭiggahaṇasikkhāpade vuttanayeneva veditabbo. Tatra hi bhikkhu paṭiggāhako, idha bhikkhunī, ayaṃ viseso, sesaṃ tādisamevāti.

Cīvaradānasikkhāpadavaṇṇanā niṭṭhitā.

6. Cīvarasibbanasikkhāpadavaṇṇanā

Chaṭṭhe **cīvara**nti nivāsanapārupanupagaṃ. **Sibbeyya vā sibbāpeyyā vā**ti ettha sayaṃ sibbantassa sūciṃ pavesetvā pavesetvā nīharaṇe pācittiyaṃ, satakkhattumpi vijjhitvā sakiṃ nīharantassa ekameva pācittiyaṃ. ‘Sibbā’ti vutto pana sacepi sabbaṃ sūcikammaṃ niṭṭhāpeti, āṇāpakassa ekameva pācittiyaṃ. Atha ‘‘yaṃ ettha cīvare kattabbaṃ, sabbaṃ taṃ tava bhāro’’ti vutto niṭṭhāpeti, tassa ārāpathe ārāpathe pācittiyaṃ. Āṇāpakassa ekavācāya sambahulānipi, punappunaṃ āṇattiyaṃ pana vattabbameva natthi.

Sāvatthiyaṃ udāyittheraṃ ārabbha cīvarasibbanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, ñātikāya aññātikasaññino vā vematikassa vā, ekatoupasampannāya sibbantassa ca dukkaṭaṃ. Aññaṃ thavikādiparikkhāraṃ sibbantassa, ñātikāya, sikkhamānasāmaṇerīnañca cīvarampi sibbantassa, ummattakādīnañca anāpatti. Aññātikāya bhikkhuniyā santakatā, nivāsanapārupanupagatā, vuttalakkhaṇaṃ sibbanaṃ vā sibbāpanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni sañcarittasadisānevāti.

Cīvarasibbanasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

Sattame **saṃvidhāyā**ti saṃvidahitvā, gamanakāle saṅketaṃ katvāti attho. **Ekaddhānamagga**nti ekaṃ addhānasaṅkhātaṃ maggaṃ, ekato vā addhānamaggaṃ. **Satthagamanīyo**ti satthena saddhiṃ gantabbo, sesaṃ uttānapadatthameva. Ayaṃ panettha vinicchayo – akappiyabhūmiyaṃ saṃvidahantassa saṃvidahanapaccayā tāva dukkaṭaṃ. Tattha ṭhapetvā bhikkhunupassayaṃ antarārāmaṃ āsanasālaṃ titthiyaseyyañca sesā akappiyabhūmi, tattha ṭhatvā saṃvidahantassāti attho. Saṃvidahitvā pana ‘‘ajja vā sve vā’’ti niyamitaṃ kālaṃ visaṅketaṃ akatvā, dvāravisaṅketaṃ pana maggavisaṅketaṃ vā katvāpi bhikkhuniyā saddhiṃ gacchantassa yāva āsannassāpi aññassa gāmassa ‘‘ayaṃ imassa upacāro’’ti manussehi ṭhapitaṃ upacāraṃ na okkamati, tāva anāpatti. Taṃ okkamantassa pana paṭhamapāde dukkaṭaṃ, dutiyapāde pācittiyaṃ, iti gāmūpacārokkamanagaṇanāya pācittiyāni. Addhayojanātikkame pana gāme asati addhayojanagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha ekaddhānamaggappaṭipajjanavatthusmiṃ paññattaṃ, ‘‘aññatra samayā’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, asaṃvidahite saṃvidahitasaññino vematikassa vā, yo ca bhikkhuniyā asaṃvidahantiyā kevalaṃ attanāva saṃvidahati, tassa dukkaṭaṃ. Samaye saṃvidahitvāpi gacchantassa, attanā asaṃvidahantassa, visaṅketena vā, āpadāsu gacchantassa, ummattakādīnañca anāpatti. Dvinnampi saṃvidahitvā maggappaṭipatti, avisaṅketatā, samayābhāvo, anāpadā, gāmantarokkamanaṃ vā addhayojanātikkamo vāti imānettha pañca aṅgāni. Ekatoupasampannādīhi pana saddhiṃ mātugāmasikkhāpadena āpatti, addhānasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Nāvābhiruhanasikkhāpadavaṇṇanā

Aṭṭhame **saṃvidhāyā**ti kīḷāpurekkhāro saṃvidahitvā, abhiruhanakāle saṅketaṃ katvāti attho. **Uddhaṃgāmini**nti kīḷāvasena uddhaṃ nadiyā paṭisotaṃ gacchantiṃ. **Adhogāmini**nti tatheva adho anusotaṃ gacchantiṃ. Yaṃ pana titthappaṭipādanatthaṃ uddhaṃ vā adho vā haranti, ettha anāpatti. **Aññatra tiriyaṃ taraṇāyā**ti upayogatthe nissakkavacanaṃ, yā tiriyaṃ taraṇā, taṃ ṭhapetvāti attho. **Pācittiya**nti sagāmakatīrapassena gamanakāle gāmantaragaṇanāya, agāmakatīrapassena vā yojanavitthatāya nadiyā majjhena vā gamanakāle addhayojanagaṇanāya pācittiyaṃ, samudde pana yathāsukhaṃ gantuṃ vaṭṭati.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha nāvābhiruhanavatthusmiṃ paññattaṃ, ‘‘aññatra tiriyaṃ taraṇāyā’’ti ayamettha anupaññatti, sesaṃ anantarasikkhāpade vuttanayeneva veditabbanti.

Nāvābhiruhanasikkhāpadavaṇṇanā niṭṭhitā.

9. Paripācitasikkhāpadavaṇṇanā

Navame **bhikkhuniparipācita**nti bhikkhuniyā paripācitaṃ, neva tassa nāttano ñātakappavāritānaṃ gihīnaṃ santike bhikkhussa guṇaṃ pakāsetvā ‘‘detha ayyassa, karotha ayyassā’’ti evaṃ nipphāditaṃ laddhabbaṃ katanti attho. **Pubbe gihisamārambhā**ti ettha **samārambho**ti samāraddhaṃ, paṭiyāditassetaṃ nāmaṃ. Gihīnaṃ samārambho gihisamārambho, bhikkhuniyā paripācanato pubbe paṭhamataraṃyeva yaṃ bhikkhūnaṃ atthāya gihīnaṃ paṭiyāditabhattaṃ, ñātakappavāritānaṃ vā santakaṃ, taṃ ṭhapetvā aññaṃ jānaṃ bhuñjantassa pācittiyanti attho. Tañca kho ajjhoharaṇagaṇanāya, paṭiggahaṇe panassa dukkaṭaṃ.

Rājagahe devadattaṃ ārabbha bhikkhuniparipācitapiṇḍapātabhuñjanavatthusmiṃ paññattaṃ, ‘‘aññatra pubbe gihisamārambhā’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, ekatoupasampannāya paripācitaṃ bhuñjantassa, aparipācite paripācitasaññino, ubhayattha vematikassa ca dukkaṭaṃ. Ubhayattha aparipācitasaññino, gihisamārambhe, sikkhamānasāmaṇerādīhi paripācite, pañca bhojanāni ṭhapetvā avasese, ummattakādīnañca anāpatti. Bhikkhuniyā paripācitatā, paripācitabhāvajānanaṃ, gihisamārambhābhāvo, odanādīnaṃ aññataratā, tassa ajjhoharaṇanti imānettha pañca aṅgāni. Samuṭṭhānādīni paṭhamapārājikasaasāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Paripācitasikkhāpadavaṇṇanā niṭṭhitā.

10. Rahonisajjasikkhāpadavaṇṇanā

Dasame sabbopi kathāmaggo dutiyaaniyate vuttanayeneva veditabbo. Idañhi sikkhāpadaṃ dutiyaaniyatena ca upari upanandassa catutthasikkhāpadena ca ekaparicchedaṃ, aṭṭhuppattivasena pana visuṃ paññattanti.

Rahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

Ovādavaggo tatiyo.

4. Bhojanavaggo

1. Āvasathasikkhāpadavaṇṇanā

Bhojanavaggassa paṭhame **agilānenā**ti addhayojanampi gantuṃ samatthena. **Eko**ti ekadivasiko. **Āvasathapiṇḍo**ti ‘‘imesaṃ vā ettakānaṃ vā’’ti ekaṃ pāsaṇḍaṃ vā, ‘‘ettakamevā’’ti evaṃ bhattaṃ vā anodissa sālādīsu yattha katthaci puññakāmehi paññattaṃ bhojanaṃ. **Bhuñjitabbo**ti ekakulena vā nānākulehi vā ekato hutvā ekasmiṃ vā ṭhāne, nānāṭhānesu vā ‘‘ajja ekasmiṃ, sve ekasmi’’nti evaṃ aniyataṭṭhāne vā paññatto ekasmiṃ ṭhāne ekadivasameva bhuñjitabbo. **Tato ce uttarī**ti dutiyadivasato paṭṭhāya tasmiṃ vā ṭhāne aññasmiṃ vā ṭhāne tesaṃ santakassa paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha anuvasitvā āvasathapiṇḍabhuñjanavatthusmiṃ paññattaṃ, ‘‘agilānenā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, gilānassa agilānasaññino vematikassa vā dukkaṭaṃ. Gilānassa gilānasaññino, yo ca sakiṃ bhuñjati, gacchanto vā antarāmagge ekadivasaṃ, gataṭṭhāne ekadivasaṃ, paccāgantopi antarāmagge ekadivasaṃ, āgataṭṭhāne ekadivasaṃ, gamissāmī’ti ca bhuñjitvā nikkhanto kenaci upaddavena nivattitvā khemabhāvaṃ ñatvā gacchanto puna ekadivasaṃ bhuñjati, yassa vā sāmikā nimantetvā denti, yo vā bhikkhūnaṃyeva uddissa paññattaṃ, na yāvadatthaṃ paññattaṃ, ṭhapetvā vā pañca bhojanāni aññaṃ bhuñjati, tassa ca, ummattakādīnañca anāpatti. Āvasathapiṇḍatā, agilānatā, anuvasitvā paribhojananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasikkhāpadasadisānīti.

Āvasathasikkhāpadavaṇṇanā niṭṭhitā.

2. Gaṇabhojanasikkhāpadavaṇṇanā

Dutiye **gaṇabhojane**ti gaṇassa bhojane. Idha ca **gaṇo**ti cattāro vā tatuttari vā bhikkhū, tesaṃ nimantanato vā viññattito vā laddhe odanādīnaṃ pañcannaṃ bhojanānaṃ aññatarabhojaneti attho. Tatthāyaṃ vinicchayo – sace hi koci cattāro bhikkhū upasaṅkamitvā yena kenaci vevacanena vā bhāsantarena vā pañcannaṃ bhojanānaṃ nāmaṃ gahetvā ‘‘odanena nimantemi, odanaṃ me gaṇhathā’’tiādinā nayena nimanteti, te ce evaṃ ekato vā nānāto vā nimantitā ekato vā nānāto vā gantvā ekato gaṇhanti, pacchā ekato vā nānāto vā bhuñjanti, gaṇabhojanaṃ hoti. Paṭiggahaṇameva hettha pamāṇaṃ. Sace odanādīnaṃ nāmaṃ gahetvā ekato vā nānāto vā viññāpetvā ca gantvā ca ekato gaṇhanti, evampi gaṇabhojanameva. Tassa duvidhassāpi evaṃ paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ. Gilānasamayādīsu yadā pādānampi phalitattā na sakkā piṇḍāya carituṃ, ayaṃ **gilānasamayo**. Atthatakathinānaṃ pañca māsā, itaresaṃ kattikamāsoti ayaṃ **cīvaradānasamayo**. Yadā yo cīvare kariyamāne kiñcideva cīvare kattabbaṃ kammaṃ karoti, ayaṃ **cīvarakārasamayo**. Yadā addhayojanampi gantukāmo vā hoti gacchati vā gato vā, ayaṃ **addhānagamanasamayo. Nāvābhiruhanasamaye**pi eseva nayo. Yadā gocaragāme cattāro bhikkhū piṇḍāya caritvā na yāpenti, ayaṃ **mahāsamayo**. Yadā yokoci pabbajito bhattena nimanteti, ayaṃ **samaṇabhattasamayo,** etesu samayesu bhuñjituṃ vaṭṭati.

Rājagahe devadattaṃ ārabbha viññāpetvā bhuñjanavatthusmiṃ paññattaṃ, ‘‘aññatra samayā’’ti ayamettha sattavidhā anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, nagaṇabhojane gaṇabhojanasaññissa vematikassa vā dukkaṭaṃ. Nagaṇabhojanasaññissa pana, ye ca dve tayo ekato gaṇhanti, bahūnaṃ piṇḍāya caritvā ekato bhuñjantānaṃ, niccabhattikādīsu, pañca bhojanāni ṭhapetvā sabbattha, ummattakādīnañca anāpatti. Gaṇabhojanatā, samayābhāvo, ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Gaṇabhojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Paramparabhojanasikkhāpadavaṇṇanā

Tatiye **paramparabhojane**ti gaṇabhojane vuttanayeneva pañcahi bhojanehi nimantitassa yena yena paṭhamaṃ nimantito, tassa tassa bhojanato uppaṭipāṭiyā vā avikappetvā vā parassa parassa bhojane. Tasmā yo bhikkhu pañcasu sahadhammikesu aññatarassa ‘‘mayhaṃ bhattapaccāsaṃ tuyhaṃ dammī’’ti vā ‘‘vikappemī’’ti vā evaṃ sammukhā vā ‘‘itthannāmassa dammī’’ti (pāci. 226) vā ‘‘vikappemī’’ti vā evaṃ parammukhāvā paṭhamanimantanaṃ avikappetvā pacchā nimantitakule laddhabhikkhato ekasitthampi ajjhoharati, pācittiyaṃ. Samayā vuttanayā eva.

Vesāliyaṃ sambahule bhikkhū ārabbha aññatra nimantitabhojanavatthusmiṃ paññattaṃ, ‘‘aññatra samayā’’ti ayamettha tividhā anupaññatti, parivāre pana vikappanampi gahetvā ‘‘catasso anupaññattiyo’’ti (pari. 86) vuttaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, naparamparabhojane paramparabhojanasaññino vematikassa vā dukkaṭaṃ. Naparamparabhojanasaññissa pana, yo ca samaye vā vikappetvā vā ekasaṃsaṭṭhāni vā dve tīṇi nimantanāni ekato vā katvā bhuñjati, nimantanappaṭipāṭiyā bhuñjati, sakalena gāmena vā pūgena vā nimantito tesu yatthakatthaci bhuñjati, nimantiyamāno vā ‘‘bhikkhaṃ gahessāmī’’ti vadati, tassa, niccabhattikādīsu, pañca bhojanāni ṭhapetvā sabbattha, ummattakādīnañca anāpatti. Paramparabhojanatā, samayābhāvo, ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāneva, idaṃ pana kiriyākiriyanti.

Paramparabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4. Kāṇamātāsikkhāpadavaṇṇanā

Catutthe **pūvehī**ti paheṇakatthāya paṭiyattehi atirasakamodakasakkhalikādīhi yehi kehici khajjakehi. **Manthehī**ti pātheyyatthāya paṭiyattehi yehi kehici sattutilataṇḍulādīhi. **Dvattipattapūrā**ti mukhavaṭṭiyā heṭṭhimalekhaṃ anatikkantā dve vā tayo vā pattapūrā. **Tato ce uttarī**ti sacepi tatiyaṃ pattaṃ thūpīkataṃ gaṇhāti, mukhavaṭṭiyā heṭṭhimalekhato upariṭṭhitapūvagaṇanāya pācittiyaṃ. **Dvattipattapūre paṭiggahetvā**ti ettha yena dve gahitā honti, tena bahi bhikkhuṃ disvā ‘‘ettha mayā dve pattapūrā gahitā, tvaṃ ekaṃ gaṇheyyāsī’’ti vattabbaṃ, tenāpi aññaṃ passitvā ‘‘paṭhamaṃ āgatena dve pattapūrā gahitā, mayā eko gahito, tvaṃ mā gaṇhī’’ti vattabbaṃ. Yena paṭhamaṃ eko gahito, tassāpi paramparārocane eseva nayo. Yena pana sayameva tayo gahitā, tena aññaṃ disvā ‘‘mā kho tvaṃ ettha paṭiggaṇhī’’ti vattabbaṃ, avadantassa dukkaṭaṃ, taṃ sutvā gaṇhantassāpi dukkaṭameva. **Tato nīharitvā bhikkhūhi saddhiṃ saṃvibhajitabba**nti laddhaṭṭhānato sabbāsannaṃ āsanasālaṃ vā vihāraṃ vā yattha vā pana nibaddhaṃ paṭikkamati, tattha gantvā ekaṃ pattapūraṃ attano ṭhapetvā sesaṃ bhikkhusaṅghassa dātabbaṃ. Yathāmittaṃ pana dātuṃ na labbhati. Yena eko gahito, na tena kiñci akāmā dātabbaṃ, yathāruci kātabbaṃ.

Sāvatthiyaṃ sambahule bhikkhū ārabbha na mattaṃ jānitvā paṭiggahaṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnakadvattipattapūre atirekasaññissa vematikassa vā dukkaṭaṃ. Ūnakasaññissa pana, na paheṇakatthāya na pātheyyatthāya vā paṭiyattaṃ, tadatthāya paṭiyattasesakaṃ vā, gamane vā paṭippassaddhe, ñātakappavāritānaṃ vā dentānaṃ, attano dhanena gaṇhantassa, ummattakādīnañca anāpatti. Vuttalakkhaṇapūvamanthatā, asesakatā, appaṭippassaddhagamanatā, anaññātakāditā, atirekappaṭiggahaṇanti imānettha pañca aṅgāni, samuṭṭhānādīni sañcarittasadisānevāti.

Kāṇamātāsikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamapavāraṇāsikkhāpadavaṇṇanā

Pañcame **bhuttāvī**ti bhuttavā, yena pañcannaṃ bhojanānaṃ sāsapamattampi ajjhoharitaṃ, so evaṃ vuccati. **Pavārito**ti ''asanaṃ paññāyati, bhojanaṃ paññāyati, hatthapāse ṭhito abhiharati, paṭikkhepo paññāyatī''ti (pāci. 239) evaṃ pāḷiyaṃ vuttapañcaṅgavasena katappavāraṇo, katappaṭikkhepoti attho. Tattha yasmā ''asanaṃ paññāyatī''ti iminā vippakatabhojano 'pavārito'ti vutto. Yo ca vippakatabhojano, tena kiñci bhuttaṃ, kiñci abhuttaṃ, yañca bhuttaṃ, taṃ sandhāya 'bhuttāvī'tipi saṅkhaṃ gacchati. Tasmā 'bhuttāvī'tivacanena visuṃ kiñci atthasiddhiṃ na passāma, ''dirattatiratta''ntiādīsu (pāci. 52) pana dirattādivacanaṃ viya pavāritapadassa parivārabhāvena byañjanasiliṭṭhatāya cetaṃ vuttanti veditabbaṃ.

Pavāraṇaṅgesu pana **asanaṃ paññāyatī**ti vippakatabhojanaṃ dissati, taṃ bhuñjamāno cesa puggalo hotīti attho. **Bhojanaṃ paññāyatī**ti pavāraṇappahonakaṃ bhojanaṃ dissati, odanādīnaṃ ce aññataraṃ paṭikkhipitabbaṃ bhojanaṃ hotīti attho. **Hatthapāse ṭhito**ti pavāraṇappahonakaṃ ce bhojanaṃ gaṇhitvā dāyako aḍḍhateyyahatthappamāṇe okāse ṭhito hotīti attho. **Abhiharatī**ti so ce dāyako tassa taṃ bhojanaṃ kāyena abhisaṃharatīti attho. **Paṭikkhepo paññāyatī**ti paṭikkhepo dissati, taṃ ce abhihaṭaṃ so bhikkhu kāyena vā vācāya vā paṭikkhipatīti attho. Evaṃ pañcannaṃ aṅgānaṃ vasena pavārito hoti.

Tatrāyaṃ vinicchayo – 'asana'ntiādīsu tāva yañca asnāti, yañca bhojanaṃ hatthapāse ṭhitena abhihaṭaṃ paṭikkhipati, taṃ odano kummāso sattu maccho maṃsanti imesaṃ aññatarameva veditabbaṃ. Tattha **odano** nāma sāli vīhi yavo godhumo kaṅgu varako kudrūsakoti imesaṃ sattannaṃ dhaññānaṃ taṇḍule gahetvā ''bhattaṃ pacāmā''ti vā ''yāguṃ pacāmā''ti vā yaṃkiñci sandhāya pacantu, sace uṇhaṃ vā sītalaṃ vā bhuñjantānaṃ bhojanakāle gahitagahitaṭṭhāne odhi paññāyati, odano hoti, pavāraṇaṃ janeti. Yo pana pāyāso vā ambilayāgu vā uddhanato otāritamattā abbhuṇhā sakkā hoti āvijjhitvā pivituṃ, sā yassa hatthena gahitokāsepi odhi na paññāyati, pavāraṇaṃ na janeti. Sace pana usumāya vigatāya ghanabhāvaṃ gacchati, odhiṃ dasseti, puna pavāraṇaṃ janeti, pubbe tanukabhāvo na rakkhati. Sacepi bahū paṇṇaphalakaḷīre pakkhipitvā muṭṭhimattāpi taṇḍulā pakkhittā honti, bhojanakāle ce odhi paññāyati, pavāraṇaṃ janeti. Ayāguke nimantane ''yāguṃ dassāmā''ti bhatte udakakañjikakhīrādīni ākiritvā ''yāguṃ gaṇhathā''ti denti, kiñcāpi tanukā hoti, pavāraṇaṃ janetiyeva. Sace pana pakkuthitesu udakādīsu pakkhipitvā pacitvā denti, yāgusaṅgahameva gacchati. Sace yāguyāpi sāsapamattampi macchamaṃsakkhaṇḍaṃ vā nhāru vā pakkhittaṃ hoti, pavāraṇaṃ janeti. Ṭhapetvā sānulomānaṃ vuttadhaññānaṃ taṇḍule aññehi veḷutaṇḍulādīhi vā kandamūlaphalehi vā yehi kehici katabhattaṃ pavāraṇaṃ na janeti. **Kummāso** nāma yavehi kato. Aññehi pana muggādīhi katakummāso pavāraṇaṃ na janeti. **Sattu** nāma satta dhaññāni bhajjitvā kato. Antamaso kharapākabhajjitānaṃ vīhīnaṃ taṇḍule koṭṭetvā katacuṇṇampi kuṇḍakampi sattusaṅgahameva gacchati. Samapākabhajjitānaṃ pana ātapasukkhānaṃ kuṇḍakaṃ vā, ye keci taṇḍulā vā lājā vā, lājehi katabhattasattuādīni vā na pavārenti. **Macchamaṃsesu** sace yāguṃ pivantassa yāgusitthamattāneva dve macchakkhaṇḍāni vā maṃsakkhaṇḍāni vā ekabhājane vā nānābhājane vā denti, tāni ce akhādanto aññaṃ pavāraṇappahonakaṃ yaṃkiñci paṭikkhipati, na pavāreti. Tato ekaṃ khāditaṃ, ekaṃ hatthe vā patte vā hoti, sace aññaṃ paṭikkhipati pavāreti. Dvepi khāditāni honti, mukhe sāsapamattampi avasiṭṭhaṃ natthi, sacepi aññaṃ paṭikkhipati, na pavāreti. Yo pana akappiyamaṃsaṃ kuladūsanavejjakammauttarimanussadhammārocanasāditarūpiyādīhi nibbattaṃ akappiyabhojanañca aññaṃ kappiyaṃ vā akappiyaṃ vā khādanto paṭikkhipati, na pavāreti.

Evaṃ yañca asnāti, yañca bhojanaṃ hatthapāse ṭhitena abhihaṭaṃ paṭikkhipanto pavāraṇaṃ janeti, taṃ ñatvā idāni yathā āpajjati, tassa jānanatthaṃ ayaṃ vinicchayo veditabbo – ''asanaṃ bhojana''nti ettha tāva yena ekasitthampi ajjhohaṭaṃ hoti, so sace pattamukhahatthesu yatthakatthaci bhojane sati sāpekkhova aññaṃ vuttalakkhaṇaṃ bhojanaṃ paṭikkhipati, pavāreti. Sace pana nirapekkho hoti, yaṃ pattādīsu avasiṭṭhaṃ, taṃ na ca ajjhoharitukāmo, aññassa vā dātukāmo, aññatra vā gantvā bhuñjitukāmo, so paṭikkhipantopi na pavāreti. ''Hatthapāse ṭhito''ti ettha pana sace bhikkhu nisinno hoti, ānisadassa pacchimantato paṭṭhāya, sace ṭhito, paṇhīnaṃ antato paṭṭhāya, sace nipanno, yena passena nipanno, tassa pārimantato paṭṭhāya dāyakassa nisinnassa vā ṭhitassa vā nipannassa vā ṭhapetvā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena paricchinditvā aḍḍhateyyahattho 'hatthapāso'ti veditabbo. Tasmiṃ ṭhatvā abhihaṭaṃ paṭikkhipantasseva pavāraṇā hoti, na tato paraṃ. 'Abhiharatī'ti hatthapāsabbhantare ṭhito gahaṇatthaṃ upanāmeti. Sace pana anantaranisinnopi bhikkhu hatthe vā ādhārake vā ṭhitaṃ pattaṃ anabhiharitvāva ''bhattaṃ gaṇhathā''ti vadati, taṃ paṭikkhipato pavāraṇā natthi. Bhattapacchiṃ ānetvā purato bhūmiyaṃ ṭhapetvā evaṃ vuttepi eseva nayo. Īsakaṃ pana uddharitvā vā apanāmetvā vā 'gaṇhathā'ti vutte taṃ paṭikkhipato pavāraṇā hoti. Bhattapacchiṃ gahetvā parivisantassa añño ''ahaṃ dhāressāmī''ti gahitamattameva karoti, parivesakoyeva pana taṃ dhāreti, tasmā sā abhihaṭāva hoti, tato dātukāmatāya gaṇhantaṃ paṭikkhipantassa pavāraṇā hoti. Sace pana parivesakena phuṭṭhamattāva hoti, itarova naṃ dhāreti, tato dātukāmatāya gaṇhantaṃ paṭikkhipantassa pavāraṇā na hoti. Kaṭacchunā uddhaṭe pana hoti, dvinnaṃ samabhārepi paṭikkhipanto pavāretiyeva. Anantarassa diyyamāne itaro pattaṃ pidahati, aññassa abhihaṭaṃ nāma paṭikkhittaṃ hoti, tasmā pavāraṇā natthi. 'Paṭikkhepo'ti ettha vācāya abhihaṭe paṭikkhepo na ruhati, kāyena abhihaṭaṃ pana aṅgulicalanādinā kāyavikārena vā ''alaṃ, mā dehī''tiādinā vacīvikārena vā paṭikkhipato pavāraṇā hoti.

Eko samaṃsakaṃ rasaṃ abhiharati, ''rasaṃ paṭiggaṇhathā''ti vadati, taṃ sutvā paṭikkhipato pavāraṇā natthi. 'Maṃsarasa'nti vutte pana paṭikkhipato pavāraṇā hoti. ''Imaṃ gaṇhathā''ti vuttepi hotiyeva. Maṃsaṃ visuṃ katvā 'maṃsarasa'nti vuttepi sace sāsapamattampi khaṇḍaṃ atthi, paṭikkhipato pavāraṇā hoti. Sace natthi, vaṭṭati. Kaḷīrapanasādīhi missetvā macchamaṃsaṃ pacanti, taṃ gahetvā ''kaḷīrasūpaṃ gaṇhatha, panasabyañjanaṃ gaṇhathā''ti vadati, evampi na pavāreti. Kasmā? Apavāraṇārahassa nāmena vuttattā. ''Macchamaṃsaṃ byañjana''nti vā ''imaṃ gaṇhathā''ti vā vutte pana pavāreti, ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ vutto. Gamanādīsu pana yasmiṃ iriyāpathe pavāreti, taṃ avikopenteneva bhuñjitabbaṃ.

Anatirittanti na atirittaṃ, na adhikanti attho. Taṃ pana kappiyakatādīhi sattahi vinayakammākārehi akataṃ vā gilānassa anadhikaṃ vā hoti. Tasmā padabhājane (pāci. 239) 'akappiyakata'ntiādi vuttaṃ, tattha yaṃ phalaṃ vā kandamūlādi vā pañcahi samaṇakappiyehi kappiyaṃ akataṃ, yañca akappiyamaṃsaṃ vā akappiyabhojanaṃ vā, etaṃ akappiyaṃ nāma, taṃ akappiyaṃ ''alametaṃ sabba''nti evaṃ atirittaṃ kataṃ **akappiyakata**nti veditabbaṃ. **Appaṭiggahitakata**nti bhikkhunā appaṭiggahitaṃyeva purimanayena atirittaṃ kataṃ. **Anuccāritakata**nti kappiyaṃ kāretuṃ āgatena bhikkhunā īsakampi anukkhittaṃ vā anapanāmitaṃ vā kataṃ. **Ahatthapāse kata**nti kappiyaṃ kāretuṃ āgatassa hatthapāsato bahi ṭhitena kataṃ. **Abhuttāvinā kata**nti yo atirittaṃ karoti, tena pavāraṇappahonakaṃ bhojanaṃ abhuttena kataṃ. **Bhuttāvinā pavāritena āsanā vuṭṭhitena kata**nti idaṃ uttānameva. **''Alametaṃ sabba''nti avutta**nti vacībhedaṃ katvā evaṃ avuttaṃ hoti. Iti imehi sattahi vinayakammākārehi yaṃ atirittaṃ kappiyaṃ akataṃ, yañca pana na gilānātirittaṃ, tadubhayampi anatirittaṃ. Atirittaṃ pana tasseva paṭipakkhanayena veditabbaṃ.

Apicettha **bhuttāvinā kataṃ hotī**ti (pāci. 239) antamaso anantaranisinnassa pattato ekampi sitthaṃ vā maṃsahīraṃ vā khāditvā katampi bhuttāvinā kataṃ hoti, yo pātova evaṃ bhuttāvī pavārito nisīdatiyeva, so upakaṭṭhepi kāle abhihaṭaṃ piṇḍaṃ bhikkhunā upanītaṃ kappiyaṃ kātuṃ labhati. Sace pana tasmiṃ kappiye kate bhuñjantassa aññaṃ āmisaṃ ākiranti, taṃ so puna kātuṃ na labhati. Yañhi akataṃ, taṃ kātabbaṃ. Yena ca akataṃ, tena ca kātabbanti (pāci. aṭṭha. 238-9) vuttaṃ, tasmā tasmiṃ bhājane kariyamāne paṭhamakatena saddhiṃ kataṃ hotīti taṃ kātuṃ na vaṭṭati. Aññasmiṃ pana bhājane tena vā aññena vā kātuṃ vaṭṭati. Evaṃ kataṃ paṭhamakatena missetvāpi bhuñjituṃ vaṭṭati, na kevalañca tassa yena pana kataṃ, taṃ ṭhapetvā aññesaṃ pavāritānampi bhuñjituṃ vaṭṭati. Yathā pana akatena missaṃ na hoti, evaṃ mukhañca hatthañca suddhaṃ katvā bhuñjitabbaṃ. **Gilānātirittaṃ** pana na kevalaṃ gilānassa bhuttāvasesameva, atha kho yaṃkiñci gilānaṃ uddissa ''ajja vā sve vā yadā vā icchati, tadā khādissatī''ti āhaṭaṃ, taṃ sabbaṃ 'gilānātiritta'nti veditabbaṃ. **Khādanīyaṃ vā bhojanīyaṃ vā**ti yaṃkiñci yāvakālikaṃ. **Khādeyya vā bhuñjeyya vā pācittiya**nti ettha vuttanayena pavāritassa anatirittaṃ yaṃkiñci āmisaṃ ajjhoharaṇatthāya paṭiggaṇhato gahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ.

Sāvatthiyaṃ sambahule bhikkhū ārabbha aññatra bhuñjanavatthusmiṃ paññattaṃ, ''anatiritta''nti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, yāmakālikādīni āhāratthāya gaṇhato, nirāmisāni ajjhoharato ca dukkaṭaṃ, tathā atiritte anatirittasaññino ceva vematikassa ca. Atirittasaññino pana, ''atirittaṃ kārāpetvā bhuñjissāmī''ti gaṇhantassa, aññassatthāya gaṇhantassa, yāmakālikādīni tesaṃ anuññātaparibhogavasena nirāmisāni paribhuñjantassa, ummattakādīnañca anāpatti. Pavāritabhāvo, āmisassa anatirittatā, kālena ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāneva, idaṃ pana kiriyākiriyanti.

Paṭhamapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyapavāraṇāsikkhāpadavaṇṇanā

Chaṭṭhe **abhihaṭṭhuṃ pavāreyyā**ti abhiharitvā ''handa, bhikkhu khāda vā bhuñja vā''ti evaṃ pavāreyya. **Jāna**nti sutvā vā disvā vā tassa pavāritabhāvaṃ jānanto. **Āsādanāpekkho**ti āsādanaṃ codanaṃ maṅkukaraṇabhāvaṃ apekkhamāno. **Bhuttasmiṃ pācittiya**nti ettha abhihāre tāva dukkaṭaṃ, sace so taṃ gaṇhāti, puna abhihārakassa dukkaṭaṃ, tasmiṃ pana bhuñjante abhihārakassa tassa ajjhohāre ajjhohāre dukkaṭaṃ, bhojanapariyosāne pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha anatirittena bhojanena abhihaṭṭhuṃ pavāraṇāvatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, pavārite pavāritasaññino pācittiyaṃ. Vematikassa, yāmakālikādīni āhāratthāya abhiharantassa, tesañca paṭiggahaṇaajjhohāresu, appavārite ca pavāritasaññino, vematikassa ca dukkaṭaṃ. Appavāritasaññissa pana, yo ca atirittaṃ kārāpetvā deti, ‘‘kārāpetvā vā bhuñjāhī’’ti deti, yo vā ‘‘aññassatthāya haranto gacchāhī’’ti deti, yo ca yāmakālikādīni ‘‘sati paccaye paribhuñjāhī’’ti deti, tassa, ummattakādīnañca anāpatti. Pavāritatā, pavāritasaññitā, āsādanāpekkhatā, anatirittena abhihaṭṭhuṃ pavāraṇatā, bhojanapariyosānanti imānettha pañca aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Dutiyapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

7. Vikālabhojanasikkhāpadavaṇṇanā

Sattame **vikāle**ti vigate kāle, majjhanhikātikkamanato yāva aruṇuggamanāti adhippāyo. Tasmā yo bhikkhu etasmiṃ antare yaṃkiñci vanamūlaphalaṃ upādāya āmaṃ vā pakkaṃ vā āmisasaṅkhepagataṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhoharaṇatthāya paṭigganhāti, tassa paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ.

Rājagahe sattarasavaggiye bhikkhū ārabbha vikāle bhojanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, yāmakālikādīni āhāratthāya paṭiggahaṇaajjhohāresu, kāle vikālasaññissa, vematikassa ca dukkaṭaṃ, kāle kālasaññissa yāmakālikādīni sati paccaye paribhuñjantassa ummattakādīnañca anāpatti. ‘‘Anujānāmi, bhikkhave, romaṭṭhakassa romaṭṭhaṃ, na ca bhikkhave bahimukhadvārā nīharitvā ajjhoharitabba’’nti (cūḷava. 273) anuññātanayena romaṭṭhakassāpi anāpatti. Vikālatā, yāvakālikatā, ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Vikālabhojanasikkhāpadavaṇṇanā niṭṭhitā.

8. Sannidhikārakasikkhāpadavaṇṇanā

Aṭṭhame **sannidhikāraka**nti kāro karaṇaṃ kiriyāti atthato ekaṃ, sannidhi kāro assāti sannidhikāraṃ, sannidhikārameva sannidhikārakaṃ, paṭiggahetvā ekarattiṃ vītināmitassetaṃ nāmaṃ. Tasmā evaṃ sannidhikataṃ yaṃkiñci yāvakālikaṃ vā yāmakālikaṃ vā ‘ajjhoharissāmī’ti gaṇhantassa paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ. Sacepi patto duddhoto hoti, yaṃ aṅguliyā ghaṃsantassa lekhā paññāyati, gaṇṭhikapattassa vā gaṇṭhikantare sneho paviṭṭho hoti, yo uṇhe otāpentassa paggharati, uṇhayāguyā vā gahitāya sandissati, tādise pattepi punadivase bhuñjantassa pācittiyaṃ. Yaṃ pana bhikkhu nirapekkho sāmaṇerānaṃ pariccajitvā tehi nihitaṃ labhitvā bhuñjati, taṃ vaṭṭati. Sayaṃ paṭiggahetvā apariccattameva hi dutiyadivase kappiyabhojanaṃ bhuñjantassa pācittiyaṃ. Akappiyesu pana manussamaṃse thullaccayena saddhiṃ pācittiyaṃ, sesesu pana dukkaṭena saddhiṃ. Yāmakālikaṃ sati paccaye ajjhoharato pācittiyaṃ, āhāratthāya ajjhoharato dukkaṭena saddhiṃ. Yo pana pavārito hutvā anatirittakataṃ ajjhoharati, tassa sabbavikappesu aparampi pācittiyaṃ vaḍḍhati. Sace vikāle ajjhoharati, anatirittapaccayā sabbavikappesu anāpatti, sati paccaye vikālapaccayā yāmakālikādīsu ca anāpatti. Avasesesu vikālapaccayā pācittiyaṃ vaḍḍhatiyeva. Bhikkhussa pana sannidhi bhikkhuniyā vaṭṭati, bhikkhuniyā ca sannidhi bhikkhussa vaṭṭati, bhikkhunikkhandhake (cūḷava. 421-422) anuññātattā vaṭṭatīti.

Sāvatthiyaṃ āyasmantaṃ belaṭṭhasīsaṃ ārabbha sannidhikārakabhojanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, sattāhakālika yāvajīvikānaṃ pana āhāratthāya paṭiggahaṇe ajjhohāre ca dukkaṭaṃ. Yathā cetāni āhāratthāya na kappanti, evaṃ yāvakālikādīhi saṃsaṭṭhānipi, vuttañhetaṃ ‘‘yāvakālikena, bhikkhave, yāmakālikaṃ tadahupaṭiggahitaṃ kāle kappati, vikāle na kappatī’’tiādi (mahāva. 305). Tasmā sacepi taṃ taṃ tena tena saddhiṃ saṃsaṭṭhaṃ labhati, sace asambhinnarasaṃ vā hoti sudhotaṃ vā, yathā itarena saṃsaggo na paññāyati, attano kālānurūpena paribhuñjituṃ vaṭṭati.

Sace pana sambhinnarasaṃ vā hoti duddhotaṃ vā, na vaṭṭati. Yāvakālikañhi attanā saddhiṃ sambhinnarasāni tīṇipi yāmakālikādīni attano sabhāvaṃ upaneti, yāmakālikaṃ dvepi sattāhakālikādīni attano sabhāvaṃ upaneti, sattāhakālikaṃ yāvajīvikameva attano sabhāvaṃ upaneti. Tasmā tena tadahupaṭiggahitena saddhiṃ tadahupaṭiggahitaṃ vā pure paṭiggahitaṃ vā yāvajīvikaṃ sattāhaṃ kappati, dvīhappaṭiggahitena chāhaṃ, tīhappaṭiggahitena pañcāhaṃ…pe… sattāhappaṭiggahitena tadaheva kappatīti veditabbaṃ. Tasmāyeva hi ‘‘sattāhakālikena, bhikkhave, yāvajīvikaṃ tadahupaṭiggahita’’nti avatvā ‘‘paṭiggahitaṃ sattāhaṃ kappatī’’ti vuttaṃ. Kālayāmasattāhātikkamesu cettha vikālabhojana sannidhibhesajjasikkhāpadānaṃ vasena āpattiyo veditabbā, imesu pana catūsu kālikesu yāvakālikaṃ yāmakālikanti imameva dvayaṃ antovuṭṭhañceva sannidhikārakañca, sattāhakālikaṃ yāvajīvikañca akappiyakuṭiyaṃ nikkhipitumpi vaṭṭati, sannidhimpi na janeti. Akappiyakuṭiyaṃ antovuṭṭhena pana tena saddhiṃ itaradvayaṃ tadahupaṭiggahitampi na vaṭṭati, mukhasannidhi nāma hoti, mahāpaccariyaṃ pana antovuṭṭhaṃ hotīti vuttaṃ. Tattha nāmamattameva nānākaraṇaṃ, āpatti pana dukkaṭameva. Tattha **akappiyakuṭi** nāma saṅghassa vā upasampannapuggalassa vā santakaṃ vasanatthāya katagehaṃ, tattha sahaseyyappahonake padese vuṭṭhaṃ yāvakālikañca yāmakālikañca saṅghikaṃ vā upasampannapuggalassa vā santakaṃ **antovuṭṭhaṃ** nāma hoti, tattha pakkaṃ **antopakkaṃ** nāma, yattha katthaci pana sayaṃ pakkaṃ **sāmaṃ pakkaṃ** nāma, taṃ sabbaṃ anajjhoharaṇīyaṃ. Tena tena saddhiṃ saṃsaṭṭhampi taṃgatikameva, sabbaṃ ajjhoharantassa dukkaṭaṃ. Tasmā antovuṭṭhaantopakkamocanatthaṃ bhagavatā catasso kappiyabhūmiyo (mahāva. 295) anuññātā, tāsaṃ vinicchayo samantapāsādikāyaṃ (mahāva. aṭṭha. 295) vutto. Yattha panetā na santi, tattha anupasampannassa santakaṃ katvā paribhuñjituṃ vaṭṭati. Sāmaṃ pākampi punapākaṃ vaṭṭati, asannidhikārake sannidhikārakasaññino, vematikassa vā dukkaṭaṃ. Asannidhikārakasaññino, yāvakālikādīni tīṇi nidahitvā sakaṃ sakaṃ kālaṃ anatikkamitvā, yāvajīvikaṃ sadāpi sati paccaye paribhuñjantassa, ummattakādīnañca anāpatti. Āmisaṃ, sannidhibhāvo, tassa ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Sannidhikārakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paṇītabhojanasikkhāpadavaṇṇanā

Navame **paṇītabhojanānī**ti paṇītasaṃsaṭṭhāni sattadhaññanibbattāni bhojanāni. Yathā hi ājaññayutto ratho ‘ājaññaratho’ti vuccati, evamidhāpi paṇītasaṃsaṭṭhāni bhojanāni paṇītabhojanānīti. Yehi pana paṇītehi saṃsaṭṭhāni, tāni ‘paṇītabhojanānī’ti vuccanti, tesaṃ pabhedadassanatthaṃ **seyyathidaṃ sappi navanīta**ntiādimāha, tattha **sappi**ādīni bhesajjasikkhāpade (kaṅkhā. aṭṭha. bhesajjasikkhāpadavaṇṇanā) vuttalakkhaṇeneva veditabbāni. Macchādīsu pana sabbopi ‘odako’ti (pāci. 260) vuttalakkhaṇo maccho **maccho**yeva. Yesaṃ pana maṃsaṃ kappati, tesaṃ **maṃsa**ñca **khīradadhīni** ca idhādhippetāni. **Evarūpāni paṇītabhojanānī**ti yāni etehi sappiādīhi saṃsaṭṭhattā ‘paṇītabhojanānī’ti vuccanti, tathārūpāni paṇītabhojanāni. **Agilāno**ti yassa tehi vināpi phāsu hoti. **Attano atthāya viññāpetvā**ti ettha pana yo agilāno suddhāni sappiādīni bhesajjatthāya viññāpeti, so mahānāmasikkhāpadena (pāci. 303) kāretabbo, macchādīni cattāri viññāpento sūpodanaviññattiyā (pāci. 612-613) kāretabbo, sappiādīhi saṃsaṭṭhabhojanāni viññāpento iminā kāretabbo. Tatrāyaṃ vinicchayo – ‘‘sappinā bhattaṃ dehi, sappiṃ ākiritvā dehi, sappimissakaṃ katvā dehi, saha sappinā dehi, sappiñca bhattañca dehī’’ti evaṃ viññāpentassa tāva viññattiyā dukkaṭaṃ, paṭiggahaṇe dukkaṭaṃ, ajjhoharaṇe ajjhoharaṇe pācittiyaṃ. ‘‘Sappibhattaṃ dehī’’ti vutte pana yasmā sālibhattaṃ viya sappibhattaṃ nāma natthi, tasmā sūpodanaviññattiyā dukkaṭameva hoti. Sace pana ‘‘sappinā bhattaṃ dehī’’ti vutte bhattaṃ datvā ‘‘sappiṃ katvā bhuñjāhī’’ti navanītakhīrādīni vā kappiyabhaṇḍaṃ vā deti ‘‘iminā sappiṃ gahetvā bhuñjāhī’’ti, yathāvatthukameva. ‘‘Gosappinā bhattaṃ dehī’’ti vutte pana gosappiṃ vā detu, tasmiṃ asati purimanayena navanītādīni vā, gāviṃyeva vā detu ‘‘ito sappinā bhuñjāhī’’ti, yathāvatthukameva. Sace pana ‘‘gosappinā dehī’’ti yācito ajikāsappiādīhi deti, visaṅketaṃ. Evañhi sati aññaṃ yācitena aññaṃ dinnaṃ nāma hoti, tasmā anāpatti, esa nayo ‘‘ajikāsappinā dehī’’tiādīsupi. ‘‘Kappiyasappinā dehī’’ti vutte akappiyasappinā deti, visaṅketameva. ‘‘Akappiyasappinā dehī’’ti vutte akappiyasappināva deti, paṭiggahaṇepi paribhogepi dukkaṭameva. Iminā nayena sabbapadesu vinicchayo veditabbo. Sace pana sabbehipi sappiādīhi ekaṭṭhāne vā nānāṭṭhāne vā viññāpetvā paṭiladdhaṃ ekato sambhinnarasaṃ katvā tato kusaggena ekabindumpi ajjhoharati, nava pācittiyāni.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha paṇītabhojanaviññattivatthusmiṃ paññattaṃ, ‘‘agilāno’’ti ayamettha anupaññatti, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, gilānassa agilānasaññino, vematikassa vā dukkaṭaṃ. Gilānasaññissa, gilānakāle viññāpetvā agilānassa bhuñjato, gilānassa sesake, ñātakappavāritaṭṭhānato, aññassatthāya viññatte, attano dhanena gahite, ummattakādīnañca anāpatti. Paṇītabhojanatā, agilānatā, kataviññattiyā paṭilābho, ajjhoharaṇanti imānettha cattāri aṅgāni. Addhānasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Paṇītabhojanasikkhāpadavaṇṇanā niṭṭhitā.

10. Dantaponasikkhāpadavaṇṇanā

Dasame **adinna**nti kāyena vā kāyappaṭibaddhena vā gaṇhantassa hatthapāse ṭhatvā kāyakāyappaṭibaddhanissaggiyānaṃ aññatarena na dinnaṃ, appaṭiggahitakassetaṃ nāmaṃ. Appaṭiggahitakañhi bhikkhuno attano santakampi ajjhoharituṃ na vaṭṭati. Paṭiggahitaṃ antamaso vissāsikasantakampi vaṭṭati, tassa lakkhaṇaṃ vuttavipallāsena veditabbaṃ. Sace hi yo koci anupasampanno antamaso tiracchānopi bhikkhussa vā bhikkhuniyā vā hatthapāse ṭhito kāyādīnaṃ aññatarena deti, tañce bhikkhunā yena kenaci sarīrāvayavena vā, tappaṭibaddhena vā, saṃhārimena ca antamaso mañcenāpi, dhāretuṃ samatthena ca antamaso atatthajātakarukkhapaṇṇenāpi, sūciyā parāmaṭṭhamattenāpi paṭiggahitaṃ, paṭiggahitameva hoti. Paṭibaddhappaṭibaddhaṃ nāma idha natthi, yampi natthukaraṇiyā diyyamānaṃ nāsikāya, akallako vā mukhena paṭigganhāti, sabbaṃ vaṭṭati, ābhogamattameva hettha pamāṇaṃ. Pubbābhoge ca sati pacchā niddāyantassa patte dinnampi hatthapāse sati paṭiggahitameva hoti. Yampi ‘‘pattena paṭiggaṇhissāmī’’ti nisinnasseva hatthe patati, taṃ vaṭṭatiyeva. Abhihaṭabhājanato patitarajampi vaṭṭati, tattha ṭhitanisinnanipannānaṃ pavāraṇāsikkhāpade vuttanayeneva hatthapāso veditabbo.

Sace pana dāyakappaṭiggāhakesu eko ākāse hoti, eko bhūmiyaṃ, bhūmaṭṭhassa sīsena ākāsaṭṭhassa ca ṭhapetvā dātuṃ vā gahetuṃ vā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena hatthapāsappamāṇaṃ paricchinditabbaṃ. Sacepi eko kūpe hoti, eko kūpataṭe, eko vā rukkhe, eko pathaviyaṃ, vuttanayeneva hatthapāsappamāṇaṃ paricchinditabbaṃ. Tasmiṃ ṭhatvā sacepi dve tayo vā sāmaṇerā yaṃ majjhimo puriso ukkhipituṃ sakkoti, evarūpaṃ bhāraṃ pavaṭṭentā bhikkhuno bhūmiyaṃ ṭhapitahatthaṃ āropenti, ukkhipitvā vā bhikkhuno pasāritahatthe ekadesenāpi ṭhapenti, taṃ paṭiggahitameva hoti. Yaṃ pana piṇḍāya carantassa patte rajaṃ patati, taṃ appaṭiggahitameva hoti, tasmā paṭiggahetvāva bhikkhā gaṇhitabbā. Appaṭiggahetvā gaṇhantassa vinayadukkaṭaṃ, taṃ pana puna paṭiggahetvā bhuñjantassa anāpatti. Sace ‘‘paṭiggahetvā dethā’’ti vutte vacanaṃ assutvā vā anādiyitvā vā bhikkhaṃ dentiyeva, vinayadukkaṭā muccati, puna paṭiggahetvā aññā bhikkhā paṭiggahetabbā. Sace mahāvāto tato tato rajaṃ pāteti, na sakkā hoti bhikkhaṃ gahetuṃ, ‘‘anupasampannassa dassāmī’’ti suddhacittena ābhogaṃ katvā gaṇhituṃ vaṭṭati. Taṃ anupasampannassa datvā puna tena dinnaṃ vā tassa vissāsena vā paṭiggahetvā bhuñjituṃ vaṭṭati. Assukheḷasiṅghāṇikādīsu yaṃ ṭhānato cavitvā hatthe vā patte vā patati, taṃ paṭiggahetabbaṃ, aṅgalaggaṃ paṭiggahitameva. Patantampi vocchinnañce antarā na gahetabbaṃ, uggahitakaṃ nāma hoti, taṃ pacchā paṭiggahitampi na vaṭṭati. Yaṃ pana bhesajjaṃ vā mūlaphalaṃ vā mātādīnaṃ atthāya gahetvā chāyatthāya vā phalinisākhaṃ ukkhipitvā gacchati, tato yaṃ icchati, taṃ puna paṭiggahetvā paribhuñjituṃ vaṭṭati. Yo pana tattha jātakaphalinisākhāya vā valliyā vā gahetvā cāleti. Tassa tato laddhaṃ phalaṃ na vaṭṭati, durupaciṇṇadukkaṭañca āpajjati, aññassa taṃ vaṭṭati, phalirukkhaṃ pana apassayituṃ vā ālambituṃ vā vaṭṭati, paṭiggahetvā ṭhapite yaṃ aññaṃ aṅkurādi uppajjati, paṭiggahitameva taṃ. Yāva hi hatthato mutte nirapekkho na hoti, nirapekkhatāya vā hatthato na muccati, tāva na paṭiggahaṇaṃ vijahati, ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ vutto.

Mukhadvāranti galanāḷikaṃ. Mukhena vā hi paviṭṭhaṃ hotu, nāsikāya vā, galena ajjhoharaṇīyatāya sabbampi taṃ mukhadvāraṃ pavesitameva hoti. **Āhāra**nti yaṃkiñci yāvakālikaṃ vā yāmakālikaṃ vā sattāhakālikaṃ vā yāvajīvikaṃ vā. Sabbañhetaṃ ajjhoharaṇīyattā ‘āhāro’ti vuccati, tattha sabbampi dhaññaṃ vā dhaññānulomaṃ vā tālanāḷikerapanasalabujaalābukumbhaṇḍapussaphalatipusaphalaeḷālukasaṅkhātaṃ navavidhaṃ mahāphalañceva aparaṇṇañca, yañcaññaṃ vanamūlapattapupphaphalādi āhāratthaṃ pharati, taṃ sabbaṃ yāva majjhanhikakālo, tāva paribhuñjitabbato **yāvakālikaṃ** nāma. Ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhukapānaṃ muddikapānaṃ sālūkapānaṃ phārusakapānanti imāni aṭṭha pānāni, yāni ca tesaṃ anulomāni vettatintiṇikamātuluṅgakapiṭṭhakosambakaramandādikhuddakaphalapānāni, etāni sabbāni anupasampannehi sītodakena madditvā katāni ādiccapākāni vā yāva rattiyā pacchimayāmaṃ nidahitvā paribhuñjitabbato **yāmakālikāni** nāma. Avasesesu anuññātaphalapattapuppharasesupi eseva nayo. Sappiādīni pañca bhesajjāni sattāhaṃ nidahitvā paribhuñjitabbato **sattāhakālikāni** nāma. Idaṃ pana yāvakālikādittayaṃ kālavimuttañca udakaṃ ṭhapetvā avasesamūlaphalāphalādi yaṃ neva khādanīyatthaṃ na bhojanīyatthaṃ pharati, taṃ yāvajīvaṃ nidahitvā sati paccaye paribhuñjitabbato **yāvajīvikaṃ** nāma. **Āhareyyā**ti paveseyya. **Aññatra udakadantaponā**ti idaṃ anāhārepi udake āhārasaññāya, dantapone ca ‘‘mukhadvāraṃ āhaṭaṃ ida’’nti saññāya kukkuccāyantānaṃ kukkuccavinodanatthaṃ vuttaṃ. Udakañhi yathāsukhaṃ pātuṃ, dantakaṭṭhañca dantaponaparibhogena paribhuñjituṃ vaṭṭati. Ṭhapetvā pana idaṃ dvayaṃ avasesaṃ ajjhoharaṇatthāya gaṇhato gahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ, sacepi dantakaṭṭharaso ajānantassa anto pavisati, pācittiyameva.

Vesāliyaṃ aññataraṃ bhikkhuṃ ārabbha adinnaṃ āhāraṃ āharaṇavatthusmiṃ paññattaṃ, ‘‘aññatra udakadantaponā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, paṭiggahitake appaṭiggahitasaññino, vematikassa vā dukkaṭaṃ. Paṭiggahitasaññissa, udakadantapone, cattāri mahāvikaṭāni sati paccaye asati kappiyakārake sāmaṃ gahetvā paribhuñjantassa, ummattakādīnañca anāpatti. Ettha dubbacopi asamatthopi kappiyakārako asantapakkheyeva tiṭṭhati, chārikāya asati sukkhadāruṃ jhāpetvā, tasmiñca asati alladāruṃ rukkhato chinditvāpi kātuṃ, mattikatthāya ca pathaviṃ khaṇitumpi vaṭṭati, idaṃ pana catubbidhampi mahāvikaṭaṃ kālodissaṃ nāma sappadaṭṭhakkhaṇeyeva sāmaṃ gahetuṃ vaṭṭati, aññadā paṭiggāhāpetvā paribhuñjitabbaṃ. Appaṭiggahitakatā, ananuññātatā, dhūmādiabbohārikābhāvo, ajjhoharaṇanti imānettha cattāri aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Dantaponasikkhāpadavaṇṇanā niṭṭhitā.

Bhojanavaggo catuttho.

5. Acelakavaggo

1. Acelakasikkhāpadavaṇṇanā

Acelakavaggassa paṭhame etesaṃ acelakādīnaṃ aññatitthiyānaṃ yaṃkiñci āmisaṃ ekappayogena dentassa ekaṃ pācittiyaṃ, avacchinditvā avacchinditvā dentassa payoge payoge pācittiyaṃ.

Vesāliyaṃ āyasmantaṃ ānandaṃ ārabbha paribbājikāya dve pūve dānavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, udakadantaponaṃ dentassa, atitthiye titthiyasaññissa, vematikassa ca dukkaṭaṃ. Atitthiye atitthiyasaññissa, anupasampannena dāpentassa, tesaṃ santike bhājanaṃ nikkhipitvā ‘‘idaṃ gaṇhathā’’ti bhaṇantassa, tesaṃ vā nikkhittabhājane dentassa, bāhiralepaṃ dentassa, ummattakādīnañca anāpatti. Aññatitthiyatā, ananuññātatā, ajjhoharaṇīyaṃ ajjhoharaṇatthāya sahatthā anikkhittabhājane dānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Acelakasikkhāpadavaṇṇanā niṭṭhitā.

2. Uyyojanasikkhāpadavaṇṇanā

Dutiye **dāpetvā vā adāpetvā vā**ti yaṃkiñci āmisaṃ dāpetvā vā na dāpetvā vā. **Uyyojeyyā**ti mātugāmena saddhiṃ hasanakīḷanarahonisajjādīni kattukāmo ‘gacchā’tiādīni vatvā uyyojeyya. **Etadevā**ti etaṃ anācārameva paccayaṃ karitvā, na aññaṃ patirūpaṃ kāraṇaṃ. **Pācittiya**nti uyyojanamatte tāva dukkaṭaṃ, yadā panassa so dassanūpacāraṃ vā savanūpacāraṃ vā ekena pādena vijahati, aparaṃ dukkaṭaṃ, dutiyena vijahite pācittiyaṃ. Ettha ca dassanūpacārassa ajjhokāse ṭhatvā dvādasahatthappamāṇaṃ, tathā savanūpacārassa. Sace pana antarā kuṭṭadvārapākārādayo honti, tehi antaritabhāvoyeva upacārātikkamo.

Sāvatthiyaṃ upanandaṃ ārabbha uyyojanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, uyyojanāṇattikāya sāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, ubhinnampi kalisāsanāropane dukkaṭameva, ‘‘ubho ekato na yāpessāmā’’ti evamādīhi patirūpakāraṇehi uyyojentassa, ummattakādīnañca anāpatti. Anācāraṃ ācaritukāmatā, tadatthameva upasampannassa uyyojanaṃ, evaṃ uyyojitassa upacārātikkamoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Uyyojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Sabhojanasikkhāpadavaṇṇanā

Tatiye saha ubhohi janehīti **sabhojanaṃ,** tasmiṃ sabhojane. Atha vā **sabhojane**ti sabhoge, rāgapariyuṭṭhitapurisassa hi itthī bhogo, itthiyā ca puriso, tenevassa padabhājane ‘‘itthī ceva hoti, puriso cā’’tiādi (pāci. 281) vuttaṃ. **Anupakhajja nisajjaṃ kappeyyā**ti anupavisitvā nisīdeyya, yaṃ tasmiṃ kule sayanigharaṃ, tassa mahācatussālādīsu katassa mahallakassa piṭṭhasaṅghāṭato hatthapāsaṃ vijahitvā antosayanassa āsanne ṭhāne, khuddakassa vā vemajjhaṃ atikkamitvā nisīdeyyāti attho, evaṃ nisinnassa pācittiyaṃ.

Sāvatthiyaṃ upanandaṃ ārabbha anupakhajja nisajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, asayanighare sayanigharasaññino, vematikassa vā dukkaṭaṃ. Nasayanigharasaññissa, vuttalakkhaṇaṃ padesaṃ anatikkamitvā nisinnassa, bhikkhusmiṃ dutiyake sati, ubhosu nikkhantesu vā, vītarāgesu vā nisīdantassa, ummattakādīnañca anāpatti. Avītarāgajāyampatikānaṃ sannihitatā, sayanigharatā, dutiyassa bhikkhuno abhāvo, anupakhajja nisīdananti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisānīti.

Sabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4-5. Rahopaṭicchanna-rahonisajjasikkhāpadavaṇṇanā

Catutthapañcamāni sāvatthiyaṃ upanandaṃ ārabbha paṭicchannāsane ca, raho ca nisajjanavatthusmiṃ paññattāni, sādhāraṇapaññattiyo, etesampi samuṭṭhānādīni paṭhamapārājikasadisāneva. Seso kathānayo aniyatadvaye vuttanayeneva veditabbo.

Rahopaṭicchanna-rahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

6. Cārittasikkhāpadavaṇṇanā

Chaṭṭhe **nimantito**ti pañcannaṃ bhojanānaṃ aññatarena nimantito. **Sabhatto samāno**ti teneva nimantanabhattena sabhatto samāno. **Santaṃ bhikkhuṃ anāpucchā**ti antoupacārasīmāya dassanūpacāre bhikkhuṃ disvā yaṃ sakkā hoti pakativacanena āpucchituṃ, tādisaṃ ‘‘ahaṃ itthannāmassa gharaṃ gacchāmī’’ti vā ‘‘cārittaṃ āpajjāmī’’ti vā īdisena vacanena anāpucchitvā. **Purebhattaṃ vā pacchābhattaṃ vā**ti yena bhattena nimantito, tasmiṃ bhutte vā abhutte vā. **Kulesu cārittaṃ āpajjeyyā**ti yasmiṃ kule nimantito, tato aññāni kulāni paviseyya. **Aññatra samayā pācittiya**nti sace so bhikkhu vuttalakkhaṇaṃ duvidhampi samayaṃ ṭhapetvā avītivatte majjhanhike aññaṃ kulaṃ pavisati, athassa gharūpacārokkamane dukkaṭaṃ, paṭhamapādena ummāraṃ atikkamantassa aparampi dukkaṭaṃ, dutiyapādena atikkame pācittiyaṃ.

Rājagahe upanandaṃ ārabbha cārittāpajjanavatthusmiṃ paññattaṃ, ‘‘santaṃ bhikkhuṃ, anāpucchā, purebhattaṃ pacchābhattaṃ, aññatra samayā’’ti ayamettha catubbidhā anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, animantite nimantitasaññissa, vematikassa vā dukkaṭaṃ. Tasmiṃ animantitasaññissa, samaye santaṃ bhikkhuṃ āpucchitvā, asantaṃ bhikkhuṃ anāpucchitvā pavisato, aññassa gharena vā gharūpacārena vā maggo hoti, tena gacchato, antarārāmabhikkhunupassayatitthiyaseyyapaṭikkamanabhattiyagharāni gacchato, āpadāsu, ummattakādīnañca anāpatti. Pañcannaṃ bhojanānaṃ aññatarena nimantanasādiyanaṃ, santaṃ bhikkhuṃ anāpucchanā, bhattiyagharato aññagharappavisanaṃ, majjhanhikānatikkamo, samayassa vā āpadānaṃ vā abhāvoti imānettha pañca aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāneva, idaṃ pana kiriyākiriyanti.

Cārittasikkhāpadavaṇṇanā niṭṭhitā.

7. Mahānāmasikkhāpadavaṇṇanā

Sattame **catumāsappaccayapavāraṇā**ti cattāro māse gilānappaccayapavāraṇā, sabbañcetaṃ vatthuvasena vuttaṃ. Ayaṃ panettha attho – catumāsapavāraṇā vā hotu, punapavāraṇā vā, niccapavāraṇā vā, sabbāpi sāditabbā, ‘‘idāni mama rogo natthī’’ti na paṭikkhipitabbā, ‘‘roge pana sati viññāpessāmī’’ti adhivāsetabbāti. **Tato ce uttari sādiyeyyā**ti ettha sace tattha rattīhi vā bhesajjehi vā paricchedo kato hoti ‘‘ettakāyeva rattiyo, ettakāni vā bhesajjāni viññāpetabbānī’’ti, atha tato rattipariyantato vā bhesajjapariyantato vā uttari, na bhesajjakaraṇīyena vā bhesajjaṃ, aññabhesajjakaraṇīyena vā aññaṃ bhesajjaṃ viññāpentassa pācittiyaṃ.

Sakkesu chabbaggiye ārabbha bhesajjaviññāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, natatuttari tatuttarisaññino, vematikassa vā dukkaṭaṃ. Natatuttari natatuttarisaññissa, yehi bhesajjehi pavārito, tato aññehi vā adhikatarehi vā atthe sati, yāsu ca rattīsu pavārito, tā atikkamitvāpi atthe sati yathābhūtaṃ ācikkhitvā viññāpentassa, ye ca ñātake vā puggalikappavāraṇāya pavārite vā apariyantapavāraṇāya vā pavārite, aññassa vā atthāya, attano vā dhanena viññāpenti, tesaṃ, ummattakādīnañca anāpatti. Saṅghapavāraṇatā, tato bhesajjaviññatti, agilānatā, pariyantātikkamoti imānettha cattāri aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Mahānāmasikkhāpadavaṇṇanā niṭṭhitā.

8. Uyyuttasenāsikkhāpadavaṇṇanā

Aṭṭhame **uyyutta**nti katauyyogaṃ, gāmato nikkhantanti attho. **Sena**nti caturaṅginiṃ. **Aññatra tathārūpappaccayā**ti tathārūpe kāraṇe asati kevalaṃ senaṃ dassanatthāya gacchato pade pade dukkaṭaṃ, dassanūpacāre ṭhatvā passato pācittiyaṃ. **Dassanūpacāro** nāma yattha ṭhito passati, taṃ pana vijahitvā punappunaṃ passato payoge payoge pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha senādassanavatthusmiṃ paññattaṃ, ‘‘aññatra tathārūpappaccayā’’ti ayamettha anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, hatthiādīsu ekamekaṃ dassanāya gamane vuttanayeneva dukkaṭaṃ, tathā anuyyutte uyyuttasaññino, vematikassa ca dukkaṭaṃ. Anuyyuttasaññino pana, ārāme ṭhatvā attano ṭhitokāsaṃ āgataṃ, paṭipathaṃ āgacchantañca passato, tathārūpappaccaye, āpadāsu, ummattakādīnañca anāpatti. Uyyuttasenaṃ dassanatthāya gamanaṃ, anuññātokāsato aññatra dassanaṃ, tathārūpappaccayassa āpadāya vā abhāvoti imānettha cattāri aṅgāni. Samuṭṭhānādīni eḷakalomasadisāni, idaṃ pana lokavajjaṃ, akusalacittaṃ, tivedananti.

Uyyuttasenāsikkhāpadavaṇṇanā niṭṭhitā.

9. Senāvāsasikkhāpadavaṇṇanā

Navame **tato ce uttarī**ti tirattato uttari catutthadivase atthaṅgate sūriye senāya tiṭṭhatu vā nisīdatu vā sayatu vā, sacepi ākāse iddhiyā kañci iriyāpathaṃ kappeti, pācittiyameva.

Sāvatthiyaṃ chabbaggiye ārabbha atirekatirattaṃ senāya vasanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ūnakatiratte atirekasaññino, vematikassa vā dukkaṭaṃ. Ūnakasaññissa, tatiyāya rattiyā purāruṇā nikkhamitvā puna vasato, gilānassa vā gilānakaraṇīyena vā vasato, paṭisenāruddhāya senāya, kenaci palibuddhassa, āpadāsu, ummattakādīnañca anāpatti. Tirattātikkamo, senāya sūriyassa atthaṅgamo, gilānatādīnaṃ abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Senāvāsasikkhāpadavaṇṇanā niṭṭhitā.

10. Uyyodhikasikkhāpadavaṇṇanā

Dasame uggantvā uggantvā ettha yujjhantīti **uyyodhikaṃ,** sampahāraṭṭhānassetaṃ nāmaṃ. Balassa aggaṃ jānanti etthāti **balaggaṃ,** balagaṇanaṭṭhānanti attho. Senāya viyūhaṃ **senābyūhaṃ,** senānivesassetaṃ nāmaṃ. Anīkassa dassanaṃ **anīkadassanaṃ. Anīkaṃ** nāma ‘‘dvādasapuriso hatthī, tipuriso asso, catuppuriso ratho’’tiiminā (pāci. 314) lakkhaṇena tayo hatthī pacchimakaṃ hatthānīkaṃ, assānīkarathānīkesupi eseva nayo. Cattāro pana āvudhahatthā purisā pacchimakaṃ pattānīkaṃ. Etesu yaṃkiñci dassanāya gacchato pade pade dukkaṭaṃ, dassanūpacāre ṭhatvā passato pācittiyaṃ, upacāraṃ pana vijahitvā punappunaṃ passato payoge payoge pācittiyaṃ. Sesaṃ uyyuttasenāsikkhāpade vuttanayeneva veditabbaṃ, āpattibhedo panettha natthevāti.

Uyyodhikasikkhāpadavaṇṇanā niṭṭhitā.

Acelakavaggo pañcamo.

6. Surāpānavaggo

1. Surāpānasikkhāpadavaṇṇanā

Surāpānavaggassa paṭhame **surāmerayapāne**ti ettha piṭṭhādīhi kataṃ majjaṃ surā, pupphādīhi kato āsavo merayaṃ, tadubhayampi bījato paṭṭhāya kusaggenāpi pivato payoge payoge pācittiyaṃ.

Kosambiyaṃ sāgatattheraṃ ārabbha majjapivanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, amajje majjasaññissa, vematikassa vā dukkaṭaṃ. Amajjasaññissa, amajjaṃ majjavaṇṇagandharasaṃ loṇasovīrakaṃ vā suttaṃ vā pivato, vāsaggāhāpanatthaṃ īsakaṃ majjaṃ pakkhipitvā sūpādīni pacanti, tesu sūpasampākādīsu, āmalakarasādīhi amajjaṃ majjasadisaṃ ariṭṭhaṃ karonti, taṃ pivato, ummattakādīnañca anāpatti. Majjabhāvo, tassa pānañcāti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisāni, idaṃ pana lokavajjaṃ, akusalacittaṃ, tivedananti.

Surāpānasikkhāpadavaṇṇanā niṭṭhitā.

2. Aṅgulipatodakasikkhāpadavaṇṇanā

Dutiye **aṅgulipatodake**ti aṅgulīhi upakacchakādighaṭṭanaṃ vuccati, apica yena kenaci sarīrāvayavena hasādhippāyassa upasampannaṃ phusato pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha aṅgulipatodakena hasanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, idha pana bhikkhunīpi bhikkhussa, bhikkhu ca bhikkhuniyā anupasampanno eva, kāyappaṭibaddhādīsu sabbattha dukkaṭameva. Na hasanādhippāyassa, sati karaṇīye āmasato, ummattakādīnañca anāpatti. Hasādhippāyatā, upasampannassa kāyena kāyāmasananti imānettha dve aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisānevāti.

Aṅgulipatodakasikkhāpadavaṇṇanā niṭṭhitā.

3. Hasadhammasikkhāpadavaṇṇanā

Tatiye **udake hasadhamme**ti udakakīḷā vuccati. Tasmā yo bhikkhu uparigopphake udakeyeva gacchanto hasādhippāyo nimujjati vā ummujjati vā, tassa nimujjanādīnaṃ atthāya otarantassa hatthavāre padavāre dukkaṭaṃ, nimujjanummujjanesu payoge payoge pācittiyaṃ, nimujjitvā antoudakeyeva gacchantassa hatthavārapadavāresu, tarantassa vā yena yena aṅgena tarati, tassa tassa payoge payoge pācittiyaṃ.

Sāvatthiyaṃ sattarasavaggiye bhikkhū ārabbha udake kīḷanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, udake ahasadhamme hasadhammasaññino, vematikassa vā dukkaṭaṃ, tathā nāvāya kīḷato hatthena vā pādena vā kaṭṭhena vā kathalāya vā udakaṃ paharato, bhājanagataṃ udakaṃ vā kañjikādīni vā cikkhallaṃ vā khipanakīḷāya kīḷato dukkaṭaṃ. Atthajotakaṃ pana akkharaṃ chindituṃ vaṭṭati. Na hasādhippāyassa, sati karaṇīye otaritvā nimujjanādīni karontassa, pāraṃ gacchato, āpadāsu, ummattakādīnañca anāpatti. Uparigopphakatā, hasādhippāyena kīḷananti imānettha dve aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisānīti.

Hasadhammasikkhāpadavaṇṇanā niṭṭhitā.

4. Anādariyasikkhāpadavaṇṇanā

Catutthe **anādariye**ti puggalassa vā dhammassa vā anādarakaraṇe. Tasmā yo bhikkhu upasampannena paññattena vuccamāno tassa vā vacanaṃ akattukāmatāya, taṃ vā dhammaṃ asikkhitukāmatāya anādariyaṃ karoti, tassa tasmiṃ anādariye pācittiyaṃ.

Kosambiyaṃ channattheraṃ ārabbha anādariyakaraṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, upasampannena vā anupasampannena vā ‘‘idaṃ na sallekhāya saṃvattatī’’tiādinā nayena apaññattena vuccamānassa anādariyepi dukkaṭameva. Paveṇiāgataṃ pana uggahaṃ gahetvā ‘‘evaṃ amhākaṃ ācariyānaṃ uggaho paripucchā’’ti (pāci. 344) bhaṇantassa, ummattakādīnañca anāpatti. Upasampannassa paññattena vacanaṃ, anādariyakaraṇanti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Anādariyasikkhāpadavaṇṇanā niṭṭhitā.

5. Bhiṃsāpanasikkhāpadavaṇṇanā

Pañcame **bhiṃsāpeyyā**ti bhiṃsāpanatthaṃ rūpādīni upasaṃhareyya, bhayānakakathaṃ vā katheyya. So pana bhāyatu vā, mā vā, itarassa pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha bhiṃsāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ. Anupasampanne tikadukkaṭaṃ, na bhiṃsāpetukāmassa tathā karoto, ummattakādīnañca anāpatti. Upasampannatā, tassa dassanasavanavisaye bhiṃsāpetukāmatāya vāyāmananti imānettha dve aṅgāni. Samuṭṭhānādīni anantarasikkhāpadasadisānevāti.

Bhiṃsāpanasikkhāpadavaṇṇanā niṭṭhitā.

6. Jotisikkhāpadavaṇṇanā

Chaṭṭhe **visibbanāpekkho**ti tappitukāmo. **Samādaheyyā**ti jāleyya, **aññatra tathārūpappaccayā**ti padīpujjālanaṃ vā pattapacanādīsu jotikaraṇaṃ vāti evarūpaṃ paccayaṃ vinā. Tatrāyaṃ vinicchayo – sayaṃ samādahantassa araṇisaṇṭhāpanato paṭṭhāya yāva jālā na uṭṭhahati, tāva sabbappayogesu dukkaṭaṃ, jāluṭṭhāne pācittiyaṃ. Samādahāpentassa āṇattiyā dukkaṭaṃ, sakiṃ āṇattena bahumpi samādahite ekameva pācittiyaṃ.

Bhaggesu sambahule bhikkhū ārabbha jotiṃ samādahitvā visibbanavatthusmiṃ paññattaṃ, ‘‘agilāno, aññatra tathārūpappaccayā’’ti imānettha dve anupaññattiyo, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, gilānassa agilānasaññino, vematikassa vā dukkaṭaṃ, tathā paṭilātaṃ ukkhipantassa, tañca avijjhātaṃ ukkhipitvā yathāṭhāne ṭhapentassa. Vijjhātaṃ pana jālayato pācittiyameva. Gilānassa gilānasaññissa, aññena kataṃ vā vītaccitaṅgāraṃ vā visibbentassa, padīpajotikajantāgharādike tathārūpappaccaye, āpadāsu, ummattakādīnañca anāpatti. Agilānatā, anuññātakāraṇābhāvo, visibbetukāmatā, samādahananti imānettha cattāri aṅgāni. Samuṭṭhānādīni sañcaritte vuttanayeneva veditabbānīti.

Jotisikkhāpadavaṇṇanā niṭṭhitā.

7. Nahānasikkhāpadavaṇṇanā

Sattame **nahāyeyyā**ti yo bhikkhu majjhimadese nahānadivasato paṭṭhāya addhamāse apuṇṇe aññatra samayā ‘‘nahāyissāmī’’ti cuṇṇaṃ vā mattikaṃ vā abhisaṅkharoti, tassa tato paṭṭhāya sabbappayogesu dukkaṭaṃ, nahānapariyosāne pācittiyaṃ. Samayesu pariveṇasammajjanamattampi **kammasamayo,** addhayojanaṃ gantukāmassa, gacchato, gatassa vā **addhānagamanasamayo,** sarajena vātena okiṇṇassa dvīsu vā tīsu vā udakaphusitesu kāye patitesu **vātavuṭṭhisamayo**ti veditabbo. Sesaṃ uttānameva.

Rājagahe sambahule bhikkhū ārabbha na mattaṃ jānitvā nahāyanavatthusmiṃ paññattaṃ, ‘‘aññatra samayā’’ti ayamettha chabbidhā anupaññatti, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, atirekaddhamāse ūnakasaññino, vematikassa vā dukkaṭaṃ. Atirekasaññissa, samaye vā nahāyantassa, yo vā nadīpāraṃ gacchanto vālukaṃ ukkiritvā kataāvāṭesupi nahāyati, tassa, paccantime janapade sabbesaṃ, āpadāsu, ummattakādīnañca anāpatti. Majjhimadeso, ūnakaddhamāse nahānaṃ, samayānaṃ vā nadīpāragamanassa vā āpadānaṃ vā abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Nahānasikkhāpadavaṇṇanā niṭṭhitā.

8. Dubbaṇṇakaraṇasikkhāpadavaṇṇanā

Aṭṭhame alabhīti labho, labho eva lābho, kiṃ alabhi? Cīvaraṃ, kīdisaṃ? Navaṃ, iti ‘‘navacīvaralābhenā’’ti vattabbe anunāsikalopaṃ akatvā **navaṃcīvaralābhenā**ti vuttaṃ, paṭiladdhanavacīvarenāti attho. Majjhe ṭhitapadadvaye **panā**ti nipātamattaṃ. **Bhikkhunā**ti yena laddhaṃ, tassa nidassanaṃ, sesaṃ padatthato uttānameva. Ayaṃ panettha vinicchayo – nivāsanapārupanupagaṃ cīvaraṃ labhitvā tassa niṭṭhitarajanassa yasmiṃ vā tasmiṃ vā padese kaṃsanīlena vā pattanīlena vā kaddamena vā yena kenaci kāḷakena vā morakkhimaṇḍalamaṅgulapiṭṭhīnaṃ aññatarappamāṇaṃ kappabinduṃ ādiyitvā taṃ cīvaraṃ paribhuñjitabbaṃ, anādiyitvā paribhuñjantassa pācittiyaṃ.

Sāvatthiyaṃ sambahule bhikkhū ārabbha attano cīvaraajānanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, ādinne anādinnasaññino, vematikassa vā dukkaṭaṃ. Ādinnasaññissa, kappe naṭṭhe, kappakatokāse jiṇṇe, kappakatena akappakate saṃsibbite, pacchā āropitesu aggaḷaanuvātaparibhaṇḍesu taṃ paribhuñjantassa, ummattakādīnañca anāpatti. Vuttappakārassa cīvarassa akatakappakatā, na naṭṭhacīvarāditā, nivāsanaṃ vā pārupanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisāni, idaṃ pana kiriyākiriyanti.

Dubbaṇṇakaraṇasikkhāpadavaṇṇanā niṭṭhitā.

9. Vikappanasikkhāpadavaṇṇanā

Navame **vikappetvā**ti ettha dve vikappanā sammukhāvikappanā parammukhāvikappanā ca. Kathaṃ **sammukhāvikappanā** hoti? Cīvarānaṃ ekabahubhāvaṃ sannihitāsannihitabhāvañca ñatvā ‘imaṃ cīvara’nti vā ‘imāni cīvarānī’ti vā ‘etaṃ cīvara’nti vā ‘etāni cīvarānī’ti vā vatvā ‘tuyhaṃ vikappemī’ti vattabbaṃ, ayamekā sammukhāvikappanā. Ettāvatā nidhetuṃ vaṭṭati, paribhuñjituṃ pana vissajjetuṃ vā adhiṭṭhātuṃ vā na vaṭṭati. ‘‘Mayhaṃ santakaṃ, mayhaṃ santakāni paribhuñja vā vissajjehi vā yathāpaccayaṃ karohī’’ti (pāci. 374) evaṃ pana vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti. Aparo nayo, tatheva cīvarānaṃ ekabahubhāvaṃ sannihitāsannihitabhāvañca ñatvā tasseva bhikkhuno santike ‘imaṃ cīvara’nti vā ‘imāni cīvarānī’ti vā ‘etaṃ cīvara’nti vā ‘etāni cīvarānī’ti vā vatvā pañcasu sahadhammikesu aññatarassa attanā abhirucitassa yassa kassaci nāmaṃ gahetvā ‘‘tissassa bhikkhuno vikappemī’’ti vā ‘‘tissāya bhikkhuniyā, sikkhamānāya, sāmaṇerassa, tissāya sāmaṇeriyā vikappemī’’ti vā vattabbaṃ, ayaṃ aparāpi sammukhāvikappanā. Ettāvatā nidhetuṃ vaṭṭati, paribhogādīsu ekampi na vaṭṭati. Tena pana bhikkhunā ‘‘tissassa bhikkhuno santakaṃ…pe… tissāya sāmaṇeriyā santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ karohī’’ti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Kathaṃ **parammukhāvikappanā** hoti? Cīvarānaṃ tatheva ekabahubhāvaṃ sannihitāsannihitabhāvañca ñatvā ‘imaṃ cīvara’nti vā ‘imāni cīvarānī’ti vā ‘etaṃ cīvara’nti vā ‘etāni cīvarānī’ti vā vatvā ‘‘tuyhaṃ vikappanatthāya dammī’’ti vattabbaṃ. Tena vattabbo ‘‘ko te mitto vā sandiṭṭho vā’’ti. Tato itarena purimanayeneva ‘tisso bhikkhū’ti vā…pe… ‘tissā sāmaṇerī’ti vā vattabbaṃ. Puna tena bhikkhunā ‘‘ahaṃ tissassa bhikkhuno dammī’’ti vā…pe… ‘‘tissāya sāmaṇeriyā dammī’’ti vā vattabbaṃ, ayaṃ parammukhāvikappanā. Ettāvatā nidhetuṃ vaṭṭati, paribhogādīsu ekampi na vaṭṭati. Tena pana bhikkhunā dutiyasammukhāvikappanāyaṃ vuttanayeneva ‘‘itthannāmassa santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ karohī’’ti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭantīti. Pattavikappanāyampi eseva nayo. Iti imāsu dvīsu vikappanāsu yāya kāyaci vikappanāya pañcasu sahadhammikesu yassa kassaci cīvaraṃ vikappetvā vuttanayena akatappaccuddhāraṃ vā yena vinayakammaṃ kataṃ, tassa vā vissāsena aggahetvā paribhuñjantassa pācittiyaṃ.

Sāvatthiyaṃ upanandaṃ ārabbha appaccuddhāraṇaṃ paribhuñjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, taṃ pana adhiṭṭhahantassa vā vissajjentassa vā dukkaṭaṃ, tathā paccuddhāraṇe appaccuddhāraṇasaññissa vematikassa vā. Paccuddhāraṇasaññissa pana vissāsena paribhuñjantassa, ummattakādīnañca anāpatti. Sāmaṃ vikappitassa appaccuddhāro, vikappanupagacīvaratā, paribhogoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāneva, idaṃ pana kiriyākiriyanti.

Vikappanasikkhāpadavaṇṇanā niṭṭhitā.

10. Apanidhānasikkhāpadavaṇṇanā

Dasame **patta**nti adhiṭṭhānupagaṃ. **Cīvara**nti vikappanupagaṃ. **Nisīdanaṃ** nāma sadasaṃ vuccati. **Sūcigharaṃ** nāma sasūcikaṃ vā asūcikaṃ vā. **Kāyabandhanaṃ** nāma paṭṭikā vā sūkarantakaṃ vā. **Apanidheyyā**ti apanetvā nidaheyya. **Hasāpekkho**ti hasādhippāyo. **Pācittiya**nti sayaṃ apanidhentassa pācittiyaṃ, aññaṃ āṇāpentassa āṇattiyā dukkaṭaṃ, tena apanihite itarassa pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha apanidhānavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, vuttappakārāni pana pattādīni ṭhapetvā aññaṃ parikkhāraṃ upasampannassa vā anupasampannassa vā santakaṃ apanidhentassa dukkaṭameva. Dunnikkhittaṃ paṭisāmentassa, ‘‘dhammakathaṃ katvā dassāmī’’ti paṭisāmentassa, ummattakādīnañca anāpatti. Upasampannassa santakānaṃ pattādīnaṃ apanidhānaṃ, vihesetukāmatā vā hasādhippāyatā vāti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Apanidhānasikkhāpadavaṇṇanā niṭṭhitā.

Surāpānavaggo chaṭṭho.

7. Sappāṇakavaggo

1. Sañciccasikkhāpadavaṇṇanā

Sappāṇakavaggassa paṭhame **pāṇo**ti tiracchānagatapāṇo adhippeto. Taṃ khuddakampi mahantampi mārentassa pācittiyameva, mahante pana upakkamamahantatāya akusalaṃ mahantaṃ hoti.

Sāvatthiyaṃ udāyittheraṃ ārabbha pāṇaṃ jīvitā voropanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, pāṇe vematikassa, apāṇe pāṇasaññino, vematikassa vā dukkaṭaṃ. Apāṇasaññissa, asañcicca, ajānantassa, namaraṇādhippāyassa, ummattakādīnañca anāpatti. Sesaṃ manussaviggahe vuttanayamevāti.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

2. Sappāṇakasikkhāpadavaṇṇanā

Dutiye **sappāṇaka**nti ye pāṇakā paribhogena maranti, tehi sappāṇakaṃ, tādisañhi jānaṃ paribhuñjantassa payoge payoge pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha jānaṃ sappāṇakaṃ udakaṃ paribhuñjanavatthusmiṃ paññattaṃ, sesamettha siñcanasikkhāpade vuttanayeneva veditabbanti.

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ukkoṭanasikkhāpadavaṇṇanā

Tatiye **yathādhamma**nti yo yassa adhikaraṇassa vūpasamāya dhammo vutto, teneva dhammena. **Nihatādhikaraṇa**nti nihataṃ adhikaraṇaṃ, samathakkhandhake (cūḷava. 185 ādayo) satthārā vuttadhammeneva vūpasamitanti attho, vūpasamananayaṃ panassa adhikaraṇasamathesu dassayissāma. **Punakammāya ukkoṭeyyā**ti tassa tassa bhikkhuno santikaṃ gantvā ‘‘akataṃ kamma’’ntiādīni (pāci. 394) vadanto punakaraṇatthāya uccāleyya. Yathāṭhitabhāvena patiṭṭhātuṃ na dadeyya, tassevaṃ karontassa pācittiyaṃ. Yaṃ pana dhammena adhikaraṇaṃ nihataṃ, taṃ sunihatameva. Sace vippakate kamme paṭikkosati, taṃ saññāpetvā kātabbaṃ. Itarathā kammañca kuppati, kārakānañca āpatti.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha ukkoṭanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, dhammakamme vematikassa, adhammakamme dhammakammasaññino, vematikassa vā dukkaṭaṃ. Ubhayesu adhammakammasaññissa, ‘‘adhammena vā vaggena vā akammārahassa vā kammaṃ kata’’nti jānantassa, ummattakādīnañca anāpatti. Yathādhammaṃ nihatabhāvo, jānanā, ukkoṭanāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Ukkoṭanasikkhāpadavaṇṇanā niṭṭhitā.

4. Duṭṭhullasikkhāpadavaṇṇanā

Catutthe **duṭṭhulla**nti saṅghādisesaṃ adhippetaṃ, taṃ yena kenaci upāyena ñatvā paṭicchādentassa pācittiyaṃ. Sacepi ‘‘na dāni naṃ kassaci bhikkhuno ārocessāmī’’ti dhuraṃ nikkhipitvā pacchā āroceti, pācittiyaṃ, āpajjitvāva ārocessati. Sace pana evaṃ dhuraṃ nikkhipitvā paṭicchādanatthameva aññassa āroceti, sopi aññassāti etenupāyena samaṇasatampi āpajjatiyeva tāva, yāva koṭi na chijjati. Kathaṃ pana koṭi chijjati? Sace hi āpanno ekassa āroceti, sopi aññassa āroceti, so nivattitvā yenassa ārocitaṃ, tasseva āroceti, evaṃ tatiyena puggalena dutiyassa ārocite koṭi chinnā hoti.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha duṭṭhullāpattipaṭicchādanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, duṭṭhullāya āpattiyā ādipade pācittiyaṃ, itaresu dvīsu dukkaṭaṃ, aduṭṭhullāya tikadukkaṭaṃ, anupasampannassa duṭṭhulle vā aduṭṭhulle vā ajjhācāre dukkaṭameva. ‘‘Saṅghassa bhaṇḍanādīni bhavissantī’’ti (pāci. 401) vā ‘‘ayaṃ kakkhaḷo pharuso jīvitantarāyaṃ vā brahmacariyantarāyaṃ vā karissatī’’ti vā anārocentassa, patirūpaṃ bhikkhuṃ apassato, na chādetukāmassa, ‘‘paññāyissati sakena kammenā’’ti anārocentassa, ummattakādīnañca anāpatti. Upasampannassa duṭṭhullāpattijānanaṃ, ‘‘paṭicchādetukāmatāya nārocessāmī’’ti dhuranikkhepoti imānettha dve aṅgāni. Samuṭṭhānādīni samanubhāsanasaasānevāti.

Duṭṭhullasikkhāpadavaṇṇanā niṭṭhitā.

5. Ūnavīsativassasikkhāpadavaṇṇanā

Pañcame **ūnavīsativassa**nti paṭisandhiggahaṇato paṭṭhāya aparipuṇṇavīsativassaṃ. **Upasampādeyyā**ti upajjhāyo hutvā upasampādeyya. **So ca puggalo anupasampanno**ti jānantenāpi ajānantenāpi upasampādito anupasampannova. Sace pana so dasavassaccayena aññaṃ upasampādeti, tañce muñcitvā gaṇo pūrati, sūpasampanno. Sopi yāva na jānāti, tāva tassa neva saggantarāyo na mokkhantarāyo, ñatvā pana puna upasampajjitabbaṃ. **Te ca bhikkhū gārayhā**ti ṭhapetvā upajjhāyaṃ avasesā gārayhā honti, sabbe dukkaṭaṃ āpajjanti. **Idaṃ tasmiṃ pācittiya**nti yo pana upajjhāyo hutvā upasampādeti, tasmiṃyeva puggale idaṃ pācittiyaṃ veditabbaṃ. Tasmā yo ‘‘evaṃ upasampādessāmī’’ti gaṇaṃ vā ācariyaṃ vā pattaṃ vā cīvaraṃ vā pariyesati, sīmaṃ vā sammannati (pāci. 404), udakukkhepaṃ vā paricchindati, so etesu sabbakiccesu ñattiyā, dvīsu ca kammavācāsu dukkaṭāni āpajjitvā kammavācāpariyosāne pācittiyaṃ āpajjati.

Rājagahe sambahule bhikkhū ārabbha ūnavīsativassaṃ upasampādanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, ūnavīsativasse vematikassa, paripuṇṇavīsativasse ūnakasaññino, vematikassa ca dukkaṭaṃ. Ubhayattha paripuṇṇasaññissa, ummattakādīnañca anāpatti. Ūnavīsativassatā, ūnakasaññitā, upasampādananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Ūnavīsativassasikkhāpadavaṇṇanā niṭṭhitā.

6. Theyyasatthasikkhāpadavaṇṇanā

Chaṭṭhe ye rājānaṃ vā vañcetvā suṅkaṃ vā pariharitukāmā corā katakammā ceva akatakammā ca maggappaṭipannā, tesu idha **theyyasattha**saññino tassa theyyasatthabhāvaṃ ñatvā tena saddhiṃ saṃvidhāya gacchantassa saṃvidhāne ca gamane ca ovādavagge vuttanayena āpattivinicchayo veditabbo.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, manussesu asaṃvidahantesu sayameva saṃvidahitvā gacchantassa, theyyasatthe vematikassa, atheyyasatthe theyyasatthasaññino, vematikassa ca dukkaṭaṃ. Atheyyasatthasaññissa, asaṃvidahitvā vā kālavisaṅketena vā, āpadāsu vā, gacchantassa, ummattakādīnañca anāpatti. Theyyasatthabhāvo, jānanaṃ, saṃvidhānaṃ, avisaṅketena gamananti imānettha cattāri aṅgāni. Theyyasatthasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Theyyasatthasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

Sattame sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha mātugāmena saddhiṃ ekaddhānamaggaṃ paṭipajjanavatthusmiṃ paññattaṃ, sesamettha bhikkhuniyā saddhiṃ saṃvidhānasikkhāpade vuttanayeneva veditabbanti.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Ariṭṭhasikkhāpadavaṇṇanā

Aṭṭhame saggamokkhānaṃ antarāyaṃ karontīti **antarāyikā,** te kammakilesavipākaupavādapaññattivītikkamanavasena pañcavidhā. Tesu mudukānaṃ attharaṇādīnaṃ phasso viya itthisamphassopi vaṭṭatīti methunavītikkamane dosaṃ adisvā paññattivītikkamantarāyike sandhāya ‘‘yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti vuttaṃ. **Anekapariyāyenā**ti ‘‘aṭṭhikaṅkalūpamā kāmā’’tiādīhi (ma. ni. 2.42; pāci. 417; cūḷani. khaggavisāṇasuttaniddesa 147) nekehi kāraṇehi. **So bhikkhu bhikkhūhī**ti ye passanti vā suṇanti vā, tehi tikkhattuṃ evaṃ vattabbo ‘‘mā āyasmā evaṃ avaca…pe… alañca pana te paṭisevato antarāyāyā’’ti. Evaṃ vutte appaṭinissajjantassa dukkaṭaṃ, sutvā avadantānampi dukkaṭaṃ. Puna saṅghamajjhampi ākaḍḍhitvā tatheva vattabbo, tatrāpi tassa appaṭinissajjane, itaresañca avacane dukkaṭameva. Evampi appaṭinissajjanto puna ñatticatutthena kammena yāvatatiyaṃ samanubhāsitabbo, athassa appaṭinissajjato puna ñattiyā ca dvīhi ca kammavācāhi dukkaṭaṃ, kammavācāpariyosāne pācittiyaṃ.

Sāvatthiyaṃ ariṭṭhaṃ ārabbha pāpikāya diṭṭhiyā appaṭinissajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ. Asamanubhāsiyamānassa, paṭinissajjantassa, ummattakādīnañca anāpatti. Dhammakammatā, samanubhāsanā, appaṭinissajjananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānevāti.

Ariṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

9. Ukkhittasambhogasikkhāpadavaṇṇanā

Navame **tathāvādinā**ti ‘‘tathāhaṃ bhagavatā dhamma’’ntiādivādinā. **Akatānudhammenā**ti anudhammo vuccati āpattiyā adassane vā appaṭikamme vā pāpikāya diṭṭhiyā appaṭinissagge vā dhammena vinayena ukkhittakassa anulomavattaṃ disvā kataosāraṇā, so osāraṇasaṅkhāto anudhammo yassa na kato, ayaṃ akatānudhammo nāma, tādisena saddhinti attho. **Sambhuñjeyya vā**ti āmisasambhogaṃ vā dhammasambhogaṃ vā kareyya. **Saṃvaseyya vā**ti uposathādikaṃ saṅghakammaṃ kareyya. **Saha vā seyyaṃ kappeyyā**ti nānūpacārepi ekacchanne nipajjeyya. Tattha āmisaparibhoge ekappayogena bahūpi dadato vā gaṇhato vā ekaṃ pācittiyaṃ, vicchindane sati payoge payoge pācittiyaṃ. Dhammasambhoge padādīhi uddisantassa vā uddisāpentassa vā padasodhamme vuttanayena, saṃvāse kammapariyosānavasena, sahaseyyāya ekasmiṃ nipanne itarassa nipajjanappayogavasena āpattiparicchedo veditabbo.

Sāvatthiyaṃ chabbaggiye ārabbha ariṭṭhena bhikkhunā saddhiṃ sambhuñjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, ukkhittake vematikassa, anukkhittake ukkhittakasaññino ceva vematikassa ca dukkaṭaṃ. Ubhosu anukkhittakasaññissa, ‘‘osārito’’ti vā ‘‘taṃ diṭṭhiṃ paṭinissaṭṭho’’ti vā jānantassa, ummattakādīnañca anāpatti. Akatānudhammatā, jānanā, sambhogādikaraṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Ukkhittasambhogasikkhāpadavaṇṇanā niṭṭhitā.

10. Kaṇṭakasikkhāpadavaṇṇanā

Dasame **samaṇuddeso**ti sāmaṇero. **Carā**ti gaccha. **Pire**ti para amāmaka. **Vinassā**ti nassa, yattha taṃ na passāma, tattha gacchāti vuttaṃ hoti. **Tathānāsita**ntiettha saṃvāsanāsanā liṅganāsanā daṇḍakammanāsanāti tisso nāsanā. Tattha āpattiyā adassanādīsu ukkhepanā **saṃvāsanāsanā** nāma. Dūsako nāsetabbo (pārā. 66), mettiyaṃ bhikkhuniṃ nāsethāti (cūḷava. 193; pārā. 384) ayaṃ **liṅganāsanā** nāma. ‘‘Ajjatagge te, āvuso samaṇuddesa, na ceva so bhagavā satthā apadisitabbo’’ti (pāci. 429) ayaṃ **daṇḍakammanāsanā** nāma, ayaṃ idhādhippetā. Tena vuttaṃ ‘‘tathānāsita’’nti. **Upalāpeyyā**ti ‘‘pattaṃ vā cīvaraṃ vā uddesaṃ vā paripucchaṃ vā dassāmī’’ti saṅgaṇheyya. **Upaṭṭhāpeyyā**ti cuṇṇamattikādīni sādiyanto tena attano upaṭṭhānaṃ kārāpeyya. Sambhogasahaseyyā anantarasikkhāpade vuttanayā eva, tasmā āpattiparicchedopettha tasmiṃ vuttanayeneva veditabbo.

Sāvatthiyaṃ chabbaggiye bhikkhū ārabbha kaṇṭakasamaṇuddesaupalāpanavatthusmiṃ paññattaṃ, sesaṃ ariṭṭhasikkhāpade vuttasadisamevāti.

Kaṇṭakasikkhāpadavaṇṇanā niṭṭhitā.

Sappāṇakavaggo sattamo.

8. Sahadhammikavaggo

1. Sahadhammikasikkhāpadavaṇṇanā

Sahadhammikavaggassa paṭhame **sahadhammikaṃ vuccamāno**ti imassattho dubbacasikkhāpade vutto. **Etasmiṃ sikkhāpade**ti etasmiṃ sikkhāpade yaṃ vuttaṃ, taṃ na tāva sikkhissāmīti attho. **Pācittiya**nti ettha pana anādariyabhayā lesena evaṃ vadantassa vācāya vācāya pācittiyaṃ veditabbaṃ. **Sikkhamānenā**ti ovādaṃ sirasā sampaṭicchitvā sikkhitukāmeneva hutvā. **Aññātabba**nti ājānitabbaṃ. **Paripucchitabba**nti ''imassa ko attho''ti paripucchitabbaṃ. **Paripañhitabba**nti cintetabbaṃ tulayitabbaṃ.

Kosambiyaṃ channattheraṃ ārabbha evaṃ bhaṇanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, ubhohipi ''idaṃ na sallekhāyā''tiādinā (pāci. 436) nayeneva appaññattena vuccamānassāpi evaṃ vadato dukkaṭameva. ''Jānissāmi sikkhissāmī''ti bhaṇantassa, ummattakādīnañca anāpatti. Upasampannassa paññattena vacanaṃ, asikkhitukāmatāya evaṃ vacananti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Sahadhammikasikkhāpadavaṇṇanā niṭṭhitā.

2. Vilekhanasikkhāpadavaṇṇanā

Dutiye **uddissamāne**ti ācariyena antevāsikassa vuccamāne vā sajjhāyavasena parivattiyamāne vā. **Khuddānukhuddakehī**ti khuddakehi ca anukhuddakehi ca. **Yāvadevā**ti tesaṃ saṃvattanamariyādaparicchedavacanaṃ. Idaṃ vuttaṃ hoti – etāni hi ye uddisanti vā uddisāpenti vā sajjhāyanti vā, tesaṃ tāva saṃvattanti, yāva ''kappati nu kho, na kappati nu kho''ti kukkuccavippaṭisāro, vihesā, vicikicchā manovilekhā ca uppajjantiyeva. Atha vā **yāvadevā**ti atisayavavatthāpanaṃ. Tassa 'saṃvattantī'tiiminā sambandho, kukkuccāya vihesāya vilekhāya ativiya saṃvattantiyevāti vuttaṃ hoti. **Sikkhāpadavivaṇṇake**ti evaṃ sikkhāpadānaṃ vivaṇṇake garahaṇe pācittiyaṃ hotīti attho.

Sāvatthiyaṃ chabbaggiye ārabbha vinayavivaṇṇanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampannassa vivaṇṇane tikadukkaṭaṃ, ubhinnampi aññadhammavivaṇṇane dukkaṭameva. Na vivaṇṇetukāmassa, ''iṅgha tāva suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu, pacchāpi vinayaṃ pariyāpuṇissasī''ti bhaṇato, ummattakādīnañca anāpatti. Garahitukāmatā ca, upasampannassa santike sikkhāpadavivaṇṇanañcāti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Vilekhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Mohanasikkhāpadavaṇṇanā

Tatiye **anvaddhamāsa**nti anupaṭipāṭiyā addhamāse addhamāse. **Uddissamāne**ti uposathavasena uddisiyamāne. **Yañca tattha āpattiṃ āpanno**ti yaṃ so anācāraṃ ācaritvā aññāṇakena āpannabhāvaṃ jānāpetukāmo evamāha, tasmiṃ anācāre yaṃ āpattiṃ āpanno. **Tañca yathādhammo kāretabbo**ti aññāṇakena āpannattā mokkho natthi, yathā pana dhammo ca vinayo ca ṭhito, tathā taṃ āpattiṃ kāretabbo, desanāgāminiyā desāpetabbo, vuṭṭhānagāminiyā vuṭṭhāpetabboti attho. **Uttari cassa moho āropetabbo**ti yathādhammakaraṇato ca uttari ''tassa te, āvuso''tiādivacanehi ninditvā tassa puggalassa ñattidutiyakammena moho āropetabbo. **Idaṃ tasmiṃ mohanake pācittiya**nti yo evaṃ āropite mohe puna moheti, tasmiṃ mohanake puggale idaṃ pācittiyaṃ veditabbaṃ, na anāropite moheti attho.

Sāvatthiyaṃ chabbaggiye ārabbha mohanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ, anāropite mohe dukkaṭameva. Yena na vitthārena sutaṃ, ūnakadvattikkhattuṃ vā vitthārena sutaṃ, ye ca na mohetukāmā tesaṃ, ummattakādīnañca anāpatti. Mohāropanaṃ, mohetukāmatā, vuttanayena sutabhāvo, mohananti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Mohanasikkhāpadavaṇṇanā niṭṭhitā.

4. Pahārasikkhāpadavaṇṇanā

Catutthe **pahāraṃ dadeyyā**ti ettha paharitukāmatāya pahāre dinne sacepi marati, pācittiyameva.

Sāvatthiyaṃ chabbaggiye ārabbha pahāradānavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, virūpakaraṇādhippāyena pana upasampannassapi kaṇṇādicchedane dukkaṭameva. Kenaci viheṭhiyamānassa pana mokkhādhippāyassa, ummattakādīnañca anāpatti. Kupitatā, na mokkhādhippāyatā, upasampannassa pahāradānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāni, idaṃ pana dukkhavedananti.

Pahārasikkhāpadavaṇṇanā niṭṭhitā.

5. Talasattikasikkhāpadavaṇṇanā

Pañcame **talasattikaṃ uggireyyā**ti pahāradānākāraṃ dassento kāyaṃ vā kāyappaṭibaddhaṃ vā uccāreyya. Ettha ca uggiraṇapaccayā pācittiyaṃ. Sace pana uggiritvā viraddho pahāraṃ deti, na paharitukāmatāya dinnattā dukkaṭameva, tena pahārena hatthādīsu yaṃkiñci bhijjati, dukkaṭameva. Sesamettha sabbaṃ purimasikkhāpade vuttanayeneva veditabbanti.

Talasattikasikkhāpadavaṇṇanā niṭṭhitā.

6. Amūlakasikkhāpadavaṇṇanā

Chaṭṭhe **amūlakenā**ti diṭṭhādimūlavirahitena. **Anuddhaṃseyyā**ti codeyya vā codāpeyya vā. **Pācittiya**nti sace cuditako taṅkhaṇaññeva ''codeti ma''nti jānāti, codakassa pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha amūlakena saṅghādisesena anuddhaṃsanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, tikapācittiyaṃ, ācāravipattiyā vā diṭṭhivipattiyā vā anuddhaṃsane dukkaṭaṃ, anupasampanne tikadukkaṭaṃ. Tathāsaññissa, ummattakādīnañca anāpatti. Upasampannatā, saṅghādisesassa amūlakatā, anuddhaṃsanā, taṅkhaṇavijānanāti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Amūlakasikkhāpadavaṇṇanā niṭṭhitā.

7. Sañciccasikkhāpadavaṇṇanā

Sattame **kukkuccaṃ upadaheyyā**ti ''ūnavīsativasso tvaṃ maññe''tiādīni (pāci. 466) bhaṇanto uppādeyya. Evaṃ aññasmiṃ uppādanapaccaye asati sañcicca uppādentassa vācāya vācāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha kukkuccauppādanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ. Nauppādetukāmassa, kevalaṃ hitesitāya tathā vadantassa, ummattakādīnañca anāpatti. Upasampannatā, aphāsukāmatā, kukkuccuppādananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni anantarasadisānevāti.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

8. Upassutisikkhāpadavaṇṇanā

Aṭṭhame **vivādāpannāna**nti bhaṇḍanakalahehi vivaḍḍhitaṃ vivādādhikaraṇaṃ āpannānaṃ. **Upassuti**nti sutisamīpaṃ, yattha ṭhatvā sakkā hoti tesaṃ vacanaṃ sotuṃ, tattha tiṭṭheyyāti attho. ‘‘Tattha sossāmī’’ti codetukāmatāya gacchato pade pade dukkaṭaṃ, turitagamanepi ohīyamānepi eseva nayo. Yattha pana ṭhito suṇāti, tattha ṭhitassa pācittiyaṃ, attano ṭhitokāsaṃ āgantvā tesu mantayamānesupi ukkāsitvā, ‘‘ahaṃ etthā’’ti vā vatvā jānāpetabbaṃ, evaṃ akarontassāpi savane pācittiyameva.

Sāvatthiyaṃ chabbaggiye ārabbha upassutiṭṭhānavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, ‘‘imesaṃ sutvā oramissāmi viramissāmi vūpasamissāmi attānaṃ parimocessāmī’’ti (pāci. 473) gacchato, ummattakādīnañca anāpatti. Upasampannatā, codanādhippāyo, savananti imānettha tīṇi aṅgāni. Theyyasatthasamuṭṭhānaṃ idaṃ pana siyā kiriyaṃ, siyā akiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

Upassutisikkhāpadavaṇṇanā niṭṭhitā.

9. Kammappaṭibāhanasikkhāpadavaṇṇanā

Navame **dhammikānaṃ kammāna**nti dhammena vinayena satthusāsanena katānaṃ apalokanakammaṃ ñattikammaṃ ñattidutiyakammaṃ ñatticatutthakammanti imesaṃ catunnaṃ kammānaṃ. Tatrāyaṃ saṅkhepato kammavinicchayo – tatra **apalokanakammaṃ** nāma samaggassa saṅghassa anumatiyā taṃ taṃ vatthuṃ kittetvā ‘‘ruccati saṅghassā’’ti tikkhattuṃ sāvetvā kattabbaṃ kammaṃ vuccati. Samaggasseva pana saṅghassa anumatiyā ekāya ñattiyā kattabbaṃ kammaṃ **ñattikammaṃ** nāma. Ekāya ñattiyā ceva anussāvanāya ca kattabbaṃ kammaṃ **ñattidutiyakammaṃ** nāma. Ekāya pana ñattiyā tīhi ca anussāvanāhi kattabbaṃ kammaṃ **ñatticatutthakammaṃ** nāma.

Tesu apalokanakammaṃ (pari. 496; pari. aṭṭha. 495-496) pañca ṭhānāni gacchati osāraṇaṃ nissāraṇaṃ bhaṇḍukammaṃ brahmadaṇḍaṃ kammalakkhaṇanti. Tattha kaṇṭakasāmaṇerassa nāsanā viya **nissāraṇā,** tādisaṃyeva sammāvattantaṃ disvā pavesanā **‘osāraṇā’**ti veditabbā. Pabbajjāpekkhassa kesacchedanāpucchanaṃ **bhaṇḍukammaṃ** (mahāva. 98) nāma. Mukharassa bhikkhuno bhikkhū duruttavacanehi ghaṭṭentassa ‘‘itthannāmo bhikkhu mukharo bhikkhū duruttavacanehi ghaṭṭento viharati, so bhikkhu yaṃ iccheyya, taṃ vadeyya, bhikkhūhi itthannāmo bhikkhu neva vattabbo, na ovādānusāsaniṃ kattabbo, na ovaditabbo’’ti ‘‘saṅghaṃ, bhante, pucchāmi ‘itthannāmassa bhikkhuno brahmadaṇḍassa dānaṃ ruccati saṅghassā’ti, dutiyampi pucchāmi, tatiyampi pucchāmi ‘itthannāmassa, bhante, bhikkhuno brahmadaṇḍassa dānaṃ ruccati saṅghassā’’’ti evaṃ kattabbaṃ kammaṃ **brahmadaṇḍaṃ** (cūḷava. 445) nāma. Yaṃ pana bhagavatā bhikkhunīnaṃ ūruṃ vivaritvā dassanādivatthūsu ‘‘avandiyo so, bhikkhave, bhikkhu bhikkhunisaṅghena kātabbo’’ti (cūḷava. 411) evaṃ avandiyakammaṃ anuññātaṃ, yaṃ bhikkhunīhi ‘‘ayye, asuko nāma ayyo bhikkhunīnaṃ appasādanīyaṃ dasseti, etassa ayyassa avandiyakaraṇaṃ ‘ruccati bhikkhunisaṅghassā’’’ti evaṃ upassaye nisinnāheva bhikkhunīhi kattabbaṃ, evarūpaṃ kammaṃ yasmā tassa kammaṃyeva lakkhaṇaṃ na osāraṇādīni, tasmā **kammalakkhaṇa**nti vuccati. Idañca kammalakkhaṇaṃ nāma bhikkhunimūlakaṃ paññattaṃ, apica bhikkhūnampi labbhati, tasmā bhikkhūhipi acchinnacīvarakādīnaṃ cīvarādīni vā dentehi, paribhuñjitabbāni apanetabbānipi vatthūni paribhuñjantehi vā, apanentehi vā, tathārūpaṃ vā dhammikaṃ katikaṃ karontehi tikkhattuṃ sāvetvā apalokanakammaṃ kātabbaṃ, sabbañhetaṃ kammalakkhaṇameva pavisati, iti apalokanakammaṃ pañca ṭhānāni gacchati.

Ñattikammaṃ pana nava ṭhānāni gacchati osāraṇaṃ nissāraṇaṃ uposathaṃ pavāraṇaṃ sammutiṃ dānaṃ paṭiggahaṃ paccukkaḍḍhanaṃ kammalakkhaṇanti. Tattha ‘‘suṇātu me, bhante, saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho, anusiṭṭho so mayā, yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyya, ‘āgacchāhī’ti vattabbo’’ti (mahāva. 126) evaṃ upasampadāpekkhassa osāraṇā **osāraṇā** nāma. ‘‘Suṇantu me āyasmantā, ayaṃ itthannāmo bhikkhu dhammakathiko, imassa neva suttaṃ āgacchati, no suttavibhaṅgo, so atthaṃ asallakkhetvā byañjanacchāyāya atthaṃ paṭibāhati, yadāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmā’’ti evaṃ ubbhāhikavinicchaye (cūḷava. 233) dhammakathikassa bhikkhuno nissāraṇā **nissāraṇā** nāma. ‘‘Suṇātu me, bhante, saṅgho, ajjuposatho…pe… uposathaṃ kareyyā’’ti evaṃ uposathakammavasena ṭhapitā ñatti **uposatho** nāma. ‘‘Suṇātu me, bhante, saṅgho, ajja pavāraṇā pannarasī, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’’ti (mahāva. 210) evaṃ pavāraṇākammavasena ṭhapitā ñatti **pavāraṇā** nāma. ‘‘Suṇātu me, bhante, saṅgho, itthannāmo itthannāmassa upasampadāpekkho, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyya’’nti, ‘‘yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā’’ti (mahāva. 126) evaṃ attānaṃ vā paraṃ vā sammannituṃ ṭhapitā ñatti **sammuti** nāma. ‘‘Suṇātu me, bhante, saṅgho, imaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyā’’ti (pārā. 464) evaṃ nissaṭṭhacīvarapattādīnaṃ dānaṃ **dānaṃ** nāma. ‘‘Suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu āpattiṃ sarati vivarati uttāniṃ karoti deseti, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya’’nti, tena vattabbo ‘passasī’ti, ‘āma, passāmī’ti, ‘‘āyatiṃ saṃvareyyāsī’’ti (cūḷava. 239) evaṃ āpattippaṭiggaho **paṭiggaho** nāma. ‘‘Suṇantu me āyasmantā āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāle pavāreyyāmā’’ti (mahāva. 240) evaṃ katappavāraṇappaccukkaḍḍhanā **paccukkaḍḍhanā** nāma. Tiṇavattārakasamathe (cūḷava. 212) sabbasaṅgāhikañatti, ekekasmiṃ pakkhe ekekā ñatti cāti tissopi ñattiyo **kammalakkhaṇaṃ** nāma. Iti ñattikammaṃ nava ṭhānāni gacchati.

Ñattidutiyakammaṃ satta ṭhānāni gacchati osāraṇaṃ nissāraṇaṃ sammutiṃ dānaṃ uddhāraṃ desanaṃ kammalakkhaṇanti. Tattha bhikkhūnaṃ alābhāya parisakkanādikehi aṭṭhahi aṅgehi samannāgatassa upāsakassa saṅghena asambhogakaraṇatthaṃ pattanikkujjanavasena nissāraṇā **nissāraṇā** nāma. Tasseva sammāvattantassa pattukkujjanavasena **osāraṇā** ca veditabbā, sā khuddakakkhandhake vaḍḍhalicchavivatthusmiṃ (cūḷava. 265-266) vuttā. Sīmāsammuti ticīvarena avippavāsasammutisanthatasammutibhattuddesakasenāsanaggāhāpakabhaṇḍāgārikacīvarappaṭiggāhakayāgubhājakaphalabhājakakhajjabhājakaappamattakavissajjakasāṭiyaggā etāsaṃ sammutīnaṃ vasena **sammuti** veditabbā. Kathinacīvaramatakacīvaradānavasena **dānaṃ** veditabbaṃ. Kathinuddhāravasena **uddhāro** veditabbo. Kuṭivatthuvihāravatthudesanāvasena **desanā** veditabbā. Yā pana tiṇavatthārakasamathe (cūḷava. 212 ādayo) ekasmiṃ pakkhe ekā, ekasmiṃ pakkhe ekāti dve ñattidutiyakammavācā vuttā, yā ca mohāropanādīsu kammavācā (pāci. 446) vuttā, tāsaṃ vasena **kammalakkhaṇaṃ** veditabbaṃ, iti ñattidutiyakammaṃ satta ṭhānāni gacchati.

Ñatticatutthakammampi satteva ṭhānāni gacchati osāraṇaṃ nissāraṇaṃ sammutiṃ dānaṃ niggahaṃ samanubhāsanaṃ kammalakkhaṇanti. Tattha tajjanīyakammādīnaṃ (cūḷava. 1 ādayo) sattannaṃ kammānaṃ vasena **nissāraṇā,** tesaṃyeva kammānaṃ paṭippassambhanavasena **osāraṇā** ca veditabbā, bhikkhunovādakasammutivasena (pāci. 146-147) **sammuti,** parivāsadāna(caūḷava. 102) mānattadānavasena (cūḷava. 105) **dānaṃ,** mūlāyapaṭikassanavasena (cūḷava. 110) **niggaho,** ukkhittānuvattikā, aṭṭha yāvatatiyakā, ariṭṭho (pāci. 417), caṇḍakāḷī (pāci. 709) cāti ime te yāvatatiyakāti imāsaṃ ekādasannaṃ samanubhāsanānaṃ vasena **samanubhāsanā,** upasampadākammaabbhānakammavasena **kammalakkhaṇaṃ** veditabbaṃ. Iti ñatticatutthakammaṃ satta ṭhānāni gacchati.

Imesu pana catūsu kammesu apalokanakammaṃ apaloketvāva kātabbaṃ, ñattikammādivasena na kātabbaṃ. Ñattikammampi ekaṃ ñattiṃ ṭhapetvāva kātabbaṃ, apalokanakammādivasena na kātabbaṃ. Ñattidutiyakammaṃ pana apaloketvā kātabbampi atthi akātabbampi, tattha sīmāsammuti sīmāsamūhananaṃ (mahāva. 139-140, 144 ādayo) kathinacīvaradānaṃ kathinuddhāro kuṭivatthudesanā vihāravatthudesanāti imāni cha kammāni garukāni apaloketvā kātuṃ na vaṭṭanti, ñattidutiyakammavācaṃ sāvetvāva kātabbāni. Avasesā terasa sammutiyo senāsanaggāhāpakamatakacīvaradānasammutiyo cāti etāni lahukammāni apaloketvāpi kātuṃ vaṭṭanti, ñattikammādivasena pana na kātabbāneva. Ñatticatutthakammampi sakalakkhaṇeneva kātabbaṃ, na sesakammavasena. Evaṃ attano attano lakkhaṇeneva vatthuñattianussāvanāsīmāparisāsampattiyā katāni etāni kammāni dhammena vinayena satthusāsanena katattā dhammo etesu atthīti **dhammikāni** nāma honti, iti etesaṃ dhammikānaṃ **kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ** āpajjantassa vācāya vācāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha khīyanadhammāpajjanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, dhammakamme vematikassa, adhammakamme dhammakammasaññino, vematikassa ca dukkaṭaṃ. Adhammakammasaññissa, ‘‘adhammena vā vaggena vā nakammārahassa vā kammaṃ karontī’’ti ñatvā khīyantassa, ummattakādīnañca anāpatti. Dhammakammatā, dhammakammasaññitā, chandaṃ datvā khīyananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāneva, idaṃ pana dukkhavedananti.

Kammappaṭibāhanasikkhāpadavaṇṇanā niṭṭhitā.

10. Chandaṃadatvāgamanasikkhāpadavaṇṇanā

Dasame **vinicchayakathāyā**ti yāva ārocitaṃ vatthu avinicchikaṃ, ñattiṃ vā ṭhapetvā kammavācā aniṭṭhāpitā, tāva vinicchayakathā **vattamānā** nāma hoti. Yo bhikkhu etasmiṃ antare kammaṃ kopetukāmatāya parisāya hatthapāsaṃ vijahati, tassa vijahane dukkaṭaṃ, vijahite pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha chandaṃ adatvā pakkamanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, dhammakamme vematikassa, adhammakamme dhammakammasaññino, vematikassa ca dukkaṭaṃ. Adhammakammasaññissa pana, yo ca ‘‘saṅghassa bhaṇḍanādīni vā bhavissanti, adhammena vā vaggena vā nakammārahassa vā kammaṃ karissantī’’ti (pāci. 483) ñatvā, gilāno vā hutvā, gilānassa vā karaṇīyena, uccārādīhi vā pīḷito, na ca kammaṃ kopetukāmo ‘‘puna paccāgamissāmī’’ti gacchati, tassa, ummattakādīnañca anāpatti. Vinicchayakathāya vattamānatā, dhammakammatā, dhammakammasaññitā, samānasīmāyaṃ ṭhitatā, samānasaṃvāsakatā, kopetukāmatāya hatthapāsavijahananti imānettha cha aṅgāni. Samanubhāsanasamuṭṭhānaṃ, kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

Chandaṃadatvāgamanasikkhāpadavaṇṇanā niṭṭhitā.

11. Dubbalasikkhāpadavaṇṇanā

Ekādasame **samaggena saṅghenā**ti samānasaṃvāsakena samānasīmāyaṃ ṭhitena saṅghena saddhiṃ cīvaraṃ datvā. **Yathāsanthuta**nti yo yo mittasandiṭṭhasambhattavasena santhuto, tassa tassāti attho. **Pācittiya**nti evaṃ saṅghena saddhiṃ sayameva senāsanapaññāpanādivasena sammatassa bhikkhuno cīvaraṃ datvā pacchā khīyantassa vācāya vācāya pācittiyaṃ.

Rājagahe chabbaggiye ārabbha cīvaraṃ datvā pacchā khīyanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, anāṇattikaṃ, dhammakamme tikapācittiyaṃ, cīvaraṃ ṭhapetvā aññaṃ vissajjiyavebhaṅgiyaṃ parikkhāraṃ datvā pacchākhīyantassa dukkaṭaṃ, **vissajjiyavebhaṅgiyo** nāma ṭhapetvā pañca garubhaṇḍāni avaseso. Rāsivasena hi pañca garubhaṇḍāni vuttāni, tattha ārāmo ārāmavatthūti ekaṃ, vihāro vihāravatthūti dutiyaṃ, mañco pīṭhaṃ bhisi bimbohananti tatiyaṃ, lohakumbhī lohabhāṇakaṃ lohavārako lohakaṭāhaṃ vāsi parasu kuṭhārī kudālo nikhādananti catutthaṃ, valli veḷu muñjaṃ pabbajaṃ tiṇaṃ mattikā dārubhaṇḍaṃ mattikābhaṇḍanti pañcamaṃ. Etāni hi pañca saṅghasantakāni neva saṅghassa, na gaṇapuggalānaṃ vissajjetuṃ vā vibhajituṃ vā vaṭṭanti, vissajjitavibhattānipi saṅghikāneva honti. Thāvarena pana thāvaraṃ, itarena ca akappiyena mahagghakappiyena vā itaraṃ saṅghassa upakāraṃ sallakkhetvā kappiyaparivattanena parivattetuṃ vaṭṭati, varasenāsanādīnaṃ saṃrakkhaṇatthaṃ lāmakāni vissajjetuṃ vissajjetvā paribhuñjituñca vaṭṭati. Ettha ca purimesu tīsu rāsīsu agarubhaṇḍaṃ nāma kiñci natthi, catutthe lohakumbhī arañjarasaṇṭhānaṃ lohabhāṇakaṃ lohakaṭāhanti imāni tīṇi antamaso pasatamattaudakagganhanakānipi garubhaṇḍāni. Lohavārako pana kāḷalohatambalohakaṃsalohavaṭṭalohānaṃ yena kenaci kato sīhaḷadīpe pādagganhanako bhājetabbo, **pādo** ca nāma magadhanāḷiyā pañcanāḷimattaṃ gaṇhāti, tato atirekaṃ garubhaṇḍaṃ, imāni tāva pāḷiyaṃ āgatāni lohabhājanāni.

Pāḷiyaṃ pana anāgatānipi bhiṅgārapaṭiggahauḷuṅkadabbikaṭacchupāti taṭṭakasarakasamuggaaṅgārakapalladhūmakaṭacchuādīni khuddakānipi garubhaṇḍāneva, ayapatto ayathālakaṃ tambalohathālakanti imāni pana bhājanīyāni, kaṃsalohavaṭṭalohabhājanavikati saṅghikaparibhogena vā gihivikaṭā vā vaṭṭati, puggalikaparibhogena na vaṭṭati. Ṭhapetvā pana taṃ bhājanavikatiṃ aññasmimpi kappiyalohabhaṇḍe añjanī añjanisalākā natthudānaṃ kaṇṇamalaharaṇī sūci khuddako pipphaliko khuddakaṃ ārakaṇṭakaṃ kuñcikā tāḷaṃ kattarayaṭṭhi vedhako bhindivālako yathātathāghanakatalohaṃvippakatalohabhaṇḍañca sabbaṃ bhājanīyaṃ. Dhūmanettaphāladīparukkhadīpakapallikaolambakadīpaitthipurisatiracchānarūpakāni pana aññāni vā bhitticchadanakavāṭādīsu upanetabbāni, antamaso lohakhilakaṃ upādāya sabbānipi lohabhaṇḍāni garubhaṇḍāniyeva, attanā laddhāni pariharitvāpi puggalikaparibhogena na paribhuñjitabbāni, saṅghikaparibhogena vā gihivikaṭāni vā vaṭṭanti, tipubhaṇḍepi eseva nayo. Khīrapāsāṇamayāni taṭṭakasarakādīni garubhaṇḍāniyeva.

Ghaṭako pana telabhājanaṃ vā pādagganhanakato atirekameva garubhaṇḍaṃ, suvaṇṇarajataārakūṭajātiphalikabhājanāni gihivikaṭānipi na vaṭṭanti. Senāsanaparibhoge pana āmāsampi anāmāsampi sabbaṃ vaṭṭati.

Vāsiyādīsu pana yāya vāsiyā dantakaṭṭhacchedanaucchutacchanamattato aññaṃ mahākammaṃ kātuṃ na sakkā, ayaṃ bhājanīyā. Sesā yena kenaci ākārena katā garubhaṇḍaṃ, parasu pana antamaso vejjānaṃ sirāvedhakopi garubhaṇḍameva, tathā kuṭhārī. Yā pana āvudhasaṅkhepena katā, ayaṃ anāmāsā, kudālo daṇḍabandhanikhādanaṃ vā agarubhaṇḍaṃ nāma natthi. Sammuñjanidaṇḍakhaṇanakaṃ pana adaṇḍakaṃ phalamattakameva, yaṃ sakkā sipāṭikāya pakkhipitvā pariharituṃ, taṃ bhājanīyaṃ. Sikharampi nikhādaneneva saṅgahitaṃ, yehi manussehi vihāre vāsiādīni dinnāni honti, te ce ghare daḍḍhe vā vilutte vā ‘‘detha no, bhante, upakkhare, puna āharissāmā’’ti vadanti, dātabbā. Sace haranti, na vāretabbā, anāharantāpi na codetabbā.

Kammāratattakāracundakāranaḷakāramaṇikārapattabandhakānaṃ adhikaraṇimuṭṭhisaṇḍāsatulādīni sabbāni lohamayāni upakaraṇāni saṅghe dinnakālato paṭṭhāya garubhaṇḍāni. Tipukoṭṭakasuvaṇṇakāracammakāraupakaraṇesupi eseva nayo. Ayaṃ pana viseso, tipukoṭṭakaupakaraṇesu tipucchedanakasatthakaṃ, suvaṇṇakāraupakaraṇesu suvaṇṇacchedanakasatthakaṃ, cammakāraupakaraṇesu kataparikammacammacchedanakhuddakasatthanti imāni bhājanīyāni. Nhāpitatunnakāraupakaraṇesupi ṭhapetvā mahākattariṃ mahāsaṇḍāsaṃ mahāpipphalikañca sabbaṃ vaṭṭati, itarāni garubhaṇḍāni.

Valliādīsu vettavalliādikā yā kāci aḍḍhabāhuppamāṇā valli saṅghassa dinnā vā tatthajātakā vā rakkhitagopitāva garubhaṇḍaṃ, sā saṅghakamme ca cetiyakamme ca kate sace atirekā hoti, puggalikakammepi upanetuṃ vaṭṭati, suttamakacivākanāḷikerahīracammamayā rajjukā vā yottāni vā vāke ca nāḷikerahīre ca vaṭṭetvā katā ekavaṭṭā vā dvivaṭṭā vā saṅghassa santakā garubhaṇḍaṃ. Suttaṃ pana avaṭṭetvā dinnaṃ makacivākanāḷikerahīrā ca bhājanīyā. Yehi panetāni rajjukādīni dinnāni honti, te attano karaṇīyena harantā na vāretabbā.

Yo koci aṭṭhaṅgulasūcidaṇḍakamattopi veḷu saṅghassa dinno vā tatthajātako vā rakkhitagopito garubhaṇḍaṃ, sopi saṅghassa kamme ca cetiyakamme ca kate atireko puggalikakamme dātuṃ vaṭṭati. Pādagganhanakatelanāḷi pana kattarayaṭṭhi upāhanadaṇḍako chattadaṇḍo chattasalākāti idamettha bhājanīyabhaṇḍaṃ, daḍḍhagehamanussā gaṇhitvā gacchantā na vāretabbā.

Muñjañca pabbajañca avasesañca chadanatiṇaṃ muṭṭhippamāṇampi chadanatiṇasaṅkhepagatesu tālapaṇṇādīsu yaṃkiñci ekapaṇṇampi saṅghassa dinnaṃ vā tatthajātakaṃ vā bahiārāme saṅghike tiṇavatthusmiṃ jātakaṃ vā rakkhitagopitaṃ garubhaṇḍaṃ, tampi saṅghakamme ca cetiyakamme ca kate atirekaṃ puggalikakamme dātuṃ vaṭṭati. Daḍḍhagehamanussā gahetvā gacchantā na vāretabbā, aṭṭhaṅgulappamāṇopi rittakapotthako garubhaṇḍameva.

Mattikā pakatimattikā vā hotu pañcavaṇṇā vā sudhā vā sajjurasakaṅguṭṭhasilesādīsu vā yaṃkiñci dullabhaṭṭhāne ānetvā vā dinnaṃ tatthajātakaṃ vā rakkhitagopitaṃ tālapakkamattaṃ garubhaṇḍaṃ hoti, tampi saṅghakamme ca cetiyakamme ca kate atirekaṃ puggalikakamme dātuṃ vaṭṭati. Hiṅguhiṅgulakaharitālamanosilañjanādīni pana bhājanīyāni.

Dārubhaṇḍe yo koci veḷumhi vuttappamāṇo dārubhaṇḍako saṅghassa dinno vā tatthajātako vā rakkhitagopito garubhaṇḍaṃ, api ca sabbāpi dāruveḷucammapāsāṇādivikati dārubhaṇḍena saṅgahitā, tattha mañcapīṭhehi asaṅgahitāni āsandikādīni antamaso coḷena vā palālehi vā paṇṇehi vā katapīṭhaṃ upādāya sabbāni āsanāni.

Vaṅkaphalakaṃ dīghaphalakaṃ cīvaradhovanaphalakaṃ ghaṭṭanaphalakaṃ ghaṭṭanamuggaro dantakaṭṭhacchedanagaṇṭhikā daṇḍamuggaro nāvā ambaṇaṃ rajanadoṇi udakapaṭicchako dārumayo vā dantamayo vā veḷumayo vā sapādakopi apādakopi samuggo mañjūsā pādagganhanakato atirekappamāṇo karaṇḍo udakadoṇi udakakaṭāhaṃ uḷuṅko kaṭacchupānīyasarāvaṃ pānīyasaṅkhoti etesu yaṃkiñci saṅghe dinnaṃ garubhaṇḍaṃ. Saṅkhathālakaṃ pana bhājanīyaṃ, tathā dārumayo udakatumbo.

Pādakathalikamaṇḍalaṃ dārumayaṃ vā hotu coḷapaṇṇādimayaṃ vā sabbaṃ garubhaṇḍaṃ. Ādhārako pattapidhānaṃ tālavaṇṭaṃ bījanī caṅkoṭakaṃ pacchi yaṭṭhisammuñjanī muṭṭhisammuñjanīti etesupi yaṃkiñci khuddakaṃ vā mahantaṃ vā dāruveḷupaṇṇacammādīsu yena kenaci kataṃ garubhaṇḍameva.

Thambhatulāsopānaphalakādīsu yaṃkiñci dārumayaṃ vā pāsāṇamayaṃ vā gehasambhārūpagaṃ yo koci kaṭasārako yaṃkiñci bhūmattharaṇaṃ yaṃkiñci akappiyacammaṃ, sabbaṃ saṅghikaṃ garubhaṇḍaṃ, bhūmattharaṇaṃ kātuṃ vaṭṭati. Eḷakacammaṃ pana paccattharaṇagatikaṃ hoti, tampi garubhaṇḍameva, kappiyacammāni bhājanīyāni, **kurundiyaṃ** pana sabbaṃ mañcappamāṇaṃ cammaṃ garubhaṇḍanti vuttaṃ.

Udukkhalaṃ musalaṃ suppaṃ nisadaṃ nisadapoto pāsāṇadoṇi pāsāṇakaṭāhaṃ sabbaṃ kasibhaṇḍampi garubhaṇḍaṃ, sabbaṃ cakkayuttayānaṃ garubhaṇḍameva. Mañcapīṭhānaṃ pādā ca aṭaniyo ca vāsiparasuādīnaṃ daṇḍā cāti etesu yaṃkiñci aniṭṭhitaṃ bhājanīyaṃ, tacchitamaṭṭhaṃ pana garubhaṇḍaṃ hoti, anuññātavāsiyā daṇḍo chattaṃ muṭṭhipaṇṇaṃ kattarayaṭṭhi upāhanā araṇisahitaṃ dhammakaraṇo pādagganhanakato anatirittaṃ āmalakatumbaṃ āmalakaghaṭo lābukatumbaṃ lābukaghaṭo visāṇatumbanti sabbametaṃ bhājanīyaṃ, tato paraṃ garubhaṇḍaṃ.

Hatthidanto vā yaṃkiñci visāṇaṃ vā atacchitaṃ yathāgatameva bhājanīyaṃ, tehi katamañcapīṭhapādādīsu purimasadisova vinicchayo. Tacchitaniṭṭhitopi hiṅgukaraṇḍako añjanikaraṇḍako gaṇṭhikā vidho añjanī añjanisalākā udakapuñchanīti idaṃ sabbaṃ bhājanīyameva.

Mattikābhaṇḍe sabbaṃ manussānaṃ upabhogaparibhogaṃ ghaṭapiṭharādikulālabhājanaṃ, pattakaṭāhaṃ aṅgārakaṭāhaṃ dhūmadānakaṃ dīparukkhako dīpakapallikā cayaniṭṭhakā chadaniṭṭhakā thupikāti sabbaṃ garubhaṇḍaṃ, etesu pana vuttanayesu garubhaṇḍesu yaṃkiñci veḷuādiṃ attano atthāya gaṇhantena samakaṃ vā atirekaṃ vā phātikammaṃ katvā gahetabbaṃ. Pādaggaṇhanakato anatirittappamāṇo pana ghaṭako patto thālakaṃ kañcanako kuṇḍikāti idamettha bhājanīyaṃ, yathā ca mattikābhaṇḍe evaṃ lohabhaṇḍepi kuṇḍikā bhājanīyakoṭṭhāsameva bhajati. Iti yaṃ bhājanīyaṃ vissajjanīyampi taṃ evaṃ vissajjiyavebhaṅgiyasaṅkhātaṃ aññaṃ parikkhāraṃ datvā khīyantassa dukkaṭaṃ, itaraṃ pana dātumeva na vaṭṭati. Issaravatāya dento thullaccayaṃ āpajjati, theyyacittena gaṇhanto bhaṇḍaṃ agghāpetvā kāretabbo. Yathā ca aññaṃ parikkhāraṃ datvā khīyantassa dukkaṭaṃ, tathā saṅghena asammatassa cīvaraṃ vā aññaṃ vā parikkhāraṃ datvā khīyantassa dukkaṭameva, anupasampanne sabbattha tikadukkaṭaṃ. Pakatiyā pana chandādivasena (pāci. 488) karontaṃ disvā ‘‘ko attho tassa dinnena, laddhāpi vinipātessati, na sammā upanessatī’’ti khīyantassa, ummattakādīnañca anāpatti. Upasampannatā, dhammena laddhasammutitā, saṅghena saddhiṃ vikappanupagacīvaradānaṃ, pacchā khīyitukāmatāya khīyanāti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Dubbalasikkhāpadavaṇṇanā niṭṭhitā.

12. Pariṇāmanasikkhāpadavaṇṇanā

Dvādasame sabbaṃ tiṃsakakaṇḍe pariṇāmanasikkhāpade vuttanayameva. Ayameva hi viseso, tattha attano pariṇāmitattā nissaggiyaṃ pācittiyaṃ, idha puggalassa pariṇāmitattā suddhikapācittiyanti.

Pariṇāmanasikkhāpadavaṇṇanā niṭṭhitā.

Sahadhammikavaggo aṭṭhamo.

9. Ratanavaggo

1. Antepurasikkhāpadavaṇṇanā

Ratanavaggassa paṭhame **khattiyassā**ti khattiyajātikassa, **muddhābhisittassā**ti khattiyābhisekena muddhani abhisittassa. Anikkhanto rājā itoti anikkhantarājakaṃ, tasmiṃ **anikkhantarājake,** sayanighareti attho. **Ratanaṃ** vuccati mahesī, **niggata**nti nikkhantaṃ, aniggataṃ ratanaṃ itoti aniggataratanakaṃ, tasmiṃ **aniggataratanake,** sayanighareti attho. **Indakhīlaṃ atikkameyyā**ti ettha attano āgatabhāvaṃ ajānāpetvā sayanigharassa ummāraṃ paṭhamaṃ pādaṃ atikkāmentassa dukkaṭaṃ, dutiyaṃ pācittiyaṃ.

Sāvatthiyaṃ āyasmantaṃ ānandaṃ ārabbha rañño antepurappavisanavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, paṭisaṃvidite appaṭisaṃviditasaññino, vematikassa ca dukkaṭaṃ. Paṭisaṃviditasaññissa, na khattiyassa vā, na khattiyābhisekena abhisittassa vā, ubhosu vā, ubhinnaṃ vā aññatarasmiṃ nikkhante sayanigharaṃ pavisantassa, asayanighare, ummattakādīnañca anāpatti. Khattiyatā, abhisittatā, ubhinnampi sayanigharato anikkhantatā, appaṭisaṃviditatā, indakhīlātikkamoti imānettha pañca aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyākiriyanti.

Antepurasikkhāpadavaṇṇanā niṭṭhitā.

2. Ratanasikkhāpadavaṇṇanā

Dutiye **ratana**nti muttādidasavidhaṃ. **Ratanasammata**nti yaṃkiñci manussānaṃ upabhogaparibhogaṃ. **Ajjhārāme vā**ti parikkhittassa antopaṭikkhepe aparikkhittassa dvinnaṃ leḍḍupātānaṃ anto. **Ajjhāvasathe**ti parikkhittassa antopaṭikkhepe, aparikkhittassa musalapātabbhantare. Ayaṃ panettha vinicchayo – jātarūparajataṃ attano atthāya uggaṇhantassa vā uggaṇhāpentassa vā nissaggiyaṃ pācittiyaṃ. Saṅghagaṇapuggalacetiyanavakammānaṃ atthāya dukkaṭaṃ, avasese muttādiratane sabbesampi atthāya dukkaṭameva. Kappiyavatthuṃ vā akappiyavatthuṃ vā antamaso mātusantakampi bhaṇḍāgārikasīsena paṭisāmentassa pācittiyaṃ, tādisaṃ pana attano santakaṃ katvā paṭisāmetuṃ vaṭṭati. ‘‘Idaṃ paṭisāmethā’’ti vutte pana ‘‘na vaṭṭatī’’ti paṭikkhipitabbaṃ. Sace kupitā pātetvā gacchanti, palibodho nāma hoti, paṭisāmetabbaṃ. Vihāre kammaṃ karontā vaḍḍhakīādayo vā rājavallabhā vā ‘‘yaṃkiñci upakaraṇaṃ vā sayanabhaṇḍaṃ vā paṭisāmetvā dethā’’ti vadanti, chandenapi bhayenapi na kātabbameva, guttaṭṭhānaṃ pana dassetuṃ vaṭṭati.

Ajjhārāmaajjhāvasathesupi yādise ṭhāne ‘‘bhikkhūhi vā sāmaṇerehi vā gahitaṃ bhavissatī’’ti āsaṅkā uppajjati, tādiseyeva ṭhāne uggahetvā vā uggahāpetvā vā saññāṇaṃ katvā nikkhipitabbaṃ, ‘‘yassa bhaṇḍaṃ naṭṭhaṃ, so āgacchatū’’ti ca ācikkhitabbaṃ. Atha yo āgacchati, so ‘‘kīdisaṃ te bhaṇḍaṃ naṭṭha’’nti pucchitabbo, sace saññāṇena sampādeti, dātabbaṃ. No ce, ‘vicināhī’ti vattabbo. Tamhā āvāsā pakkamantena patirūpānaṃ bhikkhūnaṃ hatthe, tesu asati patirūpānaṃ gahapatikānaṃ hatthe nikkhipitvā pakkamitabbaṃ. Yo pana neva pakkamati, na sāmikaṃ passati, tena thāvaraṃ senāsanaṃ vā cetiyaṃ vā pokkharaṇiṃ vā kāretabbo. Sace dīghassa addhuno accayena sāmiko āgacchati, taṃ dassetvā ‘anumodāhī’ti vattabbo. Sace nānumodati, ‘‘dehi me dhana’’nti codeti, samādapetvā dātabbaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha ratanauggaṇhanavatthusmiṃ paññattaṃ, ‘‘aññatra ajjhārāmā vā, ajjhāvasathā vā’’ti ayamettha duvidhā anupaññatti, sādhāraṇapaññatti, sāṇattikaṃ, anuññātaṭṭhāne anādariyena uggahetvā anikkhipantassa dukkaṭaṃ. Anuññātaṭṭhāne gahetvā nikkhipantassa, yaṃ hoti āmāsaṃ ratanasammataṃ, taṃ vissāsaṃ vā tāvakālikaṃ vā uggaṇhantassa, paṃsukūlasaññāya gaṇhato, ummattakādīnañca anāpatti. Ananuññātakaraṇaṃ, parasantakatā, vissāsaggāhapaṃsukūlasaññānaṃ abhāvo, uggahaṇaṃ vā uggahāpanaṃ vāti imānettha cattāri aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Ratanasikkhāpadavaṇṇanā niṭṭhitā.

3. Vikālagāmappavesanasikkhāpadavaṇṇanā

Tatiye **santaṃ bhikkhuṃ anāpucchā**ti idaṃ cāritte vuttanayameva. **Vikāle**ti majjhanhikātikkamato paṭṭhāya antoaruṇe, etasmiṃ antare ‘‘vikāle gāmappavesanaṃ āpucchāmī’’ti vā, ‘‘gāmaṃ pavisissāmī’’ti vā anāpucchitvā asati tathārūpe accāyike karaṇīye parikkhittassa gāmassa parikkhepaṃ atikkamantassa, aparikkhittassa upacāraṃ okkamantassa paṭhamapāde dukkaṭaṃ, dutiyapāde pācittiyaṃ. Sacepi sambahulā kenaci kammena gāmaṃ pavisanti, sabbehi aññamaññaṃ āpucchitabbaṃ. ‘‘Tasmiṃ gāme taṃ kammaṃ na sampajjatī’’ti aññaṃ gāmaṃ gacchantānaṃ puna āpucchanakiccaṃ natthi. Sace pana ussāhaṃ paṭippassambhetvā vihāraṃ gacchantā antarā aññaṃ gāmaṃ pavisitukāmā honti, āpucchitabbameva. Kulaghare vā āsanasālāyaṃ vā bhattakiccaṃ katvā telabhikkhāya vā sappibhikkhāya vā caritukāmena sace passe bhikkhu atthi, āpucchitabbo, asante ‘natthī’ti gantabbaṃ. Vīthiṃ otaritvā pana bhikkhuṃ disvāpi āpucchanakiccaṃ natthi. Yo pana gāmamajjhena maggo hoti, sace tena gacchantassa ‘‘telādīnaṃ atthāya carissāmī’’ti cittaṃ uppajjati, passe bhikkhuṃ disvā āpucchitabbaṃ. Maggā anokkamma carantassa pana āpucchanakiccaṃ natthi, okkamantassa vuttanayeneva pācittiyaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha vikāle gāmappavesanavatthusmiṃ paññattaṃ, ‘‘santaṃ bhikkhu’’nti ca ‘‘anāpucchā’’ti ca ‘‘aññatra tathārūpā accāyikā karaṇīyā’’ti ca imā panettha tisso anupaññattiyo, asādhāraṇapaññatti, anāṇattikaṃ, tikapācittiyaṃ, kāle vikālasaññino, vematikassa ca dukkaṭaṃ. Kālasaññino pana, yo ca accāyike vā karaṇīye, santaṃ vā āpucchitvā, asantaṃ vā anāpucchitvā pavisati, antarārāmabhikkhunupassayatitthiyaseyyapaṭikkamanesu vā aññataraṃ gacchati, tassa, gāmena maggo hoti, tena gacchato, āpadāsu, ummattakādīnañca anāpatti. Santaṃ bhikkhuṃ anāpucchatā, anuññātakāraṇābhāvo, vikāle gāmappavisananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni kathinasadisāneva, idaṃ pana kiriyākiriyanti.

Vikālagāmappavesanasikkhāpadavaṇṇanā niṭṭhitā.

4. Sūcigharasikkhāpadavaṇṇanā

Catutthe bhedanameva bhedanakaṃ, taṃ assa atthīti **bhedanakaṃ**. Tasmā evarūpe sūcighare karaṇakārāpanesu dukkaṭaṃ, paṭilābhena pana taṃ bhinditvā pācittiyaṃ desetabbaṃ.

Sakkesu sambahule bhikkhū ārabbha bahusūcigharaviññāpanavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sāṇattikaṃ, attanā vippakataṃ attanā vā, parehi vā, parehi vippakatampi attanā vā, parehi vā pariyosāpetvā labhantassa catukkapācittiyaṃ. Aññassatthāya karaṇakārāpanesu, aññena kataṃ paṭilabhitvā paribhuñjane dukkaṭaṃ. Gaṇṭhike araṇike vidhe añjaniyā añjanisalākāya vāsijaṭe udakapuñchaniyāti etesu yaṃkiñci aṭṭhiādīhi karontassa, ummattakādīnañca anāpatti. Sūcigharatā, aṭṭhimayāditā, attano atthāya karaṇaṃ vā kārāpetvā vā paṭilābhoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Sūcigharasikkhāpadavaṇṇanā niṭṭhitā.

5. Mañcapīṭhasikkhāpadavaṇṇanā

Pañcame **mañca**nti masārakādīsu aññataraṃ. **Pīṭha**mpi tādisameva, taṃ pana mañco viya atidīghaṃ, āsandiko viya ca samaṃ caturassaṃ na hoti. **Chedanakaṃ** bhedanakasadisameva.

Sāvatthiyaṃ upanandaṃ ārabbha ucce mañce sayanavatthusmiṃ paññattaṃ, pamāṇikaṃ karontassa, pamāṇātikkantaṃ labhitvā chinditvā yathā pamāṇameva upari dissati, evaṃ nikhaṇitvā vā, uttānaṃ vā katvā, aṭṭakaṃ vā bandhitvā paribhuñjantassa, ummattakādīnañca anāpatti. Pamāṇātikkantamañcapīṭhatā, attano atthāya karaṇaṃ vā kārāpetvā vā paṭilābhoti imānettha dve aṅgāni. Sesaṃ sabbaṃ sūcigharasikkhāpadasadisamevāti.

Mañcapīṭhasikkhāpadavaṇṇanā niṭṭhitā.

6. Tūlonaddhasikkhāpadavaṇṇanā

Chaṭṭhe tūlaṃ onaddhametthāti **tūlonaddhaṃ,** cimilikaṃ pattharitvā tūlaṃ pakkhipitvā upari cimilikāya onaddhanti vuttaṃ hoti. **Uddālanakaṃ** bhedanakasadisameva.

Sāvatthiyaṃ chabbaggiye ārabbha tūlonaddhakārāpanavatthusmiṃ paññattaṃ, āyoge kāyabandhane aṃsabaddhake pattatthavikāya parissāvane bimbohane, aññena kataṃ tūlonaddhaṃ paṭilabhitvā uddāletvā paribhuñjantassa, ummattakādīnañca anāpatti. **Bimbohana**ñcettha sīsappamāṇameva vaṭṭati, sīsappamāṇaṃ nāma yassa vitthārato tīsu koṇesu dvinnaṃ antaraṃ vidatthicaturaṅgulaṃ hoti, majjhe muṭṭhiratanaṃ, dīghato diyaḍḍharatanaṃ vā dviratanaṃ vā. Tūlonaddhamañcapīṭhatā, attano atthāya karaṇaṃ vā kārāpetvā vā paṭilābhoti imānettha dve aṅgāni. Sesaṃ vuttanayeneva veditabbanti.

Tūlonaddhasikkhāpadavaṇṇanā niṭṭhitā.

7. Nisīdanasikkhāpadavaṇṇanā

Sattame **nisīdana**nti santhatasadisaṃ santharitvā ekasmiṃ ante sugatavidatthippamāṇaṃ dvīsu ṭhānesu phāletvā katāhi tīhi dasāhi yuttassa parikkhārassetaṃ nāmaṃ.

Sāvatthiyaṃ chabbaggiye ārabbha appamāṇikāni nisīdanāni dhāraṇavatthusmiṃ paññattaṃ, ''dasā vidatthī''ti ayamettha anupaññatti, asādhāraṇapaññatti, pamāṇikaṃ vā ūnakaṃ vā karontassa, aññena kataṃ pamāṇātikkantaṃ paṭilabhitvā chinditvā paribhuñjantassa, vitānādīsu yaṃkiñci karontassa, ummattakādīnañca anāpatti. Nisīdanassa pamāṇātikkantatā, attano atthāya karaṇaṃ vā kārāpetvā vā paṭilābhoti imānettha dve aṅgāni. Sesaṃ vuttanayeneva veditabbanti.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

8. Kaṇḍuppaṭicchādisikkhāpadavaṇṇanā

Aṭṭhame **kaṇḍuppaṭicchādi**nti adhonābhiubbhajāṇumaṇḍalaṃ kaṇḍupīḷakaassāvathullakacchābādhānaṃ paṭicchādanatthaṃ anuññātaṃ cīvaraṃ.

Sāvatthiyaṃ chabbaggiye ārabbha appamāṇikāyo kaṇḍuppaṭicchādikāyo dhāraṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sesaṃ nisīdane vuttanayeneva veditabbanti.

Kaṇḍuppaṭicchādisikkhāpadavaṇṇanā niṭṭhitā.

9. Vassikasāṭikasikkhāpadavaṇṇanā

Navame sāvatthiyaṃ chabbaggiye ārabbha appamāṇikāyo vassikasāṭikāyo dhāraṇavatthusmiṃ paññattaṃ, sesamettha yaṃ vattabbaṃ, taṃ nisīdane vuttanayamevāti.

Vassikasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

10. Nandasikkhāpadavaṇṇanā

Dasame sāvatthiyaṃ āyasmantaṃ nandaṃ ārabbha sugatacīvarappamāṇaṃ cīvaraṃ dhāraṇavatthusmiṃ paññattaṃ, sādhāraṇapaññatti, sesaṃ nisīdane vuttanayamevāti.

Nandasikkhāpadavaṇṇanā niṭṭhitā.

Ratanavaggo navamo.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Suddhapācittiyavaṇṇanā niṭṭhitā.

Pāṭidesanīyakaṇḍo

1. Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā

Pāṭidesanīyesu paṭhame **antaragharaṃ paviṭṭhāyā**ti vacanato sace tassā antarārāmādīsu ṭhatvāpi dadamānāya hatthato sayaṃ rathiyābyūhasiṅghāṭakagharānaṃ aññatarasmiṃ ṭhitopi gaṇhāti, doso natthi. Tassā pana rathiyādīsu ṭhatvā dadamānāya, rathiyādīsu vā, antarārāmādīsu vā ṭhatvāpi yaṃkiñci āmisaṃ ajjhoharaṇatthāya gaṇhato paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pāṭidesanīyaṃ. Tassa desetabbākāro **gārayhaṃ āvuso**tiādinā nayena sikkhāpade dassitoyeva.

Sāvatthiyaṃ aññataraṃ bhikkhuṃ ārabbha aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato āmisaṃ paṭiggahaṇavatthusmiṃ paññattaṃ, asādhāraṇapaññatti, anāṇattikaṃ, yathā cetaṃ, tathā sesānipi, tikapāṭidesanīyaṃ, yāmakālikādīsu paṭiggahaṇepi ajjhoharaṇepi dukkaṭaṃ, ekatoupasampannāya yāvakālikepi tatheva, ñātikāya aññātikasaññivematikānampi eseva nayo. Ñātikasaññino pana, ñātikāya vā dāpentiyā, upanikkhipitvā vā dadamānāya, yā ca antarārāmabhikkhunupassayatitthiyaseyyapaṭikkamanesu ṭhatvā gāmato bahi nīharitvā, yāmakālikādīni vā ''sati paccaye paribhuñjā''ti deti, tassa, sikkhamānasāmaṇerīnañca hatthato gahetvā paribhuñjantassa, ummattakādīnañca anāpatti. Paripuṇṇūpasampannatā, aññātikatā, antaraghare ṭhitāya hatthato sahatthā paṭiggahaṇaṃ, yāvakālikatā, ajjhoharaṇanti imānettha pañca aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyapāṭidesanīyasikkhāpadavaṇṇanā

Dutiye **idha sūpa**ntiādi vosāsanākāradassanaṃ. **Apasakka tāva bhaginī**tiādi apasādetabbākāradassanaṃ. Tatrāyaṃ vinicchayo – ekenāpi bhikkhunā anapasādite ajjhoharaṇatthāya āmisaṃ gaṇhantānaṃ paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pāṭidesanīyanti.

Rājagahe chabbaggiye ārabbha bhikkhuniyā vosāsantiyā nanivāraṇavatthusmiṃ paññattaṃ, tikapāṭidesanīyaṃ, ekatoupasampannāya vosāsantiyā nanivārentassa dukkaṭaṃ, tathā anupasampannāya upasampannasaññino vematikassa ca. Anupasampannasaññino, pana yo ca attano vā bhattaṃ dāpentiyā, aññesaṃ vā bhattaṃ dentiyā, yaṃ vā na dinnaṃ, taṃ dāpentiyā, yattha vā na dinnaṃ, tattha, sabbesaṃ vā samakaṃ dāpentiyā, sikkhamānāya vā sāmaṇeriyā vā vosāsantiyā paṭiggahetvā bhuñjati, tassa, pañca bhojanāni ṭhapetvā sabbattha, ummattakādīnañca anāpatti. Paripuṇṇūpasampannatā, pañcabhojanatā, antaraghare anuññātapakārato aññathā vosāsanā, anivāraṇā, ajjhoharaṇanti imānettha pañca aṅgāni. Samuṭṭhānādīni kathinasadisānīti.

Dutiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyapāṭidesanīyasikkhāpadavaṇṇanā

Tatiye **sekkhasammatānī**ti laddhasekkhasammutikāni. **Pubbe animantito**ti gharūpacārokkamanato paṭhamataraṃ upacāraṃ anokkamanteyeva pubbe animantito. **Agilāno** nāma yo sakkoti piṇḍāya carituṃ. **Pāṭidesanīya**nti gharūpacāraṃ okkamitvā āmisaṃ gaṇhantassa paṭiggahaṇe tāva dukkaṭaṃ, taṃ gahetvā yatthakatthaci bhuñjantassa ajjhohāre ajjhohāre pāṭidesanīyanti.

Sāvatthiyaṃ sambahule bhikkhū ārabbha na mattaṃ jānitvā paṭiggahaṇavatthusmiṃ paññattaṃ, ‘‘pubbe animantito, agilāno’’ti imā panettha dve anupaññattiyo, tikapāṭidesanīyaṃ, yāmakālikādīsu paṭiggahaṇepi ajjhohārepi dukkaṭaṃ, tathā asekkhasammate sekkhasammatasaññino vematikassa ca. Asekkhasammatasaññino, pana yo ca pubbe nimantito vā gilāno vā aññassa vā tesaṃ ghare paññattaṃ bhikkhaṃ gaṇhāti, yassa ca gharato nīharitvā, āsanasālādīsu vā bhikkhuṃ adisvā paṭhamaṃyeva nīharitvā, dvāramūle vā ṭhapitaṃ denti, tassa taṃ bhuñjantassa, niccabhattake, salākabhatte, pakkhike, uposathike, pāṭipadike, yāmakālikādiṃ ‘‘sati paccaye paribhuñjā’’ti dinnaṃ paribhuñjantassa, ummattakādīnañca anāpatti. Sekkhasammatatā, pubbe animantitatā, agilānatā, gharūpacārokkamanaṃ, ṭhapetvā niccabhattakādīni aññaṃ āmisaṃ gahetvā bhuñjananti imānettha pañca aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Tatiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthapāṭidesanīyasikkhāpadavaṇṇanā

Catutthe **yāni kho pana tāni āraññakānī**tiādi cīvaravippavāsasikkhāpade vuttanayeneva veditabbaṃ. **Pubbe appaṭisaṃvidita**nti ettha yaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā ārāmaṃ vā ārāmūpacāraṃ vā pavisitvā ‘‘itthannāmassa, bhante, kulassa khādanīyaṃ vā bhojanīyaṃ vā āhariyissatī’’ti (pāci. 573) ārocitaṃ, taṃ pacchā yathāārocitameva vā āhariyatu, tassa parivāraṃ katvā aññaṃ vā tena saddhiṃ bahukampi, ‘‘itthannāmaṃ kulaṃ paṭisaṃviditaṃ katvā khādanīyaṃ vā bhojanīyaṃ vā gahetvā gacchatī’’ti sutvā aññāni vā kulāni tehi saddhiṃ āharantu, taṃ sabbaṃ **paṭisaṃviditaṃ** nāma. Yaṃ pana evaṃ anārocitaṃ anāhaṭañca, taṃ **appaṭisaṃviditaṃ** nāma. **Agilāno** nāma yo sakkoti piṇḍāya gantuṃ. **Pāṭidesanīya**nti evarūpaṃ antamaso ārāmamajjhena gacchantehi addhikehi dinnampi ārāme vā ārāmūpacāre vā paṭiggahetvā ajjhoharantassa paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pāṭidesanīyanti.

Sakkesu sambahule bhikkhū ārabbha ārāme core paṭivasante anārocanavatthusmiṃ paññattaṃ, ‘‘agilāno’’ti ayamettha ekā anupaññatti, tikapāṭidesanīyaṃ, yāmakālikādīsu āhāratthāya paṭiggahaṇepi ajjhohārepi dukkaṭameva, tathā paṭisaṃvidite appaṭisaṃviditasaññino vematikassa ca, paṭisaṃviditasaññino, pana gilānassa, yo ca paṭisaṃviditaṃ katvā āhaṭaṃ vā gilānāvasesakaṃ vā bahārāme vā paṭiggahitaṃ, tatthajātakameva vā mūlaphalādiṃ, yāmakālikādīsu vā yaṃkiñci ‘‘sati paccaye paribhuñjā’’ti laddhaṃ paribhuñjantassa, ummattakādīnañca anāpatti. Yathāvuttaāraññakasenāsanatā, yāvakālikassa atatthajātakatā, agilānatā, agilānāvasesakatā, appaṭisaṃviditatā, ajjhārāme paṭiggahaṇaṃ, ajjhoharaṇanti imānettha satta aṅgāni. Samuṭṭhānādīni kathinasadisāneva, idaṃ pana kiriyākiriyanti.

Catutthapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Pāṭidesanīyavaṇṇanā niṭṭhitā.

Sekhiyakaṇḍo

1. Parimaṇḍalasikkhāpadavaṇṇanā

Sekhiyesu paṭhame **parimaṇḍala**nti samantato maṇḍalaṃ. **Sikkhā karaṇīyā**ti ‘‘evaṃ nivāsessāmī’’ti ārāmepi antaragharepi sabbattha sikkhā kātabbā, ettha ca yasmā vattakkhandhake vuttavattānipi sikkhitabbattā sekhiyāneva honti, tasmā pārājikādīsu viya paricchedo na kato. Cārittavinayadassanatthañca ‘‘yo pana bhikkhu olambento nivāseyya, dukkaṭa’’nti evaṃ āpattināmena avatvā ‘‘sikkhā karaṇīyā’’ti evaṃ sabbasikkhāpadesu pāḷi āropitā, padabhājane (pāci. 576) pana ‘‘āpatti dukkaṭassā’’ti vuttattā sabbattha anādariyakaraṇe dukkaṭaṃ veditabbaṃ.

Idāni **parimaṇḍala**nti ettha nābhimaṇḍalaṃ paṭicchādetvā jāṇumaṇḍalassa heṭṭhā jaṅghaṭṭhikato paṭṭhāya aṭṭhaṅgulamattaṃ nivāsanaṃ otāretvā nivāsentena parimaṇḍalaṃ nivatthaṃ nāma hoti, evaṃ anivāsetvā anādariyena purato vā pacchato vā olambetvā nivāsentassa dukkaṭaṃ. Na kevalañca tasseva, ye caññe ‘‘tena kho pana samayena chabbaggiyā gihinivatthaṃ nivāsenti, hatthisoṇḍakaṃ macchavālakaṃ catukkaṇṇakaṃ tālavaṇṭakaṃ satavalikaṃ nivāsenti, saṃvalliyaṃ nivāsentī’’ti khandhake (cūḷava. 280) nivāsanadosā vuttā, tathā nivāsentassapi dukkaṭameva.

Tattha **hatthisoṇḍakaṃ** nāma nābhimūlato hatthisoṇḍasaṇṭhānaṃ olambakaṃ katvā nivatthaṃ coḷikaitthīnaṃ nivāsanaṃ viya. **Macchavālakaṃ** nāma ekatodasantaṃ ekato pāsantaṃ olambetvā nivatthaṃ. **Catukkaṇṇakaṃ** nāma upari dve, heṭṭhato dveti evaṃ cattāro kaṇṇe dassetvā nivatthaṃ. **Tālavaṇṭakaṃ** nāma tālavaṇṭākārena sāṭakaṃ olambetvā nivatthaṃ. **Satavalikaṃ** nāma dīghasāṭakaṃ anekakkhattuṃ obhujitvā ovaṭṭikaṃ karontena nivatthaṃ, vāmadakkhiṇapassesu vā nirantaraṃ valiyo dassetvā nivatthaṃ. Sace pana jāṇuto paṭṭhāya ekā vā dve vā valiyo paññāyanti, vaṭṭati. **Saṃvalliya**nti mallakammakārādīhi viya kacchaṃ bandhitvā nivatthaṃ. Evaṃ nivāsetuṃ gilānassāpi maggappaṭipannassāpi na vaṭṭati. Yampi maggaṃ gacchantā ekaṃ vā dve vā kaṇṇe ukkhipitvā antaravāsakassa upari lagganti, anto vā ekaṃ kāsāvaṃ tathā nivāsetvā bahi aparaṃ nivāsenti, sabbaṃ na vaṭṭati.

Gilāno pana antokāsāvassa ovaṭṭikaṃ dassetvā aparaṃ upari nivāsetuṃ labhati, agilānena dve nivāsentena saguṇaṃ katvā nivāsetabbāni. Iti imaṃ khandhake paṭikkhittañca olambakañca sabbaṃ vivajjetvā vuttalakkhaṇasampannaṃ nibbikāraṃ parimaṇḍalaṃ nivāsetabbaṃ, tathā anivāsetvā yaṃkiñci vikāraṃ karontassa dukkaṭaṃ.

‘‘Nidānaṃ puggalaṃ vatthu’’ntiādike (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) pana vinicchaye surusurukārakaṃ kosambiyaṃ paññattaṃ, sāmisena hatthena pānīyathālakasasitthakapattadhovanapaṭisaṃyuttadvayaṃ bhaggesu sambahule bhikkhū ārabbha, sesāni sabbāneva sāvatthiyaṃ chabbaggiye ārabbha olambetvā nivāsanādivatthusmiṃ paññattāni. Sūpodanaviññattiyaṃ dhammadesanādīsu ca gilānavasena ekā anupaññatti, sabbāni sādhāraṇapaññattiyo, anāṇattikāni, sabbesu dukkaṭameva, añño āpattibhedo natthi, vipattivicāraṇā vuttāyeva, samuṭṭhānādīni sabbesaṃ avasāne dassayissāma. Anāpattimattaṃ pana aṅgañca sabbattha vattabbaṃ, tayidaṃ vuccati. Imasmiṃ tāva sikkhāpade asañcicca, assatiyā, ajānantassa, gilānassa, āpadāsu, ummattakādīnañca anāpatti.

Tattha **asañciccā**ti ‘‘aparimaṇḍalaṃ nivāsessāmī’’ti evaṃ asañcicca, atha kho ‘‘parimaṇḍalaṃyeva nivāsessāmī’’ti virajjhitvā aparimaṇḍalaṃ nivāsentassa anāpatti. **Assatiyā**ti aññāvihitassāpi tathā nivāsentassa anāpatti. **Ajānantassā**ti parimaṇḍalaṃ nivāsetuṃ ajānantassa anāpatti, apica nivāsanavattaṃ uggahetabbaṃ. Yo pana sukkhajaṅgho vā hoti mahāpiṇḍikamaṃso vā, tassa sāruppatthāya aṭṭhaṅgulādhikampi otāretvā nivāsetuṃ vaṭṭati. **Gilānassā**ti yassa jaṅghāya vā pāde vā vaṇo hoti, tassa ukkhipitvā vā otāretvā vā nivāsetuṃ vaṭṭati. **Āpadāsū**ti vāḷā vā corā vā anubandhanti, evarūpāsu āpadāsu anāpatti. **Ummattakā**dayo vuttanayā eva. Anādariyaṃ, anāpattikāraṇābhāvo, aparimaṇḍalanivāsananti imānettha tīṇi aṅgāni. Yathā cettha, evaṃ sabbattha purimāni dve tattha tattha vuttappaṭipakkhakaraṇañcāti tīṇiyeva honti, tasmā ito paraṃ tānipi avatvā anāpattimattameva vakkhāmāti.

2. Dutiyaparimaṇḍalasikkhāpadavaṇṇanā

Dutiye ‘‘na, bhikkhave, gihipārutaṃ pārupitabba’’nti (cūḷava. 280) evaṃ paṭikkhittaṃ gihipārutaṃ apārupitvā ubho kaṇṇe samaṃ katvā pārupanaṃ **parimaṇḍalapārupanaṃ** nāma, tattha yaṃkiñci setapaṭapārutaṃ paribbājakapārutaṃ ekasāṭakapārutaṃ surāsoṇḍapārutaṃ antepurikapārutaṃ mahājeṭṭhapārutaṃ kuṭippavesakapārutaṃ brāhmaṇapārutaṃ pāḷikārakapārutanti evamādi parimaṇḍalalakkhaṇato aññathā pārutaṃ, sabbametaṃ **gihipārutaṃ** nāma. Tasmā yathā setapaṭā aḍḍhapālakanigaṇṭhā pārupanti, yathā ca ekacce paribbājakā uraṃ vivaritvā dvīsu aṃsakūṭesu pāvuraṇaṃ ṭhapenti, yathā ca ekasāṭakā manussā nivatthasāṭakassa ekena antena piṭṭhiṃ pārupitvā ubho kaṇṇe ubhosu aṃsakūṭesu ṭhapenti, yathā ca surāsoṇḍādayo sāṭakena gīvaṃ parikkhipitvā ubho ante ure vā olambenti, piṭṭhiyaṃ vā khipanti, yathā ca antepurikāyo akkhitārakamattaṃ dassetvā oguṇṭhitaṃ pārupanti, yathā ca mahājeṭṭhā dīghasāṭakaṃ nivāsetvā tasseva ekenantena sakalasarīraṃ pārupanti, yathā ca kassakā khettakuṭiṃ pavisantā sāṭakaṃ paliveṭhetvā upakacchake pakkhipitvā tasseva ekenantena sarīraṃ pārupanti, yathā ca brāhmaṇā ubhinnaṃ upakacchakānaṃ antare sāṭakaṃ pavesetvā aṃsakūṭesu pakkhipanti, yathā ca pāḷikārako bhikkhu ekaṃsapārupanena pārutaṃ vāmabāhuṃ vivaritvā cīvaraṃ aṃsakūṭe āropeti, evaṃ apārupitvā sabbepi ete, aññe ca evarūpe pārupanadose vajjetvā nibbikāraṃ parimaṇḍalaṃ pārupitabbaṃ. Tathā apārupitvā ārāme vā antaraghare vā anādarena yaṃkiñci vikāraṃ karontassa dukkaṭaṃ, anāpatti purimasadisāyeva, yathā cettha, evaṃ sabbattha. Yattha pana viseso bhavissati, tattha vakkhāmāti.

3-4. Suppaṭicchannasikkhāpadavaṇṇanā

Tatiye **suppaṭicchanno**ti suṭṭhu paṭicchanno, gaṇṭhikaṃ paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṅgharitvā yāva maṇibandhaṃ paṭicchādetvā antaraghare gamissāmīti attho, tathā akatvā pana jāṇuṃ vā uraṃ vā vivaritvā gacchantassa dukkaṭaṃ.

Catutthe galavāṭakato paṭṭhāya sīsaṃ, maṇibandhato paṭṭhāya hatthe, piṇḍikamaṃsato paṭṭhāya pāde vivaritvā sesaṃ chādetvā nisinno **suppaṭicchanno** nāma hoti, ettha pana vāsūpagatassa anāpatti.

5-6. Susaṃvutasikkhāpadavaṇṇanā

Pañcame **susaṃvuto**ti hatthaṃ vā pādaṃ vā akīḷāpento suvinītoti attho. Chaṭṭhepi eseva nayo.

7-8. Okkhittacakkhusikkhāpadavaṇṇanā

Sattame **okkhittacakkhū**ti heṭṭhā khittacakkhu hutvā purato yugamattaṃ bhūmibhāgaṃ pekkhamāno, ekasmiṃ pana ṭhāne ṭhatvā hatthiassādiparissayābhāvaṃ oloketuṃ vaṭṭati. Aṭṭhamepi eseva nayo.

9-10. Ukkhittakasikkhāpadavaṇṇanā

Navame **ukkhittakāyā**ti ukkhepena, itthambhūtalakkhaṇe karaṇavacanaṃ, ekato vā ubhato vā ukkhittacīvaro hutvāti attho, anto indakhīlato paṭṭhāya evaṃ na gantabbaṃ.

Dasame nisinnakāle dhamakaraṇaṃ nīharantenāpi cīvaraṃ anukkhipitvāva nīharitabbaṃ, vāsūpagatassa pana anāpatti.

11-12. Ujjagghikasikkhāpadavaṇṇanā

Ekādasame **ujjagghikāyā**ti mahāhasitaṃ hasantoti attho. Idhāpi hi itthambhūtalakkhaṇeyeva karaṇavacanaṃ.

Dvādasamepi eseva nayo. Ubhayattha hasanīyasmiṃ vatthusmiṃ mihitamattaṃ karontassa anāpatti.

13-14. Uccasaddasikkhāpadavaṇṇanā

Terasame **appasaddo**ti na uccāsaddamahāsaddo hutvā. Cuddasamepi eseva nayo. Ayaṃ panettha appasaddatāparicchedo – sace dvādasahatthe gehe ādimhi saṅghatthero, majjhe dutiyatthero, ante tatiyattheroti evaṃ nisinnesu yaṃ saṅghatthero dutiyattherena saddhiṃ manteti, dutiyatthero ca tassa saddaṃ suṇāti, kathañca vavatthapeti. Tatiyatthero pana saddameva suṇāti, kathaṃ na vavatthapeti, ettāvatā **appasaddo** hoti. Sace pana tatiyatthero kathañca vavatthapeti, **mahāsaddo** nāma hoti.

15…Pe…20. kāyappacālakādisikkhāpadavaṇṇanā

Ito paresu chasu **kāyappacālaka**nti kāyaṃ cāletvā cāletvā, esa nayo sabbattha. Tasmā kāyādīni paggahetvā niccalāni ujukāni ṭhapetvā gantabbañceva nisīditabbañca, nisīdanappaṭisaṃyuttesu tīsu vāsūpagatassa anāpatti.

21-22. Khambhakatasikkhāpadavaṇṇanā

Ekavīsadvāvīsesu **khambhakato**ti kaṭiyaṃ hatthaṃ ṭhapetvā katakhambho.

23-24. Oguṇṭhitasikkhāpadavaṇṇanā

Tevīsacatuvīsesu **oguṇṭhito**ti sasīsaṃ pāruto.

25. Ukkuṭikasikkhāpadavaṇṇanā

Pañcavīse **ukkuṭikā** vuccati paṇhiyo ukkhipitvā aggapādeheva, aggapāde vā ukkhipitvā paṇhīhiyeva bhūmiyaṃ phusantassa gamanaṃ, karaṇavacanaṃ panettha vuttalakkhaṇameva.

26. Pallatthikasikkhāpadavaṇṇanā

Chabbīse **na pallatthikāyā**ti hatthapallatthikāya vā dussapallatthikāya vā na nisīditabbaṃ. Anādarena nisīdantassa dukkaṭaṃ, vāsūpagatassa pana idhāpi purimesu ca dvāvīsacatuvīsesu anāpatti.

Chabbīsatisāruppasikkhāpadavaṇṇanā niṭṭhitā.

27. Sakkaccapaṭiggahaṇasikkhāpadavaṇṇanā

Bhojanappaṭisaṃyuttesu paṭhame **sakkacca**nti satiṃ upaṭṭhāpetvā.

28. Pattasaññīpaṭiggahaṇasikkhāpadavaṇṇanā

Dutiye patte saññā pattasaññā, sā assa atthīti **pattasaññī,** attano bhājane upanibaddhasaññī hutvāti attho.

29. Samasūpakapaṭiggahaṇasikkhāpadavaṇṇanā

Tatiye **samasūpako** nāma yattha muggamāsehi vā kulatthādīhi vā kato hatthahāriyo sūpo bhattassa catutthabhāgappamāṇo hoti, tato hi adhikaṃ gaṇhantassa dukkaṭaṃ. Ṭhapetvā pana sūpaṃ avasesā sabbāpi sūpeyyabyañjanavikati **rasaraso** nāma hoti, tasmiṃ rasarase, ñātakānaṃ vā pavāritānaṃ vā aññassatthāya vā attano dhanena vā idha anāpatti.

30…Pe…32. samatittikasikkhāpadavaṇṇanā

Catutthe **samatittika**nti samapuṇṇaṃ samabharitaṃ adhiṭṭhānupagapattassa antomukhavaṭṭilekhaṃ anatikkamitvā racitaṃ. **Piṇḍapāta**nti yaṃkiñci yāvakālikaṃ. Anadhiṭṭhānupage pana yāvakālikaṃ yāmakālikādīni ca yatthakatthaci thūpīkatānipi vaṭṭanti, yaṃ pana dvīsu pattesu gahetvā ekaṃ pūretvā vihāraṃ harati, yaṃ vā pakkhipiyamānaṃ pūvaucchukkhaṇḍaphalāphalādi heṭṭhā orohati, takkolavaṭaṃsakādayo vā upari ṭhapetvā diyyanti, yañca paṇṇe vā thālake vā pakkhipitvā pattamatthake ṭhapitaṃ hoti, na taṃ thūpīkataṃ nāma, tasmā taṃ sabbaṃ vaṭṭati. Idha pana gilānassāpi anāpatti natthi, tasmā tenapi samatittikoyeva gahetabbo. Sabbattha pana paṭiggahetumeva na vaṭṭati, paṭiggahitaṃ pana suppaṭiggahitaṃ paribhuñjituṃ vaṭṭati. Pañcamachaṭṭhāni vuttanayāneva.

33-34. Sapadānasikkhāpadavaṇṇanā

Sattame **sapadāna**nti tattha tattha odhiṃ akatvā anupaṭipāṭiyā. Yo pana aññesaṃ vā dento, aññabhājane vā ākiranto tato tato omasati, tassa, uttaribhaṅgañca uppaṭipāṭiyā gaṇhantassāpi idha anāpatti. Aṭṭhamaṃ vuttanayameva.

35. Thūpakatasikkhāpadavaṇṇanā

Navame **thūpakato**ti matthakato vemajjhatoti attho. Yo pana parittake sese ekato saṅkaḍḍhitvā omadditvā bhuñjati, tassāpi anāpatti.

36. Odanappaṭicchādanasikkhāpadavaṇṇanā

Dasame yassa bhattasāmikā māghātasamayādīsu byañjanaṃ paṭicchādetvā denti, yo ca na bhiyyokamyatāya paṭicchādeti, tesaṃ anāpatti, gilānassa pana anāgatattā āpattiyeva.

37. Sūpodanaviññattisikkhāpadavaṇṇanā

Ekādasame ñātakānaṃ vā pavāritānaṃ vā aññassatthāya attano dhanenāti idaṃ anāpattiyaṃ adhikaṃ.

38. Ujjhānasaññīsikkhāpadavaṇṇanā

Dvādasame ujjhāne saññā ujjhānasaññā, sā assa atthīti **ujjhānasaññī**. Idhāpi gilāno na muccati, ‘‘dassāmī’’ti vā, ‘‘dāpessāmī’’ti vā olokentassa pana, na ujjhānasaññissa ca anāpatti.

39. Kabaḷasikkhāpadavaṇṇanā

Terasame **nātimahanta**nti mayūraṇḍaṃ atimahantaṃ, kukkuṭaṇḍaṃ atikhuddakaṃ, tesaṃ vemajjhappamāṇaṃ. Mūlakhādanīyādibhede pana sabbakhajjake phalāphale ca anāpatti.

40. Ālopasikkhāpadavaṇṇanā

Cuddasame **parimaṇḍala**nti adīghaṃ. Idha pana khajjakaphalāphalehi saddhiṃ uttaribhaṅgepi anāpatti.

41-42. Anāhaṭasikkhāpadavaṇṇanā

Pannarasame **anāhaṭe**ti anāharite, mukhadvāraṃ asampatteti attho. Soḷasame **sabbahattha**nti sakalaṃ hatthaṃ.

43. Sakabaḷasikkhāpadavaṇṇanā

Sattarasame **sakabaḷenā**ti ettha yattakena vacanaṃ aparipuṇṇaṃ hoti, tattake sati kathentassa āpatti. Yo pana dhammaṃ kathento hariṭakādīni mukhe pakkhipitvā katheti, yattakena vacanaṃ aparipuṇṇaṃ na hoti, tattake mukhamhi sati vaṭṭati.

44. Piṇḍukkhepakasikkhāpadavaṇṇanā

Aṭṭhārasame **piṇḍukkhepaka**nti piṇḍaṃ ukkhipitvā ukkhipitvā, idhāpi khajjakaphalāphalesu anāpatti.

45. Kabaḷāvacchedakasikkhāpadavaṇṇanā

Ekūnavīsatime **kabaḷāvacchedaka**nti kabaḷaṃ avacchinditvā avacchinditvā, idha khajjakaphalāphalehi saddhiṃ uttaribhaṅgepi anāpatti.

46. Avagaṇḍakārakasikkhāpadavaṇṇanā

Vīsatime **avagaṇḍakāraka**nti makkaṭo viya gaṇḍe katvā katvā, idha phalāphalamattake anāpatti.

47. Hatthaniddhunakasikkhāpadavaṇṇanā

Ekavīsatime **hatthaniddhunaka**nti hatthaṃ niddhunitvā niddhunitvā, anāpattiyaṃ panettha ‘‘kacavaraṃ chaḍḍento hatthaṃ niddhunātī’’ti (pāci. 623) idaṃ adhikaṃ.

48. Sitthāvakārakasikkhāpadavaṇṇanā

Dvāvīsatime **sitthāvakāraka**nti sitthāni avakiritvā avakiritvā, idhāpi ‘‘kacavaraṃ chaḍḍento sitthaṃ chaḍḍayatī’’ti (pāci. 623) idaṃ anāpattiyaṃ adhikaṃ.

49. Jivhānicchārakasikkhāpadavaṇṇanā

Tevīsatime **jivhānicchāraka**nti jivhaṃ nicchāretvā nicchāretvā.

50-51. Capucapukārakasikkhāpadavaṇṇanā

Catuvīsatime **capucapukāraka**nti capu capūti evaṃ saddaṃ katvā katvā. Pañcavīsatimepi eseva nayo.

52…Pe…54. hatthanillehakādisikkhāpadavaṇṇanā

Chabbīsatime **hatthanillehakan**ti hatthaṃ nillehitvā nillehitvā. Bhuñjantena hi aṅgulimattampi nillehituṃ na vaṭṭati. Ghanayāguphāṇitapāyāsādike pana aṅgulīhi gahetvā aṅguliyo mukhe pavesetvā bhuñjituṃ vaṭṭati, sattavīsatimaaṭṭhavīsatimesupi eseva nayo. Tasmā ekaṅguliyāpi patto na nillehitabbo, ekaoṭṭhopi ca jivhāya na nillehitabbo, oṭṭhamaṃsehi eva pana gahetvā anto pavesetuṃ vaṭṭati.

55. Sāmisasikkhāpadavaṇṇanā

Ekūnatiṃsatime **na sāmisenā**ti etaṃ paṭikūlavasena paṭikkhittaṃ, tasmā saṅghikampi puggalikampi gihisantakampi attano santakampi saṅkhopi sarāvakampi thālakampi na gahetabbameva, gaṇhantassa dukkaṭaṃ. Sace pana hatthassa ekadeso āmisamakkhito na hoti, tena padesena gahetuṃ vaṭṭati, idha ‘‘dhovissāmīti vā, dhovāpessāmīti vā paṭiggaṇhātī’’ti (pāci. 631) idaṃ anāpattiyaṃ adhikaṃ.

56. Sasitthakasikkhāpadavaṇṇanā

Tiṃsatime ‘‘uddharitvā vā bhinditvā vā paṭiggahe vā nīharitvā vā chaḍḍetī’’ti idaṃ anāpattiyaṃ adhikaṃ. Tattha **uddharitvā vā**ti sitthāni udakato uddharitvā, ekasmiṃ ṭhāne rāsiṃ katvā udakaṃ chaḍḍeti. **Bhinditvā vā**ti sitthāni bhinditvā udakagatikāni katvā chaḍḍeti. **Paṭiggahe vā**ti paṭiggahena paṭicchantānaṃ paṭiggahe chaḍḍeti. **Nīharitvā**ti bahi nīharitvā chaḍḍeti, evaṃ chaḍḍentassa anāpatti.

Tiṃsabhojanappaṭisaṃyuttasikkhāpadavaṇṇanā niṭṭhitā.

57. Chattapāṇisikkhāpadavaṇṇanā

Dhammadesanāpaṭisaṃyuttesu paṭhame yaṃkiñci chattaṃ pāṇimhi assāti **chattapāṇi**. So taṃ chattaṃ yatthakatthaci sarīrāvayave ṭhapetvāpi yāva hatthena na muñcati, tāvassa dhammaṃ desetuṃ na vaṭṭati. Sace panassa añño chattaṃ dhāreti, passe vā ṭhitaṃ hoti, hatthato apagatamatte chattapāṇi nāma na hoti, tassa desetuṃ vaṭṭati. Dhammaparicchedo cettha padasodhamme vuttanayeneva veditabbo.

58-59. Daṇḍapāṇisikkhāpadavaṇṇanā

Dutiye **daṇḍo** nāma majjhimassa purisassa catuhatthappamāṇo, daṇḍapāṇibhāvo panassa chattapāṇimhi vuttanayeneva veditabbo. Tatiyepi eseva nayo. Asiṃ sannahitvā ṭhitopi hi satthapāṇisaṅkhyaṃ na gacchati.

60. Āvudhapāṇisikkhāpadavaṇṇanā

Catutthe sabbāpi dhanuvikati saddhiṃ saravikatiyā **āvudhan**ti veditabbā, tasmā saddhiṃ vā sarena dhanuṃ gahetvā, suddhadhanuṃ vā suddhasaraṃ vā sajiyadhanuṃ vā nijjiyadhanuṃ vā gahetvā ṭhitassa vā nisinnassa vā dhammaṃ desetuṃ na vaṭṭati. Sace panassa dhanu khandhepi paṭimukkaṃ hoti, yāva na gaṇhāti, tāva vaṭṭati.

61-62. Pādukasikkhāpadavaṇṇanā

Pañcame **pādukāruḷhassā**ti chattadaṇḍake aṅgulantarikaṃ appavesetvā kevalaṃ akkantassa vā, pavesetvā ṭhānavasena paṭimukkassa vā. Chaṭṭhepi eseva nayo. Idha pana yvāyaṃ paṇhikabandhaṃ omuñcitvā ṭhānavasena ‘‘omukko’’ti vuccati, tassāpi na vaṭṭati.

63. Yānasikkhāpadavaṇṇanā

Sattame sacepi dvīhi janehi hatthasaṅghāṭena gahito, sāṭake vā ṭhapetvā vaṃsena vayhati, ayutte vā vayhādike yāne visaṅkharitvā vā ṭhapite cakkamattepi nisinno hoti, **yānagato**tveva saṅkhaṃ gacchati. Sace pana dvepi ekayāne nisinnā honti, vaṭṭati. Visuṃ nisinnesupi ucce yāne nisinnena nīce nisinnassa desetuṃ vaṭṭati, samappamāṇepi vaṭṭati, tathā purime nisinnena pacchime nisinnassa. Pacchime pana uccatarepi nisinnena desetuṃ na vaṭṭati.

64. Sayanasikkhāpadavaṇṇanā

Aṭṭhame **sayanagatassā**ti antamaso kaṭasārakepi pakatibhūmiyampi nipannassa uccepi mañce vā pīṭhe vā bhūmippadese vā ṭhitena nisinnena vā desetuṃ na vaṭṭati. Sayanagatena pana sayanagatassa uccatare vā samappamāṇe vā nipannena desetuṃ vaṭṭati. Nipannena pana ṭhitassa vā nisinnassa vā nipannassa vā, nisinnena ca ṭhitassa vā nisinnassa vā, ṭhitena ṭhitasseva vaṭṭati.

65. Pallatthikasikkhāpadavaṇṇanā

Navame hatthapallatthikādīsu yāya kāyaci nisinnassa desetuṃ na vaṭṭati.

66. Veṭhitasikkhāpadavaṇṇanā

Dasame **veṭhitasīsassā**ti dussaveṭhena vā moḷiādīhi vā yathā kesanto na dissati, evaṃ veṭhitasīsassa, tenevassa anāpattiyaṃ ‘‘kesantaṃ vivarāpetvā desetī’’ti (pāci. 643) vuttaṃ.

67. Oguṇṭhitasikkhāpadavaṇṇanā

Ekādasame **oguṇṭhitasīsassā**ti sasīsaṃ pārutassa, anāpattiyaṃ panettha ‘‘sīsaṃ vivarāpetvā desetī’’ti (pāci. 644) adhikaṃ.

68. Chamāsikkhāpadavaṇṇanā

Dvādasame **chamāyaṃ nisīditvā**ti bhūmiyaṃ nisīditvā. **Āsane**ti antamaso vatthampi tiṇānipi santharitvā nisinnassa.

69. Nīcāsanasikkhāpadavaṇṇanā

Terasame **ucce āsane**ti antamaso bhūmippadesepi unnatappadese nisinnassa.

70. Ṭhitasikkhāpadavaṇṇanā

Cuddasame **na ṭhito nisinnassā**ti sace therassa upaṭṭhānaṃ gantvā ṭhitaṃ daharaṃ āsane nisinno mahāthero pañhaṃ pucchati, na kathetabbaṃ. Gāravena pana theraṃ ‘‘uṭṭhahitvā pucchā’’ti vattuṃ na sakkā, tasmā ‘‘passe ṭhitassa bhikkhuno kathessāmī’’ti kathetuṃ vaṭṭati.

71. Pacchatogamanasikkhāpadavaṇṇanā

Pannarasame sace purato gacchanto pañhaṃ pucchati, tassa taṃ akathetvā ‘‘pacchimassa bhikkhuno kathessāmī’’ti kathetabbaṃ. Saddhiṃ uggahitadhammaṃ pana sajjhāyituṃ, samadhurena vā gacchantassa kathetuṃ vaṭṭati.

72. Uppathenagamanasikkhāpadavaṇṇanā

Soḷasame **na uppathenā**ti ettha sace dvepi sakaṭamaggasmiṃ ekekacakkapathena vā uppathena vā samadhuraṃ gacchanti, vaṭṭati.

73. Ṭhitouccārasikkhāpadavaṇṇanā

Sattarasame ‘‘asañciccā’’ti anāpattiyaṃ sace paṭicchannaṭṭhānaṃ gacchantassa sahasā uccāro vā passāvo vā nikkhamati, asañcicca kato nāma hoti.

74. Hariteuccārasikkhāpadavaṇṇanā

Aṭṭhārasame yampi jīvamānarukkhassa mūlaṃ pathaviyaṃ dissamānaṃ gacchati, sākhā vā bhūmilaggā gacchati, sabbaṃ haritasaṅkhātameva. Khandhe nisīditvā pana appaharitaṭṭhāne pātetuṃ vaṭṭati. Sace appaharitaṭṭhānaṃ olokentasseva sahasā nikkhamati, gilānaṭṭhāne ṭhito hoti, ‘‘appaharite kato haritaṃ ottharatī’’ti (pāci. 652) idamettha anāpattiyaṃ adhikaṃ. Tattha sacepi appaharitaṃ alabhantena tiṇaṇḍupakaṃ vā palalaṇḍupakaṃ vā ṭhapetvā kato pacchā haritaṃ ottharati, vaṭṭatiyeva. Kheḷena cettha siṅghāṇikāpi saṅgahitā.

75. Udakeuccārasikkhāpadavaṇṇanā

Ekūnavīsatime **na udake**ti etaṃ paribhogaudakameva sandhāya vuttaṃ, vaccakuṭisamuddādiudakesu pana aparibhogesu anāpatti. Deve vassante samantato udakoghe jāte anudakaṭṭhānaṃ alabhantena udake kātuṃ vaṭṭati, idhāpi ‘‘thale kato udakaṃ ottharatī’’ti (pāci. 654) idaṃ anāpattiyaṃ adhikaṃ, sesaṃ sabbasikkhāpadesu uttānameva.

Samuṭṭhānādidīpanatthāya panettha idaṃ pakiṇṇakaṃ – ujjagghikauccāsaddappaṭisaṃyuttāni cattāri, sakabaḷena mukhena byāharaṇaṃ ekaṃ, chamānīcāsananisinnaṭhitapacchatogamanauppathagamanappaṭisaṃyuttāni pañcāti imāni dasa sikkhāpadāni samanubhāsanasamuṭṭhānāni, ekekamettha kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedanaṃ. Sūpodanaviññattisikkhāpadaṃ theyyasatthasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedanaṃ. Chattapāṇidaṇḍapāṇisatthapāṇiāvudhapāṇipādukāupāhanayānasayanapallatthikaveṭhitaoguṇṭhitanāmakāni ekādasa dhammadesanāsamuṭṭhānāni, kiriyākiriyāni, saññāvimokkhāni, sacittakāni, lokavajjāni, vacīkammāni, akusalacittāni, dukkhavedanāni. Sesāni tepaṇṇāsa paṭhamapārājikasamauṭṭhānādibhedānīti.

Ekūnavīsatidhammadesanāpaṭisaṃyuttasikkhāpadavaṇṇanā niṭṭhitā.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Sekhiyavaṇṇanā niṭṭhitā.

Adhikaraṇasamathavaṇṇanā

Adhikaraṇasamathesu **sattā**ti tesaṃ gaṇanaparicchedo. Adhikaraṇāni samenti vūpasamentīti **adhikaraṇasamathā. Uddesaṃ āgacchantī**ti āpattādhikaraṇasaṅkhātāsu ca avasesādhikaraṇattayapaccayāsu ca āpattīsu parisuddhabhāvaṃ pucchanatthaṃ uddisitabbataṃ āgacchanti. **Uppannuppannāna**nti uppannānaṃ uppannānaṃ. **Adhikaraṇāna**nti vivādādhikaraṇaṃ anuvādādhikaraṇaṃ āpattādhikaraṇaṃ kiccādhikaraṇanti imesaṃ catunnaṃ. **Samathāya vūpasamāyā**ti samanatthañceva vūpasamanatthañca sammukhāvinayo dātabbo…pe… tiṇavatthārakoti ime satta samathā dātabbā. Tatrāyaṃ vinicchayo – adhikaraṇesu tāva ‘‘dhammo’’ti vā, ‘‘adhammo’’ti vā aṭṭhārasahi vatthūhi vivadantānaṃ bhikkhūnaṃ yo vivādo, idaṃ **vivādādhikaraṇaṃ** nāma. Sīlavipattiyā vā ācāradiṭṭhiājīvavipattiyā vā anuvadantānaṃ yo anuvādo upavadanā ceva codanā ca, idaṃ **anuvādādhikaraṇaṃ** nāma. Mātikāya āgatā pañca, vibhaṅge dveti sattapi āpattikkhandhā **āpattādhikaraṇaṃ**, nāma. Yaṃ saṅghassa apalokanādīnaṃ catunnaṃ kammānaṃ karaṇaṃ, idaṃ **kiccādhikaraṇaṃ** nāma.

Tattha **vivādādhikaraṇaṃ** (cūḷava. 228) dvīhi samathehi sammati sammukhāvinayena ca yebhuyyasikāya ca, sammukhāvinayeneva sammamānaṃ yasmiṃ vihāre uppannaṃ, tasmiṃyeva vā, aññattha vūpasametuṃ gacchantānaṃ antarāmagge vā, yattha gantvā saṅghassa niyyātitaṃ, tattha saṅghena vā vūpasametuṃ asakkonte tattheva ubbāhikāya sammatapuggalehi vā vinicchitaṃ sammati, evaṃ sammamāne ca pana tasmiṃ yā saṅghasammukhatā dhammasammukhatā vinayasammukhatā puggalasammukhatā ayaṃ **sammukhāvinayo** nāma. Tattha ca kārakasaṅghassa saṅghasāmaggivasena sammukhībhāvo **saṅghasammukhatā,** sametabbassa vatthuno bhūtatā **dhammasammukhatā,** yathā taṃ sametabbaṃ, tathevassa samanaṃ **vinayasammukhatā,** yo ca vivadati, yena ca vivadati, tesaṃ ubhinnaṃ atthapaccatthikānaṃ sammukhībhāvo **puggalasammukhatā**. Ubbāhikāya vūpasamane panettha saṅghasammukhatā parihāyati, evaṃ tāva sammukhāvinayeneva sammati.

Sace panevampi na sammati, atha naṃ ubbāhikāya sammatā bhikkhū ‘‘na mayaṃ sakkoma vūpasametu’’nti saṅghasseva niyyātenti, tato saṅgho pañcaṅgasamannāgataṃ bhikkhuṃ salākaggāhāpakaṃ sammannitvā tena guḷhakavivaṭṭakasakaṇṇajappakesu tīsu salākaggāhesu aññataravasena salākaṃ gāhetvā sannipatitaparisāya dhammavādīnaṃ yebhuyyatāya yathā te dhammavādino vadanti, evaṃ vūpasantaṃ adhikaraṇaṃ sammukhāvinayena ca yebhuyyasikāya ca vūpasantaṃ hoti. Tattha sammukhāvinayo vuttanayo eva, yaṃ pana yebhuyyasikakammassa karaṇaṃ. Ayaṃ **yebhuyyasikā** nāma, evaṃ vivādādhikaraṇaṃ dvīhi samathehi sammati.

Anuvādādhikaraṇaṃ (cūḷava. 236) catūhi samathehi sammati sammukhāvinayena ca sativinayena ca amūḷhavinayena ca tassapāpiyasikāya ca. Sammukhāvinayeneva sammamānaṃ yo ca anuvadati, yañca anuvadati, tesaṃ vacanaṃ sutvā sace kāci āpatti natthi, ubho khamāpetvā, sace atthi, ‘‘ayaṃ nāmettha āpattī’’ti evaṃ vinicchitaṃ vūpasammati, tattha sammukhāvinayalakkhaṇaṃ vuttanayameva. Yadā pana khīṇāsavassa bhikkhuno amūlikāya sīlavipattiyā anuddhaṃsitassa sativinayaṃ yācamānassa saṅgho ñatticatutthena kammena sativinayaṃ deti, tadā sammukhāvinayena ca sativinayena ca vūpasantaṃ hoti, dinne pana sativinaye puna tasmiṃ puggale kassaci anuvādo na ruhati. Yadā ummattako bhikkhu ummādavasena gate assāmaṇake ajjhācāre ‘‘saratāyasmā evarūpiṃ āpatti’’nti bhikkhūhi codiyamāno ‘‘ummattakena me, āvuso, etaṃ kataṃ, nāhaṃ taṃ sarāmī’’ti bhaṇantopi bhikkhūhi codiyamānova puna acodanatthāya amūḷhavinayaṃ yācati, saṅgho cassa ñatticatutthena kammena amūḷhavinayaṃ deti. Tadā sammukhāvinayena ca amūḷhavinayena ca vūpasantaṃ hoti, dinne pana amūḷhavinaye puna tasmiṃ puggale kassaci tappaccayā anuvādo na ruhati.

Yadā pana pārājikena vā pārājikasāmantena vā codiyamānassa aññenaññaṃ paṭicarato pāpussannatāya pāpiyassa puggalassa ‘‘sacāyaṃ acchinnamūlo bhavissati, sammā vattitvā osāraṇaṃ labhissati, sace chinnamūlo, sayamevassa nāsanā bhavissatī’’ti maññamāno saṅgho ñatticatutthena kammena tassapāpiyasikaṃ kammaṃ karoti, tadā sammukhāvinayena ca tassapāpiyasikāya ca vūpasantaṃ hoti, evaṃ anuvādādhikaraṇaṃ catūhi samathehi sammati.

Āpattādhikaraṇaṃ (cūḷava. 239) tīhi samathehi sammati sammukhāvinayena ca paṭiññātakaraṇena ca tiṇavatthārakena ca. Tassa sammukhāvinayeneva vūpasamo natthi, yadā pana ekassa vā bhikkhuno, nissaggiyavaṇṇanāyaṃ vuttanayena saṅghagaṇamajjhesu vā bhikkhu lahukaṃ āpattiṃ deseti, tadā āpattādhikaraṇaṃ sammukhāvinayena ca paṭiññātakaraṇena ca vūpasammati. Tattha sammukhāvinaye tāva yo ca deseti, yassa ca deseti, tesaṃ sammukhībhāvo puggalasammukhatā, sesaṃ vuttanayameva. Puggalassa ca gaṇassa ca desanākāle saṅghasammukhatā parihāyati.

Yā panettha ‘‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno’’ti ca, ‘‘passasī’’ti, ‘‘āma passāmī’’ti ca paṭiññā, tāya ‘‘āyatiṃ saṃvareyyāsī’’ti karaṇaṃ paṭiññātakaraṇaṃ nāma. Saṅghādisese parivāsādiyācanā paṭiññā, parivāsādīnaṃ dānaṃ paṭiññātakaraṇaṃ nāma. Dvepakkhajātā pana bhaṇḍanakārakā bhikkhū bahuṃ assāmaṇakaṃ ajjhācāraṃ caritvā puna lajjidhamme uppanne ‘‘sace mayaṃ imāhi āpattīhi aññamaññaṃ karissāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷatthāya vāḷatthāya saṃvatteyyā’’ti aññamaññaṃ āpattiyā kārāpane dosaṃ disvā yadā tiṇavatthārakakammaṃ karonti, tadā āpattādhikaraṇaṃ sammukhāvinayena ca tiṇavatthārakena ca sammati. Tatra hi yattakā hatthapāsūpagatā ‘‘na metaṃ khamatī’’ti evaṃ diṭṭhāvikammaṃ akatvā niddampi okkamantā honti, sabbesaṃ ṭhapetvā thullavajjañca gihippaṭisaṃyuttañca sabbāpattiyo vuṭṭhahanti, evaṃ āpattādhikaraṇaṃ tīhi samathehi sammati.

Kiccādhikaraṇaṃ (cūḷava. 242) ekena samathena sammati sammukhāvinayeneva. Iti imāni cattāri adhikaraṇāni yathānurūpaṃ imehi sattahi samathehi sammanti, tena vuttaṃ ‘‘uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo…pe… tiṇavatthārako’’ti. Ayamettha vinicchayanayo, vitthāro pana samathakkhandhake āgatoyeva, vinicchayopissa samantapāsādikāyaṃ vutto.

Tatthāyasmante pucchāmi, kaccittha parisuddhāti tesu sattasu adhikaraṇasamathesu kaccittha parisuddhā, natthi vo kiñci samathehi vūpasametabbanti pucchāmi, etena sabbāpattīhi parisuddhabhāvo pucchito hoti.

Uddiṭṭhaṃ kho āyasmanto nidānantiādi nigamanavacanaṃ. Tattha **ettaka**nti ettakaṃ sikkhāpadaṃ. **Suttāgata**nti sutte pātimokkhe āgataṃ. **Suttapariyāpanna**nti tattheva antogadhaṃ. **Anvaddhamāsaṃ uddesaṃ āgacchatī**ti addhamāse addhamāse uposathavasena uddisitabbataṃ āgacchati. **Samaggehī**ti kāyasāmaggivasena samaggehi. **Sammodamānehī**ti cittasāmaggivasena ekajjhāsayatāya suṭṭhu modamānehi. **Avivadamānehī**ti aṭṭhārasasu vivādavatthūsu aññataravasenāpi avivadamānehi. **Sikkhitabba**nti taṃ taṃ sikkhāpadaṃ avītikkamantehi adhisīlasikkhā sampādetabbā. Antarantarā pana yaṃ na vuttaṃ, taṃ sabbaṃ purime purime sikkhāpade vuttattā ceva uttānatthattā cāti.

Adhikaraṇasamathavaṇṇanā niṭṭhitā.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhupātimokkhavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammasambuddhassa

Bhikkhunīpātimokkhavaṇṇanā

Pārājikakaṇḍo

Bhikkhunīnaṃ hitatthāya, pātimokkhaṃ pakāsayi;
Yaṃ nātho, tassa dāneso, sampatto vaṇṇanākkamo.

Sādhāraṇapārājikaṃ

1…Pe…4. methunadhammasikkhāpadavaṇṇanā

Tattha **suṇātu me**tiādīnaṃ bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva attho veditabbo. Kevalañhi, bhante, ayyetiādivasena tasmiñca idha ca abhilāpamattameva liṅgabhedamattañca viseso. Yasmā ca bhikkhuniyā sikkhāpaccakkhānaṃ nāma natthi, tasmā bhikkhunīnaṃ ''sikkhāsājīvasamāpannā sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā''ti avatvā **yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭiseveyyā**ti vuttaṃ. Tattha **chandaso**ti methunarāgappaṭisaṃyuttena chandena ceva ruciyā ca. Chande pana asati balakkārena padhaṃsitāya anāpatti, tasmā yā paripuṇṇūpasampadā bhikkhunī manussāmanussatiracchānajātīsu purisaubhatobyañjanakapaṇḍakānaṃ yassa kassaci sajīvassa vā nijjīvassa vā santhatassa vā asanthatassa vā akkhāyitassa vā yebhuyyena akkhāyitassa vā aṅgajātassa attano vaccamaggapassāvamaggamukhesu tīsu yatthakatthaci santhate vā asanthate vā pakativātena asamphuṭṭhe allokāse antamaso tilaphalamattampi padesaṃ chandaso paveseti, parena vā pavesiyamānā pavesanapaviṭṭhaṭṭhitauddharaṇesu yaṃkiñci sādiyati, ayaṃ pārājikā hoti. Sesamettha ito paresu ca sādhāraṇasikkhāpadesu vuttanayānusāreneva veditabbaṃ.

Asādhāraṇapārājikaṃ

5. Ubbhajāṇumaṇḍalikāsikkhāpadavaṇṇanā

Asādhāraṇesu pana catunnaṃ tāva pārājikānaṃ paṭhame **avassutā**ti kāyasaṃsaggarāgena tintā, kilinnāti attho. Dutiyapadepi eseva nayo. **Purisapuggalassā**ti kāyasaṃsaggaṃ samāpajjituṃ viññussa manussajātikassa purisasaṅkhātassa puggalassa. **Adhakkhaka**nti attano akkhakānaṃ adho. **Ubbhajāṇumaṇḍala**nti jāṇumaṇḍalānaṃ upari, ettha ca ubbhakapparampi ubbhajāṇumaṇḍaleneva saṅgahitaṃ. **Āmasana**nti āmajjanaṃ phuṭṭhokāsaṃ anatikkamitvā tattheva saṅghaṭṭanaṃ. **Parāmasana**nti ito cito ca sañcaraṇaṃ. **Gahaṇa**nti gahitamattaṃ. **Chupana**nti asaṅghaṭṭetvā phuṭṭhamattaṃ. **Paṭipīḷana**nti aṅge gahetvā nippīḷanaṃ. **Sādiyeyyā**ti yā bhikkhunī attano yathāparicchinne kāye purisassa etaṃ āmasanādiṃ sādiyati, sayaṃ vā pana tena kāyena purisassa yaṃkiñci kāyappadesaṃ sādayamānā chupati, ayaṃ ubbhajāṇumaṇḍalikā nāma pārājikāti ayamettha saṅkhepo.

''Nidānaṃ puggalaṃ vatthu''ntiādike (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) tena vitthāravinicchaye yasmā sabbāneva asādhāraṇapaññattiyo honti, tasmā ito paṭṭhāya santiṃ anupaññattiṃ vatvā sādhāraṇapaññattīti vā asādhāraṇapaññattīti vā na vakkhāma, āṇattiyaṃ yattha āṇatti natthi, tattha kiñci avatvā yattha atthi, tattheva vakkhāma, vipattivicāraṇā vuttāyeva.

Avasesaṃ pana sabbattha vattabbaṃ, tayidaṃ vuccati, idaṃ tāva sikkhāpadaṃ sāvatthiyaṃ sundarīnandaṃ ārabbha kāyasaṃsaggaṃ samāpajjanavatthusmiṃ paññattaṃ, ekatoavassute yathāparicchinnena kāyena purisassa kāyaṃ, ubhatoavassutepi kāyena kāyappaṭibaddhaṃ, yathāparicchinnakāyappaṭibaddhena vā avasesakāyena vā tassa kāyaṃ āmasantiyā thullaccayaṃ, yakkhapetapaṇḍakatiracchānagatamanussaviggahānaṃ ubhatoavassute yathāparicchinnena kāyena kāyaṃ āmasantiyāpi thullaccayaṃ, sace pana purisassa kāyasaṃsaggarāgo natthi, pārājikakkhettepi thullaccayameva. Avasese pana kāyappaṭibaddhena kāyappaṭibaddhādibhede, methunarāgagehasitapemesu ca sabbattha dukkaṭaṃ. Asañcicca, assatiyā, ajānantiyā, asādiyantiyā, ummattikādīnañca anāpatti. Aṅgāni samuṭṭhānādīni ca bhikkhupātimokkhe kāyasaṃsagge vuttanayeneva veditabbānīti.

Ubbhajāṇumaṇḍalikāsikkhāpadavaṇṇanā niṭṭhitā.

6. Vajjappaṭicchādikāsikkhāpadavaṇṇanā

Dutiye **gaṇassā**ti aññāsaṃ bhikkhunīnaṃ. **Ṭhitā**ti saliṅge ṭhitā. **Cutā**ti kālaṅkatā. **Nāsitā**ti liṅganāsanāya sayaṃ vā naṭṭhā, aññehi vā nāsitā. **Avassaṭā**ti titthāyatanaṃ saṅkantā. **Pubbevāhaṃ ayye aññāsi**nti idaṃ tassā vacanakāladassanaṃ, saliṅge ṭhitāya pana pārājikabhāvaṃ ñatvā ''na dāni naṃ kassaci ārocessāmī''ti dhure nikkhittamatteyeva ayaṃ vajjappaṭicchādikā nāma pārājikā hotīti.

Sāvatthiyaṃ thullanandaṃ ārabbha nevaattanāpaṭicodanā nagaṇassa ārocanavatthusmiṃ paññattaṃ, sesamettha sappāṇakavaggamhi duṭṭhullāpattippaṭicchādanasikkhāpade vuttanayeneva veditabbaṃ. Tatra hi pācittiyaṃ, idha pārājikanti ayameva viseso, sesaṃ tādisamevāti.

Vajjappaṭicchādikāsikkhāpadavaṇṇanā niṭṭhitā.

7. Ukkhittānuvattikāsikkhāpadavaṇṇanā

Tatiye **ukkhitta**nti āpattiyā adassanādīsu ukkhittaṃ. **Dhammenā**ti bhūtena vatthunā. **Vinayenā**ti codetvā sāretvā. **Satthusāsanenā**ti idhāpi codetvā sāretvā karaṇameva satthusāsanaṃ nāma. **Anādara**nti yena saṅghena ukkhepaniyakammaṃ kataṃ, tasmiṃ vā, tattha pariyāpannagaṇe vā ekapuggale vā tasmiṃ vā kamme ādaravirahitaṃ, sammāvattanāya avattamānanti attho. **Appaṭikāra**nti paṭikārarahitaṃ, anosāritanti attho. **Akatasahāya**nti ekakammādike saṃvāse saha ayanabhāvena samānasaṃvāsakā bhikkhū sahāyā nāma, yassa pana so saṃvāso tehi saddhiṃ natthi na tena te sahāyā katā honti, iti so akatasahāyo nāma, taṃ akatasahāyaṃ, samānasaṃvāsakabhāvaṃ anupagatanti attho. **Tamanuvatteyyā**ti taṃ ukkhittakaṃ ukkhittakabhāveyeva ṭhitaṃ bhikkhuṃ yā bhikkhunī yaṃdiṭṭhiko so hoti, tāya diṭṭhiyā gahaṇabhāvena anuvatteyya. Sā bhikkhunī bhikkhunīhi saṅghabhedasikkhāpadādīsu vuttanayena visuṃ saṅghamajjhe ca vuccamānā taṃ vatthuṃ appaṭinissajjantī samanubhāsanakammapariyosāne ukkhittānuvattikā nāma pārājikā hotīti.

Sāvatthiyaṃ thullanandaṃ ārabbha ukkhittānuvattanavatthusmiṃ paññattaṃ, ñattiyā dukkaṭaṃ, dvīhi kammavācāhi dve thullaccayā, ''yassā nakkhamati, sā bhāseyyā''ti evaṃ **yya**-kārappattāya tatiyakammavācāya pārājikaṃ, adhammakamme tikadukkaṭaṃ, sesaṃ saṅghabhedasikkhāpadādīsu vuttanayeneva veditabbaṃ.

Ukkhittānuvattikāsikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhavatthukāsikkhāpadavaṇṇanā

Catutthe **avassutā**ti lokassādamittasanthavavasena kāyasaṃsaggarāgena tintā. Ayameva hi attho sīhaḷamātikāṭṭhakathāyaṃ vutto, samantapāsādikāyaṃ (pāci. aṭṭha. 675) panassa vicāraṇā katā, dutiyapadepi eseva nayo. **Purisapuggalassa hatthaggahaṇaṃ vā**tiādīsu pana yaṃ purisapuggalena hatthe gahaṇaṃ kataṃ, taṃ ''purisapuggalassa hatthaggahaṇa''nti vuttaṃ, eseva nayo saṅghāṭikaṇṇaggahaṇepi. **Hatthaggahaṇa**nti ettha ca yassa kassaci apārājikakkhettabhūtassa aṅgassa gahaṇaṃ hatthaggahaṇaṃ, yassa kassaci nivatthassa vā pārutassa vā gahaṇaṃ **saṅghāṭikaṇṇaggahaṇaṃ. Santiṭṭheyya vā**tiādīsu kāyasaṃsaggasaṅkhātassa asaddhammassa paṭisevanatthāya purisassa hatthapāse santiṭṭheyya vā, tattha ṭhitā sallapeyya vā, purisena vā ''itthannāmaṃ ṭhānaṃ āgacchā''ti vuttā taṃ saṅketaṃ gaccheyya, tassa vā purisassa abbhāgamanaṃ sādiyeyya, yena kenaci vā paṭicchannaṃ okāsaṃ paviseyya, purisassa hatthapāse ṭhatvā kāyaṃ upasaṃhareyyāti evamattho daṭṭhabbo. **Ayampi pārājikā**ti yathā purimāyo, evaṃ ayampi bhikkhunī etassa kāyasaṃsaggasaṅkhātassa asaddhammassa paṭisevanatthāya etāni aṭṭha vatthūni paṭipāṭiyā vā uppaṭipāṭiyā vā pūretvā aṭṭhavatthukā nāma pārājikā hotīti.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha aṭṭhamaṃ vatthuṃ paripūraṇavatthusmiṃ paññattaṃ, saṅketagamane pade pade dukkaṭaṃ, purisassa hatthapāsaṃ okkantamatte thullaccayaṃ, purisassa abbhāgamanasādayamānepi dukkaṭaṃ. Hatthapāsokkamane thullaccayaṃ, sesesu ekekasmiṃ thullaccayameva, aṭṭhame paripuṇṇe pārājikaṃ. Ekekasmiṃ pana vatthusmiṃ satakkhattumpi vītikkante tā āpattiyo desetvā muccati, apicettha **gaṇanūpikā** āpatti veditabbā, ''idāni nāpajjissāmī''ti hi dhuranikkhepaṃ katvā desitā gaṇanūpikā, desitagaṇanaṃ upeti, pārājikassa aṅgaṃ na hoti. Tasmā yā ekaṃ āpannā dhuranikkhepaṃ katvā desetvā puna kilesavasena āpajjati, punapi deseti, evaṃ aṭṭhamaṃ paripūrentīpi pārājikā na hoti. Yā pana āpajjitvā ''punapi aññaṃ vatthuṃ āpajjissāmī''ti saussāhāva deseti, tassā sā āpatti agaṇanūpikā, desitāpi adesitā hoti, pārājikassa aṅgaṃ hoti. Asañcicca, assatiyā, ajānantiyā asādiyantiyā, ummattikādīnañca anāpatti. Kāyasaṃsaggarāgo, saussāhatā, aṭṭhamassa vatthussa pūraṇanti imānettha tīṇi aṅgāni. Samanubhāsanasamuṭṭhānaṃ, kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dvivedananti.

Aṭṭhavatthukāsikkhāpadavaṇṇanā niṭṭhitā.

Uddiṭṭhā kho ayyāyo aṭṭha pārājikā dhammāti bhikkhū ārabbha paññattā sādhāraṇā cattāro, ime cattāroti evaṃ pātimokkhuddesamaggena aṭṭha pārājikā dhammā uddiṭṭhāti evamettha attho veditabbo, sesaṃ bhikkhupātimokkhavaṇṇanāyaṃ vuttanayamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhunipātimokkhe

Pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍo

1. Ussayavādikāsikkhāpadavaṇṇanā

Saṅghādisesesu paṭhame **ussayavādikā**ti mānussayavasena kodhussayavasena aḍḍakaraṇatthāya vinicchayamahāmattānaṃ santike vivadamānā. **Gahapatinā vā**tiādīhi ṭhapetvā pañca sahadhammike avasesā gahaṭṭhapabbajitā saṅgahitā. **Ayaṃ bhikkhunī paṭhamāpattika**nti ādimhi paṭhamaṃ āpatti etassāti paṭhamāpattiko, vītikkamakkhaṇeyeva āpajjitabboti attho, taṃ paṭhamāpattikaṃ. **Āpannā**ti aḍḍapariyosāne āpannā. Bhikkhuniṃ saṅghato nissāretīti **nissāraṇīyo,** taṃ nissāraṇīyaṃ. **Saṅghādisesa**nti evaṃnāmakaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha ussayavādikavatthusmiṃ paññattaṃ, sāṇattikaṃ, ''aḍḍaṃ karissāmī''ti yaṃkiñci dutiyikaṃ vā sakkhiṃ vā sahāyaṃ vā pariyesantiyā pariyesane dukkaṭaṃ, yattha ṭhitāya ''aḍḍaṃ kātuṃ gacchāmī''ti cittaṃ uppajjati, tato paṭṭhāya gacchantiyā pade pade dukkaṭaṃ, yatthakatthaci antamaso bhikkhunupassayaṃ āgatepi vohārike disvā attano kathaṃ ārocentiyā dukkaṭaṃ. Itarena attano kathāya ārocitāya bhikkhuniyā thullaccayaṃ, paṭhamaṃ itarena pacchā bhikkhuniyā ārocanepi eseva nayo. Sace pana bhikkhunī taṃ vadati ''mama ca tava ca kathaṃ tvaṃyeva ārocehī''ti, so attano vā kathaṃ paṭhamaṃ ārocetu, tassā vā, paṭhamārocane bhikkhuniyā dukkaṭaṃ, dutiye thullaccayaṃ, tena evaṃ vuttāya bhikkhuniyā ārocanepi eseva nayo. Sace pana bhikkhunī aññena kathāpeti, tatrāpi eseva nayo. Yathā vā tathā vā hi ārociyamāne paṭhamārocane bhikkhuniyā dukkaṭaṃ, dutiye thullaccayaṃ. Ubhinnaṃ pana kathaṃ sutvā vohārikehi vinicchaye kate aḍḍapariyosānaṃ nāma hoti, tasmiṃ aḍḍapariyosāne bhikkhuniyā jayepi parājayepi saṅghādiseso.

Yā pana paccatthikamanussehi dūtaṃ vā pahiṇitvā, sayaṃ vā āgantvā ''ehi, ayye''ti ākaḍḍhiyamānā gacchati, yā vā upassaye aññehi kataṃ anācāraṃ anodissa ācikkhantī rakkhaṃ yācati, yāya ca kiñci avuttā vohārikā aññato sutvā sayameva aḍḍaṃ pariyosāpenti, tassā, ummattikādīnañca anāpatti. Aññehi anākaḍḍhitāya aḍḍakaraṇaṃ, aḍḍapariyosānanti imānettha dve aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyamevāti.

Ussayavādikāsikkhāpadavaṇṇanā niṭṭhitā.

2. Corivuṭṭhāpikāsikkhāpadavaṇṇanā

Dutiye yāya pañcamāsagghanakato paṭṭhāya yaṃkiñci parasantakaṃ avaharitaṃ, ayaṃ **corī** nāma, taṃ coriṃ. **Vajjhaṃ vidita**nti tena kammena ''vadhārahā aya''nti evaṃ viditaṃ. **Anapaloketvā**ti anāpucchā. **Gaṇa**nti mallagaṇabhaṭiputtagaṇādikaṃ. **Pūga**nti dhammagaṇaṃ. **Seṇi**nti gandhikaseṇidussikaseṇiādikaṃ. Yattha yattha hi rājāno gaṇādīnaṃ gāmanigame niyyātenti ''tumheva ettha anusāsathā''ti, tattha tattha teyeva issarā honti, tasmā te sandhāya idaṃ vuttaṃ. Ettha ca rājānaṃ vā gaṇādike vā apaloketvāpi bhikkhunisaṅgho apaloketabbova. **Aññatra kappā**ti titthiyesu vā aññabhikkhunīsu vā pabbajitapubbā kappā nāma, taṃ ṭhapetvā aññaṃ upasampādentiyā gaṇaācarinī pattacīvarapariyesanesu sīmāsammutiyā ñattiyā ca dukkaṭaṃ, dvīhi kammavācāhi thullaccayaṃ, kammavācāpariyosāne saṅghādiseso.

Sāvatthiyaṃ thullanandaṃ ārabbha coriṃ vuṭṭhāpanavatthusmiṃ paññattaṃ, coriyā vematikāya dukkaṭaṃ, tathā acoriyā corisaññāya ceva vematikāya ca. Acorisaññāya, ajānantiyā, apaloketvā vuṭṭhāpentiyā, kappaṃ vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Coritā, corisaññitā, aññatra anuññātakāraṇā vuṭṭhāpananti, imānettha tīṇi aṅgāni. Corivuṭṭhāpanasamuṭṭhānaṃ, kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Corivuṭṭhāpikāsikkhāpadavaṇṇanā niṭṭhitā.

3. Ekagāmantaragamanasikkhāpadavaṇṇanā

Tatiye **gāmantara**ntiādīsu sakagāmato tāva nikkhamantiyā anāpatti, nikkhamitvā pana aññaṃ gāmaṃ gacchantiyā pade pade dukkaṭaṃ, ekena pādena itarassa gāmassa parikkhepe vā upacāre vā atikkante thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso, tato nikkhamitvā puna sakagāmaṃ pavisantiyāpi eseva nayo. Sace pana khaṇḍapākārena vā vaticchiddena vā bhikkhunivihārabhūmiṃyeva sakkā hoti pavisituṃ, evaṃ pavisamānāya kappiyabhūmiyā paviṭṭhā nāma hoti, tasmā vaṭṭati. Bahigāme ṭhatvā yaṃkiñci sakagāmaṃ vā paragāmaṃ vā akappiyabhūmiṃ padasā pavisantiyā āpattīti ayamettha saṅkhepo.

Nadipāragamane vuttalakkhaṇāya nadiyā dutiyikaṃ vinā paratīraṃ gacchantiyā vā antarānadiyaṃ dutiyikāya saddhiṃ bhaṇḍitvā puna orimatīrameva paccuttarantiyā vā paṭhamapādaṃ uddharitvā tīre ṭhapitakkhaṇe thullaccayaṃ, dutiyapāduddhāre saṅghādiseso. Iddhisetuyānanāvāhi pana paratīraṃ otarituṃ, nahānādikāraṇena ca otiṇṇāya orimatīraṃ padasāpi paccuttarituṃ vaṭṭati.

Rattivippavāse ''purearuṇeyeva dutiyikāya hatthapāsaṃ okkamissāmī''ti ābhogaṃ vinā ekagabbhepi dutiyikāya hatthapāsātikkame ṭhatvā aruṇaṃ uṭṭhāpentiyā āpatti.

Ekā vā gaṇamhāti ettha pana ekā bhikkhunīpi gaṇoyeva. **Ohīyeyyā**ti avahīyeyya, dassanūpacāraṃ vā savanūpacāraṃ vā vijaheyyāti attho. Tasmā indakhīlātikkamato paṭṭhāya bahigāme rukkhathambhasāṇipākārādiantaritabhāvenāpi dutiyikāya dassanūpacāre vijahite sacepi savanūpacāro atthi, āpattiyeva. Ajjhokāse pana dūrepi dassanūpacāro hoti, tattha maggamūḷhasaddena viya dhammassavanārocanasaddena viya ca 'ayye'ti saddāyantiyā saddassavanātikkame āpattiyeva. Sace pana maggaṃ gacchantī ohīyitvā ''idāni pāpuṇissāmī''ti saussāhā anubandhati, vaṭṭati.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha gāmantaragamanavatthusmiṃ paññattaṃ, ‘‘ekā vā nadipāra’’ntiādikā ettha tividhā anupaññatti, pure aruṇe sakagāmato nikkhamitvā aruṇuggamanakāle gāmantarapariyāpannaṃ nadipāraṃ okkamanantiyā pana catassopi āpattiyo ekakkhaṇeyeva honti. Vuttampi cetaṃ –

‘‘Sikkhāpadā buddhavarena vaṇṇitā;
Saṅghādisesā caturo bhaveyyuṃ;
Āpajjeyya ekapayogena sabbā;
Pañhā mesā kusalehi cintitā’’ti. (pari. 479);

Etenupāyena tiṇṇaṃ, dvinnañca ekatobhāvo veditabbo. Dutiyikāya pana pakkantāya vā vibbhantāya vā kālaṅkatāya vā pakkhasaṅkantāya vā āpadāsu vā gāmantaragamanādīni karontiyā ummattikādīnañca anāpatti. Antarāyena ekatobhāvo, gāmantaragamanādīsu aññataratāpajjanaṃ, āpadāya abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Ekagāmantaragamanasikkhāpadavaṇṇanā niṭṭhitā.

4. Ukkhittakaosāraṇasikkhāpadavaṇṇanā

Catutthe **ukkhitta**nti āpattiyā adassanādīsu ukkhittaṃ. **Anaññāya gaṇassa chanda**nti tasseva kārakasaṅghassa chandaṃ ajānitvā. **Osāreyyā**ti osāraṇakammaṃ kareyya. Tassā evaṃ karontiyā, gaṇapariyesane sīmāsammutiyā ñattiyā ca dukkaṭaṃ, dvīhi kammavācāhi thullaccayaṃ, kammavācāpariyosāne saṅghādiseso.

Sāvatthiyaṃ thullanandaṃ ārabbha evaṃ osāraṇavatthusmiṃ paññattaṃ, tikasaṅghādisesaṃ, adhammakamme tikadukkaṭaṃ, kārakasaṅghaṃ vā āpucchitvā, gaṇassa vā chandaṃ jānitvā, vatte vā vattantiṃ, asante kārakasaṅghe osārentiyā, ummattikādīnañca anāpatti. Dhammakammena ukkhittatā, aññatra anuññātakāraṇā osāraṇanti imānettha dve aṅgāni. Samuṭṭhānādīni saṅghabhedasikkhāpade vuttanayāneva, idaṃ pana kiriyākiriyanti.

Ukkhittakaosāraṇasikkhāpadavaṇṇanā niṭṭhitā.

5. Bhojanappaṭiggahaṇapaṭhamasikkhāpadavaṇṇanā

Pañcame **avassutā**ti chandarāgena tintā. **Avassutassā**ti tādisasseva. **Khādeyya vā bhuñjeyya vā**ti ettha paṭiggahaṇe thullaccayaṃ, ajjhohāre ajjhohāre saṅghādiseso.

Sāvatthiyaṃ sundarīnandaṃ ārabbha avassutāya avassutassa hatthato āmisappaṭiggahaṇavatthusmiṃ paññattaṃ, ekatoavassute paṭiggahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre thullaccayaṃ, yakkhapetapaṇḍakatiracchānagatamanussaviggahānaṃ hatthato ubhatoavassutepi sati eseva nayo. Tattha pana ekatoavassute sati dukkaṭaṃ, sabbattha udakadantaponaggahaṇepi paribhogepi dukkaṭameva. Ubhosu anavassutesu, ‘‘anavassuto’’ti vā ñatvā gaṇhantiyā, ummattikādīnañca anāpatti. Udakadantaponato aññaṃ ajjhoharaṇīyaṃ, ubhatoavassutatā, sahatthā gahaṇaṃ, ajjhoharaṇanti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisānīti.

Bhojanappaṭiggahaṇapaṭhamasikkhāpadavaṇṇanā niṭṭhitā.

6. Bhojanappaṭiggahaṇadutiyasikkhāpadavaṇṇanā

Chaṭṭhe **yato tva**nti yasmā tvaṃ. **Iṅghā**ti uyyojanatthe nipāto. **Ayampī**ti yā evaṃ uyyojeti, sā evaṃ uyyojanena ca tena vacanena itarissā paṭiggahaṇena ca dukkaṭāni, ajjhohāragaṇanāya thullaccayāni ca āpajjitvā bhojanapariyosāne saṅghādisesaṃ āpajjati.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha evaṃ uyyojanavatthusmiṃ paññattaṃ, sāṇattikameva, purisassa vā yakkhādīnaṃ vā hatthato udakadantaponappaṭiggahaṇuyyojane ca tesaṃ paribhoge ca dukkaṭaṃ, esa nayo yakkhādīnaṃ hatthato avasesaggahaṇatthaṃ uyyojane, tesaṃ gahaṇe, ajjhohāre ca. Bhojanapariyosāne pana thullaccayaṃ. ‘‘Anavassuto’’ti ñatvā vā, ‘‘kupitā na paṭiggaṇhatī’’ti vā, ‘‘kulānuddayatāya na paṭiggaṇhatī’’ti vā uyyojentiyā, ummattikādīnañca anāpatti. Manussapurisatā, aññatra anuññātakāraṇā, ‘‘khādanīyaṃ bhojanīyaṃ gahetvā bhuñjā’’ti uyyojanā, tena vacanena gahetvā itarissā bhojanapariyosānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Bhojanappaṭiggahaṇadutiyasikkhāpadavaṇṇanā niṭṭhitā.

7-8-9. Sañcarittādisikkhāpadavaṇṇanā

Sattamaaṭṭhamanavamasikkhāpadānaṃ sañcarittādittaye vuttanayeneva vinicchayo veditabbo.

Sañcarittādisikkhāpadavaṇṇanā niṭṭhitā.

10. Sikkhaṃpaccācikkhaṇasikkhāpadavaṇṇanā

Dasame **kiṃnumāva samaṇiyo**ti kiṃnu imā eva samaṇiyo. **Tāsāha**nti tāsaṃ ahaṃ. **Yāvatatiyaka**padattho bhikkhupātimokkhavaṇṇanāyaṃ (kaṅkhā. aṭṭha. nigamanavaṇṇanā), avasesavinicchayo ca tattheva saṅghabhedasikkhāpadavaṇṇanāyaṃ vuttanayeneva veditabbo, idaṃ pana sāvatthiyaṃ caṇḍakāḷibhikkhuniṃ (pāci. 709) ārabbha ‘‘buddhaṃ paccācikkhāmī’’tiādivacanavatthusmiṃ paññattaṃ, evaṃ vacanameva cettha catūsu aṅgesu paṭhamaṃ aṅganti ayaṃ viseso, sesaṃ tādisamevāti.

Sikkhaṃpaccācikkhaṇasikkhāpadavaṇṇanā niṭṭhitā.

11. Adhikaraṇakupitasikkhāpadavaṇṇanā

Ekādasame **kismiñcideva adhikaraṇe**ti catunnaṃ aññatarasmiṃ. **Paccākatā**ti parājitā. Idampi sāvatthiyaṃ caṇḍakāḷiṃ ārabbha ‘‘chandagāminiyo ca bhikkhuniyo’’tiādivacanavatthusmiṃ paññattaṃ, sesaṃ dasame vuttanayeneva veditabbanti.

Adhikaraṇakupitasikkhāpadavaṇṇanā niṭṭhitā.

12. Pāpasamācārapaṭhamasikkhāpadavaṇṇanā

Dvādasame **saṃsaṭṭhā**ti pabbajitānaṃ ananulomena gihīnaṃ koṭṭanapacanasāsanaharaṇādinā kāyikavācasikena missībhūtā. Pāpo kāyikavācasiko ācāro etāsanti **pāpācārā**. Pāpo kittisaddo etāsanti **pāpasaddā**. Pāpo ājīvasaṅkhāto siloko etāsanti **pāpasilokā**. **Bhikkhunisaṅghassa vihesikā**ti aññamaññissā kamme kariyamāne paṭikkosanena vihesikā. **Vajjappaṭicchādikā**ti khuddānukhuddakassa vajjassa paṭicchādikā.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha saṃsaṭṭhavihāravatthusmiṃ paññattaṃ, sesametthāpi dasame vuttanayeneva veditabbaṃ, samanubhāsanakammakāle pana dvetisso ekato samanubhāsitabbāti.

Pāpasamācārapaṭhamasikkhāpadavaṇṇanā niṭṭhitā.

13. Pāpasamācāradutiyasikkhāpadavaṇṇanā

Terasame **evaṃ vadeyyā**ti tā samanubhaṭṭhā bhikkhuniyo evaṃ vadeyya. **Evācārā**ti evaṃācārā, yādiso tumhākaṃ ācāro, tādiso ācāroti attho, esa nayo sabbattha.

Uññāyāti avaññāya nīcaṃ katvā jānanāya. **Paribhavenā**ti ‘‘kiṃ imā karissantī’’ti evaṃ paribhavitvā jānanena. **Akkhantiyā**ti asahanatāya, kodhenāti attho. **Vebhassiyā**ti balavantassa bhāvena, attano balappakāsanena samutrāsenāti attho. **Dubbalyā**ti tumhākaṃ dubbalabhāvena, sabbattha uññāya ca paribhavena cāti evaṃ samuccayattho daṭṭhabbo. **Viviccathā**ti nānā hotha, ananulomikaṃ kāyikavācasikasaṃsaggaṃ pajahathāti attho.

Sāvatthiyaṃ thullanandaṃ ārabbha ‘‘saṃsaṭṭhāva, ayye, tumhe viharatha, mā tumhe nānā vihariṭṭhā’’ti uyyojanavatthusmiṃ paññattaṃ, sesametthāpi dasame vuttanayeneva veditabbanti.

Pāpasamācāradutiyasikkhāpadavaṇṇanā niṭṭhitā.

14. Saṅghabhedakādisikkhāpadavaṇṇanā

Saṅghabhedādīsu catūsu vuttanayeneva vinicchayo veditabbo. Kevalañhi bhikkhunī saṅghaṃ na bhindati, bhedāya pana parakkamati ceva anuvattati ca. **Uddiṭṭhā kho ayyāyo sattarasa saṅghādisesā dhammā**ti bhikkhū ārabbha paññattā sādhāraṇā satta, asādhāraṇā dasāti evaṃ sattarasa. **Ubhatosaṅghe pakkhamānattaṃ caritabba**nti bhikkhuniyā hi āpattiṃ chādentiyāpi parivāso nāma natthi, chādanapaccayāpi na dukkaṭaṃ āpajjati, tasmā chādetvāpi achādetvāpi ekaṃ pakkhamānattameva caritabbaṃ. Taṃ bhikkhunīhi attano sīmaṃ sodhetvā vihārasīmāya vā, sodhetuṃ asakkontīhi khaṇḍasīmāya vā sabbantimena paricchedena catuvaggaṃ gaṇaṃ sannipātāpetvā dātabbaṃ. Sace ekā āpatti hoti, ekissā vasena, sace dve vā tisso vā sambahulā vā ekavatthukā vā nānāvatthukā vā, tāsaṃ tāsaṃ vasena bhikkhupātimokkhavaṇṇanāyaṃ vuttavatthugottanāmaāpattibhedesu yaṃ yaṃ icchati, taṃ taṃ ādāya yojanā kātabbā.

Tatridaṃ paṭhamāpattivasena mukhamattanidassanaṃ – tāya āpannāya bhikkhuniyā bhikkhunisaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhunīnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassavacanīyo ‘‘ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ ussayavādaṃ, sāhaṃ, ayye, saṅghaṃ ekissā āpattiyā ussayavādāya pakkhamānattaṃ yācāmī’’ti, evaṃ tikkhattuṃ yācāpetvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

‘‘Suṇātu me, ayye, saṅgho, ayaṃ itthannāmā bhikkhunī ekaṃ āpattiṃ āpajjiṃ ussayavādaṃ, sā saṅghaṃ ekissā āpattiyā ussayavādāya pakkhamānattaṃ yācati, yadi saṅghassa pattakallaṃ, saṅgho itthannāmāya bhikkhuniyā ekissā āpattiyā ussayavādāya pakkhamānattaṃ dadeyya, esā ñatti.

‘‘Suṇātu me, ayye, saṅgho, ayaṃ itthannāmā bhikkhunī…pe… dutiyampi…pe… tatiyampi etamatthaṃ vadāmi, suṇātu me, ayye, saṅgho…pe… sā bhāseyya. Dinnaṃ saṅghena itthannāmāya bhikkhuniyā ekissā āpattiyā ussayavādāya pakkhamānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Kammavācāpariyosāne ‘‘vattaṃ samādiyāmi, mānattaṃ samādiyāmī’’ti samādiyitvā saṅghassa ārocetvā nikkhittavattena tāva vasitukāmāya tattheva saṅghamajjhe vā pakkantāsu bhikkhunīsu ekabhikkhuniyā vā dutiyikāya vā santike ‘‘vattaṃ nikkhipāmi, mānattaṃ nikkhipāmī’’ti nikkhipitabbaṃ. Aññissā pana āgantukāya santike ārocetvā nikkhipitabbaṃ, nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati, tato purearuṇeyeva catūhi bhikkhunīhi taṃ bhikkhuniṃ gahetvā gāmūpacārato ca bhikkhūnaṃ vihārūpacārato ca dve leḍḍupāte atikkamitvā mahāmaggā okkamma gumbavatiādīhi paṭicchanne okāse nisīditabbaṃ. Catūhi bhikkhūhipi tattha gantabbaṃ, gantvā bhikkhunīnaṃ avidūre visuṃ nisīditabbaṃ. Atha tāya bhikkhuniyā vuttanayeneva vattaṃ samādiyitvā bhikkhunisaṅghassa tāva evaṃ ārocetabbaṃ –

‘‘Ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ ussayavādaṃ, sāhaṃ saṅghaṃ ekissā āpattiyā ussayavādāya pakkhamānattaṃ yāciṃ, tassā me saṅgho ekissā āpattiyā ussayavādāya pakkhamānattaṃ adāsi, sāhaṃ mānattaṃ carāmi, vedayāmahaṃ, ayye, ‘vedayatī’ti maṃ saṅgho dhāretū’’ti.

Tato bhikkhusaṅghassa santikaṃ gantvā evaṃ ārocetabbaṃ ‘‘ahaṃ, ayyā, ekaṃ āpattiṃ āpajjiṃ…pe… vedayāmahaṃ, ayyā, ‘vedayatī’ti maṃ saṅgho dhāretū’’ti. Ārocetvā bhikkhunisaṅghasseva santike nisīditabbaṃ, tato paṭṭhāya bhikkhūsu vā, dutiyikaṃ ṭhapetvā bhikkhunīsu vā pakkantāsupi ubhatosaṅghe mānattaṃ ciṇṇameva hoti. Yāva aruṇaṃ na uṭṭhahati, tāva yaṃ paṭhamaṃ passati bhikkhuṃ vā bhikkhuniṃ vā, tassā ārocetabbaṃ. Uṭṭhite aruṇe vattaṃ nikkhipitvā upassayaṃ gantabbaṃ, evaṃ pañcadasa aruṇā gahetabbā.

Anikkhittavattāya pana āgantukesu asati catunnaṃ bhikkhūnañca bhikkhunīnañca devasikaṃ ārocetvā, āgantukesu sati sabbesampi āgantukānaṃ ārocentiyā pañcadasa divasāni pārivāsikakkhandhake (cūḷava. 75 ādayo) vuttanayeneva sammā vattitabbanti ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ (cūḷava. aṭṭha. 75 ādayo) vutto, **ciṇṇamānattāya bhikkhuniyā**ti yadā evaṃ ciṇṇamānattā bhikkhunī hoti, athassā **yattha siyā vīsatigaṇo bhikkhunisaṅgho**ti vuttanayeneva abbhānakammaṃ kātabbaṃ, sesaṃ uttānamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhunipātimokkhe

Saṅghādisesavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍo

1. Pattasannicayasikkhāpadavaṇṇanā

Nissaggiyesu ādivaggassa tāva paṭhame **pattasannicayaṃ kareyyā**ti pattasannidhiṃ kareyya, ekāhaṃ anadhiṭṭhahitvā vā avikappetvā vā adhiṭṭhānupagaṃ pattaṃ ṭhapeyyāti attho.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha pattasannicayavatthusmiṃ paññattaṃ, sesakathāmaggo bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva veditabbo, tatra hi dasāhātikkame āpatti, idha ekāhātikkameti ettakameva tassa ca imassa ca nānākaraṇaṃ, sesaṃ tādisamevāti.

Pattasannicayasikkhāpadavaṇṇanā niṭṭhitā.

2. Akālacīvarasikkhāpadavaṇṇanā

Dutiye **akālacīvara**nti atthate kathine kathinamāsehi, anatthate cīvaramāsato aññasmiṃ kāle uppannaṃ, yaṃ vā pana kālepi ādissa dinnaṃ. **Ādissa dinnaṃ** nāma ‘‘sampattā bhājentū’’ti vatvā vā, ‘‘idaṃ gaṇassa, idaṃ tumhākaṃ dammī’’ti vatvā vā, dātukāmatāya pādamūle ṭhapetvā vā dinnaṃ. Iccetaṃ akālacīvaraṃ ‘‘kālacīvara’’nti adhiṭṭhahitvā bhājāpentiyā payoge dukkaṭaṃ, yaṃ attanā laddhaṃ, taṃ nissaggiyaṃ hoti. Nissaṭṭhaṃ paṭilabhitvāpi yathādāneyeva upanetabbaṃ, aññasmimpi evarūpe sikkhāpade eseva nayo.

Sāvatthiyaṃ thullanandaṃ ārabbha akālacīvaraṃ ‘‘kālacīvara’’nti adhiṭṭhahitvā bhājanavatthusmiṃ paññattaṃ, akālacīvare vematikāya, kālacīvare akālacīvarasaññāya ceva vematikāya ca dukkaṭaṃ. Ubhosu kālacīvarasaññāya, ummattikādīnañca anāpatti. Akālacīvaratā, tathāsaññitā, ‘‘kālacīvara’’nti adhiṭṭhāya lesena bhājāpanaṃ, paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Akālacīvarasikkhāpadavaṇṇanā niṭṭhitā.

3. Cīvaraparivattanasikkhāpadavaṇṇanā

Tatiye **handā**ti gaṇha. **Acchindeyyā**ti sayaṃ acchindantiyā bandhitvā ṭhapitesu bahūsupi ekāpatti, itaresu vatthugaṇanāya āpattiyo. Acchindāpane pana ekāya āṇattiyā bahūsu acchinnesupi ekāvāpatti.

Sāvatthiyaṃ thullanandaṃ ārabbha cīvaraṃ parivattetvā acchindanavatthusmiṃ paññattaṃ, sāṇattikaṃ, tikapācittiyaṃ, aññasmiṃ parikkhāre tikadukkaṭaṃ, anupasampannāya cīvarepi tikadukkaṭameva. Yā pana tāya vā diyyamānaṃ, tassā vā vissāsaṃ gaṇhāti, tassā, ummattikādīnañca anāpatti. Upasampannatā, parivattitacīvarassa vikappanupagatā, sakasaññāya acchindanaṃ vā acchindāpanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Cīvaraparivattanasikkhāpadavaṇṇanā niṭṭhitā.

4. Aññaviññāpanasikkhāpadavaṇṇanā

Catutthe **viññāpetvā**ti jānāpetvā, ''idaṃ nāma āharā''ti yācitvā vā. **Aññaṃ viññāpeyyā**ti yaṃ pubbe ''kinte, ayye, aphāsu, kiṃ āhariyatū''ti vuttāya viññāpitaṃ, taṃ paṭikkhipitvā taññeva aññañca gahetukāmā tato aññaṃ viññāpeyya, tassā viññattiyā dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti.

Sāvatthiyaṃ thullanandaṃ ārabbha aññaṃ viññāpetvā aññaṃ viññāpanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anaññe dvikadukkaṭaṃ. Anaññe anaññasaññāya pana, tasmiṃ appahonte puna taññeva, aññenapi atthe sati tena saddhiṃ aññañca, yañca viññattaṃ, tato ce aññaṃ samagghataraṃ hoti, imaṃ ānisaṃsaṃ dassetvā suddhaṃ aññameva ca viññāpentiyā, ummattikādīnañca anāpatti. Lesena gahetukāmatā, aññassa viññāpanaṃ, paṭilābhoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Aññaviññāpanasikkhāpadavaṇṇanā niṭṭhitā.

5. Aññacetāpanasikkhāpadavaṇṇanā

Pañcame **aññaṃ cetāpetvā**ti attano kappiyabhaṇḍena ''idaṃ nāma āharā''ti aññaṃ parivattāpetvā. **Aññaṃ cetāpeyyā**ti ''evaṃ me idaṃ datvā aññampi āharissatī''ti maññamānā ''na me iminā attho, idaṃ nāma me āharā''ti tato aññaṃ cetāpeyya. Tassā cetāpanappayoge dukkaṭaṃ, paṭilābhena tena vā aññena vā mūlena āhaṭaṃ nissaggiyaṃ hoti, sesaṃ catutthasadisamevāti.

Aññacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

6. Paṭhamasaṅghikacetāpanasikkhāpadavaṇṇanā

Chaṭṭhe **aññadatthikenā**ti aññassatthāya dinnena. **Aññuddisikenā**ti aññaṃ uddisitvā dinnena. **Saṅghikenā**ti saṅghassa pariccattena. **Parikkhārenā**ti kappiyabhaṇḍena. **Aññaṃ cetāpeyyā**ti ''idaṃ nāma paribhuñjeyyāthā''ti yaṃ uddisitvā niyametvā yo parikkhāro dinno, tato aññaṃ parivattāpeyya, tassā payoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha tādisena parikkhārena aññaṃ cetāpanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anaññadatthike dvikadukkaṭaṃ. Tasmiṃ pana anaññadatthikasaññāya, sesakaṃ upanentiyā, ''tumhehi etadatthāya dinno, amhākañca iminā nāma attho''ti sāmike apaloketvā upanentiyā, yadā bhikkhuniyo vihārampi chaḍḍetvā pakkamanti, evarūpāsu āpadāsu upanentīnaṃ, ummattikādīnañca anāpatti. Sesaṃ catutthasadisamevāti.

Paṭhamasaṅghikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

7. Dutiyasaṅghikacetāpanasikkhāpadavaṇṇanā

Sattame **saññācikenā**ti sayaṃ yācitakenāpi. Etadevettha nānākaraṇaṃ, sesaṃ chaṭṭhasadisamevāti.

Dutiyasaṅghikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamagaṇikacetāpanasikkhāpadavaṇṇanā

Aṭṭhame **mahājanikenā**ti gaṇassa pariccattena, idamettha chaṭṭhato nānākaraṇaṃ.

Paṭhamagaṇikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyagaṇikacetāpanasikkhāpadavaṇṇanā

Navame **saññācikenā**ti idaṃ aṭṭhamato atirittaṃ, sesaṃ dvīsupi chaṭṭhasikkhāpadasadisamevāti.

Dutiyagaṇikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

10. Puggalikacetāpanasikkhāpadavaṇṇanā

Dasame **puggalikenā**ti ekabhikkhuniyā pariccattena. **Saññācikenā**ti sayaṃ yācitakena ca. **Aññaṃ cetāpeyyā**ti yaṃ uddisitvā dinnaṃ, tato aññaṃ cetāpentiyā payoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hoti.

Sāvatthiyaṃ thullanandaṃ ārabbha tādisena parikkhārena aññaṃ cetāpanavatthusmiṃ paññattaṃ, sesaṃ chaṭṭhasadisamevāti.

Puggalikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

Pattavaggo paṭhamo.

11. Garupāvuraṇasikkhāpadavaṇṇanā

Dutiyassa paṭhame **garupāvuraṇa**nti sītakāle pāvuraṇaṃ. **Catukkaṃsaparama**nti **kaṃso** nāma catukkahāpaṇiko hoti, tasmā soḷasakahāpaṇagghanakaṃ. **Cetāpetabba**nti ṭhapetvā sahadhammike ca ñātakappavārite ca aññena kismiñcideva guṇe parituṭṭhena ''vadethāyye, yenattho''ti vuttāya viññāpetabbaṃ. **Tato ce uttarī**ti tatuttari viññāpentiyā dukkaṭaṃ, paṭiladdhaṃ nissaggiyaṃ hoti.

Sāvatthiyaṃ thullanandaṃ ārabbha rājānaṃ kambalaṃ viññāpanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, ūnakacatukkaṃse dvikadukkaṭaṃ. Tasmiṃ pana ūnakasaññāya, catukkaṃsaparamaṃ cetāpentiyā, ñātakappavārite vā, aññassa vā atthāya, attano vā dhanena, mahagghaṃ cetāpentaṃ appagghaṃ cetāpentiyā, ummattikādīnañca anāpatti. Garupāvuraṇatā, atirekacatukkaṃsatā, ananuññātaṭṭhāne viññatti, paṭilābhoti imānettha cattāri aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Garupāvuraṇasikkhāpadavaṇṇanā niṭṭhitā.

12. Lahupāvuraṇasikkhāpadavaṇṇanā

Dutiye **lahupāvuraṇa**nti uṇhakāle pāvuraṇaṃ. **Aḍḍhateyyakaṃsaparama**nti dasakahāpaṇagghanakaṃ, sesaṃ paṭhamasadisamevāti.

Lahupāvuraṇasikkhāpadavaṇṇanā niṭṭhitā.

Ito parāni imasmiṃ vagge aṭṭha, tatiyavagge dasāti imāni aṭṭhārasa sikkhāpadāni bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva veditabbānīti.

Jātarūpavaggo tatiyo.

Uddiṭṭhā kho ayyāyo tiṃsa nissaggiyā pācittiyā dhammāti bhikkhū ārabbha paññattā sādhāraṇā aṭṭhārasa, asādhāraṇā dvādasāti evaṃ tiṃsa. Sesaṃ sabbattha uttānamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya bhikkhunipātimokkhe

Nissaggiyapācittiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍo

1. Lasuṇavaggo

1. Lasuṇasikkhāpadavaṇṇanā

Pācittiyesu lasuṇavaggassa tāva paṭhame **lasuṇa**nti magadharaṭṭhe jātaṃ āmakaṃ bhaṇḍikalasuṇameva, na ekadvitimiñjakaṃ. Tañhi ‘‘khādissāmī’’ti paṭiggaṇhantiyā dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha lasuṇaṃ harāpanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, alasuṇe dvikadukkaṭaṃ. Tasmiṃ pana alasuṇasaññāya, palaṇḍuke, bhañjanake, haritake, cāpalasuṇe, sūpasampāke, maṃsasampāke, telasampāke, sāḷave, uttaribhaṅge, ummattikādīnañca anāpatti. Āmakalasuṇañceva, ajjhoharaṇañcāti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Lasuṇasikkhāpadavaṇṇanā niṭṭhitā.

2. Sambādhalomasikkhāpadavaṇṇanā

Dutiye **sambādhe**ti paṭicchannokāse, upakacchakesu ca muttakaraṇe cāti attho. **Saṃharāpeyyā**ti ettha khurasaṇḍāsakattariādīsu yena kenaci saṃharāpentiyā payogagaṇanāya pācittiyaṃ, na lomagaṇanāya.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha sambādhe lomaṃ saṃharāpanavatthusmiṃ paññattaṃ, attano atthāya aññaṃ āṇāpentiyā sāṇattikaṃ, āpattibhedonatthi. Ābādhapaccayā, ummattikādīnañca anāpatti. Ābādhābhāvo, sambādhe lomasaṃharaṇanti imānettha dve aṅgāni. Samuṭṭhānādīni bhikkhuniyā saddhiṃ ekaddhānamaggagamanasikkhāpadasadisānīti.

Sambādhalomasikkhāpadavaṇṇanā niṭṭhitā.

3. Talaghātakasikkhāpadavaṇṇanā

Tatiye **talaghātake**ti antamaso uppalakesarenāpi muttakaraṇassa talaghātane muttakaraṇamhi pahāradāne pācittiyanti attho.

Sāvatthiyaṃ dve bhikkhuniyo ārabbha talaghātakaraṇavatthusmiṃ paññattaṃ, purimanayeneva sāṇattikaṃ, āpattibhedo natthi. Ito paraṃ pana yattha natthi, tattha avatvāva gamissāma. Ābādhapaccayā gaṇḍaṃ vā vaṇaṃ vā paharantiyā, ummattikādīnañca anāpatti. Ābādhābhāvo, muttakaraṇe pahāradānaṃ, phassasādiyananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisānīti.

Talaghātakasikkhāpadavaṇṇanā niṭṭhitā.

4. Jatumaṭṭhakasikkhāpadavaṇṇanā

Catutthe **jatumaṭṭhake**ti jatunā kate maṭṭhadaṇḍake. Vatthuvasenetaṃ vuttaṃ, kāmarāgena pana uppalakesarampi pavesentiyā āpatti.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha jatumaṭṭhakasādiyanavatthusmiṃ paññattaṃ, sesaṃ tatiyasadisamevāti.

Jatumaṭṭhakasikkhāpadavaṇṇanā niṭṭhitā.

5. Udakasuddhikasikkhāpadavaṇṇanā

Pañcame **udakasuddhika**nti muttakaraṇassa dhovanaṃ. **Ādiyamānāyā**ti karontiyā. **Dvaṅgulapabbaparamaṃ ādātabba**nti dvīsu aṅgulīsu ekekaṃ katvā dvaṅgulapabbaparamaṃ ādātabbaṃ. **Taṃ atikkāmentiyā**ti sace dhovanakāle rāgavasena vitthārato tatiyāya aṅguliyā aggapabbaṃ, gambhīrato ekissāva aṅguliyā tatiyapabbaṃ paveseti pācittiyaṃ.

Sakkesu aññataraṃ bhikkhuniṃ ārabbha atigambhīraṃ udakasuddhikaṃ ādiyanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, ūnakadvaṅgulapabbe dvikadukkaṭaṃ. Tasmiṃ pana ūnakasaññāya, dvaṅgulapabbaparamaṃ ādiyantiyā, ābādhapaccayā atirekampi, ummattikādīnañca anāpatti, sesaṃ tatiyasadisamevāti.

Udakasuddhikasikkhāpadavaṇṇanā niṭṭhitā.

6. Upatiṭṭhanasikkhāpadavaṇṇanā

Chaṭṭhe **bhuñjantassā**ti pañcannaṃ bhojanānaṃ aññataraṃ bhuñjato. **Pānīyenā**ti suddhena vā udakena, takkādīsu vā aññatarena. **Vidhūpanenā**ti yāya kāyaci bījaniyā. **Upatiṭṭheyyā**ti yā etesu dvīsu aññataraṃ gahetvā hatthapāse tiṭṭhati, tassā pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha bhuñjantassa evaṃ tiṭṭhanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, hatthapāsaṃ vijahitvā khādanīyaṃ khādantassa upatiṭṭhantiyā dukkaṭaṃ, anupasampanne tikadukkaṭaṃ. ‘‘Imaṃ pivatha, iminā bījathā’’ti evaṃ dentiyā vā, dāpentiyā vā, anupasampannaṃ vā upatiṭṭhāpanatthaṃ āṇāpentiyā, ummattikādīnañca anāpatti. Bhuñjantassa bhikkhuno hatthapāse ṭhānaṃ, pānīyassa vā vidhūpanassa vā gahaṇanti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Upatiṭṭhanasikkhāpadavaṇṇanā niṭṭhitā.

7. Āmakadhaññasikkhāpadavaṇṇanā

Sattame **viññatvā**ti antamaso mātarampi yācitvā. **Bhuñjeyyā**ti ajjhohareyya. Ettha ca viññatti ceva bhojanañca pamāṇaṃ, tasmā sayaṃ viññatvā aññāya bhajjanādīni kārāpetvā vā, aññāya viññāpetvā sayaṃ bhajjanādīni katvā vā paṭiggahaṇato paṭṭhāya yāva dantehi saṃkhādanaṃ, tāva pubbappayogesu dukkaṭāni, ajjhohāre ajjhohāre pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha āmakadhaññaṃ viññāpanavatthusmiṃ paññattaṃ, sayaṃ vā aññāya vā aviññattiyā laddhaṃ bhajjanādīni katvā vā kāretvā vā bhuñjantiyā dukkaṭaṃ, aññāya viññattiyā laddhaṃ pana sayaṃ bhajjanādīni katvāpi kāretvāpi bhuñjantiyā dukkaṭameva. Ābādhe sati sedakammādīnaṃ atthāya viññāpentiyā, aviññattiyā labbhamānaṃ navakammatthāya sampaṭicchantiyā, ñātakappavāritaṭṭhāne muggamāsādiaparaṇṇaṃ viññāpentiyā, ummattikādīnañca anāpatti. Sattannaṃ dhaññānaṃ aññatarassa viññāpanaṃ vā viññāpāpanaṃ vā, paṭilābho, bhajjanādīni katvā vā kāretvā vā ajjhoharaṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni addhānamaggasikkhāpadasadisānīti.

Āmakadhaññasikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamauccārachaḍḍanasikkhāpadavaṇṇanā

Aṭṭhame **saṅkāra**nti kacavaraṃ. **Vighāsa**nti yaṃkiñci paribhuttāvasesaṃ ucchiṭṭhodakampi dantakaṭṭhampi, aṭṭhikacalakesu pana vattabbameva natthi. **Tirokuṭṭe vā tiropākāre vā**ti yassakassaci kuṭṭassa vā pākārassa vā parato. **Chaḍḍeyya vā chaḍḍāpeyya vā**ti sabbānipetāni ekato chaḍḍentiyā ekappayoge ekāpatti, sakiṃ āṇattiyā bahukepi chaḍḍite ekāva.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha uccāraṃ tirokuṭṭe chaḍḍanavatthusmiṃ paññattaṃ, sāṇattikaṃ, bhikkhussa dukkaṭaṃ, oloketvā vā avalañje vā chaḍḍentiyā, ummattikādīnañca anāpatti. Uccārādibhāvo, anolokanaṃ, valañjanaṭṭhānaṃ, tirokuṭṭatiropākāratā, chaḍḍanaṃ vā chaḍḍāpanaṃ vāti imānettha pañca aṅgāni. Samuṭṭhānādīni sañcarittasadisāni, idaṃ pana kiriyākiriyanti.

Paṭhamauccārachaḍḍanasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyauccārachaḍḍanasikkhāpadavaṇṇanā

Navame **harite**ti khette vā nāḷikerādiārāme vā yatthakatthaci ropimaharitaṭṭhāne. Tāni vatthūni chaḍḍentiyā vā chaḍḍāpentiyā vā purimanayeneva āpatti, tādise ṭhāne nisīditvā antamaso udakaṃ pivitvā matthakacchinnaṃ nāḷikerampi chaḍḍentiyā āpattiyeva.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha uccārādīni harite chaḍḍanavatthusmiṃ paññattaṃ, sāṇattikaṃ, tikapācittiyaṃ, bhikkhuno dukkaṭaṃ, bhikkhuniyāpi nikkhittabīje khette yāva aṅkuro na uṭṭhahati, tāva dukkaṭaṃ, aharite dvikadukkaṭaṃ. Tasmiṃ pana aharitasaññāya chaḍḍitakhette vā, sāmike apaloketvā vā chaḍḍentiyā, ummattikādīnañca anāpatti. Sesaṃ aṭṭhamasadisamevāti.

Dutiyauccārachaḍḍanasikkhāpadavaṇṇanā niṭṭhitā.

10. Naccagītasikkhāpadavaṇṇanā

Dasame **nacca**nti antamaso moranaccampi. **Gīta**nti antamaso dhammabhāṇakagītampi. **Vādita**nti antamaso udakabherivāditampi. **Dassanāyā**ti etesu yaṃkiñci dassanāya gacchantiyā pade pade dukkaṭaṃ, yattha ṭhitā passati vā suṇāti vā, ekappayoge ekāpatti, taṃ taṃ disaṃ olokentiyā payoge payoge āpatti.

Rājagahe chabbaggiyā bhikkhuniyo ārabbha naccādīni dassanāya gamanavatthusmiṃ paññattaṃ, sayaṃ tāni vatthūni karontiyā, aññaṃ vā āṇāpentiyā, ‘‘cetiyassa upahāraṃ dethā’’ti īdisena pariyāyena vā bhaṇantiyā, ‘‘cetiyassa upahāraṃ karomā’’ti vā vutte ‘‘sādhū’’ti sampaṭicchantiyā ca pācittiyamevāti sabbaaṭṭhakathāsu (pāci. aṭṭha. 835-837) vuttaṃ, bhikkhuno sabbattha dukkaṭaṃ. ‘‘Tumhākaṃ cetiyassa upaṭṭhānaṃ karomā’’ti vutte pana ‘‘upaṭṭhānakaraṇaṃ nāma sundara’’nti īdisaṃ pariyāyaṃ bhaṇantiyā, ārāme ṭhatvā passantiyā vā suṇantiyā vā, tathā attano ṭhitokāsaṃ āgantvā payojitaṃ paṭipathaṃ gacchantiyā sammukhībhūtaṃ salākabhattādike sati karaṇīye gantvā, āpadāsu vā samajjaṭṭhānaṃ pavisitvāpi passantiyā vā suṇantiyā vā, ummattikādīnañca anāpatti. Naccādīnaṃ aññataratā, aññatra anuññātakāraṇā gamanaṃ, dassanaṃ vā savanaṃ vāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisāni, idaṃ pana lokavajjaṃ, akusalacittaṃ, tivedananti.

Naccagītasikkhāpadavaṇṇanā niṭṭhitā.

Lasuṇavaggo paṭhamo.

2. Rattandhakāravaggo

1. Rattandhakārasikkhāpadavaṇṇanā

Andhakāravaggassa paṭhame **rattandhakāre**ti rattiandhakāre. **Appadīpe**ti pajjotacandasūriyaaggīsu ekekenāpi anobhāsite. **Purisenā**ti santiṭṭhituṃ sallapituñca viññunā manussapurisena saddhiṃ. **Santiṭṭheyya vā**ti hatthapāse ṭhitamattāya pācittiyaṃ. **Sallapeyyā**ti tattha ṭhatvā gehasitakathaṃ kathentiyāpi pācittiyameva.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha evaṃ santiṭṭhanavatthusmiṃ paññattaṃ, purisassa hatthapāsaṃ vijahitvā, yakkhādīnaṃ hatthapāsaṃ avijahitvāpi santiṭṭhantiyā, sallapentiyā vā dukkaṭaṃ, yaṃkiñci viññuṃ dutiyaṃ gahetvā evaṃ karontiyā, arahopekkhāya, aññavihitāya, ummattikādīnañca anāpatti. Rattandhakāratā, purisassa hatthapāse ṭhānaṃ vā sallapanaṃ vā, sahāyābhāvo, rahopekkhatāti imānettha cattāri aṅgāni. Theyyasatthasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, tivedananti.

Rattandhakārasikkhāpadavaṇṇanā niṭṭhitā.

2. Paṭicchannokāsasikkhāpadavaṇṇanā

Dutiye **paṭicchanne okāse**ti kuṭṭādīsu yena kenaci paṭicchanne, idamevettha nānattaṃ.

Paṭicchannokāsasikkhāpadavaṇṇanā niṭṭhitā.

3. Ajjhokāsasallapanasikkhāpadavaṇṇanā

Tatiye **ajjhokāse**ti nānaṃ, sesaṃ ubhayatthāpi paṭhamasadisamevāti.

Ajjhokāsasallapanasikkhāpadavaṇṇanā niṭṭhitā.

4. Dutiyikauyyojanasikkhāpadavaṇṇanā

Catutthe **rathikāyā**ti racchāyaṃ. **Byūhe**ti anividdharacchāyaṃ. **Siṅghāṭake**ti caccare. **Nikaṇṇikaṃ vā jappeyyā**ti kaṇṇamūle kiñci jappeyya. **Uyyojeyyā**ti anācāraṃ caritukāmatāya ‘‘gaccha tva’’nti dutiyikaṃ uyyojeyya. **Pācittiya**nti purimanayeneva tāva santiṭṭhanādīsu tīṇi pācittiyāni, uyyojentiyā pana uyyojane ca hatthapāsavijahane ca dukkaṭaṃ, vijahite pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha evaṃ santiṭṭhanavatthusmiṃ paññattaṃ, sesaṃ purimattayasadisameva. Anāpattiyaṃ pana ‘‘na anācāraṃ ācaritukāmā, sati karaṇīye dutiyikaṃ bhikkhuniṃ uyyojetī’’ti (pāci. 852) ettakaṃ adhikanti.

Dutiyikauyyojanasikkhāpadavaṇṇanā niṭṭhitā.

5. Anāpucchāpakkamanasikkhāpadavaṇṇanā

Pañcame **purebhatta**nti aruṇuggamanaṃ upādāya yāva majjhanhikaṃ. **Āsane**ti pallaṅkassokāsabhūte. **Sāmike anāpucchā**ti tasmiṃ kule yaṃkiñci viññuṃ manussaṃ anāpucchā. **Pakkameyyā**ti ettha channassa anto nisīditvā anovassakaṃ ajjhokāse upacāraṃ atikkāmentiyā paṭhamapāde dukkaṭaṃ, dutiye pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha anāpucchā pakkamanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, pallaṅkassa anokāse dukkaṭaṃ, tathā āpucchite anāpucchitasaññāya ceva vematikāya ca. Āpucchitasaññāya pana, asaṃhārime, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Purebhattatā, antaraghare nisajjā, āsanassa pallaṅkokāsatā, aññatra anuññātakāraṇā anāpucchanaṃ, vuttaparicchedātikkamoti imānettha pañca aṅgāni. Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriyanti.

Anāpucchāpakkamanasikkhāpadavaṇṇanā niṭṭhitā.

6. Anāpucchāabhinisīdanasikkhāpadavaṇṇanā

Chaṭṭhe **pacchābhatta**nti majjhanhike vītivatte yāva sūriyassa atthaṅgamā. **Abhinisīdeyya vā**ti ādimhi nisīditvā gacchantiyā ekā āpatti, anisīditvā nipajjitvāva gacchantiyāpi ekā, nisīditvā nipajjantiyā dve.

Sāvatthiyaṃ thullanandaṃ ārabbha āsane abhinisīdanavatthusmiṃ paññattaṃ, sesaṃ pañcamasadisameva. Yathā pana tattha asaṃhārime, evamidha dhuvapaññatte anāpattīti.

Anāpucchāabhinisīdanasikkhāpadavaṇṇanā niṭṭhitā.

7. Anāpucchāsantharaṇasikkhāpadavaṇṇanā

Sattame **vikāle**ti atthaṅgate sūriye. **Seyya**nti antamaso paṇṇasanthārampi, sesaṃ chaṭṭhasadisameva.

Idaṃ pana sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha vikāle kulāni upasaṅkamitvā sāmike anāpucchitvā seyyaṃ santharitvā abhinisīdanavatthusmiṃ paññattaṃ, anāpattiyañcettha dhuvapaññattaṃ nāma natthīti.

Anāpucchāsantharaṇasikkhāpadavaṇṇanā niṭṭhitā.

8. Paraujjhāpanakasikkhāpadavaṇṇanā

Aṭṭhame **duggahitena dūpadhāritenā**ti yaṃ vuttaṃ, tato aññathā gahitena ca upadhāritena ca. **Para**nti ''ahaṃ kirayye ayyaṃ na sakkaccaṃ upaṭṭhahāmī''tiādinā (pāci. 869) nayena upasampannaṃ ujjhāpentiyā pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha evaṃ paraṃ ujjhāpanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampannāya tikadukkaṭaṃ, ummattikādīnaṃyeva anāpatti. Duggahitatā, ujjhāpanaṃ, yaṃ ujjhāpeti, tassā upasampannatāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Paraujjhāpanakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paraabhisapanasikkhāpadavaṇṇanā

Navame **abhisapeyyā**ti sapathaṃ kareyya. Tattha ''niraye upapajjāmi, niraye upapajjatū''tievamādīni vadamānā **nirayena abhisapati** nāma, akkosatīti attho. ''Gihinī homi, gihinī hotū''tievamādīni vadamānā **brahmacariyena**. Tassā vācāya vācāya pācittiyaṃ.

Sāvatthiyaṃ caṇḍakāḷiṃ ārabbha evaṃ abhisapanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampannāya tikadukkaṭaṃ, tiracchānayoniyā vā pettivisayena vā manussadobhaggena vā abhisapane dukkaṭaṃ. Atthadhammānusāsanipurekkhārānaṃ ummattikādīnañca anāpatti. Nirayena vā brahmacariyena vā abhisapanaṃ, upasampannatā, atthadhammapurekkhārādīnaṃ abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni aṭṭhamasadisānevāti.

Paraabhisapanasikkhāpadavaṇṇanā niṭṭhitā.

10. Rodanasikkhāpadavaṇṇanā

Dasame **vadhitvā**ti hatthādīhi paharitvā, ubhayaṃ karontiyāva pācittiyaṃ.

Sāvatthiyaṃ caṇḍakāḷiṃ ārabbha attānaṃ vadhitvā rodanavatthusmiṃ paññattaṃ, kevalaṃ vadhantiyā vā rodantiyā vā dukkaṭameva. Ñātirogabhogabyasanehi phuṭṭhāya kevalaṃ rodantiyā eva na vadhantiyā, ummattikādīnañca anāpatti. Attānaṃ vadhanañceva, rodanañcāti imānettha dve aṅgāni. Samuṭṭhānādīni samanubhāsanasadisāni, idaṃ pana kiriyamevāti.

Rodanasikkhāpadavaṇṇanā niṭṭhitā.

Rattandhakāravaggo dutiyo.

3. Naggavaggo

1. Naggasikkhāpadavaṇṇanā

Naggavaggassa paṭhame **naggā**ti anivatthā vā apārutā vā. Evañhi nahāyantiyā sabbappayogesu dukkaṭaṃ, nahānapariyosāne pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha evaṃ nahānavatthusmiṃ paññattaṃ, udakasāṭikacīvare acchinne vā naṭṭhe vā, ''mahagghaṃ idaṃ disvā corāpi hareyyu''nti evarūpāsu āpadāsu vā nahāyantiyā, ummattikādīnañca anāpatti. Naggatā, anuññātakāraṇābhāvo, nahānapariyosānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Naggasikkhāpadavaṇṇanā niṭṭhitā.

2. Udakasāṭikasikkhāpadavaṇṇanā

Dutiye sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha appamāṇikāyo udakasāṭikāyo dhāraṇavatthusmiṃ paññattaṃ, sesamettha sabbaṃ ratanavagge nisīdanasikkhāpade vuttanayeneva veditabbanti.

Udakasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

3. Cīvarasibbanasikkhāpadavaṇṇanā

Tatiye **visibbetvā**ti dussibbitaṃ punasibbanatthāya visibbetvā. **Anantarāyikinī**ti dasasu antarāyesu ekekasmimpi asati. **Aññatra catūhapañcāhā**ti visibbitadivasato pañca divase atikkāmetvā ‘‘neva sibbissāmi, na sibbāpanāya ussukkaṃ karissāmī’’ti dhuraṃ nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha cīvaraṃ visibbetvā na sibbanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampannāya tikadukkaṭaṃ, tathā ubhinnampi aññasmiṃ parikkhāre. Yā pana antarāyikinī vā hoti, pariyesitvā vā kiñci na labhati, karontī vā pañcāhaṃ atikkāmeti, tassā ca, gilānāya ca, āpadāsu ca, ummattikādīnañca anāpatti. Nivāsanapārupanupagacīvaratā, upasampannāya santakatā, sibbanatthāya visibbanaṃ vā visibbāpanaṃ vā, aññatra anuññātakāraṇā pañcāhātikkamo, dhuranikkhepoti imānettha pañca aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Cīvarasibbanasikkhāpadavaṇṇanā niṭṭhitā.

4. Saṅghāṭicārasikkhāpadavaṇṇanā

Catutthe pañca ahāni pañcāhaṃ, pañcāhameva **pañcāhikaṃ**. Saṅghāṭīnaṃ cāro **saṅghāṭicāro,** paribhogavasena vā otāpanavasena vā saṅghaṭitaṭṭhena ‘saṅghāṭī’ti laddhanāmaṃ ticīvaraṃ, udakasāṭikā, saṃkaccikāti imesaṃ pañcannaṃ cīvarānaṃ parivattananti attho. **Atikkāmeyya pācittiya**nti chaṭṭhe aruṇuggamane ekasmiṃ cīvare vuttanayena aparivattite ekā āpatti, pañcasu pañca.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha cīvaraṃ nikkhipitvā santaruttarena janapadacārikaṃ pakkamanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, pañcāhānatikkante dvikadukkaṭaṃ. Tasmiṃ pana anatikkantasaññāya, pañcamaṃ divasaṃ pañca cīvarāni nivāsentiyā vā pārupantiyā vā otāpentiyā vā, gilānāya, ‘‘idaṃ me cīvaraṃ mahagghaṃ īdise corabhaye na sakkā dhāretu’’nti evarūpāsu āpadāsu, ummattikādīnañca anāpatti. Pañcannaṃ cīvarānaṃ aññataratā, pañcāhātikkamo, anuññātakāraṇābhāvo, aparivattananti imānettha cattāri aṅgāni. Samuṭṭhānādīni kathinasadisānīti.

Saṅghāṭicārasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarasaṅkamanīyasikkhāpadavaṇṇanā

Pañcame **cīvarasaṅkamanīya**nti saṅkametabbaṃ cīvaraṃ, aññissā santakaṃ anāpucchā gahitaṃ puna paṭidātabbaṃ pañcannaṃ aññataraṃ cīvaranti attho. **Dhāreyyā**ti sace taṃ nivāseti vā pārupati vā pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha bhikkhuniyā cīvaraṃ ādāya anāpucchā pārupanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampannāya tikadukkaṭaṃ. Yā pana tāya vā dinnaṃ, taṃ vā āpucchā, acchinnanaṭṭhacīvarikā vā hutvā, ‘‘idaṃ me cīvaraṃ mahagghaṃ īdise corabhaye na sakkā dhāretu’’nti evarūpāsu āpadāsu vā dhāreti, tassā, ummattikādīnañca anāpatti. Cīvarasaṅkamanīyatā, upasampannāya santakatā, anuññātakāraṇābhāvo, dhāraṇanti imānettha cattāri aṅgāni. Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyākiriyanti.

Cīvarasaṅkamanīyasikkhāpadavaṇṇanā niṭṭhitā.

6. Gaṇacīvarasikkhāpadavaṇṇanā

Chaṭṭhe **gaṇassā**ti bhikkhunisaṅghassa. **Cīvaralābha**nti vikappanupagampi pacchimaṃ labhitabbaṃ cīvaraṃ. **Antarāyaṃ kareyyā**ti yathā te dātukāmā na denti, evaṃ parakkameyya. **Pācittiya**nti sace tassā vacanena te na denti, bhikkhuniyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha gaṇassa cīvaralābhantarāyakaraṇavatthusmiṃ paññattaṃ, aññasmiṃ parikkhāre dukkaṭaṃ, sambahulānaṃ pana ekabhikkhuniyā vā cīvaralābhepi dukkaṭameva. ‘‘Samagghakāle dassathā’’ti evaṃ ānisaṃsaṃ dassetvā nivārentiyā, ummattikādīnañca anāpatti. Vikappanupagapacchimatā, saṅghassa pariṇatabhāvo, vinā ānisaṃsadassanena antarāyakaraṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Gaṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

7. Paṭibāhanasikkhāpadavaṇṇanā

Sattame **dhammikaṃ cīvaravibhaṅga**nti samaggena saṅghena sannipatitvā karīyamānaṃ cīvaravibhaṅga. **Paṭibāheyyā**ti paṭisedheyya, evaṃ paṭisedhentiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha dhammikaṃ cīvaravibhaṅgaṃ paṭibāhanavatthusmiṃ paññattaṃ, dhammike vematikāya, adhammike dhammikasaññāya ceva vematikāya ca dukkaṭaṃ. Ubhayattha adhammikasaññāya, ānisaṃsaṃ dassetvā paṭibāhantiyā, ummattikādīnañca anāpatti. Cīvaravibhaṅgassa dhammikatā, dhammikasaññitā, vinā ānisaṃsena paṭibāhananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānevāti.

Paṭibāhanasikkhāpadavaṇṇanā niṭṭhitā.

8. Cīvaradānasikkhāpadavaṇṇanā

Aṭṭhame **samaṇacīvara**nti kappakataṃ nivāsanapārupanupagaṃ, evarūpaṃ ṭhapetvā pañca sahadhammike mātāpitaro ca yassa kassaci gahaṭṭhassa vā pabbajitassa vā pariccajitvā dentiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha agārikassa samaṇacīvaradānavatthusmiṃ paññattaṃ, bhikkhuno dukkaṭaṃ. Mātāpitūnaṃ pariccajitvāpi, aññesaṃ tāvakālikameva dentiyā, ummattikādīnañca anāpatti. Samaṇacīvaratā, ṭhapetvā sahadhammike ca mātāpitaro ca aññesaṃ dānaṃ, atāvakālikatāti imānettha tīṇi aṅgāni. Samuṭṭhānādīni sañcarittasadisānīti.

Cīvaradānasikkhāpadavaṇṇanā niṭṭhitā.

9. Kālaatikkamanasikkhāpadavaṇṇanā

Navame **dubbalacīvarapaccāsāyā**ti dubbalāya cīvarapaccāsāya, ‘‘sace sakkoma dassāmā’’ti ettakamattaṃ sutvā uppāditāya āsāyāti attho. **Cīvarakālasamayaṃ atikkāmeyyā**ti vassaṃvuṭṭhabhikkhunīhi kālacīvare bhājiyamāne ‘‘āgameyyātha, ayye, atthi saṅghassa cīvarapaccāsā’’ti vatvā taṃ cīvaravibhaṅgaṃ cīvarakālaṃ atikkāmeyya, tassā anatthate kathine vassānassa pacchimamāsaṃ, atthate kathine kathinubbhāradivasaṃ atikkāmentiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha dubbalacīvarapaccāsāya cīvarakālasamayaṃ atikkamanavatthusmiṃ paññattaṃ, dubbalacīvare vematikāya, adubbalacīvare dubbalacīvarasaññāya ceva vematikāya ca dukkaṭaṃ. Ubhayattha adubbalacīvarasaññāya, kiñcāpi ‘na sakkomā’ti vadanti, ‘‘idāni pana tesaṃ kappāso vā uppajjissati, saddho vā puriso āgamissati, tasmiṃ āgate addhā dassantī’’ti evaṃ ānisaṃsaṃ dassetvā nivārentiyā, ummattikādīnañca anāpatti. Dubbalacīvaratā, dubbalasaññitā, vinā ānisaṃsena nivāraṇanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisānīti.

Kālaatikkamanasikkhāpadavaṇṇanā niṭṭhitā.

10. Kathinuddhārasikkhāpadavaṇṇanā

Dasame **dhammikaṃ kathinuddhāra**nti sabbāsaṃ bhikkhunīnaṃ akālacīvaraṃ dātukāmena upāsakena yattako atthāramūliko ānisaṃso, tato adhikaṃ vā samakaṃ vā datvā yācitena samaggena bhikkhunisaṅghena yaṃ kathinaṃ ñattidutiyakammena antarā uddharīyati, tassa so uddhāro ‘dhammiko’ti vuccati, evarūpaṃ kathinuddhāranti attho. **Paṭibāheyyā**ti nivāreyya, tassa evarūpaṃ kathinuddhāraṃ nivārentiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha kathinuddhāraṃ paṭibāhanavatthusmiṃ paññattaṃ, sesaṃ sattame vuttanayeneva veditabbanti.

Kathinuddhārasikkhāpadavaṇṇanā niṭṭhitā.

Naggavaggo tatiyo.

4. Tuvaṭṭavaggo

1. Ekamañcatuvaṭṭanasikkhāpadavaṇṇanā

Tuvaṭṭavaggassa paṭhame **tuvaṭṭeyyu**nti nipajjeyyuṃ. Tāsu pana ekāya vā nipannāya aparā nipajjatu, dvepi vā saheva nipajjantu, dvinnampi pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha dvinnaṃ ekamañce tuvaṭṭanavatthusmiṃ paññattaṃ, sace pana ekāya nipannāya ekā nisīdati, ubho vā nisīdanti, tāsaṃ, ummattikādīnañca anāpatti. Ekamañcatā, dvinnaṃ tuvaṭṭananti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Ekamañcatuvaṭṭanasikkhāpadavaṇṇanā niṭṭhitā.

2. Ekattharaṇatuvaṭṭanasikkhāpadavaṇṇanā

Dutiye ekaṃ attharaṇañceva pāvuraṇañca etāsanti **ekattharaṇapāvuraṇā,** saṃhārimānaṃ pāvārattharaṇakaṭasārakādīnaṃ ekaṃ antaṃ attharitvā ekaṃ pārupitvā tuvaṭṭentīnametaṃ adhivacanaṃ. **Pācittiya**nti taṃyeva attharitvā taṃ pārupitvā nipajjantīnaṃ pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha evaṃ tuvaṭṭanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, attharaṇe vā pāvuraṇe vā ekasmiṃ dukkaṭaṃ, nānattharaṇapāvuraṇe dvikadukkaṭaṃ. Tasmiṃ pana nānattharaṇapāvuraṇasaññāya, vavatthānaṃ dassetvā nipajjantiyā, ummattikādīnañca anāpatti. Sesaṃ paṭhamasadisamevāti.

Ekattharaṇatuvaṭṭanasikkhāpadavaṇṇanā niṭṭhitā.

3. Aphāsukaraṇasikkhāpadavaṇṇanā

Tatiye **aphāsu**nti ''iminā imissā aphāsu bhavissatī''ti anāpucchā purato caṅkamanaṭṭhānanissajjādayo vā uddisauddisāpanaparipucchanasajjhāyaṃ vā karontiyā caṅkamane nivattanagaṇanāya, ṭhānādīsu payogagaṇanāya, uddesādīsu padagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha sañcicca aphāsukaraṇavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampannāya tikadukkaṭaṃ, na aphāsukāmatāya, āpucchā purato caṅkamanādīni karontiyā, ummattikādīnañca anāpatti. Upasampannatā, aphāsukāmatā, aphāsukaraṇaṃ, anāpucchananti imānettha cattāri aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana kiriyākiriyaṃ, dukkhavedananti.

Aphāsukaraṇasikkhāpadavaṇṇanā niṭṭhitā.

4. Naupaṭṭhāpanasikkhāpadavaṇṇanā

Catutthe **dukkhita**nti gilānaṃ. **Sahajīvini**nti saddhivihāriniṃ. **Neva upaṭṭhaheyyā**ti tassā upaṭṭhānaṃ sayaṃ vā akarontiyā, parehi vā akārentiyā dhuraṃ nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha dukkhitaṃ sahajīviniṃ anupaṭṭhānavatthusmiṃ paññattaṃ, antevāsiniyā vā anupasampannāya vā dukkaṭaṃ, dasasu aññatarantarāye sati pariyesitvā alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Gilānatā, saddhivihāritā, anuññātakāraṇābhāvo, upaṭṭhāne dhuranikkhepoti imānettha cattāri aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Naupaṭṭhāpanasikkhāpadavaṇṇanā niṭṭhitā.

5. Nikkaḍḍhanasikkhāpadavaṇṇanā

Pañcame **upassayaṃ datvā**ti sakavāṭabaddhaṃ attano puggalikavihāraṃ datvā. **Nikkaḍḍheyyā**ti bahūnipi dvārāni ekappayogena nikkaḍḍhentiyā ekā āpatti, nānāpayogehi payogagaṇanāya āpattiyo, āṇattiyampi eseva nayo. Sace pana ''imañcimañca dvāraṃ atikkāmehī''ti āṇāpeti, ekāya āṇattiyā eva dvāragaṇanāya āpattiyo.

Sāvatthiyaṃ thullanandaṃ ārabbha etādise vatthusmiṃ paññattaṃ, tikapācittiyaṃ, akavāṭabaddhato dukkaṭaṃ, anupasampannāya tikadukkaṭaṃ, sakavāṭabaddhato vā akavāṭabaddhato vā ubhinnampi parikkhāranikkaḍḍhane dukkaṭameva, sesaṃ saṅghikavihāranikkaḍḍhanasikkhāpade vuttanayamevāti.

Nikkaḍḍhanasikkhāpadavaṇṇanā niṭṭhitā.

6. Saṃsaṭṭhasikkhāpadavaṇṇanā

Chaṭṭhaṃ uttānapadatthameva. Sāvatthiyaṃ caṇḍakāḷiṃ ārabbha saṃsaṭṭhavihāravatthusmiṃ paññattaṃ, sesamettha paṭhamaariṭṭhasikkhāpade vuttavinicchayasadisamevāti.

Saṃsaṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

7. Antoraṭṭhasikkhāpadavaṇṇanā

Sattame **antoraṭṭhe**ti yassa vijite viharati, tassa raṭṭhe. **Asatthikā cārika**nti vinā satthena gacchantiyā, gāmantaragaṇanāya, agāmake araññe addhayojanagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha vuttanayeneva desacārikaṃ pakkamanavatthusmiṃ paññattaṃ. Satthena saha gacchantiyā, kheme appaṭibhaye, āpadāsu, ummattikādīnañca anāpatti. Antoraṭṭhatā, akhematā, anuññātakāraṇābhāvo, cārikaṃ pakkamananti imānettha cattāri aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Antoraṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

8. Tiroraṭṭhasikkhāpadavaṇṇanā

Aṭṭhame **tiroraṭṭhe**ti yassa vijite viharati, taṃ ṭhapetvā aññassa raṭṭhe. Sesaṃ sattame vuttanayeneva veditabbaṃ, nagaraṃ panettha rājagahanti.

Tiroraṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

9. Antovassasikkhāpadavaṇṇanā

Navame **antovassa**nti purimaṃ vā temāsaṃ, pacchimaṃ vā temāsaṃ avasitvā tassa vassassa antoyeva. Idha sattāhakaraṇīyena vā kenaci ubbaḷhāya vā āpadāsu vā gacchantiyā ummattikādīnañca anāpatti. Sesaṃ aṭṭhamasadisamevāti.

Antovassasikkhāpadavaṇṇanā niṭṭhitā.

10. Cārikanapakkamanasikkhāpadavaṇṇanā

Dasame **vassaṃvuṭṭhā**ti purimaṃ vā temāsaṃ, pacchimaṃ vā temāsaṃ vuṭṭhā. **Chappañcayojanānī**ti ettha pavāretvā pañca yojanāni gantumpi vaṭṭati, chasu vattabbameva natthi. Sace pana tīṇi gantvā teneva maggena paccāgacchati, na vaṭṭati, aññena āgantuṃ vaṭṭati. ‘‘Vuttappamāṇaṃ addhānaṃ na gacchissāmī’’ti dhure nikkhittamatte pācittiyaṃ.

Rājagahe sambahulā bhikkhuniyo ārabbha vassaṃ vasitvā cārikaṃ apakkamanavatthusmiṃ paññattaṃ. Antarāye sati, pariyesitvā dutiyikaṃ bhikkhuniṃ alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Vassaṃvuṭṭhatā, anuññātakāraṇābhāvo, pañcayojanānatikkamoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāni, idaṃ pana akiriyaṃ, dukkhavedananti.

Cārikanapakkamanasikkhāpadavaṇṇanā niṭṭhitā.

Tuvaṭṭavaggo catuttho.

5. Cittāgāravaggo

1. Rājāgārasikkhāpadavaṇṇanā

Cittāgāravaggassa paṭhame **rājāgāra**nti rañño kīḷanagharaṃ. **Cittāgāra**nti kīḷanacittasālaṃ. **Ārāma**nti kīḷanaupavanaṃ. **Uyyāna**nti kīḷanuyyānaṃ. **Pokkharaṇi**nti kīḷanapokkharaṇiṃ. **Dassanāyā**ti ‘‘etesu yaṃkiñci passissāmī’’ti gacchantiyā pade pade dukkaṭaṃ, yattha ṭhatvā passati, tattha padaṃ anuddharitvā pañcāpi passantiyā ekāva āpatti. Sace pana taṃ taṃ viloketvā passati, gīvaṃ parivattanappayogagaṇanāya āpattiyo, na ummīlanagaṇanāya.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha cittāgāraṃ dassanāya gamanavatthusmiṃ paññattaṃ, bhikkhussa sabbattha dukkaṭaṃ, avaseso vinicchayo naccadassanasikkhāpade vuttanayeneva veditabboti.

Rājāgārasikkhāpadavaṇṇanā niṭṭhitā.

2. Āsandiparibhuñjanasikkhāpadavaṇṇanā

Dutiye **āsandī** nāma atikkantappamāṇā vuccati. **Pallaṅko** nāma saṃhārimena vāḷena katoti vutto. **Paribhuñjeyyā**ti ettha pana nisīdananipajjanappayogagaṇanāya pācittiyaṃ veditabbaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha āsandipallaṅkaparibhogavatthusmiṃ paññattaṃ, āsandiyā pāde chinditvā, pallaṅkassa vāḷe bhinditvā paribhuñjantiyā, ummattikādīnañca anāpatti. Āsandipallaṅkatā, nisīdanaṃ nipajjanaṃ vāti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Āsandiparibhuñjanasikkhāpadavaṇṇanā niṭṭhitā.

3. Suttakantanasikkhāpadavaṇṇanā

Tatiye **sutta**nti channaṃ aññataraṃ. **Kanteyyā**ti ettha yattakaṃ hatthena añchitaṃ hoti, tasmiṃ takkamhi veṭhite ekā āpatti. Idañhi sandhāya padabhājanīye (pāci. 988) ‘‘ujjavujjave’’ti vuttaṃ.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha suttaṃ kantanavatthusmiṃ paññattaṃ, kantanato pubbe kappāsavicinanaṃ ādiṃ katvā sabbappayogesu hatthavāragaṇanāya dukkaṭaṃ. Kantitasuttaṃ kantantiyā, ummattikādīnañca anāpatti. Akantitatā, kantananti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Suttakantanasikkhāpadavaṇṇanā niṭṭhitā.

4. Gihiveyyāvaccasikkhāpadavaṇṇanā

Catutthe **gihiveyyāvacca**nti gihīnaṃ veyyāvaccaṃ. Sacepi hi mātāpitaro attano kiñci kammaṃ akārāpetvā tesaṃ yāgupacanādīni karonti, pubbappayogesu payogagaṇanāya dukkaṭāni āpajjitvā yāguādīsu bhājanagaṇanāya, khādanīyādīsu pūvagaṇanāya pācittiyaṃ āpajjati.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha gihīnaṃ veyyāvaccakaraṇavatthusmiṃ paññattaṃ, manussehi saṅghassa yāgupāne vā bhatte vā cetiyapūjāya vā karīyamānāya tesaṃ sahāyabhāvena yāgupacanādīni, attano veyyāvaccakarassa ca tāniyeva karontiyā, ummattikādīnañca anāpatti. Gihiveyyāvaccakaraṇaṃ, anuññātakāraṇābhāvoti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Gihiveyyāvaccasikkhāpadavaṇṇanā niṭṭhitā.

5. Adhikaraṇasikkhāpadavaṇṇanā

Pañcame **adhikaraṇa**nti catunnaṃ aññataraṃ. **Pācittiya**nti idha cīvarasibbane viya dhuraṃ nikkhittamatte pācittiyaṃ, ekāhampi parihāro natthi.

Sāvatthiyaṃ thullanandaṃ ārabbha adhikaraṇaṃ navūpasamanavatthusmiṃ paññattaṃ, sesamettha cīvarasibbanasikkhāpade vuttanayeneva veditabbanti.

Adhikaraṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Bhojanadānasikkhāpadavaṇṇanā

Chaṭṭhe **sahatthā**ti kāyena vā kāyappaṭibaddhena vā nissaggiyena vā ṭhapetvā pañcasahadhammike avasesānaṃ aññatra udakadantaponā yaṃkiñci ajjhoharaṇīyaṃ dadantiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha agārikassa khādanīyabhojanīyadānavatthusmiṃ paññattaṃ, udakadantapone dukkaṭaṃ. Yā pana dāpeti na deti, upanikkhipitvā deti, bāhiralepaṃ deti, tassā, ummattikādīnañca anāpatti. Aññatra udakadantaponā ajjhoharaṇiyaṃ, ṭhapetvā pañca sahadhammike aññassa sahatthā dānanti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Bhojanadānasikkhāpadavaṇṇanā niṭṭhitā.

7. Āvasathacīvarasikkhāpadavaṇṇanā

Sattame **āvasathacīvara**nti ‘‘utuniyo bhikkhuniyo paribhuñjantū’’ti dinnacīvaraṃ. **Anissajjitvā**ti catutthe divase dhovitvā aññissā antamaso sāmaṇeriyāpi utuniyā adatvā. **Pācittiya**nti evaṃ anissajjitvā paribhuñjantiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha āvasathacīvaraṃ anissajjitvā paribhuñjanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, nissajjite dvikadukkaṭaṃ. Tasmiṃ pana nissajjitasaññāya, puna pariyāyena vā, aññāsaṃ utunīnaṃ abhāvena vā, acchinnanaṭṭhacīvarikāya vā, āpadāsu vā paribhuñjantiyā, ummattikādīnañca anāpatti. Āvasathacīvaratā, catutthadivasatā, dhovitvā anissajjanaṃ, anuññātakāraṇābhāvoti imānettha cattāri aṅgāni. Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriyanti.

Āvasathacīvarasikkhāpadavaṇṇanā niṭṭhitā.

8. Āvasathavihārasikkhāpadavaṇṇanā

Aṭṭhame **āvasatha**nti kavāṭabaddhavihāraṃ. **Anissajjitvā**ti rakkhaṇatthāya adatvā, ‘‘idaṃ jaggeyyāsī’’ti evaṃ anāpucchitvāti attho. **Cārikaṃ pakkameyya pācittiya**nti ettha sakagāmato aññaṃ gāmaṃ ekarattivāsatthāyapi pakkamantiyā parikkhittassa āvasathassa parikkhepaṃ, aparikkhittassa upacāraṃ paṭhamapādena atikkantamatte dukkaṭaṃ, dutiyena pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha āvasathaṃ anissajjitvā cārikaṃ pakkamanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, akavāṭabaddhe dukkaṭaṃ, nissajjite dvikadukkaṭaṃ. Tasmiṃ pana nissajjitasaññāya, sati antarāye, paṭijaggikaṃ pariyesitvā alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Sakavāṭabaddhatā, vuttanayena pakkamanaṃ, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni kathinasadisānīti, idaṃ pana kiriyākiriyanti.

Āvasathavihārasikkhāpadavaṇṇanā niṭṭhitā.

9. Tiracchānavijjāpariyāpuṇanasikkhāpadavaṇṇanā

Navame **tiracchānavijja**nti yaṃkiñci bāhirakaṃ anatthasaṃhitaṃ hatthiassarathadhanutharusippaāthabbaṇakhilanavasīkaraṇasosāpanamantāgadappayogādibhedaṃ parūpaghātakaraṃ vijjaṃ. **Pariyāpuṇeyyā**ti ettha yassa kassaci santike taṃ padādivasena pariyāpuṇantiyā padagaṇanāya ceva akkharagaṇanāya ca pācittiyanti.

Tiracchānavijjāpariyāpuṇanasikkhāpadavaṇṇanā niṭṭhitā.

10. Tiracchānavijjāvācanasikkhāpadavaṇṇanā

Dasame **vāceyyā**ti padaṃ viseso. Ubhayampi sāvatthiyaṃ chabbaggiyā ceva sambahulā bhikkhuniyo ca ārabbha tiracchānavijjaṃ pariyāpuṇanavācanavatthusmiṃ paññattaṃ. Lekhe, dhāraṇāya ca, guttatthāya ca yakkhaparittanāgamaṇḍalādike sabbaparitte, ummattikādīnañca anāpatti. Tiracchānavijjatā, pariyāpuṇanavācanā, anuññātakāraṇābhāvoti imānettha dvīsupi tīṇi aṅgāni. Samuṭṭhānādīni padasodhammasadisānīti.

Tiracchānavijjāvācanasikkhāpadavaṇṇanā niṭṭhitā.

Cittāgāravaggo pañcamo.

6. Ārāmavaggo

1. Ārāmapavisanasikkhāpadavaṇṇanā

Ārāmavaggassa paṭhame **sabhikkhukaṃ ārāma**nti yattha bhikkhū rukkhamūlepi vasanti, taṃ padesaṃ. **Anāpucchā**ti ettha bhikkhusāmaṇeraārāmikesu yaṃkiñci anāpucchā, parikkhittassa ārāmassa parikkhepaṃ atikkamantiyā, aparikkhittassa upacāraṃ okkamantiyā paṭhamapāde dukkaṭaṃ, dutiyapāde pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha anāpucchā ārāmaṃ pavisanavatthusmiṃ paññattaṃ, ‘‘santaṃ bhikkhuṃ anāpucchā’’ti ca ‘‘jānaṃ sabhikkhuka’’nti ca imānettha dve anupaññattiyo, sabhikkhuke vematikāya, abhikkhuke sabhikkhukasaññāya ceva vematikāya ca dukkaṭaṃ. Tasmiṃ pana duvidhepi abhikkhukasaññāya, santaṃ bhikkhuṃ āpucchā pavisantiyā, paṭhamappaviṭṭhānaṃ vā bhikkhunīnaṃ sīsaṃnulokikāya, yattha vā bhikkhuniyo sannipatitā, tattha ‘‘tāsaṃ santikaṃ gacchāmī’’ti saññāya, ārāmena vā maggo hoti, tena gacchantiyā, āpadāsu, ummattikādīnañca anāpatti. Sabhikkhukārāmatā, sabhikkhukasaññitā, vuttaparicchedātikkamo, anuññātakāraṇābhāvoti imānettha cattāri aṅgāni. Samanubhāsanasamauṭṭhānaṃ, kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Ārāmapavisanasikkhāpadavaṇṇanā niṭṭhitā.

2. Bhikkhuakkosanasikkhāpadavaṇṇanā

Dutiye **akkoseyyā**ti dasannaṃ akkosavatthūnaṃ aññatarena sammukhā vā parammukhā vā akkoseyya. **Paribhāseyyā**ti bhayamassa upadaṃseyya. **Pācittiya**nti tassā evaṃ karontiyā pācittiyaṃ.

Vesāliyaṃ chabbaggiyā bhikkhuniyo ārabbha āyasmantaṃ upāliṃ akkosanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, anupasampanne tikadukkaṭaṃ, atthadhammaanusāsanipurekkhārāya, ummattikādīnañca anāpatti. Upasampannatā, akkosanaparibhāsanaṃ, atthapurekkhāratādīnaṃ abhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Bhikkhuakkosanasikkhāpadavaṇṇanā niṭṭhitā.

3. Gaṇaparibhāsanasikkhāpadavaṇṇanā

Tatiye **caṇḍikatā**ti kuddhā. **Gaṇa**nti bhikkhunisaṅghaṃ. **Paribhāseyyā**ti ettha ‘‘bālā etā abyattā etā, netā jānanti kammaṃ vā kammadosaṃ vā kammasampattiṃ vā kammavipattiṃ vā’’ti evaṃ yattha katthaci paribhāsantiyā pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha gaṇaṃ paribhāsanavatthusmiṃ paññattaṃ, sambahulā vā ekaṃ vā anupasampannaṃ vā paribhāsantiyā dukkaṭaṃ. Sesaṃ dutiyasadisamevāti.

Gaṇaparibhāsanasikkhāpadavaṇṇanā niṭṭhitā.

4. Pavāritasikkhāpadavaṇṇanā

Catutthe gaṇabhojane vuttanayena **nimantitā,** pavāraṇāsikkhāpade vuttanayena **pavāritā** veditabbā. **Pācittiya**nti tassā purebhattaṃ ṭhapetvā yāguñceva sesāni ca tīṇi kālikāni aññaṃ yaṃkiñci āmisaṃ ajjhoharaṇatthāya paṭiggaṇhantiyā gahaṇe dukkaṭaṃ, ajjhohāre ajjhohāre pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha aññatra bhuñjanavatthusmiṃ paññattaṃ, tīṇi kālikāni āhāratthāya paṭiggaṇhantiyāpi ajjhoharantiyāpi dukkaṭaṃ. Yā pana nimantitā appavāritā yāguṃ pivati, sāmike apaloketvā bhuñjati, tīṇi kālikāni sati paccaye paribhuñjati, tassā, ummattikādīnañca anāpatti. Nimantitā vā pavāritā vā taṃ ubhayaṃ vā, purebhattaṃ vuttalakkhaṇassa āmisassa ajjhohāro, sāmikānaṃ anāpucchananti imānettha tīṇi aṅgāni. Addhānasamuṭṭhānaṃ, nimantitāya anāpucchā bhuñjantiyā āpattisambhavato siyā kiriyākiriyaṃ, pavāritāya kappiyaṃ kāretvāpi akāretvāpi paribhuñjantiyā āpattisambhavato siyā kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Pavāritasikkhāpadavaṇṇanā niṭṭhitā.

5. Kulamaccharinīsikkhāpadavaṇṇanā

Pañcame kule maccharo kulamaccharo, kulamaccharo etissā atthi, kulaṃ vā maccharāyatīti **kulamaccharinī. Assā**ti yā īdisī bhaveyya. **Pācittiya**nti tassā ‘‘yaṃ kulaṃ bhikkhunīnaṃ paccaye dātukāmaṃ, kathaṃ nāma tattha bhikkhuniyo na gaccheyyu’’nti bhikkhunīnaṃ vā santike kulassa, ‘‘kathaṃ nāma ime tāsaṃ kiñci na dajjeyyu’’nti kulassa vā santike bhikkhunīnaṃ avaṇṇaṃ bhāsantiyā pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha kulamaccharāyanavatthusmiṃ paññattaṃ. Amaccharāyitvā santaṃyeva ādīnavaṃ ācikkhantiyā, ummattikādīnañca anāpatti. Bhikkhunīnaṃ alābhakāmatā, kulassa vā santike bhikkhunīnaṃ bhikkhunīnaṃ vā santike kulassa avaṇṇabhaṇananti imānettha dve aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Kulamaccharinīsikkhāpadavaṇṇanā niṭṭhitā.

6. Abhikkhukāvāsasikkhāpadavaṇṇanā

Chaṭṭhe sace bhikkhunupassayato addhayojanabbhantare ovādadāyakā bhikkhū na vasanti, maggo vā akhemo hoti na sakkā anantarāyena gantuṃ, ayaṃ **abhikkhuko** nāma **āvāso**. Tattha ‘‘vassaṃ vasissāmī’’ti senāsanapaññāpanapānīyaupaṭṭhāpanādīni karontiyā dukkaṭaṃ, saha aruṇuggamanā pācittiyaṃ. Ayamettha saṅkhepo, vitthāro pana samantapāsādikāyaṃ (pāci. aṭṭha. 144 ādayo) vutto.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha abhikkhuke āvāse vassaṃ vasanavatthusmiṃ paññattaṃ, yattha pana vassūpagatā bhikkhū pakkantā vā honti vibbhantā vā kālaṅkatā vā pakkhasaṅkantā vā tattha vasantiyā, āpadāsu, ummattikādīnañca anāpatti. Abhikkhukāvāsatā, vassūpagamanaṃ, aruṇuggamananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānevāti.

Abhikkhukāvāsasikkhāpadavaṇṇanā niṭṭhitā.

7. Apavāraṇāsikkhāpadavaṇṇanā

Sattame **vassaṃvuṭṭhā**ti purimaṃ vā pacchimaṃ vā temāsaṃ vuṭṭhā. **Ubhatosaṅghe**ti bhikkhunisaṅghe ceva bhikkhusaṅghe ca. Ayaṃ panettha vinicchayakathā – bhikkhunīhi cātuddaseyeva sannipatitvā ‘‘suṇātu me, ayye, saṅgho, ajja pavāraṇā cātuddasī, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’’ti evaṃ sabbasaṅgāhikañattiṃ vā, ‘‘tevācikaṃ pavāreyyā’’ti evaṃ tevācikañattiṃ vā, sati antarāye ‘‘dvevācikaṃ, ekavācikaṃ, samānavassikaṃ pavāreyyā’’ti evaṃ dvevācikādiñattiṃ vā ṭhapetvā sabbasaṅgāhikañatti ce ṭhapitā, ‘‘saṅghaṃ, ayye, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ ayyāyo anukampaṃ upādāya, passantī paṭikarissāmī’’ti (cūḷava. 427) evaṃ sakiṃ vā, ‘‘dutiyampi, ayye, saṅghaṃ…pe… tatiyampi, ayye, saṅghaṃ…pe… paṭikarissāmī’’ti evaṃ dvattikkhattuṃ vā vatvā paṭipāṭiyā pavāretabbaṃ. Tevācikāya ñattiyā vacanaṃ na hāpetabbaṃ, dvevācikādīsu vaḍḍhetuṃ vaṭṭati, hāpetuṃ na vaṭṭati. Evaṃ bhikkhunisaṅghe pavāretvā tattheva ekā bhikkhunī bhikkhunikkhandhake (cūḷava. 427) vuttena ñattidutiyakammena bhikkhunisaṅghassatthāya bhikkhusaṅghaṃ pavāretuṃ sammannitabbā. Tāya sammatāya bhikkhuniyā pannarase bhikkhunisaṅghaṃ ādāya bhikkhusaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggahetvā evamassa vacanīyo ‘‘bhikkhunisaṅgho ayya bhikkhusaṅghaṃ pavāreti diṭṭhena vā sutena vā parisaṅkāya vā, vadatāyya bhikkhusaṅgho bhikkhunisaṅghaṃ anukampaṃ upādāya, passanto paṭikarissati, dutiyampi ayya…pe… tatiyampi ayya…pe… passanto paṭikarissatī’’ti evaṃ pavāretabbaṃ.

Sace pañcavaggo bhikkhunisaṅgho na pūrati, catūhi vā tīhi vā gaṇañattiṃ ṭhapetvā, dvīhi vinā ñattiyā aññamaññaṃ pavāretabbaṃ. Ekāya ‘‘ajja me pavāraṇā’’ti adhiṭṭhātabbaṃ.

Vihāraṃ pana gantvā ‘‘bhikkhuniyo, ayya, bhikkhusaṅghaṃ pavārenti diṭṭhena vā sutena vā parisaṅkāya vā, vadatāyya bhikkhusaṅgho bhikkhuniyo anukampaṃ upādāya, passantiyo paṭikarissantī’’ti ca, ‘‘ahaṃ, ayya, bhikkhusaṅghaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ, ayya, bhikkhusaṅgho anukampaṃ upādāya, passantī paṭikarissāmī’’ti ca evaṃ tikkhattuṃ vattabbaṃ.

Sace bhikkhusaṅgho na pūrati, ‘‘bhikkhunisaṅgho, ayya, ayye pavāreti diṭṭhena vā sutena vā parisaṅkāya vā, vadantu ayyā bhikkhunisaṅghaṃ anukampaṃ upādāya, passanto paṭikarissatī’’ti ca, ‘‘bhikkhunisaṅgho, ayya, ayyaṃ pavāreti diṭṭhena vā sutena vā parisaṅkāya vā, vadatāyyo bhikkhunisaṅghaṃ anukampaṃ upādāya, passanto paṭikarissatī’’ti ca evaṃ tikkhattuṃ vattabbaṃ.

Ubhinnaṃ aparipūriyā ‘‘bhikkhuniyo, ayyā, ayye pavārenti diṭṭhena vā sutena vā parisaṅkāya vā, vadantāyyā bhikkhuniyo anukampaṃ upādāya, passantiyo paṭikarissantī’’ti ca, ‘‘bhikkhuniyo, ayya, ayyaṃ pavārenti diṭṭhena vā sutena vā parisaṅkāya vā, vadatāyyo bhikkhuniyo anukampaṃ upādāya, passantiyo paṭikarissantī’’ti ca, ‘‘ahaṃ, ayyā, ayye pavāremi diṭṭhena vā sutena vā…pe… vadantu maṃ, ayyā, anukampaṃ upādāya, passantī paṭikarissāmī’’ti ca, ‘‘ahaṃ, ayya, ayyaṃ pavāremi diṭṭhena vā sutena vā…pe… vadatu maṃ, ayyo, anukampaṃ upādāya, passantī paṭikarissāmī’’ti ca evaṃ tikkhattuṃ vattabbaṃ. Sabbāheva hi iminā nayena ubhatosaṅghe pavāritā hoti, yā pana vassaṃvuṭṭhā ‘‘ubhatosaṅghe evaṃ na pavāressāmī’’ti dhuraṃ nikkhipati, tassā saha dhuranikkhepena pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha vassaṃ vasitvā na pavāraṇāvatthusmiṃ paññattaṃ. Antarāye pana sati, pariyesitvā bhikkhū alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Vassaṃvuṭṭhatā, na ubhatosaṅghe pavāraṇā, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Apavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

8. Ovādasikkhāpadavaṇṇanā

Aṭṭhame **ovādāyā**ti garudhammassavanatthāya. **Saṃvāsāyā**ti uposathapucchanatthāya ceva pavāraṇatthāya ca. **Pācittiya**nti ‘‘etesaṃ atthāya na gacchāmī’’ti dhuraṃ nikkhittamatte pācittiyaṃ.

Sakkesu chabbaggiyā bhikkhuniyo ārabbha ovādāya agamanavatthusmiṃ paññattaṃ. Antarāye pana sati, pariyesitvā dutiyikaṃ alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Ovādasaṃvāsānaṃ atthāya agamanaṃ, anuññātakāraṇābhāvoti imānettha dve aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāni, idaṃ pana akiriyaṃ, dukkhavedananti.

Ovādasikkhāpadavaṇṇanā niṭṭhitā.

9. Ovādūpasaṅkamanasikkhāpadavaṇṇanā

Navame **anvaddhamāsa**nti addhamāse addhamāse. **Uposathapucchaka**nti uposathapucchanaṃ. **Ovādūpasaṅkamana**nti ovādatthāya upasaṅkamanaṃ. **Taṃ atikkāmentiyā**ti ettha bhikkhunīhi terase vā cātuddase vā ārāmaṃ gantvā ‘‘ayaṃ uposatho cātuddaso pannaraso’’ti pucchitabbaṃ, uposathadivase nidānavaṇṇanāyaṃ vuttanayena ovādūpasaṅkamanaṃ yācitabbaṃ. Yā bhikkhunī vuttappakāre kāle tadubhayaṃ na karoti, sā taṃ atikkāmeti nāma, tassā ‘‘uposathampi na pucchissāmi, ovādampi na yācissāmī’’ti dhuraṃ nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha uposathaovādānaṃ apucchanaayācanavatthusmiṃ paññattaṃ, anāpatti aṭṭhamasadisāyeva. Uposathovādānaṃ apucchanaayācanāyaṃ dhuranikkhepo, anuññātakāraṇābhāvoti imānettha dve aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Ovādūpasaṅkamanasikkhāpadavaṇṇanā niṭṭhitā.

10. Pasākhejātasikkhāpadavaṇṇanā

Dasame **pasākhe**ti nābhiyā heṭṭhā jāṇumaṇḍalānaṃ uparipadese. Tato hi yasmā rukkhassa sākhā viya ubho ūrū pabhijjitvā gatā, tasmā so ‘‘pasākho’’ti vuccati, tasmiṃ pasākhe. **Gaṇḍa**nti yaṃkiñci gaṇḍaṃ. **Rudhita**nti vaṇaṃ. **Bhedāpeyya vā**tiādīsu sace ‘‘bhinda phālehī’’ti sabbāni āṇāpeti, so ca tatheva karoti, cha dukkaṭāni cha ca pācittiyāni. Athāpi ‘‘yaṃkiñci ettha kattabbaṃ, taṃ sabbaṃ karohī’’ti evaṃ āṇāpeti, so ca sabbānipi bhedanādīni karoti, ekavācāya cha dukkaṭāni cha ca pācittiyāni. Sace pana bhedanādīsu ekaṃyeva ‘‘idaṃ nāma karohī’’ti āṇāpeti, so ca sabbāni karoti. Yaṃ āṇattaṃ, tasseva karaṇe pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha pasākhe jātaṃ gaṇḍaṃ purisena bhedāpanavatthusmiṃ paññattaṃ, apaloketvā vā viññuṃ vā yaṃkañci dutiyikaṃ gahetvā evaṃ karontiyā, ummattikādīnañca anāpatti. Pasākhe jātatā, anapalokanaṃ, dutiyikābhāvo, purisena bhedādīnaṃ kārāpananti imānettha cattāri aṅgāni. Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriyanti.

Pasākhejātasikkhāpadavaṇṇanā niṭṭhitā.

Ārāmavaggo chaṭṭho.

7. Gabbhinīvaggo

1. Gabbhinīsikkhāpadavaṇṇanā

Gabbhinivaggassa paṭhame **‘‘gabbhinī’’**ti jānitvā upajjhāyāya vuṭṭhāpentiyā gaṇapariyesanādīsu ca ñattikammavācādvaye ca dukkaṭaṃ, kammavācāpariyosāne pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha gabbhiniṃ vuṭṭhāpanavatthusmiṃ paññattaṃ, gabbhiniyā vematikāya agabbhiniyā gabbhinisaññāya ceva vematikāya ca dukkaṭaṃ. Ubhosu agabbhinisaññāya, ummattikādīnañca anāpatti. Gabbhinitā, ‘gabbhinī’ti jānanaṃ, vuṭṭhāpananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana paṇṇattivajjaṃ, ticittaṃ, tivedananti.

Gabbhinīsikkhāpadavaṇṇanā niṭṭhitā.

2. Pāyantīsikkhāpadavaṇṇanā

Dutiye **pāyanti**nti thaññaṃ pāyamānaṃ, yaṃ pāyeti, tassa mātā vā, dhāti vā. Idaṃ vatthumattamevettha viseso, sesaṃ paṭhamasikkhāpadasadisamevāti.

Pāyantīsikkhāpadavaṇṇanā niṭṭhitā.

3. Paṭhamasikkhamānasikkhāpadavaṇṇanā

Tatiye **dve vassānī**ti pavāraṇāvasena dve saṃvaccharāni. **Chasu dhammesū**ti pāṇātipātāveramaṇiādīsu vikālabhojanāveramaṇipariyosānesu chasu sikkhāpadesu. **Asikkhitasikkha**nti padabhājane (pāci. 1077) vuttanayeneva adinnasikkhaṃ vā kupitasikkhaṃ vā. **Sikkhamānaṃ vuṭṭhāpeyyā**ti tesu chasu dhammesu sikkhanato, te vā sikkhāsaṅkhāte dhamme mānanato evaṃladdhanāmaṃ anupasampannaṃ upasampādeyya. **Pācittiya**nti paṭhamasikkhāpade vuttanayeneva kammavācāpariyosāne pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha evarūpaṃ sikkhamānaṃ vuṭṭhāpanavatthusmiṃ paññattaṃ, dhammakamme tikapācittiyaṃ, adhammakamme tikadukkaṭaṃ. Dve vassāni chasu dhammesu sikkhitasikkhaṃ sikkhamānaṃ vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Vuttanayena asikkhitasikkhatā, dhammakammatā, kammavācāpariyosānanti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhame vuttanayānevāti.

Paṭhamasikkhamānasikkhāpadavaṇṇanā niṭṭhitā.

4. Dutiyasikkhamānasikkhāpadavaṇṇanā

Catutthe **saṅghena asammata**nti yassā saṅghena antamaso upasampadāmāḷakepi padabhājane (pāci. 1086) vuttā upasampadāsammuti na dinnā hoti, taṃ imā dvepi **mahāsikkhamānā** nāma. Idha saṅghena sammataṃ vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Sesaṃ tatiye vuttasadisameva, idaṃ pana kiriyākiriyaṃ hotīti.

Dutiyasikkhamānasikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamagihigatasikkhāpadavaṇṇanā

Pañcame **gihigata**nti purisantaragataṃ, idhāpi idaṃ vatthumattameva viseso. Ūnadvādasavassañca paripuṇṇasaññāya vuṭṭhāpentiyā kiñcāpi anāpatti, sā pana anupasampannāva hoti. Sesaṃ paṭhamasikkhāpadasadisamevāti.

Paṭhamagihigatasikkhāpadavaṇṇanā niṭṭhitā.

6-7. Dutiyatatiyagihigatasikkhāpadavaṇṇanā

Chaṭṭhe sabbaṃ tatiye vuttanayena. Sattamepi sabbaṃ catutthe vuttanayeneva veditabbanti.

Dutiyatatiyagihigatasikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamasahajīvinisikkhāpadavaṇṇanā

Aṭṭhame **sahajīvini**nti saddhivihāriniṃ. **Neva anuggaṇheyyā**ti sayaṃ uddesādīhi nānuggaṇheyya. **Na anuggaṇhāpeyyā**ti ‘‘imissā, ayye, uddesādīni dehī’’ti evaṃ na aññāya anuggaṇhāpeyya. **Pācittiya**nti dhure nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha evarūpe vatthusmiṃ paññattaṃ, sesamettha tuvaṭṭavagge dukkhitasahajīvinisikkhāpade vuttasadisamevāti.

Paṭhamasahajīvinisikkhāpadavaṇṇanā niṭṭhitā.

9. Nānubandhanasikkhāpadavaṇṇanā

Navame **vuṭṭhāpitaṃ pavattini**nti vuṭṭhāpitaṃ pavattiniṃ yāya upasampāditā, taṃ upajjhāyininti attho. **Nānubandheyyā**ti cuṇṇena mattikāya dantakaṭṭhena mukhodakenāti evaṃ tena tena karaṇīyena na upaṭṭhaheyya. **Pācittiya**nti nānubandhissanti dhure nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha nānubandhanavatthusmiṃ paññattaṃ. Bālaṃ pana alajjiniṃ vā ananubandhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Vuṭṭhāpitappavattinitā, dve vassāni ananubandhane dhuranikkhepo, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni paṭhamapārājikasadisāni, idaṃ pana akiriyaṃ, dukkhavedananti.

Nānubandhanasikkhāpadavaṇṇanā niṭṭhitā.

10. Dutiyasahajīvinisikkhāpadavaṇṇanā

Dasame **neva vūpakāseyyā**ti na gahetvā gaccheyya. **Na vūpakāsāpeyyā**ti ‘‘imaṃ, ayye, gahetvā gacchāhī’’ti aññaṃ na āṇāpeyya. **Pācittiya**nti dhure nikkhittamatte pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha sahajīviniyā avūpakāsanavatthusmiṃ paññattaṃ. Sati pana antarāye, pariyesitvā dutiyikaṃ alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Sahajīvinitā, vūpakāsavūpakāsāpane dhuranikkhepo, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Dutiyasahajīvinisikkhāpadavaṇṇanā niṭṭhitā.

Gabbhinīvaggo sattamo.

8. Kumāribhūtavaggo

1-2-3. Paṭhamakumāribhūtādisikkhāpadavaṇṇanā

Kumāribhūtavaggassa paṭhamadutiyatatiyāni tīhi gihigatasikkhāpadehi sadisāneva. Yā pana tā sabbapaṭhamā dve mahāsikkhamānā, tā atikkantavīsativassāti veditabbā. Tā hi gihigatā vā hontu, agihigatā vā, sammutikammādīsu ‘‘sikkhamānā’’icceva vattabbā, ‘‘gihigatā’’ti vā ‘‘kumāribhūtā’’ti vā na vattabbā. Gihigatāya dasavassakāle sikkhāsammutiṃ datvā dvādasavassakāle upasampadā kātabbā, ekādasavassakāle datvā terasavassakāle kātabbā, dvādasaterasacuddasapannarasasoḷasasattarasaaṭṭhārasavassakāle sikkhāsammutiṃ datvā vīsativassakāle upasampadā kātabbā. Aṭṭhārasavassakālato paṭṭhāya ca panāyaṃ ‘‘gihigatā’’tipi ‘‘kumāribhūtā’’tipi vattuṃ vaṭṭati. Yā panāyaṃ ‘‘kumāribhūtā’’ti vuttā sāmaṇerī, sā ‘‘gihigatā’’ti na vattabbā, ‘‘kumāribhūtā’’icceva vattabbā. Sikkhāsammutidānavasena pana sabbāpi ‘‘sikkhamānā’’ti vattuṃ vaṭṭatīti.

Paṭhamakumāribhūtādisikkhāpadavaṇṇanā niṭṭhitā.

4. Ūnadvādasavassasikkhāpadavaṇṇanā

Catutthe **ūnadvādasavassā**ti upasampadāvasena aparipuṇṇadvādasavassā. **Pācittiya**nti upajjhāyā hutvā vuṭṭhāpentiyā vuttanayeneva dukkaṭāni antarā, kammavācāpariyosāne pācittiyanti.

Ūnadvādasavassasikkhāpadavaṇṇanā niṭṭhitā.

5. Paripuṇṇadvādasavassasikkhāpadavaṇṇanā

Pañcame **saṅghena asammatā**ti yassā saṅghena padabhājane (pāci. 1132) vuttā vuṭṭhāpanasammuti na dinnā. Sesaṃ ubhayatthāpi mahāsikkhamānāsikkhāpadadvayasadisamevāti.

Paripuṇṇadvādasavassasikkhāpadavaṇṇanā niṭṭhitā.

6. Khīyanadhammasikkhāpadavaṇṇanā

Chaṭṭhe **alaṃ tāva te ayye vuṭṭhāpitenāti vuccamānā**ti vuṭṭhāpanasammutiyā yācitāya saṅghena upaparikkhipitvā ‘‘yasmā bālā abyattā ca alajjinī ca hoti, tasmā alaṃ tāva tuyhaṃ upasampāditenā’’ti evaṃ nivārīyamānā. **Pacchā khīyanadhamma**nti pacchā aññāsaṃ byattānaṃ lajjinīnaṃ vuṭṭhāpanasammutiṃ diyyamānaṃ disvā ‘‘ahameva nūna bālā’’tiādīni bhaṇamānā yattha katthaci khīyeyya. **Pācittiya**nti evaṃ khīyanadhammaṃ āpajjantiyā pācittiyaṃ.

Sāvatthiyaṃ caṇḍakāḷiṃ ārabbha evaṃ khīyanadhammaṃ āpajjanavatthusmiṃ paññattaṃ, pakatiyā chandādīnaṃ vasena karontīnaṃ khīyantiyā, ummattikādīnañca anāpatti. Vuṭṭhāpanasammutiyā yācanaṃ, upaparikkhitvā na chandādivasena paṭikkhittāya ‘‘sādhū’’ti paṭissavo, pacchākhīyananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedananti.

Khīyanadhammasikkhāpadavaṇṇanā niṭṭhitā.

7-8. Sikkhamānanavuṭṭhāpanapaṭhamadutiyasikkhāpadavaṇṇanā

Sattame **sā pacchā**ti sikkhamānāya upasampadāya yāciyamānāya sā bhikkhunī evaṃ vatvā laddhe cīvare pacchā asati antarāye ‘‘neva vuṭṭhāpessāmi, na vuṭṭhāpanāya ussukkaṃ karissāmī’’ti dhuraṃ nikkhipeyya, tassā saha dhuranikkhepena pācittiyanti. Aṭṭhamepi eseva nayo.

Ubhayampi sāvatthiyaṃ thullanandaṃ ārabbha etesu vatthūsu paññattaṃ, dvīsupi sati antarāye, pariyesitvā alabhantiyā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Ubhayattha ‘‘evāhaṃ taṃ vuṭṭhāpessāmī’’ti paṭiññā, ākaṅkhitanipphatti, pacchā dhuranikkhepo, anuññātakāraṇābhāvoti imānettha cattāri aṅgāni. Samuṭṭhānādīni samanubhāsanasadisānīti.

Sikkhamānanavuṭṭhāpanapaṭhamadutiyasikkhāpadavaṇṇanā niṭṭhitā.

9. Sokāvāsasikkhāpadavaṇṇanā

Navame **sokāvāsa**nti saṅketaṃ katvā āgacchamānā purisānaṃ antosokaṃ pavesetīti sokāvāsā, taṃ sokāvāsaṃ. Atha vā gharaṃ viya gharasāmikā ayampi purisasamāgamaṃ alabhamānā sokaṃ āvisati, iti yaṃ āvisati, svāssā āvāso hotīti sokāvāsā. Tenevassa padabhājane (pāci. 1160) ‘‘sokāvāsā nāma paresaṃ dukkhaṃ uppādeti, sokaṃ āvisatī’’ti dvidhā attho vutto. **Pācittiya**nti evarūpaṃ vuṭṭhāpentiyā vuttanayeneva kammavācāpariyosāne upajjhāyāya pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha evarūpaṃ sikkhamānaṃ vuṭṭhāpanavatthusmiṃ paññattaṃ. Ajānantiyā, ummattikādīnañca anāpatti. Sokāvāsatā, jānanaṃ, vuṭṭhāpananti imānettha tīṇi aṅgāni. Samuṭṭhānādīni gabbhinivuṭṭhāpanasadisānevāti.

Sokāvāsasikkhāpadavaṇṇanā niṭṭhitā.

10. Ananuññātasikkhāpadavaṇṇanā

Dasame **mātāpitūhī**ti vijātamātarā ca janakapitarā ca. **Sāmikenā**ti yena pariggahitā, tena. **Ananuññāta**nti upasampadatthāya ananuññātaṃ. Dvikkhattuñhi bhikkhunīhi āpucchitabbaṃ, pabbajjākāle ca upasampadākāle ca, bhikkhūnaṃ pana sakiṃ āpucchitepi vaṭṭati. Tasmā yā upasampadākāle anāpucchā upasampādeti, tassā vuttanayeneva pācittiyaṃ.

Sāvatthiyaṃ thullanandaṃ ārabbha ananuññātavuṭṭhāpanavatthusmiṃ paññattaṃ. Apaloketvā vuṭṭhāpentiyā, tesaṃ atthibhāvaṃ ajānantiyā, ummattikādīnañca anāpatti. Anapalokanaṃ, atthibhāvajānanaṃ, vuṭṭhāpananti imānettha tīṇi aṅgāni. Ananuññātasamuṭṭhānaṃ, kiriyākiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

Ananuññātasikkhāpadavaṇṇanā niṭṭhitā.

11. Pārivāsikasikkhāpadavaṇṇanā

Ekādasame **pārivāsikachandadānenā**ti pārivāsiyena chandadānena. Tattha catubbidhaṃ pārivāsiyaṃ parisapārivāsiyaṃ rattipārivāsiyaṃ chandapārivāsiyaṃ ajjhāsayapārivāsiyanti.

Tattha parisapārivāsiyaṃ nāma bhikkhū kenacideva karaṇīyena sannipatitā honti, atha megho vā uṭṭhahati, ussāraṇā vā karīyati, manussā vā ajjhottharantā āgacchanti, bhikkhū ''anokāsā mayaṃ, aññatra gacchāmā''ti chandaṃ avissajjitvāva uṭṭhahanti, idaṃ **parisapārivāsiyaṃ** nāma, kiñcāpi parisapārivāsiyaṃ, chandassa pana avissaṭṭhattā kammaṃ kātuṃ vaṭṭati.

Puna bhikkhū ''uposathādīni karissāmā''ti rattiṃ sannipatitvā ''yāva sabbe sannipatanti, tāva dhammaṃ suṇissāmā''ti ekaṃ ajjhesanti, tasmiṃ dhammakathaṃ kathenteyeva aruṇo uggacchati. Sace ''cātuddasikaṃ uposathaṃ karissāmā''ti nisinnā, ''pannaraso''ti kātuṃ vaṭṭati. Sace pannarasikaṃ kātuṃ nisinnā, pāṭipade anuposathe uposathaṃ kātuṃ na vaṭṭati. Aññaṃ pana saṅghakiccaṃ kātuṃ vaṭṭati, idaṃ **rattipārivāsiyaṃ** nāma.

Puna bhikkhū ''kiñcideva abbhānādisaṅghakammaṃ karissāmā''ti sannisinnā honti, tatreko nakkhattapāṭhako bhikkhu evaṃ vadati ''ajja nakkhattaṃ dāruṇaṃ, mā idaṃ kammaṃ karothā''ti. Te tassa vacanena chandaṃ vissajjetvā tattheva nisinnā honti, athañño āgantvā ''nakkhattaṃ patimānentaṃ, attho bālaṃ upajjhagā (jā. 1.1.49), kiṃ nakkhattena karothā''ti vadati, idaṃ **chandapārivāsiya**ñceva **ajjhāsayapārivāsiya**ñca. Etasmiṃ pārivāsiye puna chandapārisuddhiṃ anāharitvā kammaṃ kātuṃ na vaṭṭati, idaṃ sandhāya vuttaṃ ''pārivāsikachandadānenā''ti. **Pācittiya**nti evaṃ vuṭṭhāpentiyā vuttanayeneva kammavācāpariyosāne pācittiyaṃ.

Rājagahe thullanandaṃ ārabbha evaṃ vuṭṭhāpanavatthusmiṃ paññattaṃ. Chandaṃ avissajjetvāva avuṭṭhitāya parisāya vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Pārivāsikachandadānatā, vuṭṭhāpananti imānettha dve aṅgāni. Samuṭṭhānādīni gambhinisikkhāpadasadisānevāti.

Pārivāsikasikkhāpadavaṇṇanā niṭṭhitā.

12. Anuvassasikkhāpadavaṇṇanā

Dvādasame **anuvassa**nti anusaṃvaccharaṃ. Evaṃ vuṭṭhāpentiyāpi vuttanayeneva pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha anuvassaṃ vuṭṭhāpanavatthusmiṃ paññattaṃ. Ekantarikaṃ vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Anuvassatā, vuṭṭhāpananti imānettha dve aṅgāni. Samuṭṭhānādīni ekādasame vuttanayānevāti.

Anuvassasikkhāpadavaṇṇanā niṭṭhitā.

13. Ekavassasikkhāpadavaṇṇanā

Terasame ekantarikaṃ ekaṃ vuṭṭhāpentiyā, ummattikādīnañca anāpatti. Sesaṃ dvādasamena sadisamevāti.

Ekavassasikkhāpadavaṇṇanā niṭṭhitā.

Kumāribhūtavaggo aṭṭhamo.

9. Chattupāhanavaggo

1. Chattupāhanasikkhāpadavaṇṇanā

Chattavaggassa paṭhame **chattupāhana**nti padabhājane (pāci. 1178-1182) vuttalakkhaṇaṃ chattañca upāhanāyo ca. **Dhāreyyā**ti paribhogavasena maggagamane ekappayogeneva divasampi dhārentiyā ekā āpatti. Sace pana tādisaṃ ṭhānaṃ patvā chattampi apanāmetvā upāhanāpi omuñcitvā punappunaṃ dhāreti, payogagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha chattupāhanadhāraṇavatthusmiṃ paññattaṃ, ''agilānā''ti ayamettha anupaññatti, chattasseva upāhanānaṃyeva vā dhāraṇe dukkaṭaṃ, agilānāya tikapācittiyaṃ, gilānāya dvikadukkaṭaṃ. Gilānasaññāya pana, ārāme ārāmūpacāre dhārentiyā, āpadāsu, ummattikādīnañca anāpatti. Ubhinnaṃ dhāraṇaṃ, anuññātakāraṇābhāvoti imānettha dve aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Chattupāhanasikkhāpadavaṇṇanā niṭṭhitā.

2. Yānasikkhāpadavaṇṇanā

Dutiye **yānenā**ti vayhādinā. Etthāpi orohitvā punappunaṃ abhiruhantiyā payogagaṇanāya pācittiyaṃ. Anāpattiyaṃ ''ārāme ārāmūpacāre''ti natthi, sesaṃ paṭhame vuttanayeneva veditabbanti.

Yānasikkhāpadavaṇṇanā niṭṭhitā.

3. Saṅghāṇisikkhāpadavaṇṇanā

Tatiye **saṅghāṇi**nti yaṃkiñci kaṭūpagaṃ. **Dhāreyyā**ti kaṭiyaṃ paṭimuñceyya. Etthāpi omuñcitvā omuñcitvā dhārentiyā payogagaṇanāya pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha saṅghāṇiṃ dhāraṇavatthusmiṃ paññattaṃ. Ābādhapaccayā kaṭisuttaṃ dhārentiyā, ummattikādīnañca anāpatti. Sesaṃ vuttanayeneva veditabbaṃ, idaṃ pana akusalacittanti.

Saṅghāṇisikkhāpadavaṇṇanā niṭṭhitā.

4. Itthālaṅkārasikkhāpadavaṇṇanā

Catutthe **itthālaṅkāra**nti sīsūpagādīsu aññataraṃ yaṃkiñci piḷandhanaṃ. Idha tassa tassa vasena vatthugaṇanāya āpatti veditabbā.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha itthālaṅkāraṃ dhāraṇavatthusmiṃ paññattaṃ, ābādhapaccayā kiñcideva dhārentiyā, ummattikādīnañca anāpatti. Sesaṃ vuttasadisamevāti.

Itthālaṅkārasikkhāpadavaṇṇanā niṭṭhitā.

5. Gandhavaṇṇakasikkhāpadavaṇṇanā

Pañcame **gandhavaṇṇakenā**ti yenakenaci gandhena ca vaṇṇakena ca. Idha gandhādiyojanato paṭṭhāya pubbapayoge dukkaṭaṃ, nahānapariyosāne pācittiyaṃ. Ābādhapaccayā, ummattikādīnañca anāpatti. Sesaṃ catutthasadisamevāti.

Gandhavaṇṇakasikkhāpadavaṇṇanā niṭṭhitā.

6. Vāsitakasikkhāpadavaṇṇanā

Chaṭṭhe **vāsitakenā**ti gandhavāsitakena. **Piññākenā**ti tilapiṭṭhena. Sesaṃ pañcamasadisamevāti.

Vāsitakasikkhāpadavaṇṇanā niṭṭhitā.

7. Bhikkhuniummaddāpanasikkhāpadavaṇṇanā

Sattame **ummaddāpeyyā**ti ubbaṭṭāpeyya. **Parimaddāpeyyā**ti sambāhāpeyya. Ettha ca hatthaṃ amuñcitvā ubbaṭṭane ekāva āpatti, mocetvā mocetvā ubbaṭṭane payogagaṇanāya āpattiyo. Sambāhanepi eseva nayo.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha bhikkhuniyā ummaddāpanaparimaddāpanavatthusmiṃ paññattaṃ, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Idha maggagamanaparissamopi gelaññaṃ, corabhayādīhi sarīrakampanādayopi āpadā. Sesaṃ catutthe vuttanayeneva veditabbanti.

Bhikkhuniummaddāpanasikkhāpadavaṇṇanā niṭṭhitā.

8-9-10. Sikkhamānaummaddāpanādisikkhāpadavaṇṇanā

Aṭṭhamanavamadasamesupi sikkhamānāya sāmaṇeriyā gihiniyāti ettakameva nānaṃ. Sesaṃ sattamasadisamevāti.

Sikkhamānaummaddāpanādisikkhāpadavaṇṇanā niṭṭhitā.

11. Anāpucchāsikkhāpadavaṇṇanā

Ekādasame **bhikkhussa purato**ti na abhimukhamevāti attho, idaṃ pana upacāraṃ sandhāya kathitanti veditabbaṃ. Tasmā bhikkhussa upacāre antamaso chamāyapi ‘‘nisīdāmi, ayyā’’ti anāpucchitvā nisīdantiyā pācittiyaṃ.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha anāpucchā nisīdanavatthusmiṃ paññattaṃ, tikapācittiyaṃ, āpucchite dvikadukkaṭaṃ. Tasmiṃ āpucchitasaññāya, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Bhikkhussa anāpucchā, upacāre nisajjā, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriyanti.

Anāpucchāsikkhāpadavaṇṇanā niṭṭhitā.

12. Pañhāpucchanasikkhāpadavaṇṇanā

Dvādasame **anokāsakata**nti ‘‘asukasmiṃ nāma ṭhāne pucchāmī’’ti evaṃ akataokāsaṃ, tasmā suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchantiyā pācittiyaṃ. Sesesupi eseva nayo, sabbaso akārite pana vattabbameva natthi.

Sāvatthiyaṃ sambahulā bhikkhuniyo ārabbha anokāsakataṃ bhikkhuṃ pañhaṃ pucchanavatthusmiṃ paññattaṃ. Tattha tattha okāsaṃ kārāpetvā pucchantiyā, anodissa okāsaṃ kārāpetvā yattha katthaci pucchantiyā, ummattikādīnañca anāpatti. Bhikkhussa anokāsakārāpanaṃ, pañhaṃ pucchananti imānettha dve aṅgāni. Samuṭṭhānādīni padasodhammasadisāni, idaṃ pana kiriyākiriyanti.

Pañhāpucchanasikkhāpadavaṇṇanā niṭṭhitā.

13. Asaṃkaccikasikkhāpadavaṇṇanā

Terasame **asaṃkaccikā**ti adhakkhakaubbhanābhimaṇḍalasaṅkhātassa sarīrassa paṭicchādanatthaṃ anuññātasaṃkaccikavirahitā. **Gāmaṃ paviseyyā**ti ettha parikkhittassa gāmassa parikkhepaṃ, aparikkhittassa upacāraṃ atikkamantiyā vā okkamantiyā vā paṭhamapāde dukkaṭaṃ, dutiye pācittiyaṃ.

Sāvatthiyaṃ aññataraṃ bhikkhuniṃ ārabbha asaṃkaccikāya gāmaṃ pavisanavatthusmiṃ paññattaṃ. Yassā pana saṃkaccikacīvaraṃ acchinnaṃ vā naṭṭhaṃ vā, tassā, gilānāya, āpadāsu, ummattikādīnañca anāpatti. Asaṃkaccikatā, vuttaparicchedātikkamo, anuññātakāraṇābhāvoti imānettha tīṇi aṅgāni. Samuṭṭhānādīni eḷakalomasadisānīti.

Asaṃkaccikasikkhāpadavaṇṇanā niṭṭhitā.

Chattupāhanavaggo navamo.

10…Pe…16. musāvādādivaggo

Musāvādādisikkhāpadavaṇṇanā

Ito paresu musāvādavaggādīsu sattasu vaggesu bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva vinicchayo veditabboti.

Soḷasamavaggo.

Uddiṭṭhā kho ayyāyo chasaṭṭhisatā pācittiyā dhammāti bhikkhū ārabbha paññattā sādhāraṇā sattati, asādhāraṇā channavutīti evaṃ chasaṭṭhisatā. Sesaṃ sabbattha uttānamevāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhunipātimokkhe

Suddhapācittiyavaṇṇanā niṭṭhitā.

Tatrāyaṃ saṅkhepato asādhāraṇasikkhāpadesu samuṭṭhānavinicchayo – giraggasamajjā cittāgārasikkhāpadaṃ saṅghāṇī itthālaṅkāro gandhavaṇṇako vāsitakapiññāko bhikkhuniādīhi ummaddanaparimaddanāti imāni dasa sikkhāpadāni acittakāni lokavajjāni akusalacittāni. Ayaṃ panettha adhippāyo, vināpi cittena āpajjitabbattā acittakāni, citte pana sati akusaleneva āpajjitabbattā lokavajjāni ceva akusalacittāni cāti. Avasesāni sacittakāni paṇṇattivajjāneva. Corivuṭṭhāpanaṃ gāmantaraṃ ārāmasikkhāpadaṃ gabbhinivagge ādito paṭṭhāya satta, kumāribhūtavagge ādito paṭṭhāya pañca purisādisaṃsaṭṭhaṃ pārivāsikachandadānaṃ anuvassavuṭṭhāpanaṃ ekantarikavuṭṭhāpananti imāni ekūnavīsati sikkhāpadāni sacittakāni paṇṇattivajjāni. Avasesāni sacittakāni lokavajjānevāti.

Pāṭidesanīyakaṇḍo

1. Sappiviññāpanasikkhāpadavaṇṇanā

Pāṭidesanīyesu paṭhame **sappin**ti pubbe vuttavinicchayaṃ pāḷiāgataṃ (pāci. 1230) gosappiādimeva. **Viññāpetvā bhuñjeyyā**ti ettha ''viññattiyā paṭiladdhaṃ bhuñjissāmī''ti gahaṇe dukkaṭaṃ, gahitassa ajjhohāre ajjhohāre pāṭidesanīyaṃ.

Sāvatthiyaṃ chabbaggiyā bhikkhuniyo ārabbha sappiṃ viññāpetvā bhuñjanavatthusmiṃ paññattaṃ, ''agilānā''ti ayamettha anupaññatti, tikapāṭidesanīyaṃ, gilānāya dvikadukkaṭaṃ. Yā pana gilānā gilānasaññā, gilānakāle vā viññāpetvā pacchā agilānā hutvā bhuñjati, gilānāya vā sesakaṃ, ñātakappavāritaṭṭhānato vā viññattaṃ, aññassa vā atthāya, attano vā dhanena gahitaṃ bhuñjati, tassā, ummattikādīnañca anāpatti. Vuttalakkhaṇasappitā, anuññātakāraṇābhāvo, viññatti, ajjhohāroti imānettha cattāri aṅgāni. Samuṭṭhānādīni addhānasadisānīti.

Sappiviññāpanasikkhāpadavaṇṇanā niṭṭhitā.

2. Telaviññāpanādisikkhāpadavaṇṇanā

Dutiyādīsupi **telā**dīni pubbe vuttavinicchayāni pāḷiyaṃ (pāci. 1236) āgatāneva, pāḷiyaṃ anāgatesu pana aṭṭhasupi dukkaṭameva. Sesaṃ sabbattha paṭhame vuttasadisamevāti.

Telaviññāpanādisikkhāpadavaṇṇanā niṭṭhitā.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhunipātimokkhe

Pāṭidesanīyavaṇṇanā niṭṭhitā.

1. Parimaṇḍalādisikkhāpadavaṇṇanā

Ito paraṃ pana sekhiyāni ceva adhikaraṇasamathā ca sabbapakārato bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva veditabbāti.

Kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Bhikkhunipātimokkhavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

Vaṇṇanaṃ pātimokkhassa, **soṇattherena** yācito;
Vinaye jātakaṅkhānaṃ, kaṅkhāvitaraṇatthiko.

Ārabhiṃ yamahaṃ sabbaṃ, sīhaḷaṭṭhakathānayaṃ;
Mahāvihāravāsīnaṃ, vācanāmagganissitaṃ.

Nissāya sā ayaṃ niṭṭhaṃ, gatā ādāya sabbaso;
Sabbaṃ aṭṭhakathāsāraṃ, pāḷiyatthañca kevalaṃ.

Na hettha taṃ padaṃ atthi, yaṃ virujjheyya pāḷiyā;
Mahāvihāravāsīnaṃ, porāṇaṭṭhakathāhi vā.

Yasmā tasmā akatvāva, ettha kaṅkhaṃ hitesinā;
Sikkhitabbāva sakkaccaṃ, **kaṅkhāvitaraṇī** ayaṃ.

Yathā ca niṭṭhaṃ sampattā, kaṅkhāvitaraṇī ayaṃ;
Dvāvīsati bhāṇavārapaamāṇāya pāḷiyā.

Evaṃ anantarāyena, niṭṭhaṃ kalyāṇanissitā;
Aciraṃ sabbasattānaṃ, yantu sabbe manorathāti.

Paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasuviniggatamadhaurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā pabhinnapaṭisambhidāparivāre chaḷabhiññādippabhedaguṇappaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā **buddhaghoso**ti garūhi gahitanāmadheyyena therena katā ayaṃ **kaṅkhāvitaraṇī** nāma pātimokkhavaṇṇanā –

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ sīlavisuddhiyā.

Yāva ''buddho''ti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Kaṅkhāvitaraṇī-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Ekādasakanipātapāḷi

1. Nissayavaggo

1. Kimatthiyasuttaṃ

1. [a. ni. 10.1] Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘kimatthiyāni, bhante, kusalāni sīlāni kimānisaṃsānī’’ti? ‘‘Avippaṭisāratthāni kho, ānanda, kusalāni sīlāni avippaṭisārānisaṃsānī’’ti.

‘‘Avippaṭisāro pana, bhante, kimatthiyo kimānisaṃso’’? ‘‘Avippaṭisāro kho, ānanda, pāmojjattho pāmojjānisaṃso’’.

‘‘Pāmojjaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ’’? ‘‘Pāmojjaṃ kho, ānanda, pītatthaṃ pītānisaṃsaṃ’’.

‘‘Pīti pana, bhante, kimatthiyā kimānisaṃsā’’? ‘‘Pīti kho, ānanda, passaddhatthā passaddhānisaṃsā’’.

‘‘Passaddhi pana, bhante, kimatthiyā kimānisaṃsā’’? ‘‘Passaddhi kho, ānanda, sukhatthā sukhānisaṃsā’’.

‘‘Sukhaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ’’? ‘‘Sukhaṃ kho, ānanda, samādhatthaṃ samādhānisaṃsaṃ’’.

‘‘Samādhi pana, bhante, kimatthiyo kimānisaṃso’’? ‘‘Samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso’’.

‘‘Yathābhūtañāṇadassanaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ’’? ‘‘Yathābhūtañāṇadassanaṃ kho, ānanda, nibbidatthaṃ nibbidānisaṃsaṃ’’.

‘‘Nibbidā, pana, bhante, kimatthiyā kimānisaṃsā’’? ‘‘Nibbidā kho, ānanda, virāgatthā virāgānisaṃsā ’’.

‘‘Virāgo pana, bhante, kimatthiyo kimānisaṃso’’? ‘‘Virāgo kho, ānanda, vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso.

‘‘Iti kho, ānanda, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni, avippaṭisāro pāmojjattho pāmojjānisaṃso, pāmojjaṃ pītatthaṃ pītānisaṃsaṃ, pīti passaddhatthā passaddhānisaṃsā, passaddhi sukhatthā sukhānisaṃsā, sukhaṃ samādhatthaṃ samādhānisaṃsaṃ, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso, yathābhūtañāṇadassanaṃ nibbidatthaṃ nibbidānisaṃsaṃ, nibbidā virāgatthā virāgānisaṃsā, virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso. Iti kho, ānanda, kusalāni sīlāni anupubbena aggāya parentī’’ti. Paṭhamaṃ.

2. Cetanākaraṇīyasuttaṃ

2. [a. ni. 10.2] ‘‘Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ – ‘avippaṭisāro me uppajjatū’ti. Dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

‘‘Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ – ‘pāmojjaṃ me uppajjatū’ti. Dhammatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ uppajjati.

‘‘Pamuditassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘pīti me uppajjatū’ti. Dhammatā esā, bhikkhave, yaṃ pamuditassa pīti uppajjati.

‘‘Pītimanassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘kāyo me passambhatū’ti. Dhammatā esā, bhikkhave, yaṃ pītimanassa kāyo passambhati.

‘‘Passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘sukhaṃ vediyāmī’ti. Dhammatā esā, bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati.

‘‘Sukhino, bhikkhave, na cetanāya karaṇīyaṃ – ‘cittaṃ me samādhiyatū’ti. Dhammatā esā, bhikkhave, yaṃ sukhino cittaṃ samādhiyati.

‘‘Samāhitassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘yathābhūtaṃ jānāmi passāmī’ti. Dhammatā esā, bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti passati.

‘‘Yathābhūtaṃ, bhikkhave, jānato passato na cetanāya karaṇīyaṃ – ‘nibbindāmī’ti. Dhammatā esā, bhikkhave, yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati.

‘‘Nibbinnassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘virajjāmī’ti. Dhammatā esā, bhikkhave, yaṃ nibbinno virajjati.

‘‘Virattassa, bhikkhave, na cetanāya karaṇīyaṃ – ‘vimuttiñāṇadassanaṃ sacchikaromī’ti. Dhammatā esā, bhikkhave, yaṃ viratto vimuttiñāṇadassanaṃ sacchikaroti.

‘‘Iti kho, bhikkhave, virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso, nibbidā virāgatthā virāgānisaṃsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ nibbidānisaṃsaṃ, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso, sukhaṃ samādhatthaṃ samādhānisaṃsaṃ, passaddhi sukhatthā sukhānisaṃsā, pīti passaddhatthā passaddhānisaṃsā, pāmojjaṃ pītatthaṃ pītānisaṃsaṃ, avippaṭisāro pāmojjattho pāmojjānisaṃso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni. Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṃ gamanāyā’’ti. Dutiyaṃ.

3. Paṭhamaupanisāsuttaṃ

3. [a. ni. 5.24; 10.3] ‘‘Dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippaṭisāro. Avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ. Pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti. Pītiyā asati pītivipannassa hatūpanisā hoti passaddhi. Passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ. Sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi. Sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ. Yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā. Nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo. Virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ…pe… vimuttiñāṇadassanaṃ.

‘‘Sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ, pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti…pe… vimuttiñāṇadassana’’nti. Tatiyaṃ.

4. Dutiyaupanisāsuttaṃ

4. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti [bhikkhavoti (sī. syā. pī.) evaṃ sabbattha a. ni. 10.4]. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ, pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ…pe… vimuttiñāṇadassanaṃ.

‘‘Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ, pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ…pe… vimuttiñāṇadassana’’nti. Catutthaṃ.

5. Tatiyaupanisāsuttaṃ

5. [a. ni. 10.5] Tatra kho āyasmā ānando bhikkhū āmantesi…pe… ‘‘dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ, pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… sāropi na pāripūriṃ gacchati. Evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ…pe… vimuttiñāṇadassanaṃ.

‘‘Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ, pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

‘‘Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ…pe… vimuttiñāṇadassana’’nti. Pañcamaṃ.

6. Byasanasuttaṃ

6. ‘‘Yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya.

Katamesaṃ ekādasannaṃ? Anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyanti, saddhammesu vā adhimāniko hoti, anabhirato vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati, sikkhaṃ vā paccakkhāya hīnāyāvattati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ vā, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati – yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so imesaṃ ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya. [( ) etthantare pāṭho sī. syā. kaṃ. pī. potthakesu na dissati]

‘‘Yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, aṭṭhānametaṃ anavakāso yaṃ so ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ na nigaccheyya.

Katamesaṃ ekādasannaṃ? Anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyanti, saddhammesu vā adhimāniko hoti, anabhirato vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati, sikkhaṃ vā paccakkhāya hīnāyāvattati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ vā, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati – yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, aṭṭhānametaṃ anavakāso yaṃ so imesaṃ ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ na nigaccheyyā’’ti. Chaṭṭhaṃ.

7. Saññāsuttaṃ

7. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa; saññī ca pana assāti?

‘‘Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assāti.

‘‘Idhānanda, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā’’ti.

Atha kho āyasmā ānando bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī pana assāti. ‘‘Siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā’’ti.

‘‘Yathā kathaṃ panāvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā’’ti?

‘‘Idha, āvuso ānanda, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, āvuso ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā’’ti.

‘‘Acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṃ saṃsandissati samessati na viggayhissati, yadidaṃ aggapadasmiṃ! Idānāhaṃ, āvuso, bhagavantaṃ upasaṅkamitvā etamatthaṃ apucchiṃ. Bhagavāpi me etehi akkharehi etehi padehi etehi byañjanehi etamatthaṃ byākāsi, seyyathāpi āyasmā sāriputto. Acchariyaṃ, āvuso, abbhutaṃ, āvuso, yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṃ saṃsandissati samessati na viggayhissati, yadidaṃ aggapadasmi’’nti! Sattamaṃ.

8. Manasikārasuttaṃ

8. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasi kareyya, na rūpaṃ manasi kareyya, na sotaṃ manasi kareyya, na saddaṃ manasi kareyya, na ghānaṃ manasi kareyya, na gandhaṃ manasi kareyya, na jivhaṃ manasi kareyya, na rasaṃ manasi kareyya, na kāyaṃ manasi kareyya, na phoṭṭhabbaṃ manasi kareyya, na pathaviṃ manasi kareyya, na āpaṃ manasi kareyya, na tejaṃ manasi kareyya, na vāyaṃ manasi kareyya, na ākāsānañcāyatanaṃ manasi kareyya, na viññāṇañcāyatanaṃ manasi kareyya, na ākiñcaññāyatanaṃ manasi kareyya, na nevasaññānāsaññāyatanaṃ manasi kareyya, na idhalokaṃ manasi kareyya, na paralokaṃ manasi kareyya, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi na manasi kareyya; manasi ca pana kareyyā’’ti?

‘‘Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasi kareyya, na rūpaṃ manasi kareyya, na sotaṃ manasi kareyya, na saddaṃ manasi kareyya, na ghānaṃ manasi kareyya, na gandhaṃ manasi kareyya, na jivhaṃ manasi kareyya, na rasaṃ manasi kareyya, na kāyaṃ manasi kareyya, na phoṭṭhabbaṃ manasi kareyya, na pathaviṃ manasi kareyya, na āpaṃ manasi kareyya, na tejaṃ manasi kareyya, na vāyaṃ manasi kareyya, na ākāsānañcāyatanaṃ manasi kareyya, na viññāṇañcāyatanaṃ manasi kareyya, na ākiñcaññāyatanaṃ manasi kareyya, na nevasaññānāsaññāyatanaṃ manasi kareyya, na idhalokaṃ manasi kareyya, na paralokaṃ manasi kareyya, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi na manasi kareyya; manasi ca pana kareyyā’’ti.

‘‘Yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasi kareyya, na rūpaṃ manasi kareyya… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi na manasi kareyya; manasi ca pana kareyyā’’ti?

‘‘Idhānanda, bhikkhu evaṃ manasi karoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasi kareyya, na rūpaṃ manasi kareyya…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi na manasi kareyya; manasi ca pana kareyyā’’ti. Aṭṭhamaṃ.

9. Saddhasuttaṃ

9. Ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe. Atha kho āyasmā saddho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ saddhaṃ bhagavā etadavoca –

‘‘Ājānīyajhāyitaṃ kho, saddha, jhāya; mā khaḷuṅkajhāyitaṃ [ājānīyajjhāyitaṃ kho saddha jhāyatha, mā khaḷuṅkajjhāyitaṃ (sī. pī.)]. Kathañca, khaḷuṅkajhāyitaṃ hoti? Assakhaḷuṅko hi, saddha, doṇiyā baddho [bandho (syā. ka.)] ‘yavasaṃ yavasa’nti jhāyati. Taṃ kissa hetu? Na hi, saddha, assakhaḷuṅkassa doṇiyā baddhassa evaṃ hoti – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ [kammassāhaṃ (ka.)] paṭikaromī’ti. So doṇiyā baddho ‘yavasaṃ yavasa’nti jhāyati. Evamevaṃ kho, saddha, idhekacco purisakhaḷuṅko araññagatopi rukkhamūlagatopi suññāgāragatopi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So kāmarāgaṃyeva antaraṃ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati, byāpādapariyuṭṭhitena cetasā viharati… thinamiddhapariyuṭṭhitena cetasā viharati… uddhaccakukkuccapariyuṭṭhitena cetasā viharati… vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. So vicikicchaṃyeva antaraṃ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati. So pathavimpi nissāya jhāyati, āpampi nissāya jhāyati, tejampi nissāya jhāyati, vāyampi nissāya jhāyati, ākāsānañcāyatanampi nissāya jhāyati, viññāṇañcāyatanampi nissāya jhāyati, ākiñcaññāyatanampi nissāya jhāyati, nevasaññānāsaññāyatanampi nissāya jhāyati, idhalokampi nissāya jhāyati, paralokampi nissāya jhāyati, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya jhāyati. Evaṃ kho, saddha, purisakhaḷuṅkajhāyitaṃ hoti.

‘‘Kathañca, saddha, ājānīyajhāyitaṃ hoti? Bhadro hi, saddha, assājānīyo doṇiyā baddho na ‘yavasaṃ yavasa’nti jhāyati. Taṃ kissa hetu? Bhadrassa hi, saddha, assājānīyassa doṇiyā baddhassa evaṃ hoti – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti. So doṇiyā baddho na ‘yavasaṃ yavasa’nti jhāyati. Bhadro hi, saddha, assājānīyo yathā iṇaṃ yathā bandhaṃ yathā jāniṃ yathā kaliṃ evaṃ patodassa ajjhoharaṇaṃ samanupassati. Evamevaṃ kho, saddha, bhadro purisājānīyo araññagatopi rukkhamūlagatopi suññāgāragatopi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti, na byāpādapariyuṭṭhitena cetasā viharati… na thinamiddhapariyuṭṭhitena cetasā viharati… na uddhaccakukkuccapariyuṭṭhitena cetasā viharati… na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. So neva pathaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya na jhāyati; jhāyati ca pana. Evaṃ jhāyiñca pana, saddha, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti –

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyasī’’ti.

Evaṃ vutte āyasmā saddho bhagavantaṃ etadavoca – ‘‘kathaṃ jhāyī pana, bhante, bhadro purisājānīyo [purisājānīyo jhāyati, so (sī. syā. pī.), purisājānīyo, so (ka.)] neva pathaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya na jhāyati; jhāyati ca pana? Kathaṃ jhāyiñca pana, bhante, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti –

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyasī’’ti.

‘‘Idha, saddha, bhadrassa purisājānīyassa pathaviyaṃ pathavisaññā vibhūtā hoti, āpasmiṃ āposaññā vibhūtā hoti, tejasmiṃ tejosaññā vibhūtā hoti, vāyasmiṃ vāyosaññā vibhūtā hoti, ākāsānañcāyatane ākāsānañcāyatanasaññā vibhūtā hoti, viññāṇañcāyatane viññāṇañcāyatanasaññā vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanasaññā vibhūtā hoti, nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi saññā vibhūtā hoti. Evaṃ jhāyī kho, saddha, bhadro purisājānīyo neva pathaviṃ nissāya jhāyati…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya na jhāyati; jhāyati ca pana. Evaṃ jhāyiñca pana, saddha, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti –

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyasī’’ti. navamaṃ;

10. Moranivāpasuttaṃ

10. Ekaṃ samayaṃ bhagavā rājagahe viharati moranivāpe paribbājakārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi? Asekhena sīlakkhandhena, asekhena samādhikkhandhena, asekhena paññākkhandhena – imehi, kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

‘‘Aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi? Iddhipāṭihāriyena, ādesanāpāṭihāriyena, anusāsanīpāṭihāriyena – imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti, accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

‘‘Aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi? Sammādiṭṭhiyā, sammāñāṇena, sammāvimuttiyā – imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi dvīhi? Vijjāya, caraṇena –

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Brahmunā pesā, bhikkhave, sanaṅkumārena gāthā bhāsitā –

‘‘Khattiyo seṭṭho janetasmiṃ, ye gottapaṭisārino;
Vijjācaraṇasampanno, so seṭṭho devamānuse’’ti [dī. ni. 1.277; saṃ. ni. 1.182; 2.245].

‘‘Sā kho panesā, bhikkhave, sanaṅkumārena gāthā bhāsitā subhāsitā, no dubbhāsitā; atthasaṃhitā, no anatthasaṃhitā; anumatā mayā. Ahampi, bhikkhave, evaṃ vadāmi –

‘‘Khattiyo seṭṭho janetasmiṃ, ye gottapaṭisārino;
Vijjācaraṇasampanno, so seṭṭho devamānuse’’ti. dasamaṃ;

Nissayavaggo [nissāyavaggo (syā. kaṃ.)] paṭhamo.

Tassuddānaṃ –

Kimatthiyā cetanā tayo, upanisā byasanena ca;
Dve saññā manasikāro, saddho moranivāpakanti.

2. Anussativaggo

1. Paṭhamamahānāmasuttaṃ

11. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti – ‘‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’’ti. Assosi kho mahānāmo sakko – ‘‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – ‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’’’ti.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca – ‘‘sutaṃ metaṃ, bhante – ‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’ti. Tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa [kena (syā. kaṃ.)] vihārena vihātabba’’nti?

‘‘Sādhu sādhu, mahānāma! Etaṃ kho, mahānāma, tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe tathāgataṃ upasaṅkamitvā puccheyyātha – ‘tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabba’’’nti? Saddho kho, mahānāma, ārādhako hoti, no assaddho; āraddhavīriyo ārādhako hoti, no kusīto; upaṭṭhitassati ārādhako hoti, no muṭṭhassati; samāhito ārādhako hoti, no asamāhito; paññavā ārādhako hoti, no duppañño. Imesu kho tvaṃ, mahānāma, pañcasu dhammesu patiṭṭhāya cha dhamme uttari [uttariṃ (sī. syā. kaṃ. pī.)] bhāveyyāsi. [a. ni. 6.10] ‘‘Idha tvaṃ, mahānāma, tathāgataṃ anussareyyāsi – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.

‘‘Puna caparaṃ tvaṃ, mahānāma, dhammaṃ anussareyyāsi – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko [opanayiko (sī. syā. kaṃ. pī.)] paccattaṃ veditabbo viññūhī’ti. Yasmiṃ, mahānāma, samaye ariyasāvako dhammaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti dhammaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

‘‘Puna caparaṃ tvaṃ, mahānāma, saṅghaṃ anussareyyāsi – ‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti. Yasmiṃ, mahānāma, samaye ariyasāvako saṅghaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti saṅghaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

‘‘Puna caparaṃ tvaṃ, mahānāma, attano sīlāni anussareyyāsi akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni. Yasmiṃ, mahānāma, samaye ariyasāvako sīlaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti sīlaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno sīlānussatiṃ bhāveti.

‘‘Puna caparaṃ tvaṃ, mahānāma, attano cāgaṃ anussareyyāsi – ‘lābhā vata me, suladdhaṃ vata me, yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato’ti. Yasmiṃ, mahānāma, samaye ariyasāvako cāgaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti cāgaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

‘‘Puna caparaṃ tvaṃ, mahānāma, devatā anussareyyāsi – ‘santi devā cātumahārājikā, santi devā tāvatiṃsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṃ sīlaṃ saṃvijjati. Yathārūpena sutena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṃ sutaṃ saṃvijjati. Yathārūpena cāgena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpo cāgo saṃvijjati. Yathārūpāya paññāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā paññā saṃvijjatī'ti. Yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṃ saddhañca sīlañca sutañca cāgañca paññañca anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti devatā ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno devatānussatiṃ bhāvetī''ti. Paṭhamaṃ.

2. Dutiyamahānāmasuttaṃ

12. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Tena kho pana samayena mahānāmo sakko gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti – ''niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī''ti.

Assosi kho mahānāmo sakko – ''sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – 'niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'''ti. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca – ''sutaṃ metaṃ, bhante – 'sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'ti. Tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabba''nti?

''Sādhu sādhu, mahānāma! Etaṃ kho, mahānāma, tumhākaṃ patirūpaṃ kulaputtānaṃ yaṃ tumhe tathāgataṃ upasaṅkamitvā puccheyyātha – 'tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabba'nti? Saddho kho, mahānāma, ārādhako hoti, no assaddho; āraddhavīriyo ārādhako hoti, no kusīto; upaṭṭhitassati ārādhako hoti, no muṭṭhassati; samāhito ārādhako hoti, no asamāhito; paññavā ārādhako hoti, no duppañño. Imesu kho tvaṃ, mahānāma, pañcasu dhammesu patiṭṭhāya cha dhamme uttari bhāveyyāsi.

[a. ni. 6.9] ''Idha tvaṃ, mahānāma, tathāgataṃ anussareyyāsi – 'itipi so bhagavā…pe… satthā devamanussānaṃ buddho bhagavā'ti. Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ kho tvaṃ, mahānāma, buddhānussatiṃ gacchantopi bhāveyyāsi, ṭhitopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṃ adhiṭṭhahantopi bhāveyyāsi, puttasambādhasayanaṃ ajjhāvasantopi bhāveyyāsi.

''Puna caparaṃ tvaṃ, mahānāma, dhammaṃ anussareyyāsi…pe… saṅghaṃ anussareyyāsi…pe… attano sīlāni anussareyyāsi…pe… attano cāgaṃ anussareyyāsi…pe… devatā anussareyyāsi – 'santi devā cātumahārājikā…pe… santi devā tatuttari. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena… sutena… cāgena… paññāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā paññā saṃvijjatī'ti. Yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṃ saddhañca sīlañca sutañca cāgañca paññañca anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti devatā ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ kho tvaṃ, mahānāma, devatānussatiṃ gacchantopi bhāveyyāsi, ṭhitopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṃ adhiṭṭhahantopi bhāveyyāsi, puttasambādhasayanaṃ ajjhāvasantopi bhāveyyāsī''ti. Dutiyaṃ.

3. Nandiyasuttaṃ

13. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Tena kho pana samayena bhagavā sāvatthiyaṃ vassāvāsaṃ upagantukāmo hoti [ahosi (ka.)].

Assosi kho nandiyo sakko – ''bhagavā kira sāvatthiyaṃ vassāvāsaṃ upagantukāmo''ti. Atha kho nandiyassa sakkassa etadahosi – ''yaṃnūnāhampi sāvatthiyaṃ vassāvāsaṃ upagaccheyyaṃ. Tattha kammantañceva adhiṭṭhahissāmi, bhagavantañca lacchāmi kālena kālaṃ dassanāyā''ti.

Atha kho bhagavā sāvatthiyaṃ vassāvāsaṃ upagacchi [upagañchi (sī. pī.)]. Nandiyopi kho sakko sāvatthiyaṃ vassāvāsaṃ upagacchi. Tattha kammantañceva adhiṭṭhāsi [adhiṭṭhāya (syā.), adhiṭṭhāti (ka.)], bhagavantañca labhi [lacchati (syā. ka.)] kālena kālaṃ dassanāya. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti – ''niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī''ti.

Assosi kho nandiyo sakko – ''sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – 'niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'''ti. Atha kho nandiyo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nandiyo sakko bhagavantaṃ etadavoca – ''sutaṃ metaṃ, bhante – 'sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti – niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'ti. Tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabba''nti?

''Sādhu sādhu, nandiya! Etaṃ kho, nandiya, tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe tathāgataṃ upasaṅkamitvā puccheyyātha – 'tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabba'nti? Saddho kho, nandiya, ārādhako hoti, no assaddho; sīlavā ārādhako hoti, no dussīlo; āraddhavīriyo ārādhako hoti, no kusīto; upaṭṭhitassati ārādhako hoti, no muṭṭhassati; samāhito ārādhako hoti, no asamāhito; paññavā ārādhako hoti, no duppañño. Imesu kho te, nandiya, chasu dhammesu patiṭṭhāya pañcasu dhammesu ajjhattaṃ sati upaṭṭhāpetabbā.

''Idha tvaṃ, nandiya, tathāgataṃ anussareyyāsi – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ buddho bhagavā'ti. Iti kho te, nandiya, tathāgataṃ ārabbha ajjhattaṃ sati upaṭṭhāpetabbā.

''Puna caparaṃ tvaṃ, nandiya, dhammaṃ anussareyyāsi – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti. Iti kho te, nandiya, dhammaṃ ārabbha ajjhattaṃ sati upaṭṭhāpetabbā.

''Puna caparaṃ tvaṃ, nandiya, kalyāṇamitte anussareyyāsi – 'lābhā vata me, suladdhaṃ vata me, yassa me kalyāṇamittā anukampakā atthakāmā ovādakā anusāsakā'ti. Iti kho te, nandiya, kalyāṇamitte ārabbha ajjhattaṃ sati upaṭṭhāpetabbā.

''Puna caparaṃ tvaṃ, nandiya, attano cāgaṃ anussareyyāsi – 'lābhā vata me, suladdhaṃ vata me, yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato'ti. Iti kho te, nandiya, cāgaṃ ārabbha ajjhattaṃ sati upaṭṭhāpetabbā.

''Puna caparaṃ tvaṃ, nandiya, devatā anussareyyāsi – 'yā devatā atikkammeva kabaḷīkārāhārabhakkhānaṃ [kabaḷiṃkārabhakkhānaṃ (sī.), kabaḷīkārabhakkhānaṃ (syā. kaṃ. pī.)] devatānaṃ sahabyataṃ aññataraṃ manomayaṃ kāyaṃ upapannā, tā karaṇīyaṃ attano na samanupassanti katassa vā paticayaṃ. Seyyathāpi, nandiya, bhikkhu asamayavimutto karaṇīyaṃ attano na samanupassati katassa vā paticayaṃ; evamevaṃ kho, nandiya, yā tā devatā atikkammeva kabaḷīkārāhārabhakkhānaṃ devatānaṃ sahabyataṃ aññataraṃ manomayaṃ kāyaṃ upapannā, tā karaṇīyaṃ attano na samanupassanti katassa vā paticayaṃ. Iti kho te, nandiya, devatā ārabbha ajjhattaṃ sati upaṭṭhāpetabbā.

‘‘Imehi kho, nandiya, ekādasahi dhammehi samannāgato ariyasāvako pajahateva pāpake akusale dhamme, na upādiyati. Seyyathāpi, nandiya, kumbho nikkujjo [nikujjo (ka.)] vamateva udakaṃ, no vantaṃ paccāvamati [paccāmasati (syā.)]; seyyathāpi vā pana, nandiya, sukkhe tiṇadāye aggi mutto ḍahaññeva gacchati, no daḍḍhaṃ paccudāvattati; evamevaṃ kho, nandiya, imehi ekādasahi dhammehi samannāgato ariyasāvako pajahateva pāpake akusale dhamme, na upādiyatī’’ti. Tatiyaṃ.

4. Subhūtisuttaṃ

14. Atha kho āyasmā subhūti saddhena bhikkhunā saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ subhūtiṃ bhagavā etadavoca – ‘‘ko nāmāyaṃ [ko nāmo ayaṃ (sī. ka.), ko nāma ayaṃ (syā. kaṃ.)], subhūti, bhikkhū’’ti? ‘‘Saddho nāmāyaṃ, bhante, bhikkhu, sudattassa [saddhassa (sī. syā. kaṃ. pī.)] upāsakassa putto, saddhā agārasmā anagāriyaṃ pabbajito’’ti.

‘‘Kacci panāyaṃ, subhūti, saddho bhikkhu sudattassa upāsakassa putto saddhā agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesū’’ti? ‘‘Etassa, bhagavā, kālo; etassa, sugata, kālo, yaṃ bhagavā saddhassa saddhāpadānāni bhāseyya. Idānāhaṃ jānissāmi yadi vā ayaṃ bhikkhu sandissati saddhāpadānesu yadi vā no’’ti.

‘‘Tena hi, subhūti, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā subhūti bhagavato paccassosi. Bhagavā etadavoca –

‘‘Idha, subhūti, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yampi, subhūti, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yampi, subhūti, bhikkhu bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yampi, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yampi, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yampi, subhūti, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo. Yampi, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yampi, subhūti, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Yampi, subhūti, bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampi, subhūti, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ, ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Yampi, subhūti, bhikkhu dibbena cakkhunā visuddhena…pe… yathākammūpage satte pajānāti, idampi, subhūti, saddhassa saddhāpadānaṃ hoti.

‘‘Puna caparaṃ, subhūti, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yampi, subhūti, bhikkhu āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati, idampi, subhūti, saddhassa saddhāpadānaṃ hotī’’ti.

Evaṃ vutte āyasmā subhūti bhagavantaṃ etadavoca – ‘‘yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṃvijjanti tāni imassa bhikkhuno, ayañca bhikkhu etesu sandissati.

‘‘Ayaṃ, bhante, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

‘‘Ayaṃ, bhante, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

‘‘Ayaṃ, bhante, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

‘‘Ayaṃ, bhante, bhikkhu suvaco hoti…pe… anusāsaniṃ.

‘‘Ayaṃ, bhante, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ.

‘‘Ayaṃ, bhante, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.

‘‘Ayaṃ, bhante, bhikkhu āraddhavīriyo viharati…pe… thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.

‘‘Ayaṃ, bhante, bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

‘‘Ayaṃ, bhante, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

‘‘Ayaṃ, bhante, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti.

‘‘Ayaṃ, bhante, bhikkhu āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṃvijjanti tāni imassa bhikkhuno, ayañca bhikkhu etesu sandissatī’’ti.

‘‘Sādhu sādhu, subhūti! Tena hi tvaṃ, subhūti, iminā ca saddhena bhikkhunā saddhiṃ vihareyyāsi. Yadā ca tvaṃ, subhūti, ākaṅkheyyāsi tathāgataṃ dassanāya, iminā saddhena bhikkhunā saddhiṃ upasaṅkameyyāsi tathāgataṃ dassanāyā’’ti. Catutthaṃ.

5. Mettāsuttaṃ

15. [paṭi. ma. 2.22; mi. pa. 4.4.6] ‘‘Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṅkhā.

Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti. Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā pāṭikaṅkhā’’ti. Pañcamaṃ.

6. Aṭṭhakanāgarasuttaṃ

16. Ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake [veḷuvagāmake (syā. kaṃ.

ka.)]. Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena.

Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca – ‘‘kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati? Dassanakāmā hi mayaṃ, bhante, āyasmantaṃ ānanda’’nti. ‘‘Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake’’ti.

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī beluvagāmako yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca – ‘‘atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti? ‘‘Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti.

‘‘Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti? ‘‘Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho paṭhamaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ, tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho catutthaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So iti paṭisañcikkhati – ‘ayampi kho mettā cetovimutti abhisaṅkhatā abhisañcetayitā’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā…pe. … ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So iti paṭisañcikkhati – ‘ayampi kho upekkhācetovimutti abhisaṅkhatā abhisañcetayitā’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā…pe… ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho ākāsānañcāyatanasamāpatti abhisaṅkhatā abhisañcetayitā’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā…pe… ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati…pe… sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho ākiñcaññāyatanasamāpatti abhisaṅkhatā abhisañcetayitā’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā…pe… ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti.

Evaṃ vutte dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca – ‘‘seyyathāpi, bhante ānanda, puriso ekaṃ nidhimukhaṃ gavesanto sakideva [sabbatthapi evameva dissati] ekādasa nidhimukhāni adhigaccheyya; evamevaṃ kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva ekādasa amatadvārāni [ekādasannaṃ amatadvārānaṃ (sabbattha) ma. ni. 2.21 passitabbaṃ] alatthaṃ sevanāya [savanāya (syā.) sī. pī. majjhimapaṇṇāsakadutiyasuttepi, bhāvanāya (ma. ni. 2.21)]. Seyyathāpi, bhante, purisassa agāraṃ ekādasa dvāraṃ. So tasmiṃ agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthiṃ kātuṃ; evamevaṃ kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthiṃ kātuṃ. Ime hi nāma, bhante, aññatitthiyā ācariyassa ācariyadhanaṃ pariyesissanti. Kiṃ [kimaṅgaṃ (ma. ni. 2.21)] panāhaṃ āyasmato ānandassa pūjaṃ na karissāmī’’ti!

Atha kho dasamo gahapati aṭṭhakanāgaro vesālikañca pāṭaliputtakañca bhikkhusaṅghaṃ sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Ekamekañca bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantañca ānandaṃ ticīvarena. Āyasmato ānandassa pañcasataṃ vihāraṃ kārāpesīti. Chaṭṭhaṃ.

7. Gopālasuttaṃ

17. ‘‘Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ [phātikattuṃ (sī.), phātikātuṃ (syā. pī.)]. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā [sāṭetā (sī. syā. pī.)] hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

‘‘Evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

‘‘Kathañca, bhikkhave, bhikkhu na rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ ( ) [(sabbaṃ rūpaṃ) ma. ni. 1.347 ( ) katthaci dissati] ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti.

‘‘Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti.

‘‘Kathañca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī; yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati; na rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ nāpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī; yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati; na rakkhati manindriyaṃ, manindriye saṃvaraṃ nāpajjati. Evaṃ kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti.

‘‘Kathañca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu na [ma. ni. 1.346-347 pana ayaṃ nakāro dhammantipadassa anantaraṃ dissati] yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti.

‘‘Kathañca, bhikkhave, bhikkhu na titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā na paripucchati na paripañhati – ‘idaṃ, bhante, kathaṃ, imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva na vivaranti, anuttānīkatañca na uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ na paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu na titthaṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu na pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasaṃhitaṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu na pītaṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu na vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na vīthiṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu na gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na gocarakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu anavasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu anavasesadohī hoti.

‘‘Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te na atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca, na mettaṃ vacīkammaṃ… na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, na te atirekapūjāya pūjetā hoti.

‘‘Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ.

‘‘Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Katamehi ekādasahi? Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti – imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

‘‘Evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

‘‘Kathañca, bhikkhave, bhikkhu rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti.

‘‘Kathañca, bhikkhave, bhikkhu lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti.

‘‘Kathañca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti.

‘‘Kathañca, bhikkhave, bhikkhu dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti.

‘‘Kathañca, bhikkhave, bhikkhu titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – ‘idaṃ, bhante, kathaṃ, imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu vīthiṃ jānāti.

‘‘Kathañca, bhikkhave, bhikkhu gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu gocarakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu sāvasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu sāvasesadohī hoti.

‘‘Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca, mettaṃ vacīkammaṃ… mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti.

‘‘Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitu’’nti. Sattamaṃ.

8. Paṭhamasamādhisuttaṃ

18. [a. ni. 10.6] Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

‘‘Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe. … yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Idha, bhikkhave, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti. Aṭṭhamaṃ.

9. Dutiyasamādhisuttaṃ

19. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Siyā nu kho bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa…pe… na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti.

‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Idha, bhikkhave, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe. … yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti. Navamaṃ.

10. Tatiyasamādhisuttaṃ

20. [a. ni. 10.7] Atha kho sambahulā bhikkhū yenāyasmā sāriputto tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ sāriputtaṃ etadavocuṃ –

‘‘Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti? ‘‘Siyā, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ pana, āvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Idha, āvuso, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti. Dasamaṃ.

11. Catutthasamādhisuttaṃ

21. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘siyā nu kho, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho. Āyasmato sāriputtassa sutvā bhikkhū dhāressantī’’ti.

‘‘Tenahāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Siyā, āvuso bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti.

‘‘Yathā kathaṃ panāvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa…pe… yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā’’ti?

‘‘Idha, āvuso, bhikkhu evaṃsaññī hoti – ‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. Evaṃ kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā''ti. Ekādasamaṃ.

Anussativaggo dutiyo.

Tassuddānaṃ –

Dve vuttā mahānāmena, nandiyena subhūtinā;
Mettā aṭṭhako gopālo, cattāro ca samādhināti.

3. Sāmaññavaggo

22-29. ''Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti – imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

''Evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharituṃ…pe… abhabbo cakkhusmiṃ dukkhānupassī viharituṃ… abhabbo cakkhusmiṃ anattānupassī viharituṃ… abhabbo cakkhusmiṃ khayānupassī viharituṃ… abhabbo cakkhusmiṃ vayānupassī viharituṃ… abhabbo cakkhusmiṃ virāgānupassī viharituṃ… abhabbo cakkhusmiṃ nirodhānupassī viharituṃ… abhabbo cakkhusmiṃ paṭinissaggānupassī viharituṃ''.

30-69. …Sotasmiṃ… ghānasmiṃ… jivhāya… kāyasmiṃ… manasmiṃ….

70-117. …Rūpesu… saddesu… gandhesu… rasesu… phoṭṭhabbesu… dhammesu….

118-165. …Cakkhuviññāṇe… sotaviññāṇe… ghānaviññāṇe… jivhāviññāṇe… kāyaviññāṇe… manoviññāṇe….

166-213. …Cakkhusamphasse… sotasamphasse… ghānasamphasse… jivhāsamphasse … kāyasamphasse… manosamphasse….

214-261. …Cakkhusamphassajāya vedanāya… sotasamphassajāya vedanāya… ghānasamphassajāya vedanāya… jivhāsamphassajāya vedanāya… kāyasamphassajāya vedanāya… manosamphassajāya vedanāya….

262-309. …Rūpasaññāya… saddasaññāya… gandhasaññāya… rasasaññāya… phoṭṭhabbasaññāya … dhammasaññāya….

310-357. …Rūpasañcetanāya… saddasañcetanāya… gandhasañcetanāya… rasasañcetanāya… phoṭṭhabbasañcetanāya… dhammasañcetanāya….

358-405. …Rūpataṇhāya… saddataṇhāya… gandhataṇhāya… rasataṇhāya… phoṭṭhabbataṇhāya…

dhammataṇhāya….

406-453. …Rūpavitakke… saddavitakke… gandhavitakke… rasavitakke… phoṭṭhabbavitakke… dhammavitakke….

454-501. …Rūpavicāre… saddavicāre… gandhavicāre… rasavicāre… phoṭṭhabbavicāre… dhammavicāre aniccānupassī viharituṃ… dukkhānupassī viharituṃ… anattānupassī viharituṃ… khayānupassī viharituṃ… vayānupassī viharituṃ… virāgānupassī viharituṃ… nirodhānupassī viharituṃ… paṭinissaggānupassī viharituṃ…pe….

4. Rāgapeyyālaṃ

502. ‘‘Rāgassa, bhikkhave, abhiññāya ekādasa dhammā bhāvetabbā. Katame ekādasa? Paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ, mettācetovimutti, karuṇācetovimutti, muditācetovimutti, upekkhācetovimutti, ākāsānañcāyatanaṃ, viññāṇañcāyatanaṃ, ākiñcaññāyatanaṃ – rāgassa, bhikkhave, abhiññāya ime ekādasa dhammā bhāvetabbā.

503-511. ‘‘Rāgassa, bhikkhave, pariññāya… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya… ime ekādasa dhammā bhāvetabbā.

512-671. ‘‘Dosassa …pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa abhiññāya…pe… pariññāya… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya ime ekādasa dhammā bhāvetabbā’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Rāgapeyyālaṃ niṭṭhitaṃ.

Nava suttasahassāni, bhiyyo pañcasatāni ca [pañca suttasatāni ca (aṭṭha.)];
Sattapaññāsa suttantā [suttāni (aṭṭha.)], aṅguttarasamāyutā [honti aṅguttarāgame (aṭṭha.)] ti.

Ekādasakanipātapāḷi niṭṭhitā.

Aṅguttaranikāyo samatto.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Ekakanipāta-aṭṭhakathā

Ganthārambhakathā

‘‘Karuṇāsītalahadayaṃ, paññāpajjotavihatamohatamaṃ;
Sanarāmaralokagaruṃ, vande **sugataṃ** gativimuttaṃ.

‘‘Buddhopi buddhabhāvaṃ, bhāvetvā ceva sacchikatvā ca;
Yaṃ upagato gatamalaṃ, vande tamanuttaraṃ **dhammaṃ**.

‘‘Sugatassa orasānaṃ, puttānaṃ mārasenamathanānaṃ;
Aṭṭhannampi samūhaṃ, sirasā vande **ariyasaṅghaṃ**.

‘‘Iti me pasannamatino, ratanattayavandanāmayaṃ puññaṃ;
Yaṃ suvihatantarāyo, hutvā tassānubhāvena.

‘‘Ekakadukādipaṭimaṇḍitassa **aṅguttarāgamavarassa**;
Dhammakathikapuṅgavānaṃ, vicittapaṭibhānajananassa.

‘‘Atthappakāsanatthaṃ, **aṭṭhakathā** ādito vasisatehi;
Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.

‘‘Sīhaḷadīpaṃ pana ābhatātha vasinā mahāmahindena;
Ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.

‘‘Apanetvāna tatohaṃ, sīhaḷabhāsaṃ manoramaṃ bhāsaṃ;
Tantinayānucchavikaṃ, āropento vigatadosaṃ.

‘‘Samayaṃ avilomento, therānaṃ theravaṃsadīpānaṃ;
Sunipuṇavinicchayānaṃ, mahāvihāre nivāsīnaṃ.

‘‘Hitvā punappunāgatamatthaṃ, atthaṃ pakāsayissāmi;
Sujanassa ca tuṭṭhatthaṃ, ciraṭṭhitatthañca dhammassa.

‘‘Sāvatthipabhūtīnaṃ, nagarānaṃ vaṇṇanā katā heṭṭhā;
Dīghassa majjhimassa ca, yā me atthaṃ vadantena.

‘‘Vitthāravasena sudaṃ, vatthūni ca tattha yāni vuttāni;
Tesampi na idha bhiyyo, vitthārakathaṃ karissāmi.

‘‘Suttānaṃ pana atthā, na vinā vatthūhi ye pakāsanti;
Tesaṃ pakāsanatthaṃ, vatthūnipi dassayissāmi.

‘‘Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;

Cariyāvidhānasahito, jhānasamāpattivitthāro.

‘‘Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;
Khandhādhātāyatanindriyāni, ariyāni ceva cattāri.

‘‘Saccāni paccayākāradesanā suparisuddhanipuṇanayā;
Avimuttatantimaggā, vipassanābhāvanā ceva.

‘‘Iti pana sabbaṃ yasmā, **visuddhimagge** mayā suparisuddhaṃ;
Vuttaṃ tasmā bhiyyo, na taṃ idha vicārayissāmi.

‘‘Majjhe **visuddhimaggo,** esa catunnampi āgamānañhi;
Ṭhatvā pakāsayissati, tattha yathābhāsitamatthaṃ.

‘‘Icceva kato tasmā, tampi gahetvāna saddhimetāya;
Aṭṭhakathāya vijānatha, aṅguttaranissitaṃ attha’’nti.

Saṃkhepakathā

1. Rūpādivaggavaṇṇanā

Tattha **aṅguttarāgamo** nāma ekakanipāto dukanipāto tikanipāto catukkanipāto pañcakanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipātoti ekādasa nipātā honti. Suttato –

‘‘Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsa suttāni, honti aṅguttarāgame’’.

Tassa nipātesu **ekakanipāto** ādi, suttesu **cittapariyādānasuttaṃ**. Tassāpi ‘‘evaṃ me suta’’ntiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi. Sā panesā paṭhamamahāsaṅgīti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya ādimhi vitthāritā, tasmā sā tattha vitthāritanayeneva veditabbā.

Nidānavaṇṇanā

1. Yaṃ panetaṃ ‘‘evaṃ me suta’’ntiādikaṃ nidānaṃ, tattha **eva**nti nipātapadaṃ, **me**tiādīni nāmapadāni. **Sāvatthiyaṃ viharatī**ti ettha **vī**ti upasaggapadaṃ, **haratī**ti ākhyātapadanti iminā tāva nayena padavibhāgo veditabbo.

Atthato pana **evaṃ**saddo tāva upamūpadesa-sampahaṃsana-garahaṇavacana-sampaṭiggahākāranidassanāvadhāraṇādi-anekatthappabhedo. Tathā hesa ‘‘evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu’’nti evamādīsu (dha. pa. 53) upamāyaṃ āgato. ‘‘Evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba’’ntiādīsu (a. ni. 4.122) upadese. ‘‘Evametaṃ bhagavā, evametaṃ sugatā’’tiādīsu (a. ni. 3.66) sampahaṃsane. ‘‘Evamevaṃ panāyaṃ vasalī yasmiṃ vā tasmiṃ vā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsatī’’tiādīsu (saṃ. ni. 1.187) garahaṇe. ‘‘Evaṃ, bhanteti kho te bhikkhū bhagavato paccassosu’’ntiādīsu (ma. ni. 1.1) vacanasampaṭiggahe. ‘‘Evaṃ byākho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī’’tiādīsu (ma. ni. 1.398) ākāre. ‘‘Ehi tvaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ…pe… phāsuvihāraṃ pucchatī’ti, evañca vadehi ‘‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ, tenupasaṅkamatu anukampaṃ upādāyā''tiādīsu (dī. ni. 1.445) nidassane. ''Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vāti? Akusalā, bhante. Sāvajjā vā anavajjā vāti? Sāvajjā, bhante. Viññugarahitā vā viññuppasatthā vāti? Viññugarahitā, bhante. Samattā samādinnā ahitāya dukkhāya saṃvattanti no vā, kathaṃ vo ettha hotīti? Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti, evaṃ no ettha hotī''tiādīsu (a. ni. 3.66) avadhāraṇe. Svāyamidha ākāranidassanāvadhāraṇesu daṭṭhabbo.

Tattha ākāratthena **evaṃ**saddena etamatthaṃ dīpeti – nānānayanipuṇaṃ anekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samattho viññātuṃ, sabbathāmena pana sotukāmataṃ janetvāpi evaṃ me sutaṃ, mayāpi ekenākārena sutanti.

Nidassanatthena ''nāhaṃ sayambhū, na mayā idaṃ sacchikata''nti attānaṃ parimocento ''evaṃ me sutaṃ, mayāpi evaṃ suta''nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

Avadhāraṇatthena ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, satimantānaṃ, gatimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando''ti (a. ni. 1.219, 223) evaṃ bhagavatā, ''āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo''ti (a. ni. 5.169) evaṃ dhammasenāpatinā ca pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukāmataṃ janeti ''evaṃ me sutaṃ, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva, na aññathā daṭṭhabba''nti.

Mesaddo tīsu atthesu dissati. Tathā hissa ''gāthābhigītaṃ me abhojaneyya''ntiādīsu (su. ni. 81; saṃ. ni. 1.194) mayāti attho. ''Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū''tiādīsu (saṃ. ni. 4.88) mayhanti attho. ''Dhammadāyādā me, bhikkhave, bhavathā''tiādīsu (ma. ni. 1.29) mamāti attho. Idha pana ''mayā suta''nti ca, ''mama suta''nti ca atthadvaye yujjati.

Sutanti ayaṃ **suta**saddo saupasaggo ca anupasaggo ca gamana-vissuta-kilinnaupacitānuyoga-sotaviññeyya-sotadvārānusāraviññātādianekatthappabhedo. Tathā hissa – ''senāya pasuto''tiādīsu gacchantoti attho. ''Sutadhammassa passato''tiādīsu (udā. 11) vissutadhammassāti attho. ''Avassutā avassutassā''tiādīsu (pāci. 657) kilinnākilinnassāti attho. ''Tumhehi puññaṃ pasutaṃ anappaka''ntiādīsu (khu. pā. 7-12) upacitanti attho. ''Ye jhānappasutā dhīrā''tiādīsu (dha. pa. 181) jhānānuyuttāti attho. ''Diṭṭhaṃ sutaṃ muta''ntiādīsu (ma. ni. 1.241) sotaviññeyyanti attho. ''Sutadharo sutasannicayo''tiādīsu (ma. ni. 1.339) sotadvārānusāraviññātadharoti attho. Idha panassa sotadvārānusārena upadhāritanti vā upadhāraṇanti vāti attho. Me-saddassa hi mayāti atthe sati ''evaṃ mayā sutaṃ sotadvārānusārena upadhārita''nti yujjati. Mamāti atthe sati ''evaṃ mama sutaṃ sotadvārānusārena upadhāraṇa''nti yujjati.

Evametesu tīsu padesu **eva**nti sotaviññāṇādiviññāṇakiccanidassanaṃ. **Me**ti vuttaviññāṇasamaṅgipuggalanidassanaṃ. **Suta**nti assavanabhāvapaṭikkhepato anūnādhikāviparītaggahaṇanidassanaṃ. Tathā **eva**nti tassā sotadvārānusārena pavattāya viññāṇavīthiyā nānappakārena ārammaṇe pavattabhāvappakāsanaṃ. **Me**ti attappakāsanaṃ. **Suta**nti dhammappakāsanaṃ. Ayañhettha saṅkhepo – ''nānappakārena ārammaṇe pavattāya viññāṇavīthiyā mayā na aññaṃ kataṃ, idaṃ pana kataṃ, ayaṃ dhammo suto''ti.

Tathā **eva**nti niddisitabbappakāsanaṃ. **Me**ti puggalappakāsanaṃ. **Suta**nti puggalakiccappakāsanaṃ. Idaṃ vuttaṃ hoti – yaṃ suttaṃ niddisissāmi, taṃ mayā evaṃ sutanti.

Tathā **eva**nti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso. **Eva**nti hi ayaṃ ākārapaññatti. **Me**ti kattuniddeso. **Suta**nti visayaniddeso. Ettāvatā nānākārappavattena cittasantānena taṃsamaṅgino kattu visaye gahaṇasanniṭṭhānaṃ kataṃ hoti.

Atha vā **eva**nti puggalakiccaniddeso. **Suta**nti viññāṇakiccaniddeso. **Me**ti ubhayakiccayuttapuggalaniddeso. Ayaṃ panettha saṅkhepo – mayā savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena laddhasavanakiccavohārena sutanti.

Tattha **eva**nti ca **me**ti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Kiñhettha taṃ paramatthato atthi, yaṃ evanti vā meti vā niddesaṃ labhetha. **Suta**nti vijjamānapaññatti. Yañhi taṃ ettha sotena upaladdhaṃ, taṃ paramatthato vijjamānanti. Tathā **eva**nti ca **me**ti ca taṃ taṃ upādāya vattabbato upādāpaññatti. **Suta**nti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti.

Ettha ca **eva**nti vacanena asammohaṃ dīpeti. Na hi sammūḷho nānappakārapaṭivedhasamattho hoti. **Suta**nti vacanena sutassa asammosaṃ dīpeti. Yassa hi sutaṃ sammuṭṭhaṃ hoti, na so kālantarena mayā sutanti paṭijānāti. Iccassa asammohena paññāsiddhi, asammosena pana satisiddhi. Tattha paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā, satipubbaṅgamāya paññāya atthapaṭivedhasamatthatā. Tadubhayasamatthatāyogena atthabyañjanasampannassa dhammakosassa anupālanasamatthato dhammabhaṇḍāgārikattasiddhi.

Aparo nayo – **eva**nti vacanena yoniso manasikāraṃ dīpeti, ayoniso manasikaroto hi nānappakārapaṭivedhābhāvato. **Suta**nti vacanena avikkhepaṃ dīpeti, vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi ‘‘na mayā sutaṃ, puna bhaṇathā’’ti bhaṇati. Yoniso manasikārena cettha attasammāpaṇidhiṃ pubbe ca katapuññataṃ sādheti sammā appaṇihitattassa pubbe akatapuññassa vā tadabhāvato. Tathā avikkhepena saddhammassavanaṃ sappurisūpanissayañca sādheti. Na hi vikkhittacitto sotuṃ sakkoti, na ca sappurise anupassayamānassa savanaṃ atthīti.

Aparo nayo – yasmā **‘‘eva**nti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso’’ti vuttaṃ. So ca evaṃ bhaddako ākāro na sammā appaṇihitattano pubbe akatapuññassa vā hoti, tasmā **eva**nti iminā bhaddakenākārena pacchimacakkadvayasampattimattano dīpeti. **Suta**nti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpadese vasato sappurisūpanissayavirahitassa vā savanaṃ atthi. Iccassa pacchimacakkadvayasiddhiyā āsayasuddhi siddhā hoti, purimacakkadvayasiddhiyā payogasuddhi. Tāya ca āsayasuddhiyā adhigamabyattisiddhi, payogasuddhiyā āgamabyattisiddhi. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ aruṇuggaṃ viya sūriyassa udayato, yoniso manasikāro viya ca kusalakammassa, arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti ṭhāne nidānaṃ ṭhapento **evaṃ me suta**ntiādimāha.

Aparo nayo – **eva**nti iminā nānappakārapaṭivedhadīpakena vacanena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. **Suta**nti iminā sotabbabhedapaṭivedhadīpakena vacanena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ. **Eva**nti ca idaṃ yoniso manasikāradīpakavacanaṃ bhāsamāno ‘‘ete mayā dhammā manasā anupekkhitā diṭṭhiyā suppaṭividdhā’’ti dīpeti. **Suta**nti idaṃ savanayogadīpakavacanaṃ bhāsamāno ‘‘bahū mayā dhammā sutā dhātā vacasā paricitā’’ti dīpeti. Tadubhayenapi atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇaṃ hi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti ādaraṃ janetvā sakkaccaṃ dhammo sotabboti.

Evaṃ me sutanti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammaṃ attano adahanto asappurisabhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. ‘‘Kevalaṃ sutamevetaṃ mayā, tasseva pana bhagavato vacana’’nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

Apica ‘‘evaṃ me suta’’nti attanā uppāditabhāvaṃ appaṭijānanto purimavacanaṃ vivaranto ‘‘sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavisāradassa dasabaladharassa āsabhaṭṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa vacanaṃ, na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kattabbā’’ti sabbadevamanussānaṃ imasmiṃ dhamme assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati –

‘‘Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;
Evaṃ me sutamiccevaṃ, vadaṃ gotamasāvako’’ti.

Ekanti gaṇanaparicchedaniddeso. **Samaya**nti paricchinnaniddeso. **Ekaṃ samaya**nti aniyamitaparidīpanaṃ. Tattha **samaya**saddo –

‘‘Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;
Paṭilābhe pahāne ca, paṭivedhe ca dissati’’.

Tathā hissa ‘‘appeva nāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ti evamādīsu (dī. ni. 1.447) samavāyo attho. ‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’tiādīsu (a. ni. 8.29) khaṇo. ‘‘Uṇhasamayo pariḷāhasamayo’’tiādīsu (pāci. 358) kālo. ‘‘Mahāsamayo pavanasmi’’ntiādīsu (dī. ni. 2.332) samūho. ‘‘Samayopi kho te bhaddāli appaṭividdho ahosi, bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati ‘bhaddāli nāma bhikkhu satthu sāsane sikkhāya aparipūrakārī’ti, ayampi kho te, bhaddāli, samayo appaṭividdho ahosī’’tiādīsu (ma. ni. 2.135) hetu. ‘‘Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī’’tiādīsu (ma. ni. 2.260) diṭṭhi.

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. –

Ādīsu (saṃ. ni. 1.129) paṭilābho. ‘‘Sammā mānābhisamayā antamakāsi dukkhassā’’tiādīsu (ma. ni. 1.28) pahānaṃ. ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’tiādīsu (paṭi. ma. 2.8) paṭivedho. Idha panassa kālo attho. Tena saṃvacchara-utu-māsa-aḍḍhamāsa-ratti-diva-pubbaṇha-majjhanhika-sāyanha-paṭhama-majjhima- pacchimayāma-muhuttādīsu kālappabhedabhūtesu samayesu ekaṃ samayanti dīpeti.

Tattha kiñcāpi etesu saṃvaccharādīsu yaṃ yaṃ suttaṃ yamhi yamhi saṃvacchare utumhi māse pakkhe rattibhāge divasabhāge vā vuttaṃ, sabbaṃ taṃ therassa suviditaṃ suvavatthāpitaṃ paññāya. Yasmā pana ‘‘evaṃ me sutaṃ asukasaṃvacchare asukautumhi asukamāse asukapakkhe asukarattibhāge asukadivasabhāge vā’’ti evaṃ vutte na sakkā sukhena dhāretuṃ vā uddisituṃ vā uddisāpetuṃ vā, bahu ca vattabbaṃ hoti, tasmā ekeneva padena tamatthaṃ samodhānetvā ‘‘ekaṃ samaya’’nti āha.

Ye vā ime gabbhokkantisamayo jātisamayo saṃvegasamayo abhinikkhamanasamayo dukkarakārikasamayo māravijayasamayo abhisambodhisamayo diṭṭhadhammasukhavihārasamayo desanāsamayo parinibbānasamayoti evamādayo bhagavato devamanussesu ativiya suppakāsā anekakālappabhedā eva samayā, tesu samayesu desanāsamayasaṅkhātaṃ ekaṃ samayanti dīpeti. Yo cāyaṃ ñāṇakaruṇākiccasamayesu karuṇākiccasamayo, attahitaparahita-paṭipattisamayesu parahita-paṭipattisamayo, sannipatitānaṃ karaṇīyadvayasamayesu dhammikathāsamayo, desanāpaṭipattisamayesu desanāsamayo, tesupi samayesu aññataraṃ sandhāya ‘‘ekaṃ samaya’’nti āha.

Kasmā panettha yathā abhidhamme ‘‘yasmiṃ samaye kāmāvacara’’nti ca, ito aññesu ca suttapadesu ‘‘yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehī’’ti ca bhummavacanena niddeso kato, vinaye ca ‘‘tena samayena buddho bhagavā’’ti karaṇavacanena niddeso kato, tathā akatvā ‘‘ekaṃ samaya’’nti upayogavacanena niddeso katoti. Tattha tathā, idha ca aññathā atthasambhavato. Tattha hi abhidhamme ito aññesu suttapadesu ca adhikaraṇattho bhāvenabhāvalakkhaṇattho ca sambhavati. Adhikaraṇaṃ hi kālattho samūhattho ca samayo, tattha vuttānaṃ phassādidhammānaṃ khaṇasamavāyahetusaṅkhātassa ca samayassa bhāvena tesaṃ bhāvo lakkhīyati, tasmā tadatthajotanatthaṃ tattha bhummavacanena niddeso kato.

Vinaye ca hetuattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sāriputtādīhipi dubbiññeyyo, tena samayena hetubhūtena karaṇabhūtena ca sikkhāpadāni paññāpayanto sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsi. Tasmā tadatthajotanatthaṃ tattha karaṇavacanena niddeso kato.

Idha pana aññasmiñca evaṃjātike accantasaṃyogattho sambhavati. Yañhi samayaṃ bhagavā imaṃ aññaṃ vā suttantaṃ desesi, accantameva taṃ samayaṃ karuṇāvihārena vihāsi. Tasmā tadatthajotanatthaṃ idha upayogavacananiddeso katoti. Tenetaṃ vuccati –

‘‘Taṃ taṃ atthamapekkhitvā, bhummena karaṇena ca;
Aññatra samayo vutto, upayogena so idhā’’ti.

Porāṇā pana vaṇṇayanti – ‘‘tasmiṃ samaye’’ti vā ‘‘tena samayenā’’ti vā ‘‘ekaṃ samaya’’nti vā abhilāpamattabhedo esa, sabbattha bhummamevatthoti. Tasmā ‘‘ekaṃ samaya’’nti vuttepi ‘‘ekasmiṃ samaye’’ti attho veditabbo.

Bhagavāti garu. Garuñhi loke ‘‘bhagavā’’ti vadanti. Ayañca sabbaguṇavisiṭṭhatāya sabbasattānaṃ garu, tasmā ‘‘bhagavā’’ti veditabbo. Porāṇehipi vuttaṃ –

‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī’’ti.

Apica –

‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu bhagavā tato’’ti. –

Imissāpi gāthāya vasenassa padassa vitthārato attho veditabbo. So ca **visuddhimagge** (visuddhi. 1.142, 144) buddhānussatiniddese vuttoyeva.

Ettāvatā cettha **evaṃ me suta**nti vacanena yathāsutaṃ dhammaṃ dassento bhagavato dhammasarīraṃ paccakkhaṃ karoti. Tena ‘‘na idaṃ atikkantasatthukaṃ pāvacanaṃ, ayaṃ vo satthā’’ti satthu adassanena ukkaṇṭhitaṃ janaṃ samassāseti. **Ekaṃ samayaṃ bhagavā**ti vacanena tasmiṃ samaye bhagavato avijjamānabhāvaṃ dassento rūpakāyaparinibbānaṃ sādheti. Tena ‘‘evaṃvidhassa nāma ariyadhammassa desako dasabaladharo vajirasaṅghātasamānakāyo sopi bhagavā parinibbuto, kena aññena jīvite āsā janetabbā’’ti jīvitamadamattaṃ janaṃ saṃvejeti, saddhamme cassa ussāhaṃ janeti. **Eva**nti ca bhaṇanto desanāsampattiṃ niddisati. **Me suta**nti sāvakasampattiṃ. **Ekaṃ samaya**nti kālasampattiṃ. **Bhagavā**ti desakasampattiṃ.

Sāvatthiyanti evaṃnāmake nagare. Samīpatthe cetaṃ bhummavacanaṃ. **Viharatī**ti avisesena iriyāpathadibbabrahmaariyavihāresu aññataravihārasamaṅgiparidīpanametaṃ. Idha pana ṭhānagamananisajjāsayanappabhedesu iriyāpathesu aññatarairiyāpathasamāyogaparidīpanaṃ, tena ṭhitopi gacchantopi nisinnopi sayānopi bhagavā viharaticceva veditabbo. So hi ekaṃ iriyāpathabādhanaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti, tasmā ‘‘viharatī’’ti vuccati.

Jetavaneti jetassa rājakumārassa vane. Tañhi tena ropitaṃ saṃvaḍḍhitaṃ paripālitaṃ, so cassa sāmī ahosi, tasmā jetavananti saṅkhaṃ gataṃ, tasmiṃ jetavane. **Anāthapiṇḍikassa ārāme**ti anāthapiṇḍikena gahapatinā catupaññāsahiraññakoṭipariccāgena buddhappamukhassa bhikkhusaṅghassa niyyātitattā anāthapiṇḍikassāti saṅkhaṃ gate ārāme. Ayamettha saṅkhepo, vitthāro pana papañcasūdaniyā majjhimaṭṭhakathāya sabbāsavasuttavaṇṇanāyaṃ (ma. ni. aṭṭha. 1.14 ādayo) vutto.

Tattha siyā – yadi tāva bhagavā sāvatthiyaṃ viharati, ‘‘jetavane’’ti na vattabbaṃ. Atha tattha viharati, ‘‘sāvatthiya’’nti na vattabbaṃ. Na hi sakkā ubhayattha ekaṃ samayaṃ viharitunti. Na kho panetaṃ evaṃ daṭṭhabbaṃ. Nanu avocumha ‘‘samīpatthe bhummavacana’’nti. Tasmā yathā gaṅgāyamunādīnaṃ samīpe goyūthāni carantāni ‘‘gaṅgāya caranti, yamunāya carantī’’ti vuccanti, evamidhāpi yadidaṃ sāvatthiyā samīpe jetavanaṃ, tattha viharanto vuccati ‘‘sāvatthiyaṃ viharati jetavane’’ti. Gocaragāmanidassanatthaṃ hissa sāvatthivacanaṃ, pabbajitānurūpanivāsanaṭṭhānanidassanatthaṃ sesavacanaṃ.

Tattha sāvatthivacanena āyasmā ānando bhagavato gahaṭṭhānuggahakaraṇaṃ dasseti, jetavanādikittanena pabbajitānuggahakaraṇaṃ. Tathā purimena paccayaggahaṇato attakilamathānuyogavivajjanaṃ, pacchimena vatthukāmappahānato kāmasukhallikānuyogavivajjanūpāyadassanaṃ. Purimena ca dhammadesanābhiyogaṃ, pacchimena vivekādhimuttiṃ. Purimena karuṇāya upagamanaṃ, pacchimena paññāya apagamanaṃ. Purimena sattānaṃ hitasukhanipphādanādhimuttitaṃ, pacchimena parahitasukhakaraṇe nirupalepataṃ. Purimena dhammikasukhāpariccāganimittaphāsuvihāraṃ, pacchimena uttarimanussadhammānuyoganimittaṃ. Purimena manussānaṃ upakārabahulataṃ, pacchimena devatānaṃ. Purimena loke jātassa loke saṃvaḍḍhabhāvaṃ, pacchimena lokena anupalittataṃ. Purimena ‘‘ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho’’ti (a. ni. 1.170) vacanato yadatthaṃ bhagavā uppanno, tadatthaparinipphādanaṃ, pacchimena yattha uppanno, tadanurūpavihāraṃ. Bhagavā hi paṭhamaṃ lumbinivane, dutiyaṃ bodhimaṇḍeti lokiyalokuttarāya uppattiyā vaneyeva uppanno. Tenassa vaneyeva vihāraṃ dassetīti evamādinā nayenettha atthayojanā veditabbā.

Tatrāti desakālaparidīpanaṃ. Tañhi yaṃ samayaṃ viharati, tatra samaye. Yasmiñca ārāme viharati, tatra ārāmeti dīpeti. Bhāsitabbayutte vā desakāle dīpeti. Na hi bhagavā ayutte dese vā kāle vā dhammaṃ bhāsati. ‘‘Akālo kho tāva, bāhiyā’’tiādi (udā. 10) cettha sādhakaṃ. **Kho**ti padapūraṇamatte avadhāraṇe ādikālatthe vā nipāto. **Bhagavā**ti lokagarudīpanaṃ. **Bhikkhū**ti kathāsavanayuttapuggalavacanaṃ. Api cettha ‘‘bhikkhakoti bhikkhu, bhikkhācariyaṃ ajjhupagatoti bhikkhū’’tiādinā (pārā. 45; vibha. 511) nayena vacanattho veditabbo. **Āmantesī**ti ālapi abhāsi sambodhesīti ayamettha attho. Aññatra pana ñāpanepi hoti. Yathāha – ‘‘āmantayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave’’ti. Pakkosanepi. Yathāha – ‘‘ehi tvaṃ, bhikkhu, mama vacanena sāriputtaṃ āmantehī’’ti (a. ni. 9.11; saṃ. ni. 2.32).

Bhikkhavoti āmantanākāraparidīpanaṃ. Tañca bhikkhanasīlatādiguṇayogasiddhattā vuttaṃ. Bhikkhanasīlatāguṇayuttopi hi bhikkhu, bhikkhanadhammatāguṇayuttopi bhikkhu, bhikkhane sādhukāritāguṇayuttopīti saddavidū maññanti. Tena ca nesaṃ bhikkhanasīlatādiguṇayogasiddhena vacanena hīnādhikajanasevitaṃ vuttiṃ pakāsento uddhatadīnabhāvaniggahaṃ karoti. **Bhikkhavo**ti iminā karuṇāvipphārasommahadayanayananipātapubbaṅgamena vacanena te attano mukhābhimukhe karoti. Teneva ca kathetukamyatādīpakena vacanena tesaṃ sotukamyataṃ janeti. Teneva ca sambodhanatthena sādhukaṃ savanamanasikārepi te niyojeti. Sādhukaṃ savanamanasikārāyattā hi sāsanasampatti.

Aparesupi devamanussesu vijjamānesu kasmā bhikkhūyeva āmantesīti ce? Jeṭṭhaseṭṭhāsannasadāsannihitabhāvato. Sabbaparisasādhāraṇā hi bhagavato dhammadesanā. Parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthucariyānuvidhāyakattā sakalasāsanapaṭiggāhakattā ca. Āsannā te tattha nisinnesu satthusantikattā. Sadāsannihitā satthusantikāvacarattāti. Apica te dhammadesanāya bhājanaṃ yathānusiṭṭhaṃ paṭipattisabbhāvatotipi te eva āmantesi.

Kimatthaṃ pana bhagavā dhammaṃ desento paṭhamaṃ bhikkhū āmantesi, na dhammameva desesīti? Satijananatthaṃ. Bhikkhū hi aññaṃ cintentāpi vikkhittacittāpi dhammaṃ paccavekkhantāpi kammaṭṭhānaṃ manasikarontāpi nisinnā honti, te anāmantetvā dhamme desiyamāne ‘‘ayaṃ desanā kiṃnidānā kiṃpaccayā katamāya aṭṭhuppattiyā desitā’’ti sallakkhetuṃ asakkontā duggahitaṃ vā gaṇheyyuṃ, na vā gaṇheyyuṃ. Tena nesaṃ satijananatthaṃ bhagavā paṭhamaṃ āmantetvā pacchā dhammaṃ deseti.

Bhadanteti gāravavacanametaṃ, satthu paṭivacanadānaṃ vā. Api cettha ‘‘bhikkhavo’’ti vadamāno bhagavā te bhikkhū ālapati. ‘‘Bhadante’’ti vadamānā te bhagavantaṃ paccālapanti. Tathā ‘‘bhikkhavo’’ti bhagavā ādimhi bhāsati, ‘‘bhadante’’ti te paccābhāsanti. ‘‘Bhikkhavo’’ti paṭivacanaṃ dāpeti, ‘‘bhadante’’ti paṭivacanaṃ denti. **Te bhikkhū**ti ye bhagavā āmantesi, te. **Bhagavato paccassosu**nti bhagavato āmantanaṃ paṭiassosuṃ, abhimukhā hutvā suṇiṃsu sampaṭicchiṃsu paṭiggahesunti attho. **Bhagavā etadavocā**ti bhagavā etaṃ idāni vattabbaṃ sakalaṃ suttaṃ avoca. Ettāvatā ca yaṃ āyasmatā ānandena imassa suttassa sukhāvagāhaṇatthaṃ kāladesadesakaparisāpadesapaṭimaṇḍitaṃ nidānaṃ bhāsitaṃ, tassa atthavaṇṇanā samattāti.

Rūpādivaṇṇanā

Idāni **nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmī**tiādinā nayena bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anuppatto, sā panesā suttavaṇṇanā yasmā suttanikkhepaṃ vicāretvāva vuccamānā pākaṭā hoti, tasmā suttanikkhepavicāraṇā tāva veditabbā. Cattāro hi suttanikkhepā attajjhāsayo parajjhāsayo pucchāvasiko aṭṭhuppattikoti. Tattha yāni suttāni bhagavā parehi anajjhiṭṭho kevalaṃ attano ajjhāsayeneva kathesi, seyyathidaṃ – ākaṅkheyyasuttaṃ vatthasuttanti evamādīni, tesaṃ attajjhāsayo nikkhepo. Yāni pana ‘‘paripakkā kho rāhulassa vimuttiparipācanīyā dhammā, yaṃnūnāhaṃ rāhulaṃ uttari āsavānaṃ khaye vineyya’’nti (saṃ. ni. 4.121; ma. ni. 3.416) evaṃ paresaṃ ajjhāsayaṃ khantiṃ manaṃ abhinīhāraṃ bujjhanabhāvañca oloketvā parajjhāsayavasena kathitāni, seyyathidaṃ – rāhulovādasuttaṃ dhammacakkappavattananti evamādīni, tesaṃ parajjhāsayo nikkhepo. Bhagavantaṃ pana upasaṅkamitvā te te devamanussā tathā tathā pañhaṃ pucchanti. Evaṃ puṭṭhena bhagavatā yāni kathitāni devatāsaṃyuttabojjhaṅgasaṃyuttādīni, tesaṃ pucchāvasiko nikkhepo. Yāni pana uppannaṃ kāraṇaṃ paṭicca kathitāni dhammadāyādasuttaputtamaṃsūpamādīni, tesaṃ aṭṭhuppattiko nikkhepo. Evamimesu catūsu nikkhepesu imassa suttassa parajjhāsayo nikkhepo. Parajjhāsayavasena hetaṃ nikkhittaṃ. Kesaṃ ajjhāsayenāti? Rūpagarukānaṃ purisānaṃ.

Tattha **nāhaṃ, bhikkhave**tiādīsu nakāro paṭisedhattho. **Aha**nti attānaṃ niddisati. **Bhikkhave**ti bhikkhū ālapati. **Añña**nti idāni vattabbā itthirūpato aññaṃ. **Ekarūpampī**ti ekampi rūpaṃ. **Samanupassāmī**ti dve samanupassanā ñāṇasamanupassanā ca diṭṭhisamanupassanā ca. Tattha ‘‘aniccato samanupassati, no niccato’’ti (paṭi. ma. 3.35) ayaṃ **ñāṇasamanupassanā** nāma. ‘‘Rūpaṃ attato samanupassatī’’tiādikā (paṭi. ma. 1.130) pana **diṭṭhisamanupassanā** nāma. Tāsu idha ñāṇasamanupassanā adhippetā. Imassa pana padassa nakārena sambandho veditabbo. Idaṃ hi vuttaṃ hoti – ahaṃ, bhikkhave, sabbaññutaññāṇena olokentopi aññaṃ ekarūpampi na samanupassāmīti. **Yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhatī**ti yaṃ rūpaṃ rūpagarukassa purisassa catubhūmakakusalacittaṃ pariyādiyitvā gaṇhitvā khepetvā tiṭṭhati. ‘‘Sabbaṃ hatthikāyaṃ pariyādiyitvā’’tiādīsu (saṃ. ni. 1.126) hi gahaṇaṃ pariyādānaṃ nāma. ‘‘Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyatī’’tiādīsu (saṃ. ni. 3.102) khepanaṃ. Idha ubhayampi vaṭṭati. Tattha idaṃ rūpaṃ catubhūmakakusalacittaṃ gaṇhantaṃ na nīluppalakalāpaṃ puriso viya hatthena gaṇhāti, nāpi khepayamānaṃ aggi viya uddhane udakaṃ santāpetvā khepeti. Uppattiñcassa nivārayamānameva catubhūmakampi kusalacittaṃ gaṇhāti ceva khepeti cāti veditabbaṃ. Tena vuttaṃ – ‘‘purisassa cittaṃ pariyādāya tiṭṭhatī’’ti.

Yathayidanti yathā idaṃ. **Itthirūpa**nti itthiyā rūpaṃ. Tattha ‘‘kiñca, bhikkhave, rūpaṃ vadetha? Ruppatīti kho, bhikkhave, tasmā rūpanti vuccati. Kena ruppati? Sītenapi ruppati uṇhenapi ruppatī’’ti (saṃ. ni. 3.79) suttānusārena rūpassa vacanattho ceva sāmaññalakkhaṇañca veditabbaṃ. Ayaṃ pana rūpasaddo khandhabhavanimittapaccayasarīravaṇṇasaṇṭhānādīsu anekesu atthesu vattati. Ayañhi ‘‘yaṃ kiñci rūpaṃ atītānāgatapaccuppanna’’nti (vibha. 2; mahāva. 22) ettha rūpakkhandhe vattati. ‘‘Rūpūpapattiyā maggaṃ bhāvetī’’ti (dha. sa. 161; vibha. 624) ettha rūpabhave. ‘‘Ajjhattaṃ arūpasaññī bahiddhā rūpāni passatī’’ti (dha. sa. 204-232 ādayo) ettha kasiṇanimitte. ‘‘Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā no arūpā’’ti (a. ni. 2.83) ettha paccaye. ‘‘Ākāso parivārito rūpanteva saṅkhaṃ gacchatī’’ti (ma. ni. 1.306) ettha sarīre. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti (ma. ni. 1.400; 3.421) ettha vaṇṇe. ‘‘Rūpappamāṇo rūpappasanno’’ti (a. ni. 4.65) ettha saṇṭhāne. Ādisaddena ‘‘piyarūpaṃ sātarūpaṃ, arasarūpo’’tiādīnipi saṅgaṇhitabbāni. Idha panesa itthiyā catusamuṭṭhāne rūpāyatanasaṅkhāte vaṇṇe vattati. Apica yo koci itthiyā nivatthanivāsanassa vā alaṅkārassa vā gandhavaṇṇakādīnaṃ vā piḷandhanamālādīnaṃ vāti kāyappaṭibaddho ca vaṇṇo purisassa cakkhuviññāṇassa ārammaṇaṃ hutvā upakappati, sabbametaṃ itthirūpanteva veditabbaṃ. **Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī**ti idaṃ purimasseva daḷhīkaraṇatthaṃ vuttaṃ. Purimaṃ vā ‘‘yathayidaṃ, bhikkhave, itthirūpa’’nti evaṃ opammavasena vuttaṃ, idaṃ pariyādānānubhāvadassanavasena.

Tatridaṃ itthirūpassa pariyādānānubhāve vatthu – mahādāṭhikanāgarājā kira cetiyagirimhi ambatthale mahāthūpaṃ kārāpetvā giribhaṇḍapūjaṃ nāma katvā kālena kālaṃ orodhagaṇaparivuto cetiyagiriṃ gantvā bhikkhusaṅghassa mahādānaṃ deti. Bahūnaṃ sannipātaṭṭhāne nāma na sabbesaṃ sati sūpaṭṭhitā hoti, rañño ca damiḷadevī nāma mahesī paṭhamavaye ṭhitā dassanīyā pāsādikā. Atheko cittatthero nāma vuḍḍhapabbajito asaṃvaraniyāmena olokento tassā rūpārammaṇe nimittaṃ gahetvā ummādappatto viya ṭhitanisinnaṭṭhānesu ‘‘handa damiḷadevī, handa damiḷadevī’’ti vadanto vicarati. Tato paṭṭhāya cassa daharasāmaṇerā ummattakacittattherotveva nāmaṃ katvā vohariṃsu. Atha sā devī nacirasseva kālamakāsi. Bhikkhusaṅghe sivathikadassanaṃ gantvā āgate daharasāmaṇerā tassa santikaṃ gantvā evamāhaṃsu – ‘‘bhante cittatthera, yassatthāya tvaṃ vilapasi, mayaṃ tassā deviyā sivathikadassanaṃ gantvā āgatā’’ti. Evaṃ vuttepi assaddahanto ‘‘yassā vā tassā vā tumhe sivathikadassanatthāya gatā, mukhaṃ tumhākaṃ dhūmaṇṇa’’nti. Ummattakavacanameva avoca. Evaṃ ummattakacittattherassa cittaṃ pariyādāya aṭṭhāsi idaṃ itthirūpaṃ.

Aparampi vatthu – saddhātissamahārājā kira ekadivasaṃ orodhagaṇaparivuto vihāraṃ āgato. Eko daharo lohapāsādadvārakoṭṭhake ṭhatvā asaṃvare ṭhito ekaṃ itthiṃ olokesi. Sāpi gamanaṃ pacchinditvā taṃ olokesi. Ubhopi abbhantare uṭṭhitena rāgagginā ḍayhitvā kālamakaṃsu. Evaṃ itthirūpaṃ daharassa cittaṃ pariyādāya tiṭṭhati.

Aparampi vatthu – kalyāṇiyamahāvihārato kireko daharo uddesatthāya kāḷadīghavāpigāmadvāravihāraṃ gantvā niṭṭhituddesakicco atthakāmānaṃ vacanaṃ aggahetvā ‘‘gataṭṭhāne daharasāmaṇerehi puṭṭhena gāmassa niviṭṭhākāro kathetabbo bhavissatī’’ti gāme piṇḍāya caranto visabhāgārammaṇe nimittaṃ gahetvā attano vasanaṭṭhānaṃ gato tāya nivatthavatthaṃ sañjānitvā ‘‘kahaṃ, bhante, idaṃ laddha’’nti pucchanto tassā matabhāvaṃ ñatvā ‘‘evarūpā nāma itthī maṃ nissāya matā’’ti cintento antouṭṭhitena rāgagginā ḍayhitvā jīvitakkhayaṃ pāpuṇi. Evampi idaṃ itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhatīti veditabbaṃ.

2. Dutiyādīni saddagarukādīnaṃ āsayavasena vuttāni. Tesu **itthisaddo**ti itthiyā cittasamuṭṭhāno kathitagītavāditasaddo. Apica itthiyā nivatthanivāsanassāpi alaṅkatālaṅkārassāpi itthipayoganipphādito vīṇāsaṅkhapaṇavādisaddopi itthisaddotveva veditabbo. Sabbopi heso purisassa cittaṃ pariyādāya tiṭṭhati.

Tattha suvaṇṇakakkaṭakasuvaṇṇamoradaharabhikkhuādīnaṃ vatthūni veditabbāni. Pabbatantaraṃ kira nissāya mahantaṃ hatthināgakulaṃ vasati. Avidūraṭṭhāne cassa mahāparibhogasaro atthi, tasmiṃ kāyūpapanno suvaṇṇakakkaṭako atthi. So taṃ saraṃ otiṇṇotiṇṇe saṇḍāsena viya aḷehi pāde gahetvā attano vasaṃ netvā māreti. Tassa otārāpekkhā hatthināgā ekaṃ mahāhatthiṃ jeṭṭhakaṃ katvā vicaranti. So ekadivasaṃ taṃ hatthināgaṃ gaṇhi. Thāmasatisampanno hatthināgo cintesi – ‘‘sacāhaṃ bhītaravaṃ ravissāmi, sabbe yathāruciyā akīḷitvā palāyissantī’’ti niccalova aṭṭhāsi. Atha sabbesaṃ uttiṇṇabhāvaṃ ñatvā tena gahitabhāvaṃ attano bhariyaṃ jānāpetuṃ viravitvā evamāha –

‘‘Siṅgīmigo āyatacakkhunetto,
Aṭṭhittaco vārisayo alomo;
Tenābhibhūto kapaṇaṃ rudāmi,
Mā heva maṃ pāṇasamaṃ jaheyyā’’ti. (jā. 1.3.49);

Sā taṃ sutvā sāmikassa gahitabhāvaṃ ñatvā taṃ tamhā bhayā mocetuṃ hatthinā ca kuḷīrena ca saddhiṃ sallapantī evamāha –

‘‘Ayya na taṃ jahissāmi, kuñjaraṃ saṭṭhihāyanaṃ;
Pathabyā cāturantāya, suppiyo hosi me tuvaṃ.

‘‘Ye kuḷīrā samuddasmiṃ, gaṅgāya yamunāya ca;
Tesaṃ tvaṃ vārijo seṭṭho, muñca rodantiyā pati’’nti. (jā. 1.3.50-51);

Kuḷīro saha itthisaddassavanena gahaṇaṃ sithilamakāsi. Atha hatthināgo ‘‘ayamevetassa okāso’’ti ekaṃ pādaṃ gahitākāreneva ṭhapetvā dutiyaṃ ukkhipitvā taṃ piṭṭhikapāle akkamitvā vicuṇṇikaṃ katvā thokaṃ ākaḍḍhitvā tīre khipi. Atha naṃ sabbahatthino sannipatitvā ‘‘amhākaṃ verī’’ti vicuṇṇayiṃsu. Evaṃ tāva itthisaddo suvaṇṇakakkaṭakassa cittaṃ pariyādiyitvā tiṭṭhati.

Suvaṇṇamoropi himavantaṃ anupavisitvā mahantaṃ pabbatagahanaṃ nissāya vasanto niccakālaṃ sūriyassa udayakāle sūriyamaṇḍalaṃ ulloketvā attano rakkhaṃ karonto evaṃ vadati –

‘‘Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu divasaṃ.

‘‘Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
Moro carati esanā’’ti. (jā. 1.2.17);

So divasaṃ gocaraṃ gahetvā sāyanhasamaye vasanaṭṭhānaṃ pavisanto atthaṅgataṃ sūriyamaṇḍalaṃ oloketvāpi imaṃ gāthaṃ vadati –

‘‘Apetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,

Tayājja guttā viharemu rattiṃ.

‘‘Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
Moro vāsamakappayī’’ti. (jā. 1.2.18);

Iminā niyāmena satta vassasatāni vītināmetvā ekadivasaṃ parittakammato puretarameva morakukkuṭikāya saddaṃ sutvā parittakammaṃ asaritvā raññā pesitassa luddakassa vasaṃ upagato. Evaṃ itthisaddo suvaṇṇamorassa cittaṃ pariyādiyitvā tiṭṭhatīti. Chātapabbatavāsī daharo pana sudhāmuṇḍakavāsī daharo ca itthisaddaṃ sutvā anayabyasanaṃ pattāti.

3. Tatiye **itthigandho**ti itthiyā catusamuṭṭhānikaṃ gandhāyatanaṃ. Svāyaṃ itthiyā sarīragandho duggandho hoti, kāyāruḷho pana āgantukaanulepanādigandho idha adhippeto. Ekaccā hi itthī assagandhinī hoti, ekaccā meṇḍakagandhinī, ekaccā sedagandhinī, ekaccā soṇitagandhinī. Ekacco andhabālo evarūpāyapi itthiyā rajjateva. Cakkavattino pana itthiratanassa kāyato candanagandho vāyati, mukhato ca uppalagandho. Ayaṃ na sabbāsaṃ hoti, āgantukaanulepanādigandhova idha adhippeto. Tiracchānagatā pana hatthiassagoṇādayo tiracchānagatānaṃ sajātiitthīnaṃ utugandhena yojanadviyojanatiyojanacatuyojanampi gacchanti. Itthikāye gandho vā hotu itthiyā nivatthanivāsanaanulittālepanapiḷandhamālādigandho vā, sabbopi itthigandhotveva veditabbo.

4. Catutthe **itthiraso**ti itthiyā catusamuṭṭhānikaṃ rasāyatanaṃ. Tipiṭakacūḷanāgacūḷābhayattherā pana ‘‘svāyaṃ itthiyā kiṃkārapaṭissāvitādivasena savanaraso ceva paribhogaraso ca, ayaṃ itthiraso’’ti vadanti. Kiṃ tena? Yo panāyaṃ itthiyā oṭṭhamaṃsasammakkhanakheḷādirasopi, sāmikassa dinnayāgubhattādīnaṃ rasopi, sabbo so itthirasotveva veditabbo. Aneke hi sattā attano mātugāmena yaṃkiñci sahatthā dinnameva madhuranti gahetvā anayabyasanaṃ pattāti.

5. Pañcame **itthiphoṭṭhabbo**ti itthiyā kāyasamphasso, itthisarīrāruḷhānaṃ vatthālaṅkāramālādīnampi phasso itthiphoṭṭhabbotveva veditabbo. Sabbopesa purisassa cittaṃ pariyādiyati mahācetiyaṅgaṇe gaṇasajjhāyaṃ gaṇhantassa daharabhikkhuno visabhāgārammaṇaphasso viyāti.

Iti satthā sattānaṃ āsayānusayavasena rūpādīsu ekekaṃ gahetvā aññaṃ īdisaṃ na passāmīti āha. Yathā hi rūpagarukassa purisassa itthirūpaṃ cittuppādaṃ gameti palibundhati bajjhāpeti baddhāpeti moheti sammoheti, na tathā sesā saddādayo. Yathā ca saddādigarukānaṃ saddādayo, na tathā rūpādīni ārammaṇāni. Ekaccassa ca rūpādīsu ekamevārammaṇaṃ cittaṃ pariyādiyati, ekaccassa dvepi tīṇipi cattāripi pañcapi. Iti ime pañca suttantā pañcagarukavasena kathitā, na pañcagarukajātakavasena. **Pañcagarukajātakaṃ** pana sakkhibhāvatthāya āharitvā kathetabbaṃ. Tatra hi amanussehi kantāramajjhe katāya āpaṇādivicāraṇāya mahāpurisassa pañcasu sahāyesu rūpagaruko rūpārammaṇe bajjhitvā anayabyasanaṃ patto, saddādigarukā saddārammaṇādīsu. Iti taṃ sakkhibhāvatthāya āharitvā kathetabbaṃ. Ime pana pañca suttantā pañcagarukavaseneva kathitā.

6. Yasmā ca na kevalaṃ purisāyeva pañcagarukā honti, itthiyopi hontiyeva, tasmā tāsampi vasena puna pañca suttante kathesi. Tesampi attho vuttanayeneva veditabbo. Vatthūsupi paṭhamasutte lohapāsādadvāre ṭhitaṃ daharaṃ oloketvā matāya rājorodhāya vatthu veditabbaṃ. Taṃ heṭṭhā vitthāritameva.

7. Dutiyasutte bārāṇasiyaṃ rūpūpajīvino mātugāmassa vatthu veditabbaṃ. Guttilavīṇāvādako kirekissā itthiyā sahassaṃ pahiṇi, sā taṃ uppaṇḍetvā gaṇhituṃ na icchi. So ‘‘karissāmettha kattabba’’nti sāyanhakālasamanantare alaṅkatapaṭiyatto tassā gehassa abhimukhaṭṭhāne aññasmiṃ gehadvāre nisinno vīṇāya tantiyo same guṇe patiṭṭhāpetvā tantissarena gītassaraṃ anatikkamanto gāyi. Sā itthī tassa gītasaddaṃ sutvā dvāranti saññāya ‘‘vivaṭavātapānena tassa santikaṃ gamissāmī’’ti ākāseyeva jīvitakkhayaṃ pattā.

8. Tatiyasutte cakkavattirañño kāyato candanagandho vāyati, mukhato ca uppalagandhoti idaṃ āharitabbaṃ. Idaṃ cettha vatthu veditabbaṃ. Sāvatthiyaṃ kirekissā kuṭumbikadhītāya sāmiko satthu dhammadesanaṃ sutvā, ‘‘na sakkā mayā ayaṃ dhammo gihibhūtena pūretu’’nti aññatarassa piṇḍapātikattherassa santike pabbaji. Athassa bhariyaṃ ‘‘assāmikā aya’’nti ñatvā rājā pasenadikosalo antepuraṃ āharāpetvā ekadivasaṃ ekaṃ nīluppalakalāpaṃ ādāya antepuraṃ paviṭṭho ekekissā ekekaṃ nīluppalaṃ dāpesi. Pupphesu bhājiyamānesu tassā itthiyā dve hatthaṃ pattāni. Sā pahaṭṭhākāraṃ dassetvā upasiṅghitvā parodi. Rājā tassā ubhayākāraṃ disvā taṃ pakkosāpetvā pucchi. Sā attano pahaṭṭhakāraṇañca rodanakāraṇañca kathesi. Yāvatatiyaṃ kathitepi rājā assaddahanto punadivase sakalarājanivesane sabbamālāvilepanādisugandhagandhaṃ harāpetvā buddhappamukhassa bhikkhusaṅghassa āsanāni paññāpetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā bhattakiccapariyosāne taṃ itthiṃ ‘‘kataro te thero’’ti pucchitvā, ‘‘aya’’nti vutte ñatvā satthāraṃ vanditvā, ‘‘bhante, tumhehi saddhiṃ bhikkhusaṅgho gacchatu, amhākaṃ asukatthero anumodanaṃ karissatī’’ti āha. Satthā taṃ bhikkhuṃ ṭhapetvā vihāraṃ gato. There anumodanaṃ vattuṃ āraddhamatte sakalaṃ rājanivesanaṃ gandhapūraṃ viya jātaṃ. Rājā ‘‘saccamevesā āhā’’ti pasīditvā punadivase satthāraṃ taṃ kāraṇaṃ pucchi. Satthā ‘‘ayaṃ atīte dhammakathaṃ suṇanto ‘sādhu sādhū’ti sādhukāraṃ pavattento sakkaccaṃ assosi, tammūlako tena mahārāja ayamānisaṃso laddho’’ti ācikkhi.

‘‘Saddhammadesanākāle, sādhu sādhūti bhāsato;
Mukhato jāyate gandho, uppalaṃva yathodake’’ti.

Sesaṃ sabbattha uttānamevāti. Imasmiṃ vagge vaṭṭameva kathitaṃ.

Rūpādivaggavaṇṇanā.

2. Nīvaraṇappahānavaggavaṇṇanā

11. Dutiyassa paṭhame **ekadhammampī**ti ettha ‘‘tasmiṃ kho pana samaye dhammā hontī’’tiādīsu (dha. sa. 121) viya nissattaṭṭhena dhammo veditabbo. Tasmā ekadhammampīti nissattaṃ ekasabhāvampīti ayamettha attho. **Anuppannovā**ti ettha pana ‘‘bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya (ma. ni. 1.402; saṃ. ni. 2.11) yāvatā, bhikkhave, sattā apadā vā dvipadā vā’’ti (a. ni. 4.34; itivu. 90) evamādīsu viya samuccayattho vāsaddo daṭṭhabbo, na vikappattho. Ayañhettha attho – yena dhammena anuppanno ca kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati, tamahaṃ yathā subhanimittaṃ, evaṃ aññaṃ na passāmīti. Tattha **anuppanno**ti ajāto asañjāto apātubhūto asamudāgato. **Kāmacchando**ti ‘‘yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā’’tiādinā (dha. sa. 1156) nayena vitthāritaṃ kāmacchandanīvaraṇaṃ. **Uppajjatī**ti nibbattati pātubhavati. So panesa asamudācāravasena vā ananubhūtārammaṇavasena vā anuppanno uppajjatīti veditabbo. Aññathā hi anamatagge saṃsāre anuppanno nāma natthi.

Tattha ekaccassa vattavasena kileso na samudācarati, ekaccassa ganthadhutaṅgasamādhi-vipassanānavakammādīnaṃ aññataravasena. Kathaṃ? Ekacco hi vattasampanno hoti, tassa dveasīti khuddakavattāni cuddasa mahāvattāni cetiyaṅgaṇabodhiyaṅgaṇapānīyamāḷakauposathāgāraāgantukagamikavattāni ca karontasseva kileso okāsaṃ na labhati. Aparabhāge panassa vattaṃ vissajjetvā bhinnavattassa carato ayonisomanasikārañceva sativossaggañca āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco ganthayutto hoti, ekampi nikāyaṃ gaṇhāti dvepi tayopi cattāropi pañcapi. Tassa tepiṭakaṃ buddhavacanaṃ atthavasena pāḷivasena anusandhivasena pubbāparavasena gaṇhantassa sajjhāyantassa vācentassa desentassa pakāsentassa kileso okāsaṃ na labhati. Aparabhāge panassa ganthakammaṃ pahāya kusītassa carato ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco pana dhutaṅgadharo hoti, terasa dhutaṅgaguṇe samādāya vattati. Tassa pana dhutaṅgaguṇe pariharantassa kileso okāsaṃ na labhati. Aparabhāge panassa dhutaṅgāni vissajjetvā bāhullāya āvattassa carato ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco aṭṭhasu samāpattīsu ciṇṇavasī hoti, tassa paṭhamajjhānādīsu āvajjanavasiādīnaṃ vasena viharantassa kileso okāsaṃ na labhati. Aparabhāge panassa parihīnajjhānassa vā vissaṭṭhajjhānassa vā bhassādīsu anuyuttassa viharato ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco pana vipassako hoti, sattasu vā anupassanāsu aṭṭhārasasu vā mahāvipassanāsu kammaṃ karonto viharati. Tassevaṃ viharato kileso okāsaṃ na labhati. Aparabhāge panassa vipassanākammaṃ pahāya kāyadaḷhībahulassa viharato ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco navakammiko hoti, uposathāgārabhojanasālādīni kāreti. Tassa tesaṃ upakaraṇāni cintentassa kileso okāsaṃ na labhati. Aparabhāge panassa navakamme niṭṭhite vā vissaṭṭhe vā ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma.

Ekacco pana brahmalokā āgato suddhasatto hoti, tassa anāsevanatāya kileso okāsaṃ na labhati. Aparabhāge panassa laddhāsevanassa ayonisomanasikārasativossagge āgamma uppajjati. Evampi asamudācāravasena anuppanno uppajjati nāma. Evaṃ tāva asamudācāravasena anuppannassa uppannatā veditabbā.

Kathaṃ ananubhūtārammaṇavasena? Idhekacco ananubhūtapubbaṃ manāpiyaṃ rūpādiārammaṇaṃ labhati, tassa tattha ayonisomanasikārasativossagge āgamma rāgo uppajjati. Evaṃ ananubhūtārammaṇavasena anuppanno uppajjati nāma.

Uppannoti jāto sañjāto nibbatto abhinibbatto pātubhūto. **Bhiyyobhāvāyā**ti punappunabhāvāya. **Vepullāyā**ti vipulabhāvāya rāsibhāvāya. Tattha sakiṃ uppanno kāmacchando na nirujjhissati, sakiṃ niruddho vā sveva puna uppajjissatīti aṭṭhānametaṃ. Ekasmiṃ pana niruddhe tasmiṃ vā ārammaṇe aññasmiṃ vā ārammaṇe aparāparaṃ uppajjamāno bhiyyobhāvāya vepullāya saṃvattati nāma.

Subhanimittanti rāgaṭṭhāniyaṃ ārammaṇaṃ. ‘‘Sanimittā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no animittā’’ti ettha nimittanti paccayassa nāmaṃ. ‘‘Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasikātabbānī’’ti (ma. ni. 1.216) ettha kāraṇassa. ‘‘So taṃ nimittaṃ āsevati bhāvetī’’ti (a. ni. 9.35) ettha samādhissa. ‘‘Yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hotī’’ti (a. ni. 6.27) ettha vipassanāya. Idha pana rāgaṭṭhāniyo iṭṭhārammaṇadhammo ‘‘subhanimitta’’nti adhippeto. **Ayonisomanasikaroto**ti. ‘‘Tattha katamo ayonisomanasikāro? Anicce niccanti, dukkhe sukhanti, anattani attāti, asubhe subhanti, ayonisomanasikāro uppathamanasikāro, saccavippaṭikūlena vā cittassa āvajjanā anvāvajjanā ābhogo samannāhāro manasikāro. Ayaṃ vuccati ayonisomanasikāro’’ti (vibha. 936) imassa manasikārassa vasena anupāyena manasikarontassāti.

12. Dutiye **byāpādo**ti bhattabyāpatti viya cittassa byāpajjanaṃ pakativijahanabhāvo. ‘‘Tattha katamaṃ byāpādanīvaraṇaṃ? Anatthaṃ me acarīti āghāto jāyatī’’ti (dha. sa. 1160) evaṃ vitthāritassa byāpādanīvaraṇassetaṃ adhivacanaṃ. **Paṭighanimitta**nti aniṭṭhaṃ nimittaṃ. Paṭighassapi paṭighārammaṇassapi etaṃ adhivacanaṃ. Vuttampi cetaṃ aṭṭhakathāyaṃ – ‘‘paṭighampi paṭighanimittaṃ, paṭighārammaṇopi dhammo paṭighanimitta’’nti. Sesamettha kāmacchande vuttanayeneva veditabbaṃ. Yathā cettha, evaṃ ito paresupi. Tattha tattha hi visesamattameva vakkhāmāti.

13. Tatiye **thinamiddha**nti thinañceva middhañca. Tesu cittassa akammaññatā **thinaṃ,** ālasiyabhāvassetaṃ adhivacanaṃ. Tiṇṇaṃ khandhānaṃ akammaññatā **middhaṃ,** kapimiddhassa pacalāyikabhāvassetaṃ adhivacanaṃ. Ubhinnampi ‘‘tattha katamaṃ thinaṃ? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā. Tattha katamaṃ middhaṃ? Yā kāyassa akalyatā akammaññatā onāho pariyonāho’’tiādinā (dha. sa. 1162-1163) nayena vitthāro veditabbo. **Aratī**tiādīni vibhaṅge vibhattanayeneva veditabbāni. Vuttañhetaṃ –

> ‘‘Tattha katamā **arati**? Pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu arati aratitā anabhirati anabhiramanā ukkaṇṭhitā paritassitā, ayaṃ vuccati arati. Tattha katamā **tandī**? Yā tandī tandiyanā tandimanatā ālassaṃ ālassāyanā ālassāyitattaṃ, ayaṃ vuccati tandī. Tattha katamā **vijambhitā**? Yā kāyassa jambhanā vijambhanā ānamanā vinamanā sannamanā paṇamanā byādhiyakaṃ, ayaṃ vuccati vijambhitā. Tattha katamo **bhattasammado**? Yā bhuttāvissa bhattamucchā bhattakilamatho bhattapariḷāho kāyaduṭṭhullaṃ, ayaṃ vuccati bhattasammado. Tattha katamaṃ **cetaso ca līnattaṃ**? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thiyanā thiyitattaṃ cittassa, idaṃ vuccati cetaso ca līnatta’’nti (vibha. 856, 857, 859, 860).

Ettha ca purimā cattāro dhammā thinamiddhanīvaraṇassa sahajātavasenāpi upanissayavasenāpi paccayā honti, cetaso ca līnattaṃ attanova attanā sahajātaṃ na hoti, upanissayakoṭiyā pana hotīti.

14. Catutthe **uddhaccakukkucca**nti uddhaccañceva kukkuccañca. Tattha **uddhaccaṃ nāma** cittassa uddhatākāro. **Kukkuccaṃ nāma** akatakalyāṇassa katapāpassa tappaccayā vippaṭisāro. **Cetaso avūpasamo**ti uddhaccakukkuccassevetaṃ nāmaṃ. **Avūpasantacittassā**ti jhānena vā vipassanāya vā avūpasamitacittassa. Ayaṃ pana avūpasamo uddhaccakukkuccassa upanissayakoṭiyā paccayo hotīti.

15. Pañcame **vicikicchā**ti ‘‘satthari kaṅkhatī’’tiādinā (dha. sa. 1167) nayena vitthāritaṃ vicikicchānīvaraṇaṃ. Ayonisomanasikāro vuttalakkhaṇoyevāti.

16. Chaṭṭhe **anuppanno vā kāmacchando nuppajjatī**ti asamudācāravasena vā ananubhūtārammaṇavasena vāti dvīheva kāraṇehi anuppanno na uppajjati, tathā vikkhambhitova hoti, puna hetuṃ vā paccayaṃ vā na labhati. Idhāpi vattādīnaṃyeva vasena asamudācāro veditabbo. Ekaccassa hi vuttanayeneva vatte yuttassa vattaṃ karontasseva kileso okāsaṃ na labhati, vattavasena vikkhambhito hoti. So taṃ tathāvikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti milakkhatissatthero viya.

So kirāyasmā rohaṇajanapade gāmeṇḍavālamahāvihārassa bhikkhācāre nesādakule nibbatto. Vayaṃ āgamma katagharāvāso ‘‘puttadāraṃ posessāmī’’ti adūhalasataṃ saṇṭhapetvā pāsasataṃ yojetvā sūlasataṃ ropetvā bahuṃ pāpaṃ āyūhanto ekadivasaṃ gehato aggiñca loṇañca gahetvā araññaṃ gato. Pāse baddhamigaṃ vadhitvā aṅgārapakkamaṃsaṃ khāditvā pipāsito hutvā gāmeṇḍavālamahāvihāraṃ paviṭṭho pānīyamāḷake dasamattesu pānīyaghaṭesu pipāsāvinodanamattampi pānīyaṃ alabhanto, ‘‘kiṃ nāmetaṃ ettakānaṃ bhikkhūnaṃ vasanaṭṭhāne pipāsāya āgatānaṃ pipāsāvinodanamattaṃ pānīyaṃ natthī’’ti ujjhāyituṃ āraddho. Cūḷapiṇḍapātikatissatthero tassa kathaṃ sutvā tassa santikaṃ gacchanto pānīyamāḷake dasamatte pānīyaghaṭe pūre disvā ‘‘jīvamānapetakasatto ayaṃ bhavissatī’’ti cintetvā, ‘‘upāsaka, sace pipāsitosi, piva pānīya’’nti vatvā kuṭaṃ ukkhipitvā tassa hatthesu āsiñci. Tassa kammaṃ paṭicca pītapītaṃ pānīyaṃ tattakapāle pakkhittamiva nassati, sakalepi ghaṭe pivato pipāsā na pacchijji. Atha naṃ thero āha – ‘‘yāva dāruṇañca te, upāsaka, kammaṃ kataṃ, idāneva peto jāto, vipāko kīdiso bhavissatī’’ti?

So tassa kathaṃ sutvā laddhasaṃvego theraṃ vanditvā tāni adūhalādīni visaṅkharitvā vegena gharaṃ gantvā puttadāraṃ oloketvā satthāni bhinditvā dīpakamigapakkhino araññe vissajjetvā theraṃ paccupasaṅkamitvā pabbajjaṃ yāci. Dukkarā, āvuso, pabbajjā, kathaṃ tvaṃ pabbajissasīti? Bhante, evarūpaṃ paccakkhakāraṇaṃ disvā kathaṃ na pabbajissāmīti? Thero tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So vattārabhito hutvā buddhavacanaṃ uggaṇhanto ekadivasaṃ devadūtasutte ‘‘tamenaṃ, bhikkhave, nirayapālā puna mahāniraye pakkhipantī’’ti (ma. ni. 3.270; a. ni. 3.36) imaṃ ṭhānaṃ sutvā ‘‘ettakaṃ dukkharāsiṃ anubhavitasattaṃ puna mahāniraye pakkhipanti, aho bhāriyo, bhante, mahānirayo’’ti āha. Āmāvuso, bhāriyoti. Sakkā, bhante, passituntі? ‘‘Na sakkā passituṃ, diṭṭhasadisaṃ kātuṃ ekaṃ kāraṇaṃ dassessāmī’’ti sāmaṇere samādapetvā pāsāṇapiṭṭhe alladārurāsiṃ kārehīti. So tathā kāresi. Thero yathānisinnova iddhiyā abhisaṅkharitvā mahānirayato khajjopanakamattaṃ aggipapaṭikaṃ nīharitvā passantasseva tassa therassa dārurāsimhi pakkhipi. Tassa tattha nipāto ca dārurāsino jhāyitvā chārikabhāvūpagamanañca apacchā apurimaṃ ahosi.

So taṃ disvā, ‘‘bhante, imasmiṃ sāsane kati dhurāni nāmā’’ti pucchi. Āvuso, vipassanādhuraṃ, ganthadhuranti. ‘‘Bhante, gantho nāma paṭibalassa bhāro, mayhaṃ pana dukkhūpanisā saddhā, vipassanādhuraṃ pūressāmi kammaṭṭhānaṃ me dethā’’ti vanditvā nisīdi. Thero ‘‘vattasampanno bhikkhū’’ti vattasīse ṭhatvā tassa kammaṭṭhānaṃ kathesi. So kammaṭṭhānaṃ gahetvā vipassanāya ca kammaṃ karoti, vattañca pūreti. Ekadivasaṃ cittalapabbatamahāvihāre vattaṃ karoti, ekadivasaṃ gāmeṇḍavālamahāvihāre, ekadivasaṃ gocaragāmamahāvihāre. Thinamiddhe okkantamatte vattaparihānibhayena palālavaraṇakaṃ temetvā sīse ṭhapetvā pāde udake otāretvā nisīdati. So ekadivasaṃ cittalapabbatamahāvihāre dve yāme vattaṃ katvā balavapaccūsakāle niddāya okkamituṃ āraddhāya allapalālaṃ sīse ṭhapetvā nisinno pācīnapabbatapasse sāmaṇerassa aruṇavatiyasuttantaṃ sajjhāyantassa –

‘‘Ārambhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

‘‘Yo imasmiṃ dhammavinaye, appamatto vihassati;
Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī’’ti. (saṃ. ni. 1.185) –

Idaṃ ṭhānaṃ sutvā ‘‘mādisassa āraddhavīriyassa bhikkhuno sammāsambuddhena idaṃ kathitaṃ bhavissatī’’ti pītiṃ uppādetvā jhānaṃ nibbattetvā tadeva pādakaṃ katvā anāgāmiphale patiṭṭhāya aparāparaṃ vāyamanto saha paṭisambhidāhi arahattaṃ pāpuṇi. Parinibbānakāle ca tadeva kāraṇaṃ dassento evamāha –

‘‘Allaṃ palālapuñjāhaṃ, sīsenādāya caṅkamiṃ;
Pattosmi tatiyaṃ ṭhānaṃ, ettha me natthi saṃsayo’’ti.

Evarūpassa vattavasena vikkhambhitakileso tathā vikkhambhitova hoti.

Ekaccassa vuttanayeneva ganthe yuttassa ganthaṃ uggaṇhantassa sajjhāyantassa vācentassa desentassa pakāsentassa ca kileso okāsaṃ na labhati, ganthavasena vikkhambhitova hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti **maliyadevatthero** viya. So kirāyasmā tivassabhikkhukāle kallagāmake maṇḍalārāmamahāvihāre uddesañca gaṇhāti, vipassanāya ca kammaṃ karoti. Tassekadivasaṃ kallagāme bhikkhāya carato ekā upāsikā yāguuḷuṅkaṃ datvā puttasinehaṃ uppādetvā theraṃ antonivesane nisīdāpetvā paṇītabhojanaṃ bhojetvā ‘‘kataragāmavāsikosi tātā’’ti pucchi. Maṇḍalārāmamahāvihāre ganthakammaṃ karomi, upāsiketi. Tena hi tāta yāva ganthakammaṃ karosi, idheva nibaddhaṃ bhikkhaṃ gaṇhāsīti. So taṃ adhivāsetvā tattha nibaddhaṃ bhikkhaṃ gaṇhāti, bhattakiccāvasāne anumodanaṃ karonto ‘‘sukhaṃ hotu, dukkhā muccatū’’ti padadvayameva kathetvā gacchati. Antovasse temāsaṃ tassāyeva saṅgahaṃ karonto piṇḍāpacitiṃ katvā mahāpavāraṇāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Nevāsikamahāthero āha – ‘‘āvuso mahādeva, ajja vihāre mahājano sannipatissati, tassa dhammadānaṃ dadeyyāsī’’ti. Thero adhivāsesi.

Daharasāmaṇerā upāsikāya saññaṃ adaṃsu – ‘‘ajja te putto dhammaṃ kathessati, vihāraṃ gantvā suṇeyyāsī’’ti. Tātā, na sabbeva dhammakathaṃ jānanti, mama putto ettakaṃ kālaṃ mayhaṃ kathento ‘‘sukhaṃ hotu, dukkhā muccatū’’ti padadvayameva kathesi, mā keḷiṃ karothāti. Mā, tvaṃ upāsike, jānanaṃ vā ajānanaṃ vā upaṭṭhahassu, vihāraṃ gantvā dhammameva suṇāhīti. Upāsikā gandhamālādīni gahetvā gantvā pūjetvā parisante dhammaṃ suṇamānā nisīdi. Divādhammakathiko ca sarabhāṇako ca attano pamāṇaṃ ñatvā uṭṭhahiṃsu. Tato maliyadevatthero dhammāsane nisīditvā cittabījaniṃ gahetvā anupubbiṃ kathaṃ vatvā – ‘‘mayā mahāupāsikāya tayo māse dvīheva padehi anumodanā katā, ajja sabbarattiṃ tīhi piṭakehi sammasitvā tasseva padadvayassa atthaṃ kathessāmī’’ti dhammadesanaṃ ārabhitvā sabbarattiṃ kathesi. Aruṇuggamane desanāpariyosāne mahāupāsikā sotāpattiphale patiṭṭhāsi.

Aparopi tasmiṃyeva mahāvihāre **tissabhūtitthero** nāma vinayaṃ gaṇhanto bhikkhācāravelāyaṃ antogāmaṃ paviṭṭho visabhāgārammaṇaṃ olokesi. Tassa lobho uppajji, so patiṭṭhitapādaṃ acāletvā attano patte yāguṃ upaṭṭhākadaharassa patte ākiritvā ‘‘ayaṃ vitakko vaḍḍhamāno maṃ catūsu apāyesu saṃsīdāpessatī’’ti tatova nivattitvā ācariyassa santikaṃ gantvā vanditvā ekamantaṃ ṭhito āha – ‘‘eko me byādhi uppanno, ahaṃ etaṃ tikicchituṃ sakkonto āgamissāmi, itarathā nāgamissāmi. Tumhe divā uddesañca sāyaṃ uddesañca maṃ oloketvā ṭhapetha, paccūsakāle uddesaṃ pana mā ṭhapayitthā’’ti evaṃ vatvā malayavāsimahāsaṅgharakkhitattherassa santikaṃ agamāsi. Thero attano paṇṇasālāya paribhaṇḍaṃ karonto taṃ anoloketvāva ‘‘paṭisāmehi, āvuso, tava pattacīvara’’nti āha. Bhante, eko me byādhi atthi, sace tumhe taṃ tikicchituṃ sakkotha, paṭisāmessāmīti. Āvuso, uppannaṃ rogaṃ tikicchituṃ samatthassa santikaṃ āgatosi, paṭisāmehīti. Subbaco bhikkhu ‘‘amhākaṃ ācariyo ajānitvā evaṃ na vakkhatī’’ti pattacīvaraṃ ṭhapetvā therassa vattaṃ dassetvā vanditvā ekamantaṃ nisīdi.

Thero ‘‘rāgacarito aya’’nti ñatvā asubhakammaṭṭhānaṃ kathesi. So uṭṭhāya pattacīvaraṃ aṃse laggetvā theraṃ punappunaṃ vandi. Kiṃ, āvuso, mahābhūti atirekanipaccakāraṃ dassesīti? Bhante, sace attano kiccaṃ kātuṃ sakkhissāmi, iccetaṃ kusalaṃ. No ce, idaṃ me pacchimadassananti! Gacchāvuso, mahābhūti tādisassa yuttayogassa kulaputtassa na jhānaṃ vā vipassanā vā maggo vā phalaṃ vā dullabhanti. So therassa kathaṃ sutvā nipaccakāraṃ dassetvā āgamanakāle vavatthāpitaṃ channaṃ sepaṇṇigacchamūlaṃ gantvā pallaṅkena nisinno asubhakammaṭṭhānaṃ pādakaṃ katvā vipassanaṃ paṭṭhapetvā arahatte patiṭṭhāya paccūsakāle uddesaṃ sampāpuṇi. Evarūpānaṃ ganthavasena vikkhambhitā kilesā tathā vikkhambhitāva honti.

Ekaccassa pana vuttanayeneva dhutaṅgāni pariharato kileso okāsaṃ na labhati, dhutaṅgavasena vikkhambhitova hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti **gāmantapabbhāravāsī mahāsīvatthero** viya. Thero kira mahāgāme tissamahāvihāre vasanto tepiṭakaṃ atthavasena ca pāḷivasena ca aṭṭhārasa mahāgaṇe vāceti. Therassa ovāde ṭhatvā saṭṭhisahassa bhikkhū arahattaṃ pāpuṇiṃsu. Tesu eko bhikkhu attanā paṭividdhadhammaṃ ārabbha uppannasomanasso cintesi – ‘‘atthi nu kho idaṃ sukhaṃ amhākaṃ ācariyassā’’ti. So āvajjento therassa puthujjanabhāvaṃ ñatvā ‘‘ekenupāyena therassa saṃvegaṃ uppādessāmī’’ti attano vasanaṭṭhānato therassa santikaṃ gantvā vanditvā vattaṃ dassetvā nisīdi. Atha naṃ thero ‘‘kiṃ āgatosi, āvuso, piṇḍapātikā’’ti āha. ‘‘Sace me okāsaṃ karissatha, ekaṃ dhammapadaṃ gaṇhissāmī’’ti āgatosmi, bhanteti. Bahū, āvuso, gaṇhanti, tuyhaṃ okāso na bhavissatīti. So sabbesu rattidivasabhāgesu okāsaṃ alabhanto, ‘‘bhante, evaṃ okāse asati maraṇassa kathaṃ okāsaṃ labhissathā’’ti āha. Tadā thero cintesi – ‘‘nāyaṃ uddesatthāya āgato, mayhaṃ panesa saṃvegajananatthāya āgato’’ti. Sopi thero ‘‘bhikkhunā nāma, bhante, mādisena bhavitabba’’nti vatvā theraṃ vanditvā maṇivaṇṇe ākāse uppatitvā agamāsi.

Thero tassa gatakālato paṭṭhāya jātasaṃvego divā uddesañca sāyaṃ uddesañca vācetvā pattacīvaraṃ hatthapāse ṭhapetvā paccūsakāle uddesaṃ gahetvā otarantena bhikkhunā saddhiṃ pattacīvaramādāya otiṇṇo terasa dhutaguṇe paripuṇṇe adhiṭṭhāya gāmantapabbhārasenāsanaṃ gantvā pabbhāraṃ paṭijaggitvā mañcapīṭhaṃ ussāpetvā ‘‘arahattaṃ apatvā mañce piṭṭhiṃ na pasāressāmī’’ti mānasaṃ bandhitvā caṅkamaṃ otari. Tassa ‘‘ajja arahattaṃ gaṇhissāmi ajja arahattaṃ gaṇhissāmī’’ti ghaṭentasseva pavāraṇā sampattā. So pavāraṇāya upakaṭṭhāya ‘‘puthujjanabhāvaṃ pahāya visuddhipavāraṇaṃ pavāressāmī’’ti cintento ativiya kilamati. So tāya pavāraṇāya maggaṃ vā phalaṃ vā uppādetuṃ asakkonto ‘‘mādisopi nāma āraddhavipassako na labhati, yāva dullabhañca vatidaṃ arahatta’’nti vatvā teneva niyāmena ṭhānacaṅkamabahulo hutvā tiṃsa vassāni samaṇadhammaṃ katvā mahāpavāraṇāya majjhe ṭhitaṃ puṇṇacandaṃ disvā ‘‘kiṃ nu kho candamaṇḍalaṃ visuddhaṃ, udāhu mayhaṃ sīla’’nti cintento ‘‘candamaṇḍale sasalakkhaṇaṃ paññāyati, mayhaṃ pana upasampadato paṭṭhāya yāvajjadivasā sīlasmiṃ kāḷakaṃ vā tilako vā natthī’’ti āvajjetvā sañjātapītisomanasso paripakkañāṇattā pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Evarūpassa dhutaṅgavasena vikkhambhito kileso tathā vikkhambhitova hoti.

Ekaccassa vuttanayeneva paṭhamajjhānādisamāpajjanabahulatāya kileso okāsaṃ na labhati, samāpattivasena vikkhambhitova hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti **mahātissatthero** viya. Thero kira avassikakālato paṭṭhāya aṭṭhasamāpattilābhī. So samāpattivikkhambhitānaṃ kilesānaṃ asamudācārena uggahaparipucchāvaseneva ariyamaggasāmantaṃ katheti, saṭṭhivassakālepi attano puthujjanabhāvaṃ na jānāti. Athekadivasaṃ mahāgāme tissamahāvihārato bhikkhusaṅgho talaṅgaravāsidhammadinnattherassa sāsanaṃ pesesi ‘‘thero āgantvā amhākaṃ dhammakathaṃ kathetū’’ti. Thero adhivāsetvā ‘‘mama santike mahallakataro bhikkhu natthi, mahātissatthero kho pana me kammaṭṭhānācariyo, taṃ saṅghattheraṃ katvā gamissāmī’’ti cintento bhikkhusaṅghaparivuto therassa vihāraṃ gantvā divāṭṭhāne therassa vattaṃ dassetvā ekamantaṃ nisīdi.

Thero āha – ‘‘kiṃ, dhammadinna, cirassaṃ āgatosī’’ti? ‘‘Āma, bhante, tissamahāvihārato me bhikkhusaṅgho sāsanaṃ pesesi, ahaṃ ekako na gamissāmi, tumhehi pana saddhiṃ gantukāmo hutvā āgatomhī’’ti sāraṇīyakathaṃ kathentova papañcetvā ‘‘kadā, bhante, tumhehi ayaṃ dhammo adhigato’’ti pucchi. Saṭṭhimattāni, āvuso dhammadinna, vassāni hontīti. Samāpattiṃ pana, bhante, vaḷañjethāti. Āma, āvusoti. Ekaṃ pokkharaṇiṃ māpetuṃ sakkuṇeyyātha, bhanteti? ‘‘Na, āvuso, etaṃ bhāriya’’nti vatvā sammukhaṭṭhāne pokkharaṇiṃ māpesi. ‘‘Ettha, bhante, ekaṃ padumagacchaṃ māpethā’’ti ca vutto tampi māpesi. Idānettha mahantaṃ pupphaṃ dassethāti. Thero tampi dassesi. Ettha soḷasavassuddesikaṃ itthirūpaṃ dassethāti. Thero soḷasavassuddesikaṃ itthirūpaṃ dassesi. Tato naṃ āha – ‘‘idaṃ, bhante, punappunaṃ subhato manasi karothā’’ti. Thero attanāva māpitaṃ itthirūpaṃ olokento lobhaṃ uppādesi. Tadā attano puthujjanabhāvaṃ ñatvā ‘‘avassayo me sappurisa hohī’’ti antevāsikassa santike ukkuṭikaṃ nisīdi. ‘‘Etadatthamevāhaṃ, bhante, āgato’’ti therassa asubhavasena sallahukaṃ katvā kammaṭṭhānaṃ kathetvā therassa okāsaṃ kātuṃ bahi nikkhanto. Suparimadditasaṅkhāro thero tasmiṃ divāṭṭhānato nikkhantamatteyeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Atha naṃ saṅghattheraṃ katvā dhammadinnatthero tissamahāvihāraṃ gantvā saṅghassa dhammakathaṃ kathesi. Evarūpassa samāpattivasena vikkhambhito kileso tathā vikkhambhitova hoti.

Ekaccassa pana vuttanayeneva vipassanāya kammaṃ karontassa kileso okāsaṃ na labhati, vipassanāvasena vikkhambhitova hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti, buddhakāle saṭṭhimattā āraddhavipassakā bhikkhū viya. Te kira satthu santike kammaṭṭhānaṃ gahetvā vivittaṃ araññaṃ pavisitvā vipassanāya kammaṃ karontā kilesānaṃ asamudācāravasena ‘‘paṭividdhamaggaphalā maya’’nti saññāya maggaphalatthāya vāyāmaṃ akatvā ‘‘amhehi paṭividdhadhammaṃ dasabalassa ārocessāmā’’ti satthu santikaṃ āgacchanti.

Satthā tesaṃ pure āgamanatova ānandattheraṃ āha – ‘‘ānanda, padhānakammikā bhikkhū ajja maṃ passituṃ āgamissanti, tesaṃ mama dassanāya okāsaṃ akatvā ‘āmakasusānaṃ gantvā allaasubhabhāvanaṃ karothā’ti pahiṇeyyāsī’’ti. Thero tesaṃ āgatānaṃ satthārā kathitasāsanaṃ ārocesi.

Te ‘‘tathāgato ajānitvā na kathessati, addhā ettha kāraṇaṃ bhavissatī’’ti āmakasusānaṃ gantvā allaasubhaṃ olokentā lobhaṃ uppādetvā ‘‘idaṃ nūna sammāsambuddhena diṭṭhaṃ bhavissatī’’ti jātasaṃvegā laddhamaggaṃ kammaṭṭhānaṃ ādito paṭṭhāya ārabhiṃsu. Satthā tesaṃ vipassanāya āraddhabhāvaṃ ñatvā gandhakuṭiyaṃ nisinnova imaṃ obhāsagāthamāha –

‘‘Yānimāni apattāni, alābūneva sārade;
Kāpotakāni aṭṭhīni, tāni disvāna kā ratī’’ti. (dha. pa. 149);

Gāthāpariyosāne arahattaphale patiṭṭhahiṃsu. Evarūpānaṃ vipassanāvasena vikkhambhitā kilesā tathā vikkhambhitāva honti.

Ekaccassa vuttanayeneva navakammaṃ karontassa kileso okāsaṃ na labhati, navakammavasena vikkhambhitova hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti **cittalapabbate tissatthero** viya. Tassa kira aṭṭhavassikakāle anabhirati uppajji, so taṃ vinodetuṃ asakkonto attano cīvaraṃ dhovitvā rajitvā pattaṃ pacitvā kese ohāretvā upajjhāyaṃ vanditvā aṭṭhāsi. Atha naṃ thero āha – ‘‘kiṃ, āvuso mahātissa, atuṭṭhassa viya te ākāro’’ti? Āma, bhante, anabhirati me uppannā, taṃ vinodetuṃ na sakkomīti. Thero tassāsayaṃ olokento arahattassa upanissayaṃ disvā anukampāvasena āha – ‘‘āvuso tissa, mayaṃ mahallakā, ekaṃ no vasanaṭṭhānaṃ karohī’’ti. Dutiyakathaṃ akathitapubbo bhikkhu ‘‘sādhu, bhante’’ti sampaṭicchi.

Atha naṃ thero āha – ‘‘āvuso, navakammaṃ karonto uddesamaggañca mā vissajji, kammaṭṭhānañca manasi karohi, kālena ca kālaṃ kasiṇaparikammaṃ karohī’’ti. ‘‘Evaṃ karissāmi, bhante’’ti theraṃ vanditvā tathārūpaṃ sappāyaṭṭhānaṃ oloketvā ‘‘ettha kātuṃ sakkā’’ti dārūhi pūretvā jhāpetvā sodhetvā iṭṭhakāhi parikkhipitvā dvāravātapānādīni yojetvā saddhiṃ caṅkamanabhūmibhittiparikammādīhi leṇaṃ niṭṭhāpetvā mañcapīṭhaṃ santharitvā therassa santikaṃ gantvā vanditvā, ‘‘bhante, niṭṭhitaṃ leṇe parikammaṃ, vasathā’’ti āha. Āvuso, dukkhena tayā etaṃ kammaṃ kataṃ, ajja ekadivasaṃ tvaññevettha vasāhīti. So ‘‘sādhu, bhante’’ti vanditvā pāde dhovitvā leṇaṃ pavisitvā pallaṅkaṃ ābhujitvā nisinno attanā katakammaṃ āvajji. Tassa ‘‘manāpaṃ mayā upajjhāyassa kāyaveyyāvaccaṃ kata’’nti cintentassa abbhantare pīti uppannā. So taṃ vikkhambhetvā vipassanaṃ paṭṭhapetvā aggaphalaṃ arahattaṃ pāpuṇi. Evarūpassa navakammavasena vikkhambhito kileso tathā vikkhambhitova hoti.

Ekacco pana brahmalokato āgato suddhasatto hoti. Tassa anāsevanatāya kileso na samudācarati, bhavavasena vikkhambhito hoti. So taṃ tathā vikkhambhitameva katvā vivaṭṭetvā arahattaṃ gaṇhāti **āyasmā mahākassapo** viya. So hi āyasmā agāramajjhepi kāme aparibhuñjitvā mahāsampattiṃ pahāya pabbajitvā nikkhanto antarāmagge paccuggamanatthāya āgataṃ satthāraṃ disvā vanditvā tīhi ovādehi upasampadaṃ labhitvā aṭṭhame aruṇe saha paṭisambhidāhi arahattaṃ pāpuṇi. Evarūpassa bhavavasena vikkhambhito kileso tathā vikkhambhitova hoti.

Yo pana ananubhūtapubbaṃ rūpādiārammaṇaṃ labhitvā tattheva vipassanaṃ paṭṭhapetvā vivaṭṭetvā arahattaṃ gaṇhāti, evarūpassa ananubhūtārammaṇavasena kāmacchando anuppannova nuppajjati nāma.

Uppanno vā kāmacchando pahīyatīti ettha **uppanno**ti jāto bhūto samudāgato. **Pahīyatī**ti tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭipassaddhippahānaṃ, nissaraṇappahānanti imehi pañcahi pahānehi pahīyati, na puna uppajjatīti attho. Tattha vipassanāya kilesā tadaṅgavasena pahīyantīti vipassanā **tadaṅgappahāna**nti veditabbā. Samāpatti pana kilese vikkhambhetīti sā **vikkhambhanappahāna**nti veditabbā. Maggo samucchindanto uppajjati, phalaṃ paṭippassambhayamānaṃ, nibbānaṃ sabbakilesehi nissaṭanti imāni tīṇi **samucchedapaṭipassaddhinissaraṇappahānānī**ti vuccanti. Imehi lokiyalokuttarehi pañcahi pahānehi pahīyatīti attho.

Asubhanimittanti dasasu asubhesu uppannaṃ sārammaṇaṃ paṭhamajjhānaṃ. Tenāhu porāṇā – ‘‘asubhampi asubhanimittaṃ, asubhārammaṇā dhammāpi asubhanimitta’’nti. **Yonisomanasikaroto**ti. ‘‘Tattha katamo yonisomanasikāro? Anicce anicca’’ntiādinā nayena vuttassa upāyamanasikārassa vasena manasikaroto. **Anuppanno ceva kāmacchando nuppajjatī**ti asamudāgato na samudāgacchati. **Uppanno ca kāmacchando pahīyatī**ti samudāgato ca kāmacchando pañcavidhena pahānena pahīyati.

Apica cha dhammā **kāmacchandassa** pahānāya saṃvattanti – asubhanimittassa uggaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā sappāyakathāti. Dasavidhañhi asubhanimittaṃ uggaṇhantassāpi kāmacchando pahīyati, bhāventassāpi, indriyesu pihitadvārassāpi, catunnaṃ pañcannaṃ ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojane mattaññunopi. Tenetaṃ vuttaṃ –

‘‘Cattāro pañca ālope, abhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno’’ti. (theragā. 983);

Asubhakammikatissattherasadise asubhabhāvanārate kalyāṇamitte sevantassāpi kāmacchando pahīyati, ṭhānanisajjādīsu dasaasubhanissitasappāyakathāyapi pahīyati. Tena vuttaṃ – ‘‘cha dhammā kāmacchandassa pahānāya saṃvattantī’’ti.

17. Sattame **mettā cetovimuttī**ti sabbasattesu hitapharaṇakā mettā. Yasmā pana taṃsampayuttacittaṃ nīvaraṇādīhi paccanīkadhammehi vimuccati, tasmā sā ‘‘cetovimuttī’’ti vuccati. Visesato vā sabbabyāpādapariyuṭṭhānena vimuttattā sā cetovimuttīti veditabbā. Tattha ‘‘mettā’’ti ettāvatā pubbabhāgopi vaṭṭati, ‘‘cetovimuttī’’ti vuttattā pana idha tikacatukkajjhānavasena appanāva adhippetā. **Yonisomanasikaroto**ti taṃ mettaṃ cetovimuttiṃ vuttalakkhaṇena upāyamanasikārena manasikarontassa.

Apica cha dhammā **byāpādassa** pahānāya saṃvattanti – mettānimittassa uggaho, mettābhāvanānuyogo, kammassakatāpaccavekkhaṇā, paṭisaṅkhānabahulatā, kalyāṇamittatā, sappāyakathāti. Odissakaanodissakadisāpharaṇānañhi aññataravasena mettaṃ uggaṇhantassāpi byāpādo pahīyati, odhiso anodhiso disāpharaṇavasena mettaṃ bhāventassāpi. ‘‘Tvaṃ etassa kuddho kiṃ karissasi, kimassa sīlādīni nāsetuṃ sakkhissasi, nanu tvaṃ attano kammena āgantvā attano kammeneva gamissasi? Parassa kujjhanaṃ nāma vītaccitaṅgāratattaayasalākagūthādīni gahetvā paraṃ paharitukāmatāsadisaṃ hoti. Esopi tava kuddho kiṃ karissati, kiṃ te sīlādīni nāsetuṃ sakkhissati? Esa attano kammena āgantvā attano kammeneva gamissati, appaṭicchitapaheṇakaṃ viya paṭivātaṃ khittarajomuṭṭhi viya ca etassevesa kodho matthake patissatī’’ti evaṃ attano ca parassa ca kammassakataṃ paccavekkhatopi, ubhayakammassakataṃ paccavekkhitvā paṭisaṅkhāne ṭhitassāpi, assaguttattherasadise mettābhāvanārate kalyāṇamitte sevantassāpi byāpādo pahīyati, ṭhānanisajjādīsu mettānissitasappāyakathāyapi pahīyati. Tena vuttaṃ – ‘‘cha dhammā byāpādassa pahānāya saṃvattantī’’ti. Sesamidha ito paresu ca vuttanayeneva veditabbaṃ, visesamattameva pana vakkhāmāti.

18. Aṭṭhame **ārambhadhātū**ādīsu **ārambhadhātu** nāma paṭhamārambhavīriyaṃ. **Nikkamadhātu** nāma kosajjato nikkhantattā tato balavataraṃ. **Parakkamadhātu** nāma paraṃ paraṃ ṭhānaṃ akkamanato tatopi balavataraṃ. Aṭṭhakathāyaṃ pana ‘‘ārambho cetaso kāmānaṃ panūdanāya, nikkamo cetaso palighugghāṭanāya, parakkamo cetaso bandhanacchedanāyā’’ti vatvā ‘‘tīhi petehi adhimattavīriyameva kathita’’nti vuttaṃ.

Āraddhavīriyassāti paripuṇṇavīriyassa ceva paggahitavīriyassa ca. Tattha catudosāpagataṃ vīriyaṃ āraddhanti veditabbaṃ. Na ca atilīnaṃ hoti, na ca atipaggahitaṃ, na ca ajjhattaṃ saṃkhittaṃ, na ca bahiddhā vikkhittaṃ. Tadetaṃ duvidhaṃ hoti – kāyikaṃ, cetasikañca. Tattha ‘‘idha bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī’’ti (vibha. 519) evaṃ rattidivasassa pañca koṭṭhāse kāyena ghaṭentassa vāyamantassa **kāyikavīriyaṃ** veditabbaṃ. ‘‘Na tāvāhaṃ ito leṇā nikkhamissāmi, yāva me na anupādāya āsavehi cittaṃ vimuccatī''ti evaṃ okāsaparicchedena vā, ''na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmī''ti evaṃ nisajjādiparicchedena vā mānasaṃ bandhitvā ghaṭentassa vāyamantassa **cetasikavīriyaṃ** veditabbaṃ. Tadubhayampi idha vaṭṭati. Duvidhenāpi hi iminā vīriyena āraddhavīriyassa anuppannañceva thinamiddhaṃ nuppajjati, uppannañca thinamiddhaṃ pahīyati milakkhatissattherassa viya, gāmantapabbhāravāsimahāsīvattherassa viya, pītimallakattherassa viya, kuṭumbiyaputtatissattherassa viya ca. Etesu hi purimā tayo aññe ca evarūpā kāyikavīriyena āraddhavīriyā, kuṭumbiyaputtatissatthero aññe ca evarūpā cetasikavīriyena āraddhavīriyā, uccāvālukavāsī mahānāgatthero pana dvīhipi vīriyehi āraddhavīriyova. Thero kira ekaṃ sattāhaṃ caṅkamati, ekaṃ tiṭṭhati, ekaṃ nisīdati, ekaṃ nipajjati. Mahātherassa ekairiyāpathopi asappāyo nāma natthi, catutthe sattāhe vipassanaṃ vaḍḍhetvā arahatte patiṭṭhāsi.

Apica cha dhammā **thinamiddhassa** pahānāya saṃvattanti – atibhojane nimittaggāho, iriyāpathasamparivattanatā, ālokasaññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathāti. Āharahatthaka-bhuttavamitaka-tatravaṭṭaka-alaṃsāṭaka-kākamāsaka-brāhmaṇādayo viya bhojanaṃ bhuñjitvā rattiṭṭhānadivāṭṭhāne nisinnassa hi samaṇadhammaṃ karoto thinamiddhaṃ mahāhatthī viya ottharantaṃ āgacchati, catupañcaālopaokāsaṃ pana ṭhapetvā pānīyaṃ pivitvā yāpanasīlassa bhikkhuno taṃ na hotīti evaṃ atibhojane nimittaṃ gaṇhantassāpi thinamiddhaṃ pahīyati. Yasmiṃ iriyāpathe thinamiddhaṃ okkamati, tato aññaṃ parivattentassāpi, rattiṃ candālokadīpālokaukkāloke divā sūriyālokaṃ manasikarontassāpi, abbhokāse vasantassāpi, mahākassapattherasadise pahīnathinamiddhe kalyāṇamitte sevantassāpi thinamiddhaṃ pahīyati, ṭhānanisajjādīsu dhutaṅganissitasappāyakathāyapi pahīyati. Tena vuttaṃ – ''cha dhammā thinamiddhassa pahānāya saṃvattantī''ti.

19. Navame **vūpasantacittassā**ti jhānena vā vipassanāya vā vūpasamitacittassa.

Apica cha dhammā **uddhaccakukkuccassa** pahānāya saṃvattanti – bahussutatā, paripucchakatā, vinaye pakataññutā, vuddhasevitā, kalyāṇamittatā, sappāyakathāti. Bāhusaccenāpi hi ekaṃ vā dve vā tayo vā cattāro vā pañca vā nikāye pāḷivasena ca atthavasena ca uggaṇhantassāpi uddhaccakukkuccaṃ pahīyati, kappiyākappiyaparipucchābahulassāpi, vinayapaññattiyaṃ ciṇṇavasībhāvatāya pakataññunopi, vuḍḍhe mahallakatthere upasaṅkamantassāpi, upālittherasadise vinayadhare kalyāṇamitte sevantassāpi uddhaccakukkuccaṃ pahīyati, ṭhānanisajjādīsu kappiyākappiyanissitasappāyakathāyapi pahīyati. Tena vuttaṃ – ''cha dhammā uddhaccakukkuccassa pahānāya saṃvattantī''ti.

20. Dasame **yoniso, bhikkhave, manasikaroto**ti vuttanayeneva upāyato manasikarontassa.

Apica cha dhammā **vicikicchāya** pahānāya saṃvattanti – bahussutatā, paripucchakatā, vinaye pakataññutā, adhimokkhabahulatā, kalyāṇamittatā, sappāyakathāti. Bahusaccenāpi hi ekaṃ vā…pe… pañca vā nikāye pāḷivasena ca atthavasena ca uggaṇhantassāpi vicikicchā pahīyati, tīṇi ratanāni ārabbha paripucchābahulassāpi, vinaye ciṇṇavasībhāvassāpi, tīsu ratanesu okappaniyasaddhāsaṅkhātaadhimokkhabahulassāpi, saddhādhimutte vakkalittherasadise kalyāṇamitte sevantassāpi vicikicchā pahīyati, ṭhānanisajjādīsu tiṇṇaṃ ratanānaṃ guṇanissitasappāyakathāyapi pahīyati. Tena vuttaṃ – ''cha dhammā vicikicchāya pahānāya saṃvattantī''ti. Imasmiṃ nīvaraṇappahānavagge vaṭṭavivaṭṭaṃ kathitanti.

Nīvaraṇappahānavaggavaṇṇanā.

3. Akammaniyavaggavaṇṇanā

21-22. Tatiyassa paṭhame **abhāvita**nti avaḍḍhitaṃ bhāvanāvasena appavattitaṃ. **Akammaniyaṃ hotī**ti kammakkhamaṃ kammayoggaṃ na hoti. Dutiye vuttavipariyāyena attho veditabbo. Ettha ca paṭhame **citta**nti vaṭṭavasena uppannacittaṃ, dutiye vivaṭṭavasena uppannacittaṃ. Tattha ca vaṭṭaṃ vaṭṭapādaṃ, vivaṭṭaṃ vivaṭṭapādanti ayaṃ pabhedo veditabbo. **Vaṭṭaṃ** nāma tebhūmakavaṭṭaṃ, **vaṭṭapādaṃ** nāma vaṭṭapaṭilābhāya kammaṃ, **vivaṭṭaṃ** nāma nava lokuttaradhammā, **vivaṭṭapādaṃ** nāma vivaṭṭapaṭilābhāya kammaṃ. Iti imesu suttesu vaṭṭavivaṭṭameva kathitanti.

23-24. Tatiye vaṭṭavaseneva uppannacittaṃ veditabbaṃ. **Mahato anatthāya saṃvattatī**ti devamanussasampattiyo mārabrahmaissariyāni ca dadamānampi punappunaṃ jātijarābyādhimaraṇasokaparidevadukkhadomanassupāyāse khandhadhātuāyatanapaṭiccasamuppādavaṭṭāni ca dadamānaṃ kevalaṃ dukkhakkhandhameva detīti mahato anatthāya saṃvattati nāmāti. Catutthe **citta**nti vivaṭṭavaseneva uppannacittaṃ.

25-26. Pañcamachaṭṭhesu **abhāvitaṃ apātubhūta**nti ayaṃ viseso. Tatrāmayadhippāyo – vaṭṭavasena uppannacittaṃ nāma uppannampi abhāvitaṃ apātubhūtameva hoti. Kasmā? Lokuttarapādakajjhānavipassanāmaggaphalanibbānesu pakkhandituṃ asamatthattā. Vivaṭṭavasena uppannaṃ pana bhāvitaṃ pātubhūtaṃ nāma hoti. Kasmā? Tesu dhammesu pakkhandituṃ samatthattā. Kurundakavāsī phussamittatthero panāha – ‘‘maggacittameva, āvuso, bhāvitaṃ pātubhūtaṃ nāma hotī’’ti.

27-28. Sattamaṭṭhamesu **abahulīkata**nti punappunaṃ akataṃ. Imānipi dve vaṭṭavivaṭṭavasena uppannacittāneva veditabbānīti.

29. Navame ‘‘jātipi dukkhā’’tiādinā nayena vuttaṃ dukkhaṃ adhivahati āharatīti **dukkhādhivahaṃ**. Dukkhādhivāhantipi pāṭho. Tassattho – lokuttarapādakajjhānādi ariyadhammābhimukhaṃ dukkhena adhivāhīyati pesīyatīti dukkhādhivāhaṃ. Idampi vaṭṭavasena uppannacittameva. Tañhi vuttappakārā devamanussādisampattiyo dadamānampi jātiādīnaṃ adhivahanato dukkhādhivahaṃ, ariyadhammādhigamāya duppesanato dukkhādhivāhañca nāma hotīti.

30. Dasame vivaṭṭavasena uppannacittameva cittaṃ. Tañhi mānusakasukhato dibbasukhaṃ, dibbasukhato jhānasukhaṃ, jhānasukhato vipassanāsukhaṃ, vipassanāsukhato maggasukhaṃ, maggasukhato phalasukhaṃ, phalasukhato nibbānasukhaṃ adhivahati āharatīti **sukhādhivahaṃ** nāma hoti, sukhādhivāhaṃ vā. Tañhi lokuttarapādakajjhānādiariyadhammābhimukhaṃ supesayaṃ vissaṭṭhaindavajirasadisaṃ hotīti sukhādhivāhantipi vuccati. Imasmimpi vagge vaṭṭavivaṭṭameva kathitanti.

Akammaniyavaggavaṇṇanā.

4. Adantavaggavaṇṇanā

31. Catutthassa paṭhame **adanta**nti savisevanaṃ adantahatthiassādisadisaṃ. **Citta**nti vaṭṭavasena uppannacittameva.

32. Dutiye **danta**nti nibbisevanaṃ dantahatthiassādisadisaṃ. Imasmimpi suttadvaye vaṭṭavivaṭṭavasena uppannacittameva kathitaṃ. Yathā cettha, evaṃ ito paresupīti.

33. Tatiye **agutta**nti agopitaṃ satisaṃvararahitaṃ aguttahatthiassādisadisaṃ.

34. Catutthe **gutta**nti gopitaṃ avissaṭṭhasatisaṃvaraṃ guttahatthiassādisadisaṃ.

35-36. Pañcamachaṭṭhāni **arakkhitaṃ rakkhita**nti padavasena bujjhanakānaṃ ajjhāsayena vuttāni. Attho panettha purimasadisoyeva.

37-38. Sattamaṭṭhamesupi eseva nayo. Upamā panettha asaṃvutagharadvārādivasena veditabbā.

39-40. Navamadasamāni catūhipi padehi yojetvā vuttāni. Imasmimpi vagge vaṭṭavivaṭṭameva kathitanti.

Adantavaggavaṇṇanā.

5. Paṇihitaacchavaggavaṇṇanā

41. Pañcamassa paṭhame **seyyathāpī**ti opammatthe nipāto. Tatra bhagavā katthaci atthena upamaṃ parivāretvā dasseti vatthasutte (ma. ni. 1.70 ādayo) viya, päricchattakopama- (a. ni. 7.69) aggikkhandhopamādisuttesu (a. ni. 7.72) viya ca, katthaci upamāya atthaṃ parivāretvā dasseti loṇambilasutte (a. ni. 3.101) viya, suvaṇṇakārasuttasūriyopamādisuttesu (a. ni. 7.66) viya ca. Imasmiṃ pana sālisūkopame upamāya atthaṃ parivāretvā dassento **seyyathāpi, bhikkhave**tiādimāha. Tattha **sālisūka**nti sāliphalassa sūkaṃ. **Yavasūkepi** eseva nayo. Vā-saddo vikappattho. **Micchāpaṇihita**nti micchāṭhapitaṃ. Yathā vijjhituṃ sakkoti, na evaṃ uddhaggaṃ katvā ṭhapitanti attho. **Bhecchatī**ti bhindissati, chaviṃ chindissatīti attho. **Micchāpaṇihitena cittenā**ti micchāṭhapitena cittena. Vaṭṭavasena uppannacittaṃ sandhāyetaṃ vuttaṃ. **Avijja**nti aṭṭhasu ṭhānesu aññāṇabhūtaṃ ghanabahalaṃ mahāavijjaṃ. **Vijjaṃ uppādessatī**ti ettha **vijja**nti arahattamaggañāṇaṃ. **Nibbāna**nti taṇhāvānato nikkhantabhāvena evaṃ vuttaṃ amataṃ. **Sacchikarissatī**ti paccakkhaṃ karissati.

42. Dutiye **sammāpaṇihita**nti yathā bhindituṃ sakkoti, evaṃ uddhaggaṃ katvā suṭṭhu ṭhapitaṃ. **Akkanta**nti ettha pādeneva akkantaṃ nāma hoti, hatthena uppīḷitaṃ. Ruḷhisaddavasena pana akkantanteva vuttaṃ. Ayañhettha ariyavohāro. Kasmā pana aññe sepaṇṇikaṇṭakamadanakaṇṭakādayo mahante aggahetvā sukhumaṃ dubbalaṃ sālisūkayavasūkameva gahitanti? Appamattakassāpi kusalakammassa vivaṭṭāya samatthabhāvadassanatthaṃ. Yathā hi sukhumaṃ dubbalaṃ sālisūkaṃ vā yavasūkaṃ vā hotu, mahantamahantā sepaṇṇikaṇṭakamadanakaṇṭakādayo vā, etesu yaṃkiñci micchā ṭhapitaṃ hatthaṃ vā pādaṃ vā bhindituṃ lohitaṃ vā uppādetuṃ na sakkoti, sammā ṭhapitaṃ pana sakkoti, evameva appamattakaṃ tiṇamuṭṭhi mattadānakusalaṃ vā hotu, mahantaṃ velāmadānādikusalaṃ vā, sace vaṭṭasampattiṃ patthetvā vaṭṭasannissitavasena micchā ṭhapitaṃ hoti, vaṭṭameva āharituṃ sakkoti, no vivaṭṭaṃ. ‘‘Idaṃ me dānaṃ āsavakkhayāvahaṃ hotū’’ti evaṃ pana vivaṭṭaṃ patthentena vivaṭṭavasena sammā ṭhapitaṃ arahattampi paccekabodhiñāṇampi sabbaññutañāṇampi dātuṃ sakkotiyeva. Vuttañhetaṃ –

‘‘Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī;
Paccekabodhi buddhabhūmi, sabbametena labbhatī’’ti. (khu. pā. 8.15);

Imasmiṃ suttadvaye ca vaṭṭavivaṭṭaṃ kathitaṃ.

43. Tatiye **paduṭṭhacitta**nti dosena paduṭṭhacittaṃ. **Cetasā cetoparиccā**ti attano cittena tassa cittaṃ paricchinditvā. **Yathābhataṃ nikkhitto**ti yathā āharitvā ṭhapito. **Evaṃ niraye**ti evaṃ niraye ṭhitoyevāti vattabbo. **Apāya**ntiādi sabbaṃ nirayavevacanameva. Nirayo hi ayasaṅkhātā sukhā apetoti **apāyo,** dukkhassa gati paṭisaraṇanti **duggati,** dukkaṭakārino ettha vivasā nipatantīti **vinipāto,** nirassādatthena **nirayo**.

44. Catutthe **pasanna**nti saddhāpasādena pasannaṃ. **Sugati**nti sukhassa gatiṃ. **Saggaṃ loka**nti rūpādisampattīhi suṭṭhu aggaṃ lokaṃ.

45. Pañcame **udakarahado**ti udakadaho. **Āvilo**ti avippasanno. **Luḷito**ti aparisaṇṭhito. **Kalalībhūto**ti kaddamībhūto. **Sippisambuka**ntiādīsu sippiyo ca sambukā ca **sippisambukaṃ**. Sakkharā ca kaṭhalāni ca **sakkharakaṭhalaṃ**. Macchānaṃ gumbaṃ ghaṭāti **macchagumbaṃ. Carantampi tiṭṭhantampī**ti ettha sakkharakaṭhalaṃ tiṭṭhatiyeva, itarāni carantipi tiṭṭhantipi. Yathā pana antarantarā ṭhitāsupi nisinnāsupi nipajjamānāsupi ‘‘etā gāviyo carantī’’ti carantiyo upādāya itarāpi ‘‘carantī’’ti vuccanti, evaṃ tiṭṭhantameva sakkharakaṭhalaṃ upādāya itarampi dvayaṃ ‘‘tiṭṭhanta’’nti vuttaṃ, itaraṃ dvayaṃ carantaṃ upādāya sakkharakaṭhalampi ‘‘caranta’’nti vuttaṃ.

Āvilenāti pañcahi nīvaraṇehi pariyonaddhena. **Attatthaṃ vā**tiādīsu attano diṭṭhadhammiko lokiyalokuttaramissako attho attattho nāma. Attanova samparāye lokiyalokuttaramissako attho parattho nāma hoti. So hi parattha atthoti parattho. Tadubhayaṃ ubhayattho nāma. Apica attano diṭṭhadhammikasamparāyikopi lokiyalokuttaro attho attattho nāma, parassa tādisova attho parattho nāma, tadubhayampi ubhayattho nāma. **Uttariṃ vā manussadhammā**ti dasakusalakammapathasaṅkhātā manussadhammā uttariṃ. Ayañhi dasavidho dhammo vināpi aññaṃ samādāpakaṃ satthantarakappāvasāne jātasaṃvegehi manussehi sayameva samādinnattā manussadhammoti vuccati, tato uttariṃ pana jhānavipassanāmaggaphalāni veditabbāni. **Alamariyañāṇadassanavisesa**nti ariyānaṃ yuttaṃ, ariyabhāvaṃ vā kātuṃ samatthaṃ ñāṇadassanasaṅkhātaṃ visesaṃ. Ñāṇameva hi jānanaṭṭhena ñāṇaṃ, dassanaṭṭhena dassananti veditabbaṃ, dibbacakkhuñāṇavipassanāñāṇamaggañāṇaphalañāṇapaccavekkhaṇañāṇānametaṃ adhivacanaṃ.

46. Chaṭṭhe **accho**ti abahalo, pasannotipi vaṭṭati. **Vippasanno**ti suṭṭhu pasanno. **Anāvilo**ti na āvilo, parisuddhoti attho, pheṇapubbuḷasaṅkhasevālapaṇakavirahitoti vuttaṃ hoti. **Anāvilenā**ti pañcanīvaraṇavimuttena. Sesaṃ catutthe vuttanayameva. Imasmimpi suttadvaye vaṭṭavivaṭṭameva kathitaṃ.

47. Sattame **rukkhajātāna**nti paccatte sāmivacanaṃ, rukkhajātānīti attho. Rukkhānametaṃ adhivacanaṃ. **Yadida**nti nipātamattaṃ. **Mudutāyā**ti mudubhāvena. Koci hi rukkho vaṇṇena aggo hoti, koci gandhena, koci rasena, koci thaddhatāya. Phandano pana mudutāya ceva kammaññatāya ca aggo seṭṭhoti dasseti. **Cittaṃ, bhikkhave, bhāvitaṃ bahulīkata**nti ettha samathavipassanāvasena bhāvitañceva punappunakatañca cittaṃ adhippetaṃ. Kurundakavāsi phussamittatthero panāha – ‘‘ekantaṃ mudu ceva kammaniyañca cittaṃ nāma abhiññāpādakacatutthajjhānacittameva, āvuso’’ti.

48. Aṭṭhame **evaṃ lahuparivatta**nti evaṃ lahuṃ uppajjitvā lahuṃ nirujjhanakaṃ. **Yāvañcā**ti adhimattapamāṇatthe nipāto, ativiya na sukarāti attho. **Ida**nti nipātamattaṃ. **Citta**nti ekacce tāva ācariyā ‘‘bhavaṅgacitta’’nti vadanti, taṃ pana paṭikkhipitvā ‘‘idha cittanti yaṃkiñci antamaso cakkhuviññāṇampi adhippetamevā’’ti vuttaṃ. Imasmiṃ panatthe milindarājā dhammakathikaṃ nāgasenattheraṃ pucchi, ‘‘bhante nāgasena, ekasmiṃ accharākkhaṇe pavattitacittasaṅkhārā sace rūpino assu, kīva mahārāsi bhaveyyā’’ti? ‘‘Vāhasatānaṃ kho, mahārāja, vīhīnaṃ aḍḍhacūḷañca vāhā vīhisattambaṇāni dve ca tumbā ekaccharākkhaṇe pavattitassa cittassa saṅkhampi na upenti, kalampi na upenti, kalabhāgampi na upentī’’ti (mi. pa. 4.1.2). Atha kasmā sammāsambuddhena ‘‘upamāpi na sukarā’’ti vuttaṃ? Yatheva hi upamaṃ paṭikkhipitvāpi kappadīghabhāvassa yojanikapabbatena yojanikasāsapapuṇṇanagarena, nirayadukkhassa sattisatāhatopamena, saggasukhassa ca cakkavattisampattiyā upamā katā, evamidhāpi kātabbāti? Tattha ‘‘sakkā pana, bhante, upamā kātu’’nti evaṃ pucchāvasena upamā katā, imasmiṃ sutte pucchāya abhāvena na katā. Idañhi suttaṃ dhammadesanāpariyosāne vuttaṃ. Iti imasmiṃ sutte cittarāsi nāma kathitoti.

49. Navame **pabhassara**nti paṇḍaraṃ parisuddhaṃ. **Citta**nti bhavaṅgacittaṃ. Kiṃ pana cittassa vaṇṇo nāma atthīti? Natthi. Nīlādīnañhi aññataravaṇṇaṃ vā hotu avaṇṇaṃ vā yaṃkiñci parisuddhatāya ‘‘pabhassara’’nti vuccati. Idampi nirupakkilesatāya parisuddhanti pabhassaraṃ. **Tañca kho**ti taṃ bhavaṅgacittaṃ. **Āgantukehī**ti asahajātehi pacchā javanakkhaṇe uppajjanakehi. **Upakkilesehī**ti rāgādīhi upakkiliṭṭhattā upakkiliṭṭhaṃ nāmāti vuccati. Kathaṃ? Yathā hi sīlavantā ācārasampannā mātāpitaro vā ācariyupajjhāyā vā dussīlānaṃ durācārānaṃ avattasampannānaṃ puttānañceva antevāsikasaddhivihārikānañca vasena ‘‘attano putte vā antevāsikasaddhivihārike vā na tajjenti na sikkhāpenti na ovadanti nānusāsantī’’ti avaṇṇaṃ akittiṃ labhanti, evaṃsampadamidaṃ veditabbaṃ. Ācārasampannā mātāpitaro viya ca ācariyupajjhāyā viya ca bhavaṅgacittaṃ daṭṭhabbaṃ, puttādīnaṃ vasena tesaṃ akittilābho viya javanakkhaṇe rajjanadussanamuyhanasabhāvānaṃ lobhasahagatādīnaṃ cittānaṃ vasena uppannehi āgantukehi upakkilesehi pakatiparisuddhampi bhavaṅgacittaṃ upakkiliṭṭhaṃ nāma hotīti.

50. Dasamepi bhavaṅgacittameva **cittaṃ. Vippamutta**nti javanakkhaṇe arajjamānaṃ adussamānaṃ amuyhamānaṃ tihetukañāṇasampayuttādikusalavasena uppajjamānaṃ āgantukehi upakkilesehi vippamuttaṃ nāma hoti. Idhāpi yathā sīlavantānaṃ ācārasampannānaṃ puttādīnaṃ vasena mātādayo ‘‘sobhanā eteyeva attano puttakādayo sikkhāpenti ovadanti anusāsantī’’ti vaṇṇakittilābhino honti, evaṃ javanakkhaṇe uppannakusalacittavasena idaṃ bhavaṅgacittaṃ āgantukehi upakkilesehi vippamuttanti vuccatīti.

Paṇihitaacchavaggavaṇṇanā.

6. Accharāsaṅghātavaggavaṇṇanā

51. Chaṭṭhassa paṭhame **taṃ assutavā puthujjano**ti taṃ bhavaṅgacittaṃ sutavirahito puthujjano. Tattha āgamādhigamābhāvā ñeyyo assutavā iti. Yo hi idaṃ suttaṃ ādito paṭṭhāya atthavasena upaparikkhanto ‘‘idaṃ bhavaṅgacittaṃ nāma pakatiparisuddhampi javanakkhaṇe uppannehi lobhādīhi upakkilesehi upakkiliṭṭha’’nti neva āgamavasena na adhigamavasena jānāti, yassa ca khandhadhātuāyatanapaccayākārasatipaṭṭhānādīsu uggahaparipucchāvinicchayavirahitattā yathābhūtañāṇapaṭivedhasādhako neva āgamo, paṭipattiyā adhigantabbassa anadhigatattā na adhigamo atthi. So āgamādhigamābhāvā ñeyyo assutavā iti. Svāyaṃ –

‘‘Puthūnaṃ jananādīhi, kāraṇehi puthujjano;
Puthujjanantogadhattā, puthuvāyaṃ jano iti’’.

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhi kāraṇehi puthujjano. Yathāha –

> ‘‘Puthu kilese janentīti puthujjanā, puthu avihatasakkāyadiṭṭhikāti puthujjanā, puthu satthārānaṃ mukhullokikāti puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhantīti puthujjanā, puthu nānāsantāpehi santappantīti puthujjanā, puthu nānāpariḷāhehi pariḍayhantīti puthujjanā, puthu pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhopannā laggā laggitā palibuddhāti puthujjanā, puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā’’ti (mahāni. 51, 94).

Puthūnaṃ vā gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjano, puthu vā ayaṃ visuṃyeva saṅkhaṃ gato, visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi janoti puthujjano. Evametehi ‘‘assutavā puthujjano’’ti dvīhi padehi ye te –

‘‘Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano’’ti. –

Dve puthujjanā vuttā, tesu andhaputhujjano vutto hotīti veditabbo.

Yathābhūtaṃ nappajānātīti ‘‘idañca bhavaṅgacittaṃ evaṃ āgantukehi upakkilesehi upakkiliṭṭhaṃ nāma hoti, evaṃ vippamuttaṃ nāmā’’ti yathāsabhāvato na jānāti. **Tasmā**ti yasmā na jānāti, tasmā. **Cittabhāvanā natthī**ti cittaṭṭhiti cittapariggaho natthi, natthibhāveneva ‘‘natthī’’ti vadāmīti dasseti.

52. Dutiye **sutavā**ti sutasampanno. Vitthārato panettha assutavāti padassa paṭipakkhavasena attho veditabbo. **Ariyasāvako**ti atthi ariyo na sāvako, seyyathāpi buddhā ceva paccekabuddhā ca; atthi sāvako na ariyo, seyyathāpi gihī anāgataphalo; atthi neva ariyo na sāvako seyyathāpi puthutitthiyā. Atthi ariyoceva sāvako ca, seyyathāpi samaṇā sakyaputtiyā āgataphalā viññātasāsanā. Idha pana gihī vā hotu pabbajito vā, yo koci sutavāti ettha vuttassa atthassa vasena sutasampanno, ayaṃ ariyasāvakoti veditabbo. **Yathābhūtaṃ pajānātī**ti ‘‘evamidaṃ bhavaṅgacittaṃ āgantukehi upakkilesehi vippamuttaṃ hoti, evaṃ upakkiliṭṭha’’nti yathāsabhāvato jānāti. **Cittabhāvanā atthī**ti cittaṭṭhiti cittapariggaho atthi, atthibhāveneva ‘‘atthī’’ti vadāmīti dasseti. Imasmiṃ sutte balavavipassanā kathitā. Keci taruṇavipassanāti vadanti.

53. Tatiyaṃ aṭṭhuppattiyaṃ kathitaṃ. Katarāyaṃ pana aṭṭhuppattiyaṃ? Aggikkhandhopamasuttantaaṭṭhuppattiyaṃ. Bhagavā kira ekasmiṃ samaye sāvatthiṃ upanissāya jetavanamahāvihāre paṭivasati. Buddhānañca yattha katthaci paṭivasantānaṃ pañcavidhaṃ kiccaṃ avijahitameva hoti. Pañca hi buddhakiccāni – purebhattakiccaṃ, pacchābhattakiccaṃ, purimayāmakiccaṃ, majjhimayāmakiccaṃ, pacchimayāmakiccanti.

Tatridaṃ purebhattakiccaṃ – bhagavā hi pātova vuṭṭhāya upaṭṭhākānuggahatthaṃ sarīraphāsukatthañca mukhadhovanādisarīraparikammaṃ katvā yāva bhikkhācāravelā tāva vivittāsane vītināmetvā bhikkhācāravelāya nivāsetvā kāyabandhanaṃ bandhitvā cīvaraṃ pārupitvā pattamādāya kadāci ekakova, kadāci bhikkhusaṅghaparivuto gāmaṃ vā nigamaṃ vā piṇḍāya pavisati kadāci pakatiyā, kadāci anekehi pāṭihāriyehi vattamānehi. Seyyathidaṃ – piṇḍāya pavisato lokanāthassa purato purato gantvā mudugatavātā pathaviṃ sodhenti, valāhakā udakaphusitāni muñcantā magge reṇuṃ vūpasametvā upari vitānaṃ hutvā tiṭṭhanti, apare vātā pupphāni upasaṃharitvā magge okiranti, unnatā bhūmippadesā onamanti, onatā unnamanti, pādanikkhepasamaye samāva bhūmi hoti, sukhasamphassāni padumapupphāni vā pāde sampaṭicchanti. Indakhīlassa anto ṭhapitamatte dakkhiṇapāde sarīrato chabbaṇṇarasmiyo nikkhamitvā suvaṇṇarasapiñjarāni viya citrapaṭaparikkhittāni viya ca pāsādakūṭāgārādīni alaṅkarontiyo ito cito ca dhāvanti, hatthiassavihaṅgādayo sakasakaṭṭhānesu ṭhitāyeva madhurenākārena saddaṃ karonti, tathā bherivīṇādīni tūriyāni manussānañca kāyūpagāni ābharaṇāni. Tena saññāṇena manussā jānanti ‘‘ajja bhagavā idha piṇḍāya paviṭṭho’’ti. Te sunivatthā supārutā gandhapupphādīni ādāya gharā nikkhamitvā antaravīthiṃ paṭipajjitvā bhagavantaṃ gandhapupphādīhi sakkaccaṃ pūjetvā vanditvā ‘‘amhākaṃ, bhante, dasa bhikkhū, amhākaṃ vīsati, paññāsaṃ…pe… sataṃ dethā’’ti yācitvā bhagavatopi pattaṃ gahetvā āsanaṃ paññāpetvā sakkaccaṃ piṇḍapātena paṭimānenti. Bhagavā katabhattakicco tesaṃ upanissayacittasantānāni oloketvā tathā dhammaṃ deseti, yathā keci saraṇagamanesu patiṭṭhahanti, keci pañcasu sīlesu, keci sotāpattisakadāgāmianāgāmiphalānaṃ aññatarasmiṃ, keci pabbajitvā aggaphale arahatteti. Evaṃ mahājanaṃ anuggahetvā uṭṭhāyāsanā vihāraṃ gacchati. Tattha gantvā gandhamaṇḍalamāḷe paññattavarabuddhāsane nisīdati bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno. Tato bhikkhūnaṃ bhattakiccapariyosāne upaṭṭhāko bhagavato nivedeti. Atha bhagavā gandhakuṭiṃ pavisati. Idaṃ tāva **purebhattakiccaṃ**.

Atha bhagavā evaṃ katapurebhattakicco gandhakuṭiyā upaṭṭhāne nisīditvā pāde pakkhāletvā pādapīṭhe ṭhatvā bhikkhusaṅghaṃ ovadati – ‘‘bhikkhave, appamādena sampādetha, dullabho buddhuppādo lokasmiṃ, dullabho manussattapaṭilābho, dullabhā khaṇasampatti, dullabhā pabbajjā, dullabhaṃ saddhammassavana’’nti. Tattha keci bhagavantaṃ kammaṭṭhānaṃ pucchanti. Bhagavā tesaṃ cariyānurūpaṃ kammaṭṭhānaṃ deti. Tato sabbepi bhagavantaṃ vanditvā attano attano rattiṭṭhānadivāṭṭhānāni gacchanti. Keci araññaṃ, keci rukkhamūlaṃ, keci pabbatādīnaṃ aññataraṃ, keci cātumahārājikabhavanaṃ…pe… keci vasavattibhavananti. Tato bhagavā gandhakuṭiṃ pavisitvā sace ākaṅkhati, dakkhiṇena passena sato sampajāno muhuttaṃ sīhaseyyaṃ kappeti. Atha samassāsitakāyo uṭṭhahitvā dutiyabhāge lokaṃ voloketi. Tatiyabhāge yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, tattha mahājano purebhattaṃ dānaṃ datvā pacchābhattaṃ sunivattho supāruto gandhapupphādīni ādāya vihāre sannipatati. Tato bhagavā sampattaparisāya anurūpena pāṭihāriyena gantvā dhammasabhāyaṃ paññattavarabuddhāsane nisajja dhammaṃ deseti kālayuttaṃ samayayuttaṃ, atha kālaṃ viditvā parisaṃ uyyojeti, manussā bhagavantaṃ vanditvā pakkamanti. Idaṃ **pacchābhattakiccaṃ**.

So evaṃ niṭṭhitapacchābhattakicco sace gattāni osiñcitukāmo hoti, buddhāsanā uṭṭhāya nhānakoṭṭhakaṃ pavisitvā upaṭṭhākena paṭiyāditaudakena gattāni utuṃ gaṇhāpeti. Upaṭṭhākopi buddhāsanaṃ ānetvā gandhakuṭipariveṇe paññapeti. Bhagavā surattadupaṭṭaṃ nivāsetvā kāyabandhanaṃ bandhitvā uttarāsaṅgaṃ ekaṃsaṃ katvā tattha āgantvā nisīdati ekakova muhuttaṃ paṭisallīno, atha bhikkhū tato tato āgamma bhagavato upaṭṭhānaṃ āgacchanti. Tattha ekacce pañhaṃ pucchanti, ekacce kammaṭṭhānaṃ, ekacce dhammassavanaṃ yācanti. Bhagavā tesaṃ adhippāyaṃ sampādento purimayāmaṃ vitināmeti. Idaṃ **purimayāmakiccaṃ**.

Purimayāmakiccapariyosāne pana bhikkhūsu bhagavantaṃ vanditvā pakkantesu sakaladasasahassilokadhātudevatāyo okāsaṃ labhamānā bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti yathābhisaṅkhataṃ antamaso caturakkharampi. Bhagavā tāsaṃ devatānaṃ pañhaṃ vissajjento majjhimayāmaṃ vītināmeti. Idaṃ **majjhimayāmakiccaṃ**.

Pacchimayāmaṃ pana tayo koṭṭhāse katvā purebhattato paṭṭhāya nisajjāpīḷitassa sarīrassa kilāsubhāvamocanatthaṃ ekaṃ koṭṭhāsaṃ caṅkamena vītināmeti, dutiyakoṭṭhāse gandhakuṭiṃ pavisitvā dakkhiṇena passena sato sampajāno sīhaseyyaṃ kappeti. Tatiyakoṭṭhāse paccuṭṭhāya nisīditvā purimabuddhānaṃ santike dānasīlādivasena katādhikārapuggaladassanatthaṃ buddhacakkhunā lokaṃ voloketi. Idaṃ **pacchimayāmakiccaṃ**.

Tampi divasaṃ bhagavā imasmiṃyeva kicce ṭhito lokaṃ olokento idaṃ addasa – mayā kosalaraṭṭhe cārikaṃ carantena aggikkhandhena upametvā ekasmiṃ sutte desite saṭṭhi bhikkhū arahattaṃ pāpuṇissanti, saṭṭhimattānaṃ uṇhaṃ lohitaṃ mukhato uggacchissati, saṭṭhimattā gihibhāvaṃ gamissanti. Tattha ye arahattaṃ pāpuṇissanti, te yaṃkiñci dhammadesanaṃ sutvā pāpuṇissanteva. Itaresaṃ pana bhikkhūnaṃ saṅgahatthāya cārikaṃ caritukāmo hutvā, ''ānanda, bhikkhūnaṃ ārocehī''ti āha.

Thero anupariveṇaṃ gantvā, ''āvuso, satthā mahājanassa saṅgahatthāya cārikaṃ caritukāmo, gantukāmā āgacchathā''ti āha. Bhikkhū mahālābhaṃ labhitvā viya tuṭṭhamānasā ''labhissāma vata mahājanassa dhammaṃ desentassa bhagavato suvaṇṇavaṇṇaṃ sarīraṃ oloketuṃ madhurañca dhammakathaṃ sotu''nti paruḷhakesā kese ohāretvā malaggahitapattā patte pacitvā kiliṭṭhacīvarā cīvarāni dhovitvā gamanasajjā ahesuṃ. Satthā aparicchinnena bhikkhusaṅghena parivuto kosalaraṭṭhaṃ cārikāya nikkhanto gāmanigamapaṭipāṭiyā ekadivasaṃ gāvutaaḍḍhayojanatigāvutayojanaparamaṃ cārikaṃ caranto ekasmiṃ padese mahantaṃ susirarukkhaṃ agginā sampajjalitaṃ disvā ''imameva vatthuṃ katvā sattahi aṅgehi paṭimaṇḍetvā dhammadesanaṃ kathessāmī''ti gamanaṃ pacchinditvā aññataraṃ rukkhamūlaṃ upasaṅkamitvā nisajjākāraṃ dassesi. Ānandatthero satthu adhippāyaṃ ñatvā ''addhā kāraṇaṃ bhavissati, na akāraṇena tathāgatā gamanaṃ pacchinditvā nisīdantī''ti catugguṇaṃ saṅghāṭiṃ paññāpesi. Satthā nisīditvā bhikkhū āmantetvā ''passatha no tumhe, bhikkhave, amuṃ mahantaṃ aggikkhandha''nti **aggikkhandhopamasuttantaṃ** (a. ni. 7.72) deseti.

Imasmiñca pana veyyākaraṇe bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggañchi, saṭṭhimattā bhikkhū sikkhaṃ paccakkhāya hīnāyāvattiṃsu, saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsu. Tañhi veyyākaraṇaṃ sutvā saṭṭhimattānaṃ bhikkhūnaṃ nāmakāyo santatto, nāmakāye santatte karajakāyo santatto, karajakāye santatte nidhānagataṃ uṇhaṃ lohitaṃ mukhato uggañchi. Saṭṭhimattā bhikkhū ''dukkaraṃ vata buddhasāsane yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritu''nti sikkhaṃ paccakkhāya hīnāyāvattā, saṭṭhimattā bhikkhū satthu desanābhimukhaṃ ñāṇaṃ pesetvā saha paṭisambhidāhi arahattaṃ pattā.

Tattha yesaṃ uṇhaṃ lohitaṃ mukhato uggañchi, te pārājikaṃ āpajjiṃsu. Ye gihibhāvaṃ pattā, te khuddānukhuddakāni sikkhāpadāni maddantā vicariṃsu. Ye arahattaṃ pattā, te parisuddhasīlāva ahesuṃ. Satthu dhammadesanā imesaṃ tiṇṇampi saphalāva jātāti. Arahattaṃ pattānaṃ tāva saphalā hotu, itaresaṃ kathaṃ saphalā jātāti? Tepi hi sace imaṃ dhammadesanaṃ na suṇeyyuṃ, pamattāva hutvā ṭhānaṃ jahituṃ na sakkuṇeyyuṃ. Tato nesaṃ taṃ pāpaṃ vaḍḍhamānaṃ apāyesuyeva saṃsīdāpeyya. Imaṃ pana desanaṃ sutvā jātasaṃvegā ṭhānaṃ jahitvā sāmaṇerabhūmiyaṃ ṭhitā dasa sīlāni pūretvā yoniso manasikāre yuttappayuttā keci sotāpannā keci sakadāgāmino keci anāgāmino ahesuṃ, keci devaloke nibbattiṃsu, evaṃ pārājikāpannānampi saphalā ahosi. Itare pana sace imaṃ dhammadesanaṃ na suṇeyyuṃ, gacchante gacchante kāle anupubbena saṅghādisesampi pārājikampi pāpuṇitvā apāyesuyeva uppajjitvā mahādukkhaṃ anubhaveyyuṃ. Imaṃ pana desanaṃ sutvā ‘‘aho sallekhitaṃ buddhasāsanaṃ, na sakkā amhehi yāvajīvaṃ imaṃ paṭipattiṃ pūretuṃ, sikkhaṃ paccakkhāya upāsakadhammaṃ pūretvā dukkhā muccissāmā’’ti gihibhāvaṃ upagamiṃsu. Te tīsu saraṇesu patiṭṭhāya pañca sīlāni rakkhitvā upāsakadhammaṃ pūretvā keci sotāpannā keci sakadāgāmino keci anāgāmino jātā, keci devaloke nibbattāti. Evaṃ tesampi saphalāva ahosi.

Imaṃ pana satthu dhammadesanaṃ sutvā devasaṅghā yehipi sutā, yehipi na sutā, sabbesaṃyeva ārocentā vicariṃsu. Bhikkhū sutvā sutvā ‘‘dukkaraṃ, bho, buddhānaṃ sāsane yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritu’’nti ekakkhaṇeneva dasapi bhikkhū vīsatipi saṭṭhipi satampi sahassampi bhikkhū gihī honti. Satthā yathāruciyā cārikaṃ caritvā puna jetavanameva āgantvā bhikkhū āmantesi – ‘‘bhikkhave, tathāgato cārikaṃ caramāno ciraṃ ākiṇṇo vihāsi, icchāmahaṃ, bhikkhave, aḍḍhamāsaṃ paṭisallīyituṃ, nāmhi kenaci upasaṅkamitabbo aññatra ekena piṇḍapātanīhārakenā’’ti. Aḍḍhamāsaṃ ekībhāvena vītināmetvā paṭisallānā vuṭṭhito ānandattherena saddhiṃ vihāracārikaṃ caramāno olokitolokitaṭṭhāne tanubhūtaṃ bhikkhusaṅghaṃ disvā jānantoyeva theraṃ pucchi – ‘‘ānanda, aññasmiṃ kāle tathāgate cārikaṃ caritvā jetavanaṃ āgate sakalavihāro kāsāvapajjoto isivātappaṭivāto hoti, idāni pana tanubhūto bhikkhusaṅgho dissati, yebhuyyena ca uppaṇḍupaṇḍukajātā bhikkhū, kiṃ nu kho eta’’nti? Etarahi bhagavā tumhākaṃ aggikkhandhopamadhammadesanaṃ kathitakālato paṭṭhāya bhikkhū saṃvegappattā hutvā ‘‘mayaṃ etaṃ dhammaṃ sabbappakārena paripūretuṃ na sakkhissāma, asammāvattantānañca janassa saddhādeyyaṃ paribhuñjituṃ ayutta’’nti gihibhāvaṃ saṅkamantīti.

Tasmiṃ khaṇe bhagavato dhammasaṃvego uppajji. Tato theraṃ āha – ‘‘mayi paṭisallāne vītināmente na koci mama puttānaṃ ekaṃ assāsaṭṭhānaṃ kathesi. Sāgarassa hi otaraṇatitthāni viya bahūni imasmiṃ sāsane assāsakāraṇāni. Gacchānanda, gandhakuṭipariveṇe buddhāsanaṃ paññāpetvā bhikkhusaṅghaṃ sannipātehī’’ti. Thero tathā akāsi. Satthā buddhāsanavaragato bhikkhū āmantetvā, ‘‘bhikkhave, mettāya sabbapubbabhāgo nāma neva appanā, na upacāro, sattānaṃ hitapharaṇamattamevā’’ti vatvā imissā aṭṭhuppattiyā imaṃ cūḷaccharāsaṅghātasuttaṃ desesi.

Tattha **accharāsaṅghātamatta**nti accharāpaharaṇamattaṃ, dve aṅguliyo paharitvā saddakaraṇamattanti attho. **Mettācitta**nti sabbasattānaṃ hitapharaṇacittaṃ. **Āsevatī**ti kathaṃ āsevati? Āvajjento āsevati, jānanto āsevati, passanto āsevati, paccavekkhanto āsevati, cittaṃ adhiṭṭhahanto āsevati, saddhāya adhimuccanto āsevati, vīriyaṃ paggaṇhanto āsevati, satiṃ upaṭṭhāpento āsevati, cittaṃ samādahanto āsevati, paññāya pajānanto āsevati, abhiññeyyaṃ abhijānanto āsevati, pariññeyyaṃ parijānanto āsevati, pahātabbaṃ pajahanto āsevati, bhāvetabbaṃ bhāvento āsevati, sacchikātabbaṃ sacchikaronto āsevatīti (paṭi. ma. 2.2). Idha pana mettāpubbabhāgena hitapharaṇappavattanamatteneva āsevatīti veditabbo.

Arittajjhānoti atucchajjhāno apariccattajjhāno vā. **Viharatī**ti iriyati pavattati pāleti yapeti yāpeti carati viharati. Tena vuccati viharatīti. Iminā padena mettaṃ āsevantassa bhikkhuno iriyāpathavihāro kathito. **Satthusāsanakaro**ti satthu anusāsanikaro. **Ovādapatikaro**ti ovādakārako. Ettha ca sakiṃvacanaṃ ovādo, punappunavacanaṃ anusāsanī. Sammukhāvacanampi ovādo, pesetvā parammukhāvacanaṃ, anusāsanī. Otiṇṇe vatthusmiṃ vacanaṃ ovādo, otiṇṇe vā anotiṇṇe vā vatthusmiṃ tantiṭhapanavasena vacanaṃ anusāsanī. Evaṃ viseso veditabbo. Paramatthato pana ovādoti vā anusāsanīti vā ese eke ekaṭṭhe same samabhāge tajjāte taññevāti. Ettha ca ‘‘accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ āsevatī’’ti idameva satthusāsanañceva ovādo ca, tassa karaṇato esa sāsanakaro ovādapatikaroti veditabbo.

Amoghanti atucchaṃ. **Raṭṭhapiṇḍa**nti ñātiparivaṭṭaṃ pahāya raṭṭhaṃ nissāya pabbajitena paresaṃ gehato paṭiladdhattā piṇḍapāto raṭṭhapiṇḍo nāma vuccati. **Paribhuñjatī**ti cattāro paribhogā theyyaparibhogo iṇaparibhogo dāyajjaparibhogo sāmiparibhogoti. Tattha dussīlassa paribhogo **theyyaparibhogo** nāma. Sīlavato apaccavekkhitaparibhogo **iṇaparibhogo** nāma. Sattannaṃ sekkhānaṃ paribhogo **dāyajjaparibhogā** nāma. Khīṇāsavassa paribhogo **sāmiparibhogo** nāma. Tattha imassa bhikkhuno ayaṃ raṭṭhapiṇḍaparibhogo dvīhi kāraṇehi amogho hoti. Accharāsaṅghātamattampi mettācittaṃ āsevanto bhikkhu raṭṭhapiṇḍassa sāmiko hutvā, aṇaṇo hutvā, dāyādo hutvā paribhuñjatītipissa amogho raṭṭhapiṇḍaparibhogo. Accharāsaṅghātamattampi mettaṃ āsevantassa bhikkhuno dinnadānaṃ mahaṭṭhiyaṃ hoti mahapphalaṃ mahānisaṃsaṃ mahājutikaṃ mahāvipphārantipissa amogho raṭṭhapiṇḍaparibhogo. **Ko pana vādo ye naṃ bahulīkarontī**ti ye pana imaṃ mettācittaṃ bahulaṃ āsevanti bhāventi punappunaṃ karonti, te amoghaṃ raṭṭhapiṇḍaṃ paribhuñjantīti ettha vattabbameva kiṃ? Evarūpā hi bhikkhū raṭṭhapiṇḍassa sāmino aṇaṇā dāyādā hutvā paribhuñjantīti.

54-55. Catutthe **bhāvetī**ti uppādeti vaḍḍheti. Pañcame **manasi karotī**ti manasmiṃ karoti. Sesaṃ imesu dvīsupi tatiye vuttanayeneva veditabbaṃ. Yo hi āsevati, ayameva bhāveti, ayaṃ manasi karoti. Yena cittena āsevati, teneva bhāveti, tena manasi karoti. Sammāsambuddho pana yāya dhammadhātuyā suppaṭividdhattā desanāvilāsappatto nāma hoti, tassā suppaṭividdhattā attano desanāvilāsaṃ dhammissariyataṃ paṭisambhidāpabhedakusalataṃ appaṭihatasabbaññutaññāṇañca nissāya ekakkhaṇe uppannaṃ ekacittameva tīhi koṭṭhāsehi vibhajitvā dassesīti.

56. Chaṭṭhe **ye kecī**ti aniyāmitavacanaṃ. **Akusalā**ti tesaṃ niyāmitavacanaṃ. Ettāvatā sabbākusalā asesato pariyādinnā honti. **Akusalabhāgiyā akusalapakkhikā**ti akusalānamevetaṃ nāmaṃ. Akusalāyeva hi ekacce akusalaṃ sahajātavasena, ekacce upanissayavasena bhajanti ceva, tesañca pakkhā bhavantīti ‘‘akusalabhāgiyā akusalapakkhikā’’ti vuccanti. **Sabbete manopubbaṅgamā**ti mano pubbaṃ paṭhamataraṃ gacchati etesanti manopubbaṅgamā. Ete hi kiñcāpi manena saddhiṃ ekuppādā ekavatthukā ekanirodhā ekārammaṇā ca honti. Yasmā pana tesaṃ mano uppādako kārako janako samuṭṭhāpako nibbattako, tasmā manopubbaṅgamā nāma honti.

Paṭhamaṃ uppajjatīti yathā nāma ‘‘rājā nikkhanto’’ti vutte ‘‘rājāyeva nikkhanto, sesā rājasenā nikkhantā anikkhantā’’ti pucchitabbakāraṇaṃ natthi, sabbā nikkhantāteva paññāyanti, evameva mano uppannoti vuttakālato paṭṭhāya avasesā sahajātasaṃsaṭṭhasampayuttā uppannā na uppannāti pucchitabbakāraṇaṃ natthi, sabbe te uppannā tveva paññāyanti. Etamatthavasaṃ paṭicca tehi saṃsaṭṭhasampayutto ekuppādekanirodhopi samāno mano tesaṃ dhammānaṃ paṭhamaṃ uppajjatīti vutto. **Anvadevā**ti anudeva, saheva ekatoyevāti attho. Byañjanacchāyaṃ pana gahetvā paṭhamaṃ cittaṃ uppajjati, pacchā cetasikāti na gahetabbaṃ. Attho hi paṭisaraṇaṃ, na byañjanaṃ. ‘‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā’’ti gāthāyapi eseva nayo.

57. Sattame **kusalā**ti catubhūmakāpi kusalā dhammā kathitā. Sesaṃ chaṭṭhe vuttanayeneva veditabbaṃ.

58. Aṭṭhame **yathayidaṃ, bhikkhave, pamādo**ti ettha, **bhikkhave**ti ālapanaṃ, yathā ayaṃ pamādoti attho. **Pamādo**ti pamajjanākāro. Vuttañhetaṃ –

> ‘‘Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā

> kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anadhiṭṭhānaṃ ananuyogo anāsevanā abhāvanā abahulīkammaṃ. Yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati pamādo''ti (vibha. 846).

Uppannā ca kusalā dhammā parihāyantīti idaṃ jhānavipassanānaṃ vasena vuttaṃ. Maggaphalānaṃ pana sakiṃ uppannānaṃ puna parihānaṃ nāma natthi.

59. Navame appamādo pamādassa paṭipakkhavasena vitthārato veditabbo.

60. Dasame **kosajja**nti kusītabhāvo. Sesaṃ vuttanayamevāti.

Accharāsaṅghātavaggavaṇṇanā.

7. Vīriyārambhādivaggavaṇṇanā

61. Sattamassa paṭhame **vīriyārambho**ti catukiccassa sammappadhānavīriyassa ārambho, āraddhapaggahitaparipuṇṇavīriyatāti attho.

62. Dutiye **mahicchatā**ti mahālobho. Yaṃ sandhāya vuttaṃ –

> ''Tattha katamā mahicchatā? Itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā, yā evarūpā icchā icchāgatā mahicchatā rāgo sārāgo cittassa sārāgo. Ayaṃ vuccati mahicchatā''ti (vibha. 850).

63. Tatiye **appicchatā**ti alobho. **Appicchassā**ti anicchassa. Ettha hi byañjanaṃ sāvasesaṃ viya, attho pana niravaseso. Na hi appamattikāya icchāya atthibhāvena so appicchoti vutto, icchāya pana abhāvena punappunaṃ āsevitassa alobhasseva bhāvena appicchoti vutto.

Apicettha atricchatā, pāpicchatā, mahicchatā appicchatāti ayaṃ bhedo veditabbo. Tattha sakalābhe atittassa paralābhe patthanā **atricchatā** nāma, yāya samannāgatassa ekabhājane pakkapūvepi attano patte patite na supakko viya khuddako ca viya khāyati, sveva pana parassa patte pakkhitto supakko viya mahanto viya ca khāyati. Asantaguṇasambhāvanatā pana paṭiggahaṇe ca amattaññutā **pāpicchatā** nāma, sā ''idhekacco assaddho samāno saddhoti maṃ jano jānātū''tiādinā nayena abhidhamme āgatāyeva, tāya samannāgato puggalo kohaññe patiṭṭhāti. Santaguṇasambhāvanatā pana paṭiggahaṇe ca amattaññutā **mahicchatā** nāma, sāpi ''idhekacco saddho samāno saddhoti maṃ jano jānātūti icchati, sīlavā samāno sīlavāti maṃ jano jānātū''ti iminā nayena āgatāyeva. Tāya samannāgato puggalo dussantappayo hoti, vijātamātāpissa cittaṃ gahetuṃ na sakkoti. Tenetaṃ vuccati –

> ''Aggikkhandho samuddo ca, mahiccho cāpi puggalo;
> Sakaṭena paccaye dentu, tayopete atappayā''ti.

Santaguṇanigūhanatā pana paṭiggahaṇe ca mattaññutā **appicchatā** nāma, tāya samannāgato puggalo attani vijjamānampi guṇaṃ paṭicchādetukāmatāya saddho samāno ''saddhoti maṃ jano jānātū''ti na icchati. Sīlavā, pavivitto, bahussuto, āraddhavīriyo, samādhisampanno, paññavā, khīṇāsavo samāno ''khīṇāsavoti maṃ jano jānātū''ti na icchati seyyathāpi **majjhantikatthero**.

Thero kira mahākhīṇāsavo ahosi, pattacīvaraṃ panassa pādamattameva agghati. So asokassa dhammaraññño vihāramahadivase saṅghatthero ahosi. Athassa atilūkhabhāvaṃ disvā manussā, ''bhante, thokaṃ bahi hothā’’ti āhaṃsu. Thero ‘‘mādise khīṇāsave rañño saṅgahaṃ akaronte añño ko karissatī’’ti pathaviyaṃ nimujjitvā saṅghattherassa ukkhittapiṇḍaṃ gaṇhantoyeva ummujji. Evaṃ khīṇāsavo samāno ‘‘khīṇāsavoti maṃ jano jānātū’’ti na icchati. Evaṃ appiccho ca pana bhikkhu anuppannaṃ lābhaṃ uppādeti, uppannaṃ thāvaraṃ karoti, dāyakānaṃ cittaṃ ārādheti. Yathā yathā hi so attano appicchatāya appaṃ gaṇhāti, tathā tathā tassa vatte pasannā manussā bahū denti.

Aparopi catubbidho appiccho – paccayaappiccho, dhutaṅgaappiccho, pariyattiappiccho, adhigamaappicchoti. Tattha catūsu paccayesu appiccho **paccayaappiccho** nāma. So dāyakassa vasaṃ jānāti, deyyadhammassa vasaṃ jānāti, attano thāmaṃ jānāti. Yadi hi deyyadhammo bahu hoti, dāyako appamattakaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhāti. Deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhāti. Deyyadhammopi bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇeneva gaṇhāti.

Dhutaṅgasamādānassa attani atthibhāvaṃ najānāpetukāmo **dhutaṅgaappiccho** nāma. Tassa vibhāvanatthaṃ imāni vatthūni – **sosānikamahākumāratthero** kira saṭṭhi vassāni susāne vasi, añño ekabhikkhupi na aññāsi. Tenevāha –

‘‘Susāne saṭṭhi vassāni, abbokiṇṇaṃ vasāmahaṃ;
Dutiyo maṃ na jāneyya, aho sosānikuttamo’’ti.

Cetiyapabbate dve **bhātikattherā** vasiṃsu. Kaniṭṭho upaṭṭhākena pesitaṃ ucchukhaṇḍikaṃ gahetvā jeṭṭhassa santikaṃ agamāsi ‘‘paribhogaṃ, bhante, karothā’’ti. Therassa ca bhattakiccaṃ katvā mukhavikkhālanakālo ahosi. So ‘‘alaṃ, āvuso’’ti āha. Kacci, bhante, ekāsanikatthāti? Āharāvuso, ucchukhaṇḍikanti paññāsa vassāni ekāsaniko samānopi dhutaṅgaṃ nigūhamāno paribhogaṃ katvā mukhaṃ vikkhāletvā puna dhutaṅgaṃ adhiṭṭhāya gato.

Yo pana **sāketatissatthero** viya bahussutabhāvaṃ jānāpetuṃ na icchati, ayaṃ **pariyattiappiccho** nāma. Thero kira ‘‘khaṇo natthīti uddesaparipucchāsu okāsaṃ akaronto kadā maraṇakkhaṇaṃ, bhante, labhissathā’’ti codito gaṇaṃ vissajjetvā kaṇikāravālikasamuddavihāraṃ gato. Tattha antovassaṃ theranavamajjhimānaṃ upakāro hutvā mahāpavāraṇāya uposathadivase dhammakathāya janapadaṃ khobhetvā gato.

Yo pana sotāpannādīsu aññataro hutvā sotāpannādibhāvaṃ jānāpetuṃ na icchati, ayaṃ **adhigamappiccho** nāma tayo kulaputtā (ma. ni. 1.325) viya ghaṭīkārakumbhakāro (ma. ni. 2.282 ādayo) viya ca. Imasmiṃ panatthe laddhāsevanena balavaalobhena samannāgato sekkhopi puthujjanopi appicchoti veditabbo.

64. Catutthe **asantuṭṭhitā**ti asantuṭṭhe puggale sevantassa bhajantassa payirupāsantassa uppanno asantosasaṅkhāto lobho.

65. Pañcame **santuṭṭhitā**ti santuṭṭhe puggale sevantassa bhajantassa payirupāsantassa uppanno alobhasaṅkhāto santoso. **Santuṭṭhassā**ti itarītarapaccayasantosena samannāgatassa. So panesa santoso dvādasavidho hoti. Seyyathidaṃ – cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsu.

Tassāyaṃ pabhedasaṃvaṇṇanā – idha bhikkhu cīvaraṃ labhati sundaraṃ vā asundaraṃ vā. So teneva yāpeti aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa cīvare **yathālābhasantoso**. Atha pana pakatidubbalo vā hoti ābādhajarābhibhūto vā, garuṃ cīvaraṃ pārupanto kilamati. So sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti. Ayamassa cīvare **yathābalasantoso**. Aparo paṇītapaccayalābhī hoti. So paṭṭacīvarādīnaṃ aññataraṃ mahagghacīvaraṃ bahūni vā pana cīvarāni labhitvā ‘‘idaṃ therānaṃ cirapabbajitānaṃ, idaṃ bahussutānaṃ anurūpaṃ, idaṃ gilānānaṃ, idaṃ appalābhānaṃ hotū’’ti datvā tesaṃ purāṇacīvaraṃ vā saṅkārakūṭādito vā nantakāni uccinitvā tehi saṅghāṭiṃ katvā dhārentopi santuṭṭhova hoti. Ayamassa cīvare **yathāsāruppasantoso**.

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa piṇḍapāte **yathālābhasantoso**. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā piṇḍapātaṃ labhati, yenassa paribhuttena aphāsu hoti, so sabhāgassa bhikkhuno taṃ datvā tassa hatthato sappāyabhojanaṃ bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti. Ayamassa piṇḍapāte **yathābalasantoso**. Aparo bahuṃ paṇītaṃ piṇḍapātaṃ labhati. So taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhagilānānaṃ datvā tesaṃ vā sesakaṃ piṇḍāya vā caritvā missakāhāraṃ bhuñjantopi santuṭṭhova hoti. Ayamassa piṇḍapāte **yathāsāruppasantoso**.

Idha pana bhikkhu senāsanaṃ labhati manāpaṃ vā amanāpaṃ vā, so tena neva somanassaṃ na domanassaṃ uppādeti, antamaso tiṇasanthārakenāpi yathāladdheneva tussati. Ayamassa senāsane **yathālābhasantoso**. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā senāsanaṃ labhati, yatthassa vasato aphāsu hoti, so taṃ sabhāgassa bhikkhuno datvā tassa santake sappāyasenāsane vasantopi santuṭṭhova hoti. Ayamassa senāsane **yathābalasantoso**.

Aparo mahāpuñño leṇamaṇḍapakūṭāgārādīni bahūni paṇītasenāsanāni labhati. So tāni cīvarādīni viya theracirapabbajitabahussutaappalābhagilānānaṃ datvā yattha katthaci vasantopi santuṭṭhova hoti. Ayamassa senāsane **yathāsāruppasantoso**. Yopi ‘‘uttamasenāsanaṃ nāma pamādaṭṭhānaṃ, tattha nisinnassa thinamiddhaṃ okkamati, niddābhibhūtassa puna paṭibujjhato pāpavitakkā pātubhavantī’’ti paṭisañcikkhitvā tādisaṃ senāsanaṃ pattampi na sampaṭicchati, so taṃ paṭikkhipitvā abbhokāsarukkhamūlādīsu vasantopi santuṭṭhova hoti. Ayampissa senāsane **yathāsāruppasantoso**.

Idha pana bhikkhu bhesajjaṃ labhati lūkhaṃ vā paṇītaṃ vā, so yaṃ labhati, teneva tussati, aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa gilānapaccaye **yathālābhasantoso**. Yo pana telena atthiko phāṇitaṃ labhati, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato telaṃ gahetvā aññadeva vā pariyesitvā bhesajjaṃ karontopi santuṭṭhova hoti. Ayamassa gilānapaccaye **yathābalasantoso**.

Aparo mahāpuñño bahuṃ telamadhuphāṇitādipaṇītabhesajjaṃ labhati. So taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhagilānānaṃ datvā tesaṃ ābhatena yena kenaci yāpentopi santuṭṭhova hoti. Yo pana ekasmiṃ bhājane muttaharītakaṃ ṭhapetvā ekasmiṃ catumadhuraṃ – ‘‘gaṇhatha, bhante, yadicchaka’’nti vuccamāno ‘‘sacassa tesu aññatarenapi rogo vūpasammati, atha muttaharītakaṃ nāma buddhādīhi vaṇṇita’’nti catumadhuraṃ paṭikkhipitvā muttaharītakena bhesajjaṃ karontopi paramasantuṭṭhova hoti. Ayamassa gilānapaccaye **yathāsāruppasantoso**. Imesaṃ pana paccekapaccayesu tiṇṇaṃ tiṇṇaṃ santosānaṃ yathāsāruppasantosova aggo.

66-67. Chaṭṭhasattamesu ayonisomanasikārayonisomanasikārā heṭṭhā vuttalakkhaṇāva. Sesamettha uttānatthamevāti.

68. Aṭṭhame **asampajañña**nti asampajānabhāvo, mohassetaṃ adhivacanaṃ. **Asampajānassā**ti ajānantassa sammuḷhassa.

69. Navame **sampajañña**nti sampajānabhāvo, paññāyetaṃ nāmaṃ. **Sampajānassā**ti sampajānantassa.

70. Dasame **pāpamittatā**ti yassa pāpā lāmakā mittā, so pāpamitto. Pāpamittassa bhāvo pāpamittatā, tenākārena pavattānaṃ catunnaṃ khandhānamevetaṃ nāmaṃ. Vuttampi cetaṃ –

> ‘‘Tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino

duppaññā. Yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti sampavaṅkatā. Ayaṃ vuccati pāpamittatā''ti (vibha. 901).

Vīriyārambhādivaggavaṇṇanā.

8. Kalyāṇamittatādivaggavaṇṇanā

71. Aṭṭhamassa paṭhame **kalyāṇamittatā**ti kalyāṇā mittā assāti kalyāṇamitto, tassa bhāvo kalyāṇamittatā. Sesaṃ vuttapaṭipakkhanayena veditabbaṃ.

72-73. Dutiye **anuyogo**ti yogo payogo. **Ananuyogo**ti ayogo appayogo. **Anuyogā**ti anuyogena. **Ananuyogā**ti ananuyogena. **Kusalānaṃ dhammāna**nti catubhūmakakusaladhammānaṃ. Tatiyaṃ uttānatthameva.

74. Catutthe **bojjhaṅgā**ti bujjhanakasattassa aṅgabhūtā satta dhammā. Yāya vā dhammasāmaggiyā so bujjhati, sammohaniddāto vā vuṭṭhāti, catusaccadhammaṃ vā sacchikaroti. Tassā bodhiyā aṅgabhūtātipi bojjhaṅgā. ''Bojjhaṅgāti kenaṭṭhena bojjhaṅgā? Bujjhantīti bojjhaṅgā, anubujjhantīti bojjhaṅgā, paṭibujjhantīti bojjhaṅgā, sambujjhantīti bojjhaṅgā, bodhāya saṃvattantīti bojjhaṅgā''ti (paṭi. ma. 2.17). Evaṃ panetaṃ padaṃ vibhattameva.

75. Pañcame **bhāvanāpāripūriṃ gacchantī**ti iminā padena bojjhaṅgānaṃ yāthāvasarasabhūmi nāma kathitā. Sā panesā catubbidhā hoti – vipassanā, vipassanāpādakajjhānaṃ, maggo, phalanti. Tattha vipassanāya uppajjanakāle bojjhaṅgā kāmāvacarā honti, vipassanāpādakajjhānamhi uppajjanakāle rūpāvacaraarūpāvacarā, maggaphalesu uppajjanakāle lokuttarā. Iti imasmiṃ sutte bojjhaṅgā catubhūmakā kathitā.

76. Chaṭṭhassa aṭṭhuppattiko nikkhepo. Aṭṭhuppattiyaṃ hetaṃ nikkhittaṃ, sambahulā kira bhikkhū dhammasabhāyaṃ sannisinnā. Tesaṃ antare bandhulamallasenāpatiṃ ārabbha ayaṃ kathā udapādi, ''āvuso, asukaṃ nāma kulaṃ pubbe bahuñātikaṃ ahosi bahupakkhaṃ, idāni appañātikaṃ appapakkhaṃ jāta''nti. Atha bhagavā tesaṃ cittācāraṃ ñatvā ''mayi gate mahatī desanā bhavissatī''ti ñatvā gandhakuṭito nikkhamma dhammasabhāyaṃ paññattavarabuddhāsane nisīditvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti āha. Bhagavā aññā gāmanigamādikathā natthi, asukaṃ nāma kulaṃ pubbe bahuñātikaṃ ahosi bahupakkhaṃ, idāni appañātikaṃ appapakkhaṃ jātanti vadantā nisinnamhāti. Satthā imissā aṭṭhuppattiyā **appamattikā esā, bhikkhave, parihānī**ti idaṃ suttaṃ ārabhi.

Tattha **appamattikā**ti parittā parittappamāṇā. Etāya hi parihāniyā saggato vā maggato vā parihāni nāma natthi, diṭṭhadhammikaparihānimattameva etanti āha. **Etaṃ patikiṭṭha**nti etaṃ pacchimaṃ etaṃ lāmakaṃ. **Yadidaṃ paññāparihānī**ti yā esā mama sāsane kammassakatapaññāya jhānapaññāya vipassanāpaññāya maggapaññāya phalapaññāya ca parihāni, esā pacchimā, esā lāmakā, esā chaḍḍanīyāti attho.

77. Sattamampi aṭṭhuppattiyameva kathitaṃ. Dhammasabhāyaṃ kira nisinnesu bhikkhūsu ekacce evaṃ āhaṃsu – ''asukaṃ nāma kulaṃ pubbe appañātikaṃ appapakkhaṃ ahosi, idāni taṃ bahuñātikaṃ bahupakkhaṃ jāta''nti. Kaṃ sandhāya evamāhaṃsūti? Visākhaṃ upāsikaṃ vesālike ca licchavī. Satthā tesaṃ cittācāraṃ ñatvā purimanayeneva āgantvā dhammāsane nisinno ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchi. Te yathābhūtaṃ kathayiṃsu. Satthā imissā aṭṭhuppattiyā imaṃ suttaṃ ārabhi. Tattha **appamattikā**ti taṃ sampattiṃ nissāya saggaṃ vā maggaṃ vā sampattānaṃ abhāvato parittā. **Yadidaṃ paññāvuddhī**ti kammassakatapaññādīnaṃ vuddhi. **Tasmā**ti yasmā ñātīnaṃ vuddhi nāma diṭṭhadhammikamattā appā parittā, sā saggaṃ vā maggaṃ vā pāpetuṃ asamatthā, tasmā. **Paññāvuddhiyā**ti kammassakatādipaññāya vuddhiyā.

78. Aṭṭhamampi aṭṭhuppattiyameva kathitaṃ. Sambahulā kira bhikkhū dhammasabhāyaṃ sannisinnā mahādhanaseṭṭhiputtaṃ ārabbha ‘‘asukaṃ nāma kulaṃ pubbe mahābhogaṃ mahāhiraññasuvaṇṇaṃ ahosi, taṃ idāni appabhogaṃ jāta’’nti kathayiṃsu. Satthā purimanayeneva āgantvā tesaṃ vacanaṃ sutvā imaṃ suttaṃ ārabhi.

79. Navamampi aṭṭhuppattiyameva vuttaṃ. Dhammasabhāyaṃ kira sannisinnā bhikkhū kākavaliyaseṭṭhiñca puṇṇaseṭṭhiñca ārabbha ‘‘asukaṃ nāma kulaṃ pubbe appabhogaṃ ahosi, taṃ idāni mahābhogaṃ jāta’’nti kathayiṃsu. Satthā purimanayeneva āgantvā tesaṃ vacanaṃ sutvā imaṃ suttaṃ ārabhi. Sesaṃ imesu dvīsupi heṭṭhā vuttanayeneva veditabbaṃ.

80. Dasamampi aṭṭhuppattiyaṃ vuttaṃ. Dhammasabhāyaṃ kira bhikkhū kosalamahārājānaṃ ārabbha ‘‘asukaṃ nāma kulaṃ pubbe mahāyasaṃ mahāparivāraṃ ahosi, idāni appayasaṃ appaparivāraṃ jāta’’nti kathayiṃsu. Bhagavā purimanayeneva āgantvā tesaṃ vacanaṃ sutvā imaṃ dhammadesanaṃ ārabhi. Sesaṃ vuttanayeneva veditabbanti.

Kalyāṇamittatādivaggavaṇṇanā.

9. Pamādādivaggavaṇṇanā

81. Navamassāpi paṭhamaṃ aṭṭhuppattiyameva kathitaṃ. Sambahulā kira bhikkhū dhammasabhāyaṃ nisinnā kumbhaghosakaṃ ārabbha ‘‘asukaṃ nāma kulaṃ pubbe appayasaṃ appaparivāraṃ ahosi, idāni mahāyasaṃ mahāparivāraṃ jāta’’nti kathayiṃsu. Satthā purimanayeneva āgantvā tesaṃ vacanaṃ sutvā imaṃ suttaṃ ārabhi. Tassattho heṭṭhā vuttanayeneva veditabbo.

82. Dutiyādīsu **mahato anatthāyā**ti mahantassa anatthassa atthāya. Sesamettha uttānamevāti.

Pamādādivaggavaṇṇanā.

10. Dutiyapamādādivaggavaṇṇanā

98. Dasame **ajjhattika**nti niyakajjhattavasena ajjhattikaṃ. **Aṅga**nti kāraṇaṃ. **Iti karitvā**ti evaṃ katvā. Idaṃ vuttaṃ hoti – bhikkhave, ajjhattaṃ paccattaṃ attano santāne samuṭṭhitaṃ kāraṇanti katvā na aññaṃ ekaṃ kāraṇampi samanupassāmīti.

110-114. **Bāhira**nti ajjhattasantānato bahi bhavaṃ. **Saddhammassā**ti suddhammassa, sāsanassāti attho. **Sammosāyā**ti vināsāya. **Antaradhānāyā**ti apaññāṇatthāya.

115. **Ṭhitiyā**ti ciraṭṭhitatthaṃ. **Asammosāya anantaradhānāyā**ti vuttapaṭipakkhanayeneva veditabbaṃ. Sesamettha catukkoṭike vuttanayameva.

130. Ito paresu **adhammaṃ dhammoti dīpentī**tiādīsu suttantapariyāyena tāva dasa kusalakammapathā dhammo, dasa akusalakammapathā adhammo. Tathā cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti ca cattāro upādānā pañca nīvaraṇāni satta anusayā aṭṭha micchattāni ca ayaṃ adhammo.

Tattha yaṃkiñci ekaṃ adhammakoṭṭhāsaṃ gahetvā ‘‘imaṃ adhammaṃ dhammoti karissāma, evaṃ amhākaṃ ācariyakulaṃ niyyānikaṃ bhavissati, mayaṃ ca loke pākaṭā bhavissāmā’’ti taṃ adhammaṃ ‘‘dhammo aya’’nti kathayantā **adhammaṃ dhammo**ti dīpenti nāma. Tatheva dhammakoṭṭhāsesu ekaṃ gahetvā ‘‘ayaṃ adhammo’’ti kathentā **dhammaṃ adhammo**ti dīpenti nāma. Vinayapariyāyena pana bhūtena vatthunā codetvā sāretvā yathāpaṭiññāya kattabbaṃ kammaṃ dhammo nāma, abhūtena vatthunā acodetvā asāretvā apaṭiññāya kattabbaṃ kammaṃ adhammo nāma.

Suttantapariyāyena rāgavinayo dosavinayo mohavinayo saṃvaro pahānaṃ paṭisaṅkhāti ayaṃ **vinayo** nāma, rāgādīnaṃ avinayo asaṃvaro appahānaṃ apaṭisaṅkhāti ayaṃ **avinayo** nāma. Vinayapariyāyena vatthusampatti, ñattisampatti, anussāvanasampatti, sīmāsampatti, parisasampattīti ayaṃ vinayo nāma. Vatthuvipatti, ñattivipatti, anussāvanavipatti, sīmāvipatti parisavipattīti ayaṃ avinayo nāma.

Suttantapariyāyena cattāro satipaṭṭhānā cattāro sammappadhānā…pe… ariyo aṭṭhaṅgiko maggoti idaṃ **bhāsitaṃ lapitaṃ tathāgatena;** tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti idaṃ **abhāsitaṃ alapitaṃ tathāgatena**. Vinayapariyāyena cattāro pārājikā terasa saṅghādisesā dve aniyatā tiṃsa nissaggiyā pācittiyāti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo pārājikā cuddasa saṅghādisesā tayo aniyatā ekatiṃsa nissaggiyā pācittiyāti idaṃ abhāsitaṃ alapitaṃ tathāgatena.

Suttantapariyāyena devasikaṃ phalasamāpattisamāpajjanaṃ mahākaruṇāsamāpattisamāpajjanaṃ buddhacakkhunā lokavolokanaṃ aṭṭhuppattivasena suttantadesanā jātakakathāti idaṃ **āciṇṇaṃ,** na devasikaṃ phalasamāpattisamāpajjanaṃ…pe… na jātakakathāti idaṃ **anāciṇṇaṃ**. Vinayapariyāyena nimantitassa vassāvāsaṃ vasitvā apaloketvā cārikāpakkamanaṃ pavāretvā cārikāpakkamanaṃ, āgantukehi saddhiṃ paṭhamaṃ paṭisanthārakaraṇanti idaṃ āciṇṇaṃ, tasseva āciṇṇassa akaraṇaṃ anāciṇṇaṃ nāma.

Suttantapariyāyena cattāro satipaṭṭhānā…pe… aṭṭhaṅgiko maggoti idaṃ **paññattaṃ** nāma; tayo satipaṭṭhānā…pe… navaṅgiko maggoti idaṃ **apaññattaṃ** nāma. Vinayapariyāyena cattāro pārājikā…pe… tiṃsanissaggiyā pācittiyāti idaṃ paññattaṃ nāma; tayo pārājikā…pe… ekatiṃsa nissaggiyā pācittiyāti idaṃ apaññattaṃ nāma.

Yaṃ panetaṃ sabbasuttānaṃ pariyosāne **tecimaṃ saddhammaṃ antaradhāpentī**ti vuttaṃ, tattha **pañca antaradhānāni** nāma adhigamaantaradhānaṃ, paṭipattiantaradhānaṃ, pariyattiantaradhānaṃ, liṅgaantaradhānaṃ, dhātuantaradhānanti. Tattha **adhigamo**ti cattāro maggā, cattāri phalāni, catasso paṭisambhidā, tisso vijjā, cha abhiññāti. So parihāyamāno paṭisambhidāto paṭṭhāya parihāyati. Buddhānaṃ hi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti. Gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. Eteneva upāyena anāgāmino sakadāgāmino sotāpannāti. Tesu dharantesu adhigamo anantarahito nāma na hoti. Pacchimakassa pana sotāpannassa jīvitakkhayena adhigamo antarahito nāma hoti. Idaṃ **adhigamaantaradhānaṃ** nāma.

Paṭipattiantaradhānaṃ nāma jhānavipassanāmaggaphalāni nibbattetuṃ asakkontā catupārisuddhisīlamattaṃ rakkhanti. Gacchante gacchante kāle ‘‘sīlaṃ paripuṇṇaṃ katvā rakkhāma, padhānañca anuyuñjāma, na ca maggaṃ vā phalaṃ vā sacchikātuṃ sakkoma, natthi idāni ariyadhammapaṭivedho’’ti vosānaṃ āpajjitvā kosajjabahulā aññamaññaṃ na codenti na sārenti akukkuccakā honti, tato paṭṭhāya khuddānukhuddakāni maddanti. Gacchante gacchante kāle pācittiyathullaccayāni āpajjanti, tato garukāpattiṃ. Pārājikamattameva tiṭṭhati. Cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ satepi sahassepi dharamāne paṭipatti anantarahitā nāma na hoti. Pacchimakassa pana bhikkhuno sīlabhedena vā jīvitakkhayena vā antarahitā hotīti idaṃ **paṭipattiantaradhānaṃ** nāma.

Pariyattīti tepiṭakaṃ buddhavacanaṃ sāṭṭhakathā pāḷi. Yāva sā tiṭṭhati, tāva pariyatti paripuṇṇā nāma hoti. Gacchante gacchante kāle rājayuvarājāno adhammikā honti, tesu adhammikesu rājāmaccādayo adhammikā honti, tato raṭṭhajanapadavāsinoti. Etesaṃ adhammikatāya devo na sammā vassati, tato sassāni na sampajjanti. Tesu asampajjantesu paccayadāyakā bhikkhusaṅghassa paccaye dātuṃ na sakkonti, bhikkhū paccayehi kilamantā antevāsike saṅgahetuṃ na sakkonti. Gacchante gacchante kāle pariyatti parihāyati, atthavasena dhāretuṃ na sakkonti, pāḷivaseneva dhārenti. Tato gacchante gacchante kāle pāḷimpi sakalaṃ dhāretuṃ na sakkonti, paṭhamaṃ abhidhammapiṭakaṃ parihāyati. Parihāyamānaṃ matthakato paṭṭhāya parihāyati. Paṭhamameva hi paṭṭhānamahāpakaraṇaṃ parihāyati, tasmiṃ parihīne yamakaṃ, kathāvatthu, puggalapaññatti, dhātukathā, vibhaṅgo, dhammasaṅgahoti.

Evaṃ abhidhammapiṭake parihīne matthakato paṭṭhāya suttantapiṭakaṃ parihāyati. Paṭhamañhi aṅguttaranikāyo parihāyati, tasmimpi paṭhamaṃ ekādasakanipāto, tato dasakanipāto…pe… tato ekakanipātoti. Evaṃ aṅguttare parihīne matthakato paṭṭhāya saṃyuttanikāyo parihāyati. Paṭhamaṃ hi mahāvaggo parihāyati, tato saḷāyatanavaggo, khandhavaggo, nidānavaggo, sagāthāvaggoti. Evaṃ saṃyuttanikāye parihīne matthakato paṭṭhāya majjhimanikāyo parihāyati. Paṭhamaṃ hi uparipaṇṇāsako parihāyati, tato majjhimapaṇṇāsako, tato mūlapaṇṇāsakoti. Evaṃ majjhimanikāye parihīne matthakato paṭṭhāya dīghanikāyo parihāyati. Paṭhamañhi pāthikavaggo parihāyati, tato mahāvaggo, tato sīlakkhandhavaggoti. Evaṃ dīghanikāye parihīne suttantapiṭakaṃ parihīnaṃ nāma hoti. Vinayapiṭakena saddhiṃ jātakameva dhārenti. Vinayapiṭakaṃ lajjinova dhārenti, lābhakāmā pana ‘‘suttante kathitepi sallakkhentā natthī’’ti jātakameva dhārenti. Gacchante gacchante kāle jātakampi dhāretuṃ na sakkonti. Atha tesaṃ paṭhamaṃ vessantarajātakaṃ parihāyati, tato paṭilomakkamena puṇṇakajātakaṃ, mahānāradajātakanti pariyosāne apaṇṇakajātakaṃ parihāyati. Evaṃ jātake parihīne vinayapiṭakameva dhārenti.

Gacchante gacchante kāle vinayapiṭakampi matthakato paṭṭhāya parihāyati. Paṭhamañhi parivāro parihāyati, tato khandhako, bhikkhunīvibhaṅgo, mahāvibhaṅgoti anukkamena uposathakkhandhakamattameva dhārenti. Tadāpi pariyatti antarahitā na hoti. Yāva pana manussesu cātuppadikagāthāpi pavattati, tāva pariyatti anantarahitāva hoti. Yadā saddho pasanno rājā hatthikkhandhe suvaṇṇacaṅkoṭakamhi sahassatthavikaṃ ṭhapāpetvā ‘‘buddhehi kathitaṃ cātuppadikagāthaṃ jānanto imaṃ sahassaṃ gaṇhatū’’ti nagare bheriṃ carāpetvā gaṇhanakaṃ alabhitvā ‘‘ekavāraṃ carāpite nāma suṇantāpi honti assuṇantāpī’’ti yāvatatiyaṃ carāpetvā gaṇhanakaṃ alabhitvā rājapurisā taṃ sahassatthavikaṃ puna rājakulaṃ pavesenti, tadā pariyatti antarahitā nāma hoti. Idaṃ **pariyattiantaradhānaṃ** nāma.

Gacchante gacchante kāle cīvaraggahaṇaṃ pattaggahaṇaṃ sammiñjanapasāraṇaṃ ālokitavilokitaṃ na pāsādikaṃ hoti. Nigaṇṭhasamaṇā viya alābupattaṃ bhikkhū pattaṃ aggabāhāya pakkhipitvā ādāya vicaranti, ettāvatāpi liṅgaṃ anantarahitameva hoti. Gacchante gacchante pana kāle aggabāhato otāretvā hatthena vā sikkāya vā olambitvā vicaranti, cīvarampi rajanasāruppaṃ akatvā oṭṭhaṭṭhivaṇṇaṃ katvā vicaranti. Gacchante gacchante kāle rajanampi na hoti dasacchindanampi ovaṭṭikavijjhanampi, kappamattaṃ katvā vaḷañjenti. Puna ovaṭṭikaṃ vijjhitvā kappaṃ na karonti. Tato ubhayampi akatvā dasā chetvā paribbājakā viya caranti. Gacchante gacchante kāle ‘‘ko iminā amhākaṃ attho’’ti khuddakaṃ kāsāvakhaṇḍaṃ hatthe vā gīvāya vā bandhanti, kesesu vā allīyāpenti, dārabharaṇaṃ vā karontā kasitvā vapitvā jīvikaṃ kappetvā vicaranti. Tadā dakkhiṇaṃ dentā saṅghaṃ uddissa etesaṃ denti. Idaṃ sandhāya bhagavatā vuttaṃ – ‘‘bhavissanti kho, panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā, tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti, tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmī’’ti (ma. ni. 3.380). Tato gacchante kāle nānāvidhāni kammāni karontā ‘‘papañco esa, kiṃ iminā amhāka’’nti kāsāvakhaṇḍaṃ chinditvā araññe khipanti. Etasmiṃ kāle liṅgaṃ antarahitaṃ nāma hoti. Kassapadasabalassa kira kālato paṭṭhāya yonakānaṃ setavatthaṃ pārupitvā caraṇaṃ cārittaṃ jātanti. Idaṃ **liṅgaantaradhānaṃ** nāma.

Dhātuantaradhānaṃ pana evaṃ veditabbaṃ – tīṇi parinibbānāni, kilesaparinibbānaṃ –

khandhaparinibbānaṃ, dhātuparinibbānanti. Tattha kilesaparinibbānaṃ bodhipallaṅke ahosi, khandhaparinibbānaṃ kusinārāyaṃ, dhātuparinibbānaṃ anāgate bhavissati. Kathaṃ? Tato tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānalabhanakaṭṭhānaṃ gacchanti. Gacchante gacchante kāle sabbaṭṭhānesu sakkārasammāno na hoti. Sāsanassa hi osakkanakāle imasmiṃ tambapaṇṇidīpe sabbā dhātuyo sannipatitvā mahācetiyaṃ, tato nāgadīpe rājāyatanacetiyaṃ, tato bodhipallaṅkaṃ gamissanti. Nāgabhavanatopi devalokatopi brahmalokatopi dhātuyo mahābodhipallaṅkameva gamissanti. Sāsapamattāpi dhātu antarā na nassissati. Sabbā dhātuyo mahābodhimaṇḍe sannipatitvā buddharūpaṃ gahetvā bodhimaṇḍe pallaṅkena nisinnabuddhasarīrasiriṃ dassenti. Dvattiṃsa mahāpurisalakkhaṇāni asīti anubyañjanāni byāmappabhāti sabbaṃ paripuṇṇameva hoti. Tato yamakapāṭihāriyadivase viya pāṭihāriyaṃ katvā dassenti. Tadā manussabhūtasatto nāma tattha gato natthi, dasasahassacakkavāḷe pana devatā sabbāva sannipatitvā ‘‘ajja dasabalo parinibbāyati, itodāni paṭṭhāya andhakāraṃ bhavissatī’’ti paridevanti. Atha dhātusarīrato tejo samuṭṭhāya taṃ sarīraṃ apaṇṇattikabhāvaṃ gameti. Dhātusarīrato samuṭṭhitā jālā yāva brahmalokā uggacchissati, sāsapamattāya sesāyapi dhātuyā sati ekajālāva bhavissati. Dhātūsu pariyādānaṃ gatāsu pacchijjissati. Evaṃ mahantaṃ ānubhāvaṃ dassetvā dhātuyo antaradhāyanti. Tadā sannipatitā devasaṅghā buddhānaṃ parinibbutadivase viya dibbagandhamālātūriyādīhi sakkāraṃ katvā tikkhattuṃ padakkhiṇaṃ katvā vanditvā ‘‘anāgate uppajjanakaṃ buddhaṃ passituṃ labhissāma bhagavā’’ti vatvā sakasakaṭṭhānameva gacchanti. Idaṃ **dhātuantaradhānaṃ** nāma.

Imassa pañcavidhassa antaradhānassa pariyattiantaradhānameva mūlaṃ. Pariyattiyā hi antarahitāya paṭipatti antaradhāyati, pariyattiyā ṭhitāya paṭipatti patiṭṭhāti. Teneva imasmiṃ dīpe caṇḍālatissamahābhaye sakko devarājā mahāuḷumpaṃ māpetvā bhikkhūnaṃ ārocāpesi ‘‘mahantaṃ bhayaṃ bhavissati, na sammā devo vassissati, bhikkhū paccayehi kilamantā pariyattiṃ sandhāretuṃ na sakkhissanti, paratīraṃ gantvā ayyehi jīvitaṃ rakkhituṃ vaṭṭati. Imaṃ mahāuḷumpaṃ āruyha gacchatha, bhante. Yesaṃ ettha nisajjaṭṭhānaṃ nappahoti, te kaṭṭhakhaṇḍepi uraṃ ṭhapetvā gacchantu, sabbesampi bhayaṃ na bhavissatī’’ti. Tadā samuddatīraṃ patvā saṭṭhi bhikkhū katikaṃ katvā ‘‘amhākaṃ ettha gamanakiccaṃ natthi, mayaṃ idheva hutvā tepiṭakaṃ rakkhissāmā’’ti tato nivattitvā dakkhiṇamalayajanapadaṃ gantvā kandamūlapaṇṇehi jīvikaṃ kappentā vasiṃsu. Kāye vahante nisīditvā sajjhāyaṃ karonti, avahante vālikaṃ ussāretvā parivāretvā sīsāni ekaṭṭhāne katvā pariyattiṃ sammasanti. Iminā niyāmena dvādasa saṃvaccharāni sāṭṭhakathaṃ tepiṭakaṃ paripuṇṇaṃ katvā dhārayiṃsu.

Bhaye vūpasante sattasatā bhikkhū attano gataṭṭhāne sāṭṭhakathe tepiṭake ekakkharampi ekabyañjanampi anāsetvā imameva dīpamāgamma kallagāmajanapade maṇḍalārāmavihāraṃ pavisiṃsu. Therānaṃ āgamanappavattiṃ sutvā imasmiṃ dīpe ohīnā saṭṭhi bhikkhū ‘‘there passissāmā’’ti gantvā therehi saddhiṃ tepiṭakaṃ sodhentā ekakkharampi ekabyañjanampi asamentaṃ nāma na passiṃsu. Tasmiṃ ṭhāne therānaṃ ayaṃ kathā udapādi ‘‘pariyatti nu kho sāsanassa mūlaṃ, udāhu paṭipattī’’ti. Paṃsukūlikattherā ‘‘paṭipattimūla’’nti āhaṃsu, dhammakathikā ‘‘pariyattī’’ti. Atha ne therā ‘‘tumhākaṃ dvinnampi janānaṃ vacanamatteneva na karoma, jinabhāsitaṃ suttaṃ āharathā’’ti āhaṃsu. Suttaṃ āharituṃ na bhāroti ‘‘ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti (dī. ni. 2.214). Paṭipattimūlakaṃ, mahārāja, satthusāsanaṃ paṭipattisārakaṃ. Paṭipattiyā dharantāya tiṭṭhatī’’ti (mi. pa. 4.1.7) suttaṃ āhariṃsu. Imaṃ suttaṃ sutvā dhammakathikā attano vādaṭhapanatthāya imaṃ suttaṃ āhariṃsu –

‘‘Yāva tiṭṭhanti suttantā, vinayo yāva dippati;
Tāva dakkhanti ālokaṃ, sūriye abbhuṭṭhite yathā.

‘‘Suttantesu asantesu, pamuṭṭhe vinayamhi ca;
Tamo bhavissati loke, sūriye atthaṅgate yathā.

‘‘Suttante rakkhite sante, paṭipatti hoti rakkhitā;

Paṭipattiyaṃ ṭhito dhīro, yogakkhemā na dhaṃsatī’’ti.

Imasmiṃ sutte āhaṭe paṃsukūlikattherā tuṇhī ahesuṃ, dhammakathikattherānaṃyeva vacanaṃ purato ahosi. Yathā hi gavasatassa vā gavasahassassa vā antare paveṇipālikāya dhenuyā asati so vaṃso sā paveṇi na ghaṭīyati, evamevaṃ āraddhavipassakānaṃ bhikkhūnaṃ satepi sahassepi saṃvijjamāne pariyattiyā asati ariyamaggapaṭivedho nāma na hoti. Yathā ca nidhikumbhiyā jānanatthāya pāsāṇapiṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti, tāva nidhikumbhi naṭṭhā nāma na hoti. Evamevaṃ pariyattiyā dharamānāya sāsanaṃ antarahitaṃ nāma na hotīti.

Dutiyapamādādivaggavaṇṇanā.

11. Adhammavaggavaṇṇanā

140. Ekādasame vagge **adhammaṃ adhammo**tiādīni vuttanayeneva veditabbāni. Sesamettha uttānamevāti.

Adhammavaggavaṇṇanā.

12. Anāpattivaggavaṇṇanā

150. Dvādasame pana **anāpattiṃ āpattī**tiādīsu ‘‘anāpatti ajānantassa atheyyacittassa namaraṇādhippāyassa anullapanādhippāyassa namocanādhippāyassā’’ti tattha tattha vuttā anāpatti **anāpatti** nāma, ‘‘jānantassa theyyacittassā’’tiādinā nayena vuttā āpatti **āpatti** nāma, pañcāpattikkhandhā **lahukāpatti** nāma, dve āpattikkhandhā **garukāpatti** nāma. Dve āpattikkhandhā **duṭṭhullāpatti** nāma, pañcāpattikkhandhā **aduṭṭhullāpatti** nāma. Cha āpattikkhandhā **sāvasesāpatti** nāma, eko pārājikāpattikkhandho **anavasesāpatti** nāma. **Sappaṭikammāpatti** nāma sāvasesāpattiyeva, **appaṭikammāpatti** nāma anavasesāpattiyeva. Sesaṃ sabbattha uttānamevāti.

Anāpattivaggavaṇṇanā.

13. Ekapuggalavaggavaṇṇanā

170. Ekapuggalavaggassa paṭhame **ekapuggalo**ti eko puggalo. Ettha **eko**ti dutiyādipaṭikkhepattho gaṇanaparicchedo. **Puggalo**ti sammutikathā, na paramatthakathā. Buddhassa hi bhagavato duvidhā desanā – sammutidesanā, paramatthadesanā cāti. Tattha ‘‘puggalo satto itthī puriso khattiyo brāhmaṇo devo māro’’ti evarūpā **sammutidesanā,** ‘‘aniccaṃ dukkhaṃ anattā khandhā dhātū āyatanāni satipaṭṭhānā’’ti evarūpā **paramatthadesanā**. Tattha bhagavā ye sammutivasena desanaṃ sutvā atthaṃ paṭivijjhitvā mohaṃ pahāya visesaṃ adhigantuṃ samatthā, tesaṃ sammutidesanaṃ deseti. Ye pana paramatthavasena desanaṃ sutvā atthaṃ paṭivijjhitvā mohaṃ pahāya visesamadhigantuṃ samatthā, tesaṃ paramatthadesanaṃ deseti.

Tatrāyaṃ upamā – yathā hi desabhāsākusalo tiṇṇaṃ vedānaṃ atthasaṃvaṇṇanako ācariyo ye damiḷabhāsāya vutte atthaṃ jānanti, tesaṃ damiḷabhāsāya ācikkhati. Ye andhabhāsādīsu aññatarāya bhāsāya, tesaṃ tāya tāya bhāsāya. Evaṃ te māṇavakā chekaṃ byattaṃ ācariyamāgamma khippameva sippaṃ uggaṇhanti. Tattha ācariyo viya buddho bhagavā, tayo vedā viya kathetabbabhāve ṭhitāni tīṇi piṭakāni, desabhāsākosallamiva sammutiparamatthakosallaṃ, nānādesabhāsā māṇavakā viya sammutiparamatthavasena paṭivijjhanasamatthā veneyyasattā, ācariyassa damiḷabhāsādiācikkhanaṃ viya bhagavato sammutiparamatthavasena desanā veditabbā. Āha cettha –

‘‘Duve saccāni akkhāsi, sambuddho vadataṃ varo;
Sammutiṃ paramatthañca, tatiyaṃ nupalabbhati.

‘‘Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.

‘‘Tasmā vohārakusalassa, lokanāthassa satthuno;
Sammutiṃ voharantassa, musāvādo na jāyatī’’ti.

Apica aṭṭhahi kāraṇehi bhagavā puggalakathaṃ katheti – hirottappadīpanatthaṃ, kammassakatādīpanatthaṃ, paccattapurisakāradīpanatthaṃ, ānantariyadīpanatthaṃ, brahmavihāradīpanatthaṃ, pubbenivāsadīpanatthaṃ, dakkhiṇāvisuddhidīpanatthaṃ, lokasammutiyā appahānatthañcāti. ‘‘Khandhadhātuāyatanāni hiriyanti ottappantī’’ti hi vutte mahājano na jānāti, sammohamāpajjati, paṭisattu hoti ‘‘kimidaṃ khandhadhātuāyatanāni hiriyanti ottappanti nāmā’’ti? ‘‘Itthī hiriyati ottappati, puriso khattiyo brāhmaṇo devo māro’’ti vutte pana jānāti, na sammohamāpajjati, na paṭisattu hoti. Tasmā bhagavā **hirottappadīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā kammassakā, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā bhagavā **kammassakatādīpanatthaṃ** puggalakathaṃ katheti.

‘‘Veḷuvanādayo mahāvihārā khandhehi kārāpitā, dhātūhi āyatanehī’’ti vuttepi eseva nayo. Tasmā bhagavā **paccattapurisakāradīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā mātaraṃ jīvitā voropenti, pitaraṃ, arahantaṃ, ruhiruppādakammaṃ, saṅghabhedakammaṃ karonti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā bhagavā **ānantariyadīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā mettāyanti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā bhagavā **brahmavihāradīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā pubbenivāsamanussaranti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā bhagavā **pubbenivāsadīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā dānaṃ paṭiggaṇhanti, dhātuyo āyatanānī’’ti vuttepi mahājano na jānāti, sammohaṃ āpajjati, paṭisattu hoti ‘‘kimidaṃ khandhadhātuāyatanāni paṭiggaṇhanti nāmā’’ti? ‘‘Puggalā paṭiggaṇhanti sīlavanto kalyāṇadhammo’’ti vutte pana jānāti, na sammohaṃ āpajjati, na paṭisattu hoti. Tasmā bhagavā **dakkhiṇāvisuddhidīpanatthaṃ** puggalakathaṃ katheti.

Lokasammutiñca buddhā bhagavanto nappajahanti, lokasamaññāya lokaniruttiyā lokābhilāpe ṭhitāyeva dhammaṃ desenti. Tasmā bhagavā **lokasammutiyā appahānatthampi** puggalakathaṃ katheti.

Iti eko ca so puggalo cāti **ekapuggalo**. Kenaṭṭhena ekapuggalo? Asadisaṭṭhena guṇavisiṭṭhaṭṭhena asamasamaṭṭhenāti. So hi dasannaṃ pāramīnaṃ paṭipāṭiyā āvajjanaṃ ādiṃ katvā bodhisambhāraguṇehi ceva buddhaguṇehi ca sesamahājanena asadisoti **asadisaṭṭhenapi** ekapuggalo. Ye cassa te guṇā, te sesasattānaṃ guṇehi visiṭṭhāti **guṇavisiṭṭhaṭṭhenapi** ekapuggalo. Purimakā sammāsambuddhā sabbasattehi asamā, tehi saddhiṃ ayameva eko rūpakāyaguṇehi ceva nāmakāyaguṇehi ca samoti **asamasamaṭṭhenapi** ekapuggalo.

Loketi tayo lokā – sattaloko, okāsaloko, saṅkhāralokoti. Tesaṃ vitthārakathā visuddhimagge (visuddhi. 1.135-136) vuttā. Tesu idha sattaloko adhippeto. Sattaloke uppajjamānopi cesa na devaloke, na brahmaloke, manussalokeyeva uppajjati. Manussalokepi na aññasmiṃ cakkavāḷe, imasmiṃyeva cakkavāḷe uppajjati. Tatrāpi na sabbaṭṭhānesu.

‘‘Puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. Puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe’’ti (mahāva. 259) evaṃ paricchinne āyāmato tiyojanasate vitthārato aḍḍhateyyayojanasate parikkhepato navayojanasate majjhimadese uppajjati. Na kevalañca tathāgatova, paccekabuddhā aggasāvakā asīti mahātherā buddhamātā buddhapitā cakkavattī rājā aññe ca sārappattā brāhmaṇagahapatikā ettheva uppajjanti.

Uppajjamāno uppajjatīti idaṃ pana ubhayampi vippakatavacanameva. Uppajjamāno bahujanahitāya uppajjati, na aññena kāraṇenāti evaṃ panettha attho veditabbo. Evarūpañcettha lakkhaṇaṃ na sakkā etaṃ aññena saddalakkhaṇena paṭibāhituṃ.

Apica uppajjamāno nāma, uppajjati nāma, uppanno nāmāti ayamettha bhedo veditabbo. Esa hi dīpaṅkarapādamūlato paṭṭhāya laddhabyākaraṇo buddhakārake dhamme pariyesanto dasa pāramiyo disvā ‘‘ime dhammā mayā pūretabbā’’ti katasanniṭṭhāno dānapāramiṃ pūrentopi **uppajjamāno** nāma. Sīlapāramī…pe… upekkhāpāramīti imā dasa pāramiyo pūrentopi, dasa upapāramiyo pūrentopi uppajjamāno nāma. Dasa paramatthapāramiyo pūrentopi uppajjamānova nāma. Pañca mahāpariccāge pariccajantopi uppajjamāno nāma. Attatthacariyaṃ ñātatthacariyaṃ lokatthacariyaṃ pūrayamānopi uppajjamāno nāma. Kappasatasahassādhikāni cattāri asaṅkhyeyyāni buddhakārake dhamme matthakaṃ pāpentopi uppajjamāno nāma. Vessantarattabhāvaṃ pahāya tusitapure paṭisandhiṃ gahetvā saṭṭhivassasatasahassādhikā sattapaṇṇāsavassakoṭiyo tiṭṭhantopi uppajjamāno nāma. Devatāhi yācito pañcamahāvilokitaṃ viloketvā mahāmāyādeviyā kucchimhi paṭisandhiṃ gaṇhantopi, anūnādhike dasa māse gabbhavāsaṃ vasantopi uppajjamāno nāma. Ekūnatiṃsa vassāni agāramajjhe tiṭṭhantopi uppajjamāno nāma. Kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā rāhulabhaddassa jātadivase channasahāyo kaṇḍakaṃ vāhanavaraṃ āruyha nikkhamantopi uppajjamānova nāma. Tīṇi rajjāni atikkamantopi anomānadītīre pabbajantopi uppajjamāno nāma. Chabbassāni mahāpadhānaṃ karontopi uppajjamāno nāma. Paripakkagate ñāṇe oḷārikāhāraṃ āharantopi uppajjamānova nāma. Sāyanhasamaye visākhapuṇṇamāya mahābodhimaṇḍaṃ āruyha mārabalaṃ vidhametvā paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ parisodhetvā pacchimayāmasamanantare dvādasaṅgaṃ paṭiccasamuppādaṃ anulomapaṭilomato sammasitvā sotāpattimaggaṃ paṭivijjhantopi uppajjamānova nāma. Sotāpattiphalakkhaṇepi sakadāgāmimaggakkhaṇepi sakadāgāmiphalakkhaṇepi anāgāmimaggakkhaṇepi anāgāmiphalakkhaṇepi uppajjamānova nāma. Arahattamaggakkhaṇe pana **uppajjati** nāma. Arahattaphalakkhaṇe **uppanno** nāma. Buddhānaṃ hi sāvakānaṃ viya na paṭipāṭiyā iddhividhañāṇādīni uppajjanti, saheva pana arahattamaggena sakalopi sabbaññutaññāṇādi guṇarāsi āgatova nāma hoti. Tasmā te nipphattasabbakiccattā arahattaphalakkhaṇe uppannā nāma honti. Imasmimpi sutte arahattaphalakkhaṇaṃyeva sandhāya ‘‘uppajjatī’’ti veditabbo, uppanno hotīti ayañhettha attho.

Bahujanahitāyāti mahājanassa hitatthāya uppajjati. **Bahujanasukhāyā**ti mahājanassa sukhatthāya uppajjati. **Lokānukampāyā**ti sattalokassa anukampaṃ paṭicca uppajjati. Katarasattalokassāti? Yo tathāgatassa dhammadesanaṃ sutvā amatapānaṃ pivitvā dhammaṃ paṭivijjhi, tassa. Bhagavatā hi mahābodhimaṇḍe sattasattāhaṃ vītināmetvā bodhimaṇḍā isipatanaṃ āgamma ‘‘dveme, bhikkhave, antā pabbajitena na sevitabbā’’ti dhammacakkappavattanasutte (mahāva. 13; saṃ. ni. 5.1081) desite āyasmatā aññāsikoṇḍaññattherena saddhiṃ aṭṭhārasakoṭisaṅkhā brahmāno amatapānaṃ piviṃsu, etassa sattalokassa anukampāya uppanno. Pañcamadivase anattalakkhaṇasuttantapariyosāne (mahāva. 20; saṃ. ni. 3.59) pañcavaggiyā therā arahatte patiṭṭhahiṃsu, etassapi sattalokassa anukampāya uppanno. Tato yasadārakappamukhe pañcapaṇṇāsa purise arahatte patiṭṭhāpesi, tato kappāsikavanasaṇḍe tiṃsa bhaddavaggiye tayo magge ca tīṇi phalāni ca sampāpesi, etassapi sattalokassa anukampāya uppanno. Gayāsīse ādittapariyāyasuttapariyosāne (mahāva. 54) jaṭilasahassaṃ arahatte patiṭṭhāpesi, tālaṭṭhivane bimbisārappamukhā ekādasa nahutā brāhmaṇagahapatikā satthu dhammadesanaṃ sutvā sotāpattiphale patiṭṭhahiṃsu, ekaṃ nahutaṃ saraṇesu patiṭṭhitaṃ. Tirokuṭṭaanumodanāvasāne caturāsītiyā pāṇasahassehi amatapānaṃ pītaṃ. Sumanamālākārasamāgame caturāsītiyā ca. Dhanapālakasamāgame dasahi pāṇasahassehi, khadiraṅgārajātakasamāgame caturāsītiyā pāṇasahassehi, jambukaājīvakasamāgame caturāsītiyā ca. Ānandaseṭṭhisamāgame caturāsītiyā ca pāṇasahassehi amatapānaṃ pītaṃ. Pāsāṇakacetiye pārāyanasuttantakathādivase cuddasa koṭiyo amatapānaṃ piviṃsu. Yamakapāṭihāriyadivase vīsati pāṇakoṭiyo, tāvatiṃsabhavane paṇḍukambalasilāya nisīditvā mātaraṃ kāyasakkhiṃ katvā sattappakaraṇaṃ abhidhammaṃ desentassa asīti pāṇakoṭiyo, devorohane tiṃsa pāṇakoṭiyo, sakkapañhasuttante asīti devatāsahassāni amatapānaṃ piviṃsu. Mahāsamayasuttante maṅgalasuttante cūḷarāhulovāde samacittapaṭipadāyāti imesu catūsu ṭhānesu abhisamayaṃ pattasattānaṃ paricchedo natthi. Etassapi sattalokassa anukampāya uppannoti. Yāvajjadivasā ito paraṃ anāgate ca sāsanaṃ nissāya saggamokkhamagge patiṭṭhahantānaṃ vasenāpi ayamattho veditabbo.

Devamanussānanti na kevalaṃ devamanussānaṃyeva, avasesānaṃ nāgasupaṇṇādīnampi atthāya hitāya sukhāyeva uppanno. Sahetukapaṭisandhike pana maggaphalasacchikiriyāya bhabbe puggale dassetuṃ etaṃ vuttaṃ. Tasmā etesampi atthāya hitāya sukhāyeva uppannoti veditabbo.

Katamo ekapuggaloti ayaṃ pucchā. Pucchā ca nāmesā pañcavidhā hoti – adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā, anumatipucchā, kathetukamyatāpucchāti.

Tāsaṃ idaṃ nānattaṃ – katamā **adiṭṭhajotanā pucchā**? Pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ abhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati, ayaṃ adiṭṭhajotanā pucchā.

Katamā **diṭṭhasaṃsandanā pucchā**? Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. So aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati, ayaṃ diṭṭhasaṃsandanā pucchā.

Katamā **vimaticchedanā pucchā**? Pakatiyā saṃsayapakkhanto hoti vimatipakkhanto dveḷhakajāto ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti. So vimaticchedanatthāya pañhaṃ pucchati, ayaṃ vimaticchedanā pucchā.

Katamā **anumatipucchā**? Bhagavā hi bhikkhūnaṃ anumatiyā pañhaṃ pucchati – ‘‘taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu kho taṃ samanupassituṃ etaṃ mama, esohamasmi, eso me attā’’ti? ‘‘No hetaṃ, bhante’’ti, ayaṃ anumatipucchā.

Katamā **kathetukamyatāpucchā**? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati – ‘‘cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro’’ti? Ayaṃ kathetukamyatāpucchāti.

Tattha buddhānaṃ purimā tisso pucchā natthi. Kasmā? Buddhānaṃ hi tīsu addhāsu kiñci saṅkhataṃ addhāvimuttaṃ vā asaṅkhataṃ adiṭṭhaṃ ajānitaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi, tasmā tesaṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana bhagavatā attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi. Tenassa diṭṭhasaṃsandanāpucchā natthi. Yasmā panesa akathaṃkathī tiṇṇavicikiccho sabbadhammesu vihatasaṃsayo, tenassa vimaticchedanāpucchā natthi. Itarā pana dve pucchā bhagavato atthi, tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Idāni tāya pucchāya puṭṭhaṃ ekapuggalaṃ vibhāvento **tathāgato arahaṃ sammāsambuddho**ti āha. Tattha **tathāgato**ti aṭṭhahi kāraṇehi bhagavā tathāgato – tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā **tathā āgatoti tathāgato**? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā, yathā vipassī bhagavā āgato, yathā sikhī bhagavā, yathā vessabhū bhagavā, yathā kakusandho bhagavā, yathā koṇāgamano bhagavā, yathā kassapo bhagavā āgatoti. Kiṃ vuttaṃ hoti? Yena abhinīhārena ete bhagavanto āgatā, teneva amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā…pe… yathā kassapo bhagavā dānapāramiṃ pūretvā, sīlanekkhammapaññāvīriyakhantisaccādhiṭṭhānamettāupekkhāpāramiṃ pūretvā imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo pūretvā, aṅgapariccāgaṃ nayanadhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā, pubbayogapubbacariyadhammakkhānañātatthacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgato, tathā amhākampi bhagavā āgato. Yathā ca vipassī bhagavā …pe… kassapo bhagavā cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā brūhetvā āgato, tathā amhākampi bhagavā āgatoti tathāgato.

‘‘Yatheva lokamhi vipassiādayo,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā’’ti.

Evaṃ tathā āgatoti tathāgato.

Kathaṃ **tathā gatoti tathāgato**? Yathā sampatijāto vipassī bhagavā gato…pe… kassapo bhagavā gato. Kathañca so gatoti? So hi sampatijātova samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukho sattapadavītihārena gato. Yathāha – ‘‘sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabhiñca vācaṃ bhāsati ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’’’ti (ma. ni. 3.207). Tañcassa gamanaṃ tathaṃ ahosi avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena. Yañhi so sampatijātova samehi pādehi patiṭṭhahi, idamassa caturiddhipādapaṭilābhassa pubbanimittaṃ, uttarābhimukhabhāvo pana sabbalokuttarabhāvassa pubbanimittaṃ, sattapadavītihāro sattabojjhaṅgaratanapaṭilābhassa, ‘‘suvaṇṇadaṇḍā vītipatanti cāmarā’’ti (su. ni. 693) ettha vuttacāmarukkhepo pana sabbatitthiyanimmathanassa pubbanimittaṃ, setacchattadhāraṇaṃ arahattaphalavimuttivaravimalasetacchattapaṭilābhassa pubbanimittaṃ, sabbadisānuvilokanaṃ sabbaññutānāvaraṇañāṇapaṭilābhassa pubbanimittaṃ, āsabhivācābhāsanaṃ appaṭivattiyavaradhammacakkappavattanassa pubbanimittaṃ. Tathā ayaṃ bhagavāpi gato. Tañcassa gamanaṃ kathaṃ ahosi avitathaṃ tesaṃyeva visesādhigamānaṃ pubbanimittabhāvena. Tenāhu porāṇā –

‘‘Muhuttajātova gavampatī yathā,
Samehi pādehi phusī vasundharaṃ;
So vikkamī satta padāni gotamo,
Setañca chattaṃ anudhārayuṃ marū.

‘‘Gantvāna so satta padāni gotamo,
Disā vilokesi samā samantato;
Aṭṭhaṅgupetaṃ giramabbhudīrayi,
Sīho yathā pabbatamuddhaniṭṭhito’’ti.

Evaṃ tathā gatoti tathāgato.

Atha vā yathā vipassī bhagavā…pe… yathā kassapo bhagavā, ayampi bhagavā tatheva nekkhammena kāmacchandaṃ pahāya gato, abyāpādena byāpādaṃ, ālokasaññāya thinamiddhaṃ, avikkhepena uddhaccakukkuccaṃ, dhammavavatthānena vicikicchaṃ pahāya gato, ñāṇena avijjaṃ padāletvā gato, pāmojjena aratiṃ vinodetvā, paṭhamajjhānena nīvaraṇakavāṭaṃ ugghāṭetvā, dutiyajjhānena vitakkavicāraṃ vūpasametvā, tatiyajjhānena pītiṃ virājetvā, catutthajjhānena sukhadukkhaṃ pahāya, ākāsānañcāyatanasamāpattiyā rūpasaññāpaṭighasaññānānattasaññāyo samatikkamitvā, viññāṇañcāyatanasamāpattiyā ākāsānañcāyatanasaññaṃ, ākiñcaññāyatanasamāpattiyā viññāṇañcāyatanasaññaṃ, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññaṃ samatikkamitvā gato.

Aniccānupassanāya niccasaññaṃ pahāya, dukkhānupassanāya sukhasaññaṃ, anattānupassanāya attasaññaṃ, nibbidānupassanāya nandiṃ, virāgānupassanāya rāgaṃ, nirodhānupassanāya samudayaṃ, paṭinissaggānupassanāya ādānaṃ, khayānupassanāya ghanasaññaṃ, vayānupassanāya āyūhanaṃ, vipariṇāmānupassanāya dhuvasaññaṃ, animittānupassanāya nimittasaññaṃ, appaṇihitānupassanāya paṇidhiṃ, suññatānupassanāya abhinivesaṃ, adhipaññādhammavipassanāya sārādānābhinivesaṃ, yathābhūtañāṇadassanena sammohābhinivesaṃ, ādīnavānupassanāya ālayābhinivesaṃ, paṭisaṅkhānupassanāya appaṭisaṅkhaṃ, vivaṭṭānupassanāya saṃyogābhinivesaṃ, sotāpattimaggena diṭṭhekaṭṭhe kilese bhañjitvā, sakadāgāmimaggena oḷārike kilese pahāya, anāgāmimaggena aṇusahagate kilese samugghātetvā, arahattamaggena sabbakilese samucchinditvā gato. Evampi tathā gatoti tathāgato.

Kathaṃ **tathalakkhaṇaṃ āgatoti tathāgato**? Pathavīdhātuyā kakkhaḷattalakkhaṇaṃ tathaṃ avitathaṃ, āpodhātuyā paggharaṇalakkhaṇaṃ, tejodhātuyā uṇhattalakkhaṇaṃ, vāyodhātuyā vitthambhanalakkhaṇaṃ, ākāsadhātuyā asamphuṭṭhalakkhaṇaṃ, viññāṇadhātuyā vijānanalakkhaṇaṃ.

Rūpassa ruppanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, saññāya sañjānanalakkhaṇaṃ, saṅkhārānaṃ abhisaṅkharaṇalakkhaṇaṃ, viññāṇassa vijānanalakkhaṇaṃ.

Vitakkassa abhiniropanalakkhaṇaṃ, vicārassa anumajjanalakkhaṇaṃ, pītiyā pharaṇalakkhaṇaṃ, sukhassa sātalakkhaṇaṃ, cittekaggatāya avikkhepalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ.

Saddhindriyassa adhimokkhalakkhaṇaṃ, vīriyindriyassa paggahalakkhaṇaṃ, satindriyassa upaṭṭhānalakkhaṇaṃ, samādhindriyassa avikkhepalakkhaṇaṃ, paññindriyassa pajānanalakkhaṇaṃ.

Saddhābalassa assaddhiye akampiyalakkhaṇaṃ, vīriyabalassa kosajje, satibalassa muṭṭhassacce, samādhibalassa uddhacce, paññābalassa avijjāya akampiyalakkhaṇaṃ.

Satisambojjhaṅgassa upaṭṭhānalakkhaṇaṃ, dhammavicayasambojjhaṅgassa pavicayalakkhaṇaṃ, vīriyasambojjhaṅgassa paggahalakkhaṇaṃ, pītisambojjhaṅgassa pharaṇalakkhaṇaṃ, passaddhisambojjhaṅgassa vūpasamalakkhaṇaṃ, samādhisambojjhaṅgassa avikkhepalakkhaṇaṃ, upekkhāsambojjhaṅgassa paṭisaṅkhānalakkhaṇaṃ.

Sammādiṭṭhiyā dassanalakkhaṇaṃ, sammāsaṅkappassa abhiniropanalakkhaṇaṃ, sammāvācāya pariggahalakkhaṇaṃ, sammākammantassa samuṭṭhānalakkhaṇaṃ, sammāājīvassa vodānalakkhaṇaṃ, sammāvāyāmassa paggahalakkhaṇaṃ, sammāsatiyā upaṭṭhānalakkhaṇaṃ, sammāsamādhissa avikkhepalakkhaṇaṃ.

Avijjāya aññāṇalakkhaṇaṃ, saṅkhārānaṃ cetanālakkhaṇaṃ, viññāṇassa vijānanalakkhaṇaṃ, nāmassa namanalakkhaṇaṃ, rūpassa ruppanalakkhaṇaṃ, saḷāyatanassa āyatanalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, taṇhāya hetulakkhaṇaṃ, upādānassa gahaṇalakkhaṇaṃ, bhavassa āyūhanalakkhaṇaṃ, jātiyā nibbattilakkhaṇaṃ, jarāya jīraṇalakkhaṇaṃ, maraṇassa cutilakkhaṇaṃ.

Dhātūnaṃ suññatālakkhaṇaṃ, āyatanānaṃ āyatanalakkhaṇaṃ, satipaṭṭhānānaṃ upaṭṭhānalakkhaṇaṃ, sammappadhānānaṃ padahanalakkhaṇaṃ, iddhipādānaṃ ijjhanalakkhaṇaṃ, indriyānaṃ adhipatilakkhaṇaṃ, balānaṃ akampiyalakkhaṇaṃ, bojjhaṅgānaṃ niyyānalakkhaṇaṃ, maggassa hetulakkhaṇaṃ.

Saccānaṃ tathalakkhaṇaṃ, samathassa avikkhepalakkhaṇaṃ, vipassanāya anupassanālakkhaṇaṃ, samathavipassanānaṃ ekarasalakkhaṇaṃ, yuganaddhānaṃ anativattanalakkhaṇaṃ.

Sīlavisuddhiyā saṃvaraṇalakkhaṇaṃ, cittavisuddhiyā avikkhepalakkhaṇaṃ, diṭṭhivisuddhiyā dassanalakkhaṇaṃ.

Khaye ñāṇassa samucchedalakkhaṇaṃ, anuppāde ñāṇassa passaddhilakkhaṇaṃ.

Chandassa mūlalakkhaṇaṃ, manasikārassa samuṭṭhānalakkhaṇaṃ, phassassa samodhānalakkhaṇaṃ, vedanāya samosaraṇalakkhaṇaṃ, samādhissa pamukhalakkhaṇaṃ, satiyā ādhipateyyalakkhaṇaṃ, paññāya tatuttariyalakkhaṇaṃ, vimuttiyā sāralakkhaṇaṃ, amatogadhassa nibbānassa pariyosānalakkhaṇaṃ tathaṃ avitathaṃ. Evaṃ tathalakkhaṇaṃ ñāṇagatiyā āgato avirajjhitvā patto anuppattoti tathāgato. Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ **tathadhamme yāthāvato abhisambuddhoti tathāgato**? Tathadhammā nāma cattāri ariyasaccāni. Yathāha – ‘‘cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ abhisambuddhattā tathāgatoti vuccati. Abhisambodhattho hi ettha gatasaddo.

Apica jarāmaraṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho…pe… saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho. Tathā avijjāya saṅkhārānaṃ paccayaṭṭho, saṅkhārānaṃ viññāṇassa paccayaṭṭho…pe… jātiyā jarāmaraṇassa paccayaṭṭho tatho avitatho anaññatho. Taṃ sabbaṃ bhagavā abhisambuddho. Tasmāpi tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ **tathadassitāya tathāgato**? Bhagavā yaṃ sadevake loke…pe… sadevamanussāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthaṃ āgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ sabbākārato jānāti passati. Evaṃ jānatā passatā ca tena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā ‘‘katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 616) nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsupi āpāthamāgacchantesu saddādīsu. Vuttañhetaṃ bhagavatā – ‘‘yaṃ, bhikkhave, sadevakassa lokassa…pe… sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi, tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’’ti (a. ni. 4.24). Evaṃ tathadassitāya tathāgato. Tattha tathadassīatthe tathāgatoti padasambhavo veditabbo.

Kathaṃ **tathavāditāya tathāgato**? Yaṃ rattiṃ bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānaṃ antare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyāpi majjhimabodhiyāpi pacchimabodhiyāpi yaṃ bhagavatā bhāsitaṃ suttaṃ geyyaṃ…pe… vedallaṃ, sabbaṃ taṃ atthato ca byañjanato ca anupavajjaṃ anūnaṃ anadhikaṃ sabbākāraparipuṇṇaṃ rāgamadanimmadanaṃ dosamohamadanimmadanaṃ, natthi tattha vālaggamattampi avakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya ekanāḷikāya mitaṃ viya ekatulāya tulitaṃ viya ca tathameva hoti avitathaṃ. Tenāha – ‘‘yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti no aññathā. Tasmā tathāgatoti vuccatī’’ti (dī. ni. 3.188). Gadattho hi ettha gatasaddo. Evaṃ tathavāditāya tathāgato.

Apica āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado assāti dakārassa takāraṃ katvā tathāgatoti evampetasmiṃ atthe padasiddhi veditabbā.

Kathaṃ **tathākāritāya tathāgato**? Bhagavato hi vācāya kāyo anulometi kāyassapi vācā, tasmā yathāvādī tathākārī yathākārī tathāvādī ca hoti. Evaṃ bhūtassa cassa yathā vācā, kāyopi tathā gato, pavattoti attho. Yathā ca kāyo, vācāpi tathā gatāti tathāgato. Tenevāha – ‘‘yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23). Evaṃ tathākāritāya tathāgato.

Kathaṃ **abhibhavanaṭṭhena tathāgato**? Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi, na tassa tulā vā pamāṇaṃ vā atthi, atulo appameyyo anuttaro rājarājo devadevo sakkānamatisakko brahmānamatibrahmā. Tenāha – ‘‘sadevake loke, bhikkhave…pe… sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23).

Tatrevaṃ padasiddhi veditabbā – agado viya agado. Ko panesa? Desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvilāso ceva puññussayo ca agado assāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Apica tathāya gatotipi tathāgato, tathaṃ gatotipi tathāgato, gatoti avagato atīto patto paṭipannoti attho. Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato, lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato, lokanirodhagāminiṃ paṭipadaṃ tathāya gato paṭipannoti tathāgato. Tena yaṃ vuttaṃ bhagavatā –

> ‘‘Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa lokassa…pe… sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23).

Tassapi evaṃ attho veditabbo. Idampi ca tathāgatassa tathāgatabhāvadīpane mukhamattameva. Sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya.

Arahaṃ sammāsambuddhoti padadvaye pana ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi arahanti veditabbo. Sammā sāmañca sabbadhammānaṃ buddhattā pana **sammāsambuddho**ti ayamettha saṅkhepo, vitthārato panetaṃ padadvayaṃ visuddhimagge (visuddhi. 1.123 ādayo) buddhānussativaṇṇanāyaṃ pakāsitanti.

171. Dutiye **pātubhāvo**ti uppatti nipphatti. **Dullabho lokasmi**nti imasmiṃ sattaloke dullabho sudullabho paramadullabho. Kasmā dullabhoti? Ekavāraṃ dānapāramiṃ pūretvā buddhena bhavituṃ na sakkā, dve vāre dasa vāre vīsati vāre paññāsa vāre vārasataṃ vārasahassaṃ vārasatasahassaṃ vārakoṭisatasahassampi dānapāramiṃ pūretvā buddhena bhavituṃ na sakkā, tathā ekadivasaṃ dve divase dasa divase vīsati divase paññāsa divase divasasataṃ divasasahassaṃ divasasatasahassaṃ divasakoṭisatasahassaṃ. Ekamāsaṃ dve māse…pe… māsakoṭisatasahassaṃ. Ekasaṃvaccharaṃ dve saṃvacchare…pe… saṃvaccharakoṭisatasahassaṃ. Ekakappaṃ dve kappe…pe… kappakoṭisatasahassaṃ. Kappānaṃ ekaṃ asaṅkhyeyyaṃ dve asaṅkhyeyyāni tīṇi asaṅkhyeyyāni dānapāramiṃ pūretvā buddhena bhavituṃ na sakkā. Sīlapāramīnekkhammapāramī…pe… upekkhāpāramīsupi eseva nayo. Pacchimakoṭiyā pana kappasatasahassādhikāni cattāri asaṅkhyeyyāni dasa pāramiyo pūretvā buddhena bhavituṃ sakkāti iminā kāraṇena dullabho.

172. Tatiye **acchariyamanusso**ti acchariyo manusso. Acchariyoti andhassa pabbatārohaṇaṃ viya niccaṃ na hotīti attho. Ayaṃ tāva saddanayo. Ayaṃ pana aṭṭhakathānayo – accharāyoggoti acchariyo, accharaṃ paharitvā passitabboti attho. Apica ‘‘tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavantī’’ti (a. ni. 4.127) evamādīhi anekehi acchariyabbhutadhammehi samannāgatattāpi acchariyamanusso. Āciṇṇamanussotipi acchariyamanusso.

Abhinīhārassa hi sampādake aṭṭha dhamme samodhānetvā ekabuddhassa sammukhe mahābodhimaṇḍe mānasaṃ bandhitvā nisajjanaṃ nāma na aññassa kassaci āciṇṇaṃ, sabbaññubodhisattasseva āciṇṇaṃ. Tathā buddhānaṃ santike byākaraṇaṃ labhitvā anivattakena hutvā vīriyādhiṭṭhānaṃ adhiṭṭhāya buddhakārakadhammānaṃ pūraṇampi na aññassa kassaci āciṇṇaṃ, sabbaññubodhisattasseva āciṇṇaṃ. Tathā pāramiyo gabbhaṃ gaṇhāpetvā vessantarattabhāvasadise attabhāve ṭhatvā sabbālaṅkārapaṭimaṇḍitānaṃ hatthīnaṃ sattasatāni assānaṃ sattasatānīti evaṃ sattasatakamahādānaṃ datvā jālikumārasadisaṃ puttaṃ, kaṇhājināsadisaṃ dhītaraṃ, maddīdevisadisaṃ bhariyañca dānamukhe niyyātetvā yāvatāyukaṃ ṭhatvā dutiye attabhāve tusitabhavane paṭisandhiggahaṇampi na aññassa kassaci āciṇṇaṃ, sabbaññubodhisattasseva āciṇṇaṃ. Tusitapure yāvatāyukaṃ ṭhatvā devatānaṃ āyācanaṃ sampaṭicchitvā pañcamahāvilokanaṃ viloketvā satassa sampajānassa tusitapurā cavitvā mahābhogakule paṭisandhiggahaṇampi na aññassa kassaci āciṇṇaṃ, sabbaññubodhisattasseva āciṇṇaṃ. Tathā paṭisandhiggahaṇadivase dasasahassilokadhātukampanampi, satassa sampajānassa mātukucchiyaṃ nivāsopi, satassa sampajānassa mātukucchito nikkhamanadivase dasasahassilokadhātukampanampi, sampatijātassa sattapadavītihāragamanampi, dibbasetacchatta. dhāraṇampi, dibbavāḷabījanukkhepopi, sabbadisāsu sīhavilokanaṃ viloketvā attanā paṭisamaṃ kañci sattaṃ adisvā ‘‘aggohamasmi lokassā’’ti evaṃ sīhanādanadanampi, paripākagate ñāṇe mahāsampattiṃ pahāya mahābhinikkhamanampi, mahābodhimaṇḍe pallaṅkena nisinnassa māravijayaṃ ādiṃ katvā pubbenivāsānussatidibbacakkhuvisodhanāni katvā paccūsasamaye sabbaññutaññāṇaguṇarāsipaṭividdhakkhaṇe dasasahassilokadhātukampanampi, paṭhamadhammadesanāya anuttaraṃ tiparivaṭṭaṃ dhammacakkappavattanampīti evamādi sabbaṃ na aññassa kassaci āciṇṇaṃ, sabbaññubuddhasseva āciṇṇaṃ. Evaṃ āciṇṇamanussotipi acchariyamanusso.

173. Catutthe **kālakiriyā**ti ekasmiṃ kāle pākaṭā kiriyāti kālakiriyā. Tathāgato hi pañcacattālīsa vassāni ṭhatvā tīṇi piṭakāni pañca nikāye navaṅgaṃ satthusāsanaṃ caturāsīti dhammakkhandhasahassāni pakāsetvā mahājanaṃ nibbānaninnaṃ nibbānapoṇaṃ katvā yamakasālānamantare nipanno bhikkhusaṅghaṃ āmantetvā appamādena ovaditvā sato sampajāno anupādisesāya nibbānadhātuyā parinibbāyi. Ayamassa kiriyā yāvajjatanā pākaṭāti ekasmiṃ kāle pākaṭā kiriyāti kālakiriyā. **Anutappā hotī**ti anutāpakarā hoti. Tattha cakkavattirañño kālakiriyā ekacakkavāḷe devamanussānaṃ anutāpakarā hoti. Buddhānaṃ kālakiriyā dasasahassacakkavāḷesu devamanussānaṃ anutāpakarā hoti. Tena vuttaṃ – ‘‘bahuno janassa anutappā hotī’’ti.

174. Pañcame **adutiyo**ti dutiyassa buddhassa abhāvā adutiyo. Cattāro hi buddhā sutabuddho, catusaccabuddho, paccekabuddho, sabbaññubuddhoti. Tattha bahussuto bhikkhu **sutabuddho** nāma. Khīṇāsavo **catusaccabuddho** nāma. Kappasatasahassādhikāni dve asaṅkhyeyyāni pāramiyo pūretvā sāmaṃ paṭividdhapaccekabodhiñāṇo **paccekabuddho** nāma. Kappasatasahassādhikāni cattāri vā aṭṭha vā soḷasa vā asaṅkhyeyyāni pāramiyo pūretvā tiṇṇaṃ mārānaṃ matthakaṃ madditvā paṭividdhasabbaññutaññāṇo **sabbaññubuddho** nāma. Imesu catūsu buddhesu sabbaññubuddhova adutiyo nāma. Na hi tena saddhiṃ añño sabbaññubuddho nāma uppajjati.

Asahāyoti attabhāvena vā paṭividdhadhammehi vā sadiso sahāyo nāma assa natthīti asahāyo. ‘‘Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipadāna’’nti iminā pana pariyāyena sekhāsekhā buddhānaṃ sahāyā nāma honti. **Appaṭimo**ti paṭimā vuccati attabhāvo, tassa attabhāvasadisā aññā paṭimā natthīti appaṭimo. Yāpi ca manussā suvaṇṇarajatādimayā paṭimā karonti, tāsu vālaggamattampi okāsaṃ tathāgatassa attabhāvasadisaṃ kātuṃ samattho nāma natthīti sabbathāpi appaṭimo.

Appaṭisamoti attabhāvenevassa paṭisamo nāma koci natthīti appaṭisamo. **Appaṭibhāgo**ti ye tathāgatena ‘‘cattāro satipaṭṭhānā’’tiādinā nayena dhammā desitā, tesu ‘‘na cattāro satipaṭṭhānā, tayo vā pañca vā’’tiādinā nayena paṭibhāgaṃ kātuṃ samattho nāma natthīti appaṭibhāgo. **Appaṭipuggalo**ti añño koci ‘‘ahaṃ buddho’’ti evaṃ paṭiññaṃ kātuṃ samattho puggalo natthīti appaṭipuggalo. **Asamo**ti appaṭipuggalattāva sabbasattehi asamo. **Asamasamo**ti asamā vuccanti atītānāgatā sabbaññubuddhā, tehi asamehi samoti asamasamo.

Dvipadānaṃ aggoti sammāsambuddho apadānaṃ dvipadānaṃ catuppadānaṃ bahuppadānaṃ rūpīnaṃ arūpīnaṃ saññīnaṃ asaññīnaṃ nevasaññīnāsaññīnaṃ sattānaṃ aggova. Kasmā idha dvipadānaṃ aggoti vutto? Seṭṭhataravasena. Imasmiñhi loke seṭṭho nāma uppajjamāno apadacatuppadabahuppadesu na uppajjati, dvipadesuyeva uppajjati. Kataradvipadvesūti? Manussesu ceva devesu ca. Manussesu uppajjamāno tisahassimahāsahassilokadhātuṃ vase vattetuṃ samattho buddho hutvā uppajjati. Devesu uppajjamāno dasasahassilokadhātuṃ vasavattī mahābrahmā hutvā uppajjati. So tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasenesa dvipadānaṃ aggoti vutto.

175-186. Chaṭṭhādīsu **ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hotī**ti, bhikkhave, ekapuggalassa tathāgatassa arahato sammāsambuddhassa pātubhāvena mahantassa cakkhussa pātubhāvo hoti. Tasmiṃ puggale pātubhūte taṃ pātubhūtameva hoti, na vinā tassa pātubhāvena pātubhavati. **Pātubhāvo**ti uppatti nipphatti. Katamassa cakkhussāti? Paññācakkhussa. Kīvarūpassāti? Sāriputtattherassa vipassanāpaññāsadisassa mahāmoggallānattherassa samādhipaññāsadisassāti. **Ālokā**dīsupi eseva nayo. Ubhinnaṃ aggasāvakānaṃ paññāālokasadisoyeva hi ettha āloko, paññāobhāsasadisoyeva obhāso adhippeto. ‘‘Mahato cakkhussa, mahato ālokassa, mahato obhāsassā’’ti imāni ca pana tīṇipi lokiyalokuttaramissakāni kathitānīti veditabbāni.

Channaṃ anuttariyānanti uttaritaravirahitānaṃ channaṃ uttamadhammānaṃ. Tattha dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyanti imāni cha anuttariyāni. Imesaṃ pātubhāvo hotīti attho. Āyasmā hi ānandatthero sāyaṃpātaṃ tathāgataṃ cakkhuviññāṇena daṭṭhuṃ labhati, idaṃ **dassanānuttariyaṃ**. Aññopi sotāpanno vā sakadāgāmī vā anāgāmī vā ānandatthero viya tathāgataṃ dassanāya labhati, idampi dassanānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalaṃ dassanāya labhitvā taṃ dassanaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti. Idaṃ dassanameva nāma, mūladassanaṃ pana dassanānuttariyaṃ nāma.

Ānandattheroyeva ca abhikkhaṇaṃ dasabalassa vacanaṃ sotaviññāṇena sotuṃ labhati, idaṃ **savanānuttariyaṃ**. Aññepi sotāpannādayo ānandatthero viya tathāgatassa vacanaṃ savanāya labhanti, idampi savanānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya tathāgatassa vacanaṃ sotuṃ labhitvā taṃ savanaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti. Idaṃ savanameva nāma, mūlasavanaṃ pana savanānuttariyaṃ nāma.

Ānandattheroyeva ca dasabale saddhaṃ paṭilabhati, idaṃ **lābhānuttariyaṃ**. Aññepi sotāpannādayo ānandatthero viya dasabale saddhāpaṭilābhaṃ labhanti, idampi lābhānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabale saddhāpaṭilābhaṃ labhitvā taṃ lābhaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ lābhoyeva nāma, mūlalābho pana lābhānuttariyaṃ nāma.

Ānandattheroyeva ca dasabalassa sāsane tisso sikkhā sikkhati, idaṃ **sikkhānuttariyaṃ**. Aññepi sotāpannādayo ānandatthero viya dasabalassa sāsane tisso sikkhā sikkhanti, idampi sikkhānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalassa sāsane tisso sikkhā sikkhitvā tā sikkhā vaḍḍhetvā sotāpattimaggaṃ pāpeti. Ayaṃ sikkhāyeva nāma, mūlasikkhā pana sikkhānuttariyaṃ nāma.

Ānandattheroyeva ca abhiṇhaṃ dasabalaṃ paricarati, idaṃ **pāricariyānuttariyaṃ**. Aññepi sotāpannādayo ānandatthero viya abhiṇhaṃ dasabalaṃ paricaranti, idampi pāricariyānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalaṃ paricaritvā taṃ pāricariyaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ pāricariyāyeva nāma, mūlapāricariyā pana pāricariyānuttariyaṃ nāma.

Ānandattheroyeva ca dasabalassa lokiyalokuttare guṇe anussarati, idaṃ **anussatānuttariyaṃ**. Aññepi sotāpannādayo ānandatthero viya dasabalassa lokiyalokuttare guṇe anussaranti, idampi anussatānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalassa lokiyalokuttare guṇe anussaritvā taṃ anussatiṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ anussatiyeva nāma, mūlānussati pana anussatānuttariyaṃ nāma. Imāni cha anuttariyāni, imesaṃ pātubhāvo hoti. Imāni ca pana cha anuttariyāni lokiyalokuttaramissakāni kathitānīti veditabbāni.

Catunnaṃ paṭisambhidānaṃ sacchikiriyā hotīti catasso hi paṭisambhidāyo atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidāti. Tattha atthesu ñāṇaṃ atthapaṭisambhidā, dhammesu ñāṇaṃ dhammapaṭisambhidā, atthadhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayamettha saṅkhepo, vitthāro panetāsaṃ abhidhamme (vibha. 718 ādayo) āgatoyeva. Imāsaṃ catassannaṃ paṭisambhidānaṃ buddhuppāde paccakkhakiriyā hoti, na vinā buddhuppādā. Etāsaṃ sacchikiriyāti attho. Imāpi lokiyalokuttarāva kathitāti veditabbā.

Anekadhātupaṭivedhoti ‘‘cakkhudhātu rūpadhātū’’tiādīnaṃ aṭṭhārasannaṃ dhātūnaṃ buddhuppādeyeva paṭivedho hoti, na vinā buddhuppādenāti attho. **Nānādhātupaṭivedho**ti ettha imāva aṭṭhārasa dhātuyo nānāsabhāvato nānādhātuyoti veditabbā. Yo panetāsaṃ ‘‘nānāsabhāvā etā’’ti evaṃ nānākaraṇato paṭivedho, ayaṃ nānādhātupaṭivedho nāma. **Vijjāvimuttiphalasacchikiriyā**ti ettha **vijjā**ti phale ñāṇaṃ, **vimuttī**ti tadavasesā phalasampayuttā dhammā. **Sotāpattiphalasacchikiriyā**ti sototi paṭhamamaggo, tena sotena pattabbaṃ phalanti sotāpattiphalaṃ. **Sakadāgāmiphalā**dīni pākaṭāneva.

187. **Anuttara**nti niruttaraṃ. **Dhammacakka**nti seṭṭhacakkaṃ. Cakkasaddo hesa –

> ‘‘Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
> Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;
> Icchāhatassa posassa, cakkaṃ bhamati matthake’’ti. (jā. 1.1.104; 1.5.103) –

Ettha uracakke āgato. ‘‘Cakkasamāruḷhā jānapadā pariyāyantī’’ti (a. ni. 3.63; 5.54) ettha iriyāpathacakke. ‘‘Atha kho so, bhikkhave, rathakāro yaṃ taṃ cakkaṃ chahi māsehi niṭṭhitaṃ, taṃ pavattesī’’ti (a. ni. 3.15) ettha dārucakke. ‘‘Addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahassārānī’’ti (a. ni. 4.36) ettha lakkhaṇacakke. ‘‘Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’ti (a. ni. 4.31) ettha sampatticakke. ‘‘Dibbaṃ cakkaratanaṃ pātubhavatī’’ti (dī. ni. 2.243; ma. ni. 3.256) ettha ratanacakke. Idha pana dhammacakke āgato.

Pavattitanti ettha dhammacakkaṃ abhinīharati nāma, abhinīhaṭaṃ nāma, uppādeti nāma, uppāditaṃ nāma, pavatteti nāma, pavattitaṃ nāmāti ayaṃ pabhedo veditabbo. Kuto paṭṭhāya dhammacakkaṃ **abhinīharati** nāmāti? Yadā sumedhabrāhmaṇo hutvā kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā sattasatakamahādānaṃ datvā isipabbajjaṃ pabbajitvā pañca abhiññā aṭṭha samāpattiyo nibbatteti, tato paṭṭhāya dhammacakkaṃ abhinīharati nāma.

Kuto paṭṭhāya **abhinīhaṭaṃ** nāmāti? Yadā aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle mahābodhimaṇḍatthāya mānasaṃ bandhitvā ‘‘byākaraṇaṃ aladdhā na vuṭṭhahissāmī’’ti vīriyādhiṭṭhānaṃ adhiṭṭhāya nipanno dasabalassa santikā byākaraṇaṃ labhi, tato paṭṭhāya dhammacakkaṃ abhinīhaṭaṃ nāma.

Kuto paṭṭhāya **uppādeti** nāmāti? Tato paṭṭhāya dānapāramiṃ pūrentopi dhammacakkaṃ uppādeti nāma. Sīlapāramiṃ pūrentopi…pe… upekkhāpāramiṃ pūrentopi dhammacakkaṃ uppādeti nāma. Dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyo pūrentopi, pañca mahāpariccāge pariccajantopi, ñātatthacariyaṃ pūrentopi dhammacakkaṃ uppādeti nāma. Vessantarattabhāve ṭhatvā sattasatakamahādānaṃ datvā puttadāraṃ dānamukhe niyyātetvā pāramikūṭaṃ gahetvā tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā devatāhi āyācito paṭiññaṃ datvā pañcamahāvilokanaṃ vilokentopi dhammacakkaṃ uppādetiyeva nāma. Mātukucchiyaṃ paṭisandhiṃ gaṇhantopi, paṭisandhikkhaṇe dasasahassacakkavāḷaṃ kampentopi, mātukucchito nikkhantadivase tatheva lokaṃ kampentopi, sampatijāto satta padāni gantvā ‘‘aggomahasmī’’ti sīhanādaṃ nadantopi, ekūnatiṃsa saṃvaccharāni agāramajjhe vasantopi, mahābhinikkhamanaṃ nikkhamantopi, anomānadītīre pabbajantopi, mahāpadhāne chabbassāni vīriyaṃ karontopi, sujātāya dinnaṃ madhupāyāsaṃ bhuñjitvā suvaṇṇapātiṃ nadiyā pavāhetvā sāyanhasamaye bodhimaṇḍavaragato puratthimaṃ lokadhātuṃ olokento nisīditvā sūriye dharamāneyeva mārabalaṃ vidhametvā paṭhamayāme pubbenivāsaṃ anussarantopi, majjhimayāme dibbacakkhuṃ visodhentopi, paccūsakālasamanantare paccayākāraṃ sammasitvā sotāpattimaggaṃ paṭivijjhantopi, sotāpattiphalaṃ sacchikarontopi, sakadāgāmimaggaṃ sakadāgāmiphalaṃ anāgāmimaggaṃ anāgāmiphalaṃ sacchikarontopi, arahattamaggaṃ paṭivijjhantopi dhammacakkaṃ uppādetiyeva nāma.

Arahattaphalakkhaṇe pana tena dhammacakkaṃ **uppāditaṃ** nāma. Buddhānañhi sakalalokiyalokuttaraguṇarāsi arahattaphaleneva saddhiṃ ijjhati. Tasmā tena tasmiṃ khaṇe dhammacakkaṃ uppāditaṃ nāma hoti.

Kadā **pavatteti** nāma? Bodhimaṇḍe sattasattāhaṃ vītināmetvā isipatane migadāye aññākoṇḍaññattheraṃ kāyasakkhiṃ katvā dhammacakkappavattanasuttantaṃ desento dhammacakkaṃ pavatteti nāma.

Yadā pana aññākoṇḍaññattherena dasabalassa desanāñāṇānubhāvanibbattaṃ savanaṃ labhitvā sabbapaṭhamaṃ dhammo adhigato, tato paṭṭhāya dhammacakkaṃ **pavattitaṃ** nāma hotīti veditabbaṃ. Dhammacakkanti cetaṃ desanāñāṇassapi nāmaṃ paṭivedhañāṇassapi. Tesu desanāñāṇaṃ lokiyaṃ, paṭivedhañāṇaṃ lokuttaraṃ. Kassa desanāpaṭivedhañāṇanti? Na aññassa kassaci, sammāsambuddhasseva desanāñāṇañca paṭivedhañāṇañcāti veditabbaṃ.

Sammadevāti hetunā nayena kāraṇeneva. **Anuppavattetī**ti yathā purato gacchantassa pacchato gacchanto taṃ anugacchati nāma, evaṃ paṭhamataraṃ satthārā pavattitaṃ thero anuppavatteti nāma. Kathaṃ? Satthā hi ‘‘cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro’’ti kathento dhammacakkaṃ pavatteti nāma, dhammasenāpati sāriputtattheropi ‘‘cattārome, āvuso, satipaṭṭhānā’’ti kathento dhammacakkaṃ anuppavatteti nāma. Sammappadhānādīsupi eseva nayo. Na kevalañca bodhipakkhiyadhammesu, ‘‘cattārimāni, bhikkhave, ariyasaccāni. Cattārome, bhikkhave, ariyavaṃsā’’tiādīsupi ayaṃ nayo netabbova. Evaṃ sammāsambuddho dhammacakkaṃ pavatteti nāma, thero dasabalena pavattitaṃ dhammacakkaṃ anuppavatteti nāma.

Evaṃ dhammacakkaṃ anuppavattentena pana therena dhammo desitopi pakāsitopi satthārāva desito pakāsito hoti. Yo hi koci bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā devo vā sakko vā māro vā brahmā vā dhammaṃ desetu pakāsetu, sabbo so satthārā desito pakāsitova nāma hoti, sesajano pana lekhahārakapakkhe ṭhitova nāma hoti. Kathaṃ? Yathā hi raññā dinnaṃ paṇṇaṃ vācetvā yaṃ yaṃ kammaṃ karonti, taṃ taṃ kammaṃ yena kenaci katampi kāritampi raññā kāritanteva vuccati. Mahārājā viya hi sammāsambuddho. Rājapaṇṇaṃ viya tepiṭakaṃ buddhavacanaṃ. Paṇṇadānaṃ viya tepiṭake nayamukhadānaṃ paṇṇaṃ vācetvā taṃtaṃkammānaṃ karaṇaṃ viya catunnaṃ parisānaṃ attano balena buddhavacanaṃ uggaṇhitvā paresaṃ desanā pakāsanā. Tattha yathā paṇṇaṃ vācetvā yena kenaci katampi kāritampi taṃ kammaṃ raññā kāritameva hoti, evameva yena kenaci desitopi pakāsitopi dhammo satthārā desito pakāsitova nāma hotīti veditabbo. Sesaṃ sabbattha uttānatthamevāti.

Ekapuggalavaggavaṇṇanā.

14. Etadaggavaggo

(14) 1. Paṭhamaetadaggavaggo

Etadaggapadavaṇṇanā

188. Etadaggesu paṭhamavaggassa paṭhame **etadagga**nti etaṃ aggaṃ. Ettha ca ayaṃ aggasaddo ādikoṭikoṭṭhāsaseṭṭhesu dissati. ‘‘Ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīna’’ntiādīsu (ma. ni. 2.70) hi ādimhi dissati. ‘‘Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya (kathā. 441), ucchaggaṃ veḷagga’’ntiādīsu koṭiyaṃ. ‘‘Ambilaggaṃ vā madhuraggaṃ vā tittakaggaṃ vā (saṃ. ni. 5.374), anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetu’’ntiādīsu (cūḷava. 318) koṭṭhāse. ‘‘Yāvatā, bhikkhave, sattā apadā vā…pe… tathāgato tesaṃ aggamakkhāyatī’’tiādīsu (a. ni. 4.34; itivu. 90) seṭṭhe. Svāyamidha koṭiyampi vaṭṭati seṭṭhepi. Te hi therā attano attano ṭhāne koṭibhūtātipi aggā, seṭṭhabhūtātipi. Tasmā etadagganti esā koṭi eso seṭṭhoti ayamettha attho. Eseva nayo sabbasuttesu.

Ayañca etadaggasannikkhepo nāma catūhi kāraṇehi labbhati aṭṭhuppattito āgamanato ciṇṇavasito guṇātirekatoti. Tattha koci thero ekena kāraṇena etadaggaṭṭhānaṃ labhati, koci dvīhi, koci tīhi, koci sabbeheva catūhipi āyasmā sāriputtatthero viya. So hi aṭṭhuppattitopi mahāpaññatāya etadaggaṭṭhānaṃ labhi āgamanādīhipi. Kathaṃ? Ekasmiṃ hi samaye satthā jetavanamahāvihāre viharanto kaṇḍambarukkhamūle titthiyamaddanaṃ yamakapāṭihāriyaṃ dassetvā ‘‘kahaṃ nu kho purimabuddhā yamakapāṭihāriyaṃ katvā vassaṃ upagacchantī’’ti āvajjento ‘‘tāvatiṃsabhavane’’ti ñatvā dve padantarāni dassetvā tatiyena padena tāvatiṃsabhavane paccuṭṭhāsi. Sakko devarājā bhagavantaṃ disvā paṇḍukambalasilāto uṭṭhāya saddhiṃ devagaṇena paccuggamanaṃ agamāsi. Devā cintayiṃsu – ‘‘sakko devarājā devagaṇaparivuto saṭṭhiyojanāyāmāya paṇḍukambalasilāya nisīditvā sampattiṃ anubhavati, buddhānaṃ nāma nisinnakālato paṭṭhāya na sakkā aññena ettha hatthampi ṭhapetu’’nti. Satthāpi tattha nisinno tesaṃ cittācāraṃ ñatvā mahāpaṃsukūliko viya muṇḍapīṭhakaṃ sabbameva paṇḍukambalasilaṃ avattharitvā nisīdi. Evaṃ nisīdanto pana attano vā sarīraṃ mahantaṃ katvā māpesi, paṇḍukambalasilaṃ vā khuddakaṃ akāsīti na sallakkhetabbaṃ. Acinteyyo hi buddhavisayo. Evaṃ nisinno pana mātaraṃ kāyasakkhiṃ katvā dasasahassacakkavāḷadevatānaṃ ‘‘kusalā dhammā akusalā dhammā abyākatā dhammā’’ti abhidhammapiṭakaṃ desesi.

Pāṭihāriyaṭṭhānepi sabbāpi dvādasayojanikā parisā anuruddhattheraṃ upasaṅkamitvā ‘‘kahaṃ, bhante, dasabalo gato’’ti pucchi. Tāvatiṃsabhavane paṇḍukambalasilāyaṃ vassaṃ upagantvā abhidhammakathaṃ desetuṃ gatoti. Bhante, na mayaṃ satthāraṃ adisvā gamissāma. Kadā satthā āgamissatīti satthu āgamanakālaṃ jānāthāti? Mahāmoggallānattherassa bhāraṃ karotha, so buddhānaṃ santikaṃ gantvā sāsanaṃ āharissatīti. Kiṃ pana therassa tattha gantuṃ balaṃ natthīti? Atthi, visesavantānaṃ pana visesaṃ passantūti evamāha. Mahājano mahāmoggallānattheraṃ upasaṅkamitvā satthu sāsanaṃ gahetvā āgamanatthāya yāci. Thero passanteyeva mahājane pathaviyaṃ nimujjitvā antosinerunā gantvā satthāraṃ vanditvā āha – ‘‘bhante, mahājano tumhākaṃ dassanakāmo, āgamanadivasaṃ vo jānituṃ icchatī’’ti. Tena hi ‘‘ito temāsaccayena saṅkassanagaradvāre passathā’’tissa vadehīti. Thero bhagavato sāsanaṃ āharitvā mahājanassa kathesi. Mahājano tattheva temāsaṃ khandhāvāraṃ bandhitvā vasi. Cūḷaanāthapiṇḍiko dvādasayojanāya parisāya temāsaṃ yāgubhattaṃ ādāsi.

Satthāpi sattappakaraṇāni desetvā manussalokaṃ āgamanatthāya ākappaṃ dassesi. Sakko devarājā vissakammaṃ āmantetvā tathāgatassa otaraṇatthāya sopānaṃ māpetuṃ āṇāpesi. So ekato sovaṇṇamayaṃ ekato rajatamayaṃ sopānaṃ māpetvā majjhe maṇimayaṃ māpesi. Satthā maṇimaye sopāne ṭhatvā ‘‘mahājano maṃ passatū’’ti adhiṭṭhāsi. Attano ānubhāveneva ‘‘mahājano avīcimahānirayaṃ passatū’’tipi adhiṭṭhāsi. Nirayadassanena cassa uppannasaṃvegataṃ ñatvā devalokaṃ dassesi. Athassa otarantassa mahābrahmā chattaṃ dhāresi, sakko devarājā pattaṃ gaṇhi, suyāmo devarājā dibbaṃ vāḷabījaniṃ bīji, pañcasikho gandhabbadevaputto beluvapaṇḍuvīṇaṃ samapaññāsāya mucchanāhi mucchitvā vādento purato otari. Buddhānaṃ pathaviyaṃ patiṭṭhitakāle ‘‘ahaṃ paṭhamaṃ vandissāmi, ahaṃ paṭhamaṃ vandissāmī’’ti mahājano aṭṭhāsi. Saha mahāpathavīakkamanena pana bhagavato neva mahājano na asītimahāsāvakā paṭhamakavandanaṃ sampāpuṇiṃsu, dhammasenāpati sāriputtattheroyeva pana sampāpuṇi.

Atha satthā dvādasayojanāya parisāya antare ‘‘therassa paññānubhāvaṃ jānantū’’ti puthujjanapañcakaṃ pañhaṃ ārabhi. Paṭhamaṃ lokiyamahājano sallakkhessatīti puthujjanapañhaṃ pucchi. Ye ye sallakkhiṃsu, te te kathayiṃsu. Dutiyaṃ puthujjanavisayaṃ atikkamitvā sotāpattimagge pañhaṃ pucchi. Puthujjanā tuṇhī ahesuṃ, sotāpannāva kathayiṃsu. Tato sotāpannānaṃ visayaṃ atikkamitvā sakadāgāmimagge pañhaṃ pucchi. Sotāpannā tuṇhī ahesuṃ, sakadāgāminova kathayiṃsu. Tesampi visayaṃ atikkamitvā anāgāmimagge pañhaṃ pucchi. Sakadāgāmino tuṇhī ahesuṃ, anāgāminova kathayiṃsu. Tesampi visayaṃ atikkamitvā arahattamagge pañhaṃ pucchi. Anāgāmino tuṇhī ahesuṃ, arahantāva kathayiṃsu. Tato heṭṭhimakoṭito paṭṭhāya abhiññāte abhiññāte sāvake pucchi, te attano attano paṭisambhidāvisaye ṭhatvā kathayiṃsu. Atha mahāmoggallānaṃ pucchi, sesasāvakā tuṇhī ahesuṃ, therova kathesi. Tassāpi visayaṃ atikkamitvā sāriputtattherassa visaye pañhaṃ pucchi. Mahāmoggallāno tuṇhī ahosi, sāriputtattherova kathesi. Therassāpi visayaṃ atikkamitvā buddhavisaye pañhaṃ pucchi. Dhammasenāpati āvajjentopi passituṃ na sakkoti, puratthimapacchimuttaradakkhiṇā catasso disā catasso anudisāti ito cito ca olokento pañhuppattiṭṭhānaṃ sallakkhetuṃ nāsakkhi.

Satthā therassa kilamanabhāvaṃ jānitvā ‘‘sāriputto kilamati, nayamukhamassa dassessāmī’’ti ‘‘āgamehi tvaṃ, sāriputtā’’ti vatvā ‘‘nāyaṃ tuyhaṃ visayo pañho, buddhānaṃ esa visayo sabbaññūnaṃ yasassīna’’nti buddhavisayabhāvaṃ ācikkhitvā ‘‘bhūtamidanti, sāriputta, samanupassasī’’ti āha. Thero ‘‘catumahābhūtikakāyapariggahaṃ me bhagavā ācikkhatī’’ti ñatvā ‘‘aññātaṃ bhagavā, aññātaṃ sugatā’’ti āha. Etasmiṃ ṭhāne ayaṃ kathā udapādi – mahāpañño vata, bho, sāriputtatthero, yatra hi nāma sabbehi anaññātaṃ pañhaṃ kathesi, buddhehi ca dinnanaye ṭhatvā buddhavisaye pañhaṃ kathesi, iti therassa paññānubhāvo yattakaṃ ṭhānaṃ buddhānaṃ kittisaddena otthaṭaṃ, sabbaṃ ajjhottharitvā gatoti evaṃ tāva thero **aṭṭhuppattito** mahāpaññatāya etadaggaṭṭhānaṃ labhi.

Kathaṃ **āgamanato**? Imissāyeva hi aṭṭhuppattiyā satthā āha – sāriputto na idāneva paññavā, atīte pañca jātisatāni isipabbajjaṃ pabbajitvāpi mahāpaññova ahosi –

‘‘Yo pabbajī jātisatāni pañca,
Pahāya kāmāni manoramāni;
Taṃ vītarāgaṃ susamāhitindriyaṃ,
Parinibbutaṃ vandatha sāriputta’’nti.

Evaṃ pabbajjaṃ upabrūhayamāno ekasmiṃ samaye bārāṇasiyaṃ brāhmaṇakule nibbatto. Tayo vede uggaṇhitvā tattha sāraṃ apassanto ‘‘pabbajitvā ekaṃ mokkhadhammaṃ gavesituṃ vaṭṭatī’’ti cittaṃ uppādesi. Tasmiṃ kāle bodhisattopi kāsiraṭṭhe udiccabrāhmaṇamahāsālakule nibbatto vuddhimanvāya uggahitasippo kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā gharāvāsaṃ pahāya himavantaṃ pavisitvā kasiṇaparikammaṃ katvā pañca abhiññā aṭṭha samāpattiyo nibbattetvā vanamūlaphalāhāro himavantappadese vasati. Sopi māṇavo nikkhamitvā tasseva santike pabbaji. Parivāro mahā ahosi pañcasatamattā isayo.

Athassa so jeṭṭhantevāsiko ekadesaṃ parisaṃ gahetvā loṇambilasevanatthaṃ manussapathaṃ agamāsi. Tasmiṃ samaye bodhisatto tasmiṃyeva himavantappadese kālaṃ akāsi. Kālakiriyasamayeva naṃ antevāsikā sannipatitvā pucchiṃsu – ‘‘atthi tumhehi koci viseso adhigato’’ti. Bodhisatto ‘‘natthi kiñcī’’ti vatvā aparihīnajjhāno ābhassarabrahmaloke nibbatto. So kiñcāpi ākiñcaññāyatanassa lābhī, bodhisattānaṃ pana arūpāvacare paṭisandhi nāma na hoti. Kasmā? Abhabbaṭṭhānattā. Iti so arūpasamāpattilābhī samānopi rūpāvacare nibbatti. Antevāsikāpissa ‘‘ācariyo ‘natthi kiñcī’ti āha, moghā tassa kālakiriyā’’ti na kiñci sakkārasammānaṃ akaṃsu. Atha so jeṭṭhantevāsiko atikkante vassāvāse āgantvā ‘‘kahaṃ ācariyo’’ti pucchi. Kālaṃ katoti. Api nu ācariyena laddhaguṇaṃ pucchitthāti? Āma pucchimhāti. Kiṃ vadetīti? Natthi kiñcīti. Mayampi ‘‘ācariyena laddhaguṇo nāma natthī’’ti nāssa sakkārasammānaṃ karimhāti. Tumhe bhāsitassa atthaṃ na jānittha, ācariyo ākiñcaññāyatanassa lābhīti.

Atha te jeṭṭhantevāsikassa kathaṃ na saddahiṃsu. So punappunaṃ kathentopi saddahāpetuṃ nāsakkhi. Atha bodhisatto āvajjamāno ‘‘andhabālo mahājano mayhaṃ jeṭṭhantevāsikassa kathaṃ na gaṇhāti, imaṃ kāraṇaṃ pākaṭaṃ karissāmī’’ti brahmalokato otaritvā assamapadamatthake ṭhito ākāsagatova jeṭṭhantevāsikassa paññānubhāvaṃ vaṇṇetvā imaṃ gāthaṃ abhāsi –

‘‘Parosahassampi samāgatānaṃ,
Kandeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño,
Yo bhāsitassa vijānāti attha’’nti. (jā. 1.1.101);

Evaṃ isigaṇaṃ saññāpetvā bodhisatto brahmalokameva gato. Sesaisigaṇopi aparihīnajjhāno hutvā kālaṃ katvā brahmalokaparāyaṇo jāto. Tattha bodhisatto sabbaññutaṃ patto, jeṭṭhantevāsiko sāriputtatthero jāto, sesā isayo buddhaparisā jātāti evaṃ atītepi sāriputto mahāpaññova saṃkhittena bhāsitassa vitthārena atthaṃ jānituṃ samatthoti veditabbo.

Idameva ca puthujjanapañcakaṃ aṭṭhuppattiṃ katvā –

‘‘Parosatañcepi samāgatānaṃ,
Jhāyeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño,
So bhāsitassa vijānāti attha’’nti. (jā. 1.1.101) –

Imampi jātakaṃ kathesi. Tassa purimajātake vuttanayeneva attho veditabbo.

Aparampi idameva puthujjanapañcakaṃ aṭṭhuppattiṃ katvā –

‘‘Ye saññino tepi duggatā, yepi asaññino tepi duggatā;
Etaṃ ubhayaṃ vivajjaya, taṃ samāpattisukhaṃ anaṅgaṇa’’nti. (jā. 1.1.134) –

Imaṃ anaṅgaṇajātakaṃ kathesi. Ettha ca ācariyo kālaṃ karonto antevāsikehi pucchito ‘‘nevasaññī nāsaññī’’ti āha. Sesaṃ vuttanayeneva veditabbaṃ.

Aparampi idameva puthujjanapañcakaṃ aṭṭhuppattiṃ katvā –

‘‘Candābhaṃ sūriyābhañca, yodha paññāya gādhati;
Avitakkena jhānena, hoti ābhassarūpago’’ti. (jā. 1.1.135) –

Idaṃ candābhajātakaṃ kathesi. Etthāpi ācariyo kālaṃ karonto antevāsikehi pucchito ‘‘odātakasiṇaṃ candābhaṃ nāma, pītakasiṇaṃ sūriyābhaṃ nāmāti taṃ ubhayaṃ yo paññāya gādhati pavisati pakkhandati, so avitakkena dutiyajjhānena ābhassarūpago hoti, tādiso aha’’nti sandhāya – ‘‘candābhaṃ sūriyābha’’nti āha. Sesaṃ purimanayeneva veditabbaṃ.

Idameva ca puthujjanapañcakaṃ aṭṭhuppattiṃ katvā –

‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

‘‘Dukkhūpanītopi naro sapañño,
Āsaṃ na chindeyya sukhāgamāya;
Bahū hi phassā ahitā hitā ca,
Avitakkitā maccamupabbajanti.

‘‘Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā.

‘‘Sarabhaṃ giriduggasmiṃ, yaṃ tvaṃ anusarī pure;
Alīnacittassa tuvaṃ, vikkantamanujīvasi.

‘‘Yo taṃ viduggā narakā samuddhari,
Silāya yoggaṃ sarabho karitvā;
Dukkhūpanītaṃ maccumukhā pamocayi,
Alīnacittaṃ ta migaṃ vadesi.

‘‘Kiṃ tvaṃ nu tattheva tadā ahosi,
Udāhu te koci naṃ etadakkhā;
Vivaṭṭacchaddo nusi sabbadassī,
Ñāṇaṃ nu te brāhmaṇa bhiṃsarūpaṃ.

‘‘Na cevahaṃ tattha tadā ahosiṃ,
Na cāpi me koci naṃ etadakkhā;
Gāthāpadānañca subhāsitānaṃ,
Atthaṃ tadānenti janinda dhīrā’’ti. (jā. 1.13.134-143) –

Imaṃ terasanipāte sarabhajātakañca kathesi. Imāni pana pañcapi jātakāni atītepi saṃkhittena bhāsitassa vitthārena atthaṃ mayhaṃ putto jānātīti satthārā dhammasenāpatisāriputtatherassa paññānubhāvappakāsanatthameva kathitānīti evaṃ āgamanatopi thero mahāpaññatāya etadaggaṭṭhānaṃ labhi.

Kathaṃ **ciṇṇavasito**ti? Ciṇṇaṃ kiretaṃ therassa catuparisamajjhe dhammaṃ kathento cattāri saccāni amuñcitvā kathetīti evaṃ ciṇṇavasitopi thero mahāpaññatāya etadaggaṭṭhānaṃ labhi.

Kathaṃ **guṇātirekato**ti? Ṭhapetvā hi dasabalaṃ añño koci ekasāvakopi mahāpaññatāya dhammasenāpatinā sadiso nāma natthīti evaṃ guṇātirekatopi thero mahāpaññatāya etadaggaṭṭhānaṃ labhi.

Yathā ca sāriputtatthero, evaṃ **mahāmoggallānattheropi** sabbeheva catūhipi imehi kāraṇehi etadaggaṭṭhānaṃ labhi. Kathaṃ? Thero hi mahiddhiko mahānubhāvo nandopanandasadisampi nāgarājānaṃ damesīti evaṃ tāva aṭṭhuppattito labhi. Na panesa idāneva mahiddhiko mahānubhāvo, atīte pañca jātisatāni isipabbajjaṃ pabbajitopi mahiddhiko mahānubhāvo ahosīti.

> ‘‘Yo pabbajī jātisatāni pañca,
> Pahāya kāmāni manoramāni;
> Taṃ vītarāgaṃ susamāhitindriyaṃ,
> Parinibbutaṃ vandatha moggallāna’’nti. –

Evaṃ āgamanatopi labhi. Ciṇṇaṃ cetaṃ therassa nirayaṃ gantvā attano iddhibalena nirayasattānaṃ assāsajananatthaṃ sītaṃ adhiṭṭhāya cakkamattaṃ padumaṃ māpetvā padumakaṇṇikāyaṃ nisīditvā dhammakathaṃ katheti, devalokaṃ gantvā devasaṅghaṃ kammagatiṃ jānāpetvā saccakathaṃ kathetīti evaṃ ciṇṇavasito labhi. Ṭhapetvā ca sammāsambuddhaṃ añño sāvako mahāmoggallāno viya mahiddhiko mahānubhāvo natthīti evaṃ guṇātirekato labhi.

Yathā cesa, evaṃ **mahākassapattheropi** sabbehevimehi kāraṇehi etadaggaṭṭhānaṃ labhi. Kathaṃ? Sammāsambuddho hi therassa tigāvutaṃ maggaṃ paccuggamanaṃ katvā tīhi ovādehi upasampādetvā cīvaraṃ parivattetvā adāsi. Tasmiṃ samaye mahāpathavī udakapariyantaṃ katvā kampi, mahājanassa abbhantare therassa kittisaddo ajjhottharitvā gato. Evaṃ aṭṭhuppattito labhi. Na cesa idāneva dhutadharo, atīte pañca jātisatāni isipabbajjaṃ pabbajitopi dhutadharova ahosi.

> ‘‘Yo pabbajī jātisatāni pañca,
> Pahāya kāmāni manoramāni;
> Taṃ vītarāgaṃ susamāhitindriyaṃ,
> Parinibbutaṃ vandatha mahākassapa’’nti. –

Evaṃ āgamanatopi labhi. Ciṇṇaṃ cetaṃ therassa catuparisamajjhagato dhammaṃ kathento dasa kathāvatthūni avijahitvāva kathetīti evaṃ ciṇṇavasito labhi. Ṭhapetvā ca sammāsambuddhaṃ añño sāvako terasahi dhutaguṇehi mahākassapasadiso natthīti evaṃ guṇātirekato labhi. Imināva niyāmena tesaṃ tesaṃ therānaṃ yathālābhato guṇe kittetuṃ vaṭṭati.

Guṇavaseneva hi sammāsambuddho yathā nāma rājā cakkavattī cakkaratanānubhāvena cakkavāḷagabbhe rajjasiriṃ patvā ‘‘pattabbaṃ me pattaṃ, kiṃ me idāni mahājanena olokitenā’’ti na appossukko hutvā rajjasiriṃyeva anubhoti, kālena pana kālaṃ vinicchayaṭṭhāne nisīditvā niggahetabbe niggaṇhāti, paggahetabbe paggaṇhāti, ṭhānantaresu ca ṭhapetabbayuttake ṭhānantaresu ṭhapeti, evamevaṃ mahābodhimaṇḍe adhigatassa sabbaññutaññāṇassa ānubhāvena anuppattadhammarajjo dhammarājāpi ‘‘kiṃ me idāni lokena olokitena, anuttaraṃ phalasamāpattisukhaṃ anubhavissāmī’’ti appossukkataṃ anāpajjitvā catuparisamajjhe paññattavarabuddhāsane nisinno aṭṭhaṅgasamannāgataṃ brahmassaraṃ nicchāretvā dhammaṃ desayamāno niggahetabbayutte kaṇhadhamme puggale sinerupāde pakkhipanto viya apāyabhayasantajjanena niggahetvā paggahetabbayutte kalyāṇadhamme puggale ukkhipitvā bhavagge nisīdāpento viya paggaṇhitvā ṭhānantaresu ṭhapetabbayuttake aññāsikoṇḍaññattherādayo sāvake yāthāvasarasaguṇavaseneva ṭhānantaresu ṭhapento **etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ, yadidaṃ aññāsikoṇḍañño**tiādimāha.

Aññāsikoṇḍaññattheravatthu

Tattha **etadagga**nti padaṃ vuttatthameva. **Rattaññūna**nti rattiyo jānantānaṃ. Ṭhapetvā hi sammāsambuddhaṃ añño sāvako aññāsikoṇḍaññatherato paṭhamataraṃ pabbajito nāma natthīti pabbajitakālato paṭṭhāya thero cirakālaṃ rattiyo jānātīti rattaññū. Sabbapaṭhamaṃ dhammassa paṭividdhattā yadā tena dhammo paṭividdho, cirakālato paṭṭhāya taṃ rattiṃ jānātītipi rattaññū. Apica khīṇāsavānaṃ rattidivasaparicchedo pākaṭova hoti, ayañca paṭhamakhīṇāsavoti evampi rattaññūnaṃ sāvakānaṃ ayameva aggo purimakoṭibhūto seṭṭho. Tena vuttaṃ – ''rattaññūnaṃ yadidaṃ aññāsikoṇḍañño''ti.

Ettha ca **yadida**nti nipāto, tassa theraṃ avekkhitvā yo esoti, aggasaddaṃ avekkhitvā yaṃ etanti attho. **Aññāsikoṇḍañño**ti ñātakoṇḍañño paṭividdhakoṇḍañño. Tenevāha – ''aññāsi vata, bho, koṇḍañño, aññāsi vata, bho, koṇḍaññoti. Iti hidaṃ āyasmato koṇḍaññassa aññāsikoṇḍañño tveva nāmaṃ ahosī''ti (saṃ. ni. 5.1081; mahāva. 17).

Ayaṃ pana thero katarabuddhakāle pubbapatthanaṃ abhinīhāraṃ akāsi, kadā pabbajito, kadānena paṭhamaṃ dhammo adhigato, kadā ṭhānantare ṭhapitoti iminā nayena sabbesupi etadaggesu pañhakammaṃ veditabbaṃ.

Tattha imassa tāva therassa pañhakamme ayamanupubbikathā – ito kappasatasahassamatthake padumuttaro nāma buddho loke udapādi, tassa paṭividdhasabbaññutaññāṇassa mahābodhipallaṅkato uṭṭhahantassa mahāpathaviyaṃ ṭhapetuṃ pāde ukkhittamatte pādasampaṭicchanatthaṃ mahantaṃ padumapupphaṃ uggañchi, tassa dhurapattāni navutihatthāni honti, kesaraṃ tiṃsahatthaṃ, kaṇṇikā dvādasahatthā, pādena patiṭṭhitaṭṭhānaṃ ekādasahatthaṃ. Tassa pana bhagavato sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi. Tassa padumakaṇṇikāya dakkhiṇapāde patiṭṭhahante mahātumbamattā reṇu uggantvā sarīraṃ okiramānā otari, vāmapādassa ṭhapanakālepi tathārūpaṃyeva padumaṃ uggantvā pādaṃ sampaṭicchi. Tatopi uggantvā vuttappamāṇāva reṇu sarīraṃ okiri. Taṃ pana reṇuṃ abhibhavamānā tassa bhagavato sarīrappabhā nikkhamitvā yantanāḷikāya vissaṭṭhasuvaṇṇarasadhārā viya samantā dvādasayojanaṭṭhānaṃ ekobhāsaṃ akāsi. Tatiyapāduddharaṇakāle pathamuggataṃ padumaṃ antaradhāyi, pādasampaṭicchanatthaṃ aññaṃ navaṃ padumaṃ uggañchi. Imināva niyāmena yattha yattha gantukāmo hoti, tattha tatthāpi mahāpadumaṃ uggacchati. Tenevassa ''padumuttarasammāsambuddho''ti nāmaṃ ahosi.

Evaṃ so bhagavā loke uppajjitvā bhikkhusatasahassaparivāro mahājanassa saṅgahatthāya gāmanigamarājadhānīsu bhikkhāya caranto haṃsavatīnagaraṃ sampāpuṇi. Tassa āgatabhāvaṃ sutvā pitā mahārājā paccuggamanaṃ akāsi. Satthā tassa dhammakathaṃ kathesi. Desanāpariyosāne keci sotāpannā keci sakadāgāmī keci anāgāmī keci arahattaṃ pāpuṇiṃsu. Rājā svātanāya dasabalaṃ nimantetvā punadivase kālaṃ ārocāpetvā bhikkhusatasahassaparivārassa bhagavato sakanivesane mahādānaṃ adāsi. Satthā bhattānumodanaṃ katvā vihārameva gato. Teneva niyāmena punadivase nāgarā, punadivase rājāti dīghamaddhānaṃ dānaṃ adaṃsu.

Tasmiṃ kāle ayaṃ thero haṃsavatīnagare gahapatimahāsālakule nibbatto. Ekadivasaṃ buddhānaṃ dhammadesanākāle haṃsavatīnagaravāsino gandhamālādihatthe yena buddho, yena dhammo, yena saṅgho, tanninne tappoṇe tappabbhāre gacchante disvā tena mahājanena saddhiṃ dhammadesanaṭṭhānaṃ agamāsi. Tasmiñca samaye padumuttaro bhagavā attano sāsane paṭhamaṃ paṭividdhadhammaṃ ekaṃ bhikkhuṃ etadaggaṭṭhāne ṭhapesi. So kulaputto taṃ kāraṇaṃ sutvā ''mahā vatāyaṃ bhikkhu, ṭhapetvā kira buddhaṃ añño iminā paṭhamataraṃ paṭividdhadhammo nāma natthi. Aho vatāhampi anāgate ekassa buddhassa sāsane paṭhamaṃ dhammaṃ paṭivijjhanasamattho bhaveyya’’nti cintetvā desanāpariyosāne bhagavantaṃ upasaṅkamitvā ‘‘sve mayhaṃ bhikkhaṃ gaṇhathā’’ti nimantesi. Satthā adhivāsesi.

So bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā sakanivesanaṃ gantvā sabbarattiṃ buddhānaṃ nisajjanaṭṭhānaṃ gandhadāmamālādāmādīhi alaṅkaritvā paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā tassā rattiyā accayena sakanivesane bhikkhusatasahassaparivārassa bhagavato vicitrayāgukhajjakaparivāraṃ nānārasasūpabyañjanaṃ gandhasālibhojanaṃ datvā bhattakiccapariyosāne ticīvarapahonake vaṅgapaṭṭe tathāgatassa pādamūle ṭhapetvā cintesi – ‘‘nāhaṃ parittakassa ṭhānassatthāya carāmi, mahantaṃ ṭhānaṃ patthento carāmi, na kho pana sakkā ekameva divasaṃ dānaṃ datvā taṃ ṭhānantaraṃ patthetu’’nti ‘‘anupaṭipāṭiyā satta divasāni mahādānaṃ datvā patthessāmī’’ti. So teneva niyāmena satta divasāni mahādānaṃ datvā bhattakiccapariyosāne dussakoṭṭhāgāraṃ vivarāpetvā uttamasukhumavatthaṃ buddhānaṃ pādamūle ṭhapetvā bhikkhusatasahassaṃ ticīvarena acchādetvā tathāgataṃ upasaṅkamitvā, ‘‘bhante, yo tumhehi ito sattadivasamatthake bhikkhu etadagge ṭhapito, ahampi so bhikkhu viya anāgate uppajjanakabuddhassa sāsane pabbajitvā paṭhamaṃ dhammaṃ paṭivijjhituṃ samattho bhaveyya’’nti vatvā satthu pādamūle sīsaṃ katvā nipajji.

Satthā tassa vacanaṃ sutvā ‘‘iminā kulaputtena mahāadhikāro kato, samijjhissati nu kho etassa ayaṃ patthanā no’’ti anāgataṃsañāṇaṃ pesetvā āvajjento ‘‘samijjhissatī’’ti passi. Buddhānañhi atītaṃ vā anāgataṃ vā paccuppannaṃ vā ārabbha āvajjentānaṃ āvaraṇaṃ nāma natthi, anekakappakoṭisatasahassantarampi ca atītaṃ vā anāgataṃ vā cakkavāḷasahassantarampi ca paccuppannaṃ vā āvajjanapaṭibaddhameva manasikārapaṭibaddhameva hoti. Evaṃ appaṭivattiyena ñāṇena so bhagavā idaṃ addasa – ‘‘anāgate satasahassakappapariyosāne gotamo nāma buddho loke uppajjissati, tadā imassa patthanā samijjhissatī’’ti. Atha naṃ evamāha – ‘‘ambho, kulaputta, anāgate satasahassakappapariyosāne gotamo nāma buddho loke uppajjissati, tvaṃ tassa paṭhamakadhammadesanāya teparivaṭṭadhammacakkappavattanasuttantapariyosāne aṭṭhārasahi brahmakoṭīhi saddhiṃ sahassanayasampanne sotāpattiphale patiṭṭhahissasī’’ti.

Iti satthā taṃ kulaputtaṃ byākaritvā caturāsīti dhammakkhandhasahassāni desetvā anupādisesāya nibbānadhātuyā parinibbāyi. Tassa parinibbutassa sarīraṃ suvaṇṇakkhandho viya ekagghanaṃ ahosi, sarīracetiyaṃ panassubbedhena sattayojanikaṃ akaṃsu. Iṭṭhakā suvaṇṇamayā ahesuṃ, haritālamanosilāya mattikākiccaṃ, telena udakakiccaṃ sādhayiṃsu. Buddhānaṃ dharamānakāle sarīrappabhā dvādasayojanikaṃ phari, parinibbutānaṃ pana tesaṃ rasmi nikkhamitvā samantā yojanasataṃ avatthari.

Ayaṃ seṭṭhi buddhānaṃ sarīracetiyaṃ parivāretvā sahassaratanagghiyāni kāresi. Cetiyapatiṭṭhāpanadivase antocetiye ratanagharaṃ kāresi. So vassasatasahassaṃ mahantaṃ dānādimayaṃ kalyāṇakammaṃ katvā tato cuto devapure nibbatti. Tassa devesu ca manussesu ca saṃsarantasseva navanavuti kappasahassāni nava kappasatāni nava ca kappā samatikkantā. Ettakassa kālassa accayena ito ekanavutikappamatthake ayaṃ kulaputto bandhumatīnagarassa dvārasamīpe gāme kuṭumbiyagehe nibbatto. Tassa **mahākālo**ti nāmaṃ ahosi, kaniṭṭhabhātā panassa cūḷakālo nāma.

Tasmiṃ samaye vipassī bodhisatto tusitapurā cavitvā bandhumatīnagare bandhumassa rañño aggamahesiyā kucchismiṃ nibbatto. Anukkamena sabbaññutaṃ patvā dhammadesanatthāya mahābrahmunā āyācito ‘‘kassa nu kho paṭhamaṃ dhammaṃ desessāmī’’ti cintetvā attano kaniṭṭhaṃ khaṇḍaṃ nāma rājakumāraṃ tissañca purohitaputtaṃ ‘‘paṭhamaṃ dhammaṃ paṭivijjhituṃ samatthā’’ti disvā ‘‘tesañca dhammaṃ desessāmi, pitu ca saṅgahaṃ karissāmī’’ti bodhimaṇḍato ākāseneva āgantvā kheme migadāye otiṇṇo te pakkosāpetvā dhammaṃ desesi. Desanāpariyosāne te dvepi janā caturāsītiyā pāṇasahassehi saddhiṃ arahattaphale patiṭṭhahiṃsu.

Athāparepi bodhisattakāle anupabbajitā caturāsītisahassā kulaputtā taṃ pavattiṃ sutvā satthu santikaṃ āgantvā dhammadesanaṃ sutvā arahattaphale patiṭṭhahiṃsu. Satthā taṃ tattheva khaṇḍattheraṃ aggasāvakaṭṭhāne, tissattheraṃ dutiyasāvakaṭṭhāne ṭhapesi. Rājāpi taṃ pavattiṃ sutvā ‘‘puttaṃ passissāmī’’ti uyyānaṃ gantvā dhammadesanaṃ sutvā tīsu saraṇesu patiṭṭhāya satthāraṃ svātanāya nimantetvā abhivādetvā padakkhiṇaṃ katvā pakkāmi.

So pāsādavaragato nisīditvā cintesi – ‘‘mayhaṃ jeṭṭhaputto nikkhamitvā buddho jāto, dutiyaputto me aggasāvako, purohitaputto dutiyasāvako. Ime ca avasesabhikkhū gihikālepi mayhaṃ puttameva parivāretvā vicariṃsu, ime pubbepi dānipi mayhameva bhārā, ahameva te catūhi paccayehi upaṭṭhahissāmi, aññesaṃ okāsaṃ na dassāmī’’ti. Vihāradvārakoṭṭhakato paṭṭhāya yāva rājagehadvārā ubhosu passesu khadirapākāraṃ kāretvā vatthehi paṭicchādāpetvā upari suvaṇṇatārakavicittaṃ samolambitatālakkhandhamattavividhapupphadāmavitānaṃ kāretvā heṭṭhābhūmiṃ vicittattharaṇehi santharāpetvā anto ubhosu passesu mālāgacchakesu puṇṇaghaṭe sakalamaggavāsatthāya ca gandhantaresu pupphāni pupphantaresu gandhe ca ṭhapāpetvā bhagavato kālaṃ ārocāpesi. Bhagavā bhikkhusaṅghaparivuto antosāṇiyāva rājagehaṃ gantvā bhattakiccaṃ katvā vihāraṃ paccāgacchati. Añño koci daṭṭhumpi na labhati, kuto pana bhikkhaṃ vā dātuṃ pūjaṃ vā kātuṃ.

Nāgarā cintesuṃ – ‘‘ajja satthu loke uppannassa sattamāsādhikāni satta saṃvaccharāni, mayañca daṭṭhumpi na labhāma, pageva bhikkhaṃ vā dātuṃ pūjaṃ vā kātuṃ dhammaṃ vā sotuṃ. Rājā ‘mayhaṃ eva buddho, mayhaṃ dhammo, mayhaṃ saṅgho’ti mamāyitvā sayameva upaṭṭhahati. Satthā ca uppajjamāno sadevakassa lokassa atthāya uppanno, na raññoyeva atthāya. Na hi raññoyeva nirayo uṇho, aññesaṃ nīluppalavanasadiso. Tasmā rājānaṃ evaṃ vadāma ‘sace no satthāraṃ deti, iccetaṃ kusalaṃ. No ce deti, raññā saddhiṃ yujjhitvā saṅghaṃ gahetvā dānādīni puññāni karoma. Na sakkā kho pana suddhanāgareheva evaṃ kātuṃ, ekaṃ jeṭṭhakapurisampi gaṇhāmā’’’ti senāpatiṃ upasaṅkamitvā tassa tamatthaṃ ārocetvā ‘‘sāmi kiṃ amhākaṃ pakkho hohisi, udāhu rañño’’ti āhaṃsu. So āha – ‘‘tumhākaṃ pakkho homi, apica kho pana paṭhamadivaso mayhaṃ dātabbo’’ti. Te sampaṭicchiṃsu.

So rājānaṃ upasaṅkamitvā ‘‘nāgarā, deva, tumhākaṃ kupitā’’ti āha. Kimatthaṃ tātāti? Satthāraṃ kira tumheva upaṭṭhahatha, amhe na labhāmāti. Sace idānipi labhanti, na kuppanti. Alabhantā tumhehi saddhiṃ yujjhitukāmā, devāti. Yujjhāmi, tāta, na bhikkhusaṅghaṃ demīti. Deva, tumhākaṃ dāsā tumhehi saddhiṃ yujjhāmāti vadanti, tumhe kaṃ gaṇhitvā yujjhissathāti? Nanu tvaṃ senāpatīti? Nāgarehi vinā asamattho ahaṃ, devāti. Tato rājā ‘‘balavanto nāgarā, senāpatipi tesaṃyeva pakkho’’ti ñatvā ‘‘aññāni sattamāsādhikāni satta saṃvaccharāni mayhaṃ bhikkhusaṅghaṃ dentū’’ti āha. Nāgarā na sampaṭicchiṃsu. Rājā ‘‘chabbassāni pañcavassānī’’ti evaṃ hāpetvā aññe satta divase yāci. Nāgarā ‘‘atikakkhaḷaṃ dāni raññā saddhiṃ kātuṃ na vaṭṭatī’’ti anujāniṃsu. Rājā sattamāsādhikānaṃ sattannaṃ saṃvaccharānaṃ sajjitaṃ dānamukhaṃ sattannameva divasānaṃ sajjetvā cha divase kesañci apassantānaṃyeva dānaṃ datvā sattame divase nāgare pakkosāpetvā ‘‘sakkhissatha, tātā, evarūpaṃ dānaṃ dātu’’nti āha. Tepi ‘‘nanu amheyeva nissāyetaṃ devassa uppanna’’nti vatvā ‘‘sakkhissāmā’’ti āhaṃsu. Rājā piṭṭhihatthena assūni puñchamāno bhagavantaṃ vanditvā, ‘‘bhante, aṭṭhasaṭṭhibhikkhusatasahassaṃ aññassu bhāraṃ akatvā yāvajīvaṃ catūhi paccayehi upaṭṭhahissāmīti cintesiṃ, nāgarānaṃ dāni me anuññātaṃ, nāgarā hi ‘mayaṃ dānaṃ dātuṃ na labhāmā’ti bhagavā kuppanti. Sveva paṭṭhāya tesaṃ anuggahaṃ karothā’’ti āha.

Atha dutiyadivase senāpati mahādānaṃ adāsi. Tato nāgarā raññā katasakkārato uttaritaraṃ sakkārasammānaṃ katvā dānaṃ adaṃsu. Eteneva niyāmena sakalanagarassa paṭipāṭiyā gatāya dvāragāmavāsino sakkārasammānaṃ sajjayiṃsu. Mahākālakuṭumbiko cūḷakālaṃ āha – ‘‘dasabalassa sakkārasammānaṃ sveva amhākaṃ pāpuṇāti, kiṃ sakkāraṃ karissāmā’’ti? Tvameva bhātika jānāhīti. Sace mayhaṃ ruciyā karosi, amhākaṃ soḷasakarīsamattesu khettesu gahitagabbhā sāliyo atthi. Sāligabbhaṃ phāletvā ādāya buddhānaṃ anucchavikaṃ pacāpemāti. Evaṃ kayiramāne kassaci upakāro na hoti, tasmā netaṃ mayhaṃ ruccatīti. Sace tvaṃ evaṃ na karosi, ahaṃ mayhaṃ santakaṃ mamāyituṃ labhāmīti soḷasakarīsamattaṃ khettaṃ majjhe bhinditvā aṭṭhakarīsaṭṭhāne sīmaṃ ṭhapetvā sāligabbhaṃ phāletvā ādāya asambhinne khīre pacāpetvā catumadhuraṃ pakkhipitvā buddhappamukhassa saṅghassa adāsi. Kuṭumbikassa kho gabbhaṃ phāletvā gahitagahitaṭṭhānaṃ puna pūrati. Puthukakāle puthukaggaṃ nāma adāsi, gāmavāsīhi saddhiṃ aggasassaṃ nāma adāsi, lāyane lāyanaggaṃ, veṇikaraṇe veṇaggaṃ, kalāpādīsu kalāpaggaṃ khalaggaṃ khalabhaṇḍaggaṃ koṭṭhagganti. Evaṃ so ekasasseva nava vāre aggadānaṃ adāsi. Tampi sassaṃ atirekaṃ uṭṭhānasampannaṃ ahosi.

Yāva buddhā dharati, yāva ca saṅgho dharati, eteneva niyāmena kalyāṇakammaṃ katvā tato cuto devaloke nibbattitvā devesu ceva manussesu ca saṃsaranto ekanavutikappe sampattiṃ anubhavitvā amhākaṃ satthu loke uppannakāle kapilavatthunagarassa avidūre doṇavatthubrāhmaṇagāme brāhmaṇamahāsālakule nibbatti. Tassa nāmaggahaṇadivase **koṇḍaññamāṇavo**ti nāmaṃ akaṃsu. So vuḍḍhimanvāya tayo vede uggahetvā lakkhaṇamantānaṃ pāraṃ agamāsi. Tena samayena amhākaṃ bodhisatto tusitapurā cavitvā kapilavatthupure nibbatti. Tassa nāmaggahaṇadivase aṭṭhuttaraṃ brāhmaṇasataṃ ahatavatthehi acchādetvā appodakaṃ madhupāyāsaṃ pāyetvā tesaṃ antare aṭṭha jane uccinitvā mahātale nisīdāpetvā alaṅkatapaṭiyattaṃ bodhisattaṃ dukūlacumbaṭake nipajjāpetvā lakkhaṇapariggahaṇatthaṃ tesaṃ santikaṃ ānayiṃsu. Dhurāsane nisinnabrāhmaṇo mahāpurisassa sarīrasampattiṃ oloketvā dve aṅguliyo ukkhipi. Evaṃ paṭipāṭiyā satta janā ukkhipiṃsu. Tesaṃ pana sabbanavako koṇḍaññamāṇavo, so bodhisattassa lakkhaṇavaranipphattiṃ oloketvā ‘‘agāramajjhe ṭhānakāraṇaṃ natthi, ekantenesa vivaṭṭacchado buddho bhavissatī’’ti ekameva aṅguliṃ ukkhipi. Itare pana satta janā ‘‘sace agāraṃ ajjhāvasissati, rājā bhavissati cakkavattī. Sace pabbajissati, buddho bhavissatī’’ti dve gatiyo disvā dve aṅguliyo ukkhipiṃsu. Ayaṃ pana koṇḍañño katādhikāro pacchimabhavikasatto paññāya itare satta jane abhibhavitvā ‘‘imehi lakkhaṇehi samannāgatassa agāramajjhe ṭhānakaraṇaṃ nāma natthi, nissaṃsayaṃ buddho bhavissatī’’ti ekameva gatiṃ addasa, tasmā ekaṃ aṅguliṃ ukkhipi. Tato brāhmaṇā attano gharāni gantvā putte āmantayiṃsu – ‘‘tātā, amhe mahallakā, suddhodanamahārājassa puttaṃ sabbaññutappattaṃ mayaṃ sambhāveyyāma vā no vā. Tumhe tasmiṃ kumāre sabbaññutaṃ patte tassa sāsane pabbajeyyāthā’’ti.

Suddhodanamahārājāpi bodhisattassa dhātiyo ādiṃ katvā parihāraṃ upaṭṭhapento bodhisattaṃ vuddhiṃ āpādesi. Mahāsattopi vuddhippatto devo viya sampattiṃ anubhavitvā paripakke ñāṇe kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā rāhulakumārassa jātadivase channasahāyo kaṇḍakaṃ āruyha devatāhi vivaṭena dvārena mahābhinikkhamanaṃ nikkhamitvā teneva rattibhāgena tīṇi rajjāni atikkamitvā anomānadītīre pabbajitvā ghaṭikāramahābrahmunā ābhate arahaddhaje gahitamatteyeva vassasaṭṭhikatthero viya pāsādikena iriyāpathena rājagahaṃ patvā tattha piṇḍāya caritvā paṇḍavapabbatacchāyāya piṇḍapātaṃ paribhuñjitvā raññā māgadhena rajjasiriyā nimantiyamānopi taṃ paṭikkhipitvā anukkamena uruvelaṃ gantvā ‘‘ramaṇīyo vata ayaṃ bhūmibhāgo, alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’’ti padhānābhimukhaṃ cittaṃ uppādetvā tattha vāsaṃ upagato.

Tena samayena itare satta brāhmaṇā yathākammaṃ gatā, sabbadaharo pana lakkhaṇapariggāhako koṇḍaññamāṇavo arogo. So ‘‘mahāpuriso pabbajito’’ti sutvā tesaṃ brāhmaṇānaṃ putte upasaṅkamitvā evamāha – ‘‘siddhatthakumāro kira pabbajito. So hi nissaṃsayaṃ buddho bhavissati. Sace tumhākaṃ pitaro arogā assu, ajja nikkhamitvā pabbajeyyuṃ. Sace tumhepi icchatha, etha mayaṃ taṃ mahāpurisamanupabbajissāmā’’ti. Te sabbe ekacchandā bhavituṃ nāsakkhiṃsu. Tayo janā na pabbajiṃsu, koṇḍaññabrāhmaṇaṃ jeṭṭhakaṃ katvā itare cattāro pabbajiṃsu. Ime pañca pabbajitvā gāmanigamarājadhānīsu bhikkhāya carantā bodhisattassa santikaṃ agamiṃsu. Te chabbassāni bodhisatte mahāpadhānaṃ padahante ‘‘idāni buddho bhavissati idāni buddho bhavissatī’’ti mahāsattaṃ upaṭṭhahamānā santikāvacarāvassa ahesuṃ. Yadā pana bodhisatto ekatilataṇḍulādīhi vītināmentopi dukkarakārikāya ariyadhammapaṭivedhassa abhāvaṃ ñatvā oḷārikaṃ āhāraṃ āhari, tadā te pakkamitvā isipatanaṃ agamaṃsu.

Atha bodhisatto oḷārikāhāraparibhogena chavimaṃsalohitapāripūriṃ katvā visākhapuṇṇamadivase sujātāya dinnaṃ varabhojanaṃ bhuñjitvā suvaṇṇapātiṃ nadiyā paṭisotaṃ khipitvā ‘‘ajja buddho bhavissāmī’’ti katasanniṭṭhāno sāyanhasamaye kālena nāgarājena anekehi thutisatehi abhitthaviyamāno mahābodhimaṇḍaṃ āruyha acalaṭṭhāne pācīnalokadhātuabhimukho pallaṅkena nisīditvā caturaṅgasamannāgataṃ vīriyaṃ adhiṭṭhāya sūriye dharamāneyeva mārabalaṃ vidhamitvā paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ visodhetvā paccūsakālasamanantare paṭiccasamuppāde ñāṇaṃ otāretvā anulomapaṭilomaṃ paccayākāravaṭṭaṃ sammasanto sabbabuddhehi paṭividdhaṃ asādhāraṇaṃ sabbaññutaññāṇaṃ paṭivijjhitvā nibbānārammaṇāya phalasamāpattiyā tattheva sattāhaṃ vītināmesi.

Eteneva upāyena sattasattāhaṃ bodhimaṇḍe viharitvā rājāyatanamūle madhupiṇḍikabhojanaṃ paribhuñjitvā puna ajapālanigrodhamūlaṃ āgantvā tattha nisinno dhammagambhīrataṃ paccavekkhitvā appossukkatāya citte namante mahābrahmunā yācito buddhacakkhunā lokaṃ volokento tikkhindriyādibhede satte disvā mahābrahmuno dhammadesanāya paṭiññaṃ datvā ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ desessāmī’’ti āḷārudakānaṃ kālakatabhāvaṃ ñatvā puna cintento ‘‘bahūpakārā kho pana me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya’’nti cittaṃ uppādesi. Idaṃ pana sabbameva buddhānaṃ parivitakkamattameva, ṭhapetvā pana koṇḍaññabrāhmaṇaṃ añño koci paṭhamaṃ dhammaṃ paṭivijjhituṃ samattho nāma natthi. Sopi etadatthameva kappasatasahassaṃ adhikārakammaṃ akāsi, buddhappamukhassa bhikkhusaṅghassa nava vāre aggasassadānaṃ adāsi.

Atha satthā pattacīvaramādāya anupubbena isipatanaṃ gantvā yena pañcavaggiyā bhikkhū, tenupasaṅkami. Te tathāgataṃ āgacchantaṃ disvāva attano katikāya saṇṭhātuṃ nāsakkhiṃsu. Eko pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññāpesi, eko pādodakaṃ paccupaṭṭhāpesi, eko pāde dhovi, eko tālavaṇṭaṃ gahetvā bījamāno ṭhito. Evaṃ tesu vattaṃ dassetvā santike nisinnesu koṇḍaññattheraṃ kāyasakkhiṃ katvā satthā anuttaraṃ teparivaṭṭaṃ dhammacakkappavattanasuttantaṃ ārabhi. Manussaparisā pañca janāva ahesuṃ, devaparisā aparicchinnā. Desanāpariyosāne koṇḍaññatthero aṭṭhārasahi mahābrahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhito. Atha satthā ‘‘mayā dukkarasatābhataṃ dhammaṃ paṭhamameva aññāsīti aññāsikoṇḍañño nāma aya’’nti theraṃ ālapanto ‘‘aññāsi vata, bho, koṇḍañño, aññāsi vata, bho, koṇḍañño’’ti āha. Tassa tadeva nāmaṃ jātaṃ. Tena vuttaṃ – ‘‘iti hidaṃ āyasmato koṇḍaññassa aññāsikoṇḍaññotveva nāmaṃ ahosī’’ti.

Iti thero āsāḷhipuṇṇamāyaṃ sotāpattiphale patiṭṭhito, pāṭipadadivase bhaddiyatthero, dutiyapakkhadivase vappatthero, tatiyapakkhadivase mahānāmatthero, pakkhassa catutthiyaṃ assajitthero sotāpattiphale patiṭṭhito. Pañcamiyā pana pakkhassa anattalakkhaṇasuttantadesanāpariyosāne sabbepi arahatte patiṭṭhitā.

Tena kho pana samayena cha loke arahanto honti. Tato paṭṭhāya satthā yasadārakappamukhe pañcapaññāsa purise, kappāsiyavanasaṇḍe tiṃsamatte bhaddavaggiye, gayāsīse piṭṭhipāsāṇe sahassamatte purāṇajaṭileti evaṃ mahājanaṃ ariyabhūmiṃ otāretvā bimbisārappamukhāni ekādasanahutāni sotāpattiphale, ekaṃ nahutaṃ saraṇattaye patiṭṭhāpetvā jambudīpatale sāsanaṃ pupphitaphalitaṃ katvā sakalajambudīpamaṇḍalaṃ kāsāvapajjotaṃ isivātapaṭivātaṃ karonto ekasmiṃ samaye jetavanamahāvihāraṃ patvā tattha vasanto bhikkhusaṅghamajjhe paññattavarabuddhāsanagato dhammaṃ desento ‘‘paṭhamaṃ dhammaṃ paṭividdhabhikkhūnaṃ antare mama putto koṇḍañño aggo’’ti dassetuṃ etadaggaṭṭhāne ṭhapesi.

Theropi dve aggasāvake attano nipaccakāraṃ karonte disvā buddhānaṃ santikā apakkamitukāmo hutvā ‘‘puṇṇamāṇavo pabbajitvā sāsane aggadhammakathiko bhavissatī’’ti disvā doṇavatthubrāhmaṇagāmaṃ gantvā attano bhāgineyyaṃ puṇṇamāṇavaṃ pabbājetvā ‘‘ayaṃ buddhānaṃ santike vasissatī’’ti tassa buddhānaṃ antevāsikabhāvaṃ katvā sayaṃ dasabalaṃ upasaṅkamitvā ‘‘bhagavā mayhaṃ gāmantasenāsanaṃ asappāyaṃ, ākiṇṇo viharituṃ na sakkomi, chaddantadahaṃ gantvā vasissāmī’’ti bhagavantaṃ anujānāpetvā uṭṭhāyāsanā satthāraṃ vanditvā chaddantadahaṃ gantvā chaddantahatthikulaṃ nissāya dvādasa vassāni vītināmetvā tattheva anupādisesāya nibbānadhātuyā parinibbāyi.

Sāriputta-moggallānattheravatthu

189-190. Dutiyatatiyesu **mahāpaññāna**nti mahatiyā paññāya samannāgatānaṃ. **Iddhimantāna**nti iddhiyā sampannānaṃ. **Sāriputto moggallāno**ti tesaṃ therānaṃ nāmaṃ.

Imesampi pañhakamme ayamanupubbikathā – ito satasahassakappādhike asaṅkhyeyyakappamatthake sāriputto brāhmaṇamahāsālakule nibbatti, nāmena saradamāṇavo nāma ahosi. Moggallāno gahapatimahāsālakule nibbatti, nāmena sirivaḍḍhanakuṭumbiyo nāma ahosi. Te ubhopi sahapaṃsukīḷitāva sahāyakā ahesuṃ. Saradamāṇavo pitu accayena kulasantakaṃ mahādhanaṃ paṭipajjitvā ekadivasaṃ rahogato cintesi – ‘‘ahaṃ idhalokattabhāvameva jānāmi, no paralokattabhāvaṃ, jātasattānañca maraṇaṃ nāma dhuvaṃ, mayā ekaṃ pabbajjaṃ pabbajitvā mokkhadhammagavesanaṃ kātuṃ vaṭṭatī’’ti. So sahāyakaṃ upasaṅkamitvā āha – ‘‘samma sirivaḍḍhana, ahaṃ pabbajitvā mokkhadhammaṃ gavesissāmi, tvaṃ mayā saddhiṃ pabbajituṃ sakkhissasī’’ti. Na sakkhissāmi, samma, tvaṃyeva pabbajāhīti. So cintesi – ‘‘paralokaṃ gacchantā sahāye vā ñātimitte vā gahetvā gatā nāma natthi, attanā kataṃ attanova hotī’’ti. Tato ratanakoṭṭhāgāraṃ vivarāpetvā kapaṇaddhikavaṇibbakayācakānaṃ mahādānaṃ datvā pabbatapādaṃ pavisitvā isipabbajjaṃ pabbaji. Tassa eko dve tayoti evaṃ anupabbajjaṃ pabbajitā catusattatisahassamattā jaṭilā ahesuṃ. So pañcābhiññā aṭṭha ca samāpattiyo nibbattetvā tesampi jaṭilānaṃ kasiṇaparikammaṃ ācikkhi. Tepi sabbe pañca abhiññā aṭṭha ca samāpattiyo nibbattesuṃ.

Tena samayena anomadassī nāma buddho loke udapādi. Nagaraṃ candavatī nāma ahosi, pitā yasavanto nāma khattiyo, mātā yasodharā nāma devī, bodhi ajjunarukkho, nisabhatthero ca anomatthero cāti dve aggasāvakā, varuṇatthero nāma upaṭṭhāko, sundarā ca sumanā cāti dve aggasāvikā, āyu vassasatasahassaṃ ahosi, sarīraṃ aṭṭhapaññāsahatthubbedhaṃ, sarīrappabhā dvādasayojanaṃ phari, bhikkhusatasahassaparivāro ahosi.

Athekadivasaṃ paccūsakāle mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento saradatāpasaṃ disvā ‘‘ajja mayhaṃ saradatāpasassa santikaṃ gatapaccayena dhammadesanā ca mahatī bhavissati, so ca aggasāvakaṭṭhānaṃ patthessati, tassa sahāyako sirivaḍḍhanakuṭumbiyo dutiyasāvakaṭṭhānaṃ, desanāpariyosāne cassa parivārā catusattatisahassajaṭilā arahattaṃ pāpuṇissanti, mayā tattha gantuṃ vaṭṭatī’’ti attano pattacīvaramādāya aññaṃ kañci anāmantetvā sīho viya ekacaro hutvā saradatāpasassa antevāsikesu phalāphalatthāya gatesu ‘‘buddhabhāvaṃ me jānātū’’ti tassa passantasseva saradatāpasassa ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Saradatāpaso buddhānubhāvaṃ ceva sarīrasampattiṃ cassa disvā lakkhaṇamante sammasitvā ‘‘imehi lakkhaṇehi samannāgato nāma agāramajjhe vasanto rājā hoti cakkavattī, pabbajjanto loke vivaṭṭacchado sabbaññu buddho hoti, ayaṃ puriso nissaṃsayaṃ buddho’’ti jānitvā paccuggamanaṃ katvā pañcapatiṭṭhitena vanditvā āsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññattāsane. Saradatāpasopi attano anucchavikaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Tasmiṃ samaye catusattatisahassajaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā buddhānañceva ācariyassa ca nisinnāsanaṃ oloketvā āhaṃsu – ‘‘ācariya, mayaṃ ‘imasmiṃ loke tumhehi mahantataro natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti. Tātā, kiṃ vadatha? Sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ samaṃ kātuṃ icchatha, sabbaññubuddhena saddhiṃ mayhaṃ upamaṃ mā karittha puttakāti. Atha te tāpasā ‘‘sace ayaṃ ittarasatto abhavissa, na amhākaṃ ācariyo evarūpaṃ upamaṃ āhareyya, yāva mahā vatāyaṃ puriso’’ti sabbeva pādesu nipatitvā sirasā vandiṃsu.

Atha ne ācariyo āha – ‘‘tātā, amhākaṃ buddhānaṃ anucchaviko deyyadhammo natthi, satthā ca bhikkhācāravelāya idhāgato, mayaṃ yathābalaṃ deyyadhammaṃ dassāma. Tumhe yaṃ yaṃ paṇītaṃ phalāphalaṃ, taṃ taṃ āharathā’’ti. Āharāpetvā hatthe dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā ca phalāphale paṭiggahitamatte devatā dibbojaṃ pakkhipiṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhattakiccaṃ niṭṭhāpetvā hatthaṃ dhovitvā nisinne satthari sabbe antevāsike pakkositvā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā ‘‘dve aggasāvakā bhikkhusaṅghena saddhiṃ āgacchantū’’ti cintesi. Te satthu cittaṃ ñatvā satasahassakhīṇāsavaparivārā āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Tato saradatāpaso antevāsike āmantesi – ‘‘tātā, buddhānaṃ nisinnāsanampi nīcaṃ, samaṇasatasahassānampi āsanaṃ natthi, tumhehi ajja uḷāraṃ buddhasakkāraṃ kātuṃ vaṭṭati, pabbatapādato vaṇṇagandhasampannāni pupphāni āharathā’’ti. Kathanakālo papañco viya hoti, iddhimantānaṃ pana visayo acinteyyoti muhuttamatteneva te tāpasā vaṇṇagandhasampannāni pupphāni āharitvā buddhānaṃ yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ, ubhinnaṃ aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ ahosi. Evaṃ paññattesu āsanesu saradatāpaso tathāgatassa purato añjaliṃ paggahetvā ṭhito, ‘‘bhante, mayhaṃ dīgharattaṃ hitasukhatthāya imaṃ pupphāsanaṃ abhiruhathā’’ti āha.

‘‘Nānāpupphañca gandhañca, sampādetvāna ekato;
Pupphāsanaṃ paññāpetvā, idaṃ vacanamabraviṃ.

‘‘Idaṃ te āsanaṃ vīra, paññattaṃ tavanucchaviṃ;
Mama cittaṃ pasādento, nisīda pupphamāsane.

‘‘Sattarattidivaṃ buddho, nisīdi pupphamāsane;
Mama cittaṃ pasādetvā, hāsayitvā sadevake’’ti.

Evaṃ nisinne satthari dve aggasāvakā ca sesabhikkhū ca attano attano pattāsanesu nisīdiṃsu. Saradatāpaso mahantaṃ pupphacchattaṃ gahetvā tathāgatassa matthake dhārayanto aṭṭhāsi. Satthā ‘‘jaṭilānaṃ ayaṃ sakkāro mahapphalo hotū’’ti nirodhasamāpattiṃ samāpajji. Satthu samāpannabhāvaṃ ñatvā dve aggasāvakāpi sesabhikkhūpi samāpattiṃ samāpajjiṃsu. Tathāgate sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nisinne antevāsikā bhikkhācārakāle sampatte vanamūlaphalāphalaṃ paribhuñjitvā sesakāle buddhānaṃ añjaliṃ paggayha tiṭṭhanti. Saradatāpaso pana bhikkhācārampi agantvā pupphacchattaṃ gahitaniyāmeneva sattāhaṃ pītisukhena vītināmesi.

Satthā nirodhato vuṭṭhāya dakkhiṇapasse nisinnaṃ aggasāvakaṃ nisabhattheraṃ āmantesi – ‘‘nisabha sakkārakārakānaṃ tāpasānaṃ pupphāsanānumodanaṃ karohī’’ti. Thero cakkavattirañño santikā paṭiladdhamahālābho mahāyodho viya tuṭṭhamānaso sāvakapāramiñāṇe ṭhatvā pupphāsanānumodanaṃ ārabhi. Tassa desanāvasāne dutiyasāvakaṃ āmantesi – ‘‘tvampi dhammaṃ desehī’’ti. Anomatthero tepiṭakaṃ buddhavacanaṃ sammasitvā dhammaṃ kathesi. Dvinnaṃ sāvakānaṃ desanāya ekassapi abhisamayo nāhosi. Atha satthā aparimāṇe buddhavisaye ṭhatvā dhammadesanaṃ ārabhi. Desanāpariyosāne ṭhapetvā saradatāpasaṃ sabbepi catusattatisahassajaṭilā arahattaṃ pāpuṇiṃsu. Satthā ‘‘etha bhikkhavo’’ti hatthaṃ pasāresi. Tesaṃ tāvadeva kesamassu antaradhāyi, aṭṭha parikkhārā kāye paṭimukkāva ahesuṃ.

Saradatāpaso kasmā arahattaṃ na pattoti? Vikkhittacittattā. Tassa kira buddhānaṃ dutiyāsane nisīditvā sāvakapāramiñāṇe ṭhatvā dhammaṃ desayato aggasāvakassa desanaṃ sotuṃ āraddhakālato paṭṭhāya ‘‘aho vatāhampi anāgate uppajjanakassa buddhassa sāsane imināva sāvakena laddhadhuraṃ labheyya’’nti cittaṃ udapādi. So tena parivitakkena maggaphalapaṭivedhaṃ kātuṃ nāsakkhi. Tathāgataṃ pana vanditvā sammukhe ṭhatvā āha – ‘‘bhante, tumhākaṃ anantarāsane nisinno bhikkhu tumhākaṃ sāsane ko nāma hotī’’ti? Mayā pavattitaṃ dhammacakkaṃ anuppavattetā sāvakapāramiñāṇassa koṭippatto soḷasa paññā paṭivijjhitvā ṭhito mayhaṃ sāsane aggasāvako nisabhatthero nāma esoti. ‘‘Bhante, yvāyaṃ mayā sattāhaṃ pupphacchattaṃ dhārentena sakkāro kato, ahaṃ imassa phalena aññaṃ sakkattaṃ vā brahmattaṃ vā na patthemi, anāgate pana ayaṃ nisabhatthero viya ekassa buddhassa aggasāvako bhaveyya’’nti patthanaṃ akāsi.

Satthā ‘‘samijjhissati nu kho imassa purisassa patthanā’’ti anāgataṃsañāṇaṃ pesetvā olokento kappasatasahassādhikaṃ asaṅkhyeyyaṃ atikkamitvā samijjhanabhāvaṃ addasa. Disvā saradatāpasaṃ āha – ‘‘na te ayaṃ patthanā moghā bhavissati, anāgate pana kappasatasahassādhikaṃ asaṅkhyeyyaṃ atikkamitvā gotamo nāma buddho loke uppajjissati. Tassa mātā mahāmāyā nāma devī bhavissati, pitā suddhodano nāma rājā, putto rāhulo nāma, upaṭṭhāko ānando nāma, dutiyasāvako moggallāno nāma, tvaṃ pana tassa aggasāvako dhammasenāpati sāriputto nāma bhavissasī’’ti. Evaṃ tāpasaṃ byākaritvā dhammakathaṃ kathetvā bhikkhusaṅghaparivāro ākāsaṃ pakkhandi.

Saradatāpasopi antevāsikattherānaṃ santikaṃ gantvā sahāyakassa sirivaḍḍhanakuṭumbikassa sāsanaṃ pesesi – ‘‘bhante, mama sahāyakassa vadetha ‘sahāyakena te saradatāpasena anomadassibuddhassa pādamūle anāgate uppajjanakassa gotamabuddhassa sāsane aggasāvakaṭṭhānaṃ patthitaṃ, tvaṃ dutiyasāvakaṭṭhānaṃ patthehī’’’ti. Evañca pana vatvā therehi puretarameva ekapassena gantvā sirivaḍḍhassa nivesanadvāre aṭṭhāsi.

Sirivaḍḍhano ‘‘cirassaṃ vata me ayyo āgato’’ti āsane nisīdāpetvā attanā nīcāsane nisinno ‘‘antevāsikaparisā pana vo, bhante, na paññāyatī’’ti pucchi. Āma samma, amhākaṃ assamaṃ anomadassī nāma buddho āgato, mayaṃ tassa attano balena sakkāraṃ akarimha. Satthā sabbesaṃ dhammaṃ desesi, desanāpariyosāne ṭhapetvā maṃ sesā arahattaṃ patvā pabbajiṃsūti. Tumhe kasmā na pabbajitāti? Ahaṃ satthu aggasāvakaṃ nisabhattheraṃ disvā anāgate uppajjanakassa gotamassa nāma buddhassa sāsane aggasāvakaṭṭhānaṃ patthesiṃ, tvampi tassa sāsane dutiyasāvakaṭṭhānaṃ patthehīti. Mayhaṃ buddhehi saddhiṃ paricayo natthi, bhanteti. Buddhehi saddhiṃ kathanaṃ mayhaṃ bhāro hotu, tvaṃ mahantaṃ adhikāraṃ sajjehīti.

Sirivaḍḍhano saradatāpasassa vacanaṃ sutvā attano nivesanadvāre rājamānena aṭṭhakarīsamattaṃ ṭhānaṃ samatalaṃ kāretvā vālukaṃ okirāpetvā lājapañcamāni pupphāni vikiritvā nīluppalacchadanaṃ maṇḍapaṃ kāretvā buddhāsanaṃ paññāpetvā sesabhikkhūnampi āsanāni paṭiyādāpetvā mahantaṃ sakkārasammānaṃ sajjetvā buddhānaṃ nimantanatthāya saradatāpasassa saññaṃ adāsi. Tāpaso tassa vacanaṃ sutvā buddhappamukhaṃ bhikkhusaṅghaṃ gahetvā tassa nivesanaṃ agamāsi. Sirivaḍḍhano paccuggamanaṃ katvā tathāgatassa hatthato pattaṃ gahetvā maṇḍapaṃ pavesetvā paññattāsanesu nisinnassa buddhappamukhassa bhikkhusaṅghassa dakkhiṇodakaṃ datvā paṇītena bhojanena parivisitvā bhattakiccapariyosāne buddhappamukhaṃ bhikkhusaṅghaṃ mahārahehi vatthehi acchādetvā, ‘‘bhante, nāyaṃ ārambho appamattakaṭṭhānatthāya, imināva niyāmena sattāhaṃ anukampaṃ karothā’’ti āha. Satthā adhivāsesi. So teneva niyāmena sattāhaṃ mahādānaṃ pavattetvā bhagavantaṃ vanditvā añjaliṃ paggahetvā ṭhito āha – ‘‘bhante, mama sahāyo saradatāpaso yassa satthu aggasāvako homīti patthesi, ahampi tasseva dutiyasāvako bhavāmī’’ti.

Satthā anāgataṃ oloketvā tassa patthanāya samijjhanabhāvaṃ disvā byākāsi – ‘‘tvaṃ ito kappasatasahassādhikaṃ asaṅkhyeyyaṃ atikkamitvā gotamabuddhassa dutiyasāvako bhavissasī’’ti. Buddhānaṃ byākaraṇaṃ sutvā sirivaḍḍhano haṭṭhapahaṭṭho ahosi. Satthāpi bhattānumodanaṃ katvā saparivāro vihārameva gato. Sirivaḍḍhano tato paṭṭhāya yāvajīvaṃ kalyāṇakammaṃ katvā dutiyattavāre kāmāvacaradevaloke nibbatto. Saradatāpaso cattāro brahmavihāre bhāvetvā brahmaloke nibbatto.

Tato paṭṭhāya imesaṃ ubhinnampi antarākammaṃ na kathitaṃ. Amhākaṃ pana buddhassa nibbattito puretarameva saradatāpaso rājagahanagarassa avidūre upatissagāme sāribrāhmaṇiyā kucchismiṃ paṭisandhiṃ gaṇhi. Taṃdivasameva cassa sahāyopi rājagahasseva avidūre kolitagāme moggallibrāhmaṇiyā kucchiyaṃ paṭisandhiṃ gaṇhi. Tāni kira dvepi kulāni yāva sattamā kulaparivaṭṭā ābaddhapaṭibaddhasahāyakāneva. Tesaṃ dvinnampi ekadivasameva gabbhaparihāraṃ adaṃsu. Dasamāsaccayena jātānampi tesaṃ chasaṭṭhi dhātiyo upaṭṭhahiṃsu. Nāmaggahaṇadivase sāribrāhmaṇiyā puttassa upatissagāme jeṭṭhakulassa puttattā **upatisso**ti nāmaṃ akaṃsu, itarassa kolitagāme jeṭṭhakulassa puttattā **kolito**ti nāmaṃ akaṃsu. Te ubhopi vuddhimanvāya sabbasippānaṃ pāraṃ agamaṃsu.

Upatissamāṇavassa kīḷanatthāya nadiṃ vā uyyānaṃ vā pabbataṃ vā gamanakāle pañca suvaṇṇasivikāsatāni parivārā honti, kolitamāṇavassa pañca ājaññarathasatāni. Dvepi janā pañcapañcamāṇavakasataparivārā honti. Rājagahe ca anusaṃvaccharaṃ giraggasamajjaṃ nāma hoti, tesaṃ dvinnampi ekaṭṭhāneyeva mañcaṃ bandhanti. Dvepi janā ekatova nisīditvā samajjaṃ passantā hasitabbaṭṭhāne hasanti, saṃvegaṭṭhāne saṃvijjanti, dāyaṃ dātuṃ yuttaṭṭhāne dāyaṃ denti. Tesaṃ imināva niyāmena ekadivasaṃ samajjaṃ passantānaṃ paripākagatattā ñāṇassa purimadivasesu viya hasitabbaṭṭhāne hāso vā saṃvegaṭṭhāne saṃvejanaṃ vā dāyaṃ dātuṃ yuttaṭṭhāne dāyadānaṃ vā nāhosi. Dvepi pana janā evaṃ cintayiṃsu – ‘‘kiṃ ettha oloketabbaṃ atthi, sabbepime appatte vassasate apaṇṇattikabhāvaṃ gamissanti. Amhehi pana ekaṃ mokkhadhammaṃ gavesituṃ vaṭṭatī’’ti ārammaṇaṃ gahetvā nisīdiṃsu.

Tato kolito upatissaṃ āha – ‘‘samma upatissa, na tvaṃ aññasu divasesu viya haṭṭhapahaṭṭho, anattamanadhātukosi, kiṃ te sallakkhita’’nti? Samma kolita, ‘‘etesaṃ olokane sāro natthi, niratthakametaṃ, attano mokkhadhammaṃ gavesituṃ vaṭṭatī’’ti idaṃ cintayanto nisinnomhīti, tvaṃ pana kasmā anattamanosīti? Sopi tatheva āha. Athassa attanā saddhiṃ ekajjhāsayataṃ ñatvā upatisso taṃ evamāha – ‘‘amhākaṃ ubhinnampi sucintitaṃ, mokkhadhammaṃ gavesantehi pana ekā pabbajjā laddhuṃ vaṭṭati, kassa santike pabbajāmā’’ti.

Tena kho pana samayena sañcayo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Te ‘‘tassa santike pabbajissāmā’’ti pañcahi māṇavakasatehi saddhiṃ sañcayassa santike pabbajiṃsu. Tesaṃ pabbajitakālato paṭṭhāya sañcayo atirekalābhaggayasaggappatto ahosi. Te katipāheneva sabbaṃ sañcayassa samayaṃ pariggaṇhitvā, ‘‘ācariya, tumhākaṃ jānanasamayo ettakova, udāhu uttaripi atthī’’ti pucchiṃsu. Sañcayo ‘‘ettakova, sabbaṃ tumhehi ñāta’’nti āha. Te tassa kathaṃ sutvā cintayiṃsu – ‘‘evaṃ sati imassa santike brahmacariyavāso niratthako, mayaṃ mokkhadhammaṃ gavesituṃ nikkhantā, so imassa santike uppādetuṃ na sakkā. Mahā kho pana jambudīpo, gāmanigamarājadhāniyo carantā mayaṃ avassaṃ mokkhadhammadesakaṃ ekaṃ ācariyaṃ labhissāmā’’ti. Te tato paṭṭhāya yattha yattha paṇḍitā samaṇabrāhmaṇā atthīti suṇanti, tattha tattha gantvā pañhasākacchaṃ karonti. Tehi puṭṭhaṃ pañhaṃ aññe kathetuṃ samatthā natthi, te pana tesaṃ pañhaṃ vissajjenti. Evaṃ sakalajambudīpaṃ pariggaṇhitvā nivattitvā sakaṭṭhānameva āgantvā, ‘‘samma kolita, yo paṭhamaṃ amataṃ adhigacchati, so ārocetū’’ti katikaṃ akaṃsu.

Tena samayena amhākaṃ satthā paṭhamābhisambodhiṃ patvā pavattitavaradhammacakko anupubbena rājagahaṃ sampatto hoti. Atha ‘‘ekasaṭṭhi arahanto loke uppannā hontī’’ti vuttakāle ‘‘caratha, bhikkhave, cārikaṃ bahujanahitāyā’’ti ratanattayaguṇappakāsanatthaṃ uyyojitānaṃ bhikkhūnaṃ antare pañcavaggiyabbhantaro assajitthero paṭinivattitvā rājagahameva āgato. Punadivase pātova pattacīvaraṃ ādāya rājagahaṃ piṇḍāya pāvisi.

Tasmiṃ samaye upatissaparibbājako pātova bhattakiccaṃ katvā paribbājakārāmaṃ gacchanto theraṃ disvā cintesi – ‘‘mayā evarūpo pabbajito nāma na diṭṭhapubbo. Ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃnūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā pañhaṃ puccheyyaṃ – ‘kaṃsi tvaṃ, āvuso uddissa, pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’’’ti. Athassa etadahosi – ‘‘akālo kho imaṃ bhikkhuṃ pañhaṃ pucchituṃ, antaragharaṃ paviṭṭho piṇḍāya carati, yaṃnūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ magga’’nti. So theraṃ laddhapiṇḍapātaṃ aññataraṃ okāsaṃ gacchantaṃ disvā nisīditukāmatañcassa ñatvā attano paribbājakapīṭhakaṃ paññāpetvā adāsi. Bhattakiccapariyosānepissa attano kuṇḍikāya udakaṃ adāsi.

Evaṃ ācariyavattaṃ katvā katabhattakiccena therena saddhiṃ madhurapaṭisanthāraṃ katvā ‘‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃsi tvaṃ, āvuso uddissa, pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’’ti pucchi. Thero ‘‘atthāvuso, mahāsamaṇo sakyaputto sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassevāhaṃ bhagavato dhammaṃ rocemī''ti āha. Atha naṃ ''kiṃvādī panāyasmato satthā, kimakkhāyī''ti pucchi. Thero cintesi – ''ime paribbājakā nāma sāsanassa paṭipakkhabhūtā, imassa sāsanassa gambhīrataṃ dassessāmī''ti. Attano navakabhāvaṃ dassento āha – ''ahaṃ kho, āvuso, navo acirapabbajito, adhunāgato imaṃ dhammavinayaṃ, na tāvāhaṃ sakkomi vitthārena dhammaṃ desetu''nti. Paribbājako ''ahaṃ upatisso nāma, tvaṃ yathāsattiyā appaṃ vā bahuṃ vā vada, etaṃ nayasatena nayasahassena paṭivijjhituṃ mayhaṃ bhāro''ti cintetvā āha –

''Appaṃ vā bahuṃ vā bhāsassu, atthaṃyeva me brūhi;
Attheneva me attho, kiṃ kāhasi byañjanaṃ bahu''nti. (mahāva. 60);

Evaṃ vutte thero ''ye dhammā hetuppabhavā''ti (mahāva. 60; apa. thera. 1.1.286) gāthaṃ āha. Paribbājako paṭhamapadadvayameva sutvā sahassanayasampanne sotāpattimagge patiṭṭhahi. Itaraṃ padadvayaṃ sotāpannakāle niṭṭhāsi.

So sotāpanno hutvā uparivisese appavattante ''bhavissati ettha kāraṇa''nti sallakkhetvā theraṃ āha – ''bhante, mā upari dhammadesanaṃ vaḍḍhayittha, ettakameva hotu, kahaṃ amhākaṃ satthā vasatī''ti? Veḷuvane paribbājakāti. Bhante, tumhe purato yātha, mayhaṃ eko sahāyako atthi. Amhehi ca aññamaññaṃ katikā katā ''yo paṭhamaṃ amataṃ adhigacchati, so ārocetū''ti. Ahaṃ taṃ paṭiññaṃ mocetvā sahāyakaṃ gahetvā tumhākaṃ gatamaggeneva satthu santikaṃ āgamissāmīti pañcapatiṭṭhitena therassa pādesu nipatitvā tikkhattuṃ padakkhiṇaṃ katvā theraṃ uyyojetvā paribbājakārāmābhimukho agamāsi.

Kolitaparibbājako taṃ dūratova āgacchantaṃ disvā ''ajja mayhaṃ sahāyakassa mukhavaṇṇo na aññesu divasesu viya, addhā tena amataṃ adhigataṃ bhavissatī''ti amatādhigamaṃ pucchi. Sopissa ''āma āvuso, amataṃ adhigata''nti paṭijānitvā tameva gāthaṃ abhāsi. Gāthāpariyosāne kolito sotāpattiphale patiṭṭhahitvā āha – ''kahaṃ kira, samma, satthā vasatī''ti? ''Veḷuvane kira, samma, vasatī''ti evaṃ no ācariyena assajittherena kathitanti. Tena hi samma āyāma, satthāraṃ passissāmāti. Sāriputtatthero ca nāmesa sadāpi ācariyapūjakova, tasmā sahāyaṃ kolitamāṇavaṃ evamāha – ''samma, amhehi adhigataṃ amataṃ amhākaṃ ācariyassa sañcayaparibbājakassāpi kathessāma. Bujjhamāno paṭivijjhissati, appaṭivijjhanto amhākaṃ saddahitvā satthu santikaṃ gamissati, buddhānaṃ desanaṃ sutvā maggaphalapaṭivedhaṃ karissatī''ti.

Tato dvepi janā sañcayassa santikaṃ gantvā, ''ācariya, tvaṃ kiṃ karosi, buddho loke uppanno, svākkhāto dhammo, suppaṭipanno saṅgho. Āyāma, dasabalaṃ passissāmā''ti. So ''kiṃ vadetha, tātā''ti tepi vāretvā lābhaggayasaggappattimeva tesaṃ dīpesi. Te ''amhākaṃ evarūpo antevāsikavāso niccameva hotu, tumhākaṃ pana gamanaṃ vā agamanaṃ vā jānāthā''ti āhaṃsu. Sañcayo ''ime ettakaṃ jānantā mama vacanaṃ na karissantī''ti ñatvā ''gacchatha tumhe, tātā, ahaṃ mahallakakāle antevāsikavāsaṃ vasituṃ na sakkomī''ti āha. Te anekehipi kāraṇehi taṃ bodhetuṃ asakkontā attano ovāde vattamānaṃ janaṃ ādāya veḷuvanaṃ agamaṃsu. Atha tesaṃ pañcasu antevāsikasatesu aḍḍhateyyasatā nivattiṃsu, aḍḍhateyyasatā tehi saddhiṃ agamaṃsu.

Satthā catuparisamajjhe dhammaṃ desento te dūratova disvā bhikkhū āmantesi – ''ete, bhikkhave, dve sahāyā āgacchanti kolito ca upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggaṃ bhaddayuga''nti. Atha tesaṃ parisāya cariyavasena dhammadesanaṃ vaḍḍhesi. Ṭhapetvā dve aggasāvake sabbepi te aḍḍhateyyasatā paribbājakā arahattaṃ pāpuṇiṃsu. Satthā ''etha bhikkhavo''ti hatthaṃ pasāresi. Sabbesaṃ kesamassu antaradhāyi, iddhimayaṃ pattacīvaraṃ kāyappaṭibaddhaṃ ahosi. Dvinnaṃ aggasāvakānampi iddhimayapattacīvaraṃ āgataṃ, uparimaggattayakiccaṃ pana na niṭṭhāsi. Kasmā? Sāvakapāramiñāṇassa mahantatāya.

Athāyasmā mahāmoggallāno pabbajitadivasato sattame divase magadharaṭṭhe kallavālagāmakaṃ upanissāya samaṇadhammaṃ karonto thinamiddhe okkante satthārā saṃvejito thinamiddhaṃ vinodetvā tathāgatena dinnaṃ dhātukammaṭṭhānaṃ suṇantova uparimaggattayakiccaṃ niṭṭhāpetvā sāvakapāramiñāṇassa matthakaṃ patto. Sāriputtattheropi pabbajitadivasato addhamāsaṃ atikkamitvā satthārā saddhiṃ tameva rājagahaṃ upanissāya sūkarakhataleṇe viharanto attano bhāgineyyassa dīghanakhaparibbājakassa vedanāpariggahasuttante (ma. ni. 2.205-206) desiyamāne suttānusārena ñāṇaṃ pesetvā parassa vaḍḍhitabhattaṃ bhuñjanto viya sāvakapāramiñāṇassa matthakaṃ patto. Bhāgineyyo panassa desanāpariyosāne sotāpattiphale patiṭṭhito. Iti dvinnampi mahāsāvakānaṃ tathāgate rājagahe viharanteyeva sāvakapāramiñāṇakiccaṃ matthakaṃ pattaṃ. Aparabhāge pana satthā jetavane viharanto ‘‘mahāpaññānaṃ yadidaṃ sāriputto, iddhimantānaṃ yadidaṃ mahāmoggallāno’’ti dvepi mahāsāvake ṭhānantare ṭhapesīti.

Mahākassapattheravatthu

191. Catutthe **dhutavādāna**nti ettha dhuto veditabbo, dhutavādo veditabbo, dhutadhammā veditabbā, dhutaṅgāni veditabbāni. Tattha **dhuto**ti dhutakileso vā puggalo kilesadhunano vā dhammo.

Dhutavādoti ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto ceva dhutavādo ca. Tattha yo dhutaṅgena attano kilese dhuni, paraṃ pana dhutaṅgena na ovadati nānusāsati bākulatthero viya, ayaṃ dhuto na dhutavādo. Yathāha – ‘‘tayidaṃ āyasmā bākulo dhuto na dhutavādo’’ti. Yo pana dhutaṅgena attano kilese na dhuni, kevalaṃ aññe dhutaṅgena ovadati anusāsati upanandatthero viya, ayaṃ na dhuto dhutavādo. Yathāha – ‘‘tayidaṃ āyasmā upanando na dhuto dhutavādo’’ti. Yo pana ubhayavipanno lāḷudāyī viya, ayaṃ neva dhuto na dhutavādo. Yathāha – ‘‘tayidaṃ āyasmā lāḷudāyī neva dhuto na dhutavādo’’ti. Yo pana ubhayasampanno āyasmā mahākassapatthero viya, ayaṃ dhuto ceva dhutavādo ca. Yathāha – ‘‘tayidaṃ āyasmā mahākassapo dhuto ceva dhutavādo cā’’ti.

Dhutadhammā veditabbāti appicchatā santuṭṭhitā sallekhatā pavivekatā idamaṭṭhikatāti ime dhutaṅgacetanāya parivārā pañca dhammā ‘‘appicchaṃyeva nissāyā’’tiādivacanato (a. ni. 5.181; pari. 325) dhutadhammā nāma. Tattha appicchatā ca santuṭṭhitā ca alobho, sallekhatā ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ceva amohe ca, idamaṭṭhitā ñāṇameva. Tattha alobhena paṭikkhepavatthūsu lobhaṃ, amohena tesveva ādīnavappaṭicchādakaṃ mohaṃ dhunāti. Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhallikānuyogaṃ, amohena dhutaṅgesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti. Tasmā ime dhammā dhutadhammāti veditabbā.

Dhutaṅgāni veditabbānīti terasa dhutaṅgāni veditabbāni paṃsukūlikaṅgaṃ…pe… nesajjikaṅganti.

Dhutavādānaṃ yadidaṃ mahākassapoti yattakā dhutavādaṃ vadanti, tesaṃ sabbesampi antare ayaṃ mahākassapatthero aggoti aggaṭṭhāne ṭhapesi. **Mahākassapo**ti uruveḷakassapo nadīkassapo gayākassapo kumārakassapoti ime khuddānukhuddake there upādāya ayaṃ mahā, tasmā mahākassapoti vutto.

Imassāpi pañhakamme ayamanupubbikathā – atīte kira kappasatasahassamatthake padumuttaro nāma satthā loke udapādi, tasmiṃ haṃsavatīnagaraṃ upanissāya kheme migadāye viharante vedeho nāma kuṭumbiko asītikoṭidhanavibhavo pātova subhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya gandhapupphādīni gahetvā vihāraṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi. Tasmiñca khaṇe satthā mahānisabhattheraṃ nāma tatiyasāvakaṃ ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ, yadidaṃ nisabho’’ti etadagge ṭhapesi. Upāsako taṃ sutvā pasanno dhammakathāvasāne mahājane uṭṭhāya gate satthāraṃ vanditvā, ‘‘bhante, sve mayhaṃ bhikkhaṃ adhivāsethā’’ti āha. Mahā kho, upāsaka, bhikkhusaṅghoti. Kittako bhagavāti? Aṭṭhasaṭṭhibhikkhusatasahassanti. Bhante, ekaṃ sāmaṇerampi vihāre asesetvā bhikkhaṃ adhivāsethāti.

Adhivāsesi bhagavā tuṇhībhāvena. Upāsako satthu adhivāsanaṃ viditvā gehaṃ gantvā mahādānaṃ sajjetvā punadivase satthu kālaṃ ārocāpesi. Satthā pattacīvaramādāya bhikkhusaṅghaparivuto upāsakassa gharaṃ gantvā paññatte āsane nisinno dakkhiṇodakāvasāne yāguādīni sampaṭicchanto bhattavissaggaṃ akāsi. Upāsakopi satthu santike nisīdi.

Tasmiṃ antare **mahānisabhatthero** piṇḍāya caranto tameva vīthi paṭipajji. Upāsako disvā uṭṭhāya gantvā theraṃ vanditvā ‘‘pattaṃ, bhante, dethā’’ti āha. Thero pattaṃ adāsi. ‘‘Bhante, idheva pavisatha, satthāpi gehe nisinno’’ti. Na vaṭṭissati upāsakāti. Upāsako therassa pattaṃ gahetvā piṇḍapātassa pūretvā nīharitvā adāsi. Tato theraṃ anugantvā nivatto satthu santike nisīditvā evamāha – ‘‘bhante, mahānisabhatthero ‘satthā gehe nisinno’ti vuttepi pavisituṃ na icchi, atthi nu kho etassa tumhākaṃ guṇehi atireko guṇo’’ti. Buddhānañca vaṇṇamaccheraṃ nāma natthi. Atha satthā evamāha – ‘‘upāsaka, mayaṃ bhikkhaṃ āgamayamānā gehe nisīdāma, so bhikkhu na evaṃ nisīditvā bhikkhaṃ udikkhati. Mayaṃ gāmantasenāsane vasāma, so araññasmiṃyeva vasati. Mayaṃ channe vasāma, so abbhokāsamhiyeva vasati. Iti tassa ayañca ayañca guṇo’’ti mahāsamuddaṃ pūrayamāno viya kathesi. Upāsako pakatiyāpi jalamānadīpo telena āsitto viya suṭṭhutaraṃ pasanno hutvā cintesi – ‘‘kiṃ mayhaṃ aññāya sampattiyā, anāgate ekassa buddhassa santike dhutavādānaṃ aggabhāvatthāya patthanaṃ karissāmī’’ti?

So punapi satthāraṃ nimantetvā teneva niyāmena satta divasāni mahādānaṃ datvā sattame divase buddhappamukhassa mahābhikkhusaṅghassa ticīvarāni datvā satthu pādamūle nipajjitvā evamāha – ‘‘yaṃ me, bhante, satta divasāni dānaṃ dentassa mettaṃ kāyakammaṃ mettaṃ vacīkammaṃ mettaṃ manokammaṃ paccupaṭṭhitaṃ, imināhaṃ na aññaṃ devasampattiṃ vā sakkamārabrahmasampattiṃ vā patthemi, idaṃ pana me kammaṃ anāgate ekassa buddhassa santike etassa mahānisabhattherena pattaṭhānantaraṃ pāpuṇanatthāya terasadhutaṅgadharānaṃ aggabhāvassa saccakāro hotū’’ti. Satthā ‘‘mahantaṃ ṭhānaṃ iminā patthitaṃ, samijjhissati nu kho, no’’ti olokento samijjhanabhāvaṃ disvā āha – ‘‘manāpaṃ te ṭhānaṃ patthitaṃ, anāgate satasahassakappāvasāne gotamo nāma buddho uppajjissati, tassa tvaṃ tatiyasāvako mahākassapatthero nāma bhavissasī’’ti. Taṃ sutvā upāsako ‘‘buddhānaṃ dve kathā nāma natthī’’ti punadivase pattabbaṃ viya taṃ sampattiṃ amaññittha. So yāvatāyukaṃ nānappakāraṃ dānaṃ datvā sīlaṃ rakkhitvā nānappakāraṃ kalyāṇakammaṃ katvā tattha kālaṃ kato sagge nibbatti.

Tato paṭṭhāya devamanussesu sampattiṃ anubhavanto ito ekanavutikappe vipassisammāsambuddhe bandhumatiṃ nissāya kheme migadāye viharante devalokā cavitvā aññatarasmiṃ parijiṇṇe brāhmaṇakule nibbatti. Tasmiñca kāle vipassī bhagavā sattame sattame saṃvacchare dhammaṃ katheti, mahantaṃ kolāhalaṃ ahosi. Sakalajambudīpe devatā ‘‘satthā dhammaṃ kathessatī’’ti ārocenti. Brāhmaṇo taṃ sāsanaṃ assosi. Tassa ca nivāsanasāṭako ekova hoti, tathā brāhmaṇiyā. Pārupanaṃ pana dvinnampi ekameva. Sakalanagare **ekasāṭakabrāhmaṇo**ti paññāyati. Brāhmaṇānaṃ kenacideva kiccena sannipāte sati brāhmaṇiṃ gehe ṭhapetvā sayaṃ gacchati. Brāhmaṇīnaṃ sannipāte sati sayaṃ gehe tiṭṭhati, brāhmaṇī taṃ vatthaṃ pārupitvā gacchati. Tasmiṃ pana divase brāhmaṇo brāhmaṇiṃ āha – ‘‘bhoti, kiṃ rattiṃ dhammassavanaṃ suṇissasi, divā’’ti. ‘‘Mayaṃ mātugāmajātikā nāma rattiṃ sotuṃ na sakkoma, divā sossāmī’’ti brāhmaṇaṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā upāsikāhi saddhiṃ divā gantvā satthāraṃ vanditvā ekamante nisinnā dhammaṃ sutvā upāsikāhiyeva saddhiṃ āgamāsi. Atha brāhmaṇo brāhmaṇiṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā vihāraṃ gato.

Tasmiñca samaye satthā parisamajjhe alaṅkatadhammāsane nisinno cittabījaniṃ ādāya ākāsagaṅgaṃ otārento viya sineruṃ matthaṃ katvā sāgaraṃ nimmathento viya dhammakathaṃ kathesi. Brāhmaṇassa parisante nisinnassa dhammaṃ suṇantassa paṭhamayāmasmiṃyeva sakalasarīraṃ pūrayamānā pañcavaṇṇā pīti uppajji. So pārutavatthaṃ saṅgharitvā ‘‘dasabalassa dassāmī’’ti cintesi. Atthassa ādīnavasahassaṃ dassayamānaṃ maccheraṃ uppajji. So ‘‘brāhmaṇiyā ca mayhañca ekameva vatthaṃ, aññaṃ kiñci pārupanaṃ natthi, apārupitvā ca nāma bahi carituṃ na sakkā’’ti sabbathāpi adātukāmo ahosi. Athassa nikkhante paṭhamayāme majjhimayāmepi tatheva pīti uppajji. So tatheva cintetvā tatheva adātukāmo ahosi. Athassa majjhimayāme nikkhante pacchimayāmepi tatheva pīti uppajji. So ‘‘taraṇaṃ vā hotu maraṇaṃ vā, pacchāpi jānissāmī’’ti vatthaṃ saṅgharitvā satthu pādamūle ṭhapesi. Tato vāmahatthaṃ ābhujitvā dakkhiṇena hatthena tikkhattuṃ apphoṭetvā ‘‘jitaṃ me, jitaṃ me’’ti tayo vāre nadi.

Tasmiñca samaye bandhumarājā dhammāsanassa pacchato antosāṇiyaṃ nisinno dhammaṃ suṇāti. Rañño ca nāma ‘‘jitaṃ me’’ti saddo amanāpo hoti. So purisaṃ pesesi – ‘‘gaccha etaṃ puccha kiṃ vadasī’’ti. So tena gantvā pucchito āha – ‘‘avasesā hatthiyānādīni āruyha asicammādīni gahetvā parasenaṃ jinanti, na taṃ jitaṃ acchariyaṃ, ahaṃ pana pacchato āgacchantassa duṭṭhagoṇassa muggarena sīsaṃ bhinditvā taṃ palāpento viya maccheracittaṃ madditvā pārutavatthaṃ dasabalassa adāsiṃ, taṃ me macchariyaṃ jita’’nti āha. So puriso āgantvā taṃ pavattiṃ rañño ārocesi. Rājā āha – ‘‘amhe bhaṇe dasabalassa anurūpaṃ na jānimha, brāhmaṇo jānī’’ti vatthayugaṃ pesesi. Taṃ disvā brāhmaṇo cintesi – ‘‘ayaṃ mayhaṃ tuṇhī nisinnassa paṭhamaṃ kiñci adatvā satthu guṇe kathentassa adāsi, satthu guṇe paṭicca uppannena mayhaṃ ko attho’’ti? Tampi vatthayugaṃ dasabalasseva adāsi. Rājāpi ‘‘kiṃ brāhmaṇena kata’’nti pucchitvā ‘‘tampi tena vatthayugaṃ tathāgatasseva dinna’’nti sutvā aññānipi dve vatthayugāni pesesi. So tānipi adāsi. Rājā aññānipi cattārīti evaṃ yāva dvattiṃsavatthayugāni pesesi. Atha brāhmaṇo ‘‘idaṃ vaḍḍhetvā gahaṇaṃ viya hotī’’ti attano atthāya ekaṃ, brāhmaṇiyā ekanti dve vatthayugāni gahetvā tiṃsa yugāni tathāgatasseva adāsi. Tato paṭṭhāya cassa satthu vissāsiko jāto.

Atha naṃ rājā ekadivasaṃ sītasamaye satthu santike dhammaṃ suṇantaṃ disvā satasahassagghanakaṃ attano pārutarattakambalaṃ datvā āha – ‘‘ito patthāya imaṃ pārupitvā dhammaṃ suṇāhī’’ti. So ‘‘kiṃ me iminā kambalena imasmiṃ pūtikāye upanītenā’’ti cintetvā antogandhakuṭiyaṃ tathāgatassa mañcassa upari vitānaṃ katvā agamāsi. Athekadivasaṃ rājā pātova vihāraṃ gantvā antogandhakuṭiyaṃ satthu santike nisīdi. Tasmiñca samaye chabbaṇṇā buddharasmiyo kambale paṭihaññanti, kambalo ativiya virocati. Rājā olokento sañjānitvā āha – ‘‘bhante, amhākaṃ esa kambalo, amhehi ekasāṭakabrāhmaṇassa dinno’’ti. Tumhehi, mahārāja, brāhmaṇo pūjito, brāhmaṇena mayaṃ pūjitāti. Rājā ‘‘brāhmaṇo yuttaṃ aññāsi, na maya’’nti pasīditvā yaṃ manussānaṃ upakārabhūtaṃ, taṃ sabbaṃ aṭṭhaṭṭhakaṃ katvā sabbaaṭṭhakaṃ nāma dānaṃ datvā purohitaṭṭhāne ṭhapesi. Sopi ‘‘aṭṭhaṭṭhakaṃ nāma catusaṭṭhi hotī’’ti catusaṭṭhi salākābhattāni upanibandhāpetvā yāvajīvaṃ dānaṃ datvā sīlaṃ rakkhitvā tato cuto sagge nibbatti.

Puna tato cuto imasmiṃ kappe koṇāgamanassa ca bhagavato kassapadasabalassa cāti dvinnaṃ buddhānaṃ antare bārāṇasiyaṃ kuṭumbiyaghare nibbatto. So vuddhimanvāya gharāvāsaṃ vasanto ekadivasaṃ araññe jaṅghavihāraṃ carati, tasmiṃ ca samaye paccekabuddho nadītīre cīvarakammaṃ karonto anuvāte appahonte saṅgharitvā ṭhapetuṃ āraddho. So disvā ‘‘kasmā, bhante, saṅgharitvā ṭhapethā’’ti āha. Anuvāto nappahotīti. ‘‘Iminā, bhante, karothā’’ti sāṭakaṃ datvā ‘‘nibbattanibbattaṭṭhāne me kenaci parihāni mā hotū’’ti patthanaṃ paṭṭhapesi.

Atha gharepissa bhaginiyā saddhiṃ bhariyāya kalahaṃ karontiyā paccekabuddho piṇḍāya pāvisi. Athassa bhaginī paccekabuddhassa piṇḍapātaṃ datvā tassa bhariyaṃ sandhāya, ‘‘evarūpaṃ bālaṃ yojanasatena parivajjeyya’’nti patthanaṃ paṭṭhapesi. Sā gehadvāre ṭhitā sutvā ‘‘imāya dinnaṃ bhattaṃ mā esa bhuñjatū’’ti pattaṃ gahetvā piṇḍapātaṃ chaḍḍetvā kalalassa pūretvā adāsi. Itarā disvā ‘‘bāle maṃ tāva akkosa vā pahara vā, evarūpassa pana dve asaṅkhyeyyāni pūritapāramissa pattato bhattaṃ chaḍḍetvā kalalaṃ dātuṃ na yutta’’nti āha. Athassa bhariyāya paṭisaṅkhānaṃ uppajji. Sā ‘‘tiṭṭhatha, bhante’’ti kalalaṃ chaḍḍetvā pattaṃ dhovitvā gandhacuṇṇena ubbaṭṭetvā catumadhurassa pūretvā upari āsittena padumagabbhavaṇṇena sappinā vijjotamānaṃ paccekabuddhassa hatthe ṭhapetvā ‘‘yathā ayaṃ piṇḍapāto obhāsajāto, evaṃ obhāsajātaṃ me sarīraṃ hotū’’ti patthanaṃ paṭṭhapesi. Paccekabuddho anumoditvā ākāsaṃ pakkhandi. Tepi dve jāyampatikā yāvatāyukaṃ kusalaṃ katvā sagge nibbattitvā puna tato cavitvā upāsako kassapasammāsambuddhakāle bārāṇasiyaṃ asītikoṭivibhavassa seṭṭhino putto hutvā nibbatti, itarāpi tādisasseva seṭṭhino dhītā hutvā nibbatti.

Tassa vuddhippattassa tameva seṭṭhidhītaraṃ ānayiṃsu. Tassā pubbe adinnavipākassa tassa kammassa ānubhāvena patikūlaṃ paviṭṭhamattāya ummārabbhantare sakalasarīraṃ ugghāṭitavaccakuṭi viya duggandhaṃ jātaṃ. Seṭṭhikumāro ''kassāyaṃ gandho''ti pucchitvā ''seṭṭhikaññāyā''ti sutvā ''nīharathā''ti ābhataniyāmeneva kulagharaṃ pesesi. Sā eteneva nīhārena sattasu ṭhānesu paṭinivattitā.

Tena ca samayena kassapadasabalo parinibbāyi, tassa ghanakoṭṭimāhi satasahassagghanikāhi rattasuvaṇṇaiṭṭhakāhi yojanubbedhaṃ cetiyaṃ ārabhiṃsu. Tasmiṃ cetiye kariyamāne sā seṭṭhidhītā cintesi – ''ahaṃ sattasu ṭhānesu paṭinivattitā, kiṃ me jīvitenā''ti attano sarīrābharaṇabhaṇḍakaṃ bhañjāpetvā suvaṇṇaiṭṭhakaṃ kāresi ratanāyataṃ vidatthivitthinnaṃ caturaṅgulubbedhaṃ. Tato haritālamanosilāpiṇḍaṃ gahetvā aṭṭha uppalahatthake ādāya cetiyakaraṇaṭṭhānaṃ gatā. Tasmiñca khaṇe ekā iṭṭhakāpanti parikkhipitvā āgacchamānā ghaṭaniṭṭhakāya ūnā hoti. Seṭṭhidhītā vaḍḍhakiṃ āha – ''imaṃ iṭṭhakaṃ ettha ṭhapethā''ti. Amma, bhaddake kāle āgatāsi, sayameva ṭhapehīti. Sā āruyha telena haritālamanosilaṃ yojetvā tena bandhanena iṭṭhakaṃ patiṭṭhapetvā upari aṭṭhahi uppalahatthakehi pūjaṃ katvā vanditvā ''nibbattanibbattaṭṭhāne me kāyato candanagandho vāyatu, mukhato uppalagandho''ti patthanaṃ katvā cetiyaṃ vanditvā padakkhiṇaṃ katvā agamāsi.

Atha tasmiṃyeva khaṇe yassa seṭṭhiputtassa paṭhamaṃ gehaṃ nītā, tassa taṃ ārabbha sati udapādi. Nagarepi nakkhattaṃ saṅghuṭṭhaṃ hoti. So upaṭṭhāke āha – ''tadā idha ānītā seṭṭhidhītā atthi, kahaṃ sā''ti? Kulagehe sāmīti. Ānetha naṃ, nakkhattaṃ kīḷissāmāti. Te gantvā taṃ vanditvā ṭhitā ''kiṃ, tātā, āgatatthā''ti tāya puṭṭhā taṃ pavattiṃ ācikkhiṃsu. Tātā, mayā ābharaṇabhaṇḍena cetiyaṃ pūjitaṃ, ābharaṇaṃ me natthīti. Te gantvā seṭṭhiputtassa ārocesuṃ. Ānetha naṃ, piḷandhanaṃ labhissāmāti. Te ānayiṃsu. Tassā saha gharappavesanena sakalagehaṃ candanagandhañceva nīluppalagandhañca vāyi.

Seṭṭhiputto taṃ pucchi ''paṭhamaṃ tava sarīrato duggandho vāyi, idāni pana te sarīrato candanagandho, mukhato uppalagandho vāyati, kiṃ eta''nti? Sā ādito paṭṭhāya attanā katakammaṃ ārocesi. Seṭṭhiputto ''niyyānikaṃ vata buddhasāsana''nti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakañcukena parikkhipitvā tattha tattha rathacakkappamāṇehi suvaṇṇapadumehi alaṅkari. Tesaṃ dvādasahatthā olambakā honti. So tattha yāvatāyukaṃ ṭhatvā sagge nibbattitvā tato cuto bārāṇasito yojanamatte ṭhāne aññatarasmiṃ amaccakule nibbatti. Seṭṭhikaññāpi devalokato cavitvā rājakule jeṭṭhadhītā hutvā nibbatti.

Tesu vayapattesu kumārassa vasanagāme nakkhattaṃ saṅghuṭṭhaṃ. So mātaraṃ āha – ''sāṭakaṃ me, amma, dehi, nakkhattaṃ kīḷissāmī''ti. Sā dhotavatthaṃ nīharitvā adāsi. Amma, thūlaṃ idaṃ, aññaṃ dehīti. Aññaṃ nīharitvā adāsi, tampi paṭikkhipi. Aññaṃ nīharitvā adāsi, tampi paṭikkhipi. Atha naṃ mātā āha – ''tāta, yādise gehe mayaṃ jātā, natthi no ito sukhumatarassa paṭilābhāya puñña''nti. Tena hi labhanaṭṭhānaṃ gacchāmi, ammāti. Putta ahaṃ ajjeva tuyhaṃ bārāṇasinagare rajjapaṭilābhaṃ icchāmīti. So mātaraṃ vanditvā āha – ''gacchāmi, ammā''ti. Gaccha, tātāti. Evaṃ kirassā cittaṃ ahosi – ''kahaṃ gamissati, idha vā ettha vā gehe nisīdissatī''ti? So pana puññaniyāmena nikkhamitvā bārāṇasiṃ gantvā uyyāne maṅgalasilāpaṭṭe sasīsaṃ pārupitvā nipajji. So ca bārāṇasirañño kālakatassa sattamo divaso hoti.

Amaccā rañño sarīrakiccaṃ katvā rājaṅgaṇe nisīditvā mantayiṃsu – ''rañño ekā dhītāva atthi, putto natthi, arājakaṃ rajjaṃ na vaṭṭati, ko rājā hotī''ti mantetvā ''tvaṃ hohi, tvaṃ hohī''ti āhaṃsu. Purohito āha – ''bahuṃ oloketuṃ na vaṭṭati, phussarathaṃ vissajjemā''ti. Te kumudavaṇṇe cattāro sindhave yojetvā pañcavidhaṃ rājakakudhabhaṇḍaṃ setacchattañca rathasmiṃyeva ṭhapetvā rathaṃ vissajjetvā pacchato tūriyāni paggaṇhāpesuṃ. Ratho pācīnadvārena nikkhamitvā uyyānābhimukho ahosi. ''Paricayena uyyānābhimukho gacchati, nivattemā''ti keci āhaṃsu. Purohito ''mā nivattayitthā''ti āha. Ratho kumāraṃ padakkhiṇaṃ katvā ārohanasajjo hutvā aṭṭhāsi. Purohito pārupanakaṇṇaṃ apanetvā pādatalāni olokento ''tiṭṭhatu ayaṃ dīpo, dvisahassadīpaparivāresu catūsu dīpesu eso rajjaṃ kāretuṃ yutto''ti vatvā ''punapi tūriyāni paggaṇhatha, punapi tūriyāni paggaṇhathā''ti tikkhattuṃ tūriyāni paggaṇhāpesi.

Atha kumāro mukhaṃ vivaritvā oloketvā ‘‘kena kammena āgatatthā’’ti āha. Deva tumhākaṃ rajjaṃ pāpuṇātīti. Rājā kahanti? Devattaṃ gato sāmīti. Kati divasā atikkantāti? Ajja sattamo divasoti. Putto vā dhītā vā natthīti? Dhītā atthi deva, putto natthīti. Karissāmi rajjanti. Te tāvadeva abhisekamaṇḍapaṃ kāretvā rājadhītaraṃ sabbālaṅkārehi alaṅkaritvā uyyānaṃ ānetvā kumārassa abhisekaṃ akaṃsu.

Athassa katābhisekassa sahassagghanakaṃ vatthaṃ upahariṃsu. So ‘‘kimidaṃ, tātā’’ti āha. Nivāsanavatthaṃ devāti. Nanu, tātā, thūlaṃ, aññaṃ sukhumataraṃ natthīti? Manussānaṃ paribhogavatthesu ito sukhumataraṃ natthi devāti. Tumhākaṃ rājā evarūpaṃ nivāsesīti? Āma, devāti. Na maññe puññavā tumhākaṃ rājā, suvaṇṇabhiṅgāraṃ āharatha, labhissāma vatthanti. Te suvaṇṇabhiṅgāraṃ āhariṃsu. So uṭṭhāya hatthe dhovitvā mukhaṃ vikkhāletvā hatthena udakaṃ ādāya puratthimāya disāya abbhukkiri, tāvadeva ghanapathaviṃ bhinditvā aṭṭha kapparukkhā uṭṭhahiṃsu. Puna udakaṃ gahetvā dakkhiṇaṃ pacchimaṃ uttaranti evaṃ catassopi disā abbhukkiri, sabbadisāsu aṭṭhaṭṭha katvā dvattiṃsa kapparukkhā uṭṭhahiṃsu. So ekaṃ dibbadussaṃ nivāsetvā ekaṃ pārupitvā ‘‘nandarañño vijite suttakantikā itthiyo mā suttaṃ kantiṃsūti evaṃ bheriṃ carāpethā’’ti vatvā chattaṃ ussāpetvā alaṅkatapaṭiyatto hatthikkhandhavaragato nagaraṃ pavisitvā pāsādaṃ āruyha mahāsampattiṃ anubhavi.

Evaṃ kāle gacchante ekadivasaṃ devī rañño mahāsampattiṃ disvā ‘‘aho tapassī’’ti kāruññākāraṃ dassesi. ‘‘Kimidaṃ devī’’ti ca puṭṭhā ‘‘atimahatī te deva sampatti, atīte buddhānaṃ saddahitvā kalyāṇaṃ akattha, idāni anāgatassa paccayaṃ kusalaṃ na karothā’’ti āha. Kassa dassāmi, sīlavanto natthīti. ‘‘Asuñño, deva, jambudīpo arahantehi, tumhe dānameva sajjetha, ahaṃ arahante lacchāmī’’ti āha. Rājā punadivase pācīnadvāre dānaṃ sajjāpesi. Devī pātova uposathaṅgāni adhiṭṭhāya uparipāsāde puratthābhimukhā urena nipajjitvā ‘‘sace etissā disāya arahanto atthi, sve āgantvā amhākaṃ bhikkhaṃ gaṇhantū’’ti āha. Tassaṃ disāyaṃ arahanto nāhesuṃ, taṃ sakkāraṃ kapaṇayācakānaṃ adaṃsu.

Punadivase dakkhiṇadvāre dānaṃ sajjetvā tatheva akāsi, punadivase pacchimadvāre. Uttaradvāre sajjanadivase pana deviyā tatheva nimantite himavante vasantānaṃ padumavatiyā puttānaṃ pañcasatānaṃ paccekabuddhānaṃ jeṭṭhako mahāpadumapaccekabuddho bhātike āmantesi – ‘‘mārisā, nandarājā tumhe nimanteti, adhivāsetha tassā’’ti. Te adhivāsetvā punadivase anotattadahe mukhaṃ dhovitvā ākāsena āgantvā uttaradvāre otariṃsu. Manussā gantvā ‘‘pañcasatā, deva, paccekabuddhā āgatā’’ti rañño ārocesuṃ. Rājā saddhiṃ deviyā gantvā vanditvā pattaṃ gahetvā paccekabuddhe pāsādaṃ āropetvā tatra tesaṃ dānaṃ datvā bhattakiccāvasāne rājā saṅghattherassa, devī saṅghanavakassa pādamūle nipajjitvā, ‘‘ayyā, paccayehi na kilamissanti, mayaṃ puññena na hāyissāma, amhākaṃ yāvajīvaṃ idha nivāsāya paṭiññaṃ dethā’’ti. Paṭiññaṃ kāretvā uyyāne pañca paṇṇasālāsatāni pañca caṅkamanasatānīti sabbākārena nivāsaṭṭhānaṃ sampādetvā tattha vasāpesuṃ.

Evaṃ kāle gacchante rañño paccanto kupito. So ‘‘ahaṃ paccantaṃ vūpasametuṃ gacchāmi, tvaṃ paccekabuddhesu mā pamajjī’’ti deviṃ ovaditvā gato. Tasmiṃ anāgateyeva paccekabuddhānaṃ āyusaṅkhārā khīṇā. Mahāpadumapaccekabuddho tiyāmarattiṃ jhānakīḷaṃ kīḷitvā aruṇuggamane ālambanaphalakaṃ ālambitvā ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi. Etenupāyena sesāpīti sabbeva parinibbutā. Punadivase devī paccekabuddhānaṃ nisīdanaṭṭhānaṃ haritupalittaṃ kāretvā pupphāni vikiritvā dhūmaṃ datvā tesaṃ āgamanaṃ olokentī nisinnā; āgamanaṃ apassantī purisaṃ pesesi ‘‘gaccha, tāta, jānāhi, kiṃ ayyānaṃ kiñci aphāsuka’’nti. So gantvā mahāpadumassa paṇṇasālādvāraṃ vivaritvā tattha apassanto caṅkamanaṃ gantvā ālambanaphalakaṃ nissāya ṭhitaṃ disvā vanditvā ‘‘kālo, bhante’’ti āha. Parinibbutasarīraṃ kiṃ kathessati? So ‘‘niddāyati maññe’’ti gantvā piṭṭhipāde hatthena parāmasitvā pādānaṃ sītalatāya ceva thaddhatāya ca parinibbutabhāvaṃ ñatvā dutiyassa santikaṃ agamāsi, evaṃ tatiyassāti sabbesaṃ parinibbutabhāvaṃ ñatvā rājakulaṃ gato. ‘‘Kahaṃ, tāta, paccekabuddhā’’ti puṭṭho ‘‘parinibbutā devī’’ti āha. Devī kandantī rodantī nikkhamitvā nāgarehi saddhiṃ tattha gantvā sādhukīḷitaṃ kāretvā paccekabuddhānaṃ sarīrakiccaṃ katvā dhātuyo gahetvā cetiyaṃ patiṭṭhāpesi.

Rājā paccantaṃ vūpasametvā āgato paccuggamanaṃ āgataṃ deviṃ pucchi – ‘‘kiṃ, bhadde, paccekabuddhesu nappamajji, nirogā ayyā’’ti? Parinibbutā devāti. Rājā cintesi – ‘‘evarūpānampi paṇḍitānaṃ maraṇaṃ uppajjati, amhākaṃ kuto mokkho’’ti? So nagaraṃ agantvā uyyānameva pavisitvā jeṭṭhaputtaṃ pakkosāpetvā tassa rajjaṃ paṭiyādetvā sayaṃ samaṇakapabbajjaṃ pabbaji. Devīpi ‘‘imasmiṃ pabbajite ahaṃ kiṃ karissāmī’’ti tattheva uyyāne pabbajitā. Dvepi jhānaṃ bhāvetvā tato cutā brahmaloke nibbattiṃsu.

Tesu tattheva vasantesu amhākaṃ satthā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagahaṃ pāvisi. Satthari tattha vasante ayaṃ pippalimāṇavo magadharaṭṭhe mahātitthabrāhmaṇagāme kapilabrāhmaṇassa aggamahesiyā kucchimhi nibbatto, ayaṃ bhaddā kāpilānī maddaraṭṭhe sāgalanagare kosiyagottabrāhmaṇassa aggamahesiyā kucchimhi nibbattā. Tesaṃ anukkamena vaḍḍhamānānaṃ pippalimāṇavassa vīsatime vasse bhaddāya soḷasame vasse sampatte mātāpitaro puttaṃ oloketvā, ‘‘tāta, tvaṃ vayapatto, kulavaṃso nāma patiṭṭhāpetabbo’’ti ativiya nippīḷayiṃsu. Māṇavo āha – ‘‘mayhaṃ sotapathe evarūpaṃ kathaṃ mā kathetha, ahaṃ yāva tumhe dharatha, tāva paṭijaggissāmi, tumhākaṃ accayena nikkhamitvā pabbajissāmī’’ti. Te katipāhaṃ atikkamitvā puna kathayiṃsu, sopi tatheva paṭikkhipi. Punapi kathayiṃsu, punapi paṭikkhipi. Tato paṭṭhāya mātā nirantaraṃ kathesiyeva.

Māṇavo ‘‘mama mātaraṃ saññāpessāmī’’ti rattasuvaṇṇassa nikkhasahassaṃ datvā suvaṇṇakārehi ekaṃ itthirūpaṃ kārāpetvā tassa majjanaghaṭṭanādikammapariyosāne taṃ rattavatthaṃ nivāsāpetvā vaṇṇasampannehi pupphehi ceva nānāalaṅkārehi ca alaṅkārāpetvā mātaraṃ pakkosāpetvā āha – ‘‘amma, evarūpaṃ ārammaṇaṃ labhanto gehe vasissāmi, alabhanto na vasissāmī’’ti. Paṇḍitā brāhmaṇī cintesi – ‘‘mayhaṃ putto puññavā dinnadāno katābhinīhāro, puññaṃ karonto na ekakova akāsi, addhā etena saha katapuññā suvaṇṇarūpakapaṭibhāgāva bhavissatī’’ti aṭṭha brāhmaṇe pakkosāpetvā sabbakāmehi santappetvā suvaṇṇarūpakaṃ rathaṃ āropetvā ‘‘gacchatha, tātā, yattha amhākaṃ jātigottabhogehi samānakule evarūpaṃ dārikaṃ passatha, imameva suvaṇṇarūpakaṃ paṇṇākāraṃ katvā dethā’’ti uyyojesi.

Te ‘‘amhākaṃ nāma etaṃ kamma’’nti nikkhamitvā ‘‘kattha gamissāmā’’ti cintetvā ‘‘maddaraṭṭhaṃ nāma itthākaro, maddaraṭṭhaṃ gamissāmā’’ti maddaraṭṭhe sāgalanagaraṃ agamaṃsu. Tattha taṃ suvaṇṇarūpakaṃ nhānatitthe ṭhapetvā ekamante nisīdiṃsu. Atha bhaddāya dhātī bhaddaṃ nhāpetvā alaṅkaritvā sirigabbhe nisīdāpetvā nhāyituṃ āgacchantī taṃ rūpakaṃ disvā ‘‘ayyadhītā me idhāgatā’’ti saññāya santajjetvā ‘‘dubbinīte kiṃ tvaṃ idhāgatā’’ti talasattikaṃ uggiritvā ‘‘gaccha sīgha’’nti gaṇḍapasse pahari. Hattho pāsāṇe paṭihato viya kampittha. Sā paṭikkamitvā ‘‘evaṃ thaddhaṃ nāma mahāgīvaṃ disvā ‘ayyadhītā me’ti saññaṃ uppādesiṃ, ayyadhītāya hi me nivāsanapaṭiggāhikāyapi ayuttā’’ti āha. Atha naṃ te manussā parivāretvā ‘‘evarūpā te sāmidhītā’’ti pucchiṃsu. Kiṃ esā, imāya sataguṇena sahassaguṇena mayhaṃ ayyādhītā abhirūpatarā, dvādasahatthe gabbhe nisinnāya padīpakiccaṃ natthi, sarīrobhāseneva tamaṃ vidhamatīti. ‘‘Tena hi āgacchā’’ti khujjaṃ gahetvā suvaṇṇarūpakaṃ rathaṃ āropetvā kosiyagottassa brāhmaṇassa gharadvāre ṭhatvā āgamanaṃ nivedayiṃsu.

Brāhmaṇo paṭisanthāraṃ katvā ‘‘kuto āgatatthā’’ti pucchi. Magadharaṭṭhe mahātitthagāme kapilabrāhmaṇassa gharatoti. Kiṃ kāraṇā āgatāti? Iminā nāma kāraṇenāti. ‘‘Kalyāṇaṃ, tātā, samajātigottavibhavo amhākaṃ brāhmaṇo, dassāmi dārika’’nti paṇṇākāraṃ gaṇhi. Te kapilabrāhmaṇassa sāsanaṃ pahiṇiṃsu ‘‘laddhā dārikā, kattabbaṃ karothā’’ti. Taṃ sāsanaṃ sutvā pippalimāṇavassa ārocayiṃsu ‘‘laddhā kira dārikā’’ti. Māṇavo ‘‘ahaṃ ‘na labhissantī’ti cintesiṃ, ‘ime laddhāti vadanti’, anatthiko hutvā paṇṇaṃ pesessāmī’’ti rahogato paṇṇaṃ likhi ‘‘bhaddā attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ nikkhamitvā pabbajissāmi, mā pacchā vippaṭisārinī ahosī’’ti. Bhaddāpi ‘‘asukassa kira maṃ dātukāmo’’ti sutvā rahogatā paṇṇaṃ likhi ‘‘ayyaputto attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ nikkhamitvā pabbajissāmi, mā pacchā vippaṭisārī ahosī’’ti. Dve paṇṇāni antarāmagge samāgacchiṃsu. Idaṃ kassa paṇṇanti? Pippalimāṇavena bhaddāya pahitanti. Idaṃ kassāti? Bhaddāya pippalimāṇavassa pahitanti ca vutte dvepi vācetvā ‘‘passatha dārakānaṃ kamma''nti phāletvā araññe chaḍḍetvā samānapaṇṇaṃ likhitvā ito ca etto ca pesesuṃ. Iti tesaṃ anicchamānānaṃyeva samāgamo ahosi.

Taṃdivasameva māṇavo ekaṃ pupphadāmaṃ gahetvā ṭhapesi. Bhaddāpi, tāni sayanamajjhe ṭhapesi. Bhuttasāyamāsā ubhopi ''sayanaṃ abhiruhissāmā''ti samāgantvā māṇavo dakkhiṇapassena sayanaṃ abhiruhi. Bhaddā vāmapassena abhiruhitvā āha – ''yassa passe pupphāni milāyanti, tassa rāgacittaṃ uppannanti vijānissāma, imaṃ pupphadāmaṃ na allīyitabba''nti. Te pana aññamaññaṃ sarīrasamphassabhayena tiyāmarattiṃ niddaṃ anokkamantāva vītināmenti, divā pana hāsamattampi nāhosi. Te lokāmisena asaṃsaṭṭhā yāva mātāpitaro dharanti, tāva kuṭumbaṃ avicāretvā tesu kālaṅkatesu vicārayiṃsu. Mahatī māṇavassa sampatti sattāsītikoṭidhanaṃ, ekadivasaṃ sarīraṃ ubbaṭṭetvā chaḍḍetabbaṃ suvaṇṇacuṇṇameva magadhanāḷiyā dvādasanāḷimattaṃ laddhuṃ vaṭṭati. Yantabaddhāni saṭṭhi mahātaḷākāni, kammanto dvādasayojaniko, anurādhapurappamāṇā cuddasa gāmā, cuddasa hatthānīkā, cuddasa assānīkā, cuddasa rathānīkā.

So ekadivasaṃ alaṅkataassaṃ āruyha mahājanaparivuto kammantaṃ gantvā khettakoṭiyaṃ ṭhito naṅgalehi bhinnaṭṭhānato kākādayo sakuṇe gaṇḍuppādādipāṇake uddharitvā khādante disvā, ''tātā, ime kiṃ khādantī''ti pucchi. Gaṇḍuppāde, ayyāti. Etehi kataṃ pāpaṃ kassa hotīti? Tumhākaṃ, ayyāti. So cintesi – ''sace etehi kataṃ pāpaṃ mayhaṃ hoti, kiṃ me karissati sattāsītikoṭidhanaṃ, kiṃ dvādasayojaniko kammanto, kiṃ saṭṭhiyantabaddhāni taḷākāni, kiṃ cuddasa gāmā? Sabbametaṃ bhaddāya kāpilāniyā niyyātetvā nikkhamma pabbajissāmī''ti.

Bhaddāpi kāpilānī tasmiṃ khaṇe antaravatthumhi tayo tilakumbhe pattharāpetvā dhātīhi parivutā nisinnā kāke tilapāṇake khādante disvā, ''ammā, kiṃ ime khādantī''ti pucchi. Pāṇake, ayyeti. Akusalaṃ kassa hotīti? Tumhākaṃ, ayyeti. Sā cintesi – ''mayhaṃ catuhatthavatthaṃ nāḷikodanamattañca laddhuṃ vaṭṭati, yadi panetaṃ ettakena janena kataṃ akusalaṃ mayhaṃ hoti, addhā bhavasahassenapi vaṭṭato sīsaṃ ukkhipituṃ na sakkā, ayyaputte āgatamatteyeva sabbaṃ tassa niyyātetvā nikkhamma pabbajissāmī''ti.

Māṇavo āgantvā nhāyitvā pāsādaṃ āruyha mahārahe pallaṅke nisīdi. Athassa cakkavattino anucchavikaṃ bhojanaṃ sajjayiṃsu. Dvepi bhuñjitvā parijane nikkhante rahogatā phāsukaṭṭhāne nisīdiṃsu. Tato māṇavo bhaddaṃ āha – ''bhadde imaṃ gharaṃ āgacchantī kittakaṃ dhanaṃ āharī''ti? Pañcapaṇṇāsa sakaṭasahassāni, ayyāti. Etaṃ sabbaṃ, yā ca imasmiṃ ghare sattāsīti koṭiyo yantabaddhā saṭṭhitaḷākādibhedā sampatti atthi, sabbaṃ tuyhaṃyeva niyyātemīti. Tumhe pana kahaṃ gacchatha, ayyāti? Ahaṃ pabbajissāmīti. Ayya, ahampi tumhākaṃyeva āgamanaṃ olokayamānā nisinnā, ahampi pabbajissāmīti. Tesaṃ ādittapaṇṇakuṭi viya tayo bhavā upaṭṭhahiṃsu. Te antarāpaṇato kasāvarasapītāni vatthāni mattikāpatte ca āharāpetvā aññamaññaṃ kese ohārāpetvā ''ye loke arahanto, te uddissa amhākaṃ pabbajjā''ti vatvā thavikāya patte osāretvā aṃse laggetvā pāsādato otariṃsu. Gehe dāsesu vā kammakāresu vā na koci sañjāni.

Atha ne brāhmaṇagāmato nikkhamma dāsagāmadvārena gacchante ākappakuttavasena dāsagāmavāsino sañjāniṃsu. Te rodantā pādesu nipatitvā ''kiṃ amhe anāthe karotha, ayyā''ti āhaṃsu. ''Mayaṃ bhaṇe ādittapaṇṇasālā viya tayo bhavāti pabbajimhā, sace tumhesu ekekaṃ bhujissaṃ karoma, vassasatampi nappahoti. Tumheva tumhākaṃ sīsaṃ dhovitvā bhujissā hutvā jīvathā''ti vatvā tesaṃ rodantānaṃyeva pakkamiṃsu. Thero purato gacchanto nivattitvā olokento cintesi – ''ayaṃ bhaddā kāpilānī sakalajambudīpagghanikā itthī mayhaṃ pacchato āgacchati. Ṭhānaṃ kho panetaṃ vijjati, yaṃ kocideva evaṃ cinteyya 'ime pabbajitvāpi vinā bhavituṃ na sakkonti, ananucchavikaṃ karontī'ti. Koci vā pana amhesu manaṃ padūsetvā apāyapūrako bhaveyya. Imaṃ pahāya mayā gantuṃ vaṭṭatī''ti cittaṃ uppādesi.

So purato gacchanto dvedhāpathaṃ disvā tassa matthake aṭṭhāsi. Bhaddāpi āgantvā vanditvā aṭṭhāsi. Atha naṃ āha – ''bhadde tādisiṃ itthiṃ mama pacchato āgacchantiṃ disvā 'ime pabbajitvāpi vinā bhavituṃ na sakkontī'ti cintetvā amhesu paduṭṭhacitto mahājano apāyapūrako bhaveyya. Imasmiṃ dvedhāpathe tvaṃ ekaṃ gaṇha, ahaṃ ekena gamissāmī''ti. ''Āma, ayya, pabbajitānaṃ mātugāmo nāma malaṃ, 'pabbajitvāpi vinā na bhavantī'ti amhākaṃ dosaṃ dassanti, tumhe ekaṃ maggaṃ gaṇhatha, ahaṃ ekaṃ gaṇhitvā vinā bhavissāmā''ti tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha ''satasahassakappappamāṇe addhāne kato mittasanthavo ajja bhijjatī''ti vatvā ''tumhe dakkhiṇajātikā nāma, tumhākaṃ dakkhiṇamaggo vaṭṭati. Mayaṃ mātugāmā nāma vāmajātikā, amhākaṃ vāmamaggo vaṭṭatī''ti vanditvā maggaṃ paṭipannā. Tesaṃ dvedhābhūtakāle ayaṃ mahāpathavī ''ahaṃ cakkavāḷagirisinerupabbate dhāretuṃ sakkontīpi tumhākaṃ guṇe dhāretuṃ na sakkomī''ti vadantī viya viravamānā akampi, ākāse asanisaddo viya pavatti, cakkavāḷapabbato unnadi.

Sammāsambuddho veḷuvanamahāvihāre gandhakuṭiyaṃ nisinno pathavīkampanasaddaṃ sutvā ''kassa nu kho pathavī kampatī''ti āvajjento ''pippalimāṇavo ca bhaddā ca kāpilānī maṃ uddissa appameyyaṃ sampattiṃ pahāya pabbajitā, tesaṃ viyogaṭṭhāne ubhinnampi guṇabalena ayaṃ pathavīkampo jāto, mayāpi etesaṃ saṅgahaṃ kātuṃ vaṭṭatī''ti gandhakuṭito nikkhamma sayameva pattacīvaramādāya asītimahātheresu kañci anāmantetvā tigāvutaṃ maggaṃ paccuggamanaṃ katvā rājagahassa ca nālandāya ca antare bahuputtakanigrodharukkhamūle pallaṅkaṃ ābhujitvā nisīdi. Nisīdanto pana aññatarapaṃsukūliko viya anisīditvā buddhavesaṃ gahetvā asītihatthā ghanabuddharasmiyo vissajjento nisīdi. Iti tasmiṃ khaṇe paṇṇacchattasakaṭacakkakūṭāgārādippamāṇā buddharasmiyo ito cito ca vipphandantiyo vidhāvantiyo candasahassa-sūriyasahassa-uggamanakālo viya kurumānā taṃ vanantaṃ ekobhāsaṃ akaṃsu. Dvattiṃsamahāpurisalakkhaṇasiriyā samujjalatārāgaṇaṃ viya gaganaṃ, supupphitakamalakuvalayaṃ viya salilaṃ vanantaṃ virocittha. Nigrodharukkhassa khandho nāma seto hoti, pattāni nāma nīlāni, pakkāni rattāni. Tasmiṃ pana divase satasākho nigrodho suvaṇṇavaṇṇova ahosi.

Mahākassapatthero ''ayaṃ mayhaṃ satthā bhavissati, imāhaṃ uddissa pabbajito''ti diṭṭhaṭṭhānato paṭṭhāya oṇatoṇato gantvā tīsu ṭhānesu vanditvā ''satthā me, bhante bhagavā, sāvakohamasmi, satthā me, bhante bhagavā, sāvakohamasmī''ti āha. Atha naṃ bhagavā avoca – ''kassapa, sace tvaṃ imaṃ nipaccakāraṃ mahāpathaviyā kareyyāsi, sāpi dhāretuṃ na sakkuṇeyya. Tathāgatassa evaṃ guṇamahantataṃ jānatā tayā kato nipaccakāro mayhaṃ lomampi cāletuṃ na sakkoti. Nisīda, kassapa, dāyajjaṃ te dassāmī''ti. Athassa bhagavā tīhi ovādehi upasampadaṃ adāsi. Datvā bahuputtakanigrodhamūlato nikkhamitvā theraṃ pacchāsamaṇaṃ katvā maggaṃ paṭipajji. Satthu sarīraṃ dvattiṃsamahāpurisalakkhaṇavicittaṃ, mahākassapassa sattamahāpurisalakkhaṇapaṭimaṇḍitaṃ. So kañcanamahānāvāya pacchābandho viya satthu padānupadikaṃ anugañchi. Satthā thokaṃ maggaṃ gantvā maggā okkamma aññatarasmiṃ rukkhamūle nisajjākāraṃ dassesi, thero ''nisīditukāmo satthā''ti ñatvā attano pārupanapilotikasaṅghāṭiṃ catugguṇaṃ katvā paññāpesi.

Satthā tasmiṃ nisīditvā hatthena cīvaraṃ parāmasitvā ''mudukā kho tyāyaṃ, kassapa, pilotikasaṅghāṭī''ti āha. Thero ''satthā me saṅghāṭiyā mudukabhāvaṃ katheti, pārupitukāmo bhavissatī''ti ñatvā ''pārupatu, bhante, bhagavā saṅghāṭi''nti āha. Kiṃ tvaṃ pārupissasi kassapāti? Tumhākaṃ nivāsanaṃ labhanto pārupissāmi, bhanteti. ''Kiṃ pana tvaṃ, kassapa, imaṃ paribhogajiṇṇaṃ paṃsukūlaṃ dhāretuṃ sakkhissasi? Mayā hi imassa paṃsukūlassa gahitadivase udakapariyantaṃ katvā mahāpathavī kampi, imaṃ buddhānaṃ paribhogajiṇṇaṃ cīvaraṃ nāma na sakkā parittaguṇena dhāretuṃ, paṭibalenevidaṃ paṭipattipūraṇasamatthena jātipaṃsukūlikena gahetuṃ vaṭṭatī''ti vatvā therena saddhiṃ cīvaraṃ parivattesi.

Evaṃ pana cīvaraparivattaṃ katvā therena pārutacīvaraṃ bhagavā pārupi, satthu cīvaraṃ thero pārupi. Tasmiṃ samaye acetanāpi ayaṃ mahāpathavī ''dukkaraṃ, bhante, akattha, attanā pārutacīvaraṃ sāvakassa dinnapubbaṃ nāma natthi, ahaṃ tumhākaṃ guṇaṃ dhāretuṃ na sakkomī''ti vadantī viya udakapariyantaṃ katvā kampi. Theropi ''laddhaṃ dāni mayā buddhānaṃ paribhogacīvaraṃ, kiṃ me idāni uttari kattabbaṃ atthī''ti unnatiṃ akatvā buddhānaṃ santikeyeva terasa dhutaguṇe samādāya sattadivasamattaṃ puthujjano hutvā aṭṭhame aruṇe saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthāpi ‘‘kassapo, bhikkhave, candūpamo kulāni upasaṅkamati, apakasseva kāyaṃ apakassa cittaṃ niccanavako kulesu appagabbho’’ti (saṃ. ni. 2.146) evamādīhi suttehi theraṃ thometvā aparabhāge etadeva kassapasaṃyuttaṃ aṭṭhuppattiṃ katvā ‘‘mama sāsane dhutavādānaṃ bhikkhūnaṃ mahākassapo aggo’’ti theraṃ ṭhānantare ṭhapesīti.

Anuruddhattheravatthu

192. Pañcame **dibbacakkhukānaṃ yadidaṃ anuruddho**ti dibbacakkhukabhikkhūnaṃ anuruddhatthero aggoti vadati. Tassa ciṇṇavasitāya aggabhāvo veditabbo. Thero kira bhojanapapañcamattaṃ ṭhapetvā sesakālaṃ ālokaṃ vaḍḍhetvā dibbacakkhunā satte olokentova viharati. Iti ahorattaṃ ciṇṇavasitāya esa dibbacakkhukānaṃ aggo nāma jāto. Apica kappasatasahassaṃ patthitabhāvenapesa dibbacakkhukānaṃ aggova jāto.

Tatrassa pañhakamme ayamanupubbikathā – ayampi hi kulaputto padumuttarasseva bhagavato kāle pacchābhattaṃ dhammassavanatthaṃ vihāraṃ gacchantena mahājanena saddhiṃ agamāsi. Ayaṃ hi tadā aññataro apākaṭanāmo issarakuṭumbiko ahosi. So dasabalaṃ vanditvā parisapariyante ṭhito dhammakathaṃ suṇāti. Satthā desanaṃ yathānusandhikaṃ ghaṭetvā ekaṃ dibbacakkhukaṃ bhikkhuṃ etadaggaṭṭhāne ṭhapesi.

Tato kuṭumbikassa etadahosi – ‘‘mahā vatāyaṃ bhikkhu, yaṃ evaṃ satthā sayaṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapesi. Aho vatāhampi anāgate uppajjanakabuddhassa sāsane dibbacakkhukānaṃ aggo bhaveyya’’nti cittaṃ uppādetvā parisantarena gantvā svātanāya bhagavantaṃ bhikkhusaṅghena saddhiṃ nimantetvā punadivase buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā ‘‘mahantaṃ ṭhānantaraṃ mayā patthita’’nti teneva niyāmena ajjatanāya svātanāyāti nimantetvā satta divasāni mahādānaṃ pavattetvā saparivārassa bhagavato uttamavatthāni datvā ‘‘bhagavā nāhaṃ imaṃ sakkāraṃ dibbasampattiyā na manussasampattiyā atthāya karomi. Yaṃ pana tumhe ito sattadivasamatthake bhikkhuṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapayittha, ahampi anāgate ekassa buddhassa sāsane so bhikkhu viya dibbacakkhukānaṃ aggo bhaveyya’’nti patthanaṃ katvā pādamūle nipajji. Satthā anāgataṃ oloketvā tassa patthanāya samijjhanabhāvaṃ ñatvā evamāha – ‘‘ambho purisa, anāgate kappasatasahassapariyosāne gotamo nāma buddho uppajjissati, tassa sāsane tvaṃ dibbacakkhukānaṃ aggo anuruddho nāma bhavissasī’’ti. Evañca pana vatvā bhattānumodanaṃ katvā vihārameva agamāsi.

Kuṭumbikopi yāva buddho dharati, tāva avijahitameva kalyāṇakammaṃ katvā parinibbute satthari niṭṭhite sattayojanike suvaṇṇacetiye bhikkhusaṅghaṃ upasaṅkamitvā, ‘‘bhante, kiṃ dibbacakkhussa parikamma’’nti pucchi. Padīpadānaṃ nāma dātuṃ vaṭṭati upāsakāti. Sādhu, bhante, karissāmīti sahassadīpānaṃyeva tāva dīparukkhānaṃ sahassaṃ kāresi, tadanantaraṃ tato parittatare, tadanantaraṃ tato pariyattatareti anekasahasse dīparukkhe kāresi. Sesapadīpā pana aparimāṇā ahesuṃ.

Evaṃ yāvajīvaṃ kalyāṇakammaṃ katvā devesu ca manussesu ca saṃsaranto kappasatasahassaṃ atikkamitvā kassapasammāsambuddhassa kāle bārāṇasiyaṃ kuṭumbiyagehe nibbattitvā parinibbute satthari niṭṭhite yojanike cetiye bahu kaṃsapātiyo kārāpetvā sappimaṇḍassa pūretvā majjhe ekekaṃ guḷapiṇḍaṃ ṭhapetvā ujjāletvā mukhavaṭṭiyā mukhavaṭṭiṃ phusāpento cetiyaṃ parikkhipāpetvā attano sabbamahantaṃ kaṃsapātiṃ kāretvā sappimaṇḍassa pūretvā tassā mukhavaṭṭiyaṃ samantato vaṭṭisahassaṃ jālāpetvā majjhaṭṭhāne thūpikaṃ pilotikāya veṭhetvā jālāpetvā kaṃsapātiṃ sīsenādāya sabbarattiṃ yojanikaṃ cetiyaṃ anupariyāyi. Evaṃ tenāpi attabhāvena yāvajīvaṃ kalyāṇakammaṃ katvā devaloke nibbatto.

Puna anuppanne buddhe tasmiṃyeva nagare duggatakulassa gehe paṭisandhiṃ gaṇhitvā sumanaseṭṭhiṃ nāma nissāya vasi, **annabhāro**tissa nāmaṃ ahosi. So pana sumanaseṭṭhi devasikaṃ kapaṇaddhikavaṇibbakayācakānaṃ gehadvāre mahādānaṃ deti. Athekadivasaṃ upariṭṭho nāma paccekabuddho gandhamādanapabbate nirodhasamāpattiṃ samāpanno. Tato vuṭṭhāya ‘‘ajja kassa anuggahaṃ kātuṃ vaṭṭatī’’ti vīmaṃsi. Paccekabuddhā ca nāma duggatānukampakā honti. So ‘‘ajja mayā annabhārassa anuggahaṃ kātuṃ vaṭṭatī’’ti cintetvā ‘‘idāni annabhāro aṭavito attano gehaṃ āgamissatī’’ti ñatvā pattacīvaramādāya gandhamādanapabbatā vehāsaṃ abbhuggantvā gāmadvāre annabhārassa sammukhe paccuṭṭhāsi.

Annabhāro paccekabuddhaṃ tucchapattahatthaṃ disvā paccekabuddhaṃ abhivādetvā ‘‘api, bhante, bhikkhaṃ labhitthā’’ti pucchi. Labhissāma mahāpuññāti. ‘‘Bhante, thokaṃ idheva hothā’’ti vegena gantvā attano gehe mātugāmaṃ pucchi – ‘‘bhadde, mayhaṃ ṭhapitaṃ bhāgabhattaṃ atthi, natthī’’ti? Atthi sāmīti. So tatova gantvā paccekabuddhassa hatthato pattamādāya āgantvā ‘‘bhadde, mayaṃ purimabhave kalyāṇakammassa akatattā bhattaṃ paccāsīsamānā viharāma, amhākaṃ dātukāmatāya sati deyyadhammo na hoti, deyyadhamme sati paṭiggāhakaṃ na labhāma, ajja me upariṭṭhapaccekabuddho diṭṭho, bhāgabhattañca atthi, mayhaṃ bhāgabhattaṃ imasmiṃ patte pakkhipāhī’’ti.

Byattā itthī ‘‘yato mayhaṃ sāmiko bhāgabhattaṃ deti, mayāpi imasmiṃ dāne bhāginiyā bhavitabba’’nti attano bhāgabhattampi upariṭṭhassa paccekabuddhassa patte patiṭṭhapetvā adāsi. Annabhāro pattaṃ āharitvā paccekabuddhassa hatthe ṭhapetvā, ‘‘bhante, evarūpā dujjīvitā muccāmā’’ti āha. Evaṃ hotu, mahāpuññāti. So attano uttarasāṭakaṃ ekasmiṃ padese attharitvā, ‘‘bhante, idha nisīditvā paribhuñjathā’’ti āha. Paccekabuddho tattha nisīditvā navavidhaṃ pāṭikūlyaṃ paccavekkhanto paribhuñji. Paribhuttakāle annabhāro pattadhovanaudakaṃ adāsi. Paccekabuddho niṭṭhitabhattakicco –

‘‘Icchitaṃ patthitaṃ tuyhaṃ, sabbameva samijjhatu;
Sabbe pūrentu saṅkappā, cando pannaraso yathā’’ti. –

Anumodanaṃ katvā maggaṃ paṭipajji. Sumanaseṭṭhissa chatte adhivatthā devatā ‘‘aho dānaṃ paramadānaṃ upariṭṭhe suppatiṭṭhita’’nti tikkhattuṃ vatvā sādhukāraṃ adāsi. Sumanaseṭṭhi ‘‘kiṃ tvaṃ maṃ ettakaṃ kālaṃ dānaṃ dadamānaṃ na passasī’’ti āha. Nāhaṃ tava dāne sādhukāraṃ demi, annabhārena upariṭṭhapaccekabuddhassa dinnapiṇḍapāte pasīditvā sādhukāraṃ demīti.

Sumanaseṭṭhi cintesi – ‘‘acchariyaṃ vatidaṃ, ahaṃ ettakaṃ kālaṃ dānaṃ dento devataṃ sādhukāraṃ dāpetuṃ nāsakkhiṃ. Ayaṃ annabhāro maṃ nissāya vasanto anurūpassa paṭiggāhakapuggalassa laddhattā ekapiṇḍapātadāneneva sādhukāraṃ dāpesi, etassa anucchavikaṃ datvā etaṃ piṇḍapātaṃ mama santakaṃ kātuṃ vaṭṭatī’’ti annabhāraṃ pakkosāpetvā ‘‘ajja tayā kassaci kiñci dānaṃ dinna’’nti pucchi. Āma, ayya, upariṭṭhapaccekabuddhassa me attano bhāgabhattaṃ dinnanti. Handa, bho, kahāpaṇaṃ gaṇhitvā etaṃ piṇḍapātaṃ mayhaṃ dehīti. Na demi ayyāti. So yāva sahassaṃ vaḍḍhesi, annabhāro ‘‘sahassenāpi na demī’’ti āha. Hotu, bho, yadi piṇḍapātaṃ na desi, sahassaṃ gaṇhitvā pattiṃ me dehīti. ‘‘Etampi dātuṃ yuttaṃ vā ayuttaṃ vā na jānāmi, ayyaṃ pana upariṭṭhapaccekabuddhaṃ pucchitvā sace dātuṃ yuttaṃ bhavissati, dassāmī’’ti gantvā paccekabuddhaṃ sampāpuṇitvā, ‘‘bhante, sumanaseṭṭhi mayhaṃ sahassaṃ datvā tumhākaṃ dinnapiṇḍapāte pattiṃ yācati, dammi vā na dammi vā’’ti. Upamaṃ te paṇḍita karissāmi. Seyyathāpi kulasatike gāme ekasmiṃyeva ghare dīpaṃ jāleyya, sesā attano attano telena vaṭṭiṃ temetvā jālāpetvā gaṇheyyuṃ, purimadīpassa pabhā atthi, natthīti. Atirekatarā, bhante, pabhā hotīti. Evameva paṇḍita uḷuṅkayāgu vā hotu kaṭacchubhikkhā vā, attano piṇḍapāte paresaṃ pattiṃ dentassa satassa vā detu sahassassa vā, yattakānaṃ deti, tattakānaṃ puññaṃ vaḍḍhati. Tvaṃ dento ekameva piṇḍapātaṃ adāsi, sumanaseṭṭhissa pana pattiyā dinnāya dve piṇḍapātā honti eko tava, eko ca tassāti.

So paccekabuddhaṃ abhivādetvā sumanaseṭṭhissa santikaṃ gantvā ‘‘piṇḍapāte pattiṃ gaṇha sāmī’’ti āha. Handa, kahāpaṇasahassaṃ gaṇhāti. Nāhaṃ piṇḍapātaṃ vikkiṇāmi, saddhāya pana tumhākaṃ pattiṃ demīti. Tāta, tvaṃ mayhaṃ saddhāya pattiṃ desi, ahaṃ pana tuyhaṃ guṇaṃ pūjento sahassaṃ demi, gaṇha, tātāti. So ‘‘evaṃ hotū’’ti sahassaṃ gaṇhi. Tāta, tuyhaṃ sahassaṃ laddhakālato paṭṭhāya sahatthā kammakaraṇakiccaṃ natthi, vīthiyaṃ gharaṃ māpetvā vasa. Yena tuyhaṃ attho, taṃ maṃ āharāpetvā gaṇhāhīti. Nirodhasamāpattito vuṭṭhitapaccekabuddhassa dinnapiṇḍapāto nāma taṃdivasameva vipākaṃ deti. Tasmā sumanaseṭṭhi aññaṃ divasaṃ annabhāraṃ gahetvā rājakulaṃ agacchantopi taṃdivasaṃ gahetvāva gato.

Annabhārassa puññaṃ āgamma rājā seṭṭhiṃ anoloketvā annabhārameva olokesi. Kiṃ, deva, imaṃ purisaṃ ativiya olokesīti? Aññaṃ divasaṃ adiṭṭhapubbattā olokemīti. Oloketabbayuttako esa devāti. Ko panassa oloketabbayuttako guṇoti? Ajja attano bhāgabhattaṃ sayaṃ abhuñjitvā upariṭṭhapaccekabuddhassa dinnattā mama hatthato sahassaṃ labhi devāti. Konāmo esoti? Annabhāro nāma devāti. ‘‘Tava hatthato laddhattā mamapi hatthato laddhuṃ arahati, ahampissa pūjaṃ karissāmī’’ti vatvā sahassaṃ adāsi. Etassa vasanagehaṃ jānātha bhaṇeti? Sādhu devāti ekaṃ gehaṭṭhānaṃ sodhentā kuddālena āhatāhataṭṭhāne nidhikumbhiyo gīvāya gīvaṃ āhacca ṭhitā disvā rañño ārocayiṃsu. Rājā ‘‘tena hi gantvā khanathā’’ti āha. Tesaṃ khanantānaṃ khanantānaṃ heṭṭhā gacchanti. Puna gantvā rañño ārocayiṃsu. Rājā ‘‘annabhārassa vacanena khanathā’’ti āha. Te gantvā ‘‘annabhārasseva vacana’’nti khaniṃsu. Kuddālena āhatāhataṭṭhāne ahicchattakamakuḷāni viya kumbhiyo uṭṭhahiṃsu. Te dhanaṃ āharitvā rañño santike rāsiṃ akaṃsu. Rājā amacce sannipātetvā ‘‘imasmiṃ nagare kassa aññassa ettakaṃ dhanaṃ atthī’’ti pucchi. Natthi kassaci devāti. Tena hi ayaṃ annabhāro imasmiṃ nagare dhanaseṭṭhi nāma hotūti. Taṃdivasameva seṭṭhicchattaṃ labhi.

So tato paṭṭhāya yāvajīvaṃ kalyāṇakammaṃ katvā tato cuto devaloke nibbatto. Dīgharattaṃ devamanussesu saṃsaritvā amhākaṃ satthu uppajjanakāle kapilavatthunagare amittodanasakkassa gehe paṭisandhiṃ gaṇhi. Nāmaggahaṇadivase panassa **anuruddho**ti nāmaṃ akaṃsu. Mahānāmasakkassa kaniṭṭhabhātā satthu cūḷapituputto paramasukhumālo mahāpuñño ahosi. Suvaṇṇapātiyaṃyevassa bhattaṃ uppajji. Athassa mātā ekadivasaṃ ‘‘mama puttaṃ natthīti padaṃ jānāpessāmī’’ti ekaṃ suvaṇṇapātiṃ aññāya suvaṇṇapātiyā pidahitvā tucchakaṃyeva pesesi. Antarāmagge devatā dibbapūvehi pūresuṃ. Evaṃ mahāpuñño ahosi. Tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu alaṅkatanāṭakitthīhi parivuto devo viya sampattiṃ anubhavi.

Amhākampi bodhisatto tasmiṃ samaye tusitapurā cavitvā suddhodanamahārājassa aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā anukkamena vuddhippatto ekūnatiṃsa vassāni agāramajjhe vasitvā mahābhinikkhamanaṃ nikkhamitvā anukkamena paṭividdhasabbaññutaññāṇo bodhimaṇḍe sattasattāhaṃ vītināmetvā isipatane migadāye dhammacakkappattanaṃ pavattetvā lokānuggahaṃ karonto rājagahaṃ āgamma ‘‘putto me rājagahaṃ āgato’’ti sutvā ‘‘gacchatha bhaṇe mama puttaṃ ānethā’’ti pitarā pahite sahassasahassaparivāre dasa amacce ehibhikkhupabbajjāya pabbājetvā kāḷudāyittherena cārikāgamanaṃ āyācito rājagahato vīsatisahassabhikkhuparivāro nikkhamitvā kapilavatthupuraṃ gantvā ñātisamāgame anekehi iddhipāṭihāriyehi sappāṭihāriyaṃ vicitradhammadesanaṃ katvā mahājanaṃ amatapānaṃ pāyetvā dutiyadivase pattacīvaramādāya nagaradvāre ṭhatvā ‘‘kiṃ nu kho kulanagaraṃ āgatānaṃ sabbaññubuddhānaṃ āciṇṇa’’nti āvajjamāno ‘‘sapadānaṃ piṇḍāya caraṇaṃ āciṇṇa’’nti ñatvā sapadānaṃ piṇḍāya caranto ‘‘putto me piṇḍāya caratī’’ti sutvā āgatassa rañño dhammaṃ kathetvā tena sakanivesanaṃ pavesetvā katasakkārasammāno tattha kātabbaṃ ñātijanānuggahaṃ katvā rāhulakumāraṃ pabbājetvā nacirasseva kapilavatthupurato mallaraṭṭhe cārikaṃ caramāno anupiyaambavanaṃ agamāsi.

Tasmiṃ samaye suddhodanamahārājā sākiyajanaṃ sannipātetvā āha – ‘‘sace mama putto agāraṃ ajjhāvasissa, rājā abhavissa cakkavattī sattaratanasamannāgato. Nattāpi me rāhulakumāro khattiyagaṇena saddhiṃ taṃ parivāretvā acarissa, tumhepi etamatthaṃ jānātha. Idāni pana me putto buddho jāto, khattiyāvassa parivārā hontu. Tumhe ekekakulato ekekaṃ dārakaṃ dethā’’ti. Evaṃ vutte ekappahāreneva sahassakhattiyakumārā pabbajiṃsu. Tasmiṃ samaye mahānāmo kuṭumbasāmiko hoti. So anuruddhasakkaṃ upasaṅkamitvā etadavoca – ‘‘etarahi, tāta anuruddha, abhiññātā abhiññātā sakyakumārā bhagavantaṃ pabbajitaṃ anupabbajanti, amhākaṃ kule natthi koci agārasmā anagāriyaṃ pabbajito. Tena hi tvaṃ vā pabbaja, ahaṃ vā pabbajissāmī’’ti. So tassa vacanaṃ sutvā gharāvāse ruciṃ akatvā attasattamo agārasmā anagāriyaṃ pabbajito. Tassa pabbajjānukkamo saṅghabhedakakkhandhake (cūḷava. 330 ādayo) āgatova.

Evaṃ anupiyaambavanaṃ gantvā pabbajitesu pana tesu tasmiṃyeva antovasse bhaddiyatthero arahattaṃ pāpuṇi. Anuruddhatthero dibbacakkhuṃ nibbattesi, devadatto aṭṭha samāpattiyo nibbattesi, ānandatthero sotāpattiphale patiṭṭhāsi, bhagutthero ca kimilatthero ca pacchā arahattaṃ pāpuṇiṃsu. Tesaṃ pana sabbesampi therānaṃ attano attano āgataṭṭhāne pubbapatthanābhinīhāro āgamissati. Ayaṃ pana anuruddhatthero dhammasenāpatissa santike kammaṭṭhānaṃ gahetvā cetiyaraṭṭhe pācīnavaṃsamigadāyaṃ gantvā samaṇadhammaṃ karonto satta mahāpurisavitakke vitakkesi, aṭṭhame kilamati. Satthā ‘‘anuruddho aṭṭhame mahāpurisavitakke kilamatī’’ti ñatvā ‘‘tassa saṅkappaṃ pūressāmī’’ti tattha gantvā paññattavarabuddhāsane nisinno aṭṭhamaṃ mahāpurisavitakkaṃ pūretvā catupaccayasantosabhāvanārāmapaṭimaṇḍitaṃ mahāariyavaṃsapaṭipadaṃ (a. ni. 8.30) kathetvā ākāse uppatitvā bhesakalāvanameva gato.

Thero tathāgate gatamatteyeva tevijjo mahākhīṇāsavo hutvā ‘‘satthā mayhaṃ manaṃ jānitvā āgantvā aṭṭhamaṃ mahāpurisavitakkaṃ pūretvā adāsi. So ca me manoratho matthakaṃ patto’’ti buddhānaṃ dhammadesanaṃ attano ca paṭividdhadhammaṃ ārabbha imā gāthā abhāsi –

‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Manomayena kāyena, iddhiyā upasaṅkami.

‘‘Yathā me ahu saṅkappo, tato uttari desayi;
Nippapañcarato buddho, nippapañcamadesayi.

‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Tisso vijjā anuppatto, kataṃ buddhassa sāsana’’nti. (theragā. 901-903);

Atha naṃ aparabhāge satthā jetavanamahāvihāre viharanto ‘‘mama sāsane dibbacakkhukānaṃ anuruddho aggo’’ti aggaṭṭhāne ṭhapesi.

Bhaddiyattheravatthu

193. Chaṭṭhe **uccākulikāna**nti ucce kule jātānaṃ. **Bhaddiyo**ti anuruddhattherena saddhiṃ nikkhamanto sakyarājā. **Kāḷigodhāya putto**ti kāḷavaṇṇā sā devī, godhāti panassā nāmaṃ. Tasmā kāḷigodhāti vuccati, tassā puttoti attho. Kasmā panāyaṃ uccākulikānaṃ aggoti vutto, kiṃ tato uccākulikatarā natthīti? Āma natthi. Tassa hi mātā sākiyānīnaṃ antare vayena sabbajeṭṭhikā, soyeva ca sākiyakule sampattaṃ rajjaṃ pahāya pabbajito. Tasmā uccākulikānaṃ aggoti vutto. Apica pubbapatthanānubhāvena cesa anupaṭipāṭiyā pañca jātisatāni rājakule nibbattitvā rajjaṃ kāresiyeva. Imināpi kāraṇena uccākulikānaṃ aggoti vutto.

Pañhakamme panassa ayamanupubbikathā – ayampi hi atīte padumuttarabuddhakāle mahābhogakule nibbatto vuttanayeneva dhammassavanatthāya gato. Taṃdivasaṃ satthāraṃ ekaṃ bhikkhuṃ uccākulikānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate ekassa buddhassa sāsane uccākulikānaṃ bhikkhūnaṃ aggena bhavituṃ vaṭṭatī’’ti tathāgataṃ nimantetvā satta divasāni buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā, ‘‘bhante, ahaṃ imassa dānassa phalena nāññaṃ sampattiṃ ākaṅkhāmi, anāgate pana ekassa buddhassa sāsane uccākulikānaṃ bhikkhūnaṃ aggo bhaveyya’’nti patthayitvā pādamūle nipajji.

Satthā anāgataṃ olokento samijjhanabhāvaṃ disvā ‘‘samijjhissati te idaṃ kammaṃ, ito kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tvaṃ tassa sāsane uccākulikānaṃ bhikkhūnaṃ aggo bhavissasī’’ti byākaritvā bhattānumodanaṃ katvā vihāraṃ agamāsi. Sopi taṃ byākaraṇaṃ labhitvā uccākulikasaṃvattanikakammaṃ pucchitvā dhammāsanāni kāretvā tesu paccattharaṇāni santharāpetvā dhammabījaniyo dhammakathikavaṭṭaṃ uposathāgāre padīpateladānanti evaṃ yāvajīvaṃ bahuvidhaṃ kalyāṇakammaṃ katvā tattha kālakato devesu ca manussesu ca saṃsaranto kassapadasabalassa ca amhākañca bhagavato antare bārāṇasiyaṃ kuṭumbiyaghare nibbatto.

Tena ca samayena sambahulā paccekabuddhā gandhamādanapabbatā āgamma bārāṇasiyaṃ gaṅgāya tīre phāsukaṭṭhāne nisīditvā piṇḍapātaṃ paribhuñjanti. So kuṭumbiyo tesaṃ nibaddhameva tasmiṃ ṭhāne bhattavissaggakaraṇaṃ ñatvā aṭṭha pāsāṇaphalakāni attharitvā yāvajīvaṃ paccekabuddhe upaṭṭhahi. Athekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare khattiyakule nibbatti. Nāmaggahaṇadivase cassa **bhaddiyakumāro**ti nāmaṃ akaṃsu. So vayaṃ āgamma heṭṭhā anuruddhasutte vuttanayeneva channaṃ khattiyānaṃ abbhantaro hutvā satthari anupiyaambavane viharante satthu santike pabbajitvā arahattaṃ pāpuṇi. Atha satthā aparabhāge jetavanamahāvihāre viharanto ‘‘mama sāsane uccākulikānaṃ kāḷigodhāya putto bhaddiyatthero aggo’’ti aggaṭṭhāne ṭhapesi.

Lakuṇḍakabhaddiyattheravatthu

194. Sattame **mañjussarāna**nti madhurassarānaṃ. **Lakuṇḍakabhaddiyo**ti ubbedhena rasso, nāmena bhaddiyo. Tassāpi pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto vuttanayeneva dhammassavanatthāya vihāraṃ gato. Tasmiṃ samaye satthāraṃ ekaṃ mañjussaraṃ bhikkhuṃ etadagge ṭhapentaṃ disvā ‘‘aho vatāhampi anāgate ayaṃ bhikkhu viya ekassa buddhassa sāsane mañjussarānaṃ bhikkhūnaṃ aggo bhaveyya’’nti cittaṃ uppādetvā satthāraṃ nimantetvā satta divasāni buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā, ‘‘bhante, ahaṃ imassa dānassa phalena na aññaṃ sampattiṃ ākaṅkhāmi, anāgate pana ekassa buddhassa sāsane mañjussarānaṃ bhikkhūnaṃ aggo bhaveyya’’nti patthayitvā satthupādamūle nipajji. Satthā anāgataṃ olokento samijjhanabhāvaṃ disvā ‘‘samijjhissati te idaṃ kammaṃ, ito kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tvaṃ tassa sāsane mañjussarānaṃ bhikkhūnaṃ aggo bhavissasī’’ti byākaritvā vihāraṃ agamāsi.

Sopi taṃ byākaraṇaṃ labhitvā yāvajīvaṃ kalyāṇakammaṃ katvā tato kālakato devesu ca manussesu ca saṃsaranto vipassīsammāsambuddhakāle **cittapattakokilo** nāma hutvā kheme migadāye vasanto ekadivasaṃ himavantaṃ gantvā madhuraṃ ambaphalaṃ tuṇḍena gahetvā āgacchanto bhikkhusaṅghaparivutaṃ satthāraṃ disvā cintesi – ‘‘ahaṃ aññesu divasesu rittako tathāgataṃ passāmi, ajja pana me imaṃ ambapakkaṃ puttakānaṃ atthāya āgataṃ. Tesaṃ aññampi āharitvā dassāmi, imaṃ pana dasabalassa dātuṃ vaṭṭatī’’ti otaritvā ākāse carati. Satthā tassa cittaṃ ñatvā asokattheraṃ nāma upaṭṭhākaṃ olokesi. So pattaṃ nīharitvā satthu hatthe ṭhapesi. So kokilo dasabalassa patte ambapakkaṃ patiṭṭhāpesi. Satthā tattheva nisīditvā taṃ paribhuñji. Kokilo pasannacitto punappunaṃ dasabalassa guṇe āvajjetvā dasabalaṃ vanditvā attano kulāvakaṃ gantvā sattāhaṃ pītisukhena vītināmesi. Ettakaṃ tasmiṃ attabhāve kalyāṇakammaṃ, imināssa kammena saro madhuro ahosi.

Kassapasammāsambuddhakāle pana cetiye āraddhe ‘‘kiṃpamāṇaṃ karoma? Sattayojanappamāṇaṃ. Atimahantaṃ etaṃ, chayojanaṃ karoma. Idampi atimahantaṃ, pañcayojanaṃ karoma, catuyojanaṃ, tiyojanaṃ, dviyojana’’nti vutte ayaṃ tadā jeṭṭhavaḍḍhakī hutvā ‘‘etha, bho, anāgate sukhapaṭijaggiyaṃ kātuṃ vaṭṭatī’’ti vatvā rajjuṃ ādāya parikkhipanto gāvutamattake ṭhatvā ‘‘ekekaṃ mukhaṃ gāvutaṃ gāvutaṃ hotu, cetiyaṃ yojanāvaṭṭaṃ yojanubbedhaṃ bhavissatī’’ti āha. Te tassa vacane aṭṭhaṃsu. Iti appamāṇassa buddhassa pamāṇaṃ akāsīti. Tena kammena nibbattanibbattaṭṭhāne aññehi hīnatarappamāṇo ahosi. So amhākaṃ satthu kāle sāvatthiyaṃ mahābhogakule nibbatti. ‘‘Bhaddiyo’’tissa nāmaṃ akaṃsu. So vayappatto satthari jetavanamahāvihāre paṭivasante vihāraṃ gantvā dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā satthu santike kammaṭṭhānaṃ gahetvā vipassanāya kammaṃ karonto arahattaṃ pāpuṇi. Atha naṃ satthā aparabhāge ariyavaragaṇamajjhe nisinno mañjussarānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi.

Piṇḍolabhāradvājattheravatthu

195. Aṭṭhame **sīhanādikāna**nti sīhanādaṃ nadantānaṃ. **Piṇḍolabhāradvājo**ti so kira arahattaṃ pattadivase avāpuraṇaṃ ādāya vihārena vihāraṃ pariveṇena pariveṇaṃ gantvā ‘‘yassa magge vā phale vā kaṅkhā atthi, so maṃ pucchatū’’ti sīhanādaṃ nadanto vicari. Buddhānampi purato ṭhatvā ‘‘imasmiṃ, bhante, sāsane katabbakiccaṃ mayhaṃ matthakaṃ patta’’nti sīhanādaṃ nadi. Tasmā sīhanādikānaṃ aggo nāma jāto.

Pañhakamme panassa ayamanupubbikathā – ayaṃ kira padumuttarabuddhakāle pabbatapāde sīhayoniyaṃ nibbatto. Satthā paccūsasamaye lokaṃ volokento tassa hetusampattiṃ disvā haṃsavatiyaṃ piṇḍāya caritvā pacchābhattaṃ sīhe gocarāya pakkante tassa vasanaguhaṃ pavisitvā ākāse pallaṅkaṃ ābhujitvā nirodhaṃ samāpajjitvā nisīdi. Sīho gocaraṃ labhitvā nivatto guhādvāre ṭhito antoguhāyaṃ dasabalaṃ nisinnaṃ disvā ‘‘mama vasanaṭṭhānaṃ āgantvā añño satto nisīdituṃ samattho nāma natthi, mahanto vatāyaṃ puriso, yo antoguhāyaṃ pallaṅkaṃ ābhujitvā nisinno. Sarīrappabhāpissa samantā pharitvā gatā, mayā evarūpaṃ acchariyaṃ nadiṭṭhapubbaṃ. Ayaṃ puriso imasmiṃ loke pūjaneyyānaṃ aggo bhavissati, mayāpissa yathāsatti yathābalaṃ sakkāraṃ kātuṃ vaṭṭatī’’ti jalajathalajāni nānākusumāni āharitvā bhūmito yāva nisinnapallaṅkaṭṭhānā pupphāsanaṃ santharitvā sabbarattiṃ sammukhaṭṭhāne tathāgataṃ namassamāno aṭṭhāsi. Punadivase purāṇapupphāni apanetvā navapupphehi āsanaṃ santhari.

Eteneva niyāmena satta divasāni pupphāsanaṃ paññāpetvā balavapītisomanassaṃ nibbattetvā guhādvāre ārakkhaṃ gaṇhi. Sattame divase satthā nirodhato vuṭṭhāya guhādvāre aṭṭhāsi. Sīhopi migarājā tathāgataṃ tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditvā paṭikkamitvā aṭṭhāsi. Satthā ‘‘vaṭṭissati ettako upanissayo etassā’’ti vehāsaṃ abbhuggantvā vihārameva gato.

Sopi sīho buddhaviyogena dukkhito kālaṃ katvā haṃsavatīnagare mahāsālakule paṭisandhiṃ gaṇhitvā vayappatto ekadivasaṃ nagaravāsīhi saddhiṃ vihāraṃ gantvā dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ sīhanādikānaṃ aggaṭṭhāne ṭhapentaṃ disvā vuttanayeneva sattāhaṃ mahādānaṃ pavattetvā taṃ ṭhānantaraṃ patthetvā satthārā samijjhanabhāvaṃ disvā byākato yāvajīvaṃ kusalaṃ katvā tattha kālakato devesu ca manussesu ca saṃsaranto imasmiṃ buddhuppāde rājagahanagare brāhmaṇamahāsālakule nibbatti. Nāmena bhāradvājo nāma ahosi. So vayappatto tayo vede uggahetvā pañca māṇavasatāni mante vācento vicarati. So attano jeṭṭhakabhāvena nimantanaṭṭhānesu sabbesaṃ bhikkhaṃ sayameva sampaṭicchi. Eso kira īsakaṃ loladhātuko ahosi. So tehi māṇavehi saddhiṃ ‘‘kuhiṃ yāgu kuhiṃ bhatta’’nti yāgubhattakhajjakāneva pariyesamāno carati. So gatagataṭṭhāne piṇḍameva paṭimānento caratīti **piṇḍolabhāradvājo**teva paññāyi.

So ekadivasaṃ satthari rājagahamanuppatte dhammakathaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto arahattaṃ pāpuṇi. Arahattaṃ pattavelāyameva avāpuraṇaṃ ādāya vihārena vihāraṃ pariveṇena pariveṇaṃ gantvā ‘‘yassa magge vā phale vā kaṅkhā atthi, so maṃ pucchatū’’ti sīhanādaṃ nadanto vicari. So ekadivasaṃ rājagahaseṭṭhinā veḷuparamparāya ussāpetvā ākāse laggitaṃ jayasumanavaṇṇaṃ candanasārapattaṃ iddhiyā ādāya sādhukāraṃ dadantena mahājanena parivuto vihāraṃ āgantvā tathāgatassa hatthe ṭhapesi. Satthā jānantova paṭipucchi – ‘‘kuto te, bhāradvāja, ayaṃ patto laddho’’ti? So laddhakāraṇaṃ kathesi. Satthā ‘‘tvaṃ evarūpaṃ uttarimanussadhammaṃ mahājanassa dassesi, akattabbaṃ tayā kata’’nti anekapariyāyena vigarahitvā ‘‘na, bhikkhave, gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassetabbaṃ, yo dasseyya, āpatti dukkaṭassā’’ti (cūḷava. 252) sikkhāpadaṃ paññāpesi.

Atha bhikkhusaṅghamajjhe kathā udapādi – ‘‘sīhanādiyatthero arahattaṃ pattadivase bhikkhusaṅghamajjhe ‘yassa magge vā phale vā kaṅkhā atthi, so maṃ pucchatū’ti kathesi. Buddhānampi sammukhe attano arahattappattiṃ kathesi, aññe sāvakā tuṇhī ahesuṃ. Attano sīhanādiyabhāveneva mahājanassa pasādaṃ janetvā vehāsaṃ abbhuggantvā candanasārapattañca gaṇhī’’ti. Te bhikkhū ime tayopi guṇe ekato katvā satthu kathayiṃsu. Buddhā ca nāma garahitabbayuttakaṃ garahanti, pasaṃsitabbayuttakaṃ pasaṃsantīti imasmiṃ ṭhāne therassa pasaṃsitabbayuttameva aṅgaṃ gahetvā ‘‘tiṇṇaṃ kho pana, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā bhāradvājo bhikkhu aññaṃ byākāsi – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti. Katamesaṃ tiṇṇaṃ? Satindriyassa, samādhindriyassa, paññindriyassa. Imesaṃ kho, bhikkhave, tiṇṇaṃ indriyānaṃ bhāvitattā bahulīkatattā bhāradvājo bhikkhu aññaṃ byākāsi – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’’’ti (saṃ. ni. 5.519) theraṃ pasaṃsitvā sīhanādikānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi.

Mantāṇiputtapuṇṇattheravatthu

196. Navame **puṇṇo mantāṇiputto**ti nāmena puṇṇo, mantāṇibrāhmaṇiyā pana so puttoti mantāṇiputto. Tassa pañhakamme ayamanupubbikathā – ayaṃ kira padumuttaradasabalassa uppattito puretarameva haṃsavatīnagare brāhmaṇamahāsālakule nibbatti. Tassa nāmaggahaṇadivase gotamoti nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā sabbasippesu kovido hutvā pañcamāṇavakasataparivāro vicaranto tayopi vede oloketvā mokkhadhammaṃ adisvā ‘‘idaṃ vedattayaṃ nāma kadalikkhandho viya bahi maṭṭhaṃ anto nissāraṃ, imaṃ gahetvā vicaraṇaṃ thusakoṭṭanasadisaṃ hoti. Kiṃ me iminā’’ti isipabbajjaṃ pabbajitvā brahmavihāre nibbattetvā ‘‘aparihīnajjhāno brahmalokokūpapanno bhavissāmī’’ti pañcahi māṇavakasatehi saddhiṃ pabbatapādaṃ gantvā isipabbajjaṃ pabbaji. Tassa parivārāni aṭṭhārassa jaṭilasahassāni ahesuṃ. So pañca abhiññā aṭṭha samāpattiyo nibbattetvā tesampi kasiṇaparikammaṃ ācikkhi. Te tassa ovāde ṭhatvā sabbepi pañca abhiññā aṭṭha samāpattiyo nibbattesuṃ.

Addhāne atikkante tassa gotamatāpasassa mahallakakāle padumuttaradasabalo paṭhamābhisambodhiṃ patvā pavattitavaradhammacakko bhikkhusatasahassaparivāro haṃsavatīnagaraṃ upanissāya vihāsi. So ekadivasaṃ paccūsasamaye lokaṃ olokento gotamatāpasassa parisāya arahattūpanissayaṃ gotamatāpasassa ca ‘‘ahaṃ anāgate uppajjamānakabuddhassa sāsane dhammakathikabhikkhūnaṃ aggo bhaveyya’’nti patthanabhāvañca disvā pātova sarīrapaṭijagganaṃ katvā attano pattacīvaraṃ sayameva gahetvā aññātakavesena gotamatāpasassa antevāsikesu vanamūlaphalāphalatthāya gatesu gantvā gotamassa paṇṇasālādvāre aṭṭhāsi. Gotamo buddhānaṃ uppannabhāvaṃ ajānantopi dūratova dasabalaṃ disvā ‘‘ayaṃ puriso lokato mutto hutvā paññāyati, yathā assa sarīranipphatti yehi ca lakkhaṇehi samannāgato agāramajjhe vā tiṭṭhanto cakkavattī rājā hoti, pabbajanto vā vivaṭṭacchado sabbaññubuddho hotī’’ti ñatvā paṭhamadassaneneva dasabalaṃ abhivādetvā ‘‘ito etha bhagavā’’ti buddhāsanaṃ paññāpetvā adāsi. Tathāgato tāpasassa dhammaṃ desayamāno nisīdi.

Tasmiṃ samaye te jaṭilā ‘‘paṇītapaṇītaṃ vanamūlaphalāphalaṃ ācariyassa datvā sesakaṃ paribhuñjissāmā’’ti āgacchantā dasabalaṃ uccāsane, ācariyaṃ pana nīcāsane nisinnaṃ disvā ‘‘passatha, mayaṃ ‘imasmiṃ loke amhākaṃ ācariyena uttaritaro natthī’ti vicarāma. Idāni pana no ācariyaṃ nīcāsane nisīdāpetvā uccāsane nisinnako eko paññāyati, mahanto vatāyaṃ puriso bhavissatī’’ti piṭakāni gahetvā āgacchanti. Gotamatāpaso ‘‘ime maṃ dasabalassa santike vandeyyu’’nti bhīto dūrato āha – ‘‘tātā, mā maṃ vandittha, sadevake loke aggapuggalo sabbesaṃ vandanāraho puriso idha nisinno, etaṃ vandathā’’ti. Tāpasā ‘‘na ajānitvā ācariyo kathessatī’’ti sabbeva tathāgatassa pāde vandiṃsu. ‘‘Tātā, amhākaṃ aññaṃ dasabalassa dātabbayuttakaṃ bhojanaṃ natthi, imaṃ vanamūlaphalāphalaṃ dassāmā’’ti paṇītapaṇītaṃ buddhānaṃ patte patiṭṭhāpesi. Satthā vanamūlaphalāphalaṃ paribhuñji. Tadanantaraṃ tāpasopi saddhiṃ antevāsikehi paribhuñji. Satthā bhattakiccaṃ katvā ‘‘dve aggasāvakā bhikkhusatasahassaṃ gahetvā āgacchantū’’ti cintesi. Tasmiṃ khaṇe aggasāvako mahādevalatthero ‘‘kahaṃ nu kho satthā gato’’ti āvajjento ‘‘satthā amhākaṃ āgamanaṃ paccāsīsatī’’ti bhikkhusatasahassaṃ gahetvā satthu santikaṃ gantvā vanditvā namassamāno aṭṭhāsi.

Gotamo antevāsike āha – ‘‘tātā, amhākaṃ añño sakkāro natthi, bhikkhusaṅgho dukkhena ṭhito.

Buddhappamukhassa bhikkhusaṅghassa pupphāsanaṃ paññāpessāma, jalajathalajapupphāni āharathā''ti. Te tāvadeva pabbatapādato vaṇṇagandhasampannāni pupphāni iddhiyā āharitvā sāriputtattherassa vatthumhi vuttanayeneva āsanāni paññāpayiṃsu. Nirodhasamāpattisamāpajjanampi chattadhāraṇampi sabbaṃ vuttanayeneva veditabbaṃ.

Satthā sattame divase nirodhato vuṭṭhāya parivāretvā ṭhite tāpase disvā dhammakathikabhāve etadaggappattaṃ sāvakaṃ āmantesi – ''iminā bhikkhu isigaṇena mahāsakkāro kato, etesaṃ pupphāsanānumodanaṃ karohī''ti. So satthu vacanaṃ sampaṭicchitvā tīṇi piṭakāni sammasitvā anumodanaṃ akāsi. Tassa desanāpariyosāne satthā sayaṃ brahmaghosaṃ nicchāretvā dhammaṃ desesi. Desanāpariyosāne ṭhapetvā gotamatāpasaṃ sesā aṭṭhārasa sahassajaṭilā arahattaṃ pāpuṇiṃsu.

Gotamo pana tenattabhāvena paṭivedhaṃ kātuṃ asakkonto bhagavantaṃ āha – ''bhagavā yena bhikkhunā paṭhamaṃ dhammo desito, ko nāma ayaṃ tumhākaṃ sāsane''ti? Ayaṃ gotama mayhaṃ sāsane dhammakathikānaṃ aggoti. ''Ahampi, bhante, imassa satta divasāni katassa adhikārassa phalena ayaṃ bhikkhu viya anāgate ekassa buddhassa sāsane dhammakathikānaṃ aggo bhaveyya''nti patthanaṃ katvā pādamūle nipajji.

Satthā anāgataṃ oloketvā anantarāyenassa patthanāya samijjhanabhāvaṃ ñatvā ''anāgate kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tvaṃ tassa sāsane dhammakathikānaṃ aggo bhavissasī''ti byākaritvā te arahattappatte tāpase ''etha bhikkhavo''ti āha. Sabbe antarahitakesamassū iddhimayapattacīvaradharā vassasaṭṭhikattherasadisā ahesuṃ. Satthā bhikkhusaṅghamādāya vihāraṃ gato.

Gotamopi yāvajīvaṃ tathāgataṃ paricaritvā yathābalaṃ kalyāṇakammaṃ katvā kappasatasahassaṃ devesu ca manussesu ca saṃsaritvā amhākaṃ bhagavato kāle kapilavatthunagarassa avidūre doṇavatthubrāhmaṇagāme brāhmaṇamahāsālakule nibbatti. Tassa nāmaggahaṇadivase puṇṇamāṇavoti nāmaṃ akaṃsu. Satthari abhisambodhiṃ patvā pavattitavaradhammacakke anupubbena āgantvā rājagahaṃ upanissāya viharante aññāsikoṇḍaññatthero kapilavatthuṃ gantvā attano bhāgineyyaṃ puṇṇamāṇavaṃ pabbājetvā punadivase dasabalassa santikaṃ āgantvā bhagavantaṃ vanditvā āpucchitvā nivāsatthāya chaddantadahaṃ gato. Puṇṇopi mantāṇiputto mātulena aññāsikoṇḍaññattherena saddhiṃ dasabalassa santikaṃ agantvā ''mayhaṃ pabbajitakiccaṃ matthakaṃ pāpetvāva dasabalassa santikaṃ gamissāmī''ti kapilavatthusmiṃyeva ohīno yonisomanasikāre kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tassa santike pabbajitakulaputtāpi pañcasatā ahesuṃ. Thero sayaṃ dasakathāvatthulābhitāya tepi dasahi kathāvatthūhi ovadati. Te tassa ovāde ṭhatvā sabbeva arahattaṃ pattā.

Te attano pabbajitakiccaṃ matthakaṃ pattaṃ ñatvā upajjhāyaṃ upasaṅkamitvā āhaṃsu – ''bhante, amhākaṃ kiccaṃ matthakaṃ pattaṃ, dasannañca mahākathāvatthūnaṃ lābhino, samayo no dasabalaṃ passitu''nti. Thero tesaṃ kathaṃ sutvā cintesi – ''mama dasakathāvatthulābhitaṃ satthā jānāti, ahaṃ dhammaṃ desento dasa kathāvatthūni amuñcantova desemi. Mayi gacchante sabbepime bhikkhū parivāretvā gacchissanti, evaṃ gaṇasaṅgaṇikāya gantvā pana ayuttaṃ mayhaṃ dasabalaṃ passituṃ, ime tāva gantvā passantū''ti te bhikkhū āha – ''āvuso, tumhe purato gantvā tathāgataṃ passatha, mama vacanena dasabalassa pāde vandatha, ahampi tumhākaṃ gatamaggena gamissāmī''ti.

Te therā sabbepi dasabalassa jātibhūmiraṭṭhavāsino sabbe khīṇāsavā sabbe dasakathāvatthulābhino attano upajjhāyassa ovādaṃ abhinditvā anupubbena cārikaṃ carantā saṭṭhiyojanamaggaṃ atikkamma rājagahe veḷuvanamahāvihāraṃ gantvā dasabalassa pāde vanditvā ekamantaṃ nisīdiṃsu. Āciṇṇaṃ kho panetaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammodituntі bhagavā tehi saddhiṃ ''kacci, bhikkhave, khamanīya''ntiādinā nayena madhurapaṭisanthāraṃ katvā ''kuto ca tumhe, bhikkhave, āgacchathā''ti pucchi. Tehi ''jātibhūmito''ti vutte ''ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīhi evaṃ sambhāvito attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā''ti dasakathāvatthulābhiṃ bhikkhuṃ pucchi. Tepi ''puṇṇo nāma, bhante, āyasmā mantāṇiputto’’ti ārocayiṃsu. Taṃ kathaṃ sutvā āyasmā sāriputto therassa dassanakāmo ahosi.

Atha satthā rājagahato sāvatthiṃ agamāsi. Puṇṇatthero dasabalassa tattha āgatabhāvaṃ sutvā ‘‘satthāraṃ passissāmī’’ti gantvā antogandhakuṭiyaṃyeva tathāgataṃ sampāpuṇi. Satthā tassa dhammaṃ desesi. Thero dhammaṃ sutvā dasabalaṃ vanditvā paṭisallānatthāya andhavanaṃ gantvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Sāriputtattheropi tassa gamanaṃ sutvā sīsānulokiko gantvā okāsaṃ sallakkhetvā taṃ rukkhamūlaṃ upasaṅkamitvā therena saddhiṃ sammoditvā sattavisuddhikkamaṃ pucchi. Theropissa pucchitaṃ pucchitaṃ byākāsi. Te aññamaññassa subhāsitaṃ samanumodiṃsu. Atha satthā aparabhāge bhikkhusaṅghamajjhe nisinno theraṃ dhammakathikānaṃ aggaṭṭhāne ṭhapesīti.

Mahākaccānattheravatthu

197. Dasame **saṃkhittena bhāsitassā**ti saṃkhittena kathitadhammassa. **Vitthārena atthaṃ vibhajantānan**ti taṃ desanaṃ vitthāretvā atthaṃ vibhajamānānaṃ. Aññe kira tathāgatassa saṅkhepavacanaṃ atthavasena vā pūretuṃ sakkonti byañjanavasena vā, ayaṃ pana thero ubhayavasenapi sakkoti. Tasmā aggoti vutto. Pubbapatthanāpi cassa evarūpāva.

Ayaṃ panassa pañhakamme anupubbikathā – ayaṃ kira padumuttarasammāsambuddhakāle gahapatimahāsālakule nibbattitvā vuddhippatto ekadivasaṃ vuttanayeneva vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ attanā saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapentaṃ ekaṃ bhikkhuṃ disvā ‘‘mahanto vatāyaṃ bhikkhu, yaṃ satthā evaṃ vaṇṇeti, mayāpi anāgate ekassa buddhassa sāsane evarūpena bhavituṃ vaṭṭatī’’ti satthāraṃ nimantetvā vuttanayeneva sattāhaṃ mahādānaṃ datvā, ‘‘bhante, ahaṃ imassa sakkārassa phalena na aññaṃ sampattiṃ patthemi, anāgate pana ekassa buddhassa sāsane ito sattadivasamatthake tumhehi ṭhānantare ṭhapitabhikkhu viya ahampi taṃ ṭhānantaraṃ labheyya’’nti patthanaṃ katvā pādamūle nipajji. Satthā anāgataṃ olokento ‘‘samijjhissati imassa kulaputtassa patthanā’’ti disvā ‘‘ambho, kulaputta, anāgate kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tvaṃ tassa sāsane saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggo bhavissasī’’ti byākaritvā anumodanaṃ katvā pakkāmi.

Sopi kulaputto yāvajīvaṃ kusalaṃ katvā kappasatasahassaṃ devamanussesu saṃsaritvā kassapabuddhakāle bārāṇasiyaṃ kulagehe paṭisandhiṃ gahetvā satthari parinibbute suvaṇṇacetiyakaraṇaṭṭhānaṃ gantvā satasahassagghanikāya suvaṇṇiṭṭhakāya pūjaṃ katvā ‘‘bhagavā mayhaṃ nibbattanibbattaṭṭhāne sarīraṃ suvaṇṇavaṇṇaṃ hotū’’ti patthanaṃ akāsi. Tato yāvajīvaṃ kusalakammaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā amhākaṃ dasabalassa uppattikāle ujjeninagare purohitassa gehe nibbatti. Tassa nāmaggahaṇadivase ‘‘mayhaṃ putto suvaṇṇavaṇṇasarīro attanāva attano nāmaṃ gahetvā āgato’’ti kañcanamāṇavotevassa nāmaṃ akaṃsu. So vuddhimanvāya tayo vede uggaṇhitvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena kaccāno nāma jāto.

Caṇḍapajjotarājā amacce sannipātetvā āha – ‘‘buddho loke nibbatto, taṃ ānetuṃ samatthā gantvā ānetha tātā’’ti. Deva, añño dasabalaṃ ānetuṃ samattho nāma natthi, ācariyo kaccānabrāhmaṇova samattho, taṃ pahiṇathāti. Rājā taṃ pakkosāpetvā, ‘‘tāta, dasabalassa santikaṃ gacchāhī’’ti āha. Gantvā pabbajituṃ labhanto gamissāmi, mahārājāti. Yaṃkiñci katvā tathāgataṃ ānehi, tātāti. So ‘‘buddhānaṃ santikaṃ gacchantassa mahāparisāya kammaṃ natthī’’ti attaṭṭhamo agamāsi. Athassa satthā dhammaṃ desesi. Desanāpariyosāne saddhiṃ sattahi janehi saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthā ‘‘etha bhikkhavo’’ti hatthaṃ pasāresi. Taṃkhaṇaṃyeva sabbeva antarahitakesamassū iddhimayapattacīvaradharā vassasaṭṭhikattherā viya jātā.

Thero attano kicce matthakaṃ patte tuṇhībhāvena anisīditvā kāḷudāyitthero viya satthu ujjenigamanatthāya gamanavaṇṇaṃ kathesi. Satthā tassa vacanaṃ sutvā ‘‘kaccāno attano jātibhūmiyaṃ mama gamanaṃ paccāsīsatī''ti aññāsi. Buddhā ca nāma ekaṃ kāraṇaṃ paṭicca gantuṃ ayuttaṭṭhānaṃ na gacchanti. Tasmā theraṃ āha – ''tvaṃyeva bhikkhu gaccha, tayi gatepi rājā pasīdissatī''ti. Thero ''buddhānaṃ dve kathā nāma natthī''ti tathāgataṃ vanditvā attanā saddhiṃ āgatehi sattahi bhikkhūhi saddhiṃ ujjeniṃ gacchanto antarāmagge telapanāḷi nāma nigamo, tattha piṇḍāya cari. Tasmiṃ ca nigame dve seṭṭhidhītaro. Tāsu ekā parijiṇṇakule nibbattā duggatā mātāpitūnaṃ accayena dhātiṃ nissāya jīvati. Attabhāvo panassā samiddho, kesā aññāhi ativiya dīghā. Tasmiṃyeva nigame aññā issaraseṭṭhikulassa dhītā nikkesikā. Sā tato pubbe tassā samīpaṃ pesetvā ''sataṃ vā sahassaṃ vā dassāmī''ti vatvāpi kese āharāpetuṃ nāsakkhi.

Tasmiṃ pana divase sā seṭṭhidhītā mahākaccānattheraṃ sattahi bhikkhūhi parivutaṃ tucchapattaṃ āgacchantaṃ disvā ''ayaṃ suvaṇṇavaṇṇo eko brahmabandhubhikkhu yathādhoteneva pattena āgacchati, mayhañca aññaṃ dhanaṃ natthi. Asukaseṭṭhidhītā pana imesaṃ kesānaṃ atthāya pesesi. Idāni ito laddhauppādena sakkā therassa deyyadhammaṃ dātu''nti dhātiṃ pesetvā there nimantetvā antogehe nisīdāpesi. Therānaṃ nisinnakāle gabbhaṃ pavisitvā dhātiyā attano kese kappāpetvā, ''amma, ime kese asukāya nāma seṭṭhidhītāya datvā yaṃ sā deti, taṃ āhara, ayyānaṃ piṇḍapātaṃ dassāmā''ti. Dhāti piṭṭhihatthena assūni puñchitvā ekena hatthena hadayamaṃsaṃ sandhāretvā therānaṃ santike paṭicchādetvā te kese ādāya tassā seṭṭhidhītāya santikaṃ gatā.

Paṇiyaṃ nāma sāravantampi sayaṃ upanītaṃ gāravaṃ na janeti, tasmā sā seṭṭhidhītā cintesi – ''ahaṃ pubbe bahunāpi dhanena ime kese āharāpetuṃ nāsakkhiṃ, idāni pana chinnakālato paṭṭhāya na yathāmūlameva labhissatī''ti. Dhātiṃ āha – ''ahaṃ pubbe tava sāminiṃ bahunāpi dhanena kese āharāpetuṃ nāsakkhiṃ, yattha katthaci vinipātā pana nijjīvakesā nāma aṭṭha kahāpaṇe agghantī''ti aṭṭheva kahāpaṇe adāsi. Dhāti kahāpaṇe āharitvā seṭṭhidhītāya adāsi. Seṭṭhidhītā ekekaṃ piṇḍapātaṃ ekekakahāpaṇagghanakaṃ katvā therānaṃ dāpesi. Thero āvajjitvā seṭṭhidhītāya upanissayaṃ disvā ''kahaṃ seṭṭhidhītā''ti pucchi. Gabbhe, ayyāti. Pakkosatha nanti. Sā ca theresu gāravena ekavacaneneva āgantvā there vanditvā balavasaddhaṃ uppādesi. Sukhette patiṭṭhitapiṇḍapāto diṭṭheva dhamme vipākaṃ detīti saha therānaṃ vandanena kesā pakatibhāveyeva aṭṭhaṃsu. Therāpi taṃ piṇḍapātaṃ gahetvā passantiyāyeva seṭṭhidhītāya vehāsaṃ abbhuggantvā kañcanavanuyyāne otariṃsu.

Uyyānapālo theraṃ disvā rañño santikaṃ gantvā ''deva, me ayyo purohito kaccāno pabbajitvā uyyānamāgato''ti āha. Rājā caṇḍapajjoto uyyānaṃ gantvā katabhattakiccaṃ theraṃ pañcapatiṭṭhitena vanditvā ekamantaṃ nisinno ''kahaṃ, bhante, bhagavā''ti pucchi. Satthā sayaṃ anāgantvā maṃ pesesi mahārājāti. Kahaṃ, bhante, ajja bhikkhaṃ alatthāti? Thero rañño pucchāsabhāgena sabbaṃ seṭṭhidhītāya kataṃ dukkaraṃ ārocesi. Rājā therassa vasanaṭṭhānaṃ paṭiyādetvā theraṃ nimantetvā nivesanaṃ gantvā seṭṭhidhītaraṃ āṇāpetvā aggamahesiṭṭhāne ṭhapesi. Imissā itthiyā diṭṭhadhammikova yasapaṭilābho ahosi.

Tato paṭṭhāya rājā therassa mahāsakkāraṃ karoti. Therassa dhammakathāya pasīditvā mahājano therassa santike pabbaji. Tato paṭṭhāya sakalanagaraṃ ekakāsāvapajjotaṃ isivātapaṭivātaṃ ahosi. Sāpi devī gabbhaṃ labhitvā dasamāsaccayena puttaṃ vijāyi. Tassa nāmaggahaṇadivase gopālakumāroti mātāmahaseṭṭhino nāmaṃ akaṃsu. Sā puttassa nāmavasena gopālamātā nāma devī jātā. Sā devī there ativiya pasīditvā rājānaṃ sampaṭicchāpetvā kañcanavanuyyāne therassa vihāraṃ kāresi. Thero ujjeninagaraṃ pasādetvā puna satthu santikaṃ gato. Atha satthā aparabhāge jetavane viharanto madhupiṇḍikasuttaṃ (ma. ni. 1.199 ādayo) kaccānapeyyālaṃ (ma. ni. 3.279 ādayo) pārāyanasuttanti ime tayo suttante aṭṭhuppattiṃ katvā theraṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapesīti.

Paṭhamavaggavaṇṇanā.

14. Etadaggavaggo

(14) 2. Dutiyaetadaggavaggo

Cūḷapanthakattheravatthu

198-200. Dutiyassa paṭhame **manomaya**nti manena nibbattitaṃ. ‘‘Manomayena kāyena, iddhiyā upasaṅkamī’’ti (theragā. 901) vuttaṭṭhānasmiñhi manena katakāyo manomayakāyo nāma jāto. ‘‘Aññataraṃ manomayaṃ kāyaṃ upapajjatī’’ti (cūḷava. 333) vuttaṭṭhāne manena nibbattitakāyo manomayakāyo nāma jāto. Ayamidha adhippeto. Tattha aññe bhikkhū manomayaṃ kāyaṃ nibbattentā tayo vā cattāro vā nibbattenti, na bahuke. Ekasadiseyeva ca katvā nibbattenti ekavidhameva kammaṃ kurumāne. Cūḷapanthakatthero pana ekāvajjanena samaṇasahassaṃ māpesi. Dvepi ca jane na ekasadise akāsi na ekavidhaṃ kammaṃ kurumāne. Tasmā manomayaṃ kāyaṃ abhinimminantānaṃ aggo nāma jāto.

Cetovivaṭṭakusalānampi cūḷapanthakova aggo, saññāvivaṭṭakusalānaṃ pana mahāpanthakatthero aggoti vutto. Tattha cūḷapanthakatthero catunnaṃ rūpāvacarajjhānānaṃ lābhitāya ‘‘cetovivaṭṭakusalo’’ti vutto, mahāpanthakatthero catunnaṃ arūpāvacarajjhānānaṃ lābhitāya ‘‘saññāvivaṭṭakusalo’’ti vutto. Cūḷapanthako ca samādhikusalatāya cetovivaṭṭakusalo nāma, mahāpanthako vipassanākusalatāya saññāvivaṭṭakusalo nāma. Eko cettha samādhilakkhaṇe cheko, eko vipassanālakkhaṇe. Tathā eko samādhigāḷho, eko vipassanāgāḷho. Eko cettha aṅgasaṃkhitte cheko, eko ārammaṇasaṃkhitte. Tathā eko aṅgavavatthāne cheko, eko ārammaṇavavatthāneti evamettha yojanā kātabbā.

Apica cūḷapanthakatthero rūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti cetovivaṭṭakusalo, mahāpanthako arūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti saññāvivaṭṭakusalo. Ubhopi panthe jātattā panthakā nāma jātā. Tesaṃ paṭhamajāto mahāpanthako nāma, pacchājāto cūḷapanthako nāma.

Imesaṃ pana ubhinnampi pañhakamme ayamanupubbikathā – atīte kira padumuttarabuddhakāle haṃsavatīnagaravāsino dve bhātikā kuṭumbikā saddhā pasannā nibaddhaṃ satthu santikaṃ gantvā dhammaṃ suṇanti. Tesu ekadivasaṃ kaniṭṭho satthāraṃ dvīhaṅgehi samannāgataṃ ekaṃ bhikkhuṃ ‘‘mama sāsane manomayaṃ kāyaṃ abhinimminantānaṃ cetovivaṭṭakusalānañca ayaṃ bhikkhu aggo’’ti etadaggaṭṭhāne ṭhapentaṃ disvā cintesi – ‘‘mahā vatāyaṃ bhikkhu eko hutvā dve aṅgāni paripūretvā carati, mayāpi anāgate ekassa buddhassa sāsane aṅgadvayapūrakena hutvā vicarituṃ vaṭṭatī’’ti. So purimanayeneva satthāraṃ nimantetvā sattāhaṃ mahādānaṃ datvā evamāha – ‘‘yaṃ, bhante, bhikkhuṃ tumhe ito sattadivasamatthake manomayaṅgena ca cetovivaṭṭakusalaṅgena ca ‘ayaṃ mama sāsane aggo’ti etadagge ṭhapayittha, ahampi imassa adhikārakammassa phalena so bhikkhu viya aṅgadvayapūrako bhaveyya’’nti patthanaṃ akāsi.

Satthā anāgataṃ oloketvā anantarāyenassa patthanāya samijjhanabhāvaṃ disvā ‘‘anāgate kappasatasahassāvasāne gotamo nāma buddho uppajjissati, so taṃ imasmiṃ ṭhānadvaye ṭhapessatī’’ti byākaritvā anumodanaṃ katvā pakkāmi. Bhātāpissa ekadivasaṃ satthāraṃ saññāvivaṭṭakusalaṃ bhikkhuṃ etadaggaṭṭhāne ṭhapentaṃ disvā tatheva adhikāraṃ katvā patthanaṃ akāsi, satthāpi taṃ byākāsi.

Te ubhopi janā satthari dharamāne kusalakammaṃ karitvā satthu parinibbutakāle sarīracetiye suvaṇṇapūjaṃ katvā tato cutā devaloke nibbattā. Tesaṃ devamanussesu saṃsarantānaṃyeva kappasatasahassaṃ atikkantaṃ. Tattha mahāpanthakassa antarā katakalyāṇakammaṃ na kathiyati, cūḷapanthako pana kassapabhagavato sāsane pabbajitvā vīsati vassasahassāni odātakasiṇakammaṃ katvā devapure nibbatti. Atha amhākaṃ satthā abhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ upanissāya veḷuvanamahāvihāre paṭivasati.

Imasmiṃ ṭhāne ṭhatvā imesaṃ dvinnaṃ nibbattiṃ kathetuṃ vaṭṭati. Rājagahe kira dhanaseṭṭhikulassa dhītā attano dāseneva saddhiṃ santhavaṃ katvā ‘‘aññepi me imaṃ kammaṃ jāneyyu’’nti cintetvā evamāha – ‘‘amhehi imasmiṃ ṭhāne vasituṃ na sakkā, sace me mātāpitaro imaṃ dosaṃ jānissanti, khaṇḍākhaṇḍaṃ karissanti, videsaṃ gantvā vasissāmā’’ti hatthasāraṃ gahetvā aggadvārena nikkhamitvā ‘‘yattha vā tattha vā aññehi ajānanaṭṭhānaṃ gantvā vasissāmā’’ti ubhopi agamaṃsu.

Tesaṃ ekasmiṃ ṭhāne vasantānaṃ saṃvāsamanvāya tassā kucchiyaṃ gabbho patiṭṭhāsi. Sā gabbhassa paripākaṃ āgamma sāmikena saddhiṃ mantesi – ‘‘gabbho me paripākaṃ gato, ñātimittādivirahite ṭhāne gabbhavuṭṭhānaṃ nāma ubhinnampi amhākaṃ dukkhameva, kulagehameva gacchāmā’’ti. So ‘‘ajja gacchāma, sve gacchāmā’’ti divase atikkamāpesi. Sā cintesi – ‘‘ayaṃ bālo attano dosamahantāya gantuṃ na ussahati, mātāpitaro ca nāma ekantahitā, ayaṃ gacchatu vā mā vā, mayā gantuṃ vaṭṭatī’’ti. Tasmiṃ gehā nikkhante sā gehe parikkhāraṃ paṭisāmetvā attano kulagharaṃ gatabhāvaṃ anantaragehavāsīnaṃ ārocetvā maggaṃ paṭipajji.

Atha so puriso gharaṃ āgato taṃ adisvā paṭivissake pucchitvā ‘‘kulagharaṃ gatā’’ti sutvā vegena anubandhitvā antarāmagge sampāpuṇi. Tassāpi tattheva gabbhavuṭṭhānaṃ ahosi. So ‘‘kiṃ idaṃ bhadde’’ti pucchi. Sāmi eko putto jātoti. Idāni kiṃ karissāmāti? Yassa atthāya mayaṃ kulagharaṃ gacchāma, taṃ kammaṃ antarāva nipphannaṃ, tattha gantvā kiṃ karissāma, nivattāmāti dvepi ekacittā hutvā nivattiṃsu. Tassa dārakassa ca panthe jātattā panthakoti nāmaṃ akaṃsu. Tassā nacirasseva aparopi gabbho patiṭṭhahi. Sabbaṃ purimanayeneva vitthāretabbaṃ. Tassapi dārakassa panthe jātattā paṭhamajātassa mahāpanthakoti nāmaṃ katvā pacchājātassa cūḷapanthakoti nāmaṃ akaṃsu.

Te dvepi dārake gahetvā attano vasanaṭṭhānameva gatā. Tesaṃ tattha vasantānaṃ ayaṃ mahāpanthakadārako aññe dārakajane ‘‘cūḷapitā mahāpitā ayyako ayyikā’’ti vadante sutvā mātaraṃ paṭipucchi – ‘‘amma, aññe dārakā kathenti ‘ayyako ayyikā’ti, kiṃ amhākaṃ ñātakā natthī’’ti? Āma, tāta, tumhākaṃ ettha ñātakā natthi, rājagahanagare pana vo dhanaseṭṭhi nāma ayyako, tattha tumhākaṃ bahū ñātakāti. Kasmā tattha na gacchatha ammāti? Sā attano agamanakāraṇaṃ puttassa akathetvā puttesu punappunaṃ kathentesu sāmikamāha – ‘‘ime dārakā ativiya maṃ kilamenti, kiṃ no mātāpitaro disvā maṃsaṃ khādissanti, ehi dārakānaṃ ayyakakulaṃ dassemā’’ti. Ahaṃ sammukhā bhavituṃ na sakkhissāmi, taṃ pana nayissāmīti. ‘‘Sādhu sāmi, yena kenaci upāyena dārakānaṃ ayyakakulameva daṭṭhuṃ vaṭṭatī’’ti dvepi janā dārake ādāya anupubbena rājagahaṃ patvā nagaradvāre ekissā sālāya nivāsaṃ katvā dārakamātā dve dārake gahetvā āgatabhāvaṃ mātāpitūnaṃ ārocāpesi.

Te taṃ sāsanaṃ sutvā saṃsāre saṃsarantānaṃ na putto na dhītā nāma natthi, te amhākaṃ mahāparādhikā, na sakkā tehi amhākaṃ cakkhupathe ṭhātuṃ. Ettakaṃ pana dhanaṃ gahetvā dvepi janā phāsukaṭṭhānaṃ gantvā jīvantu, dārake pana idha pesentūti. Seṭṭhidhītā mātāpitūhi pesitaṃ dhanaṃ gahetvā dārake āgatadūtānaṃ hattheyeva datvā pesesi. Dārakā ayyakakule vaḍḍhanti. Tesu cūḷapanthako atidaharo, mahāpanthako pana ayyakena saddhiṃ dasabalassa dhammakathaṃ sotuṃ gacchati. Tassa niccaṃ satthu sammukhe dhammaṃ suṇantassa pabbajjāya cittaṃ nami. So ayyakaṃ āha – ‘‘sace tumhe anujāneyyātha, ahaṃ pabbajjeyya’’nti. ‘‘Kiṃ vadesi, tāta, mayhaṃ sakalalokassapi pabbajjato taveva pabbajjā bhaddikā. Sace sakkosi, pabbaja, tātā’’ti sampaṭicchitvā satthu santikaṃ gato. Satthā ‘‘kiṃ, mahāseṭṭhi, dārako te laddho’’ti? ‘‘Āma, bhante, ayaṃ dārako mayhaṃ nattā, tumhākaṃ santike pabbajāmīti vadatī’’ti āha.

Satthā aññataraṃ piṇḍacārikaṃ ‘‘imaṃ dārakaṃ pabbājehī’’ti āṇāpesi. Thero tassa tacapañcakakammaṭṭhānaṃ ācikkhitvā pabbājesi. So bahuṃ buddhavacanaṃ uggaṇhitvā paripuṇṇavasso upasampadaṃ labhi. Upasampanno hutvā yonisomanasikāre kammaṃ karonto catunnaṃ arūpāvacarajjhānānaṃ lābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pāpuṇi. Iti so saññāvivaṭṭakusalānaṃ aggo jāto. So jhānasukhena phalasukhena vītināmento cintesi – ‘‘sakkā nu kho imaṃ sukhaṃ cūḷapanthakassa dātu’’nti. Tato ayyakaseṭṭhissa santikaṃ gantvā ‘‘mahāseṭṭhi sace tumhe sampaṭicchatha, ahaṃ cūḷapanthakaṃ pabbājeyya’’nti āha. Pabbājetha, bhanteti. Thero cūḷapanthakadārakaṃ pabbājetvā dasasu sīlesu patiṭṭhāpesi. Cūḷapanthakasāmaṇero bhātikassa santike.

‘‘Padumaṃ yathā kokanadaṃ sugandhaṃ,
Pāto siyā phullamavītagandhaṃ;
Aṅgīrasaṃ passa virocamānaṃ,
Tapantamādiccamivantalikkhe’’ti. (saṃ. ni. 1.123; a. ni. 5.195) –

Imaṃ gāthaṃ gaṇhāti. Gahitagahitapadaṃ uparūparipadaṃ gaṇhantassa nassati. Tassa imaṃ gāthaṃ gahetuṃ vāyamantasseva cattāro māsā atikkantā. Atha naṃ mahāpanthako āha – ‘‘cūḷapanthaka, tvaṃ imasmiṃ sāsane abhabbo, catūhi māsehi ekagāthampi gahetuṃ na sakkosi, pabbajitakiccaṃ pana tvaṃ kathaṃ matthakaṃ pāpessasi, nikkhama ito’’ti. So therena paṇāmito vihārapaccante rodamāno aṭṭhāsi.

Tena samayena satthā rājagahaṃ upanissāya jīvakambavane viharati. Tasmiṃ samaye jīvako purisaṃ pesesi ‘‘pañcahi bhikkhusatehi saddhiṃ satthāraṃ nimantehī’’ti. Tena kho pana samayena mahāpanthako bhattuddesako hoti. So ‘‘pañcannaṃ bhikkhusatānaṃ bhikkhaṃ sampaṭicchatha, bhante’’ti vutto ‘‘cūḷapanthakaṃ ṭhapetvā sesānaṃ sampaṭicchāmī’’ti āha. Cūḷapanthako taṃ kathaṃ sutvā bhiyyosomattāya domanassappatto ahosi. Satthā cūḷapanthakassa khedaṃ disvā ‘‘cūḷapanthako mayi gate bujjhissatī’’ti gantvā avidūre ṭhāne attānaṃ dassetvā ‘‘kiṃ tvaṃ, panthaka, rodasī’’ti āha. Bhātā maṃ, bhante, paṇāmetīti. Panthaka, tuyhaṃ bhātikassa parapuggalānaṃ āsayānusayañāṇaṃ natthi, tvaṃ buddhaveneyyapuggalo nāmāti iddhiyā abhisaṅkharitvā suddhaṃ coḷakhaṇḍaṃ adāsi ‘‘imaṃ gahetvā ‘rajoharaṇaṃ rajoharaṇa’nti vatvā bhāvehi panthakā’’ti.

So satthārā dinnaṃ coḷakhaṇḍaṃ ‘‘rajoharaṇaṃ rajoharaṇa’’nti hatthena parimajjanto nisīdi. Tassa parimajjantassa lomāni kiliṭṭhadhātukāni jātāni. Puna parimajjantassa ukkhaliparipuñchanasadisaṃ jātaṃ. So ñāṇaparipākaṃ āgamma tattha khayavayaṃ paṭṭhapetvā cintesi – ‘‘idaṃ coḷakhaṇḍaṃ pakatiyā paṇḍaraṃ parisuddhaṃ, upādinnakasarīraṃ nissāya kiliṭṭhaṃ jātaṃ, idaṃ cittampi evaṃgatikamevā’’ti. Samādhiṃ bhāvetvā cattāri rūpāvacarajjhānāni pādakāni katvā saha paṭisambhidāhi arahattaṃ pāpuṇi. So manomayajjhānalābhī hutvā eko hutvā bahudhā, bahudhā hutvā eko bhavituṃ samattho ahosi. Arahattamaggeneva cassa tepiṭakañca cha abhiññā ca āgamiṃsu.

Punadivase satthā ekūnehi pañcahi bhikkhusatehi saddhiṃ gantvā jīvakassa nivesane nisīdi. Cūḷapanthako pana attano bhikkhāya asampaṭicchitattāyeva na gato. Jīvako yāguṃ dātuṃ ārabhi, satthā hatthena pattaṃ pidahi. Kasmā, bhante, na gaṇhathāti? Vihāre eko bhikkhu atthi jīvakāti. So purisaṃ pahiṇi ‘‘gaccha, bhaṇe, vihāre nisinnaṃ ayyaṃ gahetvā ehī’’ti. Cūḷapanthakattheropi tassa purisassa pure āgamanāyeva bhikkhusahassaṃ nimminitvā ekampi ekena asadisaṃ, ekassapi ca cīvaravicāraṇādisamaṇakammaṃ aññena asadisaṃ akāsi. So puriso vihāre bhikkhūnaṃ bahubhāvaṃ disvā gantvā jīvakassa kathesi – ‘‘bhante, imasmiṃ vihāre bhikkhusaṅgho bahutaro, tato pakkositabbaṃ bhadantaṃ na jānāmī’’ti. Jīvako satthāraṃ paṭipucchi – ‘‘konāmo, bhante, vihāre nisinnabhikkhū’’ti? Cūḷapanthako nāma jīvakāti. Gaccha bho ‘‘cūḷapanthako nāma kataro’’ti pucchitvā ānehīti. So vihāraṃ gantvā ‘‘cūḷapanthako nāma, bhante, kataro’’ti pucchi. ‘‘Ahaṃ cūḷapanthako ahaṃ cūḷapanthako’’ti bhikkhusahassampi kathesi. So punāgantvā jīvakassa kathesi ‘‘sahassamattā bhikkhū sabbepi ‘ahaṃ cūḷapanthako ahaṃ cūḷapanthako’ti kathenti, ahaṃ ‘asuko nāma pakkositabbo’ti na jānāmī’’ti. Jīvakopi paṭividdhasaccatāya ‘‘iddhimā bhikkhū’’ti nayato ñatvā ‘‘paṭhamaṃ kathanabhikkhumeva ‘tumhe satthā pakkosatī’ti vatvā cīvarakaṇṇe gaṇha tātā’’ti āha. So vihāraṃ gantvā tathā akāsi, tāvadeva sahassamattā bhikkhū antaradhāyiṃsu. So theraṃ gahetvā agamāsi. Satthā tasmiṃ khaṇe yāguṃ gaṇhi.

Dasabale bhattakiccaṃ katvā vihāraṃ gate dhammasabhāyaṃ kathā udapādi ‘‘yāva mahantā vata buddhā nāma cattāro māse ekagāthaṃ gaṇhituṃ asakkontaṃ bhikkhuṃ evaṃmahiddhikaṃ akaṃsū’’ti. Satthā tesaṃ bhikkhūnaṃ cittācāraṃ ñatvā gantvā paññattāsane nisajja ‘‘kiṃ vadetha, bhikkhave’’ti pucchi. Na bhagavā aññaṃ kiñci kathema, cūḷapanthakena tumhākaṃ santikā mahālābho laddhoti tumhākaṃyeva guṇaṃ kathemāti. Anacchariyaṃ, bhikkhave, idāni mayhaṃ ovādaṃ katvā lokuttaradāyajjalābho, ayaṃ atītepi aparipakkañāṇe ṭhitassa mayhaṃ ovādaṃ katvā lokiyadāyajjaṃ labhīti. Bhikkhū ‘‘kadā, bhante’’ti āyāciṃsu. Satthā tesaṃ bhikkhūnaṃ atītaṃ āharitvā dassesi.

Bhikkhave, atīte bārāṇasīnagare brahmadatto nāma rājā rajjaṃ kāresi. Tasmiṃ samaye cūḷakaseṭṭhi nāma paṇḍito byatto sabbanimittāni jānāti. So ekadivasaṃ rājūpaṭṭhānaṃ gacchanto antaravīthiyaṃ matamūsikaṃ disvā tasmiṃ khaṇe nakkhattaṃ samānetvā idamāha – ‘‘sakkā cakkhumatā kulaputtena imaṃ undūraṃ gahetvā dārabharaṇañca kātuṃ kammante ca payojetu’’nti. Aññataro duggatakulaputto taṃ seṭṭhissa vacanaṃ sutvā ‘‘nāyaṃ ajānitvā kathessatī’’ti mūsikaṃ gahetvā ekasmiṃ āpaṇe biḷārassatthāya datvā kākaṇikaṃ labhi. Tāya kākaṇikāya phāṇitaṃ kiṇitvā ekena kuṭena pānīyaṃ gaṇhitvā araññato āgacchante mālākāre disvā thokaṃ thokaṃ phāṇitakhaṇḍaṃ datvā uḷuṅkena pānīyaṃ adāsi. Te tassa ekekaṃ pupphamuṭṭhiṃ adaṃsu. So tena pupphamūlena punadivasepi phāṇitañca pānīyaghaṭañca gahetvā pupphārāmameva gato. Tassa taṃdivasaṃ mālākārā aḍḍhaocitake pupphagacche datvā agamaṃsu. So nacirasseva iminā upāyena aṭṭha kahāpaṇe labhi.

Puna ekasmiṃ vātavuṭṭhidivase chaḍḍitauyyānaṃ gantvā patitadārūnaṃ rāsiṃ katvā nisinno rājakumbhakārassa santikā soḷasa kahāpaṇe labhi. So catuvīsatiyā kahāpaṇesu jātesu ‘‘atthi ayaṃ upāyo mayha’’nti nagaradvārato avidūre ṭhāne ekaṃ pānīyacāṭiṃ ṭhapetvā pañcasate tiṇahārake pānīyena upaṭṭhahi. Te āhaṃsu – ‘‘tvaṃ, samma, amhākaṃ bahupakāro, kiṃ te karomā’’ti? Sopi ‘‘mayhaṃ kicce uppanne karissathā’’ti vatvā ito cito ca vicaranto thalapathakammikena ca jalapathakammikena ca saddhiṃ mittasanthavaṃ akāsi. Tassa thalapathakammiko ‘‘sve imaṃ nagaraṃ assavāṇijako pañca assasatāni gahetvā āgamissatī’’ti ācikkhi. So tassa vacanaṃ sutvā tiṇahārakānaṃ saññaṃ datvā ekekaṃ tiṇakalāpaṃ diguṇaṃ katvā āharāpesi. Atha so assānaṃ nagaraṃ paviṭṭhavelāya tiṇakalāpasahassaṃ antaradvāre rāsiṃ katvā nisīdi. Assavāṇijo sakalanagare assānaṃ cāriṃ alabhitvā tassa sahassaṃ datvā taṃ tiṇaṃ gaṇhi.

Tato katipāhaccayenassa samuddakammikasahāyako ārocesi ‘‘paṭṭanaṃ mahānāvā āgatā’’ti. So ‘‘atthi ayaṃ upāyo’’ti aṭṭhahi kahāpaṇehi sabbaparivārasampannaṃ tāvakālikaṃ rathaṃ gahetvā nāvāpaṭṭanaṃ gantvā ekaṃ aṅgulimuddikaṃ nāvikassa saccakāraṃ datvā avidūre ṭhāne sāṇiṃ parikkhipāpetvā tattha nisinno purise āṇāpesi ‘‘bāhirakesu vāṇijesu āgatesu tatiyena paṭihārena ārocethā’’ti. ‘‘Nāvā āgatā’’ti sutvā bārāṇasito satamattā vāṇijā ‘‘bhaṇḍaṃ gaṇhāmā’’ti āgamaṃsu. Bhaṇḍaṃ tumhe na labhissatha, asukaṭṭhāne nāma mahāvāṇijena saccakāro dinnoti. Te tesaṃ sutvā tassa santikaṃ āgatā, pādamūlikapurisā purimasaññāvasena tatiyena pāṭihārena tesaṃ āgatabhāvaṃ ārocesuṃ. Te satamattāpi vāṇijā ekekaṃ sahassaṃ datvā tena saddhiṃ nāvāya pattikā hutvā puna ekekaṃ sahassaṃ datvā pattiṃ vissajjāpetvā bhaṇḍaṃ attano santakaṃ akaṃsu. So puriso dve satasahassāni gahetvā bārāṇasiṃ āgantvā ‘‘kataññunā bhavituṃ vaṭṭatī’’ti ekaṃ satasahassaṃ gahetvā cūḷaseṭṭhissa santikaṃ gato.

Atha taṃ cūḷaseṭṭhi ‘‘kiṃ te, tāta, katvā idaṃ dhanaṃ laddha’’nti pucchi. So ‘‘tumhehi kathitaupāye ṭhatvā catumāsabbhantareyeva laddha’’nti āha. Seṭṭhi tassa vacanaṃ sutvā ‘‘idāni evarūpaṃ dārakaṃ parasantakaṃ kātuṃ na vaṭṭatī’’ti vayappattaṃ dhītaraṃ datvā sakalakuṭumbassa sāmikaṃ akāsi. Sopi kulaputto seṭṭhino accayena tasmiṃ nagare seṭṭhiṭṭhānaṃ gahetvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato. Satthā dve vatthūni kathetvā anusandhiṃ ghaṭetvā abhisambuddhakāle imaṃ gāthamāha –

‘‘Appakenapi medhāvī, pābhatena vicakkhaṇo;
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhama’’nti. (jā. 1.1.4);

Iti satthā dhammasabhāyaṃ sannisinnānaṃ imaṃ kāraṇaṃ dassesi. Ayaṃ dvinnampi mahāsāvakānaṃ pubbapatthanato paṭṭhāya anupubbikathā. Aparabhāge pana satthā ariyagaṇaparivuto dhammāsane nisinno manomayaṃ kāyaṃ abhinimminantānaṃ cetovivaṭṭakusalānañca cūḷapanthakattheraṃ aggaṭṭhāne ṭhapesi, saññāvivaṭṭakusalānaṃ mahāpanthakanti.

Subhūtittheravatthu

201. Tatiye **araṇavihārīna**nti nikkilesavihārīnaṃ. **Raṇa**nti hi rāgādayo kilesā vuccanti, tesaṃ abhāvena nikkilesavihāro araṇavihāro nāma. So yesaṃ atthi, te araṇavihārino. Tesaṃ araṇavihārīnaṃ subhūtitthero aggoti. Kiñcāpi hi aññepi khīṇāsavā araṇavihārinova, therena pana dhammadesanāya etaṃ nāmaṃ laddhaṃ. Aññe hi bhikkhū dhammaṃ desento uddissakaṃ katvā vaṇṇaṃ vā avaṇṇaṃ vā kathenti, thero pana dhammaṃ desento satthārā desitaniyāmato anokkamitvā deseti, tasmā araṇavihārīnaṃ aggo nāma jāto.

202. Catutthe **dakkhiṇeyyāna**nti dakkhiṇārahānaṃ. Tattha kiñcāpi aññepi khīṇāsavā aggadakkhiṇeyyā, thero pana piṇḍāya caranto ghare ghare mettājhānaṃ samāpajjitvā samāpattito vuṭṭhāya bhikkhaṃ gaṇhāti ‘‘evaṃ bhikkhādāyakānaṃ mahapphalaṃ bhavissatī’’ti. Tasmā dakkhiṇeyyānaṃ aggoti vutto. Attabhāvo panassa susamiddho, alaṅkatatoraṇaṃ viya cittapaṭo viya ca ativiya virocati. Tasmā subhūtīti vuccati.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira padumuttare bhagavati anuppanneyeva haṃsavatīnagare brāhmaṇamahāsālakule nibbatti, nandamāṇavotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā tattha sāraṃ apassanto attano parivārehi catucattālīsāya māṇavakasahassehi saddhiṃ pabbatapāde isipabbajjaṃ pabbajitvā pañca abhiññā aṭṭha samāpattiyo nibbattesi, antevāsikepi jhānalābhino akāsi.

Tasmiṃ samaye padumuttaro bhagavā loke nibbattitvā haṃsavatīnagaraṃ upanissāya viharanto ekadivasaṃ paccūsasamaye lokaṃ olokento nandatāpasassa antevāsikānaṃ jaṭilānaṃ arahattūpanissayaṃ nandatāpasassa ca dvīhaṅgehi samannāgatassa sāvakassa ṭhānantarapatthanaṃ disvā pātova sarīrapaṭijagganaṃ katvā pubbaṇhasamayaṃ pattacīvaramādāya sāriputtattherassa vatthumhi vuttanayeneva nandatāpasassa assamaṃ agamāsi. Tattha phalāphaladānañca pupphāsanapaññāpanañca nirodhasamāpattisamāpajjanañca vuttanayeneva veditabbaṃ.

Satthā pana nirodhā vuṭṭhito araṇavihāriaṅgena ca dakkhiṇeyyaṅgena cāti dvīhaṅgehi samannāgataṃ ekaṃ sāvakaṃ ‘‘isigaṇassa pupphāsanānumodanaṃ karohī’’ti āṇāpesi. So attano visaye ṭhatvā tepiṭakaṃ sammasitvā anumodanaṃ akāsi. Tassa desanāvasāne satthā sayaṃ dhammaṃ desesi. Desanāpariyosāne sabbe catucattālīsasahassāpi tāpasā arahattaṃ pāpuṇiṃsu. Nandatāpaso pana anumodakassa bhikkhuno nimittaṃ gaṇhitvā satthu desanānusārena ñāṇaṃ pesetuṃ nāsakkhi. Satthā ‘‘etha, bhikkhavo’’ti sesabhikkhūnaṃ hatthaṃ pasāresi. Sabbepi antarahitakesamassū iddhimayaparikkhārā vassasaṭṭhikattherā viya ahesuṃ.

Nandatāpaso tathāgataṃ vanditvā sammukhe ṭhito āha – ‘‘bhante, yena bhikkhunā isigaṇassa pupphāsanānumodanā katā, ko nāmoyaṃ tumhākaṃ sāsane’’ti? Araṇavihāriaṅgena ca dakkhiṇeyyaṅgena ca etadaggaṃ patto esoti. ‘‘Bhante, ahampi iminā sattāhakatena adhikārakammena aññaṃ sampattiṃ na patthemi, anāgate panāhaṃ ekassa buddhassa sāsane ayaṃ thero viya dvīhaṅgehi samannāgato bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā byākaritvā pakkāmi. Nandatāpasopi kālena kālaṃ dasabalassa santike dhammaṃ sutvā aparihīnajjhāno brahmaloke nibbatto. Idamassa kalyāṇakammaṃ. Antarā pana kammaṃ na kathiyati.

So kappasatasahassaṃ atikkamitvā sāvatthiyaṃ sumanaseṭṭhissa gehe nibbatti, **subhūtī**tissa nāmaṃ akaṃsu. Aparabhāge amhākaṃ satthā loke nibbatto rājagahaṃ upanissāya viharati. Tadā anāthapiṇḍiko seṭṭhi sāvatthiyaṃ uṭṭhānakabhaṇḍaṃ gahetvā attano sahāyakassa rājagahaseṭṭhino gharaṃ gato satthu uppannabhāvaṃ ñatvā satthāraṃ sītavane viharantaṃ upasaṅkamitvā paṭhamadassaneneva sotāpattiphale patiṭṭhāya satthāraṃ sāvatthiṃ āgamanatthāya yācitvā pañcacattālīsayojane magge yojane

yojane satasahassapariccāgena vihāre patiṭṭhāpetvā sāvatthiyaṃ rājamānena aṭṭhakarīsappamāṇaṃ jetarājakumārassa uyyānabhūmiṃ koṭisanthārena kiṇitvā tattha bhagavato vihāraṃ kāretvā adāsi. Vihāramahadivase ayaṃ subhūtikuṭimbiko anāthapiṇḍikaseṭṭhinā saddhiṃ gantvā dhammaṃ suṇanto saddhaṃ paṭilabhitvā pabbaji. So upasampanno dve mātikā paguṇaṃ katvā kammaṭṭhānaṃ kathāpetvā araññe samaṇadhammaṃ karonto vipassanaṃ vaḍḍhetvā mettājhānaṃ pādakaṃ katvā arahattaṃ pāpuṇi. Dhammaṃ desento vuttanayeneva dhammaṃ katheti, piṇḍāya caranto vuttanayeneva mettājhānato vuṭṭhāya bhikkhaṃ gaṇhāti. Atha naṃ satthā imaṃ kāraṇadvayaṃ paṭicca araṇavihārīnañca dakkhiṇeyyānañca bhikkhūnaṃ aggaṭṭhāne ṭhapesīti.

Khadiravaniyarevatattheravatthu

203. Pañcame **āraññakāna**nti araññavāsīnaṃ. **Revato khadiravaniyo**ti dhammasenāpatittherassa kaniṭṭhabhātiko. So yathā aññe therā araññe vasamānā vanasabhāgaṃ udakasabhāgaṃ bhikkhācārasabhāgañca sallakkhetvā araññe vasanti, na evaṃ vasi. Etāni pana sabhāgāni anādiyitvā ujjaṅgalasakkharapāsāṇavisame khadiravane paṭivasati. Tasmā āraññakānaṃ aggoti vutto.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira atīte padumuttarabuddhakāle haṃsavatīnagare nibbatto mahāgaṅgāya payāgapatiṭṭhānatitthe nāvākammaṃ karonto paṭivasati. Tasmiṃ samaye satthā satasahassabhikkhuparivāro cārikaṃ caranto payāgapatiṭṭhānatitthaṃ sampāpuṇi. So dasabalaṃ disvā cintesi – ‘‘mayhaṃ kālena kālaṃ buddhadassanaṃ nāma natthi, ayaṃ me kalyāṇakammāyūhanakkhaṇo’’ti nāvāsaṅghāṭaṃ bandhāpetvā upari celavitānaṃ kāretvā gandhamālādāmāni osāretvā heṭṭhā varapotthakaṃ cittattharaṇaṃ attharāpetvā saparivāraṃ satthāraṃ paratīraṃ tāresi.

Tasmiṃ samaye satthā ekaṃ āraññakaṃ bhikkhuṃ etadagge ṭhapesi. So nāviko taṃ disvā ‘‘mayāpi evamevaṃ anāgate ekassa buddhassa sāsane āraññakānaṃ aggena bhavituṃ vaṭṭatī’’ti satthāraṃ nimantetvā sattāhaṃ mahādānaṃ datvā satthu pādamūle nipajjitvā, ‘‘bhante, tumhehi etadagge ṭhapito so bhikkhu viya ahampi anāgate ekassa buddhassa sāsane āraññakānaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā ‘‘anāgate gotamabuddhassa sāsane tvaṃ āraññakānaṃ aggo bhavissasī’’ti byākaritvā pakkāmi. Antarā pana aññaṃ kammaṃ na kathiyati.

So yāvajīvaṃ kalyāṇakammaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde magadhakkhette nālakabrāhmaṇagāme sārībrāhmaṇiyā kucchimhi paṭisandhiṃ gahetvā tiṇṇaṃ bhātikānaṃ tissannañca bhaginīnaṃ sabbakaniṭṭho hutvā nibbatti, **revato**tissa nāmaṃ akaṃsu. Athassa mātāpitaro cintesuṃ – ‘‘vaḍḍhitavaḍḍhite dārake samaṇā sakyaputtiyā netvā pabbājenti, amhākaṃ puttaṃ revataṃ daharameva gharabandhanena bandhissāmā’’ti samānakulato dārikaṃ ānetvā revatassa ayyikaṃ vandāpetvā, ‘‘amma, tava ayyikāya mahallakatarā hohī’’ti āhaṃsu. Revato tesaṃ kathaṃ sutvā cintesi – ‘‘ayaṃ dārikā daharā paṭhamavaye ṭhitā, imissā kira evaṃvidhaṃ rūpaṃ mama ayyikāya rūpasadisaṃ bhavissati, pucchissāmi tāva nesaṃ adhippāya’’nti cintetvā āha – ‘‘tumhe kiṃ kathethā’’ti? Tāta, ‘‘ayaṃ dārikā ayyikā viya te jaraṃ pāpuṇātū’’ti vadāmāti. So ‘‘imissā rūpaṃ evaṃvidhaṃ bhavissatī’’ti pucchi. Tāta, kiṃ vadesi, mahāpuññā evaṃvidhā hontīti.

So cintesi – ‘‘idaṃ kira rūpaṃ iminā niyāmena valittacaṃ bhavissati palitakesaṃ khaṇḍadantaṃ, ahaṃ evarūpe rūpe rajjitvā kiṃ karissāmi, mama bhātikānaṃ gatamaggameva gamissāmī’’ti kīḷanto viya hutvā samavaye taruṇadārake āha – ‘‘etha, bho, vidhāvanikaṃ karissāmā’’ti nikkhami. Tāta, maṅgaladivase mā bahi gacchāti. So dārakehi saddhiṃ kīḷanto viya attano dhāvanavāre sampatte thokaṃ gantvā papañcetvā āgacchati. Puna dutiyavāre sampatte tato turitaṃ viya gantvā āgato, tatiyavāre sampatte ‘‘ayaṃ me kālo’’ti ñatvā sammukhaṭṭhāneneva palāyitvā paṃsukūlikabhikkhūnaṃ nivāsaṭṭhānaṃ araññaṃ gantvā there abhivādetvā pabbajjaṃ yāci. Sappurisa mayaṃ taṃ na jānāma ‘‘kassāsi putto’’ti, tvañca alaṅkataniyāmeneva āgato, ko taṃ pabbājetuṃ ussahissatīti. So ubho bāhā paggayha ‘‘vilumpanti maṃ vilumpanti ma’’nti mahāravaṃ viravi. Ito cito ca bhikkhū sannipatitvā ‘‘sappurisa, imasmiṃ ṭhāne tava vatthaṃ vā piḷandhanaṃ vā koci gaṇhanto nāma natthi, tvañca ‘vilumpantī’ti vadasi, kiṃ sandhāya vadasī’’ti? Bhante, nāhaṃ vatthālaṅkāraṃ sandhāya vadāmi, tissannaṃ pana me sampattīnaṃ vilopo vattati, taṃ sandhāya vadāmi. Maṃ tāva tumhe mā pabbājayittha, bhātaraṃ pana me jānāthāti. Konāmo pana te bhātāti? Gihikāle upatisso nāma, idāni pana sāriputto nāma jātoti vadantīti. ‘‘Āvuso, evaṃ sante ayaṃ kulaputto amhākaṃ kaniṭṭhabhātiko nāma hoti, jeṭṭhabhātiko no dhammasenāpati puretaraṃyeva āha – ‘amhākaṃ ñātakā sabbeva micchādiṭṭhikā, yo koci amhākaṃ ñātīti āgacchati, taṃ yena tenupāyena pabbājeyyathā’ti. Ayaṃ pana therassa ajjhattabhātiko, pabbājetha na’’nti vatvā tacapañcakakammaṭṭhānaṃ ācikkhitvā pabbājayiṃsu. Atha naṃ paripuṇṇavassaṃ upasampādetvā kammaṭṭhāne yojayiṃsu.

Thero kammaṭṭhānaṃ gahetvā ācariyupajjhāyānaṃ avidūre ṭhāne vuttappakāraṃ khadiravanaṃ pavisitvā samaṇadhammaṃ karoti. Tassa ‘‘arahattaṃ appatvā dasabalaṃ vā bhātikattheraṃ vā na passissāmī’’ti vāyamantasseva tayo māsā atikkantā, sukhumālakulaputtassa lūkhabhojanaṃ bhuñjantassa cittaṃ valītaṃ nāma hoti, kammaṭṭhānaṃ vimokkhaṃ na gataṃ. So temāsaccayena pavāretvā vutthavasso hutvā tasmiṃyeva ṭhāne samaṇadhammaṃ karoti. Tassa samaṇadhammaṃ karontassa cittaṃ ekaggaṃ ahosi, so vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

Athāyasmā sāriputto satthāraṃ āha – ‘‘bhante, mayhaṃ kira kaniṭṭhabhātā revato pabbajito, so abhirameyya vā na vā, gantvā naṃ passissāmī’’ti. Bhagavā revatassa āraddhavipassakabhāvaṃ ñatvā dve vāre paṭikkhipitvā tatiyavāre yācito arahattaṃ pattabhāvaṃ ñatvā, ‘‘sāriputta, ahampi gamissāmi, bhikkhūnaṃ ārocehī’’ti. Thero bhikkhusaṅghaṃ sannipātetvā, ‘‘āvuso, satthā cārikaṃ caritukāmo, gantukāmā āgacchantū’’ti sabbesaṃyeva ārocesi. Dasabalassa cārikatthāya gamanakāle ohīnakabhikkhū nāma appakā honti, ‘‘satthu suvaṇṇavaṇṇaṃ sarīraṃ passissāma, madhuradhammakathaṃ vā suṇissāmā’’ti yebhuyyena gantukāmāva bahukā honti. Iti satthā mahābhikkhusaṅghaparivāro ‘‘revataṃ passissāmī’’ti nikkhanto.

Athekasmiṃ padese ānandatthero dvedhāpathaṃ patvā bhagavantaṃ pucchi – ‘‘bhante, imasmiṃ ṭhāne dve maggā, kataramaggena saṅgho gacchatū’’ti. Kataramaggo, ānanda, ujukoti? Bhante, ujumaggo tiṃsayojano amanussapatho, parihāramaggo pana saṭṭhiyojaniko khemo subhikkhoti. Ānanda, sīvali amhehi saddhiṃ āgatoti? Āma, bhante, āgatoti. Tena hi saṅgho ujumaggameva gaṇhatu, sīvalissa puññaṃ vīmaṃsissāmāti. Satthā bhikkhusaṅghaparivāro sīvalittherassa puññavīmaṃsanatthaṃ aṭavimaggaṃ abhiruhi. Maggaṃ abhiruhanaṭṭhānato paṭṭhāya devasaṅgho yojane yojane ṭhāne nagaraṃ māpetvā buddhappamukhassa bhikkhusaṅghassa vasanatthāya vihāre paṭiyādesi. Devaputtā raññā pesitakammakārā viya hutvā yāgukhajjakādīni gahetvā ‘‘kahaṃ ayyo sīvali, kahaṃ ayyo sīvalī’’ti pucchantā gacchanti. Thero taṃ sakkārasammānaṃ gaṇhāpetvā satthu santikaṃ gacchati. Satthā bhikkhusaṅghena saddhiṃ paribhuñji.

Imināva niyāmena satthā sakkārasammānaṃ anubhavanto devasikaṃ yojanaparamaṃ gantvā tiṃsayojanikaṃ kantāraṃ atikkamma khadiravaniyattherassa sabhāgaṭṭhānaṃ patto. Thero satthu āgamanaṃ ñatvā attano vasanaṭṭhāne buddhappamukhassa bhikkhusaṅghassa pahonakavihāre dasabalassa gandhakuṭiṃ rattiṭṭhānadivāṭṭhānādīni ca iddhiyā māpetvā tathāgatassa paccuggamanaṃ gato. Satthā alaṅkatapaṭiyattena maggena vihāraṃ pāvisi. Atha tathāgate gandhakuṭiṃ paviṭṭhe bhikkhū vassaggena pattasenāsanāni pavisiṃsu. Devatā ‘‘akālo āhārassā’’ti aṭṭhavidhaṃ pānakaṃ āhariṃsu. Satthā saṅghena saddhiṃ pānakaṃ pivi. Imināva niyāmena tathāgatassa sakkārasammānaṃ anubhavantasseva addhamāso atikkanto.

Athekacce ukkaṇṭhitabhikkhū ekasmiṃ ṭhāne nisīditvā kathaṃ uppādayiṃsu ‘‘satthā dasabalo ‘mayhaṃ aggasāvakassa kaniṭṭhabhātā’ti vatvā evarūpaṃ navakammikabhikkhuṃ passituṃ āgato, imassa vihārassa santike jetavanamahāvihāro vā veḷuvanavihārādayo vā kiṃ karissanti. Ayampi bhikkhu evarūpassa navakammassa kārako, kiṃ nāma samaṇadhammaṃ karissatī’’ti? Atha satthā cintesi – ‘‘mayi ciraṃ vasante idaṃ ṭhānaṃ ākiṇṇaṃ bhavissati, āraññakā bhikkhū nāma pavivekatthikā honti, revatassa aphāsuvihāro bhavissatī’’ti tato revatassa divāṭṭhānaṃ gato. Thero ekakova caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya pāsāṇaphalake nisinno satthāraṃ dūratova āgacchantaṃ disvā paccuggantvā vandi.

Atha naṃ satthā pucchi – ‘‘revata, imaṃ vāḷamigaṭṭhānaṃ, caṇḍānaṃ hatthiassādīnaṃ saddaṃ sutvā kinti karosī’’ti? Tesaṃ me, bhante, saddaṃ suṇato araññarati nāma uppajjatīti. Satthā tasmiṃ ṭhāne revatattherassa pañcahi gāthāsatehi araññe nivāsānisaṃsaṃ nāma kathetvā punadivase avidūre ṭhāne piṇḍāya caritvā revatattheraṃ nivattetvā yehi bhikkhūhi therassa avaṇṇo kathito, tesaṃ kattarayaṭṭhiupāhanātelanāḷichattānaṃ pamussanabhāvaṃ akāsi. Te attano parikkhāratthāya nivattā āgatamaggeneva gacchantāpi taṃ ṭhānaṃ sallakkhetuṃ na sakkonti. Paṭhamaṃ hi te alaṅkatapaṭiyattena maggena gantvā taṃdivasaṃ pana visamamaggena gacchantā tasmiṃ tasmiṃ ṭhāne ukkuṭikaṃ nisīdanti, jāṇukena gacchanti. Te gumbe ca gacche ca kaṇṭake ca maddantā attano vasitasabhāgaṭṭhānaṃ gantvā tasmiṃ tasmiṃ khadirakhāṇuke attano chattaṃ sañjānanti, upāhanaṃ kattarayaṭṭhiṃ telanāḷiṃ sañjānanti. Te tasmiṃ samaye ‘‘iddhimā ayaṃ bhikkhū’’ti ñatvā attano parikkhāre ādāya ‘‘dasabalassa paṭiyattasakkāro nāma evarūpo hotī’’ti vadantā āgamaṃsu.

Purato gatabhikkhū, visākhā upāsikā, attano gehe nisinnakāle pucchati – ‘‘manāpaṃ nu kho, bhante, revatattherassa vasanaṭṭhāna’’nti? Manāpaṃ upāsike nandanavanacittalatādipaṭibhāgaṃ taṃ senāsananti. Atha nesaṃ sabbapacchato āgatabhikkhū pucchi – ‘‘manāpaṃ, ayyā, revatattherassa vasanaṭṭhāna’’nti. Mā puccha upāsike, kathetuṃ ayuttaṭṭhānametaṃ, ujjaṅgalaṃ sakkharapāsāṇavisamaṃ khadiravanaṃ etaṃ, tattha so bhikkhu viharatīti. Visākhā, purimānañca pacchimānañca bhikkhūnaṃ kathaṃ sutvā ‘‘kesaṃ nu kho kathā saccā’’ti pacchābhatte gandhamālaṃ ādāya dasabalassa upaṭṭhānaṃ gantvā, vanditvā ekamantaṃ nisinnā satthāraṃ pucchi – ‘‘bhante, revatattherassa vasanaṭṭhānaṃ ekacce, ayyā, vaṇṇenti, ekacce nindanti, kiṃ nāmetaṃ, bhante’’ti? Visākhe ramaṇīyaṃ vā hotu mā vā, yasmiṃ ṭhāne ariyānaṃ cittaṃ ramati, tadeva ṭhānaṃ ramaṇīyaṃ nāmāti vatvā imaṃ gāthamāha –

‘‘Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyaka’’nti. (dha. pa. 98; saṃ. ni. 1.261);

Atha satthā aparabhāge jetavanamahāvihāre ariyagaṇamajjhe nisinno theraṃ āraññakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesīti.

Kaṅkhārevatattheravatthu

204. Chaṭṭhe **jhāyīna**nti jhānalābhīnaṃ jhānābhiratānaṃ. So kira thero yā jhānasamāpattiyo dasabalo samāpajjati, tato appataraṃ ṭhapetvā bahutarā samāpajjati. Tasmā jhāyīnaṃ aggo nāma jāto. Kaṅkhāyanabhāvena **kaṅkhārevato**ti vuccati. Kaṅkhā nāma kukkuccaṃ, kukkuccakoti attho. Kiṃ pana aññe kukkuccakā natthīti? Atthi, ayaṃ pana thero kappiyepi kukkuccaṃ uppādesi. Tenassa kukkuccakatā atipākaṭā jātāti kaṅkhārevatotveva saṅkhaṃ gato.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira padumuttarabuddhakāle purimanayeneva mahājanena saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ jhānābhiratānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti desanāvasāne satthāraṃ nimantetvā purimanayeneva sattāhaṃ mahāsakkāraṃ katvā bhagavantaṃ āha – ‘‘bhante, ahaṃ iminā adhikārakammena na aññaṃ sampattiṃ patthemi, yathā pana so tumhehi ito sattadivasamatthake bhikkhu jhāyīnaṃ aggaṭṭhāne ṭhapito, evaṃ ahampi anāgate ekassa buddhassa sāsane jhāyīnaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anāgataṃ oloketvā samijjhanabhāvaṃ disvā ‘‘anāgate kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tassa sāsane tvaṃ jhāyīnaṃ aggo bhavissasī’’ti byākaritvā pakkāmi.

So yāvajīvaṃ kalyāṇakammaṃ katvā kappasatasahassaṃ devamanussesu saṃsaritvā amhākaṃ bhagavato kāle sāvatthinagare mahābhogakule nibbatto pacchābhattaṃ dhammassavanatthaṃ gacchantena mahājanena saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dasabalassa dhammakathaṃ sutvā saddhaṃ paṭilabhitvā pabbajito upasampadaṃ labhitvā kammaṭṭhānaṃ kathāpetvā jhānaparikammaṃ karonto jhānalābhī hutvā jhānameva pādakaṃ katvā arahattaphalaṃ pāpuṇi. So dasabalena samāpajjitabbasamāpattīnaṃ appatarā ṭhapetvā bahutarā samāpajjanto ahorattaṃ jhānesu ciṇṇavasī ahosi. Atha naṃ aparabhāge satthā imaṃ guṇaṃ gahetvā jhāyīnaṃ aggaṭṭhāne ṭhapesi. ‘‘Akappiyo, āvuso guḷo, akappiyā muggā’’ti (mahāva. 272) evaṃ pana kappiyesveva vatthūsu kukkuccassa uppāditatāya kukkuccasaṅkhātāya kaṅkhāya bhāvena kaṅkhārevatoti saṅkhaṃ gatoti.

Soṇakoḷivisattheravatthu

205. Sattame **āraddhavīriyāna**nti paggahitavīriyānaṃ paripuṇṇavīriyānaṃ. **Soṇo koḷiviso**ti **soṇo**ti tassa nāmaṃ, **koḷiviso**ti gottaṃ. Koṭivessoti vā attho, issariyena koṭippattassa vessakulassa dārakoti adhippāyo. Yasmā pana aññesaṃ bhikkhūnaṃ vīriyaṃ nāma vaḍḍhetabbaṃ hoti, therassa pana hāpetabbameva ahosi. Tasmā esa āraddhavīriyānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira atīte padumuttarabuddhakāle seṭṭhikule nibbatti, sirivaḍḍhakumārotissa nāmaṃ akaṃsu. So vayappatto purimanayeneva vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ āraddhavīriyānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti desanāpariyosāne dasabalaṃ nimantetvā sattāhaṃ mahādānaṃ datvā vuttanayeneva patthanaṃ akāsi. Satthā tassa patthanāya samijjhanabhāvaṃ disvā purimanayeneva byākaritvā vihāraṃ gato.

Sopi sirivaḍḍhaseṭṭhi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kappasatasahassaṃ atikkamitvā imasmiṃ kappe parinibbute kassapadasabale anuppanne amhākaṃ bhagavati bārāṇasiyaṃ kulagehe paṭisandhiṃ gaṇhi. So attano sahāyakehi saddhiṃ gaṅgāyaṃ kīḷati. Tasmiṃ samaye eko jiṇṇacīvariko paccekabuddho ‘‘bārāṇasiṃ upanissāya gaṅgātīre paṇṇasālaṃ katvā vassaṃ upagacchissāmī’’ti udakena samupabyūḷhe daṇḍake ca valliyo ca saṃkaḍḍhati. Ayaṃ kumāro sahāyakehi saddhiṃ gantvā abhivādetvā ṭhito, ‘‘bhante, kiṃ karothā’’ti pucchi. Kumāra upakaṭṭhe antovasse pabbajitānaṃ vasanaṭṭhānaṃ nāma laddhuṃ vaṭṭatīti. ‘‘Bhante, ajjeva ekadivasaṃ ayyo yathā tathā āgametu, ahaṃ sve ayyassa vasanaṭṭhānaṃ karissāmī’’ti āha. Paccekabuddho ‘‘tasseva kumārassa saṅgahaṃ karissāmī’’ti āgatattā adhivāsesi. So tassa adhivāsanaṃ viditvā gato punadivase sakkārasammānaṃ sajjetvā paccekabuddhassa āgamanaṃ olokento aṭṭhāsi. Paccekabuddhopi ‘‘kahaṃ nu kho ajja bhikkhācāraṃ labhissāmī’’ti āvajjento ñatvā tasseva gehadvāraṃ agamāsi.

Kumāro paccekabuddhaṃ disvā sampiyāyamāno pattaṃ ādāya bhikkhaṃ datvā ‘‘imaṃ antovassaṃ mayhaṃ gehadvārameva āgacchatha, bhante’’ti paṭiññaṃ gahetvā paccekabuddhe bhattakiccaṃ katvā pakkante attano sahāyakehi saddhiṃ gantvā ekadivaseneva paccekabuddhassa vasanapaṇṇasālañca caṅkamanañca rattiṭṭhānadivāṭṭhānāni ca kārāpetvā adāsi. Tasseva paṇṇasālaṃ pavisanavelāya haritūpalittāya bhūmiyā ‘‘pādesu kalalaṃ mā laggī’’ti attano pārupanaṃ satasahassagghanakaṃ rattakambalaṃ bhūmattharaṇaṃ santharitvā kambalassa vaṇṇena saddhiṃ paccekabuddhassa sarīrappabhaṃ ekasadisaṃ disvā ativiya pasanno hutvā āha – ‘‘yathā tumhehi akkantakālato paṭṭhāya imassa kambalassa ativiya pabhā virocati, evameva mayhampi nibbattanibbattaṭṭhāne hatthapādānaṃ vaṇṇo bandhujīvakapupphavaṇṇo hotu, satakkhattuṃ vihatakappāsapaṭalaphassasadisova phasso hotū’’ti. So temāsaṃ paccekabuddhaṃ upaṭṭhahitvā pavāritakāle ticīvaraṃ adāsi. Paccekabuddho paripuṇṇapattacīvaro gandhamādanameva gato.

Sopi kulaputto devamanussesu saṃsaranto amhākaṃ bhagavato kāle kāḷacampānagare upaseṭṭhissa ghare paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇakālato paṭṭhāya seṭṭhikulaṃ anekāni paṇṇākārasahassāni āgacchanti. Jātadivase ca sakalanagaraṃ ekasakkārasammānaṃ ahosi. Athassa nāmaggahaṇadivase mātāpitaro ‘‘amhākaṃ putto attano nāmaṃ gaṇhitvāva āgato, rattasuvaṇṇarasaparisittā viyassa sarīracchavī’’ti soṇakumārotvevassa nāmaṃ akaṃsu.

Athassa saṭṭhi dhātiyo upanetvā devakumāraṃ viya naṃ sukhena vaḍḍhesuṃ. Tassa evarūpaṃ āhāravidhānaṃ ahosi – saṭṭhikarīsamattaṃ ṭhānaṃ kasitvā tividhena udakena posenti. Kedāre pavisantīsu udakamātikāsu khīrodakassa ca gandhodakassa ca anekāni cāṭisahassāni āsiñcanti. Sālisīsānaṃ khīraggahaṇakāle sukādīnaṃ pāṇānaṃ ucchiṭṭhakaraṇanivāraṇatthaṃ vīhigabbhānaṃ sukhumālabhāvatthañca pariyantaparikkhepe ca antarantarā ca thambhe nikhanitvā upari daṇḍake datvā kilañjehi chādetvā samantā sāṇiyā parikkhipitvā sabbapariyante ārakkhaṃ gaṇhanti. Sasse nipphanne koṭṭhe catujātigandhehi paribhaṇḍaṃ katvā upari uttamagandhehi paribhāventi. Anekasahassapurisā khettaṃ oruyha sālisīsāni vaṇṭesu chinditvā muṭṭhimuṭṭhiyo katvā rajjukehi bandhitvā sukkhāpenti. Tato koṭṭhakassa heṭṭhimatale gandhe santharitvā upari sālisīsāni santharanti. Evaṃ ekantarikaṃ katvā santharantā koṭṭhakaṃ pūretvā dvāraṃ pidahanti, tivassasampattakāle koṭṭhakaṃ vivaranti. Vivaṭakāle sakalanagaraṃ sugandhagandhikaṃ hoti. Sālimhi pahate dhuttā thuse kiṇitvā gaṇhanti, kuṇḍakaṃ pana cūḷupaṭṭhākā labhanti. Musalaghaṭṭitake sālitaṇḍule vicinitvā gaṇhanti. Te suvaṇṇahīrakapacchiyaṃ pakkhipitvā satakālaṃ parissāvetvā gahite pakkuthitajātirase ekavāraṃ pakkhipitvā uddharanti, pamukhaṭṭhānaṃ sumanapupphasadisaṃ hoti. Taṃ bhojanaṃ suvaṇṇasarake pakkhipitvā pakkuthitaappodakamadhupāyāsapūritassa rajatathālassa upari katvā ādāya gantvā seṭṭhiputtassa purato ṭhapenti.

So attano yāpanamattaṃ bhuñjitvā gandhavāsitena udakena mukhaṃ vikkhāletvā hatthapāde dhovati. Athassa dhotahatthapādassa nānappakāraṃ mukhavāsaṃ upanenti. Tassa akkamanaṭṭhāne varapotthakacittattharaṇaṃ attharanti. Hatthapādatalānissa bandhujīvakapupphavaṇṇāni honti, satakālavihatakappāsassa viya phasso, pādatalesu maṇikuṇḍalāvattavaṇṇāni lomāni jāyiṃsu. So kassacideva kujjhitvā ‘‘ājānāhi bhūmiṃ akkamissāmī’’ti vadati. Tassa vayappattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāretvā nāṭakāni ca upaṭṭhāpesuṃ. So mahāsampattiṃ anubhavanto devo maññe paṭivasati.

Atha amhākaṃ satthari sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya viharante pādalomadassanatthaṃ raññā māgadhena pakkosāpetvā asītiyā gāmiyasahassehi saddhiṃ satthu santikaṃ pahito dhammadesanaṃ sutvā paṭiladdhasaddho satthāraṃ pabbajjaṃ yāci. Atha naṃ bhagavā ‘‘anuññātosi mātāpitūhī’’ti pucchitvā ananuññātabhāvaṃ sutvā ‘‘na kho, soṇa, tathāgatā mātāpitūhi ananuññātaṃ puttaṃ pabbājentī’’ti paṭikkhipi. So ‘‘sādhu bhagavā’’ti tathāgatassa vacanaṃ sirasā sampaṭicchitvā mātāpitūnaṃ santikaṃ gantvā anujānāpetvā satthu santikaṃ āgamma aññatarassa bhikkhuno santike pabbaji. Ayamettha saṅkhepo, vitthārato panassa pabbajjāvidhānaṃ pāḷiyaṃ (mahāva. 243) āgatameva.

Tassa pabbajjañca upasampadañca labhitvā rājagahe viharantassa sambahulā ñātisālohitā ca sandiṭṭhasambhattā ca sakkārasammānaṃ āharanti, rūpanipphattiyā vaṇṇaṃ kathenti, aññepi janā passituṃ āgacchanti. Thero cintesi – ‘‘mama santikaṃ bahū janā āgacchanti, kammaṭṭhāne vā vipassanāya vā kammaṃ kātuṃ kathaṃ sakkhissāmi, yaṃnūnāhaṃ satthu santike kammaṭṭhānaṃ kathāpetvā sītavanasusānaṃ gantvā samaṇadhammaṃ kareyyaṃ. Tatra hi susānanti jigucchitvā bahū janā nāgamissanti, evaṃsante mama kiccaṃ matthakaṃ pāpuṇissatī’’ti satthu santike kammaṭṭhānaṃ kathāpetvā sītavanaṃ gantvā samaṇadhammaṃ kātuṃ ārabhi. So cintesi – ‘‘mayhaṃ sarīraṃ paramasukhumālaṃ, na kho pana sakkā sukheneva sukhaṃ pāpuṇituṃ, kāyaṃ kilametvāpi samaṇadhammaṃ kātuṃ vaṭṭatī’’ti. Tato ṭhānacaṅkamameva adhiṭṭhāya padhānamakāsi. Tassa sukhumālānaṃ pādatalānaṃ antantehi phoṭā uṭṭhāya bhijjiṃsu, caṅkamo ekalohitova ahosi. Pādesu avahantesu jaṇṇukehipi hatthehipi vāyamitvā caṅkamati. Evaṃ vīriyaṃ daḷhaṃ karontopi obhāsamattampi nibbattetuṃ asakkonto cintesi – ‘‘sace aññopi āraddhavīriyo bhaveyya, mādisova bhaveyya. Ahaṃ kho pana evaṃ vāyamantopi maggaṃ vā phalaṃ vā uppādetuṃ na sakkomi, addhā nevāhaṃ ugghaṭitaññū, na vipañcitaññū, na neyyo, padaparamena mayā bhavitabbaṃ. Kiṃ me pabbajjāya, hīnāyāvattitvā bhoge ca bhuñjissāmi puññāni ca karissāmī''ti.

Tasmiṃ samaye satthā therassa vitakkaṃ ñatvā sāyanhasamaye bhikkhusaṅghaparivuto tattha gantvā lohitena phuṭṭhaṃ caṅkamaṃ disvā theraṃ vīṇovādena (mahāva. 243) ovaditvā vīriyasamathayojanatthāya tassa kammaṭṭhānaṃ kathetvā gijjhakūṭameva gato. Soṇattheropi dasabalassa sammukhā ovādaṃ labhitvā nacirasseva arahatte patiṭṭhāsi. Atha satthā aparabhāge jetavane bhikkhusaṅghaparivuto dhammaṃ desento theraṃ āraddhavīriyānaṃ aggaṭṭhāne ṭhapesīti.

Soṇakuṭikaṇṇattheravatthu

206. Aṭṭhame **kalyāṇavākkaraṇāna**nti vākkaraṇaṃ vuccati vacanakiriyā, madhuravacanānanti attho. Ayañhi thero dasabalena saddhiṃ ekagandhakuṭiyā tathāgatassa madhurena sarena dhammakathaṃ kathesi. Athassa satthā sādhukāraṃ adāsi. Tasmā so kalyāṇavākkaraṇānaṃ aggo nāma jāto. **Soṇo**ti tassa nāmaṃ, koṭiagghanakaṃ pana kaṇṇapiḷandhanaṃ dhāresi. Tasmā **kuṭikaṇṇo**ti vuccati, koṭikaṇṇoti attho.

Tassa pañhakamme ayamanupubbikathā – ayampi padumuttarabuddhakāle purimanayeneva mahājanena saddhiṃ vihāraṃ gantvā parisapariyante ṭhatvā satthu dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kalyāṇavākkaraṇānaṃ aggaṭṭhāne ṭhapentaṃ disvā ''mayāpi anāgate ekassa buddhassa sāsane kalyāṇavākkaraṇānaṃ aggena bhavituṃ vaṭṭatī''ti cintetvā dasabalaṃ nimantetvā sattāhaṃ mahādānaṃ datvā, ''bhante, yaṃ bhikkhuṃ tumhe ito sattadivasamatthake kalyāṇavākkaraṇānaṃ aggaṭṭhāne ṭhapayittha, ahampi imassa adhikārakammassa phalena anāgate ekassa buddhassa sāsane tathārūpo bhaveyya''nti patthanaṃ akāsi. Satthā tassa anantarāyaṃ disvā ''anāgate gotamabuddhassa sāsane kalyāṇavākkaraṇānaṃ aggo bhavissasī''ti byākaritvā pakkāmi.

Sopi yāvajīvaṃ kusalaṃ katvā kappasatasahassaṃ devesu ca manussesu ca saṃsaranto amhākaṃ dasabalassa uppattito puretarameva devalokā cavitvā kāḷiyā nāma kuraragharikāya upāsikāya kucchismiṃ paṭisandhiṃ gaṇhi. Sā paripakke gabbhe rājagahanagare attano kulanivesanaṃ āgatā.

Tasmiṃ samaye amhākaṃ satthā sabbaññutaṃ patto isipatane dhammacakkaṃ pavattesi. Dhammacakkappavattane dasasahassacakkavāḷadevatā sannipatiṃsu. Tattha eko aṭṭhavīsatiyā yakkhasenāpatīnaṃ abbhantare sātāgiro nāma yakkho dasabalassa dhammakathaṃ sutvā sotāpattiphale patiṭṭhāya cintesi – ''kiṃ nu kho ayaṃ evaṃ madhuradhammakathā mama sahāyena hemavatena sutā na sutā''ti? So devasaṅghassa antare olokento taṃ apassitvā ''addhā mama sahāyo tiṇṇaṃ ratanānaṃ uppannabhāvaṃ na jānāti, gacchāmi dasabalassa ceva vaṇṇaṃ kathessāmi, paṭividdhadhammañca ārocessāmī''ti attano parisāya saddhiṃ rājagahamatthakena tassa santikaṃ pāyāsi.

Hemavatopi tiyojanasahassaṃ himavantaṃ akālapupphitaṃ disvā ''mama sahāyena sātāgirena saddhiṃ himavantakīḷitaṃ kīḷissāmī''ti attano parisāya saddhiṃ rājagahamatthakeneva pāyāsi. Tesaṃ dvinnampi aggabalakāyā kulagharikāya kāḷiupāsikāya nivesanamatthake samāgantvā ''tumhe kassa parisā, mayaṃ sātāgirassa. Tumhe kassa parisā, mayaṃ hemavatassā''ti āhaṃsu. Te haṭṭhatuṭṭhāva gantvā tesaṃ yakkhasenāpatīnaṃ ārocayiṃsu. Tepi taṃkhaṇaññeva upāsikāya nivesanamatthake samāgacchiṃsu. Sātāgiro hemavataṃ āha – ''kahaṃ, samma, gacchasī''ti? Tava santikaṃ sammāti. Kiṃkāraṇāti? Himavantaṃ pupphitaṃ disvā tayā saddhiṃ tattha kīḷissāmīti. Tvaṃ pana, samma, kahaṃ gacchasīti? Tava santikaṃ, sammāti. Kiṃkāraṇāti? Tvaṃ himavantassa kena pupphitabhāvaṃ jānāsīti? Na jānāmi, sammāti. Suddhodanamahārājassa putto siddhatthakumāro dasasahassilokadhātuṃ kampetvā paṭividdhasabbaññutaññāṇo dasasahassacakkavāḷadevatānaṃ majjhe anuttaraṃ dhammacakkaṃ pavattesi. Tassa pavattitabhāvaṃ na jānāsīti? Na jānāmi, sammāti. Tvaṃ ettakameva ṭhānaṃ pupphitanti aññāsi, tassa pana purisassa sakkāratthāya sakaladasasahassacakkavāḷaṃ ekamālāguḷasadisaṃ ajja jātaṃ sammāti. Mālā tāva pupphantu, tayā so satthā akkhīni pūretvā diṭṭhoti. Āma, samma, satthā ca me diṭṭho, dhammo ca suto, amatañca pītaṃ. Ahaṃ ''etaṃ amatadhammaṃ tampi jānāpessāmī''ti tava santikaṃ āgatosmi, sammāti. Tesaṃ aññamaññaṃ kathentānaṃyeva upāsikā sirisayanato uṭṭhāya nisinnā taṃ kathāsallāpaṃ sutvā sadde nimittaṃ gaṇhi. ‘‘Ayaṃ saddo uddhaṃ, na heṭṭhā, amanussabhāsito, no manussabhāsito’’ti sallakkhetvā ohitasotā paggahitamānasā hutvā nisīdi. Tato –

‘‘Ajja pannaraso uposatho (iti sātāgiro yakkho),
Dibbā ratti upaṭṭhitā;
Anomanāmaṃ satthāraṃ,
Handa passāma gotama’’nti. (su. ni. 153) –

Evaṃ sātāgirena vutte –

‘‘Kacci mano supaṇihito (iti hemavato yakkho),
Sabbabhūtesu tādino;
Kacci iṭṭhe aniṭṭhe ca,
Saṅkappassa vasīkatā’’ti. (su. ni. 154);

Evaṃ hemavato satthu kāyasamācārañca ājīvañca manosamācārañca pucchi. Pucchitaṃ pucchitaṃ sātāgiro vissajjesi. Evaṃ satthu sarīravaṇṇaguṇavaṇṇakathanavasena hemavatasuttante niṭṭhite hemavato sahāyakassa dhammadesanānusārena ñāṇaṃ pesetvā sotāpattiphale patiṭṭhahi.

Atha, kāḷī upāsikā, parassa dhamme desīyamāne tathāgataṃ adiṭṭhapubbāva hutvā anussavappasādaṃ uppādetvā parassa vaḍḍhitaṃ bhojanaṃ bhuñjamānā viya sotāpattiphale patiṭṭhāsi. Sā sabbamātugāmānaṃ antare paṭhamakasotāpannā sabbajeṭṭhikā ahosi. Tassā saha sotāpattibhāvena tameva rattiṃ gabbhavuṭṭhānaṃ jātaṃ, paṭiladdhadārakassa nāmaggahaṇadivase soṇoti nāmaṃ akāsi. Sā yathāruciyā kulagehe vasitvā kulagharameva agamāsi.

Tasmiṃ samaye mahākaccānatthero taṃ nagaraṃ upanissāya upavatte pabbate paṭivasati. Upāsikā theraṃ upaṭṭhāti. Thero nibaddhaṃ tassā nivesanaṃ gacchati. Soṇadārakopi nibaddhaṃ therassa santike vicaranto vissāsiko ahosi. So aparena samayena therassa santike pabbaji. Thero taṃ upasampādetukāmo tīṇi vassāni gaṇaṃ pariyesitvā upasampādesi. So upasampanno kammaṭṭhānaṃ kathāpetvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā therasseva santike suttanipātaṃ uggaṇhitvā vutthavasso pavāretvā satthāraṃ passitukāmo hutvā upajjhāyaṃ āpucchi. Thero āha – ‘‘soṇa, tayi gate satthā taṃ ekagandhakuṭiyaṃ vasāpetvā dhammaṃ ajjhesissati, tvaṃ dhammaṃ kathessasi. Satthā tava dhammakathāya pasīditvā tuyhaṃ varaṃ dassati. Tvaṃ varaṃ gaṇhanto imañca imañca gaṇhāhi, mama vacanena dasabalassa pāde vandāhī’’ti. So upajjhāyena anuññāto mātuupāsikāya gehaṃ gantvā ārocesi. Sāpi ‘‘sādhu, tāta, tvaṃ dasabalaṃ passituṃ gacchanto imaṃ kambalaṃ āharitvā satthu vasanagandhakuṭiyā bhūmattharaṇaṃ katvā attharāhī’’ti kambalaṃ adāsi. Soṇatthero taṃ ādāya senāsanaṃ saṃsāmetvā anupubbena satthu vasanaṭṭhānaṃ gantvā dasabalassa buddhāsane nisinnavelāyameva upasaṅkamitvā abhivādetvā ekamantaṃ aṭṭhāsi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ānandattheraṃ āmantesi – ‘‘ānanda, imassa bhikkhussa senāsanaṃ jānāhī’’ti. Thero satthu adhippāyaṃ ñatvā antogandhakuṭiyaṃyeva bhūmattharaṇaṃ ussārento viya atthari.

Atha kho bhagavā bahudevarattiṃ ajjhokāse vītināmetvā vihāraṃ pāvisi, āyasmāpi kho soṇo bahudevarattiṃ ajjhokāse vītināmetvā vihāraṃ pāvisi. Satthā pacchimayāme sīhaseyyaṃ kappetvā paccūsasamaye vuṭṭhāya nisīditvā ‘‘ettakena kālena soṇassa kāyadaratho paṭippassaddho bhavissatī’’ti ñatvā āyasmantaṃ soṇaṃ ajjhesi – ‘‘paṭibhātu taṃ bhikkhu dhammo bhāsitu’’nti. Soṇatthero madhurassarena ekabyañjanampi avināsento aṭṭhakavaggiyāni suttāni (su. ni. 772 ādayo) abhāsi. Kathāpariyosāne bhagavā sādhukāraṃ datvā ‘‘suggahito te bhikkhu dhammo, mayā desitakāle ca ajja ca ekasadisāva desanā, kiñci ūnaṃ vā adhikaṃ vā natthī’’ti pasannabhāvaṃ pakāsesi. Soṇattheropi ‘‘ayaṃ okāso’’ti sallakkhetvā upajjhāyassa vacanena dasabalaṃ vanditvā vinayadharapañcamena gaṇena upasampadaṃ ādiṃ katvā sabbe vare yāci, satthā adāsi. Puna thero mātuupāsikāya vacanena vanditvā ‘‘ayaṃ, bhante, upāsikāya tumhākaṃ vasanagandhakuṭiyaṃ bhūmattharaṇatthaṃ kambalo pahito’’ti kambalaṃ datvā uṭṭhāyāsanā satthāraṃ vanditvā padakkhiṇaṃ katvā pakkāmi. Ayamettha saṅkhepo, vitthārato pana therassa pabbajjaṃ ādiṃ katvā sabbaṃ sutte āgatameva.

Iti thero satthu santikā aṭṭha vare labhitvā upajjhāyassa santikaṃ gantvā sabbaṃ taṃ pavattiṃ ārocesi. Punadivase mātuupāsikāya nivesanadvāraṃ gantvā bhikkhāya aṭṭhāsi. Upāsikā ‘‘putto kira me dvāre ṭhito’’ti sutvā vegena āgantvā abhivādetvā hatthato pattaṃ gahetvā antonivesane nisīdāpetvā bhojanaṃ adāsi. Atha naṃ bhattakiccapariyosāne āha – ‘‘diṭṭho te, tāta, dasabalo’’ti? Āma upāsiketi. Vandito te mama vacanenāti? Āma vandito, sopi ca me kambalo tathāgatassa vasanaṭṭhāne bhūmattharaṇaṃ katvā atthatoti. Kiṃ, tāta, tayā kira satthu dhammakathā kathitā, satthārā ca te sādhukāro dinnoti? Tayā kathaṃ ñātaṃ upāsiketi? Tāta, mayhaṃ gehe adhivatthā devatā dasabalena tuyhaṃ sādhukāraṃ dinnadivase ‘‘sakaladasasahassacakkavāḷe devatā sādhukāraṃ adaṃsū’’ti āha – tāta, tayā kathitadhammakathaṃ buddhānaṃ kathitaniyāmeneva mayhampi kathetuṃ paccāsīsāmīti. Thero mātu kathaṃ sampaṭicchi. Sā tassa adhivāsanaṃ viditvā dvāre maṇḍapaṃ kāretvā dasabalassa kathitaniyāmeneva attano dhammakathaṃ kathāpesīti vatthu ettha samuṭṭhitaṃ. Satthā aparabhāge ariyagaṇamajjhe nisinno theraṃ kalyāṇavākkaraṇānaṃ aggaṭṭhāne ṭhapesīti.

Sīvalittheravatthu

207. Navame **lābhīnaṃ yadidaṃ sīvalī**ti ṭhapetvā tathāgataṃ lābhīnaṃ bhikkhūnaṃ sīvalitthero aggoti dasseti. Tassa pañhakamme ayamanupubbikathā – ayampi atīte padumuttarabuddhakāle vuttanayeneva vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lābhīnaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti dasabalaṃ nimantetvā purimanayeneva sattāhaṃ mahādānaṃ datvā ‘‘bhagavā ahampi iminā adhikārakammena aññaṃ sampattiṃ na patthemi, anāgate pana ekassa buddhassa sāsane ahampi tumhehi so etadagge ṭhapitabhikkhu viya lābhīnaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā ‘‘ayaṃ te patthanā anāgate gotamassa buddhassa sāsane samijjhissatī’’ti byākaritvā pakkāmi.

Sopi kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto vipassībuddhakāle bandhumatīnagarato avidūre ekasmiṃ gāme paṭisandhiṃ gaṇhi. Tasmiṃ samaye bandhumatīnagaravāsino raññā saddhiṃ sākacchitvā sākacchitvā dasabalassa dānaṃ denti. Te ekadivasaṃ sabbeva ekato hutvā dānaṃ dentā ‘‘kiṃ nu kho amhākaṃ dānamukhe natthī’’ti madhuñca guḷadadhiñca na addasaṃsu. Te ‘‘yato kutoci āharissāmā’’ti janapadato nagaraṃ pavisanamagge purisaṃ ṭhapesuṃ. Tadā esa kulaputto attano gāmato guḷadadhivārakaṃ gahetvā ‘‘kiñcideva āharissāmī’’ti nagaraṃ gacchanto mukhaṃ dhovitvā ‘‘dhotahatthapādo pavisissāmī’’ti phāsukaṭṭhānaṃ olokento naṅgalasīsamattaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā ‘‘puññena me idaṃ uppanna’’nti gahetvā nagaraṃ pavisati. Nāgarehi ṭhapitapuriso taṃ disvā, ‘‘bho purisa, kassimaṃ āharasī’’ti pucchi. Na kassaci sāmi, vikkiṇituṃ pana me idaṃ ānītanti. Tena hi, bho purisa, imaṃ kahāpaṇaṃ gahetvā etaṃ madhuñca guḷadadhiñca dehīti.

So cintesi – ‘‘idaṃ na bahumūlaṃ, ayañca ekappahāreneva bahuṃ deti, vīmaṃsituṃ vaṭṭatī’’ti. Tato naṃ ‘‘nāhaṃ ekakahāpaṇena demī’’ti āha. Yadi evaṃ, dve gahetvā dehīti. Dvīhipi na demīti. Etenupāyena vaḍḍhantaṃ vaḍḍhantaṃ sahassaṃ pāpuṇi. So cintesi – ‘‘atiañchituṃ na vaṭṭati, hotu tāva, imassa kattabbakiccaṃ pucchissāmī’’ti. Atha naṃ āha – ‘‘idaṃ na bahuagghanakaṃ, tvañca bahuṃ desi, kena kammena idaṃ gaṇhāsī’’ti? Idha, bho, nagaravāsino raññā saddhiṃ paṭivirujjhitvā vipassīdasabalassa dānaṃ dentā idaṃ dvayaṃ dānamukhe apassantā pariyesanti. Sace idaṃ dvayaṃ na labhissanti, nāgarānaṃ parājayo bhavissati. Tasmā sahassaṃ datvā gaṇhāmīti. Kiṃ panetaṃ nāgarānameva vaṭṭati, na aññesaṃ dātuṃ vaṭṭatīti? Yassa kassaci dātuṃ avāritametanti. Atthi pana te koci nāgarānaṃ dāne ekadivasaṃ sahassaṃ dātāti? Natthi sammāti. Imesaṃ pana dvinnaṃ sahassagghanakabhāvaṃ jānāsīti? Āma jānāmīti. Tena hi gaccha, nāgarānaṃ ācikkha – ‘‘eko puriso imāni dve mūlena na deti, sahattheneva dātukāmo, tumhe imesaṃ dvinnaṃ kāraṇā nirussukkā hothā’’ti.

Tvaṃ pana me imasmiṃ dānamukhe jeṭṭhakabhāvassa kāyasakkhī hohīti.

So gāmavāsī paribbayatthaṃ gahitamāsakena pañcakaṭukaṃ gahetvā cuṇṇaṃ katvā dadhito kañjiyaṃ vāhetvā tattha madhupaṭalaṃ pīḷetvā pañcakaṭukacuṇṇena yojetvā ekasmiṃ paduminipatte pakkhipitvā taṃ saṃvidahitvā ādāya dasabalassa avidūre ṭhāne nisīdi. Mahājanena āhariyamānassa sakkārassa antare attano pattavāraṃ olokayamāno okāsaṃ ñatvā satthu santikaṃ gantvā ‘‘bhagavā ayaṃ mayhaṃ duggatapaṇṇākāro, imaṃ me anukampaṃ paṭicca gaṇhathā’’ti. Satthā tassa anukampaṃ paṭicca catumahārājadattiyena selamayena pattena taṃ paṭiggahetvā yathā aṭṭhasaṭṭhibhikkhusatasahassassa diyyamānaṃ na khīyati, evaṃ adhiṭṭhāsi. Sopi kulaputto niṭṭhitabhattakiccaṃ bhagavantaṃ abhivādetvā ekamantaṃ ṭhito āha – ‘‘diṭṭho me bhagavā ajja bandhumatīnagaravāsikehi tumhākaṃ sakkāro āhariyamāno, ahampi imassa kammassa nissandena nibbattanibbattabhave lābhaggayasaggappatto bhaveyya’’nti. Satthā ‘‘evaṃ hotu kulaputtā’’ti vatvā tassa ca nagaravāsīnañca bhattānumodanaṃ katvā pakkāmi.

Sopi kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde suppavāsāya rājadhītāya kucchismiṃ paṭisandhiṃ gaṇhi. Paṭisandhiggahaṇato paṭṭhāya sāyaṃ pātañca paṇṇākārasatāni pāpuṇanti, suppavāsā sampattiṃ gacchati. Atha naṃ puññavīmaṃsanatthaṃ hatthena bījapacchiṃ phusāpenti, ekekabījato salākasatampi salākasahassampi nigacchati. Ekakarīsakhettato paññāsampi saṭṭhipi sakaṭāni uppajjanti. Koṭṭhapūraṇakālepi koṭṭhadvāraṃ hatthena phusāpenti, rājadhītāya puññena gaṇhantānaṃ gahitagahitaṭṭhānaṃ puna pūrati. Paripuṇṇabhattakumbhitopi ‘‘rājadhītāya puñña’’nti vatvā yassa kassaci dentānaṃ yāva na ukkaḍḍhanti, na tāva bhattaṃ khīyati. Dārake kucchigateyeva satta vassāni atikkamiṃsu.

Gabbhe pana paripakke sattāhaṃ mahādukkhaṃ anubhosi. Sā sāmikaṃ āmantetvā ‘‘pure maraṇā jīvamānāva dānaṃ dassāmī’’ti satthu santikaṃ pesesi – ‘‘gaccha imaṃ pavattiṃ satthu ārocetvā satthāraṃ nimantehi, yañca satthā vadeti, taṃ sādhukaṃ upalakkhetvā āgantvā mayhaṃ kathehī’’ti. So gantvā tassā sāsanaṃ bhagavato ārocesi. Satthā ‘‘sukhinī hotu suppavāsā koliyadhītā, sukhinī arogā arogaṃ puttaṃ vijāyatū’’ti āha. Rājā taṃ sutvā bhagavantaṃ abhivādetvā antogāmābhimukho pāyāsi. Tassa pure āgamanāyeva suppavāsāya kucchito dhamakaraṇā udakaṃ viya gabbho nikkhami, parivāretvā nisinnajano assumukhova hasituṃ āraddho. Haṭṭhatuṭṭho mahājano rañño puttasāsanaṃ ārocetuṃ agamāsi.

Rājā tesaṃ iṅgitaṃ disvāva ‘‘dasabalena kathitakathā nipphannā maññe’’ti cintesi. So āgantvā satthu sāsanaṃ rājadhītāya ārocesi. Rājadhītā ‘‘tayā nimantitaṃ jīvitabhattameva maṅgalabhattaṃ bhavissati, gaccha sattāhaṃ dasabalaṃ nimantehī’’ti. Rājā tathā akāsi. Sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattayiṃsu. Dārako sabbesaṃ ñātīnaṃ santattacittaṃ nibbāpento jātoti **sīvalidārako**tvevassa nāmaṃ akaṃsu. So satta vassāni gabbhe vasitattā jātakālato paṭṭhāya sabbakammakkhamo ahosi. Dhammasenāpati sāriputto sattame divase tena saddhiṃ kathāsallāpaṃ akāsi. Satthāpi dhammapade gāthaṃ abhāsi –

‘‘Yomaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 414);

Atha naṃ thero evamāha – ‘‘kiṃ pana tayā evarūpaṃ dukkharāsiṃ anubhavitvā pabbajituṃ na vaṭṭatī’’ti? Labhamāno pabbajeyyaṃ, bhanteti. Suppavāsā taṃ dārakaṃ therena saddhiṃ kathentaṃ disvā ‘‘kiṃ nu kho me putto dhammasenāpatinā saddhiṃ kathetī’’ti theraṃ upasaṅkamitvā pucchi – ‘‘mayhaṃ putto tumhehi saddhiṃ kiṃ katheti, bhadante’’ti? Attanā anubhūtaṃ gabbhavāsadukkhaṃ kathetvā tumhehi anuññāto pabbajissāmīti vadatīti. Sādhu, bhante, pabbājetha nanti. Thero taṃ vihāraṃ netvā tacapañcakakammaṭṭhānaṃ datvā pabbājento, ‘‘sīvali, na tuyhaṃ aññena ovādena kammaṃ atthi, tayā satta vassāni anubhūtadukkhameva paccavekkhāhī’’ti. Bhante, pabbājanameva tumhākaṃ bhāro, yaṃ pana mayā kātuṃ sakkā, tamahaṃ jānissāmīti. So paṭhamakesavaṭṭiyā ohāritakkhaṇeyeva sotāpattiphale patiṭṭhāsi, dutiyāya ohāritakkhaṇe sakadāgāmiphale, tatiyāya anāgāmiphale. Sabbesaṃyeva pana kesānaṃ oropanañca arahattasacchikiriyā ca apacchā apurimā ahosi. Tassa pabbajitadivasato paṭṭhāya bhikkhusaṅghassa cattāro paccayā yadicchakaṃ uppajjanti. Evaṃ ettha vatthu samuṭṭhitaṃ.

Aparabhāge satthā sāvatthiṃ agamāsi. Thero satthāraṃ abhivādetvā, ‘‘bhante, mayhaṃ puññaṃ vīmaṃsissāmi, pañca me bhikkhusatāni dethā’’ti āha. Gaṇha, sīvalīti. So pañcasate bhikkhū gahetvā himavantābhimukhaṃ gacchanto aṭavimaggaṃ gacchati. Tassa paṭhamaṃ diṭṭhā nigrodhe adhivatthā devatā satta divasāni dānaṃ adāsi. Iti so –

‘‘Nigrodhaṃ paṭhamaṃ passi, dutiyaṃ paṇḍavapabbataṃ;
Tatiyaṃ aciravatiyaṃ, catutthaṃ varasāgaraṃ.

‘‘Pañcamaṃ himavantaṃ so, chaṭṭhaṃ chaddantupāgami;
Sattamaṃ gandhamādanaṃ, aṭṭhamaṃ atha revata’’nti.

Sabbaṭṭhānesu satta satta divasāneva dānaṃ adaṃsu. Gandhamādanapabbate pana nāgadattadevarājā nāma sattadivasesu ekadivasaṃ khīrapiṇḍapātaṃ adāsi, ekadivasaṃ sappipiṇḍapātaṃ adāsi. Bhikkhusaṅgho āha – ‘‘āvuso, imassa devarañño neva dhenuyo duyhamānā paññāyanti, na dadhinimmathanaṃ, kuto te, devarāja, imaṃ uppajjatī’’ti? ‘‘Bhante, kassapadasabalassa kāle khīrasalākabhattadānassetaṃ phala’’nti devarājā āha. Aparabhāge satthā khadiravaniyarevatassa paccuggamanaṃ aṭṭhuppattiṃ katvā theraṃ attano sāsane lābhaggayasaggappattānaṃ aggaṭṭhāne ṭhapesīti.

Vakkalittheravatthu

208. Dasame **saddhādhimuttāna**nti saddhāya adhimuttānaṃ, balavasaddhānaṃ bhikkhūnaṃ vakkalitthero aggoti dasseti. Aññesaṃ hi saddhā vaḍḍhetabbā hoti, therassa pana hāpetabbā jātā. Tasmā so saddhādhimuttānaṃ aggoti vutto. **Vakkalī**ti panassa nāmaṃ.

Tassa pañhakamme ayamanupubbikathā – ayampi hi atīte padumuttarabuddhakāle vuttanayeneva vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti vuttanayeneva satthāraṃ nimantetvā sattāhaṃ mahādānaṃ datvā dasabalaṃ vanditvā, ‘‘bhante, ahampi iminā adhikārakammena tumhehi saddhādhimuttānaṃ etadagge ṭhapitabhikkhu viya anāgate ekassa buddhassa sāsane saddhādhimuttānaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā tassa anantarāyaṃ disvā byākaritvā pakkāmi.

Sopi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ satthukāle sāvatthiyaṃ brāhmaṇakule paṭisandhiṃ gaṇhi, vakkalītissa nāmaṃ akaṃsu. So vuddhippatto tayo vede uggaṇhitvā dasabalaṃ bhikkhusaṅghaparivutaṃ sāvatthiyaṃ carantaṃ disvā satthu sarīrasampattiṃ olokento sarīrasampattidassanena atitto dasabalena saddhiṃyeva vicarati. Vihāraṃ gacchantena saddhiṃ vihāraṃ gantvā sarīranipphattiṃ olokentova tiṭṭhati. Dhammasabhāyaṃ nisīditvā dhammaṃ kathentassa sammukhaṭṭhāne ṭhito dhammaṃ suṇāti. So saddhaṃ paṭilabhitvā ‘‘agāramajjhe vasanto nibaddhaṃ dasabalassa dassanaṃ na labhissāmī’’ti pabbajjaṃ yācitvā satthu santike pabbaji.

Tato paṭṭhāya ṭhapetvā āhārakaraṇavelaṃ avasesakāle yattha ṭhitena sakkā dasabalaṃ passituṃ, tattha ṭhito yonisomanasikāraṃ pahāya dasabalaṃ olokentova viharati. Satthā tassa ñāṇaparipākaṃ āgamento dīghampi addhānaṃ tasmiṃ rūpadassanavaseneva vicarante kiñci avatvā ‘‘idānissa ñāṇaṃ paripākagataṃ, sakkā etaṃ bodhetu’’nti ñatvā evamāha – ‘‘kiṃ te, vakkali, iminā pūtikāyena diṭṭhena, yo kho, vakkali, dhammaṃ passati, so maṃ passati. Yo maṃ passati, so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati, maṃ passanto dhammaṃ passatī''ti.

Satthari evaṃ ovadantepi thero dasabalassa dassanaṃ pahāya neva aññattha gantuṃ sakkoti. Tato satthā ''nāyaṃ bhikkhu saṃvegaṃ alabhitvā bujjhissatī''ti upakaṭṭhāya vassūpanāyikāya rājagahaṃ gantvā vassūpanāyikadivase ''apehi, vakkalī''ti theraṃ paṇāmeti. Buddhā ca nāma ādeyyavacanā honti, tasmā thero satthāraṃ paṭippharitvā ṭhātuṃ asakkonto temāsaṃ dasabalassa sammukhe āgantuṃ avisahanto ''kiṃ dāni sakkā kātuṃ, tathāgatenamhi paṇāmito, sammukhībhāvaṃ na labhāmi, kiṃ mayhaṃ jīvitenā''ti gijjhakūṭapabbate papātaṭṭhānaṃ abhiruhi. Satthā tassa kilamanabhāvaṃ ñatvā ''ayaṃ bhikkhu mama santikā assāsaṃ alabhanto maggaphalānaṃ upanissayaṃ nāseyyā''ti attānaṃ dassetuṃ obhāsaṃ vissajjesi. Athassa satthu diṭṭhakālato paṭṭhāya eva mahantaṃ sokasallaṃ pahīnaṃ. Satthā sukkhataḷāke oghaṃ āharanto viya vakkalittherassa balavapītisomanassaṃ uppādetuṃ dhammapade imaṃ gāthamāha –

''Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha''nti. (dha. pa. 381);

Vakkalittherassa ca ''ehi, vakkalī''ti hatthaṃ pasāresi. Thero ''dasabalo me diṭṭho, ehīti avhāyanampi laddha''nti balavapītiṃ uppādetvā ''kuto gacchāmī''ti attano gamanabhāvaṃ ajānitvāva dasabalassa sammukhe ākāse pakkhanditvā paṭhamapādena pabbate ṭhitoyeva satthārā vuttagāthaṃ āvajjento ākāseyeva pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ patvā tathāgataṃ vandamānova otari. Aparabhāge satthā ariyagaṇamajjhe nisinno theraṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapesīti.

Dutiyavaggavaṇṇanā.

14. Etadaggavaggo

(14) 3. Tatiyaetadaggavaggo

209. Tatiyavaggassa paṭhame **sikkhākāmāna**nti tisso sikkhā kāmayamānānaṃ sampiyāyitvā sikkhantānanti attho. **Rāhulo**ti attano puttaṃ rāhulattheraṃ dasseti. Thero kira pabbajitadivasato paṭṭhāya pātova uṭṭhahanto hatthapūraṃ vālikaṃ ukkhipitvā ''aho vatāhaṃ ajja dasabalassa ceva ācariyupajjhāyānañca santikā ettakaṃ ovādañceva anusāsaniñca labheyya''nti pattheti. Tasmā sikkhākāmānaṃ aggo nāma jātoti.

210. Dutiye **saddhāpabbajitāna**nti saddhāya pabbajitānaṃ. **Raṭṭhapālo**ti raṭṭhaṃ pāletuṃ samattho, bhinnaṃ vā raṭṭhaṃ sandhāretuṃ samatthe kule jātotipi raṭṭhapāloti saṅkhaṃ gato. So hi satthu dhammadesanaṃ sutvā paṭiladdhasaddho cuddasabhattacchede katvā mātāpitaro pabbajjaṃ anujānāpetvā pabbajito. Tasmā saddhāpabbajitānaṃ aggo nāma jāto.

Rāhula-raṭṭhapālattheravatthu

Imesaṃ pana ubhinnampi therānaṃ pañhakamme ayamanupubbikathā – ete kira dvepi atīte padumuttarabuddhakāle haṃsavatīnagare gahapatimahāsālakule nibbattiṃsu. Tesaṃ daharakāle nāmaṃ vā gottaṃ vā na kathiyati. Vayappattā pana gharāvāse patiṭṭhāya attano attano pitu accayena ubhopi attano attano ratanakoṭṭhāgārakammike pakkosāpetvā aparimāṇaṃ dhanaṃ disvā – ''imaṃ ettakaṃ dhanarāsiṃ ayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, amhehi dāni yena kenaci upāyena imaṃ dhanaṃ gahetvā gantuṃ vaṭṭatī''ti te ubhopi janā catūsu ṭhānesu kapaṇaddhikādīnaṃ mahādānaṃ dātuṃ āraddhā. Eko attano dānagge āgatāgatajanaṃ pucchitvā yāgukhajjakādīsu yassa yaṃ paṭibhāti, tassa taṃ adāsi, tassa teneva kāraṇena āgatapākoti nāmaṃ jātaṃ. Itaro apucchitvāva gahitagahitabhājanaṃ pūretvā pūretvā deti, tassapi teneva kāraṇena anaggapākoti nāmaṃ jātaṃ, appamāṇapākoti attho.

Te ubhopi ekadivasaṃ pātova mukhadhovanatthaṃ bahigāmaṃ agamaṃsu. Tasmiṃ samaye himavantato dve mahiddhikā tāpasā bhikkhācāratthāya ākāsena āgantvā tesaṃ sahāyakānaṃ avidūre otaritvā ‘‘mā no ete passiṃsū’’ti ekapasse aṭṭhaṃsu. Te ubhopi janā tesaṃ lābubhājanādiparikkhāraṃ saṃvidhāya antogāmaṃ sandhāya bhikkhāya gatānaṃ santikaṃ āgamma vandiṃsu. Atha ne tāpasā ‘‘kāya velāya āgatattha mahāpuññā’’ti āhaṃsu. Te ‘‘adhunāva, bhante’’ti vatvā tesaṃ hatthato lābubhājanaṃ gahetvā attano attano gehaṃ netvā bhattakiccapariyosāne nibaddhaṃ bhikkhāgahaṇatthaṃ paṭiññaṃ gaṇhiṃsu.

Tesu eko tāpaso sapariḷāhakāyadhātuko hoti. So attano ānubhāvena mahāsamuddaudakaṃ dvedhā katvā pathavindharanāgarājassa bhavanaṃ gantvā divāvihāraṃ nisīdati. So utusappāyaṃ gahetvā paccāgantvā attano upaṭṭhākassa gehe bhattānumodanaṃ karonto ‘‘pathavindharanāgabhavanaṃ viya hotū’’ti vadati. Atha naṃ ekadivasaṃ upaṭṭhāko pucchi – ‘‘bhante, tumhe anumodanaṃ karontā ‘pathavindharanāgabhavanaṃ viya hotū’ti vadatha, mayamassa atthaṃ na jānāma, kiṃ vuttaṃ hoti idaṃ, bhante’’ti? Āma, kuṭumbiya ahaṃ ‘‘tumhākaṃ sampatti pathavindharanāgarājasampattisadisā hotū’’ti vadāmīti. Kuṭumbiko tato paṭṭhāya pathavindharanāgarājabhavane cittaṃ ṭhapesi.

Itaro tāpaso tāvatiṃsabhavanaṃ gantvā suññe serisakavimāne divāvihāraṃ karoti. So āgacchanto gacchanto ca sakkassa devarājassa sampattiṃ disvā attano upaṭṭhākassa anumodanaṃ karonto ‘‘sakkavimānaṃ viya hotū’’ti vadati. Atha naṃ sopi kuṭumbiyo itaro sahāyako taṃ tāpasaṃ viya pucchi. So tassa vacanaṃ sutvā sakkabhavane cittaṃ ṭhapesi. Te ubhopi patthitaṭṭhānesuyeva nibbattā.

Pathavindharabhavane nibbatto pathavindharanāgarājā nāma jāto. So nibbattakkhaṇe attano attabhāvaṃ disvā ‘‘amanāpassa vata me ṭhānassa kulupakatāpaso vaṇṇaṃ kathesi, urena parisakkitvā vicaraṇaṭṭhānametaṃ, nūna so aññaṃ ṭhānaṃ na jānātī’’ti vippaṭisārī ahosi. Athassa taṃkhaṇeyeva alaṅkatapaṭiyattāni nāganāṭakāni sabbadisāsu tūriyāni paggaṇhiṃsu. So tasmiṃyeva khaṇe taṃ attabhāvaṃ vijahitvā māṇavakavaṇṇī ahosi. Anvaddhamāsañca cattāro mahārājāno sakkassa upaṭṭhānaṃ gacchanti. Tasmā sopi virūpakkhena nāgaraññā saddhiṃ sakkassa upaṭṭhānaṃ gato. Sakko taṃ dūratova āgacchantaṃ disvā sañjāni. Atha naṃ samīpe āgantvā ṭhitakāle ‘‘kahaṃ nibbattosi sammā’’ti pucchi. Mā kathesi, mahārāja, urena parisakkanaṭṭhāne nibbattomhi, tumhe pana kalyāṇamittaṃ labhitthāti. Samma, tvaṃ ‘‘aṭṭhāne nibbattomhī’’ti mā vitakkayi, padumuttaradasabalo loke nibbatto, tassa adhikārakammaṃ katvā imaṃyeva ṭhānaṃ patthehi, ubho sukhaṃ vasissāmāti. So ‘‘evaṃ, deva, karissāmī’’ti gantvā padumuttaradasabalaṃ nimantetvā attano nāgabhavane nāgaparisāya saddhiṃ sabbarattiṃ sakkārasammānaṃ sajjesi.

Satthā punadivase uṭṭhite aruṇe attano upaṭṭhākaṃ sumanattheraṃ āmantesi – ‘‘sumana, ajja tathāgato dūraṃ bhikkhācāraṃ gamissati, mā puthujjanabhikkhū āgacchantu, tepiṭakā paṭisambhidāppattā chaḷabhiññāva āgacchantū’’ti. Thero satthu vacanaṃ sutvā sabbesaṃ ārocesi. Satthārā saddhiṃ satasahassā bhikkhū ākāsaṃ pakkhandiṃsu. Pathavindharo nāgaparisāya saddhiṃ dasabalassa paccuggamanaṃ āgato satthāraṃ parivāretvā samuddamatthake maṇivaṇṇā ūmiyo maddamānaṃ bhikkhusaṅghaṃ oloketvā ādito satthāraṃ, pariyosāne saṅghanavakaṃ tathāgatassa puttaṃ uparevatasāmaṇeraṃ nāma olokento ‘‘anacchariyo sesasāvakānaṃ evarūpo iddhānubhāvo, imassa pana taruṇabāladārakassa evarūpo iddhānubhāvo ativiya acchariyo’’ti pītipāmojjaṃ uppādesi.

Athassa bhavane dasabale nisinne sesabhikkhūsu koṭito paṭṭhāya nisīdantesu satthu sammukhaṭṭhāneyeva uparevatasāmaṇerassa āsanaṃ pāpuṇi. Nāgarājā yāguṃ dentopi khajjakaṃ dentopi sakiṃ dasabalaṃ oloketi, sakiṃ uparevatasāmaṇeraṃ. Tassa kira sarīre satthu sarīre viya dvattiṃsa mahāpurisalakkhaṇāni paññāyanti. Tato nāgarājā ‘‘ayaṃ sāmaṇero buddhānaṃ sadiso paññāyati, kiṃ nu kho hotī’’ti avidūre nisinnaṃ aññataraṃ bhikkhuṃ pucchi – ‘‘ayaṃ, bhante, sāmaṇero dasabalassa kiṃ hotī’’ti? Putto, mahārājāti. So cintesi – ‘‘mahā vatāyaṃ bhikkhu, evarūpassa sobhaggappattassa tathāgatassa puttabhāvaṃ labhi. Sarīrampissa ekadesena buddhānaṃ sarīrasadisaṃ paññāyati, mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti sattāhaṃ mahādānaṃ datvā, ‘‘bhante, ahaṃ imassa adhikārakammassānubhāvena ayaṃ uparevato viya anāgate ekassa buddhassa putto bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā ‘‘anāgate gotamabuddhassa putto bhavissasī’’ti byākaritvā pakkāmi.

Pathavindharopi puna addhamāse sampatte virūpakkhena saddhiṃ sakkassa upaṭṭhānaṃ gato. Atha naṃ samīpe ṭhitaṃ sakko pucchi – ‘‘patthito te, samma, ayaṃ devaloko’’ti? Na patthito mahārājāti. Kiṃ dosaṃ addasāti? Doso natthi, mahārāja, ahaṃ pana dasabalassa puttaṃ uparevatasāmaṇeraṃ passiṃ. Tassa me diṭṭhakālato paṭṭhāya aññattha cittaṃ na nami, svāhaṃ ‘‘anāgate ekassa buddhassa evarūpo putto bhaveyya’’nti patthanaṃ akāsiṃ. Tvampi, mahārāja, ekaṃ patthanaṃ karohi, te mayaṃ nibbattaṭṭhāne na vinā bhavissāmāti. Sakko tassa vacanaṃ sampaṭicchitvā ekaṃ mahānubhāvaṃ bhikkhuṃ disvā ‘‘katarakulā nu kho nikkhamitvā ayaṃ kulaputto pabbajito’’ti āvajjento ‘‘ayaṃ bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa putto hutvā cuddasa bhattacchede katvā mātāpitaro pabbajjaṃ anujānāpetvā pabbajito’’ti aññāsi. Ñatvā ca pana ajānanto viya dasabalaṃ pucchitvā sattāhaṃ mahāsakkāraṃ katvā, ‘‘bhante, ahaṃ imassa kalyāṇakammassa nissandena tumhākaṃ sāsane ayaṃ kulaputto viya anāgate ekassa buddhassa sāsane saddhāpabbajitānaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā ‘‘tvaṃ, mahārāja, anāgate gotamassa buddhassa sāsane saddhāpabbajitānaṃ aggo bhavissasī’’ti byākaritvā pakkāmi. Sakkopi attano devapurameva gato.

Te ubhopi nibbattaṭṭhānato cavitvā devamanussesu saṃsarantā anekasahassakappe atikkamiṃsu. Ito pana dvānavutikappamatthake phusso nāma buddho loke udapādi. Tassa pitā mahindo nāma rājā ahosi, vemātikā tayo kaniṭṭhabhātaro. Rājā divase divase ‘‘mayhaṃyeva buddho mayhaṃ dhammo mayhaṃ saṅgho’’ti mamāyanto sayameva dasabalaṃ nibaddhaṃ bhojanaṃ bhojeti.

Athassa ekadivasaṃ paccanto kupito. So putte āmantesi – ‘‘tātā, paccanto kupito, tumhehi vā mayā vā gantabbaṃ. Yadi ahaṃ gacchāmi, tumhehi iminā niyāmena dasabalo paricaritabbo’’ti. Te tayopi ekappahāreneva āhaṃsu – ‘‘tāta, tumhākaṃ gamanakiccaṃ natthi, mayaṃ core vidhamissāmā’’ti pitaraṃ vanditvā paccantaṃ gantvā core vidhamitvā vijitasaṅgāmā hutvā nivattiṃsu. Te antarāmagge pādamūlikehi saddhiṃ mantayiṃsu – ‘‘tātā, amhākaṃ gatakkhaṇeyeva pitā varaṃ dassati, kataraṃ varaṃ gaṇhāmā’’ti? Ayyā, tumhākaṃ pitu accayena dullabhaṃ nāma natthi, tumhākaṃ pana jeṭṭhabhātikaṃ phussabuddhaṃ paṭijagganavaraṃ gaṇhathā’’ti āhaṃsu. Te ‘‘kalyāṇaṃ tumhehi vutta’’nti sabbepi ekacittā hutvā gantvā pitaraṃ addasaṃsu. Tadā pitā tesaṃ pasīditvā varaṃ adāsi. Te ‘‘temāsaṃ tathāgataṃ paṭijaggissāmā’’ti varaṃ yāciṃsu. Rājā ‘‘ayaṃ dātuṃ na sakkā, aññaṃ varaṃ gaṇhathā’’ti āha. Tāta, amhākaṃ aññena varena kiccaṃ natthi, sace tumhe dātukāmā, etaṃyeva no varaṃ dethāti. Rājā tesu punappunaṃ kathentesu attanā paṭiññātattā ‘‘na sakkā na dātu’’nti cintetvā āha – ‘‘tātā, ahaṃ tumhākaṃ varaṃ demi, apica kho pana buddhā nāma durāsadā honti sīhā viya ekacarā, dasabalaṃ paṭijaggantā appamattā bhaveyyāthā’’ti.

Te cintayiṃsu – ‘‘amhehi tathāgataṃ paṭijaggantehi anucchavikaṃ katvā paṭijaggituṃ vaṭṭatī’’ti sabbepi ekacittā hutvā dasasīlāni samādāya nirāmagandhā hutvā satthu dānaggaparivahanake tayo purise ṭhapayiṃsu. Tesu eko dhanadhaññuppādako ahosi, eko māpako, eko dānasaṃvidhāyako. Tesu dhanadhaññuppādako paccuppanne bimbisāro mahārājā jāto, māpako visākho upāsako, dānasaṃvidhāyako raṭṭhapālattheroti. So tattha yāvajīvaṃ kusalaṃ katvā devapure nibbatto. Ayaṃ pana rāhulatthero nāma kassapadasabalassa kāle kikissa kāsirañño jeṭṭhaputto hutvā nibbatti, pathavindharakumārotissa nāmaṃ akaṃsu. Tassa satta bhaginiyo ahesuṃ. Tā dasabalassa satta pariveṇāni kārayiṃsu. Pathavindharo oparajjaṃ labhi. So tā bhaginiyo āha – ‘‘tumhehi kāritapariveṇesu mayhampi ekaṃ dethā’’ti. Bhātika, tumhe uparājaṭṭhāne ṭhitā, tumhehi nāma amhākaṃ dātabbaṃ, tumhe aññaṃ pariveṇaṃ karothāti. So tāsaṃ vacanaṃ sutvā pañca vihārasatāni kāresi. Pañca pariveṇasatānītipi vadanti. So tattha yāvajīvaṃ kusalaṃ katvā devapure nibbatti. Imasmiṃ pana buddhuppāde pathavindharakumāro amhākaṃ bodhisattassa aggamahesiyā kucchismiṃ paṭisandhiṃ gaṇhi, tassa sahāyako kururaṭṭhe thullakoṭṭhitanigame raṭṭhapālaseṭṭhigehe nibbatti.

Atha amhākaṃ dasabalo abhisambodhiṃ patvā pavattitavaradhammacakko anupubbena kapilavatthuṃ āgantvā rāhulakumāraṃ pabbājesi. Tassa pabbajjāvidhānaṃ pāḷiyaṃ (mahāva. 105) āgatameva. Evaṃ pabbajitassa panassa satthā abhiṇhaovādavasena rāhulovādasuttaṃ abhāsi. Rāhulopi pātova vuṭṭhāya hatthena vālukaṃ ukkhipitvā ‘‘dasabalassa ceva ācariyupajjhāyānañca santikā ajja ettakaṃ ovādaṃ labheyya’’nti vadati. Bhikkhusaṅghamajjhe kathā udapādi ‘‘ovādakkhamo vata rāhulasāmaṇero pitu anucchaviko putto’’ti. Satthā bhikkhūnaṃ cittācāraṃ ñatvā ‘‘mayi gate ekā dhammadesanā ca vaḍḍhissati, rāhulassa ca guṇo pākaṭo bhavissatī’’ti gantvā dhammasabhāyaṃ buddhāsāne nisinno bhikkhū āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti. Rāhulasāmaṇerassa ovādakkhamabhāvaṃ kathema bhagavāti. Satthā imasmiṃ ṭhāne ṭhatvā rāhulassa guṇadīpanatthaṃ migajātakaṃ āharitvā kathesi –

‘‘Migaṃ tipallatthamanekamāyaṃ,
Aṭṭhakkhuraṃ aḍḍharattā papāyiṃ;
Ekena sotena chamā’ssasanto,
Chahi kalāhitibhoti bhāgineyyo’’ti. (jā. 1.1.16);

Athassa sattavassikasāmaṇerakāle ‘‘mā heva kho rāhulo daharabhāvena kīḷanatthāyapi sampajānamusā bhāseyyā’’ti ambalaṭṭhiyarāhulovādaṃ (ma. ni. 2.107 ādayo) desesi. Aṭṭhārasavassikasāmaṇerakāle tathāgatassa pacchato piṇḍāya pavisantassa satthu ceva attano ca rūpasampattiṃ disvā gehasitaṃ vitakkaṃ vitakkentassa ‘‘yaṃkiñci, rāhula, rūpa’’ntiādinā nayena mahārāhulovādasuttantaṃ (ma. ni. 2.113) kathesi. Saṃyuttake (saṃ. ni. 4.121) pana rāhulovādopi aṅguttare (a. ni. 4.177) rāhulovādopi therassa vipassanācāroyeva. Athassa satthā ñāṇaparipākaṃ ñatvā avassikabhikkhukāle andhavane nisinno cūḷarāhulovādaṃ (ma. ni. 3.416 ādayo) kathesi. Desanāpariyosāne rāhulatthero koṭisatasahassadevatāhi saddhiṃ arahattaṃ pāpuṇi, sotāpannasakadāgāmianāgāmidevatānaṃ gaṇanā natthi. Atha satthā aparabhāge ariyasaṅghamajjhe nisinno theraṃ imasmiṃ sāsane sikkhākāmānaṃ aggaṭṭhāne ṭhapesi.

Satthari pana kururaṭṭhe cārikāya nikkhamitvā thullakoṭṭhitaṃ anuppatte raṭṭhapālo kulaputto satthu dhammadesanaṃ sutvā paṭiladdhasaddho mātāpitaro anujānāpetvā dasabalaṃ upasaṅkamitvā satthu āṇattiyā aññatarassa therassa santike pabbaji. Tassa pabbajitadivasato paṭṭhāya seṭṭhigahapati bhikkhū attano nivesanadvārena gacchante disvā ‘‘kiṃ tumhākaṃ imasmiṃ gehe kammaṃ, ekova puttako ahosi, taṃ gaṇhitvā gatattha, idāni kiṃ karissathā’’ti akkosati paribhāsati. Satthā addhamāsaṃ thullakoṭṭhite vasitvā puna sāvatthimeva agamāsi. Tatthāyasmā raṭṭhapālo yoniso manasikaronto kammaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So satthāraṃ anujānāpetvā mātāpitaro dassanatthaṃ thullakoṭṭhitaṃ gantvā tattha sapadānaṃ piṇḍāya caranto pitu nivesane ābhidosikaṃ kummāsaṃ labhitvā taṃ amataṃ viya paribhuñjanto pitarā nimantito adhivāsetvā dutiyadivase pitu nivesane piṇḍapātaṃ paribhuñjitvā alaṅkatapaṭiyatte itthijane asubhasaññaṃ uppādetvā ṭhitakova dhammaṃ desetvā jiyā mutto viya nārāco ākāsaṃ uppatitvā korabyarañño migacīraṃ gantvā maṅgalasilāpaṭṭe nisinno dassanatthāya āgatassa rañño catupārijuññapaṭimaṇḍitaṃ dhammaṃ (ma. ni. 2.304) desetvā anupubbena cārikaṃ caramāno puna satthu santikaṃyeva āgato. Evametaṃ vatthu samuṭṭhitaṃ. Atha satthā aparabhāge ariyagaṇamajjhe nisinno theraṃ imasmiṃ sāsane saddhāpabbajitānaṃ kulaputtānaṃ aggaṭṭhāne ṭhapesīti.

Kuṇḍadhānattheravatthu

211. Tatiye **paṭhamaṃ salākaṃ gaṇhantāna**nti sabbapaṭhamaṃ salākagāhakānaṃ bhikkhūnaṃ kuṇḍadhānatthero aggoti dasseti. So kira thero mahāsubhaddāya nimantitadivase tathāgate ugganagaraṃ gacchante ‘‘ajja satthā dūraṃ bhikkhācāraṃ gamissati, puthujjanā salākaṃ mā gaṇhantu, pañcasatā khīṇāsavāva gaṇhantū''ti vutte paṭhamameva sīhanādaṃ naditvā salākaṃ gaṇhi. Cūḷasubhaddāya nimantitadivase tathāgate sāketaṃ gacchantepi pañcannaṃ bhikkhusatānaṃ antare paṭhamameva salākaṃ gaṇhi, sunāparantajanapadaṃ gacchantepi. Imehi kāraṇehi thero paṭhamaṃ salākaṃ gaṇhantānaṃ aggo nāma jāto. **Kuṇḍadhāno**ti panassa nāmaṃ.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto vuttanayeneva vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapentaṃ disvā buddhānaṃ adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā satthārā anantarāyaṃ disvā byākato yāvajīvaṃ kusalaṃ katvā devesu ca manussesu ca saṃsaranto kassapabuddhakāle bhūmaṭṭhakadevatā hutvā nibbatti. Dīghāyukabuddhānañca nāma na anvaddhamāsiko uposatho hoti. Vipassīdasabalassa hi chabbassantare chabbassantare uposatho ahosi, kassapadasabalo pana chaṭṭhe chaṭṭhe māse pātimokkhaṃ osāresi. Tassa pātimokkhaṃ osāraṇakāle disāvāsikā dve sahāyakā bhikkhū ''uposathaṃ karissāmā''ti gacchanti. Ayaṃ bhummadevatā cintesi – ''imesaṃ dvinnaṃ bhikkhūnaṃ metti ativiya daḷhā, kiṃ nu kho bhedake sati bhijjeyya, na bhijjeyyā''ti? Tesaṃ okāsaṃ olokayamānā tesaṃ avidūreneva gacchati.

Atheko thero ekassa hatthe pattacīvaraṃ datvā sarīravaḷañjanatthaṃ udakaphāsukaṭṭhānaṃ gantvā dhotahatthapādo hutvā gumbasabhāgato nikkhamati. Bhummadevatā tassa therassa pacchato pacchato uttamarūpā itthī hutvā kese vidhunitvā saṃvidhāya bandhantī viya piṭṭhito paṃsuṃ puñchamānā viya sāṭakaṃ saṃvidhāya nivāsayamānā viya ca hutvā therassa padānupadikā hutvā gumbato nikkhantā. Ekamante ṭhito sahāyakatthero imaṃ kāraṇaṃ disvā domanassajāto ''naṭṭho dāni me iminā bhikkhunā saddhiṃ dīgharattānugato sineho. Sacāhaṃ evaṃvidhabhāvaṃ jāneyyaṃ, ettakaṃ addhānaṃ iminā saddhiṃ vissāsaṃ na kareyya''nti cintetvā āgacchantassevassa ''handāvuso, tuyhaṃ pattacīvaraṃ, tādisena pāpena sahāyena saddhiṃ ekamaggaṃ na gacchāmī''ti āha. Taṃ kathaṃ sutvā tassa lajjibhikkhuno hadayaṃ tikhiṇasattiṃ gahetvā viddhaṃ viya ahosi. Tato naṃ āha – ''āvuso, kiṃ nāmetaṃ vadasi, ahaṃ ettakaṃ kālaṃ dukkaṭamattampi āpattiṃ na jānāmi. Tvaṃ pana maṃ ajja 'pāpo'ti vadasi, kiṃ te diṭṭha''nti? Kiṃ aññena diṭṭhena, kiṃ tvaṃ evaṃvidhena alaṅkatapaṭiyattena mātugāmena saddhiṃ ekaṭṭhāne hutvā nikkhantoti? Natthetaṃ, āvuso, mayhaṃ, nāhaṃ evarūpaṃ mātugāmaṃ passāmīti. Tassa yāvatatiyaṃ kathentassāpi itaro thero kathaṃ asaddahitvā attanā diṭṭhakāraṇaṃyeva atthaṃ gahetvā tena saddhiṃ ekamaggena agantvā aññena maggena satthu santikaṃ gato. Itaropi aññena maggena satthu santikaṃyeva gato.

Tato bhikkhusaṅghassa uposathāgāraṃ pavisanavelāya so bhikkhu taṃ bhikkhuṃ uposathagge sañjānitvā ''imasmiṃ uposathagge evarūpo nāma pāpabhikkhu atthi, nāhaṃ tena saddhiṃ uposathaṃ karissāmī''ti nikkhamitvā bahi aṭṭhāsi. Bhummadevatā ''bhāriyaṃ mayā kammaṃ kata''nti mahallakaupāsakavaṇṇena tassa santikaṃ gantvā ''kasmā, bhante, ayyo imasmiṃ ṭhāne ṭhito''ti āha. Upāsaka, imaṃ uposathaggaṃ eko pāpabhikkhu paviṭṭho, ahaṃ tena saddhiṃ uposathaṃ na karomīti vatvā nikkhamitvā bahi ṭhitomhīti. Bhante, mā evaṃ gaṇhatha, parisuddhasīlo esa bhikkhu. Tumhehi diṭṭhamātugāmo nāma ahaṃ, mayā tumhākaṃ vīmaṃsanatthāya ''daḷhā nu kho imesaṃ therānaṃ metti, no daḷhā''ti lajjialajjibhāvaṃ olokentena taṃ kammaṃ katanti. Ko pana tvaṃ sappurisāti? Ahaṃ ekā bhummadevatā, bhanteti. Devaputto kathentova dibbānubhāvena ṭhatvā therassa pādesu patitvā ''mayhaṃ, bhante, khamatha, etaṃ dosaṃ thero na jānāti, uposathaṃ karothā''ti theraṃ yācitvā uposathaggaṃ pavesesi. So thero uposathaṃ tāva ekaṭṭhāne akāsi, mittasanthavavasena na puna tena saddhiṃ ekaṭṭhāne ahosīti. Imassa therassa kammaṃ na kathiyati, cuditakatthero pana aparāparaṃ vipassanāya kammaṃ karonto arahattaṃ pāpuṇi.

Bhummadevatā tassa kammassa nissandena ekaṃ buddhantaraṃ apāyato na muccittha. Sace pana kālena kālaṃ manussattaṃ āgacchati, aññena yena kenaci kato doso tasseva upari patati. So amhākaṃ bhagavato kāle sāvatthiyaṃ brāhmaṇakule nibbatti, dhānamāṇavotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā mahallakakāle satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbaji, tassa upasampannadivasato paṭṭhāya ekā alaṅkatapaṭiyattā itthī tasmiṃ gāmaṃ pavisante saddhiṃyeva gāmaṃ pavisati, nikkhamante nikkhamati. Vihāraṃ pavisantepi pavisati, tiṭṭhantepi tiṭṭhatīti evaṃ niccānubandhā paññāyati. Thero taṃ na passati, tassa pana purimassa kammassa nissandena sā aññesaṃ upaṭṭhāti.

Gāme yāgubhikkhaṃ dadamānā itthiyo, ‘‘bhante, ayaṃ eko yāguuḷuṅko tumhākaṃ, eko imissā amhākaṃ sahāyikāyā’’ti parihāsaṃ karonti. Therassa mahatī vihesā hoti. Vihāraṃ gatampi naṃ sāmaṇerā ceva daharabhikkhū ca parivāretvā ‘‘dhāno koṇḍo jāto’’ti parihāsaṃ karonti. Athassa teneva kāraṇena kuṇḍadhānattheroti nāmaṃ jātaṃ. So uṭṭhāya samuṭṭhāya tehi kayiramānaṃ keḷiṃ sahituṃ asakkonto ummādaṃ gahetvā ‘‘tumhe koṇḍā, tumhākaṃ upajjhāyā koṇḍā, ācariyā koṇḍā’’ti vadati. Atha naṃ satthu ārocesuṃ – ‘‘kuṇḍadhāno daharasāmaṇerehi saddhiṃ evaṃ pharusavācaṃ vadatī’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ bhikkhū’’ti pucchitvā ‘‘saccaṃ bhagavā’’ti vutte ‘‘kasmā evaṃ vadesī’’ti āha. Bhante, nibaddhaṃ vihesaṃ asahanto evaṃ kathemīti. ‘‘Tvaṃ pubbe katakammaṃ yāvajjadivasā jīrāpetuṃ na sakkosi, puna evarūpaṃ pharusaṃ mā vada bhikkhū’’ti vatvā āha –

‘‘Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ;
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

‘‘Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārambho te na vijjatī’’ti. (dha. pa. 133-134);

Imañca pana tassa therassa mātugāmena saddhiṃ vicaraṇabhāvaṃ kosalaraññopi kathayiṃsu. Rājā ‘‘gacchatha, bhaṇe, vīmaṃsathā’’ti pesetvā sayampi mandeneva parivārena saddhiṃ therassa vasanaṭṭhānaṃ gantvā ekamante olokento aṭṭhāsi. Tasmiṃ khaṇe thero sūcikammaṃ karonto nisinno hoti, sāpissa itthī avidūre ṭhāne ṭhitā viya paññāyati.

Rājā taṃ disvā ‘‘atthidaṃ kāraṇa’’nti tassā ṭhitaṭṭhānaṃ agamāsi. Sā tasmiṃ āgacchante therassa vasanapaṇṇasālaṃ paviṭṭhā viya ahosi. Rājāpi tāya saddhiṃyeva paṇṇasālaṃ pavisitvā sabbattha olokento adisvā ‘‘nāyaṃ mātugāmo, therassa eko kammavipāko’’ti saññaṃ katvā paṭhamaṃ therassa samīpena gacchantopi theraṃ avanditvā tassa kāraṇassa abhūtabhāvaṃ ñatvā āgamma theraṃ vanditvā ekamantaṃ nisinno ‘‘kacci, bhante, piṇḍakena na kilamathā’’ti pucchi. Thero ‘‘vaṭṭati mahārājā’’ti āha. ‘‘Jānāmi, bhante, ayyassa kathaṃ, evarūpena ca parikkilesena saddhiṃ carantānaṃ tumhākaṃ ke nāma pasīdissanti, ito paṭṭhāya vo katthaci gamanakiccaṃ natthi, ahaṃ catūhi paccayehi upaṭṭhahissāmi, tumhe yonisomanasikāre mā pamajjitthā’’ti nibaddhaṃ bhikkhaṃ paṭṭhapesi. Thero rājānaṃ upatthambhakaṃ labhitvā bhojanasappāyena ekaggacitto hutvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tato paṭṭhāya sā itthī antaradhāyi.

Mahāsubhaddā ugganagare micchādiṭṭhikule vasamānā ‘‘satthā maṃ anukampatū’’ti uposathaṃ adhiṭṭhāya nirāmagandhā hutvā uparipāsādatale ṭhitā ‘‘imāni pupphāni antare aṭṭhatvā dasabalassa matthake vitānaṃ hutvā tiṭṭhantu, dasabalo imāya saññāya sve pañcahi bhikkhusatehi saddhiṃ mayhaṃ bhikkhaṃ gaṇhatū’’ti saccakiriyaṃ katvā aṭṭha sumanapupphamuṭṭhiyo vissajjesi. Pupphāni gantvā dhammadesanāvelāya satthu matthake vitānaṃ hutvā aṭṭhaṃsu. Satthā taṃ sumanapupphavitānaṃ disvā citteneva subhaddāya bhikkhaṃ adhivāsetvā punadivase aruṇe uṭṭhite ānandattheraṃ āha – ‘‘ānanda, mayaṃ ajja dūraṃ bhikkhācāraṃ gamissāma, puthujjanānaṃ adatvā ariyānaṃyeva salākaṃ dehī’’ti. Thero bhikkhūnaṃ ārocesi – ‘‘āvuso, satthā ajja dūraṃ bhikkhācāraṃ gamissati, puthujjanā mā gaṇhantu, ariyāva salākaṃ gaṇhantū’’ti. Kuṇḍadhānatthero ‘‘āharāvuso, salāka’’nti paṭhamaṃyeva hatthaṃ pasāresi. Ānandā ‘‘satthā tādisānaṃ bhikkhūnaṃ salākaṃ na dāpeti, ariyānaṃyeva dāpetī’’ti vitakkaṃ uppādetvā gantvā satthu ārocesi. Satthā ‘‘āharāpentassa salākaṃ dehī’’ti āha. Thero cintesi – ‘‘sace kuṇḍadhānassa salākā dātuṃ na yuttā assa, atha satthā paṭibāheyya, bhavissati ekaṃ kāraṇa’’nti. ‘‘Kuṇḍadhānassa salākaṃ dassāmī’’ti gamanaṃ abhinīhari. Kuṇḍadhānatthero tassa pure āgamanāva abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā iddhiyā ākāse ṭhatvā ‘‘āharāvuso ānanda, satthā maṃ jānāti, mādisaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantaṃ na satthā vāretī’’ti hatthaṃ pasāretvā salākaṃ gaṇhi. Satthā taṃ aṭṭhuppattiṃ katvā theraṃ imasmiṃ sāsane paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapesīti.

Vaṅgīsattheravatthu

212. Catutthe **paṭibhānavantāna**nti sampannapaṭibhānānaṃ vaṅgīsatthero aggoti dasseti. Ayaṃ kira thero dasabalassa santikaṃ upasaṅkamanto cakkhupathato paṭṭhāya candena saddhiṃ upametvā, sūriyena, ākāsena, mahāsamuddena, hatthināgena, sīhena migaraññā saddhiṃ upametvāpi anekehi padasatehi padasahassehi satthu vaṇṇaṃ vadantoyeva upasaṅkamati. Tasmā paṭibhānavantānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi kira padumuttarabuddhakāle haṃsavatīnagare mahābhogakule paṭisandhiṃ gaṇhitvā purimanayeneva vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭibhānavantānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā ‘‘ahampi anāgate paṭibhānavantānaṃ aggo bhaveyya’’nti patthanaṃ katvā satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti. Vaṅgīsamāṇavotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhanto ācariyaṃ ārādhetvā chavasīsamantaṃ nāma sikkhitvā chavasīsaṃ nakhena ākoṭetvā ‘‘ayaṃ satto asukayoniyaṃ nāma nibbatto’’ti jānāti.

Brāhmaṇā ‘‘ayaṃ amhākaṃ jīvikamaggo’’ti ñatvā vaṅgīsamāṇavaṃ paṭicchannayāne nisīdāpetvā gāmanigamarājadhāniyo carantā nagaradvāre vā nigamadvāre vā ṭhapetvā mahājanassa rāsibhūtabhāvaṃ ñatvā ‘‘yo vaṅgīsaṃ passati, so dhanaṃ vā labhati, yasaṃ vā labhati, saggaṃ vā gacchatī’’ti vadanti. Tesaṃ kathaṃ sutvā bahū janā lañjaṃ datvā passitukāmā honti. Rājarājamahāmattā tesaṃ santikaṃ gantvā ‘‘ko ācariyassa jānaviseso’’ti pucchanti. Tumhe na jānātha, sakalajambudīpe amhākaṃ ācariyasadiso añño paṇḍito nāma natthi, tivassamatthake matakānaṃ sīsaṃ āharāpetvā nakhena ākoṭetvā ‘‘ayaṃ satto asukayoniyaṃ nibbatto’’ti jānāti. Vaṅgīsopi mahājanassa kaṅkhachedanatthaṃ te te jane āvāhetvā attano attano gatiṃ kathāpeti. Taṃ nissāya mahājanassa hatthato satampi sahassampi labhati.

Brāhmaṇā vaṅgīsamāṇavaṃ ādāya yathāruciṃ vicaritvā puna sāvatthiṃ āgamaṃsu. Vaṅgīso jetavanamahāvihārassa avidūraṭṭhāne ṭhito cintesi – ‘‘samaṇo gotamo paṇḍitoti vadanti, na kho pana sabbakālaṃ mayā imesaṃyeva vacanaṃ karontena carituṃ vaṭṭati, paṇḍitānampi santikaṃ gantuṃ vaṭṭatī’’ti. So brāhmaṇe āha – ‘‘tumhe gacchatha, ahaṃ na bahukehi saddhiṃ gantvā samaṇaṃ gotamaṃ passissāmī’’ti. Te āhaṃsu – ‘‘vaṅgīsa, mā te rucci samaṇaṃ gotamaṃ passituṃ. Yo hi naṃ passati, taṃ so māyāya āvaṭṭetī’’ti. Vaṅgīso tesaṃ kathaṃ anādiyitvā satthu santikaṃ gantvā madhurapaṭisanthāraṃ katvā ekamantaṃ nisīdi.

Atha naṃ satthā pucchi – ‘‘vaṅgīsa, kiñci sippaṃ jānāsī’’ti. Āma, bho gotama, chavasīsamantaṃ nāmekaṃ jānāmīti. Kiṃ so manto karotīti? Tivassamatthake matānampi taṃ mantaṃ jappitvā sīsaṃ nakhena ākoṭetvā nibbattaṭṭhānaṃ jānāmīti. Satthā tassa ekaṃ niraye uppannassa sīsaṃ dassesi, ekaṃ manussesu uppannassa, ekaṃ devesu, ekaṃ parinibbutassa sīsaṃ dassesi. So paṭhamaṃ sīsaṃ ākoṭetvā, ‘‘bho gotama, ayaṃ satto nirayaṃ gato’’ti āha. Sādhu sādhu, vaṅgīsa, sudiṭṭhaṃ tayā, ayaṃ satto kahaṃ gatoti pucchi. Manussalokaṃ, bho gotamāti. Ayaṃ satto kahaṃ gatoti? Devalokaṃ, bho gotamāti tiṇṇampi gataṭṭhānaṃ kathesi. Parinibbutassa pana sīsaṃ nakhena ākoṭento neva antaṃ na koṭiṃ passati. Atha naṃ satthā ‘‘na sakkosi tvaṃ, vaṅgīsā’’ti pucchi. ‘‘Passatha, bho gotama, upaparikkhāmi tāvā’’ti punappunaṃ parivatteti. Bāhirakamantena khīṇāsavassa gatiṃ kathaṃ jānissati, athassa matthakato sedo mucci. So lajjitvā tuṇhībhūto aṭṭhāsi. Atha naṃ satthā ‘‘kilamasi, vaṅgīsā’’ti āha. Āma, bho gotama, imassa sattassa gataṭṭhānaṃ jānituṃ na sakkomi. Sace tumhe jānātha, kathethāti. ‘‘Vaṅgīsa, ahaṃ etampi jānāmi ito uttaritarampī’’ti vatvā dhammapade imā dve gāthā abhāsi –

‘‘Cutiṃ yo vedi sattānaṃ, upapattiṃ ca sabbaso;

Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yassa gatiṃ na jānanti, devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 419-420);

Tato vaṅgīso āha – ‘‘bho gotama, vijjāya vijjaṃ dentassa nāma parihāni natthi, ahaṃ attanā jānanakaṃ mantaṃ tumhākaṃ dassāmi, tumhe etaṃ mantaṃ mayhaṃ dethā’’ti. Vaṅgīsa, na mayaṃ mantena mantaṃ dema, evameva demāti. ‘‘Sādhu, bho gotama, detha me manta’’nti apacitiṃ dassetvā hatthakacchapakaṃ katvā nisīdi. Kiṃ, vaṅgīsa, tumhākaṃ samaye mahagghamantaṃ vā kiñci vā gaṇhantānaṃ parivāso nāma na hotīti? Hoti, bho gotamāti. Amhākaṃ pana manto nipparivāsoti saññaṃ karosīti? Brāhmaṇā nāma mantehi atittā honti, tasmā so bhagavantaṃ āha – ‘‘bho gotama, tumhehi kathitaniyāmaṃ karissāmī’’ti. Bhagavā āha – ‘‘vaṅgīsa, mayaṃ imaṃ mantaṃ dentā amhehi samānaliṅgassa demā’’ti. Vaṅgīso ‘‘yaṃkiñci katvā mayā imaṃ mantaṃ gaṇhitvā gantuṃ vaṭṭatī’’ti brāhmaṇe āha. Tumhe mayi pabbajante mā cintayittha, ahaṃ imaṃ mantaṃ gaṇhitvā sakalajambudīpe jeṭṭhako bhavissāmi. Evaṃ sante tumhākampi bhaddakaṃ bhavissatī’’ti mantatthāya satthu santike pabbaji. Satthā ‘‘mantaparivāsaṃ tāva vasāhī’’ti dvattiṃsākāraṃ ācikkhi. Paññavā satto dvattiṃsākāraṃ sajjhāyantova tattha khayavayaṃ paṭṭhapetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

Tasmiṃ arahattaṃ patte brāhmaṇā ‘‘kā nu kho vaṅgīsassa pavatti, passissāma na’’nti tassa santikaṃ gantvā ‘‘kiṃ, bho vaṅgīsa, samaṇassa gotamassa santike sippaṃ sikkhita’’nti pucchiṃsu. Āma, sikkhitanti. Tena hi ehi gamissāmāti. Gacchatha tumhe, tumhehi saddhiṃ gantabbakiccaṃ mayhaṃ niṭṭhitanti. Paṭhamameva amhehi tuyhaṃ kathitaṃ ‘‘samaṇo gotamo attānaṃ passituṃ āgate māyāya āvaṭṭetī’’ti. Tvaṃ hi idāni samaṇassa gotamassa vasaṃ āpanno, kiṃ mayaṃ tava santike karissāmāti āgatamaggeneva pakkamiṃsu. Vaṅgīsattheropi yaṃ yaṃ velaṃ dasabalaṃ passituṃ gacchati, ekaṃ thutiṃ karontova gacchati. Tena taṃ satthā saṅghamajjhe nisinno paṭibhānavantānaṃ aggaṭṭhāne ṭhapesīti.

Upasenavaṅgantaputtattheravatthu

213. Pañcame **samantapāsādikāna**nti sabbapāsādikānaṃ. **Upaseno**ti tassa therassa nāmaṃ. Vaṅgantabrāhmaṇassa pana so putto, tasmā **vaṅgantaputto**ti vuccati. Ayaṃ pana thero na kevalaṃ attanāva pāsādiko, parisāpissa pāsādikā, iti parisaṃ nissāya laddhanāmavasena samantapāsādikānaṃ aggo nāma jāto.

Pañhakamme panassa ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto vayaṃ āgamma purimanayeneva satthu santikaṃ gantvā dhammaṃ suṇamāno satthāraṃ ekaṃ bhikkhuṃ samantapāsādikānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde nālakabrāhmaṇagāme sāribrāhmaṇiyā kucchismiṃ paṭisandhiṃ gaṇhi, upasenadārakotissa nāmaṃ akaṃsu.

So vayappatto tayo vede uggaṇhitvā dasabalassa santike dhammaṃ sutvā paṭiladdhasaddho pabbaji. So upasampadāya ekavassiko hutvā ‘‘ariyagabbhaṃ vaḍḍhemī’’ti ekaṃ kulaputtaṃ attano santike pabbājetvā upasampādesi. So pavāretvā saddhivihārikassa ekavassikakāle attanā duvasso ‘‘dasabalo maṃ passitvā tusissatī’’ti saddhivihārikaṃ ādāya dasabalaṃ passituṃ āgato. Satthā taṃ vanditvā ekamante nisinnaṃ pucchi – ‘‘kativassosi tvaṃ bhikkhū’’ti? Duvasso ahaṃ bhagavāti. Ayaṃ pana bhikkhu kativassoti? Ekavasso bhagavāti. Kintāyaṃ bhikkhu hotīti? Saddhivihāriko me bhagavāti. Atha naṃ satthā ‘‘atilahuṃ kho tvaṃ, moghapurisa, bāhullāya āvatto’’ti vatvā anekapariyāyena vigarahi. Thero satthu santikā garahaṃ labhitvā bhagavantaṃ vanditvā ‘‘imināva puṇṇacandasassirikena mukhena satthāraṃ parisameva nissāya sādhukāraṃ dāpessāmī’’ti taṃdivaseyeva ekaṃ ṭhānaṃ gantvā vipassanāya kammaṃ katvā nacirasseva arahattaṃ pāpuṇi.

Tato yasmā thero mahākulato nikkhamitvā pabbajito pathavighuṭṭhadhammakathikova, tasmā tassa dhammakathāya ceva pasīditvā mittāmaccañātikulehi ca nikkhamitvā bahū kuladārakā therassa santike pabbajanti. ‘‘Ahaṃ āraññako, tumhepi āraññakā bhavituṃ sakkontā pabbajathā’’ti terasa dhutaṅgāni ācikkhitvā ‘‘sakkhissāma, bhante’’ti vadante pabbājeti. Te attano balena taṃ taṃ dhutaṅgaṃ adhiṭṭhahanti. Thero attano dasavassakāle vinayaṃ paguṇaṃ katvā sabbeva upasampādesi. Evaṃ upasampannā cassa pañcasatamattā bhikkhū parivārā ahesuṃ.

Tasmiṃ samaye satthā jetavanamahāvihāre vasanto ‘‘icchāmahaṃ, bhikkhave, addhamāsaṃ paṭisallīyitu’’nti bhikkhusaṅghassa ārocetvā ekavihārī hoti. Bhikkhusaṅghopi ‘‘yo bhagavantaṃ dassanāya upasaṅkamati, so pācittiyaṃ desāpetabbo’’ti katikaṃ akāsi. Tadā upasenatthero ‘‘bhagavantaṃ passissāmī’’ti attano parisāya saddhiṃ jetavanaṃ gantvā satthāraṃ upasaṅkamitvā abhivādetvā ekamantaṃ nisīdi. Satthā kathāsamuṭṭhāpanatthaṃ aññataraṃ therassa saddhivihārikaṃ āmantesi – ‘‘manāpāni te bhikkhu paṃsukūlānī’’ti. ‘‘Na kho me, bhante, manāpāni paṃsukūlānī’’ti vatvā upajjhāye gāravena paṃsukūlikabhāvaṃ ārocesi. Imasmiṃ ṭhāne satthā ‘‘sādhu sādhu, upasenā’’ti therassa sādhukāraṃ datvā anekapariyāyena guṇakathaṃ kathesi. Ayamettha saṅkhepo, vitthārato pana idaṃ vatthu pāḷiyaṃ (pārā. 565) āgatameva. Atha satthā aparabhāge ariyagaṇamajjhe nisinno imasmiṃ sāsane theraṃ samantapāsādikānaṃ aggaṭṭhāne ṭhapesīti.

Dabbattheravatthu

214. Chaṭṭhe **senāsanapaññāpakāna**nti senāsanaṃ paññāpentānaṃ. Therassa kira senāsanapaññāpanakāle aṭṭhārasasu mahāvihāresu asammaṭṭhaṃ pariveṇaṃ vā apaṭijaggitaṃ senāsanaṃ vā asodhitaṃ mañcapīṭhaṃ vā anupaṭṭhitaṃ pānīyaparibhojanīyaṃ vā nāhosi. Tasmā senāsanapaññāpakānaṃ aggo nāma jāto. **Dabbo**tissa nāmaṃ. Mallarājakule pana uppannattā **mallaputto** nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayañhi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbattitvā vayappatto vuttanayeneva vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ senāsanapaññāpakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaritvā kassapadasabalassa sāsanassa osakkanakāle pabbaji, tadā tena saddhiṃ apare cha janāti satta bhikkhū ekacittā hutvā aññe sāsane agāravaṃ karonte disvā ‘‘idha kiṃ karoma, ekamante samaṇadhammaṃ katvā dukkhassantaṃ karissāmā’’ti nisseṇiṃ bandhitvā uccapabbatasikharaṃ abhiruhitvā ‘‘attano cittabalaṃ jānantā nisseṇiṃ pātentu, jīvite sālayā otarantu, mā pacchānutāpino ahuvatthā’’ti vatvā sabbe ekacittā hutvā nisseṇiṃ pātetvā ‘‘appamattā hotha, āvuso’’ti aññamaññaṃ ovaditvā cittaruciyesu ṭhānesu nisīditvā samaṇadhammaṃ kātuṃ ārabhiṃsu.

Tatreko thero pañcame divase arahattaṃ patvā ‘‘mama kiccaṃ nipphannaṃ, ahaṃ imasmiṃ ṭhāne kiṃ karissāmī’’ti iddhiyā uttarakuruto piṇḍapātaṃ āharitvā, ‘‘āvuso, imaṃ piṇḍapātaṃ paribhuñjatha, bhikkhācārakiccaṃ mamāyattaṃ hotu, tumhe attano kammaṃ karothā’’ti āha. Kiṃ nu kho mayaṃ, āvuso, nisseṇiṃ pātentā evaṃ avocumhā ‘‘yo paṭhamaṃ dhammaṃ sacchikaroti, so bhikkhaṃ āharatu, tena ābhataṃ sesā paribhuñjitvā samaṇadhammaṃ karissantī’’ti. Natthi, āvusoti. Tumhe attano pubbahetunā labhittha, mayampi sakkontā vaṭṭassantaṃ karissāma, gacchatha tumheti. Thero te saññāpetuṃ asakkonto phāsukaṭṭhāne piṇḍapātaṃ paribhuñjitvā gato. Aparo thero sattame divase anāgāmiphalaṃ patvā tato cuto suddhāvāsabrahmaloke nibbatto.

Itarepi therā tato cutā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde tesu tesu kulesu nibbattā. Eko gandhāraraṭṭhe takkasilanagare rājagehe nibbatto, eko pabbateyyaraṭṭhe paribbājikāya kucchimhi nibbatto, eko bāhiyaraṭṭhe kuṭumbikagehe nibbatto, eko rājagahe kuṭumbikagehe nibbatto. Ayaṃ pana dabbatthero mallaraṭṭhe anupiyanagare ekassa mallarañño gehe paṭisandhiṃ gaṇhi. Tassa mātā upavijaññakāle kālamakāsi, matasarīraṃ susānaṃ netvā dārucitakaṃ āropetvā aggiṃ adaṃsu. Tassā aggivegasantattaṃ udarapaṭalaṃ dvedhā ahosi. Dārako attano puññabalena uppatitvā ekasmiṃ dabbatthambhe nipati. Taṃ dārakaṃ gahetvā ayyikāya adaṃsu. Sā tassa nāmaṃ gaṇhantī dabbatthambhe nipatitvā laddhajīvitattā dabbotissa nāmaṃ akāsi.

Tassa sattavassikakāle satthā bhikkhusaṅghaparivāro mallaraṭṭhe cārikaṃ caramāno anupiyanigamaṃ patvā anupiyambavane viharati. Dabbakumāro satthāraṃ disvā dassaneneva pasīditvā pabbajitukāmo hutvā ‘‘ahaṃ dasabalassa santike pabbajissāmī’’ti ayyikaṃ āpucchi. Sā ‘‘sādhu, tātā’’ti dabbakumāraṃ ādāya satthu santikaṃ gantvā, ‘‘bhante, imaṃ kumāraṃ pabbājethā’’ti āha. Satthā aññatarassa bhikkhuno saññaṃ adāsi ‘‘bhikkhu imaṃ dārakaṃ pabbājehī’’ti. So thero satthu vacanaṃ sutvā dabbakumāraṃ pabbājento tacapañcakaṃ kammaṭṭhānaṃ ācikkhi. Pubbahetusampanno katābhinīhāro satto paṭhamakesavaṭṭiyā oropiyamānāya sotāpattiphale patiṭṭhāsi, dutiyakesavaṭṭiyā oropiyamānāya sakadāgāmiphale, tatiyāya anāgāmiphale. Sabbakesānaṃ pana oropanañca arahattaphalasacchikiriyā ca apacchā apure ahosi.

Satthā mallaraṭṭhe yathābhirantaṃ viharitvā rājagahaṃ gantvā veḷuvane vāsaṃ kappesi. Tatrāyasmā dabbo mallaputto rahogato attano kiccanipphattiṃ oloketvā saṅghassa veyyāvaccakaraṇe kāyaṃ yojetukāmo cintesi – ‘‘yaṃnūnāhaṃ saṅghassa senāsanañca paññāpeyyaṃ, bhattāni ca uddiseyya’’nti. So satthu santikaṃ gantvā attano parivitakkaṃ ārocesi. Satthā tassa sādhukāraṃ datvā senāsanapaññāpakattañca bhattuddesakattañca sampaṭicchi. Atha naṃ ‘‘ayaṃ dabbo daharova samāno mahantaṭṭhāne ṭhito’’ti sattavassikakāleyeva upasampādesi. Thero upasampannakālatoyeva paṭṭhāya rājagahaṃ upanissāya viharantānaṃ sabbabhikkhūnaṃ senāsanāni ca paññāpeti, bhikkhañca sampaṭicchitvā uddisati. Tassa senāsanapaññāpakabhāvo sabbadisāsu pākaṭo ahosi – ‘‘dabbo kira mallaputto sabhāgasabhāgānaṃ bhikkhūnaṃ ekaṭṭhāne senāsanāni paññāpeti, dūrepi senāsanaṃ paññāpetiyeva. Gantuṃ asakkonte iddhiyā netīti.

Atha naṃ bhikkhū kālepi vikālepi ‘‘amhākaṃ, āvuso, jīvakambavane senāsanaṃ paññāpehi, amhākaṃ maddakucchismiṃ migadāye’’ti evaṃ senāsanaṃ uddisāpetvā tassa iddhiṃ passantā gacchanti. Sopi iddhiyā manomaye kāye abhisaṅkharitvā ekekassa therassa ekekaṃ attanā sadisaṃ bhikkhuṃ nimminitvā aṅguliyā jalamānāya purato purato gantvā ‘‘ayaṃ mañco, idaṃ pīṭha’’ntiādīni vatvā senāsanaṃ paññāpetvā puna attano vasanaṭṭhānameva āgacchati. Ayamettha saṅkhepo, vitthārato panidaṃ vatthu pāḷiyaṃ āgatameva. Satthā idameva kāraṇaṃ aṭṭhuppattiṃ katvā aparabhāge ariyagaṇamajjhe nisinno theraṃ senāsanapaññāpakānaṃ aggaṭṭhāne ṭhapesīti.

Pilindavacchattheravatthu

215. Sattame **devatānaṃ piyamanāpāna**nti devatānaṃ piyānañceva manāpānañca pilindavacchatthero aggoti dasseti. So kira anuppanne buddhe cakkavattī rājā hutvā mahājanaṃ pañcasu sīlesu patiṭṭhāpetvā saggaparāyaṇaṃ akāsi. Yebhuyyena kira chasu kāmasaggesu nibbattadevatā tasseva ovādaṃ labhitvā nibbattanibbattaṭṭhāne attano sampattiṃ oloketvā ‘‘kaṃ nu kho nissāya imaṃ saggasampattiṃ labhimhā’’ti āvajjamānā imaṃ theraṃ disvā ‘‘theraṃ nissāya amhehi sampati laddhā’’ti sāyaṃpātaṃ theraṃ namassanti. Tasmā so devatānaṃ piyamanāpānaṃ aggo nāma jāto. **Pilindo**ti panassa gottaṃ, **vaccho**ti nāmaṃ. Tadubhayaṃ saṃsandetvā pilindavacchoti vuccati.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto purimanayeneva satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ devatānaṃ piyamanāpaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti. Pilindavacchotissa nāmaṃ akaṃsu. So aparena samayena satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā upasampanno vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So gihīhipi bhikkhūhipi saddhiṃ kathento ‘‘ehi, vasala, gaccha, vasala, āhara, vasala, gaṇha, vasalā’’ti vasalavādeneva samudācarati. Taṃ kathaṃ āharitvā tathāgataṃ pucchiṃsu – ‘‘bhagavā ariyā nāma pharusavācā na hontī’’ti. Bhikkhave, ariyānaṃ paravambhanavasena pharusavācā nāma natthi, apica kho pana bhavantare āciṇṇavasena bhaveyyāti. Bhante, pilindavacchatthero uṭṭhāya samuṭṭhāya gihīhipi bhikkhūhipi saddhiṃ kathento, ‘‘vasala, vasalā’’ti katheti, kimettha kāraṇaṃ bhagavāti. Bhikkhave, na mayhaṃ puttassa etaṃ idāneva āciṇṇaṃ, atīte panesa pañca jātisatāni vasalavādibrāhmaṇakule nibbatti. Iccesa bhavāciṇṇeneva kathesi, na pharusavasena. Ariyānañhi vohāro pharusopi samāno cetanāya apharusabhāvena parisuddhova, appamattakampettha pāpaṃ na upalabbhatīti vatvā dhammapade imaṃ gāthamāha –

‘‘Akakkasaṃ viññāpaniṃ, giraṃ saccamudīraye;
Yāya nābhisaje kañci, tamahaṃ brūmi brāhmaṇa’’nti.

Athekadivasaṃ thero rājagahaṃ piṇḍāya pavisanto ekaṃ purisaṃ pippalīnaṃ bhājanaṃ pūretvā ādāya antonagaraṃ pavisantaṃ disvā ‘‘kiṃ te, vasala, bhājane’’ti āha. So cintesi – ‘‘ayaṃ samaṇo mayā saddhiṃ pātova pharusakathaṃ kathesi, imassa anucchavikameva vattuṃ vaṭṭatī’’ti ‘‘mūsikavaccaṃ me, bhante, bhājane’’ti āha. Evaṃ bhavissati, vasalāti. Tassa therassa dassanaṃ vijahantassa sabbaṃ mūsikavaccameva ahosi. So cintesi – ‘‘imā pippaliyo mūsikavaccasadisā paññāyanti, sabhāvo nu kho no’’ti vīmaṃsanto hatthena uppīḷesi. Athassa undūravaccabhāvaṃ ñatvā balavadomanassaṃ uppajji. So ‘‘imāyeva nu kho evarūpā, udāhu sakaṭepī’’ti gantvā olokento sabbāpi pippaliyo tādisāva disvā hadayaṃ hatthena sandhāretvā ‘‘idaṃ na aññassa kammaṃ, mayā pātova diṭṭhabhikkhussetaṃ kammaṃ, addhā ekaṃ upāyaṃ bhavissati, tassa gataṭṭhānaṃ anuvicinitvā etaṃ kāraṇaṃ jānissāmī’’ti therassa gatamaggaṃ pucchitvā pāyāsi.

Atheko puriso taṃ ativiya caṇḍikataṃ gacchantaṃ disvā, ‘‘bho purisa, tvaṃ ativiya caṇḍikatova gacchasi, kena kammena gacchasī’’ti pucchi. So tassa taṃ pavattiṃ ārocesi. So tassa kathaṃ sutvā evamāha – ‘‘bho, mā cintayi, mayhaṃ ayyo pilindavaccho bhavissati, tvaṃ etadeva bhājanaṃ pūretvā ādāya gantvā therassa purato tiṭṭha. ‘Kiṃ nāmetaṃ, vasalā’ti vuttakāle ca ‘pippaliyo, bhante’ti vada, thero ‘evaṃ bhavissati, vasalā’ti vakkhati. Puna sabbāpi pippaliyo bhavissantī’’ti. So tathā akāsi. Sabbā pippaliyo paṭipākatikā ahesuṃ. Idamettakaṃ vatthu. Aparabhāge pana satthā devatānaṃ piyamanāpakāraṇameva vatthuṃ katvā theraṃ devatānaṃ piyamanāpānaṃ aggaṭṭhāne ṭhapesīti.

Bāhiyadārucīriyattheravatthu

216. Aṭṭhame **khippābhiññāna**nti khippaṃ adhigataabhiññānaṃ dārucīriyatthero aggoti dasseti. Ayañhi thero saṃkhittadhammadesanāpariyosāne arahattaṃ pāpuṇi, maggaphalānaṃ parikammakiccaṃ nāhosi. Tasmā khippābhiññānaṃ aggo nāma jāto. Bāhiyaraṭṭhe pana jātattā **bāhiyo**tissa nāmaṃ ahosi. So aparabhāge dārucīraṃ nivāsesi. Tasmā **dārucīriyo** nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto dasabalassa dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ khippābhiññānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kassapadasabalassa sāsanassa osakkanakāle heṭṭhā vuttehi bhikkhūhi saddhiṃ samaṇadhammaṃ katvā paripuṇṇasīlo jīvitakkhayaṃ patvā devaloke nibbatti.

So ekaṃ buddhantaraṃ devaloke vasitvā imasmiṃ buddhuppāde bāhiyaraṭṭhe kulagehe nibbatto. Vayaṃ āgamma gharāvāsaṃ vasanto ‘‘vohāraṃ karissāmī’’ti suvaṇṇabhūmigamanīyaṃ nāvaṃ abhiruhi. Nāvā icchitaṃ desaṃ appatvāva samuddamajjhe bhinnā, mahājano macchakacchapabhakkho ahosi. Ayaṃ pana ekaṃ dārukhaṇḍaṃ gahetvā sattame divase suppārakapaṭṭane uttiṇṇo manussāvāsaṃ patvā ‘‘acelakaniyāmena manusse upasaṅkamituṃ ayutta’’nti avidūre ṭhāne ekaṃ mahātaḷākā sevālaṃ gahetvā sarīraṃ veṭhetvā ekasmiṃ ṭhāne patitaṃ ekaṃ kapālaṃ ādāya bhikkhāya pāvisi.

Manussā taṃ disvā cintesuṃ – ‘‘sace loke arahantā nāma atthi, evaṃvidhehi bhavitabbaṃ. Kiṃ nu kho ayyo ukkaṭṭhabhāvena vatthaṃ na gaṇhāti, udāhu diyyamānaṃ gaṇheyyā''ti vīmaṃsantā nānādisāhi vatthāni āhariṃsu. So cintesi – ''sacāhaṃ na iminā niyāmena āgamissaṃ, na me ete pasīdeyyuṃ, yaṃkiñci katvā ime vañcetvā jīvikupāyaṃ kātuṃ vaṭṭatī''ti vatthāni na paṭiggaṇhi. Manussā bhiyyosomattāya pasannā mahāsakkāraṃ kariṃsu. Sopi bhattakiccaṃ katvā avidūraṭṭhāne devakulaṃ gato. Mahājano tena saddhiṃyeva gantvā devakulaṃ paṭijaggitvā adāsi. So cintesi – ''ime mayhaṃ sevāle nivāsanamatte pasīditvā evaṃvidhaṃ sakkāraṃ karonti, etesaṃ mayā ukkaṭṭheneva bhavituṃ vaṭṭatī''ti sallahukāni rukkhaphalakāni gahetvā tacchetvā vākesu āvuṇitvā cīraṃ katvā nivāsetvā pārupitvā jīvikaṃ kappento vasi.

Atha yo so kassapabuddhakāle sattasu janesu samaṇadhammaṃ karontesu eko bhikkhu suddhāvāsabrahmaloke nibbatto. So nibbattasamanantarameva attano brahmasampattiṃ oloketvā āgataṭṭhānaṃ āvajjento sattannaṃ janānaṃ pabbataṃ āruyha samaṇadhammakaraṇaṭṭhānaṃ disvā sesānaṃ channaṃ nibbattaṭṭhānaṃ āvajjento ekassa parinibbutabhāvaṃ itaresaṃ pañcannaṃ kāmāvacaradevaloke nibbattabhāvaṃ ñatvā kālānukālaṃ te pañca jane āvajjeti. Imasmiṃ pana kāle ''kahaṃ nu kho''ti āvajjento dārucīriyaṃ suppārakapaṭṭanaṃ upanissāya kuhanakammena jīvikaṃ kappentaṃ disvā ''naṭṭho vatāyaṃ bālo, pubbe samaṇadhammaṃ karonto atiukkaṭṭhabhāvena arahatāpi ābhataṃ piṇḍapātaṃ aparibhuñjitvā idāni udaratthāya anarahāva arahattaṃ paṭijānitvā lokaṃ vañcento vicarati, dasabalassa ca nibbattabhāvaṃ na jānāti, gacchāmi naṃ saṃvejetvā dasabalassa nibbattabhāvaṃ jānāpemī''ti taṃkhaṇaṃyeva brahmalokato suppārakapaṭṭane rattibhāgasamanantare dārucīriyassa sammukhe pāturahosi.

So attano vasanaṭṭhāne obhāsaṃ disvā bahi nikkhamitvā ṭhito mahābrahmaṃ oloketvā añjaliṃ paggayha ''ke tumhe''ti pucchi. Ahaṃ tuyhaṃ porāṇakasahāyo anāgāmiphalaṃ patvā brahmaloke nibbatto. Amhākaṃ pana sabbajeṭṭhako arahattaṃ patvā parinibbuto, tumhe pañca janā devaloke nibbattā. Svāhaṃ taṃ imasmiṃ ṭhāne kuhanakammena jīvantaṃ disvā dametuṃ āgatoti vatvā idaṃ kāraṇamāha – ''na kho tvaṃ, bāhiya arahā, napi arahattamaggaṃ samāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno''ti. Athassa satthu uppannabhāvaṃ sāvatthiyaṃ vasanabhāvañca ācikkhitvā ''satthu santikaṃ gacchāhī''ti taṃ uyyojetvā brahmalokameva agamāsi.

Dārucīriyo mahābrahmunā saṃvejito ''mokkhamaggaṃ gavesissāmī''ti vīsayojanasataṃ maggaṃ ekarattivāsena gantvā satthāraṃ piṇḍāya paviṭṭhaṃ antaraghare sampāpuṇitvā satthu pādesu nipatitvā ''desetu me, bhante, bhagavā dhammaṃ, desetu sugato dhamma''nti yāvatatiyaṃ yāci. Satthā ''ettāvatā bāhiyassa ñāṇaṃ paripākaṃ gata''nti ñatvā ''tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ diṭṭhe diṭṭhamattaṃ bhavissatī''ti (udā. 10) iminā ovādena ovadi. Sopi desanāpariyosāne antaravīthiyaṃ ṭhitova desanānusārena ñāṇaṃ pesetvā saha paṭisambhidāhi arahattaṃ pāpuṇi.

So attano kiccaṃ matthakappattaṃ ñatvā bhagavantaṃ pabbajjaṃ yācitvā aparipuṇṇapattacīvaratāya pattacīvaraṃ pariyesanto saṅkāraṭṭhānato coḷakkhaṇḍāni saṃkaḍḍhati. Atha naṃ pubbaveriko amanusso ekissā taruṇavacchāya gāviyā sarīre adhimuccitvā jīvitakkhayaṃ pāpesi. Satthā sāvatthito nikkhamanto antaravīthiyaṃ bāhiyaṃ saṅkāraṭṭhāne patitaṃ disvā ''gaṇhatha, bhikkhave, bāhiyassa dārucīriyassa sarīra''nti nīharāpetvā sarīrakiccaṃ kāretvā cātumahāpathe cetiyaṃ kārāpesi. Tato saṅghamajjhe kathā udapādi – ''tathāgato bhikkhusaṅghena bāhiyassa sarīrajjhāpanakiccaṃ kāresi, dhātuyo gahetvā cetiyaṃ kāresi, kataramaggo nu kho tena sacchikato, sāmaṇero nu kho so, bhikkhu nu kho''ti cittaṃ uppādayiṃsu. Satthā taṃ aṭṭhuppattiṃ katvā ''paṇḍito, bhikkhave, bāhiyo''ti upari dhammadesanaṃ vaḍḍhetvā tassa parinibbutabhāvaṃ pakāsesi. Puna saṅghamajjhe kathā udapādi ''na ca satthārā bāhiyassa bahu dhammo desito, arahattaṃ pattoti ca vadeti. Kiṃ nāmeta''nti? Satthā ''dhammo mando bahūti akāraṇaṃ, visapītakassa agado viya ceso''ti vatvā dhammapade gāthamāha –

> ''Sahassamapi ce gāthā, anatthapadasaṃhitā;
> Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammatī''ti. (dha. pa. 100);

Desanāpariyosāne caturāsīti pāṇasahassāni amatapānaṃ piviṃsu. Idañca pana bāhiyattherassa vatthu sutte (udā. 10) āgatattā vitthārena na kathitaṃ. Aparabhāge pana satthā saṅghamajjhe nisinno bāhiyattheraṃ khippābhiññānaṃ aggaṭṭhāne ṭhapesīti.

Kumārakassapattheravatthu

217. Navame **cittakathikāna**nti vicittaṃ katvā dhammaṃ kathentānaṃ. Thero kira ekassapi dvinnampi dhammaṃ kathento bahūhi upamāhi ca kāraṇehi ca maṇḍayitvā bodhento katheti. Tasmā cittakathikānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gaṇhitvā vayappatto dasabalassa dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ cittakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā devamanussesu saṃsaranto kassapabuddhasāsanosakkanakāle sattannaṃ bhikkhūnaṃ abbhantaro hutvā pabbatamatthake samaṇadhammaṃ katvā aparihīnasīlo tato cuto devaloke nibbattitvā ekaṃ buddhantaraṃ sampattiṃ anubhavamāno amhākaṃ satthu kāle rājagahe ekissā kuladārikāya kucchimhi uppanno. Sā ca paṭhamaṃ mātāpitaro yācitvā pabbajjaṃ alabhamānā kulagharaṃ gatā gabbhaṃ gaṇhi. Tampi ajānantī sāmikaṃ ārādhetvā tena anuññātā bhikkhunīsu pabbajitā. Tassā gabbhanimittaṃ disvā bhikkhuniyo devadattaṃ pucchiṃsu, so ‘‘assamaṇī’’ti āha. Dasabalaṃ pucchiṃsu, satthā upālittheraṃ paṭicchāpesi. Thero sāvatthinagaravāsīni kulāni visākhañca upāsikaṃ pakkosāpetvā sodhento ‘‘pure laddho gabbho, pabbajjā arogā’’ti āha. Satthā ‘‘suvinicchitaṃ adhikaraṇa’’nti therassa sādhukāraṃ adāsi.

Sā bhikkhunī suvaṇṇabimbasadisaṃ puttaṃ vijāyi. Taṃ gahetvā rājā pasenadikosalo posāpesi, kassapoti cassa nāmaṃ katvā aparabhāge alaṅkaritvā satthu santikaṃ netvā pabbājesi. Kumārakāle pana pabbajitattā bhagavatā ‘‘kassapaṃ pakkosatha, idaṃ phalaṃ vā khādanīyaṃ vā kassapassa dethā’’ti vutte ‘‘katarakassapassāti. Kumārakassapassā’’ti evaṃ gahitanāmattā tato paṭṭhāya vuḍḍhakālepi **kumārakassapo**tveva vuccati. Apica rañño posāvanikaputtattāpi kumārakassapoti taṃ sañjāniṃsu.

So pabbajitakālato paṭṭhāya vipassanāya ceva kammaṃ karoti, buddhavacanañca gaṇhāti. Atha so tena saddhiṃ pabbatamatthake samaṇadhammaṃ katvā anāgāmiphalaṃ patvā suddhāvāse nibbatto mahābrahmā tasmiṃ samaye āvajjento kumārakassapaṃ disvā ‘‘sahāyako me vipassanāya kilamati, gantvā tassa vipassanāya nayamukhaṃ dassetvā maggaphalapattiyā upāyaṃ karissāmī’’ti brahmaloke ṭhitova pañcadasa pañhe abhisaṅkharitvā rattibhāgasamanantare kumārakassapattherassa vasanaṭṭhāne andhavane pāturahosi. Thero ālokaṃ disvā ‘‘ko etthā’’ti āha. ‘‘Ahaṃ pubbe tayā saddhiṃ samaṇadhammaṃ katvā anāgāmiphalaṃ patvā suddhāvāse nibbattabrahmā’’ti āha. Kena kammena āgatatthāti? Mahābrahmā attano āgatakāraṇaṃ dīpetuṃ te pañhe ācikkhitvā ‘‘tvaṃ ime pañhe uggaṇhitvā aruṇe uṭṭhite tathāgataṃ upasaṅkamitvā puccha, ṭhapetvā hi tathāgataṃ añño ime pañhe kathetuṃ samattho nāma natthī’’ti vatvā brahmalokameva gato.

Theropi punadivase satthāraṃ upasaṅkamitvā vanditvā mahābrahmunā kathitaniyāmeneva pañhe pucchi. Satthā kumārakassapattherassa arahattaṃ pāpetvā pañhe kathesi. Thero satthārā kathitaniyāmeneva uggaṇhitvā andhavanaṃ gantvā vipassanaṃ gabbhaṃ gāhāpetvā arahattaṃ pāpuṇi. Tato paṭṭhāya catunnaṃ parisānaṃ dhammakathaṃ kathento bahukāhi upamāhi ca kāraṇehi ca maṇḍetvā cittakathameva katheti. Atha naṃ satthā pāyāsirañño pañcadasahi pañhehi paṭimaṇḍetvā suttante (dī. ni. 2.406 ādayo) desite taṃ suttantaṃ aṭṭhuppattiṃ katvā imasmiṃ sāsane cittakathikānaṃ aggaṭṭhāne ṭhapesīti.

Mahākoṭṭhitattheravatthu

218. Dasame **paṭisambhidāpattāna**nti catasso paṭisambhidā patvā ṭhitānaṃ mahākoṭṭhitatthero aggoti dasseti. Ayaṃ hi thero attano paṭisambhidāsu ciṇṇavasibhāvena abhiññāte abhiññāte mahāsāvake upasaṅkamitvā pañhaṃ pucchantopi dasabalaṃ upasaṅkamitvā pañhaṃ pucchantopi paṭisambhidāsuyeva pañhaṃ pucchati. Iti iminā ciṇṇavasibhāvena paṭisambhidāpattānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto aparena samayena satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭisambhidāpattānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti. Koṭṭhitamāṇavotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā ekadivasaṃ satthu dhammakathaṃ sutvā paṭiladdhasaddho pabbaji. So upasampannakālato paṭṭhāya vipassanāya kammaṃ karonto saha paṭisambhidāhi arahattaṃ patvā niccakālaṃ paṭisambhidāsu ciṇṇavasī hutvā pañhaṃ pucchanto paṭisambhidāsuyeva pucchati. Atha naṃ satthā aparabhāge mahāvedallasuttaṃ (ma. ni. 1.449 ādayo) aṭṭhuppattiṃ katvā paṭisambhidāpattānaṃ aggaṭṭhāne ṭhapesīti.

Tatiyavaggavaṇṇanā.

14. Etadaggavaggo

(14) 4. Catutthaetadaggavaggo

Ānandattheravatthu

219-223. Catutthassa paṭhame **bahussutāna**ntiādīsu aññepi therā bahussutā satimantā gatimantā dhitimantā upaṭṭhākā ca atthi. Ayaṃ panāyasmā buddhavacanaṃ uggaṇhanto dasabalassa sāsane bhaṇḍāgārikapariyattiyaṃ ṭhatvā gaṇhi. Tasmā bahussutānaṃ aggo nāma jāto. Imasseva ca therassa buddhavacanaṃ gahetvā dhāraṇakasati aññehi therehi balavatarā ahosi, tasmā **satimantānaṃ** aggo nāma jāto. Ayameva cāyasmā ekapade ṭhatvā saṭṭhi padasahassāni gaṇhanto satthārā kathitaniyāmeneva sabbapadāni jānāti, tasmā **gatimantānaṃ** aggo nāma jāto. Tasseva cāyasmato buddhavacanaṃ uggaṇhanavīriyaṃ sajjhāyanavīriyañca dhāraṇavīriyañca satthu upaṭṭhānavīriyañca aññehi asadisaṃ ahosi, tasmā **dhitimantānaṃ** aggo nāma jāto. Tathāgataṃ upaṭṭhahanto cesa na aññesaṃ upaṭṭhākabhikkhūnaṃ upaṭṭhānākārena upaṭṭhahi, aññe hi tathāgataṃ upaṭṭhahantā na ciraṃ upaṭṭhahiṃsu, na ca buddhānaṃ manaṃ gahetvā upaṭṭhahiṃsu. Ayaṃ thero pana upaṭṭhākaṭṭhānaṃ laddhadivasato paṭṭhāya āraddhavīriyo hutvā tathāgatassa manaṃ gahetvā upaṭṭhahi. Tasmā **upaṭṭhākānaṃ** aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ito kira satasahassamatthake kappe padumuttaro nāma satthā loke uppajji. Tassa haṃsavatī nāma nagaraṃ ahosi, nando nāma rājā pitā, sumedhā nāma devī mātā, bodhisatto uttarakumāro nāma ahosi. So puttassa jātadivase mahābhinikkhamanaṃ nikkhamma pabbajitvā padhānamanuyutto anukkamena sabbaññutaṃ patvā ‘‘anekajātisaṃsāra’’nti udānaṃ udānetvā sattāhaṃ bodhipallaṅke vītināmetvā ‘‘pathaviyaṃ ṭhapessāmī’’ti pādaṃ abhinīhari. Atha pathaviṃ bhinditvā heṭṭhā vuttappamāṇaṃ padumaṃ uṭṭhāsi. Tadupādāya bhagavā padumuttaroteva paññāyittha. Tassa devalo ca sujāto ca dve aggasāvakā ahesuṃ, amitā ca asamā ca dve aggasāvikā, sumano nāma upaṭṭhāko. Padumuttaro bhagavā pitu saṅgahaṃ kurumāno bhikkhusatasahassaparivāro haṃsavatiyā rājadhāniyā vasati.

Kaniṭṭhabhātā panassa sumanakumāro nāma. Tassa rājā haṃsavatito vīsayojanasate bhogagāmaṃ adāsi. So kadāci kadāci āgantvā pitarañca satthārañca passati. Athekadivasaṃ paccanto kupito sumano rañño pesesi. Rājā ‘‘tvaṃ mayā tattha kasmā ṭhapito’’ti paṭipesesi. So core vūpasametvā ‘‘upasanto, deva, janapado’’ti rañño pesesi. Rājā tuṭṭho ‘‘sīghaṃ mama putto āgacchatū’’ti āha. Tassa sahassamattā amaccā honti. So tehi saddhiṃ antarāmagge mantesi – ‘‘mayhaṃ pitā tuṭṭho sace me varaṃ deti, kiṃ gaṇhāmī''ti? Atha naṃ ekacce ''hatthiṃ gaṇhatha, assaṃ gaṇhatha, janapadaṃ gaṇhatha, satta ratanāni gaṇhathā''ti āhaṃsu. Apare ''tumhe pathavissarassa puttā, na tumhākaṃ dhanaṃ dullabhaṃ, laddhampi cetaṃ sabbaṃ pahāya gamanīyaṃ, puññameva ekaṃ ādāya gamanīyaṃ. Tasmā deve varaṃ dadamāne temāsaṃ padumuttarabhagavantaṃ upaṭṭhātuṃ varaṃ gaṇhathā''ti āhaṃsu. So ''tumhe mayhaṃ kalyāṇamittā, na metaṃ cittaṃ atthi, tumhehi pana uppāditaṃ, evaṃ karissāmī''ti gantvā pitaraṃ vanditvā pitarā āliṅgetvā matthake cumbetvā ''varaṃ te putta demī''ti vutte ''icchāmahaṃ, mahārāja, bhagavantaṃ temāsaṃ catūhi paccayehi upaṭṭhahanto jīvitaṃ avañjhaṃ kātuṃ, imaṃ me deva varaṃ dehī''ti āha. Na sakkā, tāta, aññaṃ varehīti. Deva, khattiyānaṃ nāma dve kathā natthi, etadeva me varaṃ dehi, na mama aññena atthoti. Tāta, buddhānaṃ nāma cittaṃ dujjānaṃ, sace bhagavā na icchissati, mayā dinnepi kiṃ bhavissatīti? ''Sādhu, deva, ahaṃ bhagavato cittaṃ jānissāmī''ti vihāraṃ gato.

Tena ca samayena bhattakiccaṃ niṭṭhāpetvā bhagavā gandhakuṭiṃ paviṭṭho hoti, so maṇḍalamāḷe sannipatitānaṃ bhikkhūnaṃ santikaṃ agamāsi. Te naṃ āhaṃsu – ''rājaputta, kasmā āgatosī''ti? Bhagavantaṃ dassanāya, dassetha me bhagavantanti. Na mayaṃ, rājaputta, icchiticchitakkhaṇe satthāraṃ daṭṭhuṃ labhāmāti. Ko pana, bhante, labhatīti? Sumanatthero nāma rājaputtāti. So ''kuhiṃ, bhante, thero''ti? Therassa nisinnaṭṭhānaṃ pucchitvā gantvā vanditvā ''icchāmahaṃ, bhante, bhagavantaṃ passituṃ, dassetha me bhagavanta''nti āha. Thero passantasseva rājakumārassa āpokasiṇajjhānaṃ samāpajjitvā mahāpathaviṃ udakaṃ adhiṭṭhāya pathaviyaṃ nimujjitvā satthu gandhakuṭiyaṃyeva pāturahosi. Atha naṃ bhagavā ''sumana kasmā āgatosī''ti āha. Rājaputto, bhante, bhagavantaṃ dassanāya āgatoti. Tena hi bhikkhu āsanaṃ paññāpehīti. Puna thero passantasseva rājakumārassa buddhāsanaṃ gahetvā antogandhakuṭiyaṃ nimujjitvā bahipariveṇe pātubhavitvā pariveṇe āsanaṃ paññāpesi. Rājakumāro imāni dve acchariyākārāni disvā ''mahanto vatāyaṃ bhikkhū''ti cintesi.

Bhagavāpi gandhakuṭito nikkhamitvā paññatte āsane nisīdi. Rājaputto bhagavantaṃ vanditvā paṭisanthāraṃ akāsi. ''Kadā āgatosi rājaputtā''ti vutte, ''bhante, tumhesu gandhakuṭiṃ paviṭṭhesu, bhikkhū pana 'na mayaṃ icchiticchitakkhaṇe bhagavantaṃ daṭṭhuṃ labhāmā'ti maṃ therassa santikaṃ pāhesuṃ. Thero pana ekavacaneneva dasseti, thero, bhante, tumhākaṃ sāsane vallabho maññe''ti. Āma rājakumāra, vallabho esa bhikkhu mayhaṃ sāsaneti. Bhante, buddhānaṃ sāsane kiṃ katvā vallabhā hontīti? Dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā kumārāti. Bhagavā ahaṃ thero viya buddhasāsane vallabho hotukāmo, sve mayhaṃ bhikkhaṃ adhivāsethāti. Adhivāsesi bhagavā tuṇhībhāvena. Rājakumāro attano vasanaṭṭhānaṃ gantvā sabbarattiṃ mahāsakkāraṃ sajjetvā satta divasāni khandhāvārabhattaṃ nāma adāsi.

Sattame divase satthāraṃ vanditvā, bhante, mayā pitu santikā temāsaṃ antovassaṃ tumhākaṃ paṭijagganavaro laddho, temāsaṃ me vassāvāsaṃ adhivāsethāti. Bhagavā ''atthi nu kho tattha gatena attho''ti oloketvā ''atthī''ti disvā ''suññāgāre kho, rājakumāra, tathāgatā abhiramantī''ti āha. Kumāro ''aññātaṃ bhagavā aññātaṃ sugatā''ti vatvā ''ahaṃ, bhante, purimataraṃ gantvā vihāraṃ kāremi, mayā pesite bhikkhusatasahassena saddhiṃ āgacchathā''ti bhagavantaṃ paṭiññaṃ gāhāpetvā pitu santikaṃ gantvā ''dinnā me, deva, bhagavatā paṭiññā, mayā pahite bhagavantaṃ peseyyathā''ti vatvā pitaraṃ vanditvā nikkhamitvā yojane yojane vihāraṃ kārento vīsayojanasataṃ addhānaṃ gato. Gantvā ca attano nagare vihāraṭṭhānaṃ vicinanto sobhananāmassa kuṭumbikassa uyyānaṃ disvā satasahassena kiṇitvā satasahassaṃ vissajjetvā vihāraṃ kāresi. Tattha bhagavato gandhakuṭiṃ sesabhikkhūnañca rattiṭṭhānadivāṭṭhānatthāya kuṭileṇamaṇḍape kāretvā pākāraparikkhepaṃ dvārakoṭṭhakañca niṭṭhāpetvā pitu santikaṃ pesesi – ''niṭṭhitaṃ mayhaṃ kiccaṃ, satthāraṃ pahiṇathā''ti.

Rājā bhagavantaṃ bhojetvā ''bhagavā sumanassa kiccaṃ niṭṭhitaṃ, tumhākaṃ gamanaṃ paccāsīsatī''ti āha. Bhagavā bhikkhusatasahassaparivuto yojane yojane vihāresu vasamāno agamāsi. Kumāro ''satthā āgacchatī''ti sutvā yojanaṃ paccuggantvā gandhamālādīhi pūjayamāno vihāraṃ pavesetvā –

‘‘Satasahassena me kītaṃ, satasahassena māpitaṃ;
Sobhanaṃ nāma uyyānaṃ, paṭiggaṇha mahāmunī’’ti. –

Vihāraṃ niyyādesi. So vassūpanāyikādivase dānaṃ datvā attano puttadāre ca amacce ca pakkosāpetvā āha – ‘‘satthā amhākaṃ santikaṃ dūratova āgato, buddhā ca nāma dhammagarukā na āmisacakkhukā. Tasmā ahaṃ imaṃ temāsaṃ dve sāṭake nivāsetvā dasa sīlāni samādiyitvā idheva vasissāmi, tumhe khīṇāsavasatasahassassa imināva nīhārena temāsaṃ dānaṃ dadeyyāthā’’ti.

So sumanattherassa vasanaṭṭhānasabhāgeyeva ṭhāne vasanto yaṃ thero bhagavato vattaṃ karoti, taṃ sabbaṃ disvā ‘‘imasmiṃ ṭhāne ekantavallabho esa thero, etasseva me ṭhānantaraṃ patthetuṃ vaṭṭatī’’ti cintetvā upakaṭṭhāya pavāraṇāya gāmaṃ pavisitvā sattāhaṃ mahādānaṃ datvā sattame divase bhikkhusatasahassassa pādamūle ticīvaraṃ ṭhapetvā bhagavantaṃ vanditvā, ‘‘bhante, yadetaṃ mayā sattāhaṃ khandhāvāradānato paṭṭhāya puññaṃ kataṃ, taṃ neva sakkasampattiṃ, na mārabrahmasampattiṃ patthayantena, buddhassa pana upaṭṭhākabhāvaṃ patthentena kataṃ. Tasmā ahampi bhagavā anāgate sumanatthero viya ekassa buddhassa upaṭṭhāko homī’’ti pañcapatiṭṭhitena patiṭṭhahitvā vandi. Satthā tassa anantarāyaṃ disvā byākaritvā pakkāmi. Kumāro taṃ sutvā ‘‘buddhā ca nāma advejjhakathā hontī’’ti dutiyadivase gotamabuddhassa pattacīvaraṃ gahetvā piṭṭhito piṭṭhito gacchanto viya ahosi.

So tasmiṃ buddhuppāde vassasatasahassaṃ dānaṃ datvā sagge nibbattitvā kassapabuddhakāle piṇḍāya carato therassa pattaggahaṇatthaṃ uttarisāṭakaṃ datvā pūjaṃ akāsi. Puna sagge nibbattitvā tato cuto bārāṇasirājā hutvā uparipāsādavaragato gandhamādanato ākāsena āgacchante aṭṭha paccekabuddhe disvā nimantāpetvā bhojetvā attano maṅgalauyyāne tesaṃ aṭṭha paṇṇasālāyo kāretvā tesaṃ nisīdanatthāya attano nivesane aṭṭha sabbaratanamayāni pīṭhāni ceva maṇiādhārake ca paṭiyādetvā dasa vassasahassāni upaṭṭhānaṃ akāsi. Etāni pākaṭaṭṭhānāni.

Kappasatasahassaṃ pana dānaṃ dadamānova amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbatti. Athassa sabbeva ñātake ānandite pamudite karonto jātoti ānandotveva nāmaṃ akaṃsu. So anupubbena katābhinikkhamane sammāsambodhiṃ patvā paṭhamagamanena kapilavatthuṃ āgantvā tato nikkhante bhagavati bhagavato parivāratthaṃ rājakumāresu pabbajantesu bhaddiyādīhi saddhiṃ nikkhamitvā bhagavato santike pabbajitvā nacirasseva āyasmato puṇṇassa mantāṇiputtassa santike dhammakathaṃ sutvā sotāpattiphale patiṭṭhahi.

Tena kho pana samayena bhagavato paṭhamabodhiyaṃ vīsati vassāni anibaddhā upaṭṭhākā ahesuṃ. Ekadā nāgasamālo pattacīvaraṃ gahetvā vicari ekadā nāgito, ekadā upavāno, ekadā sunakkhatto, ekadā cundo samaṇuddeso, ekadā sāgato, ekadā rādho, ekadā meghiyo. Tattha ekadā bhagavā nāgasamālattherena saddhiṃ addhānamaggappaṭipanno dvedhāpathaṃ patto. Thero maggā okkamma ‘‘bhagavā ahaṃ iminā maggena gacchāmī’’ti āha. Atha naṃ bhagavā ‘‘ehi bhikkhu, iminā maggena gacchāmā’’ti āha. So ‘‘handa bhagavā tumhākaṃ pattacīvaraṃ gaṇhatha, ahaṃ iminā maggena gacchāmī’’ti vatvā pattacīvaraṃ bhūmiyaṃ ṭhapetuṃ āraddho. Atha naṃ bhagavā ‘‘āhara bhikkhū’’ti vatvā pattacīvaraṃ gahetvā gato. Tassapi bhikkhuno itarena maggena gacchato corā pattacīvarañceva hariṃsu, sīsañca bhindiṃsu. So ‘‘bhagavā idāni me paṭisaraṇaṃ, na añño’’ti cintetvā lohitena galantena bhagavato santikaṃ āgami. ‘‘Kimidaṃ bhikkhū’’ti ca vutte taṃ pavattiṃ ārocesi. Atha naṃ bhagavā ‘‘mā cinteyi bhikkhu, etassa kāraṇāyeva taṃ nivārayimhā’’ti vatvā samassāsesi.

Ekadā pana bhagavā meghiyattherena saddhiṃ pācīnavaṃse migadāye jantugāmaṃ agamāsi. Tatrāpi meghiyo jantugāme piṇḍāya caritvā nadītīre pāsādikaṃ ambavanaṃ disvā ‘‘bhagavā tumhākaṃ pattacīvaraṃ gaṇhatha, ahaṃ tasmiṃ ambavane samaṇadhammaṃ karomī’’ti vatvā bhagavatā tikkhattuṃ nivāriyamānopi gantvā akusalavitakkehi anvāsatto paccāgantvā taṃ pavattiṃ ārocesi. Tampi bhagavā ‘‘imameva te kāraṇaṃ sallakkhetvā nivārayimhā’’ti vatvā anupubbena sāvatthiṃ agamāsi. Tattha gandhakuṭipariveṇe paññattavarabuddhāsane nisinno bhikkhusaṅghaparivuto bhikkhū āmantesi –

‘‘bhikkhave, idānimhi mahallako, ‘ekacce bhikkhū iminā maggena gacchāmā’ti vutte aññena gacchanti, ekacce mayhaṃ pattacīvaraṃ bhūmiyaṃ nikkhipanti, mayhaṃ nibaddhupaṭṭhākaṃ ekaṃ bhikkhuṃ jānāthā’’ti. Bhikkhūnaṃ dhammasaṃvego udapādi. Athāyasmā sāriputto uṭṭhāyāsanā bhagavantaṃ vanditvā ‘‘ahaṃ, bhante, tumheyeva patthayamāno satasahassakappādhikaṃ asaṅkhyeyyaṃ pāramiyo pūrayiṃ, nanu mādiso mahāpañño upaṭṭhāko nāma vaṭṭati, ahaṃ upaṭṭhahissāmī’’ti āha. Taṃ bhagavā ‘‘alaṃ, sāriputta, yassaṃ disāyaṃ tvaṃ viharasi, asuññā ve sā disā, tava hi ovādo buddhānaṃ ovādasadiso, tena me tayā upaṭṭhākakiccaṃ atthī’’ti paṭikkhipi. Eteneva upāyena mahāmoggallānaṃ ādiṃ katvā asīti mahāsāvakā uṭṭhahiṃsu. Te sabbe bhagavā paṭikkhipi.

Ānandatthero pana tuṇhīyeva nisīdi. Atha naṃ bhikkhū āhaṃsu – ‘‘āvuso ānanda, bhikkhusaṅgho upaṭṭhākaṭṭhānaṃ yācati, tvampi yācāhī’’ti. Yācitvā laddhaṭṭhānaṃ nāma, āvuso, kīdisaṃ hoti, kiṃ maṃ satthā na passati? Sace satthā rocissati, ‘‘ānando maṃ upaṭṭhahatū’’ti vakkhatīti. Atha bhagavā ‘‘na, bhikkhave, ānando aññehi ussāhetabbo, sayameva jānitvā maṃ upaṭṭhahissatī’’ti āha. Tato bhikkhū ‘‘uṭṭhehi, āvuso ānanda, uṭṭhehi, āvuso ānanda, dasabalaṃ upaṭṭhākaṭṭhānaṃ yācāhī’’ti āhaṃsu. Thero uṭṭhahitvā cattāro paṭikkhepā catasso ca āyācanāti aṭṭha vare yāci.

Cattāro paṭikkhepā nāma – ‘‘sace me, bhante, bhagavā attanā laddhaṃ paṇītaṃ cīvaraṃ na dassati, piṇḍapātaṃ na dassati, ekagandhakuṭiyaṃ vasituṃ na dassati, nimantanaṃ gahetvā na gamissati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī’’ti vatvā ‘‘kaṃ panettha, ānanda, ādīnavaṃ addasā’’ti vutte āha – ‘‘sacāhaṃ, bhante, imāni vatthūni labhissāmi, bhavissanti vattāro ‘ānando dasabalena laddhaṃ paṇītaṃ cīvaraṃ paribhuñjati, piṇḍapātaṃ paribhuñjati, ekagandhakuṭiyaṃ vasati, ekato nimantanaṃ gacchati. Etaṃ lābhaṃ labhanto tathāgataṃ upaṭṭhāti, ko evaṃ upaṭṭhahato bhāro’’’ti? Ime cattāro paṭikkhepe yāci.

Catasso āyācanā nāma – ‘‘sace, bhante, bhagavā mayā gahitanimantanaṃ gamissati, sacāhaṃ tiroraṭṭhā tirojanapadā bhagavantaṃ daṭṭhuṃ āgataṃ parisaṃ āgatakkhaṇeyeva bhagavantaṃ dassetuṃ lacchāmi, yadā me kaṅkhā uppajjati, tasmiṃyeva khaṇe bhagavantaṃ upasaṅkamituṃ lacchāmi, tathā yaṃ bhagavā mayhaṃ parammukhe dhammaṃ deseti, taṃ āgantvā mayhaṃ kathessati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī’’ti vatvā ‘‘kaṃ panettha, ānanda, ānisaṃsaṃ passasī’’ti vutte āha – ‘‘idha, bhante, saddhā kulaputtā bhagavato okāsaṃ alabhantā maṃ evaṃ vadanti ‘sve, bhante ānanda, bhagavatā saddhiṃ amhākaṃ ghare bhikkhaṃ gaṇheyyāthā’ti. Sace bhagavā tattha na gamissati, icchiticchitakkhaṇeyeva parisaṃ dassetuṃ, kaṅkhañca vinodetuṃ okāsaṃ na lacchāmi, bhavissanti vattāro ‘kiṃ ānando dasabalaṃ upaṭṭhāti. Ettakampissa bhagavā anuggahaṃ na karotī’ti. Bhagavato ca parammukhā maṃ pucchissanti ‘ayaṃ, āvuso ānanda, gāthā, idaṃ suttaṃ, idaṃ jātakaṃ kattha desita’nti. Sacāhaṃ taṃ na sampādayissāmi, bhavissanti vattāro – ‘ettakampi, āvuso, na jānāsi, kasmā tvaṃ chāyā viya bhagavantaṃ avijahanto dīgharattaṃ vicarasī’ti. Tenāhaṃ parammukhā desitassapi dhammassa puna kathanaṃ icchāmī’’ti. Imā catasso āyācanā yāci. Bhagavāpissa adāsi.

Evaṃ ime aṭṭha vare gahetvā nibaddhupaṭṭhāko ahosi. Tasseva ṭhānantarassa atthāya kappasatasahassaṃ pūritānaṃ pāramīnaṃ phalaṃ pāpuṇi. So upaṭṭhākaṭṭhānaṃ laddhadivasato paṭṭhāya dasabalassa duvidhena udakena tividhena dantakaṭṭhena hatthapādaparikammena piṭṭhiparikammena gandhakuṭipariveṇaṃ sammajjanenāti evamādīhi kiccehi upaṭṭhahanto ‘‘imāya nāma velāya satthu imaṃ nāma laddhuṃ vaṭṭati, idaṃ nāma kātuṃ vaṭṭatī’’ti divasabhāgaṃ santikāvacaro hutvā rattibhāgasamanantare daṇḍadīpikaṃ gahetvā ekarattiṃ gandhakuṭipariveṇaṃ nava vāre anupariyāyati. Evañhissa ahosi – ‘‘sace me thinamiddhaṃ okkameyya, dasabale pakkosante paṭivacanaṃ dātuṃ na sakkuṇeyya’’nti. Tasmā sabbarattiṃ daṇḍadīpikaṃ hatthena na muñcati. Idamettakaṃ vatthu. Aparabhāge pana satthā jetavane viharanto anekapariyāyena dhammabhaṇḍāgārikaānandattherassa vaṇṇaṃ kathetvā theraṃ imasmiṃ sāsane bahussutānaṃ satimantānaṃ gatimantānaṃ dhitimantānaṃ upaṭṭhākānañca bhikkhūnaṃ aggaṭṭhāne ṭhapesīti.

Uruvelakassapattheravatthu

224. Dutiye **mahāparisāna**nti mahāparivārānaṃ uruvelakassapo aggoti dasseti. Aññesañhi therānaṃ kañci kālaṃ parivāro mahā hoti kañci kālaṃ appo, imassa pana therassa dvīhi bhātikehi saddhiṃ ekaṃ samaṇasahassaṃ nibaddhaparivārova ahosi. Tesu ekekasmiṃ ekekaṃ pabbājente dve samaṇasahassāni honti, dve dve pabbājente tīṇi sahassāni honti. Tasmā so mahāparivārānaṃ aggo nāma jāto. **Kassapo**ti panassa gottaṃ. Uruvelāyaṃ pabbajitattā **uruvelakassapo**ti paññāyittha.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gahetvā vayappatto satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ mahāparisānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā ticīvarena acchādetvā satthāraṃ vanditvā mahāparisānaṃ aggabhāvatthaṃ patthanaṃ akāsi. Satthā anantarāyaṃ disvā anāgate gotamabuddhassa sāsane mahāparisānaṃ aggo bhavissatī’’ti byākaritvā pakkāmi.

Sopi kulaputto yāvajīvaṃ kalyāṇakammaṃ katvā devamanussesu saṃsaranto ito dvenavutikappamatthake phussabuddhassa vemātikakaniṭṭhabhātā hutvā nibbatto, pitā mahindarājā nāma. Apare panassa dve kaniṭṭhabhātaro ahesuṃ. Evaṃ te tayo bhātaro visuṃ visuṃ ṭhānantaraṃ labhiṃsu. Te heṭṭhā vuttanayeneva kupitaṃ paccantaṃ vūpasametvā pitu santikā varaṃ labhitvā ‘‘temāsaṃ dasabalaṃ paṭijaggissāmā’’ti varaṃ gaṇhiṃsu. Atha nesaṃ etadahosi – ‘‘amhehi dasabalaṃ paṭijaggantehi anucchavikaṃ kātuṃ vaṭṭatī’’ti ekaṃ amaccaṃ uppādakaṭṭhāne ṭhapetvā ekaṃ āyavayajānanakaṃ katvā ekaṃ buddhappamukhassa bhikkhusaṅghassa parivesakaṭṭhāne ṭhapetvā attanā dasa sīlāni samādāya temāsaṃ sikkhāpadāni rakkhiṃsu. Te tayo amaccā heṭṭhā vuttanayeneva imasmiṃ buddhuppāde bimbisāravisākharaṭṭhapālā jātā.

Te pana rājakumārā vutthavasse dasabale sahatthā buddhappamukhaṃ bhikkhusaṅghaṃ paccayapūjāya pūjetvā yāvajīvaṃ kalyāṇakammaṃ katvā amhākaṃ dasabalassa nibbattito puretarameva brāhamaṇakule nibbattitvā attano gottavasena tayopi janā kassapā eva nāma jātā. Te vayappattā tayo vede uggaṇhiṃsu. Tesaṃ jeṭṭhabhātikassa pañca māṇavakasatāni parivāro ahosi, majjhimassa tīṇi, kaniṭṭhassa dve. Te attano ganthe sāraṃ olokentā diṭṭhadhammikameva passiṃsu, na samparāyikaṃ. Atha nesaṃ jeṭṭhabhātā attano parivārena saddhiṃ uruvelaṃ gantvā isipabbajjaṃ pabbajitvā uruvelakassapo nāma jāto, mahāgaṅgānadīvaṅke pabbajito nadīkassapo nāma jāto, gayāsīse pabbajito gayākassapo nāma jāto.

Evaṃ tesu isipabbajjaṃ pabbajitvā tattha vasantesu bahūnaṃ divasānaṃ accayena amhākaṃ bodhisatto mahābhinikkhamanaṃ nikkhamitvā paṭividdhasabbaññutaññāṇo anukkamena dhammacakkaṃ pavattetvā pañcavaggiye there arahatte patiṭṭhāpetvā yasadārakappamukhe pañcapaññāsa sahāyakepi vinetvā saṭṭhi arahante ‘‘caratha, bhikkhave, cārika’’nti bahujanahitāya cārikaṃ pesetvā bhaddavaggiye vinetvā uruvelakassapassa hetuṃ disvā ‘‘mayi gate tayo bhātikā saparivārā arahattaṃ pāpuṇissantī’’ti ñatvā ekako adutiyo uruvelakassapassa vasanaṭṭhānaṃ gantvā vasanatthāya agyāgāraṃ yācitvā tattha kataṃ nāgadamanaṃ ādiṃ katvā aḍḍhuḍḍhasahassehi pāṭihāriyehi uruvelakassapaṃ saparivāraṃ vinetvā pabbājesi. Tassa pabbajitabhāvaṃ ñatvā itarepi dve bhātaro saparivārā āgantvā pabbajiṃsu, sabbepi ehibhikkhū iddhimayapattacīvaradharā ahesuṃ.

Satthā taṃ samaṇasahassaṃ ādāya gayāsīsaṃ gantvā piṭṭhipāsāṇe nisinno ‘‘kathaṃrūpā nu kho etesaṃ dhammadesanā sappāyā’’ti olokento ‘‘ime aggiṃ paricarantā vicariṃsu, imesaṃ tayo bhave ādittāgārasadise katvā dassetuṃ vaṭṭatī’’ti ādittapariyāyasuttaṃ (mahāva. 54) desesi. Desanāpariyosāne sabbeva arahattaṃ pattā. Satthā tehi parivuto pubbe bimbisārarañño dinnapaṭiññattā rājagahanagare laṭṭhivanuyyānaṃ agamāsi. Rājā dasabalassa āgatabhāvaṃ sutvā dvādasanahutehi brāhmaṇagahapatikehi saddhiṃ satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdi. Satthā sabbāvantaṃ parisaṃ oloketvā mahājanaṃ uruvelakassapassa nipaccakāraṃ karontaṃ disvā ‘‘ime mayhaṃ vā kassapassa vā mahantabhāvaṃ na jānanti, savitakkā ca nāma desanaṃ sampaṭicchituṃ na sakkontī’’ti cintetvā, ‘‘kassapa, tuyhaṃ upaṭṭhākānaṃ vitakkaṃ chindā’’ti therassa saññaṃ adāsi. Thero satthu vacanaṃ sampaṭicchitvā uṭṭhāyāsanā satthāraṃ pañcapatiṭṭhitena vanditvā tālappamāṇaṃ ākāsaṃ uppatitvā iddhivikubbanaṃ dassetvā ‘‘satthā me, bhante, bhagavā, sāvakohamasmi, satthā me, bhante, bhagavā, sāvakohamasmī’’ti vatvā oruyha dasabalassa pāde vandi. Etenupāyena sattame vāre sattatālappamāṇaṃ ākāsaṃ abbhuggantvā puna āgantvā dasabalassa pāde vanditvā ekamantaṃ nisīdi.

Tasmiṃ kāle mahājano ‘‘ayaṃ loke mahāsamaṇo’’ti satthari nibbitakko jāto, athassa satthā dhammaṃ desesi. Desanāpariyosāne rājā ekādasanahutehi brāhmaṇagahapatikehi saddhiṃ sotāpattiphale patiṭṭhito, ekanahutaṃ upāsakattaṃ paṭivedesi. Tepi uruvelakassapassa parivārā sahassamattā bhikkhū attano āsevanavasena cintesuṃ – ‘‘amhākaṃ pabbajitakiccaṃ matthakaṃ pattaṃ, bahi gantvā kiṃ karissāmā’’ti uruvelakassapattheraṃyeva parivāretvā vicariṃsu. Tesu ekekasmiṃ ekekaṃ nissitakaṃ gaṇhante dve sahassāni honti, dve dve gaṇhante tīṇi sahassāni honti. Tato paṭṭhāya yattakā tesaṃ nissitakā, tattake kathetuṃ vaṭṭatīti. Idamettha vatthu. Aparabhāge pana satthā jetavane viharanto theraṃ mahāparisānaṃ aggaṭṭhāne ṭhapesīti.

Kāḷudāyittheravatthu

225. Tatiye **kulappasādakāna**nti kulaṃ pasādentānaṃ. Ayaṃ hi thero adiṭṭhabuddhadassanaṃyeva suddhodanamahārājassa nivesanaṃ pasādesi, tasmā kulappasādakānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggahaṇadivase kapilavatthusmiṃyeva amaccagehe paṭisandhiṃ gaṇhi. Jātadivase bodhisattena saddhiṃyeva jātoti taṃdivasaṃyeva taṃ dukūlacumbuṭake nipajjāpetvā bodhisattassa upaṭṭhānatthāya nayiṃsu. Bodhisattena hi saddhiṃ bodhirukkho rāhulamātā catasso nidhikumbhiyo ārohaniyahatthī kaṇḍako channo kāḷudāyīti ime satta ekadivase jātattā sahajātā nāma ahesuṃ. Athassa nāmaggahaṇadivase sakalanagarassa udaggacittadivase jātoti udāyītveva nāmaṃ akaṃsu. Thokaṃ kāḷadhātukattā pana **kāḷudāyī** nāma jāto. So bodhisattena saddhiṃ kumārakīḷaṃ kīḷanto vuddhiṃ agamāsi.

Aparabhāge bodhisatto mahābhinikkhamanaṃ nikkhamitvā anukkamena sabbaññutaṃ patvā pavattitavaradhammacakko lokānuggahaṃ karonto rājagahaṃ upanissāya viharati. Tasmiṃ samaye suddhodanamahārājā ‘‘siddhatthakumāro abhisambodhiṃ patvā rājagahaṃ upanissāya veḷuvane viharatī’’ti sutvā purisasahassaparivāraṃ ekaṃ amaccaṃ ‘‘puttaṃ me idha ānehī’’ti pesesi. So saṭṭhiyojanamaggaṃ gantvā dasabalassa catuparisamajjhe nisīditvā dhammadesanāvelāya vihāraṃ pāvisi. So ‘‘tiṭṭhatu tāva raññā pahitasāsana’’nti parisapariyante ṭhito satthu dhammadesanaṃ sutvā yathāṭhitova saddhiṃ purisasahassehi arahattaṃ pāpuṇi. Atha nesaṃ satthā ‘‘etha bhikkhavo’’ti hatthaṃ pasāresi, sabbe taṃkhaṇaṃyeva iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattaṃ pattakālato paṭṭhāya pana ariyā nāma majjhattāva hontīti raññā pahitasāsanaṃ dasabalassa na kathesi. Rājā ‘‘neva gato āgacchati, na sāsanaṃ suyyatī’’ti ‘‘ehi, tāta, tvaṃ gacchā’’ti teneva niyāmena aññaṃ amaccaṃ pesesi. Sopi gantvā purimanayeneva saddhiṃ parisāya arahattaṃ patvā tuṇhī ahosi. Evaṃ navahi amaccehi saddhiṃ nava purisasahassāni pesesi. Sabbe attano kiccaṃ niṭṭhāpetvā tuṇhī ahesuṃ.

Atha rājā cintesi – ‘‘ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya na kiñci kathayiṃsu, aññe gantvāpi dasabalaṃ ānetuṃ na sakkhissanti. Mayhaṃ kho pana putto udāyī dasabalena saddhiṃ ekavayo sahapaṃsukīḷiko, mayi cassa sineho atthī’’ti kāḷudāyiṃ pakkosāpetvā, ‘‘tāta, purisasahassaparivāro gantvā dasabalaṃ ānehī’’ti āha. Paṭhamaṃ gatapurisā viya pabbajituṃ labhanto ānessāmi, devāti. Yaṃkiñci katvā mama puttaṃ dassehīti. ‘‘Sādhu, devā’’ti rañño sāsanaṃ ādāya rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaphalaṃ patvā ehibhikkhubhāve patiṭṭhāsi. Tato cintesi – ‘‘na tāva dasabalassa kulanagaraṃ gantuṃ esa kālo, vasantasamaye supupphitesu vanasaṇḍesu haritatiṇasañchannāya pathaviyā esa kālo bhavissatī''ti kālaṃ paṭimānento tassa kālassa āgatabhāvaṃ ñatvā –

''Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmunī''ti. –

Saṭṭhimattāhi gāthāhi dasabalassa kulanagaraṃ gamanatthāya gamanavaṇṇaṃ vaṇṇesi. Satthā ''udāyī gamanavaṇṇaṃ katheti, kapilavatthunagaraṃ gantuṃ esa kālo''ti vīsatisahassabhikkhuparivāro aturitagamanena cārikaṃ nikkhami.

Udāyitthero satthu nikkhantabhāvaṃ ñatvā ''pitu mahārājassa saññaṃ dātuṃ vaṭṭatī''ti vehāsaṃ abbhuggantvā rañño nivesane pāturahosi. Suddhodanamahārājā theraṃ disvā tuṭṭhacitto mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasabhojanassa pattaṃ pūretvā adāsi. Thero uṭṭhāya gamanākappaṃ dassesi. Nisīditvāva bhuñja, tātāti. Satthu santikaṃ gantvā bhuñjissāmi, mahārājāti. Kahaṃ pana, tāta, satthāti? Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya cārikaṃ nikkhanto, mahārājāti. Tumhe imaṃ piṇḍapātaṃ paribhuñjitvā yāva mama putto imaṃ nagaraṃ sampāpuṇāti, tāvassa itova piṇḍapātaṃ harathāti. Thero bhattakiccaṃ katvā dasabalassa āharitabbaṃ bhattaṃ gahetvā dhammakathaṃ kathetvā dasabalassa adassaneneva sakalarājanivesanaṃ saddhāpaṭilābhaṃ labhāpetvā sabbesaṃ passantānaññeva pattaṃ ākāse vissajjetvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ ādāya satthu hatthe ṭhapesi, satthā taṃ piṇḍapātaṃ paribhuñji. Thero saṭṭhiyojanamaggaṃ yojanaparamaṃ gacchantassa satthuno divase divase rājagehato bhattaṃ āharitvā adāsi. Evaṃ vatthu veditabbaṃ. Atha aparabhāge satthā ''mayhaṃ pitu mahārājassa sakalanivesanaṃ pasādesī''ti theraṃ kulappasādakānaṃ aggaṭṭhāne ṭhapesīti.

Bākulattheravatthu

226. Catutthe **appābādhāna**nti nirābādhānaṃ. **Bākulo**ti dvīsu kulesu vaḍḍhitattā evaṃladdhanāmo thero.

Tassa pañhakamme ayamanupubbikathā – ayaṃ kira atīte ito kappasatasahassādhike asaṅkhyeyyamatthake anomadassidasabalassa nibbattito puretarameva brāhmaṇakule paṭisandhiṃ gaṇhitvā vayaṃ āgamma uggahitavedo vedattaye sāraṃ apassanto ''samparāyikatthaṃ gavesissāmī''ti pabbatapāde isipabbajjaṃ pabbajitvā pañcābhiññā-aṭṭhasamāpattilābhī hutvā jhānakīḷitāya vītināmesi. Tasmiṃ samaye anomadassī bodhisatto sabbaññutaṃ patvā ariyagaṇaparivuto cārikaṃ carati. Tāpaso ''tīṇi ratanāni uppannānī''ti sutvā satthu santikaṃ gantvā dhammaṃ sutvā desanāpariyosāne saraṇesu patiṭṭhito, attano ṭhānaṃ pana vijahituṃ nāsakkhi. So kālena kālaṃ satthu dassanāya ceva gacchati, dhammañca suṇāti.

Athekasmiṃ samaye tathāgatassa udaravāto uppajji. Tāpaso satthu dassanatthāya āgato ''satthā gilāno''ti sutvā ''ko, bhante, ābādho''ti. ''Udaravāto''ti vutte ''ayaṃ kālo mayhaṃ puññaṃ kātu''nti pabbatapādaṃ gantvā nānāvidhāni bhesajjāni samodhānetvā ''idaṃ bhesajjaṃ satthu upanethā''ti upaṭṭhākattherassa adāsi. Saha bhesajjassa upayogena udaravāto paṭippassambhi. So satthu phāsukakāle gantvā evamāha – ''bhante, yadidaṃ mama bhesajjena tathāgatassa phāsukaṃ jātaṃ, tassa me nissandena nibbattanibbattabhave gaddūhanamattampi sarīre byādhi nāma mā hotū''ti. Idamassa tasmiṃ attabhāve kalyāṇakammaṃ.

So tato cuto brahmaloke nibbattitvā ekaṃ asaṅkhyeyyaṃ devamanussesu saṃsaranto padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gahetvā satthāraṃ ekaṃ bhikkhuṃ appābādhānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvatāyukaṃ kusalaṃ katvā devamanussesu saṃsaranto vipassīdasabalassa nibbattito puretarameva bandhumatīnagare brāhmaṇakule nibbatto purimanayeneva isipabbajjaṃ pabbajitvā jhānalābhī hutvā pabbatapāde vasati.

Vipassībodhisattopi sabbaññutaṃ patvā aṭṭhasaṭṭhibhikkhusatasahassaparivāro bandhumatīnagaraṃ upanissāya pitu mahārājassa saṅgahaṃ karonto kheme migadāye viharati. Athāyaṃ tāpaso dasabalassa loke nibbattabhāvaṃ ñatvā āgantvā satthu dhammakathaṃ sutvā saraṇesu patiṭṭhāsi, attano pabbajjaṃ jahituṃ nāsakkhi, kālena kālaṃ pana satthu upaṭṭhānaṃ gacchati.

Athekasmiṃ samaye ṭhapetvā satthārañceva dve aggasāvake ca himavati pupphitānaṃ visarukkhānaṃ vātasamphassena sesabhikkhūnaṃ matthakarogo nāma udapādi. Tāpaso satthu upaṭṭhānaṃ āgato bhikkhū sasīsaṃ pārupitvā nipanne disvā – ‘‘kiṃ, bhante, bhikkhusaṅghassa aphāsuka’’nti pucchi. Bhikkhūnaṃ tiṇapupphakarogo, āvusoti. Tāpaso cintesi – ‘‘ayaṃ kālo mayhaṃ bhikkhusaṅghassa kāyaveyyāvatikakammaṃ katvā puññaṃ nibbattetu’’nti attano ānubhāvena nānāvidhāni bhesajjāni saṃkaḍḍhitvā yojetvā adāsi. Sabbabhikkhūnaṃ rogo taṃkhaṇaṃyeva vūpasanto.

So yāvatāyukaṃ ṭhatvā brahmaloke nibbattitvā ekanavutikappe devamanussesu saṃsaranto kassapabuddhakāle bārāṇasiyaṃ kulagehe nibbatto gharāvāsaṃ vasanto ‘‘mayhaṃ vasanagehaṃ dubbalaṃ, paccantaṃ gantvā dabbasambhāraṃ āharitvā gehaṃ karissāmī’’ti vaḍḍhakīhi saddhiṃ gacchanto antarāmagge ekaṃ jiṇṇaṃ mahāvihāraṃ disvā ‘‘tiṭṭhatu tāva mayhaṃ gehakammaṃ, na taṃ mayā saddhiṃ gamissati, yaṃkiñci katvā pana saddhiṃ gamanakammameva puretaraṃ kātuṃ vaṭṭatī’’ti teheva vaḍḍhakīhi dabbasambhāraṃ gāhāpetvā tasmiṃ vihāre uposathāgāraṃ kāresi, bhojanasālaṃ aggisālaṃ dīghacaṅkamaṃ jantāgharaṃ kappiyakuṭiṃ vaccakuṭiṃ ārogyasālaṃ kāresi, yaṃkiñci bhikkhusaṅghassa upabhogaparibhogaṃ bhesajjaṃ nāma sabbaṃ paṭiyādetvā ṭhapesi.

So yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaranto amhākaṃ dasabalassa nibbattito puretarameva kosambiyaṃ seṭṭhigehe paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇadivasato paṭṭhāya taṃ seṭṭhikulaṃ lābhaggayasaggappattaṃ ahosi. Athassa mātā puttaṃ vijāyitvā cintesi – ‘‘ayaṃ dārako puññavā katādhikāro, yattakaṃ kālaṃ arogo dīghāyuko hutvā tiṭṭhati, tattakaṃ amhākaṃ sampattidāyako bhavissati. Jātadivaseyeva mahāyamunāya nhātadārakā nirogā hontī’’ti nhāpanatthāya naṃ pesesi. ‘‘Pañcame divase sīsaṃ nhāpetvā nadīkīḷanatthāya naṃ pesesī’’ti majjhimabhāṇakā. Tattha dhātiyā dārakaṃ nimujjanummujjanavasena kīḷāpentiyā eko maccho dārakaṃ disvā ‘‘bhakkho me aya’’nti maññamāno mukhaṃ vivaritvā upagato. Dhātī dārakaṃ chaḍḍetvā palātā, maccho taṃ gili. Puññavā satto dukkhaṃ na pāpuṇi, sayanagabbhaṃ pavisitvā nipanno viya ahosi. Maccho dārakassa tejena tattaphālaṃ gilitvā ḍayhamāno viya vegena tiṃsayojanaṃ gantvā bārāṇasinagaravāsino macchabandhassa jālaṃ pāvisi. Mahāmacchā nāma jālena baddhā māriyamānāva maranti, ayaṃ pana dārakassa tejena jālato nīhaṭamattova mato. Macchabandhā ca mahāmacchaṃ labhitvā phāletvā vikkiṇanti, taṃ pana dārakassa ānubhāvena aphāletvā sakalameva kājena haritvā ‘‘sahassena demā’’ti vadantā nagare vicariṃsu, koci na gaṇhāti.

Tasmiṃ pana nagare aputtakaṃ asītikoṭivibhavaṃ seṭṭhikulaṃ atthi. Tassa dvāramūlaṃ patvā ‘‘kiṃ gahetvā dethā’’ti vuttā ‘‘kahāpaṇa’’nti āhaṃsu. Tehi kahāpaṇaṃ datvā gahito. Seṭṭhibhariyāpi aññesu divasesu macche na keḷāyati, taṃdivasaṃ pana macchaṃ phalake ṭhapetvā sayameva phālesi. Macchañca nāma kucchito phālenti, sā pana piṭṭhito phālentī macchakucchiyaṃ suvaṇṇavaṇṇaṃ dārakaṃ disvā ‘‘macchakucchiyaṃ me putto laddho’’ti nādaṃ naditvā dārakaṃ ādāya sāmikassa santikaṃ agamāsi. Seṭṭhi tāvadeva bheriṃ carāpetvā dārakamādāya rañño santikaṃ gantvā ‘‘macchakucchiyaṃ me, deva, dārako laddho, kiṃ karomā’’ti āha. Puññavā esa, yo macchakucchiyaṃ ārogo vasi, posehi nanti.

Assosi kho itaraṃ kulaṃ ‘‘bārāṇasiyaṃ kira ekaṃ seṭṭhikulaṃ macchakucchiyaṃ dārakaṃ labhī’’ti. Te tattha agamaṃsu. Athassa mātā dārakaṃ alaṅkaritvā kīḷāpiyamānaṃ disvā ‘‘manāpo vatāyaṃ dārako’’ti gahetvā pakatiṃ ācikkhi. Itarā ‘‘mayhaṃ putto’’ti āha. Kahaṃ te laddhoti. Macchakucchiyanti. Na tuyhaṃ putto, mayhaṃ puttoti. Kahaṃ te laddhoti. Mayā dasa māse kucchiyā dhārito, atha naṃ nadiyā kīḷāpiyamānaṃ maccho gilīti. Tuyhaṃ putto aññena macchena gilito bhavissati, ayaṃ pana mayā macchakucchiyaṃ laddhoti ubhopi rājakulaṃ agamaṃsu. Rājā āha – ‘‘ayaṃ dasa māse kucchiyā dhāritattā amātā kātuṃ na sakkā, macchaṃ gaṇhantāpi vakkayakanādīni bahi katvā gaṇhantā nāma natthīti macchakucchiyaṃ laddhattā ayampi amātā kātuṃ na sakkā, dārako ubhinnampi kulānaṃ dāyādo hotū’’ti. Tato paṭṭhāya dvepi kulāni ativiya lābhaggayasaggappattāni ahesuṃ. Tassa dvīhi kulehi vaḍḍhitattā bākulakumāroti nāmaṃ kariṃsu.

Tassa viññutaṃ pattassa dvīsupi nagaresu tayo tayo pāsāde kāretvā nāṭakāni paccupaṭṭhapesuṃ. Ekekasmiṃ nagare cattāro cattāro māse vasati. Ekasmiṃ nagare cattāro māse vutthassa saṅghāṭanāvāsu maṇḍapaṃ kāretvā tattha naṃ saddhiṃ nāṭakehi āropenti. So sampattiṃ anubhavamāno catūhi māsehi itaraṃ nagaraṃ gacchati. Taṃnagaravāsīni nāṭakāni ‘‘dvīhi māsehi upaḍḍhamaggaṃ āgato bhavissatī’’ti paccuggantvā taṃ parivāretvā dvīhi māsehi attano nagaraṃ nenti, itarāni nāṭakāni nivattitvā attano nagarameva gacchanti. Tattha cattāro māse vasitvā teneva niyāmena puna itaraṃ nagaraṃ gacchati. Evamassa sampattiṃ anubhavantassa asīti vassāni paripuṇṇāni.

Tasmiṃ samaye amhākaṃ bodhisatto sabbaññutaṃ patvā pavattitavaradhammacakko anukkamena cārikaṃ caramāno kosambiṃ pāpuṇi, bārāṇasinti majjhimabhāṇakā. Bākulo seṭṭhipi kho ‘‘dasabalo āgato’’ti sutvā bahuṃ gandhamālaṃ ādāya satthu santikaṃ gantvā dhammakathaṃ sutvā paṭiladdhasaddho pabbaji. So sattāhameva puthujjano hutvā aṭṭhame aruṇe saha paṭisambhidāhi arahattaṃ pāpuṇi. Athassa dvīsu nagaresu gihikāle paricārikamātugāmā attano kulagharāni āgantvā tattha vasamānā cīvarāni katvā pahiṇiṃsu. Thero ekaṃ addhamāsaṃ kosambivāsikehi pahitaṃ cīvaraṃ bhuñjati, ekaṃ addhamāsaṃ bārāṇasivāsikehīti. Eteneva niyāmena dvīsupi nagaresu yaṃ yaṃ uttamaṃ, taṃ taṃ therasseva āhariyati. Therassa asīti vassāni agāramajjhe vasantassa dvīhaṅgulehi gandhapiṇḍaṃ gahetvā upasiṅghanamattampi kālaṃ na koci ābādho nāma ahosi. Āsītime vasse sukheneva pabbajjaṃ upagato. Pabbajitassāpissa appamattakopi ābādho vā catūhi paccayehi vekallaṃ vā nāhosi. So pacchime kāle parinibbānasamayepi purāṇagihisahāyakassa acelakassapassa attano kāyikacetasikasukhadīpanavaseneva sakalaṃ bākulasuttaṃ (ma. ni. 3.209 ādayo) kathetvā anupādisesāya nibbānadhātuyā parinibbāyi. Evaṃ aṭṭhuppatti samuṭṭhitā. Satthā pana therassa dharamānakāleyeva there yathā paṭipāṭiyā ṭhānantare ṭhapento bākulattheraṃ imasmiṃ sāsane appābādhānaṃ aggaṭṭhāne ṭhapesīti.

Sobhitattheravatthu

227. Pañcame **pubbenivāsaṃ anussarantāna**nti pubbe nivutthakkhandhasantānaṃ anussaraṇasamatthānaṃ sobhitatthero aggoti dasseti. So kira pubbenivāsaṃ anupaṭipāṭiyā anussaramāno pañca kappasatāni asaññibhave acittakapaṭisandhiṃ nayato aggahesi ākāse padaṃ dassento viya. Tasmā pubbenivāsaṃ anussarantānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi kira padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gaṇhitvā vayappatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ pubbenivāsañāṇalābhīnaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalakammaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti, **sobhito**tissa nāmaṃ akaṃsu.

So aparena samayena satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā pubbenivāsañāṇe ciṇṇavasī ahosi. So anupaṭipāṭiyā attano nibbattaṭṭhānaṃ anussaranto yāva asaññibhave acittakapaṭisandhi, tāva paṭisandhiṃ addasa. Tato paraṃ antare pañca kappasatāni pavattiṃ adisvā avasāne cutiṃ disvā ‘‘kiṃ nāmeta’’nti āvajjamāno nayavasena ‘‘asaññibhavo bhavissatī’’ti niṭṭhaṃ agamāsi. Satthā imaṃ kāraṇaṃ aṭṭhuppattiṃ katvā theraṃ pubbenivāsaṃ anussarantānaṃ aggaṭṭhāne ṭhapesīti.

Upālittheravatthu

228. Chaṭṭhe **vinayadharānaṃ yadidaṃ upālī**ti vinayadharānaṃ bhikkhūnaṃ upālitthero aggoti dasseti. Thero kira tathāgatasseva santike kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tathāgatasseva santike vinayapiṭakaṃ uggaṇhitvā bhārukacchakavatthuṃ, ajjukavatthuṃ, (pārā. 158) kumārakassapavatthunti imāni tīṇi vatthūni sabbaññutaññāṇena saddhiṃ saṃsandetvā kathesi. Tasmā vinayadharānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – padumuttarabuddhakāle kiresa haṃsavatiyaṃ kulaghare nibbatto ekadivasaṃ satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ vinayadharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kappakagehe paṭisandhiṃ gaṇhi, upālidārakotissa nāmaṃ akaṃsu. So vayappatto channaṃ khattiyānaṃ pasādhako hutvā tathāgate anupiyambavane viharante pabbajjatthāya nikkhamantehi teti chahi khattiyehi saddhiṃ nikkhamitvā pabbaji. Tassa pabbajjāvidhānaṃ pāḷiyaṃ (cūḷava. 330) āgatameva.

So pabbajitvā upasampanno satthāraṃ kammaṭṭhānaṃ kathāpetvā ''mayhaṃ, bhante, araññavāsaṃ anujānāthā''ti āha. Bhikkhu tava araññe vasantassa ekameva dhuraṃ vaḍḍhissati, amhākaṃ pana santike vasantassa vipassanādhurañca ganthadhurañca paripūressatīti. Thero satthu vacanaṃ sampaṭicchitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Atha naṃ satthā sayameva sakalaṃ vinayapiṭakaṃ uggaṇhāpesi. So aparabhāge heṭṭhā vuttāni tīṇi vatthūni vinicchini. Satthā ekekasmiṃ vinicchite sādhukāraṃ datvā tayopi vinicchaye aṭṭhuppattiṃ katvā theraṃ vinayadharānaṃ aggaṭṭhāne ṭhapesīti.

Nandakattheravatthu

229. Sattame **bhikkhunovādakānaṃ yadidaṃ nandako**ti ayaṃ hi thero dhammakathaṃ kathento ekasamodhāne pañca bhikkhunīsatāni arahattaṃ pāpesi. Tasmā bhikkhunovādakānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayañhi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ bhikkhunovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe paṭisandhiṃ gahetvā vayappatto satthu dhammadesanaṃ sutvā paṭiladdhasaddho satthu santike pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi, pubbenivāsañāṇe ca ciṇṇavasī ahosi. So catūsu parisāsu sampattāsu ''sabbesaṃyeva manaṃ gahetvā kathetuṃ sakkotī''ti dhammakathikanandako nāma jāto. Tathāgatopi kho rohiṇīnadītīre cumbaṭakakalahe nikkhamitvā pabbajitānaṃ pañcannaṃ sākiyakumārasatānaṃ anabhiratiyā uppannāya te bhikkhū ādāya kuṇāladahaṃ gantvā kuṇālajātakakathāya (jā. 2.21.kuṇālajātaka) nesaṃ saṃviggabhāvaṃ ñatvā catusaccakathaṃ kathetvā sotāpattiphale patiṭṭhāpesi. Aparabhāge mahāsamayasuttaṃ (dī. ni. 2.331 ādayo) kathetvā aggaphalaṃ arahattaṃ pāpesi. Tesaṃ therānaṃ purāṇadutiyikā ''amhe dāni idha kiṃ karissāmā''ti vatvā sabbāva ekacittā hutvā mahāpajāpatiṃ upasaṅkamitvā pabbajjaṃ yāciṃsu. Tāpi pañcasatā theriyā santike pabbajjañca upasampadañca labhiṃsu. Atītānantarāya pana jātiyā sabbāva tā nandakattherassa rājaputtabhāve ṭhitassa pādaparicārikā ahesuṃ.

Tena samayena satthā ''bhikkhū bhikkhuniyo ovadantū''ti āha. Thero attano vāre sampatte tāsaṃ purimabhave attano pādaparicārikabhāvaṃ ñatvā cintesi – ''maṃ imassa bhikkhunīsaṅghassa majjhe nisinnaṃ upamāyo ca kāraṇāni ca āharitvā dhammaṃ kathayamānaṃ disvā añño pubbenivāsañāṇalābhī bhikkhu imaṃ kāraṇaṃ oloketvā 'āyasmā nandako yāvajjadivasā orodhe na vissajjeti, sobhatāyamāyasmā orodhaparivuto'ti vattabbaṃ maññeyyā''ti. Tasmā sayaṃ agantvā aññaṃ bhikkhuṃ pesesi. Tā pana pañcasatā bhikkhuniyo therasseva ovādaṃ paccāsīsanti. Iminā kāraṇena bhagavā ‘‘attano vāre sampatte aññaṃ apesetvā sayameva gantvā bhikkhunīsaṅghaṃ ovadāhī’’ti theraṃ āha. So satthu kathaṃ paṭibāhituṃ asakkonto attano vāre sampatte cātuddase bhikkhunisaṅghassa ovādaṃ datvā sabbāva tā bhikkhuniyo saḷāyatanapaṭimaṇḍitāya dhammadesanāya sotāpattiphale patiṭṭhāpesi.

Tā bhikkhuniyo therassa dhammadesanāya attamanā hutvā satthu santikaṃ gantvā attano paṭividdhaguṇaṃ ārocesuṃ. Satthā ‘‘kasmiṃ nu kho dhammaṃ desente imā bhikkhuniyo uparimaggaphalāni pāpuṇeyyu’’nti āvajjento puna ‘‘taṃyeva nandakassa dhammadesanaṃ sutvā pañcasatāpi etā arahattaṃ pāpuṇissantī’’ti disvā punadivasepi therasseva santikaṃ dhammassavanatthāya pesesi. Tā punadivase dhammaṃ sutvā sabbāva arahattaṃ pattā. Taṃdivasaṃ bhagavā tāsaṃ bhikkhunīnaṃ attano santikaṃ āgatakāle dhammadesanāya saphalabhāvaṃ ñatvā ‘‘hiyyo nandakassa dhammadesanā cātuddasiyaṃ candasadisī ahosi, ajja pannarasiyaṃ candasadisī’’ti vatvā therassa sādhukāraṃ datvā tadeva ca kāraṇaṃ aṭṭhuppattiṃ katvā theraṃ bhikkhunovādakānaṃ aggaṭṭhāne ṭhapesīti.

Nandattheravatthu

230. Aṭṭhame **indriyesu guttadvārāna**nti chasu indriyesu pihitadvārānaṃ nandatthero aggoti dasseti. Kiñcāpi hi satthusāvakā aguttadvārā nāma natthi, nandatthero pana dasasu disāsu yaṃ yaṃ disaṃ oloketukāmo hoti, na taṃ catusampajaññavasena aparicchinditvā oloketi. Tasmā indriyesu guttadvārānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gahetvā vayappatto satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ indriyesu guttadvārānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kapilavatthupure mahāpajāpatigotamiyā kucchimhi paṭisandhiṃ gaṇhi. Athassa nāmaggahaṇadivase ñātisaṅghaṃ nandayanto tosento jātoti **nandakumāro**teva nāmaṃ akaṃsu.

Mahāsattopi sabbaññutaṃ patvā pavattitavaradhammacakko lokānuggahaṃ karonto rājagahato kapilavatthupuraṃ gantvā paṭhamadassaneneva pitaraṃ sotāpattiphale patiṭṭhāpesi. Punadivase pitu nivesanaṃ gantvā rāhulamātāya ovādaṃ datvā sesajanassapi dhammaṃ kathesi. Punadivase nandakumārassa abhisekagehapavesanaāvāhamaṅgalesu vattamānesu tassa nivesanaṃ gantvā kumāraṃ pattaṃ gāhāpetvā pabbājetuṃ vihārābhimukho pāyāsi. Nandakumāraṃ abhisekamaṅgalaṃ na tathā pīḷesi, pattaṃ ādāya gamanakāle pana janapadakalyāṇī uparipāsādavaragatā sīhapañjaraṃ ugghāṭetvā ‘‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti yaṃ vācaṃ nicchāresi. Taṃ sutvā gehasitachandarāgavasena olokento panesa satthari gāravena yathāruciyā nimittaṃ gahetuṃ nāsakkhi, tenassa cittasantāpo ahosi. Atha naṃ ‘‘imasmiṃ ṭhāne nivattessati, imasmiṃ ṭhāne nivattessatī’’ti cintentameva satthā vihāraṃ netvā pabbājesi. Pabbajitopi paṭibāhituṃ asakkonto tuṇhī ahosi. Pabbajitadivasato paṭṭhāya pana janapadakalyāṇiyā vuttavacanameva sarati. Athassa sā āgantvā avidūre ṭhitā viya ahosi. So anabhiratiyā pīḷito thokaṃ ṭhānaṃ gacchati, tassa gumbaṃ vā gacchaṃ vā atikkamantasseva dasabalo purato ṭhitako viya ahosi. So aggimhi pakkhittaṃ kukkuṭapattaṃ viya paṭinivattitvā attano vasanaṭṭhānameva pavisati.

Satthā cintesi – ‘‘nando ativiya pamatto viharati, anabhiratiṃ vūpasametuṃ na sakkoti, etassa cittanibbāpanaṃ kātuṃ vaṭṭatī’’ti. Tato naṃ āha – ‘‘ehi, nanda, devacārikaṃ gacchissāmā’’ti. Bhagavā kathāhaṃ iddhimantehi gantabbaṭṭhānaṃ gamissāmīti. Tvaṃ kevalaṃ gamanacittaṃ uppādehi, gantvā passissasīti. So dasabalassa ānubhāvena tathāgateneva saddhiṃ devacārikaṃ gantvā sakkassa devarañño nivesanaṃ oloketvā pañca accharāsatāni addasa. Satthā nandattheraṃ subhanimittavasena tā olokentaṃ disvā, ‘‘nanda, imā nu kho accharā manāpā, atha janapadakalyāṇī’’ti pucchi. Bhante, janapadakalyāṇī imā accharā upanidhāya kaṇṇanāsacchinnakā makkaṭī viya khāyatīti. Nanda, evarūpā accharā samaṇadhammaṃ karontānaṃ na dullabhāti. Sace me, bhante bhagavā, pāṭibhogo hoti, ahaṃ samaṇadhammaṃ karissāmīti. Vissattho tvaṃ, nanda, samaṇadhammaṃ karohi. Sace te sappaṭisandhikā kālakiriyā bhavissati, ahaṃ etāsaṃ paṭilābhatthāya pāṭibhogoti. Iti satthā yathāruciyā devacārikaṃ caritvā jetavanameva paccāgañchi.

Tato paṭṭhāya nandatthero accharānaṃ hetu rattindivaṃ samaṇadhammaṃ karoti. Satthā bhikkhū āṇāpesi – ‘‘tumhe nandassa vasanaṭṭhāne ‘eko kira bhikkhu dasabalaṃ pāṭibhogaṃ katvā accharānaṃ hetu samaṇadhammaṃ karotī’ti tattha tattha kathentā vicarathā’’ti. Te satthu vacanaṃ sampaṭicchitvā ‘‘bhatako kirāyasmā nando, upakkitako kirāyasmā nando, accharānaṃ hetu brahmacariyaṃ carati, bhagavā kirassa pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādīna’’nti therassa savanūpacāre kathentā vicaranti. Nandatthero taṃ kathaṃ sutvā ‘‘ime bhikkhū na aññaṃ kathenti, maṃ ārabbha kathenti, ayuttaṃ mama kamma’’nti paṭisaṅkhānaṃ uppādetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Athassa arahattapattakkhaṇeyeva aññatarā devatā bhagavato etamatthaṃ ārocesi, sayampi bhagavā aññāsiyeva. Punadivase nandatthero bhagavantaṃ upasaṅkamitvā evamāha – ‘‘yaṃ me, bhante bhagavā, pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādīnaṃ, muñcāmahaṃ, bhante, bhagavantaṃ etasmā paṭissavā’’ti. Evaṃ vatthu (udā. 22) samuṭṭhitaṃ. Satthā aparabhāge jetavanavihāre viharanto theraṃ indriyesu guttadvārānaṃ aggaṭṭhāne ṭhapesīti.

Mahākappinattheravatthu

231. Navame **bhikkhuovādakāna**nti bhikkhū ovadantānaṃ mahākappinatthero aggoti dasseti. Ayaṃ kira thero ekasamodhānasmiṃyeva dhammakathaṃ kathento bhikkhusahassaṃ arahattaṃ pāpesi. Tasmā bhikkhuovādakānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatiyaṃ kulaghare nibbattitvā aparabhāge satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ bhikkhuovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kassapasammāsambuddhakāle bārāṇasiyaṃ kulagehe paṭisandhiṃ gahetvā purisasahassassa gaṇajeṭṭhako hutvā gabbhasahassapaṭimaṇḍitaṃ mahāpariveṇaṃ kāresi. Te sabbepi janā yāvajīvaṃ kusalaṃ katvā kappinaupāsakaṃ jeṭṭhakaṃ katvā saputtadārā devaloke nibbattā. Ekaṃ buddhantaraṃ devamanussesu saṃsariṃsu.

Atha amhākaṃ satthu nibbattito puretarameva ayaṃ kappino paccantadese kukkuṭavatīnagare rājagehe paṭisandhiṃ gaṇhi, sesapurisā tasmiṃyeva nagare amaccakulesu nibbattiṃsu. Tesu kappinakumāro pitu accayena chattaṃ ussāpetvā mahākappinarājā nāma jāto. Pubbe kalyāṇakammakaraṇakāle tassa gharasāminī itthī samānajātike rājakule nibbattitvā mahākappinarañño aggamahesī jātā, anojāpupphasadisavaṇṇatāya panassā anojādevītveva nāmaṃ ahosi. Mahākappinarājāpi sutavittako ahosi. So pātova uṭṭhāya catūhi dvārehi sīghaṃ dūte pesesi – ‘‘yattha bahussute sutadhare passatha, tato nivattitvā mayhaṃ ārocethā’’ti.

Tena kho pana samayena amhākaṃ satthā loke nibbattitvā sāvatthiṃ upanissāya paṭivasati. Tasmiṃ kāle sāvatthinagaravāsino vāṇijā sāvatthiyaṃ uṭṭhānakabhaṇḍaṃ gahetvā, taṃ nagaraṃ gantvā, bhaṇḍaṃ paṭisāmetvā, ‘‘rājānaṃ passissāmā’’ti paṇṇākāraṃ gahetvā, rājakuladvāraṃ gantvā, ‘‘rājā uyyānaṃ gato’’ti sutvā, uyyānaṃ gantvā, dvāre ṭhitā paṭihārakassa ārocayiṃsu. Atha rañño nivedi, te rājā pakkosāpetvā niyyātitapaṇṇākāre vanditvā ṭhite, ‘‘tātā, kuto āgacchathā’’ti pucchi. Sāvatthito, devāti. Kacci vo raṭṭhaṃ subhikkhaṃ, dhammiko rājāti? Āma, devāti. Atthi pana tumhākaṃ dese kiñci sāsananti? Atthi deva, na pana sakkā ucchiṭṭhamukhehi kathetunti. Rājā suvaṇṇabhiṅgārena udakaṃ dāpesi. Te mukhaṃ vikkhāletvā dasabalābhimukhā añjaliṃ paggahetvā, ‘‘deva, amhākaṃ dese buddharatanaṃ nāma uppanna’’nti āhaṃsu. Rañño ‘‘buddho’’ti vacane sutamatteyeva sakalasarīraṃ pharamānā pīti uppajji. Tato ‘‘buddhoti, tātā, vadathā’’ti āha. Buddhoti, deva, vadāmāti. Evaṃ tikkhattuṃ vadāpetvā ‘‘buddhotipadaṃ aparimāṇaṃ, nāssa sakkā parimāṇaṃ kātu’’nti tasmiṃyeva pade pasanno satasahassaṃ datvā ‘‘aparaṃ kiṃ sāsana’’nti pucchi. Deva dhammaratanaṃ nāma uppannanti. Tampi sutvā tatheva tikkhattuṃ paṭiññaṃ gahetvā aparampi satasahassaṃ datvā puna ‘‘aññaṃ kiṃ sāsana’’nti pucchi. Saṅgharatanaṃ deva uppannanti. Tampi sutvā tatheva paṭiññaṃ gahetvā aparampi satasahassaṃ datvā dinnabhāvaṃ paṇṇe likhitvā, ‘‘tātā, deviyā santikaṃ gacchathā’’ti pesesi. Tesu gatesu amacce pucchi – ‘‘tātā, buddho loke uppanno, tumhe kiṃ karissathā’’ti? Deva tumhe kiṃ kattukāmāti? Ahaṃ pabbajissāmīti. Mayampi pabbajissāmāti. Te sabbepi gharaṃ vā kuṭumbaṃ vā anapaloketvā ye asse āruyha gatā teheva nikkhamiṃsu.

Vāṇijā anojādeviyā santikaṃ gantvā paṇṇaṃ dassesuṃ. Sā taṃ vācetvā ‘‘raññā tumhākaṃ bahū kahāpaṇā dinnā, kiṃ tumhehi kataṃ, tātā’’ti pucchi. Piyasāsanaṃ, devi, ānītanti. Amhepi sakkā, tātā, suṇāpetunti? Sakkā, devi, ucchiṭṭhamukhehi pana vattuṃ na sakkāti. Sā suvaṇṇabhiṅgārena udakaṃ dāpesi. Te mukhaṃ vikkhāletvā rañño ārocitaniyāmeneva ārocesuṃ. Sāpi taṃ sutvā uppannapāmojjā teneva nayena ekekasmiṃ pade tikkhattuṃ paṭiññaṃ gahetvā paṭiññāgaṇanāya tīṇi tīṇi katvā nava satasahassāni adāsi. Vāṇijā sabbānipi dvādasa satasahassāni labhiṃsu. Atha ne ‘‘rājā kahaṃ, tātā’’ti pucchi. Pabbajissāmīti nikkhanto, devīti. ‘‘Tena hi, tātā, tumhe gacchathā’’ti te uyyojetvā raññā saddhiṃ gatānaṃ amaccānaṃ mātugāme pakkosāpetvā ‘‘tumhe attano sāmikānaṃ gataṭṭhānaṃ jānātha ammā’’ti pucchi. Jānāma, ayye, raññā saddhiṃ uyyānakīḷaṃ gatāti. Āma, ammā gatā, tattha pana gantvā ‘‘buddho uppanno, dhammo uppanno, saṅgho uppanno’’ti sutvā ‘‘dasabalassa santike pabbajissāmā’’ti gatā, tumhe kiṃ karissathāti? Tumhe pana, ayye, kiṃ kattukāmāti? ‘‘Ahaṃ pabbajissāmi, na tehi vantavamanaṃ jivhagge ṭhapeyyanti. ‘‘Yadi evaṃ, mayampi pabbajissāmā’’ti sabbāpi rathe yojetvā nikkhamiṃsu.

Rājāpi amaccasahassehi saddhiṃ gaṅgātīraṃ pāpuṇi, tasmiṃ samaye gaṅgā pūrā hoti. Atha naṃ disvā ‘‘ayaṃ gaṅgā pūrā hoti caṇḍamacchākiṇṇā, amhehi ca saddhiṃ āgatā dāsā vā manussā vā natthi, ye no nāvaṃ vā uḷumpaṃ vā katvā dadeyyuṃ. Etassa pana satthu guṇā nāma heṭṭhā avīcito upari yāva bhavaggā patthaṭā. Sace esa satthā sammāsambuddho, imesaṃ assānaṃ khurapiṭṭhāni mā tementū’’ti udakapiṭṭhena asse pakkhandāpesuṃ. Ekassa assassāpi khurapiṭṭhamattaṃ na temi, rājamaggena gacchantā viya paratīraṃ patvā parato aññaṃ mahānadiṃ pāpuṇiṃsu. ‘‘Dutiyā kinnamā’’ti pucchi. Nīlavāhinī nāma gambhīratopi puthulatopi aḍḍhayojanamattā devāti. Tattha aññā saccakiriyā natthi, tāya eva saccakiriyāya tampi aḍḍhayojanavitthāraṃ nadiṃ atikkamiṃsu. Atha tatiyaṃ candabhāgaṃ nāma mahānadiṃ patvā tampi tāya eva saccakiriyāya atikkamiṃsu.

Satthāpi taṃdivasaṃ paccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya lokaṃ olokento ‘‘ajja mahākappino tiyojanasatikaṃ rajjaṃ pahāya amaccasahassaparivāro mama santike pabbajituṃ āgacchatī’’ti disvā ‘‘mayā tesaṃ paccuggamanaṃ kātuṃ yutta’’nti pātova sarīrapaṭijagganaṃ katvā bhikkhusaṅghaparivāro sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sayameva pattacīvaraṃ gahetvā ākāse uppatitvā candabhāgāya tīre tesaṃ uttaraṇatitthaabhimukhaṭṭhāne mahānigrodharukkho atthi, tattha pallaṅkena nisīditvā parimukhaṃ satiṃ upaṭṭhapetvā chabbaṇṇabuddharasmiyo vissajjesi. Te tena titthena uttarantā buddharasmiyo ito cito ca dhāvantiyo oloketvā dasabalassa puṇṇacandasassirikaṃ mukhaṃ disvā ‘‘yaṃ satthāraṃ uddissa mayaṃ pabbajitā, addhā so eso’’ti dassaneneva niṭṭhaṃ gantvā diṭṭhaṭṭhānato paṭṭhāya oṇamitvā vandamānā āgamma satthāraṃ vandiṃsu. Rājā gopphakesu gahetvā satthāraṃ vanditvā ekamantaṃ nisīdi saddhiṃ amaccasahassena. Satthā tesaṃ dhammakathaṃ kathesi. Desanāpariyosāne sabbeva arahatte patiṭṭhāya satthāraṃ pabbajjaṃ yāciṃsu. Satthā ‘‘pubbe ime cīvaradānassa dinnattā attano pattacīvarāni gahetvāva āgatā’’ti suvaṇṇavaṇṇaṃ hatthaṃ pasāretvā ‘‘etha bhikkhavo, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti āha. Sāva tesaṃ āyasmantānaṃ pabbajjā ca upasampadā ca ahosi, vassasaṭṭhikattherā viya satthāraṃ parivārayiṃsu.

Anojāpi devī rathasahassaparivārā gaṅgātīraṃ patvā rañño atthāya ābhataṃ nāvaṃ vā uḷumpaṃ vā adisvā attano byattatāya cintesi – ‘‘rājā saccakiriyaṃ katvā gato bhavissati, so pana satthā na kevalaṃ tesaṃyeva atthāya nibbatto, sace so satthā sammāsambuddho, amhākaṃ rathā mā udake nimujjiṃsū’’ti udakapiṭṭhena rathe pakkhandāpesi. Rathānaṃ nemivaṭṭimattampi na temi. Dutiyanadimpi tatiyanadimpi teneva saccakārena uttari. Uttaramānā eva ca nigrodharukkhamūle satthāraṃ addasa. Satthāpi ‘‘imāsaṃ attano sāmike passantīnaṃ chandarāgo uppajjitvā maggaphalānaṃ antarāyaṃ kareyya, dhammaṃ sotuṃ ca na sakkhissantī''ti. Yathā aññamaññaṃ na passanti, tathā akāsi. Tā sabbāpi titthato uttaritvā dasabalaṃ vanditvā nisīdiṃsu. Satthā tāsaṃ dhammakathaṃ kathesi. Desanāpariyosāne sabbā sotāpattiphale patiṭṭhāya aññamaññaṃ passiṃsu. Satthā ''uppalavaṇṇā āgacchatū''ti cintesi. Therī āgantvā sabbā pabbājetvā ādāya bhikkhuniupassayaṃ gatā, satthā bhikkhusahassaṃ gahetvā ākāsena jetavanaṃ agamāsi.

Athāyaṃ mahākappinatthero attano kiccaṃ matthakappattaṃ ñatvā appossukko hutvā phalasamāpattisukhena vītināmento araññagatopi rukkhamūlagatopi suññāgāragatopi ''aho sukhaṃ aho sukha''nti abhiṇhaṃ udānaṃ udānesi. Bhikkhū kathaṃ uppādesuṃ ''kappinatthero rajjasukhaṃ anussaranto udānaṃ udānetī''ti. Te tathāgatassa ārocesuṃ. Bhagavā ''mama putto maggasukhaṃ phalasukhaṃ ārabbha udānaṃ udānesī''ti vatvā dhammapade imaṃ gāthamāha –

''Dhammapīti sukhaṃ seti, vippasannena cetasā;
Ariyappavedite dhamme, sadā ramati paṇḍito''ti. (dha. pa. 79);

Athekadivasaṃ satthā tassa antevāsikabhikkhusahassaṃ āmantetvā āha – ''kacci vo, bhikkhave, ācariyo dhammaṃ desetī''ti. Na bhagavā deseti, appossukko diṭṭhadhammasukhavihāraṃ anuyutto viharati, kassaci ovādamattampi na detīti. Satthā taṃ pakkosāpetvā ''saccaṃ kira tvaṃ, kappina, antevāsikānaṃ ovādamattampi na desī''ti? Saccaṃ bhagavāti. Brāhmaṇa, mā evaṃ kari, ajja paṭṭhāya antevāsikānaṃ dhammaṃ desehīti. ''Sādhu, bhante''ti thero satthu kathaṃ siravarena sampaṭicchitvā ekasamodhāneyeva samaṇasahassassa dhammaṃ desetvā sabbe arahattaṃ pāpesi. Aparabhāge satthā saṅghamajjhe nisinno paṭipāṭiyā there ṭhānantaresu ṭhapento mahākappinattheraṃ bhikkhuovādakānaṃ aggaṭṭhāne ṭhapesīti.

Sāgatattheravatthu

232. Dasame **tejodhātukusalāna**nti tejodhātuṃ samāpajjituṃ kusalānaṃ sāgatatthero aggoti dasseti. Ayañhi thero tejodhātusamāpattiyā ambatitthanāgassa tejasā tejaṃ pariyādiyitvā taṃ nāgaṃ nibbisevanaṃ akāsi. Tasmā tejodhātukusalānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gahetvā aparabhāge satthudhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ tejodhātukusalānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti, sāgatamāṇavotissa nāmaṃ akaṃsu. So aparabhāge satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā aṭṭha samāpattiyo nibbattetvā tattha vasībhāvaṃ pāpuṇi.

Athekadivasaṃ satthā cārikaṃ caramāno kosambinagarasamīpaṃ agamāsi. Tena ca samayena nadītitthe porāṇakanāvikassa bahū āgantukagamikā verino hutvā taṃ pothetvā mārayiṃsu. So viruddhena cittena patthanaṃ paṭṭhapetvā tasmiṃyeva titthe mahānubhāvo nāgarājā hutvā nibbatto. So viruddhacittattā akāleyeva vassāpeti, kāle pana na vassāpeti, sassāni na sammā sampajjanti. Sakalaraṭṭhavāsino ca tassa vūpasamanatthaṃ anusaṃvaccharaṃ balikammaṃ karonti, vasanatthāya cassa ekaṃ gehaṃ akaṃsu. Satthāpi teneva titthena uttaritvā bhikkhusaṅghaparivuto ''tasmiṃyeva padese rattiṃ vasissāmī''ti agamāsi.

Athāyaṃ thero ''caṇḍo kirettha nāgarājā''ti sutvā ''imaṃ nāgarājānaṃ dametvā nibbisevanaṃ katvā satthu vasanaṭṭhānaṃ pariyādetuṃ vaṭṭatī''ti nāgarājassa vasanaṭṭhānaṃ pavisitvā pallaṅkaṃ ābhujitvā nisīdi. Nāgo kujjhitvā ''konāmāyaṃ muṇḍako mayhaṃ vasanaṭṭhānaṃ pavisitvā nisinno''ti dhūpāyi, thero uttaritaraṃ dhūpāyi. Nāgo, pajjali, theropi uttaritaraṃ pajjalitvā tassa tejaṃ pariyādiyi. So ''mahanto vatāyaṃ bhikkhū''ti therassa pādamūle nipatitvā, ''bhante, tumhākaṃ saraṇaṃ gacchāmī’’ti āha. Mayhaṃ saraṇagamanakiccaṃ natthi, dasabalassa saraṇaṃ gacchāti. So ‘‘sādhū’’ti saraṇagato hutvā tato paṭṭhāya na kañci viheṭheti, devampi sammā vassāpeti, sassāni sammā sampajjanti.

Kosambivāsino ‘‘ayyena kira sāgatena ambatitthakanāgo damito’’ti sutvā satthu āgamanaṃ udikkhamānā dasabalassa mahāsakkāraṃ sajjayiṃsu. Te dasabalassa mahāsakkāraṃ katvā chabbaggiyānaṃ vacanena sabbagehesu kāpotikaṃ pasannaṃ paṭiyādetvā punadivase sāgatattherassa piṇḍāya carantassa gehe gehe thokaṃ thokaṃ adaṃsu. Thero apaññatte sikkhāpade manussehi yāciyamāno gehe gehe thokaṃ thokaṃ pivitvā avidūraṃ gantvāva anāhārikabhāvena satiṃ vissajjetvā saṅkāraṭṭhāne pati.

Satthā katabhattakicco nikkhamanto taṃ disvā gāhāpetvā vihāraṃ gantvā vigarahitvā sikkhāpadaṃ paññāpesi. So punadivase satiṃ labhitvā attanā katakāraṇaṃ sutvā accayaṃ desetvā dasabalaṃ khamāpetvā uppannasaṃvego vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Evaṃ vatthu vinaye samuṭṭhitaṃ. Taṃ tattha āgatanayeneva vitthārato veditabbaṃ. Aparabhāge pana satthā jetavane mahāvihāre nisīditvā paṭipāṭiyā there ṭhānantaresu ṭhapento sāgatattheraṃ tejodhātukusalānaṃ aggaṭṭhāne ṭhapesīti.

Rādhattheravatthu

233. Ekādasame **paṭibhāneyyakāna**nti satthu dhammadesanāpaṭibhānassa paccayabhūtānaṃ paṭibhānajanakānaṃ bhikkhūnaṃ rādhatthero aggoti dasseti. Therassa hi diṭṭhisamudācārañca okappaniyasaddhañca āgamma dasabalassa navanavā dhammadesanā paṭibhāti. Tasmā thero paṭibhāneyyakānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattitvā aparabhāge satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭibhāneyyakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ tathāgataṃ paricaritvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahanagare brāhmaṇakule paṭisandhiṃ gaṇhi, rādhamāṇavotissa nāmaṃ akaṃsu.

So mahallakakāle attano puttadārena abahumato ‘‘pabbajitvā kālaṃ vītināmessāmī’’ti vihāraṃ gantvā there pabbajjaṃ yāci. ‘‘Jiṇṇo mahallakabrāhmaṇo’’ti na koci pabbājetuṃ icchi. Athekadivasaṃ brāhmaṇo satthu santikaṃ gantvā paṭisanthāraṃ katvā ekamantaṃ nisīdi. Satthā tassa upanissayasampattiṃ disvā kathaṃ samuṭṭhāpetukāmo ‘‘kiṃ, brāhmaṇa, puttadārā taṃ paṭijaggantī’’ti? Kuto, bho gotama, paṭijagganaṃ, mahallakoti maṃ bahi nīhariṃsu. Kiṃ pana te, brāhmaṇa, pabbajituṃ na vaṭṭatīti? Ko maṃ, bho gotama, pabbājessati, mahallakabhāvena maṃ na koci icchatīti. Satthā sāriputtattherassa saññaṃ adāsi. Thero satthu vacanaṃ sirasā sampaṭicchitvā rādhabrāhmaṇaṃ pabbājetvā cintesi – ‘‘satthā imaṃ brāhmaṇaṃ sādarena pabbajāpesi, na kho me etaṃ anādarena pariharituṃ vaṭṭatī’’ti rādhattheraṃ ādāya gāmakāvāsaṃ agamāsi. Tatrassa adhunā pabbajitattā kicchalābhissa thero attano pattaṃ āvāsaṃ deti, attano pattaṃ paṇītapiṇḍapātampi tasseva datvā sayaṃ piṇḍāya carati. Rādhatthero senāsanasappāyañca bhojanasappāyañca labhitvā sāriputtattherassa santike kammaṭṭhānaṃ gahetvā nacirasseva arahattaṃ pāpuṇi.

Atha naṃ thero gahetvā dasabalaṃ passituṃ āgato. Satthā jānantova pucchi – ‘‘yo te mayā, sāriputta, nissitako dinno, kīdisaṃ tassa, na ukkaṇṭhatī’’ti? Bhante, sāsane abhiramitabhikkhu nāma evarūpo bhaveyyāti. Athāyasmato sāriputtassa ‘‘sāriputtatthero kataññū katavedī’’ti saṅghamajjhe kathā udapādi. Taṃ sutvā satthā bhikkhū āmantesi – ‘‘anacchariyaṃ, bhikkhave, sāriputtassa idāni kataññūkataveditā, so atīte ahetukapaṭisandhiyaṃ nibbattopi kataññūkatavedīyeva ahosī’’ti. Katarasmiṃ kāle bhagavāti?

Atīte, bhikkhave, pabbatapādamhi pañcasatamattā vaḍḍhakipurisā mahāaraññaṃ pavisitvā dabbasambhāre chinditvā mahāuḷumpaṃ bandhitvā nadiyā otārenti. Atheko hatthināgo ekasmiṃ visamaṭṭhāne soṇḍāya sākhaṃ gaṇhanto sākhābhaṅgavegaṃ sandhāretuṃ asakkonto tikhiṇakhāṇuke pādena avatthāsi, pādo viddho, dukkhavedanā vattanti. So gamanaṃ abhinīharituṃ asakkonto tattheva nipajji. So katipāhaccayena te vaḍḍhakī attano samīpena gacchante disvā ‘‘ime nissāyāhaṃ jīvitaṃ labhissāmī’’ti tesaṃ anupadaṃ agamāsi. Te nivattitvā hatthiṃ disvā bhītā palāyanti. So tesaṃ palāyanabhāvaṃ ñatvā aṭṭhāsi, puna ṭhitakāle anubandhi.

Vaḍḍhakijeṭṭhako cintesi – ‘‘ayaṃ hatthi amhesu tiṭṭhantesu anubandhati, palāyantesu tiṭṭhati, bhavissati tattha kāraṇa’’nti. Sabbe taṃ taṃ rukkhaṃ āruyha tassa āgamanaṃ paṭimānentā nisīdiṃsu. So tesaṃ santikaṃ āgantvā attano pādaṃ dassento parivattetvā nipajji. Tadā vaḍḍhakīnaṃ saññā udapādi – ‘‘gilānabhāvena, bho, esa āgacchati, na aññena kāraṇenā’’ti tassa santikaṃ gantvā pāde paviṭṭhakhāṇukaṃ disvā ‘‘iminā kāraṇena esa āgato’’ti tikhiṇavāsiyā khāṇukakoṭiyaṃ odhiṃ datvā daḷhāya rajjuyā bandhitvā kaḍḍhitvā nīhariṃsu. Athassa vaṇamukhaṃ pīḷetvā pubbalohitaṃ nīharitvā kasāvodakena dhovitvā attano jānanabhesajjaṃ makkhetvā nacirasseva phāsukaṃ akaṃsu.

Hatthināgo gilānā vuṭṭhito cintesi – ‘‘ime mayhaṃ bahupakārā, ime mayā nissāya jīvitaṃ laddhaṃ, mayā imesaṃ kataññunā katavedinā bhavituṃ vaṭṭatī’’ti attano vasanaṭṭhānaṃ gantvā setaṃ gandhahatthipotakaṃ ānesi. Vaḍḍhakino hatthipotakaṃ disvā ‘‘amhākaṃ hatthī puttampi gahetvā āgato’’ti ativiya tuṭṭhacittā ahesuṃ. Hatthināgo cintesi – ‘‘mayi tiṭṭhante ‘kiṃ nu kho ayaṃ āgato’ti mama āgatakāraṇaṃ na jānissantī’’ti ṭhitaṭṭhānato pakkāmi. Hatthipotako pitu pacchato pacchato anupāyāsi. Hatthināgo tassa āgatabhāvaṃ ñatvā nivattanatthāya saddasaññaṃ adāsi. So pitu kathaṃ sutvā nivattitvā vaḍḍhakīnaṃ santikaṃ gato. Vaḍḍhakino ‘‘imaṃ hatthipotakaṃ amhākaṃ dātuṃ āgato bhavissati eso’’ti ñatvā ‘‘amhākaṃ santike tayā kattabbakiccaṃ natthi, pitu santikaṃyeva gacchā’’ti pahiṇiṃsu. Hatthināgo yāvatatiyaṃ attano santikaṃ āgatampi puna vaḍḍhakīnaṃyeva samīpaṃ pesesi. Tato paṭṭhāya vaḍḍhakino hatthipotakaṃ attano santike katvā paṭijagganti. Bhojanakāle ekekaṃ bhattapiṇḍaṃ denti, bhattaṃ tassa yāvadatthaṃ ahosi. So vaḍḍhakīhi antogahane koṭṭitaṃ dabbasambhāraṃ āharitvā aṅgaṇaṭṭhāne rāsiṃ karoti. Eteneva niyāmena aññampi upakārakammaṃ karoti.

Satthā imaṃ kāraṇaṃ āharitvā pubbepi sāriputtassa kataññūkatavedibhāvaṃ dīpeti. Sāriputtatthero hi tadā mahāhatthī ahosi, aṭṭhuppattiyaṃ āgato ossaṭṭhavīriyo bhikkhu hatthipotako ahosi. Saṃyuttanikāyaṃ pana patvā sakalaṃ rādhasaṃyuttaṃ, dhammapade ca –

‘‘Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo’’ti. (dha. pa. 76) –

Gāthā therassa dhammadesanā nāma. Aparabhāge pana satthā paṭipāṭiyā there ṭhānantaresu ṭhapento rādhattheraṃ paṭibhāneyyakānaṃ aggaṭṭhāne ṭhapesīti.

Mogharājattheravatthu

234. Dvādasame **lūkhacīvaradharāna**nti lūkhacīvaraṃ dhārentānaṃ mogharājā aggoti dasseti. Ayaṃ hi thero satthalūkhaṃ suttalūkhaṃ rajanalūkhanti tividhenapi lūkhena samannāgataṃ paṃsukūlaṃ dhāresi. Tasmā lūkhacīvaradharānaṃ aggo nāma jāto.

Tassa pañhakamme ayamanupubbikathā – ayampi hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gahetvā nibbatti, tato aparabhāge satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kassapadasabalassa nibbattito puretarameva kaṭṭhavāhananagare amaccagehe paṭisandhiṃ gaṇhi. Aparabhāge vayappatto kaṭṭhavāhanarājānaṃ upaṭṭhahanto amaccaṭṭhānaṃ labhi.

Tasmiṃ kāle kassapadasabalo loke uppajji. Kaṭṭhavāhanarājā ‘‘buddho kira loke uppanno’’ti sutvā taṃ pakkosāpetvā āha – ‘‘tāta, buddho kira loke uppanno, imaṃ paccantanagaraṃ ekappahāreneva ubhohi amhehi tucchaṃ kātuṃ na sakkā, tvaṃ tāva majjhimadesaṃ gantvā buddhassa uppannabhāvaṃ ñatvā dasabalaṃ imaṃ nagaraṃ ānehī’’ti purisasahassena saddhiṃ pesesi. So anupubbena satthu santikaṃ gantvā dhammakathaṃ sutvā paṭiladdhasaddho tattheva pabbajitvā vīsati vassasahassāni samaṇadhammaṃ akāsi. Tena saddhiṃ gatapurisā pana sabbepi nivattitvā puna rañño santikaṃ āgatā.

Ayaṃ thero paripuṇṇasīlo kālaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaranto amhākaṃ dasabalassa nibbattito puretarameva sāvatthiyaṃ brāhmaṇakule paṭisandhiṃ gaṇhi, mogharājamāṇavotissa nāmaṃ akaṃsu. Kaṭṭhavāhanarājāpi kassapassa bhagavato adhikārakammaṃ katvā ekaṃ buddhantaraṃ saparivāro devamanussesu saṃsaritvā amhākaṃ dasabalassa nibbattito puretarameva sāvatthiyaṃ purohitagehe paṭisandhiṃ gaṇhi, bāvarimāṇavotissa nāmaṃ akaṃsu. So aparena samayena tayo vede uggaṇhitvā soḷasannaṃ māṇavakasahassānaṃ sippaṃ vācento carati. Athassa pasenadikosalarañño kāle pitu accayena purohitaṭṭhānaṃ adaṃsu. Tadā ayampi mogharājamāṇavo bāvaribrāhmaṇassa santike sippaṃ gaṇhāti.

Athekadivasaṃ bāvaribrāhmaṇo rahogato attano sippe sāraṃ olokento samparāyikaṃ sāraṃ adisvā ‘‘ekaṃ pabbajjaṃ pabbajitvā samparāyikaṃ gavesessāmī’’ti kosalarājānaṃ upasaṅkamitvā attano pabbajjaṃ anujānāpesi. So tena anuññāto soḷasahi māṇavakasahassehi parivuto pabbajjatthāya nikkhami. Kosalarājāpi tena saddhiṃyeva ekaṃ amaccaṃ kahāpaṇasahassaṃ datvā pesesi – ‘‘yasmiṃ ṭhāne ācariyo pabbajati, tatrassa vasanaṭṭhānaṃ gahetvā dethā’’ti. Bāvaribrāhmaṇo phāsukaṭṭhānaṃ olokento majjhimadesato paṭikkamma assakarañño ca muḷhakarañño ca sīmantare godhāvaritīre attano vasanaṭṭhānaṃ kāresi.

Atheko puriso jaṭilānaṃ dassanāya gato tesaṃ santake bhūmiṭṭhāne tehi anuññāto attano vasanaṭṭhānaṃ akāsi. Tena kataṃ disvā aparaṃ kulasataṃ gehasataṃ kāresi. Te sabbepi sannipatitvā ‘‘mayaṃ ayyānaṃ santake bhūmibhāge vasāma, mudhā vasituṃ na kāraṇaṃ, sukhavāsaṃ vo dassāmā’’ti ekeko ekekaṃ kahāpaṇaṃ bāvaribrāhmaṇassa vasanaṭṭhāne ṭhapesi. Sabbehipi ābhatakahāpaṇā satasahassamattā ahesuṃ. Bāvaribrāhmaṇo ‘‘kimatthaṃ ete ābhatā’’ti āha. Sukhavāsadānatthāya, bhanteti. Sacāhaṃ hiraññasuvaṇṇena atthiko assaṃ, ahaṃ mahantaṃ dhanarāsiṃ pahāya na pabbajeyyaṃ. Tumhākaṃ kahāpaṇe gaṇhitvā gacchathāti. Amhehi ayyassa pariccattaṃ na puna gaṇhāma, anusaṃvaccharaṃ pana eteneva niyāmena āharissāma, ime gahetvā ayyo dānaṃ detūti. Brāhmaṇo adhivāsetvā kapaṇaddhikavaṇibbakayācakānaṃ dānamukhe niyyātesi. Tassa aparāparaṃ dāyakabhāvo sakalajambudīpe paññāyittha.

Tato kāliṅgaraṭṭhe dunniviṭṭhe nāma gāme jūjakabrāhmaṇassa vaṃse jātabrāhmaṇassa brāhmaṇī uṭṭhāya samuṭṭhāya brāhmaṇaṃ codeti – ‘‘bāvarī, kira dānaṃ deti, gantvā tato hiraññasuvaṇṇaṃ āharā’’ti. So tāya codiyamāno saṇṭhātuṃ asakkonto bāvarissa santikaṃ gacchamāno bāvarimhi dānaṃ datvā paṇṇasālaṃ pavisitvā nipajjitvā dānaṃ anussaramāne gato. Gantvā ca ‘‘dānaṃ me, brāhmaṇa, dehi, dānaṃ me, brāhmaṇa, dehī’’ti āha. Akāle tvaṃ, brāhmaṇa, āgato, sampattayācakānaṃ me dinnaṃ, idāni kahāpaṇaṃ natthīti. Na mayhaṃ, brāhmaṇa, bahūhi kahāpaṇehi attho, tava ettakaṃ dānaṃ dadantassa na sakkā kahāpaṇehi vinā bhavituṃ, mayhaṃ pañca kahāpaṇasatāni dehīti. Brāhmaṇa, pañcapi satāni natthi, puna dānakāle sampatte labhissasīti. Kiṃ panāhaṃ tava dānakāle āgamissāmīti? Bāvaribrāhmaṇassa paṇṇasāladvāre vālukaṃ thūpaṃ katvā samantato rattavaṇṇāni pupphāni vikiritvā mantaṃ jappento viya oṭṭhe cāletvā cāletvā ‘‘muddhā phalatu sattadhā’’ti vadati.

Bāvaribrāhmaṇo cintesi – ‘‘ayaṃ mahātapo tapacāraṃ gaṇhitvā caraṇabrāhmaṇako mayhaṃ sattadivasamatthake ‘sattadhā muddhā phālatū’ti vadati, mayhañca imassa dātabbāni pañca kahāpaṇasatāni natthi, ekaṃsena maṃ esa ghātessatī''ti. Evaṃ tasmiṃ sokasallasamappite nipanne rattibhāgasamanantare anantarattabhāve bāvarissa mātā devatā hutvā nibbatti. Sā puttassa sokasallasamappitabhāvaṃ disvā āgantvā āha – ''tāta, esa muddhaṃ vā muddhaphālanaṃ vā na jānāti, tvampi loke buddhānaṃ uppannabhāvaṃ na jānāsi. Sace te saṃsayo atthi, satthu santikaṃ gantvā puccha, so te etaṃ kāraṇaṃ kathessatī''ti. Brāhmaṇo devatāya kathaṃ sutakālato paṭṭhāya assāsaṃ labhitvā punadivase uṭṭhite aruṇe sabbeva antevāsike pakkositvā, ''tātā, buddho kira loke uppanno, tumhe sīghaṃ gantvā 'buddho vā no vā'ti ñatvā āgantvā mayhaṃ ārocetha, ahaṃ satthu santikaṃ gamissāmi. Apica kho pana mayhaṃ mahallakabhāvena jīvitantarāyo dujjāno, tumhe tassa santikaṃ gantvā iminā ca iminā ca niyāmena pañhe pucchathā''ti muddhaphālanapañhaṃ nāma abhisaṅkharitvā adāsi.

Tato cintesi – ''sabbe ime māṇavā paṇḍitā, satthu dhammakathaṃ sutvā attano kicce matthakaṃ patte puna mayhaṃ santikaṃ āgaccheyyuṃ vā no vā''ti. Atha attano bhāgineyyassa ajitamāṇavassa nāma saññaṃ adāsi – ''tvaṃ pana ekanteneva mama santikaṃ āgantuṃ arahasi, tayā paṭiladdhaguṇaṃ āgantvā mayhaṃ katheyyāsī''ti. Atha te soḷasasahassajaṭilā ajitamāṇavaṃ jeṭṭhakaṃ katvā soḷasahi jeṭṭhantevāsikehi saddhiṃ ''satthāraṃ pañhaṃ pucchissāmā''ti cārikaṃ carantā gatagataṭṭhāne, ''ayyā, kahaṃ gacchatha, kahaṃ gacchathā''ti pucchitā ''dasabalassa santikaṃ pañhaṃ pucchituṃ gacchāmā''ti koṭito paṭṭhāya parisaṃ saṃkaḍḍhantā anekayojanasataṃ maggaṃ gatā. Satthā ''tesaṃ āgamanadivase aññassa okāso na bhavissati, idaṃ imissā parisāya anucchavikaṭṭhāna''nti gantvā pāsāṇacetiye piṭṭhipāsāṇe nisīdi. So ajitamāṇavopi sapariso taṃ piṭṭhipāsāṇaṃ āruyha satthu sarīrasampattiṃ disvā ''ayaṃ puriso imasmiṃ loke vivaṭacchado buddho bhavissatī''ti attano ācariyena pahite pañhe manasā pucchantova gato.

Taṃdivasaṃ tasmiṃ ṭhāne sampattaparisā dvādasayojanikā ahosi. Tesaṃ soḷasannaṃ antevāsikānaṃ antare mogharājamāṇavo ''ahaṃ sabbehi paṇḍitataro''ti mānatthaddho, tassa etadahosi – ''ayaṃ ajitamāṇavo sabbesaṃ jeṭṭhako, etassa paṭhamataraṃ mama pañhaṃ pucchituṃ na yutta''nti. Tassa lajjāyanto paṭhamataraṃ pañhaṃ apucchitvā tena pucchite dutiyo hutvā satthāraṃ pañhaṃ pucchi. Satthā ''mānatthaddho mogharājamāṇavā, na tāvassa ñāṇaṃ paripākaṃ gacchati, assa mānaṃ nivārituṃ vaṭṭatī''ti cintetvā āha – ''tiṭṭha tvaṃ, mogharāja, aññe tāva pañhe pucchantū''ti. So satthu santikā apasādaṃ labhitvā cintesi – ''ahaṃ ettakaṃ kālaṃ mayā paṇḍitataro nāma natthīti vicarāmi, buddhā ca nāma ajānitvā na kathenti. Satthārā mama pucchāya doso diṭṭho bhavissatī''ti tuṇhī ahosi. So aṭṭhahi janehi paṭipāṭiyā pañhe pucchite adhivāsetuṃ asakkonto navamo hutvā puna uṭṭhāsi. Punapi naṃ satthā apasādesi.

So punapi tuṇhī hutvā ''saṅghanavako dāni bhavituṃ na sakkhissāmī''ti pañcadasamo hutvā pañhaṃ pucchi. Atha satthā ñāṇassa paripākabhāvaṃ ñatvā pañhaṃ kathesi. So desanāpariyosāne attano parivārena jaṭilasahassena saddhiṃ arahattaṃ pāpuṇi. Imināva niyāmena sesānipi pannarasa jaṭilasahassāni arahattaṃ pāpuṇiṃsu. Sabbepi iddhimayapattacīvaradharā ehibhikkhūva ahesuṃ. Sesajanā pana na kathiyanti. Ayaṃ mogharājatthero tato paṭṭhāya tīhi lūkhehi samannāgataṃ cīvaraṃ dhāreti. Evaṃ pārāyane (su. ni. 982 ādayo) vatthu samuṭṭhitaṃ. Satthā pana aparabhāge jetavane nisinno there paṭipāṭiyā ṭhānantaresu ṭhapento mogharājattheraṃ imasmiṃ sāsane lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapento ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ lūkhacīvaradharānaṃ yadidaṃ mogharājā''ti āha.

Catutthavaggavaṇṇanā.

Ekacattālīsasuttamattāya therapāḷiyā vaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 5. Pañcamaetadaggavaggo

Mahāpajāpatigotamītherīvatthu

235. Theripāḷiyā paṭhame **yadidaṃ mahāpajāpatigotamī**ti mahāpajāpatigotamī therī rattaññūnaṃ aggāti dasseti.

Tassā pañhakamme pana ayamanupubbikathā – ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gaṇhitvā aparena samayena satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ rattaññūnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā yāvajīvaṃ dānaṃ datvā sīlaṃ rakkhitvā tato cuto devaloke nibbattitvā pana ekasmiṃ buddhantare devalokato cavitvā bārāṇasiyaṃ pañcannaṃ dāsisatānaṃ jeṭṭhakadāsī hutvā nibbatti. Atha vassūpanāyikasamaye pañca paccekabuddhā nandamūlakapabbhārato isipatane otaritvā nagare piṇḍāya caritvā isipatanameva gantvā ‘‘vassūpanāyikakuṭiyā atthāya hatthakammaṃ yācissāmā’’ti cintesuṃ. Kasmā? Vassaṃ upagacchantena hi nālakapaṭipadaṃ paṭipannenāpi pañcannaṃ chadanānaṃ aññatarena chadanena channe sadvārabaddhe senāsane upagantabbaṃ. Vuttañhetaṃ ‘‘na, bhikkhave, asenāsanikena vassaṃ upagantabbaṃ, yo upagaccheyya, āpatti dukkaṭassā’’ti (mahāva. 204). Tasmā vassakāle upakaṭṭhe sace senāsanaṃ labhati, iccetaṃ kusalaṃ. No ce labhati, hatthakammaṃ pariyesitvāpi kātabbaṃ. Hatthakammaṃ alabhantena sāmampi kātabbaṃ, na tveva asenāsanikena vassaṃ upagantabbaṃ. Ayamanudhammatā. Tasmā te paccekabuddhā ‘‘hatthakammaṃ yācissāmā’’ti cīvaraṃ pārupitvā sāyanhasamaye nagaraṃ pavisitvā seṭṭhissa gharadvāre aṭṭhaṃsu. Jeṭṭhakadāsī kuṭaṃ gahetvā udakatitthaṃ gacchantī paccekabuddhe nagaraṃ pavisante addasa. Seṭṭhi tesaṃ āgatakāraṇaṃ sutvā ‘‘amhākaṃ okāso natthi, gacchantū’’ti āha.

Atha te nagarā nikkhante jeṭṭhakadāsī kuṭaṃ gahetvā pavisantī disvā kuṭaṃ otāretvā vanditvā onamitvā mukhaṃ ukkhipitvā, ‘‘ayyā, nagaraṃ paviṭṭhamattāva nikkhantā, kiṃ nu kho’’ti pucchi. Vassūpanāyikakuṭiyā hatthakammaṃ yācituṃ āgatamhāti. Laddhaṃ, bhanteti? Na laddhaṃ upāsiketi. Kiṃ panesā kuṭi issareheva kātabbā, udāhu duggatehipi sakkā kātunti? Yena kenaci sakkā kātunti. Sādhu, bhante, mayaṃ karissāma, sve mayhaṃ bhikkhaṃ gaṇhathāti nimantetvā puna kuṭaṃ gahetvā āgamanatitthamagge ṭhatvā āgatāgatā avasesadāsiyo ‘‘ettheva hothā’’ti vatvā sabbāsaṃ āgatakāle āha – ‘‘ammā, kiṃ niccameva parassa dāsikammaṃ karissatha, udāhu dāsibhāvato muccituṃ icchathā’’ti. Ajjeva muccituṃ icchāma, ayyeti. Yadi evaṃ, mayā paccekabuddhā hatthakammaṃ alabhantā svātanāya nimantitā, tumhākaṃ sāmikehi ekadivasaṃ hatthakammaṃ dāpethāti. Tā ‘‘sādhū’’ti sampaṭicchitvā sāyaṃ aṭavito āgatakāle sāmikānaṃ ārocesuṃ. Te ‘‘sādhū’’ti jeṭṭhakadāsassa gehadvāre sannipatiṃsu.

Atha ne jeṭṭhakadāsī ‘‘sve, tātā, paccekabuddhānaṃ hatthakammaṃ dethā’’ti ānisaṃsaṃ ācikkhitvā yepi na kātukāmā, te gāḷhena ovādena tajjetvā sabbepi sampaṭicchāpesi. Sā punadivase paccekabuddhānaṃ bhattaṃ datvā sabbesaṃ dāsaputtānaṃ saññaṃ adāsi. Te tāvadeva araññaṃ pavisitvā dabbasambhāre samodhānetvā sataṃ sataṃ hutvā ekekaṃ kuṭiṃ caṅkamanādiparivāraṃ katvā mañcapīṭhapānīya-paribhojanīyādīni ṭhapetvā paccekabuddhānaṃ temāsaṃ tattheva vasanatthāya paṭiññaṃ kāretvā vārabhikkhaṃ paṭṭhapesuṃ. Yā attano våradivase na sakkoti, tassā jeṭṭhakadāsī sakagehato nīharitvā deti. Evaṃ temāsaṃ paṭijaggitvā jeṭṭhakadāsī ekekaṃ dāsiṃ ekekaṃ sāṭakaṃ sajjāpesi, pañca thūlasāṭakasatāni ahesuṃ. Tāni parivattāpetvā pañcannaṃ paccekabuddhānaṃ ticīvarāni katvā adāsi. Paccekabuddhā tāsaṃ passantīnaṃyeva ākāsena gandhamādanapabbataṃ agamaṃsu.

Tāpi sabbā yāvajīvaṃ kusalaṃ katvā devaloke nibbattiṃsu. Tāsu jeṭṭhikā tato cavitvā bārāṇasiyā avidūre pesakāragāme pesakārajeṭṭhakassa gehe nibbatti. Athekadivasaṃ padumavatiyā puttā pañcasatā paccekabuddhā bārāṇasiraññā nimantitā rājadvāraṃ āgantvā kañci olokentampi adisvā nivattitvā nagaradvārena nikkhamitvā taṃ pesakāragāmaṃ agamaṃsu. Sā itthī paccekabuddhe disvā sampiyāyamānā sabbe vanditvā bhikkhaṃ adāsi. Te bhattakiccaṃ katvā gandhamādanameva agamaṃsu.

Sāpi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsarantī amhākaṃ satthu nibbattito puretarameva devadahanagare mahāsuppabuddhassa gehe paṭisandhiṃ gaṇhi, gotamītissā nāmaṃ akaṃsu. Mahāmāyāya kaniṭṭhabhaginī hoti. Mantajjhāyakā brāhmaṇā lakkhaṇāni parigganhantā ‘‘imāsaṃ dvinnampi kucchiyaṃ vasitadārakā cakkavattino bhavissantī’’ti byākariṃsu. Suddhodanamahārājā vayappattakāle tā dvepi maṅgalaṃ katvā attano gharaṃ ānesi. Aparabhāge amhākaṃ bodhisatto tusitapurā cavitvā mahāmāyāya deviyā kucchiyaṃ paṭisandhiṃ gaṇhi. Mahāmāyā tassa jātadivasato sattame divase kālaṃ katvā tusitapure nibbatti. Suddhodanamahārājā mahāsattassa mātucchaṃ mahāpajāpatigotamiṃ aggamahesiṭṭhāne ṭhapesi. Tasmiṃ kāle nandakumāro jāto. Ayaṃ mahāpajāpati nandakumāraṃ dhātīnaṃ datvā sayaṃ bodhisattaṃ parihari.

Aparena samayena bodhisatto mahābhinikkhamanaṃ nikkhamitvā sabbaññutaṃ patvā lokānuggahaṃ karonto anukkamena kapilavatthuṃ patvā nagaraṃ piṇḍāya pāvisi. Athassa pitā suddhodanamahārājā antaravīthiyaṃyeva dhammakathaṃ sutvā sotāpanno ahosi. Atha dutiyadivase nando pabbaji, sattame divase rāhulo. Satthā aparena samayena vesāliṃ upanissāya kūṭāgārasālāyaṃ viharati. Tasmiṃ samaye suddhodanamahārājā setacchattassa heṭṭhā arahattaṃ sacchikatvā parinibbāyi. Tadā mahāpajāpatigotamī pabbajjāya cittaṃ uppādesi. Tato rohiṇīnadītīre kalahavivādasuttapariyosāne (su. ni. 868 ādayo) nikkhamitvā pabbajitānaṃ pañcannaṃ kumārasatānaṃ pādaparicārikā sabbāva ekacittā hutvā ‘‘mahāpajāpatiyā santikaṃ gantvā sabbāva satthu santike pabbajissāmā’’ti mahāpajāpatiṃ jeṭṭhikaṃ katvā satthu santikaṃ gantvā pabbajitukāmā ahesuṃ. Ayañca mahāpajāpati paṭhamameva ekavāraṃ satthāraṃ pabbajjaṃ yācamānā nālattha, tasmā kappakaṃ pakkosāpetvā kese chinnāpetvā kāsāyāni acchādetvā sabbā tā sākiyāniyo ādāya vesāliṃ gantvā ānandattherena dasabalaṃ yācāpetvā aṭṭhahi garudhammehi pabbajjañca upasampadañca alattha. Itarā pana sabbāpi ekatova upasampannā ahesuṃ. Ayamettha saṅkhepo, vitthārato panetaṃ vatthu pāḷiyaṃ (cūḷava. 402 ādayo) āgatameva.

Evaṃ upasampannā pana mahāpajāpati satthāraṃ upasaṅkamitvā abhivādetvā ekamantaṃ aṭṭhāsi, athassā satthā dhammaṃ desesi. Sā satthu santike kammaṭṭhānaṃ gahetvā arahattaṃ pāpuṇi. Sesā pañcasatā bhikkhuniyo nandakovādasuttapariyosāne (ma. ni. 3.398 ādayo) arahattaṃ pāpuṇiṃsu. Evametaṃ vatthu samuṭṭhitaṃ. Aparabhāge satthā jetavane nisinno bhikkhuniyo ṭhānantare ṭhapento mahāpajāpatiṃ rattaññūnaṃ aggaṭṭhāne ṭhapesīti.

Khemātherīvatthu

236. Dutiye **khemā**ti evaṃnāmikā bhikkhunī. Ito paṭṭhāya ca panassā pañhakamme ayamanupubbikathāti avatvā sabbattha abhinīhāraṃ ādiṃ katvā vattabbameva vakkhāma.

Atīte kira padumuttarabuddhakāle haṃsavatiyaṃ ayaṃ parapariyāpannā hutvā nibbatti. Athekadivasaṃ tassa bhagavato aggasāvikaṃ sujātattheriṃ nāma piṇḍāya carantaṃ disvā tayo modake datvā taṃdivasameva attano kese vissajjetvā theriyā dānaṃ datvā ‘‘anāgate buddhuppāde tumhe viya mahāpaññā bhaveyya’’nti patthanaṃ katvā yāvajīvaṃ kusalakammesu appamattā hutvā kappasatasahassaṃ devamanussesu saṃsarantī kassapabuddhakāle kikissa kāsirañño gehe paṭisandhiṃ gahetvā sattannaṃ bhaginīnaṃ abbhantarā hutvā vīsativassasahassāni geheyeva komāribrahmacariyaṃ caritvā tāhi bhaginīhi saddhiṃ dasabalassa vasanapariveṇaṃ kāretvā ekaṃ buddhantaraṃ devamanussesu saṃsarantī imasmiṃ buddhuppāde maddaraṭṭhe sāgalanagare rājakule paṭisandhiṃ gaṇhi, khemātissā nāmaṃ akaṃsu. Tassā sarīravaṇṇo suvaṇṇarasapiñjaro viya ahosi. Sā vayappattā bimbisārarañño gehaṃ agamāsi.

Sā tathāgate rājagahaṃ upanissāya veḷuvane viharante ‘‘satthā kira rūpe dosaṃ dassetī’’ti rūpamadamattā hutvā ‘‘mayhampi rūpe dosaṃ dasseyyā’’ti bhayena dasabalaṃ dassanāya na gacchati. Rājā cintesi – ‘‘ahaṃ satthu aggupaṭṭhāko, mādisassa ca nāma ariyasāvakassa aggamahesī dasabalaṃ dassanāya na gacchati, na me etaṃ ruccatī’’ti. So kavīhi veḷuvanuyyānassa vaṇṇaṃ bandhāpetvā ‘‘khemāya deviyā savanūpacāre gāyathā’’ti āha. Sā uyyānassa vaṇṇaṃ sutvā gantukāmā hutvā rājānaṃ paṭipucchi. Rājā ‘‘uyyānaṃ gaccha, satthāraṃ pana adisvā āgantuṃ na labhissasī’’ti āha. Sā rañño paṭivacanaṃ adatvāva maggaṃ paṭipajji. Rājā tāya saddhiṃ gacchante purise āha – ‘‘sace devī uyyānato nivattamānā dasabalaṃ passati, iccetaṃ kusalaṃ. Sace na passati, rājāṇāya naṃ dassethā’’ti. Atha kho sā devī divasabhāgaṃ uyyāne caritvā nivattantī dasabalaṃ adisvāva gantuṃ āraddhā. Atha naṃ rājapurisā attano aruciyāva deviṃ satthu santikaṃ nayiṃsu.

Satthā taṃ āgacchantiṃ disvā iddhiyā ekaṃ devaccharaṃ nimminitvā tālavaṇṭaṃ gahetvā bījamānaṃ viya akāsi. Khemā devī taṃ disvā cintesi – ‘‘mānamhi naṭṭhā, evarūpā nāma devaccharappaṭibhāgā itthiyo dasabalassa avidūre tiṭṭhanti, ahaṃ etāsaṃ paricārikāpi nappahomi, mānamadaṃ hi nissāya pāpacittassa vasena naṭṭhā’’ti taṃ nimittaṃ gahetvā tameva itthiṃ olokayamānā aṭṭhāsi. Athassā passantiyāva tathāgatassa adhiṭṭhānabalena sā itthī paṭhamavayaṃ atikkamma majjhimavaye ṭhitā viya majjhimavayaṃ atikkamma pacchimavaye ṭhitā viya ca valittacā palitakesā khaṇḍaviraḷadantā ahosi. Tato tassā passantiyāva saddhiṃ tālavaṇṭena parivattitvā paripati. Tato khemā pubbahetusampannattā tasmiṃ ārammaṇe āpāthagate evaṃ cintesi – ‘‘evaṃvidhampi nāma sarīraṃ evarūpaṃ vipattiṃ pāpuṇāti, mayhampi sarīraṃ evaṃgatikameva bhavissatī’’ti. Athassā evaṃ cintitakkhaṇe satthā imaṃ dhammapade gāthamāha –

> ‘‘Ye rāgarattānupatanti sotaṃ,
> Sayaṃkataṃ makkaṭakova jālaṃ;
> Etampi chetvāna vajanti dhīrā,
> Anapekkhino sabbadukkhaṃ pahāyā’’ti.

Sā gāthāpariyosāne ṭhitapade ṭhitāyeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Agāramajjhe vasantena nāma arahattaṃ pattena taṃdivasameva parinibbāyitabbaṃ vā pabbajitabbaṃ vā hoti, sā pana attano āyusaṅkhārānaṃ pavattanabhāvaṃ ñatvā ‘‘attano pabbajjaṃ anujānāpessāmī’’ti satthāraṃ vanditvā rājanivesanaṃ gantvā rājānaṃ anabhivādetvāva aṭṭhāsi. Rājā iṅgiteneva aññāsi – ‘‘ariyadhammaṃ pattā bhavissatī’’ti. Atha naṃ āha – ‘‘devi gatā nu kho satthudassanāyā’’ti. Mahārāja, tumhehi diṭṭhadassanaṃ parittaṃ, ahaṃ pana dasabalaṃ sudiṭṭhamakāsiṃ, pabbajjaṃ me anujānāthāti. Rājā ‘‘sādhu, devī’’ti sampaṭicchitvā suvaṇṇasivikāya bhikkhuniupassayaṃ upanetvā pabbājesi. Athassā ‘‘khemātherī nāma gihibhāve ṭhatvā arahattaṃ pattā’’ti mahāpaññabhāvo pākaṭo ahosi. Idamettha vatthu. Atha satthā aparabhāge jetavane nisinno bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento khemātheriṃ mahāpaññānaṃ aggaṭṭhāne ṭhapesīti.

Uppalavaṇṇātherīvatthu

237. Tatiye **uppalavaṇṇā**ti nīluppalagabbhasadiseneva vaṇṇena samannāgatattā evaṃladdhanāmā therī. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gaṇhitvā aparabhāge mahājanena saddhiṃ satthu santikaṃ gantvā dhammaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ iddhimantīnaṃ aggaṭṭhāne ṭhapentaṃ disvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā taṃ ṭhānantaraṃ patthesi. Sā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsarantī kassapabuddhakāle bārāṇasinagare kikissa kāsirañño gehe paṭisandhiṃ gaṇhitvā sattannaṃ bhaginīnaṃ abbhantarā hutvā vīsati vassasahassāni brahmacariyaṃ caritvā bhikkhusaṅghassa pariveṇaṃ katvā devaloke nibbattā.

Tato cavitvā puna manussalokaṃ āgacchantī ekasmiṃ gāme sahatthā kammaṃ katvā jīvanakaṭṭhāne nibbattā. Sā ekadivasaṃ khettakuṭiṃ gacchantī antarāmagge ekasmiṃ sare pātova pupphitaṃ padumapupphaṃ disvā taṃ saraṃ oruyha tañceva pupphaṃ lājapakkhipanatthāya paduminiyā pattañca gahetvā kedāre sālisīsāni chinditvā kuṭikāya nisinnā lāje bhajjitvā pañca lājasatāni gaṇesi. Tasmiṃ khaṇe gandhamādanapabbate nirodhasamāpattito vuṭṭhito eko paccekabuddho āgantvā tassā avidūre aṭṭhāsi. Sā paccekabuddhaṃ disvā lājehi saddhiṃ padumapupphaṃ gahetvā kuṭito oruyha lāje paccekabuddhassa patte pakkhipitvā padumapupphena pattaṃ pidhāya adāsi. Athassā paccekabuddhe thokaṃ gate etadahosi – ‘‘pabbajitā nāma pupphena anatthikā, ahaṃ pupphaṃ gahetvā piḷandhissāmī''ti gantvā paccekabuddhassa hatthato pupphaṃ gahetvā puna cintesi – ''sace, ayyo, pupphena anatthiko abhavissa, pattamatthake ṭhapetuṃ na adassa, addhā ayyassa attho bhavissatī''ti puna gantvā pattamatthake ṭhapetvā paccekabuddhaṃ khamāpetvā, ''bhante, imesaṃ me lājānaṃ nissandena lājagaṇanāya puttā assu, padumapupphassa nissandena nibbattanibbattaṭṭhāne me pade pade padumapupphaṃ uṭṭhahatū''ti patthanaṃ akāsi. Paccekabuddho tassā passantiyāva ākāsena gandhamādanapabbataṃ gantvā taṃ padumaṃ nandamūlakapabbhāre paccekabuddhānaṃ akkamanasopānasamīpe pādapuñchanaṃ katvā ṭhapesi.

Sāpi tassa kammassa nissandena devaloke paṭisandhiṃ gaṇhi, nibbattakālato paṭṭhāya cassā pade pade mahāpadumapupphaṃ uṭṭhāsi. Sā tato cavitvā pabbatapāde ekasmiṃ padumassare padumagabbhe nibbatti. Taṃ nissāya eko tāpaso vasati, so pātova mukhadhovanatthāya saraṃ gantvā taṃ pupphaṃ disvā cintesi – ''idaṃ pupphaṃ sesehi mahantataraṃ, sesāni ca pupphitāni, idaṃ makuḷitameva, bhavitabbamettha kāraṇenā''ti udakaṃ otaritvā taṃ pupphaṃ gaṇhi. Taṃ tena gahitamattameva pupphitaṃ. Tāpaso antopadumagabbhe nipannadārikaṃ addasa. Diṭṭhakālato paṭṭhāya ca dhītusinehaṃ labhitvā padumeneva saddhiṃ paṇṇasālaṃ netvā mañcake nipajjāpesi. Athassā puññānubhāvena aṅguṭṭhake khīraṃ nibbatti. So tasmiṃ pupphe milāte aññaṃ navapupphaṃ āharitvā taṃ nipajjāpesi. Athassā ādhāvanavidhāvanena kīḷituṃ samatthakālato paṭṭhāya padavāre padavāre padumapupphaṃ uṭṭhāsi, kuṅkumarāsissa viyassā sarīravaṇṇo ahosi. Sā appattā devavaṇṇaṃ, atikkantā mānusavaṇṇaṃ ahosi. Sā pitari phalāphalatthāya gate paṇṇasālāyaṃ ohīyati.

Athekadivasaṃ tassā vayappattakāle pitari phalāphalatthāya gate eko vanacarako taṃ disvā cintesi – ''manussānaṃ nāma evaṃvidhaṃ rūpaṃ natthi, vīmaṃsissāmi na''nti tāpasassa āgamanaṃ udikkhanto nisīdi. Sā pitari āgacchante paṭipathaṃ gantvā tassa hatthato kājakamaṇḍaluṃ aggahesi, āgantvā nisinnassa cassa attanā karaṇavattaṃ dassesi. Tadā so vanacarako manussabhāvaṃ ñatvā tāpasaṃ abhivādetvā nisīdi. Tāpaso taṃ vanacarakaṃ vanamūlaphalāphalehi ca pānīyena ca nimantetvā, ''bho purisa, imasmiṃyeva ṭhāne vasissasi, udāhu gamisassī''ti pucchi. Gamissāmi, bhante, idha kiṃ karissāmīti. Idaṃ tayā diṭṭhakāraṇaṃ etto gantvā akathetuṃ sakkhissasīti. Sace, ayyo, na icchati, kiṃ kāraṇā kathessāmīti tāpasaṃ vanditvā puna āgamanakāle maggasañjānanatthaṃ sākhāsaññañca rukkhasaññañca karonto pakkāmi.

So bārāṇasiṃ gantvā rājānaṃ addasa, rājā ''kasmā āgatosī''ti pucchi. ''Ahaṃ, deva, tumhākaṃ vanacarako pabbatapāde acchariyaṃ itthiratanaṃ disvā āgatomhī''ti sabbaṃ pavattiṃ kathesi. So tassa vacanaṃ sutvā vegena pabbatapādaṃ gantvā avidūre ṭhāne khandhāvāraṃ nivesetvā vanacarakena ceva aññehi ca purisehi saddhiṃ tāpasassa bhattakiccaṃ katvā nisinnavelāya tattha gantvā abhivādetvā paṭisanthāraṃ katvā ekamantaṃ nisīdi. Rājā tāpasassa pabbajitaparikkhārabhaṇḍaṃ pādamūle ṭhapetvā, ''bhante, imasmiṃ ṭhāne kiṃ karoma, gacchāmā''ti āha. Gaccha, mahārājāti. Āma, gacchāmi, bhante. Ayyassa pana samīpe visabhāgaparisā atthīti assumha, asāruppā esā pabbajitānaṃ, mayā saddhiṃ gacchatu, bhanteti. Manussānaṃ cittaṃ nāma duttosayaṃ, kathaṃ bahūnaṃ majjhe vasissatīti. Amhākaṃ rucitakālato paṭṭhāya sesānaṃ jeṭṭhakaṭṭhāne ṭhapetvā paṭijaggissāmi, bhanteti.

So rañño kathaṃ sutvā daharakāle gahitanāmavaseneva, ''amma, padumavatī''ti dhītaraṃ pakkosi. Sā ekavacaneneva paṇṇasālato nikkhamitvā pitaraṃ abhivādetvā aṭṭhāsi. Atha naṃ pitā āha – ''tvaṃ, amma, vayappattā, imasmiṃ ṭhāne raññā diṭṭhakālato paṭṭhāya vasituṃ ayuttā, raññā saddhiṃ gaccha, ammā''ti. Sā ''sādhu, tātā''ti pitu vacanaṃ sampaṭicchitvā abhivādetvā parodamānā aṭṭhāsi. Rājā ''imissā pitu cittaṃ gaṇhāmī''ti tasmiṃyeva ṭhāne kahāpaṇarāsimhi ṭhapetvā abhisekaṃ akāsi. Atha naṃ gahetvā attano nagaraṃ ānetvā āgatakālato paṭṭhāya sesaitthiyo anoloketvā tāya saddhiṃyeva ramati. Tā itthiyo issāpakatā taṃ rañño antare paribhinditukāmā evamāhaṃsu – ''nāyaṃ, mahārāja, manussajātikā, kahaṃ nāma tumhehi manussānaṃ vicaraṇaṭṭhāne padumāni uṭṭhahantāni diṭṭhapubbāni, addhā ayaṃ yakkhinī, nīharatha naṃ mahārājā''ti. Rājā tāsaṃ kathaṃ sutvā tuṇhī ahosi.

Athassa aparena samayena paccanto kupito. So ''garugabbhā padumavatī''ti taṃ nagare ṭhapetvā paccantaṃ agamāsi. Atha tā itthiyo tassā upaṭṭhāyikāya lañjaṃ datvā ‘‘imissā dārakaṃ jātamattameva apanetvā ekaṃ dārughaṭikaṃ lohitena makkhetvā santike ṭhapehī’’ti āhaṃsu. Padumavatiyāpi nacirasseva gabbhavuṭṭhānaṃ ahosi. Mahāpadumakumāro ekakova kucchiyaṃ paṭisandhiṃ gaṇhi. Avasesā ekūnapañcasatā dārakā mahāpadumakumārassa mātukucchito nikkhamitvā nipannakāle saṃsedajā hutvā nibbattiṃsu. Athassa ‘‘na tāvāyaṃ satiṃ paṭilabhatī’’ti ñatvā upaṭṭhāyikā ekaṃ dārughaṭikaṃ lohitena makkhetvā samīpe ṭhapetvā tāsaṃ itthīnaṃ saññaṃ adāsi. Tā pañcasatāpi itthiyo ekekā ekekaṃ dārakaṃ gahetvā cundakārakānaṃ santikaṃ pesetvā karaṇḍake āharāpetvā attanā attanā gahitadārake tattha nipajjāpetvā bahi lañchanaṃ katvā ṭhapayiṃsu.

Padumavatīpi kho saññaṃ labhitvā taṃ upaṭṭhāyikaṃ ‘‘kiṃ vijātamhi, ammā’’ti pucchi. Sā taṃ santajjetvā ‘‘kuto tvaṃ dārakaṃ labhissasī’’ti vatvā ‘‘ayaṃ te kucchito nikkhantadārako’’ti lohitamakkhitaṃ dārughaṭikaṃ purato ṭhapesi. Sā taṃ disvā domanassappattā ‘‘sīghaṃ naṃ phāletvā apanehi, sace koci passeyya lajjitabbaṃ bhaveyyā’’ti āha. Sā tassā kathaṃ sutvā atthakāmā viya dārughaṭikaṃ phāletvā uddhane pakkhipi.

Rājāpi paccantato āgantvā nakkhattaṃ paṭimānento bahinagare khandhāvāraṃ bandhitvā nisīdi. Atha tā pañcasatā itthiyo rañño paccuggamanaṃ āgantvā āhaṃsu – ‘‘tvaṃ, mahārāja, na amhākaṃ saddahasi, amhehi vuttaṃ akāraṇaṃ viya hoti. Tvaṃ mahesiyā upaṭṭhāyikaṃ pakkosāpetvā paṭipuccha, dārughaṭikaṃ te devī vijātā’’ti. Rājā taṃ kāraṇaṃ na upaparikkhitvāva ‘‘amanussajātikā bhavissatī’’ti taṃ gehato nikkaḍḍhi. Tassā rājagehato saha nikkhamaneneva padumapupphāni antaradhāyiṃsu, sarīracchavipi vivaṇṇā ahosi. Sā ekikāva antaravīthiyā pāyāsi. Atha naṃ ekā vayappattā mahallikā itthī disvā dhītusinehaṃ uppādetvā ‘‘kahaṃ gacchasi ammā’’ti āha. Āgantukamhi, vasanaṭṭhānaṃ olokentī vicarāmīti. Idhāgaccha, ammāti vasanaṭṭhānaṃ datvā bhojanaṃ paṭiyādesi.

Tassā imināva niyāmena tattha vasamānāya tā pañcasatā itthiyo ekacittā hutvā rājānaṃ āhaṃsu – ‘‘mahārāja, tumhesu yuddhaṃ gatesu amhehi gaṅgādevatāya ‘amhākaṃ deve vijitasaṅgāme āgate balikammaṃ katvā udakakīḷaṃ karissāmā’ti patthitaṃ atthi, etamatthaṃ, deva, jānāpemā’’ti. Rājā tāsaṃ vacanena tuṭṭho gaṅgāyaṃ udakakīḷaṃ kātuṃ agamāsi. Tāpi attanā attanā gahitaṃ karaṇḍakaṃ paṭicchannaṃ katvā ādāya nadiṃ gantvā tesaṃ karaṇḍakānaṃ paṭicchādanatthaṃ pārupitvā pārupitvā udake patitvā karaṇḍake vissajjesuṃ. Tepi kho karaṇḍakā sabbe saha gantvā heṭṭhāsote pasāritajālamhi laggiṃsu. Tato udakakīḷaṃ kīḷitvā rañño uttiṇṇakāle jālaṃ ukkhipantā te karaṇḍake disvā rañño santikaṃ ānayiṃsu. Rājā karaṇḍake disvā ‘‘kiṃ, tātā, karaṇḍakesū’’ti āha. Na jānāma, devāti. So te karaṇḍake vivarāpetvā olokento paṭhamaṃ mahāpadumakumārassa karaṇḍakaṃ vivarāpesi. Tesaṃ pana sabbesampi karaṇḍakesu nipajjāpitadivaseyeva puññiddhiyā aṅguṭṭhato khīraṃ nibbatti. Sakko devarājā tassa rañño nikkaṅkhabhāvatthaṃ antokaraṇḍake akkharāni likhāpesi ‘‘ime kumārā padumavatiyā kucchimhi nibbattā bārāṇasirañño puttā, atha ne padumavatiyā sapattiyo pañcasatā itthiyo karaṇḍakesu pakkhipitvā udake khipiṃsu, rājā imaṃ kāraṇaṃ jānātū’’ti. Karaṇḍake vivaritamatte rājā akkharāni vācetvā dārake disvā mahāpadumakumāraṃ ukkhipitvā ‘‘vegena rathe yojetha, asse kappetha, ahaṃ ajja antonagaraṃ pavisitvā ekaccānaṃ mātugāmānaṃ piyaṃ karissāmī’’ti pāsādaṃ āruyha hatthigīvāya sahassabhaṇḍikaṃ ṭhapetvā bheriṃ carāpesi ‘‘yo padumavatiṃ passati, so imaṃ sahassaṃ gaṇhatū’’ti.

Taṃ kathaṃ sutvā padumavatī mātuyā saññaṃ adāsi – ‘‘hatthigīvato sahassaṃ gaṇha, ammā’’ti. Ahaṃ evarūpaṃ gaṇhituṃ na visahāmīti. Sā dutiyampi tatiyampi vutte, ‘‘kiṃ vatvā gaṇhāmi ammā’’ti āha. ‘‘Mama dhītā, padumavatiṃ deviṃ passatī’’ti vatvā gaṇhāhīti. Sā ‘‘yaṃ vā taṃ vā hotū’’ti gantvā sahassacaṅkoṭakaṃ gaṇhi. Atha naṃ manussā pucchiṃsu – ‘‘padumavatiṃ deviṃ passasi, ammā’’ti. ‘‘Ahaṃ na passāmi, dhītā kira me passatī’’ti āha. Te ‘‘kahaṃ pana sā, ammā’’ti vatvā tāya saddhiṃ gantvā padumavatiṃ sañjānitvā pādesu nipatiṃsu. Tasmiṃ kāle sā ‘‘padumavatī devī aya’’nti ñatvā ‘‘bhāriyaṃ vata itthiyā kammaṃ kataṃ, yā evaṃvidhassa rañño mahesī samānā evarūpe ṭhāne nirārakkhā vasī’’ti āha. Tepi rājapurisā padumavatiyā nivesanaṃ setasāṇīhi parikkhipāpetvā dvāre ārakkhaṃ ṭhapetvā rañño ārocesuṃ. Rājā suvaṇṇasivikaṃ pesesi. Sā ‘‘ahaṃ evaṃ na gamissāmi, mama vasanaṭṭhānato paṭṭhāya yāva rājagehaṃ etthantare varapotthakacittattharaṇe attharāpetvā upari suvaṇṇatārakavicittaṃ celavitānaṃ bandhāpetvā pasādhanatthāya sabbālaṅkāresu pahitesu padasāva gamissāmi, evaṃ me nāgarā sampattiṃ passissantī’’ti āha. Rājā ‘‘padumavatiyā yathāruciṃ karothā’’ti āha. Tato padumavatī sabbapasādhanaṃ pasādhetvā ‘‘rājageham gamissāmī’’ti maggaṃ paṭipajji. Athassā akkantaakkantaṭṭhāne varapotthakacittattharaṇāni bhinditvā padumapupphāni uṭṭhahiṃsu. Sā mahājanassa attano sampattiṃ dassetvā rājanivesanaṃ āruyha sabbe cittattharaṇe tassā mahallikāya posāvanikamūlaṃ katvā dāpesi.

Rājāpi kho tā pañcasatā itthiyo pakkosāpetvā ‘‘imāyo te devi dāsiyo katvā demī’’ti āha. Sādhu, mahārāja, etāsaṃ mayhaṃ dinnabhāvaṃ sakalanagare jānāpehīti. Rājā nagare bheriṃ carāpesi – ‘‘padumavatiyā dūbbhikā pañcasatā itthiyo etissā eva dāsiyo katvā dinnā’’ti. Sā ‘‘tāsaṃ sakalanagarena dāsibhāvo sallakkhito’’ti ñatvā ‘‘ahaṃ mama dāsiyo bhujissā kātuṃ labhāmi devā’’ti rājānaṃ pucchi. Tava icchā devīti. Evaṃ sante tameva bhericārikaṃ pakkosāpetvā ‘‘padumavatideviyā attano dāsiyo katvā dinnā pañcasatā itthiyo sabbāva bhujissā katāti puna bheriṃ carāpethā’’ti āha. Sā tāsaṃ bhujissabhāve kate ekūnāni pañcasattaputtāni tāsaṃyeva hatthe posanatthāya datvā sayaṃ mahāpadumakumāraṃyeva gaṇhi.

Atha aparabhāge tesaṃ kumārānaṃ kīḷanavaye sampatte rājā uyyāne nānāvidhaṃ kīḷanaṭṭhānaṃ kāresi. Te attano soḷasavassuddesikakāle sabbeva ekato hutvā uyyāne padumasañchannāya maṅgalapokkharaṇiyā kīḷantā navapadumāni pupphitāni purāṇapadumāni ca vaṇṭato patantāni disvā ‘‘imassa tāva anupādinnakassa evarūpā jarā pāpuṇāti, kimaṅgaṃ pana amhākaṃ sarīrassa. Idampi hi evaṃgatikameva bhavissatī’’ti ārammaṇaṃ gahetvā sabbeva paccekabodhiñāṇaṃ nibbattetvā uṭṭhāyuṭṭhāya padumakaṇṇikāsu pallaṅkena nisīdiṃsu.

Atha tehi saddhiṃ āgatā rājapurisā bahugataṃ divasaṃ ñatvā ‘‘ayyaputtā tumhākaṃ velaṃ jānāthā’’ti āhaṃsu. Te tuṇhī ahesuṃ. Te purisā gantvā rañño ārocesuṃ – ‘‘kumārā deva, padumakaṇṇikāsu nisinnā, amhesu kathentesupi vacībhedaṃ na karontī’’ti. Yathāruciyā tesaṃ nisīdituṃ dethāti. Te sabbarattiṃ gahitārakkhā padumakaṇṇikāsu nisinnaniyāmeneva aruṇaṃ uṭṭhāpesuṃ. Purisā punadivase upasaṅkamitvā ‘‘devā velaṃ jānāthā’’ti āhaṃsu. Na mayaṃ devā, paccekabuddhā nāma mayanti. Ayyā, tumhe bhāriyaṃ kathaṃ kathetha, paccekabuddhā nāma tumhādisā na honti, dvaṅgulakesamassudharā kāye paṭimukkaaṭṭhaparikkhārā hontīti. Te dakkhiṇahatthena sīsaṃ parāmasiṃsu. Tāvadeva gihiliṅgaṃ antaradhāyi, aṭṭha parikkhārā kāye paṭimukkāva ahesuṃ. Tato passantasseva mahājanassa ākāsena nandamūlakapabbhāraṃ agamaṃsu.

Sāpi kho, padumavatī devī, ‘‘ahaṃ bahuputtā hutvā niputtā jātā’’ti hadayasokaṃ patvā teneva sokena kālaṃ katvā rājagahanagaradvāragāmake sahatthena kammaṃ katvā jīvanakaṭṭhāne nibbatti. Aparabhāge kulagharaṃ gantvā ekadivasaṃ sāmikassa khettaṃ yāguṃ haramānā tesaṃ attano puttānaṃ antare aṭṭha paccekabuddhe bhikkhācāravelāya ākāsena gacchante disvā sīghaṃ sīghaṃ gantvā sāmikassa ārocesi – ‘‘passa, ayya, paccekabuddhe, ete nimantetvā bhojessāmā’’ti. So āha – ‘‘samaṇasakuṇā nāmete aññatthāpi evaṃ caranti, na ete paccekabuddhā’’ti. Te tesaṃ kathentānaṃyeva avidūre ṭhāne otariṃsu. Sā itthī taṃdivasaṃ attano bhattakhajjabhojanaṃ tesaṃ datvā ‘‘svepi aṭṭha janā mayhaṃ bhikkhaṃ gaṇhathā’’ti āha. Sādhu, upāsike, tava sakkāro ettakova hotu, āsanāni ca aṭṭheva hontu, aññepi bahū paccekabuddhe disvā tava cittaṃ pasādeyyāsīti. Sā punadivase aṭṭha āsanāni paññāpetvā aṭṭhannaṃ sakkārasammānaṃ paṭiyādetvā nisīdi.

Nimantitapaccekabuddhā sesānaṃ saññaṃ adaṃsu – ‘‘mārisā, ajja aññattha agantvā sabbeva tumhākaṃ mātu saṅgahaṃ karothā’’ti. Te tesaṃ vacanaṃ sutvā sabbeva ekato ākāsena āgantvā mātugehadvāre pāturahesuṃ. Sāpi paṭhamaṃ laddhasaññatāya bahūpi disvā na kampittha, sabbepi te gehaṃ pavesetvā āsanesu nisīdāpesi. Tesu paṭipāṭiyā nisīdantesu navamo aññāni aṭṭha āsanāni māpetvā sayaṃ dhurāsane nisīdi. Yāva āsanāni vaḍḍhanti, tāva gehaṃ vaḍḍhati. Evaṃ tesu sabbesupi nisinnesu sā itthī aṭṭhannaṃ paccekabuddhānaṃ paṭiyāditaṃ sakkāraṃ pañcasatānampi yāvadatthaṃ datvā aṭṭha nīluppalahatthake āharitvā nimantitapaccekabuddhānaṃyeva pādamūle ṭhapetvā āha – ‘‘mayhaṃ, bhante, nibbattanibbattaṭṭhāne sarīravaṇṇo imesaṃ nīluppalānaṃ antogabbhavaṇṇo viya hotū''ti patthanaṃ akāsi. Paccekabuddhā mātu anumodanaṃ katvā gandhamādanaṃyeva agamaṃsu.

Sāpi yāvajīvaṃ kusalaṃ katvā tato cutā devaloke nibbattitvā imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhikule paṭisandhiṃ gaṇhi, nīluppalagabbhasamānavaṇṇatāya cassā uppalavaṇṇātveva nāmaṃ akaṃsu. Athassā vayappattakāle sakalajambudīparājāno ca seṭṭhino ca seṭṭhissa santikaṃ pahiṇiṃsu – ''dhītaraṃ amhākaṃ detū''ti. Apahiṇanto nāma nāhosi. Tato seṭṭhi cintesi – ''ahaṃ sabbesaṃ manaṃ gahetuṃ na sakkhissāmi, upāyaṃ panekaṃ karissāmī''ti dhītaraṃ pakkosāpetvā ''pabbajituṃ amma sakkhissasī''ti āha. Tassā pacchimabhavikattā pituvacanaṃ sīse āsittasatapākatelaṃ viya ahosi, tasmā pitaraṃ ''pabbajissāmi, tātā''ti āha. So tassā sakkāraṃ katvā bhikkhuniupassayaṃ netvā pabbājesi. Tassā acirapabbajitāya eva uposathāgāre kālavāro pāpuṇi. Sā dīpaṃ jāletvā uposathāgāraṃ sammajjitvā dīpasikhāya nimittaṃ gaṇhitvā punappunaṃ olokayamānā tejokasiṇārammaṇaṃ jhānaṃ nibbattetvā tadeva pādakaṃ katvā arahattaṃ pāpuṇi. Arahattaphalena saddhiṃyeva ca iddhivikubbane ciṇṇavasī ahosi. Sā aparabhāge satthu yamakapāṭihāriyakaraṇadivase ''ahaṃ, bhante, pāṭihāriyaṃ karissāmī''ti sīhanādaṃ nadi. Satthā idaṃ kāraṇaṃ aṭṭhuppattiṃ katvā jetavanavihāre nisinno paṭipāṭiyā bhikkhuniyo ṭhānantare ṭhapento imaṃ theriṃ iddhimantīnaṃ aggaṭṭhāne ṭhapesīti.

Paṭācārātherīvatthu

238. Catutthe **vinayadharānaṃ yadidaṃ paṭācārā**ti paṭācārā therī vinayadharānaṃ aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gaṇhitvā aparabhāge satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ vinayadharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaritvā kassapabuddhakāle kikissa kāsirañño gehe paṭisandhiṃ gaṇhitvā sattannaṃ bhaginīnaṃ abbhantarā hutvā vīsati vassasahassāni brahmacariyaṃ caritvā bhikkhusaṅghassa pariveṇaṃ katvā puna devaloke nibbattitvā ekaṃ buddhantaraṃ sampattiṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhigehe paṭisandhiṃ gaṇhi.

Sā aparabhāge vayappattā attano gehe ekena kammakārena saddhiṃ santhavaṃ katvā aparabhāge attano samānajātikaṃ kulaṃ gacchantī katasanthavassa purisassa saññaṃ adāsi – ''na tvaṃ sve paṭṭhāya maṃ paṭihārasatenapi daṭṭhuṃ labhissasi, sace te kammaṃ atthi, idāni maṃ gaṇhitvā gacchāhī''ti. So ''evaṃ hotū''ti anucchavikaṃ hatthasāraṃ gahetvā taṃ ādāya nagarato tīṇi cattāri yojanāni paṭikkamitvā ekasmiṃ gāmake vāsaṃ kappesi.

Atha aparabhāge tassā kucchiyaṃ gabbho patiṭṭhāsi. Sā gabbhe paripakke ''idaṃ amhākaṃ anāthaṭṭhānaṃ, kulagehaṃ gacchāma sāmī''ti āha. So ''ajja gacchāma, sve gacchāmā''ti gantuṃ asakkonto kālaṃ vītināmesi. Sā tassa kāraṇaṃ ñatvā ''nāyaṃ bālo maṃ nessatī''ti tasmiṃ bahi gate ''ekikāva kulagehaṃ gamissāmī''ti maggaṃ paṭipajji. So āgantvā taṃ gehe apassanto paṭivissake pucchitvā ''kulagehaṃ gatā''ti sutvā ''maṃ nissāya kuladhītā anāthā jātā''ti padānupadikaṃ gantvā sampāpuṇi. Tassā antarāmaggeva gabbhavuṭṭhānaṃ ahosi. Tato ''yassatthāya mayaṃ gaccheyyāma, so attho antarāmaggeva nipphanno, idāni gantvā kiṃ karissāmā''ti paṭinivattiṃsu. Puna tassā kucchiyaṃ gabbho patiṭṭhāsīti purimanayeneva vitthāretabbaṃ.

Antarāmagge panassā gabbhavuṭṭhāne jātamatteyeva catūsu disāsu mahāmegho uṭṭhahi. Sā taṃ purisaṃ āha – ''sāmi, avelāya catūsu disāsu megho uṭṭhito, attano vasanaṭṭhānaṃ kātuṃ vāyamāhī''ti. So ''evaṃ karissāmī''ti daṇḍakehi kuṭikaṃ katvā ''chadanatthāya tiṇaṃ āharissāmī''ti ekasmiṃ mahāvammikapāde tiṇaṃ chindati. Atha naṃ vammike nipanno kaṇhasappo pāde ḍaṃsi, so tasmiṃyeva ṭhāne patito. Sāpi ''idāni āgamissati, idāni āgamissatī''ti sabbarattiṃ khepetvā ''addhā maṃ so 'anāthā esā'ti magge chaḍḍetvā gato bhavissatī''ti āloke sañjāte padānusārena olokentī vammikapāde patitaṃ disvā ''maṃ nissāya naṭṭho puriso''ti paridevitvā daharadārakaṃ passenādāya mahallakaṃ aṅgulīhi gāhāpetvā maggena gacchantī antarāmagge ekaṃ uttānanadiṃ disvā ''dvepi dārake ekappahāreneva ādāya gantuṃ na sakkhissāmī''ti jeṭṭhakaṃ orimatīre ṭhapetvā daharaṃ paratīraṃ netvā pilotikacumbaṭake nipajjāpetvā puna nivattitvā ''itaraṃ gahetvā gamissāmī''ti nadiṃ otari.

Athassā nadīmajjhaṃ pattakāle eko seno ''maṃsapiṇḍo aya''nti saññāya dārakaṃ vijjhituṃ āgacchati. Sā hatthaṃ pasāretvā senaṃ palāpesi. Tassā taṃ hatthavikāraṃ disvā mahallakadārako ''maṃ pakkosatī''ti saññāya nadiṃ otaritvā sote patito yathāsotaṃ agamāsi. Sopi seno tassā asampattāya eva taṃ daharadārakaṃ gaṇhitvā agamāsi. Sā balavasokābhibhūtā antarāmagge imaṃ vilāpagītaṃ gāyantī gacchati –

''Ubho puttā kālaṅkatā, panthe mayhaṃ patī mato''ti.

Sā evaṃ vilapamānāva sāvatthiṃ patvā kulasabhāgaṃ gantvāpi sokavaseneva attano gehaṃ vavatthapetuṃ asakkontī ''imasmiṃ ṭhāne evaṃvidhaṃ nāma kulaṃ atthi, kataraṃ taṃ geha''nti paṭipucchi. Tvaṃ taṃ kulaṃ paṭipucchitvā kiṃ karissasi? Tesaṃ vasanagehaṃ vātappahārena patitaṃ, tattheva te sabbepi jīvitakkhayaṃ pattā, atha ne khuddakamahallake ekacitakasmiṃyeva jhāpenti, passa esā dhūmavaṭṭi paññāyatīti. Sā taṃ kathaṃ sutvāva kiṃ tumhe vadathā''ti attano nivatthasāṭakaṃ sandhāretuṃ asakkontī jātaniyāmeneva bāhā paggayha kandamānā ñātīnaṃ citakaṭṭhānaṃ gantvā taṃ vilāpagītaṃ paripuṇṇaṃ katvā paridevamānā –

''Ubho puttā kālaṅkatā, panthe mayhaṃ patī mato;
Mātā pitā ca bhātā ca, ekacitakasmiṃ ḍayhare''ti. –

Āha. Aññena janena sāṭakaṃ dinnampi phāletvā phāletvā chaḍḍeti. Atha naṃ diṭṭhadiṭṭhaṭṭhāne mahājano parivāretvā carati. Athassā ''ayaṃ paṭācāraṃ paṭapariharaṇaṃ vinā caratī''ti **paṭācārā**teva nāmaṃ akaṃsu. Yasmā cassā so naggabhāvena alajjīācāro pākaṭo ahosi, tasmā patito ācāro assāti paṭācārātveva nāmaṃ akaṃsu.

Sā ekadivasaṃ satthari mahājanassa dhammaṃ desente vihāraṃ pavisitvā parisapariyante aṭṭhāsi. Satthā mettāpharaṇena pharitvā ''satiṃ paṭilabha, bhagini, satiṃ paṭilabha, bhaginī''ti āha. Tassā satthu vacanaṃ sutvā balavahirottappaṃ āgataṃ, sā tattheva bhūmiyaṃ nisīdi. Avidūre ṭhito puriso uttarisāṭakaṃ khipitvā adāsi. Sā taṃ nivāsetvā dhammaṃ assosi. Satthā tassā cariyavasena imā dhammapade gāthā āha –

''Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhipannassa, natthi ñātīsu tāṇatā.

''Etamatthavasaṃ ñatvā, paṇḍito sīlasaṃvuto;
Nibbānagamanaṃ maggaṃ, khippameva visodhaye''ti. (dha. pa. 288-289);

Sā gāthāpariyosāne yathāṭhitāva sotāpattiphale patiṭṭhāya satthāraṃ upasaṅkamitvā vanditvā pabbajjaṃ yāci. Satthā ''tassā bhikkhuniupassayaṃ gantvā pabbajā''ti pabbajjaṃ sampaṭicchi. Sā pabbajitvā nacirasseva arahattaṃ patvā buddhavacanaṃ gaṇhantī vinayapiṭake ciṇṇavasī ahosi. Aparabhāge satthā jetavane nisinno bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento paṭācāraṃ vinayadharānaṃ aggaṭṭhāne ṭhapesīti.

Dhammadinnātherīvatthu

239. Pañcame **dhammakathikāna**nti dhammakathikānaṃ bhikkhunīnaṃ dhammadinnā aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ parāyattaṭṭhāne nibbattitvā padumuttarassa bhagavato aggasāvakassa sujātattherassa adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā yāvajīvaṃ kusalaṃ katvā sagge nibbatti. Sabbaṃ heṭṭhā khemātheriyā abhinīhāravaseneva veditabbaṃ.

Phussabuddhakāle panesā satthu vemātikānaṃ tiṇṇaṃ bhātikānaṃ dānādhikāre ṭhapitakammikassa gehe vasamānā ‘‘ekaṃ dehī’’ti vuttā dve adāsi. Evaṃ sabbaṃ aparihāpentī datvā dvenavutikappe atikkamma kassapabuddhakāle kikissa kāsirañño gehe paṭisandhiṃ gaṇhitvā sattannaṃ bhaginīnaṃ abbhantarā hutvā vīsati vassasahassāni brahmacariyaṃ caritvā bhikkhusaṅghassa vasanapariveṇaṃ kāretvā ekaṃ buddhantaraṃ devamanussesu saṃsarantī imasmiṃ buddhuppāde kulagehe paṭisandhiṃ gaṇhitvā aparabhāge visākhaseṭṭhino gehaṃ gatā. Visākhaseṭṭhi nāma bimbisārassa sahāyako raññā saddhiṃ dasabalassa paṭhamadassanaṃ gantvā dhammaṃ sutvā sotāpattiphale patiṭṭhito, aparabhāge anāgāmiphalaṃ sacchākāsi.

So taṃdivasaṃ gharaṃ gantvā sopānamatthake ṭhitāya dhammadinnāya hatthe pasārite hatthaṃ anālambitvāva pāsādaṃ abhiruhi. Bhuñjamānopi ‘‘imaṃ detha, imaṃ harathā’’ti na byāhari. Dhammadinnā kaṭacchuṃ gahetvā parivisamānā cintesi – ‘‘ayaṃ me hatthālambakaṃ dentiyāpi hatthaṃ na ālambi, bhuñjamānopi kiñci na katheti, ko nu kho mayhaṃ doso’’ti? Atha naṃ bhuttāviṃ ‘‘ko nu kho me, ayya, doso’’ti pucchi. Dhammadinne tuyhaṃ doso natthi, ahaṃ pana ajja paṭṭhāya santhavavasena tumhākaṃ santike nisīdituṃ vā ṭhātuṃ vā āharāpetvā khādituṃ vā bhuñjituṃ vā abhabbo. Tvaṃ sace icchasi, imasmiṃ gehe vasa. No ce icchasi, yattakena te dhanena attho, taṃ gaṇhitvā kulagharaṃ gacchāhīti. Ayyaputta, evaṃ sante ahaṃ tumhehi chaḍḍitakheḷaṃ vamitavamanaṃ sīsena ukkhipitvā na carissāmi, mayhaṃ pabbajjaṃ anujānāthāti. Visākho ‘‘sādhu, dhammadinne’’ti rañño ārocetvā dhammadinnaṃ suvaṇṇasivikāya bhikkhuniupassayaṃ pabbajjatthāya pesesi.

Sā pabbajitvā cintesi – ‘‘ayaṃ tāva seṭṭhi gharamajjhe ṭhitova dukkhassantaṃ akāsi, pabbajjaṃ laddhakālato paṭṭhāya pana mayāpi dukkhassantaṃ kātuṃ vaṭṭatī’’ti ācariyupajjhāyānaṃ santikaṃ gantvā, ‘‘ayye, mayhaṃ ākiṇṇaṭṭhāne cittaṃ na ramati, gāmakāvāsaṃ gacchāmī’’ti āha. Theriyo tassā mahākulā nikkhamma pabbajitabhāvena cittaṃ vāretuṃ asakkontiyo taṃ gahetvā gāmakāvāsaṃ agamaṃsu. Sā atīte madditasaṅkhāratāya nacirasseva saha paṭisambhidāhi arahattaṃ pāpuṇi. Athassā etadahosi – ‘‘mayhaṃ kiccaṃ matthakaṃ pattaṃ, idha vasitvā kiṃ karissāmi, rājagahameva gacchāmi, tatra maṃ nissāya bahu ñātisaṅgho puññāni karissatī’’ti theriyo gahetvā nagarameva paccāgatā.

Visākho tassā āgatabhāvaṃ ñatvā ‘‘sīghaṃ āgatā ukkaṇṭhitā nu kho bhavissatī’’ti sāyanhasamaye tassā santikaṃ gantvā abhivādetvā ekamantaṃ nisinno ‘‘ukkaṇṭhitabhāvaṃ pucchituṃ ayutta’’nti pañcakkhandhādivasena pañhe pucchi, dhammadinnā khaggena uppalanālaṃ chindantī viya pucchitaṃ pucchitaṃ vissajjesi. Upāsako dhammadinnātheriyā ñāṇassa sūrabhāvaṃ ñatvā attano adhigataṭṭhāne paṭipāṭiyā tīsu maggesu sabbākārena pañhe pucchitvā uggahavasena arahattamaggepi pucchi. Dhammadinnātherīpi upāsakassa yāva anāgāmiphalāva visayabhāvaṃ ñatvā ‘‘idāni attano visayaṃ atikkamitvā dhāvatī’’ti taṃ nivattentī ‘‘accasarā, āvuso visākha, pañhe, nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ, nibbānogadhañhi, āvuso visākha, brahmacariyaṃ nibbānaparāyaṇaṃ nibbānapariyosānaṃ. Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi. Yathā ca te bhagavā byākaroti, tathā naṃ dhāreyyāsī’’ti (ma. ni. 1.466) āha.

Visākho satthu santikaṃ gantvā sabbaṃ pucchāvissajjananayaṃ kathesi. Satthā tassa vacanaṃ sutvā ‘‘mama dhītāya atītānāgatapaccuppannesu khandhesu taṇhā natthī’’ti vatvā dhammapade imaṃ gāthamāha –

> ‘‘Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
> Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 421);

Tato dhammadinnāya sādhukāraṃ datvā visākhaṃ upāsakaṃ etadavoca – ‘‘paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā visākha, dhammadinnā bhikkhunī. Maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evameva byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ, eso cevetassa attho, evañca naṃ dhārehī’’ti. Evametaṃ vatthu samuṭṭhitaṃ. Aparabhāge satthā jetavane nisinno paṭipāṭiyā bhikkhuniyo ṭhānantare ṭhapento idameva cūḷavedallaṃ aṭṭhuppattiṃ katvā theriṃ imasmiṃ sāsane dhammakathikānaṃ aggaṭṭhāne ṭhapesīti.

Nandātherīvatthu

240. Chaṭṭhe **jhāyīnaṃ yadidaṃ nandā**ti jhānābhiratānaṃ, nandā therī, aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gahetvā aparabhāge satthu dhammaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ jhānābhiratānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā tato kappasatasahassaṃ devamanussesu saṃsaritvā amhākaṃ satthu nibbattito puretarameva mahāpajāpatigotamiyā kucchimhi paṭisandhiṃ gaṇhi, nandātissā nāmaṃ akaṃsu. Rūpanandātipi vuccati. Sā aparabhāge uttamarūpabhāvena janapadakalyāṇī nāma jātā.

Sā amhākaṃ dasabale sabbaññutaṃ patvā anupubbena kapilavatthuṃ āgantvā nandañca rāhulañca pabbājetvā pakkante suddhodanamahārājassa parinibbutakāle ‘‘mahāpajāpatigotamī ca rāhulamātā ca nikkhamitvā satthu santike pabbajitā’’ti ñatvā ‘‘imāsaṃ pabbajitakālato paṭṭhāya mayhaṃ idha kiṃ kamma’’nti mahāpajāpatiyā santikaṃ gantvā pabbaji. Pabbajitadivasato paṭṭhāya ‘‘satthā rūpaṃ garahatī’’ti satthu upaṭṭhānaṃ na gacchati, ovādavāre sampatte aññaṃ pesetvā ovādaṃ āharāpeti. Satthā tassā rūpamadamattabhāvaṃ ñatvā ‘‘attano ovādaṃ attanāva āgantvā gaṇhantu, na bhikkhunīhi aññā pesetabbā’’ti āha. Tato rūpanandā aññaṃ maggaṃ apassantī akāmā ovādaṃ agamāsi.

Satthā tassā caritavasena iddhiyā ekaṃ itthirūpaṃ nimminitvā tālavaṇṭaṃ gahetvā bījamānaṃ viya akāsi. Rūpanandā taṃ disvā cintesi – ‘‘ahaṃ akāraṇeneva pamattā hutvā nāgacchāmi, evarūpāpi itthiyo satthu santike vissatthā caranti. Mama rūpaṃ etāsaṃ rūpassa kalaṃ nāgghati soḷasiṃ, ajānitvāva ettakaṃ kālaṃ na āgatamhī’’ti tameva itthinimittaṃ gaṇhitvā olokentī aṭṭhāsi. Satthā tassā pubbahetusampannatāya ‘‘aṭṭhīnaṃ nagaraṃ kata’’nti (dha. pa. 150) dhammapade gāthaṃ vatvā –

‘‘Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā saya’’nti. (su. ni. 195) –

Suttaṃ abhāsi. Sā tasmiṃyeva rūpe khayavayaṃ paṭṭhapetvā arahattaṃ pāpuṇi. Imasmiṃ ṭhāne idaṃ vatthu heṭṭhā khemātheriyā vatthunā sadisamevāti na vitthāritaṃ. Tato paṭṭhāya, rūpanandā, jhānābhiratānaṃ antare dhurappattā ahosi. Satthā aparabhāge jetavane nisinno paṭipāṭiyā bhikkhuniyo ṭhānantare ṭhapento nandātheriṃ jhāyīnaṃ aggaṭṭhāne ṭhapesīti.

Soṇātherīvatthu

241. Sattame **āraddhavīriyāna**nti paggahitaparipuṇṇavīriyānaṃ soṇā aggāti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare kulagehe paṭisandhiṃ gahetvā aparabhāge dhammaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ āraddhavīriyānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe paṭisandhiṃ gahetvā aparabhāge gharāvāse vutthā bahū puttadhītaro labhitvā sabbepi visuṃ visuṃ gharāvāse patiṭṭhāpesi. Te tato paṭṭhāya ‘‘ayaṃ amhākaṃ kiṃ karissatī’’ti taṃ attano santikaṃ āgataṃ ‘‘mātā’’ti saññampi na kariṃsu. Bahuputtikasoṇā tesaṃ attani agāravabhāvaṃ ñatvā ‘‘gharāvāsena kiṃ karissāmī’’ti nikkhamitvā pabbaji. Atha naṃ bhikkhuniyo ‘‘ayaṃ vattaṃ na jānāti, ayuttaṃ karotī’’ti daṇḍakammaṃ karonti. Puttadhītaro taṃ daṇḍakammaṃ āharantiṃ disvā ‘‘ayaṃ yāvajjadivasā sikkhāmattampi na jānātī’’ti diṭṭhadiṭṭhaṭṭhāne uppaṇḍesuṃ. Sā tesaṃ vacanaṃ sutvā uppannasaṃvegā ‘‘attano gativisodhanaṃ kātuṃ vaṭṭatī’’ti nisinnaṭṭhānepi ṭhitaṭṭhānepi dvattiṃsākāraṃ sajjhāyati. Sā yatheva pubbe bahuputtikasoṇattherīti paññāyittha, evaṃ pacchā āraddhavīriyasoṇattherīti pākaṭā jātā.

Athekadivasaṃ bhikkhuniyo vihāraṃ gacchantiyo ‘‘bhikkhunisaṅghassa udakaṃ tāpeyyāsi, soṇe’’ti vatvā agamaṃsu. Sāpi udakatāpanato puretarameva aggisālāya caṅkamitvā caṅkamitvā dvattiṃsākāraṃ sajjhāyantī vipassanaṃ vaḍḍhesi. Satthā gandhakuṭiyaṃ nisinnova imaṃ obhāsagāthaṃ abhāsi –

‘‘Yo ca vassasataṃ jīve, apassaṃ dhammamuttamaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato dhammamuttama’’nti. (dha. pa. 115);

Sā gāthāpariyosāne arahattaṃ patvā cintesi – ‘‘ahaṃ arahattaṃ pattā, āgantukajano ca anupadhāretvāva mayi avaññāya kiñci vatvā bahuṃ apuññampi pasaveyya, tasmā saṃlakkhaṇakāraṇaṃ kātuṃ vaṭṭatī’’ti. Sā udakabhājanaṃ uddhanaṃ āropetvā heṭṭhā aggiṃ na akāsi. Bhikkhuniyo āgantvā uddhanaṃ olokentiyo aggiṃ adisvā ‘‘imaṃ mahallikaṃ ‘bhikkhunisaṅghassa udakaṃ tāpehī’ti avocumha, ajjāpi uddhane aggimpi na karotī’’ti āhaṃsu. Ayye, kiṃ tumhākaṃ agginā, uṇhodakena nhāyitukāmā bhājanato udakaṃ gahetvā nhāyathāti? Tāpi ‘‘bhavissati ettha kāraṇa’’nti gantvā udake hatthaṃ otāretvā uṇhabhāvaṃ ñatvā ekakuṭaṃ āharitvā udakaṃ gaṇhanti, gahitagahitaṭṭhānaṃ paripūrati. Tadā sabbāva tassā arahatte ṭhitabhāvaṃ ñatvā daharatarā tāva pañcapatiṭṭhitena pādesu patitvā ‘‘mayaṃ, ayye, ettakaṃ kālaṃ tumhe anupadhāretvā viheṭhetvā viheṭhetvā kathayimha, khamatha no’’ti khamāpesuṃ. Vuddhatarāpi ukkuṭikaṃ nisīditvā ‘‘khama, ayye’’ti khamāpesuṃ. Tato paṭṭhāya ‘‘mahallakakāle pabbajitvāpi āraddhavīriyabhāvena nacirasseva aggaphale patiṭṭhitā’’ti theriyā guṇo pākaṭo ahosi. Aparabhāge satthā jetavane nisīditvā bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento soṇattheriṃ āraddhavīriyānaṃ aggaṭṭhāne ṭhapesīti.

Bakulātherīvatthu

242. Aṭṭhame **dibbacakkhukānaṃ yadidaṃ bakulā**ti dibbacakkhukānaṃ, bakulā therī, aggāti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattitvā satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devesu ca manussesu ca saṃsaritvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbattitvā aparabhāge satthu dhammadesanaṃ sutvā paṭiladdhasaddhā pabbajitvā nacirasseva arahattaṃ pāpuṇi. Sā tato paṭṭhāya dibbacakkhumhi ciṇṇavasī ahosi. Aparabhāge satthā jetavane nisinno bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento imaṃ theriṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapesīti.

Kuṇḍalakesātherīvatthu

243. Navame **khippābhiññāna**nti khippābhiññānaṃ bhikkhunīnaṃ, bhaddā kuṇḍalakesā, aggāti dasseti. Ayampi hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā satthu dhammakathaṃ sutvā satthāraṃ ekaṃ bhikkhuniṃ khippābhiññānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā kassapabuddhakāle kikissa kāsirañño gehe sattannaṃ bhaginīnaṃ abbhantarā hutvā vīsati vassasahassāni dasa sīlāni samādāya komārikabrahmacariyaṃ carantī saṅghassa vasanapariveṇaṃ kāretvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahanagare seṭṭhikule paṭisandhiṃ gaṇhi, bhaddātissā nāmaṃ akaṃsu.

Taṃdivasaṃyeva ca tasmiṃ nagare purohitaputto jāto. Tassa jātavelāya rājanivesanaṃ ādiṃ katvā sakalanagare āvudhāni pajjaliṃsu. Purohito pātova rājakulaṃ gantvā rājānaṃ sukhaseyyaṃ pucchi. Rājā ‘‘kuto me, ācariya, sukhaseyyā, ajja sabbarattiṃ rājanivesane āvudhāni pajjalitāni disvā bhayappattā ahumhā’’ti āha. Mahārāja, tappaccayā mā cintayittha, na tumhākaṃyeva gehe āvudhāni pajjaliṃsu, sakalanagare evaṃ ahosīti. Kiṃ kāraṇā, ācariyāti? Amhākaṃ gehe coranakkhattena dārako jāto, so sakalanagarassa sattu hutvā uppanno, tassetaṃ pubbanimittaṃ. Tumhākaṃ upaddavo natthi, sace pana icchatha, hārema nanti. Amhākaṃ pīḷāya asatiyā hāraṇakammaṃ natthīti. Purohito ‘‘mama putto attano nāmaṃ gahetvāva āgato’’ti sattukotevassa nāmaṃ akāsi. Seṭṭhigehepi bhaddā vaḍḍhati, purohitagehepi sattuko vaḍḍhati. So attano ādhāvanavidhāvanena kīḷituṃ samatthakālato paṭṭhāya attano vicaraṇaṭṭhāne yaṃ yaṃ passati, taṃ taṃ sabbaṃ āharitvā mātāpitūnaṃ gehaṃ pūreti. Pitā naṃ kāraṇasahassampi vatvā vāretuṃ nāsakkhi.

Aparabhāge panassa vayappattassa sabbākārenāpi vāretuṃ asakkuṇeyyabhāvaṃ ñatvā dve nīlasāṭake datvā sandhicchedanaupakaraṇañca siṅghāṭakayantañca hatthe datvā ‘‘tvaṃ imināva kammena jīvāhī’’ti naṃ vissajjesi. So taṃdivasato paṭṭhāya siṅghāṭakayantaṃ khipitvā kulānaṃ pāsāde āruyha sandhiṃ chinditvā parakulesu nikkhittabhaṇḍaṃ attanā ṭhapitaṃ viya gahetvā gacchati. Sakalanagare tena aviluttagehaṃ nāma nāhosi. Ekadivasaṃ rājā rathena nagare vicaranto sārathiṃ pucchi – ‘‘kiṃ nu kho imasmiṃ nagare tasmiṃ tasmiṃ ghare chiddameva paññāyatī’’ti. Deva imasmiṃ nagare sattuko nāma coro bhittiṃ chinditvā kulānaṃ santakaṃ haratīti. Rājā nagaraguttikaṃ pakkosāpetvā ‘‘imasmiṃ kira nagare evarūpo nāma coro atthi, kasmā naṃ na gaṇhasī’’ti āha. Mayaṃ, deva, taṃ coraṃ sahoḍḍhaṃ passituṃ na sakkomāti. Sace ajja naṃ coraṃ gaṇhasi, jīvasi. Sace na gaṇhasi, rājāṇaṃ te karissāmīti. Evaṃ devāti nagaraguttiko sakalanagare manusse cāretvā taṃ bhittiṃ chinditvā parabhaṇḍaṃ avaharantaṃ sahoḍḍhameva gahetvā rañño dassesi. Rājā ‘‘imaṃ coraṃ dakkhiṇadvārena nīharitvā ghātethā’’ti āha. Nagaraguttiko rañño paṭissuṇitvā taṃ coraṃ catukke catukke pahārasahassena tāḷento gāhāpetvā dakkhiṇadvāraṃ gacchati.

Tasmiṃ samaye ayaṃ bhaddā nāma seṭṭhidhītā mahājanassa kolāhalasaddena sīhapañjaraṃ ugghāṭetvā olokentī taṃ sattukaṃ coraṃ tathā nīyamānaṃ disvā ubhohi hatthehi hadayaṃ sandhārentī gantvā sirisayane adhomukhā nipajji. Sā ca tassa kulassa ekadhītā, tenassā ñātakā appamattakampi mukhavikāraṃ sahituṃ na sakkonti. Atha naṃ mātā sayane nipannaṃ disvā ‘‘kiṃ karosi, ammā’’ti pucchi. Etaṃ vajjhaṃ katvā nīyamānaṃ coraṃ addasa, ammāti? Āma, ammāti. Etaṃ labhamānā jīvissāmi, alabhamānāya me maraṇamevāti. Te taṃ nānappakārenapi saññāpetuṃ asakkontā ‘‘maraṇā jīvitaṃ seyyo’’ti sallakkhesuṃ. Athassā pitā nagaraguttikassa santikaṃ gantvā sahassaṃ lañjaṃ datvā ‘‘mayhaṃ dhītā core paṭibaddhacittā, yena kenaci upāyena imaṃ muñcā’’ti āha. So ‘‘sādhū’’ti seṭṭhissa paṭissuṇitvā coraṃ gahetvā yāva sūriyassa atthaṅgamanā ito cito ca papañcāpetvā sūriye atthaṅgate cārakato ekaṃ manussaṃ nīharāpetvā sattukassa bandhanaṃ mocetvā sattukaṃ seṭṭhigehaṃ pesetvā tena bandhanena itaraṃ bandhitvā dakkhiṇadvārena nīharitvā ghātesi. Seṭṭhidāsāpi sattukaṃ gahetvā seṭṭhino nivesanaṃ āgamaṃsu. Taṃ disvā seṭṭhi ‘‘dhītu manaṃ pūressāmī’’ti sattukaṃ gandhodakena nhāpetvā sabbālaṅkārapaṭimaṇḍitaṃ kāretvā pāsādaṃ pesesi. Bhaddāpi ‘‘paripuṇṇo me saṅkappo’’ti anekālaṅkārena alaṅkaritvā taṃ paricarati.

Sattuko katipāhaṃ vītināmetvā cintesi – ‘‘imissā pasādhanabhaṇḍakaṃ mayhaṃ bhavissati, kenaci upāyena imaṃ ābharaṇaṃ gahetuṃ vaṭṭatī’’ti samīpe sukhena nisinnakāle bhaddaṃ āha – ‘‘mayhaṃ ekaṃ vacanaṃ vattabbaṃ atthī’’ti. Seṭṭhidhītā sahassalābhaṃ labhitvā viya tuṭṭhamānasā ‘‘vissatthaṃ vadehi, ayyā’’ti āha. Tvaṃ cintesi – ‘‘maṃ nissāya iminā jīvitaṃ laddha’’nti, ahaṃ pana gahitamattova corapapātapabbate adhivatthāya devatāya ‘‘sacāhaṃ jīvitaṃ labhissāmi, balikammaṃ te dassāmī’’ti āyāciṃ. Taṃ nissāya mayā jīvitaṃ laddhaṃ, sīghaṃ balikammaṃ sajjāpehīti. Bhaddā, ‘‘ahaṃ tassa manaṃ pūressāmī’’ti balikammaṃ sajjāpetvā sabbaṃ pasādhanaṃ pasādhetvā ekayāne āruyha sāmikena saddhiṃ corapapātapabbataṃ gantvā ‘‘pabbatadevatāya balikammaṃ karissāmī’’ti abhiruhituṃ āraddhā. Sattuko cintesi – ‘‘sabbesu abhiruhantesu mama imissā ābharaṇaṃ gahetuṃ na okāso bhavissatī’’ti tameva balibhājanaṃ gāhāpetvā pabbataṃ abhiruhi.

So bhaddāya saddhiṃ kathento piyakathaṃ na katheti. Sā iṅgiteneva tassa adhippāyaṃ aññāsi. Atha naṃ so āha – ‘‘bhadde, tava uttarisāṭakaṃ omuñcitvā kāyāruḷhaṃ te pasādhanaṃ ettha bhaṇḍikaṃ karohī’’ti. Sāmi mayhaṃ ko aparādhoti? Kiṃ panāhaṃ, bāle, balikammatthaṃ āgatoti saññaṃ karosi? Ahañhi imissā devatāya yakanaṃ ubbaṭṭhetvā dadeyyaṃ, balikammāpadesena pana tava ābharaṇaṃ gaṇhitukāmo hutvā āgatomhīti. Kassa pana, ayya, pasādhanaṃ, kassa ahanti? Mayaṃ evarūpaṃ na jānāma, aññaṃ tava santakaṃ, aññaṃ mama santakanti. Sādhu, ayya, ekaṃ pana me adhippāyaṃ pūretha, alaṅkataniyāmeneva me purato ca pacchato ca āliṅgituṃ dethāti. So ‘‘sādhū’’ti sampaṭicchi. Sā tena sampaṭicchitabhāvaṃ ñatvā purato āliṅgitvā pacchato āliṅgantī viya hutvā pabbatapapāte pātesi. So patanto ākāseyeva cuṇṇavicuṇṇo ahosi. Tāya kataṃ vicitrabhāvaṃ disvā pabbate adhivatthā devatā guṇakittanavasena imā gāthā āha –

‘‘Na so sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, tattha tattha vicakkhaṇā.

‘‘Na so sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, muhuttamapi cintaye’’ti. (apa. therī 2.3.31-32);

Tato bhaddā cintesi – ‘‘na sakkā mayā iminā niyāmena puna gehaṃ gantuṃ, itova gantvā ekaṃ pabbajjaṃ pabbajissāmī’’ti, nigaṇṭhārāmaṃ gantvā nigaṇṭhe pabbajjaṃ yāci. Atha naṃ te āhaṃsu – ‘‘kena niyāmena pabbajjā hotū’’ti? Yaṃ tumhākaṃ pabbajjāya uttamaṃ, tadeva karothāti. Te ‘‘sādhū’’ti tassā tālaṭṭhinā kese luñcitvā pabbājesuṃ. Kesā puna vaḍḍhantā rāsirāsivasena kuṇḍalāvattā hutvā vaḍḍhiṃsu. Sā teneva kāraṇena kuṇḍalakesā nāma jātā. Sā attano pabbajitaṭṭhāne sabbasippaṃ uggaṇhitvā ‘‘etesaṃ ito uttari viseso natthī’’ti ñatvā gāmanigamarājadhāniyo vicarantī yattha yattha paṇḍitā atthi, tattha tattha gantvā tesaṃ jānanasippaṃ sabbameva uggaṇhāti. Athassā bahūsu ṭhānesu sikkhitabhāvena paṭivādaṃ dātuṃ samatthā na honti. Sā attanā saddhiṃ kathetuṃ samatthaṃ adisvā yaṃ gāmaṃ vā nigamaṃ vā pavisati, tassa dvāre vālukarāsiṃ katvā tattha jambusākhaṃ ṭhapeti. ‘‘Yo mama vādaṃ āropetuṃ sakkoti, so imaṃ sākhaṃ maddatū’’ti samīpe ṭhitānaṃ dārakānaṃ saññaṃ deti. Taṃ sattāhampi maddantā na honti. Atha naṃ gahetvā pakkamati.

Tasmiṃ samaye amhākaṃ bhagavā loke nibbattitvā sāvatthiṃ upanissāya jetavane viharati. Kuṇḍalakesāpi kho anupubbena sāvatthiṃ patvā antonagaraṃ pavisamānā porāṇakaniyāmeneva vālukārāsimhi sākhaṃ ṭhapetvā dārakānaṃ saññaṃ datvā pāvisi. Tasmiṃ samaye dhammasenāpati bhikkhusaṅghe paviṭṭhe ekakova nagaraṃ pavisanto vālukāthūpe jambusākhaṃ disvā ‘‘kasmā ayaṃ ṭhapitā’’ti pucchi. Dārakā taṃ kāraṇaṃ aparihāpetvā kathesuṃ. Evaṃ sante imaṃ gahetvā maddatha, dārakāti. Tesu therassa vacanaṃ sutvā ekacce madditum na visahiṃsu, ekacce taṃkhaṇeyeva madditvā cuṇṇavicuṇṇaṃ akaṃsu. Kuṇḍalakesā bhattakiccaṃ katvā nikkhamantī taṃ sākhaṃ madditaṃ disvā ‘‘kassetaṃ kamma’’nti pucchi. Athassā dhammasenāpatinā kārāpitabhāvaṃ kathayiṃsu. Sā ‘‘attano thāmaṃ ajānanto imaṃ sākhaṃ maddāpetuṃ no visahissati, addhā mahanto eso bhavissati. Ahampi pana khuddikā bhavantī na sobhissāmi, antogāmameva pavisitvā parisāya saññaṃ dātuṃ vaṭṭatī’’ti cintetvā tathā akāsi. Asītikulasahassanivāse nagare sabhāgasabhāgavasena sabbeva sañjāniṃsūti veditabbaṃ.

Theropi bhattakiccaṃ katvā aññatarasmiṃ rukkhamūle nisīdi. Athāyaṃ kuṇḍalakesā mahājanaparivutā therassa santikaṃ gantvā paṭisanthāraṃ katvā ekamantaṃ ṭhatvā, ‘‘bhante, tumhehi sākhā maddāpitā’’ti pucchi. Āma, mayā maddāpitāti. Evaṃ sante tumhehi saddhiṃ amhākaṃ vādo hotu, bhanteti. Hotu, bhaddeti. Kassa pucchā hotu, kassa vissajjananti? Pucchā nāma amhākaṃ pattā, tvaṃ pana tuyhaṃ jānanakaṃ pucchāti. Sā therena dinnaanumatiyā sabbameva attano jānanakaṃ vādaṃ pucchi, thero sabbaṃ vissajjesi. Sā sabbaṃ pucchitvā tuṇhī ahosi. Atha naṃ thero āha – ‘‘tayā bahuṃ pucchitaṃ, mayampi ekaṃ pañhaṃ pucchāmā’’ti. Pucchatha, bhanteti. Ekaṃ nāma kinti? Kuṇḍalakesā ‘‘na jānāmi, bhante’’ti āha. Tvaṃ ettakampi na jānāsi, aññaṃ kiṃ jānissasīti? Sā therassa pādesu patitvā ‘‘tumhākaṃ saraṇaṃ gacchāmi, bhante’’ti āha. Mama saraṇagamanakammaṃ natthi, sadevake loke aggapuggalo dhuravihāre vasati, taṃ saraṇaṃ gacchāhīti. Sā ‘‘evaṃ karissāmi, bhante’’ti sāyanhasamaye satthu dhammadesanāvelāya satthu santikaṃ gantvā pañcapatiṭṭhitena vanditvā ekamantaṃ aṭṭhāsi. Satthā tassā madditasaṅkhārāya cariyāvasena dhammapade imaṃ gāthamāha –

‘‘Sahassamapi ce gāthā, anatthapadasaṃhitā;
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammatī’’ti. (dha. pa. 101);

Sā gāthāpariyosāne yathāṭhitāva saha paṭisambhidāhi arahattaṃ patvā pabbajjaṃ yāci. Satthā tassā pabbajjaṃ sampaṭicchi. Sā bhikkhunupassayaṃ gantvā pabbaji. Aparabhāge catuparisamajjhe kathā udapādi – ‘‘mahantā vatāyaṃ bhaddā kuṇḍalakesā, yā catuppadikagāthāvasāne arahattaṃ pattā’’ti. Satthā taṃ kāraṇaṃ aṭṭhuppattiṃ katvā theriṃ khippābhiññānaṃ aggaṭṭhāne ṭhapesīti.

Bhaddākāpilānītherīvatthu

244. Dasame **pubbenivāsa**nti pubbe nivutthakkhandhasantānaṃ anussarantīnaṃ bhaddā kāpilānī aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattitvā satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ pubbenivāsaṃ anussarantīnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā anuppanne buddhe bārāṇasiyaṃ kulagehe paṭisandhiṃ gaṇhitvā attano sāmibhaginiyā saddhiṃ kalahaṃ karontī tāya paccekabuddhassa piṇḍapāte dinne, ‘‘ayaṃ imassa piṇḍapātaṃ datvā attano vasaṃ vattetī’’ti paccekabuddhassa hatthato pattaṃ gaṇhitvā bhattaṃ chaḍḍetvā kalalassa pūretvā adāsi. Mahājano ‘‘bālā aya’’nti garahitvā, ‘‘yāya te saddhiṃ kalaho kato, tassā kiñci na karosi, paccekabuddho te kiṃ aparajjhatī’’ti āha. Sā tesaṃ vacanena lajjāyamānā puna pattaṃ gahetvā kalalaṃ hāretvā dhovitvā gandhacuṇṇena ubbaṭṭetvā catumadhurassa pūretvā upari āsittena padumagabbhavaṇṇena sappinā vijjotamānaṃ paccekabuddhassa hatthe ṭhapetvā ‘‘yathā ayaṃ piṇḍapāto obhāsajāto, evaṃ obhāsajātaṃ me sarīraṃ hotū’’ti patthanaṃ paṭṭhapesīti sabbaṃ mahākassapattherassa vatthumhi vuttanayeneva veditabbaṃ.

Mahākassapatthero pana dakkhiṇamaggaṃ gahetvā dasabalassa santikaṃ bahuputtakanigrodhamūlaṃ gato, ayaṃ bhaddā kāpilānī vāmamaggaṃ gaṇhitvā mātugāmassa pabbajjāya ananuññātabhāvena paribbājikārāmaṃ agamāsi. Yadā pana mahāpajāpatigotamī pabbajjañca upasampadañca labhi, tadā sā therī theriyā santike pabbajjañca upasampadañca labhitvā aparabhāge vipassanāya kammaṃ karontī arahattaṃ patvā pubbenivāsañāṇe ciṇṇavasī ahosi. Atha satthā jetavane nisīditvā bhikkhuniyo paṭipāṭiyā ṭhānantaresu ṭhapento imaṃ theriṃ pubbenivāsaṃ anussarantīnaṃ aggaṭṭhāne ṭhapesīti.

Bhaddākaccānātherīvatthu

245. Ekādasame **mahābhiññāppattāna**nti mahatiyo abhiññāyo pattānaṃ, bhaddā kaccānā, nāma aggāti dasseti. Ekassa hi buddhassa cattārova janā mahābhiññā honti, na avasesasāvakā. Avasesasāvakā hi kappasatasahassameva anussarituṃ sakkonti, na tato paraṃ. Mahābhiññāppattā pana kappasatasahassādhikaṃ asaṅkhyeyyaṃ anussaranti. Amhākampi satthu sāsane dve aggasāvakā bākulatthero bhaddā kaccānāti ime cattāro ettakaṃ anussarituṃ sakkhiṃsu. Tasmā ayaṃ therī mahābhiññāppattānaṃ aggā nāma jātā. Bhaddā kaccānāti tassā nāmaṃ. Bhaddakañcanassa hi uttamasuvaṇṇassa viya tassā sarīravaṇṇo ahosi, sā tasmā bhaddakañcanāti nāmaṃ labhi, sā pacchā kaccānātveva saṅkhaṃ gatā. Rāhulamātāyetaṃ adhivacanaṃ.

Sā hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gahetvā aparabhāge satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ mahābhiññāppattānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde suppabuddhasakkassa gehe paṭisandhiṃ gaṇhi, bhaddā kaccānātissā nāmaṃ akaṃsu.

Sā vayappattā bodhisattassa gehaṃ agamāsi. Sā aparabhāge rāhulakumāraṃ nāma puttaṃ vijāyi. Tassa jātadivaseva bodhisatto nikkhamitvā bodhimaṇḍe sabbaññutaṃ patvā lokānuggahaṃ karonto anupubbena kapilavatthuṃ āgamma ñātīnaṃ saṅgahaṃ akāsi. Aparabhāge parinibbute suddhodanamahārāje mahāpajāpatigotamī pañcahi mātugāmasatehi saddhiṃ satthu santike pabbaji. Rāhulamātāpi janapadakalyāṇīpi theriyā santikaṃ gantvā pabbaji. Sā pabbajitakālato paṭṭhāya bhaddakaccānattherītveva pākaṭā ahosi. Sā aparabhāge vipassanaṃ vaḍḍhetvā arahattaṃ patvā abhiññāsu ciṇṇavasī ahosi, ekapallaṅkena nisinnā ekāvajjanena kappasatasahassādhikaṃ asaṅkhyeyyaṃ anussarati. Tassā tasmiṃ guṇe pākaṭe jāte satthā jetavane nisinno bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento imaṃ theriṃ mahābhiññāppattānaṃ aggaṭṭhāne ṭhapesīti.

Kisāgotamītherīvatthu

246. Dvādasame **lūkhacīvaradharāna**nti tīhi lūkhehi samannāgataṃ paṃsukūlaṃ dhārentīnaṃ, kisāgotamī, aggāti dasseti. Gotamīti tassā nāmaṃ, thokaṃ kisadhātukattā pana **kisāgotamī**ti vuccati. Ayampi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattitvā satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde sāvatthiyaṃ duggatakule nibbattitvā vayappattakāle ekaṃ kulaṃ agamāsi. Tattha naṃ ‘‘duggatakulassa dhītā’’ti paribhaviṃsu.

Sā aparabhāge puttaṃ vijāyi, athassā sammānamakaṃsu. So panassā dārako ādhāvitvā paridhāvitvā kīḷanavaye ṭhito kālamakāsi, tassā soko udapādi. Sā ‘‘ahaṃ imasmiṃyeva gehe hatalābhasakkārā hutvā puttassa jātakālato paṭṭhāya sakkāraṃ pāpuṇiṃ, ime mayhaṃ puttaṃ bahi chaḍḍetumpi vāyameyyu’’nti puttaṃ aṅkenādāya ‘‘puttassa me bhesajjaṃ dethā’’ti gehadvārapaṭipāṭiyā vicarati. Diṭṭhadiṭṭhaṭṭhāne manussā ‘‘kattha te matakassa bhesajjaṃ diṭṭhapubba’’nti pāṇiṃ paharitvā parihāsaṃ karonti. Sā tesaṃ kathāya neva saññattiṃ gacchati. Atha naṃ eko paṇḍitapuriso disvā, ‘‘ayaṃ puttasokena cittavikkhepaṃ pattā bhavissati, etissā pana bhesajjaṃ na añño jānissati, dasabalova jānissatī’’ti cintetvā evamāha – ‘‘amma, tava puttassa bhesajjaṃ añño jānanto nāma natthi, sadevake pana loke aggapuggalo dasabalo dhuravihāre vasati, tassa santikaṃ gantvā pucchāhī’’ti. Sā ‘‘saccaṃ puriso kathetī’’ti puttamādāya tathāgatassa buddhāsane nisinnavelāya parisapariyante ṭhatvā ‘‘puttassa me bhesajjaṃ detha bhagavā’’ti āha.

Satthā tassā upanissayaṃ disvā ‘‘bhaddakaṃ te gotami kataṃ bhesajjatthāya idhāgacchantiyā, gaccha nagaraṃ pavisitvā koṭito paṭṭhāya sakalanagaraṃ caritvā yasmiṃ gehe koci matapubbo natthi, tato siddhatthakaṃ āharā’’ti āha. Sā ‘‘sādhu, bhante’’ti tuṭṭhamānasā antonagaraṃ pavisitvā paṭhamageheyeva ‘‘dasabalo mama puttassa bhesajjatthāya siddhatthakaṃ āharāpeti, siddhatthakaṃ me dethā’’ti āha. ‘‘Handa gotamī’’ti nīharitvā adaṃsu. Ahaṃ evaṃ gahetuṃ na sakkomi, imasmiṃ gehe koci matapubbo nāma natthīti? Kiṃ vadesi gotami, ko idha matake gaṇetuṃ sakkotīti? ‘‘Tena hi alaṃ nāhaṃ gaṇhissāmi, dasabalo maṃ yattha matapubbo natthi, tato naṃ gaṇhāpetī’’ti āha. Sā imināva niyāmena tatiyagharaṃ gantvā cintesi – ‘‘sakalanagare ayameva niyāmo bhavissati, idaṃ hitānukampakena buddhena diṭṭhaṃ bhavissatī’’ti saṃvegaṃ labhitvā tatova bahi nikkhamitvā āmakasusānaṃ gantvā puttaṃ hatthena gahetvā, ‘‘puttaka, ahaṃ imaṃ maraṇaṃ taveva uppannanti cintesiṃ, na panetaṃ taveva, mahājanasādhāraṇo esa dhammo’’ti vatvā puttaṃ āmakasusāne chaḍḍetvā imaṃ gāthamāha –

‘‘Na gāmadhammo no nigamassa dhammo,
Na cāpiyaṃ ekakulassa dhammo;
Sabbassa lokassa sadevakassa,
Eseva dhammo yadidaṃ aniccatā’’ti. (apa. therī 2.3.82);

Evañca pana vatvā satthu santikaṃ agamāsi. Atha naṃ satthā ‘‘laddho te, gotami, siddhatthako’’ti āha. Niṭṭhitaṃ, bhante, siddhatthakena kammaṃ, patiṭṭhaṃ pana me dethāti āha. Athassā satthā dhammapade imaṃ gāthamāha –

‘‘Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchatī’’ti. (dha. pa. 287);

Sā gāthāpariyosāne yathāṭhitāva sotāpattiphale patiṭṭhāya pabbajjaṃ yāci, satthā pabbajjaṃ anujāni.

Sā tikkhattuṃ satthāraṃ padakkhiṇaṃ katvā vanditvā bhikkhuniupassayaṃ gantvā pabbajjañca upasampadañca labhitvā nacirasseva yonisomanasikāre kammaṃ karontī vipassanaṃ vaḍḍhesi. Athassā satthā imaṃ obhāsagāthamāha –

‘‘Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ pada’’nti. (dha. pa. 114);

Sā gāthāpariyosāne arahattaṃ pattā parikkhāravalañje paramukkaṭṭhā hutvā tīhi lūkhehi samannāgataṃ cīvaraṃ pārupitvā vicari. Aparabhāge satthā jetavane nisinno bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento imaṃ theriṃ lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapesīti.

Siṅgālakamātātherīvatthu

247. Terasame **saddhādhimuttāna**nti saddhālakkhaṇe abhiniviṭṭhānaṃ, siṅgālakamātā, aggāti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulaghare nibbattā satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ bhikkhuniṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahanagare seṭṭhikule nibbattā samānajātikaṃ kulaṃ gantvā ekaṃ puttaṃ vijāyi, tassa siṅgālakakumāroti nāmaṃ akaṃsu. Sāpi teneva kāraṇena siṅgālakamātā nāma jātā. Sā ekadivasaṃ satthu dhammakathaṃ sutvā paṭiladdhasaddhā satthu santikaṃ gantvā pabbaji. Pabbajitakālato paṭṭhāya saddhindriyaṃ adhimattaṃ paṭilabhi. Sā dhammassavanatthāya vihāraṃ gantvā dasabalassa sarīrasampattiṃ olokayamānāva tiṭṭhati. Satthā tassā saddhālakkhaṇe abhiniviṭṭhabhāvaṃ ñatvā sappāyaṃ katvā pasādanīyameva dhammaṃ desesi. Sāpi therī saddhālakkhaṇameva dhuraṃ katvā arahattaṃ pāpuṇi. Atha naṃ satthā aparabhāge jetavane nisīditvā bhikkhuniyo paṭipāṭiyā ṭhānantare ṭhapento imaṃ theriṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapesīti.

Pañcamavaggavaṇṇanā.

Terasasuttapaṭimaṇḍitāya theripāḷiyā vaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 6. Chaṭṭhaetadaggavaggo

Tapussabhallikavatthu

248. Upāsakapāḷiyā paṭhame **paṭhamaṃ saraṇaṃ gacchantāna**nti sabbapaṭhamaṃ saraṇaṃ gacchantānaṃ tapusso ca bhalliko cāti ime dve vāṇijā aggāti dasseti. Ime kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gahetvā aparabhāge satthu dhammadesanaṃ suṇantā satthāraṃ dve upāsake paṭhamaṃ saraṇaṃ gacchantānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthayiṃsu. Te kappasatasahassaṃ devamanussesu saṃsaritvā amhākaṃ bodhisattassa sabbaññutaññāṇapattito puretarameva asitañjananagare kuṭumbiyagehe nibbattiṃsu. Jeṭṭhabhātiko tapusso nāma ahosi, kaniṭṭho bhalliko nāma.

Te aparena samayena gharāvāsaṃ vasantā kālena kālaṃ pañca sakaṭasatāni yojāpetvā vāṇijakammaṃ karontā caranti. Tasmiṃ samaye amhākaṃ bodhisatto sabbaññutaṃ patvā sattasattāhaṃ bodhimaṇḍe viharitvā aṭṭhame sattāhe rājāyatanamūle nisīdi. Tasmiṃ samaye te vāṇijā pañcamattehi sakaṭasatehi taṃ ṭhānaṃ anuppattā ahesuṃ. Tesaṃ anantare attabhāve mātā tasmiṃ padese devatā hutvā nibbatti. Sā cintesi – ‘‘idāni buddhānaṃ āhāro laddhuṃ vaṭṭati. Na hi sakkā ito paraṃ nirāhārehi yāpetuṃ. Ime ca me puttā iminā maggena gacchanti, tehi ajja buddhānaṃ piṇḍapātaṃ dāpetuṃ vaṭṭatī’’ti pañcasu sakaṭasatesu yuttagoṇānaṃ gamanupacchedaṃ akāsi. Te ‘‘kiṃ nāmeta’’nti nānāvidhāni nimittāni olokenti. Atha tesaṃ kilamanabhāvaṃ ñatvā ekassa purisassa sarīre adhimuccitvā ‘‘kiṃ kāraṇā kilamatha? Tumhākaṃ añño yakkhāvaṭṭo vā bhūtāvaṭṭo vā nāgāvaṭṭo vā natthi, ahaṃ pana vo atītattabhāve mātā imasmiṃ ṭhāne bhummadevatā hutvā nibbattā. Esa dasabalo rājāyatanamūle nisinno, tassa paṭhamaṃ piṇḍapātaṃ dethā’’ti.

Te tassā kathaṃ sutvā tuṭṭhamānasā hutvā manthañca madhupiṇḍikañca suvaṇṇathālakena ādāya satthu santikaṃ gantvā ‘‘imaṃ bhojanaṃ paṭiggaṇhatha, bhante’’ti āhaṃsu. Satthā atītabuddhānaṃ āciṇṇaṃ olokesi, athassa cattāro mahārājāno selamaye patte upanāmesuṃ. Satthā ‘‘tesaṃ mahapphalaṃ hotū’’ti cattāropi patte ‘‘ekova patto hotū’’ti adhiṭṭhāsi. Tasmiṃ khaṇe te vāṇijā tathāgatassa patte manthañca madhupiṇḍikañca patiṭṭhapetvā paribhuttakāle udakaṃ datvā bhattakiccapariyosāne satthāraṃ abhivādetvā ekamantaṃ nisīdiṃsu. Atha nesaṃ satthā dhammaṃ desesi, desanāpariyosāne dvepi janā dvevācike saraṇe patiṭṭhāya satthāraṃ abhivādetvā attano nagaraṃ gantukāmā, ‘‘bhante, amhākaṃ paricaraṇacetiyaṃ dethā’’ti vadiṃsu. Satthā dakkhiṇena hatthena sīsaṃ parāmasitvā dvinnampi janānaṃ aṭṭha kesadhātuyo adāsi. Te ubhopi janā kesadhātuyo suvaṇṇasamuggesu ṭhapetvā attano nagaraṃ netvā asitañjananagaradvāre jīvakesadhātuyā cetiyaṃ patiṭṭhāpesuṃ. Uposathadivase cetiyato nīlasmiyo niggacchanti. Evametaṃ vatthu samuṭṭhitaṃ. Satthā pana aparabhāge jetavane nisīditvā upāsake paṭipāṭiyā ṭhānantaresu ṭhapento ime dve jane paṭhamaṃ saraṇaṃ gacchantānaṃ aggaṭṭhāne ṭhapesīti.

Anāthapiṇḍikaseṭṭhivatthu

249. Dutiye **dāyakāna**nti dānābhiratānaṃ sudatto, gahapati, anāthapiṇḍiko aggoti dasseti. So kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ dāyakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde sāvatthiyaṃ sumanaseṭṭhissa gehe nibbatti, sudattotissa nāmaṃ akaṃsu.

So aparabhāge gharāvāse patiṭṭhito dāyako dānapati hutvā teneva guṇena patthaṭanāmadheyyo anāthapiṇḍiko nāma ahosi. So pañcahi sakaṭasatehi bhaṇḍaṃ ādāya rājagahe attano piyasahāyakassa seṭṭhino gehaṃ gantvā tattha buddhassa bhagavato uppannabhāvaṃ sutvā balavapaccūsakāle devatānubhāvena vivaṭena dvārena satthāraṃ upasaṅkamitvā dhammaṃ sutvā sotāpattiphale patiṭṭhāya dutiyadivase ca buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā sāvatthiṃ āgamanatthāya satthu paṭiññaṃ gahetvā antarāmagge pañcacattālīsayojanamagge satasahassaṃ satasahassaṃ datvā yojanikavihāre kāretvā jetavanaṃ koṭisanthārena santharitvā aṭṭhārasahi koṭīhi kiṇitvā aṭṭhārasahi koṭīhi vihāraṃ kāretvā vihāre niṭṭhite catunnaṃ parisānaṃ purebhattapacchābhattesu yadicchakaṃ dānaṃ dadanto aṭṭhārasahi koṭīhi vihāramahaṃ niṭṭhāpesi. Vihāramaho navahi māsehi niṭṭhānaṃ agamāsi, ‘‘pañcahī’’ti apare. Temāse pana sabbācariyānaṃ vivādo natthi.

Evaṃ catupaṇṇāsakoṭidhanaṃ vissajjetvā niccakālaṃ gehe evarūpaṃ dānaṃ pavattesi. Devasikaṃ pañca salākabhattasatāni honti, pañca pakkhikabhattasatāni, pañca salākayāgusatāni, pañca pakkhikayāgusatāni, pañca dhurabhattasatāni, pañca āgantukabhattasatāni, pañca gamikabhattasatāni, pañca gilānabhattasatāni, pañca gilānupaṭṭhākabhattasatāni, pañca āsanasatāni gehe niccapaññattāneva hontīti. Atha naṃ aparabhāge satthā jetavane nisinno upāsake paṭipāṭiyā ṭhānantaresu ṭhapento dāyakānaṃ aggaṭṭhāne ṭhapesīti.

Cittagahapativatthu

250. Tatiye **dhammakathikāna**nti dhammakathikānaṃ upāsakānaṃ citto, gahapati, aggoti dasseti. So kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto aparabhāge dhammakathaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ dhammakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā kassapabuddhakāle migaluddakagehe nibbatto aparabhāge araññe kammaṃ kātuṃ samatthakāle ekadivasaṃ deve vassante migamāraṇatthāya sattiṃ ādāya araññaṃ gantvā migarūpāni olokento ekasmiṃ akatapabbhāre sasīsaṃ paṃsukūlaṃ pārupitvā pāsāṇaphalake nisinnaṃ ekaṃ bhikkhuṃ disvā ‘‘eko ayyo samaṇadhammaṃ karonto nisinno bhavissatī’’ti saññaṃ uppādetvā vegena gharaṃ gantvā ekasmiṃ uddhane hiyyo ābhatamaṃsaṃ, ekasmiṃ bhattaṃ pacāpetvā piṇḍacārike dve bhikkhū disvā tesaṃ pattaṃ ādāya paññattāsane nisīdāpetvā bhikkhaṃ samādāpetvā, ‘‘ayye, parivisathā’’ti aññe āṇāpetvā taṃ bhattaṃ kuṭe pakkhipitvā paṇṇena mukhaṃ bandhitvā kuṭaṃ ādāya gacchanto antarāmagge nānāvidhāni pupphāni ocinitvā pattapuṭakena gahetvā therassa nisinnaṭṭhānaṃ gantvā kuṭaṃ otāretvā ekamante ṭhapetvā ‘‘mayhaṃ, bhante, saṅgahaṃ karothā’’ti vatvā therassa pattaṃ ādāya bhattassa pūretvā therassa hatthe patiṭṭhapetvā tehi missakapupphehi theraṃ pūjetvā ekamante ṭhito ‘‘yathāyaṃ rasapiṇḍapātena saddhiṃ pupphapūjā cittaṃ paritoseti, evaṃ nibbattanibbattaṭṭhāne me paṇṇākārasahassāni ceva āgacchantu pañcavaṇṇakusumavassañca vassatū’’ti āha.

Thero tassa upanissayaṃ disvā dvattiṃsākārakammaṭṭhānaṃ ācikkhitvā adāsi. So yāvajīvaṃ kusalaṃ katvā devaloke nibbatti, nibbattaṭṭhāne jaṇṇumattena odhinā dibbapupphavassaṃ vassi, sayañca aññāhi devatāhi adhikatarena rūpena samannāgato ahosi. So ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde magadharaṭṭhe macchikāsaṇḍanagare seṭṭhikule nibbatti, jātakālevassa sakalanagare jaṇṇumattena odhinā pañcavaṇṇakusumavassaṃ vassi. Athassa mātāpitaro ‘‘amhākaṃ putto attanāva attano nāmaṃ gahetvā āgato, jātadivasevassa sakalanagaraṃ pañcavaṇṇehi pupphehi vicittaṃ jāta’’nti **cittakumāro**ti nāmaṃ akaṃsu.

So aparabhāge gharāvāse patiṭṭhito pitu accayena tasmiṃ nagare seṭṭhiṭṭhānaṃ pāpuṇi. Tasmiṃ samaye pañcavaggiyattherānaṃ abbhantaro mahānāmatthero nāma macchikāsaṇḍanagaraṃ agamāsi. Citto gahapati tassa iriyāpathe pasīditvā pattaṃ ādāya gehaṃ ānetvā piṇḍapātena patimānetvā katabhattakiccaṃ ambāṭakārāmaṃ nāma uyyānaṃ netvā tatthassa vasanaṭṭhānaṃ kāretvā nibaddhaṃ attano gehe piṇḍapātaṃ gahetvā vasanatthāya paṭiññaṃ gaṇhi. Theropi tassa upanissayaṃ disvā dhammaṃ desento saḷāyatanavibhattimeva desesi. Citto gahapati purimabhave madditasaṅkhāratāya nacirasseva anāgāmiphalaṃ sampāpuṇi. Athekadivasaṃ isidattatthero tattha gantvā viharanto seṭṭhissa nivesane bhattakiccapariyosāne āyasmatā therena pañhaṃ vissajjetuṃ asakkontena ajjhiṭṭho upāsakassa pañhaṃ vissajjetvā tena pubbe gihisahāyakabhāve ñāte ‘‘na idāni idha vatthabba’’nti yathāsukhaṃ pakkāmi. Punekadivasaṃ, seṭṭhi gahapati, mahānāmattheraṃ iddhipāṭihāriyakaraṇatthaṃ yāci. Sopi tassa tejosamāpattipāṭihāriyaṃ dassetvā ‘‘idāni idha vasituṃ na yutta’’nti yathāsukhaṃ pakkāmi.

Athekadivasaṃ dve aggasāvakā bhikkhusahassaparivārā ambāṭakārāmaṃ agamaṃsu. Seṭṭhi gahapati, tesaṃ mahāsakkāraṃ sajjesi. Sudhammatthero taṃ asahamāno seṭṭhiṃ tilasaṅgulikāvādena khuṃsetvā tena paṇāmito satthu santikaṃ gantvā ovādaṃ labhitvā dasabalassa ovāde ṭhito cittaṃ gahapatiṃ khamāpetvā tattheva ambāṭakārāme viharanto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tadā upāsako cintesi – ‘‘ahaṃ dasabalaṃ adisvāva ciraṃ vītināmesiṃ, satthu santikaṃ gacchantena pana ayuttaṃ tucchahatthena gantu’’nti pañcahi sakaṭasatehi telamadhuphāṇitādīni ādāya ‘‘ye dasabalaṃ passitukāmā, te mayā saddhiṃ āgacchantū’’ti nagare bheriṃ carāpetvā dvīhi purisasahassehi parivuto satthāraṃ passituṃ pakkāmi. Tiṃsayojane magge devatā paṇṇākāraṃ upaṭṭhapesuṃ. So satthu santikaṃ gantvā pañcapatiṭṭhitena satthāraṃ vandi, tasmiṃ khaṇe ākāsā pañcavaṇṇānaṃ pupphānaṃ vassaṃ vassi.

Satthā tassa ajjhāsayavasena saḷāyatanavibhattimeva kathesi. Tassa aḍḍhamāsamattaṃ dasabalassa dānaṃ dentassāpi sakanivesanato nītāni taṇḍulatelamadhuphāṇitādīni na khīyiṃsu. Rājagahavāsikehi pahitapaṇṇākārova alaṃ ahosi. So satthāraṃ passitvā attano nagaraṃ gacchanto sakaṭehi ābhataṃ sabbaṃ bhikkhusaṅghassa adāsi. Sakaṭesu tucchesu jātamattesveva devatā satta ratanāni pūrayiṃsu. Mahājanantare kathā udapādi ‘‘yāva sakkārasammānappatto vatāyaṃ citto gahapatī’’ti. Taṃ sutvā satthā dhammapade imaṃ gāthamāha –

‘‘Saddho sīlena sampanno, yaso bhogasamappito;
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito’’ti. (dha. pa. 303);

So tato paṭṭhāya ariyasāvakānaṃyeva upāsakānaṃ pañcahi satehi parivuto vicarati. Atha naṃ satthā aparabhāge upāsake paṭipāṭiyā ṭhānantare ṭhapento cittasaṃyuttaṃ aṭṭhuppattiṃ katvā dhammakathikānaṃ aggaṭṭhāne ṭhapesīti.

Hatthakaāḷavakavatthu

251. Catutthe **catūhi saṅgahavatthūhī**ti catubbidhena saṅgahavatthunā parisaṃ saṅgaṇhantānaṃ hatthako āḷavako aggoti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulaghare nibbatto aparabhāge satthu dhammakathaṃ suṇanto satthāraṃ catūhi saṅgahavatthūhi samannāgataṃ ekaṃ upāsakaṃ ṭhānantare ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde āḷaviraṭṭhe āḷavinagare āḷavakassa rañño gehe paṭisandhiṃ gaṇhi, sve bhattacāṭiyā saddhiṃ āḷavakassa pesetabbo ahosi.

Tatrāyaṃ anupubbikathā – ekadivasaṃ kira āḷavako rājā migavatthāya araññaṃ gantvā ekaṃ migaṃ anubandhitvā ghātetvā chinditvā dhanukoṭiyaṃ lagetvā nivattetvā āgacchanto vātātapena kilantakāyo ekaṃ sandacchāyaṃ nigrodharukkhamūlaṃ pavisitvā nisīdi. Atha naṃ muhuttaṃ darathaṃ vinodetvā nikkhamantaṃ rukkhe adhivatthā devatā ‘‘tiṭṭha tiṭṭha, bhakkhosi me’’ti hatthe gaṇhi. So daḷhaṃ gahitattā aññaṃ upāyaṃ apassanto ‘‘devasikaṃ te ekekapurisena saddhiṃ cāṭibhattaṃ pesessāmī’’ti vatvā nagaraṃ gato. Tato paṭṭhāya bandhanāgārato ekekamanussena saddhiṃ cāṭibhattaṃ pesesi. Eteneva niyāmena bandhanāgāre manussesu khīṇesu ‘‘mahallakamanussesu gayhamānesu raṭṭhakhobho hotī’’ti te aggahetvā daharakumāre gaṇhituṃ ārabhiṃsu. Tato paṭṭhāya nagare dārakamātaro ca gabbhiniyo ca aññaṃ raṭṭhaṃ gacchanti.

Tasmiṃ samaye satthā paccūsasamayante lokaṃ volokento āḷavakakumārassa tiṇṇaṃ maggaphalānaṃ upanissayaṃ disvā ‘‘ayaṃ kumāro kappasatasahassaṃ patthitapatthano devalokā cavitvā āḷavakarañño gehe nibbatto, aññaṃ kumāraṃ alabhantā sve kumāraṃ cāṭibhattena saddhiṃ gahetvā gacchissantī’’ti cintetvā sāyanhasamaye aññātakavesena āḷavakassa yakkhassa bhavanadvāraṃ gantvā tassa dovārikaṃ gadrabhaṃ nāma yakkhaṃ bhavanaṃ pavisanatthāya yāci. So āha – ‘‘bhagavā tumhe pavisatha, mayhaṃ pana āḷavakassa anārocanaṃ nāma ayutta’’nti. So himavante yakkhasamāgamaṃ gatassa āḷavakassa santikaṃ agamāsi. Satthāpi taṃ bhavanaṃ pavisitvā āḷavakassa nisīdanapallaṅke nisīdi.

Tasmiṃ samaye sātāgirahemavatā āḷavakassa bhavanamatthakena yakkhasamāgamaṃ gacchantā attano gamane asampajjamāne ‘‘kiṃ nu kho kāraṇa’’nti āvajjentā satthāraṃ āḷavakassa bhavane nisinnaṃ disvā satthu santikaṃ gantvā vanditvā yakkhasamāgamaṃ gantvā āḷavakassa tuṭṭhiṃ pavedayiṃsu – ‘‘lābhā te, āvuso āḷavaka, yassa te sadevake loke aggapuggalo bhavane nisinno, gantvā satthu santike dhammaṃ suṇāhī’’ti. So tesaṃ kathaṃ sutvā cintesi – ‘‘ime ekassa muṇḍakasamaṇassa mama pallaṅke nisinnabhāvaṃ kathentī’’ti anattamano kodhābhibhūto hutvā ‘‘ajja mayhaṃ etena samaṇena saddhiṃ saṅgāmo bhavissati, tattha me sahāyā nāma hothā’’ti dakkhiṇapādaṃ ukkhipitvā saṭṭhiyojanamattaṃ pabbatakūṭaṃ akkami, taṃ bhijjitvā dvidhā ahosi. Ito paṭṭhāya āḷavakayuddhaṃ vitthāretabbaṃ. Āḷavako pana sabbarattiṃ tathāgatena saddhiṃ nānappakārena yujjhantopi kiñci kātuṃ asakkonto satthāraṃ upasaṅkamitvā aṭṭha pañhe pucchi, satthā vissajjesi. Desanāpariyosāne sotāpattiphale patiṭṭhāsi. Vitthāretvā kathetukāmena āḷavakasuttavaṇṇanā (saṃ. ni. aṭṭha. 1.1.246) oloketabbā.

Punadivase uṭṭhite aruṇe cāṭibhattāharaṇavelāya sakalanagare gahetabbayuttaṃ dārakaṃ adisvā rañño ārocesuṃ. Rājā āha – ‘‘gaṇhituṃ ayuttaṭṭhāne pana atthi, tātā’’ti. Āma, deva, ajja rājakule putto jātoti. Gacchatha, tātā, mayaṃ jīvantā puttaṃ labhissāma, cāṭibhattena naṃ pesethāti. Te deviyā vikkandamānāya dārakaṃ gahetvā cāṭibhattena saddhiṃ āḷavakassa bhavanadvāraṃ gantvā ‘‘handa, ayya, tava bhāgaṃ paṭicchāhī’’ti āhaṃsu. Āḷavako tesaṃ kathaṃ sutvā ariyasāvakattā lajjamāno adhomukho nisīdi. Atha naṃ satthā āha – ‘‘idāni te, āḷavaka, lajjanakiccaṃ natthi, dārakaṃ gahetvā mama hatthe ṭhapehī’’ti. Te rājapurisā āḷavakakumāraṃ āḷavakassa hatthe ṭhapesuṃ, āḷavako taṃ ādāya dasabalassa hatthe ṭhapesi, satthā paṭiggaṇhitvā puna āḷavakassa hatthe ṭhapesi, āḷavako taṃ gahetvā rājapurisānaṃ hatthe ṭhapesi. Itissa hatthato hatthaṃ gatattā ‘‘hatthako āḷavako’’tveva nāmaṃ akaṃsu.

Atha naṃ te rājapurisā tuṭṭhamānasā ādāya rañño santikaṃ agamaṃsu. Rājā taṃ disvā ‘‘ajja cāṭibhattaṃ na sampaṭicchatī’’ti saññaṃ katvā ‘‘kasmā, tātā, evameva āgatatthā’’ti āha. Deva, rājakulassa tuṭṭhi ca vaḍḍhi ca, satthā āḷavakassa bhavane nisīditvā āḷavakaṃ dametvā upāsakatte patiṭṭhāpetvā kumāraṃ amhākaṃ dāpesīti. Satthāpi āḷavakaṃ pattacīvaraṃ gāhāpetvā āḷavinagarābhimukho pāyāsi. So nagaraṃ upasaṅkamanto lajjitvāva osakkati. Satthā naṃ oloketvā ‘‘lajjasi, āḷavakā’’ti pucchi. Āma, bhante, nagaravāsino maṃ nissāya mātimaraṇaṃ pitimaraṇaṃ puttadāramaraṇañca pāpuṇiṃsu. Te maṃ passitvā daṇḍehipi leḍḍūhipi paharissanti. Tasmā osakkāmi, bhanteti. ‘‘Āḷavaka, natthi te mayā saddhiṃ gacchantassa bhayaṃ, vissattho ehī’’ti vatvā nagarassa avidūre ṭhāne vanasaṇḍe aṭṭhāsi. Āḷavakarājāpi nāgare gahetvā satthu paccuggamanaṃ gato. Satthā sampattaparisāya dhammaṃ desesi, desanāvasāne caturāsīti pāṇasahassāni amatapānaṃ piviṃsu. Te āḷavakassa tattheva vasanaṭṭhānaṃ katvā anusaṃvaccharaṃ balikammaṃ paṭṭhapesuṃ.

Āḷavakopi nāgare dhammikāya rakkhāya saṅgaṇhi. Sopi āḷavakakumāro vuḍḍhippatto satthu dhammadesanaṃ sutvā tīṇi maggaphalāni paṭivijjhi. So sabbakālaṃ ariyasāvakaupāsakānaṃ pañcahi satehi parivuto carati. Athekadivasaṃ tehi upāsakehi saddhiṃ satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Satthā suvinītaṃ parisaṃ disvā ‘‘mahatī te, āḷavaka, parisā, kathaṃ taṃ saṅgaṇhāsī’’ti āha. Bhagavā dānena tussantaṃ dānena saṅgaṇhāmi, piyavacanena tussantaṃ piyavacanena saṅgaṇhāmi, uppannesu kiccesu tesaṃ nittharaṇena tussantaṃ uppannakiccanittharaṇena saṅgaṇhāmi, samānattaṭṭhānena tussantaṃ samānattatāya saṅgaṇhāmīti. Evametaṃ vatthu samuṭṭhitaṃ. Atha satthā aparabhāge jetavane nisīditvā upāsake ṭhānantaresu ṭhapento hatthakaṃ āḷavakaṃ catūhi saṅgahavatthūhi parisaṃ saṅgaṇhantānaṃ aggaṭṭhāne ṭhapesīti.

Mahānāmasakkavatthu

252. Pañcame **paṇītadāyakāna**nti paṇītarasadāyakānaṃ mahānāmo sakko aggoti dasseti. So kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ paṇītarasadāyakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthupure sakyarājakule nibbattitvā vayappatto dasabalassa paṭhamadassaneyeva sotāpattiphale patiṭṭhāsi.

Athekasmiṃ samaye satthā verañjāyaṃ vassāvāsaṃ vasitvā anupubbena kapilavatthupuraṃ gantvā nigrodhārāme paṭivasati. Mahānāmo ‘‘satthā āgato’’ti sutvā satthu santikaṃ gantvā abhivādetvā ekamantaṃ nisinno satthāraṃ evamāha – ‘‘bhagavā sutametaṃ ‘bhikkhusaṅgho kira verañjāyaṃ bhikkhācārena kilamatī’ti, mama catumāsaṃ bhikkhusaṅghassa paṭijaggane paṭiññaṃ detha, ahaṃ bhikkhusaṅghassa sarīre ojaṃ pavesessāmī’’ti. Satthā adhivāsesi. So satthu adhivāsanaṃ viditvā punadivasato paṭṭhāya buddhappamukhaṃ bhikkhusaṅghaṃ paṇītarasabhojanacatumadhurādīhi paṭijaggitvā puna catumāsaṃ paṭiññaṃ gahetvā aṭṭha māse pūretvā puna catumāsaṃ paṭiññaṃ gahetvā sakalasaṃvaccharaṃ paṭijaggi. Satthā tato paraṃ paṭiññaṃ nādāsi. Mahānāmo pana tato paṭṭhāya aparāparaṃ sampattabhikkhusaṅghassa teneva niyāmena sakkāraṃ karoti. Tassa so guṇo sakalajambudīpe pākaṭo jāto. Evametaṃ vatthu samuṭṭhitaṃ. Satthā pana aparabhāge jetavane nisīditvā mahānāmaṃ sakkaṃ paṇītadāyakānaṃ aggaṭṭhāne ṭhapesīti.

Uggagahapativatthu

253. Chaṭṭhe **manāpadāyakāna**nti manāpaṃ cittarucitabhojanaṃ dāyakānaṃ uggo gahapati, vesāliko aggoti dasseti. So kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto aparabhāge satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ manāpadāyakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde vesāliyaṃ seṭṭhikule nibbatti. Tassa jātakāle nāmaṃ aniyāmitaṃ. Aparabhāge panassa attabhāvopi uggato ahosi samiddho, alaṅkatatoraṇaṃ viya ussitacittapaṭo viya ca ativirocittha. Guṇāpissa uggatā ahesuṃ. So imesaṃ dvinnampi uggatattā **uggaseṭṭhi**tveva saṅkhaṃ gato. So panāyaṃ dasabalassa paṭhamadassaneyeva sotāpattiphale patiṭṭhāya aparabhāge tīṇipi maggaphalāni sacchākāsi. So attano mahallakakāle rahogato nisīditvā cintesi – ‘‘yaṃ yaṃ mayhaṃ piyaṃ manāpaṃ, taṃ tadeva dasabalassa dassāmi, idaṃ me satthu sammukhāpi sutaṃ ‘manāpadāyī labhate manāpa’’’nti. Athassa etadahosi – ‘‘api nu kho me cittaṃ jānitvā satthāpi nivesanadvāraṃ āgaccheyyā’’ti.

Satthāpi kho tassa cittaṃ ñatvā bhikkhusaṅghaparivuto nivesanadvāreyeva pāturahosi. So ‘‘satthā āgato’’ti sutvā ativiya ussāhajāto dasabalassa santikaṃ gantvā pañcapatiṭṭhitena vanditvā satthu pattaṃ paṭiggahetvā gharaṃ pavesetvā paññattavarabuddhāsane satthāraṃ, avasesaāsanesu bhikkhusaṅghaṃ nisīdāpetvā buddhappamukhaṃ bhikkhusaṅghaṃ nānaggarasehi parivisitvā bhattakiccapariyosāne ekamantaṃ nisīditvā evamāha – ‘‘sammukhā metaṃ, bhante, bhagavato sutaṃ sammukhā paṭiggahitaṃ ‘manāpadāyī labhate manāpa’’’nti. Yaṃ yaṃ, bhante, mayhaṃ manāpaṃ, taṃ taṃ mayā buddhappamukhassa bhikkhusaṅghassa dinnamevā’’ti satthāraṃ jānāpetvā tato paṭṭhāya yaṃ yaṃ tassa manāpaṃ, taṃ taṃ buddhappamukhassa bhikkhusaṅghassa deti. Taṃ pana sabbaṃ pañcakanipāte uggasutte vitthārato āgamissati. Evametaṃ vatthu samuṭṭhitaṃ. Satthā aparabhāge jetavane viharanto taṃ upāsakaṃ manāpadāyakānaṃ aggaṭṭhāne ṭhapesīti.

Uggatagahapativatthu

254. Sattame **saṅghupaṭṭhākāna**nti bhikkhusaṅghassa upaṭṭhākānaṃ hatthigāmako uggato gahapati, aggoti dasseti. Sopi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto aparabhāge satthu dhammadesanaṃ sutvā satthāraṃ ekaṃ upāsakaṃ saṅghupaṭṭhākānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde hatthigāme seṭṭhikule nibbatti, tassa uggatakumāroti nāmaṃ akaṃsu.

So aparabhāge gharāvāse patiṭṭhito pitu accayena seṭṭhiṭṭhānaṃ pāpuṇi. Tena samayena satthā bhikkhusaṅghaparivuto cārikaṃ caranto hatthigāmaṃ patvā nāgavanuyyāne viharati. Tadā ayaṃ uggataseṭṭhi sattāhaṃ pānamadamatto hutvā nāṭakehi parivuto nāgavanuyyānaṃ gantvā paricārayamāno dasabalaṃ disvā balavahirottappaṃ paccupaṭṭhāpesi. Athassa satthāraṃ upasaṅkamantassa sabbo surāmado abbhatthaṃ agamāsi. So satthāraṃ vanditvā ekamantaṃ nisīdi. Athassa satthā dhammaṃ desesi. Desanāpariyosāne tīṇi maggaphalāni paṭivijjhi. Tato paṭṭhāya nāṭakāni ‘‘tumhe yathāsukhaṃ gacchathā’’ti vissajjetvā dānābhirato hutvā bhikkhusaṅghassa dānameva deti. Devatā rattibhāgasamanantare āgantvā seṭṭhissa ārocenti – ‘‘gahapati, asuko bhikkhu tevijjo, asuko bhikkhu chaḷabhiñño, asuko sīlavā, asuko dussīlo’’ti. So tāsaṃ vacanaṃ sutvāpi guṇaṃ tāva yathābhūtato jānāti, deyyadhammaṃ pana samacitteneva deti. Satthu santike nisīditvāpi tameva guṇaṃ katheti. Aparabhāge satthā jetavane nisīditvā taṃ gahapatiṃ saṅghupaṭṭhākānaṃ aggaṭṭhāne ṭhapesīti.

Sūrambaṭṭhavatthu

255. Aṭṭhame **aveccappasannāna**nti avigacchanasabhāvena acalena pasādena samannāgatānaṃ sūrambaṭṭho aggoti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto satthu dhammakathaṃ sutvā satthāraṃ ekaṃ upāsakaṃ aveccappasannānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhikule nibbatti, sūrambaṭṭhotissa nāmaṃ akaṃsu.

So aparabhāge vayappatto gharāvāse patiṭṭhāya aññatitthiyānaṃ upaṭṭhāko hutvā carati. Atha satthā paccūsasamaye lokaṃ volokento tassa sotāpattimaggahetuṃ disvā bhikkhācāravelāya nivesanadvāraṃ agamāsi. So dasabalaṃ disvā cintesi – ‘‘samaṇo gotamo mahākule ceva jāto, loke ca abhiññāto, tenassa santikaṃ agamanaṃ nāma na yutta’’nti satthu santikaṃ gantvā pādesu vanditvā pattaṃ gahetvā gharaṃ pavesetvā mahārahe pallaṅke nisīdāpetvā bhikkhaṃ datvā bhattakiccapariyosāne ekamantaṃ nisīdi. Satthā tassa caritavasena dhammaṃ desesi. Desanāpariyosāne sotāpattiphale patiṭṭhahi. Satthāpi taṃ dametvā vihārameva gato.

Tato māro cintesi – ‘‘ayaṃ sūrambaṭṭho nāma amhākaṃ santako, satthā panassa ajja gehaṃ gato, kiṃ nu kho satthu dhammaṃ sutvā maggapātubhāvaṃ akaritthāti yāvassa mama visayā atikkantabhāvaṃ vā anatikkantabhāvaṃ vā jānāmī’’ti attano kāmarūpitāya dasabalassa sarikkhakaṃ rūpaṃ māpetvā cīvaraggahaṇampi pattaggahaṇampi buddhākappeneva katvā dvattiṃsalakkhaṇadharo hutvā sūrambaṭṭhassa gehadvāre aṭṭhāsi. Sūrambaṭṭhopi ‘‘puna dasabalo āgato’’ti sutvā ‘‘buddhānaṃ aniyyānikagamanaṃ nāma natthi, kena nu kho kāraṇena āgato’’ti vegena ‘‘dasabalo’’ti saññāya tassa santikaṃ gantvā abhivādetvā ekamantaṃ ṭhito, ‘‘bhante, tumhe idāneva imasmiṃ gehe bhattakiccaṃ katvā gatā, kiṃ nu kho kāraṇaṃ paṭicca puna āgatatthā’’ti āha. ‘‘Sūrambaṭṭha mayā dhammaṃ kathentena ekaṃ anupadhāretvā kathitaṃ. Mayā hi pañcakkhandhā ‘sabbeva aniccā dukkhā anattā’ti kathitā, na panete sabbeva evarūpā. Ekacce hi khandhā niccā dhuvā sassatā atthī’’ti āha.

Tato sūrambaṭṭho cintesi – ‘‘ayaṃ kathā ativiya bhāriyā. Buddhānañhi anupadhāretvā kathanaṃ nāma natthi, dasabalassa māro kira paṭipakkho, addhā ayaṃ māro bhavissatī’’ti cintetvā – ‘‘mārosi tva’’nti āha. Ariyasāvakena kathitakathā tassa pharasuppahāro viya ahosi, tasmā sakabhāvena ṭhātuṃ asakkonto ‘‘āma, sūrambaṭṭha, ahaṃ māro’’ti āha. ‘‘Tādisānaṃ mārānaṃ satampi sahassampi āgantvā mama saddhaṃ cāletuṃ na sakkoti, mahāgotamo dasabalo mayhaṃ dhammaṃ desento ‘sabbe saṅkhārā aniccā’ti bodhetvā desesi, mā me gharadvāre tiṭṭhā’’ti accharaṃ pahari. Māro tassa vacanaṃ sutvā paṭippharitvā kathetuṃ asakkonto tattheva antaradhāyi. Sūrambaṭṭhopi sāyanhasamaye satthu santikaṃ gantvā mārena katakiriyaṃ kathetvā, ‘‘bhante, evaṃ māro mama saddhaṃ cāletuṃ vāyamitthā’’ti āha. Satthā etadeva kāraṇaṃ aṭṭhupattiṃ katvā imasmiṃ sāsane sūrambaṭṭhaṃ aveccappasannānaṃ aggaṭṭhāne ṭhapesīti.

Jīvakavatthu

256. Navame **puggalappasannāna**nti puggaliyappasādena samannāgatānaṃ upāsakānaṃ jīvako komārabhacco aggoti dasseti. So hi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto. Satthu dhammakathaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ puggalappasannānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahanagare abhayarājakumāraṃ paṭicca sālavatiyā nāma rūpūpajīviniyā kucchimhi nibbatto. Rūpūpajīviniyo ca nāma vijātakāle sace putto hoti, chaḍḍenti. Sace dhītā, paṭijagganti. Iti sā taṃ dārakaṃ kattarasuppakena saṅkārakūṭe chaḍḍāpesi. Atha naṃ abhayo rājakumāro rājupaṭṭhānaṃ gacchanto taṃ disvā ‘‘kiṃ, bhaṇe, etaṃ kākehi samparikiṇṇa’’nti manusse pesetvā ‘‘dārako devā’’ti. Jīvati, bhaṇeti, ‘‘jīvati, devā’’ti sutvā attano antepure posāpesi. Tassa jīvatīti kathitattā jīvakoti nāmaṃ akaṃsu, kumārena posāpitoti komārabhaccoti nāmaṃ akaṃsu.

So attano soḷasavassuddesikakāle takkasilaṃ gantvā vejjasippaṃ uggaṇhitvā bimbisāraraññо santikā sakkāraṃ labhitvā caṇḍapajjotassa rañño rogaṃ phāsukaṃ akāsi. So tassa pañca taṇḍulasakaṭasatāni soḷasa kahāpaṇasahassāni dussasahassaparivāraṃ anagghaṃ siveyyakaṃ dussayugañca pesesi. Tasmiṃ samaye satthā rājagahaṃ upanissāya gijjhakūṭe pabbate viharati. Jīvako satthu ussannadhātuke kāye virecanaṃ datvā bhesajjaṃ karonto ‘‘cattāro paccayā mama santakāva hontū’’ti satthāraṃ attano vihāre vasāpetvā satthu bhesajjaṃ katvā taṃ dussayugaṃ upanetvā ‘‘idaṃ, bhante, tumheyeva paribhogaṃ karothā’’ti vatvā tena saddhiṃ laddhaṃ dussasahassaṃ bhikkhusaṅghassa adāsi. Ayamettha saṅkhepo, vitthārena pana jīvakavatthu khandhake (mahāva. 326 ādayo) āgatameva. Satthā aparabhāge jetavane viharanto jīvakaṃ komārabhaccaṃ puggalappasannānaṃ aggaṭṭhāne ṭhapesīti.

Nakulapitugahapativatthu

257. Dasame **vissāsakāna**nti vissāsikakathaṃ kathentānaṃ upāsakānaṃ antare, nakulapitā gahapati, aggoti dasseti. So kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ upāsakaṃ vissāsakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde bhaggaraṭṭhe susumāragirinagare seṭṭhikule nibbatti. Satthāpi bhikkhusaṅghaparivuto cārikaṃ caramāno taṃ nagaraṃ patvā bhesakaḷāvane viharati. Athāyaṃ, nakulapitā gahapati, susumāragirivāsīhi saddhiṃ satthu santikaṃ gantvā paṭhamadassaneneva so ca bhariyā cassa dasabalaṃ ‘‘ayaṃ amhākaṃ putto’’ti saññaṃ paṭṭhapetvā ubhopi satthu pādesu nipatitvā, ‘‘tāta, tvaṃ ettakaṃ kālaṃ amhe chaḍḍetvā kahaṃ vicarasī’’ti āhaṃsu. Ayaṃ kira, nakulapitā gahapati, pubbe pañca jātisatāni dasabalassa pitā ahosi, pañca jātisatāni cūḷapitā, pañca jātisatāni mahāpitā, pañca jātisatāni mātulo, nakulamātāpi pañca jātisatāni mātā ahosi, pañca jātisatāni cūḷamātā, pañca jātisatāni mahāmātā, pañca jātisatāni pitucchā. Iti dīgharattaṃ anugatasinehattā dasabalaṃ disvāva ‘‘putto’’ti saññaṃ katvā saṇṭhātuṃ nāsakkhiṃsu. Satthā yāva tesaṃ cittaṃ saññattiṃ na gacchati, tāva ‘‘apethā’’ti nāvoca. Atha nesaṃ yathāmaneneva satiṃ paṭilabhitvā majjhattabhūtānaṃ āsayaṃ ñatvā dhammaṃ desesi. Desanāpariyosāne ubhopi sotāpattiphale patiṭṭhahiṃsu.

Satthā aparabhāge tesaṃ mahallakakāle puna taṃ nagaraṃ agamāsi. Te ‘‘satthā āgato’’ti sutvā satthu santikaṃ gantvā pañcapatiṭṭhitena vanditvā svātanāya nimantetvā punadivase attano nivesane buddhappamukhaṃ bhikkhusaṅghaṃ nānaggarasehi parivisitvā satthāraṃ katabhattakiccaṃ upasaṅkamitvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho nakulapitā gahapati, bhagavantaṃ etadavoca – ‘‘yato me, bhante, nakulamātā gahapatānī, daharasseva daharā ānītā, nābhijānāmi nakulamātaraṃ gahapatāniṃ manasāpi aticaritā, kuto pana kāyena. Iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passitu’’nti. Nakulamātāpi kho, gahapatānī, bhagavantaṃ etadavoca – ‘‘yato ahaṃ, bhante, nakulapituno gahapatissa daharasseva daharā ānītā, nābhijānāmi nakulapitaraṃ gahapatiṃ manasāpi aticaritā, kuto pana kāyena. Iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passitu’’nti. Atha aparabhāge satthā jetavane nisīditvā upāsake paṭipāṭiyā ṭhānantaresu ṭhapento imaṃ imesaṃ dvinnampi kathaṃ aṭṭhuppattiṃ katvā nakulapitaraṃ gahapatiṃ vissāsakānaṃ aggaṭṭhāne ṭhapesīti.

Chaṭṭhavaggavaṇṇanā.

Dasasuttapaṭimaṇḍitāya upāsakapāḷiyā vaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 7. Sattamaetadaggavaggo

Sujātāvatthu

258. Upāsikāpāḷiyā paṭhame **paṭhamaṃ saraṇaṃ gacchantīna**nti sabbapaṭhamaṃ saraṇesu patiṭṭhitānaṃ upāsikānaṃ, sujātā nāma, seniyadhītā aggāti dasseti. Sāpi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā aparabhāge satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikāraṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā amhākaṃ satthu nibbattito puretarameva uruvelāyaṃ senānigame seniyakuṭumbikassa gehe nibbattitvā vayappattā ekasmiṃ nigrodhamūle patthanaṃ akāsi – ‘‘sace samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, anusaṃvaccharaṃ balikammaṃ karissāmī’’ti. Tassā sā patthanā samijjhi.

Sā mahāsattassa dukkarakārikaṃ karontassa chaṭṭhe vasse paripuṇṇe visākhapuṇṇamadivase ‘‘pātova balikammaṃ karissāmī’’ti rattiyā paccūsasamayaṃ paccuṭṭhāya dhenuyo duhāpesi. Vacchakā dhenūnaṃ thanamūlaṃ na āgamaṃsu, thanamūle navabhājanamhi upanītamatte attanova dhammatāya khīradhārā patiṃsu. Taṃ acchariyaṃ disvā, sujātā, sahattheneva khīraṃ gaṇhitvā navabhājane pakkhipitvā sahattheneva aggiṃ katvā pacituṃ ārabhi. Tasmiṃ pāyāse paccamāne mahantamahantā bubbuḷā uṭṭhahitvā dakkhiṇāvattā hutvā sañcaranti, ekaphusitampi bahi na niggacchati. Mahābrahmā chattaṃ dhāresi, cattāro lokapālā khaggahatthā ārakkhaṃ gaṇhiṃsu, sakko alātāni samānento aggiṃ jālesi. Devatā catūsu dīpesu ojaṃ saṃharitvā tattha pakkhipiṃsu. Sujātā, ekadivaseyeva imāni acchariyāni disvā puṇṇādāsiṃ āmantesi – ‘‘amma, puṇṇe ajja amhākaṃ devatā ativiya pasannā, mayā ettakaṃ kālaṃ evarūpaṃ acchariyaṃ nāma na diṭṭhapubbaṃ, vegena gantvā devaṭṭhānaṃ paṭijaggāhī’’ti. Sā ‘‘sādhu, ayye’’ti tassā vacanaṃ sampaṭicchitvā turitaturitā rukkhamūlaṃ agamāsi.

Bodhisattopi kho bhikkhācārakālaṃ āgamayamāno pātova gantvā rukkhamūle nisīdi. Rukkhamūlaṃ sodhanatthāya gatā puṇṇā āgantvā sujātāya ārocesi – ‘‘devatā rukkhamūle nisinnā’’ti. Sujātā, ‘‘sace je saccaṃ bhaṇasi, adāsiṃ karomī’’ti vatvā sabbapasādhanaṃ pasādhetvā satasahassagghanake suvaṇṇathāle pāyāsaṃ vaḍḍhetvā aparāya suvaṇṇapātiyā pidahitvā setavatthena sampaliveṭhetvā samantā gandhadāmamālādāmāni osāretvā ukkhipitvā gantvā mahāpurisaṃ disvā balavapītiṃ uppādetvā diṭṭhaṭṭhānato paṭṭhāya oṇatoṇatā gantvā sīsato thālaṃ otāretvā vivaritvā saheva pātiyā pāyāsaṃ mahāpurisassa hatthe ṭhapetvā vanditvā ‘‘yathā mayhaṃ manoratho nipphanno, evaṃ tumhākampi nipphajjatū’’ti vatvā pakkāmi. Bodhisatto nerañjarāya nadiyā tīraṃ gantvā suvaṇṇathālaṃ tīre ṭhapetvā nhatvā paccuttaritvā ekūnapaṇṇāsa piṇḍe karonto pāyāsaṃ paribhuñjitvā suvaṇṇapātiṃ nadiyā sampavāhetvā anukkamena bodhimaṇḍaṃ āruyha sabbaññutaṃ patvā sattasattāhaṃ bodhimaṇḍe atikkamitvā isipatane migadāye pavattitavaradhammacakko sujātāya puttassa yasadārakassa upanissayaṃ disvā gantvā aññatarasmiṃ rukkhamūle nisīdi.

Yasopi kulaputto rattibhāgasamanantare vivaṭaṃ itthāgāraṃ disvā sañjātasaṃvego ‘‘upaddutaṃ vata, bho, upasaṭṭhaṃ vata, bho’’ti vatvā nivesanato nikkhamitvāva bahinagare satthu santikaṃ gantvā dhammadesanaṃ sutvā tīṇi maggaphalāni paṭivijjhi. Athassa pitā padānupadikaṃ gantvā bhagavantaṃ upasaṅkamitvā yasassa pavattiṃ pucchi. Satthā yasaṃ kulaputtaṃ paṭicchādetvā dhammaṃ desesi. Desanāpariyosāne so seṭṭhigahapati sotāpattiphale patiṭṭhāsi, yaso arahattaphalaṃ pāpuṇi. Taṃ bhagavā ‘‘ehi bhikkhū’’ti āha, tāvadevassa gihiliṅgaṃ antaradhāyi, iddhimayapattacīvaradharo ahosi. Pitāpissa satthāraṃ nimantesi. Satthā yasaṃ kulaputtaṃ pacchāsamaṇaṃ katvā tassa gharaṃ gantvā katabhattakicco dhammaṃ desesi, desanāpariyosāne yasassa mātā, sujātā, purāṇadutiyikā ca sotāpattiphale patiṭṭhahiṃsu. Taṃdivasaṃ ayaṃ, sujātā, tevācikasaraṇe patiṭṭhāsi saddhiṃ suṇisāya. Ayamettha saṅkhepo, vitthārato panetaṃ vatthu khandhake (mahāva. 25-28) āgatameva. Satthā aparabhāge paṭipāṭiyā upāsikāyo ṭhānantaresu ṭhapento imaṃ upāsikaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ aggaṭṭhāne ṭhapesīti.

Visākhāvatthu

259. Dutiye **dāyikāna**nti dānābhiratānaṃ upāsikānaṃ, visākhā migāramātā, aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā aparabhāge satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ dāyikānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā kassapabuddhakāle kikissa kāsirañño gehe sattannaṃ bhaginīnaṃ sabbakaniṭṭhā hutvā nibbatti. Tadā kira –

‘‘Samaṇī samaṇaguttā ca, bhikkhunī bhikkhudāyikā;

Dhammā ceva sudhammā ca, saṅghadāsī ca sattamā’’ti.

Imā satta bhaginiyo ahesuṃ. Tā etarahi –

‘‘Khemā uppalavaṇṇā ca, paṭācārā ca gotamī;
Dhammadinnā mahāmāyā, visākhā ceva sattamī’’ti. –

Evaṃnāmā hutvā nibbattā. Tatrāyaṃ saṅghadāsī ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde aṅgaraṭṭhe bhaddiyanagare meṇḍakaseṭṭhiputtassa dhanañcayaseṭṭhino aggamahesiyā sumanadeviyā nāma kucchismiṃ nibbatti, **visākhā**tissā nāmaṃ akaṃsu. Tassā sattavassikakāle dasabalo selabrāhmaṇassa ca aññesañca bodhaneyyabandhavānaṃ upanissayasampattiṃ disvā mahābhikkhusaṅghaparivāro cārikaṃ caramāno tasmiṃ raṭṭhe taṃ nagaraṃ pāpuṇi.

Tasmiñca samaye meṇḍako gahapati tasmiṃ nagare pañcannaṃ mahāpuññānaṃ jeṭṭhako hutvā seṭṭhiṭṭhānaṃ kāresi. **Pañca mahāpuññā** nāma meṇḍako seṭṭhi, candapadumā nāma tasseva aggamahesī, tassa ca putto dhanañcayo nāma, tassa bhariyā sumanadevī nāma, meṇḍakaseṭṭhissa dāso puṇṇo nāmāti. Na kevalañca meṇḍakaseṭṭhiyeva, bimbisāramahārājassa pana āṇāpavattiṭṭhāne **pañca amitabhogā** nāma ahesuṃ jotiko jaṭilo meṇḍako puṇṇo kākavaliyoti. Tesu ayaṃ meṇḍakaseṭṭhi dasabalassa attano nagaraṃ sampattabhāvaṃ sutvā puttassa dhanañcayaseṭṭhino dhītaraṃ visākhādārikaṃ pakkositvā evamāha – ‘‘amma, tuyhampi maṅgalaṃ amhākampi maṅgalaṃ, tava paricārikāhi pañcadārikāsatehi saddhiṃ pañca rathasatāni āruyha pañcahi dāsisatehi parivutā dasabalassa paccuggamanaṃ karohī’’ti. Sā pitāmahassa vacanaṃ sutvā tathā akāsi. Kāraṇākāraṇesu pana kusalattā yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikāva satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ aṭṭhāsi. Athassā caritavasena satthā dhammaṃ desesi. Desanāpariyosāne pañcahi dārikāsatehi saddhiṃ sotāpattiphale patiṭṭhāsi. Meṇḍakaseṭṭhipi kho satthu santikaṃ gantvā satthāraṃ vanditvā ekamantaṃ aṭṭhāsi. Atha satthā tassapi caritavasena dhammaṃ desesi. So desanāpariyosāne sotāpattiphale patiṭṭhāya satthāraṃ svātanāya nimantetvā punadivase attano nivesane paṇītena khādanīyena bhojanīyena buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā etenupāyena aḍḍhamāsaṃ mahādānaṃ adāsi. Satthā bhaddiyanagare yathābhirantaṃ viharitvā pakkāmi.

Ito paraṃ aññaṃ kathāmaggaṃ vissajjetvā visākhāya uppattikathāva kathetabbā. Sāvatthiyañhi kosalarājā bimbisārassa santikaṃ pesesi – ‘‘mama āṇāpavattiṭṭhāne amitabhogavindanakulaṃ nāma natthi, amhākaṃ amitabhogavindanakulaṃ pesetū’’ti. Rājā amaccehi saddhiṃ mantesi. Amaccā ‘‘mahākulaṃ pesetuṃ na sakkā, ekaṃ pana seṭṭhiputtaṃ pesessāmā’’ti meṇḍakaseṭṭhino puttaṃ dhanañcayaseṭṭhiṃ āyāciṃsu. Rājā tesaṃ vacanaṃ sutvā taṃ pesesi. Atha naṃ kosalarājā sāvatthito sattayojanamatthake sāketanagare seṭṭhiṭṭhānaṃ datvā vāsesi.

Sāvatthiyañca migāraseṭṭhino putto puṇṇavaḍḍhanakumāro nāma vayappatto ahosi. Athassa pitā ‘‘putto me vayappatto, gharāvāsenassa ābandhanasamayo’’ti ñatvā ‘‘amhākaṃ samānajātike kule dārikaṃ pariyesathā’’ti kāraṇākāraṇakusale purise pesesi. Te sāvatthiyaṃ attano rucitaṃ dārikaṃ adisvā sāketaṃ agamaṃsu. Taṃdivasañca, visākhā, attano samānavayehi pañcahi kumārikāsatehi parivāritā nakkhattakīḷanatthāya ekaṃ mahāgāmaṃ agamāsi. Tepi purisā antonagare caritvā attano rucitaṃ dārikaṃ adisvā bahinagaradvāre aṭṭhaṃsu. Tasmiṃ samaye devo vassituṃ ārabhi. Atha tā visākhāya saddhiṃ nikkhantā dārikā temanabhayena vegena sālaṃ pavisiṃsu. Te purisā tāsampi antare yathārucitaṃ dārikaṃ na passiṃsu. Tāsaṃ pana sabbapacchato, visākhā, devaṃ vassantampi agaṇetvā aturitagamanena temayamānāva sālaṃ pāvisi. Te purisā taṃ disvā cintayiṃsu – ‘‘rūpavatī tāva kaññā etaparamā bhaveyya, rūpaṃ panetaṃ ekaccāya kāritapattaṃ viya hoti, kathaṃ samuṭṭhāpetvā kathentā jānissāma madhuravacanā vā no vā’’ti. Tato naṃ āhaṃsu – ‘‘ativiya pariṇatavayā itthī viya yāsi, ammā’’ti. Kiṃ disvā kathetha, tātāti? Aññā tayā saddhiṃ kīḷanakumāriyo temanabhayena vegena āgantvā sālaṃ paviṭṭhā, tvaṃ pana mahallikā viya padavāraṃ atikkamma nāgacchasi, sāṭakassa temanabhāvampi na gaṇesi. Sace taṃ hatthī vā asso vā anubandheyya, kiṃ evamevaṃ kareyyāsīti? Tātā, sāṭakā nāma na dullabhā, sulabhā mayhaṃ kule sāṭakā. Vayappattā mātugāmā pana paṇiyabhaṇḍasadisā, hatthe vā pāde vā bhagge aṅgavikalaṃ mātugāmaṃ jigucchantā niṭṭhubhitvā gacchanti, tasmā saṇikaṃ āgatāmhīti.

Te cintayiṃsu – ‘‘imāya sadisā imasmiṃ jambudīpe itthī nāma natthi, yādisā rūpena, kathāyapi tādisāva. Kāraṇākāraṇaṃ ñatvā kathetī’’ti tassā upari mālāguḷaṃ khipiṃsu. Atha, visākhā, cintesi – ‘‘ahaṃ pubbe apariggahitā, idāni pana pariggahitāmhī’’ti vinītenākārena bhūmiyaṃ nisīdi. Atha naṃ tattheva sāṇiyā parikkhipiṃsu. Sā paṭicchannabhāvaṃ ñatvā dāsigaṇaparivutā gehaṃ agamāsi. Tepi migāraseṭṭhino purisā tāya saddhiṃyeva dhanañcayaseṭṭhissa santikaṃ agamaṃsu. ‘‘Kataragāmavāsino, tātā, tumhe’’ti pucchitā ‘‘sāvatthinagare migāraseṭṭhino purisamhā’’ti vatvā ‘‘mayaṃ amhākaṃ seṭṭhinā tumhākaṃ gehe vayappattā dārikā atthīti sutvā pesitā’’ti. Sādhu, tātā, tumhākaṃ seṭṭhi kiñcāpi bhogena amhehi asadiso, jātiyā pana sadiso. Sabbākārasampanno nāma dullabho gacchatha tumhe seṭṭhissa amhehi sampaṭicchitabhāvaṃ ārocethāti.

Te tassa vacanaṃ sutvā sāvatthiṃ gantvā migāraseṭṭhissa tuṭṭhiṃ vaḍḍhiṃ ca pavedetvā ‘‘laddhā no sāmi sākete dhanañcayaseṭṭhissa gehe dārikā’’ti āhaṃsu. Taṃ sutvā migāraseṭṭhi ‘‘mahākulagehe kira no dārikā laddhā’’ti tuṭṭhamānaso hutvā tāvadeva dhanañcayaseṭṭhissa sāsanaṃ pahiṇi ‘‘idāneva dārikaṃ ānayissāma, kattabbakiccaṃ karontū’’ti. Sopissa paṭisāsanaṃ pesesi – ‘‘nayidaṃ amhākaṃ bhāriyaṃ, seṭṭhi pana attano kattabbakiccaṃ karotū’’ti. So kosalarañño santikaṃ gantvā ārocesi – ‘‘deva, ekā me maṅgalakiriyā atthi, dāsassa te puṇṇavaḍḍhanassa dhanañcayaseṭṭhino dhītaraṃ visākhaṃ nāma dārikaṃ ānessāmi, sāketagamanaṃ me anujānāthā’’ti. Sādhu, mahāseṭṭhi, kiṃ pana amhehipi āgantabbanti? Deva tumhādisānaṃ gamanaṃ laddhuṃ sakkāti? Rājā mahākulassa saṅgahaṃ kātukāmo ‘‘hotu seṭṭhi, āgamissāmī’’ti sampaṭicchitvā migāraseṭṭhinā saddhiṃ sāketanagaraṃ agamāsi. Dhanañcayaseṭṭhi ‘‘migāraseṭṭhi kira kosalarājānaṃ gahetvā āgato’’ti sutvā paccuggamanaṃ katvā rājānaṃ gahetvā attano nivesanaṃ agamāsi. Tāvadeva rañño ca rājabalassa ca migāraseṭṭhino ca vasanaṭṭhānaṃ ceva mālāgandhabhattādīni ca sabbāni paṭiyādesi. ‘‘Idaṃ imassa laddhuṃ vaṭṭati, idaṃ imassā’’ti sabbaṃ attanāva jānāti. Te te janā cintayiṃsu – ‘‘seṭṭhi amhākameva sakkāraṃ karotī’’ti.

Athekadivasaṃ rājā dhanañcayaseṭṭhissa sāsanaṃ pahiṇi ‘‘na sakkā seṭṭhinā cirakālaṃ amhākaṃ bharaṇaposanaṃ kātuṃ, dārikāya gamanakālaṃ jānātū’’ti. Sopi rañño sāsanaṃ pesesi – ‘‘idāni vassakālo āgato, na sakkā catumāsaṃ vicarituṃ, tumhākaṃ balakāyassa yaṃ yaṃ laddhuṃ vaṭṭati, sabbaṃ taṃ mama bhāro. Kevalaṃ devo mayā pesitakāle gacchatū’’ti. Tato paṭṭhāya sāketanagaraṃ niccanakkhattagāmo viya ahosi. Evaṃ tayo māsā atikkantā. Dhanañcayaseṭṭhino pana dhītāya mahālatāpasādhanaṃ na tāva niṭṭhaṃ gacchati. Athassa kammantādhiṭṭhāyakā āgantvā ārocayiṃsu – ‘‘sesaṃ asantaṃ nāma natthi, balakāyassa pana bhattapacanadārūni nappahontī’’ti. ‘‘Gacchatha, tātā, hatthisālā assasālā viyojetvā bhattaṃ pacathā’’ti. Evaṃ pacantānampi aḍḍhamāso atikkanto. Tato puna ārocayiṃsu – ‘‘dārūni sāmi nappahontī’’ti. ‘‘Tātā, imasmiṃ kāle dārūni laddhuṃ na sakkā, dussakoṭṭhāgāraṃ pana vivaritvā thūlasāṭake gahetvā vaṭṭiyo katvā telacāṭiyaṃ temetvā bhattaṃ pacathā’’ti. Iminā niyāmena pacantānaṃ cattāro māsā pūrayiṃsu.

Tato dhanañcayaseṭṭhi dhītuyā mahālatāpasādhanassa niṭṭhitabhāvaṃ ñatvā ‘‘sve dārikaṃ pesessāmī’’ti dhītaraṃ samīpe nisīdāpetvā ‘‘amma patikule vasantiyā nāma imañcimañca ācāraṃ sikkhituṃ vaṭṭatī’’ti ovādaṃ adāsi. Ayaṃ migāraseṭṭhi anantaragabbhe nisinno dhanañcayaseṭṭhino ovādaṃ assosi. Sopi seṭṭhi dhītaraṃ evaṃ ovadi –

> ‘‘Amma sasurakule vasantiyā nāma antoaggi bahi na nīharitabbo, bahiaggi anto na pavesetabbo, dadantasseva dātabbaṃ, adadantassa na dātabbaṃ, dadantassapi adadantassapi dātabbaṃ, sukhaṃ nisīditabbaṃ, sukhaṃ paribhuñjitabbaṃ, sukhaṃ nipajjitabbaṃ, aggi paricaritabbo, antodevatā namassitabbā’’ti.

Imaṃ dasavidhaṃ ovādaṃ datvā punadivase sabbā seniyo sannipātetvā rājasenāya majjhe aṭṭha kuṭumbike pāṭibhoge gahetvā ‘‘sace me dhītu gataṭṭhāne doso uppajjati, tumhehi sodhetabbo’’ti vatvā navakoṭiagghanakena mahālatāpasādhanena dhītaraṃ pasādhetvā nhānacuṇṇamūlaṃ catupaṇṇāsasakaṭasataṃ dhanaṃ datvā dhītāya saddhiṃ nibaddhaṃ gamanacāriniyo pañcasatā dāsiyo pañca ājaññarathasatāni sabbūpakārañca sataṃ sataṃ datvā kosalarājānañca migāraseṭṭhiñca, vissajjetvā dhītu gamanavelāyaṃ vajādhiṭṭhāyake purise pakkosāpetvā, ‘‘tātā, mama dhītāya gataṭṭhāne khīrapānatthaṃ dhenūhi, yānayojanatthaṃ usabhehi ca attho hoti, tasmā mama dhītu gamanamagge vajadvāraṃ vivaritvā puthulato aṭṭha usabhāni gogaṇena pūretvā tigāvutamatthake asukā nāma kandarā atthi, aggagoyūthe taṃ ṭhānaṃ patte bherisaññāya vajadvāraṃ pidaheyyāthā’’ti. Te ‘‘sādhū’’ti seṭṭhissa vacanaṃ sampaṭicchitvā tathā akaṃsu. Vajadvāre vivaṭe uḷāruḷārāyeva gāviyo nikkhamiṃsu. Dvāre pidahite pana visākhāya puññabalena balavagāvo ca dammagāvo ca bahi laṅghitvā maggaṃ paṭipajjiṃsu. Atha, visākhā, sāvatthinagaradvāraṃ pattakāle cintesi – ‘‘paṭicchannayānasmiṃ nu kho nisīditvā pavisāmi, udāhu rathe ṭhatvā’’ti. Athassā etadahosi – ‘‘paṭicchannayānena me pavisantiyā mahālatāpasādhanassa viseso na paññāyissatī’’ti. Sā sakalanagarassa attānaṃ dassentī rathe ṭhatvā nagaraṃ pāvisi. Sāvatthivāsino visākhāya sampattiṃ disvā ‘‘esā kira, visākhā, nāma evarūpā, ayañca sampatti etissāva anucchavikā’’ti āhaṃsu. Iti sā mahāsampattiyā migāraseṭṭhino gehaṃ pāvisi. Āgatadivase cassā sakalanagaravāsino ‘‘amhākaṃ, dhanañcayaseṭṭhi, attano nagaraṃ sampattānaṃ mahāsakkāraṃ akāsī’’ti yathābalaṃ paṇṇākāraṃ pahiṇiṃsu. Visākhā, pahitapahitaṃ paṇṇākāraṃ tasmiṃyeva nagare aññamaññesu kulesu sabbatthakameva dāpesi. Athassā rattibhāgasamanantare ekissā ājaññavaḷavāya gabbhavuṭṭhānaṃ ahosi. Sā dāsīhi daṇḍadīpikā gāhāpetvā tattha gantvā vaḷavaṃ uṇhodakena nhāpetvā telena makkhāpetvā attano vasanaṭṭhānameva agamāsi.

Migāraseṭṭhipi sattāhaṃ puttassa āvāhasakkāraṃ karonto dhuravihāre vasantampi tathāgataṃ amanasikatvā sattame divase sakalanivesanaṃ pūrento naggasamaṇake nisīdāpetvā ‘‘āgacchatu me dhītā, arahante vandatū’’ti visākhāya sāsanaṃ pahiṇi. Sā ‘‘arahantā’’ti vacanaṃ sutvā sotāpannā ariyasāvikā haṭṭhatuṭṭhā hutvā tesaṃ nisinnaṭṭhānaṃ gantvā te oloketvā ‘‘na evarūpā nāma arahantā honti, hirottappavivajjitānaṃ nāma santikaṃ kasmā maṃ sasuro pakkosāpetī’’ti ‘‘dhī, dhī’’ti garahitvā attano vasanaṭṭhānameva gatā. Naggasamaṇā taṃ disvā sabbe ekappahāreneva seṭṭhiṃ garahiṃsu – ‘‘kiṃ tvaṃ, gahapati, aññaṃ nālattha, samaṇassa gotamassa sāvikaṃ mahākāḷakaṇṇiṃ kasmā imaṃ gehaṃ pavesesi, vegena naṃ imasmā gehā nīharāhī’’ti. Tato seṭṭhi ‘‘na sakkā mayā imesaṃ vacanena imaṃ gehā nīharituṃ, mahākulassa dhītā aya’’nti cintetvā – ‘‘ācariyā daharā nāma jānitvā vā ajānitvā vā kareyyuṃ, tumhe tuṇhī hothā’’ti nagge uyyojetvā mahāpallaṅke nisīdāpetvā suvaṇṇakaṭacchuṃ gahetvā visākhāya parivisiyamāno suvaṇṇapātiyaṃ appodakamadhupāyāsaṃ paribhuñji.

Tasmiṃ samaye eko piṇḍacāriko thero piṇḍāya caranto seṭṭhissa gharadvāraṃ pāpuṇi. Visākhā, taṃ disvā ‘‘sasurassa ācikkhituṃ na yutta’’nti yathā so theraṃ passati, evaṃ apagantvā aṭṭhāsi. So pana bālo theraṃ disvāpi apassanto viya hutvā adhomukho pāyāsameva bhuñjati. Visākhā, ‘‘theraṃ disvāpi me sasuro saññaṃ na karotī’’ti ñatvā theraṃ upasaṅkamitvā ‘‘aticchatha, bhante, mayhaṃ sasuro purāṇaṃ khādatī’’ti āha. So nigaṇṭhehi tāva kathitakāle adhivāsesi, ‘‘purāṇaṃ khādatī’’ti vuttakkhaṇeyeva pana hatthaṃ apanetvā ‘‘imaṃ pāyāsaṃ ito haratha, etañca imasmā gehā nīharatha. Ayañhi maṃ evarūpe maṅgalagehe asucikhādakaṃ nāma karotī’’ti āha. Tasmiṃ kho pana nivesane sabbepi dāsakammakarā visākhāya santakāva, ko naṃ hatthe vā pāde vā gaṇhissati, mukhena kathetuṃ samatthopi nāma natthi. Tato, visākhā, sasurassa kathaṃ sutvā āha – ‘‘tāta, na ettakena vacanena mayaṃ nikkhamāma, nāhaṃ tumhehi udakatitthato kumbhadāsikā viya ānītā. Dharamānakamātāpitūnaṃ dhītaro nāma na ettakeneva nikkhamanti, eteneva me kāraṇena pitā idhāgamanadivase aṭṭha kuṭumbike pakkosāpetvā ‘sace me dhītaraṃ upādāya doso uppajjati, sodheyyāthā’ti vatvā tesaṃ hatthe ṭhapesi. Te pakkosāpetvā mayhaṃ dosādosaṃ sodhāpethā’’ti.

Tato seṭṭhi ‘‘kalyāṇaṃ esā kathetī’’ti aṭṭha kuṭumbike pakkosāpetvā ‘‘ayaṃ dārikā sattame divase aparipuṇṇeyeva maṅgalagehe nisinnaṃ maṃ ‘asucikhādako’ti vadatī’’ti āha. Evaṃ kira, ammāti? ‘‘Tātā, mayhaṃ sasuro asuciṃ khāditukāmo bhavissati, ahaṃ pana evaṃ katvā na kathemi. Ekasmiṃ pana piṇḍapātikatthere gharadvāre ṭhite ayaṃ appodakamadhupāyāsaṃ bhuñjanto na taṃ manasi karoti, ahaṃ iminā kāraṇena ‘aticchatha, bhante, mayhaṃ sasuro imasmiṃ attabhāve puññaṃ na karoti, purāṇapuññaṃ khādatī’ti ettakaṃ kathayinti āha. Ayya, idha doso natthi, amhākaṃ dhītā kāraṇaṃ katheti, tvaṃ kasmā kujjhasīti? Ayyā, esa tāva doso mā hotu, ayaṃ pana dārikā āgatadivaseyeva mama putte saññaṃ akatvā attano icchitaṭṭhānaṃ agamāsīti. Evaṃ kira, ammāti? Tātā, nāhaṃ icchitaṭṭhānaṃ gacchāmi, imasmiṃ pana gehe ājānīyavaḷavāya vijātāya saññampi akatvā nisīdanaṃ nāma ayuttanti daṇḍadīpikā gāhāpetvā dāsīhi parivutā tattha gantvā vaḷavāya vijātaparihāraṃ kārāpesinti. Ayya, amhākaṃ dhītā tava gehe dāsīhipi akattabbakammaṃ akāsi, tvaṃ ettha kiṃ dosaṃ passasīti?

Ayyā, esa tāva guṇo hotu, imissā pana pitā idhāgamanadivase ovādaṃ dento **‘‘antoaggi bahi na nīharitabbo’’**ti āha, kiṃ pana sakkā amhehi ubhato paṭivissakagehānaṃ aggiṃ adatvā vasituntі? Evaṃ kira, ammāti? Tātā, na mayhaṃ pitā etaṃ aggiṃ upādāya kathesi, yā pana antonivesane sassuādīnaṃ rahassakathā uppajjati, sā dāsidāsānaṃ na kathetabbā. Evarūpā hi kathā vaḍḍhamānā kalahāya saṃvattati, idaṃ sandhāya mayhaṃ pitā kathesi, tātāti.

Ayyā, etaṃ tāva evaṃ hotu, imissā pitā **‘‘bāhirato aggi na anto pavesetabbo’’**ti āha, kiṃ sakkā amhehi antoaggimhi nibbute bāhirato aggiṃ anāharitunti? Evaṃ kira, ammāti? Tātā, mayhaṃ pitā etaṃ aggiṃ sandhāya na kathesi, yaṃ pana dosaṃ dāsakammakārehi kathitaṃ hoti, taṃ antomānusakānaṃ na kathetabbaṃ…pe….

Yampi tena **‘‘ye dadanti, tesaṃyeva dātabba’’**nti vuttaṃ, taṃ ‘‘yācitakaṃ upakaraṇaṃ gahetvā ye paṭidadanti, tesaṃyeva dātabba’’nti sandhāya vuttaṃ.

‘‘Ye na dadantī’’ti idampi yācitakaṃ upakaraṇaṃ gahetvā ye na paṭidadanti, tesaṃ na dātabbanti sandhāya vuttaṃ.

‘‘Dadantassapi adadantassapi dātabba’’nti, idaṃ pana duggatesu ñātimittesu sampattesu paṭidātuṃ sakkontu vā mā vā, dātumeva vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ nisīditabba’’nti idampi sassusasure disvā uṭṭhātabbaṭṭhāne nisīdituṃ na vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ bhuñjitabba’’nti idaṃ pana sassusasurasāmikehi puretaraṃ abhuñjitvā te parivisitvā sabbehi laddhāladdhaṃ ñatvā pacchā sayaṃ bhuñjituṃ vaṭṭatīti sandhāya vuttaṃ.

‘‘Sukhaṃ nipajjitabba’’nti idampi sassusasurasāmikehi puretarameva sayanaṃ āruyha na nipajjitabbaṃ, tesaṃ kattabbayuttakaṃ vattapaṭivattaṃ katvā pacchā sayaṃ nipajjituṃ yuttanti idaṃ sandhāya vuttaṃ.

‘‘Aggi paricaritabbo’’ti idaṃ pana sassumpi sasurampi sāmikampi aggikkhandhaṃ viya uragarājānaṃ viya ca katvā passituṃ vaṭṭatīti idaṃ sandhāya vuttanti.

Ete tāva ettakā guṇā hontu, imissā pana pitā **antodevatā namassāpeti,** imassa ko atthoti? Evaṃ kira, ammāti? Āma, tātā, etampi hi me pitarā idaṃ sandhāya vuttaṃ – ‘‘āveṇikagharāvāsaṃ vasanakālato paṭṭhāya attano gharadvāraṃ sampattapabbajitaṃ disvā yaṃ ghare khādanīyaṃ bhojanīyaṃ atthi, tato pabbajitānaṃ datvāva khādituṃ vaṭṭatī’’ti. Atha naṃ te āhaṃsu – ‘‘tuyhaṃ pana mahāseṭṭhi pabbajite disvā adānameva ruccati maññeti. So aññaṃ paṭivacanaṃ apassanto adhomukho nisīdi’’.

Atha naṃ kuṭumbikā ‘‘kiṃ seṭṭhi aññopi amhākaṃ dhītu doso atthī’’ti pucchiṃsu. Natthi, ayyāti. Kasmā pana naṃ niddosaṃ akāraṇā gehato nīharāpesīti? Tasmiṃ khaṇe, visākhā, āha – ‘‘paṭhamaṃ tāva mayhaṃ mama sasurassa vacanena gamanaṃ na yuttaṃ, mayhaṃ pana āgamanadivase mama dosādosaṃ sodhanatthāya mama pitā tumhākaṃ hatthe ṭhapetvā adāsi, idāni mayhaṃ gantuṃ sukha''nti dāsidāse ''yānādīni sajjāni karothā''ti āṇāpesi. Atha naṃ seṭṭhi te kuṭumbike gahetvā, ''amma, mayā ajānitvā kathitaṃ, khamāhi mayha''nti āha. ''Tātā, tumhākaṃ khamitabbaṃ tāva khamāmi, ahaṃ pana buddhasāsane aveccappasannassa kulassa dhītā, na mayaṃ vinā bhikkhusaṅghena vattāma. Sace mama ruciyā bhikkhusaṅghaṃ paṭijaggituṃ labhāmi, vasissāmī''ti. ''Amma, tvaṃ yathāruciyā tava samaṇe paṭijaggāhī''ti.

Tato, visākhā, dasabalaṃ nimantāpetvā punadivase nivesanaṃ pūrentī buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpesi. Naggaparisāpi satthu migāraseṭṭhino gehaṃ gatabhāvaṃ sutvā tattha gantvā gehaṃ parivāretvā nisīdiṃsu. Visākhā, dakkhiṇodakaṃ datvā ''sabbo sakkāro paṭiyādito, sasuro me āgantvā dasabalaṃ parivisatū''ti sāsanaṃ pesesi. So nigaṇṭhānaṃ vacanaṃ sutvā ''mama dhītā sammāsambuddhaṃ parivisatū''ti āha. Visākhā, nānaggarasehi dasabalaṃ parivisitvā niṭṭhite bhattakicce puna sāsanaṃ pahiṇi – ''sasuro me āgantvā dasabalassa dhammakathaṃ suṇātū''ti. Atha naṃ ''idāni agamanaṃ nāma ativiya akāraṇa''nti dhammakathaṃ sotukamyatāya gacchantaṃ naggasamaṇā āhaṃsu – ''samaṇassa gotamassa dhammaṃ suṇanto bahisāṇiyaṃ nisīditvā suṇāhī''ti. Puretarameva ca gantvā sāṇiyā parikkhipiṃsu. Migāraseṭṭhi gantvā bahisāṇiyaṃ nisīdi. Tathāgato ''tvaṃ bahisāṇiyaṃ vā nisīda, parakuṭṭe vā parasele vā paracakkavāḷe vā nisīda. Ahaṃ buddho nāma sakkomi taṃ mama saddaṃ sāvetu''nti suvaṇṇavaṇṇaphalaṃ ambarukkhaṃ khandhe gahetvā cālento viya dhammakathaṃ kathesi, desanāpariyosāne seṭṭhi sotāpattiphale patiṭṭhāya sāṇiṃ ukkhipitvā satthu pāde pañcapatiṭṭhitena vanditvā satthu santikeyeva ca ''tvaṃ, amma, ajja ādiṃ katvā mama mātā''ti visākhaṃ attano mātuṭṭhāne ṭhapesi. Tato paṭṭhāya, visākhā **migāramātā,** nāma jātā.

Sā ekadivasaṃ nakkhattasamaye vattante ''antonagare guṇo natthī''ti dāsīhi parivutā satthu dhammakathaṃ sotuṃ gacchantī ''buddhānaṃ santikaṃ uddhatavesena gantuṃ ayutta''nti mahālatāpasādhanaṃ omuñcitvā dāsiyā hatthe datvā satthāraṃ upasaṅkamitvā abhivādetvā ekamantaṃ nisīdi, satthā dhammakathaṃ kathesi. Sā dhammadesanāpariyosāne dasabalaṃ vanditvā nagarābhimukhā pāyāsi. Sāpi dāsī attanā gahitapasādhanassa ṭhapitaṭṭhānaṃ asallakkhetvā gacchantī pasādhanatthāya paṭinivatti. Atha naṃ, visākhā, ''kahaṃ pana te taṃ ṭhapita''nti paṭipucchi. Gandhakuṭipariveṇe, ayyeti. Hotu je gantvā āhara, gandhakuṭipariveṇe ṭhapitakālato paṭṭhāya āharāpanaṃ nāma amhākaṃ ayuttaṃ. Tasmā taṃ vissajjetvā daṇḍakammaṃ karissāma. Tattha pana ṭhapite ayyānaṃ palibodho hotīti.

Punadivase satthā bhikkhusaṅghaparivāro visākhāya nivesanadvāraṃ sampāpuṇi. Nivesane ca nibaddhapaññattāni āsanāni. Visākhā, satthu pattaṃ gaṇhitvā satthāraṃ gehaṃ pavesetvā paññattāsanesuyeva nisīdāpetvā katabhattakicce satthari taṃ pasādhanaṃ āharitvā satthu pādamūle nikkhipitvā ''idaṃ, bhante, tumhākaṃ dammī''ti āha. Satthā ''alaṅkāro nāma pabbajitānaṃ na vaṭṭatī''ti paṭikkhipi. Jānāmi, bhante, ahaṃ pana imaṃ agghāpetvā dhanaṃ gahetvā tumhākaṃ vasanagandhakuṭiṃ kāressāmīti. Tadā satthā adhivāsesi. Sāpi taṃ agghāpetvā navakoṭidhanaṃ gahetvā gabbhasahassapaṭimaṇḍite pubbārāmavihāre tathāgatassa vasanagandhakuṭiṃ kāresi. Visākhāya pana nivesanaṃ pubbaṇhasamaye kāsāvapajjotaṃ isivātapaṭivātameva hoti anāthapiṇḍikassa gehaṃ viya. Tassāpi gehe sabbabhattāni paṭiyattāneva ahesuṃ. Sā pubbaṇhasamaye bhikkhusaṅghassa āmisasaṅgahaṃ katvā pacchābhatte bhesajjāni ceva aṭṭhavidhapānāni ca gaṇhāpetvā vihāraṃ gantvā bhikkhusaṅghassa datvā pacchā satthu dhammadesanaṃ sutvā āgacchati. Satthā aparabhāge upāsikāyo paṭipāṭiyā ṭhānantaresu ṭhapento visākhaṃ migāramātaraṃ dāyikānaṃ aggaṭṭhāne ṭhapesīti.

Khujjuttarā-sāmāvatīvatthu

260-261. Tatiyacatutthesu **bahussutānaṃ yadidaṃ, khujjuttarā, mettāvihārīnaṃ yadidaṃ, sāmāvatī**ti bahussutānaṃ upāsikānaṃ khujjuttarā, mettāvihārīnaṃ sāmāvatī aggāti dasseti. Tā kira dvepi padumuttarabuddhakāle haṃsavatiyaṃ kulagehe paṭisandhiṃ gaṇhitvā aparabhāge ''satthu dhammakathaṃ sossāmā’’ti vihāraṃ agamaṃsu. Tattha, khujjuttarā, satthāraṃ ekaṃ upāsikaṃ bahussutānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sāmāvatīpi ekaṃ upāsikaṃ mettāvihārīnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Tāsaṃ dvinnampi yāvajīvaṃ kusalaṃ katvā devaloke nibbattitvā devamanussesu saṃsarantīnaṃyeva kappasatasahassaṃ atikkantaṃ.

Atha amhākaṃ satthu nibbattito puretarameva allakapparaṭṭhe ahivātakarogo nāma udapādi. Ekekasmiṃ gehe ekappahāreneva dasapi vīsampi tiṃsampi janā maranti, tiroraṭṭhaṃ gatā pana jīvitaṃ labhanti. Taṃ ñatvā eko puriso attano puttadāraṃ ādāya ‘‘aññaṃ raṭṭhaṃ gamissāmī’’ti tato nikkhami. Athassa ghare gahitapātheyyaṃ antarāmagge kantāre anuttiṇṇeyeva parikkhayaṃ agamāsi. Tesaṃ sarīrabalaṃ parihāyi, sakiṃ mātā puttaṃ ukkhipati, sakiṃ pitā. Athassa pitā cintesi – ‘‘amhākaṃ sarīrabalaṃ parihīnaṃ, puttaṃ ukkhipitvā gacchantā kantāraṃ nittharituṃ na sakkhissāmā’’ti. So tassa mātaraṃ ajānāpetvāva udakakiccena ohīno viya puttaṃ magge nisīdāpetvā ekakova maggaṃ paṭipajji. ‘‘Athassa bhariyā āgamanaṃ olokayamānā ṭhitā hatthe puttaṃ adisvā viravamānā gantvā kahaṃ me sāmi putto’’ti āha. Ko te puttena attho? Jīvamānā puttaṃ labhissāmāti. Sā ‘‘atisāhasiko vatāyaṃ puriso’’ti vatvā ‘‘gaccha tvaṃ, nāhaṃ tādisena saddhiṃ gamissāmī’’ti āha. So ‘‘anupadhāretvā me bhadde kataṃ, khametaṃ mayha’’nti vatvā puttaṃ ādāyāgato.

Te taṃ kantāraṃ samatikkamitvā sāyaṃ ekaṃ gopālakakulaṃ sampāpuṇiṃsu. Taṃ divasañca gopālakakulavāsino nirudakapāyāsaṃ paciṃsu. Te te disvā ‘‘ime ativiya chātakā’’ti pāyāsassa mahābhājanaṃ pūretvā uḷuṅkapūraṃ sappiṃ āsiñcitvā adaṃsu. Tesu taṃ pāyāsaṃ bhuñjantesu sā itthī pamāṇeneva bhuñji, puriso pana pamāṇātikkantaṃ bhuñjitvā jīrāpetuṃ asakkonto rattibhāgasamanantare kālamakāsi. So kālaṃ karonto tesu sālayabhāvena gopālakānaṃ gehe sunakhiyā kucchismiṃ paṭisandhiṃ gaṇhi. Sunakhī nacirasseva vijātā. Gopālako taṃ kukkuraṃ sassirikaṃ disvā piṇḍena palobhetvā attani uppannasinehaṃ gahetvā saddhimeva carati.

Athekadivasaṃ eko paccekabuddho bhikkhācāravelāya gopālakassa gharadvāraṃ sampatto. Sopi taṃ disvā bhikkhaṃ datvā attānaṃ nissāya vasanatthāya paṭiññaṃ gaṇhi. Paccekabuddho gopālakakulassa avidūre ṭhāne ekasmiṃ vanasaṇḍe vāsaṃ upagato. Gopālako tassa santikaṃ gacchanto taṃ kukkuraṃ gahetvāva gacchati, antarāmagge ca vāḷamigaṭṭhāne vāḷamigānaṃ palāyanatthaṃ rukkhe vā pāsāṇe vā pahāraṃ deti, sopi kukkuro tassa karaṇavidhānaṃ vavatthapeti. Athekadivasaṃ so gopālako paccekabuddhassa santike nisīditvā, ‘‘bhante, amhākaṃ sabbakālaṃ āgamanaṃ nāma na hoti. Ayaṃ pana kukkuro cheko, imassa āgatasaññāya amhākaṃ gehadvāraṃ āgaccheyyāthā’’ti āha. So ekadivasaṃ ‘‘paccekabuddhaṃ gaṇhitvā ehī’’ti kukkuraṃ pesesi. Kukkuro tassa vacanaṃ sutvā bhikkhācāravelāya gantvā paccekabuddhassa pādamūle urena nipajji. Paccekabuddho ‘‘ayaṃ mama santikaṃ āgato’’ti ñatvā pattacīvaraṃ ādāya maggaṃ paṭipajji. So tassa vīmaṃsanatthāya ukkamitvā aññaṃ maggaṃ gaṇhi, kukkuro purato ṭhatvā gopālakamaggaṃ paṭipannakāle apasakki. Yasmiṃ ca yasmiṃ ca ṭhāne vāḷamigānaṃ palāyanatthaṃ gopālako rukkhaṃ vā pāsāṇaṃ vā pahari, taṃ taṃ ṭhānaṃ patvā kukkuro mahāviravaṃ viravi. Tassa saddena vāḷamigā palāyanti. Paccekabuddhopi bhattakiccavelāya mahantaṃ siniddhapiṇḍaṃ tassa deti. Sopi piṇḍalābhena paccekabuddhe uttaritaraṃ sinehaṃ karoti.

Gopālako temāsaṃ vutthassa paccekabuddhassa ticīvarappahonakaṃ sāṭakaṃ datvā, ‘‘bhante, sace vo ruccati, idheva vasatha. No ce ruccati, yathāsukhaṃ gacchathā’’ti āha. Paccekabuddho gamanākāraṃ dasseti. So gopālako paccekabuddhaṃ anugantvā nivattati. Kukkuro paccekabuddhassa aññattha gamanabhāvaṃ ñatvā atisinehena uppannabalavasoko hadayaphālanaṃ patvā kālaṃ katvā tāvatiṃsapure nibbatti. Athassa paccekabuddhena saddhiṃ gamanakāle uccāsaddaṃ katvā vāḷamigānaṃ palāpitabhāvena devatāhi saddhiṃ kathentassa saddo sakaladevapuraṃ chādetvā aṭṭhāsi. So teneva nāmadheyyaṃ labhitvā **ghosakadevaputto** nāma jāto. Athassa tasmiṃ sampattiṃ anubhavantassa manussapathe kosambinagare udeno nāma rājā rajjaṃ paṭipajji. Tassa vatthu majjhimapaṇṇāsake bodhirājakumārasuttavaṇṇanāyaṃ (ma. ni. aṭṭha. 2.324 ādayo) vuttanayeneva veditabbaṃ.

Tasmiṃ pana rajjaṃ kārayamāne ghosakadevaputto cavitvā kosambiyaṃ ekissā rūpūpajīviniyā kucchimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena vijāyitvā puttabhāvaṃ ñatvā saṅkārakūṭe chaḍḍāpesi. Tasmiṃ khaṇe kosambiseṭṭhino kammantiko pātova seṭṭhigharaṃ gacchanto ‘‘kiṃ nu kho imaṃ kākehi samparikiṇṇa’’nti gantvā dārakaṃ disvā ‘‘mahāpuññavā esa dārako bhavissatī’’ti ekassa purisassa hatthe gehaṃ pesetvā seṭṭhigharaṃ agamāsi. Seṭṭhipi rājūpaṭṭhānavelāya rājakulaṃ gacchanto antarāmagge purohitaṃ disvā ‘‘ajja kiṃ nakkhatta’’nti pucchi. So tattheva ṭhito gaṇetvā ‘‘asukaṃ nāma nakkhattaṃ, ajja iminā nakkhattena jātadārako imasmiṃ nagare seṭṭhiṭṭhānaṃ labhissatī’’ti āha. So tassa kathaṃ sutvā vegena gharaṃ pesesi – ‘‘imassa purohitassa dve kathā nāma natthi, gharaṇī ca me garugabbhā, jānātha tāva naṃ vijātā vā no vā’’ti. Te gantvā jānitvā, ‘‘ayya, na tāva vijātā’’ti āhaṃsu. Tena hi gacchatha, imasmiṃ nagare ajja jātadārakaṃ pariyesathāti. Te pariyesantā tassa seṭṭhino kammantikassa gehe taṃ dārakaṃ disvā seṭṭhino ārocayiṃsu. Tena hi gacchatha bhaṇe, taṃ kammantikaṃ pakkosathāti. Te taṃ pakkosiṃsu. Atha naṃ seṭṭhi ‘‘gehe kira te dārako atthī’’ti pucchi. ‘‘Āma, ayyā’’ti. ‘‘Taṃ dārakaṃ amhākaṃ dehī’’ti. ‘‘Na demi, ayyā’’ti. ‘‘Handa sahassaṃ gaṇhitvā dehī’’ti. So ‘‘ayaṃ jīveyya vā mareyya vā, dujjānamida’’nti sahassaṃ gaṇhitvā adāsi.

Tato seṭṭhi cintesi – ‘‘sace me bhariyā dhītaraṃ vijāyissati, imameva puttaṃ karissāmi. Sace puttaṃ vijāyissati, māressāmī’’ti. Cintetvā gehe posesi. Athassa bhariyā katipāhaccayena puttaṃ vijāyi. Tato seṭṭhi ‘‘evaṃ taṃ gāvo madditvā māressantī’’ti cintetvā ‘‘imaṃ dārakaṃ vajadvāre nipajjāpethā’’ti āha. Taṃ tattha nipajjāpesuṃ. Atha naṃ yūthapati usabho paṭhamaṃ nikkhamanto disvā ‘‘evaṃ taṃ aññe na maddissantī’’ti catunnaṃ pādānaṃ antare katvā aṭṭhāsi. Atha naṃ gopālakā disvā ‘‘mahāpuñño esa dārako bhavissati, yassa tiracchānagatāpi guṇaṃ jānanti, paṭijaggissāma na’’nti attano gehaṃ nayiṃsu.

Sopi seṭṭhi tassa matabhāvaṃ anuvijjanto ‘‘gopālakehi nīto’’ti sutvā puna sahassaṃ datvā āṇāpetvā āmakasusāne chaḍḍāpesi. Tasmiṃ ca kāle seṭṭhissa ghare ajapālako susānaṃ nissāya ajikā cāreti. Athekā dhenu ajikā dārakassa puññena maggā okkamma gantvā dārakassa khīraṃ datvā gatā. Tato nivattamānāpi tatheva gantvā khīramadāsi. Ajapālako cintesi – ‘‘ayaṃ ajikā pātopi imasmā ṭhānā okkamitvā gatā, kiṃ nu kho eta’’nti gantvā olokento taṃ dārakaṃ disvā ‘‘mahāpuñño esa dārako, tiracchānagatāpissa guṇaṃ jānanti, paṭijaggissāmi na’’nti gahetvā gehaṃ gato.

Punadivase seṭṭhi ‘‘mato nu kho dārako, na mato’’ti olokāpento ajapālakena gahitabhāvaṃ ñatvā sahassaṃ datvā āṇāpetvā ‘‘sve imaṃ nagaraṃ eko satthavāhaputto pavisissati, imaṃ dārakaṃ netvā cakkamagge ṭhapetha, evaṃ taṃ sakaṭacakkaṃ chindantaṃ gamissatī’’ti āha. Taṃ tattha nikkhittaṃ satthavāhaputtassa purimasakaṭe goṇā disvā cattāro pāde thambhe viya otāretvā aṭṭhaṃsu. Satthavāho ‘‘kiṃ nu kho eta’’nti tesaṃ ṭhitakāraṇaṃ olokento dārakaṃ disvā ‘‘mahāpuñño dārako, patijaggituṃ vaṭṭatī’’ti gaṇhitvā agamāsi.

Seṭṭhipi tassa cakkapathe matabhāvaṃ vā amatabhāvaṃ vā olokāpento satthavāhena gahitabhāvaṃ ñatvā tassapi sahassaṃ datvā āṇāpetvā nagarato avidūre ṭhāne papāte pātāpesi. So tattha papatanto naḷakārānaṃ kammakaraṇaṭṭhāne ekasālāya patito. Sā tassa puññānubhāvena satavihatakappāsapicusamphassasadisā ahosi. Atha naṃ naḷakārajeṭṭhako ‘‘puññavā esa dārako, paṭijaggituṃ vaṭṭatī’’ti gaṇhitvā gehaṃ gato. Seṭṭhi dārakassa papātato patitaṭṭhāne matabhāvaṃ vā amatabhāvaṃ vā pariyesāpento naḷakārajeṭṭhakena gahitabhāvaṃ ñatvā tassapi sahassaṃ datvā āṇāpesi.

Aparabhāge seṭṭhissa sakaputtopi sopi ubho vayappattā ahesuṃ. Seṭṭhi puna ghosakadārakassa māraṇupāyaṃ cintento attano kumbhakārassa gehaṃ gantvā ‘‘ambho mayhaṃ gehe evarūpo eko avajātadārako atthi, taṃ dārakaṃ yaṃkiñci katvā māretuṃ vaṭṭati rahassenā’’ti āha. So ubhopi kaṇṇe pidahitvā ‘‘evarūpaṃ nāma bhāriyaṃ kathaṃ kathetuṃ na vaṭṭatī’’ti āha. Tato seṭṭhi ‘‘ayaṃ mudhā na karissatī’’ti cintetvā – ‘‘handa, bho, sahassaṃ gaṇhitvā etaṃ kammaṃ nipphādehī’’ti āha. Lañjaṃ nāma abhinnaṃ bhindati, tasmā so sahassaṃ labhitvā sampaṭicchitvā ‘‘ahaṃ, ayya, asukadivase nāma āvāpaṃ ālimpessāmi, tadā taṃ dārakaṃ asukavelāya nāma pesehī’’ti āha. Seṭṭhipi kho tassa vacanaṃ sampaṭicchitvā tato paṭṭhāya divase gaṇento kumbhakārena vuttadivasassa sampattabhāvaṃ ñatvā ghosakakumāraṃ pakkosāpetvā ‘‘amhākaṃ, tāta, asukadivase nāma bahūhi bhājanehi attho, tvaṃ amhākaṃ kumbhakārassa santikaṃ gantvā ‘pitarā kira me tumhākaṃ ekaṃ kathitaṃ atthi, taṃ ajja nipphādehī’ti vadehī’’ti āha. So ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā nikkhami.

Atha naṃ antarāmagge seṭṭhissa sakaputto guḷakīḷaṃ kīḷanto disvā vegena gantvā ‘‘ahaṃ bhātika dārakehi saddhiṃ kīḷanto ettakaṃ nāma jito, taṃ me paṭijinitvā dehī’’ti āha. So ‘‘mayhaṃ idāni okāso natthi, pitā maṃ accāyikakammena kumbhakārassa santikaṃ pahiṇī’’ti āha. Itaro ‘‘ahaṃ bhātika tattha gamissāmi, tvaṃ imehi saddhiṃ kīḷitvā mayhaṃ lakkhaṃ paccāharitvā dehī’’ti āha. ‘‘Tena hi gacchā’’ti attano kathitasāsanaṃ tassa kathetvā dārakehi saddhiṃ kīḷi. Sopi kumāro kumbhakārassa santikaṃ gantvā taṃ sāsanaṃ ārocesi. So ‘‘sādhu, tāta, nipphādessāmī’’ti taṃ kumāraṃ gabbhaṃ pavesetvā tikhiṇāya vāsiyā khaṇḍākhaṇḍikaṃ chinditvā cāṭiyaṃ pakkhipitvā cāṭimukhaṃ pidahitvā bhājanantare ṭhapetvā āvāpaṃ ālimpesi. Ghosakakumāro bahū jinitvā kaniṭṭhassa āgamanaṃ olokento nisīdi. So taṃ cirāyamānaṃ ñatvā ‘‘kiṃ nu kho cirāyatī’’ti kumbhakāragehasabhāgaṃ gantvā katthaci adisvā ‘‘gehaṃ gato bhavissatī’’ti nivattitvā gehaṃ agamāsi.

Seṭṭhi naṃ dūratova āgacchantaṃ disvā ‘‘kiṃ nu kho kāraṇaṃ bhavissati, mayā esa māraṇatthāya kumbhakārassa santikaṃ pahito, so dāni puna idhevāgacchatī’’ti āgacchantaṃyeva naṃ ‘‘kiṃ, tāta, kumbhakārassa santikaṃ na gatosī’’ti āha. ‘‘Āma, tāta, na gatomhī’’ti. ‘‘Kasmā, tātā’’ti? So attano nivattakāraṇañca kaniṭṭhabhātikassa tattha gatakāraṇañca ārocesi. Seṭṭhi tassa vacanassa sutakālato paṭṭhāya mahāpathaviyā ajjhotthaṭo viya hutvā ‘‘kiṃ nāmetaṃ tvaṃ vadasī’’ti vipphandacitto vegena kumbhakārassa santikaṃ gantvā aññesaṃ santike akathanīyabhāvena ‘‘pekkha, bho, pekkha, bho’’ti āha. ‘‘Kiṃ pekkhāpesi tvaṃ’’? Niṭṭhitaṃ etaṃ kammanti. So tatova nivattitvā gehaṃ agamāsi. Tato paṭṭhāya cassa cetasikarogo uppajji.

So tasmiṃ kāle tena saddhiṃ abhuñjitvā āsaṃ bhinditvā ‘‘yena kenaci upāyena mama puttassa sattuno antarameva passituṃ vaṭṭatī’’ti ekaṃ paṇṇaṃ likhitvā ghosakakumāraṃ pakkositvā ‘‘tvaṃ imaṃ paṇṇaṃ ādāya asukagāme nāma amhākaṃ kammantiko atthi, tassa santikaṃ gantvā imaṃ paṇṇaṃ datvā ‘imasmiṃ kira paṇṇe sāsanaṃ sīghaṃ karohī’ti vada. Antarāmagge amhākaṃ sahāyako gāmakaseṭṭhi nāma eko seṭṭhi atthi, tassa gharaṃ gantvā bhattaṃ bhuñjitvā gaccheyyāsī’’ti ca mukhasāsanaṃ adāsi. So seṭṭhiṃ vanditvā paṇṇaṃ gahetvā nikkhanto antarāmagge gāmakaseṭṭhissa vasanaṭṭhānaṃ gantvā tassa gehaṃ pucchitvā taṃ bahidvārakoṭṭhake nisīditvā massuparikammaṃ karontaṃ vanditvā aṭṭhāsi. ‘‘Kuto āgacchasi, tātā’’ti ca vutte ‘‘kosambiseṭṭhino puttomhi, tātā’’ti āha. So ‘‘amhākaṃ sahāyaseṭṭhino putto’’ti haṭṭhatuṭṭho ahosi.

Tasmiṃ ca khaṇe tassa seṭṭhino dhītāya ekā dāsī seṭṭhidhītu pupphāni āharituṃ gacchati. Atha naṃ seṭṭhi āha – ‘‘tvaṃ, amma, etaṃ kammaṃ ṭhapetvā ghosakakumārassa pāde dhovitvā sayanaṃ attharitvā dehī’’ti. Sā tathā katvā āpaṇaṃ gantvā seṭṭhidhītu pupphāni āhari. Seṭṭhidhītā taṃ disvā ‘‘tvaṃ ajja ciraṃ bahi papañcesī’’ti tassā kujjhitvā ‘‘kiṃ te ettakaṃ kālaṃ ettha kata’’nti āha. ‘‘Mā kathesi, ayye, mayā evarūpo nadiṭṭhapubbo, tuyhaṃ kira pitu sahāyakaseṭṭhino putto eko, na sakkā tassa rūpasampattiṃ kathetuṃ. Seṭṭhi maṃ pupphānaṃ atthāya gacchantiṃ ‘tassa kumārassa pāde dhovitvā sayanaṃ attharitvā dehī’ti āha, tenāhaṃ bahi ciraṃ papañcesi’’nti. Sāpi kho seṭṭhidhītā tassa kumārassa catutthe attabhāve gharasāminī ahosi, tasmā tassā vacanassa sutakālato paṭṭhāya neva attano ṭhitabhāvaṃ, na nisinnabhāvaṃ aññāsi. Sā tameva dāsiṃ gahetvā tassa nipannaṭṭhānaṃ gantvā taṃ niddāyamānaṃ oloketvā dussante paṇṇaṃ disvā ‘‘kiṃ nu kho etaṃ paṇṇa’’nti kumāraṃ anuṭṭhāpetvāva paṇṇaṃ gahetvā vācetvā ‘‘ayaṃ attano maraṇapaṇṇaṃ sayameva gahetvā āgacchatī’’ti taṃ paṇṇaṃ phāletvā tasmiṃ appabuddheyeva ‘‘mayā tava santikaṃ putto pesito, sahāyakassa me gāmakaseṭṭhissa vayappattā dārikā atthi, tvaṃ sīghaṃ amhākaṃ āṇāpavattiṭṭhāne uppādaṃ dhanaṃ gaṇhitvā sabbasatena mama puttassa gāmakaseṭṭhino dhītaraṃ gahetvā maṅgalaṃ karohi. Maṅgale ca niṭṭhite ‘iminā me vidhānena kata’nti mayhaṃ sāsanaṃ pesehi. Ahaṃ tava idha kattabbaṃ jānissāmī’’ti paṇṇaṃ likhitvā tameva lañchanaṃ datvā paṭhamaṃ baddhaniyāmeneva dussante bandhi.

Sopi kho kumāro taṃdivasaṃ tattha vasitvā punadivase seṭṭhiṃ āpucchitvā kammantikassa gāmaṃ gantvā paṇṇaṃ adāsi. Kammantiko paṇṇaṃ vācetvā gāmike sannipātetvā ‘‘tumheva maṃ na gaṇetha, mama sāmī attano jeṭṭhaputtassa sabbasatena dārikaṃ ānetuṃ mayhaṃ santikaṃ pesesi, vegena imasmiṃ ṭhāne uppādaṃ sampiṇḍethā’’ti sabbaṃ maṅgalasakkāraṃ sajjetvā gāmakaseṭṭhissa sāsanaṃ pesetvā sampaṭicchāpetvā sabbasatena maṅgalakiriyaṃ niṭṭhāpetvā kosambiseṭṭhissa paṇṇaṃ pahiṇi ‘‘mayā tumhehi pahitapaṇṇe sāsanaṃ sutvā idañcidañca kata’’nti.

Seṭṭhi taṃ sāsanaṃ sutvā aggidaḍḍho viya ‘‘idāni naṭṭhomhī’’ti cintanavasena lohitapakkhandikarogaṃ patvā ‘‘yena kenaci taṃ upāyena pakkositvā mama santakassa assāmikaṃ karissāmī’’ti ‘‘maṅgalassa niṭṭhitakālato paṭṭhāya kasmā mayhaṃ putto bahi hoti, sīghaṃ āgacchatū’’ti sāsanaṃ pesesi. Sāsanaṃ sutvā kumāre gantuṃ āraddhe seṭṭhidhītā cintesi – ‘‘ayaṃ bālo maṃ nissāya imaṃ sampattiṃ alatthanti na jānāti, yaṃkiñci katvā imassa gamanapaṭibāhanupāyo kātuṃ vaṭṭatī’’ti. Tato naṃ āha – ‘‘kumāra, mā ativegena gacchāhi, kulagāmaṃ gacchantena nāma attano parivacchaṃ katvā gantuṃ vaṭṭatī’’ti.

Kosambakaseṭṭhipi tassa cirāyanabhāvaṃ ñatvā puna sāsanaṃ pahiṇi ‘‘kasmā me putto cirāyati, ahaṃ lohitapakkhandikarogaṃ patto, jīvantameva maṃ āgantvā daṭṭhuṃ vaṭṭatī’’ti. Tasmiṃ kāle seṭṭhidhītā tassa ārocesi – ‘‘na eso tava pitā, tvaṃ pana ‘pitā’ti saññaṃ karosi. Esa tava māraṇatthāya kammantikassa paṇṇaṃ pahiṇi, ahaṃ taṃ paṇṇaṃ apanetvā aññaṃ sāsanaṃ likhitvā tava etaṃ sampattiṃ uppādayiṃ. Esa taṃ ‘aputtaṃ karissāmī’ti pakkosati, etassa kālakiriyaṃ āgamehī’’ti. Athassa dharamānakasseva kālakatabhāvaṃ sutvā kosambinagaraṃ agamāsi. Seṭṭhidhītāpi tassa bahiyeva saññaṃ adāsi ‘‘tvaṃ pavisanto sakalagehe tava ārakkhaṃ ṭhapentova pavisāhī’’ti. Sayampi seṭṭhiputtena saddhimeva pavisitvā ubho hatthe ukkhipitvā rodantī viya hutvā andhakāraṭṭhāne nipannakassa seṭṭhissa santikaṃ gantvā sīseneva hadayaṃ pahari. So dubbalatāya teneva pahārena kālamakāsi.

Kumāropi pitu sarīrakiccaṃ katvā ‘‘tumhe mahāseṭṭhissa maṃ sakaputtoti vadathā’’ti pādamūlikānaṃ lañjaṃ adāsi. Tato sattame divase rājā ‘‘seṭṭhiṭṭhānārahaṃ ekaṃ laddhuṃ vaṭṭatī’’ti ‘‘seṭṭhissa saputtakaniputtakabhāvaṃ jānāthā’’ti pesesi. Seṭṭhipādamūlikā rañño seṭṭhissa saputtabhāvaṃ kathayiṃsu. Rājā ‘‘sādhū’’ti sampaṭicchitvā tassa seṭṭhiṭṭhānaṃ adāsi. So ghosakaseṭṭhi nāma jāto. Atha naṃ bhariyā āha – ‘‘ayyaputta, tvampi avajāto, ahampi duggatakule nibbattā. Pubbe katakusalavasena pana evarūpaṃ sampattiṃ alabhimha, adhunāpi kusalaṃ karissāmā’’ti. So ‘‘sādhu bhadde’’ti sampaṭicchitvā devasikaṃ sahassaṃ vissajjetvā dānaṃ paṭṭhapesi.

Tasmiṃ samaye tāsaṃ dvinnaṃ janānaṃ khujjuttarā devalokato cavitvā ghosakaseṭṭhissa gehe dhātiyā kucchismiṃ paṭisandhiṃ gaṇhi. Sā jātakāle khujjā ahosīti khujjuttarātevassā nāmaṃ akaṃsu. Sāmāvatīpi devalokato cavitvā bhaddavatiyaraṭṭhe bhaddiyanagare bhaddavatiyaseṭṭhissa gehe paṭisandhiṃ gaṇhi, sāmātissā nāmaṃ akaṃsu. Aparabhāge tasmiṃ nagare chātakabhayaṃ uppajji, manussā chātakabhayabhītā yena vā tena vā gacchanti. Tadā ayaṃ bhaddavatiyaseṭṭhi bhariyāya saddhiṃ mantesi – ‘‘bhadde imasmiṃ chātakabhayassa anto na paññāyati, kosambinagare amhākaṃ sahāyakassa ghosakaseṭṭhissa santikaṃ gacchāma, na so amhe disvā pamajjissatī’’ti. Tassa kira so seṭṭhi adiṭṭhasahāyako ahosi, tasmā evamāha. So sesajanaṃ nivattāpetvā bhariyañca dhītarañca gaṇhitvā kosambinagarassa maggaṃ paṭipajji. Te tayopi antarāmagge mahādukkhaṃ anubhavantā anupubbena kosambiṃ patvā ekāya sālāya nivāsaṃ akaṃsu.

Ghosakaseṭṭhipi kho attano gharadvāre kapaṇaddhikavanibbakayācakānaṃ mahādānaṃ dāpesi. Athāyaṃ bhaddavatiyaseṭṭhi cintesi – ‘‘na sakkā amhehi imināva kapaṇavesena sahāyakassa attānaṃ dassetuṃ, sarīre pākatike jāte sunivatthā supārutā seṭṭhiṃ passissāmā’’ti. Te ubhopi dhītaraṃ ghosakaseṭṭhissa dānaggaṃ pahiṇiṃsu. Sā attano bhattaṃ āharaṇatthāya bhājanaṃ gahetvā dānaggaṃ gantvā ekasmiṃ okāse lajjamānarūpā aṭṭhāsi. Taṃ disvā dānakammiko cintesi – ‘‘sesajanā sammukhasammukhaṭṭhāne kevaṭṭā macchavilope viya mahāsaddaṃ katvā gaṇhitvā gacchanti, ayaṃ pana dārikā kuladhītā bhavissati, upadhisampadāpissā atthī’’ti.

Tato naṃ āha – ‘‘tvaṃ, amma, kasmā sesajano viya gaṇhitvā na gacchasī’’ti? Tāta, evarūpaṃ sambādhaṭṭhānaṃ kinti katvā pavisāmīti. Amma, kati pana janā tumheti? Tayo janā, tātāti. So tayo bhattapiṇḍe adāsi. Sā taṃ bhattaṃ mātāpitūnaṃ adāsi, pitā dīgharattaṃ chātakattā atirekaṃ bhuñjitvā kālamakāsi. Sā punadivase gantvā dveyeva bhattapiṇḍe gaṇhi. Taṃdivasaṃ seṭṭhibhariyā bhattena ca kilantatāya seṭṭhino ca maraṇasokena rattibhāgasamanantare kālamakāsi. Sā punadivase seṭṭhidhītā ekameva bhattapiṇḍaṃ gaṇhi. Dānakammiko tassā kiriyaṃ upadhāretvā, ‘‘amma, tayā paṭhamadivase tayo piṇḍā gahitā, punadivase dve, ajja ekameva gaṇhasi. Kiṃ nu kho kāraṇa’’nti pucchi. Sā taṃ kāraṇaṃ kathesi. Kataragāmavāsino pana, amma, tumheti. Sā tampi kāraṇaṃ nippadesato kathesi. ‘‘Amma, evaṃ sante tvaṃ amhākaṃ seṭṭhidhītā nāma ahosi, mayhañca aññā dārikā natthi, tvaṃ ito paṭṭhāya mama dhītā, ammā’’ti taṃ dhītaraṃ katvā gaṇhi.

Sā uṭṭhāya samuṭṭhāya dānagge mahāsaddaṃ sutvā ‘‘kasmā ayaṃ, tāta, uccāsaddamahāsaddo’’ti āha. Amma, mahājanassa antare nāma appasaddaṃ kātuṃ na sakkāti. Ahamettha upāyaṃ jānāmi, tātāti. Kiṃ kātuṃ vaṭṭati, ammāti? Samantā vatiṃ katvā dve dvārāni yojetvā anto bhājanāni ṭhapāpetvā ekena dvārena pavisitvā bhattaṃ gaṇhitvā ekena dvārena nikkhamanaṃ karotha, tātāti. Sādhu, ammāti punadivasato paṭṭhāya tathā kāresi. Tato paṭṭhāya dānaggaṃ padumassaraṃ viya sannisinnasaddaṃ ahosi.

Tato ghosakaseṭṭhi pubbe dānaggasmiṃ uccāsaddamahāsaddaṃ sutvā tadā taṃ asuṇanto dānakammikaṃ pakkosāpetvā pucchi – ‘‘tvaṃ ajja dānaṃ na dāpesī’’ti. Dinnaṃ, ayyāti. Atha kasmā pubbe viya dānagge saddo na suyyatīti? Āma, ayya, ekā me dhītā atthi, ahaṃ tāya kathitaupāye ṭhatvā dānaggaṃ nissaddamakāsinti. Tava dhītā nāma natthi, kuto te dhītā laddhāti? So vañcetuṃ asakkuṇeyyabhāvena seṭṭhissa sabbaṃ dhītu āgamanavidhānaṃ kathesi. Kasmā pana bho tvaṃ evarūpaṃ bhāriyaṃ kammamakāsi? Tvaṃ ettakaṃ addhānaṃ mama dhītaraṃ attano santike vasamānaṃ nārocesi, vegena taṃ amhākaṃ gehaṃ āṇāpehīti. So tassa vacanaṃ sutvā akāmako āṇāpesi. Tato paṭṭhāya seṭṭhi taṃ dhītuṭṭhāne ṭhapetvā ‘‘dhītu sakkāraṃ karomī’’ti attano samānajātikehi kulehi dhītu samānavayāni pañca kumārikasatāni tassā parivāramakāsi.

Athekadivasaṃ udeno rājā nagare anusañcaranto taṃ sāmāvatiṃ tāhi kumārīhi parivāritaṃ kīḷamānaṃ disvā ‘‘kassāyaṃ dārikā’’ti pucchitvā ‘‘ghosakaseṭṭhissa dhītā’’ti sutvā sassāmikaassāmikabhāvaṃ pucchi. Tato assāmikabhāve kathite ‘‘gacchatha seṭṭhino kathetha ‘tumhākaṃ dhītaraṃ rājā icchatī’’’ti. Taṃ sutvā seṭṭhi ‘‘amhākaṃ aññā dārikā natthi, ekadhītikaṃ sapattivāse dātuṃ na sakkomā’’ti. Rājā taṃ kathaṃ sutvā seṭṭhiṃ ca seṭṭhibhariyañca bahi katvā sakalagehaṃ lañchāpesi. Sāmāvatī bahi kīḷitvā āgacchantī mātāpitaro bahi nisinnake disvā ‘‘ammatātā, kasmā idha nisinnatthā’’ti? Te taṃ kāraṇaṃ kathayiṃsu. Ammatātā, kasmā tumhe imaṃ paṭivacanaṃ na jānātha ‘‘mama dhītā sapattivāse vasantī ekikā vasituṃ na sakkhissati, sacassā parivārā pañcasatā kumāriyo vasāpetha, evaṃ vasissatī’’ti. Idāni evaṃ kathāpetha, tātāti. ‘‘Sādhu, amma, mayaṃ tava cittaṃ na jānimhā’’ti vatvā te tathā kathayiṃsu. Rājā uttaritaraṃ pasīditvā ‘‘sahassampi hotu, sabbā ānethā’’ti āha. Atha naṃ bhaddakena nakkhattamuhuttakena pañcamātugāmasataparivāraṃ rājagehaṃ nayiṃsu. Rājā tā pañcasatāpi tassāyeva parivāraṃ katvā abhisekaṃ katvā visuṃ ekasmiṃ pāsāde vasāpesi.

Tena ca samayena kosambiyaṃ ghosakaseṭṭhi kukkuṭaseṭṭhi pavārikaseṭṭhīti tayo janā aññamaññaṃ sahāyakā honti. Te tayopi janā pañcasate tāpase paṭijagganti. Tāpasāpi cattāro māse tesaṃ santike vasitvā aṭṭha māse himavante vasanti. Athekadivasaṃ te tāpasā himavantato āgacchantā mahākantāre tasitā kilantā ekaṃ mahantaṃ vaṭarukkhaṃ patvā tattha adhivatthāya devatāya santikā saṅgahaṃ paccāsīsantā nisīdiṃsu. Devatā sabbālaṅkāravibhūsitaṃ hatthaṃ pasāretvā tesaṃ pānīyapānakādīni datvā kilamathaṃ paṭivinodesi. Te devatāya ānubhāvena vimhitā pucchiṃsu – ‘‘kiṃ nu kho devate kammaṃ katvā tayā ayaṃ sampatti laddhā’’ti? Devatā āha – loke buddho nāma bhagavā uppanno, so etarahi sāvatthiyaṃ viharati. Anāthapiṇḍiko gahapati taṃ upaṭṭhāti. So uposathadivasesu attano bhatakānaṃ pakatibhattavetanameva datvā uposathaṃ kārāpesi. Athāhaṃ ekadivasaṃ majjhanhike pātarāsatthāya āgato kañci bhatakaṃ kammaṃ karontaṃ adisvā ‘‘ajja manussā kasmā kammaṃ na karontī’’ti pucchiṃ. Tassa me etamatthaṃ ārocesuṃ. Athāhaṃ etadavocaṃ – ‘‘idāni upaḍḍhadivaso gato, sakkā nu kho upaḍḍhauposathaṃ kātu’’nti. Tato seṭṭhissa paṭivedetvā ‘‘sakkā kātu’’nti āha. Svāhaṃ upaḍḍhadivasaṃ uposathaṃ samādiyitvā tadaheva kālaṃ katvā imaṃ sampattiṃ paṭilabhinti.

Atha te tāpasā ‘‘buddho kira uppanno’’ti sañjātapītipāmojjā tato sāvatthiṃ gantukāmā hutvāpi ‘‘bahūpakārā no upaṭṭhākaseṭṭhino, tesampi imamatthaṃ ārocessāmā’’ti kosambiṃ gantvā seṭṭhīhi katasakkārabahumānā ‘‘tadaheva mayaṃ gacchāmā’’ti āhaṃsu. ‘‘Kiṃ, bhante, turitattha, nanu tumhe pubbe cattāro pañca māse vasitvā gacchathā’’ti vuttā taṃ pavattiṃ ārocesuṃ. ‘‘Tena hi, bhante, saheva gacchāmā’’ti ca vutte – ‘‘gacchāma mayaṃ, tumhe saṇikaṃ āgacchathā’’ti sāvatthiṃ gantvā bhagavato santike pabbajitvā arahattaṃ pāpuṇiṃsu.

Tepi seṭṭhino pacchā pañcasatapañcasatasakaṭaparivārā sāvatthiṃ gantvā jetavanato avidūre ṭhāne khandhāvāraṃ bandhitvā satthu santikaṃ gantvā pañcapatiṭṭhitena vanditvā ekamantaṃ nisīdiṃsu. Satthā tesaṃ cariyāvasena dhammaṃ desesi. Desanāpariyosāne tayopi sotāpattiphale patiṭṭhāya svātanāya nimantetvā punadivase buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā teneva niyāmena ajjatanāya svātanāyāti nimantetvā addhamāsaṃ khandhāvārabhattaṃ nāma datvā satthāraṃ attano nagaraṃ āgamanatthāya yāciṃsu. Satthā ‘‘suññāgāre tathāgatā abhiramantī’’ti kathesi. Te ‘‘aññātaṃ, bhante’’ti vatvā ‘‘tumhe amhehi pahitasāsanena āgaccheyyāthā’’ti vatvā satthāraṃ vanditvā tikkhattuṃ padakkhiṇaṃ katvā attano nagarameva āgantvā tayopi janā sake sake uyyāne vihāre kārāpesuṃ. Ghosakaseṭṭhinā kārito ghositārāmo nāma jāto, kukkuṭaseṭṭhinā kārito kukkuṭārāmo nāma jāto, pāvārikaseṭṭhinā kāritaṃ pāvārikambavanaṃ nāma jātaṃ. Te vihāre kārāpetvā satthu dūtaṃ pahiṇiṃsu – ‘‘satthā amhākaṃ saṅgahaṃ kātuṃ imaṃ nagaraṃ āgacchatū’’ti. Satthā ‘‘kosambiṃ gamissāmī’’ti mahābhikkhusaṅghaparivāro cārikaṃ nikkhamanto antarāmagge māgaṇḍiyabrāhmaṇassa arahattūpanissayaṃ disvā gamanaṃ vicchinditvā kururaṭṭhe kammāsadammaṃ nāma nigamaṃ agamāsi.

Tasmiṃ samaye māgaṇḍiyo sabbarattiṃ bahigāme aggiṃ juhitvā pātova antogāmaṃ pavisati. Satthāpi punadivase antogāmaṃ piṇḍāya pavisanto paṭipathe māgaṇḍiyabrāhmaṇassa attānaṃ dassesi. So dasabalaṃ disvā cintesi – ‘‘ahaṃ ettakaṃ kālaṃ mama dhītu rūpasampattiyā sadisaṃ dārakaṃ pariyesanto carāmi, rūpasampattiyā ca satipi evarūpaṃ gahitapabbajjameva patthesiṃ. Ayaṃ kho pana pabbajito abhirūpo dassanīyo mama dhītuyeva anucchaviko’’ti vegena gehaṃ agamāsi. Tassa kira brāhmaṇassa pubbe eko pabbajitavaṃso atthi, tenassa pabbajitameva disvā cittaṃ namati. So brāhmaṇiṃ āmantesi – ‘‘bhadde mayā evarūpo pabbajito nāma nadiṭṭhapubbo suvaṇṇavaṇṇo brahmavaṇṇo mama dhītuyeva anucchaviko, sīghaṃ me dhītaraṃ alaṅkarohī’’ti. Brāhmaṇiyā dhītaraṃ alaṅkarontiyāva satthā attano ṭhitaṭṭhāne padacetiyāni dassetvā antonagaraṃ pāvisi.

Atha brāhmaṇo brāhmaṇiyā saddhiṃ dhītaraṃ gahetvā taṃ ṭhānaṃ āgacchanto antogāmaṃ paviṭṭhakāle āgatattā ito cito ca olokento dasabalaṃ adisvā brāhmaṇiṃ paribhāsati – ‘‘tava kāraṇaṃ bhaddakaṃ nāma natthi, tayi papañcaṃ karontiyāva so pabbajito nikkhamitvā gato’’ti. Brāhmaṇa, gato tāva hotu, kataradisābhāgena gatoti? Iminā disābhāgenāti satthu gataṭṭhānaṃ olokentova padacetiyāni disvā ‘‘bhadde imāni tassa purisassa padāni, ito gato bhavissatī’’ti āha. Atha, brāhmaṇī, satthu padacetiyaṃ disvā cintesi – ‘‘bālo vatāyaṃ brāhmaṇo attano ganthamattassāpi atthaṃ na jānātī’’ti tena saddhiṃ parihāsaṃ karontī āha – ‘‘yāva bālo cāsi, brāhmaṇa, evarūpassa nāma purisassa dhītaraṃ dassāmīti vadasi. Rāgena hi rattassa dosena duṭṭhassa mohena mūḷhassa purisassa padaṃ nāma evarūpaṃ na hoti. Loke pana vivaṭacchadassa sabbaññubuddhassa etaṃ padaṃ’’ passa, brāhmaṇa –

‘‘Rattassa hi ukkuṭikaṃ padaṃ bhave,
Duṭṭhassa hoti avakaḍḍhitaṃ padaṃ;
Mūḷhassa hoti sahasānupīḷitaṃ,
Vivaṭacchadassa idamīdisaṃ pada’’nti.

So brāhmaṇiyā ettakaṃ kathentiyāpi asutvā ‘‘tvaṃ nāma caṇḍā mukharā’’ti āha. Tesaṃ dvinnampi aññamaññaṃ vivādaṃ karontānaṃyeva satthā piṇḍāya caritvā saddhiṃ bhikkhusaṅghena katabhattakicco brāhmaṇassa dassanūpacāreneva nikkhami. Brāhmaṇo satthāraṃ dūratova āgacchantaṃ disvā brāhmaṇiṃ apasādetvā ‘‘ayaṃ so puriso’’ti haṭṭhapahaṭṭho dasabalassa purato ṭhatvā ‘‘bho pabbajita, ahaṃ pātova paṭṭhāya taṃ pariyesanto carāmi, imasmiṃ jambudīpe mama dhītāya samānarūpā itthī nāma natthi, purisopi tayā saddhiṃ samānarūpo nāma natthi, mama dhītaraṃ tuyhaṃ posanatthāya dammi, gaṇhāhi na’’nti āha. Atha naṃ satthā ‘‘ahaṃ, brāhmaṇa, kāmaggavāsiniyo uttamarūpadharā nānāvaṇṇaṃ kathaṃ kathentiyo mama palobhanatthameva āgantvā santike ṭhitā devadhītāpi na icchiṃ, kimaṅgaṃ pana imaṃ gaṇhissāmī’’ti vatvā imaṃ gāthamāha –

‘‘Disvāna taṇhaṃ aratiṃ ragañca,
Nāhosi chando api methunasmiṃ;
Kiṃmevidaṃ muttakarīsapuṇṇaṃ,
Pādāpi naṃ samphusituṃ na icche’’ti. (su. ni. 841);

Māgaṇḍiyā cintesi – ‘‘anatthikena nāma ‘ala’nti vattumeva vaṭṭati. Ayaṃ pana mama sarīraṃ muttakarīsapuṇṇaṃ nāma katvā ‘pādāpi naṃ samphusituṃ na icche’ti avoca, ekaṃ issariyaṭṭhānaṃ labhantī antaramevassa passissāmī’’ti āghātaṃ bandhi. Satthā taṃ amanasikatvā cariyavasena brāhmaṇassa dhammadesanaṃ ārabhi. Desanāpariyosāne ubhopi jāyampatikā anāgāmiphale patiṭṭhāya ‘‘idāni amhākaṃ gharāvāsena attho natthī’’ti dhītaraṃ māgaṇḍiyaṃ cūḷapitaraṃ sampaṭicchāpetvā ubhopi pabbajitvā arahattaṃ pāpuṇiṃsu. Atha rājā udeno cūḷamāgaṇḍiyena saddhiṃ vohāraṃ katvā māgaṇḍiyadārikaṃ rājānubhāvena gehaṃ ānetvā abhisekaṃ katvā tassā pañcamātugāmasataparivārāya vasanaṭṭhānaṃ visuṃ pāsādaṃ adāsi.

Satthāpi kho anupubbena cārikaṃ caramāno kosambinagaraṃ sampāpuṇi. Seṭṭhino satthu āgamanaṃ sutvā paccuggamanaṃ katvā pañcapatiṭṭhitena vanditvā ekamantaṃ nisinnā bhagavantaṃ etadavocuṃ – ‘‘ime, bhante, tayo vihārā tumhe uddissa katā, paṭiggaṇhatha, bhante, vihāre cātuddisassa saṅghassa saṅgahatthāyā’’ti. Paṭiggahesi bhagavā vihāre. Tepi seṭṭhino satthāraṃ svātanāya nimantetvā abhivādetvā gharaṃ agamaṃsu.

Māgaṇḍiyāpi kho satthu āgatabhāvaṃ sutvā chinnabhinnake dhutte pakkosāpetvā tesaṃ lañjaṃ datvā ‘‘tumhe samaṇaṃ gotamaṃ iminā iminā ca niyāmena akkosathā’’ti vatvā uyyojesi. Te satthu antogāmaṃ pavisanavelāya saparivāraṃ satthāraṃ nānāvidhehi akkosehi akkosiṃsu. Āyasmā ānando satthāraṃ āha – ‘‘bhante, evarūpe akkosanaṭṭhāne na vasissāma, aññaṃ nagaraṃ gacchāmā’’ti. Satthā, ‘‘ānanda, tathāgatā nāma aṭṭhahi lokadhammehi na kampanti, ayampi saddo sattāhaṃ nātikkamissati, akkosakānaṃyeva upari patissati, tvaṃ mā vitakkayitthā’’ti. Tepi tayo nagaraseṭṭhino mahāsakkārena bhagavantaṃ pavesetvā mahādānaṃ adaṃsu. Tesaṃ aparāparaṃ dānaṃ dadantānaṃyeva māso atikkami, atha nesaṃ etadahosi – ‘‘buddhā nāma sabbalokaṃ anukampamānā uppajjanti, aññesampi okāsaṃ dassāmā’’ti. Tato te kosambinagaravāsinopi janassa okāsaṃ akaṃsu. Tato paṭṭhāya nāgarāpi vīthisabhāgena gaṇasabhāgena mahādānaṃ denti.

Athekadivasaṃ satthā bhikkhusaṅghaparivuto mālākārakajeṭṭhakassa gehe nisīdi. Tasmiṃ khaṇe sāmāvatiyā upaṭṭhāyikā khujjuttarā aṭṭha kahāpaṇe ādāya mālatthāya taṃ gehaṃ agamāsi. Mālākārajeṭṭhako taṃ disvā, ‘‘amma uttare, ajja tuyhaṃ pupphāni dātuṃ khaṇo natthi, ahaṃ buddhappamukhaṃ bhikkhusaṅghaṃ parivisāmi. Tvampi parivesanāya sahāyikā hohi, evaṃ ito paresaṃ veyyāvaccakaraṇato muccissatī’’ti āha. Tato khujjuttarā attanā laddhaṃ bhojanaṃ bhuñjitvā buddhānaṃ bhattagge veyyāvaccaṃ akāsi. Sā satthārā upanisinnakathāvasena kathitaṃ dhammaṃ sabbameva uggaṇhi. Anumodanaṃ pana sutvā sotāpattiphale patiṭṭhāsi.

Sā aññesu divasesu cattārova kahāpaṇe datvā pupphāni gahetvā gacchati, tasmiṃ pana divase diṭṭhasaccabhāvena parasantake cittaṃ anuppādetvā sabbeva aṭṭha kahāpaṇe datvā pacchiṃ pūretvā pupphāni ādāya sāmāvatiyā santikaṃ agamāsi. Atha naṃ sā pucchi – ‘‘amma uttare, tvaṃ aññesu divasesu na bahūni pupphāni āharasi, ajja pana bahukāni, kiṃ no rājā uttaritaraṃ pasanno’’ti? Sā musāvāde abhabbatāya atīte attanā kataṃ aniguhitvā sabbaṃ kathesi. ‘‘Atha kasmā ajja bahūni pupphāni āharasī’’ti vuttā ca evamāha – ‘‘ahaṃ ajja dasabalassa dhammaṃ sutvā amataṃ sacchākāsiṃ, tasmā tumhe na vañcemī’’ti. Taṃ sutvā, ‘‘amma uttare, tayā laddhaṃ amatadhammaṃ amhākampi dehī’’ti sabbāva hatthaṃ pasārayiṃsu. Ayye, evaṃ dātuṃ na sakkā, ahaṃ pana satthārā kathitaniyāmena tumhākaṃ dhammaṃ desessāmi, tumhe attano hetumhi sati taṃ dhammaṃ labhissathāti. Tena hi, amma uttare, kathehīti. ‘‘Evaṃ kathetuṃ na sakkā, mayhaṃ uccaṃ āsanaṃ paññāpetvā tumhe nīcāsanesu nisīdathā’’ti āha. Tā pañcasatāpi itthiyo khujjuttarāya uccāsanaṃ datvā sayaṃ nīcāsanāni gahetvā nisīdiṃsu. Khujjuttarāpi sekkhapaṭisambhidāsu ṭhatvā tāsaṃ dhammaṃ desesi. Desanāpariyosāne sāmāvatiṃ jeṭṭhikaṃ katvā sabbāva sotāpattiphale patiṭṭhahiṃsu. Tato paṭṭhāya khujjuttaraṃ veyyāvaccakaraṇato apanetvā ‘‘tvaṃ satthu dhammakathaṃ sutvā āharitvā amhe sāvehī’’ti āhaṃsu. Khujjuttarāpi tato paṭṭhāya tathā akāsi.

Kasmā panesā dāsī hutvā nibbattāti? Sā kira kassapadasabalassa sāsane ekāya sāmaṇeriyā attano veyyāvaccaṃ kāresi. Tena kammena pañca jātisatāni paresaṃ dāsīyeva hutvā nibbatti. Kasmā pana khujjā ahosīti? Anuppanne kira buddhe ayaṃ bārāṇasirañño gehe vasantī ekaṃ rājakulūpakaṃ paccekabuddhaṃ khujjadhātukaṃ disvā attanā sahavāsīnaṃ mātugāmānaṃ purato parihāsaṃ karontī khujjākārena vicari. Tasmā khujjā hutvā nibbatti. Kiṃ pana katvā sā paññavantī jātāti? Anuppanne buddhe ayaṃ bārāṇasirañño gehe vasantī aṭṭha paccekabuddhe rājagehato uṇhapāyāsassa pūrite patte gahetvā gacchante disvā ‘‘ettha ṭhapetvā gacchatha, bhante’’ti aṭṭha suvaṇṇakaṭake omuñcitvā adāsi. Tassa kammassa nissandena paññavantī hutvā nibbatti.

Atha kho tā sāmāvatiyā parivārā pañcasatā itthiyo paṭividdhasaccāpi samānā rañño assaddhabhāvena kālena kālaṃ satthu santikaṃ gantvā buddhadassanaṃ na labhanti. Tasmā dasabale antaravīthiṃ paṭipanne vātapānesu nappahontesu attano attano gabbhesu chiddaṃ katvā tehi olokenti. Athekadivasaṃ māgaṇḍiyā attano pāsādatalato nikkhamitvā caṅkamamānā tāsaṃ vasanaṭṭhānaṃ gantvā gabbhacchiddaṃ disvā ‘‘kimida’’nti pucchi. Tāhi tassā satthari baddhāghātataṃ ajānantīhi – ‘‘satthā imaṃ nagaraṃ āgato, mayaṃ ettha ṭhatvā satthāraṃ passāma ceva pūjema cā’’ti vutte ‘‘idānissa kattabbaṃ jānissāmi, imāpi tassa upaṭṭhāyikā, imāsampi kattabbaṃ jānissāmī’’ti cintetvā gantvā raññā saddhiṃ rahogatakāle, ‘‘mahārāja, sāmāvatimissakānaṃ bahiddhā patthanā atthi, katipāheneva te jīvitaṃ māressanti, sāmāvatī, saparivārā tumhesu sinehaṃ vā pemaṃ vā na karoti, samaṇaṃ pana gotamaṃ antaravīthiyā gacchantaṃ disvā vātapānesu appahontesu tāni khaṇḍitvāpi okāsaṃ katvā olokentī’’ti āha. Rājā ‘‘na tā evarūpaṃ karissantī’’ti na saddahati. Puna vuttepi na saddahatiyeva. Atha naṃ tikkhattuṃ vuttepi assaddahantaṃ ‘‘sace me vacanaṃ na saddahasi, tāsaṃ vasanaṭṭhānaṃ gantvā upadhārehi, mahārājā’’ti āha. Rājā gantvā gabbhesu chiddaṃ disvā ‘‘idaṃ ki’’nti pucchitvā tasmiṃ atthe ārocite tāsaṃ akkujjhitvā kiñci avatvā chiddāni pidahāpesi. Rājā tato paṭṭhāya tāsaṃ pāsāde uddhacchiddakajālavātapānāni kāresi.

Sā tena kāraṇena rājānaṃ kopetuṃ asakkontī, ‘‘deva, etāsaṃ tumhesu pemaṃ atthi vā natthi vāti jānissāma, aṭṭha kukkuṭe pesetvā tumhākaṃ atthāya pacāpethā’’ti āha. Rājā tassā vacanaṃ sutvā ‘‘ime pacitvā pesetū’’ti sāmāvatiyā aṭṭha kukkuṭe pahiṇi. Sotāpannā ariyasāvikā jīvamāne kukkuṭe kiṃ pacissati, alanti vatvā pana hatthenapi phusituṃ na icchi. Māgaṇḍiyā ‘‘hotu, mahārāja, eteyeva ca kukkuṭe samaṇassa gotamassa pacanatthāya pesehī’’ti. Rājā tathā akāsi. Māgaṇḍiyā antarāmaggeyeva kukkuṭe mārāpetvā ‘‘ime kukkuṭe pacāpetvā samaṇassa gotamassa detū’’ti pahiṇi. Sā tesaṃ matabhāvena dasabalañca uddissa pahitabhāvena pacitvā dasabalassa pesesi. Māgaṇḍiyā ‘‘passa, mahārājā’’ti vatvā ettakenapi rājānaṃ kopetuṃ nāsakkhi.

Ayaṃ pana udeno tāsu ekekissā vasanaṭṭhāne satta satta divasāni vasi. Athāyaṃ māgaṇḍiyā ekaṃ kaṇhasappapotakaṃ veḷupabbe pakkhipāpetvā attano vasanaṭṭhāne ṭhapesi. Rañño ca yattha katthaci gacchantassa hatthikantavīṇaṃ ādāyayeva gamanaṃ āciṇṇaṃ, māgaṇḍiyā rañño attano santikaṃ āgamanakāle taṃ sappapotakaṃ antovīṇāya pakkhipitvā chiddaṃ pidahāpesi. Atha naṃ sāmāvatiyā santikaṃ gamanakāle, ‘‘mahārāja, sāmāvatī nāma samaṇassa gotamassa pakkhā, tumhe na gaṇeti. Yaṃ kiñci katvā tumhākaṃ dosameva cinteti, appamattā hothā’’ti āha. Rājā sāmāvatiyā vasanaṭṭhāne sattāhaṃ vītināmetvā puna sattāhe māgaṇḍiyāya nivesanaṃ agamāsi. Sā tasmiṃ āgacchanteyeva ‘‘kacci te, mahārāja, sāmāvatī otāraṃ na gavesatī’’ti kathentī viya rañño hatthato vīṇaṃ gahetvā cāletvā ‘‘kiṃ nu kho, mahārāja, ettha abbhantare vicaratī’’ti vatvā sappassa nikkhamanokāsaṃ katvā ‘‘abbhumme anto sappo’’ti vīṇaṃ chaḍḍetvā palāyi. Tasmiṃ kāle rājā padittaṃ veṇuvanaṃ viya pakkhittaloṇaṃ uddhanaṃ viya ca dosena taṭataṭāyanto ‘‘vegena saparivāraṃ sāmāvatiṃ pakkosathā’’ti āha. Rājapurisā gantvā pakkosiṃsu.

Sā rañño kuddhabhāvaṃ ñatvā sesamātugāmānaṃ saññamadāsi. ‘‘Rājā tumhe ghātetukāmo pakkosati, ajja divasaṃ odissakena mettāpharaṇena rājānaṃ pharathā’’ti āha. Rājā tā itthiyo pakkosāpetvā sabbāva paṭipāṭiyā ṭhapetvā mahādhanuṃ ādāya visapītakaṇḍaṃ sannayhitvā dhanuṃ pūretvā aṭṭhāsi. Tasmiṃ khaṇe sabbāva tā sāmāvatippamukhā itthiyo odhiso mettaṃ phariṃsu. Rājā kaṇḍaṃ neva khipituṃ na apanetuṃ sakkoti, gattehi sedā muccanti, sarīraṃ vedhati, mukhato kheḷo patati, gahetabbagahaṇaṃ na passati. Atha naṃ sāmāvatī ‘‘kiṃ, mahārāja, kilamasī’’ti āha. Āma, devi, kilamāmi, avassayo me hohīti. Sādhu, mahārāja, kaṇḍaṃ mahāpathavimukhaṃ karohīti. Rājā tathā akāsi. Sā ‘‘rañño hatthato kaṇḍaṃ muccatū’’ti adhiṭṭhāsi. Tasmiṃ khaṇe kaṇḍaṃ mucci. Rājā taṃkhaṇaṃyeva udake nimujjitvā āgamma allakeso allavattho sāmāvatiyā pādesu patitvā ‘‘khama, devi, mayhaṃ, bhedakānaṃ me vacanena anupadhāretvā etaṃ kata’’nti āha. Khamāmi, devāti. ‘‘Sādhu, devi, evaṃ tayā mayhaṃ khamitaṃ nāma hoti. Ito paṭṭhāya tumhākaṃ yathāruciyā dasabalassa dānaṃ detha, pacchābhattaṃ vihāraṃ gantvā dhammakathaṃ suṇātha, ajja vo paṭṭhāya parihāraṃ dammīti. Tena hi, deva, ajja paṭṭhāya ekaṃ bhikkhuṃ yācitvā ānetha, yo no dhammaṃ vācessatīti. Rājā satthu santikaṃ gantvā yācanto ānandattheraṃ labhi. Tato paṭṭhāya tā pañcasatā itthiyo theraṃ pakkosāpetvā sakkārasammānaṃ katvā katabhattakiccassa therassa santike dhammaṃ pariyāpuṇanti.

Tā ekadivasaṃ therassa anumodanāya pasannā therassa pañca uttarāsaṅgasatāni adaṃsu. Thero kira pubbe tunnavāyakāle ekassa paccekabuddhassa ekāya sūciyā saddhiṃ hatthatalamattaṃ coḷakhaṇḍaṃ adāsi. So sūciyā phalena imasmiṃ attabhāve mahāpañño ahosi, coḷakhaṇḍassa phalena imināva niyāmena pañcasatakkhattuṃ dussāni paṭilabhi.

Tato māgaṇḍiyā aññaṃ kātabbaṃ apassantī ‘‘uyyānaṃ gacchāma, mahārājā’’ti āha. Sādhu, devīti. Sā rañño sampaṭicchitabhāvaṃ ñatvā cūḷapitaraṃ pakkosāpetvā āha – ‘‘amhākaṃ uyyānaṃ gatakāle sāmāvatiyā vasanaṭṭhānaṃ gantvā sāmāvatiṃ saparivāraṃ antokaritvā ‘rañño āṇā’ti vatvā dvāraṃ pidahitvā palālena paliveṭhetvā gehe aggiṃ dethā’’ti. Māgaṇḍiyo tassā vacanaṃ sutvā tathā akāsi. Tasmiṃ divase sabbāpi tā itthiyo pubbe katassa upapīḷakakammassānubhāvena samāpattiṃ appetuṃ nāsakkhiṃsu, ekappahāreneva bhusamuṭṭhi viya jhāyiṃsu. Tāsaṃ ārakkhapurisā rañño santikaṃ gantvā, ‘‘deva, idaṃ nāma kariṃsū’’ti ācikkhiṃsu.

Rājā ‘‘kena kata’’nti pariyesanto māgaṇḍiyāya kāritabhāvaṃ ñatvā taṃ pakkosāpetvā ‘‘bhadde, bhaddakaṃ tayā kammaṃ kataṃ mayā kātabbaṃ karontiyā, ‘‘uṭṭhāya samuṭṭhāya mayhaṃ vadhāya parisakkamānā ghātitā, pasannosmi, tuyhaṃ sampattiṃ dassāmīti tava ñātake pakkosāpehī’’ti āha. Sā rañño kathaṃ sutvā aññātakepi ñātake katvā pakkosāpesi. Rājā sabbesaṃ sannipatitabhāvaṃ ñatvā rājaṅgaṇe galappamāṇesu āvāṭesu nikhanitvā upari ṭhitāni sīsāni bhindāpento mahantehi ayanaṅgalehi kasāpesi. Māgaṇḍiyampi khaṇḍākhaṇḍikaṃ chindāpetvā pūvapacanakaṭāhe pacāpesi.

Kiṃ pana sāmāvatiyā saparivārāya agginā jhāpanakammanti? Sā kira anuppanne buddhe teheva pañcahi mātugāmasatehi saddhiṃ gaṅgāyaṃ kīḷitvā bahititthe ṭhitā sīte jāte avidūraṭṭhāne paccekabuddhassa paṇṇasālaṃ disvā anto asodhetvāva bahi aggiṃ datvā visibbesuṃ. Antopaṇṇasālāya paccekabuddho nirodhasamāpattiṃ samāpajjitvā nisinno. Tā jālāsu pacchinnāsu paccekabuddhaṃ disvā ‘‘kiṃ amhehi kataṃ, ayaṃ paccekabuddho rañño kulūpako, imaṃ disvā rājā amhākaṃ kujjhissati, idāni naṃ sujjhāpitaṃ kātuṃ vaṭṭatī''ti aññānipi dārūni pakkhipitvā aggiṃ adaṃsu. Puna jālāya pacchinnāya paccekabuddho samāpattito vuṭṭhāya tāsaṃ passantīnaṃyeva cīvarāni papphoṭetvā vehāsaṃ uppatitvā gato. Tena kammena niraye paccitvā pakkāvasesena imaṃ byasanaṃ pāpuṇiṃsu. Catuparisamajjhe pana kathā udapādi – ''bahussutā vata khujjuttarā, mātugāmaattabhāve ṭhatvā pañcannaṃ mātugāmasatānaṃ dhammaṃ kathetvā sotāpattiphale patiṭṭhāpesi. Sāmāvatīpi raññā attano appitaṃ kaṇḍaṃ mettāpharaṇena pharitvā paṭibāhī''ti tassāpi mahājano guṇaṃ kathesi. Evametaṃ vatthu samuṭṭhitaṃ. Atha satthā aparabhāge jetavane nisinno tadeva kāraṇaṃ aṭṭhuppattiṃ katvā khujjuttaraṃ bahussutānaṃ, sāmāvatiṃ mettāvihārīnaṃ aggaṭṭhāne ṭhapesīti.

Uttarānandamātāvatthu

262. Pañcame **jhāyīna**nti jhānābhiratānaṃ upāsikānaṃ, uttarā nandamātā, aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ jhānābhiratānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahanagare sumanaseṭṭhiṃ nissāya vasantassa puṇṇasīhassa nāma bhariyāya kucchismiṃ paṭisandhiṃ gaṇhi, uttarātissā nāmaṃ akaṃsu.

Athekasmiṃ nakkhattamahadivase rājagahaseṭṭhi puṇṇaṃ pakkosāpetvā āha – ''tāta puṇṇa, nakkhattaṃ vā uposatho vā duggatassa kiṃ karissati, evaṃ santepi vadehi 'kiṃ nakkhattaparibbayaṃ gahetvā nakkhattaṃ kīḷissasi, balavagoṇe ca phālañca naṅgalañca gahetvā kasissasī'''ti. ''Mama bhariyāya saddhiṃ mantetvā jānissāmi, ayyā''ti taṃ kathaṃ bhariyāya ārocesi. ''Seṭṭhi nāma ayyo issaro, tassa tayā saddhiṃ kathentassa kathā sobhati, tvaṃ pana attano kasikammaṃ mā vissajjesī''ti āha. So tassā vacanaṃ sutvā kasibhaṇḍaṃ ādāya kasituṃ gato.

Taṃdivasañca sāriputtatthero nirodhasamāpattito vuṭṭhāya ''kassa ajja mayā saṅgahaṃ kātuṃ vaṭṭatī''ti āvajjento imassa puṇṇassa upanissayaṃ disvā bhikkhācāravelāya pattacīvaramādāya puṇṇassa kasanaṭṭhānaṃ gacchanto avidūre attānaṃ dassesi. Puṇṇo theraṃ disvā kasiṃ ṭhapetvā therassa santikaṃ gantvā pañcapatiṭṭhitena vandi. Thero taṃ oloketvā udakasabhāgaṃ pucchi. Tassa etadahosi – ''ayyo mukhaṃ dhovitukāmo bhavissatī''ti. Tato vegena gantvā dantakaṭṭhaṃ āharitvā kappiyaṃ katvā therassa adāsi. There dantakaṭṭhaṃ khādante pattena saddhiṃ dhammakaraṇaṃ nīharitvā udakassa pūretvā āhari. Thero mukhaṃ dhovitvā bhikkhācāramaggaṃ paṭipajji. Puṇṇo cintesi – ''thero aññesu divasesu imaṃ maggaṃ na paṭipajjati, ajja pana mayhaṃ saṅgahatthāya paṭipanno bhavissati. Aho vata me bhariyā mamatthāya āharaṇakaṃ āhāraṃ therassa patte patiṭṭhapeyyā''ti.

Athassa bhariyā ''ajja nakkhattadivaso''ti pātova attano labhanakaniyāmena khādanīyabhojanīyaṃ saṃvidhāya gahetvā sāmikassa kasanaṭṭhānaṃ āgacchantī antarāmagge theraṃ disvā cintesi – ''aññesu divasesu mayhaṃ theraṃ disvā deyyadhammo na hoti, deyyadhamme santepi mama ayyaṃ na passāmi, ajja pana dvinnampi sammukhībhāvo jāto. Mama sāmikassa puna sampādetvā āharissāmi, imaṃ tāva āhāraṃ therassa dassāmī''ti tīhi cetanāhi sampayuttaṃ katvā taṃ bhojanaṃ sāriputtattherassa patte patiṭṭhapetvā ''evaṃvidhā duggatajīvitā muccāmī''ti āha. Theropi ''tava ajjhāsayo pūratū''ti tassānumodanaṃ katvā tato nivattitvā vihāraṃ agamāsi.

Sāpi puna attano gehaṃ gantvā sāmikassa āhāraṃ sampādetvā ādāya kasanaṭṭhānaṃ gantvā sāmikassa kujjhanabhāvato bhītā ''sāmi, ajja ekadivasaṃ tava manaṃ sandhārehī''ti āha. Kiṃ kāraṇāti? Ahaṃ ajja tāva āhāraṃ āharantī antarāmagge theraṃ disvā tava bhāgabhattaṃ therassa patte patiṭṭhapetvā puna gehaṃ gantvā āhāraṃ pacitvā ādāya āgatāmhīti. Manāpaṃ te, bhadde, kataṃ, mayāpi pātova therassa dantakaṭṭhañca mukhodakañca dinnaṃ. Ajja amhākaṃ suppabhātaṃ, sabbampi therassa amhākaṃ santakameva jātanti dvinnampi janānaṃ ekasadisameva cittaṃ ahosi. Atha puṇṇo āhārakiccaṃ katvā bhariyāya ūrumhi sīsaṃ katvā muhuttaṃ nipajji. Athassa niddā okkami. So thokaṃ niddāyitvā pabuddho kasitaṭṭhānaṃ olokesi, olokitolokitaṭṭhānaṃ mahākosātakipupphehi samparikiṇṇaṃ viya ahosi. So bhariyaṃ āha – ‘‘bhadde, kinnāmetaṃ ajja idaṃ kasitaṭṭhānaṃ suvaṇṇavaṇṇaṃ hutvā khāyatī’’ti. Ayya, ajja te sakaladivasaṃ kilantatāya akkhīni maññe bhamantīti. Bhadde, mayhaṃ assaddahantī sayaṃ olokehīti. Tasmiṃ kāle sā oloketvā sabhāvaṃ ayya, kathesi, evametaṃ bhavissatīti.

Puṇṇo uṭṭhāya ekaṃ kaṭṭhiṃ gahetvā naṅgalasīse pahari, guḷapiṇḍo viya naṅgalasīse allīyitvā aṭṭhāsi. So bhariyaṃ pakkositvā āha – ‘‘bhadde, aññesaṃ vapitabījaṃ nāma tīhi vā catūhi vā māsehi phalaṃ deti, amhākaṃ pana ayyassa sāriputtattherassa antare ropitena saddhābījena ajjeva avassaṃ phalaṃ dinnaṃ. Imasmiṃ karīsamatte padese āmalakamattopi paṃsupiṇḍo asuvaṇṇo nāma natthī’’ti. Idāni kiṃ karissāma, ayyāti? ‘‘Bhadde, imaṃ ettakaṃ suvaṇṇaṃ thenetvā khādituṃ nāma na sakkā’’ti bhariyaṃ tasmiṃ ṭhāne ṭhapetvā bhattassa pūretvā ābhataṃ pātiṃ suvaṇṇassa pūretvā gantvā rañño ārocāpesi – ‘‘eko manusso suvaṇṇapātiṃ gahetvā ṭhito’’ti. Rājā taṃ pakkosāpetvā ‘‘kahaṃ te, tāta, laddha’’nti pucchi. ‘‘Deva, mayhaṃ ekaṃ kasitaṭṭhānaṃ sabbaṃ suvaṇṇameva jātaṃ, pahiṇitvā āharāpethā’’ti āha. Tvaṃ kinnāmosīti? Puṇṇo nāma ahaṃ, devāti. Gacchatha, bhaṇe, sakaṭāni yojetvā puṇṇassa kasitaṭṭhānato suvaṇṇamāharathāti.

Sakaṭehi saddhiṃ gatarājapurisā ‘‘rañño puñña’’nti vatvā suvaṇṇapiṇḍe gaṇhanti, gahitagahitampi kasitaleḍḍuyeva hoti. Te gantvā rañño ārocesuṃ. Tena hi bhaṇe gantvā ‘‘puṇṇassa puñña’’nti vatvā gaṇhathāti. Gahitagahitaṃ suvaṇṇameva hoti. Te sabbampi taṃ suvaṇṇaṃ āharitvā rājaṅgaṇe rāsiṃ akaṃsu. Rāsi ubbedhena tālappamāṇo ahosi. Rājā vāṇije pakkosāpetvā ‘‘kassa gehe ettakaṃ suvaṇṇaṃ atthī’’ti pucchi. Natthi, deva, kassacīti. Ettakassa pana dhanassa sāmino kiṃ kātuṃ vaṭṭatīti? Dhanaseṭṭhiṃ nāma naṃ kātuṃ vaṭṭati, devāti? Tena hi puṇṇaṃ imasmiṃ nagare dhanaseṭṭhiṃ nāma karothāti sabbaṃ taṃ suvaṇṇaṃ tasseva datvā taṃdivasaṃyevassa seṭṭhiṭṭhānaṃ adāsi. So seṭṭhi maṅgalaṃ karonto sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sattame divase dasabalassa bhattānumodanāya puṇṇaseṭṭhipi bhariyāpi dhītāpi sabbe sotāpattiphale patiṭṭhahiṃsu.

Aparabhāge rājagahaseṭṭhi ‘‘puṇṇaseṭṭhino vayappattā dārikā atthī’’ti sutvā attano puttassa kāraṇā tassa gehaṃ pesesi. So tassa sāsanaṃ sutvā ‘‘nāhaṃ dhītaraṃ dassāmī’’ti paṭisāsanaṃ pesesi. Sumanaseṭṭhipi puna pesesi – ‘‘tvaṃ mama gehaṃ nissāya vasitvā idāni ekappahāreneva issaro hutvā mayhaṃ dārikaṃ na desī’’ti. Tato puṇṇaseṭṭhi āha – ‘‘imaṃ tāva tumhākaṃ seṭṭhi sabhāvameva kathesi, puriso nāma sabbakāle evaṃvidhoyevāti na sallakkhetabbo. Ahañhi idāni tādise purise dāse katvā gahetuṃ sakkomi, tuyhaṃ pana jātiṃ vā gottaṃ vā na kopemi. Apica kho mama dhītā sotāpannā ariyasāvikā devasikaṃ kahāpaṇagghanakehi pupphehi pūjaṃ karoti, tamahaṃ tumhādisassa micchādiṭṭhikassa gehaṃ na pesessāmī’’ti. Evaṃ puṇṇaseṭṭhissa paṭibāhakabhāvaṃ ñatvā rājagahaseṭṭhi puna sāsanaṃ pesesi – ‘‘porāṇakaṃ vissāsaṃ mā bhindatu, ahaṃ mayhaṃ suṇisāya devasikaṃ dvinnaṃ kahāpaṇānaṃ andhanakāni pupphāni sajjāpessāmī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā dhītaraṃ tassa gharaṃ pesesi.

Athekadivasaṃ sā puṇṇaseṭṭhino dhītā uttarā attano sāmikaṃ evamāha – ‘‘ahaṃ attano kulagehe māsassa aṭṭha divasāni nibaddhaṃ uposathakammaṃ karomi, idānipi tumhesu sampaṭicchantesu uposathaṅgāni adhiṭṭhaheyya’’nti. So ‘‘na sakkā’’ti taṃ na sampaṭicchi. Sā taṃ saññāpetuṃ asakkontī tuṇhī ahosi. Puna antovasse ‘‘uposathikā bhavissāmī’’ti tadāpi okāsaṃ kārentī neva alattha. Sā antovasse aḍḍhatiyesu māsesu atikkantesu aḍḍhamāse avasiṭṭhe mātāpitūnaṃ sāsanaṃ pesesi – ‘‘ahaṃ tumhehi cārake pakkhittā ettake addhāne ekadivasampi uposathaṅgāni adhiṭṭhātuṃ na labhāmi, pañcadasa me kahāpaṇasahassāni pesethā’’ti. Te dhītu sāsanaṃ sutvā ‘‘kiṃkāraṇā’’ti apucchitvāva pahiṇiṃsu. Uttarā te kahāpaṇe gaṇhitvā tasmiṃ nagare sirimā nāma gaṇikā atthi, taṃ pakkosāpetvā ‘‘amma sirime, ahaṃ imaṃ aḍḍhamāsaṃ uposathaṅgāni adhiṭṭhahissāmi, tvaṃ imāni pañcadasa kahāpaṇasahassāni gahetvā imaṃ aḍḍhamāsaṃ seṭṭhiputtaṃ paricarāhī’’ti. Sā ‘‘sādhu, ayye’’ti sampaṭicchi. Tato paṭṭhāya seṭṭhiputto ‘‘ahaṃ sirimāya saddhiṃ modissāmī’’ti uttarāya aḍḍhamāsaṃ uposathakammaṃ sampaṭicchi.

Sā tena sampaṭicchitabhāvaṃ ñatvā divase divase pātova dāsigaṇaparivutā satthu sahatthā khādanīyabhojanīyaṃ saṃvidahitvā satthari bhattakiccaṃ katvā vihāraṃ gate uposathaṅgāni adhiṭṭhāya pāsādavaraṃ āruyha attano sīlāni āvajjamānā nisīdati. Evaṃ aḍḍhamāsaṃ vītināmetvā uposathaṃ vissajjanadivase pātova yāgukhajjakādīni saṃvidahantī vicarati. Tasmiṃ samaye seṭṭhiputto sirimāya saddhiṃ uparipāsādavaragato jālavātapānaṃ vivaritvā antaravatthuṃ olokento aṭṭhāsi. Uttarā, vātapānacchiddena uddhaṃ olokesi. Seṭṭhiputto uttaraṃ oloketvā ‘‘nerayikajātikā vatāyaṃ evaṃvidhaṃ nāma sampattiṃ pahāya ukkhalikamasimakkhitā hutvā nikkāraṇā dāsīnaṃ antare vicaratī’’ti sitaṃ akāsi. Uttarā, tassa pamādabhāvaṃ ñatvā ‘‘ayaṃ bālo nāma attano sampatti sabbakālaṃ thāvarāti saññī bhavissatī’’ti sayampi sitaṃ akāsi. Tato sirimā ‘‘ayaṃ ceṭikā mayi ṭhitāya evaṃ mama sāmikena saddhiṃ sitaṃ karotī’’ti kupitā vegena otari. Uttarā, tassā āgamanākappeneva ‘‘ayaṃ bālā aḍḍhamāsamattaṃ imasmiṃ gehe vasitvā mayhamevetaṃ gehantisaññī jātā’’ti ñatvā taṅkhaṇaññeva mettājhānaṃ samāpajjitvā aṭṭhāsi. Sirimāpi dāsīnaṃ antarena āgantvā uḷuṅkaṃ gahetvā pūvapacanaṭṭhāne pakkuthitatelassa pūretvā uttarāya matthake āsiñci, mettājhānassa vipphārena uttarāya matthake āsittaṃ pakkuthitatelaṃ padumapatte āsittaudakaṃ viya vinivattitvā gataṃ.

Tasmiṃ khaṇe sirimāya samīpe ṭhitā dāsiyo taṃ oloketvā, ‘‘bho je, tvaṃ amhākaṃ ayyāya hatthato mūlaṃ gahetvā āgatā imasmiṃ gehe vasamānā amhākaṃ ayyāya sadisā bhavituṃ vāyamasī’’ti sammukhaṭṭhāne taṃ paribhāsiṃsu. Tasmiṃ khaṇe sirimā attano āgantukabhāvaṃ aññāsi. Sā tatova gantvā uttarāya pādesu patitvā, ‘‘ayye, anupadhāretvā me kataṃ, khamatha mayha’’nti āha. Amma sirime, nāhaṃ tava imasmiṃ ṭhāne khamissāmi, ahaṃ sapitikā dhītā, dasabale khamanteyeva khamissāmīti.

Satthāpi kho bhikkhusaṅghaparivāro āgantvā uttarāya nivesane paññattāsane nisīdi. Sirimā gantvā satthu pādesu patitvā, ‘‘bhante, mayā ayyāya uttarāya antare eko doso kato, tumhesu khamantesu khamissāmīti vadati, khamatha mayhaṃ bhagavā’’ti. Khamāmi te sirimeti. Sā tasmiṃ kāle gantvā uttaraṃ khamāpesi. Taṃdivasañca sirimā dasabalassa bhattānumodanaṃ sutvā –

> ‘‘Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
> Jine kadariyaṃ dānena, saccenālikavādina’’nti. (dha. pa. 223) –

Gāthāpariyosāne sotāpattiphale patiṭṭhitā dasabalaṃ nimantetvā punadivase mahādānaṃ adāsi. Evametaṃ vatthu samuṭṭhitaṃ. Aparabhāge pana satthā jetavane nisīditvā upāsikāyo ṭhānantaresu ṭhapento uttaraṃ nandamātaraṃ jhāyīnaṃ aggaṭṭhāne ṭhapesīti.

Suppavāsāvatthu

263. Chaṭṭhe **paṇītadāyikāna**nti paṇītarasadāyikānaṃ upāsikānaṃ, suppavāsā koliyadhītā, aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ paṇītadāyikānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde koliyanagare khattiyakule nibbatti, suppavāsātissā nāmaṃ akaṃsu. Sā vayappattā ekassa sakyakumārassa gehaṃ gatā, paṭhamadassaneyeva satthu dhammakathaṃ sutvā sotāpattiphale patiṭṭhāsi. Sā aparabhāge sīvaliṃ nāma dārakaṃ vijāyi. Tassa vatthu heṭṭhā vitthāritameva.

Sā ekasmiṃ samaye buddhappamukhassa bhikkhusaṅghassa nānaggarasapaṇītabhojanaṃ adāsi. Satthā katabhattakicco anumodanaṃ karonto suppavāsāya imaṃ dhammaṃ desesi ‘‘bhojanaṃ suppavāse dentī ariyasāvikā paṭiggāhakānaṃ pañca ṭhānāni deti. Āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti. Āyuṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānusassa vā…pe… paṭibhānaṃ datvā paṭibhānassa bhāginī hoti dibbassa vā mānusassa vā’’ti. Evametaṃ vatthu samuṭṭhitaṃ. Atha aparabhāge satthā jetavane nisīditvā upāsikāyo ṭhānantaresu ṭhapento suppavāsaṃ koliyadhītaraṃ paṇītadāyikānaṃ aggaṭṭhāne ṭhapesīti.

Suppiyāvatthu

264. Sattame **gilānupaṭṭhākīna**nti gilānupaṭṭhākīnaṃ upāsikānaṃ, suppiyā upāsikā, aggāti dasseti. Ayaṃ kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā aparabhāge satthu dhammadesanaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ gilānupaṭṭhākīnaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde bārāṇasiyaṃ kulagehe nibbatti, suppiyātissā nāmaṃ akaṃsu. Aparabhāge satthā bhikkhusaṅghaparivāro bārāṇasiṃ agamāsi. Sā tathāgatassa paṭhamadassaneyeva dhammaṃ sutvā sotāpattiphale patiṭṭhāsi.

Athekadivasaṃ dhammassavanatthāya vihāraṃ gatā. Vihāracārikaṃ caramānā ekaṃ bhikkhuṃ gilānaṃ disvā abhivādetvā paṭisanthāraṃ katvā ‘‘ayyassa kiṃ laddhuṃ vaṭṭatī’’ti pucchi. Rasaṃ laddhuṃ vaṭṭati, upāsiketi. ‘‘Hotu, bhante, ahaṃ pahiṇissāmī’’ti theraṃ abhivādetvā antonagaraṃ gantvā punadivase pavattamaṃsatthāya dāsiṃ antarāpaṇaṃ pesesi. Sā sakalanagare pavattamaṃsaṃ alabhitvā aladdhabhāvaṃ kathesi. Upāsikā cintesi – ‘‘ahaṃ ayyassa rasaṃ pahiṇissāmīti vatvā sace na pesessāmi, ayyo aññatopi alabhanto kilamissati, yaṃkiñci katvā pesetuṃ vaṭṭatī’’ti gabbhaṃ pavisitvā ūrumaṃsaṃ chinditvā dāsiyā adāsi ‘‘idaṃ maṃsaṃ gahetvā sambhārehi yojetvā rasaṃ katvā vihāraṃ netvā ayyassa dehi. So ce maṃ pucchati, gilānāti vadehī’’ti. Sā tathā akāsi.

Satthā taṃ kāraṇaṃ ñatvā punadivase bhikkhācāravelāya bhikkhusaṅghaparivuto upāsikāya gehaṃ agamāsi. Sā tathāgatassa āgatabhāvaṃ sutvā sāmikaṃ āmantesi – ‘‘ayyaputta, ahaṃ satthu santikaṃ gantuṃ na sakkomi, gaccha tvaṃ satthāraṃ antogehaṃ pavesetvā nisīdāpehī’’ti. So tathā akāsi. Satthā ‘‘kahaṃ suppiyā’’ti pucchi. Gilānā, bhanteti. Pakkosatha, nanti. Atha te gantvā ‘‘satthā taṃ pakkosatī’’ti āhaṃsu. Sā cintesi – ‘‘sabbalokassa hitānukampako satthā na imaṃ kāraṇaṃ adisvā pakkosāpessatī’’ti sahasā mañcamhā vuṭṭhāsi. Athassā buddhānubhāvena taṃkhaṇaṃyeva vaṇo ruhitvā succhavi ahosi sesaṭṭhānato atirekataraṃ vippasannavaṇṇo. Tasmiṃ khaṇe upāsikā sitaṃ katvā dasabalaṃ pañcapatiṭṭhitena vanditvā ekamantaṃ nisīdi. Satthā ‘‘imissā upāsikāya kiṃ aphāsuka’’nti pucchi. Sā attanā katakāraṇaṃ sabbaṃ kathesi. Satthā katabhattakicco vihāraṃ gantvā bhikkhusaṅghaṃ sannipātāpetvā taṃ bhikkhuṃ anekapariyāyena vigarahitvā sikkhāpadaṃ (mahāva. 280) paññapesi. Evametaṃ vatthu samuṭṭhitaṃ. Aparabhāge satthā jetavane nisinno upāsikāyo ṭhānantaresu ṭhapento suppiyaṃ upāsikaṃ gilānupaṭṭhākīnaṃ aggaṭṭhāne ṭhapesīti.

Kātiyānīvatthu

265. Aṭṭhame **aveccappasannāna**nti adhigatena acalappasādena samannāgatānaṃ upāsikānaṃ, kātiyānī, aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kulagehe nibbattā satthāraṃ ekaṃ upāsikaṃ aveccappasannānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde kuraragharanagare nibbatti, kātiyānītissā nāmaṃ akaṃsu.

Sā aparabhāge vayappattā kuraragharikāya, kāḷiyā sahāyikā, daḷhamittā ahosi. Yadā pana kuṭikaṇṇasoṇatthero ‘‘dasabalassa kathitaniyāmena mayhampi dhammaṃ kathehī’’ti mātarā yācito rattibhāge antonagare alaṅkatadhammāsane nisīditvā mātaraṃ kāyasakkhiṃ katvā dhammadesanaṃ ārabhi, tadā ayaṃ kātiyānī upāsikā kāḷiyā saddhiṃ gantvā parisapariyante dhammaṃ suṇantī aṭṭhāsi. Tasmiṃ samaye pañcamattāni corasatāni antonagare divā katasaññāya koṭito paṭṭhāya ummaṅgaṃ khanitvā imissā kātiyāniyā gharaṃ sampāpuṇiṃsu. Tesaṃ corajeṭṭhako tehi saddhiṃ apavisitvā ‘‘kiṃ nu kho ayaṃ parisā sannipatitā’’ti vīmaṃsanatthāya soṇattherassa dhammakathanaṭṭhānaṃ gantvā parisapariyante tiṭṭhamāno imissā kātiyāniyā piṭṭhipasse aṭṭhāsi.

Tasmiṃ samaye, kātiyānī, dāsiṃ āmantesi – ‘‘gaccha je, gehaṃ pavisitvā dīpatelaṃ āhara, mayaṃ dīpe jāletvā dhammaṃ sossāmā’’ti. Sā gharaṃ gantvā ummaṅge core disvā dīpatelaṃ agaṇhitvāva āgantvā attano ayyāya ārocesi – ‘‘ayye, gehe corā ummaṅgaṃ khanantī’’ti. Taṃ sutvā corajeṭṭhako cintesi – ‘‘sacāyaṃ imissā kathaṃ gaṇhitvā gehaṃ gamissati, ettheva naṃ asinā dvedhā chindissāmi. Sace pana gahitanimitteneva dhammaṃ suṇissati, corehi gahitabhaṇḍakampi puna dāpessāmī’’ti. Kātiyānīpi kho dāsiyā kathaṃ sutvā, ‘‘amma, mā saddaṃ kari, corā nāma harantā attanā diṭṭhameva harissanti, ahaṃ pana ajja dullabhassavanaṃ suṇāmi, mā dhammassa antarāyaṃ karohī’’ti āha. Corajeṭṭhako tassā vacanaṃ sutvā cintesi – ‘‘iminā ajjhāsayena ṭhitāya nāma gehe bhaṇḍaṃ harantehi amhehi mahāpathavī pavisitabbā bhaveyyā’’ti. So tāvadeva gantvā corehi gahitabhaṇḍaṃ chaḍḍāpetvā corehi saddhiṃ āgantvā dhammaṃ suṇanto parisapariyante aṭṭhāsi. Kātiyānīpi upāsikā therassa desanāpariyosāne sotāpattiphale patiṭṭhāsi.

Atha aruṇe uggate corajeṭṭhako gantvā upāsikāya pādesu patitvā, ‘‘ayye, sabbesaṃyeva no khamāhī’’ti āha. Kiṃ pana tumhehi mayhaṃ katanti? So sabbaṃ attanā katadosaṃ ārocesi. Tena hi, tātā, khamāmi tumhākanti. Ayye, amhākaṃ evaṃ khamitaṃ nāma na hoti, tumhākaṃ pana puttattherassa santike sabbesaṃyeva no pabbajjaṃ dāpehīti. Sā sabbepi te gahetvā kuṭikaṇṇasoṇattherassa santike pabbājesi. Tepi kho corā therassa santike pabbajitā sabbeva arahattaṃ pāpuṇiṃsu. Evametaṃ vatthu samuṭṭhitaṃ. Aparabhāge satthā jetavane viharanto upāsikāyo ṭhānantaresu ṭhapento kātiyāniṃ upāsikaṃ aveccappasannānaṃ aggaṭṭhāne ṭhapesīti.

Nakulamātāvatthu

266. Navame **vissāsikāna**nti vissāsakathaṃ kathentīnaṃ upāsikānaṃ, nakulamātā gahapatānī, aggāti dasseti. Yaṃ panettha vattabbaṃ, taṃ sabbaṃ heṭṭhā upāsakapāḷiyaṃ vuttameva. Kevalaṃ idha nakulamātaraṃ dhuraṃ katvā veditabbanti.

Kāḷīkuraragharikāvatthu

267. Dasame **anussavappasannāna**nti anussaveneva uppannena pasādena samannāgatānaṃ upāsikānaṃ antare, kāḷī upāsikā, kuraragharikā aggāti dasseti. Sā kira padumuttarabuddhakāle haṃsavatiyaṃ kuraragharanagare nibbattā satthu dhammakathaṃ suṇantī satthāraṃ ekaṃ upāsikaṃ anussavappasannānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Sā kappasatasahassaṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahanagare kulagehe nibbatti, kāḷītissā nāmaṃ akaṃsu.

Sā vayappattā kuraragharanagare kulagehaṃ gatā. Athassā saṃvāsena gabbho patiṭṭhahi. Sā paripuṇṇagabbhā ‘‘paresaṃ gehe gabbhavuṭṭhānaṃ nāma appatirūpa’’nti attano kulanagarameva āgantvā rattibhāgasamanantare attano pāsādassa upari ākāse ṭhitānaṃ sātāgirahemavatānaṃ ratanattayassa vaṇṇaṃ kathentānaṃ kathaṃ sutvā anussavikappasādaṃ uppādetvā satthu adassaneneva sotāpattiphale patiṭṭhāsi, aparabhāge panassā gabbhavuṭṭhānaṃ ahosīti sabbaṃ vatthu heṭṭhā vitthāritameva. Aparabhāge pana satthā jetavane bhikkhusaṅghamajjhe nisīditvā upāsikāyo ṭhānantaresu ṭhapento imaṃ upāsikaṃ anussavappasannānaṃ aggaṭṭhāne ṭhapesīti.

Dasasuttaparimāṇāya upāsikāpāḷiyā vaṇṇanā niṭṭhitā.

Ettāvatā ca manorathapūraṇiyā

Aṅguttaranikāya-aṭṭhakathāya

Sabbāpi etadaggapāḷivaṇṇanā niṭṭhitā.

15. Aṭṭhānapāḷi

(15) 1. Aṭṭhānapāḷi-paṭhamavaggavaṇṇanā

268. Aṭṭhānapāḷiyā **aṭṭhāna**nti hetupaṭikkhepo. **Anavakāso**ti paccayapaṭikkhepo. Ubhayenāpi kāraṇameva paṭikkhipati. Kāraṇañhi tadāyattavuttitāya attano phalassa ṭhānanti ca avakāsoti ca vuccati. **Ya**nti yena kāraṇena. **Diṭṭhisampanno**ti maggadiṭṭhiyā sampanno sotāpanno ariyasāvako. Tassa hi diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotasamāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipiti bahūni nāmāni honti. **Kañci saṅkhāra**nti catubhūmakesu saṅkhatasaṅkhāresu kañci ekaṃ saṅkhārampi. **Niccato upagaccheyyā**ti niccoti gaṇheyya. **Netaṃ ṭhānaṃ vijjatī**ti etaṃ kāraṇaṃ natthi na upalabbhati. **Yaṃ puthujjano**ti yena kāraṇena puthujjano. **Ṭhānametaṃ vijjatī**ti etaṃ kāraṇaṃ atthi. Sassatadiṭṭhiyā hi so tebhūmakesu saṅkhatasaṅkhāresu kañci saṅkhāraṃ niccato gaṇheyyāti attho. Catutthabhūmakasaṅkhārā pana tejussadattā divasaṃsantatto ayoguḷo viya makkhikānaṃ, diṭṭhiyā vā aññesaṃ vā akusalānaṃ ārammaṇaṃ na honti. Iminā nayena **kañci saṅkhāraṃ sukhato**tiādīsupi attho veditabbo.

269. **Sukhato upagaccheyyā**ti ‘‘ekantasukhī attā hoti ārogo parammaraṇā’’ti (dī. ni. 1.76, 79; ma. ni. 3.21, 22) evaṃ attadiṭṭhivasena sukhato gāhaṃ sandhāyetaṃ vuttaṃ. Diṭṭhivippayuttacittena pana ariyasāvako pariḷāhādhibhūto pariḷāhavūpasamatthaṃ mattahatthiparittāsito viya cokkhabrāhmaṇo gūthaṃ kañci saṅkhāraṃ sukhato upagacchati.

270. Attavāre kasiṇādipaṇṇattisaṅgahatthaṃ ‘‘saṅkhāra’’nti avatvā **kañci dhamma**nti vuttaṃ. Idhāpi ariyasāvakassa catubhūmakavasena paricchedo veditabbo, puthujjanassa tebhūmakavasena. Sabbavāresu vā ariyasāvakassāpi tebhūmakavaseneva paricchedo vaṭṭati. Yaṃ yaṃ hi puthujjano gaṇhāti, tato tato ariyasāvako gāhaṃ viniveṭheti. Puthujjano hi yaṃ yaṃ niccaṃ sukhaṃ attāti gaṇhāti, taṃ taṃ ariyasāvako aniccaṃ dukkhaṃ anattāti gaṇhanto taṃ gāhaṃ viniveṭheti. Iti imasmiṃ suttattaye puthujjanattaggāhaviniveṭhanaṃ nāma kathitaṃ.

271. **Mātara**ntiādīsu janikāva mātā, janakova pitā, manussabhūtova khīṇāsavo arahāti adhippeto. Kiṃ pana ariyasāvako aññaṃ jīvitā voropeyyāti? Etampi aṭṭhānaṃ. Sacepi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakabhāvaṃ ajānantampi koci evaṃ vadeyya ‘‘imaṃ kunthakipillikaṃ jīvitā voropetvā sakalacakkavāḷagabbhe cakkavattirajjaṃ paṭipajjāhī’’ti, neva so taṃ jīvitā voropeyya. Athāpi naṃ evaṃ vadeyyuṃ ‘‘sace imaṃ na ghātessasi, sīsaṃ te chindissāmā’’ti. Sīsamevassa chindeyyuṃ, na ca so taṃ ghāteyya. Puthujjanabhāvassa pana mahāsāvajjabhāvadassanatthaṃ ariyasāvakassa ca balavadīpanatthametaṃ vuttaṃ. Ayañhettha adhippāyo – sāvajjo puthujjanabhāvo, yatra hi nāma puthujjano mātughātādīnipi ānantariyāni karissati. Mahābalo ca ariyasāvako, yo etāni kammāni na karotīti.

274. **Paduṭṭhacitto**ti vadhakacittena paduṭṭhacitto. **Lohitaṃ uppādeyyā**ti jīvamānakasarīre khuddakamakkhikāya pivanamattampi lohitaṃ uppādeyya.

275. **Saṅghaṃ bhindeyyā**ti samānasaṃvāsakaṃ samānasīmāya ṭhitaṃ pañcahi kāraṇehi saṅghaṃ bhindeyya. Vuttampi cetaṃ ‘‘pañcahupāli, ākārehi saṅgho bhijjati – kammena, uddesena, voharanto, anussāvanena, salākaggāhenā’’ti (pari. 458).

Tattha **kammenā**ti apalokanādīsu catūsu kammesu aññatarena kammena. **Uddesenā**ti pañcasu pātimokkhuddesesu aññatarena uddesena. **Voharanto**ti kathayanto, tāhi tāhi uppattīhi **adhammaṃ dhammo**tiādīni aṭṭhārasa bhedakaravatthūni dīpento. **Anussāvanenā**ti ‘‘nanu tumhe jānātha mayhaṃ uccākulā pabbajitabhāvaṃ bahussutabhāvañca, mādiso nāma uddhammaṃ ubbinayaṃ satthu sāsanaṃ gāheyyāti cittampi uppādetuṃ na tumhākaṃ yuttaṃ, kiṃ mayhaṃ avīci nīluppalavanaṃ viya sītalā, kiṃ ahaṃ apāyato na bhāyāmī’’tiādinā nayena kaṇṇamūle vacībhedaṃ katvā anussāvanena. **Salākaggāhenā**ti evaṃ anussāvetvā tesaṃ cittaṃ upatthambhetvā anivattidhamme katvā ‘‘gaṇhatha imaṃ salāka’’nti salākaggāhena.

Ettha ca kammeva uddeso vā pamāṇaṃ, vohārānussāvanasalākaggāhā pana pubbabhāgā. Aṭṭhārasavatthudīpanavasena hi voharantena tattha rucijananatthaṃ anussāvetvā salākāya gahitāyapi abhinnova hoti saṅgho. Yadā pana evaṃ cattāro vā atirekā vā salākaṃ gahetvā āveṇikaṃ kammaṃ vā uddesaṃ vā karonti, tadā saṅgho bhinno nāma hoti. Evaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyyāti netaṃ ṭhānaṃ vijjati. Ettāvatā mātughātādīni pañca ānantariyakammāni dassitāni honti, yāni puthujjano karoti, na ariyasāvako. Tesaṃ āvibhāvatthaṃ –

‘‘Kammato dvārato ceva, kappaṭṭhitiyato tathā;
Pākasādhāraṇādīhi, viññātabbo vinicchayo’’.

Tattha **kammato** tāva – ettha hi manussabhūtasseva manussabhūtaṃ mātaraṃ vā pitaraṃ vā api parivattaliṅgaṃ jīvitā voropentassa kammaṃ ānantariyaṃ hoti, tassa vipākaṃ paṭibāhissāmīti sakalacakkavāḷaṃ mahācetiyappamāṇehipi kañcanathūpehi pūretvāpi sakalacakkavāḷaṃ pūretvā nisinnassa bhikkhusaṅghassa mahādānaṃ datvāpi buddhassa bhagavato saṅghāṭikaṇṇaṃ amuñcanto vicaritvāpi kāyassa bhedā nirayameva upapajjati. Yo pana sayaṃ manusso tiracchānabhūtaṃ mātaraṃ vā pitaraṃ vā, sayaṃ vā tiracchānabhūto manussabhūtaṃ, tiracchānabhūtoyeva vā tiracchānabhūtaṃ jīvitā voropeti, tassa kammaṃ ānantariyaṃ na hoti, bhāriyaṃ pana hoti, ānantariyaṃ āhacceva tiṭṭhati. Manussajātikānaṃva pana vasena ayaṃ pañho kathito.

Tattha eḷakacatukkaṃ, saṅgāmacatukkaṃ, coracatukkañca kathetabbaṃ. Eḷakaṃ māressāmīti abhisandhināpi hi eḷakaṭṭhāne ṭhitaṃ manusso manussabhūtaṃ mātaraṃ vā pitaraṃ vā mārento ānantariyaṃ phusati. Eḷakābhisandhinā mātāpitiabhisandhinā vā eḷakaṃ mārento ānantariyaṃ na phusati, mātāpitiabhisandhinā mātāpitaro mārento phusateva. Esa nayo itarasmimpi catukkadvaye. Yathā ca mātāpitūsu, evaṃ arahantepi etāni catukkāni veditabbāni. Manussaarahantameva ca māretvā ānantariyaṃ phusati, na yakkhabhūtaṃ. Kammaṃ pana bhāriyaṃ, ānantariyasadisameva. Manussaarahantassa ca puthujjanakāleyeva satthappahāre vā vise vā dinnepi yadi so arahattaṃ patvā teneva marati, arahantaghātako hotiyeva. Yaṃ pana puthujjanakāle dinnaṃ dānaṃ arahattaṃ patvā paribhuñjati, puthujjanasseva taṃ dinnaṃ hoti. Sesaariyapuggale mārentassa ānantariyaṃ natthi, kammaṃ pana bhāriyaṃ, ānantariyasadisameva.

Lohituppāde tathāgatassa abhejjakāyatāya parūpakkamena cammacchedaṃ katvā lohitapaggharaṇaṃ nāma natthi, sarīrassa pana antoyeva ekasmiṃ ṭhāne lohitaṃ samosarati. Devadattena paviddhasilato bhijjitvā gatā sakalikāpi tathāgatassa pādantaṃ pahari, pharasunā pahaṭo viya pādo antolohitoyeva ahosi. Tathā karontassa ānantariyaṃ hoti. Jīvako pana tathāgatassa ruciyā satthakena cammaṃ chinditvā tamhā ṭhānā duṭṭhalohitaṃ nīharitvā phāsukamakāsi. Tathā karontassa puññakammameva hoti.

Atha ye parinibbute tathāgate cetiyaṃ bhindanti, bodhiṃ chindanti, dhātumhi upakkamanti, tesaṃ kiṃ hotīti? Bhāriyaṃ kammaṃ hoti, ānantariyasadisaṃ. Sadhātukaṃ pana thūpaṃ vā paṭimaṃ vā bādhayamānaṃ bodhisākhaṃ chindituṃ vaṭṭati. Sacepi tattha nilīnā sakuṇā cetiye vaccaṃ pātenti, chindituṃ vaṭṭatiyeva. Paribhogacetiyato hi sarīracetiyaṃ mahantataraṃ. Cetiyavatthuṃ bhinditvā gacchantaṃ bodhimūlampi chinditvā harituṃ vaṭṭati. Yā pana bodhisākhā bodhigharaṃ bādhati, taṃ geharakkhaṇatthaṃ chindituṃ na labhati. Bodhiatthañhi gehaṃ, na gehatthāya bodhi. Āsanagharepi eseva nayo. Yasmiṃ pana āsanaghare dhātu nihitā hoti, tassa rakkhaṇatthāya bodhisākhaṃ chindituṃ vaṭṭati. Bodhijagganatthaṃ ojāharaṇasākhaṃ vā pūtisākhaṃ vā chindituṃ vaṭṭatiyeva, sarīrapaṭijaggane viya puññampi hoti.

Saṅghabhedepi sīmaṭṭhakasaṅghe asannipatite visuṃ parisaṃ gahetvā katavohārānussāvanasalākaggāhassa kammaṃ vā karontassa uddesaṃ vā uddisantassa bhedo ca hoti ānantariyakammañca. Samaggasaññāya pana vaṭṭatīti saññāya vā karontassa bhedova hoti, na ānantariyakammaṃ. Tathā navato ūnaparisāya. Sabbantimena paricchedena navannaṃ janānaṃ yo saṅghaṃ bhindati, tassa ānantariyakammaṃ hoti. Tassa anuvattakānaṃ adhammavādīnaṃ mahāsāvajjakammaṃ, dhammavādino pana anavajjā. Tattha navannameva saṅghabhede idaṃ suttaṃ – ‘‘ekato, upāli, cattāro honti, ekato cattāro, navamo anussāveti, salākaṃ gāheti ‘ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evaṃ kho, upāli, saṅgharāji ceva hoti saṅghabhedo ca. Navannaṃ vā, upāli, atirekanavannaṃ vā saṅgharāji ceva hoti saṅghabhedo cā’’ti (cūḷava. 351). Etesu ca pana pañcasu saṅghabhedo vacīkammaṃ, sesāni kāyakammānīti evaṃ kammato viññātabbo vinicchayo.

Dvāratoti sabbāneva cetāni kāyadvāratopi vacīdvāratopi samuṭṭhahanti. Purimāni panettha cattāri āṇattikavijjāmayappayogavasena vacīdvārato samuṭṭhahitvāpi kāyadvārameva pūrenti, saṅghabhedo hatthamuddhāya bhedaṃ karontassa kāyadvārato samuṭṭhahitvāpi vacīdvārameva pūretīti evamettha dvāratopi viññātabbo vinicchayo.

Kappaṭṭhitiyatoti saṅghabhedoyeva cettha kappaṭṭhitiyo. Saṇṭhahante hi kappe vā kappavemajjhe vā saṅghabhedaṃ katvā kappavināseyeva muccati. Sacepi hi ‘sve kappo vinassissatī’’ti ajja saṅghabhedaṃ karoti, sveva muccati, ekadivasameva niraye paccati. Evaṃ karaṇaṃ pana natthi. Sesāni cattāri kammāni ānantariyāneva honti, na kappaṭṭhitiyānīti evamettha kappaṭṭhitiyatopi viññātabbo vinicchayo.

Pākatoti yena ca pañcapetāni kammāni katāni honti, tassa saṅghabhedoyeva paṭisandhivasena vipaccati, sesāni ‘‘ahosikammaṃ nāhosi kammavipāko’’ti evamādīsu saṅkhaṃ gacchanti. Saṅghabhedābhāve lohituppādo, tadabhāve arahantaghāto, tadabhāve sace pitā sīlavā hoti, mātā dussīlā, no vā tathā sīlavatī, pitughāto paṭisandhivasena vipaccati. Sace mātā sīlavatī, mātughāto. Dvīsupi sīlena vā dussīlena vā samānesu mātughātova paṭisandhivasena vipaccati. Mātā hi dukkarakārinī bahūpakārā ca puttānanti. Evamettha pākatopi viññātabbo vinicchayo.

Sādhāraṇādīhīti purimāni cattāri sabbesampi gahaṭṭhapabbajitānaṃ sādhāraṇāni. Saṅghabhedo pana ‘‘na kho, upāli bhikkhunī, saṅghaṃ bhindati, na sikkhamānā, na sāmaṇero, na sāmaṇerī, na upāsako, na upāsikā saṅghaṃ bhindati. Bhikkhu kho, upāli, pakatatto samānasaṃvāsako samānasīmāyaṃ ṭhito saṅghaṃ bhindatī’’ti (cūḷava. 351) vacanato vuttappakārassa bhikkhunova hoti, na aññassa, tasmā asādhāraṇo. Ādisaddena sabbepete dukkhavedanāya sahagatā dosamohasampayuttā cāti evamettha sādhāraṇādīhipi viññātabbo vinicchayo.

276. **Aññaṃ satthāra**nti ‘‘ayaṃ me satthā satthu kiccaṃ kātuṃ asamattho’’ti bhavantarepi aññaṃ titthakaraṃ ‘ayaṃ me satthā’’ti evaṃ gaṇheyya, netaṃ ṭhānaṃ vijjatīti attho.

277. **Ekissā lokadhātuyā**ti dasasahassilokadhātuyā. Tīṇi hi khettāni jātikhettaṃ, āṇākhettaṃ visayakhettanti. Tattha **jātikhettaṃ** nāma dasasahassī lokadhātu. Sā hi tathāgatassa mātukucchismiṃ okkamanakāle nikkhamanakāle sambodhikāle dhammacakkappavattane āyusaṅkhāravossajjane parinibbāne ca kampati. Koṭisatasahassacakkavāḷaṃ pana **āṇākhettaṃ** nāma. Āṭānāṭiyaparittamoraparittadhajaggaparittaratanaparittādīnañhi ettha āṇā pavattati. **Visayakhettassa** pana parimāṇaṃ natthi. Buddhānañhi ‘‘yāvatakaṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ, ñāṇapariyantikaṃ ñeyyaṃ, ñeyyapariyantikaṃ ñāṇa’’nti (mahāni. 69; cūḷani. mogharājamāṇavapucchāniddeso 85; paṭi. ma. 3.5) vacanato avisayo nāma natthi.

Imesu pana tīsu khettesu ṭhapetvā imaṃ cakkavāḷaṃ aññasmiṃ cakkavāḷe buddhā uppajjantīti suttaṃ natthi, na uppajjantīti pana atthi. **Tīṇi** hi **piṭakāni** – vinayapiṭakaṃ, suttantapiṭakaṃ, abhidhammapiṭakaṃ. **Tisso saṅgītiyo** – mahākassapattherassa saṅgīti, yasattherassa saṅgīti, moggaliputtattherassa saṅgīti. Imā tisso saṅgītiyo āruḷhe tepiṭake buddhavacane imaṃ cakkavāḷaṃ muñcitvā aññattha buddhā uppajjantīti suttaṃ natthi, na uppajjantīti pana atthi.

Apubbaṃ acarimanti apure apacchā, ekato na uppajjanti. Pure vā pacchā vā uppajjantīti vuttaṃ hoti. Tattha bodhipallaṅke ‘‘bodhiṃ appatvā na uṭṭhahissāmī’’ti nisinnakālato paṭṭhāya yāva mātukucchismiṃ paṭisandhiggahaṇaṃ, tāva pubbeti na veditabbaṃ. Bodhisattassa hi paṭisandhikkhaṇe dasasahassacakkavāḷakampaneneva khettapariggaho kato, etthantare aññassa buddhassa uppatti nivāritāva hoti. Parinibbānato paṭṭhāya yāva sāsapamattāpi dhātu tiṭṭhati, tāva pacchāti na veditabbaṃ. Dhātūsu hi ṭhitāsu buddhā ṭhitāva honti. Tasmā etthantare aññassa buddhassa uppatti nivāritāva hoti. Dhātuparinibbāne pana jāte aññassa buddhassa uppatti na nivāritā.

Kasmā pana apubbaṃ acarimaṃ na uppajjantīti? Anacchariyattā. Buddhā hi acchariyamanussā. Yathāha – ‘‘ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho’’ti (a. ni. 1.172). Yadi ca dve vā cattāro vā aṭṭha vā soḷasa vā ekato uppajjeyyuṃ, anacchariyā bhaveyyuṃ. Ekasmiñhi vihāre dvinnaṃ cetiyānampi lābhasakkāro uḷārā na honti, bhikkhūpi bahutāya anacchariyā jātā, evaṃ buddhāpi bhaveyyuṃ. Tasmā na uppajjanti.

Desanāya ca visesābhāvato. Yañhi satipaṭṭhānādikaṃ dhammaṃ eko deseti, aññena uppajjitvāpi sova dhammo desetabbo siyā. Tato anacchariyo siyā. Ekasmiṃ pana dhammaṃ desente desanāpi acchariyāva hoti.

Vivādabhāvato ca. Bahūsu ca buddhesu uppannesu bahūnaṃ ācariyānaṃ antevāsikā viya ‘‘amhākaṃ buddho pāsādiko, amhākaṃ buddho madhurassaro lābhī puññavā’’ti vivadeyyuṃ, tasmāpi evaṃ na uppajjanti.

Apicetaṃ kāraṇaṃ milindaraññā puṭṭhena nāgasenattherena vitthāritameva. Vuttañhi tattha (mi. pa. 5.1.1) –

> ‘‘Bhante, nāgasena, bhāsitampi hetaṃ bhagavatā – ‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī’ti. Desentā ca, bhante nāgasena, sabbepi tathāgatā sattatiṃsa bodhipakkhiyadhamme desenti, kathayamānā ca cattāri ariyasaccāni kathenti, sikkhāpentā ca tīsu sikkhāsu sikkhāpenti, anusāsamānā ca appamādapaṭipattiyaṃ anusāsanti. Yadi, bhante nāgasena, sabbesampi tathāgatānaṃ eko uddeso ekā kathā ekā sikkhā ekā anusiṭṭhi, kena kāraṇena dve tathāgatā ekakkhaṇe na uppajjanti. Ekenapi tāva buddhuppādena ayaṃ loko obhāsajāto, yadi dutiyopi buddho bhaveyya, dvinnaṃ pabhāya ayaṃ loko bhiyyosomattāya obhāsajāto bhaveyya. Ovadamānā ca dve tathāgatā sukhaṃ ovadeyyuṃ, anusāsamānā ca sukhaṃ anusāseyyuṃ. Tattha me kāraṇaṃ desehi, yathāhaṃ nissaṃsayo bhaveyyanti’’.

‘‘Ayaṃ, mahārāja, dasasahassī lokadhātu ekabuddhadhāraṇī, ekasseva tathāgatassa guṇaṃ dhāreti. Yadi dutiyo buddho uppajjeyya, nāyaṃ dasasahassī lokadhātu dhāreyya, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddhaṃseyya, na ṭhānamupagaccheyya.

‘‘Yathā, mahārāja, nāvā ekapurisasandhāraṇī bhaveyya. Ekasmiṃ purise abhirūḷhe sā nāvā samupādikā bhaveyya. Atha dutiyo puriso āgaccheyya tādiso āyunā vaṇṇena vayena pamāṇena kisathūlena sabbaṅgapaccaṅgena, so taṃ nāvaṃ abhiruheyya. Api nu sā, mahārāja, nāvā dvinnampi dhāreyyāti? Na hi, bhante, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddhaṃseyya, na ṭhānamupagaccheyya, osīdeyya udaketi. Evameva kho, mahārāja, ayaṃ dasasahassī lokadhātu ekabuddhadhāraṇī, ekasseva tathāgatassa guṇaṃ dhāreti, yadi dutiyo buddho uppajjeyya, nāyaṃ dasasahassī lokadhātu dhāreyya, caleyya…pe… na ṭhānamupagaccheyya.

‘‘Yathā vā pana, mahārāja, puriso yāvadatthaṃ bhojanaṃ bhuñjeyya chādentaṃ yāva kaṇṭhamabhipūrayitvā. So dhāto pīṇito paripuṇṇo nirantaro tandikato anonamitadaṇḍajāto punadeva tattakaṃ bhojanaṃ bhuñjeyya. Api nu kho so, mahārāja, puriso sukhito bhaveyyāti? Na hi, bhante, sakiṃbhuttova mareyyāti. Evameva kho, mahārāja, ayaṃ dasasahassī lokadhātu ekabuddhadhāraṇī… pe… na ṭhānamupagaccheyyāti.

‘‘Kiṃ nu kho, bhante nāgasena, atidhammabhārena pathavi calatīti? Idha, mahārāja, dve sakaṭā ratanaparipūritā bhaveyyuṃ yāva mukhasamā. Ekasmā sakaṭato ratanaṃ gahetvā ekasmiṃ sakaṭe ākireyyuṃ, api nu taṃ, mahārāja, sakaṭaṃ dvinnampi sakaṭānaṃ ratanaṃ dhāreyyāti? Na hi, bhante, nābhipi tassa phaleyya, arāpi tassa bhijjeyyuṃ, nemīpi tassa opateyyuṃ, akkhopi tassa bhijjeyyāti. Kiṃ nu kho, mahārāja, atiratanabhārena sakaṭaṃ bhijjatīti? Āma, bhanteti. Evameva kho, mahārāja, atidhammabhārena pathavī calatīti.

‘‘Api ca, mahārāja, imaṃ kāraṇaṃ buddhabalaparidīpanāya osāritaṃ. Aññampi tattha abhirūpaṃ kāraṇaṃ suṇohi, yena kāraṇena dve sammāsambuddhā ekakkhaṇe na uppajjanti. Yadi, mahārāja, dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, parisāya vivādo uppajjeyya, ‘tumhākaṃ buddho, amhākaṃ buddho’ti ubhatopakkhajātā bhaveyyuṃ. Yathā, mahārāja, dvinnaṃ balavāmaccānaṃ parisāya vivādo uppajjati, ‘tumhākaṃ amacco amhākaṃ amacco’ti ubhatopakkhajātā honti. Evameva kho, mahārāja, yadi dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, parisāya vivādo uppajjeyya, ‘tumhākaṃ buddho, amhākaṃ buddho’ti ubhatopakkhajātā bhaveyyuṃ. Idaṃ paṭhamaṃ kāraṇaṃ suṇohi, yena kāraṇena dve sammāsambuddhā ekakkhaṇe na uppajjanti.

‘‘Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena dve sammāsambuddhā ekakkhaṇe na uppajjanti. Yadi, mahārāja, dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, aggo buddhoti yaṃ vacanaṃ, taṃ micchā bhaveyya. Jeṭṭho buddhoti…pe… seṭṭho buddhoti. Visiṭṭho buddhoti, uttamo buddhoti, pavaro buddhoti, asamo buddhoti, asamasamo buddhoti, appaṭisamo buddhoti, appaṭibhāgo buddhoti, appaṭipuggalo buddhoti yaṃ vacanaṃ, taṃ micchā bhaveyya. Imampi kho tvaṃ, mahārāja, kāraṇaṃ atthato sampaṭiccha, yena kāraṇena dve sammāsambuddhā ekakkhaṇe na uppajjanti.

‘‘Apica, mahārāja, buddhānaṃ bhagavantānaṃ sabhāvapakatikā esā, yaṃ ekoyeva buddho loke uppajjati. Kasmā? Kāraṇamahantattā sabbaññubuddhaguṇānaṃ. Aññampi, mahārāja, yaṃ mahantaṃ hoti, taṃ ekaṃyeva hoti. Pathavī, mahārāja, mahantī, sā ekāyeva. Sāgaro mahanto, so ekoyeva. Sineru girirāja mahanto, so ekoyeva. Ākāso mahanto, so ekoyeva. Sakko mahanto, so ekoyeva. Brahmā mahanto, so ekoyeva. Tathāgato arahaṃ sammāsambuddho mahanto, so ekoyeva. Yattha te uppajjanti, tattha aññesaṃ okāso na hoti. Tasmā tathāgato arahaṃ sammāsambuddho ekoyeva loke uppajjatīti. Sukathito, bhante nāgasena, pañho opammehi kāraṇehī’’ti.

Ekissā lokadhātuyāti ekasmiṃ cakkavāḷe. Heṭṭhā imināva padena dasa cakkavāḷasahassāni gahitāni, tānipi ekacakkavāḷeneva paricchindituṃ vaṭṭanti. Buddhā hi uppajjamānā imasmiṃyeva cakkavāḷe uppajjanti, uppajjanaṭṭhāne pana vārite ito aññesu cakkavāḷesu na uppajjantīti vāritameva hoti.

Paṭhamavaggavaṇṇanā.

15. Aṭṭhānapāḷi

(15) 2. Aṭṭhānapāḷi-dutiyavaggavaṇṇanā

278. **Apubbaṃ acarima**nti ettha cakkaratanapātubhāvato pubbe pubbaṃ, tasseva antaradhānato pacchā carimaṃ. Tattha dvidhā cakkaratanassa antaradhānaṃ hoti cakkavattino kālakiriyāya vā pabbajjāya vā. Antaradhāyamānañca pana taṃ kālakiriyato vā pabbajjato vā sattame divase antaradhāyati, tato paraṃ cakkavattino pātubhāvo avārito.

Kasmā pana ekacakkavāḷe dve cakkavattino na uppajjantīti? Vivādupacchedato, acchariyabhāvato, cakkaratanassa mahānubhāvato ca. Dvīsu hi uppajjantesu ‘‘amhākaṃ rājā mahanto, amhākaṃ rājā mahanto’’ti vivādo uppajjeyya, ‘‘ekasmiṃ dīpe cakkavattī, ekasmiṃ dīpe cakkavattī’’ti ca anacchariyo bhaveyya. Yo cāyaṃ cakkaratanassa dvisahassadīpaparivāresu catūsu mahādīpesu issariyānuppadānasamattho mahānubhāvo, sopi parihāyetha. Iti vivādupacchedato acchariyabhāvato cakkaratanassa mahānubhāvato ca na ekacakkavāḷe dve uppajjanti.

279. **Yaṃ itthī arahaṃ assa sammāsambuddho**ti ettha tiṭṭhatu tāva sabbaññuguṇe nibbattetvā lokanittharaṇasamattho buddhabhāvo, paṇidhānamattampi itthiyā na sampajjati.

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭha dhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59) –

Imāni hi paṇidhānasampattikāraṇāni. Iti paṇidhānampi sampādetuṃ asamatthāya itthiyā kuto buddhabhāvoti. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ itthī arahaṃ assa sammāsambuddho’’ti vuttaṃ. Sabbākāraparipūrova puññussayo sabbākāraparipūrameva attabhāvaṃ nibbattetīti purisova arahaṃ hoti sammāsambuddho, na itthī.

280. **Rājā assa cakkavattī**tiādīsupi yasmā itthiyā kosohitavatthaguyhatādīnaṃ abhāvena lakkhaṇāni na paripūranti, itthiratanābhāvena sattaratanasamaṅgitā na sampajjati, sabbamanussehi ca adhiko attabhāvo na hoti. Tasmā ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī rājā assa cakkavattī’’ti vuttaṃ.

281. Yasmā ca sakkattādīni tīṇi ṭhānāni uttamāni, itthiliṅgañca hīnaṃ, tasmā cassā sakkattādīnipi paṭisiddhāni.

Nanu ca yathā itthiliṅgaṃ, evaṃ purisaliṅgampi brahmaloke natthi. Tasmā ‘‘yaṃ puriso brahmattaṃ kāreyya, ṭhānametaṃ vijjatī’’tipi na vattabbaṃ siyāti. No na vattabbaṃ. Kasmā? Idha purisassa tattha nibbattanato. Brahmattanti hi mahābrahmattaṃ adhippetaṃ. Itthī ca idha jhānaṃ bhāvetvā kālaṃ katvā brahmapārisajjānaṃ sahabyataṃ upapajjati, na mahābrahmānaṃ. Puriso pana tattha nuppajjatīti na vattabbo. Samānepi cettha ubhayaliṅgābhāve purisasaṇṭhānāva brahmāno, na itthisaṇṭhānā. Tasmā suvuttamevetaṃ.

284. **Kāyaduccaritassā**tiādīsu yathā nimbabījakosātakibījādīni madhuraṃ phalaṃ na nibbattenti, asātaṃ amadhurameva nibbattenti, evaṃ kāyaduccaritādīni madhuraṃ vipākaṃ na nibbattenti, amadhurameva nibbattenti. Yathā ca ucchubījasālibījādīni madhuraṃ sādurasameva phalaṃ nibbattenti, na asātaṃ kaṭukaṃ. Evaṃ kāyasucaritādīni madhurameva vipākaṃ nibbattenti, na amadhuraṃ. Vuttampi cetaṃ –

‘‘Yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpaka’’nti. (saṃ. ni. 1.256);

Tasmā ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ kāyaduccaritassā’’tiādi vuttaṃ.

290-295. **Kāyaduccaritasamaṅgī**tiādīsu **samaṅgī**ti pañcavidhā samaṅgitā – āyūhanasamaṅgitā, cetanāsamaṅgitā, kammasamaṅgitā, vipākasamaṅgitā, upaṭṭhānasamaṅgitāti. Tattha kusalākusalakammāyūhanakkhaṇe **āyūhanasamaṅgitā**ti vuccati. Tathā **cetanāsamaṅgitā**. Yāva pana sattā arahattaṃ na pāpuṇanti, tāva sabbepi sattā pubbe upacitacetanāya samaṅgitāya cetanāsamaṅginoti vuccanti. Esā cetanāsamaṅgitā. Yāva arahattaṃ na pāpuṇanti, tāva sabbepi sattā pubbe upacitaṃ vipākārahaṃ kammaṃ sandhāya ‘‘kammasamaṅgino’’ti vuccanti. Esā **kammasamaṅgitā.**

Vipākasamaṅgitā vipākakkhaṇeyeva veditabbā. Yāva pana sattā arahattaṃ na pāpuṇanti, tāva tesaṃ tato tato cavitvā niraye uppajjamānānaṃ aggijālālohakumbhiādīhi upaṭṭhānākārehi nirayo, gabbhaseyyakattaṃ āpajjamānānaṃ mātukucchi, devesu uppajjamānānaṃ kapparukkhavimānādīhi upaṭṭhānākārehi devalokoti evaṃ upapattinimittaṃ upaṭṭhāti. Iti nesaṃ iminā upapattinimittaupaṭṭhānena aparimuttatā **upaṭṭhānasamaṅgitā** nāma. Sā calati, sesā niccalā. Niraye hi upaṭṭhitepi devaloko upaṭṭhāti, devaloke upaṭṭhitepi nirayo upaṭṭhāti, manussaloke upaṭṭhitepi tiracchānayoni upaṭṭhāti, tiracchānayoniyā ca upaṭṭhitāyapi manussaloko upaṭṭhātiyeva.

Tatridaṃ vatthu – soṇagiripāde kira acelavihāre soṇatthero nāma eko dhammakathiko. Tassa pitā sunakhavājiko nāma ahosi, thero taṃ paṭibāhantopi saṃvare ṭhapetuṃ asakkonto ‘‘mā nassi varāko’’ti mahallakakāle akāmakaṃ naṃ pabbājesi. Tassa gilānaseyyāya nipannassa nirayo upaṭṭhāsi. Soṇagiripādato mahantā sunakhā āgantvā khāditukāmā viya samparivāresuṃ. So mahābhayabhīto ‘‘vārehi, tāta soṇa, vārehi, tāta soṇā’’ti āha. Kiṃ mahātherāti? Na passasi, tātāti taṃ pavattiṃ ācikkhi. Soṇatthero ‘‘kathañhi nāma mādisassa pitā niraye nibbattissati, patiṭṭhāssa bhavissāmī’’ti sāmaṇerehi nānāpupphāni āharāpetvā cetiyaṅgaṇabodhiyaṅgaṇesu talasantharaṇapūjaṃ āsanapūjañca kāretvā pitaraṃ mañcakena cetiyaṅgaṇaṃ haritvā mañce nisīdāpetvā ‘‘ayaṃ, mahāthera, pūjā tumhākaṃ atthāya katā, ‘ayaṃ me bhagavā duggatapaṇṇākāro’ti vatvā bhagavantaṃ vanditvā cittaṃ pasādehī’’ti āha. Sā mahāthero pūjaṃ disvā tathā karonto cittaṃ pasādesi. Tāvadevassa devaloko upaṭṭhāsi. Nandanavana-cittalatāvana-missakavana-phārusakavana-vimānāni ceva devanāṭakāni ca parivāretvā ṭhitāni viya ahesuṃ. So ‘‘apetha, soṇa, apetha, soṇā’’ti theraṃ āha. Kimidaṃ, mahātherāti? Etā te mātaro āgacchantīti. Thero ‘‘saggo upaṭṭhito mahātherassā’’ti cintesi. Evaṃ upaṭṭhānasamaṅgitā calatīti veditabbā. Etāsu samaṅgitāsu idha āyūhanacetanākamma-samaṅgitāvasena ‘‘kāyaduccaritasamaṅgī’’tiādi vuttaṃ.

Tattha eke ācariyā ‘‘yasmiṃ khaṇe kammaṃ āyūhati, tasmiṃyeva khaṇe tassa saggo vārito’’ti vadanti. Apare pana ‘‘āyūhitakammaṃ nāma vipākavāraṃ labhantampi atthi alabhantampi. Tattha yadā kammaṃ vipākavāraṃ labhati, tasmiṃyeva kāle tassa saggo vārito’’ti vadanti. Sesaṃ sabbattha uttānatthamevāti.

Aṭṭhānapāḷivaṇṇanā niṭṭhitā.

16. Ekadhammapāḷi

(16) 1. Ekadhammapāḷi-paṭhamavaggavaṇṇanā

296. Ekadhammapāḷiyaṃ **ekadhammo**ti ekasabhāvo. **Ekantanibbidāyā**ti ekantena vaṭṭe nibbindanatthāya ukkaṇṭhanatthāya. **Virāgāyā**ti vaṭṭe virajjanatthāya, rāgādīnaṃ vā kilesānaṃ virajjanāya vigamāya. **Nirodhāyā**ti rāgādīnaṃ nirodhāya appavattikaraṇatthāya, vaṭṭasseva vā nirujjhanatthāya. **Upasamāyā**ti kilesavūpasamanatthāya, **abhiññāyā**ti aniccādivasena lakkhaṇattayaṃ āropetvā abhijānanatthāya. **Sambodhāyā**ti catunnaṃ saccānaṃ bujjhanatthāya, ‘‘bodhi vuccati catūsu maggesu ñāṇa’’nti (mahāni. 191; cūḷani. khaggavisāṇasuttaniddeso 121) evaṃ vuttassa vā catumaggañāṇassa paṭivijjhanatthāya. **Nibbānāyā**ti appaccayanibbānassa sacchikaraṇatthāya.

Iti bhagavā imehi sattahi padehi buddhānussatikammaṭṭhānassa vaṇṇaṃ kathesi. Kasmā? Mahājanassa ussāhajananatthaṃ visakaṇṭakavāṇijo viya attano paṇiyassa. Visakaṇṭakavāṇijo nāma guḷavāṇijo vuccati. So kira guḷaphāṇitakhaṇḍasakkarādīni sakaṭenādāya paccantagāmaṃ gantvā ‘‘visakaṇṭakaṃ gaṇhatha, visakaṇṭakaṃ gaṇhathā’’ti ugghosesi. Taṃ sutvā gāmikā ‘‘visaṃ nāma kakkhaḷaṃ ghoraṃ. Yo naṃ khādati, so marati. Kaṇṭakampi vijjhitvā māreti, ubhopete kakkhaḷā. Ko ettha ānisaṃso’’ti gehadvārāni thakesuṃ, dārake ca palāpesuṃ. Taṃ disvā vāṇijo ‘avohārakusalā ime gāmikā, handa ne upāyena gāhāpemī’’ti ‘‘atimadhuraṃ gaṇhatha, atisāduṃ gaṇhatha, guḷaṃ phāṇitaṃ sakkaraṃ samagghaṃ labbhati, kūṭamāsakakūṭakahāpaṇādīhi vāpi labbhatī''ti ugghosesi. Taṃ sutvā gāmikā tuṭṭhapahaṭṭhā vaggavaggā gantvā bahumpi mūlaṃ datvā aggahesuṃ.

Tattha visakaṇṭakavāṇijassa ''visakaṇṭakaṃ gaṇhathā''ti ugghosanaṃ viya bhagavato buddhānussatikammaṭṭhānakathanaṃ, visakaṇṭake vaṇṇaṃ kathetvā tassa gahaṇatthāya mahājanassa ussāhakaraṇaṃ viya imehi sattahi padehi buddhānussatikammaṭṭhānassa vaṇṇabhaṇanena tassa mahājanassa ussāhakaraṇaṃ.

Katamo ekadhammoti kathetukamyatāpucchā. **Buddhānussatī**ti buddhaṃ ārabbha uppannā anussati, buddhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Taṃ panetaṃ buddhānussatikammaṭṭhānaṃ duvidhaṃ hoti cittasampahaṃsanatthañceva vipassanatthañca. Kathaṃ? Yadā hi asubhārammaṇesu aññataraṃ bhāventassa bhikkhuno cittuppādo upahaññati ukkaṇṭhati nirassādo hoti, vīthiṃ nappaṭipajjati, kūṭagoṇo viya ito cito ca vidhāvati. Tasmiṃ khaṇe esa mūlakammaṭṭhānaṃ pahāya ''itipi so bhagavā''tiādinā nayena tathāgatassa lokiyalokuttaraguṇe anussarati. Tassevaṃ buddhaṃ anussarantassa cittuppādo pasīdati, vinīvaraṇo hoti. So taṃ cittaṃ evaṃ dametvā puna mūlakammaṭṭhānaṃyeva manasi karoti. Kathaṃ? Yathā nāma balavā puriso kūṭāgārakaṇṇikatthāya mahārukkhaṃ chindanto sākhāpalāsacchedanamatteneva pharasudhārāya vipannāya mahārukkhaṃ chindituṃ asakkontopi dhuranikkhepaṃ akatvāva kammārasālaṃ gantvā tikhiṇaṃ pharasuṃ kārāpetvā puna taṃ chindeyya. Evaṃsampadamidaṃ daṭṭhabbaṃ. So evaṃ buddhānussativasena cittaṃ paridametvā puna mūlakammaṭṭhānaṃ manasikaronto asubhārammaṇaṃ paṭhamajjhānaṃ nibbattetvā jhānaṅgāni sammasitvā ariyabhūmiṃ okkamati. Evaṃ tāva cittasampahaṃsanatthaṃ hoti.

Yadā panesa buddhānussatiṃ anussaritvā ''ko ayaṃ itipi so bhagavātiādinā nayena anussari, itthi nu kho puriso nu kho devamanussamārabrahmānaṃ aññataro nu kho''ti pariggaṇhanto ''na añño koci, satisampayuttaṃ pana cittameva anussarī''ti disvā ''taṃ kho panetaṃ cittaṃ khandhato viññāṇakkhandho hoti, tena sampayuttā vedanā vedanākkhandho, tena sampayuttā saññā saññākkhandho, sahajātā phassādayo saṅkhārakkhandhoti ime cattāro arūpakkhandhā hontī''ti arūpañca vavatthapetvā tassa nissayaṃ pariyesanto hadayavatthuṃ disvā tassa nissayāni cattāri mahābhūtāni, tāni upādāya pavattāni sesaupādārūpāni ca pariggahetvā ''sabbampetaṃ rūpaṃ rūpakkhandho''ti vavatthapetvā ''idañca rūpaṃ purimañca arūpa''nti saṅkhepato rūpārūpaṃ, pabhedato pañcakkhandhe puna ''saṅkhepato pañcapete khandhā dukkhasacca''nti dukkhasaccaṃ vavatthapetvā ''tassa pabhāvikā taṇhā samudayasaccaṃ, tassā nirodho nirodhasaccaṃ, nirodhapajānanā paṭipadā maggasacca''nti evaṃ pubbabhāge cattāri ca saccāni vavatthapetvā paṭipāṭiyā ariyabhūmiṃ okkamati. Tadāssa imaṃ kammaṭṭhānaṃ vipassanatthaṃ nāma hoti. **Ayaṃ kho**tiādi appanāvāro vuttanayeneva veditabbo.

297. **Dhammānussati**ādīsupi eseva nayo. Ayaṃ panettha vacanattho – dhammaṃ ārabbha uppannā anussati **dhammānussati,** svākkhātatādidhammaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Saṅghaṃ ārabbha uppannā anussati **saṅghānussati,** suppaṭipannatādisaṅghaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Sīlaṃ ārabbha uppannā anussati **sīlānussati,** akhaṇḍatādisīlaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Cāgaṃ ārabbha uppannā anussati **cāgānussati,** muttacāgatādicāgaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Devatā ārabbha uppannā anussati **devatānussati,** devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Ānāpāne ārabbha uppannā sati **ānāpānassati,** assāsapassāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Maraṇaṃ ārabbha uppannā sati **maraṇassati,** jīvitindriyupacchedārammaṇāya satiyā etaṃ adhivacanaṃ. Kesādibhedaṃ rūpakāyaṃ gatā, kāye vā gatāti kāyagatā, kāyagatā ca sā sati cāti kāyagatāsatīti vattabbe rassaṃ akatvā **kāyagatāsatī**ti vuttā. Kesādikāyakoṭṭhāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Upasamaṃ ārabbha uppannā anussati **upasamānussati,** sabbadukkhūpasamārammaṇāya satiyā etaṃ adhivacanaṃ. Duvidho vā upasamo accantūpasamo ca khayūpasamo ca. Tattha **accantūpasamo** nāma nibbānaṃ, **khayūpasamo** nāma maggo. Evametaṃ duvidhampi upasamaṃ anussarantassa uppannā sati upasamānussatīti ayamettha attho. Iti imesu dasasu kammaṭṭhānesu ānāpānassati maraṇassati kāyagatāsatīti imāni tīṇi vipassanatthāneva honti, sesāni satta cittasampahaṃsanatthānipi hontīti.

Paṭhamavaggavaṇṇanā.

16. Ekadhammapāḷi

(16) 2. Ekadhammapāḷi-dutiyavaggavaṇṇanā

298. Dutiye **micchādiṭṭhī**ti dvāsaṭṭhividhāyapi micchādiṭṭhiyā etaṃ adhivacanaṃ. **Micchādiṭṭhikassā**ti tāya diṭṭhiyā samannāgatassa.

299. **Sammādiṭṭhī**ti pañcavidhāyapi sammādiṭṭhiyā etaṃ adhivacanaṃ. **Sammādiṭṭhikassā**ti tāya diṭṭhiyā samannāgatassa.

302. **Ayoniso manasikāro**ti anupāyamanasikāro.

303. **Yoniso manasikāro**ti upāyamanasikāro. Tattha ayoniso manasikaroto pubbe anuppannā micchādiṭṭhi uppajjati, uppannā pana yāva niyāmokkamanā pavaḍḍhati. Niyāme okkante vaḍḍhitā nāma hoti. Yoniso manasikaroto pubbe anuppannā sammādiṭṭhi uppajjati, uppannā pana yāva arahattamaggā pavaḍḍhati. Arahattaphale patte vaḍḍhitā nāma hoti.

304. **Micchādiṭṭhiyā, bhikkhave, samannāgatā sattā**ti ettha ekaccā micchādiṭṭhi saggāvaraṇā ceva hoti maggāvaraṇā ca, ekaccā maggāvaraṇāva, na saggāvaraṇā, ekaccā neva saggāvaraṇā na maggāvaraṇā. Tattha ahetukadiṭṭhi, akiriyadiṭṭhi, natthikadiṭṭhīti ayaṃ tividhā saggāvaraṇā ceva hoti maggāvaraṇā ca. Dasavatthukā antaggāhikā micchādiṭṭhi maggāvaraṇāva hoti na saggāvaraṇā. Vīsativatthukā sakkāyadiṭṭhi neva saggāvaraṇā na maggāvaraṇā. Idaṃ pana vidhānaṃ paṭikkhipitvā imasmiṃ sutte ‘‘micchādiṭṭhiyā, bhikkhave, samannāgatā’’ti vacanato antamaso vīsativatthukaṃ sakkāyadiṭṭhiṃ upādāya diṭṭhi nāma saggaṃ upanetuṃ samatthā nāma natthi, ekantaṃ nirayasmiṃyeva nimujjāpetīti vuttaṃ. Yathā hi muggamāsappamāṇāpi pāsāṇasakkharā udake pakkhittā uppilavamānā nāma natthi, ekantaṃ heṭṭhāva pavisati, evamevaṃ antamaso sakkāyadiṭṭhipi saggaṃ upanetuṃ samatthā nāma natthi, ekantaṃ apāyesuyeva nimujjāpetīti.

305. **Sammādiṭṭhiyā samannāgatā**ti ettha kammassakatasammādiṭṭhi, jhānasammādiṭṭhi, vipassanāsammādiṭṭhi, maggasammādiṭṭhi, phalasammādiṭṭhīti pañcavidhā sammādiṭṭhi. Tattha kammassakatasammādiṭṭhi sampattibhavaṃ ākaḍḍhati, jhānasammādiṭṭhi rūpārūpabhave paṭisandhiṃ deti, maggasammādiṭṭhi vaṭṭaṃ viddhaṃseti, phalasammādiṭṭhi bhavaṃ paṭibāhati. Vipassanāsammādiṭṭhi kiṃ karotīti? Sāpi paṭisandhiṃ nākaḍḍhati. Tipiṭakacūḷābhayatthero panāha ‘‘sace vipassanāsammādiṭṭhi bhāvitā diṭṭheva dhamme arahattaṃ pāpetuṃ sakkoti, iccetaṃ kusalaṃ. Sace na sakkoti, satta bhave deti, āvuso’’ti. Evamayaṃ lokiyalokuttarā sammādiṭṭhi kathitā. Imasmiṃ panatthe lokikā bhavanipphādikāva veditabbā.

306. **Yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinna**nti ettha **yathādiṭṭhī**ti yā yā diṭṭhi, tassā tassā anurūpaṃ. **Samatta**nti paripuṇṇaṃ. **Samādinna**nti gahitaṃ. Tadetaṃ yathādiṭṭhiyaṃ ṭhitakāyakammaṃ, diṭṭhisahajātaṃ kāyakammaṃ, diṭṭhānulomikaṃ kāyakammanti tividhaṃ hoti. Tattha ‘‘pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo’’ti yaṃ evaṃladdhikassa sato pāṇātipāta-adinnādāna-micchācārasaṅkhātaṃ kāyakammaṃ, idaṃ **yathādiṭṭhiyaṃ ṭhitakāyakammaṃ** nāma. ‘‘Pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo’’ti imāya pana laddhiyā iminā dassanena sahajātaṃ kāyakammaṃ **diṭṭhisahajātaṃ kāyakammaṃ** nāma. Tadeva pana samattaṃ samādinnaṃ gahitaṃ parāmaṭṭhaṃ **diṭṭhānulomikaṃ kāyakammaṃ** nāma. Vacīkammādīsupi eseva nayo. Yathā panettha ‘‘pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpa’’nti yojanā katā, evaṃ vacīkammamanokammesu ‘‘musā bhaṇato, pisuṇaṃ kathentassa, pharusaṃ kathentassa, samphaṃ palapantassa, abhijjhāluno, byāpannacittassa, micchādiṭṭhikassa ca sato natthi tatonidānaṃ pāpa’’nti yojanā kātabbā.

Yā ca cetanātiādīsu diṭṭhisahajātāva cetanā **cetanā** nāma, diṭṭhisahajātāva patthanā **patthanā** nāma, cetanāpatthanānaṃ vasena cittaṭṭhapanā **paṇidhi** nāma, tehi pana cetanādīhi sampayuttā phassādayo **saṅkhārā** nāma. **Diṭṭhi hissa, bhikkhave, pāpikā**ti yasmā tassa puggalassa diṭṭhi pāpikā lāmikā. **Nikkhitta**nti ropitaṃ. **Upādiyatī**ti gaṇhāti. **Kaṭukattāyā**ti idaṃ purimasseva vevacanaṃ.

‘‘Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure;
Tameva pūjaṃ labhamāno, kenambo kaṭukapphalo.

‘‘Pucimandaparivāro, ambo te dadhivāhana;
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākhā sākhā nisevare;
Asātasannivāsena, tenambo kaṭukapphalo’’ti. (jā. 1.2.71-72) –

Āgataṭṭhāne viya hi idhāpi kaṭukanti tittakaṃ veditabbaṃ. **Asātattāyā**ti amadhurattāya.

Imasmi pana bījūpamasutte ‘‘diṭṭhīti niyatamicchādiṭṭhi gahitā’’ti porāṇakattherā āhaṃsu. Taṃ pana paṭikkhipitvā ‘‘sabbānipi dvāsaṭṭhi diṭṭhigatāni gahitānī’’ti vuttaṃ. Anantarasutte ‘‘pāṇātipātā viramantassa, adinnādānā viramantassa, micchācārā viramantassa natthi tatonidānaṃ puñña’’ntiādinā nayena yathādiṭṭhiyaṃ ṭhitakāyakammādīni yojetvā veditabbāni. Idha pana sammādiṭṭhisahajātā cittaṭṭhapanāva patthanāti veditabbā. Sammādiṭṭhi panettha lokiyalokuttarā kathitā. Sesaṃ sabbattha uttānatthamevāti.

Dutiyavaggavaṇṇanā.

16. Ekadhammapāḷi

(16) 3. Ekadhammapāḷi-tatiyavaggavaṇṇanā

308. Tatiyassa paṭhame **micchādiṭṭhiko**ti ayāthāvadiṭṭhiko. **Viparītadassano**ti tāyeva micchādiṭṭhiyā viparītadassano. **Saddhammā vuṭṭhāpetvā**ti dasakusalakammapathadhammato vuṭṭhāpetvā. **Asaddhamme patiṭṭhāpetī**ti dasaakusalakammapathasaṅkhāte asaddhamme patiṭṭhāpeti. **Ekapuggalo**ti cettha chahi satthārehi saddhiṃ devadatto ca aññe ca evarūpā veditabbā.

309. Dutiye **sammādiṭṭhiko**ti yāthāvadiṭṭhiko. **Aviparītadassano**ti tāyeva sammādiṭṭhiyā aviparītadassano. **Asaddhammā**ti dasaakusalakammapathato. **Saddhamme**ti dasakusalakammapathasaṅkhāte saddhamme. **Ekapuggalo**ti cettha anuppanne buddhe cakkavattī rājā sabbaññubodhisattoti evamādayo labbhanti, uppanne buddhe buddho ceva buddhasāvakā ca.

310. Tatiye **micchādiṭṭhiparamānī**ti micchādiṭṭhi paramā etesanti micchādiṭṭhiparamāni. Pañca hi ānantariyakammāni mahāsāvajjāni nāma, tehipi micchādiṭṭhiyeva mahāsāvajjatarāti adhippāyo. Kasmā? Tesañhi paricchedo atthi. Cattāri hi ānantariyakammāni niraye nibbattāpentīti vuttāni. Saṅghabhedakammampi niraye kappaṭṭhitikameva hoti. Evametesaṃ paricchedo atthi, koṭi paññāyati. Niyatamicchādiṭṭhiyā pana paricchedo natthi. Sā hi vaṭṭassa mūlaṃ, tāya samannāgatassa bhavato vuṭṭhānaṃ natthi. Ye tassa sotabbaṃ maññanti, tepi vippaṭipādeti. Tāya ca samannāgatassa neva saggo atthi na maggo. Kappavināse mahājane brahmaloke nibbattepi niyatamicchādiṭṭhiko tattha anibbattitvā piṭṭhicakkavāḷe nibbattati. Kiṃ pana piṭṭhicakkavāḷaṃ na jhāyatīti? Jhāyati, tasmiṃ jhāyamānepi esa ākāse ekasmiṃ okāse paccatiyevāti vadanti.

311. Catutthe **makkhalī**ti ‘‘mā khalī’’ti vacanaṃ upādāya evaṃladdhanāmo titthakaro.

Nadīmukheti dvinnaṃ nadīnaṃ samāgataṭṭhāne. Desanāmattamevetaṃ, dvinnaṃ kandarānaṃ, dvinnaṃ udakānaṃ, samuddassa ca, loṇiyā ca, samuddassa ca nadiyā cāti etesampi yassa kassaci samāgataṭṭhānaṃ, aññampi tathārūpaṃ udakaṃ. **Khipa**nti kuminaṃ. **Uḍḍeyyā**ti oḍḍeyya. Manussā hi naḷehi vā ucchūhi vā veḷūhi vā palāsantisalākāya vā ekaṃ dve tayo vā kumbhe gaṇhanappamāṇakuminaṃ katvā mukhavaṭṭiyā yottena bandhitvā nadīmukhaṃ netvā dvīsu passesu khāṇuke koṭṭetvā yottehi tattha bandhanti, taṃ sandhāyetaṃ vuttaṃ. Tasmiñhi paviṭṭhassa khuddakassa macchassāpi mokkho natthi. **Anayāyā**ti avaḍḍhiyā. **Byāsanāyā**ti vināsāya. **Makkhali moghapuriso**ti ayaṃ makkhali gosālo tucchapuriso. **Manussakhippaṃ maññe loke uppanno**ti mahājanassa saggamokkhagamanamagge tattha gamananivāraṇatthaṃ manussakuminaṃ viya loke uppanno.

312. Pañcamādīsu **durakkhāte, bhikkhave, dhammavinaye**ti durakkhātadhammavinayo nāma bāhirakasāsanaṃ. Tattha hi satthāpi asabbaññū hoti, dhammopi durakkhāto, gaṇopi duppaṭipanno. **Yo ca samādapetī**ti yo ācariyapuggalo samādapeti. **Yañca samādapetī**ti yaṃ antevāsikaṃ samādapeti. **Yo ca samādapito tathattāya paṭipajjatī**ti yo antevāsiko ācariyena samādapito tassa vacanaṃ karonto tathābhāvāya paṭipajjati. **Bahuṃ apuññaṃ pasavantī**ti samādapako hi pāṇātipātādīsu jaṅghasataṃ samādapento tesaṃ sabbesampi akusalena samakameva akusalaṃ pāpuṇāti. Tenāha – ‘‘sabbe te bahuṃ apuññaṃ pasavantī’’ti.

313. **Svākkhāte**ti suṭṭhu akkhāte sudesite. Evarūpe hi dhammavinaye satthā ca sabbaññū hoti, dhammo ca svākkhāto, gaṇo ca suppaṭipanno. **Sabbe te bahuṃ puññaṃ pasavantī**ti samādapako hi bhikkhū piṇḍāya paviṭṭhe disvā yāgubhattādīni samādapento sabbesampi dāyakānaṃ kusalena samakaṃ kusalaṃ pāpuṇāti. Tena vuttaṃ – ‘‘bahuṃ puññaṃ pasavantī’’ti.

314. **Dāyakena mattā jānitabbā**ti dāyakapuggalena pamāṇaṃ jānitabbaṃ, pamāṇena dātabbaṃ, pūretvā atirekaṃ na dātabbaṃ. Na dātabbanti hi avatvā pamāṇavasena thokaṃ dātabbanti vuttaṃ. Kasmā? Pūretvā atireke dinnepi hi atirekā manussasampatti vā dibbasampatti vā nibbānasampatti vā natthi. **No paṭiggāhakenā**ti paṭiggāhakassa pana mattaṃ jānitvā paṭiggahaṇakiccaṃ nāma natthi. Kasmā? Tassa hi mattaṃ ñatvā pūretabbā mattapaṭiggahaṇamūlikā appicchapaṭipadā nāma natthi. Yattakaṃ pana labhati, tattakaṃ gahetabbaṃ. Atirekaggahaṇamūlaṃ hissa puttadārabharaṇaṃ bhavissati.

315. **Paṭiggāhakena mattā jānitabbā**ti paṭiggāhakapuggalena pamāṇaṃ jānitabbaṃ. Kathaṃ? Tena hi dāyakassa vaso veditabbo, deyyadhammassa vaso veditabbo, attano thāmo veditabbo. Yadi hi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhitabbaṃ. Deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhitabbaṃ. Deyyadhammopi bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇeneva gaṇhitabbaṃ. Evaṃ mattaṃ ñatvā paṭigganhanto hi appicchapaṭipadaṃ pūreti. Anuppannassa lābho uppajjati, uppanno lābho thāvarova hoti. Appasannā pasīdanti, pasannāpi bhiyyo pasādamāpajjanti, mahājanassa cakkhubhūto hoti, sāsanaṃ ciraṭṭhitikaṃ karoti.

Tatrimāni vatthūni – rohaṇajanapade kira kuṭimbiyavihāre eko daharo dubbhikkhasamaye tasmiṃ gāme ekassa kammakārassa gehe bhuñjanatthāya kaṭacchubhattaṃ gahetvā gamanatthāya ca kaṭacchubhattameva labhati. So ekadivasaṃ tasmiṃ gehe ekaṃ āgantukaṃ disvā ekameva kaṭacchubhattaṃ gaṇhi. Athassa ‘‘kena kāraṇenā’’ti vutte tamatthaṃ vatvā so kulaputto pasīditvā ‘‘amhākaṃ kulūpakabhadanto evarūpo nāmā’’ti rājadvāre mittāmaccānaṃ kathesi. Te sabbepi tassa appicchaguṇe pasannā ekadivaseneva saṭṭhi dhurabhattāni ṭhapesuṃ. Evaṃ **appiccho anuppannalābhaṃ uppādeti**.

Saddhātissamahārājāpi cūḷupaṭṭhākaṃ tissāmaccaṃ vīmaṃsitvā tena ekaṃ tittiraṃ pacāpetvā āharāpesi. Atha paribhogasamaye ‘‘aggaṃ datvā paribhuñjissāmī’’ti aṭṭhakasālapariveṇe mahātherassa bhaṇḍaggāhasāmaṇerassa tittiramaṃsaṃ dento tasmiṃ thokaṃyeva paṭigganhante tassa appicchaguṇe pasīditvā ‘‘pasannosmi, tāta, aṭṭha te dhurabhattāni demī’’ti āha. Mahārāja, upajjhāyassa demīti. Aparānipi aṭṭha demīti. Tāni amhākaṃ ācariyassa demīti. Aparānipi aṭṭha dammīti. Tāni samānupajjhāyānaṃ dammīti. Aparānipi aṭṭha dammīti. Tāni bhikkhusaṅghassa dammīti. Aparānipi aṭṭha dammīti. Sāmaṇero adhivāsesi. Evamassa **uppanno lābho thāvaro hoti.**

Appasannā pasīdantīti etthapi – dīghabrāhmaṇo kira brāhmaṇe bhojento pañca pañca bhattasarakāni datvā santappetuṃ nāsakkhi. Athekadivasaṃ ‘‘samaṇā kira nāma appicchā’’ti kathaṃ sutvā vīmaṃsanatthāya bhattaṃ gāhāpetvā bhikkhusaṅghassa bhattakiccakaraṇavelāya vihāraṃ gantvā tiṃsamatte bhikkhū bhojanasālāyaṃ bhuñjante disvā ekaṃ bhattasarakaṃ gahetvā saṅghattherassa santikaṃ agamāsi. Thero aṅguliṃ cāletvā thokameva aggahesi. Eteneva niyāmena ekaṃ bhattasarakaṃ sabbesaṃ sampāpuṇi. Tato brāhmaṇo ‘‘saccoyeva etesaṃ samaṇānaṃ guṇo’’ti appicchatāya pasanno sahassaṃ vissajjetvā tasmiṃyeva vihāre cetiyaṃ kāresi. Evaṃ appasannā pasīdanti.

Pasannā bhiyyo pasīdantīti ettha vatthunā kiccaṃ natthi. Pasannānañhi appicchaṃ disvā pasādo bhiyyo vaḍḍhatiyeva.

Majjhantikatissattherasadise pana appicche disvā mahājano appiccho bhavituṃ maññatīti appiccho **mahājanassa cakkhubhūto** nāma hoti.

‘‘Appicchatā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatī’’ti (a. ni. 1.116-129) vacanato pana appiccho **sāsanaṃ ciraṭṭhitikaṃ karoti** nāma.

No dāyakenāti svākkhāte dhammavinaye pana dāyakassa pamāṇaṃ ñatvā dātabbakiccaṃ nāma natthi. Yattako deyyadhammo atthi, tattakaṃ avattharitvā dātuṃ vaṭṭati. Avattharitvā dinnakāraṇā hi esa manussasampattiṃ, dibbasampattiṃ, nibbānasampattiñca avattharitvā uttaruttari paṇītapaṇītameva labhati.

316. **Yo āraddhavīriyo, so dukkhaṃ viharatī**ti pañcātapatappanamaruppapātapatanādiccānuparivattana-ukkuṭikappadhānādīni anuyuñjanto diṭṭhe ceva dhamme dukkhaṃ viharati, tasseva bāhirasamaye samādinnassa tapacaraṇassa vipākena niraye uppajjitvā samparāyepi dukkhaṃ viharati.

317. **Yo kusīto, so dukkhaṃ viharatī**ti ayampi diṭṭhe dhamme ceva samparāye ca dukkhaṃ viharati. Kathaṃ? Yassa hi pabbajitakālato paṭṭhāya yoniso manasikāro natthi, buddhavacanaṃ na uggaṇhāti, ācariyupajjhāyavattaṃ na karoti, cetiyaṅgaṇabodhiyaṅgaṇavattaṃ na karoti. Janassa pana saddhādeyyaṃ apaccavekkhitaparibhogena paribhuñjitvā divasaṃ seyyasukhaṃ passasukhaṃ anuyuñjitvā pabuddhakāle tayo vitakke vitakketi. So katipāheneva bhikkhubhāvā cavati? Evaṃ diṭṭhadhamme ca dukkhaṃ viharati. Pabbajitvā pana samaṇadhammassa sammā akatattā ca –

> ‘‘Kuso yathā duggahito, hatthamevānukantati;
> Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhatī’’ti. (dha. pa. 311) –

Apāyasmiṃyeva paṭisandhiṃ gaṇhati. Evaṃ samparāyepi dukkhaṃ viharati.

318. **Yo kusīto, so sukhaṃ viharatī**ti kālena kālaṃ vuttappakāre tapacaraṇe kiñci kiñci tapacaraṇaṃ katvā kālena kālaṃ odātavatthavasano mālāgandhavilepanadharo madhurabhojanaṃ bhuñjanto mudukāsu seyyāsu sayanto diṭṭhe dhamme ceva sukhaṃ viharati samparāye ca. So hi tassa tapacaraṇassa gāḷhaṃ aggahitattā nātibahuṃ niraye dukkhaṃ anubhavati. Tasmā samparāye sukhaṃ viharati nāma.

319. **Yo āraddhavīriyo, so sukhaṃ viharatī**ti āraddhavīriyo hi pabbajitakālato paṭṭhāya vattesu paripūrakārī hoti, buddhavacanaṃ uggaṇhāti, yoniso manasikāre kammaṃ karoti. Athassa vattapūraṇañceva uggahitabuddhavacanañca samaṇadhammakiriyañca āvajjentassa cittaṃ pasīdati. Evaṃ diṭṭheva dhamme sukhaṃ viharati. Diṭṭhadhamme pana arahattaṃ pāpuṇituṃ asakkonto nibbattabhave khippābhiñño hotīti samparāyepi sukhaṃ viharati nāma.

320. **Seyyathāpi**, **bhikkhave, appamattakopi gūtho duggandho hotī**ti idaṃ suttaṃ aṭṭhuppattiyaṃ vuttaṃ. Kataraaṭṭhuppattiyanti? Navakanipāte (a. ni. 9.12) sattuppādasutta aṭṭhuppattiyaṃ. Tathāgato hi taṃ atthaṃ kathento – ''nava puggalā nirayato muttā, tiracchānayonito muttā, pettivisayato muttā''ti kathesi. Athassa etadahosi – ''sace kho pana me puttā imaṃ dhammadesanaṃ sutvā khīṇanirayamhā khīṇatiracchānayonikā khīṇapettivisayā khīṇāpāyaduggativinipātāti maññamānā uparimaggaphalatthāya vāyamituṃ na maññeyyuṃ, tesaṃ saṃvegaṃ janessāmī''ti saṃvegajananatthaṃ ''seyyathāpi, bhikkhave''ti imaṃ suttamārabhi. Tattha **appamattako**ti thokamattako parittappamāṇo, antamaso kusaggenapi gahetvā upasiṅghiyamāno duggandhova hoti. **Appamattakampi bhavaṃ na vaṇṇemī**ti appamattakampi kālaṃ bhave paṭisandhiṃ na vaṇṇayāmi. Idānissa upamaṃ dassento āha – **antamaso accharāsaṅghātamattampī**ti. Sabbantimena paricchedena dve aṅguliyo ekato katvā paharaṇamattampi kālanti vuttaṃ hoti. Sesaṃ sabbattha uttānatthamevāti.

Tatiyavaggavaṇṇanā.

16. Ekadhammapāḷi

(16) 4. Ekadhammapāḷi-catutthavaggavaṇṇanā

322. Catutthavaggassa paṭhame **jambudīpe**ti jambuyā paññāto pākaṭo dīpoti jambudīpo. Imassa kira dīpassa saññāṇabhūtā yojanasatubbedhā paṇṇāsayojanasākhā pañcadasayojanāvaṭṭakkhandhā himavantapabbate jātā kappaṭṭhāyinī mahājambū nāma atthi, tāya ayaṃ dīpo jambudīpoti vuccati. Yathā ca imasmiṃ dīpe jamburukkho kappaṭṭhāyī, tathā aparagoyāne kadambarukkho, uttarakurūsu kapparukkho, pubbavidehe sirīsarukkho, asurānaṃ cittapāṭalirukkho, supaṇṇānaṃ simbalirukkho, devānaṃ pāricchattakoti imepi kappaṭṭhāyinova.

> ''Pāṭalī simbalī jambū, devānaṃ pāricchattako;
> Kadambo kapparukkho ca, sirīso bhavati sattamo''ti.

Ārāmarāmaṇeyyakanti pupphārāmaphalārāmānaṃ rāmaṇeyyakaṃ veḷuvana-jīvakambavana-jetavanapubbārāmasadisaṃ. Taṃ imasmiṃ jambudīpe appamattakaṃ parittakaṃ, na bahukanti attho. Sesapadesupi eseva nayo. Ettha **vanarāmaṇeyyaka**nti nāgavanasālavanacampakavanādisadisaṃ vaṅkapabbatahimavantapabbatapadesādīsu araññavanaṃ veditabbaṃ. **Bhūmirāmaṇeyyaka**nti jetavanavihāramagadhakkhettādisadisaṃ samaṃ bhūmiṭṭhānaṃ. **Pokkharaṇirāmaṇeyyaka**nti jetavanapokkharaṇigaggarāpokkharaṇisadisānaṃ vaṭṭacaturassadīghavaṅkādisaṇṭhānānaṃ pokkharaṇīnaṃ sannivesanaṭṭhānaṃ. **Ukkūlavikūla**nti ukkūlañca vikūlañca. Tattha ukkūlaṃ unnataṭṭhānaṃ, vikūlaṃ ninnaṭṭhānaṃ. **Nadīvidugga**nti nadīnaṃ bhinnaṭṭhānaṃ taṃ duggamattā nadīvidugganti vuccati. **Khāṇukaṇṭakaṭṭhāna**nti tatthajātakānañceva āhariyamānānañca khāṇukaṇṭakādīnaṃ patiṭṭhānaṭṭhānaṃ. **Pabbatavisama**nti girivisamaṃ. **Ye odakā**ti ye ca udake jāyanti, teyeva bahutarā. Ito kira suvaṇṇabhūmi sattamattāni yojanasatāni hoti, ekena vātena gacchantī nāvā sattahi ahorattehi gacchati. Athekasmiṃ samaye evaṃ gacchantī nāvā sattāhampi nandiyāvaṭṭamacchapiṭṭheneva gatā. Evaṃ odakānaṃ sattānaṃ bahubhāvo veditabbo.

Apica thalaṭṭhānassa parittabhāvena udakassa ca bahubhāvenāpi ayamattho veditabbo. Yathā hi mahātaḷāke ekova uppalagaccho assa, tassa cattāri ca paṇṇāni, majjhe ca ekaṃ uppalamakulaṃ assa. Evamevaṃ cattāri paṇṇāni viya cattāro dīpā, majjhe uppalamakulaṃ viya sinerupabbato, sesaṃ udakaṃ viya udakaparikkhitto okāso. Tassa mahantabhāvo iddhimantānaṃ pākaṭo hoti. Tesañhi ākāsena gacchantānaṃ cattāro mahādīpā cattāri paṇṇāni viya upaṭṭhahanti, sinerupabbato majjhe uppalamakulaṃ viya, sesaṃ udakaṃ viya udakaparikkhitto okāso. Evaṃ mahante udake jātattā odakāva bahutarā veditabbā.

323. Dutiyādīsu **aññatra manussehī**ti idha cattāro apāyā aññatra manussehīti adhippetā.

Majjhimesu janapadesūti ‘‘puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. Puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe’’ti (mahāva. 259) evaṃ paricchinne janapadeti attho. Ayañhi janapado mudiṅgasaṇṭhāno ujukena katthaci asītiyojano hoti, katthaci yojanasatiko, katthaci dviyojanasatiko, majjhena pana tiyojanasatiko, pariyantaparikkhepena navamattayojanasatiko hoti. Ettake ṭhāne buddhapaccekabuddhā mahāsāvakā buddhupaṭṭhākā buddhasāvakā buddhamātā buddhapitā cakkavattī rājāti ime sattā nibbattanti. Apica upādāyupādāyāpi majjhimapadeso labbhati. Sakalopi hi jambudīpo majjhimapadeso nāma, sesadīpā paccantimā janapadā. Tambapaṇṇidīpe anurādhapuraṃ majjhimapadeso nāma, seso paccantoti evaṃ nayo veditabbo.

324. **Paññavanto ajaḷā aneḷamūgā**ti ettha kammassakatapaññā, jhānapaññā vipassanāpaññā, maggapaññā, phalapaññāti etāhi samannāgatā paññavanto nāma, amūḷhā ajaḷā nāma. Yesaṃ eḷā mukhato na galati, te aneḷamūgā nāma, aneḷamukhā niddosamukhāti attho. **Paṭibalā**ti samatthā, kāyabalena ceva ñāṇabalena ca samannāgatā. **Atthamaññātu**nti atthānatthaṃ kāraṇākāraṇaṃ jānituṃ. **Duppaññā**ti appaññā nippaññā. **Jaḷā**ti mandā momūhā.

325. **Ariyena paññācakkhunā**ti sahavipassanena maggena. **Avijjāgatā**ti avijjandhakārena samannāgatā.

326. **Ye labhanti tathāgataṃ dassanāyā**ti ye tathāgatassa guṇe jānitvā tathāgataṃ cakkhuviññāṇena passituṃ labhanti.

327. **Tathāgatappavedita**nti tathāgatena paveditaṃ pakāsetvā kathitaṃ. **Savanāyā**ti sotaviññāṇena sotuṃ.

328. **Dhārentī**ti na pammussanti.

329. **Dhātānaṃ dhammānaṃ atthaṃ upaparikkhantī**ti paguṇāya pāḷiyā atthānatthaṃ upaparikkhanti.

330. **Atthamaññāya dhammamaññāyā**ti aṭṭhakathañca pāḷiñca jānitvā. **Dhammānudhammaṃ paṭipajjantī**ti anulomapaṭipadaṃ pūrenti.

331. **Saṃvejanīyesu ṭhānesū**ti saṃvegajanakesu kāraṇesu. **Saṃvijjantī**ti saṃvegaṃ āpajjanti.

332. **Yoniso padahantī**ti upāyena padhānavīriyaṃ karonti.

333. **Vavassaggārammaṇa**nti vavassaggo vuccati nibbānaṃ, taṃ ārammaṇaṃ karitvāti attho. **Labhanti samādhi**nti maggasamādhiñca phalasamādhiñca pāpuṇanti.

334. **Annaggarasaggāna**nti uttamannānañca uttamarasānañca. **Uñchena kapālābhatena yāpentī**ti uñchācārena vanamūlaphalāphalena vā kapālena ābhatabhattena vā yāpenti. Ettha ca yo kassacideva khādanīyassa bhojanīyassa atthāya citte uppanne taṃkhaṇaṃyeva na taṃ labhati, ayaṃ annaggarasaggānaṃ na lābhī nāma. Yassapi taṃkhaṇaṃyeva labhitvā olokentassa vaṇṇagandharasā amanāpā honti, ayampi annaggarasaggānaṃ na lābhī nāma. Yassa pana vaṇṇagandharasā paṭilabhanti, manāpā honti, ayaṃ annaggarasaggānaṃ lābhī nāma. So uttamakoṭiyā cakkavattī rājā, heṭṭhimakoṭiyā dhammāsoko veditabbo. Saṅkhepato hi yassa bhattassa ekapāti satasahassaṃ agghati, idaṃ annaggarasaggaṃ nāma. Yaṃ pana bhikkhusaṅghaṃ piṇḍāya carantaṃ disvā manussā uttamapaṇītaṃ bhattaṃ denti, idaṃ kiṃ nāmāti? Idaṃ uñchena kapālābhatena yāpente upādāya annaggarasaggaṃ nāma vuccatīti.

335. **Attharasassā**tiādīsu attharaso nāma cattāri sāmaññaphalāni, dhammaraso nāma cattāro maggā, vimuttiraso nāma amatanibbānaṃ. Sesaṃ sabbattha uttānatthamevāti.

Catutthavaggavaṇṇanā.

Jambudīpapeyyālo niṭṭhito.

17. Pasādakaradhammavaggavaṇṇanā

366. **Addhamida**ntiādīsu **addha**nti ekaṃsādhivacanametaṃ, addhā idaṃ lābhānaṃ, ekaṃso esa lābhānanti vuttaṃ hoti. **Yadidaṃ āraññikatta**nti yo esa āraññikabhāvo. Idaṃ vuttaṃ hoti – āraññikabhāvo nāma lābhānaṃ ekaṃso avassabhāvitā na sakkā āraññikena lābhaṃ na labhitunti. Āraññiko hi bhikkhu ''attano araññavāsassa anucchavikaṃ karissāmī''ti pāpakaṃ nāma na karoti, athassa ''āraññiko ayaṃ bhikkhū''ti sañjātagāravo mahājano catupaccayena pūjaṃ karoti. Tena vuttaṃ – ''addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ āraññikatta''nti. Sesapadesupi eseva nayo. Ettha pana **bāhusacca**nti bahussutabhāvo. **Thāvareyya**nti cirapabbajitattā thāvarappattabhāvo. **Ākappasampadā**ti cīvaraggahaṇādino ākappassa sampatti. **Parivārasampadā**ti suciparivāratā. **Kolaputtī**ti kulaputtabhāvo. **Vaṇṇapokkharatā**ti sampannarūpatā. **Kalyāṇavākkaraṇatā**ti vacanakiriyāya madhurabhāvo. **Appābādhatā**ti ārogyasampatti. Arogo hi bhikkhu attano sarīrakalyāṇatāya vipassanādhure ca ganthadhure ca paripūrakārī hoti, tenassa lābho uppajjatīti.

Soḷasa pasādakaradhammā niṭṭhitā.

18. Aparaaccharāsaṅghātavaggavaṇṇanā

382. **Accharāsaṅghātamattampī**ti idampi suttaṃ aggikkhandhūpamaaṭṭhuppattiyaṃyeva (a. ni. 7.72) vuttaṃ. Appanāppattāya hi mettāya vipāke kathāyeva natthi. Tassāyeva aṭṭhuppattiyā ayaṃ desanā āraddhāti veditabbā. Tattha **paṭhama**nti ''gaṇanānupubbatā paṭhamaṃ, idaṃ paṭhamaṃ samāpajjatīti paṭhama''nti vibhaṅge (vibha. 568) vuttatthameva. **Jhāna**nti jhānaṃ nāma duvidhaṃ ārammaṇūpanijjhānañca lakkhaṇūpanijjhānañcāti. Tattha **ārammaṇūpanijjhānaṃ** nāma aṭṭha samāpattiyo. Tā hi pathavīkasiṇādino ārammaṇassa upanijjhānato ārammaṇūpanijjhānanti vuccanti. **Lakkhaṇūpanijjhāna**nti vipassanāmaggaphalāni. Vipassanā hi aniccādivasena saṅkhāralakkhaṇassa upanijjhānato lakkhaṇūpanijjhānaṃ nāma, vipassanāya pana lakkhaṇūpanijjhānakiccaṃ maggena sijjhatīti maggo lakkhaṇūpanijjhānaṃ, phalaṃ suññataanimittaappaṇihita-lakkhaṇassa nibbānasseva upanijjhānato lakkhaṇūpanijjhānanti vuccati. Tattha imasmiṃ pana atthe ārammaṇūpanijjhānaṃ adhippetaṃ. **Ko pana vādo ye naṃ bahulīkarontī**ti ye naṃ paṭhamajjhānaṃ bahulī karonti, punappunaṃ karonti, tesu vattabbameva natthi. Sesamettha heṭṭhā vuttanayeneva veditabbaṃ.

383. **Dutiya**ntiādīsupi ''gaṇanānupubbatā dutiya''ntiādinā (vibha. 579) nayena attho veditabbo.

386-387. **Metta**nti sabbasattesu hitapharaṇaṃ. **Cetovimutti**nti cittavimuttiṃ. Idha appanāppattāva mettā adhippetā. **Karuṇādīsu**pi eseva nayo. Ime pana cattāro brahmavihārā vaṭṭaṃ honti, vaṭṭapādā honti, vipassanāpādā honti, diṭṭhadhammasukhavihārā honti, abhiññāpādā vā nirodhapādā vā honti. Lokuttarā pana na honti. Kasmā? Sattārammaṇattāti.

390. **Kāye kāyānupassī**ti ānāpānapabbaṃ, iriyāpathapabbaṃ, catusampajaññapabbaṃ, paṭikūlamanasikārapabbaṃ, dhātumanasikārapabbaṃ, navasivathikāpabbāni, ajjhattaparikammavasena cattāri nīlādikasiṇānīti imasmiṃ aṭṭhārasavidhe kāye tameva kāyaṃ paññāya anupassanto. **Viharatī**ti iriyati vattati. Iminā imassa aṭṭhārasavidhena kāyānupassanāsatipaṭṭhānabhāvakassa bhikkhuno iriyāpatho kathito hoti. **Ātāpī**ti tasseva vuttappakārassa satipaṭṭhānassa bhāvanakavīriyena vīriyavā. **Sampajāno**ti aṭṭhārasavidhena kāyānupassanāsatipaṭṭhānassa pariggāhikapaññāya sammā pajānanto. **Satimā**ti aṭṭhārasavidhena kāyānupassanāpariggāhikāya satiyā samannāgato. **Vineyya loke abhijjhādomanassa**nti tasmiṃyeva kāyasaṅkhāte loke pañcakāmaguṇikataṇhañca paṭighasampayuttadomanassañca vinetvā vikkhambhetvā kāye kāyānupassī viharatīti vuttaṃ hoti. Ettāvatā kāyānupassanāsatipaṭṭhānavasena suddharūpasammasanameva kathitanti veditabbaṃ.

Vedanāsu vedanānupassīti sukhādibhedāsu vedanāsu ‘‘sukhaṃ vedanaṃ vediyamāno sukhaṃ vedanaṃ vediyāmīti pajānāti. Dukkhaṃ, adukkhamasukhaṃ, sāmisaṃ vā sukhaṃ, nirāmisaṃ vā sukhaṃ, sāmisaṃ vā dukkhaṃ, nirāmisaṃ vā dukkhaṃ, sāmisaṃ vā adukkhamasukhaṃ, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānātī’’ti (dī. ni. 2.380; vibha. 363; ma. ni. 1.113) evaṃ vuttaṃ navavidhaṃ vedanaṃ anupassanto. **Ātāpī**tiādinā panettha navavidhena vedanānupassanāsatipaṭṭhānassa bhāvanāpariggāhikānaṃ vīriyapaññāsatīnaṃ vasena attho veditabbo. **Loko**ti cettha vedanā veditabbā.

Cittadhammesupi eseva nayo. Ettha pana **citte cittānupassī**ti ‘‘sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānātī’’ti (dī. ni. 2.381; vibha. 365; ma. ni. 1.114) evaṃ vitthārite soḷasappabhede citte tameva cittaṃ pariggāhikāya anupassanāya anupassantoti attho. **Dhammesu dhammānupassī**ti ‘‘pañca nīvaraṇāni, pañcupādānakkhandhā, cha ajjhattikabāhirāyatanāni, satta bojjhaṅgā, cattāri ariyasaccānī’’ti (dī. ni. 2.382-403; vibha. 367-373; ma. ni. 1.115-136) evaṃ koṭṭhāsavasena pañcadhā vuttesu dhammesu dhammapariggāhikāya anupassanāya te dhamme anupassantoti attho. Ettha pana vedanānupassanāsatipaṭṭhāne ca cittānupassanāsatipaṭṭhāne ca suddhaarūpasammasanameva kathitaṃ, dhammānupassanāsatipaṭṭhāne rūpārūpasammasanaṃ. Iti imāni cattāripi satipaṭṭhānāni lokiyalokuttaramissakāneva kathitānīti veditabbāni.

394. **Anuppannāna**nti anibbattānaṃ. **Pāpakāna**nti lāmakānaṃ. **Akusalānaṃ dhammāna**nti akosallasambhūtānaṃ lobhādidhammānaṃ. **Anuppādāyā**ti anibbattanatthāya. **Chandaṃ janetī**ti kattukamyatākusalacchandaṃ uppādeti. **Vāyamatī**ti payogaṃ parakkamaṃ karoti. **Vīriyaṃ ārabhatī**ti kāyikacetasikavīriyaṃ karoti. **Cittaṃ paggaṇhātī**ti teneva sahajātavīriyena cittaṃ ukkhipati. **Padahatī**ti padhānavīriyaṃ karoti.

Uppannānanti jātānaṃ nibbattānaṃ. **Kusalānaṃ dhammāna**nti kosallasambhūtānaṃ alobhādidhammānaṃ. **Ṭhitiyā**ti ṭhitatthaṃ. **Asammosāyā**ti anassanatthaṃ. **Bhiyyobhāvāyā**ti punappunabhāvāya. **Vepullāyā**ti vipulabhāvāya. **Bhāvanāyā**ti vaḍḍhiyā. **Pāripūriyā**ti paripūraṇatthāya. Ayaṃ tāva catunnaṃ sammappadhānānaṃ ekapadiko atthuddhāro.

Ayaṃ pana sammappadhānakathā nāma duvidhā lokiyā lokuttarā ca. Tattha lokiyā sabbapubbabhāge hoti, sā kassapasaṃyuttapariyāyena lokiyamaggakkhaṇeyeva veditabbā. Vuttañhi tattha –

> ‘‘Cattārome, āvuso, sammappadhānā. Katame cattāro? Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṃvatteyyu’nti ātappaṃ karoti, ‘uppannā me

> pāpakā akusalā dhammā appahīyamānā anatthāya saṃvatteyyu'nti ātappaṃ karoti, 'anuppannā me kusalā dhammā anuppajjamānā anatthāya saṃvatteyyu'nti ātappaṃ karoti, 'uppannā me kusalā dhammā nirujjhamānā anatthāya saṃvatteyyu'nti ātappaṃ karotī''ti (saṃ. ni. 2.145).

Ettha ca **pāpakā akusalā**ti lobhādayo veditabbā. **Anuppannā kusalā dhammā**ti samathavipassanā ceva maggo ca. **Uppannā kusalā** nāma samathavipassanāva. Maggo pana sakiṃ uppajjitvā nirujjhamāno anatthāya saṃvattanako nāma natthi. So hi phalassa paccayaṃ datvāva nirujjhati. Purimasmimpi vā samathavipassanāva gahetabbāti vuttaṃ, taṃ pana na yuttaṃ. Evaṃ lokiyā sammappadhānakathā sabbapubbabhāge kassapasaṃyuttapariyāyena veditabbā. Lokuttaramaggakkhaṇe panetaṃ ekameva vīriyaṃ catukiccasādhanavasena cattāri nāmāni labhati.

Tattha **anuppannānaṃ pāpakāna**nti ettha ''anuppanno ceva kāmacchando''tiādīsu vuttanayena attho veditabbo. **Uppannānaṃ pāpakāna**nti ettha catubbidhaṃ uppannaṃ vattamānuppannaṃ, bhutvāvigatuppannaṃ, okāsakatuppannaṃ, bhūmiladdhuppannanti. Tattha ye kilesā vijjamānā uppādādisamaṅgino, idaṃ **vattamānuppannaṃ** nāma. Kamme pana javite ārammaṇarasaṃ anubhavitvā niruddhavipāko bhutvā vigataṃ nāma, kammaṃ uppajjitvā niruddhaṃ bhutvā vigataṃ nāma. Tadubhayampi **bhutvāvigatuppanna**nti saṅkhaṃ gacchati. Kusalākusalakammaṃ aññakammassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti, evaṃ kate okāse vipāko uppajjamāno okāsakaraṇato paṭṭhāya uppannoti vuccati, idaṃ **okāsakatuppannaṃ** nāma. Pañcakkhandhā pana vipassanāya bhūmi nāma, te atītādibhedā honti. Tesu anusayitakilesā pana atītā vā anāgatā vā paccuppannā vāti na vattabbā. Atītakkhandhesu anusayitāpi hi appahīnāva honti, anāgatakkhandhesu anusayitāpi appahīnāva honti, paccuppannakkhandhesu anusayitāpi appahīnāva honti, idaṃ **bhūmiladdhuppannaṃ** nāma. Tenāhu porāṇā – ''tāsu tāsu bhūmisu asamugghātagatā kilesā bhūmiladdhuppannāti saṅkhaṃ gacchantī''ti.

Aparampi catubbidhaṃ uppannaṃ samudācāruppannaṃ, ārammaṇādhiggahituppannaṃ, avikkhambhituppannaṃ, asamugghātituppannanti. Tattha sampati vattamānaṃyeva **samudācāruppannaṃ** nāma. Sakiṃ cakkhūni ummīletvā ārammaṇe nimitte gahite anussaritānussaritakkhaṇe kilesā nuppajjissantīti na vattabbā. Kasmā? Ārammaṇassa adhiggahitattā. Yathā kiṃ? Yathā khīrukkhassa kuṭhāriyā āhatāhataṭṭhāne khīraṃ na nikkhamissatīti na vattabbā, evaṃ. Idaṃ **ārammaṇādhiggahituppannaṃ** nāma. Samāpattiyā avikkhambhitakilesā pana imasmiṃ nāma ṭhānena uppajjissantīti na vattabbā. Kasmā? Avikkhambhitattā. Yathā kiṃ? Yathā khīrarukkhaṃ kuṭhāriyā āhaneyyuṃ, imasmiṃ nāma ṭhāne khīraṃ na nikkhameyyāti na vattabbaṃ, evaṃ. Idaṃ **avikkhambhituppannaṃ** nāma. Maggena asamugghātitakilesā pana bhavagge nibbattassāpi uppajjantīti purimanayeneva vitthāretabbaṃ. Idaṃ **asamugghātituppannaṃ** nāma.

Imesu uppannesu vattamānuppannaṃ, bhutvāvigatuppannaṃ, okāsakatuppannaṃ, samudācāruppannanti catubbidhaṃ uppannaṃ na maggavajjhaṃ, bhūmiladdhuppannaṃ, ārammaṇādhiggahituppannaṃ, avikkhambhituppannaṃ, asamugghātituppannanti catubbidhaṃ maggavajjhaṃ. Maggo hi uppajjamāno ete kilese pajahati. So ye kilese pajahati, te atītā vā anāgatā vā paccuppannā vāti na vattabbā. Vuttampi cetaṃ –

> ''Hañci atīte kilese pajahati? Tena hi khīṇaṃyeva khepeti, niruddhaṃ nirodheti, atthaṅgataṃ atthaṅgameti, atītaṃ yaṃ natthi, taṃ pajahati. Hañci anāgate kilese pajahati? Tena hi ajātaṃ pajahati, anibbattaṃ anuppannaṃ apātubhūtaṃ pajahati, anāgataṃ yaṃ natthi, taṃ pajahati. Hañci paccuppanne kilese pajahati? Tena hi ratto rāgaṃ pajahati, duṭṭho dosaṃ, mūḷho mohaṃ, vinibaddho mānaṃ, parāmaṭṭho diṭṭhiṃ, aniṭṭhaṅgato vicikicchaṃ, thāmagato anusayaṃ pajahati, kaṇhasukkā dhammā yuganaddhā vattanti, saṃkilesiyā maggabhāvanā hotīti…pe… tena hi natthi maggabhāvanā, natthi phalasacchikiriyā, natthi kilesappahānaṃ, natthi dhammābhisamayoti. Atthi maggabhāvanā…pe… atthi dhammābhisamayoti. Yathā kathaṃ

viya? Seyyathāpi taruṇo rukkho…pe… apātubhūtāyeva na pātubhavantī''ti (paṭi. ma. 3.21).

Iti pāḷiyaṃ ajātaphalarukkho āgato, jātaphalarukkho pana dīpetabbo. Yathā hi saphalo taruṇambarukkho, tassa phalāni manussā paribhuñjeyyuṃ, sesāni pātetvā pacchiyo pūreyyuṃ, athañño puriso taṃ pharasunā chindeyya. Tenassa neva atītāni phalāni nāsitāni honti, na anāgatapaccuppannāni ca nāsitāni. Atītāni hi manussehi paribhuttāni, anāgatāni anibbattāni, na sakkā nāsetuṃ. Yasmiṃ pana samaye so chinno, tadā phalāniyeva natthīti paccuppannānipi anāsitāni. Sace pana rukkho acchinno assa, athassa pathavīrasañca āporasañca āgamma yāni phalāni nibbatteyyuṃ, tāni nāsitāni honti. Tāni hi ajātāneva na jāyanti, anibbattāneva na nibbattanti, apātubhūtāneva na pātubhavanti. Evameva maggo nāpi atītādibhede kilese pajahati, nāpi na pajahati. Yesañhi kilesānaṃ maggena khandhesu apariññātesu uppatti siyā, maggena uppajjitvā khandhānaṃ pariññātattā te kilesā ajātāva na jāyanti, anibbattāva na nibbattanti, apātubhūtāva na pātubhavanti. Taruṇaputtāya itthiyā puna avijāyanatthaṃ byādhitānaṃ rogavūpasamanatthaṃ pītabhesajjehi vāpi ayamattho vibhāvetabbo. Evaṃ maggo ye kilese pajahati, te atītā vā anāgatā vā paccuppannā vāti na vattabbā. Na ca maggo kilese na pajahati. Ye pana maggo kilese pajahati, te sandhāya ''uppannānaṃ pāpakāna''ntiādi vuttaṃ.

Na kevalañca maggo kileseyeva pajahati, kilesānaṃ pana appahīnattā ye uppajjeyyuṃ upādinnakkhandhā, tepi pajahatiyeva. Vuttampi cetaṃ – ''sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāre ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhantī''ti (cūḷava. ajitamāṇavapucchāniddeso 6) vitthāro. Iti maggo upādinnato anupādinnato ca vuṭṭhāti. Bhavavasena pana sotāpattimaggo apāyabhavato vuṭṭhāti, sakadāgāmimaggo sugatibhavekadesato, anāgāmimaggo sugatikāmabhavato, arahattamaggo rūpārūpabhavato vuṭṭhāti. Sabbabhavehi vuṭṭhātiyevātipi vadanti.

Atha maggakkhaṇe kathaṃ anuppannānaṃ uppādāya bhāvanā hoti, kathaṃ vā uppannānaṃ ṭhitiyāti? Maggappavattiyā eva. Maggo hi pavattamāno pubbe anuppannapubbattā anuppanno nāma vuccati. Anāgatapubbañhi ṭhānaṃ gantvā ananubhūtapubbaṃ vā ārammaṇaṃ anubhavitvā vattāro bhavanti; ''anāgataṭṭhānaṃ āgatamha, ananubhūtaṃ ārammaṇaṃ anubhavāmā''ti. Yā cassa pavatti, ayameva ṭhiti nāmāti ''ṭhitiyā bhāvetī''ti vattuṃ vaṭṭati. Evametassa bhikkhuno idaṃ lokuttaramaggakkhaṇe vīriyaṃ ''anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāyā''tiādīni cattāri nāmāni labhati. Ayaṃ lokuttaramaggakkhaṇe sammappadhānakathā. Imasmiṃ pana sutte lokiyalokuttaramissakāneva sammappadhānāni kathitāni.

398-401. Iddhipādesu chandaṃ nissāya pavatto samādhi **chandasamādhi,** padhānabhūtā saṅkhārā **padhānasaṅkhārā. Samannāgata**nti tehi dhammehi upetaṃ. Iddhiyā pādaṃ, iddhibhūtaṃ vā pādanti **iddhipādaṃ**. Sesesupi eseva nayo. Ayamettha saṅkhepo, vitthāro pana iddhipādavibhaṅge (vibha. 431 ādayo) āgato eva. Visuddhimagge (visuddhi. 2.382) panassa attho dīpito. Tatrāyaṃ bhikkhu yadā chandādīsu ekaṃ dhuraṃ nissāya vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇāti, tadāssa paṭhamiddhipādo pubbabhāge lokiyo, aparabhāge lokuttaro. Evaṃ sesāpīti. Imasmimpi sutte lokiyalokuttarāva iddhipādā kathitā.

402-406. **Saddhindriyaṃ bhāvetī**tiādīsu saddhāva attano saddhādhure indaṭṭhaṃ karotīti **saddhindriyaṃ. Vīriyindriyā**dīsupi eseva nayo. **Bhāvetī**ti ettha pana ādikammiko yogāvacaro tīhi kāraṇehi saddhindriyaṃ visodhento saddhindriyaṃ bhāveti nāma. Vīriyindriyādīsupi eseva nayo. Vuttañhetaṃ –

> ''Assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupāsato, pasādanīye suttante paccavekkhato imehi tīhākārehi **saddhindriyaṃ** visujjhati.
>
> ''Kusīte puggale parivajjayato, āraddhavīriye puggale sevato bhajato payirupāsato, sammappadhāne paccavekkhato imehi tīhākārehi **vīriyindriyaṃ** visujjhati.

> ‘‘Muṭṭhassatī puggale parivajjayato, upaṭṭhitassatī puggale sevato bhajato payirupāsato, satipaṭṭhāne paccavekkhato imehi tīhākārehi **satindriyaṃ** visujjhati.
>
> ‘‘Asamāhite puggale parivajjayato, samāhite puggale sevato bhajato payirupāsato, jhānavimokkhe paccavekkhato imehi tīhākārehi **samādhindriyaṃ** visujjhati.
>
> ‘‘Duppaññe puggale parivajjayato, paññavante puggale sevato bhajato payirupāsato, gambhīrañāṇacariyaṃ paccavekkhato imehi tīhākārehi **paññindriyaṃ** visujjhatī’’ti (paṭi. ma. 1.184-185).

Ettha ca **gambhīrañāṇacariyaṃ paccavekkhato**ti saṇhasukhumaṃ khandhantaraṃ, āyatanantaraṃ, dhātantaraṃ, indriyabalabojjhaṅgantaraṃ, maggantaraṃ, phalantarañca paccavekkhantassāti attho. Imesañhi tiṇṇaṃ tiṇṇaṃ kāraṇānaṃ vasena akatābhiniveso ādikammiko yogāvacaro saddhādhurādīsu abhinivesaṃ paṭṭhapetvā bhāvento avasāne vivaṭṭetvā arahattaṃ gaṇhati. So yāva arahattamaggā imāni indriyāni bhāveti nāma, arahattaphale patte bhāvitindriyo nāma hotīti. Evaṃ imānipi pañcindriyāni lokiyalokuttarāneva kathitānīti.

Saddhābalādīsu saddhāyeva akampiyaṭṭhena balanti **saddhābalaṃ. Vīriyabalā**dīsupi eseva nayo. Ettha hi saddhā assaddhiye na kampati, vīriyaṃ kosajjena na kampati, sati muṭṭhassaccena na kampati, samādhi uddhacce na kampati, paññā avijjāya na kampatīti sabbānipi akampiyaṭṭhena balānīti vuccanti. Bhāvanānayo panettha indriyabhāvanāyaṃ vuttanayeneva veditabboti. Imāni lokiyalokuttarāneva kathitānīti.

418. **Satisambojjhaṅgaṃ bhāvetī**ti ettha ayaṃ ādikammikānaṃ kulaputtānaṃ vasena saddhiṃ atthavaṇṇanāya bhāvanānayo. Tattha satisambojjhaṅgantiādinā nayena vuttānaṃ sattannaṃ ādipadānaṃ tāva ayamatthavaṇṇanā – satisambojjhaṅge tāva saraṇaṭṭhena sati, sā panesā upaṭṭhānalakkhaṇā, apilāpanalakkhaṇā vā. Vuttampi cetaṃ – ‘‘yathā, mahārāja, rañño bhaṇḍāgāriko rañño sāpateyyaṃ apilāpeti ‘ettakaṃ, mahārāja, hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sāpateyya’nti. Evameva kho, mahārāja, sati uppajjamānā kusalākusalasāvajjānavajjahīnappaṇītakaṇhasukkasappaṭibhāge dhamme apilāpeti ime cattāro satipaṭṭhānā’’ti (mi. pa. 2.1.13) vitthāro. Apilāpanarasā, kiccavaseneva hissā etaṃ lakkhaṇaṃ therena vuttaṃ. Asammosarasā vā, gocarābhimukhībhāvapaccupaṭṭhānā. Sati eva sambojjhaṅgoti **satisambojjhaṅgo**.

Tattha bodhiyā, bodhissa vā aṅgoti **bojjhaṅgo**. Kiṃ vuttaṃ hoti? Yā hi ayaṃ dhammasāmaggīyāya lokiyalokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhaattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhatīti katvā bodhīti vuccati, **bujjhatī**ti kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti vuttaṃ hoti. Yathāha – ‘‘satta bojjhaṅge bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho’’ti (saṃ. ni. 5.378; dī. ni. 3.143). Tassā dhammasāmaggisaṅkhātāya bodhiyā aṅgotipi **bojjhaṅgo** jhānaṅgamaggaṅgādayo viya. Yopesa yathāvuttappakārāya etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako bodhīti vuccati, tassa aṅgotipi **bojjhaṅgo** senaṅgarathaṅgādayo viya. Tenāhu aṭṭhakathācariyā – ‘‘bujjhanakassa puggalassa aṅgāti vā bojjhaṅgā’’ti.

Apica ‘‘bojjhaṅgāti kenaṭṭhena bojjhaṅgā? Bodhāya saṃvattantīti bojjhaṅgā, bujjhantīti bojjhaṅgā, anubujjhantīti bojjhaṅgā, paṭibujjhantīti bojjhaṅgā, sambujjhantīti bojjhaṅgā’’ti iminā paṭisambhidānayenāpi (paṭi. ma. 2.17) bojjhaṅgattho veditabbo. Pasattho sundaro ca bojjhaṅgo sambojjhaṅgo, sati eva sambojjhaṅgo **satisambojjhaṅgo,** taṃ satisambojjhaṅgaṃ.

Dhammavicayasambojjhaṅgantiādīsupi catusaccadhamme vicinatīti **dhammavicayo**. So pavicayalakkhaṇo, obhāsanaraso, asammohapaccupaṭṭhāno. Vīrabhāvato, vidhinā īrayitabbato ca **vīriyaṃ**. Taṃ paggahalakkhaṇaṃ, upathambhanarasaṃ, anosīdanapaccupaṭṭhānaṃ. Pīṇayatīti **pīti**. Sā pharaṇalakkhaṇā, tuṭṭhilakkhaṇā vā, kāyacittānaṃ pīṇanarasā, nesaṃyeva odagyapaccupaṭṭhānā. Kāyacittadarathappassambhanato **passaddhi**. Sā upasamalakkhaṇā, kāyacittadarathamaddanarasā, kāyacittānaṃ aparipphandasītibhāvapaccupaṭṭhānā. Samādhānato **samādhi**. So avikkhepalakkhaṇo, avisāralakkhaṇo vā, cittacetasikānaṃ sampiṇḍanaraso, cittaṭṭhitipaccupaṭṭhāno. Ajjhupekkhanato **upekkhā**. Sā paṭisaṅkhānalakkhaṇā, samavāhitalakkhaṇā vā, ūnādhikanivāraṇarasā, pakkhapātupacchedanarasā vā, majjhattabhāvapaccupaṭṭhānā. Sesaṃ vuttanayameva. **Bhāvetī**ti brūheti vaḍḍheti, uppādetīti attho.

Tattha cattāro dhammā **satisambojjhaṅgassa** uppādāya saṃvattantīti veditabbā satisampajaññaṃ muṭṭhassatipuggalaparivajjanatā upaṭṭhitassatipuggalasevanatā tadadhimuttatāti. Abhikkantādīsu hi sattasu ṭhānesu satisampajaññena, bhattanikkhittakākasadise muṭṭhassatipuggale parivajjanena, tissadattattheraabhayattherādisadise upaṭṭhitassatipuggale sevanena, ṭhānanisajjādīsu satisamuṭṭhāpanatthaṃ ninnapoṇapabbhāracittatāya ca satisambojjhaṅgo uppajjati. Tasmā ādikammiko kulaputto imehi catūhi kāraṇehi satisambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā satisambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Satta dhammā **dhammavicayasambojjhaṅgassa** uppādāya saṃvattanti paripucchakatā, vatthuvisadakiriyā, indriyasamattapaṭipādanā, duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīrañāṇacariyapaccavekkhaṇā, tadadhimuttatāti. Tattha **paripucchakatā**ti khandhadhātuāyatanaindriyabalabojjhaṅgamaggaṅgajhānasamathavipassanānaṃ atthasannissitaparipucchābahulatā.

Vatthuvisadakiriyāti ajjhattikabāhirānaṃ vatthūnaṃ visadabhāvakaraṇaṃ. Yadā hissa kesanakhalomā dīghā honti, sarīraṃ vā uppannadosañceva sedamalamakkhitañca, tadā ajjhattikaṃ vatthu avisadaṃ hoti aparisuddhaṃ. Yadā pana cīvaraṃ jiṇṇaṃ kiliṭṭhaṃ duggandhaṃ vā hoti, senāsanaṃ vā uklāpaṃ, tadā bāhiraṃ vatthu avisadaṃ hoti aparisuddhaṃ. Tasmā kesādicchedanena uddhaṃvirecanaadhovirecanādīhi sarīrasallahukabhāvakaraṇena ucchādananahāpanena ca ajjhattikavatthu visadaṃ kātabbaṃ. Sūcikammadhovanarajanaparibhaṇḍakaraṇādīhi bāhiravatthu visadaṃ kātabbaṃ. Etasmiñhi ajjhattikabāhire vatthumhi avisade uppannesu cittacetasikesu ñāṇampi avisadaṃ hoti aparisuddhaṃ aparisuddhāni dīpakapallavaṭṭitelādīni nissāya uppannadīpasikhāya obhāso viya. Visade pana ajjhattikabāhire vatthumhi uppannesu cittacetasikesu ñāṇampi visadaṃ hoti parisuddhāni dīpakapallavaṭṭitelādīni nissāya uppannadīpasikhāya obhāso viya. Tena vuttaṃ – ‘‘vatthuvisadakiriyā dhammavicayasambojjhaṅgassa uppādāya saṃvattatī’’ti.

Indriyasamattapaṭipādanā nāma saddhādīnaṃ indriyānaṃ samabhāvakaraṇaṃ. Sace hissa saddhindriyaṃ balavaṃ hoti, itarāni mandāni, tato vīriyindriyaṃ paggahakiccaṃ, satindriyaṃ upaṭṭhānakiccaṃ, samādhindriyaṃ avikkhepakiccaṃ, paññindriyaṃ dassanakiccaṃ kātuṃ na sakkoti. Tasmā taṃ dhammasabhāvapaccavekkhaṇena vā, yathā vā manasikaroto balavaṃ jātaṃ, tathā amanasikārena hāpetabbaṃ. **Vakkalittheravatthu** cettha nidassanaṃ. Sace pana vīriyindriyaṃ balavaṃ hoti, atha neva saddhindriyaṃ adhimokkhakiccaṃ kātuṃ sakkoti, na itarāni itarakiccabhedaṃ. Tasmā taṃ passaddhādibhāvanāya hāpetabbaṃ. Tatrāpi **soṇattherassa vatthu** dassetabbaṃ. Evaṃ sesesupi ekassa balavabhāve sati itaresaṃ attano kiccesu asamatthatā veditabbā.

Visesato panettha saddhāpaññānaṃ samādhivīriyānañca samataṃ pasaṃsanti. Balavasaddho hi mandapañño mudhappasanno hoti, avatthumhi pasīdati. Balavapañño mandasaddho kerāṭikapakkhaṃ bhajati, bhesajjasamuṭṭhito viya rogo atekiccho hoti. Cittuppādamatteneva kusalaṃ hotīti atidhāvitvā dānādīni akaronto niraye uppajjati. Ubhinnaṃ samatāya vatthusmiṃyeva pasīdati. Balavasamādhiṃ pana mandavīriyaṃ samādhissa kosajjapakkhattā kosajjaṃ abhibhavati. Balavavīriyaṃ mandasamādhiṃ vīriyassa uddhaccapakkhattā uddhaccaṃ abhibhavati. Samādhi pana vīriyena saṃyojito kosajje patituṃ na labhati, vīriyaṃ samādhinā saṃyojitaṃ uddhacce patituṃ na labhati. Tasmā taṃ ubhayaṃ samaṃ kattabbaṃ. Ubhayasamatāya hi appanā hoti.

Apica samādhikammikassa balavatīpi saddhā vaṭṭati. Evañhi saddahanto okappento appanaṃ pāpuṇissati. Samādhipaññāsu pana samādhikammikassa ekaggatā balavatī vaṭṭati. Evañhi so appanaṃ pāpuṇāti. Vipassanākammikassa paññā balavatī vaṭṭati. Evañhi so lakkhaṇapaṭivedhaṃ pāpuṇāti. Ubhinnaṃ pana samatāyapi appanā hotiyeva. Sati pana sabbattha balavatī vaṭṭati. Sati hi cittaṃ uddhaccapakkhikānaṃ saddhāvīriyapaññānaṃ vasena uddhaccapātato kosajjapakkhikena ca samādhinā kosajjapātato rakkhati. Tasmā sā loṇadhūpanaṃ viya sabbabyañjanesu, sabbakammiko amacco viya ca sabbarājakiccesu, sabbattha icchitabbā. Tenāha – ‘‘sati ca pana sabbatthikā vuttā (saṃ. ni. 5.234) bhagavatā. Kiṃ kāraṇā? Cittañhi satipaṭisaraṇaṃ, ārakkhapaccupaṭṭhānā ca sati, na vinā satiyā cittassa paggahaniggaho hotī’’ti.

Duppaññapuggalaparivajjanā nāma khandhādibhedesu anogāḷhapaññānaṃ dummedhapuggalānaṃ ārakā parivajjanaṃ. **Paññavantapuggalasevanā** nāma samapaññāsalakkhaṇapariggāhikāya udayabbayapaññāya samannāgatapuggalasevanā. **Gambhīrañāṇacariyapaccavekkhaṇā** nāma gambhīresu khandhādīsu pavattāya gambhīrapaññāya pabhedapaccavekkhaṇā. **Tadadhimuttatā** nāma ṭhānanisajjādīsu dhammavicayasambojjhaṅgasamuṭṭhāpanatthaṃ ninnapoṇapabbhāracittatā. Tasmā ādikammiko kulaputto imehi sattahi kāraṇehi dhammavicayasambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā dhammavicayasambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Ekādasa dhammā **vīriyasambojjhaṅgassa** uppādāya saṃvattanti – apāyabhayapaccavekkhaṇatā, ānisaṃsadassāvitā, gamanavīthipaccavekkhaṇatā, piṇḍapātāpacāyanatā, dāyajjamahattapaccavekkhaṇatā, satthumahattapaccavekkhaṇatā, jātimahattapaccavekkhaṇatā, sabrahmacārimahattapaccavekkhaṇatā, kusītapuggalaparivajjanatā, āraddhavīriyapuggalasevanatā, tadadhimuttatāti.

Tattha ‘‘nirayesu pañcavidhabandhanakammakaraṇato paṭṭhāya mahādukkhaṃ anubhavanakālepi, tiracchānayoniyaṃ jālakkhipakuminādīhi gahitakālepi, pājanakaṇṭakādippahāratunnassa pana sakaṭavahanādikālepi, pettivisaye anekānipi vassasahassāni ekaṃ buddhantarampi khuppipāsāhi āturībhūtakālepi, kālakañjikaasuresu saṭṭhihatthaasītihatthappamāṇena aṭṭhicammamatteneva attabhāvena vātātapādidukkhānubhavanakālepi na sakkā vīriyasambojjhaṅgaṃ uppādetuṃ. Ayameva te bhikkhu kālo’’ti evaṃ **apāyabhayaṃ paccavekkhantassāpi** vīriyasambojjhaṅgo uppajjati.

‘‘Na sakkā kusītena nava lokuttaradhammā laddhuṃ, āraddhavīriyeneva sakkā, ayamānisaṃso vīriyassā’’ti evaṃ **ānisaṃsadassāvinopi** uppajjati. ‘‘Sabbabuddhapaccekabuddhamahāsāvakehi gatamaggova gantabbo, so ca na sakkā kusītena gantu’’nti evaṃ **gamanavīthiṃ paccavekkhantassāpi** uppajjati.

‘‘Ye taṃ piṇḍapātādīhi upaṭṭhahanti, ime te manussā neva ñātakā, na dāsakammakarā, nāpi taṃ nissāya jīvissāmāti te paṇītāni piṇḍapātādīni denti. Atha kho attano kāranaṃ mahapphalataṃ paccāsīsamānā denti. Satthārāpi ‘ayaṃ ime paccaye paribhuñjitvā kāyadaḷhībahulo sukhaṃ viharissatī’ti na evaṃ sampassatā tuyhaṃ paccayā anuññātā, atha kho ‘ayaṃ ime paribhuñjamāno samaṇadhammaṃ katvā vaṭṭadukkhato muccissatī’ti te paccayā anuññātā. So dāni tvaṃ kusīto viharanto na taṃ piṇḍapātaṃ apacāyissasi. Āraddhavīriyasseva hi piṇḍāpacāyanaṃ nāma hotī’’ti evaṃ **piṇḍapātāpacāyanaṃ paccavekkhantassāpi** uppajjati mahāmittattherassa viya piṇḍapātiyatissattherassa viya ca.

Mahāmittatthero kira kassakaleṇe nāma paṭivasati. Tassa ca gocaragāme ekā mahāupāsikā theraṃ puttaṃ katvā paṭijaggati. Sā ekadivasaṃ araññaṃ gacchantī dhītaraṃ āha – ‘‘amma, asukasmiṃ ṭhāne purāṇataṇḍulā, asukasmiṃ khīraṃ, asukasmiṃ sappi, asukasmiṃ phāṇitaṃ, tava bhātikassa ayyamittassa āgatakāle bhattaṃ pacitvā khīrasappiphāṇitehi saddhiṃ dehi, datvā tvañca bhuñjeyyāsi. Ahaṃ pana hiyyo pakkaṃ pārivāsikabhattaṃ kañjiyena bhuttamhī’’ti. Divā kiṃ bhuñjissasi, ammāti? Sākapaṇṇaṃ pakkhipitvā kaṇataṇḍulehi ambilayāguṃ pacitvā ṭhapehi, ammāti.

Thero cīvaraṃ pārupitvā pattaṃ nīharantova taṃ saddaṃ sutvā attānaṃ ovadi – ‘‘mahāupāsikā kira kañjiyena pārivāsikabhattaṃ bhuñji, divāpi kaṇapaṇṇambilayāguṃ bhuñjissati, tuyhaṃ atthāya pana purāṇataṇḍulādīni ācikkhati. Taṃ nissāya kho panesā neva khettaṃ na vatthuṃ na bhattaṃ na vatthaṃ paccāsīsati, tisso pana sampattiyo patthayamānā deti. Tvaṃ etissā tā sampattiyo dātuṃ sakkhissasi, na sakkhissasīti, ayaṃ kho pana piṇḍapāto tayā sarāgena sadosena samohena na sakkā gaṇhitu’’nti pattaṃ thavikāya pakkhipitvā gaṇṭhikaṃ muñcitvā nivattitvā kassakaleṇameva gantvā pattaṃ heṭṭhāmañce, cīvarañca cīvaravaṃse ṭhapetvā, ‘‘arahattaṃ apāpuṇitvā na nikkhamissāmī’’ti vīriyaṃ adhiṭṭhahitvā nisīdi. Dīgharattaṃ appamatto hutvā nivutthabhikkhu vipassanaṃ vaḍḍhetvā purebhattameva arahattaṃ patvā vikasamānamiva padumaṃ mahākhīṇāsavo sitaṃ karontova nikkhami. Leṇadvāre rukkhamhi adhivatthā devatā –

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisā’’ti. –

Udānaṃ udānetvā, ‘‘bhante, piṇḍāya paviṭṭhānaṃ tumhādisānaṃ arahantānaṃ bhikkhaṃ datvā mahallakitthiyo dukkhā muccissantī’’ti āha. Thero uṭṭhahitvā dvāraṃ vivaritvā kālaṃ olokento ‘‘pātoyevā’’ti ñatvā pattacīvaraṃ ādāya gāmaṃ pāvisi.

Dārikāpi bhattaṃ sampādetvā ‘‘idāni me bhātā āgamissati, idāni me bhātā āgamissatī’’ti dvāraṃ olokayamānā nisīdi. Sā there gharadvāraṃ sampatte pattaṃ gahetvā sappiphāṇitayojitassa khīrapiṇḍapātassa pūretvā hatthe ṭhapesi. Thero ‘‘sukhaṃ hotū’’ti anumodanaṃ katvā pakkāmi. Sāpi taṃ olokayamānāva aṭṭhāsi. Therassa hi tadā ativiya parisuddho chavivaṇṇo ahosi, vippasannāni indriyāni, mukhaṃ bandhanā pavuttatālapakkaṃ viya ativiya virocittha.

Mahāupāsikā araññato āgantvā ‘‘kiṃ, amma, bhātiko te āgato’’ti pucchi. Sā sabbaṃ taṃ pavattiṃ ārocesi. Upāsikā ‘‘ajja me puttassa pabbajitakiccaṃ matthakaṃ patta’’nti ñatvā ‘‘abhiramati te, amma, bhātā buddhasāsane, na ukkaṇṭhatī’’ti āha.

Piṇḍapātikatissattheravatthu pana evaṃ veditabbaṃ – mahāgāme kira eko daliddapuriso dāruvikkayena jīvikaṃ kappeti. So teneva kāraṇena nāmaṃ labhitvā dārubhaṇḍakamahātisso nāma jāto. So ekadivasaṃ attano bhariyaṃ āha – ‘‘kiṃ amhākaṃ jīvitaṃ nāma, satthārā daḷiddadānassa mahapphalabhāvo kathito, mayañca nibaddhaṃ dātuṃ na sakkoma, pakkhikabhattamattaṃ datvā puna uppannaṃ salākabhattampi dassāmā’’ti. Sā ‘‘sādhu sāmī’’ti sampaṭicchitvā punadivase yathālābhena pakkhikabhattaṃ adāsi. Bhikkhusaṅghassa ca paccayehi nipparissayakālo hoti, daharasāmaṇerā paṇītabhojanāni bhuñjitvā ‘‘ayaṃ lūkhāhāro’’ti tesaṃ pakkhikabhattaṃ gahitamattakameva katvā tesaṃ passantānaṃyeva chaḍḍetvā gacchanti.

Sā itthī taṃ disvā sāmikassa kathesi, ‘‘mayā dinnaṃ chaḍḍentī’’ti na pana vippaṭisārinī ahosi. Tassā sāmiko āha – ‘‘mayaṃ duggatabhāvena ayyānaṃ sukhena paribhuñjāpetuṃ nāsakkhimha. Kiṃ nu kho katvā ayyānaṃ manaṃ gahetuṃ sakkhissāmā’’ti? Athassa bhariyā āha – ‘‘kiṃ vadesi, sāmi, saputtakā duggatā nāma natthīti ayaṃ te dhītā, imaṃ ekasmiṃ kule ṭhapetvā dvādasa kahāpaṇe gaṇhitvā ekaṃ khīradhenuṃ āhara, ayyānaṃ khīrasalākabhattaṃ dassāma, evaṃ tesaṃ cittaṃ gaṇhituṃ sakkhissāmā’’ti. So sādhūti sampaṭicchitvā tathā akāsi. Tesaṃ puññena sā dhenu sāyaṃ tīṇi māṇikāni, pāto tīṇi māṇikāni khīraṃ deti. Sāyaṃ laddhaṃ dadhiṃ katvā punadivase tato gahitanavanītena sappiṃ katvā sasappiparisekaṃ khīrasalākabhattaṃ denti. Tato paṭṭhāya tassa gehe salākabhattaṃ puññavantāva labhanti.

So ekadivasaṃ bhariyaṃ āha – ‘‘mayaṃ dhītu atthitāya lajjitabbato ca muttā, gehe ca no bhattaṃ ayyānaṃ paribhogārahaṃ jātaṃ. Tvaṃ yāva ahaṃ āgacchāmi, tāva imasmiṃ kalyāṇavatte mā pamajji. Ahaṃ kiñcideva katvā dhītaraṃ mocessāmī’’ti. So ekaṃ padesaṃ gantvā ucchuyantakammaṃ katvā chahi māsehi dvādasa kahāpaṇe labhitvā ‘‘alaṃ ettakaṃ mama dhītu mocanatthāyā’’ti te kahāpaṇe dussante bandhitvā ‘‘gehaṃ gamissāmī’’ti maggaṃ paṭipajji.

Tasmiṃ samaye ambariyamahāvihāravāsī piṇḍapātiyatissatthero ‘‘tissamahāvihāraṃ gantvā cetiyaṃ vandissāmī’’ti attano vasanaṭṭhānato mahāgāmaṃ gacchanto tameva maggaṃ paṭipajji. So upāsako theraṃ dūratova disvā ‘‘ekakova agantvā iminā ayyena saddhiṃ ekaṃ dhammakathaṃ suṇanto gamissāmi. Sīlavanto hi sabbakālaṃ dullabhā’’ti vegena theraṃ sampāpuṇitvā abhivādetvā saddhiṃ gacchanto velāya upakaṭṭhāya cintesi – ‘‘mayhaṃ hatthe puṭakabhattaṃ natthi, ayyassa ca bhikkhākālo sampatto, ayañca me paribbayo hatthe atthi, ekaṃ gāmadvāraṃ pattakāle ayyassa piṇḍapātaṃ dassāmī’’ti.

Tassevaṃ citte uppannamatteyeva eko puṭakabhattaṃ gahetvā taṃ ṭhānaṃ sampatto. Upāsako taṃ disvā, ‘‘bhante, thokaṃ āgamethā’’ti vatvā taṃ upasaṅkamitvā āha – ‘‘kahāpaṇaṃ te, bho purisa, dammi, taṃ me puṭakabhattaṃ dehī’’ti. So cintesi – ‘‘imaṃ bhattaṃ imasmiṃ kāle māsakampi na agghati, ayañca mayhaṃ ekavāreneva kahāpaṇaṃ deti, bhavissatettha kāraṇa’’nti cintetvā ‘‘nāhaṃ kahāpaṇena demī’’ti āha. Evaṃ sante dve gaṇha, tīṇi gaṇhāti iminā niyāmena sabbepi te kahāpaṇe dātukāmo jāto. Itaro ‘‘aññepissa atthī’’ti saññāya ‘‘na demi’’cceva āha. Atha naṃ so āha – ‘‘sace me, bho, aññepi assu, tepi dadeyyaṃ. Na kho panāhaṃ attano atthāya gaṇhāmi, etasmiṃ me rukkhamūle eko ayyo nisīdāpito, tuyhampi kusalaṃ bhavissati, dehi me bhatta’’nti. Tena hi, bho, gaṇha, āhara te kahāpaṇeti kahāpaṇe gahetvā puṭakabhattaṃ adāsi. Upāsako bhattaṃ gahetvā hatthe dhovitvā theraṃ upasaṅkamitvā ‘‘pattaṃ nīharatha, bhante’’ti āha. Thero pattaṃ nīharitvā upaḍḍhabhatte dinne pattaṃ pidahi. Upāsako āha – ‘‘ayaṃ, bhante, ekasseva paṭiviso, na sakkā mayā ito bhuñjituṃ. Tumhākaṃyeva me atthāya imaṃ pariyesitvā laddhaṃ, gaṇhatha naṃ mamaṃ anukampaṃ upādāyā’’ti. Thero ‘‘atthi ettha kāraṇa’’nti gahetvā sabbaṃ paribhuñji. Upāsako dhamakaraṇena pānīyaṃ parissāvetvā adāsi. Tato niṭṭhitabhattakicce there ubhopi maggaṃ paṭipajjiṃsu.

Thero upāsakaṃ pucchi – ‘‘kena kāraṇena tvaṃ na bhuñjasī’’ti. So attano gamanāgamanavidhānaṃ sabbaṃ kathesi. Thero taṃ sutvā saṃvegappatto cintesi – ‘‘dukkaraṃ upāsakena kataṃ, mayā pana evarūpaṃ piṇḍapātaṃ paribhuñjitvā etassa kataññunā bhavitabbaṃ. Sappāyasenāsanaṃ labhitvā tattheva chavimaṃsalohitesu sukkhantesupi nisinnapallaṅkeneva arahattaṃ appatvā na uṭṭhahissāmī’’ti. So tissamahāvihāraṃ gantvā āgantukavattaṃ katvā attano pattasenāsanaṃ pavisitvā paccattharaṇaṃ attharitvā tattha nisinno attano mūlakammaṭṭhānameva gaṇhi. So tāya rattiyā obhāsamattampi nibbattetuṃ nāsakkhi. Punadivasato paṭṭhāya bhikkhācārapalibodhaṃ chinditvā tadeva kammaṭṭhānaṃ anulomapaṭilomaṃ vipassi. Etenupāyena vipassanto sattame aruṇe saha paṭisambhidāhi arahattaṃ patvā cintesi – ‘‘ativiya me kilantaṃ sarīraṃ, kiṃ nu kho me jīvitaṃ ciraṃ pavattissati, na pavattissatī’’ti. Athassa appavattanabhāvaṃ disvā senāsanaṃ paṭisāmetvā pattacīvaramādāya vihāramajjhaṃ gantvā bheriṃ paharāpetvā bhikkhusaṅghaṃ sannipātesi.

Saṅghatthero ‘‘kena bhikkhunāsaṅgho sannipātito’’ti pucchi. Mayā, bhanteti. Kimatthaṃ sappurisāti. Bhante, aññaṃ kammaṃ natthi, yesaṃ pana magge vā phale vā kaṅkhā atthi, te maṃ pucchantūti. Sappurisa tādisā nāma bhikkhū asantaṃ guṇaṃ na kathenti, amhākaṃ ettha kaṅkhā natthi. Kiṃ pana te saṃvegakāraṇaṃ ahosi, kiṃ paccayaṃ katvā arahattaṃ nibbattanti. Bhante, imasmiṃ mahāgāme valliyavīthiyaṃ dārubhaṇḍakamahātisso nāma upāsako attano dhītaraṃ bahi ṭhapetvā dvādasa kahāpaṇe gaṇhitvā tehi ekaṃ khīradhenuṃ gahetvā saṅghassa khīrabhattasalākaṃ paṭṭhapesi, so ‘‘dhītaraṃ mocessāmī’’ti cha māse yantasālāya bhatiṃ katvā dvādasa kahāpaṇe labhitvā ‘‘dhītaraṃ mocessāmī’’ti attano gehaṃ gacchanto antarāmagge maṃ disvā bhikkhācāravelāya sabbepi te kahāpaṇe datvā puṭakabhattaṃ gaṇhitvā sabbaṃ mayhaṃ adāsi. Ahaṃ taṃ piṇḍapātaṃ paribhuñjitvā idhāgantvā sappāyasenāsanaṃ labhitvā ‘‘piṇḍāpacāyanakammaṃ karissāmī’’ti visesaṃ nibbattesiṃ, bhanteti. Taṃ ṭhānaṃ sampattā catassopi parisā therassa sādhukāraṃ adaṃsu. Sakabhāvena saṇṭhātuṃ samattho nāma nāhosi. Thero saṅghamajjhe nisīditvā kathento kathentova ‘‘mayhaṃ kūṭāgāraṃ dārubhaṇḍakamahātissassa hatthena phuṭṭhakāleyeva calatū’’ti adhiṭṭhāya anupādisesāya nibbānadhātuyā parinibbāyi.

Kākavaṇṇatissamahārājā ‘‘eko kira thero parinibbuto’’ti sutvā vihāraṃ gantvā sakkārasammānaṃ katvā kūṭāgāraṃ sajjetvā theraṃ tattha āropetvā ‘‘idāni citakaṭṭhānaṃ gamissāmā’’ti ukkhipanto cāletuṃ nāsakkhi. Rājā bhikkhusaṅghaṃ pucchi – ‘‘atthi, bhante, therena kiñci kathita’’nti. Bhikkhū therena kathitavidhānaṃ ācikkhiṃsu. Rājā taṃ upāsakaṃ pakkosāpetvā ‘‘tayā ito sattadivasamatthake kassaci maggapaṭipannassa bhikkhuno puṭakabhattaṃ dinna’’nti pucchi. Āma, devāti. Kena te niyāmena dinnanti? So taṃ kāraṇaṃ sabbaṃ ārocesi. Atha naṃ rājā therassa kūṭāgāraṭṭhānaṃ pesesi – ‘‘gaccha taṃ theraṃ sañjāna, so vā añño vā’’ti. So gantvā sāṇiṃ ukkhipitvā therassa mukhaṃ disvā sañjānitvā dvīhi hatthehi hadayaṃ sandhārento rañño santikaṃ gantvā, ‘‘deva, mayhaṃ ayyo’’ti āha. Athassa rājā mahāpasādhanaṃ dāpesi. Taṃ pasādhetvā āgataṃ ‘‘gaccha bhātika mahātissa mayhaṃ, ayyāti vatvā kūṭāgāraṃ ukkhipā’’ti āha. Upāsako ‘‘sādhu, devā’’ti gantvā therassa pāde vanditvā ubhohi hatthehi ukkhipitvā attano matthake akāsi. Tasmiṃyeva khaṇe kūṭāgāraṃ ākāse uppatitvā citakamatthake patiṭṭhāsi. Tasmiṃ kāle citakassa catūhipi kaṇṇehi sayameva aggijālā uṭṭhahiṃsūti.

‘‘Mahantaṃ kho panetaṃ satthu dāyajjaṃ, yadidaṃ satta ariyadhanāni nāma, taṃ na sakkā kusītena gahetuṃ. Yathā hi vippaṭipannaṃ puttaṃ mātāpitaro ‘ayaṃ amhākaṃ aputto’ti paribāhiraṃ karonti, so tesaṃ accayena dāyajjaṃ na labhati, evaṃ kusītopi idaṃ ariyadhanadāyajjaṃ na labhati, āraddhavīriyova labhatī’’ti **dāyajjamahattaṃ paccavekkhatopi** uppajjati.

‘‘Mahā kho pana te satthā. Satthuno hi te mātukucchimhi paṭisandhiṃ gahaṇakālepi, abhinikkhamanepi, abhisambodhiyampi, dhammacakkappavattanayamakapāṭihāriyadevorohanaāyusaṅkhāravossajjanesupi, parinibbānakālepi dasasahassilokadhātu kampittha. Yuttaṃ nu te evarūpassa satthuno sāsane pabbajitvā kusītena bhavitu’’nti evaṃ **satthumahattaṃ paccavekkhatopi** uppajjati.

‘‘Jātiyāpi tvaṃ idāni na lāmakajātiko, asambhinnāya mahāsammatapaveṇiyā āgataokkākarājavaṃse jātosi, suddhodanamahārājassa ca mahāmāyādeviyā ca nattā, rāhulabhaddassa kaniṭṭho, tayā nāma evarūpena jinaputtena hutvā na yuttaṃ kusītena viharitu’’nti evaṃ **jātimahattaṃ paccavekkhatopi** uppajjati.

‘‘Sāriputtamoggallānā ceva asīti mahāsāvakā ca vīriyeneva lokuttaradhammaṃ paṭivijjhiṃsu, tvaṃ etesaṃ sabrahmacārīnaṃ maggaṃ paṭipajjasi, na paṭipajjasī’’ti evaṃ **sabrahmacārimahattaṃ paccavekkhatopi** uppajjati.

Kucchiṃ pūretvā ṭhitaajagarasadise vissaṭṭhakāyikacetasikavīriye kusītapuggale parivajjentassāpi, āraddhavīriye pahitatte puggale sevantassāpi, ṭhānanisajjādīsu viriyuppādanatthaṃ ninnapoṇapabbhāracittassāpi uppajjati. Tasmā ādikammiko kulaputto imehi ekādasahi kāraṇehi vīriyasambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā vīriyasambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Ekādasa dhammā **pītisambojjhaṅgassa** uppādāya saṃvattanti – buddhānussati, dhammasaṅghasīla^ cāgadevatānussati upasamānussati, lūkhapuggalaparivajjanatā, siniddhapuggalasevanatā, pasādanīyasuttantapaccavekkhaṇatā, tadadhimuttatāti.

Buddhaguṇe anussarantassāpi hi yāva upacārā sakalasarīraṃ pharamāno pītisambojjhaṅgo uppajjati, dhammasaṅghaguṇe anussarantassāpi, dīgharattaṃ akhaṇḍaṃ katvā rakkhitaṃ catupārisuddhisīlaṃ paccavekkhantassāpi, gihino dasasīlaṃ pañcasīlaṃ paccavekkhantassāpi, dubbhikkhabhayādīsu paṇītabhojanaṃ sabrahmacārīnaṃ datvā ‘‘evaṃnāma adamhā’’ti cāgaṃ paccavekkhantassāpi, gihinopi evarūpe kāle sīlavantānaṃ dinnadānaṃ paccavekkhantassāpi, yehi guṇehi samannāgatā devattaṃ pattā, tathārūpānaṃ guṇānaṃ attani atthitaṃ paccavekkhantassāpi, samāpattiyā vikkhambhite kilesā saṭṭhipi sattatipi vassāni na samudācarantīti paccavekkhantassāpi, cetiyadassanabodhidassanatheradassanesu asakkaccakiriyāya saṃsūcitalūkhabhāve buddhādīsu pasādasinehābhāvena gadrabhapiṭṭhe rajasadise lūkhapuggale parivajjentassāpi, buddhādīsu pasādabahule muducitte siniddhapuggale sevantassāpi, ratanattayaguṇaparidīpake pasādanīyasuttante paccavekkhantassāpi, ṭhānanisajjādīsu pītiuppādanatthaṃ ninnapoṇapabbhāracittassāpi uppajjati. Tasmā ādikammiko kulaputto imehi ekādasahi kāraṇehi pītisambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā pītisambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Satta dhammā **passaddhisambojjhaṅgassa** uppādāya saṃvattanti – paṇītabhojanasevanatā, utusukhasevanatā, iriyāpathasukhasevanatā, majjhattapayogatā, sāraddhakāyapuggalaparivajjanatā, passaddhakāyapuggalasevanatā, tadadhimuttatāti.

Paṇītañhi siniddhaṃ sappāyabhojanaṃ bhuñjantassāpi, sītuṇhesu ca utūsu ṭhānādīsu ca iriyāpathesu sappāyautuñca iriyāpathañca sevantassāpi passaddhi uppajjati. Yo pana mahāpurisajātiko sabbautuiriyāpathakkhamo hoti, na taṃ sandhāyetaṃ vuttaṃ. Yassa sabhāgavisabhāgatā atthi, tasseva visabhāge utuiriyāpathe vajjetvā sabhāge sevantassa uppajjati. Majjhattapayogo vuccati attano ca parassa ca kammassakatapaccavekkhaṇā. Iminā majjhattapayogena uppajjati. Yo leḍḍudaṇḍādīhi paraṃ viheṭhayamāno vicarati, evarūpaṃ sāraddhakāyaṃ puggalaṃ parivajjentassāpi, saṃyatapādapāṇiṃ passaddhakāyaṃ puggalaṃ sevantassāpi, ṭhānanisajjādīsu passaddhiuppādanatthāya ninnapoṇapabbhāracittassāpi uppajjati. Tasmā ādikammiko kulaputto imehi sattahi kāraṇehi passaddhisambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā passaddhisambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Ekādasa dhammā **samādhisambojjhaṅgassa** uppādāya saṃvattanti – vatthuvisadakiriyatā, indriyasamattapaṭipādanatā, nimittakusalatā, samaye cittassa paggaṇhanatā, samaye cittassa niggaṇhanatā, samaye sampahaṃsanatā, samaye ajjhupekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokkhapaccavekkhaṇatā, tadadhimuttatāti. Tattha **vatthuvisadakiriyatā** ca **indriyasamattapaṭipādanatā** ca vuttanayeneva veditabbā.

Nimittakusalatā nāma kasiṇanimittassa uggahakusalatā. **Samaye cittassa paggaṇhanatā**ti yasmiṃ samaye atisithilavīriyatādīhi līnaṃ cittaṃ hoti, tasmiṃ samaye dhammavicayavīriyapītisambojjhaṅgasamuṭṭhāpanena tassa paggaṇhanaṃ. **Samaye cittassa niggaṇhanatā**ti yasmiṃ samaye accāraddhavīriyatādīhi uddhataṃ cittaṃ hoti, tasmiṃ samaye passaddhisamādhiupekkhāsambojjhaṅgasamuṭṭhāpanena tassa niggaṇhanaṃ. **Samaye sampahaṃsanatā**ti yasmiṃ samaye cittaṃ paññāpayogamandatāya vā upasamasukhānadhigamena vā nirassādaṃ hoti, tasmiṃ samaye aṭṭhasaṃvegavatthupaccavekkhaṇena saṃvejeti. **Aṭṭha saṃvegavatthūni** nāma – jātijarābyādhimaraṇāni cattāri, apāyadukkhaṃ pañcamaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkhanti. Ratanattayaguṇānussaraṇena ca pasādaṃ janeti. Ayaṃ vuccati ‘‘samaye sampahaṃsanatā’’ti.

Samaye ajjhupekkhanatā nāma yasmiṃ samaye sammāpaṭipattiṃ āgamma alīnaṃ anuddhataṃ anirassādaṃ ārammaṇe samappavattaṃ samathavīthipaṭipannaṃ cittaṃ hoti, tadāssa paggahaniggahasampahaṃsanesu na byāpāraṃ āpajjati sārathi viya samappavattesu assesu. Ayaṃ vuccati ‘‘samaye ajjhupekkhanatā’’ti. **Asamāhitapuggalaparivajjanatā** nāma upacāraṃ vā appanaṃ vā appattānaṃ vikkhittacittānaṃ puggalānaṃ ārakā parivajjanaṃ. **Samāhitapuggalasevanatā** nāma upacārena vā appanāya vā samāhitacittānaṃ sevanā bhajanā payirupāsanā. **Tadadhimuttatā** nāma ṭhānanisajjādīsu samādhiuppādanatthaṃyeva ninnapoṇapabbhāracittatā. Evañhi paṭipajjato esa uppajjati. Tasmā ādikammiko kulaputto imehi ekādasahi kāraṇehi samādhisambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā samādhisambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti.

Pañca dhammā **upekhāsambojjhaṅgassa** uppādāya saṃvattanti – sattamajjhattatā, saṅkhāramajjhattatā, sattasaṅkhārakelāyanapuggalaparivajjanatā, sattasaṅkhāramajjhattapuggalasevanatā tadadhimuttatāti. Tattha dvīhākārehi **sattamajjhattataṃ** samuṭṭhāpeti ‘‘tvaṃ attano kammena āgantvā attanova kammena gamissasi, esopi attano kammena āgantvā attanova kammena gamissati, tvaṃ kaṃ kelāyasī’’ti evaṃ kammassakatapaccavekkhaṇena ca, ‘‘paramatthato sattoyeva natthi, so tvaṃ kaṃ kelāyasī’’ti evaṃ nissattapaccavekkhaṇena cāti. Dvīhevākārehi **saṅkhāramajjhattataṃ** samuṭṭhāpeti ‘‘idaṃ cīvaraṃ anupubbena vaṇṇavikārañceva jiṇṇabhāvañca upagantvā pādapuñchanacoḷakaṃ hutvā yaṭṭhikoṭiyā chaḍḍanīyaṃ bhavissati, sace panassa sāmiko bhaveyya, nāssa evaṃ vinassituṃ dadeyyā’’ti evaṃ assāmikabhāvapaccavekkhaṇena ca, ‘‘anaddhaniyaṃ idaṃ tāvakālika’’nti evaṃ tāvakālikabhāvapaccavekkhaṇena cāti. Yathā ca cīvare, evaṃ pattādīsupi yojanā kātabbā.

Sattasaṅkhārakelāyanapuggalaparivajjanatāti ettha yo puggalo gihī vā attano puttadhītādike, pabbajito vā attano antevāsikasamānupajjhāyakādike mamāyati, sahattheneva nesaṃ kesacchedanasūcikammacīvaradhovanarajanapattapacanādīni karoti, muhuttampi apassanto ‘‘asuko sāmaṇero kuhiṃ, asuko daharo kuhi’’nti bhantamigo viya ito cito ca oloketi, aññena kesacchedanādīnaṃ atthāya ‘‘muhuttaṃ tāva asukaṃ pesethā’’ti yāciyamānopi ‘‘amhepi taṃ attano kammaṃ na kārema, tumhe naṃ gahetvā kilamissathā’’ti na deti, ayaṃ **sattakelāyano** nāma. Yo pana cīvarapattathālakakattarayaṭṭhiādīni mamāyati, aññassa hatthena parāmasitumpi na deti, tāvakālikaṃ yācito ‘‘mayampi imaṃ dhanāyantā na paribhuñjāma, tumhākaṃ kiṃ dassāmā’’ti vadati, ayaṃ **saṅkhārakelāyano** nāma.

Yo pana tesu dvīsupi vatthūsu majjhatto udāsino, ayaṃ **sattasaṅkhāramajjhatto** nāma. Iti ayaṃ upekkhāsambojjhaṅgo evarūpaṃ sattasaṅkhārakelāyanapuggalaṃ ārakā parivajjentassāpi, sattasaṅkhāramajjhattapuggalaṃ sevantassāpi, ṭhānanisajjādīsu taduppādanatthaṃ ninnapoṇapabbhāracittassāpi uppajjati. Tasmā ādikammiko kulaputto imehi pañcahi kāraṇehi upekkhāsambojjhaṅgaṃ samuṭṭhāpetvā tadeva dhuraṃ katvā abhinivesaṃ paṭṭhapetvā anukkamena arahattaṃ gaṇhāti. So yāva arahattamaggā upekkhāsambojjhaṅgaṃ bhāveti nāma, phale patte bhāvito nāma hoti. Iti imepi satta bojjhaṅgā lokiyalokuttaramissakāva kathitā.

419. **Sammādiṭṭhiṃ bhāvetī**ti aṭṭhaṅgikassa maggassa ādibhūtaṃ sammādiṭṭhiṃ brūheti vaḍḍheti. Sesapadesupi eseva nayo. Ettha pana sammādassanalakkhaṇā **sammādiṭṭhi**. Sammāabhiniropanalakkhaṇo **sammāsaṅkappo**. Sammāpariggāhalakkhaṇā **sammāvācā**. Sammāsamuṭṭhāpanalakkhaṇo **sammākammanto**. Sammāvodāpanalakkhaṇo **sammāājīvo**. Sammāpaggahalakkhaṇo **sammāvāyāmo**. Sammāupaṭṭhānalakkhaṇā **sammāsati**. Sammāsamādhānalakkhaṇo **sammāsamādhi**.

Tesu ekekassa tīṇi tīṇi kiccāni honti. Seyyathidaṃ, sammādiṭṭhi tāva aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, nirodhaṃ ārammaṇaṃ karoti, sampayuttadhamme ca passati tappaṭicchādakamohavidhamanavasena asammohato. Sammāsaṅkappādayopi tatheva micchāsaṅkappādīni ca pajahanti, nirodhañca ārammaṇaṃ karonti. Visesato panettha sammāsaṅkappo sahajātadhamme sammā abhiniropeti, sammāvācā sammā pariggaṇhāti, sammākammanto sammā samuṭṭhāpeti, sammāājīvo sammā vodāpeti, sammāvāyāmo sammā paggaṇhāti, sammāsati sammā upaṭṭhāti, sammāsamādhi sammā padahati.

Api cesā sammādiṭṭhi nāma pubbabhāge nānākkhaṇā nānārammaṇā hoti, maggakāle ekakkhaṇā ekārammaṇā. Kiccato pana dukkhe ñāṇantiādīni cattāri nāmāni labhati. Sammāsaṅkappādayopi pubbabhāge nānakkhaṇā nānārammaṇā honti, maggakāle ekakkhaṇā ekārammaṇā. Tesu sammāsaṅkappo kiccato nekkhammasaṅkappo avihiṃsāsaṅkappo abyāpādasaṅkappoti tīṇi nāmāni labhati. Sammāvācādayo tayo pubbabhāge viratiyopi honti cetanāyopi, maggakkhaṇe pana viratiyova. Sammāvāyāmo sammāsatīti idampi dvayaṃ kiccato sammappadhānasatipaṭṭhānavasena cattāri nāmāni labhati. Sammāsamādhi pana pubbabhāgepi maggakkhaṇepi sammāsamādhiyeva.

Iti imesu aṭṭhasu dhammesu bhagavatā nibbānādhigamāya paṭipannassa yogino bahukārattā paṭhamaṃ sammādiṭṭhi desitā. Ayañhi ‘‘paññāpajjoto paññāsattha’’nti (dha. sa. 16, 20, 29, 34) ca vuttā. Tasmā etāya pubbabhāge vipassanāñāṇasaṅkhātāya sammādiṭṭhiyā avijjandhakāraṃ vidhamitvā kilesacore ghātento khemena yogāvacaro nibbānaṃ pāpuṇāti. Tena vuttaṃ – ‘‘nibbānādhigamāya paṭipannassa yogino bahukārattā paṭhamaṃ sammādiṭṭhi desitā’’ti.

Sammāsaṅkappo pana tassā bahukāro, tasmā tadanantaraṃ vutto. Yathā hi heraññiko hatthena parivattetvā parivattetvā cakkhunā kahāpaṇaṃ olokento ‘ayaṃ kūṭo, ayaṃ cheko’’ti jānāti, evaṃ yogāvacaropi pubbabhāge vitakkena vitakketvā vitakketvā vipassanāpaññāya olokayamāno ‘‘ime dhammā kāmāvacarā, ime dhammā rūpāvacarādayo’’ti jānāti. Yathā vā pana purisena koṭiyaṃ gahetvā parivattetvā parivattetvā dinnaṃ mahārukkhaṃ tacchako vāsiyā tacchetvā kamme upaneti, evaṃ vitakkena vitakketvā vitakketvā dinnadhamme yogāvacaro paññāya ‘‘ime dhammā kāmāvacarā, ime dhammā rūpāvacarā’’tiādinā nayena paricchinditvā kamme upaneti. Tena vuttaṃ – ‘‘sammāsaṅkappo pana tassā bahukāro, tasmā tadanantaraṃ vutto’’ti.

Svāyaṃ yathā sammādiṭṭhiyā, evaṃ sammāvācāyapi upakārako. Yathāha – ‘‘pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācaṃ bhindatī’’ti (ma. ni. 1.463). Tasmā tadanantaraṃ sammāvācā vuttā.

Yasmā pana idañcidañca karissāmāti paṭhamaṃ vācāya saṃvidahitvā loke kammante payojenti, tasmā vācā kāyakammassa upakārikāti sammāvācāya anantaraṃ sammākammanto vutto.

Catubbidhaṃ pana vacīduccaritaṃ, tividhaṃ kāyaduccaritaṃ pahāya ubhayasucaritaṃ pūrentasseva yasmā ājīvaṭṭhamakasīlaṃ pūreti, na itarassa. Tasmā tadubhayānantaraṃ sammāājīvo vutto.

Evaṃ suddhājīvena ‘‘parisuddho me ājīvo’’ti ettāvatā paritosaṃ katvā suttappamattena viharituṃ na yuttaṃ, atha kho sabbairiyāpathesu idaṃ vīriyamārabhitabbanti dassetuṃ tadanantaraṃ sammāvāyāmo vutto.

Tato āraddhavīriyenāpi kāyādīsu catūsu vatthūsu sati sūpaṭṭhitā kātabbāti dassanatthaṃ tadanantaraṃ sammāsati desitā.

Yasmā pana evaṃ sūpaṭṭhitā sati samādhissa upakārānupakārānaṃ dhammānaṃ gatiyo samanvesitvā pahoti ekattārammaṇe cittaṃ samādhetuṃ, tasmā sammāsatiyā anantaraṃ sammāsamādhi desitoti veditabbo. Iti ayampi aṭṭhaṅgiko maggo lokiyalokuttaramissakova kathito.

427. **Ajjhattaṃ rūpasaññī**tiādīsu ajjhattarūpe parikammavasena ajjhattaṃ rūpasaññī nāma hoti. Ajjhattañhi nīlaparikammaṃ karonto kese vā pitte vā akkhitārakāya vā karoti, pītaparikammaṃ karonto mede vā chaviyā vā hatthapādatalesu vā akkhīnaṃ pītakaṭṭhāne vā karoti, lohitaparikammaṃ karonto maṃse vā lohite vā jivhāya vā akkhīnaṃ rattaṭṭhāne vā karoti, odātaparikammaṃ karonto aṭṭhimhi vā dante vā nakhe vā akkhīnaṃ setaṭṭhāne vā karoti. Taṃ pana sunīlaṃ supītaṃ sulohitakaṃ suodātakaṃ na hoti, avisuddhameva hoti.

Eko bahiddhā rūpāni passatīti yassevaṃ parikammaṃ ajjhattaṃ uppannaṃ hoti, nimittaṃ pana bahiddhā. So evaṃ ajjhattaṃ parikammassa bahiddhā ca appanāya vasena ‘‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passatī’’ti vuccati. **Parittānī**ti avaḍḍhitāni. **Suvaṇṇadubbaṇṇānī**ti suvaṇṇāni vā honti dubbaṇṇāni vā, parittavaseneva idaṃ abhibhāyatanaṃ vuttanti veditabbaṃ. **Tāni abhibhuyyā**ti yathā nāma sampannagahaṇiko kaṭacchumattaṃ bhattaṃ labhitvā ‘‘kiṃ ettha bhuñjitabbaṃ atthī’’ti saṅkaḍḍhitvā ekakabalameva karoti, evameva ñāṇuttariko puggalo visadañāṇo ‘‘kiṃ ettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’’ti tāni rūpāni abhibhavitvā samāpajjati, saha nimittuppādenevettha appanaṃ pāpetīti attho. **Jānāmi passāmī**ti iminā panassa ābhogo kathito. So ca kho samāpattito vuṭṭhitassa, na antosamāpattiyaṃ. **Evaṃsaññī hotī**ti ābhogasaññāyapi jhānasaññāyapi evaṃsaññī hoti. Abhibhavasaññā hissa antosamāpattiyampi atthi, ābhogasaññā pana samāpattito vuṭṭhitasseva.

Appamāṇānīti vaḍḍhitappamāṇāni, mahantānīti attho. **Abhibhuyyā**ti ettha pana yathā mahagghaso puriso ekaṃ bhattavaḍḍhitakaṃ labhitvā ‘‘aññampi hotu, kiṃ etaṃ mayhaṃ karissatī’’ti taṃ na mahantato passati, evameva ñāṇuttaro puggalo visadañāṇo ‘‘kiṃ ettha samāpajjitabbaṃ, nayidaṃ appamāṇaṃ, na mayhaṃ cittekaggatākaraṇe bhāro atthī’’ti tāni abhibhavitvā samāpajjati, saha nimittuppādenevettha appanaṃ pāpetīti attho.

Ajjhattaṃ arūpasaññīti alābhitāya vā anatthikatāya vā ajjhattarūpe parikammasaññāvirahito.

Bahiddhā rūpāni passatīti yassa parikammampi nimittampi bahiddhāva uppannaṃ, so evaṃ bahiddhā parikammassa ceva appanāya ca vasena ‘‘ajjhattaṃ arūpasaññī ekova bahiddhā rūpāni passatī’’ti vuccati. Sesamettha catutthaabhibhāyatane vuttanayameva. Imesu pana catūsu parittaṃ vitakkacaritavasena āgataṃ, appamāṇaṃ mohacaritavasena, suvaṇṇaṃ dosacaritavasena, dubbaṇṇaṃ rāgacaritavasena. Etesañhi etāni sappāyāni, sā ca nesaṃ sappāyatā vitthārato visuddhimagge cariyaniddese vuttā.

Pañcamaabhibhāyatanādīsu **nīlānī**ti sabbasaṅgāhakavasena vuttaṃ. **Nīlavaṇṇānī**ti vaṇṇavasena. **Nīlanidassanānī**ti nidassanavasena, apaññāyamānavivarāni asambhinnavaṇṇāni ekanīlāneva hutvā dissantīti vuttaṃ hoti. **Nīlanibhāsānī**ti idaṃ pana obhāsavasena vuttaṃ, nīlobhāsāni nīlappabhāyuttānīti attho. Etena nesaṃ suvisuddhataṃ dasseti. Visuddhavaṇṇavaseneva hi imāni cattāri abhibhāyatanāni vuttāni. ‘‘Nīlakasiṇaṃ gaṇhanto nīlasmiṃ nimittaṃ gaṇhāti pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā’’tiādikaṃ panettha kasiṇakaraṇañca parikammañca appanāvidhānañca sabbaṃ visuddhimagge vitthārato vuttameva. Imāni pana aṭṭha abhibhāyatanajjhānāni vaṭṭānipi honti vaṭṭapādakānipi vipassanāpādakānipi diṭṭhadhammasukhavihārānipi abhiññāpādakānipi nirodhapādakānipi, lokiyāneva pana na lokuttarānīti veditabbāni.

435. **Rūpī rūpāni passatī**ti ettha ajjhattaṃ kesādīsu nīlakasiṇādīsu nīlakasiṇādivasena uppāditaṃ rūpajjhānaṃ rūpaṃ, taṃ assa atthīti rūpī. **Bahiddhā rūpāni passatī**ti bahiddhāpi nīlakasiṇādīni rūpāni jhānacakkhunā passati. Iminā ajjhattabahiddhāvatthukesu kasiṇesu uppāditajjhānassa puggalassa cattāripi rūpāvacarajjhānāni dassitāni. **Ajjhattaṃ arūpasaññī**ti ajjhattaṃ na rūpasaññī, attano kesādīsu anuppāditarūpāvacarajjhānoti attho. Iminā bahiddhāparikammaṃ katvā bahiddhāva uppāditajjhānassa puggalassa rūpāvacarajjhānāni dassitāni.

Subhantveva adhimutto hotīti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāyaṃ subhanti ābhogo natthi, yo pana visuddhaṃ subhaṃ kasiṇārammaṇaṃ katvā viharati, so yasmā ‘‘subhanti adhimutto hotī’’ti vattabbataṃ āpajjati, tasmā evaṃ desanā katā. Paṭisambhidāmagge pana ‘‘kathaṃ subhantveva adhimutto hotīti vimokkho – idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati…pe… mettāya bhāvitattā sattā appaṭikkūlā honti. Karuṇāsahagatena…pe… muditāsahagatena…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati…pe… upekkhāya bhāvitattā sattā appaṭikkūlā honti. Evaṃ subhantveva adhimutto hotīti vimokkho’’ti (paṭi. ma. 1.212) vuttaṃ. **Sabbaso rūpasaññāna**ntiādīsu yaṃ vattabbaṃ, taṃ sabbaṃ visuddhimagge vuttameva.

443. **Pathavikasiṇaṃ bhāvetī**ti ettha pana sakalaṭṭhena kasiṇaṃ, pathavi eva kasiṇaṃ **pathavikasiṇaṃ**. Parikammapathaviyāpi uggahanimittassāpi paṭibhāganimittassāpi taṃ nimittaṃ ārammaṇaṃ katvā uppannajjhānassāpi etaṃ adhivacanaṃ. Idha pana pathavikasiṇārammaṇaṃ jhānaṃ adhippetaṃ. Taṃ hesa bhāveti. **Āpokasiṇā**dīsupi eseva nayo.

Imāni pana kasiṇāni bhāventena sīlāni sodhetvā parisuddhasīle patiṭṭhitena yvāssa dasasu palibodhesu palibodho atthi, taṃ upacchinditvā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasaṅkamitvā attano cariyānukūlavasena yaṃ yassa sappāyaṃ, taṃ tena gahetvā kasiṇabhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe viharantena khuddakapalibodhupacchedaṃ katvā sabbaṃ bhāvanāvidhānaṃ aparihāpentena bhāvetabbāni. Ayamettha saṅkhepo, vitthāro pana visuddhimagge (visuddhi. 1.38 ādayo) vutto. Kevalañhi tattha viññāṇakasiṇaṃ nāgataṃ, taṃ atthato ākāsakasiṇe pavattaviññāṇaṃ. Tañca kho ārammaṇavasena vuttaṃ, na samāpattivasena. Tañhi anantaṃ viññāṇanti ārammaṇaṃ katvā esa viññāṇañcāyatanasamāpattiṃ bhāvento viññāṇakasiṇaṃ bhāvetīti vuccati. Imānipi dasa kasiṇāni vaṭṭānipi honti vaṭṭapādakānipi vipassanāpādakānipi diṭṭhadhammasukhavihāratthānipi abhiññāpādakānipi nirodhapādakānipi, lokiyāneva pana na lokuttarānīti.

453. **Asubhasaññaṃ bhāvetī**ti asubhasaññā vuccati uddhumātakādīsu dasasu ārammaṇesu uppannā paṭhamajjhānasahagatā saññā, taṃ bhāveti brūheti vaḍḍheti, anuppannaṃ uppādeti, uppannaṃ anurakkhatīti attho. Dasannaṃ pana asubhānaṃ bhāvanānayo sabbo visuddhimagge (visuddhi. 1.102 ādayo) vitthāritoyeva. **Maraṇasaññaṃ bhāvetī**ti sammutimaraṇaṃ, khaṇikamaraṇaṃ, samucchedamaraṇanti tividhampi maraṇaṃ ārammaṇaṃ katvā uppajjanakasaññaṃ bhāveti, anuppannaṃ uppādeti, uppannaṃ anurakkhatīti attho. Heṭṭhā vuttalakkhaṇā vā maraṇassatiyeva idha maraṇasaññāti vuttā, taṃ bhāveti uppādeti vaḍḍhetīti attho. Bhāvanānayo panassā visuddhimagge (visuddhi. 1.167 ādayo) vitthāritoyeva. **Āhāre paṭikūlasaññaṃ bhāvetī**ti asitapītādibhede kabaḷīkāre āhāre gamanapaṭikūlādīni nava paṭikūlāni paccavekkhantassa uppajjanakasaññaṃ bhāveti, uppādeti vaḍḍhetīti attho. Tassāpi bhāvanānayo visuddhimagge vitthāritoyeva. **Sabbaloke anabhiratisaññaṃ bhāvetī**ti sabbasmimpi tedhātuke loke anabhiratisaññaṃ ukkaṇṭhitasaññaṃ bhāvetīti attho. **Aniccasaññaṃ bhāvetī**ti pañcannaṃ upādānakkhandhānaṃ udayabbayaññathattapariggāhikaṃ pañcasu khandhesu aniccanti uppajjanakasaññaṃ bhāveti. **Anicce dukkhasaññaṃ bhāvetī**ti anicce khandhapañcake paṭipīḷanasaṅkhātadukkhalakkhaṇapariggāhikaṃ dukkhanti uppajjanakasaññaṃ bhāveti. **Dukkhe anattasaññaṃ bhāvetī**ti paṭipīḷanaṭṭhena dukkhe khandhapañcake avasavattanākārasaṅkhātaanattalakkhaṇapariggāhikaṃ anattāti uppajjanakasaññaṃ bhāveti. **Pahānasaññaṃ bhāvetī**ti pañcavidhaṃ pahānaṃ ārammaṇaṃ katvā uppajjanakasaññaṃ bhāveti. **Virāgasaññaṃ bhāvetī**ti pañcavidhameva virāgaṃ ārammaṇaṃ katvā uppajjanakasaññaṃ bhāveti. **Nirodhasaññaṃ bhāvetī**ti saṅkhāranirodhaṃ ārammaṇaṃ katvā uppajjanakasaññaṃ bhāveti. Nibbānaṃ ārammaṇaṃ katvā uppajjanakasaññantipi vadanti. Ettha ca sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññāti imāhi tīhi saññāhi balavavipassanā kathitā. Puna aniccasaññaṃ bhāvetītiādikāhi dasahi saññāhi vipassanāsamārambhova kathito.

473. **Buddhānussati**ntiādīni vuttatthāneva.

483. **Paṭhamajjhānasahagata**nti paṭhamajjhānena saddhiṃ gataṃ pavattaṃ, paṭhamajjhānasampayuttanti attho. **Saddhindriyaṃ bhāvetī**ti paṭhamajjhānasahagataṃ katvā saddhindriyaṃ bhāveti brūheti vaḍḍheti. Esa nayo sabbattha.

Aparaaccharāsaṅghātavaggavaṇṇanā.

19. Kāyagatāsativaggavaṇṇanā

563. **Cetasā phuṭo**ti ettha duvidhaṃ pharaṇaṃ āpopharaṇañca dibbacakkhupharaṇañca. Tattha āpokasiṇaṃ samāpajjitvā āpena pharaṇaṃ āpopharaṇaṃ nāma. Evaṃ phuṭepi mahāsamudde sabbā samuddaṅgamā kunnadiyo antogadhāva honti. Ālokaṃ pana vaḍḍhetvā dibbacakkhunā sakalasamuddadassanaṃ dibbacakkhupharaṇaṃ nāma. Evaṃ phuṭepi mahāsamudde sabbā mahāsamuddaṅgamā kunnadiyo antogadhāva honti. **Antogadhā tassā**ti tassa bhikkhuno bhāvanāya abbhantaragatāva honti. **Vijjābhāgiyā**ti ettha sampayogavasena vijjaṃ bhajantīti vijjābhāgiyā, vijjābhāge vijjākoṭṭhāse vattantītipi vijjābhāgiyā. Tattha vipassanāñāṇaṃ manomayiddhi cha abhiññāti aṭṭha vijjā, purimena atthena tāhi sampayuttadhammāpi vijjābhāgiyā. Pacchimena atthena tāsu yā kāci ekā vijjā vijjā, sesā vijjābhāgiyāti evaṃ vijjāpi vijjāsampayuttadhammāpi vijjābhāgiyāteva veditabbā.

564. **Mahato saṃvegāyā**ti mahantassa saṃvegassa atthāya. Uparipadadvayepi eseva nayo. Ettha ca mahāsaṃvego nāma vipassanā, mahāattho nāma cattāro maggā, mahāyogakkhemo nāma cattāri sāmaññaphalāni. Atha vā mahāsaṃvego nāma saha vipassanāya maggo, mahāattho nāma cattāri sāmaññaphalāni, mahāyogakkhemo nāma nibbānaṃ. **Satisampajaññāyā**ti satiyā ca ñāṇassa ca atthāya. **Ñāṇadassanapaṭilābhāyā**ti dibbacakkhuñāṇāya. **Diṭṭhadhammasukhavihārāyā**ti imasmiṃyeva paccakkhe attabhāve sukhavihāratthāya. **Vijjāvimuttiphalasacchikiriyāyā**ti vijjāvimuttīnaṃ phalassa paccavekkhakaraṇatthāya. Ettha ca vijjāti maggapaññā, vimuttīti taṃsampayuttā sesadhammā. Tesaṃ phalaṃ nāma arahattaphalaṃ, tassa sacchikiriyāyāti attho.

571. **Kāyopi passambhatī**ti nāmakāyopi karajakāyopi passambhati, vūpasantadaratho hoti. **Vitakkavicārāpī**ti ete dhammā dutiyajjhānena vūpasammanti nāma, idha pana oḷārikavūpasamaṃ sandhāya vuttaṃ. **Kevalā**ti sakalā, sabbe niravasesāti attho. **Vijjābhāgiyā**ti vijjākoṭṭhāsiyā, te heṭṭhā vibhajitvā dassitāva.

574. **Avijjā pahīyatī**ti aṭṭhasu ṭhānesu vaṭṭamūlakaṃ bahalandhakāraṃ mahātamaṃ aññāṇaṃ pahīyati. **Vijjā uppajjatī**ti arahattamaggavijjā uppajjati. **Asmimāno pahīyatī**ti asmīti navavidho māno pahīyati. **Anusayā**ti satta anusayā. **Saṃyojanānī**ti dasa saṃyojanāni.

575. **Paññāpabhedāyā**ti paññāya pabhedagamanatthaṃ. **Anupādāparinibbānāyā**ti apaccayaparinibbānassa sacchikiriyatthāya.

576. **Anekadhātupaṭivedho hotī**ti aṭṭhārasannaṃ dhātūnaṃ lakkhaṇapaṭivedho hoti. **Nānādhātupaṭivedho hotī**ti tāsaṃyeva aṭṭhārasannaṃ dhātūnaṃ nānābhāvena lakkhaṇapaṭivedho hoti. **Anekadhātupaṭisambhidā hotī**ti iminā dhātubhedañāṇaṃ kathitaṃ. Dhātupabhedañāṇaṃ nāma ‘‘imāya dhātuyā ussannāya idaṃ nāma hotī’’ti jānanapaññā. Taṃ panetaṃ dhātubhedañāṇaṃ na sabbesaṃ hoti, buddhānameva nippadesaṃ hoti. Taṃ sammāsambuddhena sabbaso na kathitaṃ. Kasmā? Tasmiṃ kathite attho natthīti.

584. **Paññāpaṭilābhāyā**tiādīni soḷasa padāni paṭisambhidāmagge ‘‘sappurisasaṃsevo, saddhammasavanaṃ, yonisomanasikāro, dhammānudhammapaṭipatti. Ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā paññāpaṭilābhāya saṃvattanti …pe… nibbedhikapaññatāya saṃvattantī’’ti evaṃ mātikaṃ ṭhapetvā vitthāritāneva. Vuttañhetaṃ (paṭi. ma. 3.4) –

Paññāpaṭilābhāya saṃvattantīti. ‘‘Katamo paññāpaṭilābho? Catunnaṃ maggañāṇānaṃ, catunnaṃ phalañāṇānaṃ, catunnaṃ paṭisambhidāñāṇānaṃ, channaṃ abhiññāñāṇānaṃ, tesattatīnaṃ ñāṇānaṃ, sattasattatīnaṃ ñāṇānaṃ lābho paṭilābho pattisampatti phassanā sacchikiriyā upasampadā, paññāpaṭilābhāya saṃvattantīti ayaṃ paññāpaṭilābho.

Paññāvuddhiyā saṃvattantīti. ‘‘Katamā paññāvuddhi? Sattannañca sekkhānaṃ puthujjanakalyāṇakassa ca paññā vaḍḍhati, arahato paññā vaḍḍhitavaḍḍhanā, paññāvuddhiyā saṃvattantīti ayaṃ paññāvuddhi.

Paññāvepullāya saṃvattantīti. ‘‘Katamaṃ paññāvepullaṃ? Sattannañca sekkhānaṃ puthujjanakalyāṇakassa ca paññā vepullaṃ gacchati, arahato paññā vepullaṃ gatā, paññāvepullāya saṃvattantīti idaṃ paññāvepullaṃ.

Mahāpaññatāya saṃvattantīti. ‘‘Katamā mahāpaññā? Mahante atthe pariggaṇhātīti mahāpaññā, mahante dhamme…pe… mahantā niruttiyo, mahantāni paṭibhānāni, mahante sīlakkhandhe, mahante samādhipaññāvimuttivimuttiñāṇadassanakkhandhe, mahantāni ṭhānāṭṭhānāni, mahantā vihārasamāpattiyo, mahantāni ariyasaccāni, mahante satipaṭṭhāne, sammappadhāne, iddhipāde, mahantāni indriyāni, mahantāni balāni, mahante bojjhaṅge, mahante ariyamagge, mahantāni sāmaññaphalāni, mahābhiññāyo, mahantaṃ paramatthaṃ nibbānaṃ pariggaṇhātīti mahāpaññā, mahāpaññatāya saṃvattantīti ayaṃ mahāpaññā.

Puthupaññatāya saṃvattantīti. ‘‘Katamā puthupaññā? Puthu nānākkhandhesu ñāṇaṃ pavattatīti puthupaññā. Puthu nānādhātūsu, puthu nānāāyatanesu, puthu nānāpaṭiccasamuppādesu, puthu nānāsuññatamanupalabbhesu, puthu nānāatthesu, dhammesu, niruttīsu, paṭibhānesu, puthu nānāsīlakkhandhesu, samādhipaññāvimuttivimuttiñāṇadassanakkhandhesu, puthu nānāṭhānāṭṭhānesu, puthu nānāvihārasamāpattīsu, puthu nānāariyasaccesu, puthu nānāsatipaṭṭhānesu, sammappadhānesu, iddhipādesu, indriyesu, balesu, bojjhaṅgesu, puthu nānāariyamaggesu, puthu nānāsāmaññaphalesu, puthu nānāabhiññāsu ñāṇaṃ pavattatīti puthupaññā. Puthu nānājanasādhāraṇe dhamme samatikkamma paramatthe nibbāne ñāṇaṃ pavattatīti puthupaññā. Puthupaññatāya saṃvattantīti ayaṃ puthupaññā.

Vipulapaññatāya saṃvattantīti. ‘‘Katamā vipulapaññā? Vipule atthe parigaṇhātīti vipulapaññā…pe… vipulaṃ paramatthaṃ nibbānaṃ parigaṇhātīti vipulapaññā, vipulapaññatāya saṃvattantīti ayaṃ vipulapaññā.

Gambhīrapaññatāya saṃvattantīti. ‘‘Katamā gambhīrapaññā? Gambhīresu khandhesu ñāṇaṃ pavattatīti gambhīrapaññā. Puthupaññāsadiso vitthāro. Gambhīre paramatthe nibbāne ñāṇaṃ pavattatīti gambhīrapaññā, gambhīrapaññatāya saṃvattantīti ayaṃ gambhīrapaññā.

Asāmantapaññatāya saṃvattantīti. ‘‘Katamā asāmantapaññā? Yassa puggalassa atthavavatthānato atthapaṭisambhidā adhigatā hoti sacchikatā phassitā paññāya. Dhammaniruttipaṭibhānavavatthānato paṭibhānapaṭisambhidā adhigatā hoti sacchikatā phassitā paññāya, tassa atthe ca dhamme ca niruttiyā ca paṭibhāne ca na añño koci sakkoti abhisambhavituṃ, anabhisambhavanīyo ca so aññehīti asāmantapañño.

Puthujjanakalyāṇakassa paññā aṭṭhamakassa paññāya dūre vidūre suvidūre na santike na sāmantā, puthujjanakalyāṇakaṃ upādāya aṭṭhamako asāmantapañño. Aṭṭhamakassa paññā sotāpannassa paññāya dūre…pe… aṭṭhamakaṃ upādāya sotāpanno asāmantapañño. Sotāpannassa paññā sakadāgāmissa paññāya. Sakadāgāmissa paññā anāgāmissa paññāya. Anāgāmissa paññā arahato paññāya. Arahato paññā paccekabuddhassa paññāya dūre vidūre suvidūre na santike na sāmantā, arahantaṃ upādāya paccekabuddho asāmantapañño. Paccekabuddhañca sadevakañca lokaṃ upādāya tathāgato arahaṃ sammāsambuddho aggo asāmantapañño.

Paññāpabhedakusalo pabhinnañāṇo…pe… te pañhaṃ abhisaṅkharitvā abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti gūḷhāni ca paṭicchannāni ca, kathitā visajjitā ca te pañhā bhagavatā honti niddiṭṭhakāraṇā, upakkhittakā ca te bhagavatā sampajjanti. Atha kho bhagavā tattha atirocati yadidaṃ paññāyāti aggo asāmantapañño, asāmantapaññatāya saṃvattantīti ayaṃ asāmantapaññā.

Bhūripaññatāya saṃvattantīti. ‘‘Katamā bhūripaññā? Rāgaṃ abhibhuyyatīti bhūripaññā, abhibhavitāti bhūripaññā. Dosaṃ, mohaṃ, kodhaṃ, upanāhaṃ, makkhaṃ, palāsaṃ, issaṃ, macchariyaṃ, māyaṃ, sāṭheyyaṃ, thambhaṃ, sārambhaṃ, mānaṃ, atimānaṃ, madaṃ, pamādaṃ, sabbe kilese, sabbe duccarite, sabbe abhisaṅkhāre, sabbe bhavagāmikamme abhibhuyyatīti bhūripaññā, abhibhavitāti bhūripaññā. Rāgo ari, taṃ ariṃ maddanipaññāti bhūripaññā, doso, moho…pe… sabbe bhavagāmikammā ari, taṃ ariṃ maddanipaññāti bhūripaññā. Bhūri vuccati pathavī, tāya pathavisamāya vitthatāya vipulāya paññāya samannāgatoti bhūripañño. Apica paññāya etaṃ adhivacanaṃ bhūri medhā pariṇāyikāti, bhūripaññatāya saṃvattantīti ayaṃ bhūripaññā.

Paññābāhullāya saṃvattantīti. ‘‘Katamaṃ paññābāhullaṃ? Idhekacco paññāgaruko hoti paññācarito paññāsayo paññādhimutto paññādhajo paññāketu paññādhipateyyo vicayabahulo pavicayabahulo okkhāyanabahulo samokkhāyanabahulo sampekkhāyanadhammo vibhūtavihārī taccarito taggaruko tabbahulo tanninno tappoṇo tappabbhāro tadadhimutto tadādhipateyyo, yathā gaṇagaruko vuccati gaṇabāhulikoti, cīvaragaruko pattagaruko senāsanagaruko vuccati senāsanabāhulikoti, evamevaṃ idhekacco paññāgaruko hoti paññācarito…pe… tadādhipateyyo, paññābāhullāya saṃvattantīti idaṃ paññābāhullaṃ.

Sīghapaññatāya saṃvattantīti. ‘‘Katamā sīghapaññā? Sīghaṃ sīghaṃ sīlāni paripūretīti sīghapaññā. Sīghaṃ sīghaṃ indriyasaṃvaraṃ, bhojane mattaññutaṃ, jāgariyānuyogaṃ, sīlakkhandhaṃ, samādhi-paññā-vimutti-vimuttiñāṇadassanakkhandhaṃ paripūretīti sīghapaññā. Sīghaṃ sīghaṃ ṭhānāṭṭhānāni paṭivijjhati. Vihārasamāpattiyo paripūreti. Ariyasaccāni paṭivijjhati. Satipaṭṭhāne bhāveti. Sammappadhāne iddhipāde indriyāni balāni bojjhaṅge ariyamaggaṃ bhāvetīti sīghapaññā. Sīghaṃ sīghaṃ sāmaññaphalāni sacchikarotīti sīghapaññā. Sīghaṃ sīghaṃ abhiññāyo paṭivijjhatīti sīghapaññā. Sīghaṃ sīghaṃ paramatthaṃ nibbānaṃ sacchikarotīti sīghapaññā, sīghapaññatāya saṃvattantīti ayaṃ sīghapaññā.

Lahupaññatāya saṃvattantīti. ‘‘Katamā lahupaññā? Lahuṃ lahuṃ sīlāni paripūretīti lahupaññā…pe… lahupaññatāya saṃvattantīti ayaṃ lahupaññā.

Hāsapaññatāya saṃvattantīti. ‘‘Katamā hāsapaññā? Idhekacco vedabahulo tuṭṭhibahulo hāsabahulo pāmojjabahulo sīlāni paripūretīti hāsapaññā…pe… paramatthaṃ nibbānaṃ sacchikarotīti hāsapaññā, hāsapaññatāya saṃvattantīti ayaṃ hāsapaññā.

Javanapaññatāya saṃvattantīti. ‘‘Katamā javanapaññā? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, yā kāci vedanā, yā kāci saññā, ye keci saṅkhārā, yaṃkiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ aniccato khippaṃ javatīti javanapaññā, dukkhato, anattato khippaṃ javatīti javanapaññā. Cakkhuṃ…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccato, dukkhato, anattato khippaṃ javatīti javanapaññā. Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatīti javanapaññā…pe… jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā. Rūpaṃ…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā, javanapaññatāya saṃvattantīti ayaṃ javanapaññā.

Tikkhapaññatāya saṃvattantīti. ‘‘Katamā tikkhapaññā? Khippaṃ kilese chindatīti tikkhapaññā. Uppannaṃ kāmavitakkaṃ, vyāpādavitakkaṃ, vihiṃsāvitakkaṃ uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā. Uppannaṃ rāgaṃ, dosaṃ, mohaṃ…pe… sabbe bhavagāmikamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā. Ekasmiṃ āsane cattāro ariyamaggā cattāri sāmaññaphalāni catasso paṭisambhidāyo cha abhiññāyo adhigatā honti sacchikatā phassitā paññāyāti tikkhapaññā, tikkhapaññatāya saṃvattantīti ayaṃ tikkhapaññā.

Nibbedhikapaññatāya saṃvattantīti. ‘‘Katamā nibbedhikapaññā? Idhekacco sabbasaṅkhāresu ubbegabahulo hoti uttāsabahulo ukkaṇṭhanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaṅkhāresu, anibbiddhapubbaṃ appadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā, anibbiddhapubbaṃ appadālitapubbaṃ dosakkhandhaṃ, mohakkhandhaṃ, kodhaṃ, upanāhaṃ…pe… sabbe bhavagāmikamme nibbijjhati padāletīti nibbedhikapaññā, nibbedhikapaññatāya saṃvattantīti ayaṃ nibbedhikapaññā’’.

Evaṃ paṭisambhidāmagge vuttanayenevettha attho veditabbo. Kevalañhi tattha bahuvacanaṃ, idha ekavacananti ayameva viseso. Sesaṃ tādisamevāti. Imā ca pana soḷasa mahāpaññā lokiyalokuttaramissakāva kathitā.

Kāyagatāsativaggavaṇṇanā.

20. Amatavaggavaṇṇanā

600-611. **Amataṃ te, bhikkhave, na paribhuñjantī**ti maraṇavirahitaṃ nibbānaṃ na paribhuñjantīti attho. Nanu ca nibbānaṃ lokuttaraṃ, kāyagatāsati lokiyā, kathaṃ taṃ paribhuñjantā amataṃ paribhuñjantīti? Taṃ bhāvetvā adhigantabbato. Kāyagatañhi satiṃ bhāvento amatamadhigacchati, abhāvento nādhigacchati. Tasmā evaṃ vuttaṃ. Etenupāyena sabbattha attho veditabbo. Api cettha **viraddha**nti virādhitaṃ nādhigataṃ. **Āraddha**nti paripuṇṇaṃ. **Pamādiṃsū**ti pamajjanti. **Pamuṭṭha**nti sammuṭṭhaṃ vissaritaṃ naṭṭhaṃ vā. **Āsevita**nti ādito sevitaṃ. **Bhāvita**nti vaḍḍhitaṃ. **Bahulīkata**nti punappunaṃ kataṃ. **Anabhiññāta**nti ñātaabhiññāya ajānitaṃ. **Apariññāta**nti ñātapariññāvaseneva apariññātaṃ. **Asacchikata**nti apaccakkhakataṃ. Sesaṃ sabbattha uttānatthamevāti.

Amatavaggavaṇṇanā.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya sahassasuttantaparimāṇassa

Ekakanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Ekakanipāta-ṭīkā

Ganthārambhakathā

Anantañāṇaṃ karuṇāniketaṃ,
Namāmi **nāthaṃ** jitapañcamāraṃ;
Dhammaṃ visuddhaṃ bhavanāsahetuṃ,
Saṅghañca seṭṭhaṃ hatasabbapāpaṃ.

Kassapaṃ taṃ mahātheraṃ, saṅghassa pariṇāyakaṃ;
Dīpasmiṃ tambapaṇṇimhi, sāsanodayakārakaṃ.

Paṭipattiparādhīnaṃ, sadāraññanivāsinaṃ;
Pākaṭaṃ gagane canda-maṇḍalaṃ viya sāsane.

Saṅghassa pitaraṃ vande, vinaye suvisāradaṃ;
Yaṃ nissāya vasantohaṃ, vuḍḍhippattosmi sāsane.

Anutheraṃ mahāpaññaṃ, **sumedhaṃ** sutivissutaṃ;
Avikhaṇḍitasīlādi-parisuddhaguṇodayaṃ.

Bahussutaṃ satimantaṃ, dantaṃ santaṃ samāhitaṃ;
Namāmi sirasā dhīraṃ, garuṃ me gaṇavācakaṃ.

Āgatāgamatakkesu, saddasatthanayaññusu;
Yassantevāsibhikkhūsu, sāsanaṃ suppatiṭṭhitaṃ.

Yo sīhaḷindo dhitimā yasassī,
Uḷārapañño nipuṇo kalāsu;
Jāto visuddhe ravisomavaṃse,
Mahabbalo abbhutavuttitejo.

Jitvārivaggaṃ atiduppasayhaṃ,
Anaññasādhāraṇavikkamena;
Pattābhiseko jinadhammasevī,
Abhippasanno ratanattayamhi.

Ciraṃ vibhinne jinasāsanasmiṃ,
Paccatthike suṭṭhu viniggahetvā;
Sudhaṃva sāmaggirasaṃ pasatthaṃ,
Pāyesi bhikkhū parisuddhasīle.

Katvā vihāre vipule ca ramme,
Tatrappitenekasahassasaṅkhe;
Bhikkhū asese catupaccayehi,
Santappayanto suciraṃ akhaṇḍaṃ.

Saddhammavuddhiṃ abhikaṅkhamāno,
Sayampi bhikkhū anusāsayitvā;
Niyojayaṃ ganthavipassanāsu,
Akāsi vuddhiṃ jinasāsanassa.

Tenāhamaccantamanuggahīto,
Anaññasādhāraṇasaṅgahena;
Yasmā parakkantabhujavhayena,
Ajjhesito bhikkhugaṇassa majjhe.

Tasmā anuttānapadānamatthaṃ,
Seṭṭhāya aṅguttaravaṇṇanāya;
Sandassayissaṃ sakalaṃ suboddhuṃ,
Nissāya pubbācariyappabhāvaṃ.

Ganthārambhakathāvaṇṇanā

1. Saṃvaṇṇanārambhe ratanattayaṃ namassitukāmo tassa visiṭṭhaguṇayogasandassanatthaṃ **''karuṇāsītalahadaya''**ntiādimāha. Visiṭṭhaguṇayogena hi vandanārahabhāvo, vandanārahe ca katā vandanā yathādhippetamatthaṃ sādheti. Ettha ca saṃvaṇṇanārambhe ratanattayappaṇāmakaraṇappayojanaṃ tattha tattha bahudhā papañcenti ācariyā, mayaṃ pana idhādhippetameva payojanaṃ dassayissāma, tasmā saṃvaṇṇanārambhe ratanattayappaṇāmakaraṇaṃ yathāpaṭiññātasaṃvaṇṇanāya anantarāyena parisamāpanatthanti veditabbaṃ. Idameva hi payojanaṃ ācariyena idhādhippetaṃ. Tathā hi vakkhati –

''Iti me pasannamatino, ratanattayavandanāmayaṃ puññaṃ;
Yaṃ suvihatantarāyo, hutvā tassānubhāvenā''ti.

Ratanattayappaṇāmakaraṇena cettha yathāpaṭiññātasaṃvaṇṇanāya anantarāyena parisamāpanaṃ ratanattayapūjāya paññāpāṭavato, tāya paññāpāṭavañca rāgādimalavidhamanato. Vuttañhetaṃ –

> ''Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hotī''tiādi (a. ni. 6.10; 11.11).

Tasmā ratanattayapūjanena vikkhālitamalāya paññāya pāṭavasiddhi.

Atha vā ratanattayapūjanassa paññāpadaṭṭhānasamādhihetuttā paññāpāṭavaṃ. Vuttañhi tassa samādhihetuttaṃ –

> ''Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyatī''ti (a. ni. 6.10; 11.11).

Samādhissa ca paññāya padaṭṭhānabhāvo vuttoyeva – ''samāhito yathābhūtaṃ pajānātī''ti (saṃ. ni. 3.5; 4.99; 5.1071). Tato evaṃ paṭubhūtāya paññāya paṭiññāmahattakataṃ khedamabhibhuyya anantarāyena saṃvaṇṇanaṃ samāpayissati.

Atha vā ratanattayapūjāya āyuvaṇṇasukhabalavaḍḍhanato anantarāyena parisamāpanaṃ veditabbaṃ. Ratanattayappaṇāmena hi āyuvaṇṇasukhabalāni vaḍḍhanti. Vuttañhetaṃ –

''Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;

> Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ bala''nti. (dha. pa. 109) –

Tato āyuvaṇṇasukhabalavuddhiyā hoteva kāriyaniṭṭhānaṃ.

Atha vā ratanattayagāravassa paṭibhānāparihānāvahattā. Aparihānāvahañhi tīsupi ratanesu gāravaṃ. Vuttañhetaṃ –

> ''Sattime, bhikkhave, aparihānīyā dhammā. Katame satta? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, sovacassatā, kalyāṇamittatā''ti (a. ni. 7.34).

Hoteva ca tato paṭibhānāparihānena yathāpaṭiññātaparisamāpanaṃ.

Atha vā pasādavatthūsu pūjāya puññātisayabhāvato. Vuttañhi tassā puññātisayattaṃ –

''Pūjārahe pūjayato, buddhe yadi va sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi kenacī''ti. (dha. pa. 195-196; apa. thera 1.10.1-2);

Puññātisayo ca yathādhippetaparisamāpanūpāyo. Yathāha –

''Esa devamanussānaṃ, sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti, sabbametena labbhatī''ti. (khu. pā. 8.10);

Upāyesu ca paṭipannassa hoteva kāriyaniṭṭhānaṃ. Ratanattayapūjā hi niratisayapuññakkhettasambuddhiyā aparimeyyappabhāvo puññātisayoti bahuvidhantarāyepi lokasannivāse antarāyanibandhanasakalasaṃkilesaviddhaṃsanāya pahoti, bhayādiupaddavañca nivāreti. Tasmā vuttaṃ – ''saṃvaṇṇanārambhe ratanattayappaṇāmakaraṇaṃ yathāpaṭiññātasaṃvaṇṇanāya anantarāyena parisamāpanattha''nti.

Evañca sappayojanaṃ ratanattayavandanaṃ kattukāmo paṭhamaṃ tāva bhagavato vandanaṃ kātuṃ tammūlakattā sesaratanānaṃ **''karuṇāsītalahadayaṃ…pe… gativimutta''**nti āha. Tattha yassā desanāya saṃvaṇṇanaṃ kattukāmo, sā na vinayadesanā viya karuṇāpadhānā, nāpi abhidhammadesanā viya paññāpadhānā, atha kho karuṇāpaññāpadhānāti tadubhayappadhānameva tāva sammāsambuddhassa thomanaṃ kātuṃ **''karuṇāsītalahadayaṃ, paññāpajjotavihatamohatama''**nti vuttaṃ. Tattha kiratīti karuṇā, paradukkhaṃ vikkhipati apanetīti attho. Atha vā kiṇātīti karuṇā, paradukkhe sati kāruṇikaṃ hiṃsati vibādhatīti attho. Paradukkhe sati sādhūnaṃ kampanaṃ hadayakhedaṃ karotīti vā karuṇā. Atha vā kamiti sukhaṃ, taṃ rundhatīti karuṇā. Esā hi paradukkhāpanayanakāmatālakkhaṇā attasukhanirapekkhatāya kāruṇikānaṃ sukhaṃ rundhati vibandhatīti attho. Karuṇāya sītalaṃ karuṇāsītalaṃ, karuṇāsītalaṃ hadayaṃ assāti karuṇāsītalahadayo, taṃ **karuṇāsītalahadayaṃ**.

Tattha kiñcāpi paresaṃ hitopasaṃhārasukhādiaparihānicchanasabhāvatāya, byāpādāratīnaṃ ujuvipaccanīkatāya ca sattasantānagatasantāpavicchedanākārappavattiyā mettāmuditānampi cittasītalabhāvakāraṇatā upalabbhati, tathāpi dukkhāpanayanākārappavattiyā parūpatāpāsahanarasā avihiṃsabhūtā karuṇā visesena bhagavato cittassa cittappassaddhi viya sītibhāvanimittanti vuttaṃ – **''karuṇāsītalahadaya''**nti. Karuṇāmukhena vā mettāmuditānampi hadayasītalabhāvakāraṇatā vuttāti daṭṭhabbaṃ. Atha vā asādhāraṇañāṇavisesanibandhanabhūtā sātisayaṃ niravasesañca sabbaññutaññāṇaṃ viya savisayabyāpitāya mahākaruṇābhāvaṃ upagatā karuṇāva bhagavato atisayena hadayasītalabhāvahetūti āha – **''karuṇāsītalahadaya''**nti. Atha vā satipi mettāmuditānaṃ sātisaye hadayasītibhāvanibandhanatte sakalabuddhaguṇavisesakāraṇatāya tāsampi kāraṇanti karuṇāva bhagavato ''hadayasītalabhāvakāraṇa''nti vuttā. Karuṇānidānā hi sabbepi buddhaguṇā. Karuṇānubhāvanibbāpiyamānasaṃsāradukkhasantāpassa hi bhagavato paradukkhāpanayanakāmatāya anekānipi asaṅkhyeyyāni kappānaṃ akilantarūpasseva niravasesabuddhakaradhammasambharaṇaniratassa samadhigatadhammādhipateyyassa ca sannihitesupi sattasaṅkhārasamupanītahadayūpatāpanimittesu na īsakampi cittasītibhāvassa aññathattamahosīti. Etasmiñca atthavikappe tīsupi avatthāsu bhagavato karuṇā saṅgahitāti daṭṭhabbaṃ.

Pajānātīti paññā, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Paññāva ñeyyāvaraṇappahānato pakārehi dhammasabhāvāvajotanaṭṭhena pajjototi paññāpajjoto. Savāsanappahānato visesena hataṃ samugghātitaṃ vihataṃ. Paññāpajjotena vihataṃ paññāpajjotavihataṃ, muyhanti tena, sayaṃ vā muyhati, mohanamattameva vā tanti moho, avijjā. Sveva visayasabhāvappaṭicchādanato andhakārasarikkhatāya tamo viyāti mohatamo, paññāpajjotavihato mohatamo etassāti paññāpajjotavihatamohatamo, taṃ **paññāpajjotavihatamohatamaṃ**. Sabbesampi hi khīṇāsavānaṃ satipi paññāpajjotena avijjandhakārassa vihatabhāve saddhādhimuttehi viya diṭṭhippattānaṃ sāvakehi paccekasambuddhehi ca savāsanappahānena sammāsambuddhānaṃ kilesappahānassa viseso vijjatīti sātisayena avijjāpahānena bhagavantaṃ thomento āha – **''paññāpajjotavihatamohatama''**nti.

Atha vā antarena paropadesaṃ attano santāne accantaṃ avijjandhakāravigamassa nibbattitattā, tattha ca sabbaññutāya balesu ca vasībhāvassa samadhigatattā, parasantatiyañca dhammadesanātisayānubhāvena sammadeva tassa pavattitattā bhagavāva visesato mohatamavigamena thometabboti āha – **''paññāpajjotavihatamohatama''**nti. Imasmiñca atthavikappe ''paññāpajjoto''ti padena bhagavato paṭivedhapaññā viya desanāpaññāpi sāmaññaniddesena, ekasesanayena vā saṅgahitāti daṭṭhabbaṃ.

Atha vā bhagavato ñāṇassa ñeyyapariyantikattā sakalañeyyadhammasabhāvāvabodhanasamatthena anāvaraṇañāṇasaṅkhātena paññāpajjotena sabbañeyyadhammasabhāvacchādakassa mohandhakārassa vidhamitattā anaññasādhāraṇo bhagavato mohatamavināsoti katvā vuttaṃ – **''paññāpajjotavihatamohatama''**nti. Ettha ca mohatamavidhamanante adhigatattā anāvaraṇañāṇaṃ kāraṇopacārena sasantānamohatamavidhamanaṃ daṭṭhabbaṃ. Abhinīhārasampattiyā savāsanappahānameva hi kilesānaṃ ñeyyāvaraṇappahānanti, parasantāne pana mohatamavidhamanassa kāraṇabhāvato anāvaraṇañāṇaṃ ''mohatamavidhamana''nti vuccatīti.

Kiṃ pana kāraṇaṃ avijjāsamugghātoyeveko pahānasampattivasena bhagavato thomanānimittaṃ gayhati, na pana sātisayaniravasesakilesappahānanti? Tappahānavacaneneva tadekaṭṭhatāya sakalasaṃkilesagaṇasamugghātassa vuttattā. Na hi so tādiso kileso atthi, yo niravasesaavijjāpahānena na pahīyatīti.

Atha vā vijjā viya sakalakusaladhammasamuppattiyā, niravasesākusaladhammanibbattiyā saṃsārappavattiyā ca avijjā padhānakāraṇanti tabbighātavacanena sakalasaṃkilesagaṇasamugghāto vutto eva hotīti vuttaṃ – **''paññāpajjotavihatamohatama''**nti.

Narā ca amarā ca narāmarā, saha narāmarehīti sanarāmaro, sanarāmaro ca so loko cāti sanarāmaraloko, tassa garūti sanarāmaralokagaru, taṃ **sanarāmaralokagaruṃ**. Etena devamanussānaṃ viya tadavasiṭṭhasattānampi yathārahaṃ guṇavisesāvahatāya bhagavato upakārataṃ dasseti. Na cettha padhānappadhānabhāvo codetabbo. Añño hi saddakkamo, añño atthakkamo. Īdisesu hi samāsapadesu padhānampi appadhānaṃ viya niddisīyati yathā ''sarājikāya parisāyā''ti (cūḷava. 336). Kāmañcettha sattasaṅkhārabhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokassa vasena attho gahetabbo. So hi lokīyanti ettha puññapāpāni tabbipāko cāti ''loko''ti vuccati. Amaraggahaṇena cettha upapattidevā adhippetā.

Atha vā samūhattho lokasaddo samudāyavasena lokīyati paññāpīyatīti. Saha narehīti sanarā, sanarā ca te amarā cāti sanarāmarā, tesaṃ lokoti sanarāmaralokoti purimanayeneva yojetabbaṃ. Amarasaddena cettha visuddhidevāpi saṅgayhanti. Tepi hi maraṇābhāvato paramatthato amarā. Narāmarānaṃyeva ca gahaṇaṃ ukkaṭṭhaniddesavasena yathā ''satthā devamanussāna''nti (dī. ni. 1.157). Tathā hi sabbānatthapariharaṇapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā sadevamanussāya pajāya accantūpakāritāya aparimitanirupamappabhāvaguṇavisesasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamagāravaṭṭhānaṃ. Tena vuttaṃ – **‘‘sanarāmaralokagaru’’**nti.

Sobhanaṃ gataṃ gamanaṃ etassāti sugato. Bhagavato hi veneyyajanūpasaṅkamanaṃ ekantena tesaṃ hitasukhanipphādanato sobhanaṃ, tathā lakkhaṇānubyañjanappaṭimaṇḍitarūpakāyatāya dutavilambitakhalitānukaḍḍhananippīḷanukkuṭikakuṭilākuṭilatādi-dosarahitamavahasitarājahaṃsavasabhavāraṇamigarājagamanaṃ kāyagamanaṃ ñāṇagamanañca vipulanimmalakaruṇāsativīriyādiguṇavisesasahitamabhinīhārato yāva mahābodhi anavajjatāya sobhanamevāti. Atha vā sayambhuñāṇena sakalampi lokaṃ pariññābhisamayavasena parijānanto ñāṇena sammā gato avagatoti sugato, tathā lokasamudayaṃ pahānābhisamayavasena pajahanto anuppattidhammataṃ āpādento sammā gato atītoti sugato, lokanirodhaṃ nibbānaṃ sacchikiriyābhisamayavasena sammā gato adhigatoti sugato, lokanirodhagāminipaṭipadaṃ bhāvanābhisamayavasena sammā gato paṭipannoti sugato. ‘‘Sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato’’tiādinā (cūḷani. mettagūmāṇavapucchāniddeso 27) nayena ayamattho vibhāvetabbo. Atha vā sundaraṃ ṭhānaṃ sammāsambodhiṃ, nibbānameva vā gato adhigatoti sugato, yasmā vā bhūtaṃ tacchaṃ atthasaṃhitaṃ veneyyānaṃ yathārahaṃ kālayuttameva ca dhammaṃ bhāsati, tasmā sammā gadatīti sugato, da-kārassa ta-kāraṃ katvā. Iti sobhanagamanatādīhi sugato, taṃ **sugataṃ**.

Puññapāpakammehi upapajjanavasena gantabbato gatiyo, upapattibhavavisesā. Tā pana nirayādivasena pañcavidhā. Tāhi sakalassapi bhavagāmikammassa ariyamaggādhigamena avipākārahabhāvakaraṇena nivattitattā bhagavā pañcahipi gatīhi suṭṭhu mutto visaṃyuttoti āha – **‘‘gativimutta’’**nti. Etena bhagavato katthacipi gatiyā apariyāpannataṃ dasseti, yato bhagavā ‘‘devātidevo’’ti vuccati. Tenevāha –

> ‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
> Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
> Te mayhaṃ āsavā khīṇā, viddhastā vinaḷīkatā’’ti. (a. ni. 4.36);

Taṃtaṃgatisaṃvattanikānañhi kammakilesānaṃ aggamaggena bodhimūleyeva suppahīnattā natthi bhagavato gatipariyāpannatāti accantameva bhagavā sabbabhavayonigativiññāṇaṭṭhitisattāvāsasattanikāyehi suparimutto, taṃ **gativimuttaṃ. Vande**ti namāmi, thomemīti vā attho.

Atha vā **gativimutta**nti anupādisesanibbānadhātuppattiyā bhagavantaṃ thometi. Ettha hi dvīhi ākārehi bhagavato thomanā veditabbā attahitasampattito parahitappaṭipattito ca. Tesu attahitasampatti anāvaraṇañāṇādhigamato savāsanānaṃ sabbesaṃ kilesānaṃ accantappahānato anupādisesanibbānappattito ca veditabbā, parahitappaṭipatti lābhasakkārādinirapekkhacittassa sabbadukkhaniyyānikadhammadesanato viruddhesupi niccaṃ hitajjhāsayato ñāṇaparipākakālāgamanato ca. Sā panettha āsayato payogato ca duvidhā, parahitappaṭipatti tividhā ca, attahitasampatti pakāsitā hoti. Kathaṃ? ‘‘Karuṇāsītalahadaya’’nti etena āsayato parahitappaṭipatti, sammāgadanatthena sugatasaddena payogato parahitappaṭipatti, ‘‘paññāpajjotavihatamohatamaṃ gativimutta’’nti etehi catusaccasampaṭivedhanatthena ca sugatasaddena tividhāpi attahitasampatti, avasiṭṭhena ‘‘paññāpajjotavihatamohatama’’nti etena cāpi attahitasampatti parahitappaṭipatti pakāsitā hotīti.

Atha vā tīhi ākārehi bhagavato thomanā veditabbā hetuto, phalato, upakārato ca. Tattha **hetu** mahākaruṇā, sā paṭhamapadena dassitā. **Phalaṃ** catubbidhaṃ ñāṇasampadā, pahānasampadā, ānubhāvasampadā, rūpakāyasampadā cāti. Tāsu ñāṇappahānasampadā dutiyapadena saccappaṭivedhanatthena ca sugatasaddena pakāsitā honti, ānubhāvasampadā tatiyapadena, rūpakāyasampadā yathāvuttakāyagamanasobhanatthena sugatasaddena lakkhaṇānubyañjanapāripūriyā vinā tadabhāvato. **Upakāro** anantaraṃ abāhiraṃ karitvā tividhayānamukhena vimuttidhammadesanā. So sammāgadanatthena sugatasaddena pakāsito hotīti veditabbaṃ.

Tattha ‘‘karuṇāsītalahadaya’’nti etena sammāsambodhiyā mūlaṃ dasseti. Mahākaruṇāsañcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinīhāro anupubbena pāramiyo pūretvā anuttaraṃ sammāsambodhiṃ adhigatoti karuṇā sammāsambodhiyā mūlaṃ. ‘‘Paññāpajjotavihatamohatama’’nti etena sammāsambodhiṃ dasseti. Anāvaraṇañāṇapadaṭṭhānañhi maggañāṇaṃ, maggañāṇapadaṭṭhānañca anāvaraṇañāṇaṃ ‘‘sammāsambodhī’’ti vuccatīti. Sammāgamanatthena sugatasaddena sammāsambodhiyā paṭipattiṃ dasseti līnuddhaccapatiṭṭhānāyūhanakāmasukhallikattakilamathānuyogasassatucchedābhinivesādiantadvayarahitāya karuṇāpaññāpariggahitāya majjhimāya paṭipattiyā pakāsanato sugatasaddassa. Itarehi sammāsambodhiyā padhānappadhānabhedaṃ payojanaṃ dasseti. Saṃsāramahoghato sattasantāraṇañhettha padhānaṃ payojanaṃ, tadaññamappadhānaṃ. Tesu padhānena parahitappaṭipattiṃ dasseti, itarena attahitasampattiṃ. Tadubhayena attahitāya paṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ dasseti. Tena ca anuttaradakkhiṇeyyabhāvaṃ uttamavandaneyyabhāvaṃ attano ca vandanakiriyāya khettaṅgatabhāvaṃ dasseti.

Ettha ca karuṇāgahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato bhagavato sabbalokiyaguṇasampatti dassitā hoti, paññāgahaṇena sabbaññutaññāṇapadaṭṭhānamaggañāṇadīpanato sabbalokuttaraguṇasampatti. Tadubhayaggahaṇasiddho hi attho ‘‘sanarāmaralokagaru’’ntiādinā papañcīyatīti. Karuṇāgahaṇena ca upagamanaṃ nirupakkilesaṃ dasseti, paññāgahaṇena apagamanaṃ. Tathā karuṇāgahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohāravisayattā karuṇāya, paññāgahaṇena samaññāya anatidhāvanaṃ. Sabhāvānavabodhena hi dhammānaṃ samaññaṃ atidhāvitvā sattādiparāmasanaṃ hotīti. Tathā karuṇāgahaṇena mahākaruṇāsamāpattivihāraṃ dasseti, paññāgahaṇena tīsu kālesu appaṭihatañāṇaṃ catusaccañāṇaṃ, catupaṭisambhidāñāṇaṃ, catuvesārajjañāṇaṃ. Karuṇāgahaṇena mahākaruṇāsamāpattiñāṇassa gahitattā sesāsādhāraṇañāṇāni, cha abhiññā, aṭṭhasu parisāsu akampanañāṇāni, dasa balāni, cuddasa buddhañāṇāni, soḷasa ñāṇacariyā, aṭṭhārasa buddhadhammā, catucattālīsa ñāṇavatthūni, sattasattati ñāṇavatthūnīti evamādīnaṃ anekesaṃ paññāpabhedānaṃ vasena ñāṇacāraṃ dasseti. Tathā karuṇāgahaṇena caraṇasampattiṃ, paññāgahaṇena vijjāsampattiṃ. Karuṇāgahaṇena attādhipatitā, paññāgahaṇena dhammādhipatitā. Karuṇāgahaṇena lokanāthabhāvo, paññāgahaṇena attanāthabhāvo. Tathā karuṇāgahaṇena pubbakāribhāvo, paññāgahaṇena kataññutā. Tathā karuṇāgahaṇena aparantapatā, paññāgahaṇena anattantapatā. Karuṇāgahaṇena vā buddhakaradhammasiddhi, paññāgahaṇena buddhabhāvasiddhi. Tathā karuṇāgahaṇena paresaṃ tāraṇaṃ, paññāgahaṇena sayaṃtaraṇaṃ. Tathā karuṇāgahaṇena sabbasattesu anuggahacittatā, paññāgahaṇena sabbadhammesu virattacittatā dassitā hoti.

Sabbesañca buddhaguṇānaṃ karuṇā ādi tannidānabhāvato, paññā pariyosānaṃ tato uttarikaraṇīyābhāvato. Iti ādipariyosānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāgahaṇena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato pāṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti. Paññāvacanena paññākkhandho. Sīlañca sabbesaṃ buddhaguṇānaṃ ādi, samādhi majjhe, paññā pariyosānanti evampi ādimajjhapariyosānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhaguṇānaṃ dassanupāyo, yadidaṃ nayaggahaṇaṃ, aññathā ko nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ? Tenevāha –

‘‘Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññamabhāsamāno;
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassā’’ti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53; bu. vaṃ. aṭṭha. 4.4; apa. aṭṭha. 2.7.parappasādakattheraapadānavaṇṇanā);

Teneva ca āyasmatā sāriputtattherenapi buddhaguṇaparicchedanaṃ pati anuyuttena ‘‘no hetaṃ, bhante’’ti paṭikkhipitvā ‘‘apica me, bhante, dhammanvayo vidito’’ti vuttaṃ.

2. Evaṃ saṅkhepena sakalasabbaññuguṇehi bhagavantaṃ abhitthavitvā idāni saddhammaṃ thometuṃ **‘‘buddhopī’’**tiādimāha. Tattha **buddho**ti kattuniddeso. **Buddhabhāva**nti kammaniddeso. **Bhāvetvā sacchikatvā**ti ca pubbakālakiriyāniddeso. **Ya**nti aniyamato kammaniddeso. **Upagato**ti aparakālakiriyāniddeso. **Vande**ti kiriyāniddeso. **Ta**nti niyamanaṃ. **Dhamma**nti vandanakiriyāya kammaniddeso. **Gatamalaṃ anuttara**nti ca tabbisesanaṃ.

Tattha buddhasaddassa tāva ‘‘bujjhitā saccānīti buddho, bodhetā pajāyāti buddho’’tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddeso 97; paṭi. ma. 1.162) niddesanayena attho veditabbo. Atha vā savāsanāya aññāṇaniddāya accantavigamato, buddhiyā vā vikasitabhāvato buddhavāti **buddho** jāgaraṇavikasanatthavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhāvena ñeyyavisesassa kammabhāvena aggahaṇato kammavacanicchāya abhāvena avagamanatthavaseneva kattuniddeso labbhatīti buddhavāti buddho yathā ‘‘dikkhito na dadātī’’ti. Atthato pana pāramitāparibhāvito sayambhuñāṇena saha vāsanāya vihataviddhaṃsitaniravasesakileso mahākaruṇāsabbaññutaññāṇādiaparimeyyaguṇagaṇādhāro khandhasantāno buddho. Yathāha –

> ‘‘Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāva’’nti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddeso 97; paṭi. ma. 1.161).

Api-saddo sambhāvane. Tena ‘‘evaṃ guṇavisesayutto sopi nāma bhagavā’’ti vakkhamānaguṇadhamme sambhāvanaṃ dīpeti. **Buddhabhāva**nti sammāsambodhiṃ. **Bhāvetvā**ti uppādetvā vaḍḍhetvā ca. **Sacchikatvā**ti paccakkhaṃ katvā. **Upagato**ti patto, adhigatoti attho. Etassa buddhabhāvanti etena sambandho. **Gatamala**nti vigatamalaṃ, niddosanti attho. **Vande**ti paṇamāmi, thomemi vā. **Anuttara**nti uttararahitaṃ, lokuttaranti attho. **Dhamma**nti yathānusiṭṭhaṃ paṭipajjamāne apāyato ca saṃsārato ca apatamāne katvā dhāretīti dhammo. Ayañhettha saṅkhepattho – evaṃ vividhaguṇagaṇasamannāgato buddhopi bhagavā yaṃ ariyamaggasaṅkhātaṃ dhammaṃ bhāvetvā, phalanibbānaṃ pana sacchikatvā anuttaraṃ sammāsambodhiṃ adhigato, tamevaṃ buddhānampi buddhabhāvahetubhūtaṃ sabbadosamalarahitaṃ attano uttaritarābhāvena anuttaraṃ paṭivedhasaddhammaṃ namāmīti. Pariyattisaddhammassapi tappakāsanattā idha saṅgaho daṭṭhabbo.

Atha vā ‘‘abhidhammanayasamuddaṃ adhigañchi, tīṇi piṭakāni sammasī’’ti ca aṭṭhakathāyaṃ vuttattā pariyattidhammassapi sacchikiriyāsammasanapariyāyo labbhatīti sopi idha vutto evāti daṭṭhabbaṃ. Tathā ‘‘yaṃ dhammaṃ bhāvetvā sacchikatvā’’ti ca vuttattā buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāge adhisīlasikkhādayopi idha dhammasaddena saṅgahitāti veditabbā. Tāpi hi vigatappaṭipakkhatāya gatamalā, anaññasādhāraṇatāya anuttarā cāti. Tathā hi sattānaṃ sakalavaṭṭadukkhanissaraṇāya katamahābhinīhāro mahākaruṇādhivāsanapesalajjhāsayo paññāvisesapariyodātanimmalānaṃ dānadamasaññamādīnaṃ uttamadhammānaṃ satasahassādhikāni kappānaṃ cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesānaṃ bhāvanāpaccakkhakaraṇehi kammādīsu adhigatavasībhāvo acchariyācinteyyamahānubhāvo adhisīlaadhicittānaṃ paramukkaṃsapāramippatto bhagavā paccayākāre catuvīsatikoṭisatasahassamukhena mahāvajirañāṇaṃ pesetvā anuttaraṃ sammāsambodhiṃ abhisambuddhoti.

Ettha ca ‘‘bhāvetvā’’ti etena vijjāsampadāya dhammaṃ thometi, ‘‘sacchikatvā’’ti etena vimuttisampadāya. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Atha vā paṭhamena khayañāṇabhāvena, dutiyena anuppādañāṇabhāvena. Paṭhamena vā vijjūpamatāya, dutiyena vajirūpamatāya. Purimena vā virāgasampattiyā, dutiyena nirodhasampattiyā. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṃ thometi. Atha vā ‘‘yaṃ dhammaṃ bhāvetvā buddhabhāvaṃ upagato’’ti etena svākkhātatāya dhammaṃ thometi, ‘‘sacchikatvā’’ti etena sandiṭṭhikatāya. Tathā purimena akālikatāya, pacchimena ehipassikatāya. Purimena vā opaneyyikatāya, pacchimena paccattaṃ veditabbatāya dhammaṃ thometi. ‘‘Gatamala’’nti iminā saṃkilesābhāvadīpanena dhammassa parisuddhataṃ dasseti, ‘‘anuttara’’nti etena aññassa visiṭṭhassa abhāvadīpanena vipulaparipuṇṇataṃ. Paṭhamena vā pahānasampadaṃ dhammassa dasseti, dutiyena pabhavasampadaṃ. Bhāvetabbatāya vā dhammassa gatamalabhāvo yojetabbo. Bhāvanāguṇena hi so dosānaṃ samugghātako hotīti. Sacchikātabbabhāvena anuttarabhāvo yojetabbo. Sacchikiriyānibbattito hi taduttarikaraṇīyābhāvato anaññasādhāraṇatāya anuttaroti. Tathā ‘‘bhāvetvā’’ti etena saha pubbabhāgasīlādīhi sekkhā sīlasamādhipaññākkhandhā dassitā honti. ‘‘Sacchikatvā’’ti etena saha asaṅkhatāya dhātuyā asekkhā sīlasamādhipaññākkhandhā dassitā hontīti.

3. Evaṃ saṅkhepeneva sabbadhammaguṇehi saddhammaṃ abhitthavitvā idāni ariyasaṅghaṃ thometuṃ **‘‘sugatassā’’**tiādimāha. Tattha **sugatassā**ti sambandhaniddeso. ‘‘Tassa puttāna’’nti etena sambandho. **Orasāna**nti puttavisesanaṃ. **Mārasenamathanāna**nti orasaputtabhāve kāraṇaniddeso tena kilesappahānameva bhagavato orasaputtabhāve kāraṇaṃ anujānātīti dasseti. **Aṭṭhanna**nti gaṇanaparicchedaniddeso. Tena ca satipi tesaṃ sattavisesabhāvena anekasatasahassabhāve imaṃ gaṇanaparicchedaṃ nātivattantīti dasseti maggaṭṭhaphalaṭṭhabhāvānativattanato. **Samūha**nti samudāyaniddeso. **Ariyasaṅgha**nti guṇavisiṭṭhasaṃhatabhāvaniddeso. Tena asatipi ariyapuggalānaṃ kāyasāmaggiyaṃ ariyasaṅghabhāvaṃ dasseti diṭṭhisīlasāmaññena saṃhatabhāvato.

Tattha urasi bhavā jātā saṃbaddhā ca orasā. Yathā hi sattānaṃ orasaputtā attajatāya pitu santakassa dāyajjassa visesena bhāgino honti, evametepi ariyapuggalā sammāsambuddhassa savanante ariyāya jātiyā jātatāya bhagavato santakassa vimuttisukhassa ariyadhammaratanassa ekantena bhāginoti orasā viya orasā. Atha vā bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā okkantā ca ariyasāvakā bhagavato ure vāyāmajanitābhijātitāya nippariyāyena orasaputtāti vattabbataṃ arahanti. Sāvakehi pavattiyamānāpi hi dhammadesanā ‘‘bhagavato dhammadesanā’’icceva vuccati taṃmūlakattā lakkhaṇādivisesābhāvato ca.

Yadipi ariyasāvakānaṃ ariyamaggādhigamasamaye bhagavato viya tadantarāyakaraṇatthaṃ devaputtamāro, māravāhinī vā na ekantena apasādeti, tehi pana apasādetabbatāya kāraṇe vimathite tepi vimathitā eva nāma hontīti āha – ‘‘mārasenamathanāna’’nti. Imasmiṃ panatthe ‘‘māramārasenamathanāna’’nti vattabbe ‘‘mārasenamathanāna’’nti ekadesasarūpekaseso katoti daṭṭhabbaṃ. Atha vā khandhābhisaṅkhāramārānaṃ viya devaputtamārassapi guṇamāraṇe sahāyabhāvūpagamanato kilesabalakāyo ‘‘senā’’ti vuccati. Yathāha – ‘‘kāmā te paṭhamā senā’’tiādi (su. ni. 438; mahāni. 28, 68, 149). Sā ca tehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhinī satidhammavicayavīriyasamathādiguṇappaharaṇehi odhiso vimathitā vihatā viddhastā cāti **mārasenamathanā,** ariyasāvakā. Etena tesaṃ bhagavato anujātaputtataṃ dasseti.

Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato ariyā niruttinayena. Atha vā sadevakena lokena saraṇanti araṇīyato upagantabbato, upagatānañca tadatthasiddhito ariyā, ariyānaṃ saṅghoti ariyasaṅgho, ariyo ca so saṅgho cāti vā ariyasaṅgho, taṃ **ariyasaṅghaṃ**. Bhagavato aparabhāge buddhadhammaratanānampi samadhigamo saṅgharatanādhīnoti assa ariyasaṅghassa bahūpakārataṃ dassetuṃ idheva **‘‘sirasā vande’’**ti vuttanti daṭṭhabbaṃ.

Ettha ca ‘‘sugatassa orasānaṃ puttāna’’nti etena ariyasaṅghassa pabhavasampadaṃ dasseti, ‘‘mārasenamathanāna’’nti etena pahānasampadaṃ sakalasaṃkilesappahānadīpanato. ‘‘Aṭṭhannampi samūha’’nti etena ñāṇasampadaṃ maggaṭṭhaphalaṭṭhabhāvadīpanato. ‘‘Ariyasaṅgha’’nti etena pabhavasampadaṃ dasseti sabbasaṅghānaṃ aggabhāvadīpanato. Atha vā ‘‘sugatassa orasānaṃ puttāna’’nti ariyasaṅghassa visuddhanissayabhāvadīpanaṃ, ‘‘mārasenamathanāna’’nti sammāujuñāyasāmīcippaṭipannabhāvadīpanaṃ, ‘‘aṭṭhannampi samūha’’nti āhuneyyādibhāvadīpanaṃ, ‘‘ariyasaṅgha’’nti anuttarapuññakkhettabhāvadīpanaṃ. Tathā ‘‘sugatassa orasānaṃ puttāna’’nti etena ariyasaṅghassa lokuttarasaraṇagamanasabbhāvaṃ dīpeti. Lokuttarasaraṇagamanena hi te bhagavato orasaputtā jātā. ‘‘Mārasenamathanāna’’nti etena abhinīhārasampadāsiddhaṃ pubbabhāge sammāpaṭipattiṃ dasseti. Katābhinīhārā hi sammāpaṭipannā māraṃ māraparisaṃ vā abhivijinanti. ‘‘Aṭṭhannampi samūha’’nti etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena maggaphaladhammānaṃ pakāsitattā. ‘‘Ariyasaṅgha’’nti aggadakkhiṇeyyabhāvaṃ dasseti. Saraṇagamanañca sāvakānaṃ sabbaguṇānaṃ ādi, sapubbabhāgappaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā sīlakkhandhādayo pariyosānanti ādimajjhapariyosānakalyāṇā saṅkhepato sabbe ariyasaṅghaguṇā pakāsitā honti.

4. Evaṃ gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena ratanattayassa paṇāmaṃ katvā idāni taṃnipaccakāraṃ yathādhippete payojane pariṇāmento **‘‘iti me’’**tiādimāha. Tattha ratijananaṭṭhena **ratanaṃ,** buddhadhammasaṅghā. Tesañhi ‘‘itipi so bhagavā’’tiādinā yathābhūtaguṇe āvajjentassa amatādhigamahetubhūtaṃ anappakaṃ pītipāmojjaṃ uppajjati. Yathāha –

> ‘‘Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa…pe… na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyatī’’tiādi (a. ni. 6.10; 11.11).

Cittīkatādibhāvo vā ratanaṭṭho. Vuttañhetaṃ –

> ‘‘Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
> Anomasattaparibhogaṃ, ratanaṃ tena vuccatī’’ti. (dī. ni. aṭṭha. 2.33; saṃ. ni. aṭṭha. 3.5.223; khu. pā. aṭṭha. 6.3; su. ni. aṭṭha. 1.226);

Cittīkatabhāvādayo ca anaññasādhāraṇā buddhādīsu eva labbhantīti.

Vandanāva **vandanāmayaṃ** yathā ‘‘dānamayaṃ, sīlamaya’’nti (dī. ni. 3.305; itivu. 60). Vandanā cettha kāyavācācittehi tiṇṇaṃ ratanānaṃ guṇaninnatā, thomanā vā. Pujjabhāvaphalanibbattanato **puññaṃ,** attano santānaṃ punātīti vā. **Suvihatantarāyo**ti suṭṭhu vihatantarāyo. Etena attano pasādasampattiyā, ratanattayassa ca khettabhāvasampattiyā taṃ puññaṃ atthappakāsanassa upaghātakaupaddavānaṃ vihanane samatthanti dasseti. **Hutvā**ti pubbakālakiriyā. Tassa ‘‘atthaṃ pakāsayissāmī’’ti etena sambandho. **Tassā**ti yaṃ ratanattayavandanāmayaṃ puññaṃ, tassa. **Ānubhāvenā**ti balena.

5. Evaṃ ratanattayassa nipaccakārakaraṇe payojanaṃ dassetvā idāni yassā dhammadesanāya atthaṃ saṃvaṇṇetukāmo, tassā tāva guṇābhitthavanavasena upaññāpanatthaṃ **‘‘ekakadukādipaṭimaṇḍitassā’’**tiādimāha, ekakādīni aṅgāni uparūpari vaḍḍhetvā desitehi suttantehi paṭimaṇḍitassa visiṭṭhassāti attho. Etena ‘‘aṅguttaro’’ti ayaṃ imassa āgamassa atthānugatā samaññāti dasseti. Nanu ca ekakādivasena desitāni suttāniyeva āgamo. Kassa pana ekakadukādīhi paṭimaṇḍitabhāvoti? Saccametaṃ paramatthato, suttāni pana upādāya paññatto āgamo. Yatheva hi atthabyañjanasamudāye suttanti vohāro, evaṃ suttasamudāye āgamoti vohāro. Ekakādīhi aṅgehi uparūpari uttaro adhikoti aṅguttaro, āgamissanti ettha, etena, etasmā vā attatthaparatthādayoti āgamo, ādikalyāṇādiguṇasampattiyā uttamaṭṭhena taṃtaṃabhipatthitasamiddhihetutāya paṇḍitehi varitabbato varo, āgamo ca so varo ca seṭṭhaṭṭhenāti āgamavaro, āgamasammatehi vā varoti āgamavaro. Aṅguttaro ca so āgamavaro cāti **aṅguttarāgamavaro,** tassa.

Puṅgavā vuccanti usabhā, asantasanaparissayasahanassa paripālanādiguṇehi taṃsadisatāya dhammakathikā eva puṅgavāti **dhammakathikapuṅgavā,** tesaṃ. Hetūpamādippaṭimaṇḍitanānāvidhadesanānayavicittatāya **vicittapaṭibhānajananassa.** **Sumaṅgalavilāsinī**ādīsu (dī. ni. aṭṭha. 1.ganthārambhakathā; ma. ni. aṭṭha. 1.ganthārambhakathā; saṃ. ni. aṭṭha. 1.1.ganthārambhakathā) pana ‘‘buddhānubuddhasaṃvaṇṇitassā’’ti vuttaṃ. Buddhānañhi saccappaṭivedhaṃ anugamma paṭividdhasaccā aggasāvakādayo ariyā buddhānubuddhā. Ayampi āgamo tehi atthasaṃvaṇṇanāvasena guṇasaṃvaṇṇanāvasena ca saṃvaṇṇito eva. Atha vā buddhā ca anubuddhā ca buddhānubuddhāti yojetabbaṃ. Sammāsambuddheneva hi tiṇṇaṃ piṭakānaṃ atthavaṇṇanākkamo bhāsito, yā ‘‘pakiṇṇakadesanā’’ti vuccati. Tato saṅgāyanādivaseneva sāvakehīti ācariyā vadanti. Idha pana ‘‘dhammakathikapuṅgavānaṃ vicittapaṭibhānajananassa’’icceva thomanā katā. Saṃvaṇṇanāsu cāyaṃ ācariyassa pakati, yā taṃtaṃsaṃvaṇṇanāsu ādito tassa tassa saṃvaṇṇetabbassa dhammassa visesaguṇakittanena thomanā. Tathā hi sumaṅgalavilāsinīpapañcasūdanīsāratthappakāsanīsu aṭṭhasālinīādīsu ca yathākkamaṃ ‘‘saddhāvahaguṇassa, paravādamathanassa, ñāṇappabhedajananassa, tassa gambhīrañāṇehi ogāḷhassa abhiṇhaso nānānayavicittassā’’tiādinā thomanā katā.

6. Attho kathīyati etāyāti atthakathā, sā eva **aṭṭhakathā,** ttha-kārassa ṭṭha-kāraṃ katvā yathā ‘‘dukkhassa pīḷanaṭṭho’’ti (paṭi. ma. 1.17; 2.8). **Ādito**tiādimhi paṭhamasaṅgītiyaṃ. Chaḷabhiññatāya paramena cittavasībhāvena samannāgatattā jhānādīsu pañcavidhavasitāsabbhāvato ca **vasino,** therā mahākassapādayo, tesaṃ **satehi pañcahi. Yā**ti yā aṭṭhakathā. **Saṅgītā**ti atthaṃ pakāsetuṃ yuttaṭṭhāne ‘‘ayaṃ etassa attho, ayaṃ etassa attho’’ti saṅgahetvā vuttā. **Anusaṅgītā ca** yasattherādīhi **pacchāpi** dutiyatatiyasaṅgītīsu. Iminā attano saṃvaṇṇanāya āgamanavisuddhiṃ dasseti.

7. Sīhassa lānato gahaṇato sīhaḷo, sīhakumāro. Taṃvaṃsajātatāya tambapaṇṇidīpe khattiyānaṃ, tesaṃ nivāsatāya tambapaṇṇidīpassa ca sīhaḷabhāvo veditabbo. **Ābhatā**ti jambudīpato ānītā. **Athā**ti pacchā. Aparabhāge hi asaṅkaratthaṃ sīhaḷabhāsāya aṭṭhakathā ṭhapitāti. Tena sā mūlaṭṭhakathā sabbasādhāraṇā na hotīti idaṃ atthappakāsanaṃ ekantena karaṇīyanti dasseti. Tenevāha – **‘‘dīpavāsīnamatthāyā’’**ti. Tattha **dīpavāsīna**nti jambudīpavāsīnaṃ, **dīpavāsīna**nti vā sīhaḷadīpavāsīnaṃ atthāya sīhaḷabhāsāya ṭhapitāti yojanā.

8. **Apanetvānā**ti kañcukasadisaṃ sīhaḷabhāsaṃapanetvāna. **Tato**ti aṭṭhakathāto. **Aha**nti attānaṃ niddisati. **Manoramaṃ bhāsa**nti māgadhabhāsaṃ. Sā hi sabhāvaniruttibhūtā paṇḍitānaṃ manaṃ ramayatīti. Tenevāha – **‘‘tantinayānucchavika’’**nti, pāḷigatiyā anulomikaṃ pāḷicchāyānuvidhāyininti attho. **Vigatadosa**nti asabhāvaniruttibhāsantararahitaṃ.

9. **Samayaṃ avilomento**ti siddhantaṃ avirodhento. Etena atthadosābhāvamāha. Aviruddhattā eva hi theravādāpi idha pakāsīyissanti. **Theravaṃsadīpāna**nti thirehi sīlakkhandhādīhi samannāgatattā therā, mahākassapādayo, tehi āgatā ācariyaparamparā theravaṃso. Tappariyāpannā hutvā āgamādhigamasampannattā paññāpajjotena tassa samujjalanato theravaṃsadīpā, mahāvihāravāsino therā, tesaṃ. Vividhehi ākārehi nicchīyatīti vinicchayo, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedakathā. Suṭṭhu nipuṇo saṇho vinicchayo etesanti **sunipuṇavinicchayā**. Atha vā vinicchinotīti vinicchayo, yathāvuttatthavisayaṃ ñāṇaṃ. Suṭṭhu nipuṇo cheko vinicchayo etesanti **sunipuṇavinicchayā**. Etena mahākassapādittheraparamparābhato, tatoyeva ca aviparīto saṇhasukhumo mahāvihāravāsīnaṃ vinicchayoti tassa pamāṇabhūtataṃ dasseti.

10. **Sujanassa cā**ti **ca**-saddo sampiṇḍanattho. Tena ‘‘na kevalaṃ jambudīpavāsīnaṃyeva atthāya, atha kho sādhujanānaṃ tosanatthañcā’’ti dasseti. Tena ca ‘‘tambapaṇṇidīpavāsīnampi atthāyā’’ti ayamattho siddho hoti uggahaṇādisukaratāya tesampi bahūpakārattā. **Ciraṭṭhitattha**nti ciraṭṭhitiatthaṃ, cirakālāvaṭṭhānāyāti attho. Idañhi atthappakāsanaṃ aviparītabyañjanasunikkhepassa atthasunītassa ca upāyabhāvato saddhammassa ciraṭṭhitiyā saṃvattati. Vuttañhetaṃ bhagavatā –

> ‘‘Dveme, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhittañca padabyañjanaṃ, attho ca sunīto’’ti (a. ni. 2.21).

11-12. Yaṃ atthavaṇṇanaṃ katthukāmo, tassā mahantattaṃ pariharituṃ **‘‘sāvatthipabhūtīna’’**ntiādimāha. Tenāha – ‘‘na idha vitthārakathaṃ karissāmi, na taṃ idha vicārayissāmī’’ti ca. Tattha **dīghassā**ti dīghanikāyassa. **Majjhimassā**ti majjhimanikāyassa. ‘‘Saṅgītīnaṃ dvinnaṃ yā me atthaṃ vadantenā’’tipi pāṭho. Tatthapi **saṅgītīnaṃ dvinna**nti dīghamajjhimanikāyānanti attho gahetabbo. **Me**ti karaṇatthe sāmivacanaṃ, mayāti attho. **Suda**nti nipātamattaṃ. Heṭṭhā dīghassa majjhimassa ca atthaṃ vadantena sāvatthipabhutīnaṃ nagarānaṃ yā vaṇṇanā katā, tassā vitthārakathaṃ na idha bhiyyo karissāmīti yojetabbaṃ. Yāni ca tattha vatthūni vitthāravasena vuttāni, tesampi vitthārakathaṃ na idha bhiyyo karissāmīti sambandho.

13. Idāni ‘‘na idha vitthārakathaṃ karissāmī’’ti sāmaññato vuttassa atthassa pavaraṃ dassetuṃ – **‘‘suttānaṃ panā’’**tiādi vuttaṃ. Suttānaṃ ye atthā vatthūhi vinā na pakāsantīti yojetabbaṃ.

14. Yaṃ aṭṭhakathaṃ kattukāmo, tadekadesabhāvena visuddhimaggo ca gahetabboti kathikānaṃ upadesaṃ karonto tattha vicāritadhamme uddesavasena dasseti – **‘‘sīlakathā’’**tiādinā. Tattha **sīlakathā**ti cārittavārittādivasena sīlassa vitthārakathā. **Dhutadhammā**ti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. **Kammaṭṭhānāni sabbānī**ti pāḷiyaṃ āgatāni aṭṭhatiṃsa, aṭṭhakathāyaṃ dveti niravasesāni yogakammassa bhāvanāya pavattiṭṭhānāni. **Cariyāvidhānasahito**ti rāgacaritādīnaṃ sabhāvādividhānena sahito. **Jhānāni** cattāri rūpāvacarajjhānāni, **samāpattiyo** catasso āruppasamāpattiyo. Aṭṭhapi vā paṭiladdhamattāni **jhānāni** samāpajjanavasībhāvappattiyā **samāpattiyo. Jhānāni** vā rūpārūpāvacarajjhānāni, **samāpattiyo** phalasamāpattinirodhasamāpattiyo.

15. Lokiyalokuttarabhedā cha abhiññāyo **sabbā abhiññāyo**. Ñāṇavibhaṅgādīsu āgatanayena ekavidhādinā paññāya saṃkaletvā sampiṇḍetvā nicchayo **paññāsaṅkalananicchayo**.

16. Paccayadhammānaṃ hetuādīnaṃ paccayuppannadhammānaṃ hetupaccayādibhāvo paccayākāro, tassa desanā **paccayākāradesanā,** paṭiccasamuppādakathāti attho. Sā pana ghanavinibbhogassa sudukkaratāya saṇhasukhumā, nikāyantaraladdhisaṅkararahitā, ekattanayādisahitā ca tattha vicāritāti āha – **''suparisuddhanipuṇanayā''**ti. Paṭisambhidādīsu āgatanayaṃ avissajjetvāva vicāritattā **avimuttatantimaggā**.

17. **Iti pana sabba**nti **iti-**saddo parisamāpane, **pana-**saddo vacanālaṅkāre, etaṃ sabbanti attho. **Idhā**ti imissā aṭṭhakathāya **na vicārayissāmi** punaruttibhāvatoti adhippāyo.

18. Idāni tasseva avicāraṇassa ekantakāraṇaṃ niddhārento **''majjhe visuddhimaggo''**tiādimāha. Tattha ''majjhe ṭhatvā''ti etena majjhabhāvadīpanena visesato catunnaṃ āgamānaṃ sādhāraṇaṭṭhakathā visuddhimaggo, na sumaṅgalavilāsinīādayo viya asādhāraṇaṭṭhakathāti dasseti. ''Visesato''ti ca idaṃ vinayābhidhammānampi visuddhimaggo yathārahaṃ atthavaṇṇanā hoti evāti katvā vuttaṃ.

19. **Iccevā**ti iti eva. **Tampī**ti visuddhimaggampi. **Etāyā**ti manorathapūraṇiyā. Ettha ca ''sīhaḷadīpaṃ ābhatā''tiādinā atthappakāsanassa nimittaṃ dasseti, ''dīpavāsīnamatthāya sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthañca dhammassā''ti etena payojanaṃ, apanetvāna tatohaṃ, sīhaḷabhāsa''ntiādinā. ''Sāvatthipabhutīna''ntiādinā ca karaṇappakāraṃ. Heṭṭhimanikāyesu visuddhimagge ca vicāritānaṃ atthānaṃ avicāraṇampi hi idha karaṇappakāro evāti.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

1. Rūpādivaggavaṇṇanā

Nidānavaṇṇanā

Vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanavaseneva hotīti paṭhamaṃ tāva nipātasuttavasena vibhāgaṃ dassetuṃ **''tattha aṅguttarāgamo nāmā''**tiādimāha. Tattha **tatthā**ti ''aṅguttarāgamassa atthaṃ pakāsayissāmī''ti yadidaṃ vuttaṃ, tasmiṃ vacane, ''yassa atthaṃ pakāsayissāmī''ti paṭiññātaṃ, so aṅguttarāgamo nāma nipātasuttavasena evaṃ vibhāgoti attho. Atha vā **tatthā**ti ''aṅguttaranissitaṃ attha''nti etasmiṃ vacane yo aṅguttarāgamo vutto, so nipātasuttādivasena edisoti attho.

Idāni taṃ ādito paṭṭhāya saṃvaṇṇitukāmo attano saṃvaṇṇanāya paṭhamamahāsaṅgītiyaṃ nikkhittānukkamena pavattabhāvadassanatthaṃ **''tassa nipātesu…pe… vuttaṃ nidānamādī''**tiādimāha. Tattha yathāpaccayaṃ tattha tattha desitattā paññattattā ca vippakiṇṇānaṃ dhammavinayānaṃ saṅgahetvā gāyanaṃ kathanaṃ saṅgīti. Etena taṃtaṃsikkhāpadānaṃ suttānañca ādipariyosānesu antarantarā ca sambandhavasena ṭhapitaṃ saṅgītikāravacanaṃ saṅgahitaṃ hoti. Saṅgīyamānassa atthassa mahantatāya pūjanīyatāya ca mahatī saṅgīti mahāsaṅgīti, paṭhamā mahāsaṅgīti paṭhamamahāsaṅgīti, tassā pavattikālo paṭhamamahāsaṅgītikālo, tasmiṃ **paṭhamamahāsaṅgītikāle**. Nidadāti desanaṃ desakālādivasena aviditaṃ viditaṃ katvā nidassetīti **nidānaṃ**. Yo lokiyehi upogghātoti vuccati, svāyamettha ''evaṃ me suta''ntiādiko gantho veditabbo. Na ''sanidānāhaṃ, bhikkhave, dhammaṃ desemī''tiādīsu (a. ni. 3.126) viya ajjhāsayādidesanuppattihetu. Tenevāha – **''evaṃ me sutantiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādī''**ti.

1. ‘‘Sā panesā’’tiādinā bāhiranidāne vattabbaṃ atidisitvā idāni abbhantaranidānaṃ ādito paṭṭhāya saṃvaṇṇituṃ **‘‘yaṃ paneta’’**nti vuttaṃ. Tattha yasmā saṃvaṇṇanaṃ karontena saṃvaṇṇetabbe dhamme padāni padavibhāgaṃ tadatthañca dassetvā tato paraṃ piṇḍatthādinidassanavasena ca saṃvaṇṇanā kātabbā, tasmā padāni tāva dassento **‘‘evanti nipātapada’’**ntiādimāha. Tattha **padavibhāgo**ti padānaṃ viseso, na padaviggaho. Atha vā padāni ca padavibhāgo ca **padavibhāgo,** padaviggaho ca padavibhāgo ca **padavibhāgo**ti vā ekasesavasena padapadaviggahā padavibhāgasaddena vuttāti veditabbaṃ. Tattha padaviggaho ‘‘jetassa vanaṃ jetavana’’ntiādinā samāsapadesu daṭṭhabbo.

Atthatoti padatthato. Taṃ pana padatthaṃ atthuddhārakkamena paṭhamaṃ evaṃ-saddassa dassento **‘‘evaṃ-saddo tāvā’’**tiādimāha. **Avadhāraṇādī**ti ettha **ādi-**saddena idamatthapucchāparimāṇādiatthānaṃ saṅgaho daṭṭhabbo. Tathā hi ‘‘evaṃgatāni puthusippāyatanāni, evamādīnī’’tiādīsu idaṃ-saddassa atthe evaṃ-saddo. Gata-saddo hi pakārapariyāyo, tathā vidhākāra-saddā ca. Tathā hi vidhayuttagatasadde lokiyā pakāratthe vadanti. ‘‘Evaṃ su te sunhātā suvilittā kappitakesamassū āmukkamaṇikuṇḍalābharaṇā odātavatthavasanā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti seyyathāpi tvaṃ etarahi sācariyakoti. No hidaṃ, bho gotamā’’tiādīsu (dī. ni. 1.286) pucchāyaṃ. ‘‘Evaṃ lahuparivattaṃ (a. ni. 1.48), evamāyupariyanto’’ti (dī. ni. 1.244; pārā. 12) ca ādīsu parimāṇe.

Nanu ca ‘‘evaṃ su te sunhātā suvilittā evamāyupariyanto’’ti ettha evaṃ-saddena pucchanākāraparimāṇākārānaṃ vuttattā ākārattho eva evaṃ-saddoti? Na, visesasabbhāvato. Ākāramattavācako hi evaṃ-saddo ākāratthoti adhippeto yathā ‘‘evaṃ byākho’’tiādīsu (ma. ni. 1.234; pāci. 417; cūḷava. 65), na pana ākāravisesavācako. Evañca katvā ‘‘evaṃ jātena maccenā’’tiādīni (dha. pa. 53) upamādiudāharaṇāni upapannāni honti. Tathā hi ‘‘yathā hi…pe… bahu’’nti (dha. pa. 53) ettha puppharāsiṭṭhāniyato manussūpapattisappurisūpanissayasaddhammassavanayonisomanasikārabhogasampatti-ādidānādipuññakiriyāhetusamudāyato sobhāsugandhatādiguṇayogato mālāguṇasadisiyo pahūtā puññakiriyā maritabbasabhāvatāya maccena sattena kattabbāti jotitattā puppharāsimālāguṇāva upamā. Tesaṃ upamākāro yathā-saddena aniyamato vuttoti ‘‘evaṃ-saddo upamākāranigamanattho’’ti vattuṃ yuttaṃ, so pana upamākāro niyamiyamāno atthato upamāva hotīti āha – **‘‘upamāyaṃ āgato’’**ti. Tathā ‘‘evaṃ iminā ākārena abhikkamitabba’’ntiādinā upadisiyamānāya samaṇasāruppāya ākappasampattiyā yo tattha upadisanākāro, so atthato upadeso evāti vuttaṃ – **‘‘evaṃ te…pe… upadese’’**ti. Tathā **evametaṃ bhagavā, evametaṃ sugatā**ti ettha bhagavatā yathāvuttamatthaṃ aviparītato jānantehi kataṃ tattha saṃvijjamānaguṇānaṃ pakārehi haṃsanaṃ udaggatākaraṇaṃ sampahaṃsanaṃ, yo tattha sampahaṃsanākāroti yojetabbaṃ.

Evamevaṃ panāyanti ettha garahaṇākāroti yojetabbaṃ, so ca garahaṇākāro ‘‘vasalī’’tiādikhuṃsanasaddasannidhānato idha evaṃ-saddena pakāsitoti viññāyati. Yathā cettha, evaṃ upamākārādayopi upamādivasena vuttānaṃ puppharāsiādisaddānaṃ sannidhānatoti daṭṭhabbaṃ. **Evaṃ, bhanteti kho**tiādīsu pana dhammassa sādhukaṃ savanamanasikārena niyojitehi bhikkhūhi attano tattha ṭhitabhāvassa paṭijānanavasena vuttattā ettha evaṃ-saddo vacanasampaṭicchanattho vutto, tena ‘‘evaṃ, bhante, sādhu bhante, suṭṭhu bhante’’ti vuttaṃ hoti. **Evañca vadehī**ti ‘‘yathāhaṃ vadāmi, evaṃ samaṇaṃ ānandaṃ vadehī’’ti vadanākāro idāni vattabbo evaṃ-saddena nidassīyatīti nidassanattho vutto. **Evaṃ no**ti etthāpi tesaṃ yathāvuttadhammānaṃ ahitadukkhāvahabhāve sanniṭṭhānajananatthaṃ anumatiggahaṇavasena ‘‘no vā, kathaṃ vo ettha hotī’’ti pucchāya katāya ‘‘evaṃ no ettha hotī’’ti vuttattā tadākārasanniṭṭhānaṃ evaṃ-saddena vibhāvitanti viññāyati. So pana tesaṃ dhammānaṃ ahitāya dukkhāya saṃvattanākāro niyamiyamāno avadhāraṇattho hotīti āha – **‘‘evaṃ no ettha hotītiādīsu avadhāraṇe’’**ti.

Nānānayanipuṇanti ekattanānattaabyāpāraevaṃdhammatāsaṅkhātā, nandiyāvaṭṭatipukkhalasīhavikkīḷitaaṅkusadisālocanasaṅkhātā vā ādhārādibhedavasena nānāvidhā nayā nānānayā. Nayā vā pāḷigatiyo, tā ca paññattiādivasena saṃkilesabhāgiyādilokiyāditadubhayavomissakatādivasena kusalādivasena khandhādivasena saṅgahādivasena samayavimuttādivasena padhānādivasena kusalamūlādivasena tikapaṭṭhānādivasena ca nānappakārāti nānānayā, tehi nipuṇaṃ saṇhaṃ sukhumanti nānānayanipuṇaṃ. Āsayova ajjhāsayo, te ca sassatādibhedena tattha ca apparajakkhatādibhedena ca aneke, attajjhāsayādayo eva vā samuṭṭhānaṃ uppattihetu etassāti **anekajjhāsayasamuṭṭhānaṃ. Atthabyañjanasampanna**nti atthabyañjanaparipuṇṇaṃ upanetabbābhāvato. Saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca samannāgatanti vā attho daṭṭhabbo.

Vividhapāṭihāriyanti ettha pāṭihāriyapadassa vacanatthaṃ ''paṭipakkhaharaṇato rāgādikilesāpanayanato ca pāṭihāriya''nti vadanti. Bhagavato pana paṭipakkhā rāgādayo na santi, ye haritabbā. Puthujjanānampi vigatūpakkilese aṭṭhaguṇasamannāgate citte hatapaṭipakkhe iddhividhaṃ pavattati, tasmā tattha pavattavohārena ca na sakkā idha ''pāṭihāriya''nti vatthuṃ. Sace pana mahākāruṇikassa bhagavato veneyyagatā ca kilesā paṭipakkhā, tesaṃ haraṇato ''pāṭihāriya''nti vuttaṃ, evaṃ sati yuttametaṃ. Atha vā bhagavato ca sāsanassa ca paṭipakkhā titthiyā, tesaṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena ca diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanīhi haritā apanītā hontīti. ''Paṭī''ti vā ayaṃ saddo ''pacchā''ti etassa atthaṃ bodheti ''tasmiṃ paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo''tiādīsu (su. ni. 985; cūḷani. pārāyanavaggo, vatthugāthā 4) viya, tasmā samāhite citte vigatūpakkilese katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ, iddhiādesanānusāsaniyo ca vigatūpakkilesena katakiccena ca sattahitatthaṃ puna pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni hontīti paṭihāriyāni bhavanti. Paṭihāriyameva pāṭihāriyaṃ, paṭihāriye vā iddhiādesanānusāsanisamudāye bhavaṃ ekamekaṃ pāṭihāriyanti vuccati. Paṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ. Tassa pana iddhiādibhedena visayabhedena ca bahuvidhassa bhagavato desanāyaṃ labbhamānattā āha – **''vividhapāṭihāriya''**nti.

Na aññathāti bhagavato sammukhā sutākārato na aññathāti attho, na pana bhagavato desitākārato. Acinteyyānubhāvā hi bhagavato desanā. Evañca katvā ''sabbappakārena ko samattho viññātu''nti idaṃ vacanaṃ samatthitaṃ bhavati, dhāraṇabaladassanañca na virujjhati sutākārāvirujjhanassa adhippetattā. Na hettha atthantaratāparihāro dvinnaṃ atthānaṃ ekavisayattā, itarathā thero bhagavato desanāya sabbathā paṭiggahaṇe samattho asamattho cāti āpajjeyyāti.

''Yo paro na hoti, so attā''ti evaṃ vuttāya niyakajjhattasaṅkhātāya sasantatiyaṃ vattanato tividhopi me-saddo kiñcāpi ekasmiṃyeva atthe dissati, karaṇasampadānasāminiddesavasena pana vijjamānabhedaṃ sandhāyāha – **''me-saddo tīsu atthesu dissatī''**ti.

Kiñcāpi upasaggo kiriyaṃ viseseti, jotakabhāvato pana satipi tasmiṃ suta-saddo eva taṃ tamatthaṃ vadatīti anupasaggassa suta-saddassa atthuddhāre saupasaggassa gahaṇaṃ na virujjhatīti dassento **''saupasaggo ca anupasaggo cā''**ti āha. **Assā**ti sutasaddassa. Kammabhāvasādhanāni idha sutasadde sambhavantīti vuttaṃ – **''upadhāritanti vā upadhāraṇanti vā attho''**ti. **Mayāti atthe satī**ti yadā me-saddassa kattuvasena karaṇaniddeso, tadāti attho. **Mamāti atthe satī**ti yadā sambandhavasena sāminiddeso, tadā.

Sutasaddasanniṭṭhāne payuttena **evaṃ**-saddena savanakiriyājotakena bhavitabbanti vuttaṃ – **''evanti sotaviññāṇādiviññāṇakiccanidassana''**nti. **Ādi**-saddena sampaṭicchanādīnaṃ sotadvārikaviññāṇānaṃ tadabhinīhaṭānañca manodvārikaviññāṇānaṃ gahaṇaṃ veditabbaṃ. Sabbesampi vākyānaṃ evakāratthasahitattā ''suta''nti etassa sutamevāti ayamattho labbhatīti āha – **''assavanabhāvappaṭikkhepato''**ti. Etena avadhāraṇena niyāmataṃ dasseti. Yathā ca sutaṃ sutamevāti niyāmetabbaṃ, **taṃ** sammā sutaṃ hotīti āha – **''anūnādhikāviparītaggahaṇanidassana''**nti. Atha vā saddantaratthāpohanavasena saddo atthaṃ vadatīti sutanti assutaṃ na hotīti ayametassa atthoti vuttaṃ – **''assavanabhāvappaṭikkhepato''**ti. Iminā diṭṭhādivinivattanaṃ karoti. Idaṃ vuttaṃ hoti – na idaṃ mayā diṭṭhaṃ, na sayambhuñāṇena sacchikataṃ, atha kho sutaṃ, tañca sammadevāti. Tenevāha – **''anūnādhikāviparītaggahaṇanidassana''**nti. Avadhāraṇatthe vā **evaṃ**-sadde ayamatthayojanā – ''karīyatī''ti tadapekkhassa **suta**-saddassa ayamattho vutto ''assavanabhāvappaṭikkhepato''ti. Tenevāha – **''anūnādhikāviparītaggahaṇanidassana''**nti. Savana-saddo cettha kammattho veditabbo ''suyyatī''ti.

Evaṃ savanahetusavanavisesavasena padattayassa ekena pakārena atthayojanaṃ dassetvā idāni pakārantarehi taṃ dassetuṃ – **‘‘tathā eva’’**ntiādi vuttaṃ. Tattha **tassā**ti yā sā bhagavato sammukhā dhammassavanākārena pavattā manodvāraviññāṇavīthi, tassā. Sā hi nānappakārena ārammaṇe pavattituṃ samatthā. Tathā ca vuttaṃ – **‘‘sotadvārānusārenā’’**ti. **Nānappakārenā**ti vakkhamānānaṃ anekavihitānaṃ byañjanatthaggahaṇānaṃ nānākārena. Etena imissā yojanāya ākārattho evaṃ-saddo gahitoti dīpeti. **Pavattibhāvappakāsana**nti pavattiyā atthibhāvappakāsanaṃ. **Sutanti dhammappakāsana**nti yasmiṃ ārammaṇe vuttappakārā viññāṇavīthi nānappakārena pavattā, tassa dhammattā vuttaṃ, na sutasaddassa dhammatthattā. Vuttassevatthassa pākaṭīkaraṇaṃ **‘‘ayañhetthā’’**tiādi. Tattha **viññāṇavīthiyā**ti karaṇatthe karaṇavacanaṃ, **mayā**ti kattuatthe.

Evanti niddisitabbappakāsananti nidassanatthaṃ evaṃ-saddaṃ gahetvā vuttaṃ nidassetabbassa nidassitabbattābhāvābhāvato. Tena evaṃ-saddena sakalampi suttaṃ paccāmaṭṭhanti dasseti. Sutasaddassa kiriyāsaddattā savanakiriyāya ca sādhāraṇaviññāṇappabandhappaṭibaddhattā tattha ca puggalavohāroti vuttaṃ – **‘‘sutanti puggalakiccappakāsana’’**nti. Na hi puggalavohārarahite dhammappabandhe savanakiriyā labbhatīti.

Yassa cittasantānassātiādipi ākāratthameva evaṃ-saddaṃ gahetvā purimayojanāya aññathā atthayojanaṃ dassetuṃ vuttaṃ. Tattha **ākārapaññattī**ti upādāpaññatti eva dhammānaṃ pavattiākārupādānavasena tathā vuttā. **Sutanti visayaniddeso**ti sotabbabhūto dhammo savanakiriyākattupuggalassa savanakiriyāvasena pavattiṭṭhānanti katvā vuttaṃ. Cittasantānavinimuttassa paramatthato kassaci kattuabhāvepi saddavohārena buddhiparikappitabhedavacanicchāya cittasantānato aññaṃ viya taṃsamaṅgiṃ katvā vuttaṃ – **‘‘cittasantānena taṃsamaṅgīno’’**ti. Savanakiriyāvisayopi sotabbadhammo savanakiriyāvasena pavattacittasantānassa idha paramatthato kattubhāvato, savanavasena cittapavattiyā eva vā savanakiriyābhāvato taṃkiriyākattu ca visayo hotīti katvā vuttaṃ – **‘‘taṃsamaṅgīno kattuvisaye’’**ti. Sutākārassa ca therassa sammānicchitabhāvato āha – **‘‘gahaṇasanniṭṭhāna’’**nti. Etena vā avadhāraṇatthaṃ evaṃ-saddaṃ gahetvā ayamatthayojanā katāti daṭṭhabbaṃ.

Pubbe sutānaṃ nānāvihitānaṃ suttasaṅkhātānaṃ atthabyañjanānaṃ upadhāritarūpassa ākārassa nidassanassa, avadhāraṇassa vā pakāsanasabhāvo evaṃ-saddoti tadākārādiupadhāraṇassa puggalapaññattiyā upādānabhūtadhammappabandhabyāpāratāya vuttaṃ – **‘‘evanti puggalakiccaniddeso’’**ti. Savanakiriyā pana puggalavādinopi viññāṇanirapekkhā natthīti visesato viññāṇabyāpāroti āha – **‘‘sutanti viññāṇakiccaniddeso’’**ti. Meti saddappavattiyā ekanteneva sattavisayattā viññāṇakiccassa ca tattheva samodahitabbato **‘‘meti ubhayakiccayuttapuggalaniddeso’’**ti vuttaṃ. Avijjamānapaññattivijjamānapaññattisabhāvā yathākkamaṃ evaṃsaddasutasaddānaṃ atthāti te tathārūpapaññattiupādānabyāpārabhāvena dassento āha – **‘‘evanti puggalakiccaniddeso, sutanti viññāṇakiccaniddeso’’**ti. Ettha ca karaṇakiriyākattukammavisesappakāsanavasena puggalabyāpāravisayapuggalabyāpāranidassanavasena gahaṇākāraggāhakatabbisayavisesaniddesavasena kattukaraṇabyāpārakattuniddesavasena ca dutiyādayo catasso atthayojanā dassitāti daṭṭhabbaṃ.

Sabbassapi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjitabbattā sabbapaññattīnañca vijjamānādivasena chasu paññattibhedesu antogadhattā tesu ‘‘eva’’ntiādīnaṃ paññattīnaṃ sarūpaṃ niddhārento āha – **‘‘evanti ca meti cā’’**tiādi. Tattha evanti ca meti ca vuccamānassatthassa ākārādino dhammānaṃ asallakkhaṇabhāvato avijjamānapaññattibhāvoti āha – **‘‘saccikaṭṭhaparamatthavasena avijjamānapaññattī’’**ti. Tattha **saccikaṭṭhaparamatthavasenā**ti bhūtatthauttamatthavasena. Idaṃ vuttaṃ hoti – yo māyāmarīciādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti, so rūpasaddādisabhāvo, ruppanānubhavanādisabhāvo vā attho saccikaṭṭho paramattho cāti vuccati, na tathā ‘‘evaṃ me’’tipadānaṃ atthoti. Etamevatthaṃ pākaṭataraṃ kātuṃ **‘‘kiñhettha ta’’**ntiādi vuttaṃ. Sutanti pana saddāyatanaṃ sandhāyāha – **‘‘vijjamānapaññattī’’**ti. Teneva hi **‘‘yañhi taṃ ettha sotena upaladdha’’**nti vuttaṃ. ‘‘Sotadvārānusārena upaladdha’’nti pana vutte atthabyañjanādi sabbaṃ labbhati. **Taṃ taṃ upādāya vattabbato**ti sotapathamāgate dhamme upādāya tesaṃ upadhāritākārādino paccāmasanavasena evanti, sasantatipariyāpanne khandhe upādāya meti vattabbattāti attho. Diṭṭhādisabhāvarahite saddāyatane pavattamānopi sutavohāro ‘‘dutiyaṃ tatiya’’ntiādiko viya paṭhamādīni diṭṭhamutaviññāte apekkhitvā pavattoti āha – **‘‘diṭṭhādīni upanidhāya vattabbato’’**ti. Assutaṃ na hotīti hi sutanti pakāsito ayamatthoti.

Attanā paṭividdhā suttassa pakāravisesā evanti therena paccāmaṭṭhāti āha – ‘‘**asammohaṃ dīpetī**’’ti. **Nānappakārappaṭivedhasamattho hotī**ti etena vakkhamānassa suttassa nānappakārataṃ duppaṭivijjhatañca dasseti. **Sutassa asammosaṃ dīpetī**ti sutākārassa yāthāvato dassiyamānattā vuttaṃ. **Asammohenā**ti sammohābhāvena, paññāya eva vā savanakālasambhūtāya taduttarikālapaññāsiddhi. Evaṃ **asammosenā**ti etthāpi vattabbaṃ. Byañjanānaṃ paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyanti satiyā byāpāro adhiko, paññā tattha guṇībhūtāti vuttaṃ – ‘‘**paññāpubbaṅgamāyā**’’tiādi ‘‘paññāya pubbaṅgamā’’ti katvā. Pubbaṅgamatā cettha padhānabhāvo ‘‘manopubbaṅgamā’’tiādīsu (dha. pa. 1, 2) viya, pubbaṅgamatāya vā cakkhuviññāṇādīsu āvajjanādīnaṃ viya appadhānatte paññā pubbaṅgamā etissāti ayampi attho yujjati, evaṃ **satipubbaṅgamāyā**ti etthāpi vuttanayānusārena yathāsambhavamattho veditabbo. **Atthabyañjanasampannassā**ti atthabyañjanaparipuṇṇassa, saṅkāsanappakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca samannāgatassāti vā attho daṭṭhabbo.

Yonisomanasikāraṃ dīpeti evaṃ-saddena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ aviparītasaddhammavisayattāti adhippāyo. **Avikkhepaṃ dīpetī**ti ‘‘cittapariyādānaṃ kattha bhāsita’’ntiādipucchāvase pakaraṇappattassa vakkhamānassa suttassa savanaṃ samādhānamantarena na sambhavatīti katvā vuttaṃ. **Vikkhittacittassā**tiādi tassevatthassa samatthanavasena vuttaṃ. **Sabbasampattiyā**ti atthabyañjanadesakappayojanādisampattiyā. Aviparītasaddhammavisayehi viya ākāranidassanāvadhāraṇatthehi yonisomanasikārassa, saddhammassavanena viya ca avikkhepassa yathā yonisomanasikārena phalabhūtena attasammāpaṇidhipubbekatapuññatānaṃ siddhi vuttā tadavinābhāvato. Evaṃ avikkhepena phalabhūtena kāraṇabhūtānaṃ saddhammassavanasappurisūpanissayānaṃ siddhi dassetabbā siyā assutavato sappurisūpanissayarahitassa ca tadabhāvato. **Na hi vikkhittacitto**tiādinā samatthanavacanena pana avikkhepena kāraṇabhūtena sappurisūpanissayena ca phalabhūtassa saddhammassavanassa siddhi dassitā. Ayaṃ panettha adhippāyo yutto siyā, saddhammassavanasappurisūpanissayā na ekantena avikkhepassa kāraṇaṃ bāhiraṅgattā, avikkhepo pana sappurisūpanissayo viya saddhammassavanassa ekantakāraṇanti. Evampi avikkhepena sappurisūpanissayasiddhijotanā na samatthitāva. No na samatthitā vikkhittacittānaṃ sappurisapayirupāsanābhāvassa atthasiddhattā. Ettha ca purimaṃ phalena kāraṇassa siddhidassanaṃ nadīpūrena viya upari vuṭṭhisabbhāvassa, dutiyaṃ kāraṇena phalassa siddhidassanaṃ daṭṭhabbaṃ ekantavassinā viya meghavuṭṭhānena vuṭṭhippavattiyā.

Bhagavato vacanassa atthabyañjanappabhedaparicchedavasena sakalasāsanasampattiogāhanākāro niravasesaparahitapāripūritākāraṇanti vuttaṃ – ‘‘**evaṃ bhaddako ākāro**’’ti. Yasmā na hotīti sambandho. **Pacchimacakkadvayasampatti**nti attasammāpaṇidhipubbekatapuññatāsaṅkhātaguṇadvayaṃ. Aparāparaṃ vuttiyā cettha cakkabhāvo, caranti etehi sattā sampattibhavesūti vā. Ye sandhāya vuttaṃ – ‘‘cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’tiādi (a. ni. 4.31). Purimapacchimabhāvo cettha desanākkamavasena daṭṭhabbo. **Pacchimacakkadvayasiddhiyā**ti pacchimacakkadvayassa atthitāya. Sammāpaṇihitatto pubbe ca katapuñño suddhāsayo hoti tadasiddhihetūnaṃ kilesānaṃ dūrībhāvatoti āha – ‘‘**āsayasuddhi siddhā hotī**’’ti. Tathā hi vuttaṃ – ‘‘sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare’’ti (dha. pa. 43), ‘‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo’’ti (dī. ni. 2.207) ca. Tenevāha – ‘‘**āsayasuddhiyā adhigamabyattisiddhī**’’ti. **Payogasuddhiyā**ti yonisomanasikārapubbaṅgamassa dhammassavanappayogassa visadabhāvena. Tathā cāha – ‘‘**āgamabyattisiddhī**’’ti, sabbassa vā kāyavacīpayogassa niddosabhāvena. Parisuddhakāyavacīpayogo hi vippaṭisārābhāvato avikkhittacitto pariyattiyaṃ visārado hotīti.

Nānappakārapaṭivedhadīpakenātiādinā atthabyañjanesu therassa evaṃ-saddasuta-saddānaṃ asammohadīpanato catuppaṭisambhidāvasena atthayojanaṃ dasseti. Tattha **sotappabhedapaṭivedhadīpakenā**ti etena ayaṃ suta-saddo evaṃ-saddasannidhānato, vakkhamānāpekkhāya vā sāmaññeneva sotabbadhammavisesaṃ āmasatīti dasseti. Manodiṭṭhikaraṇānaṃ pariyattidhammānaṃ anupekkhanasuppaṭivedhā visesato manasikārappaṭibaddhāti te vuttanayena yonisomanasikāradīpakena evaṃ-saddena yojetvā, savanadhāraṇavacīparicayā pariyattidhammā visesena sotāvadhānappaṭibaddhāti te avikkhepadīpakena suta-saddena yojetvā dassento sāsanasampattiyā dhammassavane ussāhaṃ janeti. Tattha **dhammā**ti pariyattidhammā. **Manasā anupekkhitā**ti ‘‘idha sīlaṃ kathitaṃ, idha samādhi, idha paññā, ettakā ettha anusandhayo’’tiādinā nayena manasā anu anu pekkhitā. **Diṭṭhiyā suppaṭividdhā**ti nijjhānakkhanti bhūtāya, ñātapariññāsaṅkhātāya vā diṭṭhiyā tattha tattha vuttarūpārūpadhamme ‘‘iti rūpaṃ, ettakaṃ rūpa’’ntiādinā suṭṭhu vavatthapetvā paṭividdhā.

Sakalena vacanenāti pubbe tīhi padehi visuṃ visuṃ yojitattā vuttaṃ. **Asappurisabhūmi**nti akataññutaṃ, ‘‘idhekacco pāpabhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī’’ti (pārā. 195) evaṃ vuttaṃ anariyavohārāvatthaṃ. Sā eva anariyavohārāvatthā asaddhammo. Nanu ca ānandattherassa ‘‘mamedaṃ vacana’’nti adhimānassa, mahākassapattherādīnañca tadāsaṅkāya abhāvato asappurisabhūmisamatikkamādivacanaṃ niratthakanti? Nayidamevaṃ, ‘‘evaṃ me suta’’nti vadantena ayampi attho vibhāvitoti dassanato. Keci pana ‘‘devatānaṃ parivitakkāpekkhaṃ tathāvacananti edisī codanā anavakāsā’’ti vadanti. Tasmiṃ kira khaṇe ekaccānaṃ devatānaṃ evaṃ cetaso parivitakko udapādi ‘‘bhagavā parinibbuto, ayañca āyasmā desanākusalo idāni dhammaṃ deseti, sakyakulappasuto tathāgatassa bhātā cūḷapituputto, kiṃ nu kho sayaṃ sacchikataṃ dhammaṃ deseti, udāhu bhagavato eva vacanaṃ yathāsuta’’nti, evaṃ tadāsaṅkitappakārato asappurisabhūmisamokkamādito atikkamādi vibhāvitanti. **Attano adahanto**ti ‘‘mameda’’nti attani aṭṭhapento. **Appetī**ti nidasseti. Diṭṭhadhammikasamparāyikaparamatthesu yathārahaṃ satte netīti netti, dhammoyeva netti **dhammanetti**.

Daḷhataraniviṭṭhā vicikicchā **kaṅkhā**. Nātisaṃsappanaṃ matibhedamattaṃ **vimati. Assaddhiyaṃ vināseti** bhagavatā bhāsitattā sammukhā cassa paṭiggahitattā khalitaduruttādiggahaṇadosābhāvato ca. Ettha ca pañcamādayo tisso atthayojanā ākārādiatthesu aggahitavisesameva evaṃ-saddaṃ gahetvā dassitā, tato parā catasso ākāratthameva evaṃ-saddaṃ gahetvā vibhāvitā, pacchimā pana tisso yathākkamaṃ ākāratthaṃ nidassanatthaṃ avadhāraṇatthañca evaṃ-saddaṃ gahetvā yojitāti daṭṭhabbaṃ.

Eka-saddo aññaseṭṭhaasahāyasaṅkhādīsu dissati. Tathā hesa ‘‘sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadantī’’tiādīsu (ma. ni. 3.27) aññatthe dissati, ‘‘cetaso ekodibhāva’’ntiādīsu (dī. ni. 1.228; pārā. 11) seṭṭhe, ‘‘eko vūpakaṭṭho’’tiādīsu (dī. ni. 1.405; 2.215; ma. ni. 1.80; saṃ. ni. 3.63; cūḷava. 445) asahāye ‘‘ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’tiādīsu (a. ni. 8.29) saṅkhāyaṃ. Idhāpi saṅkhāyanti dassento āha – **‘‘ekanti gaṇanaparicchedaniddeso’’**ti. **Kālañca samayañcā**ti yuttakālañca paccayasāmaggiñca. **Khaṇo**ti okāso. Tathāgatuppādādiko hi maggabrahmacariyassa okāso tappaccayappaṭilābhahetuttā. Khaṇo eva ca samayo. Yo khaṇoti ca samayoti ca vuccati, so eko evāti hi attho. **Mahāsamayo**ti mahāsamūho. **Samayopi kho**ti sikkhāpadapūraṇassa hetupi. **Samayappavādake**ti diṭṭhippavādake. Tattha hi nisinnā titthiyā attano attano samayaṃ pavadantīti. **Atthābhisamayā**ti hitappaṭilābhā. Abhisametabboti abhisamayo, abhisamayo attho **abhisamayaṭṭho**ti pīḷanādīni abhisametabbabhāvena ekībhāvaṃ upanetvā vuttāni. Abhisamayassa vā paṭivedhassa visayabhūto attho **abhisamayaṭṭho**ti tāneva tathā ekattena vuttāni. Tattha **pīḷanaṃ** dukkhasaccassa taṃsamaṅgino hiṃsanaṃ avipphārikatākaraṇaṃ. **Santāpo** dukkhadukkhatādivasena santapanaṃ paridahanaṃ.

Tattha sahakārikāraṇe sanijjhaṃ sameti samavetīti **samayo,** samavāyo. Sameti samāgacchati ettha maggabrahmacariyaṃ tadādhārapuggalehīti **samayo,** khaṇo. Sameti ettha, etena vā saṃgacchati satto, sabhāvadhammo vā sahajātādīhi, uppādādīhi vāti **samayo,** kālo. Dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ karaṇaṃ viya ca kappanāmattasiddhena rūpena voharīyatīti. Samaṃ, saha vā avayavānaṃ ayanaṃ pavatti avaṭṭhānanti **samayo,** samūho yathā ‘‘samudāyo’’ti. Avayavasahāvaṭṭhānameva hi samūhoti. Avasesapaccayānaṃ samāgame eti phalaṃ etasmā uppajjati pavattati cāti **samayo,** hetu yathā ‘‘samudayo’’ti. Sameti saṃyojanabhāvato sambaddho eti attano visaye pavattati, daḷhaggahaṇabhāvato vā saṃyuttā ayanti pavattanti sattā yathābhinivesaṃ etenāti **samayo,** diṭṭhi. Diṭṭhisaṃyojanena hi sattā ativiya bajjhantīti. Samiti saṅgati samodhānanti **samayo,** paṭilābho. Samassa yānaṃ, sammā vā yānaṃ apagamoti **samayo,** pahānaṃ. Abhimukhaṃ ñāṇena sammā etabbo abhisametabboti **abhisamayo,** dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena sammā eti gacchati bujjhatīti **abhisamayo,** dhammānaṃ aviparītasabhāvāvabodho. Evaṃ tasmiṃ tasmiṃ atthe samayasaddassa pavatti veditabbā. Samayasaddassa atthuddhāre abhisamayasaddassa udāharaṇaṃ vuttanayena veditabbaṃ. **Assā**ti samayasaddassa. **Kālo attho** samavāyādīnaṃ atthānaṃ idha asambhavato, desadesakaparisānaṃ viya suttassa nidānabhāvena kālassa apadisitabbato ca.

Kasmā panettha aniyamitavaseneva kālo niddiṭṭho, na utusaṃvaccharādivasena niyametvāti āha – **‘‘tattha kiñcāpī’’**tiādi. Utusaṃvaccharādivasena niyamaṃ akatvā samayasaddassa vacane ayampi guṇo laddho hotīti dassento **‘‘ye vā ime’’**tiādimāha. Sāmaññajotanā hi visese avatiṭṭhatīti. Tattha **diṭṭhadhammasukhavihārasamayo** devasikaṃ jhānasamāpattīhi vītināmanakālo, visesato sattasattāhāni. **Suppakāsā**ti dasasahassilokadhātuyā pakampanaobhāsapātubhāvādīhi pākaṭā. Yathāvuttabhedesu eva samayesu ekadesaṃ pakārantarehi saṅgahetvā dassetuṃ **‘‘yo cāya’’**ntiādimāha. Tathā hi ñāṇakiccasamayo attahitappaṭipattisamayo ca abhisambodhisamayo, ariyatuṇhībhāvasamayo diṭṭhadhammasukhavihārasamayo, karuṇākiccaparahitappaṭipattidhammikathāsamayo desanāsamayoyeva.

Karaṇavacanena niddeso katoti sambandho. **Tatthā**ti abhidhammavinayesu. **Tathā**ti bhummakaraṇehi. **Adhikaraṇattho** ādhārattho. Bhāvo nāma kiriyā, kiriyāya kiriyantaralakkhaṇaṃ **bhāvenabhāvalakkhaṇaṃ**. Tattha yathā kālo sabhāvadhammaparicchinno sayaṃ paramatthato avijjamānopi ādhārabhāvena paññāto taṅkhaṇappavattānaṃ tato pubbe parato ca abhāvato ‘‘pubbaṇhe jāto, sāyanhe gacchatī’’ti ca ādīsu, samūho ca avayavavinimutto avijjamānopi kappanāmattasiddho avayavānaṃ ādhārabhāvena paññāpīyati ‘‘rukkhe sākhā, yavarāsiyaṃ sambhūto’’tiādīsu, evaṃ idhāpīti dassento āha – **‘‘adhikaraṇaṃ…pe… dhammāna’’**nti. Yasmiṃ kāle, dhammapuñje vā kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃ eva kāle, dhammapuñje ca phassādayopi hontīti ayañhi tattha attho. Yathā ‘‘gāvīsu duyhamānāsu gato, duddhāsu āgato’’ti dohanakiriyāya gamanakiriyā lakkhīyati, evaṃ idhāpi ‘‘yasmiṃ samaye, tasmiṃ samaye’’ti ca vutte ‘‘satī’’ti ayamattho viññāyamāno eva hoti padatthassa sattāvirahābhāvatoti samayassa sattākiriyāya cittassa uppādakiriyā, phassādīnaṃ bhavanakiriyā ca lakkhīyatīti. **Yasmiṃ samaye**ti yasmiṃ navame khaṇe, yasmiṃ yonisomanasikārādihetumhi, paccayasamavāye vā sati kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva khaṇe hetumhi paccayasamavāye ca phassādayopi hontīti ubhayattha samayasadde bhummaniddeso kato lakkhaṇabhūtabhāvayuttoti dassento āha – **‘‘khaṇa…pe… lakkhīyatī’’**ti.

Hetuattho karaṇattho ca sambhavati ‘‘annena vasati, ajjhenena vasati, pharasunā chindati, kudālena khaṇatī’’tiādīsu viya. Vītikkamañhi sutvā bhikkhusaṅghaṃ sannipātāpetvā otiṇṇe vatthusmiṃ taṃ puggalaṃ paṭipucchitvā vigarahitvā ca taṃ taṃ vatthuṃ otiṇṇakālaṃ anatikkamitvā teneva kālena sikkhāpadāni paññāpento bhagavā viharati sikkhāpadapaññattihetuñca apekkhamāno tatiyapārājikādīsu viya.

Accantameva ārambhato paṭṭhāya yāva desanāniṭṭhānaṃ parahitappaṭipattisaṅkhātena **karuṇāvihārena. Tadatthajotanattha**nti accantasaṃyogatthajotanatthaṃ. **Upayogavacananiddeso kato** yathā ‘‘māsaṃ ajjhetī’’ti. **Porāṇā**ti aṭṭhakathācariyā. **Abhilāpamattabhedo**ti vacanamattena viseso. Tena suttavinayesu vibhattibyattayo katoti dasseti.

Idāni ‘‘bhagavā’’ti imassa atthaṃ dassento āha – **‘‘bhagavāti garū’’**tiādi. **Bhagavāti vacanaṃ seṭṭha**nti seṭṭhavācakaṃ vacanaṃ, seṭṭhaguṇasahacaraṇaṃ seṭṭhanti vuttaṃ. Atha vā vuccatīti vacanaṃ, attho. Yasmā yo ‘‘bhagavā’’ti vacanena vacanīyo attho, so seṭṭhoti attho. **Bhagavāti vacanamuttama**nti etthāpi eseva nayo. **Gāravayutto**ti garubhāvayutto garuguṇayogato. Garukaraṇaṃ vā sātisayaṃ arahatīti gāravayutto, gāravārahoti attho. Sippādisikkhāpakā garū honti, na ca gāravayuttā, ayaṃ pana tādiso na hoti, tasmā garūti vatvā gāravayuttoti vuttanti keci. **Vuttoyeva,** na idha vattabbo visuddhimaggassa imissā aṭṭhakathāya ekadesabhāvatoti adhippāyo.

Dhammasarīraṃ paccakkhaṃ karotīti ‘‘yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’’ti (dī. ni. 2.216) vacanato dhammassa satthubhāvapariyāyo vijjatīti katvā vuttaṃ. **Vajirasaṅghātasamānakāyo** parehi abhejjasarīrattā. Na hi bhagavato rūpakāye kenaci sakkā antarāyo kātunti. **Desanāsampattiṃ niddisati** vakkhamānassa sakalasuttassa evanti niddisanato. **Sāvakasampattiṃ niddisati** paṭisambhidāpattena pañcasu ṭhānesu bhagavatā etadagge ṭhapitena mayā mahāsāvakena sutaṃ, tañca kho mayā sutaṃ, na anussutikaṃ, na paramparābhatanti imassa atthassa dīpanato. **Kālasampattiṃ niddisati** ''bhagavā''ti padassa sannidhāne payuttassa samayasaddassa kālassa buddhuppādappaṭimaṇḍitabhāvadīpanato. Buddhuppādaparamā hi kālasampadā. Tenetaṃ vuccati –

''Kappakasāye kaliyuge, buddhuppādo aho mahacchariyaṃ;
Hutāvahamajjhe jātaṃ, samuditamakarandamaravinda''nti. (dī. ni. ṭī. 1.1; saṃ. ni. ṭī. 1.1.1 devatāsaṃyutta);

Bhagavāti desakasampattiṃ niddisati guṇavisiṭṭhasattuttamagarugāravādhivacanabhāvato.

Evaṃnāmake nagareti kathaṃ panetaṃ nagaraṃ evaṃnāmakaṃ jātanti? Vuccate, yathā kākandassa isino nivāsaṭṭhāne māpitā nagarī kākandī, mākandassa nivāsaṭṭhāne māpitā mākandī, kusambassa nivāsaṭṭhāne māpitā kosambīti vuccati, evaṃ savatthassa isino nivāsaṭṭhāne māpitā nagarī sāvatthīti vuccati. Evaṃ tāva akkharacintakā vadanti. Aṭṭhakathācariyā pana bhaṇanti – ''yaṃ kiñci manussānaṃ upabhogaparibhogaṃ, sabbamettha atthī''ti sāvatthi. Satthasamāyoge ca 'kiṃ bhaṇḍamatthī'ti pucchite 'sabbamatthī'ti vacanamupādāya sāvatthi.

''Sabbadā sabbūpakaraṇaṃ, sāvatthiyaṃ samohitaṃ;
Tasmā sabbamupādāya, sāvatthīti pavuccati. (ma. ni. aṭṭha. 1.14; khu. pā. aṭṭha. 5.maṅgalasuttavaṇṇanā; udā. aṭṭha. 5; paṭi. ma. 2.1.184);

''Kosalānaṃ puraṃ rammaṃ, dassaneyyaṃ manoramaṃ;
Dasahi saddehi avivittaṃ, annapānasamāyutaṃ.

''Vuddhiṃ vepullataṃ pattaṃ, iddhaṃ phītaṃ manoramaṃ;
Āḷakamandāva devānaṃ, sāvatthipuramuttama''nti. (ma. ni. aṭṭha. 1.14; khu. pā. aṭṭha. 5.maṅgalasuttavaṇṇanā);

Avisesenāti na visesena, vihārabhāvasāmaññenāti attho. **Iriyāpathavihāro…pe… vihāresū**ti iriyāpathavihāro dibbavihāro brahmavihāro ariyavihāroti etesu catūsu vihāresu. **Samaṅgiparidīpana**nti samaṅgibhāvaparidīpanaṃ. **Eta**nti viharatīti etaṃ padaṃ. Tathā hi taṃ ''idhekacco gihisaṃsaṭṭho viharati sahanandī sahasokī''tiādīsu (saṃ. ni. 4.241) iriyāpathavihāre āgataṃ, ''yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehi … paṭhamaṃ jhānaṃ upasampajja viharatī''tiādīsu (dha. sa. 499; vibha. 624) dibbavihāre, ''so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī''tiādīsu (dī. ni. 1.556; 3.308; ma. ni. 1.77, 459, 509; 2.309, 315, 451, 471; 3.230, vibha. 642, 643) brahmavihāre, ''so khohaṃ, aggivessana, tassāyeva kathāya pariyosāne tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi, samādahāmi, yena sudaṃ niccakappaṃ viharāmī''tiādīsu (ma. ni. 1.387) ariyavihāre.

Tattha iriyanaṃ pavattanaṃ iriyā, kāyappayogo. Tassā pavattanūpāyabhāvato ṭhānādi **iriyāpatho**. Ṭhānasamaṅgī vā hi kāyena kiñci kareyya gamanādīsu aññatarasamaṅgī vā. Atha vā iriyati pavattati etena attabhāvo, kāyakiccaṃ vāti iriyā, tassā pavattiyā upāyabhāvato pathoti iriyāpatho, ṭhānādi eva. So ca atthato gatinivattiādiākārena pavatto catusantatirūpappabandho eva. Viharaṇaṃ, viharati etenāti vā **vihāro**. Divi bhavo dibbo, tattha bahulappavattiyā brahmapārisajjādidevaloke bhavoti attho. Tattha yo dibbānubhāvo, tadatthāya saṃvattatīti vā dibbo, abhiññābhinīhāravasena mahāgatikattā vā dibbo, dibbo ca so vihāro cāti **dibbavihāro,** catasso rūpāvacarasamāpattiyo. Arūpasamāpattiyopi ettheva saṅgahaṃ gacchanti. Brahmānaṃ, brahmāno vā vihārā **brahmavihārā,** catasso appamaññāyo. Ariyo, ariyānaṃ vā vihāro **ariyavihāro,** cattāri sāmaññaphalāni. **So hi ekaṃ iriyāpathabādhana**ntiādi yadipi bhagavā ekenapi iriyāpathena cirataraṃ kālaṃ attabhāvaṃ pavattetuṃ sakkoti, tathāpi upādinnakasarīrassa ayaṃ sabhāvoti dassetuṃ vuttaṃ. Yasmā vā bhagavā yattha katthaci vasanto veneyyānaṃ dhammaṃ desento nānāsamāpattīhi ca kālaṃ vītināmento vasatīti sattānaṃ attano ca vividhahitasukhaṃ harati upaneti uppādeti, tasmā vividhaṃ haratīti viharatīti evamettha attho veditabbo.

Jetassa rājakumārassāti ettha attano paccatthikajanaṃ jinātīti jeto. Sotasaddo viya hi kattusādhano jetasaddo. Atha vā raññā pasenadikosalena attano paccatthikajane jite jātoti jeto. Rañño hi jayaṃ āropetvā kumāro jitavāti jetoti vutto. Maṅgalakāmatāya vā tassa evaṃnāmameva katanti jeto. Maṅgalakāmatāya hi jeyyoti etasmiṃ atthe jetoti vuttaṃ. **Vitthāro panā**tiādinā ''anāthapiṇḍikassa ārāme''ti ettha sudatto nāma so, gahapati, mātāpitūhi katanāmavasena, sabbakāmasamiddhatāya pana vigatamaccheratāya karuṇādiguṇasamaṅgitāya ca niccakālaṃ anāthānaṃ piṇḍamadāsi. Tena anāthapiṇḍikoti saṅkhaṃ gato. Āramanti ettha pāṇino, visesena vā pabbajitāti **ārāmo,** tassa pupphaphalādisobhāya nātidūranaccāsannatādipañcavidhasenāsanaṅgasampattiyā ca tato tato āgamma ramanti abhiramanti, anukkaṇṭhitā hutvā nivasantīti attho. Vuttappakārāya vā sampattiyā tattha tattha gatepi attano abbhantaraṃyeva ānetvā rametīti ārāmo. So hi anāthapiṇḍikena gahapatinā jetassa rājakumārassa hatthato aṭṭhārasahiraññakoṭīhi santhārena kiṇitvā aṭṭhārasahiraññakoṭīhi senāsanāni kārāpetvā aṭṭhārasahiraññakoṭīhi vihāramahaṃ niṭṭhāpetvā evaṃ catupaññāsahiraññakoṭipariccāgena buddhappamukhassa bhikkhusaṅghassa niyyātito, tasmā ''anāthapiṇḍikassa ārāmo''ti vuccatīti imamatthaṃ nidasseti.

Tatthāti ''ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme''ti yaṃ vuttaṃ vākyaṃ, tattha. **Siyā**ti kassaci evaṃ parivitakko siyā, vakkhamānākārena kadāci codeyya vāti attho. **Atha tattha viharatī**ti yadi jetavane anāthapiṇḍikassa ārāme viharati. **Na vattabba**nti nānāṭhānabhūtattā sāvatthijetavanānaṃ, ''ekaṃ samaya''nti ca vuttattāti adhippāyo. Idāni codako tameva attano adhippāyaṃ **''na hi sakkā''**tiādinā vivarati. Itaro sabbametaṃ aviparītaṃ atthaṃ ajānantena tayā vuttanti dassento **''na kho panetaṃ evaṃ daṭṭhabba''**ntiādimāha. Tattha **eta**nti ''sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme''ti etaṃ vacanaṃ. **Eva**nti ''yadi tāva bhagavā''tiādinā yaṃ taṃ bhavatā coditaṃ, taṃ atthato evaṃ na kho pana daṭṭhabbaṃ, na ubhayattha apubbaṃ acarimaṃ vihāradassanatthanti attho. Idāni attanā yathādhippetaṃ aviparītamatthaṃ, tassa ca paṭikacceva vuttabhāvaṃ, tena ca appaṭividdhataṃ pakāsento **''nanu avocumha…pe… jetavane''**ti āha. Evampi ''jetavane anāthapiṇḍikassa ārāme viharati''cceva vattabbaṃ, na ''sāvatthiya''nti codanaṃ manasi katvā vuttaṃ – **''gocaragāmanidassanattha''**ntiādi.

Avassañcettha gocaragāmakittanaṃ kattabbaṃ. Tathā hi taṃ yathā jetavanādikittanaṃ pabbajitānuggahakaraṇādianekappayojanaṃ, evaṃ gocaragāmakittanampi gahaṭṭhānuggahakaraṇādivividhapayojananti dassento **''sāvatthivacanenā''**tiādimāha. Tattha paccayaggahaṇena upasaṅkamapayirupāsanānaṃ okāsadānena dhammadesanāya saraṇesu sīlesu ca patiṭṭhāpanena yathūpanissayaṃ uparivisesādhigamāvahanena ca **gahaṭṭhānuggahakaraṇaṃ,** uggahaparipucchānaṃ kammaṭṭhānānuyogassa ca anurūpavasanaṭṭhānapariggahenettha **pabbajitānuggahakaraṇaṃ** veditabbaṃ. **Karuṇāya upagamanaṃ,** na lābhādinimittaṃ. **Paññāya apagamanaṃ,** na virodhādinimittanti upagamanāpagamanānaṃ nirupakkilesataṃ vibhāveti. **Dhammikasukhaṃ** nāma anavajjasukhaṃ. **Devatānaṃ upakārabahulatā** janavivittatāya. Pacurajanavivittañhi ṭhānaṃ devā upasaṅkamitabbaṃ maññanti. **Tadatthaparinipphādana**nti lokatthanipphādanaṃ, buddhakiccasampādananti attho. **Evamādinā**ti **ādi-**saddena sāvatthikittanena rūpakāyassa anuggaṇhanaṃ dasseti, jetavanādikittanena dhammakāyassa. Tathā purimena parādhīnakiriyākaraṇaṃ, dutiyena attādhīnakiriyākaraṇaṃ. Purimena vā karuṇākiccaṃ, itarena paññākiccaṃ. Purimena cassa paramāya anukampāya samannāgamaṃ, pacchimena paramāya upekkhāya samannāgamaṃ dīpeti. Bhagavā hi sabbasatte paramāya anukampāya anukampati, na ca tattha sinehadosānupatito paramupekkhakabhāvato. Upekkhako ca na parahitasukhakaraṇe appossukko mahākāruṇikabhāvato. Tassa mahākāruṇikatāya lokanāthatā, upekkhakatāya attanāthatā.

Tathā hesa bodhisattabhūto mahākaruṇāya sañcoditamānaso sakalalokahitāya ussukkamāpanno mahābhinīhārato paṭṭhāya tadatthanipphādanatthaṃ puññañāṇasambhāre sampādento aparimitaṃ kālaṃ anappakaṃ dukkhamanubhosi, upekkhakatāya sammā patitehi dukkhehi na vikampitatā. Mahākāruṇikatāya saṃsārābhimukhatā, upekkhakatāya tato nibbindanā. Tathā upekkhakatāya nibbānābhimukhatā, mahākāruṇikatāya tadadhigamo. Tathā mahākāruṇikatāya paresaṃ ahiṃsāpanaṃ, upekkhakatāya sayaṃ parehi abhāyanaṃ. Mahākāruṇikatāya paraṃ rakkhato attano rakkhaṇaṃ, upekkhakatāya attānaṃ rakkhato paresaṃ rakkhaṇaṃ. Tenassa attahitāya paṭipannādīsu catutthapuggalabhāvo siddho hoti. Tathā mahākāruṇikatāya saccādhiṭṭhānassa ca cāgādhiṭṭhānassa ca pāripūrī, upekkhakatāya upasamādhiṭṭhānassa ca paññādhiṭṭhānassa ca pāripūrī. Evaṃ purisuddhāsayappayogassa mahākāruṇikatāya lokahitatthameva rajjasampadādibhavasampattiyā upagamanaṃ, upekkhakatāya tiṇāyapi amaññamānassa tato apagamanaṃ. Iti suvisuddhaupagamāpagamassa mahākāruṇikatāya lokahitatthameva dānavasena sampattīnaṃ pariccajanā, upekkhakatāya cassa phalassa attano apaccāsīsanā. Evaṃ samudāgamanato paṭṭhāya acchariyabbhutaguṇasamannāgatassa mahākāruṇikatāya paresaṃ hitasukhatthaṃ atidukkarakāritā, upekkhakatāya kāyampi analaṅkāritā.

Tathā mahākāruṇikatāya carimattabhāve jiṇṇāturamatadassanena sañjātasaṃvego, upekkhakatāya uḷāresu devabhogasadisesu bhogesu nirapekkho mahābhinikkhamanaṃ nikkhami. Tathā mahākāruṇikatāya ‘‘kicchaṃ vatāyaṃ loko āpanno’’tiādinā (dī. ni. 2.57; saṃ. ni. 2.4, 10) karuṇāmukheneva vipassanārambho, upekkhakatāya buddhabhūtassa satta sattāhāni vivekasukheneva vītināmanaṃ. Mahākāruṇikatāya dhammagambhīrataṃ paccavekkhitvā dhammadesanāya appossukkanaṃ āpajjitvāpi mahābrahmuno ajjhesanāpadesena okāsakaraṇaṃ, upekkhakatāya pañcavaggiyādiveneyyānaṃ ananurūpasamudācārepi anaññathābhāvo. Mahākāruṇikatāya katthaci paṭighātābhāvenassa sabbattha amittasaññābhāvo, upekkhakatāya katthacipi anurodhābhāvena sabbattha sinehasanthavābhāvo. Mahākāruṇikatāya paresaṃ pasādanā, upekkhakatāya pasannākārehi na vikampanā. Mahākāruṇikatāya dhammānurāgābhāvena tattha ācariyamuṭṭhiabhāvo, upekkhakatāya sāvakānurāgābhāvena parivāraparikammatābhāvo. Mahākāruṇikatāya dhammaṃ desetuṃ parehi saṃsaggamupagacchatopi upekkhakatāya na tattha abhirati. Mahākāruṇikatāya gāmādīnaṃ āsannaṭṭhāne vasatopi upekkhakatāya araññaṭṭhāne eva viharaṇaṃ. Tena vuttaṃ – **‘‘purimenassa paramāya anukampāya samannāgamaṃ dīpetī’’**ti.

Tanti tatrāti padaṃ. ‘‘Desakālaparidīpana’’nti ye desakālā idha viharaṇakiriyāvisesanabhāvena vuttā, tesaṃ paridīpananti dassento **‘‘yaṃ samayaṃ…pe… dīpetī’’**ti āha. Taṃ-saddo hi vuttassa atthassa paṭiniddeso, tasmā idha kālassa desassa vā paṭiniddeso bhavitumarahati, na aññassa. Ayaṃ tāva tatra-saddassa paṭiniddesabhāve atthavibhāvanā. Yasmā pana īdisesu ṭhānesu tatra-saddo dhammadesanāvisiṭṭhaṃ desakālañca vibhāveti, tasmā vuttaṃ – **‘‘bhāsitabbayutte vā desakāle dīpetī’’**ti. Tena **tatrā**ti yatra bhagavā dhammadesanatthaṃ bhikkhū ālapati bhāsati, tādise dese, kāle vāti attho. **Na hī**tiādinā tamevatthaṃ samattheti. Nanu ca yattha ṭhito bhagavā ‘‘akālo kho tāvā’’tiādinā bāhiyassa dhammadesanaṃ paṭikkhipi, tattheva antaravīthiyaṃ ṭhito tassa dhammaṃ desesīti? Saccametaṃ, adesetabbakāle adesanāya idaṃ udāharaṇaṃ. Tenevāha – **‘‘akālo kho tāvā’’**ti.

Yaṃ pana tattha vuttaṃ – ‘‘antaragharaṃ paviṭṭhamhā’’ti, tampi tassa akālabhāvasseva pariyāyena dassanatthaṃ vuttaṃ. Tassa hi tadā addhānaparissamena rūpakāye akammaññatā ahosi, balavapītivegena nāmakāye. Tadubhayassa vūpasamaṃ āgamento papañcaparihāratthaṃ bhagavā ‘‘akālo kho’’ti pariyāyena paṭikkhipi. Adesetabbadese adesanāya pana udāharaṇaṃ ‘‘atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle nisīdi (saṃ. ni. 2.154), vihārapacchāyāyaṃ paññatte āsane nisīdī’’ti (dī. ni. 1.363) ca evamādikaṃ idha ādisaddena saṅgahitaṃ. ‘‘Atha kho so, bhikkhave, bālo idha pubbe nesādo idha pāpāni kammāni karitvā’’tiādīsu (ma. ni. 3.251) padapūraṇamatte kho-saddo, ‘‘dukkhaṃ kho agāravo viharati appatisso’’tiādīsu (a. ni. 4.21) avadhāraṇe, ‘‘kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantī’’tiādīsu (ma. ni. 1.31) ādikālatthe, vākyārambheti attho. Tattha padapūraṇena vacanālaṅkāramattaṃ kataṃ hoti, ādikālatthena vākyassa upaññāsamattaṃ. Avadhāraṇatthena pana niyamadassanaṃ, tasmā āmantesi evāti āmantane niyamo dassito hoti.

Bhagavāti lokagarudīpananti kasmā vuttaṃ, nanu pubbepi bhagavāsaddassa attho vuttoti? Yadipi vutto, taṃ panassa yathāvutte ṭhāne viharaṇakiriyāya kattu visesadassanatthaṃ kataṃ, na āmantanakiriyāya, idha pana āmantanakiriyāya, tasmā tadatthaṃ puna ‘‘bhagavā’’ti pāḷiyaṃ vuttanti tassatthaṃ dassetuṃ ‘‘bhagavāti lokagarudīpana’’nti āha. Tena lokagarubhāvato tadanurūpaṃ paṭipattiṃ patthento attano santikaṃ upagatānaṃ bhikkhūnaṃ ajjhāsayānurūpaṃ dhammaṃ desetuṃ te āmantesīti dasseti. **Kathāsavanayuttapuggalavacana**nti vakkhamānāya cittapariyādānadesanāya savanayoggapuggalavacanaṃ. Catūsupi parisāsu bhikkhū eva edisānaṃ desanānaṃ visesena bhājanabhūtāti sātisayaṃ sāsanasampaṭiggāhakabhāvadassanatthaṃ idha bhikkhuggahaṇanti dassetvā idāni saddatthaṃ dassetuṃ **‘‘apicā’’**tiādimāha. Tattha **bhikkhakoti bhikkhū**ti bhikkhanadhammatāya bhikkhūti attho. **Bhikkhācariyaṃ ajjhupagato**ti buddhādīhi ajjhupagataṃ bhikkhācariyaṃ, uñchācariyaṃ, ajjhupagatattā anuṭṭhitattā bhikkhu. Yo hi appaṃ vā mahantaṃ vā bhogakkhandhaṃ pahāya agārasmā anagāriyaṃ pabbajito, so kasigorakkhādijīvikākappanaṃ hitvā liṅgasampaṭicchaneneva bhikkhācariyaṃ ajjhupagatattā bhikkhu, parappaṭibaddhajīvikattā vā vihāramajjhe kājabhattaṃ bhuñjamānopi bhikkhācariyaṃ ajjhupagatoti bhikkhu, piṇḍiyālopabhojanaṃ nissāya pabbajjāya ussāhajātattā vā bhikkhācariyaṃ ajjhupagatoti bhikkhūti evamettha attho daṭṭhabbo. **Ādinā nayenā**ti ‘‘chinnabhinnapaṭadharoti bhikkhu, bhindati pāpake akusale dhammeti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhū’’tiādinā (vibha. 510) **vibhaṅge** āgatanayena. **Ñāpane**ti avabodhane, paṭivedaneti attho.

Bhikkhanasīlatāti bhikkhanena jīvanasīlatā, na kasivāṇijjādinā jīvanasīlatā. **Bhikkhanadhammatā**ti ‘‘uddissa ariyā tiṭṭhantī’’ti (jā. 1.7.59) evaṃ vuttā bhikkhanasabhāvatā, na yācanakohaññasabhāvatā. **Bhikkhane sādhukāritā**ti ‘‘uttiṭṭhe nappamajjeyyā’’ti (dha. pa. 168) vacanaṃ anussaritvā tattha appamajjanā. Atha vā **sīlaṃ** nāma pakatisabhāvo, idha pana tadadhiṭṭhānaṃ. **Dhammo**ti vataṃ. **Sādhukāritā**ti sakkaccakāritā ādarakiriyā. **Hīnādhikajanasevita**nti ye bhikkhubhāve ṭhitāpi jātimadādivasena uddhatā unnaḷā, ye ca gihibhāve paresaṃ adhikabhāvampi anupagatattā bhikkhācariyaṃ paramakāruññataṃ maññanti, tesaṃ ubhayesampi yathākkamaṃ ‘‘bhikkhavo’’ti vacanena hīnajanehi daliddehi paramakāruññataṃ pattehi parakulesu bhikkhācariyāya jīvikaṃ kappentehi sevitaṃ vuttiṃ pakāsento **uddhatabhāvaniggahaṃ karoti**. Adhikajanehi uḷārabhogakhattiyakulādito pabbajitehi buddhādīhi ājīvavisodhanatthaṃ sevitaṃ vuttiṃ pakāsento dīnabhāvaniggahaṃ karotīti yojetabbaṃ. Yasmā ‘‘bhikkhavo’’ti vacanaṃ āmantanabhāvato abhimukhīkaraṇaṃ, pakaraṇato sāmatthiyato ca sussusājananaṃ sakkaccasavanamanasikāraniyojanañca hoti, tasmā tamatthaṃ dassento **‘‘bhikkhavoti iminā’’**tiādimāha. Tattha **sādhukaṃ savanamanasikāre**ti sādhukasavane sādhukamanasikāre ca. Kathaṃ pana pavattitā savanādayo sādhukaṃ pavattitā hontīti? ‘‘Addhā imāya sammāpaṭipattiyā sakalasāsanasampatti hatthagatā bhavissatī’’ti ādaragāravayogena kathādīsu aparibhavādinā ca. Vuttañhi ‘‘pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi? Kathaṃ na paribhoti, kathitaṃ na paribhoti, na attānaṃ paribhoti, avikkhittacitto dhammaṃ suṇāti ekaggacitto, yoniso ca manasikaroti. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammatta’’nti (a. ni. 5.151). Tenevāha – **‘‘sādhukaṃ savanamanasikārāyattā hi sāsanasampattī’’**ti.

Pubbe sabbaparisāsādhāraṇattepi bhagavato dhammadesanāya ‘‘jeṭṭhaseṭṭhā’’tiādinā bhikkhūnaṃ eva āmantane kāraṇaṃ dassetvā idāni bhikkhū āmantetvāva dhammadesanāya payojanaṃ dassetuṃ **‘‘kimatthaṃ pana bhagavā’’**ti codanaṃ samuṭṭhāpeti. Tattha **aññaṃ cintentā**ti aññavihitā. **Vikkhittacittā**ti asamāhitacittā. **Dhammaṃ paccavekkhantā**ti hiyyo tato paraṃ divasesu vā sutadhammaṃ pati pati manasā avekkhantā. Bhikkhū āmantetvā dhamme desiyamāne ādito paṭṭhāya desanaṃ sallakkhetuṃ sakkontīti imamatthaṃ byatirekamukhena dassetuṃ **‘‘te anāmantetvā’’**tiādi vuttaṃ.

Bhikkhavoti cettha sandhivasena i-kāralopo daṭṭhabbo. **Bhikkhavo itī**ti ayaṃ **iti-**saddo hetuparisamāpanādiatthapadatthavipariyāyapakārāvadhāraṇanidassanādianekatthappabhedo. Tathā hesa ‘‘ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī’’tiādīsu (saṃ. ni. 3.79) hetvatthe dissati. ‘‘Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā. Kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā’’tiādīsu (ma. ni. 1.19) parisamāpane. ‘‘Iti vā iti evarūpā naccagītavāditavisūkadassanā paṭivirato’’tiādīsu (dī. ni. 1.13) ādiatthe. ‘‘Māgaṇḍiyoti tassa brāhmaṇassa saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanamabhilāpo’’tiādīsu (mahāni. 73, 75) padatthavipariyāye. ‘‘Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo paṇḍito, saupaddavo bālo, anupaddavo paṇḍito, saupasaggo bālo, anupasaggo paṇḍito’’tiādīsu (ma. ni. 3.124) pakāre. ‘‘Atthi idappaccayā jarāmaraṇanti puṭṭhena satā, ‘ānanda, atthī’tissa vacanīyaṃ. ‘Kiṃ paccayā jarāmaraṇa’nti iti ce vadeyya. Jātipaccayā jarāmaraṇaṃ iccassa vacanīya’’ntiādīsu (dī. ni. 2.96) avadhāraṇe. ‘‘Atthīti kho, kaccāna, ayameko anto, natthīti kho, kaccāna, ayaṃ dutiyo anto’’tiādīsu (saṃ. ni. 2.15; saṃ.

ni. 3.90) nidassane. Idhāpi nidassane eva daṭṭhabbo. Bhikkhavoti hi āmantanākāro. Tamesa iti-saddo nidasseti ‘‘bhikkhavoti āmantesī’’ti. Iminā nayena ‘‘bhaddante’’tiādīsupi yathārahaṃ iti-saddassa attho veditabbo. Pubbe ‘‘bhagavā āmantesī’’ti vuttattā ‘‘bhagavato paccassosu’’nti idha ‘‘bhagavato’’ti sāmivacanaṃ āmantanameva sambandhiantaraṃ apekkhatīti iminā adhippāyena **‘‘bhagavato āmantanaṃ paṭiassosu’’**nti vuttaṃ. ‘‘Bhagavato’’ti pana idaṃ paṭissavasambandhena sampadānavacanaṃ yathā ‘‘devadattāya paṭissuṇotī’’ti. Yaṃ nidānaṃ bhāsitanti sambandho. **Imassa suttassa sukhāvagāhaṇattha**nti kamalakuvalayujjalavimalasādurasasalilāya pokkharaṇiyā sukhāvataraṇatthaṃ nimmalasilātalaracanāvilāsasobhitaratanasopānaṃ vippakiṇṇamuttātalasadisavālukācuṇṇapaṇḍarabhūmibhāgaṃ titthaṃ viya suvibhattabhittivicitravedikāparikkhittassa nakkhattapathaṃ phusitukāmatāya viya paṭivijambhitasamussayassa pāsādavarassa sukhārohanatthaṃ dantamayasaṇhamuduphalakakañcanalatāvinaddhamaṇigaṇappabhāsamudayujjalasobhaṃ sopānaṃ viya suvaṇṇavalayanūpurādisaṅghaṭṭanasaddasammissitassa kathitahasitamadhurassaragehajanavijambhitavicaritassa uḷāraissariyavibhavasobhitassa mahāgharassa sukhappavesanatthaṃ suvaṇṇarajatamaṇimuttāpavāḷādijutivissaravijjotitasuppatiṭṭhitavisāladvārabāhaṃ mahādvāraṃ viya ca atthabyañjanasampannassa buddhānaṃ desanāñāṇagambhīrabhāvasaṃsūcakassa imassa suttassa sukhāvagāhatthaṃ.

Etthāha – ‘‘kimatthaṃ pana dhammavinayasaṅgahe kayiramāne nidānavacanaṃ, nanu bhagavatā bhāsitavacanasseva saṅgaho kātabbo’’ti? Vuccate, desanāya ṭhitiasammosasaddheyyabhāvasampādanatthaṃ. Kāladesadesakanimittaparisāpadesehi upanibandhitvā ṭhapitā hi desanā ciraṭṭhitikā hoti asammosadhammā saddheyyā ca. Desakālakattuhetunimittehi upanibaddho viya vohāravinicchayo. Teneva ca āyasmatā mahākassapena ‘‘cittapariyādānasuttaṃ, āvuso ānanda, kattha bhāsita’’ntiādinā desādipucchāsu katāsu tāsaṃ vissajjanaṃ karontena dhammabhaṇḍāgārikena ‘‘evaṃ me suta’’ntiādinā imassa suttassa nidānaṃ bhāsitaṃ. Apica satthusampattippakāsanatthaṃ nidānavacanaṃ. Tathāgatassa hi bhagavato pubbacaraṇānumānāgamatakkābhāvato sammāsambuddhabhāvasiddhi. Na hi sammāsambussa pubbacaraṇādīhi attho atthi sabbattha appaṭihatañāṇacāratāya ekappamāṇattā ca ñeyyadhammesu. Tathā ācariyamuṭṭhidhammamacchariyasāsanasāvakānānurāgābhāvato khīṇāsavabhāvasiddhi. Na hi sabbaso khīṇāsavassa te sambhavantīti suvisuddhassa parānuggahappavatti. Evaṃ desakasaṃkilesabhūtānaṃ diṭṭhisīlasampadādūsakānaṃ avijjātaṇhānaṃ accantābhāvasaṃsūcakehi ñāṇappahānasampadābhibyañjanakehi ca sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi, tato ca antarāyikaniyyānikadhammesu sammohābhāvasiddhito pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo attahitaparahitappaṭipatti ca nidānavacanena pakāsitā hoti. Tattha tattha sampattaparisāya ajjhāsayānurūpaṃ ṭhānuppattikappaṭibhānena dhammadesanādīpanato, idha pana rūpagarukānaṃ puggalānaṃ ajjhāsayānurūpaṃ ṭhānuppattikappaṭibhānena dhammadesanādīpanatoti yojetabbaṃ. Tena vuttaṃ – ‘‘satthusampattippakāsanatthaṃ nidānavacana’’nti.

Tathā sāsanasampattippakāsanatthaṃ nidānavacanaṃ. Ñāṇakaruṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthakā paṭipatti, attahitatthā vā. Tasmā paresaṃ eva atthāya pavattasabbakiriyassa sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattaṃ vuccamānaṃ diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ sattānaṃ anusāsanaṭṭhena sāsanaṃ, na kapparacanā. Tayidaṃ satthucaritaṃ kāladesadesakaparisāpadesehi saddhiṃ tattha tattha nidānavacanehi yathārahaṃ pakāsīyati. ‘‘Idha pana rūpagarukānaṃ puggalāna’’ntiādi sabbaṃ purimasadisameva. Tena vuttaṃ – ‘‘sāsanasampattippakāsanatthaṃ nidānavacana’’nti. Apica satthuno pamāṇabhāvappakāsanena vacanena sāsanassa pamāṇabhāvadassanatthaṃ nidānavacanaṃ, tañca desakappamāṇabhāvadassanaṃ heṭṭhā vuttanayānusārena ‘‘bhagavā’’ti ca iminā padena vibhāvitanti veditabbaṃ. Bhagavāti hi tathāgatassa rāgadosamohādisabbakilesamaladuccaritadosappahānadīpanena vacanena anaññasādhāraṇasuparisuddhañāṇakaruṇādiguṇavisesayogaparidīpanena tato eva sabbasattuttamabhāvadīpanena ayamattho sabbathā pakāsito hotīti. Idamettha nidānavacanappayojanassa mukhamattanidassanaṃ.

Nikkhittassāti desitassa. Desanā hi desetabbassa sīlādiatthassa veneyyasantānesu nikkhipanato ‘‘nikkhepo’’ti vuccati. **Suttanikkhepaṃ vicāretvāva vuccamānā pākaṭā hotī**ti sāmaññato bhagavato desanāya samuṭṭhānassa vibhāgaṃ dassetvā ‘‘etthāyaṃ desanā evaṃsamuṭṭhānā’’ti desanāya samuṭṭhāne dassite suttassa sammadeva nidānaparijānanena vaṇṇanāya suviññeyyattā vuttaṃ. Tattha yathā anekasataanekasahassabhedānipi suttantāni saṃkilesabhāgiyādipaṭṭhānanayavasena soḷasavidhataṃ nātivattanti, evaṃ attajjhāsayādisuttanikkhepavasena catubbidhabhāvanti āha – **‘‘cattāro hi suttanikkhepā’’**ti. Ettha ca yathā attajjhāsayassa aṭṭhuppattiyā ca parajjhāsayapucchāhi saddhiṃ saṃsaggabhedo sambhavati ‘‘attajjhāsayo ca parajjhāsayo ca, attajjhāsayo ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca, aṭṭhuppattiko ca pucchāvasiko cā’’ti ajjhāsayapucchānusandhisabbhāvato, evaṃ yadipi aṭṭhuppattiyā attajjhāsayenapi saṃsaggabhedo sambhavati, attajjhāsayādīhi pana purato ṭhitehi aṭṭhuppattiyā saṃsaggo natthīti na idha niravaseso vitthāranayo sambhavatīti ‘‘cattāro suttanikkhepā’’ti vuttaṃ. Tadantogadhattā vā sesanikkhepānaṃ mūlanikkhepavasena cattārova dassitā. Yathādassanañhettha ayaṃ saṃsaggabhedo gahetabboti.

Tatrāyaṃ vacanattho – nikkhipīyatīti nikkhepo, suttaṃ eva nikkhepo **suttanikkhepo**. Atha vā nikkhipanaṃ nikkhepo, suttassa nikkhepo **suttanikkhepo,** suttadesanāti attho. Attano ajjhāsayo attajjhāsayo, so assa atthi kāraṇabhūtoti **attajjhāsayo**. Attano ajjhāsayo etassāti vā **attajjhāsayo. Parajjhāsayepi** eseva nayo. Pucchāya vaso pucchāvaso, so etassa atthīti **pucchāvasiko**. Suttadesanāvatthubhūtassa atthassa uppatti atthuppatti, atthuppattiyeva aṭṭhuppatti ttha-kārassa ṭṭha-kāraṃ katvā. Sā etassa atthīti **aṭṭhuppattiko**. Atha vā nikkhipīyati suttaṃ etenāti **suttanikkhepo,** attajjhāsayādi eva. Etasmiṃ atthavikappe attano ajjhāsayo **attajjhāsayo**. Paresaṃ ajjhāsayo **parajjhāsayo**. Pucchīyatīti pucchā, pucchitabbo attho. Pucchāvasena pavattaṃ dhammappaṭiggāhakānaṃ vacanaṃ pucchāvasikaṃ, tadeva nikkhepasaddāpekkhāya pulliṅgavasena vuttaṃ – **‘‘pucchāvasiko’’**ti. Tathā aṭṭhuppatti eva **aṭṭhuppattiko**ti evamettha attho veditabbo.

Apicettha paresaṃ indriyaparipākādikāraṇanirapekkhattā attajjhāsayassa visuṃ suttanikkhepabhāvo yutto kevalaṃ attano ajjhāsayeneva dhammatantiṭṭhapanatthaṃ pavattitadesanattā. Parajjhāsayapucchāvasikānaṃ pana paresaṃ ajjhāsayapucchānaṃ desanāpavattihetubhūtānaṃ uppattiyaṃ pavattitānaṃ kathamaṭṭhuppattiyā anavarodho, pucchāvasikaaṭṭhuppattikānaṃ vā parajjhāsayānurodhena pavattitānaṃ kathaṃ parajjhāsaye anavarodhoti? Na codetabbametaṃ. Paresañhi abhinīhāraparipucchādivinimuttasseva suttadesanākāraṇuppādassa aṭṭhuppattibhāvena gahitattā parajjhāsayapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi brahmajāladhammadāyādasuttādīnaṃ vaṇṇāvaṇṇaāmisuppādādidesanānimittaṃ ‘‘aṭṭhuppattī’’ti vuccati. Paresaṃ pucchaṃ vinā ajjhāsayaṃ eva nimittaṃ katvā desito parajjhāsayo, pucchāvasena desito pucchāvasikoti pākaṭoyamatthoti. **Attano ajjhāsayeneva kathesī**ti dhammatantiṭṭhapanatthaṃ kathesi. **Vimuttiparipācanīyā dhammā** saddhindriyādayo. **Ajjhāsaya**nti adhimuttiṃ. **Khanti**nti diṭṭhinijjhānakkhantiṃ. **Mana**nti paññatticittaṃ. **Abhinīhāra**nti paṇidhānaṃ. **Bujjhanabhāva**nti bujjhanasabhāvaṃ, paṭivijjhanākāraṃ vā. **Rūpagarukāna**nti pañcasu ārammaṇesu rūpārammaṇagarukā rūpagarukā. Cittena rūpaninnā rūpapoṇā rūpapabbhārā rūpadassanappasutā rūpena ākaḍḍhitahadayā, tesaṃ rūpagarukānaṃ.

Paṭisedhatthoti paṭikkhepattho. Kassa pana paṭikkhepatthoti? Kiriyāpadhānañhi vākyaṃ, tasmā ‘‘na samanupassāmī’’ti samanupassanākiriyāpaṭisedhattho. Tenāha – **‘‘imassa pana padassā’’**tiādi. Yo paro na hoti, so attāti lokasamaññāmattasiddhaṃ sattasantānaṃ sandhāya – ‘‘aha’’nti satthā vadati, na bāhirakaparikappitaṃ ahaṃkāravisayaṃ ahaṃkārassa bodhimūleyeva samucchinnattā. Lokasamaññānatikkamantā eva hi buddhānaṃ lokiye visaye desanāpavatti. **Bhikkhave**ti ālapane kāraṇaṃ heṭṭhā vuttameva. Aññanti apekkhāsiddhattā aññatthassa **‘‘idāni vattabbaitthirūpato añña’’**nti āha. **Ekampi rūpa**nti ekaṃ vaṇṇāyatanaṃ. Samaṃ visamaṃ sammā yāthāvato anu anu passatīti **samanupassanā,** ñāṇaṃ. Saṃkilissanavasena anu anu passatīti **samanupassanā,** diṭṭhi. **No niccato**ti ettha **iti-**saddo ādiattho, evamādikoti attho. Tena ‘‘dukkhato samanupassatī’’ti evamādīni saṅgaṇhāti. **Olokentopī**ti devamanussavimānakapparukkhamaṇikanakādigatāni rūpāni anavasesaṃ sabbaññutaññāṇena olokentopi. Sāmaññavacanopi yaṃ-saddo ‘‘ekarūpampī’’ti rūpassa adhigatattā rūpavisayo icchitoti **‘‘yaṃ rūpa’’**nti vuttaṃ. Tathā purisasaddo pariyādiyitabbacittapuggalavisayoti **rūpagarukassā**ti visesitaṃ. **Gahaṇaṃ** ‘‘khepana’’nti ca adhippetaṃ, **pariyādānañca** uppattinivāraṇanti āha – **‘‘catubhūmakakusalacitta’’**nti. Tañhi rūpaṃ tādisassa parittakusalassapi uppattiṃ nivāreti, kimaṅgaṃ pana mahaggatānuttaracittassāti lokuttarakusalacittassapi uppattiyā nivāraṇaṃ hotuṃ samatthaṃ, lokiyakusaluppattiyā nivārakatte vattabbameva natthīti **''catubhūmakakusalacittaṃ pariyādiyitvā''**ti vuttaṃ. Na hi kāmaguṇassādappasutassa purisassa dānādivasena savipphārikā kusaluppatti sambhavati. **Gaṇhitvā khepetvā**ti attānaṃ assādetvā pavattamānassa akusalacittassa paccayo hontaṃ pavattinivāraṇena muṭṭhigataṃ viya gahetvā anuppādanirodhena khepetvā viya tiṭṭhati. Tāva mahati lokasannivāse tassa pariyādiyaṭṭhānaṃ avicchedato labbhatīti āha – **''tiṭṭhatī''**ti yathā ''pabbatā tiṭṭhanti, najjo sandantī''ti. Tenāha – **''idha ubhayampi vaṭṭatī''**tiādi.

Yathayidanti sandhivasena ākārassa rassattaṃ yakārāgamo cāti āha – **''yathā ida''**nti. **Itthiyā rūpa**nti itthisarīragataṃ tappaṭibaddhañca rūpāyatanaṃ. Paramatthassa niruḷho, paṭhamaṃ sādhāraṇato saddasatthalakkhaṇāni vibhāvetabbāni, pacchā asādhāraṇatoti tāni pāḷivasena vibhāvetuṃ – ''ruppatīti kho…pe… veditabba''nti āha. Tattha **ruppatī**ti sītādivirodhipaccayehi vikāraṃ āpādīyati, āpajjatīti vā attho. Vikāruppatti ca virodhipaccayasannipāte visadisuppatti vibhūtatarā, kuto panāyaṃ visesoti ce? ''Sītenā''tiādivacanato. Evañca katvā vedanādīsu anavasesarūpasamaññā sāmaññalakkhaṇanti sabbarūpadhammasādhāraṇaṃ rūppanaṃ. Idāni atthuddhāranayena rūpasaddaṃ saṃvaṇṇento **''ayaṃ panā''**tiādimāha. **Rūpakkhandhe vattatī**ti ''oḷārikaṃ vā sukhumaṃ vā''tiādivacanato (ma. ni. 1.361; 2.113; 3.86, 89; vibha. 2). **Rūpūpapattiyā**ti ettha rūpabhavo rūpaṃ uttarapadalopena. Rūpabhavūpapattiyāti ayañhettha attho. **Kasiṇanimitte**ti pathavīkasiṇādisaññite paṭibhāganimitte. Rūppati attano phalassa sabhāvaṃ karotīti rūpaṃ, sabhāvahetūti āha – **''sarūpā…pe… ettha paccaye''**ti. Karacaraṇādiavayavasaṅghātabhāvena rūpīyati nirūpīyatīti rūpaṃ, rūpakāyoti āha – **''ākāso…pe… ettha sarīre''**ti.

Rūpayati vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti rūpaṃ, vaṇṇāyatanaṃ. Ārohapariṇāhādibhedarūpagataṃ saṇṭhānasampattiṃ nissāya pasādaṃ āpajjamāno rūpappamāṇoti vuttoti āha – **''ettha saṇṭhāne''**ti. **Piyarūpa**ntiādīsu sabhāvattho rūpasaddo. Ādisaddena rūpajjhānādīnaṃ saṅgaho. ''Rūpī rūpāni passatī''ti ettha ajjhattaṃ kesādīsu parikammasaññāvasena paṭiladdharūpajjhānaṃ rūpaṃ, taṃ assa atthīti rūpīti vutto. **Itthiyā catusamuṭṭhāne vaṇṇe**ti itthisarīrapariyāpannameva rūpaṃ gahitaṃ, tappaṭibaddhavatthālaṅkārādirūpampi pana purisacittassa pariyādāyakaṃ hotīti dassetuṃ – **''apicā''**tiādi vuttaṃ. Gandhavaṇṇaggahaṇena vilepanaṃ vuttaṃ. Kāmaṃ ''asukāya itthiyā pasādhana''nti sallakkhitassa akāyappaṭibaddhassapi vaṇṇo paṭibaddhacittassa purisassa cittaṃ pariyādāya tiṭṭheyya, taṃ pana na ekantikanti ekantikaṃ dassento **''kāyappaṭibaddho''**tiāha. **Upakappatīti** cittassa pariyādānāya upakappati. **Purimassevā**ti pubbe vuttaatthasseva daḷhīkaraṇatthaṃ vuttaṃ yathā ''dvikkhattuṃ bandhaṃ subandha''nti. Nigamanavasena vā etaṃ vuttanti daṭṭhabbaṃ. **Opammavasena vutta**nti ''yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhatī''ti sakalamevidaṃ purimavacanaṃ upamāvasena vuttaṃ, tattha pana upamābhūtaṃ atthaṃ dassetuṃ – **''yathayidaṃ…pe… itthirūpa''**nti vuttaṃ. Pariyādāne ānubhāvo sambhavo **pariyādānānubhāvo,** tassa dassanavasena vuttaṃ.

Idaṃ pana ''itthirūpa''ntiādivacanaṃ **pariyādānānubhāve** sādhetabbe dīpetabbe **vatthu** kāraṇaṃ. **Nāgo** nāma so rājā, dīghadāṭhikattā pana ''mahādāṭhikanāgarājā''ti vutto. **Asaṃvaraniyāmenā**ti cakkhudvārikena asaṃvaranīhārena. **Nimittaṃ gahetvā**ti rāguppattihetubhūtaṃ rūpaṃ subhanimittaṃ gahetvā. **Visikādassanaṃ gantvā**ti sivathikadassanaṃ gantvā. Tattha hi ādīnavānupassanā ijjhati. Vatthulobhena kuto tādisāya maraṇanti asaddahanto **''mukhaṃ tumhākaṃ dhūmavaṇṇa''**nti te daharasāmaṇere uppaṇḍento vadati.

Ratanattaye suppasannattā kākavaṇṇatissādīhi visesanatthañca so tissamahārājā saddhāsaddena visesetvā vuccati. **Daharassa cittaṃ pariyādāya tiṭṭhatī**ti adhikāravasena vuttaṃ. **Niṭṭhituddesakicco**ti gāme asappāyarūpadassanaṃ imassa anatthāya siyāti ācariyena nivāritagāmappaveso pacchā niṭṭhituddesakicco hutvā ṭhito. Tena vuttaṃ – **''atthakāmānaṃ vacanaṃ aggahetvā''**ti. **Nivatthavatthaṃ sañjānitvā**ti attanā diṭṭhadivase nivatthavatthaṃ tassā matadivase sivathikadassanatthaṃ gatena laddhaṃ sañjānitvā. **Evampī**ti evaṃ maraṇasampāpanavasenapi. Ayaṃ tāvettha aṭṭhakathāya anuttānatthadīpanā.

Nettinayavaṇṇanā

Idāni pakaraṇanayena pāḷiyā atthavaṇṇanaṃ karissāma. Sā pana atthasaṃvaṇṇanā yasmā desanāya samuṭṭhānappayojanabhājanesu piṇḍatthesu ca niddhāritesu sukarā hoti suviññeyyā ca, tasmā suttadesanāya samuṭṭhānādīni paṭhamaṃ niddhārayissāma. Tattha **samuṭṭhānaṃ** nāma desanānidānaṃ, taṃ sādhāraṇamasādhāraṇanti duvidhaṃ. Tattha sādhāraṇampi ajjhattikabāhirabhedato duvidhaṃ. Tattha **sādhāraṇaṃ ajjhattikasamuṭṭhānaṃ** nāma lokanāthassa mahākaruṇā. Tāya hi samussāhitassa bhagavato veneyyānaṃ dhammadesanāya cittaṃ udapādi, yaṃ sandhāya vuttaṃ – ‘‘sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesī’’tiādi (ma. ni. 1.283; mahāva. 9; saṃ. ni. 1.173). Ettha ca hetāvatthāyapi mahākaruṇāya saṅgaho daṭṭhabbo yāvadeva saṃsāramahoghato saddhammadesanāhatthadānehi sattasantāraṇatthaṃ taduppattito. Yathā ca mahākaruṇā, evaṃ sabbaññutaññāṇaṃ dasabalañāṇādayo ca desanāya abbhantarasamuṭṭhānabhāvena vattabbā. Sabbañhi ñeyyadhammaṃ tesaṃ desetabbākāraṃ sattānañca āsayānusayādiṃ yāthāvato jānanto bhagavā ṭhānāṭṭhānādīsu kosallena veneyyajjhāsayānurūpaṃ vicittanayadesanaṃ pavattesīti. **Bāhiraṃ** pana **sādhāraṇaṃ samuṭṭhānaṃ** dasasahassamahābrahmaparivārassa sahampatibrahmuno ajjhesanaṃ. Tadajjhesanuttarakālañhi dhammagambhīratāpaccavekkhaṇājanitaṃ appossukkataṃ paṭippassambhetvā dhammassāmī dhammadesanāya ussāhajāto ahosi. Asādhāraṇampi abbhantarabāhirabhedato duvidhameva. Tattha **abbhantaraṃ** yāya mahākaruṇāya yena ca desanāñāṇena idaṃ suttaṃ pavattitaṃ, tadubhayaṃ veditabbaṃ. **Bāhiraṃ** pana rūpagarukānaṃ puggalānaṃ ajjhāsayo. Svāyamattho aṭṭhakathāyaṃ vutto eva.

Payojanampi sādhāraṇāsādhāraṇato duvidhaṃ. Tattha **sādhāraṇaṃ** yāva anupādāparinibbānaṃ vimuttirasattā bhagavato desanāya. Tenevāha – ‘‘etadatthā kathā, etadatthā mantanā’’tiādi. **Asādhāraṇaṃ** pana tesaṃ rūpagarukānaṃ puggalānaṃ rūpe chandarāgassa jahāpanaṃ, ubhayampetaṃ bāhirameva. Sace pana veneyyasantānagatampi desanābalasiddhisaṅkhātaṃ payojanaṃ adhippāyasamijjhanabhāvato yathādhippetatthasiddhiyā mahākāruṇikassa bhagavatopi payojanamevāti gaṇheyya, iminā pariyāyenassa abbhantaratāpi siyā.

Apica tesaṃ rūpagarukānaṃ puggalānaṃ rūpasmiṃ vijjamānassa ādīnavassa yāthāvato anavabodho imissā desanāya samuṭṭhānaṃ, tadavabodho payojanaṃ. So hi imāya desanāya bhagavantaṃ payojeti tannipphādanaparāyaṃ desanāti katvā. Yañhi desanāya sādhetabbaṃ phalaṃ, taṃ ākaṅkhitabbattā desakaṃ desanāya payojetīti payojananti vuccati. Tathā tesaṃ puggalānaṃ tadaññesañca veneyyānaṃ rūpamukhena pañcasu upādānakkhandhesu ādīnavadassanañcettha payojanaṃ. Tathā saṃsāracakkanivattisaddhammacakkappavattisassatādimicchāvādanirākaraṇaṃ sammāvādapurekkhāro akusalamūlasamūhananaṃ kusalamūlasamāropanaṃ apāyadvārapidahanaṃ saggamaggadvāravivaraṇaṃ pariyuṭṭhānavūpasamanaṃ anusayasamugghātanaṃ ‘‘mutto mocessāmī’’ti purimapaṭiññāvisaṃvādanaṃ tappaṭipakkhamāramanorathavisaṃvādanaṃ titthiyadhammanimmathanaṃ buddhadhammapatiṭṭhāpananti evamādīnipi payojanāni idha veditabbāni.

Yathā te puggalā rūpagarukā, evaṃ tadaññe ca sakkāyagarukā sakkāyasmiṃ allīnā saṅkhatadhammānaṃ sammāsambuddhassa ca paṭipattiṃ ajānantā asaddhammassavanasādhāraṇaparicariyamanasikāraparā saddhammassavanadhāraṇaparicayappaṭivedhavimukhā ca bhavavippamokkhesino veneyyā imissā desanāya **bhājanaṃ**.

Piṇḍattā cettha rūpaggahaṇena rūpadhāturūpāyatanarūpakkhandhapariggaṇhanaṃ rūpamukhena catudhammānaṃ vaṭṭattayavicchedanūpāyo āsavoghādivivecanaṃ abhinandananivāraṇasaṅgatikkamo vivādamūlapariccāgo sikkhattayānuyogo pahānattayadīpanā samathavipassanānuṭṭhānaṃ bhāvanāsacchikiriyāsiddhīti evamādayo veditabbā.

Ito paraṃ pana soḷasa hārā dassetabbā. Tattha ‘‘rūpa’’nti sahajātā tassa nissayabhūtā tappaṭibaddhā ca sabbe rūpārūpadhammā taṇhāvajjā dukkhasaccaṃ. Taṃsamuṭṭhāpikā tadārammaṇā ca taṇhā samudayasaccaṃ. Tadubhayesaṃ appavatti nirodhasaccaṃ. Nirodhappajānanā paṭipadā maggasaccaṃ. Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇaṃ, rūpārammaṇassa akusalacittassa kusalacittassa ca pariyādānaṃ phalaṃ. Yañhi desanāya sādhetabbaṃ payojanaṃ, taṃ phalanti vuttovāyamattho. Tadatthaṃ hidaṃ suttaṃ bhagavatā desitanti. Yathā taṃ kusalacittaṃ na pariyādiyati, evaṃ paṭisaṅkhānabhāvanābalapariggahitā indriyesu guttadvāratā upāyo. Purisassa kusalacittapariyādānenassa rūpassa aññarūpāsādhāraṇatādassanāpadesena atthakāmehi tato cittaṃ sādhukaṃ rakkhitabbaṃ. Ayamettha bhagavato āṇattīti ayaṃ **desanāhāro**. Assādādisandassanavibhāvanalakkhaṇo hi desanāhāro. Vuttañhetaṃ **nettippakaraṇe** –

‘‘Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca;
Āṇattī ca bhagavato, yogīnaṃ desanāhāro’’ti. (netti. 4 niddesavāra);

Desīyati saṃvaṇṇīyati etāya suttatthoti desanā, desanāya sahacaraṇato vā desanā. Nanu ca aññepi hārā desanāsaṅkhātassa suttassa atthasaṃvaṇṇanāto desanāya sahacārino vāti? Saccametaṃ, ayaṃ pana hāro yebhuyyena yathārutavaseneva viññāyamāno desanāya saha caratīti vattabbataṃ arahati, na tathāpare. Na hi assādādīnavanissaraṇādisandassanarahitā suttadesanā atthi. Kiṃ pana tesaṃ assādādīnaṃ anavasesānaṃ vacanaṃ desanāhāro, udāhu ekaccānanti? Niravasesānaṃyeva. Yasmiñhi sutte assādādīnavanissaraṇāni sarūpato āgatāni, tattha vattabbameva natthi. Yattha pana ekadesena āgatāni, na ca sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo.

Sayaṃ samantacakkhubhāvato taṃdassanena sabhāvato ca **‘‘aha’’**nti vuttaṃ. Bhikkhanasīlatādiguṇayogato abhimukhīkaraṇatthañca, **‘‘bhikkhave’’**ti vuttaṃ. Attābhāvato aparatādassanatthañca **‘‘añña’’**nti vuttaṃ. Ekassa anupalabbhadassanatthaṃ anekabhāvappaṭisedhanatthañca **‘‘ekarūpampī’’**ti vuttaṃ. Tādisassa rūpassa abhāvato adassanato ca **‘‘na samanupassāmī’’**ti vuttaṃ. Tassa paccāmasanato aniyamato ca **‘‘ya’’**nti vuttaṃ. Idāni vuccamānākāraparāmasanato tadaññākāranisedhanato ca **‘‘eva’’**nti vuttaṃ. Visabhāgindriyavatthuto sabhāgavatthusmiṃ tadabhāvato ca **‘‘purisassā’’**ti vuttaṃ. Nimittaggāhassa vatthubhāvato tathā parikappitattā ca **‘‘cittaṃ pariyādāya tiṭṭhatī’’**ti vuttaṃ. Evanti vuttākāraparāmasanatthañceva nidassanatthañca **‘‘yathā’’**ti vuttaṃ. Attano paccakkhabhāvato bhikkhūnaṃ paccakkhakaraṇatthañca **‘‘ida’’**nti vuttaṃ. Itthisantānapariyāpannato tappaṭibaddhabhāvato ca **‘‘itthirūpa’’**nti vuttanti evaṃ anupadavicayato **vicayo hāro**. Vicīyanti etena, ettha vā padapañhādayoti vicayo, viciti eva vā tesanti vicayo. Padapucchāvissajjanapubbāparānuggahanaṃ assādādīnañca visesaniddhāraṇavasena pavicayalakkhaṇo hi vicayo hāro. Vuttampi cetaṃ –

‘‘Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti;
Suttassa yo pavicayo, hāro vicayoti niddiṭṭho’’ti. (netti. 4 niddesavāra);

Anādimati saṃsāre itthipurisānaṃ aññamaññarūpābhirāmatāya ‘‘itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhatī’’ti yujjatīti ayaṃ **yuttihāro**. Byañjanatthānaṃ yuttāyuttavibhāgavibhāvanalakkhaṇo hi yuttihāro. Vuttampi cetaṃ –

‘‘Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesaṃ;
Yuttāyuttiparikkhā, hāro yuttīti niddiṭṭho’’ti. (netti. 4 niddesavāra);

Yuttīti ca upapatti sādhanayutti, idha pana yuttivicāraṇā yutti uttarapadalopena ‘‘rūpabhavo rūpa’’nti yathā. Yuttisahacaraṇato vā yutti.

Itthirūpaṃ ayoniso olokiyamānaṃ indriyesu aguttadvāratāya padaṭṭhānaṃ, sā kusalānaṃ dhammānaṃ abhāvanāya padaṭṭhānaṃ, sā sabbassapi saṃkilesapakkhassa parivuddhiyā padaṭṭhānaṃ. Byatirekato pana itthirūpaṃ yoniso olokiyamānaṃ satipaṭṭhānabhāvanāya padaṭṭhānaṃ, sā bojjhaṅgānaṃ bhāvanāpāripūriyā padaṭṭhānaṃ, sā vijjāvimuttīnaṃ pāripūriyā padaṭṭhānaṃ, kusalassa cittassa pariyādānaṃ sammohābhinivesassa padaṭṭhānaṃ, so saṅkhārānaṃ padaṭṭhānaṃ, saṅkhārā viññāṇassāti sabbaṃ āvattati bhavacakkaṃ. Byatirekato pana kusalassa cittassa apariyādānaṃ tesaṃ tesaṃ kusalānaṃ dhammānaṃ uppādāya pāripūriyā padaṭṭhānanti ayaṃ tāva avisesato nayo. Visesato pana sīlassa apariyādānaṃ avippaṭisārassa padaṭṭhānaṃ, avippaṭisāro pāmojjassātiādinā yāva anupādāparinibbānaṃ netabbaṃ. Ayaṃ **padaṭṭhāno hāro**. Sutte āgatadhammānaṃ padaṭṭhānabhūte dhamme tesañca padaṭṭhānabhūteti sambhavato padaṭṭhānabhūtadhammaniddhāraṇalakkhaṇo hi padaṭṭhāno hāro. Vuttañcetaṃ –

‘‘Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;
Iti yāva sabbadhammā, eso hāro padaṭṭhāno’’ti. (netti. 4 niddesavāra);

Padaṭṭhānanti āsannakāraṇaṃ. Idha pana padaṭṭhānavicāraṇā padaṭṭhānotiādi yuttihāre vuttanayeneva veditabbaṃ.

Ekarūpanti ca rūpāyatanaggahaṇena channampi bāhirānaṃ āyatanānaṃ gahaṇaṃ bāhirāyatanabhāvena ekalakkhaṇattā. **Citta**nti manāyatanaggahaṇena channampi ajjhattikānaṃ āyatanānaṃ gahaṇaṃ ajjhattikāyatanabhāvena ekalakkhaṇattā. Evaṃ khandhadhātādivasenapi ekalakkhaṇatā vattabbā. Ayaṃ **lakkhaṇo hāro**. Lakkhīyanti etena, ettha vā ekalakkhaṇadhammā avuttāpi ekaccavacanenāti lakkhaṇo. Sutte anāgatepi dhamme vuttappakāre āgate viya niddhāretvā yā saṃvaṇṇanā, so lakkhaṇo hāro. Vuttampi cetaṃ –

‘‘Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;
Vuttā bhavanti sabbe, so hāro lakkhaṇo nāmā’’ti. (netti. 4 niddesavāra);

Nidāne imissā desanāya rūpagarukānaṃ puggalānaṃ rūpasmiṃ anādīnavadassitā vuttā, ‘‘kathaṃ nu kho ime imaṃ desanaṃ sutvā rūpe ādīnavadassanamukhena sabbasmimpi khandhapañcake sabbaso chandarāgaṃ pahāya sakalavaṭṭadukkhato mucceyyuṃ, pare ca tattha patiṭṭhāpeyyu’’nti ayamettha bhagavato **adhippāyo**. Padanibbacanaṃ **niruttaṃ,** taṃ ‘‘eva’’ntiādinidānapadānaṃ ‘‘nāha’’ntiādipāḷipadānañca aṭṭhakathāyaṃ tassā līnatthavaṇṇanāya ca vuttanayānusārena sukarattā na vitthārayimha.

Padapadatthadesanādesanānikkhepasuttasandhivasena pañcavidhā **sandhi**. Tattha padassa padantarena sambandho **padasandhi**. Padatthassa padatthantarena sambandho **padatthasandhi,** yo ‘‘kiriyākārakasambandho’’ti vuccati. Nānānusandhikassa suttassa taṃtaṃanusandhīhi sambandho, ekānusandhikassa ca pubbāparasambandho **desanāsandhi,** yā aṭṭhakathāyaṃ ‘‘pucchānusandhi, ajjhāsayānusandhi, yathānusandhī’’ti tidhā vibhattā. Ajjhāsayo cettha attajjhāsayo parajjhāsayoti dvidhā veditabbo. **Desanānikkhepasandhi** catunnaṃ suttanikkhepānaṃ vasena veditabbā. **Suttasandhi** idha paṭhamanikkhepavaseneva veditabbā. ‘‘Kasmā panettha idameva cittapariyādānasuttaṃ paṭhamaṃ nikkhitta’’nti nāyamanuyogo katthaci na pavattati. Apica ime sattā anādimati saṃsāre paribbhamantā itthipurisā aññamaññesaṃ pañcakāmaguṇasaṅkhātarūpābhirāmā, tattha itthī purisassa rūpe sattā giddhā gadhitā laggā laggitā āsattā, sā cassā tattha āsatti dubbivecanīyā. Tathā puriso itthiyā rūpe, tattha ca dassanasaṃsaggo garutaro itaresañca mūlabhūto. Teneva hi bhagavā ‘‘kathaṃ nu kho mātugāme paṭipajjitabba’’nti (dī. ni. 2.203) puṭṭho ‘‘adassanamevā’’ti avoca. Tasmā bhagavā pañcasu kāmaguṇesu rūpe chandarāgahāpanatthaṃ idameva suttaṃ paṭhamaṃ desesi. Nibbānādhigamāya paṭipattiyā ādi resā paṭipattīti. Yaṃ pana ekissā desanāya desanantarena saṃsandanaṃ, ayampi desanāsandhi. Sā idha evaṃ veditabbā. **‘‘Nāhaṃ, bhikkhave…pe… tiṭṭhatī’’**ti ayaṃ desanā. ‘‘Ye kho, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjanti aneke pāpakā akusalā dhammā’’ti (saṃ. ni. 4.118) imāya desanāya saṃsandati. Tathā ‘‘rūpe maññati, rūpesu maññati, rūpato maññati, rūpaṃ ‘me’ti maññati. Rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāyā’’ti (saṃ. ni. 4.112) evamādīhi desanāhi saṃsandatīti ayaṃ **catubyūho hāro**. Viyūhīyanti vibhāgena piṇḍīyanti etena, ettha vāti byūho, nibbacanādīnaṃ catunnaṃ byūhoti catubyūho, catunnaṃ vā byūho etthāti catubyūho. Nibbacanādhippāyādīnaṃ catunnaṃ vibhāgalakkhaṇo hi catubyūho hāro. Vuttañhetaṃ –

‘‘Neruttamadhippāyo, byañjanamatha desanānidānañca;
Pubbāparānusandhī, eso hāro catubyūho’’ti. (netti. 4 niddesavāra);

‘‘Nāhaṃ, bhikkhave, aññaṃ…pe… itthirūpa’’nti etena ayonisomanasikāro dīpito. Yaṃ tattha cittaṃ pariyādiyati, tena yonisomanasikāro. Tattha ayonisomanasikaroto taṇhāvijjā parivaḍḍhanti, tāsu taṇhāgahaṇena nava taṇhāmūlakā dhammā āvaṭṭanti, avijjāgahaṇena avijjāmūlakaṃ sabbaṃ bhavacakkaṃ āvaṭṭati, yonisomanasikāraggahaṇena ca yonisomanasikāramūlakā dhammā āvaṭṭanti, catubbidhañca sampatticakkanti. Ayaṃ **āvaṭṭo hāro**. Āvaṭṭayanti etena, ettha vā sabhāgavisabhāgā ca dhammā, tesaṃ vā āvaṭṭananti āvaṭṭo. Desanāya gahitadhammānaṃ sabhāgāsabhāgadhammavasena āvaṭṭanalakkhaṇo hi āvaṭṭo hāro. Vuttampi cetaṃ –

‘‘Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro’’ti. (netti. 4 niddesavāra);

Rūpaṃ catubbidhaṃ kammasamuṭṭhānaṃ, cittasamuṭṭhānaṃ, utusamuṭṭhānaṃ, āhārasamuṭṭhānaṃ, tathā iṭṭhaṃ iṭṭhamajjhattaṃ aniṭṭhaṃ aniṭṭhamajjhattanti. Idha pana iṭṭhaṃ adhippetaṃ. Cittaṃ kusalacittamettha veditabbaṃ. Taṃ kāmāvacaraṃ, rūpāvacaraṃ, arūpāvacaraṃ, lokuttaranti catubbidhaṃ. Vedanādisampayuttadhammabhedato anekavidhanti ayaṃ **vibhattihāro**. Vibhajīyanti etena, ettha vā sādhāraṇāsādhāraṇānaṃ saṃkilesavodānadhammānaṃ bhūmiyoti vibhatti. Vibhajanaṃ vā etesaṃ bhūmiyoti vibhatti. Saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito vibhajanalakkhaṇo hi vibhattihāro. Vuttampi cetaṃ –

‘‘Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajjate ayaṃ hāro;
Sādhāraṇe asādhāraṇe ca neyyo vibhattī’’ti. (netti. 4 niddesavāra);

Itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhati ayoniso manasikaroto, yoniso manasikaroto na pariyādiyati susaṃvutindriyattā sīlesu samāhitassāti ayaṃ **parivatto hāro**. Paṭipakkhavasena parivattīyanti iminā, ettha vā sutte vuttadhammā, parivattanaṃ vā tesanti parivatto. Niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo hi parivatto hāro. Vuttañhetaṃ –

‘‘Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca;
Parivattati paṭipakkhe, hāro parivattano nāmā’’ti. (netti. 4 niddesavāra);

Bhikkhave, samaṇā pabbajitāti pariyāyavacanaṃ. Aññaṃ paraṃ kiñcīti pariyāyavacanaṃ. Rūpaṃ vaṇṇaṃ cakkhuviññeyyanti pariyāyavacanaṃ. Samanupassāmi olokessāmi jānāmīti pariyāyavacanaṃ. Evaṃ itthaṃ imaṃ pakāranti pariyāyavacanaṃ. Purisassa puggalassāti pariyāyavacanaṃ. Cittaṃ viññāṇaṃ manoti pariyāyavacanaṃ. Pariyādāya gahetvā khepetvāti pariyāyavacanaṃ. Tiṭṭhati dharati ṭhātīti pariyāyavacanaṃ. Yathā yena pakārena yenākārenāti pariyāyavacanaṃ. Itthī nārī mātugāmoti pariyāyavacananti ayaṃ **vevacano hāro**. Vividhaṃ vacanaṃ ekassevatthassa vācakametthāti vivacanaṃ, vivacanameva vevacanaṃ. Vividhaṃ vuccati etena atthoti vā vivacanaṃ, vivacanameva vevacanaṃ. Ekasmiṃ atthe anekapariyāyasaddappayojanalakkhaṇo hi vevacano hāro. Vuttañhetaṃ –

‘‘Vevacanāni bahūni tu, sutte vuttāni ekadhammassa;
Yo jānāti suttavidū, vevacano nāma so hāro’’ti. (netti. 4 niddesavāra);

Rūpaṃ kāḷasāmādivasena anekadhā paññattaṃ. Puriso khattiyādivasena anekadhā paññatto. Cittaṃ parittamahaggatādivasena anekadhā paññattaṃ. ‘‘Pariyādāyā’’ti ettha pariyādānaṃ pariyādāyakānaṃ pāpadhammānaṃ vasena vītikkamapariyuṭṭhānādinā ca anekadhā paññattaṃ. Ayaṃ **paññattihāro**. Pakārehi, pabhedato vā ñāpīyanti iminā, ettha vā atthāti paññatti. Ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo hi paññattihāro. Vuttañhetaṃ –

‘‘Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti;
So ākāro ñeyyo, paññattī nāma so hāro’’ti. (netti. 4 niddesavāra);

Virodhipaccayasamavāye visadisuppattiruppanavaṇṇavikārāpattiyā taṃsamaṅgino hadayaṅgatabhāvappakāsanaṃ rūpaṭṭhoti aniccatāmukhena otaraṇaṃ, aniccassa pana dukkhattā dukkhatāmukhena, dukkhassa ca anattakattā suññatāmukhena otaraṇaṃ. Cittaṃ manoviññāṇadhātu, tassā pariyādāyikā taṇhā tadekaṭṭhā ca pāpadhammā dhammadhātūti dhātumukhena otaraṇaṃ. Evaṃ khandhāyatanādimukhehipi otaraṇaṃ vattabbanti ayaṃ **otaraṇo hāro**. Otārīyanti anuppavesīyanti etena, ettha vā suttāgatā dhammā paṭiccasamuppādādīsūti otaraṇo. Paṭiccasamuppādādimukhena suttatthassa otaraṇalakkhaṇo hi otaraṇo hāro. Vuttañhetaṃ –

‘‘Yo ca paṭiccuppādo, indriyakhandhā ca dhātuāyatanā;
Etehi otarati yo, otaraṇo nāma so hāro’’ti. (netti. 4 niddesavāra);

Nāhaṃ, bhikkhave…pe… samanupassāmīti ārambho. **Evaṃ purisassa cittaṃ pariyādāya tiṭṭhatī**ti padasuddhi, na pana ārambhasuddhi. **Yathayida**ntiādi padasuddhi ceva ārambhasuddhi cāti ayaṃ **sodhano hāro**. Sodhīyanti samādhīyanti etena, ettha vā sutte padapadatthapañhārambhāti sodhano. Sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo hi sodhano hāro. Vuttañhetaṃ –

‘‘Vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabbha;
Suddhāsuddhaparikkhā, hāro so sodhano nāmā’’ti. (netti. 4 niddesavāra);

Aññanti sāmaññato adhiṭṭhānaṃ kassaci visesassa anāmaṭṭhattā. **Ekarūpampī**ti taṃ avikappetvā visesavacanaṃ. **Yathayida**nti sāmaññato adhiṭṭhānaṃ aniyamavacanabhāvato. **Itthirūpa**nti taṃ avikappetvā visesavacananti ayaṃ **adhiṭṭhāno hāro**. Adhiṭṭhīyanti anuppavattīyanti etena, ettha vā sāmaññavisesabhūtā dhammā vinā vikappenāti adhiṭṭhāno. Suttāgatānaṃ dhammānaṃ avikappanavaseneva sāmaññavisesaniddhāraṇalakkhaṇo hi adhiṭṭhāno hāro. Vuttampi cetaṃ –

‘‘Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā;
Tena vikappayitabbā, eso hāro adhiṭṭhāno’’ti. (netti. 4 niddesavāra);

Rūpassa kammāvijjādayo kammacittādayo ca hetu. Samanupassanāya āvajjanādayo. Kusalassa cittassa yoniso manasikārādayo. **Pariyādāyā**ti ettha pariyādānassa ayonisomanasikārādayoti ayaṃ **parikkhāro hāro**. Parikaroti abhisaṅkharoti phalanti parikkhāro, hetu paccayo ca. Parikkhāraṃ ācikkhatīti parikkhāro, hāro. Parikkhāravisayattā, parikkhārasahacaraṇato vā parikkhāro. Sutte āgatadhammānaṃ parikkhārasaṅkhātahetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo hi parikkhāro hāro. Vuttañhetaṃ –

‘‘Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato;
Hetumavakaḍḍhayitvā, eso hāro parikkhāro’’ti. (netti. 4 niddesavāra);

Purisassa cittaṃ pariyādāya tiṭṭhatīti ettha pariyādāyikā visesato taṇhāvijjā veditabbā tāsaṃ vasena pariyādānasambhavato. Tāsu taṇhāya rūpamadhiṭṭhānaṃ, avijjāya arūpaṃ. Visesato taṇhāya samatho paṭipakkho, avijjāya vipassanā. Samathassa cetovimutti, phalavipassanāya paññāvimutti. Tathā hi tā rāgavirāgā avijjāvirāgāti visesetvā vuccantīti ayaṃ **samāropano hāro**. Samāropīyanti etena, ettha vā padaṭṭhānādimukhena dhammāti samāropano. Sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvanāpahānasamāropanavicāraṇalakkhaṇo hi samāropano hāro. Vuttañhetaṃ –

‘‘Ye dhammā yaṃ mūlā, ye cekatthā pakāsitā muninā;
Te samāropayitabbā, esa samāropano hāro’’ti. (netti. 4 niddesavāra);

Ettāvatā ca –

‘‘Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo;
Catubyūho ca āvaṭṭo, vibhatti parivattano.

Vevacano ca paññatti, otaraṇo ca sodhano;

Adhiṭṭhāno parikkhāro, samāropano soḷaso''ti. (netti. 1 uddesavāra) –

Evaṃ vuttā soḷasa hārā dassitāti veditabbā. Harīyanti etehi, ettha vā suttageyyādivisayā aññāṇasaṃsayavipallāsāti hārā. Haranti vā sayaṃ tāni, haraṇamattameva vāti hārā phalūpacārena. Atha vā harīyanti voharīyanti dhammasaṃvaṇṇakadhammappaṭiggāhakehi dhammassa dānaggahaṇavasenāti hārā. Atha vā hārā viyāti hārā. Yathā hi anekaratanāvalisamūho hārasaṅkhāto attano avayavabhūtaratanasamphassehi samupajaniyamānahilādasukho hutvā tadupabhogijanasarīrasantāpaṃ nidāghapariḷāhūpajanitaṃ vūpasameti, evameva tepi nānāvidhaparamattharatanappabandhā saṃvaṇṇanāvisesā attano avayavabhūtaparamattharatanādhigamena samuppādiyamānanibbutisukhā dhammappaṭiggāhakajanahadayaparitāpaṃ kāmarāgādikilesahetukaṃ vūpasamentīti. Atha vā hārayanti aññāṇādinīhāraṃ apagamaṃ karonti ācikkhantīti vā hārā. Atha vā sotujanacittassa haraṇato ramaṇato ca hārā niruttinayena yathā ''bhavesu vantagamano bhagavā''ti (visuddhi. 1.144; pārā. aṭṭha. 1.verañjakaṇḍavaṇṇanā).

Ito paraṃ pana nandiyāvaṭṭādipañcavidhanayā veditabbā – tattha taṇhāvijjā samudayasaccaṃ, tāsaṃ adhiṭṭhānādibhūtā rūpadhammā dukkhasaccaṃ, tesaṃ appavatti nirodhasaccaṃ, nirodhappajānanā paṭipadā maggasaccaṃ. Taṇhāgahaṇena cettha māyāsāṭheyyamānātimānamadappamādapāpicchatāpāpamittatāahirikaanottappādivasena akusalapakkho netabbo. Avijjāgahaṇena viparītamanasikārakodhūpanāhamakkhapaḷāsaissāmacchariyasārambhadovacassatābhavadiṭṭhivibhavadiṭṭhiādivasena akusalapakkho netabbo. Vuttavipariyāyato kusalapakkho netabbo. Kathaṃ? Amāyāasāṭheyyādivasena aviparītamanasikārādivasena ca. Tathā samathapakkhiyānaṃ saddhindriyādīnaṃ, vipassanāpakkhiyānaṃ aniccasaññādīnañca vasena vodānapakkho netabboti ayaṃ **nandiyāvaṭṭassa nayassa bhūmi**. Yo hi taṇhāavijjāhi saṃkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa ca catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso, ayaṃ nandiyāvaṭṭanayo nāma. Vuttañhetaṃ –

''Taṇhañca avijjampi ca, samathena vipassanāya yo neti;
Saccehi yojayitvā, ayaṃ nayo nandiyāvaṭṭo''ti. (netti. 4 niddesavāra);

Nandiyāvaṭṭassa viya āvaṭṭo etassāti nandiyāvaṭṭo. Yathā hi nandiyāvaṭṭo anto ṭhitena padhānāvayavena bahiddhā āvaṭṭati, evamayampi nayoti attho. Atha vā nandiyā taṇhāya pamodassa vā āvaṭṭo etthāti nandiyāvaṭṭo.

Heṭṭhā vuttanayena gahitesu taṇhāvijjātappakkhiyadhammesu taṇhā lobho, avijjā moho, avijjāya sampayutto lohite sati pubbo viya taṇhāya sati sijjhamāno āghāto doso iti tīhi akusalamūlehi gahitehi, tappaṭipakkhato kusalacittaggahaṇena ca tīṇi kusalamūlāni gahitāni eva honti. Idhāpi lobho sabbāni vā sāsavakusalamūlāni samudayasaccaṃ, tannibbattā tesaṃ adhiṭṭhānagocarabhūtā upādānakkhandhā dukkhasaccantiādinā saccayojanā veditabbā. Phalaṃ panettha vimokkhattayavasena niddhāretabbaṃ, tīhi akusalamūlehi tividhaduccaritasaṃkilesamalavisamaakusalasaññāvitakkādivasena akusalapakkho netabbo, tathā tīhi kusalamūlehi tividhasucaritasamakusalasaññāvitakkasaddhammasamādhivimokkhamukhādivasena vodānapakkho netabboti ayaṃ **tipukkhalassa nayassa bhūmi**. Yo hi akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa ca catusaccayojanāmukhena nayanalakkhaṇo saṃvaṇṇanāviseso, ayaṃ **tipukkhalanayo** nāma. Tīhi avayavehi lobhādīhi saṃkilesapakkhe, alobhādīhi ca vodānapakkhe pukkhalo sobhanoti tipukkhalo. Vuttañhetaṃ –

''Yo akusale samūlehi,
Neti kusale ca kusalamūlehi;
Bhūtaṃ tathaṃ avitathaṃ,
Tipukkhalaṃ taṃ nayaṃ āhū''ti. (netti. 4 niddesavāra);

Vuttanayena gahitesu taṇhāvijjātappakkhiyadhammesu visesato taṇhādiṭṭhīnaṃ vasena asubhe ''subha''nti, dukkhe ''sukha''nti ca vipallāsā, avijjādiṭṭhīnaṃ vasena anicce ''nicca''nti, anattani ''attā''ti vipallāsā veditabbā. Tesaṃ paṭipakkhato kusalacittaggahaṇena siddhehi sativīriyasamādhipaññindriyehi cattāri satipaṭṭhānāni siddhāniyeva honti.

Tattha catūhi indriyehi cattāro puggalā niddisitabbā. Kathaṃ? Duvidho hi taṇhācarito mudindriyo tikkhindriyoti, tathā diṭṭhicarito. Tesu paṭhamo asubhe ‘‘subha’’nti vipariyesaggāhī satibalena yathābhūtaṃ kāyasabhāvaṃ sallakkhento bhāvanābalena taṃ vipallāsaṃ samugghātetvā sammattaniyāmaṃ okkamati. Dutiyo asukhe ‘‘sukha’’nti vipariyesaggāhī ‘‘uppannaṃ kāmavitakkaṃ nādhivāsetī’’tiādinā (ma. ni. 1.26; a. ni. 4.14; 6.58) vuttena vīriyasaṃvarabhūtena vīriyabalena paṭipakkhaṃ vinodento bhāvanābalena taṃ vipallāsaṃ vidhametvā sammattaniyāmaṃ okkamati. Tatiyo anicce ‘‘nicca’’nti vipallāsaggāhī samathabalena samāhitacitto saṅkhārānaṃ khaṇikabhāvaṃ sallakkhento bhāvanābalena taṃ vipallāsaṃ samugghātetvā sammattaniyāmaṃ okkamati. Catuttho santatisamūhakiccārammaṇaghanavañcitatāya phassādidhammapuñjamatte anattani ‘‘attā’’ti micchābhinivesī catukoṭikasuññatāmanasikārena taṃ micchābhinivesaṃ viddhaṃsento sāmaññaphalaṃ sacchikaroti. Subhasaññādīhi catūhipi vā vipallāsehi samudayasaccaṃ, tesamadhiṭṭhānārammaṇabhūtā pañcupādānakkhandhā dukkhasaccantiādinā saccayojanā veditabbā. Phalaṃ panettha cattāri sāmaññaphalāni, catūhi cettha vipallāsehi caturāsavoghayogaganthaagatitaṇhupādānasallaviññāṇaṭṭhitiapariññādivasena akusalapakkho netabbo, tathā catūhi satipaṭṭhānehi catubbidhajjhānavihārādhiṭṭhānasukhabhāgiyadhammaappamaññāsammappadhānaiddhipādādivasena vodānapakkho netabboti ayaṃ **sīhavikkīḷitassa nayassa bhūmi**. Yo hi subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi ca vodānapakkhassa catusaccayojanāvasena nayanalakkhaṇo saṃvaṇṇanāviseso, ayaṃ sīhavikkīḷito nāma. Vuttañhetaṃ –

‘‘Yo neti vipallāsehi,
Kilese indriyehi saddhamme;
Etaṃ nayaṃ nayavidū,
Sīhavikkīḷitaṃ āhū’’ti. (netti. 4 niddesavāra);

Asantāsanajavaparakkamādivisesayogena sīho bhagavā, tassa vikkīḷitaṃ desanā vacīkammabhūto vihāroti katvā vipallāsatappaṭipakkhaparidīpanato sīhassa vikkīḷitaṃ etthāti sīhavikkīḷito, nayo. Balavisesayogadīpanato vā sīhavikkīḷitasadisattā nayo sīhavikkīḷito. Balaviseso cettha saddhādibalaṃ, dasabalāni eva vā.

Imesaṃ pana tiṇṇaṃ atthanayānaṃ siddhiyā vohāranayadvayaṃ siddhameva hoti. Tathā hi atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ **disālocanaṃ**. Vuttañhetaṃ –

‘‘Veyyākaraṇesu hi ye,
Kusalākusalā tahiṃ tahiṃ vuttā;
Manasā olokayate,
Taṃ khu disālocanaṃ āhū’’ti. (netti. 4 niddesavāra);

Tathā ālocitānaṃ tesaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viya **aṅkuso**. Vuttañhetaṃ –

‘‘Oloketvā disalocanena, ukkhipiya yaṃ samāneti;
Sabbe kusalākusale, ayaṃ nayo aṅkuso nāmā’’ti. (netti. 4 niddesavāra);

Tasmā manasāva atthanayānaṃ disābhūtadhammānaṃ locanaṃ disālocanaṃ, tesaṃ samānayanaṃ aṅkusoti pañcapi nayāni yuttāni honti.

Ettāvatā ca –

‘‘Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;

Sīhavikkīḷito nāma, tatiyo nayalañjako.

Disālocanamāhaṃsu, catutthaṃ nayamuttamaṃ;
Pañcamo aṅkuso nāma, sabbe pañca nayā gatā''ti. (netti. 1 uddesavāra) –

Evaṃ vuttapañcanayāpi ettha dassitāti veditabbā. Nayati saṃkilesaṃ vodānañca vibhāgato ñāpetīti nayo, lañjeti pakāseti suttatthanti lañjako, nayo ca so lañjako cāti **nayalañjako**. Idañca suttaṃ soḷasavidhe suttantapaṭṭhāne saṃkilesabhāgiyaṃ byatirekamukhena nibbedhāsekkhabhāgiyanti daṭṭhabbaṃ. Aṭṭhavīsatividhe pana suttantapaṭṭhāne lokiyalokuttaraṃ sattadhammādhiṭṭhānaṃ ñāṇaññeyyaṃ dassanabhāvanaṃ sakavacanaṃ vissajjanīyaṃ kusalākusalaṃ anuññātaṃ paṭikkhittañcāti veditabbaṃ.

Tattha soḷasavidhasuttantaṃ paṭṭhānaṃ nāma ''saṃkilesabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ, vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, vāsanābhāgiyañca asekkhabhāgiyañca suttaṃ, nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, vāsanābhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, neva saṃkilesabhāgiyaṃ na vāsanābhāgiyaṃ na nibbedhabhāgiyaṃ na asekkhabhāgiyaṃ sutta''nti (netti. 89) evaṃ vuttasoḷasasāsanapaṭṭhānāni.

Tattha saṃkilissanti etenāti saṃkileso, saṃkilesabhāge saṃkilesakoṭṭhāse pavattaṃ **saṃkilesabhāgiyaṃ**. Vāsanā puññabhāvanā, vāsanābhāge pavattaṃ **vāsanābhāgiyaṃ,** vāsanaṃ bhajāpetīti vā **vāsanābhāgiyaṃ**. Nibbijjhanaṃ lobhakkhandhādīnaṃ padālanaṃ nibbedho, nibbedhabhāge pavattaṃ, nibbedhaṃ bhajāpetīti vā **nibbedhabhāgiyaṃ**. Pariniṭṭhitasikkhā dhammā asekkhā, asekkhabhāge pavattaṃ, asekkhe bhajāpetīti vā **asekkhabhāgiyaṃ**. Tesu yattha taṇhādisaṃkileso vibhatto, idaṃ saṃkilesabhāgiyaṃ. Yattha dānādipuññakiriyavatthu vibhattaṃ, idaṃ vāsanābhāgiyaṃ. Yattha sekkhā sīlakkhandhādayo vibhattā, idaṃ nibbedhabhāgiyaṃ. Yattha pana asekkhā sīlakkhandhādayo vibhattā, idaṃ asekkhabhāgiyaṃ. Itarāni tesaṃ vomissakanayavasena vuttāni. Sabbāsavasaṃvarapariyāyādīnaṃ vasena sabbabhāgiyaṃ veditabbaṃ. Tattha hi saṃkilesadhammā lokiyasucaritadhammā sekkhā dhammā asekkhā dhammā ca vibhattā. Sabbabhāgiyaṃ pana ''passaṃ na passatī''tiādikaṃ udakādianuvādavacanaṃ veditabbaṃ.

Aṭṭhavīsatividhaṃ suttantapaṭṭhānaṃ pana ''lokiyaṃ, lokuttaraṃ, lokiyañca lokuttarañca, sattādhiṭṭhānaṃ, dhammādhiṭṭhānaṃ, sattādhiṭṭhānañca dhammādhiṭṭhānañca, ñāṇaṃ, ñeyyaṃ, ñāṇañca ñeyyañca, dassanaṃ, bhāvanā, dassanañca bhāvanā ca, sakavacanaṃ, paravacanaṃ, sakavacanañca paravacanañca, vissajjanīyaṃ, avissajjanīyaṃ, vissajjanīyañca avissajjanīyañca, kammaṃ, vipāko, kammañca vipāko ca kusalaṃ, akusalaṃ, kusalañca akusalañca anuññātaṃ, paṭikkhittaṃ, anuññātañca paṭikkhittañca, thavo''ti (netti. 112) evamāgatāni aṭṭhavīsati sāsanapaṭṭhānāni. Tattha **lokiya**nti loke niyutto, loke vā vidito lokiyo. Idha pana lokiyo attho yasmiṃ sutte vutto, taṃ suttaṃ lokiyaṃ. Tathā **lokuttaraṃ**. Yasmiṃ pana sutte padesena lokiyaṃ, padesena lokuttaraṃ vuttaṃ, taṃ **lokiyañca lokuttarañca**. Sattaadhippāyasattapaññattimukhena desitaṃ **sattādhiṭṭhānaṃ**. Dhammavasena desitaṃ **dhammādhiṭṭhānaṃ**. Ubhayavasena desitaṃ **sattādhiṭṭhānañca dhammādhiṭṭhānañca**. Iminā nayena sabbapadesu attho veditabbo. Buddhādīnaṃ pana guṇābhitthavanavasena pavattaṃ suttaṃ **thavo** nāma –

''Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā''ti. (dha. pa. 273; netti. 170; peṭako. 30)
ādikaṃ viya –

Nettinayavaṇṇanā niṭṭhitā.

2. **Saddagarukādīna**nti ādisaddena gandharasaphoṭṭhabbagaruke saṅgaṇhāti. **Āsayavasenā**ti ajjhāsayavasena. Utusamuṭṭhānopi itthisantānagato saddo labbhati, so idha nādhippetoti **''cittasamuṭṭhāno''**ti vuttaṃ. **Kathitasaddo** ālāpādisaddo. **Gītasaddo** sarena gāyanasaddo. Itthiyā hasanasaddopettha saṅgahetabbo tassapi purisena assādetabbato. Tenāha – ''apica kho mātugāmassa saddaṃ suṇāti tirokuṭṭā vā tiropākārā vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā, so tadassādetī''tiādi. **Nivatthanivāsanassā**ti khalitthaddhassa nivāsanassa. **Alaṅkārassā**ti nūpurādikassa alaṅkārassa. **Itthisaddotveva veditabbo**ti itthipaṭibaddhabhāvato vuttaṃ. Tenāha – **''sabbopī''**tiādi. **Avidūraṭṭhāne**ti tassa hatthikulassa vasanaṭṭhānato avidūraṭṭhāne. **Kāyūpapanno**ti sampannakāyo thirakathinamahākāyo. **Mahāhatthī**ti mahānubhāvo hatthī. **Jeṭṭhakaṃ katvā**ti yūthapatiṃ katvā.

Kathinatikkhabhāvena siṅgasadisattā aḷasaṅkhātāni siṅgāni etassa atthīti **siṅgī,** suvaṇṇavaṇṇatāya mahābalatāya ca sīhahatthiādimigasadisattā migo viyāti **migo**. Tattha tattha kiccaṃ netubhāvena cakkhuyeva nettaṃ, taṃ uggataṭṭhena āyataṃ etassāti **āyatacakkhunetto**. Aṭṭhi eva taco etassāti **aṭṭhittaco.** **Tenābhibhūto**ti tena migena abhibhūto ajjhotthaṭo niccalaggahito hutvā. **Karuṇaṃ rudāmī**ti kāruññapatto hutvā rodāmi viravāmi. Paccatthikabhayato mutti nāma yathā tathā sahāyavato hoti, na ekākinoti āha – **''mā heva maṃ pāṇasamaṃ jaheyyā''**ti. Tattha **mā heva ma**nti maṃ evarūpaṃ byasanaṃ pattaṃ attano pāṇasamaṃ piyasāmikaṃ tvaṃ māheva jahi.

Kuñce girikūṭe ramati abhiramati, tattha vā vicarati, koñjanādaṃ nadanto vā vicarati, ku vā pathavī, tadabhighātena jīratīti **kuñjaro. Saṭṭhihāyana**nti jātiyā saṭṭhivassakālasmiṃ kuñjarā thāmena parihāyanti, taṃ sandhāya evamāha. **Pathabyā cāturantāyā**ti catūsu disāsu samuddaṃ patvā ṭhitāya cāturantāya pathaviyā. **Suppiyo**ti suṭṭhu piyo. **Tesaṃ tvaṃ vārijo seṭṭho**ti ye samudde vā gaṅgāya vā yamunāya vā nammadānadiyā vā kuḷīrā, tesaṃ sabbesaṃ vaṇṇasampattiyā mahantattena ca vārimhi jātattā vārijo tvameva seṭṭho pasatthataro. **Muñca rodantiyā pati**nti sabbesaṃ seṭṭhattā tameva yācāmi, rodamānāya mayhaṃ sāmikaṃ muñca. **Athā**ti gahaṇassa sithilakaraṇasamanantarameva. **Etassā**ti paṭisattumaddanassa.

Pabbatagahanaṃ nissāyāti tisso pabbatarājiyo atikkamitvā catutthāya pabbatarājiyaṃ pabbatagahanaṃ upanissāya. **Evaṃ vadatī**ti ''udetayaṃ cakkhumā''tiādinā (jā. 1.2.17) imaṃ buddhamantaṃ mantento vadati.

Tattha **udetī**ti pācīnalokadhātuto uggacchati. **Cakkhumā**ti sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā cakkhuppaṭilābhakaraṇena yantena tesaṃ dinnaṃ cakkhu, tena cakkhunā cakkhumā. **Ekarājā**ti sakalacakkavāḷe ālokakarānaṃ antare seṭṭhaṭṭhena rañjanaṭṭhena ca ekarājā. **Harissavaṇṇo**ti harisamānavaṇṇo, suvaṇṇavaṇṇoti attho. Pathaviṃ pabhāsetīti **pathavippabhāso. Taṃ taṃ namassāmī**ti tasmā taṃ evarūpaṃ bhavantaṃ namassāmi vandāmi. **Tayājja guttā viharemha divasa**nti tayā ajja rakkhitā hutvā imaṃ divasaṃ catuiriyāpathavihārena sukhaṃ vihareyyāma.

Evaṃ bodhisatto imāya gāthāya sūriyaṃ namassitvā dutiyagāthāya atīte parinibbute buddhe ceva buddhaguṇe ca namassati **''ye brāhmaṇā''**tiādinā. Tattha **ye brāhmaṇā**ti ye bāhitapāpā parisuddhā brāhmaṇā. **Vedagū**ti vedānaṃ pāraṃ gatā, vedehi pāraṃ gatāti vā vedagū. Idha pana sabbe saṅkhatadhamme vidite pākaṭe katvā katāti vedagū. Tenevāha – **''sabbadhamme''**ti. Sabbe khandhāyatanadhātudhamme salakkhaṇasāmaññalakkhaṇavasena attano ñāṇassa vidite pākaṭe katvā tiṇṇaṃ mārānaṃ matthakaṃ madditvā sammāsambodhiṃ pattā, saṃsāraṃ vā atikkantāti attho. **Te me namo**ti te mama imaṃ namakkāraṃ paṭicchantu. **Te ca maṃ pālayantū**ti evaṃ mayā namassitā ca te bhagavanto maṃ pālayantu rakkhantu. **Namattu buddhānaṃ…pe… vimuttiyā**ti ayaṃ mama namakkāro atītānaṃ parinibbutānaṃ buddhānaṃ atthu, tesaṃyeva catūsu phalesu ñāṇasaṅkhātāya bodhiyā atthu, tathā tesaññeva arahattaphalavimuttiyā vimuttānaṃ atthu, yā ca nesaṃ tadaṅgavikkhambhanasamucchedappaṭippassaddhinissaraṇasaṅkhātā pañcavidhā vimutti, tāya vimuttiyāpi ayaṃ mayhaṃ namakkāro atthūti attho. **Imaṃ so parittaṃ katvā, moro carati esanā**ti idaṃ pana padadvayaṃ satthā abhisambuddho hutvā āha. Tassattho – bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano gocarabhūmiyaṃ pupphaphalādīnaṃ atthāya nānappakārāya esanāya caratīti.

Evaṃ divasaṃ caritvā sāyaṃ pabbatamatthake nisīditvā atthaṃ gacchantaṃ sūriyaṃ olokento buddhaguṇe āvajjetvā nivāsaṭṭhāne rakkhāvaraṇatthāya puna brahmamantaṃ vadanto **‘‘apetaya’’**ntiādimāha. Tenevāha – **‘‘divasaṃ gocaraṃ gahetvā’’**tiādi. Tattha **apetī**ti apayāti atthaṃ gacchati. **Imaṃ so parittaṃ katvā moro vāsamakappayī**ti idampi abhisambuddho hutvā āha. Tassattho – bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano nivāsaṭṭhāne vāsaṃ saṃkappayitthāti. **Parittakammato puretaramevā**ti parittakammakaraṇato puretarameva. **Morakukkuṭikāyā**ti kukkuṭikāsadisāya moracchāpikāya.

3. Tatiye rūpāyatanassa viya gandhāyatanassapi samuṭṭhāpakapaccayavasena viseso natthīti āha – **‘‘catusamuṭṭhānika’’**nti. Itthiyā sarīragandhassa kāyāruḷhaanulepanādigandhassa ca tappaṭibaddhabhāvato avisesena gahaṇappasaṅge idhādhippetagandhaṃ niddhārento **‘‘svāya’’**ntiādimāha. Tattha **itthiyā**ti pākatikāya itthiyā. **Duggandho**ti pākatikāya itthiyā sarīragandhabhāvato duggandho hoti. **Idhādhippeto**ti iṭṭhabhāvato assādetabbattā vuttaṃ. Kathaṃ pana itthiyā sarīragandhassa duggandhabhāvoti āha – **‘‘ekaccā hī’’**tiādi. Tattha assassa viya gandho assā atthīti **assagandhinī**. Meṇḍakassa viya gandho assā atthīti **meṇḍakagandhinī**. Sedassa viya gandho assā atthīti **sedagandhinī**. Soṇitassa viya gandho assā atthīti **soṇitagandhinī. Rajjatevā**ti anādimati saṃsāre avijjādikilesavāsanāya parikaḍḍhitahadayattā phoṭṭhabbassādagadhitacittatāya ca andhabālo evarūpāyapi duggandhasarīrāya itthiyā rajjatiyeva. Pākatikāya itthiyā sarīragandhassa duggandhabhāvaṃ dassetvā idāni visiṭṭhāya ekaccāya itthiyā tadabhāvaṃ dassetuṃ – **‘‘cakkavattino panā’’**tiādimāha. Yadi evaṃ īdisāya itthiyā sarīragandhopi idha kasmā nādhippetoti āha – **‘‘ayaṃ na sabbāsaṃ hotī’’**tiādi. Tiracchānagatāya itthiyā ekaccāya ca manussitthiyā sarīragandhassa ativiya assādetabbabhāvadassanato puna tampi avisesena anujānanto **‘‘itthikāye gandho vā hotū’’**tiādimāha. **Itthigandhotveva veditabbo**ti tappaṭibaddhabhāvato vuttaṃ.

4. Catutthādīsu **kiṃ tenā**ti jivhāviññeyyarase idhādhippete kiṃ tena avayavarasādinā vuttena payojanaṃ. Oṭṭhamaṃsaṃ sammakkhetīti **oṭṭhamaṃsasammakkhano,** kheḷādīni. Ādisaddena oṭṭhamaṃsamakkhano tambulamukhavāsādiraso gayhati. **Sabbo so itthiraso**ti itthiyāvassa gahetabbattā.

5. **Itthiphoṭṭhabbo**ti etthāpi eseva nayo. Yadi panettha itthigatāni rūpārammaṇādīni avisesato purisassa cittaṃ pariyādāya tiṭṭhanti, atha kasmā bhagavatā tāni visuṃ visuṃ gahetvā desitānīti āha – **‘‘iti satthā’’**tiādi. **Yathā hī**tiādinā tamevatthaṃ samattheti. **Gametī**ti vikkhepaṃ gameti, ayameva vā pāṭho. **Gametī**ti ca saṅgameti. **Na tathā sesā saddādayo, na tathā rūpādīni ārammaṇānī**ti etena sattesu rūpādigarukatā asaṃkiṇṇā viya dassitā, na kho panetaṃ evaṃ daṭṭhabbaṃ anekavidhattā sattānaṃ ajjhāsayassāti dassetuṃ – **‘‘ekaccassa cā’’**tiādi vuttaṃ. **Pañcagarukavasenā**ti pañcārammaṇagarukavasena. Ekaccassa hi purisassa yathāvuttesu pañcasupi ārammaṇesu garukatā hoti, ekaccassa tattha katipayesu, ekasmiṃ eva vā, te sabbepi pañcagarukātveva veditabbā yathā ‘‘sattisayo aṭṭhavimokkhā’’ti. **Na pañcagarukajātakavasena** ekekārammaṇe garukasseva nādhippetattā. Ekekārammaṇagarukānañhi pañcannaṃ puggalānaṃ tattha āgatattā taṃ jātakaṃ **‘‘pañcagarukajātaka’’**nti vuttaṃ. Yadi evaṃ tena idha payojanaṃ natthīti āha – **‘‘sakkhibhāvatthāyā’’**ti. **Āharitvā kathetabba**nti rūpādigarukatāya ete anayabyasanaṃ pattāti dassetuṃ kathetabbaṃ.

6-8. **Tesa**nti suttānaṃ. **Uppaṇḍetvā gaṇhituṃ na icchī**ti tassa thokaṃ virūpadhātukattā na icchi. **Anatikkamanto**ti saṃsandento. **Dve hatthaṃ pattānī**ti dve uppalāni hatthaṃ gatāni. **Pahaṭṭhākāraṃ dassetvā**ti aparāhi itthīhi ekekaṃ laddhaṃ, mayā dve laddhānīti santuṭṭhākāraṃ dassetvā. **Parodī**ti tassā pubbasāmikassa mukhagandhaṃ saritvā. Tassa hi mukhato uppalagandho vāyati. **Hāretvā**ti tasmā ṭhānā apanetvā, ‘‘harāpetvā’’ti vā pāṭho, ayamevattho.

Sādhu sādhūti bhāsatoti dhammakathāya anumodanavasena ‘‘sādhu sādhū’’ti bhāsato. **Uppalaṃva yathodake**ti yathā uppalaṃ uppalagandho mukhato nibbattoti. **Vaṭṭameva kathita**nti yathārutavasena vuttaṃ. Yadipi evaṃ vuttaṃ, tathāpi yathārutamatthe avatvā vivaṭṭaṃ nīharitvā kathetabbaṃ vimuttirasattā bhagavato desanāya.

Rūpādivaggavaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Paṭhamavaggavaṇṇanāya anuttānatthadīpanā niṭṭhitā.

2. Nīvaraṇappahānavaggavaṇṇanā

11. **Dutiyassā**ti dutiyavaggassa. **Ekadhammampī**ti ettha ‘‘ekasabhāvampī’’ti iminā sabhāvatthoyaṃ dhammasaddo ‘‘kusalā dhammā’’tiādīsu viyāti dassitaṃ hoti. Yadaggena ca sabhāvattho, tadaggena nissattattho siddho evāti **‘‘nissattaṭṭhena dhammo veditabbo’’**ti vuttaṃ. **Subhanimitta**nti dhammapariyāyena vuttaṃ. Tañhi atthato kāmacchando vā siyā. So hi attano gahaṇākārena subhanti, tenākārena pavattanakassa aññassa kāmacchandassa nimittattā ‘‘subhanimitta’’nti ca vuccati. Tassa ārammaṇaṃ vā subhanimittaṃ. Iṭṭhañhi iṭṭhākārena vā gayhamānaṃ rūpādiārammaṇaṃ ‘‘subhanimitta’’nti vuccati. Ārammaṇameva cettha nimittaṃ. Tathā hi vakkhati – ‘‘subhanimittanti rāgaṭṭhāniyaṃ ārammaṇa’’nti. Samuccayattho vā-saddo anekatthattā nipātānaṃ. **Bhiyyobhāvāyā**ti punappunaṃ bhāvāya. **Vepullāyā**ti vipulabhāvāya, vaḍḍhiyāti attho. **Ajāto** nijjāto. Sesapadāni tasseva vevacanāni. **Kāmesū**ti pañcasu kāmaguṇesu. **Kāmacchando**ti kāmasaṅkhāto chando, na kattukamyatāchando na dhammacchando. Kāmanavasena rajjanavasena ca kāmo eva rāgo **kāmarāgo**. Kāmanavasena nandanavasena ca kāmo eva nandīti **kāmanandī**. Kāmanavasena taṇhāyanavasena ca **kāmataṇhā**. Ādisaddena ‘‘kāmasneho kāmapariḷāho kāmamucchā kāmajjhosāna’’nti etesaṃ padānaṃ saṅgaho daṭṭhabbo. Tattha vuttanayeneva kāmatthaṃ viditvā sinehanaṭṭhena **kāmasneho,** pariḷāhanaṭṭhena **kāmapariḷāho,** mucchanaṭṭhena **kāmamucchā,** gilitvā pariniṭṭhāpanaṭṭhena **kāmajjhosānaṃ** veditabbaṃ. Kāmacchando eva kusalappavattito cittassa nīvaraṇaṭṭhena **kāmacchandanīvaraṇaṃ, so**ti kāmacchando. **Asamudācāravasenā**ti asamudācārabhāvena. **Ananubhūtārammaṇavasenā**ti ‘‘idaṃ nāmeta’’nti vatthuvasena utvā tasmiṃ attabhāve ananubhūtassa ārammaṇassa vasena. Rūpasaddādibhedaṃ pana ārammaṇaṃ ekasmimpi attabhāve ananubhūtaṃ nāma nattheva, kimaṅgaṃ pana anādimati saṃsāre.

Yaṃ vuttaṃ – ‘‘asamudācāravasena cā’’tiādi, taṃ atisaṃkhittanti vitthārato dassetuṃ – **‘‘tatthā’’**tiādimāha. Tattha bhavaggahaṇena mahaggatabhavo gahito. So hi oḷārikakilesasamudācārarahito. Tajjanīyakammakatādikāle pārivāsikakāle ca caritabbāni **dveasīti khuddakavattāni** nāma. Na hi tāni sabbāsu avatthāsu caritabbāni, tasmā tāni na mahāvattesu antogadhānīti **‘‘cuddasa mahāvattānī’’**ti vuttaṃ. Tathā āgantukavattaāvāsikagamika-anumodanabhattagga-piṇḍacārikaāraññakasenāsanajantāgharavaccakuṭiupajjhāya- saddhivihārikaācariya-antevāsikavattānīti etāni cuddasa mahāvattāni nāmāti vuttaṃ. Itarāni pana ‘‘pārivāsikānaṃ bhikkhūnaṃ vattaṃ paññāpessāmī’’ti (cūḷava. 75) ārabhitvā ‘‘na upasampādetabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabba’’nti (cūḷava. 81) vuttāni pakatatte caritabbavattāni chasaṭṭhi, tato paraṃ ‘‘na, bhikkhave, pārivāsikena bhikkhunā pārivāsikavuḍḍhatarena bhikkhunā saddhiṃ, mūlāyapaṭikassanārahena, mānattārahena, mānattacārikena, abbhānārahena bhikkhunā saddiṃ ekacchanne āvāse vatthabba’’ntiādīni pakatatte caritabbehi anaññattā visuṃ visuṃ agaṇetvā pārivāsikavuḍḍhatarādīsu puggalantaresu caritabbattā tesaṃ vasena sampiṇḍetvā ekekaṃ katvā gaṇitāni pañcāti ekasattativattāni. Ukkhepanīyakammakatavattesu vattapaññāpanavasena vuttaṃ – ‘‘na pakatattassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ…pe… piṭṭhiparikammaṃ sāditabba’’nti idaṃ abhivādanādīnaṃ assādiyanaṃ ekaṃ, ‘‘na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo’’tiādīni (cūḷava. 51) ca dasāti evaṃ dvāsīti honti. Etesveva pana kānici tajjanīyakammakatādivattāni kānici pārivāsikādivattānīti aggahitaggahaṇena dvāvīsativattanti veditabbaṃ. ‘‘Cuddasa mahāvattānī’’ti vatvāpi ‘‘āgantukagamikavattāni cā’’ti imesaṃ visuṃ gahaṇaṃ imāni abhiṇhaṃ sambhavantīti katvā. **Kileso okāsaṃ na labhati** sabbadā vattappaṭipattiyaṃyeva byāvaṭacittatāya. **Ayonisomanasikāra**nti aniccādīsu ‘‘nicca’’ntiādinā pavattaṃ anupāyamanasikāraṃ. **Sativossagga**nti satiyā vissajjanaṃ, sativirahanti attho. **Evampī**ti vakkhamānāpekkhāya avuttasampiṇḍanattho **pi**-saddo.

Anusandhivasenāti pucchānusandhiādianusandhivasena. **Pubbāparavasenā**ti pubbāparaganthasallakkhaṇavasena. **Gaṇhantassā**ti ācariyamukhato gaṇhantassa. **Sajjhāyantassā**ti ācariyamukhato uggahitaganthaṃ sajjhāyantassa. **Vācentassā**ti pāḷiṃ tadatthañca uggaṇhāpanavasena paresaṃ vācentassa. **Desentassā**ti desanāvasena paresaṃ dhammaṃ desentassa. **Pakāsentassā**ti attano

attano saṃsayaṭṭhāne pucchantānaṃ yāthāvato atthaṃ pakāsentassa. **Kileso okāsaṃ na labhati** rattindivaṃ ganthakammesuyeva byāvaṭacittatāya. **Evampī**ti vuttasampiṇḍanattho **pi-**saddo. Evaṃ sesesupi.

Dhutaṅgadharo hotīti vuttamevatthaṃ pakāseti **‘‘terasa dhutaṅgaguṇe samādāya vattatī’’**ti. **Bāhullāyā**ti cīvarādipaccayabāhullāya. Yathā cīvarādayo paccayā bahulaṃ uppajjanti, tathā **āvattassa** pavattassāti attho. **Parihīnajjhānassā**ti jhānantarāyakarena visabhāgarūpadassanādinā kenaci nimittena parihīnajjhānassa. **Vissaṭṭhajjhānassā**ti asamāpajjanavasena pariccattajjhānassa. **Bhassādīsū**ti **ādi-**saddena gaṇasaṅgaṇikaniddānavakammādiṃ saṅgaṇhāti. **Sattasu vā anupassanāsū**ti ettha satta anupassanā nāma aniccānupassanā dukkhānupassanā anattānupassanā nibbidānupassanā virāgānupassanā nirodhānupassanā paṭinissaggānupassanā khayānupassanā vayānupassanā vipariṇāmānupassanā animittānupassanā appaṇihitānupassanā suññatānupassanā adhipaññādhammavipassanā yathābhūtañāṇadassanaṃ ādīnavānupassanā paṭisaṅkhānupassanā vivaṭṭānupassanāti imāsu aṭṭhārasasu mahāvipassanāsu ādito vuttā aniccānupassanādi-paṭinissaggānupassanāpariyantā satta. Ettha yaṃ vattabbaṃ, taṃ **visuddhimaggasaṃvaṇṇanāto** (visuddhi. mahāṭī. 2.741) gahetabbaṃ.

Anāsevanatāyāti purimattabhāve jhānena vikkhambhitakilesassa kāmacchandādiāsevanāya abhāvato. **Ananubhūtapubba**nti tasmiṃ attabhāve ananubhūtapubbaṃ. **Jāto**ti etasseva vevacanaṃ **sañjāto**tiādi. Nanu ca khaṇikattā sabbadhammānaṃ uppannassa kāmacchandassa taṅkhaṇaṃyeva avassaṃ nirodhasambhavato niruddhe ca tasmiṃ puna aññasseva uppajjanato ca kathaṃ tassa punappunabhāvo rāsibhāvo cāti āha – **‘‘tattha sakiṃ uppanno kāmacchando’’**tiādi. **Aṭṭhānameta**nti akāraṇametaṃ. Yena kāraṇena uppanno kāmacchando na nirujjhati, niruddho ca sveva puna uppajjissati, tādisaṃ kāraṇaṃ natthīti attho.

Rāgaṭṭhāniyanti rāgajanakaṃ. Aniccādīsu niccādivasena viparītamanasikāro, idha ayonisomanasikāroti āha – **‘‘anicce nicca’’**ntiādi. **Ayonisomanasikāro**ti anupāyamanasikāro, kusaladhammappavattiyā akāraṇabhūto manasikāroti attho. **Uppathamanasikāro**ti kusaladhammappavattiyā amaggabhūto manasikāro. **Saccavippaṭikūlenā**ti saccābhisamayassa anunulomavasena. **Āvajjanā**tiādinā āvajjanāya paccayabhūtā tato purimuppannā manodvārikā akusalajavanappavatti phalavohārena tathā vuttā. Tassa hi vasena sā akusalappavattiyā upanissayo hoti. **Āvajjanā**ti bhavaṅgacittaṃ āvajjayatīti āvajjanā. Anu anu āvajjetīti **anvāvajjanā**. Bhavaṅgārammaṇato aññaṃ ābhujatīti **ābhogo**. Samannāharatīti **samannāhāro**. Tadevārammaṇaṃ attānaṃ anubandhitvā uppajjamāno manasi karoti ṭhapetīti **manasikāro. Ayaṃ vuccati ayonisomanasikāro**ti ayaṃ anupāyauppathamanasikāralakkhaṇo ayonisomanasikāro nāma vuccati.

12. Dutiye **bhattabyāpatti viyā**ti bhattassa pūtibhāvena vippakārappatti viya, **cittassa byāpajjana**nti cittassa vikārabhāvāpādanaṃ. Tenevāha – **‘‘pakativijahanabhāvo’’**ti. Byāpajjati tena cittaṃ pūtikummāsādayo viya purimapakatiṃ jahatīti **byāpādo**. Paṭighoyeva uparūpari uppajjamānassa paṭighassa nimittabhāvato **paṭighanimittaṃ,** paṭighassa ca kāraṇabhūtaṃ ārammaṇaṃ paṭighanimittanti āha – **‘‘paṭighassapi paṭighārammaṇassapi etaṃ adhivacana’’**nti. **Aṭṭhakathāya**nti mahāaṭṭhakathāyaṃ.

13. Tatiye thinatā **thinaṃ,** sappipiṇḍo viya avipphārikatāya cittassa ghanabhāvo baddhatāti attho. Medhatīti **middhaṃ,** akammaññabhāvena hiṃsatīti attho. ‘‘Yā tasmiṃ samaye cittassa akalyatā’’tiādinā (dha. sa. 1162) thinassa, ‘‘yā tasmiṃ samaye kāyassa akalyatā’’tiādinā (dha. sa. 1163) ca middhassa abhidhamme niddiṭṭhattā vuttaṃ – **‘‘cittassa akammaññatā thinaṃ, tiṇṇaṃ khandhānaṃ akammaññatā middha’’**nti. Satipi aññamaññāvippayoge cittakāyalahutādīnaṃ viya cittacetasikānaṃ yathākkamaṃ taṃtaṃviseso siyā, yā tesaṃ akalyatādīnaṃ visesapaccayatā, ayametesaṃ sabhāvoti daṭṭhabbaṃ. **Kapimiddhassā**ti vuttamevatthaṃ vibhāveti **‘‘pacalāyikabhāvassā’’**ti. Akkhidalānaṃ pacalabhāvaṃ karotīti pacalāyiko, pacalāyikassa bhāvo **pacalāyikabhāvo,** pacalāyikattanti vuttaṃ hoti. **Ubhinna**nti thinamiddhānaṃ. ‘‘Vitthāro veditabbo’’ti iminā sambandho veditabbo. **Cittassa akalyatā**ti cittassa gilānabhāvo. Gilāno hi akalyakoti vuccati. Vinayepi vuttaṃ – ‘‘nāhaṃ, bhante, akalyako’’ti (pārā. 151). Kālaṃ khamatīti hi kalyaṃ, arogatā, tassaṃ niyutto kalyako, na kalyako **akalyako. Akammaññatā**ti cittagelaññasaṅkhātova akammaññatākāro. **Olīyanā**ti olīyanākāro. Iriyāpathūpatthambhitañhi cittaṃ iriyāpathaṃ sandhāretuṃ asakkontaṃ rukkhe vagguli viya khīle laggitaphāṇitavārako viya ca olīyati lambati, tassa taṃ ākāraṃ sandhāya – ‘‘olīyanā’’ti vuttaṃ. Dutiyapadaṃ upasaggena vaḍḍhitaṃ. **Kāyassā**ti vedanādikkhandhattayasaṅkhātassa nāmakāyassa. **Akalyatā akammaññatā**ti heṭṭhā vuttanayameva. Megho viya ākāsaṃ onayhatīti **onāho. Onayhatī**ti ca chādeti avattharati vāti attho. Sabbatobhāgena onāhoti **pariyonāho**. **Arati**ādīnaṃ attho **vibhaṅge** (vibha. 856) vuttanayeneva veditabboti tattha vuttapāḷiyā dassetuṃ – **‘‘vuttaṃ heta’’**ntiādimāha.

Tattha **pantesū**ti dūresu, vivittesu vā. **Adhikusalesū**ti samathavipassanādhammesu. **Aratī**ti ratippaṭikkhepo. **Aratitā**ti aramanākāro. **Anabhiratī**ti anabhiratabhāvo. **Anabhiramanā**ti anabhiramanākāro. **Ukkaṇṭhitā**ti ukkaṇṭhanākāro. **Paritassitā**ti ukkaṇṭhanavaseneva paritassanā, ukkaṇṭhitasseva tattha tattha taṇhāyanāti vuttaṃ hoti. **Paritassitā**ti vā kampanā. **Tandī**ti jātiālasiyaṃ, pakatiālasiyanti attho. Tathā hi kusalakaraṇe kāyassa avipphārikatā līnatā jātiālasiyaṃ tandī nāma, na rogautujādīhi kāyagelaññaṃ. **Tandiyanā**ti tandiyanākāro. **Tandimanatā**ti tandiyā abhibhūtacittatā. Alasassa bhāvo **ālasyaṃ,** ālasyāyanākāro **ālasyāyanā**. Ālasyāyitassa bhāvo **ālasyāyitattaṃ**. Iti sabbehipi imehi padehi kilesavasena kāyālasiyaṃ kathitaṃ. Thinamiddhakāraṇānañhi rāgādikilesānaṃ vasena nāmakāyassa ālasiyaṃ, tadeva rūpakāyassāpīti daṭṭhabbaṃ. **Jambhanā**ti phandanā. Punappunaṃ jambhanā **vijambhanā. Ānamanā**ti purato namanā. **Vinamanā**ti pacchato namanā. **Sannamanā**ti samantato namanā. **Paṇamanā**ti yathā tantato uṭṭhitapesakāro kismiñcideva gahetvā ujuṃ kāyaṃ ussāpeti, evaṃ kāyassa uddhaṃ ṭhapanā. **Byādhiyaka**nti uppannabyādhitā. Iti sabbehipi imehi padehi thinamiddhakāraṇānaṃ rāgādikilesānaṃ vasena kāyabaddhanameva kathitaṃ. **Bhuttāvissā**ti bhuttavato. **Bhattamucchā**ti bhattagelaññaṃ. Balavabhattena hi mucchāpatto viya hoti. **Bhattakilamathoti** bhattena kilantabhāvo. **Bhattapariḷāho**ti bhattadaratho. Tasmiñhi samaye pariḷāhuppattiyā upahatindriyo hoti, kāyo jīratīti. **Kāyaduṭṭhulla**nti bhattaṃ nissāya kāyassa akammaññataṃ. **Akalyatā**tiādi heṭṭhā vuttanayameva. **Līna**nti avipphārikatāya paṭikuṭitaṃ. Itare dve ākārabhāvaniddesā. **Thina**nti sappipiṇḍo viya avipphārikatāya ghanabhāvena ṭhitaṃ. **Thiyanā**ti ākāraniddeso. Thiyibhāvo **thiyitattaṃ**, avipphāravaseneva baddhatāti attho. Imehi pana sabbehipi padehi thinamiddhakāraṇānaṃ rāgādikilesānaṃ vasena cittassa gilānākāro kathitoti veditabbo. **Purimā cattāro dhammā**ti arati, tandī, vijambhitā, bhattasammadoti ete cattāro dhammā. Yadā thinamiddhaṃ uppannaṃ hoti, tadā aratiādīnampi sambhavato **‘‘upanissayakoṭiyā pana hotī’’**ti vuttaṃ, upanissayakoṭiyā paccayo hotīti attho.

14. Catutthe uddatassa bhāvo **uddhaccaṃ**. Yassa dhammassa vasena uddhataṃ hoti cittaṃ, taṃsampayuttā vā dhammā, so dhammo **uddaccaṃ**. Kucchitaṃ kataṃ kukataṃ, duccaritaṃ sucaritañca. Akatampi hi kukatameva. Evañhi vattāro honti ‘‘yaṃ mayā na kataṃ, taṃ kukata’’nti. Evaṃ katākataṃ duccaritaṃ sucaritañca kukataṃ, taṃ ārabbha vippaṭisāravasena pavattaṃ pana cittaṃ idha kukatanti veditabbaṃ. Tassa bhāvo **kukkuccaṃ. Cittassa uddhatākāro**ti cittassa avūpasamākārova vutto. Avūpasamalakkhaṇañhi uddhaccaṃ. Yathāpavattassa katākatākāravisiṭṭhassa duccaritasucaritassa anusocanavasena virūpaṃ paṭisaraṇaṃ **vippaṭisāro**. Kukkuccassapi katākatānusocanavasena cittavikkhepabhāvato avūpasamākāro sambhavatīti āha – **‘‘cetaso avūpasamoti uddhaccakukkuccassevataṃ nāma’’**nti. Sveva ca cetaso avūpasamoti uddhaccakukkuccameva niddiṭṭhaṃ. Tañca attanova attanā sahajātaṃ na hotīti āha – **‘‘ayaṃ pana upanissayakoṭiyā paccayo hotī’’**ti. Upanissayapaccayatā ca purimuppannavasena veditabbā.

15. Pañcame vigatā cikicchā assāti **vicikicchā**. Sabhāvaṃ vicinanto tāya kicchatīti vā **vicikicchā**.

16. Chaṭṭhe **hetuṃ vā paccayaṃ vā na labhatī**ti ettha hetuggahaṇena janakaṃ kāraṇamāha, paccayaggahaṇena anupālanakaṃ kāraṇaṃ. **Hetu**nti vā upādānakāraṇaṃ. **Paccaya**nti sahakāraṇaṃ vuttaṃ. **Ta**nti kilesaṃ. **Vivaṭṭetvā arahattaṃ gaṇhātī**ti vivaṭṭābhimukhaṃ cittaṃ pesetvā vipassanaṃ vaḍḍhento arahattaphalaṃ gaṇhāti. Bhikkhāya caranti etthāti **bhikkhācāro,** gocaragāmassetaṃ adhivacanaṃ, tasmiṃ bhikkhācāre. **Vayaṃ āgammā**ti dārabharaṇānurūpaṃ vayaṃ āgamma. **Āyūhanto**ti upacinanto. **Aṅgārapakka**nti vītaccikaṅgāresu pakkaṃ. **Kiṃ nāmeta**nti bhikkhū garahanto āha. **Jīvamānapetakasatto**ti jīvamāno hutvā ‘‘teneva attabhāvena petabhāvaṃ pattasatto bhavissatī’’ti parikappavasena vuttaṃ. **Kuṭa**nti pānīyaghaṭaṃ. **Yāva dāruṇa**nti ativiya dāruṇaṃ. **Vipāko kīdiso bhavissatī**ti tayā katakammassa āyatiṃ anubhavitabbavipāko kīdiso bhavissati.

Visaṅkharitvāti chedanabhedanādīhi vināsetvā. **Dīpakamigapakkhino**ti attano nisinnabhāvassa dīpanato evaṃladdhanāmā migapakkhino, yena araññaṃ netvā nesādo tesaṃ saddena āgatāgate migapakkhino vadhitvā gaṇhāti. **Thera**nti cūḷapiṇḍapātikatissattheraṃ. **Iddhiyā abhisaṅkharitvā**ti adhiṭṭhānādivasena iddhiṃ abhisaṅkharitvā. Upayogatthe cetaṃ karaṇavacanaṃ. **Aggipapaṭika**nti accikaraṇaṃ, vipphuliṅganti attho. **Passantassevā**ti anādare sāmivacanaṃ. **Tassa therassā**ti tassa milakkhatissattherassa. **Tassā**ti tassā aggipapaṭikāya. **Paṭibalassā**ti uggahaṇasajjhāyādīsu paṭibalassa. Dukkhaṃ upanisā kāraṇametissāti **dukkhūpanisā,** dukkhanibandhanā dukkhahetukā saddhāti vuttaṃ hoti. Vattamukhena kammaṭṭhānassa kathitattā **''vattasīse ṭhatvā''**ti vuttaṃ. **Palālavaraṇaka**nti palālapuñjaṃ.

Ārambhathāti samathavipassanādīsu vīriyaṃ karotha. **Nikkamathā**ti kosajjato nikkhamatha, kāmānaṃ vā panūdanāya nikkhamatha, ubhayenapi vīriyameva vuttaṃ. Vīriyañhi ārambhanakavasena ārambho, kosajjato nikkhamanavasena ''nikkamo''ti vuccati. **Yuñjatha buddhasāsane**ti buddhassa bhagavato pariyattipaṭipattipaṭivedhasaṅkhāte tividhasāsane yuñjatha yogaṃ karotha. Evamanuyuñjantā **maccuno senaṃ dhunātha** viddhaṃsetha. Tattha **maccuno sena**nti –

''Kāmā te paṭhamā senā, dutiyā arati vuccati;
Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.

''Pañcamaṃ thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo.

''Lābho siloko sakkāro,
Micchāladdho ca yo yaso;
Yo cattānaṃ samukkaṃse,
Pare ca avajānāti.

''Esā namuci te senā, kaṇhassābhippahārinī;
Na naṃ asūro jināti, jetvā ca labhate sukha''nti. (su. ni. 438-441) –

Evamāgataṃ kāmādibhedaṃ maccuno senaṃ. Ettha ca yasmā āditova agāriyabhūte satte vatthukāmesu kilesakāmā mosayanti, te abhibhuyya anagāriyabhāvaṃ upagatānaṃ pantesu senāsanesu aññataraññataresu vā adhikusalesu dhammesu arati uppajjati. Vuttañhetaṃ – ''pabbajitena kho, āvuso, abhirati dukkarā''ti (saṃ. ni. 4.331). Tato te parappaṭibaddhajīvikattā khuppipāsā bādhati, tāya bādhitānaṃ pariyesanataṇhā cittaṃ kilamayati. Atha nesaṃ kilantacittānaṃ thinamiddhaṃ okkamati, tato visesamanadhigacchantānaṃ durabhisambhavesu araññavanapatthesu pantesu senāsanesu viharataṃ utrāsasaññitā bhīru jāyati. Tesaṃ ussaṅkitaparisaṅkitānaṃ dīgharattaṃ vivekarasamanassādayamānānaṃ viharataṃ ''na siyā nu kho esa maggo''ti paṭipattiyaṃ vicikicchā uppajjati. Taṃ vinodetvā viharataṃ appamattakena visesādhigamena mānamakkhathambhā jāyanti. Tepi vinodetvā viharataṃ tato adhikataraṃ visesādhigamanaṃ nissāya lābhasakkārasilokā uppajjanti. Lābhādīhi mucchitvā dhammappatirūpakāni pakāsento micchāyasaṃ adhigantvā tattha ṭhitā jātiādīhi attānaṃ ukkaṃsenti, paraṃ vambhenti, tasmā kāmādīnaṃ paṭhamasenādibhāvo veditabbo. **Naḷāgāra**nti naḷehi vinaddhatiṇacchannagehaṃ.

Vihassatīti uggahaṇasajjhāyanamanasikārādīhi viharissati. **Jātisaṃsāra**nti punappunaṃ jātisaṅkhātasaṃsāravaṭṭaṃ. **Dukkhassantaṃ karissatī**ti dukkhassa antasaṅkhātaṃ nibbānaṃ sacchikarissati. **Palālapuñjāha**nti palālapuñjaṃ ahanti padacchedo. **Tatiyaṃ ṭhāna**nti anāgāmiphalaṃ sandhāya vadati.

Tivassabhikkhukāleti upasampadato tīṇi vassāni assāti tivasso, tivasso ca so bhikkhu cāti tivassabhikkhu, tassa, tena vā upalakkhito kālo tivassabhikkhukālo, tasmiṃ. Yadā so tivasso bhikkhu nāma hoti, tadāti vuttaṃ hoti. **Kammaṃ karotī**ti bhāvanākammaṃ karoti. **Ganthakamma**nti ganthavisayaṃ uggahaṇādikammaṃ. **Piṇḍāpacitiṃ katvā**ti antovasse temāsaṃ dinnapiṇḍassa kilesakkhayakaraṇena apacitiṃ pūjaṃ katvā. Piṇḍāpacitiṃ karonto hi bhikkhu yehi attano yo piṇḍapāto dinno, tesaṃ tassa mahapphalabhāvaṃ icchanto attano santānameva kilesakkhayakaraṇena visodhetvā arahattaṃ gaṇhāti.

Mahābhūtīti ettha pūjāvacano mahantasaddo, bhūtīti ca nāmekadesena tissabhūtittheraṃ ālapati. Bhavati hi nāmekadesenapi vohāro yathā ‘‘devadatto datto’’ti. **Mahābhūtī**ti vā piyasamudāhāro, so mahati bhūti vibhūti puññañāṇādisampadā assāti mahābhūti. **Channaṃ sepaṇṇigacchamūla**nti sākhāpalāsādīhi channaṃ ghanacchāyaṃ sepaṇṇigacchamūlaṃ. **Asubhakammaṭṭhānaṃ pādakaṃ katvā**ti kesādiasubhakoṭṭhāsabhāvanāya paṭiladdhaṃ upacārasamādhiṃ appanāsamādhiṃ vā pādakaṃ katvā. Asubhavisayaṃ upacārajjhānādikammamevettha upari pavattetabbabhāvanākammassa kāraṇabhāvato ṭhānanti kammaṭṭhānaṃ.

Sahassadvisahassasaṅkhāmattattā **‘‘mahāgaṇe’’**ti vuttaṃ. **Attano vasanaṭṭhānato therassa santikaṃ gantvā**ti attano vasanaṭṭhānato ākāsena gantvā vihārasamīpe otaritvā divāṭṭhāne nisinnattherassa santikaṃ gantvā. **Kiṃ āgatosī**ti kiṃkāraṇā āgatosi. **Sabbesu rattidivasabhāgesu okāsaṃ alabhanto**ti so kira thero ‘‘tuyhaṃ okāso na bhavissati, āvuso’’ti vuttepi ‘‘vitakkamāḷake ṭhitakāle pucchissāmi, bhante’’ti vatvā ‘‘tasmiṃ ṭhāne aññe pucchissantī’’ti vutte ‘‘bhikkhācāramagge, bhante’’ti vatvā ‘‘tatrāpi aññe pucchantī’’ti vutte dupaṭṭanivāsanaṭṭhāne, saṅghāṭipārupanaṭṭhāne, pattanīharaṇaṭṭhāne, gāme caritvā āsanasālāya yāgupītakāle, bhanteti. Tatthāpi therā attano kaṅkhaṃ vinodenti, āvusoti. Antogāmato nikkhamanakāle pucchissāmi, bhanteti. Tatrāpi aññe pucchanti, āvusoti. Antarāmagge, bhanteti. Bhojanasālāya bhattakiccapariyosāne, bhante. Divāṭṭhāne pādadhovanakāle, bhanteti. Tato paṭṭhāya yāva aruṇā apare pucchanti, āvusoti. Dantakaṭṭhaṃ gahetvā mukhadhovanatthaṃ gamanakāle, bhanteti. Tadāpi aññe pucchantīti. Mukhaṃ dhovitvā āgamanakāle, bhanteti. Tatrāpi aññe pucchissantīti. Senāsanaṃ pavisitvā nisinnakāle, bhanteti. Tatrāpi aññe pucchanti, āvusoti. Evaṃ sabbesu rattidivasabhāgesu yācamāno okāsaṃ na labhi, taṃ sandhāyetaṃ vuttaṃ – ‘‘evaṃ okāse asati maraṇassa kathaṃ okāsaṃ labhissathā’’ti. Bhante, nanu mukhaṃ dhovitvā senāsanaṃ pavisitvā tayo cattāro pallaṅke uṇhāpetvā yonisomanasikārakammaṃ karontānaṃ okāsalābhena bhavitabbaṃ siyāti adhippāyena vadati. **Maṇivaṇṇe**ti indanīlamaṇivaṇṇe.

Ghaṭentassevāti vāyāmantasseva. **Visuddhipavāraṇa**nti ‘‘parisuddho aha’’nti evaṃ pavattaṃ visuddhipavāraṇaṃ. Arahantānameva hesā pavāraṇā. **Kāḷakaṃ vā**ti mahantaṃ kāḷakaṃ sandhāya vadati, **tilako vā**ti khuddakaṃ sandhāya. Ubhayenapi sīlassa parisuddhabhāvameva vibhāveti.

Padhānakammikāti padhānakamme niyuttā. **Laddhamagga**nti laddhūpāyaṃ, paṭhamameva laddhūpadesanti vuttaṃ hoti. **Apattānī**ti chaḍḍitāni. **Alābūneva sārade**ti saradakāle vātātapahatāni tattha tattha vippakiṇṇaalābūni viya. **Kāpotakānī**ti kapotakavaṇṇāni. **Tāni disvāna kā ratī**ti tāni evarūpāni aṭṭhīni disvā tumhākaṃ kā nāma rati, nanu appamattakāpi rati kātuṃ na vaṭṭatiyevāti attho. **Dutiyakathaṃ akathitapubbo**ti attano vuḍḍhatarena saddhiṃ vuttavacanassa paccanīkaṃ dutiyakathaṃ akathitapubbo.

Tadaṅgena, tadaṅgassa pahānaṃ **tadaṅgappahānaṃ**. Yañhi rattibhāge samujjalitena dīpena andhakārassa viya tena tena vipassanāya avayavabhūtena ñāṇaṅgena paṭipakkhavaseneva tassa tassa pahātabbadhammassa pahānamidaṃ tadaṅgappahānaṃ nāma. Yathā kāmacchandādayo na cittaṃ pariyuṭṭhāya tiṭṭhanti, evaṃ pariyuṭṭhānassa nisedhanaṃ appavattikaraṇaṃ vikkhambhanaṃ **vikkhambhanappahānaṃ**. Yañhi sasevāle udake pakkhittena ghaṭena sevālassa viya tena tena lokiyasamādhinā nīvaraṇādīnaṃ paccanīkadhammānaṃ vikkhambhanamidaṃ vikkhambhanappahānaṃ nāma. Sammā upacchijjanti etena kilesāti samucchedo, pahīyanti etena kilesāti pahānaṃ, samucchedasaṅkhātaṃ pahānaṃ niravasesappahānanti **samucchedappahānaṃ**. Yañhi asanivicakkābhihatassa rukkhassa viya ariyamaggañāṇena saṃyojanādīnaṃ dhammānaṃ yathā na puna vattanti, evaṃ pahānamidaṃ samucchedappahānaṃ nāma. Paṭippassambhati vūpasammati kilesadaratho etāyāti paṭippassaddhi, phalaṃ, sāyeva pahānanti **paṭippassaddhippahānaṃ**. Sabbe kilesā sabbasaṅkhatā vā nissaranti apagacchanti etenāti nissaraṇaṃ, nibbānaṃ, tadeva pahānanti **nissaraṇappahānaṃ. Paṭippassambhayamāna**nti paṭippassambhaṃ kilesavūpasamaṃ kurumānaṃ. **Lokiyalokuttarehī**ti tadaṅgavikkhambhanappahānānaṃ lokiyattā, itaresaṃ lokuttarattā vuttaṃ.

Nimīyati phalaṃ etena uppajjanaṭṭhāne pakkhipamānaṃ viya hotīti nimittaṃ, kāraṇassetaṃ adhivacanaṃ. Asubhassa nimittaṃ, asubhameva vā nimittanti **asubhanimittaṃ**. Asubhanissitampi hi jhānaṃ nissite nissayavohārena asubhanti voharīyati yathā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti. Tenevāha – **‘‘dasasu asubhesu uppannaṃ sārammaṇaṃ paṭhamajjhāna’’**nti. **Anicce aniccantiādinā nayena vuttassā**ti iminā catubbidhaṃ yonisomanasikāraṃ dasseti. Heṭṭhā cettha idha ca catubbidhassa ayonisomanasikārassa yonisomanasikārassa ca gahaṇaṃ niravasesadassanatthaṃ katanti daṭṭhabbaṃ. Tesu pana asubhe ‘‘asubha’’nti manasikāro idhādhippeto, tadanukūlattā vā itaresampi gahaṇaṃ daṭṭhabbaṃ.

Ekādasasu asubhesu paṭikūlākārassa uggaṇhanaṃ, yathā vā tattha uggahanimittaṃ uppajjati, tathā paṭipatti **asubhanimittassa uggaho**. Upacārappanāvahāya asubhabhāvanāya anuyuñjanaṃ **asubhabhāvanānuyogo**. Bhojane mattaññuno thinamiddhābhibhavābhāvā otāraṃ alabhamāno kāmacchando pahīyatīti vadanti. Bhojananissitaṃ pana āhāre paṭikūlasaññaṃ, tabbipariṇāmassa tadādhārassa tassa ca udariyabhūtassa asubhatādassanaṃ, kāyassa ca āhāraṭṭhitikatādassanaṃ yo uppādeti, so visesato bhojane pamāṇaññū nāma, tassa ca kāmacchando pahīyateva. **Dasavidhañhi asubhanimitta**nti pākaṭavasena vuttaṃ. Kāyagatāsatiṃ pana gahetvā ekādasavidhampi asubhanimittaṃ veditabbaṃ.

Abhutvā udakaṃ piveti pānīyassa okāsadānatthaṃ cattāro pañca ālope abhutvā pānīyaṃ piveyyāti attho. Tena vuttaṃ – **‘‘catunnaṃ pañcannaṃ ālopānaṃ okāse satī’’**ti. Abhidhammaṭīkākārena panettha ‘‘cattāro pañca ālope, bhutvāna udakaṃ pive’’ti pāṭhaṃ parikappetvā aññathā attho vaṇṇito, so aṭṭhakathāya na sameti. **Asubhakammikatissatthero** dantaṭṭhidassāvī.

17. Sattame mijjati hitapharaṇavasena siniyhatīti mitto, hitesī puggalo, tasmiṃ mitte bhavā, mittassa vā esāti **mettā,** hitesitā. Tattha ‘‘mettā’’ti vutte appanāpi upacāropi vaṭṭati sādhāraṇavacanabhāvatoti āha – **‘‘mettāti ettāvatā pubbabhāgopi vaṭṭatī’’**ti. **Api-**saddo appanaṃ sampiṇḍeti. Appanaṃ appattāya mettāya suṭṭhu muccanassa abhāvato cetovimuttīti **‘‘appanāva adhippetā’’**ti vuttaṃ.

Sattesu mettāyanassa hitūpasaṃhārassa uppādanaṃ pavattanaṃ **mettānimittassa uggaho**. Paṭhamuppanno mettāmanasikāro parato uppajjanakassa kāraṇabhāvato mettāmanasikārova mettānimittaṃ. Kammaṃyeva sakaṃ etesanti kammassakā, sattā, tabbhāvo **kammassakatā,** kammadāyādatā. Dosamettāsu yāthāvato ādīnavānisaṃsānaṃ paṭisaṅkhānavīmaṃsā idha **paṭisaṅkhānaṃ**. Mettāvihārīkalyāṇamittavantatā idha **kalyāṇamittatā. Odissakaanodissakadisāpharaṇāna**nti attaatipiyamajjhattaverivasena odissakatā, sīmāsambhede kate anodissakatā, ekādidisāpharaṇavasena disāpharaṇatā mettāya uggahaṇe veditabbā. Vihāraracchagāmādivasena vā odissakadisāpharaṇaṃ. Vihārādiuddesarahitaṃ puratthimādidisāvasena anodissakadisāpharaṇaṃ. Evaṃ vā dvidhā uggahaṇaṃ sandhāya – ‘‘odissakaanodissakadisāpharaṇa’’nti vuttaṃ. Uggaho ca yāva upacārā daṭṭhabbo. Uggahitāya āsevanā bhāvanā. Tattha sabbe sattā, pāṇā, bhūtā, puggalā, attabhāvapariyāpannāti etesaṃ vasena pañcavidhā. Ekekasmiṃ averā hontu, abyāpajjhā, anīghā, sukhī attānaṃ pariharantūti catudhā pavattito vīsatividhā **anodhisopharaṇā** mettā. Sabbā itthiyo, purisā, ariyā, anariyā, devā, manussā, vinipātikāti sattādhikaraṇavasena pavattā sattavidhā aṭṭhavīsatividhā vā, dasahi disāhi disādhikaraṇavasena pavattā dasavidhā ca, ekekāya vā disāya sattādiitthādiaverādibhedena asītādhikacatusatappabhedā ca **odhisopharaṇā** veditabbā. **Mettaṃ bhāventassā**ti mettājhānaṃ bhāventassa. **Tvaṃ etassa kuddho**tiādi paccavekkhaṇāvidhidassanaṃ. **Appaṭicchitapaheṇakaṃ viyā**ti asampaṭicchitapaṇṇākāraṃ viya. **Paṭisaṅkhāne**ti vīmaṃsāyaṃ. Vattaniaṭaviyaṃ **attaguttattherasadise**.

18. Aṭṭhame kusaladhammasampaṭipattiyā paṭṭhapanasabhāvatāya tappaṭipakkhānaṃ visosanasabhāvatāya ca ārambhadhātuādito pavattavīriyanti āha – **‘‘paṭhamārambhavīriya’’**nti. Yasmā paṭhamārambhamattassa kosajjavidhamanaṃ thāmagamanañca natthi, tasmā vuttaṃ – **‘‘kosajjato nikkhantattā tato balavatara’’**nti. Yasmā pana aparāparuppattiyā laddhāsevanaṃ uparūpari visesaṃ āvahantaṃ ativiya thāmagatameva hoti, tasmā vuttaṃ – **‘‘paraṃ paraṃ ṭhānaṃ akkamanato tatopi balavatara’’**nti. **Panūdanāyā**ti nīharaṇāya. Yathā mahato palighassa ugghāṭakajanassa mahanto ussāho icchitabbo, evamidhāpīti **‘‘nikkamo cetaso palighugghāṭanāyā’’**ti vuttaṃ. Mahāparakkamo eva parena kataṃ bandhanaṃ chindeyya, evamidhāpīti vuttaṃ – **‘‘parakkamo cetaso bandhanacchedanāyā’’**ti.

Āraddhaṃ saṃsādhitaṃ paripūritaṃ vīriyaṃ etassāti **āraddhavīriyo,** nipphannavīriyo, āraddhaṃ paṭṭhapitaṃ vīriyaṃ etassāti **āraddhavīriyo.** Vīriyārambhappasutoti āha – **‘‘āraddhavīriyassāti paripuṇṇavīriyassaceva paggahitavīriyassa cā’’**ti. **Catudosāpagata**nti atilīnatādīhi catūhi dosehi apagataṃ. Catudosāpagatattameva vibhāveti **‘‘na ca atilīna’’**ntiādinā. Atilīnañhi bhāvanācittaṃ kosajjapakkhikaṃ siyā, atipaggahitañca uddhaccapakkhikaṃ. Bhāvanāvīthiṃ anajjhogāhetvā saṅkocāpatti **atilīnatā**. Ajjhogāhetvā antosaṅkoco **ajjhattaṃ saṃkhittatā. Atipaggahitatā** accāraddhavīriyatā. **Bahiddhā vikkhittatā** bahivisaṭavitakkānudhāvanā. Tadetaṃ vīriyaṃ caṅkamādikāyikappayogāvahaṃ **kāyikaṃ,** tadaññaṃ **cetasikaṃ. Rattidivassa pañca koṭṭhāse**ti pubbaṇhasāyanhapaṭhamamajjhimapacchimayāmasaṅkhāte pañca koṭṭhāse. **Tadubhayampī**ti kāyikaṃ cetasikañca vīriyaṃ. **Milakkhatissattherassa mahāsīvattherassa** ca vatthu heṭṭhā dassitameva.

Pītimallakattherassa vatthu pana evaṃ veditabbaṃ. So kira gihikāle mallayuddhāya āhiṇḍanto tīsu rajjesu paṭākaṃ gahetvā tambapaṇṇidīpaṃ āgamma rājānaṃ disvā raññā katānuggaho ekadivasaṃ kilañcakāsanasālādvārena gacchanto ‘‘rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissatī’’ti (saṃ. ni. 3.33-34; 4.102; ma. ni. 1.247) natumhākavaggaṃ sutvā cintesi – ‘‘neva kira rūpaṃ attano, na vedanā’’ti. So taṃyeva aṅkusaṃ katvā nikkhamitvā mahāvihāraṃ gantvā pabbajjaṃ yācitvā pabbajito upasampanno dvemātikā paguṇaṃ katvā tiṃsa bhikkhū gahetvā avaravāliyaaṅgaṇaṃ gantvā samaṇadhammaṃ akāsi. Pādesu avahantesu jaṇṇukehi caṅkamati. Tamenaṃ rattiṃ eko migaluddako ‘‘migo’’ti maññamāno pahari, satti vinivijjhitvā gatā. So taṃ sattiṃ harāpetvā pahāramukhāni tiṇavaṭṭiyā pūrāpetvā pāsāṇapiṭṭhiyaṃ attānaṃ nisīdāpetvā okāsaṃ kāretvā vipassanaṃ vaḍḍhetvā saha paṭisambhidāhi arahattaṃ patvā ukkāsitasaddena āgatānaṃ bhikkhūnaṃ byākaritvā imaṃ udānaṃ udānesi –

‘‘Bhāsitaṃ buddhaseṭṭhassa, sabbalokaggavādino;
Na tumhākaṃ idaṃ rūpaṃ, taṃ jaheyyātha bhikkhavo. (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106);

‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho’’ti. (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106; theragā. 1168);

Kuṭumbiyaputtatissattherassapi vatthu evaṃ veditabbaṃ. Sāvatthiyaṃ kira tisso nāma kuṭumbiyaputto cattālīsa hiraññakoṭiyo pahāya pabbajitvā agāmake araññe viharati, tassa kaniṭṭhabhātubhariyā ‘‘gacchatha, naṃ jīvitā voropethā’’ti pañcasate core pesesi, te gantvā theraṃ parivāretvā nisīdiṃsu. Thero āha – ‘‘kasmā āgatattha upāsakā’’ti? Taṃ jīvitā voropessāmāti. Pāṭibhogaṃ me upāsakā gahetvā ajjekarattiṃ jīvitaṃ dethāti. Ko te, samaṇa, imasmiṃ ṭhāne pāṭibhogo bhavissatīti? Thero mahantaṃ pāsāṇaṃ gahetvā ūruṭṭhīni bhinditvā ‘‘vaṭṭati upāsakā pāṭibhogo’’ti āha. Te apakkamitvā caṅkamanasīse aggiṃ katvā nipajjiṃsu. Therassa vedanaṃ vikkhambhetvā sīlaṃ paccavekkhato parisuddhasīlaṃ nissāya pītipāmojjaṃ uppajji. Tato anukkamena vipassanaṃ vaḍḍhento tiyāmarattiṃ samaṇadhammaṃ katvā aruṇuggamane arahattaṃ patto imaṃ udānaṃ udānesi –

‘‘Ubho pādāni bhinditvā, saññapessāmi vo ahaṃ;
Aṭṭiyāmi harāyāmi, sarāgamaraṇaṃ ahaṃ.

‘‘Evāhaṃ cintayitvāna, yathābhūtaṃ vipassisaṃ;
Sampatte aruṇuggamhi, arahattaṃ apāpuṇi’’nti. (visuddhi. 1.20; dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106);

Atibhojane nimittaggāhoti atibhojane thinamiddhassa nimittaggāho, ‘‘ettake bhutte taṃ bhojanaṃ thinamiddhassa kāraṇaṃ hoti, ettake na hotī''ti thinamiddhassa kāraṇākāraṇaggāho hotīti attho. Byatirekavasena cetaṃ vuttaṃ, tasmā ettake bhutte taṃ bhojanaṃ thinamiddhassa kāraṇaṃ na hotīti bhojane mattaññutāva atthato dassitāti daṭṭhabbaṃ. Tenāha – **''catupañca…pe… taṃ na hotī''**ti. **Divā sūriyāloka**nti divā gahitanimittaṃ sūriyālokaṃ rattiyaṃ manasikarontassapīti evamettha attho veditabbo. Dhutaṅgānaṃ vīriyanissitattā vuttaṃ – **''dhutaṅganissitasappāyakathāyapī''**ti.

19. Navame **jhānena vā vipassanāya vā vūpasamitacittassā**ti jhānena vā vipassanāya vā avūpasamakarakilesavigamanena vūpasamitacittassa. Kukkuccampi katākatānusocanavasena pavattamānaṃ cetaso avūpasamāvahatāya uddhaccena samānalakkhaṇanti ubhayassa pahānakāraṇaṃ abhinnaṃ katvā vuttaṃ. Bahussutassa ganthato atthato ca suttādīni vicārentassa tabbahulavihārino atthavedādippaṭilābhasambhavato vikkhepo na hoti. Yathā vidhippaṭipattiyā yathānurūpapattikārappavattiyā ca vikkhepo ca katākatānusocanañca na hotīti **''bāhusaccenapi uddhaccakukkuccaṃ pahīyatī''**ti āha. Yadaggena bāhusaccena uddhaccakukkuccaṃ pahīyati, tadaggena paripucchakatāvinayappakataññutāhipi taṃ pahīyatīti daṭṭhabbaṃ. Vuddhasevitā ca vuddhasīlitaṃ āvahatīti cetaso vūpasamakarattā ''uddhaccakukkuccappahānakārī''ti vuttaṃ, vuddhataṃ pana anapekkhitvā kukkuccavinodakā vinayadharā kalyāṇamittāti vuttāti daṭṭhabbaṃ. Vikkhepo ca pabbajitānaṃ yebhuyyena kukkuccahetuko hotīti **''kappiyākappiyaparipucchābahulassā''**tiādinā vinayanayeneva paripucchakatādayo niddiṭṭhā.

20. Dasame bahussutānaṃ dhammasabhāvāvabodhasambhavato vicikicchā anavakāsā evāti āha – **''bāhusaccenapi…pe… vicikicchā pahīyatī''**ti. Kāmaṃ bāhusaccaparipucchakatāhi sabbāpi aṭṭhavatthukā vicikicchā pahīyati, tathāpi ratanattayavicikicchāmūlikā sesavicikicchāti āha – **''tīṇi ratanāni ārabbha paripucchābahulassapī''**ti. Ratanattayaguṇāvabodhehi ''satthari kaṅkhatī''tiādivicikicchāya asambhavoti. Vinaye pakataññutā ''sikkhāya kaṅkhatī''ti (dha. sa. 1008; vibha. 915) vuttāya vicikicchāya pahānaṃ karotīti āha – **''vinaye ciṇṇavasībhāvassapī''**ti. **Okappaniyasaddhāsaṅkhātaadhimokkhabahulassā**ti saddheyyavatthuno anuppavisanasaddhāsaṅkhātaadhimokkhena adhimuccanabahulassa. Adhimuccanañca adhimokkhuppādanamevāti daṭṭhabbaṃ. Saddhāya vā taṃninnapoṇatā adhimutti adhimokkho. Nīvaraṇānaṃ paccayassa ceva paccayaghātassa ca vibhāvitattā vuttaṃ – **''vaṭṭavivaṭṭaṃ kathita''**nti.

Nīvaraṇappahānavaggavaṇṇanā niṭṭhitā.

3. Akammaniyavaggavaṇṇanā

21. Tatiyassa paṭhame **abhāvita**nti samathavipassanābhāvanāvasena na bhāvitaṃ tathā abhāvitattā. Tañhi ''avaḍḍhita''nti vuccati paṭipakkhābhibhavena paribrūhanābhāvato. Tenāha bhagavā – **''akammaniyaṃ hotī''**ti.

22. Dutiye vuttavipariyāyena attho veditabbo. **Paṭhame**ti tatiyavaggassa paṭhamasutte. **Vaṭṭavasenā**ti vipākavaṭṭavasena. **Tebhūmakavaṭṭa**nti tebhūmakavipākavaṭṭaṃ. **Vaṭṭapaṭilābhāya kamma**nti vipākavaṭṭassa paṭilābhāya upanissayabhūtaṃ kammaṃ, tassa sahāyabhūtaṃ kilesavaṭṭampi kammaggahaṇeneva saṅgahitanti daṭṭhabbaṃ. **Vivaṭṭapaṭilābhāya kamma**nti vivaṭṭādhigamassa upanissayabhūtaṃ kammaṃ. Yaṃ pana carimabhavanibbattakaṃ kammaṃ, taṃ vivaṭṭappaṭilābhāya kammaṃ hoti, na hotīti? Na hoti vaṭṭapādakabhāvato. Carimabhavapaṭisandhi viya pana vivaṭṭūpanissayoti sakkā viññātuṃ. Na hi kadāci tihetukapaṭisandhiyā vinā visesādhigamo sambhavati. **Imesu suttesū**ti imesu pana paṭhamadutiyasuttesu yathākkamaṃ vaṭṭavivaṭṭameva kathitaṃ.

23. Tatiye **abhāvita**nti ettha bhāvanā nāma samādhibhāvanā. Sā yattha āsaṅkitabbā, taṃ kāmāvacarapaṭhamamahākusalacittādiabhāvitanti adhippetanti āha – **''devamanussasampattiyo''**tiādi.

24. Catutthe yasmā **citta**nti vivaṭṭavaseneva uppannacittaṃ adhippetaṃ, tasmā jātijarābyādhimaraṇasokādidukkhassa anibbattanato mahato atthāya saṃvattatīti yojanā veditabbā.

25-26. Pañcamachaṭṭhesu **uppanna**nti avigatuppādādikhaṇattayampi abhāvitaṃ bhāvanārahitaṃ apātubhūtameva paṇḍitasammatassa uppannakiccassa asādhanato yathā ‘‘aputto’’ti. So hi samattho hutvā pitu puttakiccaṃ asādhento aputtoti loke vuccati, evaṃ sampadamidaṃ. Tenāha – **‘‘kasmā’’**tiādi. **Tesu dhammesū**ti lokuttarapādakajjhānādīsu. Thero pana matthakappattameva bhāvitaṃ cittaṃ dassento **‘‘maggacittamevā’’**ti āha.

27-28. Sattamaṭṭhamesu **punappunaṃ akata**nti bhāvanābahulīkāravasena punappunaṃ na kataṃ. **Imānipi dve**ti imesu dvīsu suttesu āgatāni imānipi dve cittāni.

29-30. Navame **adhivahatī**ti āneti. **Dukkhenā**ti kicchena. **Duppesanato**ti dukkhena pesetabbato. Matthakappattaṃ vipassanāsukhaṃ pākatikajjhānasukhato santatarapaṇītataramevāti āha – **‘‘jhānasukhato vipassanāsukha’’**nti. Tenāha bhagavā –

‘‘Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;
Amānusī rati hoti, sammā dhammaṃ vipassato.

‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti. (dha. pa. 374);

Tañhi cittaṃ vissaṭṭhaindavajirasadisaṃ amoghabhāvato.

Akammaniyavaggavaṇṇanā niṭṭhitā.

4. Adantavaggavaṇṇanā

31-36. Catutthassa paṭhame **adanta**nti cittabhāvanāya vinā **na** dantaṃ. Tenāha – **‘‘satisaṃvararahita’’**nti. Catutthe tatiye vuttavipariyāyena attho veditabbo. Pañcamachaṭṭhesu **purimasadisoyevā**ti tatiyacatutthasadiso eva.

37-38. Sattamaṭṭhamesu **upamā panetthā**ti yathā paṭhamādīsu adantahatthiassādayo upamābhāvena gahitā, evamettha satthamaṭṭhamesu **‘‘asaṃvutagharadvārādivasena veditabbā’’**ti vuttaṃ.

39-40. Navamadasamesu **catūhipi padehī**ti adantādīhi catūhi padehi yojetvā navamadasamāni suttāni vuttānīti yojanā.

Adantavaggavaṇṇanā niṭṭhitā.

5. Paṇihitaacchavaggavaṇṇanā

41. Pañcamassa paṭhame upamāva opammaṃ, so eva attho, tasmiṃ **opammatthe** bodhetabbe **nipāto. Seyyathāpī**ti yathāti attho. Ettha ca tatra bhagavā katthaci atthena upamaṃ parivāretvā dasseti vatthasutte viya, **päricchattakopama** (a. ni. 7.69) **aggikkhandhopamā**di (a. ni. 7.72) suttesu viya ca. Katthaci upamāya atthaṃ parivāretvā dasseti **loṇambilasutte** (a. ni. 3.101) viya, **suvaṇṇakārasattasūriyopamādi**suttesu (a. ni. 7.66) viya ca. Imasmiṃ pana sālisūkopame upamāya atthaṃ parivāretvā dassento **‘‘seyyathāpi, bhikkhave’’**tiādimāhāti potthakesu likhanti, taṃ majjhimaṭṭhakathāya vatthasuttavaṇṇanāya (ma. ni. aṭṭha. 1.70) na sameti. Tattha hi idaṃ vuttaṃ –

> Seyyathāpi, bhikkhave, vatthanti upamāvacanamevetaṃ. Upamaṃ karonto ca bhagavā katthaci paṭhamaṃyeva upamaṃ dassetvā pacchā atthaṃ dasseti, katthaci paṭhamaṃ atthaṃ dassetvā pacchā upamaṃ, katthaci upamāya atthaṃ parivāretvā dasseti, katthaci atthena upamaṃ. Tathā hesa ‘‘seyyathāpissu, bhikkhave, dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyyā’’ti sakalampi devadūtasuttaṃ (ma. ni. 3.261 ādayo) upamaṃ paṭhamaṃ dassetvā pacchā atthaṃ

> dassento āha. ‘‘Tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi, ākāse’’tiādinā pana nayena sakalampi iddhividhaṃ atthaṃ paṭhamaṃ dassetvā pacchā upamaṃ dassento āha. ‘‘Seyyathāpi, brāhmaṇapuriso sāratthiko sāragavesī’’tiādinā (ma. ni. 1.314) nayena sakalampi cūḷasāropamasuttaṃ upamāya atthaṃ parivāretvā dassento āha. ‘‘Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ…pe… seyyathāpi, bhikkhave, puriso alagaddatthiko’’tiādinā nayena sakalampi alagaddasuttaṃ (ma. ni. 1.238) mahāsāropamasuttanti evamādīni suttāni atthena upamaṃ parivāretvā dassento āha. Svāyaṃ idha paṭhamaṃ upamaṃ dassetvā pacchā atthaṃ dassetīti.

Ettha hi **cūḷasāropamā**dīsu (ma. ni. 1.312) paṭhamaṃ upamaṃ vatvā tadanantaraṃ upameyyatthaṃ vatvā puna upamaṃ vadanto upamāya atthaṃ parivāretvā dassetīti vutto. Alagaddūpamasuttādīsu pana atthaṃ paṭhamaṃ vatvā tadanantaraṃ upamaṃ vatvā puna atthaṃ vadanto atthena upamaṃ parivāretvā dassetīti vutto. Tenevettha līnatthappakāsiniyaṃ vuttaṃ – ‘‘upameyyatthaṃ paṭhamaṃ vatvā tadanantaraṃ atthaṃ vatvā puna upamaṃ vadanto upamāya atthaṃ parivāretvā dassetī’’ti vutto. **Atthena upamaṃ parivāretvā**ti etthāpi eseva nayoti. Idha pana katthaci atthena upamaṃ parivāretvā dasseti. ‘‘Vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā’’ti vuttaṃ. Tattha vatthasutte tāva ‘‘seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ, tamenaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya. Yadi nīlakāya, yadi pītakāya, yadi lohitakāya, yadi mañjiṭṭhakāya, durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe duggati pāṭikaṅkhā’’tiādinā (ma. ni. 1.70) paṭhamaṃ upamaṃ dassetvā pacchā upameyyattho vutto, na pana paṭhamaṃ atthaṃ vatvā tadanantaraṃ upamaṃ dassetvā puna attho vutto. Yena katthaci atthena upamaṃ parivāretvā dasseti. Vatthasutte viyāti vadeyya.

Tathā pāricchattakopamepi ‘‘yasmiṃ, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pāricchattako koviḷāro paṇḍupalāso hoti, attamanā, bhikkhave, devā tāvatiṃsā, tasmiṃ samaye honti paṇḍupalāso dāni pāricchattako koviḷāro, na cirasseva dāni pannapalāso bhavissati…pe… evameva kho, bhikkhave, yasmiṃ samaye ariyasāvako agārasmā anagāriyaṃ pabbajjāya ceteti. Paṇḍupalāso, bhikkhave, ariyasāvako tasmiṃ samaye hotī’’tiādinā (a. ni. 7.69) paṭhamaṃ upamaṃ dassetvā pacchā attho vutto. Aggikkhandhopame ‘‘passatha no tumhe, bhikkhave, amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtanti. Evaṃ, bhanteti. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho varaṃ yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā, yaṃ khattiyakaññaṃ vā brāhmaṇakaññaṃ vā gahapatikaññaṃ vā mudutalunahatthapādaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā’’tiādinā (a. ni. 7.72) paṭhamaṃ upamaṃyeva dassetvā pacchā attho vutto, na pana paṭhamaṃ atthaṃ vatvā tadanantaraṃ upamaṃ dassetvā puna attho vutto, tasmā ‘‘katthaci atthena upamaṃ parivāretvā dasseti vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā’’ti na vattabbaṃ.

Keci panettha evaṃ vaṇṇayanti ‘‘atthaṃ paṭhamaṃ vatvā pacchā ca upamaṃ dassento atthena upamaṃ parivāretvā dasseti nāma, upamaṃ pana paṭhamaṃ vatvā pacchā atthaṃ dassento upamāya atthaṃ parivāretvā dasseti nāma, tadubhayassapi āgataṭṭhānaṃ nidassento ‘vatthasutte viyā’tiādimāhā’’ti. Tampi ‘‘katthaci atthena upamaṃ parivāretvā dasseti vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā’’ti vattabbaṃ, evañca vuccamāne ‘‘katthaci upamāya atthaṃ parivāretvā dasseti loṇambilasutte viyā’’ti visuṃ na vattabbaṃ ‘‘aggikkhandhopamādisutte viyā’’ti ettha ādisaddeneva saṅgahitattā. Loṇambilasuttepi hi –

> ‘‘Seyyathāpi, bhikkhave, paṇḍito byatto kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.
>
> ‘‘Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattassa nimittaṃ uggaṇhāti ‘idaṃ vā me ajja bhattasūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati. Ambilaggaṃ vā me ajja bhattasūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati…pe… aloṇikassa vā vaṇṇaṃ

bhāsatī’ti. Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattanimittaṃ uggaṇhāti. Evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati…pe… vedanāsu…pe… citte…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa dhammesu dhammānupassino viharato cittaṃ samādhiyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti.

‘‘Sa kho, bhikkhave, paṇḍito byatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukhavihārānaṃ, lābhī hoti satisampajaññassa. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātī’’ti (saṃ. ni. 5.374) –

Evaṃ paṭhamaṃ upamaṃ dassetvā pacchā attho vutto. ‘‘Suvaṇṇakārasūriyopamādisuttesu viya cā’’ti idañca udāharaṇamattena saṅgahaṃ gacchati suvaṇṇakārasuttādīsu paṭhamaṃ upamāya adassitattā. Etesu hi suvaṇṇakāropamasutte (a. ni. 3.103) tāva –

‘‘Adhicittamanuyuttena, bhikkhave, bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātabbāni, kālena kālaṃ samādhinimittaṃ manasi kātabbaṃ, kālena kālaṃ paggahanimittaṃ manasi kātabbaṃ, kālena kālaṃ upekkhānimittaṃ manasi kātabbaṃ. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ paggahanimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ na sammā samādhiyeyya āsavānaṃ khayāya. Yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittaṃ…pe… paggahanimittaṃ…pe… upekkhānimittaṃ manasi karoti, taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhiyati āsavānaṃ khayāya.

‘‘Seyyathāpi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyya, ukkāmukhaṃ ālimpitvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya, ukkāmukhe pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ abhidhameyya, ṭhānaṃ taṃ jātarūpaṃ daheyya. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ udakena paripphoseyya, ṭhānaṃ taṃ jātarūpaṃ nibbāpeyya. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ ajjhupekkheyya, ṭhānaṃ taṃ jātarūpaṃ na sammā paripākaṃ gaccheyya. Yato ca kho, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati, taṃ hoti jātarūpaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā upeti kammāya. Yassā yassā ca piḷandhanavikatiyā ākaṅkhati, yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakena yadi suvaṇṇamālāya, tañcassa atthaṃ anubhoti.

‘‘Evameva kho, bhikkhave, adhicittamanuyuttena bhikkhu…pe… sammā samādhiyati āsavānaṃ khayāya. Yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane’’ti (a. ni. 3.103) –

Evaṃ paṭhamaṃ atthaṃ dassetvā tadatantaraṃ upamaṃ vatvā punapi attho evaṃ paṭhamaṃ atthaṃ dassetvā tadanantaraṃ upamaṃ vatvā punapi attho vutto.

Sattasūriyopame ca –

‘‘Aniccā, bhikkhave, saṅkhārā, adhuvā, bhikkhave, saṅkhārā, anassāsikā, bhikkhave, saṅkhārā, yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ. Sineru, bhikkhave, pabbatarājā caturāsītiyojanasahassāni āyāmena, caturāsītiyojanasahassāni vitthārena, caturāsītiyojanasahassāni mahāsamudde ajjhogāḷho, caturāsītiyojanasahassāni

> mahāsamuddā accuggato. Hoti so kho, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati, deve kho pana, bhikkhave, avassante ye kecime bījagāmabhūtagāmā osadhitiṇavanappatayo, te ussussanti visussanti na bhavanti. Evaṃ aniccā, bhikkhave, saṅkhārā, evaṃ adhuvā, bhikkhave, saṅkhārā''tiādinā (a. ni. 7.66) –

Paṭhamaṃ atthaṃ dassetvā tadanantaraṃ upamaṃ vatvā punapi attho vutto. Atha vā ''sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ aruṇuggaṃ. Evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ kalyāṇamittatā''ti yadetaṃ **saṃyuttanikāye** (saṃ. ni. 5.49) āgataṃ, taṃ idha sūriyopamasuttanti adhippetaṃ siyā. Tampi ''katthaci upamāya atthaṃ parivāretvā dassetī''ti iminā na sameti paṭhamaṃ upamaṃ vatvā tadanantaraṃ atthaṃ dassetvā puna upamāya avuttattā. Paṭhamameva hi tattha upamā dassitā, ''imasmiṃ pana sālisūkopame upamāya atthaṃ parivāretvā dassento seyyathāpi, bhikkhaveti ādimāhā''ti. Idampi vacanamasaṅgahitaṃ vatthasuttassa imassa ca visesābhāvato. Ubhayatthāpi hi paṭhamaṃ upamaṃ dassetvā pacchā attho vutto, tasmā evamettha pāṭhena bhavitabbaṃ ''tatra bhagavā katthaci paṭhamaṃyeva upamaṃ dassetvā pacchā atthaṃ dasseti vatthasutte viya **pāricchattakopama-** (a. ni. 7.69) **aggikkhandhopamādi**suttesu (a. ni. 7.72) viya ca, katthaci atthena upamaṃ parivāretvā dasseti **suvaṇṇakārasattasūriyopamādi**suttesu (a. ni. 7.66) viya, imasmiṃ pana sālisūkopame paṭhamaṃ upamaṃ dassetvā pacchā atthaṃ dassento seyyathāpi, bhikkhaveti ādimāhā''ti. Aññathā **majjhimaṭṭhakathāya** virujjhati. Idhāpi ca pubbenāparaṃ na sameti. Majjhimaṭṭhakathāya vuttanayeneva vā idhāpi pāṭho gahetabbo.

Kaṇasadiso sāliphalassa tuṇḍe uppajjanakavālo **sālisūkaṃ,** tathā **yavasūkaṃ**. Sūkassa tanukabhāvato bhedavato bhedo nātimahā hotīti āha – **''bhindissati, chaviṃ chindissatīti attho''**ti. Yathā micchāṭhapitasālisūkādi akkantampi hatthādiṃ na bhindati bhindituṃ ayoggabhāvena ṭhitattā, evaṃ ācayagāmicittaṃ avijjaṃ na bhindati bhindituṃ ayoggabhāvena uppannattāti imamatthaṃ dasseti **''micchāṭhapitenā''**tiādinā. **Aṭṭhasu ṭhānesū**ti ''dukkhe aññāṇa''ntiādinā vuttesu dukkhādīsu catūsu saccesu pubbantādīsu catūsu cāti aṭṭhasu ṭhānesu. **Ghanabahala**nti cirakālaparibhāvanāya ativiya bahalaṃ. Mahāvisayatāya mahāpaṭipakkhatāya bahuparivāratāya bahudukkhatāya ca mahatī avijjāti mahāavijjā. Taṃ **mahāavijjaṃ**. Mahāsaddo hi bahubhāvatthopi hoti ''mahājano''tiādīsu viya. **Taṇhāvānato nikkhantabhāvenā**ti tattha taṇhāya abhāvameva vadati.

42. Dutiye pādeneva avamaddite akkantanti vuccamāne hatthena avamadditaṃ akkantaṃ viya akkantanti ruḷhī hesāti āha – **''akkantanteva vutta''**nti. **Ariyavohāro**ti ariyadesavāsīnaṃ vohāro. Mahantaṃ aggahetvā appamattakasseva gahaṇe payojanaṃ dassetuṃ – **''kasmā panā''**tiādi āraddhaṃ. Tena ''vivaṭṭūpanissayakusalaṃ nāma yoniso uppāditaṃ appaka''nti na cintetabbaṃ, anukkamena laddhapaccayaṃ hutvā vaḍḍhamānaṃ khuddakanadī viya pakkhandamahoghā samuddaṃ, anukkamena nibbānamahāsamuddameva purisaṃ pāpetīti dīpeti. **Paccekabodhiṃ buddhabhūmi**nti ca paccatte upayogavacanaṃ. **Vaṭṭavivaṭṭaṃ kathita**nti yathākkamena vuttaṃ.

43. Tatiye **dosena paduṭṭhacitta**nti sampayuttadhammānaṃ, yasmiṃ santāne uppajjati, tassa ca dūsanena visasaṃsaṭṭhapūtimuttasadisena dosena padūsitacittaṃ. **Attano cittenā**ti attano cetopariyañāṇena sabbaññutaññāṇena vā sahitena cittena. **Paricchinditvā**ti ñāṇena paricchinditvā. Iṭṭhākārena etīti ayo, sukhaṃ. Sabbaso apeto ayo etassa, etasmāti vā **apāyo,** kāyikassa cetasikassa ca dukkhassa gati pavattiṭṭhānanti **duggati,** kāraṇāvasena vividhaṃ vikārena ca nipātiyanti etthāti **vinipāto,** appakopi natthi ayo sukhaṃ etthāti **nirayo**ti evamettha attho veditabbo.

44. Catutthe **saddhāpasādena pasanna**nti saddhāsaṅkhātena pasādena pasannaṃ, na indriyānaṃ avippasannatāya. **Sukhassa gati**nti sukhassa pavattiṭṭhānaṃ. Sukhamevettha gacchanti, na dukkhanti vā **sugati**. Manāpiyarūpāditāya saha aggehīti **saggaṃ,** lokaṃ.

45. Pañcame pariḷāhavūpasamakaro rahado etthāti rahado, udakapuṇṇo rahado **udakarahado**. Udakaṃ dahati dhāretīti **udakadaho.** **Āvilo**ti kalalabahulatāya ākulo. Tenāha – **‘‘avippasanno’’**ti. **Luḷito**ti vātena āloḷito. Tenāha – **‘‘aparisaṇṭhito’’**ti. Vātābhighātena vīcitaraṅgamalasamākulatāya hi parito na saṇṭhito vā **aparisaṇṭhito**. Vātābhighātena udakassa ca appabhāvena kalalībhūto kaddamabhāvappattoti āha – **‘‘kaddamībhūto’’**ti. **Sippiyo** muttasippiādayo. **Sambukā** saṅkhasalākavisesā. **Carantampi tiṭṭhantampī**ti yathālābhavacanametaṃ daṭṭhabbaṃ. Tameva hi yathālābhavacanataṃ dassetuṃ – **‘‘etthā’’**tiādi āraddhaṃ.

Pariyonaddhenāti paṭicchāditena. Tayidaṃ kāraṇena āvilabhāvassa dassanaṃ. Diṭṭhadhamme imasmiṃ attabhāve bhavo **diṭṭhadhammiko,** so pana lokiyopi hoti lokuttaropīti āha – **‘‘lokiyalokuttaramissako’’**ti. Pecca samparetabbato **samparāyo,** paraloko. Tenāha – **‘‘so hi parattha atthotiparattho’’**ti. Iti dvidhāpi sakasantatipariyāpanno eva gahitoti itarampi saṅgahetvā dassetuṃ – **‘‘apicā’’**tiādimāha. **Aya**nti kusalakammapathasaṅkhāto dasavidho dhammo. **Satthantarakappāvasāne**ti idaṃ tassa āsannabhāvaṃ sandhāya vuttaṃ. Yassa kassaci antarakappassāvasāneti veditabbaṃ. **Ariyānaṃ yutta**nti ariyānaṃ ariyabhāvāya yuttaṃ, tato eva **ariyabhāvaṃ kātuṃ samatthaṃ**. Ñāṇameva ñeyyassa paccakkhakaraṇaṭṭhena **dassana**nti āha – **‘‘ñāṇameva hī’’**tiādi. Kiṃ pana tanti āha – **‘‘dibbacakkhū’’**tiādi.

46. Chaṭṭhe **accho**ti tanuko. Tanubhāvameva hi sandhāya **‘‘abahalo’’**ti vuttaṃ. Yasmā pasanno nāma accho na bahalo, tasmā **‘‘pasannotipi vaṭṭatī’’**ti vuttaṃ. **Vippasanno**ti visesena pasanno. So pana sammā pasanno nāma hotīti āha – **‘‘suṭṭhu pasanno’’**ti. **Anāvilo**ti akaluso. Tenāha – **‘‘parisuddho’’**tiādi. **Saṅkha**nti khuddakasevālaṃ, yaṃ ‘‘tilabījaka’’nti vuccati. **Sevāla**nti kaṇṇikasevālaṃ. **Paṇaka**nti udakamalaṃ. Cittassa āvilabhāvo nīvaraṇahetukoti āha – **‘‘anāvilenāti pañcanīvaraṇavimuttenā’’**ti.

47. Sattame **rukkhajātānī**ti ettha jātasaddena padavaḍḍhanameva kataṃ yathā ‘‘kosajāta’’nti āha – **‘‘rukkhānamevetaṃ adhivacana’’**nti. **Koci hi rukkho vaṇṇena aggo hoti** yathā taṃ rattacandanādi. **Koci gandhena** yathā taṃ gosītacandanaṃ. **Koci rasena** khadirādi. **Koci thaddhatāya** campakādi. Maggaphalāvahatāya vipassanāvasena **bhāvitampi** gahitaṃ. ‘‘Tattha tattheva sakkhibhabbataṃ pāpuṇātī’’ti (a. ni. 3.103) vacanato **‘‘abhiññāpādakacatutthajjhānacittameva, āvuso’’**ti phussamittatthero vadati.

48. Aṭṭhame cittassa parivattanaṃ uppādanirodhā evāti āha – **‘‘evaṃ lahuṃ uppajjitvā lahuṃ nirujjhanaka’’**nti. **Adhimattapamāṇatthe**ti atikkantapamāṇatthe, pamāṇātītatāyanti attho. Tenāha – **‘‘ativiya na sukarā’’**ti. **Cakkhuviññāṇampi adhippetamevā**ti sabbassapi cittassa samānakhaṇattā vuttaṃ. Cittassa ativiya lahuparivattibhāvaṃ theravādena dīpetuṃ – **‘‘imasmiṃ panatthe’’**tiādi vuttaṃ. **Cittasaṅkhārā**ti sasampayuttaṃ cittaṃ vadati. **Vāhasatānaṃ kho, mahārāja, vīhīna**nti potthakesu likhanti, ‘‘vāhasataṃ kho, mahārāja, vīhīna’’nti pana pāṭhena bhavitabbaṃ. **Milindapañhepi** (mi. pa. 4.1.2) hi katthaci ayameva pāṭho dissati. ‘‘Vāhasatāna’’nti vā paccatte sāmivacanaṃ byattayena vuttanti daṭṭhabbaṃ. **Aḍḍhacūḷa**nti thokena ūnaṃ upaḍḍhaṃ. Kassa pana upaḍḍhanti? Adhikārato vāhassāti viññāyati. ‘‘Aḍḍhacuddasa’’nti keci. ‘‘Aḍḍhacatuttha’’nti apare. Sādhikaṃ diyaḍḍhasataṃ vāhāti daḷhaṃ katvā vadanti, vīmaṃsitabbaṃ. Catunāḷiko **tumbo. Pucchāya abhāvenā**ti ‘‘sakkā pana, bhante, upamaṃ kātu’’nti evaṃ pavattāya pucchāya abhāvena **na katā upamā. Dhammadesanāpariyosāne**ti sannipatitaparisāya yathāraddhadhammadesanāya pariyosāne.

49. Navame **pabhassara**nti pariyodātaṃ sabhāvaparisuddhaṭṭhena. Tenāha – **‘‘paṇḍaraṃ parisuddha’’**nti. Pabhassaratādayo nāma vaṇṇadhātuyaṃ labbhanakavisesāti āha – **‘‘kiṃ pana cittassa vaṇṇo nāma atthī’’**ti? Itaro arūpatāya ‘‘natthī’’ti paṭikkhipitvā pariyāyakathā ayaṃ tādisassa cittassa parisuddhabhāvanādīpanāyāti dassento **‘‘nīlādīna’’**ntiādimāha. Tathā hi ‘‘so evaṃ samāhite citte parisuddhe pariyodāte’’ti (dī. ni. 1.243-244; ma. ni. 1.384-386, 431-433; pārā. 12-13) vuttaṃ. Tenevāha – **‘‘idampi nirupakkilesatāya parisuddhanti pabhassara’’**nti. Kiṃ pana bhavaṅgacittaṃ nirupakkilesanti? Āma sabhāvato nirupakkilesaṃ, āgantukaupakkilesavasena pana siyā upakkiliṭṭhaṃ. Tenāha – **‘‘tañca kho’’**tiādi. Tattha attano tesañca bhikkhūnaṃ paccakkhabhāvato pubbe ‘‘ida’’nti vatvā idāni paccāmasanavasena **‘‘ta’’**nti āha. Ca-saddo atthūpanayane. Kho-saddo vacanālaṅkāre, avadhāraṇe vā. Vakkhamānassa atthassa nicchitabhāvato bhavaṅgacittena sahāvaṭṭhānābhāvato upakkilesānaṃ āgantukatāti āha – **‘‘asahajātehī’’**tiādi. Rāgādayo upecca cittasantānaṃ kilissanti vibādhenti upatāpenti cāti āha –

‘‘upakkilesehīti rāgādīhī’’ti. Bhavaṅgacittassa nippariyāyato upakkilesehi upakkiliṭṭhatā nāma natthi asaṃsaṭṭhabhāvato, ekasantatipariyāpannatāya pana siyā upakkiliṭṭhatāpariyāyoti āha – **‘‘upakkiliṭṭhaṃ nāmāti vuccatī’’**ti. Idāni tamatthaṃ upamāya vibhāvetuṃ **‘‘yathā hī’’**tiādimāha. Tena bhinnasantānagatāyapi nāma iriyāya loke gārayhatā dissati, pageva ekasantānagatāya iriyāyāti imaṃ visesaṃ dasseti. Tenāha – **‘‘javanakkhaṇe…pe… upakkiliṭṭhaṃ nāma hotī’’**ti.

50. Dasame **bhavaṅgacittameva citta**nti ‘‘pabhassaramidaṃ, bhikkhave, citta’’nti vuttaṃ bhavaṅgacittameva. Yadaggena bhavaṅgacittaṃ tādisapaccayasamavāye upakkiliṭṭhaṃ nāma vuccati, tadaggena tabbidhurapaccayasamavāye upakkilesato vimuttanti vuccati. Tenāha – **‘‘upakkilesehi vippamuttaṃ nāma hotī’’**ti. Sesamettha navamasutte vuttanayānusārena veditabbaṃ.

Paṇihitaacchavaggavaṇṇanā niṭṭhitā.

6. Accharāsaṅghātavaggavaṇṇanā

51. Chaṭṭhassa paṭhame **assutavā**ti ettha ‘‘sādhu paññāṇavā naro’’tiādīsu (jā. 2.18.101) atthitāmattassa bodhako vā-saddo. ‘‘Sīlavā hoti kalyāṇadhammo’’tiādīsu (ma. ni. 3.381) pasaṃsāvisiṭṭhāya atthitāya. ‘‘Paññavā hoti udayatthagāminiyā paññāya samannāgato’’tiādīsu (dī. ni. 3.317; ma. ni. 2.25) atisayatthavisiṭṭhāya atthitāya, tasmā yassa pasatthaṃ atisayena vā sutaṃ atthi, so sutavā, saṃkilesaviddhaṃsanasamatthaṃ pariyattidhammassavanaṃ, taṃ sutvā tathattāya paṭipatti ca ‘‘sutavā’’ti iminā padena pakāsitā. Sotabbayuttaṃ sutvā kattabbanipphattivasena suṇīti vā sutavā, tappaṭikkhepena na sutavāti **assutavā**.

Ayañhi akāro ‘‘ahetukā dhammā (dha. sa. 2 dukamātikā), abhikkhuko āvāso’’tiādīsu (pāci. 1047) taṃsamāyoganivattiyaṃ diṭṭho. ‘‘Appaccayā dhammā’’ti (dha. sa. 7 dukamātikā) taṃsambandhibhāvanivattiyaṃ. Paccayuppannañhi paccayasambandhīti apaccayuppannattā ataṃsambandhitā ettha jotitā. ‘‘Anidassanā dhammā’’ti (dha. sa. 9 dukamātikā) taṃsabhāvanivattiyaṃ. Nidassanañhi ettha daṭṭhabbatā. Atha vā passatīti nidassanaṃ, cakkhuviññāṇaṃ. Taggahetabbatānivattiyaṃ, tathā ‘‘anāsavā dhammā’’ti (dha. sa. 15 dukamātikā). ‘‘Appaṭighā dhammā (dha. sa. 10 dukamātikā) anārammaṇā dhammā’’ti (dha. sa. 55 dukamātikā) taṃkiccanivattiyaṃ. ‘‘Arūpino dhammā acetasikādhammā’’ti taṃsabhāvanivattiyaṃ. Tadaññatā hi idha pakāsitā. ‘‘Amanusso’’ti tabbhāvamattanivattiyaṃ. Manussattamattaṃ natthi, aññaṃ taṃsadisanti. Sadisatā hi ettha sūcitā. ‘‘Assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño’’ti (a. ni. 3.13) ca taṃsambhāvanīyaguṇanivattiyaṃ. Garahā hi idha ñāyati. ‘‘Kacci bhoto anāmayaṃ (jā. 1.15.146; 2.20.129) anudarā kaññā’’ti ca tadanappabhāvanivattiyaṃ. ‘‘Anuppannā dhammā’’ti (dha. sa. 17 tikamātikā) taṃsadisabhāvanivattiyaṃ. Atītānañhi uppannapubbattā uppādidhammānañca paccayekadesasiddhiyā āraddhuppādabhāvato kālavinimuttassa ca vijjamānattā uppannānukūlatā, pageva paccuppannānanti tabbidhuratā hettha viññāyati. ‘‘Asekkhā dhammā’’ti (dha. sa. 11 tikamātikā) tadapariyosānanivattiyaṃ. Tanniṭṭhānañhettha pakāsitanti evaṃ anekesaṃ atthānaṃ jotako. Idha pana ‘‘arūpino dhammā (dha. sa. 11 dukamātikā), acetasikā dhammā’’tiādīsu (dha. sa. 57 dukamātikā) viya taṃsabhāvanivattiyaṃ daṭṭhabbo, aññattheti attho. Etenassa sutādiñāṇavirahaṃ dasseti. Tena vuttaṃ – **‘‘āgamādhigamābhāvā ñeyyo assutavā itī’’**ti.

Idāni tassatthaṃ vivaranto **‘‘yo hī’’**tiādimāha. Tattha yasmā khandhadhātādikosallenapi upakkilesaupakkiliṭṭhānaṃ jānanahetubhūtaṃ bāhusaccaṃ hoti. Yathāha – ‘‘kittāvatā nu kho, bhante, bahussuto hoti? Yato kho, bhikkhu, khandhakusalo hoti. Dhātu…pe… āyatana…pe… paṭiccasamuppādakusalo hoti. Ettāvatā kho, bhikkhu, bahussuto hotī’’ti. Tasmā **‘‘yassa ca khandhadhātuāyatanapaccayākārasatipaṭṭhānādīsū’’**tiādi vuttaṃ. Tattha vācuggatakaraṇaṃ **uggaho**. Atthaparipucchanaṃ **puripucchā**. Kusalehi saha codanāpariharaṇavasena vinicchayakaraṇaṃ **vinicchayo**. Ācariye pana payirupāsitvā atthadhammānaṃ āgamanaṃ sutamayañāṇavasena avabujjhanaṃ **āgamo**. Maggaphalanibbānānaṃ sacchikiriyā **adhigamo**.

Bahūnaṃ nānappakārānaṃ sakkāyadiṭṭhādīnaṃ avihatattā tā janenti, tāhi vā janitāti **puthujjanā**. Avighātameva vā jana-saddo vadati. **Puthu satthārānaṃ mukhullokikā**ti ettha puthū janā satthupaṭiññā etesanti **puthujjanā. Sabbagatīhi avuṭṭhitā**ti ettha janetabbā, jāyanti vā ettha sattāti janā, gatiyo, tā puthū etesanti **puthujjanā**. Ito pare jāyanti etehīti janā, abhisaṅkhārādayo, te etesaṃ puthū vijjantīti **puthujjanā**. Abhisaṅkhārādiattho eva vā jana-saddo daṭṭhabbo. **Oghā** kāmoghādayo. Rāgaggiādayo **santāpā**. Te eva sabbepi vā kilesā **pariḷāhā. Puthu pañcasu kāmaguṇesu rattā**ti ettha jāyatīti jano, rāgo gedhoti evamādiko, puthu jano etesanti **puthujjanā**. Puthūsu janā jātā rattāti evaṃ rāgādiattho eva vā jana-saddo daṭṭhabbo.

Rattāti vatthaṃ viya raṅgajātena cittassa vipariṇāmakarena chandarāgena rattā sārattā. **Giddhā**ti abhikaṅkhanasabhāvena abhigijjhanena giddhā gedhaṃ āpannā. **Gadhitā**ti ganthitā viya dummocanīyabhāvena tattha paṭibaddhā. **Mucchitā**ti kilesavasena visaññibhūtā viya anaññakiccā mohamāpannā. **Ajjhopannā**ti anaññasādhāraṇe viya katvā gilitvā pariniṭṭhāpetvā ṭhitā. **Laggā**ti vaṅkakaṇṭake viya āsattā, mahāpalipe yāva nāsikaggā palipannapuriso viya uddharituṃ asakkuṇeyyabhāvena nimuggā. **Laggitā**ti makkaṭālepe ālaggabhāvena sammasito viya makkaṭo pañcannaṃ indriyānaṃ vasena ālaggitā. **Palibuddhā**ti sambaddhā, upaddutā vā. **Āvutā**ti āvaritā. **Nivutā**ti nivāritā. **Ovutā**ti paliguṇṭhitā, pariyonaddhā vā. **Pihitā**ti pidahitā. **Paṭicchannā**ti chāditā. **Paṭikujjitā**ti heṭṭhāmukhajātā.

‘‘Assutavā’’ti etena avijjandhatā vuttāti āha – **‘‘andhaputhujjano vutto’’**ti. **Cittaṭṭhiti cittapariggaho natthī**ti yāya paṭipattiyā cittassa upakkilesaṃ tato vippamuttiñca yathāsabhāvato jāneyya, sā cittabhāvanā cittaṭṭhiti. Ekārammaṇe suṭṭhu samādhānavasena avaṭṭhitiṃ pādakaṃ katvā pavattitā sampayuttadhammehi nissayārammaṇehi ca saddhiṃ cittassa pariggahasaññitā vipassanābhāvanāpi natthi, yāya vuttamatthaṃ yathāsabhāvato jāneyya.

52. Dutiye **sutavā**ti padassa attho anantarasutte vuttoyeva. **Ariyasāvako**ti ettha catukkaṃ sambhavatīti taṃ dassetuṃ – **‘‘atthi ariyo’’**tiādi āraddhaṃ. Paccekaṃ saccāni buddhavantoti **paccekabuddhā**. Nanu sabbepi ariyā paccekameva saccāni paṭivijjhanti dhammassa paccattavedanīyabhāvato? Nayidamīdisaṃ paṭivedhaṃ sandhāya vuttaṃ. Yathā pana sāvakā aññesaṃ nissayena saccāni paṭivijjhanti paratoghosena vinā tesaṃ dassanamaggassa anuppajjanato. Yathā ca sammāsambuddhā aññesaṃ nissayabhāvena saccāni abhisambujjhanti, na evamete, ete pana aparaneyyā hutvā aparanāyakabhāvena saccāni paṭivijjhanti. Tena vuttaṃ – ‘‘paccekaṃ saccāni buddhavantoti paccekabuddhā’’ti.

Atthi sāvako na ariyoti ettha pothujjanikāya saddhāya ratanattaye abhippasanno saddhopi gahito eva. **Gihī anāgataphalo**ti idaṃ pana nidassanamattaṃ daṭṭhabbaṃ. Yathāvuttapuggalo hi saraṇagamanato paṭṭhāya sotāpattiphalasacchikiriyāya paṭipannoicceva vattabbataṃ labhati. Svāyamattho **dakkhiṇāvisuddhisuttena** (ma. ni. 3.376 ādayo) dīpetabbo. **Sutavā**ti ettha vuttaattho nāma attahitaparahitappaṭipatti, tassa vasena sutasampanno. Yaṃ sandhāya vuttaṃ – ‘‘so ca hoti sutena upapanno, appampi ce sahitaṃ bhāsamāno’’ti ca ādi. **Ariyasāvakoti veditabbo**ti ariyassa bhagavato dhammassavanakicce yuttappayuttabhāvato vuttaṃ. Upakkilesehi vippamutti anupakkiliṭṭhatā, tassā yathāsabhāvajānanaṃ daḷhatarāya eva cittabhāvanāya sati hoti, na aññathāti **‘‘balavavipassanā kathitā’’**ti vuttaṃ.

53. Tatiye **aggikkhandhopamasuttantaaṭṭhuppattiya**nti aggikkhandhopamasutte (a. ni. 7.72) desanāaṭṭhuppattiyaṃ. Taṃdesanāhetukañhi ekaccānaṃ bhikkhūnaṃ micchāpaṭipattiṃ nimittaṃ katvā bhagavā imaṃ suttaṃ desesi. **Avijahitameva hoti** sabbakālaṃ suppatiṭṭhitasatisampajaññattā. Yasmā buddhānaṃ rūpakāyo bāhirabbhantarehi malehi anupakkiliṭṭho sudhotajātimaṇisadiso, tasmā vuttaṃ – **‘‘upaṭṭhākānuggahatthaṃ sarīraphāsukatthañcā’’**ti. **Vītināmetvā**ti phalasamāpattīhi vītināmetvā. Kālaparicchedavasena vivittāsane vītināmanaṃ vivekaninnatāya ceva paresaṃ diṭṭhānugatiāpajjanatthañca. **Nivāsetvā**ti vihāranivāsanaparivattanavasena nivāsetvā. Kadāci ekakassa, kadāci bhikkhusaṅghaparivutassa, kadāci pakatiyā, kadāci pāṭihāriyehi vattamānehi ca gāmappaveso tathā tathā vinetabbapuggalavasena. **Upasaṃharitvā**ti himavantādīsu pupphitarukkhādito ānetvā. Oṇatuṇṇatāya bhūmiyā satthu padanikkhepasamaye samabhāvāpatti, sukhasamphassavikasitapadumasampaṭicchanañca suppatiṭṭhitapādatāya nissandaphalaṃ, na iddhinimmānaṃ. Nidassanamattañcetaṃ sakkharākaṭhalakaṇṭakasaṅkukalalādiapagamo sucibhāvāpattīti evamādīnampi tadā labbhanato.

Indakhīlassa anto ṭhapitamatteti idaṃ yāvadeva veneyyajanavinayatthāya satthu pāṭihāriyaṃ pavattanti katvā vuttaṃ. **Dakkhiṇapāde**ti idaṃ buddhānaṃ sabbapadakkhiṇatāya. **‘‘Chabbaṇṇarasmiyo’’**ti vatvāpi **‘‘suvaṇṇarasapiñjarāni viyā’’**ti idaṃ buddhānaṃ sarīre pītābhāya yebhuyyatāya vuttaṃ. **Madhurenākārena saddaṃ karonti** daṭṭhabbasārassa diṭṭhatāya. Bheriādīnaṃ pana saddāyanaṃ dhammatāva. **Paṭimānentī**ti ‘‘sudullabhaṃ idaṃ ajja amhehi labbhati, ye mayaṃ īdisena paṇītena āhārena bhagavantaṃ upaṭṭhahāmā’’ti patītamānasā mānenti pūjenti. **Tesaṃ santānāni oloketvā**ti tesaṃ tathā upaṭṭhākānaṃ puggalānaṃ atīte etarahi ca pavattacittasantānāni oloketvā. Arahatte patiṭṭhahantīti sambandho. **Tatthā**ti vihāre. **Gandhamaṇḍalamāḷe**ti catujjātiyagandhena kataparibhaṇḍe maṇḍalamāḷe.

Dullabhā khaṇasampattīti satipi manussattappaṭilābhe patirūpadesavāsaindriyāvekallasaddhāpaṭilābhādayo guṇā dullabhāti attho. **Cātumahārājika…pe… vasavattibhavanaṃ gacchantī**ti idaṃ tattha suññavimānāni sandhāya vuttaṃ. Bhagavā gandhakuṭiṃ pavisitvā pacchābhattaṃ tayo bhāge katvā paṭhamabhāge sace ākaṅkhati, dakkhiṇena passena sīhaseyyaṃ kappeti. Sace ākaṅkhati, buddhāciṇṇaphalasamāpattiṃ samāpajjati. Atha yathākālaparicchedaṃ tato vuṭṭhahitvā dutiyabhāge pacchimayāme tatiyakoṭṭhāse viya lokaṃ voloketi veneyyānaṃ ñāṇaparipākaṃ passituṃ. Tenāha – **‘‘sace ākaṅkhatī’’**tiādi.

Kālayuttanti pattakallaṃ, ‘‘imissā velāya imassa evaṃ vattabba’’nti taṃkālānurūpaṃ. **Samayayutta**nti tasseva vevacanaṃ, aṭṭhuppattianurūpaṃ vā. **Samayayutta**nti vā ariyasamayasaṃyuttaṃ. Desakālānurūpameva hi buddhā bhagavanto dhammaṃ desenti, desentā ca ariyasammataṃ paṭiccasamuppādanayaṃ dīpentāva desenti. Atha vā **samayayutta**nti hetūdāharaṇasahitaṃ. Kālena sāpadesañhi bhagavā dhammaṃ deseti, **kālaṃ viditvā parisaṃ uyyojeti, na** yāva samandhakārā dhammaṃ deseti.

Utuṃ gaṇhāpeti, na pana malaṃ pakkhāletīti adhippāyo. Na hi bhagavato kāye rajojallaṃ upalimpatīti. **Tato tato**ti attano attano divāṭṭhānādito. **Okāsaṃ labhamānā**ti purebhattapacchābhattapurimayāmesu okāsaṃ alabhitvā idāni majjhimayāme okāsaṃ labhamānā, bhagavatā vā katokāsatāya okāsaṃ labhamānā. Pacchābhattassa tīsu bhāgesu paṭhamabhāge sīhaseyyakappanaṃ ekantikaṃ na hotīti āha – **‘‘purebhattato paṭṭhāya nisajjāpīḷitassa sarīrassā’’**ti. Teneva hi tattha ‘‘sace ākaṅkhatī’’ti tadā sīhaseyyakappanassa anibaddhatā vibhāvitā. **Kilāsubhāvo** parissamo. Sīhaseyyaṃ kappeti sarīrassa kilāsubhāvamocanatthanti yojetabbaṃ. **Buddhacakkhunā lokaṃ voloketī**ti idaṃ pacchimayāme bhagavato bahulaṃ āciṇṇavasena vuttaṃ. Appekadā avasiṭṭhabalañāṇehi sabbaññutaññāṇeneva ca bhagavā tamatthaṃ sādhetīti.

Imasmiṃyeva kicceti pacchimayāmakicce. Balavatā paccanutāpena saṃvaḍḍhamānena karajakāye mahāpariḷāho uppajjatīti āha – **‘‘nāmakāye santatte karajakāyo santatto’’**ti. **Nidhānagata**nti sannicitalohitaṃ sandhāya vuttaṃ. **Uṇhaṃ lohitaṃ mukhato uggañchī**ti lohitaṃ uṇhaṃ hutvā mukhato uggañchi. **Ṭhāna**nti bhikkhupaṭiññaṃ. **Taṃ pāpaṃ vaḍḍhamāna**nti bhikkhupaṭiññāya avijahitattā tathā pavaḍḍhamānapāpaṃ. Antimavatthuajjhāpannānampi upāyena pavattiyamāno yonisomanasikāro sātthako hotiyevāti dassento **‘‘jātasaṃvegā’’**tiādimāha. **Aho sallekhita**nti aho ativiya sallekhena itaṃ pavattaṃ. **Kāsāvapajjoto**ti bhikkhūnaṃ bahubhāvato ito cito ca vicarantānaṃ tesaṃ kāsāvajutiyā pajjotito. **Isivātaparivāto**ti sīlakkhandhādīnaṃ nibbānassa ca esanato isīnaṃ bhikkhūnaṃ guṇagandhena ceva guṇagandhavāsitena sarīragandhena ca parito samantato vāyito.

Dhammasaṃvego uppajji anāvajjanena pubbe tassa atthassa asaṃviditattā. **Dhammasaṃvego**ti ca tādise atthe dhammatāvasena uppajjanakaṃ sahottappañāṇaṃ. **Assāsaṭṭhāna**nti cittassāsakāraṇaṃ kammaṭṭhānaṃ. Sabbesaṃ kiccānaṃ pubbabhāgo **sabbapubbabhāgo**. ‘‘Sabbe sattā averā hontū’’tiādinā hi cittassa paṭṭhānaṃ upaṭṭhānaṃ **hitapharaṇaṃ**. Itaraṃ ito thokaṃ mahantanti katvā idaṃ **‘‘cūḷaccharāsaṅghātasutta’’**nti vuttaṃ. Accharāsaṅghāto vuccati aṅguliphoṭanakkhaṇo akkhinimisakālo, yo ekassa akkharassa uccāraṇakkhaṇo. Tenāha – **‘‘dve aṅguliyo paharitvā saddakaraṇamatta’’**nti. **Sabbasattānaṃ hitapharaṇacitta**nti sabbesampi sattānaṃ sammadeva hitesitavasena pavattacittaṃ. **Āvajjento āsevatī**ti hitesitavasena āvajjento. Āvajjanena ābhujantopi āsevati nāma ñāṇavippayuttena. **Jānanto**ti tathā ñāṇamattaṃ uppādentopi. **Passanto**ti tathā ñāṇacakkhunā paccakkhato viya vipassantopi. **Paccavekkhanto**ti tamatthaṃ pati pati avekkhantopi. **Saddhāya adhimuccanto**tiādi pañcannaṃ indriyānaṃ vasena vuttaṃ. **Abhiññeyya**ntiādi catusaccavasena vuttaṃ. Sabbameva cetaṃ vitthārato, sāmaññena āsevanadassanamevāti idhādhippetameva āsevanatthaṃ dassetuṃ – **‘‘idha panā’’**tiādi vuttaṃ.

Arittajjhānoti avirahitajjhāno. **Atucchajjhāno**ti jhānena atuccho. Cāgo vā vevacananti āha – **‘‘apariccattajjhāno’’**ti. **Viharatī**ti padassa **vibhaṅge** (vibha. 540) āgatanayena atthaṃ dassento **‘‘viharatīti iriyatī’’**tiādimāha. Ayaṃ panettha saddattho – **viharatī**ti ettha **vi-**saddo vicchedatthajotano. **Haratī**ti neti, pavattetīti attho, vicchinditvā harati viharatīti vuttaṃ hoti. So hi ekaṃ iriyāpathabādhanaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti, tasmā ‘‘viharatī’’ti vuccati. **Iriyatī**ti ṭhānanisajjādikiriyaṃ karonto pavattati. **Pavattatī**ti ṭhānādisamaṅgī hutvā pavattati. **Pāletī**ti ekaṃ iriyāpathabādhanaṃ iriyāpathantarehi rakkhanto pāleti. **Yapeti yāpetī**ti tasseva vevacanaṃ. Ekañhi iriyāpathabādhanaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ pālento yapeti yāpetīti vuccati. **Caratī**ti ṭhānanisajjādīsu aññatarasamaṅgī hutvā pavattati. **Iminā padenā**ti ‘‘viharatī’’ti iminā padena.

Iriyāpathavihāroti ettha iriyanaṃ pavattanaṃ iriyā, kāyappayogo kāyikakiriyā. Tassā pavattanūpāyabhāvato iriyāya patho iriyāpatho, ṭhānanisajjādi. Na hi ṭhānanisajjādīhi avatthāhi vinā kiñci kāyikakiriyaṃ pavattetuṃ sakkā. Ṭhānasamaṅgī vā hi kāyena kiñci kareyya, gamanādīsu aññatarasamaṅgī vā. Viharaṇaṃ, viharati etenāti vā vihāro, iriyāpathova vihāro **iriyāpathavihāro,** so ca atthato ṭhānanisajjādiākārappavatto catusantatirūpappabandho eva. Ovādānusāsanīnaṃ ekānekavārādivisiṭṭhoyeva bhedo, na pana paramatthato tesaṃ nānākaraṇanti dassetuṃ – **‘‘paramatthato panā’’**tiādimāha. Tattha **ese eke ekaṭṭhe**tiādīsu eso eko ekatthotiādinā attho veditabbo.

Raṭṭhassa, raṭṭhato vā laddho piṇḍo raṭṭhapiṇḍo. Tenāha – **‘‘ñātiparivaṭṭaṃ pahāyā’’**tiādi. Tattha ‘‘amhākamete’’ti viññāyantīti ñātī, pitāmahapituputtādivasena parivaṭṭanaṭṭhena parivaṭṭo, ñātiyeva parivaṭṭo **ñātiparivaṭṭo. Theyyaparibhogo nāma** anarahassa paribhogo. Bhagavatā hi attano sāsane sīlavato paccayā anuññātā, na dussīlassa. Dāyakānampi sīlavato eva pariccāgo, na dussīlassa attano kārānaṃ mahapphalabhāvassa paccāsīsanato. Iti satthārā ananuññātattā dāyakehi ca apariccattattā saṅghamajjhepi nisīditvā paribhuñjantassa dussīlassa paribhogo theyyāya paribhogo theyyaparibhogo. Iṇavasena paribhogo **iṇaparibhogo** paṭiggāhakato dakkhiṇāvisuddhiyā abhāvato iṇaṃ gahetvā paribhogo viyāti attho.

Dātabbaṭṭhena dāyaṃ, taṃ ādiyantīti dāyādā, puttānametaṃ adhivacanaṃ, tesaṃ bhāvo dāyajjaṃ, dāyajjavasena paribhogo **dāyajjaparibhogo,** puttabhāvena paribhogoti vuttaṃ hoti. Sekkhā hi bhikkhū bhagavato orasaputtā, te pitu santakānaṃ dāyādā hutvā te paccaye paribhuñjanti. Kiṃ pana te bhagavato paccaye paribhuñjanti, udāhu gihīnanti? Gihīhi dinnāpi bhagavatā anuññātattā bhagavato santakā ananuññātesu sabbena sabbaṃ paribhogābhāvato, anuññātesuyeva ca paribhogasambhavato. **Dhammadāyādasutta**ñcettha sādhakaṃ.

Vītarāgā eva taṇhāya dāsabyaṃ atītattā sāmino hutvā paribhuñjantīti āha – **‘‘khīṇāsavassa paribhogo sāmiparibhogo nāmā’’**ti. Avītarāgānañhi taṇhāparavasatāya paccayaparibhoge sāmibhāvo natthi, tadabhāvena vītarāgānaṃ tattha sāmibhāvo yathāruciparibhogasambhavato. Tathā hi te paṭikūlampi appaṭikūlākārena, appaṭikūlampi paṭikūlākārena, tadubhayampi vajjetvā ajjhupekkhanākārena paccaye paribhuñjanti, dāyakānañca manorathaṃ pūrenti. Yo panāyaṃ sīlavato paccavekkhitaparibhogo, so iṇaparibhogassa paccanīkattā āṇaṇyaparibhogo nāma hoti. Yathā hi iṇāyiko attano ruciyā icchitaṃ desaṃ gantuṃ na labhati, evaṃ iṇaparibhogayutto lokato nissarituṃ na labhatīti tappaṭipakkhattā sīlavato paccavekkhitaparibhogo ‘‘āṇaṇyaparibhogo’’ti vuccati, tasmā nippariyāyato catuparibhogavinimutto visuṃyevāyaṃ paribhogoti veditabbo. So idha visuṃ na vutto, dāyajjaparibhogeyeva vā saṅgahaṃ gacchati. Sīlavāpi hi imāya sikkhāya samannāgatattā ‘‘sekho’’tveva vuccati. Imesu paribhogesu sāmiparibhogo dāyajjaparibhogo ca ariyānaṃ puthujjanānañca vaṭṭati, iṇaparibhogo na vaṭṭati. Theyyaparibhoge kathāyeva natthi. Kathaṃ panettha sāmiparibhogo dāyajjaparibhogo ca puthujjanānaṃ sambhavati? Upacāravasena. Yo hi puthujjanassapi sallekhappaṭipattiyaṃ ṭhitassa paccayagedhaṃ pahāya tattha anupalittena cittena paribhogo, so sāmiparibhogo viya hoti. Sīlavato pana paccavekkhitaparibhogo dāyajjaparibhogo viya hoti dāyakānaṃ manorathassa avirādhanato. Kalyāṇaputhujjanassa paribhoge vattabbameva natthi tassa sekkhasaṅgahato. **Sekkhasuttaṃ** (saṃ. ni. 5.13) hetassa atthassa sādhakaṃ.

Imassa bhikkhunoti accharāsaṅghātamattampi kālaṃ mettacittaṃ āsevantassa bhikkhuno. **Amogho raṭṭhapiṇḍaparibhogo**ti ‘‘ayaṃ pabbajito samaṇo bhikkhūti āmisaṃ dentānaṃ tāya mettāsevanāya attano santāne dosamalassa vā tadekaṭṭhānañca pāpadhammānaṃ pabbājanato vūpasamanato saṃsāre ca bhayassa sammāva ikkhaṇato ajjhāsayassa avisaṃvādanenassa amogho raṭṭhapiṇḍaparibhogo. **Mahaṭṭhiya**nti mahatthikaṃ mahāpayojanaṃ. **Mahapphala**nti vipulapphalaṃ. **Mahānisaṃsa**nti mahānissandapphalaṃ. **Mahājutika**nti mahānubhāvaṃ. **Mahāvipphāra**nti mahāvitthāraṃ. Ettha ca paṭhamaṃ kāraṇaṃ mettāsevanāya tassa bhikkhuno sāmiādibhāvena raṭṭhapiṇḍaparibhogārahatā, dutiyaṃ parehi dinnassa dānassa mahaṭṭhiyabhāvakaraṇaṃ. **Ko pana vādo**ti mettāya āsevanamattampi evaṃmahānubhāvaṃ, ko pana vādo bahulīkāre, ettha vattabbameva natthī’’ti attho.

54. Catutthe **uppādeti vaḍḍhetī**ti ettha bhāvanāsaddassa uppādanavaḍḍhanatthatā pubbe vuttā eva.

55. Pañcame **imesu dvīsū**ti catutthapañcamesu. ‘‘Tatiye vuttanayeneva veditabba’’nti vatvā tathā veditabbataṃ dassetuṃ – **‘‘yo hi āsevatī’’**tiādi vuttaṃ. Tena āsevanābhāvanāmanasikārānaṃ atthavisesābhāvamāha. Yadi evaṃ suttantassa desanā kathanti āha – **‘‘sammāsambuddho panā’’**tiādi. **Yāya dhammadhātuyā**ti sabbaññutaññāṇamāha. Tena hi dhammānaṃ ākārabhedaṃ ñatvā tadanurūpaṃ ekampi dhammaṃ tathā vibhajitvā bhagavā dasseti. **Tīhi koṭṭhāsehī**ti āsevanābhāvanāmanasikārabhāgehi. Mettā hi sabbavatthuno mettāyanavasena ānītā sevanā āsevanā, tassā vaḍḍhanā bhāvanā, avissajjetvā manasi ṭhapanaṃ manasikāro.

56. Chaṭṭhe **aniyamitavacanaṃ** ‘‘ime nāmā’’ti niyametvā avuttattā. **Niyamitavacanaṃ** ‘‘akusalā’’ti sarūpeneva vuttattā. **Asesato pariyādinnā honti** appakassapi akusalabhāgassa aggahitassa abhāvato. Akusalaṃ bhajantīti **akusalabhāgiyā**. Akusalapakkhe bhavāti **akusalapakkhikā**. Tenāha – **‘‘akusalāyevā’’**tiādi. **Paṭhamataraṃ gacchatī**ti paṭhamataraṃ pavattati, paṭhamo padhāno hutvā vattatīti attho. Ekuppādādivasena hi ekajjhaṃ pavattamānesu catūsu arūpakkhandhesu ayameva paṭhamaṃ uppajjatīti idaṃ natthi, lokuttaramaggesu viya pana paññindriyassa, lokiyadhammesu manindriyassa puretarassa bhāvo sātisayoti **‘‘sabbete manopubbaṅgamā’’**ti vuttaṃ. Tathā hi **abhidhammepi** (dha. sa. 1) ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī’’ti cittaṃ pubbaṅgamaṃ jeṭṭhaṃ katvā desanā pavattā. Suttesupi vuttaṃ – ‘‘manopubbaṅgamā dhammā (dha. pa. 1, 2), chadvārādhipati rājā’’ti (dha. pa. aṭṭha. 2.buddhavaggo, erakapattanāgarājavatthu). Tenāha – **‘‘ete hī’’**tiādi. **Tesaṃ mano uppādako**ti ca yadaggena mano sampayuttadhammānaṃ jeṭṭhako hutvā pavattati, tadaggena te attānaṃ anuvattāpento te tathā uppādento nāma hotīti katvā vuttaṃ. Aṭṭhakathāyaṃ pana cittassa jeṭṭhakabhāvameva sandhāya rājagamanaññāyena sahuppattipi paṭhamuppatti viya katvā vuttāti ayamattho dassito. **Anvadevā**ti eteneva cittassa khaṇavasena paṭhamuppattiyā abhāvo dīpitoti daṭṭhabbo. Tenevāha – **‘‘ekatoyevāti attho’’**ti.

57. Sattame **catubhūmakāpi kusalā dhammā kathitā**ti ‘‘ye keci kusalā dhammā’’ti anavasesapariyādānato vuttaṃ.

58. Aṭṭhame **ida**nti liṅgavipallāsena niddeso, nipātapadaṃ vā etaṃ ‘‘yadida’’ntiādīsu viyāti āha – **‘‘ayaṃ pamādoti attho’’**ti. **Pamajjanākāro**ti pamādāpatti. **Cittassa vossaggo**ti imesu ettakesu ṭhānesu satiyā anigganhitvā cittassa vossajjanaṃ sativiraho. **Vossaggānuppadāna**nti vossaggassa anu anu padānaṃ punappunaṃ vissajjanaṃ. **Asakkaccakiriyatā**ti etesaṃ dānādīnaṃ kusaladhammānaṃ pavattane puggalassa vā deyyadhammassa vā asakkaccakiriyā. Satatabhāvo sātaccaṃ, sātaccena kiriyā sātaccakiriyā, sāyeva sātaccakiriyatā, na sātaccakiriyatā **asātaccakiriyatā. Anaṭṭhitakiriyatā**ti aniṭṭhitakiriyatā nirantaraṃ na anuṭṭhitakiriyatā ca. **Olīnavuttitā**ti nirantarakaraṇasaṅkhātassa vipphārassa abhāvena olīnavuttitā. **Nikkhittachandatā**ti kusalakiriyāya vīriyachandassa nikkhittabhāvo. **Nikkhittadhuratā**ti vīriyadhurassa oropanaṃ, osakkitamānasatāti attho. **Anadhiṭṭhāna**nti kusalakaraṇe appatiṭṭhitabhāvo. **Ananuyogo**ti ananuyuñjanaṃ. Kusaladhammesu āsevanādīnaṃ abhāvo **anāsevanādayo. Pamādo**ti sarūpaniddeso. **Pamajjanā**ti ākāraniddeso. **Pamajjitatta**nti bhāvaniddeso. **Parihāyantī**ti iminā pamādassa sāvajjataṃ dasseti. Tayidaṃ lokiyānaṃ vasena, na lokuttarānanti āha – **''uppannā…pe… ida''**ntiādi.

59. Navame na pamajjati etenāti **appamādo,** pamādassa paṭipakkho satiyā avippavāso. Atthato niccaṃ upaṭṭhitāya satiyā etaṃ nāmaṃ. Pamādo pana satiyā satisampajaññassa vā paṭipakkhabhūto akusalacittuppādo daṭṭhabbo. Tenāha – **''pamādassa paṭipakkhavasena vitthārato veditabbo''**ti.

60. Dasame kucchitaṃ sīdatīti kusīto da-kārassa ta-kāraṃ katvā, tassa bhāvo **kosajjaṃ,** ālasiyanti attho.

Accharāsaṅghātavaggavaṇṇanā niṭṭhitā.

7. Vīriyārambhādivaggavaṇṇanā

61. Sattamassa paṭhame vīrānaṃ kammanti vīriyaṃ, vidhinā vā īrayitabbaṃ pavattetabbanti vīriyaṃ, tadeva kusalakiriyāya padhānaṭṭhena ārambho **vīriyārambho**. Āraddhavīriyatā paggahitavīriyatā paripuṇṇavīriyatāti paccekaṃ vīriyatāsaddo yojetabbo.

62. Dutiye mahatī icchā etassāti mahiccho, tassa bhāvo **mahicchatā**. Mahāvisayo lobho **mahālobho** mahantānaṃ vatthūnaṃ bahūnañca abhigijjhanato. **Itarītarā**tiādinā pabbajitānaṃ uppajjanamahicchatā vuttā. **Pañcahi kāmaguṇehī**tiādi gahaṭṭhānaṃ vasena vuttaṃ. **Icchā**ti sabhāvaniddeso. **Icchāgatā**ti icchāpavattā. **Mahicchatā**ti mahāicchatā. Atthato panāyaṃ rāgo evāti vuttaṃ – **''rāgo sārāgo''**tiādi.

63. Tatiye **appicchassā**ti ettha **appa-**saddo abhāvattho ''appābādho hoti appātaṅko''tiādīsu (ma. ni. 2.304) viyāti āha – **''anicchassā''**ti. Loke pākaṭassa hi akkhirogakucchirogādibhedassa ābādhassa abhāvaṃ sandhāya ''appābādho''ti vuttaṃ. Idāni vuttamevatthaṃ pākaṭataraṃ kātuṃ **''ettha hī''**tiādi vuttaṃ. Byañjanaṃ sāvasesaṃ viya parittakepi appasaddassa dissamānattā. Attho pana niravaseso sabbaso paccayicchāya abhāvassa adhippetattā. Tenāha – **''na hī''**tiādi.

Icchāya abhāveneva appiccho nāma hotīti imamatthaṃ pakārantarena dīpetuṃ – **''apicā''**tiādi vuttaṃ. **Atricchatā** nāma atra atra icchā. Asantaguṇasambhāvanatāya pāpā lāmikā nihīnā icchā **pāpicchatā**. Yāya paccayuppādanatthaṃ attani vijjamānaguṇe sambhāveti, paccayānaṃ paṭiggahaṇe ca na mattaṃ jānāti, ayaṃ **mahicchatā. Asantaguṇasambhāvanatā**ti attani avijjamānānaṃ guṇānaṃ vijjamānānaṃ viya paresaṃ pakāsanā. **Santaguṇasambhāvanatā**ti icchācāre ṭhatvā attani vijjamānasīladhutadhammādiguṇavibhāvanā. Tādisassapi paṭiggahaṇe amattaññutāpi hoti, sāpi abhidhamme āgatāyevāti sambandho. **Dussantappayo**ti duttappayo.

Atilūkhabhāvanti pattacīvaravasena ativiya lūkhabhāvaṃ. Tadassa disvā manussā ''ayaṃ amaṅgaladivaso, sumbhakasiniddhapattacīvaro ayyo pubbaṅgamo kātabbo''ti cintetvā, ''bhante, thokaṃ bahi hothā''ti āhaṃsu. **Ummujjī**ti manussānaṃ ajānantānaṃyeva pathaviyaṃ nimujjitvā gaṇhantoyeva ummujji. Yadi thero ''khīṇāsavabhāvaṃ jānantū''ti iccheyya, na naṃ manussā ''bahi hothā''ti vadeyyuṃ, khīṇāsavānaṃ pana tathācittameva na uppajjeyya.

Appicchatāpadhānaṃ puggalādhiṭṭhānaṃ catubbidhaicchāpabhedaṃ dassetvā punapi puggalādhiṭṭhānena catubbidhaṃ icchābhedaṃ dassento **‘‘aparopi catubbidho appiccho’’**tiādimāha. **Paccayaappiccho**ti paccayesu icchārahito. **Dhutaṅgaappiccho**ti dhutaguṇasambhāvanāya icchārahito. **Pariyattiappiccho**ti bahussutasambhāvanāya icchārahito. **Adhigamaappiccho**ti ‘‘ariyo’’ti sambhāvanāya icchārahito. **Dāyakassa vasa**nti appaṃ vā yaṃ dātukāmo bahuṃ vāti dāyakassa cittassa vasaṃ, ajjhāsayanti attho. **Deyyadhammassa vasa**nti deyyadhammassa abahubhāvaṃ. **Attano thāma**nti attano pamāṇaṃ. Yattakena attā yāpeti, tattakasseva gahaṇaṃ. **Yadi hī**tiādi saṅkhepato vuttassa atthassa vivaraṇaṃ. **Pamāṇenevā**ti yāpanappamāṇeneva.

Ekabhikkhupi nāññāsīti sosānikavatte sammadeva vattitattā ekopi bhikkhu na aññāsi. **Abbokiṇṇa**nti avicchedaṃ. **Dutiyo maṃ jāneyyā**ti dutiyo sahāyabhūtopi yathā maṃ jānituṃ na sakkuṇeyya, tathā saṭṭhi vassāni nirantaraṃ susāne vasāmi, tasmā **ahaṃ aho sosānikuttamo. Upakāro hutvā**ti uggahaparipucchādīhi pariyattidhammavasena upakāro hutvā. **Dhammakathāya janapadaṃ khobhetvā**ti lomahaṃsanasādhukāradānacelukkhepādivasena sannipatitaṃ itarañca ‘‘kathaṃ nu kho appaṃ ayyassa santike dhammaṃ sossāmā’’ti kolāhalavasena mahājanaṃ khobhetvā? Yadi thero bahussutabhāvaṃ jānāpetuṃ iccheyya, pubbeva janapadaṃ khobhento dhammaṃ katheyya. **Gato**ti ‘‘ayaṃ so, yena rattiyaṃ dhammakathā katā’’ti jānanabhāvena pariyattiappicchatāya purāruṇāva gato.

Tayo kulaputtā viyāti pācīnavaṃsadāye sāmaggivāsaṃvutthā anuruddho, nandiyo, kimiloti ime tayo kulaputtā viya. Etesupi hi anuruddhattherena bhagavatā ‘‘atthi pana vo anuruddhā evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammo alamariyañāṇadassanaviseso adhigato phāsuvihāro’’ti (ma. ni. 1.328) puṭṭhena ‘‘idha pana mayaṃ, bhante, yāvadeva ākaṅkhāma, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmā’’tiādinā (ma. ni. 1.328) anupubbavihārasamāpattīsu ārocitāsu itare therā na icchiṃsu. Tathā hi te pakkante bhagavati āyasmantaṃ anuruddhaṃ etadavocuṃ – ‘‘kinnu mayaṃ āyasmato anuruddhassa evamārocimha ‘imāsañca imāsañca vihārasamāpattīnaṃ mayaṃ lābhino’ti? Yaṃ no āyasmā anuruddho bhagavato sammukhāpi āsavānaṃ khayaṃ pakāsetī’’ti? Ghaṭīkāropi attano ariyabhāve kikissa rañño bhagavatā ārocite na attamano ahosi? Tenāha – **‘‘ghaṭīkārakumbhakāro viyā’’**ti. **Imasmiṃ panatthe**ti ‘‘yathayidaṃ, bhikkhave, appicchatā’’ti vutte appicchatāsaṅkhāte atthe. **Balavaalobhenā**ti daḷhatarappavattikena alobhena.

64. Catutthe natthi etassa santuṭṭhīti asantuṭṭhi, tassa bhāvo **asantuṭṭhitā**. Taṃ pana sarūpato dassento **‘‘asantuṭṭhe puggale…pe… lobho’’**ti āha. **Sevantassā**tiādīni aññamaññavevacanāni.

65-67. Pañcame tussanaṃ tuṭṭhi, samaṃ, sakena, santena vā tuṭṭhi etassāti santuṭṭhi, tassa bhāvo **santuṭṭhitā**. Yassa santosassa atthitāya bhikkhu ‘‘santuṭṭho’’ti vuccati, taṃ dassento **‘‘itarītarapaccayasantosena samannāgatassā’’**ti āha – cīvarādike yattha katthaci kappiye paccaye santussanena samaṅgībhūtassāti attho. Atha vā itaraṃ vuccati hīnaṃ paṇītato aññattā, tathā paṇītampi itaraṃ hīnato aññattā. Apekkhāsiddhā hi itaratā. Iti yena dhammena hīnena vā paṇītena vā cīvarādipaccayena santussati, so tathā pavatto alobho **itarītarapaccayasantoso,** tena samannāgatassa. Yathālābhaṃ attano lābhānurūpaṃ santoso **yathālābhasantoso**. Sesapadadvayepi eseva nayo. Labbhatīti vā lābho, yo yo lābho yathālābho, tena santoso **yathālābhasantoso. Bala**nti kāyabalaṃ. **Sāruppa**nti bhikkhuno anucchavikatā.

Yathāladdhato aññassa apatthanā nāma siyā appicchatāpi pavattiākāroti tato vinivecitameva santosassa sarūpaṃ dassento **‘‘labhantopi na gaṇhātī’’**ti āha. Taṃ parivattetvā pakatidubbalādīnaṃ garucīvaraṃ aphāsubhāvāvahaṃ sarīrakhedāvahañca hotīti payojanavasena na atricchatādivasena taṃ parivattetvā lahukacīvaraparibhogo santosavirodhi na hotīti āha – **‘‘lahukena yāpentopi santuṭṭhova hotī’’**ti. Mahagghacīvaraṃ bahūni vā cīvarāni labhitvā tāni vissajjetvā tadaññassa gahaṇaṃ yathāsāruppanaye ṭhitattā na santosavirodhīti āha – **‘‘tesaṃ…pe… dhārentopi santuṭṭhova hotī’’**ti. Evaṃ sesapaccayesupi yathāsāruppaniddese api-saddaggahaṇe adhippāyo veditabbo. **Muttaharītaka**nti gomuttaparibhāvitaṃ, pūtibhāvena vā chaḍḍitaṃ harītakaṃ. **Buddhādīhi vaṇṇita**nti appicchatāsantuṭṭhīsu bhikkhū niyojetuṃ ‘‘pūtimuttabhesajjaṃ nissāya pabbajjā’’tiādinā (mahāva. 73, 128) buddhādīhi pasatthaṃ.

Paramasantuṭṭhova hoti paramena ukkaṃsagatena santosena samannāgatattā. **Yathāsāruppasantosova aggo**ti tattha tattha bhikkhu sāruppaṃyeva nissāya santussanavasena pavattanato aggo. Chaṭṭhasattamesu natthi vattabbaṃ.

68-69. Aṭṭhamanavamesu na sampajānātīti asampajāno, tassa bhāvo **asampajaññaṃ**. Vuttappaṭipakkhena **sampajaññaṃ** veditabbaṃ.

70. Dasame **pāpamittā** devadattasadisā. Te hi hīnācāratāya, dukkhassa vā sampāpakatāya ‘‘pāpā’’ti vuccanti. **Tenākārena pavattāna**nti yo pāpamittassa khanti ruci adhimutti tanninnatātaṃsampavaṅkatādiākāro, tenākārena pavattānaṃ. **Catunnaṃ khandhānamevetaṃ nāma**nti catunnaṃ arūpakkhandhānaṃ ‘‘pāpamittatā’’ti etaṃ nāmaṃ. Yasmā assaddhiyādipāpadhammasamannāgatā puggalā visesato pāpā puññadhammavimokkhatāya, te yassa mittā sahāyā, so pāpamitto, tassa bhāvo **pāpamittatā**. Tenāha – **‘‘ye te puggalā assaddhā’’**tiādi.

Vīriyārambhādivaggavaṇṇanā niṭṭhitā.

8. Kalyāṇamittādivaggavaṇṇanā

71. Aṭṭhamassa paṭhame buddhā, sāriputtādayo vā **kalyāṇamittā. Vuttapaṭipakkhanayenā**ti ‘‘pāpamittatā’’ti pade vuttassa paṭipakkhanayena.

72-73. Dutiye **yogo**ti samaṅgībhāvo. **Payogo**ti payuñjanaṃ paṭipatti. **Ayogo**ti asamaṅgībhāvo. **Appayogo**ti appayuñjanaṃ appaṭipatti. **Anuyogenā**ti anuyogahetu.

74. Catutthe **bujjhanakasattassā**ti catunnaṃ ariyasaccānaṃ paṭivijjhanakapuggalassa. **Aṅgabhūtā**ti tasseva paṭivedhassa kāraṇabhūtā. Ettha ca cattāri ariyasaccāni bujjhati, aññāṇaniddāya vāpi bujjhatīti bodhīti laddhanāmo ariyasāvako bujjhanakasatto, tassa bujjhanakasattassa. **Bodhiyā**ti tassā dhammasāmaggisaṅkhātāya bodhiyā. Bujjhanaṭṭhena bodhiyo, bodhiyo eva saccasampaṭibodhassa aṅgāti vuttaṃ. **‘‘Bujjhantīti bojjhaṅgā’’**ti. Vipassanādīnaṃ kāraṇānaṃ bujjhitabbānañca saccānaṃ anurūpaṃ bujjhanato **anubujjhantīti bojjhaṅgā,** paṭimukhaṃ paccakkhabhāvena abhimukhaṃ bujjhanato **paṭibujjhantīti bojjhaṅgā,** sammā aviparītato bujjhanato **sambujjhantīti bojjhaṅgā**ti evaṃ atthavisesadīpakehi upasaggehi **anubujjhantī**tiādi vuttaṃ. Bodhisaddo sabbavisesayuttaṃ bujjhanasāmaññena saṅgaṇhāti. **Bodhāya saṃvattantī**ti iminā tassā dhammasāmaggiyā bujjhanassa ekantakāraṇataṃ dasseti. **Evaṃ panetaṃ padaṃ vibhattamevā**ti vuttappakārena etaṃ ‘‘bojjhaṅgā’’ti (paṭi. ma. 2.17) padaṃ niddese **paṭisambhidāmagge** vibhattameva.

75. Pañcame **yāthāvasarasabhūmī**ti yāthāvato sakiccakaraṇabhūmi. **Sā**ti yāthāvasarasabhūmi. **Vipassanā**ti balavavipassanā. Keci ‘‘bhaṅgañāṇato paṭṭhāyā’’ti vadanti. Vipassanāya pādakajjhāne ca satiādayo bojjhaṅgapakkhikā eva pariyāyabodhipakkhiyabhāvato. **Tatthā**tiādi catubbidhānaṃ bojjhaṅgānaṃ bhūmivibhāgadassanaṃ.

76. Chaṭṭhe **tesaṃ antare**ti tesaṃ bhikkhūnaṃ antare. Kāmaṃ saṅgītiāruḷhavasena appakamidaṃ suttapadaṃ, bhagavā panettha sannipatitaparisāya ajjhāsayānurūpaṃ vitthārikaṃ karotīti katvā idaṃ vuttaṃ – **‘‘mahatī desanā bhavissatī’’**ti. **Gāmanigamādikathā natthī**ti tassā kathāya atiracchānakathābhāvamāhu. Tathā hi sā pubbe bahuñātikaṃ ahosi bahupakkhaṃ, idāni appañātikaṃ appapakkhanti aniccatāmukhena niyyānikapakkhikā jātā. **Etāyā**ti yathāvuttāya parihāniyā. **Patikiṭṭha**nti nihīnaṃ. **Mama sāsane**ti idaṃ kammassakatajjhānapaññānampi visesanameva. Tadubhayampi hi bāhirakānaṃ tappaññādvayato sātisayameva sabbaññubuddhānaṃ desanāya laddhavisesato vivaṭṭūpanissayato ca.

77. Sattame **tesaṃ cittācāraṃ ñatvā**ti tathā kathentānaṃ tesaṃ bhikkhūnaṃ tattha upagamanena attano desanāya bhājanabhūtaṃ cittappavattiṃ ñatvā. **Kammassakatādī**ti **ādi**saddena jhānapaññādīnaṃ catunnampi paññānaṃ gahaṇaṃ.

78-80. Aṭṭhamādīsu **heṭṭhā vuttanayenevā**ti ‘‘yā esa mama sāsane’’tiādinā heṭṭhā vuttanayeneva. Sesamettha uttānatthameva.

Kalyāṇamittādivaggavaṇṇanā niṭṭhitā.

81-82. Navame vagge natthi vattabbaṃ.

10. Dutiyapamādādivaggavaṇṇanā

98-115. Dasame vagge ajjhattasantāne bhavaṃ **ajjhattikaṃ**. Ajjhattasantānato bahiddhā bhavaṃ **bāhiraṃ. Vuttapaṭipakkhanayenā**ti ‘‘avināsāyā’’ti evamādinā attho gahetabbo. **Catukkoṭike**ti ‘‘anuyogo akusalānaṃ, ananuyogo kusalānaṃ, anuyogo kusalānaṃ, ananuyogo akusalāna’’nti (a. ni. 1.96) evaṃ pariyosānasutte āgatanayaṃ gahetvā ‘‘nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmī’’tiādinā (a. ni. 1.11) āgatasuttānaṃ samaññā jātā.

130. Suttantanaye yathācodanā saṃkilesadhammānaṃ vipariyesanaṃ, taṃtaṃdhammakoṭṭhāsānañca ūnato adhikato ca pavedanaṃ **adhammaṃ dhammoti dīpanaṃ**. Tesaṃyeva pana aviparītato anūnādhikato ca pavedanaṃ **dhammaṃ dhammoti dīpanaṃ**. Evaṃ vinayappaṭipattiyā ayathāvidhippavedanaṃ **adhammaṃ dhammoti dīpanaṃ**. Yathāvidhippavedanaṃ **dhammaṃ dhammoti dīpanaṃ**. Suttantanayena pañcavidho saṃvaravinayo pahānavinayo ca **vinayo,** tappaṭipakkhena **avinayo**. Vinayanayena vatthusampadādinā yathāvidhippaṭipatti eva vinayo, tabbipariyāyena avinayo veditabbo. **Tiṃsa nissaggiyā pācittiyā**ti ettha **iti**-saddo ādyattho. Tena dvenavuti pācittiyā, cattāro pāṭidesaniyā, satta adhikaraṇasamathāti imesaṃ saṅgaho. **Ekatiṃsa nissaggiyā**ti ettha ‘‘tenavuti pācittiyā’’tiādinā vattabbaṃ. Sesamettha suviññeyyameva.

Adhigantabbato **adhigamo,** maggaphalāni. Nibbānaṃ pana antaradhānābhāvato idha na gayhati. Paṭipajjanaṃ **paṭipatti,** sikkhattayasamāyogo. Paṭipajjitabbato vā **paṭipatti**. Pariyāpuṇitabbato **pariyatti,** piṭakattayaṃ. Maggaggahaṇena gahitāpi tatiyavijjāchaṭṭhābhiññā vijjābhiññāsāmaññato **‘‘tisso vijjā cha abhiññā’’**ti punapi gahitā. **Tato paraṃ cha abhiññā**ti vassasahassato paraṃ cha abhiññā nibbattetuṃ sakkonti, na paṭisambhidāti adhippāyo. **Tato**ti abhiññākālato pacchā. **Tā**ti abhiññāyo. Pubbabhāge jhānasinehābhāvena kevalāya vipassanāya ṭhatvā aggaphalappattā **sukkhavipassakā** nāma, maggakkhaṇe pana ‘‘jhānasineho natthī’’ti na vattabbo ‘‘samathavipassanaṃ yuganaddhaṃ bhāvetī’’ti (a. ni. 4.170) vacanato. **Pacchimakassā**ti sabbapacchimassa. Kiñcāpi ariyo aparihānadhammo, sotāpannassa pana uddhaṃ jīvitapariyādānā adhigatadhammo uppanno nāma natthi, paccayasāmaggiyā asati yāva uparivisesaṃ nibbattetuṃ na sakkonti, tāva adhigamassa asambhavo evāti āha – **‘‘sotāpannassa…pe… nāma hotī’’**ti. Tassidaṃ manussalokavasena vuttanti daṭṭhabbaṃ.

Na codentīti aññamaññasmiṃ vijjamānaṃ dosaṃ jānantāpi na codenti na sārenti. **Akukkuccakā hontī**ti kukkuccaṃ na uppādenti. ‘‘Asakkaccakārino hontī’’ti ca paṭhanti, sāthalikatāya sikkhāsu asakkaccakārino hontīti attho. **Bhikkhūnaṃ satepi sahassepi dharamāne**ti idaṃ bāhullavasena vuttaṃ. Antimavatthuanajjhāpannesu katipayamattesupi bhikkhūsu dharantesu, ekasmiṃ vā dharante paṭipatti anantarahitā eva nāma hoti. Tenevāha – **‘‘pacchimakassa…pe… antarahitā hotī’’**ti.

Antevāsike gahetunti antevāsike saṅgahetuṃ. **Atthavasenā**ti aṭṭhakathāvasena. **Matthakato paṭṭhāyā**ti uparito paṭṭhāya. **Uposathakkhandhakamatta**nti vinayamātikāpāḷimāha. Āḷavakapañhādīnaṃ viya devesu pariyattiyā pavatti appamāṇanti āha – **‘‘manussesū’’**ti.

Oṭṭhaṭṭhivaṇṇanti oṭṭhānaṃ aṭṭhivaṇṇaṃ, dantakasāvaṃ ekaṃ vā dve vā vāre rajitvā dantavaṇṇaṃ katvā dhārentīti vuttaṃ hoti. **Kesesu vā allīyāpentī**ti tena kāsāvakhaṇḍena kese bandhantā allīyāpenti. Bhikkhugottassa abhibhavanato vināsanato **gotrabhuno**. Atha vā gottaṃ vuccati sādhāraṇaṃ nāmaṃ, mattasaddo luttaniddiṭṭho, tasmā ‘‘samaṇā’’ti gottamattaṃ anubhavanti dhārentīti **gotrabhuno,** nāmamattasamaṇāti attho. Kāsāvagatakaṇṭhatāya, kāsāvaggahaṇahetuuppajjanakasokatāya vā **kāsāvakaṇṭhā. Saṅghagata**nti saṅghaṃ uddissa dinnattā saṅghagataṃ. **Taṃ sarīra**nti taṃ dhātusarīraṃ.

Tenevāti pariyattiantaradhānamūlakattā eva itaraantaradhānassa. Sakko devarājā chātakabhaye paratīragamanāya bhikkhū ussukkamakāsīti adhippāyo. **Ne**ti ubhayepi paṃsukūlikatthere dhammakathikatthere ca. **Therā**ti tattha ṭhitā sakkhibhūtā therā. Dhammakathikattherā **‘‘yāva tiṭṭhanti suttantā…pe… yogakkhemā na dhaṃsatī’’**ti idaṃ suttaṃ āharitvā **‘‘suttante rakkhite sante, paṭipatti hoti rakkhitā’’**ti iminā vacanena paṃsukūlikatthere appaṭibhāne akaṃsu. Idāni pariyattiyā anantaradhānameva itaresaṃ anantaradhānahetūti imamatthaṃ byatirekato anvayato ca upamāhi vibhāvetuṃ **‘‘yathā hī’’**tiādi vuttaṃ. Taṃ suviññeyyameva.

Dutiyapamādādivaggavaṇṇanā niṭṭhitā.

140-150. Ekādasamadvādasamavaggā suviññeyyā eva.

13. Ekapuggalavaggavaṇṇanā

170. **Ekapuggalassā**ti ekapuggalavaggassa. Tenāha – **‘‘paṭhame’’**ti. **Eko**ti gaṇanaparicchedo, tato eva **dutiyādipaṭikkhepattho**. Padhānāsahāyatthopi ekasaddo hotīti tannivattanatthaṃ **‘‘gaṇanaparicchedo’’**ti āha. Sammutiyā desanā **sammutidesanā**. Paramatthassa desanā **paramatthadesanā. Tatthā**ti sammutiparamatthadesanāsu, na sammutiparamatthesu. Tenāha – **‘‘evarūpā sammutidesanā, evarūpā paramatthadesanā’’**ti. Tatridaṃ sammutiparamatthānaṃ lakkhaṇaṃ – yasmiṃ bhinne, buddhiyā vā avayavavinibbhoge kate na taṃsamaññā, sā ghaṭapaṭādippabhedā sammuti, tabbipariyāyena paramatthā. Na hi kakkhaḷaphusanādisabhāve so nayo labbhati. Tattha rūpādidhammasamūhaṃ santānavasena pavattamānaṃ upādāya puggalavohāroti **puggaloti sammutidesanā**. Sesapadesupi eseva nayo. Uppādavayavanto sabhāvadhammā na niccāti aniccāti āha – **‘‘aniccanti paramatthadesanā’’**ti. Esa nayo sesapadesupi. Nanu khandhadesanāpi sammutidesanāva. Rāsaṭṭho vā hi khandhaṭṭho koṭṭhāsaṭṭho vāti? Saccametaṃ, ayaṃ pana khandhasamaññā phassādīsu pavattatajjāpaññatti viya paramatthasannissayā tassa āsannatarā, puggalasamaññādayo viya na dūreti paramatthasaṅgahā vuttā. Khandhasīsena vā tadupādānasabhāvadhammā eva gahitā. Nanu ca sabhāvadhammā sabbepi sammutimukheneva desanaṃ ārohanti, na samukhenāti sabbāpi desanā sammutidesanāva siyāti? Nayidamevaṃ, desetabbadhammavibhāgena desanāvibhāgassa adhippetattā. Na hi saddo kenaci pavattinimittena vinā atthaṃ pakāsetīti.

Sammutivasena desanaṃ sutvāti ‘‘idhekacco puggalo attantapo hoti attaparitāpānuyogamanuyutto’’tiādinā (pu. pa. 174) sammutimukhena pavattitadesanaṃ sutamayañāṇuppādavasena sutvā. **Atthaṃ paṭivijjhitvā**ti tadanusārena catusaccasaṅkhātaṃ atthaṃ saha vipassanāya maggapaññāya paṭivijjhitvā. **Mohaṃ pahāyā**ti tadekaṭṭhakilesehi saddhiṃ anavasesaṃ mohaṃ pajahitvā. **Visesa**nti aggaphalanibbānasaṅkhātaṃ visesaṃ. **Tesa**nti tādisānaṃ veneyyānaṃ. **Paramatthavasenā**ti ‘‘pañcimāni, bhikkhave, indriyānī’’tiādinā (saṃ. ni. 5.471-476 ādayo) paramatthadhammavasena. Sesaṃ anantaranaye vuttasadisameva.

Tatrāti tassaṃ sammutivasena paramatthavasena ca desanāyaṃ. **Desabhāsākusalo**ti nānādesabhāsāsu kusalo. **Tiṇṇaṃ vedāna**nti nidassanamattaṃ, tiṇṇaṃ vedānaṃ sippuggahaṇaṭṭhānānampīti adhippāyo. Teneva sippuggahaṇaṃ parato vakkhati. Sippāni vā vijjāṭṭhānabhāvena vedantogadhāni katvā ‘‘tiṇṇaṃ vedāna’’nti vuttaṃ. **Kathetabbabhāvena ṭhitāni,** na katthaci sannicitabhāvenāti vedānampi kathetabbabhāveneva ṭhānaṃ dīpento ‘‘guhā tīṇi nihitā na gayhantī’’tiādimicchāvādaṃ paṭikkhipati. Nānāvidhā desabhāsā etesanti **nānādesabhāsā**.

Paramo uttamo attho **paramattho,** dhammānaṃ yathābhūtasabhāvo. Lokasaṅketamattasiddhā **sammuti**. Yadi evaṃ kathaṃ sammutikathāya saccatāti āha – **‘‘lokasammutikāraṇā’’**ti, lokasamaññaṃ nissāya pavattanatoti attho. Lokasamaññā hi abhinivesena viññeyyā, nāññāpanā ekaccassa sutassa sāvanā viya na musā anatidhāvitabbato tassā. Tenāha bhagavā – ‘‘janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāvaye’’ti. **Dhammāna**nti sabhāvadhammānaṃ. **Bhūtakāraṇā**ti yathābhūtakāraṇā yathābhūtaṃ nissāya pavattanato. **Sammutiṃ voharantassā**ti ‘‘puggalo, satto’’tiādinā lokasamaññaṃ kathentassa.

Hirottappadīpanatthanti lokapālanakicce hirottappadhamme kiccato pakāsetuṃ. Tesañhi kiccaṃ sattasantāne eva pākaṭaṃ hotīti puggalādhiṭṭhānāya kathāya taṃ vattabbaṃ. Esa nayo sesesupi. Yasmiñhi cittuppāde kammaṃ uppannaṃ, taṃsantāne eva tassa phalassa uppatti **kammassakatā**. Evañhi kataviññāṇanāso akatāgamo ca natthīti sā puggalādhiṭṭhānāya eva desanāya dīpetabbā. Tehi sattehi kātabbapuññakiriyā **paccattapurisakāro**. Sopi santānavasena niṭṭhapetabbato puggalādhiṭṭhānāya eva kathāya dīpetabbo. **Ānantariyadīpanattha**nti cutianantaraṃ phalaṃ anantaraṃ nāma, tasmiṃ anantare niyuttāni taṃnibbattanena anantarakaraṇasīlāni, anantarakaraṇapayojanāni vāti **ānantariyāni,** mātughātādīni, tesaṃ dīpanatthaṃ. Tānipi hi santānavasena niṭṭhapetabbato ‘‘mātaraṃ jīvitā voropetī’’tiādinā (paṭṭhā. 1.1.423) puggalādhiṭṭhānāya eva kathāya dīpetabbāni, tathā ‘‘so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’tiādinā (dī. ni. 1.556; 3.308; ma. ni. 1.77; 2.309; 3.230; vibha. 642-643) ‘‘so anekavihitaṃ pubbenivāsaṃ anussarati ekampi jāti’’ntiādinā (dī. ni. 1.244-245; ma. ni. 1.148, 384, 431; pārā. 12), ‘‘atthi dakkhiṇā dāyakato visujjhati, no paṭiggāhakato’’tiādinā (ma. ni. 3.381) ca pavattā **brahmavihārapubbenivāsadakkhiṇāvisuddhikathā** puggalādhiṭṭhānā eva katvā dīpetabbā sattasantānavisayattā. ‘‘Aṭṭha purisapuggalā (saṃ. ni. 1.249) na samayavimutto puggalo’’tiādinā (pu. pa. 2) ca paramatthakathaṃ kathentopi lokasammutiyā appahānatthaṃ puggalakathaṃ katheti. Etena vuttāvasesāya kathāya puggalādhiṭṭhānabhāve payojanaṃ sāmaññavasena saṅgahitanti daṭṭhabbaṃ. Kāmañcetaṃ sabbaṃ apariññātavatthukānaṃ vasena vuttaṃ, pariññātavatthukānampi pana evaṃ desanā sukhāvahā hoti.

Ekapuggaloti visiṭṭhasamācārāpassayavirahito ekapuggalo. Buddhānañhi sīlādiguṇena sadevake loke visiṭṭho nāma koci natthi, tathā sadisopi samānakāle. Tenāha – ‘‘na imasmiṃ loke parasmiṃ vā pana buddhena seṭṭho sadiso ca vijjatī’’ti (vi. va. 1047; kathā. 799), tasmā sadisopi koci natthi. Hīnopi apassayabhūto nattheva. Tena vuttaṃ – ‘‘visiṭṭhasamācārāpassayavirahito ekapuggalo’’ti. Ye ca sīlādiguṇehi natthi etesaṃ samāti asamā, purimakā sammāsambuddhā. Tehi samo majjhe bhinnasuvaṇṇanekkhaṃ viya nibbisiṭṭhoti asamasamaṭṭhenapi ekapuggalo aññassa tādisassa abhāvā. Tena vuttaṃ – **‘‘asadisaṭṭhenā’’**tiādi.

Sattaloko adhippeto sattanikāye uppajjanato. **Manussaloke eva uppajjati** devabrahmalokānaṃ buddhānaṃ uppattiyā anokāsabhāvato. Kāmadevaloke tāva nuppajjati brahmacariyavāsassa aṭṭhānabhāvato tathā anacchariyabhāvato. Acchariyadhammā hi buddhā bhagavanto. Tesaṃ sā acchariyadhammatā devattabhāve ṭhitānaṃ loke na pākaṭā hoti yathā manussabhūtānaṃ. Devabhūte hi sammāsambuddhe dissamānaṃ buddhānubhāvaṃ devānubhāvatova loke dahati, na buddhānubhāvato. Tathā sati ‘‘ayaṃ sammāsambuddho’’ti nādhimuccati na sampasīdati, issarakuttaggāhaṃ na vissajjeti, devattabhāvassa ca cirakālāvaṭṭhānato ekaccasassatavādato na parimuccati. **Brahmaloke nuppajjatī**ti etthāpi eseva nayo. Sattānaṃ tādisaggāhavinimocanatthañhi buddhā bhagavanto manussasugatiyaṃyeva uppajjanti, na devasugatiyaṃ. Yasmā imaṃ cakkavāḷaṃ majjhe katvā iminā saddhiṃ cakkavāḷānaṃ dasasahassasseva jātikkhettabhāvo dīpito ito aññassa buddhānaṃ uppattiṭṭhānassa tepiṭake buddhavacane āgataṭṭhānassa abhāvato. Tasmā vuttaṃ – **‘‘imasmiṃyeva cakkavāḷe uppajjatī’’**ti.

Idha uppajjantopi kasmā jambudīpe eva uppajjati, na sesadīpesūti? Keci tāva āhu – ‘‘yasmā pathaviyā nābhibhūtā buddhabhāvasahā acalaṭṭhānabhūtā bodhimaṇḍabhūmi jambudīpe eva, tasmā jambudīpe eva uppajjatī’’ti. Eteneva ‘‘tattha majjhimadese eva uppajjatī’’ti etampi saṃvaṇṇitanti daṭṭhabbaṃ tathā itaresampi avijahitaṭṭhānānaṃ tattheva labbhanato. Yasmā purimabuddhānaṃ mahābodhisattānaṃ paccekabuddhānañca nibbattiyā sāvakabodhisattānaṃ sāvakabodhiyā abhinīhāro sāvakapāramiyā sambharaṇaparipācanañca buddhakkhettabhūte imasmiṃyeva cakkavāḷe jambudīpe eva ijjhati, na aññattha. Veneyyajanavinayanattho ca buddhuppādo, tasmā aggasāvakamahāsāvakādiveneyyavisesāpekkhāya imasmiṃ jambudīpe eva buddhā nibbattanti, na sesadīpesu. Ayañca nayo sabbabuddhānaṃ āciṇṇasamāciṇṇoti tesaṃ uttamapurisānaṃ tattheva uppatti sampatticakkānaṃ viya aññamaññūpanissayatāya daṭṭhabbā. Tena vuttaṃ – **aṭṭhakathāyaṃ** ‘‘tīsu dīpesu buddhā na nibbattanti, jambudīpe eva nibbattantīti dīpaṃ passī’’ti (dī. ni. aṭṭha. 2.17; bu. vaṃ. aṭṭha. 27 avidūrenidānakathā).

Ubhayampidaṃ vippakatavacanameva uppādakiriyāya vattamānakālikattā. **Uppajjamāno**ti vā uppajjituṃ samattho. Sattiattho cāyaṃ **māna**-saddo. Yāvatā hi sāmatthiyena mahābodhisattānaṃ carimabhave uppatti icchitabbā, tatthakena bodhisambhārasambhūtena paripuṇṇena samannāgatoti attho. **Bhedo**ti viseso. Tameva hi tividhaṃ visesaṃ dassetuṃ – **‘‘esa hī’’**tiādi vuttaṃ. Aṭṭhaṅgasamannāgatassa mahābhinīhārassa siddhakālato paṭṭhāya mahābodhisatto buddhabhāvāya niyatabhāvappattatāya bodhisambhārapaṭipadaṃ paṭipajjamāno yathāvuttasāmatthiyayogena uppajjamāno nāmāti attho uppādassa ekantikattā. **Pariyesanto**ti vicinanto. **Paripakkagate ñāṇe**ti iminā tato pubbe ñāṇassa aparipakkatāya eva laddhāvasarāya kammapilotiyā vasena bodhisatto tathā mahāpadhānaṃ padahīti dasseti. **Arahattaphalakkhaṇe uppanno nāma** ‘‘uppanno hotī’’ti vattabbattā. **Āgatova nāma** hetusampadāya sammadeva nipphannattā.

Hitatthāyāti lokiyalokuttarassa hitassa siddhiyā. **Sukhatthāyā**ti etthāpi eseva nayo. **Tassā**ti tassa sattalokassa. So panāyaṃ sattaloko yena anukkamena dhammābhisamayaṃ pāpuṇi, taṃ teneva anukkamena dassento **‘‘mahābodhimaṇḍe’’**tiādimāha. **Yāvajjadivasā**ti ettha **ajja**-saddena sāsanassa avaṭṭhānakālaṃ vadati. **Devamanussāna**nti ukkaṭṭhaniddesoti dassetuṃ – **‘‘na kevala’’**ntiādi vuttaṃ. **Etesampī**ti nāgasupaṇṇādīnampi.

Ayaṃ pucchāti iminā ‘‘katamo’’ti padassa sāmaññato pucchābhāvo dassito, na visesatoti tassa pucchāvisesabhāvañāpanatthaṃ **mahāniddese** (mahāni. 150) āgatā sabbāpi pucchā atthuddhāranayena dasseti **‘‘pucchā ca nāmesā’’**tiādinā. Adiṭṭhaṃ jotīyati etāyāti **adiṭṭhajotanā**. Diṭṭhaṃ saṃsandīyati etāyāti **diṭṭhasaṃsandanā**. Saṃsandanañca sākacchāvasena vinicchayakaraṇaṃ. Vimatiṃ chindati etāyāti **vimaticchedanā**. Anumatiyā pucchā **anumatipucchā**. ‘‘Taṃ kiṃ maññatha, bhikkhave’’tiādi pucchāya ‘‘kā tumhākaṃ anumatī’’ti anumati pucchitā hoti. **Kathetukamyatāpucchā**ti kathetukamyatāya pucchā. **Lakkhaṇa**nti ñātuṃ icchito yo koci sabhāvo. **Aññāta**nti yena kenaci ñāṇena aññātabhāvamāha. **Adiṭṭha**nti dassanabhūtena ñāṇena paccakkhaṃ viya adiṭṭhataṃ. **Atulita**nti ‘‘ettakaṃ eta’’nti tulābhūtena atulitataṃ. **Atīrita**nti tīraṇabhūtena akatañāṇakiriyāsamāpanataṃ. **Avibhūta**nti ñāṇassa apākaṭabhāvaṃ. **Avibhāvita**nti ñāṇena apākaṭakatabhāvaṃ.

Yehi guṇavisesehi nimittabhūtehi bhagavati ‘‘tathāgato’’ti ayaṃ samaññā pavattā, taṃdassanatthaṃ **‘‘aṭṭhahi kāraṇehi bhagavā tathāgato’’**tiādi vuttaṃ. Guṇavisesanemittikāneva hi bhagavato sabbāni nāmāni. Yathāha –

> ‘‘Asaṅkhyeyyāni nāmāni, saguṇena mahesino;
> Guṇena nāmamuddheyyaṃ, api nāmasahassato’’ti. (dha. sa. aṭṭha. 1313; udā. aṭṭha. 53; paṭi. ma. aṭṭha. 1.1.76);

Tathā āgatoti ettha ākāraniyamanavasena opammasampaṭipādanattho **tathā**-saddo. Sāmaññajotanāpi hi visese avatiṭṭhatīti. Paṭipadāgamanattho **āgata**-saddo, na ñāṇagamanattho ‘‘tathalakkhaṇaṃ āgato’’tiādīsu (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; saṃ. ni. aṭṭha. 2.3.78; a. ni. aṭṭha. 1.1.170; udā. aṭṭha. 18) viya, nāpi kāyagamanattho ‘‘āgato kho mahāsamaṇo, magadhānaṃ giribbaja’’ntiādīsu (mahāva. 63) viya. Tattha yadākāraniyamanavasena opammasampaṭipādanattho tathā-saddo, taṃkaruṇāpadhānattā mahākaruṇāmukhena purimabuddhānaṃ āgamanappaṭipadaṃ udāharaṇavasena sāmaññato dassento yaṃ-taṃ-saddānaṃ ekantasambandhabhāvato **‘‘yathā sabbaloka…pe… āgatā’’**ti sādhāraṇato vatvā puna taṃ paṭipadaṃ **mahāpadhānasuttā**dīsu (dī. ni. 2.1 ādayo) sambahulaniddesena supākaṭānaṃ āsannānañca vipassiādīnaṃ channaṃ sammāsambuddhānaṃ vasena nidassento **‘‘yathā vipassī bhagavā’’**tiādimāha. Tattha **yena abhinīhārenā**ti manussattaliṅgasampattihetusatthudassanapabbajjāabhiññādiguṇasampattiadhikāracchandānaṃ vasena aṭṭhaṅgasamannāgatena mahāpaṇidhānena. Sabbesañhi buddhānaṃ kāyappaṇidhānaṃ imināva abhinīhārena samijjhatīti. Evaṃ mahābhinīhāravisesena ‘‘tathāgato’’ti padassa atthaṃ dassetvā idāni pāramipūraṇavasena dassetuṃ – **‘‘yathā vipassī bhagavā…pe… kassapo bhagavā dānapāramiṃ pūretvā’’**tiādimāha.

Ettha ca suttantikānaṃ mahābodhippaṭipadāya kosallajananatthaṃ kā panetā pāramiyo, kenaṭṭhena pāramiyo, katividhā cetā, ko tāsaṃ kamo, kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni, ko paccayo, ko saṃkileso, kiṃ vodānaṃ, ko paṭipakkho, kā paṭipatti, ko vibhāgo, ko saṅgaho, ko sampādanūpāyo, kittakena kālena sampādanaṃ, ko ānisaṃso, kiñcetāsaṃ phalanti pāramīsu ayaṃ vitthārakathā veditabbā. Sā panesā icchantena **dīghāgamaṭīkāyaṃ** (dī. ni. ṭī. 1.7) vuttanayeneva veditabbā, na idha dassitā. Yathāvuttāya paṭipadāya yathāvuttavibhāgānaṃ pāramīnaṃ pūritabhāvaṃ sandhāyāha – **‘‘samatiṃsa pāramiyo pūretvā’’**ti.

Satipi mahāpariccāgānaṃ dānapāramibhāve pariccāgavisesabhāvadassanatthañceva sudukkarabhāvadassanatthañca mahāpariccāgehi visuṃ gahaṇaṃ. Tatoyeva ca aṅgapariccāgato visuṃ nayanapariccāgaggahaṇaṃ, pariccāgabhāvasāmaññepi dhanarajjapariccāgato puttadārapariccāgaggahaṇañca kataṃ. Gatapaccāgatikavattasaṅkhātāya pubbabhāgappaṭipadāya saddhiṃ abhiññāsamāpattinipphādanaṃ **pubbayogo**. Dānādīsuyeva sātisayappaṭipattinipphādanaṃ **pubbacariyā,** yā vā cariyāpiṭakasaṅgahitā. ‘‘Abhinīhāro pubbayogo, dānādippaṭipatti vā kāyavivekavasena ekacariyā vā pubbacariyā’’ti keci. Dānādīnañceva appicchatādīnañca saṃsāranibbānesu ādīnavānisaṃsānañca vibhāvanavasena sattānaṃ bodhittaye patiṭṭhāpanaparipācanavasena ca pavattā kathā **dhammakkhānaṃ**. Ñātīnaṃ atthacariyā **ñātatthacariyā**. Sāpi karuṇāyanavaseneva. **Ādi-**saddena lokatthacariyādayo saṅgaṇhāti. Kammassakatañāṇavasena anavajjakammāyatanasippāyatanavijjāṭṭhānaparicayavasena khandhāyatanādiparicayavasena lakkhaṇattayatīraṇavasena ca ñāṇacāro **buddhicariyā**. Sā pana atthato paññāpāramīyeva, ñāṇasambhāradassanatthaṃ visuṃ gahaṇaṃ. **Koṭī**ti pariyanto, ukkaṃsoti attho. Cattāro satipaṭṭhāne bhāvetvāti sambandho. Tattha **bhāvetvā**ti uppādetvā. **Brūhetvā**ti vaḍḍhetvā. Satipaṭṭhānādiggahaṇena āgamanappaṭipadaṃ matthakaṃ pāpetvā dasseti. Vipassanāsahagatā eva vā satipaṭṭhānādayo daṭṭhabbā. Ettha ca ‘‘yena abhinīhārenā’’tiādinā āgamanappaṭipadāya ādiṃ dasseti, ‘‘dānapārami’’ntiādinā majjhaṃ, ‘‘cattāro satipaṭṭhāne’’tiādinā pariyosānanti veditabbaṃ.

Sampatijātoti muhuttajāto nikkhantamatto. Nikkhantamattañhi mahāsattaṃ paṭhamaṃ brahmāno suvaṇṇajālena paṭiggaṇhiṃsu, tesaṃ hatthato cattāro mahārājāno ajinappaveṇiyā, tesaṃ hatthato manussā dukūlacumbaṭakena paṭiggaṇhiṃsu, manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhito. **Yathāhā**tiādinā mahāpadānadesanāya vuttavacanaṃ nidasseti. **Setamhi chatte**ti dibbasetacchatte. **Anudhāriyamāne**ti dhāriyamāne. Ettha ca chattaggahaṇeneva khaggādīni pañca kakudhabhaṇḍāni vuttānevāti daṭṭhabbaṃ. Khaggatālavaṇṭamorahatthakavālabījaniuṇhīsapaṭṭāpi hi chattena saha tadā upaṭṭhitā ahesuṃ. Chattādīniyeva ca tadā paññāyiṃsu, na chattādiggāhakā. **Sabbā ca disā**ti dasa disā, nayidaṃ sabbadisāvilokanaṃ sattapadavītihāruttarakālaṃ. Mahāsatto hi manussānaṃ hatthato muccitvā puratthimaṃ disaṃ olokesi, tattha devamanussā gandhamālādīhi pūjayamānā, ‘‘mahāpurisa, idha tumhehi sadisopi natthi, kuto uttaritaro’’ti āhaṃsu. Evaṃ catasso disā catasso anudisā heṭṭhā uparīti sabbā disā anuviloketvā sabbattha attanā sadisaṃ adisvā ‘‘ayaṃ uttarā disā’’ti sattapadavītihārena agamāsi. **Āsabhi**nti uttamaṃ. **Aggo**ti sabbapaṭhamo. **Jeṭṭho**ti **seṭṭho**ti ca tasseva vevacanaṃ. **Ayamantimā jāti, natthi dāni punabbhavo**ti imasmiṃ attabhāve pattabbaṃ arahattaṃ byākāsi. **‘‘Anekesaṃ visesādhigamānaṃ pubbanimittabhāvenā’’**ti saṃkhittena vuttamatthaṃ **‘‘yañhī’’**tiādinā vitthārato dasseti. Tattha **etthā**ti –

> ‘‘Anekasākhañca sahassamaṇḍalaṃ,
> Chattaṃ marū dhārayumantalikkhe;
> Suvaṇṇadaṇḍā vītipatanti cāmarā,
> Na dissare cāmarachattagāhakā’’ti. (su. ni. 693) –

Imissā gāthāya. Sabbaññutaññāṇameva sabbattha appaṭihatacāratāya anāvaraṇañāṇanti āha – **‘‘sabbaññutānāvaraṇañāṇapaṭilābhassā’’**ti. **Tathā ayaṃ bhagavāpi gato…pe… pubbanimittabhāvenā**ti etena abhijātiyaṃ dhammatāvasena uppajjanakavisesā sabbabodhisattānaṃ sādhāraṇāti dasseti. Pāramitānissandā hi teti.

Vikkamīti agamāsi. **Marū**ti devā. **Samā**ti vilokanasamatāya samā sadisiyo. Mahāpuriso hi yathā ekaṃ disaṃ vilokesi, evaṃ sesadisāpi, na katthaci vilokane vibandho tassa ahosīti. **Samā**ti vā viloketuṃ yuttāti attho. Na hi tadā bodhisattassa virūpabībhacchavisamarūpāni viloketuṃ ayuttāni disāsu upaṭṭhahantīti.

‘‘Evaṃ tathā gato’’ti kāyagamanaṭṭhena gatasaddena tathāgatasaddaṃ niddisitvā idāni ñāṇagamanaṭṭhena taṃ dassetuṃ – **‘‘atha vā’’**tiādimāha. Tattha **nekkhammenā**ti alobhappadhānena kusalacittuppādena. Kusalā hi dhammā idha nekkhammaṃ, na pabbajjādayo. ‘‘Paṭhamajjhānenā’’ti ca vadanti. **Pahāyā**ti pajahitvā. **Gato** adhigato, paṭipanno uttarivisesanti attho. **Pahāyā**ti vā pahānahetu, pahānalakkhaṇaṃ vā. Hetulakkhaṇattho hi ayaṃ pahāyasaddo. Kāmacchandādippahānahetukañhi ‘‘gato’’ti ettha vuttaṃ gamanaṃ avabodho, paṭipatti eva vā kāmacchandādippahānena ca lakkhīyati. Esa nayo **padāletvā**tiādīsupi. **Abyāpādenā**ti mettāya. **Ālokasaññāyā**ti vibhūtaṃ katvā manasikaraṇena upaṭṭhitaālokasañjānanena. **Avikkhepenā**ti samādhinā. **Dhammavavatthānenā**ti kusalādidhammānaṃ yāthāvanicchayena. ‘‘Sappaccayanāmarūpavavatthānenā’’tipi vadanti. Evaṃ kāmacchandādinīvaraṇappahānena ‘‘abhijjhaṃ loke pahāyā’’tiādinā (vibha. 508) vuttāya paṭhamajjhānassa pubbabhāgappaṭipadāya bhagavato tathāgatabhāvaṃ dassetvā idāni saha upāyena aṭṭhahi samāpattīhi aṭṭhārasahi ca mahāvipassanāhi taṃ dassetuṃ – **‘‘ñāṇenā’’**tiādimāha. Nāmarūpapariggahakaṅkhāvitaraṇānañhi vibandhabhūtassa mohassa dūrīkaraṇena ñātapariññāyaṃ ṭhitassa aniccasaññādayo sijjhanti, tathā jhānasamāpattīsu abhiratinimittena pāmojjena tattha anabhiratiyā vinoditāya jhānādīnaṃ samadhigamoti samāpattivipassanānaṃ arativinodanaavijjāpadālanādiupāyo, uppaṭipāṭiniddeso pana nīvaraṇasabhāvāya avijjāya heṭṭhā nīvaraṇesupi saṅgahadassanatthanti daṭṭhabbo. Samāpattivihārappavesavibandhanena nīvaraṇāni kavāṭasadisānīti āha – **‘‘nīvaraṇakavāṭaṃ ugghāṭetvā’’**ti.

‘‘Rattiṃ vitakketvā vicāretvā divā kammante payojetī’’ti (ma. ni. 1.251) vuttaṭṭhāne vitakkavicārā dhūmāyanā adhippetāti āha – **‘‘vitakkavicāradhūma’’**nti. Kiñcāpi paṭhamajjhānūpacāreyeva dukkhaṃ, catutthajjhānopacāreyeva ca sukhaṃ pahīyati, atisayappahānaṃ pana sandhāyāha – **‘‘catutthajjhānena sukhadukkhaṃ pahāyā’’**ti. **Rūpasaññā**ti saññāsīsena rūpāvacarajjhānāni ceva tadārammaṇāni ca vuttāni. Rūpāvacarajjhānampi hi ‘‘rūpa’’nti vuccati uttarapadalopena ‘‘rūpī rūpāni passatī’’tiādīsu (ma. ni. 2.248; 3.312; dha. sa. 248; paṭi. ma. 1.209). Tassa ārammaṇampi kasiṇarūpaṃ ‘‘rūpa’’nti vuccati purimapadalopena ‘‘bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī’’tiādīsu (dī. ni. 2.173-174; ma. ni. 2.249; dha. sa. 244-245). Tasmā idha rūpe rūpajjhāne taṃsahagatasaññā rūpasaññāti evaṃ saññāsīsena rūpāvacarajjhānāni vuttāni. Rūpaṃ saññā assāti rūpasaññaṃ, rūpassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ. **Paṭighasaññā**ti cakkhādīnaṃ vatthūnaṃ rūpādīnaṃ ārammaṇānañca paṭighātena paṭihananena visayivisayasamodhāne samuppannā dvipañcaviññāṇasahagatā saññā paṭighasaññā. **Nānattasaññāyo**ti nānatte gocare pavattā saññā, nānattā vā saññā nānattasaññā, aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti etāsaṃ catucattālīsasaññānametaṃ adhivacanaṃ. Etā hi yasmā rūpasaññādibhede nānatte nānāsabhāve gocare pavattanti, yasmā ca nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā **‘‘nānattasaññā’’**ti vuccanti.

Aniccassa, aniccanti vā anupassanā **aniccānupassanā,** tebhūmakadhammānaṃ aniccataṃ gahetvā pavattāya anupassanāyetaṃ nāmaṃ. **Niccasañña**nti saṅkhatadhamme ‘‘niccā sassatā’’ti pavattaṃ micchāsaññaṃ. Saññāsīsena diṭṭhicittānampi gahaṇaṃ daṭṭhabbaṃ. Esa nayo ito paresupi. **Nibbidānupassanāyā**ti saṅkhāresu nibbijjanākārena pavattāya anupassanāya. **Nandi**nti sappītikataṇhaṃ. **Virāgānupassanāyā**ti saṅkhāresu virajjanākārena pavattāya anupassanāya. **Nirodhānupassanāyā**ti saṅkhārānaṃ nirodhassa anupassanāya. ‘‘Te saṅkhārā nirujjhantiyeva, āyatiṃ samudayavasena na uppajjantī’’ti evaṃ vā anupassanā nirodhānupassanā. Tenevāha – ‘‘nirodhānupassanāya nirodheti, no samudetī’’ti. Muccitukamyatā hi ayaṃ balappattāti. Paṭinissajjanākārena pavattā anupassanā **paṭinissaggānupassanā**. Paṭisaṅkhā santiṭṭhanā hi ayaṃ. **Ādāna**nti niccādivasena gahaṇaṃ. Santatisamūhakiccārammaṇānaṃ vasena ekattaggahaṇaṃ **ghanasaññā. Āyūhanaṃ** abhisaṅkharaṇaṃ. Avatthāvisesāpatti **vipariṇāmo. Dhuvasañña**nti thirabhāvaggahaṇaṃ. **Nimitta**nti samūhādighanavasena sakiccaparicchedatāya ca saṅkhārānaṃ saviggahaggahaṇaṃ. **Paṇidhi**nti rāgādipaṇidhiṃ. Sā panatthato taṇhāvasena saṅkhāresu nanditā. **Abhinivesa**nti attānudiṭṭhiṃ.

Aniccadukkhādivasena sabbadhammatīraṇaṃ **adhipaññādhammavipassanā. Sārādānābhinivesa**nti asāre sāraggahaṇavipallāsaṃ. Issarakuttādivasena loko samuppannoti abhiniveso **sammohābhiniveso**. Keci pana ''ahosiṃ nu kho ahamatītamaddhānantiādinā pavattasaṃsayāpatti sammohābhiniveso''ti vadanti. Saṅkhāresu leṇatāṇabhāvaggahaṇaṃ **ālayābhiniveso**. ''Ālayaratā ālayasammuditā''ti (dī. ni. 2.64; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7) vacanato ālayo taṇhā, sāyeva cakkhādīsu rūpādīsu ca abhinivesavasena pavattiyā ālayābhinivesoti keci. ''Evaṃvidhā saṅkhārā paṭinissajjīyantī''ti pavattaṃ ñāṇaṃ **paṭisaṅkhānupassanā**. Vaṭṭato vigatattā vivaṭṭaṃ, nibbānaṃ. Tattha ārammaṇakaraṇasaṅkhātena anupassanena pavattiyā **vivaṭṭānupassanā,** gotrabhū. **Saṃyogābhinivesa**nti saṃyujjanavasena saṅkhāresu abhinivisanaṃ. **Diṭṭhekaṭṭhe**ti diṭṭhiyā sahajātekaṭṭhe pahānekaṭṭhe ca. **Oḷārike**ti uparimaggavajjhe kilese apekkhitvā vuttaṃ, aññathā dassanapahātabbāpi dutiyamaggavajjhehi oḷārikāti. **Aṇusahagate**ti aṇubhūte. Idaṃ heṭṭhimamaggavajjhe apekkhitvā vuttaṃ. **Sabbakilese**ti avasiṭṭhasabbakilese. Na hi paṭhamādimaggehipi pahīnā kilesā **puna** pahīyantīti.

Kakkhaḷattaṃ kathinabhāvo. **Paggharaṇaṃ** dravabhāvo. Lokiyavāyunā bhastāya viya yena taṃtaṃkalāpassa uddhumāyanaṃ, thaddhabhāvo vā, taṃ **vitthambhanaṃ**. Vijjamānepi kalāpantarabhūtānaṃ kalāpantarabhūtehi phuṭṭhabhāve taṃtaṃbhūtavivittatā rūpapariyanto ākāsoti yesaṃ yo paricchedo, tehi so asamphuṭṭhova, aññathā bhūtānaṃ paricchedabhāvo na siyā byāpitabhāvāpattito. Yasmiṃ kalāpe bhūtānaṃ paricchedo, tehi asamphuṭṭhabhāvo **asamphuṭṭhalakkhaṇaṃ**. Tenāha – bhagavā **ākāsadhātuniddese** (dha. sa. 637) ''asamphuṭṭho catūhi mahābhūtehī''ti.

Virodhipaccayasannipāte visadisuppatti **ruppanaṃ**. Cetanāpadhānattā saṅkhārakkhandhadhammānaṃ cetanāvasenetaṃ vuttaṃ – **''saṅkhārānaṃ abhisaṅkharaṇalakkhaṇa''**nti. Tathā hi suttantabhājanīye **saṅkhārakkhandhavibhaṅge** (vibha. 92) ''cakkhusamphassajā cetanā''tiādinā cetanāva vibhattā. Abhisaṅkharalakkhaṇā ca cetanā. Yathāha – ''tattha katamo puññābhisaṅkhāro, kusalā cetanā kāmāvacarā''tiādi. **Pharaṇaṃ** savipphārikatā. **Assaddhiye**ti assaddhiyahetu. Nimittatthe bhummaṃ. Esa nayo **kosajje**tiādīsu. **Vūpasamalakkhaṇa**nti kāyacittapariḷāhūpasamalakkhaṇaṃ. Līnuddhaccarahite adhicitte pavattamāne paggahaniggahasampahaṃsanesu abyāvaṭatāya ajjhupekkhanaṃ **paṭisaṅkhānaṃ** pakkhapātupacchedato.

Musāvādādīnaṃ visaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato pariggāhakasabhāvā **sammāvācā,** siniddhabhāvato sampayuttadhamme sammāvācāpaccayasubhāsitānaṃ sotārañca puggalaṃ parigganhātīti sā **pariggahalakkhaṇā**. Kāyikakiriyā kiñci kattabbaṃ samuṭṭhāpeti, sayañca samuṭṭhahanaṃ ghaṭanaṃ hotīti sammākammantasaṅkhātā viratīpi **samuṭṭhānalakkhaṇā** daṭṭhabbā, sampayuttadhammānaṃ vā ukkhipanaṃ samuṭṭhāpanaṃ kāyikakiriyāya bhārukkhipanaṃ viya. Jīvamānassa sattassa, sampayuttadhammānaṃ vā jīvitindriyapavattiyā, ājīvasseva vā suddhi **vodānaṃ**. ''Saṅkhārā''ti idha cetanā adhippetāti vuttaṃ – **''saṅkhārānaṃ cetanālakkhaṇa''**nti. **Namanaṃ** ārammaṇābhimukhabhāvo. **Āyatanaṃ** pavattanaṃ. Āyatanavasena hi āyasaṅkhātānaṃ cittacetasikānaṃ pavatti. **Taṇhāya hetulakkhaṇa**nti vaṭṭassa janakahetubhāvo, maggassa pana nibbānasampāpakattanti ayametesaṃ viseso.

Tathalakkhaṇaṃ aviparītasabhāvo. **Ekaraso** aññamaññanātivattanaṃ anūnādhikabhāvo. **Yuganaddhā** samathavipassanāva. ''Saddhāpaññā paggahāvikkhepā''tipi vadanti. **Khayo**ti kilesakkhayo maggo. Anuppādapariyosānatāya **anuppādo** phalaṃ. **Passaddhi** kilesavūpasamo. **Chandassā**ti kattukāmatāchandassa. **Mūlalakkhaṇaṃ** patiṭṭhābhāvo. **Samuṭṭhānalakkhaṇaṃ** ārammaṇappaṭipādakatāya sampayuttadhammānaṃ uppattihetutā. **Samodhānaṃ** visayādisannipātena gahetabbākāro, yā saṅgatīti vuccati. Samaṃ, saha odahanti anena sampayuttadhammāti vā **samodhānaṃ,** phasso. Samosaranti sannipatanti etthāti **samosaraṇaṃ**. Vedanāya vinā appavattamānā sampayuttadhammā vedanānubhavananimittaṃ samosaṭā viya hontīti evaṃ vuttaṃ. Gopānasīnaṃ kūṭaṃ viya sampayuttānaṃ pāmokkhabhāvo **pamukhalakkhaṇaṃ**. Tato, tesaṃ vā sampayuttadhammānaṃ uttari padhānanti **tatuttari**. Paññuttarā hi kusalā dhammā. **Vimuttiyā**ti phalassa. Tañhi sīlādiguṇasārassa paramukkaṃsabhāvena **sāraṃ**. Ayañca lakkhaṇavibhāgo chadhātupañcajhānaṅgādivasena taṃtaṃsuttapadānusārena porāṇaṭṭhakathāyaṃ āgatanayena ca katoti daṭṭhabbaṃ. Tathā hi pubbe vuttopi koci dhammo pariyāyantarappakāsanatthaṃ puna dassito, tato eva ca ‘‘chandamūlakā kusalā dhammā manasikārasamuṭṭhānā phassasamodhānā vedanāsamosaraṇā’’ti, ‘‘paññuttarā kusalā dhammā’’ti, ‘‘vimuttisāramidaṃ brahmacariya’’nti, ‘‘nibbānogadhañhi, āvuso, brahmacariyaṃ nibbānapariyosāna’’nti (saṃ. ni. 5.512) ca suttapadānaṃ vasena ‘‘chandassa mūlalakkhaṇa’’ntiādi vuttaṃ.

Tathadhammā nāma cattāri ariyasaccāni aviparītasabhāvattā. **Tathāni** taṃsabhāvattā, **avitathāni** amusāsabhāvattā, **anaññathāni** aññākārarahitattā. **Jātipaccayasambhūtasamudāgataṭṭho**ti jātipaccayā sambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatabhāvo, anupavattatthoti attho. Atha vā sambhūtaṭṭho ca samudāgataṭṭho ca sambhūtasamudāgataṭṭho, na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hotīti **jātipaccayasambhūtaṭṭho,** itthañca jātito samudāgacchatīti **jātipaccayasamudāgataṭṭho**. Yā yā jāti yathā yathā paccayo hoti, tadanurūpaṃ pātubhāvoti attho. **Avijjāya saṅkhārānaṃ paccayaṭṭho**ti etthāpi na avijjā saṅkhārānaṃ paccayo na hoti, na ca avijjaṃ vinā saṅkhārā uppajjanti. Yā yā avijjā yesaṃ yesaṃ saṅkhārānaṃ yathā yathā paccayo hoti, ayaṃ avijjāya saṅkhārānaṃ paccayaṭṭho, paccayabhāvoti attho.

Bhagavā taṃ jānāti passatīti sambandho. **Tenā**ti bhagavatā. Taṃ vibhajjamānanti yojetabbaṃ. **Ta**nti rūpāyatanaṃ. **Iṭṭhāniṭṭhādī**ti **ādi**-saddena majjhattaṃ saṅgaṇhāti, tathā atītānāgatapaccuppannaparittaajjhattabahiddhātadubhayādibhedaṃ. **Labbhamānakapadavasenā**ti ‘‘rūpāyatanaṃ diṭṭhaṃ, saddāyatanaṃ sutaṃ, gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ mutaṃ, sabbaṃ rūpaṃ manasā viññāta’’nti (dha. sa. 966) vacanato diṭṭhapadañca viññātapadañca rūpārammaṇe labbhati. **Anekehi nāmehī**ti ‘‘rūpārammaṇaṃ iṭṭhaṃ aniṭṭhaṃ majjhattaṃ parittaṃ atītaṃ anāgataṃ paccuppannaṃ ajjhattaṃ bahiddhā diṭṭhaṃ viññātaṃ rūpaṃ rūpāyatanaṃ rūpadhātu vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’nti evamādīhi anekehi nāmehi. **Terasahi vārehī**ti rūpakaṇḍe āgate terasa niddesavāre sandhāyāha. **Dvepaññāsāya nayehī**ti ekekasmiṃ vāre catunnaṃ catunnaṃ vavatthāpananayānaṃ vasena dvipaññāsāya nayehi. **Tathamevā**ti aviparītadassitāya appaṭivattiyadesanatāya ca tathameva hoti. **Jānāmi abbhaññāsi**nti vattamānātītakālesu ñāṇappavattidassanena anāgatepi ñāṇappavatti vuttāyevāti daṭṭhabbā. **Vidita**-saddo anāmaṭṭhakālaviseso veditabbo ‘‘diṭṭhaṃ sutaṃ muta’’ntiādīsu (dī. ni. 3.188; ma. ni. 1.7-8; saṃ. ni. 3.208; a. ni. 4.23) viya. **Na upaṭṭhāsī**ti attattaniyavasena na upagañchi. Yathā rūpārammaṇādayo dhammā yaṃsabhāvā yaṃpakārā ca, tathā ne passati jānāti gacchatīti **tathāgato**ti evaṃ padasambhavo veditabbo. Keci pana ‘‘niruttinayena **pisodarādipakkhepena** vā dassīsaddassa lopaṃ, āgata-saddassa cāgamaṃ katvā tathāgato’’ti vaṇṇenti.

Yaṃ rattinti yassaṃ rattiyaṃ. Accantasaṃyoge cetaṃ upayogavacanaṃ. **Tiṇṇaṃ mārāna**nti kilesābhisaṅkhāradevaputtasaṅkhātānaṃ tiṇṇaṃ mārānaṃ. **Anupavajja**nti niddosatāya na upavajjaṃ. **Anūna**nti pakkhipitabbābhāvena na ūnaṃ. **Anadhika**nti apanetabbābhāvena na adhikaṃ. **Sabbākāraparipuṇṇa**nti atthabyañjanādisampattiyā sabbākārena paripuṇṇaṃ. **No aññathā**ti ‘‘tathevā’’ti vuttamevatthaṃ byatirekena sampādeti. Tena yadatthaṃ bhāsitaṃ, tadatthanipphādanato yathā bhāsitaṃ bhagavatā, tathevāti aviparītadesanataṃ dasseti. **Gadattho**ti etena tathaṃ gadatīti **tathāgato**ti da-kārassa ta-kāraṃ katvā niruttinayena vuttanti dasseti. Tathā gatamassāti tathāgato. **Gata**nti ca kāyassa vācāya vā pavattīti attho. **Tathā**ti ca vutte yaṃ-taṃ-saddānaṃ abyabhicāritasambandhatāya yathāti ayamattho upaṭṭhitoyeva hoti. Kāyavācākiriyānañca aññamaññānulomena vacanicchāyaṃ kāyassa vācā, vācāya ca kāyo sambandhabhāvena upatiṭṭhatīti imamatthaṃ dassento āha – **‘‘bhagavato hī’’**tiādi. Imasmiṃ pana atthe tathāvāditāya tathāgatoti ayampi attho siddho hoti. So pana pubbe pakārantarena dassitoti āha – **‘‘evaṃ tathākāritāya tathāgato’’**ti.

Tiriyaṃ aparimāṇāsu lokadhātūsūti etena yadeke ‘‘tiriyaṃ viya upari adho ca santi lokadhātuyo’’ti vadanti, taṃ paṭisedheti. Desanāvilāsoyeva **desanāvilāsamayo** yathā ‘‘puññamayaṃ dānamaya’’ntiādīsu (dī. ni. 3.305; itivu. 60; netti. 33). Nipātānaṃ vācakasaddasannidhāne tadatthajotanabhāvena pavattanato gata-saddoyeva avagatatthaṃ atītatthañca vadatīti āha – **‘‘gatoti avagato atīto’’**ti. Atha vā abhinīhārato paṭṭhāya yāva sambodhi, etthantare mahābodhiyānapaṭipattiyā hānaṭṭhānasaṃkilesanivattīnaṃ abhāvato yathā paṇidhānaṃ, tathā gato abhinīhārānurūpaṃ paṭipannoti **tathāgato**. Atha vā mahiddhikatāya paṭisambhidānaṃ ukkaṃsādhigamena anāvaraṇañāṇatāya ca katthacipi paṭighātābhāvato yathā ruci, tathā kāyavācācittānaṃ gatāni gamanāni pavattiyo etassāti **tathāgato**. Yasmā ca loke vidhayuttagatapakārasaddā samānatthā dissanti, tasmā yathāvidhā vipassiādayo bhagavanto, ayampi bhagavā tathāvidhoti **tathāgato**. Yathā yuttā ca te bhagavanto, ayampi bhagavā tathā yuttoti tathāgato. Atha vā yasmā saccaṃ tatvaṃ tacchaṃ tathanti ñāṇassetaṃ adhivacanaṃ, tasmā tathena ñāṇena āgatoti **tathāgato**ti evampi tathāgatasaddassa attho veditabbo.

‘‘Pahāya kāmādimale yathā gatā,
Samādhiñāṇehi vipassiādayo;
Mahesino sakyamunī jutindharo,
Tathāgato tena tathāgato mato.

‘‘Tathañca dhātāyatanādilakkhaṇaṃ,
Sabhāvasāmaññavibhāgabhedato;
Sayambhuñāṇena jinoyamāgato,
Tathāgato vuccati sakyapuṅgavo.

‘‘Tathāni saccāni samantacakkhunā,
Tathā idappaccayatā ca sabbaso;
Anaññaneyyena yato vibhāvitā,
Yāthāvato tena jino tathāgato.

‘‘Anekabhedāsupi lokadhātusu,
Jinassa rupāyatanādigocare;
Vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.

‘‘Yato ca dhammaṃ tathameva bhāsati,
Karoti vācāyanulomamattano;
Guṇehi lokaṃ abhibhuyyirīyati,
Tathāgato tenapi lokanāyako.

‘‘Yathābhinīhāramato yathāruci,
Pavattavācā tanucittabhāvato;
Yathāvidhā yena purā mahesino,
Tathāvidho tena jino tathāgato’’ti. (dī. ni. ṭī. 1.7) –

Saṅgahagāthā mukhamattameva, kasmā? Appamādapadaṃ viya sakalakusaladhammasampaṭipattiyā sabbabuddhaguṇānaṃ saṅgāhakattā. Tenevāha – **‘‘sabbākārenā’’**tiādi. Sesamettha uttānatthameva.

171. Dutiye **uppattī**ti paṭhamāya jātiyā nibbattiṃ vatvā ariyāya jātiyā nibbattiṃ dassetuṃ – **‘‘nipphattī’’**ti āha. Tadā hissa buddhabhāvanipphattīti. ‘‘Dullabho’’tiādiṃ vatvā kāraṇassa dūrasambhārabhāvato tattha kāraṇaṃ dassento **‘‘ekavāra’’**ntiādimāha. Idaṃ vuttaṃ hoti – tattha vāragaṇanā nāma māsasaṃvaccharakappagaṇanādikā, kappānaṃ ekaṃ asaṅkhyeyyaṃ dve asaṅkhyeyyāni tīṇi asaṅkhyeyyānipi pāramiyo pūretvāpi buddhena bhavituṃ na sakkā, heṭṭhimakoṭiyā pana cattāri asaṅkhyeyyāni kappasatasahassañca nirantaraṃ dasa pāramiyo pūretvā buddhabhāvaṃ pattuṃ sakkā, na ito aññathāti iminā kāraṇena dullabho pātubhāvo buddhānanti.

172. Tatiye **niccaṃ na hotī**ti abhiṇhappavattikaṃ na hoti kadācideva sambhavato. Yebhuyyena manussā acchariyaṃ disvā accharaṃ paharanti, taṃ sandhāya vuttaṃ – **‘‘accharaṃ paharitvā passitabbo’’**ti. **Samannāgatattā**ti etena acchariyā guṇadhammā etasmiṃ santīti **acchariyo**ti dasseti. Apica ādito pabhuti abhinīhārāvaho, tato parampi anaññasādhāraṇe guṇadhamme āciṇṇavāti **acchariyo**ti āha – **‘‘āciṇṇamanussotipi acchariyamanusso’’**tiādi. Mahābodhiñāṇameva maṇḍabhūtaṃ **mahābodhimaṇḍo**. Sabbaññutaññāṇapadaṭṭhānañhi maggañāṇaṃ, maggañāṇapadaṭṭhānañca sabbaññutaññāṇaṃ ‘‘mahābodhī’’ti vuccati. **Anivattakenā**ti bodhiyā niyatabhāvāpattiyā mahābodhisattabhāvato anivattanasabhāvena. **Buddhakārakadhammānaṃ pūraṇampi na aññassa kassaci āciṇṇa**ntiādinā hetuavatthāya phalāvatthāya sattānaṃ upakārāvatthāya cāti tīsupi avatthāsu lokanātho anaññasādhāraṇānaṃ guṇadhammānaṃ āciṇṇatāya acchariyamanusso vuttoti dasseti.

173. Catutthe kāle kiriyāti **kālakiriyā**. Katarasmiṃ kāle kīdisī kiriyā. Sāmaññajotanā hi visese avatiṭṭhati, visesatthinā ca viseso anuppayojitabboti āha – **‘‘ekasmiṃ kāle pākaṭā kiriyā’’**ti. Katarasmiṃ pana ekasmiṃ kāle, kathañca pākaṭāti? Kappānaṃ satasahassādhikāni anekāni asaṅkhyeyyāni abhikkamitvā yathādhippetamanorathapāripūrivasena samupaladdhe ekasmiṃ kāle, sadevaloke ativiya acchariyamanussassa parinibbānanti accantapākaṭā. **Anutāpakarā**ti cetodukkhāvahā. **Dasasahassacakkavāḷesū**ti vuttaṃ tassa buddhakkhettabhāvena paricchinnattā, tadaññesañca avisayattā.

174. Pañcame **dutiyassa buddhassā**ti dutiyassa sabbaññubuddhassa abhāvā. **Sutabuddho** nāma sutamayena ñāṇena bujjhitabbassa buddhattā. **Catusaccabuddho** nāma catunnaṃ ariyasaccānaṃ anavasesato buddhattā. **Paccekabuddho** nāma paccekaṃ attanoyeva yathā catusaccasambodho hoti, evaṃ buddhattā. Sammāsambuddho eva hi yathā sadevakassa lokassa catusaccasambodho hoti, evaṃ saccāni abhisambujjhati. **Cattāri vā aṭṭha vā soḷasa vā**ti idaṃ katamahābhinīhārānaṃ mahābodhisattānaṃ paññādhikasaddhādhikavīriyādhikavibhāgavasena vuttaṃ. ‘‘Paññādhikānañhi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti. Vīriyādhikānaṃ paññā mandā, paññānubhāvena ca sammāsambodhi adhigantabbā’’ti **aṭṭhakathāyaṃ** vuttaṃ. Avisesena pana vimuttiparipācanīyadhammānaṃ tikkhamajjhimamudubhāvena tayopete bhedā yuttāti vadanti. Tividhā hi bodhisattā abhinīhārakkhaṇe bhavanti ugghaṭitaññuvipañcitaññuneyyabhedena. Tesu ugghaṭitaññū sammāsambuddhassa sammukhā cātuppadikaṃ gāthaṃ suṇanto tatiyapade apariyositeyeva chahi abhiññāhi saha paṭisambhidāhi arahattaṃ pattuṃ samatthūpanissayo hoti. Dutiyo satthu sammukhā ekaṃ gāthaṃ suṇanto apariyositeyeva catutthapade chahi abhiññāhi arahattaṃ pattuṃ samatthūpanissayo hoti. Itaro bhagavato sammukhā cātuppadikagāthaṃ sutvā pariyositāya gāthāya chahi abhiññāhi arahattaṃ pattuṃ samatthūpanissayo hoti. Tayopete vinā kālabhedena katābhinīhārā laddhabyākaraṇā pāramiyo pūrento yathākkamaṃ yathāvuttabhedena kālena sammāsambodhiṃ pāpuṇanti, tesu tesu pana kālabhedesu aparipuṇṇesu te te mahāsattā divase divase vessantaradānasadisaṃ dānaṃ dentāpi tadanurūpaṃ sīlādisesapāramidhamme ācinantāpi antarā buddhā bhavissantīti akāraṇametaṃ. Kasmā? Ñāṇassa aparipaccanato. Paricchinnakālanipphāditaṃ viya hi sassaṃ paricchinnakāle nipphāditā sammāsambodhi tadantarā sabbussāhena vāyamantenapi na sakkā pāpuṇitunti pāramipūrī yathāvuttakālavisesena sampajjatīti veditabbaṃ. **Saddhi**nti samānakāle.

Asahāyoti nippariyāyato vuttaṃ. Sahaayanaṭṭho hi sahāyaṭṭho. Paṭipattivasena bhagavatā saha samaṃ ayanaṃ nāma kassacipi nattheva. Hatthādiavayavato paṭi paṭi minitabbato **paṭimā** vuccati attabhāvo. **Samattho nāma natthī**ti devo vā māro vā brahmā vā koci natthi. **Paṭisamo**ti paṭinidhibhāvena samo. **Paṭibhāgaṃ dātu**nti ‘‘cattāro satipaṭṭhānā’’tiādinā vuttassa dhammabhāgassa dhammakoṭṭhāsassa paṭipakkhabhūtaṃ katvā bhāgaṃ koṭṭhāsaṃ paṭivacanaṃ dātuṃ samattho nāma natthi. Natthi etassa sīlādiguṇehi paṭibimbabhūto puggaloti **appaṭipuggalo**. Tenāha – **‘‘añño koci’’**tiādi. Tisahassimahāsahassīnaṃ vibhāgo parato āvi bhavissati. Sesamettha suviññeyyameva.

175. Chaṭṭhādīsu **tasmiṃ puggale**ti sammāsambuddhe. **Ta**nti paññācakkhu. **Pātubhūtameva hoti** tassa sahassa uppajjanato. **Uppattī**ti uppajjanaṃ. **Nipphattī**ti parivuddhi. **Kīvarūpassā**ti kīdisassa. Sāvakavisayeva hatthagataṃ paññācakkhu nāma dvinnaṃ aggasāvakānaṃyevāti āha – **‘‘sāriputtattherassā’’**tiādi. **Samādhipaññā**ti samādhisahagatā paññā. ‘‘Samādhisaṃvattanikā khippanisantiādivisesāvahā paññā’’ti keci. **Āloko**ti paññāāloko eva. Tathā **obhāso. Tīṇipī**ti tīṇipi suttāni. **Lokiyalokuttaramissakānī**ti pubbabhāgapaññāya adhippetattā vuttaṃ.

Uttamadhammānanti attano uttaritarassa abhāvena seṭṭhadhammānaṃ. Daṭṭhabbato dassanaṃ, bhagavato rūpakāyo. Tatthapi visesato rūpāyatanaṃ. Tenāha – **‘‘cakkhuviññāṇena daṭṭhuṃ labhatī’’**ti. Natthi ito uttaranti anuttaraṃ, tadeva anuttariyaṃ, dassanañca taṃ anuttariyañcāti **dassanānuttariyaṃ**. Sesapadesupi eseva nayo. Ayaṃ pana padaviseso – suyyatīti **savanaṃ,** bhagavato vacanaṃ. Labbhatīti

lābho, bhagavati saddhā. Sikkhitabbato **sikkhā**. Sīlasamādhipaññāparicaraṇaṃ **pāricariyā,** upaṭṭhānaṃ. Anussaraṇaṃ **anussati,** satthu guṇānussaraṇaṃ. **Imesa**nti yathāvuttānaṃ channaṃ anuttariyānaṃ. **Pātubhāvo hotī**ti tathāgatassa pātubhāvā tappaṭibaddhattā tabbisayattā ca pātubhāvo hoti. ‘‘Dassanānuttariya’’nti ca sadevake loke uttaritarassa bhagavato rūpassa na dassanamattaṃ adhippetaṃ, atha kho tassa rūpadassanamukhena aveccappasādena buddhaguṇe okappetvā ogāhetvā dassanaṃ daṭṭhabbaṃ. Tenāha – **‘‘āyasmā hī’’**tiādi. **Idampi dassanānuttariya**nti pubbe vuttato nibbisesattā vuttaṃ. **Dasabalaṃ dassanāya labhitvā**ti ānandatthero viya pasādabhattimettāpubbakaṃ dasabalaṃ dassanāya labhitvā. **Dassanaṃ vaḍḍhetvā**ti dassanamukhena pavattaṃ vipassanācāraṃ vaḍḍhetvā. Dassanamukhena yāva anulomañāṇaṃ vipassanācāraṃ vaḍḍhetvā tadanantaraṃ aṭṭhamakamahābhūmiṃ okkamanto dassanaṃ sotāpattimaggaṃ pāpeti nāma. Idha parato pavattaṃ dassanaṃ **dassanameva nāma, mūladassanaṃ pana** saccadassanassapi kāraṇabhāvato **dassanānuttariyaṃ nāma**. Esa nayo sesānuttariyesupi.

Dasabale saddhaṃ paṭilabhatīti sammāsambuddhe bhagavati saddhaṃ paṭilabhati. **Tisso sikkhā sikkhitvā**ti tisso pubbabhāgasikkhā sikkhitvā. **Paricaratī**ti upaṭṭhānaṃ karoti. ‘‘Itipi so bhagavā’’tiādinā buddhānussativasena anussatijjhānaṃ uppādetvā taṃ padaṭṭhānaṃ katvā vipassanaṃ vaḍḍhento **‘‘anussatiṃ vaḍḍhetvā’’**ti vutto.

Sacchikiriyā hotīti paccakkhakaraṇaṃ hoti. Maggakkhaṇe hi labbhamānā paṭisambhidā phalakkhaṇe sacchikatā nāma hoti tato paraṃ atthādīsu yathicchitaṃ viniyogakkhamabhāvato. **Catasso**ti gaṇanaparicchedo. **Paṭisambhidā**ti pabhedā. Kassa pana pabhedāti? ‘‘Atthe ñāṇaṃ atthapaṭisambhidā’’tiādivacanato (vibha. 718-721) ñāṇassetā pabhedā. Tasmā **catasso paṭisambhidā**ti cattāro ñāṇappabhedāti attho. **Atthapaṭisambhidā**ti atthe paṭisambhidā, atthapabhedassa salakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇanti attho. Tathā dhammapabhedassa salakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ **dhammapaṭisambhidā**. Niruttipabhedassa salakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ **niruttipaṭisambhidā**. Paṭibhānapabhedassa salakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ **paṭibhānapaṭisambhidā**.

Atthesu ñāṇantiādīsu **attho**ti saṅkhepato hetuphalaṃ. Tañhi hetuvasena araṇīyaṃ gantabbaṃ pattabbaṃ, tasmā ‘‘attho’’ti vuccati. Pabhedato pana yaṃ kiñci paccayuppannaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyāti ime pañca dhammā ‘‘attho’’ti veditabbā. Taṃ atthaṃ paccavekkhantassa tasmiṃ pabhedagataṃ ñāṇaṃ **atthapaṭisambhidā. Dhammo**ti saṅkhepato paccayo. So hi yasmā tanti dahati vidahati pavatteti ceva pāpeti ca ṭhapeti ca, tasmā ‘‘dhammo’’ti vuccati. Pabhedato pana yo koci phalanibbattako hetu ariyamaggo bhāsitaṃ kusalaṃ akusalanti pañcavidhoti veditabbo, taṃ dhammaṃ paccavekkhantassa tasmiṃ dhamme pabhedagataṃ ñāṇaṃ **dhammapaṭisambhidā**.

Atthadhammaniruttābhilāpe ñāṇanti tasmiṃ atthe ca dhamme ca sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttiabhilāpe pabhedagataṃ ñāṇaṃ. Evamayaṃ niruttipaṭisambhidā saddārammaṇā nāma jātā, na paññattiārammaṇā. Kasmā? Yasmā saddaṃ sutvā ‘‘ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttī’’ti pajānāti. Paṭisambhidāpatto hi ‘‘phasso’’ti vutte ‘‘ayaṃ sabhāvaniruttī’’ti jānāti, ‘‘phassā’’ti vā ‘‘phassa’’nti vā vutte ‘‘ayaṃ na sabhāvaniruttī’’ti jānāti. Vedanādīsupi eseva nayo. Ayaṃ panesa nāmākhyātopasaggābyayapadampi jānātiyeva sabhāvaniruttiyā yāthāvato jānanato. **Ñāṇesu ñāṇa**nti sabbatthakañāṇaṃ ārammaṇaṃ katvā paccavekkhantassa pabhedagataṃ ñāṇaṃ.

Imā pana catasso paṭisambhidā sekkhabhūmiyaṃ asekkhabhūmiyanti dvīsu ṭhānesu pabhedaṃ gacchanti. Adhigamo pariyatti savanaṃ paripucchā pubbayogoti imehi pañcahi kāraṇehi visadā honti. **Adhigamo** nāma saccappaṭivedho. **Pariyatti** nāma buddhavacanaṃ. Tañhi gaṇhantassa paṭisambhidā visadā honti. **Savanaṃ** nāma dhammassavanaṃ. Sakkaccaṃ dhammaṃ suṇantassapi hi paṭisambhidā visadā honti. **Paripucchā** nāma aṭṭhakathā. Uggahitapāḷiyā atthaṃ kathentassapi hi paṭisambhidā visadā honti. **Pubbayogo** nāma pubbayogāvacaratā. Haraṇapaccāharaṇanayena paṭipākaṭakammaṭṭhānassapi paṭisambhidā visadā hontīti. **Lokiyalokuttarā vā**ti ettha tisso paṭisambhidā lokiyā, atthapaṭisambhidā siyā lokiyā, siyā lokuttarāti evaṃ vibhajitvā attho veditabbo.

Buddhuppādeyevāti avadhāraṇena buddhuppāde eva labbhanato, abuddhuppāde alabbhanato anaññasādhāraṇo paṭivedho adhippeto. Evañca katvā ''mahato cakkhussā''tiādīsu paññāmahattādikampi anaññasādhāraṇameva adhippetanti daṭṭhabbaṃ. Tathā vijjāvimuttiphalasacchikiriyādayopi paresaṃ tabbhāvāvahā daṭṭhabbā. Yā kāci dhātuyo lokiyā lokuttarā vā, sabbā tā imāheva saṅgahitā, ettheva antogadhāti vuttaṃ – **''imāva aṭṭhārasa dhātuyo nānāsabhāvato nānādhātuyo''**ti. Svāyamattho anekadhātunānādhātuñāṇavibhaṅgena (vibha. 751) dīpetabbo. ''Sacchikiriyā''ti vuttattā **''vijjāti phale ñāṇa''**nti vuttaṃ.

187. Yasmā cakkati aparāparaṃ parivattatīti **cakkaṃ,** tasmā iriyāpathāpi aparāparaṃ parivattanaṭṭhena cakkasadisattā **cakka**nti vuttā, tathā patirūpadesavāsādisampattiyo. **Tato paṭṭhāya dhammacakkaṃ abhinīharati nāmā**ti ettha tadā mahāsatto attānaṃ abhinīhārayogaṃ karonto ''dhammacakkaṃ abhinīharati nāmā''ti vutto tato paṭṭhāya dhammacakkābhinīhāravibandhakaradhammānuppajjanato. **Abhinīhaṭaṃ nāmā**ti etthapi ayameva nayo. **Arahattamaggaṃ paṭivijjhantopi dhammacakkaṃ uppādetiyeva nāma** tadatthaṃ ñāṇaṃ paripācetīti katvā. **Arahattaphalakkhaṇe dhammacakkaṃ uppāditaṃ nāma** tasmiṃ khaṇe dhammacakkassa uppādanāya kātabbakiccassa kassaci abhāvā. Paṭivedhañāṇañhi idha ''dhammacakka''nti adhippetaṃ. Idāni desanāñāṇavasena dhammacakkaṃ dassetuṃ – **''kadā pavatteti nāmā''**tiādimāha. Na kevalaṃ therasseva, atha kho sabbesampi sāsanikānaṃ dhammakathā bhagavato dhammadesanā catunnaṃ ariyasaccānaṃ catunnañca ekattādinayānaṃ avirādhanatoti dassetuṃ – **''yo hi koci bhikkhu vā''**tiādi āraddhaṃ. Sesaṃ suviññeyyameva.

Ekapuggalavaggavaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 1. Paṭhamaetadaggavaggo

Etadaggapadavaṇṇanā

188. Etadaggesu paṭhamavaggassa paṭhame **ādimhi dissatī**ti ettha aggasaddoti ānetvā yojetabbaṃ. **Ajjatagge**ti ajjadivasaṃ ādiṃ katvāti attho. **Aṅgulaggenā**ti aṅgulikoṭiyā. **Ambilagga**nti ambilakoṭṭhāso. **Koṭibhūtā**ti paramakoṭibhūtā tasmiṃ ṭhāne tādisānaṃ aññesaṃ abhāvato. Tato eva **seṭṭhabhūtātipi aggā. Etadaggasannikkhepo**ti etadagge ṭhapanaṃ aṭṭhuppattiādīhi catūhipi kāraṇehi. Mahāpaññatāya therena etadaggaṭṭhānassa laddhabhāvaṃ vitthārato dassetuṃ – **''katha''**ntiādimāha. **Dve padantarānī**ti kaṇḍambamūle yugandharapabbateti dvīsu ṭhānesu dve padāni dassetvā. **Muṇḍapīṭhaka**nti yaṃ sattaṅgaṃ pañcaṅgaṃ vā na hoti, kevalaṃ muṇḍakapīṭhaṃ, taṃ sandhāyetaṃ vuttaṃ. **Avattharitvā nisīdī**ti buddhānubhāvena ajjhottharitvā nisīdi. Tenāha – **''evaṃ nisīdanto''**tiādi. **Kāyasakkhiṃ katvā**ti nāmakāyena desanāya sampaṭicchanavasena sakkhibhūtaṃ katvā. **Kusalā dhammā akusalā dhammā abyākatā dhammā**ti **iti-**saddo ādyattho, tena sabbaṃ abhidhammadesanaṃ saṅgaṇhāti.

Pāṭihāriyaṭṭhāneti yamakapāṭihāriyassa kataṭṭhāne. **Passathā**ti tesaṃ bahubhāvaṃ sandhāya vuttaṃ. **Assā**ti manussasamūhassa ekabhāvaṃ. **Ākappa**nti ākāraṃ. **Mahājano**ti sadevake loke sabbo mahājano. Yathā nirayadassanaṃ saṃvegajananatthaṃ, evaṃ devalokadassanampi saṃvegajananatthameva ''anupubbikathāyaṃ saggakathā viya evaṃ sabbasampattisamupetopi saggo anicco addhuvo cavanadhammo''ti. **Sajjetvā**ti samapaṇṇāsāya mucchanāhi yathā kāmena nivādetuṃ sakkā, evaṃ sajjetvā.

Puthujjanapañcakaṃ pañhanti puthujjanapañhaṃ ādiṃ katvā pavattitaṃ khīṇāsavapañhapariyantaṃ pañhapañcakaṃ. **Paṭhamaṃ…pe… pucchī**ti puthujjanavisaye pañhaṃ pucchi. Paṭisambhidā yathābhinīhāraṃ yathāsakaṃ vipassanābhinīhārena paṭhamabhūmiyādayo viya pavattitavisayāti vuttaṃ –

‘‘te attano attano paṭisambhidāvisaye ṭhatvā kathayiṃsū’’ti. **Buddhavisaye pañhaṃ pucchī**ti –

‘‘Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā’’ti. (su. ni. 1044) –

Idaṃ pañhaṃ pucchi. Tattha **saṅkhātadhammā**ti saṅkhātā ñātā catusaccadhammā, ye ca saṅkhātadhammā catūhi maggehi paṭividdhacatusaccadhammāti attho. Iminā asekkhā kathitā. Puthu-saddo ubhayatthapi yojetabbo ‘‘ye puthū saṅkhātadhammā, ye ca puthū sekhā’’ti. **Tesa**nti tesaṃ dvinnaṃ sekkhāsekkhapuggalānaṃ me puṭṭhoti yojetabbaṃ, mayā puṭṭhoti attho. **Iriya**nti sekkhāsekkhabhūmiyā āgamanappaṭipadaṃ. Iriyati gacchati sekkhabhūmiṃ asekkhabhūmiñca etāyāti iriyā, taṃ tesaṃ iriyaṃ āgamanappaṭipadaṃ mayā puṭṭho pabrūhi kathehīti attho. Evaṃ bhagavā buddhavisaye pañhaṃ pucchitvā ‘‘imassa nu kho, sāriputta, saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti āha. Thero pañhaṃ oloketvā ‘‘satthā maṃ sekkhāsekkhānaṃ bhikkhūnaṃ āgamanappaṭipadaṃ pucchatī’’ti pañhe nikkaṅkho hutvā ‘‘āgamanappaṭipadā nāma khandhādivasena bahūhipi mukhehi sakkā kathetuṃ, katarākārena nu kho kathento satthu ajjhāsayaṃ gaṇhituṃ sakkhissāmī’’ti ajjhāsaye kaṅkhi, taṃ sandhāyetaṃ vuttaṃ – **‘‘dhammasenāpati…pe… na sakkotī’’**ti. Pucchitapañhaṃ vissajjetuṃ paṭibhāne asati disāvilokanaṃ sattānaṃ sabhāvoti dassento, **‘‘puratthima…pe... nāsakkhī’’**ti āha. Tattha **pañhuppattiṭṭhāna**nti pañhuppattikāraṇaṃ.

Therassa kilamanabhāvaṃ jānitvāti ‘‘sāriputto pañhe nikkaṅkho, ajjhāsaye me kaṅkhamāno kilamatī’’ti therassa kilamanabhāvaṃ ñatvā. **Catumahābhūtikakāyapariggaha**nti etena khandhamukhena nāmarūpapariggaho vutto. **‘‘Bhūtamidanti, sāriputta, samanupassasī’’**ti hi vadantena bhagavatā khandhavasena nāmarūpapariggaho dassito. Evaṃ kirassa bhagavato ahosi ‘‘sāriputto mayā naye adinne kathetuṃ na sakkhissati, dinne pana naye mamajjhāsayaṃ gahetvā khandhavasena kathessatī’’ti. Therassa saha nayadānena so pañho nayasatena nayasahassena upaṭṭhāsi. Tenāha – **‘‘aññātaṃ bhagavā, aññātaṃ sugatā’’**ti.

Arūpāvacare paṭisandhi nāma na hotīti bodhisambhārasambharaṇassa anokāsabhāvato vuttaṃ. Tenāha – **‘‘abhabbaṭṭhānattā’’**ti, laddhabyākaraṇānaṃ bodhisattānaṃ uppattiyā abhabbadesattāti attho. **Rūpāvacare nibbattī**ti kammavasitāsambhavato arūpāvacare anibbattitvā rūpāvacare nibbatti.

Parosahassantiādinā parosahassajātakaṃ dasseti. Tattha **parosahassampī**ti atirekasahassampi. **Samāgatāna**nti sannipatitānaṃ bhāsitassa atthaṃ jānituṃ asakkontānaṃ bālānaṃ. **Kandeyyuṃ te vassasataṃ apaññā**ti te evaṃ samāgatā apaññā ime bālattā sasā viya vassasatampi vassasahassampi rodeyyuṃ parideveyyuṃ. Rodamānāpi pana atthaṃ vā kāraṇaṃ vā neva jāneyyunti dīpeti. **Ekova seyyo puriso sapañño**ti evarūpānaṃ bālānaṃ parosahassatopi eko paṇḍitapurisova seyyo varataroti attho. Kīdiso sapaññoti āha – **‘‘yo bhāsitassa vijānāti attha’’**nti, ayaṃ jeṭṭhantevāsiko viya yo bhāsitassa atthaṃ jānāti, so tādiso sapañño varataroti attho. Dutiye parosatajātake **jhāyeyyu**nti yāthāvato atthaṃ jānituṃ samāhitā hutvā cinteyyuṃ. Sesamettha vuttanayameva.

Tatiyajātake **ye saññino**ti ṭhapetvā nevasaññānāsaññāyatanalābhino avasesacittakasatte dasseti. **Tepi duggatā**ti tassā nevasaññānāsaññāyatanasamāpattiyā alābhato tepi duggatā dukkhaṃ upagatā saññībhave. ‘‘Saññā rogo saññā gaṇḍo saññā salla’’nti (ma. ni. 3.24) hi te saññāya ādīnavadassino. **Yepi asaññino**ti asaññībhave nibbatte acittakasatte dasseti. Tepi imissāyeva samāpattiyā alābhato duggatāyeva. Jhānasukhaṃ **anaṅgaṇaṃ** niddosaṃ yathāvuttadosābhāvato. Balavacittekaggatāsabhāvenapi taṃ anaṅgaṇaṃ nāma jātaṃ. **Nevasaññī nāsaññīti āhā**ti atīte kira bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane kālaṃ karonto antevāsikehi puṭṭho ‘‘nevasaññī nāsaññī’’ti āha. Purimajātake vuttanayeneva tāpasā jeṭṭhantevāsikassa kathaṃ na gaṇhiṃsu. Bodhisatto ābhassarato āgantvā ākāse ṭhatvā imaṃ gāthamāha. Tena vuttaṃ – **‘‘sesaṃ vuttanayeneva veditabba’’**nti.

Catutthajātake (jā. 1.1.135) candassa viya ābhā etassāti **candābhaṃ,** odātakasiṇaṃ. **Sūriyābha**nti sūriyassa viya ābhā etassāti sūriyābhaṃ, pītakasiṇaṃ. **Yodha paññāya gādhatī**ti yo puggalo idha sattaloke idaṃ kasiṇadvayaṃ paññāya gādhati, ārammaṇaṃ katvā anuppavisati, tattha vā patiṭṭhahati. **Avitakkena dutiyajjhānena ābhassarūpago hotī**ti so puggalo tathā katvā paṭiladdhena dutiyena jhānena ābhassarabrahmalokūpago hoti. **Sesaṃ purimanayeneva veditabba**nti iminā imaṃ dasseti (jā. aṭṭha. 1.1.135 candābhajātakavaṇṇanā) – atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane kālaṃ karonto antevāsikehi pucchito ''candābhaṃ sūriyābha''nti vatvā ābhassare nibbatto. Tāpasā jeṭṭhantevāsikassa na saddahiṃsu. Bodhisatto āgantvā ākāse ṭhito imaṃ gāthaṃ abhāsi.

Pañcamajātake **āsīsethevā**ti āsācchedaṃ akatvā attano kammesu āsaṃ kareyyeva. **Na nibbindeyyā**ti na nibbedaṃ uppādeyya, na ukkaṇṭheyyāti attho. **Vo**ti nipātamattaṃ. **Yathā icchi**nti ahañhi saṭṭhihatthā narakā uṭṭhānaṃ icchiṃ, somhi tatheva jāto, tato uṭṭhitoyevāti dīpeti.

Atīte (jā. aṭṭha. 4.13.sarabhamigajātakavaṇṇanā) kira bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sarabhamigayoniyaṃ nibbattitvā araññe paṭivasati. Rājā migavittako ahosi thāmasampanno. Ekadivasaṃ gantvā amacce āha – ''yassa passena migo palāyati, teneva so dātabbo''ti. Athekadivasaṃ sarabhamigo uṭṭhāya rañño ṭhitaṭṭhānena palāyi. Atha naṃ amaccā uppaṇḍesuṃ. Rājā cintesi – ''ime maṃ parihāsanti, mama pamāṇaṃ na jānantī''ti gāḷhaṃ nivāsetvā pattikova khaggaṃ ādāya ''sarabhaṃ gaṇhissāmī''ti vegena pakkhandi. Atha naṃ disvā tīṇi yojanāni anubandhi. Sarabho araññaṃ pāvisi. Rājāpi pāvisiyeva. Tattha sarabhamigassa gamanamagge saṭṭhihatthamatto mahāpūtipātanarakaāvāṭo atthi, so tiṃsahatthamattaṃ udakena puṇṇo tiṇehi ca paṭicchanno. Sarabho udakagandhaṃ ghāyitvāva āvāṭabhāvaṃ ñatvā thokaṃ osakkitvā gato. Rājā pana ujukameva āgacchanto tasmiṃ pati.

Sarabho tassa padasaddaṃ asuṇanto nivattitvā taṃ apassanto ''narakaāvāṭe patito bhavissatī''ti ñatvā āgantvā olokento taṃ gambhīre udake appatiṭṭhe kilamantaṃ disvā tena katāparādhaṃ hadaye akatvā sañjātakāruñño ''mā mayi passante varāko nassatu, imamhā taṃ dukkhā mocessāmī''ti āvāṭatīre ṭhito ''mā bhāyi, mahārāja, ahaṃ taṃ dukkhā mocessāmī''ti vatvā attano piyaputtaṃ uddharituṃ ussāhaṃ karonto viya tassuddharaṇatthāya silāya yoggaṃ katvā ''vijjhissāmī''ti āgataṃ rājānaṃ saṭṭhihatthā narakā uddharitvā assāsetvā piṭṭhiṃ āropetvā araññā nīharitvā senāya avidūre otāretvā ovādamassa datvā pañcasu sīlesu patiṭṭhāpesi. Rājā senaṅgaparivuto nagaraṃ gantvā ''ito paṭṭhāya sakalaraṭṭhavāsino pañca sīlāni rakkhantū''ti dhammabheriṃ carāpesi. Mahāsattena pana attano kataguṇaṃ kassaci akathetvā sāyaṃ nānaggarasabhojanaṃ bhuñjitvā alaṅkatasayane sayitvā paccūsakāle mahāsattassa guṇaṃ saritvā uṭṭhāya sayanapiṭṭhe pallaṅkena nisīditvā pītipuṇṇena hadayena udānaṃ udānento ''āsīsetheva puriso''tiādinā imā cha gāthā abhāsi.

Tattha **ahitā hitā cā**ti dukkhaphassā sukhaphassā ca, maraṇaphassā, jīvitaphassātipi attho. Sattānañhi maraṇaphasso ahito, jīvitaphasso hito. Tesaṃ acintito maraṇaphasso āgacchatīti dasseti. **Acintitampī**ti mayā ''āvāṭe patissāmī''ti na cintitaṃ, ''sarabhaṃ māressāmī''ti **cintitaṃ**. Idāni pana me cintitaṃ naṭṭhaṃ, acintitameva jātanti udānavasena vadati. **Bhogā**ti yasaparivārā, ete cintāmayā na honti. Tasmā ñāṇavatā vīriyameva kātabbanti vadati. Vīriyavato hi acintitampi hotiyeva.

Tassetaṃ udānaṃ udānentasseva aruṇaṃ uṭṭhahi. Purohito pātova sukhaseyyapucchanatthaṃ āgantvā dvāre ṭhito tassa udānagītasaddaṃ sutvā cintesi – ''rājā hiyyo migavaṃ agamāsi, tattha sarabhamigaṃ viddho bhavissati, tena maññe udānaṃ udānetī''ti. Evaṃ brāhmaṇassa rañño paripuṇṇabyañjanaṃ udānaṃ sutvā sumajjite ādāse mukhaṃ olokentassa chāyā viya raññā ca sarabhena ca katakāraṇaṃ pākaṭaṃ ahosi, so nakhaggena dvāraṃ ākoṭesi. Rājā ''ko eso''ti pucchi. Ahaṃ, deva, purohitoti. Athassa dvāraṃ vivaritvā ''ito ehācariyā''ti āha. So pavisitvā rājānaṃ jayāpetvā ekamantaṃ ṭhito ''ahaṃ, mahārāja, tayā araññe katakāraṇaṃ jānāmi, tvaṃ ekaṃ sarabhamigaṃ anubandhanto narake patito, atha naṃ so sarabho silāya yoggaṃ katvā narakato uddhari, so tvaṃ tassa guṇaṃ saritvā udānaṃ udānesī''ti vatvā **''sarabhaṃ giriduggasmi''**ntiādinā dve gāthā abhāsi.

Tattha **anusarī**ti anubandhi. **Vikkanta**nti uddharaṇatthāya kataparakkamaṃ. **Anujīvasī**ti upajīvasi, tassānubhāvena tayā jīvitaṃ laddhanti attho. **Samuddharī**ti uddharaṇaṃ akāsi. **Silāya yoggaṃ sarabho karitvā**ti silāya sopānasadisāya narakato uddharaṇayoggataṃ karitvā. **Alīnacitta**nti saṅkocaṃ appattacittaṃ. **Ta migaṃ vadesī**ti suvaṇṇasarabhamigaṃ idha sirisayane nipanno vaṇṇesi. Taṃ sutvā rājā, ‘‘ayaṃ mayā saddhiṃ na migavaṃ āgato, sabbañca pavattiṃ jānāti, kathaṃ nu kho jānāti, pucchissāmi na’’nti cintetvā – **‘‘kiṃ tvaṃ nu tatthevā’’**ti navamagāthamāha. Tattha **bhiṃsarūpa**nti kiṃ nu te ñāṇaṃ balavajātikaṃ, tenetaṃ jānāsīti vadati. Brāhmaṇo ‘‘nāhaṃ sabbaññubuddho, byañjanaṃ amakkhetvā tayā kathitagāthāya pana mayhaṃ attho upaṭṭhātī’’ti dīpento **‘‘na cevaha’’**nti dasamagāthamāha. Tattha **subhāsitāna**nti byañjanaṃ amakkhetvā suṭṭhu bhāsitānaṃ. **Atthaṃ tadānentī**ti yo tesaṃ attho, taṃ ānenti upadhārentīti attho. Tadā purohito dhammasenāpati ahosi. Tenevāha – **‘‘atītepī’’**tiādi. Sesaṃ uttānatthameva.

Aññāsikoṇḍaññattheravatthu

Aññāsikoṇḍaññattherādayotiādīsu pana **yāthāvasarasaguṇavasenā**ti yathāsabhāvaguṇavasena. Pabbajjāvasena paṭivedhavasena suciraṃ sunipuṇaṃ rattindivaparicchedajānanavasena ca rattaññutā veditabbāti taṃ dassento **‘‘ṭhapetvā hi sammāsambuddha’’**ntiādimāha. **Pākaṭova hotī**ti satipaññāvepullappattiko pākaṭo vibhūto hoti. **Aññāsikoṇḍañño**ti sāvakesu sabbapaṭhamaṃ cattāri ariyasaccāni ñātakoṇḍañño. **Sabbesupi etadaggesū**ti sabbesupi etadaggasuttesu, sabbesu vā etadaggaṭṭhapanesu.

Dhurapattānīti pattānaṃ pamukhabhūtāni bāhirapattāni. **Navutihatthānī**ti majjhimapurisassa hatthena navutiratanāni. Padumeneva taṃ taṃ padesaṃ uttarati atikkamatīti **padumuttaro,** bhagavā. **Gandhadāmamālādāmādīhī**ti ādisaddena pattadāmādiṃ saṅgaṇhāti. Tattha gandhadāmehi katamālā **gandhadāmaṃ**. Lavaṅgatakkolajātipupphādīhi katamālā **mālādāmaṃ**. Tamālapattādīhi katamālā **pattadāmaṃ. Vaṅgapaṭṭe**ti vaṅgadese uppannaghanasukhumavatthe. **Uttamasukhumavattha**nti kāsikavatthamāha.

Teparivaṭṭadhammacakkappavattanasuttantapariyosāneti ettha ‘‘idaṃ dukkhaṃ ariyasacca’’ntiādinā saccavasena, ‘‘dukkhaṃ ariyasaccaṃ pariññeyya’’ntiādinā kiccavasena, ‘‘dukkhaṃ ariyasaccaṃ pariññāta’’ntiādinā katavasena ca tīhi ākārehi parivaṭṭetvā catunnaṃ saccānaṃ desitattā tayo parivaṭṭā etassa atthīti tiparivaṭṭaṃ, tiparivaṭṭameva teparivaṭṭaṃ, teparivaṭṭañca taṃ dhammacakkappavattanañcāti **teparivaṭṭadhammacakkappavattanaṃ,** tadeva suttantaṃ, tassa pariyosāneti attho.

Sāligabbhaṃ phāletvā ādāyāti sāligabbhaṃ phāletvā tattha labbhamānaṃ sālikhīrarasaṃ ādāya. **Anucchavika**nti buddhānaṃ anucchavikaṃ khīrapāyasaṃ pacāpema. Veṇiyo purisabhāvavasena bandhitvā kalāpakaraṇe **kalāpaggaṃ**. Khale kalāpānaṃ ṭhapanadivase **khalaggaṃ**. Madditvā vīhīnaṃ rāsikaraṇadivase **khalabhaṇḍaggaṃ**. Koṭṭhesu hi dhaññassa pakkhipanadivase **koṭṭhaggaṃ**.

Dve gatiyoti dve eva nipphattiyo, dve niṭṭhāti attho. **Tasmiṃ kumāre sabbaññutaṃ patte**ti koṇḍaññamāṇavasseva laddhiyaṃ ṭhatvā itarepi cha janā putte anusāsiṃsu. Bodhirukkhamūle pācīnapassaṃ **acalaṭṭhānaṃ** nāma, yaṃ ‘‘vajirāsana’’ntipi vuccati. Mahataṃ mahatiyo vahatīti ‘‘pācīnamukho’’ti avatvā **‘‘pācīnalokadhātuabhimukho’’**ti vuttaṃ. Maṃsacakkhupi lokanāthassa appaṭighātaṃ mahāvisayañcāti. **Caturaṅgasamannāgata**nti ‘‘kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatū’’tiādinā (ma. ni. 2.184; saṃ. ni. 2.22, 237; a. ni. 2.5; mahāni. 196) vuttacaturaṅgasamannāgataṃ.

Idaṃ pana sabbamevāti ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ desessāmī’’tiādinayappavattaṃ (ma. ni. 1.284; 2.341; mahāva. 10) sabbameva. **Parivitakkamattameva** tathā atthasiddhiyā abhāvato. **Pupphitaphalitaṃ katvā**ti abhiññāpaṭisambhidāhi sabbapāliphullaṃ, maggaphalehi sabbaso phalabhārabharitañca karonto pupphitaṃ phalitaṃ katvā. **Apakkamitukāmo hutvā**ti dvepi aggasāvake attano nipaccakāraṃ karonte disvā tesaṃ guṇātirekataṃ bahu maññanto buddhānaṃ santikā apakkamitukāmo hutvā. **Tatthevā**ti chaddantadahatīreyeva.

Sāriputta-moggallānattheravatthu

189-190. Dutiyatatiyesu **iddhimantāna**nti ettha **manta-**saddo atisayatthavisayoti therassa atisayikaiddhitaṃ dassetuṃ – **‘‘iddhiyā sampannāna’’**nti vuttaṃ. Saha paṃsūhi kīḷiṃsūti **sahapaṃsukīḷitā. Idhalokattabhāvamevā**ti diṭṭhadhammikaattabhāvameva. **Soḷasa paññā paṭivijjhitvā ṭhito**ti majjhimanikāye **anupadasuttantadesanāya** ‘‘mahāpañño, bhikkhave, sāriputto, puthupañño, bhikkhave, sāriputto, hāsapañño, bhikkhave, sāriputto, javanapañño, bhikkhave, sāriputto, tikkhapañño, bhikkhave, sāriputto, nibbedhikapañño, bhikkhave, sāriputto’’ti (ma. ni. 3.93) evamāgatā mahāpaññādikā cha, tasmiṃyeva sutte āgatā navānupubbavihārasamāpattipaññā, arahattamaggapaññāti imā soḷasavidhā paññā paṭivijjhitvā sacchikatvā ṭhito.

Pañhasākacchanti pañhassa pucchanavasena vissajjanavasena ca sākacchaṃ karoti. **Atthikehi upaññātaṃ magga**nti etaṃ anubandhanassa kāraṇavacanaṃ. Idañhi vuttaṃ hoti – yaṃnūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. Kasmā? Yasmā idaṃ piṭṭhito piṭṭhito anubandhanaṃ nāma atthikehi upaññātaṃ maggaṃ, ñāto ceva upagato ca maggoti attho. Atha vā atthikehi amhehi maraṇe sati amatenapi bhavitabbanti evaṃ kevalaṃ atthīti upaññātaṃ, anumānañāṇena upagantvā ñātaṃ nibbānaṃ nāma atthi, taṃ magganto pariyesantoti evampettha attho daṭṭhabbo.

Nesaṃ parisāyāti dvinnaṃ aggasāvakānaṃ parivārabhūtaparisāya. **Dve aggasāvake**ti sāriputtamoggallāne dve mahānubhāve sāvake. **Ṭhānantare**ti aggasāvakattasaññite ṭhānantare ṭhapesi. Kasmā panettha ‘‘aggasāvake’’ti avatvā ‘‘mahāsāvake’’ti vuttaṃ. Yadi aññepi mahātherā abhiññātādiguṇavisesayogena ‘‘mahāsāvakā’’ti vattabbataṃ labhanti, imeyeva pana sāvakesu anaññasādhāraṇabhūtā visesato ‘‘mahāsāvakā’’ti vattabbāti dassanatthaṃ **‘‘dvepi mahāsāvake’’**ti vuttaṃ.

Mahākassapattheravatthu

191. Catutthe yasmā dhutavādadhutadhammadhutaṅgāni dhutamūlakāni, tasmā **‘‘dhuto veditabbo’’**ti āraddhaṃ, tattha kilese dhuni dhutavāti **dhuto,** dhutakileso puggalo, kilesadhunano vā dhammo, **kilesadhunano dhammo**ti ca sapubbabhāgo ariyamaggo daṭṭhabbo. Taṃ dhutasaññitaṃ kilesadhunanadhammaṃ vadati, pare tattha patiṭṭhāpetīti **dhutavādo**. Catukkañcettha sambhavatīti taṃ dassetuṃ – **‘‘ettha panā’’**tiādi āraddhaṃ. **Tayida**nti nipāto, tassa so ayanti attho. Dhutabhūtassa dhutabhūtā dhammā **dhutadhammā. Appicchatā santuṭṭhitā** heṭṭhā vuttā eva. Kilese sammā likhati tacchatīti sallekho, kilesajegucchī, tassa bhāvo **sallekhatā**. Dvīhipi kāmehi viviccatīti paviveko, yonisomanasikārabahulo puggalo, tassa bhāvo **pavivekatā**. Iminā sarīraṭṭhapanamattena atthīti idamaṭṭhi ttha-kārassa ṭṭha-kāraṃ katvā, tassa bhāvo **idamaṭṭhitā,** imehi vā kusaladhammehi atthi idamaṭṭhi, yena ñāṇena ‘‘pabbajitena nāma paṃsukūlikaṅgādīsu patiṭṭhitena bhavitabba’’nti yathānusiṭṭhaṃ dhutaguṇe samādiyati ceva pariharati ca, taṃ ñāṇaṃ **idamaṭṭhitā**. Tenāha – **‘‘idamaṭṭhitā ñāṇamevā’’**ti. **Dhutadhammā nāmā**ti dhutaṅgasevanāya paṭipakkhabhūtānaṃ pāpadhammānaṃ dhunanavasena pavattiyā dhutoti laddhanāmāya dhutaṅgacetanāya upakārakā dhammāti katvā dhutadhammā nāma. **Anupatantī**ti tadantogadhā tappariyāpannā honti tadubhayasseva pavattivisesabhāvato. **Paṭikkhepavatthūsū**ti dhutaṅgasevanāya paṭikkhipitabbavatthūsu pahātabbavatthūsu.

Paṃsukūlikaṅgaṃ…pe… nesajjikaṅganti uddesopi peyyālanayena dassito. Yadettha vattabbaṃ, taṃ sabbaṃ **visuddhimagge** (visuddhi. 1.22 ādayo) vitthārato vuttaṃ. Dhutavādaggahaṇeneva therassa dhutabhāvopi gahito hotīti **‘‘dhutavādāna’’**nteva vuttaṃ. **Ayaṃ mahā**ti abhinīhārādimahantatāyapi sāsanassa upakāritāyapi ayaṃ thero mahā, guṇamahantatāya pasaṃsāvacanameva vā etaṃ therassa yadidaṃ mahākassapoti yathā ‘‘mahāmoggallāno’’ti.

Satthu dhammadesanāya vatthuttaye sañjātappasādatāya upāsakabhāve ṭhitattā vuttaṃ – **‘‘uposathaṅgāni adhiṭṭhāyā’’**tiādi. Etassa aggabhāvassāti yojetabbaṃ. **Saccakāro**ti saccabhāvāvaho kāro, avisaṃvādanavasena vā tadatthasādhanoti attho. **Kolāhala**nti kutūhalavipphāro. Satthā sattame sattame saṃvacchare dhammaṃ kathento sattānaṃ savanayoggaṃ kālaṃ sallakkhento divā sāyanhasamayaṃ katheti, rattiyaṃ sakalayāmaṃ. Tenāha – **‘‘brāhmaṇo brāhmaṇe āha – ‘bhoti kiṃ rattiṃ dhammaṃ suṇissasi divā’’’**ti. **Vissāsiko**ti vissāsikabhāvo. ‘‘Tato paṭṭhāya so’’ti vā pāṭho.

Dve asaṅkhyeyyāni pūritapāramissāti idaṃ sā paramparāya sotapatitaṃ atthaṃ gahetvā āha. **Adinnavipākassā**ti avipakkavipākassa. **Bhaddake kāle**ti yutte kāle. **Nakkhatta**nti nakkhattena lakkhitaṃ chaṇaṃ. Tasmiṃ tasmiñhi nakkhatte anubhavitabbachaṇāni nakkhattāni nāma, itarāni pana chaṇāni nāma. Sammāpatitadukkhato vimocanena tato niyyānāvahatāya icchitatthassa labhāpanato ca **niyyānikaṃ. Tesa**nti suvaṇṇapadumānaṃ. **Olambakā**ti suvaṇṇaratanavicittā ratanadāmā. **Puññaniyāmenā**ti puññānubhāvasiddhena niyāmena. Svassa bārāṇasirajjaṃ dātuṃ katokāso. **Phussaratha**nti maṅgalarathaṃ. Setacchattauṇhīsavālabījanikhaggamaṇipādukāni **pañcavidhaṃ rājakakudhabhaṇḍa**nti vadanti. Idha pana setacchattaṃ visuṃ gahitanti sīhāsanaṃ pañcamaṃ katvā vadanti. **Pārupanakaṇṇa**nti pārupanavatthassa dasantaṃ. Dibbavatthadāyipuññānubhāvacodito **‘‘nanu tātā thūla’’**nti āha. **Aho tapassī**ti aho kapaṇo ahaṃ rājāti attho. **Buddhānaṃ saddahitvā**ti buddhānaṃ sāsanaṃ saddahitvā. **Caṅkamanasatānī**ti **iti-**saddo ādyattho. Tena hi aggisālādīni pabbajitasāruppāni ṭhānāni saṅgaṇhāti.

Sādhukīḷitanti ariyānaṃ parinibbutaṭṭhāne kātabbasakkāraṃ vadati. **Nappamajji, nirogā ayyā**ti pucchitākāradassanaṃ. **Parinibbutā devā**ti devī paṭivacanaṃ adāsi. **Paṭiyādetvā**ti niyyātetvā. **Samaṇakapabbajja**nti samitapāpehi ariyehi anuṭṭhātabbapabbajjaṃ. So hi rājā paccekabuddhānaṃ vesassa diṭṭhattā ‘‘idameva bhaddaka’’nti tādisaṃyeva liṅgaṃ gaṇhi. **Tatthevā**ti brahmaloke eva. Vīsatime vasse sampatteti āharitvā sambandho. Brahmalokato cavitvā nibbattattā, brahmacariyādhikārassa ca cirakālasambhūtattā **‘‘evarūpaṃ kathaṃ mā kathethā’’**ti āha. Vīsati dharaṇāni **nikkha**nti vadanti, pañcapalaṃ **nikkha**nti apare. **Itthākaro**ti itthiratanassa uppattiṭṭhānaṃ. **Ayyadhītā**ti amhākaṃ ayyassa dhītā, bhaddakāpilānīti attho. **Samānapaṇṇa**nti sadisapaṇṇaṃ sadisalekhaṃ kumārassa kumārikāya ca yuttaṃ paṇṇalekhaṃ. Te purisā samāgataṭṭhānato magadharaṭṭhe mahātitthagāmaṃ maddaraṭṭhe sāgalanagarañca uddissa apakkamantā aññamaññaṃ vissajjantā nāma hontīti **‘‘ito ca etto ca pesesu’’**nti vuttā.

Pupphadāmanti hatthihatthappamāṇaṃ pupphadāmaṃ. **Tānī**ti tāni ubhohi ganthāpitāni dve pupphadāmāni. **Te**ti ubho bhaddā ceva pippalikumāro ca. **Lokāmisenā**ti kāmassādena. **Asaṃsaṭṭhā**ti na saṃyuttā ghaṭe jalantena viya padīpena ajjhāsaye samujjalantena vimokkhabījena samussāhitacittattā. **Yantabaddhānī**ti sassasampādanatthaṃ tattha tattha dvārakavāṭayojanavasena baddhāni nikkhamanatumbāni. **Kammanto**ti kasikammakaraṇaṭṭhānaṃ. **Dāsikagāmā**ti dāsānaṃ vasanagāmā. **Osāretvā**ti pakkhipitvā. **Ākappakuttavasenā**ti ākāravasena kiriyāvasena. **Ananucchavika**nti pabbajitabhāvassa ananurūpaṃ. **Tassa matthake**ti dvedhāpathassa dvidhābhūtaṭṭhāne. Etesaṃ saṅgahaṃ kātuṃ vaṭṭatīti nisīdatīti sambandho. Sā pana tattha satthu nisajjā edisīti dassetuṃ – **‘‘nisīdanto panā’’**tiādi vuttaṃ. Tattha yā buddhānaṃ aparimitakālasambhūtācinteyyāparimeyyapuññasambhārūpacayanibbattā rūpappabhāvabuddhaguṇavijjotitā dvattiṃsamahāpurisalakkhaṇaasītianubyañjanasamujjalitā byāmappabhāketumālālaṅkatā sabhāvasiddhitāya akittimā rūpakāyasirī, taṃyeva mahākassapassa adiṭṭhapubbappasādasaṃvaddhanatthaṃ aniggūhitvā nisinno bhagavā **‘‘buddhavesaṃ gahetvā…pe… nisīdī’’**ti vutto. Asītihatthappadesaṃ byāpetvā pavattiyā **asītihatthā**ti vuttā. **Satasākho**ti bahusākho anekasākho. **Suvaṇṇavaṇṇova ahosi** nirantaraṃ buddharasmīhi samantato samokiṇṇabhāvato.

Tīsu ṭhānesūti dūrato nātidūre āsanneti tīsu ṭhānesu. **Tīhi ovādehī**ti ‘‘tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati theresu navesu majjhimesū’ti. Evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘yaṃ kiñci dhammaṃ suṇissāmi kusalūpasaṃhitaṃ, sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbaṃ cetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī’ti, evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘sātasahagatā ca me kāyagatāsati na vijahissatī’ti, evañhi te, kassapa, sikkhitabba’’nti (saṃ. ni. 2.154) imehi tīhi ovādehi. Ettha hi bhagavā paṭhamaṃ ovādaṃ therassa brāhmaṇajātikattā jātimānappahānatthamabhāsi, dutiyaṃ bāhusaccaṃ nissāya uppajjanakaahaṃkārappahānatthaṃ, tatiyaṃ upadhisampattiṃ nissāya uppajjanakaattasinehappahānatthaṃ. **Mudukā kho tyāya**nti mudukā kho te ayaṃ. Kasmā pana bhagavā evamāha? Therena saha cīvaraṃ parivattetukāmatāya. Kasmā parivattetukāmo jātoti? Theraṃ attano ṭhāne ṭhapetukāmatāya. Kiṃ sāriputtamoggallānā natthīti? Atthi, evaṃ panassa ahosi ‘‘imena ciraṃ ṭhassanti, kassapo pana vīsativassasatāyuko, so mayi parinibbute sattapaṇṇiguhāyaṃ vasitvā dhammavinayasaṅgahaṃ katvā mama sāsanaṃ pañcavassasahassaparimāṇakālappavattanakaṃ karissatīti attano ṭhāne ṭhapesi. Evaṃ bhikkhū kassapassa sussūsitabbaṃ maññissantī’’ti. Tasmā evamāha.

Candūpamoti candasadiso hutvā. Kiṃ parimaṇḍalatāya? No, apica kho yathā cando gaganatalaṃ pakkhandamāno na kenaci saddhiṃ santhavaṃ vā sinehaṃ vā ālayaṃ vā karoti, na ca na hoti mahājanassa piyo manāpo, ayampi evaṃ kenaci saddhiṃ santhavādīnaṃ akaraṇena bahujanassa piyo manāpo candūpamo hutvā khattiyakulādīni cattāri kulāni upasaṅkamatīti attho. **Apakasseva kāyaṃ apakassa citta**nti teneva santhavādīnaṃ akaraṇena kāyañca cittañca apakaḍḍhitvā, apanetvāti attho. **Niccaṃ navo**ti niccanavakova, āgantukasadiso hutvāti attho. Āgantuko hi paṭipāṭiyā sampattagehaṃ pavisitvā sace naṃ gharasāmikā disvā ‘‘amhākampi puttabhātaro vippavāsaṃ gantvā evaṃ vicariṃsū’’ti anukampamānā nisīdāpetvā bhojenti, bhuttamattoyeva ‘‘tumhākaṃ bhājanaṃ gaṇhathā’’ti uṭṭhāya pakkamati, na tehi saddhiṃ santhavaṃ vā karoti, kiccakaraṇīyāni vā saṃvidahati, evamayampi paṭipāṭiyā sampattaṃ gharaṃ pavisitvā yaṃ iriyāpathe pasannā manussā denti, taṃ gahetvā chinnasanthavo tesaṃ kiccakaraṇīye abyāvaṭo hutvā nikkhamatīti dīpeti.

Appagabbhoti nappagabbho, aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitoti attho. Aṭṭhaṭṭhānaṃ kāyapāgabbhiyaṃ nāma saṅghagaṇapuggalabhojanasālajantāgharanahānatitthabhikkhācāramaggesu antaragharapavesane ca kāyena appatirūpakaraṇaṃ. Catuṭṭhānaṃ vacīpāgabbhiyaṃ nāma saṅghagaṇapuggalaantaragharesu appatirūpavācānicchāraṇaṃ. Anekaṭṭhānaṃ manopāgabbhiyaṃ nāma tesu tesu ṭhānesu kāyavācāhi ajjhācāraṃ anāpajjitvāpi manasā kāmavitakkādīnaṃ vitakkanaṃ. Sabbesampi imesaṃ pāgabbhiyānaṃ abhāvena appagabbho hutvā kulāni upasaṅkamatīti attho. Kassapasaṃyuttena ca candūpamappaṭipadāditherassa dhutavādesu aggabhāvassa bodhitattā vuttaṃ **‘‘etadeva kassapasaṃyuttaṃ aṭṭhuppattiṃ katvā’’**ti.

Anuruddhattheravatthu

192. Pañcame **bhojanapapañcamatta**nti gocaragāme piṇḍāya caraṇāhāraparibhogasaññitaṃ bhojanapapañcamattaṃ. **Dīparukkhāna**nti lohadantakaṭṭhamayānaṃ mahantānaṃ dīparukkhānaṃ. Lohamayesupi hi tesu dīpādhāresu dīparukkhakāti ruḷhiresā daṭṭhabbā. Olambakadīpamaṇḍaladīpasañcaraṇadīpādikā **sesadīpā**.

Anupariyāyi padakkhiṇakaraṇavasena. **Ahaṃ tenā**ti yena tuyhaṃ attho, ahaṃ tena pavāremi, tasmā taṃ āharāpetvā gaṇhāti attho. **Suvaṇṇapātiyaṃyevassa bhattaṃ uppajjī**ti devatānubhāvena uppajji, na kiñci pacanakiccaṃ atthi. **Satta mahāpurisavitakke vitakkesī**ti ‘‘appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassā’’tiādike satta mahāpurisavitakke vitakkesi. **Aṭṭhame**ti ‘‘nippapañcārāmassāyaṃ dhammo, nāyaṃ dhammo papañcārāmassā’’ti etasmiṃ purisavitakke.

Mama saṅkappamaññāyāti ‘‘appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassā’’tiādinā (dī. ni. 3.358; a. ni. 8.30) mahāpurisavitakkavasena āraddhamattaṃ matthakaṃ pāpetuṃ asamatthabhāvena ṭhitaṃ mama saṅkappaṃ jānitvā. **Manomayenā**ti manomayena viya manasā nimmitasadisena, pariṇāmitenāti attho. **Iddhiyā**ti ‘‘ayaṃ kāyo idaṃ cittaṃ viya hotū’’ti evaṃ pavattāya adhiṭṭhāniddhiyā.

Yadā me ahu saṅkappoti yasmiṃ kāle mayhaṃ ‘‘kīdiso nu kho aṭṭhamo mahāpurisavitakko’’ti parivitakko ahosi, yadā me ahu saṅkappo, tato mama saṅkappamaññāya iddhiyā upasaṅkami, uttari desayīti yojanā. **Uttari desayī**ti ‘‘nippapañcārāmassāyaṃ dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino’’ti (dī. ni. 3.358; a. ni. 8.30) imaṃ aṭṭhamaṃ mahāpurisavitakkaṃ pūrento upari desayi. Taṃ pana desitaṃ dassento āha – **‘‘nippapañcarato buddho, nippapañcamadesayī’’**ti, papañcā nāma rāgādayo kilesā, tesaṃ vūpasamanatāya tadabhāvato ca lokuttaradhammā nippapañcā nāma. Yathā taṃ pāpuṇāti, tathā dhammaṃ desesi, sāmukkaṃsikaṃ catusaccadesanaṃ adesayīti attho.

Tassāhaṃ dhammamaññāyāti tassa satthu desanādhammaṃ jānitvā. **Vihāsi**nti yathānusiṭṭhaṃ paṭipajjanto vihariṃ. **Sāsane rato**ti sikkhattayasaṅgahe sāsane abhirato. **Tisso vijjā anuppattā**ti pubbenivāsañāṇaṃ, dibbacakkhuñāṇaṃ, āsavakkhayañāṇanti imā tisso vijjā mayā anuppattā sacchikatā. Tato eva **kataṃ buddhassa sāsanaṃ,** anusiṭṭhi ovādo anuṭṭhitoti attho.

Bhaddiyattheravatthu

193. Chaṭṭhe ucca-saddena samānattho uccā-saddoti āha – **‘‘uccākulikānanti ucce kule jātāna’’**nti. **Kāḷī sā devī**ti kāḷavaṇṇatāya kāḷī sā devī. Kulānukkamena rajjānuppatti mahākulinassevāti vuttaṃ – **‘‘soyeva cā’’**tiādi.

Lakuṇḍakabhaddiyattheravatthu

194. Sattame **rittako**ti deyyavatthurahito. **Guṇe āvajjetvā**ti bhagavato rūpaguṇe ceva ākappasampadādiguṇe ca attano adhippāyaṃ ñatvā ambapakkassa paṭiggahaṇaṃ paribhuñjananti evamādike yathāupaṭṭhite guṇe āvajjetvā.

Piṇḍolabhāradvājattheravatthu

195. Aṭṭhame abhītanādabhāvena sīhassa viya nādo sīhanādo, so etesaṃ atthīti sīhanādikā, tesaṃ **sīhanādikānaṃ**. Garahitabbapasaṃsitabbadhamme yāthāvato jānantasseva garahā pasaṃsā ca yuttarūpāti āha – **‘‘buddhā ca nāmā’’**tiādi. **Khīṇā jātī**tiādīhi paccavekkhaṇañāṇassa bhūmiṃ dasseti. Tena hi ñāṇena ariyasāvako paccavekkhanto ‘‘khīṇā jātī’’tiādiṃ pajānāti. Katamā panassa jāti khīṇā, kathañca pajānātīti? Na tāvassa atītā khīṇā pubbeva khīṇattā, na anāgatā anāgate vāyāmābhāvato, na paccuppannā vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhappabhedā jāti, sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena khīṇā. Taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā ‘‘kilesābhāve vijjamānampi kammaṃ āyatiṃ appaṭisandhikaṃ hotī’’ti jānanto pajānāti.

Vusitanti vuṭṭhaṃ parivuṭṭhaṃ, kataṃ caritaṃ niṭṭhitanti attho. **Brahmacariya**nti maggabrahmacariyaṃ. Puthujjanakalyāṇakena hi saddhiṃ satta sekkhā maggabrahmacariyaṃ vasanti nāma, khīṇāsavo vuṭṭhavāso. Tasmā ariyasāvako attano brahmacariyavāsaṃ paccavekkhanto ‘‘vusitaṃ brahmacariya’’nti pajānāti. **Kataṃ karaṇīya**nti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyābhāvanābhisamayavasena soḷasavidhaṃ kiccaṃ niṭṭhāpitanti attho. Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti, khīṇāsavo katakaraṇīyo. Tasmā ariyasāvako attano karaṇīyaṃ paccavekkhanto ‘‘kataṃ karaṇīya’’nti pajānāti. **Nāparaṃ itthattāyā**ti idāni puna itthabhāvāya evaṃ soḷasavidhakiccabhāvāya, kilesakkhayāya vā maggabhāvanāya kiccaṃ me natthīti pajānāti. Atha vā **itthattāyā**ti itthabhāvato imasmā evaṃpakārā idāni vattamānakkhandhasantānā aparaṃ khandhasantānaṃ mayhaṃ natthi, ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā rukkhā viya, te carimakaviññāṇanirodhena anupādāno viya jātavedo nibbāyissantīti pajānāti.

Mantāṇiputtapuṇṇattheravatthu

196. Navame aṭṭhārasasupi vijjāṭṭhānesu nipphattiṃ gatattā **‘‘sabbasippesu kovido hutvā’’**ti vuttaṃ. Abhidayāabbhaññāvahasseva dhammassa tattha upalabbhanato **‘‘mokkhadhammaṃ adisvā’’**ti vuttaṃ. Tenāha – **‘‘idaṃ vedattayaṃ nāmā’’**tiādi. Tathā hi anena duggatiparimuccanampi dullabhaṃ, abhiññāparivārānaṃ aṭṭhannaṃ samāpattīnaṃ lābhitāya sayaṃ ekadesena upasanto paramukkaṃsagataṃ uttamadamathasamathaṃ anaññasādhāraṇaṃ bhagavantaṃ sambhāvento **‘‘ayaṃ puriso’’**tiādimāha. **Piṭakāni gahetvā āgacchantī**ti phalabhājanāni gahetvā assāmikāya āgacchanti. **Buddhāna**nti gāravavasena bahuvacananiddeso kato. **Paribhuñjī**ti devatāhi pakkhittadibbojaṃ vanamūlaphalāphalaṃ paribhuñji. Patte patiṭṭhāpitasamanantarameva hi devatā tattha dibbojaṃ pakkhipiṃsu. **Sammasitvā**ti paccavekkhitvā, parivattetvāti ca vadanti. **Arahattaṃ pāpuṇiṃsū**ti mahādevattherassa anumodanakathāya anupubbikathāsakkhikāya suvisodhitacittasantānā arahattaṃ pāpuṇiṃsu.

Dasahi kathāvatthūhīti appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlasampadākathā samādhisampadākathā paññāsampadākathā vimuttisampadākathā vimuttiñāṇadassanasampadākathāti imehi dasahi kathāvatthūhi. **Jātibhūmiraṭṭhavāsino**ti jātibhūmivantadesavāsino, satthu jātadesavāsinoti attho. **Sīsānulokiko**ti purato gacchantassa sīsaṃ anu anu passanto. **Okāsaṃ sallakkhetvā**ti sākacchāya avasaraṃ sallakkhetvā. **Sattavisuddhikkamaṃ pucchī**ti ‘‘kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’’tiādinā (ma. ni. 1.257) satta visuddhiyo pucchi. **Dhammakathikānaṃ aggaṭṭhāne ṭhapesi** savisesena dasakathāvatthulābhitāya.

Mahākaccānattheravatthu

197. Dasame **saṃkhittena kathitadhammassā**ti madhupiṇḍikasuttantadesanāsu viya saṅkhepena desitadhammassa. **Taṃ desanaṃ vitthāretvā**ti taṃ saṅkhepadesanaṃ āyatanādivasena vitthāretvā. **Atthaṃ vibhajamānāna**nti tassā saṅkhepadesanāya atthaṃ vibhajitvā kathentānaṃ. **Atthavasena vā**ti ‘‘ettakā etassa atthā’’ti atthavasena vā desanaṃ pūretuṃ sakkonti. **Byañjanavasena vā**ti ‘‘ettakāni ettha byañjanāni desanāvasena vattabbānī’’ti byañjanavasena vā pūretuṃ sakkonti. **Ayaṃ pana mahākaccānatthero ubhayavasenapi sakko**ti tassa saṅkhepena uddiṭṭhassa vitthārena satthu ajjhāsayānurūpaṃ desanato, tasmā tattha aggoti vutto. **Vuttanayenevā**ti ‘‘pātova subhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāyā’’tiādinā heṭṭhā vuttanayeneva. **Aññehī**ti aññāsaṃ itthīnaṃ kesehi ativiya dīghā. Na kevalañca dīghā eva, atha kho siniddhanīlamudukañcikā ca. **Nikkesī**ti appakesī yathā ‘‘anudarā kaññā’’ti.

Paṇiyanti vikketabbabhaṇḍaṃ. **Āvajjetvā**ti upanissayaṃ kesānaṃ pakatibhāvāpattiñca āvajjetvā. **Gāravenā**ti muṇḍasīsāpi there gāravena ekavacaneneva āgantvā. **Nimantetvā**ti svātanāya nimantetvā. **Imissā itthiyā**ti yathāvuttaseṭṭhidhītaramāha. **Diṭṭhadhammikovā**ti avadhāraṇaṃ aṭṭhānapayuttaṃ, diṭṭhadhammiko yasapaṭilābhova ahosīti attho. **Yasapaṭilābho**ti ca bhavasampattipaṭilābho. Sattasu hi javanacetanāsu paṭhamā diṭṭhadhammavedanīyaphalā, pacchimā upapajjavedanīyaphalā, majjhe pañca aparāpariyavedanīyaphalā, tasmā paṭhamaṃ ekaṃ cetanaṃ ṭhapetvā sesā yathāsakaṃ paripuṇṇaphaladāyino honti, paṭhamacetanāya pana diṭṭhadhammiko yasapaṭilābhova ahosi.

Paṭhamaetadaggavaggavaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 2. Dutiyaetadaggavaggavaṇṇanā

Cūḷapanthakattheravatthu

198-200. Dutiyassa paṭhame **manena nibbattita**nti abhiññāmanena uppāditaṃ. **Manena katakāyo**ti abhiññācittena desantaraṃ pattakāyo. **Manena nibbattitakāyo**ti abhiññāmanasā nimmitakāyo ‘‘aññaṃ kāyaṃ abhinimminātī’’tiādīsu (dī. ni. 1.236-237; paṭi. ma. 3.14) viya. **Ekasadiseyevā**ti attasadiseyeva. **Ekavidhamevā**ti attanā katappakārameva. Etapparamo hi yebhuyyena sāvakānaṃ iddhinimmānavidhi. **Aggo nāma jāto** ekadesena satthu iddhinimmānānuvidhānato.

Lābhitāyāti ettha lābhīti īkāro atisayattho. Tena therassa catunnaṃ rūpāvacarajjhānānaṃ atisayena savisesalābhitaṃ dasseti. **Arūpāvacarajjhānānaṃ lābhitāyā**ti etthāpi eseva nayo. Na kevalañcetā cetosaññāvivaṭṭakusalatā rūpārūpajjhānalābhitāya eva, atha kho imehipi kāraṇehīti dassetuṃ – **‘‘cūḷapanthako cā’’**tiādi vuttaṃ. **Ceto**ti cettha cittasīsena samādhi vutto, tasmā cetaso samādhissa vivaṭṭanaṃ cetovivaṭṭo, ekasmiṃyevārammaṇe samādhicittaṃ vivaṭṭetvā heṭṭhimassa heṭṭhimassa uparūpari hāpanato rūpāvacarajjhānalābhī **cetovivaṭṭakusalo nāma**. ‘‘Sabbaso rūpasaññāna’’ntiādinā (dha. sa. 265) vuttasaññā atikkamitvā ‘‘ākāsānañcāyatanasaññāsahagataṃ…pe… nevasaññānāsaññāyatanasaññāsahagata’’nti (dha. sa. 265-268) saññāsīsena vuttajjhānānaṃ vivaṭṭakusalo, tathā itthipurisādisaññā niccasaññādito cittaṃ vivaṭṭetvā kevale rūpārūpadhammamatte asaṅkhate nibbāne ca visesato vaṭṭanato ca suññatānupassanābahulo **saññāvivaṭṭakusalo. Samādhikusalatāya** cetovivaṭṭakusalatā tabbahulavihāritāya. Tathā **vipassanākusalatāya** saññāvivaṭṭakusalatā. **Eko**ti cūḷapanthakattheraṃ vadati. **Samādhilakkhaṇe**ti savitakkasavicārādisamādhisabhāve. Puna **eko**ti mahāpanthakattheramāha. **Vipassanālakkhaṇe**ti sattaanupassanā aṭṭhārasamahāvipassanādivipassanāsabhāve. **Samādhigāḷho**ti samādhismiṃ ogāḷhacitto subhāvitabhāvanatā. **Aṅgasaṃkhitte**ti caturaṅgikativaṅgikādivasena jhānaṅgānaṃ saṅkhipane. **Ārammaṇasaṃkhitte**ti kasiṇugghāṭimākāsādinibbattanena kasiṇādiārammaṇānaṃ saṃkhipane. **Aṅgavavatthāpane**ti vitakkādīnaṃ jhānaṅgānaṃ vavatthāpane. **Ārammaṇavavatthāpane**ti pathavīkasiṇādijjhānārammaṇānaṃ vavatthāpane.

Jhānaṅgehīti rūpāvacarajjhānaṅgehi, jhānaṅgāneva jhānaṃ. Puna **jhānaṅgehī**ti arūpāvacarajjhānaṅgehi. **Bhātā**ti jeṭṭhabhātā. **Assā**ti kuṭumbiyassa. **Suvaṇṇapūja**nti sovaṇṇamayaṃ pupphapūjaṃ katvā. **Devapure**ti tāvatiṃsabhavane sudassanamahānagare. **Aggadvārenā**ti tasmiṃ divase aggaṃ sabbapaṭhamaṃ vivaṭena nagaradvārena nikkhamitvā.

Kokanadanti padumavisesanaṃ yathā ‘‘kokāsaka’’nti. Taṃ kira bahupattaṃ vaṇṇasampannaṃ atisugandhañca hoti. ‘‘Kokanadaṃ nāma setapaduma’’ntipi vadanti. **Pāto**ti pageva. Ayañhettha attho – yathā kokanadasaṅkhātaṃ padumaṃ pāto sūriyuggamanavelāyaṃ phullaṃ vikasitaṃ avītagandhaṃ siyā virocamānaṃ, evaṃ sarīragandhena guṇagandhena ca sugandhaṃ saradakāle antalikkhe ādiccamiva attano tejasā tapantaṃ aṅgehi niccharaṇakajutiyā aṅgīrasaṃ sammāsambuddhaṃ passāti.

Cūḷapanthako kira kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabhikkhuno uddesagahaṇakāle parihāsakeḷiṃ akāsi. So bhikkhu tena parihāsena lajjito neva uddesaṃ gaṇhi, na sajjhāyamakāsi. Tena kammenāyaṃ pabbajitvāva dandho jāto, tasmā gahitagahitapadaṃ upariuparipadaṃ gaṇhantassa nassati. **Iddhiyā abhisaṅkharitvā suddhaṃ coḷakhaṇḍaṃ adāsī**ti tassa pubbahetuṃ disvā tadanurūpe kammaṭṭhāne niyojento suddhaṃ coḷakhaṇḍaṃ adāsi. So kira pubbe rājā hutvā nagaraṃ padakkhiṇaṃ karonto nalāṭato sede muccante parisuddhena sāṭakena nalāṭaṃ puñchi, sāṭako kiliṭṭho ahosi. So ‘‘imaṃ sarīraṃ nissāya evarūpo parisuddhasāṭako pakatiṃ jahitvā kiliṭṭho jāto, aniccā vata saṅkhārā’’ti aniccasaññaṃ paṭilabhi. Tena kāraṇenassa rajoharaṇameva paccayo jāto.

Lomānīti coḷakhaṇḍatantagataaṃsuke vadati. **‘‘Kiliṭṭhadhātukānī’’**ti kiliṭṭhasabhāvāni. **Evaṃgatikamevā**ti idaṃ cittampi bhavaṅgavasena pakatiyā paṇḍaraṃ parisuddhaṃ rāgādisampayuttadhammavasena saṃkiliṭṭhaṃ jātanti dasseti. **Nakkhattaṃ samānetvā**ti nakkhattaṃ samannāharitvā, āvajjetvāti attho. **Biḷārassatthāyā**ti biḷārassa gocaratthāya. **Jalapathakammikenā**ti samuddakammikena. **Cāri**nti khāditabbatiṇaṃ. **Saccakāra**nti saccabhāvāvahaṃ kāraṃ, ‘‘attanā gahite bhaṇḍe aññesaṃ na dātabba’’nti vatvā dātabbalañjanti vuttaṃ hoti. **Tatiyena paṭihārenā**ti tatiyena sāsanena. **Pattikā hutvā**ti sāmino hutvā.

Appakenapīti thokenapi parittenapi. **Medhāvī**ti paññavā. **Pābhatenā**ti bhaṇḍamūlena. **Vicakkhaṇo**ti vohārakusalo. **Samuṭṭhāpeti attāna**nti mahantaṃ dhanaṃ yasañca uppādetvā tattha attānaṃ saṇṭhapeti patiṭṭhāpeti. Yathā kiṃ? **Aṇuṃ aggiṃva sandhamaṃ,** yathā paṇḍito puriso parittakaṃ aggiṃ anukkamena gomayacuṇṇādīni pakkhipitvā mukhavātena dhamento samuṭṭhāpeti vaḍḍheti, mahantaṃ aggikkhandhaṃ karoti, evameva paṇḍito thokampi pābhataṃ labhitvā nānāupāyehi payojetvā dhanañca yasañca vaḍḍheti, vaḍḍhetvā puna tattha attānaṃ patiṭṭhāpeti. Tāya eva vā pana dhanassa mahantatāya attānaṃ samuṭṭhāpeti, abhiññātaṃ pākaṭaṃ karotīti attho.

Subhūtittheravatthu

201-202. Tatiye **raṇāti hi rāgādayo kilesā vuccantī**ti ‘‘saraṇā dhammā’’tiādīsu (dha. sa. 100 dukamātikā) rāgādayo kilesā ‘‘raṇā’’ti vuccanti. Raṇanti etehīti **raṇā**. Yehi abhibhūtā sattā nānappakārena kandanti paridevanti, tasmā te rāgādayo ‘‘raṇā’’ti vuttā. **Desitaniyāmato anokkamitvā**ti desitānokkamanato anupagantvā deseti, satthārā desitaniyāmeneva anodissakaṃ katvā dhammaṃ desetīti vuttaṃ hoti. **Evanti** evaṃ mettājhānato vuṭṭhāya bhikkhāgahaṇe sati. **Bhikkhādāyakānaṃ mahapphalaṃ bhavissatī**ti idaṃ **cūḷaccharāsaṅghātasuttena** (a. ni. 1.51 ādayo) dīpetabbaṃ. Accharāsaṅghātamattampi hi kālaṃ mettacittaṃ āsevantassa bhikkhuno dinnadānaṃ mahapphalaṃ hoti mahānisaṃsaṃ, tena ca so amoghaṃ raṭṭhapiṇḍaṃ bhuñjatīti ayamattho tattha āgatoyeva. **Nimittaṃ gaṇhitvā**ti ākāraṃ sallakkhetvā.

Khadiravaniyarevatattheravatthu

203. Pañcame **vanasabhāga**nti sabhāgaṃ vanaṃ, **sabhāga**nti ca sappāyanti attho. Yañhi pakativiruddhaṃ byādhiviruddhañca na hoti, taṃ ''sabhāga''nti vuccati. **Udakasabhāga**ntiādīsupi imināva nayena attho veditabbo. **Kalyāṇakammāyūhanakkhaṇo**ti kalyāṇakammūpacayassa okāso. **Tiṇṇaṃ bhātikāna**nti upatisso, cundo, upasenoti imesaṃ tiṇṇaṃ jeṭṭhabhātikānaṃ. **Tissannañca bhaginīna**nti cālā, upacālā, sīsupacālāti imesaṃ tissannaṃ jeṭṭhabhaginīnaṃ. Ettha ca sāriputtatthero sayaṃ pabbajitvā cālā, upacālā, sīsupacālāti tisso bhaginiyo, cundo upasenoti ime bhātaro pabbājesi, revatakumāro ekova gehe avasissati. Tena vuttaṃ – **''amhākaṃ…pe… pabbājentī''**ti. **Mahallakatarā**ti vuddhatarā. Idañca kumārikāya cirajīvitaṃ abhikaṅkhamānā āhaṃsu. Sā kira tassa ayyikā vīsativassasatikā khaṇḍadantā palitakesā valittacā tilakāhatagattā gopānasivaṅkā ahosi. **Vidhāvanika**nti vidhāvanakīḷikaṃ. **Tissannaṃ sampattīna**nti anussavavasena manussadevamokkhasampattiyo sandhāya vadati, manussadevabrahmasampattiyo vā. **Sīvalissa puññaṃ vīmaṃsissāmā**ti ''sīvalinā katapuññassa vipākadānaṭṭhānamida''nti ñatvā evamāha. **Sabhāgaṭṭhāna**nti samaṃ desaṃ.

Taṃ bhūmirāmaṇeyyakanti kiñcāpi arahanto gāmante kāyavivekaṃ na labhanti, cittavivekaṃ pana labhanteva. Tesañhi dibbappaṭibhāgānipi ārammaṇāni cittaṃ cāletuṃ na sakkonti, tasmā gāmo vā hotu araññādīnaṃ vā aññataraṃ, 'yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ', so bhūmippadeso ramaṇīyo evāti attho.

Kaṅkhārevatattheravatthu

204. Chaṭṭhe **akappiyo, āvuso, guḷo**ti ekadivasaṃ thero antarāmagge guḷakaraṇaṃ okkamitvā guḷe piṭṭhampi chārikampi pakkhitte disvāna ''akappiyo guḷo, sāmiso na kappati guḷo vikāle paribhuñjitu''nti kukkuccāyanto evamāha. **Akappiyā muggā**ti ekadivasaṃ antarāmagge vacce muggaṃ jātaṃ disvā ''akappiyā muggā, pakkāpi muggā jāyantī''ti kukkuccāyanto evamāha. Sesamettha sabbaṃ uttānameva.

Soṇakoḷivisattheravatthu

205. Sattame **hāpetabbameva ahosi** accāraddhavīriyattā. **Udakena samupabyūḷhe**ti udakena thalaṃ ussāretvā tattha tattha rāsikate. **Haritūpalittāyā**ti gomayaparibhaṇḍakatāya. **Tividhena udakena posentī**ti khīrodakaṃ gandhodakaṃ kevalodakanti evaṃ tividhena udakena posenti paripālenti. **Parissāvetvā**ti parisodhetvā gahite taṇḍuleti yojetabbaṃ. **Devo maññe**ti devo viya. **Vīṇovādenā**ti ''taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vāti? No hetaṃ, bhanteti. Evameva kho, soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ, soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānañca samataṃ paṭivijjhā''ti (mahāva. 243) evaṃ vīṇaṃ upamaṃ katvā pavattitena vīṇopamovādena. **Vīriyasamathayojanatthāyā**ti vīriyassa samathena yojanatthāya.

Soṇakuṭikaṇṇattheravatthu

206. Aṭṭhame **kuṭikaṇṇoti vuccatī**ti ''koṭikaṇṇo''ti vattabbe ''kuṭikaṇṇo''ti voharīyati. Kulaghare bhavā **kulagharikā**. Sā kira avantiraṭṭhe kulaghare mahāvibhavassa seṭṭhissa bhariyā. **Dasabalassa dhammakathaṃ sutvā sotāpattiphale patiṭṭhāya cintesī**ti idaṃ aṅguttarabhāṇakānaṃ matena vuttaṃ. **Suttanipātaṭṭhakathāyaṃ** pana ''sapariso bhagavantaṃ upasaṅkamma dhammadesanaṃ assosi, na ca kañci visesaṃ adhigañchi. Kasmā? So hi dhammaṃ suṇanto hemavataṃ anussaritvā 'āgato nu kho me sahāyako, no'ti disādisaṃ oloketvā taṃ apassanto 'vañcito me sahāyo, yo evaṃ vicittappaṭibhānaṃ bhagavato desanaṃ na suṇātī'ti vikkhittacitto ahosī''ti vuttaṃ.

Yasmā paṭisandhijātiabhinikkhamanabodhiparinibbānesveva dvattiṃsa pubbanimittāni hutvāva paṭivigacchanti, na ciraṭṭhitikāni honti, **dhammacakkappavattane** (saṃ. ni. 5.1081; paṭi. ma. 2.30) pana tāni savisesāni hutvā cirataraṃ ṭhatvā nirujjhanti, tasmā vuttaṃ – **''tiyojanasahassaṃ himavantaṃ**

akālapupphitaṃ disvā''tiādi. **Aggabalakāyā**ti sabbapurato gacchantā balakāyā. **Kena pupphitabhāvaṃ jānāsī**ti kena kāraṇena himavantassa pupphitabhāvaṃ jānāsīti, yena kāraṇena imaṃ akālapupphapāṭihāriyaṃ jātaṃ, taṃ jānāsīti vuttaṃ hoti. **Tassa pavattitabhāva**nti tassa dhammacakkassa bhagavatā pavattitabhāvaṃ. **Sadde nimittaṃ gaṇhī**ti sadde ākāraṃ sallakkhesi. **Tato**ti ''ahaṃ 'etaṃ amatadhammaṃ tampi jānāpessāmī'ti tava santikaṃ āgatosmī''ti yaṃ vuttaṃ, tadanantaranti attho.

Sātāgiro hemavatassa buddhuppādaṃ kathetvā taṃ bhagavato santikaṃ ānetukāmo **''ajja pannaraso''**tiādigāthamāha. Tattha (su. ni. aṭṭha. 1.153) **ajjā**ti ayaṃ rattindivo pakkhagaṇanato **pannaraso,** upavasitabbato **uposatho**. Tīsu vā uposathesu ajja pannaraso uposatho, na cātuddasiuposatho, na sāmaggīuposatho. Divi bhavāni dibbāni, dibbāni ettha atthīti **dibbāni**. Kāni tāni? Rūpāni. Tañhi rattiṃ devānaṃ dasasahassilokadhātuto sannipatitānaṃ sarīravatthābharaṇavimānappabhāhi abbhādiupakkilesavirahitāya candappabhāya ca sakalajambudīpo alaṅkato ahosīti ativiya alaṅkato ca parivisuddhidevassa bhagavato sarīrappabhāya. Tenāha – **''dibbā ratti upaṭṭhitā''**ti.

Evaṃ rattiguṇavaṇṇanāpadesenapi sahāyassa cittaṃ pasādaṃ janento buddhuppādaṃ kathetvā āha – **''anomanāmaṃ satthāraṃ, handa passāma gotama''**nti. Tattha anomehi alāmakehi sabbākāraparipūrehi guṇehi nāmaṃ assāti anomanāmo. Tathā hissa ''bujjhitā saccānīti buddho, bodhetā pajāyāti buddho''tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddeso 97; paṭi. ma. 1.162) nayena buddhoti anomehi guṇehi nāmaṃ. ''Bhaggarāgoti bhagavā, bhaggadosoti bhagavā''tiādinā (mahāni. 84) nayena bhagavāti anomehi guṇehi nāmaṃ. Esa nayo ''arahaṃ sammāsambuddho vijjācaraṇasampanno''tiādīsu. Diṭṭhadhammikādiatthehi devamanusse anusāsati ''imaṃ pajahatha, imaṃ samādāya vattathā''ti satthā. Taṃ **anomanāmaṃ satthāraṃ. Handā**ti vacasāyatthe nipāto. **Passāmā**ti tena attānaṃ saha saṅgahetvā paccuppannabahuvacanaṃ. **Gotama**nti gotamagottaṃ. Idaṃ vuttaṃ hoti – ''satthā, na satthā''ti mā vimatiṃ akāsi, ekantabyavasito hutvāva ehi passāma gotamanti.

Evaṃ vutte hemavato ''ayaṃ sātāgiro 'anomanāmaṃ satthāra'nti bhaṇanto tassa sabbaññutaṃ pakāseti, sabbaññuno ca dullabhā loke, sabbaññupaṭiññehi pūraṇādisadiseheva loko upadduto. So pana yadi sabbaññū, addhā tādilakkhaṇaṃ patto bhavissati, tena evaṃ gahessāmī''ti cintetvā tādilakkhaṇaṃ pucchanto āha – **''kacci mano''**tiādi. Tattha **kaccī**ti pucchā. **Mano**ti cittaṃ. **Supaṇihito**ti suṭṭhu ṭhapito acalo asampavedhī. Sabbesu bhūtesu **sabbabhūtesu. Tādino**ti tādilakkhaṇaṃ pattasseva sato. Pucchā eva vā ayaṃ ''so tava satthā sabbabhūtesu tādī, udāhu no''ti. **Iṭṭhe aniṭṭhecā**ti evarūpe ārammaṇe. **Saṅkappā**ti vitakkā. **Vasīkatā**ti vasaṃ gamitā. Idaṃ vuttaṃ hoti – yaṃ taṃ satthāraṃ vadasi, tassa te satthuno kacci tādilakkhaṇaṃ sampattassa sato sabbabhūtesu mano supaṇihito, udāhu yāva paccayaṃ na labhati, tāva supaṇihito viya khāyati. So vā te satthā kacci sabbabhūtesu sattesu tādī, udāhu no, ye ca iṭṭhāniṭṭhesu ārammaṇesu rāgadosavasena saṅkappā uppajjeyyuṃ, tyāssa kacci vasīkatā, udāhu kadāci tesampi vasena vattatīti.

Tīṇi vassānīti soṇassa pabbajitadivasato paṭṭhāya tīṇi vassāni. Tadā kira bhikkhū yebhuyyena majjhimadeseyeva vasiṃsu, tasmā tattha katipayā eva ahesuṃ. Te ca ekasmiṃ nigame eko dveti evaṃ visuṃ visuṃ vasiṃsu, therānañca katipaye bhikkhū ānetvā aññesu ānīyamānesu pubbaṃ ānītā kenacideva karaṇīyena pakkamiṃsu, kañci kālaṃ āgametvā puna tesu ānīyamānesu itare pakkamiṃsu, evaṃ punappunaṃ ānayanena sannipāto cireneva ahosi, thero ca tadā ekavihārī ahosi. Tena vuttaṃ – **''tīṇi vassāni gaṇaṃ pariyesitvā''**ti. **Tīṇi vassānī**ti ca accantasaṃyoge upayogavacanaṃ. **Satthu adhippāyaṃ ñatvā**ti attano āṇāpaneneva ''iminā saddhiṃ ekagandhakuṭiyaṃ vasitukāmo bhagavā''ti satthu adhippāyaṃ jānitvā. Bhagavā kira yena saddhiṃ ekagandhakuṭiyaṃ vasitukāmo, tassa senāsanapaññattiyaṃ ānandattheraṃ āṇāpeti.

Ajjhokāse vītināmetvāti ajjhokāse nisajjāya vītināmetvā. Yasmā bhagavā āyasmato soṇassa samāpattisamāpajjanena paṭisanthāraṃ karonto sāvakasādhāraṇā sabbā samāpattiyo anulomappaṭilomaṃ samāpajjanto bahudeva rattiṃ ajjhokāse nisajjāya vītināmetvā pāde pakkhāletvā vihāraṃ pāvisi, tasmā āyasmāpi soṇo bhagavato adhippāyaṃ ñatvā tadanurūpaṃ sabbā tā samāpattiyo samāpajjanto bahudeva rattiṃ ajjhokāse nisajjāya vītināmetvā pāde pakkhāletvā vihāraṃ pāvisīti vadanti. Pavisitvā ca bhagavatā anuññāto cīvaratirokaraṇiyaṃ katvā bhagavato pādapasse nisajjāya vītināmesi. **Ajjhesī**ti āṇāpesi.

Paṭibhātu taṃ bhikkhu dhammo bhāsitunti bhikkhu tuyhaṃ dhammo bhāsituṃ upaṭṭhātu, ñāṇamukhaṃ āgacchatu, yathāsutaṃ yathāpariyattaṃ dhammaṃ bhaṇāhīti attho. **Aṭṭhakavaggiyānī**ti aṭṭhakavaggabhūtāni **kāmasuttā**disoḷasasuttāni (mahāni. 1). **Suggahito**ti sammā uggahito. **Sabbe vare yācī**ti vinayadharapañcamena gaṇena upasampadā dhuvanhānaṃ cammattharaṇaṃ gaṇaṅgaṇūpāhanaṃ cīvaravippavāsoti ime pañca vare yāci. **Sutte āgatamevā**ti udānapāḷiyaṃ āgatasuttaṃ sandhāya vadati.

Sīvalittheravatthu

207. Navame **sākacchitvā sākacchitvā**ti raññā saddhiṃ paṭivirujjhanavasena punappunaṃ sākacchaṃ katvā. **Guḷadadhi**nti patthinnaṃ guḷasadisaṃ kaṭhinadadhiṃ. **Atiañchitu**nti ativiya ākaḍḍhituṃ. **Kañjiyaṃ vāhetvā**ti dadhimatthuṃ pavāhetvā, parissāvetvāti attho. ‘‘Dadhito kañjiyaṃ gahetvā’’tipi pāṭho. **Na**nti suppavāsaṃ. Bījapacchiṃ phusāpentīti iminā sambandho. **Yāva na ukkaḍḍhantī**ti yāva dāne na ukkaḍḍhanti, dātukāmāva hontīti adhippāyo **mahādukkhaṃ anubhosī**ti pasavanibandhanaṃ mahantaṃ dukkhaṃ anubhosi. **Sāmikaṃ āmantetvā**ti sattāhaṃ mūḷhagabbhā tibbāhi kharāhi dukkhavedanāhi phuṭṭhā ‘‘sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti. Suppaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno. Susukhaṃ vata nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī’’ti (udā. 18) imehi tīhi vitakkehi taṃ dukkhaṃ adhivāsentī satthu santikaṃ pesetukāmatāya sāmikaṃ āmantetvā. **Pure maraṇā**ti maraṇato puretarameva. **Iṅgita**nti ākāraṃ. **Jīvitabhatta**nti jīvitasaṃsaye dātabbabhattaṃ. **Sabbakammakkhamo ahosī**ti sattavassikehi dārakehi kātabbaṃ yaṃ kiñci kammaṃ kātuṃ samatthatāya sabbassa kammassa khamo ahosi. Teneva so sattāhaṃ mahādāne dīyamāne jātadivasato paṭṭhāya dhammakaraṇaṃ ādāya saṅghassa udakaṃ parissāvetvā adāsi.

Yomantiādigāthāya ‘‘yo bhikkhu imaṃ rāgapalipathañceva kilesaduggañca saṃsāravaṭṭañca catunnaṃ saccānaṃ appaṭivijjhanakamohañca atīto cattāro oghe tiṇṇo hutvā pāraṃ anuppatto, duvidhena jhānena **jhāyī,** taṇhāya abhāvena **anejo,** kathaṃkathāya abhāvena **akathaṃkathī,** upādānānaṃ abhāvena **anupādiyitvā** kilesanibbānena nibbuto, tamahaṃ brāhmaṇaṃ vadāmī’’ti attho.

Sabbesaṃyeva pana kesānaṃ oropanañca arahattasacchikiriyā ca apacchāapurimā ahosīti iminā therassa khuraggeyeva arahattuppatti dīpitā. Ekacce pana ācariyā evaṃ vadanti ‘‘heṭṭhā vuttanayena dhammasenāpatinā ovāde dinne ‘yaṃ mayā kātuṃ sakkā, tamahaṃ jānissāmī’ti pabbajitvā vipassanākammaṭṭhānaṃ gahetvā taṃ divasaṃyeva aññataraṃ vicittaṃ kuṭikaṃ disvā pavisitvā mātukucchiyaṃ satta vassāni attanā anubhūtadukkhaṃ anussaritvā tadanusārena atītānāgate ñāṇaṃ nentassa ādittā viya tayo bhavā upaṭṭhahiṃsu. Ñāṇassa paripākaṃ gatattā vipassanāvīthiṃ otaritvā tāvadeva maggappaṭipāṭiyā sabbepi āsave khepento arahattaṃ pāpuṇī’’ti. Ubhayathāpi therassa arahattuppattiyeva pakāsitā, thero pana pabhinnappaṭisambhido chaḷabhiñño ahosi.

Vakkalittheravatthu

208. Dasame **āhārakaraṇavela**nti bhojanakiccavelaṃ. **Adhigacche padaṃ santa**nti saṅkhārūpasamaṃ sukhanti laddhanāmaṃ santaṃ padaṃ nibbānaṃ adhigaccheyya. **Paṭhamapādena pabbate ṭhitoyevā**ti paṭhamena pādena gijjhakūṭe pabbate ṭhitoyeva. Sesamettha suviññeyyameva.

Dutiyaetadaggavaggavaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 3. Tatiyaetadaggavaggavaṇṇanā

Rāhula-raṭṭhapālattheravatthu

209-210. Tatiyassa paṭhamadutiyesu **tisso sikkhā**ti adhisīlaadhicittaadhipaññāsaṅkhātā tisso sikkhā.

Cuddasa bhattacchede katvāti sattāhaṃ nirāhāratāya ekekasmiṃ divase dvinnaṃ bhattacchedānaṃ vasena cuddasa bhattacchede katvā.

Tesanti tesaṃ tāpasānaṃ. **Lābubhājanādiparikkhāraṃ saṃvidhāyā**ti lābubhājanāditāpasaparikkhāraṃ saṃvidahitvā. **Sapariḷāhakāyadhātuko**ti ussannapittatāya sapariḷāhakāyasabhāvo. **Satasahassā**ti satasahassaparimāṇā. Satasahassaṃ parimāṇaṃ etesanti satasahassā uttarapadalopena yathā ‘‘rūpabhavo rūpa’’nti, atthiatthe vā akārapaccayo daṭṭhabbo. Pāṇātipātādiakusaladhammasamudācārasaṅkhāto āmagandho kuṇapagandho natthi etesanti **nirāmagandhā,** yathāvuttakilesasamudācārarahitāti attho. Kilesasamudācāro hettha ‘‘āmagandho’’ti vutto. Kiṃkāraṇā? Amanuññattā, kilesaasucimissattā, sabbhi jigucchitattā, paramaduggandhabhāvavahattā ca. Tathā hi ye ye ussannakilesā sattā, te te atiduggandhā honti. Teneva nikkilesānaṃ matasarīrampi duggandhaṃ na hoti. **Dānaggaparivahanake**ti dānaggadhuravahanake. **Māpako**ti divase divase parimitaparibbayadānavasena dhaññamāpako.

Pāḷiyanti vinayapāḷiyaṃ. **Migajātakaṃ āharitvā kathesī**ti atīte kira bodhisatto migayoniyaṃ nibbattitvā migagaṇaparivuto araññe vasati. Athassa bhaginī attano puttakaṃ upanetvā ‘‘bhātika imaṃ bhāgineyyaṃ migamāyaṃ sikkhāpehī’’ti āha. Bodhisatto ‘‘sādhū’’ti paṭissuṇitvā ‘‘gaccha tāta, asukavelāyaṃ nāma āgantvā sikkheyyāsī’’ti āha. So mātulena vuttavelaṃ anatikkamitvā taṃ upasaṅkamitvā migamāyaṃ sikkhi. So ekadivasaṃ vane vicaranto pāsena baddho baddharavaṃ viravi. Migagaṇo palāyitvā ‘‘putto te pāsena baddho’’ti tassa mātuyā ārocesi. Sā bhātu santikaṃ gantvā ‘‘bhātika bhāgineyyo te migamāyaṃ sikkhāpito’’ti pucchi. Bodhisatto ‘‘mā tvaṃ puttassa kiñci pāpakaṃ āsaṅki, suggahitā tena migamāyā, idāni taṃ hāsayamāno āgacchissatī’’ti vatvā **‘‘migaṃ tipallattha’’**ntiādimāha.

Tattha **miga**nti bhāgineyyamigaṃ. Tipallatthaṃ vuccati sayanaṃ, ubhohi passehi ujukameva ca nipannakavasena tīhākārehi pallatthaṃ assa, tīṇi vā pallatthāni assāti tipallattho, taṃ **tipallatthaṃ. Anekamāya**nti bahumāyaṃ bahuvañcanaṃ. **Aṭṭhakkhura**nti ekekasmiṃ pāde dvinnaṃ dvinnaṃ vasena aṭṭhahi khurehi samannāgataṃ. **Aḍḍharattāpapāyi**nti purimayāmaṃ atikkamitvā majjhimayāme araññato āgamma pānīyassa pivanato aḍḍharatte āpaṃ pivatīti aḍḍharattāpapāyī. ‘‘Aḍḍharatte āpapāyi’’ntipi pāṭho. Mama bhāgineyyaṃ migaṃ ahaṃ sādhukaṃ migamāyaṃ uggaṇhāpesiṃ. Kathaṃ? Yathā ekena sotena chamāyaṃ assasanto chahi kalāhi atibhoti bhāgineyyo. Idaṃ vuttaṃ hoti – ayañhi tava puttaṃ tathā uggaṇhāpesiṃ, yathā ekasmiṃ uparimanāsikāsote vātaṃ sannirumbhitvā pathaviyaṃ allīnena ekena heṭṭhimanāsikāsotena tatheva chamāyaṃ assasanto chahi kalāhi luddakaṃ atibhoti, chahi koṭṭhāsehi ajjhottharati vañcetīti attho. Katamehi chahi? Cattāro pāde pasāretvā ekena passena seyyāya, khurehi tiṇapaṃsukhaṇanena, jivhāninnāmanena, udarassa uddhumātabhāvakaraṇena, uccārapassāvavissajjanena, vātassa nirumbhanenāti. Atha vā tathā naṃ uggaṇhāpesiṃ, yathā ekena sotena chamāyaṃ assasanto. **Chahī**ti heṭṭhā vuttehi chahi kāraṇehi. **Kalāhī**ti kalāyissati, luddakaṃ vañcessatīti attho. **Bhotī**ti bhaginiṃ ālapati. **Bhāgineyyo**ti evaṃ chahi kāraṇehi vañcakaṃ bhāgineyyaṃ niddisati.

Evaṃ bodhisatto bhāgineyyassa migamāyaṃ sādhukaṃ uggahitabhāvaṃ vadanto bhaginiṃ samassāsesi. Sopi migapotako pāse baddho anibandhitvāyeva bhūmiyaṃ mahāphāsukapassena pāde pasāretvā nipanno pādānaṃ āsannaṭṭhāne khurehi eva paharitvā paṃsuñca tiṇāni ca uppāṭetvā uccārapassāvaṃ vissajjetvā sīsaṃ pātetvā jivhaṃ ninnāmetvā sarīraṃ kheḷakilinnaṃ katvā vātaggahaṇena udaraṃ uddhumātakaṃ katvā akkhīni parivattetvā heṭṭhānāsikāsotena vātaṃ sañcarāpento uparimanāsikāsotena vātaṃ sannirumbhitvā sakalasarīraṃ thaddhabhāvaṃ gāhāpetvā matakākāraṃ dassesi, nīlamakkhikāpi naṃ samparivāresuṃ, tasmiṃ tasmiṃ ṭhāne kākā nilīyiṃsu. Luddo āgantvā udare hatthena paharitvā ‘‘pātova baddho bhavissati, pūtiko jāto’’ti tassa bandhanarajjuṃ mocetvā ‘‘ettheva dāni naṃ ukkantitvā maṃsaṃ ādāya gamissāmī’’ti nirāsaṅko hutvā sākhāpalāsaṃ gahetuṃ āraddho. Migapotakopi uṭṭhāya catūhi pādehi ṭhatvā kāyaṃ vidhunitvā gīvaṃ pasāretvā mahāvātena chinnavalāhako viya vegena mātu santikaṃ agamāsi. Satthā ‘‘na, bhikkhave, rāhulo idāneva sikkhākāmo, pubbepi sikkhākāmoyevā’’ti evaṃ migajātakaṃ āharitvā kathesi.

Ambalaṭṭhiyarāhulovādaṃ desesīti ‘‘passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādāne ṭhapitanti? Evaṃ, bhante. Evaṃ parittakaṃ kho, rāhula, tesaṃ sāmaññaṃ, yesaṃ natthi sampajānamusāvāde lajjā''ti evamādinā **ambalaṭṭhiyarāhulovādaṃ** (ma. ni. 2.107 ādayo) kathesi. **Gehasitaṃ vitakkaṃ vitakkentassā**ti āyasmā kira rāhulo bhagavato piṭṭhito piṭṭhito gacchantova pādatalato yāva upari kesantā tathāgataṃ olokesi, so bhagavato buddhavesavilāsaṃ disvā ''sobhati bhagavā dvattiṃsamahāpurisalakkhaṇavicittasarīro byāmappabhāparikkhittatāya vippakiṇṇasuvaṇṇacuṇṇamajjhagato viya vijjulatāparikkhitto kanakapabbato viya yantasamākaḍḍhitaratanavicittasuvaṇṇaagghikaṃ viya paṃsukūlacīvarappaṭicchannopi rattakambalaparikkhittakanakapabbato viya pavāḷalatāpaṭimaṇḍitasuvaṇṇaghaṭikaṃ viya cīnapiṭṭhacuṇṇapūjitasuvaṇṇacetiyaṃ viya lākhārasānulitto kanakathūpo viya rattavalāhakantaragato taṅkhaṇamuggatapuṇṇacando viya aho samatiṃsapāramitānubhāvena sajjitassa attabhāvassa sirisampattī''ti cintesi. Tato attānampi oloketvā ''ahampi sobhāmi, sace bhagavā catūsu mahādīpesu cakkavattirajjaṃ akarissa, mayhaṃ pariṇāyakaṭṭhānantaramadassa, evaṃ sante ativiya jambudīpatalaṃ atisobhissā''ti attabhāvaṃ nissāya gehasitaṃ chandarāgaṃ uppādesi. Taṃ sandhāyetaṃ vuttaṃ – **''satthu ceva attano ca rūpasampattiṃ disvā gehasitaṃ vitakkaṃ vitakkentassā''**ti.

Bhagavāpi purato gacchantova cintesi – ''paripuṇṇacchavimaṃsalohito dāni rāhulassa attabhāvo, rajanīyesu rūpārammaṇādīsu cittassa pakkhandanakālo jāto, nipphalatāya nu kho rāhulo vītināmetī''ti. Atha sahāvajjaneneva pasanne udake macchaṃ viya parisuddhe ādāsamaṇḍale mukhanimittaṃ viya ca tassa taṃ cittuppādaṃ addasa, disvā ca ''ayaṃ rāhulo mayhaṃ atrajo hutvā mama pacchato āgacchanto 'ahaṃ sobhāmi, mayhaṃ vaṇṇāyatanaṃ pasanna'nti attabhāvaṃ nissāya gehasitaṃ chandarāgaṃ uppādeti, atitthe pakkhando, uppathaṃ paṭipanno, agocare carati, disāmūḷhaaddhiko viya agantabbaṃ disaṃ gacchati, ayaṃ kho panassa kileso abbhantare vaḍḍhanto attatthampi yathābhūtaṃ passituṃ na dassissati paratthampi ubhayatthampi, tato nirayepi paṭisandhiṃ gaṇhāpessati, tiracchānayoniyampi pettivisayepi asurakāyepi sambādhepi mātukucchisminti anamatagge saṃsāravaṭṭe paripātessati. Yathā kho pana anekaratanapūrā mahānāvā bhinnaphalakantarena udakaṃ ādiyamānā muhuttampi na ajjhupekkhitabbā hoti, vegena vegenassā vivaraṃ pidahituṃ vaṭṭati, evameva ayampi na ajjhupekkhitabbo. Yāvassa ayaṃ kileso abbhantare sīlaratanādīni na vināseti, tāvadeva naṃ niggaṇhissāmī''ti ajjhāsayaṃ akāsi. Tato rāhulaṃ āmantetvā ''yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbanti. Rūpameva nu kho bhagavā rūpameva nu kho sugatāti. Rūpampi rāhula, vedanāpi rāhula, saññāpi rāhula, saṅkhārāpi rāhula, viññāṇampi rāhulā''ti **mahārāhulovādasuttaṃ** (ma. ni. 2.113 ādayo) abhāsi. Taṃ dassetuṃ – **''yaṃ kiñci rāhula…pe… kathesī''**ti vuttaṃ.

Saṃyuttake pana rāhulovādoti rāhulasaṃyutte vuttarāhulovādaṃ sandhāya vadanti. Tattha ''sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ, bhante, bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya''nti therena yācito ''taṃ kiṃ maññasi, rāhula, cakkhu niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, esohamasmi, eso me attā'''tiādinā **rāhulovādaṃ** (saṃ. ni. 2.188 ādayo) ārabhi. **Therassa vipassanācāroyeva,** na pana mahārāhulovādo viya vitakkūpacchedāya vuttoti adhippāyo.

Athassa satthā ñāṇaparipākaṃ ñatvātiādīsu bhagavato kira rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi ''paripakkā kho rāhulassa vimuttiparipācanīyā dhammā, yannūnāhaṃ rāhulaṃ uttari āsavānaṃ khaye vineyya''nti? Athassa bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ rāhulaṃ āmantesi – ''gaṇhāhi, rāhula, nisīdanaṃ, yena andhavanaṃ tenupasaṅkamissāma divāvihārāyā''ti. ''Evaṃ, bhante''ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavato piṭṭhito piṭṭhito anubandhi. Tena kho pana samayena anekāni devatāsahassāni bhagavantaṃ abhivanditvā anubandhitā honti ''ajja bhagavā āyasmantaṃ rāhulaṃ uttari āsavānaṃ khaye vinessatī''ti. Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Āyasmāpi rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Atha āyasmantaṃ rāhulaṃ āmantetvā ''taṃ kiṃ maññasi, rāhula, cakkhu niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, esohamasmi, eso me attā’’tiādinā **rāhulovādaṃ** (saṃ. ni. 4.121) adāsi. Taṃ sandhāyetaṃ vuttaṃ – **‘‘andhavane nisinno cūḷarāhulovādaṃ kathesī’’**ti.

Koṭisatasahassadevatāhīti āyasmatā rāhulena padumuttarassa bhagavato pādamūle pathavindhararājakāle patthanaṃ ṭhapentena saddhiṃ patthanaṃ ṭhapitadevatāyevetā. Tāsu pana kāci bhūmaṭṭhadevatā, kāci antalikkhaṭṭhakā, kāci cātumahārājikādidevaloke, kāci brahmaloke nibbattā, imasmiṃ pana divase sabbā ekaṭṭhāne andhavanasmiṃyeva sannipatitā.

Ābhidosikanti pārivāsikaṃ ekarattātikkantaṃ pūtibhūtaṃ. Ekarattātikkantasseva hi nāmasaññā esā, yadidaṃ ābhidosikoti. Ayaṃ panettha vacanattho – pūtibhāvadosena abhibhūtoti abhidoso, abhidosoyeva **ābhidosiko. Kummāsa**nti yavakummāsaṃ. **Adhivāsetvā**ti ‘‘tena hi, tāta raṭṭhapāla, adhivāsehi svātanāya bhatta’’nti pitarā nimantito svātanāya bhikkhaṃ adhivāsetvā. Ettha ca thero pakatiyā ukkaṭṭhasapadānacāriko svātanāya bhikkhaṃ nāma nādhivāseti, mātu anuggahena pana adhivāseti. Mātu kirassa theraṃ anussaritvā anussaritvā mahāsoko uppajjati, rodaneneva dukkhī viya jātā, tasmā thero ‘‘sacāhaṃ taṃ apassitvā gamissāmi, hadayampissā phaleyyā’’ti anuggahena adhivāsesi. Paṇḍitā hi bhikkhū mātāpitūnaṃ ācariyupajjhāyānaṃ vā kātabbaṃ anuggahaṃ ajjhupekkhitvā dhutaṅgasuddhikā na bhavanti.

Alaṅkatapaṭiyatte itthijaneti pitarā uyyojite itthijane. Pitā kirassa dutiyadivase sakanivesane mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārāpetvā kilañjehi paṭicchādāpetvā āyasmato raṭṭhapālassa purāṇadutiyikāyo ‘‘etha tumhe vadhū, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā, tena alaṅkārena alaṅkarothā’’ti āṇāpetvā paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā kāle ārocite āgantvā paññatte āsane nisinnaṃ ‘‘idaṃ te, raṭṭhapāla, mattikaṃ dhanaṃ, aññaṃ pettikaṃ, aññaṃ pitāmahaṃ; sakkā, tāta raṭṭhapāla, bhoge ca bhuñjituṃ, puññāni ca kātuṃ? Ehi tvaṃ, tāta raṭṭhapāla, sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’’ti yācitvā tena paṭikkhipitvā dhamme desite ‘‘ahaṃ imaṃ uppabbājessāmī’’ti ānayiṃ, so ‘‘dāni me dhammakathaṃ kātuṃ āraddho, alaṃ me vacanaṃ na karissatī’’ti uṭṭhāya gantvā tassa orodhānaṃ dvāraṃ vivarāpetvā ‘‘ayaṃ vo sāmiko, gacchatha, yaṃ kiñci katvāna gaṇhituṃ vāyamathā’’ti uyyojesi. Tīsu vayesu ṭhitā nāṭakitthiyo theraṃ parivārayiṃsu. Tāsu ayaṃ asubhasaññaṃ uppādesi. Tena vuttaṃ – **‘‘alaṅkatapaṭiyatte itthijane asubhasaññaṃ uppādetvā’’**ti.

Ṭhitakova dhammaṃ desetvāti –

> ‘‘Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
> Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.
>
> ‘‘Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
> Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.
>
> ‘‘Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
> Alaṃ bālassa mohāya, no ca pāragavesino.
>
> ‘‘Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
> Alaṃ bālassa mohāya, no ca pāragavesino.
>
> ‘‘Añjanīvaṇṇavā cittā, pūtikāyo alaṅkato;
> Alaṃ bālassa mohāya, no ca pāragavesino.
>
> ‘‘Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
> Bhutvā nivāpaṃ gacchāmi, kandante migabandhake’’ti. (ma. ni. 2.302; theragā. 769-774) –

Imāhi gāthāhi dhammaṃ desetvā.

Ākāsaṃ uppatitvāti ākāsaṃ pakkhanditvā. Kasmā pana thero ākāsena gato? Pitā kirassa seṭṭhi sattasu dvārakoṭṭhakesu aggaḷāni dāpetvā malle āṇāpesi ‘‘sace nikkhamitvā gacchati, hatthapādesu naṃ gahetvā kāsāyāni haritvā gihivesaṃ gaṇhāpethā’’ti. Tasmā thero ‘‘ete mādisaṃ mahākhīṇāsavaṃ hatthe vā pāde vā gahetvā apuññaṃ pasaveyyuṃ, taṃ nesaṃ mā ahosī’’ti cintetvā ākāsena agamāsi. **Migacīra**nti evaṃnāmakaṃ uyyānaṃ. **Catupārijuññapaṭimaṇḍita**nti jarāpārijuññaṃ, byādhipārijuññaṃ, bhogapārijuññaṃ, ñātipārijuññanti imehi catūhi pārijuññehi paṭimaṇḍitaṃ. **Pārijuñña**nti ca parihānīti attho. Sesamettha suviññeyyameva.

Kuṇḍadhānattheravatthu

211. Tatiye salākaṃ gaṇhantīti **salākagāhakā**. Sunāparantajanapadaṃ gacchantepi paṭhamameva salākaṃ gaṇhīti sambandho. **Chabbassantare**ti channaṃ vassānaṃ abbhantare. **Mettī**ti mittabhāvo. **Bhedake satī**ti bhedakaraṇe sati. **Gumbasabhāgato**ti gumbasamīpato, ayameva vā pāṭho. **Itthī hutvā**ti itthī viya hutvā, manussitthivaṇṇaṃ māpetvāti attho. **Dīgharattānugato**ti dīghakālaṃ anubandho. **Ettakaṃ addhāna**nti ettakaṃ kālaṃ. **Handāvuso**ti gaṇhāvuso. **Atthaṃ gahetvā**ti bhūtatthaṃ gahetvā, ayameva vā pāṭho. **Koṇḍo jāto**ti dhutto jāto.

Māvoca pharusaṃ kañcīti kañci ekapuggalaṃ pharusaṃ mā avoca. **Vuttā paṭivadeyyu ta**nti tayā pare dussīlāti vuttā tampi tatheva paṭivadeyyuṃ. **Dukkhā hi sārambhakathā**ti esā kāraṇuttarā yugaggāhakathā nāma dukkhā. **Paṭidaṇḍā phuseyyu ta**nti kāyadaṇḍādīhi paraṃ paharantassa tādisāva paṭidaṇḍā tava matthake pateyyuṃ.

Sace neresi attānanti sace attānaṃ niccalaṃ kātuṃ sakkhissasi. **Kaṃso upahato yathā**ti mukhavaṭṭiyaṃ chinditvā talamattaṃ katvā ṭhapitaṃ kaṃsatālaṃ viya. Tādisañhi hatthehi pādehi daṇḍena vā pahatampi saddaṃ na karoti. **Esa pattosi nibbāna**nti sace evarūpo bhavituṃ sakkhissasi, imaṃ paṭipadaṃ pūrayamāno eso tvaṃ idāni appattopi nibbānaṃ pattosi nāma. **Sārambho te na vijjatī**ti ‘‘evañca sati tvaṃ dussīlo, ahaṃ susīlo’’ti evamādiko uttarikaraṇavācālakkhaṇo sārambho te na vijjati, na bhavissatiyevāti attho. **Parikkilesenā**ti saṃkilesahetunā.

Vaṅgīsattheravatthu

212. Catutthe **sampannapaṭibhānāna**nti paripuṇṇapaṭibhānānaṃ. **Cutiṃ yo vedi…pe… sabbaso**ti yo sattānaṃ cutiñca paṭisandhiñca sabbākārena pākaṭaṃ katvā jānāti, taṃ ahaṃ alagganatāya **asattaṃ,** paṭipattiyā suṭṭhu gatattā **sugataṃ,** catunnaṃ saccānaṃ sambuddhattā **buddhaṃ** brāhmaṇaṃ vadāmīti attho. **Yassa gati**nti yassete devādayo gatiṃ na jānanti, tamahaṃ āsavānaṃ khīṇatāya **khīṇāsavaṃ,** kilesehi ārakattā **arahantaṃ** brāhmaṇaṃ vadāmīti attho.

Upasenavaṅgantaputtattheravatthu

213. Pañcame **sabbapāsādikāna**nti sabbaso pasādaṃ janentānaṃ. **Kintāya**nti kiṃ te ayaṃ. **Atilahu**nti atisīghaṃ. Yassa tasmiṃ attabhāve uppajjanārahānaṃ maggaphalānaṃ upanissayo natthi, taṃ buddhā ‘‘moghapuriso’’ti vadanti ariṭṭhalāḷudāyiādike viya. Upanissaye satipi tasmiṃ khaṇe magge vā phale vā asati ‘‘moghapurisā’’ti vadantiyeva dhaniyattherādike viya. Imassapi tasmiṃ khaṇe maggaphalānaṃ abhāvato **‘‘moghapurisā’’**ti āha, tucchamanussāti attho. **Bāhullāyā**ti parisabāhullāya. **Anekapariyāyenā**ti anekakāraṇena.

Icchāmahaṃ, bhikkhaveti bhagavā kira taṃ addhamāsaṃ na kañci bodhaneyyasattaṃ addasa, tasmā evamāha, evaṃ santepi tantivasena dhammadesanā kattabbā siyā. Yasmā panassa etadahosi – ‘‘mayi okāsaṃ kāretvā paṭisallīne bhikkhū adhammikaṃ katikavattaṃ karissanti, taṃ upaseno bhindissati, ahaṃ tassa pasīditvā bhikkhūnaṃ dassanaṃ anujānissāmi. Tato maṃ passitukāmā bahū bhikkhū dhutaṅgāni samādiyissanti, ahañca tehi ujjhitasanthatapaccayā sikkhāpadaṃ paññapessāmī’’ti, tasmā evamāha. **Therassā**ti upasenattherassa. **Manāpāni te bhikkhu paṃsukūlānī**ti ‘‘bhikkhu tava imāni paṃsukūlāni manāpāni attano ruciyā khantiyā gahitānī''ti pucchati. **Na kho me, bhante, manāpāni paṃsukūlānī**ti, bhante, na mayā attano ruciyā khantiyā gahitāni, galaggāhena viya matthakatāḷanena viya ca gāhito mayāti dasseti. **Pāḷiyaṃ āgatamevā**ti vinayapāḷiṃ sandhāya vadati.

Dabbattheravatthu

214. Chaṭṭhe **aṭṭhārasasu mahāvihāresū**ti rājagahassa samantato ṭhitesu aṭṭhārasasu mahāvihāresu. **Upavijaññā**ti āsannapasūtikālā. **Rahogato**ti rahasi gato. **Saṅghassa veyyāvaccakaraṇe kāyaṃ yojetukāmo cintesī**ti thero kira attano katakiccabhāvaṃ disvā ''ahaṃ imaṃ sarīraṃ dhāremi, tañca kho vātamukhe ṭhitapadīpo viya aniccatāmukhe ṭhitaṃ nacirasseva nibbāyanadhammaṃ yāva na nibbāyati, tāva kiṃ nu kho ahaṃ saṅghassa veyyāvaccaṃ kareyya''nti cintento iti paṭisañcikkhati ''tiroraṭṭhesu bahū kulaputtā bhagavantaṃ adisvāva pabbajanti, te 'bhagavantaṃ passissāma ceva vandissāmā'ti ca dūratopi āgacchanti, tatra yesaṃ senāsanaṃ nappahoti, te silāpattakepi seyyaṃ kappenti. Pahomi kho panāhaṃ attano ānubhāvena tesaṃ tesaṃ kulaputtānaṃ icchāvasena pāsādavihāraaḍḍhayogādīni mañcapīṭhattharaṇāni nimminitvā dātuṃ? Punadivase cettha ekacce ativiya kilantarūpā honti, te gāravena bhikkhūnaṃ purato ṭhatvā bhattānipi na uddisāpenti, ahaṃ kho pana tesaṃ bhattānipi uddisituṃ pahomī''ti. Iti paṭisañcikkhanto ''yaṃnūnāhaṃ saṅghassa senāsanañca paññapeyyaṃ, bhattāni ca uddiseyya''nti cintesi. **Sabhāgasabhāgāna**nti suttantikādiguṇavasena sabhāgānaṃ, na mittasanthavavasena. Thero hi yāvatikā suttantikā honti, te uccinitvā uccinitvā ekato tesaṃ anurūpameva senāsanaṃ paññapeti. Venayikābhidhammikakammaṭṭhānikakāyadaḷhibahulesupi eseva nayo. Teneva **pāḷiyaṃ** (pārā. 380) vuttaṃ – ''yete bhikkhū suttantikā, tesaṃ ekajjhaṃ senāsanaṃ paññapetī''tiādi.

Aṅguliyā jalamānāyāti tejokasiṇacatutthajjhānaṃ samāpajjitvā vuṭṭhāya abhiññāñāṇena aṅgulijalanaṃ adhiṭṭhahitvā teneva tejodhātusamāpattijanitena aggijālena aṅguliyā jalamānāya. **Ayaṃ mañco**tiādīsu pana there ''ayaṃ mañco''tiādiṃ vadante nimmitāpi attano attano gataṭṭhāne ''ayaṃ mañco''tiādiṃ vadanti. Ayañhi nimmitānaṃ dhammatā.

> ''Ekasmiṃ bhāsamānasmiṃ, sabbe bhāsanti nimmitā;
> Ekasmiṃ tuṇhimāsine, sabbe tuṇhī bhavanti te''ti. (dī. ni. 2.286);

Yasmiṃ pana vihāre mañcapīṭhādīni na paripūrenti, tattha attano ānubhāvena pūrenti, tena nimmitānaṃ avatthukaṃ vacanaṃ na hoti sabbattha mañcapīṭhādīnaṃ sabbhāvato. Sabbavihāresu ca gamanamagge samappamāṇe katvā adhiṭṭhāti. Katikasaṇṭhānādīnaṃ pana nānappakārattā tasmiṃ tasmiṃ vihāre katikavattāni visuṃ visuṃ kathāpetīti veditabbaṃ. Aniyametvā nimmitānañhi ''ekasmiṃ bhāsamānasmi''ntiādidhammatā vuttā. Tathā hi ye vaṇṇavayasarīrāvayavaparikkhārakiriyāvisesādīhi niyamaṃ akatvā nimmitā honti, te aniyametvā nimmitattā iddhimatā sadisāva honti. Ṭhānanisajjādīsu bhāsitatuṇhībhāvādīsu vā yaṃ yaṃ iddhimā karoti, taṃ tadeva karonti. Sace pana nānappakāre kātukāmo hoti, keci paṭhamavaye, keci majjhimavaye, keci pacchimavaye, tathā dīghakese upaḍḍhamuṇḍe missakakese upaḍḍharattacīvare paṇḍukacīvare, padabhāṇadhammakathāsarabhaññapañhapucchanapañhavissajjanarajanapacanacīvarasibbanadhovanādīni karonte, aparepi vā nānappakāre kātukāmo hoti, tena pādakajjhānato vuṭṭhāya ''ettakā bhikkhū paṭhamavayā hontū''tiādinā nayena parikammaṃ katvā puna samāpajjitvā vuṭṭhāya adhiṭṭhite adhiṭṭhānacittena saddhiṃ icchiticchitappakārāyeva honti. **Puna attano vasanaṭṭhānameva āgacchatī**ti tehi saddhiṃ janapadakathaṃ kathento anisīditvā attano vasanaṭṭhānaṃ veḷuvanameva paccāgacchati. **Pāḷiya**nti vinayapāḷiyaṃ.

Pilindavacchattheravatthu

215. Sattame **piyāna**nti piyāyitabbānaṃ. **Manāpāna**nti manavaḍḍhanakānaṃ. **Pilindoti panassa gottaṃ, vacchoti nāma**nti ettha vuttavipariyāyenapi vadanti ''pilindoti nāmaṃ, vacchoti gotta''nti. Teneva ācariyadhammapālattherena **theragāthāsaṃvaṇṇanāya** (theragā. aṭṭha. 1.8 pilindavacchattheragāthāvaṇṇanā) vuttaṃ – ''pilindotissa nāmaṃ akaṃsu, vacchoti pana gottaṃ. Tena so aparabhāge pilindavacchoti paññāyitthā''ti. **Saṃsandetvā**ti ekato katvā.

Satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvāti idaṃ aṅguttarabhāṇakānaṃ kathāmaggena vuttaṃ. Apare pana bhaṇanti – anuppanneyeva amhākaṃ bhagavati sāvatthiyaṃ brāhmaṇagehe nibbattitvā pilindavacchoti paññāto saṃsāre saṃvegabahulatāya paribbājakapabbajjaṃ pabbajitvā cūḷagandhāraṃ nāma vijjaṃ sādhetvā ākāsacārī paracittavidū ca hutvā rājagahe lābhaggayasaggappatto paṭivasati. Atha yadā amhākaṃ bhagavā abhisambuddho hutvā anukkamena rājagahaṃ upagato, tato paṭṭhāya buddhānubhāvena tassa sā vijjā na sampajjati, atthakiccaṃ na sādheti. So cintesi – ''sutaṃ kho pana metaṃ 'ācariyapācariyānaṃ bhāsamānānaṃ yattha mahāgandhāravijjā dharati, tattha cūḷagandhāravijjā na sampajjatī'ti. Samaṇassa pana gotamassa āgatakālato paṭṭhāya nāyaṃ mama vijjā sampajjati, nissaṃsayaṃ samaṇo gotamo mahāgandhāravijjaṃ jānāti, yannūnāhaṃ taṃ payirupāsitvā tassa santike vijjaṃ pariyāpuṇeyya''nti. So bhagavantaṃ upasaṅkamitvā etadavoca – ''ahaṃ, mahāsamaṇa, tava santike ekaṃ vijjaṃ pariyāpuṇitukāmo, okāsaṃ me karohī''ti. Bhagavā ''tena hi pabbajā''ti āha. So ''vijjāya parikammaṃ pabbajjā''ti maññamāno pabbajīti. **Paravambhanavasenā**ti paresaṃ garahanavasena.

Akakkasanti apharusaṃ. **Viññāpani**nti atthaviññāpaniṃ. **Sacca**nti bhūtatthaṃ. **Nābhisaje**ti yāya girāya aññaṃ kujjhāpanavasena na lagāpeyya, khīṇāsavo nāma evarūpameva giraṃ na bhāseyya, tasmā tamahaṃ brūmi brāhmaṇaṃ vadāmīti attho.

Anuvicinitvāti anuvicāretvā. **Caṇḍikataṃ gacchanta**nti sīghagatiyā gacchantaṃ.

Bāhiyadārucīriyattheravatthu

216. Aṭṭhame **ekarattivāsena gantvā**ti devatānubhāvena gantvā. ''Buddhānubhāvenā''tipi vadanti. Evaṃ gato ca vihāraṃ pavisitvā sambahule bhikkhū bhuttapātarāse kāyālasiyavimocanatthāya abbhokāse caṅkamante disvā ''kahaṃ etarahi satthā''ti pucchi. Bhikkhū ''sāvatthiyaṃ piṇḍāya paviṭṭho''ti vatvā taṃ pucchiṃsu – ''tvaṃ pana kuto āgato''ti? Suppārakā āgatomhīti. Kadā nikkhantosīti? Hiyyo sāyaṃ nikkhantomhīti. Dūrato āgato, tava pāde dhovitvā telena makkhetvā thokaṃ vissamāhi, āgatakāle satthāraṃ dakkhissatīti. Ahaṃ, bhante, satthu vā attano vā jīvitantarāyaṃ na jānāmi, ekarattenevamhi katthaci aṭṭhatvā anisīditvā vīsayojanasatikaṃ maggaṃ āgato, satthāraṃ passitvāva vissamissāmīti. So evaṃ vatvā taramānarūpo sāvatthiṃ pavisitvā bhagavantaṃ anopamāya buddhasiriyā piṇḍāya carantaṃ disvā ''cirassaṃ vata me diṭṭho sammāsambuddho''ti diṭṭhaṭṭhānato paṭṭhāya oṇatasarīro gantvā antaravīthiyameva pañcapatiṭṭhitena vanditvā gopphakesu daḷhaṃ gahetvā evamāha – ''desetu me, bhante, bhagavā dhammaṃ, desetu me sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā''ti.

Atha naṃ satthā ''akālo kho tāva, bāhiya, antaragharaṃ paviṭṭhomhi piṇḍāyā''ti paṭikkhipi. Taṃ sutvā bāhiyo, ''bhante, saṃsāre saṃsarantena kabaḷīkārāhāro na no laddhapubbo, tumhākaṃ vā mayhaṃ vā jīvitantarāyaṃ na jānāmi, desetha me dhamma''nti. Satthā dutiyampi paṭikkhipiyeva. Evaṃ kirassa ahosi ''imassa maṃ diṭṭhakālato paṭṭhāya sakalasarīraṃ pītiyā nirantaraṃ ajjhotthaṭaṃ hoti, balavapītivegena dhammaṃ sutvāpi na sakkhissati paṭivijjhituṃ, majjhattupekkhā tāva tiṭṭhatu, ekaratteneva vīsayojanasataṃ maggaṃ āgatattā darathopissa balavā, sopi tāva paṭippassambhatū''ti. Tasmā dvikkhattuṃ paṭikkhipitvā tatiyaṃ yācito antaravīthiyaṃ ṭhitova ''tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ diṭṭhe diṭṭhamattaṃ bhavissatī''tiādinā (udā. 10) nayena dhammaṃ deseti. Imamatthaṃ saṃkhipitvā dassento **''satthāraṃ piṇḍāya paviṭṭha''**ntiādimāha. Tattha **antaraghare**ti antaravīthiyaṃ.

Aparipuṇṇapattacīvaratāya pattacīvaraṃ pariyesantoti so kira vīsativassasahassāni samaṇadhammaṃ karonto ''bhikkhunā nāma attano paccaye labhitvā aññaṃ anoloketvā sayameva bhuñjituṃ vaṭṭatī''ti ekabhikkhussapi pattena vā cīvarena vā saṅgahaṃ nākāsi. Tenassa ''iddhimayapattacīvaraṃ na uppajjissatī''ti ñatvā ehibhikkhubhāvena pabbajjaṃ na adāsi. Tāvadeva ca pabbajjaṃ yācito ''paripuṇṇaṃ te pattacīvara''nti pucchitvā ''aparipuṇṇa''nti vutte ''tena hi pattacīvaraṃ pariyesāhī''ti vatvā pakkāmi. Tasmā so pattacīvaraṃ pariyesanto saṅkāraṭṭhānato coḷakhaṇḍāni saṃkaḍḍhati.

Sahassamapīti paricchedavacanaṃ. Ekasahassaṃ dvesahassānīti evaṃ sahassena ce paricchinnā gāthā honti, tā ca **anatthapadasaṃhitā** ākāsavaṇṇapabbatavaṇṇādīni pakāsakehi anibbānadīpakehi anatthakehi padehi saṃhitā yāva bahukā honti, tāva pāpikā evāti attho. **Ekaṃ gāthāpadaṃ seyyo**ti ''appamādo amatapadaṃ…pe… yathā matā''ti (dha. pa. 21) evarūpā ekagāthāpi seyyoti attho.

Kumārakassapattheravatthu

217. Navame **ekaṃ buddhantaraṃ sampattiṃ anubhavamāno**ti sāvakabodhiyā niyatatāya puññasambhārassa ca sātisayattā vinipātaṃ agantvā ekaṃ buddhantaraṃ devesu ca manussesu ca sampattiṃ anubhavamāno. **''Ekissā kuladārikāya kucchimhi uppanno''**ti vatvā tamevassa uppannabhāvaṃ mūlato paṭṭhāya dassetuṃ – **''sā cā''**tiādi vuttaṃ. Tattha **sā**ti kuladārikā. **Ca**-saddo byatirekattho. Tena vuccamānaṃ visesaṃ jotayati. **Kulaghara**nti patikulagehaṃ. **Gabbhanimitta**nti gabbhassa saṇṭhitabhāvaviggahaṃ. Satipi visākhāya sāvatthivāsikulapariyāpannatte tassā tattha padhānabhāvadassanatthaṃ **''visākhañcā''**tiādi vuttaṃ yathā ''brāhmaṇā āgatā, vāsiṭṭhopi āgato''ti. Bhagavatā evaṃ gahitanāmattāti yojanā. Yasmā rājaputtā loke ''kumārā''ti voharīyanti, ayañca rañño kittimaputto, tasmā āha – **''rañño…pe… sañjāniṃsū''**ti.

Pañcadasa pañhe abhisaṅkharitvāti ''bhikkhu, bhikkhu, ayaṃ vammiko rattiṃ dhūpāyati, divā pajjalatī''tiādinā **vammikasutte** (ma. ni. 1.249) āgatanayena pañcadasa pañhe abhisaṅkharitvā. **Pāyāsirañño**ti ''natthi paraloko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko''ti (dī. ni. 2.410, 412) evaṃladdhikassa pāyāsirājassa. Rājā hi tadā anabhisitto hutvā pasenadinā kosalena dinnasetabyanagaraṃ ajjhāvasanto imaṃ diṭṭhiṃ gaṇhi. **Pañcadasahi pañhehi paṭimaṇḍetvā**ti ''taṃ kiṃ maññasi, rājañña, ime candimasūriyā imasmiṃ vā loke parasmiṃ vā devā vā te manussā''ti evamādīhi (dī. ni. 2.411) pañcadasahi pañhehi paṭimaṇḍitaṃ katvā. **Suttante**ti pāyāsisuttante (dī. ni. 2.406 ādayo).

Mahākoṭṭhikattheravatthu

218. Dasamaṃ uttānatthameva.

Tatiyaetadaggavaggavaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 4. Catutthaetadaggavaggavaṇṇanā

Ānandattheravatthu

219-223. Catutthavaggassa paṭhame **heṭṭhā vuttappamāṇa**nti heṭṭhā koṇḍaññattherassa vatthumhi ''tassa dhurapattāni navutihatthāni honti, kesaraṃ tiṃsahatthaṃ, kaṇṇikā dvādasahatthā, pādena patiṭṭhitaṭṭhānaṃ ekādasahattha''nti evaṃ vuttappamāṇaṃ. **Rañño pesesī**ti paccantassa kupitabhāvaṃ ārocetvā pesesi. **Theragāthāsaṃvaṇṇanāyaṃ** (theragā. aṭṭha. 2.1016 ānandattheragāthāvaṇṇanā) pana ''paccantassa kupitabhāvaṃ rañño anārocetvā sayameva taṃ vūpasamesi, taṃ sutvā rājā tuṭṭhamānaso puttaṃ pakkosāpetvā 'varaṃ te, sumana, dammi, gaṇhāhī'ti āhā''ti vuttaṃ. **Na metaṃ cittaṃ atthī**ti mama evarūpaṃ cittaṃ natthi. **Avañjha**nti atucchaṃ. **Aññaṃ varehī**ti aññaṃ patthehi, aññaṃ gaṇhāhīti vuttaṃ hoti. **Udakaṃ adhiṭṭhāyā**ti ''udakaṃ hotū''ti adhiṭṭhahitvā. **Gatenā**ti gamanena. **Na āmisacakkhukā**ti cīvarādipaccayasaṅkhātaṃ āmisaṃ na olokenti.

Vasanaṭṭhānasabhāgeyevāti vasanaṭṭhānasamīpeyeva. **Ekantavallabho**ti upaṭṭhākaṭṭhāne ekantena vallabho. **Etassevā**ti etasseva bhikkhussa. **Dvejjhakathā na hontī**ti dvidhābhūtakathā na honti, anekantikakathā na hontīti vuttaṃ hoti. **Anibaddhā**ti aniyatā. **Lohitena galantenā**ti itthambhūtakkhāne karaṇavacanaṃ, galantena lohitena yuttoti attho. **Anvāsatto**ti anugato. **Uṭṭhehi, āvuso ānanda, uṭṭhehi,**

āvuso ānandāti turite idamāmeḍitavacanaṃ. **Duvidhena udakenā**ti sītudakena uṇhudakena ca. **Tividhena dantakaṭṭhenā**ti khuddakaṃ mahantaṃ majjhimanti evaṃ tippakārena dantakaṭṭhena. **Nava vāre anupariyāyatī**ti satthari pakkosante paṭivacanadānāya thinamiddhavinodanatthaṃ navakkhattuṃ anupariyāyati. Tenevāha – **‘‘evañhissa ahosī’’**tiādi. Sesamettha suviññeyyameva.

Uruvelakassapattheravatthu

224. Dutiye yaṃ vattabbaṃ, taṃ vitthārato vinayapāḷiyaṃ āgatameva.

Kāḷudāyittheravatthu

225. Tatiye **gamanākappa**nti gamanākāraṃ. Sesamettha uttānameva.

Bākulattheravatthu

226. Catutthe **nirābādhāna**nti ābādharahitānaṃ. Yathā ‘‘dvāvīsati dvattiṃsā’’tiādimhi vattabbe ‘‘bāvīsati bāttiṃsā’’tiādīni vuccanti, evamevaṃ dve kulāni assāti dvikulo, dvekuloti vā vattabbe bākuloti vuttanti āha – **‘‘bākuloti dvīsu kulesu vaḍḍhitattā evaṃladdhanāmo’’**ti. **Upayogenā**ti ānubhāvena. **Phāsukakāle**ti arogakāle. **Gadduhanamattampī**ti goduhanamattampi kālaṃ. Idha pana na sakalo goduhanakkhaṇo adhippeto, atha kho gāviṃ thane gahetvā ekakhīrabinduduhanakālamattaṃ adhippetaṃ. **Ārogyasāla**nti āturānaṃ arogabhāvakaraṇatthāya katasālaṃ.

Nimujjanummujjanavasenāti jāṇuppamāṇe udake thokaṃyeva nimujjanummujjanavasena. **Chaḍḍetvā palāyī**ti macchassa mukhasamīpeyeva chaḍḍetvā palāyi. **Dārakassa tejenā**ti dārakassa puññatejena. **Māriyamānāva marantī**ti daṇḍādīhi pothetvā māriyamānāva maranti, na jālena baddhatāmattena amāriyamānā. **Nīhaṭamattova mato**ti nīhaṭakkhaṇeyeva mato. Tenassa māraṇatthaṃ upakkamo na kato, yena upakkamena dārakassa ābādho siyā. **Ta**nti macchaṃ. **Sakalamevā**ti avikalameva paripuṇṇāvayavameva. **Na keḷāyatī**ti na nandati, kismiñci na maññati. **Piṭṭhito phālentī**ti dārakassa puññatejena piṭṭhito phālentī. **Bheriṃ carāpetvā**ti ‘‘puttaṃ labhi’’nti ugghosanavasena bheriṃ carāpetvā. **Pakatiṃ ācikkhī**ti attano puttabhāvaṃ kathesi. **Kucchiyā dhāritattā amātā kātuṃ na sakkā**ti jananībhāvato amātā kātuṃ na sakkā. **Macchaṃ gaṇhantāpī**ti macchaṃ vikkiṇitvā gaṇhantāpi. Tathā gaṇhantā ca tappariyāpannaṃ sabbaṃ gaṇhanti nāmāti āha – **‘‘vakkayakanādīni bahi katvā gaṇhantā nāma natthī’’**ti. **Ayampi amātā kātuṃ na sakkā**ti dinnaputtabhāvato na sakkā.

Sobhitattheravatthu

227. Pañcamaṃ uttānatthameva.

Upālittheravatthu

228. Chaṭṭhe **bhārukacchakavatthu**nti aññataro kira bhārukacchadesavāsī bhikkhu supinante purāṇadutiyikāya methunaṃ dhammaṃ paṭisevitvā ‘‘assamaṇo ahaṃ vibbhamissāmī’’ti bhārukacchaṃ gacchanto antarāmagge āyasmantaṃ upāliṃ passitvā etamatthaṃ ārocesi. Āyasmā upāli, evamāha – ‘‘anāpatti, āvuso, supinantenā’’ti. Yasmā supinante avisayattā evaṃ hoti. Tasmā upālitthero bhagavatā avinicchitapubbampi imaṃ vatthuṃ nayaggāhena evaṃ vinicchini. Gahapatino dve dārakā honti putto ca bhāgineyyo ca. Atha so gahapati gilāno hutvā āyasmantaṃ ajjukaṃ etadavoca – ‘‘imaṃ, bhante, okāsaṃ yo imesaṃ dārakānaṃ saddho hoti pasanno, tassa ācikkheyyāsī’’ti. Tena ca samayena tassa ca gahapatino bhāgineyyo saddho hoti pasanno. Athāyasmā ajjuko taṃ okāsaṃ tassa dārakassa ācikkhi. So tena sāpateyyena kuṭumbañca saṇṭhapesi, dānañca paṭṭhapesi. Atha tassa gahapatino putto āyasmantaṃ ānandaṃ etadavoca – ‘‘ko nu kho, bhante ānanda, pituno dāyajjo putto vā bhāgineyyo vā’’ti. Putto kho, āvuso, pituno dāyajjoti. Āyasmā, bhante, ayyo ajjuko amhākaṃ sāpateyyaṃ amhākaṃ methunakassa ācikkhīti. Assamaṇo, āvuso, so ajjukoti. Athāyasmā ajjuko āyasmantaṃ ānandaṃ etadavoca – ‘‘dehi me, āvuso ānanda, vinicchaya''nti. Te ubhopi upālittherassa santikaṃ agamaṃsu. Athāyasmā upāli, āyasmantaṃ ānandaṃ etadavoca – ''yo nu kho, āvuso ānanda, sāmikena 'imaṃ okāsaṃ itthannāmassa ācikkhā'ti vutto, tassa ācikkhati, kiṃ so āpajjatī''ti? Na, bhante, kiñci āpajjati antamaso dukkaṭamatthampīti. Ayaṃ, āvuso, āyasmā ajjuko sāmikena ''imaṃ okāsaṃ itthannāmassa ācikkhā''ti vutto tassa ācikkhati, anāpatti, āvuso, āyasmato ajjukassāti. Bhagavā taṃ sutvā ''sukathitaṃ, bhikkhave, upālinā''ti vatvā sādhukāramadāsi, taṃ sandhāyetaṃ vuttaṃ. **Kumārakassapavatthu** (a. ni. aṭṭha. 1.1.217) pana heṭṭhā āgatameva.

Channaṃ khattiyānanti bhaddiyo sakyarājā anuruddho ānando bhagu kimilo devadattoti imesaṃ channaṃ khattiyānaṃ. **Pasādhako**ti maṇḍayitā. **Pāḷiya**nti saṅghabhedakkhandhakapāḷiyanti (cūḷava. 330 ādayo).

Nandakattheravatthu

229. Sattame **ekasamodhāne**ti ekasmiṃ samodhāne, ekasmiṃ sannipāteti attho. Sesaṃ suviññeyyameva.

Nandattheravatthu

230. Aṭṭhame **na taṃ catusampajaññavasena aparicchinditvā oloketī**ti sātthakasappāyagocaraasammohasampajaññasaṅkhātānaṃ catunnaṃ sampajaññānaṃ vasena aparicchinditvā taṃ disaṃ na oloketi. So hi āyasmā ''yamevāhaṃ indriyesu aguttadvārataṃ nissāya sāsane anabhiratiādivippakārappatto, tameva suṭṭhu niggahessāmī''ti ussāhajāto balavahirottappo, tattha ca katādhikārattā indriyasaṃvaro ukkaṃsapāramippatto catusampajaññaṃ amuñcitvāva sabbadisaṃ āloketi. Vuttañcetaṃ bhagavatā –

> ''Sace, bhikkhave, nandassa puratthimā disā āloketabbā hoti, sabbaṃ cetaso samannāharitvā nando puratthimaṃ disaṃ āloketi 'evaṃ me puratthimaṃ disaṃ ālokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissantī'ti. Itiha tattha sampajāno hoti. Sace, bhikkhave, nandassa pacchimā disā, uttarā disā, dakkhiṇā disā, uddhaṃ, adho, anudisā anuviloketabbā hoti, sabbaṃ cetaso samannāharitvā nando anudisaṃ anuviloketi 'evaṃ me anudisaṃ anuvilokayato…pe… sampajāno hotī''ti (a. ni. 8.9).

Abhisekagehapavesanaāvāhamaṅgalesu vattamānesūti idha tīṇi maṅgalāni vuttāni, vinayaṭṭhakathāyaṃ pana ''taṃ divasameva nandakumārassa kesavissajjanaṃ, paṭṭabandho, gharamaṅgalaṃ, chattamaṅgalaṃ, āvāhamaṅgalanti pañca maṅgalāni hontī''ti vuttaṃ. Tattha kulamariyādavasena kesoropanaṃ **kesavissajjanaṃ**. Yuvarājapaṭṭabandhanaṃ **paṭṭabandho**. Abhinavagharappavesanamaho **gharamaṅgalaṃ**. Vivāhakaraṇamaho **āvāhamaṅgalaṃ**. Yuvarājachattamaho **chattamaṅgalaṃ**.

Nandakumāraṃ abhisekamaṅgalaṃ na tathā pīḷesi, yathā janapadakalyāṇiyā vuttavacananti ajjhāharitabbaṃ. Tadeva pana vacanaṃ sarūpato dassetuṃ – **''pattaṃ ādāya gamanakāle''**tiādi vuttaṃ. **Janapadakalyāṇī**ti janapadamhi kalyāṇī uttamā cha sarīradosarahitā pañca kalyāṇasamannāgatā. Sā hi yasmā nātidīghā nātirassā nātikisā nātithūlā nātikāḷī nāccodātāti atikkantā mānusavaṇṇaṃ, asampattā dibbavaṇṇaṃ, tasmā **cha sarīradosarahitā**. Chavikalyāṇaṃ maṃsakalyāṇaṃ nhārukalyāṇaṃ aṭṭhikalyāṇaṃ vayakalyāṇanti imehi pana kalyāṇehi samannāgatattā **pañca kalyāṇasamannāgatā** nāma. Tassā hi āgantukobhāsakiccaṃ natthi, attano sarīrobhāseneva dvādasahatthe ṭhāne ālokaṃ karoti, piyaṅgusāmā vā hoti suvaṇṇasāmā vā, ayamassā **chavikalyāṇatā**. Cattāro panassā hatthapādā mukhapariyosānañca lākhārasaparikammakataṃ viya rattapavāḷarattakambalasadisaṃ hoti, ayamassā **maṃsakalyāṇatā**. Vīsati pana nakhapattāni maṃsato amuttaṭṭhāne lākhārasapūritāni viya, muttaṭṭhāne khīradhārāsadisāni honti, ayamassā **nhārukalyāṇatā**. Dvattiṃsa dantā suphusitā sudhotavajirapanti viya khāyanti, ayamassā **aṭṭhikalyāṇatā**. Vīsaṃvassasatikāpi samānā soḷasavassuddesikā viya hoti nippalitena, ayamassā **vayakalyāṇatā**. Iti imehi pañcahi kalyāṇehi samannāgatattā ''janapadakalyāṇī''ti vuccati.

Tuvaṭanti sīghaṃ.

Imasmiṃ ṭhāne nivattessati, imasmiṃ ṭhāne nivattessatīti cintentamevāti so kira tathāgate gāravavasena ‘‘pattaṃ vo, bhante, gaṇhathā’’ti vattuṃ avisahanto evaṃ cintesi – ‘‘sopānasīse pattaṃ gaṇhissatī’’ti. Satthā tasmimpi ṭhāne na gaṇhi. Itaro ‘‘sopānapādamūle gaṇhissatī’’ti cintesi. Satthā tatthāpi na gaṇhi. Itaro ‘‘rājaṅgaṇe gaṇhissatī’’ti cintesi. Satthā tatthāpi na gaṇhi. Evaṃ ‘‘idha gaṇhissati, ettha gaṇhissatī’’ti cintentameva satthā vihāraṃ netvā pabbājesi.

Mahākappinattheravatthu

231. Navame **sutavittako**ti dhammassavanapiyo. **Paṭihārakassā**ti dovārikassa. **Saccakārenā**ti saccakiriyāya. **Satthā ‘‘uppalavaṇṇā āgacchatū’’ti cintesi. Therī āgantvā sabbā pabbājetvā bhikkhunīupassayaṃ gatā**ti idaṃ aṅguttarabhāṇakānaṃ kathāmaggaṃ dassentena vuttaṃ. Teneva **dhammapadaṭṭhakathāyaṃ** (dha. pa. aṭṭha. 1.mahākappinattheravatthu) vuttaṃ –

> ‘‘Tā satthāraṃ vanditvā ekamantaṃ ṭhitā pabbajjaṃ yāciṃsu. Evaṃ kira vutte satthā uppalavaṇṇāya āgamanaṃ cintesīti ekacce vadanti. Satthā pana tā upāsikāyo āha – ‘sāvatthiṃ gantvā bhikkhunīupassaye pabbājethā’ti. Tā anupubbena janapadacārikaṃ caramānā antarāmagge mahājanena abhihaṭasakkārasammānā padasāva vīsayojanasatikaṃ maggaṃ gantvā bhikkhunīupassaye pabbajitvā arahattaṃ pāpuṇiṃsū’’ti.

Dhammapītīti dhammapāyako, dhammaṃ pivantoti attho. Dhammo ca nāmesa na sakkā bhājanena yāguādīni viya pātuṃ, navavidhaṃ pana lokuttaradhammaṃ nāmakāyena phusanto ārammaṇato sacchikaronto pariññābhisamayādīhi dukkhādīni ariyasaccāni paṭivijjhanto dhammaṃ pivati nāma. **Sukhaṃ setī**ti desanāmattametaṃ, catūhipi iriyāpathehi sukhaṃ viharatīti attho. **Vippasannenā**ti anāvilena nirupakkilesena. **Ariyappavedite**ti buddhādīhi ariyehi pavedite satipaṭṭhānādibhede bodhipakkhiyadhamme. **Sadā ramatī**ti evarūpo dhammapīti vippasannena cetasā viharanto paṇḍiccena samannāgato sadā ramati abhiramati. Bāhitapāpattā **‘‘brāhmaṇā’’**ti theraṃ ālapati.

Sāgatattheravatthu

232. Dasame **chabbaggiyānaṃ vacanenā**ti kosambikā kira upāsakā āyasmantaṃ sāgataṃ upasaṅkamitvā abhivādetvā ekamantaṃ ṭhitā evamāhaṃsu – ‘‘kiṃ, bhante, ayyānaṃ dullabhañca manāpañca, kiṃ paṭiyādemā’’ti? Evaṃ vutte chabbaggiyā bhikkhū kosambike upāsake etadavocuṃ – ‘‘atthāvuso kāpotikā, nāma pasannā bhikkhūnaṃ dullabhā ca manāpā ca, taṃ paṭiyādethā’’ti. Atha kosambikā upāsakā ghare ghare kāpotikaṃ pasannaṃ paṭiyādetvā āyasmantaṃ sāgataṃ piṇḍāya carantaṃ disvā etadavocuṃ – ‘‘pivatu, bhante, ayyo sāgato kāpotikaṃ pasannaṃ, pivatu, bhante, ayyo sāgato kāpotikaṃ pasanna’’nti. Athāyasmā sāgato ghare ghare kāpotikaṃ pasannaṃ pivitvā nagaramhā nikkhamanto nagaradvāre pati. Tena vuttaṃ – **‘‘chabbaggiyānaṃ vacanena sabbagehesu kāpotikaṃ pasannaṃ paṭiyādetvā’’**tiādi. Tattha **kāpotikā** nāma kapotapādasamānavaṇṇā rattobhāsā. **Pasannā**ti surāmaṇḍassetaṃ adhivacanaṃ. **Vinaye samuṭṭhita**nti surāpānasikkhāpade (pāci. 326 ādayo) āgataṃ.

Rādhattheravatthu

233. Ekādasame **satthā sāriputtattherassa saññaṃ adāsī**ti brāhmaṇaṃ pabbājetuṃ saññaṃ adāsi, āṇāpesīti vuttaṃ hoti. Bhagavā kira taṃ brāhmaṇaṃ pabbajjaṃ alabhitvā kisaṃ lūkhaṃ dubbaṇṇaṃ uppaṇḍuppaṇḍukajātaṃ disvā bhikkhū āmantesi – ‘‘ko, bhikkhave, tassa brāhmaṇassa adhikāraṃ saratī’’ti. Evaṃ vutte āyasmā sāriputto bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, tassa brāhmaṇassa adhikāraṃ sarāmī’’ti. Kiṃ pana tvaṃ, sāriputta, brāhmaṇassa adhikāraṃ sarasīti. Idha me, bhante, so brāhmaṇo rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ, bhante, tassa brāhmaṇassa adhikāraṃ sarāmī’’ti. Sādhu sādhu, sāriputta. Kataññuno hi, sāriputta, sappurisā katavedino, tena hi tvaṃ, sāriputta, taṃ brāhmaṇaṃ pabbājehi upasampādehīti. **Aṭṭhuppattiyaṃ āgato**ti alīnacittajātakassa (jā.

1.2.11-12) aṭṭhuppattiyaṃ (jā. aṭṭha. 2.2.alīnacittajātakavaṇṇanā) āgato.

Nidhīnanti tattha tattha nidahitvā ṭhapitānaṃ hiraññasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ. **Pavattāra**nti kicchajīvike duggatamanusse anukampaṃ katvā ‘‘ehi, te sukhena jīvanupāyaṃ dassessāmī’’ti nidhiṭṭhānaṃ netvā hatthaṃ pasāretvā ‘‘imaṃ gahetvā sukhaṃ jīvā’’ti ācikkhitāraṃ viya. **Vajjadassina**nti dve vajjadassino ‘‘iminā naṃ asāruppena vā khalitena vā saṅghamajjhe niggaṇhissāmī’’ti randhagavesako ca, anaññātaṃ ñāpanatthāya ñātaṃ anuggaṇhanatthāya sīlādīnamassa vuddhikāmatāya taṃ taṃ vajjaṃ olokanena ullumpanasabhāvasaṇṭhito ca. Ayaṃ idha adhippeto. Yathā hi duggatamanusso ‘‘imaṃ gaṇhāhī’’ti tajjetvāpi pothetvāpi nidhiṃ dassente kopaṃ na karoti, pamuditova hoti, evamevaṃ evarūpe puggale asāruppaṃ vā khalitaṃ vā disvā ācikkhante kopo na kātabbo, tuṭṭheneva bhavitabbaṃ. ‘‘Bhante, mahantaṃ vo kammaṃ kataṃ mayhaṃ ācariyupajjhāyaṭṭhāne ṭhatvā ovadantehi, punapi maṃ vadeyyāthā’’ti pavāretabbameva.

Niggayhavādinti ekacco hi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā ‘‘ayaṃ me mukhodakadānādīhi sakkaccaṃ upaṭṭhahati, sace naṃ vakkhāmi, na maṃ upaṭṭhahissati, evaṃ me parihāni bhavissatī’’ti taṃ vattuṃ avisahanto na niggayhavādī nāma hoti, so imasmiṃ sāsane kacavaraṃ ākirati. Yo pana tathārūpaṃ vajjaṃ disvā vajjānurūpaṃ tajjento paṇāmento daṇḍakammaṃ karonto vihārā nīharanto sikkhāpeti, ayaṃ niggayhavādī nāma seyyathāpi, sammāsambuddho. Vuttañhetaṃ – ‘‘niggayha niggayhāhaṃ, ānanda, vakkhāmi, pavayha pavayha, ānanda, vakkhāmi, yo sāro, so ṭhassatī’’ti (ma. ni. 3.196). **Medhāvi**nti dhammojapaññāya samannāgataṃ. **Tādisa**nti evarūpaṃ **paṇḍitaṃ bhajeyya** payirupāseyya. Tādisañhi ācariyaṃ **bhajamānassa** antevāsikassa **seyyo hoti na pāpiyo,** vaḍḍhiyeva hoti, no parihānīti.

Mogharājattheravatthu

234. Dvādasame **kaṭṭhavāhananagare**ti kaṭṭhavāhanena gahitattā evaṃladdhanāmake nagare. Atīte kira bārāṇasivāsī eko rukkhavaḍḍhakī sake ācariyake adutiyo. Tassa soḷasa sissā ekamekassa sahassaṃ antevāsikā. Evaṃ te sattarasādhikā soḷasa sahassā ācariyantevāsikā sabbepi bārāṇasiṃ upanissāya jīvikaṃ kappentā pabbatasamīpaṃ gantvā rukkhe gahetvā tattheva nānāpāsādavikatiyo niṭṭhāpetvā kullaṃ bandhitvā gaṅgāya bārāṇasiṃ ānetvā sace rājā atthiko hoti, rañño ekabhūmakaṃ vā sattabhūmakaṃ vā pāsādaṃ yojetvā denti. No ce, aññesampi vikkiṇitvā puttadāraṃ posenti. Atha nesaṃ ekadivasaṃ ācariyo ‘‘na sakkā vaḍḍhakikammena niccaṃ jīvituṃ, dukkarañhi jarākāle etaṃ kamma’’nti cintetvā antevāsike āmantesi – ‘‘tātā, udumbarādayo appasārarukkhe ānethā’’ti. Te ‘‘sādhū’’ti paṭissuṇitvā ānayiṃsu. So tehi kaṭṭhasakuṇaṃ katvā tassabbhantaraṃ pavisitvā vātena yantaṃ pūresi. Kaṭṭhasakuṇo suvaṇṇahaṃsarājā viya ākāse laṅghitvā vanassa upari caritvā antevāsīnaṃ purato oruhi.

Athācariyo sisse āha – ‘‘tātā īdisāni kaṭṭhavāhanāni katvā sakkā sakalajambudīpe rajje gahetuṃ, tumhepi tātā etāni karotha, rajjaṃ gahetvā jīvissāma, dukkaraṃ vaḍḍhakisippena jīvitu’’nti. Te tathā katvā ācariyassa paṭivedesuṃ. Tato ne ācariyo āha – ‘‘katamaṃ tātā rajjaṃ gaṇhāmā’’ti? Bārāṇasirajjaṃ ācariyāti. Alaṃ tātā, mā etaṃ rucittha, mayañhi taṃ gahetvāpi ‘‘vaḍḍhakirājā, vaḍḍhakiyuvarājā’’ti vaḍḍhakivādā na muccissāma, mahanto jambudīpo, aññattha gacchāmāti. Tato saputtadārakā kaṭṭhavāhanāni abhiruhitvā sajjāvudhā hutvā himavantābhimukhā gantvā himavati aññataraṃ nagaraṃ pavisitvā rañño nivesaneyeva paccuṭṭhaṃsu. Te tattha rajjaṃ gahetvā ācariyaṃ rajje abhisiñciṃsu. So ‘‘kaṭṭhavāhano rājā’’ti pākaṭo ahosi, taṃ nagaraṃ tena gahitattā ‘‘kaṭṭhavāhananagara’’nteva nāmaṃ labhi.

Tapacāranti tapacaraṇaṃ. **Pāsāṇacetiye piṭṭhipāsāṇe nisīdī**ti pāsāṇakacetiyanti laddhavohāre piṭṭhipāsāṇe sakkena māpite mahāmaṇḍape nisīdi. Tattha kira mahato pāsāṇassa upari pubbe devaṭṭhānaṃ ahosi, uppanne pana bhagavati vihāro jāto, so teneva purimavohārena **‘‘pāsāṇacetiya’’**nti vuccati.

Tena pucchite dutiyo hutvā satthāraṃ pañhaṃ pucchīti –

‘‘Muddhaṃ muddhādhipātañca, bāvarī paripucchati;

Taṃ byākarohi bhagavā, kaṅkhaṃ vinaya no ise''ti. (su. ni. 1031) –

Evaṃ tena pañhe pucchite bhagavatā ca –

''Avijjā muddhāti jānāhi, vijjā muddhādhipātinī;
Saddhāsatisamādhīhi, chandavīriyena saṃyutā''ti. (su. ni. 1032) –

Pañhe vissajjite dutiyo hutvā pañhaṃ pucchi.

Athassa…pe… pañhaṃ kathesīti –

''Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passatī''ti. (su. ni. 1124) –

Tena pañhe pucchite –

''Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī''ti. (su. ni. 1125) –

Pañhaṃ vissajjesi.

Sesajanāti tasmiṃ samāgame sannipatitā sesajanā. **Na kathīyantī**ti ''ettakā sotāpannā''tiādinā na vuccanti. **Evaṃ pārāyane vatthu samuṭṭhita**nti pārāyanavagge idaṃ vatthu samuṭṭhitaṃ.

Catutthaetadaggavaggavaṇṇanā niṭṭhitā.

Therapāḷisaṃvaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 5. Pañcamaetadaggavaggavaṇṇanā

Mahāpajāpatigotamītherīvatthu

235. Theripāḷisaṃvaṇṇanāya paṭhame **yadidaṃ mahāgotamī**ti ettha ''yadidaṃ mahāpajāpati gotamī''ti ca paṭhanti. Tattha **gotamī**ti gottaṃ. Nāmakaraṇadivase panassā laddhasakkārā brāhmaṇā lakkhaṇasampattiṃ disvā ''sace ayaṃ dhītaraṃ labhissati, cakkavattirañño mahesī bhavissati. Sace puttaṃ labhissati, cakkavattirājā bhavissatī''ti ubhayathāpi ''mahatīyevassā pajā bhavissatī''ti byākariṃsu, tasmā puttapajāya ceva dhītupajāya ca mahantatāya ''mahāpajāpatī''ti vohariṃsu. Tadubhayaṃ pana saṃsandetvā **''mahāpajāpatigotamī''**ti vuttaṃ. **Vārabhikkha**nti vārena dātabbaṃ bhikkhaṃ. **Nāmaṃ akaṃsū**ti gottaṃyeva nāmaṃ akaṃsu. **Mātuccha**nti cūḷamātaraṃ. Mātubhaginī hi mātucchāti vuccati. **Kalahavivādasuttapariyosāne**ti ''kutopahūtā kalahā vivādā''tiādinā suttanipāte āgatassa **kalahavivādasuttassa** (su. ni. 868 ādayo) pariyosāne. Idañca aṅguttarabhāṇakānaṃ kathāmaggānusārena vuttaṃ. Apare pana ''tasmiṃyeva suttanipāte 'attadaṇḍābhayaṃ jāta'ntiādinā āgatassa **attadaṇḍasuttassa** (su. ni. 941 ādayo) pariyosāne''ti vadanti. **Nikkhamitvā pabbajitāna**nti ettha ehibhikkhupabbajjāya ete pabbajitāti vadanti. Teneva suttanipāte **attadaṇḍasuttasaṃvaṇṇanāya** (su. ni. aṭṭha. 2.942 ādayo) vuttaṃ – ''desanāpariyosāne pañcasatā sākiyakumārā koḷiyakumārā ca ehibhikkhupabbajjāya pabbajitā. Te gahetvā bhagavā mahāvanaṃ pāvisī''ti. Sesamettha suviññeyyameva.

Khemātherīvatthu

236. Dutiye **parapariyāpannā hutvā**ti paresaṃ dāsī hutvā. **Suvaṇṇarasapiñjaro ahosī**ti suvaṇṇarasapiñjaro viya ahosi.

Makkaṭakova jālanti yathā nāma makkaṭako suttajālaṃ katvā majjhaṭṭhāne nābhimaṇḍale nipanno pariyante patitaṃ paṭaṅgaṃ vā makkhikaṃ vā vegena gantvā vijjhitvā tassa rasaṃ pivitvā punāgantvā tasmiṃyeva ṭhāne nipajjati, evameva ye sattā rāgarattā dosapaduṭṭhā mohamūḷhā sayaṃkataṃ taṇhāsotaṃ anupatanti, te taṃ samatikkamituṃ na sakkonti, evaṃ duratikkamaṃ. **Etampi chetvāna vajanti dhīrā**ti paṇḍitā etaṃ bandhanaṃ chinditvā **anapekkhino** nirālayā hutvā arahattamaggena sabbaṃ dukkhaṃ pahāya vajanti gacchantīti attho.

Uppalavaṇṇātherīvatthu

237. Tatiyaṃ uttānatthameva.

Paṭācārātherīvatthu

238. Catutthe **paṭihārasatenapī**ti dvārasatenapi. **Paṭihārasaddo hi dvāre dovārike ca dissati. Kulasabhāga**nti attano gehasamīpaṃ.

Tāṇāyāti tāṇabhāvāya patiṭṭhānatthāya. **Bandhavā**ti putte ca pitaro ca ṭhapetvā avasesā ñātisuhajjā. **Antakenādhipannassā**ti maraṇena abhibhūtassa. Pavattiyañhi puttādayo annapānādidānena ceva uppannakiccanittharaṇena ca tāṇā hutvāpi maraṇakāle kenaci upāyena maraṇaṃ paṭibāhituṃ asamatthatāya tāṇatthāya leṇatthāya na santi nāma. Teneva vuttaṃ – **‘‘natthi ñātīsu tāṇatā’’**ti.

Etamatthavasanti etaṃ tesaṃ aññamaññassa tāṇaṃ bhavituṃ asamatthabhāvasaṅkhātaṃ kāraṇaṃ jānitvā **paṇḍito** catupārisuddhisīlena saṃvuto rakkhitagopito hutvā **nibbānagamanaṃ** aṭṭhaṅgikaṃ **maggaṃ** sīghaṃ sodheyyāti attho.

Dhammadinnātherīvatthu

239. Pañcame **parāyattaṭṭhāne**ti paresaṃ dāsiṭṭhāne. **Sujātattherassa adhikārakammaṃ katvā**ti sā kira attano kese vikkiṇitvā sujātattherassa nāma aggasāvakassa dānaṃ datvā patthanaṃ akāsi. Taṃ sandhāyetaṃ vuttaṃ. **Hatthe pasārite**ti tassa hatthāvalambanatthaṃ pubbāciṇṇavasena hatthe pasārite. So kira anāgāmī hutvā gehaṃ āgacchanto yathā aññesu divasesu ito cito ca olokento sitaṃ kurumāno hasamāno āgacchati, evaṃ anāgantvā santindriyo santamānaso hutvā agamāsi. Dhammadinnā sīhapañjaraṃ ugghāṭetvā vīthiṃ olokayamānā tassa āgamanākāraṃ disvā ‘‘kiṃ nu kho eta’’nti cintetvā tassa paccuggamanaṃ kurumānā sopānasīse ṭhatvā olambanatthaṃ hatthaṃ pasāresi. Upāsako attano hatthaṃ samiñjesi. Sā ‘‘pātarāsabhojanakāle jānissāmī’’ti cintesi. Upāsako pubbe tāya saddhiṃ ekato bhuñjati. Taṃ divasaṃ pana taṃ anapaloketvā yogāvacarabhikkhu viya ekakova bhuñji. Tenāha – **‘‘bhuñjamānopi imaṃ detha, imaṃ harathāti na byāharī’’**ti. Tattha **imaṃ dethā**ti imaṃ khādanīyaṃ vā bhojanīyaṃ vā detha. **Imaṃ harathā**ti imaṃ khādanīyaṃ vā bhojanīyaṃ vā apaharatha. **Santhavavasenā**ti kilesasanthavavasena. Cirakālaparibhāvitāya ghaṭadīpajālāya viya abbhantare dibbamānāya hetusampattiyā codiyamānā āha – **‘‘evaṃ sante…pe… mayhaṃ pabbajjaṃ anujānāthā’’**ti.

Ayaṃ tāva seṭṭhi gharamajjhe ṭhitova dukkhassantaṃ akāsīti sā kira ‘‘dhammadinne tuyhaṃ doso natthi, ahaṃ pana ajja paṭṭhāya santhavavasena…pe… kulagharaṃ gacchā’’ti vutte evaṃ cintesi – ‘‘pakatipuriso evaṃ vattā nāma natthi, addhā etena lokuttaradhammo nāma paṭividdho’’ti. Tenassā ayaṃ saṅkappo ahosi ‘‘ayaṃ tāva seṭṭhi gharamajjhe ṭhitova dukkhassantaṃ akāsī’’ti. **Majjhimanikāyaṭṭhakathāyaṃ** (ma. ni. aṭṭha. 1.460) pana ‘‘atha kasmā mayā saddhiṃ yathāpakatiyā ālāpasallāpamattampi na karothāti so cintesi – ‘ayaṃ lokuttaradhammo nāma garu bhāriyo na pakāsetabbo; sace kho panāhaṃ na kathessāmi, ayaṃ hadayaṃ phāletvā ettheva kālaṃ kareyyā’ti tassā anuggahatthāya kathesi – ‘dhammadinne ahaṃ satthu dhammadesanaṃ sutvā lokuttaradhammaṃ nāma adhigato, taṃ adhigatassa evarūpā lokiyakiriyā na vaṭṭatī’’’ti vuttaṃ.

Pañcakkhandhādivasena pañhe pucchīti ‘‘sakkāyo sakkāyoti ayye vuccati, katamo nu kho ayye sakkāyo vutto bhagavatā’’tiādinā cūḷavedallasutte (ma. ni. 1.460 ādayo) āgatanayena pucchi. **Pucchitaṃ pucchitaṃ vissajjesī**ti ‘‘pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā’’tiādinā (ma. ni. 1.460 ādayo) tattheva āgatanayena vissajjesi. **Sūrabhāva**nti tikkhabhāvaṃ. Anadhigataarahattamaggassa uggahena vinā tattha pañho na upaṭṭhātīti āha – **‘‘uggahavasena arahattamaggepi pucchī’’**ti. **Taṃ nivattentī**ti ‘‘vimuttiyā panāyye kiṃ paṭibhāgo’’ti pucchite ‘‘vimuttiyā kho, āvuso visākha, nibbānaṃ paṭibhāgo’’ti (ma. ni. 1.466) vutte ‘‘nibbānassa, panāyye, kiṃ paṭibhāgo’’ti puna pucchite taṃ nivattentī **‘‘accasarāvuso visākhā’’**tiādimāha. Tattha **accasarā**ti apucchitabbaṃ pucchanto pañhaṃ atikkāmitā ahosīti attho. **Nāsakkhi pañhānaṃ pariyantaṃ gahetu**nti pañhānaṃ paricchedappamāṇaṃ gahetuṃ nāsakkhi. Pañhānañhi paricchedaṃ gahetuṃ yuttaṭṭhāne aṭṭhatvā tato paraṃ pucchanto nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. Appaṭibhāgadhammassa ca paṭibhāgaṃ pucchi. Nibbānaṃ nāmetaṃ appaṭibhāgaṃ, na sakkā nīlaṃ vā pītakaṃ vāti kenaci dhammena saddhiṃ paṭibhāgaṃ katvā dassetuṃ, tañca tvaṃ iminā adhippāyena pucchasīti attho. **Nibbānogadha**nti nibbānaṃ ogāhetvā ṭhitaṃ, nibbānantogadhaṃ nibbānaṃ anuppaviṭṭhanti attho. **Nibbānaparāyaṇa**nti nibbānaṃ paraṃ ayanamassa parāgati, na tato paraṃ gacchatīti attho. Nibbānaṃ pariyosānaṃ avasānaṃ assāti **nibbānapariyosānaṃ**.

Pureti atītesu khandhesu. **Pacchā**ti anāgatesu khandhesu. **Majjhe**ti paccuppannesu khandhesu. **Akiñcana**nti yassa etesu tīsu taṇhāgāhasaṅkhātaṃ kiñcanaṃ natthi, tamahaṃ rāgakiñcanādīhi akiñcanaṃ kassaci gahaṇassa abhāvena **anādānaṃ** brāhmaṇaṃ vadāmīti attho.

Paṇḍitāti dhātuāyatanādikusalatāsaṅkhātena paṇḍiccena samannāgatā. Vuttañhetaṃ –

> ‘‘Kittāvatā nu kho, bhante, paṇḍito hoti? Yato kho, ānanda, bhikkhu dhātukusalo ca hoti āyatanakusalo ca paṭiccasamuppādakusalo ca ṭhānāṭṭhānakusalo ca, ettāvatā kho, ānanda, bhikkhu paṇḍito hotī’’ti.

Mahāpaññāti mahante atthe mahante dhamme mahantā niruttiyo mahantāni paṭibhānāni pariggahaṇe samatthāya paññāya samannāgatā. Imissā hi theriyā asekkhappaṭisambhidāppattatāya paṭisambhidāyo pūretvā ṭhitatāya paññāmahattaṃ. **Yathā taṃ dhammadinnāyā**ti yathā dhammadinnāya bhikkhuniyā byākataṃ, ahaṃ evameva byākareyyanti attho. **Ta**nti nipātamatthaṃ.

Nandātherīvatthu

240. Chaṭṭhe **aññaṃ maggaṃ apassantī**ti aññaṃ upāyaṃ apassantī. **Vissatthā**ti nirāsaṅkā. **Itthinimitta**nti itthiyā subhanimittaṃ, subhākāranti vuttaṃ hoti. **Dhammapade gāthaṃ vatvā**ti –

> ‘‘Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ;
> Yattha jarā ca maccu ca, māno makkho ca ohito’’ti. (dha. pa. 150) –

Imaṃ gāthaṃ vatvā. Tatrāyamadhippāyo – yatheva hi pubbaṇṇāparaṇṇādīnaṃ odahanatthāya kaṭṭhāni ussāpetvā vallīhi bandhitvā mattikāya vilimpitvā nagarasaṅkhātaṃ bahiddhā gehaṃ karonti, evamidaṃ ajjhattikampi tīṇi aṭṭhisatāni ussāpetvā nhāruvinaddhaṃ maṃsalohitalepanaṃ tacapaṭicchannaṃ jīraṇalakkhaṇāya jarāya maraṇalakkhaṇassa maccuno ārogyasampadādīni paṭicca uppajjanalakkhaṇassa mānassa sukatakāraṇavināsanalakkhaṇassa makkhassa ca odahanatthāya nagaraṃ kataṃ. Evarūpo eva hi ettha kāyikacetasiko ābādho ohito, ito uddhaṃ kiñci gayhūpagaṃ natthīti.

Suttaṃ abhāsīti –

> ‘‘Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayaṃ;
> Samiñjeti pasāreti, esā kāyassa iñjanā.

> ‘‘Aṭṭhinahārusaṃyutto, tacamaṃsāvalepano;
> Chaviyā kāyo paṭicchanno, yathābhūtaṃ na dissatī’’ti. (su. ni. 195-196) –

Ādinā suttamabhāsi.

Soṇātherīvatthu

241. Sattame **sabbepi visuṃ visuṃ gharāvāse patiṭṭhāpesī**ti ettha sabbepi visuṃ visuṃ gharāvāse patiṭṭhāpetvā ‘‘puttāva maṃ paṭijaggissanti, kiṃ me visuṃ kuṭumbenā’’ti sabbaṃ sāpateyyampi vibhajitvā adāsīti veditabbaṃ. Teneva hi tato paṭṭhāya ‘‘ayaṃ amhākaṃ kiṃ karissatī’’ti attano santikaṃ āgataṃ ‘‘mātā’’ti saññampi na kariṃsu. Tathā hi naṃ katipāhaccayena jeṭṭhaputtassa bhariyā ‘‘aho amhākaṃ ayaṃ jeṭṭheputto meti dve koṭṭhāse datvā viya imameva gehaṃ āgacchatī’’ti āha. Sesaputtānaṃ bhariyāyopi evamevaṃ vadiṃsu. Jeṭṭhadhītaraṃ ādiṃ katvā tāsaṃ gehaṃ gatakāle tāpi naṃ evameva vadiṃsu. Sā avamānappattā hutvā ‘‘kiṃ me imesaṃ santike vutthena, bhikkhunī hutvā jīvissāmī’’ti bhikkhunīupassayaṃ gantvā pabbajjaṃ yāci, tā naṃ pabbājesuṃ. Imameva vatthuṃ dassento **‘‘bahuputtikasoṇā tesaṃ attani agāravabhāvaṃ ñatvā ‘gharāvāsena kiṃ karissāmī’ti nikkhamitvā pabbajī’’**ti āha.

Vihāraṃ gacchantiyoti bhikkhuvihāraṃ gacchantiyo. **Dhammamuttama**nti navavidhalokuttaradhammaṃ. So hi uttamadhammo nāma yo hi taṃ na passati, tassa vassasatampi jīvanato taṃ dhammaṃ passantassa paṭivijjhantassa **ekāhampi** ekakkhaṇampi jīvitaṃ seyyo. **Āgantukajano**ti vihāragataṃ bhikkhunījanaṃ sandhāya vadati. **Anupadhāretvā**ti asallakkhetvā.

Bakulātherīvatthu

242. Aṭṭhamaṃ uttānatthameva.

Kuṇḍalakesātherīvatthu

243. Navame **catukke**ti vīthicatukke. Catunnaṃ samāhāro catukkaṃ. **Cārakato**ti bandhanāgārato. **Ubbaṭṭetvā**ti uddharitvā.

Muhuttamapi cintayeti muhuttaṃ taṅkhaṇampi ṭhānuppattikapaññāya taṅkhaṇānurūpaṃ atthaṃ cintituṃ sakkuṇeyya. **Sahassamapi ce gāthā, anatthapadasaṃhitā**ti ayaṃ gāthā dārucīriyattherassa bhagavatā bhāsitā, idhāpi ca sāyeva gāthā dassitā. **Therigāthāsaṃvaṇṇanāyaṃ** ācariyadhammapālattherenapi kuṇḍalakesittheriyā vatthumhi ayameva gāthā vuttā. **Dhammapadaṭṭhakathāyaṃ** pana kuṇḍalakesittheriyā vatthumhi –

> ‘‘Yo ca gāthāsataṃ bhāse, anatthapadasaṃhitā;
> Ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammatī’’ti. (dha. pa. aṭṭha. 1.102) –

Ayaṃ gāthā āgatā. Taṃtaṃbhāṇakānaṃ kathāmaggānusārena tattha tattha tathā vuttanti na idha ācariyassa pubbāparavirodho saṅkitabbo.

Bhaddākāpilānītherī-bhaddākaccānātherīvatthu

244-245. Dasamaṃ ekādasamañca uttānatthameva.

Kisāgotamītherīvatthu

246. Dvādasame **tīhi lūkhehī**ti vatthalūkhasuttalūkharajanalūkhasaṅkhātehi tīhi lūkhehi. **Siddhatthaka**nti sāsapabījaṃ.

Taṃ puttapasusammattanti taṃ rūpabalādisampanne putte ca pasū ca labhitvā ‘‘mama puttā abhirūpā balasampannā paṇḍitā sabbakiccasamatthā, mama goṇo arogo abhirūpo mahābhāravaho, mama gāvī bahukhīrā’’ti evaṃ puttehi ca pasūhi ca sammattaṃ naraṃ. **Byāsattamanasa**nti cakkhuviññeyyādīsu ārammaṇesu hiraññasuvaṇṇādīsu pattacīvarādīsu vā yaṃ yaṃ laddhaṃ hoti, tattha tattheva lagganāya sattamānasaṃ. **Suttaṃ gāma**nti niddaṃ upagataṃ sattakāyaṃ. **Mahoghovā**ti yathā evarūpaṃ gāmaṃ gambhīrato vitthārato ca mahanto mahānadiogho antamaso sunakhampi asesetvā sabbaṃ ādāya gacchati, evaṃ vuttappakāraṃ naraṃ maccu ādāya gacchatīti attho. **Amataṃ pada**nti maraṇarahitaṃ koṭṭhāsaṃ, amataṃ mahānibbānanti attho. Sesamettha uttānameva.

Siṅgālakamātātherīvatthu

247. Terasamaṃ uttānatthameva.

(Pañcamaetadaggavaggavaṇṇanā niṭṭhitā.)

Theripāḷisaṃvaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 6. Chaṭṭhaetadaggavaggavaṇṇanā

Tapussa-bhallikavatthu

248. Upāsakapāḷisaṃvaṇṇanāya paṭhame **sabbapaṭhamaṃ saraṇaṃ gacchantāna**nti sabbesaṃ paṭhamaṃ hutvā saraṇaṃ gacchantānaṃ. **Ito para**nti sattasattāhato paraṃ. **Gamanūpacchedaṃ akāsī**ti gamanavicchedaṃ akāsi. Yathā te goṇā dhuraṃ chaḍḍetvā pothiyamānāpi na gacchanti, tathā akāsīti attho. **Tesa**nti tapussabhallikānaṃ. **Adhimuccitvā**ti āvisitvā. Yakkhassa āvaṭṭo **yakkhāvaṭṭo**. Evaṃ sesesupi. **Atītabuddhānaṃ āciṇṇaṃ olokesī**ti atītabuddhā kena bhājanena paṭiggaṇhiṃsūti buddhāciṇṇaṃ olokesi. **Dvevācike saraṇe patiṭṭhāyā**ti saṅghassa anuppannattā buddhadhammavasena dvevācike saraṇe patiṭṭhahitvā. **Cetiya**nti pūjanīyavatthuṃ. **Jīvakesadhātuyā**ti jīvamānassa bhagavato kesadhātuyā.

Anāthapiṇḍikaseṭṭhivatthu

249. Dutiye **teneva guṇenā**ti teneva dāyakabhāvasaṅkhātena guṇena. So hi sabbakāmasamiddhatāya vigatamaccheratāya karuṇādiguṇasamaṅgitāya ca niccakālaṃ anāthānaṃ piṇḍamadāsi. Tena sabbakālaṃ upaṭṭhito anāthānaṃ piṇḍo etassa atthīti anāthapiṇḍikoti saṅkhaṃ gato. **Yojanikavihāre kāretvā**ti yojane yojane ekamekaṃ vihāraṃ kāretvā. **‘‘Evarūpaṃ dānaṃ pavattesī’’**ti vatvā tameva dānaṃ vibhajitvā dassento **‘‘devasikaṃ pañca salākabhattāni hontī’’**tiādimāha. Tattha salākāya gāhetabbaṃ bhattaṃ **salākabhattaṃ**. Ekasmiṃ pakkhe ekadivasaṃ dātabbaṃ bhattaṃ **pakkhikabhattaṃ**. Dhuragehe ṭhapetvā dātabbaṃ bhattaṃ **dhurabhattaṃ**. Āgantukānaṃ dātabbaṃ bhattaṃ **āgantukabhattaṃ**. Evaṃ sesesupi. **Pañca āsanasatāni gehe niccapaññattāneva hontī**ti gehe nisīdāpetvā bhuñjantānaṃ pañcannaṃ bhikkhusatānaṃ pañca āsanasatāni niccapaññattāni honti.

Cittagahapativatthu

250. Tatiye migā eva **migarūpāni. Bhikkhaṃ samādāpetvā**ti, ‘‘bhante, mayhaṃ anuggahaṃ karotha, idha nisīditvā bhikkhaṃ gaṇhathā’’ti bhikkhāgahaṇatthaṃ samādāpetvā. Vivaṭṭaṃ uddissa upacitaṃ nibbedhabhāgiyakusalaṃ **upanissayo**. **Saḷāyatanavibhattimeva desesī**ti saḷāyatanavibhāgappaṭisaṃyuttameva dhammakathaṃ kathesi. **Therenā**ti tattha sannihitānaṃ sabbesaṃ jeṭṭhena mahātherena. **Pañhaṃ vissajjetuṃ asakkontenā**ti cittena gahapatinā ‘‘yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti, ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na hoti ca tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle gaṇitāni, imā nu kho, bhante, diṭṭhiyo kismiṃ sati honti, kismiṃ asati na hontī’’ti evamādinā (saṃ. ni. 4.345) pañhe puṭṭhe taṃ pañhaṃ vissajjetuṃ asakkontena. Imaṃ kira pañhaṃ yāvatatiyaṃ puṭṭho mahāthero tuṇhī ahosi. Atha isidattatthero cintesi – ‘‘ayaṃ thero neva attanā byākaroti, na aññaṃ ajjhesati, upāsako ca bhikkhusaṅghaṃ vihesati, ahametaṃ byākaritvā phāsuvihāraṃ katvā dassāmī’’ti. Evaṃ cintetvā ca āsanato vuṭṭhāya therassa santikaṃ gantvā ‘‘byākaromahaṃ, bhante, cittassa gahapatino etaṃ pañha’’nti (saṃ. ni. 4.345) āha. Evaṃ vutte thero ‘‘byākarohi tvaṃ, āvuso isidatta, cittassa gahapatino etaṃ pañha’’nti isidattaṃ ajjhesi. Tena vuttaṃ – **‘‘pañhaṃ vissajjetuṃ asakkontena ajjhiṭṭho’’**ti.

Pañhaṃ vissajjetvāti ‘‘yā imā, gahapati, anekavihitā diṭṭhiyo loke uppajjanti ‘sassato loko’ti vā, ‘asassato loko’ti vā…pe… yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle gaṇitāni, imā kho, gahapati, diṭṭhiyo sakkāyadiṭṭhiyā sati honti, sakkāyadiṭṭhiyā asati na hontī’’tiādinā nayena pañhaṃ vissajjetvā. **Gihisahāyakabhāve ñāte**ti therassa gihisahāyakabhāve cittena gahapatinā ñāte. Citto kira, gahapati, tassa pañhaveyyākaraṇe tuṭṭho ‘‘kuto, bhante, ayyo isidatto āgacchatī’’ti vatvā ‘‘avantiyā kho ahaṃ, gahapati, āgacchāmī’’ti vutto ‘‘atthi, bhante, avantiyā isidatto nāma kulaputto amhākaṃ adiṭṭhasahāyo pabbajito, diṭṭho so āyasmatā’’ti pucchi. Thero ca ‘‘evaṃ, gahapatī’’ti vatvā ‘‘kahaṃ nu kho, bhante, so āyasmā etarahi viharatī’’ti puna puṭṭho tuṇhī ahosi. Atha citto gahapati ‘‘ayyo no, bhante, isidatto’’ti pucchitvā ‘‘evaṃ, gahapatī’’ti vutte attano gihisahāyabhāvaṃ aññāsi.

Tejosamāpattipāṭihāriyaṃ dassetvāti ekasmiṃ kira divase citto gahapati ‘‘sādhu me, bhante, ayyo uttarimanussadhammā iddhipāṭihāriyaṃ dassetū’’ti mahātheraṃ yāci. Thero ‘‘tena hi tvaṃ, gahapati, āḷinde uttarāsaṅgaṃ paññāpetvā tattha tiṇakalāpaṃ okirā’’ti vatvā tena ca tathā kate sayaṃ vihāraṃ pavisitvā ca ghaṭikaṃ datvā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāresi, yathā tāḷacchiggaḷena ca aggaḷantarikāya ca acci nikkhamitvā tiṇāni jhāpeti, uttarāsaṅgaṃ na jhāpeti. Atha citto gahapati uttarāsaṅgaṃ papphoṭetvā saṃviggo lomahaṭṭhajāto ekamantaṃ ṭhito theraṃ bahi nikkhamantaṃ disvā ‘‘abhiramatu, bhante, ayyo macchikāsaṇḍe, ramaṇīyaṃ ambāṭakavanaṃ, ahaṃ ayyassa ussukkaṃ karissāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti āha. Tato thero ‘‘na dāni idha vasituṃ sakkā’’ti tamhā vihārā pakkāmi. Taṃ sandhāyetaṃ vuttaṃ – **‘‘tejosamāpatti pāṭihāriyaṃ dassetvā ‘idāni idha vasituṃ na yutta’nti yathāsukhaṃ pakkāmī’’**ti. **Dve aggasāvakā**tiādīsu yaṃ vattabbaṃ, taṃ vitthārato **vinayapāḷiyaṃ** āgatameva.

Saddhoti lokiyalokuttarāya saddhāya samannāgato. **Sīlenā**ti agāriyasīlaṃ anagāriyasīlanti duvidhaṃ sīlaṃ, tesu idha agāriyaṃ sīlaṃ adhippetaṃ, tena samannāgatoti attho. **Yasobhogasamappito**ti yādiso anāthapiṇḍikādīnaṃ pañcaupāsakasataparivārasaṅkhāto agāriyo yaso, tādiseneva yasena, yo ca dhanadhaññādiko ceva sattavidhaariyadhanasaṅkhāto cāti duvidho bhogo, tena ca samannāgatoti attho. **Yaṃ yaṃ padesa**nti puratthimādīsu disāsu evarūpo kulaputto yaṃ yaṃ padesaṃ bhajati, tattha tattha evarūpena lābhasakkārena pūjitova hotīti attho.

Hatthakaāḷavakavatthu

251. Catutthe **catubbidhena saṅgahavatthunā**ti dānapiyavacanaatthacariyāsamānattatāsaṅkhātena catubbidhena saṅgahavatthunā. **‘‘Sve bhattacāṭiyā saddhiṃ āḷavakassa pesetabbo ahosī’’**ti vuttamatthaṃ pākaṭaṃ katvā dassetuṃ – **‘‘tatrāyaṃ anupubbikathā’’**tiādimāha. **Migavatthāya araññaṃ gantvā**ti āḷavako rājā vividhanāṭakūpabhogaṃ chaḍḍetvā corappaṭibāhanatthañca paṭirājanisedhanatthañca byāyāmakaraṇatthañca sattame sattame divase migavaṃ gacchanto ekadivasaṃ balakāyena saddhiṃ ‘‘yassa passena migo palāyati, tasseva so bhāro’’ti katakatikavatto migavatthāya araññaṃ gantvā. **Ekaṃ miga**nti attano ṭhitaṭṭhānena palātaṃ eṇimigaṃ. **Anubandhitvā**ti tiyojanamaggaṃ ekakova anubandhitvā. Javasampanno hi rājā dhanuṃ gahetvā pattikova tiyojanaṃ taṃ migamanubandhi. **Ghātetvā**ti yasmā eṇimigā tiyojanavegā eva honti, tasmā parikkhiṇajavaṃ taṃ migaṃ udakaṃ pavisitvā ṭhitaṃ ghātetvā. **Dvidhā chetvā dhanukoṭiyaṃ lagetvā nivattetvā āgacchanto**ti anatthikopi maṃsena ‘‘nāsakkhi migaṃ gahetu’’nti apavādamocanatthaṃ dvidhā chinnaṃ dhanukoṭiyaṃ lagetvā āgacchanto. **Sandacchāya**nti ghanacchāyaṃ bahalapattapalāsaṃ.

Rukkhe adhivatthā devatāti āḷavakaṃ yakkhaṃ sandhāya vadati. So hi mahārājūnaṃ santikā varaṃ labhitvā majjhanhikasamaye tassa rukkhassa chāyāya phuṭṭhokāsaṃ paviṭṭhe pāṇino khādanto tattha paṭivasati. **Āḷavakassa nisīdanapallaṅke nisīdī**ti yattha abhilakkhitesu maṅgaladivasādīsu āḷavako nisīditvā siriṃ anubhoti, tasmiṃyeva dibbaratanapallaṅke nisīdi. **Attano gamane asampajjamāne ''kiṃ nu kho kāraṇa''nti āvajjentā**ti tadā kira sātāgirahemavatā bhagavantaṃ jetavaneyeva vanditvā ''yakkhasamāgamaṃ gamissāmā''ti saparivārā nānāyānehi ākāsena gacchanti, ākāse ca yakkhānaṃ na sabbattha maggo atthi, ākāsaṭṭhāni vimānāni pariharitvā maggaṭṭhāneneva maggo hoti, āḷavakassa pana vimānaṃ bhūmaṭṭhaṃ suguttaṃ pākāraparikkhittaṃ susaṃvihitadvāraṭṭālakagopuraṃ upari kaṃsajālasañchannamañjūsāsadisaṃ tiyojanaṃ ubbedhena, tassa upari maggo hoti, te taṃ padesamāgamma gantumasamatthā ahesuṃ. Buddhānañhi nisinnokāsassa uparibhāgena yāva bhavaggā koci gantumasamattho, tasmā attano gamane asampajjamāne ''kiṃ nu kho kāraṇa''nti āvajjesuṃ. **Tesaṃ kathaṃ sutvā cintesī**ti yasmā assaddhassa saddhākathā dukkathā hoti dussīlādīnaṃ sīlakathādayo viya, tasmā tesaṃ yakkhānaṃ santikā bhagavato pasaṃsaṃ sutvā eva aggimhi pakkhittaloṇasakkharā viya abbhantare uppannakopena paṭapaṭāyamānahadayo hutvā cintesi. **Pabbatakūṭa**nti kelāsapabbatakūṭaṃ.

Ito paṭṭhāya āḷavakayuddhaṃ vitthāretabbanti so kira manosilātale vāmapādena ṭhatvā ''passatha dāni tumhākaṃ vā satthā mahānubhāvo, ahaṃ vā''ti dakkhiṇapādena saṭṭhiyojanamattaṃ kelāsakūṭapabbataṃ akkami, taṃ ayokūṭappahato viya niddhantaayapiṇḍo papaṭikāyo muñci. So tatra ṭhatvā ''ahaṃ āḷavako''ti ugghosesi, sakalajambudīpaṃ saddo phari. Tiyojanasahassavitthatahimavāpi sampakampi yakkhassānubhāvena. So **vātamaṇḍalaṃ** samuṭṭhāpesi ''eteneva samaṇaṃ palāpessāmī''ti. Te puratthimādibhedā vātā samuṭṭhahitvā aḍḍhayojanayojanadviyojanatiyojanappamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni ummūletvā āḷavinagaraṃ pakkhandā jiṇṇahatthisālādīni cuṇṇentā chadaniṭṭhakā ākāse bhamentā. Bhagavā ''mā kassaci uparodho hotū''ti adhiṭṭhāsi. Te vātā dasabalaṃ patvā cīvarakaṇṇamattampi cāletuṃ nāsakkhiṃsu. Tato **mahāvassaṃ** samuṭṭhāpesi ''udakena ajjhottharitvā samaṇaṃ māressāmī''ti. Tassānubhāvena uparūpari satapaṭalasahassapaṭalādibhedā valāhakā uṭṭhahitvā pavassiṃsu. Vuṭṭhidhārāvegena pathavī chiddā ahosi. Vanarukkhādīnaṃ upari mahogho āgantvā dasabalassa cīvare ussāvabindumattampi temetuṃ nāsakkhi. Tato **pāsāṇavassaṃ** samuṭṭhāpesi. Mahantāni mahantāni pabbatakūṭāni dhūmāyantāni pajjalantāni ākāsenāgantvā dasabalaṃ patvā dibbamālāguḷāni sampajjiṃsu. Tato **paharaṇavassaṃ** samuṭṭhāpesi. Ekatodhārā ubhatodhārā asisattikhurappādayo dhūmāyantā pajjalantā ākāsenāgantvā dasabalassa pādamūle dibbapupphāni ahesuṃ.

Tato **aṅgāravassaṃ** samuṭṭhāpesi. Kiṃsukavaṇṇā aṅgārā ākāsenāgantvā dasabalassa pādamūle dibbapupphāni hutvā vikiriṃsu. Tato **kukkuḷavassaṃ** samuṭṭhāpesi. Accuṇho kukkuḷo ākāsenāgantvā dasabalassa pādamūle candanacuṇṇaṃ hutvā nipati. Tato **vālikavassaṃ** samuṭṭhāpesi. Atisukhumā vālikā dhūmāyantā pajjalantā ākāsenāgantvā dasabalassa pādamūle dibbapupphāni hutvā nipatiṃsu. Tato **kalalavassaṃ** samuṭṭhāpesi. Taṃ dhūmāyantaṃ pajjalantaṃ ākāsenāgantvā dasabalassa pādamūle dibbagandhaṃ hutvā nipati. Tato **andhakāraṃ** samuṭṭhāpesi ''bhiṃsetvā samaṇaṃ palāpessāmī''ti. Caturaṅgasamannāgataṃ andhakārasadisaṃ hutvā dasabalaṃ patvā sūriyappabhāvihatamivandhakāraṃ antaradhāyi. Evaṃ yakkho imāhi navahi vātavassapāsāṇapaharaṇaṅgārakukkuḷavālikakalalandhakāravuṭṭhīhi bhagavantaṃ palāpetumasakkonto nānāvidhappaharaṇahatthaanekappakārarūpabhūtagaṇasamākulāya caturaṅginiyā senāya sayameva bhagavantaṃ abhigato. Te bhūtagaṇā anekappakāravikāre katvā ''gaṇhatha hanathā''ti bhagavato upari āgacchantā viya ca honti. Apica kho niddhantalohapiṇḍaṃ viya makkhikā bhagavantaṃ allīyitumasamatthā eva ahesuṃ.

Evaṃ sabbarattiṃ anekappakāravibhiṃsākāradassanenapi bhagavantaṃ cāletumasakkonto āḷavako cintesi – ''yaṃnūnāhaṃ kenaci ajeyyaṃ dussāvudhaṃ muñceyya''nti. Sace hi so duṭṭho ākāse taṃ dussāvudhaṃ muñceyya, dvādasa vassāni devo na vasseyya. Sace pathaviyaṃ muñceyya, sabbarukkhatiṇādīni sussitvā dvādasavassantaraṃ na puna ruheyyuṃ. Sace samudde muñceyya, tattakapāle udakabindu viya sabbaṃ susseyya. Sace sinerupabbate muñceyya, khaṇḍākhaṇḍaṃ hutvā vikireyya. So evaṃmahānubhāvaṃ dussāvudhaṃ uttarisāṭakaṃ muñcitvā aggahesi. Yebhuyyena dasasahassilokadhātudevatā vegena sannipatiṃsu ''ajja bhagavā āḷavakaṃ damessati, tattha dhammaṃ sossāmā''ti. Yuddhadassanakāmāpi devatā sannipatiṃsu. Evaṃ sakalampi ākāsaṃ devatāhi paripuṇṇaṃ ahosi. Athāḷavako bhagavato samīpe uparūpari vicaritvā vatthāvudhaṃ muñci. Taṃ asanicakkaṃ viya ākāse bheravasaddaṃ karontaṃ dhūmāyantaṃ pajjalantaṃ bhagavantaṃ patvā yakkhassa mānamaddanatthaṃ pādapuñchanacoḷaṃ hutvā pādamūle nipati. Āḷavako taṃ disvā chinnavisāṇo viya usabho, uddhaṭadāṭho viya sappo nittejo nimmado nipātitamānaddhajo ahosi. Evamidaṃ āḷavakayuddhaṃ vitthāretabbaṃ.

Aṭṭha pañhe pucchīti –

‘‘Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ,
Kiṃ su suciṇṇaṃ sukhamāvahāti;
Kiṃ su have sādutaraṃ rasānaṃ,
Kathaṃ jīviṃ jīvitamāhu seṭṭha’’nti. (saṃ. ni. 1.246; su. ni. 183) –

Ādinā aṭṭha pañhe pucchi. **Satthā vissajjesī**ti –

‘‘Saddhīdha vittaṃ purisassa seṭṭhaṃ,
Dhammo suciṇṇo sukhamāvahāti;
Saccaṃ have sādutaraṃ rasānaṃ,
Paññājīviṃ jīvitamāhu seṭṭha’’nti. (saṃ. ni. 1.246; su. ni. 184) –

Ādinā vissajjesi. **Vikkandamānāyā**ti accantaṃ paridevamānāya.

Mahānāmasakkavatthu

252. Pañcame **satthā tato paraṃ paṭiññaṃ nādāsī**ti saṃvaccharato paraṃ sikkhāpadapaññattiyā paccayappavāraṇāsādiyanassa vāritattā ‘‘paṭiññaṃ nādāsī’’ti vuttaṃ. Tathā hi bhagavā tatiyavārepi mahānāmena sakkena ‘‘icchāmahaṃ, bhante, saṅghaṃ yāvajīvaṃ bhesajjena pavāretu’’nti (pāci. 304-305) vutte ‘‘sādhu sādhu, mahānāma, tena hi tvaṃ, mahānāma, saṅghaṃ yāvajīvaṃ bhesajjena pavārehī’’ti paṭiññaṃ adāsiyeva. Evaṃ paṭiññaṃ datvā pacchā chabbaggiyehi bhikkhūhi mahānāmassa sakkassa viheṭhitabhāvaṃ sutvā chabbaggiye bhikkhū vigarahitvā sikkhāpadaṃ paññapesi ‘‘agilānena bhikkhunā cātumāsappaccayapavāraṇā sāditabbā aññatra punappavāraṇāya aññatra niccappavāraṇāya. Tato ce uttari sādiyeyya, pācittiya’’nti. Tasmā paṭhamaṃ anujānitvāpi pacchā sikkhāpadabandhanena vāritattā ‘‘paṭiññaṃ nādāsī’’ti vuttaṃ.

Uggagahapatyādivatthu

253-256. Chaṭṭhasattamaaṭṭhamanavamāni suviññeyyāneva.

Nakulapitugahapativatthu

257. Dasame **susumāragirinagare**ti evaṃnāmake nagare. Tassa kira nagarassa vatthupariggahadivase avidūre udakarahade susumāro saddamakāsi, giraṃ nicchāresi. Atha nagare anantarāyena māpite tameva susumāragirakaraṇaṃ subhanimittaṃ katvā ‘‘susumāragirī’’tvevassa nāmaṃ akaṃsu. Keci pana ‘‘susumārasaṇṭhānattā susumāro nāma eko giri, so tassa nagarassa samīpe, tasmā taṃ susumāragiri etassa atthīti susumāragirīti vuccatī’’ti vadanti. **Bhesakaḷāvane**ti bhesakaḷānāmake vane. ‘‘Bhesakalāvane’’tipi pāṭho. Kathaṃ pana bhagavati nesaṃ puttasaññā patiṭṭhāsīti āha – **‘‘ayaṃ kirā’’**tiādi. **Daharasseva daharā ānītā**ti me daharasseva sato daharā ānītāti attho. **Aticaritā**ti atikkamitvā caranto.

(Chaṭṭhaetadaggavaggavaṇṇanā niṭṭhitā.)

Upāsakapāḷisaṃvaṇṇanā niṭṭhitā.

14. Etadaggavaggo

(14) 7. Sattamaetadaggavaggavaṇṇanā

Sujātāvatthu

258. Upāsikāpāḷisaṃvaṇṇanāya paṭhamaṃ suviññeyyameva.

Visākhāvatthu

259. Dutiye **mahālatāpasādhanassā**ti mahālatāpiḷandhanassa. Tasmiñca piḷandhane catasso vajiranāḷiyo upayogaṃ agamaṃsu. Muttānaṃ ekādasa nāḷiyo, pavāḷassa dvāvīsati nāḷiyo, padumarāgamaṇīnaṃ tettiṃsa nāḷiyo. Iti etehi ca aññehi ca indanīlādīhi nīlapītalohitodātamañjiṭṭhasāmakabaravaṇṇavasena sattavaṇṇehi vararatanehi niṭṭhānaṃ agamāsi, taṃ sīse paṭimukkaṃ yāva pādapiṭṭhiyā bhassati, pañcannaṃ hatthīnaṃ balaṃ dhārayamānāva naṃ itthī dhāretuṃ sakkoti. **Antoaggi bahi na nīharitabbo**tiādīnaṃ attho upari āvi bhavissati. Sesamettha suviññeyyameva.

Khujjuttarā-sāmāvatīvatthu

260-261. Tatiyacatutthesu **pāyāsassā**ti bahalatarassa pāyāsassa. **Taṃ pāyāsaṃ bhuñjantesū**ti taṃ bahalataraṃ garusiniddhaṃ pāyāsaṃ bhuñjantesu. **Jīrāpetuṃ asakkonto**ti antarāmagge appāhāratāya mandagahaṇikattā jīrāpetuṃ asakkonto. **Vāḷamigaṭṭhāne**ti vāḷamigehi adhiṭṭhitaṭṭhāne. **Anuvijjanto**ti vicārento. **Sālā**ti naḷakārasālā. **Mudhā na karissatī**ti mūlyaṃ vinā na karissati. **Ālimpesī**ti aggiṃ adāsi, aggiṃ jālesīti attho. **Pekkhā**ti āgamehi. **Upadhisampadā**ti sarīrasampatti. **Vaṭarukkhaṃ patvā**ti nigrodharukkhaṃ patvā. **Suvaṇṇakaṭake**ti suvaṇṇavalaye. **Abbhuṃ me**ti me avaḍḍhīti attho. **Anto asodhetvā**ti paṇṇasālāya anto kassaci atthibhāvaṃ vā natthibhāvaṃ vā anupadhāretvā. Sesaṃ suviññeyyameva.

Uttarānandamātāvatthu

262. Pañcame **upanissayaṃ disvā**ti iminā yathā visesādhigamassa satipi paccuppannapaccayasamavāye avassaṃ upanissayasampadā icchitabbā, evaṃ diṭṭhadhammavedanīyabhāvena vipaccanakassa kammassapi paccuppannasamavāyo viya upanissayasampadāpi savisesā icchitabbāti dasseti. Tathā hi ukkaṃsagatasappurisūpanissayayonisomanasikāresu labbhamānesupi upanissayarahitassa visesādhigamo na sampajjatevāti. **Kappiyaṃ katvā**ti yathā kappiyaṃ hoti, tathā katvā. **Patte patiṭṭhapeyyā**ti āhāraṃ dānamukhe vissajjeyya. **Tīhi cetanāhī**ti pubbabhāgamuñcaanumodanācetanāhi. Vuttañhetaṃ –

> ‘‘Pubbeva dānā sumano, dadaṃ cittaṃ pasādaye;
> Datvā attamano hoti, esā puññassa sampadā’’ti. (a. ni. 6.37; pe. va. 305);

Tava manaṃ sandhārehīti ‘‘ajja bhattaṃ cirāyita’’nti kodhato tava cittaṃ sandhārehi, mā kujjhīti attho. **Olokitolokitaṭṭhānaṃ…pe… samparikiṇṇaṃ viya ahosī**ti tena kasitaṭṭhānaṃ sabbaṃ suvaṇṇabhāvāpattiyā mahākosātakipupphehi sañchannaṃ viya ahosi. **Tādise**ti tayā sadise. **Na kopemī**ti na vināsemi, jātiyā na hīḷemi. **Pūjaṃ karotī**ti sammāsambuddhassa pūjaṃ karoti. **Antaravatthu**nti gehaṅgaṇaṃ. **Bho**ti sambodhane nipāto. **Je**ti avaññālapanaṃ. Sayaṃ ariyasāvikābhāvato satthuvasena **‘‘sapitikā dhītā’’**ti vatvā satthu sammukhā dhammassavanena tassā visesādhigamaṃ paccāsīsantī **‘‘dasabale khamanteyeva khamissāmī’’**ti āha. **Kadariya**nti thaddhamacchariṃ.

Suppavāsāvatthu

263. Chaṭṭhe **paṇītadāyikāna**nti paṇītarasavatthūnaṃ dāyikānaṃ. Āyuno ṭhitihetuṃ bhojanaṃ dentī

āyuṃ deti nāma. Esa nayo **vaṇṇaṃ detī**tiādīsu. Tenāha – ‘‘**pañca ṭhānānī**’’ti. Kammasarikkhakañcetaṃ phalanti dassento ‘‘**āyuṃ kho pana datvā**’’tiādimāha. Tattha **datvā**ti dānahetu. **Bhāginī**ti bhāgavatī laddhuṃ bhabbā.

Suppiyāvatthu

264. Sattame **ūrumaṃsaṃ chinditvā dāsiyā adāsī**ti āgataphalā viññātasāsanā ariyasāvikā attano sarīradukkhaṃ acintetvā tassa bhikkhuno rogavūpasamameva paccāsīsantī attano ūrumaṃsaṃ chinditvā dāsiyā adāsi. Satthāpi tassā tathāpavattaṃ ajjhāsayasampattiṃ disvā ‘‘mama sammukhībhāvūpagamanenevassā vaṇo ruhitvā sañchavi jāyati, phāsubhāvo hotī’’ti ca disvā ‘‘**pakkosatha na**’’nti āha. **Sā cintesī**ti ‘‘sabbalokassa hitānukampako satthā na maṃ dukkhāpetuṃ pakkosati, atthettha kāraṇa’’nti cintesi. **Attanā katakāraṇaṃ sabbaṃ kathesī**ti buddhānubhāvavibhāvanatthaṃ kathesi, na attano daḷhajjhāsayatāya vibhāvanatthaṃ. **Gilānupaṭṭhākīnaṃ aggaṭṭhāne ṭhapesī**ti agaṇitattadukkhā gilānānaṃ bhikkhūnaṃ gelaññavūpasamane yuttappayuttāti gilānupaṭṭhākīnaṃ aggaṭṭhāne ṭhapesīti.

Kātiyānīvatthu

265. Aṭṭhame **aveccappasannāna**nti ratanattayaguṇe yāthāvato ñatvā pasannānaṃ, so panassa pasādo maggenāgatattā kenaci akampanīyo. **Adhigatenā**ti maggādhigameneva adhigatena. ‘‘Avigatenā’’ti vā pāṭho, tassattho ‘‘kadāci avigacchantenā’’ti. So appadhaṃsiyo ca hoti, tasmā vuttaṃ – ‘‘**adhigatena acalappasādenā**’’ti. Tattha **kāyasakkhiṃ katvā**ti pamukhaṃ katvā, vacanatthato pana nāmakāyena desanāya sampaṭicchanavasena sakkhibhūtaṃ katvāti attho. **Ummaggaṃ khanitvā**ti gharasandhicchedanena antopavisanamaggaṃ khanitvā. **Dullabhassavana**nti dullabhasaddhammassavanaṃ. **Mahāpathavī pavisitabbā bhaveyyā**ti avīcippavesanaṃ vadati.

Nakulamātāvatthu

266. Navame vissāsakathaneneva nakulamātā nakulapitā ca satthuvissāsikā nāma jātāti vuttaṃ – ‘‘**vissāsikānanti vissāsakathaṃ kathentīnaṃ upāsikāna**’’nti. **Gahapatānī**ti gehasāminī. **Vuttamevā**ti upāsakapāḷiyaṃ nakulapitukathāyaṃ vuttanayameva.

Kāḷīkuraragharikāvatthu

267. Dasame **anussavenevā**ti paccakkhato rūpadassanena satthu sammukhā dhammassavanena ca vinā kevalaṃ anussavaneneva parassa vacanaṃ anugatassavaneneva uppannena pasādena. **Anussavikappasāda**nti anussavato āgatappasādaṃ.

(Sattamaetadaggavaggavaṇṇanā niṭṭhitā.)

Upāsikāpāḷisaṃvaṇṇanā samattā.

Niṭṭhitā ca manorathapūraṇiyā

Aṅguttaranikāya-aṭṭhakathāya

Etadaggavaggavaṇṇanāya anuttānatthadīpanā.

15. Aṭṭhānapāḷi (paṭhamavagga)

(15) 1. Aṭṭhānapāḷi-paṭhamavaggavaṇṇanā

268. Aṭṭhānapāḷivaṇṇanāyaṃ avijjamānaṃ ṭhānaṃ **aṭṭhānaṃ,** natthi ṭhānanti vā **aṭṭhānaṃ. Anavakāso**ti etthāpi eseva nayo. Tadatthanigamanameva hi ''netaṃ ṭhānaṃ vijjatī''ti vacananti. Tenāha – **''ubhayenapī''**tiādi. **Ya**nti kāraṇatthe paccattavacanaṃ. Hetuattho cettha kāraṇatthoti āha – **''yanti yena kāraṇenā''**ti. Ukkaṭṭhaniddesenettha diṭṭhisampatti veditabbāti vuttaṃ – **''maggadiṭṭhiyā sampanno''**ti. Kuto panāyamattho labbhatīti? Liṅgato, liṅgaṃ cetassa niccato upagamanappaṭikkhepo. **Catubhūmakesū**ti idaṃ catutthabhūmakasaṅkhārānaṃ ariyasāvakassa visayabhāvūpagamanato vuttaṃ, na pana te ārabbha niccato upagamanasabbhāvato. Vakkhati hi ''tadabhāve catutthabhūmakasaṅkhārā panā''tiādinā. Abhisaṅkhatasaṅkhāraabhisaṅkharaṇakasaṅkhārānaṃ sappadesattā nippadesasaṅkhāraggahaṇatthaṃ **''saṅkhatasaṅkhāresū''**ti vuttaṃ, lokuttarasaṅkhārānaṃ pana nivattane kāraṇaṃ sayameva vakkhati. **Etaṃ kāraṇaṃ natthī**ti tathā upagamane setughāto natthi. **Tejussadattā**ti saṃkilesavidhamanatejassa adhikabhāvato. Tathā hi te gambhīrabhāvena duddasā akusalānaṃ ārammaṇaṃ na hontīti. Idaṃ pana pakaraṇavasena vuttaṃ. Appahīnavipallāsānañhi santānesu kusaladhammānampi te ārammaṇaṃ na honti.

269. Asukhe sukhanti vipallāso ca idha sukhato upagamanassa ṭhānanti dassento **''ekanta…pe… attadiṭṭhivasenā''**ti padhānadiṭṭhimāha. **Gūtha**nti gūthaṭṭhānaṃ, diṭṭhiyā nibbānassa avisayabhāvo heṭṭhā vutto evāti kasiṇādipaṇṇattisaṅgahatthanti vuttaṃ.

270. **Paricchedo**ti paricchindanaṃ paricchijja tassa gahaṇaṃ. Svāyaṃ yesu niccādito upagamanaṃ sambhavati, tesaṃ vasenayeva kātabboti dassento **''sabbavāresu vā''**tiādimāha. **Sabbavāresū**ti ''niccato upagaccheyyā''tiādinā āgatesu sabbesu suttapadesu. **Puthujjano hī**ti **hi**-saddo hetuattho. Yasmā yaṃ yaṃ saṅkhāraṃ puthujjano niccādivasena gaṇhāti, taṃ taṃ ariyasāvako aniccādivasena gaṇhanto yāthāvato jānanto taṃ gāhaṃ taṃ diṭṭhiṃ vissajjeti, tasmā yattha gāho, tattha vissajjanāti catubhūmakasaṅkhārā idha saṅkhāraggahaṇena na gayhantīti attho.

271. Puttasambandhena mātupitusamaññā dattakittimādivasenapi puttavohāro loke dissati, so ca kho pariyāyenāti nippariyāyena siddhaṃ taṃ dassetuṃ – **''janikāva mātā, janakova pitā''**ti vuttaṃ. Tathā ānantariyakammassa adhippetattā **''manussabhūtova khīṇāsavo arahāti adhippeto''**ti vuttaṃ. ''Aṭṭhānameta''ntiādinā ''mātuādīnaṃyeva jīvitā voropane ariyasāvakassa abhabbabhāvadassanato tadaññaṃ ariyasāvako jīvitā voropetīti idaṃ atthato āpannamevā''ti maññamāno vadati – **''kiṃ pana ariyasāvako aññaṃ jīvitā voropeyyā''**ti? ''Aṭṭhānametaṃ anavakāso, yaṃ diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyya, netaṃ ṭhānaṃ vijjatī''ti vacanato **''etampi aṭṭhāna''**nti vuttaṃ. Tenevāha – **''sace hī''**tiādi. Evaṃ sante kasmā ''mātara''ntiādinā visesetvā vuttanti āha – **''puthujjanabhāvassa panā''**tiādi. Tattha **baladīpanattha**nti saddhādibalasamannāgamadīpanatthaṃ. Ariyamaggenāgatasaddhādhibalavasena hi ariyasāvako tādisaṃ sāvajjaṃ na karoti.

275. **Pañcahi kāraṇehī**ti idamettha nipphādakāni tesaṃ pubbabhāgiyāni ca kāraṇāni kāraṇabhāvasāmaññena ekajjhaṃ gahetvā vuttaṃ, na pana sabbesaṃ samānayogakkhamattā. **Ākārehī**ti kāraṇehi. **Anussāvanenā**ti anurūpaṃ sāvanena. Bhedassa **anurūpaṃ** yathā bhedo hoti, evaṃ bhinditabbānaṃ bhikkhūnaṃ attano vacanassa **sāvanena** viññāpanena. Tenāha – **''nanu tumhe''**tiādi. **Kaṇṇamūle vacībhedaṃ katvā**ti etena pākaṭaṃ katvā bhedakaravatthudīpanaṃ vohāro, tattha attano nicchitamatthaṃ rahassavasena viññāpanaṃ anussāvananti dasseti.

Kammameva uddeso vā pamāṇanti tehi saṅghabhedasiddhito vuttaṃ, itare pana tesaṃ sambhārabhūtā. Tenāha – **''vohārā''**tiādi. **Tatthā**ti voharaṇe. Cutianantaraṃ phalaṃ anantaraṃ nāma, tasmiṃ anantare niyuttāni, tannibbattanena anantarakaraṇasīlāni, anantarappayojanāni cāti ānantariyāni, tāni eva kammānīti **ānantariyakammāni**.

Kammatoti ''evaṃ ānantariyakammaṃ hoti, evaṃ ānantariyakammasadisa''nti evaṃ kammavibhāgato. **Dvārato**ti kāyadvārato. **Kappaṭṭhitiyato**ti ''idaṃ kappaṭṭhitiyavipākaṃ, idaṃ na kappaṭṭhitiyavipāka''nti evaṃ kappaṭṭhitiyavibhāgato. **Pākasādhāraṇādīhī**ti ''idamettha vipaccati, idaṃ na vipaccatī''ti vipaccanavibhāgato, gahaṭṭhapabbajitānaṃ sādhāraṇāsādhāraṇato, **ādi**-saddena vedanādivibhāgato ca.

Kammato tāva vinicchayo vuccatīti sambandho. Yasmā manussattabhāve ṭhitasseva kusaladhammānaṃ tikkhavisadabhāvāpatti, yathā tiṇṇaṃ bodhisattānaṃ bodhittayanibbattiyaṃ, evaṃ manussabhāve ṭhitasseva edisānaṃ akusaladhammānampi tikkhavisadabhāvāpattīti āha – **''manussabhūtassevā''**ti. Pākatikamanussānampi ca kusaladhammānaṃ visesappatti vimānavatthuaṭṭhakathāyaṃ vuttanayeneva veditabbā. Yathāvutto ca attho samānajātiyassa vikopane garutaro, na tathā vijātiyassāti vuttaṃ – **''manussabhūtaṃ mātaraṃ vā pitaraṃ vā''**ti. Liṅgaparivatte ca so eva ekakammanibbatto bhavaṅgappabandho jīvitindriyapabandho ca, na aññoti āha – **''api parivattaliṅga''**nti. Arahattaṃ pattepi eseva nayo. **Tassa vipāka**ntiādi kammassa ānantariyabhāvasamatthanaṃ. Catukkoṭiyañcettha sambhavati. Tattha paṭhamā koṭi dassitā, itarāsu visaṅketabhāvaṃ dassetuṃ – **''yo panā''**tiādi vuttaṃ. Yadipi tattha visaṅketo, kammaṃ pana garutaraṃ ānantariyasadisaṃ bhāyitabbanti āha – **''bhāriyaṃ...pe... tiṭṭhatī''**ti. **Ayaṃ pañho**ti ñāpanicchānibbattā kathā.

Abhisandhināti adhippāyena. **Ānantariyaṃ phusatī**ti maraṇādhippāyeneva ānantariyavatthuno vikopitattā vuttaṃ. **Ānantariyaṃ na phusatī**ti ānantariyavatthuabhāvato ānantariyaṃ na hoti. Sabbattha hi purimaṃ abhisandhicittaṃ appamāṇaṃ, vadhakacittaṃ pana tadārammaṇaṃ jīvitindriyañca ānantariyabhāve pamāṇanti daṭṭhabbaṃ. Saṅgāmacatukkaṃ sampattavasena yojetabbaṃ. Yo hi parasenāya aññañca yodhaṃ pitarañca kammaṃ karonte disvā yodhassa usuṃ khipati ''etaṃ vijjhitvā mama pitaraṃ vijjhissatī''ti, yathādhippāyaṃ gate pitughātako hoti. ''Yodhe viddhe mama pitā palāyissatī''ti khipati, usuṃ ayathādhippāyaṃ gantvā pitaraṃ māreti, vohāravasena pitughātakoti vuccati, ānantariyaṃ pana natthīti. Coracatukkaṃ pana yo ''coraṃ māressāmī''ti coravesena gacchantaṃ pitaraṃ māreti, ānantariyaṃ phusatītiādinā yojetabbaṃ. **Tenevā**ti teneva payogena. **Arahantaghātako hotiyevā**ti arahato māritattā vuttaṃ, **puthujjanasseva taṃ dinnaṃ hotī**ti etthāyamadhippāyo – yathā vadhakacetanā paccuppannārammaṇāpi pabandhavicchedanavasena jīvitindriyaṃ ārammaṇaṃ katvā pavattati, na evaṃ cāgacetanā. Sā hi cajitabbavatthuṃ ārammaṇaṃ katvā cajanamattameva hoti, aññasantakabhāvakaraṇañca tassa cajanaṃ, tasmā yassa taṃ santakaṃ kataṃ, tasseva dinnaṃ hotīti.

Lohitaṃ samosaratīti abhighātena pakuppamānaṃ sañcitaṃ hoti. **Mahantatara**nti garutaraṃ. **Sarīrappaṭijaggane viyā**ti satthurūpakāyappaṭijaggane viya.

Asannipatiteti idaṃ sāmaggiyadīpanaṃ. **Bhedo ca hotī**ti saṅghassa bhedo ca hoti. **Vaṭṭatīti saññāyā**ti ''īdisaṃ karaṇaṃ saṅghabhedāya na hotī''ti saññāya. **Tathā navato ūnaparisāyā**ti navato ūnaparisāya karontassa tathāti yojetabbaṃ. **Tathā**ti ca iminā ''na ānantariyakamma''nti imaṃ ākaḍḍhati, na pana ''bhedova hotī''ti idaṃ. Heṭṭhimantena hi navannameva vasena saṅghabhedo. **Dhammavādino anavajjā**ti yathādhammaṃ anavaṭṭhānato. Saṅghabhedassa pubbabhāgo **saṅgharāji**.

Kāyadvārameva pūrenti kāyakammabhāveneva lakkhitabbato. **Saṇṭhahantehi kappe...pe... muccatī**ti idaṃ **kappaṭṭhakathāya** (kathā. 654 ādayo) na sameti. Tattha hi **aṭṭhakathāya** (kathā. aṭṭha. 654-657) vuttaṃ – ''āpāyikoti idaṃ suttaṃ yaṃ so ekaṃ kappaṃ asītibhāge katvā tato ekabhāgamattaṃ kālaṃ tiṭṭheyya, taṃ āyukappaṃ sandhāya vutta''nti. **Kappavināseyevā**ti ca āyukappavināse evāti atthe sati natthi virodho. Ettha ca **saṇṭhahante**ti idampi ''sveva vinassissatī''ti viya abhūtaparikappavasena vuttaṃ. **Ekadivasameva niraye paccati,** tato paraṃ kappābhāve āyukappassapi abhāvatoti avirodhato atthayojanā daṭṭhabbā. **Sesānī**ti saṅghabhedato aññāni ānantariyakammāni.

Yadi tāni ahosikammasaṅkhaṃ gacchanti, evaṃ sati kathaṃ nesaṃ ānantariyatā cutianantaraṃ vipākadānābhāvato. Atha sati phaladāne cutianantaro eva etesaṃ phalakālo, na aññoti phalakālaniyamena niyatatā icchitā, na phaladānaniyamena. Evampi niyataphalakālānaṃ aññesampi upapajjavedanīyānaṃ diṭṭhadhammavedanīyānañca niyatatā āpajjeyya, tasmā vipākadhammadhammānaṃ paccayantaravikalatādīhi avipaccamānānampi attano sabhāvena vipākadhammatā viya balavatā ānantariyena vipāke dinne avipaccamānānampi ānantariyānaṃ phaladāne niyatasabhāvā ānantariyasabhāvā ca pavattīti attano sabhāvena phaladānaniyameneva niyatā ānantariyatā ca veditabbā. Avassañca ānantariyasabhāvā tato eva niyatasabhāvā ca tesaṃ pavattīti sampaṭicchitabbametaṃ, aññassa balavato ānantariyassa abhāve sati cutianantaraṃ ekantena phaladānato.

Nanu evaṃ aññesampi upapajjavedanīyānaṃ aññasmiṃ vipākadāyake asati cutianantarameva ekantena phaladānato niyatasabhāvā ānantariyasabhāvā ca pavatti āpajjatīti? Nāpajjati asamānajātikena cetopaṇidhivasena upaghātakena ca nivattetabbavipākattā anantare ekantaphaladāyakattābhāvā, na pana ānantariyānaṃ paṭhamajjhānādīnaṃ dutiyajjhānādīni viya asamānajātikaṃ phalanivattakaṃ atthi sabbānantariyānaṃ avīciphalattā, na ca heṭṭhūpapattiṃ icchato sīlavato cetopaṇidhi viya uparūpapattijanakakammaphalaṃ ānantariyaphalaṃ nivattetuṃ samattho cetopaṇidhi atthi anicchantasseva avīcipātanato, na ca ānantariyopaghātakaṃ kiñci kammaṃ atthi, tasmā tesaṃyeva anantare ekantavipākajanakasabhāvā pavattīti. Anekāni ca ānantariyāni katāni ekantena vipāke niyatasabhāvattā uparatāvipaccanasabhāvāsaṅkattā nicchitāni sabhāvato niyatāneva. Tesu pana samānasabhāvesu ekena vipāke dinne itarāni attanā kattabbakiccassa teneva katattā na dutiyaṃ tatiyampi ca paṭisandhiṃ karonti, na samatthatāvighātattāti natthi tesaṃ ānantariyakatānivatti, garugarutarabhāvo pana tesaṃ labbhatevāti saṅghabhedassa siyā garutarabhāvoti **‘‘yena…pe… vipaccatī’’**ti āha. Ekassa pana aññāni upatthambhakāni hontīti daṭṭhabbāni. **Paṭisandhivasena vipaccatī**ti vacanena itaresaṃ pavattivipākadāyitā anuññātā viya dissati. **No vā tathā sīlavatī**ti yathā pitā sīlavā, tathā sīlavatī no vā hotīti yojanā. Sace mātā sīlavatī, mātughāto paṭisandhivasena vipaccatīti yojanā.

Pakatattoti anukkhitto. **Samānasaṃvāsako**ti apārājiko. **Samānasīmāya**nti ekasīmāyaṃ.

276. **Satthu kiccaṃ kātuṃ asamattho**ti yaṃ satthārā kātabbakiccaṃ anusāsanādi, naṃ kātuṃ asamatthoti bhagavantaṃ paccakkhāya. **Aññaṃ titthakara**nti aññaṃ satthāraṃ. Vuttañhetaṃ –

> ‘‘Titthaṃ jānitabbaṃ, titthakaro jānitabbo, titthiyā jānitabbā, titthiyasāvakā jānitabbā. Tattha **titthaṃ** nāma dvāsaṭṭhi diṭṭhiyo. Ettha hi satthā taranti uplavanti ummujjanimujjaṃ karonti, tasmā titthanti vuccanti. Tādisānaṃ diṭṭhīnaṃ uppādetā **titthakaro** nāma pūraṇakassapādiko. Tassa laddhiṃ gahetvā pabbajitā **titthiyā** nāma. Te hi titthe jātāti titthiyā. Yathāvuttaṃ vā diṭṭhigatasaṅkhātaṃ titthaṃ etesaṃ atthīti titthikā, titthikā eva titthiyā. Tesaṃ paccayadāyakā **titthiyasāvakā**ti veditabbā’’ti (ma. ni. aṭṭha. 1.140).

277. Abhijātiādīsu pakampanadevatūpasaṅkamanādinā jātacakkavāḷena samānayogakkhamaṃ dasasahassaparimāṇaṃ cakkavāḷaṃ **jātikhettaṃ**. Saraseneva āṇāpavattanaṭṭhānaṃ **āṇākhettaṃ**. Visayabhūtaṃ ṭhānaṃ **visayakhettaṃ. Dasasahassī lokadhātū**ti imāya lokadhātuyā saddhiṃ imaṃ lokadhātuṃ parivāretvā ṭhitā dasasahassī lokadhātu. Tattakānaṃyeva jātikhettabhāvo dhammatāvasena veditabbo. ‘‘Pariggahavasenā’’ti keci, ‘‘sabbesaṃyeva buddhānaṃ tattakaṃyeva jātikhettaṃ tannivāsīnaṃyeva devatānaṃ dhammābhisamayo’’ti ca vadanti. Mātukucchi okkamanakālādīnaṃ channaṃ eva gahaṇaṃ nidassanamattaṃ mahābhinīhārādikālepi tassa pakampanassa labbhanato. **Āṇākhettaṃ nāma** yaṃ ekajjhaṃ saṃvaṭṭati vivaṭṭati ca, **āṇā pavattati** āṇāya tannivāsidevatānaṃ sirasā sampaṭicchanena, tañca kho kevalaṃ buddhānaṃ ānubhāveneva, na adhippāyavasena. Adhippāyavasena pana ‘‘yāvatā vā pana ākaṅkheyyā’’ti (a. ni. 3.81) vacanato tato parampi āṇā vatteyyeva.

Na uppajjantīti pana atthīti ‘‘na me ācariyo atthi, sadiso me na vijjatī’’tiādiṃ (ma. ni. 1.285; mahāva. 11; kathā. 405) imissā lokadhātuyā ṭhatvā vadantena bhagavatā ‘‘kiṃ panāvuso, sāriputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyya’’nti (dī. ni. 3.161) vatvā tassa kāraṇaṃ dassetuṃ – ‘‘aṭṭhānametaṃ anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyu’’nti imaṃ **suttaṃ** (a. ni. 1.277; vibha. 809; ma. ni. 3.129; mi. pa. 5.1.1) āharantena dhammasenāpatinā ca buddhakhettabhūtaṃ imaṃ lokadhātuṃ ṭhapetvā aññattha anuppatti vuttā hotīti adhippāyo.

Ekatoti saha, ekasmiṃ kāleti attho, so pana kālo kathaṃ paricchinnoti carimabhave paṭisandhiggahaṇato paṭṭhāya yāva dhātuparinibbānāti dassento, **‘‘tatthā’’**tiādimāha. **Anacchariyattā**ti dvīsupi uppajjamānesu acchariyattābhāvatoti attho. Dvīsupi uppajjamānesu anacchariyatā, kimaṅgaṃ pana bahūsūti dassento, **‘‘yadi cā’’**tiādimāha. Buddhā nāma majjhe bhinnasuvaṇṇaṃ viya ekasadisāti tesaṃ desanāpi ekarasā ekadhāti āha – **‘‘desanāya ca visesābhāvato’’**ti. Etenapi anacchariyattameva sādheti.

Vivādabhāvatoti etena vivādābhāvatthaṃ dve buddhā ekato na uppajjantīti dasseti. **Etaṃ kāraṇa**nti etaṃ anacchariyatādikāraṇaṃ. **Tatthā**ti milindapañhe.

Ekaṃ eva buddhaṃ dhāretīti **ekabuddhadhāraṇī**. Etena evaṃsabhāvā ete buddhaguṇā, yena dutiyabuddhaguṇe dhāretuṃ asamatthā ayaṃ lokadhātūti dasseti. Paccayavisesanipphannānañhi guṇadhammānaṃ bhāriyo viseso mahāpathaviyāpi dussahoti sakkā viññātuṃ. Tathā hi abhisambodhisamaye upagatassa lokanāthassa guṇabhāraṃ bodhirukkhassa tīsupi disāsu mahāpathavī sandhāretuṃ nāsakkhi. Tasmā ''na dhāreyyā''ti vatvā tameva adhāraṇaṃ pariyāyantarehi pakāsento **''caleyyā''**tiādimāha. Tattha **caleyyā**ti paripphandeyya. **Kampeyyā**ti pavedheyya. **Nameyyā**ti ekapassena nameyya. **Onameyyā**ti osīdeyya. **Vinameyyā**ti vividhaṃ ito cito ca nameyya. **Vikireyyā**ti vātena thusamuṭṭhi viya vippakireyya. **Vidhameyyā**ti vinasseyya. **Viddhaṃseyyā**ti sabbaso viddhastā bhaveyya. Tathābhūtā ca na katthaci tiṭṭheyyāti āha – **''na ṭhānamupagaccheyyā''**ti.

Idāni tattha nidassanaṃ dassento, **''yathā, mahārājā''**tiādimāha. Tattha **eke purise**ti ekasmiṃ purise. **Samupādikā**ti samaṃ uddhaṃ pajjati pavattatīti samupādikā, udakassa upari samaṃ gāminīti attho. ''Samuppādikā''tipi paṭhanti, ayamevattho. **Vaṇṇenā**ti saṇṭhānena. **Pamāṇenā**ti ārohena. **Kisathūlenā**ti kisathūlabhāvena, pariṇāhenāti attho. **Dvinnampī**ti dvepi, **dvinnampi** vā sarīrabhāraṃ.

Chādentanti rocentaṃ ruciṃ uppādentaṃ. **Tandikato**ti tena bhojanena tandibhūto. **Anonamitadaṇḍajāto**ti yāvadatthaṃ bhojanena onamituṃ asakkuṇeyyatāya anonamanadaṇḍo viya jāto. **Sakiṃ bhutto vameyyā**ti ekampi ālopaṃ ajjhoharitvā vameyyāti attho.

Atidhammabhārena pathavī calatīti dhammena nāma pathavī tiṭṭheyya. Sā kiṃ teneva calati vinassatīti adhippāyena pucchati. Puna thero ''ratanaṃ nāma loke kuṭumbaṃ sandhārentaṃ abhimatañca lokena attano garusabhāvatāya sakaṭabhaṅgassa kāraṇaṃ atibhārabhūtaṃ diṭṭhaṃ. Evaṃ dhammo ca hitasukhavisesehi taṃsamaṅgīnaṃ dhārento abhimato ca viññūnaṃ gambhīrappameyyabhāvena garusabhāvattā atibhārabhūto pathavīcalanassa kāraṇaṃ hotī''ti dassento, **''idha, mahārāja, dve sakaṭā''**tiādimāha. Eteneva tathāgatassa mātukucchiokkamanādikāle pathavīkampanakāraṇaṃ saṃvaṇṇitanti daṭṭhabbaṃ. **Ekassā**ti ekasmā, **ekassa** vā sakaṭassa ratanaṃ, tasmā sakaṭā gahetvāti attho.

Osāritanti uccāritaṃ, vuttanti attho. **Aggo**ti sabbasattehi aggo. **Jeṭṭho**ti vuddhataro. **Seṭṭho**ti pasatthataro. Visiṭṭhehi sīlādīhi guṇehi samannāgatattā **visiṭṭho**. Uggatatamoti **uttamo. Pavaro**ti tasseva vevacanaṃ. Natthi etassa samoti **asamo**. Asamā pubbabuddhā, tehi samoti **asamasamo**. Natthi etassa paṭisamo paṭipuggaloti **appaṭisamo**. Natthi etassa paṭibhāgoti **appaṭibhāgo**. Natthi etassa paṭipuggaloti **appaṭipuggalo**.

Sabhāvapakatikāti sabhāvabhūtā akittimā pakati. **Kāraṇamahantattā**ti kāraṇānaṃ mahantatāya, mahantehi buddhakaradhammehi pāramisaṅkhātehi kāraṇehi buddhaguṇānaṃ nibbattitoti vuttaṃ hoti. Pathavīādīni mahantāni vatthūni, mahantā cakkavāḷādayo attano attano visaye ekekāva, evaṃ sammāsambuddhopi mahanto attano visaye eko eva. Ko ca tassa visayo? Buddhabhūmi, yāvatakaṃ vā ñeyyaṃ. ''Ākāso viya anantavisayo bhagavā eko eva hotī''ti vadanto paracakkavāḷesupi dutiyassa buddhassa abhāvaṃ dasseti.

Imināva padenāti ''ekissā lokadhātuyā''ti iminā eva padena. **Dasa cakkavāḷasahassāni gahitānī**ti jātikhettāpekkhāya gahitāni. **Ekacakkavāḷenevā**ti iminā eva ekacakkavāḷena, na yena kenaci. Yathā ''imasmiṃyeva cakkavāḷe uppajjantī''ti vutte imasmimpi cakkavāḷe jambudīpe eva, tatthāpi majjhimadese evāti paricchindituṃ vaṭṭati, evaṃ ''ekissā lokadhātuyā''ti jātikhette adhippetepi imināva cakkavāḷena paricchindituṃ vaṭṭati.

Paṭhamavaggavaṇṇanā niṭṭhitā.

15. Aṭṭhānapāḷi (dutiyavagga)

(15) 2. Aṭṭhānapāḷi-dutiyavaggavaṇṇanā

278. **Vivādupacchedato**ti vivādupacchedakāraṇā. Dvīsu uppannesu yo vivādo bhaveyya, tassa anuppādoyevettha vivādupacchedo. **Ekasmiṃ dīpe**tiādinā dīpantarepi ekajjhaṃ na uppajjati, pageva ekadīpeti dasseti. **Sopi parihāyethā**ti cakkavāḷassa padese eva pavattitabbattā parihāyeyya.

279-280. **Manussatta**nti manussabhāvo tasseva pabbajjādiguṇānaṃ yoggabhāvato. **Liṅgasampattī**ti purisabhāvo. **Hetū**ti manovacīpaṇidhānapubbikā hetusampadā. **Satthāradassana**nti satthusammukhībhāvo. **Pabbajjā**ti kammakiriyavādīsu tāpasesu, bhikkhūsu vā pabbajjā. **Guṇasampattī**ti abhiññādiguṇasampadā. **Adhikāro**ti buddhe uddissa adhiko kāro, savisesā upakārakiriyā adhiko sakkāroti vuttaṃ hoti. Chandova **chandatā,** sammāsambodhiṃ uddissa sātisayo kattukamyatākusalacchando. **Aṭṭhadhammasamodhānā**ti etesaṃ aṭṭhannaṃ dhammānaṃ samāyogena. **Abhinīhāro**ti kāyapaṇidhānaṃ. **Samijjhatī**ti nipphajjati. Ayamettha saṅkhepo, vitthāro pana paramatthadīpaniyā **cariyāpiṭakavaṇṇanāya** (cariyā. aṭṭha. pakiṇṇakakathā) vuttanayena veditabbo. **Sabbākāraparipūramevā**ti paripuṇṇalakkhaṇatāya sattuttamādīhi sabbākārena sampannameva. Na hi itthiyā kosohitavatthaguyhatādi sambhavati. Dutiyapakati ca nāma paṭhamapakatito nihīnā eva. Tenevāha – anantaravāre **''yasmā''**tiādi.

281. **Idha purisassa tattha nibbattanato**ti imasmiṃ manussaloke purisabhūtassa tattha brahmaloke brahmattabhāvena nibbattanato. Tena asatipi purisaliṅge purisākārā brahmāno hontīti dasseti. Taṃyeva ca purisākāraṃ sandhāya vuttaṃ bhagavatā ''yaṃ puriso brahmattaṃ kāreyyā''ti. Tenevāha – **''samānepī''**tiādi. Yadi evaṃ itthiyo brahmaloke na uppajjeyyunti āha – **''brahmatta''**ntiādi.

290-295. ''Kāyaduccaritassā''tiādipāḷiyā kammaniyāmo nāma kathito. Samañjanaṃ samaṅgo, samannāgamo, so etassa atthīti samaṅgī, samannāgato, samañjanasīlo vā samaṅgī, pubbabhāge upakaraṇasamudāyato pabhuti āyūhanavasena **āyūhanasamaṅgītā,** sanniṭṭhāpakacetanāvasena **cetanāsamaṅgitā**. Cetanāsantativasena vā **āyūhanasamaṅgitā,** taṃtaṃcetanākkhaṇavasena **cetanāsamaṅgītā**. Katūpacitassa avipakkavipākassa kammassa vasena **kammasamaṅgitā**. Kamme pana vipaccituṃ āraddhe vipākappavattivasena **vipākasamaṅgitā**. Kammādīnaṃ upaṭṭhānakālavasena **upaṭṭhānasamaṅgitā. Kusalākusalakammāyūhanakkhaṇe**ti kusalakammassa akusalakammassa ca samīhanakkhaṇe. **Tathā**ti iminā kusalākusalakammapadaṃ ākaḍḍhati. Yathā kataṃ kammaṃ phaladānasamatthaṃ hoti, tathā kataṃ **upacitaṃ. Vipākāraha**nti dutiyabhavādīsu vipaccanārahaṃ. Uppajjamānānaṃ upapattinimittaṃ upaṭṭhātīti yojanā. Upapattiyā uppajjanassa nimittaṃ kāraṇanti **upapattinimittaṃ,** kammaṃ, kammanimittaṃ, gatinimittañca. Aṭṭhakathāyaṃ pana gatinimittavaseneva yojanā dassitā. Kammakammanimittānampi upaṭṭhānaṃ yathārahaṃ daṭṭhabbaṃ. ''Yānissa tāni pubbe katāni kammāni, tānissa tasmiṃ samaye olambanti ajjholambanti abhilambanti''ti (ma. ni. 3.248) vacanato sāyanhe mahantānaṃ pabbatakūṭānaṃ chāyā viya āsannamaraṇassa sattassa citte supine viya vipaccituṃ katokāsaṃ kammaṃ, tassa nimittaṃ gatinimittaṃ upatiṭṭhateva. **Calatī**ti parivattati. Ekena hi kammunā tajje nimitte upaṭṭhite paccayavisesavasena tato aññena kammunā tadaññassa nimittassa upaṭṭhānaṃ parivattanaṃ. **Sesā niccalā** avasesā catubbidhāpi samaṅgitā niccalā aparivattanato.

Sunakhavājikoti sunakhehi migavājavasena vajanasīlo, sunakhaluddakoti attho. **Talasantharaṇapūja**nti bhūmitalassa pupphehi santharaṇapūjaṃ. **Āyūhanacetanā kammasamaṅgitāvasenā**ti kāyaduccaritassa aparāparaṃ āyūhanena sanniṭṭhāpakacetanāya tasseva pakappane kammakkhayakarañāṇena akhepitattā yathūpacitakammunā ca samaṅgibhāvassa vasena.

Kammanti akusalakammaṃ. **Tasmiṃyeva khaṇe**ti āyūhanakkhaṇeyeva. **Tassā**ti kammasamaṅgino puggalassa saggo vārito, tañce kammaṃ vipākavāraṃ labheyyāti adhippāyo. **Saggo vārito**ti ca nidassanamattaṃ. Manussalokopissa vāritovāti. Apare pana purimehi vipākāvaraṇassa anuddhaṭattā ''tasmiṃyeva khaṇe''ti ca avisesena vuttattā taṃ dosaṃ pariharituṃ **''āyūhitakammaṃ nāmā''**tiādimāha. **Yadā kammaṃ vipākavāraṃ labhatī**ti idaṃ katokāsassa appaṭibāhiyattā vuttaṃ. Tathā hi bhagavā **tatiyapārājikavatthusmiṃ** (pārā. 162 ādayo) paṭisallīyi, imasmiṃ sutte ''kāyaduccaritasamaṅgī''ti āgatattā vipākūpaṭṭhānasamaṅgitā na labbhanti.

(Dutiyavaggavaṇṇanā niṭṭhitā.)

Aṭṭhānapāḷivaṇṇanāyaṃ anuttānatthadīpanā niṭṭhitā.

16. Ekadhammapāḷi

(16) 1. Ekadhammapāḷi-paṭhamavaggavaṇṇanā

296. Ekadhammapāḷivaṇṇanāyaṃ idha dhamma-saddo sabhāvattho ‘‘kusalā dhammā’’tiādīsu viyāti āha – **‘‘ekasabhāvo’’**ti. **Ekantenā**ti ekaṃsena, avassanti attho. **Vaṭṭe**ti saṃsāravaṭṭe. **Nibbindanatthāyā**ti anabhiramanatthāya. **Virajjanatthāyā**ti arajjanatthāya. **Virajjanāyā**ti palujjanāya. Tenevāha – **‘‘vigamāyā’’**ti. **Rāgādīnaṃ nirodhāyā**ti maggañāṇena rāgādīnaṃ nirodhanatthāya. Maggañāṇena nirodhanaṃ nāma accantaṃ appavattikaraṇanti āha – **‘‘appavattikaraṇatthāyā’’**ti. Yathā khādanīyassa mukhe katvā khādanaṃ nāma yāvadeva ajjhoharaṇatthaṃ, evaṃ rāgādīnaṃ nirodhanaṃ vaṭṭanirodhanatthamevāti vuttaṃ – **‘‘vaṭṭasseva vā nirujjhanatthāyā’’**ti. Yasmā kilesesu khīṇesu itaraṃ vaṭṭadvayampi khīṇameva hoti, tasmā mūlameva gaṇhanto **‘‘upasamāyāti kilesavūpasamanatthāyā’’**ti āha. Saṅkhatadhammānaṃ abhijānanaṃ nāma tattha lakkhaṇattayāropanamukhenevāti āha – **‘‘aniccādi… pe… abhijānanatthāyā’’**ti. Sambujjhitabbāni nāma cattāri ariyasaccāni tabbinimuttassa ñeyyassa abhāvato. **‘‘Catunnaṃ saccānaṃ bujjhanatthāyā’’**ti vatvā tayidaṃ bujjhanaṃ yassa ñāṇassa vasena ijjhati, tassa ñāṇassa vasena dassetuṃ – **‘‘bodhi vuccatī’’**tiādi vuttaṃ. **Appaccayanibbānassā**ti amatadhātuyā.

Ussāhajananatthanti kammaṭṭhāne abhiruciuppādanāya. **Visakaṇṭakoti** guḷassa vāṇijasamaññā. ‘‘Kismiñci dese desabhāsā’’ti keci. Ucchuraso samapākapakko cuṇṇādīhi missetvā piṇḍīkato **guḷo,** apiṇḍīkato **phāṇitaṃ**. Pākavisesena khaṇḍakhaṇḍasedito **khaṇḍo,** malābhāvaṃ āpanno **sakkarā**.

Saratīti sati. Anu anu saratīti **anussati,** anu anurūpā satītipi **anussati. Duvidhaṃ hotī**ti payojanavasena duvidhaṃ hoti. **Cittasampahaṃsanattha**nti pasādanīyavatthusmiṃ pasāduppādanena bhāvanācittassa paritosanatthaṃ. **Vipassanattha**nti vipassanāsukhatthaṃ. Upacārasamādhinā hi citte samāhite vipassanāsukhena ijjhati. **Cittuppādo**ti bhāvanāvasena pavatto cittuppādo. **Upahaññati** patihaññati paṭikūlattā ārammaṇassa. Tato eva **ukkaṇṭhati,** kammaṭṭhānaṃ riñcati, **nirassādo hoti** bhāvanassādassa alabbhanato. **Pasīdati** buddhaguṇānaṃ pasādanīyattā. Tathā ca kaṅkhādicetokhilābhāvena **vinīvaraṇo hoti. Dametvā**ti nīvaraṇanirākaraṇena nibbisevanaṃ katvā. Evaṃ kammaṭṭhānantarānuyuñjanena cittaparidamanassa upamaṃ dassento, **‘‘katha’’**ntiādimāha.

Ko ayaṃ…pe… anussarīti ko ayaṃ mama abbhantare ṭhatvā anussari. **Parigganhanto**ti bāhirakaparikappitassa anussarakassa sabbaso abhāvadassanametaṃ. Tenāha – **‘‘na añño kocī’’**ti. **Disvā**ti pariyesananayena vuttappakāraṃ cittameva anussarīti disvā **sabbampeta**nti etaṃ hadayavatthuādippabhedaṃ sabbampi. **Idañca rūpaṃ purimañca arūpa**nti idaṃ ruppanasabhāvattā rūpaṃ, purimaṃ ataṃsabhāvattā arūpanti saṅkhepato rūpārūpaṃ vavatthapetvā. Pañcakkhandhe vavatthapetvāti yojanā. **Sambhāvikā**ti samuṭṭhāpikā. **Tassā**ti samudayasaccassa. **Nirodho**ti nirodhanimittaṃ. **Appanāvāro**ti yathāraddhāya desanāya nigamanavāro.

297. **Eseva nayo**ti iminā yvāyaṃ ‘‘taṃ paneta’’ntiādinā atthanayo buddhānussatiyaṃ vibhāvitoti atidisati, svāyaṃ atideso payojanavasena navasupi anussatīsu sādhāraṇavasena vuttopi ānāpānassatiādīsu tīsu vipassanatthāneva hontīti iminā apavādena nivattitoti tāsaṃ ekappayojanatāva daṭṭhabbā. Dhamme anussati dhammānussatīti samāsapadavibhāgadassanampi vacanatthadassanapakkhikamevāti āha – **‘‘ayaṃ panettha vacanattho’’**ti. **Dhammaṃ ārabbhā**ti hi dhammassa anussatiyā visayabhāvadassanametaṃ. Esa nayo sesesupi. **Sīlaṃ ārabbhā**ti attano pārisuddhisīlaṃ ārabbha. **Cāgaṃ ārabbhā**ti attano cāgaguṇaṃ ārabbha. **Devatā ārabbhā**ti ettha devatāguṇasadisatāya attano saddhāsīlasutacāgapaññāsu devatāsamaññā. Bhavati hi taṃsadisepi tabbohāro yathā ‘‘tāni osadhāni, esa brahmadatto’’ti ca. Tenāha – **‘‘devatā sakkhiṭṭhāne ṭhapetvā’’**tiādi. Tattha **devatā sakkhiṭṭhāne ṭhapetvā**ti ‘‘yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena, yathārūpena sutena, yathārūpena cāgena, yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā paññā saṃvijjatī''ti evaṃ devatā sakkhiṭṭhāne ṭhapetvā. **Assāsapassāsanimittaṃ** nāma tattha laddhabbappaṭibhāganimittaṃ. **Gatā**ti ārammaṇakaraṇavasena upagatā pavattā.

Upasammati ettha dukkhanti upasamo, nibbānaṃ. Accantameva ettha upasammati vaṭṭattayanti **accantūpasamo,** nibbānameva. Khiṇoti khepeti kileseti khayo, ariyamaggo. Te eva upasametīti upasamo, ariyamaggo eva. Khayo ca so upasamo cāti **khayūpasamo**. Tatracāyaṃ upasamo dhammo evāti dhammānussatiyā upasamānussati ekasaṅgahoti? Saccaṃ ekasaṅgaho dhammabhāvasāmaññe adhippete, saṅkhatadhammato pana asaṅkhatadhammo sātisayo uḷāratamapaṇītatamabhāvatoti dīpetuṃ visuṃ nīharitvā vuttaṃ. Imameva hi visesaṃ sandhāya bhagavā – ''dhammānussatī''ti vatvāpi upasamānussatiṃ avoca anussarantassa savisesaṃ santapaṇītabhāvena upaṭṭhānato. Evañca katvā idha khayūpasamaggahaṇampi samatthitanti daṭṭhabbaṃ. Yatheva hi samānepi lokuttaradhammabhāve ''yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyatī''tiādivacanato (itivu. 90) maggaphaladhammehi nibbānadhammo sātisayo, evaṃ phaladhammato maggadhammo kilesappahānena acchariyadhammabhāvato, tasmā accantūpasamena saddhiṃ khayūpasamopi gahitoti daṭṭhabbaṃ. **Vipassanatthāneva hontī**ti kasmā vuttanti? ''Ekantanibbidāyātiādivacanato''ti keci, taṃ akāraṇaṃ buddhānussatiādīsupi tathā desanāya āgatattā. Yathā pana buddhānussatiādīni kammaṭṭhānāni vipassanatthāni honti, nimittasampahaṃsanatthānipi honti, na evametāni, etāni pana vipassanatthānevāti tathā vuttaṃ.

Paṭhamavaggavaṇṇanā niṭṭhitā.

16. Ekadhammapāḷi

(16) 2. Ekadhammapāḷi-dutiyavaggavaṇṇanā

298. Micchā passati tāya, sayaṃ vā micchā passati, micchādassanameva vā tanti **micchādiṭṭhi,** yaṃ kiñci viparītadassanaṃ. Tenāha – **''dvāsaṭṭhividhāyā''**tiādi. Micchādiṭṭhi etassāti micchādiṭṭhiko. Tassa **micchādiṭṭhikassa**.

299. Sammā passati tāya, sayaṃ vā sammā passati, sammādassanamattameva vā tanti **sammādiṭṭhi. Pañcavidhāyā**ti kammassakatājhānavipassanāmaggaphalavasena pañcavidhāya. Tattha jhānacittuppādapariyāpannaṃ ñāṇaṃ **jhānasammādiṭṭhi,** vipassanāñāṇaṃ **vipassanāsammādiṭṭhi**.

302. Pañcasu khandhesu ''nicca''ntiādinā pavatto **anupāyamanasikāro**.

303. ''Anicca''ntiādinā pavatto **upāyamanasikāro. Yāva niyāmokkamanā**ti yāva micchattaniyāmokkamanā. Micchattaniyāmokkamananayo pana sāmaññaphalasuttavaṇṇanāyaṃ taṭṭīkāya ca vuttanayeneva veditabbo.

304. **Ayaṃ tividhā saggāvaraṇā ceva hotī**ti kammapathappattiyā mahāsāvajjabhāvato vuttaṃ. Saggāvaraṇāya hontiyā maggavibandhakabhāve vattabbameva natthīti vuttaṃ – **''maggāvaraṇā cā''**ti. ''Sassato loko''tiādikā **dasavatthukā antaggāhikā micchādiṭṭhi. Maggāvaraṇāva hoti** viparītadassanabhāvato, **na saggāvaraṇā** akammapathapattitoti adhippāyo. **Idaṃ pana vidhānaṃ paṭikkhipitvā**ti viparītadassanañca na maggāvaraṇañcāti viruddhametaṃ uddhammabhāvato. Tathā hi sati appahīnāya eva sakkāyadiṭṭhiyā maggādhigamena bhavitabbanti adhippāyena yathāvuttavidhānaṃ paṭikkhipitvā. ''Na saggāvaraṇā''ti saggūpapattiyā avibandhakattaṃ vadantehi diṭṭhiyā saggāvahatāpi nāma anuññātā hotīti taṃ vādaṃ paṭikkhipantena **''diṭṭhi nāma saggaṃ upanetuṃ samatthā nāma natthī''**ti vuttaṃ. Kasmā? Ekantagarutarasāvajjabhāvato. Tenāha – **''ekantaṃ nirayasmiṃyeva nimujjāpetī''**tiādi.

305. **Vaṭṭaṃ viddhaṃsetī**ti maggasammādiṭṭhi kilesavaṭṭaṃ kammavaṭṭañca viddhaṃseti. Vipākavaṭṭaṃ kā nu viddhaṃseti nāma. Evaṃ pana attano kāraṇena viddhastabhavaṃ phalasammādiṭṭhi paṭibāhatīti vuttaṃ avasaradānato. **Iccetaṃ kusala**nti arahattaṃ pāpetuṃ sace sakkoti, evametaṃ vipassanāya paṭisandhianākaḍḍhanaṃ kusalaṃ anavajjaṃ. **Satta bhave detī**ti sotāpattimaggassa paccayabhūtā vipassanāsammādiṭṭhi tassa puggalassa satta bhave deti. **Evamaya**nti pañcavidhampi sammādiṭṭhiṃ sandhāya vuttaṃ. Tenāha – **''lokiyalokuttarā sammādiṭṭhi kathitā''**ti. **Imasmiṃ panatthe**ti ''nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmī''tiādinā vutte gatimaggasaṅkhāte atthe. ''Sugatiṃ saggaṃ lokaṃ upapajjantī''ti vuttattā **''lokikā bhavanipphādikāva veditabbā''**ti vuttaṃ.

306. **Yathādiṭṭhī**ti atthabyāpanicchāyaṃ **yathā**-saddo, tena uttarapadatthappadhāno samāsoti āha – **''yā yā diṭṭhī''**ti. **Tassā tassā anurūpa**nti taṃtaṃdiṭṭhianurūpanti attho. **Samatta**nti anavasesaṃ. Tenāha – **''paripuṇṇa''**nti. **Samādinna**nti ādimajjhapariyosānesu samaṃ ekasadisaṃ katvā ādinnaṃ gahitaṃ anissaṭṭhaṃ. **Tadeta**nti yadetaṃ ''yañceva kāyakamma''ntiādinā vuttaṃ, tadetaṃ kāyakammaṃ. **Yathādiṭṭhiyaṃ ṭhitakāyakamma**nti yā pana diṭṭhi ''natthi tatonidānaṃ pāpa''ntiādinā pavattā, tassaṃ diṭṭhiyaṃ ṭhitakassa ṭhitamattassa anissaṭṭhassa taṃdiṭṭhikassa kāyakammaṃ. **Diṭṭhisahajātaṃ kāyakamma**nti tassa yathādiṭṭhikassa paresaṃ hatthamuddādinā viññāpanakāle tāya diṭṭhiyā sahajātaṃ kāyakammaṃ. Na cettha vacīkammāsaṅkā uppādetabbā pāṇaghātādīnaṃyeva adhippetattā. **Diṭṭhānulomikaṃ kāyakamma**nti yathā paresaṃ pākaṭaṃ hoti, evaṃ diṭṭhiyā anulomikaṃ katvā pavattitaṃ kāyakammaṃ. Tenāha – **''samādinnaṃ gahitaṃ parāmaṭṭha''**nti. **Tatthā**tiādi suviññeyyameva. **Eseva nayo**ti iminā yathāvuttāya diṭṭhiyā ṭhitavacīkammaṃ, diṭṭhisahajātaṃ vacīkammaṃ, diṭṭhānulomikaṃ vacīkammanti tividhaṃ hotīti evamādi atidisati. **Micchādiṭṭhikassā**ti kammapathappattāya micchādiṭṭhiyā micchādiṭṭhikassa. ''Yāya kāyaci micchādiṭṭhiyā micchādiṭṭhikassa sato''ti apare.

Diṭṭhisahajātāti yathāvuttāya diṭṭhiyā sahajātā cetanā. Esa nayo sesapadesupi. **Patthanā**ti ''idaṃ nāma kareyya''nti taṇhāpatthanā. **Cetanāpatthanānaṃ vasenā**ti yathāvuttadiṭṭhigatanissitacetasikanikāmanānaṃ vasena. **Cittaṭṭhapanā**ti cittassa paṇidahanā. **Phassādayo**ti cetanādiṭṭhitaṇhādivinimuttā phassādidhammā. Yasmā diṭṭhi pāpikā, tasmā tassa puggalassa sabbe te dhammā aniṭṭhāya…pe… saṃvattantīti yojanā. **Purimassevā**ti tittakapadasseva. Tittakaṃ kaṭukanti ca ubhayaṃ idha aniṭṭhapariyāyaṃ daṭṭhabbaṃ ''pacchā te kaṭukaṃ bhavissatī''tiādīsu viya.

Amboyanti ambo ayaṃ. **Tameva pūja**nti tameva pubbe laddhaparisiñcanadānādipūjaṃ. **Nivesare**ti pavisiṃsu. **Asātasannivāsenā**ti amadhuranimbamūlasaṃsaggena.

Taṃ pana paṭikkhipitvā…pe… vuttanti sabbāpi micchādiṭṭhi ekantasāvajjattā aniṭṭhāya dukkhāya saṃvattatīti adhippāyena vuttaṃ. **Anantarasutte**ti dasamasutte. **Yojetvā veditabbānī**ti navamasutte viya yojetvā veditabbāni. **Cittaṭṭhapanāva patthanā**ti ettha paṇidhi cāti vattabbaṃ.

Dutiyavaggavaṇṇanā niṭṭhitā.

16. Ekadhammapāḷi

(16) 3. Ekadhammapāḷi-tatiyavaggavaṇṇanā

308. Tatiyassa paṭhame **ayāthāvadiṭṭhiko**ti aniccādibhāvesu dhammesu niccātiādinā uppannadiṭṭhiko. Tenāha – **''tāyeva micchādiṭṭhiyā viparītadassano''**ti **saddhammā**ti ettha santo pasattho sundaro dhammo, yo manussadhammotipi vuccati. Tato hi micchādiṭṭhiko paraṃ vuṭṭhāpeyya, na ariyadhammato. Tenāha – **''dasakusalakammapathadhammato''**ti. **Evarūpā**ti iminā pāthikaputtādike saṅgaṇhāti.

309. **Sabbaññubodhisatto**ti sabbaññubhāgī bodhisatto. **Ādi**-saddena pūritapāramikā paccekabodhisattā ekaccasāvakabodhisattā ca saṅgayhanti.

310. **Paramā**ti mahāsāvajjabhāvena paramā, ukkaṃsagatāti attho. **Tesa**nti ānantariyakammānaṃ. **Paricchedo**ti vipākavasena pariyosānaṃ. **Vaṭṭassa mūlaṃ,** tato taṃsamaṅgīpuggalo vaṭṭassa khāṇūti vuccati. Tenāha – **''tāyā''**tiādi. Tañce gāhaṃ na vissajjeti, tassa punapi tabbhāvāvahattā vuttaṃ – **''bhavato vuṭṭhānaṃ natthī''**ti, na pana sabbaso vuṭṭhānassa abhāvato. Yādise hi paccaye paṭicca ayaṃ taṃ dassanaṃ okkanto puna kadāci tappaṭipakkhe paccaye paṭicca tato sīsukkhipanamassa na hotīti na vattabbaṃ. Akusalañhi nāmetaṃ abalaṃ dubbalaṃ, na kusalaṃ viya mahābalaṃ. Aññathā sammattaniyāmo viya micchattaniyāmopi accantiko siyā, na ca micchattaniyāmo accantiko. Teneva **papañcasūdaniyaṃ** (ma. ni. aṭṭha. 2.100) –

> ''Kiṃ panesa ekasmiṃyeva attabhāve niyato hoti, udāhu aññasmimpīti? Ekasmiṃyeva niyato, āsevanavasena bhavantarepi taṃ diṭṭhiṃ roceti evā''ti –

Vuttaṃ. Tatoyeva ca **sumaṅgalavilāsiniyampi** (dī. ni. aṭṭha. 1.170-172) vuttaṃ –

> ''Ye vā pana tesaṃ laddhiṃ gahetvā rattiṭṭhāne divāṭṭhāne nisinnā sajjhāyanti vīmaṃsanti, tesaṃ 'karoto na karīyati pāpaṃ, natthi hetu, natthi paccayo, mato ucchijjatī'ti tasmiṃ ārammaṇe micchāsati santiṭṭhati, cittaṃ ekaggaṃ hoti, javanāni javanti. Paṭhamajavane satekicchā honti, tathā dutiyādīsu. Sattame buddhānampi atekicchā anivattino ariṭṭhakaṇṭakasadisā, tattha koci ekaṃ dassanaṃ okkamati, koci dve, koci tīṇipi, ekasmiṃ okkantepi dvīsu tīsu okkantesupi niyatamicchādiṭṭhikova hoti. Patto saggamaggāvaraṇañceva mokkhamaggāvaraṇañca, abhabbo tassattabhāvassa anantaraṃ saggampi gantuṃ, pageva mokkhaṃ, vaṭṭakhāṇu nāmesa satto pathavigopako, yebhuyyena evarūpassa bhavato vuṭṭhānaṃ natthī''ti.

Piṭṭhicakkavāḷeti jhāyamānacakkavāḷassa parato ekasmiṃ okāse. Yaṃ jhāyamānānaṃ ajjhāyamānānañca cakkavāḷānamantaraṃ, yattha lokantarikanirayasamaññā, tādise ekasmiṃ okāse. **Paccatiyevā**ti cakkavāḷe jhāyamāne ajjhāyamānepi attano kammabalena paccatiyeva.

311. Catutthe **''mā khalī''ti vacanaṃ upādāya evaṃladdhanāmo**ti taṃ kira sakaddamāya bhūmiyā telaghaṭaṃ gahetvā gacchantaṃ, ''tāta, mā khalī''ti sāmiko āha. So pamādena khalitvā patitvā sāmikassa bhayena palāyituṃ āraddho. Sāmiko upadhāvitvā sāṭakakaṇṇe aggahesi. So sāṭakaṃ chaḍḍetvā acelako hutvā palāto paṇṇena vā tiṇena vā paṭicchādetumpi ajānanto jātarūpeneva ekaṃ gāmaṃ pāvisi. Manussā taṃ disvā ''ayaṃ samaṇo arahā appiccho, natthi iminā sadiso''ti pūvabhattādīni gahetvā upasaṅkamitvā ''mayhaṃ sāṭakaṃ anivatthabhāvena idaṃ uppanna''nti tato paṭṭhāya sāṭakaṃ labhitvāpi na nivāsesi, tadeva ca pabbajjaṃ aggahesi. Tassa santike aññepi aññepīti pañcasatā manussā pabbajiṃsu. Taṃ sandhāyetaṃ vuttaṃ – ''mā khalīti vacanaṃ upādāya evaṃladdhanāmo titthakaro''ti.

Samāgataṭṭhāneti dvinnaṃ nadīnaṃ udakappavāhassa sannipātaṭṭhāne. **Dvinnaṃ udakāna**nti dvinnaṃ udakappavāhānaṃ. Yathāvuttaṭṭhāne macchaggahaṇatthaṃ khipitabbato khippaṃ, kuminaṃ, tadeva idha **khippa**nti vuttaṃ. Tenāha – **''kumina''**nti. **Ucchūhī**ti udakaucchūhi. **Tucchapuriso** ariyadhammābhāvato. Jhānamattampi hi tassa nattheva, kuto ariyamaggo. **Manussakhippaṃ maññe**ti manussā patitvā byasanappattiatthaṃ oṭṭitaṃ kuminaṃ viya. Tenāha – **''mahājanassā''**tiādi.

312. Pañcamādīsu **bāhirakasāsana**nti avisesena vuttaṃ – tassa sabbassapi aniyyānikattā satthupaṭiññassapi asabbaññubhāvato. Tenāha – **''tattha hī''**tiādi. **Gaṇo**ti sāvakagaṇo. **Tathābhāvāyā**ti ācariyena vuttākāratāya samaṅgibhāvatthaṃ. **Jaṅghasata**nti bahū aneke satte. **Samakameva akusalaṃ pāpuṇātī**ti tesaṃ sabbesaṃ ekajjhaṃ samādapanepi tesaṃ akusalena samakameva akusalaṃ pāpuṇāti ekajjhaṃ bahūnaṃ samādapanepi tathā ussahanassa balavabhāvato. Visuṃ visuṃ samādapane vattabbameva natthi. Yathā hi dhammacariyāyaṃ samakamevāti vattabbā kalyāṇamittatā, evaṃ adhammacariyāyaṃ akalyāṇamittatāti.

313. **Suṭṭhu akkhāte**ti ekantato niyyānikabhāvena akkhāte. **Satthā ca sabbaññū hotī**ti asabbaññuno niyyānikabhāvena kathetuṃ asakkuṇeyyattā. **Dhammo ca svākkhāto** sammāsambuddhappaveditattā. **Gaṇo**

ca suppaṭipanno satthārā suvinītattā. **Samādapako hī**tiādi suppaṭipattiyā nidassanaṃ daṭṭhabbaṃ.

314. **Pamāṇaṃ jānitabba**nti ‘‘ayaṃ ettakena yāpeti, imassa ettakaṃ dātuṃ yutta’’nti evaṃ pamāṇaṃ jānitabbaṃ. **Atireke…pe… nibbānasampatti vā natthi** durakkhātattā dhammassa. **Tassā**ti paṭiggāhakassa. **Appicchapaṭipadā nāma natthi** durakkhāte dhammavinayeti adhippāyo.

315. **Dāyakassa vaso** nāma uḷāruḷāratābhedo ajjhāsayo. Deyyadhammassa pana thokabahutāva **deyyadhammassa vaso** nāma. **Attano thāmo**ti yāpanappamāṇaṃ. **Yadi hī**tiādi ‘‘katha’’ntiādinā saṅkhepato vuttassa atthassa vivaraṇaṃ. **Anuppannassā**ti anuppanno assa puggalassa. **Cakkhubhūto hotī**ti mahājanassa cakkhu viya hoti. **Sāsanaṃ ciraṭṭhititaṃ karotī**ti anuppannalābhuppādanena mahājanassa pasāduppādanena ca ciraṭṭhitikaṃ karoti.

Kuṭumbariyavihāreti kuṭumbariyagāmasannissitavihāre. **Bhuñjanatthāyā**ti tasmiṃyeva gehe nisīditvā bhuñjanatthāya. **Gahetvā gamanatthāyā**ti gehato bahi gahetvā gamanatthāya. **Dhurabhattānī**ti niccabhattāni. **Cūḷupaṭṭhāka**nti veyyāvaccakaraṃ. **Vīmaṃsitvā**ti yathā uddissa kataṃ na hoti, evaṃ vīmaṃsitvā. **Mahājano appiccho bhavituṃ maññatī**ti mahājano sayaṃ appiccho bhavituṃ maññati diṭṭhānugatiṃ āpajjanena. **Mahājanassā**ti bahujanassa. **Avatthāritvā**ti vitthārikaṃ katvā.

316. **Pañcātapatappanaṃ** catūsu passesu aggisantāpassa upari sūriyasantāpassa ca tappanaṃ, tañca kho gimhakāle. Chinnappapātapabbatasikharato patanaṃ **maruppapātapatanaṃ**. Pubbaṇhādīsu ādiccābhimukhāvaṭṭanaṃ **ādiccānuparivattanaṃ**.

317. **Ayampī**ti svākkhāte dhammavinaye kusītopi. **Sāmañña**nti tapacaraṇaṃ. **Dupparāmaṭṭha**nti micchācaritaṃ saṃkiliṭṭhaṃ. **Nirayāyupakaḍḍhatī**ti nirayadukkhāya naṃ kaḍḍhati.

318. **Vuttappakāre**ti pañcātapatappanādike vuttappakāre.

319. **Eva**nti vuttappakārāya cittappasādavhayasuppaṭipattiyā. Tena samaṇadhammakaraṇasukhañca saṅgaṇhāti.

320. **Navakanipāte**ti imasmiṃyeva aṅguttaranikāye vakkhamānaṃ navakanipātaṃ sandhāyāha. **Nava puggalā**ti sattakkhattuparamakolaṃkolādayo nava puggalā. **Sabbatthā**ti imasmiṃ sutte vuttāvasiṭṭhesu sabbesu suttesu.

Tatiyavaggavaṇṇanā niṭṭhitā.

16. Ekadhammapāḷi

(16) 4. Ekadhammapāḷi-catutthavaggavaṇṇanā

322. Catutthassa paṭhame **saññāṇabhūtā**ti upalakkhaṇabhūtā. **Pañcadasayojanāvaṭṭakkhandhā**ti pañcadasayojanakkhandhaparikkhepā. **Yathā cāti ca-**saddena kadambarukkhādīnaṃ kappaṭṭhāyibhāvaṃ viya yojanasatubbedhādibhāvaṃ samuccinoti, na pana jambuyā jambudīpassa viya tehi aparagoyānādīnaṃ saññāṇabhāvaṃ. **Rāmaṇeyyaka**nti ramaṇīyabhāvaṃ. **Sesapadesū**ti vanarāmaṇeyyakādipadesu. Uggataṃ kūlaṃ ussitabhāvo etassāti **ukkūlaṃ,** vigataṃ apagataṃ kūlaṃ etassāti **vikūla**nti āha – **‘‘unnataṭṭhānaṃ ninnaṭṭhāna’’**nti ca. **Nandiyāvaṭṭamacchapiṭṭhenevā**ti kujjakakulisakamacchasaṅghātapiṭṭheneva.

323. Dutiyādīsu **cattāro apāyā aññatra manussehīti adhippetā,** na devā aññatra manussehīti hīnāya jātiyā adhippetattā. **Upādāyupādāyāpi majjhimadeso labbhati,** yattha gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ aññesampi kammavādikiriyavādiviññujātikānaṃ, yo patirūpadesoti vuccati. Tenāha – **‘‘sakalopi hī’’**tiādi.

324. E**ḷā**ti doso. Tenāha – **‘‘niddosamukhāti attho’’**ti.

326. Tathāgatassa guṇe jānitvā cakkhunāpi dassanaṃ dassanameva, ajānitvā pana dassanaṃ tiracchānagatānampi hotiyevāti āha – **‘‘ye tathāgatassa guṇe jānitvā’’**tiādi.

327. **Pakāsetvā kathita**nti saccāni pakāsetvā kathitaṃ.

328. Sutānaṃ dhammānaṃ asammoso dhāraṇanti āha – **‘‘dhārentīti na pammussantī’’**ti.

329. **Atthānatthaṃ upaparikkhantī**ti ‘‘ayaṃ imissā pāḷiyā attho, ayaṃ na attho’’ti atthānatthaṃ upaparikkhanti. Anatthaparihārena hi atthaggahaṇaṃ yathā adhammaparivajjanena dhammappaṭipatti.

330. **Anulomapaṭipada**nti nibbānassa anulomikaṃ paṭipadaṃ.

331. **Saṃvegajanakesu kāraṇesū**ti saṃvegajanakesu jātiādīsu kāraṇesu. Saṃvejanīyesu ṭhānesu sahottappañāṇaṃ saṃvego.

332. **Upāyenā**ti yena upāyena vaṭṭūpacchedo, tena upāyena. **Padhānavīriyaṃ karontī**ti sammappadhānasaṅkhātaṃ vīriyaṃ karonti uppādenti.

333. Vavassajīyanti vissajjīyanti ettha saṅkhārāti **vavassaggo,** asaṅkhatā dhātūti āha – **‘‘vavassaggo vuccati nibbāna’’**nti.

334. **Uttamannāna**nti uttamānaṃ pañcannaṃ bhojanānaṃ. **Uttamarasāna**nti uttamānaṃ rasānaṃ. **Uñchācārenā**ti uñchācariyāya kassaci apariggahabhūtassa kiñci ayācitvā gahaṇaṃ uñchācāro. **Ettha cā**tiādinā annādīnaṃ aggabhāvo nāma manāpaparamo icchitakkhaṇalābho, na tesaṃ lābhitāmattanti dasseti. **Paṭilabhantī**ti denti paṇītabhāvena. **Bhattassa ekapātī**ti ekapātipūraṃ bhattaṃ. **Idaṃ kiṃ nāmā**ti ‘‘idaṃ annaggarasaggaṃ nāma hoti, na hotī’’ti pucchati. **Uñchena kapālābhatenā**ti missakabhattena. **Yāpente**ti yāpanasīsena yāpanahetuṃ bhattaṃ vadati. **Upādāya aggarasaṃ nāmā**ti taṃ taṃ upādāyupādāya annaggarasaggaṃ daṭṭhabbanti dasseti. Cakkavattiāhārato hi cātumahārājikānaṃ āhāro aggoti evaṃ yāva paranimmitavasavattidevā netabbaṃ.

335. **Attharaso nāma cattāri sāmaññaphalāni** ‘‘ariyamaggānaṃ phalabhūto raso’’ti katvā. **Dhammaraso nāma cattāro maggā** ‘‘sāmaññaphalassa hetubhūto raso’’ti katvā **vimuttiraso nāma amataṃ nibbānaṃ** ‘‘sabbasaṅkhārasamatho’’ti katvā.

Catutthavaggavaṇṇanā niṭṭhitā.

Jambudīpapeyyālo niṭṭhito.

17. Pasādakaradhammavaggavaṇṇanā

366. **Addhamida**nti sandhivasena pāḷiyaṃ rassaṃ katvā vuttaṃ, ma-kāro padasandhikaroti āha – **‘‘addhā ida’’**nti. **Ekaṃso esā**ti ekaṃso hetu esa lābhānaṃ. **Pāpakaṃ nāmā**ti appakampi pāpaṃ nāma byattaṃ ekaṃsena na karoti. **Tathassā**ti tathā sammāpaṭipajjamānassa assa. Āraññikattaṃ…pe… tecīvarikattanti imesaṃ dhutadhammānaṃ gahaṇeneva itaresampi taṃsabhāgānaṃ gahitabhāvo daṭṭhabbo. **Thāvarappattabhāvo**ti sāsane thirabhāvappatti therabhāvo. **Ākappassa sampattī**ti ‘‘añño me ākappo karaṇīyo’’ti evaṃ vuttassa ākappassa sampatti. **Kolaputtī**ti kolaputtiyanti āha – **‘‘kulaputtabhāvo’’**ti. **Sampannarūpatā**ti upadhisampadā. **Vacanakiriyāyā**ti vacanappayogassa madhurabhāvo mañjussaratā. **Tenassa lābho uppajjatī**ti idaṃ na lābhuppādanūpāyadassanaparaṃ, atha kho evaṃ sammāpaṭipajjamānassa anicchantasseva lābho uppajjatīti lābhassa abyabhicārahetudassanaparaṃ daṭṭhabbaṃ. Yathāha –

> ‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānanti, sīlesvevassa paripūrakārī’’ti (ma. ni. 1.65).

Pasādakaradhammavaggavaṇṇanā niṭṭhitā.

18. Aparaaccharāsaṅghātavaggavaṇṇanā

382. **Idampi sutta**nti ettha **pi**-saddo heṭṭhā vuttacūḷaccharāsaṅghātasuttaṃ sampiṇḍeti. Cūḷaccharāsaṅghātasutte appanaṃ appattāya mettāya tāvamahanto vipāko dassito, kimaṅgaṃ pana imissā appanāppattāya mettāyāti dassetuṃ – **‘‘appanāppattāya hī’’**tiādimāha. **Vipākakathāyeva natthī**ti vipāke kathāyeva natthi, ayameva vā pāṭho. **Gaṇanānupubbatā**ti gaṇanānupubbatāya. Paṭhamaṃ uppannantipi paṭhamaṃ, paṭhamaṃ samāpajjatīti idaṃ pana na ekantalakkhaṇaṃ. Ciṇṇavasībhāvo hi aṭṭhasamāpattilābhī ādito paṭṭhāya matthakaṃ pāpentopi samāpajjituṃ sakkoti, matthakato paṭṭhāya ādiṃ pāpentopi, antarantarā okkantopi samāpajjituṃ sakkoti eva. Pubbuppattiyaṭṭhena pana paṭhamaṃ nāma hoti. **Vibhaṅge**ti jhānavibhaṅge. Vipassanaṃ kayiramānaṃ **lakkhaṇūpanijjhānakiccaṃ maggena sijjhati** taggatasammohaviddhaṃsanato. Apica **vipassanāya lakkhaṇūpanijjhānaṃ maggena uppannena sijjhati** itarathā parivattanato, tasmā **maggo lakkhaṇūpanijjhānaṃ,** na aniccādilakkhaṇānaṃ ārammaṇakaraṇato. Yathā phalaṃ nibbānassa asaṅkhatalakkhaṇaṃ ārammaṇakaraṇavasena upanijjhāyati, evaṃ maggopi. Evampissa lakkhaṇūpanijjhānataṃ veditabbaṃ. **Vattabbameva natthi** arittajjhānatāya. **Sesaṃ** visesaṃ, arittajjhānā evāti attho.

386-387. **Hitapharaṇa**nti sattesu hitānurūpaṃ jhānassa pharitvā pavattanaṃ. Cetopaṭipakkhato vimuccati etāyāti **cetovimutti,** appanāppattā mettā. Tenāha – **‘‘idhā’’**tiādi. **Eseva nayo**ti iminā karuṇādīnampi appanāppattataṃ atidisati. **Vaṭṭaṃ honti** kammavaṭṭabhāvato. **Vaṭṭapādā hontī**ti vipākavaṭṭassa kāraṇaṃ honti.

390. **Ajjhattaparikammavasenā**ti attano kesādīsu parikammakaraṇavasena. **Aṭṭhārasavidhe**ti aṭṭhārasappabhede. **Kāye**ti rūpakāye. Rūpakāyo hi idha aṅgapaccaṅgānaṃ kesādīnañca dhammānaṃ samūhaṭṭhena hatthikāyarathakāyādayo viya kāyoti adhippeto. Samūhavisayatāya cassa kāyasaddassa samudāyūpādanatāya ca asubhākārassa ‘‘kāye’’ti ekavacanaṃ. Tathā ārammaṇādivibhāgena anekabhedabhinnampi cittaṃ cittabhāvasāmaññena ekajjhaṃ gahetvā ‘‘citte’’ti ekavacanaṃ kataṃ. **Kāyānupassī**ti imassa atthaṃ dassetuṃ – **‘‘tameva kāyaṃ paññāya anupassanto’’**ti āha. **Tameva kāya**nti ca avadhāraṇena vedanādianupassanaṃ nivatteti. Tena ca puna kāyaggahaṇassa payojanaṃ sūcitanti daṭṭhabbaṃ. ‘‘Kāye’’ti hi vatvāpi puna ‘‘kāyānupassī’’ti dutiyaṃ kāyaggahaṇaṃ asammissato vavatthānaghanavinibbhogādidassanatthaṃ kataṃ. Tena vedanādayopi ettha sitā, ettha paṭibaddhāti kāyavedanādianupassanappasaṅgepi āpanne na kāye vedanānupassī cittānupassī dhammānupassī vā. Atha kho kāyānupassīyevāti kāyasaṅkhātavatthusmiṃ kāyānupassanākārasseva dassanena asammissato vavatthānaṃ dassitaṃ hoti. Tathā na kāye aṅgapaccaṅgavinimuttaekadhammānupassī, nāpi kesalomādivinimuttaitthipurisānupassī. Yopi cettha kesalomādiko bhūtupādāyasamūhasaṅkhāto kāyo, katthapi na bhūtupādāyavinimuttaekadhammānupassī, atha kho rathasambhārānupassako viya aṅgapaccaṅgasamūhānupassī, nāgarāvayavānupassako viya kesalomādisamūhānupassī, kadalikkhandhapattavaṭṭivinibbhujjako rittamuṭṭhiviniveṭhako viya ca bhūtupādāyasamūhānupassīyevāti nānappakārato samūhavaseneva kāyasaṅkhātassa vatthuno dassanena ghanavinibbhogo dassito hoti. Na hettha yathāvuttasamūhavinimutto kāyo vā itthī vā puriso vā añño vā koci dhammo dissati, yathāvuttadhammasamūhamatteyeva pana tathā tathā sattā micchābhinivesaṃ karonti.

Aṭṭhārasavidhenāti aṭṭhārasavidhā. **Satipaṭṭhānabhāvakassā**ti satipaṭṭhānabhāvaṃ bhāventassa. Tīsu bhavesu kilese ātapetīti **ātāpo,** vīriyassetaṃ nāmaṃ. Yadipi hi kilesānaṃ pahānaṃ ātāpananti, taṃ sammādiṭṭhiādīnampi attheva. Ātapasaddo viya pana ātāpasaddopi vīriyeva niruḷho. Atha vā paṭipakkhappahāne sampayuttadhammānaṃ abbhussahanavasena pavattamānassa vīriyassa sātisayaṃ tadātāpananti vīriyameva tathā vuccati, na aññadhammā, tasmā ātāpoti vīriyassa nāmaṃ, so assa atthīti **ātāpī**. Ayañca īkāro pasaṃsāya atisayassa vā dīpakoti ātāpiggahaṇena sammappadhānasamaṅgitaṃ dasseti. Tenevāha – **‘‘ātāpīti…pe… vīriyena vīriyavā’’**ti. **Sampajāno**ti sampajaññasaṅkhātena ñāṇena samannāgato. Tenāha – **‘‘aṭṭhārasavidhena…pe… sammā pajānanto’’**ti. Ayaṃ panettha vacanattho – sammā samantato sāmañca pajānanto **sampajāno,** asammissato vavatthāne aññadhammānupassitābhāvena sammā aviparītaṃ sabbākārappajānena samantato uparūparivisesāvahabhāvena pavattiyā sammā pajānantoti attho.

Kāyo ca idha lujjanappalujjanaṭṭhena lokoti adhippetoti āha – **‘‘tasmiṃyeva kāyasaṅkhāte loke’’**ti. **Pañcakāmaguṇikataṇha**nti rūpādīsu pañcasu kāmaguṇesu pavattamānaṃ taṇhaṃ. Yasmā panettha abhijjhāgahaṇena kāmacchando, domanassaggahaṇena byāpādo saṅgahaṃ gacchati, tasmā nīvaraṇapariyāpannabalavadhammadvayadassanena nīvaraṇappahānaṃ vuttaṃ hotīti veditabbaṃ. Visesena cettha abhijjhāvinayena kāyasampattimūlakassa anurodhassa, domanassavinayena kāyavipattimūlakassa virodhassa, abhijjhāvinayena ca kāye abhiratiyā, domanassavinayena kāyabhāvanāya anabhiratiyā, abhijjhāvinayena kāye abhūtānaṃ subhasukhabhāvādīnaṃ pakkhepassa, domanassavinayena kāye bhūtānaṃ asubhāsukhabhāvādīnaṃ apanayanassa ca pahānaṃ vuttaṃ. Tena yogāvacarassa yogānubhāvo yogasamatthatā ca dīpitā hoti. Yogānubhāvo hi esa, yadidaṃ anurodhavirodhavippamutto aratiratisaho abhūtapakkhepabhūtāpanayanavirahito ca hoti. Anurodhavirodhavippamutto cesa aratiratisaho abhūtaṃ apakkhipanto bhūtañca anapanento yogasamattho hotīti. **Suddharūpasammasanameva kathita**nti kevalaṃ kāyānupassanābhāvato vuttaṃ.

Sukhādibhedāsu vedanāsūti sukhadukkhaadukkhamasukhasāmisanirāmisabhedāsu vedanāsu. Tattha sukhayatīti **sukhā,** sampayuttadhamme kāyañca laddhassāde karotīti attho. Suṭṭhu vā khādati, khanati vā kāyikaṃ cetasikañca ābādhanti **sukhā,** sukaraṃ okāsadānaṃ etissāti vā **sukhā**. Dukkhayatīti **dukkhā,** sampayuttadhamme kāyañca pīḷeti vibādhatīti attho. Duṭṭhu vā khādati, khanati vā kāyikaṃ cetasikañca sātanti **dukkhā,** dukkaraṃ okāsadānaṃ etissāti vā **dukkhā**. Dukkhasukhappaṭikkhepena **adukkhamasukhā**ti upekkhā vuttā. Vediyati ārammaṇarasaṃ anubhavatīti **vedanā. Vediyamāno**ti anubhavamāno. **Sukhaṃ vedanaṃ vediyāmīti pajānātī**ti kāyikaṃ vā cetasikaṃ vā sukhaṃ vedanaṃ vediyamāno ‘‘ahaṃ sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti attho. Tattha kāmaṃ uttānaseyyakāpi dārakā thaññapivanādikāle sukhaṃ vedanaṃ vediyamānā ‘‘sukhaṃ vedanaṃ vediyāmā’’ti pajānanti, na panetaṃ evarūpaṃ pajānanaṃ sandhāya vuttaṃ. Evarūpañhi jānanaṃ sattupaladdhiṃ na jahati, attasaññaṃ na ugghāṭeti, kammaṭṭhānaṃ vā satipaṭṭhānabhāvanā vā na hoti. Imassa pana bhikkhuno jānanaṃ sattupaladdhiṃ jahati, attasaññaṃ ugghāṭeti, kammaṭṭhānañceva satipaṭṭhānabhāvanā ca hoti. Idañhi ‘‘ko vediyati, tassa vedanā, kiṃ kāraṇā vedanā’’ti evaṃ sampajānantassa vediyanaṃ sandhāya vuttaṃ.

Tattha ko vediyatīti? Na koci satto vā puggalo vā vediyati. Kassa vedanāti? Na kassaci sattassa vā puggalassa vā vedanā. Kiṃ kāraṇā vedanāti? Vatthuārammaṇā ca panassa vedanāti. Tasmā esa evaṃ pajānāti ‘‘taṃ taṃ sukhādīnaṃ vatthubhūtaṃ rūpādiṃ ārammaṇaṃ katvā vedanāva vediyati, taṃ pana vedanāpavattiṃ upādāya ‘ahaṃ vediyāmī’ti vohāramattaṃ hotī’’ti. Evaṃ ‘‘sukhādīnaṃ vatthubhūtaṃ rūpādiṃ ārammaṇaṃ katvā vedanāva vediyatī’’ti sallakkhento esa ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti veditabbo.

Atha vā **sukhaṃ vedanaṃ vediyāmīti pajānātī**ti sukhavedanākkhaṇe dukkhāya vedanāya abhāvato sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃyeva vediyāmī’’ti pajānāti. Tena yā pubbe bhūtapubbā dukkhā vedanā, tassā idāni abhāvato imissā ca sukhāya vedanāya ito paraṃ paṭhamaṃ abhāvato ‘‘vedanā nāma aniccā addhuvā vipariṇāmadhammā’’ti itiha tattha sampajāno hoti. **Dukkhaṃ vedanaṃ vediyāmīti pajānātī**tiādīsupi eseva nayo.

Sāmisaṃ vā sukhantiādīsu yasmā kilesehi āmasitabbato āmisā nāma pañca kāmaguṇā. Ārammaṇakaraṇavasena saha āmisehīti sāmisā, tasmā **sāmisā sukhā** nāma pañcakāmaguṇāmisanissitā chasu dvāresu uppannā chagehassitā somanassavedanā. **Sāmisā dukkhā** nāma chagehassitā domanassavedanā. Sā ca chasu dvāresu ‘‘iṭṭhārammaṇaṃ nānubhavissāmi nānubhavāmī’’ti vitakkayato uppannā kāmaguṇanissitā domanassavedanā veditabbā. **Nirāmisā sukhā** nāma chanekkhammassitā somanassavedanā. Sā ca chasu dvāresu iṭṭhārammaṇe āpāthagate aniccādivasena vipassanaṃ paṭṭhapetvā ussukkāpetuṃ sakkontassa ‘‘ussakkitā me vipassanā’’ti somanassajātassa uppannā somanassavedanā daṭṭhabbā.

Nirāmisā dukkhā nāma chanekkhammassitā domanassavedanā. Sā pana chasu dvāresu iṭṭhārammaṇe āpāthagate anuttaravimokkhasaṅkhātaariyaphaladhammesu pihaṃ paṭṭhapetvā tadadhigamāya aniccādivasena vipassanaṃ paṭṭhapetvā ussukkāpetuṃ asakkontassa ‘‘imampi pakkhaṃ imampi māsaṃ imampi saṃvaccharaṃ vipassanaṃ ussukkāpetvā ariyabhūmiṃ pāpuṇituṃ nāsakkhi’’nti anusocato uppannā domanassavedanā.

Sāmisā adukkhamasukhā nāma chagehassitā upekkhāvedanā. Sā ca chasu dvāresu iṭṭhārammaṇe āpāthagate guḷapiṇḍake nilīnamakkhikā viya rūpādīni anuvattamānā tattheva laggā laggitā hutvā uppannā kāmaguṇanissitā upekkhāvedanā. **Nirāmisā adukkhamasukhā** nāma chanekkhammassitā upekkhāvedanā. Sā pana chasu dvāresu iṭṭhādiārammaṇe āpāthagate iṭṭhe arajjantassa, aniṭṭhe adussantassa, asamapekkhanena amuyhantassa uppannā vipassanāñāṇasampayuttā upekkhāvedanā. **Evaṃ vutta**nti mahāsatipaṭṭhānasutte vuttaṃ. **Sāva vedanā veditabbā**ti lujjanappalujjanaṭṭhena sā vedanā ‘‘loko’’ti veditabbā.

Evaṃ vitthāriteti ‘‘sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ…pe… sadosaṃ vā cittaṃ, vītadosaṃ vā cittaṃ, samohaṃ vā cittaṃ, vītamohaṃ vā cittaṃ, saṃkhittaṃ vā cittaṃ, vikkhittaṃ vā cittaṃ, mahaggataṃ vā cittaṃ, amahaggataṃ vā cittaṃ, sauttaraṃ vā cittaṃ, anuttaraṃ vā cittaṃ, samāhitaṃ vā cittaṃ, asamāhitaṃ vā cittaṃ, vimuttaṃ vā cittaṃ, avimuttaṃ vā cittanti pajānātī’’ti evaṃ satipaṭṭhānasutte (dī. ni. 2.381; ma. ni. 1.114) vitthāretvā dassite soḷasavidhe citte.

Tattha **sarāga**nti aṭṭhavidhaṃ lobhasahagataṃ. **Vītarāga**nti lokiyakusalābyākataṃ. Idaṃ pana yasmā sammasanaṃ na dhammasamodhānaṃ, tasmā idha ekapadepi lokuttaraṃ na labbhati. Sesāni cattāri akusalacittāni neva purimapadaṃ, na pacchimapadaṃ bhajanti. **Sadosa**nti duvidhaṃ domanassasahagataṃ. **Vītadosa**nti lokiyakusalābyākataṃ. Sesāni dasa akusalacittāni neva purimapadaṃ, na pacchimapadaṃ bhajanti. **Samoha**nti vicikicchāsahagatañceva uddhaccasahagatañcāti duvidhaṃ. Yasmā pana moho sabbākusalesu uppajjati, tasmā sesānipi idha vattantiyeva. Imasmiññeva hi duke dvādasākusalacittāni pariyādinnānīti. **Vītamoha**nti lokiyakusalābyākataṃ.

Saṃkhittanti thinamiddhānupatitaṃ. Etañhi saṅkucitacittaṃ nāma ārammaṇe saṅkocavasena pavattanato. **Vikkhitta**nti uddhaccasahagataṃ. Etañhi pasaṭacittaṃ nāma ārammaṇe savisesaṃ vikkhepavasena visaṭabhāvena pavattanato. **Mahaggata**nti rūpāvacaraṃ arūpāvacarañca. **Amahaggata**nti kāmāvacaraṃ. **Sauttara**nti kāmāvacaraṃ. **Anuttara**nti rūpāvacaraṃ arūpāvacarañca. Tatrāpi sauttaraṃ rūpāvacaraṃ, anuttaraṃ arūpāvacarameva. **Samāhita**nti yassa appanāsamādhi vā upacārasamādhi vā atthi. **Asamāhita**nti ubhayasamādhivirahitaṃ. **Vimutta**nti tadaṅgavikkhambhanavimuttīhi vimuttaṃ. **Avimutta**nti ubhayavimuttirahitaṃ. Samucchedappaṭippassaddhinissaraṇavimuttīnaṃ pana idha okāsova natthi, okāsābhāvo ca sammasanacārassa adhippetattā veditabbo.

Upādānassa khandhā **upādānakkhandhā,** upādānassa paccayabhūtā dhammapuñjā dhammarāsayoti attho. Upādānehi ārammaṇakaraṇādivasena upādātabbā vā khandhā **upādānakkhandhā. Cha ajjhattikabāhirāyatanānī**ti cakkhu sotaṃ ghānaṃ jivhā kāyo manoti imāni cha ajjhattikāyatanāni ceva, rūpaṃ saddo gandho raso phoṭṭhabbo dhammāti imāni cha bāhirāyatanāni ca. Ettha pana lokuttaradhammā na gahetabbā sammasanacārassa adhippetattā. **Satta sambojjhaṅgā**ti satisambojjhaṅgādayo satta sambojjhaṅgā. Satiādayo hi sambodhissa, sambodhiyā vā aṅgāti **sambojjhaṅgā**. Tathā hi sambujjhati āraddhavipassakato paṭṭhāya yogāvacaroti sambodhi, yāya vā so satiādikāya sattadhammasāmaggiyā sambujjhati, kilesaniddāto uṭṭhāti, saccāni vā paṭivijjhati, sā dhammasāmaggī sambodhi, tassa sambodhissa, tassā vā sambodhiyā aṅgāti **sambojjhaṅgā**.

Cattāri ariyasaccānīti ‘‘dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāminipaṭipadā’’ti (saṃ. ni. 5.1071-1072) evaṃ vuttāni cattāri ariyasaccāni. Tattha purimāni dve saccāni vaṭṭaṃ pavattihetubhāvato. Pacchimāni vivaṭṭaṃ nivaṭṭatadadhigamūpāyabhāvato. Tesu bhikkhuno vaṭṭe kammaṭṭhānābhiniveso hoti sarūpato pariggahasambhavato. Vivaṭṭe natthi abhiniveso avisayattā avisayatte ca payojanābhāvato. **Pañcadhā vuttesū**ti satipaṭṭhānasutte vuttesu. **Suddhaarūpasammasanamevā**ti rūpena amissitattā kevalaṃ arūpasammasanameva. Khandhāyatanasaccakoṭṭhāsānaṃ pañcakkhandhasaṅgahato **‘‘rūpārūpasammasana’’**nti vuttaṃ. Pubbabhāgiyānampi satipaṭṭhānānaṃ saṅgahitattā **‘‘lokiyalokuttaramissakāneva kathitānī’’**ti āha.

394. **Anibbattāna**nti ajātānaṃ. **Payogaṃ parakkama**nti ettha bhusaṃ yogo payogo, payogova parakkamo, payogasaṅkhātaṃ parakkamanti attho. **Cittaṃ ukkhipatī**ti kosajjapakkhe patituṃ apadānavasena ukkhipati. **Padhānavīriya**nti sammappadhānalakkhaṇappattavīriyaṃ. **Lokiyā**ti lokiyasammappadhānakathā. **Sabbapubbabhāge**ti sabbamaggānaṃ pubbabhāge. **Kassapasaṃyuttapariyāyenā**ti kassapasaṃyutte āgatasuttena ‘‘uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṃvatteyyu’’nti (saṃ. ni. 2.145) āgatattā. Sā lokiyāti veditabbā.

Samathavipassanāvāti avadhāraṇena maggaṃ nivattetvā tassa nivattane kāraṇaṃ dassento, **‘‘maggo panā’’**tiādimāha. **Sakiṃ uppajjitvā**ti idaṃ bhūtakathanamattaṃ. Niruddhassa puna anuppajjanato ‘‘na koci guṇo’’ti āsaṅkeyyāti āha – **‘‘so hī’’**tiādi. Anantarameva yathā phalaṃ uppajjati, tathā pavattiyevassa paccayadānaṃ. **Purimasmimpī**ti ‘‘anuppannā me kusalā dhammā uppajjamānā anatthāya saṃvatteyyu’’nti etthapi. **Vutta**nti porāṇaṭṭhakathāyaṃ. **Taṃ pana** tathāvuttavacanaṃ **na yuttaṃ** dutiyasmiṃ viya purimasmiṃ maggassa aggahaṇe kāraṇābhāvato. Purimasmiṃ aggahite magge anuppajjamāno maggo anatthāya saṃvatteyyāti āpajjeyya, na cetaṃ yuttaṃ āpajjamāne tasmiṃ padhānatthasambhavato. **Catukiccasādhanavasenā**ti anuppannākusalānuppādanādicatukiccasādhanavasena.

Vuttanayenāti ‘‘asamudācāravasena vā ananubhūtārammaṇavasena vā’’tiādinā vuttanayena. **Vijjamānā**ti dharamānasabhāvā. Khaṇattayapariyāpannattā uppādādisamaṅgino vattamānabhāvena uppannaṃ **vattamānuppannaṃ**. Tañhi uppādato paṭṭhāya yāva bhaṅgā uddhaṃ pannaṃ pattanti nippariyāyato **‘‘uppanna’’**nti vuccati. Anubhavitvā bhavitvā ca vigataṃ bhutvāvigataṃ. Anubhavanabhavanāni hi bhavanasāmaññena bhutvā-saddena vuttāni. Sāmaññameva hi upasaggena visesīyati. Idha vipākānubhavanavasena tadārammaṇaṃ avipakkavipākassa sabbathā avigatattā bhavitvāvigatamattavasena kammañca **‘‘bhutvāvigatuppanna’’**nti vuttaṃ. Na aṭṭhasāliniyaṃ viya rajjanādivasena anubhūtāpagataṃ javanaṃ uppajjitvā niruddhatāvasena bhūtāpagatañca saṅkhataṃ **bhūtāpagatuppanna**nti. Tasmā idha **okāsakatuppannaṃ** vipākameva vadati, na tattha viya kammampi. Aṭṭhasāliniyañhi bhūtāvigatuppannaṃ okāsakatuppannañca aññathā dassitaṃ. Vuttañhi tattha (dha. sa. aṭṭha. 1 kāmāvacarakusalapadabhājanīya) –

> ‘‘Ārammaṇarasaṃ anubhavitvā niruddhaṃ anubhūtāpagatasaṅkhātaṃ kusalākusalaṃ, upādādittayaṃ anuppatvā niruddhaṃ bhūtāpagatasaṅkhātaṃ sesasaṅkhatañca bhūtāpagatuppannaṃ nāma. ‘Yānissa tāni pubbe katāni kammānī’ti evamādinā nayena vuttaṃ kammaṃ atītampi samānaṃ aññaṃ vipākaṃ paṭibāhitvā attano vipākassokāsaṃ katvā ṭhitattā, tathākatokāsañca vipākaṃ anuppannampi samānaṃ evaṃ kate okāse ekantena uppajjanato okāsakatuppannaṃ nāmā’’ti.

Idha pana sammohavinodaniyaṃ vuttanayeneva bhutvāvigatuppannaṃ okāsakatuppannañca dassitaṃ. Vuttañhi, **sammohavinodaniyaṃ** (vibha. aṭṭha. 406) –

> ‘‘Kamme pana jahite ārammaṇarasaṃ anubhavitvā niruddho vipāko bhutvāvigataṃ nāma. Kammaṃ uppajjitvā niruddhaṃ bhutvāvigataṃ nāma. Tadubhayampi bhutvāvigatuppannanti saṅkhyaṃ gacchati. Kusalākusalaṃ kammaṃ aññakammassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti. Evaṃ kate okāse vipāko uppajjamāno okāsakaraṇato paṭṭhāya uppannoti vuccati. Idaṃ okāsakatuppannaṃ nāmā’’ti.

Tattha aṭṭhasāliniyā ayamadhippāyo – ‘‘satipi sabbesampi cittuppādānaṃ saṃvedayitasabhāvā ārammaṇānubhavane savipallāse pana santāne cittābhisaṅkhāravasena pavattito abyākatehi visiṭṭho kusalākusalānaṃ sātisayo visayānubhavanākāro. Yathā vikappaggāhavasena rāgādīhi tabbipakkhehi ca akusalaṃ kusalañca nippariyāyato ārammaṇarasaṃ anubhavati, na tathā vipāko kammavegakkhittattā, nāpi kiriyā ahetukānaṃ atidubbalatāya, sahetukānañca khīṇakilesassa chaḷaṅgupekkhāvato uppajjamānānaṃ atisantavuttittā, tasmā rajjanādivasena ārammaṇarasānubhavanaṃ sātisayanti akusalaṃ kusalañca uppajjitvā niruddhatāsāmaññena sesasaṅkhatañca bhūtāpagata’’nti vuttaṃ. Sammohavinodaniyā pana vipākānubhavanavasena tadārammaṇaṃ avipakkapākassa sabbathā avigatattā bhavitvāvigatamattavasena kammañca bhutvāpagatanti vuttaṃ. Teneva tattha okāsakatuppannanti vipākamevāha, na kammampi, tasmā idhāpi sammohavinodaniyaṃ vuttanayeneva bhutvāpagatuppannaṃ okāsakatuppannañca vibhattanti daṭṭhabbaṃ.

Pañcakkhandhā pana vipassanāya bhūmi nāmāti sammasanassa ṭhānabhāvato vuttaṃ. **Tesū**ti atītādibhedesu. **Anusayitakilesā**ti appahīnā maggena pahātabbā adhippetā. Tenāha – **‘‘atītā vā…pe… na vattabbā’’**ti. Hontu tāva ‘‘atītā’’ti vā ‘‘paccuppannā’’ti vā na vattabbā, ‘‘anāgatā’’ti pana kasmā na vattabbā, nanu kāraṇalābhe uppajjanārahā appahīnaṭṭhena thāmagatā kilesā anusayāti vuccantīti? Saccametaṃ, anāgatabhāvopi nesaṃ na paricchinno itarānāgatakkhandhānaṃ viyāti ‘‘anāgatā vāti na vattabbā’’ti vuttaṃ. Yadi hi nesaṃ paricchinno anāgatabhāvo siyā, tato ‘‘paccuppannā, atītā’’ti ca vattabbā siyuṃ, paccayasamavāye pana uppajjanārahataṃ upādāya anāgatavohāro tattha veditabbo.

Idaṃ bhūmiladdhuppannaṃ nāmāti idaṃ yathāvuttaṃ kilesajātaṃ appahīnaṭṭhena bhūmiladdhuppannaṃ nāma kāraṇalābhe sati vijjamānakiccakaraṇato. **Tāsu tāsu bhūmisū**ti manussadevādiattabhāvasaṅkhātesu upādānakkhandhesu. Ārammaṇakaraṇavasena hi bhavanti ettha kilesāti **bhūmiyo,** upādānakkhandhā. **Asamugghātagatā**ti tasmiṃ tasmiṃ santāne anuppattidhammataṃ anāpāditatāya samugghātaṃ samucchedaṃ na gatāti **asamugghātagatā. Bhūmiladdhuppannaṃ nāmā**ti ettha laddhabhūmikaṃ bhūmiladdhanti vuttaṃ aggiāhito viya. Okāsakatuppannasaddepi ca **aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 1 kāmāvacarakusalapadabhājanīya) āgatanayena okāso kato etena kusalākusalakammena, okāso kato etassa vipākassāti ca duvidhatthepi evameva katasaddassa paranipāto veditabbo. Idha pana okāsakatuppannasaddena vipākasseva gahitattā ‘‘okāso kato etassa vipākassā’’ti evaṃ viggaho daṭṭhabbo.

Khaṇattayasamaṅgitāya samudācārappattaṃ **samudācāruppannaṃ**. Tenāha – **‘‘sampati vattamānaṃyevā’’**ti. Ārammaṇaṃ adhiggayha daḷhaṃ gahetvā pavattaṃ **ārammaṇādhiggahituppannaṃ**. Vikkhambhanappahānavasena appahīnā **avikkhambhitā**. Samucchedappahānavasena appahīnā **asamugghātitā**. Nimittaggāhavasena ārammaṇassa adhiggahitattā taṃ ārammaṇaṃ anussaritānussaritakkhaṇe kilesuppattihetubhāvena upatiṭṭhanato adhiggahitameva nāmaṃ hotīti āha – **‘‘ārammaṇassa adhiggahitattā’’**ti. Ettha ca āhaṭakhīrarukkho viya nimittaggāhavasena adhiggahitaṃ ārammaṇaṃ, anāhaṭakhīrarukkho viya avikkhambhitatāya antogatakilesaārammaṇaṃ daṭṭhabbaṃ. Nimittaggāhikā avikkhambhitakilesā vā puggalā vā āhaṭānāhaṭakhīrarukkhasadisā. **Purimanayenevā**ti avikkhambhituppanne vuttanayeneva. **Vitthāretabba**nti ‘‘imasmiṃ nāma ṭhāne nuppajjissantī’’ti na vattabbā. Kasmā? Asamugghātitattā. Yathā kiṃ? Yathā sace khīrarukkhaṃ kuṭhāriyā āhaneyyuṃ, imasmiṃ nāma ṭhāne khīraṃ na nikkhameyyāti na vattabbaṃ, evaṃ. Idaṃ asamugghātituppannaṃ nāmāti evaṃ yojetvā vitthāretabbaṃ.

Imesu uppannesūti yathāvuttesu aṭṭhasu uppannesu. Idaṃ **na maggavajjhaṃ** appahātabbavatthuttā. **Maggavajjhaṃ** maggena paheyyavatthuttā. **Ratto**ti rāgena samannāgato. Esa nayo **duṭṭho mūḷho**ti etthāpi. **Vinibaddho**ti mānasaṃyojanena virūpaṃ nibandhito. **Parāmaṭṭho**ti diṭṭhiparāmāsena dhammasabhāvaṃ atikkamma parato āmaṭṭho. **Aniṭṭhaṅgato**ti niṭṭhaṃ agato, saṃsayāpannoti attho. **Thāmagato**ti anusayavasena daḷhataṃ upagato. **Yuganaddhā**ti pahātabbappahāyakayuge naddhā viya vattanakā ekakālikattā. **Saṃkilesikā**ti saṃkilesadhammasahitā.

Pāḷiyanti paṭisambhidāpāḷiyaṃ (paṭi. ma. 3.21). Tikālikesupi kilesesu vāyāmābhāvadassanatthaṃ ajātaphalataruṇarukkho pāḷiyaṃ nidassito, aṭṭhakathāyaṃ pana jāto satto asamudāhaṭakileso nāma natthīti **‘‘jātaphalarukkhena dīpetabba’’**nti vatvā tamatthaṃ vivarituṃ **‘‘yathā hī’’**tiādi vuttaṃ. Atha vā maggena pahīnakilesānameva atītādibhedena tidhā navattabbataṃ pākaṭaṃ kātuṃ ajātaphalarukkho upamāvasena pāḷiyaṃ ābhato, atītādīnaṃ appahīnatādassanatthampi **''jātaphalarukkhena dīpetabba''**nti aṭṭhakathāyaṃ vuttaṃ. Tattha yathā acchinne rukkhe nibbattanārahāni phalāni chinne anuppajjamānāni kadāci sasabhāvāni ahesuṃ, honti, bhavissanti vāti atītādibhāvena na vattabbāni, evaṃ maggena pahīnakilesā ca daṭṭhabbā magge anuppanne uppattirahānaṃ uppanne sabbena sabbaṃ abhāvato. Yathā ca chede asati phalāni uppajjissantīti chedanassa sātthakatā, evaṃ maggabhāvanāya ca sātthakatā yojetabbā. **Nāpi na pajahatī**ti uppajjanārahānaṃ pajahanato vuttaṃ. **Uppajjitvā**ti lakkhaṇe tvā-saddo. Maggassa uppajjanakiriyāya hi samudayappahānanibbānasachikaraṇakiriyā viya khandhānaṃ parijānanakiriyā lakkhīyati.

Tepi pajahatiyevāti ye tehi kilesehi janetabbā upādinnakkhandhā, tepi pajahatiyeva tannimittassa abhisaṅkhāraviññāṇassa nirodhanato. Tenāha – **''vuttampi ceta''**ntiādi. **Abhisaṅkhāraviññāṇassa nirodhenā**ti kammaviññāṇassa anuppattidhammatāpādanena. **Etthā**ti etasmiṃ sotāpattimaggañāṇe hetubhūte. **Ete**ti nāmarūpasaññitā saṅkhārā. **Sabbabhavehi vuṭṭhātiyevātipi vadantī**ti arahattamaggo sabbabhavehi vuṭṭhātiyevāti vadanti taduppattito uddhaṃ bhavūpapattiyā kilesassapi abhāvato.

Ekacittakkhaṇikattā maggassāti adhippāyena **''kathaṃ anuppannānaṃ…pe… ṭhitiyā bhāvanā hotī''**ti pucchati. Maggappavattiyāyeva ubhayakiccasiddhito āha – **''maggappavattiyāyevā''**ti. **Maggo hī**tiādinā tamatthaṃ vivarati. Anuppanno nāma vuccati, tasmā tassa bhāvanā anuppannānaṃ uppādāya bhāvanā vuttāti yojetabbā. **Vattuṃ vaṭṭatī**ti yāvatā maggassa pavattiyeva ṭhiti, tattakāneva nibbattitalokuttarāni.

398-401. Kattukamyatāchandaṃ adhipatiṃ karitvā paṭiladdhasamādhi chandasamādhīti āha – **''chandaṃ nissāya pavatto samādhi chandasamādhī''**ti **padhānasaṅkhārā**ti catukiccasādhakassa sammappadhānavīriyassetaṃ adhivacanaṃ. Tenāha – **''padhānabhūtā saṅkhārā padhānasaṅkhārā''**ti. Tattha **padhānabhūtā**ti vīriyabhūtā. Saṅkhatasaṅkhārādinivattanatthaṃ padhānaggahaṇanti. Atha vā taṃ taṃ visesaṃ saṅkharotīti **saṅkhāro,** sabbaṃ vīriyaṃ. Tattha catukiccasādhakato sesanivattanatthaṃ padhānaggahaṇanti, padhānabhūtā seṭṭhabhūtāti attho. Catubbidhassa pana vīriyassa adhippetattā bahuvacananiddeso kato. **Tehi dhammehī**ti chandasamādhinā padhānasaṅkhārehi ca. **Iddhipāda**nti ettha ijjhatīti iddhi, samijjhati nipphajjatīti attho. Ijjhanti vā etāya sattā iddhā vuddhā ukkaṃsagatā hontītipi iddhi. Paṭhamenatthena iddhi eva pādo **iddhipādo,** iddhikoṭṭhāsoti attho. Dutiyenatthena iddhiyā pādoti **iddhipādo,** pādoti patiṭṭhā, adhigamūpāyoti attho. Tena hi yasmā uparūparivisesasaṅkhātaṃ iddhiṃ pajjanti pāpuṇanti, tasmā pādoti vuccati. Tenāha – **''iddhiyā pādaṃ, iddhibhūtaṃ vā pādaṃ iddhipāda''**nti.

Atha vā **iddhipāda**nti nipphattipariyāyena ijjhanaṭṭhena, ijjhanti etāya sattā iddhā vuddhā ukkaṃsagatā hontīti iminā vā pariyāyena iddhīti saṅkhaṃ gatānaṃ upacārajjhānādikusalacittasampayuttānaṃ chandasamādhipadhānasaṅkhārānaṃ adhiṭṭhānaṭṭhena pādabhūtaṃ sesacittacetasikarāsinti attho. Teneva **iddhipādavibhaṅge** (vibha. 434-437) ''iddhipādoti tathābhūtassa vedanākkhandho…pe… viññāṇakkhandho''ti vuttaṃ. Sā eva ca tathāvuttā iddhi yasmā heṭṭhimā heṭṭhimā uparimāya uparimāya tayo chandasamādhippadhānasaṅkhārā pādabhūtā adhiṭṭhānabhūtā, tasmā vuttaṃ ''iddhibhūtaṃ vā pāda''nti. Tathā heṭṭhā dhammā iddhipi honti iddhipādāpi, sesā pana sampayuttakā cattāro khandhā iddhipādāyeva. Vīriyacittavīmaṃsāsamādhippadhānasaṅkhārasaṅkhātāpi tayo tayo dhammā iddhipi honti iddhipādāpi, sesā pana sampayuttakā cattāro khandhā iddhipādāyeva.

Apica pubbabhāgo pubbabhāgo iddhipādo nāma, paṭilābho paṭilābho iddhi nāmāti veditabbā. Ayamattho upacārena vā vipassanāya vā dīpetabbo. Paṭhamajjhānaparikammañhi iddhipādo nāma, paṭhamajjhānaṃ iddhi nāma. Dutiyajhāna… tatiyajhāna… catutthajhāna… ākāsānañcāyatana… viññāṇañcāyatana… ākiñcaññāyatana… nevasaññānāsaññāyatanaparikammaṃ iddhipādo nāma, nevasaññānāsaññāyatanaṃ iddhi nāma. Sotāpattimaggassa vipassanā iddhipādo nāma, sotāpattimaggo iddhi nāma. Sakadāgāmi-anāgāmi-arahattamaggassa vipassanā iddhipādo nāma, arahattamaggo iddhi nāma. Paṭilābhenapi dīpetuṃ vaṭṭatiyeva. Paṭhamajjhānañhi iddhipādo nāma, dutiyajjhānaṃ iddhi nāma. Dutiyajjhānaṃ iddhipādo nāma, tatiyajjhānaṃ iddhi nāma…pe… anāgāmimaggo iddhipādo nāma, arahattamaggo iddhi nāma.

Sesesupīti vīriyasamādhiādīsupi. Tattha hi vīriyaṃ, cittaṃ, vīmaṃsaṃ adhipatiṃ karitvā paṭiladdhasamādhi vīriyasamādhi, cittasamādhi, vīmaṃsāsamādhīti attho veditabbo. **Chandādīsu eka**nti chandādīsu catūsu ādito vuttattā ādibhūtaṃ ekaṃ padhānaṃ chandanti adhippāyo. Tenevāha – **''tadāssa paṭhamiddhipādo''**ti. **Evaṃ sesāpī**ti etena vīriyaṃ cittaṃ vīmaṃsaṃ nissāya vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇantānaṃ vasena dutiyavīriyiddhipādādayo yojetabbāti dasseti. Iminā hi suttantena catunnaṃ bhikkhūnaṃ matthakappattaṃ kammaṭṭhānaṃ dassitaṃ. Eko hi bhikkhu chandaṃ avassayati, kattukamyatākusaladhammacchandena atthanipphattiyaṃ sati ''ahaṃ lokuttaradhammaṃ nibbattessāmi, natthi mayhaṃ etassa nibbattane bhāro''ti chandaṃ jeṭṭhakaṃ chandaṃ dhuraṃ chandaṃ pubbaṅgamaṃ katvā lokuttaradhammaṃ nibbatteti. Eko vīriyaṃ avassayati, eko cittaṃ, eko paññaṃ avassayati, paññāya atthanipphattiyaṃ sati ''ahaṃ lokuttaradhammaṃ nibbattessāmi, natthi mayhaṃ etassa nibbattane bhāro''ti paññaṃ jeṭṭhakaṃ paññaṃ dhuraṃ paññaṃ pubbaṅgamaṃ katvā lokuttaradhammaṃ nibbatteti.

Kathaṃ? Yathā hi catūsu amaccaputtesu ṭhānantaraṃ patthetvā vicarantesu eko upaṭṭhānaṃ avassayati, eko sūrabhāvaṃ, eko jātiṃ, eko mantaṃ. Kathaṃ? Tesu hi paṭhamo upaṭṭhāne appamādakāritāya atthanipphattiyā sati labbhamānaṃ ''lacchāmetaṃ ṭhānantara''nti upaṭṭhānaṃ avassayati. Dutiyo upaṭṭhāne appamattopi ''ekacco saṅgāme paccupaṭṭhite saṇṭhātuṃ na sakkoti, avassaṃ pana rañño paccanto kuppissati, tasmiṃ kuppite rathassa purato kammaṃ katvā rājānaṃ ārādhetvā āharāpessāmetaṃ ṭhānantara''nti sūrabhāvaṃ avassayati. Tatiyo ''sūrabhāvepi sati ekacco hīnajātiko hoti, jātiṃ sodhetvā ṭhānantaraṃ dento mayhaṃ dassatī''ti jātiṃ avassayati. Catuttho ''jātimāpi eko amantanīyo hoti, mantena kattabbakicce uppanne āharāpessāmetaṃ ṭhānantara''nti mantaṃ avassayati. Te sabbepi attano attano avassayabalena ṭhānantarāni pāpuṇiṃsu.

Tattha upaṭṭhāne appamatto hutvā ṭhānantaraṃ patto viya chandaṃ avassāya kattukamyatākusaladhammacchandena ''atthanipphattiyaṃ sati ahaṃ lokuttaradhammaṃ nibbattessāmi, natthi mayhaṃ etassa nibbattane sāro''ti chandaṃ jeṭṭhakaṃ chandaṃ dhuraṃ chandaṃ pubbaṅgamaṃ katvā lokuttaradhammanibbattako daṭṭhabbo **raṭṭhapālatthero** (ma. ni. 2.293 ādayo) viya. So hi āyasmā ''chande sati kathaṃ nānujānissantī''ti sattāhampi bhattāni abhuñjitvā mātāpitaro anujānāpetvā pabbajitvā chandameva avassāya lokuttaradhammaṃ nibbattesi. Sūrabhāvena rājānaṃ ārādhetvā ṭhānantaraṃ patto viya vīriyaṃ jeṭṭhakaṃ vīriyaṃ dhuraṃ vīriyaṃ pubbaṅgamaṃ katvā lokuttaradhammanibbattako daṭṭhabbo **soṇatthero** (mahāva. 243 ādayo) viya. So hi āyasmā vīriyaṃ dhuraṃ katvā lokuttaradhammaṃ nibbattesi.

Jātisampattiyā ṭhānantaraṃ pattoviya cittaṃ jeṭṭhakaṃ cittaṃ dhuraṃ cittaṃ pubbaṅgamaṃ katvā lokuttaradhammanibbattako daṭṭhabbo **sambhūtatthero** (theragā. aṭṭha. 2 sambhūtattheragāthāvaṇṇanā) viya. So hi āyasmā cittaṃ jeṭṭhakaṃ cittaṃ dhuraṃ cittaṃ pubbaṅgamaṃ katvā lokuttaradhammaṃ nibbattesi. Mantaṃ avassāya ṭhānantaraṃ patto viya vīmaṃsaṃ jeṭṭhakaṃ vīmaṃsaṃ dhuraṃ vīmaṃsaṃ pubbaṅgamaṃ katvā lokuttaradhammanibbattako daṭṭhabbo **thero mogharājā** (su. ni. 1122 ādayo; cūḷani. mogharājamāṇavapucchāniddeso 85) viya. So hi āyasmā vīmaṃsaṃ jeṭṭhakaṃ vīmaṃsaṃ dhuraṃ vīmaṃsaṃ pubbaṅgamaṃ katvā lokuttaradhammaṃ nibbattesi. Tassa hi bhagavā ''suññato lokaṃ avekkhassū''ti (su. ni. 1125; cūḷani. mogharājamāṇavapucchāniddeso 88) suññatākathaṃ kathesi. Paññānissitamānaniggahatthañca dvikkhattuṃ pucchito pañhaṃ na kathesi. Ettha ca punappunaṃ chanduppādanaṃ tosanaṃ viya hotīti chandassa upaṭṭhānasadisatā vuttā, thāmabhāvato vīriyassa sūrattasadisatā, ''chadvārādhipati rājā''ti (dha. pa. aṭṭha. 2.erakapattanāgarājavatthu) vacanato pubbaṅgamatā cittassa visiṭṭhajātisadisatā.

402-406. **Attano saddhādhure**ti attano saddhākicce saddahanakiriyāya. **Indaṭṭhaṃ kāretī**ti anuvattanavasena sampayuttadhammesu indaṭṭhaṃ kāreti, tasmā ādhipateyyaṭṭhena saddhā eva indriyanti **saddhindriyaṃ**. Tathā vīriyādīnaṃ sakasakakiccesūti āha – **''vīriyindriyādīsupi eseva nayo''**ti. **Visodhento**ti vipakkhavivajjanasapakkhanisevanasarikkhūpanissayasaṅgaṇhanalakkhaṇehi tīhi kāraṇehi visodhanavasena sodhento.

Assaddhe puggale parivajjayatoti buddhādīsu pasādasinehābhāvena saddhārahite lūkhapuggale sabbaso vajjayato. **Saddhe puggale sevato**ti buddhādīsu saddhādhimutte vakkalittherasadise sevato.

Pasādanīyeti pasādāvahe sampasādanīyasuttādike (dī. ni. 3.141 ādayo). **Paccavekkhato**ti pāḷito atthato ca pati pati avekkhantassa cintentassa. **Visujjhatī**ti paṭipakkhamalavigamato paccayavasena sabhāvasaṃsuddhito visuddhaphalanibbattito ca saddhindriyaṃ visujjhati. Esa nayo sesesupi. **Sammappadhāne**ti sammappadhānappaṭisaṃyutte (saṃ. ni. 5.651-662 ādayo) suttante. Esa nayo sesesupi. **Jhānavimokkhe**ti paṭhamajjhānādijjhānāni ceva paṭhamavimokkhādivimokkhe ca. Kāmañcettha jhānāniyeva vimokkhā, pavattiākāravasena pana visuṃ gahaṇaṃ.

Gambhīrañāṇacariyanti gambhīrānaṃ ñāṇānaṃ pavattiṭṭhānaṃ. Tenāha – **''saṇhasukhuma''**ntiādi. **Khandhantara**nti sabhāvajātibhūmiādivasena khandhānaṃ nānattaṃ. Esa nayo sesesupi. **Akatābhiniveso**ti pubbe akatabhāvanābhiniveso. **Saddhādhurādīsū**ti saddhādhure paññādhure ca. **Avasāne**ti bhāvanāpariyosāne. **Vivaṭṭetvā**ti saṅkhārārammaṇato vivaṭṭetvā nibbānaṃ ārammaṇaṃ katvā. **Arahattaṃ gaṇhātī**ti maggaparamparāya arahattaṃ gaṇhāti. **Akampiyaṭṭhenā**ti paṭipakkhehi akampiyabhāvena. Etenevassa sampayuttadhammesu thirabhāvopi vibhāvito daṭṭhabbo. Na hi sampayuttadhammesu thirabhāvena vinā paṭipakkhehi akampiyatā sambhavati. Sampayuttadhammesu thirabhāveneva hi akusalānaṃ abyākatānañca nesaṃ balavabhāvūpapatti. **Assaddhiye**ti assaddhiyahetu. Nimittatthe hetaṃ bhummavacanaṃ. Esa nayo sesesupi.

418. **Ādipadāna**nti satiādipadānaṃ. **Saraṇaṭṭhenā**ti cirakatacirabhāsitānaṃ anussaraṇaṭṭhena. **Upaṭṭhānalakkhaṇā**ti kāyādīsu asubhākārādisallakkhaṇamukhena tattha upatiṭṭhanasabhāvā. Upatiṭṭhanañca ārammaṇaṃ upagantvā ṭhānaṃ, avissajjanaṃ vā ārammaṇassa. **Apilāpanalakkhaṇā**ti asammussanasabhāvā, udake alābu viya ārammaṇe plavitvā gantuṃ appadānaṃ, pāsāṇassa viya niccalassa ārammaṇassa ṭhapanaṃ sāraṇaṃ asammuṭṭhakaraṇaṃ apilāpanaṃ. **Sāpateyya**nti santakaṃ. Apilāpanaṃ asammuṭṭhaṃ karoti **apilāpeti,** sāyaṃ pātañca rājānaṃ issariyasampattiṃ sallakkhāpeti sāretīti attho. **Kaṇhasukkasappaṭibhāge dhamme**ti kaṇhasukkasaṅkhāte sappaṭibhāge dhamme. Kaṇho hi dhammo sukkena, sukko ca kaṇhena sappaṭibhāgo. **Vitthāra**-saddo ādisaddattho. Tena ''ime cattāro dhammā sammappadhānā, ime cattāro iddhipādā, imāni pañcindriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimutti, ime lokuttaradhammāti evaṃ kho, mahārāja, apilāpanalakkhaṇā satī''ti (mi. pa. 2.1.13) imaṃ pāḷisesaṃ saṅgaṇhāti. **Therenā**ti nāgasenattherena. So hi dhammānaṃ kiccaṃ lakkhaṇaṃ katvā asseti ''apilāpanalakkhaṇā sati, ākoṭanalakkhaṇo vitakko''tiādinā. Evañhi dhammā subodhā hontīti. Sammosapaccanīkaṃ kiccaṃ asammoso, na sammosābhāvamattanti āha – **''asammosarasā vā''**ti. Yassa dhammassa balena sampayuttadhammā ārammaṇābhimukhā bhavanti, sā sati. Tasmā sā tesaṃ ārammaṇābhimukhabhāvaṃ paccupaṭṭhāpesi, sayaṃ vā ārammaṇābhimukhabhāvena paccupatiṭṭhatīti vuttaṃ – **''gocarābhimukhībhāvapaccupaṭṭhānā''**ti. Sammā pasattho bojjhaṅgoti **sambojjhaṅgo. Bodhiyā** vakkhamānāya dhammasāmaggiyā, **bodhissa vā** ariyasāvakassa aṅgoti bojjhaṅgo. **Yā hī**tiādinā tameva saṅkhepato vuttamatthaṃ vivarati. ''Yā hi ayaṃ dhammasāmaggī''ti etassa ''bodhīti vuccatī''ti iminā sambandho. **Dhammasāmaggiyā**ti dhammasamūhena, yāya dhammasāmaggiyāti sambandho. **Patiṭṭhānāyūhanā oghataraṇasuttavaṇṇanāyaṃ** (saṃ. ni. aṭṭha. 1.1.1) ''kilesavasena patiṭṭhānaṃ, abhisaṅkhāravasena āyūhanā. Taṇhā diṭṭhivasena patiṭṭhānaṃ, avasesakilesābhisaṅkhārehi āyūhanā. Taṇhāvasena patiṭṭhānaṃ, diṭṭhivasena āyūhanā. Sassatadiṭṭhiyā patiṭṭhānaṃ, ucchedadiṭṭhiyā āyūhanā. Līnavasena patiṭṭhānaṃ, uddhaccavasena āyūhanā. Kāmasukhallikānuyogavasena patiṭṭhānaṃ, attakilamathānuyogavasena āyūhanā. Sabbākusalābhisaṅkhāravasena patiṭṭhānaṃ, sabbalokiyakusalābhisaṅkhāravasena āyūhanā''ti evaṃ vuttesu sattasu pakāresu idha avuttānaṃ vasena veditabbā. **Paṭipakkhabhūtāyā**ti ettha līnappatiṭṭhānakāmasukhallikānuyogaucchedābhinivesānaṃ dhammavicayavīriyapītippadhānā dhammasāmaggī paṭipakkho, uddhaccāyūhanaattakilamathānuyogasassatābhinivesānaṃ passaddhisamādhiupekkhāpadhānā dhammasāmaggī paṭipakkho. Sati pana ubhayatthāpi icchitabbā. Tathā hi sā ''sabbatthikā''ti vuttā.

Kilesasantānaniddāya uṭṭhahatīti etena sikhāppattavipassanāya sahagatānampi satiādīnaṃ bojjhaṅgabhāvaṃ dasseti. Vuṭṭhānagāminivipassanā hi kilese nirodhentī eva pavattatīti. **Cattāri vā**tiādinā pana maggaphalasahagatānaṃ bojjhaṅgabhāvaṃ dasseti. Sattahi bojjhaṅgehi bhāvitehi saccappaṭivedho hotīti kathamidaṃ jānitabbanti codanaṃ sandhāyāha – **''yathāhā''**tiādi. **Jhānaṅgamaggaṅgādayo viyā**ti etena bodhibojjhaṅgasaddānaṃ samudāyāvayavavisayataṃ dasseti. **Senaṅgarathaṅgādayo viyā**ti etena puggalapaññattiyā avijjamānapaññattibhāvaṃ dasseti.

Bodhāya saṃvattantīti bojjhaṅgāti kāraṇattho aṅgasaddoti katvā vuttaṃ. Bujjhantīti bodhiyo, bodhiyo eva aṅgāni bojjhaṅgānīti vuttaṃ – ‘‘**bujjhantīti bojjhaṅgā**’’ti. Vipassanādīnaṃ kāraṇādīnaṃ bujjhitabbānañca saccānaṃ anurūpaṃ paccakkhabhāvena paṭimukhaṃ aviparītatāya sammā ca bujjhantīti evaṃ atthavisesadīpakehi upasaggehi ‘‘**anubujjhantī**’’tiādi vuttaṃ. Bodhisaddo hi sabbavisesayuttabujjhanaṃ sāmaññena saṅgaṇhāti. Saṃ-saddo pasaṃsāyaṃ sundarabhāve ca dissatīti āha – ‘‘**pasattho sundaro ca bojjhaṅgo sambojjhaṅgo**’’ti.

Dhamme vicinatīti **dhammavicayo**. Tattha **dhamme**ti catusaccadhamme tabbinimuttassa sabhāvadhammassa abhāvato. Tato eva so **pavicayalakkhaṇo. Obhāsanaraso**ti visayobhāsanaraso. Asammuyhanākārena paccupatiṭṭhatīti **asammohapaccupaṭṭhāno**.

Vīrassa bhāvo, kammaṃ vāti **vīriyaṃ. Īrayitabbato**ti pavattetabbato. **Paggahalakkhaṇa**nti kosajjapakkhe patituṃ adatvā sampayuttadhammānaṃ paggahalakkhaṇaṃ. Tato eva sampayuttadhamme **upatthambhanarasaṃ. Anosīdanaṃ** asaṃsīdanaṃ.

Pīṇayatīti tappeti. Pīṇanakiccena sampayuttadhammānaṃ viya taṃsamuṭṭhānapaṇītarūpehi kāyassābyapanaṃ. Pharaṇapītivasena hetaṃ lakkhaṇaṃ vuttaṃ, tathā **raso**ti. Udaggabhāvo odagyaṃ, taṃ paccupaṭṭhapetīti **odagyapaccupaṭṭhānā**. Ubbegapītivasena cetaṃ vuttaṃ.

Kāyacittadarathappassambhanatoti kāyadarathassa cittadarathassa ca passambhanato vūpasamanato. Tenāha – ‘‘**upasamalakkhaṇā**’’ti, kāyacittadarathānaṃ vūpasamanalakkhaṇāti attho. **Kāyo**ti cettha vedanādayo tayo khandhā. **Daratho** sārambho, dukkhadomanassapaccayānaṃ uddhaccādikānaṃ kilesānaṃ, tathāpavattānaṃ vā catunnaṃ khandhānametaṃ adhivacanaṃ. Darathanimmaddanena pariḷāhaparipphandanavirahito sītibhāvo **aparipphandanasītibhāvo**.

Sammā cittassa ṭhapanaṃ **samādhānaṃ. Avikkhepo** sampayuttānaṃ avikkhittatā. Yena sampayuttā avikkhittā honti, so dhammo **avikkhepo. Avisāro** attano eva avisaraṇabhāvo. Atha vā vikkhepappaṭipakkhatāya **avikkhepalakkhaṇo**. Nhānīyacuṇṇassa udakaṃ viya sampayuttadhammānaṃ sampiṇḍanakiccatāya avisārabhāvena lakkhitabbo **avisāralakkhaṇo**. Nivāte dīpacciṭṭhiti viya cetaso ṭhitibhāvena paccupatiṭṭhatīti **cittaṭṭhitipaccupaṭṭhāno**.

Ajjhupekkhanatoti samappavattesu assesu sārathi viya sampayuttadhammānaṃ ajjhupekkhanato. **Paṭisaṅkhānalakkhaṇā**ti majjhattabhāve ṭhatvā vīmaṃsanasaṅkhātappaṭisaṅkhānalakkhaṇā. **Samavāhitalakkhaṇā**ti samaṃ avisamaṃ yathāsakakiccesu sampayuttadhammānaṃ pavattanalakkhaṇā. Udāsīnabhāvena pavattamānāpi sesasampayuttadhamme yathāsakakiccesu pavatteti, yathā rājā tuṇhī nisinnopi atthakaraṇe dhammaṭṭhe yathāsakaṃ kiccesu appamatto pavatteti. Alīnānuddhatappavattipaccayattā **ūnādhikanivāraṇarasā. Pakkhapātupacchedanarasā**ti ‘‘idaṃ nihīnakiccaṃ hotu, idaṃ atirekatarakicca’’nti evaṃ pakkhapātanavasena viya pavatti pakkhapāto, taṃ upacchindantī viya hotīti **pakkhapātupacchedanarasā**. Sampayuttadhammānaṃ sakasakakicce majjhattabhāvena paccupatiṭṭhatīti **majjhattabhāvapaccupaṭṭhāno**. Bojjhaṅgānaṃ uparūpari uppādanameva brūhanaṃ vaḍḍhanañcāti āha – ‘‘**uppādetī**’’ti.

Sati ca sampajaññañca **satisampajaññaṃ,** satipadhānaṃ vā sampajaññaṃ **satisampajaññaṃ**. Taṃ sabbattha satokāribhāvāvahattā satisambojjhaṅgassa uppādāya hoti. Yathā paccanīkadhammappahānaṃ anurūpadhammasevanā ca anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya hoti, evaṃ satirahitapuggalavivajjanā, satokāripuggalasevanā, tattha ca yuttatā satisambojjhaṅgassa uppādāya hotīti imamatthaṃ dasseti, ‘‘**satisampajañña**’’ntiādinā. **Sattasu ṭhānesū**ti ‘‘abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hotī’’ti (dī. ni. 2.376; ma. ni. 1.109) evaṃ vuttesu abhikkantādīsu sattasu ṭhānesu. **Tissadattatthero** nāma yo bodhimaṇḍe suvaṇṇasalākaṃ gahetvā ‘‘aṭṭhārasasu bhāsāsu katarabhāsāya dhammaṃ kathemī’’ti parisaṃ padhāresi. **Abhayatthero**ti dattābhayattheramāha. **Abhinivesa**nti vipassanābhinivesaṃ.

Paripucchakatāti pariyogāhetvā pucchakabhāvo. Ācariye payirupāsitvā pañcapi nikāye saha aṭṭhakathāya pariyogāhetvā yaṃ yaṃ tattha gaṇṭhiṭṭhānabhūtaṃ, taṃ taṃ ‘‘idaṃ, bhante, kathaṃ, imassa ko attho’’ti khandhāyatanādiatthaṃ pucchantassa hi dhammavicayasambojjhaṅgo uppajjati. Tenāha – **‘‘khandhadhātu…pe… bahulatā’’**ti.

Vatthuvisadakiriyāti ettha cittacetasikānaṃ pavattiṭṭhānabhāvato sarīraṃ tappaṭibaddhāni cīvarādīni ca vatthūnīti adhippetāni. Tāni yathā cittassa sukhāvahāni honti, tathā karaṇaṃ tesaṃ visadakiriyā. Tenāha – **‘‘ajjhattikabāhirāna’’**ntiādi. **Ussannadosa**nti vātapittādivasena upacitadosaṃ. **Sedamalamakkhita**nti sedena ceva jallikāsaṅkhātena sarīramalena ca makkhitaṃ. **Ca-**saddena aññampi sarīrassa pīḷāvahaṃ accāsanādiṃ saṅgaṇhāti. **Senāsanaṃ vāti vā-**saddena malaggahitapattādīnaṃ saṅgaho daṭṭhabbo. **Paribhaṇḍakaraṇādīhī**ti **ādi-**saddena pattapacanādīnaṃ saṅgaho daṭṭhabbo. **Avisade**ti vatthumhi avisade sati, visayabhūte vā. Kathaṃ bhāvanamanuyuttassa tāni ajjhattikabāhiravatthūni visayo? Antarantarā pavattanakacittuppādavaseneva vuttaṃ. Te hi cittuppādā cittekaggatāya aparisuddhabhāvāya saṃvattanti. **Cittacetasikesū**ti nissayādipaccayabhūtesu cittacetasikesu. **Ñāṇampī**ti **api-**saddo sampiṇḍanattho. Tena ‘‘na kevalaṃ vatthuyeva, atha kho tasmiṃ aparisuddhe ñāṇampi aparisuddhaṃ hotī’’ti nissayāparisuddhiyā taṃnissitāparisuddhi viya visayassa aparisuddhatāya visayino aparisuddhiṃ dasseti.

Samabhāvakaraṇanti kiccato anūnādhikabhāvakaraṇaṃ. **Saddhindriyaṃ balavaṃ hoti,** saddheyyavatthusmiṃ paccayavasena adhimokkhakiccassa paṭutarabhāvena paññāya avisadatāya vīriyādīnañca sithilatādinā saddhindriyaṃ balavaṃ hoti. Tenāha – **‘‘itarāni mandānī’’**ti. **Tato**ti tasmā, saddhindriyassa balavabhāvato itaresañca mandattāti attho. Kosajjapakkhe patituṃ adatvā sampayuttadhammānaṃ paggaṇhanaṃ anubalappadānaṃ paggaho. Paggahova kiccaṃ **paggahakiccaṃ**. Kātuṃ na sakkotīti ānetvā sambandhitabbaṃ. Ārammaṇaṃ upagantvā ṭhānaṃ, anissajjanaṃ vā **upaṭṭhānaṃ**. Vikkhepappaṭipakkho, yena vā sampayuttā avikkhittā honti, so **avikkhepo**. Rūpagataṃ viya cakkhunā yena yāthāvato visayasabhāvaṃ passati, taṃ **dassanakiccaṃ kātuṃ na sakkoti** balavatā saddhindriyena adhibhūtattā. Sahajātadhammesu hi indaṭṭhaṃ kārentānaṃ sahapavattamānānaṃ dhammānaṃ ekadesatāvaseneva atthasiddhi, na aññathā. **Tasmā**ti vuttamevatthaṃ kāraṇabhāvena paccāmasati. **Ta**nti saddhindriyaṃ. **Dhammasabhāvapaccavekkhaṇenā**ti yassa saddheyyassa vatthuno uḷāratādiguṇe adhimuccanassa sātisayappavattiyā saddhindriyaṃ balavaṃ jātaṃ, tassa paccayapaccayuppannatādivibhāgato yāthāvato vīmaṃsanena. Evañhi evaṃdhammatānayena yāthāvasarasato pariggayhamāne savipphāro adhimokkho na hoti ‘‘ayaṃ imesaṃ dhammānaṃ sabhāvo’’ti parijānanavasena paññābyāpārassa sātisayattā. Dhuriyadhammesu hi yathā saddhāya balavabhāve paññāya mandabhāvo hoti, evaṃ paññāya balavabhāve saddhāya mandabhāvo hoti. Tena vuttaṃ – **‘‘taṃ dhammasabhāvapaccavekkhaṇena hāpetabba’’**nti.

Tathā amanasikārenāti yenākārena bhāvanamanuyuñjantassa saddhindriyaṃ balavaṃ jātaṃ, tenākārena bhāvanāya ananuyuñjanatoti vuttaṃ hoti. Idha duvidhena saddhindriyassa balavabhāvo attano vā paccayavisesena kiccuttariyato vīriyādīnaṃ vā mandakiccatāya. Tattha paṭhamavikappe hāpanavidhi dassito, dutiyavikappe pana yathā manasikaroto vīriyādīnaṃ mandakiccatāya saddhindriyaṃ balavaṃ jātaṃ, tathā amanasikārena vīriyādīnaṃ paṭukiccabhāvāvahena manasikārena saddhindriyaṃ tehi samarasaṃ karontena hāpetabbaṃ. Iminā nayena sesindriyesupi hāpanavidhi veditabbo.

Vakkalittheravatthūti so hi āyasmā saddhādhimuttatāya katādhikāro satthu rūpadassanappasuto eva hutvā viharanto satthārā ‘‘kiṃ te, vakkali, iminā pūtikāyena diṭṭhena, yo kho, vakkali, dhammaṃ passati, so maṃ passatī’’tiādinā (saṃ. ni. 3.87) nayena ovaditvā kammaṭṭhāne niyojitopi taṃ ananuyuñjanto paṇāmito attānaṃ vinipātetuṃ papātaṭṭhānaṃ abhiruhi. Atha naṃ satthā yathānisinnova obhāsavissajjanena attānaṃ dassetvā –

> ‘‘Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
> Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha’’nti. (dha. pa. 381) –

Gāthaṃ vatvā ‘‘ehi, vakkalī’’ti āha. So teneva amatena abhisitto haṭṭhatuṭṭho hutvā vipassanaṃ paṭṭhapesi, saddhāya pana balavabhāvena vipassanāvīthiṃ na otari. Taṃ ñatvā bhagavā tassa indriyasamattappaṭipādanāya kammaṭṭhānaṃ sodhetvā adāsi. So satthārā dinnanaye ṭhatvā vipassanaṃ ussukkāpetvā maggappaṭipāṭiyā arahattaṃ pāpuṇi. Tena vuttaṃ – **‘‘vakkalittheravatthu cettha nidassana’’**nti. **Etthā**ti saddhindriyassa adhimattabhāve sesindriyānaṃ sakiccākaraṇe. **Itarakiccabheda**nti upaṭṭhānādikiccavisesaṃ. **Passaddhādī**ti **ādi-**saddena samādhiupekkhāsambojjhaṅgānaṃ saṅgaho. **Hāpetabba**nti yathā saddhindriyassa balavabhāvo dhammasabhāvapaccavekkhaṇena hāyati, evaṃ vīriyindriyassa adhimattatā passaddhiādibhāvanāya hāyati samādhipakkhiyattā tassā. Tathā hi samādhindriyassa adhimattataṃ kosajjapātato rakkhantī vīriyādibhāvanā viya vīriyindriyassa adhimattataṃ uddhaccapātato rakkhantī passaddhādibhāvanā ekaṃsato hāpeti. Tena vuttaṃ – **‘‘passaddhādibhāvanāya hāpetabba’’**nti.

Soṇattherassa vatthūti sukhumālasoṇattherassa vatthu. So hi āyasmā satthu santike kammaṭṭhānaṃ gahetvā sītavane viharanto ‘‘mama sarīraṃ sukhumālaṃ, na ca sakkā sukheneva sukhaṃ adhigantuṃ, kilametvāpi samaṇadhammo kātabbo’’ti ṭhānacaṅkamameva adhiṭṭhāya padhānamanuyuñjanto pādatalesu phoṭesu uṭṭhitesupi vedanaṃ ajjhupekkhitvā daḷhavīriyaṃ karonto accāraddhavīriyatāya visesaṃ nibbattetuṃ nāsakkhi. Satthā tattha gantvā vīṇūpamovādena ovaditvā vīriyasamatāyojanavidhiṃ dassento kammaṭṭhānaṃ visodhetvā gijjhakūṭaṃ gato. Theropi satthārā dinnanayena vīriyasamataṃ yojetvā bhāvento vipassanampi ussukkāpetvā arahatte patiṭṭhāsi. Tena vuttaṃ – **‘‘soṇattherassa vatthu dassetabba’’**nti. **Sesesupī**ti satisamādhipaññindriyesupi.

Samatanti saddhāpaññānaṃ aññamaññaṃ anūnādhikabhāvaṃ, tathā samādhivīriyānaṃ. Yathā hi saddhāpaññānaṃ visuṃ dhuriyadhammabhūtānaṃ kiccato aññamaññānativattanaṃ visesato icchitabbaṃ, yato nesaṃ samadhuratāya appanā sampajjati, evaṃ samādhivīriyānaṃ kosajjuddhaccapakkhikānaṃ samarasatāya sati aññamaññūpatthambhanato sampayuttadhammānaṃ antadvayapātābhāvena sammadeva appanā ijjhati. **Balavasaddho**tiādi byatirekamukhena vuttassevatthassa samatthanaṃ. Tassattho – yo balavatiyā saddhāya samannāgato avisadañāṇo, so mudhappasanno hoti, na aveccappasanno. Tathā hi avatthusmiṃ pasīdati seyyathāpi titthiyasāvakā. **Kerāṭikapakkha**nti sāṭheyyapakkhaṃ bhajati. Saddhāhīnāya paññāya atidhāvanto ‘‘deyyavatthupariccāgena vinā cittuppādamattenapi dānamayaṃ puññaṃ hotī’’tiādīni parikappeti hetuppaṭirūpakehi vañcito, evaṃbhūto sukkhatakkaviluttacitto paṇḍitānaṃ vacanaṃ nādiyati, saññattiṃ na gacchati. Tenāha – **‘‘bhesajjasamuṭṭhito viya rogo atekiccho hotī’’**ti. Yathā cettha saddhāpaññānaṃ aññamaññaṃ samabhāvo atthāvaho, anatthāvaho visamabhāvo, evaṃ samādhivīriyānaṃ aññamaññaṃ avikkhepāvaho samabhāvo, itaro vikkhepāvaho cāti **kosajjaṃ abhibhavati,** tena appanaṃ na pāpuṇātīti adhippāyo. **Uddhaccaṃ abhibhavatī**ti etthāpi eseva nayo. **Taṃ ubhaya**nti saddhāpaññādvayaṃ samādhivīriyadvayañca. **Samaṃ kattabba**nti samarasaṃ kātabbaṃ.

Samādhikammikassāti samathakammaṭṭhānikassa. **Eva**nti evaṃ sante, saddhāya thokaṃ balavabhāve satīti attho. **Saddahanto**ti ‘‘pathavī pathavīti manasikaraṇamattena kathaṃ jhānuppattī’’ti acintetvā ‘‘addhā sammāsambuddhena vuttavidhi ijjhissatī’’ti saddahanto saddhaṃ janento. **Okappento**ti ārammaṇaṃ anuppavisitvā viya adhimuccanavasena avakappento pakkhandanto. **Ekaggatā balavatī vaṭṭati** samādhippadhānattā jhānassa. **Ubhinna**nti samādhipaññānaṃ. Samādhikammikassa samādhino adhimattatā viya paññāya adhimattatāpi icchitabbāti āha – **‘‘samatāyapī’’**ti, samabhāvenapīti attho. **Appanā**ti lokiyaappanā. Tathā hi **‘‘hotiyevā’’**ti sāsaṅkaṃ vadati. Lokuttarappanā pana tesaṃ samabhāveneva icchitā. Yathāha – ‘‘samathavipassanaṃ yuganaddhaṃ bhāvetī’’ti (a. ni. 4.170; paṭi. ma. 2.5).

Yadi visesato saddhāpaññānaṃ samādhivīriyānañca samatāva icchitā, kathaṃ satīti āha – **‘‘sati pana sabbattha balavatī vaṭṭatī’’**ti. **Sabbatthā**ti līnuddhaccapakkhikesu pañcasu indriyesu. Uddhaccapakkhike gaṇhanto **‘‘saddhāvīriyapaññāna’’**nti āha. Aññathāpīti ca gahetabbā siyā. Tathā hi **kosajjapakkhikena ca samādhinā**icceva vuttaṃ, na ‘‘passaddhisamādhiupekkhāhī’’ti. **Sā**ti sati. Sabbesu rājakammesu niyutto

sabbakammiko. Tenāti tena sabbattha icchitabbatthena kāraṇena. **Āha** aṭṭhakathāyaṃ. Sabbattha niyuttā **sabbatthikā** sabbattha līne uddhate ca citte icchitabbattā, sabbena vā līnuddhaccapakkhiyena bojjhaṅgagaṇena atthetabbāti sabbatthā, sāva **sabbatthikā. Citta**nti kusalacittaṃ. Tassa hi **satipaṭisaraṇaṃ** parāyaṇaṃ appattassa pattiyā anadhigatassa adhigamāya. Tenāha – **''ārakkhapaccupaṭṭhānā''**tiādi.

Khandhādibhedesu anogāḷhapaññānanti pariyattibāhusaccavasenapi khandhāyatanādīsu appatiṭṭhitabuddhīnaṃ. Bahussutasevanā hi sutamayañāṇāvahā. Taruṇavipassanāsamaṅgīpi bhāvanāmayañāṇe ṭhitattā ekaṃsato paññavā eva nāma hotīti āha – **''samapaññāsa…pe… puggalasevanā''**ti. Ñeyyadhammassa gambhīrabhāvavasena tapparicchedakañāṇassa gambhīrabhāvaggahaṇanti āha – **''gambhīresu khandhādīsu pavattāya gambhīrapaññāyā''**ti. Tañhi ñeyyaṃ tādisāya paññāya caritabbato gambhīrañāṇacariyaṃ. Tassā vā paññāya tattha pabhedato pavatti gambhīrañāṇacariyā, tassā paccavekkhaṇāti āha – **''gambhīrapaññāya pabhedapaccavekkhaṇā''**ti.

Pañcavidhabandhanakammakāraṇaṃ niraye nibbattasattassa yebhuyyena sabbapaṭhamaṃ karontīti devadūtasuttādīsu ādito vuttattā ca āha – **''pañcavidhabandhanakammakāraṇato paṭṭhāyā''**ti. **Sakaṭavahanādikāle**ti **ādi-**saddena tadaññaṃ manussehi tiracchānehi ca vibādhitabbakālaṃ saṅgaṇhāti. **Ekaṃ buddhantara**nti idaṃ aparāparesu petesuyeva uppajjanakasattavasena vuttaṃ, ekaccānaṃ vā petānaṃ ekaccatiracchānānaṃ viya dīghāyukatā siyāti tathā vuttaṃ. Tathā hi kāḷo nāgarājā catunnaṃ buddhānaṃ sammukhībhāvaṃ labhitvā ṭhitopi metteyyassapi bhagavato sammukhībhāvaṃ labhissatīti vadanti, yatassa kappāyukatā vuttā.

Evaṃ ānisaṃsadassāvinoti vīriyāyatto eva sabbo lokiyo lokuttaro ca visesādhigamoti evaṃ vīriye ānisaṃsadassanasīlassa. **Gamanavīthi**nti sapubbabhāgaṃ nibbānagāminipaṭipadaṃ, saha vipassanāya ariyamaggappaṭipāṭi, sattavisuddhiparamparā vā. Sā hi ''bhikkhuno vaṭṭaniyyānāya gantabbā paṭipajjitabbā paṭipadā''ti katvā gamanavīthi nāma.

Kāyadaḷhībahuloti yathā tathā kāyassa daḷhīkammappasuto. **Piṇḍapāta**nti raṭṭhapiṇḍaṃ. Paccayadāyakānaṃ attani kārassa attano sammāpaṭipattiyā mahapphalabhāvassa karaṇena piṇḍassa bhikkhāya paṭipūjanā **piṇḍapātāpacāyanaṃ**.

Nīharantoti pattatthavikato nīharanto. **Taṃ saddaṃ sutvā**ti taṃ upāsikāya vacanaṃ paṇṇasālādvāre ṭhitova pañcābhiññatāya dibbasotena sutvā. Manussasampatti, dibbasampatti, nibbānasampattīti imā **tisso sampattiyo. Dātuṃ sakkhissasī**ti tayi katena dānamayena veyyāvaccamayena ca puññakammena khettavisesabhāvūpagamanena aparāparaṃ devamanussānaṃ sampattiyo ante nibbānasampattiñca dātuṃ sakkhissasīti thero attānaṃ pucchati. **Sitaṃ karonto**ti ''akiccheneva mayā vaṭṭadukkhaṃ samatikkanta''nti paccavekkhaṇāvasāne sañjātapāmojjavasena sitaṃ karonto.

Nipparissayakāloti nirupaddavakālo, tadā bhikkhusaṅghassa sulabhā paccayā hontīti paccayahetukā cittapīḷā natthīti adhippāyo. **Passantānaṃyevā**ti anādare sāmivacanaṃ. **Khīradhenu**nti khīradāyikaṃ dhenuṃ. **Kiñcideva katvā**ti kiñcideva bhatikammaṃ katvā. **Ucchuyantakamma**nti ucchuyantasālāya kātabbaṃ kiccaṃ. **Tameva magga**nti upāsakena paṭipannamaggaṃ. **Upakaṭṭhāyā**ti āsannāya. **Vippaṭipanna**nti jātidhammakuladhammādilaṅghanena asammāpaṭipannaṃ. **Eva**nti yathā asammāpaṭipanno putto tāya eva asammāpaṭipattiyā kulasantānato bāhiro hutvā pitu santikā dāyajjassa na bhāgī, evaṃ **kusītopi** teneva kusītabhāvena na sammāpaṭipanno satthu santikā laddhabbaariyadhanadāyajjassa na bhāgī. **Āraddhavīriyova labhati** sammāpaṭipajjanato. Uppajjati vīriyasambojjhaṅgoti yojanā, evaṃ sabbattha.

Mahāti sīlādiguṇehi mahanto vipulo anaññasādhāraṇo. Taṃ panassa guṇamahattaṃ dasasahassilokadhātukampanena loke pākaṭanti dassento **''satthuno hī''**tiādimāha.

Yasmā satthusāsane pabbajitassa pabbajjūpagamanena sakyaputtiyabhāvo sañjāyati, tasmā buddhaputtabhāvaṃ dassento **''asambhinnāyā''**tiādimāha.

Alasānaṃ bhāvanāya nāmamattampi ajānantānaṃ kāyadaḷhībahulānaṃ yāvadatthaṃ bhuñjitvā seyyasukhādianuyuñjanakānaṃ tiracchānagatikānaṃ puggalānaṃ dūrato vajjanā **kusītapuggalaparivajjanā**ti āha – **''kucchiṃ pūretvā ṭhitaajagarasadise''**tiādi. ''Divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā''tiādinā bhāvanārambhavasena āraddhavīriyānaṃ daḷhaparakkamānaṃ kālena kālaṃ upasaṅkamanā **āraddhavīriyapuggalasevanā**ti āha – **''āraddhavīriye''**tiādi. **Visuddhimagge** (visuddhi. 1.64-65) pana jātimahattapaccavekkhaṇā sabrahmacārimahattapaccavekkhaṇāti idaṃ dvayaṃ na gahitaṃ, thinamiddhavinodanatā sammappadhānapaccavekkhaṇatāti idaṃ dvayaṃ gahitaṃ. Tattha ānisaṃsadassāvitāya eva sammappadhānapaccavekkhaṇā gahitā hoti lokiyalokuttaravisesādhigamassa vīriyāyattatādassanabhāvato, thinamiddhavinodanaṃ pana tadadhimuttatāya eva gahitaṃ hoti. Vīriyuppādane yuttappayuttassa thinamiddhavinodanaṃ atthasiddhamevāti. Tattha thinamiddhavinodanakusītapuggalaparivajjanaāraddhavīriyapuggalasevanatadadhimuttatāpaṭipakkhavidhamanapaccayūpasaṃhāravasena apāyabhayapaccavekkhaṇādayo samuttejanavasena vīriyasambojjhaṅgassa uppādakā daṭṭhabbā.

Buddhānussatiyā upacārasamādhiniṭṭhattā vuttaṃ – **''yāva upacārā''**ti. **Sakalasarīraṃ pharamāno**ti pītisamuṭṭhānehi paṇītarūpehi sakalasarīraṃ pharamāno, dhammasaṅghaguṇe anussarantassapi yāva upacārā sakalasarīraṃ pharamāno pītisambojjhaṅgo uppajjatīti evaṃ sesaanussatīsu, pasādanīyasuttantapaccavekkhaṇāya ca yojetabbaṃ tassāpi vimuttāyatanabhāvena taggatikattā. **Evarūpe kāle**ti ''dubbhikkhabhayādīsū''ti vuttakāle. **Samāpatti…pe… na samudācarantī**ti idaṃ upasamānussatiyā vasena vuttaṃ. Saṅkhārānañhi vasena sappadesavūpasamepi nippadesavūpasame viya tathā saññāya pavattito bhāvanāmanasikāro kilesavikkhambhanasamattho hutvā upacārasamādhiṃ āvahanto tathārūpapītisomanassasamannāgato pītisambojjhaṅgassa upādāya hotīti. Tattha ''vikkhambhitā kilesā''ti pāṭho. **Na samudācarantīti iti**-saddo kāraṇattho. Yasmā na samudācaranti, tasmā taṃ nesaṃ asamudācāraṃ paccavekkhantassāti yojanā. Na hi kilese paccavekkhantassa bojjhaṅguppatti yuttā, pasādanīyesu ṭhānesu pasādasinehābhāvena lūkhahadayatāya lūkhatā. Sā tattha ādaragāravākaraṇena viññāyatīti āha – **''asakkaccakiriyāya saṃsūcitalūkhabhāve''**ti.

Paṇītabhojanasevanatāti paṇītasappāyabhojanasevanatā. **Utuiriyāpathasukha**ggahaṇena sappāyautuiriyāpathaggahaṇaṃ daṭṭhabbaṃ. Tañhi tividhampi sappāyaṃ seviyamānaṃ kāyassa kalyatāpādanavasena cittassa kalyataṃ āvahantaṃ duvidhāyapi passaddhiyā kāraṇaṃ hoti. Ahetukasattesu labbhamānaṃ sukhadukkhanti ayameko anto, issarādivisamahetukanti pana ayaṃ dutiyo. Ete ubho ante anupagamma yathāsakaṃ kammunā hotīti ayaṃ majjhimā paṭipatti. Majjhatto payogo yassa so majjhattapayogo, tassa bhāvo **majjhattapayogatā**. Ayañhi sabhāvāsāraddhatāya taṃpassaddhakāyatāya kāraṇaṃ hoti, passaddhidvayaṃ āvahati. Eteneva sāraddhakāyapuggalaparivajjanapassaddhakāyapuggalasevanānaṃ tadāvahanatā saṃvaṇṇitāti daṭṭhabbaṃ.

Vatthuvisadakiriyā indriyasamattappaṭipādanā ca paññāvahā vuttā, samādhānāvahāpi tā honti. Samādhānāvahabhāveneva paññāvahabhāvatoti vuttaṃ – **''vatthuvisadakiriyā…pe… veditabbā''**ti.

Kāraṇakosallabhāvanākosallānaṃ nānantariyabhāvato rakkhanākosallassa ca taṃmūlakattā **''nimittakusalatā nāma kasiṇanimittassa uggahakusalatā''**icceva vuttaṃ. **Kasiṇanimittassā**ti ca nidassanamattaṃ daṭṭhabbaṃ. Asubhanimittādikassapi hi yassa kassaci jhānuppattinimittassa uggahakosallaṃ nimittakusalatā evāti. **Atisithilavīriyatādīhī**ti **ādi**-saddena paññāpayogamandataṃ payogavekallañca saṅgaṇhāti. **Tassa paggaṇhanan**ti tassa līnassa cittassa dhammavicayasambojjhaṅgādisamuṭṭhāpanena layāpattito samuddharaṇaṃ. Vuttañhetaṃ bhagavatā –

> ''Yasmiñca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi susamuṭṭhāpayaṃ hoti. Seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa. So tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya, na ca paṃsukena okireyya, bhabbo nu kho so puriso parittaṃ

> aggiṃ ujjāletunti? Evaṃ, bhante''ti (saṃ. ni. 5.234).
>
> Ettha ca yathāsakaṃ āhāravasena dhammavicayasambojjhaṅgādīnaṃ bhāvanā samuṭṭhāpanāti veditabbā, sā anantaraṃ vibhāvitā eva.

Accāraddhavīriyatādīhīti **ādi-**saddena paññāpayogabalavataṃ pamoduppilāpanañca saṅgaṇhāti. **Tassa niggaṇhana**nti tassa uddhatassa cittassa samādhisambojjhaṅgādisamuṭṭhāpanena uddhatāpattito nisedhanaṃ. Vuttampi cetaṃ bhagavatā –

> ''Yasmiñca kho, bhikkhave, samaye uddhataṃ cittaṃ hoti, kālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi suvūpasamaṃ hoti. Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa, so tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni nikkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, mukhavātañca na dadeyya, paṃsukena ca okireyya, bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetunti? Evaṃ, bhante''ti (saṃ. ni. 5.234).

Etthāpi yathāsakaṃ āhāravasena passaddhisambojjhaṅgādīnaṃ bhāvanā samuṭṭhāpanāti veditabbā. Tattha passaddhisambojjhaṅgassa bhāvanā vuttā eva, samādhisambojjhaṅgassa vuccamānā, itarassa anantaraṃ vakkhati.

Paññāpayogamandatāyāti paññābyāpārassa appakabhāvena. Yathā hi dānaṃ alobhappadhānaṃ, sīlaṃ adosappadhānaṃ, evaṃ bhāvanā amohappadhānā. Tattha yadā paññā na balavatī hoti, tadā bhāvanā pubbenāparaṃ visesāvahā na hoti. Anabhisaṅgato viya āhāro purisassa, yogino cittassa abhiruciṃ na janeti, tena taṃ nirassādaṃ hoti. Tathā bhāvanāya sammadeva avīthipaṭipattiyā upasamasukhaṃ na vindati, tenapi cittaṃ nirassādaṃ hoti. Tena vuttaṃ – **''paññāpayogamandatāyā…pe… nirassādaṃ hotī''**ti. Tassa saṃveguppādanaṃ pasāduppādanañca tikicchananti taṃ dassento, **''aṭṭha saṃvegavatthūnī''**tiādimāha. Tattha jātijarābyādhimaraṇāni yathārahaṃ sugatiyaṃ duggatiyañca hontīti tadaññameva pañcavidhabandhanādikhuppipāsādiaññamaññaviheṭhanādihetukaṃ apāyadukkhaṃ daṭṭhabbaṃ. Tayidaṃ sabbaṃ tesaṃ tesaṃ sattānaṃ paccuppannabhavanissitaṃ gahitanti atīte anāgate ca kāle vaṭṭamūlakadukkhāni visuṃ gahitāni. Ye pana sattā āhārūpajīvino, tattha ca uṭṭhānaphalūpajīvino, tesaṃ aññehi asādhāraṇajīvitadukkhaṃ aṭṭhamaṃ saṃvegavatthu gahitanti daṭṭhabbaṃ. **Ayaṃ vuccati samaye sampahaṃsanatā**ti ayaṃ bhāvanācittassa sampahaṃsitabbasamaye vuttanayeneva saṃvegajananavasena ceva pasāduppādanavasena ca sammadeva pahaṃsanā, saṃvegajananapubbakapasāduppādanena tosanāti attho.

Sammāpaṭipattiṃ āgammāti līnuddhaccavirahena samathavīthipaṭipattiyā ca sammā avisamaṃ sammadeva bhāvanāpaṭipattiṃ āgamma. **Alīna**ntiādīsu kosajjapakkhiyānaṃ dhammānaṃ anadhimattatāya **alīnaṃ,** uddhaccapakkhikānaṃ anadhimattatāya **anuddhataṃ,** paññāpayogasampattiyā upasamasukhādhigamena ca **anirassādaṃ,** tato eva ārammaṇe **samappavattaṃ samathavīthipaṭipannaṃ**. Alīnānuddhatāhi vā ārammaṇe **samappavattaṃ,** anirassādatāya **samathavīthipaṭipannaṃ**. Samappavattiyā vā **alīnaṃ anuddhataṃ,** samathavīthipaṭipattiyā **anirassāda**nti daṭṭhabbaṃ. Tattha alīnatāya **paggahe,** anuddhatatāya **niggahe,** anirassādatāya **sampahaṃsane** na byāpāraṃ āpajjati. **Ayaṃ vuccati samaye ajjhupekkhanatā**ti ayaṃ ajjhupekkhitabbasamaye bhāvanācittassa paggahaniggahasampahaṃsanesu byāvaṭatāsaṅkhātaṃ paṭipakkhaṃ abhibhuyya ajjhupekkhanā vuccati. Paṭipakkhavikkhambhanato vipassanāya adhiṭṭhānabhāvūpagamanato ca upacārajjhānampi samādhānakiccanipphattiyā puggalassa samāhitabhāvasādhanamevāti tattha samadhurabhāvenāha – **''upacāraṃ vā appanaṃ vā''**ti. **Esa uppajjatī**ti esa samādhisambojjhaṅgo anuppanno uppajjati.

Anurodhavirodhappahānavasena majjhattabhāvo upekkhāsambojjhaṅgassa kāraṇaṃ tasmiṃ sati sijjhanato, asati ca asijjhanato, so ca majjhattabhāvo visayavasena duvidhoti āha – **''sattamajjhattatā**

saṅkhāramajjhattatā’’ti. Tadubhayena ca virujjhanaṃ passaddhisambojjhaṅgabhāvanāya eva dūrīkatanti anurujjhanasseva pahānavidhiṃ dassetuṃ – ‘‘**sattamajjhattatā**’’tiādi vuttaṃ. Tenāha – ‘‘**sattasaṅkhārakelāyanapuggalaparivajjanatā**’’ti. Upekkhāya hi visesato rāgo paṭipakkho. Tathā cāha – ‘‘upekkhā rāgabahulassa visuddhimaggo’’ti (visuddhi. 1.269). **Dvīhākārehī**ti kammassakatāpaccavekkhaṇaṃ, attasuññatāpaccavekkhaṇanti, imehi dvīhi kāraṇehi. **Dvīhevā**ti avadhāraṇaṃ saṅkhyāsamānatādassanatthaṃ. Saṅkhyā eva hettha samānā, na saṅkhyeyyaṃ sabbathā samānanti. **Assāmikabhāvo** anattaniyatā. Sati hi attani tassa kiñcanabhāvena cīvaraṃ aññaṃ vā kiñci attaniyaṃ nāma siyā, so pana koci natthevāti adhippāyo. **Anaddhaniya**nti na addhānakkhamaṃ, na ciraṭṭhāyī ittaraṃ aniccanti attho. **Tāvakālika**nti tasseva vevacanaṃ.

Mamāyatīti mamattaṃ karoti, mamāti taṇhāya pariggayha tiṭṭhati. **Dhanāyantā**ti dhanaṃ dabbaṃ karontā.

419. **Sammādassanalakkhaṇā**ti sammā aviparītaṃ aniccādivasena dassanasabhāvā. **Sammāabhiniropanalakkhaṇo**ti sammadeva ārammaṇe cittassa abhiniropanasabhāvo. Caturaṅgasamannāgatā vācā janaṃ saṅgaṇhātīti tabbipakkhaviratisabhāvā sammāvācā bhedakaramicchāvācāpahānena jane sampayutte ca pariggaṇhanakiccavatī hotīti ‘‘**pariggahalakkhaṇā**’’ti vuttā. Visaṃvādanādikiccatāya hi lūkhānaṃ apariggāhakānaṃ musāvādādīnaṃ paṭipakkhabhūtā siniddhabhāvena pariggahaṇasabhāvā sammājappanakiccā sammāvācā tappaccayasubhāsitasampaṭiggāhake jane sampayuttadhamme ca pariggaṇhantī pavattatīti **pariggahalakkhaṇā**. Yathā cīvarakammādippayogasaṅkhāto kammanto kātabbaṃ cīvararajanādikaṃ samuṭṭhāpeti nipphādeti, taṃtaṃkiriyānipphādako vā cetanāsaṅkhāto kammanto hatthacalanādikaṃ kiriyaṃ samuṭṭhāpeti, evaṃ sāvajjakattabbakiriyāsamuṭṭhāpakamicchākammantappahānena sammākammanto niravajjassa kattabbassa niravajjākārena samuṭṭhāpanakiccavā hotīti āha – ‘‘**sammāsamuṭṭhāpanalakkhaṇo**’’ti. Sampayuttadhammānaṃ vā ukkhipanaṃ **samuṭṭhāpanaṃ** kāyikakiriyāya bhārukkhipanaṃ viya. **Sammāvodāpanalakkhaṇo**ti jīvamānassa puggalassa, sampayuttadhammānaṃ vā jīvitindriyavuttiyā, ājīvasseva vā sammadeva sodhanaṃ vodāpanaṃ lakkhaṇaṃ etassāti sammāvodāpanalakkhaṇo. Atha vā kāyavācānaṃ khandhasantānassa ca saṃkilesabhūtamicchāājīvappahānena sammāājīvo ‘‘**vodāpanalakkhaṇo**’’ti vutto. Sammāvāyāmasatisamādhīsu vattabbaṃ heṭṭhā vuttameva.

Paññāya kusalānaṃ dhammānaṃ pubbaṅgamabhāvato sabbepi akusalā dhammā tassā paṭipakkhāvāti vuttaṃ – ‘‘**aññehipi attano paccanīkakilesehi saddhi**’’nti. Atha vā **attano paccanīkakilesā** diṭṭhekaṭṭhā avijjādayo paññāya ujupaccanīkabhāvato. **Passatī**ti passantī viya hoti vibandhābhāvato. Tenāha – ‘‘**tappaṭicchādaka…pe… asammohato**’’ti. Sammāsaṅkappādīnaṃ micchāsaṅkappādayo ujuvipaccanīkāti āha – ‘‘**sammāsaṅkappādayo…pe… pajahantī**’’ti. **Tathevā**ti iminā attano paccanīkakilesehi saddhinti imamatthaṃ anukaḍḍhati. **Visesato**ti sammādiṭṭhiyā vuttakiccato visesena. **Etthā**ti etesu sammāsaṅkappādīsu.

Esā sammādiṭṭhi nāmāti lokiyaṃ lokuttarañca ekajjhaṃ katvā vadati missakatābhāvato. Tenāha – ‘‘**pubbabhāge**’’tiādi. **Ekārammaṇā** nibbānārammaṇattā. **Kiccato**ti pubbabhāge dukkhādīhi ñāṇehi kātabbakiccassa idha nipphattito, imasseva vā ñāṇassa dukkhādippakāsanakiccato. **Cattāri nāmāni labhati** dukkhapariññādicatukiccasādhanato. **Tīṇi nāmāni labhati** kāmasaṅkappādippahānakiccanipphattito. **Sikkhāpadavibhaṅge** (vibha. 703 ādayo) ‘‘viraticetanā taṃsampayuttā ca dhammā sikkhāpadānī’’ti vuttāni, tattha padhānānaṃ viraticetanānaṃ vasena ‘‘**viratiyopi honti cetanādayopī**’’ti āha. ‘‘Sammā vadati etāyā’’tiādinā atthasambhavato **sammāvācādayo tayo viratiyopi honti cetanādayopi**. Musāvādādīhi viramaṇakāle viratiyo, subhāsitādivācābhāsanādikāle cetanādayo yojetabbā. **Maggakkhaṇe pana viratiyova** maggalakkhaṇappattito. Na hi cetanā niyyānasabhāvā. Atha vā ekassa ñāṇassa dukkhādiñāṇatā viya ekāya viratiyā musāvādādiviratibhāvo viya ca ekāya cetanāya sammāvācādikiccattayasādhanasabhāvā sammāvācādibhāvāsiddhito ‘‘**maggakkhaṇe viratiyovā**’’ti vuttaṃ.

Cattāri nāmāni labhatīti catusammappadhānacatusatipaṭṭhānavasena labhati. Maggakkhaṇeti ānetvā sambandho. **Pubbabhāgepi maggakkhaṇepi sammāsamādhi evā**ti yadipi samādhiupakārakānaṃ abhiniropanānumajjanasampiyāyanabrūhanasantasukhānaṃ vitakkādīnaṃ vasena catūhi jhānehi sammāsamādhi vibhatto, tathāpi vāyāmo viya anuppannākusalānuppādanādicatuvāyāmakiccaṃ, sati viya ca asubhāsukhāniccānattesu kāyādīsu subhādisaññāpahānalakkhaṇaṃ catusatikiccaṃ, eko samādhi catujjhānasamādhikiccaṃ na sādhetīti pubbabhāgepi paṭhamajjhānasamādhi, paṭhamajjhānasamādhi eva maggakkhaṇepi, tathā pubbabhāgepi catutthajjhānasamādhi, catutthajjhānasamādhi eva maggakkhaṇepīti attho.

‘‘Kiṃ panāyaṃ maggadhammānaṃ desanānukkamo, kevalaṃ vācāya kamavattinibhāvato, udāhu kañci visesaṃ upādāyā’’ti vicāraṇāyaṃ kañci visesaṃ upādāyāti dassento āha – **‘‘imesū’’**tiādi. Tattha bhāvanānubhāvā hitaphalāya sātisayaṃ tikkhavisadabhāvappattiyā acchariyabbhutasamatthatāyogena sabbaso paṭipakkhavidhamanena yāthāvato dhammasabhāvabodhanena ca sammādiṭṭhiyā bahukāratā veditabbā. Tenāha – **‘‘ayaṃ hī’’**tiādi.

Tassāti sammādiṭṭhiyā. **Bahukāro**ti dhammasampaṭivedhe bahūpakāro. Idāni tamatthaṃ upamāhi vibhāvetuṃ, **‘‘yathā hī’’**tiādi vuttaṃ.

Vacībhedassa kārako vitakko sāvajjānavajjavacībhedanivattanappavattanākārāya sammāvācāyapi upakārako evāti āha – **‘‘svāyaṃ…pe… sammāvācāyapi upakārako’’**ti. Sammāsaṅkappo hi saccavācāya virativācāyapi visesapaccayo micchāsaṅkappatadekaṭṭhakilesappahānato.

Saṃvidahitvātiādīsu sammā vidahanaṃ kammantappayojanañca ekantānavajjavacīkāyakammavasena icchitabbanti virativācāvasena saṃvidahanaṃ viratikammantasseva payojanañca nidassitanti daṭṭhabbaṃ. Evaṃ hissa sammāvācāya sammākammantassāpi bahukāratā jotitā siyā. Vacībhedaniyāmikā hi vacīduccaritavirati kāyikakiriyaniyāmikāya kāyaduccaritaviratiyā upakārikā. Tathā hi visaṃvādanādimicchāvācato avirato micchākammantatopi na viramateva. Yathāha – ‘‘ekaṃ dhammaṃ atītassa…pe… natthi pāpaṃ akāriya’’nti. Tasmā avisaṃvādanādisammāvācāya ṭhito sammākammantampi pūretiyevāti vacīduccaritavirati kāyaduccaritaviratiyā upakārikā.

Yasmā ājīvapārisuddhi nāma dussīlyappahānapubbikā, tasmā sammāvācākammantānantaraṃ sammāājīvo desitoti dassetuṃ – **‘‘catubbidhaṃ panā’’**tiādi vuttaṃ. **Ettāvatā**ti parisuddhasīlājīvikāmattena. **Idaṃ vīriya**nti catusammappadhānavīriyaṃ.

Vīriyārambhopi sammāsatipariggahito eva nibbānāvaho, na kevaloti dassetuṃ – **‘‘tato’’**tiādi vuttaṃ. **Sūpaṭṭhitā**ti bahiddhāvikkhepaṃ pahāya suṭṭhu upaṭṭhitā kātabbā. **Samādhissa upakāradhammā** nāma yathāvuttavatthuvisadakiriyādayo. Tappaṭipakkhato **anupakāradhammā** veditabbā. **Gatiyo**ti nipphattiyo. **Samanvesitvā**ti sammā pariyesitvā.

427. Yathā itthīsu kathā pavattā adhitthīti vuccati, evaṃ attānaṃ adhikicca pavattā **ajjhattaṃ**. ‘‘Evaṃ pavattamānā mayaṃ ‘attā’ti gahaṇaṃ gamissāmā’’ti iminā viya adhippāyena attānaṃ adhikicca uddissa pavattā sattasantatipariyāpannā ajjhattaṃ. Tasmiṃ **ajjhattarūpe,** attano kesādivatthuke kasiṇarūpeti attho. **Parikammavasena ajjhattaṃ rūpasaññī**ti parikammakaraṇavasena ajjhattaṃ rūpasaññī, na appanāvasena. Na hi paṭibhāganimittārammaṇā appanā ajjhattavisayā sambhavati. Taṃ pana ajjhattaṃ parikammavasena laddhaṃ kasiṇanimittaṃ avisuddhameva hoti, na bahiddhā parikammavasena laddhaṃ viya visuddhaṃ. Tenāha – **‘‘taṃ panā’’**tiādi.

Yassevaṃ parikammaṃ ajjhattaṃ uppannanti yassa puggalassa evaṃ vuttappakārena ajjhattaṃ parikammaṃ jātaṃ. **Nimittaṃ pana bahiddhā**ti paṭibhāganimittaṃ sasantatipariyāpannaṃ na hotīti bahiddhā. **Parittānī**ti yathāladdhāni suppasarāvamattāni. Tenāha – **‘‘avaḍḍhitānī’’**ti. **Parittavasenevā**ti vaṇṇavasena ābhoge vijjamānepi parittavaseneva idaṃ abhibhāyatanaṃ vuttaṃ parittatā hettha abhibhavanassa kāraṇaṃ. Vaṇṇābhoge satipi asatipi abhibhavatīti abhibhu, parikammaṃ, ñāṇaṃ vā. Abhibhu āyatanaṃ etassāti **abhibhāyatanaṃ,** jhānaṃ. Abhibhavitabbaṃ vā ārammaṇasaṅkhātaṃ āyatanaṃ etassāti **abhibhāyatanaṃ**. Atha vā ārammaṇābhibhavanato abhibhu ca taṃ āyatanañca yogino sukhavisesānaṃ adhiṭṭhānabhāvato manāyatanadhammāyatanabhāvato cāti sasampayuttajjhānaṃ **abhibhāyatanaṃ**. Abhibhāyatanabhāvanā nāma tikkhapaññasseva sambhavati, na itarassāti āha – **‘‘ñāṇuttariko puggalo’’**ti. **Abhibhavitvā samāpajjatī**ti ettha abhibhavanaṃ samāpajjanañca upacārajjhānādhigamanasamanantarameva appanājhānuppādananti āha – **‘‘saha nimittuppādenevettha appanaṃ pāpetī’’**ti. **Saha nimittuppādenā**ti ca appanāparivāsābhāvassa lakkhaṇavacanametaṃ. Yo khippābhiññoti vuccati, tatopi ñāṇuttarasseva abhibhāyatanabhāvanā. **Etthā**ti etasmiṃ nimitte. **Appanaṃ pāpetī**ti bhāvanāappanaṃ neti.

Ettha ca keci ‘‘uppanne upacārajjhāne taṃ ārabbha ye heṭṭhimantena dve tayo javanavārā pavattanti, te upacārajjhānapakkhikā eva, tadanantaraṃ bhavaṅgaparivāsena upacārasevanāya ca vinā appanā hoti, saha nimittuppādeneva appanaṃ pāpetī’’ti vadanti, taṃ tesaṃ matimattaṃ. Na hi pārivāsikaparikammena appanāvāro icchito, nāpi mahaggatappamāṇajjhānesu viya upacārajjhāne ekantato paccavekkhaṇā icchitabbā. Tasmā upacārajjhānādhigamato paraṃ katipayabhavaṅgacittāvasāne appanaṃ pāpuṇanto **‘‘saha nimittuppādenevettha appanaṃ pāpetī’’**ti vutto. **Saha nimittuppādenā**ti ca adhippāyikamidaṃ vacanaṃ, na nītatthaṃ, tattha adhippāyo vuttanayeneva veditabbo. **Na antosamāpattiyaṃ** tadā tathārūpassa ābhogassa asambhavato. **Samāpattito vuṭṭhitassa ābhogo** pubbabhāgabhāvanāvasena jhānakkhaṇe pavattaṃ abhibhavanākāraṃ gahetvā pavattoti daṭṭhabbaṃ. Abhidhammaṭṭhakathāyaṃ pana ‘‘imināssa pubbābhogo kathito’’ti vuttaṃ. Antosamāpattiyaṃ tadā tathā ābhogābhāve kasmā jhānasaññāyapīti vuttanti āha – **‘‘abhibhavasaññā hissa antosamāpattiyampi atthī’’**ti.

Vaḍḍhitappamāṇānīti vipulappamāṇānīti attho, na ekaṅguladvaṅgulādivaḍḍhiṃ pāpitāni tathā vaḍḍhanassevettha asambhavato. Tenāha – **‘‘mahantānī’’**ti. **Bhattavaḍḍhitaka**nti bhuñjanabhājane vaḍḍhetvā dinnaṃ bhattaṃ, ekāsane purisena bhuñjitabbabhattato upaḍḍhabhattanti attho.

Rūpe saññā rūpasaññā, sā assa atthīti rūpasaññī, na rūpasaññī **arūpasaññī**. Saññāsīsena jhānaṃ vadati. Rūpasaññāya anuppādanamevettha **alābhitā. Bahiddhāva uppanna**nti bahiddhāvatthusmiṃyeva uppannaṃ. Ettha ca –

> ‘‘Ajjhattaṃ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Ajjhattaṃ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇānī’’ti (dī. ni. 3.338, 358; a. ni. 8.65; 10.29) –

Evamidha cattāri abhibhāyatanāni āgatāni. **Abhidhamme** (dha. sa. 244-245) pana ‘‘ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, appamāṇāni suvaṇṇadubbaṇṇānī’’ti evamāgatāni. Tattha ca kāraṇaṃ abhidhammaṭṭhakathāyaṃ vuttameva. Tathā hi vuttaṃ aṭṭhasāliniyaṃ (dha. sa. aṭṭha. 204) –

> ‘‘Kasmā pana yathā suttante ‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānī’tiādi vuttaṃ, evaṃ avatvā idha catūsupi abhibhāyatanesu ajjhattaṃ arūpasaññitāva vuttāti. Ajjhattarūpānaṃ anabhibhavanīyato. Tattha vā hi idha vā bahiddhā rūpāneva abhibhavitabbāni, tasmā tāni niyamato vattabbānī’’ti.

Tatrāpi idhapi vuttāni ‘‘ajjhattaṃ rūpasaññī ajjhattaṃ arūpasaññīti idaṃ pana satthu desanāvilāsamattamevā’’ti. Ayaṃ panettha adhippāyo – idha vaṇṇābhogarahitāni sahitāni ca sabbāni parittāni suvaṇṇadubbaṇṇāni abhibhuyyāti. Pariyāyakathā hi suttantadesanāti. Abhidhamme pana nippariyāyadesanattā vaṇṇābhogarahitāni visuṃ vuttāni, tathā sahitāni. Atthi hi ubhayattha abhibhavanavisesoti. Tathā idha pariyāyadesanattā vimokkhānampi abhibhavanapariyāyo atthīti ‘‘ajjhattaṃ rūpasaññī’’tiādinā paṭhamadutiyaabhibhāyatanesu paṭhamavimokkho, tatiyacatutthaabhibhāyatanesu dutiyavimokkho, vaṇṇābhibhāyatanesu tatiyavimokkho ca abhibhavanapattito saṅgahito. Abhidhamme pana nippariyāyadesanattā vimokkhābhibhāyatanāni asaṅkarato desetuṃ vimokkhe vajjetvā abhibhāyatanāni kathitāni. Sabbāni ca vimokkhakiccāni jhānāni vimokkhadesanāyaṃ vuttāni. Tadetaṃ ‘‘ajjhattaṃ rūpasaññī’’ti āgatassa abhibhāyatanadvayassa abhidhamme abhibhāyatanesu avacanato ‘‘rūpī rūpāni passatī’’tiādīnañca sabbavimokkhakiccasādhāraṇavacanabhāvato vavatthānaṃ katanti viññāyati.

Ajjhattarūpānaṃ anabhibhavanīyatoti idaṃ abhidhamme katthacipi ‘‘ajjhattarūpāni passatī’’ti avatvā sabbattha yaṃ vuttaṃ – ‘‘bahiddhā rūpāni passatī’’ti, tassa kāraṇavacanaṃ. Tena yaṃ aññahetukaṃ suttante ‘‘bahiddhā rūpāni passatī’’ti vacanaṃ, taṃ tena hetunā vuttaṃ. Yaṃ pana desanāvilāsahetukaṃ ajjhattaṃ arūpasaññitāya eva abhidhamme vacanaṃ, na tassa aññaṃ kāraṇaṃ maggitabbanti dasseti. Ajjhattarūpānaṃ anabhibhavanīyatā ca tesaṃ bahiddhārūpānaṃ viya avibhūtattā. Desanāvilāso ca yathāvuttavavatthānavasena veditabbo veneyyajjhāsayavasena vijjamānapariyāyakathanabhāvato. Desanāvilāso hi nāma veneyyajjhāsayānurūpaṃ vijjamānassa ca pariyāyassa vibhāvanaṃ, na yassa kassaci, tasmā ‘‘idha pariyāyadesanattā’’tiādinā vuttappakāraṃ vavatthānaṃ desanāvilāsanibandhananti daṭṭhabbaṃ.

Suvaṇṇadubbaṇṇānīti eteneva siddhattā na nīlādiabhibhāyatanāni vattabbānīti ce? Na nīlādīsu katādhikārānaṃ nīlādibhāvasseva abhibhavanakāraṇattā. Na hi tesaṃ parisuddhāparisuddhavaṇṇānaṃ parittatā appamāṇatā vā abhibhavanakāraṇaṃ, atha kho nīlādibhāvo evāti. Etesu ca parittādikasiṇarūpesu yaṃyaṃcaritassa imāni abhibhāyatanāni ijjhanti, taṃ dassetuṃ – **‘‘imesu panā’’**tiādi vuttaṃ.

Sabbasaṅgāhikavasenāti nīlavaṇṇanīlanidassananīlanibhāsānaṃ sādhāraṇavasena. **Vaṇṇavasenā**ti sabhāvavaṇṇavasena. **Nidassanavasenā**ti passitabbatāvasena, cakkhuviññāṇavīthiyā gahetabbatāvasena. **Obhāsavasenā**ti sappabhāsatāya avabhāsanavasena. **Vaṇṇadhātuyā vā**ti añjanarajatavatthādivaṇṇadhātuyā. **Lokiyāneva** rūpāvacarajjhānabhāvato.

435. **Rūpī**ti ettha yenāyaṃ sasantatipariyāpannena rūpena samannāgato, taṃ yassa jhānassa hetubhāvena visiṭṭharūpaṃ hoti. Yena visiṭṭhena rūpīti vucceyya, tadeva sasantatipariyāpannarūpanimittaṃ jhānaṃ. Idha pana paramatthato rūpibhāvasādhakanti āha – **‘‘ajjhattaṃ kesādīsū’’**tiādi. **Rūpajjhānaṃ rūpa**nti uttarapadalopena vuttaṃ – ‘‘rūpūpapattiyā’’tiādīsu (dha. sa. 160-161, 185-190 ādayo, 244-245 ādayo; vibha. 625) viya.

Subhantveva adhimutto hotīti ayaṃ tatiyavimokkho. Idha suparisuddhanīlādivaṇṇakasiṇajjhānavasena vuttoti dassetvā idāni paṭisambhidāpāḷiyaṃ tassa brahmavihārajjhānavasena āgatabhāvaṃ dassetuṃ – **‘‘paṭisambhidāmagge panā’’**tiādi āraddhaṃ. Idha pana uparipāḷiyaṃyeva brahmavihārānaṃ āgatattā taṃ nayaṃ paṭikkhipitvā parisuddhanīlādivaṇṇakasiṇavaseneva subhavimokkho anuññāto.

443. **Parikammapathaviyāpī**ti akatāya vā katāya vā daḷhamaṇḍalādisaṅkhātaparikammapathaviyāpi. Uggahanimittādīnaṃ pathavīkasiṇanti nāmaṃ nissite nissayavohāravasena vuttanti daṭṭhabbaṃ, yathā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti.

Sīlānīti pātimokkhasaṃvarādīni cattāri sīlāni. **Sodhetvā**ti anāpajjanena āpannavuṭṭhāpanena kilesehi appaṭipīḷanena ca visodhetvā. Tividhañhi sīlassa visodhanaṃ nāma – anāpajjanaṃ āpannavuṭṭhāpanaṃ kilesehi ca appaṭipīḷananti. Kammaṭṭhānabhāvanaṃ paribundheti uparodheti pavattituṃ na detīti **palibodho** rakārassa lakāraṃ katvā, paribandhoti attho. **Upacchinditvā**ti samāpannena saṅgāhaṇena vā uparundhitvā, apalibodhaṃ katvāti attho. **Kalyāṇamittaṃ upasaṅkamitvā**ti –

> ‘‘Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
> Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako’’ti. (a. ni. 7.37) –

Evamādiguṇasamannāgataṃ ekantahitesiṃ vuddhipakkhe ṭhitaṃ kalyāṇamittaṃ upasaṅkamitvā.

Ananurūpaṃ vihāranti aṭṭhārasannaṃ dosānaṃ aññatarena samannāgataṃ. Vuttañhetaṃ aṭṭhakathāsu –

> ‘‘Mahāvāsaṃ navāvāsaṃ, jarāvāsañca panthaniṃ;
> Soṇḍiṃ paṇṇañca pupphañca, phalaṃ patthitameva ca.
>
> ‘‘Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ;
> Paccantasīmā sappāyaṃ, yattha mitto na labbhati.
>
> ‘‘Aṭṭhārasetāni ṭhānāni, iti viññāya paṇḍito;
> Ārakā parivajjeyya, maggaṃ sappaṭibhayaṃ yathā’’ti. (visuddhi. 1.52);

Anurūpeti gocaragāmato nātidūranaccāsannatādīhi pañcahi aṅgehi samannāgate. Vuttañhetaṃ bhagavatā –

> ‘‘Kathañca, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hoti? Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti naccāsannaṃ gamanāgamanasampannaṃ divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapasarīsapasamphassaṃ. Tasmiṃ kho pana senāsane viharantassa appakasirena uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā. Tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati ‘idaṃ, bhante, kathaṃ imassa ko attho’ti. Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttāniṃ karonti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hotī’’ti (a. ni. 10.11).

Ettha ca nātidūraṃ naccāsannaṃ gamanāgamanasampannanti ekaṃ aṅgaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosanti ekaṃ, appaḍaṃsamakasavātātapasarīsapasamphassanti ekaṃ, tasmiṃ kho pana senāsane viharantassa…pe… parikkhārāti ekaṃ, tasmiṃ kho pana senāsane therā…pe… kaṅkhaṃ paṭivinodentīti ekanti evaṃ pañcaṅgāni veditabbāni.

Khuddakapalibodhaṃ upacchinditvāti dīghakesanakhalomānaṃ chedanena cīvarakammacīvararajanapattapacanamañcapīṭhādisodhanavasena khuddakapalibodhaṃ upacchinditvā.

453. **Uddhumātakādīsū**ti ettha **ādi**-saddena vinīlakavipubbakavicchiddakavikkhāyitakahatavikkhittakalohitakapuḷavakaaṭṭhikānaṃ saṅgaho daṭṭhabbo. Tattha bhastā viya vāyunā uddhaṃ jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena dhumātattā uddhumātaṃ, uddhumātameva **uddhumātakaṃ,** paṭikūlattā vā kucchitaṃ uddhumātanti **uddhumātakaṃ,** tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vinīlaṃ vuccati viparibhinnanīlavaṇṇaṃ, vinīlameva **vinīlakaṃ,** paṭikūlattā vā kucchitaṃ vinīlanti **vinīlakaṃ,** maṃsussadaṭṭhānesu rattavaṇṇassa, pubbasannicayaṭṭhānesu setavaṇṇassa, yebhuyyena ca nīlavaṇṇassa nilaṭṭhāne nīlasāṭakapārutasseva chavasarīrassetaṃ adhivacanaṃ. Paribhinnaṭṭhānesu vissandamānapubbaṃ vipubbaṃ, vipubbameva **vipubbakaṃ,** paṭikūlattā vā kucchitaṃ vipubbanti **vipubbakaṃ,** tathārūpassa chavasarīrassetaṃ adhivacanaṃ. Vicchiddaṃ vuccati dvidhā chindanena apadhāritaṃ, vicchiddameva **vicchiddakaṃ,** paṭikūlattā vā kucchitaṃ vicchiddanti **vicchiddakaṃ,** vemajjhe chinnassa chavasarīrassetaṃ adhivacanaṃ. Ito ca etto ca vividhākārena soṇasiṅgālādīhi khāyitaṃ vikkhāyitaṃ, vikkhāyitameva **vikkhāyitakaṃ,** paṭikūlattā vā kucchitaṃ vikkhāyitanti **vikkhāyitakaṃ,** tathārūpassa chavasarīrassetaṃ adhivacanaṃ.

Vividhā khittaṃ vikkhittaṃ, vikkhittameva **vikkhittakaṃ,** paṭikūlattā vā kucchitaṃ vikkhittanti **vikkhittakaṃ,** aññena hatthaṃ, aññena pādaṃ, aññena sīsanti evaṃ tato tato vikkhittassa chavasarīrassetaṃ adhivacanaṃ. Hatañca taṃ purimanayeneva vikkhittakañcāti **hatavikkhittakaṃ,** kākapadākārena aṅgapaccaṅgesu satthena hanitvā vuttanayeneva vikkhittassa chavasarīrassetaṃ adhivacanaṃ. Lohitaṃ kirati vikkhipati ito cito ca paggharatīti **lohitakaṃ,** paggharitalohitamakkhitassa chavasarīrassetaṃ adhivacanaṃ. Puḷavā vuccanti kimayo, puḷave kiratīti **puḷavakaṃ,** kimiparipuṇṇassa chavasarīrassetaṃ adhivacanaṃ. Aṭṭhiyeva **aṭṭhikaṃ,** paṭikūlattā vā kucchitaṃ aṭṭhīti **aṭṭhikaṃ,** aṭṭhisaṅkhalikāyapi ekaṭṭhikassapi etaṃ adhivacanaṃ. Imesu dasasu asubhesu paṭhamajjhānameva uppajjati, na dutiyādīni. Tenāha – idha **''paṭhamajjhānasahagatā saññā''**ti. Tathā hi aparisaṇṭhitajalāya sīghasotāya nadiyā arittabaleneva nāvā tiṭṭhati, vinā arittena na sakkā ṭhapetuṃ. Evamevaṃ dubbalattā ārammaṇassa vitakkabaleneva cittaṃ ekaggaṃ hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetuṃ. Tasmā paṭhamajjhānamevettha hoti, na dutiyādīni. Ārammaṇassa dubbalatā cettha paṭikūlabhāvena cittaṃ ṭhapetuṃ asamatthatā.

''Rukkho mato, lohaṃ mata''ntiādīsu yaṃ khandhappabandhaṃ upādāya rukkhādisamaññā, tasmiṃ anupacchinnepi allatādivigamanaṃ nissāya matavohāro **sammutimaraṇaṃ**. Saṅkhārānaṃ khaṇabhaṅgasaṅkhātaṃ **khaṇikamaraṇaṃ. Samucchedamaraṇa**nti arahato santānassa sabbaso ucchedabhūtaṃ maraṇaṃ. Vipassanābhāvanāvasena cetaṃ vuttaṃ. Maraṇānussatibhāvanāyaṃ pana tividhampetaṃ nādhippetaṃ asaṃvegavatthuto anupaṭṭhahanato abāhullato ca. Maraṇānussatiyañhi ekena bhavena paricchinnassa jīvitindriyappabandhassa vicchedo maraṇanti adhippeto saṃvegavatthuto upaṭṭhahanato bāhullato ca. Idāni imameva maraṇaṃ sandhāya vikappantaraṃ dassento, **''heṭṭhā vuttalakkhaṇā vā''**tiādimāha.

Asitapītādibhedeti asitapītakhāyitasāyitappabhede, asitabbakhāditabbasāyitabbavibhāgeti attho kālabhedavacanicchāya abhāvato yathā ''duddha''nti. Kabaḷaṃ karīyatīti kabaḷīkāro, āharīyatīti āhāro, kabaḷīkāro ca so āhāro cāti **kabaḷīkārāhāro**. Vatthuvasena cetaṃ vuttaṃ. Savatthuko eva hi āhāro idha kammaṭṭhānabhāvena adhippeto. Ojālakkhaṇo pana āhāro ojaṭṭhamakaṃ rūpaṃ āharatīti āhāroti vuccati. So idha nādhippeto paṭikūlākāraggahaṇassa asambhavato. **Nava paṭikūlānī**ti gamanapariyesanaparibhogāsayanidānaaparipakkaparipakkaphalanissandappaṭikūlavasena nava paṭikūlāni. Samakkhanappaṭikūlaṃ pana paribhogādīsu labbhamānattā idha visuṃ na gahitaṃ, aññathā tena saddhiṃ ''dasa paṭikūlānī''ti vattabbaṃ. **Visuddhimagge** (visuddhi. 1.303-304) pana samakkhanaṃ paribhogādīsu labbhamānampi nissandavasena visesato paṭikūlanti visuṃ gahetvā dasahākārehi paṭikūlatā vuttā.

Uppajjanakasaññanti paṭikūlākāraggahaṇavasena uppajjanakasaññaṃ. Saññāsaddo cāyaṃ ''rūpasaññā saddasaññā''tiādīsu (saṃ. ni. 3.57) sañjānanalakkhaṇe dhamme āgato, ''aniccasaññā dukkhasaññā''tiādīsu vipassanāya āgato, ''uddhumātakasaññāti vā sopākarūpasaññāti vā ime dhammā ekaṭṭhā, udāhu nānaṭṭhā''tiādīsu samathe āgato. Idha pana samathassa parikamme daṭṭhabbo. Āhārehi paṭikūlākāraggahaṇaṃ, tappabhāvitaṃ vā upacārajjhānaṃ idha ''āhāre paṭikūlasaññā''ti adhippetaṃ.

Ukkaṇṭhitasaññanti nibbindanākārena uppajjanakasaññaṃ. **Aniccasañña**nti ettha aniccaṃ khandhapañcakaṃ uppādavayaññathattabhāvato, hutvā abhāvato vā, tasmiṃ anicce khandhapañcake aniccanti uppajjamānā aniccalakkhaṇapariggāhikā saññā aniccasaññā. Tenāha – **''pañcannaṃ upādānakkhandhāna''**ntiādi. Tattha **udayo** nibbattilakkhaṇaṃ, **vayo** vipariṇāmalakkhaṇaṃ, **aññathattaṃ** jarā. Udayabbayaññathattaggahaṇena aniccalakkhaṇaṃ dasseti. Uppādavayaññathattabhāvato hi khandhapañcakaṃ aniccanti vuccati. Yassa ca sabhāvena khandhapañcakaṃ aniccanti vuccati, taṃ **aniccalakkhaṇaṃ**. Tena hi taṃ aniccanti lakkhīyati, aniccalakkhaṇañca udayabbayānaṃ amanasikārā santatiyā paṭicchannattā na upaṭṭhāti, udayabbayaṃ pana pariggahetvā santatiyā vikopitāya aniccalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Na hi sammadeva udayabbayaṃ sallakkhentassa pubbāpariyena pavattamānānaṃ dhammānaṃ aññoññabhāvaṃ sallakkhaṇena santatiyā ugghāṭitāya dhammā sambandhabhāvena upaṭṭhahanti, atha kho ayosalākā viya asambandhabhāvenāti suṭṭhutaraṃ aniccalakkhaṇaṃ pākaṭaṃ hoti.

''Yadaniccaṃ, taṃ dukkha''nti (saṃ. ni. 3.15, 45, 46, 76, 77, 85; 2.4.1, 4) vacanato tadeva khandhapañcakaṃ abhiṇhappaṭipīḷanato dukkhaṃ, abhiṇhappaṭipīḷanākāro pana dukkhalakkhaṇaṃ. Tenevāha – **''anicce khandhapañcake...pe... saññaṃ bhāvetī''**ti. Tattha paṭipīḷanaṃ nāma yathāpariggahitaṃ udayavayavasena saṅkhārānaṃ nirantaraṃ paṭipīḷiyamānatā vibādhiyamānatā. Dukkhalakkhaṇañca abhiṇhasampaṭipīḷanassa amanasikārā iriyāpathehi paṭicchannattā na upaṭṭhāti, abhiṇhasampaṭipīḷanaṃ pana manasi karitvā iriyāpathe labbhamānadukkhappaṭicchādakabhāve ugghāṭite dukkhalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Tathā hi iriyāpathehi paṭicchannattā dukkhalakkhaṇaṃ na upaṭṭhāti, te ca iriyāpathā abhiṇhasampaṭipīḷanāmanasikārena paṭicchādakā jātā. Ekasmiñhi iriyāpathe uppannassa dukkhassa vinodakaṃ iriyāpathantaraṃ tassa paṭicchādakaṃ viya hoti, evaṃ sesāpi. Iriyāpathānaṃ pana taṃtaṃdukkhapatitākārabhāve yāthāvato ñāte tesaṃ dukkhappaṭicchādakabhāvo ugghāṭito nāma hoti saṅkhārānaṃ nirantaraṃ dukkhābhitunnatāya pākaṭabhāvato. Tasmā abhiṇhasampaṭipīḷanaṃ manasi karitvā iriyāpathe labbhamānadukkhappaṭicchādakabhāve ugghāṭite dukkhalakkhaṇaṃ yāthāvasarasato upaṭṭhāti.

‘‘Yaṃ dukkhaṃ, tadanattā’’ti vacanato tadeva khandhapañcakaṃ avasavattanato anattā, avasavattanākāro pana anattalakkhaṇaṃ. Tenāha – **‘‘paṭipīḷanaṭṭhenā’’**tiādi. Anattalakkhaṇañca nānādhātuvinibbhogassa amanasikārā ghanena paṭicchannattā na upaṭṭhāti, nānādhātuyo pana vinibbhujjitvā ‘‘aññā pathavīdhātu, aññā āpodhātū’’tiādinā, ‘‘añño phasso, aññā vedanā’’tiādinā ca visuṃ visuṃ katvā ghanavinibbhoge kate samūhaghane kiccārammaṇaghane ca bhedite anattalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Yā hesā aññamaññūpatthambhesu samuditesu rūpārūpadhammesu ekattābhinivesavasena aparimadditasaṅkhārehi mamāyamānā samūhaghanatā, tathā tesaṃ tesaṃ dhammānaṃ kiccabhedassa satipi paṭiniyatabhāve ekato gayhamānā kiccaghanatā, tathā sārammaṇadhammānaṃ satipi ārammaṇakaraṇabhede ekato gayhamānā ārammaṇaghanatā. Sā catūsu dhātūsu ñāṇena vinibbhujitvā dissamānāsu hatthena parimaddiyamāno pheṇapiṇḍo viya vilīnaṃ āgacchati, yathāpaccayaṃ pavattamānā suññā ete dhammamattāti avasavattanākārasaṅkhātaṃ anattalakkhaṇaṃ pākaṭataraṃ hoti.

Aparaaccharāsaṅghātavaggavaṇṇanā niṭṭhitā.

19. Kāyagatāsativaggavaṇṇanā

563. **Cetasā phuṭo**ti cittena pharito. Cittena pharaṇañca samuddassa dvidhā sambhavatīti āha – **‘‘duvidhaṃ pharaṇa’’**ntiādi. **Purimena atthenā**ti ‘‘sampayogavasena vijjaṃ bhajantī’’ti vuttena atthena. **Pacchimenā**ti ‘‘vijjābhāge vijjākoṭṭhāse vattantī’’ti vuttena.

564. **Mahato saṃvegāya saṃvattatī**tiādīsu ayaṃ pana aparo nayo. Yāthāvato kāyasabhāvappavedanato mahato saṃvegāya saṃvattati. **Atthāyā**ti diṭṭhadhammikādiatthāya. **Yogakkhemāyā**ti catūhi yogehi khemabhāvāya. **Satisampajaññāyā**ti sabbattha satiavippavāsāya sattaṭṭhāniyasampajaññāya ca. **Ñāṇadassanappaṭilābhāyā**ti vipassanāñāṇādhigamāya. **Vijjāvimuttiphalasacchikiriyāyā**ti tisso vijjā cittassa adhimutti nibbānaṃ cattāri sāmaññaphalānīti etesaṃ paccakkhakaraṇāya.

584. **Paññāpaṭilābhāyā**tiādīsu soḷasasu padesu paññāpaṭilābhāya paññāvuddhiyā paññāvepullāya paññābāhullāyāti imāni cattāri paññāvasena bhāvavacanāni, sesāni dvādasa puggalavasena bhāvavacanāni. **Sappurisasaṃsevo**ti sappurisānaṃ bhajanaṃ. **Saddhammassavanan**ti tesaṃ sappurisānaṃ santike sīlādippaṭipattidīpakassa saddhammavacanassa savanaṃ. **Yoniso manasikāro**ti sutānaṃ dhammānaṃ atthūpaparikkhāvasena upāyena manasikāro. **Dhammānudhammappaṭipattī**ti lokuttaradhamme anugatassa sīlādippaṭipadādhammassa paṭipajjanaṃ.

Channaṃ abhiññāñāṇānanti iddhividhadibbasotacetopariyapubbenivāsadibbacakkhuāsavakkhayañāṇānaṃ. **Tesattatīnaṃ ñāṇāna**nti **paṭisambhidāpāḷiyaṃ** (paṭi. ma. 1.1-2 mātikā) ‘‘sotāvadhāne paññā sutamaye ñāṇaṃ, sutvāna saṃvare paññā sīlamaye ñāṇa’’ntiādinā ñāṇakathāya niddiṭṭhānaṃ sāvakasādhāraṇāsādhāraṇānaṃ ñāṇānaṃ. Imesañhi tesattatiñāṇānaṃ sutamayañāṇādīni sattasaṭṭhiñāṇāni sāvakassa sādhāraṇāni, ‘‘indriyaparopariyatte ñāṇaṃ, sattānaṃ āsayānusaye ñāṇaṃ, yamakapāṭihīre ñāṇaṃ, mahākaruṇāsamāpattiyā ñāṇaṃ, sabbaññutaññāṇaṃ, anāvaraṇañāṇa’’nti (paṭi. ma. 1.68-73 mātikā) imāni cha asādhāraṇañāṇāni sāvakehi.

Sattasattatīnaṃ ñāṇānanti ettha –

> ‘‘Jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Atītampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Anāgatampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ. Bhavapaccayā jātīti ñāṇaṃ…pe… upādānapaccayā bhavoti ñāṇaṃ, taṇhāpaccayā upādānanti ñāṇaṃ, vedanāpaccayā taṇhāti ñāṇaṃ, phassapaccayā vedanāti ñāṇaṃ, saḷāyatanapaccayā phassoti ñāṇaṃ, nāmarūpapaccayā saḷāyatananti ñāṇaṃ, viññāṇapaccayā nāmarūpanti ñāṇaṃ, saṅkhārapaccayā viññāṇanti ñāṇaṃ, avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, atītampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, yampissa taṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhamaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇa’’nti –

Bhagavatā **nidānavagge** (saṃ. ni. 2.34-35) jarāmaraṇādīsu ekādasasu paṭiccasamuppādaṅgesu paccekaṃ satta satta katvā vuttāni sattasattatiñāṇāni.

Tattha **dhammaṭṭhitiñāṇa**nti paccayākārañāṇaṃ. Paccayākāro hi dhammānaṃ pavattisaṅkhātāya ṭhitiyā kāraṇattā ‘‘dhammaṭṭhitī’’ti vuccati, tattha ñāṇaṃ dhammaṭṭhitiñāṇaṃ, ‘‘jātipaccayā jarāmaraṇa’’ntiādinā vuttasseva chabbidhassa ñāṇassetaṃ adhivacanaṃ. **Khayadhamma**nti khayagamanasabhāvaṃ. **Vayadhamma**nti vayagamanasabhāvaṃ. **Virāgadhamma**nti virajjanasabhāvaṃ. **Nirodhadhamma**nti nirujjhanasabhāvanti attho.

Lābhotiādīsu lābhoyeva upasaggena visesetvā **‘‘paṭilābho’’**ti vutto. Puna tasseva atthavivaraṇavasena **‘‘patti sampattī’’**ti vuttaṃ. **Phusanā**ti adhigamanavasena phusanā. **Sacchikiriyā**ti paṭilābhasacchikiriyā. **Upasampadā**ti nipphādanā.

Sattannañca sekkhānanti tisso sikkhā sikkhantīti sekkhasaññitānaṃ sotāpattimaggaṭṭhādīnaṃ sattannaṃ. **Puthujjanakalyāṇakassa cā**ti nibbānagāminiyā paṭipadāya yuttattā sundaraṭṭhena kalyāṇasaññitassa puthujjanassa. Vaḍḍhitaṃ vaḍḍhanaṃ ekāyāti **vaḍḍhitavaḍḍhanā**. Yathāvuttānaṃ aṭṭhannampi paññānaṃ vasena visesatova arahato paññāvasena **paññāvuddhiyā**. Tathā **paññāvepullāya**.

Yassa kassacipi visesato anurūpadhammassa mahantaṃ nāma kiccasiddhiyā veditabbanti tadassa kiccasiddhiyā dassento **‘‘mahante atthe pariggaṇhātī’’**tiādimāha. Tattha atthādīnaṃ mahantabhāvo mahāvisayatāya veditabbo, mahāvisayatā ca tesaṃ paṭisambhidāmagge āgatanayena veditabbā. Sīlakkhandhassa pana hetumahantatāya, paccayamahantatāya, nissayamahantatāya, pabhedamahantatāya, kiccamahantatāya, phalamahantatāya, ānisaṃsamahantatāya ca mahantabhāvo veditabbo. Tattha **hetu** alobhādayo. **Paccayo** hirottappasaddhāsativīriyādayo. **Nissayo** sāvakabodhipaccekabodhiniyatatā taṃsamaṅgino ca purisavisesā. **Pabhedo** cārittavārittādivibhāgo. **Kiccaṃ** tadaṅgādivasena paṭipakkhavidhamanaṃ. **Phalaṃ** saggasampadā nibbānasampadā ca. **Ānisaṃso** piyamanāpatādi. Ayamettha saṅkhepo, vitthāro pana **visuddhimagge** (visuddhi. 1.9) **ākaṅkheyyasuttā**dīsu (ma. ni. 1.64 ādayo) ca āgatanayena veditabbo. Iminā nayena samādhikkhandhādīnampi mahantatā yathārahaṃ niddhāretvā vattabbā. Ṭhānāṭṭhānādīnaṃ mahantabhāvo pana mahāvisayatāya veditabbo. Tattha ṭhānāṭṭhānānaṃ mahāvisayatā bahudhātukasuttādīsu āgatanayena veditabbā.

Vihārasamāpattīnaṃ mahāvisayatā samādhikkhandhe mahāvisayatāniddhāraṇanayena veditabbā, ariyasaccānaṃ sakalayānasaṅgāhakato **saccavibhaṅge** (vibha. 189 ādayo) **taṃsaṃvaṇṇanāsu** (vibha. aṭṭha. 189 ādayo) ca āgatanayena, satipaṭṭhānādīnaṃ **satipaṭṭhānavibhaṅgā**dīsu (vibha. 355 ādayo) **taṃsaṃvaṇṇanā**dīsu (vibha. aṭṭha. 355 ādayo) ca āgatanayena, sāmaññaphalānaṃ mahato hitassa mahato sukhassa mahato atthassa mahato yogakkhemassa nipphattibhāvato santapaṇītaatakkāvacarapaṇḍitavedanīyabhāvato, abhiññānaṃ mahāsambhārato mahāvisayato mahākiccato mahānubhāvato mahānipphattito, nibbānassa madanimmadanādimahatthasiddhito ca mahantabhāvo veditabbo. **Pariggaṇhātī**ti sabhāvādito paricchijja gaṇhāti jānāti, paṭivijjhatīti attho.

Puthupaññāti etthāpi vuttanayānusārena attho veditabbo. Ayaṃ pana viseso – **puthu nānākkhandhesu ñāṇaṃ pavattatī**ti ‘‘ayaṃ rūpakkhandho nāma…pe… ayaṃ viññāṇakkhandho nāmā’’ti evaṃ pañcannaṃ khandhānaṃ nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tesupi ekavidhena rūpakkhandho… pe… ekādasavidhena rūpakkhandho. Ekavidhena vedanākkhandho…pe… bahuvidhena vedanākkhandho. Ekavidhena saññākkhandho…pe… bahuvidhena saññākkhandho. Ekavidhena saṅkhārakkhandho…pe… bahuvidhena saṅkhārakkhandho. Ekavidhena viññāṇakkhandho…pe… bahuvidhena viññāṇakkhandhoti evaṃ ekekassa khandhassa ekavidhādivasena atītādivasenapi nānākaraṇaṃ paṭicca ñāṇaṃ pavattati.

Puthu nānādhātūsūti ‘‘ayaṃ cakkhudhātu nāma…pe… ayaṃ manoviññāṇadhātu nāma. Tattha soḷasa dhātuyo kāmāvacarā, dve cātubhūmikā’’ti evaṃ dhātūsu nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tayidaṃ upādinnadhātuvasena vuttaṃ. Paccekabuddhānañhi dvinnañca aggasāvakānaṃ upādinnadhātūsu eva nānākaraṇaṃ paṭicca ñāṇaṃ pavattati, tañca kho ekadesatova, na nippadesato. Bahiddhā anupādinnadhātūnaṃ nānākaraṇaṃ tesaṃ avisayova, sabbaññubuddhānaṃyeva pana ‘‘imāya dhātuyā ussannattā imassa rukkhassa khandho seto hoti, imassa kāḷo, imassa maṭṭho, imassa kharo, imassa bahalataco, imassa sukkhataco. Imassa pattaṃ vaṇṇasaṇṭhānādivasena evarūpaṃ. Imassa pupphaṃ nīlaṃ, pītaṃ, lohitaṃ, odātaṃ, sugandhaṃ, duggandhaṃ, missakagandhaṃ. Phalaṃ khuddakaṃ, mahantaṃ, dīghaṃ, vaṭṭaṃ, suvaṇṇaṃ, dubbaṇṇaṃ, maṭṭhaṃ, pharusaṃ, sugandhaṃ, duggandhaṃ, madhuraṃ, tittakaṃ, ambilaṃ, kaṭukaṃ, kasāvaṃ. Kaṇṭako tikhiṇo, atikhiṇo, ujuko, kuṭilo, tambo, nīlo, lohito, odāto’’tiādinā dhātunānattaṃ paṭicca ñāṇaṃ pavattati.

Puthu nānāāyatanesūti ‘‘idaṃ cakkhāyatanaṃ nāma…pe… idaṃ dhammāyatanaṃ nāma. Tattha dasāyatanā kāmāvacarā, dve cātubhūmakā’’ti evaṃ āyatananānattaṃ paṭicca ñāṇaṃ pavattati.

Puthu nānāpaṭiccasamuppādesūti ajjhattabahiddhābhedato santānabhedato ca nānappabhedesu paṭiccasamuppādaṅgesu. Avijjādiaṅgāni hi paccekaṃ paṭiccasamuppādasaññitāni. Tenāha – saṅkhārapiṭake ‘‘dvādasa paccayā dvādasa paṭiccasamuppādā’’ti (saṃ. ni. ṭī. 1.1.110).

Puthu nānāsuññatamanupalabbhesūti nānāsabhāvesu niccasārādivirahitesu suññasabhāvesu, tato eva itthipurisaattattaniyādivasena anupalabbhamānasabhāvesu. **Ma**-kāro hettha padasandhikaro.

Puthu nānāatthesūti atthapaṭisambhidāvisayesu paccayuppannādinānāatthesu. **Dhammesū**ti dhammapaṭisambhidāvisayesu paccayādinānādhammesu. **Niruttīsū**ti tesaṃyeva atthadhammānaṃ niddhāraṇavacanasaṅkhātesu nānāniruttīsu. **Puthu nānāpaṭibhānesū**ti atthapaṭisambhidādivisayesu imāni ñāṇāni idamatthajotakānīti tathā tathā paṭibhānato upatiṭṭhanato paṭibhānānīti laddhanāmesu nānāñāṇesu.

Puthu nānāsīlakkhandhesūtiādīsu sīlassa puthuttaṃ nānattañca vuttameva, itaresaṃ pana vuttanayānusārena suviññeyyattā pākaṭameva. Yaṃ pana abhinnaṃ ekameva nibbānaṃ, tattha upacāravasena puthuttaṃ gahetabbanti āha – **‘‘puthu nānājanasādhāraṇe dhamme samatikkammā’’**ti. Tenassa madanimmadanādipariyāyena puthuttaṃ paridīpitaṃ hoti.

Vipule attheti mahante atthe. Mahantapariyāyo hi vipulasaddo. **Gambhīresū**ti sasādīhi viya mahāsamuddo anupacitañāṇasambhārehi alabbhaneyyappatiṭṭhesu khandhesu ñāṇaṃ pavattatīti visayassa gambhīratāya ñāṇassa gambhīratā vibhāvitā.

Tikkhavisadabhāvādiguṇehi asādhāraṇattā paresaṃ paññāya na sāmantā, atha kho suvidūravidūreti **asamantapaññā** ākārassa rassattaṃ katvā. Keci ‘‘asamatthapaññā’’ti paṭhanti, tesaṃ yathāvuttaguṇehi aññehi asādhāraṇattā natthi etissā kāyaci samatthanti asamatthā paññāti yojanā. **Atthavavatthānato**ti atthappabhedassa yāthāvato sanniṭṭhānato. **Na añño koci sakkoti abhisambhavitu**nti ñāṇagatiyā sampāpuṇituṃ na añño kocipi sakkoti, tasmā ayaṃ suvidūravidūreti asamantapaññā. Idāni puggalantaravasena asamantapaññaṃ vibhāvetuṃ, **‘‘puthujjanakalyāṇakassā’’**tiādi āraddhaṃ.

‘‘Paññāpabhedakusalo abhinnañāṇo adhigatappaṭisambhido catuvesārajjappatto dasabaladhārī

> purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantañāṇo anantatejo anantayaso aḍḍho mahaddhano balavā netā vinetā anunetā paññāpetā nijjhāpetā pekkhatā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugāmī ca pana etarahi sāvakā viharanti pacchā samannāgatā.
>
> ‘‘So hi bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato, natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya. Atītaṃ anāgataṃ paccuppannaṃ upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti, yaṃ kiñci neyyaṃ nāma atthi taṃ sabbaṃ jānitabbaṃ, attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanno vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkileso vā attho vodāno vā attho paramattho vā attho, sabbaṃ taṃ antobuddhañāṇe parivattati.
>
> ‘‘Sabbaṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ vacīkammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ manokammaṃ buddhassa bhagavato ñāṇānuparivatti. Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate buddhassa bhagavato appaṭihataṃ ñāṇaṃ, paccuppanne buddhassa bhagavato appaṭihataṃ ñāṇaṃ, yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ. Neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi, aññamaññapariyantaṭṭhāyino te dhammā, yathā dvinnaṃ samuggapaṭalānaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati, aññamaññapariyantaṭṭhāyino, evamevaṃ buddhassa bhagavato neyyañca ñāṇañca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā. Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati.
>
> ‘‘Sabbe dhammā buddhassa bhagavato āvajjanappaṭibaddhā ākaṅkhappaṭibaddhā manasikārappaṭibaddhā cittuppādappaṭibaddhā, sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesaṃ sattānaṃ buddho āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbā sabbe satte pajānāti, sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati.
>
> ‘‘Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya antomahāsamudde parivattanti, evameva sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati. Yathā ye keci pakkhino antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti, evameva yepi te sāriputtasamā paññāya, tepi buddhañāṇassa padese parivattanti, buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā atighaṃsitvā tiṭṭhati. Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā, vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te te pañhaṃ abhisaṅkharitvā abhisaṅkharitvā’’ti (paṭi. ma. 3.5) –

Ādinā niddiṭṭhapāḷiṃ peyyālamukhena saṃkhipitvā dassento **‘‘paññāpabhedakusalo pabhinnañāṇo… pe… te pañhaṃ abhisaṅkharitvā abhisaṅkharitvā’’**tiādimāha.

Tattha **pabhinnañāṇo**ti atthādīsu pabhedagatañāṇo. ‘‘Pabhedañāṇo’’tipi paṭhanti, soyeva attho. **Te pañha**nti te te attanā adhippetaṃ pañhaṃ. **Niddiṭṭhakāraṇā**ti vissajjitakāraṇā. **Upakkhittakāti** bhagavato paññāveyyattiyena samīpe khittakā antevāsikā sampajjanti.

Bhavati abhibhavatīti bhūri. Kiṃ? Rāgādiṃ. Upasagge satipi tadeva padaṃ tamatthaṃ vadatīti upasaggena vināpi so attho viññeyyo anekatthattā dhātūnanti vuttaṃ – **‘‘abhibhuyyatī’’**ti. Kārakabyattayena cetaṃ vuttaṃ, tasmā **rāgaṃ abhibhuyyatī**ti sā sā maggapaññā attanā attanā vajjhaṃ rāgaṃ abhibhuyyati abhibhavati, madatīti attho. Abhibhavatīti sā sā phalapaññā taṃ taṃ rāgaṃ bhavi abhibhavi maddīti **bhūripaññā**. ‘‘Abhibhavitā’’ti vā pāṭho, ‘‘abhibhavitvā’’tipi paṭhanti. Abhibhavitvāti ca kiriyāya siddhabhāvadassanaṃ. Paññā ce siddhā, rāgābhibhavo ca siddho evāti. Sesesupi eseva nayo.

Rāgādīsu pana rajjanalakkhaṇo **rāgo**. Dussanalakkhaṇo **doso**. Muyhanalakkhaṇo **moho**. Kujjhanalakkhaṇo **kodho,** upanandhanalakkhaṇo **upanāho**. Pubbakālaṃ **kodho,** aparakālaṃ **upanāho**. Paraguṇamakkhanalakkhaṇo **makkho,** yugaggāhalakkhaṇo **palāso**. Parasampattikhīyanalakkhaṇā **issā,** attano sampattiniggūhanalakkhaṇaṃ **macchariyaṃ**. Attanā katapāpappaṭicchādanalakkhaṇā **māyā,** attano avijjamānaguṇappakāsanalakkhaṇaṃ **sāṭheyyaṃ**. Cittassa uddhumātabhāvalakkhaṇo **thambho,** karaṇuttariyalakkhaṇo **sārambho**. Unnatilakkhaṇo **māno,** abbhunnatilakkhaṇo **atimāno**. Mattabhāvalakkhaṇo **mado,** pañcakāmaguṇesu cittavossaggalakkhaṇo **pamādo**. Bhavati abhibhavati arinti **bhūri** asarūpato parassa akārassa lopaṃ katvā. Tenāha – **‘‘ariṃ maddanipaññāti bhūripaññā’’**ti. Bhavati ettha thāvarajaṅgamanti **bhūri vuccati pathavī** yathā ‘‘bhūmī’’ti bhūri viyāti **bhūripaññā** vitthatavipulaṭṭhena sabbaṃ sahatāya ca. Tenāha – **‘‘tāyā’’**tiādi. Tattha **pathavisamāyā**ti vitthatavipulaṭṭheneva pathavisamāya. **Vitthatāyā**ti pajānitabbe visaye vitthatāya, na ekadese vattamānāya. **Vipulāyā**ti uḷārabhūtāya. **Samannāgato**ti puggalo. **Iti**-saddo kāraṇatthe, iminā kāraṇena puggalassa bhūripaññāya samannāgatattā tassa paññā bhūripaññā nāmāti attho. ‘‘Bhūripaññassa paññā bhūripaññapaññā’’ti vattabbe ekassa paññāsaddassa lopaṃ katvā ‘‘bhūripaññā’’ti vuttaṃ.

Apicāti paññāpariyāyadassanatthaṃ vuttaṃ. **Paññāyameta**nti paññāya etaṃ. **Adhivacana**nti adhikaṃ vacanaṃ. **Bhūrī**ti bhūte atthe khandhādike ramati saccasabhāvena, diṭṭhi viya na abhūteti bhūri. **Medhā**ti asani viya siluccaye kilese medhati hiṃsatīti medhā, khippaṃ gahaṇadhāraṇaṭṭhena vā medhā. **Pariṇāyikā**ti yassuppajjati, taṃ sattaṃ attahitappaṭipattiyaṃ sampayuttadhamme ca yāthāvalakkhaṇappaṭivedhe pariṇetīti pariṇāyikā. Imeheva aññānipi paññāpariyāyavacanāni honti.

Paññābāhullanti paññā bahulā assāti paññābahulo, tassa bhāvo paññābāhullaṃ. Tañca paññāya bāhullaṃ pavatti evāti tamatthaṃ paññāgarukassa puggalassa vasena dassento, **‘‘idhekacco paññāgaruko hotī’’**tiādimāha. Tattha **idhekacco**ti puthujjanakalyāṇako, ariyo vā. Paññā garu ekassāti **paññāgaruko**. Paññāya carito pavattito **paññācarito,** paññāya caritaṃ pavattaṃ assāti vā **paññācarito**. Anulomikakhantiādivibhāgā paññā āsayo etassāti **paññāsayo**. Paññāya adhimutto tanninnoti **paññādhimutto**. Samussitaṭṭhena paññā dhajo etassāti **paññādhajo. Paññāketū**ti tasseva vevacanaṃ. Paññānimittaṃ ādhipateyyaṃ etassāti **paññādhipateyyo**. Paññāsaṅkhāto vicayo, dhammasabhāvavicinanaṃ vā bahulaṃ etassāti **vicayabahulo**. Nānappakārena dhammasabhāvavicinanaṃ bahulaṃ assāti **pavicayabahulo**. Okkhāyanaṃ yāthāvato dhammānaṃ upaṭṭhānaṃ bahulaṃ etassāti **okkhāyanabahulo**. Paññāya tassa tassa dhammassa sammāpekkhanā sampekkhā, sampekkhāya ayanaṃ pavattanaṃ sampekkhāyanaṃ, sampekkhāyanaṃ dhammo pakati assāti **sampekkhāyanadhammo**. Sampekkhāyanaṃ vā yāthāvato dassanadhammo sabhāvo etassāti **sampekkhāyanadhammo**. Sabbaṃ dhammajātaṃ vibhūtaṃ vibhāvitaṃ katvā viharaṇasīloti **vibhūtavihārī**.

Taccaritotiādīsu **taṃ**-saddena paññā paccāmaṭṭhā, tasmā tattha ‘‘paññācarito’’tiādinā attho veditabbo. Sā paññā caritā garukā bahulā assāti **taccarito taggaruko tabbahulo**. Tassaṃ paññāyaṃ ninno poṇo pabbhāro adhimuttoti **tanninno tappoṇo tappabbhāro tadadhimutto**. Sā paññā adhipati tadadhipati, tadadhipatito āgato **tadādhipateyyo. Paññāgaruko**tiādīni ‘‘kāmaṃ sevantaṃyeva jānāti, ayaṃ puggalo nekkhammagaruko’’tiādīsu (paṭi. ma. 1.114) viya purimajātito pabhuti vuttāni. **Taccarito**tiādīni imissā jātiyā vuttāni. Idāni vuttamevatthaṃ nidassanavasenapi dassetuṃ – **‘‘yathā’’**tiādi vuttaṃ. **Evameva**ntiādīni dassitabbanigamanaṃ.

Sīghapaññāti attano visaye sīghappavattikā paññā, yā samāraddhā attano paññākiccaṃ adandhāyantī avitthāyantī khippameva sampāpeti. Tenāha – **‘‘sīghaṃ sīghaṃ sīlāni paripūretī’’**tiādi. Tattha **sīghaṃ sīgha**nti bahūnaṃ sīlādīnaṃ saṅgahatthaṃ dvikkhattuṃ vuttaṃ. **Sīlānī**ti cārittavārittavasena paññattāni pātimokkhasaṃvarasīlāni, ṭhapetvā vā indriyasaṃvaraṃ tassa visuṃ gahitattā itarāni tividhasīlāni. **Indriyasaṃvara**nti cakkhādīnaṃ channaṃ indriyānaṃ rāgappaṭighappavesaṃ akatvā satikavāṭena nivāraṇaṃ thakanaṃ. **Bhojane mattaññuta**nti paccavekkhitaparibhogavasena bhojane pamāṇaññubhāvaṃ. **Jāgariyānuyoga**nti divasassa tīsu koṭṭhāsesu rattiyā paṭhamamajjhimakoṭṭhāsesu ca jāgarati na niddāyati, samaṇadhammameva karotīti jāgaro, jāgarassa bhāvo, kammaṃ vā jāgariyaṃ, jāgariyassa anuyogo jāgariyānuyogo, taṃ jāgariyānuyogaṃ. **Sīlakkhandha**nti sekkhaṃ vā asekkhaṃ vā sīlakkhandhaṃ. Evamitarepi khandhā veditabbā. **Paññākkhandha**nti maggapaññā ca sekkhāsekkhānaṃ lokiyapaññā ca. **Vimuttikkhandha**nti phalavimutti. **Vimuttiñāṇadassanakkhandha**nti paccavekkhaṇañāṇaṃ. Sīghapaññāniddesasadisoyeva lahupaññāniddeso, tathā hāsapaññāniddeso. Javanapaññāniddeso pana kalāpasammasananayena pavatto. Tikkhapaññāniddeso vīriyassa ussukkāpanavasena, nibbedhikapaññāniddeso sabbaloke anabhiratasaññāvasena pavatto. Tattha turitakiriyā **sīghatā**. Adandhatā **lahutā**. Vegāyitattaṃ **khippatā**.

Hāsabahuloti pītibahulo. Sesapadāni tasseva vevacanāni. Atha vā **hāsabahulo**ti mūlapadaṃ. **Vedabahulo**ti tassā eva pītiyā sampayuttasomanassavedanāvasena niddesapadaṃ. **Tuṭṭhibahulo**ti nātibalavapītiyā tuṭṭhākāravasena. **Pāmojjabahulo**ti balavapītiyā pamuditabhāvavasena. **Sīlāni paripūretī**ti haṭṭhappahaṭṭho udaggūdaggo sampiyāyamāno sīlāni sampādeti. Pītisomanassasahagatā hi paññā abhirativasena ārammaṇe phullitā vikasitā viya pavattati, na evaṃ upekkhāsahagatāti.

Aniccato khippaṃ javatīti ‘‘khandhapañcakaṃ anicca’’nti vegāyitena pavattati, paṭipakkhadūrībhāvena pubbābhisaṅkhārassa sātisayattā indena vissaṭṭhavajiraṃ viya lakkhaṇaṃ avirajjhantī adandhāyantī aniccalakkhaṇaṃ vegasā paṭivijjhati, tasmā sā javanapaññā nāmāti attho. Sesapadesupi eseva nayo. Evaṃ lakkhaṇārammaṇikavipassanāvasena javanapaññaṃ dassetvā balavavipassanāvasena dassetuṃ – **‘‘rūpa’’**ntiādi vuttaṃ. Tattha **khayaṭṭhenā**ti yattha yattha uppajjati, tattha tattheva bhijjanato khayasabhāvattā. **Bhayaṭṭhenā**ti bhayānakabhāvato. **Asārakaṭṭhenā**ti attasāravirahato niccasārādivirahato ca. **Tulayitvā**ti tulābhūtāya vipassanāpaññāya tuletvā. **Tīrayitvā**ti tāya eva tīraṇabhūtāya tīretvā. **Vibhāvayitvā**ti yāthāvato pakāsetvā pākaṭaṃ katvā. Atha vā **tulayitvā**ti kalāpasammasanavasena tulayitvā. **Tīrayitvā**ti udayabbayānupassanāvasena tīretvā. **Vibhāvayitvā**ti bhaṅgānupassanādivasena pākaṭaṃ katvā. **Vibhūtaṃ katvā**ti saṅkhārupekkhānulomavasena phuṭaṃ katvā. **Rūpanirodhe**ti rūpakkhandhassa nirodhabhūte nibbāne. **Khippaṃ javatī**ti ninnapoṇapabbhāravasena javati pavattati. Idāni sikhāppattavipassanāvasena javanapaññaṃ dassetuṃ, puna **‘‘rūpa’’**ntiādi vuttaṃ.

Ñāṇassa tikkhabhāvo nāma savisesaṃ paṭipakkhasamucchindanena veditabboti **‘‘khippaṃ kilese chindatīti tikkhapaññā’’**ti vatvā te pana kilese vibhāgena dassento, **‘‘uppannaṃ kāmavitakka’’**ntiādimāha. Samathavipassanāhi vikkhambhanatadaṅgavasena pahīnampi ariyamaggena asamūhatattā uppattidhammataṃ anatītatāya asamūhatuppannanti vuccati, taṃ idha **‘‘uppanna’’**nti adhippetaṃ. **Nādhivāsetī**ti santānaṃ āropetvā na vāseti. **Pajahatī**ti samucchedavasena pajahati. **Vinodetī**ti khipati. **Byantiṃ karotī**ti vigatantaṃ karoti. **Anabhāvaṃ gametī**ti anu abhāvaṃ gameti, vipassanākkamena ariyamaggaṃ patvā samucchedavaseneva abhāvaṃ gamayatīti attho. Ettha ca kāmappaṭisaṃyutto vitakko **kāmavitakko**. ‘‘Ime sattā marantū’’ti paresaṃ maraṇappaṭisaṃyutto vitakko **byāpādavitakko**. ‘‘Ime sattā vihiṃsiyantū’’ti paresaṃ vihiṃsāpaṭisaṃyutto vitakko **vihiṃsāvitakko. Pāpake**ti lāmake. **Akusale dhamme**ti akosallasambhūte dhamme. Tikkhapañño nāma khippābhiñño hoti, paṭipadā cassa na calatīti āha – **‘‘ekamhi āsane cattāro ariyamaggā’’**tiādi.

‘‘Sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā’’ti yāthāvato dassanena saccappaṭivedho ijjhati, na aññathāti kāraṇamukhena nibbedhikapaññaṃ dassetuṃ – **‘‘sabbasaṅkhāresu ubbegabahulo hotī’’**tiādi vuttaṃ. Tattha **ubbegabahulo**ti ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277) nayena sabbasaṅkhāresu abhiṇhappavattasaṃvego. **Uttāsabahulo**ti ñāṇabhayavasena sabbasaṅkhāresu bahuso utrastamānaso. Tena ādīnavānupassanamāha. **Ukkaṇṭhanabahulo**ti saṅkhārato uddhaṃ visaṅkhārābhimukhatāya ukkaṇṭhanabahulo. Iminā nibbidānupassanamāha. **Aratibahulo**tiādinā tassā eva aparāparūpapattiṃ. **Bahimukho**ti sabbasaṅkhārato bahibhūtaṃ nibbānaṃ uddissa pavattañāṇamukho. Tathā pavattitavimokkhamukho. Nibbijjhanaṃ paṭivijjhanaṃ nibbedho, so etissā atthīti nibbedhikā, nibbijjhatīti vā nibbedhikā, sā eva paññā **nibbedhikapaññā. Anibbiddhapubba**nti anamatagge saṃsāre antaṃ pāpetvā anividdhapubbaṃ. **Appadālitapubba**nti tasseva atthavacanaṃ, antakaraṇeneva appadālitapubbanti attho. **Lobhakkhandha**nti lobharāsiṃ, lobhakoṭṭhāsaṃ vā.

Kāyagatāsativaggavaṇṇanā niṭṭhitā.

20. Amatavaggavaṇṇanā

600-611. Natthi ettha mataṃ maraṇaṃ vināsoti **amataṃ,** nibbānanti āha – ‘‘**maraṇavirahitaṃ nibbānaṃ paribhuñjantī**’’ti. Amatassa vā nibbānassa adhigamahetutāya amatasadisaatappakasukhapatitatāya ca kāyagatāsati ‘‘**amata**’’nti vuttā. **Paribhuñjantī**ti jhānasamāpajjanena vaḷañjanti. **Viraddha**nti anadhigamena virajjhitaṃ. Tenāha – ‘‘**virādhitaṃ nādhigata**’’nti. **Āraddha**nti sādhitaṃ nipphāditaṃ. Tañca paripuṇṇaṃ nāma hotīti āha – ‘‘**āraddhanti paripuṇṇa**’’nti. **Pamādiṃsū**ti kālabyattayenedaṃ vuttanti āha – ‘‘**pamajjantī**’’ti.

Amatavaggavaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Ekakanipātavaṇṇanāya anuttānatthadīpanā samattā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Ekakanipātapāḷi

1. Rūpādivaggo

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī’’ti. Paṭhamaṃ.

2. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthisaddo. Itthisaddo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī’’ti. Dutiyaṃ.

3. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī’’ti. Tatiyaṃ.

4. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiraso. Itthiraso, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī’’ti. Catutthaṃ.

5. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiphoṭṭhabbo. Itthiphoṭṭhabbo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatī’’ti. Pañcamaṃ.

6. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisarūpaṃ. Purisarūpaṃ, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti. Chaṭṭhaṃ.

7. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisasaddo. Purisasaddo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti. Sattamaṃ.

8. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisagandho. Purisagandho, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti. Aṭṭhamaṃ.

9. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisaraso. Purisaraso, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti. Navamaṃ.

10. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisaphoṭṭhabbo. Purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti. Dasamaṃ.

Rūpādivaggo paṭhamo.

2. Nīvaraṇappahānavaggo

11. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando uppajjati uppanno vā kāmacchando bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, subhanimittaṃ. Subhanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattatī’’ti. Paṭhamaṃ.

12. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo uppajjati uppanno vā byāpādo bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, paṭighanimittaṃ. Paṭighanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva byāpādo uppajjati uppanno ca byāpādo bhiyyobhāvāya vepullāya saṃvattatī’’ti. Dutiyaṃ.

13. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ [thīnamiddhaṃ (sī. syā. kaṃ. pī.)] uppajjati uppannaṃ vā thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, arati tandī [tandi (ka.)] vijambhitā [vijambhikā (sī. syā. kaṃ. pī.)] bhattasammado cetaso ca līnattaṃ. Līnacittassa, bhikkhave, anuppannañceva thinamiddhaṃ uppajjati uppannañca thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattatī’’ti. Tatiyaṃ.

14. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā uddhaccakukkuccaṃ uppajjati uppannaṃ vā uddhaccakukkuccaṃ bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, cetaso avūpasamo. Avūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ uppajjati uppannañca uddhaccakukkuccaṃ bhiyyobhāvāya vepullāya saṃvattatī’’ti. Catutthaṃ.

15. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, ayonisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattatī’’ti. Pañcamaṃ.

16. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando nuppajjati uppanno vā kāmacchando pahīyati yathayidaṃ, bhikkhave, asubhanimittaṃ. Asubhanimittaṃ, bhikkhave, yoniso manasi karoto anuppanno ceva kāmacchando nuppajjati uppanno ca kāmacchando pahīyatī’’ti. Chaṭṭhaṃ.

17. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo nuppajjati uppanno vā byāpādo pahīyati yathayidaṃ, bhikkhave, mettā cetovimutti. Mettaṃ, bhikkhave, cetovimuttiṃ yoniso manasi karoto anuppanno ceva byāpādo nuppajjati uppanno ca byāpādo pahīyatī’’ti. Sattamaṃ.

18. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ nuppajjati uppannaṃ vā thinamiddhaṃ pahīyati yathayidaṃ, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Āraddhavīriyassa, bhikkhave, anuppannañceva thinamiddhaṃ nuppajjati uppannañca thinamiddhaṃ pahīyatī’’ti. Aṭṭhamaṃ.

19. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā uddhaccakukkuccaṃ nuppajjati uppannaṃ vā uddhaccakukkuccaṃ pahīyati yathayidaṃ, bhikkhave, cetaso vūpasamo. Vūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ nuppajjati uppannañca uddhaccakukkuccaṃ pahīyatī’’ti. Navamaṃ.

20. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā nuppajjati uppannā vā vicikicchā pahīyati yathayidaṃ, bhikkhave, yonisomanasikāro. Yoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā nuppajjati uppannā ca vicikicchā pahīyatī’’ti. Dasamaṃ.

Nīvaraṇappahānavaggo dutiyo.

3. Akammaniyavaggo

21. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitaṃ akammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ [yathayidaṃ cittaṃ (sī. pī.) evamuparipi]. Cittaṃ, bhikkhave, abhāvitaṃ akammaniyaṃ hotī’’ti. Paṭhamaṃ.

22. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ kammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ kammaniyaṃ hotī’’ti. Dutiyaṃ.

23. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāvitaṃ mahato anatthāya saṃvattatī’’ti. Tatiyaṃ.

24. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ mahato atthāya saṃvattatī’’ti. Catutthaṃ.

25. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitaṃ apātubhūtaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāvitaṃ apātubhūtaṃ mahato anatthāya saṃvattatī’’ti. Pañcamaṃ.

26. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ pātubhūtaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ pātubhūtaṃ mahato atthāya saṃvattatī’’ti. Chaṭṭhaṃ.

27. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitaṃ abahulīkataṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāvitaṃ abahulīkataṃ mahato anatthāya saṃvattatī’’ti. Sattamaṃ.

28. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ bahulīkataṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ mahato atthāya saṃvattatī’’ti. Aṭṭhamaṃ.

29. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitaṃ abahulīkataṃ dukkhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāvitaṃ abahulīkataṃ dukkhādhivahaṃ hotī’’ti. Navamaṃ.

30. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ bahulīkataṃ sukhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ sukhādhivahaṃ hotī’’ti. Dasamaṃ.

Akammaniyavaggo tatiyo.

4. Adantavaggo

31. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, adantaṃ mahato anatthāya saṃvattatī’’ti. Paṭhamaṃ.

32. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, dantaṃ mahato atthāya saṃvattatī’’ti. Dutiyaṃ.

33. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ aguttaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, aguttaṃ mahato anatthāya saṃvattatī’’ti. Tatiyaṃ.

34. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ guttaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, guttaṃ mahato atthāya saṃvattatī’’ti. Catutthaṃ.

35. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ arakkhitaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, arakkhitaṃ mahato anatthāya saṃvattatī’’ti. Pañcamaṃ.

36. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ rakkhitaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, rakkhitaṃ mahato atthāya saṃvattatī’’ti. Chaṭṭhaṃ.

37. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ asaṃvutaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, asaṃvutaṃ mahato anatthāya saṃvattatī’’ti. Sattamaṃ.

38. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, saṃvutaṃ mahato atthāya saṃvattatī’’ti. Aṭṭhamaṃ.

39. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anatthāya saṃvattatī’’ti. Navamaṃ.

40. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattatī’’ti. Dasamaṃ.

Adantavaggo catuttho.

5. Paṇihitaacchavaggo

41. ‘‘Seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā micchāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati [bhijjissati (syā. kaṃ. ka.), bhejjati (sī.) moggallānabyākaraṇaṃ passitabbaṃ] lohitaṃ vā uppādessatīti netaṃ ṭhānaṃ vijjati. Taṃ kissa hetu? Micchāpaṇihitattā, bhikkhave, sūkassa. Evamevaṃ kho, bhikkhave, so vata bhikkhu micchāpaṇihitena cittena avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti netaṃ ṭhānaṃ vijjati. Taṃ kissa hetu? Micchāpaṇihitattā, bhikkhave, cittassā’’ti. Paṭhamaṃ.

42. ‘‘Seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā sammāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati lohitaṃ vā uppādessatīti ṭhānametaṃ vijjati. Taṃ kissa hetu? Sammāpaṇihitattā, bhikkhave, sūkassa. Evamevaṃ kho, bhikkhave, so vata bhikkhu sammāpaṇihitena cittena avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti ṭhānametaṃ vijjati. Taṃ kissa hetu? Sammāpaṇihitattā, bhikkhave, cittassā’’ti. Dutiyaṃ.

43. ‘‘Idhāhaṃ [idāhaṃ (sī.)], bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imamhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhataṃ nikkhitto evaṃ niraye’. Taṃ kissa hetu? Cittaṃ hissa, bhikkhave, paduṭṭhaṃ. ‘‘Cetopadosahetu pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti. Tatiyaṃ.

44. ‘‘Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ pasannacittaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imamhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhataṃ nikkhitto evaṃ sagge’. Taṃ kissa hetu? Cittaṃ hissa, bhikkhave, pasannaṃ. ‘‘Cetopasādahetu pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti. Catutthaṃ.

45. ‘‘Seyyathāpi, bhikkhave, udakarahado āvilo luḷito kalalībhūto tattha cakkhumā puriso tīre ṭhito na passeyya sippisambukampi [sippikasambukampi (ka.)] sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi. Taṃ kissa hetu? Āvilattā, bhikkhave, udakassa. Evamevaṃ kho, bhikkhave, so vata bhikkhu āvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttariṃ vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti netaṃ ṭhānaṃ vijjati. Taṃ kissa hetu? Āvilattā, bhikkhave, cittassā’’ti. Pañcamaṃ.

46. ‘‘Seyyathāpi, bhikkhave, udakarahado accho vippasanno anāvilo tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi. Taṃ kissa hetu? Anāvilattā, bhikkhave, udakassa. Evamevaṃ kho, bhikkhave, so vata bhikkhu anāvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttariṃ vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti ṭhānametaṃ vijjati. Taṃ kissa hetu? Anāvilattā, bhikkhave, cittassā’’ti. Chaṭṭhaṃ.

47. ‘‘Seyyathāpi, bhikkhave, yāni kānici rukkhajātānaṃ phandano tesaṃ aggamakkhāyati yadidaṃ mudutāya ceva kammaññatāya ca. Evamevaṃ kho ahaṃ, bhikkhave, nāññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ bahulīkataṃ mudu ca hoti kammaññañca yathayidaṃ cittaṃ. Cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ mudu ca hoti kammaññañca hotī’’ti. Sattamaṃ.

48. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ lahuparivattaṃ yathayidaṃ cittaṃ. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ citta’’nti. Aṭṭhamaṃ.

49. ‘‘Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭha’’nti.

Navamaṃ.

50. ‘‘Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi vippamutta’’nti. Dasamaṃ.

Paṇihitaacchavaggo pañcamo.

6. Accharāsaṅghātavaggo

51. ‘‘Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ. Taṃ assutavā puthujjano yathābhūtaṃ nappajānāti. Tasmā ‘assutavato puthujjanassa cittabhāvanā natthī’ti vadāmī’’ti. Paṭhamaṃ.

52. ‘‘Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi vippamuttaṃ. Taṃ sutavā ariyasāvako yathābhūtaṃ pajānāti. Tasmā ‘sutavato ariyasāvakassa cittabhāvanā atthī’ti vadāmī’’ti. Dutiyaṃ.

53. ‘‘Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ [mettaṃ cittaṃ (sī.), mettacittaṃ (syā. kaṃ. pī. ka.)] āsevati; ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkarontī’’ti! Tatiyaṃ.

54. ‘‘Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ bhāveti; ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkarontī’’ti! Catutthaṃ.

55. ‘‘Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ manasi karoti; ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkarontī’’ti! Pañcamaṃ.

56. ‘‘Ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā, sabbe te manopubbaṅgamā. Mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati, anvadeva akusalā dhammā’’ti. Chaṭṭhaṃ.

57. ‘‘Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te manopubbaṅgamā. Mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati, anvadeva kusalā dhammā’’ti. Sattamaṃ.

58. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pamādo. Pamattassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī’’ti. Aṭṭhamaṃ.

59. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appamādo. Appamattassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī’’ti. Navamaṃ.

60. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kosajjaṃ.

Kusītassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī''ti. Dasamaṃ.

Accharāsaṅghātavaggo chaṭṭho.

7. Vīriyārambhādivaggo

61. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, vīriyārambho [viriyārambho (sī. syā. kaṃ. pī.)]. Āraddhavīriyassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī''ti. Paṭhamaṃ.

62. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, mahicchatā. Mahicchassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī''ti. Dutiyaṃ.

63. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appicchatā. Appicchassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī''ti. Tatiyaṃ.

64. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asantuṭṭhitā. Asantuṭṭhassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī''ti. Catutthaṃ.

65. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, santuṭṭhitā. Santuṭṭhassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī''ti. Pañcamaṃ.

66. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, ayonisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī''ti. Chaṭṭhaṃ.

67. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, yonisomanasikāro. Yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī''ti. Sattamaṃ.

68. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asampajaññaṃ. Asampajānassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī''ti. Aṭṭhamaṃ.

69. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sampajaññaṃ. Sampajānassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī''ti. Navamaṃ.

70. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pāpamittatā. Pāpamittassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī’’ti. Dasamaṃ.

Vīriyārambhādivaggo sattamo.

8. Kalyāṇamittādivaggo

71. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamittassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī’’ti. Paṭhamaṃ.

72. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ. Anuyogā, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogā kusalānaṃ dhammānaṃ anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī’’ti. Dutiyaṃ.

73. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogā, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogā akusalānaṃ dhammānaṃ anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī’’ti. Tatiyaṃ.

74. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā nuppajjanti uppannā vā bojjhaṅgā na bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, ayonisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā nuppajjanti uppannā ca bojjhaṅgā na bhāvanāpāripūriṃ gacchantī’’ti. Catutthaṃ.

75. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā uppajjanti uppannā vā bojjhaṅgā bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, yonisomanasikāro. Yoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā uppajjanti uppannā ca bojjhaṅgā bhāvanāpāripūriṃ gacchantī’’ti. Pañcamaṃ.

76. ‘‘Appamattikā esā, bhikkhave, parihāni yadidaṃ ñātiparihāni. Etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī’’ti. Chaṭṭhaṃ.

77. ‘‘Appamattikā esā, bhikkhave, vuddhi yadidaṃ ñātivuddhi. Etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘paññāvuddhiyā vaddhissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Sattamaṃ.

78. ‘‘Appamattikā esā, bhikkhave, parihāni yadidaṃ bhogaparihāni. Etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī’’ti. Aṭṭhamaṃ.

79. ‘‘Appamattikā esā, bhikkhave, vuddhi yadidaṃ bhogavuddhi. Etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘paññāvuddhiyā vaddhissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Navamaṃ.

80. ‘‘Appamattikā esā, bhikkhave, parihāni yadidaṃ yasoparihāni. Etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī’’ti. Dasamaṃ.

Kalyāṇamittādivaggo aṭṭhamo.

9. Pamādādivaggo

81. ‘‘Appamattikā esā, bhikkhave, vuddhi yadidaṃ yasovuddhi. Etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘paññāvuddhiyā vaddhissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Paṭhamaṃ.

82. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, pamādo. Pamādo, bhikkhave, mahato anatthāya saṃvattatī’’ti. Dutiyaṃ.

83. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, mahato atthāya saṃvattatī’’ti. Tatiyaṃ.

84. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ. Kosajjaṃ, bhikkhave, mahato anatthāya saṃvattatī’’ti. Catutthaṃ.

85. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho. Vīriyārambho, bhikkhave, mahato atthāya saṃvattatī’’ti. Pañcamaṃ.

86. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, mahicchatā. Mahicchatā, bhikkhave, mahato anatthāya saṃvattatī’’ti. Chaṭṭhaṃ.

87. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appicchatā. Appicchatā, bhikkhave, mahato atthāya saṃvattatī’’ti. Sattamaṃ.

88. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, asantuṭṭhitā. Asantuṭṭhitā, bhikkhave, mahato anatthāya saṃvattatī’’ti. Aṭṭhamaṃ.

89. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, santuṭṭhitā. Santuṭṭhitā, bhikkhave, mahato atthāya saṃvattatī’’ti. Navamaṃ.

90. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, ayoniso manasikāro. Ayonisomanasikāro, bhikkhave, mahato anatthāya saṃvattatī’’ti. Dasamaṃ.

91. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, yoniso manasikāro. Yonisomanasikāro, bhikkhave, mahato atthāya saṃvattatī’’ti. Ekādasamaṃ.

92. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, asampajaññaṃ. Asampajaññaṃ, bhikkhave, mahato anatthāya saṃvattatī’’ti. Dvādasamaṃ.

93. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, sampajaññaṃ. Sampajaññaṃ, bhikkhave, mahato atthāya saṃvattatī’’ti. Terasamaṃ.

94. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā. Pāpamittatā, bhikkhave, mahato anatthāya saṃvattatī’’ti. Cuddasamaṃ.

95. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattatī’’ti. Pannarasamaṃ.

96. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anatthāya saṃvattatī’’ti. Soḷasamaṃ.

97. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattatī’’ti. Sattarasamaṃ.

Pamādādivaggo navamo.

10. Dutiyapamādādivaggo

98. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, pamādo. Pamādo, bhikkhave, mahato anatthāya saṃvattatī’’ti. Paṭhamaṃ.

99. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, mahato atthāya saṃvattatī’’ti. Dutiyaṃ.

100. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ. Kosajjaṃ, bhikkhave, mahato anatthāya saṃvattatī’’ti. Tatiyaṃ.

101. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho. Vīriyārambho, bhikkhave, mahato atthāya saṃvattatī’’ti. Catutthaṃ.

102-109. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, mahicchatā…pe… appicchatā… asantuṭṭhitā… santuṭṭhitā… ayonisomanasikāro… yonisomanasikāro… asampajaññaṃ… sampajaññaṃ… dvādasamaṃ.

110. ‘‘Bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā. Pāpamittatā, bhikkhave, mahato anatthāya saṃvattatī’’ti. Terasamaṃ.

111. ‘‘Bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattatī’’ti. Cuddasamaṃ.

112. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anatthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anatthāya saṃvattatī’’ti. Pannarasamaṃ.

113. ‘‘Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattatī’’ti. Soḷasamaṃ.

114. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, pamādo. Pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatī’’ti. Sattarasamaṃ.

115. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatī’’ti. Aṭṭhārasamaṃ.

116. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ. Kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatī’’ti. Ekūnavīsatimaṃ.

117. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho. Vīriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatī’’ti. Vīsatimaṃ.

118-128. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, mahicchatā…pe… appicchatā… asantuṭṭhitā… santuṭṭhitā… ayonisomanasikāro… yonisomanasikāro… asampajaññaṃ… sampajaññaṃ … pāpamittatā… kalyāṇamittatā… anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ saddhammassa sammosāya antaradhānāya saṃvattatī’’ti. Ekattiṃsatimaṃ.

129. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatī’’ti. Catukkoṭikaṃ niṭṭhitaṃ. Bāttiṃsatimaṃ.

130. ‘‘Ye te, bhikkhave, bhikkhū adhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ [tepimaṃ (sī.)] saddhammaṃ antaradhāpentī’’ti. Tettiṃsatimaṃ.

131. ‘‘Ye te, bhikkhave, bhikkhū dhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī’’ti. Catuttiṃsatimaṃ.

132-139. ‘‘Ye te, bhikkhave, bhikkhū avinayaṃ vinayoti dīpenti…pe… vinayaṃ avinayoti dīpenti…pe… abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti…pe… bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti…pe… anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti…pe… āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti…pe… apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti…pe… paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī’’ti. Dvācattālīsatimaṃ.

Dutiyapamādādivaggo dasamo.

11. Adhammavaggo

140. ‘‘Ye te, bhikkhave, bhikkhū adhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī’’ti [thapentīti (ka.)]. Paṭhamaṃ.

141. ‘‘Ye te, bhikkhave, bhikkhū dhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī’’ti. Dutiyaṃ.

142-149. ‘‘Ye te, bhikkhave, bhikkhū avinayaṃ avinayoti dīpenti…pe… vinayaṃ vinayoti dīpenti…pe… abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti…pe… bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti…pe… anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti…pe… āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti…pe… apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti…pe… paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī’’ti. Dasamaṃ.

Adhammavaggo ekādasamo.

12. Anāpattivaggo

150. ‘‘Ye te, bhikkhave, bhikkhū anāpattiṃ āpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī’’ti. Paṭhamaṃ.

151. ‘‘Ye te, bhikkhave, bhikkhū āpattiṃ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī’’ti. Dutiyaṃ.

152-159. ‘‘Ye te, bhikkhave, bhikkhū lahukaṃ āpattiṃ garukā āpattīti dīpenti…pe… garukaṃ āpattiṃ lahukā āpattīti dīpenti…pe… duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpenti…pe… aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti…pe… sāvasesaṃ āpattiṃ anavasesā āpattīti dīpenti…pe… anavasesaṃ āpattiṃ sāvasesā āpattīti dīpenti…pe… sappaṭikammaṃ āpattiṃ appaṭikammā āpattīti dīpenti…pe… appaṭikammaṃ āpattiṃ sappaṭikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī''ti. Dasamaṃ.

160. ''Ye te, bhikkhave, bhikkhū anāpattiṃ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī''ti. Ekādasamaṃ.

161. ''Ye te, bhikkhave, bhikkhū āpattiṃ āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī''ti. Dvādasamaṃ.

162-169. ''Ye te, bhikkhave, bhikkhū lahukaṃ āpattiṃ lahukā āpattīti dīpenti… garukaṃ āpattiṃ garukā āpattīti dīpenti… duṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti… aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpenti… sāvasesaṃ āpattiṃ sāvasesā āpattīti dīpenti… anavasesaṃ āpattiṃ anavasesā āpattīti dīpenti… sappaṭikammaṃ āpattiṃ sappaṭikammā āpattīti dīpenti… appaṭikammaṃ āpattiṃ appaṭikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī''ti. Vīsatimaṃ.

Anāpattivaggo dvādasamo.

13. Ekapuggalavaggo

170. ''Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna''nti.

171. ''Ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa pātubhāvo dullabho lokasmi''nti.

172. ''Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati acchariyamanusso''ti.

173. ''Ekapuggalassa, bhikkhave, kālakiriyā bahuno janassa anutappā [ānutappā (sī.)] hoti. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa kālakiriyā bahuno janassa anutappā hotī''ti.

174. ''Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo''ti.

175-186. ''Ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyā hoti, sotāpattiphalasacchikiriyā hoti, sakadāgāmiphalasacchikiriyā hoti, anāgāmiphalasacchikiriyā hoti, arahattaphalasacchikiriyā hoti. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyā hoti, sotāpattiphalasacchikiriyā hoti, sakadāgāmiphalasacchikiriyā hoti, anāgāmiphalasacchikiriyā hoti, arahattaphalasacchikiriyā hotī’’ti.

187. ‘‘Nāhaṃ bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti yathayidaṃ, bhikkhave, sāriputto. Sāriputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavattetī’’ti.

Ekapuggalavaggo terasamo.

14. Etadaggavaggo

1. Paṭhamavaggo

188. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño’’ [aññātakoṇḍaññoti (ka.), aññākoṇḍañño (sī. syā. kaṃ. pī.)].

189. … Mahāpaññānaṃ yadidaṃ sāriputto.

190. … Iddhimantānaṃ yadidaṃ mahāmoggallāno.

191. … Dhutavādānaṃ [dhutaṅgadharānaṃ (katthaci)] yadidaṃ mahākassapo.

192. … Dibbacakkhukānaṃ yadidaṃ anuruddho.

193. … Uccākulikānaṃ yadidaṃ bhaddiyo kāḷigodhāyaputto.

194. … Mañjussarānaṃ yadidaṃ lakuṇḍaka [lakuṇṭaka (syā. kaṃ.)] bhaddiyo.

195. … Sīhanādikānaṃ yadidaṃ piṇḍolabhāradvājo.

196. … Dhammakathikānaṃ yadidaṃ puṇṇo mantāṇiputto.

197. … Saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccānoti.

Vaggo paṭhamo.

2. Dutiyavaggo

198. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ manomayaṃ kāyaṃ abhinimminantānaṃ yadidaṃ cūḷapanthako’’ [cullapanthako (sī. syā. kaṃ. pī.)].

199. … Cetovivaṭṭakusalānaṃ yadidaṃ cūḷapanthako.

200. … Saññāvivaṭṭakusalānaṃ yadidaṃ mahāpanthako.

201. … Araṇavihārīnaṃ yadidaṃ subhūti.

202. … Dakkhiṇeyyānaṃ yadidaṃ subhūti.

203. … Āraññakānaṃ yadidaṃ revato khadiravaniyo.

204. … Jhāyīnaṃ yadidaṃ kaṅkhārevato.

205. … Āraddhavīriyānaṃ yadidaṃ soṇo koḷiviso.

206. … Kalyāṇavākkaraṇānaṃ yadidaṃ soṇo kuṭikaṇṇo.

207. … Lābhīnaṃ yadidaṃ sīvali.

208. … Saddhādhimuttānaṃ yadidaṃ vakkalīti.

Vaggo dutiyo.

3. Tatiyavaggo

209. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sikkhākāmānaṃ yadidaṃ rāhulo’’.

210. … Saddhāpabbajitānaṃ yadidaṃ raṭṭhapālo.

211. … Paṭhamaṃ salākaṃ gaṇhantānaṃ yadidaṃ kuṇḍadhāno.

212. … Paṭibhānavantānaṃ yadidaṃ vaṅgīso.

213. … Samantapāsādikānaṃ yadidaṃ upaseno vaṅgantaputto.

214. … Senāsanapaññāpakānaṃ yadidaṃ dabbo mallaputto.

215. … Devatānaṃ piyamanāpānaṃ yadidaṃ pilindavaccho.

216. … Khippābhiññānaṃ yadidaṃ bāhiyo dārucīriyo.

217. … Cittakathikānaṃ yadidaṃ kumārakassapo.

218. … Paṭisambhidāpattānaṃ yadidaṃ mahākoṭṭhitoti [mahākoṭṭhikoti (aññesu suttesu marammapotthake)].

Vaggo tatiyo.

4. Catutthavaggo

219. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando’’.

220. … Satimantānaṃ yadidaṃ ānando.

221. … Gatimantānaṃ yadidaṃ ānando.

222. … Dhitimantānaṃ yadidaṃ ānando.

223. … Upaṭṭhākānaṃ yadidaṃ ānando.

224. … Mahāparisānaṃ yadidaṃ uruvelakassapo.

225. … Kulappasādakānaṃ yadidaṃ kāḷudāyī.

226. … Appābādhānaṃ yadidaṃ bākulo [bakkulo (sī. syā. kaṃ. pī.)].

227. … Pubbenivāsaṃ anussarantānaṃ yadidaṃ sobhito.

228. … Vinayadharānaṃ yadidaṃ upāli.

229. … Bhikkhunovādakānaṃ yadidaṃ nandako.

230. … Indriyesu guttadvārānaṃ yadidaṃ nando.

231. … Bhikkhuovādakānaṃ yadidaṃ mahākappino.

232. … Tejodhātukusalānaṃ yadidaṃ sāgato.

233. … Paṭibhāneyyakānaṃ yadidaṃ rādho.

234. … Lūkhacīvaradharānaṃ yadidaṃ mogharājāti.

Vaggo catuttho.

5. Pañcamavaggo

235. ‘‘Etadaggaṃ, bhikkhave, mama sāvikānaṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpatigotamī’’.

236. … Mahāpaññānaṃ yadidaṃ khemā.

237. … Iddhimantīnaṃ yadidaṃ uppalavaṇṇā.

238. … Vinayadharānaṃ yadidaṃ paṭācārā.

239. … Dhammakathikānaṃ yadidaṃ dhammadinnā.

240. … Jhāyīnaṃ yadidaṃ nandā.

241. … Āraddhavīriyānaṃ yadidaṃ soṇā.

242. … Dibbacakkhukānaṃ yadidaṃ bakulā [sakulā (sī. syā. kaṃ. pī.)].

243. … Khippābhiññānaṃ yadidaṃ bhaddā kuṇḍalakesā.

244. … Pubbenivāsaṃ anussarantīnaṃ yadidaṃ bhaddā kāpilānī.

245. … Mahābhiññappattānaṃ yadidaṃ bhaddakaccānā.

246. … Lūkhacīvaradharānaṃ yadidaṃ kisāgotamī.

247. … Saddhādhimuttānaṃ yadidaṃ siṅgālakamātāti [sigālamātāti (sī. syā. kaṃ. pī.)].

Vaggo pañcamo.

6. Chaṭṭhavaggo

248. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ paṭhamaṃ saraṇaṃ gacchantānaṃ yadidaṃ tapussabhallikā [tapassubhallikā (sī. pī.)] vāṇijā’’.

249. … Dāyakānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko.

250. … Dhammakathikānaṃ yadidaṃ citto gahapati macchikāsaṇḍiko.

251. … Catūhi saṅgahavatthūhi parisaṃ saṅgaṇhantānaṃ yadidaṃ hatthako āḷavako.

252. … Paṇītadāyakānaṃ yadidaṃ mahānāmo sakko.

253. … Manāpadāyakānaṃ yadidaṃ uggo gahapati vesāliko.

254. … Saṅghupaṭṭhākānaṃ yadidaṃ hatthigāmako uggato gahapati.

255. … Aveccappasannānaṃ yadidaṃ sūrambaṭṭho [sūro ambaṭṭho (sī. syā. kaṃ. pī.) surebandho (ka.)].

256. … Puggalappasannānaṃ yadidaṃ jīvako komārabhacco.

257. … Vissāsakānaṃ yadidaṃ nakulapitā gahapatīti.

Vaggo chaṭṭho.

7. Sattamavaggo

258. ‘‘Etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ yadidaṃ sujātā seniyadhītā’’ [senānī dhītā (sī. syā. kaṃ. pī.)].

259. … Dāyikānaṃ yadidaṃ visākhā migāramātā.

260. … Bahussutānaṃ yadidaṃ khujjuttarā.

261. … Mettāvihārīnaṃ yadidaṃ sāmāvatī.

262. … Jhāyīnaṃ yadidaṃ uttarānandamātā.

263. … Paṇītadāyikānaṃ yadidaṃ suppavāsā koliyadhītā.

264. … Gilānupaṭṭhākīnaṃ yadidaṃ suppiyā upāsikā.

265. … Aveccappasannānaṃ yadidaṃ kātiyānī.

266. … Vissāsikānaṃ yadidaṃ nakulamātā gahapatānī.

267. … Anussavappasannānaṃ yadidaṃ kāḷī upāsikā kulagharikā [kulagharikā (ka.)] ti.

Vaggo sattamo.

Etadaggavaggo cuddasamo.

15. Aṭṭhānapāḷi

1. Paṭhamavaggo

268. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci [kiñci (ka.)] saṅkhāraṃ niccato upagaccheyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya. Ṭhānametaṃ vijjatī’’ti.

269. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya. Ṭhānametaṃ vijjatī’’ti.

270. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya. Ṭhānametaṃ vijjatī’’ti.

271. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voropeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho, bhikkhave, vijjati yaṃ puthujjano mātaraṃ jīvitā voropeyya. Ṭhānametaṃ vijjatī’’ti.

272. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvitā voropeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano pitaraṃ jīvitā voropeyya. Ṭhānametaṃ vijjatī’’ti.

273. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo arahantaṃ jīvitā voropeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano arahantaṃ jīvitā voropeyya. Ṭhānametaṃ vijjatī’’ti.

274. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo tathāgatassa paduṭṭhacitto lohitaṃ uppādeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano tathāgatassa paduṭṭhacitto lohitaṃ uppādeyya. Ṭhānametaṃ vijjatī’’ti.

275. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano saṅghaṃ bhindeyya.

Ṭhānametaṃ vijjatī’’ti.

276. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya. Ṭhānametaṃ vijjatī’’ti.

277. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā ekova arahaṃ sammāsambuddho uppajjeyya. Ṭhānametaṃ vijjatī’’ti.

Vaggo paṭhamo.

2. Dutiyavaggo

278. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattī apubbaṃ acarimaṃ uppajjeyyuṃ. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya. Ṭhānametaṃ vijjatī’’ti.

279. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī arahaṃ assa sammāsambuddho. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho, etaṃ, bhikkhave, vijjati yaṃ puriso arahaṃ assa sammāsambuddho. Ṭhānametaṃ vijjatī’’ti.

280. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī rājā assa cakkavattī. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso rājā assa cakkavattī. Ṭhānametaṃ vijjatī’’ti.

281-283. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī sakkattaṃ kāreyya…pe… mārattaṃ kāreyya…pe… brahmattaṃ kāreyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso sakkattaṃ kāreyya…pe… mārattaṃ kāreyya…pe… brahmattaṃ kāreyya. Ṭhānametaṃ vijjatī’’ti.

284. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Ṭhānametaṃ vijjatī’’ti.

285-286. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritassa…pe… yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Ṭhānametaṃ vijjatī’’ti.

Vaggo dutiyo.

3. Tatiyavaggo

287. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Ṭhānametaṃ vijjatī’’ti.

288-289. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritassa…pe… manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Ṭhānametaṃ vijjatī’’ti.

290. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Ṭhānametaṃ vijjatī’’ti.

291-292. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritasamaṅgī…pe… yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Ṭhānametaṃ vijjatī’’ti.

293. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Ṭhānametaṃ vijjatī’’ti.

294-295. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritasamaṅgī…pe… yaṃ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Ṭhānametaṃ vijjatī’’ti.

Vaggo tatiyo.

Aṭṭhānapāḷi pannarasamo.

16. Ekadhammapāḷi

1. Paṭhamavaggo

296. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo? Buddhānussati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’’ti.

297. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo? Dhammānussati…pe… saṅghānussati… sīlānussati… cāgānussati… devatānussati… ānāpānassati… maraṇassati… kāyagatāsati… upasamānussati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’’ti.

Vaggo paṭhamo.

2. Dutiyavaggo

298. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā akusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya saṃvattantī’’ti.

299. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā kusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṃvattantī’’ti.

300. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā nuppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā nuppajjanti uppannā ca kusalā dhammā parihāyantī’’ti.

301. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā nuppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā nuppajjanti uppannā ca akusalā dhammā parihāyantī’’ti.

302. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā micchādiṭṭhi uppajjati uppannā vā micchādiṭṭhi pavaḍḍhati yathayidaṃ, bhikkhave, ayonisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva micchādiṭṭhi uppajjati uppannā ca micchādiṭṭhi pavaḍḍhatī’’ti.

303. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā sammādiṭṭhi uppajjati uppannā vā sammādiṭṭhi pavaḍḍhati yathayidaṃ, bhikkhave, yonisomanasikāro. Yoniso, bhikkhave, manasi karoto anuppannā ceva sammādiṭṭhi uppajjati uppannā ca sammādiṭṭhi pavaḍḍhatī’’ti.

304. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena [yenevaṃ (sī. syā. kaṃ. pī.)] sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti.

305. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti.

306. ‘‘Micchādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ…pe… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa [diṭṭhi hi (sī. syā. kaṃ. pī.)], bhikkhave, pāpikā. Seyyathāpi, bhikkhave, nimbabījaṃ vā kosātakibījaṃ vā tittakalābubījaṃ vā allāya pathaviyā [paṭhaviyā (sī. syā. kaṃ. pī.)] nikkhittaṃ yañceva pathavirasaṃ upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ tittakattāya kaṭukattāya asātattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hissa [vījaṃ (sī. syā. kaṃ. pī.)], bhikkhave, pāpakaṃ. Evamevaṃ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ…pe… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, pāpikā’’ti.

307. ‘‘Sammādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ…pe… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā. Seyyathāpi, bhikkhave, ucchubījaṃ vā sālibījaṃ vā muddikābījaṃ vā allāya pathaviyā nikkhittaṃ yañceva pathavirasaṃ upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ madhurattāya sātattāya asecanakattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hissa, bhikkhave, bhaddakaṃ. Evamevaṃ kho, bhikkhave, sammādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ…pe… yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā''ti.

Vaggo dutiyo.

3. Tatiyavaggo

308. ''Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanaahitāya bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Katamo ekapuggalo? Micchādiṭṭhiko hoti viparītadassano. So bahujanaṃ saddhammā vuṭṭhāpetvā asaddhamme patiṭṭhāpeti. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanaahitāya bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussāna''nti.

309. ''Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Sammādiṭṭhiko hoti aviparītadassano. So bahujanaṃ asaddhammā vuṭṭhāpetvā saddhamme patiṭṭhāpeti. Ayaṃ kho, bhikkhave, ekapuggalo loke upapajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussāna''nti.

310. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ mahāsāvajjaṃ yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiparamāni, bhikkhave, mahāsāvajjānī''ti [vajjānīti (sī. syā. kaṃ.)].

311. ''Nāhaṃ, bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ bahujanaahitāya paṭipanno bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ yathayidaṃ, bhikkhave, makkhali moghapuriso. Seyyathāpi, bhikkhave, nadīmukhe khippaṃ [khipaṃ (sī. syā. kaṃ. pī.)] uḍḍeyya [oḍḍeyya (sī.), ujjheyya (ka.)] bahūnaṃ macchānaṃ ahitāya dukkhāya anayāya byasanāya; evamevaṃ kho, bhikkhave, makkhali moghapuriso manussakhippaṃ maññe loke uppanno bahūnaṃ sattānaṃ ahitāya dukkhāya anayāya byasanāyā''ti.

312. ''Durakkhāte, bhikkhave, dhammavinaye yo ca samādapeti [samādāpeti (?)] yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ apuññaṃ pasavanti. Taṃ kissa hetu? Durakkhātattā, bhikkhave, dhammassā''ti.

313. ''Svākkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ puññaṃ pasavanti. Taṃ kissa hetu? Svākkhātattā, bhikkhave, dhammassā''ti.

314. ''Durakkhāte, bhikkhave, dhammavinaye dāyakena mattā jānitabbā, no paṭiggāhakena. Taṃ kissa hetu? Durakkhātattā, bhikkhave, dhammassā''ti.

315. ''Svākkhāte, bhikkhave, dhammavinaye paṭiggāhakena mattā jānitabbā, no dāyakena. Taṃ kissa hetu? Svākkhātattā, bhikkhave, dhammassā''ti.

316. ''Durakkhāte, bhikkhave, dhammavinaye yo āraddhavīriyo so dukkhaṃ viharati. Taṃ kissa hetu? Durakkhātattā, bhikkhave, dhammassā''ti.

317. ‘‘Svākkhāte, bhikkhave, dhammavinaye yo kusīto so dukkhaṃ viharati. Taṃ kissa hetu? Svākkhātattā, bhikkhave, dhammassā’’ti.

318. ‘‘Durakkhāte, bhikkhave, dhammavinaye yo kusīto so sukhaṃ viharati. Taṃ kissa hetu? Durakkhātattā, bhikkhave, dhammassā’’ti.

319. ‘‘Svākkhāte, bhikkhave, dhammavinaye yo āraddhavīriyo so sukhaṃ viharati. Taṃ kissa hetu? Svākkhātattā, bhikkhave, dhammassā’’ti.

320. ‘‘Seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti; evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso accharāsaṅghātamattampi’’.

321. ‘‘Seyyathāpi, bhikkhave, appamattakampi muttaṃ duggandhaṃ hoti… appamattakopi kheḷo duggandho hoti… appamattakopi pubbo duggandho hoti… appamattakampi lohitaṃ duggandhaṃ hoti; evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso accharāsaṅghātamattampi’’.

Vaggo tatiyo.

4. Catutthavaggo

322. ‘‘Seyyathāpi, bhikkhave, appamattakaṃ imasmiṃ jambudīpe ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakaṃ; atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ [khāṇukaṇḍakadhānaṃ (sī. pī.)] pabbatavisamaṃ; evamevaṃ kho, bhikkhave, appakā te sattā ye thalajā, atha kho eteva sattā bahutarā ye odakā’’.

323. … Evamevaṃ kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.

… Evamevaṃ kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu [milakkhūsu (ka.)].

324. … Evamevaṃ kho, bhikkhave, appakā te sattā ye paññavanto ajaḷā aneḷamūgā paṭibalā subhāsitadubbhāsitassa atthamaññātuṃ; atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā subhāsitadubbhāsitassa atthamaññātuṃ.

325. … Evamevaṃ kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā; atha kho eteva sattā bahutarā ye avijjāgatā sammūḷhā.

326. … Evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya; atha kho eteva sattā bahutarā ye na labhanti tathāgataṃ dassanāya.

327. … Evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṃ dhammavinayaṃ savanāya; atha kho eteva sattā bahutarā ye na labhanti tathāgatappaveditaṃ dhammavinayaṃ savanāya.

328. … Evamevaṃ kho, bhikkhave, appakā te sattā ye sutvā dhammaṃ dhārenti; atha kho eteva sattā bahutarā ye sutvā dhammaṃ na dhārenti.

329. … Evamevaṃ kho, bhikkhave, appakā te sattā ye dhātānaṃ [dhatānaṃ (sī. syā. kaṃ. pī.)] dhammānaṃ atthaṃ upaparikkhanti; atha kho eteva sattā bahutarā ye dhātānaṃ dhammānaṃ atthaṃ na upaparikkhanti.

330. … Evamevaṃ kho, bhikkhave, appakā te sattā ye atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti; atha kho eteva sattā bahutarā ye atthamaññāya dhammamaññāya dhammānudhammaṃ na paṭipajjanti.

331. … Evamevaṃ kho, bhikkhave, appakā te sattā ye saṃvejaniyesu ṭhānesu saṃvijjanti; atha kho eteva sattā bahutarā ye saṃvejaniyesu ṭhānesu na saṃvijjanti.

332. … Evamevaṃ kho, bhikkhave, appakā te sattā ye saṃviggā yoniso padahanti; atha kho eteva sattā bahutarā ye saṃviggā yoniso na padahanti.

333. … Evamevaṃ kho, bhikkhave, appakā te sattā ye vavassaggārammaṇaṃ karitvā labhanti samādhiṃ [cittassa samādhiṃ (sī.)] labhanti cittassekaggataṃ [cittassekaggaṃ (sī.)]; atha kho eteva sattā bahutarā ye vavassaggārammaṇaṃ karitvā na labhanti samādhiṃ na labhanti cittassekaggataṃ.

334. … Evamevaṃ kho, bhikkhave, appakā te sattā ye annaggarasaggānaṃ lābhino; atha kho eteva sattā bahutarā ye annaggarasaggānaṃ na lābhino, uñchena kapālābhatena yāpenti.

335. … Evamevaṃ kho, bhikkhave, appakā te sattā ye attharasassa dhammarasassa vimuttirasassa lābhino; atha kho eteva sattā bahutarā ye attharasassa dhammarasassa vimuttirasassa na lābhino. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmāti. Evañhi vo, bhikkhave, sikkhitabbanti.

336-338. ‘‘Seyyathāpi, bhikkhave, appamattakaṃ imasmiṃ jambudīpe ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakaṃ; atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ. Evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti, atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti…pe… tiracchānayoniyā paccājāyanti…pe… pettivisaye paccājāyanti’’.

339-341. … Evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti; atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

342-344. … Evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti; atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

345-347. … Evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti; atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

348-350. … Evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti; atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

351-353. … Evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti; atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti…

pettivisaye paccājāyanti.

354-356. … Evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā manussesu paccājāyanti; atha kho eteva sattā bahutarā ye tiracchānayoniyā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

357-359. … Evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā devesu paccājāyanti; atha kho eteva sattā bahutarā ye tiracchānayoniyā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

360-362. … Evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti; atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

363-365. … Evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti… tiracchānayoniyā paccājāyanti… pettivisaye paccājāyanti.

Vaggo catuttho.

Jambudīpapeyyālo niṭṭhito.

Ekadhammapāḷi soḷasamo.

17. Pasādakaradhammavaggo

366-381. ‘‘Addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ āraññikattaṃ [araññakattaṃ (sabbattha)] …pe… piṇḍapātikattaṃ… paṃsukūlikattaṃ… tecīvarikattaṃ… dhammakathikattaṃ… vinayadharattaṃ [vinayadharakattaṃ (syā. kaṃ. pī. ka.)] … bāhusaccaṃ… thāvareyyaṃ… ākappasampadā… parivārasampadā… mahāparivāratā… kolaputti… vaṇṇapokkharatā… kalyāṇavākkaraṇatā… appicchatā… appābādhatā’’ti.

Soḷasa pasādakaradhammā niṭṭhitā.

Pasādakaradhammavaggo sattarasamo.

18. Aparaaccharāsaṅghātavaggo

382. ‘‘Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu paṭhamaṃ jhānaṃ bhāveti, ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkarontī’’ti!

383-389. ‘‘Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu dutiyaṃ jhānaṃ bhāveti…pe… tatiyaṃ jhānaṃ bhāveti…pe… catutthaṃ jhānaṃ bhāveti…pe… mettaṃ cetovimuttiṃ bhāveti…pe… karuṇaṃ cetovimuttiṃ bhāveti…pe… muditaṃ cetovimuttiṃ bhāveti…pe… upekkhaṃ cetovimuttiṃ bhāveti…pe….

390-393. Kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati…pe… citte cittānupassī viharati…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

394-397. Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ [viriyaṃ (sī. syā. kaṃ. pī.)] ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

398-401. Chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti… vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti… cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti… vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti….

402-406. Saddhindriyaṃ bhāveti… vīriyindriyaṃ bhāveti… satindriyaṃ bhāveti… samādhindriyaṃ bhāveti… paññindriyaṃ bhāveti….

407-411. Saddhābalaṃ bhāveti… vīriyabalaṃ bhāveti… satibalaṃ bhāveti… samādhibalaṃ bhāveti… paññābalaṃ bhāveti….

412-418. Satisambojjhaṅgaṃ bhāveti… dhammavicayasambojjhaṅgaṃ bhāveti… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti….

419-426. Sammādiṭṭhiṃ bhāveti… sammāsaṅkappaṃ bhāveti… sammāvācaṃ bhāveti… sammākammantaṃ bhāveti… sammāājīvaṃ bhāveti… sammāvāyāmaṃ bhāveti… sammāsatiṃ bhāveti… sammāsamādhiṃ bhāveti….

427-434. [dī. ni. 2.173; ma. ni. 2.249; a. ni. 8.65] Ajjhattaṃ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti….

435-442. Rūpī rūpāni passati… ajjhattaṃ arūpasaññī bahiddhā rūpāni passati subhanteva adhimutto hoti… sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati… sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati… sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati… sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati… sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati….

443-452. Pathavīkasiṇaṃ bhāveti… āpokasiṇaṃ bhāveti… tejokasiṇaṃ bhāveti… vāyokasiṇaṃ bhāveti… nīlakasiṇaṃ bhāveti… pītakasiṇaṃ bhāveti… lohitakasiṇaṃ bhāveti… odātakasiṇaṃ bhāveti… ākāsakasiṇaṃ bhāveti… viññāṇakasiṇaṃ bhāveti….

453-462. Asubhasaññaṃ bhāveti… maraṇasaññaṃ bhāveti… āhāre paṭikūlasaññaṃ bhāveti… sabbaloke anabhiratisaññaṃ [anabhiratasaññaṃ (sī. syā. kaṃ. pī.)] bhāveti… aniccasaññaṃ bhāveti… anicce dukkhasaññaṃ bhāveti… dukkhe anattasaññaṃ bhāveti… pahānasaññaṃ bhāveti… virāgasaññaṃ bhāveti… nirodhasaññaṃ bhāveti….

463-472. Aniccasaññaṃ bhāveti… anattasaññaṃ bhāveti… maraṇasaññaṃ bhāveti… āhāre paṭikūlasaññaṃ bhāveti… sabbaloke anabhiratisaññaṃ bhāveti… aṭṭhikasaññaṃ bhāveti… puḷavakasaññaṃ [puḷuvakasaññaṃ (ka.)] bhāveti… vinīlakasaññaṃ bhāveti… vicchiddakasaññaṃ bhāveti… uddhumātakasaññaṃ bhāveti….

473-482. Buddhānussatiṃ bhāveti… dhammānussatiṃ bhāveti… saṅghānussatiṃ bhāveti… sīlānussatiṃ bhāveti… cāgānussatiṃ bhāveti… devatānussatiṃ bhāveti… ānāpānassatiṃ bhāveti… maraṇassatiṃ bhāveti… kāyagatāsatiṃ bhāveti… upasamānussatiṃ bhāveti….

483-492. Paṭhamajjhānasahagataṃ saddhindriyaṃ bhāveti… vīriyindriyaṃ bhāveti… satindriyaṃ bhāveti… samādhindriyaṃ bhāveti… paññindriyaṃ bhāveti… saddhābalaṃ bhāveti… vīriyabalaṃ bhāveti… satibalaṃ bhāveti… samādhibalaṃ bhāveti… paññābalaṃ bhāveti….

493-562. ‘‘Dutiyajjhānasahagataṃ…pe… tatiyajjhānasahagataṃ…pe… catutthajjhānasahagataṃ…pe… mettāsahagataṃ…pe… karuṇāsahagataṃ…pe… muditāsahagataṃ…pe… upekkhāsahagataṃ saddhindriyaṃ bhāveti… vīriyindriyaṃ bhāveti… satindriyaṃ bhāveti… samādhindriyaṃ bhāveti… paññindriyaṃ bhāveti… saddhābalaṃ bhāveti… vīriyabalaṃ bhāveti… satibalaṃ bhāveti… samādhibalaṃ bhāveti… paññābalaṃ bhāveti. Ayaṃ vuccati, bhikkhave – ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’. Ko pana vādo ye naṃ bahulīkarontī’’ti!

Aparaaccharāsaṅghātavaggo aṭṭhārasamo.

19. Kāyagatāsativaggo

563. ‘‘Yassa kassaci, bhikkhave, mahāsamuddo cetasā phuṭo antogadhā tassa kunnadiyo yā kāci samuddaṅgamā; evamevaṃ, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulīkatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā’’ti.

564-570. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati… mahato atthāya saṃvattati… mahato yogakkhemāya saṃvattati… satisampajaññāya saṃvattati… ñāṇadassanappaṭilābhāya saṃvattati… diṭṭhadhammasukhavihārāya saṃvattati… vijjāvimuttiphalasacchikiriyāya saṃvattati. Katamo ekadhammo? Kāyagatā sati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato mahato saṃvegāya saṃvattati… mahato atthāya saṃvattati… mahato yogakkhemāya saṃvattati… satisampajaññāya saṃvattati… ñāṇadassanappaṭilābhāya saṃvattati… diṭṭhadhammasukhavihārāya saṃvattati… vijjāvimuttiphalasacchikiriyāya saṃvattatī’’ti.

571. ‘‘Ekadhamme, bhikkhave, bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti. Katamasmiṃ ekadhamme? Kāyagatāya satiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchantī’’ti.

572. ‘‘Ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti. Katamasmiṃ ekadhamme? Kāyagatāya satiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyantī’’ti.

573. ‘‘Ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti. Katamasmiṃ ekadhamme? Kāyagatāya satiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṃvattantī’’ti.

574. ‘‘Ekadhamme, bhikkhave, bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṃ gacchanti, saṃyojanā pahīyanti. Katamasmiṃ ekadhamme? Kāyagatāya satiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṃ gacchanti, saṃyojanā pahīyantī’’ti.

575-576. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato paññāpabhedāya saṃvattati… anupādāparinibbānāya saṃvattati. Katamo ekadhammo? Kāyagatā sati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpabhedāya saṃvattati… anupādāparinibbānāya saṃvattatī’’ti.

577-579. ‘‘Ekadhamme, bhikkhave, bhāvite bahulīkate anekadhātupaṭivedho hoti… nānādhātupaṭivedho hoti… anekadhātupaṭisambhidā hoti. Katamasmiṃ ekadhamme? Kāyagatāya satiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anekadhātupaṭivedho hoti… nānādhātupaṭivedho hoti… anekadhātupaṭisambhidā hotī’’ti.

580-583. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati… sakadāgāmiphalasacchikiriyāya saṃvattati… anāgāmiphalasacchikiriyāya saṃvattati… arahattaphalasacchikiriyāya saṃvattati. Katamo ekadhammo? Kāyagatā sati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati… sakadāgāmiphalasacchikiriyāya saṃvattati… anāgāmiphalasacchikiriyāya saṃvattati… arahattaphalasacchikiriyāya saṃvattatī’’ti.

584-599. ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato paññāpaṭilābhāya saṃvattati… paññāvuddhiyā saṃvattati… paññāvepullāya saṃvattati… mahāpaññatāya saṃvattati… puthupaññatāya saṃvattati… vipulapaññatāya saṃvattati… gambhīrapaññatāya saṃvattati… asāmantapaññatāya [asamatthapaññatāya (syā. kaṃ.), asamattapaññatāya (ka.), asamantapaññatāya (ṭīkā) paṭi. ma. aṭṭha. 2.3.1 passitabbaṃ] saṃvattati… bhūripaññatāya saṃvattati… paññābāhullāya saṃvattati… sīghapaññatāya saṃvattati… lahupaññatāya saṃvattati… hāsapaññatāya [hāsupaññatāya (sī. pī.)] saṃvattati… javanapaññatāya saṃvattati… tikkhapaññatāya saṃvattati… nibbedhikapaññatāya saṃvattati. Katamo ekadhammo? Kāyagatā sati. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpaṭilābhāya saṃvattati… paññāvuddhiyā saṃvattati… paññāvepullāya saṃvattati… mahāpaññatāya saṃvattati… puthupaññatāya saṃvattati… vipulapaññatāya saṃvattati… gambhīrapaññatāya saṃvattati… asāmantapaññatāya saṃvattati… bhūripaññatāya saṃvattati… paññābāhullāya saṃvattati… sīghapaññatāya saṃvattati… lahupaññatāya saṃvattati… hāsapaññatāya saṃvattati… javanapaññatāya saṃvattati… tikkhapaññatāya saṃvattati… nibbedhikapaññatāya saṃvattatī’’ti.

Kāyagatāsativaggo ekūnavīsatimo.

20. Amatavaggo

600. ‘‘Amataṃ te, bhikkhave, na paribhuñjanti ye kāyagatāsatiṃ na paribhuñjanti. Amataṃ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṃ paribhuñjantī’’ti.

601. ‘‘Amataṃ tesaṃ, bhikkhave, aparibhuttaṃ yesaṃ kāyagatāsati aparibhuttā. Amataṃ tesaṃ, bhikkhave, paribhuttaṃ yesaṃ kāyagatāsati paribhuttā’’ti.

602. ‘‘Amataṃ tesaṃ, bhikkhave, parihīnaṃ yesaṃ kāyagatāsati parihīnā. Amataṃ tesaṃ, bhikkhave, aparihīnaṃ yesaṃ kāyagatāsati aparihīnā’’ti.

603. ‘‘Amataṃ tesaṃ, bhikkhave, viraddhaṃ yesaṃ kāyagatāsati viraddhā. Amataṃ tesaṃ, bhikkhave, āraddhaṃ [aviraddhaṃ (ka.)] yesaṃ kāyagatāsati āraddhā’’ti.

604. ‘‘Amataṃ te, bhikkhave, pamādiṃsu ye kāyagatāsatiṃ pamādiṃsu. Amataṃ te, bhikkhave, na pamādiṃsu ye kāyagatāsatiṃ na pamādiṃsu’’.

605. ‘‘Amataṃ tesaṃ, bhikkhave, pamuṭṭhaṃ yesaṃ kāyagatāsati pamuṭṭhā. Amataṃ tesaṃ, bhikkhave, appamuṭṭhaṃ yesaṃ kāyagatāsati appamuṭṭhā’’ti.

606. ‘‘Amataṃ tesaṃ, bhikkhave, anāsevitaṃ yesaṃ kāyagatāsati anāsevitā. Amataṃ tesaṃ, bhikkhave, āsevitaṃ yesaṃ kāyagatāsati āsevitā’’ti.

607. ‘‘Amataṃ tesaṃ, bhikkhave, abhāvitaṃ yesaṃ kāyagatāsati abhāvitā. Amataṃ tesaṃ, bhikkhave, bhāvitaṃ yesaṃ kāyagatāsati bhāvitā’’ti.

608. ‘‘Amataṃ tesaṃ, bhikkhave, abahulīkataṃ yesaṃ kāyagatāsati abahulīkatā. Amataṃ tesaṃ, bhikkhave, bahulīkataṃ yesaṃ kāyagatāsati bahulīkatā’’ti.

609. ‘‘Amataṃ tesaṃ, bhikkhave, anabhiññātaṃ yesaṃ kāyagatāsati anabhiññātā. Amataṃ tesaṃ, bhikkhave, abhiññātaṃ yesaṃ kāyagatāsati abhiññātā’’ti.

610. ‘‘Amataṃ tesaṃ, bhikkhave, apariññātaṃ yesaṃ kāyagatāsati apariññātā. Amataṃ tesaṃ, bhikkhave, pariññātaṃ yesaṃ kāyagatāsati pariññātā’’ti.

611. ‘‘Amataṃ tesaṃ, bhikkhave, asacchikataṃ yesaṃ kāyagatāsati asacchikatā. Amataṃ tesaṃ, bhikkhave, sacchikataṃ yesaṃ kāyagatāsati sacchikatā’’ti. (….) [(ekakanipātassa suttasahassaṃ samattaṃ.) (sī. syā. kaṃ. pī.)]

(Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.) [( ) etthantare pāṭho sī. syā. kaṃ. pī. potthakesu natthi]

Amatavaggo vīsatimo.

Ekakanipātapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammāvatāro

Ganthārambhakathā

1. Anantakaruṇāpaññaṃ, tathāgatamanuttaraṃ;
Vanditvā sirasā buddhaṃ, dhammaṃ sādhugaṇampi ca.

2. Paṇḍukambalanāmāya, silāyātulavikkamo;
Nisinno devarājassa, vimale sītale tale.

3. Yaṃ devadevo devānaṃ, devadevehi pūjito;
Desesi devalokasmiṃ, dhammaṃ devapurakkhato.

4. Tatthāhaṃ pāṭavatthāya, bhikkhūnaṃ piṭakuttame;
Abhidhammāvatārantu, madhuraṃ mativaḍḍhanaṃ.

5. Tāḷaṃ mohakavāṭassa, vighāṭanamanuttaraṃ;
Bhikkhūnaṃ pavisantānaṃ, abhidhammamahāpuraṃ.

6. Suduttaraṃ tarantānaṃ, abhidhammamahodadhiṃ;
Suduttaraṃ tarantānaṃ, taraṃva makarākaraṃ.

7. Ābhidhammikabhikkhūnaṃ, hatthasāramanuttaraṃ;
Pavakkhāmi samāsena, taṃ suṇātha samāhitā.

1. Paṭhamo paricchedo

Cittaniddeso

8. Cittaṃ cetasikaṃ rūpaṃ, nibbānanti niruttaro;
Catudhā desayī dhamme, catusaccappakāsano.

Tattha **citta**nti visayavijānanaṃ cittaṃ, tassa pana ko vacanattho? Vuccate – sabbasaṅgāhakavasena pana cintetīti cittaṃ, attasantānaṃ vā cinotītipi cittaṃ.

9. Vicittakaraṇā cittaṃ, attano cittatāya vā;
Paññattiyampi viññāṇe, vicitte cittakammake;
Cittasammuti daṭṭhabbā, viññāṇe idha viññunā.

Taṃ pana sārammaṇato ekavidhaṃ, savipākāvipākato duvidhaṃ. Tattha savipākaṃ nāma kusalākusalaṃ, avipākaṃ abyākataṃ. Kusalākusalābyākatajātibhedato tividhaṃ.

Tattha **kusala**nti panetassa ko vacanattho?

10. Kucchitānaṃ salanato, kusānaṃ lavanena vā;
Kusena lātabbattā vā, kusalanti pavuccati.

11. Cheke kusalasaddoyaṃ, ārogye anavajjake;
Diṭṭho iṭṭhavipākepi, anavajjādike idha.

Tasmā anavajjaiṭṭhavipākalakkhaṇaṃ kusalaṃ, akusalaviddhaṃsanarasaṃ, vodānapaccupaṭṭhānaṃ. Vajjapaṭipakkhattā anavajjalakkhaṇaṃ vā kusalaṃ, vodānabhāvarasaṃ, iṭṭhavipākapaccupaṭṭhānaṃ, yonisomanasikārapadaṭṭhānaṃ. Sāvajjāniṭṭhavipākalakkhaṇamakusalaṃ. Tadubhayaviparītalakkhaṇamabyākataṃ, avipākārahaṃ vā.

Tattha kusalacittaṃ ekavīsatividhaṃ hoti, tadidaṃ bhūmito catubbidhaṃ hoti – kāmāvacaraṃ, rūpāvacaraṃ, arūpāvacaraṃ, lokuttarañceti.

Tattha **kāmāvacarakusalacittaṃ** bhūmito ekavidhaṃ, savatthukāvatthukabhedato duvidhaṃ, hīnamajjhimapaṇītabhedato tividhaṃ, somanassupekkhāñāṇappayogabhedato aṭṭhavidhaṃ hoti. Seyyathidaṃ – somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti idaṃ aṭṭhavidhampi kāmāvacarakusalacittaṃ nāma.

12. Uddānato duve kāmā, klesavatthuvasā pana;
Kileso chandarāgova, vatthu tebhūmavaṭṭakaṃ.

13. Kilesakāmo kāmeti, vatthu kāmīyatīti ca;
Sijjhati duvidhopesa, kāmo vo kārakadvaye.

14. Yasmiṃ pana padese so, kāmoyaṃ duvidhopi ca;
Sampattīnaṃ vasenāva-caratīti ca so pana.

15. Padeso catupāyānaṃ, channaṃ devānameva ca;
Manussānaṃ vaseneva, ekādasavidho pana.

16. Kāmovacaratītettha, kāmāvacarasaññito;
Assābhilakkhitattā hi, sasatthāvacaro viya.

17. Svāyaṃ rūpabhavo rūpaṃ, evaṃ kāmoti saññito;
Uttarassa padasseva, lopaṃ katvā udīrito.

18. Tasmiṃ kāme idaṃ cittaṃ, sadāvacaratīti ca;
Kāmāvacaramiccevaṃ, kathitaṃ kāmaghātinā.

19. Paṭisandhiṃ bhave kāme, avacārayatīti vā;
Kāmāvacaramiccevaṃ, pariyāpannanti tatra vā.

20. Idaṃ aṭṭhavidhaṃ cittaṃ, kāmāvacarasaññitaṃ;
Dasapuññakriyavatthu-vaseneva pavattati.

21. Dānaṃ sīlaṃ bhāvanā pattidānaṃ,
Veyyāvaccaṃ desanā cānumodo;
Diṭṭhijjuttaṃ saṃsuticcāpacāyo,
Ñeyyo evaṃ puññavatthuppabhedo.

22. Gacchanti saṅgahaṃ dāne, pattidānānumodanā;
Tathā sīlamaye puññe, veyyāvaccāpacāyanā.

23. Desanā savanaṃ diṭṭhi-ujukā bhāvanāmaye;
Puna tīṇeva sambhonti, dasa puññakriyāpi ca.

24. Sabbānussatipuññañca, pasaṃsā saraṇattayaṃ;
Yanti diṭṭhijukammasmiṃ, saṅgahaṃ natthi saṃsayo.

25. Purimā muñcanā ceva, parā tissopi cetanā;
Hoti dānamayaṃ puññaṃ, evaṃ sesesu dīpaye.

Idāni assa panaṭṭhavidhassāpi kāmāvacarakusalacittassa ayamuppattikkamo veditabbo. Yadā hi yo deyyadhammappaṭiggāhakādisampattiṃ, aññaṃ vā somanassahetuṃ āgamma haṭṭhapahaṭṭho ‘‘atthi dinna’’nti ādinayappavattaṃ sammādiṭṭhiṃ purakkhatvā parehi anussāhito dānādīni puññāni karoti, tadāssa somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ paṭhamaṃ mahākusalacittaṃ uppajjati. Yadā pana vuttanayeneva haṭṭhapahaṭṭho sammādiṭṭhiṃ purakkhatvā parehi ussāhito karoti, tadāssa tameva cittaṃ sasaṅkhārikaṃ hoti. Imasmiṃ panatthe **saṅkhāro**ti attano vā parassa vā pavattassa pubbappayogassādhivacanaṃ. Yadā pana ñātijanassa paṭipattidassanena jātaparicayā bālakā bhikkhū disvā somanassajātā sahasā yaṃ kiñci hatthagataṃ dadanti vā vandanti vā, tadā tesaṃ tatiyacittamuppajjati. Yadā pana te ‘‘detha vandatha, ayye’’ti vadanti, evaṃ ñātijanena ussāhitā hutvā hatthagataṃ dadanti vā vandanti vā, tadā tesaṃ catutthacittamuppajjati. Yadā pana deyyadhammappaṭiggāhakādīnaṃ asampattiṃ vā aññesaṃ vā somanassahetūnaṃ abhāvaṃ āgamma catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjanti. Evaṃ somanassupekkhāñāṇappayogabhedato aṭṭhavidhaṃ kāmāvacarakusalacittaṃ veditabbaṃ.

26. Dasapuññakriyādīnaṃ, vasena ca bahūnipi;
Etāni pana cittāni, bhavantīti pakāsaye.

27. Sattarasa sahassāni, dve satāni asīti ca;
Kāmāvacarapuññāni, bhavantīti viniddise.

Taṃ pana yathānurūpaṃ kāmāvacarasugatiyaṃ bhavabhogasampattiṃ abhinipphādeti.

Itaresu pana **rūpāvacarakusalacittaṃ** savatthukato ekavidhaṃ, dvīsu bhavesu uppajjanato duvidhaṃ, hīnamajjhimapaṇītabhedato tividhaṃ, paṭipadādibhedato catubbidhaṃ, jhānaṅgayogabhedato pañcavidhaṃ. Seyyathidaṃ – kāmacchandabyāpādathinamiddhauddhaccakukkuccavicikicchāvippahīnaṃ vitakkavicārapītisukhacittekaggatāsampayuttaṃ paṭhamaṃ, vitakkavippahīnaṃ vicārapītisukhacittekaggatāsampayuttaṃ dutiyaṃ, vitakkavicāravippahīnaṃ pītisukhacittekaggatāsampayuttaṃ tatiyaṃ, vitakkavicārapītivippahīnaṃ sukhacittekaggatāsampayuttaṃ catutthaṃ, vitakkavicārapītisukhavippahīnaṃ upekkhācittekaggatāsampayuttaṃ pañcamanti idaṃ pañcavidhaṃ rūpāvacarakusalacittaṃ nāma.

Taṃ pana yathāsambhavaṃ pathavīkasiṇādīsu ārammaṇesu pavattivasena anekavidhaṃ hoti. Sabbaṃ panetaṃ rūpāvacarabhāvanāpuññavasappavattaṃ yathānurūpaṃ rūpāvacarūpapattinipphādakaṃ hoti. Evaṃ tāva rūpāvacarakusalaṃ veditabbaṃ.

Sesesu pana dvīsu **arūpāvacarakusalacittaṃ** tāva upekkhāvedanāyogabhedato ekavidhaṃ, savatthukāvatthukabhedato duvidhaṃ, hīnamajjhimapaṇītabhedato tividhaṃ, ārammaṇabhedato catubbidhaṃ. Kasiṇugghāṭimākāsaṃ, tattha pavattaviññāṇaṃ, tassa apagamo, ākiñcaññāyatananti idamassa catubbidhamārammaṇaṃ. Yathāpaṭipāṭiyā etassārammaṇassa bhedato catubbidhaṃ hoti. Seyyathidaṃ – sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ākāsānañcāyatanasaññāsahagataṃ, viññāṇañcāyatanasaññāsahagataṃ, ākiñcaññāyatanasaññāsahagataṃ, nevasaññānāsaññāyatanasaññāsahagatanti idaṃ catubbidhaṃ arūpāvacarakusalacittaṃ nāma. Sabbaṃ panetaṃ arūpāvacarabhāvanāpuññavasappavattaṃ yathānurūpaṃ arūpūpapattinipphādakaṃ hoti. Evaṃ arūpāvacarakusalacittaṃ veditabbaṃ.

Itaraṃ pana **lokuttarakusalacittaṃ** nibbānārammaṇato ekavidhaṃ, niyatāniyatavatthukabhedato duvidhaṃ, tīhi vimokkhamukhehi pattabbato tividhaṃ, catumaggayogabhedato catubbidhaṃ. Seyyathidaṃ – sakkāyadiṭṭhivicikicchāsīlabbataparāmāsasaññojanappahānakaraṃ sotāpattimaggacittaṃ, rāgadosamohānaṃ tanuttakaraṃ sakadāgāmimaggacittaṃ, kāmarāgabyāpādānaṃ niravasesappahānakaraṃ anāgāmimaggacittaṃ, rūparāgaarūparāgamānauddhaccaavijjāpahānakaraṃ arahattamaggacittanti idaṃ catubbidhaṃ lokuttarakusalacittaṃ nāma. Ekekaṃ panettha jhānaṅgayogabhedato pañcavidhaṃ hoti, tasmā vīsatividhaṃ hoti. Sabbaṃ panetaṃ lokuttarabhāvanāpuññavasappavattaṃ maggānurūpaphalappavattiyā cattāro ariyapuggale abhinipphādeti. Evaṃ lokuttarakusalaṃ veditabbaṃ.

28. Kāme aṭṭheva rūpe ca, pañca cattārirūpisu;
Cattārānuttarānevaṃ, kusalānekavīsati.

29. Kusalākusalāpagatena satā,
Kusale kusalena ca yaṃ kusalaṃ;
Catubhūmigataṃ muninā vasinā,
Lapitaṃ lapitaṃ sakalampi mayā.

Akusalaṃ pana bhūmito ekavidhaṃ kāmāvacarameva, niyatāniyatavatthuvasena ca ekahetukaduhetukavasena ca paṭisandhijanakājanakavasena ca duvidhaṃ, tīhi vedanāhi yogato ca lobhamūlaṃ dosamūlaṃ mohamūlanti mūlato ca tividhaṃ hoti. Tattha **lobhamūlaṃ** pana somanassupekkhādiṭṭhippayogabhedato aṭṭhavidhaṃ hoti. Seyyathidaṃ – somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti.

Yadā hi ‘‘natthi kāmesu ādīnavo’’tiādinā nayena micchādiṭṭhiṃ purakkhatvā kevalaṃ haṭṭhatuṭṭho kāme vā paribhuñjati, diṭṭhamaṅgalādīni vā sārato pacceti sabhāvatikkheneva anussāhitena cittena, tadāssa paṭhamaṃ akusalacittaṃ uppajjati. Yadā pana mandena samussāhitena, tadā dutiyaṃ. Yadā micchādiṭṭhiṃ apurakkhatvā kevalaṃ haṭṭhatuṭṭho methunaṃ dhammaṃ vā paribhuñjati, parasampattiṃ vā abhijjhāyati, parassa bhaṇḍaṃ vā harati sabhāvatikkheneva anussāhitena cittena, tadā tatiyaṃ. Yadā mandena samussāhitena, tadā catutthaṃ uppajjati. Yadā pana kāmānaṃ vā asampattiṃ āgamma aññesaṃ vā somanassahetūnaṃ abhāvena catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti. Evaṃ somanassupekkhādiṭṭhippayogabhedato aṭṭhavidhaṃ lobhamūlaṃ veditabbaṃ.

Dosamūlaṃ pana ekantasavatthukato ekavidhaṃ, asaṅkhārasasaṅkhārabhedato duvidhaṃ domanassasahagataṃ paṭighasampayuttaṃ asaṅkhāraṃ, sasaṅkhāranti. Assa pana pāṇātipātādīsu tikkhamandappavattikāle uppatti veditabbā.

Mohamūlampi vicikicchuddhaccayogato duvidhaṃ hoti upekkhāsahagataṃ vicikicchāsampayuttaṃ, upekkhāsahagataṃ uddhaccasampayuttanti. Tassa asanniṭṭhānavikkhepakālesu pavatti veditabbāti.

Evaṃ tāva dvādasavidhaṃ akusalacittaṃ veditabbaṃ, sabbaṃ panetaṃ yathānurūpaṃ apāyesu upapattiyā, sugatiyampi dukkhavisesassa abhinipphādakaṃ hoti.

30. Lobhamūlavasenaṭṭha, dosamūlavasā duve;
Mohamūlavasena dve, evaṃ dvādasadhā siyuṃ.

31. Pāpāpāpesvapāpena, yaṃ vuttaṃ pāpamānasaṃ;
Pāpāpāpappahīnena, taṃ mayā samudāhaṭaṃ.

Itaraṃ pana abyākatamavipākārahato ekavidhaṃ hoti, jātibhedato duvidhaṃ vipākacittaṃ kiriyacittanti. Tattha **vipākacittaṃ** bhūmibhedato catubbidhaṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttaranti. Tattha kāmāvacaraṃ duvidhaṃ kusalavipākaṃ akusalavipākanti. Kusalavipākaṃ duvidhaṃ sahetukamahetukañceti.

Tattha **sahetukavipākacittaṃ** sakakusalaṃ viya somanassupekkhāñāṇappayogabhedato aṭṭhavidhaṃ. Seyyathidaṃ – somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ, sasaṅkhāraṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhāraṃ, sasaṅkhāraṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ, sasaṅkhāraṃ, upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhāraṃ, sasaṅkhāranti idaṃ aṭṭhavidhaṃ sahetukavipākaṃ nāma.

Yathā panassa kusalaṃ dānādivasena chasu ārammaṇesu pavattati, na idaṃ tathā. Idaṃ hi paṭisandhibhavaṅgacutitadārammaṇavasena parittadhammapariyāpannesuyeva chasu ārammaṇesu pavattati. Sampayuttadhammānañca visese asatipi ādāsatalādīsu mukhanimittaṃ viya nirussāhaṃ vipākaṃ, mukhaṃ viya saussāhaṃ kusalanti veditabbaṃ. Imesaṃ pana vipaccanaṭṭhānaṃ veditabbaṃ. Imāni hi paṭisandhibhavaṅgacutitadārammaṇāni hutvā vipaccanti.

32. Kāmāvacaradevānaṃ, manussānaṃ ime pana;
Duhetukatihetūnaṃ, bhavanti paṭisandhiyo.

33. Tato pavattiyaṃ hutvā, bhavaṅgaṃ yāvatāyukaṃ;
Balavārammaṇe hutvā, tadārammaṇameva ca.

34. Tato maraṇakālasmiṃ, cuti hutvā pavattare;
Evaṃ catūsu ṭhānesu, vipaccantīti niddise.

35. Sabhūmikusaleheva, mahāpākā samā vinā;
Kammadvārañca kammañca, puññānaṃ kriyavatthukaṃ.

36. Aviññattijanattā hi, avipākasabhāvato;
Appavattanato ceva, pākā puññehi no samā.

37. Parittārammaṇattā hi, tesamekantato pana;
Karuṇāmuditā tesu, na jāyanti kadācipi.

38. Tathā viratiyo tisso, na panetesu jāyare;
Pañca sikkhāpadā vuttā, kusalāti hi satthunā.

39. Tathādhipatinopettha, na santīti viniddise;
Chandādīni dhuraṃ katvā, anuppajjanato pana.

40. Asaṅkhārasasaṅkhāra-vidhānaṃ pana puññato;
Ñeyyaṃ paccayato ceva, vipākesu ca viññunā.

41. Hīnādīnaṃ vipākattā, puññānaṃ puññavādinā;
Hīnādayo bhavantīti, vipākā paridīpitā.

42. Idaṃ aṭṭhavidhaṃ cittaṃ, ekantena savatthukaṃ;
Jāyate kāmalokasmiṃ, na panaññattha jāyate.

Evaṃ tāva sahetukavipākacittaṃ veditabbaṃ.

Ahetukavipākacittaṃ pana alobhādihetuvirahitaṃ upekkhāsahagataṃ cakkhuviññāṇaṃ, upekkhāsahagataṃ sotaviññāṇaṃ, upekkhāsahagataṃ ghānaviññāṇaṃ, upekkhāsahagataṃ jivhāviññāṇaṃ, sukhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ ahetukamanodhātusampaṭicchanaṃ, somanassasahagataṃ ahetukamanoviññāṇadhātusantīraṇaṃ, upekkhāsahagataṃ ahetukamanoviññāṇadhātusantīraṇanti idaṃ pana aṭṭhavidhaṃ ahetukavipākacittaṃ nāma.

Idaṃ pana aṭṭhavidhaṃ niyatavatthukato ekavidhaṃ, niyatāniyatārammaṇato duvidhaṃ. Tattha viññāṇapañcakaṃ niyatārammaṇaṃ, sesattayaṃ aniyatārammaṇaṃ. Sukhasomanassupekkhāvedanāyogato tividhaṃ. Tattha sukhasahagataṃ kāyaviññāṇaṃ, dviṭṭhānikaṃ santīraṇaṃ somanassupekkhāyuttaṃ, sesamupekkhāyuttanti.

Diṭṭhārammaṇasutārammaṇamutārammaṇadiṭṭhasutamutārammaṇadiṭṭhasutamutaviññātārammaṇavasena pañcavidhaṃ. Tattha diṭṭhārammaṇaṃ cakkhuviññāṇaṃ, sutārammaṇaṃ sotaviññāṇaṃ, mutārammaṇaṃ ghānajivhākāyaviññāṇattayaṃ, diṭṭhasutamutārammaṇaṃ manodhātusampaṭicchanaṃ, diṭṭhasutamutaviññātārammaṇaṃ sesamanoviññāṇadhātudvayanti.

Vatthuto chabbidhaṃ. Kathaṃ? Cakkhuviññāṇassa cakkhumeva vatthu, tathā sotaghānajivhākāyaviññāṇānaṃ sotaghānajivhākāyavatthu, avasesattayassa hadayavatthumevāti.

Ārammaṇato sattavidhaṃ hoti. Kathaṃ? Rūpārammaṇameva cakkhuviññāṇaṃ, tathā saddagandharasaphoṭṭhabbārammaṇāni paṭipāṭiyā sotaghānajivhākāyaviññāṇāni, rūpādipañcārammaṇā manodhātu, sesamanoviññāṇadhātudvayaṃ chaḷārammaṇanti.

Taṃ sabbaṃ pana ahetukavipākacittaṃ kiccato aṭṭhavidhaṃ hoti. Kathaṃ? Dassanakiccaṃ cakkhuviññāṇaṃ, savanaghāyanasāyanaphusanasampaṭicchanasantīraṇatadārammaṇakiccāni avasesāni.

Tattha cakkhuto pavattaṃ viññāṇaṃ, cakkhumhi sannissitaṃ viññāṇanti vā cakkhuviññāṇaṃ, tathā sotaviññāṇādīni. Tattha cakkhusannissitarūpavijānanalakkhaṇaṃ cakkhuviññāṇaṃ, rūpamattārammaṇarasaṃ, rūpābhimukhabhāvapaccupaṭṭhānaṃ, rūpārammaṇāya kiriyāmanodhātuyā apagamapadaṭṭhānaṃ. Tathā sotaghānajivhākāyaviññāṇāni sotādisannissitasaddādivijānanalakkhaṇāni, saddādimattārammaṇarasāni, saddādīsu abhimukhabhāvapaccupaṭṭhānāni, saddādiārammaṇānaṃ kiriyāmanodhātūnaṃ apagamapadaṭṭhānāni. Manodhātusampaṭicchanaṃ pana cakkhuviññāṇādīnaṃ anantarā rūpādivijānanalakkhaṇaṃ, rūpādisampaṭicchanarasaṃ, tathābhāvapaccupaṭṭhānaṃ, cakkhuviññāṇādīnaṃ apagamapadaṭṭhānaṃ.

Sesā pana dve ahetukamanoviññāṇadhātuyo chaḷārammaṇavijānanalakkhaṇā, santīraṇādirasā, tathābhāvapaccupaṭṭhānā, hadayavatthupadaṭṭhānāti veditabbā. Tattha paṭhamā ekantamiṭṭhārammaṇe pavattisabbhāvato somanassayuttāva hutvā pañcadvāre santīraṇakiccaṃ sādhayamānā pañcasu dvāresu ṭhatvā vipaccati, chasu pana dvāresu balavārammaṇe tadārammaṇaṃ hutvā vipaccati. Dutiyā pana iṭṭhamajjhattārammaṇe pavattisabbhāvato upekkhāsahagatā hutvā santīraṇatadārammaṇapaṭisandhibhavaṅgacutivasena pavattanato pañcasu ṭhānesu vipaccati. Kathaṃ? Manussaloke tāva jaccandhajaccabadhirajaccajaḷajaccummattakapaṇḍakaubhatobyañjanapuṃsakādīnaṃ paṭisandhiggahaṇakāle paṭisandhi hutvā vipaccati. Paṭisandhiyā vītivattāya pavattiyaṃ yāvatāyukaṃ bhavaṅgaṃ hutvā vipaccati. Iṭṭhamajjhatte pañcārammaṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chadvāre tadārammaṇaṃ hutvā, maraṇakāle cuti hutvāti imesu pana pañcasu ṭhānesu vipaccatīti. Evaṃ tāva ahetukavipākacittāni veditabbāni.

43. Kāmāvacarapuññassa, vipākā honti soḷasa;
Taṃ tihetukapuññassa, vasena paridīpaye.

Idāni **rūpāvacaravipākacittāni** vuccanti. Tāni niyatavatthukato ekavidhāni, jhānaṅgayogabhedato pañcavidhāni. Kathaṃ? Vitakkavicārapītisukhacittekaggatāsampayuttaṃ paṭhamaṃ, vicārapītisukhacittekaggatāsampayuttaṃ dutiyaṃ, pītisukhacittekaggatāsampayuttaṃ tatiyaṃ, sukhacittekaggatāsampayuttaṃ catutthaṃ, upekkhācittekaggatāsampayuttaṃ pañcamanti imāni pañcapi rūpāvacaravipākacittāni upapattiyaṃ paṭisandhibhavaṅgacutivasena pavattanti.

Idāni **arūpāvacaravipākacittāni** vuccanti. Tāni sakakusalāni viya ārammaṇabhedato catubbidhāni honti. Kathaṃ? Ākāsānañcāyatanasaññāsahagataṃ, viññāṇañcāyatanasaññāsahagataṃ, ākiñcaññāyatanasaññāsahagataṃ, nevasaññānāsaññāyatanasaññāsahagatanti imāni cattāri arūpāvacaravipākacittāni.

44. Kusalānugataṃ katvā, bhājitaṃ kiṃ mahaggataṃ;
Kāmāvacarapuññaṃva, nāsamānaphalaṃ yato.

45. Attano kusaleheva, samānaṃ sabbathā idaṃ;
Gajādīnaṃ yathā chāyā, gajādisadisā tathā.

46. Kāmāvacarapuññaṃva, nāparāpariyavedanaṃ;
Jhānā aparihīnassa, sattassa bhavagāmino.

47. Kusalānantaraṃyeva, phalaṃ uppajjatīti ca;
Ñāpanatthaṃ panetassa, kusalānugataṃ kataṃ.

48. Paṭippadākkamo ceva, hīnādīnañca bhedato;
Jhānāgamanato cettha, veditabbo vibhāvinā.

49. Abhāvodhipatīnañca, ayameva visesako;
Sesaṃ sabbaṃ ca sesena, kusalena samaṃ mataṃ. –

Evaṃ rūpāvacarārūpāvacaravipākā veditabbā.

Idāni **lokuttaravipākacittāni** honti. Tāni catumaggayuttacittaphalattā catubbidhāni honti. Kathaṃ? Sotāpattimaggaphalacittaṃ, sakadāgāmimaggaphalacittaṃ, anāgāmimaggaphalacittaṃ, arahattamaggaphalacittanti. Evaṃ panettha ekekaṃ jhānaṅgayogabhedato pañcavidhaṃ, puna maggavīthiphalasamāpattivasena pavattito duvidhaṃ. Evaṃ lokuttarakusalavipākacittāni veditabbāni.

50. Suññataṃ animittanti, tathāpaṇihitantipi;
Etāni tīṇi nāmāni, maggassānantare phale.

51. Labbhanti parabhāgasmiṃ, vaḷañjanaphalesu na;
Vipassanāvaseneva, tāni nāmāni labbhare.

52. Honti sādhipatīneva, lokuttaraphalāni tu;
Vipākedhipatī natthi, ṭhapetvā tu anāsave.

53. Attano maggabhāvena, maggo ‘‘maggo’’ti vuccati;
Phalaṃ maggamupādāya, maggo nāmāti vuccati. –

Evaṃ lokuttaravipākā veditabbā.

Idāni **sattākusalavipākāni** vuccanti. Akusalavipākaṃ upekkhāsahagataṃ cakkhuviññāṇaṃ, upekkhāsahagataṃ sotaviññāṇaṃ, upekkhāsahagataṃ ghānaviññāṇaṃ, upekkhāsahagataṃ jivhāviññāṇaṃ, dukkhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ ahetukamanodhātusampaṭicchanaṃ, upekkhāsahagataṃ ahetukamanoviññāṇadhātusantīraṇanti imāni satta akusalavipākacittāni.

Ettha pana upekkhāsahagatāhetukamanoviññāṇadhātu ekādasavidhenāpi akusalacittena kamme āyūhite kammakammanimittagatinimittesu aññataraṃ ārammaṇaṃ katvā catūsu apāyesu paṭisandhi hutvā vipaccati, paṭisandhiyā vītivattāya dutiyacittavāraṃ tato paṭṭhāya yāvatāyukaṃ bhavaṅgaṃ hutvā, aniṭṭhamajjhattārammaṇāya pañcaviññāṇavīthiyā santīraṇaṃ hutvā, balavārammaṇe chasu dvāresu tadārammaṇaṃ hutvā, maraṇakāle cuti hutvā vipaccati. Evaṃ pañcasu ṭhānesu vipaccati. Kevalaṃ hi tāni kusalavipākāhetukacittāni kusalakammapaccayāni, imāni akusalakammapaccayāni. Ayamimesaṃ, tesañca viseso.

54. Aniṭṭhāniṭṭhamajjhattagocare vattare ime;
Sukhādittayayuttā te, dukkhupekkhāyutā ime.

Evaṃ kāmāvacarakusalavipākasahetukamaṭṭhavidhaṃ, ahetukamaṭṭhavidhaṃ, jhānaṅgayogabhedato rūpāvacaravipākaṃ pañcavidhaṃ, ārammaṇabhedato arūpāvacaravipākaṃ catubbidhaṃ, maggasampayuttacittaphalabhedato lokuttaravipākaṃ catubbidhaṃ, cakkhuviññāṇādibhedato akusalavipākaṃ sattavidhanti chattiṃsavidhaṃ vipākacittaṃ veditabbaṃ.

55. Evaṃ chattiṃsadhā pākaṃ, pākasāsanapūjito;
Savipākāvipākesu, kusalo sugatobravi.

Kiriyābyākatacittaṃ pana avipākato ekavidhaṃ, parittamahaggatato duvidhaṃ, kāmāvacararūpāvacaraarūpāvacarabhūmibhedato tividhaṃ. Tattha kāmāvacaraṃ duvidhaṃ sahetukamahetukanti. Tattha **sahetukaṃ** ekavidhaṃ arahato eva uppajjanato. Somanassupekkhāñāṇappayogabhedato kāmāvacarakusalaṃ viya aṭṭhavidhaṃ hoti. Seyyathidaṃ – somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ, sasaṅkhārikaṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ, sasaṅkhārikaṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ, sasaṅkhārikaṃ, upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ, sasaṅkhārikanti imāni aṭṭha sahetukakiriyacittāni. Etāni pana yathānurūpaṃ dānādivasena khīṇāsavānaṃyeva pavattanti. Evaṃ sahetukakiriyacittāni veditabbāni.

Ahetukakiriyacittaṃ pana tividhaṃ kiriyāhetukamanodhātuupekkhāsahagatāvajjanacittaṃ, kiriyāhetukamanoviññāṇadhātusomanassasahagataṃ hasituppādacittaṃ, kiriyāhetukamanoviññāṇadhātuupekkhāsahagataṃ voṭṭhabbanacittanti.

Tattha kiriyāhetukamanodhātu upekkhāsahagatā hadayavatthuṃ nissāya cakkhudvāre iṭṭhaiṭṭhamajjhattaaniṭṭhaaniṭṭhamajjhattesu rūpārammaṇesu yena kenaci pasāde ghaṭṭite taṃ taṃ ārammaṇaṃ gahetvā āvajjanavasena cakkhuviññāṇassa purecārī hutvā bhavaṅgaṃ āvaṭṭayamānā uppajjati. Sotadvārādīsupi eseva nayo. Itarā pana dve ahetukamanoviññāṇadhātuyo sādhāraṇāsādhāraṇāti duvidhā honti. Tattha **asādhāraṇā** pana kiriyāhetukamanoviññāṇadhātu somanassasahagatā khīṇāsavasseva chasu dvāresu chasu anuḷāresu ārammaṇesu hasituppādakiccā niyatavatthukā uppajjati. **Sādhāraṇā** pana ahetukamanoviññāṇadhātu upekkhāsahagatā chaḷārammaṇavijānanalakkhaṇā, tathābhāvapaccupaṭṭhānā, sā tīsu bhavesu sabbesaṃ sacittakasattānaṃ sādhāraṇā, na kassaci pana sacittakassa na uppajjati nāma. Uppajjamānā panāyaṃ pañcadvāramanodvāresu voṭṭhabbanāvajjanakiccā uppajjati. Cha asādhāraṇañāṇānipi etāya gahitārammaṇameva gaṇhanti. Sabbārammaṇagahaṇasamatthatāya sabbaññutaññāṇagatikāti veditabbā. Imāni tīṇi ahetukakiriyacittāni.

Idha ṭhatvā hasanacittāni pariggaṇhitabbāni. Terasa hasanacittāni. Kusalato catūhi somanassasahagatehi, akusalato catūhīti imehi aṭṭhahi cittehi puthujjanā hasanti, sekhā pana kusalato catūhi, akusalato dvīhi diṭṭhigatavippayuttasomanassasahagatehīti chahi hasanti, khīṇāsavā kiriyato pañcahi somanassasahagatehi hasantīti.

56. Somanassayutānaṭṭha, kusalākusalāni ca;
Kriyato pana pañcevaṃ, hāsacittāni terasa.

57. Puthujjanā hasantettha, cittehi pana aṭṭhahi;
Chahi sekhā asekhā ca, hasanti pana pañcahi.

Idāni **rūpāvacarakiriyacittāni** honti. Vitakkavicārapītisukhacittekaggatāsampayuttaṃ paṭhamaṃ, vicārapītisukhacittekaggatāsampayuttaṃ dutiyaṃ, pītisukhacittekaggatāsampayuttaṃ tatiyaṃ, sukhacittekaggatāsampayuttaṃ catutthaṃ, upekkhācittekaggatāsampayuttaṃ pañcamanti imāni pañca rūpāvacarakiriyacittāni.

Idāni **arūpāvacarakiriyacittāni** vuccanti. Ākāsānañcāyatanasaññāsahagataṃ, viññāṇañcāyatanasaññāsahagataṃ, ākiñcaññāyatanasaññāsahagataṃ, nevasaññānāsaññāyatanasaññāsahagatanti imāni cattāri arūpāvacarakiriyacittāni. Imāni pana rūpārūpakiriyacittāni sakasakabhūmikusalasadisāni. Kevalaṃ panetāni kiriyacittāni khīṇāsavānaṃyeva uppajjanti, kusalāni pana sekhaputhujjanānaṃ. Imāni ca khīṇāsavānaṃ bhāvanākāravasappavattāni, tāni pana sekhaputhujjanānaṃ bhāvanāpuññavasappavattānīti ayameva imesaṃ, tesañca viseso.

58. Yā puthujjanakālasmiṃ, abhinibbattitā pana;
Rūpārūpasamāpatti, sā khīṇāsavabhikkhuno.

59. Yāva khīṇāsavo bhikkhu, na samāpajjateva naṃ;
Tāva tā kusalā eva, samāpannā sace kriyā.

Evaṃ somanassādibhedato kāmāvacarasahetukakiriyacittamaṭṭhavidhaṃ, manodhātumanoviññāṇadhātudvayabhedato ahetukaṃ tividhaṃ, jhānaṅgayogabhedato rūpāvacaraṃ pañcavidhaṃ, ārammaṇabhedato arūpāvacaraṃ catubbidhaṃ, evaṃ bhūmivasena vīsatividhaṃ kiriyacittaṃ veditabbanti.

60. Ekādasavidhaṃ kāme, rūpe pañca arūpisu;
Cattārīti ca sabbāni, kriyācittāni vīsati.

61. Lokuttarakriyacittaṃ, pana kasmā na vijjati;
Ekacittakkhaṇattā hi, maggassāti na vijjati.

62. Kriyākriyāpattivibhāgadesako,
Kriyākriyaṃ cittamavoca yaṃ jino;
Hitāhitānaṃ sakriyākriyārato,
Kriyākriyaṃ tantu mayā samīritaṃ.

Ettāvatā ekavīsatividhaṃ kusalaṃ, dvādasavidhaṃ akusalaṃ chattiṃsavidhaṃ vipākaṃ, vīsatividhaṃ kiriyacittanti ādimhi nikkhittaṃ cittaṃ ekūnanavutippabhedena vidhinā pakāsitaṃ hotīti.

63. Ekavīsati puññāni, dvādasākusalāni ca;
Chattiṃseva vipākāni, kriyacittāni vīsati.

64. Ekūnanavuti sabbe, cittuppādā mahesinā;
Aṭṭha lokuttare katvā, niddiṭṭhā hi samāsato.

65. Piṭake abhidhammasmiṃ, ye bhikkhū pāṭavatthino;
Tehāyaṃ uggahetabbo, cintetabbo punappunaṃ.

66. Abhidhammāvatārena, abhidhammamahodadhiṃ;
Ye taranti imaṃ lokaṃ, parañceva taranti teti.

Iti abhidhammāvatāre cittaniddeso nāma

Paṭhamo paricchedo.

2. Dutiyo paricchedo

Cetasikaniddeso

67. Cittānantaramuddiṭṭhā, ye ca cetasikā mayā;
Tesaṃ dāni karissāmi, vibhājanamito paraṃ.

Tattha cittasampayuttā, citte bhavā vā cetasikā. Tepi cittaṃ viya sārammaṇato ekavidhā, savipākāvipākato duvidhā, kusalākusalābyākatabhedato tividhā, kāmāvacarādibhedato catubbidhā.

Tattha kāmāvacaracittasampayuttā **kāmāvacarā**. Tesu kāmāvacarapaṭhamamahākusalacittasampayuttā tāva niyatā sarūpena āgatā ekūnatiṃsa dhammā honti. Seyyathidaṃ – phasso vedanā saññā cetanā vitakko vicāro pīti cittekaggatā saddhā sati vīriyaṃ paññā jīvitindriyaṃ alobho adoso hirī ottappaṃ kāyappassaddhi cittappassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatāti. Puna chando, adhimokkho, tatramajjhattatā, manasikāro cāti cattāro niyatayevāpanakā honti. Imehi catūhi tettiṃsa honti. Puna karuṇā muditā kāyaduccaritavirati vacīduccaritavirati micchājīvavirati ceti ime pañca aniyatā. Ime pana kadāci uppajjanti.

Imesu pana karuṇāmuditāvasena bhāvanākāle karuṇāpubbabhāgo vā muditāpubbabhāgo vā etā uppajjanti, na panekato uppajjanti. Yadā pana iminā cittena micchākammantādīhi viramati, tadā sammākammantādīni paripūrenti, ekā virati uppajjati, karuṇāmuditāhi saha, aññamaññena ca na uppajjanti. Tasmā etesu ekena saha catuttiṃseva dhammā honti.

68. Ādinā puññacittena, tettiṃsa niyatā matā;
Karuṇāmuditekena, catuttiṃsa bhavanti te.

69. Kasmā panettha mettā ca, upekkhā ca na uddhaṭā;
Yevāpanakadhammesu, dhammarājena satthunā.

70. Abyāpādena mettāpi, tatramajjhattatāya ca;
Upekkhā gahitā yasmā, tasmā na gahitā ubho.

71. Kasmā yevāpanā dhammā, buddhenādiccabandhunā;
Sarūpeneva sabbete, pāḷiyaṃ na ca uddhaṭā.

72. Yasmā aniyatā keci, yasmā rāsiṃ bhajanti na;
Yasmā ca dubbalā keci, tasmā vuttā na pāḷiyaṃ.

73. Chandādhimokkhamuditā manasi ca kāro,
Majjhattatā ca karuṇā viratittayaṃ ca;
Puññesu tena niyatāniyatā ca sabbe,
Yevāpanā munivarena na ceva vuttā.

74. Kasmā panettha phassova, paṭhamaṃ samudīrito;
Paṭhamābhinipātattā, cittassārammaṇe kira.

75. Phusitvā pana phassena, vedanāya ca vedaye;
Sañjānāti ca saññāya, cetanāya ca cetaye.

76. Balavapaccayattā ca, sahajātānameva hi;
Phassova paṭhamaṃ vutto, tasmā idha mahesinā.

77. Akāraṇamidaṃ sabbaṃ, cittānaṃ tu saheva ca;
Ekuppādādibhāvena, cittajānaṃ pavattito.

78. Ayaṃ tu paṭhamuppanno, ayaṃ pacchāti natthidaṃ;
Balavapaccayattepi, kāraṇañca na dissati.

79. Desanākkamato ceva, paṭhamaṃ samudīrito;
Iccevaṃ pana viññeyyaṃ, viññunā na visesato.

80. Na ca pariyesitabboyaṃ, tasmā pubbāparakkamo;
Vacanatthalakkhaṇādīhi, dhammā eva vijānatā.

Yasmā pana ime dhammā vacanatthalakkhaṇādīhi vuccamānā pākaṭā honti suviññeyyāva, tasmā tesaṃ vacanatthalakkhaṇādīni pavakkhāmi. Seyyathidaṃ – phusatīti **phasso**. Svāyaṃ phusanalakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, phalaṭṭhena vedanāpaccupaṭṭhāno vā, āpāthagatavisayapadaṭṭhāno. Ayaṃ hi arūpadhammopi samāno ārammaṇesu phusanākāreneva pavattati, so dvinnaṃ meṇḍānaṃ sannipāto viya daṭṭhabbo.

Sundaraṃ manoti sumano, sumanassa bhāvo somanassaṃ, somanassameva vedanā **somanassavedanā**. Sā vedayitalakkhaṇā, iṭṭhākārānubhavanarasā rājā viya subhojanarasaṃ, cetasikaassādapaccupaṭṭhānā, passaddhipadaṭṭhānā.

Nīlādibhedaṃ ārammaṇaṃ sañjānātīti **saññā**. Sā sañjānanalakkhaṇā, paccābhiññāṇakaraṇarasā vaḍḍhakissa abhiññāṇakaraṇamiva, yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā, yathopaṭṭhitavisayapadaṭṭhānā.

Cetayatīti **cetanā**. Saddhiṃ attanā sampayuttadhamme ārammaṇe abhisandahatīti attho. Sā cetayitalakkhaṇā, āyūhanarasā, saṃvidahanapaccupaṭṭhānā sakakiccaparakiccasādhakā jeṭṭhasissamahāvaḍḍhakiādayo viya.

Vitakketīti **vitakko**. Vitakkanaṃ vā **vitakko**. Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo, āhananapariyāhananaraso, ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Ārammaṇe tena cittaṃ vicaratīti **vicāro**. Vicaraṇaṃ vā **vicāro**. Anusañcaraṇanti vuttaṃ hoti. Svāyaṃ ārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittassa anupabandhapaccupaṭṭhāno.

Pinayatīti **pīti**. Sā sampiyāyanalakkhaṇā, kāyacittapīṇanarasā, pharaṇarasā vā, odagyapaccupaṭṭhānā.

Cittassa ekaggabhāvo **cittekaggatā**. Samādhissetaṃ nāmaṃ. So avisāralakkhaṇo, avikkhepalakkhaṇo vā, sahajātānaṃ sampiṇḍanaraso nhāniyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno, visesato sukhapadaṭṭhāno.

Saddahanti etāya, sayaṃ vā saddahati, saddahanamattameva vā esāti **saddhā**. Sā panesā saddahanalakkhaṇā, pasādanarasā udakappasādakamaṇi viya, akālusiyapaccupaṭṭhānā, saddheyyavatthupadaṭṭhānā.

Saranti etāya, sayaṃ vā sarati, saraṇamattameva vā esāti **sati**. Sā apilāpanalakkhaṇā, asammosarasā, ārakkhapaccupaṭṭhānā, thirasaññāpadaṭṭhānā.

Vīrabhāvo **vīriyaṃ**. Vīrānaṃ vā kammaṃ **vīriyaṃ**. Taṃ panetaṃ ussāhanalakkhaṇaṃ, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, saṃvegapadaṭṭhānaṃ.

Pajānātīti **paññā**. Sā panesā vijānanalakkhaṇā, visayobhāsanarasā padīpo viya, asammohapaccupaṭṭhānā araññagatasudesako viya.

Jīvanti tena taṃsampayuttadhammāti **jīvitaṃ**. Taṃ pana attanā avinibbhuttānaṃ dhammānaṃ anupālanalakkhaṇaṃ, tesaṃ pavattanarasaṃ, tesaṃyeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Santepi ca tesaṃ anupālanalakkhaṇādimhi vidhāne atthikkhaṇeyeva taṃ te dhamme anupāleti udakaṃ viya uppalādīni, yathāsakaṃ paccayuppannepi ca dhamme anupāleti dhāti viya kumāraṃ, sayaṃpavattitadhammasambandheneva pavattati niyāmako viya, na bhaṅgato uddhaṃ pavattayati attano ca pavattayitabbānañca abhāvā, na bhaṅgakkhaṇe ṭhapeti sayaṃ bhijjamānattā khīyamāno viya vattisnehova padīpasikhanti.

Na lubbhanti tena, sayaṃ vā na lubbhati, alubbhanamattameva vā tanti **alobho**. So ārammaṇe cittassa alaggabhāvalakkhaṇo kamaladale jalabindu viya, apariggaharaso muttabhikkhu viya, anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya.

Na dussanti tena, sayaṃ vā na dussati, adussanamattameva vā tanti **adoso**. So acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā anukūlamitto viya, āghātavinayanaraso, pariḷāhavinayanaraso vā candanaṃ viya, sommabhāvapaccupaṭṭhāno puṇṇacando viya.

Kāyaduccaritādīhi hirīyatīti **hirī**. Lajjāyetaṃ adhivacanaṃ. Tehiyeva ottappatīti **ottappaṃ**. Pāpato ubbegassetaṃ adhivacanaṃ. Tattha pāpato jigucchanalakkhaṇā hirī, ottāsalakkhaṇaṃ ottappaṃ. Ubhopi pāpānaṃ akaraṇarasā, pāpato saṅkocanapaccupaṭṭhānā, attagāravaparagāravapadaṭṭhānā. Ime dhammā lokapālāti daṭṭhabbā.

Kāyapassambhanaṃ **kāyapassaddhi**. Cittapassambhanaṃ **cittapassaddhi. Kāyo**ti cettha vedanādayo tayo khandhā. Ubhopi panetā ekato hutvā kāyacittadarathavūpasamalakkhaṇā, kāyacittadarathanimmadanarasā, kāyacittānaṃ aparipphandanasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā, kāyacittānaṃ avūpasamatāuddhaccādikilesappaṭipakkhabhūtāti veditabbā.

Kāyalahubhāvo **kāyalahutā**. Cittalahubhāvo **cittalahutā**. Kāyacittānaṃ garubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimmadanarasā, kāyacittānaṃ adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā, kāyacittānaṃ garubhāvakarathinamiddhādikilesappaṭipakkhabhūtāti veditabbā.

Kāyamudubhāvo **kāyamudutā**. Cittamudubhāvo **cittamudutā**. Kāyacittānaṃ thaddhabhāvavūpasamalakkhaṇā, kāyacittānaṃ thaddhabhāvanimmadanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā, kāyacittānaṃ thaddhabhāvakaradiṭṭhimānādikilesappaṭipakkhabhūtāti veditabbā.

Kāyakammaññabhāvo **kāyakammaññatā**. Cittakammaññabhāvo **cittakammaññatā**. Kāyacittānaṃ akammaññabhāvavūpasamalakkhaṇā, kāyacittānaṃ akammaññabhāvanimmadanarasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānaṃ, kāyacittānaṃ akammaññabhāvakaraavasesanīvaraṇādikilesappaṭipakkhabhūtāti veditabbā.

Kāyapāguññabhāvo **kāyapāguññatā**. Cittapāguññabhāvo **cittapāguññatā**. Kāyacittānaṃ agelaññabhāvalakkhaṇā, kāyacittānaṃ gelaññanimmadanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā, kāyacittānaṃ gelaññabhāvakaraassaddhādikilesappaṭipakkhabhūtāti daṭṭhabbā.

Kāyassa ujukabhāvo **kāyujukatā**. Cittassa ujukabhāvo **cittujukatā**. Kāyacittānaṃ akuṭilabhāvalakkhaṇā, kāyacittānaṃ ajjavalakkhaṇā vā, kāyacittānaṃ kuṭilabhāvanimmadanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā, kāyacittānaṃ kuṭilabhāvakaramāyāsāṭheyyādikilesappaṭipakkhabhūtāti daṭṭhabbā.

Chandoti kattukamyatāyetaṃ adhivacanaṃ. Tasmā so kattukamyatālakkhaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno, tadevassa padaṭṭhāno.

Adhimuccanaṃ **adhimokkho**. So sanniṭṭhānalakkhaṇo, asaṃsappanaraso, nicchayapaccupaṭṭhāno, sanniṭṭheyyadhammapadaṭṭhāno, ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo.

Tesu tesu dhammesu majjhattabhāvo **tatramajjhattatā**. Sā cittacetasikānaṃ samavāhitalakkhaṇā, ūnādhikatānivāraṇarasā, pakkhapātupacchedanarasā vā, majjhattabhāvapaccupaṭṭhānā.

Kiriyā kāro, manasmiṃ kāro **manasikāro**. Purimamanato visadisaṃ manaṃ karotīti ca **manasikāro**.

Svāyaṃ ārammaṇapaṭipādako, vīthipaṭipādako, javanapaṭipādakoti tippakāro. Tattha **ārammaṇapaṭipādako** manasmiṃ kāro manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇe saṃyojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, ārammaṇapadaṭṭhāno, saṅkhārakkhandhapariyāpanno ārammaṇapaṭipādakattena sampayuttānaṃ sārathī viya daṭṭhabbo. **Vīthipaṭipādako**ti pañcadvārāvajjanassetaṃ adhivacanaṃ, **javanapaṭipādako**ti manodvārāvajjanassetaṃ adhivacanaṃ, na te idha adhippetā.

Karuṇāti paradukkhe sati sādhūnaṃ hadayakampanaṃ karotīti **karuṇā,** kināti vināseti vā paradukkhanti **karuṇā**. Sā paradukkhāpanayanākārappavattilakkhaṇā, paradukkhāsahanarasā, avihiṃsāpaccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā.

Modanti tāya, sayaṃ vā modatīti **muditā**. Sā pamodanalakkhaṇā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā. Keci pana mettupekkhāyopi aniyate icchanti, taṃ na gahetabbaṃ. Atthato hi adoso eva mettā, tatramajjhattupekkhāyeva upekkhāti.

Kāyaduccaritato virati **kāyaduccaritavirati**. Eseva nayo sesesupi dvīsu. Lakkhaṇādito pana etā tissopi viratiyo kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā, kāyaduccaritādivatthuto saṅkocanarasā, akiriyapaccupaṭṭhānā, saddhāhiriottappaappicchatādiguṇapadaṭṭhānā. Keci pana imāsu ekekaṃ niyataṃ viratiṃ icchanti. Evaṃ kāmāvacarapaṭhamamahākusalacittena ime tettiṃsa vā catuttiṃsa vā dhammā sampayogaṃ gacchantīti veditabbā.

Yathā ca paṭhamena, evaṃ dutiyacittenāpi. Sasaṅkhārabhāvamattameva hi ettha viseso. Puna tatiyena ñāṇavippayogato ṭhapetvā amohaṃ avasesā dvattiṃsa vā tettiṃsa vā veditabbā. Tathā catutthenāpi sasaṅkhārabhāvamattameva viseso, paṭhame vuttesu pana ṭhapetvā pītiṃ avasesā pañcamena sampayogaṃ gacchanti. Somanassaṭṭhāne cettha upekkhāvedanā paviṭṭhā. Sā pana iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, pakkhapātupacchedanarasā. Yathā ca pañcamena, evaṃ chaṭṭhenāpi. Sasaṅkhāramattameva hoti viseso. Sattamena pana ṭhapetvā paññaṃ avasesā ekatiṃsa vā dvattiṃsa vā dhammā honti, tathā aṭṭhamenāpi. Sasaṅkhāramattameva viseso. Evaṃ tāva kāmāvacarakusalacetasikā veditabbā.

81. Upekkhāyuttacittesu, na dukkhasukhapītiyo;
Jāyanteva visuṃ pañca, karuṇāmuditādayo.

Avasesesu pana rūpāvacaracittasampayuttā **rūpāvacarā,** tattha paṭhamacittasampayuttā tāva kāmāvacarapaṭhamacitte vuttesu ṭhapetvā viratittayaṃ avasesā veditabbā. Viratiyo pana kāmāvacarakusalalokuttaresveva uppajjanti, na aññesu. Dutiyena vitakkavajjā dvattiṃsa vā tettiṃsa vā. Tatiyena vicāravajjā ekatiṃsa vā dvattiṃsa vā. Catutthena tato pītivajjā tiṃsa vā ekatiṃsa vā. Pañcamena tato karuṇāmuditāvajjā tiṃsa honti, somanassaṭṭhāne upekkhā paviṭṭhā. Evaṃ rūpāvacarakusalacetasikā veditabbā.

Arūpāvacaracittasampayuttā **arūpāvacarā,** te pana rūpāvacarapañcame vuttanayena veditabbā. Arūpāvacarabhāvovettha viseso.

Lokuttaracittasampayuttā **lokuttarā,** te pana paṭhamajjhānike maggacitte paṭhamarūpāvacaracitte vuttanayena dutiyajjhānikādibhedepi maggacitte dutiyarūpāvacaracittādīsu vuttanayeneva veditabbā. Karuṇāmuditānamabhāvo ca niyataviratibhāvo ca lokuttarabhāvo cettha viseso. Evaṃ tāva kusalacittasampayuttacetasikā veditabbā.

Akusalā pana **cetasikā** bhūmito ekavidhā kāmāvacarāyeva, tesu lobhamūlapaṭhamākusalacittasampayuttā tāva niyatā sarūpenāgatā pannarasa, yevāpanakā niyatā cattāroti ekūnavīsati honti. Aniyatā cha yevāpanakāti sabbe pañcavīsati honti. Seyyathidaṃ – phasso somanassavedanā saññā cetanā vitakko vicāro pīti cittassekaggatā vīriyaṃ jīvitaṃ ahirikaṃ anottappaṃ lobho moho micchādiṭṭhīti ime sarūpenāgatā pannarasa, chando adhimokkho uddhaccaṃ manasikāroti ime cattāro niyatayevāpanakā, ime pana paṭipāṭiyā dasasu cittesu niyatā honti, māno issā macchariyaṃ kukkuccaṃ thinamiddhanti ime chayeva aniyatayevāpanakā.

82. Evaṃ yevāpanā sabbe, niyatāniyatā dasa;
Niddiṭṭhā pāpacittesu, hatapāpena tādinā.

Tattha **phasso**ti akusalacittasahajāto phasso. Esa nayo sesesupi. Na hirīyatīti ahiriko, ahirikassa bhāvo **ahirikaṃ**. Kāyaduccaritādīhi ottappatīti ottappaṃ, na ottappaṃ **anottappaṃ**. Tattha kāyaduccaritādīhi ajigucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā ahirikaṃ, anottappaṃ teheva asārajjanalakkhaṇaṃ, anuttāsalakkhaṇaṃ vā.

Lubbhanti tena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. So ārammaṇagahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle pakkhittamaṃsapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojaniyesu dhammesu assādadassanapadaṭṭhāno.

Muyhanti tena, sayaṃ vā muyhati, muyhanamattameva vā tanti **moho**. So cittassa andhabhāvalakkhaṇo, aññāṇalakkhaṇo vā, asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā, andhakārapaccupaṭṭhāno, ayonisomanasikārapadaṭṭhāno.

Micchā passanti tāya, sayaṃ vā micchā passati, micchādassanamattameva vā esāti **micchādiṭṭhi**. Sā ayonisoabhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṃ adassanakāmatādipadaṭṭhānā.

Uddhatabhāvo **uddhaccaṃ**. Taṃ avūpasamalakkhaṇaṃ vātābhighātacalajalaṃ viya, anavaṭṭhānarasaṃ vātābhighātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ pāsāṇābhighātasamuddhatabhasmaṃ viya, ayonisomanasikārapadaṭṭhānaṃ.

Maññatīti **māno**. So uṇṇatilakkhaṇo, sampaggahaṇaraso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno.

Issatīti **issā**. Sā parasampattīnaṃ usūyanalakkhaṇā, tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā.

Maccharabhāvo **macchariyaṃ**. Taṃ attano sampattīnaṃ niguhaṇalakkhaṇaṃ, tāsaṃyeva parehi sādhāraṇabhāvaakkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ, attasampattipadaṭṭhānaṃ.

Kucchitaṃ kataṃ kukataṃ, tassa bhāvo **kukkuccaṃ**. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ.

Thinatā **thinaṃ**. Middhatā **middhaṃ**. Anussāhanasaṃsīdanatā, asattivighāto cāti attho. Thinañca middhañca thinamiddhaṃ. Tattha thinaṃ anussāhanalakkhaṇaṃ, vīriyavinodanarasaṃ, saṃsīdanabhāvapaccupaṭṭhānaṃ. Middhaṃ akammaññatālakkhaṇaṃ, onahanarasaṃ, līnatāpaccupaṭṭhānaṃ, ubhayampi ayonisomanasikārapadaṭṭhānaṃ. Sesā kusale vuttanayena veditabbā.

Ettha pana vitakkavīriyasamādhīnaṃ micchāsaṅkappamicchāvāyāmamicchāsamādhayo visesakā. Iti ime ekūnavīsati cetasikā paṭhamākusalacittena sampayogaṃ gacchantīti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenāpi. Sasaṅkhārabhāvo cettha thinamiddhassa niyatabhāvo ca viseso. Tatiyena paṭhame vuttesu ṭhapetvā diṭṭhiṃ sesā aṭṭhārasa veditabbā. Māno panettha aniyato hoti, diṭṭhiyā saha na uppajjatīti. Catutthena dutiye vuttesu ṭhapetvā diṭṭhiṃ avasesā veditabbā. Etthāpi ca māno aniyato hoti. Pañcamena paṭhame vuttesu ṭhapetvā pītiṃ avasesā sampayogaṃ gacchantīti. Somanassaṭṭhāne panettha upekkhā paviṭṭhā. Chaṭṭhenāpi pañcame vuttasadisā eva. Sasaṅkhāratā, thinamiddhassa niyatabhāvo ca viseso. Sattamena pañcame vuttesu ṭhapetvā diṭṭhiṃ avasesā veditabbā. Māno panettha aniyato. Aṭṭhamena chaṭṭhe vuttesu ṭhapetvā diṭṭhiṃ avasesā veditabbā. Etthāpi māno aniyato hoti. Evaṃ **lobhamūlacetasikā** veditabbā.

Domanassasahagatesu paṭighasampayuttesu dosamūlesu dvīsu paṭhamena asaṅkhārikena sampayuttā niyatā sarūpenāgatā terasa. Seyyathidaṃ – phasso domanassavedanā saññā cetanā cittekaggatā vitakko vicāro vīriyaṃ jīvitaṃ ahirikaṃ anottappaṃ doso moho ceti ime terasa dhammā chandādīhi catūhi niyatayevāpanakehi sattarasa honti issāmacchariyakukkuccesu aniyatesu tīsu ekena saha aṭṭhārasa honti, etepi tayo na ekato uppajjanti.

Tattha duṭṭhu manoti dumano, dumanassa bhāvo domanassaṃ, domanassavedanāyetaṃ adhivacanaṃ. Tena sahagataṃ domanassasahagataṃ. Taṃ aniṭṭhārammaṇānubhavanalakkhaṇaṃ, aniṭṭhākārasambhogarasaṃ, cetasikābādhapaccupaṭṭhānaṃ, ekanteneva hadayavatthupadaṭṭhānaṃ.

Dussanti tena, sayaṃ vā dussati, dussanamattameva vā tanti **doso**. So caṇḍikkalakkhaṇo pahatāsīviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno. Avasesā heṭṭhā vuttappakārāva. Iti ime sattarasa vā aṭṭhārasa vā navamena sampayogaṃ gacchantīti veditabbā. Yathā ca navamena, evaṃ dasamenāpi. Sasaṅkhāratā, panettha thinamiddhasambhavo ca viseso.

Dvīsu pana mohamūlesu vicikicchāsampayuttena ekādasamena sampayuttā tāva phasso upekkhāvedanā saññā cetanā vitakko vicāro vīriyaṃ jīvitaṃ cittaṭṭhiti ahirikaṃ anottappaṃ moho vicikicchāti sarūpenāgatā terasa, uddhaccaṃ manasikāroti dve yevāpanakā niyatā. Tehi saddhiṃ pannarasa honti.

Tattha pavattaṭṭhitimattā ekaggatā. Vigatā cikicchāti **vicikicchā**. Sabhāvaṃ vicinanto etāya kicchati kilamatīti **vicikicchā**. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, ayonisomanasikārapadaṭṭhānā. Sesā vuttanayā eva.

Dvādasamena uddhaccasampayuttena sampayuttā sarūpenāgatā vicikicchāsahagate vuttesu vicikicchāhīnā uddhaccaṃ sarūpena āgataṃ, tasmā teraseva honti. Vicikicchāya abhāvena panettha adhimokkho uppajjati, tena saddhiṃ cuddasa honti. Adhimokkhasambhavato samādhi balavā hoti, adhimokkhamanasikārā dve yevāpanakā, tehi saha pannaraseva honti. Evaṃ tāva akusalacetasikā veditabbā.

Idāni **abyākatā** vuccanti, abyākatā pana duvidhā vipākakiriyabhedato. Tattha **vipākā** kusalā viya bhūmivasena catubbidhā kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttarañceti. Tattha kāmāvacaravipākā sahetukāhetukavasena duvidhā. Tattha sahetukavipākasampayuttā **sahetukā**. Te sahetukakāmāvacarakusalasampayuttasadisā. Yā pana karuṇāmuditā aniyatā, tā sattārammaṇattā vipākesu nuppajjanti. Kāmāvacaravipākānaṃ ekantaparittārammaṇattā viratiyo panettha ekantakusalattā na labbhanti. **Vibhaṅge** ‘‘pañca sikkhāpadā kusalāyevā’’ti hi vuttaṃ. Evaṃ kāmāvacarasahetukavipākacetasikā veditabbā.

83. Tettiṃsādidvaye dhammā, dvattiṃseva tato pare;
Bāttiṃsa pañcame chaṭṭhe, ekatiṃsa tato pare.

Ahetukacittasampayuttā pana **ahetukā**. Tesu cakkhuviññāṇasampayuttā tāva phasso upekkhāvedanā saññā cetanā jīvitaṃ cittaṭṭhitīti sarūpenāgatā cha, manasikārena ca satta honti. Sotaghānajivhākāyaviññāṇasampayuttāpi satta satteva cetasikā. Tattha kāyaviññāṇasampayuttesu pana upekkhāṭhāne sukhavedanā paviṭṭhā. Sā kāyikasātalakkhaṇā, pīṇanarasā, sesā vuttanayā eva.

84. Iṭṭhārammaṇayogasmiṃ, cakkhuviññāṇakādisu;
Sati kasmā upekkhāva, vuttā catūsu satthunā.

85. Upādāya ca rūpena, upādārūpake pana;
Saṅghaṭṭanānighaṃsassa, dubbalattāti dīpaye.

86. Pasādaṃ panatikkamma, kūṭaṃva picupiṇḍakaṃ;
Bhūtarūpena bhūtānaṃ, ghaṭṭanāya sukhādikaṃ.

Tasmā kāyaviññāṇaṃ sukhādisampayuttanti veditabbaṃ. Manodhātunā sampayuttā sarūpenāgatā cakkhuviññāṇena saddhiṃ vuttā cha, vitakkavicārehi saha aṭṭha, adhimokkhamanasikārehi dvīhi yevāpanakehi dasa dhammā honti. Tathā manoviññāṇadhātuupekkhāsahagatena. Somanassasahagatena pītiadhikā vedanāparivattanañca nānattaṃ. Tasmāvettha ekādasa dhammā honti. Evaṃ ahetukāpi kāmāvacaravipākacetasikā veditabbā.

Rūpāvacaravipākacittasampayuttā pana **rūpāvacarā**. Arūpāvacaravipākacittasampayuttā **arūpāvacarā**. Te sabbepi attano attano kusalacittasampayuttacetasikehi sadisāyevāti.

Lokuttaravipākacittasampayuttā **lokuttarā**. Te sabbe tesaṃyeva lokuttaravipākacittānaṃ sadisā kusalacittasampayuttehi cetasikehi sadisā. Evaṃ rūpāvacarārūpāvacaralokuttaravipākacetasikā veditabbā.

Akusalavipākacittasampayuttā pana **akusalavipākacetasikā** nāma. Te pana kusalavipākāhetukacittesu cakkhuviññāṇādīsu vuttacetasikasadisā. Ettha pana kāyaviññāṇe dukkhavedanā paviṭṭhā. Sā kāyikābādhalakkhaṇā. Sesā vuttanayāyevāti. Evaṃ chattiṃsa vipākacittasampayuttacetasikā veditabbā.

Kiriyābyākatā ca cetasikā bhūmito tividhā honti kāmāvacarā rūpāvacarā arūpāvacarāti. Tattha **kāmāvacarā** sahetukāhetukato duvidhā honti. Tesu sahetukakiriyacittasampayuttā **sahetukā,** te pana aṭṭhahi kāmāvacarakusalacittasampayuttehi samānā ṭhapetvā viratittayaṃ aniyatayevāpanakesu karuṇāmuditāyeva uppajjanti. Ahetukakiriyacittasampayuttā **ahetukā,** te kusalavipākāhetukamanodhātumanoviññāṇadhātucittasampayuttehi samānā. Manoviññāṇadhātudvaye pana vīriyindriyaṃ adhikaṃ. Vīriyindriyasambhavato panettha balappatto samādhi hoti. Hasituppādacittena sampayuttā dvādasa dhammā honti pītiyā saha. Ayamettha viseso.

Rūpāvacarakiriyacittasampayuttā pana **rūpāvacarā**. Arūpāvacarakiriyacittasampayuttā **arūpāvacarā**. Te sabbepi sakasakabhūmikusalacittasampayuttehi samānāti. Evaṃ vīsati kiriyacittasampayuttā ca cetasikā veditabbā.

Ettāvatā kusalākusalavipākakiriyabhedabhinnena ekūnanavutiyā cittena sampayuttā cetasikā niddiṭṭhā honti.

87. Kusalākusalehi vipākakriyā-
Hadayehi yutā pana cetasikā;
Sakalāpi ca sādhu mayā kathitā,
Sugatena mahāmuninā kathitā.

88. Avagacchati yo imaṃ anunaṃ,
Paramaṃ tassa samantato mati;
Abhidhammanaye dūrāsade,
Atigambhīraṭhāne vijambhate.

Iti abhidhammāvatāre cetasikaniddeso nāma

Dutiyo paricchedo.

3. Tatiyo paricchedo

Cetasikavibhāganiddeso

89. Sabbe cetasikā vuttā, buddhenādiccabandhunā;
Nāmasāmaññatoyeva, dvepaññāsa bhavanti te.

Seyyathidaṃ – phasso vedanā saññā cetanā vitakko vicāro pīti cittekaggatā vīriyaṃ jīvitaṃ chando adhimokkho manasikāro tatramajjhattatā saddhā sati hirī ottappaṃ alobho adoso amoho kāyappassaddhiādīni cha yugāni, tisso viratiyo, karuṇā muditā lobho doso moho uddhaccaṃ māno diṭṭhi issā macchariyaṃ kukkuccaṃ thinaṃ middhaṃ vicikicchā ahirikaṃ anottappañcāti.

90. Catupaññāsadhā kāme, rūpe pañcadaseritā;
Te honti dvādasārūpe, cattālīsamanāsavā.

91. Ekavīsasataṃ sabbe, cittuppādā samāsato;
Etesu tesamuppattiṃ, uddharitvā panekakaṃ.

92. Phassādīnaṃ tu dhammānaṃ, pavakkhāmi ito paraṃ;
Pāṭavatthāya bhikkhūnaṃ, cittacetasikesvahaṃ.

93. Ekaggatā manakkāro, jīvitaṃ phassapañcakaṃ;
Aṭṭhete avinibbhogā, ekuppādā sahakkhayā.

94. Phasso ca vedanā saññā, cetanā jīvitindriyaṃ;
Ekaggatā manakkāro, sabbasādhāraṇā ime.

95. Vitakko pañcapaññāsa-cittesu samudīrito;
Cāro chasaṭṭhicittesu, jāyate natthi saṃsayo.

96. Ekapaññāsacittesu, pīti tesaṭṭhiyā sukhaṃ;
Upekkhā pañcapaññāsa-citte dukkhaṃ tu tīsu hi.

97. Hoti dvāsaṭṭhicittesu, somanassindriyaṃ pana;
Dukkhindriyaṃ panekasmiṃ, tathekamhi sukhindriyaṃ.

98. Pañcuttarasate citte, vīriyaṃ āha nāyako;
Catuttarasate citte, samādhindriyamabravi.

99. Sabbāhetukacittāni, ṭhapetvā cekahetuke;
Ekuttarasate citte, chandassuppattimuddise.

100. Ṭhapetvā dasa viññāṇe, vicikicchāyutampi ca;
Dasuttarasate citte, adhimokkho udīrito.

101. Saddhā sati hirottappaṃ, alobhādosamajjhatā;
Chaḷeva yugaḷā cāti, dhammā ekūnavīsati.

102. Ekanavutiyā citte, jāyanti niyatā ime;
Ahetukesu cittesu, apuññesu na jāyare.

103. Ekūnāsītiyā citte, paññā jāyati sabbadā;
Aṭṭhavīsatiyā citte, karuṇāmuditā siyuṃ.

104. Kāmāvacarapuññesu, sabbalokuttaresu ca;
Cattālīsavidhe citte, sāṭṭhake viratittayaṃ.

105. Saddhā sati hirottappaṃ, alobhādittayampi ca;
Yugaḷāni cha majjhattaṃ, karuṇāmuditāpi ca.

106. Tathā viratiyo tisso, sabbe te pañcavīsati;

Kusalābyākatā cāpi, kusalena pakāsitā.

107. Ahirīkamanottappaṃ, moho uddhaccameva ca;
Dvādasāpuññacittesu, niyatāyeva jāyare.

108. Lobho doso ca moho ca, māno diṭṭhi ca saṃsayo;
Middhamuddhaccakukkuccaṃ, thinaṃ macchariyampi ca.

109. Ahirīkamanottappaṃ, issā ca domanassakaṃ;
Ete akusalā vuttā, ekantena mahesinā.

110. Lobho aṭṭhasu niddiṭṭho, vuttā catūsu diṭṭhitu;
Māno diṭṭhiviyuttesu, dosodvīsveva jāyate.

111. Issāmaccherakukkuccā, dvīsu jāyanti no saha;
Vicikicchā panekasmiṃ, thinamiddhaṃ tu pañcasu.

112. Phasso ca vedanā saññā, cetanā jīvitaṃ mano;
Vitakko ca vicāro ca, pīti vīriyasamādhi ca.

113. Chando cevādhimokkho ca, manasikāro ca cuddasa;
Kusalākusalā ceva, honti abyākatāpi ca.

114. Ekūnatiṃsacittesu, jhānaṃ pañcaṅgikaṃ mataṃ;
Catujhānaṅgayuttāni, sattatiṃsāti niddise.

115. Ekādasavidhaṃ cittaṃ, tivaṅgikamudīritaṃ;
Catutiṃsavidhaṃ cittaṃ, duvaṅgikamudīritaṃ.

116. Sabhāvenāvitakkesu, jhānaṅgāni na uddhare;
Sabbāhetukacittesu, maggaṅgāni na uddhare.

117. Tīṇi soḷasacittesu, indriyāni vade budho;
Ekasmiṃ pana cattāri, pañca terasasuddhare.

118. Satta dvādasacittesu, indriyāni jinobravi;
Ekenūnesu aṭṭheva, cattālīsamanesu ca.

119. Cattālīsāya cittesu, navakaṃ nāyakobravi;
Evaṃ indriyayogopi, veditabbo vibhāvinā.

120. Amaggaṅgāni nāmettha, aṭṭhārasa ahetukā;
Jhānaṅgāni na vijjanti, viññāṇesu dvipañcasu.

121. Ekaṃ cittaṃ dumaggaṅgaṃ, timaggaṅgāni sattasu;
Cattālīsāya cittesu, maggo so caturaṅgiko.

122. Pañcaddasasu cittesu, maggo pañcaṅgiko mato;
Vutto dvattiṃsacittesu, maggo sattaṅgikopi ca.

123. Maggo aṭṭhasu cittesu, mato aṭṭhaṅgikoti hi;
Evaṃ tu sabbacittesu, maggaṅgāni samuddhare.

124. Balāni dve dvicittesu, ekasmiṃ tīṇi dīpaye;
Ekādasasu cattāri, cha dvādasasu niddise.

125. Ekūnāsītiyā satta, soḷasevābalāni tu;
Cittamevaṃ tu viññeyyaṃ, sabalaṃ abalampi ca.

126. Jhānaṅgamaggaṅgabalindriyāni,
Cittesu jāyanti hi yesu yāni;
Mayā samāsena samuddharitvā,
Vuttāni sabbānipi tāni tesu.

Iti abhidhammāvatāre cetasikavibhāganiddeso nāma

Tatiyo paricchedo.

4. Catuttho paricchedo

Ekavidhādiniddeso

127. Ito paraṃ pavakkhāmi, naya**mekavidhādikaṃ**;
Ābhidhammikabhikkhūnaṃ, buddhiyā pana vuddhiyā.

128. Sabba**mekavidhaṃ** cittaṃ, vijānanasabhāvato;
Duvidhañca bhave cittaṃ, ahetukasahetuto.

129. Puññāpuññavipākā hi, kāme dasa ca pañca ca;
Kriyā tissoti sabbepi, aṭṭhārasa ahetukā.

130. Ekasattati sesāni, cittuppādā mahesinā;
Sahetukāti niddiṭṭhā, tādinā hetuvādinā.

131. Savatthukāvatthukato, tathobhayavasena ca;
Sabbaṃ vuttapakāraṃ tu, **tividhaṃ** hoti mānasaṃ.

132. Sabbo kāmavipāko ca, rūpe pañcadasāpi ca;
Ādimaggo situppādo, manodhātu kriyāpi ca.

133. Domanassadvayañcāpi, tecattālīsa mānasā;
Nuppajjanti vinā vatthuṃ, ekantena savatthukā.

134. Arūpāvacarapākā ca, ekantena avatthukā;
Dvācattālīsa sesāni, cittānubhayathā siyuṃ.

135. Ekekārammaṇaṃ cittaṃ, pañcārammaṇameva ca;
Chaḷārammaṇakañceti, evampi **tividhaṃ** siyā.

136. Viññāṇāni ca dvepañca, aṭṭha lokuttarāni ca;
Sabbaṃ mahaggatañceva, ṭhapetvābhiññamānasaṃ.

137. Tecattālīsa viññeyyā, ekekārammaṇā pana;
Manodhātuttayaṃ tattha, pañcārammaṇamīritaṃ.

138. Tecattālīsa sesāni, chaḷārammaṇikā matā;
Tathā ca **tividhaṃ** cittaṃ, kusalākusalādito.

139. Ahetuṃ ekahetuñca, dvihetuñca tihetukaṃ;
Evaṃ **catubbidhaṃ** cittaṃ, viññātabbaṃ vibhāvinā.

140. Heṭṭhā mayāpi niddiṭṭhā, aṭṭhārasa ahetukā;
Vicikicchuddhaccasaṃyuttaṃ, ekahetumudīritaṃ.

141. Kāme dvādasadhā puñña-vipākakriyato pana;
Dasadhākusalā cāti, bāvīsati duhetukā.

142. Kāme dvādasadhā puñña-vipākakriyato pana;
Sabbaṃ mahaggatañceva, appamāṇaṃ tihetukaṃ.

143. Rūpīriyāpathaviññatti-janakājanakādito;
Evañcāpi hi taṃ cittaṃ, hoti sabbaṃ **catubbidhaṃ**.

144. Dvādasākusalā tattha, kusalā kāmadhātuyā;
Tathā dasa kriyā kāme, abhiññāmānasaṃ dvayaṃ.

145. Samuṭṭhāpenti rūpāni, kappenti iriyāpathaṃ;
Janayanti ca viññattiṃ, ime dvattiṃsa mānasā.

146. Kusalā ca kriyā ceva, te mahaggatamānasā;
Aṭṭhānāsavacittāni, chabbīsati ca mānasā.

147. Samuṭṭhāpenti rūpāni, kappenti iriyāpathaṃ;
Copanaṃ na ca pāpenti, dvikiccā niyatā ime.

148. Ṭhapetvā dasa viññāṇe, vipākā dvīsu bhūmisu;
Kriyā ceva manodhātu, imānekūnavīsati.

149. Samuṭṭhāpenti rūpāni, na karontitaradvayaṃ;
Puna dvepañcaviññāṇā, vipākā ca arūpisu.

150. Sabbesaṃ sandhicittañca, cuticittañcārahato;
Na karonti tikiccāni, ime soḷasa mānasā.

151. Ekadviticatuṭṭhāna-pañcaṭṭhānapabhedato;
Pañcadhā cittamakkhāsi, pañcanimmalalocano.

152. Kusalākusalā sabbe, cittuppādā mahākriyā;
Mahaggatā kriyā ceva, cattāro phalamānasā.

153. Sabbeva pañcapaññāsa, nippapañcena satthunā;
Javanaṭṭhānatoyeva, ekaṭṭhāne niyāmitā.

154. Puna dvepañcaviññāṇā, dassane savane tathā;
Ghāyane sāyane ṭhāne, phusane paṭipāṭiyā.

155. Manodhātuttikaṃ ṭhāne, āvajjane paṭicchane;

Aṭṭhasaṭṭhi bhavantete, ekaṭṭhānikataṃ gatā.

156. Puna dviṭṭhānikaṃ nāma, cittadvayamudīritaṃ;
Somanassayutaṃ pañca-dvāre santīraṇaṃ siyā.

157. Tadārammaṇaṃ chadvāre, balavārammaṇe sati;
Tathā voṭṭhabbanaṃ hoti, pañcadvāresu voṭṭhabo.

158. Manodvāresu sabbesaṃ, hoti āvajjanaṃ pana;
Idaṃ dviṭṭhānikaṃ nāma, hoti cittadvayaṃ pana.

159. Paṭisandhibhavaṅgassa, cutiyā ṭhānato pana;
Mahaggatavipākā te, nava tiṭṭhānikā matā.

160. Aṭṭha kāmā mahāpākā, paṭisandhibhavaṅgato;
Tadārammaṇato ceva, cutiṭṭhānavasena ca.

161. Catuṭṭhānikacittāni, aṭṭha hontīti niddise;
Kusalākusalapākaṃ tu-pekkhāsahagatadvayaṃ.

162. Santīraṇaṃ bhave pañca-dvāre chadvārikesu ca;
Tadārammaṇataṃ yāti, balavārammaṇe sati.

163. Paṭisandhibhavaṅgānaṃ, cutiṭṭhānavasena ca;
Pañcaṭṭhānikacittanti, idaṃ dvayamudīritaṃ.

164. Pañcakiccaṃ dvayaṃ cittaṃ, catukiccaṃ panaṭṭhakaṃ;
Tikiccaṃ navakaṃ dve tu, dvikiccā sesamekakaṃ.

165. Bhavaṅgāvajjanañceva, dassanaṃ sampaṭicchanaṃ;
Santīraṇaṃ voṭṭhabbanaṃ, javanaṃ bhavati sattamaṃ.

166. **Chabbidhaṃ** hoti taṃ channaṃ, viññāṇānaṃ pabhedato;
Sattadhā sattaviññāṇa-dhātūnaṃ tu pabhedato.

167. Ekekārammaṇaṃ chakkaṃ, pañcārammaṇabhedato;
Chaḷārammaṇato ceva, hoti **aṭṭhavidhaṃ** mano.

168. Tattha dvepañcaviññāṇā, honti ekekagocarā;
Rūpārammaṇikā dve tu, dve dve saddādigocarā.

169. Sabbaṃ mahaggataṃ cittaṃ, pañcābhiññāvivajjitaṃ;
Sabbaṃ lokuttarañceti, ekekārammaṇaṃ bhave.

170. Ekekārammaṇaṃ chakka-midaṃ ñeyyaṃ vibhāvinā;
Pañcārammaṇikaṃ nāma, manodhātuttayaṃ bhave.

171. Kāmāvacaracittāni, cattālīsaṃ tathekakaṃ;
Abhiññāni ca sabbāni, chaḷārammaṇikāniti.

172. Cittaṃ **navavidhaṃ** hoti, sattaviññāṇadhātusu;
Pacchimañca tidhā katvā, kusalākusalādito.

173. Puññāpuññavaseneva, vipākakriyabhedato;
Chasattatividho bhedo, manoviññāṇadhātuyā.

174. Manodhātuṃ dvidhā katvā, vipākakriyabhedato;
Navadhā pubbavuttehi, **dasadhā** hoti mānasaṃ.

175. Dhātudvayaṃ tidhā katvā, pacchimaṃ puna paṇḍito;
Ekādasavidhaṃ cittaṃ, hotīti paridīpaye.

176. Manoviññāṇadhātumpi, kusalākusalādito;
Catudhā vibhajitvāna, vade **dvādasadhā** ṭhitaṃ.

177. Bhave **cuddasadhā** cittaṃ, cuddasaṭṭhānabhedato;
Paṭisandhibhavaṅgassa, cutiyāvajjanassa ca.

178. Pañcannaṃ dassanādīnaṃ, sampaṭicchanacetaso;
Santīraṇassa voṭṭhabba-javanānaṃ vasena ca.

179. Tadārammaṇacittassa, tatheva ṭhānabhedato;
Evaṃ cuddasadhā cittaṃ, hotīti paridīpaye.

180. Bhūmipuggalanānātta-vasena ca pavattito;
Bahudhā panidaṃ cittaṃ, hotīti ca vibhāvaye.

181. Ekavidhādinaye panimasmiṃ,
Yo kusalo matimā idha bhikkhu;
Tassabhidhammagatā pana atthā,
Hatthagatāmalakā viya honti.

Iti abhidhammāvatāre ekavidhādiniddeso nāma

Catuttho paricchedo.

5. Pañcamo paricchedo

Bhūmipuggalacittuppattiniddeso

182. Ito paraṃ pavakkhāmi, buddhivuddhikaraṃ nayaṃ;
Cittānaṃ bhūmīsuppattiṃ, puggalānaṃ vasena ca.

183. Devāceva manussā ca, tisso vāpāyabhūmiyo;
Gatiyo pañca niddiṭṭhā, satthunā tu tayo bhavā.

184. Bhūmiyo tattha tiṃseva, tāsu tiṃseva puggalā;
Bhūmīsvetāsu uppannā, sabbe ca pana puggalā.

185. Paṭisandhikacittānaṃ, vasenekūnavīsati;
Paṭisandhi ca nāmesā, duvidhā samudīritā.

186. Acittakā sacittā ca, asaññīna**macittakā**;
Sesā **sacittakā** ñeyyā, sā panekūnavīsati.

187. Paṭisandhivaseneva, honti vīsati puggalā;
Idha cittādhikārattā, acittā na ca uddhaṭā.

188. Ahetudvitihetūti, puggalā tividhā siyuṃ;
Ariyā pana aṭṭhāti, sabbe ekādaseritā.

189. Etesaṃ pana sabbesaṃ, puggalānaṃ pabhedato;
Cittānaṃ bhūmīsuppattiṃ, bhaṇato me nibodhatha.

190. Tiṃsabhūmīsu cittāni, kati jāyanti me vada;
Cuddaseva tu cittāni, honti sabbāsu bhūmisu.

191. Sadā vīsati cittāni, kāmeyeva bhave siyuṃ;
Pañca rūpabhaveyeva, cattāreva arūpisu.

192. Kāmarūpabhavesveva, aṭṭhārasa bhavanti hi;
Dvecattālīsa cittāni, honti tīsu bhavesupi.

193. Ṭhapetvā pana sabbāsaṃ, catassopāyabhūmiyo;
Teraseva ca cittāni, honti chabbīsabhūmisu.

194. Aparāni catassopi, ṭhapetvāruppabhūmiyo;
Cittāni pana jāyanti, cha ca chabbīsabhūmisu.

195. Suddhāvāsikadevānaṃ, ṭhapetvā pañca bhūmiyo;
Pañca cittāni jāyante, pañcavīsatibhūmisu.

196. Aparāni duve honti, pañcavīsatibhūmisu;
Ṭhapetvā nevasaññañca, catassopāyabhūmiyo.

197. Dvepi cittāni jāyanti, catuvīsatibhūmisu;
Ākiñcaññaṃ nevasaññañca, ṭhapetvāpāyabhūmiyo.

198. Apāyabhūmiyo hitvā, tisso āruppabhūmiyo;
Dveyeva pana cittāni, honti tevīsabhūmisu.

199. Arūpe ca apāye ca, ṭhapetvā aṭṭha bhūmiyo;
Ekādasavidhaṃ cittaṃ, honti dvāvīsabhūmisu.

200. Suddhāvāse apāye ca, ṭhapetvā nava bhūmiyo;
Ekavīsāsu niccampi, cattārova bhavanti hi.

201. Ekaṃ sattarasasveva, cittaṃ jāyati bhūmisu;
Suddhāvāse ṭhapetvā tu, apāyāruppabhūmiyo.

202. Dvādaseva tu jāyante, ekādasasu bhūmisu;
Ṭhapetvā pana sabbāpi, bhūmiyo hi mahaggatā.

203. Kāmāvacaradevānaṃ, manussānaṃ vasena tu;
Aṭṭha cittāni jāyante, sadā sattasu bhūmisu.

204. Pañcamajjhānapākeko, jāyate chasu bhūmisu;

Cattāri pana cittāni, tīsu tīsveva bhūmisu.

205. Cattāri pana cittāni, honti ekekabhūmisu;
Arūpāvacarapākānaṃ, vasena paridīpaye.

206. Kusalākusalā kāme,
Tesaṃ pākā ahetukā;
Āvajjanadvayañcāti,
Sattatiṃseva mānasā.

207. Narakādīsvapāyesu, catūsupi ca jāyare;
Dvepaññāsāvasesāni, nuppajjanti kadācipi.

208. Kāme devamanussānaṃ, nava pākā mahaggatā;
Neva jāyanti jāyanti, asīti hadayā sadā.

209. Kāme aṭṭha mahāpākā, domanassadvayampi ca;
Tathā ghānādiviññāṇa-ttayaṃ pākā apuññajā.

210. Natthi āruppapākā ca, rūpāvacarabhūmiyaṃ;
Imehi saha cittehi, tayo maggā phaladvayaṃ.

211. Cattāro diṭṭhisaṃyuttā, vicikicchāyutampi ca;
Cattāro heṭṭhimā pākā, suddhāvāse na labbhare.

212. Sesāni ekapaññāsa, cittāni pana labbhare;
Rūpāvacarikā sabbe, vipākā kāmadhātuyā.

213. Domanassādimaggo ca, kriyā ca dve ahetukā;
Tecattālīsa cittāni, natthi āruppabhūmiyaṃ.

214. Evaṃ bhūmivaseneva, cittuppattiṃ vibhāvaye;
Tathā ekādasannampi, puggalānaṃ vasena ca.

215. Kusalākusalā kāme,
Tesaṃ pākā ahetukā;
Āvajjanadvayañcāti,
Sattatiṃseva mānasā.

216. Ahetukassa sattassa, jāyante pañcabhūmisu;
Dvepaññāsāvasesāni, na jāyanti kadācipi.

217. Ahetukassa vuttehi, kāmapākā duhetukā;
Duhetukassa jāyante, **cattālīsaṃ tathekakaṃ**.

218. Sabbe mahaggatā ceva, sabbepi ca anāsavā;
Tihetukā vipākā ca, kāme nava kriyāpi ca.

219. Duhetuno na jāyanti, **cattālīsaṃ** tathāṭṭha ca;
Kāmāvacarasattassa, tihetupaṭisandhino.

220. Puthujjanassa jāyante, **catupaññāsa** mānasā;

Dvihetukassa vuttāni, **cattālīsaṃ tathekakaṃ**.

221. Cattāro ñāṇasaṃyuttā, vipākā kāmadhātuyā;
Rūpārūpesu puññāni, **catupaññāsa** mānasā.

222. Puthujjanassa jāyante, pañcatiṃsa na jāyare;
Chadevesu manussesu, sotāpannassa dehino.

223. **Paññāseva**ssa cittāni, jāyantīti viniddise;
Navatiṃseva cittāni, nuppajjantīti dīpaye.

224. Sotāpannassa vuttāni, ṭhapetvā paṭhamaṃ phalaṃ;
Attanova phalenassa, sakadāgāmino siyuṃ.

225. Sotāpannassa vuttāni, ṭhapetvā paṭighadvayaṃ;
Dutiyaṃ ca phalaṃ hitvā, yāni cittāni tāniti;
Anāgāmissa sattassa, jāyantīti viniddise.

226. Kati cittāni jāyante, kāme arahato pana;
Cattārīsañca cattāri, kāme arahato siyuṃ.

227. Maggaṭṭhānaṃ catunnampi, puggalānaṃ sakaṃ sakaṃ;
Maggacittaṃ siyā tesaṃ, ekacittakkhaṇā hi te.

228. Puthujjanassa tīsveva, paṭhamajjhānabhūmisu;
Pañcatiṃseva cittāni, jāyanteti viniddise.

229. Ghānādīsu ca viññāṇa-ttayaṃ satta apuññajā;
Mahāpākā tathā pākā, uparijjhānabhūmikā.

230. Vipākāpi ca āruppā, domanassadvayampi ca;
Aṭṭhārasa kriyā ceva, aṭṭha lokuttarāni ca.

231. Paṭhamajjhānanibbatta-puthujjanasarīrino;
Etāni catupaññāsa, cittāni na ca labbhare.

232. Sotāpannassa cittāni, tatthe**katiṃsa** jāyare;
Puthujjanassa vuttesu, hitvā cāpuññapañcakaṃ.

233. Sakadāgāmino tattha, ṭhapetvā paṭhamaṃ phalaṃ;
Ekatiṃseva jāyante, pakkhipitvā sakaṃ phalaṃ.

234. Anāgāmissa tattheva, ṭhapetvā dutiyaṃ phalaṃ;
Ekatiṃseva jāyante, phalacittena attano.

235. Viññāṇaṃ cakkhusotānaṃ, puññajaṃ sampaṭicchanaṃ;
Santīraṇadvayañceva, kriyacittāni vīsati.

236. Arahattaphalaṃ pāko, paṭhamajjhānasambhavo;
Sattavīsati cittāni, arahantassa jāyare.

237. Puthujjanassa tīsveva, dutiyajjhānabhūmisu;

Chattiṃsa dutiyajjhāna-tatiyajjhānapākato.

238. Puthujjanassa vuttesu, hitvā vāpuññapañcakaṃ;
Sotāpannassa **bāttiṃsa,** phalena saha attano.

239. Sotāpannassa vuttesu, ṭhapetvā paṭhamaṃ phalaṃ;
Bāttiṃsa phalacittena, sakadāgāmissa attano.

240. Sakadāgāmīsu vuttesu, ṭhapetvā dutiyaṃ phalaṃ;
Anāgāmiphalenassa, **bāttiṃseva** bhavanti hi.

241. Arahantassa tīsveva, **aṭṭhavīsati** attano;
Phalena dutiyajjhāna-tatiyajjhānapākato.

242. Parittakasubhādīnaṃ, devānaṃ tīsu bhūmisu;
Pañcatiṃseva jāyante, catutthajjhānapākato.

243. Sotāpannassa **tattheka-tiṃsa** cittāni jāyare;
Sakadāgāmino evaṃ, tathānāgāminopi ca.

244. Khīṇāsavassa tattheva, **sattavīsati** mānasā;
Tathā vehapphale cāpi, sabbesaṃ honti mānasā.

245. **Ekatiṃseva** cittāni, suddhāvāsikabhūmisu;
Anāgāmikasattassa, hontīti paridīpaye.

246. Arahato pana tattheva, mānasā **sattavīsati**;
Evaṃ rūpīsu cittāni, viññeyyāni vibhāvinā.

247. **Catuvīsati** cittāni, paṭhamāruppabhūmiyaṃ;
Puthujjanassa sattassa, jāyantīti viniddise.

248. Sotāpannassa tattheva, ṭhapetvāpuññapañcakaṃ;
Samavīsati cittāni, phalena saha attano.

249. Sakadāgāmino tattha, tathānāgāminopi ca;
Jāyanti **vīsa** cittāni, pubbapubbaphalaṃ vinā.

250. Khīṇāsavassa tattheva, **dasapañca** ca mānasā;
Puthujjanassa sattassa, dutiyāruppabhūmiyaṃ.

251. Honti **tevīsa** cittāni, iti vatvā vibhāvaye;
Tiṇṇannampettha sekhānaṃ, cittāne**kūnavīsati**.

252. **Cuddaseva** tu cittāni, dutiyāruppabhūmiyaṃ;
Kriyādvādasa pākeko, phalaṃ khīṇāsavassa tu.

253. Puthujjanassa sattassa, tatiyāruppabhūmiyaṃ;
Bāvīsati ca cittāni, bhavantīti pakāsaye.

254. **Aṭṭhāraseva** cittāni, sotāpannassa jāyare;

Sakadāgāmino tāni, ṭhapetvā paṭhamaṃ phalaṃ.

255. Sakadāgāmivuttesu, ṭhapetvā dutiyaṃ phalaṃ;
Aṭṭhāraseva cittāni, anāgāmissa jāyare.

256. **Teraseva** ca cittāni, tatiyāruppabhūmiyaṃ;
Khīṇāsavassa sattassa, bhavantīti viniddise.

257. **Ekavīsati** cittāni, catutthāruppabhūmiyaṃ;
Puthujjanassa sattassa, jāyantīti viniddise.

258. Sotāpannassa sattassa, **sattarasa** pakāsaye;
Sakadāgāmino tāni, ṭhapetvā paṭhamaṃ phalaṃ.

259. Sakadāgāmivuttesu, ṭhapetvā dutiyaṃ phalaṃ;
Honti **sattaraseva**ssa, anāgāmissa mānasā.

260. **Dvādaseva** tu cittāni, catutthāruppabhūmiyaṃ;
Jāyanti arahantassa, iti vatvā vibhāvaye.

261. Heṭṭhimānaṃ arūpīnaṃ, brahmānaṃ uparūpari;
Arūpakusalā ceva, uppajjanti kriyāpi ca.

262. Uddhamuddhamarūpīnaṃ, heṭṭhimā heṭṭhimā pana;
Āruppāneva jāyante, diṭṭhādīnavato kira.

263. Ṭhapetvā paṭhamaṃ maggaṃ, kusalānuttarā tayo;
Kāmāvacarapuññāni, apuññāni tathā dasa.

264. Cattārāruppapuññāni, sabbe pākā anuttarā;
Paṭhamāruppapāko ca, nava kāmakriyāpi ca.

265. Āruppāpi kriyā sabbā, tecattālīsa mānasā;
Uppajjanti panetāni, paṭhamāruppabhūmiyaṃ.

266. Sabbo kāmavipāko ca, sabbo rūpomahaggato;
Cittuppādo manodhātu, domanassadvayampi ca.

267. Ādimaggo tayo pākā, āruppā ca tathūpari;
Chacattālīsa natthettha, paṭhamāruppabhūmiyaṃ.

268. Vuttesu pana cittesu, paṭhamāruppabhūmiyaṃ;
Ṭhapetvā paṭhamāruppa-ttayaṃ pāko ca attano.

269. Tālīsetāni jāyante, dutiyāruppabhūmiyaṃ;
Evaṃ sesadvaye ñeyyā, hitvā heṭṭhimaheṭṭhimaṃ.

270. Attano attano pākā, cattāro ca anāsavā;
Vipākā honti sabbeva, catūsvāruppabhūmisu.

271. Voṭṭhabbanena cittena, kāme aṭṭha mahākriyā;
Catassopi ca āruppā, teraseva kriyā siyuṃ.

272. Khīṇāsavassa jāyante, paṭhamāruppabhūmiyaṃ;
Dvādaseva kriyā honti, dutiyāruppabhūmiyaṃ.

273. Ekādasa kriyā honti, tatiyāruppabhūmiyaṃ;
Daseva ca kriyā ñeyyā, catutthāruppabhūmiyaṃ.

274. Arahato pana cittāni, honti ekūnavīsati;
Arahattaṃ kriyā sabbā, ṭhapetvāvajjanadvayaṃ.

275. Catunnañca phalaṭṭhānaṃ, tihetukaputhujjane;
Teraseva ca cittāni, bhavantīti pakāsaye.

276. Cattāro ñāṇasaṃyuttā, mahāpākā tathā nava;
Rūpārūpavipākā ca, teraseva bhavantime.

277. Catunnañca phalaṭṭhānaṃ, duhetukaputhujjane;
Ñāṇahīnāni cattāri, vipākā eva jāyare.

278. Puthujjanānaṃ tiṇṇampi, catunnaṃ ariyadehinaṃ;
Sattaraseva cittāni, sattannampi bhavanti hi.

279. Viññāṇāni duve pañca, manodhātuttayampi ca;
Santīraṇāni voṭṭhabbaṃ, honti sattarasevime.

280. Heṭṭhā tiṇṇaṃ phalaṭṭhānaṃ, tihetukaputhujjane;
Naveva kusalā honti, catunnampi mahaggatā.

281. Tiṇṇaṃ puthujjanānañca, tiṇṇamariyānamādito;
Teraseva tu cittāni, uppajjantīti niddise.

282. Aṭṭheva kāmapuññāni, diṭṭhihīnā apuññato;
Cattāropi ca uddhacca-saṃyuttañcāti terasa.

283. Heṭṭhā dvinnaṃ phalaṭṭhānaṃ, tathā sabbaputhujjane;
Domanassayuttaṃ cittaṃ, dvayameva tu jāyate.

284. Tiṇṇaṃ puthujjanānaṃ tu, pañceva pana jāyare;
Cattāri diṭṭhiyuttāni, vicikicchāyutampi ca.

285. Maggaṭṭhānaṃ catunnampi, maggacittaṃ sakaṃ sakaṃ;
Ekameva bhave tesaṃ, iti vatvā vibhāvaye.

286. Mayā bhavesu cittānaṃ, puggalānaṃ vasena ca;
Bhikkhūnaṃ pāṭavatthāya, cittuppatti pakāsitā.

287. Evaṃ sabbamidaṃ cittaṃ, bhūmipuggalabhedato;
Bahudhāpi ca hotīti, viññātabbaṃ vibhāvinā.

288. Sakkā vuttānusārena, bhedo ñātuṃ vibhāvinā;
Ganthavitthārabhītena, saṃkhittaṃ panidaṃ mayā.

289. Pubbāparaṃ viloketvā, cintetvā ca punappunaṃ;

Atthaṃ upaparikkhitvā, gahetabbaṃ vibhāvinā.

290. Imañcābhidhammāvatāraṃ susāraṃ,
Varaṃ sattamohandhakārappadīpaṃ;
Sadā sādhu cinteti vāceti yo taṃ,
Naraṃ rāgadosā ciraṃ nopayanti.

Iti abhidhammāvatāre bhūmipuggalavasena cittuppattiniddeso nāma

Pañcamo paricchedo.

6. Chaṭṭho paricchedo

Ārammaṇavibhāganiddeso

291. Etesaṃ pana cittānaṃ, ārammaṇamito paraṃ;
Dassayissāmahaṃ tena, vinā natthi hi sambhavo.

292. Rūpaṃ saddaṃ gandhaṃ rasaṃ, phoṭṭhabbaṃ dhammameva ca;
Chadhā ārammaṇaṃ āhu, chaḷārammaṇakovidā.

293. Tattha bhūte upādāya, vaṇṇo catusamuṭṭhito;
Sanidassanapaṭigho, rūpārammaṇasaññito.

294. Duvidho hi samuddiṭṭho, saddo cittotusambhavo;
Saviññāṇakasaddova, hoti cittasamuṭṭhito.

295. Aviññāṇakasaddo yo,
So hotūtusamuṭṭhito;
Duvidhopi ayaṃ saddo,
Saddārammaṇataṃ gato.

296. Dharīyatīti gacchanto, gandho sūcanatopi vā;
Ayaṃ catusamuṭṭhāno, gandhārammaṇasammato.

297. Rasamānā rasantīti, rasoti parikittito;
Sova catusamuṭṭhāno, rasārammaṇanāmako.

298. Phusīyatīti phoṭṭhabbaṃ, pathavītejavāyavo;
Phoṭṭhabbaṃ catusambhūtaṃ, phoṭṭhabbārammaṇaṃ mataṃ.

299. Sabbaṃ nāmañca rūpañca, hitvā rūpādipañcakaṃ;
Lakkhaṇāni ca paññatti-dhammārammaṇasaññitaṃ.

300. Chārammaṇāni labbhanti, kāmāvacarabhūmiyaṃ;
Tīṇi rūpe panārūpe, dhammārammaṇamekakaṃ.

301. Khaṇavatthuparittattā, āpāthaṃ na vajanti ye;
Te dhammārammaṇā honti, yesaṃ rūpādayo kira.

302. Te paṭikkhipitabbāva, aññamaññassa gocaraṃ;

Neva paccanubhontānaṃ, mano tesaṃ tu gocaraṃ.

303. Tañca ‘‘paccanubhotī’’ti, vuttattā pana satthunā;
Rūpādārammaṇāneva, honti rūpādayo pana.

304. Dibbacakkhādiñāṇānaṃ, rūpādīneva gocarā;
Anāpāthagatāneva, tānītipi na yujjati.

305. Yaṃ rūpārammaṇaṃ hontaṃ, taṃ dhammārammaṇaṃ kathaṃ;
Evaṃ sati panetesaṃ, niyamoti kathaṃ bhave.

306. Sabbaṃ ārammaṇaṃ etaṃ, chabbidhaṃ samudīritaṃ;
Taṃ parittattikādīnaṃ, vasena bahudhā mataṃ.

307. Sabbo kāmavipāko ca, kriyāhetudvayampi ca;
Pañcavīsati ekantaṃ, parittārammaṇā siyuṃ.

308. Iṭṭhādibhedā pañceva, rūpasaddādayo pana;
Viññāṇānaṃ dvipañcannaṃ, gocarā paṭipāṭiyā.

309. Rūpādipañcakaṃ sabbaṃ, manodhātuttayassa tu;
Terasannaṃ panetesaṃ, rūpakkhandhova gocaro.

310. Nārūpaṃ na ca paññattiṃ, nātītaṃ na canāgataṃ;
Ārammaṇaṃ karonte ca, vattamāno hi gocaro.

311. Terasetāni cittāni, jāyante kāmadhātuyaṃ;
Cattāri rūpāvacare, neva kiñci arūpisu.

312. Mahāpākānamaṭṭhannaṃ, santīraṇattayassapi;
Chasu dvāresu rūpādichaparittāni gocarā.

313. Rūpādayo parittā cha, hasituppādagocarā;
Pañcadvāre paṭuppannā, manodvāre tikālikā.

314. Dutiyāruppacittañca, catutthāruppamānasaṃ;
Chabbidhaṃ niyataṃ hoti, taṃ mahaggatagocaraṃ.

315. Nibbānārammaṇattā hi, ekantena anaññato;
Aṭṭhānāsavacittānaṃ, appamāṇova gocaro.

316. Cattāro ñāṇahīnā ca, kāmāvacarapuññato;
Kriyatopi ca cattāro, dvādasākusalāni ca.

317. Parittārammaṇā ceva, te mahaggatagocarā;
Paññattārammaṇattā hi, navattabbāva honti te.

318. Cattāro ñāṇasaṃyuttā, puññato kriyatopi ca;
Tathābhiññādvayañceva, kriyāvoṭṭhabbanampi ca.

319. Ekādasannametesaṃ, tividho hoti gocaro;
Paññattārammaṇattā hi, navattabbāpi hontime.

320. Yāni vuttāvasesāni, cittāni pana tāni hi;
Navattabbārammaṇānīti, viññeyyāni vibhāvinā.

Parittārammaṇattikaṃ samattaṃ.

321. Dutiyāruppacittañca, catutthāruppamānasaṃ;
Chabbidhaṃ pana ekanta-atītārammaṇaṃ siyā.

322. Viññāṇānaṃ dvipañcannaṃ, manodhātuttayassa ca;
Pañca rūpādayo dhammā, paccuppannāva gocarā.

323. Aṭṭha kāmamahāpākā, santīraṇattayampi ca;
Hasituppādacittanti, dvādasete tu mānasā.

324. Siyātītārammaṇā paccu-ppannānāgatagocarā;
Kusalākusalā kāme, kriyato nava mānasā.

325. Abhiññāmānasā dvepi, siyātītādigocarā;
Santapaññattikālepi, navattabbā bhavantime.

326. Sesāni pana sabbāni, rūpārūpabhavesupi;
Navattabbāni honteva, atītārammaṇādinā.

327. Kāmato ca kriyā pañca, rūpato pañcamī kriyā;
Cittānaṃ channametesaṃ, natthi kiñci agocaraṃ.

328. Nibbānañca phalaṃ maggaṃ, rūpañcārūpameva ca;
Sakkonti gocaraṃ kātuṃ, kati cittāni me vada.

329. Cattāro ñāṇasaṃyuttā,
Puññato kriyato tathā;
Abhiññāhadayā dvepi,
Kriyā voṭṭhabbanampi ca.

330. Sakkonti gocaraṃ kātuṃ, cittānekādasāpi ca;
Nibbānañca phalaṃ maggaṃ, rūpañcārūpameva ca.

331. Cittesu pana sabbesu, kati cittāni me vada;
Arahattaphalaṃ maggaṃ, kātuṃ sakkonti gocaraṃ.

332. Sabbesu pana cittesu, cha ca cittāni me suṇa;
Arahattaphalaṃ maggaṃ, kātuṃ sakkonti gocaraṃ.

333. Cattāro ñāṇasaṃyuttā, kriyā voṭṭhabbanampi ca;
Kriyābhiññā manodhātu, cha ca sakkonti gocaraṃ.

334. Cattāro ñāṇasaṃyuttā-bhiññācittañca puññato;
Nārahattaṃ phalaṃ maggaṃ, kātuṃ sakkonti gocaraṃ.

335. Kasmā arahato magga-cittaṃ vā phalamānasaṃ;
Puthujjanā vā sekkhā vā, na sakkonti hi jānituṃ.

336. Puthujjano na jānāti,
Sotāpannassa mānasaṃ;
Sotāpanno na jānāti,
Sakadāgāmissa mānasaṃ.

337. Sakadāgāmī na jānāti, anāgāmissa mānasaṃ;
Anāgāmī na jānāti, arahantassa mānasaṃ.

338. Heṭṭhimo heṭṭhimo neva, jānāti uparūpari;
Uparūpari jānāti, heṭṭhimassa ca mānasaṃ.

339. Yo dhammo yassa dhammassa,
Hoti ārammaṇaṃ pana;
Tamuddharitvā ekekaṃ,
Pavakkhāmi ito paraṃ.

340. Kusalārammaṇaṃ kāme, kusalākusalassa ca;
Abhiññāmānasassāpi, kusalassa kriyassa ca.

341. Kāmāvacarapākassa, tathā kāmakriyassa ca;
Etesaṃ pana rāsīnaṃ, channaṃ ārammaṇaṃ siyā.

342. Rūpāvacarapuññāni, kāmapākaṃ tato vinā;
Pañcannaṃ pana rāsīnaṃ, honti ārammaṇāni hi.

343. Āruppakusalañcāpi, tebhūmakusalassa ca;
Tebhūmakakriyassāpi, tathevākusalassapi.

344. Arūpāvacarapākānaṃ, dvinnaṃ pana catutthadu;
Imesaṃ aṭṭharāsīnaṃ, hotārammaṇapaccayo.

345. Apariyāpannapuññampi, kāmāvacaratopi ca;
Rūpato pañcamassāpi, kusalassa kriyassa ca.

346. Catunnaṃ pana rāsīnaṃ, hoti ārammaṇaṃ sadā;
Tathevākusalaṃ kāma-rūpāvacarato pana.

347. Kusalassa kriyassāpi, tathevākusalassa ca;
Kāmāvacarapākānaṃ, channaṃ rāsīnamīritaṃ.

348. Vipākārammaṇaṃ kāme, kāmāvacaratopi ca;
Rūpāvacarato ceva, kusalassa kriyassa ca.

349. Kāmāvacarapākānaṃ, tathevākusalassa ca;
Channañca pana rāsīnaṃ, hotārammaṇapaccayo.

350. Vipākārammaṇaṃ rūpe, kāmāvacaratopi ca;
Rūpāvacarato ceva, kusalassa kriyassa ca.

351. Apuññassāti pañcannaṃ, rāsīnaṃ hoti gocaro;
Arūpāvacarapākesu, ayameva nayo mato.

352. Apariyāpannapākampi, kāmato rūpatopi ca;
Kusalassa kriyassāpi, hoti ārammaṇaṃ pana.

353. Kriyacittamidaṃ kāme, kāmāvacaratopi ca;
Rūpāvacarato ceva, kusalassa kriyassa ca.

354. Kāmāvacarapākassa, tathevākusalassa ca;
Channaṃ rāsīnametesaṃ, hotārammaṇapaccayo.

355. Yaṃ kriyāmānasaṃ rūpe, kāmapākaṃ tato vinā;
Pañcannaṃ pana rāsīnaṃ, hoti ārammaṇaṃ pana.

356. Kriyācittaṃ panāruppe, tesaṃ pañcannameva ca;
Āruppassa kriyassāpi, channaṃ hoteva gocaro.

357. Rūpaṃ catusamuṭṭhānaṃ, rūpārammaṇasaññitaṃ;
Kāmāvacarapuññassa, tatheva kusalassa ca.

358. Abhiññādvayacittassa, kāmapākakriyassa ca;
Channaṃ rāsīnametesaṃ, hotārammaṇapaccayo.

359. Nibbānārammaṇaṃ kāma-rūpāvacarato pana;
Kusalassubhayassāpi, kāmarūpakriyassa ca.

360. Apariyāpannato ceva, phalassa kusalassa ca;
Channaṃ rāsīnametesaṃ, hotārammaṇapaccayo.

361. Nānappakārakaṃ sabbaṃ, paññattārammaṇaṃ pana;
Tebhūmakassa puññassa, tathevākusalassa ca.

362. Rūpārūpavipākassa, tebhūmakakriyassa ca;
Navannaṃ pana rāsīnaṃ, hotārammaṇapaccayo.

363. Rūpārammaṇikā dve tu, dve dve saddhādigocarā;
Pañcārammaṇikā nāma, cittuppādā tayo matā.

364. Idhekacattālīseva, chaḷārammaṇikā matā;
Kāmāvacaracittāna-mayamārammaṇakkamo.

365. Pañcābhiññā vivajjetvā, rūpārūpā anāsavā;
Cittuppādā ime sabbe, dhammārammaṇagocarā.

366. Paṭhamāruppakusalaṃ, dutiyāruppacetaso;
Kusalassa vipākassa, kriyassārammaṇaṃ bhave.

367. Paṭhamāruppapākoyaṃ, dutiyāruppacetaso;
Kusalassa vipākassa, kriyassārammaṇaṃ na hi.

368. Paṭhamaṃ tu kriyācittaṃ, dutiyāruppacetaso;
Na puññassa na pākassa, hoti ārammaṇaṃ pana.

369. Paṭhamaṃ tu kriyācittaṃ, dutiyāruppacetaso;

Kriyassārammaṇaṃ hoti, iti ñeyyaṃ vibhāvinā.

370. Puthujjanassa sekkhassa, arūpārammaṇaṃ dvidhā;
Kusalaṃ kusalassāpi, vipākassa ca taṃ siyā.

371. Khīṇāsavassa bhikkhussa, paṭhamāruppamānasaṃ;
Ārammaṇaṃ tidhā hoti, iti vuttaṃ mahesinā.

372. Kriyassāpi kriyā hoti, kusalampi kriyassa ca;
Kusalaṃ tu vipākassa, evaṃ hoti tidhā pana.

373. Tatiyāruppacittampi, catutthāruppacetaso;
Evameva dvidhā ceva, tidhā cārammaṇaṃ siyā.

374. Yaṃ yaṃ pana idhārabbha,
Ye ye jāyanti gocaraṃ;
So so tesañca tesañca,
Hotārammaṇapaccayo.

375. Yo panimassa naro kira pāraṃ,
Duttaramuttaramuttaratīdha;
So abhidhammamahaṇṇavapāraṃ,
Duttaramuttaramuttarateva.

Iti abhidhammāvatāre ārammaṇavibhāgo nāma

Chaṭṭho paricchedo.

7. Sattamo paricchedo

Vipākacittappavattiniddeso

376. Anantañāṇena niraṅgaṇena,
Guṇesinā kāruṇikena tena;
Vutte vipāke matipāṭavatthaṃ,
Vipākacittappabhavaṃ suṇātha.

377. Ekūnatiṃsa kammāni, pākā dvattiṃsa dassitā;
Tīsu dvāresu kammāni, vipākā chasu dissare.

378. Kusalaṃ kāmalokasmiṃ, pavatte paṭisandhiyaṃ;
Taṃ taṃ paccayamāgamma, dadāti vividhaṃ phalaṃ.

379. Ekāya cetanāyekā, paṭisandhi pakāsitā;
Nānākammehi nānā ca, bhavanti paṭisandhiyo.

380. Tihetukaṃ tu yaṃ kammaṃ, kāmāvacarasaññitaṃ;
Tihetukaṃ duhetuñca, vipākaṃ detyahetukaṃ.

381. Duhetukaṃ tu yaṃ kammaṃ, taṃ na deti tihetukaṃ;
Duhetukamahetuñca, vipākaṃ deti attano.

382. Tihetukena kammena,
Paṭisandhi tihetukā;
Duhetukāpi hoteva,
Na ca hoti ahetukā.

383. Duhetukena kammena,
Paṭisandhi duhetukā;
Ahetukāpi hoteva,
Na ca hoti tihetukā.

384. Asaṅkhāramasaṅkhāraṃ, sasaṅkhārampi deti hi;
Sasaṅkhāramasaṅkhāraṃ, sasaṅkhāraṃ phalaṃ tathā.

385. Ekāya cetanāyettha, kusalassa ca soḷasa;
Vidhā vipākacittāni, bhavantīti pakāsaye.

386. Ārammaṇena hoteva, vedanāparivattanaṃ;
Tadārammaṇacittampi, javanena niyāmitaṃ.

387. Kāmāvacaracittena, kusalenādinā pana;
Tulyena pākacittena, gahitā paṭisandhi ce.

388. Balavārammaṇe iṭṭhe, cakkhussāpāthamāgate;
Manodhātu bhavaṅgasmiṃ, tāya āvaṭṭite pana.

389. Vīthicittesu jātesu, cakkhuviññāṇakādisu;
Jāyate javanaṃ hutvā, paṭhamaṃ kāmamānasaṃ.

390. Sattakkhattuṃ javitvāna, paṭhame kusale gate;
Tadevārammaṇaṃ katvā, teneva sadisaṃ puna.

391. Vipākaṃ jāyate cittaṃ, tadārammaṇasaññitaṃ;
Sandhiyā tulyato mūla-bhavaṅganti pavuccate.

392. Tañca santīraṇaṃ ettha, dassanaṃ sampaṭicchanaṃ;
Gaṇanūpagacittāni, cattāreva bhavanti hi.

393. Yadā hi dutiyaṃ cittaṃ, kusalaṃ javanaṃ tadā;
Tena tulyavipākampi, tadārammaṇakaṃ siyā.

394. Sandhiyā asamānattā, dve nāmānissa labbhare;
‘‘Āgantukabhavaṅga’’nti, ‘‘tadārammaṇaka’’nti ca.

395. Yadā hi tatiyaṃ puññaṃ, javanaṃ hoti tena ca;
Sadisaṃ tatiyaṃ pākaṃ, tadārammaṇakaṃ siyā.

396. ‘‘Āgantukabhavaṅga’’nti, idampi ca pavuccati;
Iminā pana saddhiṃ cha, purimāni ca pañcapi.

397. Yadā catutthaṃ kusalaṃ, javanaṃ hoti tena ca;
Tulyaṃ catutthaṃ pākaṃ tu, tadārammaṇataṃ vaje.

398. Āgantukabhavaṅgaṃ tu, tadārammaṇanāmakaṃ;
Purimāni cha pākāni, iminā honti satta tu.

399. Tasmiṃ dvāre yadā iṭṭha-majjhattārammaṇaṃ pana;
Āgacchati tadāpāthaṃ, tadā vuttanayenidha.

400. Ārammaṇavaseneva, vedanā parivattati;
Upekkhāsahitaṃ tasmā, hoti santīraṇaṃ mano.

401. Upekkhāsahitesveva, javanesu catūsupi;
Tehi tulyāni cattāri, pākacittāni jāyare.

402. Vedanāyāsamānattā, accantaṃ purimehi tu;
Honti piṭṭhibhavaṅgāni, cattārīti ca nāmato.

403. Pañcimāni vipākāni, purimehi ca sattahi;
Saddhiṃ dvādasa pākāni, bhavantīti viniddise.

404. Cakkhudvāre tathā evaṃ, sotādīsvapi niddise;
Dvādasa dvādasa pākā, samasaṭṭhi bhavantime.

405. Ekāya cetanāyeva, kamme āyūhite pana;
Samasaṭṭhi vipākāni, uppajjanti na saṃsayo.

406. Gahitāgahaṇenettha, cakkhudvāresu dvādasa;
Sotaviññāṇakādīni, cattārīti ca soḷasa.

407. Evameva sasaṅkhāra-tihetukusalenapi;
Asaṅkhārasasaṅkhāru-pekkhāsahagatehipi.

408. Kamme āyūhite tesaṃ, vipākehi ca tīhipi;
Eseva ca nayo tehi, dinnāya paṭisandhiyā.

409. Paṭhamaṃ iṭṭhamajjhatta-gocarassa vasenidha;
Pavattiṃ pana dassetvā, upekkhāsahitadvaye.

410. Dassetabbā tappacchā tu, iṭṭhasmiṃ gocare idha;
Ekekasmiṃ pana dvāre, dvādasa dvādaseva tu.

411. Gahitāgahaṇenettha, pākacittāni soḷasa;
Pubbe vuttanayeneva, ñeyyaṃ sabbamasesato.

412. Tihetukena kammena, paṭisandhi tihetukā;
Bhavatīti ayaṃ vāro, vutto ettāvatā mayā.

413. Sandhimekaṃ tu kammekaṃ, janeti na tato paraṃ;
Anekāni vipākāni, sañjaneti pavattiyaṃ.

414. Ekasmā hi yathā bījā, jāyate ekamaṅkuraṃ;
Subahūni phalānissa, honti hetupavattito.

415. Duhetukena kammena, paṭisandhi duhetukā;

Hotīti hi ayaṃ vāro, anupubbena āgato.

416. Duhetukena kammena, somanassayutenidha;
Asaṅkhārikacittena, kamme āyūhite pana.

417. Tena tulyena pākena, gahitā paṭisandhi ce;
Iṭṭhe ārammaṇe cakkhu-dvāre āpāthamāgate.

418. Somanassayute ñāṇa-hīne kusalamānase;
Sattakkhattuṃ javitvāna, gate tasmiṃ duhetuke.

419. Tadevārammaṇaṃ katvā, jāyate tadanantaraṃ;
Taṃsarikkhakamekaṃ tu, asaṅkhārikamānasaṃ.

420. Taṃ hi mūlabhavaṅganti, tadārammaṇamiccapi;
Ubhayampi ca tasseva, nāmanti paridīpitaṃ.

421. Duhetukasasaṅkhāre, javitepi ca taṃsamaṃ;
Hotāgantukasaṅkhātaṃ, tadārammaṇamānasaṃ.

422. Tatheva ca duhetūnaṃ, iṭṭhamajjhattagocare;
Dvinnaṃ upekkhāyuttānaṃ, javanānamanantaraṃ.

423. Dve tādisāni jāyante, tadārammaṇamānasā;
Tesaṃ ‘‘piṭṭhibhavaṅga’’nti, nāmaṃ ‘‘āgantuka’’nti ca.

424. Santīraṇadvayañceva, dassanaṃ sampaṭicchanaṃ;
Imāni ca bhavaṅgāni, cakkhudvāre panaṭṭha hi.

425. Evamaṭṭhaṭṭha katvāna, dvāresupi ca pañcasu;
Cattālīsa vipākāni, bhavantīti pavattiyaṃ.

426. Gahitāgahaṇenettha, cakkhudvāre panaṭṭha ca;
Sotaghānādinā saddhiṃ, dvādaseva bhavanti hi.

427. Ekāya cetanāyevaṃ, kamme āyūhite pana;
Dvādaseva vipākāni, bhavantīti pakāsitaṃ.

428. Duhetukattayenāpi, sesena sadisena tu;
Pākenādinnasandhiyā, ayameva nayo mato.

429. Duhetukena kammena, paṭisandhi duhetukā;
Hotītipi ayaṃ vāro, vutto ettāvatā mayā.

430. Duhetukena kammena, paṭisandhi ahetukā;
Hotīti ca ayaṃ vāro, anupubbena āgato.

431. Duhetukesu cittesu, kusalesu catūsupi;
Tesu aññatareneva, kamme āyūhite pana.

432. Tasseva pākabhūtāya, ādinnapaṭisandhino;
Upekkhāsahitāhetu, manoviññāṇadhātuyā.

433. Paṭisandhi na vattabbā, sā kammasadisāti hi;
Kammaṃ duhetukaṃ hoti, paṭisandhi ahetukā.

434. Tassa buddhimupetassa, iṭṭhamajjhattagocare;
Āpāthamāgate cakkhu-dvāre puna ca dehino.

435. Duhetūnaṃ catunnampi, puññānaṃ yassa kassaci;
Javanassāvasānasmiṃ, ahetukamidaṃ mano.

436. Tadārammaṇabhāvena, jāyate natthi saṃsayo;
Taṃ tu mūlabhavaṅgañca, tadārammaṇameva ca.

437. Vīthicittesu jātesu, cakkhuviññāṇakādisu;
Upekkhāsahitaṃyeva, hoti santīraṇampi ca.

438. Tesu ekaṃ ṭhapetvāna, gahitāgahaṇenidha;
Gaṇanūpagacittāni, tīṇiyeva bhavanti hi.

439. Iṭṭhe ārammaṇe cakkhu-dvāre āpāthamāgate;
Tadā santīraṇañceva, tadārammaṇamānasaṃ.

440. Somanassayutaṃyeva, gahetvā tesu ekakaṃ;
Purimāni ca tīṇīti, cattārova bhavanti hi.

441. Evaṃ cattāri cittāni, dvāresupi ca pañcasu;
Honti vīsati cittāni, vipākāni pavattiyaṃ.

442. Cakkhudvāre tu cattāri, gahitāgahaṇenidha;
Sotaghānādinā saddhiṃ, hotevāhetukaṭṭhakaṃ.

443. Ahetupaṭisandhissa, na tadārammaṇaṃ bhave;
Duhetukaṃ tihetuṃ vā, duhetupaṭisandhino.

444. Jātā sugatiyaṃ yena, pākena paṭisandhi tu;
Tena tulyampi hīnaṃ vā, tadārammaṇakaṃ bhave.

445. Manussalokaṃ sandhāya, vuttañcāhetukaṭṭhakaṃ;
Catūsupi apāyesu, pavatte pana labbhati.

446. Thero nerayikānaṃ tu, dhammaṃ deseti vassati;
Gandhaṃ vāyuñca māpeti, yadā tesaṃ tadā pana.

447. Theraṃ disvā ca sutvā ca, dhammaṃ gandhañca ghāyataṃ;
Pivatañca jalaṃ vāyuṃ, phusataṃ mudumeva ca.

448. Cakkhuviññāṇakādīni, puññajāneva pañcapi;
Santīraṇadvayaṃ ekā, manodhātūti aṭṭhakaṃ.

449. Ayaṃ tāva kathā iṭṭha-iṭṭhamajjhattagocare;
Kāmāvacarapuññānaṃ, javanānaṃ vasenidha.

450. Niyamatthaṃ tu yaṃ vuttaṃ, tadārammaṇacetaso;

Kusalaṃ pana sandhāya, taṃ vuttanti hi dīpitaṃ.

451. Idhākusalacittesu, somanassayutesupi;
Iṭṭhe ārammaṇe tesu, javitesu catūsupi.

452. Somanassayutāhetu-manoviññāṇadhātu hi;
Tadārammaṇabhāvena, jāyate tadanantaraṃ.

453. Chasvākusalacittesu, upekkhāya yutesu hi;
Gocare iṭṭhamajjhatte, javitesu anantaraṃ.

454. Upekkhāsahitāhetu-manoviññāṇadhātu hi;
Tadārammaṇabhāvena, jāyate pana puññajā.

455. Iṭṭhārammaṇayogasmiṃ, kaṅkhato uddhatassa vā;
Somanassayutaṃ hoti, tadārammaṇamānasaṃ.

456. Somanassayute citte, javane javite pana;
Gavesitabbā pañceva, tadārammaṇamānasā.

457. Upekkhāsahite citte, javane javite pana;
Chaḷeva gavesitabbā, tadārammaṇamānasā.

458. Tihetusomanassena, ādinnapaṭisandhino;
Jhānato parihīnassa, taṃ jhānaṃ paccavekkhato.

459. Domanassayutaṃ cittaṃ, hoti vippaṭisārino;
Tassa kiṃ jāyate brūhi, tadārammaṇamānasaṃ.

460. **Paṭṭhāne** paṭisiddhā hi, domanassaanantaraṃ;
Somanassassa uppatti, domanassassa cassa vā.

461. Mahaggataṃ panārabbha, javane javitepi ca;
Tattheva paṭisiddhaṃ tu, tadārammaṇamānasaṃ.

462. Tasmā bhavaṅgapātova, tadārammaṇameva vā;
Na hoti kiṃ nu kātabbaṃ, vada tvaṃ ābhidhammika.

463. Upekkhāsahitāhetu-manoviññāṇadhātu tu;
Puññāpuññavipākā hi, tadārammaṇikā siyā.

464. Āvajjanaṃ kimassāti, natthi taṃ jāyate kathaṃ;
Bhavaṅgāvajjanānaṃ kiṃ, maggassānantarassa ca.

465. Phalassapi nirodhā ca, vuṭṭhahantassa bhikkhuno;
Phalacittassa vā evaṃ, natthi āvajjanaṃ kira.

466. Vinā āvajjanenāpi, hoti jāyatu mānasaṃ;
Kimassārammaṇaṃ brūhi, yadi jānāsi paṇḍita.

467. Vinā ārammaṇeneva, na hi jāyati mānasaṃ;
Rūpādīsu parittesu, yaṃ kiñcārabbha jāyate.

468. Utubījaniyāmo ca, kammadhammaniyāmatā;
Cittassa ca niyāmoti, ñeyyā pañca niyāmatā.

469. Tattha ekappahārena, phalapupphādidhāraṇaṃ;
Rukkhānaṃ pana sabbesaṃ, ayaṃ utuniyāmatā.

470. Tesaṃ tesaṃ tu bījānaṃ, taṃtaṃtulyaphalubbhavo;
Matthake nāḷikerassa, chiddattaṃ bījajo ayaṃ.

471. Tihetukaṃ tihetuñca, duhetuñca ahetukaṃ;
Vipākaṃ tu yato deti, ayaṃ kammaniyāmatā.

472. Jātiyaṃ bodhisattassa, medanīkampanādikaṃ;
Visesattamanekampi, ayaṃ dhammaniyāmatā.

473. Gocarena pasādasmiṃ, ghaṭṭite pana tenidha;
Uppattāvajjanādīnaṃ, ayaṃ cittaniyāmatā.

474. Andhajjanānaṃ hadayandhakāraṃ,
Viddhaṃsanaṃ dīpamimaṃ jalantaṃ;
Sikkhetha dhīro satataṃ payutto,
Mohandhakārāpagamaṃ yadiccheti.

Iti abhidhammāvatāre vipākacittappavattiniddeso nāma

Sattamo paricchedo.

8. Aṭṭhamo paricchedo

Pakiṇṇakaniddeso

475. Idāni pana sabbesaṃ, etesaṃ mānasaṃ mayā;
Pāṭavatthāya bhikkhūnaṃ, kathīyati pakiṇṇakaṃ.

476. Panthamakkaṭako nāma, disāsu pana pañcasu;
Tattha suttaṃ pasāretvā, jālamajjhe nipajjati.

477. Paṭhamāya disāyettha, sutte pana pasārite;
Pāṇakena paṭaṅgena, ghaṭṭite makkhikāya vā.

478. Nipannaṭṭhānato kiñci, calitvā uṇṇanābhi tu;
Gantvā suttānusārena, yūsaṃ pivati tassa sā.

479. Punāgantvāna tattheva, nipajjati yathāsukhaṃ;
Evameva karoteva, disāsu dutiyādisu.

480. Pasādā pañca daṭṭhabbā, suttaṃ pañcadisāsviva;
Cittaṃ pana ca daṭṭhabbaṃ, majjhe makkaṭako viya.

481. Pāṇakādīhi suttassa, tassa saṅghaṭṭanā viya;
Pasādānaṃ tu daṭṭhabbā, ghaṭṭanārammaṇena hi.

482. Calanaṃ viya taṃmajjhe, nipannāyuṇṇanābhiyā;
Pasādaghaṭṭanaṃ tattha, gahetvārammaṇaṃ pana.

483. Manodhātukriyācittaṃ, bhavaṅgāvaṭṭanaṃ mataṃ;
Tassā suttānusāraṃva, vīthicittapavattanaṃ.

484. Sīse panassa vijjhitvā, yūsapānaṃva cetaso;
Ārammaṇesu daṭṭhabbaṃ, javanassa pavattanaṃ.

485. Punāgantvā yathā sutta-jālamajjhe nipajjanaṃ;
Vatthuṃyeva ca nissāya, cittassa parivattanaṃ.

486. Idaṃ tu pana opammaṃ, atthaṃ dīpeti kiṃ tu hi;
Ārammaṇena paṭhamaṃ, pasāde ghaṭṭite pana.

487. Pasādavatthuto cittā, vatthusannissitaṃ mano;
Tato hi paṭhamaṃyeva, jāyatīti hi dīpitaṃ.

488. Ekekārammaṇaṃ dvīsu, dvīsu dvāresu sabbaso;
Āgacchati tenāpāthaṃ, ayamatthopi dīpito.

489. Rūpaṃ cakkhupasādamhi, ghaṭṭitvā taṅkhaṇe pana;
Manodvāre tathāpātha-māgacchati nisaṃsayo.

490. Khago yathā hi rukkhagge, nilīyantova sākhino;
Sākhaṃ ghaṭṭeti tassīdha, chāyā pharati bhūmiyaṃ.

491. Sākhāya ghaṭṭanacchāyā, pharaṇāni ca sabbaso;
Apubbācarimaṃ eka-kkhaṇasmiṃyeva jāyare.

492. Evameva ca rūpassa, pasādassa ca ghaṭṭanaṃ;
Bhavaṅgacalanassāpi, paccayattena atthato.

493. Tatheva ca manodvāre, āpāthagamanampi ca;
Apubbācarimaṃ eka-kkhaṇasmiṃyeva hotiti.

494. Tato bhavaṅgaṃ chinditvā, cakkhudvāre yathākkamaṃ;
Āvajjane samuppanne, dassane sampaṭicchane.

495. Santīraṇe samuppanne, tato voṭṭhabbanepi ca;
Kusalaṃ javanaṃ cittaṃ, tathākusalameva vā.

496. Eso eva nayo sota-dvārādīsupi viññunā;
Avisesena viññeyyo, saddādīnaṃ tu ghaṭṭane.

497. Dovārikopamādīni, etassatthassa dīpane;
Uddharitvāna tānettha, dassetabbāni viññunā.

498. Asambhedena cakkhussa, rūpāpāthagamena ca;
Ālokanissayenāpi, samanakkārahetunā.

499. Paccayehi panetehi, sametehi catūhipi;

Jāyate **cakkhuviññāṇaṃ,** sampayuttehi taṃ saha.

500. Asambhedena sotassa, saddāpāthagamena ca;
Ākāsanissayenāpi, samanakkārahetunā.

501. Paccayehi panetehi, sametehi catūhipi;
Jāyate **sotaviññāṇaṃ,** sampayuttehi taṃ saha.

502. Asambhedena ghānassa, gandhāpāthagamena ca;
Vāyosannissayenāpi, samanakkārahetunā.

503. Paccayehi panetehi, sametehi catūhipi;
Jāyate **ghānaviññāṇaṃ,** sampayuttehi taṃ saha.

504. Asambhedena jivhāya, rasāpāthagamena ca;
Āposannissayenāpi, samanakkārahetunā.

505. Paccayehi panetehi, sametehi catūhipi;
Jāyate **jivhāviññāṇaṃ,** sampayuttehi taṃ saha.

506. Asambhedena kāyassa, phoṭṭhabbāpāthasaṅgamā;
Pathavīnissayenāpi, samanakkārahetunā.

507. Paccayehi panetehi, sametehi catūhipi;
Jāyate **kāyaviññāṇaṃ,** sampayuttehi taṃ saha.

508. Asambhedā manassāpi, dhammāpāthagamena ca;
Vatthusannissayenāpi, samanakkārahetunā.

509. Paccayehi panetehi, sametehi catūhipi;
Manoviññāṇamevaṃ tu, sampayuttehi jāyate.

510. Mano bhavaṅgacittanti, veditabbaṃ vibhāvinā;
Āvajjanakriyācittaṃ, samanakkāroti saññitaṃ.

511. Vatthusannissayenāti, nāyaṃ sabbattha gacchati;
Bhavaṃ tu pañcavokāraṃ, sandhāya kathito pana.

512. Paṭisandhādicittāni, sabbānekūnavīsati;
Kāme dasa ca rūpesu, pañca cattārirūpisu.

513. Kammaṃ kammanimittañca, tathā gatinimittakaṃ;
Idaṃ hi tividhaṃ tesaṃ, ārammaṇamudīritaṃ.

514. Kāmāvacarasandhīnaṃ, parittārammaṇaṃ mataṃ;
Paccuppannamatītaṃ vā, hoti natthi anāgataṃ.

515. Aṭṭheva ca mahāpākā, tīṇi santīraṇāni ca;
Ekādasavidhaṃ cittaṃ, tadārammaṇasaññitaṃ.

516. Ekādasavidhe citte, tadārammaṇasaññite;
Dasa puññavipākāni, ekaṃ hoti apuññajaṃ.

517. Mahāpākā na jāyante, rūpārūpabhavadvaye;
Kāme rūpe bhave ceva, hoti santīraṇattayaṃ.

518. Tadārammaṇacittāni, yāni vuttāni satthunā;
Tesu cittaṃ panekampi, rūpārūpabhavadvaye.

519. Na tadārammaṇaṃ hutvā, pavattati kadācipi;
Kasmā na hoti ce tattha, bījassābhāvato pana.

520. Paṭisandhibījaṃ natthettha, kāmāvacarasaññitaṃ;
Rūpādigocare tassa, bhaveyya janakaṃ tu yaṃ.

521. Cakkhuviññāṇakādīnaṃ, natthitāpajjatīti ce;
Nindriyānaṃ pavattānu-bhāvato cittasambhavo.

522. Ekantena yathā cetaṃ, tadārammaṇamānasaṃ;
Nappavattati sabbampi, rūpārūpabhavadvaye.

523. Akāmāvacaradhammepi, tadetaṃ nānubandhati;
Kasmā ajanakattā hi, janakassāsamānato.

524. Janakaṃ tena tulyaṃ vā, kāmāvacarasaññitaṃ;
Kusalākusalādiṃ tu, javanaṃ anubandhati.

525. Kāmāvacaradhammāpi, ye mahaggatagocarā;
Hutvā vattanti te cāpi, idaṃ nevānubandhati.

526. Parittārammaṇattā ca, ekantena panassa hi;
Tathāparicitattā ca, nānubandhati sabbadā.

527. Kiṃ tena yuttivādena, vuttaṃ **aṭṭhakathāsu** hi;
Tadārammaṇacittāni, ekādasapi sabbaso.

528. Nāmagottaṃ panārabbha, javane javitepi ca;
Tadārammaṇaṃ na gaṇhanti, rūpārūpabhavesu vā.

529. Yadā paññattimārabbha, javane javitepi vā;
Tathā vipassanāyāpi, lakkhaṇārammaṇāya ca.

530. Tadārammaṇā na labbhanti, micchattaniyatesupi;
Na lokuttaradhammepi, ārabbha javane gate.

531. Tathā mahaggate dhamme, ārabbha javane pana;
Paṭisambhidāñāṇāni, ārabbha javitepi ca.

532. Manodvārepi sabbesaṃ, javanānamanantaraṃ;
Tadārammaṇacittāni, bhavanti anupubbato.

533. Na vijjati manodvāre, ghaṭṭanārammaṇassa hi;
Kathaṃ bhavaṅgato hoti, vuṭṭhānaṃ pana cetaso.

534. Manodvārepi āpātha-māgacchanteva gocarā;

Ghaṭṭanāya vinā tasmā, cittānaṃ hoti sambhavo.

535. Dvādasāpuññacittānaṃ, vipākā sattasattati;
Bhavanti caturāsīti, pāpapākā pavattiyaṃ.

536. Ekādasavidhānaṃ tu, hitvā uddhaccamānasaṃ;
Ekādasavidhā ceva, bhavanti paṭisandhiyo.

537. Kriyacittesu sabbesu, javanaṃ na ca hoti yaṃ;
Taṃ ve karaṇamattattā, vātapupphasamaṃ mataṃ.

538. Javanattaṃ tu sampattaṃ, kiccasādhanato pana;
Chinnamūlassa rukkhassa, pupphaṃva aphalaṃ siyā.

539. Paṭicca pana etasmā, phalametīti **paccayo**;
Yo dhammo yassa dhammassa, ṭhitiyuppattiyāpi vā.

540. Upakāro hi so tassa, paccayoti pavuccati;
Sambhavopabhavo hetu, kāraṇaṃ paccayo mato.

541. Lobhādi pana yo dhammo, mūlaṭṭhenupakārako;
Hetūti pana so dhammo, viññātabbo vibhāvinā.

542. Lobho doso ca moho ca,
Tathālobhādayo tayo;
Chaḷeva hetuyo honti,
Jātito navadhā siyuṃ.

543. Dhammānaṃ kusalādīnaṃ, kusalādittasādhako;
Mūlaṭṭhoti vadantevaṃ, eke ācariyā pana.

544. Evaṃ sante tu hetūnaṃ, taṃsamuṭṭhānarūpisu;
Hetupaccayatā neva, sampajjati kadācipi.

545. Na hi te pana rūpānaṃ, sādhenti kusalādikaṃ;
Na tesaṃ pana rūpānaṃ, paccayā na ca honti te.

546. Tasmā hi kusalādīnaṃ, kusalādittasādhako;
Mūlaṭṭhoti na gantabbo, viññunā samayaññunā.

547. Suppatiṭṭhitabhāvassa, sādhanenupakārako;
Mūlaṭṭhoti ca hetūnaṃ, viññātabbo vibhāvinā.

548. Kusalākusalā hetū, kriyāhetū ca sabbaso;
Dhammānaṃ sampayuttānaṃ, taṃsamuṭṭhānarūpinaṃ.

549. Hetupaccayataṃ yātā, pañcavokārabhūmiyaṃ;
Sampayuttānamevete, catuvokārabhūmiyaṃ.

550. Kāme vipākahetūpi, kāmāvacarabhūmiyaṃ;
Attanā sampayuttānaṃ, paṭisandhikkhaṇe pana.

551. Kaṭattārūpajātānaṃ, tatheva ca pavattiyaṃ;
Cittajānañca rūpānaṃ, hetupaccayataṃ gatā.

552. Rūpe vipākahetu ca, rūpāvacarabhūmiyaṃ;
Tathā vuttappakārānaṃ, honti te hetupaccayā.

553. Hetuyo pañcavokāre, lokuttaravipākajā;
Cittajānañca rūpānaṃ, sampayuttānameva ca.

554. Te hetupaccayā honti, catuvokārabhūmiyaṃ;
Bhavanti sampayuttānaṃ, itare ca sabhūmiyaṃ.

555. Hetuttho hetuyo ceva, hetupaccayasambhavo;
Evameva ca viññeyyo, sañjātasukhahetunā.

556. Chando cittañca vīriyaṃ, vīmaṃsā cāti satthunā;
Lokādhipatinā vuttā, catudhādhipatī siyuṃ.

557. Chandaṃ tu jeṭṭhakaṃ katvā, chandaṃ katvā dhuraṃ pana;
Cittassuppattikālasmiṃ, chandādhipati nāmaso.

558. Eseva ca nayo ñeyyo, sesesupi ca tīsupi;
Adhippatīti niddiṭṭho, jeṭṭhaṭṭhenupakārako.

559. Sumatimativibodhanaṃ vicittaṃ,
Kumatimatindhanapāvakaṃ padhānaṃ;
Imamatimadhuraṃ avedi yo yo,
Jinavacanaṃ sakalaṃ avedi so so.

Iti abhidhammāvatāre pakiṇṇakaniddeso nāma

Aṭṭhamo paricchedo.

9. Navamo paricchedo

Puññavipākapaccayaniddeso

560. Bāttiṃsa pākacittāni, lokikāneva yāni hi;
Etesaṃ pākacittānaṃ, paṭisandhipavattisu.

561. Puññāpuññādisaṅkhārā, yathā yesañca paccayā;
Bhavādīsu tathā tepi, viññātabbā vibhāvinā.

562. Tayo bhavā catasso ca, yoniyo gatipañcakaṃ;
Viññāṇaṭṭhitiyo satta, sattāvāsā naveritā.

563. **Kāme** puññābhisaṅkhāra-saññitā aṭṭha cetanā;
Navannaṃ pākacittānaṃ, kāme sugatiyaṃ pana.

564. Nānākkhaṇikakammūpa-nissayapaccayehi ca;
Dvedhā hi paccayā tesaṃ, bhavanti paṭisandhiyaṃ.

565. Upekkhāsahitāhetu-manoviññāṇadhātuyā;
Vinā parittapākānaṃ, honti dvedhā pavattiyaṃ.

566. Tāyeva cetanā rūpa-bhave dvedhāva paccayā;
Pañcannaṃ pākacittānaṃ, bhavanti hi pavattiyaṃ.

567. Aṭṭhannaṃ tu parittānaṃ, kāme duggatiyaṃ tathā;
Pavatte paccayā honti, na honti paṭisandhiyaṃ.

568. Honti vuttappakārāva, kāme sugatiyaṃ tathā;
Soḷasannaṃ vipākānaṃ, pavatte paṭisandhiyaṃ.

569. **Rūpe** puññābhisaṅkhārā, rūpāvacarabhūmiyaṃ;
Pañcannaṃ pākacittānaṃ, paccayā paṭisandhiyaṃ.

570. Hontimāpuññasaṅkhārā, kāme duggatiyaṃ dvidhā;
Viññāṇassa panekassa, paccayā paṭisandhiyaṃ.

571. Channaṃ pana pavatteva, honti no paṭisandhiyaṃ;
Sattannampi bhavanteva, pavatte paṭisandhiyaṃ.

572. Kāme sugatiyaṃ tesaṃ, sattannampi tatheva ca;
Pavatte paccayā honti, na honti paṭisandhiyaṃ.

573. Viññāṇānaṃ catunnampi, tesaṃ rūpabhave tathā;
Pavatte paccayā honti, na honti paṭisandhiyaṃ.

574. So ca kāmabhaveniṭṭha-rūpādiupaladdhiyaṃ;
Aniṭṭharūpādayo pana, brahmaloke na vijjare.

575. Tathevāneñjasaṅkhāro, **arūpāvacara**bhūmiyaṃ;
Catunnaṃ pākacittānaṃ, pavatte paṭisandhiyaṃ.

576. Evaṃ tāva bhavesvete, paṭisandhipavattisu;
Yathā ca paccayā honti, tathā ñeyyā vibhāvinā.

577. Eseva ca nayo ñeyyo, yoniādīsu tatridaṃ;
Ādito pana paṭṭhāya, mukhamattanidassanaṃ.

578. Avisesena puññābhi-saṅkhāro dvibhavesupi;
Datvāna paṭisandhiṃ tu, sabbapākaṃ janeti so.

579. Tathā catūsu viññeyyo, aṇḍajādīsu yonisu;
Bahudevamanussānaṃ, gatīsu dvīsu eva ca.

580. Tathā nānattakāyādi-viññāṇānaṃ ṭhitīsupi;
Tathā vuttappakārasmiṃ, sattāvāse catubbidhe.

581. Evaṃ puññābhisaṅkhāro, bhavādīsu yathārahaṃ;
Ekavīsatipākānaṃ, paccayo hoti ca dvidhā.

582. Kāme apuññasaṅkhāro, bhave catūsu yonisu;

Tīsu gatīsu ekissā, viññāṇaṭṭhitiyāpi ca.

583. Sattāvāse panekasmiṃ,
Uhoti so paccayo dvidhā;
Sattannaṃ pākacittānaṃ,
Pavatte paṭisandhiyaṃ.

584. Tathevāneñjasaṅkhāro, ekārūpabhave puna;
Ekissā yoniyā ceva, ekissā gatiyāpi ca.

585. Tīsu cittaṭṭhitīsveva, sattāvāse catubbidhe;
Catunnaṃ pākacittānaṃ, dvedhā so hoti paccayo.

586. Paṭisandhipavattīnaṃ, vaseneva bhavādisu;
Vijānitabbā saṅkhārā, yathā yesañca paccayā.

587. Na rūpārūpadhammānaṃ, saṅkanti pana vijjati;
Saṅkantibhāve asati, paṭisandhi kathaṃ siyā.

588. Natthi cittassa saṅkanti, atītabhavato idha;
Tato hetuṃ vinā tassa, pātubhāvo na vijjati.

589. Suladdhapaccayaṃ rūpā-rūpamattaṃ tu jāyati;
Uppajjamānamevaṃ tu, labhitvā paccayaṃ pana.

590. Bhavantaramupetīti, samaññāya pavuccati;
Na ca satto na ca jīvo, na attā vāpi vijjati.

591. Tayidaṃ pākaṭaṃ katvā, paṭisandhikkamaṃ pana;
Dassayissāmahaṃ sādhu, nibodhatha sudubbudhaṃ.

592. Atītasmiṃ bhave tassa, āsannamaraṇassa hi;
Haritaṃ tālapaṇṇaṃva, pakkhittaṃ ātape pana.

593. Sussamāne sarīrasmiṃ, naṭṭhe cakkhundriyādike;
Hadayavatthumattasmiṃ, ṭhite kāyappasādike.

594. Vatthusannissitaṃ cittaṃ, hoti tasmiṃ khaṇepi ca;
Pubbānusevitaṃ kammaṃ, puññaṃ vāpuññameva vā.

595. Kammaṃ kammanimittaṃ vā, ālambitvā pavattati;
Evaṃ pavattamānaṃ taṃ, viññāṇaṃ laddhapaccayaṃ.

596. Avijjāya paṭicchannā-dīnave visaye pana;
Taṇhā nameti saṅkhārā, khipanti sahajā pana.

597. Na mīyamānaṃ taṇhāya, taṃ santativasā pana;
Orimā pana tīramhā, ālambitvāna rajjukaṃ.

598. Mātikātikkamovetaṃ, purimaṃ jahati nissayaṃ;
Aparaṃ kammasambhūtaṃ, lambitvā vāpi nissayaṃ.

599. Taṃ panārammaṇādīhi, paccayehi pavattati;
Purimaṃ cavanaṃ ettha, pacchimaṃ paṭisandhi tu.

600. Tadetaṃ nāpi purimā, bhavatopi idhāgataṃ;
Kammādiñca vinā hetuṃ, pātubhūtaṃ na ceva taṃ.

601. Ettha cetassa cittassa, purimā bhavato pana;
Idhānāgamanetīta-bhavahetūhi sambhave.

602. Paṭighosadīpamuddādī, bhavantettha nidassanā;
Yathā āgantvā aññatra, honti saddādihetukā.

603. Evameva ca viññāṇaṃ, veditabbaṃ vibhāvinā;
Santānabandhato natthi, ekatā vāpi nānatā.

604. Sati santānabandhe tu, ekantenekatā siyā;
Khīrato dadhisambhūtaṃ, na bhaveyya kadācipi.

605. Athāpi pana ekanta-nānatā sā bhaveyya ce;
Khīrasāmī naro neva, dadhisāmī bhaveyya so.

606. Tasmā ettha panekanta-ekatānānatāpi vā;
Na ceva upagantabbā, viññunā samayaññunā.

607. Nanu evamasaṅkanti-pātubhāve tassa sati;
Ye imasmiṃ manussatta-bhāve khandhābhisambhavā.

608. Tesaṃ idha niruddhattā, kammassa phalahetuno;
Paratthāgamato ceva, idha tassa katassa hi.

609. Aññassa aññato ceva, kammato taṃ phalaṃ siyā;
Tasmā na sundaraṃ etaṃ, vidhānaṃ sabbameva ca.

Etthāha –

610. Santāne yaṃ phalaṃ etaṃ, nāññassa na ca aññato;
Bījānaṃ abhisaṅkhāro, etassatthassa sādhako.

611. Ekasmiṃ pana santāne, vattamānaṃ phalaṃ pana;
Aññassātipi vā neva, aññato vā na hoti taṃ.

612. Bījānaṃ abhisaṅkhārā, etassatthassa sādhako;
Bījānaṃ abhisaṅkhāre, kate tu madhuādinā.

613. Tassa bījassa santāne, paṭhamaṃ laddhapaccayo;
Madhuro phalaso tassa, hoti kālantare pana.

614. Na hi tāni hi bījāni, abhisaṅkharaṇampi vā;
Pāpuṇanti phalaṭṭhānaṃ, evaṃ ñeyyamidampi ca.

615. Bālakāle payuttena, vijjāsipposadhādinā;
Dīpetabbo ayaṃ vuddha-kālasmiṃ phaladāyinā.

616. Evaṃ santepi taṃ kammaṃ, vijjamānampi vā pana;
Phalassa paccayo hoti, atha vāvijjamānakaṃ.

617. Vijjamānaṃ sace hoti, tappavattikkhaṇe pana;
Bhavitabbaṃ vipākena, saddhimeva ca hetunā.

618. Atha vāvijjamānaṃ taṃ, niruddhaṃ paccayo bhave;
Pavattikkhaṇato pubbe, pacchā niccaphalaṃ siyā.

Vuccate –

619. Kaṭattā paccayo kammaṃ, tasmā niccaphalaṃ na ca;
Pāṭibhogādikaṃ kammaṃ, veditabbaṃ nidassanaṃ.

620. Kaṭattāyeva taṃ kammaṃ, phalassa pana paccayo;
Na cassa vijjamānattaṃ, tassa vāvijjamānatā.

621. Abhidhammāvatāroyaṃ, paramatthapakāsano;
Sotabbo pana sotūnaṃ, pītibuddhivivaḍḍhano.

Iti abhidhammāvatāre puññavipākapaccayaniddeso nāma

Navamo paricchedo.

10. Dasamo paricchedo

Rūpavibhāganiddeso

622. Vuttamādimhi yaṃ rūpaṃ, cittajānamanantaraṃ;
Tassa dāni karissāmi, samāsena vibhāvanaṃ.

623. Yaṃ ruppatīti rūpanti, tathā rūpayatīti vā;
Rūpārūpabhavātīto, surūpo rūpamabravi.

624. Taṃ rūpaṃ duvidhaṃ hoti, bhūtopādāyabhedato;
Catubbidhā mahābhūtā, upādā catuvīsati.

625. Pathavīdhātu āpo ca,
Tejo vāyo tatheva ca;
Cattārome mahābhūtā,
Mahābhūtena desitā.

626. Mahantā pātubhūtāti, mahābhūtasamāti vā;
Vañcakattā abhūtena, **mahābhūtā**ti saññitā.

627. Cakkhu sotañca ghānañca, jivhā kāyo ca rūpatā;
Saddo gandho raso itthi-purisindriyajīvitaṃ.

628. Vatthumāhāratā kāya-vacīviññattiyo duve;
Ākāso ceva rūpassa, lahutādittayampi ca.

629. Upacayo santatirūpaṃ, jaratāniccatāpi ca;
Upādāti pavuccanti, imāni catuvīsati.

630. Mahābhūtāni nissāya, amuñcitvā pavattito;
Upādārūpamiccāha, nirupādānamānaso.

631. Pathavī patthaṭattā ca, vāyo vāyanato bhave;
Tejo tejeti rūpāni, āpo āpeti pālanā.

632. Tesaṃ dāni pavakkhāmi, rūpānaṃ lakkhaṇādikaṃ;
Lakkhaṇādīsu ñātesu, dhammā āvi bhavanti hi.

633. Sāmaññaṃ vā sabhāvo vā, dhammānaṃ lakkhaṇaṃ mataṃ;
Kiccaṃ vā tassa sampatti, rasoti paridīpito.

634. Phalaṃ vā paccupaṭṭhānaṃ, upaṭṭhānanayopi vā;
Āsannakāraṇaṃ yaṃ tu, taṃ padaṭṭhānasaññitaṃ.

Tattha kakkhaḷattalakkhaṇā pathavīdhātu, patiṭṭhānarasā, sampaṭicchanapaccupaṭṭhānā. Paggharaṇalakkhaṇā āpodhātu, upabrūhanarasā, saṅgahapaccupaṭṭhānā. Uṇhattalakkhaṇā tejodhātu, paripācanarasā, maddavānuppadānapaccupaṭṭhānā. Vitthambhanalakkhaṇā vāyodhātu, samudīraṇarasā, abhinīhārapaccupaṭṭhānā. Ekekāya cettha sesabhūtattayapadaṭṭhānāti veditabbā.

Cakkhatīti **cakkhu,** rūpaṃ vibhāvetīti attho.

635. Tattha cakkhu dvidhā vuttaṃ, paññāmaṃsappabhedato;
Tattha paññāmayaṃ cakkhu, hoti pañcavidhaṃ pana.

636. Buddhadhammasamantehi, ñāṇadibbehi nāmato;
Yathānukkamato tesaṃ, nānattaṃ me nibodhatha.

637. Āsayānusaye ñāṇaṃ, indriyānaṃ paropare;
Buddhacakkhunti niddiṭṭhaṃ, muninā lokacakkhunā.

638. Heṭṭhāmaggattaye ñāṇaṃ, **dhammacakkhu**nti saññitaṃ;
Ñeyyaṃ **samantacakkhunti,** ñāṇaṃ sabbaññutā pana.

639. Yaṃ ‘‘cakkhuṃ udapādī’’ti, āgataṃ **ñāṇacakkhu** taṃ;
Abhiññācittajā paññā, **dibbacakkhu**nti vuccati.

640. Maṃsacakkhupi duvidhaṃ, sasambhārapasādato;
Sasambhārañca nāmettha, akkhikūpe patiṭṭhitaṃ.

641. Akkhikūpaṭṭhinā heṭṭhā, uddhañca bhamukaṭṭhinā;
Ubhato akkhikūṭehi, matthaluṅgena antato.

642. Bahiddhā akkhilomehi, paricchinno ca yo pana;
Nhārusuttena ābandho, maṃsapiṇḍo pavuccati.

643. Sakalopi ca lokoyaṃ, kamalassa dalaṃ viya;
Puthulaṃ vipulaṃ nīlaṃ, iti jānāti locanaṃ.

644. Cakkhu nāma na taṃ hoti, vatthu tassāti vuccati;
Idaṃ pana **sasambhāra-cakkhu**nti paridīpitaṃ.

645. Vaṇṇo gandho raso ojā,
Catasso cāpi dhātuyo;
Bhāvasambhavasaṇṭhānaṃ,
Jīvitāni tatheva ca.

646. Kāyacakkhupasādāti,
Sambhārā honti cuddasa;
Tathā vitthārato cetaṃ,
Catasso cāpi dhātuyo.

647. Vaṇṇo gandho raso ojā,
Saṇṭhānasambhavo tathā;
Dasete catusamuṭṭhānā,
Cattālīsa bhavanti te.

648. Cakkhu kāyappasādo ca, bhāvo jīvitameva ca;
Cattālīsañca rūpāni, cattāri tu bhavanti hi.

649. Imesaṃ pana rūpānaṃ, vasena paripiṇḍitaṃ;
Idaṃ sambhāracakkhunti, paṇḍitehi pakāsitaṃ.

650. Yo panettha sito atthi, paribandho parittako;
Catunnaṃ pana bhūtānaṃ, pasādo kammasambhavo.

651. Idaṃ **pasādacakkhu**nti, akkhātaṃ pañcacakkhunā;
Tadetaṃ tassa majjhe tu, sasambhārassa cakkhuno.

652. Setena maṇḍalenassa, parikkhittassa sabbaso;
Kaṇhamaṇḍalamajjhe vā, niviṭṭhe diṭṭhamaṇḍale.

653. Sandhāraṇādikiccāhi, dhātūhi ca catūhipi;
Katūpakāraṃ hutvāna, utucittādinā pana.

654. Upatthambhiyamānaṃ taṃ, āyunā katapālanaṃ;
Vaṇṇagandharasādīhi, rūpehi parivāritaṃ.

655. Cakkhuviññāṇakādīnaṃ, vatthudvārañca sādhayaṃ;
Ūkāsirasamānena, pamāṇeneva tiṭṭhati.

Vuttaṃ hetaṃ –

656. ‘‘Yena cakkhupasādena, rūpānimanupassati;
Parittaṃ sukhumaṃ etaṃ, ūkāsirasamūpama’’nti.

657. Sotādīsu ca eseva, nayo ñeyyo vibhāvinā;
Visesamattamevettha, pavakkhāmi ito paraṃ.

Suṇātīti **sotaṃ,** taṃ tanutambalomācite aṅgulivedhakasaṇṭhāne padese vuttappakārāhi dhātūhi katūpakāraṃ utucittāhārehi upatthambhiyamānaṃ āyunā paripāliyamānaṃ sotaviññāṇādīnaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Ghāyatīti **ghānaṃ,** taṃ sasambhāraghānabilassa anto ajapadasaṇṭhāne padese yathāvuttappakārā hutvā tiṭṭhati.

Sāyatīti **jivhā,** jīvitamavhāyatīti vā **jivhā,** sā sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese yathāvuttappakārā hutvā tiṭṭhati.

Kucchitānaṃ malānaṃ āyoti **kāyo**. Yāvatā pana imasmiṃ kāye upādinnakaṃ rūpaṃ atthi, sabbattha kāyapasādo kappāsapaṭale sneho viya yathāvuttappakāro hutvā tiṭṭhati.

Ettha panetesaṃ lakkhaṇādīni pavakkhāmi – daṭṭhukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇaṃ cakkhu, rūpesu āviñchanarasaṃ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Sotukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇaṃ sotaṃ, saddesu āviñchanarasaṃ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Ghāyitukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇaṃ ghānaṃ, gandhesu āviñchanarasaṃ, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, ghāyitukāmatānidānakammajabhūtapadaṭṭhānaṃ.

Sāyitukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇājivhā, rasesu āviñchanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā, sāyitukāmatānidānakammajabhūtapadaṭṭhānā.

Phusitukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇo kāyo, phoṭṭhabbesu āviñchanaraso, kāyaviññāṇassa ādhārabhāvapaccupaṭṭhāno, phusitukāmatānidānakammajabhūtapadaṭṭhāno.

Keci panāhu –

658. Tejādhikānaṃ bhūtānaṃ, pasādo pana cakkhuti;
Ākāsānilatoyubbiadhikānaṃ tu sesakā.

659. Te panevaṃ tu vattabbā, ‘‘suttaṃ āharathā’’ti hi;
Suttameva ca te addhā, na dakkhissanti kiñcipi.

660. Visese sati bhūtānaṃ, pasādo hi kathaṃ bhave;
Samānānaṃ hi bhūtānaṃ, pasādo paridīpito.

661. Tasmā nissayabhūtānaṃ, catunnaṃ sabbaso pana;
Pahāyeva panetesaṃ, visesaparikappanaṃ.

662. Ñeyyā kammavisesena, pasādānaṃ visesatā;
Na hi bhūtavisesena, hoti tesaṃ visesatā.

663. Evametesu cakkhuñca, sotaṃ apattagāhakaṃ;
Sesaṃ tu pana ghānādittayaṃ sampattagāhakaṃ.

Rūpanti rūpayatīti rūpaṃ, vaṇṇavikāramāpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti attho. Taṃ pana cakkhupaṭihananalakkhaṇaṃ, cakkhuviññāṇassa visayabhāvarasaṃ, tasseva gocarabhāvapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. Yathā cetaṃ, tathā sabbānipi upādārūpānīti.

Saddoti saddayatīti saddo, so pana sotapaṭihananalakkhaṇo, sotaviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno.

Rasoti rasanti tenāti raso, so jivhāpaṭihananalakkhaṇo, jivhāviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno.

Gandhoti attānaṃ gandhayati sūcayatīti gandho, so ghānapaṭihananalakkhaṇo, ghānaviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno.

Itthindriyanti –

664. Kammajo itthibhāvoyaṃ, paṭisandhisamuṭṭhito;
Yañcetaṃ itthiliṅgādi, na tu taṃ indriyaṃ siyā.

665. Itthindriyaṃ paṭicceva, itthiliṅgādayo pana;
Pavatteyeva jāyante, na tāni paṭisandhiyaṃ.

666. Na ca taṃ cakkhuviññeyyaṃ, manoviññeyyameva taṃ;
Itthiliṅgādayo cakkhuviññeyyā honti vā na vā.

667. Eseva ca nayo ñeyyo, sesepi **purisindriye**;
Idaṃ paṭhamakappānaṃ, ubhayaṃ tu pavattiyaṃ.

668. Samuṭṭhātīti viññeyyaṃ, parato paṭisandhiyaṃ;
Pavattepi samuṭṭhāya, pavatte parivattati.

669. Mahatā pāpakammena, purisattaṃ vinassati;
Mahatā kusaleneva, jāyate purisindriyaṃ.

670. Dubbalākusaleneva, itthiliṅgaṃ vinassati;
Dubbaleneva puññena, itthibhāvo hi jāyate.

671. Ubhatobyañjanassāpi, ekamevindriyaṃ siyā;
Evaṃ sante abhāvo ca, dutiyabyañjanassa tu.

672. Na cābhāvo siyā kasmā, na taṃ byañjanakāraṇaṃ;
Tassa kammasahāyaṃ hi, rāgacittaṃ tu kāraṇaṃ.

Ubhayassa panetassa lakkhaṇādīni vuccati. Tattha itthibhāvalakkhaṇaṃ itthindriyaṃ, ‘‘itthī’’ti pakāsanarasaṃ, itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ.

Purisabhāvalakkhaṇaṃ purisindriyaṃ, ‘‘puriso’’ti pakāsanarasaṃ, purisaliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ.

Jīvitanti –

673. Jīvitindriyaniddese, vattabbaṃ yaṃ siyā idha;
Arūpajīvite vutta-nayeneva ca taṃ vade.

Lakkhaṇādīni panassa evaṃ veditabbāni. Sahajarūpaparipālanalakkhaṇaṃ jīvitindriyaṃ, tesaṃ pavattanarasaṃ, tesameva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbabhūtapadaṭṭhānanti.

Vatthūti hadayavatthu.

674. Yaṃ nissāya manodhātu-manoviññāṇadhātuyo;
Vattanti pañcavokāre, taṃ ‘‘vatthū’’ti pavuccati.

Manodhātumanoviññāṇadhātūnaṃ nissayalakkhaṇaṃ hadayavatthu, tāsañceva dhātūnaṃ ādhāraṇarasaṃ, ubbāhanapaccupaṭṭhānaṃ.

Āhāratāti kabaḷīkāro āhāro. Ojaṭṭhamakaṃ rūpaṃ āharatīti āhāro.

675. Yāya ojāya yāpenti, yattha yattha ca pāṇino;
Ayaṃ tu ‘‘kabaḷīkāro, āhāro’’ti pavuccati.

676. Annapānādikaṃ vatthu, aggiṃ harati kammajaṃ;
Kevalaṃ na ca sakkoti, pāletuṃ jīvitaṃ pana.

677. Ojā sakkoti pāletuṃ, harituṃ na ca pācakaṃ;
Haritumpi ca pāletuṃ, ubho sakkonti ekato.

Lakkhaṇādito panassa ojālakkhaṇo kabaḷīkāro āhāro, rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṃ katvā ajjhoharitabbavatthupadaṭṭhānoti veditabbo.

Kāyaviññattiniddese kāyena attano bhāvaṃ viññāpentānaṃ kāyaggahaṇānusārena gahitāya etāya bhāvo viññāyatīti viññatti. Sayaṃ vā kāyaggahaṇānusārena viññāyatītipi viññatti. ‘‘Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro’’ti āgato copanasaṅkhāto kāyova viññatti **kāyaviññatti**. Kāyavipphandanena adhippāyaviññāpanahetuttā sayañca tathā viññeyyattā kāyena viññattītipi **kāyaviññatti**.

678. Tattha yā sahajātassa, cittajāniladhātuyā;
Rūpassa calane hetu, ekākāravikāratā.

679. Kāyaviññatti nāmāyaṃ, kāyadvāranti sā matā;
Tattha yā cetanāsiddhā, puññāpuññavasā pana.

680. Kāyakammanti niddiṭṭhā, satthunā sā hitesinā;
Sampavatti panetissā, vacīdvārepi jāyate.

681. Labhitvā panupatthambhaṃ, ekāvajjanavīthiyaṃ;
Heṭṭhāhi chahi cittehi, vāyodhātusamuṭṭhitaṃ.

682. Sattamena tu cittena, vāyodhātusamuṭṭhitā;
Cāleti sahajaṃ rūpaṃ, viññattisahitāttanā.

Vacīviññattiniddese pana –

683. Paccayo cittajātāya, upādinnakaghaṭṭane;
Yo ākāravikāreko, ayaṃ pathavidhātuyā.

684. Vacīviññatti viññeyyā, saha saddavasā pana;
Vacīdvāranti niddiṭṭhā, sāva sakyakulindunā.

685. Saddo na cittajo atthi, vinā viññattighaṭṭanaṃ;
Dhātusaṅghaṭṭaneneva, saha saddo hi jāyati.

686. Sā viññāpanato ceva, ayaṃ viññeyyatopi ca;
Viññattīti siyā tassā, sambhavo kārakadvaye.

687. Na viññattidvayaṃ aṭṭha, rūpāni viya cittajaṃ;
Cittajānaṃ vikārattā, cittajanti pavuccati.

Tattha kāyaviññatti adhippāyapakāsanarasā, kāyavipphandanahetubhāvapaccupaṭṭhānā, cittasamuṭṭhānavāyodhātupadaṭṭhānā. Tathā vacīviññatti adhippāyapakāsanarasā, vacīghosassa hetubhāvapaccupaṭṭhānā, cittasamuṭṭhānapathavīdhātupadaṭṭhānā.

688. Na kassatīti **ākāso,** rūpānaṃ vivaro pana;
Yo rūpānaṃ paricchedo, svākāsoti pavuccati.

So rūpaparicchedalakkhaṇo, rūpapariyantapakāsanaraso, rūpamariyādapaccupaṭṭhāno, asamphuṭṭhabhāvachiddavivarabhāvapaccupaṭṭhāno vā, paricchinnarūpapadaṭṭhāno.

Rūpassa lahutādittayaniddese –

689. Heṭṭhā vuttanayeneva, rūpassa lahutādisu;
Tisso rūpavikārāti, viññātabbā vibhāvinā.

690. Etāsaṃ pana tissannaṃ, kamato ca pavattiyaṃ;
Arogī madditaṃ cammaṃ, dhantahemaṃ nidassanaṃ.

691. Kammaṃ kātuṃ na sakkoti, lahutādittayaṃ pana;
Āhārādittayaṃyeva, taṃ karoti tato tijaṃ.

Tattha adandhatālakkhaṇā rūpassa lahutā, rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā.

Athaddhatālakkhaṇā rūpassa mudutā, rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā.

Sarīrakiriyānukūlakammaññatālakkhaṇā rūpassa kammaññatā, akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññatārūpapadaṭṭhānā. Etā pana tissopi na aññamaññaṃ vijahanti.

Upacayasantatiniddese –

692. Rūpānamācayo yo hi, vutto upacayoti so;
Anuppabandhatā tesaṃ, santatīti pavuccati.

693. Atthato ubhayampetaṃ, jātirūpanti dīpitaṃ;
Vuttamākāranānattā, veneyyānaṃ vasena vā.

Lakkhaṇādito pana ācayalakkhaṇo rūpassa upacayo, pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno.

Pavattilakkhaṇā rūpassa santati, anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anuppabandharūpapadaṭṭhānā.

Jarāniddese jīraṇaṃ **jarā**.

694. Duvidhāyaṃ jarā nāma, pākaṭāpākaṭāti ca;
Pākaṭā rūpadhammesu, arūpesu apākaṭā.

Rūpassa paripākatālakkhaṇā rūpassa jaratā, upanayanarasā, sabhāvānaṃ apagamepi nasabhāvāpagamapaccupaṭṭhānā vīhipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā.

Paribhedalakkhaṇā rūpassa aniccatā, saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānāti veditabbāti.

Evaṃ catuvīsati upādārūpāni veditabbāni.

695. Bhūtarūpāni cattāri, upādā catuvīsati;
Aṭṭhavīsati rūpāni, sabbāneva bhavanti hi.

696. Imesu pana rūpesu, asammohatthameva taṃ;
Samodhānaṃ samuṭṭhānaṃ, nipphannaṃ saṅkhatampi ca.

697. Codanaṃ parihārañca, nayamekavidhādikaṃ;
Saṅkhepena pavakkhāmi, pakiṇṇakamidaṃ suṇa.

Tattha **samodhāna**nti sabbameva idaṃ rūpaṃ sabbasamodhānato pathavīdhātu āpodhātu tejodhātu vāyodhātu cakkhāyatanaṃ…pe… jaratā aniccatāti aṭṭhavīsatividhaṃ ca hoti, ito aññaṃ rūpaṃ nāma natthi. Keci pana middhavādino ‘‘middharūpaṃ nāma atthī’’ti vadanti, te ‘‘addhā munīsi sambuddho, natthi nīvaraṇā tavā’’ti ca ‘‘thinamiddhanīvaraṇaṃ avijjānīvaraṇañca nīvaraṇasampayutta’’nti sampayuttavacanato ca **mahāpakaraṇapaṭṭhāne** ‘‘nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati napurejātapaccayā’’ti arūpepi ‘‘kāmacchandanīvaraṇaṃ paṭicca thinamiddhauddhaccakukkuccāvijjānīvaraṇa’’nti evamādīhi pāḷīhi virujjhanato ca arūpameva middhanti paṭikkhipitabbā.

698. Arūpepi panetassa, middhassuppatti pāṭhato;
Niṭṭhametthāvagantabbā, arūpanti ca viññunā.

Apare ‘‘balarūpena saddhiṃ ekūnatiṃsa, sambhavarūpena saddhiṃ tiṃsa, jātirūpena saddhiṃ ekatiṃsa, rogarūpena saddhiṃ dvattiṃsa rūpānī’’ti vadanti. Tepi tesaṃ visuṃ visuṃ abhāvaṃ dassetvā paṭikkhipitabbā. Vāyodhātuyā gahitāya balarūpaṃ gahitameva, aññaṃ balarūpaṃ nāma natthi. Āpodhātuyā sambhavarūpaṃ, upacayasantatīti jātirūpaṃ, jaratāaniccatādīhi rogarūpaṃ gahitaṃ, aññaṃ rogarūpaṃ nāma natthīti, tasmā aṭṭhavīsatividhāneva rūpānīti.

Evaṃ samodhānato veditabbānīti.

Samuṭṭhānanti cattāri rūpasamuṭṭhānāni utucittāhārakammānīti.

699. Kammaṃ utu ca cittañca, āhāro rūpahetuyo;
Eteheva ca rūpāni, jāyanti na panaññato.

700. Tasmā ekasamuṭṭhānā, ekādasa bhavanti hi;
Aṭṭhindriyāni vatthuñca, viññattidvayameva ca.

701. Aṭṭhindriyāni vatthuñca, ekanteneva kammajā;
Cittajaṃyeva viññatti-dvayaṃ vuttaṃ mahesinā.

702. Cittena utunā ceva, saddo dvīhi samuṭṭhito;
Utuāhāracittehi, lahutādittayaṃ kataṃ.

703. Vaṇṇo gandho raso ojā,
Catasso cāpi dhātuyo;
Santatyupacayākāsā,
Ekādasa catubbhavā.

704. Ekādasekato jātā,
Dvijekova tijā tayo;
Catujekādasakkhātā,
Dve na kenaci jāyare.

705. Kammena vīsati rūpā, sattarasa tu cetasā;
Utunā dasapañceva, cuddasāhārato pana.

706. Chasaṭṭhi sabbānetāni, samuṭṭhānavibhāgato;
Aṭṭhasaṭṭhi ca honteva, jaratāniccatāhi te.

707. Jaratāniccatā ceva, na kenaci samuṭṭhitā;
Jātassa pākabhedattā, jāyeyyuṃ yadi tānipi.

708. Evaṃ sante tu tesampi, pākabhedā siyuṃ na hi;
Pāko paccati bhedo vā, na ca bhijjati natthi taṃ.

709. Jātassa pākabhedattā, dvayametaṃ na jāyati;
Siyā katthaci buddhettha, ‘‘rūpassupacayo’’ti hi.

710. Vacanena yathā ‘‘jāti, jāyatī’’ti ca dīpitaṃ;
Pākopi paccatevaṃ tu, bhedopi paribhijjatu.

711. Na ceva jāyate jāti, iti ñeyyā vibhāvinā;
Jāyamānassa dhammassa, nibbattīti pakāsitā.

712. Tattha yathā siyā jāti, yesaṃ dhammānameva sā;
Tappaccayattavohāraṃ, abhinibbattisammutiṃ.

713. Labhateva tathā tesaṃ, pākabhedā labbhanti te;
Tappaccayattavohāraṃ, abhinibbattisammutiṃ.

714. Evaṃ idaṃ dvayañcāpi, hoti kammādisambhavaṃ;
Na pākabhedā vohāraṃ, taṃ labhanti kadācipi.

715. Kasmā hi janakānaṃ tu, paccayānamabhāvato;
Ānubhāvakhaṇuppāde, jātiyā pana labbhati.

716. Tappaccayattavohāraṃ, abhinibbattisammutiṃ;
Tasmā labhati jāti ca, labhatī netaradvayaṃ.

717. Jiyyatīti na vattabbaṃ, taṃ dvayaṃ bhijjatīti vā;
Ānubhāvakhaṇe tassa, paccayānamabhāvato.

718. ‘‘Aniccaṃ saṅkhatañcetaṃ, jarāmaraṇa’’miccapi;
Vuttattā jāyaticcetaṃ, atha maññasi ce tuvaṃ.

719. Evampi ca na vattabbaṃ, sā hi pariyāyadesanā;
Aniccānaṃ tu dhammānaṃ, jarāmaraṇato tathā.

720. Aniccaṃ saṅkhatañcāti, vuttaṃ viññattiyo viya;
Yadi evaṃ tayametaṃ, ajātattā ca sabbathā.

721. Natthīti ce khaṃpupphaṃva, niccaṃ vāsaṅkhataṃ viya;
Nobhayaṃ panidaṃ kasmā, nissayāyattavuttito.

722. Bhāve pathaviyādīnaṃ, nissayānaṃ tu bhāvato;
Tasmā hi ca khaṃpupphaṃva, na natthi pana taṃ tayaṃ.

723. Yasmā pathaviyādīnaṃ, abhāvena ca labbhati;
Tasmā na pana niccaṃ vā, nibbānaṃ viya taṃ tayaṃ.

Nipphannanti ettha cattāro mahābhūtā cakkhusotaghānajivhākāyarūpasaddagandharasaitthipurisajīvitindriyakabaḷīkārāhārahadayavatthūti aṭṭhārasa rūpāni nipphannāni nāma. Sesāni dasa anipphannāni nāma.

724. Aṭṭhārasa nipphannāni, anipphannāvasesakā;
Yadi honti anipphannā, bhaveyyuṃ te asaṅkhatā.

725. Tesameva ca rūpānaṃ, vikārattā asaṅkhatā;
Kathaṃ nāma bhaveyyuṃ te, nipphannā ceva saṅkhatā.

Evaṃ nipphannasaṅkhato veditabbo.

Codanāparihāranti ettha –

726. Itthibhāvo pumattañca, jīvitaṃ sambhavopi ca;
Tathā kāyappasādoti, sabbaṭṭhānāti vaṇṇitā.

727. Evaṃ sante tu dhammānaṃ, hoti saṅkaradosatā;
Cakkhukāyapasādānaṃ, ekattaṃ upapajjati.

728. Aññaṃ pana ca aññasmiṃ, na catthi paramatthato;
Tasmā kāyindriyaṃ cakkhu-pasādena na saṅkaraṃ.

729. Aññamaññāvinibbhogavasena tu pavattito;
Tesaṃ ṭhānantaraṃ vattuṃ, na sakkā samayaññunā.

730. Yāvatā anupādinnasantānaṃ atthi tattha so;
Atthi kāyapasādoti, tasmā evamudīritaṃ.

731. Lakkhaṇādivasenāpi, nānattaṃ samupāgataṃ;
Dhajānaṃ pañcavaṇṇānaṃ, chāyā upamataṃ gatā.

732. Tasmā hi pana dhammānaṃ, aññamaññaṃ vimissatā;
Na hotevāti viññeyyā, viññunā samayaññunā.

Evaṃ nipphannānipphannabhāvo, codanāparihāro ca veditabbo.

Nayamekavidhādikanti –

733. Lokikattā nahetuttā, saṅkhatattā ca sāsavā;
Sabba**mekavidhaṃ** rūpaṃ, paccayāyattavuttito.

734. Ajjhattikabahiddhā ca, indriyānindriyāpi ca;
Sukhumoḷārikā ceva, upādinnādito **dvidhā**.

735. Cakkhuāyatanādīni, pañca ajjhattikāni tu;
Tevīsatividhaṃ sesaṃ, bāhiranti pavuccati.

736. Cakkhusotindriyādīni, indriyāni panaṭṭha tu;
Sesañca tu vīsaṃ rūpaṃ, anindriyamudīritaṃ.

737. Cakkhuāyatanādīni, nava phoṭṭhabbameva ca;
Taṃ bārasavidhaṃ rūpaṃ, oḷārikamudīritaṃ.

738. Sesāni pana rūpāni, sukhumāni tu soḷasa;
Kammajaṃ tu upādinnaṃ, anupādinnamaññathā.

Evañca duvidhaṃ hoti.

Puna sanidassanasappaṭighaanidassanasappaṭigha- anidassanaappaṭighabhedato ca, kammajākammajanevakammajānākammajabhedato ca **tividhaṃ**. Tattha rūpāyatanaṃ sanidassanasappaṭighaṃ, ekādasavidhaṃ sesoḷārikarūpaṃ anidassanasappaṭighaṃ, sesaṃ soḷasavidhaṃ sukhumarūpaṃ anidassanaappaṭighaṃ. Kammato jātaṃ kammajaṃ, aṭṭhindriyāni, vatthu ca kammajaṃ, tadaññappaccayā jātaṃ akammajaṃ, nakutoci jātaṃ nevakammajānākammajaṃ jaratā aniccatā ca. Evaṃ tividhaṃ hoti.

Puna diṭṭhasutamutaviññātavasena ca, dvārañceva vatthu ca, dvārameva hutvā na vatthu ca, vatthumeva hutvā na dvārañca, neva dvārañca na vatthu cāti evaṃ bhedato ca, dvārañcevindriyañca, dvāraṃyeva hutvā nevindriyañca, indriyameva hutvā na dvārañca, neva dvārañca nevindriyañcāti evaṃ bhedato ca, vatthu ceva indriyañca, indriyameva hutvā na vatthu ca, vatthumeva hutvā nevindriyañca, nevindriyaṃ na vatthu ceti evaṃ bhedato ca **catubbidhaṃ**.

Tattha diṭṭhaṃ nāma rūpāyatanaṃ, sutaṃ nāma saddāyatanaṃ, mutaṃ nāma gandharasaphoṭṭhabbāyatanattayaṃ, viññātaṃ nāma avasesacakkhāyatanādipañcakaṃ, soḷasavidhaṃ sukhumarūpañca. Cakkhāyatanādipañcakaṃ dvārañceva vatthu ca, viññattidvayaṃ dvārameva hoti, na vatthu, hadayavatthu vatthumeva hoti, na dvāraṃ, sesaṃ sabbaṃ rūpaṃ neva dvāraṃ na vatthu ca. Tatiyacatukke indriyameva hutvā na dvāranti itthindriyapurisindriyajīvitindriyāni. Imāni hi indriyāneva honti, na dvārāni, sesamanantaracatukke vuttanayeneva veditabbaṃ. Catutthacatukke tatiyapadaṃ hadayavatthuṃ sandhāya vuttaṃ, sesaṃ vuttanayameva. Evaṃ catubbidhaṃ hotīti veditabbaṃ.

Puna ekajadvijatijacatujanakutocijātabhedato, dvārindriyaṃ vatthu ca, dvārameva hutvā nevindriyaṃ na vatthu ca, vatthumeva hutvā nevindriyaṃ na dvārañca, indriyameva hutvā na vatthu na dvārañca, nevindriyaṃ na vatthu na dvārañcāti evaṃ pabhedato **pañcavidhaṃ**.

Tattha –

739. Aṭṭhindriyāni vatthuñca, viññattidvayameva ca;
Ekādasavidhaṃ rūpaṃ, **ekaja**nti pavuccati.

740. Saddo eko **dvijo** nāma, lahutādittayaṃ **tijaṃ**;
Ekādasavidhaṃ sesaṃ, **catuja**nti pakāsitaṃ.

741. Jaratāniccatā ceva, **nakutoci** bhave pana;
Cakkhādipañcakaṃ dvāraṃ, indriyaṃ vatthumeva ca.

742. Viññattīnaṃ dvayaṃ dvāraṃ, nevindriyaṃ na vatthu ca;
Hadayavatthu vatthūva, na dvāraṃ nevindriyaṃ pana.

Itthipurisajīvitindriyāni indriyameva na vatthu na dvārañca, sesaṃ pana rūpaṃ nevindriyaṃ na vatthu na dvāranti. Evaṃ pañcavidhanti veditabbaṃ.

Puna kammajacittajautucittajautucittāhārajacatujanakutocijātabhedato, cakkhuviññeyyasotaghānajivhākāyamanoviññeyyavasena **chabbidhaṃ**.

Tattha aṭṭhindriyāni vatthu ca kammajameva, viññattidvayaṃ cittajameva, saddo utucittajo, lahutādittayaṃ utucittāhārajameva, sesaṃ ekādasavidhaṃ catujaṃ nāma, jaratā aniccatā nakutocijātaṃ nāma. Dutiyachakke cakkhuviññeyyaṃ nāma cakkhuviññāṇena viññeyyaṃ rūpāyatanaṃ…pe… kāyaviññeyyaṃ nāma phoṭṭhabbāyatanaṃ, manoviññeyyaṃ nāma sesā pañca oḷārikā ca soḷasa sukhumarūpāni cāti ekavīsatividhaṃ hoti. Evaṃ chabbidhaṃ hoti.

Puna chavatthuavatthubhedato ca, cakkhuviññeyyaṃ sotaghānajivhākāyaviññeyyaṃ manodhātuviññeyyaṃ manoviññāṇadhātuviññeyyanti **sattavidhaṃ** hoti.

Tattha cakkhādipañcavatthūni hadayavatthunā saddhiṃ cha vatthūni, sesaṃ bāvīsatividhaṃ rūpaṃ avatthu nāma, dutiyasattakamuttānameva. Evaṃ sattavidhaṃ hoti.

Puna sattadvārādvārabhedato **aṭṭhavidhaṃ**. Tattha cakkhudvārādīni pañca kāyaviññattivacīviññattidvārehi saddhiṃ satta dvārāni, sesamadvāranti evaṃ aṭṭhavidhaṃ hoti.

Puna aṭṭhindriyānindriyabhedato pana **navavidhaṃ**.

Puna navakammajākammajabhedato **dasavidhaṃ**.

Puna āyatanabhedato **ekādasavidhaṃ**.

Bhavesu rūpakalāpapavattibhedato **bahuvidha**nti veditabbaṃ.

743. Ito paraṃ pavakkhāmi, kāmarūpabhavadvaye;
Uppattiṃ pana rūpānaṃ, paṭisandhipavattisu.

744. Bhummavajjesu devesu, niraye nijjhāmataṇhike;
Yoniyo purimā tisso, na santīti viniddise.

745. Sese gatittaye bhumma-devesupi ca yoniyo;
Catasso ca bhavantīti, veditabbā vibhāvinā.

746. Gabbhaseyyakasattassa, paṭisandhikkhaṇe pana;
Tiṃsa rūpāni jāyante, sabhāvasseva dehino.

747. Abhāvagabbhaseyyānaṃ, aṇḍajānañca vīsati;
Bhavanti pana rūpāni, kāyavatthuvasena tu.

748. Gahitāgahaṇenettha, ekādasa bhavanti te;
Eseva ca nayo ñeyyo, sabbesu dasakesupi.

749. Jīvitena yadā saddhiṃ, jāte suddhakamaṭṭhakaṃ;
Jīvitanavakaṃ nāma, hotīti samudīritaṃ.

750. Jīvitanavakaṃ kāyapasādenekato siyā;
Taṃ kāyadasakaṃ nāma, hotīti pariyāpuṭaṃ.

751. Eseva ca nayo ñeyyo, saddhiṃ bhāvena vatthunā;
Cakkhādīhi ca yojetvā, dasakā satta viññunā.

752. Opapātikasattānaṃ, manussesūpapattiyaṃ;
Kāmāvacaradevānaṃ, niccaṃ rūpāni sattati.

753. Cakkhu sotañca ghānañca, jivhā kāyo ca vatthu ca;
Bhāvo cāti hi sattannaṃ, dasakānaṃ vasā pana.

754. Brahmānaṃ rūpinaṃ cakkhu-sotavatthuvasā pana;
Dasakāni ca tīṇeva, navakaṃ jīvitassa ca.

755. Catunnaṃ tu kalāpānaṃ, vasena pana rūpinaṃ;
Cattālīseva rūpāni, ekūnāni bhavanti hi.

756. Jīvitanavakeneva, asaññuppatti dīpitā;
Jaccandhabadhirāghāna-rahite tu napuṃsake.

757. Vatthuno kāyajivhānaṃ, vasā tiṃsāvakaṃsato;
Ukkaṃsassāvakaṃsassa, antare anurūpato.

758. Paripuṇṇānaṃ rūpānaṃ, vasena pana pāṇinaṃ;
Rūpānaṃ tu samuppatti, veditabbā vibhāvinā.

759. Sattavīsati rūpāni, kāmāvacaradehino;
Appavattanato honti, dvinnaṃ bhāvānamekato.

760. Ghānaṃ jivhā ca kāyo ca, tathā bhāvadvayampi ca;
Brahmānaṃ pana rūpīnaṃ, pañca rūpā na vijjare.

761. Catusantati kāmasmiṃ, rūpe honti tisantati;
Dvisantati asaññesu, bahiddhā ekasantati.

762. Rūpaṃ nibbattamānaṃ tu, sabbesaṃ pana pāṇinaṃ;
Paṭhamaṃ kammatoyeva, nibbattati na saṃsayo.

763. Gabbhaseyyakasattānaṃ, paṭisandhikkhaṇe pana;

Tañca kho sandhicittassa, uppādeyeva jāyare.

764. Yatheva tassa uppāde, tiṃsa rūpāni jāyare;
Tatheva ṭhitibhaṅgesu, tiṃsa tiṃseva jāyare.

765. Sabbānetāni rūpāni, rūpakkhandhoti saññito;
Anicco addhuvonattā, dukkhakkhandhova kevalo.

766. Rogato gaṇḍato rūpaṃ, parato ca palokato;
Disvāna dukkhato rūpaṃ, rūpe chandaṃ virājaye.

767. Gantuṃ panicche piṭakebhidhamme,
Yo dhammasenāpatinā samattaṃ;
Hitatthinā tena ca bhikkhunāyaṃ,
Sakkacca sammā pana sikkhitabbo.

Iti abhidhammāvatāre rūpavibhāgo nāma

Dasamo paricchedo.

11. Ekādasamo paricchedo

Nibbānaniddeso

768. Rūpānantaramuddiṭṭhaṃ, nibbānaṃ yaṃ panādito;
Tassidāni anuppatto, vibhāvananayakkamo.

769. Tasmāhaṃ tassa dassetuṃ, dukkarassa yathābalaṃ;
Dubbodhassa pavakkhāmi, vibhāvanamito paraṃ.

Tattha **nibbāna**nti bhavābhavaṃ vinanato vānaṃ vuccati taṇhā, vānato nikkhantattā nibbānanti ca pavuccati amataṃ asaṅkhataṃ paramaṃ sukhaṃ. Vuttaṃ hetaṃ ‘‘yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’’nti.

770. Yassa cādhigamā sabba-kilesānaṃ khayo bhave;
Nibbānamiti niddiṭṭhaṃ, nibbānakusalena taṃ.

Etaṃ ca nibbānaṃ nāma tayidaṃ santilakkhaṇaṃ, accutirasaṃ, assāsakaraṇarasaṃ vā, animittapaccupaṭṭhānaṃ, nissaraṇapaccupaṭṭhānaṃ vāti veditabbaṃ.

Etthāha – na paramatthato nibbānaṃ nāma eko sabhāvo atthi, titthiyānaṃ attā viya, sasavisāṇaṃ viya ca anupalabbhanīyatoti? Na, paññācakkhunā upaparikkhiyamānānaṃ hitagavesīnaṃ yathānurūpāya paṭipattiyā upalabbhanīyato. Yaṃ hi puthujjanā nopalabbhanti, taṃ ‘‘natthī’’ti na vattabbaṃ. Athāyasmatā sāriputtattherena dhammasenāpatinā ‘‘katamaṃ nu kho, āvuso, nibbāna’’nti nibbānaṃ puṭṭhena ‘‘yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo’’ti rāgādīnaṃ khayova dassito, tasmā rāgādīnaṃ khayamattameva nibbānanti ce? Taṃ na. Kasmā? Arahattassāpi rāgādīnaṃ khayamattapasaṅgadosāpattito. Kathaṃ? Nibbānaṃ pucchānantarameva ‘‘katamaṃ nu kho, āvuso, arahatta’’nti puṭṭhena ‘‘yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo’’ti rāgādīnaṃ khayova vutto, tasmā tava matena arahattaphalassāpi rāgādīnaṃ khayamattatā bhaveyya, na cetaṃ yuttaṃ anuttarassa lokuttaraphalacittassa rāgānaṃ khayamattatāpajjanaṃ, tasmā mā evaṃ byañjanacchāyāya vadesi, ubhinnaṃ pana suttānaṃ attho upaparikkhitabbo.

Yassa pana dhammassādhigamena rāgādīnaṃ khayo hoti, so dhammo rāgādīnaṃ khayassa upanissayattā akkhayopi samāno ‘‘rāgādīnaṃ khayo nibbāna’’nti khayopacārena vutto, ‘‘tipusaṃ jaro guḷo semho’’tiādīsu viya phalūpacārena vuttanti veditabbaṃ. Arahattaṃ pana khayante uppannattā ‘‘khayo’’ti vuttaṃ. Yadi rāgādīnaṃ khayamattaṃ nibbānaṃ bhaveyya, sabbe bālaputhujjanāpi samadhigatanibbānā sacchikatanirodhā bhaveyyuṃ. Kiñca bhiyyo – nibbānassa bahuttādidosāpattito ca. Evañhi sati rāgādikkhayānaṃ bahubhāvato nibbānassāpi bahubhāvo bhaveyya, saṅkhatalakkhaṇañca nibbānaṃ bhaveyya, saṅkhatalakkhaṇattā saṅkhatapariyāpannañca, saṅkhatapariyāpannattā aniccaṃ dukkhaṃ nibbānaṃ bhaveyyāti.

Kiñca bhiyyo – yadi khayo nibbānaṃ bhaveyya, gotrabhuvodānamaggaphalacittānaṃ kiṃ nu ārammaṇaṃ vadesi, vada bhadramukhāti? Rāgādīnaṃ khayameva vadāmīti. Kiṃ pana rāgādayo gotrabhuādīnaṃ khaṇe khīyanti, udāhu khīyissanti, atha khīṇāti? Kiṃ panettha ‘‘khīṇesveva khayaṃ vadāmī’’ti. Suṭṭhu upadhāretvā vada bhadramukhāti, yadi khīṇesveva khayaṃ vadesi, na gotrabhucittādīnaṃ nibbānārammaṇatā sijjhatīti. Kiṃ kāraṇaṃ? Gotrabhukkhaṇe rāgādayo khīyissanti, tathā vodānakkhaṇe, maggakkhaṇe pana khīyanti, na khīṇā, phalakkhaṇe khīṇā. Evaṃ sante bhavato matena phalameva khayārammaṇaṃ, na itare, itaresaṃ pana kimārammaṇaṃ vadesīti? Addhā so ārammaṇaṃ apassanto niruttaro bhavissati. Apica kilesakkhayo nāma sappurisehi karīyati, yathānurūpāya paṭipattiyā uppādīyatīti attho. Nibbānaṃ pana na kenaci karīyati na uppādīyati, tasmā nibbānamamatamasaṅkhataṃ. Tamakataṃ jānātīti ariyasāvako ‘‘akataññū’’ti pavuccati. Vuttañcetaṃ –

771. ‘‘Asaddho akataññū ca,
Sandhicchedo ca yo naro;
Hatāvakāso vantāso,
Sa ve uttamaporiso’’ti.

Apica ‘‘nissaraṇa’’nti bhagavatā vuttattā ca. ‘‘Nissaraṇa’’nti hi nibbānassetaṃ nāmaṃ. Yathāha ‘‘tayo khome, bhikkhave, dhammā duppaṭivijjhā. Katame tayo dhammā duppaṭivijjhā? Tisso nissaraṇadhātuyo. Kāmānametaṃ nissaraṇaṃ, yadidaṃ nekkhammaṃ. Rūpānametaṃ nissaraṇaṃ, yadidaṃ arūpaṃ. Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ, nirodho tassa nissaraṇa’’nti hi vuttaṃ. Evaṃ vuttassa tassa nibbānassa abhāvapattidosato paṭhamajjhānākāsānañcāyatanānampi abhāvo bhaveyya, tasmā ayuttaṃ akkhayassa nibbānassa khayadosāpajjananti, na tu khayo nibbānaṃ.

‘‘Atthi nissaraṇaṃ loke, paññāya me suphusita’’nti ca ‘‘atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata’’nti ca dhammasāminā tathāgatena sammāsambuddhena anekesu suttantesu paramatthavasena vuttattā ‘‘atthi nibbānaṃ nāma eko dhammo’’ti niṭṭhamettha gantabbaṃ. Apica parittattike ‘‘katame dhammā appamāṇā’’ti padamuddharitvā – ‘‘cattāro maggā apariyāpannā cattāri ca sāmaññaphalāni nibbānañca, ime dhammā appamāṇā’’ti vuttattā rāgādīnaṃ khayassa appamāṇattaṃ kathaṃ yujjati, tasmā paramatthato atthiyeva nibbānaṃ nāma eko sabhāvoti. Taṃ pana pakativādīnaṃ pakati viya, titthiyānaṃ attā viya ca sasavisāṇaṃ viya ca nāvijjamānaṃ.

Atha paññattimattaṃ nibbānanti ce, tampi ayuttaṃ. Kasmā? Nibbānārammaṇānaṃ cittacetasikānaṃ navattabbārammaṇattā. Kathaṃ? Parittārammaṇattike ca pana ‘‘katame dhammā appamāṇārammaṇā’’ti padamuddharitvā ‘‘cattāro maggā apariyāpannā cattāri ca sāmaññaphalāni, ime dhammā appamāṇārammaṇā’’ti hi vuttaṃ. Yadi panetesaṃ paññattiārammaṇaṃ siyā, appamāṇārammaṇatā na yujjeyya, navattabbārammaṇapakkhaṃ bhajeyyuṃ. ‘‘Navattabbārammaṇā pana rūpāvacarattikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsānañcāyatanaṃ ākiñcaññāyatanaṃ kusalato ca vipākato ca kiriyato ca, ime dhammā navattabbārammaṇā’’ti hi vuttaṃ, tasmā na paññattimattaṃ nibbānaṃ. Yasmā ca paṇṇattibhāvo nibbānassa na yujjati, tasmā maggaphalānaṃ ārammaṇapaccayabhūtaṃ uppādādīnamabhāvato niccaṃ, rūpasabhāvābhāvato arūpaṃ, papañcābhāvato nippapañcaṃ nibbānaṃ nāma atthīti upagantabbanti.

772. Accantamanantaṃ santaṃ, amataṃ apalokitaṃ;
Paṇītaṃ saraṇaṃ khemaṃ, tāṇaṃ leṇaṃ parāyaṇaṃ.

773. Sivañca nipuṇaṃ saccaṃ, dukkhakkhayamanāsavaṃ;
Sududdasaṃ paraṃ pāraṃ, nibbānamanidassanaṃ.

774. Taṇhākkhayaṃ dhuvaṃ dīpaṃ, abyāpajjhamanītikaṃ;
Anālayamarūpañca, padamaccutamakkharaṃ.

775. Virāgañca nirodhañca, vimutti mokkhameva ca;
Imehi pana nāmehi, nibbānaṃ tu kathīyati.

776. Evañca pana viññāya, nibbānampi ca accutaṃ;
Tassa cādhigamūpāyo, kattabbo viññunā sadā.

777. Saddhābuddhikaraṃ tathāgatamate sammohaviddhaṃsanaṃ,
Paññāsambhavasampasādanakaraṃ jānāti yo ce imaṃ;
Atthabyañjanasālinaṃ sumadhuraṃ sāraññuvimhāpanaṃ,
Gambhīre nipuṇābhidhammapiṭake so yābhiniṭṭhaṃ padaṃ.

Iti abhidhammāvatāre nibbānaniddeso nāma

Ekādasamo paricchedo.

12. Dvādasamo paricchedo

Paññattiniddeso

Etthāha – ‘‘kiṃ ettakameva ñeyyaṃ, udāhu aññampi atthī’’ti? Atthi paññatti nāmāti. Sā panesā paññapetabbato, paññāpanato ca ‘‘paññattī’’ti vuccati. Tenevāha – ‘‘yā tesaṃ tesaṃ dhammānaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo’’ti. Tattha saṅkhāyatīti **saṅkhā,** kathīyatīti attho. Kinti kathīyati? ‘‘Aha’’nti ‘‘mama’’nti ‘‘paro’’ti ‘‘parassā’’ti ‘‘mañco’’ti ‘‘pīṭha’’nti anekehi ākārehi kathīyatīti saṅkhā. Samaññāyatīti **samaññā**. Paññāpīyatīti **paññatti**. Voharīyatīti **vohāro**. Kinti voharīyati? ‘‘Aha’’nti ‘‘mama’’nti ‘‘paro’’ti ‘‘parassā’’ti ‘‘mañco’’ti ‘‘pīṭha’’nti. Evaṃ tāva **paññapetabbato paññattī**ti vuttā. ‘‘Aha’’nti hi rūpādayo dhamme upādāya paṭicca kāraṇaṃ katvā yathā te rūpādayo dhammā uppādavayavanto, na evaṃvidhā, kevalaṃ lokasaṅketena siddhā yā ayaṃ ‘‘aha’’nti kathīyati ceva paññāpīyati ca, esā paññattīti attho.

Idāni paññāpanato paññattiṃ pakāsetuṃ **‘‘nāmaṃ nāmakamma’’**ntiādimāha. Tattha **nāma**nti taṃ taṃ dhammaṃ ‘‘esa itthannāmo nāmā’’ti paññapeti, tasmā taṃ paññattīti pavuccati. **Nāmakamma**ntiādīni tassā eva vevacanāni. Ayaṃ **paññāpanato paññatti** nāma.

Sā panesā tajjāpaññatti upādāpaññatti upanidhāpaññattīti tividhā hoti. Tattha **tajjāpaññatti** nāma cakkhusotarūpasaddapathavītejovāyotiādinayappavattā. **Upādāpaññatti** pana samūhāsamūhavasena duvidhā hoti. Tattha **samūhapaññatti** nāma rūpārūpadhammesu ekassa vā bahūnaṃ vā nāmaṃ gahetvā samūhamevopādāya vuccati. Kathaṃ? Acchataracchaghaṭapaṭādippabhedā. Ayaṃ samūhapaññatti nāma. **Asamūhapaññatti** pana disākāsakālanimittābhāvanirodhādibhedā.

Yadā pana sā vijjamānaṃ paramatthaṃ jotayati, tadā **‘‘vijjamānapaññattī’’**ti pavuccati. Yadā avijjamānaṃ samūhāsamūhabhedaṃ nāmamattaṃ jotayati, tadā **‘‘avijjamānapaññattī’’**ti pavuccati. Duvidhāpi panesā sotadvārajavanānantaraṃ gahitapubbasaṅketamanodvārajavanaviññāṇena viññāyati. Yāya gahitapubbasaṅketena manodvārajavanaviññāṇena paññāpīyati. Yaṃ sandhāya ‘‘vijjamānapaññatti, avijjamānapaññatti, vijjamānena avijjamānapaññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññattī’’ti chakkanayo vutto. Tattha paramatthato vijjamānānaṃ rūpādīnaṃ paññāpanā **vijjamānapaññatti**. Tathā avijjamānānamitthipurisādīnaṃ paññāpanā **avijjamānapaññatti**. Ṭhapetvā pana vacanatthaṃ kenaci ākārena anupalabbhamānānaṃ pañcamasaccādīnaṃ, titthiyaparikappitānaṃ vā pakatipurisādīnaṃ paññāpanāpi **avijjamānapaññattiyeva**. ‘‘Tevijjo, chaḷabhiñño’’ti evamādinayappavattā **vijjamānena avijjamānapaññatti**. ‘‘Itthisaddo, purisasaddo’’ti evamādikā **avijjamānena vijjamānapaññatti**. ‘‘Cakkhuviññāṇaṃ, sotaviññāṇa’’nti evamādikā **vijjamānena vijjamānapaññatti**. ‘‘Khattiyakumāro, brāhmaṇakumāro, bhikkhukumāro’’ti evamādikā **avijjamānena avijjamānapaññattī**ti evaṃ vuttā cha paññattiyopi ettheva saṅgahaṃ gacchanti. Ayaṃ upādāpaññatti nāma.

Upanidhāpaññattipi etissā eva pabhedā, sā pana ‘‘dīghaṃ upanidhāya rasso, rassaṃ upanidhāya dīgho’’tiādinayappavattā ‘‘kapaṇaṃ mānusakaṃ rajjaṃ dibbasukhaṃ upanidhāyā’’ti evamādikā ca, tasmā paññapetabbato ca paññāpanato ca paññattīti veditabbā. Samaññā samattā.

778. Paramatthato ca paññatti, tatiyā koṭi na vijjati;
Dvīsu ṭhānesu kusalo, paravādesu na kampati.

Iti abhidhammāvatāre paññattiniddeso nāma

Dvādasamo paricchedo.

13. Terasamo paricchedo

Kārakapaṭivedhaniddeso

Etthāha – niddiṭṭhā kusalādayo nāma dhammā, na panetesaṃ kārako attā niddiṭṭho. Tassa hi kārakassa vedakassa attano abhāve kusalākusalānaṃ dhammānaṃ abhāvo siyā, tesamabhāve tadāyattavuttīnaṃ tesaṃ vipākānamabhāvo hoti, tasmā kusalādīnaṃ dhammānaṃ desanā niratthikāti? Atra vuccate – nāyaṃ niratthikā, sātthikāvāyaṃ desanā. Yadi kārakassābhāvā kusalādīnamabhāvo siyā, tassa parikappitassa attanopi abhāvo siyā. Kiṃ kāraṇanti ce? Tassa attano aññassa kārakassābhāvato. Kārakābhāvepi kattā attā atthīti ce? Tathā kusalādīnampi asatipi kattari atthitā upagantabbā, kutoyaṃ tava tatthānurodho, idha virodhoti. Athāpi yathā pana loke kārakābhāvepi pathavīāpatejautuādayo paṭicca aṅkurādīnaṃ abhinibbatti dissati, tathā etesampi kusalādīnaṃ dhammānaṃ hetupaccayasāmaggiyā abhinibbatti hotīti veditabbā.

Athāpi cettha tassā paññāya parikappito nicco dhuvo kusalādīnaṃ kattā attā paramatthato atthīti ce? Tamupaparikkhissāma tāva, so pana tāva attā kārako vedako kiṃ sacetano vā, udāhu acetano vāti? Kiñcettha – yadi acetano siyā, pākāratarupāsāṇasadiso siyā. Tassa kārakavedakattābhāvo siyā. Yadi sacetano, so cetanāya añño vā siyā, anañño vā. Athānañño, cetanāya nāse attanopi nāso siyā. Kiṃ kāraṇanti ce? Cetanāya anaññattā.

Athāpi bhavato adhippāyo evaṃ siyā, attano pana nāso na bhavati niccattā, cetanāyayeva nāso bhavatīti? Vuccate – attano anāse sati cetanāyapi nāso na bhavati. Kiṃ kāraṇanti ce? Cetanāya anaññattā. Cetanattānaṃ anaññatte sati cetanāyayeva nāso bhavati, na attanoti ayuttametaṃ. Atha cetanāyayeva vināse visesakāraṇaṃ natthi, attāva nassatu, tiṭṭhatu cetanā. Atha cetanāya nāse attano nāso na bhavatīti ce? Cetanāya attā añño siyā. Atha aññassa attassa nāse sati sayaṃ nāso na bhavati, evañca sati ‘‘cetanāya anañño attā’’ti tava paṭiññā hīnā. Athāpi cetanattānaṃ anaññatte sati attano anāso cetanāyapi anāso bhavatu. Atha na bhavati, paṭiññā hīnā. Atha vuttappakārato viparītaṃ vā siyā, attā nassatu, cetanā tiṭṭhatu. Atha pana evaṃ na bhavatīti ce? Anaññattapakkhaṃ pariccaja. Atha pana na pariccajasi, paṭiññāhīno bhavasi.

Athāyaṃ bhavato adhippāyo siyā ‘‘nāyaṃ mama attā cetanāya anañño, aññoyevā’’ti? Tatra vuccate – idha pana aññattaṃ duvidhaṃ hoti lakkhaṇakatamaññattañca desantarakatamaññattañcāti. Tattha kiṃ tvaṃ cetanattānaṃ lakkhaṇakatamaññattaṃ vadesi, udāhu desantarakatamaññattanti? Ahaṃ lakkhaṇakatamaññattaṃ vadāmīti. Yathā hi rūparasagandhādīnamekadese vattamānānampi lakkhaṇato aññattaṃ hoti, evaṃ cetanattānamekadese vattamānānampi lakkhaṇato aññattaṃ hoti, tasmā lakkhaṇakatamaññattaṃ vadāmīti. Tatra vuccate – yathā hi jātavedassa ḍayhamāne āmakasaṅghaṭe āmakavaṇṇavināse rasādīnaṃ vināso bhavati, tatheva cetanāya vināse attanopi vināso siyā. Kiṃ kāraṇanti ce? Rūparasādīnaṃ viya ekadesattāti.

Athevaṃ bhavato mati siyā ‘‘ekadesatte satipi attano pana nāso na bhavati, cetanāyayeva vināso bhavatī’’ti? Atra vuccate – attano anāse cetanāyapi anāsova hoti. Kiṃ kāraṇanti ce? Rūparasādīnaṃ viya avinibbhogato. Atha samāne ekadesatte avinibbhogabhāvepi kena hetunā cetanāya eva nāso bhavati, na pana attano. Atha visesakāraṇaṃ natthi, tava laddhiyā attāva nassatu, tiṭṭhatu cetanā. Atha cetanāya nāse attano nāso na bhavati, ubhinnaṃ ekadesatā natthi. Evañca sati ko dosoti ce? Yaṃ pana tayā vuttaṃ, yathā rūparasagandhādīnaṃ ekadese vattamānānampi lakkhaṇato aññattaṃ, tathā cetanattānamekadese vattamānānampi lakkhaṇato aññattanti? Tamayuttanti tava paṭiññā hīnā. Atha rūparasādīnaṃ viya samānepi ekadesatte yadi attano anāse cetanāyapi anāso na bhavati, paṭiññāhīno asi. Atha vuttappakārato viparītaṃ vā siyā, tava attā nassatu, cetanā tiṭṭhatu. Athevaṃ na bhavatīti ce? Ekadesatāva natthīti.

Atha desantarakatamaññattaṃ vadesi, cetanattānaṃ aññatte sati ghaṭapaṭasakaṭagehādīnaṃ viya aññattaṃ siyā. Cetanāya vinā anaññatā te attā na ghaṭena vinā paṭo viya añño siyā. Añño ca hi ghaṭo añño ca paṭoti? Na, evañca sati ko dosoti ce? ‘‘Acetano attā’’ti pubbe vuttadosato na parimuccatīti. Tasmā paramatthato na koci kattā vā vedako vā attā atthīti daṭṭhabbanti.

Yadi evaṃ atha kasmā bhagavatā –

779. ‘‘Asmā lokā paraṃ lokaṃ,
So ca sandhāvatī naro;
So ca karoti vedeti,
Sukhadukkhaṃ sayaṃkata’’nti ca.

780. ‘‘Satto saṃsāramāpanno,
Dukkhamassa mahabbhayaṃ;
Atthi mātā atthi pitā,
Atthi sattopapātiko’’ti ca.

781. ‘‘Bhārā have pañcakkhandhā,
Bhārahāro ca puggalo;
Bhārādānaṃ dukkhaṃ loke,
Bhāranikkhepanaṃ sukha’’nti ca.

782. ‘‘Yañhi karoti puriso,
Kāyena vācā uda cetasā;
Tañhi tassa sakaṃ hoti,
Tañca ādāya gacchatī’’ti ca.

783. ‘‘Ekassekena kappena,
Puggalassaṭṭhisañcayo;
Siyā pabbatasamo rāsi,
Iti vuttaṃ mahesinā’’ti ca.

784. ‘‘Asaddho akataññū ca,
Sandhicchedo ca yo naro;
Hatāvakāso vantāso,
Sa ve uttamaporiso’’ti ca. –

Vuttanti. Saccaṃ evaṃ vuttaṃ bhagavatā, tañca kho sammutivasena, na paramatthato. Nanu bhagavatā idampi vuttaṃ –

785. ‘‘Kiṃ nu sattoti paccesi, māra diṭṭhigataṃ nu te;
Suddhasaṅkhārapuñjoyaṃ, nayidha sattupalabbhatī’’ti ca.

786. ‘‘Yathāpi aṅgasambhārā,
Hoti saddo ratho iti;
Evaṃ khandhesu santesu,
Hoti sattoti sammutī’’ti ca.

Tasmā na vacanamattamevāvalambitabbaṃ, na ca daḷhamūḷhagāhinā ca bhavitabbaṃ, garukulamupasevitvā suttapadānaṃ adhippāyo jānitabbo, suttapadesu abhiyogo kātabbo. Dve saccāni bhagavatā vuttāni – ‘‘sammutisaccaṃ, paramatthasaccañcā’’ti. Tasmā dvepi sammutiparamatthasaccāni asaṅkarato ñātabbāni. Evaṃ asaṅkarato ñatvā koci kārako vā vedako vā nicco dhuvo attā paramatthato natthīti upaparikkhitvā paccayasāmaggiyā dhammānaṃ pavattiṃ sallakkhetvā paṇḍitena kulaputtena atthakāmena dukkhassantakiriyāya paṭipajjitabbanti.

787. Yo imaṃ ganthaṃ accantaṃ, cinteti satatampi so;
Kamena paramā paññā, tassa gacchati vepulaṃ.

788. Atimatikaramādhinīharaṃ,
Vimativināsakaraṃ piyakkaraṃ;
Paṭhati suṇati yo sadā imaṃ,
Vikasati tassa matīdha bhikkhuno.

Iti abhidhammāvatāre kārakapaṭivedhaniddeso nāma

Terasamo paricchedo.

14. Cuddasamo paricchedo

Rūpāvacarasamādhibhāvanāniddeso

789. Bhāvanānayamahaṃ hitānayaṃ,
Mānayañca sugataṃ sukhānayaṃ;
Byākaromi paramaṃ ito paraṃ,
Taṃ suṇātha madhuratthavaṇṇanaṃ.

790. Uttaraṃ tu manussānaṃ, dhammato ñāṇadassanaṃ;
Pattukāmena kātabbaṃ, ādito sīlasodhanaṃ.

791. Saṅkassarasamācāre, dussīle sīlavajjite;
Natthi jhānaṃ kuto maggo, tasmā sīlaṃ visodhaye.

792. Sīlaṃ cārittavārittavasena duvidhaṃ mataṃ;
Taṃ panācchiddamakkhaṇḍamakammāsamaninditaṃ.

793. Kattabbaṃ atthakāmena, vivekasukhamicchatā;
Sīlañca nāma bhikkhūnaṃ, alaṅkāro anuttaro.

794. Ratanaṃ saraṇaṃ khemaṃ, tāṇaṃ leṇaṃ parāyaṇaṃ;
Cintāmaṇi paṇīto ca, sīlaṃ yānamanuttaraṃ.

795. Sītalaṃ salilaṃ sīlaṃ, kilesamaladhovanaṃ;
Guṇānaṃ mūlabhūtañca, dosānaṃ balaghāti ca.

796. Tidivārohaṇañcetaṃ, sopānaṃ paramuttamaṃ;
Maggo khemo ca nibbānanagarassa pavesane.

797. Tasmā suparisuddhaṃ taṃ, sīlaṃ duvidhalakkhaṇaṃ;
Kattabbaṃ atthakāmena, piyasīlena bhikkhunā.

798. Kātabbo pana sīlasmiṃ, parisuddhe ṭhitenidha;
Palibodhassupacchedo, palibodhā dasāhu ca.

799. ‘‘Āvāso ca kulaṃ lābho,
Gaṇo kammañca pañcamaṃ;
Addhānaṃ ñāti ābādho,
Gantho iddhīti te dasā’’ti.

800. Palibodhassupacchedaṃ, katvā dasavidhassapi;
Upasaṅkamitabbo so, kammaṭṭhānassa dāyako.

801. Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako.

802. Evamādiguṇopetamupagantvā hitesinaṃ;
Kalyāṇamittaṃ kālena, kammaṭṭhānassa dāyakaṃ.

803. Kammaṭṭhānaṃ gahetabbaṃ, vattaṃ katvā panassa tu;
Tenāpi caritaṃ ñatvā, dātabbaṃ tassa bhikkhuno.

804. Caritaṃ panidaṃ rāgadosamohavasena ca;
Saddhābuddhivitakkānaṃ, vasena chabbidhaṃ mataṃ.

805. Vomissakanayā tesaṃ, catusaṭṭhi bhavanti te;
Tehi attho na catthīti, na mayā idha dassitā.

806. Asubhā ca dasevettha, tathā kāyagatāsati;
Ekādasa ime rāga-caritassānukūlatā.

807. Catasso appamaññāyo, savaṇṇakasiṇā ime;
Aṭṭheva ca sadā dosa-caritassānukūlatā.

808. Taṃ mohacaritassettha, vitakkacaritassa ca;
Anukūlanti niddiṭṭhaṃ, ānāpānaṃ panekakaṃ.

809. Purimānussatichakkaṃ, saddhācaritadehino;
Maraṇūpasamāyuttā, satimāhāranissitā.

810. Saññā dhātuvavatthānaṃ, buddhippakatijantuno;
Ime pana ca cattāro, anukūlāti dīpitā.

811. Cattāropi ca āruppā, sesāni kasiṇāni ca;
Anukūlā ime sabba-caritānanti vaṇṇitā.

812. Idaṃ sabbaṃ panekanta-vipaccanīkabhāvato;
Atisappāyato vutta-miti ñeyyaṃ vibhāvinā.

813. Kammaṭṭhānāni sabbāni, cattālīsāti niddise;
Kasiṇāni dasa ceva, asubhānussatī dasa.

814. Catasso appamaññāyo, cattāro ca arūpino;
Catudhātuvavatthānaṃ, saññā cāhāratā iti.

815. Kammaṭṭhānesu etesu, upacāravahā kati;
Ānāpānasatiṃ kāya-gataṃ hitvā panaṭṭhapi.

816. Sesānussatiyo saññā, vavatthānanti terasa;
Upacāravahā vuttā, sesā te appanāvahā.

817. Appanāyāvahesvettha, kasiṇāni dasāpi ca;
Ānāpānasatī ceva, catukkajjhānikā ime.

818. Asubhāni dasa cettha, tathā kāyagatāsati;
Ekādasa ime dhammā, paṭhamajjhānikā siyuṃ.

819. Ādibrahmavihārāti, tikajjhānavahā tayo;
Catutthāpi ca āruppā, catutthajjhānikā matā.

820. Vasenārammaṇaṅgānaṃ, duvidho samatikkamo;
Gocarātikkamārūpe, rūpe jhānaṅgatikkamo.

821. Daseva kasiṇānettha, vaḍḍhetabbāni honti hi;
Na ca vaḍḍhaniyā sesā, bhavanti asubhādayo.

822. Daseva kasiṇānettha, asubhāni dasāpi ca;
Ānāpānasatī ceva, tathā kāyagatāsati.

823. Paṭibhāganimittāni, honti ārammaṇāni hi;
Sesāneva paṭibhāga-nimittārammaṇā siyuṃ.

824. Asubhāni dasāhāra-saññā kāyagatāsati;
Devesu nappavattanti, dvādasetāni sabbadā.

825. Tāni dvādasa cetāni, ānāpānasatīpi ca;

Teraseva panetāni, brahmaloke na vijjare.

826. Ṭhapetvā caturārūpe, natthi kiñci arūpisu;
Manussaloke sabbāni, pavattanti na saṃsayo.

827. Catutthaṃ kasiṇaṃ hitvā, kasiṇā asubhāni ca;
Diṭṭheneva gahetabbā, ime ekūnavīsati.

828. Satiyampi ca kāyamhi, diṭṭhena tacapañcakaṃ;
Sesamettha suteneva, gahetabbanti dīpitaṃ.

829. Ānāpānasatī ettha, phuṭṭhena paridīpitā;
Vāyokasiṇamevettha, diṭṭhaphuṭṭhena gayhati.

830. Suteneva gahetabbā, sesā aṭṭhārasāpi ca;
Upekkhā appamaññā ca, arūpā ceva pañcime.

831. Āditova gahetabbā, na hontīti pakāsitā;
Pañcatiṃsāvasesāni, gahetabbāni ādito.

832. Kammaṭṭhānesu hetesu, ākāsakasiṇaṃ vinā;
Kasiṇā nava honte ca, arūpānaṃ tu paccayā.

833. Dasāpi kasiṇā honti, abhiññānaṃ tu paccayā;
Tayo brahmavihārāpi, catukkassa bhavanti tu.

834. Heṭṭhimaṃ heṭṭhimāruppaṃ, uparūparimassa hi;
Tathā catutthamāruppaṃ, nirodhassāti dīpitaṃ.

835. Sabbāni ca panetāni, cattālīsavidhāni tu;
Vipassanābhavasampatti-sukhānaṃ paccayā siyuṃ.

836. Kammaṭṭhānaṃ gahetvāna, ācariyassa santike;
Vasantassa kathetabbaṃ, āgatassāgatakkhaṇe.

837. Uggahetvā panaññatra, gantukāmassa bhikkhuno;
Nātisaṅkhepavitthāraṃ, kathetabbaṃ tu tenapi.

838. Kammaṭṭhānaṃ gahetvāna, sammaṭṭhānaṃ manobhuno;
Aṭṭhārasahi dosehi, niccaṃ pana vivajjite.

839. Anurūpe vihārasmiṃ, vihātabbaṃ tu gāmato;
Nātidūre naccāsanne, sive pañcaṅgasaṃyute.

840. Khuddako palibodhopi, chinditabbo panatthi ce;
Dīghā kesā nakhā lomā, chinditabbā vibhāvinā.

841. Cīvaraṃ rajitabbaṃ taṃ, kiliṭṭhaṃ tu sace siyā;
Sace patte malaṃ hoti, pacitabbova suṭṭhu so.

842. Acchinnapalibodhena, pacchā tena ca bhikkhunā;
Pavivitte panokāse, vasantena yathāsukhaṃ.

843. Vajjetvā mattikaṃ nīlaṃ, pītaṃ setañca lohitaṃ;
Saṇhāyāruṇavaṇṇāya, mattikāya manoramaṃ.

844. Kattabbaṃ kasiṇajjhānaṃ, pattukāmena dhīmatā;
Senāsane vivittasmiṃ, bahiddhā vāpi tādise.

845. Paṭicchanne panaṭṭhāne, pabbhāre vā guhantare;
Saṃhārimaṃ vā kātabbaṃ, taṃ tatraṭṭhakameva vā.

846. Saṃhārimaṃ karontena, daṇḍakesu catūsvapi;
Cammaṃ vā kaṭasāraṃ vā, dussapattampi vā tathā.

847. Bandhitvā tathā kātabbaṃ, mattikāya pamāṇato;
Bhūmiyaṃ pattharitvā ca, oloketabbameva taṃ.

848. Tatraṭṭhaṃ bhūmiyaṃ vaṭṭaṃ, ākoṭitvāna khāṇuke;
Vallīhi taṃ vinandhitvā, kātabbaṃ kaṇṇikaṃ samaṃ.

849. Vitthārato pamāṇena, vidatthicaturaṅgulaṃ;
Vaṭṭaṃ vattati taṃ kātuṃ, vivaṭṭaṃ pana micchatā.

850. Bherītalasamaṃ sādhu, katvā kasiṇamaṇḍalaṃ;
Sammajjitvāna taṃ ṭhānaṃ, nhatvā āgamma paṇḍito.

851. Hatthapāsapamāṇasmiṃ, tamhā kasiṇamaṇḍalā;
Padese tu supaññatte, āsanasmiṃ suatthate.

852. Ucce tattha nisīditvā, vidatthicaturaṅgule;
Ujukāyaṃ paṇidhāya, katvā parimukhaṃ satiṃ.

853. Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;
Paramaṃ pītipāmojjaṃ, janetvā ratanattaye.

854. ‘‘Bhāgī assamahaṃ addhā, imāya paṭipattiyā;
Pavivekasukhassā’’ti, katvā ussāhamuttamaṃ.

855. Ākārena sameneva, ummīlitvāna locanaṃ;
Nimittaṃ gaṇhatā sādhu, bhāvetabbaṃ punappunaṃ.

856. Na vaṇṇo pekkhitabbo so, daṭṭhabbaṃ na ca lakkhaṇaṃ;
Vaṇṇaṃ pana amuñcitvā, ussadassa vasena hi.

857. Cittaṃ paṇṇattidhammasmiṃ, ṭhapetvekaggamānaso;
‘‘Pathavī pathavi’’ccevaṃ, vatvā bhāveyya paṇḍito.

858. Pathavī medanī bhūmi, vasudhā ca vasundharā;
Evaṃ pathavināmesu, ekaṃ vattumpi vaṭṭati.

859. Ummīlitvā nimīlitvā, āvajjeyya punappunaṃ;
Yāvuggahanimittaṃ tu, nuppajjati ca tāva so.

860. Evaṃ bhāvayato tassa, puna ekaggacetaso;

Yadā pana nimīletvā, āvajjantassa yogino.

861. Yathā ummīlitekāle, tathāpāthaṃ tu yāti ce;
Taduggahanimittaṃ ta-muppannanti pavuccati.

862. Nimitte pana sañjāte, tato pabhuti yoginā;
Nisīditabbaṃ no cevaṃ, tasmiṃ ṭhāne vijānatā.

863. Attano vasanaṭṭhānaṃ, pavisitvāna dhīmatā;
Tena tattha nisinnena, bhāvetabbaṃ yathāsukhaṃ.

864. Papañcaparihāratthaṃ, pādānaṃ pana dhovane;
Tassekatalikā dve ca, icchitabbā upāhanā.

865. Samādhitaruṇo tassa, asappāyena kenaci;
Sace nassati taṃ ṭhānaṃ, gantvāvādāya taṃ pana.

866. Pīṭhe sukhanisinnena, bhāvetabbaṃ punappunaṃ;
Samannāharitabbañca, kare takkāhatampi ca.

867. Nimittaṃ pana taṃ hitvā, cittaṃ dhāvati ce bahi;
Nivāretvā nimittasmiṃ, ṭhapetabbaṃ tu mānasaṃ.

868. Yattha yattha nisīditvā, tamicchati tapodhano;
Tattha tattha divārattiṃ, tassupaṭṭhāti cetaso.

869. Evaṃ tassa karontassa, anupubbena yogino;
Vikkhambhanti ca sabbāni, pañca nīvaraṇānipi.

870. Samādhiyati cittampi, upacārasamādhinā;
Paṭibhāganimittampi, uppajjati ca yogino.

871. Ko panāyaṃ viseso hi, imassa purimassa vā;
Thavikā nīhatādāsa-maṇḍalaṃ viya majjitaṃ.

872. Meghato viya nikkhantaṃ, sampuṇṇacandamaṇḍalaṃ;
Paṭibhāganimittaṃ taṃ, balākā viya toyade.

873. Taduggahanimittaṃ taṃ, padāletvāva niggataṃ;
Tatodhikataraṃ suddhaṃ, hutvāpaṭṭhāti tassa taṃ.

874. Tanusaṇṭhānavantañca, vaṇṇavantaṃ na ceva taṃ;
Upaṭṭhākāramattaṃ taṃ, paññajaṃ bhāvanāmayaṃ.

875. Paṭibhāge samuppanne, nimitte bhāvanāmaye;
Honti vikkhambhitāneva, pañca nīvaraṇānipi.

876. Kilesā sannisinnāva, yuttayogassa bhikkhuno;
Cittaṃ samāhitaṃyeva, upacārasamādhinā.

877. Ākārehi pana dvīhi, samādhiyati mānasaṃ;
Upacārakkhaṇe tassa, paṭilābhe samādhino.

878. Nīvāraṇappahānena, upacārakkhaṇe tathā;
Aṅgānaṃ pātubhāvena, paṭilābhakkhaṇe pana.

879. Dvinnaṃ pana samādhīnaṃ, kiṃ nānākaraṇaṃ pana;
Aṅgāni thāmajātāni, upacārakkhaṇena ca.

880. Appanāya panaṅgāni, thāmajātāni jāyare;
Tasmā taṃ appanācittaṃ, divasampi pavattati.

881. Pallaṅkena ca teneva, vaḍḍhetvā taṃ nimittakaṃ;
Appanaṃ adhigantuṃ so, sakkoti yadi sundaraṃ.

882. No ce sakkoti so tena,
Taṃ nimittaṃ tu yoginā;
Cakkavattiya gabbhova,
Ratanaṃ viya dullabhaṃ.

883. Satataṃ appamattena, rakkhitabbaṃ satīmatā;
Nimittaṃ rakkhato laddhaṃ, parihāni na vijjati.

884. Ārakkhaṇe asantamhi, laddhaṃ laddhaṃ vinassati;
Rakkhitabbaṃ hi tasmā taṃ, tatrāyaṃ rakkhaṇāvidhi.

885. Āvāso gocaro bhassaṃ, puggalo bhojanaṃ utu;
Iriyāpathoti sattete, asappāye vivajjaye.

886. Sappāye satta seveyya, evañhi paṭipajjato;
Na cireneva kālena, hoti bhikkhussa appanā.

887. Yassappanā na hoteva, evampi paṭipajjato;
Appanāya ca kosallaṃ, sammā sampādaye budho.

888. Appanāya hi kosalla-midaṃ dasavidhaṃ idha;
Ganthavitthārabhītena, mayā vissajjitanti ca.

889. Evañhi sampādayato, appanākosallaṃ pana;
Paṭiladdhe nimittasmiṃ, appanā sampavattati.

890. Evampi paṭipannassa, sace sā nappavattati;
Tathāpi na jahe yogaṃ, vāyametheva paṇḍito.

891. Cittappavattiākāraṃ, tasmā sallakkhayaṃ budho;
Samataṃ vīriyasseva, yojayetha punappunaṃ.

892. Īsakampi layaṃ yantaṃ, paggaṇhetheva mānasaṃ;
Accāraddhaṃ nisedhetvā, samameva pavattaye.

893. Līnatuddhatabhāvehi, mocayitvāna mānasaṃ;
Paṭibhāganimittābhi-mukhaṃ taṃ paṭipādaye.

894. Evaṃ nimittābhimukhaṃ, paṭipādayato pana;
Idānevappanā tassa, sā samijjhissatīti ca.

895. Bhavaṅgaṃ pana pacchijja, pathavīkasiṇaṃ tathā;
Tadevārammaṇaṃ katvā, manodvāramhi yogino.

896. Jāyatevajjanaṃ cittaṃ, tatrevārammaṇe tato;
Javanāni ca jāyante, tassa cattāri pañca vā.

897. Avasāne panekaṃ tu, rūpāvacarikaṃ bhave;
Takkādayo panaññehi, bhavanti balavattarā.

898. Appanācetaso tāni, parikammopacārato;
Vuccanti parikammāni, upacārāni cātipi.

899. Appanāyānulomattā, anulomāni eva ca;
Yaṃ taṃ sabbantimaṃ ettha, gotrabhūti pavuccati.

900. Gahitāgahaṇenettha, parikammappanādikaṃ;
Dutiyaṃ upacāraṃ taṃ, tatiyaṃ anulomakaṃ.

901. Catutthaṃ gotrabhu diṭṭhaṃ, pañcamaṃ appanāmano;
Paṭhamaṃ upacāraṃ vā, dutiyaṃ anulomakaṃ.

902. Tatiyaṃ gotrabhu diṭṭhaṃ, catutthaṃ appanāmano;
Catutthaṃ pañcamaṃ vāti, appeti na tato paraṃ.

903. Chaṭṭhe vā sattame vāpi, appanā neva jāyati;
Āsannattā bhavaṅgassa, javanaṃ pati tāvade.

904. Purimehāsevanaṃ laddhā, chaṭṭhaṃ vā sattamampi vā;
Appetīti panetthāha, **godatto** ābhidhammiko.

905. Dhāvanto hi yathā koci,
Naro chinnataṭāmukho;
Ṭhātukāmo pariyante,
Ṭhātuṃ sakkoti neva so.

906. Evameva panacchaṭṭhe, sattame vāpi mānaso;
Na sakkotīti appetuṃ, veditabbaṃ vibhāvinā.

907. Ekacittakkhaṇāyeva, hotāyaṃ appanā pana;
Tato bhavaṅgapātova, hotīti paridīpitaṃ.

908. Tato bhavaṅgaṃ chinditvā, paccavekkhaṇahetukaṃ;
Āvajjanaṃ tato jhāna-paccavekkhaṇamānasaṃ.

909. Kāmacchando ca byāpādo, thinamiddhañca uddhato;
Kukkuccaṃ vicikicchā ca, pahīnā pañcime pana.

910. Vitakkena vicārena, pītiyā ca sukhena ca;
Ekaggatāya saṃyuttaṃ, jhānaṃ pañcaṅgikaṃ idaṃ.

911. Nānāvisayaluddhassa, kāmacchandavasā pana;
Ito cito bhamantassa, vane makkaṭako viya.

912. Ekasmiṃ visayeyeva, samādhāneva cetaso;
‘‘Samādhi kāmacchandassa, paṭipakkho’’ti vuccati.

913. Pāmojjabhāvato ceva, sītalattā sabhāvato;
‘‘Byāpādassa tato pīti, paṭipakkhā’’ti bhāsitā.

914. Savipphārikabhāvena, nekkhammādipavattito;
‘‘Vitakko thinamiddhassa, paṭipakkho’’ti vaṇṇito.

915. Avūpasantabhāvassa, sayañcevātisantato;
‘‘Sukhaṃ uddhaccakukkucca-dvayassa paṭipakkhakaṃ’’.

916. Matiyā anurūpattā, ‘‘anumajjanalakkhaṇo;
Vicāro vicikicchāya, paṭipakkho’’ti dīpito.

917. Pañcaṅgavippayuttaṃ taṃ, jhānaṃ pañcaṅgasaṃyutaṃ;
Sivaṃ tividhakalyāṇaṃ, dasalakkhaṇasaṃyutaṃ.

918. Evañcādhigataṃ hoti, paṭhamaṃ tena yoginā;
Suciraṭṭhitikāmena, tassa jhānassa sabbaso.

919. Taṃ samāpajjitabbaṃ tu, visodhetvāna pāpake;
Taṃ samāpajjato tassa, suciraṭṭhitikaṃ bhave.

920. Cittabhāvanavepullaṃ, patthayantena bhikkhunā;
Paṭibhāganimittaṃ taṃ, vaḍḍhetabbaṃ yathākkamaṃ.

921. Vaḍḍhanābhūmiyo dve ca, upacārañca appanā;
Upacārampi vā patvā, vaḍḍhetuṃ tañca vattati.

922. Appanaṃ pana patvā vā, tatrāyaṃ vaḍḍhanakkamo;
Kasitabbaṃ yathāṭhānaṃ, paricchindati kassako.

923. Yoginā evamevampi, aṅguladvaṅgulādinā;
Paricchijja paricchijja, vaḍḍhetabbaṃ yathicchakaṃ.

924. Pattepi paṭhame jhāne, ākārehipi pañcahi;
Suciṇṇavasinā tena, bhavitabbaṃ tapassinā.

925. Āvajjanaṃ samāpatti, adhiṭṭhānesu tīsu ca;
Vuṭṭhānapaccavekkhāsu, vasitā pañca bhāsitā.

926. Āvajjitvā adhiṭṭhitvā, samāpajja punappunaṃ;
Vuṭṭhitvā paccavekkhitvā, vasitā pañca sādhaye.

927. Paṭhame avasipatte, dutiyaṃ yo panicchati;
Ubhato bhaṭṭhobhave yogī, paṭhamā dutiyāpi ca.

928. Kāmassahagatā saññā, manakkārā caranti ce;
Pamādayogino jhānaṃ, hoti taṃ hānabhāgiyaṃ.

929. Sati santiṭṭhate tasmiṃ, santā tadanudhammatā;

Mandassa yogino jhānaṃ, hoti taṃ ṭhitibhāgiyaṃ.

930. Atakkasahitā saññā, manakkārā caranti ce;
Appamattassa taṃ jhānaṃ, visesabhāgiyaṃ siyā.

931. Nibbidāsaṃyutā saññā, manakkārā caranti ce;
Nibbedhabhāgiyaṃ jhānaṃ, hotīti paridīpitaṃ.

932. Tasmā pañcasu etesu, suciṇṇavasinā pana;
Paṭhamā paguṇato jhānā, vuṭṭhāya vidhinā tato.

933. Yasmā ayaṃ samāpatti, āsannākusalārikā;
Thūlattā takkacārānaṃ, tatoyaṃ aṅgadubbalā.

934. Iti ādīnavaṃ disvā, paṭhame pana yoginā;
Dutiyaṃ santato jhānaṃ, cintayitvāna dhīmatā.

935. Nikantiṃ pariyādāya, jhānasmiṃ paṭhame puna;
Dutiyādhigamatthāya, kātabbo bhāvanakkamo.

936. Athassa paṭhamajjhānā, vuṭṭhāya vidhinā yadā;
Satassa sampajānassa, jhānaṅgaṃ paccavekkhato.

937. Thūlato takkacārā hi, upatiṭṭhanti yogino;
Sesamaṅgattayaṃ tassa, santamevopatiṭṭhati.

938. Thūlaṅgānaṃ pahānāya, tadā tassa ca yogino;
Santaṅgapaṭilābhāya, nimittaṃ tu tadeva ca.

939. ‘‘Pathavī pathavi’’ccevaṃ, karoto manasā puna;
Idāni dutiyajjhāna-muppajjissati taṃ iti.

940. Bhavaṅgaṃ pana pacchijja, pathavīkasiṇaṃ pana;
Tadevārammaṇaṃ katvā, manodvāramhi yogino.

941. Jāyatāvajjanaṃ cittaṃ, tasmiṃ ārammaṇe tato;
Javanāni hi jāyante, tassa cattāri pañca vā.

942. Avasāne panekampi, tesaṃ javanacetasaṃ;
Rūpāvacarikaṃ hoti, dutiyajjhānamānasaṃ.

943. Sampasādanamajjhattaṃ, pītiyā ca sukhena ca;
Ekaggatāya saṃyuttaṃ, jhānaṃ hoti tivaṅgikaṃ.

944. Heṭṭhā vuttanayeneva, sesaṃ samupalakkhaye;
Evaṃ duvaṅgahīnaṃ tu, tīhi aṅgehi saṃyutaṃ.

945. Jhānaṃ tividhakalyāṇaṃ, dasalakkhaṇasaṃyutaṃ;
Dutiyādhigataṃ hoti, bhikkhunā bhāvanāmayaṃ.

946. Dutiyādhigate jhāne, ākārehi ca pañcahi;
Suciṇṇavasinā hutvā, dutiyepi satīmatā.

947. Tasmā paguṇato jhānā, vuṭṭhāya dutiyā puna;
Āsannatakkacārāri, samāpatti ayaṃ iti.

948. Pītiyā piyato tassa, cetaso uppilāpanaṃ;
Pītiyā pana thūlattā, tatoyaṃ aṅgadubbalā.

949. Tattha ādīnavaṃ disvā, tatiye santato pana;
Nikantiṃ pariyādāya, jhānasmiṃ dutiye puna.

950. Tatiyādhigamatthāya, kātabbo bhāvanakkamo;
Athassa dutiyajjhānā, vuṭṭhāya ca yadā pana.

951. Satassa sampajānassa, jhānaṅgaṃ paccavekkhato;
Thūlato pītupaṭṭhāti, sukhādi santato pana.

952. Thūlaṅgānaṃ pahānāya, tadā tassa ca yogino;
Santaṅgapaṭilābhāya, nimittaṃ tu tadeva ca.

953. ‘‘Pathavī pathavi’’ccevaṃ, karoto manasā puna;
Idāni tatiyaṃ jhāna-muppajjissati taṃ iti.

954. Bhavaṅgaṃ manupacchijja, pathavīkasiṇaṃ pana;
Tadevārammaṇaṃ katvā, manodvāramhi yogino.

955. Jāyatāvajjanaṃ cittaṃ, tasmiṃ ārammaṇe tato;
Javanāni ca jāyante, tassa cattāri pañca vā.

956. Avasāne panekaṃ tu, tesaṃ javanacetasaṃ;
Rūpāvacarikaṃ hoti, tatiyajjhānamānasaṃ.

957. Satiyā sampajaññena, sampannaṃ tu sukhena ca;
Ekaggatāya saṃyuttaṃ, duvaṅgaṃ tatiyaṃ mataṃ.

958. Heṭṭhā vuttanayeneva, sesaṃ samupalakkhaye;
Evamekaṅgahīnaṃ tu, dvīhi aṅgehi saṃyutaṃ.

959. Jhānaṃ tividhakalyāṇaṃ, dasalakkhaṇasaṃyutaṃ;
Tatiyādhigataṃ hoti, bhikkhunā bhāvanāmayaṃ.

960. Tatiyādhigate jhāne, ākārehi ca pañcahi;
Suciṇṇavasinā hutvā, tasmiṃ pana satīmatā.

961. Tasmā paguṇato jhānā, vuṭṭhāya tatiyā puna;
Āsannapītidosā hi, samāpatti ayanti ca.

962. Yadevacettha ābhogo, sukhamicceva cetaso;
Evaṃ sukhassa thūlattā, hotāyaṃ aṅgadubbalā.

963. Iti ādīnavaṃ disvā, jhānasmiṃ tatiye puna;
Catutthaṃ santato disvā, cetasā pana yoginā.

964. Nikantiṃ pariyādāya, jhānasmiṃ tatiye puna;

Catutthādhigamatthāya, kātabbo bhāvanakkamo.

965. Athassa tatiyajjhānā, vuṭṭhāya hi yadā pana;
Satassa sampajānassa, jhānaṅgaṃ paccavekkhato.

966. Thūlato tassupaṭṭhāti, sukhaṃ taṃ mānasaṃ tato;
Upekkhā santato tassa, cittassekaggatāpi ca.

967. Thūlaṅgassa pahānāya, santaṅgassūpaladdhiyā;
Tadeva ca nimittañhi, ‘‘pathavī pathavī’’ti ca.

968. Karoto manasā eva, punappunañca yogino;
Catutthaṃ panidaṃ jhānaṃ, uppajjissati taṃ iti.

969. Bhavaṅgaṃ panupacchijja, pathavīkasiṇaṃ tathā;
Tadevārammaṇaṃ katvā, manodvāramhi yogino.

970. Jāyatāvajjanaṃ cittaṃ, tasmiṃ ārammaṇe tato;
Javanāni ca jāyante, tassa cattāri pañca vā.

971. Avasāne panekaṃ tu, tesaṃ javanacetasaṃ;
Rūpāvacarikaṃ hoti, catutthajjhānamānasaṃ.

972. Ekaṅgavippahīnaṃ tu, dvīhi aṅgehi yogato;
Catutthaṃ panidaṃ jhānaṃ, duvaṅganti pavuccati.

973. Evaṃ tividhakalyāṇaṃ, dasalakkhaṇasaṃyutaṃ;
Catutthādhigataṃ hoti, bhikkhunā bhāvanāmayaṃ.

974. Yasmā sukhamupekkhāya, na hotāsevanaṃ pana;
Upekkhāsahagatāneva, javanāni javanti ca.

975. Upekkhāsahagataṃ tasmā, catutthaṃ samudīritaṃ;
Ayamettha viseso hi, sesaṃ vuttanayaṃ pana.

976. Yaṃ catukkanaye jhānaṃ, dutiyaṃ taṃ dvidhā pana;
Katvāna pañcakanaye, dutiyaṃ tatiyaṃ kataṃ.

977. Tatiyaṃ taṃ catutthañca, catutthaṃ pañcamaṃ idha;
Paṭhamaṃ paṭhamaṃyeva, ayamettha visesatā.

978. Evamettāvatā vuttā, nātisaṅkhepato mayā;
Nātivitthārato cāyaṃ, rūpāvacarabhāvanā.

979. Sumadhuravarataravacano, kaṃ nu janaṃ neva rañjayati;
Atinisitavisadabuddhi-pasādajana vedanīyoyaṃ.

Iti abhidhammāvatāre rūpāvacarasamādhibhāvanāniddeso

Nāma cuddasamo paricchedo.

15. Pannarasamo paricchedo

Arūpāvacarasamādhibhāvanāniddeso

980. Rūpārūpamatītena, rūpārūpādivedinā;
Yāni cārūpapuññāni, sarūpenīritāni tu.

981. Tesaṃ dāni pavakkhāmi, bhāvanānayamuttamaṃ;
Yogāvacarabhikkhūnaṃ, hitatthāya samāsato.

982. ‘‘Rūpe kho vijjamānasmiṃ, daṇḍādānādayo siyuṃ;
Anekāpi panābādhā, cakkhurogādayo’’iti.

983. Rūpe ādīnavaṃ disvā, rūpe nibbindamānaso;
Tassātikkamanatthāya, arūpaṃ paṭipajjati.

984. Tamhā kasiṇarūpāpi, so nibbijja visārado;
Apakkamitukāmo ca, sūkarābhihatova sā.

985. Catutthe pana jhānasmiṃ, hutvā ciṇṇavasī vasī;
Catutthajjhānato dhīmā, vuṭṭhāya vidhinā puna.

986. Karoti panidaṃ cittaṃ, rūpamārammaṇaṃ yato;
Āsannasomanassañca, thūlasantavimokkhato.

987. Iti ādīnavaṃ disvā, catutthe tattha sabbaso;
Nikantiṃ pariyādāya, paṭhamāruppañca santato.

988. Cakkavāḷapariyantaṃ, yattakaṃ vā panicchati;
Tattakaṃ pattharitvāna, phuṭṭhokāsañca tena taṃ.

989. Ākāso iti vānanto,
Ākāso iti vā puna;
Manasā hi karontova,
Ugghāṭeti pavuccati.

990. Ugghāṭento hi kasiṇaṃ, na saṃvelleti taṃ pana;
Na cuddharati so yogī, pūvaṃ viya kapālato.

991. Kevalaṃ pana taṃ neva, āvajjati na pekkhati;
Nāvajjanto napekkhanto, ugghāṭeti hi nāmaso.

992. Kasiṇugghāṭimākāsaṃ, nimittaṃ pana taṃva so;
Ākāso iti cittena, āvajjati punappunaṃ.

993. Āvajjato hi tassevaṃ,
Karoto takkāhatampi ca;
Pañca nīvaraṇā tassa,
Vikkhambhanti hi sabbaso.

994. Āsevati ca bhāveti, taṃ nimittaṃ punappunaṃ;

Karoto pana tasseva, santacittassa yogino.

995. Tatrākāse panāppeti, paṭhamāruppamānasaṃ;
Idhāpi purime bhāge, tīṇi cattāri vā pana.

996. Javanāni upekkhāya, sampayuttāni honti hi;
Catutthaṃ pañcamaṃ vāpi, hoti āruppamānasaṃ.

997. Puna bhāvetukāmena, dutiyāruppamānasaṃ;
Suciṇṇavasinā hutvā, paṭhamāruppamānase.

998. Āsannarūpāvacara-jjhānapaccatthikanti ca;
Dutiyāruppacittaṃva, na ca santamidanti ca.

999. Evamādīnavaṃ disvā, paṭhamāruppamānase;
Nikantiṃ pariyādāya, dutiyaṃ santato pana.

1000. Tamākāsaṃ pharitvāna, pavattamānasaṃ pana;
Tañca viññāṇamiccevaṃ, kattabbaṃ manasā bahuṃ.

1001. Āvajjanañca kattabbaṃ, tathā takkāhatampi ca;
‘‘Ananta’’nti ‘‘ananta’’nti, kātabbaṃ manasā nidha.

1002. Tasmiṃ pana nimittasmiṃ, vicārentassa mānasaṃ;
Upacārena taṃ cittaṃ, samādhiyati yogino.

1003. Āsevati ca bhāveti, taṃ nimittaṃ punappunaṃ;
Tassa cevaṃ karontassa, satisampannacetaso.

1004. Ākāsaṃ phusaviññāṇe, dutiyāruppamānasaṃ;
Appeti appanā yasmiṃ, nayo vuttanayova so.

1005. Ākāsoyamanantoti, evamākāsameva taṃ;
Pharitvā pavattaviññāṇaṃ, ‘‘viññāṇañca’’nti vuccati.

1006. Manakkāravasenāpi, anantaṃ paridīpitaṃ;
‘‘Viññāṇānanta’’micceva, vattabbaṃ panidaṃ siyā.

1007. Atha bhāvetukāmena, tatiyāruppamānasaṃ;
Suciṇṇavasinā hutvā, dutiyāruppamānase.

1008. Āsannapaṭhamāruppa-cittapaccatthikanti ca;
Tatiyāruppacittaṃva, na ca santamidanti ca.

1009. Evamādīnavaṃ disvā, dutiyāruppamānase;
Nikantiṃ pariyādāya, tatiyaṃ santato pana.

1010. Evaṃ manasi katvāna, kātabbo manasā puna;
Paṭhamāruppaviññāṇā-bhāvo tasseva suññato.

1011. Taṃ panākāsaviññāṇaṃ, akatvā manasā puna;
‘‘Natthi natthī’’ti vātena, ‘‘suññaṃ suñña’’nti vā tato.

1012Āvajjitabbamevañhi, kattabbaṃ manasāpi ca;
Takkāhatañca kātabbaṃ, punappunaṃva dhīmatā.

1013 Tasmiṃ nimitte tassevaṃ, vicārentassa mānasaṃ;
Sati tiṭṭhati bhiyyopi, samādhiyati mānasaṃ.

1014Āsevati ca bhāveti, taṃ nimittaṃ punappunaṃ;
Tassa cevaṃ karontassa, satisampannacetaso.

1015 Kasiṇugghāṭimākāsaṃ, pharitvāna samantato;
Viññāṇassa pavattassa, natthibhāve abhāvake.

1016 Tatiyāruppaviññāṇaṃ,
Taṃ panāppeti yogino;
Appanāya nayopettha,
Hoti vuttanayova so.

1017Ākāsagataviññāṇaṃ, dutiyāruppacakkhunā;
Passanto viharitvāna, ‘‘natthi natthī’’tiādinā.

1018 Parikammamanakkāre, tasmiṃ antarahite pana;
Tassāpagamamattaṃva, passanto vasatī ca so.

1019 Sannipātaṃ yathā koci, disvā saṅghassa katthaci;
Gate saṅghe tu taṃ ṭhānaṃ, suññamevānupassati.

1020 Puna bhāvetukāmena, catutthāruppamānasaṃ;
Suciṇṇavasinā hutvā, tatiyāruppamānase.

1021Āsannadutiyāruppa-cittapaccatthikanti ca;
Catutthāruppacittaṃva, na ca santamidanti ca.

1022 Evamādīnavaṃ disvā, tatiyāruppamānase;
Nikantiṃ pariyādāya, catutthaṃ santato pana.

1023 Evaṃ manasi katvāna, puna tattheva dhīmatā;
Abhāvārammaṇaṃ katvā, sampavattamidaṃ mano.

1024‘‘Santaṃ santamidaṃ citta’’-miccevaṃ taṃ punappunaṃ;
Hoti āvajjitabbañca, kātabbaṃ manasāpi ca.

1025 Tasmiṃ nimitte tassevaṃ, vicārentassa mānasaṃ;
Sati tiṭṭhati bhiyyopi, samādhiyati mānasaṃ.

1026Āsevati ca bhāveti, taṃ nimittaṃ punappunaṃ;
Tassa cevaṃ karontassa, satisampannacetaso.

1027 Tatiyāruppasaṅkhāta-khandhesu ca catūsupi;
Catutthāruppaviññāṇaṃ, taṃ panāppeti yogino.

1028 Appanāya nayopettha, heṭṭhā vuttanayūpamo;
Apicettha visesoyaṃ, veditabbo vibhāvinā.

1029. ‘‘Aho santā vatāya’’nti, samāpatti padissati;
Yā panābhāvamattampi, katvā ṭhassati gocaraṃ.

1030. Santārammaṇatāyeva, ‘‘santāya’’nti vipassati;
Santato ce manakkāro, kathañca samatikkamo.

1031. Anāpajjitukāmattā, hoteva samatikkamo;
‘‘Samāpajjāmahameta’’-miccābhogo na vijjati.

1032. Santato taṃ karonto hi, manasā sukhumaṃ paraṃ;
Asaññaṃ pana dubbalyaṃ, pāpuṇāti mahaggataṃ.

1033. Nevasaññī ca nāsaññī,
Yāya saññāya hoti so;

Na kevalaṃ tu saññāva,
Edisī atha kho pana.

1034. Evameva bhavantettha, sukhumā vedanādayo;
Pattamakkhanatelena, maggasmiṃ udakena ca.

1035. Sāvetabbo ayaṃ attho, catutthāruppabodhane;
Paṭusaññāya kiccassa, nevakkaraṇato ayaṃ.

1036. ‘‘Nevasaññā’’ti niddiṭṭhā, catutthāruppasambhavā;
Paṭusaññāya kiccaṃ sā, kātuṃ sakkoti neva ca.

1037. Yathā dahanakiccaṃ tu, tejodhātu sukhodake;
Sā saṅkhārāvasesattā, sukhumattena vijjati;
Tasmā pana ca sā saññā, ‘‘nāsaññā’’ti pavuccati.

1038. Etā hi rūpamākāsaṃ,
Viññāṇaṃ tadabhāvakaṃ;
Atikkamitvā kamato,
Catasso honti āha ca.

1039. ‘‘Ārammaṇātikkamato, catassopi bhavantimā;
Aṅgātikkamametāsaṃ, na icchanti vibhāvino.

1040. Supaṇītatarā honti,
Pacchimā pacchimā idha;
Upamā tattha viññeyyā,
Pāsādatalasāṭikā’’ti.

1041. Saṅkhepena mayāruppa-samāpattinayo ayaṃ;
Dassito dassito suddha-dassinā piyadassinā.

1042. Rūpārūpajjhānasamāpattividhānaṃ,
Jānātimaṃ sārataraṃ yo pana bhikkhu;
Rūpārūpajjhānasamāpattīsu dakkho,
Rūpārūpaṃ yāti bhavaṃ so abhibhuyya.

Iti abhidhammāvatāre arūpāvacarasamādhibhāvanāniddeso nāma

Pannarasamo paricchedo.

16. Soḷasamo paricchedo

Abhiññāniddeso

1043. Ito paraṃ karissāmi, paññāsuddhikaraṃ paraṃ;
Pañcannampi abhiññānaṃ, mukhamattanidassanaṃ.

1044. Rūpārūpasamāpattī,
Nibbattetvā panaṭṭhapi;
Lokikāpi abhiññāyo,
Bhāvetabbā vibhāvinā.

1045. Catutthajjhānamattepi, suciṇṇavasinā satā;
Anuyogamabhiññāsu, kātuṃ vattati yogino.

1046. Abhiññā nāma bhikkhūnaṃ, sābhiññānaṃ anuttaro;
Alaṅkāro hi tāṇanti, satthanti ca pavuccati.

1047. Nibbattitāsvabhiññāsu, yogāvacarabhikkhunā;
Samādhibhāvanā hissa, tadā niṭṭhaṅgatā siyā.

1048. Dibbāni cakkhusotāni, iddhicittavijānanaṃ;
Pubbenivāsañāṇanti, pañcābhiññā imā siyuṃ.

1049. Kasiṇānulomatādīhi, catuddasanayehi ca;
Dametabbamabhiññāyo, pattukāmena mānasaṃ.

1050. Dante samāhite suddhe, pariyodāte anaṅgaṇe;
Nupaklese mudubhūte, kammanīye ṭhitācale.

1051. Iti aṭṭhaṅgasampanne, citte iddhividhāya ca;
Abhinīharati ce cittaṃ, sijjhatiddhivikubbanaṃ.

1052. Abhiññāpādakajjhānaṃ, samāpajja tato pana;
Vuṭṭhāya hi sataṃ vāpi, sahassaṃ vā yadicchati.

1053. ‘‘Sataṃ homi sataṃ homī’’-ccevaṃ katvāna mānasaṃ;
Abhiññāpādakajjhānaṃ, samāpajja tato pana.

1054. Vuṭṭhāya punadhiṭṭhāti,
Sahādhiṭṭhānacetasā;
Sataṃ hoti hi so yogī,
Sahassādīsvayaṃ nayo.

1055. Pādakajjhānacittaṃ tu, nimittārammaṇaṃ siyā;
Parikammamanānettha, satārammaṇikāni tu.

1056. Tadādhiṭṭhānacittampi, satārammaṇameva taṃ;
Pubbe vuttappanācittaṃ, viya gotrabhunantaraṃ.

1057. Tamekaṃ jāyate tattha, catutthajjhānikaṃ mano;
Parikammavisesova, sesaṃ pubbasamaṃ idha.

Iddhividhañāṇaṃ.

1058. Dibbasotamidaṃ tattha, bhāvetabbaṃ kathaṃ siyā;
Abhiññāpādakajjhānaṃ, samāpajja tato puna.

1059. Vuṭṭhāya parikammena, kāmāvacaracetasā;
Saddo āvajjitabbova, mahanto sukhumopi ca.

1060. Tassevaṃ pana saddassa, nimittaṃ manasi kubbato;
Dibbasotamidānissa, uppajjissati taṃ iti.

1061. Saddesvaññataraṃ saddaṃ, katvā ārammaṇaṃ tato;
Uppajjitvā niruddhe tu, manodvārāvajjane puna.

1062. Javanāni hi jāyante, tassa cattāri pañca vā;
Purimānettha cittesu, tīṇi cattāri vā pana.

1063. Parikammopacārānu-lomagotrabhunāmakā;
Catutthaṃ pañcamaṃ vāpi, appanācittamīritaṃ.

1064. Sahajātaṃ tu yaṃ ñāṇaṃ, appanāmānasena hi;
Taṃ ñāṇaṃ dibbasotanti, vadanti sutakovidā.

1065. Thāmajātaṃ karontena, taṃ ñāṇaṃ tena yoginā;
‘‘Etthantaragataṃ saddaṃ, suṇāmī’’ti ca cetasā.

1066. Aṅgulaṃ dvaṅgulaṃ bhiyyo,
Vidatthi ratanaṃ tathā;
Gāmo deso tato yāva,
Cakkavāḷā tato paraṃ.

1067. Iccevaṃ tu paricchijja, vaḍḍhetabbaṃ yathākkamaṃ;
Eso adhigatābhiñño, pādakārammaṇena tu.

1068. Phuṭṭhokāsagate sadde, sabbe pana suṇāti so;
Suṇanto pāṭiyekkampi, sallakkhetuṃ pahoti so.

Dibbasotañāṇaṃ.

1069. Kathaṃ panuppādetabbaṃ, cetopariyamānasaṃ;
Dibbacakkhuvaseneva, idaṃ ñāṇaṃ panijjhati.

1070. Ālokaṃ pana vaḍḍhetvā, tasmā dibbena cakkhunā;
Hadayaṃ pana nissāya, vattamānaṃ tu lohitaṃ.

1071. Disvā parassa viññeyyaṃ,

Hoti cittaṃ tu bhikkhunā;
Somanassayute citte,
Lohitaṃ lohitaṃ siyā.

1072. Domanassayute citte, vattamāne tu kāḷakaṃ;
Upekkhāsahite citte, tilatelūpamaṃ siyā.

1073. Tasmā parassa sattassa, disvā hadayalohitaṃ;
Cetopariyañāṇaṃ taṃ, kātabbaṃ thāmataṃ gataṃ.

1074. Evaṃ thāmagate tasmiṃ, yathānukkamato pana;
Cittameva vijānāti, vinā lohitadassanaṃ.

1075. Kāmāvacaracittañca, rūpārūpesu mānasaṃ;
Sabbameva vijānāti, sarāgādippabhedakaṃ.

Cetopariyañāṇaṃ.

1076. Pubbenivāsañāṇena, kattabbā tadanussati;
Taṃ sampādetukāmena, ādikammikabhikkhunā;
Jhānāni pana cattāri, samāpajjānupubbato.

1077. Abhiññāpādakajjhānā, vuṭṭhāya hi tato puna;
Bhikkhunā vajjitabbāva, nisajjā sabbapacchimā.

1078. Tato pabhuti sabbampi, paṭilomakkamā pana;
Sabbamāvajjitabbaṃ taṃ, divase rattiyaṃ kataṃ.

1079. Paṭilomakkameneva, dutiye tatiyepi ca;
Divase pakkhamāsesu, tathā saṃvaccharesupi.

1080. Yāva asmiṃ bhave sandhi, tāva tena ca bhikkhunā;
Katamāvajjitabbaṃ taṃ, purimasmiṃ bhavepi ca.

1081. Cutikkhaṇepi nibbattaṃ, nāmarūpañca sādhukaṃ;
Evamāvajjite tasmiṃ, nāmarūpe yadā pana.

1082. Tadevārammaṇaṃ katvā, nāmarūpaṃ cutikkhaṇe;
Manodvāre manakkāro, uppajjati tadā pana.

1083. Āvajjane niruddhasmiṃ, tadevārammaṇaṃ pana;
Katvā javanacittāni, honti cattāri pañca vā;
Pubbe vuttanayeneva, sesaṃ ñeyyaṃ vibhāvinā.

1084. Parikammādināmāni, purimāni bhavanti tu;
Pacchimaṃ appanācittaṃ, rūpāvacarikaṃ bhave.

1085. Tena cittena yaṃ ñāṇaṃ, saṃyuttaṃ tena yā pana;
Saṃyuttā sati sā pubbe-nivāsānussatīritā.

Pubbenivāsānussatiñāṇaṃ.

1086. Rūpaṃ passitukāmena, bhikkhunā dibbacakkhunā;
Kasiṇārammaṇaṃ jhānaṃ, abhiññāpādakaṃ pana.

1087. Abhinīhārakkhamaṃ katvā, tejokasiṇameva vā;
Odātakasiṇaṃ vāpi, ālokakasiṇampi vā.

1088. Imesu katapuññehi, kasiṇesu ca tīsupi;
Ālokakasiṇaṃ ettha, seṭṭhanti paridīpitaṃ.

1089. Tasmā tamitaraṃ vāpi, uppādetvā yathākkamaṃ;
Upacārabhūmiyaṃyeva, ṭhatvā taṃ pana paṇḍito.

1090. Vaḍḍhetvāna ṭhapetabbaṃ, na uppādeyya appanaṃ;
Uppādeti sace hoti, pādakajjhānanissitaṃ.

1091. Jhānassa vaḍḍhitassanto-gataṃ rūpaṃ tu yoginā;
Passitabbaṃ bhave rūpaṃ, passato pana tassa taṃ.

1092. Parikammassa vāro hi, atikkamati tāvade;
Ālokopi tato tassa, khippamantaradhāyati.

1093. Tasmiṃ antarahite rūpa-gatampi ca na dissati;
Tenātha pādakajjhānaṃ, pavisitvā tato puna.

1094. Vuṭṭhāya pana āloko, pharitabbova bhikkhunā;
Evaṃ anukkameneva, āloko thāmavā siyā.

1095. ‘‘Āloko ettha hotū’’ti,
Yattakaṃ ṭhānameva so;
Paricchindati tattheva,
Āloko pana tiṭṭhati.

1096. Divasampi nisīditvā, passato hoti dassanaṃ;
Tiṇukkāya gato maggaṃ, purisettha nidassanaṃ.

1097. Uppādanakkamopissa, tatrāyaṃ dibbacakkhuno;
Vuttappakārarūpaṃ taṃ, katvā ārammaṇaṃ pana.

1098. Manodvāre manakkāre, jāte yāni tadeva ca;
Rūpaṃ ārammaṇaṃ katvā, jāyanti javanāni hi.

1099. Kāmāvacaracittāni, tāni cattāri pañca vā;
Heṭṭhā vuttanayeneva, sesaṃ ñeyyaṃ vibhāvinā.

1100. Atthasādhakacittaṃ taṃ, catutthajjhānikaṃ mataṃ;
Taṃcittasaṃyutaṃ ñāṇaṃ, dibbacakkhunti vuccati.

1101. Anāgataṃsañāṇassa, yathākammupagassa ca;
Parikammaṃ visuṃ natthi, ijjhanti dibbacakkhunā.

1102. Cutūpapātañāṇampi, dibbacakkhunti vā pana;
Atthato ekamevedaṃ, byañjane pana nānatā.

Dibbacakkhuñāṇaṃ.

1103. Yodha suṇāti karoti ca citte,
Ganthamimaṃ paramaṃ pana bhikkhu;
So abhidhammamahaṇṇavapāraṃ,
Yāti anena tarena taritvā.

Iti abhidhammāvatāre abhiññāniddeso nāma

Soḷasamo paricchedo.

17. Sattarasamo paricchedo

Abhiññārammaṇaniddeso

1104. Anāgataṃsañāṇañca, yathākammupagampi ca;
Pañca iddhividhādīni, sattābhiññā imā pana.

1105. Etāsaṃ pana sattannaṃ, abhiññānamito paraṃ;
Pavakkhāmi samāsena, ārammaṇavinicchayaṃ.

1106. Ārammaṇattikā vuttā, ye cattāro mahesinā;
Sattannamettha ñāṇānaṃ, sampavattiṃ suṇātha me.

1107. Tattha **iddhividhañāṇaṃ,** parittādīsu sattasu;
Ārammaṇavibhāgesu, pavattati kathaṃ pana.

1108. Kāyenādissamānena, gantukāmo yadābhave;
Cittasannissitaṃ katvā, kāyaṃ cittavasena taṃ.

1109. Mahaggate ca cittasmiṃ, samāropeti so tadā;
Kāyārammaṇato ñāṇaṃ, parittārammaṇaṃ siyā.

1110. Dissamānena kāyena, gantukāmo yadā bhave;
Kāyasannissitaṃ katvā, cittaṃ kāyavasena taṃ.

1111. Pādakajjhānacittaṃ taṃ, kāye ropeti so tadā;
Jhānārammaṇato ñāṇaṃ, taṃ mahaggatagocaraṃ.

1112. Anāgatamatītañca, karoti visayaṃ yadā;
Atītārammaṇaṃ hoti, tadānāgatagocaraṃ.

1113. Kāyena dissamānena, gamane pana bhikkhuno;
Paccuppanno bhave tassa, gocaroti viniddise.

1114. Kāyaṃ cittavasenāpi, cittaṃ kāyavasena vā;
Pariṇāmanakālasmiṃ, ajjhattārammaṇaṃ siyā.

1115. Bahiddhārammaṇaṃ hoti, bahiddhārūpadassane;
Evamiddhividhaṃ ñāṇaṃ, sampavattati sattasu.

1116. Paccuppanne paritte ca, bahiddhajjhattikesupi;
Catūsvetesu dhammesu, dibbasotaṃ pavattati.

1117. Paccuppanno paritto ca, saddo ārammaṇaṃ yato;
Parittārammaṇaṃ paccu-ppannārammaṇataṃ gataṃ.

1118. Attano kucchisaddassa, savanepi parassa ca;
Ajjhattārammaṇañceva, bahiddhārammaṇampi ca.

1119. **Cetopariyañāṇampi,** parittādīsu aṭṭhasu;
Ārammaṇavibhāgesu, pavattati kathaṃ pana.

1120. Parittārammaṇaṃ hoti, parittānaṃ pajānane;
Jānane majjhimānaṃ tu, taṃ mahaggatagocaraṃ.

1121. Jānane pana maggassa, phalassāpi pajānane;
Tadā panassa ñāṇassa, appamāṇova gocaro.

1122. Taṃ maggārammaṇaṃ hoti, maggacittassa jānane;
Pariyāyenevetassa, maggārammaṇatā matā.

1123. Atīte sattadivasa-bbhantare ca yadā pana;
Anāgate tathā satta-divasabbhantarepi ca.

1124. Paresaṃ pana cittassa, jānane samudīritaṃ;
Atītārammaṇañceva, tadānāgatagocaraṃ.

1125. Kathañca pana taṃ paccuppannagocarataṃ gataṃ;
Paccuppannaṃ tidhā vuttaṃ, khaṇasantatiaddhato.

1126. Tattha tikkhaṇasampattaṃ, paccuppannakhaṇādikaṃ;
Ekadvesantativārapariyāpannamidaṃ pana.

1127. Santatipaccuppannanti, āhu santatikovidā;
Ekabbhavaparicchinnaṃ, paccuppannanti pacchimaṃ.

1128. Khaṇādikattayaṃ paccu-ppannaṃ tamāhu kecidha;
Cetopariyañāṇassa, hoti ārammaṇaṃ iti.

1129. Yathā ca pupphamuṭṭhimhi, ukkhitte gagane pana;
Avassaṃ ekamekassa, vaṇṭaṃ vaṇṭena vijjhati.

1130. Evaṃ mahājanassāpi, citte āvajjite pana;
Ekassa cittamekena, avassaṃ pana vijjhati.

1131. Yenāvajjati cittena, yena jānāti cetasā;
Tesaṃ dvinnaṃ sahaṭṭhānā-bhāvato taṃ na yujjati.

1132. Javanāvajjanānaṃ tu, nānārammaṇapattito;
Aniṭṭhe pana hi ṭhāne, ayuttanti pakāsitaṃ.

1133. Tasmā santatiaddhāna-paccuppannānameva tu;

Vasena paccuppannaṃ taṃ, hoti ārammaṇaṃ idaṃ.

1134. Paccuppannampi addhākhyaṃ, idaṃ javanavārato;
Dīpetabbanti niddiṭṭhaṃ, tatrāyaṃ dīpanānayo.

1135. Yadā parassa cittañhi, ñātumāvajjatiddhimā;
Āvajjanamano tassa, paccuppannakhaṇavhayaṃ.

1136. Ārammaṇaṃ tadā katvā, tena saddhiṃ nirujjhati;
Javanāni hi jāyante, tassa cattāri pañca vā.

1137. Etesaṃ pacchimaṃ cittaṃ, iddhicittamudīritaṃ;
Kāmāvacaracittāni, sesānīti viniddise.

1138. Etesaṃ pana sabbesaṃ, niruddhaṃ tu tadeva ca;
Cittaṃ ārammaṇaṃ hoti, tasmā sabbāni tānipi.

1139. Ekārammaṇataṃ yanti, na nānārammaṇāni hi;
Addhāvasā bhave paccu-ppannārammaṇato pana.

1140. Ekārammaṇabhāvepi, iddhimānasameva ca;
Parassa cittaṃ jānāti, netarāni yathā pana.

1141. Cakkhudvāre tu viññāṇaṃ, rūpaṃ passati netaraṃ;
Evameva ca taṃ iddhi-cittameva ca jānāti.

1142. Paracittārammaṇattā, bahiddhārammaṇaṃ siyā;
Cetopariyañāṇampi, aṭṭhasveva pavattati.

1143. **Pubbenivāsañāṇa**mpi, parittādīsu aṭṭhasu;
Ārammaṇavibhāgesu, pavattati kathaṃ pana.

1144. Kāmāvacarakhandhānaṃ, samanussaraṇe pana;
Parittārammaṇaṃyeva, hotīti paridīpaye.

1145. Rūpāvacarikāruppakhandhānussaraṇe pana;
Bhavatīti hi ñātabbaṃ, taṃ mahaggatagocaraṃ.

1146. Atīte attanā maggaṃ, bhāvitaṃ tu phalampi vā;
Samanussarato eva-ppamāṇārammaṇaṃ siyā.

1147. Samanussarato maggaṃ, maggārammaṇameva taṃ;
Atītārammaṇaṃyeva, hoti ekantato idaṃ.

1148. Cetopariyañāṇampi, yathākammupagampi ca;
Atītārammaṇā honti, kiñcāpi atha kho pana.

1149. Cetopariyañāṇassa, sattaddivasabbhantaraṃ;
Atītaṃ cittamevassa, ārammaṇamudīritaṃ.

1150. Atīte cetanāmattaṃ, yathākammupagassapi;
Pubbenivāsañāṇassa, natthi kiñci agocaraṃ.

1151 Ajjhattārammaṇaṃ atta-khandhānussaraṇe siyā;
Bahiddhārammaṇaṃ añña-khandhānussaraṇe bhave.

1152. Saraṇe nāmagottassa, taṃ navattabbagocaraṃ;
Pubbenivāsañāṇampi, aṭṭhasveva pavattati.

1153. Paccuppanne paritte ca, bahiddhajjhattikesupi;
Catūsvetesu dhammesu, dibbacakkhu pavattati.

1154.**Dibbasota**samaṃ **dibba-cakkhu**ārammaṇakkame;
Rūpaṃ saddoti dvinnaṃ tu, ayameva visesatā.

1155.**Anāgataṃsañāṇa**mpi, parittādīsu aṭṭhasu;
Ārammaṇavibhāgesu, pavattati kathaṃ pana.

1156. Nibbattissati yaṃ kāmā-vacareti pajānato;
Parittārammaṇaṃ hoti, rūpārūpesvanāgate.

1157. Nibbattissati yañcāpi, siyā mahaggatagocaraṃ;
Bhāvessati ayaṃ maggaṃ, phalaṃ sacchikarissati.

1158. Evaṃ pajānane appa-māṇārammaṇataṃ bhave;
Maggaṃ bhāvessaticceva, jānane maggagocaraṃ.

1159. Ekantena idaṃ ñāṇaṃ, hotānāgatagocaraṃ;
Cetopariyaṃ tu kiñcāpi, hotānāgatagocaraṃ.

1160. Atha kho pana taṃ satta-divasabbhantaraṃ pana;
Cittameva ca jānāti, na hi taṃ aññagocaraṃ.

1161. Anāgataṃsañāṇassa, anāgataṃsagocaraṃ;
‘‘Ahaṃ devo bhavissāmi’’-ccevamajjhattagocaraṃ.

1162.‘‘Tisso phusso amutrāyaṃ,
Nibbattissatināgate’’;
Iccevaṃ jānane tassa,
Bahiddhārammaṇaṃ siyā.

1163.Jānane nāmagottassa, yassa kassacināgate;
Pubbenivāsañāṇaṃva, taṃ navattabbagocaraṃ.

1164.**Yathākammupagañāṇaṃ**, parittādīsu pañcasu;
Ārammaṇavibhāgesu, pavattati kathaṃ pana.

1165.Jānane kāmakammassa, parittārammaṇaṃ siyā;
Tathā mahaggatakammassa, taṃ mahaggatagocaraṃ.

1166. Atītameva jānāti, tasmā cātītagocaraṃ;
Ajjhattārammaṇaṃ hoti, attano kammajānane.

1167. Bahiddhārammaṇaṃ hoti, parakammapajānane;
Evaṃ pavatti ñātabbā, yathākammupagassapi.

1168. Sattannampi abhiññānaṃ, vutto ārammaṇakkamo;
Ettha vuttanayeneva, veditabbo vibhāvinā.

1169. Vividhatthavaṇṇapadehi sampannaṃ,
Madhuratthamatinīharaṃ ganthaṃ;
Sotujanassa hadayapītikaraṃ,
Suṇeyya koci manujo sacetano.

Iti abhidhammāvatāre abhiññārammaṇaniddeso nāma

Sattarasamo paricchedo.

18. Aṭṭhārasamo paricchedo

Diṭṭhivisuddhiniddeso

1170. Samādhiṃ pana sābhiññaṃ, bhāvetvā tadanantaraṃ;
Bhāvetabbā yato paññā, bhikkhunā tena dhīmatā.

1171. Tatohaṃ dāni vakkhāmi, paññābhāvanamuttamaṃ;
Samāseneva bhikkhūnaṃ, paraṃ pītisukhāvahaṃ.

1172. Kā paññā pana ko cattho,
Kimassā lakkhaṇādikaṃ;
Katidhā sā kathaṃ tena,
Bhāvetabbāti vuccate. –

1173. Paññā vipassanāpaññā, puññacittasamāyutā;
Pajānātīti paññā sā, jānanā vā pakārato.

1174. Saññāviññāṇapaññānaṃ, ko viseso kimantaraṃ;
Saññāviññāṇapaññānaṃ, jānanatte samepi ca.

1175. Yā sañjānanamattaṃva, saññā nīlādito pana;
Lakkhaṇappaṭivedhaṃ tu, kātuṃ sakkoti neva sā.

1176. Viññāṇaṃ pana jānāti, nīlapītādigocaraṃ;
Sakkotipi aniccādilakkhaṇaṃ paṭivijjhituṃ.

1177. Ussakkitvā na sakkoti, maggaṃ pāpetumeva taṃ;
Paññā vuttanayaṃ kātuṃ, sakkoti tividhampi taṃ.

1178. Imesaṃ pana tiṇṇampi, viseso samudīrito;
Sabbesaṃ pana dhammānaṃ, sabhāvapaṭivedhanaṃ.

1179. Lakkhaṇaṃ pana paññāya, lakkhaṇaññūhi dīpitaṃ;
Sammohanandhakārassa, viddhaṃsanarasā matā.

1180. Asammohapaccupaṭṭhānā, samādhāsannakāraṇā;
Evamettha ca viññeyyā, paññāya lakkhaṇādikā.

Katidhāti ettha –

1181. Lakkhaṇene**kadhā** vuttā,
Lokikālokikā **dvidhā**;
Lokiyenettha maggena,
Yuttā sā lokikā siyā.

1182. Lokuttarena maggena, yuttā lokuttarā matā;
Tividhāpi siyā paññā, cintāsutamayādito.

1183. Tatthattanova cintāya, nipphannattāti tassa sā;
Hoti cintāmayā paññā, bhūripaññena desitā.

1184. Parato pana sutvāna, laddhā paññā ayaṃ idha;
Suteneva ca nipphannā, paññā sutamayā matā.

1185. Yathā vāpi tathā cettha, bhāvanāya vasena tu;
Nipphannā appanāpattā, paññā sā bhāvanāmayā.

1186. Paṭisambhidācatukkassa, vasena **catudhā** siyā;
Atthadhammaniruttīsu, ñāṇaṃ ñāṇesu tīsupi.

1187. Yaṃ kiñci paccayuppannaṃ, vipākā ca kriyā tathā;
Nibbānaṃ bhāsitattho ca, pañcete atthasaññitā.

1188. Phalanibbattako hetu, ariyamaggo ca bhāsitaṃ;
Kusalākusalañceti, pañcete dhammasaññitā.

1189. Tasmiṃ atthe ca dhamme ca, yā sabhāvanirutti tu;
Niruttīti ca niddiṭṭhā, niruttikusalena sā.

1190. Ñāṇaṃ ārammaṇaṃ katvā, tividhaṃ paccavekkhato;
Tesu ñāṇesu yaṃ ñāṇaṃ, paṭibhānanti taṃ mataṃ.

1191. Pariyattiparipucchāhi, savanādhigamehi ca;
Pubbayogena gacchanti, pabhedaṃ paṭisambhidā.

Kathaṃ bhāvetabbāti ettha –

1192. Khandhādīsu hi dhammesu, bhūmibhūtesu yoginā;
Uggahādivasenettha, katvā paricayaṃ pana.

1193. **Sīlaṃ cittavisuddhi**ñca, sampādetvā tato paraṃ;
Diṭṭhisuddhādayo pañca, sampādentena suddhiyā.

1194. Tāya paññāya yuttena, bhītena jananādito;
Bhāvetabbā bhavābhāvaṃ, patthayantena bhikkhunā.

1195. Rūpañca vedanā saññā, saṅkhārā ceva sabbaso;
Viññāṇañceti pañcete, khandhā sambuddhadesitā.

1196. Tattha yaṃ kiñci rūpaṃ taṃ, atītānāgatādikaṃ;
Ajjhattaṃ vā bahiddhā vā, sukhumoḷārikampi vā.

1197. Hīnaṃ vāpi paṇītaṃ vā, yaṃ dūre yañca santike;
Sabbaṃ tamekato katvā, **rūpakkhandho**ti vuccati.

1198. Itaresupi yaṃ kiñci, taṃ vedayitalakkhaṇaṃ;
Sabbaṃ tamekato katvā, **vedanākkhandhatā** katā.

1199. Cittajaṃ pana yaṃ kiñci, taṃ sañjānanalakkhaṇaṃ;
Sabbaṃ tamekato katvā, **saññākkhandho**ti vuccati.

1200. Yaṃ kiñci cittasambhūtaṃ, abhisaṅkhāralakkhaṇaṃ;
Sabbaṃ tamekato katvā, **saṅkhārakkhandhatā** katā.

1201. Tattha cittaṃ tu yaṃ kiñci, taṃ vijānanalakkhaṇaṃ;
Sabbaṃ tamekato katvā, **viññāṇakkhandhatā** katā.

1202. Cattāro ca mahābhūtā, upādā catuvīsati;
Aṭṭhavīsatidhā cetaṃ, rūpaṃ rūpanti gaṇhati.

1203. Ekāsītiyā cittena, saṃyuttā vedanādayo;
Vedanāsaññāsaṅkhāra-viññāṇakkhandhasaññitā.

1204. Cattārorūpino khandhe, nāmanti parigaṇhati;
Rūpakkhandho bhave rūpaṃ, nāmakkhandhā arūpino.

1205. Ruppanalakkhaṇaṃ rūpaṃ, nāmaṃ namanalakkhaṇaṃ;
Iti saṅkhepato nāma-rūpaṃ so parigaṇhati.

1206. Phālento viya tālassa, kandaṃ tu yamakaṃ dvidhā;
Vavatthapeti nāmañca, rūpañcāti dvidhā pana.

1207. Nāmato rūpato añño,
Satto vā puggalopi vā;
Attā vā koci natthīti,
Niṭṭhaṃ gacchati sabbadā.

1208. Evaṃ vavatthapetvā so, nāmarūpaṃ sabhāvato;
Sattasammohaghātatthaṃ, bahusuttavasenidha.

1209. Nāmarūpamattaññeva, natthi kocidha puggalo;
Evamettha paṇḍito poso, vavatthapeti taṃ pana.

Vuttaṃ hetaṃ –

1210. ‘‘Yathāpi aṅgasambhārā,
Hoti saddo ratho iti;
Evaṃ khandhesu santesu,
Hoti sattoti sammutī’’ti.

1211. Yathāpi dāruyantampi, nijjīvañca nirīhakaṃ;

Dārurajjusamāyoge, taṃ gacchatipi tiṭṭhati.

1212. Tathedaṃ nāmarūpampi, nijjīvañca nirīhakaṃ;
Aññamaññasamāyoge, taṃ gacchatipi tiṭṭhati.

Tenāhu porāṇā –

1213. ‘‘Nāmañca rūpañca idhatthi saccato,
Na hettha satto manujo ca vijjati;
Suññaṃ idaṃ yantamivābhisaṅkhataṃ,
Dukkhassa puñjo tiṇakaṭṭhasādiso’’ti.

1214. Aññamaññūpanissāya, daṇḍakesu ṭhitesu hi;
Ekasmiṃ patamāne tu, tatheva patatītaro.

Tenāhu porāṇā –

1215. ‘‘Yamakaṃ nāmarūpañca, ubho aññoññanissitā;
Ekasmiṃ bhijjamānasmiṃ, ubho bhijjanti paccayā’’ti.

1216. Utinnaṃ nāmarūpānaṃ, nāmaṃ nittejamettha taṃ;
Sakeneva hi tejena, na sakkoti pavattituṃ.

1217. Na byāharati no seti, na tiṭṭhati na gacchati;
Na bhedeti na coreti, na bhuñjati na khādati.

1218. Tathā rūpampi nittejaṃ, vinā nāmañca sabbathā;
Sakeneva hi tejena, na sakkoti pavattituṃ.

1219. Bhuñjāmīti pivāmīti, khādāmīti tatheva ca;
Rodāmīti hasāmīti, rūpassetaṃ na vijjati.

1220. Nāmaṃ nissāya rūpaṃ tu, rūpaṃ nissāya nāmakaṃ;
Pavattati sadā sabbaṃ, pañcavokārabhūmiyaṃ.

1221. Imassa pana atthassa, āvibhāvatthameva ca;
Jaccandhapīṭhasappīnaṃ, vattabbā upamā idha.

1222. Yathā hi nāvaṃ nissāya, manussā yanti aṇṇave;
Evaṃ rūpampi nissāya, nāmakāyo pavattati.

1223. Yathā manusse nissāya, nāvā gacchati aṇṇave;
Evaṃ nāmampi nissāya, rūpakāyo pavattati.

1224. Sattasaññaṃ vinodetvā, nāmarūpassa sabbathā;
Yāthāvadassanaṃ etaṃ, **‘‘diṭṭhisuddhī’’**ti vuccati.

1225. Parimuccitukāmo ca, dukkhato jātiādito;
Antadvayaṃ vivajjetvā, bhāvaye pana paṇḍito.

1226. Diṭṭhivisuddhimimaṃ parisuddhaṃ,
Suṭṭhutaraṃ tu karoti naro yo;

Diṭṭhigatāni malāni asesaṃ,
Nāsamupenti hi tassa narassa.

Iti abhidhammāvatāre diṭṭhivisuddhiniddeso nāma

Aṭṭhārasamo paricchedo.

19. Ekūnavīsatimo paricchedo

Kaṅkhāvitaraṇavisuddhiniddeso

1227. Etassa nāmarūpassa, jānitvā hetupaccaye;
Kaṅkhā tīsu panaddhāsu, vitaritvā ṭhitaṃ pana.

1228. Kaṅkhāvitaraṇaṃ nāma, ñāṇaṃ taṃ samudīritaṃ;
Taṃ sampādetukāmena, atthakāmena bhikkhunā.

1229. Nāmarūpassa ko hetu, konu vā paccayo bhave;
Āvajjitvā tamiccevaṃ, rūpakāyassa tāvade.

1230. Kesā lomā nakhā dantā, taco maṃsaṃ nahāru ca;
Aṭṭhimiñjañca vakkañca, hadayaṃ yakanampi ca.

1231. Iccevamādibāttiṃsa-koṭṭhāsapaccayassa hi;
Pariggaṇhati kāyassa, manasā hetupaccaye.

1232. Avijjā taṇhupādānaṃ, kammaṃ hetu catubbidho;
Etassa rūpakāyassa, āhāro paccayo mato.

1233. Janako hetu akkhāto,
Paccayo anupālako;
Hetvaṅkurassa bījaṃ tu,
Paccayā pathavādayo.

1234. Itime pañca dhammā hi, hetupaccayataṃ gatā;
Avijjādayo tayo tattha, mātāva upanissayā.

1235. Janakaṃ pana kammaṃ tu, puttassa hi pitā viya;
Dhātī viya kumārassa, āhāro dhārako bhave.

1236. Iccevaṃ rūpakāyassa, so paccayapariggahaṃ;
Katvā punapi ‘‘cakkhuñca, rūpamālokameva ca.

1237. Paṭicca cakkhuviññāṇaṃ, hoti’’iccevamādinā;
Nayena nāmakāyassa, paccayaṃ parigaṇhati.

1238. So evaṃ nāmarūpassa, vuttiṃ disvāna paccayā;
Yathā etarahidaṃ tu, atītepi tathevidaṃ.

1239. Paccayā ca pavattittha, tathevānāgatepi ca;
Pavattissati addhāsu, tīsvevaṃ anupassati.

1240. Tassevaṃ passato yā sā, pubbante pañcadhā tathā;
Aparante siyā kaṅkhā, pañcadhā samudīritā.

1241. Paccuppannepi addhāne, chabbidhā parikittitā;
Sabbā cānavasesāva, yogino sā pahiyyati.

1242. Eko kammavipākānaṃ, vasenāpi ca paṇḍito;
Etassa nāmarūpassa, paccayaṃ parigaṇhati.

1243. Kammaṃ catubbidhaṃ diṭṭha-dhammavedaniyaṃ tathā;
Upapajjāparāpariyā-hosikammavasā pana.

Tattha ekajavanavīthiyaṃ sattasu cittesu kusalā vā akusalā vā paṭhamajavanacetanā **diṭṭhadhammavedanīyakammaṃ** nāma. Taṃ imasmiṃyeva attabhāve vipākaṃ deti, tathā asakkontaṃ pana ‘‘ahosikammaṃ nāhosi kammavipāko, na bhavissati kammavipāko, natthi kammavipāko’’ti imassa tikassa vasena ahosikammaṃ nāma hoti. Atthasādhikā pana sattamajavanacetanā **upapajjavedanīyakammaṃ** nāma. Tamanantare attabhāve vipākaṃ deti, tathā asakkontaṃ vuttanayena ahosikammaṃ nāma hoti. Ubhinnamantare pañcajavanacetanā **aparāpariyavedanīyakammaṃ** nāma. Tamanāgate yadā okāsaṃ labhati, tadā vipākaṃ deti, sati saṃsārappavattiyā ahosikammaṃ nāma na hoti.

1244. Aparaṃ catubbidhaṃ kammaṃ, garukaṃ bahulampi ca;
Āsannañca kaṭattā ca, kammanti samudīritaṃ.

1245. Aññaṃ catubbidhaṃ kammaṃ, janakaṃ upathambhakaṃ;
Tathūpapīḷakaṃ kamma-mupaghātakameva ca.

Tattha **janakaṃ** nāma kusalaṃ vā akusalaṃ vā kammaṃ paṭisandhiyampi pavattepi rūpārūpavipākakkhandhe janeti. **Upatthambhakaṃ** pana vipākaṃ janetuṃ na sakkoti, aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ upatthambheti, addhānaṃ pavatteti. **Upapīḷakaṃ** pana aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ pīḷeti bādhati, addhānaṃ pavattituṃ na deti. **Upaghātakaṃ** pana sayaṃ kusalampi akusalampi samānaṃ aññaṃ dubbalakammaṃ ghātetvā tassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti. Evaṃ pana kammena okāse kate taṃvipākamuppannaṃ nāma hoti. Iti imaṃ dvādasavidhaṃ kammaṃ kammavaṭṭe pakkhipitvā evameko kammavipākavasena nāmarūpassa paccayapariggahaṃ karoti.

Iti evaṃ kammavipākavaṭṭavasena nāmarūpassa pavattiṃ disvā ‘‘yathā idaṃ etarahi, evamatītepi addhāne kammavipākavasena paccayato pavattittha, anāgatepi pavattissatī’’ti iti kammañceva vipāko cāti kammavipākavasena loko pavattatīti taṃ samanupassati. Tassevaṃ samanupassato sabbā soḷasavidhā kaṅkhā pahiyyati.

1246. Hetuphalassa sambandhavaseneva pavattati;
Kevalaṃ nāmarūpanti, sammā samanupassati.

1247. Evaṃ kāraṇato uddhaṃ, kāraṇaṃ na ca passati;
Pākapavattito uddhaṃ, na pākapaṭivedakaṃ.

Tenāhu porāṇā –

1248. ‘‘Kammassa kārako natthi, vipākassa ca vedako;

Suddhadhammā pavattanti, evetaṃ sammadassanaṃ.

1249. Evaṃ kamme vipāke ca, vattamāne sahetuke;
Bījarukkhādikānaṃva, pubbā koṭi na nāyati.

1250. Anāgatepi saṃsāre, appavatti na dissati;
Etamatthamanaññāya, titthiyā asayaṃvasī.

1251. Sattasaññaṃ gahetvāna, sassatucchedadassino;
Dvāsaṭṭhidiṭṭhiṃ gaṇhanti, aññamaññavirodhino.

1252. Diṭṭhibandhanabaddhā te, taṇhāsotena vuyhare;
Taṇhāsotena vuyhantā, na te dukkhā pamuccare.

1253. Evametaṃ abhiññāya, bhikkhu buddhassa sāvako;
Gambhīraṃ nipuṇaṃ suññaṃ, paccayaṃ paṭivijjhati.

1254. Kammaṃ natthi vipākamhi, pāko kamme na vijjati;
Aññamaññaṃ ubho suññā, na ca kammaṃ vinā phalaṃ.

1255. Yathā na sūriye aggi, na maṇimhi na gomaye;
Na tesaṃ bahi so atthi, sambhārehi ca jāyati.

1256. Tathā na anto kammassa, vipāko upalabbhati;
Bahiddhāpi na kammassa, na kammaṃ tattha vijjati.

1257. Phalena suññaṃ taṃ kammaṃ, phalaṃ kamme na vijjati;
Kammañca kho upādāya, tato nibbattate phalaṃ.

1258. Na hettha devo brahmā vā,
Saṃsārassatthi kārako;
Suddhadhammā pavattanti,
Hetusambhārapaccayā’’ti.

1259. Evaṃ nānappakārehi, nāmarūpassa paccayaṃ;
Pariggahetvā addhāsu, taritvā kaṅkhamuṭṭhitaṃ.

1260. **Kaṅkhāvitaraṇaṃ** nāma, ñāṇaṃ taṃ samudīritaṃ;
Dhammaṭṭhiti yathābhūtaṃ, taṃ sammādassanantipi.

1261. Iminā pana ñāṇena,
Saṃyutto buddhasāsane;
Hoti laddhapatiṭṭhova,
Sotāpanno hi cūḷako.

1262. Tasmā sapañño pana atthakāmo,
Yo nāmarūpassa hetupaccayāni;
Pariggahaṃ sādhu karoti dhīro,
Khippaṃ sa nibbānapuraṃ upeti.

Iti abhidhammāvatāre kaṅkhāvitaraṇavisuddhiniddeso nāma

Ekūnavīsatimo paricchedo.

20. Vīsatimo paricchedo

Maggāmaggañāṇadassanavisuddhiniddeso

1263. Kalāpasammasaneneva,
Yogo karaṇiyo siyā;
Maggāmagge tu ñāṇaṃ ta-
Madhigantuṃ panicchatā.

1264. Paccuppannassa dhammassa, nibbatti udayo mato;
Vayo vipariṇāmoti, tasseva samudīritā.

1265. Anupassanāpi ñāṇanti, varañāṇena desitaṃ;
So panevaṃ pajānāti, yogāvacaramāṇavo.

1266. Imassa nāmarūpassa, pubbe uppattito pana;
Nicayo rāsi vā natthi, tathā uppajjatopi ca.

1267. Rāsito nicayā vāpi, natthi āgamananti ca;
Tathā nirujjhamānassa, na disāgamananti ca.

1268. Niruddhassāpi ekasmiṃ, ṭhāne natthi cayoti ca;
Ettha vīṇūpamā vuttā, etassatthassa dīpane.

1269. Udabbayamanakkāramevaṃ saṅkhepato pana;
Katvā tasseva ñāṇassa, vibhaṅgassa vasena tu.

1270. ‘‘Avijjāsamudayā rūpasamudayo’’ti hi ādinā;
Nayenekekakhandhassa, udayabbayadassane.

1271. Dasa dasāti katvāna, vuttā paññāsalakkhaṇā;
Tesaṃ pana vasenāpi, dhamme samanupassati.

1272. Evaṃ rūpudayo hoti, evamassa vayo iti;
Udeti evaṃ rūpampi, evaṃ rūpaṃ tu veti ca.

1273. Evaṃ paccayatopettha, khaṇato udayabbayaṃ;
Passato sabbadhammā ca, pākaṭā honti tassa te.

1274. Udake daṇḍarājīva, āraggeriva sāsapo;
Vijjuppādāva dhammā te, parittaṭṭhāyino siyuṃ.

1275. Kadalīsupinālātacakkamāyupamā ime;
Asārā pana nissārā, hutvā khāyanti yogino.

1276. Evamettāvatā tena, udayabbayadassanaṃ;
Lakkhaṇāni ca paññāsa, paṭivijjha ṭhitaṃ pana.

1277. Ñāṇaṃ adhigataṃ hoti, taruṇaṃ paṭhamaṃ pana;

Yassa cādhigamā yogī, hotāraddhavipassako.

1278. Vipassanāya hetāya,
Karuṇāyātha yogino;
Vipassakassa jāyante,
Upaklesā dasevime.

1279. Obhāso pīti passaddhi, ñāṇaṃ saddhā satī sukhaṃ;
Upekkhā vīriyaṃ nikantīti, upaklesā dasevime.

1280. Sampattapaṭivedhassa, sotāpannādinopi ca;
Tathā vippaṭipannassa, upaklesā na jāyare.

1281. Sammāva paṭipannassa, yuttayogassa bhikkhuno;
Sadā vipassakasseva, uppajjanti kirassu te.

1282. Vipassanāya obhāso, **obhāso**ti pavuccati;
Tasmiṃ pana samuppanne, yogāvacarabhikkhu so.

1283. Maggappatto phalappatto, ahamasmīti gaṇhati;
Amaggaṃyeva maggoti, tassevaṃ pana gaṇhato.

1284. Evaṃ vipassanāvīthi,
Okkantā nāma hoti sā;
Obhāsameva so bhikkhu,
Assādento nisīdati.

1285. **Pīti** vippassanāpīti, tassa tasmiṃ khaṇe pana;
Tadā pañcavidhā pīti, jāyante khuddikādikā.

1286. Vipassanāya passaddhi, **passaddhī**ti pavuccati;
Yogino kāyacittāni, passaddhāneva honti hi.

1287. Lahūni ca mudūneva, kammaññāneva honti hi;
Passaddhādīhi so bhikkhu, anuggahitamānaso.

1288. Amānusiṃ ratiṃ nāma,
Anubhoti anuttaraṃ;
Yaṃ sandhāya ca gāthāyo,
Bhāsitā hi mahesinā.

1289. ‘‘Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;
Amānusī rati hoti, sammā dhammaṃ vipassato.

1290. ‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti.

1291. **Ñāṇādayo** upaklesā, ñeyyā vuttanayenidha;
Ete dasa upaklesā, vajjanīyāva yoginā.

1292. Etthobhāsādayo dhammā,
Upaklesassa vatthuto;

Upaklesāti niddiṭṭhā,
Upaklesanikanti tu.

1293. Taṃ tamāvajjamānassa, bhāvanā parihāyati;
Asatte sattasaññī ca, hoti appassuto naro.

1294. Sabbobhāsādayo dhamme, na maggoti vicārayaṃ;
Maggo vipassanāñāṇaṃ, iccevaṃ pana paṇḍito.

1295. Vavatthapeti maggañca, amaggañceva cetasā;
Tassa cevaṃ ayaṃ maggo, nāyaṃ maggoti yogino.

1296. Maggāmaggañca viññāya, ṭhitañāṇamidaṃ pana;
Maggāmaggesuñāṇanti, bhūriñāṇena desitaṃ.

1297. Maggāmaggañāṇadassanesu kovidā,
Sārāsāravedino samāhitāhitā;
Maggāmaggañāṇadassananti taṃ idaṃ,
Buddhā buddhasāvakā vadanti vādino.

Iti abhidhammāvatāre maggāmaggañāṇadassanavisuddhiniddeso

Nāma vīsatimo paricchedo.

21. Ekavīsatimo paricchedo

Paṭipadāñāṇadassanavisuddhiniddeso

1298. Aṭṭhañāṇavaseneva, sikhāpakkā vipassanā;
Navamaṃ **paṭipadāñāṇa-dassana**nti pavuccati.

1299. Aṭṭha ñāṇāni nāmettha, veditabbāni viññunā;
Upaklesavinimuttaṃ, ñāṇaṃ suvisadaṃ pana.

1300. Udayabbaye ca bhaṅge ca, bhaye ādīnave tathā;
Nibbidāpassanāñāṇaṃ, ñāṇaṃ muccitukamyatā.

1301. Paṭisaṅkhā ca saṅkhāre, upekkhāñāṇamaṭṭhamaṃ;
Imāni aṭṭha ñāṇāni, navamaṃ saccānulomakaṃ.

1302. Saccānulomañāṇanti, anulomaṃ pavuccati;
Taṃ sampādetukāmena, yogāvacarabhikkhunā.

1303. Udayabbayañāṇaṃ taṃ, ādiṃ katvā panaṭṭhasu;
Etesu pana ñāṇesu, yogo karaṇiyo pana.

1304. Yathānukkamato tassa, tesu ñāṇesu aṭṭhasu;
Aniccādivaseneva, yogaṃ katvā ṭhitassa hi.

1305. Aniccaṃ dukkhamanattāti, saṅkhāre anupassato;
Aṭṭhannaṃ pana ñāṇānaṃ, vasena pana yogino.

1306. Vipassanā sikhāpattā, hoti vuṭṭhānagāminī;
Saccānulomañāṇanti, ayameva pavuccati.

1307. Saṅkhārupekkhāñāṇaṃ taṃ, āsevantassa yogino;
Idāni tassa maggo ca, samuppajjissatīti hi.

1308. Saṅkhārupekkhā saṅkhāre, aniccā dukkhāti vā tathā;
Sammasitvā bhavaṅgaṃ tu, puna votarateva sā.

1309. Bhavaṅgānantaraṃ saṅkhāru-pekkhāgatanayena tu;
Aniccādivaseneva, saṅkhāre pana gocaraṃ.

1310. Kurumānaṃ manodvāre, jāyatāvajjanaṃ tato;
Bhavaṅgāvaṭṭanaṃ katvā, jātassānantaraṃ pana.

1311. Saṅkhāre gocaraṃ katvā, paṭhamaṃ javanamānasaṃ;
Uppajjatīti taṃ cittaṃ, **parikamma**nti vuccati.

1312. Tadanantaramevaññaṃ, saṅkhārārammaṇaṃ puna;
Dutiyaṃ javanaṃ hoti, **upacāra**nti taṃ mataṃ.

1313. Tadanantaraṃ taṃ hoti, tathā saṅkhāragocaraṃ;
Tatiyaṃ javanacittaṃ, **anuloma**nti saññitaṃ.

1314. Purimānaṃ panaṭṭhannaṃ, ñāṇānaṃ anulomato;
Bodhipakkhiyadhammānaṃ, uddhañca anulomato.

1315. Teneva taṃ hi saccānulomañāṇaṃ pavuccati;
Idaṃ hi pana saccānu-lomañāṇaṃ mahesinā.

1316.‘‘Vuṭṭhānagāminīyā hi, pariyosāna’’nti bhāsitaṃ;
Ñeyyaṃ sabbapakārena, pariyosānanti **gotrabhu**.

1317. Itinekehi nāmehi, kittitāyā mahesinā;
Vuṭṭhānagāminī santā, parisuddhā vipassanā.

1318. Vuṭṭhātukāmo saṃsāradukkhapaṅkā mahabbhayā;
Kareyya satataṃ tattha, yogaṃ paṇḍitajātiko.

Iti abhidhammāvatāre paṭipadāñāṇadassanavisuddhiniddeso nāma

Ekavīsatimo paricchedo.

22. Bāvīsatimo paricchedo

Ñāṇadassanavisuddhiniddeso

1319. Ito paraṃ tu bhikkhussa, hoti gotrabhumānasaṃ;
Āvajjaniyaṭhānattā, maggacittassa taṃ pana.

1320. Na cappaṭipadāñāṇa-dassanaṃ vā tatheva ca;

Ñāṇadassanasuddhiṃ vā, bhajate na kudācanaṃ.

1321 Ubhinnamantarā etaṃ, abbohārikameva taṃ;
Vipassanāya sotasmiṃ, patitattā vipassanā.

1322 Pothujjanikagottaṃ vā, abhibhuyya pavattito;
Gottaṃ vuccati nibbānaṃ, tato bhavati gotrabhu.

1323 Ñāṇaṃ catūsu maggesu, **ñāṇadassanasuddhikaṃ**;
Tattha taṃ paṭhamaṃ maggaṃ, sampādetuṃ panicchatā.

1324 Aññaṃ kiñcipi kātabbaṃ, bhikkhunā tena natthi taṃ;
Yañhi tena ca kātabbaṃ, siyā taṃ katameva tu.

1325 Anulomāvasānañhi, sūraṃ tikkhaṃ vipassanaṃ;
Uppādentena taṃ sabbaṃ, katameva ca yoginā.

1326 Tassānulomañāṇassa, ante tu animittakaṃ;
Visaṅkhāraṃ nirodhañca, nibbānaṃ amataṃ padaṃ.

1327 Gocaraṃ kurumānaṃ taṃ, nibbānārammaṇe pana;
Paṭhamāvajjanañceva, paṭhamābhogatāpi ca.

1328 Maggassānantarādīhi, paccayehi panacchahi;
Tassa paccayabhāvañca, sādhayantaṃ tato pana.

1329 Vipassanāya muddhañhi, sikhāpattāya tāya taṃ;
Uppajjati anāvattaṃ-rammaṇaṃ tassa gotrabhu.

1330 Ekenāvajjaneneva, ekissāyeva vīthiyā;
Nānārammaṇatā cānu-lomagotrabhucetasaṃ.

1331 Ṭhatvā āvajjanaṭṭhāne, tamanāvajjanampi ca;
Maggassa pana taṃ saññaṃ, datvā viya nirujjhati.

1332 Maggopi tena taṃ dinnaṃ, amuñcitvāva sañhitaṃ;
Taṃ ñāṇamanubandhanto, jāyate tadanantaraṃ.

1333 Kadācipi anibbiddhapubbaṃ maggo panesa hi;
Lobhaṃ dosañca mohañca, viddhaṃsantova jāyati.

1334 Na kevalamayaṃ maggo, dosanāsanameva ca;
Karoti atha khopāyadvārānipi pidheti ca.

1335 Anāmataggasaṃsāravaṭṭadukkhamahodadhiṃ;
Apāramatighorañca, soseti ca asesato.

1336 Micchāmaggaṃ panaṭṭhaṅgaṃ, jāyamāno ca ujjhati;
Sabbaverabhayānettha, niccaṃ vūpasameti ca.

1337 Buddhassorasaputtattaṃ, upaneti nayaṃ pana;
Ānisaṃse anekepi, pavattayati yogino.

1338. Dāyakenānisaṃsānaṃ, anekesamanena ca;
Ādimaggena saṃyuttaṃ, ñāṇanti **ñāṇadassanaṃ**.

Paṭhamamaggañāṇaṃ.

1339. Tassevānantaraṃ tassa, vipākā dvepi tīṇi vā;
Phalacittāni jāyante, na jāyante tato paraṃ.

1340. Keci ekañca dve tīṇi, cattārīti vadanti tu;
Na panetaṃ gahetabbaṃ, ajānitvā vadanti te.

1341. Ekassāsevanaṃ natthi, tasmā dve anulomakā;
Tehi āsevanaṃ laddhā, tatiyaṃ hoti gotrabhu.

1342. Catutthaṃ maggacittaṃ tu,
Tasmā tīṇi phalāni hi;
Anulomā tayo honti,
Catutthaṃ hoti gotrabhu.

1343. Pañcamaṃ maggacittañca, phalāni dve tato pana;
Sattacittaparamāva, ekāvajjanavīthi hi.

1344. Ettāvatā paneso hi, **sotāpanno**ti vuccati;
Phalassa pariyosāne, bhavaṅgottaraṇaṃ siyā.

1345. Tato bhavaṅgaṃ chinditvā, maggapekkhanahetukaṃ;
Uppajjati manodvāre, āvajjanamano pana.

1346. Tasmiṃ niruddhe maggassa, paccavekkhaṇasaññitā;
Javanāni hi jāyante, satteva paṭipāṭiyā.

1347. Eseva ca nayo ñeyyo, phalādīnampi pekkhane;
Paccavekkhaṇañāṇāni, bhavantekūnavīsati.

1348. Maggo phalaṃ pahīnā ca, kilesā avasiṭṭhakā;
Nibbānañceti pañcete, paccavekkhaṇabhūmiyo.

1349. Evaṃ so paccavekkhitvā, sotāpannopapattiyā;
Yogamārabhate dhīro, dutiyāya ca bhūmiyā.

1350. Khandhapañcakasaṅkhātaṃ, taṃ saṅkhāragataṃ puna;
Aniccaṃ dukkhamanattāti, ñāṇena parimajjati.

1351. Tato vipassanāvīthi-mogāhati ca tāvade;
Tassevaṃ paṭipannassa, heṭṭhā vuttanayena tu.

1352. Tato saṅkhārupekkhāya, avasāne tatheva ca;
Ekāvajjanavārasmiṃ, gotrabhussa anantaraṃ.

1353. Byāpādakāmarāgānaṃ, tanubhāvaṃ tu sādhayaṃ;
Sakadāgāmimaggoyaṃ, jāyate dutiyo pana.

Dutiyamaggañāṇaṃ.

1354. Imassāpi ca ñāṇassa, heṭṭhā vuttanayenidha;
Phalacittāni ñeyyāni, viññunā dvepi tīṇi vā.

1355. Ettāvatā paneso hi, **sakadāgāmi** nāmayaṃ;
Sakideva imaṃ lokaṃ, āgantvāntakaro bhave.

1356. Heṭṭhā vuttanayeneva, pañcadhā paccavekkhaṇaṃ;
Evaṃ so paccavekkhitvā, sakadāgāmipattiyā.

1357. Yogamārabhate dhīro, tatiyāya ca bhūmiyā;
Byāpādakāmarāgānaṃ, pahānāya ca paṇḍito.

1358. Khandhapañcakasaṅkhātaṃ, taṃ saṅkhāragataṃ pana;
Aniccaṃ dukkhamanattāti, ñāṇena parimajjati.

1359. Tato vipassanāvīthi-mogāhati ca tāvade;
Tassevaṃ paṭipannassa, heṭṭhā vuttanayena tu.

1360. Tato saṅkhārupekkhāya, avasāne tatheva ca;
Ekāvajjanavīthimhi, gotrabhussa anantaraṃ.

1361. Byāpādakāmarāgānaṃ, mūlaghātaṃ tu sādhayaṃ;
Tassā**nāgāmimaggo**yaṃ, jāyate tatiyo pana.

Tatiyamaggañāṇaṃ.

1362. Imassāpi ca ñāṇassa, heṭṭhā vuttanayenidha;
Pavatti phalacittānaṃ, veditabbā vibhāvinā.

1363. Ettāvatā panesopi, hoti**nāgāmi** nāmayaṃ;
Tattheva parinibbāyī, anāvattisabhāvato.

1364. Heṭṭhā vuttanayeneva, pañcadhā paccavekkhaṇaṃ;
Evaṃ so paccavekkhitvā, **anāgāmi**riyasāvako.

1365. Yogamārabhate dhīro, catutthāya ca bhūmiyā;
Pattiyārūparāgādi-pahānāya ca paṇḍito.

1366. Tatheva saṅkhāragataṃ, aniccādivasena so;
Parivattati ñāṇena, tatheva parimajjati.

1367. Tato vipassanāvīthi-mogāhati ca tāvade;
Tassevaṃ paṭipannassa, heṭṭhā vuttanayena tu.

1368. Tato saṅkhārupekkhāya, avasāne tatheva ca;
Ekāvajjanavārasmiṃ, gotrabhussa anantaraṃ.

1369. Tassā**rahattamaggo**yaṃ,
Jāyate tu tato paraṃ;
Rūparāgādidosānaṃ,

Viddhaṃsāya karo pana.

Catutthamaggañāṇaṃ.

1370. Imassāpi ca ñāṇassa, heṭṭhā vuttanayenidha;
Pavatti phalacittānaṃ, veditabbā vibhāvinā.

1371. Ettāvatā paneso hi,
Arahā nāma aṭṭhamo;
Ariyo puggalo hoti,
Mahākhīṇāsavo ayaṃ.

1372. Anuppattasadattho ca,
Khīṇasaṃyojano muni;
Sadevakassa lokassa,
Dakkhiṇeyyo anuttaro.

1373. Ettāvatā catassopi, **ñāṇadassanasuddhiyo**;
Hitatthāya ca bhikkhūnaṃ, saṅkhepeneva dassitā.

1374. Saddhena sammā pana bhāvanīyā,
Ariyāya paññāya ca bhāvanāya;
Visuddhikāmena tapodhanena,
Bhavakkhayaṃ patthayatā budhena.

Iti abhidhammāvatāre ñāṇadassanavisuddhiniddeso nāma

Bāvīsatimo paricchedo.

23. Tevīsatimo paricchedo

Kilesappahānakathā

1375. Etesu yena ye dhammā, pahātabbā bhavanti hi;
Tesaṃ dāni karissāmi, pakāsanamito paraṃ.

Imesu pana catūsu maggañāṇesu ye dhammā yena ñāṇena pahātabbā, tesaṃ pahānamevaṃ veditabbaṃ. Etāni hi yathāyogaṃ saṃyojanakilesamicchattalokadhammamacchariyavipallāsaganthāgatiāsava-oghayoganīvaraṇaparāmāsaupādānānusayamalaakusalakammapatha- akusalacittuppādasaṅkhātānaṃ pahānakarāni.

Tattha **saṃyojanānī**ti dasa saṃyojanāni. Seyyathidaṃ – rūparāgārūparāgamānauddhaccāvijjāti ime pañca uddhaṃbhāgiyasaṃyojanāni nāma. Sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso kāmarāgo paṭighoti ime pañca adhobhāgiyasaṃyojanāni nāma.

Kilesāti dasa kilesā. Seyyathidaṃ – lobho doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ ahirikaṃ anottappanti.

Micchattāti dasa micchattā. Seyyathidaṃ – micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchāājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimuttīti.

Lokadhammāti aṭṭha lokadhammā lābho alābho yaso ayaso nindā pasaṃsā sukhaṃ dukkhanti. Idha pana kāraṇūpacārena lābhādivatthukassa anunayassa, alābhādivatthukassa paṭighassa cetaṃ lokadhammagahaṇena gahaṇaṃ katanti veditabbaṃ.

Macchariyānīti pañca macchariyāni āvāsamacchariyaṃ kulamacchariyaṃ lābhamacchariyaṃ dhammamacchariyaṃ vaṇṇamacchariyanti. Imāni āvāsādīsu aññesaṃ sādhāraṇabhāvaṃ asahanākārena pavattāni macchariyāni.

Vipallāsāti aniccadukkhaanattaasubhesuyeva vatthūsu ‘‘niccaṃ sukhaṃ attā subha’’nti evaṃ pavattā saññāvipallāso cittavipallāso diṭṭhivipallāsoti ime tayo vipallāsā.

Ganthāti cattāro ganthā abhijjhākāyagantho, byāpādo, sīlabbataparāmāso, idaṃsaccābhiniveso kāyaganthoti.

Agatīti chandadosamohabhayāni. **Āsavā**ti cattāro āsavā – kāmarāgabhavarāgamicchādiṭṭhiavijjāsavoti. **Oghayogānī**tipi tesamevādhivacanaṃ. **Nīvaraṇānī**ti kāmacchandādayo. **Parāmāso**ti micchādiṭṭhiyā adhivacanaṃ.

Upādānāti cattāri upādānāni kāmupādānādīnīti. **Anusayā**ti satta anusayā kāmarāgānusayo paṭighamānadiṭṭhivicikicchābhavarāgāvijjānusayoti. **Malā**ti tayo malā – lobho doso mohoti.

Akusalakammapathāti dasa akusalakammapathā. Seyyathidaṃ – pāṇātipāto adinnādānaṃ kāmesumicchācāro musāvādo pisuṇavācā pharusavācā samphappalāpo abhijjhā byāpādo micchādiṭṭhīti dasa.

Akusalacittuppādāti lobhamūlāni aṭṭha, dosamūlāni dve, mohamūlāni dveti ime dvādasāti.

Etesaṃ saṃyojanādīnaṃ etāni yathāsambhavaṃ pahānakarāni. Kathaṃ? **Saṃyojanesu** tāva sakkāyadiṭṭhivicikicchāsīlabbataparāmāsā apāyagamanīyā kāmarāgapaṭighāti ete paṭhamamaggañāṇavajjhā, sesā kāmarāgapaṭighā oḷārikā dutiyamaggañāṇavajjhā, sukhumā tatiyamaggañāṇavajjhā, rūparāgādayo pañcapi catutthamaggañāṇavajjhā eva.

Kilesesu diṭṭhivicikicchā paṭhamamaggañāṇavajjhā, doso tatiyamaggañāṇavajjho, lobhamohamānathinauddhaccaahirikānottappāni catutthamaggañāṇavajjhāni.

Micchattesu micchādiṭṭhi musāvādo micchākammanto micchāājīvoti ime paṭhamamaggañāṇavajjhā, micchāsaṅkappo pisuṇavācā pharusavācāti ime tatiyamaggañāṇavajjhā, cetanāyeva cettha micchāvācāti veditabbā, samphappalāpamicchāvāyāmasatisamādhivimuttiñāṇāni catutthamaggañāṇavajjhāni.

Lokadhammesu paṭigho tatiyamaggañāṇavajjho, anunayo catutthamaggañāṇavajjho, yase pasaṃsāya ca anunayo catutthamaggañāṇavajjhoti eke.

Macchariyāni paṭhamamaggañāṇavajjhāni eva.

Vipallāsesu pana anicce niccaṃ, anattani attāti ca saññācittadiṭṭhivipallāsā, dukkhe sukhaṃ, asubhe subhanti diṭṭhivipallāso cāti ime paṭhamamaggañāṇavajjhā, asubhe subhanti saññācittavipallāsā tatiyamaggañāṇavajjhā, dukkhe sukhanti catutthamaggañāṇavajjhā.

Ganthesu sīlabbataparāmāsaidaṃsaccābhinivesakāyaganthā paṭhamamaggañāṇavajjhā, byāpādakāyagantho tatiyamaggañāṇavajjho, abhijjhākāyagantho catutthamaggañāṇavajjhova.

Agatiyo paṭhamamaggañāṇavajjhā.

Āsavesu diṭṭhāsavo paṭhamañāṇavajjho, kāmāsavo tatiyañāṇavajjho, itare dve catutthañāṇavajjhā. **Oghayogesu**pi eseva nayo.

Nīvaraṇesu vicikicchānīvaraṇaṃ paṭhamañāṇavajjhaṃ, kāmacchando byāpādo kukkuccanti tīṇi tatiyañāṇavajjhāni, thinamiddhauddhaccāni catutthañāṇavajjhāni.

Parāmāso paṭhamañāṇavajjho.

Upādānesu sabbesampi lokiyadhammānaṃ vatthukāmavasena ‘‘kāmā’’ti āgatattā rūpārūpesu rāgopi kāmupādāne patati, tasmā tañca kāmupādānaṃ catutthañāṇavajjhaṃ, sesāni paṭhamañāṇavajjhāni.

Anusayesu diṭṭhivicikicchānusayā paṭhamañāṇavajjhā, kāmarāgapaṭighānusayā tatiyañāṇavajjhā, mānabhavarāgāvijjānusayā catutthañāṇavajjhā.

Malesu dosamalaṃ tatiyañāṇavajjhaṃ, itarāni catutthañāṇavajjhāneva.

Akusalakammapathesu pāṇātipāto adinnādānaṃ micchācāro musāvādo micchādiṭṭhīti ime paṭhamañāṇavajjhā, pisuṇavācā pharusavācā byāpādoti tatiyañāṇavajjhā, samphappalāpo abhijjhā catutthañāṇavajjhāva.

Akusalacittuppādesu cattāro diṭṭhigatacittuppādā, vicikicchāsampayutto cāti pañca paṭhamañāṇavajjhā, dve paṭighasampayuttā tatiyañāṇavajjhā, sesā catutthañāṇavajjhāti.

Yañca yena vajjhaṃ, taṃ tena pahātabbaṃ nāma. Tena vuttaṃ ‘‘etesaṃ saṃyojanādīnaṃ dhammānaṃ etāni yathāyogaṃ pahānakarānī’’ti.

1376. Etesu ñāṇesu ca yena yena,
Yo yo hi dhammo samupeti ghātaṃ;
So so asesena ca tena tena,
Sandassito sādhu mayā panevaṃ.

Kilesapahānakkamakathāyaṃ.

1377. Pariññādīni kiccāni, yāni vuttāni satthunā;
Saccābhisamaye tāni, pavakkhāmi ito paraṃ.

1378. Ekekassa panetesu,
Ñāṇassekakkhaṇe siyā;
Pariññā ca pahānañca,
Sacchikiriyā ca bhāvanā.

1379. Pariññādīni etāni, kiccānekakkhaṇe pana;
Yathāsabhāvato tāni, jānitabbāni viññunā.

1380. Padīpo hi yathā loke, apubbācarimaṃ idha;
Cattāri pana kiccāni, karotekakkhaṇe pana.

1381. Ālokañca vidaṃseti, nāseti timirampi ca;
Pariyādiyati telañca, vaṭṭiṃ jhāpeti ekato.

1382. Evaṃ taṃ maggañāṇampi, apubbācarimaṃ pana;
Cattāripi ca kiccāni, karotekakkhaṇe pana.

1383. Pariññābhisamayeneva, dukkhaṃ abhisameti so;
Pahānābhisamayeneva, tathā samudayampi ca.

1384. Bhāvanāvidhināyeva, maggaṃ abhisameti taṃ;
Ārammaṇakriyāyeva, nirodhaṃ sacchikaroti so.

Vuttampi cetaṃ ‘‘maggasamaṅgissa ñāṇaṃ dukkhepetaṃ ñāṇaṃ, dukkhasamudayepetaṃ ñāṇaṃ, dukkhanirodhepetaṃ ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāyapetaṃ ñāṇa’’nti. Tattha yathā padīpo vaṭṭiṃ jhāpeti, evaṃ maggañāṇaṃ dukkhaṃ parijānāti. Yathā andhakāraṃ nāseti, evaṃ samudayaṃ pajahati. Yathā ālokaṃ vidaṃseti, evaṃ sahajātādipaccayatāya sammāsaṅkappādimaggaṃ bhāveti. Yathā telaṃ pariyādiyati, evaṃ kilesapariyādānena nirodhaṃ sacchikarotīti veditabbaṃ.

1385. Uggacchanto yathādicco, apubbācarimaṃ pana;
Cattāri pana kiccāni, karotekakkhaṇe idha.

1386. Obhāseti ca rūpāni, nāseti timirampi ca;
Ālokañca vidaṃseti, sītañca paṭihaññati.

1387. Yathā ca mahatī nāvā, apubbācarimaṃ pana;
Cattāri pana kiccāni, karotekakkhaṇe pana.

1388. Jahatī orimaṃ tīraṃ, sotaṃ chindati sā pana;
Tathā vahati bhaṇḍañca, tīramappeti pārimaṃ.

1389. Nāvāyorimatīrassa, yathā pajahanaṃ pana;
Tatheva maggañāṇassa, dukkhassa parijānanaṃ.

1390. Yathā chindati taṃ sotaṃ, taṇhaṃ jahati taṃ tathā;
Yathā vahati taṃ bhaṇḍaṃ, sahajātādinā pana.

1391. Tatheva paccayattena, maggaṃ bhāveti nāma so;
Yathā pāraṃ pana evaṃ, nirodhārammaṇaṃ bhave.

1392. Lokuttarena niddiṭṭhā, yā lokuttarabhāvanā;
Sā saṅkhepanayenevaṃ, mayā sādhu pakāsitā.

1393. Ko hi nāma naro loke,
Lokuttarasukhāvahaṃ;
Bhāvanaṃ pana paññāya,
Na ca bhāveyya paṇḍito.

1394. Imaṃ viditvā hitabhāvanaṃ vanaṃ,
Upeti yo ve sukhasaṃhitaṃ hitaṃ;

Vidhūya cittassa anuttamaṃ tamaṃ,
Upeti cāviggahakampadaṃ padaṃ.

Iti abhidhammāvatāre ñāṇadassanavisuddhiniddeso nāma

Tevīsatimo paricchedo.

24. Catuvīsatimo paricchedo

Paccayaniddeso

1395. Yesaṃ paccayadhammānaṃ, vasā sappaccayā ime;
Dhammā te paccaye cāhaṃ, dassayissāmito paraṃ.

Katame paccayāti? Vuccate – hetārammaṇādhipatianantarasamanantarasahajāta-aññamaññanissayūpanissayapurejātapacchājātāsevanakammavipākāhārindriya-jhānamaggasampayuttavippayuttaatthinatthivigatāvigatavasena catuvīsatividhā honti.

Tattha **hetupaccayo**ti lobho doso moho alobho adoso amohoti ime cha dhammā hetupaccayā. **Ārammaṇapaccayo**ti sabbalokiyalokuttaraṃ yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Adhipatipaccayoti ettha sahajātādhipatiārammaṇādhipativasena duvidho. Tattha sahajātādhipati chandacittavīriyavīmaṃsāvasena catubbidho, ārammaṇādhipati pana domanassavicikicchuddhaccakiriyābyākatākusalavipāke ca aniṭṭhasammatañca rūpaṃ ṭhapetvā avasesaṃ. **Anantarapaccayo**ti anantaraniruddhā cittacetasikā dhammā. Tathā **samanantarapaccayo**pi.

Sahajātapaccayoti cittacetasikā, mahābhūtā ceva hadayavatthu ca. Tathā **aññamaññapaccayopi.** **Nissayapaccayo**ti vatthurūpāni ceva mahābhūtā, cittacetasikā ca. **Upanissayapaccayo**ti ārammaṇānantarapakatūpanissayavasena tividho. Tattha ārammaṇūpanissayo ārammaṇādhipatiyeva, anantarūpanissayo pana anantarapaccayova, pakatūpanissayo pana kāyikasukhadukkhautubhojanasenāsanapuggalā saddhāsīlasutacāgapaññārāgadosamohādayo ca.

Purejātapaccayoti vatthārammaṇavasena duvidho. Tattha vatthupurejāto nāma vatthurūpāni, ārammaṇapurejāto nāma paccuppannarūpādīneva. **Pacchājātapaccayo**ti cittacetasikā ca. **Āsevanapaccayo**ti ṭhapetvā āvajjanadvayaṃ lokiyakusalākusalakiriyābyākatā dhammāva.

Kammapaccayoti sahajātanānakkhaṇikavasena duvidho. Tattha sahajātā lokiyalokuttarā eva, nānakkhaṇikā pana sāsavakusalākusalacetanā, anāsavakusalacetanā anantarameva attano vipākassa paccayo hoti. **Vipākapaccayo**ti vipākacittacetasikā. **Āhārapaccayo**ti kabaḷīkārāhāraphassacetanāviññāṇavasena catubbidho.

Indriyapaccayoti rūpasattakamanajīvitasukhadukkhasomanassadomanassaupekkhāsaddhāvīriya-satisamādhipaññāanaññātaññassāmītindriyaaññindriyaaññatāvindriyānīti vīsatindriyāni, tesu itthindriyapurisindriyāni vajjetvā vīsatindriyāni honti. **Jhānapaccayo**ti vitakkavicārapītisukhacittekaggatāvasena pañcavidho. **Maggapaccayo**ti diṭṭhisaṅkappavāyāmasatisamādhivācākammantājīvamicchādiṭṭhivasena navavidho.

Sampayuttapaccayoti cittacetasikāva. **Vippayuttapaccayo**ti vatthupurejātāni ceva pacchājātā cittacetasikā ca. **Atthipaccayo**ti jīvitindriyakabaḷīkāraāhāraārammaṇapurejātāni ceva nissayapaccaye vuttadhammāpi ca. **Natthipaccayo**ti anantarapaccayova. Tathā **vigatapaccayo** ca. **Avigatapaccayo**ti atthipaccayova. Evamime catuvīsati paccayā nāma.

Ettha pana katihākārehi **rūpaṃ rūpassa** paccayo hotīti? Yathārahaṃ sahajātaaññamaññanissayāhārindriyaatthiavigatavasena sattadhā paccayo hoti.

Rūpaṃ arūpassa yathārahaṃ ārammaṇādhipatisahajātaaññamaññanissayūpanissayapurejātindriyavippa- yuttaatthiavigatavasena ekādasahi ākārehi paccayo hoti.

Rūpaṃ rūpārūpassāti natthi.

1396. Sattadhā rūpaṃ rūpassa, bhavatekādasehi taṃ;
Paccayo nāmadhammassa, missakassa na kiñci tu.

Arūpaṃ arūpassa yathārahaṃ hetārammaṇādhipatianantarasamanantarasahajātaaññamaññanissayūpanissayāsevanakammavipākāhārindriyajhānamaggasampayuttaatthinatthivigatāvigata- vasena ekavīsatidhā paccayo hoti.

Arūpaṃ rūpassa yathārahaṃ hetādhipatisahajātaaññamaññanissayapacchājātakammavipākāhārindriyajhānamaggavippayuttaatthiavigatavasena pannarasadhā paccayo hoti.

Arūpaṃ rūpārūpassa yathārahaṃ hetādhipatisahajātaaññamaññanissayakammavipākāhārindriyajhānamagga- atthiavigatavasena terasadhā paccayo hoti.

1397. Ekavīsatidhā nāmaṃ, paccayo bhavatattano;
Tipañcahi taṃ rūpassa, ubhinnaṃ terasadhā pana.

Rūpārūpaṃ rūpassa yathārahaṃ sahajātanissayaatthiavigatavasena catudhā paccayo hoti.

Rūpārūpaṃ arūpassa yathārahaṃ sahajātaaññamaññanissayindriyaatthiavigatavasena chadhā paccayo hoti.

Rūpārūpaṃ rūpassāti natthi.

1398. Ubhopi rūpadhammassa, catudhā honti paccayā;
Chabbidhā nāmadhammassa, missakassa na kiñci tu.

Etesu pana paccayesu kati rūpā, kati arūpā, katimissakāti? Purejātapaccayo eko **rūpadhammo**va, hetuanantarasamanantarapacchājātāsevanakammavipākajhānamaggasampayuttanatthi- vigatānaṃ vasena dvādasa paccayā **arūpadhammā**va, sesā pana ekādasa paccayā **rūpārūpamissakā**ti veditabbā.

Puna kālavasena hetusahajātaaññamaññanissayapurejātapacchājātavipākāhārindriyajhānamaggasampayuttavippayuttaatthiavigatānaṃ vasena pannarasa paccayā **paccuppannā**va honti. Anantarasamanantarāsevananatthivigatapaccayā **atītā**va, kammapaccayo **atīto** vā hoti **paccuppanno** vā, ārammaṇādhipatiupanissayapaccayā pana **tikālikā** honti **kālavinimuttā** ca.

1399. Paccuppannāva hontettha,
Paccayā dasa pañca ca;
Atītā eva pañceko,
Dvekālikova dassito;
Tayo tikālikā ceva,
Vinimuttāpi kālato.

Sabbe panime catuvīsati paccayā yathārahaṃ ārammaṇūpanissayakammaatthipaccayānaṃ vasena catūsu paccayesu saṅgahaṃ gacchantīti veditabbā.

Iti abhidhammāvatāre paccayaniddeso nāma

Catuvīsatimo paricchedo.

Nigamanakathā

1400. **Abhidhammāvatāro**yaṃ, varo paramagambhīro;
Icchatā nipuṇaṃ buddhiṃ, bhikkhunā pana sotabbo.

1401. Sumatimativicārabodhano,
Vimativimohavināsano ayaṃ;
Kumatimatimahātamonāso,
Paṭumatibhāsakaro mato mayā.

1402. Yato **sumati**nā mato nāmato,
Āyācitasammānato mānato;
Tato hi racito sadā tosadā,
Mayā hitavibhāvanā bhāvanā.

1403. Atthato ganthato cāpi, yuttito cāpi ettha ca;
Ayuttaṃ vā viruddhaṃ vā, yadi dissati kiñcipi.

1404. Pubbāparaṃ viloketvā, vicāretvā punappunaṃ;
Dhīmatā saṅgahetabbaṃ, gahetabbaṃ na dosato.

1405. Tividhā byappathānañhi, gatiyo dubbidhāpi ce;
Tasmā upaparikkhitvā, veditabbaṃ vibhāvinā.

1406. Nikāyantaraladdhīhi, asammisso anākulo;
Mahāvihāravāsīnaṃ, vācanāmagganissito.

1407. Madhurakkharasaṃyutto, attho yasmā pakāsito;
Tasmā hitatthakāmena, kātabbo ettha ādaro.

1408. Saddhammaṭṭhitikāmena, karontena ca yaṃ mayā;
Puññamadhigataṃ tena, sukhaṃ pappontu pāṇino.

1409. Antarāyaṃ vinā cāyaṃ, yathāsiddhimupāgato;
Tathā kalyāṇasaṅkappā, siddhiṃ gacchantu pāṇinaṃ.

1410. Naranārigaṇākiṇṇe, asaṃkiṇṇakulākule;

Phīte sabbaṅgasampanne, supasannasitodake.

1411. Nānāratanasampuṇṇe, vividhāpaṇasaṅkaṭe;
Kāverapaṭṭane ramme, nānārāmopasobhite.

1412. Kelāsasikharākārapāsādapaṭimaṇḍite;
Kārite **kaṇhadāsena,** dassanīye manorame.

1413. Vihāre vividhākāracārupākāragopure;
Tattha pācīnapāsāde, mayā nivasatā sadā.

1414. Asallekhamasākhalye, sīlādiguṇasobhinā;
Ayaṃ **sumati**nā sādhu, yācitena kato satā.

1415. Devā kālena vassantu, vassaṃ vassavalāhakā;
Pālayantu mahīpālā, dhammato sakalaṃ mahiṃ.

1416. Yāva tiṭṭhati lokasmiṃ, himavā pabbatuttamo;
Tāva tiṭṭhatu saddhammo, dhammarājassa satthunoti.

Uragapuranivasanena ācariyena **bhadantabuddhadattena** sīlācārasampannena kato abhidhammāvatāro nāmāyaṃ.

Abhidhammāvatāro niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Nāmarūpaparicchedo

Ganthārambhakathā

1. Sammā sammābhisambuddhaṃ, dhammaṃ dhammappakāsanaṃ;
Saṃghaṃ saṃghuttamaṃ loke, vanditvā vandanārahaṃ.

2. **Nāmarūpaparicchedaṃ,** pavakkhāmi samāsato;
Mahāvihāravāsīnaṃ, vaṇṇanānayanissitaṃ.

1. Paṭhamo paricchedo

Nāmattayavibhāgo

3. Tattha cittaṃ cetasikaṃ, nibbānanti mataṃ tidhā;
Nāmaṃ rūpaṃ tu duvidhaṃ, bhūtopādāyabhedato.

4. Kāmabhūmādibhedena, tattha cittaṃ catubbidhaṃ;
Cetoyuttā dvipaññāsa, dhammā cetasikā matā.

5. Cakkhusotaghānajivhā-kāyaviññāṇadhātuyo;
Sampaṭicchanacittañca, tathā santīraṇadvayaṃ.

6. Somanassasahagataṃ, upekkhāsahitanti ca;
Iccāhetukacittāni, puññapākāni aṭṭhadhā.

7. Somanassayutaṃ tattha, hitvā santīraṇaṃ tathā;
Sattākusalapākāni, tānevāti viniddise.

8. Pañcadvāramanodvārāvajjanaṃ hasananti ca;
Kriyacittamudīritaṃ, tividhampi ahetukaṃ.

9. Evaṃ aṭṭhārasavidhaṃ, mānasaṃ hotihetukaṃ;
Mūlabhedenākusalaṃ, cittaṃ tu tividhaṃ mataṃ.

10. Somanassasahagataṃ, upekkhāsahitaṃ tathā;
Diṭṭhigatasampayuttaṃ, vippayuttanti bheditaṃ.

11. Asaṅkhāraṃ sasaṅkhāramiti bhinnaṃ panaṭṭhadhā;
Lobhamūlaṃ pakāsenti, tatthākusalamānasaṃ.

12. Domanassasahagataṃ, paṭighena samāyutaṃ;
Dosamūlamasaṅkhāraṃ, sasaṅkhārantipi dvidhā.

13. Vicikicchāsahagataṃ, uddhaccasahitanti ca;
Mohamūlañca duvidhaṃ, upekkhāya samāyutaṃ.

14. Dvādasākusalānevaṃ, cittānīti vibhāvaye;
Hitvāhetukapāpāni, sobhanāni tato paraṃ.

15. Somanassasahagataṃ, upekkhāsahitaṃ tathā;
Dvidhā ñāṇena saṃyuttaṃ, vippayuttanti bheditaṃ.

16. Asaṅkhāraṃ sasaṅkhāramiti bhinnaṃ panaṭṭhadhā;
Sahetukāmāvacara-puññapākakriyā bhave.

17. Kāme tevīsa pākāni, puññāpuññāni vīsati;
Ekādasa kriyā ceti, catupaññāsa sabbathā.

18. Takkacārapītisukhekaggatāsahitaṃ pana;
Paṭhamajjhānakusalaṃ, vipākañca kriyā tathā.

19. Dutiyaṃ takkato hīnaṃ, tatiyaṃ tu vicārato;
Catutthaṃ pītito hīnaṃ, upekkhekaggatāyutaṃ.

20. Pañcamaṃ pañcadasadhā, rūpāvacaramīritaṃ;
Pañcamajjhānamevekamarūpāvacaraṃ pana.

21. Ākāsānañcāyatanaṃ, puññapākakriyā tathā;
Viññāṇañcāyatanañca, ākiñcaññāyatanakaṃ;
Nevasaññānāsaññāyatanaṃ dvādasadhā bhave.

22. Sotāpattimaggacittaṃ, phalacittaṃ tathāparaṃ;
Sakadāgāmānāgāmi, arahattanti aṭṭhadhā.

23. Jhānaṅgayogabhedena, katvekekaṃ tu pañcadhā;
Vitthārānuttaraṃ cittaṃ, cattālīsavidhaṃ bhave.

24. Rūpāvacaracittāni, gayhantānuttarāni ca;
Paṭhamādijjhānabhede, āruppañcāpi pañcame.

25. Dvādasākusalānevaṃ, kusalānekavīsati;
Chattiṃseva vipākāni, kriyacittāni vīsati.

26. Ekavīsasataṃ vātha, ekūnanavutīvidhaṃ;
Cittaṃ taṃsampayogena, bhinnā cetasikā tathā.

27. Phasso ca vedanā saññā, cetanekaggatā tathā;
Jīvitaṃ manasīkāro, sabbasādhāraṇā matā.

28. Takkacārādhimokkhā ca, vīriyaṃ chandapītiyo;
Pakiṇṇakā cha akkhātā, terasaññasamānatā.

29. Pakiṇṇakā na viññāṇe, vitakko dutiyādisu;
Vicāro tatiyādimhi, adhimokkho tu kaṅkhite.

30. Santīraṇamanodhātuttikesu vīriyaṃ tathā;
Catutthasukhite pīti, chandohetumhi momuhe.

31. Chasaṭṭhi pañcapaññāsa, ekādasa ca soḷasa;
Sattati vīsati ceva, tāni cittāni dīpaye.

32. Mohāhirikānottappa-muddhaccaṃ sabbapāpajaṃ;
Issāmaccherakukkuccadosā tu paṭighe tathā.

33. Lobho lobhe tu diṭṭhi ca, diṭṭhiyutte viyuttake;
Māno ca thinamiddhaṃ tu, sasaṅkhāresu pañcasu.

34. Kaṅkhite vicikicchāti, cuddasākusalānime;
Dvādasākusalesveva, niyamena vavatthitā.

35. Saddhā sati hirottappaṃ, alobhādosamajjhatā;
Kāyacittānaṃ passaddhi, lahutā mudutā tathā.

36. Kammaññatā ca pāguññaujutāti yugā cha ca;
Ekūnavīsati dhammā, aññamaññāviyogino;
Ekūnasaṭṭhicittesu, sobhanesu pavattitā.

37. Sammāvācā ca kammantājīvāti viratī imā;
Lokuttare sadā sabbā, saha kāmasubhe visuṃ.

38. Karuṇāmuditā nānā, rūpe pañcamavajjite;
Kadāci kāme kusale, kriyacitte sahetuke.

39. Tihetukesu cittesu, paññā sabbattha labbhati;
Ete saddhādayo dhammā, pañcavīsati sobhanā.

40. Issāmaccherakukkuccaviratīkaruṇādayo;
Nānā kadāci māno ca, thinamiddhaṃ tathā saha.

41. Satta sabbattha jāyanti, cha tu dhammā yathārahaṃ;
Cuddasākusalesveva, sobhanesveva sobhanā.

42. Dvepaññāsa paniccevaṃ, dhamme saṅgayha mānase;
Labbhamāne vibhāveyya, paccekampi vicakkhaṇo.

43. Sobhanaññasamānā ca, paṭhame viratī vinā;
Dutiyādīsu takkañca, vicāraṃ tatiyādisu.

44. Catutthādīsu pītiñca, karuṇādiñca pañcame;
Hitvā neva viyojeyya, saṅkhipitvāna pañcadhā.

45. Pañcatiṃsa catuttiṃsa, tettiṃsa ca yathākkamaṃ;
Dvattiṃsa tiṃsa evātha, jāyantīti mahaggate.

46. Gahetvā viratī sabbā, hitvāna karuṇādayo;
Paṭhame dutiyādimhi, vitakkādiṃ vinā tathā.

47. Pañcadhāva gaṇeyyevaṃ, chattiṃsā ca yathākkamaṃ;
Pañcatiṃsa catuttiṃsa, tettiṃsadvayamuttare.

48. Sobhanaññasamānā ca, kāmesu kusale kriye;
Hitvā viratiyo pāke, viratīkaruṇādayo.

49. Ñāṇayutte somanasse, viyutte ñāṇavajjitā;
Upekkhake pītihīnā, vippayutte dvayaṃ vinā.

50. Catudhā tividhesvevaṃ, vigaṇeyya dvayaṃ dvayaṃ;
Na santupekkhāsahite, karuṇādīti kecana.

51. Aṭṭhatiṃsa sattatiṃsadvayaṃ chattiṃsakaṃ subhe;
Pañcatiṃsa catuttiṃsadvayaṃ tettiṃsakaṃ kriye.

52. Tettiṃsa pāke dvattiṃsadvayekatiṃsakaṃ bhave;
Sahetukāmāvacarapuññapākakriyāmane.

53. Mohādayo samānā ca, paṭhame lobhadiṭṭhiyā;
Tatiye lobhamānena, jāyantekūnavīsati.

54. Aṭṭhārasa pītihīnā, pañcame sattame tathā;
Navame dosakukkuccamaccharissāhi vīsati.

55. Paṭhamādīsu vuttāva, dutiyādīsu jāyare;
Thinamiddhenekavīsa, vīsa dvevīsatikkamā.

56. Chandapītiṃ vinuddhacce, kaṅkhite nicchayaṃ vinā;
Pañcadaseva kaṅkhāya, asubhesu vibhāvaye.

57. Site samānā nicchandā, dvādasekādaseva tu;

Pītiṃ hitvāna voṭṭhabbe, vīriyaṃ sukhatīraṇe.

58. Dvayaṃ hitvā manodhātu, upekkhātīraṇe dasa;
Satta sādhāraṇā eva, pañcaviññāṇasambhavā.

59. Iti cetasi sambhūtā,
Dvepaññāsa yathārahaṃ;
Ñeyyā cetasikā dhammā,
Cetobhedappabhedino.

60. Suññatañcānimittañca, tathāpaṇihitanti ca;
Tividhākāramīrenti, nibbānamamataṃ budhā.

61. Yaṃ ārabbha pavattantaṃ, tatthānuttaramānasaṃ;
Suññatādivimokkhoti, nāmamālambato labhe.

62. Sopādisesanibbānadhātu ceva tathāparā;
Anupādisesā cāti, duvidhā pariyāyato.

63. Tadetaṃ vānanikkhantamaccantaṃ santilakkhaṇaṃ;
Assāsakaraṇarasaṃ, khemabhāvena gayhati.

64. Taṃ nāmetīti nibbānaṃ, namantīti tatopare;
Tepaññāsāti nāmāni, catupaññāsa sabbathā.

65. Cittacetasikayojanānayaṃ,
Cittamuttamamidaṃ pakāsitaṃ;
Sādhu cetasi nidhāya paṇḍitā,
Sādhu sāsanadharā bhavanti te.

66. Buddhappavattamavagāhitabodhiñāṇa-
Miccābhidhammamavagāhitasabbadhammaṃ;
Ogayha nāmagatarāsimasesayitvā,
Saṅgayha sabbamidha yojitamādarena.

Iti nāmarūpaparicchede nāmattayavibhāgo nāma

Paṭhamo paricchedo.

2. Dutiyo paricchedo

Lakkhaṇarasupaṭṭhānavibhāgo

67. Sabhāvo lakkhaṇaṃ nāma, kiccasampajjanā raso;
Gayhākāro upaṭṭhānaṃ, padaṭṭhānaṃ tu paccayo.

68. Attupaladdhisaṅkhātā, sampattā ca panatthato;
Lakkhaṇarasupaṭṭhānā, vohārābhogabheditā.

69. Tepaññāsasabhāvesu, tasmā bhedaṃ yathārahaṃ;
Lakkhaṇādippakārehi, pavakkhāmi ito paraṃ.

70. Cintetīti bhave cittaṃ, cintanamattameva vā;
Sampayuttātha vā tena, cintentīti ca gocaraṃ.

71. Phusatīti bhave phasso, phusanaṃ vātha kevalaṃ;
Sampayuttātha vā tena, phusantīti ca gocaraṃ.

72. Evaṃ kattari bhāve ca, karaṇe ca yathārahaṃ;
Tepaññāsasabhāvesu, saddanibbacanaṃ naye.

73. Ālambaṇamanaṃ cittaṃ, taṃvijānanalakkhaṇaṃ;
Sahajādhiṭṭhānarasaṃ, cintākappoti gayhati.

74. Ālambaṇasamodhāno,
Phasso phusanalakkhaṇo;
Saṅghaṭṭanaraso tattha,
Sannipātoti gayhati.

75. Vedanālambaṇarasā, sā vedayitalakkhaṇā;
Gocarānubhavarasā, anubhuttīti gayhati.

76. Ākāragahaṇaṃ saññā, sā sañjānanalakkhaṇā;
Nimittuppādanarasā, upalakkhāti gayhati.

77. Cetanā cittavipphārā, sāyaṃ byāpāralakkhaṇā;
Kammantāyūhanarasā, saṃvidhānanti gayhati.

78. Ekaggatā avikkhepo, sāvisāhāralakkhaṇā;
Sampiṇḍanarasā cittaṃ, samodhānanti gayhati.

79. Yāpanaṃ sahajātāna-manupālanalakkhaṇaṃ;
Jīvitaṃ jīvanarasaṃ, āyubandhoti gayhati.

80. Sāraṇā manasīkāro, samannāhāralakkhaṇo;
Saṃyojanaraso citta-paṭipattīti gayhati.

81. Saṅkappanalakkhaṇo takko, sahajābhiniropano;
Ālambāhananaraso, sannirujjhoti gayhati.

82. Vicāro anusandhāno, anumajjanalakkhaṇo;
Cittānuyojanaraso, anupekkhāti gayhati.

83. Adhimokkho asaṃsappo, susanniṭṭhānalakkhaṇo;
Niccalāpādanaraso, daḷhavuttīti gayhati.

84. Vīriyaṃ pana vāyāmo, mahussāhanalakkhaṇo;
Kiccāsaṃsīdanaraso, upatthambhoti gayhati.

85. Ālambatthikatā chando, kattukāmatalakkhaṇo;
Ālambaṇesanaraso, hatthādānanti gayhati.

86. Sahajātānupharaṇā, sampiyāyanalakkhaṇā;
Sampīnanarasā pīti, pāmojjamiti gayhati.

87. Cetosaddahanaṃ saddhā, bhūtokappanalakkhaṇā;
Hitapakkhandanarasā, adhimuttīti gayhati.

88. Asammosā sabhāvesu, sati dhāraṇalakkhaṇā;
Dhammāpilāpanarasā, appamādoti gayhati.

89. Hirī jegucchā pāpesu, sā harāyanalakkhaṇā;
Hīḷasaṃkocanarasā, pāpalajjāti gayhati.

90. Pāpasārajjamottappaṃ, ubbeguttāsalakkhaṇaṃ;
Bhayasaṅkocanarasaṃ, avissāsoti gayhati.

91. Alobho anabhisaṅgo, apariggahalakkhaṇo;
Muttappavattanaraso, asaṃsaggoti gayhati.

92. Adoso cittasākhalyaṃ, abyāpajjanalakkhaṇo;
Saṇhappavattanaraso, sommabhāvoti gayhati.

93. Amoho khalitābhāvo, paṭivijjhanalakkhaṇo;
Visayobhāsanaraso, paṭibodhoti gayhati.

94. Tatramajjhattatopekkhā, samīkaraṇalakkhaṇā;
Apakkhapātanarasā, samavāhoti gayhati.

95. Passaddhi kāyacittānaṃ, darathābhāvalakkhaṇā;
Aparipphandanarasā, sītibhāvoti gayhati.

96. Lahutā kāyacittānaṃ, adandhākāralakkhaṇā;
Avitthārarasā sallahukavuttīti gayhati.

97. Mudutā kāyacittānaṃ, kakkhaḷābhāvalakkhaṇā;
Kiccāvirodhanarasā, anukulyanti gayhati.

98. Kammaññatā ubhinnampi, alaṃkiccassa lakkhaṇā;
Pavattisampattirasā, yogabhāvoti gayhati.

99. Tathā pāguññatā dvinnaṃ, visadākāralakkhaṇā;
Sukhappavattanarasā, seribhāvoti gayhati.

100. Ujutā kāyacittānaṃ, kuṭilābhāvalakkhaṇā;
Jimhanimmadanarasā, ujuvuttīti gayhati.

101. Sammāvācā vacīsuddhi, vācāsaṃyamalakkhaṇā;
Micchāvācoramarasā, vacīvelāti gayhati.

102. Sammākammaṃ kriyāsuddhaṃ, sammākaraṇalakkhaṇaṃ;
Micchākammoramarasaṃ, kriyāvelāti gayhati.

103. Sammājīvo visuddheṭṭhi, alliṭṭhājīvalakkhaṇo;
Micchājīvoramaraso, sammāvuttīti gayhati.

104. Karuṇā dīnasattesu, dukkhāpanayalakkhaṇā;

Sotthitāpatthanarasā, anukampāti gayhati.

105. Sukhaṭṭhitesu muditā, anumodanalakkhaṇā;
Cetovikāsanarasā, avirodhoti gayhati.

106. Cetosārajjanā lobho, apariccāgalakkhaṇo;
Ālambagijjhanaraso, abhilaggoti gayhati.

107. Cetobyāpajjanaṃ doso, sampadussanalakkhaṇo;
Ālambaṇaghātaraso, caṇḍikkamiti gayhati.

108. Cetosammuyhanaṃ moho,
So sammuyhanalakkhaṇo;
Sabhāvacchādanaraso,
Andhabhāvoti gayhati.

109. Pāpājigucchāhirikaṃ, nillajjākāralakkhaṇaṃ;
Pāpopalāpanarasaṃ, malaggāhoti gayhati.

110. Asārajjanamanottappamanuttāsanalakkhaṇaṃ;
Pāpapakkhandanarasaṃ, pāgabbhamiti gayhati.

111. Diṭṭhi daḷhavipallāso, sā parāmāsalakkhaṇā;
Tucchābhinivesanarasā, micchāgāhoti gayhati.

112. ‘‘Ahasmī’’ti maññamāno, so samunnatilakkhaṇo;
Ketusampaggaharaso, ahaṃkāroti gayhati.

113. Parasampattīsu issā, akkhamākāralakkhaṇā;
Cetovikucanarasā, vimukhattanti gayhati.

114. Pariggahesu maccheraṃ, sannigūhanalakkhaṇaṃ;
Sāmaññāsahanarasaṃ, vevicchamiti gayhati.

115. Cetopahananaṃ thīnaṃ, taṃ saṃsīdanalakkhaṇaṃ;
Ussāhabhañjanarasaṃ, saṃkhittattanti gayhati.

116. Vighāto sahajātānaṃ, middhaṃ mohanalakkhaṇaṃ;
Sattisaṃbhañjanarasaṃ, āturattanti gayhati.

117. Uddhaccaṃ cittavikkhepo, avūpasamalakkhaṇaṃ;
Cetonavaṭṭhānarasaṃ, bhantattamiti gayhati.

118. Vippaṭisāro kukkuccamanusocanalakkhaṇaṃ;
Attānusocanarasaṃ, pacchātāpoti gayhati.

119. Kaṅkhāyanā vicikicchā, asanniṭṭhānalakkhaṇā;
Anekagāhanarasā, appatiṭṭhāti gayhati.

120. Iccevaṃ lakkhaṇādīhi, vibhāveyya vicakkhaṇo;
Tepaññāsasabhāvesu, sabhāvākāralakkhaṇaṃ.

121. Lakkhaṇatthakusalā salakkhaṇe,
Lakkhaṇatthaparamepi kevalaṃ;
Lakkhaṇuggahasukhāya vaṇṇayuṃ,
Lakkhaṇādimukhato salakkhaṇaṃ.

122. Atthaṃ tamevamanugamma mayettha vutta-
Matthānamatthanayanatthamanekadhāpi;
Pattheyya mettha vacanatthanayehi ñāṇa-
Matthesu buddhavacanatthanayatthikehi.

Iti nāmarūpaparicchede lakkhaṇarasupaṭṭhānavibhāgo nāma

Dutiyo paricchedo.

3. Tatiyo paricchedo

Bhedasaṅgahavibhāgo

123. Evaṃ bhedasabhāvesu, tesveva puna saṅgahaṃ;
Sabhāvatthavisesehi, pavakkhāmi ito paraṃ.

124. Asādhāraṇañāṇehi, satthā vatthuvivecako;
Saṅgahetvā sabhāgehi, dhamme dassesi cakkhumā.

125. Diṭṭhibhinivesaṭṭhena, yathābhūtasabhāvato;
Paramāmasaticcekā, **parāmāso**ti bhāsitā.

126. Kilesāsucibhāvena, vaṇassāvaraso viya;
Ālimpantāva santānaṃ, savantīti pakāsitā.

127. Kāmataṇhā bhavataṇhā, diṭṭhāvijjāti **āsavā**;
Cattāro āsavaṭṭhena, tayo dhammā sabhāvato.

128. Etevo **ghā**ti vuttāva, dvārālambābhivāhino;
Ottharitvā parābhūte, harantā pāṇino bhave.

129. **Yogā**ti cāhu te eva, pāṇino bhavayantake;
Dvārālambābhisambandhā, yantabandhāva yojitā.

130. Santānamadhigaṇhantā, māluvāva mahātaruṃ;
Gaṇhantā daḷhamālambaṃ, maṇḍūkamiva pannago.

131. Kāmataṇhā ca diṭṭhi ca, **upādānā** catubbidhā;
Diṭṭhi diṭṭhisīlabbata-mattavādoti bheditā.

132. Kāyena kāyaṃ ganthentā, duppamuñcānuveṭhino;
Kathitā **kāyaganthā**ti, taṇhābyāpādadiṭṭhiyo.

133. Sīlabbataparāmāso, iti diṭṭhi vibheditā;
Idaṃsaccābhiniveso, iti cevaṃ catubbidhā.

134. Nekkhammaṃ palibodhentā, bhāvanāparipanthakā;
Santānamaṇḍakosāva, pariyonandhakāti ca.

135. Kāmacchando ca byāpādo, thinamiddhañca saṃsayo;
Avijjuddhaccakukkuccamiti **nīvaraṇā** matā.

136. Āgāḷhaṃ pariyādāya, ogayhanuppavattino;
Yopparogāva santāna-manusentīti bhāsitā.

137. Kāmarāgo bhavarāgo, paṭigho mānadiṭṭhiyo;
Kaṅkhāvijjāti satteva, cha dhammā**nusayā** matā.

138. Dvārālambaṇabandhena, pāṇīnaṃ bhavamaṇḍale;
Saṃyojanāni vuttāni, pāsabandhāva pakkhinaṃ.

139. Kāmarūpārūparāgā, paṭigho mohasaṃsayo;
Diṭṭhi sīlabbataṃ māno, uddhaccena dasā bhave.

140. Rūpārūparāguddhaccaṃ, abhidhamme vinā puna;
Bhavarāgissa maccheraṃ, gahetvā dasadhā siyuṃ.

141. Saṃklepayanti santānaṃ, upaghātenti pāṇino;
Sahajāteklesentīti, **kilesā**ti pakāsitā.

142. Lobho doso ca moho ca,
Diṭṭhi māno ca saṃsayo;
Thināhirikanottappa-
Muddhaccena siyuṃ dasa.

143. Navasaṅgahitā ettha, diṭṭhilobhā pakāsitā;
Sattasaṅgahitāvijjā, paṭigho pañcasaṅgaho.

144. Catusaṅgahitā kaṅkhā, mānuddhaccā tisaṅgahā;
Dukasaṅgahitaṃ thīnaṃ, kukkuccamekasaṅgahaṃ.

145. Dvidhāhirikanottappa-missāmacchariyaṃ tathā;
Iccevaṃ dasadhā vuttā, **pāpakesveva saṅgahā**.

146. Parāmāsāsavoghā ca, yogupādānaganthato;
Nīvāraṇānusayato, saṃyojanakilesato.

147. Cuddaseva tu saṅkhepā, sattapaññāsa bhedato;
Yathādhammānusārena, cittuppādesu yojaye.

148. Tatopare noparāmā-sādibheditasaṅgahā;
Cittaṃ cetasikaṃ rūpaṃ, nibbānamiti dīpaye.

149. Iccākusaladhammānaṃ, ñatvā saṅgahamuttaraṃ;
Missakā nāma viññeyyā, yathāsambhavato kathaṃ;

150. Lobho doso ca moho ca,
Ekantākusalā tayo;

Alobhādosāmoho ca,
Kusalābyākatā tathā.

151. Pādapasseva mūlāni, thirabhāvāya paccayā;
Mūlabhāvena dhammānaṃ, **hetū** dhammā cha dīpitā.

152. Vitakko ca vicāro ca, pīti cekaggatā tathā;
Somanassaṃ domanassaṃ, upekkhāti ca vedanā.

153. Āhaccupanijjhāyantā, nijjhānaṭṭhena paccayā;
Jhānadhammāti satthāha, pañca vatthusabhāvato.

154. Sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaṃ;
Sammāsati samādhī ca, micchādiṭṭhi ca sambhavā.

155. Sammāmicchā ca nīyantā, niyyānaṭṭhena paccayā;
Maggaṅgā dvādasakkhātā, nava dhammā sabhāvato.

156. Attabhāvaṃ pavattentā, ojaṭṭhamakavedanaṃ;
Paṭisandhināmarūpa-māharantā yathākkamaṃ.

157. Kabaḷīkāro āhāro,
Phasso sañcetanā tathā;
Viññāṇamiti cattāro,
Āhārāti pakāsitā.

158. Dhammānaṃ sahajātānaṃ, indriyaṭṭhena paccayā;
Attānamissaraṭṭhena, anuvattāpakā tathā.

159. Saddhā ca sati paññā ca, vīriyekaggatāpi ca;
Vedanā jīvitaṃ cittaṃ, aṭṭha rūpindriyāni ca.

160. Kathaṃ jīvitamekaṃ tu, sukhaṃ dukkhanti vedanā;
Somanassaṃ domanassaṃ, upekkhāti ca bheditā.

161. Paññādimaggenaññāta-ññassāmītindriyaṃ bhave;
Majjhe aññindriya**mante,** aññātāvindriyaṃ tathā.

162. Soḷaseva sabhāvena, indriyaṭṭhavibhāgato;
Indriyānīti vuttāni, bāvīsati vibhāvaye.

163. Daḷhādhiṭṭhitasantānā, vipakkhehi akampiyā;
Balavantasabhāvena, **baladhammā** pakāsitā.

164. Saddhā sati hirottappaṃ, vīriyekaggatā tathā;
Paññāhirikānottappa-miccevaṃ navadhā matā.

165. Jeṭṭhā pubbaṅgamaṭṭhena, puññāpuññapavattiyaṃ;
Paccayādhippateyyena, sahajānaṃ yathārahaṃ.

166. Cattāro**dhipatī** vuttā, ādhippaccasabhāvato;
Chando cittañca vīriyaṃ, vīmaṃsāti ca tādinā.

167. Pañcasaṅgahitā paññā, vāyāmekaggatā pana;
Catusaṅgahitā cittaṃ, sati ceva tisaṅgahā.

168. Saṅkappo vedanā saddhā, dukasaṅgahitā matā;
Ekekasaṅgahā sesā, aṭṭhavīsati bhāsitā;
Iccevaṃ sattadhā bhedo, vutto **missakasaṅgaho**.

169. Hetujhānaṅgamaggaṅgā, āhārindriyato tathā;
Balādhippatito ceva, puññāpuññādimissatā;
Chattiṃseva sabhāvena, catusaṭṭhi pabhedato.

170. Iccevaṃ saṅgahetvāna, vibhāveyya tato paraṃ;
Cittuppādapabhedesu, yathāsambhavato kathaṃ.

171. Sitāvajjanaviññāṇaṃ, sampaṭicchanatīraṇā;
Aṭṭhārasāhetukāva, momūhā ekahetukā.

172. Sesā tu kusalā ñāṇaviyuttā ca dvihetukā;
Cittuppādāpare satta-cattālīsa tihetukā.

173. Pañcaviññāṇamajjhānaṃ, dvijhānaṅgikamīritaṃ;
Catutthapañcamajjhānaṃ, tijhānaṃ tatiyaṃ matā.

174. Catujhānaṃ tu dutiyaṃ, kāme ca sukhavajjitā;
Pañcajhānaṃ tu paṭhamaṃ, kāme ca sukhitā matā.

175. Paṭhamānuttaraṃ jhānaṃ, aṭṭhamaggaṅgikaṃ mataṃ;
Sattamaggaṅgikaṃ nāma, sesajhānamanuttaraṃ.

176. Lokiyaṃ paṭhamaṃ jhānaṃ, tathā kāme tihetukā;
Pañcamaggaṅgikā nāma, cittuppādā pakāsitā.

177. Sesaṃ mahaggataṃ jhānaṃ, sampayuttā ca diṭṭhiyā;
Ñāṇena vippayuttā ca, catumaggaṅgikā matā.

178. Paṭighuddhaccayuttā ca, vippayuttā ca diṭṭhiyā;
Timaggaṅgaṃ dumaggaṅgaṃ, kaṅkhitaṃ samudīritaṃ.

179. Na hontāhetuke maggā, cittaṭṭhiti ca kaṅkhite;
Viditā niyatatā ca, lokiyesu na uddhaṭā.

180. Kāmesu kabaḷīkāro, anāhāro asaññino;
Cittuppādesu sabbattha, āhārattayamīritaṃ.

181. Indriyāni vibhāveyya, navadhānuttare budho;
Aṭṭhadhā samudīreyya, lokiyesu tihetuke.

182. Sattadhā pana ñāṇena, vippayutte pakāsaye;
Sitavoṭṭhabbanāpuññe, pañcadhā kaṅkhite pana.

183. Catudhā tividhā sese, cittuppāde samīraye;
Tihetukā sattabalā, chabalā tu duhetukā.

184. Catubalā akusalā, kaṅkhitaṃ tibalaṃ mataṃ;
Dvibalaṃ sitavoṭṭhabba-mabalaṃ sesamīritaṃ.

185. Javanedhipatīnaṃ tu, yo koceko tihetuke;
Dvihetuke vā kusale, vīmaṃsā nopalabbhati.

186. Lokiyesu vipākesu,
Mohamūle ahetuke;
Yathāsambhavavuttittā,
Natthādhipati kocipi.

187. Sambhoti kāyaviññāṇe, puññapāke sukhindriyaṃ;
Dukkhindriyampi tattheva, pāpapākamhi bhāsitaṃ.

188. Santīraṇañca hasanaṃ, somanassāni soḷasa;
Paṭhamādicatujjhānaṃ, somanassayutaṃ bhave.

189. Domanassayuttā dveva, cittuppādā pakāsitā;
Tadaññe pana sabbepi, pañcapaññāsupekkhakā.

190. Vedanāsampayogañca, vinibbhujjevamaṭṭhadhā;
Hetuyogādibhedehi, cittuppādā pakāsitā.

191. Taṃtaṃviyogabhedañca, paccekamatha missitaṃ;
Yathāvuttānusārena, yathāsambhavato naye.

192. Iccevaṃ pana yojetvā, cittuppādesu missakaṃ;
Tato ñeyyā visuddhā ca, bodhipakkhiyasaṅgahā.

193. Kāye ca vedanācitte, dhammesu ca yathārahaṃ;
Asubhaṃ dukkhamanicca-manattāti supaṭṭhitā.

194. Sammāsati paniccekā, kiccagocarabhedato;
Satipaṭṭhānanāmena, cattāroti pakāsitā.

195. Uppannānuppannapāpa-pahānānuppādanāya ca;
Anuppannuppannehi vā, nibbattiabhivuddhiyā.

196. Padahantassa vāyāmo, kiccābhogavibhāgato;
Sammappadhānanāmena, cattāroti pakāsitā.

197. Iddhiyā pādabhūtattā, **iddhipādā**ti bhāsitā;
Chando cittañca vīriyaṃ, vīmaṃsāti catubbidhā.

198. Pañca saddhā sati paññā, vīriyekaggatā tathā;
Indriyānindriyaṭṭhena, balaṭṭhena **balāni** ca.

199. Sati dhammavicayo ca, tathā vīriyapītiyo;
Passaddhekaggatāpekkhā, bujjhantassaṅgabhāvato.

200. **Bojjhaṅgā**ti visesena, satta dhammā pakāsitā;
Niyyānaṭṭhena **maggaṅgā,** sammādiṭṭhādiaṭṭhadhā.

201. Chasaṅgahettha vāyāmo, satipaññā samīritā;
Pañcasaṅgahitā nāma, samādhi catusaṅgaho.

202. Saddhā dusaṅgahā vuttā, sesā ekekasaṅgahā;
Iccevaṃ sattadhā bhedo, **bodhipakkhiyasaṅgaho**.

203. Satipaṭṭhānasammappadhānato iddhipādato;
Indriyabalabojjhaṅgā, maggabhedā ca bhāsitā.

204. Chando cittamupekkhā ca, saddhāpassaddhipītiyo;
Sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaṃ.

205. Sammāsati samādhīti, dīpitā bodhipakkhiyā;
Cuddasā dhammato honti, sattatiṃsa pabhedato.

206. Yehi dhammehi bujjhanto, saccāni paṭivijjhati;
Samattānuttare honti, na vā saṅkappapītiyo.

207. Pubbabhāgepi labbhanti, lokiyamhi yathārahaṃ;
Nibbedhabhāvanākāle, chabbisuddhipavattiyaṃ.

208. Iccevaṃ tividhā bhedaṃ, vibhāveyya yathārahaṃ;
Sabhāvabhedabhinnānaṃ, sabhāgatthehi saṅgahaṃ.

209. Bhedasaṅgahavidūhi vaṇṇitaṃ, bhedasaṅgahavimuttisāsane;
Bhedasaṅgahanayatthamuttamaṃ, bhedasaṅgahamukhaṃ pakāsitaṃ.

210. Dhammasabhāvavibhāgabudhevaṃ, dhammadisampatisāsanadhamme;
Dhammavibhūtivibhūsitacittā, dhammarasāmatabhāgi bhavanti.

Iti nāmarūpaparicchede bhedasaṅgahavibhāgo nāma

Tatiyo paricchedo.

4. Catuttho paricchedo

Pakiṇṇakavibhāgo

211. Ito paraṃ kiccato ca, dvārālambaṇavatthuto;
Bhūmipuggalato ṭhānā, janakā ca yathārahaṃ.

212. Saṅgaho ca pavatti ca, paṭisandhipavattisu;
Cittuppādavaseneva, saṃkhipitvāna niyyate.

213. Rūpārūpamahāpākā, mupekkhātīraṇadvayaṃ;
Cutisandhibhavaṅgāni, cittānekūnavīsati.

214. Āvajjanaṃ tu yugaḷaṃ, dassanaṃ savanaṃ tathā;
Ghāyanaṃ sāyanañceva, phusanaṃ sampaṭicchanaṃ.

215. Tīṇi tīraṇacittāni, ekaṃ voṭṭhabbanaṃ mataṃ;

Pañcadvāre manodvāre, tadāvajjananāmakaṃ.

216. Pañcapaññāsa javanakiccānīti viniddise;
Kriyā cāvajjanaṃ hitvā, kusalākusalapphalaṃ.

217. Tadālambaṇacittāni, bhavantekādaseva hi;
Mahāvipākacittāni, aṭṭha santīraṇattayaṃ.

218. Pañcakiccanti bhāsanti, upekkhātīraṇadvayaṃ;
Catukiccā mahāpākā, tikakiccā mahaggatā.

219. Dukiccamiti voṭṭhabbaṃ, sukhatīraṇamīritaṃ;
Pañcaviññāṇajavanamanodhātuttikaṃ pana.

220. Ekakiccāti bhāsanti, aṭṭhasaṭṭhi vibhāvino;
Iccevaṃ **kiccabhedena,** cittuppādā vavatthitā.

221. Cakkhusotaghānajivhā-kāyadhātu yathākkamaṃ;
Pañcadvārā bhavaṅgaṃ tu, manodvāraṃ pavuccati.

222. Ghānādayo tayo rūpe, pañca cakkhādayo tathā;
Arūpe natthubhayattha, tadālambaṇamānasaṃ.

223. Cha dvārā vīthicittāni, satta kāmīsu rūpisu;
Dvārattayaṃ cha cittāni, manodvāramarūpisu.

224. Paṭisandhādibhūtā hi, avasāne cutiṭṭhitā;
Majjhe bhavaṅgaṃ chetvāna, paccekaṃ vīthi jāyati.

225. Rūpādārammaṇe cakkhu-pasādādimhi ghaṭṭite;
Āvajjanādayo honti, bhavaṅgadvicalā paraṃ.

226. Pariṇāme bhavaṅgassa, ālambe gahaṇārahe;
Tathā vīthi manodvāre, yathāsambhavato bhave.

227. Āvajjā pañcaviññāṇaṃ, sampaṭicchanatīraṇaṃ;
Voṭṭhabbakāmajavanaṃ, tadālambaṇamānasaṃ.

228. Sattevaṃ vīthicittāni, cittuppādā catuddasa;
Catupaññāsa vitthārā, pañcadvāre yathārahaṃ.

229. Uppādaṭṭhitibhaṅgānaṃ, vasā cittakkhaṇaṃ tayaṃ;
Rūpānaṃ ṭhiti ekūna-paññāsañca duke dukaṃ.

230. Parittetiparitte ca, mahantetimahantake;
Voṭṭhabbamoghajavanaṃ, tadālambanti taṃ kamā.

231. Āvajjanañca javanaṃ, manodvāre tu gocare;
Vibhūte tu tadālambaṃ, vitthārā sattasaṭṭhi te.

232. Kāme javanasattāla-mbaṇānaṃ niyame sati;
Vibhūtetimahante ca, tadālambaṇamīritaṃ.

233. Pañcadvāre manodhātu, paccekamhi yathākkamaṃ;
Pañcaviññāṇayugaḷaṃ, paccekaṃ tu pakāsitaṃ.

234. Manodvāre tu javanaṃ, mahaggatamanuttaraṃ;
Sukhatīraṇavoṭṭhabbaṃ, parittajavanaṃ chasu.

235. Mahāvipākacittāni, upekkhātīraṇadvayaṃ;
Chasu dvāresu jāyanti, vīthimuttāni cekadā.

236. Sattati vīthicittāni, vipākā tu mahaggatā;
Nava vīthivimuttā ca, duvidhāpi dasīritā.

237. Iccevaṃ **dvārabhedena,** vibhāvetvā tato paraṃ;
Ñeyyā gocarabhedena, cittuppādā yathārahaṃ.

238. Rūpasaddagandharasaphoṭṭhabbā pañca gocarā;
Sesañca rūpapaññattināmañca dhammagocaraṃ.

239. Pañcadvāre vattamānaṃ, pañcālambaṃ yathākkamaṃ;
Chālambaṇaṃ manodvāre, atītānāgatampi ca.

240. Paññattātītavattantaṃ, chadvāraggahitaṃ pana;
Chaḷārammaṇasaṅkhātaṃ, yebhuyyena bhavantare.

241. Nimittagatikammānaṃ, kammamevātha gocaraṃ;
Paṭisandhibhavaṅgānaṃ, cutiyāva yathārahaṃ.

242. Pañcālambe manodhātu, paccekamhi yathākkamaṃ;
Pañcaviññāṇayugaḷaṃ, paccekaṃ tu pakāsitaṃ.

243. Kāmapākāni sesāni, hasanañca parittake;
Ñāṇahīnānipuññāni, javanāni animmale.

244. Tihetukāmapuññāni, puññābhiññā ca lokiyā;
Sabbālambe pavattanti, aggamaggaphalaṃ vinā.

245. Kriyābhiññā ca voṭṭhabbaṃ, kriyā kāme tihetukā;
Sabbālambe pavattanti, nibbāne nimmalā siyuṃ.

246. Dutiyañca catutthañca, āruppesu mahaggate;
Mahaggataññe vohāre, aya**mālambaṇe** nayo.

247. Cakkhusotaghānajivhā-kāyahadayavatthunā;
Kāmaloke chavatthūni, nissitā satta dhātuyo.

248. Pañcaviññāṇadhātū ca, tāsaṃ pubbāparattayaṃ;
Manodhātu tato sesā, manoviññāṇadhātu ca.

249. Catasso dhātuyo rūpe, tīṇi vatthūni nissitā;
Arūpe tu anissāya, dhātvekāva pavattati.

250. Pañcappasāde nissāya, paccekaṃ tu yathākkamaṃ;

Pañcaviññāṇayugaḷaṃ, bhavatīti pakāsitaṃ.

251. Kāmapākāni sesāni, maggāvajjanamādito;
Hasanaṃ paṭighārūpā-vacaraṃ vatthunissitaṃ.

252. Dvecattālīsa nissāya, anissāya ca jāyare;
Anissāya vipākāni, āruppeti samīritaṃ.

253. Iccevaṃ **vatthubhedena,** cittuppādā pakāsitā;
Tato paraṃ vibhāveyya, bhūmibhedena paṇḍito.

254. Niraye petaloke ca, tiracchānāsure tathā;
Pāpakammopapajjanti, pāpapākāya sandhiyā.

255. Bhūmissitesu devesu, manussesupi hīnakā;
Ahetukāya jāyanti, puññapākāya sandhiyā.

256. Cātumahārājikā ca, tāvatiṃsā ca yāmakā;
Tusitā ceva nimmānaratino vasavattino.

257. Iccevaṃ chasu devesu, manussesu ca jāyare;
Mahāvipākasandhīhi, kāmapuññakatā janā.

258. Brahmānaṃ pārisajjā ca, tathā brahmapurohitā;
Mahābrahmā ca jāyanti, paṭhamajjhānasandhiyā.

259. Parittā appamāṇābhā, jāyantābhassarā tathā;
Dutiyajjhānapākāya, tatiyāya ca sandhiyā.

260. Parittasubhappamāṇasubhā ca subhakiṇhakā;
Catutthāya tu jāyanti, tatiyajjhānabhūmikā.

261. Vehapphalā asaññī ca, suddhāvāsāti sattasu;
Pañcamāya ca jāyanti, asaññīcittavajjitā.

262. Avihā ca atappā ca, sudassā ca sudassino;
Akaniṭṭhāti pañcete, suddhāvāsā pakāsitā.

263. Ākāsānañcāyatanapākādīhi yathākkamaṃ;
Ākāsānañcāyatanabhūmikādīsu jāyare.

264. Cutisandhibhavaṅgānaṃ, vasā pākā mahaggatā;
Kāme sahetukā pākā, tadālambaṇatopi ca.

265. Yathāvuttaniyāmena, bhūmīsvekāva jāyare;
Cittuppādesu sabbattha, na tvevāsaññino matā.

266. Ghānajivhākāyadhātu-nissitaṃ mānasaṃ tathā;
Paṭighadvayamiccevamaṭṭha honteva kāmisu.

267. Cakkhusotañca viññāṇaṃ, manodhātu ca tīraṇaṃ;
Kāmarūpesu jāyanti, yathāsambhavato dasa.

268. Voṭṭhabbakāmapuññāni, vippayuttāni diṭṭhiyā;
Uddhaccasahitañceti, sabbatthetāni cuddasa.

269. Kaṅkhitaṃ diṭṭhiyuttāni, suddhāvāsavivajjite;
Sitañca rūpajavana-māruppāpāyavajjite.

270. Kāmakriyā sahetū ca, uddhaṃ lokuttarattayaṃ;
Catutthāruppajavanaṃ, sabbatthāpāyavajjite.

271. Sesamāruppajavanaṃ, hitvāpāyaṃ yathākkamaṃ;
Uddhamāruppabhūmiñca, jāyatīti vibhāvaye.

272. Sotāpattiphalādīni, cattārānuttarāni tu;
Suddhāvāsamapāyañca, hitvā sabbattha jāyare.

273. Suddhāvāsamapāyañca, hitvārūpañca sabbathā;
Paṭhamānuttaro maggo, sesaṭṭhānesu jāyati.

274. Sattatiṃsa apāyesu, kāmesīti pakāsitā;
Pañcapaññāsa suddhesu, rūpesvekūnasattati.

275. Chacattālīsa āruppe, uppajjanti yathārahaṃ;
Iccevaṃ **bhūmibhedena,** cittuppādā pakāsitā.

276. Tihetusatte sabbāni, dvihetukāhetuke pana;
Parittāni vivajjetvā, ñāṇapākakriyājave.

277. Puthujjanānaṃ sambhonti, diṭṭhiyuttañca kaṅkhitaṃ;
Sotāpannāditiṇṇampi, phalaṃ hoti yathāsakaṃ.

278. Vītarāgassa javanaṃ, kriyā cantimanuttaraṃ;
Puthujjanāditiṇṇampi, paṭighaṃ samudīritaṃ.

279. Javā puthujjanādīnaṃ, catunnaṃ sesa sāsavā;
Sāsavāvajjapākāni, pañcannamapi dīpaye.

280. Puthujjanesu tesaṭṭhi, sotāpannādikadvaye;
Ekūnasaṭṭhi cittāni, anāgāmikapuggale.

281. Sattapaññāsa jāyanti, tepaññāsa anāsave;
Maggaṭṭhesu sako maggo, **puggalesu ayaṃ nayo**.

282. Tihetukāmacutiyā, sabbāpi paṭisandhiyo;
Dvihetāhetucutiyā, kāmāvacarasandhiyo.

283. Rūpāvacaracutiyā, sahetupaṭisandhiyo;
Āruppāruppacutiyā, heṭṭhimāruppavajjitā.

284. Paṭisandhi tathā kāme, tihetupaṭisandhiyo;
Bhavantīti ca medhāvī, **cutisandhinayaṃ naye**.

285. Cutiyānantaraṃ hoti, paṭisandhi tato paraṃ;

Bhavaṅgaṃ taṃ pana chetvā, hoti āvajjanaṃ tato.
286. Aniṭṭhe pāpapākāva, cakkhuviññāṇakādayo;
Iṭṭhe tu puññapākāva, yathāsambhavato siyuṃ.

287. Pubbe vuttanayeneva, vīthicittāni yojaye;
Pañcadvāre yathāyogaṃ, manodvāre ca paṇḍito.

288. Santīraṇatadālamba-miṭṭhālambe pavattati;
Sukhitaṃ iṭṭhamajjhatte, aniṭṭhe ca upekkhitaṃ.

289. Sukhopetaṃ tadālambaṃ, upekkhākriyato paraṃ;
Na hoti domanassamhā, somanassaṃ tu sabbadā.

290. Tathopekkhātadālambaṃ, sukhitakriyato paraṃ;
Aññattha niyamo natthi, tadālambapavattiyā.

291. Somanassabhavaṅgassa, javane domanassite;
Tadālambe asambhonte, upekkhātīraṇaṃ bhave.

292. Parikammopacārānu-lomagotrabhuto paraṃ;
Pañcamaṃ vā catutthaṃ vā, javanaṃ hoti appanā.

293. Catujhānaṃ sukhopetaṃ, ñāṇayuttānanantaraṃ;
Upekkhāñāṇayuttānaṃ, pañcamaṃ jāyate paraṃ.

294. Puthujjanāna sekkhānaṃ, kāmapuññatihetuto;
Tihetukāmakriyato, vītarāgānamappanā.

295. Āvajjapañcaviññāṇa-sampaṭicchanatīraṇaṃ;
Paṭisandhicuti sabbā, rūpārūpādikappanā.

296. Nirodhā vuṭṭhahantassa, upariṭṭhaphalaṃ dvayaṃ;
Pañcābhiññā tathā maggā, ekacittakkhaṇā matā.

297. Dvikkhattuṃ hi nirodhassa, samāpattikkhaṇe pana;
Catutthāruppajavanaṃ, tadālambañca sabbathā.

298. Dvikkhattuṃ vātha tikkhattuṃ, maggassānantaraṃ phalaṃ;
Bhavaṅgādi ca voṭṭhabbaṃ, javanādi sakiṃ pana.

299. Tihetukāmajavanaṃ, appanāghaṭitaṃ pana;
Tikkhattuṃ vā catukkhattuṃ, manodvāre pavattati.

300. Chadvāresu panaññattha, javanaṃ kāmadhātujaṃ;
Pañca vāre cha vā satta, samuppajjati sambhavā.

301. Samāpattibhavaṅgesu, niyamo na samīrito;
Vīthicittāvasāne tu, bhavaṅgaṃ cuti vā bhave.

302. Iccānantarabhedena, cittuppādaṭṭhitiṃ cutiṃ;
Ñatvā gaṇeyya saṅgayha, labbhamānavasā kathaṃ?
303. Pañcadvārāvajjanato, dasa cittāni dīpaye;

Sesāvajjanato pañca-cattālīsanti bhāsitaṃ.

304. Pañcaviññāṇato pāpavipākā sampaṭicchanā;
Paramekaṃ duve puñña-vipākā sampaṭicchanā.

305. Santīraṇadvihetumhā, pākā dvādasa jāyare;
Tihetukāmapākamhā, ekavīsati bhāsitaṃ.

306. Rūpāvacarapākamhā, paramekūnavīsati;
Navaṭṭhāruppapākamhā, satta cha vā yathākkamaṃ.

307. Paṭighamhā tu satteva, sitamhā terasabravuṃ;
Dvihetupuññāpuññamhā, ekavīsati bhāvaye.

308. Dvihetukāmakriyato, aṭṭhārasa upekkhakā;
Sukhitamhā sattarasa, vibhāventi vicakkhaṇā.

309. Kāmapuññā tihetumhā, tettiṃseva upekkhakā;
Sukhitamhā tipaññāsa, bhavantīti pakāsitaṃ.

310. Tihetukāmakriyato, catuvīsatipekkhakā;
Sukhitamhā tu dīpeyya, pañcavīsati paṇḍito.

311. Dasa rūpajavamhekādasa dvādasa terasa;
Yathākkamaṃ pañcadasa, āruppā paridīpaye.

312. Phalamhā cuddasevāhu, maggamhā tu sakaṃ phalaṃ;
Paraṃ saṅgahamiccevaṃ, vigaṇeyya visārado.

313. Pañcadasamhādyāvajja-mekavīsatitoparaṃ;
Ekamhā pañcaviññāṇaṃ, pañcamhā sampaṭicchanaṃ.

314. Sukhasantīraṇaṃ hoti, pañcavīsatito paraṃ;
Sambhonti sattatiṃsamhā, upekkhātīraṇadvayaṃ.

315. Bhavanti cattālīsamhā, sukhapākā dvihetukā;
Tathekacattālīsamhā, sukhapākā dvihetukā;
Tathekacattālīsamhā, upekkhāya samāyutā.

316. Honti sattatito kāme,
Sukhapākā tihetukā;
Dvisattatimhā jāyanti,
Upekkhāsahitā puna.

317. Ekūnasaṭṭhito rūpā, pākā pākā arūpino;
Kamāṭṭhacattālīsamhā, tathekadvitihīnato.

318. Phaladvayaṃ catukkamhā, pañcamhāntaphaladvayaṃ;
Tikā mahaggatā javā, maggā kāmajavā dvayā.

319. Cittuppādānamiccevaṃ, gaṇito **pubbasaṅgaho**;
Ñeyyoyaṃ **ṭhānabhedo**ti, pubbāparaniyāmito.

320. Rūpapākamahāpākā, manodhātu ca tīraṇaṃ;
Rūpameva janentīti, vuttā ekūnavīsati.

321. Appanājavanaṃ sabbaṃ, mahaggatamanuttaraṃ;
Iriyāpatharūpāni, janetīti samīritaṃ.

322. Voṭṭhabbaṃ kāmajavanamabhiññā ca yathārahaṃ;
Iriyāpathaviññattirūpānaṃ janakā siyuṃ.

323. Pañcaviññāṇamāruppā, vipākā ca na kiñcipi;
Sabbesaṃ paṭisandhī ca, cuti cārahato tathā.

324. Rūpādittayamiccevaṃ, samuṭṭhāpeti mānasaṃ;
Uppajjamānameveti, ñeyyo **janakasaṅgaho**.

325. Iti kiccādibhedesu, paccekasmiṃ pakāsitaṃ;
Nayaṃ vuttānusārena, samāsetvā viyojaye.

326. Panuṇṇasammohamalassa sāsane,
Vikiṇṇavatthūhi suganthitaṃ nayaṃ;
Pakiṇṇamogayha paratthaninnaye,
Vitiṇṇakaṅkhāva bhavanti paṇḍitā.

327. Bahunayavinibandhaṃ kullametaṃ gahetvā,
Jinavacanasamuddaṃ kāmamogayha dhīrā;
Hitasakalasamatthaṃ vatthusāraṃ haritvā,
Hadaya ratanagabbhaṃ sādhu sampūrayanti.

Iti nāmarūpaparicchede pakiṇṇakavibhāgo nāma

Catuttho paricchedo.

5. Pañcamo paricchedo

Kammavibhāgo

328. Vibhāgaṃ pana kammānaṃ,
Pavakkhāmi ito paraṃ;
Kammapākakriyābhede,
Amohāya samāsato.

329. Kammapaccayakammanti, cetanāva samīritā;
Tatthāpi nānakkhaṇikā, puññāpuññāva cetanā.

330. Deti pākamadhiṭṭhāya, sampayutte yathārahaṃ;
Kammassāyūhanaṭṭhena, pavattattā hi cetanā.

331. Klesānusayasantāne, pākadhammā hi jāyare;
Pahīnānusayānaṃ tu, kriyāmattaṃ pavattati.

332. Mūlabhāvā ca sabbesaṃ, tathevāvajjanadvayaṃ;

Janitāni ca kammehi, vipākāni pavattare.

333. Cittuppādavaseneva, kammaṃ tettiṃsadhā ṭhitaṃ;
Kammacatukkabhedehi, vibhāveyya vicakkhaṇo.

334. Paccuppannādikaṇhādi-janakādigarādito;
Diṭṭhadhammādikāmādi-bhedā chadhā yathākkamaṃ.

335. Yaṃ pāpaṃ sukhavokiṇṇaṃ, akicchena karīyati;
Paccuppannasukhaṃ kammaṃ, āyatiṃ dukkhapākajaṃ.

336. Kicchena dukkhavokiṇṇaṃ, yadi pāpaṃ karīyati;
Paccuppanne ca taṃ dukkhaṃ, āyatiṃ dukkhapākajaṃ.

337. Kicchena dukkhavokiṇṇaṃ, yadi puññaṃ karīyati;
Paccuppannamhi taṃ dukkhaṃ, āyatiṃ sukhapākajaṃ.

338. Yaṃ puññaṃ sukhavokiṇṇaṃ, akicchena karīyati;
Paccuppannasukhañceva, āyatiṃ sukhapākajaṃ.

339. Visasaṃsaṭṭhamadhuraṃ, savisaṃ tittakaṃ tathā;
Gomuttamadhubhesajja-miccopammaṃ yathākkamaṃ.

340. Samādāne vipāke ca, sukhadukkhappabheditaṃ;
Kammamevaṃ catuddhāti, pakāsenti tathāgatā.

341. Ānantariyakammādi, ekantakaṭukāvahaṃ;
Kaṇhaṃ kaṇhavipākanti, kammaṃ duggatigāmikaṃ.

342. Paṭhamajjhānakammādi, ekantena sukhāvahaṃ;
Sukkaṃ sukkavipākanti, kammaṃ saggūpapattikaṃ.

343. Vokiṇṇakamma vokiṇṇa-sukhadukkhūpapattikaṃ;
Kaṇhasukkaṃ kaṇhasukka-vipākanti samīritaṃ.

344. Akaṇhasukkamīrenti, akaṇhasukkapākadaṃ;
Kammaṃ lokuttaraṃ loke, gatikammakkhayāvahaṃ.

345. Iti vaṭṭappavattamhi, klesavodānabheditaṃ;
Kammakkhayena saṅgayha, catudhā kammamīritaṃ.

346. Janakañcevupatthambha-mupapīḷopaghātakaṃ;
Catudhā kiccabhedena, kammamevaṃ pavuccati.

347. Janeti janakaṃ pākaṃ, taṃ chindatupapīḷakaṃ;
Taṃ pavattetupatthambhaṃ, taṃ ghātetopaghātakaṃ.

348. Karoti attano pāka-ssāvakāsanti bhāsitaṃ;
Pākadāyakakammaṃ tu, yaṃ kiñci janakaṃ bhave.

349. Bādhamānakakammaṃ tu, taṃ pākamupapīḷakaṃ;
Upaghātakamīrenti, tadupacchedakaṃpare.

350. Garukāsannamāciṇṇaṃ, kaṭattākammunā saha;
Kammaṃ catubbidhaṃ pāka-pariyāyappabhedato.

351. Mahaggatānantariyaṃ, garukammanti vuccati;
Kataṃ cintitamāsanna-māsannamaraṇena tu.

352. Bāhullena samāciṇṇamāciṇṇanti pavuccati;
Sesaṃ puññamapuññañca, kaṭattākammamīritaṃ.

353. Diṭṭhadhamme vedanīyamupapajjāpare tathā;
Pariyāyavedanīyamiti cāhosikammunā.

354. Pākakālavasenātha, kālātītavasena ca;
Catudhevampi akkhātaṃ, kammamādiccabandhunā.

355. Diṭṭhadhamme vedanīyaṃ, paṭhamaṃ javanaṃ bhave;
Aladdhāsevanattāva, asamatthaṃ bhavantare.

356. Vedanīyaṃ tupapajjapariyosānamīritaṃ;
Pariniṭṭhitakammattā, vipaccati anantare.

357. Sesāni vedanīyāni, pariyāyāpare pana;
Laddhāsevanato pākaṃ, janenti sati paccaye.

358. Vuccantāhosikammāni, kālātītāni sabbathā;
Ucchinnataṇhāmūlāni, paccayālābhato tathā.

359. Catudhā puna kāmādibhūmibhedena bhāsitaṃ;
Puññāpuññavasā dvedhā, **kāmāvacarikaṃ** bhave.

360. Apuññaṃ tattha sāvajja-maniṭṭhaphaladāyakaṃ;
Taṃ kammaphassadvārehi, duvidhaṃ sampavattati.+
361. Kāyadvāraṃ vacīdvāraṃ, manodvāranti tādinā;
Kammadvārattayaṃ vuttaṃ, phassadvārā cha dīpitā.

362. Kammadvāre manodvāre, pañcadvārā samohitā;
Phassadvāramanodvāraṃ, kammadvārattayaṃ kataṃ.

363. Tathā hi kāyaviññattiṃ, janetvā jātacetanā;
Kāyakammaṃ vacīkammaṃ, vacībhedapavattikā.

364. Viññattidvayasampattā, manokammanti vuccati;
Bhedoyaṃ pariyāyena, kammānamiti dīpito.

365. Pāṇaghātādikaṃ kammaṃ, kāye bāhullavuttito;
Kāyakammaṃ vacīkammaṃ, musāvādādikaṃ tathā.

366. Abhijjhādi manokammaṃ, tīsu dvāresu jāyati;
Dvīsu dvāresu sesāni, bhedoyaṃ paramatthato.

367. Phassadvāramanodvāre, viññattidvayamīritaṃ;
Pañcadvāre dvayaṃ natthi, ayamettha vinicchayo.

368. Akkhantiñāṇa kosajjaṃ, dussilyaṃ muṭṭhasaccatā;
Iccāsaṃvarabhedena, aṭṭhadvāresu jāyati.

369. Kammadvārattayañceva, pañcadvārā tathāpare;
Asaṃvarānaṃ pañcannaṃ, aṭṭha dvārā pakāsitā.

370. Tattha kammapathappattaṃ, paṭisandhiphalāvahaṃ;
Pāṇaghātādibhedena, dasadhā sampavattati.

371. Pāṇātipāto pharusaṃ, byāpādo ca tathāparo;
Iccevaṃ tividhaṃ kammaṃ, dosamūlehi jāyati.

372. Micchācāro abhijjhā ca, micchādiṭṭhi tathāparā;
Iccevaṃ tividhaṃ kammaṃ, lobhamūlehi jāyati.

373. Theyyādānaṃ musāvādo, pisuṇaṃ samphalāpanaṃ;
Kammaṃ catubbidhammetaṃ, dvimūlehi pavattati.

374. Chandādosā bhayā mohā, pāpaṃ kubbanti pāṇino;
Tasmā chandādibhedena, cattālīsavidhaṃ bhave.

375. Iccāpuññaṃ pakāsenti, caturāpāyasādhakaṃ;
Aññatthāpi pavattamhi, vipattiphalasādhanaṃ.

376. Tividhaṃ pana puññaṃ tu, anavajjiṭṭhapākadaṃ;
Dānaṃ sīlaṃ bhāvanā ca, tīsu dvāresu jāyati.

377. Mahattagāravā snehā, dayā saddhupakārato;
Bhogajīvābhayadhammaṃ, dadato dānamīritaṃ.

378. Puññamācāravāritta-vattamārabbha kubbato;
Pāpā ca viramantassa, hoti sīlamayaṃ tadā.

379. Dānasīlavinimuttaṃ, bhāvanāti pavuccati;
Puññaṃ bhāventi santāne, yasmā tena hitāvahaṃ.

380. Janetvā kāyaviññattiṃ, yadā puññaṃ karīyati;
Kāyakammaṃ tadā hoti, dānaṃ sīlañca bhāvanā.

381. Vacīviññattiyā saddhiṃ, yadā puññaṃ karīyati;
Vacīkammaṃ manokammaṃ, vinā viññattiyā kataṃ.

382. Taṃtaṃdvārikamevāhu, taṃtaṃdvārikapāpato;
Viramantassa viññattiṃ, vinā vā saha vā puna.

383. Dānaṃ sīlaṃ bhāvanā ca, veyyāvaccāpacāyanā;
Pattānumodanā patti-dānaṃ dhammassa desanā;
Savanaṃ diṭṭhijukamma-miccevaṃ dasadhā ṭhitaṃ.

384. Kāmapuññaṃ pakāsenti, kāme sugatisādhakaṃ;
Aññatthāpi pavattamhi, sampattiphalasādhakaṃ.

385. Cittuppādappabhedena, kammaṃ vīsatidhā ṭhitaṃ;
Kāmāvacaramiccevaṃ, vibhāventi vibhāvino.

386. **Rūpāvacarikaṃ** kamma-mappanābhāvanāmayaṃ;
Kasiṇādikamārabbha, manodvāre pavattati.

387. Pathavāpo ca tejo ca,
Vāyo nīlañca pītakaṃ;
Lohitodātamākāsaṃ,
Ālokoti visāradā.

388. **Kasiṇāni dasī**renti, ādikammikayogino;
Uddhumātaṃ vinīlañca, vipubbakaṃ vikhāditaṃ.

389. Vicchiddakañca vikkhittaṃ, hatavikkhittalohitaṃ;
Puḷavaṃ aṭṭhikañceti, **asubhaṃ dasadhā** ṭhitaṃ.

390. Buddhe dhamme ca saṅghe ca, sīle cāge ca attano;
Devatopasamāyañca, vuttānussatibhāvanā.

391. Maraṇe sati nāmekā, tathā kāyagatāsati;
Ānāpānasaticcevaṃ, **dasadhānussatī**ritā.

392. Mettā karuṇā muditā, upekkhā bhāvanāti ca;
Catubrahmavihārā ca, **appamaññā**ti bhāsitā.

393. **Āhāre** tu **paṭikkūla-saññe**kāti pakāsitā;
Catudhātuvavatthānaṃ, catudhātupariggaho.

394. **Cattāroruppakā** ceti, cattālīsa samāsato;
Kammaṭṭhānāni vuttāni, samathe bhāvanānaye.

395. Ānāpānañca kasiṇaṃ, pañcakajjhānikaṃ tahiṃ;
Paṭhamajjhānikā vuttā, koṭṭhāsāsubhabhāvanā.

396. Mettādayo catujjhānā, upekkhā pañcamī matā;
Āruppāruppakā sesā, upacārasamādhikā.

397. Kasiṇāsubhakoṭṭhāse,
Ānāpāne ca jāyati;
Paṭibhāgo tamārabbha,
Tattha vattati appanā.

398. Kammaṭṭhānesu sesesu, paṭibhāgo na vijjati;
Tathā hi sattavohāre, appamaññā pavattare.

399. Kasiṇugghāṭimākāsaṃ, paṭhamāruppamānasaṃ;
Paṭhamāruppakābhāva-mākiñcaññañca gocaraṃ.

400. Āruppā sampavattanti, ālambitvā yathākkamaṃ;
Aññattha pana sabbattha, nappavattati appanā.

401. Parikammaṃ parikamma-samādhi ca tato paraṃ;
Upacārappanā ceti, bhāvanāyaṃ catubbidhaṃ.

402. Parikammanimittañca, uggaho ca tato paraṃ;
Paṭibhāgoti tīṇeva, nimittāni pakāsayuṃ.

403. Nimittaṃ gaṇhato pubba-mādikammikayogino;
Parikammanimittanti, kasiṇādikamīritaṃ.

404. Tasmiṃ pana nimittamhi, ārabhantassa bhāvanaṃ;
Paṭhamaṃ parikammanti, bhāvanāpi pavuccati.

405. Cittenuggahite tasmiṃ, manodvāre vibhāvite;
Taduggahanimittaṃ tu, samuppannanti vuccati.

406. Pañcadvāravinimuttā, tamārabbha samāhitā;
Parikammasamādhīti, bhāvanā sā pakāsitā.

407. Uggahākārasambhūtaṃ, vatthudhammavimuccitaṃ;
Paṭibhāganimittanti, bhāvanāmayamīritaṃ.

408. Rūpādivisayaṃ hitvā, tamārabbha tato paraṃ;
Bhavaṅgantaritaṃ hutvā, manodvāraṃ pavattati.

409. Sikhāpattasamādhāna-mupaklesavimuccitaṃ;
Upacārasamādhīti, kāmāvacaramīritaṃ.

410. Paṭibhāganimittamhi, upacārasamādhito;
Bhāvanābalanipphannā, samuppajjati appanā.

411. Purimaṃ purimaṃ katvā, vasībhūtaṃ tato paraṃ;
Oḷārikaṅgamohāya, sukhumaṅgappavattiyā.

412. Appanā padahantassa, pavattati yathākkamaṃ;
Vitakkādivinimuttā, vicārādisamāyutā.

413. Āvajjanā ca vasitā, taṃsamāpajjanā tathā;
Vuṭṭhānādhiṭṭhānā pacca-vekkhaṇāti ca pañcadhā.

414. Vitakkañca vicārañca, sahātikkamato pana;
Catukkajjhānamappeti, pañcakañca visuṃ visuṃ.

415. Appanāya ca paccekajhānassāpi visuṃ visuṃ;
Icchitabbā hi sabbattha, parikammādibhāvanā.

416. Taṃ parittaṃ majjhimañca, paṇītanti vibhajjati;
Vimokkho ca vasībhūtamabhibhāyatananti ca.

417. Parittādi parittādigocaranti catubbidhaṃ;
Dukkhāpaṭipadaṃ dandhābhiññamiccādito tathā.

418. Taṃ chandacittavīriyavīmaṃsādhippateyyato;

Visesaṭṭhitinibbedhahānabhāgiyatopi ca.

419. Pañcadhā jhānabhedena, catudhālambabhedato;
Samādhibhāvanāpuññamappanāpattamīritaṃ.

420. Iti vikkhambhitaklesaṃ, rūpalokūpapattikaṃ;
Rūpāvacarakammanti, vibhāventi visāradā.

421. **Arūpāvacarakammaṃ,** catudhāruppasādhanaṃ;
Rūpadhammavibhāgena, bhāvitanti pavuccati.

422. Catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ;
Sīlavisuddhisaṅkhātaṃ, pūrayitvā tato paraṃ.

423. Patvā cittavisuddhiñca, sopacārasamādhikaṃ;
Tathā diṭṭhivisuddhiñca, nāmarūpapariggahaṃ.

424. Kaṅkhāvitaraṇaṃ nāma, paccayaṭṭhitidassanaṃ;
Visodhetvā maggāmagga-ñāṇadassanameva ca.

425. Tato paraṃ vipassanto, visuddhīsu samāhito;
Sampādetvā paṭipadā-ñāṇadassanamuttamaṃ.

426. Tato pappoti medhāvī, visuddhiṃ ñāṇadassanaṃ;
Catumaggasamaññātaṃ, sāmaññaphaladāyakaṃ.

427. Chabbisuddhikamenevaṃ, bhāvetabbaṃ yathākkamaṃ;
Kammaṃ lokuttaraṃ nāma, sabbadukkhakkhayāvahaṃ.

428. Iti channaṃ catukkānaṃ, vasā kammaṃ vibhāvaye;
Yena kammavisesena, santānamabhisaṅkhataṃ.

429. Bhūmībhavayonigatiṭhitivāsesu sambhavā;
Paṭisandhādibhāvena, pākāya parivattati.

430. Sāyaṃ kammasamaññātā, kammajāni yathārahaṃ;
Janeti rūpārūpāni, manosañcetanā kathaṃ.

431. **Bhūmi** lokuttarā ceva, lokiyāti dvidhā ṭhitā;
Parittā ca mahaggatā, appamāṇāti bheditā.

432. Ekādasa kāmabhavā, bhavā soḷasa rūpino;
Cattāroruppakā ceti, tividho **bhava** saṅgaho.

433. Asaññeko bhavo neva-
Saññināsaññiko bhavo;
Sabbo saññibhavo seso,
Evampi tividho bhavo.

434. Āruppā catuvokārā, ekavokārasaññino;
Pañcavokārako nāma, bhavo seso pavuccati.

435. Niraye hoti deve ca, yonekā opapātikā;
Aṇḍajā jalābujā ca, saṃsedajopapātikā.

436. Petaloke tiracchāne, bhummadeve ca mānuse;
Asure ca bhavantevaṃ, catudhā **yoni** saṅgahā.

437. **Gatiyo** nirayaṃ petā, tiracchānā ca mānavā;
Sabbe devāti pañcāha, pañcanimmalalocano.

438. Tāvatiṃsesu devesu, vepacittāsurā gatā;
Kālakañcāsurā nāma, gatā petesu sabbathā.

439. Sandhisaññāya nānattā, kāyassāpi ca nānato;
Nānattakāyasaññīti, kāmasuggatiyo matā.

440. Paṭhamajjhānabhūmī ca, caturāpāyabhūmiyo;
Nānattakāyaekatta-saññīti samudīritā.

441. Ekattakāyanānatta-saññī dutiyabhūmikā;
Ekattakāyaekatta-saññī uparirūpino.

442. **Viññāṇaṭṭhitiyo** satta, tīhāruppehi heṭṭhato;
Asaññettha na gaṇhanti, viññāṇābhāvato sadā.

443. Catutthāruppabhūmiñca, paṭuviññāṇahānito;
Taṃ dvayampi gahetvāna, **sattāvāsā** naveritā.

444. Devā manussāpāyāti, tividhā kāmadhātuyo;
Paṭhamajjhānabhūmādi-bhedā bhūmi catubbidhā.

445. Paṭhamāruppādibhedā, catudhāruppadhātuyo;
Sotāpannādibhedena, catudhānuttarā matā.

446. Nirayādippabhedena, bhinnā paccekato puna;
Ekatiṃsavidhā honti, sattānaṃ jātibhūmiyo.

447. Evaṃ bhūmādibhedesu, sattā jāyanti sāsavā;
Kammāni ca vipaccanti, yathāsambhavato kathaṃ;

448. Apāyamhā cutā sattā, kāmadhātumhi jāyare;
Sabbaṭṭhānesu jāyanti, sesakāmabhavā cutā.

449. Suddhāvāsā cutā suddhā-vāsesupari jāyare;
Asaññimhā cutā kāma-sugatimhopapajjare.

450. Sesarūpā cutā sattā, jāyantāpāyavajjite;
Āruppatopari kāma-sugatimhi tahimpi ca.

451. Puthujjanāva jāyanti, asaññāpāyabhūmisu;
Suddhāvāsesu jāyanti, anāgāmikapuggalā.

452. Vehapphale akaniṭṭhe, bhavagge ca patiṭṭhitā;

Na punaññattha jāyanti, sabbe ariyapuggalā.

453. Brahmalokagatā heṭṭhā, ariyā nopapajjare;
Dukkhamūlasamucchedā, parinibbantināsavā.

454. Jāyantānañca jātāna-miti vuttaniyāmato;
Pavattātītakaṃ kammaṃ, paṭisandhipavattiyaṃ.

455. Arūpaṃ catuvokāre, rūpameva asaññisu;
Janeti rūpārūpāni, pañcavokārabhūmiyaṃ.

456. Āruppānuttaraṃ kammaṃ, pākameva vipaccati;
Kaṭattārūpapākāni, kāmarūpaniyāmitaṃ.

457. Kālopadhippayogānaṃ, gatiyā ca yathārahaṃ;
Sampattiñca vipattiñca, kammamāgamma paccati.

458. Apāye sandhimuddhacca-hīnā datvā pavattiyaṃ;
Sabbāpi pañcavokāre, dvādasāpuññacetanā.

459. Sattākusalapākāni, vipaccanti yathārahaṃ;
Kāmāvacarapuññāni, kāmesugatiyaṃ pana.

460. Sahetukāni pākāni, paṭisandhipavattiyaṃ;
Janenti pañcavokāre, ahetupi yathārahaṃ.

461. Tihetupuññamukkaṭṭhaṃ, paṭisandhiṃ tihetukaṃ;
Datvā soḷasa pākāni, pavatte tu vipaccati.

462. Tihetukomakukkaṭṭhaṃ, dvihetu ca dvihetukaṃ;
Sandhiṃ deti pavatte tu, tihetukavivajjitaṃ.

463. Dvihetukomakaṃ puññaṃ, paṭisandhimahetukaṃ;
Datvāhetukapākāni, pavatte tu vipaccati.

464. Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati;
Sasaṅkhāramasaṅkhāra-vipākānīti kecana.

465. Parittaṃ paṭhamajjhānaṃ, majjhimañca paṇītakaṃ;
Bhāvetvā jāyare brahma-pārisajjādi tīsupi.

466. Tatheva dutiyajjhānaṃ, tatiyañca yathākkamaṃ;
Bhāvetvā jāyare jhānaṃ, parittābhādi tīsupi.

467. Tathā catutthaṃ tividhaṃ, bhāvetvāna samāhitā;
Parittasubhādikesu, tīsu jāyanti yogino.

468. Pañcamaṃ pana bhāvetvā, honti vehapphalūpagā;
Saññāvirāgaṃ bhāvetvā, asaññīsūpapajjare.

469. Suddhāvāsesu jāyanti, anāgāmikapuggalā;
Āruppāni tu bhāvetvā, āruppesu yathākkamaṃ.

470. Evaṃ mahaggataṃ puññaṃ, yathābhūmivavatthitaṃ;
Janeti sadisaṃ pākaṃ, paṭisandhipavattiyaṃ.

471. Lokuttarāni puññāni, uppannānantaraṃ pana;
Samāpattikkhaṇe ceva, janenti sadisaṃ phalaṃ.

472. Mahaggatānantariyaṃ, paripakkasabhāvato;
Anantarabhavātītaṃ, kālātītaṃ na paccati.

473. Sukhumālasabhāvā ca, sukhumattā mahaggatā;
Santāne na vipaccanti, paṭipakkhehi dūsite.

474. Samānāsevane laddhe, vijjamāne mahabbale;
Aladdhā tādisaṃ hetuṃ, abhiññā na vipaccati.

475. Sakaṃ bhūmimatītānaṃ, na vipaccatānuttaraṃ;
Kammantarassadhiṭṭhānā, santānasseti dīpitaṃ.

476. Iti tettiṃsa kammāni, pākā chattiṃsa bhāsitā;
Cittuppādā kriyā sesā, kriyāmattappavattito.

477. Cittuppādavasenevamekūnanavutīvidhā;
Tepaññāsa sabhāvena, cittacetasikā matā.

478. Iti cittaṃ cetasikaṃ, nibbānanti naruttaro;
Nāmaṃ tidhā pakāsesi, cakkhumā vadataṃ varo.

479. Iti kammavipākapaṇḍitā, mitakammavipākasāsane;
Hitakammavipākapāragū, catukammavipākamabravuṃ.

480. Yatthāyaṃ paramatthavatthuniyame tulyena bāhulyato,
Atthānatthavicāraṇaṃ pati jano sammohamāpādito;
Buddho bodhitale yamāha sugato gantvāna devālayaṃ,
Svāyaṃ kammavipākanicchayanayo saṅkhepato dīpito.

Iti nāmarūpaparicchede kammavibhāgo nāma

Pañcamo paricchedo.

6. Chaṭṭho paricchedo

Rūpavibhāgo

481. Iti pañcapariccheda-paricchinnatthasaṅgahaṃ;
Nāmadhammamasesena, vibhāvetvā sabhāvato.

482. Sappabhedaṃ pavakkhāmi, rūpadhammamito paraṃ;
Bhūtopādāyabhedena, duvidhampi pakāsitaṃ.

483. Uddesalakkhaṇādīhi, vibhāgajanakā tathā;
Kalāpuppattito cāpi, yathānukkamato kathaṃ?

484. Ruppatīti bhave rūpavikārappaccayesati;
Rūparūpaṃ tathā rūpapariyāpannatoparaṃ.

485. Bhūtarūpaṃ tu pathavī, āpo tejo tathāparo;
Vāyo ca bhavatūpādārūpametthāti bhāsitaṃ.

486. Bhūtarūpamupādāya, pavattati na caññathā;
Iccupādāyarūpanti, rūpaṃ sesamudīritaṃ.

487. Cakkhu sotañca ghānañca, jivhā kāyoti pañcadhā;
Pasādarūpamakkhātaṃ, nopasādaṃ panetaraṃ.

488. Rūpasaddagandharasā, phoṭṭhabbamiti pañcadhā;
Rūpaṃ pasādavisayaṃ, pasādo gocaraṃparaṃ.

489. Itthattaṃ purisattañca, bhāvarūpamudīritaṃ;
Jīvitindriyarūpanti, upādinnapavattikaṃ.

490. Vatthurūpaṃ tu hadayaṃ, yaṃ dhātudvayanissayaṃ;
Kabaḷīkāramāhārarūpamiccāhu paṇḍitā.

491. Rūpadhammasabhāvattā, rūpanti paridīpitaṃ;
Iccevamaṭṭhārasadhā, rūparūpamudīritaṃ.

492. Anipphannasabhāvattā, rūpākāropalakkhitaṃ;
Anipphannaṃ nāma rūpaṃ, dasadhā paridīpitaṃ.

493. Rūpaparicchedaṃ rūpamiccākāso pakāsito;
Kāyabbacīviññattikaṃ, dvayaṃ viññattirūpakaṃ.

494. Lahutā mudutā kamma-ññatā viññattiyā saha;
Vikārarūpamiccāhu, pañcadhā ca vibhāvino.

495. Upacayo santati ca, jaratāniccatāti ca;
Catudhā lakkhaṇarūpaṃ, rūpakaṇḍe vibhāvitaṃ.

496. Iccevamaṭṭhavīsatividhānipi vicakkhaṇo;
Rūpāni **lakkhaṇādīhi,** vibhāveyya yathākkamaṃ.

497. Kharatā pathavīdhātu, sāyaṃ kakkhaḷalakkhaṇā;
Kalāpādhiṭṭhānarasā, paṭiggāhoti gayhati.

498. Ābandhanamāpodhātu, sā paggharaṇalakkhaṇā;
Kalāpābandhanarasā, saṅgahattena gayhati.

499. Tejanattaṃ tejodhātu, sāyamuṇhattalakkhaṇā;
Pācanarasā maddavā-nuppādananti gayhati.

500. Vāyodhātu vāyanattaṃ, sā vitthambhanalakkhaṇā;
Samīraṇarasābhini-hārabhāvena gayhati.

501. Sabbatthāvinibhuttāpi, asammissitalakkhaṇā;

Taṃtaṃbhāvasamussannasambhāresupalakkhitā.

502. Aññamaññenupatthaddhā, sesarūpassa nissayā;
Catuddhevaṃ kalāpesu, mahābhūtā pavattare.

503. Cakkhu sambhāracakkhumhi, sattakkhipaṭalocite;
Kaṇhamaṇḍalamajjhamhi, pasādoti pavuccati.

504. Yena cakkhupasādena, rūpāni anupassati;
Parittaṃ sukhumaṃ cetaṃ, ūkāsirasamūpamaṃ.

505. Sotaṃ sotabilassanto,
Tambalomācite tathā;
Aṅgulivedhanākāre,
Pasādoti pavuccati.

506. Anto ajapadaṭṭhāne, ghānaṃ ghānabile ṭhitaṃ;
Jivhā jivhāya majjhamhi, uppalākārasannibhe.

507. Iccevaṃ pana cattāro, taṃtaṃdesavavatthitā;
Kāyappasādo kāyamhi, upādinneti pañcadhā.

508. Kappāsapaṭalasneha-sannibhā bhūtanissitā;
Pasādā jīvitārakkhā, rūpādiparivāritā.

509. Dhītā rājakumārāva, kalāpantaravuttino;
Dvārabhūtāva paccekaṃ, pañcaviññāṇavīthiyā.

510. Rūpādābhighātārahabhūtānaṃ vā yathākkamaṃ;
Daṭṭhukāmanidānādikammabhūtānameva vā.

511. Pasādalakkhaṇā rūpā-dāviñjanarasā tathā;
Pañcaviññāṇayugaḷaṃ, dvārabhāvena gayhare.

512. Rūpaṃ nibhāso bhūtānaṃ, saddo nigghosanaṃ tathā;
Gandhova gandhanaṃ tattha, raso ca rasanīyatā.

513. Iccevaṃ pana cattāro, gocarā bhūtanissitā;
Bhūtattayañca phoṭṭhabbamāpodhātuvivajjitaṃ.

514. Saddo aniyato tattha, tadañño sahavuttino;
Taṃtaṃsabhāvabhedena, taṃtaṃdvāropalakkhito.

515. Pañceva pañcaviññāṇavīthiyā visayā matā;
Cakkhādipaṭihananalakkhaṇāva yathākkamaṃ.

516. Pañcaviññāṇayugaḷālambabhāvarasā tathā;
Pañcaviññāṇayugaḷaṃ, gocarattena gayhare.

517. Itthindriyaṃ panitthattamitthibhāvoti bhāsito;
Purisattaṃ tathā bhāvo, purisindriyanāmako.

518. Taṃ dvayaṃ panupādinnakāye sabbattha labbhati;
Kalāpantarabhinnañca, bhinnasantānavutti ca.

519. Vase vatteti liṅgāna-mitthipumbhāvalakkhaṇaṃ;
Itthīti ca purisoti, pakāsanarasaṃ tathā.

520. Itthīnaṃ purisānañca, liṅgassa ca yathākkamaṃ;
Nimittakuttākappānaṃ, kāraṇattena gayhati.

521. Sattā maranti nāsena, yassa pāṇanti vuttiyā;
Sajīvamatakāyānaṃ, bhedo yenopalakkhito.

522. Tadetaṃ kammajātāna-manupālanalakkhaṇaṃ;
Jīvitaṃ jīvanarasaṃ, āyubaddhoti gayhati.

523. Manodhātuyā ca tathā, manoviññāṇadhātuyā;
Nissayalakkhaṇaṃ vatthu-rūpaṃ hadayasammataṃ.

524. Samādhānarasaṃ tāsa-mubbāhattena gayhati;
Yasmiṃ kuppitakālamhi, vikkhittā honti pāṇino.

525. Kāyo yassānusārena, cittakkhepena khijjati;
Yasmiṃ niruddhe viññāṇa-sotopi ca nirujjhati.

526. Yaṃ nissāya patiṭṭhāti, paṭisandhi bhavantare;
Tadetaṃ kammasambhūtaṃ, pañcavokārabhūmiyaṃ.

527. Majjhe hadayakosamhi, aḍḍhapasatalohite;
Bhūtarūpamupādāya, cakkhādi viya vattati.

528. Kabaḷīkāro āhāro, rūpāharaṇalakkhaṇo;
Kāyānuyāpanaraso, upatthambhoti gayhati.

529. Ojāya yāya yāpenti, āhārasnehasattiyā;
Pāṇino kāmalokamhi, sāyamevaṃ pavuccati.

530. Ākāsadhātu rūpānaṃ, pariyosānalakkhaṇā;
Paricchedarasā rūpamariyādoti gayhati.

531. Salakkhaṇaparicchinnarūpadhammapariggahe;
Yogīnamupakārāya, yaṃ desesi dayāparo.

532. Paricchinnasabhāvānaṃ, kalāpānaṃ yathārahaṃ;
Pariyantānamevesa, tadākāro pavuccati.

533. Gamanādivacīghosapavattamhi yathākkamaṃ;
Vāyopathavidhātūnaṃ, yo vikāro samatthatā.

534. Sahajopādinnakānaṃ, kriyāvācāpavattiyā;
Vipphandaghaṭṭanāhetu, cittānuparivattako.

535. Sa vikāravisesoyaṃ, viññattīti pakāsito;

Viññāpetīti kāyena, vācāya ca vicintitaṃ.

536. Vāyopathavādhikānaṃ, bhūtānamiti kecana;
Pavuttā tādinā kāya-pariggahasukhāya yā.

537. Kāyo yassānubhāvena,
Sahābhogova khāyati;
Yaṃ nirodhā parābhūto,
Seti niccetano yathā.

538. Loke papañcā vattanti, bahudhā yāya nimmitā;
Kappenti kāyamattānaṃ, bālā yāya ca vañcitā.

539. Sāyaṃ kāyavacīkamma-dvārabhāvena lakkhitā;
Byāpāraghaṭṭanāhetu-vikārākāralakkhaṇā.

540. Kāyavācāadhippāya-pakāsanarasā tathā;
Kāyavipphandaghaṭṭana-hetubhāvena gayhati.

541. Lahutā pana rūpānaṃ, adandhākāralakkhaṇā;
Avitthānarasā salla-hukavuttīti gayhati.

542. Mudutāpi ca rūpānaṃ, kakkhaḷābhāvalakkhaṇā;
Kiccāvirujjhanarasā, anukulyanti gayhati.

543. Kammaññatā ca rūpānaṃ, alaṃkiccassa lakkhaṇā;
Pavattisampattirasā, yoggabhāvoti gayhati.

544. Sappāyamutumāhāraṃ, laddhā cittamanāmayaṃ;
Lahū mudu ca kammaññaṃ, yadā rūpaṃ pavattati.

545. Tathā pavattarūpassa, pavattākārabheditaṃ;
Lahutādittayampetaṃ, sahavutti tadā bhave.

546. Sappāyapaṭivedhāya, paṭipattupakārikā;
Sākārā rūpasampatti, paññattevaṃ mahesinā.

547. Rūpassopacayo nāma, rūpassācayalakkhaṇo;
Rūpummujjāpanaraso, pāripūrīti gayhati.

548. Pavattilakkhaṇā rūpa-santatīti pakāsitā;
Anuppabandhanarasā, avicchedoti gayhati.

549. Rūpamācayarūpena, jāyaticcuparūpari;
Pekkhatopacāyākārā, jāti gayhati yoginā.

550. Anuppabandhākārena, jāyatīti samekkhato;
Tadāyaṃ santatākārā, samupaṭṭhāsi cetasi.

551. Evamābhogabhedena, jātirūpaṃ dvidhā kataṃ;
Atthūpaladdhibhāvena, jāyantaṃ vātha kevalaṃ.

552. Rūpavivittamokāsaṃ, purakkhattena cīyati;
Abhāvā pana bhāvāya, pavattamiti santati.

553. Evamākārabhedāpi, sabbākāravarākaro;
Jātirūpaṃ dvidhākāsi, jātirūpavirocano.

554. Jaratā kālaharaṇaṃ, rūpānaṃ pākalakkhaṇā;
Navatāpāyanarasā, purāṇattanti gayhati.

555. Antimakkhaṇasampatti, paribhijjanalakkhaṇā;
Aniccatā haraṇarasā, khayabhāvena gayhati.

556. Iti lakkhaṇarūpaṃ tu, tividhaṃ bhinnakālikaṃ;
Sabhāvarūpadhammesu, taṃtaṃkālopalakkhitaṃ.

557. Yena lakkhīyati rūpaṃ, bhinnākāraṃ khaṇe khaṇe;
Vipassanānayatthāya, tamiccāha tathāgato.

558. Iccevaṃ saparicchedā, savikārā salakkhaṇā;
Akicchā paṭivedhāya, dayāpannena tādinā.

559. Rūpadhammā sabhāvena, vijjamānāti bhāsitā;
Ajjhattikādibhedena, bahudhā bhijjare kathaṃ;

560. Dvārabhūtā pavattenti, cittamattāti kappitaṃ;
Rūpamajjhattikaṃ tasmā, pasādā bāhiraṃparaṃ.

561. Vaṇṇo gandho rasojā ca, bhūtarūpañca bhāsitaṃ;
Avinibbhogarūpaṃ tu, vinibbhogaṃ panetaraṃ.

562. Sattaviññāṇadhātūnaṃ, nissayattā yathārahaṃ;
Pasādā hadayañceva, vatthunā vatthu desitaṃ.

563. Pañcaviññāṇupādinna-liṅgādi ca pavattito;
Pasādā jīvitaṃ bhāvā, cendriyaṃ nendriyaṃparaṃ.

564. Pañcaviññāṇakammānaṃ, pavattimukhabhāvato;
Dvāraṃ pasādaviññatti-paramadvāramīritaṃ.

565. Paṭihaññantaññamaññaṃ, pasādavisayā pana;
Tasmā sappaṭighaṃ nāma, rūpamappaṭighaṃparaṃ.

566. Dvārālambaṇabhāvena, sabhāveneva pākaṭā;
Te evoḷārikaṃ tasmā, sesaṃ sukhumamīritaṃ.

567. Oḷārikasabhāvena, pariggahasukhā tahiṃ;
Te eva santikerūpaṃ, dūrerūpaṃ panetaraṃ.

568. Taṇhādiṭṭhīhupetena, kammunādinnabhāvato;
Kammajātamupādinnaṃ, anupādinnakaṃparaṃ.

569. Cakkhunā dissamānattā, sanidassananāmakaṃ;

Rūpameva tato sesa-manidassanamabravuṃ.

570. Sanidassanarūpañca, rūpaṃ sappaṭighaṃ tathā;
Anidassanamaññaṃ tu, thūlaṃ sappaṭighaṃ mataṃ.

571. Anidassanarūpañca, sesaṃ appaṭighaṃ tathā;
Rūpaṃ tividhamiccevaṃ, vibhajanti vicakkhaṇā.

572. Appattagocaraggāhirūpaṃ cakkhādikaṃ dvayaṃ;
Sampattaggāhi ghānādi-ttayamaggāhikaṃ rūpaṃ.

573. Diṭṭhaṃ rūpaṃ sutaṃ saddo, mutaṃ gandhādikattayaṃ;
Viññāṇeneva ñeyyattā, viññātamaparaṃ bhave.

574. Hadayaṃ vatthumevettha, dvāraṃ viññattikadvayaṃ;
Pasādā vatthu ca dvāraṃ, aññaṃ tubhayavajjitaṃ.

575. Bheditvā rūpamiccevaṃ, tasseva puna paṇḍito;
Samuṭṭhānajanakehi, vibhāveyya yathārahaṃ.

576. Kusalākusalaṃ kamma-matītaṃ kāmikaṃ tathā;
Rūpāvacaramiccevaṃ, pañcavīsatidhā ṭhitaṃ.

577. Paṭisandhimupādāya, sañjaneti khaṇe khaṇe;
Kāmarūpesu rūpāni, kammajāni yathārahaṃ.

578. Jāyantaṃ pañcaviññāṇa-pākāruppavivajjitaṃ;
Bhavaṅgādimupādāya, samuppādeti mānasaṃ.

579. Sītuṇhotusamaññātā,
Tejodhātu ṭhitikkhaṇe;
Tathevajjhohaṭāhāro,
Kāme kāyappatiṭṭhito.

580. Ajjhattaṃ pana cattāro, bāhiro tupalabbhati;
Sabbe kāmabhave rūpe, āhāro na samīrito.

581. Pavatte honti cattāro, kammamevopapattiyaṃ;
Jīvamānassa sabbepi, matassotu siyā na vā.

582. Kammaṃ cittotumāhāra-miccevaṃ pana paṇḍitā;
Rūpānaṃ janakattena, paccayāti pakāsayuṃ.

583. Hadayindriyarūpāni, kammajāneva cittajaṃ;
Viññattidvayamīrenti, saddo cittotujo mato.

584. Cittotukabaḷīkāra-sambhūtā lahutādayo;
Kammacittotukāhāra-jāni sesāni dīpaye.

585. Jāyamānādirūpānaṃ, sabhāvattā hi kevalaṃ;
Lakkhaṇāni na jāyanti, kehicīti pakāsitaṃ.

586. Yadijātādayo tesa-mavassaṃ taṃsabhāvatā;
Tesañca lakkhaṇānanti, anavatthā bhavissati.

587. Aṭṭhārasa pannarasa, terasa dvādasāti ca;
Kammacittotukāhāra-jāni honti yathākkamaṃ.

588. **Kalāpāni** yathāyogaṃ, tāni saṅgayha paṇḍitā;
Nava cha caturo dveti, ekavīsati bhāvayuṃ.

589. Jīvitañcāvinibbhoga-rūpañca, sahavuttito;
Saṅgayha cakkhudasakaṃ, cakkhumādāya bhāsitaṃ.

590. Tathā sotañca ghānañca, jivhaṃ kāyaṃ yathākkamaṃ;
Itthibhāvañca pumbhāvaṃ, vatthumādāya dīpaye.

591. Avinibbhogarūpena, jīvitanavakaṃ bhave;
Iccevaṃ **kammajā** nāma, kalāpā navadhā ṭhitā.

592. Avinibbhogarūpañca, suddhaṭṭhakamudīritaṃ;
Kāyaviññattiyā saddhiṃ, navakanti pavuccati.

593. Vacīviññattisaddehi, dasakaṃ bhāsitaṃ tathā;
Lahutādekādasakaṃ, lahutādīhi tīhipi.

594. Kāyaviññattilahutā-dīhi dvādasakaṃ mataṃ;
Vacīviññattilahutā-dīhi terasakaṃ tathā.

595. Gahetvākārabhedañca, taṃtaṃkālopalakkhitaṃ;
Iti **cittasamuṭṭhānā,** cha kalāpāti bhāsitā.

596. Suddhaṭṭhakaṃ tu paṭhamaṃ, saddena navakaṃ mataṃ;
Lahutādekādasakaṃ, lahutādisamāyutaṃ.

597. Saddena lahutādīhi, tathā dvādasakaṃ bhave;
Kalāpā **utusambhūtā,** catuddhevaṃ pakāsitā.

598. Suddhaṭṭhakañca lahutā-dekādasakamiccapi;
Kalāpā**hārasambhūtā,** duvidhāva vibhāvitā.

599. Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā;
Na kalāpaṅgamiccāhu, ākāsaṃ lakkhaṇāni ca.

600. Iccevaṃ catusambhūtā, kalāpā ekavīsati;
Sabbe labbhanti ajjhattaṃ, bāhirotusamuṭṭhitā.

601. Aṭṭhakaṃ saddanavaka-miti dvedhāva bhāsitā;
Matakāyepi te eva, siyumiccāhu paṇḍitā.

602. Kāme sabbepi labbhanti, sabhāvānaṃ yathārahaṃ;
Sampuṇṇāyatanānaṃ tu, pavatte catusambhavā.

603. Dasakāneva sabbāni, kammajāneva jātiyaṃ;

Cakkhusotaghānabhāva-dasakāni na vā siyuṃ.

604. Vatthukāyadasakāni, sabhāvadasakāni vā;
Gabbhaseyyakasattānaṃ, tato sesāni sambhavā.

605. Kammaṃ rūpaṃ janetevaṃ,
Mānasaṃ sandhito paraṃ;
Tejodhātu ṭhitippattā,
Āhārajjhohaṭo tathā.

606. Iccevaṃ catusambhūtā, rūpasantati kāminaṃ;
Dīpajālāva sambandhā, yāvajīvaṃ pavattati.

607. Āyuno vātha kammassa, khayenobhinnameva vā;
Aññena vā marantāna-mupacchedakakammunā.

608. Sattarasacittakkhaṇamāyu rūpānamīritaṃ;
Sattarasamacittassa, cuticittoparī tato.

609. Ṭhitikālamupādāya, kammajaṃ na paraṃ bhave;
Tato bhijjatupādinnaṃ, cittajāhārajaṃ tato.

610. Iccevaṃ matasattānaṃ, punadeva bhavantare;
Paṭisandhimupādāya, tathā rūpaṃ pavattati.

611. Ghānajivhākāyabhāvadasakāhārajaṃ pana;
Rūpaṃ rūpabhave natthi, paṭisandhipavattiyaṃ.

612. Tattha gandharasojā ca, na labbhantīti kecana;
Kalāpā ca gaṇetabbā, tatthetaṃ rūpavajjitā.

613. Ṭhitikkhaṇañca cittassa, te eva paṭisedhayuṃ;
Cittabhaṅgakkhaṇe rūpa-samuppattiñca vārayuṃ.

614. Cakkhusotavatthusaddacittajampi asaññisu;
Arūpe pana rūpāni, sabbathāpi na labbhare.

615. Itthaṃ panettha vimalena vibhāvanatthaṃ,
Dhammaṃ sudhammamupagamma surādhivāsaṃ;
Rūpaṃ arūpasavibhāgasalakkhaṇaṃ taṃ,
Vuttaṃ pavuttamabhidhammanaye mayāpi.

616. Rūpavibhāgamimaṃ suvibhattaṃ, rūpayato pana cetasi niccaṃ;
Rūpasamiddhajineritadhamme, rūpavatī abhivaḍḍhati paññā.

Iti nāmarūpaparicchede rūpavibhāgo nāma

Chaṭṭho paricchedo.

7. Sattamo paricchedo

Sabbasaṅgahavibhāgo

617. Catupaññāsa dhammā hi, nāmanāmena bhāsitā;
Aṭṭhārasavidhā vuttā, rūpadhammāti sabbathā.

618. Abhiññeyyā sabhāvena, dvāsattati samīritā;
Saccikaṭṭhaparamatthā, vatthudhammā salakkhaṇā.

619. Tesaṃ dāni pavakkhāmi, **sabbasaṅgāhikaṃ nayaṃ**;
Ābhidhammikabhikkhūnaṃ, hatthasāramanuttaraṃ.

620. Dukā tikā ca khandhāyatanato dhātusaccato;
Paṭiccasamuppādā ca, paccayā ca samaññato.

621. Paccayo eva nibbānamapaccayamasaṅkhataṃ;
Asaṅkhāramanuppādaṃ, sassataṃ niccalakkhaṇaṃ.

622. Paccayā ceva saṅkhārā, saṅkhatā ca tatopare;
Uppādavayadhammā ca, paccayaṭṭhitikā tathā.

623. Nibbānaṃ rūpadhammā ca, vippayuttāva kevalaṃ;
Ārammaṇā eva nāma, nālambanti hi kiñcipi.

624. Ekuppādanirodhā ca, ekālambaṇavatthukā;
Saṃsaṭṭhā sampayuttā ca, sahajātā yathārahaṃ.

625. Aññamaññenupatthaddhā, sabbattha sahavuttino;
Sārammaṇārammaṇā ca, cittacetasikā matā.

626. Vipassanāya bhūmīti, tattha tebhūmakā matā;
Lokiyā pariyāpannā, vaṭṭadhammā sauttarā.

627. Sakkāyadhammā sabhayā, tīramorimanāmakaṃ;
Saṃyojaniyā samalā, tathā nīvaraṇīyakā.

628. Saṃklesikā parāmaṭṭhā, upādānīyasāsavā;
Oghanīyā yoganīyā, ganthanīyāti bhāsitā.

629. Aññe apariyāpannā, vivaṭṭā cāvipassiyā;
Lokuttarānuttarā ca, nosaṃyojaniyādayo.

630. Kammajātā upādinnā, nāma vuccanti sāsavā;
Anupādinnakā nāma, tato sesā pavuccare.

631. Dhammā sappaṭibhāgāti, kusalākusalā matā;
Appaṭibhāgadhammāti, tadaññe paridīpaye.

632. Saraṇā ca pahātabbā, dvādasākusalā pana;
Tadaññe araṇā nāma, pahātabbā na kehici.

633. Rūpino rūpadhammā ca, nāmadhammā arūpino;
Evamādippabhedena, **dvidhā bhedaṃ** vibhāvaye.

634. Bālā dhammā tapanīyā, kaṇhā ca kaṭukapphalā;
Asevitabbā sāvajjā, dvādasākusalā matā.

635. Paṇḍitā cātapanīyā, sukkā ca sukhadāyakā;
Sevitabbānavajjā ca, kusalā ekavīsati.

636. Kriyā vipākā rūpañca, nibbānanti catubbidhā;
Vuttā abyākatā nāma, dhammā tabbiparītato.

637. Hīnā dhammā parittā ca, kāmāvacarabhūmikā;
Rūpārūpā pavuccanti, majjhimā ca mahaggatā.

638. Appamāṇā paṇītā ca, dhammā lokuttarā matā;
Saṃkiliṭṭhasaṃklesikā, dvādasākusalā tathā.

639. Asaṃkiliṭṭhasaṃklesikā, dhammā tebhūmakāpare;
Asaṃkliṭṭhāsaṃklesikā, nava lokuttarā siyuṃ.

640. Vipākā te pavuccanti, vipākā catubhūmakā;
Vipākadhammā nāmāti, kusalākusalā matā.

641. Kriyā rūpañca nibbānaṃ, na pākaṃ na tu paccati;
Ācayagāmino dhammā, puññāpuññāva sāsavā.

642. Vuttāpacayagāmino, kusalānuttarā pana;
Kriyā rūpañca nibbānaṃ, pākā cobhayavajjitā.

643. Paṭhamānuttaro maggo, dassanaṃ bhāvanāpare;
Tadaññe dvayanimmuttā, sabbepi paramatthato.

644. Satta lokuttarā heṭṭhā, vuttā sekkhāti tādinā;
Arahattaphalameva, asekkhanti pakāsitaṃ.

645. Lokiyāpi ca nibbānaṃ, bhāsitobhayavajjitā;
Evamādippakārehi, **tividhā**ti vibhāvaye.

646. Atītānāgataṃ rūpaṃ, paccuppannamathāparaṃ;
Ajjhattaṃ vā bahiddhā vā, sukhumoḷārikaṃ tathā.

647. Hīnaṃ paṇītaṃ yaṃ dūre, santike vā tadekato;
Sabbaṃ rūpaṃ samodhāya, **rūpakkhandho**ti vuccati.

648. Tatheva **vedanākkhandho,** nāma yā kāci vedanā;
Saññākkhandhoti saññā ca, rāsibhāvena bhāsitā.

649. Vaṭṭadhammesu assādaṃ, tadassādopasevanaṃ;
Vinibhujja nidassetuṃ, khandhadvayamudāhaṭaṃ.

650. Vivādamūlasaṃsāra-kamahetunidassanaṃ;
Sandhāya vedanā saññā, katā nānāti kecana.

651. Cittasaṃsaṭṭhadhammānaṃ, cetanāmukhato pana;

Saṅkhārakkhandhanāmena, dhammā cetasikā matā.

652. Sabbabhedaṃ tathā cittaṃ, **viññāṇakkhandha** sammataṃ;
Bhedābhāvena nibbānaṃ, khandhasaṅgahanissaṭaṃ.

653. Ālambanīyabhāvena, upādānopakārato;
Pañcupādānakkhandhāti, lokuttaravivajjitā.

654. Yathā thūlaṃ hitatthāya, pariggāhakayoginaṃ;
Dhammā tebhūmakā eka-bhūmibhāvāya desitā.

655. Bhājanaṃ bhojanaṃ tassa, byañjanaṃ bhojako tathā;
Bhuñjitā cāti pañcete, upamenti yathākkamaṃ.

656. Gilānasālā gelaññaṃ, asappāyopasevanā;
Samuṭṭhānaṃ gilānoti, upamenti ca paṇḍitā.

657. Cārako kāraṇaṃ tattha, aparādho ca kārako;
Aparādhakato coro, iti copamitā puna.

658. Niccādhipīḷanaṭṭhena, bhārāti paridīpitā;
Klesadukkhamukhenete, khādakā ca nirantaraṃ.

659. Anatthāvahitā niccamukkhittāsikaverino;
Maccumārābhidheyyattā, vadhakāti ca bhāsitā.

660. Vimaddāsahanaṃ rūpaṃ, pheṇapiṇḍaṃva dubbalaṃ;
Muhuttaramaṇīyattā, vedanā bubbuḷūpamā.

661. Marīcikūpamā saññā, vipallāsakabhāvato;
Saṅkhārāpi ca nissārā, kadalikkhandhasādisā.

662. Nānappakāraṃ cintentaṃ, nānāklesavimohitaṃ;
Palambhatīti viññāṇaṃ, māyāsamamudīritaṃ.

663. Iccevaṃ pañcupādānakkhandhā khandhā ca kevalaṃ;
Pañcakkhandhāti nāmena, desitāti vibhāvaye.

664. Ajjhattañca bahiddhā ca, viññāṇuppattikāraṇaṃ;
Dvārālambaṇabhedena, dvedhāyatanamīritaṃ.

665. Cakkhādajjhattikaṃ tattha, chadvārāyatanaṃ bhave;
Bāhirāyatanaṃ nāma, tathā rūpādigocaraṃ.

666. Iti vīthippavattānaṃ, dvārālambaṇasaṅgaho;
Āgame abhidhamme tu, sabbathāpi yathārahaṃ.

667. Tathāhanantarātīto, jāyamānassa pacchato;
Mano sabbopi sabbassa, manassāyatanaṃ **bhave**.

668. Tathā pubbaṅgamaṭṭhena, sahajānamarūpinaṃ;
Dvārabhāvena viññāṇaṃ, sabbamāyatanaṃ mataṃ.

669. Manāyatanamiccevaṃ, pasādāyatanaṃ tathā;
Pañcaviññāṇadhammānaṃ, iti chaddhā vibhāvaye.

670. Pañcappasādavisayā, pañcāyatanasammatā;
Sesaṃ rūpañca nibbānaṃ, sabbe cetasikāti ca.

671. Ekūnasaṭṭhidhammānaṃ, dhammāyatanasaṅgaho;
Iti chaddhā pakāsenti, bāhirāyatanaṃ budhā.

672. Suññagāmova daṭṭhabba-majjhattikamasārato;
Gāmaghātakacorāva, taṃ hanantaṃva bāhiraṃ.

673. Nāmappavattimuḷhānaṃ, taduppattikakāraṇaṃ;
Dvādasāyatanānīti, vuttamitthaṃ mahesinā.

674. Samattā bhāvamattena, dhārentīti salakkhaṇaṃ;
Dvārālambataduppanna-pariyāyena bheditā.

675. Manāyatanametthāha, satta viññāṇadhātuyo;
Ekādasa yathāvuttā, icca**ṭṭhārasa dhātuyo**.

676. Antādikā manodhātu, manoviññāṇadhātuyā;
Pavesāpagame dvāra-pariyāyena tiṭṭhati.

677. Bherītaladaṇḍaghosa-samaṃ chakkaṃ yathākkamaṃ;
Kaṭṭhāraṇipāvakādi-samañca tividhaṃ bhave.

678. Dukkhaṃ samudayo ceva, nirodho ca tathāparo;
Maggo cāti catuddhāha, saccaṃ saccaparakkamo.

679. Bhāro ca bhāradānañca, bhāranikkhepanaṃ tathā;
Bhāranikkhepanūpāyo, iccopammaṃ yathākkamaṃ.

680. Rogo roganidānañca, rogavūpasamo tathā;
Rogabhesajjamicceva-mupamāhi ca dīpitaṃ.

681. Visarukkho rukkhamūlaṃ, rukkhacchedo tathāparo;
Rukkhacchedakasatthanti, catudhopamitaṃ tathā.

682. Tīramorimasaṅkhātaṃ, mahogho pārimaṃ tathā;
Tadatikkamupāyoti, upamenti ca taṃ budhā.

683. Sacchikatvāna paccakkha-miccopammaṃ yathākkamaṃ;
Samācikkhi vimokkhāya, saccaṃ tacchaniyāmato.

684. Tathā hi dukkhaṃ nābādhaṃ, nāññaṃ dukkhā ca bādhakaṃ;
Bādhakattaniyāmena, dukkhasaccamitīritaṃ.

685. Taṃ vinā nāññato dukkhaṃ, na hoti na ca taṃ tato;
Dukkhahetuniyāmena, saccamāha visattikaṃ.

686. Nāññā nibbānato santi, na ca santaṃ na taṃ yato;

Santabhāvaniyāmena, nibbānaṃ saccamuttamaṃ.

687. Nāññaṃ maggāca niyyānaṃ, aniyyāno na cāpi so;
Tasmā niyyānabhāvena, maggo saccanti sammato.

688. Iti tacchāvipallāsa-bhūtabhāvo catūsupi;
Saccaṭṭhoti viniddiṭṭho, dukkhādīsvavisesato.

689. Pīḷanaṭṭho saṅkhataṭṭho, santāpaṭṭho ca bhāsito;
Viparīṇāmaṭṭho cāti, dukkhassevaṃ catubbidhā.

690. Āyūhanā nidānā ca, saṃyogā palibodhato;
Dukkhassamudayassāpi, catudhatthā pakāsitā.

691. Nissāraṇā vivekā cā-saṅkhatāmatato tathā;
Atthā dukkhanirodhassa, catudhāva samīritā.

692. Niyyānato hetuto ca,
Dassanādhipateyyato;
Maggassāpi catuddheva-
Miti soḷasadhā ṭhitā.

693. Saccikaṭṭhaparamatthaṃ, tacchābhisamayaṭṭhato;
Tathatthamapi saccaṭṭhaṃ, paṭṭhapentettha paṇḍitā.

694. Tadetaṃ paṭivijjhanti, ariyāva catubbidhaṃ;
Vuttamariyasaccanti, tasmā nāthena taṃ kathaṃ;

695. Jāti jarā ca maraṇaṃ, soko ca paridevanā;
Dukkhañca domanassañca, upāyāso tathāparo.

696. Appiyehi ca saṃyogo, vippayogo piyehi ca;
Yampi na labhaticchanto, tampi dukkhamidaṃ mataṃ.

697. Apāyesupapajjantā, cavantā devalokato;
Manussesu ca jīrantā, nānābyasanapīḷitā.

698. Socantā paridevantā, vedentā dukkhavedanaṃ;
Domanassehi santattā, upāyāsavighātino.

699. Aniṭṭhehi akantehi, appiyehi samāyutā;
Saṅkhārehi ca sattehi, nānānatthavidhāyibhi.

700. Iṭṭhehi piyakantehi, manāpehi viyojitā;
Saṅkhārehi ca sattehi, nānāsampattidāyibhi.

701. Dukkhāpagamamicchantā, patthayantā sukhāgamaṃ;
Alabbhaneyyadhammesu, pipāsāturamānasā.

702. Kicchādhipannā kapaṇā, vipphandantā rudammukhā;
Taṇhādāsā parābhūtā, bhavasaṃsārasaṃkaṭe.

703. Yaṃ tebhūmakanissandaṃ, kaṭukaṃ gāḷhavedanaṃ;
Vedenti saṃsāraphalaṃ, taṃjātādiṃ vinā kuto.

704. Tasmā jātādibhedehi, bādhamānā bhayāvahā;
Dukkhā ca dukkhavatthu ca, bahudhāpi papañcitā.

705. Te sabbe pañcupādāna-kkhandhā eva samāsato;
Dukkhādhiṭṭhānabhāvena, dukkhatāya niyāmitā.

706. Tasmā tebhūmakā dhammā, sabbe taṇhāvivajjitā;
Dukkhasaccanti desesi, desanākusalo muni.

707. Virāgatejālābhena, taṇhāsnehasinehitaṃ;
Visarukkhova jātādinānānatthaphalodayaṃ.

708. Nandirāgānubandhena, santānamavakaḍḍhitaṃ;
Punabbhavābhinibbattibhāvena parivattati.

709. Patiṭṭhitañca tatthetamattasnehānusevanaṃ;
Gocarānunayābaddhaṃ, rāgamucchāsamohitaṃ.

710. Klesarāsipariklitthaṃ, byasanopaddavāhataṃ;
Dukkhasallasamāviddhaṃ, vihaññati nirantaraṃ.

711. Have virāgatejena, vicchinne sati sabbathā;
Kena bandhena santāna-mānessati bhavantaraṃ.

712. Bhavantaramasampatte, santānamhi vivaṭṭite;
Kimadhiṭṭhāya jātādidukkhadhammā pavattare.

713. Tasmā mokkhavipakkhena, taṇhādukkhavidhāyinī;
Dukkhasamudayo nāma, saccamiccāha nāyako.

714. Sabbadukkhavinimuttaṃ, sabbaklesavinissaṭaṃ;
Dukkhanirodhanāmena, saccaṃ vuccati accutaṃ.

715. Dukkhañca parijānanto, pajahaṃ dukkhasambhavaṃ;
Nibbānaṃ padamārabbha, bhāvanāvīthimosaṭo.

716. Niyyānaṭṭhaṅgiko **maggo,** sabbadukkhavimuttiyā;
Dukkhanirodhagāmīti, saccaṃ tasmā tamīritaṃ.

717. Catusaccavinimuttā, sesā lokuttarā matā;
Maggaṅgasampayuttā ca, phaladhammā ca sabbathā.

718. Itthaṃ sahetukaṃ dukkhaṃ, sopāyāmatanibbutiṃ;
Paṭipattihitatthāya, vibhāveti vināyako.

719. Sappāṭihāriyaṃ dhammaṃ, desetvāna anuttaro;
Catudhā**riyasaccāni,** vibhajīti vibhāvaye.

720. Tabbhāvabhāvibhāvena, paccayākāralakkhitaṃ;

Tiyaddhaṃ dvādasaṅgañca, vīsatākārasaṅgahaṃ.

721. Tisandhi catusaṅkhepaṃ, tivaṭṭañca tilakkhaṇaṃ;
Tebhūmakaṃ dvimūlañca, catukkanayamaṇḍitaṃ.

722. Paccekaṃ catugambhīra-manupubbavavatthitaṃ;
Avijjākūṭasaṅkhātaṃ, bandhāvicchedamaṇḍalaṃ.

723. Sokādīnatthanissandaṃ, kevalaṃ dukkhapiṇḍitaṃ;
Paṭiccasamuppādoti, bhavacakkaṃ pavuccati.

724. Paṭividdhāya vijjāya, bhaṅgāvijjāya sabbathā;
Vivaṭṭatānupubbena, hetubhaṅgā yathākathaṃ.

725. Asmiṃ sati idaṃ hoti, assuppādā idaṃ bhave;
Asatāsmiṃ na taṃ hoti, tassa bhaṅgāva bhijjati.

726. Etamatthaṃ purakkhatvā, paccayaṭṭhiti dassitā;
Paṭiccasamuppādassa, idappaccayatā naye.

727. Tathā hi jātiyāpāha, paccayattaṃ mahāmuni;
Jarāmaraṇadhammānaṃ, mattābhedepi vatthuto.

728. Āhaccapaccayaṭṭhamhi, nedisī paccayaṭṭhiti;
Tattha dhammantarasseva, paccayaṭṭho vibhāvito.

729. Vuttamācariyenetaṃ, paṭṭhānanayasaṅgahe;
Labbhamānanayaṃ tāva, dassanatthaṃ papañcito.

730. Ettha tasmānupekkhitvā, āhacca niyamaṃ budho;
Tabbhāvabhāvimattena, paccayatthaṃ vibhāvaye.

731. Tatthāvijjā ca saṅkhārā, **addhātīto**ti bhāsitā;
Viññāṇaṃ nāmarūpañca, saḷāyatanasaññitaṃ.

732. Phasso ca vedanā taṇhā, upādānaṃ bhavoti ca;
Paccuppanno bhave **addhā,** bhave **addhā anāgato**.

733. Jāti jarā maraṇanti, dvedhā hoti ca sabbathā;
Kālattayavavatthānaṃ, **tiyaddha**miti dīpaye.

734. Tatthā**vijjā**ti aññāṇaṃ, catusaccesu bhāsitaṃ;
Pubbante cāparante ca, paccayaṭṭhitiyaṃ tathā.

735. Apuññātisaṅkhāroti, vuttā dvādasa cetanā;
Tathā puññābhisaṅkhāro, kāmarūpesu bhāsito.

736. Āneñjātisaṅkhāroti, vuttāruppā catubbidhā;
Kāyabbacīmanodvāraṃ, patvā tāyeva cetanā.

737. Vuttā kāyavacīcittasaṅkhārāti mahesinā;
Saṅkhārāti vibhattevamekūnatiṃsa cetanā.

738. Ekūnavīsatividhaṃ, paṭisandhikkhaṇe tathā;
Pavatte dvattiṃsavidhaṃ, **viññāṇaṃ** pākamānasaṃ.

739. Tividhaṃ vedanā saññā, saṅkhārāti vibheditaṃ;
Nāmarūpaṃ tu duvidhaṃ, bhūtopādāyabhedato.

740. **Saḷāyatana**saṅkhātaṃ, cakkhādajjhattikaṃ mataṃ;
Cakkhusamphassādibhedā, **phasso** chadhā pakāsito.

741. Sukhā dukkhā upekkhāti, **vedanā** tividhā bhave;
Kāme bhave ca vibhave, **taṇhā**ti tividhā matā.

742. Kāmupādānādibhedā, **upādānā** catubbidhā;
Kammopapattibhedena, **bhavo** nāma dvidhā mato.

743. Attabhāvābhinibbatti, **jāti** nāma **jarā** pana;
Purāṇabhāvo **maraṇaṃ,** pariyosānamīritaṃ.

744. **Dvādasaṅgappabhedena,** vibhattevaṃ mahesinā;
Paṭiccasamuppādoti, paccayā eva kevalā.

745. Paṭicca phalabhāvena, sāpekkhaṃ ṭhitamattani;
Apaccakkhāya saṅgantvā, uppādentīti paccayā.

746. Avijjāsaṅkhārānaṃ tu, gahaṇe gahitāva te;
Taṇhupādānabhavāpi, iti pañcettha hetuyo.

747. Taṇhupādānabhavānaṃ, gahaṇe gahitā puna;
Avijjā saṅkhārā cāti, pañcevetthāpi hetuyo.

748. Viññāṇādisarūpena, dassitaṃ phalapañcakaṃ;
Jātijjarāmaraṇena, tadeva gahitaṃ puna.

749. Atīte hetavo pañca, idāni phalapañcakaṃ;
Idāni hetavo pañca, āyatiṃ phalapañcakaṃ.

750. Itthaṃ bhedena saṅgayha, dvādasaṅgaṃ vicakkhaṇā;
Atthāpattivisesena, **vīsatākāra**mīrayuṃ.

751. Hetuphalaṃ phalahetu, puna hetuphalanti ca;
Tisandhi catusaṅkhepaṃ, tamevāhu vibhāvino.

752. Avijjātaṇhupādānā, klesavaṭṭanti bhāsitā;
Bhavekadeso saṅkhārā, kammavaṭṭaṃ tatoparaṃ.

753. Vipākavaṭṭamiccevaṃ, vivaṭṭenāvivaṭṭitaṃ;
Tivaṭṭavaṭṭitaṃ hutvā, vaṭṭametaṃ pavattati.

754. Aniccañca khayaṭṭhena, dukkhametaṃ bhayaṭṭhato;
Anattāsārakaṭṭhena, vaṭṭamevaṃ **tilakkhaṇaṃ**.

755. Saṃsārasseva vuttāyaṃ, paccayānaṃ paramparā;

Paṭiccasamuppādoti, tato **tebhūmako** mato.

756. Bandhāvijjāṇḍakosena, vijjādibhedavajjitā;
Vimuttirasamappattā, bhavataṇhāpipāsitā.

757. Abhisaṅkhārabhāvena, paṭibandhati santati;
Tathābhisaṅkhatā pāka-bhāvāya parivattati.

758. Vipākā puna kammāni, pākāni puna kammato;
Iccevaṃ pariyāyena, saṃsāroyaṃ pavattati.

759. Iccāvijjābhavataṇhā, vaṭṭopatthambhakā matā;
Sampayuttānusayitā, tasmā vaṭṭaṃ **dvimūlakaṃ**.

760. Paccayapaccayuppanna-santānabhedato pana;
Nānābhūtānamekantaṃ, bījarukkhādayo viya.

761. Tathāpi tesaṃ dhammānaṃ, vatthulakkhaṇabhedato;
Dīpavaṭṭisikhānaṃva, natthi ekantamekatā.

762. Hetuhetusamuppannā, īhābhogavivajjitā;
Paccayāya ca paccetu-mabyāpārā tato matā.

763. Avijjādīnamevātha, sambhave sambhavanti ca;
Saṅkhārādisabhāvāti, ṭhitevaṃdhammatāya te.

764. Itthamekattanānattā, abyāpāro tathāparo;
Etthevaṃdhammatā ceti, **nayā** vuttā catubbidhā.

765. Phalānaṃ paccayuppatti, paccayattho ca hetusu;
Sabhāvapaṭivedho ca, desanā cittatāti ca.

766. Atthadhammapaṭivedha-desanānaṃ yathākkamaṃ;
Atigambhīrabhāvena, **catugambhīra**mīritaṃ.

767. Padhānakāraṇattā hi, avijjādiparamparā;
Kamena saṅkhārādīnaṃ, paccayāti **vavatthitā**.

768. Tathā hi jātiyā eva, jarāmaraṇasambhavo;
Ajātānaṃ jarā vātha, maraṇaṃ vā kuto bhave.

769. Sāvopapattisaṅkhātā, jāti kammabhavoditā;
Aṅkuro viya bījamhā, tattha tatthopalabbhati.

770. Sampayogānusayato, upādānappatiṭṭhitā;
Āyūhanti ca kammāni, ākaḍḍhantopapattikaṃ.

771. Upādāniyadhammesu, taṇhāsnehapipāsitā;
Daḷhī kubbantupādānaṃ, piyarūpābhinandino.

772. Vedanīyesu dhammesu, assādamanupassato;
Vedanāpaccayā taṇhā, samuṭṭhāya pavaḍḍhati.

773. Iṭṭhāniṭṭhañca majjhattaṃ, phusantā pana gocaraṃ;
Vedenti vedanaṃ nāma, nāphusantā kudācanaṃ.

774. Phusatālambaṇañceso, saḷāyatanasambhave;
Dvārābhāve kuto tassa, samuppatti bhavissati.

775. Saḷāyatanametañca, nāmarūpūpanissitaṃ;
Chaphassadvārabhāvena, pavattati yathārahaṃ.

776. Pubbaṅgamādhiṭṭhānena, viññāṇena patiṭṭhahe;
Nāmarūpaṃ upatthaddhaṃ, paṭisandhipavattiyaṃ.

777. Saṅkhārajanitaṃ hutvā, patiṭṭhāti bhavantare;
Viññāṇaṃ janakābhāve, tassuppatti kathaṃ bhave.

778. Avijjāyānusayite, paṭivedhavirodhite;
Vaṭṭānugatasantāne, paṭisandhiphalāvahe.

779. Pākadhammā sabhāvena, pavattanti hi cetanā;
Avijjāpaccayā honti, saṅkhārāti tato matā.

780. Paṭividdhesu saccesu, paccayānaṃ paramparā;
Vighātīyati sabbāpi, tato vaṭṭaṃ vivaṭṭati.

781. Iccāvijjāvirodhena, tassā vaṭṭappavattiyā;
Saṅghātanikabhāvena, avijjā kūṭasammatā.

782. Jarāmaraṇasaṅghāṭa-paṭipīḷitacetasaṃ;
Klesamucchāparetānaṃ, sā cāvijjā pavaḍḍhati.

783. Iccābaddhamavicchedaṃ, idappaccayamaṇḍalaṃ;
Cakkanemisamāvaṭṭaṃ, kamena parivattati.

784. Vaṭṭassa dvādasaṅgassa, tassa tebhūmakassa tu;
Dukkhakkhandhassa dassesi, nissandena nidassanaṃ.

785. Sokañca paridevañca, tathā dukkhañca kāyikaṃ;
Domanassamupāyāsaṃ, nānābyasanasambhavaṃ.

786. Iccāturamaniccantaṃ, mahopaddavasaṅkulaṃ;
Bahupaklesupassaṭṭhaṃ, dukkhametanti piṇḍitaṃ.

787. Iccevaṃ pañcupādāna-kkhandhabheditasaṅgaho;
Attabhāvabhavaratho, hatthamuttaṃva yantakaṃ.

788. Gatiṭṭhitinivāsesu, saṃsaranto nirantaraṃ;
Cakkenetena yātīti, bhavacakkamidaṃ mataṃ.

789. Avijjāṇḍaṃ padāletvā, paṭivedhappavattiyā;
Paccayappaccayuppannā, supaṭṭhanti sabhāvato.

790. Aniccā dukkhanattā ca, bhaṅgavanto bhayāvahā;

Sādīnavāti saṅkhāya, vivaṭṭamabhitiṭṭhati.

791. Tato sānusayā taṇhā, nirujjhati punabbhave;
Santānaratiyābhāvā, na pakkhandati sandhiyaṃ.

792. Aviruḷhikabhāvena, tattha vaṭṭavirodhite;
Abhisaṅkhārabhāvena, na pavattanti cetanā.

793. Paṭisandhipavattīpi, na janenti bhavantare;
Iccāvijjānirodhena, niruddhā kammacetanā.

794. Paccayatthanirodhena, saṅkhārānaṃ nirodhato;
Viññāṇaṃ janakābhāvā, niruddhamiti vuccati.

795. Viññāṇādinirodhā ca, nāmarūpādikaṃ tathā;
Dukkhakkhandhassimassevaṃ, nirodhoti pavuccati.

796. Iti vaṭṭavivaṭṭānaṃ, vasā dvedhā vibhāvito;
Paṭiccasamuppādoti, desitoyaṃ mahesinā.

797. Sabbasaṅkhatadhammānaṃ, sabbe dhammāpi paccayā;
Janakā cevupatthambhā, saṃvibhattā yathārahaṃ.

798. Āhacca paccayaṭṭhena, catuvīsatidhā ṭhitā;
Hetālambaṇādhipatānantarasamanantarā.

799. Sahajātaaññamañña-nissayā copanissayo;
Purejātā pacchājātā-sevanā kammameva ca.

800. Pākāhārindriyajjhāna-maggaṅgasampayuttakā;
Vippayuttatthi natthi ca, vigatāvigatanti ca.

801. Pañcātītāva kammaṃ tu, vattamānañca īritaṃ;
Sabbathāpi tayo vuttā, vattamānā tatopare.

802. Chadhā nāmaṃ tu nāmassa, pañcadhā nāmarūpinaṃ;
Ekadhā puna rūpassa, rūpaṃ nāmassa cekadhā.

803. Paññattināmarūpāni, nāmassa duvidhā dvayaṃ;
Dvayassa navadhā ceti, chabbidhā paccayā kathaṃ.

804. Niruddhānantarā eva, jāyantānamanantaraṃ;
Nāmadhammāva nāmānaṃ, janakattopakārakā.

805. Nirantarappavattiyā, anurūpamanantarā;
Anantarapaccayena, paccayoti pakāsitā.

806. Samanantarabhāvena, tesaṃ te eva paccayā;
Samanantaranāmena, paccayoti pakāsitā.

807. Atthibhāvāya dhammānaṃ, natthitāyopakārakā;
Natthipaccayanāmena, vuttā te eva tādinā.

808. Okāsadānabhāvena, vigatāvopakārakā;
Dhammā te eva vuccanti, **vigata**ppaccayoti ca.

809. Javā paguṇabhāvāya, javānamupakārakā;
Āsevanapaccayoti, niruddhānantarā matā.

810. Saṃsaṭṭhasahajātānaṃ, sampayogena paccayā;
Sampayuttapaccayoti, nāmā nāmānamīritā.

811. Icceko vattamāno ca, pañcātītā yathārahaṃ;
Arūpānamarūpā ca, **paccayā chabbidhā** matā.

812. Pavatte cittajātānaṃ, kammajānañca sandhiyaṃ;
Rūpānaṃ sahajātāna-marūpānañca tādinā.

813. Hetubhūtā cha dhammāpi, mūlaṭṭhenopakārakā;
Hetupaccayabhāvena, paccayoti pakāsitā.

814. Tathā nijjhāyanaṭṭhena, tesamevopakārakā;
Jhānapaccayanāmena, jhānadhammā vibhāvitā.

815. Tatheva niyyānaṭṭhena, paccayāti pakāsitā;
Maggapaccayanāmena, maggaṅgā ca mahesinā.

816. Tesameva ca dhammānaṃ, sahajātāti cetanā;
Kammabyāpārābhāvena, vattamānā ca paccayā.

817. Kaṭattārūpapākānaṃ, nānakkhaṇikacetanā;
Abhisaṅkhārabhāvena, janakappaccayā matā.

818. Iccevaṃ duvidhā bhedā, vipphāraṭṭhena cetanā;
Kammapaccayanāmena, paccayoti pakāsitā.

819. Rūpānaṃ sahajātānaṃ, aññamaññamarūpinaṃ;
Paccayā santabhāvena, **vipākā** samudīritā.

820. Ekotītopi cattāro, vattamānāti **pañcadhā**;
Paccayā nāmadhammāva, **nāmarūpāna**mīritā.

821. Imassa rūpakāyassa, pacchājātopakārako;
Pacchājātapaccayoti, **nāmaṃ rūpānamekadhā**.

822. Sattaviññāṇadhātūnaṃ, cha vatthūni pavattiyaṃ;
Pañcaviññāṇavīthiyā, pañcālambā yathākkamaṃ.

823. Purejātavisesena, nāmānamupakārakā;
Purejātapaccayoti, **rūpaṃ nāmassa cekadhā**.

824. Cittacetasikā dhammā, yaṃ yamārabbha jāyare;
Ālambaṇapaccayoti, sabbametaṃ pavuccati.

825. Yamālambaṃ garuṃ katvā, nāmadhammā pavattare;

Svāyamevālambaṇūpa-nissayoti pakāsito.

826. Anantarapaccayena, ye dhammā paccayā matā;
Te eva vānantarūpa-nissayoti pakāsito.

827. Rāgasaddhādayo dhammā, ajjhattamanuvāsitā;
Sattasaṅkhāradhammā ca, bahiddhopanisevitā.

828. Rāgasaddhādidhammānaṃ, kammaṃ pākānamiccayaṃ;
Pakatūpanissayoti, paṭṭhapesi tathāgato.

829. Iccevaṃ balavaṭṭhena, nissayenopakārakā;
Upanissayanāmena, paccayoyaṃ tidhā mato.

830. Rūpārūpaṃ paniccevaṃ, tekālikamakālikā;
Paññatti ceva nāmānaṃ, paccayo duvidho mato.

831. Ālambādhippatibhūtaṃ, nāmānaṃ garugocaraṃ;
Sahajādhippatīdhammā, sahajānaṃ yathārahaṃ.

832. Nāmarūpānamicceva-mādhippaccena paccayo;
Adhippatipaccayoti, duvidhā paridīpito.

833. Sahajā nāmarūpānaṃ, mahābhūtā ca rūpinaṃ;
Paṭisandhikkhaṇe vatthu, nāmānamiti sabbathā.

834. Sahajātavisesena, dhammānamupakārakā;
Sahajātapaccayoti, tividhevaṃ vibhāvitā.

835. Arūpino catukkhandhā, mahābhūtā catubbidhā;
Sandhiyaṃ vatthunāmāni, sahajānīti sabbathā.

836. Upakārapavattā ca, aññamaññassa tādinā;
Aññamaññapaccayoti, vibhattā tividhā matā.

837. Sattaviññāṇadhātūnaṃ, bhūtopādāyarūpinaṃ;
Sahajātanāmarūpa-dhammānañca yathākkamaṃ.

838. Vatthu bhūtā catukkhandhā, nissayenopakārakā;
Nissayappaccayo nāma, paccayoti mato tidhā.

839. Kabaḷīkāro āhāro, rūpakāyassa paccayo;
Arūpino panāhārā, sahajānaṃ yathārahaṃ.

840. Nāmarūpānamiccevaṃ, yāpanaṭṭhena paccayā;
Āhārapaccayoteva, duvidhevaṃ pakāsito.

841. Pasādajīvitārūpi-ndriyadhammā yathākkamaṃ;
Pañcaviññāṇupādinna-rūpānaṃ nāmarūpinaṃ.

842. Sahajātānamicceva-missaraṭṭhena paccayā;
Indriyappaccayoteva, tividhā samudāhaṭo.

843. Sattaviññāṇadhātūnaṃ, cha vatthūni yathārahaṃ;
Pacchājātā ca kāyassa, cittacetasikā tathā.

844. Arūpā sahajātānaṃ, rūpānanti matā tidhā;
Vippayuttapaccayoti, vippayogopakārakā.

845. Sahajātaṃ purejātaṃ, pacchājātañca sabbathā;
Kabaḷīkāro āhāro, rūpajīvitamiccayaṃ.

846. **Atthi**paccayasaṅkhāto, paccayo pañcadhā mato;
Vijjamānasabhāvena, paccayaṭṭhā yathārahaṃ.

847. Te evāvigatā hutvā, vattamānopakārakā;
Avigatapaccayoti, sugatena vavatthitā.

848. Aṭṭhevaṃ vattamānāni, nāmarūpāni paccayā;
Sabbatthādhippatī cāti, **navadhā nāmarūpinaṃ**.

849. Itthamuddiṭṭhaniddiṭṭhā, **paṭṭhānanaya**saṅgahā;
Kusalākusalādīhi, suvibhattā mahesinā.

850. Paññattināmarūpānaṃ, vasena tividhā ṭhitā;
Paccayāti pakāsenti, catuvīsati paṇḍitā.

851. Paññatti paññapīyattā, paññāpetīti ca dvidhā;
Nāmarūpavinimuttā, paññattā tādinā kathaṃ.

852. Bhūtapariṇāmākāramupādāya tathā tathā;
Bhūmipabbatapāsāṇatiṇarukkhalatādayo.

853. Sambhārākāramārabbha, sannivesavisesitā;
Yānagāmavanuyyānakaṭasārapaṭādayo.

854. Kārakavedakākāraṃ, viññattindriyalakkhitaṃ;
Khandhapañcakamāhacca, maccāsurasurādayo.

855. Candādāvaṭṭanādīhi, disākālādisammuti;
Pārampariyakādīhi, jātigottakulādayo.

856. Taṃtaṃkriyādibhedehi, paññattā kathinādayo;
Taṃtaṃkalāpāsamphuṭṭhā, kūpākāsaguhādayo.

857. Taṃ taṃ nimittamārabbha, cintayantassupaṭṭhitā;
Kasiṇādikavohārā, bhāvanāmayagocarā.

858. Pubbopalabbhābhāvena, kasiṇugghāṭimādayo;
Nirodhā ca samāpatti, visesābhāvalakkhitā.

859. Iti taṃ tamupādāya, samaññātā tathā tathā;
Saṅkhā samaññā paññatti, vohāroti pakāsitā.

860. Ālambaṇaṭṭhākārena, santābhāvepi vatthuto;

Cintāvohāranipphannā, atthacchāyāva bhāsinī.

861. **Paññāpīyattā paññatti, nāmā**yamiti bhāsitā;
Upādāya ca paññatti, sā evopanidhāya ca.

862. Paññatti paññāpanato, paṇḍitehi pakāsitā;
Avijjamānā paññatti, vijjamānātipi dvidhā.

863. Lokavohārikaṭṭhena, paññattaṃ paramatthato;
Avijjamānametāya, paññāpenti yadā tadā.

864. Avijjamānapaññatti, vijjamānaṃ yadā puna;
Paññāpenti tadā esā, vijjamānanti vuccati.

865. Itthaṃ paññattidhammañca, sammatatthavisesato;
Bhāvadhammañca rūpādi-salakkhaṇavisesato.

866. **Paññāpetīti paññatti, nāmā**yamiti bhāsitā;
Yā nāmaṃ nāmakammādināmena samudīritā.

867. Sā evāvijjamānena-vijjamānādibheditā;
Itthisaddo chaḷābhiñño, rājaputto tu bhāsitā.

868. Kriyānimittatthayoga-ruḷhijātopacārikā;
Sambandhopacayāvatthā, saṇṭhānāpekkhitā tathā.

869. Devadattotha medhāvī, vedanā candimā tathā;
Khattiyo narasīho ca, bhātā lohitakaṃ yuvā.

870. Kuṇḍalaṃ dussamiccevamādibheditasaṅgahā;
Sammatatthasabhāvesu, vohārākāralakkhitā.

871. Sāyaṃ yādicchakānvatthasaṅketakkhaṇasambhavā;
Vohāratthavisesena, ñeyyākārānusārinī.

872. Vacīghosānusārena, sotaviññāṇavīthiyā;
Pavattānantaruppanna-manodvārassa gocarā.

873. Atthā yassānusārena, viññāyanti tato paraṃ;
Sammatā ca sabhāvā ca, pubbasaṅketabhāgino.

874. Yāyaṃ vālambaṇākāravisese paṭidissati;
Vedanādivacīghosaṃ, sabhāvānugacetaso.

875. Sāyaṃ paññatti viññeyyā, lokasaṅketanimmitā;
Vacīviññattisahito, saddo evāti kecana.

876. Itthaṃ paññattidhammāti, vuttaṃ paññattikadvayaṃ;
Tathādhivacanā dhammā, niruttīti ca tādinā.

877. Avisaṃvādakaṭṭhena, lokavohārasādhakaṃ;
Samaññāsaccamiccevaṃ, ācikkhanti vicakkhaṇā.

878. Satthā yaṃ paramatthamuttamaguṇo nāmañca rūpanti ca,
Dvedhākāsi sabhāvadhammakusalo nibbijjha dhammantaraṃ;
Vohāratthavisesañeyyamaparaṃ byākāsi paññattito,
Āraddhaṃ kamato mayevamakhilaṃ taṃ suṭṭhu niṭṭhāpitaṃ.

879. Yaṃ dhammaṃ dhammarājā niratikamabhisambodhi maggena buddhā,
Katvā kaṇḍambamūle paramamanupamaṃ pāṭihīraṃ khaṇena;
Pātvākā tattha patvā puravaragaṇamullāpalāvaṇṇaraṃsi,
Tatthādāyatthasāraṃ kathitamaticiraṃ ṭhātu pāṭhānukūlaṃ.

Iti nāmarūpaparicchede sabbasaṅgahavibhāgo nāma

Sattamo paricchedo.

Niṭṭhito ca nāmarūpaparicchede sabbathāpi

Abhidhammaparamatthavibhāgo.

8. Aṭṭhamo paricchedo

Kasiṇāsubhavibhāgo

880. Ito paraṃ pavakkhāmi, bhāvanānayamuttamaṃ;
Nāmarūpaṃ pariggayha, paṭipajjitumīhato.

881. Bhāvanā duvidhā tattha, samatho ca vipassanā;
Samatho duvidho tattha, paritto ca mahaggato.

882. Upacāramanuppatto, parittoti pavuccati;
Mahaggatappanāpatto, samatho lokiyo mato.

883. Kasiṇāni dasāsubhā, dasadhānussatī tathā;
Appamaññā ca saññā ca, vavatthāruppakāni ca.

884. Kammaṭṭhānāni tatthāhu, cattālīsa vicakkhaṇā;
Yatthānuyogaṃ kubbantā, bhāventi samathadvayaṃ.

885. Taṃ payogavisuddhena, patvānopāyasampadaṃ;
Ajjhāsayaṃ visodhetvā, bhāvetabbanti bhāsitaṃ.

886. Kathaṃ karonto cārittaṃ, vārittañca vivajjiya;
Pātimokkhaṃ samādāya, saddhāya paripūraye.

887. Paṭisaṅkhāya sodhetvā, chadvāresu malāsavaṃ;
Chaḷindriyāni medhāvī, satārakkhena gopaye.

888. Pāpakājīvanissaṅgo, kuhakācāranissaṭo;
Ājīvaṃ parisodheyya, pahitatteṭṭhisuddhiyā.

889. Idamatthitamārabbha, paṭisaṅkhāya yoniso;
Paññavā sampajaññena, paribhuñjeyya paccaye.

890. Saṃvaraṃ pātimokkhe ca, sīlamindriyasaṃvaraṃ;
Ājīvapārisuddhiñca, tathā paccayanissitaṃ.

891. Samādāya catuddheva-madhiṭṭheyya tato paraṃ;
Tasseva parivārāya, dhutaṅgāni yathārahaṃ.

892. Paṃsukūlikamaṅgaṃ ti-cīvaraṃ cīvarāyugaṃ;
Piṇḍapātikamaṅgañca, sapadānikamuttamaṃ.

893. Khalupacchābhattikaṅgaṃ, dhutaṅgaṃ pattapiṇḍikaṃ;
Ekāsanikamiccevaṃ, pañcadhā bhojane ṭhitaṃ.

894. Āraññikaṃ yathāsantha-
Tikaṅgaṃ rukkhamūlikaṃ;
Abbhokāsikasosāni-
Kaṅgā nesajjikaṃ tathā.

895. Cha senāsanamārabbha, **dhutaṅgānīti terasa**;
Kappiyepi ca loluppa-samācāravimuttiyā.

896. Sāmīcipaṭipattīti, katvā sallekhavuttiyā;
Paccayattayamāhacca, paññattāni mahesinā.

897. Catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ;
Pūretvāna visuddhevaṃ, payogaparisuddhiyā.

898. Tato paṇidhisampanno, bhāvanāya visārado;
Upāyaṃ paṭipādeyya, pavivekarato kathaṃ?

899. Āvāso ca kulaṃ lābho,
Gaṇo kammañca pañcamaṃ;
Addhānaṃ ñāti ābādho,
Gantho iddhīti te dasa.

900. Chetvāna nipako yogī,
Palibodhe yathārahaṃ;
Nirālayo nirārambho,
Papañcopasame rato.

901. Piyaṃ garuṃ bhāvaniyaṃ, vattāraṃ vacanakkhamaṃ;
Kattāramatigambhīrakathaṃ ṭhānaniyojakaṃ.

902. Bahussutaṃ guṇavanta-māgammācariyaṃ budho;
Khamo padakkhiṇaggāhī, niyyātattuju bhadrako.

903. Ārādhetvāna gaṇheyya, taṃ kammaṭṭhānadāyakaṃ;
Kammaṭṭhānaṃ parikkhitvā, cariyārahamattano.

904. Rāgo doso ca moho ca,
Cariyā tīhi paṇḍitā;
Saddhābuddhivitakkehi,
Chabbidhā ca vibhāvayuṃ.

905. Rāgussannassa sappāyā, koṭṭhāsāsubhabhāvanā;
Dosussannassappamaññā, nīlādi ca catubbidhā.

906. Vitakkaṃ mohussannānaṃ, ānāpānaṃ pakāsitaṃ;
Cha saddhācaritassāhu, buddhānussatiādayo.

907. Maraṇopasamāsaññāvavatthānāni buddhino;
Sesāni pana sabbesaṃ, tatthāpi kasiṇaṃ budhā.

908. Vitakkapakatikassa, parittaṃ mohacārino;
Mahantamiti sappāyaṃ, gahetvāna tato paraṃ.

909. Mahāvāsaṃ navaṃ jiṇṇaṃ, panthasoṇḍikasantikaṃ;
Paṇṇapupphaphalākiṇṇaṃ, bahusammānapatthitaṃ.

910. Sīmantadārunagara-kkhettapaccantanissitaṃ;
Visabhāgamasappāyaṃ, paṭṭanaṃ mittadullabhaṃ.

911. **Ṭhānāniṭṭhārasetāni,** parivajjeyya paṇḍito;
Seveyya bhāvanāyoggaṃ, senāsanamatandito.

912. Nātidūraṃ nāccāsannaṃ, appasaddamanākulaṃ;
Gamanāgamanasampannaṃ, appaḍaṃsānupaddavaṃ.

913. Akicchapaccayuppādaṃ, lajjībhikkhugaṇocitaṃ;
Vivekaṭṭhānabahulaṃ, bahussutanisevitaṃ.

914. Appabhayaṃ nirāsaṅkaṃ, appadosaṃ mahāguṇaṃ;
Vihāramanusevanto, tattha nissaṅgacetasā.

915. Tato kesanakhaccheda-rajanādimasesato;
Khuddakaṃ palibodhañca, chinditvāna yathārahaṃ.

916. Āvāsaṃ gocaraṃ bhassaṃ, puggalaṃ bhojanaṃ tathā;
Vajjentotumasappāyaṃ, iriyāpathamattano.

917. Sevanto satta sappāye, te evāti padhānavā;
Bhāvanūpāyasampanno, vūpakaṭṭho rahogato.

918. Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;
Pariyuṭṭhānanibbindo, sodheyyajjhāsayaṃ kathaṃ.

919. Appassādā mahādukkhā, **kāmā** hi kaṭukapphalā;
Dussaṃhārā durārakkhā, bahvādīnavasaṇṭhitā.

920. Aṭṭhikā khajjamānāva, vighātāya pabhijjitā;
Gayhantattavadhāyete, maṃsapesīva pakkhibhi.

921. Paṭivāte tiṇukkāva, pariggāhakadāhino;
Aṅgārakāsusaṅkāsā, sabbaṅgaparitāsakā.

922. Supine paribhuttāva, nālaṃ kassaci tittiyā;

Na tu kassaci accantā, alaṅkārāva yācitā.

923. Chajjantā phalarukkhāva, paṭipannapabhañjino;
Asisūnūpamā nicca-madhikoṭṭenti pāṇino.

924. Sattisūlūpamā daḷhaṃ, taṇhāsallānuvedhino;
Ghorānatthavisākiṇṇā, kaṇhasappasirūpamā.

925. Sabbāsavaparikliṭṭhā, sabbāsaṃklesavatthukā;
Gammā ca capalā nīcā, puthujjanamamāyitā.

926. Bahusādhāraṇā cete, sapattajanapatthitā;
Mahopaddavupayaṭṭhā, bahvāyāsā bhayāvahā.

927. Mahārambhasamāraddhā, khippākāravidhaṃsino;
Sokasallaṃ pavesentā, vigacchanti suve suve.

928. Nālaṃ kassaci tāṇāya, nālamassāsanāya ca;
Avisāsaniyāvassaṃ, kitavā mārakiṃkarā.

929. Sattānamupaghātāya, madhurākāranimmitā;
Rakkhasī viya santāna-māvisanti manoharā.

930. Āviṭṭhā yehi dummedhā, byasanāhitasambhavā;
Vipallāsaparābhūtā, byāpajjantā vihaññare.

931. Cetosaṅkapparacitā, nandirāgopasevanā;
Madhulittāsidhārāva, byāpārenopasevitā.

932. Manoramasubhākārā, piyarūpopalambhino;
Mittamukhaṃ sapattāva, vañcayanti mahājanaṃ.

933. Vañcitā yehi dummedhā, sabbasampattidhaṃsitā;
Khemamaggā paribbhaṭṭhā, dhārenti vadhamattano.

934. Virūparūpākārena, nimmathentā palobhino;
Abhāvitānaṃ bālānaṃ, mānasaṃ nihanantime.

935. Yattha rāgasallaviddhā, salleneva vane migā;
Tattha tatthānudhāvantā, vipphandanti nirantaraṃ.

936. Mamaṃkārena vuḍḍhantā, ghoramāsīvisaṃ yathā;
Vissaṭṭhā bhogadhammesu, assādenti aviddasu.

937. Anayabyasanāyete, vasī kubbanti pāṇino;
Vicittākārasaṇṭhānā, pisācanagaraṃ yathā.

938. Anatthāvahitā bālā, vāguraṃ nāvabujjhare;
Tattheva paṭivamanti, yathā haññanti mucchitā.

939. Sīghavāhī mahoghoyaṃ, klesavaṭṭaṃ mahabbhayo;
Sakaṇṭakañca gahanaṃ, paṅkova duratikkamo.

940. Cetosaṃmohanaṭṭhānaṃ, pamādapaṭisandhitaṃ;
Ohāri sithilaṃ cetaṃ, duppamuñcañca bandhanaṃ.

941. Jālaṃva vitthataṃ loke,
Mārapāso samoḍḍito;
Pañjaraṃ cārako ceso,
Sattānamanayāvaho.

942. Yatthānurāgasambaddhā, paliguṇṭhitasāyino;
Makkaṭālepabaddhāva, nitthunanti vighātino.

943. Baḷisaṃvāmisacchannaṃ, savisaṃ viya bhojanaṃ;
Migaluddanivāpova, vināsāya samoḍḍitā.

944. Mīnakā vaṅkagiddhāva, ye gilitvā puthujjanā;
Ghoraṃ maccumukhaṃ patvā, socantāpāyabhāgino.

945. Pāpakkhettamidaṃ ṭhānaṃ, micchālobhanisevanaṃ;
Duccarītaṅkurārohaṃ, apāyaphalapūraṇaṃ.

946. Ajjhositā panettha ca, lobhamucchāvidāhino;
Kodhūpanāhajalitā, issāmaccheradhūpitā.

947. Sārambhāyudhasannaddhā, vipphurantā manorathā;
Ābandhicchā mahākacchā, ṭhanti lokavipattiyā.

948. Avajjaṃ natthi etesa-makattabbaṃ na vijjati;
Sammuṭṭhasaccatā tesu, na patiṭṭhāti sādhutā.

949. Paropaghātābhiratā, dayādhammaparammukhā;
Sabbasattesvavissāsī, sabbattha parisaṅkitā.

950. Bhayasantāsabahulā, sabbānatthānusārino;
Sādhentā caturāpāyaṃ, pāpakammapurakkhakā.

951. Mahāsaṅkaṭupabyuḷhā, palibodhaparipphuṭā;
Haññanti dukkhadhammehi, kāme bālā bhavepare.

952. Tato maccunirāsaṅkā, khiḍḍārativimohitā;
Kimpakkamiva bhakkhantā, rammakāravirodhino.

953. Gāmasūkarapotāva, kāmāsucipariplutā;
Camarīkatakammantā, asmiṃ loke palobhitā.

954. Khajjamānā kilesehi, kimīhiva nirantaraṃ;
Parihāniṃ panaññāya, parivārenti mucchitā.

955. Tato jarāhi santattaṃ, yobbanañcopamuyhati;
Kāmā ca parihāyanti, jīvitañcoparujjhati.

956. Paraṃ pamādābhivaṭṭhā, pāpaklesamahodakā;
Tato taṇhānadī pūrā, pāpetāpāyasāgaraṃ.

957. Idhalokapariccattā, paralokatthadhaṃsitā;
Gaṅgākuṇapakākāva, senti sokaparāyaṇā.

958. Iccattatthaṃ paratthañca, sattā kāmanibandhanā;
Viddhaṃsetvā vinassanti, idha ceva parattha ca.

959. **Iti sādīnavā** kāmā, ghorā sālasilūpamā;
Yattha bālā visīdanti, natthi saṅgo vijānataṃ.

960. Itthaṃ kāmabhayaṭṭānaṃ, sikkhattayamanuttaraṃ;
Samācikkhi vimokkhāya, nekkhammamiti cakkhumā.

961. Sabbāsavavighātāya, paṭipatti anuttarā;
Antadvayamanāgamma, majjhimāyaṃ pakāsitā.

962. Sabbadukkhasamugghātī, visuddhi paramuttamā;
Vijjācaraṇasampatti, sabbasampattisādhikā.

963. Puññakkhettamidaṃ ṭhānaṃ, tapokammanisevanaṃ;
Saddhāsīlaṅkurārohaṃ, sampattiphalapūraṇaṃ.

964. Klesacārakamokkhāya, dvārametamanuttaraṃ;
Mahoghuttaraṇaṃ kullaṃ, sotthi pārimapāpakaṃ.

965. Pāpacoravighātāya, khemamaggo anuttaro;
Akaṇṭako agahano, uju sabbhi pavedito.

966. Mahābandhanamokkhāya,
Abbhuto jinaghosito;
Palibodhapariccāgo,
Abbhokāso alepano.

967. Saṅgapaṅkasamuttāro, ganthānaṃ viniveṭhanaṃ;
Taṇhādāsabyanitthāro, seribhāvo sukhāvaho.

968. Sabbayogavisaṃyogo, sabbasokanirundhano;
Sabbālayavisaṅkhāro, sabbadukkhaviniggamo.

969. Mārapāsasamucchedī, pattametamanuttaraṃ;
Mohandhakāraviddhaṃsī, vijjālokavirocano.

970. Abyāpajjamidaṃ ṭhāna-mabhayaṃ nirupaddavaṃ;
Tapokammānamokāso, māracakkhuvimohano.

971. Sabbasantāpaharaṇamidaṃ sītaṃva candanaṃ;
Nimmalaṃ dhammasalilaṃ, saṃklesamalasodhanaṃ.

972. Saṃsārasetu suhatā, bodhipakkhiyapatthatā;
Sokasallasamuddhārī, yantaṃ sukatayojitaṃ.

973. Cittātaṅkasamuddhaṃsī, paribhogasukhosadhaṃ;
Lokāmisānaṃ vamanaṃ, cetodosavirecanaṃ.

974. Accantatittikāraṇamīrenti dhammabhojanaṃ;
Pipāsaharaṇaṃ pānaṃ, vimuttirasapesalaṃ.

975. Vaṇṇakittisugandhāya, guṇamālā suganthitā;
Pāpakopīnavasanaṃ, hirottappavicittitaṃ.

976. Accantaparisuddho ca, saddhammaratanāvali;
Ariyānamalaṅkāro, anupāyi siriṅkaro.

977. Cintānaṃ dunnimittānamidaṃ santikaraṃ paraṃ;
Vipattipaṭighātāya, parittamidamuttamaṃ.

978. Antarāyavināsāya, maṅgalaṃ jinadesitaṃ;
Micchāgāhavimokkhāya, sotthi sambuddhabhāsitā.

979. Anivatti ca paccakkhamāvenikamabhāriyaṃ;
Amatosadhamaccantamajarāmarasādhanaṃ.

980. Yametaṃ samadhiṭṭhāya, sambodhittayamuttamaṃ;
Papponti sabbasampattiguṇapāramipūritaṃ.

981. Sabbākāravaropeta-metaṃ nekkhammasammataṃ;
Sīlagambhīraparikkhaṃ, dhutaṅgoditatoraṇaṃ.

982. Samādhivīthivitthinnaṃ, satipākāragopuraṃ;
Saddhāsamiddhisamphullaṃ, paññāpāsādasobhitaṃ.

983. Sammājīvadhajaṃ rammaṃ, hirottappapaṭicchadaṃ;
Vimuttāmatasambhogaṃ, veneyyajanasevitaṃ.

984. Abhejjaṃ pāpaverīhi, puraṃ sugatamāpitaṃ;
Anītimanupasaggaṃ, paṭipannā mahesayo.

985. Paramassāsasampattā, paripuṇṇamanorathā;
Sabbasaṅgamatikkamma, nikkhantā akuto bhayā.

986. Sammadatthamabhiññāya, maccudheyyapahāyino;
Sabbadukkhoghanittiṇṇā, pāraṃ gacchanti paṇḍitā.

987. Iti sabbaṅgasampannaṃ, mahesigaṇasevitaṃ;
Nekkhammaṃ kāmanikkhantaṃ, saddhammapathamuttamaṃ.

988. Virādhenti parābhūtā, mucchitā yena dujjanā;
Taṃ pāpasamudācāraṃ, pariyuṭṭhānamabravuṃ.

989. Cetonīvaraṇaṃ cetaṃ, paññācakkhunirodhanaṃ;
Sīlopaghātakaraṇaṃ, cittavikkhepasaṅgamo.

990. Ayasānaṃ padaṭṭhānaṃ, guṇatejavināsanaṃ;
Sabbasampattidahanaṃ, caturāpāyasādhakaṃ.

991. Sabbāsavamalopeto, sabbopaklesasañcayo;

Pāpayakkhasamo ceso, dosāsīvisasaṅgamo.

992. Pamādapathamakkantaṃ, amittagaṇasaṅgamaṃ;
Mahabbhayasamuṭṭhānaṃ, mahābyasanasaṅkaraṃ.

993. Apāyadukkhamāruḷhaṃ, ahitāvahitaṃ padaṃ;
Sabbānatthakaraṃ ghoraṃ, sabbadukkhavidhāyakaṃ.

994. Dhiratthu pāpadhammānaṃ, sabbakalyāṇahāyinaṃ;
Laddhāpi khaṇasampatti, dullabhā yehi nāsitā.

995. Tesaṃ hi samudācāro, dullabhaṃ buddhasāsanaṃ;
Samuddhaṃseti asani, yathā ratanapabbataṃ.

996. Saddhammadhanacorā te, nekkhammapatibandhakā;
Paṭipattiṃ vilumpantā, palibundhanti pāṇino.

997. Vissāsivadhakāpete, vissaṭṭhāvassaghātino;
Yehi bālāhatā senti, nissayejinasāsane.

998. Tepi vāsenti dummedhā, nissaṅkā mohapārutā;
Antomanasi ucchaṅke, ghoramāsīvisaṃ yathā.

999. Attano ca vināsāya, nissaṭaṃ klesapañjare;
Cinantā nāvabujjhanti, vipattipathayāyino.

1000. Halāhalaṃva khādantā, āliṅgantāva pāpakaṃ;
Avassamupahaññanti, pāpadhammopalāḷino.

1001. Pāpacintā paribyuḷhā, vitakkamathitā janā;
Lokadvayāpi dhaṃsenti, atthadvayavināsino.

1002. Kodhūpanāhi vigacchā, issāmaccheradūsitā;
Makkhī palāsī sārambhī, appatissā agāravā.

1003. Mānātimānabahulā, mudhāmukharacaṇḍikā;
Uddhatā ca pamattā ca, dabbitā ketugāhino.

1004. Cetokhilakhilabhūtā, vinibandhānuveṭhitā;
Mahogho viya sassāni, vināsenti tapoguṇaṃ.

1005. Visayassādavikkhittā, vikiṇṇā pākatindriyā;
Muṭṭhassatī kusītā ca, jīvanti moghajīvitaṃ.

1006. Mahagghasā bāhulikā, duppaññā kāyadaḷhikā;
Ganthanīvaraṇābaddhā, icchālobhavasīkatā.

1007. Malaggahitasantānā, tiracchānakathāratā;
Vinayopasamāpetā, visamācāragocarā.

1008. Dubbharatā ca dupposā, sukumārasukhālayā;
Asantuṭṭhā mahicchā ca, loluppācāralakkhitā.

1009. Duggandheneva sunakhā, āmagandhena mucchitā;
Tattha tatthābhidhāvantā, na patiṭṭhanti sāsane.

1010. Nillajjā vītasārajjā, lokadhammesu mucchitā;
Pāpicchā kuhanacchannā, micchājīvapalobhitā.

1011. Saṭhā pagabbhā māyāvī, antopūti avassutā;
Saṅkassarasamācārā, kasambu sithilā jaḷā.

1012. Siṅgāracapalācittā, pūtikāyānurāgino;
Sīdantā palimāpannā, na viruḷhanti sāsane.

1013. Pāpapuggalasaṃsaṭṭhā, pāpadiṭṭhiparāgatā;
Asaddhā dhammanicchinnā, duṭṭhā dubbacaniṭṭhurā.

1014. Sāmaññaṃ paridhaṃsentā, dūsentā jinasāsanaṃ;
Atikkamma jinovādaṃ, bālā duggatibhāgino.

1015. Kāmagiddhā durācārā, dussīlā mohapārutā;
Khajjantā kaddamībhūtā, jinasāsanakaṇṭakā.

1016. Hitāhitamajānantā, anurodhavirodhino;
Cetopahatasantānā, vipallāsapalambhitā.

1017. Vipannākulakammantā, pāpakārī parājitā;
Socanti dīghamaddhānaṃ, apāyamhi samappitā.

1018. Itthaṃ hitasamucchedī, kumaggoyaṃ rajāpatho;
Pāpadhammappavattīti, viditvā puna paṇḍito.

1019. Pariyuṭṭhānasaṃklesaṃ, vippharantaṃ visārado;
Paṭisaṅkhāya rundheyya, manteneva mahāvisaṃ.

1020. Khippamādittacelova, pāpapāvakamuṭṭhitaṃ;
Bhāvanājalasekena, nibbāpeyya nirantaraṃ.

1021. Appamādena medhāvī, nageneva mahānadiṃ;
Pāpoghaṃ paṭibandhanto, pidaheyya khaṇe khaṇe.

1022. Sabhayaṃ viya kantāraṃ, ghoramāsīvisaṃ yathā;
Papātamiva gambhīraṃ, miḷhaṃ viya ca paṇḍito.

1023. Pahāya pariyuṭṭhānaṃ, nekkhammamadhimuccati;
Kalyāṇamitto vajjesu, bhayadassāvi subbato.

1024. Kāmarāgavisaṃyutto, bhogadhananirālayo;
Icchālobhavinimutto, amamo apariggaho.

1025. Sorato sakhilo saṇho, mettāyanto dayāparo;
Anāhaṭamano dhīro, santacitto khamāparo.

1026. Hitesī sabbapāṇīnaṃ,

Issāmaccheramuccito;
Kodhopanāhabyāpāda
Virodhopasame rato.

1027. Anolīnamano yogī, niccāraddhaparakkamo;
Susamāhitasaṅkappo, vippasanno anāvilo.

1028. Okappento vimuccanto, paññavā paṭipattiyaṃ;
Pihayanto mamāyanto, sammāsambuddhasāsanaṃ.

1029. Iti nīvaraṇāpeto, ñāṇālokajutindharo;
Pūjeti sammāsambuddhaṃ, saddhammapaṭipattiyā.

1030. Hirottappaguṇopeto,
Kalyāṇācāragocaro;
Makkhappalāsarahito,
Sappatisso sagāravo.

1031. Ajjavācāracāritto, māyāsāṭheyyanissaṭo;
Thambhasārambhanissaṅgo, maddavācārapesalo.

1032. Mānātimānavimukho, saddhammagarusādaro;
Parappamādanimmaddī, saṃvegabahulo sadā.

1033. Vodātacittasaṅkappo, pāpicchāmalavajjito;
Micchādiṭṭhimatikkanto, saddhammesu patiṭṭhito.

1034. Cetokhilasamucchedī, vinibandhaviveṭhako;
Mānasaṃ sampahaṃseti, saṃkilesavimuttiyā.

1035. Pavivitto asaṃsaṭṭho, santo appicchatārato;
Ariyāvaṃsālaṅkāro, supposo subharo sukhī.

1036. Sallekhavutti dhutavā, pāpāpacayatapparo;
Pāsādikasamācāro, pasādabahulo muni.

1037. Anuddhato acapalo,
Danto gutto yatindriyo;
Cetosamādhigaruko,
Sampajāno satīyuto.

1038. Ussāhajāto saddhamme, chandajāto nirantaraṃ;
Sātaccakārī svākāro, paṭipattiparāyaṇo.

1039. Cetokāḷakāpagato, bhāvanārasamuttamaṃ;
Raṅgaṃ niddhotavatthaṃva, sādhukaṃ paṭigaṇhati.

1040. Iti sampāditākāro, parisuddhamanoratho;
Nirādīnavasañcāro, sotthipatto niraṅgaṇo.

1041. Pāpagāhavinimutto, rāhumuttova candimā;
Guṇaraṃsiparikkhitto, sobheti jinasāsanaṃ.

1042. Iccālobhamadosañca, mohābhāvamathāparaṃ;
Nekkhammaṃ pavivekañca, tathā nissaraṇaṃ budho.

1043. Samārabbha visodhento, ajjhāsayamasesato;
Dhīro sampaṭipādeti, bhāvanāsukhamuttamaṃ.

1044. Tato paṇītādhimutti, palibodhavinissaṭo;
Paripanthavinimutto, vigatāvaraṇālayo.

1045. Bhāvanāninnasantāno, kallacitto visārado;
Kasiṇādikamārabbha, bhāveyya samathaṃ kathaṃ.

1046. Pathavīkasiṇaṃ tāva, vidatthicaturaṅgulaṃ;
Katvānāruṇavaṇṇāya, mattikāya sumaṇḍalaṃ.

1047. Yugamatte ṭhapetvāna, ṭhāne sukhanisinnako;
Pathavīti samaññāya, katvābhogaṃ tu bhāvaye.

1048. Akatepi khalādimhi, akiccheneva maṇḍale;
Nimittaṃ jāyaticcāhu, pubbayogavato pana.

1049. Āpomaṇḍalamuggaṇhe, bhājanādigate jale;
Tejamhi tejokasiṇaṃ, paṭacchiddādisaṃgate.

1050. Sassaggādimhi kammante, vāyokasiṇamaṇḍalaṃ;
Paṭibhāgasamācāro, phuṭṭhaṭṭhāneva jāyati.

1051. Nīlādikasiṇaṃ vatthe, pupphe vā vaṇṇadhātuyaṃ;
Ākāsamaṇḍalaṃ bhitti-chiddādimhi upaṭṭhitaṃ.

1052. Chiddappaviṭṭhamālokaṃ, uggaṇheyya patiṭṭhitaṃ;
Sūriyālokādibhedaṃ, bhūmiyaṃ vātha bhittiyaṃ.

1053. Dasadhā kasiṇesvevaṃ, yattha katthaci yogino;
Parikammaṃ karontassa, uggaho nāma jāyati.

1054. Cittassupaṭṭhite tasmiṃ, passantasseva cakkhunā;
Uggahamhi nimittamhi, paṭipādeyya bhāvanaṃ.

1055. Vikkhepaṃ vinivārento, paripanthe virājayaṃ;
Nimittābhimukheneva, mānasaṃ paṭipādaye.

1056. Āsevantassa tassevaṃ, cittaṃ hoti samāhitaṃ;
Saṃklesā sannisīdanti, paṭibhāgo ca jāyati.

1057. Tattha paṇṇattisaṅkhāte, nimitte bhāvanāmaye;
Tatheva paṭibhāgamhi, tato yuñjeyya bhāvanaṃ.

1058. Tatthādhimutto satimā, nimittavidhikovido;
Indriyāni samānento, sappāyamupalakkhayaṃ.

1059. Niggayha uddhataṃ cittaṃ, paggayha līnamānasaṃ;

Ūhataṃ sampahaṃsento, upekkhanto samāhitaṃ.

1060. Reṇumhi uppaladale, sutte nāvāya nāḷiyā;
Yathā madhukarādīnaṃ, pavatti samma vaṇṇitā.

1061. Cittapavattiākāraṃ, sādhukaṃ lakkhayaṃ budho;
Tathā samenākārena, pahitatto parakkame.

1062. Samappavattamākāraṃ, sallakkhetvā nirantaraṃ;
Padahantassa tassevaṃ, appanā nāma jāyati.

1063. Paṭibhāganimittaṃ tu, vaḍḍheyya kasiṇaṃ puna;
Upacārabhūmiyaṃ vā, appanāyaṃ va katthaci.

1064. Ekaṅguladvaṅgulādi-vaseneva yathākkamaṃ;
Pharanto manasāyeva, nipuṇo yāvadicchakaṃ.

1065. Tatthevaṃ paṭhamajjhānaṃ, patvāna paguṇaṃ tato;
Katvā ciṇṇavasībhūtā, tamhā vuṭṭhāya paṇḍito.

1066. Vitakkādikathūlaṅgaṃ, pahānāya yathākkamaṃ;
Tatheva paṭipajjanto, pappoti dutiyādayo.

1067. Dasadhā kasiṇānevaṃ, bhāvetvā pana yogino;
Catukkapañcakajjhānaṃ, katvā vikkhepanissaṭā.

1068. Supakkhālitupaklesā, santacittā samāhitā;
Pavivekarasassādaṃ, anubhonti yathāsukhaṃ.

1069. Asubhaṃ pana bhāvento, nimittaṃ yattha katthaci;
Uddhumātādibhedamhi, uggaṇheyyāsubhe kathaṃ?

1070. Ekāhādimatikkantaṃ, uddhumātakamīritaṃ;
Vigatacchavi bībhacchaṃ, nīlākāraṃ vinīlakaṃ.

1071. Vikiṇṇapubbakudhitaṃ, paribhinnaṃ vipubbakaṃ;
Viccheditaṅgapaccaṅgaṃ, vicchiddakaṃ kaḷevaraṃ.

1072. Vividhākārapāṇehi, khajjamānaṃ vikhāditaṃ;
Vināsitaṅgapaccaṅgaṃ, vikkhittanti pavuccati.

1073. Pādādibhaṅgavikkhittaṃ, hatavikkhittakaṃ mataṃ;
Lohitaṃ lohitākiṇṇaṃ, puḷavaṃ kimisaṅkulaṃ.

1074. Aṭṭhisaṅkhalikāmattaṃ, aṭṭhikanti ca sabbathā;
Saṇṭhānākārabhedena, dasadhāsubhadesanā.

1075. Tatthevaṃ dasadhā bhede, nijjīvakuṇapāsubhe;
Ujjhite bhūmibhāgasmiṃ, matakāye kaḷevare.

1076. Labbhamānakamākāraṃ, oloketvā salakkhaṇaṃ;
Uggahetvāna cittena, taṃtaṃnāmena bhāvaye.

1077. Paṭikūlañca jegucchaṃ, duggandhañca virūpakaṃ;
Harāyitamajaññañca, hīḷitaṃ vikkhitāsivaṃ.

1078. Iccevamasubhākāre,
Katvābhogaṃ tu yogino;
Bhāventassupacāro ca,
Paṭibhāgo ca jāyati.

1079. Paṭibhāganimittaṃ tu, upacārena sevato;
Appeti paṭhamajjhāna-metthevaṃ samathe nayo.

1080. Vinā saddhammaṃ panidaṃ, sarīraṃ bālananditaṃ;
Vipattipariyosānaṃ, avassaṃ bhedagāmikaṃ.

1081. Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Jīvamānañca nijjīvameva dhammaparāyaṇaṃ.

1082. Sabhāvo sopi dehassa,
Sabbassāpi ca sabbathā;
Vicitabbā dhirenāpi,
Esāyaṃ niyatā gati.

1083. Aniccaṃ khayadhammañca, dukkhameva bhayāvahaṃ;
Anattā ca parābhūtā, vibbhijjati khaṇe khaṇe.

1084. Vināsamānassākāraṃ, tatthevaṃ pana passato;
Vipassanābhāvanāti, tamīrenti tathāgatā.

1085. Bhāvanaṃ duvidhampetaṃ, bhāventi puna paṇḍitā;
Jīvamānepi kāyamhi, taṃtadākārasambhave.

1086. Jīvamānopi kāyoyaṃ,
Kuṇapova sabhāvato;
Tamalaṅkārapaṭicchanno,
Bālānaṃ na pakāsati.

1087. Bahi maṭṭhamupaṭṭhāti, anto kuṇapapūritaṃ;
Uggharantaṃ paggharantaṃ, navadvāramalassavaṃ.

1088. Sarīraṃ niccaduggandhaṃ, nānākimisamākulaṃ;
Tacamaṃsapaṭicchannaṃ, aṭṭhipañjarasaṇṭhitaṃ.

1089. Vaccakūpamidaṃ nāma, dvattiṃsāsucipūritaṃ;
Narānukkārabhūmīva, nekavassagaṇocitā.

1090. Susānagamanosānaṃ, bahusādhāraṇāsubhaṃ;
Gaṇḍabhūtaṃ sallabhūtaṃ, bahudukkhanibandhanaṃ.

1091. Nānābyādhisamākiṇṇaṃ, nānopaddavasaṃkulaṃ;
Nānānatthasamodhānaṃ, nānāsaṃklesavatthukaṃ.

1092. Positampi ciraṃ kālaṃ, mamaṃkāramamāyitaṃ;

Lahudujjanamittova, pīḷitaṃ sampadussati.

1093. Parihāyati nissāraṃ, jaratāpi taṃ yobbanaṃ;
Maccubhajjitamaccanta-masesaṃ paribhijjati.

1094. Tathāpi jālasantāno, bahusambhārasaṅkhato;
Vatthālaṅkārasañchanno, mālāgandhādisobhito.

1095. Saviññattivikārehi, vicittākāramaṇḍito;
Kāyo līḷavilāsehi, palambheti mahājanaṃ.

1096. Vañcitā yena dummedhā, kāmaklesamalīmayā;
Pūrenti caturāpāyaṃ, māradheyyānusārino.

1097. Evamādīnavaṃ ñatvā, pūtikāye vicakkhaṇā;
Asubhādikamākāra-mārabbha chandupaṭṭhahuṃ.

1098. Yasmiṃ patanti kuṇape viparītasaññā,
Saṃklesapāpavasagā visamaṃ carantā;
Taṃ passathetamasubhampi vināsadhammaṃ,
Iccevamāha sugato dasadhā vibhāgaṃ.

1099. Satthārā kasiṇañca yaṃ dasavidhaṃ vikkhepavikkhambhanaṃ,
Kāmaklesavināsanaṃ dasavidhaṃ yañcāsubhaṃ bhāsitaṃ;
Dibbabrahmasukhāvahaṃ samapadaṃ vijjodayaṃ yoginā,
Kammaṭṭhānamalaṃ tamuttamaguṇenāsevitaṃ sevituṃ.

Iti nāmarūpaparicchede kasiṇāsubhavibhāgo nāma

Aṭṭhamo paricchedo.

9. Navamo paricchedo

Dasānussativibhāgo

1100. Saddhāpabbajito yogī, bhāventonussatiṃ pana;
Dasānussatibhedesu, bhāveyyaññataraṃ kathaṃ.

1101. Arahaṃ sugato loke, bhagavā lokapāragū;
Vijjācaraṇasampanno, vimuttiparināyako.

1102. Jeṭṭho sammābhisambuddho, seṭṭho purisasārathī;
Satthā devamanussānaṃ, buddho appaṭipuggalo.

1103. Sabbalokahito bandhu, samattaratanālayo;
Sattānamanukampāya, jāto nātho sivaṃkaro.

1104. Cakkhumā titthakusalo, dhammassāmī tathāgato;
Maccudheyyavimokkhāya, paṭipādayi pāṇino.

1105. Satthavāho mahāyoggo, maggāmaggayudhandharo;

Sirisatthamadhiggayha, vicarittha mahāpathaṃ,

1106. Anomo asamo dhīro,
Lokahītaparakkamo;
Sabbākāravaropeto,
Accherabbhutapuggalo.

1107. Atthabhūto dhammabhūto,
Brahmabhūto mahāyaso;
Ñāṇālokaparicchinna-
Ñeyyāsesapariggaho.

1108. Ānubhāvavasippatto, āsabhaṇḍānaniccalo;
Mahantamariyādoyamanantagatigocaro.

1109. Sabbā bhiññābalappatto, vesārajjavisārado;
Sabbasampattiniṭṭhāno, guṇapāramipūrako.

1110. Appameyyo mahānāgo, mahāvīro mahāmuni;
Mahesī mahitācāro, mahāmaho mahiddhiko.

1111. Sabbatthasiddhisañcāro, mahesīgaṇapūjito;
Rājādhirājamahito, devabrahmābhivandito.

1112. Abhibhūya tayo loke, ādiccova nabhantare;
Virocati mahātejo, andhakāre pabhaṅkaro.

1113. Byāmappabhāparikkhitto, ketumālāhalaṅkato;
Dvattiṃsalakkhaṇāsītianubyañjanasobhito.

1114. Chabbaṇṇaraṃsilalito, ratanagghiyasannibho;
Samiddhirūpasobhaggo, dassaneyyaṃva piṇḍitaṃ.

1115. Phullaṃ padumasaṇḍaṃva, kapparukkhovalaṅkato;
Nabhaṃva tārakākiṇṇaṃ, uttamo paṭidissati.

1116. Satthukappamahāvīraputtehi parivārito;
Sabbalokamahiddhāya, dhammarājā sayaṃvasī.

1117. Niddhotamalacandova, nakkhattaparivārito;
Khattasaṅghaparibyuḷho, cakkavattīva sobhati.

1118. Iccānantaguṇākiṇṇamasesamalanissaṭaṃ;
Sabbasampattidātāraṃ, vipattivinibandhakaṃ.

1119. Dayāparamahorattaṃ, bhagavantamanussaraṃ;
Bhāveti paññavā yogī, **buddhānussatibhāvanaṃ**.

1120. Svākhāto tena saddhammo, sambuddhena satīmatā;
Paccattapaṭivedhena, passitabbo yathārahaṃ.

1121. Taṇhādaliddanāsāya, manorathasamiddhiyā;

Kālantaramanāgamma, paccakkhaphaladāyako.

1122. Upanissayavantānaṃ, ‘‘ehi passā’’ti dassiyo;
Paccattameva viññūhi, veditabbo sabhāvato.

1123. Sabbāsavasamugghātī, suddho sovatthiko sivo;
Pihitāpāyakummaggo, maggo nibbānapattiyā.

1124. Klesasaṃkaṭaduggamhā, dukkhakkhandhamahabbhayā;
Khemantabhūmiṃ niyyāti, accantamanupaddavaṃ.

1125. Puññatitthamidaṃ nāma, maṅgalañca sivaṅkaraṃ;
Hitodayasukhādhāna-mamatāhāramuttamaṃ.

1126. Avijjāpaṭaluddhāravijjānettosadhaṃ varaṃ;
Paññādhāramidaṃ satthaṃ, klesagaṇḍappabhedakaṃ.

1127. Caturoghanimuggānaṃ, setubandho samuggato;
Bhavacārakaruddhānaṃ, mahādvāro apāruto.

1128. Sokopāyāsaviddhānaṃ, paridevasamaṅginaṃ;
Sallanīharaṇopāyo, accantasukhamīrito.

1129. Byasanopaddavāpeto, saṃklesamalanissaṭo;
Ujusammattaniyato, paṭipattivisuddhiyā.

1130. Suddhasīlaparikkhāro, samādhimayapañjaro;
Sammāsaṅkappacakkaṅgo, sammāvāyāmavāhano.

1131. Satisārathisaṃyutto, sammādiṭṭhipurejavo;
Esa dhammaratho yāti, yogakkhemassa pattiyā.

1132. Vipattipaṭibāhāya, sabbasampattisiddhiyā;
Sabbakhandhavimokkhāya, dhammaṃ desesi cakkhumā.

1133. Hitesī sabbapāṇīnaṃ, dayāpanno mahāmuni;
Dhammālokaṃ pakāsesi, cakkhumantānamuttamo.

1134. Yaṃ dhammaṃ sammadaññāya, khemamaggappatiṭṭhitā;
Pāpakāpagatā dhīrā, passaddhidarathāsayā.

1135. Bhavayogā vinimuttā, pahīnabhayabheravā;
Accantasukhamedhenti, sotthipattā mahesayo.

1136. Tamevamuttamaṃ dhammaṃ, cintento pana paṇḍito;
Bhāvetīti pakāsenti, **dhammānussatibhāvanaṃ**.

1137. Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhito.

1138. Palāpāpagato suddho, paṭipattipatiṭṭhito;
Pariggahitasaddhammo, samiddhiguṇasobhito.

1139. Pahīnāpāyagamano, pāpaklesavinissaṭo;
Paripanthasamucchedī, bhavacārakabhedako.

1140. Uttamadamathappatto, suvinīto mahesinā;
Vijjāvimuttivodāto, ājānīyapathe ṭhito.

1141. Sugatorasi sambhūto, sucidhammasirindharo;
Paṭipāditasampatto, dhammasāsanasevito.

1142. Bhayabheravanissaṅgo, jinatejānupālito;
Moneyyapathasañcāro, sugatovādabhājano.

1143. Appamādaparittāṇo, sīlālaṅkārabhūsito;
Cetosamādhisannaddho, paññāyudhasamujjalo.

1144. Ujumaggamadhiṭṭhāya, mārakāyappadālano;
Aparājitasaṅgāmo, lalitodātavikkamo.

1145. Maccudheyyamatikkanto, bodhidhammappatiṭṭhito;
Chaḷābhiññābalappatto, samārādhitasāsano.

1146. Anubodhimanuppatto, pabhinnapaṭisambhido;
Sāmaññapāramippatto, toseti jinamānasaṃ.

1147. Nekākāravarūpeto, nānāsampattiphullito;
Vipattipathanittiṇṇo, abhibuddhiparāyaṇo.

1148. Āhuneyyo pāhuneyyo,
Dakkhiṇeyyo sudullabho;
Sadevakassa lokassa,
Puññakkhettamanuttaraṃ.

1149. Yattha suddhimhi niddose, saddhābījaṃ patiṭṭhitaṃ;
Accantaṃ paripāceti, sampattiphalamuttamaṃ.

1150. Yaṃ phalaṃ paribhuñjantā, vimuttirasasevanaṃ;
Accantasukhitā dhīrā, bhavanti ajarāmarā.

1151. Taṃ phalaṃ patthayantena, **saṅghānussatibhāvanā**;
Bhāvetabbā paniccevamiti bhāsanti paṇḍitā.

1152. Pañcasīlaṃ dasasīlaṃ, pātimokkhamuposathaṃ;
Cātupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ.

1153. Evametesu yaṃ kiñci, samādāya rahogato;
Tamānisaṃsaṃ guṇato, phalato ca vicintaye.

1154. Ādi cetaṃ patiṭṭhā ca, mukhaṃ pamukhamuttamaṃ;
Mūlaṃ kusaladhammānaṃ, pabhavaṃ paṭipattiyā.

1155. Sāsanotaraṇadvāraṃ, titthaṃ saddhammavāpiyā;
Pārisuddhipadaṭṭhānaṃ, maggo khemantapāpako.

1156. Sādhu sikkhāsamādānaṃ, bāhusaccavibhūsanaṃ;
Ariyācāracāritta-mavaṇṇamalavajjanaṃ.

1157. Kulaputtaalaṅkāro, pāpajallapavāhanaṃ;
Anapāyi sugandhañca, mahāpurisasevitaṃ.

1158. Pacchānutāpaharaṇaṃ, pītipāmojjavaḍḍhanaṃ;
Nekkhammabhāvanopetaṃ, pabbajjāvesasobhanaṃ.

1159. Sopānaṃ saggalokassa, daḷhāpāyavidhānakaṃ;
Anupaddavasampatti, samatthaguṇasūdanī.

1160. Klesapañjaravicchedi, vipattipathavāraṇaṃ;
Sotthikammasamuṭṭhānaṃ, asādhāraṇamaṅgalaṃ.

1161. ‘‘Suladdhā vata me laddhā, saddhā sugatasāsane;
Sīlaṃ me yassa kalyāṇaṃ, parisuddhamakhaṇḍitaṃ.

1162. ‘‘Dullabho vata me laddho,
Mahālābho anappako;
Yohamakkhalitācāro,
Upaghātavivajjito.

1163. ‘‘Dhammaṅkuritasantāno, mūlajātosmi sāsane;
Ujumaggaṃ samāruḷho, pihitā sabhayā disā.

1164. ‘‘Avañcā vata me jāti, āraddhā khaṇasampadā;
Patiṭṭhitomhi saddhamme, saphalaṃ mama jīvitaṃ’’.

1165. Itthaṃ nānappakārena, cintento guṇamattano;
Sīlakkhandhassa bhāveti, **sīlānussatibhāvanaṃ**.

1166. Saddhāya sīlavantesu, datvā dānaṃ yathārahaṃ;
Niddhotamalamacchero, vivitto tamanussare.

1167. Dānaṃ nidhānamanugaṃ, asādhāraṇamuttamaṃ;
Avināsasukhādhānaṃ, accantaṃ sabbakāmadaṃ.

1168. Kopadāhopasamanaṃ, maccheramalasodhanaṃ;
Pamādaniddāvuṭṭhānaṃ, lobhapāsavimocanaṃ.

1169. Cetovikāradamanaṃ, micchāmagganivāraṇaṃ;
Vittilābhasukhassādo, vibhavodayamaṅgalaṃ.

1170. Saddhādiguṇavodānaṃ, ajjhāsayavikāsanaṃ;
Satācāraparikkhāro, tanucetovibhūsanaṃ.

1171. Appamaññāpadaṭṭhānaṃ, appameyyena vaṇṇitaṃ;
Mahāpurisacārittaṃ, sapadānaṃ mahesinā.

1172. Dhammādhigatabhogānaṃ, sārādānamanuttaraṃ;
Mahattādhigamūpāyaṃ, lokasantatikāraṇaṃ.

1173. Atthakārī ca sammāhaṃ, pariccāgasamāyuto;
Attano ca paresañca, hitāya paṭipannakā.

1174. Ujumaddavacittosmi, kālussiyavinissaṭo;
Pāpasaṃklesavimukho, pāṇabhūtānukampako.

1175. Sīlavantapatiṭṭhosmi, kapaṇānaṃ parāyaṇo;
Buddhasāsanupaṭṭhāko, ñātimittopajīviko.

1176. Dānavossaggasammukho,
Saṃvibhāgarato sukhī;
Kapparukkhova phalito,
Jāto lokābhivaḍḍhiyā.

1177. Pihitāpāyamaggosmi, maggadvāramapārutaṃ;
Sampattā sabbasampatti, daliddassa manāpikaṃ.

1178. ‘‘Saṃsāraddhānapātheyyaṃ, sabbadukkhavinodanaṃ;
Subandhaṃ mama sabbattha, gahito ca kaṭaggaho’’.

1179. Evaṃ dānaguṇaṃ nānappakārena vicintayaṃ;
Bhāveti dāyakoyogī, **cāgānussatibhāvanaṃ**.

1180. Saddhaṃ sīlaṃ sutaṃ cāgaṃ, paññaṃ paṇḍitajātiko;
Sampādayitvā saddhamme, devatāyo anussare.

1181. Cātumahārājikā ca, tāvatiṃsā ca yāmakā;
Tusitā ceva nimmānaratino vasavattino.

1182. Taduttariñca ye devā, dibbakāyamadhiṭṭhitā;
Tepi saddhādidhammesu, cirakālaṃ patiṭṭhitā.

1183. Susamāhitasaṅkappā, dānasīladhurandharā;
Dhammamaggamadhiṭṭhāya, hirottappapurakkhatā.

1184. Taṃ lokamupapannāse, sassirīkaṃ parāyaṇaṃ;
Iddhimanto jutimanto, vaṇṇavanto yasassino.

1185. Dibbasampattisampattā, nānābhogasamappitā;
Pālento dīghamaddhānaṃ, anubhonti mahāsukhaṃ.

1186. Te sabbepi ca mayhampi, vijjanti anupāyino;
Saddhādikusalā dhammā, devadhammāti vissutā.

1187. Saddhammaguṇasampatti-dātā maṅgalanāyikā;
Dullabhāpi ca me laddhā, saddhā sugatasāsane.

1188. Vajjopavādarahito, pāpakammaparammukho;
Parisuddhasamācāro, pasannāmalacetano.

1189. Niccamohitasotosmi,
Tathāgatasubhāsite;

Sutabhājanabhūto ca,
Satimā susamāhito.

1190. Maccheramalanittiṇṇo, lobhakkhandhavimuccito;
Opānabhūto lokasmiṃ, vissaṭṭhasukhayācano.

1191. Vatthuttayamahatte ca, hitāhitavinicchaye;
Paññā vatthusabhāve ca, tikhiṇā mama vattati.

1192. Samārādhitasaddhammo, katapuññamahussavo;
Devadhammasamiddhosmi, kalyāṇacaritākaro.

1193. Devatāhi samānohaṃ, guṇālaṅkārabhūsito;
Hatthapattā ca deviddhi, nipphannā dibbasampadā.

1194. Devasāmaññamiccevaṃ, cintento guṇamattano;
Bhāveti guṇasampanno, **devatānussatiṃ** paraṃ.

1195. Jātidhammā jarābyādhisokopāyāsabhañjite;
Anicce dukkhenatte ca, nibbinnopadhisambhave.

1196. Virāgo ca nirodho ca, cāgo mutti anālayo;
Yoyamādānanissaggo, nibbānamiti vuccati.

1197. Upasantamidaṃ ṭhānamiti cinteti paṇḍito;
Anupādānasaṃkliṭṭhamasaṅkhāramanāsavaṃ.

1198. Appamāṇaṃ paṇītañca, sivaṃ paramamaccutaṃ;
Anantaguṇamaccanta-mavikāramanāmayaṃ.

1199. Khemaṃ taṃ pārimatīra-mahāyanakaraṃ paraṃ;
Tāṇaṃ leṇañca dīpañca, patiṭṭhānaṃ parāyaṇaṃ.

1200. Vaṭṭānubandhavicchedo, bhavataṇhāvisosanaṃ;
Sabbūpadhisamugghāto, dukkhanibbāpanaṃ sukhaṃ.

1201. Sabbapāpavināsoyaṃ, sabbaklesavisodhanaṃ;
Sokopāyāsasantāpabhayabheravamocanaṃ.

1202. Palibodhasamucchedo, papañcaviniveṭhanaṃ;
Sabbasaṅkhārasamatho, sabbalokavinissaṭo.

1203. Pārisuddhikarā dhātu, bhavanissaraṇaṃ padaṃ;
Uttamāriyasampatti, anomamamataṃ padaṃ.

1204. Sabbathā bhaddamatulaṃ, nibbānamiti passato;
Upasamānussatīti, bhāvanāyaṃ pavuccati.

1205. Sattānussatimiccevaṃ, bhāvento pana paṇḍito;
Pāmojjabahulo hoti, pasanno buddhasāsane.

1206. Paṭipassaddhadaratha-mupacārasamādhinā;

Samādhiyati cittañca, parisuddhamanāmayaṃ.

1207. Bhāvanāmayametañca, katvā puññamanappakaṃ;
Vāsanāgatisampatti-bhogabhāgīti vuccati.

1208. Upanissayasampanno, patvā nibbedhamuttamaṃ;
Diṭṭheva dhamme dukkhaggiṃ, nibbāpeti anāsavo.

1209. Lokappavatti cintetvā, maraṇānussatiṃ pana;
Bhāveyya sakamaccantaṃ, cintento maraṇaṃ kathaṃ.

1210. Animittamanaññātaṃ, maccānamidha jīvitaṃ;
Kasirañca parittañca, tañca dukkhena saṃyutaṃ.

1211. Appodakamhi maccheva, bandhamāne rudammukhe;
Maccu gacchati ādāya, pekkhamāne mahājane.

1212. Purakkhatvāva maraṇaṃ, jāyanti paṭisandhiyaṃ;
Jātā puna marissanti, evaṃdhammā hi pāṇino.

1213. Yamekarattiṃ paṭhamaṃ, gabbhe vasati mānavo;
Abbhuṭṭhitova so yāti, sa gacchaṃ na nivattati.

1214. Sattā maranti gabbhepi, jāyamānā ca dārakā;
Kumārā yobbanappattā, balappattā mahattarā.

1215. Athāvassaṃ maranteva, jiṇṇā daṇḍaparāyaṇā;
Sūrā puññabalatthāmā, nānābyādhinipīḷitā.

1216. Ajja suveti maraṇaṃ, pariyesati pāṇino;
Senā yuddhapayātāva, sabbe maccubhayākulā.

1217. Sattāratanalaṅkārā, caturiddhisamuggatā;
Cakkavattī mahātejā, rājamaṇḍalasobhino.

1218. Kappuṭṭhānamahāvātā, pātitāva mahāsilā;
Patanti maccuvikkhittā, paro cetāna mānavā.

1219. Yepi dīghāyukā devā, vaṇṇavantā mahiddhikā;
Ānubhāvabalappattā, mahābhogasukhedhino.

1220. Tepi maccusamuddhattā, bhavanti bhayasaṃkulā;
Verambhakkhittapakkhīva, mādisesu kathāva kā.

1221. Accantarāyabahulo, maraṇāhitasambhavo;
Niccaṃ cakkasamāruḷho, lokoyaṃ parivattati.

1222. Etthantare maraṇassa, vemajjhe mama vattato;
Assāsepi avissaṭṭhe, jīvikā ce kathāva kā.

1223. Accheraṃ vata lokasmiṃ, khaṇamattampi jīvitaṃ;
Nissitopaddavaṭṭhāne, mahābyasanapīḷite.

1224. Addhuvaṃ jīvitaṃ nicca-maccantaṃ maraṇaṃ mama;
Sabhāvo maraṇanteva, viseso pana jīvitaṃ.

1225. Atthamārabbha gacchanto, ādiccova nabhantare;
Maraṇāyābhidhāvanto, vihāyāmi suve suve.

1226. Vajjhappatto mahācoro,
Niyyātāghātanaṃ yathā;
Maraṇāya payātohaṃ,
Tathevamanivattiyo.

1227. Ambujova vaṅkaghasto, tāṇaleṇavivajjito;
Niccaṃ maccuvasaṃ yanto, vissaṭṭho kimahaṃ care.

1228. Ko me hāso kimānando,
Kimahaṃ mohapāruto;
Madappamādavikkhitto,
Vicarāmi niraṅkuso?

1229. Handāhamārabhissāmi, sammāsambuddhasāsane;
Ātāpī pahitatto ca, hirottappasamāhito.

1230. Paṭipattiparo hutvā, pāpadhammaniraṅkato;
Nibbāpayāmi accantaṃ, sabbadukkhahutāvahaṃ.

1231. Itthaṃ panattano yogī, maraṇaṃ paṭicintayaṃ;
Maraṇānussatiṃ nāma, bhāvetīti pavuccati.

1232. Tadetaṃ pana bhāvetvā, upacārasamāhito;
Nibbedabahulo hoti, appamādadhurandharo.

1233. Micchādhammaṃ virājetvā, nandirāganirālayo;
Sabbāsavaparikkhīṇo, pappoti amataṃ padaṃ.

1234. Gahetvā pana medhāvī, dvattiṃsākārabhāvanaṃ;
Kareyya tāva pacchā ve, anupubbamabhiṇhaso.

1235. Kesā lomā nakhā dantā, taco maṃsaṃ nahāru ca;
Aṭṭhi ca miñja vakkaṃ ca, hadayaṃ yakanaṃ tathā.

1236. Kilomaṃ pihaka papphāsaṃ, antaṃ guṇamudariyaṃ;
Matthaluṅgaṃ karīsañca, pittaṃ semhamathāparaṃ.

1237. Pubbo ca lohitaṃ sedo,
Medo assu vasātha vā;
Kheḷo siṅghāṇikā ceva,
Lasikā muttamiccapi.

1238. Ghanabandhasubhākāra-vipallāsānusārinaṃ;
Yathābhūtāvabodhāya, vibhattāva mahesinā.

1239. Kāye bāttiṃsa koṭṭhāsā,

Kuṇapāva samussitā;
Sāragayhūpagāpetā,
Dhikkatā dhīrahīḷitā.

1240. Asubhāva paṭikkūlā, jegucchā sucivajjitā;
Ninditā cakkhumantehi, andhabālopalāḷitā.

1241. Vicittachavisañchannā, tacabhattasamohitā;
Parissavaparikliṭṭhā, kuthitā pūtigandhitā.

1242. Dhoviyantāpi satataṃ, ajahantā malassavaṃ;
Sugandhānuvilittāpi, duggandhapariṇāmino.

1243. Ahaṃkāramamattena, vissaṭṭhasukhasaṅgahā;
Saṅghāṭaghanasambaddhā, sammohenti mahājanaṃ.

1244. Chandarāgasamūpetā, yattha muḷhā puthujjanā;
Sevanti visamaṃ ghoraṃ, caturāpāyabhāgino.

1245. Tattha cittaṃ virājetuṃ, paṭipanno yathākkamaṃ;
Cetovibhāvanatthāya, koṭṭhāsesu vicakkhaṇo.

1246. Vacasā manasā ceva, yathāvuttānusārato;
Anulomapaṭilomaṃ, sajjhāyitvā tato paraṃ.

1247. Vaṇṇasaṇṭhānadisato, vavatthapeyya paṇḍito;
Tatokāsaparicchedā, paccekaṃ tu yathākkamaṃ.

1248. Vaṇṇasaṇṭhānagandhā ca,
Āsayokāsato tato;
Vibhāveyyāsubhākāra-
Mekekasmiṃ tu pañcadhā.

1249. Dasadhābhogamiccevaṃ, katvā bhāvayato pana;
Santibhūtā pakāsenti, rathacakkārasādisā.

1250. Hitvā appaguṇe tattha, gaṇhaṃ suppaguṇaṃ budho;
Appanaṃ paṭibhāgañca, pappotekekavatthusu.

1251. Asubhākāramārabbha, bhāvanā ce pavattati;
Kammaṭṭhānaṃ paṭikkūlaṃ, paṭhamajjhānikaṃ siyā.

1252. Nīlādivaṇṇamārabbha, paṭibhāgo yadā tadā;
Nīlādikasiṇaṃ hutvā, pañcakajjhānikaṃ bhave.

1253. Lakkhaṇākāramārabbha, cintanā ce pavattati;
Vipassanākammaṭṭhāna-miti bhāsanti paṇḍitā.

1254. Tidhā pabhedamiccevaṃ, bhāvento puna buddhimā;
Kāyagatāsatiṃ nāma, bhāvetīti pavuccati.

1255. Soyamajjhattaṃ nibbinno, bahiddhā ca nirālayo;

Ubbegabahulo yogī, pamādamativattati.

1256 Kāmabandhavinimutto, pāpā medhāvi nissaṭo;
Sacchikatvāna sāmaññaṃ, amataṃ paribhuñjati.

1257 **Ānāpānassatiṃ** nāma, sammāsambuddhavaṇṇitaṃ;
Kammaṭṭhānādhirājānaṃ, bhāvento pana paṇḍito.

1258 Appanañcopacārañca, samathañca vipassanaṃ;
Lokuttaraṃ lokiyañca, sukhenevādhigacchati.

1259 Sukhumā nipuṇā tikkhā, paripakkā bale ṭhitā;
Bodhipakkhiyadhammā ca, vodāyanti visesato.

1260 Kammaṭṭhāne tathā hettha, gaṇanā anubandhanā;
Phusanā ṭhapanā ceva, sallakkhaṇavivaṭṭanā.

1261 Pārisuddhi tato pacchā, tesañca paṭipassanā;
Iccevamaṭṭhadhā bhedā, mātikāyaṃ pakāsitā.

1262 Vibhattā satipaṭṭhāna-vasā soḷasadhā tato;
Ānāpānappabhedena, bhinnā dvattiṃsadhā puna.

1263 Tameva pariyādāya, samathañca vipassanaṃ;
Mahattavepullagataṃ, bhāveyya satimā kathaṃ.

1264 Ānāpānaṃ pariggayha, pavivitto rahogato;
Gaṇeyya paṭhamaṃ tāva, nisinno sukhamāsane.

1265 Pañcannaṃ na ṭhapetabbaṃ, heṭṭhā na dasatopari;
Netabbamanupubbena, gaṇetabbamakhaṇḍitaṃ.

1266 Anto bahi ca vikkhepa-makatvāna punappunaṃ;
Phuṭṭhaṭṭhānamhi satimā, anubandheyya mānasaṃ.

1267 Nāsikaggottaroṭṭhe ca, katvābhogaṃ tatoparaṃ;
Satatassāsasamphassaṃ, āvajjantassa yogino.

1268 Puthulaṃ vātha dīghaṃ vā, maṇḍalaṃ vātha vitthataṃ;
Tārakādisamākāraṃ, nimittaṃ tattha jāyati.

1269 Cittaṃ samāhitaṃ hoti, upacārasamādhinā;
Upaklesā pahiyyanti, paṭibhāge samuṭṭhite.

1270 Nimitte ṭhapayaṃ cittaṃ, tato pāpeti appanaṃ;
Pañcajjhānavasenāyaṃ, samathe bhāvanānayo.

1271 Ārabhitvābhinivesa-mānāpāne punāparo;
Ajjhattañca bahiddhā ca, tato tadanusārato.

1272 Bhūmidhamme yathābhūtaṃ, vipassitvā visārado;
Appetānuttarajjhāna-mayaṃ suddhivipassanā.

1273Ānāpānasamāpattiṃ, katvā pādakamuttaraṃ;
Bhāventassa vasenāhu, nayaṃ soḷasadhā kathaṃ.

1274Dīghamassāsapassāsā, rassaṃ vātha tathā dvayaṃ;
Satimā matisampanno, paṭhamaṃ parigaṇhati.

1275Ādimajjhāvasānaṃ tu, karonto viditaṃ tathā;
Samāhito sabbakāya-paṭisaṃvedi sikkhati.

1276 Tato te eva saṅkhāre, passambhentoparūpari;
Vutto passambhayaṃ kāyasaṅkhāraṃ sikkhatīti ca.

1277Ānāpānasaticcevaṃ, kāyasaṅkhāranissitā;
Kāyānupassanā nāma, catudhāpi ca bhāsitā.

1278 Sampayuttena ñāṇena, pītimālambaṇena ca;
Vipassanāya samathe, kubbanto pākaṭaṃ sukhaṃ.

1279 Vedanāsaññāsaṅkhāte, cittasaṅkhārake tathā;
Pītādipaṭisaṃvedī, sikkhatīti pavuccati.

1280 Thūle te eva saṅkhāre, sametuṃ paribhāvayaṃ;
Vutto ‘‘passambhayaṃ cittaṃ, saṅkhāraṃ sikkhatī’’ti ca.

1281 Tassā taṃtaṃmukhenettha, sampajjanavisesato;
Vedanānupassanāya, catudhā samudīritā.

1282 Appento paccavekkhanto, bujjhanto ca pakāsitaṃ;
Karonto mānasaṃ citta-paṭisaṃvedi sikkhati.

1283 Tamevābhippamodento, sappītikasamādhinā;
‘‘Abhippamodayaṃ cittaṃ, sikkhatī’’ti pavuccati.

1284 Appanāyopacārena, tamevātha samādahaṃ;
Yogī ‘‘samādahaṃ cittaṃ, sikkhatī’’ti pakāsito.

1285 Paccanīkehi vikkhambha-samucchedehi mocayaṃ;
Tathā ‘‘vimocayaṃ cittaṃ, sikkhatī’’tipi bhāsito.

1286Ānāpānaṃ pabhedāya, kammaṭṭhānaṃ yathārahaṃ;
Cittānupassanā nāma, pavattāyaṃ catubbidhā.

1287 Vipassanāyaniccānu-gatattā hi visesato;
Vipassanto aniccānu-passī sikkhati paṇḍito.

1288 Tato virāgānupassī, nibbinditvā virājayaṃ;
Tathā nirodhānupassī, bhūmidhamme nirodhayaṃ.

1289 Pakkhandanapariccāgapaṭinissaggato pana;
Paṭinissaggānupassī, sikkhatīti pavuccati.

1290Ānāpānamukheneva, bhūmidhammavipassanā;

Dhammānupassanā nāma, bhāsitevaṃ catubbidhā.

1291 Iti soḷasadhākāraṃ, sikkhattayapatiṭṭhitaṃ;
Catubbidhampi pūreti, satipaṭṭhānabhāvanaṃ.

1292 Pariggayha satiñceva-mussāhanto vipassanaṃ;
Dvattiṃsākārabhedehi, satokārīti vuccati.

1293 Itthañca gaṇanādīhi, bhāvetvā samathaṃ tato;
Vipassanādhivacanaṃ, katvā sallakkhaṇaṃ puna.

1294 Patvā vivaṭṭanāmaggaṃ, pārisuddhiphale ṭhito;
Paccavekkhaṇasaṅkhātaṃ, pappoti satipassanaṃ.

1295 Ānāpānasaticcevamasesaṃ paripūritā;
Sākāraṃ sappabhedañca, bhāvitāti pavuccati.

1296 Ānāpānasamādhimetamatulaṃ buddhāpadānuttamaṃ,
Pāpaklesarajoharaṃ sukhamukhaṃ dukkhagginibbāpanaṃ;
Bhāvetvā satisampajaññavipulā vikkhepaviddhaṃsakā,
Pappontuttaramuttamāmatapadaṃ bodhittayabyāpakaṃ.

1297 Buddhaṃ dhammañca saṅghaṃ puthunanamahitaṃ suddhasīlaṃ sudānaṃ,
Dhammaṭṭhā devatāyopasamatha maraṇaṃ kāyamānañcapānaṃ;
Paññattārabbhayāyaṃ satisamavahitā bodhimaggodayāya,
Sāyaṃ saddhammanettī sahitasivaguṇā sevitabbādarena.

Iti nāmarūpaparicchede dasānussativibhāgo nāma

Navamo paricchedo.

10. Dasamo paricchedo

Sesakammaṭṭhānavibhāgo

1298 Byāpādādīnavaṃ disvā, khemabhāvañca khantiyaṃ;
Appamaññā tu bhāvento, vineyya paṭighaṃ kathaṃ.

1299 Cetosantāpano kodho,
Sampasādavikopano;
Virūpabībhacchakaro,
Mukhavaṇṇappadhaṃsano.

1300 Sīlakālussiyuppādo, cittavikkhepasambhavo;
Paññāpajjotaviddhaṃsī, paṭipattivibandhako.

1301 Apāyekāyano maggo, pāpakaṇṭakabandhako;
Dhammamaggasamucchedī, maggadvārapidhānako.

1302 Yasovaṇṇavisaṅkhāro, guṇamūlappabhañjako;
Dukkhadhammasamodhāno, byasanopaddavākaro.

1303. Dunnimittamidaṃ jātaṃ, sabbasampattidhaṃsanaṃ;
Dhūmaketusamuppādo, sabbalokavināsako.

1304. Sabbakalyāṇadhammānaṃ, avamaṅgalamuṭṭhitaṃ;
Hitārambhasamugghātī, antarāyasamāgamo.

1305. Sabbākārapaṭikkūlaṃ, sabbaviddesakāraṇaṃ;
Vipattimukhamuppannaṃ, amittajanapatthitaṃ.

1306. Sapattakaraṇaṃ ghoraṃ, sabbānatthavidhāyakaṃ;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

1307. Khuradhāraṃ lihantāva, gilantāva hutāsanaṃ;
Tittalābuṃva khādantā, gaṇhantādittamāyudhaṃ.

1308. Byāpādamattasambhava-mattaghaññāya kevalaṃ;
Upalāḷenti dummedhā, ghoramāsīvisaṃ yathā.

1309. Dosatejena rukkhova, susirāruḷhapāvako;
Antonudayhamānāpi, vipphandanti vighātino.

1310. Nāvabujjhanti dummedhā, cetosaṅkappavāyunā;
Ukkāmukhāmivāditta-mujjalantā punappunaṃ.

1311. Bhayamaggasamāruḷhā, khemamaggavirodhino;
Byāpannā kibbisākiṇṇā, atthadvayavirodhino.

1312. Anāthā sallakāviddhā, visaṭṭā anusocino;
Andhā viya migāraññe, bhamanti hatacakkhukā.

1313. Asaṃvihitakammantā, bālā kodhavasānugā;
Khippaṃ lakkhiṃ pariccattā, yasobhogehi dhaṃsare.

1314. Duppaṭippāditārambhā, kodhasaṅkhobhamohitā;
Dhammāmatarasassādaṃ, na vindanti aviddasu.

1315. Bahvādīnavamicceva-manto byādhimivuṭṭhitaṃ;
Jātānalamivucchaṅge, ajjhupekkhanti dujjanā.

1316. Codayamānā dukkhehi, klesāciṇṇamalīmahā;
Pāpakammehi pūrentā, senti maccupathe ciraṃ.

1317. Tamevaṃ paṭisaṅkhāya, paṭighaṃ pana yoniso;
Vāḷamigaṃva dhāvantaṃ, āvisantaṃva rakkhasaṃ.

1318. Pāvakaṃva paribyuḷhaṃ, bhāyamānassa yogino;
Sotthibhāvāya khemanta-mupaññattaṃ mahesinā.

1319. Mātā kalyāṇadhammānaṃ, khamā nāma mahiddhikā;
Samappavatti sattesu, sabbasampattisādhikā.

1320. Kodhānalajalāseko,

Sokopāyāsanāsanaṃ;
Āghātasallaniddhārī,
Upanāhavimocanaṃ.

1321. Vaṇṇakittisamuṭṭhānaṃ, guṇamūlābhisevanaṃ;
Apārutamukhaṃveta-matthadvayasamiddhiyā.

1322. Vighātapariyādāna-māsavānamasesato;
Paṭipassambhanaṃ ceto-pītikaraṇacandanaṃ.

1323. Sabbadukkhasamugghāti, sukhupaṭṭhānamuttamaṃ;
Byasanodayavicchedo, bhayabheravaniggamo.

1324. Cetopasādasandhāno, pāsādikaphalāvaho;
Pavaro bodhisambhāro, narānaranisevito.

1325. Pāpakantāranitthāro, caturāpāyarodhako;
Dvārāvāpuraṇañcetaṃ, devalokūpapattiyā.

1326. Paññāsīlasamādhānaṃ, paṭipattivisodhano;
Piyaṅkaro sommabhāvo, dullabho bahupatthito.

1327. Klesasaṅkhobhavikkhepa-vipphandapaṭibandhanaṃ;
Titikkhāguṇamakkhāta-mārakkhavidhimattano.

1328. Vihiṃsāratisārambha-paṭirodhavimocanaṃ;
Verikibbisaviddhaṃsī, lokānuggahakāraṇaṃ.

1329. Dhammapajjotakaraṇaṃ, saṃyogamalasodhanaṃ;
Sammohatimiruddhāri, sampattipaṭipādanaṃ.

1330. Iccattatthaṃ paratthañca, sampādetvā khamāparo;
Sādheti sabbasampatti-midha ceva parattha ca.

1331. Titikkhāguṇasampanno, pāṇabhūtānukampako;
Anākulitakammanto, sorato sakhilo suci.

1332. Nivāto samitācāro, subhago piyadassano;
Paṭisaṅkhābalappatto, dhitimā matipāṭavo.

1333. Akkhobho adhivāsento,
Sabbānatthe parissaye;
Bhīmasaṅgāmāvacaro,
Hatthināgova sobhati.

1334. Itthaṃ samantato bhaddaṃ, titikkhaṃ paccavekkhato;
Passambheti samuṭṭhāya, khamā byāpādasambhamaṃ.

1335. Dibbosadhamivātaṅkaṃ, meghajjavaṃ hutāsanaṃ;
Khippamantaradhāpeti, titikkhā kodhamattano.

1336. Tatonekaguṇopetaṃ, nekadosappabhañjanaṃ;

Khantidhammamadhiṭṭhāya, pasannadhīramānaso.

1337. Bhāveyya paṭhamaṃ tāva, **mettābhāvana**muttamaṃ;
Attānamupamaṃ katvā, sattesu hitavuḍḍhiyā.

1338. Sabbe sattā ca pāṇā ca, bhūtā jīvā ca puggalā;
Abyāpajjā tathāverā, anīghā ca sukhedhino.

1339. Vijjāsampattibhogehi, pavaḍḍhantu yasassino;
Parivārabalappattā, bhayopaddavavajjitā.

1340. Sakhilā sukhasambhāsā, aññamaññāvirodhino;
Modantu suhitā sabbe, mā kiñci pāpamāgamā.

1341. Saddhāpāmojjabahulā, dānasīlamahussavā;
Guṇabhūsitasantānā, āyuṃ pālentanāmayaṃ.

1342. Sammādiṭṭhiṃ purodhāya, saddhammapaṭipattiyā;
Ārādhentu hitopāya-maccantaṃ sukhasādhanaṃ.

1343. Iti nānappakārena, sattesu hitamānasaṃ;
Mātāva piyaputtamhi, pavatteyya nirantaraṃ.

1344. Sinehaṃ parivajjento, byāpādañca vināsayaṃ;
Parisuddhena cittena, hitakāmova kevalaṃ.

1345. Mettāya mitte majjhatte, verike ca yathākkamaṃ;
Karonto sīmasambhedaṃ, attani ca samaṃ phare.

1346. Āsevantassa tassevaṃ, hitābhogasamāhitaṃ;
Sattapaññattimārabbha, samādhiyati mānasaṃ.

1347. Tato anīgho ekaggo, upasantamanoratho;
Jhānattikaṃ catukkaṃ vā, mettācetovimuttiyā.

1348. Bhūmidesadisāsatta-bhedabhinnesu odhiso;
Yathāsambhavamappeti, sabbasattesvanodhiso.

1349. Tadevamekasattamhi, paricchedaniyāmato;
Bahukesu ca sattesu, sabbesu ca pavattati.

1350. Tathāsevitasantāno,
Mettācetovimuttiyā;
Karuṇābhāvanāyoga-
Mārabheyya tato paraṃ.

1351. Sattānaṃ dukkhitākāra-māvajjitvāna yoniso;
‘‘Aho dukkhā vimuccantu, sabbe sattā’’ti cintayaṃ.

1352. Kathaṃ māṇavakoyañca, bhayabheravakampito;
Byasanopaddavāviddho, vipphandati vighātavā.

1353. Tathā hete vimosāya, paṭipannā virodhino;
Sabyāpajjā vihaññanti, cetodukkhasamappitā.

1354. Athaññe paridevanti, vipattivinipātikā;
Padhupāyikasaṅkappā, sokopāyāsabhāgino.

1355. Athāpare parābhūtā, kāmaklesavasīkatā;
Mohandhakārapakkhantā, sattā gacchanti duggatiṃ.

1356. Te tattha kaṭukaṃ ghoramanubhontā sakaṃ phalaṃ;
Dukkhasūlasamāviddhā, bāhā paggayha kandare.

1357. Dīgharattādhimuttāya, devalokasamiddhiyā;
Devakāyā vihāyanti, akāmā parivattino.

1358. Cirakālaṃ jalitvāna, sūriyova nabhantare;
Brahmānopi patanteva, brahmalokāparāyaṇā.

1359. Khandhapañcakamiccevaṃ, dukkhāgāraṃ samubbahaṃ;
Nānāgatīsu vikkhittaṃ, pāṇajātaṃ vihaññati.

1360. Anāthamanayāpannaṃ, parihānibhayākulaṃ;
Vātamaṇḍalikakkhittapakkhīva parivattati.

1361. Iti disvāna sutvā vā, sambhāvetvāna vā puna;
Dukkhāpagamamicchanto, dukkhāpagama patthayaṃ.

1362. Sukhitesu ca medhāvī, dukkhākāramanussaraṃ;
Pavatteyya dayāpanno, karuṇābhāvanappanaṃ.

1363. ‘‘Aho sattā vimuccantu, dukkhadhammehi sabbathā;
Sādhu samentupāyāsā, sokā ca paridevanā.

1364. ‘‘Khīyantu pāpadhammā ca, passambhentāmayā tathā;
Saṃklesā palibodhā ca, samucchijjantu pāṇinaṃ.

1365. ‘‘Byāpādā ca vihāyantu, vinivattantupaddavā;
Byasanāni vinassantu, vigacchantu vipattiyo.

1366. ‘‘Vihesā ca vighātā ca, khīyantu bhayabheravā;
Paṭikkamantu vissaṭṭhā, sotthiṃ passantu pāṇino’’.

1367. Iccevamanukampanto, sabbasattepi sabbathā;
Sabbadukkhasamugghātaṃ, patthento karuṇāyati.

1368. Sokuppattaṃ nivārento, vihiṃsaṃ dūrato haraṃ;
Mettāyamiva pāpeti, karuṇājhānamappanaṃ.

1369. Karuṇānantaraṃ yogī, bhāveyya **muditaṃ** tato;
Sattānaṃ sukhitākāramāvajjetvāna yoniso.

1370. Kathaṃ cirāya brahmāno, mahātejā mahiddhikā;

Pītibhakkhā subhaṭṭhāyī, pamodanti nirāmayā.

1371. Devakāyā mahābhogā,
Mahesakkhā yasassino;
Accharāparivārehi,
Paricārenti nandane.

1372. Rājābhisekasampattā, chattacāmarabhūsitā;
Ādhippaccamadhiṭṭhāya, sukhitā rājabhogino.

1373. Yathopaṭṭhitabhogehi, tadaññepi ca pāṇino;
Yathākāmitanipphannā, modanti sukhapītikā.

1374. Caturāpāyikā sattā, pāpakammaparikkhayā;
Tato cutābhinandanti, sukhaṭṭhāne patiṭṭhitā.

1375. Sabbālayasamugghātaṃ, patvā lokuttaraṃ padaṃ;
Paṭipassaddhadarathā, sukhaṃ modantanappakaṃ.

1376. Iti disvāna sutvā vā, sambhāvetvā punappunaṃ;
Sattānamadhivāsento, sukhākāraṃ pamodati.

1377. ‘‘Aho sādhu aho suṭṭhu,
Modanti vata pāṇino;
Aho suladdhaṃ sattānaṃ,
Samiddhimabhipatthitaṃ.

1378. ‘‘Pasannamukhavaṇṇā ca, paripuṇṇamanorathā;
Pītipāmojjabahulā, ciraṃ jīvantunāmayā.

1379. ‘‘Bhayamaggamatikkantā, dukkhasaṅghāṭanissaṭā;
Khemamaggamanuppattā, pītisampattiphullitā.

1380. ‘‘Samaggā suhitā cete, paṭisandhānapesalā;
Sampattimabhivedenti, kalyāṇaguṇabhūsitā’’.

1381. Iti sammā pihāyanto, sukhādhigamasampadaṃ;
Sattānamabhirocento, muditāya samaṃ pharaṃ.

1382. Hitvā palāsābhisaṅgaṃ, issāratiniraṅkato;
Mettāyamiva pāpeti, muditājhānamappanaṃ.

1383. Muditaṃ pana bhāvetvā, bhāveyyu**pekkha**muttamaṃ;
Virodhānunayaṃ hitvā, hutvā majjhattamānaso.

1384. Sabhāvabhūta lokassa,
Lābhālābhaṃ yasāyasaṃ;
Nindāpasaṃsaṃ passanto,
Sukhaṃ dukkhañca kevalaṃ.

1385. Kathaṃ kammassakatattāyaṃ lokānuparivattati;
Lokadhamme parābhūto, attādheyyavivajjito.

1386. Kiṃ nāmatthi samatthettha, pavattetuṃ yathāruci;
Kassa vā ruciyā honti, sukhitā vātha dukkhitā.

1387. Yathāpaccayasambhūtā, sukhadukkhā hi pāṇino;
Na sakkā parivattetuṃ, aññena puna kenaci.

1388. Micchāmaggamadhiṭṭhāya, vipajjanti ca mānavā;
Sammāmaggaṃ purodhāya, sampajjanti punattanā.

1389. Tattha kāyavasenete, parivattanti aññathā;
Yathārucitakammantā, paccekavasavattino.

1390. Niratthakavihesāyaṃ, maññe lokavicāraṇā;
Santametaṃ paṇītañca, yadidaṃ tatrupekkhanaṃ.

1391. Ahaṃ ko nāma ke cete, kimaṭṭhānabudhantaro;
Paresupari pekkhanto, vihaññāmīti attano.

1392. Sukhitā hontu vā mā vā, dukkhā muccantu vā na vā;
Samiddhā vā daliddā vā, kā mamettha vicāraṇā.

1393. Attānaṃ parihārantu, yathākāmaṃ tu pāṇino;
Palibodho papañco vā, byāpādo vā na me tahiṃ.

1394. Iti saṅkhāyupekkhanto, hitakāmopi pāṇinaṃ;
Apakkhapātupekkhāya, samaṃ pharati yoniso.

1395. Aññāṇupekkhā nikkhanto, anurodhaṃ virājiya;
Mettāyamiva pāpeti, pañcamajjhānamappanaṃ.

1396. Appamaññā catasseva-mācikkhi vadataṃ varo;
Mahāpurisadhorayho, hitakāmo mahāmuni.

1397. Na liṅgavisabhāgamhi, ādikammikayoginā;
Bhāvetabbā matasatte, mettameva na sabbathā.

1398. Pattabbasampadākāraṃ, dukkhākārañca pāṇisu;
Āvajjaṃ muditākāramanattādhīnataṃ tathā.

1399. Attani duggate mitte, majjhatteti yathākkamaṃ;
Paṭhamaṃ bhāvanāyogamārabhitvā tato paraṃ.

1400. Attani mitte majjhatte, veriketi catūsupi;
Karonto sīmasambhedaṃ, sabbattha samamānaso.

1401. Bhūmikādippabhedehi, paricchijjodhiso tathā;
Aparicchijja vā cetā, bhāvetabbāti bhāsitā.

1402. Asaṅkhotitasantānā, tāhi bhūtānukampakā;
Viharantuttamā brahmavihārāti tato matā.

1403. Appamāṇālambaṇattā, tathā suppaṭipattiyā;

Sattesu appamāṇattā, appamaññāti sammatā.

1404. Asampattahitā sattā, dukkhitā laddhasampadā;
Kammassakāti cintetvā, tato tesu yathākkamaṃ.

1405. ‘‘Sampattīhi samijjhantu,
Dukkhā muccantu pāṇino;
Aho sattā sukhappattā,
Hontu sattā yathā tathā’’.

1406. Iccābhivuddhimicchanto, dukkhāpagamanaṃ tathā;
Samiddhe anumodanto, upekkhanto ca pīṇite.

1407. Mātāva dahare putte, gilāne yobbane ṭhite;
Sakiccapasute ceva, catudhā sampavattati.

1408. Itthaṃ catudhā sattesu, sammā cittapavattanā;
Sabbathāpi catuddhāva, tato vuttā mahesinā.

1409. Iccetā pana bhāvento, pasannamukhamānaso;
Sukhaṃ supati suttopi, pāpaṃ kiñci na passati.

1410. Paṭibujjhatanutrāso, jāgarova pamodati;
Cetaso ca samādhānaṃ, khippamevādhigacchati.

1411. Parissayā pahīyanti, vigacchanti cupaddavā;
Devatāpi ca rakkhanti, amuyhantaṃ anākulaṃ.

1412. Phullaṃva kamalaṃ kāle, candaṃva vimalaṃ jano;
Sommakomaladhammehi, piyacakkhūhi passati.

1413. Asaṃhīro asaṃkuppo, sabbāvatthāsu paṇḍito;
Samaṃ pavattitārambho, lokamesonugaṇhati.

1414. Khaṇamattopacārekā, pavattekamhi puggale;
Appamāṇā phalitveva, vaṇṇayanti mahesino.

1415. Pageva sabbasattesu, appanāpattabhāvanā;
Catassopi samībhūtā, vasībhūtā nirantaraṃ.

1416. Puññadhārābhisandantā, paripūrenti paṇḍitaṃ;
Appameyyamahoghova, sāgaraṃ vīcimālinaṃ.

1417. Appamaññāmayānaṃ hi, puññānaṃ soḷasiṃ kalaṃ;
Sabbopadhikapuññāni, nāgghantīti pakāsitaṃ.

1418. Avañjhā tassa pabbajjā, yassa hetāsu gāravo;
Sukhumodagyabahulo, tisso sikkhā susikkhati.

1419. Amoghaṃ raṭṭhapiṇḍañca, bhuñjateso visesato;
Tampi mahapphalaṃ hoti, saddhādeyyaṃ patiṭṭhitaṃ.

1420 Saddhādikusalā dhammā, pavaḍḍhanti akhaṇḍitā;
Sambuddhicariyānañca, mahattaṃ tassa pākaṭaṃ.

1421 Akicchapaṭivedhāya, pādakajjhānamuttamaṃ;
Uju cekāyano maggo, brahmalokūpapattiyā.

1422Vāsanābhāgiyā cetā, bodhisambhārakūlikā;
Sovaggikā sukhāhārā, lokārakkhā niruttarā.

1423 Appameyyānisaṃsevaṃ, appameyyaguṇodayā;
Appamaññā tato tāsu, na pamajjeyya paṇḍito.

1424 Paṭikkūlaṃ panāhāre, bhāvento saññamuttamaṃ;
Kabaḷīkāramāhāra-mannapānādisaṅgahaṃ.

1425 Asitaṃ khāyitaṃ pītaṃ, sāyitañca rahogato;
Paṭikkūlanti cinteyya, gamanādivasā kathaṃ.

1426 Tapovanamidaṃ hitvā, ramaṇīyamanākulaṃ;
Āhārahetu gantabbo, gāmo gāmajanākulo.

1427 Tatthāsuciparikliṭṭhe, dujjanāvārasaṅkare;
Dīnamesayatuttiṭṭhaṃ, gehe gehe tu bhojanaṃ.

1428 Taṃ kheḷamalasaṃkliṭṭhaṃ, jivhaggaparivattitaṃ;
Dantacuṇṇitasambhinnaṃ, vaṇṇagandhaṃ vilissati.

1429 Pittasemhaparibyuḷhaṃ, pubbalohitamissitaṃ;
Pavisantaṃ paṭikkūlaṃ, jegucchaṃ dhikkatāsivaṃ.

1430 Kucchiyaṃ kuṇapākiṇṇe, duggandhaparibhāvite;
Suvānavamathākāraṃ, vantaṃva svānadoṇiyaṃ.

1431 Tattacandanikāyaṃva, nānākimisamākule;
Tattha bubbuḷakacchannaṃ, kuthitaṃ paripaccati.

1432 Saṃpaccantaṃ panetañca, sabhāvañca visevitaṃ;
Vaḍḍheti kesalomādiṃ, nānākuṇapasañcayaṃ.

1433 Vipaccantamathopetamanekopaddavāvahaṃ;
Kuṭṭhagaṇḍakilāsādimahābyādhisatodayaṃ.

1434Pūtibhūtañca taṃ pakka-manekadvārasañcitaṃ;
Medapiṇḍaṃva kuthitaṃ, parissavati santataṃ.

1435 Yena pūtigato kāyo, niccaṃ duggandhavāyiko;
Dhoviyantopi satataṃ, sucibhāvaṃ na gacchati.

1436 Kucchito soyamāhāro,
Kāyāsucinisevano;
Nissandamalaniṭṭhāno,
Upaklesaphalāvaho.

1437. Kāmarāgasamuṭṭhānaṃ, rogajātinibandhanaṃ;
Madappamādādhiṭṭhānaṃ, pāpakammamahāpatho.

1438. Ahitodayamaggoyaṃ, bhayabheravasambhavo;
Byasanāgamanadvāraṃ, apāyāvahitaṃ mukhaṃ.

1439. Carantattasamattāva, yatthodariyamucchitā;
Kliṭṭhakammāni dummedhā, karontā dukkhabhāgino.

1440. Tattha cittavirāgāya, kiṃ pakkaphalasannibhe;
Rasassādapiyākāre, ghorādīnavasañcite.

1441. Bhāventassa paṭikkūla-saññamevaṃ vibhāvino;
Upacārapathaṃ patvā, cittaṃ hoti samāhitaṃ.

1442. Soyaṃ passambhitāhāra-
Visado so vicakkhaṇo;
Madappamādanikkhanto,
Rasassādanirālayo.

1443. Limpento viya bhesajja-makkharabbhañjako yathā;
Puttamaṃsaṃva khādanto, āhāraṃ paribhuñjati.

1444. Ariyavaṃsānupajāto,
Appicchādiguṇodito;
Kāmajālaṃ padāletvā,
Sotthiṃ pappoti paṇḍito.

1445. **Catudhātuvavatthānaṃ,** bhāvento pana pañcadhā;
Dhātuyo parigaṇheyya, catassopi sabhāvato.

1446. Saṅkhepena ca vitthārā, sambhārā ca salakkhaṇā;
Ajjhattañca bahiddhā ca, catudhā vibhaje kathaṃ.

1447. Yaṃ kiñci kesalomādi, kakkhaḷattaṃ pavuccati;
Ajjhattaṃ pathavīdhātu, bahiddhā tu tatoparā.

1448. Yūsabhūtanti yaṃ kiñci,
Āpova paripācakaṃ;
Tejo vāyoti gaṇheyya,
Vitthambhakamasesato.

1449. Vitthāratopi sambhārā, kesalomādi vīsati;
Pathavīdhātu pittādi, dvādasāpoti bhāvaye.

1450. Tejena yena kāyoyaṃ, santappati jirīyati;
Paridayhati sammā ca, paccanti asitādayo.

1451. Tadetaṃ catukoṭṭhāsaṃ, kāyasambhavamattano;
Tejodhātūti gaṇheyya, vāyodhātūticāparaṃ.

1452. Uddhañcādhogamāvātā, kucchikoṭṭhāsayā tathā;

Aṅgamaṅgānusārī ca, chadhānāpānamiccapi.

1453. Taṃ taṃ lakkhaṇamārabbha, niddhāretvā salakkhaṇaṃ;
Parigaṇheyya sabbattha, catudhā dhātusaṅgahaṃ.

1454. Iccevaṃ catukoṭṭhāso,
Dhātumatto kaḷevaro;
Niccetano ca nissatto,
Nissāro parabhojano.

1455. Ritto tuccho ca suñño ca,
Vivitto ca pavajjito;
Attā vā attanīyaṃ vā,
Natthevettha kathañcipi.

1456. Kevalaṃ cetanāviddho, kāyoyaṃ parivattati;
Kampito yāya yantaṃva, sādhippāyova khāyati.

1457. Āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantimaṃ;
Apaviddho tadā seti, niratthaṃva kaliṅgaraṃ.

1458. Viparītaṃ papañcentā, bahudhā mohapārutā;
Yattha micchāvipallāsaparābhūtā puthujjanā.

1459. Saṃsāraddhānakantāraṃ, caturāpāyasaṅkaraṃ;
Byasanekāyanopāyaṃ, nātivattanti dujjanā.

1460. Soyamevaṃ catuddhāti,
Dhātubhedena passato;
Tassopacāriko nāma,
Samatho hoti cetasi.

1461. Itthaṃ dhātuvavatthānaṃ, katvā tadanusārato;
Upādārūpadhamme ca, nāmadhamme ca sabbathā.

1462. Bhūmibhūte pariggayha, passanto paccayaṭṭhitiṃ;
Ajjhattañca bahiddhā ca, vipassantodayabbayaṃ.

1463. Yathābhūtamabhiññāya, nibbindanto virajjati;
Virāgā ca vimuccitvā, pāragūti pavuccati.

1464. **Āruppaṃ** pana bhāvento, kammaṭṭhānamanāvilaṃ;
Catukkapañcakajjhānaṃ, patvā kasiṇamaṇḍale.

1465. Pariciṇṇavasībhūtā, jhānā vuṭṭhāya pañcamā;
Cinteti daṇḍādānādirūpadosamabhiṇhaso.

1466. Nibbindanto tato rūpe, tadākāre ca gocare;
Tadālambaṇadhamme ca, patthento samatikkamaṃ.

1467. Pattharitvāna yaṃ kiñci, ākāsakasiṇaṃ vinā;
Ugghāṭeti tamevātha, kasiṇaṃ dhitimā sato.

1468 Na taṃ manasi karoti, nāvajjati na pekkhati;
Cintābhogavinimutto, kasiṇaṃ pati sabbathā.

1469 Tadappāyasamaññātamākāsaṃ pati mānasaṃ;
Sādhukaṃ paṭipādeti, yoniso paṭicintayaṃ.

1470 Tassāvajjanasampannaṃ, upāyapaṭipāditaṃ;
Kasiṇāpagamākāsaṃ, cintanārabbha vattati.

1471 Itthamantaradhāpetvā, kasiṇaṃ tu tato paraṃ;
Sabbāvantamanantaraṃ, pharatākāsagocaraṃ.

1472 Tattha vuttanayeneva, bhāventassopacārato;
Paṭhamāruppamappeti, ākāsānantagocare.

1473 Tato tamhā vasībhūtā, vuṭṭhahitvā vicintayaṃ;
‘‘Āsannarūpāvacarajjhānapaccatthika’’nti taṃ.

1474 Nikantiṃ pariyādāya, tamhā ākāsagocarā;
Appetuṃ dutiyāruppa-matisantanti gacchati.

1475 Paṭhamāruppaviññāṇa-manantaṃ pharato tato;
Dutiyāruppamappeti, viññāṇānantagocare.

1476 Paṭhamāruppaviññāṇa-mabhāvento tato paraṃ;
Appeti **tatiyāruppa-**mākiñcaññamhi gocare.

1477 Tato ca tatiyāruppaṃ, ‘‘santameta’’nti passato;
Catutthāruppamappeti, tatiyāruppagocare.

1478Gūthamhi maṇḍape laggo, eko tannissitoparo;
Eko bahi anissāya, taṃ taṃ nissāya cāparo.

1479Ṭhito catūhi etehi, purisehi yathākkamaṃ;
Samānatāya ñātabbā, catassopi vibhāvinā.

1480 Iccālambaṇabhedehi, catudhāruppabhāvanā;
Aṅgabhedaṃ panetāsaṃ, na kathenti tathāpi ca.

1481 Suppaṇītatarā honti, uddhamuddhaṃ yathākkamaṃ;
Cātumahārājikādidibbasampattiyo yathā.

1482Āneñjamiti bhāvetvā, samāpattiṃ catubbidhaṃ;
Susamāhitasaṅkappo, sampannācalamānaso.

1483 Vipassanto yathābhūtaṃ, sacchikatvā phaluttamaṃ;
Ubhatobhāgavimutto, arahāti pavuccati.

1484 Kammaṭṭhānavidhiṃ ñatvā, cattālīsavidhaṃ tato;
Abhiññāyopi viññeyyā, samathe bhāvanānaye.

1485 Iddhividhā dibbasotā, cetopariyajānanā;

Pubbenivāsānussati, dibbacakkhu tathāparā.

1486. Cetosamādhinissaṭṭhā, pañcābhiññā pakāsitā;
Rūpāvacaradhammāva, pañcamajjhānabhūmikā.

1487. Bahubhāvādidhiṭṭhānaṃ, komārādivikubbanā;
Manomayābhinimmānamiccevaṃ tividhi**ddhiyo**.

1488. Dibbe ca mānuse sadde,
Tathā dūre ca santike;
Suṇanti yāya sā **dibbā,**
Sotadhātūti bhāsitā.

1489. **Cetopariyañāṇa**nti, parapuggalacetaso;
Sarāgavītarāgādiparicchedakamīritaṃ.

1490. Pubbenivutthakhandhānussaraṇe ñāṇamīritaṃ;
Pubbenivāsānussatiñāṇa nāmena tādinā.

1491. Cavamāne ca jāyante, satte rūpamarūpakaṃ;
Tathā mānusakaṃ rūpaṃ, thūlaṃ sukhuma santikaṃ.

1492. Dūre pakāsaṃ channañca, yena passanti yogino;
Cutūpapātañāṇaṃ taṃ, **dibbacakkhū**ti vuccati.

1493. Anāgataṃsañāṇañca, yathākammupagaṃ tathā;
Tannissitattā gacchanti, dibbacakkhumhi saṅgahaṃ.

1494. Iti pañcavidhaṃ pattumabhiññaṃ pana paṇḍito;
Katvāna pañcamajjhāne, pañcadhā vasitaṃ cidaṃ.

1495. Tathā samāhite citte, parisuddhe niraṅgaṇe;
Mudubhūte kammaniye, āneñjamhi patiṭṭhite.

1496. Abhiññāpādakajjhānā, tato vuṭṭhāya pañcamā;
Abhiññāparikammāya, ninnāmeyyātha mānasaṃ.

1497. Adhiṭṭheyyādikaṃ taṃ tamāvajjitvā yathārahaṃ;
Parikammaṃ karitvāna, samāpajjeyya pādakaṃ.

1498. Punadeva ca vuṭṭhāya, parikammaṃ yathā pure;
Karontassa panappeti, abhiññāṇena pañcamaṃ.

1499. Adhiṭṭhantaṃ vikubbantaṃ, nimminantaṃ yathārahaṃ;
Sadde suṇantaṃ sattānaṃ, parijānañca mānasaṃ.

1500. Saraṃ pubbenivāsañca, passaṃ sugatiduggatiṃ;
Yathākammaṃ vipākañca, pajānantamanāgataṃ.

1501. Yathāsambhavamiccevamupāyakusalo muni;
Upanissayasampanno, abhiññamadhigacchati.

1502. Pattābhiñño mahāyogī, pariyodātamānaso;
Paripakkena ñāṇena, vipassitvā tilakkhaṇaṃ.

1503. Laddhāsavakkhayaṃ ñāṇaṃ, chadhābhiññamanuttaraṃ;
Mahākhīṇāsavo nāma, chaḷabhiñño pavuccati.

1504. Cattālīsavidhaṃ panitthamamalocetomalakkhālanaṃ,
Kammaṭṭhānanayaṃ yamāha sugato sammā samādhānakaṃ;
Saṃkhittaṃ kathitaṃ tamettha sakalaṃ sābhiññamettāvatā,
Kattabbā muninettha sādhumatinā sambhāvanā sabbathā.

1505. Varaguṇagaṇabhūsitānusiṭṭhaṃ,
Iti samathamimaṃ tu bhāvayitvā;
Paramamanupamaṃ bhajanti dhīrā,
Hitasukhamukhamuttamānubuddhaṃ.

Iti nāmarūpaparicchede sesakammaṭṭhānavibhāgo nāma

Dasamo paricchedo.

Niṭṭhito ca nāmarūpaparicchede sabbathāpi

Samathabhāvanāvibhāgo.

11. Ekādasamo paricchedo

Vipassanāvibhāgo

1506. Dvidhā samuṭṭhānadhurā, tividhā bhūmiyo matā;
Tividhābhinivesā ca, sarīraṃ tu catubbidhaṃ.

1507. Tividhā bhāvanā tattha, saṅkhāresu yathārahaṃ;
Duvidhākāramārabbha, nijjhāyati tilakkhaṇaṃ.

1508. Aṭṭhārasākārabhinnā, dasāvatthā vibhāvitā;
Tidhā vibhāgā sādheti, vimokkhattayamuttamaṃ.

1509. Catusaccapaṭivedhā, sattaṭṭhāriyapuggalā;
Klesahānī yathāyogaṃ, catasso paṭisambhidā.

1510. Tividhā ca samāpatti, nirodhā ca tathāparā;
Nissandaphalamiccāhu, tassā sāsanakovidā.

1511. Vipassanābhāvanāya-miti bhāsanti paṇḍitā;
Tamidāni pavakkhāmi, yathānukkamato kathaṃ.

1512. Bhūmidhamme pariggayha, vicinantassa yogino;
Satiyā samathā vātha, **samuṭṭhāti** vipassanā.

1513. Sabhāvapaṭivedhe ca, saddhammapaṭipattiyaṃ;
Paññāsaddhādvayaṃ tassā, **dhura**māhu dhurandharā.

1514. Tebhūmakasabhāvānaṃ, sappaccayapariggaho;
Ñātapariññā nāmāyaṃ, bhūmīti paṭhamā matā.

1515. Kalāpato sammasanaṃ, udayabbayadassanaṃ;
Pariññātīraṇā nāma, dutiyā bhūmi bhāsitā.

1516. Pahānapariññā bhūmi, tatiyāhu tatoparaṃ;
Bhaṅgādiñāṇamiccevaṃ, tividhā **bhūmiyo** matā.

1517. Khaṇasantatiaddhāna-vasenettha samīritā;
Aniccā dukkhānattāti, tividhā**bhinivesanā**.

1518. Diṭṭhikaṅkhāvitaraṇā, maggāmaggapaṭippadā;
Visuddhiyo catassopi, **sarīra**nti nidassitā.

1519. Salakkhaṇavavatthānaṃ, paccayākāranicchayo;
Kummaggaparihāro ca, tilakkhaṇavipassanā.

1520. Iti lakkhaṇabhinnattā, labbhantekakkhaṇepi ca;
Desitā hetubhūtena, kamenevaṃ visuddhiyo.

1521. Sīlabbisuddhiādīnaṃ, tathā sāva paramparā;
Cittabbisuddhiādīnamatthāyāti pakāsitā.

1522. Dissamānasabhāvānaṃ, passanto paccayaṭṭhiti;
Paripanthavimutto hi, paṭipādeti bhāvanaṃ.

1523. Tathāpi ca visesena, paṭipannassa yogino;
Tattha tattha vibhūtattā, ṭhānato bheditā kathaṃ.

1524. Rūpapubbaṅgamaṃ vātha, nāmapubbaṅgamaṃ tathā;
Ajjhattaṃ vā bahiddhā vā, yathāpākaṭadhammato.

1525. Nāmarūpādibhedena, bhūmidhammapariggaho;
Vuttā diṭṭhivisuddhīti, attadiṭṭhippahānato.

1526. Āhacca paccayuppannā, tathā tabbhāvabhāvino;
Pavattantīti saṅkhāre, passato pana yoniso.

1527. Paccayaggāhinī paññā, nāmarūpappavattiyā;
Kaṅkhā taranti tāyāti, kaṅkhāvitaraṇā matā.

1528. Aniccā dukkhānattāti, paccayāyattavuttito;
Saṅkhipitvā kalāpena, sammasīyanti saṅkhatā.

1529. Uppādavayabhāvopi, lakkhaṇattayasādhako;
Paccayākāramārabbha, lakkhīyati visesato.

1530. Tasmā sammasanañāṇaṃ, udayabbayadassanaṃ;
Kaṅkhāvitaraṇāyaṃ tu, saṅgayhati visuddhiyaṃ.

1531. Tattha saṃklesavikkhepaṃ, kummaggaṃ parivajjato;

Maggāmaggavisuddhīti, ñāṇadassanamīritaṃ.

1532. Tato kathenti akliṭṭhamudayabbayadassanaṃ;
Ādiṃ katvā paṭipadāñāṇadassanasuddhiyaṃ.

1533. Paccayapaccayuppanne, yathāvatthuvavatthite;
Pahātumīhamānānaṃ, niyyānapaṭipattito.

1534. Upaklesavisuddho hi, punadevodayabbayaṃ;
Adhiṭṭhahitvā bhaṅgādi-ñāṇehi paṭipajjati.

1535. Tathā cābhinavuppanne, bhijjamāne vipassato;
Saṃvegakaḍḍhitaṃ ñāṇaṃ, bhaṅgādimanutiṭṭhati.

1536. Tato pubbe pavattā hi, saṃklesāpāyasambhavā;
Paṭipattivisuddhīti, na saṅgayhati bhāvanā.

1537. Sampādento paniccetā, catassopi visuddhiyo;
Aniccā dukkhānattāti, bhāveyya tividhā kathaṃ.

1538. Paccayapaccayuppannā, jātānantarabhedino;
Aniccā ca pabhaṅgū ca, palujjanti cavanti ca.

1539. Addhuvā ca asārā ca, vibhavā ca vināsino;
Saṅkhatā vipariṇāma-dhammā ittarakālikā.

1540. Khayadhammā vayadhammā, lahukālappavattino;
Tāvakālikadhammā ca, parittaṭṭhitikā tathā.

1541. Khaṇattayaparicchinnā, pubbāparavicittakā;
Purakkhatā nirodhassa, sassatā na kudācanaṃ.

1542. Jāyanti parihānāya, na tu jāyanti vuddhiyā;
Jiyyamānāva tiṭṭhanti, jiṇṇā bhaṅgaparāyaṇā.

1543. Ahutvāyevuppajjanti, na kutocipi āgatā;
Hutvā antaradhāyanti, na tu katthaci sañcitā.

1544. Taṃ taṃ paccayasāmaggi-mattalābhāya nissitā;
Nirodhadhammā jāyanti, jātā byanti bhavanti te.

1545. Yathā nadī pabbateyyā, yathā dīpasikhā tathā;
Sīghasīghaṃ pavattantā, uppajjanti vayanti ca.

1546. Jātā jātā nirujjhanti, aññe aññe tu jāyare;
Avīci anusambandhā, na jānanti visesato.

1547. Iti nānappakārena, vipassanto vicakkhaṇo;
Aniccabhāvanaṃ dhīro, paripāceti sādhukaṃ.

1548. Dukkhā ca dukkhavatthū ca, abhiṇhaparipīḷitā;
Rogā gaṇḍā ca sallā ca, aghato ca upaddavā.

1549. Bhayopasaggāghamūlā,
Sāsavādīnavītitā;
Aleṇāsaraṇātāṇā,
Vadhakā mārakāmisā.

1550. Jātidhammā jarābyādhi-
Sokopāyāsabhāgino;
Paridevasabhāvā ca,
Saṃklesā dukkhabhāgino.

1551. Jegucchā paṭikūlā ca, bībhacchā ca virūpino;
Ajaññā capalā hīnā, duggandhā bālasevitā.

1552. Sokantarikatāniccaṃ, taṇhāya kaḍḍhitā bhusaṃ;
Kapaṇā duggatā dīnā, vipannā ca vighātino.

1553. Attalābhaṃ gavesanti, taṃtaṃpaccayanissitā;
Dukkhādhiṭṭhānamaccantaṃ, jātā puna vihaññare.

1554. Aggikūpe nimuggāva, klesasantāpabhāgino;
Oviddhā viya sattīhi, saṅkhārā niccadukkhitā.

1555. Jāyamānā ca jiyyantā, miyyantā ca khaṇe khaṇe;
Pasukā viya niccammā, haññanti serikāturā.

1556. Tilāni tilayanteva, ucchuyanteva ucchuyo;
Udayabbayāvassaṃ te, pīḷayanti abhiṇhaso.

1557. Manoramanavākārā, vipallāsaparikkhatā;
Iriyāpathasañchannā, nopatiṭṭhanti dukkhato.

1558. Saṅkhāresu panetesu, vedanāssādarodhino;
Sāva sandulasambaddhā, sammohaparivāritā.

1559. ‘‘Aduṃ dukkhamidaṃ dukkha’’-miti saṃsāracārino;
Dukkhahetumajānantā, sambhamanti aviddasu.

1560. Sukhākāramapassantā, dukkhabhāranipīḷitā;
Patthenti dukkhamevaññaṃ, bālā byasanabhāgino.

1561. Cavantā upapajjantā, rukkhasākhaṃva makkaṭo;
Dukkhamekaṃ vimuccanti, tato gaṇhanti cāparaṃ.

1562. Te dīgharattaṃ socanti, taṇhāsallasamappitā;
Diṭṭhipāsasamupetā, mānatthambhānusāyino.

1563. Tamākāraṃ paniccevaṃ, vipassanto visārado;
Dukkhānupassanaṃ nāma, paripāceti bhāvanaṃ.

1564. Dhammaṭṭhitiniyāmā hi, khandhāyatanadhātuyo;
Anattāsassatantā ca, īhābhogavivajjitā.

1565. Payojanamadhiṭṭhāya, na tu byāpārayanti ca;
Paccayapaccayuppannā, janetuṃ vātha jāyituṃ.

1566. Tathāpi hetusāmaggi-sambhave sambhavanti te;
Tabbhāvabhāvibhāvena, aññamaññapavattitā.

1567. Ajāyituṃ na sakkonti, sati paccayasambhave;
Paccayānamalābhe tu, na jāyanti kudācanaṃ.

1568. Na kiñcettha apekkhitvā, samaggā honti paccayā;
Na janetuṃ na sakkonti, samaggā ca kudācanaṃ.

1569. Yathāpaccayalābhena, pavattanti yathā tathā;
Rakkhitā vā vidhātā vā, natthi assāmikā tathā.

1570. ‘‘Ahaṃ mama’’nti gaṇhantā, pariṇāmenti aññathā;
Vissasantā harantete, parābhūtā palambhino.

1571. Rittā tucchā ca suññā ca, vivittā sāravajjitā;
Salakkhaṇaparicchinnā, dhammā natthettha puggalo.

1572. Jāyamānā ca jiyyantā, miyyamānā ca saṅkhatā;
Vivasā parivattanti, vaso tesaṃ na katthaci.

1573. Na tesu kassacisseraṃ, na tesañcatthi katthaci;
Na cattanīti saṅkhārā, ādhipaccavivajjitā.

1574. Kadalīpattavaṭṭīva, aññamaññapatiṭṭhitā;
Sahajātagghanībhūtā, nopaṭṭhanti anattato.

1575. Arūpanissitaṃ rūpaṃ, arūpaṃ rūpanissitaṃ;
Jaccandhapīṭhasappīva, aññamaññavavatthitaṃ.

1576. Yantasuttena yantaṃva, kāyayantaṃ pavattati;
Nāmāvakaḍḍhitaṃ tattha, natthi attā sayaṃvasī.

1577. Cetovipphāranipphannā, vāyodhātusamuṭṭhitā;
Iriyāpathaviññattivikārā pālakā matā.

1578. Oviddhavedanāsallavikārapariṇāmato;
Bālānaṃ cittanipphannā, attāti parikappanā.

1579. Suddhasaṅkhārapuñjoyaṃ, nettha sattopalabbhati;
Taṃ taṃ paccayamāgamma, dukkhakkhandhova jāyati.

1580. Evamādippakārehi, vipassanto anattato;
Anattabhāvanaṃ nāma, bhāvetīti pavuccati.

1581. Bhāvento tividhampetaṃ, **nijjhāyati tilakkhaṇaṃ**;
Nimittañca pavattañca, samārabbha yathākkamaṃ.

1582. Attalābhanimittañca, taṃtaṃpaccayanissitā;

Tabbhāvabhāvibhāvena, lakkhīyanti nimittato.

1583. Jāyamānā ca jiyyantā, miyyamānā ca saṅkhatā;
Taṃ taṃ bhāvamatikkamma, pavattanti khaṇe khaṇe.

1584. Hetunissayanākāro, **nimitta**nti tato mato;
Pavattaṃ vattanākāro, khaṇasantatiaddhato.

1585. Apubbābhinavuppatti, uppādoti pakāsito;
Pubbāpariyasandhānaṃ, paṭisandhīti bhāsitā.

1586. Āyūhantīti vuccanti, tadatthaṃ pana vāvaṭā;
Iccādipariyāyehi, bahvākārāpi saṅkhatā.

1587. Nimitte ca pavatte ca, vatthuto yanti saṅgahaṃ;
Taṃ **dvayākāra**mārabbha, patiṭṭhāti tilakkhaṇaṃ.

1588. Paccayādhīnadhammānaṃ, uppādavayalakkhitā;
Aniccatānimittaṭṭhā, pavattesu na pākaṭā.

1589. Pubbāparavicittānamasamatthānamattani;
Sannissayena nipphanno, bhāvadubbalyasādhako.

1590. Hetusaṅkhātabhāvo hi, saṅkhārānamaniccatā;
Pavattamānā dasseti, taṃ sabhāvaṃ panattano.

1591. Niccā dhuvā ce saṅkhārā, kasmā pekkhanti paccaye;
Ahutvā yadi nissāya, jātā kā tattha niccatā;

1592. Attalābhaṃ labhitvāna, hetusāmaggilābhato;
Yāpessanti tamaññatra, kathaṃ nāmattadubbalā.

1593. Paccaye anapekkhitvā, yadi natthi samatthatā;
Attalābhūpalābhāya, kiṃ samatthānupālane;

1594. Janakā paccayānañhi, tadāyūhanato paraṃ;
Parihāritumāraddhā, jiyā khittasaro yathā.

1595. Accīva vaṭṭinikkhantā, meghamuttāva vijjutā;
Paccayuddhaṭavissaṭṭhā, dhammā bhaṅgaparāyaṇā.

1596. Tasmā **nimittamākāraṃ,** passanto sa vipassako;
‘‘Vinassanti avassa’’nti, saddahanto vimuccati.

1597. Aniccato tathā hevaṃ, vipassantassa yogino;
Saddhāvimokkha bāhulyaṃ, bhavatīti pakāsitaṃ.

1598. Iti saṅkhāradhammesu, nimittākāranicchitaṃ;
Aniccalakkhaṇaṃ dhīro, nijjhāyati niyāmato.

1599. Bādhakattabhayākārā, pavatte dukkhitā viya;
Pavattamānā pīḷenti, saṅkhārā ca bhayāvahā.

1600. Uppādābhinavākāraṃ, atikkamma tato paraṃ;
Jarājaccaritā hutvā, bhañjamānā kathaṃ sukhā.

1601. Tasmā **pavattamākāraṃ,** nijjhāyanto nirantaraṃ;
Saṅkhāre dukkhato disvā, hitvāna paṇidhiṃ tahiṃ.

1602. Tadāyūhananissaṅgo, passaddhadaratho sukhī;
Samādhibahulo yogī, vūpasantoti vuccati.

1603. Byāpāravasitākāraṃ, saṅkhārānaṃ vipassato;
Nimitte ca pavatte ca, upaṭṭhāti anattato.

1604. Anattādhīnanipphannā, vasātītappavattino;
Bhāvadubbalyanissārā, kathamattā bhavissare.

1605. Tamevaṃ paṭivijjhanto, maññatānattalakkhaṇaṃ;
Vipassanārasassādī, saṃvegabahulo bhave.

1606. Iccāhacca pavattānaṃ, lakkhaṇānaṃ sabhāvato;
Vavatthito tattha tattha, taṃtaṃlakkhaṇanicchayo.

1607. Tathāpipākaṭaṭṭhāne, hetubhūte ca yoniso;
Vavatthapeti saṅkhāya, lakkhaṇāni vicakkhaṇo.

1608. Uppādavayabhāvena, dissamānā hi saṅkhatā;
Pubbāparavivekena, dassenti tadaniccataṃ.

1609. Tathā ca vipariṇāmaṃ, vipassanto visārado;
Nimittaphalanipphannaṃ, tamatthamadhimuccati.

1610. Dukkhappavattihetuttā, nimittamapi paṇḍito;
Bhayāvahaniyāmena, bādhakanteva passati.

1611. Tathā hi paccayārabbha, saṅkhārā nissayanti ce;
Tatovassaṃ bhavissanti, mahabbhayasamohitā.

1612. Nirodhadhammā jāyanti, sallaviddhāva dukkhitā;
Jarāturā vipajjantā, bhijjantāva vighātino.

1613. Tenevāniccato diṭṭhā, dukkhabhāvena khāyare;
Saṅkhatattā sabhāvo hi, dukkhāya parivattati.

1614. Aniccā puna saṅkhārā, dukkhāti ca vavatthitā;
Anattattaniyāmena, nidassenti salakkhaṇaṃ.

1615. Kathaṃ attaparādhīnā, paccayuppannabhaṅgurā;
Vipattiniyatā vātha, bādhamānā bhayāvahā.

1616. Āhaccākārabhedena, **tividhā hi vipassanā**;
Aniccā dukkhānattāti, ayamettha vinicchayo.

1617. Tidhābhūtā paniccetā, pahānākārabheditā;

Mahāvipassanā nāma, **aṭṭhārasavidhā** kathaṃ.

1618. Hetusāmagginipphannamaniccanti tilakkhaṇaṃ;
Aniccataṃ vipassanto, niccasaññaṃ vimuñcati.

1619. Aniccatāyādhiṭṭhānanimittaṃ pana passato;
Animitte vimuccantī, animittānupassanā.

1620. Nirujjhamānadhammānaṃ, byantibhāvaṃ vipassato;
Samudayaṃ pajahantī, nirodhāanupassanā.

1621. Sithilā jātu nissārā, dubbalā lahughātino;
Khayadhammāti saṅkhāya, ghanasaññaṃ vimuñcati.

1622. Attalābhamatikkamma, vayantīti vicintayaṃ;
Jahatāyūhanaṃ tattha, putte sūtipajā viya.

1623. Anavattitabhāvānaṃ, aññathattaṃ vipassato;
Vikārapariṇāmesu, dhuvasaññā virajjati.

1624. Ālambañca tadālamba-ñāṇabhaṅgañca bhāvayaṃ;
Sārādānābhinivesaṃ, adhipaññāya muccati.

1625. Iccāniccānimittā ca, nirodhā ca khayā vayā;
Viparīṇāmādhisaññā, dhammānupassanāti ca.

1626. Sattānupassanābhedamaniccākāradassanaṃ;
Niccasaññādibhaṅgāya, paridīpenti paṇḍitā.

1627. Taṃ tamākāramārabbha, tathā bāhulyavuttito;
Taṃlakkhaṇānugatā ca, bhedā tasseva sattadhā.

1628. Sukhasaññaṃ nissajjantī, vuttā dukkhānupassanā;
Nibbinnā nibbidāñāṇaṃ, virāgā rāgavajjitā.

1629. Jātāppaṇihitā nāma, muñcantī paṇidhiṃ tathā;
Nirālayābhinivesā, ādīnavānupassanā.

1630. Pañcānupassanābhedaṃ, tadidaṃ dukkhadassanaṃ;
Sukhasaññādibhaṅgāya, pavattanti pakāsitaṃ.

1631. Anattato vipassanto, attasaññā vimuccati;
Jahatattābhinivesaṃ, jhāyanto puna suññato.

1632. Dvayānupassanābhedamanattākāradassanaṃ;
Attasaññābhinivesaṃ, vimokkhāya vibhāvituṃ.

1633. Paṭinissaggato disvā, saṅkhāresu tilakkhaṇaṃ;
Jahanto saṅkhatādānaṃ, pakkhandati asaṅkhate.

1634. Yathābhūtena ñāṇena, vipassanto vimuccati;
Sammohābhinivesamhā, avipallatthadassano.

1635. Mohatābhogavimuttā, paṭisaṅkhānupassanā;
Jahantappaṭisaṅkhaṃ tu, paṭisaṅkhāya lakkhaṇaṃ.

1636. Diṭṭhisaṅkhātadosattā, vibhāvento vivaṭṭato;
Saṃyogābhinivesamhā, paṭilīno vimuccati.

1637. Muccītukamyatāñāṇaṃ, paṭinissaggasammataṃ;
Yathā bhūtaṃ tathā ñāṇaṃ, paccayākāranissitaṃ.

1638. Saṅkhārupekkhāñāṇaṃ tu, paṭisaṅkhānupassanā;
Vuṭṭhānagāminī nāma, vivaṭṭanti pavuccati.

1639. Catassopi paniccetā, ādānādippabhañjitā;
Lakkhaṇattayamāhacca, pavattanti yathā tathā.

1640. Nimittamārabbha tathā pavattaṃ,
Tilakkhaṇaṃ jhāyati yāya yogī;
Tamitthamaṭṭhārasabhedabhinnaṃ,
Vipassanābhāvanamāhu dhīrā.

1641. Vipassanānayamimamuttamaṃ subhaṃ,
Nidassitaṃ jinavacanānusārato;
Vibhāvayaṃ manasi hitāvahaṃ paraṃ,
Nirāmayaṃ padamanupāpuṇissati.

Iti nāmarūpaparicchede vipassanāvibhāgo nāma

Ekādasamo paricchedo.

12. Dvādasamo paricchedo

Dasāvatthāvibhāgo

1642. Iccaṭṭhārasadhā bhinnā, paṭipakkhappahānato;
Lakkhaṇākārabhedena, tividhāpi ca bhāvanā.

1643. Kalāpato sammasanaṃ, udayabbayadassanaṃ;
Bhaṅge ñāṇaṃ bhaye ñāṇaṃ, ñāṇamādīnavepi ca.

1644. Tatheva nibbidāñāṇaṃ, ñāṇaṃ muccitukamyatā;
Paṭisaṅkhā ca saṅkhāru-pekkhāñāṇānulomakaṃ.

1645. Iccā**vatthāpabhedena, dasadhāpi** vibhāvitā;
Sabhāgatthavisesena, **tidhā saṅgahitā** puna.

1646. Yathābhūtaṃ nāma ñāṇattayaṃ sammasanādikaṃ;
Bhayādiñāṇaṃ tividhaṃ, nibbidāti pavuccati.

1647. Tathā muccitukāmādi, virāgova catubbidhaṃ;
Lakkhaṇattayanijjhānavasena puna vuṭṭhitā.

1648. Suññatañcānimittañca, tathāppaṇihitanti ca;
Sādheti maggasaṅkhātaṃ, **vimokkhattaya**muttamaṃ.

1649. Iti bhāvetukāmassa, vibhāveti yathākkamaṃ;
Dasāvatthāvibhāgena, samādāya yathā kathaṃ.

1650. Visuddho paṭhamaṃ tāva, sādhu **sīlavisuddhiyā**;
Upacārappanāyañca, ṭhatvā **cittavisuddhiyaṃ**.

1651. Sappaccayaṃ pariggayha, nāmarūpaṃ sabhāvato;
Diṭṭhikaṅkhāvitaraṇaṃ, patvā suddhiṃ tato paraṃ.

1652. Atītānāgate khandhe, paccuppanne ca sāsave;
Kalāpato sammasitvā, sammaseyya tilakkhaṇaṃ.

1653. Ādānanikkhepanato,
Vayovuddhatthagāmito;
Āhāratopi ututo,
Kammato cāpi cittato.

1654. Dhammatārūpato cāpi, **rūpasattakato** naye;
Kalāpato yamakato, khaṇikā paṭipāṭito.

1655. Diṭṭhimugghāṭayanto ca, mānamugghāṭayaṃ tathā;
Nikantipariyādāno, **nāmasattakato** naye.

1656. Niccā ce na nirujjheyyuṃ, na bādheyyuṃ sukhā yadi;
Vase vatteyyumattā ce, tadabhāvā na tādisā.

1657. Sambhavanti hi saṅkhārā, sati paccayasambhave;
Tato paccayanipphannā, avassaṃ bhedagāmino.

1658. Tadaniccā khayaṭṭhena, dukkhā nāma bhayaṭṭhato;
Anattāsārakaṭṭhena, saṅkhārāti vibhāvayaṃ.

1659. Kālena sammase rūpaṃ, nāmaṃ kālena sammase;
Ajjhattañca bahiddhā ca, samāsabyāsato tato.

1660. Yathopaṭṭhitabhedena, sammasanto samūhato;
Kalāpato **sammasana**miti bhāveti paṇḍito.

1661. Tassevaṃ sammasantassa, kammaññaṃ hoti mānasaṃ;
Sūpaṭṭhanti ca saṅkhārā, vodāyati ca bhāvanā.

1662. Tato paraṃ vipassanto, pariggaṇhāti paṇḍito;
Paccuppannasabhāvānaṃ, khandhānamudayabbayaṃ.

1663. Taṇhāsammohakammehi,
Khandhapañcakasabhāvo;
Rūpamāhārato hoti,
Phassato vedanādayo.

1664. Viññāṇaṃ nāmarūpamhā, sambhotīti ca passato;
Tassa paccayato hoti, khandhesudayadassanaṃ.

1665. Taṇhādīnaṃ nirodhā ca,
Nirodho hoti passato;
Tathā vīsatidhā hoti,
Tattheva vayadassanaṃ.

1666. Nibbattivipariṇāmalakkhaṇaṃ pana passato;
Khaṇato dasadhā nesamudayabbayadassanaṃ.

1667. Itthaṃ paññāsadhā bhedo,
Khandhānamudayabbayo;
Āyatanādibhedopi,
Yojetabbo yathārahaṃ.

1668. Tadevamanupassanto, khandhāyatanadhātuyo;
Aniccā dukkhānattāti, bhāveti bahudhā budho.

1669. Bhāvanāpasutassevaṃ, passato bodhipakkhiyā;
Pātubhūtā pavattanti, visesena visāradā.

1670. Salakkhaṇaparicchinne, tilakkhaṇavavatthite;
Chando sāsavasaṅkhāre, sāradaṃ pariyesati.

1671. Tattha pubbaṅgamaṃ hutvā, saṃpakkhandati mānasaṃ;
Saṅkappobhiniropeti, āharanto punappunaṃ.

1672. Yathāvatthusabhāvena, tato saddhādhimuccati;
Sati sūpaṭṭhitā hoti, pariggayha sabhāvato.

1673. Paññā sampaṭivijjhantī, samāhacca vipassati;
Paggahetvāna vāyāmo, paṭipādeti bhāvanaṃ.

1674. Tato pītimano hoti, nipphāditamanoratho;
Pāmojjabahulo hutvā, passaddhadaratho pana.

1675. Vikkhepuddhaccanittiṇṇo, samādhiyati niccalo;
Upekkhā bhāvanāvīthiṃ, adhiṭṭhāti tato paraṃ.

1676. Āruḷhayoggācariyo, ājānīyaratho viya;
Vātābhāve padīpova, pasannekamukhaṭṭhitā.

1677. Sukhumā nipuṇākārā, khuradhārāgatā viya;
Gaṇhantī bhāvanāgabbhaṃ, pavaḍḍhati vipassanā.

1678. Sampattapaṭivedhassa,
Tassevaṃ taṃ vipassato;
Jāyateko upakleso,
Dasopaklesavatthukā.

1679. Obhāso pīti passaddhi, adhimokkho ca paggaho;

Sukhaṃ ñāṇamupaṭṭhānamupekkhā ca nikanti ca.

1680. Jātesvetesu yaṃ kiñci, uḷāraṃ jātavimhayo;
Disvā vipassanāmaggā, vokkamitvā tato paraṃ.

1681. Tamahaṃkāravikkhitto, assādento mamāyati;
Hotādhimāniko vātha, maññanto tamanuttaraṃ.

1682. Siyā cevamupakliṭṭhā, patitā vātha bhāvanā;
Tatthevaṃ paṭisaṅkhāya, paṭivijjhati paṇḍito.

1683. Na taṇhādiṭṭhimānehi, pariyogāhahetuto;
Lakkhaṇālambaṇattā ca, lokiyāyaṃ vipassanā.

1684. Diṭṭhimānanikantī ca, kummaggā paripanthakā;
Maggo visuddhiyā nāma, visuddhā ca vipassanā.

1685. Sārathīva rathaṃ bhantamiti saṅkhāya sādhukaṃ;
Paviṭṭhamaggaṃ vikkhittaṃ, sampādeti yathā pure.

1686. Itthaṃ magge amagge ca, yāthāvapaṭivedhakaṃ;
Maggāmaggavisuddhīti, ñāṇadassanamīritaṃ.

1687. Cetopavattanākāramiti sallakkhayaṃ budho;
Sādhukaṃ paṭivijjhanto, sukhumaṃ nipuṇaṃ tato.

1688. Paripanthe vimocetvā, bodhetvā bodhipakkhiye;
Bhāvanaṃ paṭipādento, punadevodayabbayaṃ.

1689. Samadhiṭṭhāya medhāvī, vipassati tilakkhaṇaṃ;
Udayabbayañāṇanti, tamīrenti tato paraṃ.

1690. Saṅkhārānaṃ vibhūtattā, sākārānaṃ visesato;
Tilakkhaṇānaṃ diṭṭhattā, saṅkhāresu sabhāvato.

1691. Paripanthā vimuttassa, maggāmaggavisuddhiyā;
Yathāvīthippavattassa, paṭipattivisuddhiyā.

1692. Indriyānaṃ sutikkhattā, paripakkā vipassanā;
Udayamhā vimuccitvā, bhaṅge ṭhāti yathā kathaṃ.

1693. Uppādo paccayāyatto, dhammānamiti nicchite;
Nirodhānugatā jāti, siddhāvassaṃ niyāmato.

1694. Tatodayāva paṭṭhāya, atthāya sūriyo viya;
Vināsāya pavattantā, vayantevāti pekkhati.

1695. Udayābhogamohāya, vayanticceva sabbathā;
Bhedassabhāvamārabbha, dhammesu sati tiṭṭhati.

1696. Atītā ca niruddhāva, nirujjhissantināgatā;
Nirujjhanteva vattantā, iccevamanupassato.

1697. Nijjharova giraggamhi, vārivoṇatapokkhare;
Padīpo viya jhāyanto, āraggeriva sāsapo.

1698. Ātape viya ussāvo, parissāve jalaṃ viya;
Madditaṃ pheṇapiṇḍaṃva, loṇapiṇḍamivodake.

1699. Udake daṇḍarājīva, vijjutāva valāhake;
Jalaṃ tattakapāleva, salile viya bubbuḷaṃ.

1700. Vātabbhāhatatūlaṃva, tīraṃ pattāva vīciyo;
Phalaṃ bandhanamuttaṃva, tiṇānīva hutāvahe.

1701. Jāyantāpi ca jiyyantā, miyyantā ca nirantaraṃ;
Nirodhāyābhidhāvantā, bhaṅgābhimukhapātino.

1702. Vigacchantāva dissanti, khīyantantaradhāyino;
Viddhaṃsayantā saṅkhārā, patantā ca vināsino.

1703. **Bhaṅgañāṇaṃ** tamakkhātaṃ, yena ñāṇena passato;
Aniccantānudhāvanti, tividhāpi vipassanā.

1704. Udayabbayabhaṅgesu, pākaṭā hi aniccatā;
Bhayādīnavanibbede, dukkhatānattatā tato.

1705. Itthaṃ bhaṅgamadhiṭṭhāya, passantassa tilakkhaṇaṃ;
Saṅkhārā sabhayā hutvā, samupaṭṭhanti yogino.

1706. Vāḷamigānubaddhāva, nimmujjantā viyaṇṇave;
Amanussagahitāva, parikkhittāva verihi.

1707. Kaṇhasappasamālīḷhā, caṇḍahatthisamuṭṭhitā;
Papātāvāṭapakkhantā, patantāva hutāvahe.

1708. Vajjhappattā mahācorā, chijjantā viya sīsato;
Sūlamāropiyantāva, pabbatenotthaṭā viya.

1709. Jātisaṅkaṭapakkhantā, jarābyādhinipīḷitā;
Maraṇāsanisammaddā, mahābyasanabhāgino.

1710. Maccunabbhāhatā niccaṃ, dukkhabhārasamotthaṭā;
Sokopāyāsanissandā, paridevaparāyaṇā.

1711. Taṇhādiṭṭhimamattena, sattā etthādhimucchitā;
Baddhā bhayena baddhāva, muttāva bhayamuttakā.

1712. Iti saṅkhāradhammesu, bhayuppattimudikkhato;
Bhayañāṇanti bhāsanti, bhayamuttā mahesayo.

1713. Sabhayā puna saṅkhārā, sandissanti samantato;
Ahitāvahitāniccamādīnavaṃ nirantaraṃ.

1714. Gūthakūpaṃva kuthitaṃ, bhasmacchannova pāvako;

Sarakkhasaṃva salilaṃ, savisaṃ viya bhojanaṃ.

1715. Vanaṃ vāḷamigākiṇṇaṃ, maggo coramahabbhayo;
Bhijjamānā mahānāvā, phalantā asanī yathā.

1716. Āvudhākulasannaddhā, yuddhabhūmipatiṭṭhitā;
Saṅgatāva mahāsenā, ghorānatthaniyāmitā.

1717. Rathaṃ cakkasamāruḷhaṃ, vuyhantaṃ vaḷavāmukhaṃ;
Kappuṭṭhānamahārambhaṃ, kappo pattantaro yathā.

1718. Tathā lokā tayopete,
Mahopaddavasaṅkulā;
Ḍayhantekādasaggīhi,
Paripphandaparāyaṇā.

1719. Mahāraññamivādittaṃ, bhavayonigatiṭṭhiti-
Sattāvāsā samībhūtā, jalitaṅgārakāsukā.

1720. Āsīvisā mahābhūtā, vadhakā khandhapañcakā;
Cakkhādayo suññā gāmā, gocarā gāmaghātakā.

1721. Iccānayasamākiṇṇaṃ, bhavasāgaramaṇḍalaṃ;
Leṇaṃ tāṇaṃ patiṭṭhā vā, saraṇaṃ vā na vijjati.

1722. Etthābhirodhino bālā, vaṅkaghastāva mīnakā;
Mahāsakaṭupabbuḷhā, mahabbhayapatiṭṭhitā.

1723. Jāyamānāva jiyyantā, nānābyasanapīḷitā;
Vipattāvaṭṭapatitā, maraṇābaddhanicchayā.

1724. Mohandhakārapihitā, caturoghasamotthaṭā;
Vitunnā dukkhasallena, vihaññanti vighātino.

1725. Itthañca visapupphaṃva, nānānatthaphalāvahaṃ;
Dukkhānubandhasambādhaṃ, ābādhaṃva samuṭṭhitaṃ.

1726. Āsīvisaṃva kupitaṃ, ghoraṃ bhayanibandhanaṃ;
Asisūnaṃva sārambhaṃ, dukkhāyūhanakaṃ padaṃ.

1727. Savidāhaparipphandapakkabandhamivodakaṃ;
Uppādañca pavattañca, nimittāyūhanaṃ tathā.

1728. Paṭisandhiñca passantaṃ, **ñāṇamādīnavaṃ** mataṃ;
Tebhūmakesu tenāyamavuddhiṃ paṭivijjhati.

1729. Bhayabheravapakkhante, bahvādīnavapaccaye;
Saṅkhāre samavekkhanto, nibbindati nirālayo.

1730. Visaṃ jīvitukāmova, verike viya bhīruko;
Supaṇṇaṃ nāgarājāva, coraṃ viya mahaddhano.

1731 Dukkhānusayasambādhe, bādhamāne vibhāvayaṃ;
Saṃvejeti nirānande, paripanthabhayākule.

1732 Suddho muttakarīsaṃva, suhito vamitaṃ viya;
Suvilittova duggandhaṃ, sunhāto aṅgaṇaṃ viya.

1733 Rāgadosapariklitthe, caturāsavapūtike;
Hīnalokāmisāsāre, saṃklesavisadūsite.

1734 Saṅkhārepi jigucchanto, nābhinandati paṇḍito;
Tassetaṃ nandinissaṭṭhaṃ, **nibbidāñāṇa**mabravuṃ.

1735 Sabhayādīnave disvā, saṅkhāre puna paṇḍito;
Nibbindanto tato tehi, parimuccitumicchati.

1736 Mīnāva kumīne baddhā, pañjare viya pakkhino;
Coro cārakabaddhova, peḷāyantova pannago.

1737 Paṅke sanno mahānāgo, cando rāhumukhaṃ gato;
Migo yathā pāsagato, tathā saṃsāracārake.

1738 Avijjāpariyonaddhe, khandhapañcakasanthare;
Diṭṭhijālapaṭicchanne, vipallāsaparikkhite.

1739 Pañcanīvaraṇābaddhe, mānatthambhasamussaye;
Icchāpapātagambhīre, vipattivinipātane.

1740 Jarābyādhisamuppāde, dhūmaketupapattike;
Kodhūpanāhadahane, sokopāyāsadhūpite.

1741 Madappamādāvarodhe, bhavataṇhāvakaḍḍhane;
Vippayogasamuttāse, niccāpāyabhayākule.

1742 Chālambābhihate niccaṃ, phassadvārādhikuṭṭane;
Sañcetanākāraṇike, vedanākammakāraṇe.

1743 Anatthālāpanigghose, klesarakkhasalālite;
Maraṇārambhaniṭṭhāne, baddho muttiṃ gavesati.

1744 Aggiṃ viya ca samphuṭṭha-masuciṃ gahitaṃ viya;
Petaṃ khāditukāmaṃva, vikkantentamivāvudhaṃ.

1745 Mahābyasanupassaṭṭhe, saṅkhāre mottumicchato;
Muccitukamyatāñāṇamuppannanti pavuccati.

1746 Dujjahe palibajjhante, ganthānusayasaṅgame;
Taṇhupādānagahaṇe, nandirāgānubandhane.

1747 Diṭṭhimānamadatthaddhe, lobhapāsanirantare;
Saṃyojanamahādugge, cirakālappapañcite.

1748 Saṅkhāre muñcataccantaṃ, āvijjhitvāva pannagaṃ;

Lakkhaṇānupanijjhāya, sukhumaṃ pana yoniso.

1749. Majjhattagahaṇo tasmā, nirapekkhavimuttiyā;
Vaggulīvāphalaṃ rukkhaṃ, vīmaṃsati visesato.

1750. Vihataṃ viya kappāsaṃ, vihananto punappunaṃ;
Gandhaṃ viya ca pisento, pisitaṃyeva sādhukaṃ.

1751. Aniccā dukkhānattāti, satimā susamāhito;
Āhacca paṭivijjhanto, lakkhaṇāni vipassati.

1752. Vipassantassa tassevaṃ, **paṭisaṅkhānupassanā-**
Ñāṇamiccāhu nipuṇaṃ, vicinantaṃ visāradā.

1753. Iti sammā vipassanto, sacchikatvā tilakkhaṇaṃ;
Yathābhūtasabhāvena, tatthevamanupassati.

1754. Aniccā vata saṅkhārā, niccāti gahitā pure;
Dukkhāva sukhato diṭṭhā, anattāva panattato.

1755. Aniccā dukkhānattā ca, saṅkhatā puna sabbathā;
Alabbhaneyyadhammā ca, tathevākāmakāriyā.

1756. Dhātumattā parādhīnā, attādheyyavivajjitā;
Maccudheyyavasānītā, upadhihatagocarā.

1757. Ahaṃ mamanti vohāro, paro vātha parassa vā;
Attā vā attanīyaṃ vā, vatthuto natthi katthaci.

1758. Yathāpi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammuti.

1759. Tattha kappenti attānaṃ, bālā dummedhino janā;
Ajjhattaṃ vā bahiddhā vā, passato natthi kiñcanaṃ.

1760. Sukhito dukkhito vātha, puggalo nāma katthaci;
Vatthuto natthi sabbattha, saṅkhārā taṃsabhāvino.

1761. Jāyamānā ca jiyyantā, miyyamānā ca saṅkhatā;
Attāva dukkhitā hete, na tu dukkhāya kassaci.

1762. Dukkhameva hi sambhoti, dukkhaṃ tiṭṭhati veti ca;
Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhati.

1763. Ettha gayhūpagaṃ natthi, palāsetaṃ papañcitaṃ;
Niruddhassa samāyūhā, niratthakasamubbhavā.

1764. Aniccā hontu saṅkhārā, dukkhitā vā mamettha kiṃ;
Anattā vāti? **Saṅkhārupekkhāñāṇaṃ** pavattati.

1765. Iti disvā yathābhūtaṃ, yāva bhaṅgā tato paraṃ;
Gaṇhantī bhāvanāgabbhaṃ, paripakkā vipassanā.

1766. Avassaṃ bhaṅganiṭṭhāne, bhayādīnavanicchite;
Nibbinditvā virajjanto, paṭisaṅkhāyupekkhati.

1767. Tattha muttakarīsaṃva, kheḷapiṇḍaṃva ujjhitaṃ;
Vissaṭṭhaparaputtaṃva, vissaṭṭhabhariyaṃ viya.

1768. Pavattañca nimittañca, paṭisaṅkhāyupekkhato;
Sabbasaṅkhāradhammesu, gatiyonibhavesu vā.

1769. Vāri pokkharapatteva, sūcikaggeva sāsapo;
Khittaṃ kukkuṭapattaṃva, daddulaṃva hutāvahe.

1770. Na pasārīyatī cittaṃ, na tu sajjati bajjhati;
Ālayā patilīyanti, parivattati vaṭṭato.

1771. Sītaṃ ghammābhitattova,
Chātajjhattova bhojanaṃ;
Pipāsitova pānīyaṃ,
Byādhitova mahosadhaṃ.

1772. Bhīto khemantabhūmiṃva, duggatova mahānidhiṃ;
Añjasaṃ maggamuḷhova, dīpaṃ viya ca aṇṇave.

1773. Ajarāmaramaccantaṃ, asaṅkhāramanāsavaṃ;
Sabbadukkhakkhayaṃ ṭhānaṃ, nibbānamabhikaṅkhati.

1774. Vuṭṭhānagāminī cāyaṃ, sikhappattā vipassanā;
Sakuṇī tīradassīva, **sānulomā** pavattati.

1775. Appavattamanimittaṃ, passanto pana santato;
Pakkhīva nipphalaṃ rukkhaṃ, hitvā vuṭṭhāti saṅkhatā.

1776. Upacārasamādhīti, kāmāvacarabhāvanā;
Muttoyaṃ lokiyo maggo, pubbabhāgavipassanā.

1777. Paripakkā kamenevaṃ, paribhāvitabhāvanā;
Pariccajantī saṅkhāre, pakkhandantī asaṅkhate.

1778. Janetānuttaraṃ magga-māsevanavisesato;
Kaṭṭhasaṅghaṭṭanā jātā, accidhūmāva bhāsuraṃ.

1779. Uggacchati yathādicco, purakkhatvāruṇaṃ tathā;
Vipassanaṃ purakkhatvā, maggadhammo pavattati.

1780. Tathā pavattamāno ca, nibbānapadagocaro;
Vimokkhattayanāmena, yathārahamasesato.

1781. Klesadūsitasantāne, abhihantvā vigacchati;
Ekacittakkhaṇuppādo, asanī viya pabbataṃ.

1782. Pubbe vuttanayeneva, appanānayamīraye;
Pādakajjhānabhedena, jhānaṅganiyamo bhave.

1783. Parikammopacārānu-lomasaṅkhātagocarā;
Yaṃ kiñci lakkhaṇākāraṃ, vipassantā pavattare.

1784. Tato gotrabhu nibbāna-mālambitvāna jāyati;
Bahiddhā khandhato tasmā, vuṭṭhānanti pavuccati.

1785. Tato **maggo** kilesamhā, vimuccanto pavattati;
Vuṭṭhānaṃ ubhato tasmā, khandhato ca kilesato.

1786. Dve tathā tīṇi vā honti, **phalāni** ca tato paraṃ;
Bhavaṅgapāto taṃ chetvā, jāyate paccavekkhaṇā.

1787. Maggaṃ phalañca nibbānaṃ, paccavekkhati paṇḍito;
Hīne kilese sese ca, paccavekkhati vā na vā.

1788. Bhāvetvā paṭhamaṃ magga-mitthamādiphale ṭhito;
Tato paraṃ pariggayha, nāmarūpaṃ yathā pure.

1789. Kamena ca vipassanto, punadeva yathārahaṃ;
Yathānukkamamappeti, sakadāgāmiādayo.

1790. Itthaṃ vibhattaparipākavibhāvanāyaṃ,
Buddhānubuddhaparibhāvitabhāvanāyaṃ;
Paccuddhareti bhavasāgarapāragāmī,
Maggo mahesi guṇasāgarapāragāmī.

1791. Iccetaṃ dasavidha bhāvanāvibhāgaṃ,
Bhāvetvā paramahitāvahaṃ kamena;
Papponti padamajarāmaraṃ cirāya,
Saṃklesaṃ sakalamavassajanti dhīrā.

Iti nāmarūpaparicchede dasāvatthāvibhāgo nāma

Dvādasamo paricchedo.

13. Terasamo paricchedo

Nissandaphalavibhāgo

1792. Vipassanāya nissandamiti vuttamito paraṃ;
Saccānaṃ paṭivedhādiṃ, pavakkhāmi yathākkamaṃ.

1793. Pariññā ca pahānañca, sacchikiriyā ca bhāvanā;
Iti dukkhādisaccesu, **kicca**māhu catubbidhaṃ.

1794. Taṃ sabbaṃ maggakālamhi, karissati tato paraṃ;
Paṭipassaddhakiccattā, kataṃ hoti phale kathaṃ.

1795. Chinnatālo phalasseva, chinnānusayamūlakā;
Khandhā nālamadhiṭṭhānaṃ, vipallāsapavattiyā.

1796. Accantapaṭipakkhattā, catumaggapavattiyā;
Paraṃ klesā na jāyanti, daḍḍhabījaṅkuraṃ yathā.

1797. Niyyānaṭṭhavisesena, aññamaññassa paccayo;
Maggova maggaṃ bhāveti, jāyamānotha vā puna.

1798. Maggappavattisantāne, bhāvanāti pavuccati;
Vattamānena taṃ kiccaṃ, nipphāditamasesato.

1799. Iti tīṇipi saccāni, kiccato paṭivijjhati;
Nibbānaṃ sacchikubbanto, maggo ekakkhaṇe saha.

1800. Kiccappavattito cettha, **paṭivedho**ti vuccati;
Tañca sādheti maggoyaṃ, niyyanto santigocaro.

1801. Pariccajitvā saṅkhāre, maggassārabbha nibbutiṃ,
Niyyānameva saccesu, kiccasādhanamīritaṃ.

1802. Maggo eva hi niyyāti, sesā tassopakārakā;
Appentā jhānadhammā ca, bujjhantā bodhipakkhiyā.

1803. Tasmā tasseva vuṭṭhānaṃ, pakāsenti visesato;
Khandhehi ca kilesehi, vimokkhattayato kathaṃ.

1804. Katvānābhinivesaṃ tu, yattha tattha yathā tathā;
Bhūmidhammaṃ pariggayha, vipassitvā tato paraṃ.

1805. Yato kutoci vuṭṭhānaṃ, yadi hoti aniccato;
Hutvādhimokkhabahulo, saddhindriyavisesato.

1806. Animittavimokkhena, niyyanto sattapuggalo;
Saddhānusārī paṭhame, majjhe saddhāvimuttako.

1807. Ante paññāvimuttoti, tamīrenti tathāgatā;
Saṅkhāre dukkhato disvā, vuṭṭhahanto sa puggalo.

1808. Passaddhibahulo hutvā, samādhindriyalābhato;
Tathevāppaṇihitena, niyyanto tividho bhave.

1809. Anattato vuṭṭhahitvā, vedabāhulyayogato;
Suññatenātha niyyanto, paññindriyavisesato.

1810. Dhammānusārī paṭhame, diṭṭhippatto tato paraṃ;
Ante paññāvimuttoti, tampi dīpenti paṇḍitā.

1811. Āneñjapādakajjhāna-nāmakāyavisesato;
Sacchikatvāna nibbānaṃ, majjhe cha kāyasakkhino.

1812. Arūpato ca maggena, āneñjena ca rūpato;
Vimutto ubhatobhāga-vimutto arahā bhave.

1813. Tivimokkhamukhībhūtā, iti vuṭṭhānasādhikā;

Sattapuggalabhedañca, sampādeti vipassanā.

1814 Adhimuccati saddhā ca, yathāvatthusabhāvato;
Ñeyyadhammesu sabbattha, paññā ca paṭivijjhati.

1815 Tasmā saddhā ca paññā ca, vatthunicchayalakkhaṇā;
Vatthuppatiṭṭhitā cāyaṃ, tilakkhaṇavipassanā.

1816 Tasmā saddhādhuro yogī, disvoḷārikalakkhaṇaṃ;
Tato paramanattāti, sukhume adhimuccati.

1817 Tassevamadhimuttassa, saddhā vā pana kevalā;
Samādhindriyādhikā ca, vuṭṭhānaghaṭikā bhave.

1818 Thūlalakkhaṇamohāya, paññādhure vipassato;
Dhammasabhāvamāhacca, sukhumaṃ paṭivijjhati.

1819 Tasmā saddhādhurasseva, vuṭṭhānadvayamādito;
Ante saddhānugatassa, paññā suparipūrati.

1820 Paññādhurassa sesanti, keci ācariyā pana;
Dhurasaṃsandanaṃ nāma, vuṭṭhānesu vibhāvayuṃ.

1821 Sattakkhattuparamo ca,
Kolaṃkolo tathāparo;
Ekabījīti tividho,
Sotāpanno pavuccati.

1822 Sakiṃdeva imaṃ lokaṃ, āgantvā puna puggalo;
Sakadāgāmināmena, dutiyopi pakāsito.

1823 Antarāparinibbāyī, upahaccāparo tathā;
Asaṅkhāraṃ sasaṅkhāraṃ, uddhaṃsototi pañcadhā.

1824 **Anāgāmī** ca tatiyo, catuttho **arahā**ti ca;
Itthaṃ phalaṭṭhā cattāro, **maggaṭṭhā** ca tatopare.

1825 Bhāvanāpariyāyena, paṭivedhānurūpato;
Cattāro ca yugā honti, **aṭṭha cāriyapuggalā**.

1826 Diṭṭhikaṅkhā pahīyanti, ādimaggena sabbathā;
Apāyagamanīyampi, pāpamaññaṃ pahīyati.

1827 Sakadāgāmimaggena, khīyantoḷārikā tathā;
Anāgāmikamaggena, kāmadosāva sabbathā.

1828 Arahattena sabbepi, klesā khīyanti sabbathā;
Klesahāni yathāyoga-miti ñeyyā vibhāvinā.

1829 **Paṭisambhidā catasso,** atthe dhamme niruttiyaṃ;
Paṭibhāne ca bhāsanti, ñāṇaṃ bhedagataṃ budhā.

1830. Hetupphalañca nibbānaṃ, bhāsitattho tathāparo;
Pākākriyāti pañcete, **attha**nāmena bhāsitā.

1831. Hetu cāriyamaggo ca, bhāsitañca tathāparaṃ;
Kusalākusalañceti, pañca **dhammo** pakāsito.

1832. Tatthevaṃ dasadhā bhede, atthadhamme yathārahaṃ;
Yo vohāro sabhāvena, sā **niruttī**ti sammatā.

1833. Taṃtaṃgocarakiccādi-bhedabhinnaṃ tahiṃ tahiṃ;
Pavattamānaṃ yaṃ ñāṇaṃ, **paṭibhānaṃ** tamīritaṃ.

1834. Pubbayogo bāhussaccaṃ,
Desabhāsā tathāgamo;
Paripucchā cādhigamo,
Nissayo mittasampadā.

1835. Iccūpanissayaṃ laddhā, bhijjati paṭisambhidā;
Asekkhabhūmiyaṃ vātha, sekkhabhūmiyameva vā.

1836. Sarassato āgamato, tathālambaṇatopi ca;
Nāmuppattiṃ pakāsenti, phalassa tividhaṃ budhā.

1837. Tidhā tato **samāpatti,** sotāpattiphalādikā;
Suññatā cānimittā ca, tathāppaṇihitāti ca.

1838. Tañca vuttanayeneva, samāpajjitumicchato;
Vipassantassa saṅkhāre, phalamappeti attano.

1839. Nirodhaṃ tu samāpattiṃ, rūpārūpassa lābhako;
Samāpajjatānāgāmī, arahā ca yathā tathā.

1840. Rūpārūpasamāpattiṃ, samāpajja yathākkamaṃ;
Vuṭṭhahitvā vipassanto, tattha tattheva saṅkhate.

1841. Yuganandhaṃ pavattetvā, samathañca vipassanaṃ;
Yāvākiñcaññāyatana-mitthaṃ patvā tato paraṃ.

1842. Adhiṭṭheyyamadhiṭṭhāya, katvābhogaṃ yathārahaṃ;
Maggārūpasamāpattiṃ, samāpajjati paṇḍito.

1843. Tato nirodhaṃ phusati, cittuppādadvayā paraṃ;
Tassevaṃ manasābhāvo, **nirodho**ti pavuccati.

1844. Phalacittasamuppādā, vuṭṭhānaṃ tassa dīpitaṃ;
Tato bhavaṅgaṃ chetvāna, paccavekkhati buddhimā.

1845. Iccānekaguṇādhāraṃ, paññābhāvanamuttamaṃ;
Bhāveyya matimā yogī, patthento hitamattano.

1846. Itthaṃ susampāditasīlacitta-
Paññāvisuddhī paṭipādayantā;

Patvāna sambodhimapetasokā,
Pālenti sotthiṃ paramaṃ cirāya.

1847. Te pattipattā paramappatītā,
Pakkhālitaklesamalā mahesī;

Accantavodātaguṇoditattā,
Lokassa hontuttamadakkhiṇeyyā.

Iti nāmarūpaparicchede nissandaphalavibhāgo nāma

Terasamo paricchedo.

Niṭṭhito ca sabbathāpi vipassanāvibhāgo.

Nigamanakathā

1848. Ettāvatā paṭiññāto, pavakkhāmīti ādito;
Nāmarūpaparicchedo, pariniṭṭhāpito mayā.

1849. Teraseva paricchedā, vibhattā satta sādhikā;
Nāmarūpaparicchede, bhāṇavārā pakāsitā.

1850. Abhidhammaparamatthā, samatho ca vipassanā;
Visuṃ visuṃ vibhattāti, vibhāgettha tidhā matā.

1851. Soyaṃ vijjāvimokkhā ca, hadayesu vibhāvinaṃ;
Vallabhattamadhiṭṭhāya, sāsanettha gavesinaṃ.

1852. Manogatatamuddhaṃsī, raviraṃsīva paṇḍito;
Dassetu ciramālokaṃ, saddhammaratanālaye.

1853. Paṇḍiccaṃ paramatthesu, pāṭavaṃ paṭipattiyaṃ;
Patthayantena bhikkhūna-mitthaṃ sugatasāsane.

1854. Nāmarūpaparicchedа-masaṃkiṇṇamanākulaṃ;
Kubbatā hitakāmena, sukatena katena me.

1855. Mahāmerunibhaṃ gehaṃ, mahācetiyabhūsitaṃ;
Mahāvihāramāruḷha-mahābodhimahussavaṃ.

1856. Alaṅkātuṃ pahontālaṃ, cirakālaṃ tapodhanā;
Laṅkādīpassalaṅkāraṃ, kalaṅkāpagatālayaṃ.

1857. Nāmarūpaparicchedo,
Antarāyaṃ vinā yathā;
Niṭṭhitoyaṃ tathā loke,
Niṭṭhantajjhāsayā subhā.

Iti anuruddhācariyena viracitaṃ

Nāmarūpaparicchedapakaraṇaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Paramatthavinicchayo

Ganthārambhakathā

1. Vanditvā vandaneyyānaṃ, uttamaṃ ratanattayaṃ;
Pavakkhāmi samāsena, paramatthavinicchayaṃ.

Paṭhamo paricchedo

1. Cittavibhāgo

1. Sarūpasaṅgahakathā

2. Cittaṃ cetasikaṃ rūpaṃ, nibbānanti niruttaro;
Catudhā desayī dhamme, catusaccappakāsano.

3. Cittamekūnanavutividhaṃ tattha vibhāvaye;
Ekanavutividhaṃ vā, ekavīsasatampi vā.

4. Dvepaññāsa sarūpena, dhammā cetasikā matā;
Cittuppādavasā bhinnā, sampayogānusārato.

5. Aṭṭhavīsavidhaṃ rūpaṃ, bhūtopādāyabhedato;
Duvidhaṃ rūparūpaṃ tu, aṭṭhārasavidhaṃ bhave.

6. Nibbānaṃ pana dīpenti, asaṅkhatamanuttaraṃ;
Atthanāmavasā dvedhā, paññattīti pavuccati.

7. Tesaṃ dāni pavakkhāmi, vibhāgaṃ tu yathākkamaṃ;
Catudhā paramatthānaṃ, dvidhā paññattiyā kathaṃ.

8. Kusalādivibhāgena, tattha cittaṃ catubbidhaṃ;
Tathā bhūmivibhāgena, kāmabhūmādito kathaṃ.

9. Somanassasahagataṃ, upekkhāsahitaṃ tathā;
Ñāṇena sampayuttañca, vippayuttanti bheditaṃ.

10. Asaṅkhāraṃ sasaṅkhāramiti bhinnaṃ punaṭṭhadhā;
Kāmāvacarakusalaṃ, kāme sugatisādhakaṃ.

11. Takkacārapītisukha-cittassekaggatāyutaṃ;
Paṭhamajjhānakusalaṃ, pañcaṅgikamudāhaṭaṃ.

12. Vitakkahīnaṃ dutiyaṃ, jhānaṃ tu caturaṅgikaṃ;
Vicārahīnaṃ tatiyaṃ, jhānaṃ pana tivaṅgikaṃ.

13. Pītihīnaṃ catutthañca, upekkhekaggatāyutaṃ;
Pañcamañca pakāsenti, ubhayampi duvaṅgikaṃ.

14. Evaṃ jhānaṅgabhedena, cittaṃ pañcavidhaṃ bhave;
Rūpāvacarakusalaṃ, rūpabhūmipavattakaṃ.

15. Ākāsānañcāyatanaṃ, kusalaṃ paṭhamaṃ bhave;
Viññāṇañcāyatananti, dutiyaṃ tatiyaṃ tathā.

16. Ākiñcaññāyatanaṃ tu, catutthaṃ pana mānasaṃ;
Nevasaññānāsaññāya-tanañceti catubbidhaṃ.

17. **Āruppakusalaṃ** nāma, upekkhekaggatāyutaṃ;
Duvaṅgikamidaṃ sabbaṃ, āruppabhavasādhakaṃ.

18. Sotāpattimaggacittaṃ, paṭhamānuttaraṃ tathā;
Sakadāgāmi anāgāmi, arahattanti sabbathā.

19. Catudhā maggabhedena, jhānabhedena pañcadhā;
Vīsatā**pariyāpannakusalaṃ** dvayamissitaṃ.

20. Itthaṃ bhūmivibhāgena, **kusalaṃ** tu catubbidhaṃ;
Ekavīsāpi bāvīsaṃ, sattatiṃsavidhampi vā.

21. Somanassasahagataṃ, upekkhāsahitaṃ tathā;
Diṭṭhigatasampayuttaṃ, vippayuttanti bheditaṃ.

22. Asaṅkhāraṃ sasaṅkhāramiti bhinnaṃ punaṭṭhadhā;
Lobhamūlaṃ pakāsenti, lobhamohadvihetukaṃ.

23. Domanassasahagataṃ, paṭighena samāyutaṃ;
Asaṅkhāraṃ sasaṅkhāramiti bhinnaṃ dvidhā pana.

24. **Dosamūlaṃ** pakāsenti, dosamohadvihetukaṃ;
Vicikicchāsahagataṃ, uddhaccasahitanti ca.

25. Upekkhāvedanāyuttaṃ, momūhaṃ duvidhaṃ pana;
Mohamūlaṃ pakāsenti, mohenevekahetukaṃ.

26. **Dvādasākusalā** nāma, caturāpāyasādhakā;
Ete sugatiyañcāpi, vipattiphaladāyakā.

27. Cakkhusotaghānajivhā-kāyaviññāṇanāmakā;
Pañcaviññāṇayugaḷā, yugaḷaṃ sampaṭicchanaṃ.

28. Santīraṇadvayañceva, upekkhāsahitaṃ tathā;
Puññāpuññavaseneva, vipākā duvidhā ṭhitā.

29. Upekkhāsahitā tattha, mānasā dvādaseritā;
Kāyaviññāṇayugaḷaṃ, sukhadukkhayutaṃ kamā.

30. Somanassasahagataṃ, yaṃ santīraṇamānasaṃ;

Taṃ **puññapāka**mevāhu, **pāpapākaṃ** na vijjati.

31. Pañcadvāramanodvāra-vasena duvidhaṃ pana;
Upekkhāvedanāyuttaṃ, kriyāvajjananāmakaṃ.

32. Somanassasahagataṃ, hasituppādamānasaṃ;
Kriyājavanamiccevaṃ, tividhā**hetukakriyā**.

33. Aṭṭheva puññapākāni, pāpapākāni sattadhā;
Kriyacittāni tīṇīti, **aṭṭhārasa ahetukā**.

34. Sapuññehi samānā ca, mahāpākamahākriyā;
Mahaggatakriyā pākā, phalacittāni ca kamā.

35. Itthamekūnanavuti-vidhaṃ cittaṃ bhave tathā;
Ekanavutividhaṃ vā, ekavīsasatampi vā.

36. Takkacārapītisukhacittassekaggatāyutaṃ;
Sotāpattimaggacittaṃ, paṭhamajjhānikaṃ mataṃ.

37. Dutiyaṃ takkato hīnaṃ, tatiyaṃ tu vicārato;
Catutthaṃ pītito hīnaṃ, upekkhekaggatāyutaṃ.

38. Pañcamanti ca pañcete, paṭhamānuttarā matā;
Diṭṭhikaṅkhāsīlabbataparāmāsappahāyino.

39. Tatheva sakadāgāmimaggacittañca pañcadhā;
Rāgadosamohattayatanuttakaramīritaṃ.

40. Kāmadosasamugghātakaraṃ niravasesato;
Tatiyānuttarañcāpi, kusalaṃ pañcadhā tathā.

41. Rūparāgārūparāgamānuddhaccāpi cāparā;
Avijjā ceti pañcuddhaṃbhāgiyānamasesato.

42. Saṃyojanānaṃ sesānaṃ, samugghātakaraṃ paraṃ;
Catutthānuttaraṃ maggacittaṃ pañcavidhanti ca.

43. Cattāri pañcakāneva, maggesu ca phalesu ca;
Sesāni cekāsītīti, ekavīsasataṃ bhave.

44. Lokuttarānaṃ aṭṭhannaṃ, iccevaṃ pañcadhā puna;
Jhānaṅgamaggabojjhaṅga-vibhāgāya yathārahaṃ.

45. Pādakajjhānamāmaṭṭhajhānaṃ ajjhāsayo tathā;
Vuṭṭhānagāminī ceva, niyāmeti vipassanāti.

Iti cittavibhāge sarūpasaṅgahakathā niṭṭhitā.

Paṭhamo paricchedo.

Dutiyo paricchedo

2. Pakiṇṇakakathā

46. Kusalānekavīseva, dvādasākusalāni ca;
Chattiṃsati vipākāni, kriyācittāni vīsati.

47. Kāmesu catupaññāsa, rūpesu dasa pañca ca;
Dvādasāruppacittāni, aṭṭhānuttaramānasā.

48. Kāme tevīsa pākāni, puññāpuññāni vīsati;
Ekādasa kriyā ceti, catupaññāsa sabbathā.

49. Puññapākakriyābhedā, tayo rūpesu pañcakā;
Āruppeti catukkāni, sattavīsa mahaggatā.

50. Catumaggaphalānaṃ tu, vasenaṭṭhapi jhānato;
Dasobhayampi missetvā, tālīsānuttarā siyuṃ.

51. Puññapākakriyāpāpā, santi kāme mahaggate;
Pāpaṃ natthi kriyāpāpā, na vijjanti anuttare.

52. Pāpāhetukamuttāni, anavajjāni sabbathā;
Ekūnasaṭṭhi cittāni, puññapākakriyāvasā.

53. Kammacittāni tettiṃsa, puññāpuññāni sabbathā;
Chattiṃsa tesaṃ pākāni, kriyā vīsa na cobhayaṃ.

54. Cakkhuviññāṇadhātādi, pañcaviññāṇanāmakā;
Pañcadvārāvajjanañca, duvidhaṃ sampaṭicchanaṃ.

55. Manodhātuttayaṃ nāma, chasattati tato pare;
Manoviññāṇadhātūti, sattadhā dhātubhedato.

56. Manoviññāṇadhātuñca, manodhātuttayaṃ tathā;
Katvā manoviññāṇanti, cha viññāṇā pakittitā.

57. Āvajjanaṃ dassanañca, savanaṃ ghāyanaṃ tathā;
Sāyanaṃ phusanañceva, sampaṭicchanatīraṇaṃ.

58. Voṭṭhabbanañca javanaṃ, tadārammaṇanāmakaṃ;
Bhavaṅgaṃ cuti sandhīti, cittaṃ cuddasadhā ṭhitaṃ.

59. Āvajjanādayo dve dve, yugā satta yathākkamaṃ;
Tīṇi tīraṇacittāni, ekaṃ voṭṭhabbanaṃ mataṃ.

60. Kusalākusalā sabbe, phalā cāvajjanaṃ vinā;
Kriyā ca pañcapaññāsa, javananti pavuccare.

61. Santīraṇamahāpākā, tadārammaṇanāmakā;
Ekādasa pavattanti, javanārammaṇe yato.

62. Mahaggatamahāpākā, upekkhātīraṇadvayaṃ;
Cutisandhibhavaṅgāni, cittānekūnavīsati.

63. Javanāvajjanādīni, voṭṭhabbasukhatīraṇā;
Mahaggatamahāpākā, upekkhātīraṇāti ca.

64. Aṭṭhasaṭṭhi tathā dve ca, navaṭṭha dve yathākkamaṃ;
Ekadviticatuppañcakiccaṭṭhānāni niddise.

65. Rūpapākā mahāpākā, manodhātu ca tīraṇaṃ;
Rūpaṃ janenti ekūnavīsati netaradvayaṃ.

66. Abhiññāvajjitā sabbe, appanājavanā pana;
Rūpaṃ janenti chabbīsa, paṇāmentiriyāpathaṃ.

67. Abhiññādvayavoṭṭhabbaparittajavanā pana;
Dvattiṃsa rūpaviññattiiriyāpathasādhakā.

68. Pañcaviññāṇamāruppa-vipākā sabbasandhiyo;
Cuti khīṇāsavasseti, soḷasete na kiñcipi.

69. Rūpaṃ janenti cittāni, sattasattati sabbathā;
Aṭṭhapaññāsa cittāni, paṇāmentiriyāpathaṃ.

70. Dvattiṃsa catuviññattiṃ, samuṭṭhāpenti mānasā;
Na janenti tassampekaṃ, yathāvuttāni soḷasa.

71. Somanassasahagatā, parittajavanā pana;
Hasanampi janentīti, catukiccāni terasa.

72. Sabbampi pañcavokāre, kiccametaṃ pakāsitaṃ;
Āruppe pana sabbampi, rūpāyattaṃ na vijjati.

73. Asaññīnaṃ tu sabbāni, cittāneva na labbhare;
Rūpakkhandhova tesaṃ tu, attabhāvoti vuccati.

74. Pāṇātipātatheyyādivasenopacitaṃ pana;
Uddhaccarahitāpuññaṃ, caturāpāyabhūmiyaṃ.

75. Datvā sandhiṃ pavatte tu, pañcavokārabhūmiyaṃ;
Uddhaccasahitañcāpi, satta pākāni paccati.

76. Dānasīlādibhedena, pavattaṃ kusalaṃ pana;
Kāme mānasamukkaṭṭhaṃ, catukkaṃ tu tihetukaṃ.

77. Datvā tihetukaṃ sandhiṃ, kāme sugatiyaṃ pana;
Soḷasa puññapākāni, pavatte tu vipaccati.

78. Tihetukomakaṃ puññaṃ, ukkaṭṭhañca dvihetukaṃ;
Datvā dvihetukaṃ sandhiṃ, kāme sugatiyaṃ tathā.

79. Pavatte pana ñāṇena, sampayuttaṃ vivajjiya;

Dvādasa puññapākāni, vipaccati yathārahaṃ.

80. Dvihetukomakaṃ puññaṃ, paṭisandhimahetukaṃ;
Deti mānusake ceva, vinipātāsure tathā.

81. Aṭṭhāhetukapākāni, pavatte tu vipaccare;
Cattāripi catukkāni, pañcavokārabhūmiyaṃ.

82. Bhāvanāmayapuññaṃ tu, mahaggatamanuttaraṃ;
Yathābhūminiyāmena, deti pākaṃ yathāsakaṃ.

83. Kaṭattārūpapākāni, pañcavokārabhūmiyaṃ;
Āruppānuttare pākaṃ, tathā rūpamasaññisu.

84. Puññāpuññāni kammāni, tettiṃsāpi ca yabbathā;
Sañjanenti yathāyogaṃ, paṭisandhipavattiyaṃ.

Iti cittavibhāge pakiṇṇakakathā niṭṭhitā.

Dutiyo paricchedo.

Tatiyo paricchedo

3. Vīthisaṅgahakathā

85. Cakkhusotaghānajivhā-kāyāyatana pañcadhā;
Pasādā hadayañceti, cha vatthūni viniddise.

86. Cakkhusotaghānajivhā-kāyadvārā ca pañcadhā;
Manodvāraṃ bhavaṅganti, cha dvārā cittavīthiyā.

87. Rūpasaddagandharasa-phoṭṭhabbā pañca gocarā;
Dhammārammaṇapaññatti, cha dvārārammaṇakkamā.

88. Nimittagatikammāni, kammamevātha gocarā;
Paṭisandhibhavaṅgānaṃ, cutiyā ca yathārahaṃ.

89. Maraṇāsannasattassa, yathopaṭṭhitagocaraṃ;
Chadvāresu tamārabbha, paṭisandhi bhavantare.

90. Ekacittakkhaṇā hoti, yāvajīvaṃ tato paraṃ;
Bhavaṅgaṃ pariyosāne, cuti cekakkhaṇā bhave.

91. Duhetāhetucutiyā, kāmāvacarasandhiyo;
Tihetukāmacutiyā, sabbāpi paṭisandhiyo.

92. Rūpāvacaracutiyā, sahetupaṭisandhiyo;
Āruppatopari kāme, tattha vāpi tihetukā.

93. Paṭisandhi bhavaṅgañca, ekamevekajātiyaṃ;
Cuti cārammaṇañcassa, evameva yathārahaṃ.

94. Rūpādārammaṇe cakkhu-ppasādādimhi ghaṭṭite;
Majjhe bhavaṅgaṃ chinditvā, vīthi nāma pavattati.

95. Āvajjapañcaviññāṇasampaṭicchanatīraṇā;
Voṭṭhabbakāmajavanatadārammaṇanāmakā.

96. Satteva ṭhānasaṅkhepā, pañcadvārikamānasā;
Catupaññāsa sabbepi, vitthārena sarūpato.

97. Āvajjasabbajavanatadārammaṇanāmakā;
Sattasaṭṭhi sarūpena, manodvārikamānasā.

98. Iṭṭhe ārammaṇe honti, puññapākāni sabbathā;
Aniṭṭhe pāpapākāni, niyamoyaṃ pakāsito.

99. Tatthāpi atiiṭṭhamhi, tadārammaṇatīraṇaṃ;
Somanassayutaṃ iṭṭhamajjhattamhi upekkhitaṃ.

100. Gocaretiparittamhi, atiappāyuke pana;
Bhavaṅgameva calati, moghavāroti so kato.

101. Voṭṭhabbanaṃ parittamhi, dvattikkhattuṃ pavattati;
Tato bhavaṅgapātova, sopi moghoti vuccati.

102. Javanañca mahantamhi, javitvāna tato paraṃ;
Na sambhoti tadālambaṃ, sopi moghoti vuccati.

103. Gocaretimahantamhi, atidīghāyuke pana;
Sambhoti ca tadālambaṃ, sampuṇṇoti pavuccati.

104. Gocaretimahantamhi, tadārammaṇasambhavo;
Pañcadvāre manodvāre, vibhūte pana gocare.

105. Kāmāvacarasattānaṃ, kāmāvacaragocare;
Parittajavanesveva, tadārammaṇamuddise.

106. Nātitikkhe nātisīghe, nātitejussade jave;
Samamandappavattamhi, tadārammaṇamicchitaṃ.

107. Sukhopetaṃ tadālambaṃ, upekkhākriyato paraṃ;
Na hotupekkhāsahitaṃ, sukhitakriyato tathā.

108. Na hoti domanassamhā, somanassikamānasaṃ;
Tadārammaṇamaññañca, bhavaṅgaṃ cuti vā tathā.

109. Rajjanādivasenettha, javanākusalaṃ bhave;
Kusalaṃ pana sambhoti, saddhāpaññādisambhave.

110. Tadeva vītarāgānaṃ, kriyā nāma pavuccati;
Avipākatamāpannaṃ, vaṭṭamūlaparikkhayā.

111. Appanājavanaṃ sesaṃ, mahaggatamanuttaraṃ;

Chabbīsati yathāyogaṃ, appanāvīthiyaṃ bhave.

112. Parikammaṃ karontassa, kasiṇādikagocare;
Susamāhitacittassa, upacārasamādhinā.

113. Parikammopacārānulomagotrabhuto paraṃ;
Pañcamaṃ vā catutthaṃ vā, javanaṃ hoti appanā.

114. Puthujjanāna sekkhānaṃ, kāmapuññatihetuto;
Tihetukāmakriyato, vītarāgānamappanā.

115. Tatrāpi sukhitajavaṃ, sukhitadvayato paraṃ;
Upekkhitamhā sambhoti, upekkhekaggatāyutaṃ.

116. Pañca vāre cha vā satta, parittajavanaṃ bhave;
Sakiṃ dve vā tadālambaṃ, sakimāvajjanādayo.

117. Appanājavanañcekaṃ, paṭhamuppattiyaṃ pana;
Tato paraṃ vasībhūtaṃ, ahorattaṃ pavattati.

118. Sakiṃ dve vā nirodhassa, samāpattikkhaṇe pana;
Catutthāruppajavanaṃ, tato cittaṃ nirujjhati.

119. Nirodhā vuṭṭhahantassa, upariṭṭhaphaladvayaṃ;
Pañcābhiññā tathā maggā, ekacittakkhaṇā matā.

120. Phalamekadvayaṃ tathā, tisso vā maggavīthiyaṃ;
Samāpattikkhaṇe tampi, ahorattaṃ pavattati.

121. Pañcadvāre na labbhanti, lokuttaramahaggatā;
Vīthimuttamanodhātu, pañca cittāni antime.

122. Parittāneva sabbāni, pañcadvāresu sambhavā;
Manodvāramhi voṭṭhabba-tadālambajavā siyuṃ.

123. Ghānajivhākāyavīthi, tadārammaṇameva ca;
Rūpe natthi tathārūpe, cakkhusotāpi vīthiyo.

124. Sabbāpi vīthiyo kāme,
Rūpe tisso pakāsitā;
Ekā vīthi panārūpe,
Natthāsaññīsu kācipi.

125. Sattāpi vīthicittāni, kāme rūpe cha sambhavā;
Arūpe dve manodvārā-vajjanaṃ javananti cāti.

Iti cittavibhāge vīthisaṅgahakathā niṭṭhitā.

Tatiyo paricchedo.

Catuttho paricchedo

4. Vīthiparikammakathā

126. Paṭhamāvajjanaṃ pañca-dasannaṃ parato bhave;
Dutiyāvajjanaṃ hoti, ekavīsatito paraṃ.

127. Ekamhā pañcaviññāṇaṃ, pañcamhā sampaṭicchanaṃ;
Sukhasantīraṇaṃ hoti, pañcavīsatito paraṃ.

128. Sattatiṃsatito hoti, upekkhātīraṇadvayaṃ;
Voṭṭhabbanasarūpānaṃ, dvinnaṃ kāmajavā paraṃ.

129. Maggābhiññā paraṃ dvinnaṃ, tiṇṇannaṃ lokiyappanā;
Phalā catunnaṃ pañcannaṃ, upariṭṭhaphaladvayaṃ.

130. Bhavanti cattālīsamhā, sukhapākā dvihetukā;
Tathekacattālīsamhā, upekkhāya samāyutā.

131. Honti sattatito kāme, sukhapākā tihetukā;
Dvāsattatimhā jāyanti, upekkhāsahitā pana.
132. Ekūnasaṭṭhito rūpa-pākā pākā arūpino;
Kamāṭṭhacattālīsamhā, tathekadvitihīnato.

133. Pubbasaṅgahamiccevaṃ, vigaṇetvā vicakkhaṇo;
Parasaṅgahasaṅkhyādiṃ, vibhāveyya visārado.

134. Pañcadvārāvajjanato, dasa cittāni dīpaye;
Sesāvajjanato pañcacattālīsanti bhāsitaṃ.

135. Pañcaviññāṇato pāpavipākā sampaṭicchanā;
Paramekaṃ dvayaṃ puññavipākā sampaṭicchanā.

136. Santīraṇā dvihetumhā, pākā dvādasa jāyare;
Tihetukāmapākamhā, ekavīsati labbhare.

137. Rūpāvacarapākamhā, paramekūnavīsati;
Navaṭṭhārūpapākamhā, satta chāpi yathākkamaṃ.

138. Paṭighamhā tu satteva, sitamhā teraseritā;
Pāpapuññadvihetumhā, ekavīsati bhāvaye.

139. Dvihetukāmakriyato, aṭṭhārasa upekkhakā;
Sattarasa sukhopetā, vibhāveyya vicakkhaṇo.

140. Kāmapuññatihetumhā, tettiṃseva upekkhakā;
Tepaññāsa sukhopetā, bhavantīti pakāsitaṃ.

141. Tihetukāmakriyato, catuvīsatipekkhakā;
Sukhitamhā tu dīpeyya, pañcavīsati paṇḍito.

142. Dasarūpajavamhekā-dasadvādasa terasa;
Yathākkamaṃ pañcadasa, āruppā paridīpaye.

143. Phalamhā cuddasevāhu, maggamhā tu sakaṃ phalaṃ;
Paraṃ saṅgahamiccevaṃ, vigaṇeyya visārado.

144. Pubbāparasamodhāna-miti ñatvā tato paraṃ;
Vatthuvīthisamodhānaṃ, yathāsambhavamuddise.

145. Pañca vatthūni nissāya, kamato pañcamānasā;
Tettiṃsa pana nissāya, hadayaṃ mānasā siyuṃ.

146. Kāmapākamanodhātu-hasituppādamānasā;
Dosamūlāni maggo ca, rūpajjhānāva sabbathā.

147. Dasāvasesāpuññāni, kāmapuññamahākriyā;
Voṭṭhabbārūpajavanaṃ, satta lokuttarāni ca.

148. Dvecattālīsa cittāni, pañcavokārabhūmiyaṃ;
Nissāya hadayaṃ honti, arūpe nissayaṃ vinā.

149. Āruppapākā cattāro, anissāyeti sabbathā;
Vitthārenaṭṭhadhā bhinnaṃ, saṅkhepā tividhaṃ bhave.

150. Tecattālīsa nissāya, anissāya catubbidhaṃ;
Nissitānissitā sesā, dvecattālīsa mānasā.

151. Pañca cittappanā honti, kamenekekavīthiyaṃ;
Manodhātuttikaṃ nāma, pañcadvārikamīritaṃ.

152. Sukhatīraṇavoṭṭhabba-parittajavanā pana;
Ekatiṃsāpi jāyante, chasu vīthīsu sambhavā.

153. Mahāpākā panaṭṭhāpi, upekkhātīraṇadvayaṃ;
Chasu dvāresu jāyanti, dasa muttā ca vīthiyā.

154. Cutisandhibhavaṅgānaṃ, vasā pākā mahaggatā;
Nava vīthivimuttāti, dasadhā vīthisaṅgaho.

155. Ekadvārikacittāni, pañcachadvārikā tathā;
Chadvārikavimuttā ca, vimuttāti ca sabbathā.

156. Chattiṃsa tayekatiṃsa, dasa ceva naveti ca;
Ñatvā vīthisamodhānaṃ, gocarañca samuddise.

157. Kamato pañcaviññāṇā, lokuttaramahaggatā;
Abhiññāvajjitā sabbā, pañcatālīsa mānasā.

158. Yathāsambhavato honti, rūpādekekagocarā;
Pañcagocaramīrenti, manodhātuttikaṃ pana.

159. Santīraṇamahāpākā, parittajavanāni ca;
Voṭṭhabbanamabhiññā ca, tecattālīsa sambhavā.

160. Chārammaṇesu hontīti, aṭṭhadhā tividhā puna;

Ekārammaṇacittāni, pañcachārammaṇāni ca.

161. Saṅkhepā mānasā pañca-cattālīsa tayo tathā;
Tecattālīsa ceveti, sattadhāpi siyuṃ kathaṃ.

162. Kāmapākamanodhātu-hasituppādamānasā;
Pañcavīsa yathāyogaṃ, parittārammaṇā matā.

163. Kasiṇugghāṭimākāsaṃ, paṭhamāruppamānasaṃ;
Tasseva natthibhāvaṃ tu, tatiyāruppakaṃ tathā.

164. Ālambitvā pavattanti, āruppā kamato tato;
Dutiyañca catutthañca, cha mahaggatagocarā.

165. Appamāṇasamaññā te, nibbāne pana gocare;
Aṭṭha lokuttarā dhammā, niyamena vavatthitā.

166. Kasiṇāsubhakoṭṭhāse,
Ānāpāne ca yogino;
Paṭibhāganimittamhi,
Appamaññānuyuñjato.

167. Sattapaṇṇattiyañceva, rūpajjhānaṃ pavattati;
Yathāvuttanimittamhi, sesamāruppakanti ca.

168. Abhiññāvajjitā ekavīsa mahaggatā sabbā;
Sabbe paṇṇattisaṅkhāte, navattabbe pavattare.

169. Jāyantākusalā ñāṇavippayuttajavā tathā;
Appamāṇaṃ vinā vīsa, parittādīsu tīsupi.

170. Tihetukāmapuññāni, puññābhiññā ca pañcime;
Catūsupi pavattanti, arahattadvayaṃ vinā.

171. Kriyābhiññā ca voṭṭhabbaṃ, kriyākāme tihetukā;
Cha sabbatthāpi hontīti, sattadhā mānasā ṭhitā.

172. Ekaticcatukoṭṭhāsagocarā tividhā pana;
Samasaṭṭhi tathā vīsa, kamenekādaseti ca.

173. Pañcadvāresu pañcāpi, paccuppannāva gocarā;
Tekālikā navattabbā, manodvāre yathārahaṃ.

174. Ajjhattā ca bahiddhā ca, pañcadvāresu gocarā;
Manodvāre navattabbo, natthibhāvopi labbhati.

175. Pañcadvāresu pañcanna-mekameko ca gocaro;
Chāpi ārammaṇā honti, manodvāramhi sabbathā.

176. Pañcadvāresu gahitaṃ, tadaññampi ca gocaraṃ;
Manodvāre vavatthānaṃ, gacchatīti hi desitaṃ.

177. Atītā vattamānā ca, sambhavā kāmasandhiyā;
Chadvāragahitā honti, tividhā tepi gocarā.

178. Kammanimittamevekaṃ, manodvāre upaṭṭhitaṃ;
Navattabbamatītañca, dhammārammaṇasaṅgahaṃ.

179. Ālambitvā yathāyogaṃ, paṭisandhimahaggatā;
Ante cuti bhave majjhe, bhavaṅgampi pavattatīti.

Iti cittavibhāge vīthiparikammakathā niṭṭhitā.

Catuttho paricchedo.

Pañcamo paricchedo

5. Bhūmipuggalakathā

180. Ito paraṃ pavakkhāmi, bhūmipuggalabhedato;
Cittānaṃ pana sabbesaṃ, kamato saṅgahaṃ kathaṃ.

181. Nirayañca tiracchānayoni petāsurā tathā;
Caturāpāyabhūmīti, kāme duggatiyo matā.

182. Cātumahārājikā ca, tāvatiṃsā ca yāmakā;
Tusitā ceva nimmānaratino vasavattino.

183. Chaḷete devalokā ca, mānavāti ca sattadhā;
Kāmasugatiyo cekādasadhā **kāmabhūmiyo**.

184. Brahmānaṃ pārisajjā ca, tathā brahmapurohitā;
Mahābrahmā ca tividhā, **paṭhamajjhānabhūmiyo**.

185. Parittābhāppamāṇābhā, tathevābhassarāti ca;
Dutiyajjhānabhūmi ca, tividhāva pakāsitā.

186. Parittasubhāppamāṇāsubhā ca subhakiṇhakā;
Tividhāpi pavuccanti, **tatiyajjhānabhūmiyo**.

187. Vehapphalā asaññī ca, suddhāvāsā ca pañcadhā;
Iccetā pana sattāpi, **catutthajjhānabhūmiyo**.

188. Avihā ca atappā ca, sudassā ca sudassino;
Akaniṭṭhāti pañcete, **suddhāvāsā** pakāsitā.

189. Iti soḷasadhā bhinnā, brahmalokā pavuccare;
Rūpibrahmānamāvāsā, **rūpāvacarabhūmiyo**.

190. Ākāsānañcāyatananāmādīhi pakāsitā;
Arūpibrahmalokā ca, catudhā**rūpabhūmiyo**.

191. Sotāpannādibhedena, catudhā**nuttarā** matā;

Pañcatiṃsa paniccevaṃ, sabbathāpi ca bhūmiyo.

192. Jāyanti caturāpāye, pāpapākāya sandhiyā;
Kāmāvacaradevesu, mahāpākehi jāyare.

193. Ahetukā puññapākāhetukena tu jāyare;
Bhummadevamanussesu, mahāpākehi cetare.

194. Vipākaṃ paṭhamajjhānaṃ, paṭhamajjhānabhūmiyaṃ;
Dutiyaṃ tatiyañceva, dutiyajjhānabhūmiyaṃ.

195. Tatiyamhi catutthaṃ tu, catutthamhi ca pañcamaṃ;
Āruppā ca kameneva, āruppe honti sandhiyo.

196. Kāyavācāmanodvāre, kammaṃ pāṇavadhādikaṃ;
Katvā pāpakacittehi, jāyantāpāyabhūmiyaṃ.

197. Kāyavācāmanodvāre, dānaṃ sīlañca bhāvanaṃ;
Kāmapuññehi katvāna, kāmasugatiyaṃ siyuṃ.

198. Parittaṃ majjhimaṃ jhānaṃ, paṇītañca yathākkamaṃ;
Bhāvetvā tividhā honti, tīsu bhūmīsu yogino.

199. Vehapphalesu jāyanti, bhāvetvā pañcamaṃ tathā;
Saññāvirāgatañceva, bhāvetvāsaññibhūmiyaṃ.

200. Suddhāvāsesu jāyanti, anāgāmikapuggalā;
Āruppāni ca bhāvetvā, arūpesu yathākkamaṃ.

201. Lokuttaraṃ tu bhāvetvā, yathāsakamanantaraṃ;
Samāpattikkhaṇe ceva, appeti phalamānasaṃ.

202. Apāyamhā cutā sattā, kāmadhātumhi jāyare;
Sabbaṭṭhānesu jāyanti, kāmasugatito cutā.

203. Cutā jāyanti rūpamhā, sabbatthāpāyavajjite;
Kāmasugatiyaṃ honti, arūpāsaññato cutā.

204. Tathārūpacutā honti, tatthevoparimeva ca;
Vaṭṭamūlasamucchedā, nibbāyanti anāsavā.

205. Suddhāvāsesvanāgāmi-puggalāvopapajjare;
Kāmadhātumhi jāyanti, anāgāmivivajjitā.

206. Heṭṭhupapattibrahmānaṃ, ariyānaṃ na katthaci;
Asaññasattāpāyesu, natthevāriyapuggalā.

207. Vehapphale akaniṭṭhe, bhavagge ca patiṭṭhitā;
Na punāññattha jāyanti, sabbe ariyapuggalā.

208. Chasu devesvanāgāmī, vītarāgā na tiṭṭhare;
Na ciraṭṭhāyino tattha, lokiyāpi ca yogino.

209. Gihiliṅge na tiṭṭhanti, manussesu anāsavā;
Pabbajjāyañca bhumme ca, brahmattepi ca tiṭṭhare.

210. Yāni paññāsa vassāni,
Manussānaṃ sa piṇḍito;
Eko rattidivo tena,
Māseko tiṃsa rattiyo.

211. Dvādasamāsiyo vasso, tena pañcasataṃ bhave;
Cātumahārājikānaṃ, pamāṇamidamāyuno.

212. Taṃ navutivassasata-sahassaṃ pana piṇḍitaṃ;
Gaṇanāya manussānaṃ, catubhāgūparūpari.

213. Yaṃ manussavassasataṃ, tadeko divaso kato;
Tena vassasahassāyu, tāvatiṃsesu desito.

214. Koṭittayaṃ saṭṭhisatasahassañcādhikaṃ bhave;
Gaṇanāya manussānaṃ, **tāvatiṃsesu** piṇḍitaṃ.

215. Āyuppamāṇamiccevaṃ, devānamuparūpari;
Dvikkhattuṃ dviguṇaṃ katvā, catubhāgamudāhaṭaṃ.

216. Gaṇanāya manussānaṃ, tattha cuddasa koṭiyo;
Cattālīsasatasahassādhikā **yāmabhūmiyaṃ**.

217. **Tusitānaṃ** pakāsenti, sattapaññāsa koṭiyo;
Saṭṭhisatasahassāni, vassāni adhikāni ca.

218. **Nimmānarati**devānaṃ, dvisataṃ tiṃsa koṭiyo;
Cattālīsavassasatasahassāni ca sabbathā.

219. Navakoṭisatañcekavīsativassakoṭiyo;
Saṭṭhivassasatasahassādhikā **vasavattisu**.

220. Kappassa tatiyo bhāgo, upaḍḍhañca yathākkamaṃ;
Kappeko dve ca cattāro, aṭṭha kappā ca soḷasa.

221. Dvattiṃsa catusaṭṭhī ca, navasu **brahmabhūmisu**;
Vehapphalā asaññī ca, pañcakappasatāyukā.

222. Kappasahassaṃ dve cattāri, aṭṭha soḷasa cakkamā;
Sahassāni ca kappānaṃ, **suddhāvāsāna**muddise.

223. Vīsakappasahassāni, cattālīsañca saṭṭhi ca;
Caturāsītisahassā, kappā cā**ruppake** kamā.

224. Āyuppamāṇaniyamo, natthi bhumme ca mānave;
Vassānaṃ gaṇanā natthi, caturāpāyabhūmiyaṃ.

225. Puthujjanāriyā ceti, duvidhā honti puggalā;
Tihetukādibhedena, tividhā ca puthujjanā.

226. Maggaṭṭhā ca phalaṭṭhā ca,
Aṭṭhevāriyapuggalā;
Ādito satta sekkhā ca,
Asekkho cārahāparo.

227. Ahetukāva labbhanti, sattā duggatiyaṃ pana;
Tihetukāva labbhanti, rūpārūpe sacittakā.

228. Kāmāvacaradevesu, ahetukavivajjitā;
Vinipātāsure ceva, mānave ca tayopi ca.

229. Ariyā nāma labbhanti, asaññāpāyavajjite;
Puthujjanā tu labbhanti, suddhāvāsavivajjite.

230. Suddhāvāsamapāyañca, hitvāsaññibhavaṃ tidhā;
Sotāpannādayo dvepi, sesaṭṭhānesu labbhare.

231. Iti sabbappabhedena, bhūmipuggalasaṅgahaṃ;
Ñatvā viññū vibhāveyya, tattha cittāni sambhavāti.

Iti cittavibhāge bhūmipuggalakathā niṭṭhitā.

Pañcamo paricchedo.

Chaṭṭho paricchedo

6. Bhūmipuggalacittappavattikathā

232. Kāmasugatiyaṃ honti, mahāpākā yathārahaṃ;
Mahaggatavipākā ca, yathāsandhivavatthitā.

233. Voṭṭhabbakāmapuññāni, viyuttāni ca diṭṭhiyā;
Uddhaccasahitañceti, honti sabbattha cuddasa.

234. Santīraṇamanodhātu-cakkhusotamanā pana;
Dasa cittāni jāyanti, sabbatthārūpavajjite.

235. Diṭṭhigatasampayuttā, vicikicchāyutā tathā;
Pañca sabbattha jāyanti, suddhāvāsavivajjite.

236. Dosamūladvayañceva, ghānādittayamānasā;
Aṭṭha sabbattha jāyanti, mahaggatavivajjite.

237. Catutthāruppajavanaṃ, anāgāmiphalādayo;
Mahākriyā ca jāyanti, terasāpāyavajjite.

238. Heṭṭhāruppajavā dve dve, chāpāyuparivajjite;
Sitarūpajavā honti, arūpāpāyavajjite.

239. Sotāpattiphalādīni, suddhāpāyavivajjite;
Paṭhamānuttaraṃ suddhā-pāyārūpavivajjite.

240. Avatthābhūmibhūtattā, na gayhanti anuttarā;
Ekavokārabhūmi ca, rūpamattā na gayhati.

241. Sabhummā sabbabhummā ca, ekadvittayavajjitā;
Tathārūpasuddhāvāsa-brahmāpāyavasāti ca.

242. Mānasā pañca koṭṭhāsā, sattarasa catuddasa;
Chattiṃsatekavīsā ca, ekañceva yathākkamaṃ.

243. Aṭṭhārasāpi hontete, navadhāpi punekadhā;
Catudhā tividhā ceva, ekadhāti ca bhedato.

244. Terasāpi ca koṭṭhāsā, bhavantekatibhūmakā;
Chasattekādasasatta-rasabhūmakamānasā.

245. Ekadvayaticatukkapañcakādhikavīsajā;
Chabbīsatiṃsajā ceti, yathānukkamato bhave.

246. Cattāri puna cattāri, ekamaṭṭhaṭṭha cekakaṃ;
Cattārekādasa dve dve, satta tevīsa cuddasa.

247. Kriyājavamahāpākā, lokuttaramahaggatā;
Dvepaññāsa na labbhanti, caturāpāyabhūmiyaṃ.

248. Kāmāvacaradevesu, chasu bhumme ca mānave;
Kāmasugatiyaṃ natthi, nava pākā mahaggatā.

249. Dosamūlamahāpākā, ghānādittayamānasā;
Natthārūpavipākā ca, vīsatī rūpabhūmiyaṃ.

250. Kaṅkhādiṭṭhiyutā pañcārūpapākā catubbidhā;
Pañcādonuttarā ceva, suddhāvāse na labbhare.

251. Ādāvajjanamaggā ca, paṭighārūpamānasā;
Kāmapākā sitārūpe, tecattālīsa natthi te.

252. Sattatiṃsa parittā ca, labbhantāpāyabhūmiyaṃ;
Mānasāsīti labbhanti, kāmasugatiyaṃ pana.

253. Ekūnasattati rūpe, suddhe paññāsa pañca ca;
Chacattālīsa āruppe, natthāsaññīsu kiñcipi.

254. Itthamekadviticatupañcabhummāni soḷasa;
Dasa pañcadasevātha, catuttiṃsa catuddasa.

255. Apāyāhetukānaṃ tu, mahāpākakriyājave;
Hitvā sesaparittāni, cittāni pana labbhare.

256. Dvihetukāhetukānaṃ, sesānaṃ kāmamānasā;
Labbhanti pana hitvāna, ñāṇapākakriyājave.

257. Tihetukānaṃ sattānaṃ, tattha tatthūpapattiyaṃ;

Tattha tatthūpapannānaṃ, labbhamānāni labbhare.

258. Tihetukānaṃ sabbepi, mānasāpāyapāṇinaṃ;
Sattatiṃsāvasesānaṃ, ekatālīsa niddise.

259. Puthujjanāna sekkhānaṃ, na santi javanakriyā;
Na santi vītarāgānaṃ, puññāpuññāni sabbathā.

260. Kaṅkhādiṭṭhiyutā pañca, sekkhānaṃ natthi mānasā;
Dosamūladvayañcāpi, natthānāgāmino pana.

261. Vavatthitāriyesveva, yathāsakamanuttarā;
Maggaṭṭhānaṃ sako maggo, natthaññaṃ kiñci sabbathā.

262. Puthujjanānaṃ dvinnampi, phalaṭṭhānaṃ yathākkamaṃ;
Tatiyassa phalaṭṭhassa, catutthassa ca sambhavā.

263. Tesaṭṭhi ceva cittāni, labbhantekūnasaṭṭhi ca;
Sattapaññāsa cittāni, tepaññāsa ca sabbathā.

264. Catupaññāsa paññāsa, paññāsadvayahīnakā;
Kāmesu tesaṃ sambhonti, catutālīsa cakkamā.

265. Tecattālīsa cekūnacattālīsa yathākkamaṃ;
Bhavantekūnatālīsa, pañcattiṃsa ca rūpisu.

266. Sattavīsa ca tevīsa, tevīsa ca yathākkamaṃ;
Āruppesupi labbhanti, tesamaṭṭhāraseva ca.

267. Puthujjanā ca cattāro, apāyāhetukādayo;
Ariyā ceva aṭṭhāti, dvādasannaṃ vasā siyuṃ.

268. Chabbidhā cittakoṭṭhāsā, ekapuggalikā tathā;
Catupañcachasattaṭṭha-puggalaṭṭhāti cakkamā.

269. Chabbīsa cuddasevātha, terasa dve ca mānasā;
Dasa sattādhikā ceva, puna sattādhikā dasāti.

Iti cittavibhāge bhūmipuggalacittappavattikathā niṭṭhitā.

Chaṭṭho paricchedo.

Sattamo paricchedo

7. Bhūmipuggalasambhavakathā

270. Dvihetukāhetukānaṃ, na sampajjati appanā;
Arahattañca natthīti, nattheva javanakriyā.

271. Ñāṇapākā na vattanti, jaḷattā mūlasandhiyā;
Dvihetukatadālambaṃ, siyā sugatiyaṃ na vā.

272. Tihetukānaṃ sattānaṃ, samathañca vipassanaṃ;
Bhāventānaṃ pavattanti, chabbīsatipi appanā.

273. Arahantāna sattānaṃ, bhavanti javanakriyā;
Yathābhūminiyāmena, ñāṇapākā ca labbhare.

274. Vajjhā paṭhamamaggena, kaṅkhādiṭṭhiyutā pana;
Paṭighaṃ tatiyeneva, kammamantena sāsavaṃ.

275. Tasmā tesaṃ na vattanti, tāni cittāni sabbathā;
Maggaṭṭhānaṃ tu maggova, nāññaṃ sambhoti kiñcipi.

276. Ahetukavipākāni, labbhamānāya vīthiyā;
Sabbathāpi ca sabbesaṃ, sambhavanti yathārahaṃ.

277. Pañcadvāre manodvāre, dhuvamāvajjanadvayaṃ;
Parittapuññāpuññāni, labbhanti lahuvuttito.

278. Kriyājavanamappanā, natthāpāyesu kāraṇaṃ;
Natthi sahetukā pākā, duggatattā hi sandhiyā.

279. Brahmānaṃ paṭighaṃ natthi, jhānavikkhambhitaṃ tathā;
Heṭṭhājhānaṃ virattattā, na bhāventi arūpino.

280. Pubbeva diṭṭhasaccāva, ariyārūpabhūmakā;
Tasmādimaggo natthettha, kāyābhāvā sitaṃ tathā.

281. Suddhāvāsāpi pattāva, heṭṭhānuttarapañcakaṃ;
Sattapāpapahīnā ca, tasmā natthettha tāni ca.

282. Pañcadvārikacittāni, dvārābhāve na vijjare;
Sahetukavipākā ca, yathābhūmivavatthitā.

283. Sambhavāsambhavañcevaṃ, ñatvā puggalabhūmisu;
Labbhamānavasā tattha, cittasaṅgahamuddise.

284. Kusalādippabhedā ca, tathā bhūmādibhedato;
Vatthudvārārammaṇato, bhūmipuggalatopi ca.

285. Vibhāgo yo samuddiṭṭho,
Cittānañca tu sambhavā;
Ñeyyo cetasikānañca,
Sampayogānusāratoti.

Iti cittavibhāge bhūmipuggalasambhavakathā niṭṭhitā.

Sattamo paricchedo.

Niṭṭhito ca cittavibhāgo.

Aṭṭhamo paricchedo

2. Cetasikavibhāgo

8. Cetasikasampayogakathā

286. Iti cittavidhiṃ ñatvā, dvepaññāsa vibhāvinā;
Ñeyyā cetasi sambhūtā, dhammā cetasikā kathaṃ.

287. Phasso ca vedanā saññā, cetanekaggatā tathā;
Jīvitaṃ manasikāro, satta sādhāraṇā ime.

288. Vitakko ca vicāro ca, pīti ca vīriyaṃ tathā;
Chando ca adhimokkho ca, cha pakiṇṇakanāmakā.

289. Puññāpuññesu pākesu, kriyāsu ca yathārahaṃ;
Mānasesu pavattanti, vippakiṇṇā pakiṇṇakā.

290. Saddhā satindriyañceva, hirottappabaladvayaṃ;
Alobho ca adoso ca, paññā majjhattatāpi ca.

291. Aṭṭhete uttamā nāma, dhammā uttamasādhanā;
Nivajjāti pavuccanti, yugaḷā cha tatopare.

292. Passaddhi kāyacittānaṃ, lahutā mudutā tathā;
Kammaññatā ca pāguñña-tā ca ujukatāti ca.

293. Appamaññādvayaṃ nāma, karuṇāmuditā siyuṃ;
Sammāvācā ca kammantā-jīvā ca viratittayaṃ.

294. Pañcavīsa paniccete, anavajjā yathārahaṃ;
Pāpāhetukamuttesu, anavajjesu jāyare.

295. Lobho doso ca moho ca,
Māno diṭṭhi ca saṃsayo;
Thinamiddhañca uddhaccaṃ,
Kukkuccañca tathā dasa.

296. Ahirīkamanottappaṃ, issā macchariyanti ca;
Honti cuddasa sāvajjā, sāvajjesveva sambhavā.

297. Dvepaññāsa catuddhevaṃ, dhammā cetasikā ṭhitā;
Tesaṃ dāni pavakkhāmi, sampayogañca saṅgahaṃ.

298. Satta sādhāraṇā sabba-cittasādhāraṇā tato;
Cittena saddhi aṭṭhannaṃ, vippayogo na katthaci.

299. Vitakko pañcaviññāṇaṃ, dutiyādivivajjite;
Vicāropi ca tattheva, tatiyādivivajjite.

300. Somanassayute pīti-catutthajjhānavajjite;
Vīriyaṃ paṭhamāvajja-vipākāhetuvajjite.

301. Chando sambhoti sabbattha, momūhāhetuvajjite;

Adhimokkho vicikicchā-pañcaviññāṇavajjite.

302. Chasaṭṭhi pañcapaññāsa, sattati ceva soḷasa;
Vīsatekādasevātha, pakiṇṇakavivajjitā.

303. Mānasā pañcapaññāsa, savitakkā chasaṭṭhi ca;
Savicārekapaññāsa, sappītikamanā tathā.

304. Tesattati savīriyā, sachandekūnasattati;
Sādhimokkhā pavuccanti, aṭṭhasattati mānasā.

305. Paññāppamaññāviratī, hitvā ekūnasaṭṭhisu;
Pāpāhetukamuttesu, saddhādekūnavīsati.

306. Dvihetukāhetupāpavajjitesu samāsato;
Paññā tu jāyate sattacattālīsesu sabbathā.

307. Mahākriyākāmapuñña-rūpajjhānesu jāyare;
Appamaññāṭṭhavīsesu, hitvā jhānaṃ tu pañcamaṃ.

308. Lokuttaresu sabbattha, saheva viratittayaṃ;
Kāmapuññesu sambhoti, yathāsambhavato visuṃ.

309. Viratīappamaññāsu, pañcasvapi yathārahaṃ;
Kadācideva sambhoti, ekekova na cekato.

310. Ahirīkamanottappaṃ, mohauddhaccameva ca;
Pāpasādhāraṇā nāma, cattāro pāpasambhavā.

311. Lobho ca lobhamūlesu, diṭṭhiyuttesu diṭṭhi ca;
Māno diṭṭhiviyuttesu, diṭṭhimānā na cekato.

312. Dosamūlesu doso ca, issā macchariyaṃ tathā;
Kukkuccamiti cattāro, vicikicchā tu kaṅkhite.

313. Saheva thinamiddhaṃ tu, sasaṅkhāresu pañcasu;
Iti cuddasa sāvajjā, sāvajjesveva nicchitā.

314. Māno ca thinamiddhañca, saha vātha visuṃ na vā;
Issāmaccherakukkuccā, aññamaññaṃ visuṃ na vāti.

Iti cetasikavibhāge cetasikasampayogakathā niṭṭhitā.

Aṭṭhamo paricchedo.

Navamo paricchedo

9. Cetasikasaṅgahakathā

315. Satta sādhāraṇā ceva, cha dhammā ca pakiṇṇakā;
Saddhādi pañcavīseti, aṭṭhatiṃsa samissitā.

316. Kāmāvacarapuññesu, labbhanti paṭhamadvaye;
Sattatiṃseva dutiye, paññāmattavivajjitā.

317. Tatiye ca yathāvuttā, pītimattavivajjitā;
Chattiṃseva catutthamhi, paññāpītidvayaṃ vinā.

318. Mahākriyāsu yujjanti, hitvā viratiyo tathā;
Pañcatiṃsa catuttiṃsadvayaṃ tettiṃsakaṃ kamā.

319. Ṭhapetvā appamaññā ca, mahāpākesu yojitā;
Tettiṃsā ceva dvattiṃsadvayekattiṃsakaṃ kamā.

320. Appamaññā gahetvāna, hitvā viratiyo tathā;
Pañcatiṃseva paṭhame, rūpāvacaramānase.

321. Vitakkaṃ dutiye hitvā, vicārañca tato paraṃ;
Catutthe pana pītiñca, appamaññañca pañcame.

322. Yathāvuttapakārāva, catuttiṃsa yathākkamaṃ;
Tettiṃsa ceva dvattiṃsa, samatiṃsañca labbhare.

323. Pañcamena samānā ca, ṭhapetvāruppamānasā;
Bhūmārammaṇabhedañca, aṅgānañca paṇītataṃ.

324. Appamaññā ṭhapetvāna, gahetvā viratittayaṃ;
Chattiṃsānuttare honti, paṭhamajjhānamānase.

325. Vitakkaṃ dutiye hitvā, vicārañca tato paraṃ;
Pītiṃ hitvā catutthe ca, pañcamepi ca sabbathā.

326. Yathāvuttappakārāva, pañcatiṃsa yathākkamaṃ;
Catuttiṃsañca tettiṃsa, tathā tettiṃsa cāpare.

327. Evaṃ bāvīsadhā bhedo, anavajjesu saṅgaho;
Ekūnasaṭṭhicittesu, aṭṭhatiṃsānamīrito.

328. Viratī appamaññā ca, gahetvā pana sabbaso;
Ekamekaṃ gahetvā ca, paccakkhāya ca sabbathā.

329. Kāmesu sattadhā puññe, catudhā ca kriye tathā;
Rūpajjhānacatukke ca, kattabboyampi saṅgaho.

330. Iminā panupāyena, samasattati bhedato;
Anavajjesu viññeyyo, cittuppādesu saṅgaho.

331. Iti sabbappakārena, anavajjavinicchayaṃ;
Ñatvā yojeyya medhāvī, sāvajjesu ca saṅgahaṃ.

332. Satta sādhāraṇā ceva, cha dhammā ca pakiṇṇakā;
Cattāro pāpasāmaññā, dhammā sattarasevime.

333. Ekūnavīsāsaṅkhāre, paṭhame lobhadiṭṭhiyā;

Dutiye lobhamānena, yathāvuttā ca tattakā.

334. Aṭṭhārasa vinā pītiṃ, tatiye lobhadiṭṭhiyā;
Catutthepi vinā pītiṃ, lobhamānena tattakā.

335. Paṭighe ca vinā pītiṃ, asaṅkhāre tatheva te;
Labbhanti dosakukkucca-macchariyāhi vīsati.

336. Asaṅkhāresu vuttā ca, sasaṅkhāresu pañcadhā;
Thinamiddhenekavīsa, vīsa dvevīsatikkamā.

337. Chandaṃ pītiñca uddhacce, hitvā pañcadaseva te;
Hitvā vimokkhaṃ kaṅkhañca, gahetvā kaṅkhite tathā.

338. Sattavīsatidhammānaṃ, iti dvādasa saṅgahā;
Dvādasāpuññacittesu, viññātabbā vibhāvinā.

339. Hitvā chāniyate dhamme, gahetvā ca yathārahaṃ;
Catuttiṃsāpi viññeyyā, saṅgahā tattha viññunā.

340. Dvādasākusalesveva, ñatvā saṅgahamuttaraṃ;
Ñeyyāhetukacittesu, saṅgahaṃ kamato kathaṃ?

341. Satta sādhāraṇā chandavajjitā ca pakiṇṇakā;
Hasituppādacittamhi, dvādaseva pakāsitā.

342. Voṭṭhabbe ca vinā pītiṃ, vīriyaṃ sukhatīraṇe;
Ekādasa yathāvuttā, dhammā dvīsupi desitā.

343. Manodhātuttike ceva, upekkhātīraṇadvaye;
Dasa honti yathāvuttā, hitvā vīriyapītiyo.

344. Satta sādhāraṇā eva, pañcaviññāṇasambhavā;
Iccāhetukacittesu, pañcadhā saṅgaho ṭhito.

345. Iti cetasike dhamme, cittesu gaṇite puna;
Cittena saha saṅgayha, gaṇeyyāpi ca paṇḍito.

346. Aṭṭhatiṃsāti ye vuttā, cittena saha te puna;
Ekūnacattālīseti, sabbatthekādhikaṃ naye.

347. Bāvīsevaṃ dasa dve ca, pañca ceti yathārahaṃ;
Saṅgahā sampayuttānaṃ, tālīsekūnakā kathā.

348. Vitakko ca vicāro ca, pīti paññā tathā pana;
Appamaññā viratīti, nava dhammā yathārahaṃ.

349. Gahetabbāpanetabbā, bhavanti anavajjake;
Parivatteti sabbattha, vedanā tu yathārahaṃ.

350. Chandādhimokkhavīriyā, saddhādekūnavīsati;
Phassādayo chaḷevāti, na calantaṭṭhavīsati.

351. Teraseva tu sāvajje, chaḷevāhetumānase;
Na calanti dasa aññe, cuddasā cha ca sambhavāti.

Iti cetasikavibhāge cetasikasaṅgahakathā niṭṭhitā.

Navamo paricchedo.

Dasamo paricchedo

10. Pabhedakathā

352. Ekuppādā nirodhā ca, ekālambaṇavatthukā;
Sahagatā sahajātā, saṃsaṭṭhā sahavuttino.

353. Tepaññāsa paniccete, sampayuttā yathārahaṃ;
Cittacetasikā dhammā, aṭṭhārasavidhāpi ca.

354. Ekadhā chabbidhā ceva, catudhā sattadhā ṭhitā;
Cittuppādapabhedena, bhinditabbā vibhāvinā.

355. Aṭṭha dhammāvinibbhogā, bhinnāsīti navuttarā;
Sattasataṃ dasa dve ca, sabbe honti samissitā.

356. Santīraṇamanodhātu, sitavoṭṭhabbanā tathā;
Apuññā kāmapuññā ca, mahāpākā mahākriyā.

357. Paṭhamajjhānadhammā ca, lokuttaramahaggatā;
Pañcapaññāsa sabbepi, vitakkā honti bheditā.

358. Vicārāpi ca teyeva, dutiyajjhānanāmakā;
Ekādasāpare ceti, chasaṭṭhi paridīpitā.

359. Apuññā kāmapuññā ca, mahāpākā mahākriyā;
Catukkā ceva cattāro, sitañca sukhatīraṇaṃ.

360. Paṭhamāditikajjhānā, lokuttaramahaggatā;
Iccevamekapaññāsa, pītiyo honti sabbathā.

361. Sitavoṭṭhabbanā dve ca, sāvajjā cānavajjakā;
Bhinnamevaṃ tu vīriyaṃ, tesattatividhaṃ bhave.

362. Sāvajjā cānavajjā ca, momūhadvayavajjitā;
Chandā bhavanti sabbepi, saṭṭhibhedā navuttarā.

363. Santīraṇamanodhātu, sitavoṭṭhabbanā tathā;
Sāvajjā cānavajjā ca, vicikicchāvivajjitā.

364. Adhimokkhā paniccevaṃ, aṭṭhasattati bheditā;
Tisataṃ navuti dve ca, bhinnā honti pakiṇṇakā.

365. Ekūnasaṭṭhi vā honti, saddhādekūnavīsati;

Sahassañca satañcekaṃ, ekavīsañca sabbathā.

366. Ñāṇena sampayuttā ca, kāme dvādasadhāpare;
Pañcatiṃsāti paññāpi, sattatālīsadhā kathā.

367. Rūpajjhānacatukkā ca, kāmapuññā mahākriyā;
Aṭṭhavīsappamaññevaṃ, chappaññāsa bhavanti ca.

368. Anuttarā kāmapuññā, tisso viratiyo pana;
Honti soḷasadhā bhinnā, aṭṭhatālīsa piṇḍitā.

369. Pañcavīsānavajjevaṃ, sampayuttā catubbidhā;
Sahassadvisatañceva, dvi ca sattati bhedato.

370. Cattāro pāpasāmaññā, bhinnā dvādasadhā pana;
Aṭṭhatālīsadhā honti, te sabbe paripiṇḍitā.

371. Lobho panaṭṭhadhā bhinno, thinamiddhañca pañcadhā;
Catudhā diṭṭhimāno ca, catudhā diṭṭhiyo visuṃ.

372. Dvidhā dosādicattāro, vicikicchekadhāti ca;
Sāvajjā sattadhā vuttā, bhinnāsīti tikuttarā.

373. Iccaṭṭhārasadhā vuttā, tepaññāsāpi bhedato;
Dvisahassañca tu sataṃ, bhavantekūnasaṭṭhi ca.

374. Vitakkavicārapītisukhopekkhāsu pañcasu;
Bhinditvā jhānabhedena, gahetabbā anuttarā.

375. Aññatra pana sabbattha, natthi bhedappayojanaṃ;
Aṭṭheva kasmā gayhanti, abhedenāti lakkhaye.

376. Paṭhamādicatujjhānā, lokuttaramahaggatā;
Iccekamekadasadhā, catutālīsa piṇḍitā.

377. Tevīsa pañcamā ceti, sattasaṭṭhi samissitā;
Appanā tattha sabbāpi, aṭṭhapaññāsa dīpitā.

378. Pañcatiṃseva saṅkhepā, lokuttaramahaggatā;
Appanā tattha sabbāpi, chabbīsati pakāsitā.

379. Iddhividhaṃ dibbasotaṃ, cetopariyanāmakā;
Pubbenivāsānussati, dibbacakkhūti pañcadhā.

380. Abhiññāñāṇamīrenti, rūpāvacarapañcamā;
Kusalañca kriyā ceti, bheditaṃ duvidhampi ca.

381. Taṃ dvayampi sammissetvā, pañcābhiññā ca lokiyā;
Āsavakkhayañāṇañca, chaḷabhiññā pavuccare.

382. Lokiyā ca dasābhiññā, bhinditvā kusalakriyā;
Sattasattati jhānāni, aṭṭhasaṭṭhi panappanā.

383. Sattasattati cittāni, catupaññāsa sabbathā;
Pacitāni ca cittāni, ekatiṃsasataṃ siyunti.

Iti cetasikavibhāge pabhedakathā niṭṭhitā.

Dasamo paricchedo.

Ekādasamo paricchedo

11. Rāsisarūpakathā

384. Sabbaṃ sabhāvasāmañña-visesena yathārahaṃ;
Gatarāsivasenātha, aṭṭhārasavidhaṃ kathaṃ.

385. Phassapañcakarāsī ca, jhānindriyamathāpare;
Maggabalahetukamma-pathalokiyarāsayo.

386. Niravajjā cha passaddhi-ādikā ca satīmatā;
Yuganandhā ca samathā, tathā yevāpanāti ca.

387. Phasso ca vedanā saññā, cetanā cittameva ca;
Phassapañcakarāsīti, pañca dhammā pakāsitā.

388. Vitakko ca vicāro ca, pīti cekaggatā tathā;
Sukhaṃ dukkhamupekkhāti, satta **jhānaṅga**nāmakā.

389. Saddhindriyañca vīriyaṃ, sati ceva samādhi ca;
Paññā catubbidhā vuttā, mano pañcāpi vedanā.

390. Jīvitindriyamekanti, cakkhādīni ca sattadhā;
Bāvīsati**ndriyā** nāma, dhammā soḷasa desitā.

391. Ādimagge anaññāta-ññassāmītindriyaṃ bhave;
Majjhe aññindriyaṃ ante, aññātāvindriyanti ca.

392. Paññānuttaracittesu, honti tīṇindriyānipi;
Tihetukesu sesesu, ekaṃ paññindriyaṃ mataṃ.

393. Sukhaṃ dukkhindriyañceva, somanassindriyaṃ tathā;
Domanassamupekkhāti, pañcadhā vedanā kathā.

394. Rūpārūpavasā dvedhā, jīvitindriyamekakaṃ;
Cakkhusotaghānajivhākāyitthipurisindriyā.

395. Tattha jīvitarūpañca, aṭṭhettha na tu gayhare;
Tasmā nāmindriyāneva, dasapañca viniddise.

396. Sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaṃ;
Sammāsati samādhi ca, micchādiṭṭhi ca dhammato.

397. **Maggaṅgāni** navetāni, dvādasāpi yato dvidhā;

Sammāmicchāti saṅkappo, vāyāmo ca samādhi ca.

398. Lokapāladukañceva, hirottappamathāparaṃ;
Ahirīkamanottappaṃ, dukaṃ lokavināsakaṃ.

399. Pañca saddhādayo ceti, **baladhammā** naveritā;
Kaṇhasukkavasenāpi, paṭipakkhe akampiyā.

400. Cha hetū **heturāsimhi,**
Lobhālobhādikā tikā;
Momūhe kaṅkhituddhaccā,
Tattha vuttāti aṭṭhadhā.

401. Micchādiṭṭhi abhijjhā ca, byāpādo viratittayaṃ;
Sammādiṭṭhinabhijjhā ca, abyāpādo ca cetanā.

402. Dasa **kammapathāne**ttha, vuttā viraticetanā;
Lokapālavināsāti, vuttā lokadukā dvidhā.

403. **Passaddhiādiyugaḷā,** niravajjā cha rāsayo;
Sati ca sampajaññañca, **upakāradukaṃ** bhave.

404. **Yuganandhadukaṃ** nāma, samatho ca vipassanā;
Paggaho ca avikkhepo, **samathadduka**mīritaṃ.

405. Ye sarūpena niddiṭṭhā, cittuppādesu tādinā;
Te ṭhapetvāvasesā tu, **yevāpanaka**nāmakā.

406. Chando ca adhimokkho ca, tatramajjhattatā tathā;
Uddhaccaṃ manasikāro, pañcāpaṇṇakanāmakā.

407. Māno ca thinamiddhañca, issā macchariyaṃ tathā;
Kukkuccamappamaññā ca, tisso viratiyopi ca.

408. Ete aniyatā nāma, ekādasa yathārahaṃ;
Tato ca sesā sabbepi, niyatāti pakittitā.

409. Keci rāsiṃ na bhajanti, keci cāniyatā yato;
Tasmā yevāpanāteva, dhammā soḷasa desitā.

410. Sattatiṃsāvasesā tu, tattha tattha yathārahaṃ;
Sarūpeneva niddiṭṭhā, cittuppādesu sabbathā.

411. Desitānuttaruddhacce, nāmato viratuddhavā;
Tathānuttaracittesu, niyataṃ viratittayaṃ.

412. Cittaṃ vitakko saddhā ca,
Hirottappabaladvayaṃ;
Alobho ca adoso ca,
Lobho doso ca diṭṭhi ca.

413. Ahirīkamanottappaṃ,

Uddhaccaṃ viratittayaṃ;
Soḷasete yathāyogaṃ,
Dvīsu ṭhānesu desitā.

414. Vedanā tīsu vīriyaṃ, sati ca caturāsikā;
Samādhi chasu paññā ca, sattaṭṭhānesu dīpitā.

415. Ekavīsa paniccete, savibhattikanāmakā;
Sesā dvattiṃsati dhammā, sabbepi avibhattikāti.

Iti cetasikavibhāge rāsisarūpakathā niṭṭhitā.

Ekādasamo paricchedo.

Dvādasamo paricchedo

12. Rāsivinicchayakathā

416. Tattha viññāṇakāyā cha, satta viññāṇadhātuyo;
Phassā cakkhādisamphassā, chabbidhā sattadhāpi ca.

417. Cakkhusamphassajādīhi, bhedehi pana vedanā;
Saññā ca cetanā ceva, bhinnā chadhā ca sattadhā.

418. Cittuppādesu dhammā ca, khandhāyatanadhātuyo;
Āhārā ca yathāyogaṃ, phassapañcakarāsiyaṃ.

419. Sabbe saṅgahitā honti, tasmā nāmapariggaho;
Mūlarāsi ca so sabba-saṅgahoti pavuccati.

420. Jhānarāsimhi pañceva, dhammā sattappabhedato;
Indriyāni ca bāvīsa, dhammato pana soḷasa.

421. Nava maggaṅgadhammā ca, bhinnā dvādasadhāpi te;
Chaḷeva hetuyo tattha, desitā kaṅkhituddhavā.

422. Dasa kammapathā dhammā, chaḷeva pana desitā;
Sesāva dasadhammehi, samānā caturāsayo.

423. Paññā dasavidhā tattha, vedanā navadhā ṭhitā;
Samādhi sattadhā hoti, vīriyaṃ pana pañcadhā.

424. Sati bhinnā catudhāva, vitakko tividho mato;
Dvidhā cittādayo honti, dasapañceva sambhavā.

425. Sesā dvattiṃsa sabbepi, dhammā ekekadhāpi ca;
Hitvā rūpindriyānete, vibhāgā aṭṭhadhā kathaṃ.

426. Phasso ca cetanā saññā, vicāro pīti jīvitaṃ;
Niravajjā cha yugaḷā, sāvajjamohakaṅkhitā.

427. Yevāpanakadhammā ca, viratuddhaccavajjitā;
Dvādasā ceti sabbepi, dvattiṃsakekadhā tathā.

428. Cittaṃ manindriyaṃ cittaṃ, saddhā saddhindriyaṃ balaṃ;
Balesu lokiyā vuttā, lokiye ca dukadvaye.

429. Lobhālobhādikā dve dve,
Cattāro heturāsiyaṃ;
Micchādiṭṭhi ca maggaṅge,
Pañcakammapathepi te.

430. Yevāpanakarāsimhi, desitā viratuddhavā;
Maggahetūsu ceveti, dvidhā pañcadasa ṭhitā.

431. Vitakko jhānamaggesu, tividhā navadhā pana;
Vedanā mūlarāsimhi, tathā jhānindriyesu ca.

432. Indriyamaggarāsimhi, balapiṭṭhidukattike;
Catudhā sati tattheva, vīriyampi ca pañcadhā.

433. Samādhi sattadhā vutto, jhānaṅgesu ca tattha ca;
Tattheva dasadhā paññā, hetukammapathesu ca.

434. Dasanavasattapañcacatutidvekadhā ṭhitā;
Chaḷekakā pañcadasa, dvattiṃsa ca yathākkamaṃ.

435. Aṭṭha vibhāgasaṅkhepā, padāni dasadhā siyuṃ;
Tepaññāseva dhammā ca, aṭṭhārasa ca rāsayo.

436. Iti dhammavavatthāne, **dhammasaṅgaṇiyaṃ** pana;
Cittuppādaparicchede, uddesanayasaṅgaho.

437. Padāni caturāsīti, desitāni sarūpato;
Yevāpanakanāmena, soḷaseva yathārahaṃ.

438. Tatthāniyatanāmāni, padānekādaseva tu;
Vuttānekūnanavuti, niyatāneva sambhavā.

439. Asambhinnapadānettha, tepaññāseva sabbathā;
Cittacetasikānaṃ tu, vasena paridīpaye.

440. Vibhāgapadadhammānaṃ, vasenevaṃ pakāsito;
Cittacetasikānaṃ tu, kamato rāsinicchayoti.

Iti cetasikavibhāge rāsivinicchayakathā niṭṭhitā.

Dvādasamo paricchedo.

Terasamo paricchedo

13. Rāsiyogakathā

441. Iti rāsivīthiṃ ñatvā, labbhamānavasā budho;
Tesamevātha yogampi, cittuppādesu dīpaye.

442. Kāmāvacarakusalassa, paṭhamadvayamānase;
Sabbepi rāsayo honti, yathāsambhavato kathaṃ.

443. Phassapañcakarāsī ca, jhānapañcakarāsi ca;
Indriyaṭṭhakarāsī ca, maggapañcakarāsi ca.

444. Balasattakarāsī ca, hetukammapathattikā;
Dasāvasesā rāsī ca, lokapāladukādayo.

445. Yevāpanakanavakaṃ, niyatuddhaccavajjitā;
Appamaññādvayañceva, tisso viratiyoti ca.

446. Iti sattarasevete, desitā ca sarūpato;
Yevāpanakarāsī ca, labbhantiṭṭhārasāpi ca.

447. Chappaññāsa padānettha, desitāni sarūpato;
Dhammā pana samatiṃsa, tattha honti sarūpato.

448. Tāni yevāpanakehi, pañcasaṭṭhi padāni ca;
Dhammā cekūnatālīsa, bhavanti pana sambhavā.

449. Tattha dvādasa dhammā ca, desitā savibhattikā;
Avasesā tu sabbepi, avibhattikanāmakā.

450. Ekadvi ca ticatukka-chasattaṭṭhānikā pana;
Sattavīsa ca satteko, dvekeko ca yathākkamaṃ.

451. Niyatā tu catuttiṃsa, dhammāva sahavuttito;
Yathāsambhavavuttito, pañcadhā niyatā kathā.

452. Tattha cāniyate sabbe, gahetvā ca pahāya ca;
Paccekañca gahetvāpi, sattadhā yojanakkamo.

453. Sakimekūnatālīsa, catuttiṃsa yathākkamaṃ;
Pañcakkhattuñca yojeyya, pañcatiṃsāti paṇḍito.

454. Rāsayo ca padānīdha, dhammantaravibhattiyo;
Sarūpayevāpanake, niyatāniyate yathā.

455. Yojanānayabhedañca, gaṇanāsaṅgahaṭṭhiti;
Labbhamānānumānena, sallakkhento tahiṃ tahiṃ.

456. Ñāṇaṃ ñāṇaviyuttamhi, hitvā pītiṃ upekkhite;
Vedanā parivattento, kāmapuññe ca sesake.

457. Mahākriye ca yojeyya, pahāya viratittayaṃ;
Appamaññā ca hitvātha, mahāpāke ca yojaye.

458. Takkādiṃ kamato hitvā, sabbattha viratittayaṃ;

Pañcame appamaññāya, hitvā rūpe ca yojaye.

459. Hitvāppamaññā yojaye, yathājhānamanuttare;
Lokuttarindriyañceva, gahetvā viratittayaṃ.

460. Jhānāni catutālīsa, sukhayuttāni vattare;
Upekkhitāni tevīsa, pañcamajjhāne ca sabbathā.

461. Appamaññāviratiyo, kāmapuññesu labbhare;
Appamaññā rūpajjhāna-catukke ca mahākriye.

462. Lokuttaresu sabbattha, sambhoti viratittayaṃ;
Natthidvayampi āruppe, mahāpāke ca pañcame.

463. Vitakkādittayaṃ paññā, pañca cāniyatā calā;
Hānibuddhivasā sesā, na calanti kudācanaṃ.

464. Bāvīsatividho cettha, saṅgaho anavajjake;
Dvayadvayavasā ceva, jhānapañcakatopi ca.

465. Iti ñatvānavajjesu, rāsisaṅgaha sambhavaṃ;
Sāvajjesupi viññeyyā, viññunā rāsayo kathaṃ.

466. Lobhamūlesu paṭhame, phassapañcakarāsi ca;
Jhānapañcakarāsī ca, tathevindriyapañcakaṃ.

467. Maggabalacatukkañca, hetukammapathadukā;
Lokanāsakarāsī ca, samatho samathaddukā.

468. Tatramajjhattataṃ hitvā, yevāpanakanāmakā;
Cattāro ceti labbhanti, tatthekādasa rāsayo.

469. Dvattiṃseva padānettha, desitāni sarūpato;
Tāni yevāpanakehi, chattiṃseva bhavanti ca.

470. Asambhinnapadānettha, samavīsati sambhavā;
Savibhattikanāmā ca, nava dhammā pakāsitā.

471. Ekadvayaticatukka-chaṭṭhānaniyatā pana;
Ekādasa chaḷekā ca, kameneko punekako.

472. Natthevāniyatā hettha, yevāpanakanāmakā;
Yojanānayabhedo ca, tasmā tattha na vijjati.

473. Māno ca thinamiddhañca, issā macchariyaṃ tathā;
Kukkuccamiti sāvajje, chaḷevāniyatā matā.

474. Māno diṭṭhiviyuttesu, sasaṅkhāresu pañcasu;
Thinamiddhaṃ tayo sesā, paṭighadvayayogino.

475. Iccevamaṭṭha sāvajjā, anavajjaṭṭhavīsati;
Chattiṃsa mānasā sabbe, hontāniyatayogino.

476. Tehi yuttā yathāyogaṃ, ekadvittayapañcahi;
Dve dvāvīsaṃ tayo ceva, nava cātha yathākkamaṃ.

477. Iti vuttānusārena, labbhamānavasā pana;
Tadaññesupi yojeyya, sāvajjesu yathākkamaṃ.

478. Lobhamūlesu lobhañca, dosañca paṭighadvaye;
Mohamūle kaṅkhuddhaccaṃ, gahetvā heturāsiyaṃ.

479. Diṭṭhiṃ diṭṭhiviyuttamhi, hitvā pītimupekkhite;
Vedanaṃ parivattento, dosamūle ca paṇḍito.

480. Tathā kammapathaṃ diṭṭhiṃ,
Pītiṃ chandañca momuhe;
Kaṅkhite adhimokkhañca,
Hitvā yojeyya rāsayo.

481. Cittassa ṭhitiṃ pattāsu, cittassekaggatā pana;
Kaṅkhite parihīnāva, indriyādīsu pañcasu.

482. Iti dvādasadhā ñatvā, sāvajjesupi saṅgahaṃ;
Ahetukepi viññeyyā, yathāsambhavato kathaṃ.

483. Aṭṭhārasāhetukesu, pañcaviññāṇamānase;
Phassapañcakarāsī ca, jhānaṭṭhānadukaṃ tathā.

484. Indriyattikarāsī ca, yevāpanakanāmako;
Eko manasikāroti, cattāro rāsayo siyuṃ.

485. Asambhinnā panaṭṭheva, dve tattha savibhattikā;
Ekadvayatikaṭṭhānā, chaḷeko ca punekako.

486. Manodhātuttikāhetu-paṭisandhiyuge pana;
Vitakko ca vicāro ca, adhikā jhānarāsiyaṃ.

487. Sukhasantīraṇe pīti, dutiyāvajjane pana;
Vīriyañca samādhiñca, labbhatindriyarāsiyaṃ.

488. Adhikā hasite honti, pīti ca vīriyādayo;
Yevāpanādhimokkho ca, pañcaviññāṇavajjite.

489. Iccānavajje bāvīsa,
Sāvajje dvādasāpare;
Yogā hetumhi pañcete,
Tālīsekūnakā kathāti.

Iti cetasikavibhāge rāsiyogakathā niṭṭhitā.

Terasamo paricchedo.

Cuddasamo paricchedo

14. Rāsisambhavakathā

490. Naveva yevāpanakā, aṭṭhārasa ca rāsayo;
Navabhiṃsatisambhinnā, dasa dve savibhattikā.

491. Ekadvayaticatuchasattaṭṭhānānavajjake;
Sattavīsati satteko, dvayameko punekako.

492. Daseva yevāpanakā, ekādasa ca rāsayo;
Aṭṭhavīsatisambhinnā, daseva savibhattikā.

493. Ekadvayaticatukkachaṭṭhānaniyatā pana;
Aṭṭhārasa ca satteko, eko cekova pāpake.

494. Dve yevāpanakā honti, rāsayo ca catubbidhā;
Terasettha asambhinnā, tayova savibhattikā.

495. Ekadvayatikaṭṭhānā, dasa dveko ahetuke;
Iccānavajjā sāvajjā-hetuke yoganicchayo.

496. Sattāpi natthi sāvajje, niravajje pakāsako;
Ahetuke ca maggādirāsayo natthi cuddasa.

497. Anavajjā tu sāvajje, sāvajjakānavajjake;
Cittuppādamhi nattheva, natthobhayamahetuke.

498. Sāvajjā pana sāvajje, anavajjānavajjake;
Gahetabbā tu sabbattha, sādhāraṇā pakiṇṇakā.

499. Jhānapañcakacittesu, sattasaṭṭhisu niddise;
Jhānaṅgayogabhedena, rāsibhedaṃ tahiṃ tahiṃ.

500. Catuchakkānavajjesu, ñāṇapītikataṃ tathā;
Catuvīsa parittesu, catudhā bhedamuddise.

501. Sarāgavītarāgānaṃ, appamaññāpavattiyaṃ;
Karuṇāmuditā honti, kāmapuññamahākriye.

502. Upacārappanāpattā, sukhitā sattagocarā;
Tasmā na pañcamāruppe, mahāpāke anuttare.

503. Sotāpatitupekkhāsu, parikammādisambhave;
Jhānānaṃ tulyapākattā, tappākesu ca labbhare.

504. Viratī ca sarāgānaṃ, vītikkamanasambhavā;
Sampatte ca samādāne, kāmapuññesu labbhare.

505. Taṃtaṃdvārikadussilya-cetanucchedakiccato;
Magge ca tulyapākattā, phale ca niyatā siyuṃ.

506. Pavattākāravisayabhinnā pañcāpi sambhavā;
Lokiye labbhamānāpi, visuṃ ceva siyuṃ na vā.

507. Pāpā labbhanti pāpesu, satta chakkekakā kamā;
Sarūpayevobhayakā, niyatatṭtha chaḷetare.

508. Sādhāraṇā ca sabbattha, yathāvuttā pakiṇṇakā;
Tattha cekaggatā natthi, indriyādīsu kaṅkhite.

509. Chandādhimokkhā yevāpi, vīsekādasavajjite;
Uddhaccamekādasasu, majjhattamanavajjake.

510. Sabbattha manasikāro, tidvekadvitikāpare;
Aṭṭhaṭṭhavīsacatūsu, pañcadvīsu yathākkamaṃ.

511. Samudāyavasenettha, uddhaccaviratittayaṃ;
Savibhattikamaññattha, avibhattikameva taṃ.

512. Cittuppādesu tenetaṃ, vibhattiavibhattikaṃ;
Iti sādhu sallakkheyya, sambhavāsambhavaṃ budhoti.

Iti cetasikavibhāge rāsisambhavakathā niṭṭhitā.

Cuddasamo paricchedo.

Pannarasamo paricchedo

15. Rāsisaṅgahakathā

513. Tettiṃsa ceva dvattiṃsa, ekatiṃsa ca tiṃsa ca;
Ekadvattiṃsahīnā ca, tiṃsa dhammā**navajjake**.

514. Dasa dhammā tu **sāvajje,** chapañcacaturādhikā;
Ekādasa dasa nava, sattadhā**hetuke** pana.

515. Itthaṃ cuddasadhā bhinnā, koṭṭhāsā tu sarūpato;
Vibhattā tehi yuttā ca, cittuppādā yathākkamaṃ.

516. Tikaṭṭhakā pañcavīsa, dasa pañcādhikā nava;
Aṭṭhāraseti sattete, anavajjā tathetare.

517. Dve cattāro chaḷekaṃ dve,
Pañcātha dasadhāpare;
Sāvajjāhetukā ceti,
Koṭṭhāsā honti cuddasa.

518. Nava cāpi cha cattāro, catupañcachasattakā;
Nava dve dve tatheko ca, yevāpanakasaṅgahā.

519. Tehi yuttā panaṭṭhātha, vīsekatiṃsa mānasā;
Dve dve dve tīṇi cekaṃ dve, aṭṭha dasa yathākkamaṃ.

520. Sattatiṃsakato yāva, ekatiṃsā**navajjake**;
Tikaṭṭhakādike satta, ṭhitā niyatasaṅgahā.

521. **Pāpesu** vīsa cekūna-vīsaṭṭhārasa soḷasa;
Catudhā dvīsu catūsu, catūsu dvīsu caṭṭhitā.

522. Ekadvipañcadasasu, ca dvidhā**hetukesu** ca;
Tikadvekādhikā dhammā, dasaṭṭha ca yathākkamaṃ.

523. Pañcadvekadvibhipañca, koṭṭhāsā niyatā ṭhitā;
Tehi yuttā panaṭṭhātha, vīsa dve dve tikekakā.

524. Pubbāparadvayāpuññe, kāmapāke ahetuke;
Pañcamānuttarāruppe, natthāniyatasambhavo.

525. Chattiṃsamānasesveva, labbhantāniyatā na vā;
Tepaññāsāvasesā tu, sabbe niyatayogino.

526. Niyatāniyate katvā, labbhantobhayathā tathā;
Sarūpayevobhayakā, tividhevaṃ tu saṅgahā.

527. Ñeyyā vuttānusārena, tehi yuttāva mānasā;
Tato puna vibhāveyya, sabbasaṅgāhikaṃ nayaṃ.

528. Ekūnatālīsakato, yāvekattiṃsakā ṭhitā;
Navadhā **anavajjesu,** tehi yuttā ca mānasā.

529. Dve cattāro dasevātha, tikapañcādhikā dasa;
Tevīsa kamato satta, dve ca pañcadasāpare.

530. Dve ca dve tikadve dvekā, **sāvajjesu** ca soḷasa;
Ekūnavīsa vīsātha, vīsekadvitayādhikā.

531. **Ahetuke** panaṭṭhātha, dasekadvitayādhikā;
Dasapañca dvikekāti, bhavantekūnavīsati.

532. Labbhamānānusārena, dhammānaṃ pana saṅgaho;
Sakkā vuttanayeneva, viññātuṃ pana viññunāti.

Iti cetasikavibhāge rāsisaṅgahakathā niṭṭhitā.

Pannarasamo paricchedo.

Soḷasamo paricchedo

16. Cittuppādakathā

533. Cittuppādesu dhammānaṃ, iti ñatvā vinicchayaṃ;
Cittuppādānamevātha, ñātabbo bhedasaṅgaho.

534. Vedanāhārato ceva, hetādhipatito tathā;
Jhānindriyamaggabalā, yevāpanapathādito.

535. Tattha sukhā ca dukkhā ca, adukkhamasukhāti ca;

Tisso ca **vedanā** vuttā, sambhogatthavisesato.

536. Sukhaṃ dukkhaṃ somanassaṃ, domanassamathāparaṃ;
Upekkhindriyamiccevaṃ, pañcindriyavibhāgato.

537. Kāyaviññāṇayugaḷe, sukhadukkhā hi vedanā;
Somanassaṃ domanassaṃ, iti nāmaṃ labhanti na.

538. Aññattha pana sabbattha, sukhā dukkhā ca vedanā;
Somanassaṃ domanassaṃ, iti nāmaṃ labhanti ca.

539. Adukkhi asukhopekkhā, majjhattāti ca vedanā;
Pañcapaññāsacittesu, tadaññesu pakāsitā.

540. Sukhadukkhindriyayuttaṃ, kāyaviññāṇakadvayaṃ;
Domanassindriyayuttaṃ, paṭighadvayamānasaṃ.

541. Aṭṭhārasa parittāni, catukkajjhānamādito;
Somanassindriyayuttā, dvāsaṭṭhividha mānasā.

542. Dvattiṃsa ca parittāni, tevīsa jhānapañcamā;
Hontipekkhindriyayuttā, pañcapaññāsa mānasā.

543. Sukhayuttā tu tesaṭṭhi, dukkhayuttā tayo tahiṃ;
Adukkhamasukhayuttā, pañcapaññāsupekkhakā.

544. Ojaṭṭhamakarūpañca, vedanaṃ sandhimānasaṃ;
Nāmarūpañca kamato, āharantīti desitā.

545. **Āhārā** kabaḷīkāro, phasso sañcetanā tathā;
Viññāṇañceti cattāro, upatthambhā ca sambhavā.

546. Cittuppādesu sabbattha,
Āhārārūpino tayo;
Kabaḷīkāro āhāro,
Kāme kāyānupālako.

547. Alobho ca adoso ca,
Amoho ca tathāparo;
Lobho doso ca moho ca,
Hetū dhammā cha desitā.

548. Kusalākusalā hetū, tayo abyākatāti ca;
Navadvādasadhā tattha, vipākakriyabhedato.

549. Dasa pañcādhikā honti, bhūmibhedā tato tahiṃ;
Puññapākakriyābhedā, tālīsa catunūnakā.

550. Santīraṇamanodhātu-pañcaviññāṇamānase;
Voṭṭhabbane ca hasite, hetu nāma na vijjati.

551. Lobhamūlesu lobho ca,

Moho ca paṭighadvaye;
Doso moho ca labbhanti,
Moho ekova momuhe.

552. Ñāṇena vippayuttesu,
Alobhādidvayaṃ bhave;
Tato sesesu sabbattha,
Alobhāditayopi ca.

553. Tihetukā sattacattā-līsa honti dvihetukā;
Bāvīsa dvekahetukā, aṭṭhārasa ahetukā.

554. Chando cittañca vīriyaṃ, vīmaṃsāti catubbidhā;
Sahajātādhipā dhammā, vuttā**dhipatayo** siyuṃ.

555. Yamālambaṃ garuṃ katvā, nāmadhammā pavattare;
Ārammaṇādhipanāmena, tadālambaṇamīritaṃ.

556. Tihetukajavesveko, catūsupi yathārahaṃ;
Dvihetukesu sambhoti, vīmaṃsādhipatiṃ vinā.

557. Anuttare kāmapuññe, tihetukamahākriye;
Lobhamūle ca sāvajje, labbhatālambaṇādhipo.

558. Tattha cāniyatā kāme, labbhamānāpi labbhare;
Mahaggatānuttaresu, niyatāva yathārahaṃ.

559. Kriyādvihetupaṭighe,
Natthevālambaṇādhipo;
Momūhāhetuke pāke,
Lokiye ca na kocipi.

560. Ubhayādhipayuttā ca, sahajādhipayogino;
Ubhayāniyatādhippā, sahajāniyatādhipā.

561. Ubhayavippayuttā ca, pañcadhā tattha mānasā;
Aṭṭhaṭṭhārasa vīsaṃ cha, sattatiṃsa yathākkamaṃ.

562. Pañcādhipatiyogā ca, caturādhipayogino;
Tividhādhipayuttā ca, vimuttāpi ca sabbathā.

563. Soḷasātha samattiṃsa, chaḷevātha yathākkamaṃ;
Sattatiṃsatividhāti, catudhevampi niddise.

564. Vīmaṃsādhipayuttā ca, sahajādhipayogino;
Ālambādhipayuttā ca, vippamuttāpi sabbathā.

565. Catuttiṃsa dvipaññāsa, aṭṭhavīsa yathākkamaṃ;
Sattatiṃsati ceveti, catudhevampi niddise.

566. Sahajādhipaladdhā tu, dvepaññāseva sabbathā;
Ālambādhipaladdhā ca, ubhayādhipalābhino.

567. Aṭṭhavīseva sabbepi, dvepaññāseva sādhipā;
Sesā nirādhipā sabbe, sattatiṃsāpi sabbathā.

568. Vedanādivasenevaṃ, ñatvā bhedaṃ catubbidhaṃ;
Jhānindriyamaggabala-vasenāpi vibhāvaye.

569. Vitakkaheṭṭhimaṃ jhānaṃ, manoparaṃ manindriyaṃ;
Hetuparañca maggaṅgaṃ, balaṃ vīriyapacchimaṃ.

570. Avitakke pakatiyā, tasmā jhānaṃ na vijjati;
Ahetuke ca maggaṅgaṃ, balañcāvīriye yathā.

571. Aṭṭha rūpindriyānettha, agayhanteva sabbathā;
Maggindriyabalaṭṭhesu, samādhi ca na kaṅkhite.

572. Kāmapuññesvaniyatā, viratīpi anuddhatā;
Paññānuttaracittesu, indriyattayabhājitā.

573. Sesā vuttānusārena, labbhamānajjhānādikā;
Tehi yuttā ca viññeyyā, cittuppādā yathākkamaṃ.

574. Somanassayuttā kāme, lokuttaramahaggate;
Paṭhamajjhānacittā ca, pañcajhānaṅgikā matā.

575. Dukkhupekkhāyuttā kāme, pañcaviññāṇavajjitā;
Dutiyajjhānacittā ca, catujhānaṅgikā siyuṃ.

576. Jhānaṅgattayasaṃyuttā, tatiyajjhānamānasā;
Catutthapañcamāruppā, jhānaṅgadvayayogino.

577. Pañcaviññāṇayugaḷe, jhānaṅgaṃ natthi kiñcipi;
Itthaṃ jhānānaṃ bhedena, **pañcadhā** mānasā ṭhitā.

578. Ekūnatiṃsati satta-tiṃsa cekādasāpare;
Catuttiṃsa dasevātha, gaṇikā tu yathākkamaṃ.

579. Lokuttaresu sabbesu, indriyāni navuccare;
Tihetukesu sabbesu, lokiyesu panaṭṭhadhā.

580. Ñāṇena vippayuttesu, sattadhāva samuddhare;
Sitavoṭṭhabbanā puññe, pañcadhāva pakāsaye.

581. Vicikicchāsahagate, catudhāva viniddise;
Tīṇindriyāni vuttāni, sesāhetukamānase.

582. Aṭṭha cekūnatālīsa, dvādasa vātha terasa;
Ekañca soḷasa ceti, **chabbidhā** tattha saṅgaho.

583. Paṭhamānuttaraṃ jhānaṃ, aṭṭhamaggaṅgikaṃ mataṃ;
Sattamaggaṅgikaṃ nāma, sesaṃ jhānamanuttaraṃ.

584. Lokiyaṃ paṭhamaṃ jhānaṃ, tathā kāme tihetukaṃ;

Pañcamaggaṅgikā nāma, cittuppādā pakāsitā.

585. Sesaṃ mahaggataṃ jhānaṃ, sampayuttā ca diṭṭhiyā;
Ñāṇena vippayuttā ca, catumaggaṅgikā matā.

586. Dosamūladvayañceva, uddhaccasahitaṃ tathā;
Diṭṭhiyā vippayuttā ca, maggaṅgattayayogino.

587. Vicikicchāsampayutto, vutto maggo duvaṅgiko;
Amaggāhetuko ceti, **sattadhā** tattha saṅgaho.

588. Aṭṭha dvattiṃsati ceva, dasa pañcādhikāpare;
Tālīsa kamato satta, ekañcaṭṭhadasāpare.

589. Balāni pana satteva, sabbatthāpi tihetuke;
Ñāṇena vippayuttesu, cha balāni samuddise.

590. Catudhākusale honti, tividhā kaṅkhite pana;
Dvibalaṃ sitavoṭṭhabbaṃ, abalaṃ sesamīritaṃ.

591. **Chabbidho** saṅgaho tattha, sattatālīsathāpare;
Dvādasekādasekaṃ dve, soḷaseti yathākkamaṃ.

592. Itthaṃ pañca cha satta cha-koṭṭhāsā kamato ṭhitā;
Catuvīsati sabbepi, jhānaṅgādivasā kathā.

Iti cetasikavibhāge cittuppādakathā niṭṭhitā.

Soḷasamo paricchedo.

Sattarasamo paricchedo

17. Diṭṭhisaṅgahakathā

593. Yevāpanakanāmena, dhammā chandādayo tathā;
Khandhādayo ca koṭṭhāsā, uddiṭṭhā hi yathārahaṃ.

594. Tattha chandādayo dhammā, vibhattāva yathārahaṃ;
Khandhādirāsayo vāpi, viññeyyā dāni sambhavā.

595. Vedanā vedanākkhandho, cakkhusamphassajādikā;
Saññā ca saññākkhandhoti, chabbidhāpi pakāsitā.

596. Saṅkhārakkhandhanāmena, sesā cetasikā matā;
Vuttā viññāṇakāyā cha, viññāṇakkhandhanāmato.

597. Rūpakkhandho punekova, sampayuttāviyogino;
Arūpino ca cattāro, **pañcakkhandhā** pavuccare.

598. Manāyatananāmaṃ tu, cittameva tathāparā;
Cakkhuviññāṇadhātādisattaviññāṇadhātuyo.

599. Sabbe cetasikā dhammā, dhammāyatanasaṅgahā;
Dhammadhātūti ca vuttā, dvipaññāsāpi sabbathā.

600. Sukhumāni ca rūpāni, nibbānañcettha gayhare;
Oḷārikāni rūpāni, dasāyatanadhātuyo.

601. Cakkhusotaghānajivhā-kāyāyatananāmakā;
Rūpasaddagandharasa-phoṭṭhabbāyatanāni ca.

602. **Dvādasāyatanā** sabbe, honta**ṭṭhārasadhātuyo**;
Khandhā ṭhapetvā nibbānaṃ, natthi paṇṇatti tīsupi.

603. Āhārādi ca koṭṭhāsā, pubbe vuttanayāva te;
Iti missakasaṅkhepo, viññātabbo vibhāvinā.

604. Dvādasākusalesveva, cuddasāpi vavatthitā;
Ye sāvajjāva tesampi, saṅgaho dāni niyyate.

605. Kāmāsavo bhavāsavo, diṭṭhāvijjāsavāti ca;
Cattāro **āsavā** vuttā, tayo dhammā sarūpato.

606. Āsavā āsavaṭṭhena,
Oghā vuyhanato tathā;
Yojentīti ca **yogā**ti,
Te cattāro ca desitā.

607. Kāmabbhavo ca paṭigho, māno diṭṭhi ca saṃsayo;
Sīlabbataparāmāso, bhavarāgo tathāparo.

608. Issā macchariyāvijjā, iti **saṃyojanā** dasa;
Aṭṭha dhammā sarūpena, abhidhamme pakāsitā.

609. Issāmacchariyaṃ hitvā, katvā mānuddhavaṃ tahiṃ;
Bhinditvā bhavarāgañca, rūpārūpavasā dvidhā.

610. Pañcorambhāgiyā ceva, pañcuddhambhāgiyāti ca;
Dasa saṃyojanā vuttā, sutte satta sarūpato.

611. **Ganthā** dhammā ca cattāro, tayo dhammā sarūpato;
Abhijjhākāyagantho ca, byāpādo ca pavuccati.

612. Sīlabbataparāmāso, kāyagantho tathāparo;
Idaṃsaccābhiniveso, iti diṭṭhi vibhedito.

613. Kāmacchando ca byāpādo, thinamiddhamathāparaṃ;
Tathā uddhaccakukkuccaṃ, kaṅkhāvijjāti aṭṭhime.

614. Dhammā **nivaraṇā** nāma, chadhā ca pana desitā;
Micchādiṭṭhi panekāva, **parāmāso**ti vuccati.

615. **Upādānāni** cattāri, kāmupādādināmakā;
Diṭṭhisīlabbataṃ atta-vādupādānameva ca.

616. Lobhadiṭṭhivasā dveva, tividhā diṭṭhi desitā;
Diṭṭhi sīlabbatamatta-vādo ceti mahesinā.

617. Lobho doso ca moho ca,
Māno diṭṭhi ca saṃsayo;
Thinamuddhaccamevātha,
Lokanāsayugaṃ tathā.

618. Itthaṃ kilesavatthūni, **kilesā**ti pakāsitā;
Dasete tu samānāva, parato ca sarūpato.

619. Kāmarāgo ca paṭigho, māno diṭṭhi ca saṃsayo;
Bhavarāgo avijjāti, cha sattā**nusayā** matā.

620. **Gāhā** ca **palibodhā** ca, **papañcā** ceva **maññanā**.

Taṇhā māno ca diṭṭhi ca, diṭṭhi taṇhā ca **nissayā**.

621. Parāmāsekako dveva, nissayā maññanā tayo;
Āsavoghayogaganthā, upādānā ca dubbidhā.

622. Aṭṭha nīvaraṇā vuttā, sattadhānusayā kathā;
Saṃyojanā kilesā ca, daseva parato ṭhitā.

623. Ekadvitichasattaṭṭhadasakā tu yathārahaṃ;
Dhammā sarūpato honti, yathāvuttesu rāsisu.

624. Kāmarāgabhavarāgā, kāmāsavabhavāsavā;
Rūparāgārūparāga, iti lobho vibhedito.

625. Idaṃsaccābhiniveso, diṭṭhi sīlabbataṃ tathā;
Attavādo parāmāso, iti diṭṭhi pavuccati.

626. Diṭṭhi pañcadasavidhā, lobhaṭṭhārasadhā tahiṃ;
Sesā sapararāsīhi, samānā dvādasaṭṭhitā.

627. Ekādasasamuṭṭhāne, diṭṭhilobhā vavatthitā;
Avijjā sattasu vuttā, paṭigho pana pañcasu.

628. Māno ca vicikicchā ca, catuṭṭhānesu uddhaṭo;
Tīsu dvīsu ca thīnanti, aṭṭhete **savibhattikā**.

629. Issāmaccherakukkuccamiddhalokavināsakā;
Chāvibhattikadhammāti, asambhinnā catuddasa.

630. Rūparāgārūparāga-kāmāsavabhavāsavā;
Honti diṭṭhiviyuttesu, pubbe vuttanayā pana.

631. Iti sāvajjasaṅkhepaṃ, ñatvā puna vicakkhaṇo;
Bodhipakkhiyadhammānaṃ, saṅgahampi vibhāvaye.

632. Yesu saññācittadiṭṭhi-vipallāsā yathākkamaṃ;
Subhaṃ sukhaṃ niccamattā, iti dvādasadhā ṭhitā.

633. Tattha kāye vedanāsu, citte dhammesu cakkamā;
Asubhaṃ dukkhamaniccamanattāti upaṭṭhitā.

634. Yathāvuttavipallāsapahānāya yathārahaṃ;
Bhinnā visayakiccānaṃ, vasena pana sambhavā.

635. Cattāro **satipaṭṭhānā,** kāyānupassanādayo;
Iti vuttā panekāva, sammāsati mahesinā.

636. Uppannānuppannapāpapahānānuppannāya ca;
Anuppannuppannehi vā, nibbatti abhivuddhiyā.

637. Padahantassa vāyāmo, kiccābhogavibhāgato;
Sammappadhānā cattāro, iti vuttā mahesinā.

638. Chando ca vīriyaṃ cittaṃ, vīmaṃsāti ca tādinā;
Cattāro **iddhipādā**ti, vibhattā caturādhipā.

639. Saddhindriyañca vīriyaṃ, sati ceva samādhi ca;
Paññindriyañca pañceva, bodhipakkhiyasaṅgahe.

640. **Indriyāni**ndriyaṭṭhena, balaṭṭhena **balāni** ca;
Iti bhinnā vibhattā ca, duvidhāpi mahesinā.

641. Satī ca dhammavicayo, tathā vīriyapītiyo;
Passaddhi ca samādhi ca, upekkhāti ca tādinā.

642. Desitā **satta bojjhaṅgā,** bujjhantassa sabhāvato;
Kāyacittavasā bhinnaṃ, katvā passaddhimekakaṃ.

643. Sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaṃ;
Sammāsati samādhī ca, **maggo** aṭṭhaṅgiko mato.

644. Iti satteva saṅkhepā, sattatiṃsa pabhedato;
Ekaṃ katvāna passaddhiṃ, asambhinnā catuddasa.

645. Navadhā vīriyaṃ vuttaṃ, chasu rāsīsu pañcasu;
Aṭṭhadhā sati sesā tu, samānapadarāsikā.

646. Pañcasveva tu paññā ca, samādhi caturāsiko;
Saddhā dvīsu vibhattāti, pañcete **savibhattikā**.

647. Navā **vibhattikā** sesā, chando cittamathāparaṃ;
Pīti passaddhipekkhā ca, saṅkappo viratittayaṃ.

648. Iti vuttanayā sabbe, bodhipakkhiyasaṅgahā;
Lokuttaresu sambhonti, sabbathāpi yathārahaṃ.

649. Pubbabhāge yathāyogaṃ, lokiyesu ca labbhare;

Nibbedabhāvanākāle, chabbisuddhipavattiyaṃ.

650. Iti missakasāvajjā, bodhipakkhiyasaṅgahā;
Yevāpanakarāsimhi, yathāsambhavato ṭhitā.

651. Kammapathā tu sambhonti, puññāpuññesu sabbathā;
Apathā ca sucaritā, tathā duccaritāpi ca.

652. Tattha kammapathaṭṭhāne, anabhijjhādayo pana;
Upacārena vuccanti, vipākesu kriyesu vāti.

Iti cetasikavibhāge diṭṭhisaṅgahakathā niṭṭhitā.

Sattarasamo paricchedo.

Niṭṭhito ca sabbathāpi cetasikavibhāgo.

Aṭṭhārasamo paricchedo

3. Rūpavibhāgo

18. Sarūpakathā

653. Tepaññāsa paniccevaṃ, nāmadhammā pakāsitā;
Aṭṭhavīsavidhaṃ dāni, rūpaṃ nāma kathīyati.

654. Pathavāpo ca tejo ca, vāyo ceti catubbidho;
Cakkhusotaghānajivhā, kāyoti pana pañca ca.

655. Rūpasaddagandharasā, cattāro ca athāparaṃ;
Itthipumbhāvayugaḷaṃ, jīvitaṃ hadayampi ca.

656. Kāyaviññatti cevātha, vacīviññatti ca dvayaṃ;
Ākāsadhātu rūpassa, lahutā mudutā tassa.

657. Kammaññatā upacayo, santati jaratā pana;
Aniccatā ca kabaḷīkārāhāroti sabbathā.

658. Aṭṭhavīsavidhaṃ hoti, rūpametaṃ sarūpato;
Tassa lakkhaṇabhedena, sabhāvañca vibhāvaye.

659. Sandhāraṇaṃ tu **pathavīdhātu** kakkhaḷalakkhaṇā;
Ābandhana**māpodhātu,** āpaggharaṇalakkhaṇā.

660. Paripācanatā **tejodhātu** uṇhattalakkhaṇā;
Samudīraṇatā **vāyodhātu** vitthambhalakkhaṇā.

661. Sabbatthāvinibhuttāpi, asammissakalakkhaṇā;
Taṃtaṃbhāvasamussannasambhāresupalakkhitā.

662. Aññamaññenupatthaddhā, sesarūpassa nissayā;

Catudhevaṃ kalāpesu, mahābhūtā pavattare.

663. **Cakkhu** sambhāracakkhumhi, sattakkhipaṭalocite;
Kaṇhamaṇḍalamajjhamhi, pasādoti pavuccati.

664. Yena cakkhupasādena, rūpāni anupassati;
Parittaṃ sukhumañcetaṃ, ūkāsirasamūpamaṃ.

665. **Sotaṃ** sotabilassanto,
Tambalomācite tathā;
Aṅgulivedhanākāre,
Pasādoti pakāsito.

666. Anto ajapadaṭṭhāne, **ghānaṃ** ghānabile ṭhitaṃ;
Jivhā jivhāya majjhamhi, uppalākārasannibhe.

667. Iccevaṃ pana cattāro, taṃtaṃdesavavatthitā;
Kāyappasādopādinne, sabbaketi yathākkamaṃ.

668. Rūpādyābhighātārahabhūtānaṃ vā yathārahaṃ;
Daṭṭhukāmanidānādikammabhūtānameva vā.

669. Pasādalakkhaṇā bhūtarūpānaṃ bhūtanissitā;
Kappāsapaṭalasnehasannibhāti ca vaṇṇitā.

670. Pañcāpi jīvitārakkhā, rūpādiparivāritā;
Dhītarāva kumārāva, kalāpantaravuttino.

671. **Rūpaṃ** nibhāso bhūtānaṃ, **saddo** nigghosanaṃ tathā;
Gandho ca gandhanaṃ tattha, **raso** ca rasanīyatā.

672. Bhūtattayañca **phoṭṭhabbaṃ,** āpodhātuvivajjitaṃ;
Saddo aniyato tattha, tadaññe sahavuttino.

673. Cakkhādipaṭihananalakkhaṇā tu yathākkamaṃ;
Pañceva pañcaviññāṇavīthiyā visayā matā.

674. Itthindriyaṃ panitthittaṃ, **itthibhāvo**ti desito;
Purisattaṃ tathābhāvo, **purisindriya** nāmako.

675. Taṃ dvayaṃ panupādinne, kāye sabbattha labbhati;
Kalāpantarabhinnañca, bhinnasantānavatti ca.

676. Rūpānaṃ kammajātānaṃ, anupālanalakkhaṇaṃ;
Jīvitindriyarūpanti, āyu nāma pavuccati.

677. Manodhātuyā ca tathā, manoviññāṇadhātuyā;
Nissayalakkhaṇaṃ **vatthurūpaṃ** hadayanissitaṃ.

678. Majjhe hadayakosamhi, aḍḍhappasatalohite;
Bhūtarūpamupādāya, cakkhādi viya vattati.

679. **Ākāsadhātu** rūpānaṃ, paricchedakalakkhaṇā;
Taṃtaṃrūpakalāpānaṃ, pariyantoti vuccati.

680. Cittaṃ sahajarūpānaṃ, kāyassa gamanādisu;
Santhambhanasandhāraṇacalanassa tu paccayo.

681. Vāyodhātuvikāroyaṃ, **kāyaviññatti**nāmako;
Vāyodhātādhikānaṃ tu, bhūtānamiti kecanā.

682. Tathā cittasamuṭṭhino, vacīghosappavattiyaṃ;
Upādinnarūpakāyaghaṭṭanassa tu paccayo.

683. Pathavīdhātuvikāroyaṃ, **vacīviññatti**nāmako;
Pathavīdhātādhikānaṃ tu, bhūtānamiti kecanā.

684. Dvepi kāyavacīkammadvārabhūtā yathākkamaṃ;
Te pana ghaṭṭanāhetu-vikārākāralakkhaṇā.

685. Viññāpetīti kāyena, vācāya ca vicintitaṃ;
Sayañca viññāyatīti, viññattīti pakittitā.

686. **Lahutā** pana rūpānaṃ, adandhākāralakkhaṇā;
Mudutāpi ca rūpānaṃ, maddavākāralakkhaṇā.

687. **Kammaññatā** ca rūpānaṃ, yoggatākāralakkhaṇā;
Gāravathaddhatā yoggapaṭipakkhā yathākkamaṃ.

688. Sappāyamutumāhāraṃ, labhitvā cittasampadaṃ;
Lahū mudu ca kammaññaṃ, yadā rūpaṃ pavattati.

689. Tathāpavattarūpassa, pavattākārabheditaṃ;
Lahutādittayampetaṃ, sahavutti tadā bhave.

690. Sappāyaṃ paṭivedhāya, paṭipattupakāritā;
Sākārā rūpasampatti, paññattāva mahesinā.

691. Rūpasso**pacayo** nāma, rūpassācayalakkhaṇo;
Pavattilakkhaṇā **rūpasantatī**ti pakāsitā.

692. Rūpamācayarūpena, jāyaticcuparūpari;
Pekkhatopacayākārā, jāti gayhati yogino.

693. Anuppabandhākārena, jāyatīti sapekkhato;
Tadāyaṃ santatākārā, jāti gayhati tassa tu.

694. Evamābhogabhedena, jātirūpaṃ dvidhā kataṃ;
Attūpaladdhibhāvena, jāyantaṃ vātha kevalaṃ.

695. Rūpaṃ vivittokāsassa, pūrakaṭṭhena cīyati;
Abhāvā punabhāvāya, pavattaṃ santatīti ca.

696. Evamākārabhedāva, sabbākāravarākaro;

Jātirūpaṃ dvidhākāsi, jātirūpavirocano.

697. Jaratā navatāhāyā, rūpānaṃ pākalakkhaṇā;
Aniccatanti mappatti, paribhijjanalakkhaṇā.

698. Iti lakkhaṇarūpaṃ tu, tividhaṃ bhinnakālikaṃ;
Sabhāvarūpadhammesu, taṃtaṃkālopalakkhitaṃ.

699. Yena lakkhīyati rūpaṃ, bhinnākāraṃ khaṇe khaṇe;
Vipassanānayatthāya, tamiccāha tathāgato.

700. Kabaḷīkāro āhāro,
Yāpetabbojalakkhaṇo;
Āhāro sendriyajāto,
Rūpakāyānupālako.

701. Iccevaṃ sapariccheda, savikārā salakkhaṇā;
Akiccapaṭivedhāya, dayāpannena tādinā.

702. Tattha tattha yathāyogaṃ, desitāti pakāsitā;
Rūpadhammā sarūpena, aṭṭhavīsati sabbathā.

703. Katvāna jātimekaṃ tu, tatthopacayasantatiṃ;
Sattavīsati rūpāni, bhavantīti viniddise.

704. Bhūtattayaṃ tu phoṭṭhabbaṃ, katvā chabbīsadhāpi ca;
Ubhayaṃ jātiphoṭṭhabbaṃ, gahetvā pañcavīsati.

705. Rūpadhammānamiccevaṃ, vibhāveyya visārado;
Sarūpaṃ nāmasaṅkhepaṃ, sabhāvañca salakkhaṇanti.

Iti rūpavibhāge sarūpakathā niṭṭhitā.

Aṭṭhārasamo paricchedo.

Ekūnavīsatimo paricchedo

19. Pabhedakathā

706. Aṭṭhavīsavidhampetaṃ, rūpaṃ dāni yathārahaṃ;
Bhūtarūpādibhedehi, vibhajeyya vicakkhaṇo.

707. Pathavādikamidanti, bhūtarūpaṃ catubbidhaṃ;
Upādārūpamaññaṃ tu, catuvīsatividhaṃ bhave.

708. Pañcavidhampi cakkhādirūpamajjhattikaṃ mataṃ;
Tevīsatividhaṃ sesaṃ, bāhiranti pavuccati.

709. Rūpasaddagandharasaphoṭṭhabbā satta pañcadhā;
Pañcappasādavisayā, pañcārammaṇanāmakā.

710. Ekavīsatividhaṃ sesaṃ, dhammārammaṇasaṅgahaṃ;
Manoviññāṇaviññeyyaṃ, manodvārassa gocaraṃ.

711. Pasādā visayā ceva, pañcakā dvepi sambhavā;
Dvādasāpi sarūpena, dasāyatanadhātuyo.

712. Yadedaṃ pana sabbampi, rūpaṃ sappaṭighaṃ mataṃ;
Tadevoḷārikaṃ nāma, santiketi pavuccati.

713. Sesamappaṭighaṃ nāma, dhammāyatanadhātu ca;
Sukhumañceva rūpañca, rūpaṃ soḷasadhā ṭhitaṃ.

714. Chabbidhā vatthurūpaṃ tu, pasādahadayampi ca;
Avatthurūpaṃ sesaṃ tu, dvāvīsatividhaṃ bhave.

715. Pasādā ceva viññatti, dvārarūpaṃ tu sattadhā;
Sesaṃ advārarūpaṃ tu, ekavīsavidhampi ca.

716. Pasādā bhāvayugaḷaṃ, jīvitañceti aṭṭhadhā;
Indriyarūpamaññaṃ tu, vīsadhānindriyaṃ siyā.

717. Vaṇṇo gandho raso ojā, bhūtarūpanti aṭṭhadhā;
Avinibbhogamitaraṃ, vinibbhogaṃ tu vīsadhā.

718. Avinibbhogarūpāni, saddavatthindriyāni ca;
Nipphannaṃ aṭṭhārasadhā, rūparūpanti veditaṃ.

719. Paricchedo panākāso, viññattilahutādayo;
Vikārā lakkhaṇā ceva, rūpassupacayādayo.

720. Dasadhāpi anipphannaṃ, natthetaṃ paramatthato;
Rūpassetanti katvāna, rūpamicceva vuccati.

721. Rūpāyatanamevekaṃ, sanidassanamīritaṃ;
Anidassanamaññaṃ tu, sattavīsatividhampi ca.

722. Kammajaṃ panupādinnaṃ, anupādinnakāparaṃ;
Tividhaṃ cittajañceva, utujāhārajanti ca.

723. Cakkhusamphassavatthūti, cakkhudhātu pakittitā;
Na vatthu tassa sesaṃ tu, sattavīsatividhaṃ bhave.

724. Sotasamphassavatthādi-vasā ca duvidhā tathā;
Tividhā ca vibhāveyya, yathāsambhavato kathaṃ.

725. Sanidassanarūpañca, vaṇṇo sappaṭighampi ca;
Anidassanamaññaṃ tu, thūlaṃ sappaṭighaṃ bhave.

726. Anidassanarūpañca, sesamappaṭighampi ca;
Soḷasāti ca sabbampi, rūpaṃ tividhamuddise.

727. Apattagāhakaṃ nāma, cakkhusotadvayaṃ pana;

Sampattagāhakaṃ nāma, ghānādittayamīritaṃ.

728. Agāhakamato sesaṃ, tevīsatividhaṃ bhave;
Kiñci sārammaṇaṃ nāma, na gayhatīti sabbathā.

729. Upādā ajjhattikaṃ rūpaṃ, upādā bāhiraṃ tathā;
Nopādā bāhirañceti, evampi tividhaṃ bhave.

730. Ajjhattikamupādinnaṃ, bāhirañca tathāparaṃ;
Anupādinnakañceti, evamādivasāpi ca.

731. Diṭṭhaṃ rūpaṃ sutaṃ saddo, gandhādi tividhaṃ mutaṃ;
Viññātamaññaviññeyyaṃ, manasāti catubbidhaṃ.

732. Rūparūpaṃ paricchedo, vikāro lakkhaṇaṃ kamā;
Aṭṭhārasekakaṃ pañca, catukkanti ca taṃ tathā.

733. Dvārañca hoti vatthu ca, na vatthu dvārameva tu;
Na dvāraṃ vatthumevātha, nobhayanti ca niddise.

734. Upādā anupādinnaṃ, anupādinnakaṃ tathā;
Nopādā duvidhañceti, catuddhevampi desitaṃ.

735. Sappaṭigghamupādā ca, rūpamappaṭighaṃ tathā;
Nopādā duvidhañceti, catuddhā evamādito.

736. Ekādasekajarūpaṃ, hadayindriyanavakaṃ;
Kammajaṃ cittajañceva, tathā viññattikaṃ dvayaṃ.

737. Saddo cittotujo tasmā, rūpamekaṃ dvijaṃ mataṃ;
Cittotāhārasambhūtaṃ, lahutādittayaṃ tijaṃ.

738. Navākāsāvinibbhogā, kammādicatusambhavā;
Atha lakkhaṇarūpanti, rūpamevaṃ tu pañcadhā.

739. Navākāsāvinibbhogā, nava vatthindriyāni ca;
Aṭṭhārasavidhaṃ rūpaṃ, kammajaṃ hoti piṇḍitaṃ.

740. Saddākāsāvinibbhogā, viññattilahutādayo;
Pañcadasavidhaṃ rūpaṃ, cittasambhavamuddise.

741. Saddākāsāvinibbhogā, lahutādittayanti ca;
Utusambhavamīrenti, rūpaṃ terasadhā ṭhitaṃ.

742. Paricchedāvinibbhogā, lahutādittayampi ca;
Evamāhārajaṃ nāma, rūpaṃ dvādasadhā ṭhitaṃ.

743. Jāti jarā ca maraṇaṃ, na kutocipi jāyati;
Evampi pañcadhā hoti, rūpajātivibhāgato.

744. Pañcavīsatividhaṃ kammaṃ, kāmarūpavavatthitaṃ;
Janeti kammajaṃ rūpaṃ, kāmarūpabhavadvaye.

745. Pañcaviññāṇamāruppa-vipākā sabbasandhiyo;
Cuti khīṇāsavasseti, soḷasete vivajjaye.

746. Pañcasattati sesāni, cittānimāni sambhavā;
Janenti cittajaṃ rūpaṃ, pañcavokārabhūmiyaṃ.

747. Janebhi utujaṃ rūpaṃ, tejodhātu bhavadvaye;
Kāmabhūmiyamojā tu, janetāhārajaṃ tathā.

748. Kammaṃ janeti rūpāni, attajāni khaṇe khaṇe;
Cittamuppādakālamhi, uppādānantaraṃ paraṃ.

749. Utusambhavamīrenti, rūpaṃ terasadhā ṭhitaṃ;
Paricchedāvinibbhogā, lahutādittayampi ca.

750. Sandhiyampi kammajaṃ tu, pavattepi ca sambhavā;
Janeti rūpaṃ sesāni, pavatte, na tu sandhiyaṃ.

751. Indriyabaddhasantāne, kammādi tividhampi ca;
Janeti rūpaṃ matake, bāhire tu yathārahaṃ.

752. Iti kammādayo rūpaṃ, janenti ca yathāsakaṃ;
Sesānampi ca rūpānaṃ, paccayā honti sambhavā.

753. Iti rūpavibhāgañca, jātibhedañca sambhavā;
Janakādippabhedañca, rūpānaṃ tattha dīpayeti.

Iti rūpavibhāge pabhedakathā niṭṭhitā.

Ekūnavīsatimo paricchedo.

Vīsatimo paricchedo

20. Kalāpakathā

754. Iti vuttappakārena, sabbaṃ rūpampi piṇḍitaṃ;
Sahavuttiniyāmena, ekavīsavidhaṃ kathaṃ.

755. Kammaṃ cittotukāhārasamuṭṭhānā yathākkamaṃ;
Nava cha caturo dve ca, **kalāpā ekavīsati**.

756. Jīvitañcāvinibbhoga-rūpāni ca yathākkamaṃ;
Cakkhādikehi yojetvā, dasakā aṭṭha dīpitā.

757. Cakkhusotaghānajivhādasakā ca catubbidhā;
Kāyitthipumbhāvavatthudasakā ca tathāpare.

758. Jīvitenāvinibbhogarūpāni navakanti ca;
Navete kammajā nāma, kalāpā samudīritā.

759. Avinibbhogarūpāni, suddhaṭṭhakamathāparaṃ;

Kāyaviññattinavakaṃ, kāyaviññattiyā saha.

760. Vacīviññattidasakaṃ, saddena sahavuttito;
Lahutādekādasakaṃ, tiṇṇannaṃ saha sambhavā.

761. Kāyaviññattilahutādīhi dvādasakaṃ bhave;
Vacīviññattilahutādīhi terasakaṃ tathā.

762. Iti cittasamuṭṭhānā, kalāpā **cha** pakāsitā;
Rūpākāravikārampi, saṅgahetvā yathārahaṃ.

763. Suddhaṭṭhakaṃ tu paṭhamaṃ, saddena navakaṃ bhave;
Lahutādekādasakaṃ, lahutādīhi tīhipi.

764. Saddena lahutādīhi, tathā dvādasakanti ca;
Kalāpā utusambhūtā, **catudhāva** pakittitā.

765. Suddhaṭṭhakañca paṭhamaṃ, āhārajamathāparaṃ;
Lahutādekādasakaṃ, iti **dve** ojajā matā.

766. Kalāpānaṃ paricchedalakkhaṇattā vicakkhaṇā;
Na kalāpaṅgamiccāhu, ākāsaṃ lakkhaṇāni ca.

767. Tattha cekūnanavuti, tesaṭṭhi ca yathākkamaṃ;
Tālīsekūnavīsā ca, kalāpaṅgāni tāni ca.

768. Lakkhaṇākāsarūpāni, kalāpesu tahiṃ tahiṃ;
Pañca pañceti rūpāni, tisataṃ soḷasādhikaṃ.

769. Agahītaggahaṇena, aṭṭhavīsavidhānipi;
Rūpakoṭṭhāsanāmena, pañcavīsati bhāvaye.

770. Bhūtattayaṃ tu phoṭṭhabbaṃ, katvāpacayasantatiṃ;
Jātimekañca katvā vā, vinātha hadayaṃ tahiṃ.

771. **Dhammasaṅgaṇiyaṃ** hetaṃ, rūpakaṇḍe sarūpato;
Vatthurūpaṃ na niddiṭṭhaṃ, **paṭṭhāne** desitaṃ tu taṃ.

772. Dve saddanavakā ceva,
Tayo suddhaṭṭhakāpi ca;
Dve dve cittotusambhūtā,
Eko āhārajoti ca.

773. Tesamuṭṭhānikā pañca, kammajāni naveti ca;
Rūparūpavasenete, kalāpā cuddaseritā.

774. Dasakesveva saṅgayha, jīvitanavakaṃ tahiṃ;
Bhāvaddasakamekaṃ vā, katvā vatthuṃ vinā tathā.

775. Saddā cittotujā dveva, tesamuṭṭhānikā tayo;
Suddhaṭṭhakā ca satteva, kammajā dasakāni ca.

776. Channavūtividhaṃ tattha, rūpaṃ bhāsanti paṇḍitā;
Agahītaggahaṇena, aṭṭhārasavidhaṃ bhave.

777. Tesameva kalāpānaṃ, sattakacchakkapañcakā;
Catukkā ca tikadvikā, ekakā ca yathārahaṃ.

778. Dve satta nava cha tayo, tayopi ca yathākkamaṃ;
Cattāroti catuttiṃsa, sahavuttikarāsayo.

779. Cakkhusotaghānajivhā-kāyavatthuvasā siyuṃ;
Itthipumbhāvadasakasahitā **sattakā dvidhā**.

780. Cakkhusotaghānahīnā, paccekaṃ dve sabhāvakā;
Abhāvato bhāvahīno, itthaṃ **chakkāpi sattadhā**.

781. Cakkhusotavihīnā ca,
Cakkhughānavihīnakā;
Sotaghānavihīnā ca,
Sabhāvā dve tayo tayo.

782. Cakkhādekekato hīnā,
Tividhāpi abhāvato;
Iccevaṃ **pañcakā** nāma,
Navakā rāsayo siyuṃ.

783. Cakkhādittayahīnāva, ekato dve sabhāvakā;
Cakkhādittayato dvīhi, tayo hīnā abhāvakā.

784. Rūpaloke cakkhusota-vatthujīvitanavakā;
Cattārova kalāpāti, **catukkā cha** yathārahaṃ.

785. Jivhākāyavatthuvasā,
Abhāvo dve sabhāvakā;
Kāyabhāvavatthuvasā,
Iti honti **tayo tikā**.

786. Kāyavatthuvaseneko, dve ca cittotusambhavā;
Saddanavakaṭṭhakāti, **dukā** ca **tividhā** siyuṃ.

787. Jīvitanavakañcekaṃ, tesamuṭṭhānikāni ca;
Suddhaṭṭhakāni tīṇīti, **cattāro ekakā** siyuṃ.

788. **Catuttiṃsa** paniccete, sandhiyañca pavattiyaṃ;
Rūparūpakalāpānaṃ, rāsayo honti sambhavā.

789. Sattati saṭṭhimiccevamādinā ca yathārahaṃ;
Kalāparāsirūpāni, tattha tattha vibhāvaye.

790. Soḷasa pañcadasetiādibhedavasāpi ca;
Agahītaggahaṇena, tattha tattha viniddise.

791. Catucattālīsasataṃ, kalāpā honti piṇḍitā;

Chabbīsa tattha rūpāni, sahassañca catussataṃ.

792. Iccāpāyacatukke ca, kāme sugatisattake;
Rūpe ca pañcadasake, asaññāpāyabhūmiyaṃ.

793. Catukoṭṭhāsikesveva, sattavīsavidhesupi;
Jātiṭṭhānesu sattānaṃ, sandhiyañca pavattiyaṃ.

794. Indriyabaddhasantāne, tathānindriyakamhi ca;
Bahisaṅkhārasantāne, matakāye ca sambhavā.

795. Labbhamānakalāpā ca, kalāpānañca rāsayo;
Tattha vitthārasaṅkhepā, rūpānaṃ gaṇanāpi ca.

796. Ettha rūpā avuttā hi, yathāvuttānusārato;
Vitthāretvāna viññeyyā, sabbathāpi ca viññunāti.

Iti rūpavibhāge kalāpakathā niṭṭhitā.

Vīsatimo paricchedo.

Ekavīsatimo paricchedo

21. Uppattikathā

797. Aṭṭhavīsati rūpāni, kalāpā cekavīsati;
Vuttā cettāvatā tesaṃ, uppādo dāni niyyate.

798. Aṇḍajā jalābujā ca, saṃsedajopapātikā;
Iccuppattipabhedena, catasso yoniyo matā.

799. Bhummavajjesu devesu,
Pete nijjhāmataṇhike;
Nirayesu ca sambhoti,
Yonekāvopapātikā.

800. Bhummadeve manussesu,
Tiracchānāsure tathā;
Petesu cāvasesesu,
Catassopi ca yoniyo.

801. Tatthaṇḍajā jalābujā, gabbhaseyyasamuggamo;
Saṃsedajopapātikā, opapātikanāmakā.

802. Tattha sampuṇṇāyatano, gabbhaseyyasamuggamo;
Abhāvo dve sabhāvā ca, itthipumbhāvamissitā.

803. Paripuṇṇāparipuṇṇo, opapātikanāmako;
Abhāvo dve sabhāvā ca, caturāpāyabhūmiyaṃ.

804. Sampuṇṇāyatanoveso,

Kāme sugatiyaṃ pana;
Ādikappe abhāvo ca,
Dve sabhāvā tato paraṃ.

805. Aparipuṇṇāyatano, abhāvo ca mahaggate;
Iccevaṃ dasadhā honti, sabbā sandhisamuggamā.

806. Tattheva dasadhā bhinne, attabhāvasamuggame;
Sandhiyañca pavatte ca, rūpuppattiṃ vibhāvaye.

807. Tatthābhāvakasattānaṃ, gabbhaseyyasamuggame;
Kāyavatthuvasā dveva, dasakā honti kammajā.

808. Rūpasantatisīsāni, dve ca rūpāni vīsati;
Agahītaggahaṇena, tatthekādasa niddise.

809. Tato paraṃ pavattimhi, vaḍḍhamānassa jantuno;
Cakkhudasakādayo ca, cattāro honti sambhavā.

810. Iccābhāvakasattānaṃ, chaḷevuttamakoṭiyā;
Heṭṭhimakoṭiyā dveva, gabbhaseyyasamuggame.

811. Cakkhusotaghānavasā, tattha tidvekahīnakā;
Eko tayo tayo ceva, siyuṃticatupañcakā.

812. Opapātikasaṅkhāte, abhāvakasamuggame;
Jivhākāyavatthuvasā, tayo heṭṭhimakoṭiyā.

813. Uttamakoṭiyā honti, chaḷevobhinnamantare;
Catukkapañcakā tattha, dvekahīnā tayo tayo.

814. Chakkādayo abhāvānaṃ,
Iccevaṃ pañcasaṅgahā;
Eko tayo tayo ceko,
Ekoti ca yathākkamaṃ.

815. Sabhāvakānaṃ dvinnampi, duvidhā sattakādayo;
Bhāvādikā yathāvuttā, navadhā navadhā siyuṃ.

816. Sattevuttamato heṭṭhā, ticatukkā tadantare;
Catukkapañcakacchakkā, pañcachakkāpi ca dvidhā.

817. Tiṇṇannampi vaseneva, sattakacchakkapañcakā;
Catukkatikadukkā ca, cha koṭṭhāsā yathārahaṃ.

818. Dve satta ca nava pañca, tayo ceko yathākkamaṃ;
Rūpasantatisīsānaṃ, rāsayo sattavīsati.

819. Kammajātā yathāyogaṃ, pavattanti khaṇe khaṇe;
Kāmāvacarasattānaṃ, paṭisandhipavattiyaṃ.

820. Tattha santatisīsāni, rūpāni ca yathārahaṃ;

Pubbe vuttanayeneva, sabbatthāpi viniddise.

821. Sītuṇhotusamaññātā,
Tejodhātu ṭhitikkhaṇe;
Bhūtā sandhikkhaṇe rūpaṃ,
Janeti utujaṭṭhakaṃ.

822. Paṭisandhimatikkamma, cittaṃ cittajamaṭṭhakaṃ;
Bhavaṅgādimupādāya, janetuppattiyaṃ pana.

823. Bhuttāhāro ṭhitippatto, mātarā ca sayampi ca;
Sarīrānugato hutvā, janetāhārajaṭṭhakaṃ.

824. Iti suddhaṭṭhakāni ca, tesamuṭṭhānikāpare;
Saddaviññattilahutā, sambhave sambhavanti ca.

825. Itthaṃ catusamuṭṭhānā, kalāpā kāmabhūmiyaṃ;
Yāvajīvaṃ pavattanti, dīpajālāva santati.

826. Cakkhusotavatthuvasā, dasakā ca tayo paraṃ;
Jīvitanavakañceva, rūpāvacarabhūmiyaṃ.

827. Honti sandhipavattīsu, cattāro kammajā sadā;
Pubbe vuttanayeneva, pavatte utucittajā.

828. Jīvitanavakañcekaṃ, paṭisandhipavattiyaṃ;
Pavatte utujañceti, dvedhāsaññīnamuddise.

829. Iccuppattikamaṃ ñatvā, vibhāveyya tato paraṃ;
Kalāpānañca rūpānaṃ, sambhavāsambhavampi ca.

830. Indriyabaddhasantāne, sabbe sambhonti sambhavā;
Kalāpā ceva rūpāni, tathā santatirāsayo.

831. Bahiddhā matakāye ca, nopalabbhanti kammajā;
Cittojajā kalāpā ca, utujā lahutādayo.

832. Tathā suddhaṭṭhakasadda-navakañcotu sabbathā;
Kalāpā tattha labbhanti, dve ca rūpāni uddise.

833. Tesamuṭṭhānikā sabbe, kalāpā natthi sandhiyaṃ;
Uppādakāle sabbattha, jaratāniccatāpi ca.

834. Kalāpā kammajā santi, jātirūpañca sandhiyaṃ;
Rūpāni ca kalāpā ca, sabbepi ca pavattiyaṃ.

835. Santi sabbāni rūpāni, kāmesu catusambhavā;
Jīvitanavakaṃ hitvā, kalāpā honti vīsati.

836. Dasakesveva gahitaṃ, visuṃ kāme na labbhati;
Jīvitanavakaṃ nāma, rūpaloke visuṃ siyā.

837. Āhārajakalāpā ca, bhāvā dve cādikappike;
Ādikāle na labbhanti, pacchā labbhanti kecipi.

838. Ghānajivhākāyabhāva-dasakā rūpabhūmiyaṃ;
Āhārajakalāpā ca, na labbhanteva sabbathā.

839. Cakkhusotavatthusaddā, kalāpā cittajāpi ca;
Asaññibhūmiyaṃ pubbe, vuttāpi ca na labbhare.

840. Kalāpā satta rūpāni, pañca rūpesvasaññisu;
Natthekādasa rūpāni, kalāpekūnavīsati.

841. Tasmā tevīsa rūpāni, kalāpā pana cuddasa;
Tesamuṭṭhānikā santi, rūpāvacarabhūmiyaṃ.

842. Sattaraseva rūpāni, kalāpā dve dvisambhavā;
Asaññīnaṃ tu sambhonti, natthārūpesu kiñcipi.

843. Uppattikkamamiccevaṃ, sambhavāsambhavampi ca;
Kalāpānañca rūpānaṃ, yathāyogaṃ vibhāvayeti.

Iti rūpavibhāge uppattikathā niṭṭhitā.

Ekavīsatimo paricchedo.

Dvāvīsatimo paricchedo

22. Pakiṇṇakakathā

844. Itthaṃ rūpānamuppattiṃ, dīpetvā dāni vuccati;
Pavattikosallatthāya, tatthevetaṃ pakiṇṇakaṃ.

845. Duvidhā sandhiyo tattha, missāmissavibhāgato;
Tividhāpi cekacatu-pañcavokārabhedato.

846. Rūpamattā asaññīnaṃ, nāmābhāvā amissitā;
Nāmamattā arūpīnaṃ, rūpābhāvāti ca dvidhā.

847. Kāmāvacarikā ceva, rūpāvacarikāti ca;
Duvidhā missitā ceti, bhavanti ca catubbidhā.

848. Ekaccatuvokārā ca, amissā pañca sandhiyo;
Chabbīsatividhā missā, pañcavokārasandhiyo.

849. Itthaṃ bhūmippabhedena, ekatiṃsavidhāpi ca;
Santatirāsibhedena, siyuṃ tiṃsavidhā kathaṃ.

850. Rūpasantatisīsānaṃ,
Rāsayo sattavīsati;
Vuttā kāme vasā tesaṃ,
Sattakā kāmasandhiyo.

851. Vedanāsaññāsaṅkhāra-viññāṇakkhandhasaṅgahā;
Sabbatthāpi catassova, nāmasantatiyo siyuṃ.

852. Iccubhinnaṃ vasā honti, tatthekādasakādayo;
Santatirāsayo pubbe, vibhattā sattakādayo.

853. Ekādasakadasaka-navaṭṭhasattakā siyuṃ;
Chakkena saddhiṃ viññeyyā, tasmā tattha cha saṅgahā.

854. Aṭṭha santatiyo honti, rūpalokena missitā;
Aṭṭhako rāsi tattheko, tasmā santati vuccati.

855. Jīvitanavako tveko, asaññī paṭisandhiyaṃ;
Arūpīnaṃ catassopi, nāmasantatiyo siyuṃ.

856. Iccekakacatukkānaṃ, vasena dve amissitā;
Aṭṭhavīsañca missāti, tiṃseva honti sandhiyo.

857. Ekuppādanirodhā ca, amissā tattha rāsayo;
Missitānaṃ vibhāgoyaṃ, yathāyogaṃ kathīyati.

858. Uppādaṭṭhitibhaṅgānaṃ, vasā tīṇi khaṇānipi;
Samānāneva nāmānaṃ, ekacittakkhaṇaṃ mataṃ.

859. Tulyamuppādabhaṅgānaṃ, rūpānampi khaṇadvayaṃ;
Ekūnapaññāsamattaṃ, ṭhitikkhaṇamudīritaṃ.

860. Nāmarūpānamuppādo, bhaṅgopi hi samo mato;
Dandhaṃ hi vattikaṃ rūpaṃ, nāmaṃ tu lahuvattikaṃ.

861. Tathā hi rūpe tiṭṭhante, cittuppādā tu soḷasa;
Uppajjitvā pavattitvā, bhijjanti ca lahuṃ lahuṃ.

862. Tasmā hi ekapaññāsa-khaṇarūpakkhaṇaṃ tathā;
Sattarasacittakkhaṇaṃ, tikhaṇanti ca vuccati.

863. Cittakkhaṇaṃ hi tiṇṇannaṃ, tattha viññattikadvayaṃ;
Lakkhaṇattayarūpaṃ tu, salakkhaṇavavatthitaṃ.

864. Tasmā hitvā dvayañcetaṃ, bāvīsatividhampi ca;
Rūpaṃ nāma catukkañca, salakkhaṇaniyāmitaṃ.

865. Ekuppādanirodhā ca, tattha tulyakkhaṇā matā;
Atulyakkhaṇadhammānaṃ, siyā bhedaṃ yathārahaṃ.

866. Paṭisandhikkhaṇe jātaṃ, tasmā rūpaṃ tato paraṃ;
Sattarasamacittassa, bhaṅgena saha bhijjati.

867. Tassa ṭhitikkhaṇe jātaṃ, rūpampi ca tato paraṃ;
Aṭṭhārasamacittassa, uppāde pana bhijjati.

868. Tassa bhaṅgakkhaṇe jātaṃ, rūpampi ca tato paraṃ;

Aṭṭhārasamacittassa, ṭhitikālesu bhijjati.

869. Tathā dutiyacittassa, uppādamhi samuṭṭhitaṃ;
Aṭṭhārasamacittassa, bhaṅgena saha bhijjati.

870. Iti vuttaniyāmena, sajātikkhaṇato paraṃ;
Ṭhatvā ekūnapaññāsa, khaṇāni puna bhijjati.

871. Tasmā ekūnapaññāsa, kalāpā saha vattare;
Eko jāyati eko ca, bhijjatīti ca sabbathā.

872. Ekasantatisambandhā, kalāpā saha kammajā;
Yathānupubbaghaṭitā, ekapaññāsa labbhare.

873. Sattavīsa paniccevaṃ, kāme dve rūpabhūmiyaṃ;
Rūpasantatisīsānaṃ, rāsayo sattakādayo.

874. Ekūnatiṃsa sabbepi, kammajātā yathārahaṃ;
Ekapaññāsa ghaṭikā, pavattanti khaṇe khaṇe.

875. Tattha sandhikkhaṇe jātaṃ, sattarasamacetaso;
Uppāde bhijjaticcevaṃ, vutto **aṭṭhakathānayo**.

876. Taṃ nayaṃ paṭibāhitvā, cittena saha bhijjati;
Cittena saha jātanti, vuttamācariyena hi.

877. Ānāpānatakkacārā, ekuppādanirodhakā;
Vuttā hi **yamake** kāyavacīsaṅkhāranāmakā.

878. Cittuppādakkhaṇe jātā, utu tassa ṭhitikkhaṇe;
Rūpaṃ janeti tatthāpi, utu bhaṅgakkhaṇepi ca.

879. Anupubbakkamenevaṃ, jātaṃ rūpaṃ tathāparaṃ;
Aṭṭhārasamauppādaṭṭhitiādīsu bhijjati.

880. Itthaṃ kalāpā ghaṭitā, utujāhārajāpi ca;
Ekasantatisambandhā, ekapaññāsa labbhare.

881. Kalāpā cittajā yasmā, uppādakkhaṇasambhūtā;
Ghaṭikā saha labbhanti, tasmā sattaraseva te.

882. Sabbepi rūpajanakā, cittuppāde yathāsakaṃ;
Janenti ṭhitibhaṅgesu, na janentīti kecanā.

883. Kusalābyākatādīnaṃ, ekuppādanirodhatā;
Dhammānaṃ **yamake** vuttā, iti pāḷi vadanti ca.

884. Kusalādikasambandhā, tattha tattha hi desitā;
Iti vatvā pure vuttaṃ, icchantācariyā nayaṃ.

885. Iccevaṃ catusambhūtā, rūpasantatirāsayo;
Rūpāni ca kalāpā ca, ekābaddhā yathārahaṃ.

886. Suttapavattamattānaṃ, sambuddhānampi pāṇinaṃ;
Yāva maraṇakālāpi, pavattanti nirantaraṃ.

887. Āyukkhayā ca maraṇaṃ, tathā kammakkhayā siyā;
Ubhinnaṃ vā khayā cātha, upacchedakakammunā.

888. Catudhāpi marantassa, tassevaṃ tu yathārahaṃ;
Sattarasacittakkhaṇamattasesamhi jīvite.

889. Upariccuticittassa, sattarasamacetaso;
Ṭhitikālamupādāya, na tu jāyati kammajaṃ.

890. Tassuppādakkhaṇe jātaṃ,
Rūpañca cutiyā saha;
Bhijjatīti mato nāma,
Tato hoti sa puggalo.

891. Cittajāhārajañcāpi, na jāyati tato paraṃ;
Utusambhavarūpaṃ tu, avasissati vā na vā.

892. Tato vuttanayeneva, matasatto yathārahaṃ;
Missāmissāhi sandhīhi, punadevopapajjati.

893. Tato vuttanayeneva, ekūnatiṃsa kammajā;
Tesamuṭṭhānikā pañca, catuttiṃsa samissitā.

894. Kalāpā rāsayo honti, sattavīsatibhūmisu;
Iti sabbapakārena, rūpadhammā pakāsitāti.

Iti rūpavibhāge pakiṇṇakakathā niṭṭhitā.

Dvāvīsatimo paricchedo.

Niṭṭhito ca sabbathāpi rūpavibhāgo.

Tevīsatimo paricchedo

4. Nibbānavibhāgo

23. Mūlavisuddhikathā

895. Itthaṃ cittaṃ cetasikaṃ, rūpañcevāti saṅkhatā;
Vuttā asaṅkhataṃ dāni, nibbānanti pavuccati.

896. Sīlavisuddhi ādimhi, tato cittavisuddhi ca;
Diṭṭhivisuddhināmā ca, kaṅkhāvitaraṇāpi ca.

897. Tato paraṃ maggāmagga-ñāṇadassananāmikā;
Tathā paṭipadāñāṇa-dassanā ñāṇadassanaṃ.

898. Iccānukkamato vuttā, satta honti visuddhiyo;

Sattamānuttarā tattha, pubbabhāgā cha lokiyā.

899. Saṃvaro pātimokkho ca, tathevindriyasaṃvaro;
Ājīvapārisuddhi ca, sīlaṃ paccayanissitaṃ.

900. Iti **sīlavisuddhī**ti, suddhametaṃ pavuccati;
Catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ.

901. Kasiṇāni dasāsubhā, dasānussatiyo pana;
Appamaññā ca saññā ca, vavatthāruppakāti ca.

902. **Samathakkammaṭṭhānāni,** tālīsaṭṭhakathānaye;
Pāḷiyaṃ tu vibhattāni, aṭṭhatiṃsāti vaṇṇitaṃ.

903. Pathavāpo ca tejo ca,
Vāyo nīlañca pītakaṃ;
Lohitodātamākāsaṃ,
Ālokakasiṇanti ca.

904. **Kasiṇāni dase**tāni, vuttānaṭṭhakathānaye;
Aṭṭheva pāḷiyaṃ hitvā, ante tu kasiṇadvayaṃ.

905. Uddhumātaṃ vinīlañca, vipubbakaṃ vikhāyitaṃ;
Vicchiddakañca vikkhittaṃ, hatavikkhittalohitaṃ.

906. Puḷavakaṃ aṭṭhikañceti, **asubhā dasa** desitā;
Rūpakāyavibhāgāya, dasakāyavipattiyā.

907. Buddhe dhamme ca saṅghe ca, sīle cāge ca attanā;
Devatopasamāyañca, sattānussatiyo kamā.

908. Maraṇassati nāmekā, tathā kāyagatāsati;
Ānāpānassaticcevaṃ, **dasānussatiyo** matā.

909. Mettā karuṇā muditā, upekkhāti catubbidhā;
Vuttā brahmavihārā ca, **appamaññā**ti tādinā.

910. Ekā**hāre paṭikkūla-saññā** nāmekameva tu;
Catudhātuvavatthānaṃ, catudhātupariggaho.

911. Ākāsānañcāyatanaṃ, viññāṇañcamathāparaṃ;
Ākiñcaññaṃ tathā neva-saññānāsaññanāmakaṃ.

912. Iccānukkamato vuttā, arūpajjhānikā pana;
Arūpakammaṭṭhānāni, cattāropi pakittitā.

913. Kasiṇāsubhakoṭṭhāse, ānāpāne ca sabbathā;
Disvā sutvā phusitvā vā, parikammaṃ tu kubbato.

914. Uggaho nāma sambhoti, nimittaṃ tattha yuñjato;
Paṭibhāgo tamārabbha, tattha vattati appanā.

915. Sādhu sattā sukhī hontu, dukkhā muccantu pāṇino;
Aho sattā sukhappattā, hontu yadicchakāti ca.

916. Uddissa vā anodissa, yuñjato sattagocare;
Appamaññā panappenti, anupubbena vattikā.

917. Kasiṇugghāṭimākāse, paṭhamāruppamānase;
Tasseva natthibhāve ca, tatiyāruppaketi ca.

918. Yuñjantassa panetesu, gocaresu catūsupi;
Appenti anupubbena, āruppāpi catubbidhā.

919. Ānāpānañca kasiṇaṃ, pañcakajjhānikaṃ tahiṃ;
Paṭhamajjhānikā vuttā, koṭṭhāsāsubhabhāvanā.

920. Sukhitajjhānikā tisso, appamaññā ca heṭṭhimā;
Upekkhāruppakā pañca, upekkhājhānikāti ca.

921. Ekā dasekā dasa ca, tayo pañceti sabbathā;
Parikammavasā tiṃsa, cha koṭṭhāsā yathākkamaṃ.

922. Pañcakādisukhopekkhā, jhānabhedā catubbidhā;
Ekaccatupañcajhāna-vasena tividhā siyuṃ.

923. Rūpārūpavasā dve ca, appanāto punekadhā;
Iccevamappanā kamma-ṭṭhānabhedā samissitā.

924. Dve ca saññāvavatthānā, aṭṭhānussatiyoti ca;
Sesā dasa pavuccanti, upacārasamādhikā.

925. Parikammopacārānulomagotrabhuto paraṃ;
Pañcamaṃ vā catutthaṃ vā, javanaṃ hoti appanā.

926. Appanājavanaṃ sabbaṃ, lokuttaramahaggataṃ;
Tihetukaparittāni, purimāni yathārahaṃ.

927. Āvajjanā ca vasitā, taṃsamāpajjanā tathā;
Adhiṭṭhānā ca vuṭṭhānā, paccavekkhaṇa pañcamā.

928. Vasitāhi vasībhūtā, iti katvāna pañcahi;
Bhāventassa panappenti, uparūpari appanā.

929. Yuñjantassa tu vuṭṭhāya, kasiṇajjhānapañcamā;
Pañcābhiññā hi appenti, rūpasaddādigocare.

930. Lokuttarā panappenti, sabbe nibbānagocare;
Aniccadukkhānattāti, bhūmidhamme vipassato.

931. Tattha ca pādakajjhānaṃ, sammaṭṭhajjhānameva vā;
Ajjhāsayo ca vuṭṭhāna-gāminī ca vipassanā.

932. Maggānaṃ jhānabhedāya, yathāyogaṃ niyāmatā;

Yathāsakaṃ phalānaṃ tu, maggā honti niyāmatā.

933. Maggānantaramevātha, bhūmidhamme vipassato;
Phalasamāpattiyampi, appeti phalamānasaṃ.

934. Anupubbasamāpattiṃ, samāpajjissa vuṭṭhito;
Jhānadhamme vipassitvā, tattha tattheva paṇḍito.

935. Catutthāruppamappetvā, ekadvijavanāparaṃ;
Nirodhaṃ nāma phusati, samāpattimacittakaṃ.

936. Arahā vā anāgāmī, pañcavokārabhūmiyaṃ;
Yathāsakaṃ phaluppādo, vuṭṭhānanti tato mato.

937. Appanāpariyosāne, siyā sabbattha sambhavā;
Bhavaṅgapāto taṃ chetvā, jāyate paccavekkhaṇā.

938. Iti vuttānusārena, appanānayasaṅgahaṃ;
Yathāyogaṃ vibhāveyya, tattha tattha vicakkhaṇo.

939. **Cittavisuddhi** nāmāyaṃ, cittasaṃklesasodhano;
Upacārappanābhedo, samatho pubbabhāgiyoti.

Iti nibbānavibhāge mūlavisuddhikathā niṭṭhitā.

Tevīsatimo paricchedo.

Catuvīsatimo paricchedo

24. Pariggahavisuddhikathā

940. Sīlacittavisuddhīhi, yathāvuttāhi maṇḍito;
Payogāsayasampanno, nibbānābhirato tato.

941. Khandhāyatanadhātādippabhedehi yathārahaṃ;
Lakkhaṇapaccupaṭṭhāna-padaṭṭhānavibhāgato.

942. Pariggahetvā saṅkhāre, nāmarūpaṃ yathākathaṃ;
Vavatthapento tatthevamanupassati paññavā.

943. Nāmarūpamidaṃ suddhaṃ, attabhāvoti vuccati;
Natthettha koci attā vā, satto jīvo ca puggalo.

944. Yathāpi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammuti.

945. Khandhāyatanadhātūnaṃ, yathāyogamanukkamo;
Abbocchinno pavattanto, saṃsāroti pavuccati.

946. Iti nānappakārena, tebhūmakapariggaho;
Bhūmidhammavavatthānaṃ, suddhasaṅkhāradassanaṃ.

947. Attadiṭṭhipahānena, diṭṭhisaṃklesasodhanaṃ;
Diṭṭhivisuddhi nāmāti, ñāṇametaṃ pavuccati.

948. Pariggahitasaṅkhāro, nāmarūpamapatthiyā;
Tato paraṃ yathāyogaṃ, parigganhati paccaye.

949. Dukkhasamudayo tattha, taṇhā saṃsāranāyikā;
Samodhāneti saṅkhāre, tattha tatthupapattiyā.

950. Taṇhāsambhavamevetaṃ, tasmā dukkhaṃ pavuccati;
Tadappavatti nibbānaṃ, maggo taṃpāpakoti ca.

951. Catusaccavavatthāna-mukhenevampi paccaye;
Pariggaṇhanti ekacce, saṅkhārānamathāpare.

952. Ālokākāsavāyāpapathaviñcupanissayaṃ;
Bhavaṅgapariṇāmañca, labhitvāva yathārahaṃ.

953. Cha vatthūni ca nissāya, cha dvārārammaṇāni ca;
Paṭicca manasikāraṃ, pavattanti arūpino.

954. Yathāsakasamuṭṭhānaṃ, vibhāgehi ca rūpino;
Pavattanti ekacceti, pariggaṇhanti paccaye.

955. Avijjāpaccayā honti, saṅkhārā tu tato tathā;
Viññāṇaṃ nāmarūpañca, saḷāyatananāmakaṃ.

956. Phasso ca vedanā taṇhā, upādānaṃ bhavo tato;
Jāti jarā maraṇañca, pavattati yathārahaṃ.

957. Tato soko paridevo, dukkhañceva tathāparaṃ;
Domanassamupāyāso, sambhoti ca yathārahaṃ.

958. Etassa kevalassevaṃ, dukkhakkhandhassa sambhavo;
Paṭiccasamuppādova, natthañño koci kārako.

959. Tatthāvijjādayo dvepi, addhātīto anāgato;
Jātādayopare aṭṭha, paccuppannoti vaṇṇito.

960. Puññāpuññāneñjavasā, saṅkhārā tividhā tathā;
Bhavekadeso kammañca, kammavaṭṭanti vuccati.

961. Avijjātaṇhupādānā, klesavaṭṭamathāpare;
Vipākavaṭṭaṃ sattāpi, upapattibhavopi ca.

962. Avijjāsaṅkhārānaṃ tu, gahaṇe gahitāva te;
Taṇhupādānabhavāti, atīte pañca hetavo.

963. Taṇhupādānabhavānaṃ, gahaṇe gahitāva te;
Avijjā saṅkhārā ceti, paccuppannepi pañcake.

964. Viññāṇādisarūpena, dassitaṃ phalapañcakaṃ;

Tathā tadeva jātādi-nāmenānāgatanti ca.

965. Atīte hetavo pañca, idāni phalapañcakaṃ;
Idāni hetavo pañca, āyatiṃ phalapañcakaṃ.

966. Hetuphalaṃ phalahetu, puna hetuphalāni ca;
Tisandhi catusaṅkhepaṃ, vīsatākāramabravuṃ.

967. Atthadhammapaṭivedha-desanānaṃ yathārahaṃ;
Gambhīrattā catunnampi, catugambhīratā matā.

968. Ekattanānattanayā, abyāpāranayoparo;
Tathevaṃdhammatā ceti, nayā vuttā catubbidhā.

969. Jarāmaraṇasokādi-pīḷitānamabhiṇhaso;
Āsavānaṃ samuppādā, avijjā ca pavattati.

970. Avijjāpaccayā honti, saṅkhārāpi yathā pure;
Baddhāvicchedamiccevaṃ, bhavacakkamanādikaṃ.

971. Taṇhāvijjānābhikaṃ taṃ, jarāmaraṇanemikaṃ;
Sesākārādighaṭikaṃ, tibhavārathayojitaṃ.

972. Tiaddhañca tivaṭṭañca, tisandhighaṭikaṃ tathā;
Catusaṅkhepagambhīranayamaṇḍitadesanaṃ.

973. Vīsatākāravibhāgaṃ, dvādasākārasaṅgahaṃ;
Dhammaṭṭhitīti dīpenti, idappaccayataṃ budhā.

974. Paṭiccasamuppādoyaṃ, paccayākāranāmato;
Saṅkhepato ca vitthārā, vividhākārabhedato.

975. Janeti paccayuppanne, avijjādipavattiyā;
Avijjādinirodhena, nirodheti ca sabbathā.

976. Paccayappaccayuppanna-vaseneva pavattati;
Saṃsāroyanti ekacce, pariggaṇhanti paccaye.

977. Samantapaṭṭhānamahāpakaraṇavibhāgato;
Ekacce pariggaṇhanti, catuvīsati paccaye.

978. Iti nānappakārena, paccayānaṃ pariggaho;
Sappaccayanāmarūpaṃ, vavatthānanti veditaṃ.

979. Idappaccayatāñāṇaṃ, paccayākāradassanaṃ;
Dhammaṭṭhiti yathābhūtañāṇadassananāmakaṃ.

980. Kālattayavibhāgesu, kaṅkhāsaṃklesasodhanaṃ;
Kaṅkhāvitaraṇā nāma, visuddhīti pavuccatīti.

Iti nibbānavibhāge pariggahavisuddhikathā niṭṭhitā.

Catuvīsatimo paricchedo.

Pañcavīsatimo paricchedo

25. Vipassanāvuddhikathā

981. Sīlacittadiṭṭhikaṅkhāvitaraṇavisuddhiyo;
Patvā kalāpato tāva, sammaseyya tato paraṃ.

982. Kalāpato sammasanaṃ, udayabbayadassanaṃ;
Bhaṅgañāṇaṃ bhayañāṇaṃ, tathādīnavanibbidā.

983. Muccitukamyatāñāṇaṃ, paṭisaṅkhānupassanā;
Saṅkhārupekkhānulomamiccānukkamato ṭhitā.

984. Vipassanāti cakkhātā, dasañāṇaparamparā;
Lakkhaṇattayamāhacca, saṅkhāresu pavattati.

985. Tasmā kalāpato tāva, sammaseyya tilakkhaṇaṃ;
Sammasitvā atītādikhandhāyatanadhātuyo.

986. Aniccā te khayaṭṭhena, khandhā dukkhā bhayaṭṭhato;
Anattā asārakaṭṭhena, iccābhiṇhaṃ vicintayaṃ.

987. Tassevaṃ sammasantassa, upaṭṭhāti tilakkhaṇaṃ;
Saṅkhāresu tato yogī, khaṇasantatiaddhato.

988. Paccuppannāna dhammānaṃ, udayañca vayaṃ tathā;
Paññāsākārabhedehi, anupassati tattha hi.

989. Avijjātaṇhākammānaṃ, udayā ca nirodhato;
Samudayā nirodhā ca, pañcannaṃ dassitā tathā.

990. Rūpassāhārato tiṇṇaṃ, phassato nāmarūpato;
Viññāṇasseti sabbepi, cattālīsa samissitā.

991. Nibbattilakkhaṇaṃ bhaṅga-
Lakkhaṇañcettha passato;
Khaṇatodayato ceti,
Samapaññāsa honti te.

992. Iti khandhamukhenete, vibhattā udayabbayā;
Āyatannādibhedehi, yojetabbā yathārahaṃ.

993. Udayañca vayañcevaṃ, passato tassa yogino;
Vibhūtā honti saṅkhārā, samuṭṭhāti tilakkhaṇaṃ.

994. Bodhipakkhiyadhammā ca,
Te passanti visesato;
Tato jāyantupaklesā,
Dasopaklesavatthukā.

995. Obhāso pīti passaddhi, adhimokkho ca paggaho;
Sukhaṃ ñāṇamupaṭṭhānaṃ, upekkhā ca nikanti ca.

996. Taṇhāmānadiṭṭhiggāhavasena tividhepi te;
Assādento unnamanto, mamāyanto kilissati.

997. Maggaṃ phalañca nibbānaṃ, pattosmīti akovido;
Vekkhabujjhāti maññanto, pappoti adhimāniko.

998. Maggādayo na hontete,
Taṇhāgāhādivatthuto;
Taṇhāmānadiṭṭhiyo cupaklesā paripanthakā.

999. Porāṇameva khandhānaṃ, udayabbayadassanaṃ;
Tilakkhaṇārammaṇato, maggo nibbānapaccayo.

1000. Iti maggaṃ amaggañca, visodhentassa sijjhati;
Visuddhi ca **maggāmaggañāṇadassana**nāmikā.

1001. Tathāparā visuddhīnaṃ, udayabbayadassanaṃ;
Ādiṃ katvā **paṭipadāñāṇadassana**nāmikā.

1002. Pacchā saṃklesavikkhepavisuddhantaṃ yathā pure;
Paṭipajjati medhāvī, udayabbayadassanaṃ.

1003. Iti khodayabbayānupassanāñāṇavīthiyaṃ;
Sikkhantassācireneva, paripakkā vipassanā.

1004. Pahāyodayavohāraṃ, vayamevādhimuccato;
Uppādābhogamohāya, bhaṅgamevānutiṭṭhati.

1005. Tato nijjharadhārāva, gaṅgāvārodakaṃ viya;
Bhijjamānatiṇāniva, paṭipajjā sikhā viya.

1006. Patante ca vayante ca, bhijjanticceva saṅkhate;
Passato tassa bhaṅgānupassanāñāṇamīritaṃ.

1007. Tato bhayānupassanā, sabhayāti vipassato;
Ādīnavānupassanā-ñāṇaṃ ādīnavāti ca.

1008. Nibbidānupassanā ca, nibbindantassa yogino;
Muccitukamyatāñāṇaṃ, tato muccitumicchato.

1009. Niccā ce na nirujjheyya, na bādheyya sukhā yadi;
Vase vatteyya attā ce, tadabhāvā na te tathā.

1010. Suṭṭhu muccitumiccevaṃ, paṭipaccakkhato tato;
Paṭisaṅkhānupassanā-ñāṇaṃ jātanti vuccati.

1011. Sādhukaṃ paṭisaṅkhāya, saṅkhāresu tilakkhaṇaṃ;
Supariññātasaṅkhāre, tatheva paṭipassati.

1012 Aniccā dukkhānattā ca, saṅkhārāva na cāparo;
Attā vā attanīyaṃ vā, nāhaṃ na tu mamāti ca.

1013 Tatova tattha majjhatto, nandirāgavinissaṭo;
Attattaniyabhāvena, saṅkhāresvajjhupekkhati.

1014 Saṅkhārupekkhāsaṅkhātaṃ, ñāṇaṃ tassa itīritaṃ;
Tato vuṭṭhānaghaṭitaṃ, anulomanti vuccati.

1015 Supariññātasaṅkhāre, susammaṭṭhatilakkhaṇe;
Upekkhantassa tasseva, sikhāpattā vipassanā.

1016 Saṅkhāradhamme ārabbha, tāva kālaṃ pavattati;
Tīradassīva sakuṇo, yāva pāraṃ na passati.

1017 Yadā passati nibbānaṃ, vuṭṭhānagahitā tadā;
Vuṭṭhānagāminī nāma, sānulomā pavuccati.

1018 Iti dvīhi visuddhīhi, visuddhāya vipassato;
Vipassanāpaṭipadaṃ, pūretīti pavuccatīti.

Iti nibbānavibhāge vipassanāvuddhikathā niṭṭhitā.

Pañcavīsatimo paricchedo.

Chabbisatimo paricchedo

26. Vuṭṭhānavisuddhikathā

1019 Tassevaṃ paṭipannassa, sikhāpattā vipassanā;
Vuṭṭhānagāminī nāma, yadā hoti tadā pana.

1020 Parikammopacārānulomagotrabhuto paraṃ;
Maggo tato phalaṃ hoti, bhavaṅgā paccavekkhaṇā.

1021 Parikammopacārānulomasaṅkhātagocarā;
Maggassāvajjanaṃ hutvā, nibbāne hoti gotrabhu.

1022 Catutthaṃ pañcamaṃ vātha, chaṭṭhaṃ vāpi yathārahaṃ;
Appeti maggajavanaṃ, nibbāne sakimeva taṃ.

1023 Tato phalāni tīṇi dve, ekaṃ vātha yathākkamaṃ;
Maggāvasesanirodhamaggavuṭṭhānavīthiyaṃ.

1024 Tato bhavaṅgapātova,
Taṃ chetvā paccavekkhaṇā;
Tisso pañcavidhā honti,
Yathāyogaṃ tathā hi ca.

1025 Maggaṃ phalañca nibbānaṃ, avassaṃ paccavekkhati;
Hīne kilese sese ca, paccavekkhati vā na vā.

1026. Tato ca puna saṅkhāre, vipassanto yathā pure;
Appeti anupubbena, sesamaggaphalāni ca.

1027. Tattha vuccanti nibbāna-phalamaggavipassanā;
Suññatā cānimittā ca, tathāpaṇihitāni ca.

1028. Suññatāvipassanādināmena hi vipassati;
Vimokkhamukhabhūtāti, tividhā bhājitā tathā.

1029. Suññatādikanāmena, vimokkhā tividhā matā;
Nibbānaphalamaggā ca, samāpattisamādhayo.

1030. Tattheva paṭhamabhūmiṃ, patto ariyapuggalo;
Sattakkhattuparamo so, **sotāpanno**ti vuccati.

1031. Patto dutiyabhūmiñca, **sakadāgāmi**nāmako;
Sakimeva imaṃ lokaṃ, āgantvā hoti mānusaṃ.

1032. Patto tatiyabhūmiñca, **anāgāmī**ti vuccati;
Brahmalokā anāgantvā, idhakāmopapattiyā.

1033. Patto catutthabhūmiñca, **arahā** aggapuggalo;
Diṭṭheva dhamme dukkhaggiṃ, nibbāpetīti vuccati.

1034. Iti maggaphalaṭṭhānaṃ, vasā ariyapuggalā;
Dvidhāpi catudhā yuggā, aṭṭha honti vibhāgato.

1035. Ubhatobhāgavimutta-
Vibhāgādivasā pana;
Vibhattā honti sattete,
Yathāyogaṃ tathā hi ca.

1036. Saddhādhurassāniccato, vuṭṭhānaṃ dukkhatopi ca;
Paññādhurassānattato, iti dīpenti paṇḍitā.

1037. Saddhānusāri ādimhi, majjhe saddhāvimuttako;
Ante paññāvimuttova, tasmā saddhādhuro siyā.

1038. Dhammānusāri ādimhi, diṭṭhippatto tatopari;
Ante paññāvimuttova, hoti paññādhuropi ca.

1039. Samathayānikā ceva, rūpānuttarapādakā;
Vipassanāyānikā ca, sabbe sukkhavipassakā.

1040. Dhuravuṭṭhānabhedena, honti pañceva sabbathā;
Āruppapādakā cāpi, ādimhi duvidhā tathā.

1041. Chasu ṭhānesu majjhake, kāyasakkhīti bhājitā;
Ubhatobhāgavimutto, arahatte patiṭṭhito.

1042. Itthaṃ vuttayānadhura-vuṭṭhānānaṃ vibhāgato;
Maggapphalabhūmiyo ca, sattaṭṭhāriyapuggalā.

1043. Tattha cānuttarañāṇaṃ, saccānaṃ paṭivedhakaṃ;
Samucchedappahānena, klesānusayasodhanaṃ.

1044. Catumaggavibhāgena, vuṭṭhānanti pakittitaṃ;
Ñāṇadassanavisuddhi, nāma hoti tathāpi ca.

1045. Maggo ca parijānāti, dukkhaṃ tebhūmakaṃ tathā;
Yathāyogaṃ pajahati, taṇhāsamudayampi ca.

1046. Nirodhaṃ sacchikaroti, maggasaccamanuttaraṃ;
Bhāvanāvīthimotiṇṇo, bhāvetīti pavuccati.

1047. Diṭṭhiggatavicikicchā-sīlabbatamasesato;
Apāyagamanīyañca, rāgadosādikattayaṃ.

1048. Tadekaṭṭhe kilese ca, sahajātappahānato;
Pajahāti **sotāpatti-maggo** paṭhamabhūmiko.

1049. Tadekaṭṭhe pajahati, rāgadosādikepi ca;
Thūle tu **sakadāgāmi-maggo** dutiyabhūmiko.

1050. Pajahāti **anāgāmi-maggo** niravasesato;
Kāmarāgabyāpāde ca, tadekaṭṭhe ca sambhavā.

1051. Rūpārūparāgamānu-ddhaccāvijjāti pañcakaṃ;
Aggamaggo pajahati, klese sese ca sabbathā.

1052. Iti saccapaṭivedhaṃ, klesakkhayaphalāvahaṃ;
Maggañāṇaṃ pakāsenti, visuddhiṃ sattamaṃ budhā.

1053. Chabbisuddhikamenevaṃ, sabbathāya visuddhiyā;
Sattamāyānupattabbaṃ, nibbānanti pavuccati.

1054. Klesakkhayakaraṃ tāṇaṃ, saṃsārātikkamaṃ paraṃ;
Pārimaṃ tīramabhayaṃ, sabbasaṅkhāranissaṭaṃ.

1055. Tenammadanimmadanaṃ, pipāsavinayādinā;
Klesasaṃsārasaṅkhāra-paṭipakkhanidassitaṃ.

1056. Ajarāmaramaccanta-manuppādamasaṅkhataṃ;
Anuttaramasaṅkhāraṃ, anantamatulañca taṃ.

1057. Paramatthamanopammaṃ, santi appaṭimaṃ sukhaṃ;
Nirodhasacca nibbānaṃ, ekantaṃ amataṃ padaṃ.

1058. Sopādisesanibbāna-dhātu ceva tathāparā;
Anupādisesā ceti, duvidhā pariyāyato.

1059. Suññataṃ cānimittañca, tathāpaṇihitanti ca;
Attādigāhābhāvena, tividhāpi ca bhājitaṃ.

1060. Klesasaṃsārasaṅkhāra-paccanīkavibhāgato;

Bhavakkhayādibhedehi, bahudhāpi pavuccati.

1061. Tadevamaccutaṃ dhammaṃ, lokuttaramakālikaṃ;
Vānābhāvā vānātīto, ‘‘**nibbāna**’’nti pakittitaṃ.

Iti nibbānavibhāge vuṭṭhānavisuddhikathā niṭṭhitā.

Chabbīsatimo paricchedo.

Niṭṭhito ca sabbathāpi nibbānavibhāgo.

Sattavīsatimo paricchedo

5. Paññattivibhāgo

27. Pabhedakathā

1062. Cittaṃ cetasikaṃ rūpaṃ, nibbānampi ca bhājitaṃ;
Tasmā dāni yathāyogaṃ, paññattipi pavuccati.

1063. Sā cāyaṃ atthapaññatti-nāmapaññattibhedato;
Duvidhā hoti paññatti, atthapaññatti tattha ca.

1064. Sattasambhārasaṇṭhāna-saṅghāṭapariṇāmato;
Vikappupaṭṭhānākāravohārābhinivesato.

1065. Tathā pavattasaṅketasiddhā atthā pakappitā;
Paññāpīyanti nāmāti, **paññattī**ti pakittitā.

1066. Atthā hi paramatthatthā, paññattatthāti ca dvidhā;
Tattha ca paramatthatthā, saccikaṭṭhā salakkhaṇā.

1067. Paññattatthā saccikaṭṭhasalakkhaṇasabhāvato;
Aññathā gahitā taṃtamupādāya pakappitā.

1068. Tasmā upādāpaññatti, atthapaññattināmakā;
Paññapetabbanāmāva, paññattatthāva sabbathā.

1069. Paramatthā yathāvuttā, cittacetasikādayo;
Paññattā itthipurisamañcapīṭhapaṭādayo.

1070. Yena vuccati taṃ nāmaṃ, paññapetīti vuccati;
Paññattīti ca sā nāmapaññattīti tato matā.

1071. Saṅkhā samaññā paññatti, vohāroti ca bhājitā;
Catudhā paññapetabbapaññattīti hi vaṇṇitā.

1072. Tato nāmaṃ nāmakammaṃ, nāmadheyyaṃ athāparaṃ;
Nirutti byañjanamabhilāpoti pana bhājitā.

1073. Nāmapaññatti nāmāti, paññatti duvidhā katā;

Sabbeva dhammā paññattipathāti pana bhājitā.

1074. Paramatthapaññattatthā, duvidhā honti tattha ca;
Paññattipathāva honti, paramatthā salakkhaṇā.

1075. Paññattatthā paññatti ca, paññapetabbamattato;
Paññattipathā ca nāmapaññattipathabhāvato.

1076. Nāmampi paññāpetabbameva kiñcāpi kenaci;
Nāmamevampetaṃ tattha, paññatticceva vaṇṇitaṃ.

1077. Paññapetabbadhammā ca, tesaṃ paññāpitāpi ca;
Icchitabbāpi paññattipathā paññattinānatā.

1078. Iti vuttānusārena, vuttaṃ aṭṭhakathānaye;
Nayaṃ gahetvā etthāpi, paññatti duvidhā katā.

1079. Tasmimpi paramatthā ca, saccikaṭṭhasalakkhaṇā;
Atthā paññattimattā ca, atthapaññattināmakā.

1080. Tesaṃ paññāpikā ceva, nāmapaññattināmikā;
Iccevaṃ vaṇṇanāmagge, ñeyyattā tividhā katā.

1081. Paramatthasaccaṃ nāma, paramatthāva tattha ca;
Saccikaṭṭhasabhāvattā, avisaṃvādakā hi te.

1082. Sammutisaccaṃ paññattidvayaṃ vohāravuttiyā;
Lokasamaññādhippāyāvisaṃvādakabhāvato.

1083. Iti saccadvayampetaṃ, akkhāsi purisuttamo;
Tenāpi nāmasaṃviññū, vohareyyubhayampi vā.

Iti paññattivibhāge pabhedakathā niṭṭhitā.

Sattavīsatimo paricchedo.

Aṭṭhavīsatimo paricchedo

28. Atthapaññattikathā

1084. Tattha ca pubbāpariya-pavattakkhandhasammatā;
Viññattindriyavipphāra-visesopanibandhanā.

1085. Devayakkhamanussādi-nānābhedā salakkhikā;
Sattapaññatti nāmāyaṃ, svāyaṃ sattoti sammato.

1086. Vaṭṭattayamupādāya,
Khandhāyatanavuttiyā;
Kārako vedako vāyaṃ,
Sandhāvati bhave bhave.

1087. Tasmā saṃsāramāpanno, satto nāma sa puggalo;
Ahamattāparā itthī, purisoti ca kappito.

1088. Svāyaṃ khandhādito satto, aññoti ca na vuccati;
Khandhādivinimuttassa, sattasseva abhāvato.

1089. Khandhā khandhānamevāyaṃ, sattoti ca na vuccati;
Khandhavohārato tassa, aññavohārasambhavā.

1090. Iccevaṃ khandhanānatte-kattamuttopi atthato;
Tabbisesāvacarita-vohāro ca tu dissati.

1091. Tenāyaṃ puggalo satto, jāyatijjiyyatīti ca;
Mīyatīti ca tassāyaṃ, saṃsāroti pavuccati.

1092. Mato jāto ca na sveva, khandhabhedopacārato;
Nāparo sveva santānabhedābhāvopacārato.

1093. Nānattekattamiccevaṃ, puggalassopacārato;
Ucchedasassatattaṃ vā, tasmā nopeti puggalo.

1094. Iccāyaṃ puggalo nāma, satto saṃsārakārako;
Khandhādikamupādāya, paññattoti pavuccati.

1095. Tasmā puggalasaṅkhātā, saṃsāropanibandhanā;
Sattapaññatti nāmāti, viññātabbā vibhāvinā.

1096. Ajjhattikā ca kesādikoṭṭhāsā bāhiresu ca;
Bhūmipabbatapāsāṇatiṇarukkhalatādikā.

1097. Bhūtasambhāranibbattivibhāgaparikappitā;
Tamupādāya **sambhārapaññattī**ti pavuccati.

1098. Bhūtasambhārasaṇṭhānavibhāgaparikappitā;
Saṇṭhānapaññatti nāma, thambhakumbhādikā matā.

1099. Bhūtasambhārasaṅghātavisesaparikappitā;
Saṅghātapaññatti nāma, rathagehādikā matā.

1100. Bhūtasambhāravisesapariṇāmapakappitā;
Pariṇāmapaññattīti, dadhibhattādikā matā.

1101. Itthamajjhattabahiddhā, dhammā sambhārasambhūtā;
Santānavutti saṅketasiddhā paññatti pañcadhā.

1102. Tathā tathā samuppannavikappābhogasammatā;
Vikappapaññatti nāma, kālākāsadisādikā.

1103. Taṃ taṃ nimittamāgamma, tatopaṭṭhānakappitā;
Upaṭṭhānapaññattīti, paṭibhāgādikā matā.

1104. Visesākāramattāpi, atthantarapakappitā;

Ākārapaññatti nāma, viññattilahutādikā.

1105. Taṃ taṃ kāraṇamāgamma, tathā vohārakappitā;
Vohārapaññatti nāma, kathināpattiādikā.

1106. Bālo yo so ca me attā,
So bhavissāmi mamaṃ ca tu;
Nicco dhuvo sassatoti-
Ādikā pana sabbathā.

1107. Tabbohāranimittānaṃ, abhāvepi pavattito;
Abhinivesapaññatti, nāma titthiyakappitā.

1108. Iccevaṃ lokasāsanatitthāyatanakappitā;
Santānamuttasaṅketasiddhā atthāpi pañcadhā.

1109. Saṅkānavuttisantānamuttabhedavasā dvidhā;
Atthapaññatti nāmāyaṃ, dasadhā paridīpitā.

1110. Iti vuttappakāresu, paññattatthesu paṇḍitā;
Paññattimattaṃ sandhāya, voharanti yathākathaṃ.

1111. Tadaññe pana bālā ca, titthiyāpi akovidā;
Paññattimatidhāvitvā, gaṇhanti paramatthato.

1112. Te tathā gahitākārā, aññāṇagahitā janā;
Micchattābhiniviṭṭhā ca, vaḍḍhanti bhavabandhanaṃ.

1113. Duvidhesupi atthesu, tasmā paṇḍitajātiko;
Paramatthapaññattīsu, vibhāgamiti lakkhayeti.

Iti paññattivibhāge atthapaññattikathā niṭṭhitā.

Aṭṭhavīsatimo paricchedo.

Ekūnatiṃsatimo paricchedo

29. Nāmapaññattikathā

1114. Nāmavohārasaṅketakāraṇopanibandhanā;
Yathāvuttatthasaddānaṃ, antarā cintanā gatā.

1115. **Nāmapaññatti** nāmāyaṃ, atthasaddavinissaṭā;
Taṃdvayābaddhasaṅketañeyyākāropalakkhitā.

1116. Yā gayhati nāmaghosagocaruppannavīthiyā;
Pavattānantaruppanna-manodvārikavīthiyā.

1117. Mañcapīṭhādisaddaṃ hi, sotaviññāṇavīthiyā;
Sutvā tameva cintetvā, manodvārikavīthiyā.

1118. Tato saṅketanipphannaṃ, nāmaṃ cintāya gayhati;
Nāmapaññattiatthā tu, tato gayhanti sambhavā.

1119. Saddanāmatthapaññattiparamatthavasena hi;
Catudhā tividhā vātha, cintanā tattha icchitā.

1120. Itthamaṭṭhakathāmaggaṃ, vaṇṇentena hi dassito;
Nayo ācariyeneti, vibhāgoyaṃ pakāsito.

1121. Natthaññā kāci viññatti, vikārasahito pana;
Saddova nāmapaññatti, iccekaccehi vaṇṇitaṃ.

1122. Tadetaṃ nāmapaññattibhāvenekavidhampi ca;
Neruttikayādicchakavasā nāmaṃ dvidhā bhave.

1123. Saññāsu dhāturūpāni, paccayañca tato paraṃ;
Katvā vaṇṇāgamādiñca, saddalakkhaṇasādhitaṃ.

1124. Neruttikamudīrenti, nāmaṃ yādicchakaṃ padaṃ;
Yadicchāya katamattaṃ, byañjanatthavivajjitaṃ.

1125. Tividhampi tadanvatthakādimañcopacārimaṃ;
Nibbacanatthasāpekkhaṃ, tatthānvatthamudīritaṃ.

1126. Yadicchākatasaṅketaṃ, kādimañcopacārimaṃ;
Atambhūtassa tabbhāvavohāroti pavuccati.

1127. Tathā sāmaññanāmañca, guṇanāmañca kittimaṃ;
Opapātikamiccevaṃ, nāmaṃ hoti catubbidhaṃ.

1128. Mahājanasammatañca, anvatthañceva tādisaṃ;
Tīṇi nāmāni candādināmaṃ tatthopapātikaṃ.

1129. Yādicchakamāvatthikaṃ, nemittakamathāparaṃ;
Liṅgikaṃ ruḷhikañceti, nāmaṃ pañcavidhaṃ bhave.

1130. Yādicchakaṃ yathāvuḍḍhaṃ, vacchadammādikaṃ pana;
Āvatthikaṃ nemittakaṃ, sīlavāpaññavādikaṃ.

1131. Liṅgikaṃ diṭṭhaliṅgaṃ tu, daṇḍīchattītiādikaṃ;
Ruḷhikaṃ lesamattena, ruḷhaṃ gomahiṃsādikaṃ.

1132. Vijjamānāvijjamāna-paññattobhayamissitā;
Vibhattā nāmapaññatti, chabbidhā hoti tattha hi.

1133. Vijjamānapaññattīti, vijjamānatthadīpitā;
Vuccati khandhāyatana-dhātupañcindriyādikā.

1134. Avijjamānapaññatti-nāmikā paramatthato;
Avijjamānamañcādi, atthapaññattidīpitā.

1135. Vijjamānena avijja-mānapaññattināmikā;

Tevijjo chaḷabhiñño ca, sīlavā paññavāpi ca.

1136. Avijjamānena vijja-mānapaññattināmikā;
Itthirūpaṃ itthisaddo, itthicittantiādikā.

1137. Vijjamānena tu vijja-mānapaññattināmikā;
Cakkhuviññāṇaṃ ca cakkhu-samphasso cevamādikā.

1138. Avijjamānenāvijja-mānapaññattināmikā;
Khattiyaputto brāhmaṇa-putto iccevamādikā.

1139. Iti vuttānusārena, nāmapaññattiyā budho;
Sarūpaṃ visayañceva, vibhāgañca vibhāvaye.

1140. Iccevaṃ paramatthā ca, yathāvuttā catubbidhā;
Paññatti duvidhā ceti, ñeyyatthā chabbidhā matāti.

Iti paññattivibhāge nāmapaññattikathā niṭṭhitā.

Ekūnatiṃsatimo paricchedo.

Niṭṭhito ca sabbathāpi paññattivibhāgo.

Nigamanakathā

1141. Seṭṭhe **kañcivare** raṭṭhe, **kāveri**nagare vare;
Kule sañjātabhūtena, bahussutena ñāṇinā.

1142. **Anuruddhena therena,** aniruddhayasassinā;
Tambaraṭṭhe vasantena, nagare **tañja**nāmake.

1143. Tattha **saṅghavisiṭṭhena,** yācitena anākulaṃ;
Mahāvihāravāsīnaṃ, vācanāmagganissitaṃ.

1144. Paramatthaṃ pakāsentaṃ, **paramatthavinicchayaṃ**;
Pakaraṇaṃ kataṃ tena, paramatthatthavedināti.

Iti anuruddhācariyena racito

Paramatthavinicchayo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Saccasaṅkhepo

Ganthārambhakathā

1. Namassitvā tilokaggaṃ, ñeyyasāgarapāraguṃ;
Bhavābhāvakaraṃ dhammaṃ, gaṇañca guṇasāgaraṃ.

2. Nissāya pubbācariyamataṃ atthāvirodhinaṃ;

Vakkhāmi saccasaṅkhepaṃ, hitaṃ kārakayoginaṃ.

1. Paṭhamo paricchedo

Rūpasaṅkhepo

3. **Saccāni** paramatthañca, sammutiñcāti dve tahiṃ;
Thaddhabhāvādinā ñeyyaṃ, saccaṃ taṃ **paramatthakaṃ**.

4. Sannivesavisesādiñeyyaṃ **sammuti** taṃ dvayaṃ;
Bhāvasaṅketasiddhīnaṃ, tathattā saccamīritaṃ.

5. Paramattho sanibbānapañcakkhandhettha rāsito;
Khandhattho ca samāsetvā, vuttotītādibhedanaṃ.

6. Vedanādīsupekasmiṃ, khandhasaddo tu ruḷhiyā;
Samuddādekadese tu, samuddādiravo yathā.

7. Tattha sītādiruppattā, **rūpaṃ** bhvāpānalānilaṃ;
Bhūtaṃ kathinadavatāpacanīraṇabhāvakaṃ.

8. Cakkhu sotañca ghānañca, jivhā kāyo pabhā ravo;
Gandho rasojā itthī ca, pumā vatthu ca jīvitaṃ.

9. Khaṃ jāti jaratā bhaṅgo, rūpassa lahutā tathā;
Mudukammaññatā kāyavacīviññatti **bhūtikaṃ**.

10. Cakkhādī daṭṭhukāmādihetukammajabhūtikā;
Pasādā rūpasaddādī, cakkhuñāṇādigocarā.

11. Ojā hi yāpanā itthipumaliṅgādihetukaṃ;
Bhāvadvayaṃ tu kāyaṃva, byāpi no sahavuttikaṃ.

12. Nissayaṃ vatthu dhātūnaṃ, dvinnaṃ kammajapālanaṃ;
Jīvitaṃ uppalādīnaṃ, udakaṃva ṭhitikkhaṇe.

13. Khaṃ rūpānaṃ paricchedo, jātiādittayaṃ pana;
Rūpanibbatti pāko ca, bhedo ceva yathākkamaṃ.

14. Lahutādittayaṃ taṃ hi, rūpānaṃ kamato siyā;
Adandhathaddhatā cāpi, kāyakammānukūlatā.

15. Abhikkamādijanakacittajassānilassa hi;
Vikāro kāyaviññatti, rūpatthambhādikāraṇaṃ.

16. Vacībhedakacittena, bhūtabhūmivikāratā;
Vacīviññattupādinnaghaṭṭanasseva kāraṇaṃ.

17. Rūpamabyākataṃ sabbaṃ, vippayuttamahetukaṃ;
Anālambaṃ parittādi, iti **ekavidhaṃ** naye.

18. Ajjhattikāni cakkhādī, pañceteva pasādakā;
Vatthunā vatthu tāneva, dvārā viññattibhī saha.

19. Sesaṃ bāvīsati cekavīsa vīsati bāhiraṃ;
Appasādamavatthuṃ ca, advārañca yathākkamaṃ.

20. Pasādā pañca bhāvāyu, indriyanindriyetaraṃ;
Vināpaṃ ādito yāva, rasā thūlaṃ na cetaraṃ.

21. Aṭṭhakaṃ avinibbhogaṃ, vaṇṇagandharasojakaṃ;
Bhūtaṃ taṃ tu vinibbhogamitaranti viniddise.

22. Aṭṭhārasādito rūpā, nipphannaṃ tu na cetaraṃ;
Phoṭṭhabbamāpavajjaṃ tu, bhūtaṃ kāme na cetaraṃ.

23. Sekkhasappaṭighāsekkhapaṭighaṃ dvayavajjitaṃ;
Vaṇṇaṃ taditaraṃ thūlaṃ, sukhumañceti taṃ **tidhā**.

24. Kammajākammajaṃnevakammākammajato tidhā;
Cittojautujādīnaṃ, vasenāpi tidhā tathā.

25. Diṭṭhaṃ sutaṃ mutañcāpi, viññātaṃ vata cetasā;
Ekamekañca pañcāpi, vīsati ca kamā siyuṃ.

26. Hadayaṃ vatthu viññatti, dvāraṃ cakkhādipañcakaṃ;
Vatthu dvārañca sesāni, vatthu dvārañca no siyā.

27. Nipphannaṃ rūparūpaṃ khaṃ, paricchedotha lakkhaṇaṃ;
Jātiādittayaṃ rūpaṃ, vikāro lahutādikaṃ.

28. Yathā saṅkhatadhammānaṃ, lakkhaṇaṃ saṅkhataṃ tathā;
Paricchedādikaṃ rūpaṃ, tajjātimanatikkamā.

29. Kammacittānalāhārapaccayānaṃ vasenidha;
Ñeyyā pavatti rūpassa, piṇḍānañca vasā kathaṃ.

30. **Kammajaṃ** sendriyaṃ vatthu, viññatti **cittajā** ravo;
Cittaggijo lahutādittayaṃ **cittānalannajaṃ**.

31. Aṭṭhakaṃ jāti cākāso, **catujā** jaratā khayaṃ;
Kutoci neva jātaṃ tappākabhedaṃ hi taṃ dvayaṃ.

32. Jātiyāpi na jātattaṃ, kutociṭṭhakathānayā;
Lakkhaṇābhāvato tassā, sati tasmiṃ na niṭṭhiti.

33. Kammacittānalannehi, **piṇḍā** nava ca satta ca;
Cattāro dve ca viññeyyā, sajīve dve ajīvake.

34. Aṭṭhakaṃ jīvitenāyunavakaṃ bhāvavatthunā;
Cakkhādī pañca dasakā, kalāpā **nava kammajā**.

35. Suddhaṭṭhaviññattiyuttanavakopi ca dasako;

Suddhasaddena navako, lahutādidasekako.

36. Viññattilahutādīhi, puna dvādasa terasa;
Cittajā iti viññeyyā, kalāpā **satta vā cha vā**.

37. Suddhaṭṭhaṃ saddanavakaṃ, lahutādidasekakaṃ;
Saddenalahutādīhi, **caturotujakaṇṇikā**.

38. Suddhaṭṭhalahutādīhi, **annajā dve**time nava;
Satta cattāri dve ceti, **kalāpā vīsatī dvibhi**.

39. Tayaṭṭhakā ca cattāro, navakā dasakā nava;
Tayo dveko ca ekena, dasa dvīhi ca tīhi ca.

40. Catunnampi ca dhātūnaṃ, adhikaṃsavasenidha;
Rūpabhedotha viññeyyo, kammacittānalannajo.

41. Kesādimatthaluṅgantā, pathavaṃsāti vīsati;
Pittādimuttakantā te, jalaṃsā dvādasīritā.

42. Yena santappanaṃ yena, jīraṇaṃ dahanaṃ tathā;
Yenasitādipākoti, caturaṃsānalādhikā.

43. Uddhādhogamakucchiṭṭhā, koṭṭhāseyyaṅgasāri ca;
Assāsoti ca viññeyyā, chaḷaṃsā vāyunissitā.

44. Pubbamuttakarīsañcudariyaṃ caturotujā;
Kammā pācaggi cittamhā-ssāsoti chapi ekajā.

45. Sedasiṅghānikassu ca, kheḷo cittotusambhavā;
Dvijā dvattiṃsa koṭṭhāsā, sesā eva catubbhavā.

46. Ekajesvādicatūsu, utujā caturaṭṭhakā;
Jīvītanavako pācessāse cittabhavaṭṭhako.

47. Dvijesu manatejehi, dve dve honti panaṭṭhakā;
Sesatejānilaṃsesu, ekekamhi tayo tayo.

48. Aṭṭhakojamanaggīhi, honti aṭṭhasu kammato;
Aṭṭhāyunavakā evaṃ, ime aṭṭha catubbhavā.

49. Catuvīsesu sesesu, catujesuṭṭhakā tayo;
Ekekamhi ca viññeyyā, piṇḍā cittānalannajā.

50. Kammajā kāyabhāvavhā, dasakāpi siyuṃ tahiṃ;
Catuvīsesu aṃsesu, ekekamhi duve duve.

51. Pañcāpi cakkhusotādī, padesadasakā puna;
Navakā saddasaṅkhātā, dveticcevaṃ kalāpato.

52. Tepaññāsa dasekañca, navuttarasatāni ca;
Dasakā navakā ceva, aṭṭhakā ca siyuṃ kamā.

53. Sekapañcasataṃ kāye, sahassaṃ taṃ pavattati;
Paripuṇṇindriye rūpaṃ, nipphannaṃ dhātubhedato.

54. Cittuppāde siyuṃ rūpa-hetū kammādayo pana;
Ṭhiti na **pāṭhe** cittassa, na bhaṅge rūpasambhavo.

55. ‘‘Aññathattaṃ ṭhitassā’’ti, vuttattāva ṭhitikkhaṇaṃ;
Atthīti ce pabandhena, ṭhiti tattha pavuccati.

56. Atha vā tikkhaṇe kammaṃ, cittamattudayakkhaṇe;
Utuojāttano ṭhāne, rūpahetū bhavanti hi.

57. Seyyassādikkhaṇe kāya-
Bhāvavatthuvasā tayo;
Dasakā hontibhāvissa,
Vinā bhāvaṃ duve siyuṃ.

58. Tato parañca kammaggicittajā te ca piṇḍikā;
Aṭṭhakā ca duve pubbe, vuttavuttakkhaṇe vade.

59. Kālenāhārajaṃ hoti, cakkhādidasakāni ca;
Catupaccayato rūpaṃ, sampiṇḍevaṃ pavattati.

60. Taṃ sattarasacittāyu, vinā viññattilakkhaṇaṃ;
Santatāmaraṇā rūpaṃ, jarādiphalamāvahaṃ.

61. Bhaṅgā sattarasuppāde, jāyate kammajaṃ na taṃ;
Taduddhaṃ jāyate tasmā, takkhayā maraṇaṃ bhave.

62. Āyukammubhayesaṃ vā, khayena maraṇaṃ bhave;
Upakkamena vā kesañcupacchedakakammunā.

63. Opapātikabhāvissa, dasakā satta kammajā;
Kāme ādo bhavantaggijāhi pubbeva bhūyate.

64. Ādikappanarānañca, apāye andhakassa ca;
Badhirassāpi ādo cha, pubbevetarajā siyuṃ.

65. Tatthevandhabadhirassa, pañca honti abhāvino;
Yuttiyā idha viññeyyā, pañca vā caturopi vā.

66. Cakkhādittayahīnassa, caturova bhavantiti;
Vuttaṃ upaparikkhitvā, gahetabbaṃ vijānatā.

67. Rūpe jīvitachakkañca, cakkhādisattakattayaṃ;
Pañca cha utucittehi, pañca chāsaññinaṃ bhave.

68. Pañcadhātvādiniyamā, **pāṭhe** gandharasojanaṃ;
Nuppatti tattha bhūtānaṃ, aphoṭṭhabbapavattinaṃ.

69. Thaddhuṇhīraṇabhāvova, natthi dhātvādikiccato;
Aññaṃ gandhādīnaṃ tesaṃ, takkiccenopaladdhito.

70. Rūpe sappaṭighattādi, tattha ruppanatā viya;
Ghaṭṭanañca ravuppādassaññatthasseva hetutā.

71. Icchitabbamimekantamevaṃ pāṭhāvirodhato;
Atha vā tehi viññeyyaṃ, dasakaṃ navakaṭṭhakaṃ.

72. Sabbaṃ kāmabhave rūpaṃ, rūpe ekūnavīsati;
Asaññīnaṃ dasa gandharasojāhi ca brahmunaṃ.

Iti saccasaṅkhepe rūpasaṅkhepo nāma

Paṭhamo paricchedo.

2. Dutiyo paricchedo

Khandhattayasaṅkhepo

73. **Vedanā**nubhavo tedhā, sukhadukkhamupekkhayā;
Iṭṭhāniṭṭhānubhavanamajjhānubhavalakkhaṇā.

74. Kāyikaṃ mānasaṃ dukkhaṃ, sukhopekkhā ca vedanā;
Ekaṃ mānasameveti, pañcadhindriyabhedato.

75. Yathā tathā vā saññāṇaṃ, **saññā** satinibandhanaṃ;
Chadhā chadvārasambhūtaphassajānaṃ vasena sā.

76. **Saṅkhārā** cetanā phasso,
Manakkārāyu saṇṭhiti;
Takko cāro ca vāyāmo,
Pīti chandodhimokkhako.

77. Saddhā sati hirottappaṃ, cāgo mettā mati puna;
Majjhattatā ca passaddhī, kāyacittavasā duve.

78. Lahutā mudukammaññapāguññamujutā tathā;
Dayā mudā micchāvācā, kammantājīvasaṃvaro.

79. Lobho doso ca moho ca, diṭṭhi uddhaccameva ca;
Ahirīkaṃ anottappaṃ, vicikicchitameva ca.

80. Māno issā ca maccheraṃ, kukkuccaṃ thinamiddhakaṃ;
Iti eteva paññāsa, saṅkhārakkhandhasaññitā.

81. Byāpāro cetanā phasso, phusanaṃ saraṇaṃ tahiṃ;
Manakkāro pālanāyu, samādhi avisāratā.

82. Āropanānumajjaṭṭhā, takkacārā panīhanā;
Vīriyaṃ pīnanā pīti, chando tu kattukāmatā.

83. Adhimokkho nicchayo saddhā,
Pasādo saraṇaṃ sati;

Hirī pāpajigucchā hi,
Ottappaṃ tassa bhīrutā.

84. Alaggo ca acaṇḍikkaṃ, cāgo mettā mati pana;
Yāthāvabodho majjhattaṃ, samavāhitalakkhaṇaṃ.

85. Cha yugāni kāyacittadaragāravathaddhatā-
Akammaññattagelaññakuṭilānaṃ vinodanā.

86. Tānuddhatādithinādidiṭṭhādīnaṃ yathākkamaṃ;
Sesakādiasaddhādimāyādīnaṃ vipakkhino.

87. Dukkhāpanayanakāmā, dayā modā pamodanā;
Vacīduccaritādīnaṃ, virāmo viratittayaṃ.

88. Lobho doso ca moho ca,
Gedhacaṇḍamanandhanā;
Kamena diṭṭhi duggāho,
Uddhaccaṃ bhantataṃ mataṃ.

89. Ahirīkamalajjattaṃ, anottappamatāsatā;
Saṃsayo vicikicchā hi, māno unnatilakkhaṇo.

90. Parassakasampattīnaṃ,
Usūyā ca nigūhanā;
Issāmaccherakā tāpo,
Katākatassa socanā.

91. Thinaṃ cittassa saṅkoco, akammaññattatā pana;
Middhamiccevametesaṃ, **lakkhaṇañca** naye budho.

92. Vedanādisamādhantā, satta **sabbaga**saññitā;
Takkādiadhimokkhantā, cha **pakiṇṇaka**nāmakā.

93. Saddhādayo viramantā, **araṇā** pañcavīsati;
Lobhādimiddhakantāni, **saraṇāni** catuddasa.

94. Issāmaccherakukkuccadosā kāme dayā mudā;
Kāme rūpe ca sesā cha-cattālīsa tidhātujā.

95. Chandanicchayamajjhattamanakkārā sauddhavā;
Dayādī pañca mānādī, cha **yevāpana** soḷasa.

96. Chandādī pañca **niyatā,** tatthekādasa netarā;
Ahirīkamanottappaṃ, lokanāsanakaṃ dvayaṃ.

97. Ete dve mohuddhaccāti, cattāro **pāpasabbagā**;
Lokapāladukaṃ vuttaṃ, hiriottappanāmakaṃ.

98. Ārammaṇūpanijjhānā, **jhānaṅgā** takkacārakā;
Pīti ekaggatā ceti, satta vittittayena ve.

99. Saddhā sati matekagga-dhiti lokavināsakā;
Pālakā nava cetāni, **balāni** avikampato.

100. Ettha saddhādipañcāyu, katvātra catudhā matiṃ;
Vedanāhi dvisattete, indriyānādhipaccato.

101. Manarūpindriyehete, sabbe **indriya**nāmakā;
Bāvīsati bhavantāyudvayaṃ katvekasaṅgahaṃ.

102. Diṭṭhīhekaggatātakkasatīviratiyo **pathā**;
Aṭṭha niyyānato ādicaturo bhitvāna dvādasa.

103. Phasso ca cetanā ceva,
Dvevetthāhāraṇattato;
Āhārā manavojāhi,
Bhavanti caturothavā.

104. **Hetu** mūlaṭṭhato pāpe,
Lobhādittayamīritaṃ;
Kusalābyākate cāpi,
Alobhādittayaṃ tathā.

105. Diṭṭhilobhadusā kammapathāpāyassa maggato;
Tabbipakkhā sugatiyā, tayoti cha pathīritā.

106. Passaddhādiyugāni cha, vaggattā yugaḷāni tu;
Upakārā sati dhī ca, bahūpakārabhāvato.

107. **Oghā**haraṇato **yogā**,
Yojanenābhavaggato;
Savanenā**savā** diṭṭhi-
Mohejettha dudhā lubho.

108. Daḷhaggāhena diṭṭhejā, **upādānaṃ** tidhā tahiṃ;
Diṭṭhi dosena te ganthā, ganthato diṭṭhiha dvidhā.

109. Pañcāvaraṇato kāma-kaṅkhādosuddhavaṃ tapo;
Thinamiddhañca mohena, cha vā **nīvaraṇāni**tha.

110. Katvā tāpuddhavaṃ ekaṃ, thinamiddhañca vuccati;
Kiccassāhārato ceva, vipakkhassa ca lesato.

111. Diṭṭhejuddhavadosandha-
Kaṅkhāthinuṇṇatī dasa;
Lokanāsayugenete,
Kilesā cittaklesato.

112. Lobhadosamūhamāna-diṭṭhikaṅkhissamaccharā;
Saṃyojanāni diṭṭhejā, bhitvā bandhanato dudhā.

113. Tāni mohuddhavaṃmānakaṅkhādosejadiṭṭhiyo;
Dudhādiṭṭhi tidhā lobhaṃ, bhitvā sutte dasīritā.

114. Diṭṭhilobhamūhamānadosakaṅkhā tahiṃ dudhā;
Katvā lobhamime sattā**nusayā** samudīritā.

115. Diṭṭhi eva **parāmāso,** ñeyyo evaṃ samāsato;
Attho saṅkhārakkhandhassa, vutto vuttānusārato.

Iti saccasaṅkhepe khandhattayasaṅkhepo nāma

Dutiyo paricchedo.

3. Tatiyo paricchedo

Cittapavattiparidīpano

116. **Cittaṃ** visayaggāhaṃ taṃ, pākāpākadato dudhā;
Kusalākusalaṃ pubbaṃ, paramabyākataṃ mataṃ.

117. Kusalaṃ tattha kāmādibhūmito catudhā siyā;
Aṭṭha pañca cattāri ca, cattāri kamato kathaṃ.

118. Somanassamatiyuttamasaṅkhāramanamekaṃ;
Sasaṅkhāramanañcekaṃ, tathā hīnamatidvayaṃ.

119. Tathopekkhāmatiyuttaṃ, matihīnanti aṭṭhadhā;
Kāmāvacarapuññettha, bhijjate vedanādito.

120. Dānaṃ sīlañca bhāvanā, pattidānānumodanā;
Veyyāvaccāpacāyañca, desanā suti diṭṭhiju.

121. Etesvekamayaṃ hutvā, vatthuṃ nissāya vā na vā;
Dvārahīnādiyonīnaṃ, gatiyādippabhedavā.

122. Tikālikaparittādigocaresvekamādiya;
Udeti kālamuttaṃ vā, matihīnaṃ vināmalaṃ.

123. Chagocaresu rūpādipañcakaṃ pañca gocarā;
Sesaṃ rūpamarūpañca, paññatti chaṭṭhagocaro.

124. Ñāṇayuttavaraṃ tattha, datvā sandhiṃ tihetukaṃ;
Pacchā paccati pākānaṃ, pavatte aṭṭhake duve.

125. Tesuyeva nihīnaṃ tu, datvā sandhiṃ duhetukaṃ;
Deti dvādasa pāke ca, pavatte dhīyutaṃ vinā.

126. Evaṃ dhīhīnamukkaṭṭhaṃ, sandhiyañca pavattiyaṃ;
Hīnaṃ panubhayatthāpi, hetuhīneva paccati.

127. Kāmasugatiyaṃyeva, bhavabhogadadaṃ idaṃ;
Rūpāpāye pavatteva, paccate anurūpato.

128. Vitakkacārapītīhi, sukhekaggayutaṃ manaṃ;

Ādi cārādipītādisukhādīhi paraṃ tayaṃ.

129. Upekkhekaggatāyantamāruppañcevamaṅgato;
Pañcadhā **rūpapuññaṃ** tu, hotārammaṇato pana.

130. Ādissāsubhamantassu-
Pekkhā mettādayo tayo;
Ādo catunnaṃ pañcannaṃ,
Sassāsakasiṇāni tu.

131. Nabhatammanatassuññataccittacatugocare;
Kamenātikkamā**ruppapuññaṃ** hoti catubbidhaṃ.

132. Amalaṃ santimārabbha, hoti taṃ maggayogato;
Catudhā pādakajjhānabhedato puna vīsati.

133. Diṭṭhikaṅkhānudaṃ ādi, kāmadosatanūkaraṃ;
Paraṃ paraṃ taducchedī, antaṃ sesakanāsakaṃ.

134. Evaṃ bhūmittayaṃ puññaṃ, bhāvanāmayamettha hi;
Paṭhamaṃ vatthuṃ nissāya, dutiyaṃ ubhayenapi.

135. Tatiye ādi nissāya,
Sesā nissāya vā na vā;
Honti ādidvayaṃ tattha,
Sādheti sakabhūbhavaṃ.

136. Sādhetānuttaraṃ santiṃ, abhiññā panidheva tu;
Jhānūdayaphalattā na, phaladānāpi sambhavā.

137. Nāññabhūphaladaṃ kammaṃ, rūpapākassa gocaro;
Sakammagocaroyeva, na caññoyamasambhavo.

138. Pāpaṃ kāmikamevekaṃ, hetuto taṃ dvidhā puna;
Mūlato tividhaṃ lobha-dosamohavasā siyā.

139. Somanassakudiṭṭhīhi, yuttamekamasaṅkharaṃ;
Sasaṅkhāramanañcekaṃ, hīnadiṭṭhidvayaṃ tathā.

140. Upekkhādiṭṭhiyuttampi, tathā diṭṭhiviyuttakaṃ;
Vedanādiṭṭhiādīhi, **lobhamūle**vamaṭṭhadhā.

141. Sadukkhadosāsaṅkhāraṃ, itaraṃ **dosamūlakaṃ**;
Mohamūlampi sopekkhaṃ, kaṅkhuddhaccayutaṃ dvidhā.

142. Tattha dosadvayaṃ vatthuṃ, nissāyevitare pana;
Nissāya vā na vā honti, vadhādisahitā kathaṃ.

143. Pharussavadhabyāpādā, sadosena salobhato;
Kudiṭṭhimethunābhijjhā, sesā kammapathā dvibhi.

144. Sandhiṃ catūsvapāyesu, deti sabbattha vuttiyaṃ;

Paccate gocaraṃ tassa, sakalaṃ amalaṃ vinā.

145. Abyākataṃ dvidhā pāka-kriyā tatthādi bhūmito;
Catudhā kāmapākettha, puññapākādito dudhā.

146. Puññapākā dvidhāhetu-sahetūti dviraṭṭhakā;
Ahetū pañca ñāṇāni, gahaṇaṃ tīraṇā ubho.

147. Kāyañāṇaṃ sukhī tattha, somanassādi tīraṇaṃ;
Sopekkhāni cha sesāni, sapuññaṃva sahetukaṃ.

148. Kevalaṃ sandhibhavaṅga-tadālambacutibbasā;
Jāyate sesametassa, pubbe vuttanayā naye.

149. Manussavinipātīnaṃ, sandhādi antatīraṇaṃ;
Hoti aññena kammena, sahetupi ahetunaṃ.

150. Pāpajā puññajāhetu-samā tīraṃ vinādikaṃ;
Sadukkhaṃ kāyaviññāṇaṃ, aniṭṭhārammaṇā ime.

151. Te sātagocarā tesu, dviṭṭhānaṃ āditīraṇaṃ;
Pañcaṭṭhānāparā dve te, parittavisayākhilā.

152. Sampaṭicchadvipañcannaṃ, pañca rūpādayo tahiṃ;
Paccuppannāva sesānaṃ, pākānaṃ cha tikālikā.

153. Rūpārūpavipākānaṃ, sabbaso sadisaṃ vade;
Sakapuññena sandhādi-sakiccattayataṃ vinā.

154. Samānuttarapākāpi, sakapuññena sabbaso;
Hitvā mokkhamukhaṃ taṃ hi, dvidhā magge tidhā phale.

155. Kriyā tidhāmalābhāvā,
Bhūmito tattha kāmikā;
Dvidhā hetusahetūti,
Tidhāhetu tahiṃ kathaṃ.

156. Āvajjahasitāvajjā, sopekkhasukhupekkhavā;
Pañcachakāmāvacarā, sakalārammaṇā ca te.

157. Saheturūparūpā ca, sakapaññaṃvārahato;
Vuttiyā na phale pupphaṃ, yathā chinnalatā phalaṃ.

158. Anāsevanayāvajja-dvayaṃ puthujjanassa hi;
Na phale vattamānampi, moghapupphaṃ phalaṃ yathā.

159. Tisatta dvicha chattiṃsa, catupañca yathākkamaṃ;
Puññaṃ pāpaṃ phalaṃ kriyā, **ekūnanavutīvidhaṃ**.

160. Sandhi bhavaṅgamāvajjaṃ, dassanādikapañcakaṃ;
Gahatīraṇavoṭṭhabba-javataggocaraṃ cuti.

161. Iti esaṃ dvisattannaṃ, kiccavuttivasādhunā;
Cittappavatti chadvāre, saṅkhepā vuccate kathaṃ.

162. Kāme sarāginaṃ kamma-nimittādi cutikkhaṇe;
Khāyate manasoyeva, sesānaṃ kammagocaro.

163. Upaṭṭhitaṃ tamārabbha, pañcavāraṃ javo bhave;
Tadālambaṃ tato tamhā, cuti hoti javehi vā.

164. Avijjātaṇhāsaṅkhāra-sahajehi apāyinaṃ;
Visayādīnavacchādi-namanakkhipakehi tu.

165. Appahīnehi sesānaṃ, chādanaṃ namanampi ca;
Khipakā pana saṅkhārā, kusalāva bhavantiha.

166. Kiccattaye kate evaṃ, kammadīpitagocare;
Tajjaṃ vatthuṃ sahuppannaṃ, nissāya vā na vā tahiṃ.

167. Tajjā sandhi siyā hitvā, antarattaṃ bhavantare;
Antarattaṃ vinā dūre, paṭisandhi kathaṃ bhave.

168. Iheva kammataṇhādi-hetuto pubbacittato;
Cittaṃ dūre siyā dīpa-paṭighosādikaṃ yathā.

169. Nāsaññā cavamānassa, nimittaṃ na cutī ca yaṃ;
Uddhaṃ sandhinimittaṃ kiṃ, paccayopi kanantaro.

170. Pubbabhave cuti dāni, kāme jāyanasandhiyā;
Aññacittantarābhāvā, hotānantarakāraṇaṃ.

171. Bhavantarakataṃ kammaṃ, yamokāsaṃ labhe tato;
Hoti sā sandhi teneva, upaṭṭhāpitagocare.

172. Yasmā cittavirāgattaṃ, kātuṃ nāsakkhi sabbaso;
Tasmā sānusayasseva, punuppatti siyā bhave.

173. Pañcadvāre siyā sandhi, vinā kammaṃ dvigocare;
Bhavasandhānato sandhi, bhavaṅgaṃ taṃ tadaṅgato.

174. Tamevante cuti tasmiṃ, gocare cavanena tu;
Ekasantatiyā evaṃ, uppattiṭṭhitibhedakā.

175. Athaññārammaṇāpātha-gate cittantarassa hi;
Hetusaṅkhyaṃ bhavaṅgassa, dvikkhattuṃ calanaṃ bhave.

176. Ghaṭṭite aññavatthumhi, aññanissitakampanaṃ;
Ekābaddhena hotīti, sakkharopamayā vade.

177. Manodhātukriyāvajjaṃ, tato hoti sakiṃ bhave;
Dassanādi sakadvāra-gocaro gahaṇaṃ tato.

178. Santīraṇaṃ tato tamhā, voṭṭhabbañca sakiṃ tato;

Sattakkhattuṃ javo kāme, tamhā tadanurūpato.

179. Tadālambadvikaṃ tamhā, bhavaṅgaṃtimahantari;
Javā mahante voṭṭhabbā, paritte nitare manaṃ.

180. Voṭṭhabbassa paritte tu, dvattikkhattuṃ javo viya;
Vadanti vuttiṃ taṃ **pāṭhe,** anāsevanato na hi.

181. Niyamopidha cittassa, kammādiniyamo viya;
Ñeyyo ambopamādīhi, dassetvā taṃ sudīpaye.

182. Manodvāretarāvajjaṃ, bhavaṅgamhā siyā tato;
Javokāme vibhūte tu, kāmavhe visaye tato.

183. Kāmīnaṃ tu tadālambaṃ, bhavaṅgaṃ tu tato siyā;
Avibhūte paritte ca, bhavaṅgaṃ javato bhave.

184. Avibhūte vibhūte ca, paritte aparittake;
Javāyeva bhavaṅgaṃ tu, brahmānaṃ catugocare.

185. Mahaggataṃ panārabbha, javite dosasaṃyute;
Viruddhattā bhavaṅgaṃ na, kiṃ siyā sukhasandhino.

186. Upekkhātīraṇaṃ hoti, parittenāvajjaṃ kathaṃ.
Niyamo na vināvajjaṃ, maggato phalasambhavā.

187. Mahaggatāmalā sabbe, javā gotrabhuto siyuṃ;
Nirodhā ca phaluppatti, bhavaṅgaṃ javanādito.

188. Sahetusāsavā pākā, tīraṇā dve cupekkhakā;
Ime sandhi bhavaṅgā ca, cuti cekūnavīsati.

189. Dve dve āvajjanādīni, gahaṇantāni tīṇi tu;
Santīraṇāni ekaṃva, voṭṭhabbamitināmakaṃ.

190. Aṭṭha kāmamahāpākā, tīṇi santīraṇāni ca;
Ekādasa bhavantete, tadārammaṇanāmakā.

191. Kusalākusalaṃ sabbaṃ, kriyā cāvajjavajjitā;
Phalāni pañcapaññāsa, javanāni bhavantime.

Iti saccasaṅkhepe cittapavattiparidīpano nāma

Tatiyo paricchedo.

4. Catuttho paricchedo

Viññāṇakkhandhapakiṇṇakanayasaṅkhepo

192. Ekadhādinayodāni, paṭuvaḍḍhāya yoginaṃ;
Vuccate visayaggāhā, sabba**mekavidhaṃ** manaṃ.

193. Ekāsīti tibhūmaṭṭhaṃ, lokiyaṃ suttarañca taṃ;
Sesaṃ lokuttaraṃ aṭṭha, anuttarañcitī **dvidhā**.

194. Lokapākakriyāhetū, cekahetūti sattahi;
Tiṃsa nādhipati sādhi-pati sesātipī dvidhā.

195. Chandacittīhavīmaṃsā-svekena matimā yutaṃ;
Vinā vīmaṃsamekena, ñāṇahīnamanaṃ yutaṃ.

196. Parittānappamāṇāni, mahaggatamanāniti;
Tidhā chanava caṭṭha ca, tinavā ca yathākkamaṃ.

197. Dvipañca cittaṃ viññāṇaṃ, tisso hi manodhātuyo;
Chasattati manoñāṇa-dhātūti **tividhā** puna.

198. Ekārammaṇacittāni, anabhiññaṃ mahaggataṃ;
Amalaṃ pañcaviññāṇaṃ, navapañca bhavantime.

199. Pañcālambaṃ manodhātu, sābhiññaṃ kāmadhātujaṃ;
Sesaṃ chārammaṇaṃ taṃ hi, tecattālīsa saṅkhyato.

200. Kāmapākadusā cādi-maggo cādikriyā duve;
Rūpā sabbetirūpe na, tecattālīsa hontime.

201. Vināva rūpenāruppa-vipākā caturo siyuṃ;
Dvecattālīsa sesāni, vattantubhayathāpi ca.

202. **Catudhā**pi ahetvekadvihetukatihetuto;
Aṭṭhārasa dve bāvīsa, sattacattālisaṃ bhave.

203. Kāme javā savoṭṭhabbā, abhiññādvayameva ca;
Rūpiriyāpathaviññattikarāme caturaṭṭhakā.

204. Chabbīsati javā sesā, karā rūpiriyāpathe;
Dvipañcamanavajjāni, kāmarūpaphalāni ca.

205. Ādikriyāti cekūna-vīsa rūpakarā ime;
Sesā cuddasa bhinnāvacuti sandhi na tīṇipi.

206. Ekakiccādito **pañca-vidhā** tatthekakiccakā;
Dvipañcacittaṃ javanaṃ, manodhātuṭṭhasaṭṭhime.

207. Dvikiccādīni voṭṭhabbaṃ, sukhatīraṃ mahaggate;
Pākā kāmamahāpākā, sesā tīrā yathākkamaṃ.

208. Dassanaṃ savanaṃ diṭṭhaṃ, sutaṃ ghāyanakādikaṃ;
Tayaṃ mutaṃ manodhātuttayaṃ diṭṭhaṃ sutaṃ mutaṃ.

209. Diṭṭhaṃ sutaṃ mutaṃ ñātaṃ, sābhiññaṃ sesakāmikaṃ;
Viññātārammaṇaṃ sesamevaṃ **chabbidha**mīraye.

210. **Sattadhā** sattaviññāṇadhātūnaṃ tu vasā bhave;

Vuccatedāni tasseva, anantaranayakkamo.

211. Puññesvādidvayā kāme, rūpapuññamanantakaṃ;
Tappādakuttarānantaṃ, bhavaṅgañcāditīraṇaṃ.

212. Dutiyantadvayā tīraṃ, bhavaṅgaṃ tatiyadvayā;
Te anantāmalaṃ puññaṃ, majjhattañca mahaggataṃ.

213. Sabbavāre sayañceti, tepaññāsa tisatta ca;
Tettiṃsa ca bhavantete, rūpesu pana puññato.

214. Tappākā ca matiyutta-kāmapākā sayaṃ dasa;
Āruppapuññato te ca, sako pāko sayaṃ puna.

215. Adhopākā ca antamhā, tatiyañca phalantime;
Dasekadvitipañcāhi, maggā cekaṃ sakaṃ phalaṃ.

216. Lobhamūlekahetūhi, antakāmasubhā viya;
Satta dosadvayā kāma-bhavaṅgapekkhavā sayaṃ.

217. Mahāpākatihetūhi, sāvajjā sabbasandhiyo;
Kāmaccutīhi sesāhi, sāvajjā kāmasandhiyo.

218. Kāmaccuti ca voṭṭhabbaṃ, sayañca sukhatīrato;
Paṭicchā tīraṇāni dve, itarā sakatīraṇaṃ.

219. Sakaṃ sakaṃ paṭicchaṃ tu, viññāṇehi dvipañcahi;
Rūpapākehi sāvajjā, sandhiyohetuvajjitā.

220. Arūpapākesvādimhā, kāmapākā tihetukā;
Antāvajjampi cāruppa-pākā ca nava hontime.

221. Dutiyādīhi teyeva, adhopākaṃ vinā vinā;
Phalā tihetukā pākā, sayañceti catuddasa.

222. Dvipañcādikriyā hāsā, sayañcāruppavajjitā;
Ñāṇayuttabhavaṅgāti, dasa voṭṭhabbato pana.

223. Kāme javā bhavaṅgā ca, kāmarūpe sayampi vā;
Navapañca sahetādi-kiriyadvayato pana.

224. Sayaṃ bhavaṅgamatimā, rūpe sātakriyāpi ca;
Tappādakantimañceti, bāvīsa tatiyā pana.

225. Te ca pākā sayañcante, phalaṃ majjhā mahaggatā;
Kriyāti vīsati honti, sesadvīhi dukehi tu.

226. Vuttapākā sayañceti, cuddasevaṃ kriyājavā;
Tadārammaṇaṃ muñcitvā, paṭṭhānanayato naye.

227. Atha sātakriyā sātaṃ, sesaṃ sesakriyāpi ca;
Tadālambaṃ yathāyogaṃ, vade aṭṭhakathānayā.

228. Mahaggatā kriyā sabbā, sakapuññasamā tahiṃ;
Antā phalantimaṃ hoti, ayameva visesatā.

229. Imassānantarā dhammā, ettakāti pakāsitā;
Imaṃ panettakehīti, vuccateyaṃ nayodhunā.

230. Dvīhi kāmajavā tīhi, rūpārūpā catūhi tu;
Maggā chahi phalādi dve, sesā dve pana sattahi.

231. Ekamhā dasa pañcahi, paṭicchā sukhatīraṇaṃ;
Kāme dosakriyāhīna-javehi gahato sakā.

232. Kāme javā kriyāhīnā, tadālambā savoṭṭhabbā;
Sagahañceti tettiṃsacittehi paratīraṇā.

233. Kāmapuññasukhītīrakaṇhavoṭṭhabbato dvayaṃ;
Mahāpākantimaṃ hoti, anāruppacutīhi ca.

234. Sattatiṃsa panetāni, ettha hitvā dusadvayaṃ;
Etehi pañcatiṃsehi, jāyate dutiyadvayaṃ.

235. Sukhatīrādi sattete, kriyato cāpi sambhavā;
Ñeyyā sesāni cattāri, bhavaṅgena ca labbhare.

236. Maggavajjā savoṭṭhabbasukhitīrajavākhilā;
Cutīti navakaṭṭhāhi, tatiyadvayamādise.

237. Etehi dosavajjehi, sattatīhitaradvayaṃ;
Rūpapākā vināruppapākāhetuduhetuke.

238. Tehevekūnasaṭṭhīhi, hontiruppādikaṃ vinā;
Hāsāvajje jave rūpe, aṭṭhachakkehi tehi tu.

239. Sādhopākehi teheva, dutiyādīni attanā;
Adhodhojavahīnehi, ekekūnehi jāyare.

240. Sukhatīrabhavaṅgāni, sayañcāti tisattahi;
Antāvajjaṃ anāruppabhavaṅgehi panetaraṃ.

241. Vuttānantarasaṅkhāto, nayo dāni anekadhā;
Puggalādippabhedāpi, pavatti tassa vuccate.

242. Puthujjanassa jāyante, diṭṭhikaṅkhāyutāni ve;
Sekkhassevāmalā satta, anantānitarassa tu.

243. Antāmalaṃ anāvajjakriyā cekūnavīsati;
Kusalākusalā sesā, honti sekkhaputhujjane.

244. Itarāni panāvajjadvayaṃ pākā ca sāsavā;
Tiṇṇannampi siyuṃ evaṃ, pañcadhā sattabhedato.

245. Kāme soḷasa ghānādittayaṃ dosamahāphalā;

Rūpārūpe sapākoti, pañcavīsati ekajā.

246. Kāmapākā ca sesādimaggo ādikriyā duve;
Rūpe javāti bāvīsa, dvijā sesā tidhātujā.

247. Vitthāropi ca bhūmīsu, ñeyyo kāmasubhāsubhaṃ;
Hāsavajjamahetuñca, apāye sattatiṃsime.

248. Hitvā mahaggate pāke, asīti sesakāmisu;
Cakkhusotamanodhātu, tīraṇaṃ voṭṭhabbampi ca.

249. Dosahīnajavā so so, pāko rūpe anāriye;
Pañcasaṭṭhi chasaṭṭhī tu, parittābhādīsu tīsu.

250. Ādipañcāmalā kaṅkhādiṭṭhiyutte vinā tahiṃ;
Teyeva pañcapaññāsa, jāyare suddhabhūmisu.

251. Ādimaggadusāhāsarūpahīnajavā sako;
Pāko voṭṭhabbanañcāti, titālīsaṃ siyuṃ nabhe.

252. Adhodhomanavajjā te,
Pāko ceva sako sako;
Dutiyādīsu jāyante,
Dve dve ūnā tato tato.

253. Arūpesvekamekasmiṃ, rūpesvādittikepi ca;
Tike ca tatiye ekaṃ, dve honti dutiyattike.

254. Antimaṃ rūpapākaṃ tu, chasu vehapphalādisu;
Kāmasugatiyaṃyeva, mahāpākā pavattare.

255. Ghāyanādittayaṃ kāme, paṭighadvayameva ca;
Sattarasesu paṭhamaṃ, amalaṃ mānavādisu.

256. Ariyāpāyavajjesu, caturodipphalādikā;
Apāyāruppavajjesu, hāsarūpasubhakriyaṃ.

257. Apāyuddhattayaṃ hitvā, hotākāsasubhakriyaṃ;
Tathāpāyuddhadve hitvā, viññāṇakusalakriyaṃ.

258. Bhavaggāpāyavajjesu, ākiñcaññasubhakriyaṃ;
Diṭṭhikaṅkhāyutā suddhe, vinā sabbāsu bhūmisu.

259. Amalāni ca tīṇante,
Bhavagge ca subhakriyā;
Mahākriyā ca hontete,
Terasevānapāyisu.

260. Anāruppe manodhātu, dassanaṃ savatīraṇaṃ;
Kāme aniṭṭhasaṃyoge, brahmānaṃ pāpajaṃ phalaṃ.

261. Voṭṭhabbaṃ kāmapuññañca, diṭṭhihīnaṃ sauddhavaṃ;

Cuddasetāni cittāni, jāyare tiṃsabhūmisu.

262. Indriyāni duve antadvayavajjesvahetusu;
Tīṇi kaṅkhetarāhetupāpe cattāri terasa.

263. Cha ñāṇahīne tabbantasāsave satta nimmale;
Cattālīse panaṭṭhevaṃ, ñeyyamindriyabhedato.

264. Dve balāni ahetvantadvaye tīṇi tu saṃsaye;
Cattāritarapāpe cha, honti sesaduhetuke.

265. Ekūnāsīticittesu, matiyuttesu satta tu;
Abalāni hi sesāni, vīriyantaṃ balaṃ bhave.

266. Ajhānaṅgāni dvepañca, takkantā hi tadaṅgatā;
Jhāne pītiviratte ta-ppādake amale duve.

267. Tatiye sāmale tīṇi, cattāri dutiye tathā;
Kāme nippītike cāpi, pañcaṅgāni hi sesake.

268. Maggā dve saṃsaye diṭṭhihīnasesāsubhe tayo;
Duhetuketare suddhajjhāne ca dutiyādike.

269. Cattāro pañca paṭhamajhānakāmatihetuke;
Sattāmale dutiyādi-jhānike aṭṭha sesake.

270. Hetvantato hi maggassa, amaggaṅgamahetukaṃ;
Chamaggaṅgayutaṃ natthi, balehipi ca pañcahi.

271. Sukhitīratadālambaṃ, iṭṭhe puññajupekkhavā;
Iṭṭhamajjhetaraṃ hoti, tabbipakkhe tu gocare.

272. Dosadvayā tadālambaṃ, na sukhikriyato pana;
Sabbaṃ subhāsubhe naṭṭhe, tadālambaṇavācato.

273. Kriyato vā tadālambaṃ, sopekkhāya sukhī na hi;
Itarā itarañceti, idaṃ suṭṭhupalakkhaye.

274. Sandhidāyakakammena, tadālambapavattiyaṃ;
Niyāmanaṃ javassāha, kammassevaññakammato.

275. Citte cetasikā yasmiṃ,
Ye vuttā te samāsato;
Vuccare dāni dvepañce,
Sabbagā satta jāyare.

276. Takkacārādhimokkhehi, teyeva jāyare dasa;
Pañcaṭṭhānamanodhātu-pañcake sukhatīraṇe.

277. Ete pītādhikā hāse, vāyāmena ca dvādhikā;
Voṭṭhabbanepi eteva, dasekā pītivajjitā.

278. Pāpasādhāraṇā te ca, tipañcuddhaccasaññute;
Kaṅkhāyuttepi eteva, sakaṅkhā hīnanicchayā.

279. Kaṅkhāvajjā paneteva, sadosacchandanicchayā;
Sattarasa duse honti, salobhantadvaye pana.

280. Dosavajjā salobhā te,
Tatiyādidukesu te;
Diṭṭhipītidvayādhikā,
Dvinavekūnavīsati.

281. Pīticārappanāvajjā, ādito yāva tiṃsime;
Uppajjanti catutthādi-rūpārūpamanesu ve.

282. Pīticāravitakkesu,
Ekena dvititikkamā;
Tatiyādīsu teyeva,
Tiṃsekadvetayodhikā.

283. Etevādidvaye kāme, dutiyādidukesu hi;
Matiṃ pītiṃ matippītiṃ, hitvā te kamato siyuṃ.

284. Jhāne vuttāva tajjhānikāmale viratādhikā;
Tatthetā niyatā vittiṃ, vade sabbattha sambhavā.

285. Kāmapuññesu paccekaṃ,
Jayantāniyatesu hi;
Viratīyo dayāmodā,
Kāme sātasubhakriye.

286. Majjhattepi vadanteke, sahetukasubhakriye;
Sukhajjhānepi paccekaṃ, hontiyeva dayāmudā.

287. Thinamiddhaṃ sasaṅkhāre, diṭṭhihīnadvaye tahiṃ;
Mānena vā tayo sesadiṭṭhihīne vidhekako.

288. Issāmaccherakukkuccā, visuṃ dosayutadvaye;
Tatthantake siyuṃ thinamiddhakena tayopi vā.

289. Ye vuttā ettakā ettha, iti cetasikākhilā;
Tatthettakesvidantevaṃ, vuccateyaṃ nayodhunā.

290. Tesaṭṭhiyā sukhaṃ dukkhaṃ, tīsupekkhāpi vedanā;
Pañcapaññāsacittesu, bhave indriyato pana.

291. Ekatthekattha ceva dvesaṭṭhiyā dvīsu pañcahi;
Paññāsāyāti viññeyyaṃ, sukhādindriyapañcakaṃ.

292. Dasuttarasate hoti, nicchayo vīriyaṃ tato;
Pañcahīne tatokūne, samādhindriyamādise.

293. Chando ekasatekūnavīsa saddhādayo pana;

Ñāṇavajjā navahīnasate honti matī pana.

294. Ekūnāsītiyā cāro, chasaṭṭhīsu panappanā;
Pañcapaññāsake pīti, ekapaññāsake siyā.

295. Viratī chaṭṭhake vīse, karuṇāmuditātha vā;
Aṭṭhasopekkhacittena, aṭṭhavīsatiyā siyuṃ.

296. Ahīrikamanottappamohuddhaccā dvādaseva;
Lobho aṭṭhasu cittesu, thinamiddhaṃ tu pañcasu.

297. Māno catūsu diṭṭhi ca, tathā dvīsu manesu hi;
Doso issā ca maccheraṃ, kukkuccañca bhavantime.

298. Ekasmiṃ vimatī hoti, evaṃ vuttānusārato;
Appavattinayo cāpi, sakkā ñātuṃ vijānatā.

299. Asmiṃ khandheva viññeyyo, vedanādīsvayaṃ nayo;
Ekadhādividho yutti-vasātenāviyogato.

300. Upamā pheṇupiṇḍo ca, bubbuḷo migataṇhikā;
Kadalī māyā viññeyyā, khandhānaṃ tu yathākkamaṃ.

301. Tesaṃ vimaddāsahanakhaṇasobhappalobhana-
Nisāravañcakattehi, samānattaṃ samāhaṭaṃ.

302. Te sāsavā upādānakkhandhā khandhāvanāsavā;
Tatthādī dukkhavatthuttā, dukkhā bhārā ca khādakā.

303. Khandhāniccādidhammā te, vadhakā sabhayā itī;
Asukhaddhammato cikkhā, ukkhittāsikarī yathā.

Iti saccasaṅkhepe viññāṇakkhandhapakiṇṇakanayasaṅkhepo nāma

Catuttho paricchedo.

5. Pañcamo paricchedo

Nibbānapaññattiparidīpano

304. Rāgādīnaṃ khayaṃ vuttaṃ, nibbānaṃ santilakkhaṇaṃ;
Saṃsāradukkhasantāpatattassālaṃ sametave.

305. Khayamattaṃ na nibbānaṃ, sagambhīrādivācato;
Abhāvassa hi kummānaṃ, lomasseva na vācatā.

306. Khayoti vuccate maggo, tappāpattā idaṃ khayaṃ;
Arahattaṃ viyuppāda-vayābhāvā dhuvañca taṃ.

307. Saṅkhataṃ sammutiñcāpi, ñāṇamālamba neva hi;
Chinde male tato vatthu, icchitabbamasaṅkhataṃ.

308. Pattukāmena taṃ santiṃ, chabbisuddhiṃ samādiya;
Ñāṇadassanasuddhī tu, sādhetabbā hitatthinā.

309. Cetanādividhā **sīla-suddhi** tattha catubbidhā;
Sopacārasamādhī tu, **cittasuddhī**ti vuccate.

310. Sampādetvādidvesuddhiṃ, namanā nāmaṃ tu ruppa-
To rūpaṃ natthi attādivatthūti ca vavatthape.

311. Maṇindhanātape aggi, asantopi samāgame;
Yathā hoti tathā cittaṃ, vatthālambādisaṅgame.

312. Paṅgulandhā yathā gantuṃ, paccekamasamatthakā;
Yanti yuttā yathā evaṃ, nāmarūpavhayā kriyā.

313. Na nāmarūpato añño, attādi iti dassanaṃ;
Sodhanattā hi duddiṭṭhiṃ, **diṭṭhisuddhī**ti vuccati.

314. Avijjātaṇhupādāna-kammenādimhi taṃ dvayaṃ;
Rūpaṃ kammādito nāmaṃ, vatthādīhi pavattiyaṃ.

315. Sadā sabbattha sabbesaṃ, sadisaṃ na yato tato;
Nāhetunāñño attādiniccahetūti passati.

316. Evaṃ tīrayate kaṅkhā, yāya paññāya paccaye;
Diṭṭhattā suddhi sā **kaṅkhātaraṇaṃ** iti vuccati.

317. Pattaññātapariñño so, atraṭṭho yatateyati;
Tīraṇavhapariññāya, visuddhatthaṃ sadādaro.

318. Tikālādivasā khandhe, samāsetvā kalāpato;
Aniccā dukkhānattāti, ādo evaṃ vipassati.

319. Khandhāniccā khayaṭṭhena, bhayaṭṭhena dukhāva te;
Anattāsārakaṭṭhena, iti passe punappunaṃ.

320. Ākārehi aniccādicattālīsehi sammase;
Lakkhaṇānaṃ vibhūtatthaṃ, khandhānaṃ pana sabbaso.

321. Evañcāpi asijjhante, navadhā nisitindriyo;
Sattakadvayato sammā, rūpārūpe vipassaye.

322. Rūpamādānanikkhepā, vayovuddhattagāmito;
Sammasevannajādīhi, dhammatārūpatopi ca.

323. Nāmaṃ kalāpayamato, khaṇato kamatopi ca;
Diṭṭhimānanikantīnaṃ, passe ugghāṭanādito.

324. Avijjātaṇhākammanna-hetuto rūpaṃ ubbhave;
Vināhāraṃ saphassehi, vedanādittayaṃ bhave.

325. Tehiyeva vinā phassaṃ,

Nāmarūpādhikehi tu;
Cittaṃ hetukkhayā so so,
Veti ve tassa tassa tu.

326. Hetutodayanāsevaṃ, khaṇodayavayenapi;
Iti paññāsākārehi, passe punūdayabbayaṃ.

327. Yogissevaṃ samāraddhaudayabbayadassino;
Pātubhonti upaklesā, sabhāvā hetutopi ca.

328. Te obhāsamatussāhapassaddhisukhupekkhanā;
Sati pītādhimokkho ca, nikanti ca dasīritā.

329. Taṇhādiṭṭhunnatiggāhavatthuto tiṃsadhā te ca;
Taduppanne cale bālo, amagge maggadassako.

330. Vipassanā pathokkantā, tadāsi matimādhunā;
Na maggo gāhavatthuttā, tesaṃ iti vipassati.

331. Upaklese aniccādi-vasage sodayabbaye;
Passato vīthinokkantadassanaṃ vuccate patho.

332. Maggāmagge vavatthetvā, yā paññā evamuṭṭhitā;
Maggāmaggikkhasaṅkhātā, suddhi sā pañcamī bhave.

333. Pahānavhapariññāya, ādito suddhisiddhiyā;
Tīraṇavhapariññāya, antago yatatedhunā.

334. Jāyate navañāṇī sā, visuddhi kamatodaya-
Bbayādī ghaṭamānassa, nava honti panettha hi.

335. Santatīriyato ceva, ghanenāpi ca channato;
Lakkhaṇāni na khāyante, saṃkiliṭṭhā vipassanā.

336. Tatotra **sammase** bhiyyo, punade**vudayabbayaṃ**;
Tenāniccādisampassaṃ, paṭutaṃ paramaṃ vaje.

337. Āvaṭṭetvā yaduppādaṭṭhitiādīhi passato;
Bhaṅgeva tiṭṭhate ñāṇaṃ, tadā **bhaṅgamatī** siyā.

338. Evaṃ passayato bhaṅgaṃ, tibhavo khāyate yadā;
Sīhādiva bhayaṃ hutvā, siyā laddhā **bhayikkhaṇā**.

339. Sādīnavā patiṭṭhante, khandhādittagharaṃ viya;
Yadā tadā siyā laddhā, **ādīnavā**nupassanā.

340. Saṅkhārādīnavaṃ disvā, ramate na bhavādisu;
Mati yadā tadā laddhā, siyā **nibbida**passanā.

341. Ñāṇaṃ muccitukāmaṃ te, sabbabhūsaṅkhate yadā;
Jālādīhi ca macchādī, tadā laddhā **cajjamati**.

342. Saṅkhāre asubhāniccadukkhatonattato mati;
Passantī cattumussukkā, **paṭisaṅkhā**nupassanā.

343. Vuttātra paṭubhāvāya, sabbaññāṇapavattiyā;
Mīnasaññāya sappassa, gāhaluddasamopamā.

344. Attattaniyato suññaṃ, dvidhā ‘‘nāhaṃ kvacā’’dinā;
Catudhā chabbidhā cāpi, bahudhā passato bhusaṃ.

345. Āvaṭṭatiggimāsajja,
Nhārūva mati saṅkhataṃ;
Cattabhariyo yathā dose,
Tathā taṃ samupekkhate.

346. Tāva sādīnavānampi, lakkhaṇe tiṭṭhate mati;
Na passe yāva sā tīraṃ, sāmuddasakuṇī yathā.

347. **Saṅkhārupekkhāñāṇā**yaṃ, sikhāpattā vipassanā;
Vuṭṭhānagāminīti ca, **sānulomā**ti vuccati.

348. Patvā mokkhamukhaṃ satta, sādhetiriyapuggale;
Jhānaṅgādippabhede ca, pādakādivasena sā.

349. Aniccato hi vuṭṭhānaṃ, yadi yassāsi yogino;
Sodhimokkhassa bāhullā, tikkhasaddhindriyo bhave.

350. Dukkhatonattato tañce, siyā honti kamena te;
Passaddhivedabāhullā, tikkhekaggamatindriyā.

351. Paññādhurattamuddiṭṭhaṃ, vuṭṭhānaṃ yadinattato;
Saddhādhurattaṃ sesehi, taṃ viyābhinivesato.

352. Dve tikkhasaddhasamathā, siyuṃ saddhānusārino;
Ādo majjhesu ṭhānesu, chasu saddhāvimuttakā.

353. Itaro dhammānusārīdo, diṭṭhippatto anantake;
Paññāmuttobhayatthante, ajhānijhānikā ca te.

354. Tikkhasaddhassa cantepi, saddhāmuttattamīritaṃ;
Visuddhimagge majjhassa, kāyasakkhittamaṭṭhasu.

355. Vuttaṃ mokkhakathāyaṃ yaṃ, tikkhapaññārahassa tu;
Diṭṭhipattattaṃ hetañca, tañca natthābhidhammike.

356. Te sabbe aṭṭhamokkhānaṃ, lābhī ce chasu majjhasu;
Kāyasakkhī siyuṃ ante, ubhatobhāgamuttakā.

357. Anulomāni cattāri, tīṇi dve vā bhavanti hi;
Maggassa vīthiyaṃ mandamajjhatikkhamatibbasā.

358. **Visuddhimagge** cattāri, paṭisiddhāni sabbathā;
Eva**maṭṭhasāliniyā,** vuttattā evamīritaṃ.

359. Bhavaṅgāsannadosopi, nappanāya thirattato;
Suddhiṃ **paṭipadāñāṇadassane**vaṃ labhe yati.

360. Āvajjaṃ viya maggassa, chaṭṭhasattamasuddhinaṃ;
Antarā santimārabbha, tehi gotrabhu jāyate.

361. Saṃyojanattayacchedī, **maggo** uppajjate tato;
Phalāni ekaṃ dve tīṇi, tato vuttamatikkamā.

362. Tathā bhāvayato hoti, rāgadosatanūkaraṃ;
Dutiyo tapphalaṃ tamhā, **sakadāgāmi** tapphalī.

363. Evaṃ bhāvayato rāgadosanāsakarubbhave;
Tatiyo tapphalaṃ tamhā, tapphalaṭṭho**nāgāmiko**.

364. Evaṃ bhāvayato sesadosanāsakarubbhave;
Catuttho tapphalaṃ tamhā, **arahā** tapphalaṭṭhako.

365. Katakicco bhavacchedo, dakkhiṇeyyopadhikkhayā;
Nibbutiṃ yāti dīpova, sabbadukkhantasaññitaṃ.

366. Evaṃ siddhā siyā **suddhi, ñāṇadassana**saññitā;
Vuttaṃ ettāvatā saccaṃ, paramatthaṃ samāsato.

367. Saccaṃ sammuti sattādiavatthu vuccate yato;
Na labbhālātacakkaṃva, taṃ hi rūpādayo vinā.

368. Tena tena pakārena, rūpādiṃ na vihāya tu;
Tathā tathābhidhānañca, gāhañca vattate tato.

369. Labbhate parikappena, yato taṃ na musā tato;
Avuttālambamiccāhu, parittādīsvavācato.

370. Pāpakalyāṇamittoyaṃ, sattoti khandhasantati;
Ekattena gahetvāna, voharantīdha paṇḍitā.

371. Pathavādi viyekopi, puggalo na yato tato;
Kudiṭṭhivatthubhāvena, puggalaggahaṇaṃ bhave.

372. Etaṃ visayato katvā, saṅkhādīhi padehi tu;
Avijjamānapaññatti, iti taññūhi bhāsitā.

373. Paññatti vijjamānassa, rūpādivisayattato;
Kāyaṃ paññatti ce suṭṭhu, vadato suṇa saccato.

374. Saviññattivikāro hi, saddo saccadvayassa tu;
Paññāpanattā paññatti, iti taññūhi bhāsitā.

375. Paccuppannādiālambaṃ, niruttipaṭisambhidā-
Ñāṇassāti idañcevaṃ, sati yujjati nāññathā.

376. Saddābhidheyyasaṅkhādi, iti ce sabbavatthunaṃ;

Paññāpetabbato hoti, **paññatti**padasaṅgaho.

377. ‘‘Sabbe paññattidhammā’’ti, desetabbaṃ tathā sati;
Atha paññāpanassāpi, paññāpetabbavatthunaṃ.

378. Vibhāgaṃ ñāpanatthaṃ hi, tathuddeso katoti ce;
Na kattabbaṃ visuṃ tena, paññattipathasaṅgahaṃ.

379. Paññāpiyattā catūhi, paññattādipadehi sā;
Parehi paññāpanattā, iti ācariyābravuṃ.

380. Rūpādayo upādāya, paññāpetabbato kira;
Avijjamānopādāyapaññatti paṭhamā tato.

381. Sotaviññāṇasantānānantaraṃ pattajātinā;
Gahitapubbasaṅketamanodvārikacetasā.

382. Paññāpenti gahitāya, yāya sattarathādayo;
Iti sā nāmapaññatti, dutiyāti ca kittitā.

383. Saddato aññanāmāvabodhenatthāvabodhanaṃ;
Kicchasādhanato pubbanayo eva pasaṃsiyo.

384. Sā vijjamānapaññatti, tathā avijjamānatā;
Vijjamānena cāvijjamānā tabbiparītakā.

385. Avijjamānena vijjamānatabbiparītakā;
Iccetā chabbidhā tāsu, paṭhamā matiādikā.

386. Satto saddho narussāho,
Seniyo manacetanā;
Iccevametā viññeyyā,
Kamato dutiyādikā.

387. Evaṃ lakkhaṇato ñatvā,
Saccadvayamasaṅkaraṃ;
Kātabbo pana vohāro,
Viññūhi na yathā tathāti.

Iti saccasaṅkhepe nibbānapaññattiparidīpano nāma

Pañcamo paricchedo.

Saccasaṅkhepo niṭṭhito.

Avatamsaka Sutra

(The Flower Garland Sutra)

{*Practices and Vows of the Bodhisattva Samantabhadra*}

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Avatamsaka Sutra

(The Flower Garland Sutra)

{Practices and Vows of the Bodhisattva Samantabhadra}

[The first part of this document is an excerpt from one of the great Buddhist sutras. (Book One Begins below) Buddha Shakyamuni preached it in heaven shortly after his attainment of Buddhahood. The sutra reveals different causes and ways of cultivation of many great Bodhisattvas, such as Ten Grades of Faith, Ten Stages of Wisdom, Ten Activities, Ten Transference of Merits, Ten Stages of Bodhisattvas, Absolute Universal Enlightenment, Wonderful Enlightenment, etc. It also reveals how to enter Avatamsaka World (Buddha's world) from the Saha World. "The Flower Adornment Sutra" -- whose full title is the "Great Means Expansive Buddha Flower Adornment Sutra" -- is the longest Sutra in Mahayana Buddhism. Referred to by Buddhist scholars as "the King of Kings of Buddhist scripture" and the "epitome of Buddhist Thought, Buddhist sentiment, and Buddhist experience," the Flower Adornment Sutra is 81 rolls (bamboo scrolls) long and contains more than 700,000 Chinese characters.]

At one time Samantabhadra addressed the assembled, having praised the exalted merits and virtues of Buddha Vairocana, the Bodhisattva Bodhisattvas, along with Sudhana, as follows:

"Good men, even if all the Buddha's of all the ten directions were to speak continuously, for as many eons as there are fine motes of dust in a incalculable number of Buddha lands (worlds), the merits and virtues of the Buddha could never be fully described.

"Those wishing to achieve these merits and virtues should cultivate ten vast and great practices and vows. What are these ten?

First, Pay homage and respect to all Buddha's.

Second, Praise all the Buddha's.

Third, Make abundant offerings.

Fourth, Repent misdeeds and evil karma's (actions).

Fifth, Rejoice in others' merits and virtues.

Sixth, Request the Buddha's to teach.

Seventh, Request the Buddha's to remain in the world.

Eighth, Follow the teachings of the Buddha's at all times.

Ninth, Accommodate and benefit all living beings.

Tenth, Transfer all merits and virtues universally."

After explaining the significance of the first eight vows, the Bodhisattva Samantabhadra continues:

Ninth Vow

"Sudhana, to accommodate and benefit all living beings is explained like this: throughout the oceans of worlds in the ten directions exhausting the Dharma realm (cosmos) and the realms of empty space there are many different kinds of living beings. That is to say, there are those born from eggs, the womb-born, the transformational born, as well as those who live and rely on earth, water, fire and air for their existence. There are beings dwelling in space, and those who are born in and live in plants and trees. This includes all the many species and races with their diverse bodies, shapes, appearances, life spans, families, names, and natures. This includes their many varieties of knowledge and views, their various desires and pleasures, their thoughts and deeds, and their many different behaviors, clothing and diets.

"It includes beings who dwell in different villages, towns, cities and palaces, as well as gods, dragons, and others of the eight divisions, Humans and non-humans alike. There are also footless beings, beings with two feet, four feet, and many feet, with form and without form, with thought and not entirely with thought and not entirely without thought.

" I will accord with and take care of all these many kinds of beings, providing all manner of services and offerings for them. I will treat them with the same respect I show my own parents, teachers, elders, Arhats, and even the Buddha's. I will serve them all equally without difference.

" I will be a good Physician for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night, and cause the poor and destitute to uncover hidden treasures.

"The Bodhisattva impartially benefits all living beings in this manner.

"Why is this? If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddha's. If he can honor and serve living beings then he honors and serves the Buddha's. If he makes living beings happy, he is making all Buddha's happy. Why is this? It is because all Buddha's take the mind of great compassion as their substance. Because of living beings, they develop great compassion. From great compassion the bodhi mind is born; and because of the bodhi mind, they accomplish supreme, perfect enlightenment (Buddhahood).

"It is like a great regal tree growing in the rocks and sand of a barren wilderness. When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The regal Bodhi-tree growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddha's and Bodhisattvas are its flowers and fruits. By benefiting all beings with the water of great compassion, one can realize the flowers and fruits of the Buddha's and Bodhisattvas wisdom. Why is this? It is because by benefiting living beings with the water of great compassion, the Bodhisattvas can achieve supreme perfect enlightenment; therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could achieve supreme, perfect enlightenment.

"Good man, you should understand these principals in this way: When the mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using the mind of great compassion to accord with living beings, one perfects the offering of the Dharma to the Buddha's. In this way the Bodhisattva constantly accords with living beings.

"Even when the realms of empty space are exhausted, the realms of living beings are exhausted, the karma's of living beings are exhausted, I will still accord endlessly, continuously, in thought after thought, without cease. My body, speech and mind never weary of these deeds.

Tenth Vow

"Moreover, good man, to transfer all merits and virtues universally is explained like this: all merits and virtues, from the first vow, to pay homage and respect up to and including the vow to accommodate and benefit all living beings throughout out the Dharma realm (cosmos) and to the limits of empty space. I vow all living beings will be constantly happy without sickness or suffering. I vow that no one will succeed in doing any evil, but that all will quickly perfect their cultivation of good karma. I vow to shut the door to evil destinies and open the right paths of humans, gods and that of Nirvana. I will stand in for living beings and receive all the extremely severe fruits of suffering which they bring around with their evil karma. I will liberate all these beings and ultimately bring them to accomplish unsurpassed Bodhi (Buddhahood). The Bodhisattva cultivates transference's in this way.

"Even when the realms of empty space are exhausted, the realms f living beings are exhausted, the karma's of living beings are exhausted, and the afflictions of living beings are exhausted, I will transfer all merits and virtues endlessly, continuously, in thought after thought without cease. My body, speech and mind never weary of these deeds.

"Good man, these are the ten great vows of the great Bodhisattvas in their entirety. If all Bodhisattvas can follow and abide by these great vows, then they will succeed in bringing all living beings to maturity. They will be able to accord with the path of the supreme, perfect enlightenment and complete Samantabhadra's sea of conduct and vows. Therefore, good man, you should know the meaning of this…

"Further, when a person who recites these vows is on the verge of death, at the last instant of life, when all his faculties scatter and he departs from his relatives, when all power and status are lost and nothing survives, when his "Prime Minister, great officials, his inner court and outer cities his elephants, horses, carts, and treasures of precious jewels" can no longer accompany him, these great vows alone will stay with him. At all times they will guide him forward, and in a single instant he will be reborn in the land of ultimate bliss arriving there, he will see Amitabha Buddha, The Bodhisattvas Manjushri, Samantabhadra, Avalokiteshvara, Maitreya, and others. The appearance of these Bodhisattvas will be magnificent and their virtues and merits complete. Together they will surround him.

"This person will see himself born from a lotus flower and will receive a prediction of Buddhahood. Therefore, he will pass through a incalculable number of eons and, with his power of wisdom, he will accord with the minds of living beings in order to benefit them everywhere, throughout the countless worlds of the ten directions.

"Before long he will sit in front of the Bodhi-mandala (place of enlightenment), subdue the demonic armies, accomplish supreme, perfect enlightenment, and turn the wonderful Dharma Wheel (Preach Buddhism). He will cause living beings in worlds as numerous as the fine motes of dust in Buddha lands to develop the Bodhi mind (Mind of Enlightenment).

"According with their inclinations and basic natures, he will teach, transform, and bring them to maturity.

"To the exhaustion of the oceans of future eons, he will greatly benefit living beings..."

At that time the great Bodhisattva Samantabhadra, wishing to restate his meaning, contemplated everywhere in the ten directions and spoke in verse.

1. Before the Buddha's "Lions Among Men,"

Through out the worlds of the ten directions,

in the past, in the present, and also in the future,

With Body, Speech and Mind entirely pure,

I bow down before them all, omitting none.

With the awesome power of Samantabhadra's Vows,

I appear at the same time before every Buddha,

And in transformed bodies as numerous as motes of dust in all lands,

Bow to the Buddha's as numerous as motes of dust in all lands.

2. With oceans of sound I every where let fall

Words and phrases, wonderful and endless,

Which now and through all the eons of the future,

Praise the wide, deep sea of the Buddha's Merits and Virtues.

3. Flower garlands, supreme and wonderful,

Music, perfume, parasols, and canopies,

And other decorations rich and rare,

I offer to every Buddha.

Fine clothing, superior incense,

Powdered and burning incense, lamps and candles,

Each one heaped up as high as mount Sumeru,

I offer completely to all Buddha's

With a vast, great, supremely liberated mind,

I believe in all Buddha's of the three periods of time,

With the strength of Samantrabhadras conduct and vows

I make offerings to all Buddha's everywhere.

4. For all the evil deeds I have done in the past,
Created by my body, speech, and mind,
From beginning-less greed, anger, and delusion,
I now know shame and repent them all.
5.-I rejoice in the merits and virtues,
of all beings in the ten directions,
from the most humble to the Arhats,
Pratyekabuddhas, Bodhisattvas and Buddha's.
6.-Before the "Lights of the Worlds" of the ten directions,
Who have just accomplished supreme Bodhi,
I now request and beseech them all,
To turn the foremost, wondrous Dharma Wheel.
7. If there are Buddha's who wish for Nirvana,
I request with deep sincerity,
That they dwell in the world for a long time,
To bring benefits and bliss to every being.
The good roots gained,
from following and rejoicing in merit and virtue
and from repentance and reform,
I transfer to living beings and the Buddha way.
8. I study with the Buddha's and practice
the perfect conduct of Samantabhadra;
I make offerings to all the Buddha's of the past
and to all present Buddha's throughout the ten directions

All future "Teachers of Gods and Men"
Whose aspirations and vows have been completed,
I will follow in study throughout the three periods of time
And quickly attain the great Bodhi…
I vow that every being in all directions
Will be peaceful, happy, and without worry.
May they obtain the proper Dharmas profound aid,
And may their afflictions be wiped away,
Without exception.
In my practice striving for Buddhahood,
I will gain the knowledge of my past lives
In all destinies.
I will always leave the home-life and cultivate
pure precepts,
Without default, never broken, and without stain.
Be they Gods, Dragons, Yakshas, or Kumbhandas,
Humans, Non-humans, and the rest,
In the many languages of all such living beings,
With every sound I will speak the Dharma.
I will cultivate the pure paramitas with vigor,
and never abandon the Bodhi Mind.
I will banish all Obstructions and defilement's,
And fulfill all wondrous practices.
From all delusions, karma's, and demon states,

amid all worldly paths, I will be freed,
As the lotus does not touch the water,
As Sun and Moon do not stop in Space.

9. -Ending the sufferings of the paths of evil,
And to everyone equally bringing joy,
May I for eons like the motes of dust
in all the lands
ever benefit all in the ten directions
Always in accord with living beings,
Cultivating through all future eons
The vast conduct of Samantrabhardra,
The unsurpassed Bodhi will I perfect.
I vow always to meet Buddha’s face-to-face
And the hosts of disciples who gather around them;
I will raise offerings, which are vast and great,
Untiring to the end of future eons.
I will hold high the subtly wondrous Dharma
And illuminate all the practices of Bodhi;
I will be ultimately pure in Samantabhadra’s way,
Practicing until the end of time.
Inexhaustible blessings and wisdom,
I cultivate throughout all worlds;
By concentration, wisdom, skillful means,

and samádhis,
I will gain an endless store of merits and virtues.
In one mote of dust are lands as numerous as motes of dust;
In each land are incalculable numbers of Buddha's.
In every place where Buddha's dwell I see the host assembled
Endlessly proclaiming all the practices of Bodhi.
In ten directions everywhere, throughout the sea of lands,
Every hair-tip encompasses oceans of past, present and future.
So, too, there is a sea of Buddha's, a sea of Buddha lands;
Pervading them all I cultivate for seas of endless time.
The speech of all Buddha's is pure;
Each word contains an ocean of sounds.
According with what beings like to hear,
The Buddha's' seas of eloquent flows forth…
I can penetrate the future
And exhausting all eons in a single thought.
In a single thought I compress
All eons of the three periods of time.
In one thought I see all "Lions of Men"

Of the past, present, and future;
I constantly fathom the Buddha’s' states,
Their magical samádhis and their awesome strength.
On the tip of an extremely fine hair,
Appears jeweled lands of past, present and future;
Lands on hair-tips as numerous as dust motes in all
lands of the ten directions,
I deeply enter, adorn, and purify …
The seas of lands I everywhere adorn and purify,
And I liberate all living beings, without exceptions.
With skill I make selections from among the seas of
Dharmas
And enter deeply into the wisdom sea …
Each Buddha has an elder disciple
Named Samantabhadra, Honored One.
I now transfer all good roots, and I vow
To perform deeds of wisdom identical to his.
I vow that my body, speech and mind will be
forever pure,
And that all practices and lands will be also.
I vow in every way to be identical
To the wisdom of Samantabhadra.
I will wholly purify Samantabhadra’s conduct,
And the great vows of Manjushri as well.

All their deeds I will fulfill, leaving nothing undone.
Till the end of time I will never tire.
Infinite and measureless is my cultivation;
Boundless merit and virtue I obtain.
Amid limitless practices I will dwell in peace,
And penetrate the strength of spiritual powers.
10. Manjushri has wisdom, courage and bravery;
Samantabhadra’s conduct and wisdom are the same.
I now transfer all good roots
In order to follow them in practice and in study…
In the three periods of time, all Buddha’s praise
such vows as these, lofty and great.
I now transfer all good roots, wishing to perfect
The supreme practices of Samantabhadra
I vow that when my life approaches its end,
all obstructions will be swept away;
I will see Amitabha Buddha,
And be born in his land of Ultimate Bliss and Peace.
When reborn in the western land,
I will perfect and completely fulfill,
without exception, these great vows,
To delight and benefit all beings.
The assembly of Amitabha Buddha is completely pure;
When from a matchless lotus I am reborn,

I will behold the Buddha’s Measureless light as he
appears before me
To bestow a prediction of Buddhahood.
Receiving a prediction from the Buddha,
I will take countless appearances and forms,
and with wisdom power vast and great, pervade ten directions
to benefit all the realms of living beings.
Realms of worlds in empty space might reach an end,
And living beings, Karma’s and afflictions be
extinguished;
But they will never be exhausted,
and neither will my vows.
With myriad jewels in boundless lands in all
directions,
I make decorations and offerings to the Buddha’s,
For eons as numerous as the motes of dust in
all lands,
I bring the foremost peace to gods and humans.
Yet, if anyone believes in these great vows,
as they pass by the ears a single time,
And in search of Bodhi thirstily craves these vows,
The merits and virtues gained will surpass these
offerings
With bad advisers forever left behind,

From paths of evil he departs for eternity,
Soon to see the Buddha of limitless light
And perfect Samantrbhardras supreme vows.
Easily obtaining the blessings of long life,
Assured of a noble rebirth in the human realm,
before long he will perfect and complete
the practices of Samantabhadra.
In the past, owing to a lack of wisdom power,
The five offenses of extreme evil he has committed;
In one thought they can be wiped away by reciting
The great vows of Samantabhadra.
His clan, Race, features and characteristics
with his wisdom are all perfected and complete;
Demons and externalists will have no way to harm him,
and he will be a field of merits in the triple realm.
To the regal Bodhi tree he will quickly go,
and seated there subdue hordes of demons,
Supremely and perfectly enlightened, he will turn the
Dharma Wheel,
To benefit all sentient beings.
If anyone can read, recite, receive, and hold high
Samantrabhadras vows and proclaim them,
His reward only the Buddha's will know,
and he will achieve Supreme Enlightenment.

If anyone recites Samantrabhadras vows,

I will speak of a portion of his good roots:

in one single thought he can fulfill

the pure vows of sentient beings.

The supreme and endless blessings from

Samantrabhadras conduct

I now universally transfer;

May every living being, drowning and adrift,

Soon return to the pure land, the land of

Limitless light!

When the great Bodhisattva Samantabhadra finished speaking these pure verses on the great Vows of Samantabhadra before the Buddha, the youth Sudhana was overwhelmed with boundless joy. All the Bodhisattvas were extremely happy as well, and the Buddha applauded saying "Good indeed, Good Indeed…"

Book One

The Wonderful Adornments Of The Leaders Of The Worlds

Thus have I heard:

At one the time the Buddha was in the land of Magadha, in a state of purity, at the site of enlightenment, having just realized true awareness. The ground was solid and firm, made of diamond, adorned with exquisite jewel discs and myriad precious flowers, with pure clear crystals. The Ocean of Characteristics of the various colors appeared over an infinite extent. There were banners of precious stones, constantly emitting shining light and producing beautiful sounds. Nets of myriad gems and garlands of exquisitely scented flowers hung all around. The finest jewels appeared spontaneously, raining inexhaustible quantities of gems and beautiful flowers all over the Earth. There were rows of jewel trees, their branches and foliage lustrous and luxuriant. By the Buddha's spiritual power, he caused all the adornments of this enlightenment sight to be reflected therein.

The tree of enlightenment was tall and outstanding. Its trunk was diamond, its main boughs were semi-precious stones, its branches and twigs were of various precious elements. The leaves, spreading in all directions, provided shade, like clouds. The precious blossoms were of various colors, the branching twigs spread out their shadows. Also, the fruits were jewels containing a blazing radiance. They were together with the flowers in great arrays. The entire circumference of the tree emanated light; within the light there rained precious stones, and within each gem were enlightened beings, in great hosts, like clouds, simultaneously appearing.

Also, by virtue of the awesome spiritual power of the Buddha, the tree of enlightenment constantly gave forth sublime sounds speaking various truths without end.

The Palace chamber in which the Buddha was situated was spacious and beautifully adorned. It extended throughout the ten directions. It was made of jewels of various colors and was decorated with all kinds of precious flowers. The various adornments emanated lights like clouds; the masses of their reflections from within the Palace formed banners.

A boundless host of enlightening beings, the congregation at the site of enlightenment, were all gathered there: by means of the ability to manifest the lights and inconceivable sounds of the Buddhas, they fashioned nets of the finest jewels, from which came forth all the realms of action of the spiritual powers of the Buddhas, and in which were reflected images of the abodes of all beings.

Also, by virtue of the aid of the spiritual power of the Buddha, they embraced the entire cosmos in a single thought.

Their Lion Seats were high, wide, and beautiful. The bases were made of jewels, their nets of lotus blossoms, their tableaus of pure, exquisite gemstones. They were adorned with various flowers of all colors, their roofs, chambers, steps, and doors were adorned by the images of all things. The branches and fruits of jewel trees surrounded them, arrayed at intervals.

Clouds of radiance of jewels reflected each other: the Buddhas of the ten directions conjured regal pearls, and the exquisite jewels in the topknots of all the enlightening beings all emanated light, which came and illuminated them.

Furthermore, sustained by the spiritual power of all Buddhas, they expounded the vast perspective of the enlightened ones, their subtle tones extending afar, their being no place they did not reach.

At that time, the Buddha, the world honored one, in this setting, attained to supreme, correct awareness of all things. His knowledge entered into all times with complete equanimity; his body filled all worlds; his voice universally accorded with all lands in the ten directions. Like space, which contains all forms, he made no discrimination among all objects. And, as space extends everywhere, he entered all lands with equanimity. His body forever sat omnipresent, in all sites of enlightenment. Among the host of enlightening beings, his awesome light shone clearly, like the sun emerging, illuminating the world. The Ocean of myriad virtues which he practiced in all times was thoroughly pure, and he constantly demonstrated the production of all the Buddha lands, their boundless forms and spheres of light extending throughout the entire cosmos equally and impartially.

He expounded all truths, like spreading great clouds. Each of his hair tips was able to contain all worlds without interference, in each manifesting immeasurable spiritual powers, teaching and civilizing all sentient beings. His body extended throughout the ten directions, yet without coming or going. His knowledge entered into all forms and realized the emptiness of things. All the miraculous displays of the Buddhas of past, present, and future, were all seen in his light, and all the adornments of inconceivable eons were revealed.

There were great enlightening beings, numerous as the atoms in Ten Buddha Worlds, surrounding him. There names were: Universally Good (Samantabahadra), Light of the Supreme Lamp of Universal Virtue, Lion Banner of Universal Light, Subtle Light of Flames of Universal Jewels, Banner of Oceans of Qualities of Universal Sounds, Realm of Enlightenment of

Radiance of Universal Knowledge, Banner of Flowers of a topknot of Universal Jewels, Pleasing Voice of Universal Awareness, Light of Inexhaustible Virtue of Universal Purity, Mark of Universal Light, Great Brilliance of the Light of the Moon Reflected in the Ocean, Undefiled Treasury of Light of Oceans of Cloud-Like Sounds, Born of Wisdom and Adorned with Virtue, Great Light of Sovereign Virtue, Brave Lotus Topknot, Sun Banner of Clouds of Universal Knowledge, Greatly Persevering with Indestructible Courage, Light Banner of Fragrant Flames, Deep Beautiful Sound of Great Enlightened Virtue, Born of Wisdom with the Light of Great Virtue. These and Others were the leaders-there were as many as there are atoms in ten Buddha Worlds.

These enlightening beings had all in the past accumulated roots of goodness along with Vairocana Buddha and were all Born from the oceans of roots of goodness of the Buddha. They had already fulfilled the various means of transcendence, and their wisdom eye was thoroughly clear. They observed all times with impartiality. They were thoroughly purified in all states of concentration. Their eloquence was oceanic, extensive and inexhaustible. They possessed the qualities of Buddhahood, were dignified and honorable. They knew the faculties of sentient beings, and taught them according to potential and necessity. They entered into the matrix of the Cosmos, their knowledge was non-discriminatory; they experienced the liberation of the Buddhas, exceedingly deep and immensely vast. They were able to enter into one stage, according to technical expediency, yet maintain the virtues of all stages, supported by the ocean of all vows, always accompanied by wisdom, throughout the future. They had thoroughly comprehended the rarely attained, vast secret realm of all Buddhas. They were familiar with the equal teachings of all Buddhas; they were already treading the Buddha’s ground of universal light. They entered the doors of boundless oceans of concentrations. They manifested bodies in all places and participated in worldly activities. Their memory power was enormous, and they assembled the ocean of all the teachings. With intelligence, eloquence, and skill, they turned the wheel, which never turns back. The vast ocean of virtuous qualities of all Buddhas entered entirely into their bodies. They went willingly to all the lands in which there were Buddhas. They had already made offerings to all Buddhas, over boundless eons, joyfully and tirelessly. In all places, when the Buddhas attained enlightenment, they were always there, approaching them and associating with them, never giving up. Always, by means of the vows of universal goodness and wisdom, they caused the wisdom body of all sentient beings to be fulfilled. They had perfected innumerable such virtues.

There were also present thunderbolt bearing spirits as numerous as atoms in a Buddha world, known as demigod of wonderful form, banner of swiftness of the sun, light of the flowers of the polar mountain, pure sound of clouds, sublime faculties, delightful light, sound of thunder in great trees, lion king white, auspicious eye of intense flames, jewel topknot of lotus light; these were the leaders, and there were as many of them as there are atoms in a Buddha World. All of them had constantly invoked great vows over countless past eons, vowing to always draw near to and serve the Buddhas. Their practices in accord with their vows had already reached fulfillment and they had reached the other shore. They had accumulated boundless pure good works. They had clearly arrived at all the realms of meditative absorption, and had attained spiritual powers. They dwelled wherever a Buddha was, and entered into the realm of inconceivable liberation; taking their place in the assembly, their dignified light stood out. They manifested their bodies according to the needs of sentient beings and thereby pacified them. Wherever there were manifestations of Buddhas, they all went there magically. Wherever the Buddhas dwelt, they always diligently guarded and protected the place.

There were also multiple body spirits, numerous as atoms in a Buddha World, known as flower topknot adornment, light illuminating all directions, oceanic sound conquering, pure flower adorned topknot, infinite dignified postures, a ray of supreme light, fragrant clouds of pure light, guardian sustainer, ubiquitous Shepard, immutable light, these were the leaders; there were as many as there are atoms in a Buddha World. They had all in the past fulfilled great vows and had provided for and served all the Buddhas.

Also there were footstep following spirits, numerous as atoms in a Buddha World. Their leaders were known as precious symbol, lotus light, topknot of pure flowers, embodying all beautiful visions, exquisite gem star banner, joyfully uttering sublime sounds, sandal wood tree light, lotus luminosity, subtle light, collection of fine flowers, and so on. Over innumerable past ages they had all associated with Buddhas, always following them.

There were also sanctuary spirits, as numerous as atoms in a Buddha World. Their leaders were known as banner of pure adornments, polar mountain jewel light, sign of the thunder banner, wonderful eyes raining flowers, garland light topknot, raining jewel arrays, courageous fragrant eye, diamond colored cloud, lotus light, radiance of ineffable light, and so on. All of them had in the past met innumerable Buddhas, perfected their willpower, and brought forth extensive offerings.

There were also city spirits, as numerous as atoms in a Buddha World. Their leaders were known as jewel peak radiance, beautifully adorned palace, jewel of pure joy, sorrow less purity, flower lamp flame eyes, flame banner clearly showing, light of virtue, pure light, fragrant topknot adornment, beautiful jewel light, and so on. All of them had, over innumerable, inconceivable eons, adorned the mansions in which the Buddhas Stayed.

There were also earth spirits, as numerous as atomic particles in a Buddha World. Their leaders were know as pure flower of universal virtue, adornment of stable blessings, beautiful flower adorned tree, universal distributor of treasures, pure eye observing the season, beautiful supreme eye, fragrant hair emitting light, pleasing sound, curled topknot of beautiful flowers, diamond adorned body, and so on. They had all in the past made profound grave vows, vowing to always associate with the Buddhas, and cultivate the same virtuous acts.

There were also innumerable mountain spirits led by such as jewel peak blooming flower, flower forest beautiful topknot, lofty banner shining everywhere, undefiled jeweled topknot, light illuminating all directions, light of great power, awesome light conquering all, light orb of subtle intensity, universal eye clearly seeing, adamantine eye of mystery. They had all attained pure eyes in regarding all things.

There were also an inconceivable number of forest spirits, led by such spirits as spreading flowers like clouds, outstanding trunk unfolding light, bearing branches emitting radiance, auspicious pure leaves, draped flame treasury, pure light, pleasant thunder, light and fragrance all pervading, subtle light shining far, flowers and fruits savoring of light, and so on. They all had infinite pleasing glows.

There were also innumerable herb spirits, led by such as auspicious, sandalwood forest, pure light, universal renown, radiant pores, universal purifier, roarer, banner of light outshining the sun, seeing in all directions, energy augmenting clear eyes, and so on.

Their natures were all free from defilement, and they helped beings with kindness and compassions.

There were also innumerable crop spirits, led by such spirits as, gentle superb flavor, pure light of seasonal flowers, physical strength courage and health, increasing vitality, everywhere producing roots and fruits, wonderfully adorned circular topknot, moistening pure flowers, developing wonderful fragrance, liked all by all who see, undefiled pure light. All of them had attained perfection of great joyfulness.

There were also innumerable river spirits, led by such spirits as, everywhere producing swift currents, universally purifying springs and streams, dust free pure eye, roaring everywhere, rescuing sentient beings, heatless pure light, universally causing joy, supreme banner of extensive virtue, light shining on all worlds, light of oceanic virtues. All of them diligently concentrated on benefiting living beings.

There were also innumerable ocean spirits, led by such spirits as, Producing Jewel Light, Diamond Banner, Undefiled, Palaces In All Waters, Auspicious Jewel Moon, Beautiful Flower Dragon Topknot, Everywhere Holding The Flavor Of Light, Jewel Flame Flower Light, Beautiful Diamond Topknot, Thunderer Of The Ocean Tide. They had all filled their bodies with the great ocean of virtues of the Buddhas.

There were also innumerable water spirits, led by such spirits as, Ubiquitous Cloud Banner, Cloud-Like Sound Of The Ocean Tide, Beautiful Round Topknot, Whirlpool Of Skills, Store Of Undefiled Fragrance, Virtue Bridge Light Sound, Freedom Of Contentment, Good Sound Of Pure Joy, Everywhere Manifesting Awesome Light, Roaring Sound Filling The Sea. They always diligently strived to rescue and protect all beings.

There were also countless fire spirits, led by such spirits as, Repository Of Flames Of Universal Light, Banner Of Universal Assembly Of Light, Great Light Shining Everywhere, Palace Of Wonders, Inexhaustible Light Topknot, Eyes Of Various Flames, Palaces In All Directions Like Polar Mountains, Sovereign Of Awesome Light, Light Destroying The Darkness, Thunder And Lightning. All of them manifested various kinds of light, causing the irritations of sentient beings to vanish.

There were also innumerable wind spirits, led by such spirits as, Unimpeded Light, Everywhere Manifesting Courageous Action, Wind Striking Cloud Banner, Arrays Of Light, Power Able To Dry Up Water, Great Voice Howling Everywhere, Tree Branch Hanging Topknot, Unimpeded Wherever It Goes, Various Mansions, Great Light Shining Everywhere. They all worked to dispel the mentality of conceit.

There were also innumerable space spirits, led by such spirits as, Pure Light Shining All Around, Traveling Everywhere Deeply And Extensively, Producing Auspicious Wind, Abiding Securely Beyond Obstruction, Broad Steps And Beautiful Topknot, Unhindered Light Flames, Unobstructed Conquering Power, Spotless Light, Deep And Far Reaching Sublime Sound, All Pervading Light. Their minds were all free from defilement, broad, vast, clear, and pure.

There were also innumerable direction spirits, led by such spirits as, Dwelling Everywhere, Ubiquitous Light, Array Of Light Beams, Traveling Everywhere Unhindered, Forever Ending Confusion, Roaming Everywhere In Pure Space, Great Sound Of Cloud Banners, Topknot And Eyes Undisturbed, Universally Observing The Doings Of The Worlds, Traveling Everywhere Watching. They were able, by means of their skills, to emanate light in all directions, always illuminating the ten directions continuously without interruption.

There were also innumerable night spirits, led by such spirits as, Pure Light Of Universal Virtue, Observing The World With Joyful Eyes, Everywhere Manifesting Auspicious Omens, Everywhere Causing Tree Flowers To Bloom, All Senses Always Joyful, Producing Pure Bounty. They all practiced diligently, taking delight in the truth.

There were also innumerable day spirits, led by such as, Displaying Palaces, Bringing Forth The Fragrance Of Wisdom, Delighting In Superb Adornments, Exquisite Light Of Fragrant Flowers, Collecting All Wonderful Herbs, Liking To Make Joyful Eyes, Appearing In All Places, Light Of Great Compassion, Radiance Of Goodness, Garlands Of Beautiful Flowers. They all had certain faith in the sublime truth, and always strived diligently in concert to adorn the palace.

There were also innumerable Titan Kings, led by such as Rahula, Bhimacitta, Skillful Magical Arts, Great Following, Great Strength, Universal Shining, Wonderful Adornment of Firm Action, Vast Causal Wisdom, Magnifying Superior Qualities, Sublime Voice. They had all worked energetically to conquer pride and other afflictions.

There were also an inconceivable number of Kinnara Kings, led by such as, Heaven Of Light Of Refined Intellect, Exquisite Flower Banner, Various Adornment, Pleasing Sound, Jewel Tree Light, Delight To The Beholder, Adornment Of Supreme Light, Delicate Flower Banner, Earth Shaking Power, Conquering Evil Beings. They had all made diligent efforts, contemplating all things, their minds always blissful, roaming freely.

There were also innumerable Garuda Kings, led by such as, Power of Great Swiftness, Unbreakable Jewel Topknot, Pure Speed, Non-Regressing Mind, Sustaining Power in the Ocean, Steady Pure Light, Artistically Decorated Crown Topknot, Immediate Manifestation Everywhere, Surveying the Ocean, Universal Sound and Broad Eyes. They had already perfected the power of great skill in expedient methods of liberation and were able to rescue all beings.

There were also innumerable Mahoraga Kings, led by such as, Beneficent Wisdom, Pure Dignified Sound, Adornment of Supreme Wisdom, Lord of Sublime Eyes, Lamp Like Banner, Refuge of the Masses, Supreme Light Banner, Lion Guts, Sound Adorned by Myriad Subtleties, Stable as a Polar Mountain, Delightful Light. They had all diligently cultivated great and extensive skills in method to cause sentient beings to forever tear apart the net of ignorance.

There were also innumerable Yaksha Kings, led by such as, Vaishravana, Independent Sound, Solemn Weapon Bearer, Great Wisdom, Lord of Flaming Eyes, Adamantine Eye, Arm of Courage and Strength, Bravely Resisting General, Rich in Material Goods, Power to Smash High Mountains. They all strived to guard and protect all living beings.

There were also innumerable Great Naga Kings, led by such as, Virupakasha, Shakra, Subtle Banner of Cloud Sounds, Flaming Mouth Ocean Light, Ubiquitous High Cloud Banner, Unbounded Steps, Pure Form, Great Sound Traveling Everywhere, No Heat or Torment; they all worked hard making clouds and spreading rain to cause the heat and afflictions of all beings to vanish.

There were also innumerable Kumbanda Kings, led by such as, Increase, Dragon Lord, Banner of Adornments of Goodness, Universally Beneficial Action, Most Fearsome, Handsome with Beautiful Eyes, High Peak Intellect, Brave and Strong Arms, Boundless Pure Flower Eyes, Enormous God-Like Face with Titan's Eyes. They all diligently practiced and studied the teachings of freedom from impediment, and emitted great light.

There were also innumerable Gandharva Kings, led by such as, sustaining the nation, tree light, clear eyes, flower crown, universal sound, joyously moving beautiful eyes, wondrous sound lion banner, diamond tree flower banner, joyfully causing adornments to appear everywhere. They all had deep faith and appreciation of the great teaching, rejoiced in it, and respected it, and diligently practiced it tirelessly.

There were also innumerable Moon Deities, led by such as Moon Godling, Flower King Topknot Halo, Myriad Sublime Pure Lights, Pacifying the Hearts of the World, Luminosity of tree king eyes, manifesting pure light, immutable light traveling everywhere, sovereign monarch of constellations, moon of pure awareness, great majestic light. All strived to bring to light the mind jewel of living beings.

There were also innumerable sun deities, led by such as Sun Godling, Eyes Of Flames Of Light, Awesome Light, Undefiled Jewel Arrays, Non-Regressing Courage, Light Of Beautiful Flower Garlands, Supreme Banner Light, Universal Light Of A Jewel Topknot, Eyes Of Light. All of them diligently learned and practiced to benefit living beings and increase their roots of goodness.

There were also innumerable kings of the thirty three heavens, led by such as Shakra-Indra, Everywhere Intoning Fulsome Sound, Kind Eyes Jewel Topknot, Jewel Light Banner Fame, Joy-Producing Topknot, Admirable Right Mindfulness, Supreme Sound Of The Polar Mountain, Perfect Mindfulness, Pleasing Flower Light, Eye Of The Sun Of Knowledge, Independent Light Able To Enlighten. All of them strived to bring forth great works in all worlds.

There were also innumerable kings of the Suyama Heavens, led by such as Timely Portion, Delightful Light, Banner Of Inexhaustible Wisdom And Virtue, Skilled In Miraculous Displays, Great Light Of Memory Power, Inconceivable Wisdom, Circular Naval, Light Flames, Illumination, Greatly Famed For Universal Observation. All of them diligently cultivated great roots of goodness, and their minds were always joyful and content.

There were also an inconceivable number of kings of the Tushita Heavens, led by such as Contented, Ocean Of Bliss Topknot, Supreme Virtue Banner, Still And Silent Light, Pleasing Beautiful Eyes, Clear Moon On A Jewel Peak, Supreme Courage And Strength, Subtle Diamond Light, Constellation Array Banner, Pleasing Adornments. All of them diligently kept in mind the names and epithets of all the Buddhas.

There were also innumerable kings of the heavens of enjoyment of emanations, led by such as Skilful Transformation And Emanation, Light Of Silent Sound, Light Of The Power Of Transformation And Emanation, Master Of Adornment, Light Of Mindfulness, Supreme Cloud Sound, Supreme Light Of Myriad Subtleties, Exquisite Topknot Light, Perfect Joy And Intellect, Flower Light Topknot, And Seeing In All Directions. All of them worked diligently to tame living beings and enabled them to attain liberation.

There were also countless kings of the heavens of free enjoyment of others emanations, led by such as Sovereign Freedom, Sublime Eye Lord, Beautiful Crown Banner, Courageous Intelligence, Wonderful Sound Phrases, Subtle Light Banner, Gate Of The Realm Of Peace, Array Of Splendid Discs Banner, Flower Grove Independent Intellect, And Light Of Beautiful Adornments Of The Power Of Indra. All of them diligently practiced and studied the vast and great teaching of independent skill in means of liberation.

There were also uncountable kings of the great Brahma heavens, led by such as Shikhin, Light Of Wisdom, Radiance Of Beneficent Wisdom, Sound Of Ubiquitous Clouds, Independent Observer Of The Sounds Of Speech Of The Worlds, Eyes Of Still Light, All Pervading Light, Sound Of Magical Displays, Eyes Of Shining Light, And Pleasing Ocean Sound. All of them had great compassion and took pity on living beings; unfolding light that illuminated everywhere, they caused them to be joyful and blissful.

There were also innumerable kings of the heavens in which light is used for sound, led by Pleasing Light, Pure Subtle Light, Sound Of Freedom, Supreme Awareness And Knowledge, Delightful Pure Subtle Sound, Sound Of Skilful Meditation, Universal Sound Illuminating Everywhere, Most Profound Light-Sound, Pure Name Light, And Supreme Pure Light. All of them dwelt in the unhindered state of great peace, tranquility, joy, and bliss.

There were also innumerable kings of the heavens of universal purity, led by such as Pure Reputation, Supreme Vision, Virtue Of Tranquility, Sound Of The Polar Mountain, Eye Of Pure Mindfulness, Light Flame Sovereign, Enjoyer Of Mediation On The Truth And Creating Demonstrations, Banner Of Miraculous Displays, And Exquisite Array Of Constellation Sounds. They were all already abiding securely in the great teaching, and worked diligently to benefit all worlds.

There were also innumerable kings of the heavens of vast results, led by such as Banner Of The Delightful Light Of Truth, Ocean Of Pure Adornments, Light Of Supreme Wisdom, Independent Wisdom Banner, Delight In Tranquility, Eye Of Universal Knowledge, Delight In Use Of Intellect, Light Of Intellect Sown With Virtue, Undefiled Tranquil Light, And Vast Pure Light. They all dwelt at peace in the palace of tranquility.

There were also countless kings of the heavens of great freedom led by such as Sea Of Subtle Flames, Light Of The Name Of Freedom, Eye Of Pure Virtues, Enjoyable Great Intelligence, Freedom Of Immutable Light, Eyes Of Sublime Adornments, Light Of Skilful Meditation, Delightful Great Knowledge, Universal Sound Array Banner, And Light Of Fame Of Extreme Exertion. All of them diligently contemplated the truth of formlessness, and their actions were all equanimous, and impartial.

At that time the oceanic hosts at the Buddhas site of enlightenment had assembled: the unlimited types and species were all around the Buddha, filling everywhere. Their forms and companies were each different. From wherever they came, they approached the world honored one, wholeheartedly looking up to him. These assembled masses has already gotten rid of all afflictions and mental defilements, as well as their residual habits. They had pulverized the mountains of multiple barriers, and perceived the Buddha without obstruction. They were like this because Vairochana Buddha in past times, over oceans of aeons, cultivating the practices of enlightening beings, had received them and taken care of them with the four saving practices of generosity, kind words, beneficial action, and cooperation, and while planting roots of goodness in the company of each Buddha in those eons, had already taken good care of them and had taught and developed them by various means, establishing them on the path of omnipotence, where they sewed innumerable virtues, gained great merits, and had all entered completely into the ocean of skill in liberative means and undertaking of vows. The actions they carried out were fully pure, and they had well embarked on the way to emancipation. They always saw the Buddha, clearly illuminated, and by the power of supreme understanding, entered into the ocean of the qualities of Buddhahood. They found the doors of liberation of all Buddhas, and roamed freely in spiritual powers.

That is to say, Ocean Of Subtle Flames, a King of a Heaven of Great Freedom, found the door of liberation through the tranquility and practical power of the realm of space and the cosmos. The Celestial King, Light of the Name of Freedom, gained the door of liberation through freely observing all things. The Celestial King Eye of Pure Virtues found the door of liberation of effortless action knowing that all things are not born, do not perish, and do not come or go. The celestial king Enjoyable Great Intelligence found the door of liberation through the ocean of wisdom directly perceiving the real character of all things. The Celestial King Freedom Of Immutable Light found the door of liberation through the great practical concentration of bestowing boundless peace and happiness on living beings. The Celestial King Eye Of Sublime Adornments found the door of liberation through causing observation of the truth of nullity and annihilating all ignorance and fear. The Celestial King Light Of Skillful Meditation found the door of liberation through entering infinite realms without producing any activity of thought about existents. The Celestial King Delightful Great Knowledge found the door of liberation by going everywhere in the ten directions to preach the truth, yet without moving and without relying on anything. The celestial King Universal Sound Array Banner found the gate of liberation by entry into the Buddhas realm of tranquility and everywhere manifesting great light. The celestial King Light Of Fame Of Extreme Exertion found the gate of liberation by abiding in his own enlightenment, yet having an infinitely broad perspective.

At that time the Celestial King Ocean Of Subtle Flames, imbued with the spiritual power of the Buddha, surveyed the whole host of celestial beings of the heavens of great freedom, and said in verse,

The Buddha Body Extends throughout all the great assemblies:
It fills the cosmos without end.
Quiescent, without essence, it cannot be grasped;
It appears just to save all beings.

The Buddha, king of the teaching, appears in the world
Able to light the lamp of sublime truth, which illuminates the world;
His state is boundless and inexhaustible:
This is what Name of Freedom has realized.

The Buddha is inconceivable beyond discrimination,
Comprehending Forms everywhere as Insubstantial.
For the sake of the world he opens wide the path of purity:
This is what Pure Eyes can see.

The Buddhas wisdom is unbounded—
No one in the world can measure it.
It forever destroys beings ignorance and confusion:
Great Intelligence has entered this deeply and abides there in peace.

The Buddhas virtues are inconceivable;
In beings who witness them, afflictions die out
They cause all worlds to find peace:
Immutable Freedom can see this.

Sentient Beings, in the darkness of ignorance, are always deluded;
The Buddha expounds for them the teaching of dispassion and serenity.

This is the lamp of wisdom that illuminates the world:
Sublime Eyes knows this technique.

The Buddhas Body of pure subtle form
Is manifest everywhere and has no compare;
This Body has no essence and no resting place:
It is contemplated by Skillful Meditation.

The Voice of the Buddha has no limit or obstruction;
All those capable of accepting the teaching hear it.
Yet the Buddha is quiescent in forever unmoving;
This is the liberation of Delightful Knowledge.

Serene, emancipated, master of the celestial and the human,
There is nowhere in the ten directions he does not appear.
The radiance of his light fills the world:
This is seen by Majestic Banner of Unimpeded Truth.

The Buddha sought enlightenment for the sake of all beings
Over boundless oceans of eons;
With various spiritual powers he teaches all;
Light of Fame has realized this truth.

Furthermore, the celestial king Banner of the Delightful Light of Truth found the door of liberation in observing the faculties of all beings, expounding the truth for them, and cutting off their doubts. The celestial king Ocean Of Pure Adornments found the door of liberation, causing vision of Buddha whenever brought to mind. The celestial king Light Of Supreme Wisdom found the door of liberation realizing the body of adornments that have no basis and are equal in terms of phenomenal nature. The celestial king Banner of Independent Wisdom found the door of liberation of comprehending all mundane things and in a single instant setting up oceans of inconceivable adornments. The celestial king Delight in Tranquility found the door of liberation of manifesting inconceivable Buddha Lands in a single pore without hindrance. The celestial king Eye of Universal Knowledge found the door of liberation of all sided observation of the universe. The celestial king Delight in Use of Intellect found the door of liberation producing all kinds of displays for the benefit of all beings always appearing eternally. The celestial king Light of Intellect Sewn With Virtue found the door of liberation observing all objects in the world and entering into the truth of inconceivability. The celestial king undefiled tranquil light found the door of liberation showing all beings the essential ways of emancipation. The celestial king Vast Pure Light found the door of liberation of observing all teachable beings and guiding them into the way of enlightenment.

At that time the celestial king Banner of the Delightful Light of Truth, imbued with the Buddha’s power, surveyed all the hosts of the heavens of minor vastness, infinite vastness and vast results, and said in verse,

The realm of the Buddhas is inconceivable:
No sentient being can fathom it.
The Buddhas cause their minds to develop faith and resolution
And great enjoyment without end.

If any beings can accept the teaching,
The Buddha, with spiritual powers, will guide them
Causing them to always see the Buddha before them:
Ocean of Adornments sees in this way.

The nature of all things has no resting place—
The Buddhas appearance in the world is the same way—
They have no resting place in any state of being:
Supreme Wisdom can contemplate the meaning of this.

Whatever be the hearts desire of sentient beings,
The Buddhas spiritual powers can manifest.
Each different, they are inconceivable:
This is Wisdom Banners Ocean of liberation.

All lands existing in the past
They can show in a single Pore:
This is the great spiritual power of the Buddhas:
Delight in Tranquility can expound this.

The inexhaustible ocean of all teachings
Is assembled in the sanctuary of one teaching.
Such is the nature of truth explained by the Buddhas:
Eye of Knowledge can understand this Technique.

In all lands, in all quarters
Expounding the truth in each in everyone,
The Buddha’s body has no coming or going:
This is the realm of delight in use of intellect.

The Buddha sees things of the worlds as like reflections of light;
He enters into their most recondite mysteries
And explains that the nature of all things is always quiescent:
Intellect Sewn With Virtue can see this.

The Buddha knows all phenomena
And reins the rein of truth according the beings faculties

In order to open the inconceivable gate of emancipation
Tranquil Serenity can understand this.

The World Honored One Always, with great kindness and compassion,
Appears in order to benefit sentient beings,
Equally showering the rain of truth to the fill of their capacities
Pure Light can expound this.

Furthermore, the celestial king Repute of Pure Wisdom found the door of liberation comprehending the ways and means of emancipation of all sentient beings. The celestial king Supreme Vision found the door of liberation of shadow like demonstration according to the wishes of all celestial beings. The celestial king Virtue of Tranquility the found the door of liberation of great skill in means adorning the realms of all Buddha's. The celestial king Sound of the Polar Mountain found the door of liberation of following all sentient beings into the eternally flowing cycle of birth and death. The celestial king Eye of Pure Mindfulness found the door of liberation remembering the Buddha's ways of taming and pacifying sentient beings. The celestial king Delightful Universal Illumination found the door of liberation that flowed forth from the ocean of universal memory and concentration power. The celestial king Sovereign Lord of the World found the door of liberation of ability to cause sentient beings to meet the Buddha and produce the treasury of faith. The celestial king Light Flame Sovereign found the door of liberation of ability to cause all beings to hear the truth, to believe and rejoice, and become emancipated. The celestial king Enjoyer of Meditating on the Truth and Creating Demonstrations found the door of liberation entering into the civilizing activities of all enlightening beings, boundless and inexhaustible as space. The celestial king Banner of Miraculous Displays found the door of liberation observing the infinite afflictions of sentient beings with universal compassion and wisdom.

At that time the celestial king Repute of Pure Wisdom, imbued with the power of the Buddha, surveyed the host of celestial beings of the heavens of little purity, boundless purity, and ubiquitous purity, and said in verse,

He who realizes that the nature of things is without solidity
Appears in all the boundless lands of the ten directions:
Expounding the inconceivability of the realm of Buddhahood,
He causes all to return to the ocean of liberation.

The Buddha is in the world without a resting place—
Like a shadow or reflection he appears in all lands.
The nature of things is ultimately non-origination:
This is the entryway of the King Supreme Vision.

Cultivating Skill in means over countless ages,
Purifying all lands in the ten directions,

The Suchness of the Universe never moves:
This is the realization of virtue of tranquility.

Sentient Beings are shrouded and veiled by ignorance;
Blind, in the dark, they remain always in Birth and Death.
The Buddha shows them the path of purity:
This is the liberation of Polar Mountain Sound.

The Unexcelled Path that the Buddhas traverse
Cannot be plumbed by any sentient being.
It is shown by various expedient methods:
Pure Eye, clearly observing, can comprehend them all.

The Buddha, by means of concentration formulae,
Numerous as the atoms in oceans of lands
Teaches sentient beings, covering everything:
Universal Illumination can enter this.

The appearance of a Buddha is hard to encounter;
It may be met once in countless eons;
It is capable of inducing faith in sentient beings:
This is the realization of the Celestial Sovereign.

The Buddha explains that the nature of things is nature less;
Profound, far-reaching, it is inconceivable.
He causes all beings to engender pure faith:
Light Flame can comprehend this.

The Buddhas of all times are replete with virtue;
They teach sentient beings inconceivably.
Contemplating this produces joy:
Enjoyer of Truth can teach in this way.

Sentient beings are sunk in the ocean of afflictions:
Their ignorance and pollution of views are much to be feared.
The great teacher pities them and frees them forever:
This is the realm of contemplation of Banner of Miracles.

The Buddha constantly emits great beams of light;
In each light beam are innumerable Buddhas.
Each makes displays of sentient beings affairs;
This is the entryway of wonderful sound.

Furthermore, the celestial king Pleasing Light found the door of liberation of always experiencing the bliss of tranquil serenity yet being able to appear in order to eliminate the sufferings of the world. The celestial king Pure Subtle Light found the door of liberation of the ocean of great compassion, the mine of joy and happiness of all sentient beings. The celestial kings Sound of Freedom found the door of liberation manifesting in a single instant the power of virtue of all sentient beings of boundless eons. The celestial king supreme awareness and knowledge found the door of liberation causing all becoming, existing, and disintegrating worlds to be as pure as space. The celestial king Delightful Pure Subtle Sound found the door of liberation of joyfully believing and accepting the teaching of all sages. The celestial king Sound of Skilful Meditation found the door of liberation of ability to spend an eon expounding the meanings and methods of all stages of enlightenment. The celestial king Adornment Explaining Sound found the door of liberation of methods of making great offerings when all enlightening beings descend from the Tushita Heaven to be born in the world. The celestial king Profound Light Sound found the door of liberation of contemplation of the inexhaustible ocean of spiritual power and wisdom. The celestial king Great Fame found the door of liberation of techniques for appearing in the world, having fulfilled the ocean of virtues of all Buddhas. The celestial king Supreme Pure Light found the door of liberation of the mine of faith and delight produced by the power of the Buddha's ancient vows.

Then the celestial king Pleasing Light, imbued with the power of the Buddha, surveyed all the celestial hosts from the heavens of little light, infinite light, and intense light, and said in verse,

I remember the past practice of the Buddha,
Serving and providing offerings for innumerable Buddhas;
His pure deeds, in accord with his original faith,
Are now all visible, through the Buddha's spiritual power.

The Buddhas body is formless, free from all defilement;
Always abiding in compassion and pity,
He removes the distress of all worlds:
This is the liberation of Subtle Light.

The Buddha's teaching is vast and boundless;
It is manifest in all fields,
According to their becoming and decay, Each Different:
This is the power of liberation of Sound of Freedom.

The Buddhas spiritual power is incomparable;
It appears everywhere, in the vast fields of all directions,
And makes them all pure, always manifest:
This is the technique of Liberation of Supreme Mindfulness.

Respectfully Serving all the Buddhas,
Numerous as atoms in oceans of lands,
Hearing the teaching, getting rid of defilement, not acting in vain,
This is subtle sounds application of the Teaching.

The Buddhas have, for immeasurable eons,
Expounded the techniques of the stages, without peer.
What they have explained is boundless and inexhaustible:
Sound of skilful meditation knows the meaning of this.

The infinite scenes of the Buddhas miraculous displays
Appear in all places in a single instant,
Great techniques for conquering spirits and attaining enlightenment:
This is the liberation of Adorning Sounds.

Sustained by awesome power, able to explain
And to demonstrate the deeds of spiritual powers of the Buddhas,
Purifying all according to their faculties:
This is the liberation door of Light Sound.

The Buddhas Wisdom is boundless—
It has no equal in the world, it has no attachment;
Compassionately responding to beings, it manifests everywhere:
Great Fame has realized this path.

The Buddha, in the past, cultivated enlightening practices,
made offerings to all the Buddhas of the ten directions—
The vows made in the presence of each Buddha
Supreme Light hears and greatly rejoices.

Furthermore, the Brahma King Shikhin, found the door of liberation abiding in all sites of enlightenment everywhere and preaching the truth while being pure and free of attachments in all actions. Brahma king Light of Wisdom found the door of liberation inducing all sentient beings to enter meditative absorption and stay there. Brahma King Radiance of Beneficent Wisdom found the door of liberation entering everywhere into all inconceivable truths. Brahman King Sound of Ubiquitous Clouds found the door of liberation entering into the ocean of all utterances of the Buddhas. Brahma King Independent Observer of the Sounds and Speech of the Worlds found the door of liberation of ability to remember all the techniques used by enlightening beings in teaching all sentient creatures. Brahma King Eyes of Still Light found the door of liberation showing the individual differences in characteristics of results of actions of all beings. Brahma King All Pervading Light found the door of liberation of appearing before all sentient beings to guide them according to their various types. Brahma King sound of magical displays found the door of liberation dwelling in the realm of tranquil and serene action of the pure aspect of all things. Brahma King Eyes Of Shining Light found the door of liberation of always diligently appearing with no attachments, no boundaries, and no dependence in the midst of all existence. Brahma King Pleasing Ocean Sound found the door of liberation of constant contemplation and investigation of the inexhaustible truth.

At that time the great Brahma King Shikhin imbued with the spiritual power of the Buddha surveyed all the celestial hosts of the heavens of Brahma Bodies, Brahma Assistants, Brahma Masses, and Great Brahmas, and said in verse,

The Buddha body is pure and always tranquil;
The Radiance of its light extends throughout the world;
Sign-less, pattern-less, without images,
Like clouds in the sky, thus is it seen.

This realm of concentration of the Buddha Body
Cannot be assessed by any sentient being;
It shows them inconceivable expedient doors:
This is the Enlightenment of Wisdom Light.

The Ocean of teachings, numerous as atoms in a Buddha Land,
Are expounded in a single word—all without remainder.
They can be expounded this way for oceans of eons without ever being exhausted.
This is the liberation of Light of Beneficent Wisdom.

The complete sound of the Buddhas is equal to the worlds;
Sentient beings each attain understanding according to their kind,
Yet there is no difference in their sound:
Such is the understanding of the Brahma King Universal Sound.

The Methods of Entering Enlightenment
Of the Buddhas of all times
Are all apparent in the Buddha Body:
This is the liberation of Sound of Freedom.

The activities of all sentient beings are different;
According to the causes, the effects are various.
In this way did the Buddhas appear in the world:
Silent Light can understand this.

Master of countless media of teaching,
Civilizing sentient beings everywhere in all quarters
Yet not making distinctions therein:
Such is the realm of Universal Light.

The Buddha Body is like space, inexhaustible—
Formless, unhindered, it pervades the ten directions.
All of its accommodation manifestations are like conjurations:
Sound of Magical Displays understands this way.

The appearances of the Buddha Body are boundless,
And so are the knowledge, wisdom, and voice—
Being in the world, manifesting form, yet without attachment:
Shining Light has entered this door.

The king of truth reposes in the palace of sublime reality—
The light of the reality body illuminates everything.
The nature of reality is incomparable and has no marks.
This is the liberation of king Ocean Sound.

Furthermore, the celestial king Sovereign Freedom had found the door of liberation of the treasury of freedom manifestly developing and maturing innumerable sentient beings. Celestial King Sublime Eye Lord found the door of liberation examining the pleasures of all sentient beings and causing them to enter the pleasure of the realm of sages. Celestial King Beautiful Jewel Banner Crown found the door of liberation causing all sentient beings to initiate practices according to their various inclinations and understandings. Celestial King Courageous Intelligence found the door of liberation holding together all the doctrines preached for the benefit of sentient beings. Celestial King Wonderful Sound Phrases found the door of liberation remembering the compassion of the Buddha and increasing progress in his own practice. Celestial King Subtle Light Banner found the door of liberation of manifesting the door of great compassion and smashing down the banner of all pride and conceit. Celestial King Realm of Peace found the door of liberation conquering the malicious attitudes of all people. Celestial King Array of Splendid Discs Banner found the door of liberation of all the infinite Buddhas of the ten directions coming whenever they are remembered. Celestial King Flower Light Wisdom found the door of liberation of everywhere manifesting perfect enlightenment according to the minds and thoughts of sentient beings. Celestial King Sublime Light of Indra found the door of liberation of independence of great awesome power to enter all worlds.

At that time the Celestial King Sovereign Freedom, imbued with the majestic power of the Buddha, surveyed all the celestial hosts of the heavens of freedom and said in verse,

The Buddha Body is all pervasive, equal to the cosmos.
It manifests in response to all sentient beings;
With various teachings he is always guiding:
Master of Teaching, he is able to enlighten.

Of the various pleasures of the world,
The pleasure of holy tranquility is supreme;
Abiding in the vast essence of reality:
Sublime Eye sees this.

The Buddha appears throughout the Ten Directions.
Universally Responding to all Hearts, Teaching the Truth—
All doubting thoughts are cut off:
This is the door of liberation of Beautiful Banner Crown.

The Buddhas speak of the wondrous sound throughout the world;
The teachings spoken over countless ages
Can all be expounded in a single word:
This is the liberation of courageous intelligence.

All the great kindness in the world
Cannot equal a hair tip of the Buddhas.
The Buddhas kindness is inexhaustible as space:
This is the realization of Wonderful Sound.

Completely demolishing in all quarters,
The mountains of pride of all beings,
This is the function of the great compassion of the Buddha:
This is the path traveled by Subtle Light Banner.

The Light of Wisdom, Pure, Fills the world;
Any who see it are relieved of ignorance
And cause to leave to evil ways:
Realm of Peace realizes this truth.

The Light of a hair pore is able to expound
Buddha Names as numerous as sentient beings.
According to their pleasure, they all can hear it:
This is Splendid Disc Banners Liberation.

The Buddhas freedom cannot be measured—
It fills the cosmos and all space.
All the congregations see it clearly:
This liberation door Flower Intellect enters.

Over oceans of eons, infinite, boundless,
Manifesting everywhere and preaching the truth,
Never has a Buddha been seen to have any going or coming:
This is the enlightenment of Wonderful Light.

Furthermore, the celestial king Skilful Transformation found the door of liberation of the power of magical displays demonstrating all actions. Celestial King Light of Silent Sound found the door of liberation of relinquishing all clinging to objects. Celestial King Light of the Power of Transformation and Emanation found the door of Liberation Annihilating the Ignorant Muddled Minds of all beings and causing their wisdom to become fully complete. Celestial King Master of Adornments found the door of liberation manifesting unlimited pleasing sounds. Celestial King Light of Mindfulness found the door of liberation knowing the infinite virtuous characteristics of all Buddhas. Celestial King Supreme Cloud Sound found the door of liberation knowing the process of becoming and decay of all past ages. Celestial King Supreme Light found the door of Liberation of Knowledge to Enlighten All Beings. Celestial King Exquisite Topknot found the door of liberation shedding light swiftly filling space in all directions. Celestial King Joyful Wisdom Found the Door of Liberation of the Power of Energy whose deeds cannot be ruined by anyone. Celestial King Flower Light Topknot found the door of liberation knowing the rewards of actions of all sentient beings. Celestial King Seeing in all Directions found the door of liberation showing inconceivable differences in form and kind of sentient beings.

At that time the celestial king Skilful Transformation imbued with the majestic power of the Buddha, surveyed the whole host of celestial beings of the heavens of enjoyment of emanations and said in verse,

The essence of the doings of the world is inconceivable—
The Buddha teaches all about it for the confused,
Skillfully explaining the true principle of causality
And the different doings of all sentient beings.

Looking at the Buddha in various ways, there's nothing there;
Seeking him in all directions, he can't be found.
The manifestations of the reality body have no true actuality:
This is truth is seen by Silent Sound.

The Buddha cultivated many practices over oceans of eons
In order to extinguish the ignorance and confusion of the world.
Therefore his purity is the most radiant light:
This is the realization of the mind of Light Power.

Of the sublime sounds and voices in the world,
None can compare to the Buddhas Sound.
The Buddha pervades the ten directions with a single sound:
Entering this liberation is the Master of Adornment.

All the power of wealth in the world
Is not equal to a single characteristic of the Buddha—
The virtues of the Buddha are like space:
This is perceived by Mindful Light.

The infinite ages of past, present, and future,
The various aspects of their becoming and decay,
The Buddha can show in a single pore—
Supreme Cloud Sound can comprehend this.

The extent of all space may be known,
But the extent of a pore of Buddha cannot be apprehended.
Such non-obstruction is inconceivable:
Exquisite Topknot has been able to realize this.

The Buddha, in countless past ages
Fully cultivated the far reaching transcendent means,
Working diligently with non-flagging vigor:
Joyful Intelligence knows this teaching.

The causes and conditions of the nature of actions are inconceivable—
The Buddha explains them for all the world.
The nature of things is fundamentally pure, with no defilements:
This is the entryway of Flower Light.

You should gaze on a pore of the Buddha—
All sentient beings are therein,
And they neither come nor go:
This is the understanding of Universal Sight.

Furthermore, the celestial king Contended found the door of liberation of all Buddhas bringing forth a complete, fully rounded teaching in the world. Celestial King Ocean of Joy and Bliss Topknot found the door of liberation of the body of pure light extending throughout the realm of space. Celestial king Banner of Supreme Virtues found the door of liberation of the ocean of pure vows to extinguish the sufferings of the world. Celestial King Still and Silent Light found the door of liberation of physical manifestation everywhere to expound the truth. Celestial King Pleasing Eyes found the door of liberation purifying the realms of all sentient beings. Celestial King Jewel Peak Moon found the door of liberation of the inexhaustible store of eternal manifestation teaching all worlds. Celestial King Courage and Strength found the door of liberation showing the realm of true awakening of all Buddhas. Celestial King Subtle Diamond Light found the door of liberation fortifying and solidifying all sentient beings will for enlightenment, making it unbreakable. Celestial King Constellation Banner found the door of liberation of techniques for associating with all Buddhas that appear, meditative investigation, and harmonization of sentient beings. Celestial King Pleasing Adornments found the door of liberation of instantly knowing the minds of sentient beings and appearing according to their potentials.

At that time Celestial King Contented, imbued with the awesome power of the Buddha, surveyed all the hosts of the heaven of contentment and spoke in verse,

The Buddha is vast, extending throughout the cosmos,
Equal toward all sentient beings—

Universally responding to all hearts, he opens the door of wonder,
Causing them to enter the inconceivable pure truth.

The Buddha Body manifests everywhere in the ten directions;
Free from attachment and obstruction, it cannot be grasped.
In various forms it is seen by all worlds:
This is the entry of Topknot of Joy.

The Buddha cultivated various practices in the past,
His pure great vows deep as the sea;
All enlightening ways he causes to be fulfilled:
Supreme virtue knows these techniques.

The Buddhas Body is inconceivable;
Like reflections it shows separate forms, equal to the cosmos,
Everywhere clarifying all things:
This is the liberation door of Silent Light.

Sentient beings are bound and covered by habitual delusion—
Conceited, careless, their minds run wild.
The Buddha expounds for them the way to calm:
Pleasing Eyes, aware of this, rejoices at heart.

The true guide of all worlds,
He appears to rescue, to provide refuge,
Showing all beings the abode of peace and happiness:
Jewel Peak Moon enters deeply into this.

The state of the Buddha's is inconceivable—
It extends throughout all universes,
Entering all things, reaching the other shore:
Courageous Intellect, seeing this, rejoices.

If any sentient beings can accept the teaching,
And, hearing the virtues of Buddha, strive for enlightenment,
He causes them to dwell in the ocean of bounty, forever pure:
Subtle Light is able to observe this.

Gathering around all the Buddhas,
Numerous as the atoms of the lands of the ten directions,
Reverently making offerings, and hearing the teaching:
This is the vision of Constellation Banner.

The ocean of sentient beings minds is inconceivable;
It has no rest, no motion, no place of abode—
The Buddha can see it all in an instant:
This beautiful array well comprehends.

Furthermore, the celestial king Timely Portion had found the door of liberation of inspiring virtue in all sentient beings and causing them to be forever free from anxiety and torment. Celestial King sublime light found the door of liberation entering into all realms. Celestial King Banner of Inexhaustible Wisdom And Virtue found the door of liberation of the wheel of great compassion destroying all afflictions. Celestial King Skilled In Miraculous Displays found the door of liberation comprehending the mentalities of all sentient beings of the past, present, and future. Celestial King Great Light Of Memory Power found the door of liberation of the light of the gates of concentration formulae holding in memory all teachings without forgetting. Celestial King Inconceivable Wisdom found the door of liberation of inconceivable methods of skillfully entering into the nature of all actions. Celestial King Circular Navel found the door of liberation of methods of activating the cycles of the teaching and developing sentient beings to maturity. Celestial King Light Flame found the door of liberation of the vast eye observing all sentient beings and going to civilize them. Celestial King Illumination found the gate of liberation, getting beyond all barriers of habit and not going along with bedeviling doings. Celestial King Greatly Famed for Universal Observation found the door of liberation of skillfully guiding all celestial beings and inducing them to undertake actions with a pure heart.

At that time The Celestial King Timely Portion, imbued with the power of the Buddha, surveyed all the hosts of the Suyama Heavens of good timely portion and spoke in verse, saying,

The Buddha, for innumerable long eons,
Has dried up the sea of troubles of the world:
Opening wide the road of purity out of defilement,
He causes to shine eternally the lamp of beings wisdom.

The Buddhas body is exceedingly vast—
No borders can be found in the ten directions.
His expedient means are unlimited:
Subtle Light's knowledge has access to this.

The pains of birth, aging, sickness, death, and grief
Oppress beings without relief.
The Great Teacher takes pity and vows to remove them all:
Inexhaustible Wisdom Light can comprehend this.

Unhindered is the Buddha's knowledge that all is illusory;
He clearly comprehends all things in all times,
Delving into the mental patterns of all sentient beings:
This is the realm of Skilful Teaching.

The bounds of his total recall are not to be found;
The ocean of his eloquence is also unlimited.
He is able to turn the wheel of the pure, subtle, truth:
This is the liberation of Great Light.

The nature of actions is vast and inexhaustible—
His knowledge comprehends it and skillfully explains;
All his methods are inconceivable:
Such is the entry of Wisdom.

Turning the wheel of inconceivable truth,
Demonstrating and practicing the way of enlightenment,
Forever annihilating the suffering of all sentient beings:
This is the level of technique of Circular Navel.

The real body of the Buddha is fundamentally non-duel;
Yet it fills the world according to beings and forms—
Sentient beings each see it before them:
This is the perspective of Flames of Light.

Once any sentient beings see the Buddha,
It will cause them to clear away habitual obstructions.
And forever abandon devilish actions:
This is the path traveled by Illumination.

All the hosts of beings are vast as oceans—
Among them the Buddha is most majestically glorious.
Everywhere he reins the rein of truth to Enrich sentient beings
This liberation door Greatly Famed enters.

Furthermore, the celestial king Shakra-Indra had found the liberation door of great joy remembering the appearance in the world of the Buddhas of past, present, and future, and clearly seeing the becoming and disintegration of the lands. Celestial king Full Sound of Universal Fame found the door of liberation of ability to cause the form body of the Buddha to be most pure and vast, without compare in the world. Celestial King Kind Eyes Jewel Topknot found the door of liberation of clouds of compassion covering all. Celestial King Jewel Light Banner Fame found the door of liberation of always seeing the Buddha manifesting various forms of majestic bodies to all the leaders of the worlds. Celestial king Joy Producing Topknot found the door of liberation knowing from what virtuous actions the cities and buildings of all sentient beings came to be. Celestial King Admirable Mindfulness found the door of liberation showing the deeds of the Buddha's developing sentient beings. Celestial King lofty supreme sound found the door of liberation of knowledge of the becoming and decay of all worlds and the signs of change of the ages. Celestial King Perfect Mindfulness found the door of liberation of calling to mind the acts of future enlightening beings in civilizing people. Celestial King

Pure Flower Light found the door of liberation of knowledge of the cause of happiness in all heavens. Celestial King Son of Wisdom Eye found the gate of liberation showing the acceptance and production of roots of goodness of all celestial beings, removing ignorance and illusion. Celestial King Independent Light found the door of liberation enlightening all celestial beings, causing them to cut off all sorts of doubts forever.

At that time celestial king Shakra-Indra, imbued with the power of the Buddha, surveyed all the hosts of celestial beings of the thirty three heavens, and spoke in verse saying,

I am conscious of the spheres of all Buddhas
In all times being all equal
As their lands form and disintegrate:
They see all by enlightened spiritual powers.

The Buddha body is vast and all pervasive;
Its ineffable form, incomparable, aids all beings,
The radiance of its light reaching everywhere:
This path Universal Fame can observe.

The Buddhas great compassionate ocean of techniques
Has been utterly purified by past eons of practice
And guides sentient beings without bound:
Jewel Topknot has realized this.

I contemplate the ocean of virtues of the King of Truth,
Supreme in the world, having no peer,
Producing an immense sense of joy,
This is the Liberation of Jewel Light.

The Buddha knows the sea of sentient beings good works,
Various excellent causes producing great blessings;
All these he causes to be manifest:
This is seen by Topknot of joy.

The Buddhas appear in the ten directions,
Everywhere throughout all worlds,
Observing the minds of beings and showing how to tame them:
Right Mindfulness realizes this path.

The vast eye of the Buddhas wisdom body
Sees every particle of the world
And reaches in the same way throughout the ten directions:
This is the liberation of Cloud Sound.

The enlightening practice of all Buddhists
The Buddha shows in a single hair pore,
Infinite as they are, all complete:
This is seen clearly by Mindfulness.

All the pleasant things of the world,
Are born of the Buddha—
The virtues of the Buddhas are supreme, unequaled:
This liberation Flower King enters.

If one thinks of a bit of the Buddhas virtue,
The mind concentrating on it for even a moment,
The fears of the evil ways will be banished forever:
Wisdom eye profoundly realizes this.

Great spiritual powers within the state of tranquility
Universally respond to all minds, extending everywhere,
Causing all doubt and confusion to be cut off:
This is the attainment of Light.

Furthermore, Sun Godling had found the door of liberation of pure light shining on the sentient beings of the ten directions always benefiting them forever and ever. The deity Light Flame Eyes found the door of liberation enlightening sentient beings through the agency of all corresponding bodies causing them to enter the ocean of wisdom. The deity Polar Mountain Light Joy Banner found the door of liberation of being the leader of all sentient beings and having them diligently cultivate boundless pure qualities. The deity Pure Jewel Moon found the door of liberation of the Joy of profound determination cultivating all ascetic practices. The deity Non-Regressing Courage found the door of liberation of unhindered light shining everywhere causing all beings to increase in purity and clarity. The deity Light Of Beautiful Flower Garlands found the door of liberation of pure light illuminating the bodies of all sentient beings and causing them to produce oceans of joy and faith. Supreme Banner Light found the door of liberation of light illuminating all worlds, causing them to perfect various wonderful qualities. The deity universal light of a jewel topknot found the door of liberation of the ocean of great compassion manifesting jewels of various forms and colors of boundless realms. The deity eyes of light found the door of liberation purifying the eyes of all sentient beings causing them to see the matrix of the cosmos. The deity Virtue Bearing found the door of liberation developing pure continuous attention never letting it be lost or broken. The deity Universal Light found the door of liberation carrying the palace of the sun all over, shining on all sentient beings of the ten directions, allowing them to accomplish their work.

At that time Sun Godling, imbued with the Buddhas Power surveyed all the Sun Deities and said in verse,

The Buddhas great light of knowledge
Illuminates all lands in the ten directions:
All sentient beings can see the Buddha's
Various disciplines and manifold techniques.

The forms of the Buddha are boundless,
Appearing to all according to their inclinations,
Opening up the ocean of knowledge for all worlds:
Flame Eyes beholds the Buddha in this way.

The Buddha Body is peerless, it has no compare
Its light shines throughout the ten directions,
Transcending all, supremely unexcelled:
Such a teaching has Joyful Attained.

Practicing austerities to benefit the world,
Traversing all realms of existence for countless ages,
This light is everywhere as pure as space:
Jeweled Moon knows these techniques.

The Buddha speaks the wondrous sound without obstacle—
It pervades all lands in the ten directions,
Benefiting the living with the flavor of truth:
Courageous knows this technique.

Emanating inconceivable nets of light,
Everywhere purifying all conscious beings,
He causes them to engender profound faith:
This is the way Flower Garland has entered.

All the lights in the world
Cannot match the light of a single pore of the Buddha—
This is how inconceivable the Buddhas light is:
This is the liberation of supreme banner light.

The way of all Buddhas is thus:
They all sit under the tree of enlightenment
And bring the errant to the right path:
Jewel Topknot Light sees in this way.

Sentient beings are blind, ignorant, and suffering—
The Buddha wants to make them produce a pure eye,
And so lights the lamp of wisdom for them:
Good Eye looks deeply into this.

Honored Master of liberating techniques—
If any see him and make an offering,
He causes them to cultivate practice and reach the result:
This is Virtues power of means.

In one teaching there are many aspects—
For countless ages he teaches this way.
The far-reaching meanings of the teachings expounded
Are comprehended by Universal Light.

Furthermore, Moon Godling found the door of liberation of pure light illuminating the universe, edifying all sentient beings. The Deity Flower King Topknot Halo found the door of liberation observing worlds of all sentient beings and causing them to enter the boundless truth. The Deity Myriad Subtle Pure Lights found the door of liberation knowing the various operations of clinging to objects in the ocean of the minds of all sentient beings. The Deity Pacifying the Hearts of the World found the door of liberation bestowing inconceivable happiness on all sentient beings, causing them to dance with joy. The deity Luminosity of Tree King Eyes found the door of liberation protecting agricultural work, the seeds, sprouts, stalks, et cetera, according to the season, causing it to be successfully accomplished. The deity Manifesting Pure Light found the door of liberation compassionately saving and protecting all sentient beings, causing them to witness the facts of experiencing pain and pleasure. The deity Immutable Light Traveling Everywhere found the door of liberation able to hold the pure clear moon and show it throughout the ten directions. The deity Sovereign Monarch Of Constellations found the door of liberation showing all things to be illusory and like empty space, formless and without inherent nature. The deity Moon Of Pure Awareness found the door of liberation performing great works for the benefit of all beings. The Deity Great Majestic Light found the door of liberation universally cutting off all doubt and confusion.

At that time Moon Godling, imbued with the spiritual power of the Buddha, surveyed all the celestial hosts in all the moon palaces and said in verse,

The Buddha Radiates light pervading the world,
Illuminating the lands in the ten directions,
Expounding the inconceivable, far reaching teaching:
To destroy forever the darkness of ignorance and delusion.

He is sphere is infinite and inexhaustible—
He teaches eternally through countless eons,
Edifying beings through various powers:
Flower Topknot looks upon Buddha this way.

The Ocean of sentient beings minds varies from moment to
moment;

The Buddhas knowledge is so broad it comprehends all this,
Expounding the truth for them all making them glad:
This is the liberation of Subtle Light.

Sentient beings have no holy tranquility;
Sunk in evil ways, they suffer many pains—
The Buddha shows them the nature of things:
Peaceful meditation sees in this way.

The Buddha, with unprecedented great compassion,
Enters all states of existence to help sentient beings,
Explaining truth, encouraging virtue, promoting fulfillment:
This is known to Eye Light.

The Buddha opens up the light of truth,
Analyzing the natures of the acts of all worlds,
Their good and their evil, without a mistake:
Pure light, seeing this, gives rise to joy.

The Buddha is the basis of all blessings,
Like the earth supporting all buildings;
He skillfully shows the peaceful way out of distress:
Immutable knows this technique.

The bright glow of his fire of knowledge pervades the universe—
He manifests countless forms, equal to all beings,
Exposing true reality for the benefit of all:
Monarch of Constellations realizes this path.

The Buddha is like space, with no inherent nature;
Appearing in the world to benefit the living,
His features and refinements are like reflections:
Pure awareness sees in this way.

The pores of the Buddhas body emit sounds everywhere:
The clouds of the teaching cover all worlds;
All those who hear are joyful and glad:
Such is the realization of Liberation Light.

Furthermore, the Gandharva King Sustaining the Nation found the door of liberation of independent techniques for saving all sentient beings. The Gandharva king Tree Light found the door of liberation seeing the array of all virtues. The Gandharva king Clear Eyes found the door of liberation cutting off forever the grief and suffering of all sentient beings, producing a treasury of joy. The Gandharva king Flower Crown found the door of liberation forever cutting off the confusion of all sentient being erroneous views. The Gandharva king Universal Sound Of Joyful Steps found the door of liberation like clouds over spreading, shading and refreshing all sentient beings. The Gandharva king Joyously Moving Beautiful Eyes found the door of liberation manifesting an enormous beautiful body, causing all to obtain peace and bliss. The Gandharva King Wondrous Sound Lion Banner found the door of liberation scattering all famous jewels in all direction. The Gandharva King Universal Emanation of Jewel Light found the door of liberation manifesting the pure body of all great joyous lights. The Gandharva King Diamond Tree Flower Banner found the door of liberation causing all trees to richly flourish, causing all who see them to be delighted. The Gandharva King Universal Manifestation of Adornments found the door of liberation skillfully entering into the sphere of all Buddhas and bestowing peace and happiness on all living beings.

At that time the Gandharva king Sustaining the Nation, Imbued with the power of the Buddha looked over all the hosts of Gandharvas, and said in verse,

The innumerable doors to the realm of the Buddhas
Cannot be entered by any sentient beings.
The Buddha is like the nature of space, pure;
He opens the right path for all worlds.

In each one of the Buddhas Pores
Is an ocean of virtues, all replete—
all worlds are benefited and pleased by them:
This is what Tree Light can see.

The vast ocean of sorrow and suffering of the world
The Buddha can evaporate entirely.
The Buddha, compassionate, has many techniques:
Clear Eyes has deep understanding of this.

The ocean of lands of the ten directions is boundless—
The Buddha illuminates them all with the light of knowledge
,Causing them to wash away all wrong views:
This is where Tree Flower enters.

The Buddha, over countless eons in the past
Cultivated great compassion and skill in means,
To pacify all the worlds:
This path Universal Sound can enter.

The Buddha body is pure—All like to see it.
It can produce endless enjoyment in the world
As the causes and effects of liberation are successively fulfilled:
Good Eyes skillfully demonstrates this.

Sentient beings are confused, always going in circles—
Their barriers of ignorance are most firm and dense.
The Buddha expounds the great teaching for them:
This, Lion Banner is able to expound.

The Buddha manifests everywhere a body of wondrous form.
With innumerable differentiations equal to sentient beings,
By various means enlightening the world:
Wondrous Sound looks upon the Buddha this way.

The infinite doors of knowledge and means
The Buddha opens for all sentient beings,
To enter the true practice of supreme enlightenment
This, Diamond Banner well observes.

Within and instant, millions of eons—
he Buddhas power can show this with no effort,
Bestowing peace and comfort equally on all living beings:
This is the liberation of pleasant adornment.

Furthermore, the Kumbanda King Increase found the door of liberation of the power to eliminate all maliciousness. The Kumbanda King Dragon Leader found the door of liberation cultivating a boundless ocean of practices. The Kumbanda King Adornment found the door of liberation knowing what is pleasing to the minds of all sentient beings. The Kumbanda King beneficial action found the door of liberation of work perfecting pure radiance. The Kumbanda King Fearsome found the door of liberation showing all sentient beings the safe path free from fear. The Kumbanda King Sublime Adornment found the door of liberation evaporating the ocean of cravings of all sentient beings. The Kumbanda King High Peak Intellect found the door of liberation manifesting clouds of lights in all realms of being. The Kumbanda King Brave Strong Arms found the door of liberation shedding light everywhere destroying mountain-like barriers. The Kumbanda King Boundless Pure Flower Eyes found the door of liberation revealing the treasury of non-regressing great compassion. The Kumbanda King Enormous Face found the door of liberation everywhere manifesting bodies transmigrating in the various states of being.

At that time the Kumbanda King Increase, imbued with the power of the Buddha, looked over all the assembled Kumbandas and said in verse,

Perfecting the power of patience, the Guide of the World Cultivated practice for the sake of beings for countless eons,
Forever leaving the confusion of worldly pride—
Therefore his body is most majestically pure.

In the past the Buddha cultivated oceans of practices,
Edifying innumerable beings in all quarters,
Benefiting the living by all sorts of means,
This liberation door Dragon Leader has found.

The Buddha saves sentient beings with great knowledge,
Clearly understanding all of their minds
And taming them with various powers:
Adornment Banner, seeing this, gives rise to Joy.

Spiritual Powers appear responsibly like reflections of a Light;
The Wheel of Teaching in reality is like space,
Being thus in the world for incalculable eons:
This is realized by the Beneficent King.

Sentient Beings are blinded by ignorance always confused;
The light of Buddha illuminates the path of safety.
To rescue them and cause suffering to be removed:
Fearsome Contemplates this teaching well.

Floating and sinking in the ocean of desire full of all pains;
The all illuminating light of wisdom annihilates this all.
And having removed pain then expounds the truth:
This is the realization of Splendid Arrays.

The Buddha Body responds to all—none do not see it.
With various techniques it teaches the living,
Sound like thunder, showering the rain of truth:
This teaching High Intellect Enters.

The Pure light is not shown in vain—
Any who meet it, it will cause to dissolve heavy barriers;
It expounds Buddhas Virtues without any bounds:
Grave Arms can clarify this profound principle.

To give peace and comfort to all sentient beings,
He practiced great compassion for innumerable ages
Removing all pains by various means:
This is the vision of Pure Flower.

Spiritual Powers, independent and inconceivable,
That body appears throughout the ten directions,
Yet nowhere does it come or go:
This is what enormous face understands.

Furthermore, the Naga King Virupaksha found the door of liberation extinguishing all the burning pains of the state of Naga's. Shakra found the door of liberation of instantaneously transforming his own Naga form and manifesting the forms of countless beings. The Naga King Cloud Sound Banner found the door of liberation speaking the boundless ocean of Buddha names with a pure clear voice in all realms of being. The Naga King Flaming Mouth found the door of liberation showing the differences in arrangements of boundless Buddha Worlds. The Naga King Cloud Banner found the door of liberation showing all sentient beings the ocean of great joy and virtue. The Naga King Takshaka found the door of liberation Destroying all fears with the pure voice of salvation. The Naga King Boundless Steps found the door of liberation showing the form body of all Buddhas and the succession of their eons. The Naga King Pure Form found the door of liberation producing the ocean of great delight and joy of all sentient beings. The Naga King Great Sound Traveling Everywhere found the door of liberation manifesting the pleasing unobstructed sound that is equal to all. The Naga King No Heat or Torment found the door of liberation annihilating all the sufferings of the world with a cloud of great compassion that covers all.

At that time, Naga King Virupaksha, imbued with the power of the Buddha, looked over all the host of Nagas, and said in verse,

See how the Buddhas teaching is always thus
It helps and benefits all sentient beings;
It can, by the power of great compassion and pity,
Rescue those who have fallen into fearful ways.

The various differences of all sentient beings
The Buddha shows all on the tip of a hair,
Filling the world with spiritual demonstrations:|
Shakra sees the Buddha this way.

The Buddha, by means of unlimited spiritual power,
Tells of his names and epithets, as many as all beings—
He makes them all hear whichever they like:
Thus can Cloud Sound understand.

The beings of infinite, boundless lands,
The Buddha can make enter a single pore
While sitting at rest among those hosts.
This is the vision of Flaming Mouth

The irascible minds of all sentient beings,
Their bondage in ignorance, are deep as the sea;
The Buddha compassionately removes it all:
Flame Naga, observing this, can see it clearly.

The virtuous powers of all sentient beings
Appear clearly in the Buddhas Pores—

Having shown this, he returns all to the ocean of blessings:
This is the vision of High Cloud Banner.

The pores of the Buddhas body radiate the light of wisdom:
That light intones a sublime sound everywhere—
All who hear it are free from worry and fear:
Takshaka realizes this way.

The lands, adornments, and succession of ages
Of all the Buddhas of all times
Appear as they are in the Buddhas Body:
Broad Steps sees this spiritual power.

I observed the Buddhas practice in the past,
Making offerings to the ocean of all Buddhas
Increasing his joy with all of them:
This is the entry of Naga Swift.

The Buddha, by means of expedient sound adapted to type
Expounds truth for the masses making them rejoice.
That sound is pure and sublime, enjoyed by all who hear:
Going Everywhere, hearing this, joyfully awakens.

Sentient beings are oppressed in all states of existence,
Whirled about by habitual delusion, with no one to rescue them,
The Buddha liberates them with Great Compassion:
No Heat or Torment realizes this.

Furthermore, the Yaksha King Vishravana found the door of Liberation saving evil beings by boundless skill in means. The Yaksha King Independent Sound found the door of Liberation examining all sentient beings, saving them with appropriate techniques. The Yaksha King Solemn Weapon Bearer found the door of Liberation of ability to give sustenance to all emaciated evil sentient beings. The Yaksha King Great Wisdom found the door of Liberation extolling the ocean of virtue of all sages. The Yaksha King Lord of Flaming Eyes found the door of Liberation Observing all sentient beings and engendering great compassion and knowledge. The Yaksha King Adamantine Eye found the door of Liberation aiding and comforting all sentient beings by various appropriate means. The Yaksha King Arm of Courage and Strength found the door of Liberation entering into the meaning of all teachings. The Yaksha King Bravely Resisting General found the door of Liberation guarding all sentient beings, causing them to abide in the way, with none living in vain. The Yaksha King Rich in Material Goods found the door of Liberation increasing all beings stores of blessings and virtues and causing them to always feel blissful. The Yaksha King Power to Smash High Mountains found the door of Liberation producing the light of wisdom and power of the Buddhas whenever called to mind.

At that time the Great Yaksha King Learned, imbued with the power of the Buddha, looked over the assembly of Yakshas and said in verse,

The evils of sentient beings are extremely fearsome—
They do not see the Buddha for hundreds, thousands of eons—
Drifting through life and death, they suffer myriad pains—
To rescue them, the Buddhas appear in the world.

The Buddha saves and protects all worlds,
Appearing before all sentient beings
To put a stop to the pains of transmigration and fearsome realms:
Independent sound enters this gate of teaching.

Sentient beings, evil deeds create multiple barriers;
The Buddha demonstrates sublime principles to break through
them,
While lighting up the world with a bright lamp;

This truth Weapon Bearer can see.
The Buddha cultivated practices over oceans of eons past,
Praising all the Buddhas in the ten directions—
Therefore he has a lofty, far reaching fame:

This is what is understood by wisdom.
is wisdom is like space, unbounded;
His reality-body is immense, inconceivable—
Therefore he appears in all ten directions:

Flaming Eyes can observe this.
Intoning the wondrous sound in all realms of being,
He expounds the truth to benefit the living;
Wherever his voice reaches, all pains vanish:

Delving into this Technique is Adamant Eye.
All profound, vast meanings
The Buddha can expound in one phrase;
Thus the principles of the teaching are equal to the worlds:

This is the realization of courageous wisdom.
All sentient beings are on false paths—
Buddha shows them the right path, inconceivable,
Causing all worlds to be vessels of truth:

This Brave General can understand.
All virtuous activities in the world'
Come from the Buddha's Light;
The Ocean of Buddhas wisdom is immeasurable:

Such is the liberation of Materially Rich
Recall the countless eons of the past
When the Buddha cultivated the ten powers,
Able to fulfill all the powers: This is comprehended by High-Banner.

Furthermore, the Mahoraga King Beneficent Wisdom found the door of Liberation of using all spiritual powers and techniques to cause sentient beings to amass virtues. The Mahoraga King Dignified Sound found the door of liberation causing all sentient beings to get rid of afflictions and attain the joy of coolness. The Mahoraga King Adornment of Supreme Wisdom found the door of liberation causing all sentient beings, having good or bad thoughts, and consciousness, to enter into the pure truth. The Mahoraga King Lord of Sublime Eyes found the door of Liberation comprehending the equality of all virtuous powers without any attachments. The Mahoraga King lamp banner found the door of liberation edifying all sentient beings and causing them to leave the dark, fearsome states. The Mahoraga King Supreme Light Banner found the door of Liberation knowing the virtues of all the Buddhas and giving rise to joy. The Mahoraga King Lion Guts found the door of Liberation of the courage and strength to be the savior and guardian of all beings. The Mahoraga King Sound Adorned by Myriad Subtleties found the door of liberation causing all sentient beings to give rise to boundless joy and pleasure whenever brought to mind. The Mahoraga King Polar Mountain Guts found the door of Liberation of certain un-shakability in the face of all objects, finally reaching the other shore. The Mahoraga King Pleasing Light found the door of Liberation of showing the path of equality to all unequal beings.

At that time the Mahoraga King Dignified Light of Beneficent Wisdom, imbued with the power of the Buddha, surveyed the assembly of all the Mahoragas said in verse,

Observe the purity of the essence of the Buddha;
Manifesting everywhere a majestic light to benefit all kinds,
Showing the Path of Elixir making them clear and cool,
All miseries vanishing having no basis.

All sentient beings dwell in the sea of existence
Binding themselves with evil deeds and delusions—
He shows them the way of serenity he practices:
Pure dignified sound can well understand this.

The Buddha's knowledge is peerless, inconceivable.
He knows the minds of all beings, in every respect
And clarifies for them the pure truth:
This Adorned Topknot can comprehend.

Innumerable Buddha's appear in the world,
Being fields of blessings for all sentient beings—
Their ocean of blessings is vast and immeasurably deep:
Sublime Eyes can see all of this.

All sentient beings suffer grief and fear—
Buddha's appear everywhere to rescue them,
Extending everywhere through the space of the cosmos:
This is the sphere of Lamp Banner.

The virtues in a single pore of the Buddha
Cannot be assessed by all beings combined—
They are boundless, Infinite, the same as space:
Thus does vast light banner perceive.

The Buddha comprehends all things,
Is aware of the nature of all things,
Unshakable as the Polar Mountain:
Entering this approach to the truth is Lion Gut.

The Buddha in vast eons past
Amassed an ocean of joy, endlessly deep;
Therefore all who see him are glad:
This truth Adorned Sound has entered.

Realizing the real cosmos has no formal characteristics,
The ocean of transcendent ways completely fulfilled
His great light saves all sentient beings:
Mountain Gut knows this technique.

Observe the independent power of the Buddha
Appearing equally in the ten directions
Illuminating and Awakening all sentient beings:
This subtle light can well enter into.

Furthermore, the Kinnara King Heaven of Light of Refined Intellect found the door of Liberation universally producing all joyous actions. The Kinnara King Exquisite Flower Banner found the door of Liberation able to produce the unexcelled joy of truth and cause all beings to experience comfort and happiness. The Kinnara King Various Adornments found the door of Liberation of the vast store of pure faith replete with all virtues. The Kinnara King Pleasing Sound found the door of Liberation always producing all pleasing sounds, causing those who hear to be free from distress and fear. The Kinnara King Jewel Tree Light found the door of Liberation of compassionately establishing all sentient beings in enlightened understanding of mental objects. The Kinnara King Delight to the Beholder found the door of Liberation, manifesting all bodies of exquisite form. The Kinnara King

Supreme Light Array found the door of Liberation knowing the works by which are produced all the most excellent adornments. The Kinnara King Subtle Flower Banner found the door of Liberation observing the results produced by the activities of all worlds. The Kinnara King Earth Shaking Power found the door of Liberation Always doing all things to benefit living beings. The Kinnara King Fierce Lord found the door of Liberation thoroughly knowing the minds of all Kinnara's and skillfully controlling them.

At that time the Kinnara King Heaven of Light of Refined Intellect Imbued with the Power of the Buddha, looked over all the masses of Kinnaras and said in verse,

All the pleasant things in the world
Arise from seeing the Buddha.
The Guide benefits all living beings
Being the savior and refuge of all.

He produces all joys and delights
Which beings receive without end;
He causes all who see not to waste:
This is the enlightenment of Flower Banner.

The ocean of Buddhas virtue is inexhaustible;
No bounds or limits to it can be found.
Its light shines in all ten directions:
This is the liberation of Adornment King.

The Buddha's great sound is always spoken
Showing the real true way out of distress.
All beings who hear it are happy and glad:
Pleasing sound is capable of believing this way.

I see the Buddhas sovereign powers
All stem from practices cultivated in the past;
With great compassion he saves beings and makes them pure:
This, Jewel Tree King can understand.

It is difficult to get a chance to see a Buddha;
Beings may encounter one in a million eons,
Adorned with the marks of greatness all complete:
This is the view of Beholders Delight.

Observe the Great Knowledge and Wisdom of Buddha
Responding to the Desires of all sentient beings,
Expounding to all the path of omniscience:
Supreme Adornments can comprehend this.

The Ocean of Deeds is inconceivably vast—
Beings suffering and happiness all come from it;
All this the Buddha can show:
This is what Flower Banner knows.

The Buddhas mystic powers are uninterrupted—
In all directions the earth constantly quakes,
Though no sentient beings are aware of it:
This immense power ever clearly sees.

Manifesting spiritual powers while among the masses,
He radiates light to make them wake up,
Revealing the realm of all the enlightened:
This fierce lord capably observes.

Furthermore, the Garuda King Power of Great Swiftness had found the door of Liberation of the non attached, unobstructed eye observing everything in the worlds of sentient beings. The Garuda King unbreakable Jewel Topknot found the door of Liberation abiding in the realm of reality and teaching sentient beings. The Garuda King Pure Speed found the door of Liberation of the power of energy to perfect all means of transcendence. The Garuda King Non-Regressing Mind found the door of Liberation of bold power entering the realm of enlightenment. The Garuda King Steady Pure Light found the door of Liberation fully developing knowledge of the boundless differences in sentient beings. The Garuda King Beautifully Adorned Crown Topknot found the door of liberation adorning the citadel of the Buddha Teaching. The Garuda King Immediate Manifestation Everywhere found the door of Liberation perfecting the power of unbreakable equanimity. The Garuda King Ocean Surveyor found the door of Liberation knowing the physical forms of all sentient beings and manifesting forms for them. The Garuda King Dragon Sound Great Eye Energy found the door of Liberation of the knowledge entering into the acts of all sentient beings in death and life.

At that time the Garuda King Power of Great Swiftness, receiving the power of the Buddha, looked over all the Garudas and said in verse,

The Buddha Eye is vast and boundless,
Seeing all the lands in the ten directions.
Sentient beings therein are innumerable:
Showing great spiritual powers, he conquers them all.

The Buddhas Spiritual Powers are unhindered;
He sits under all the enlightenment trees in the ten directions
And expounds the truth like a cloud filling everywhere:
Jewel Topknot, hearing this, does not oppose.

The Buddha did various practices in the past,
Universally purifying great means of transcendence,
Giving offerings to all the enlightened:
This, the Swift King deeply believes.

In each pore of the Buddha
Boundless practices are shown in an instant;
Such is the realm of Buddhahood:
Adorned by Non Regression clearly sees all.

The Buddhas boundless wisdom light
Can destroy the net of ignorance and delusion
Saving all beings in all worlds:
This is the teaching held by Stable Light.

The citadel of truth is immense, endless;
Its gates are various and uncountable—
The Buddha, in the world, opens them wide:
Here, Beautiful Crown Topknot clearly enters.

All the Buddhas are one reality body—
True Suchness, equal, without distinctions;
The Buddha always abides through this power:
Immediate Manifestation Everywhere can fully expound this.

The Buddha in the past saved beings in all realms,
Shining Light throughout the world,
Teaching and taming by various means:
This supreme teaching Ocean Surveyor Realizes.

The Buddha sees all lands
All resting on the ocean of doing,
And reins the rein of truth on them all:
Dragon Sounds liberation is like this.

Furthermore, the Titan King Rahula found the door of Liberation of appearing as the honored leader of the masses. Bimacitta found the door of Liberation making countless eons manifest. The Titan King Skilful Magical Arts found the door of Liberation extinguishing the sufferings of all sentient beings and purifying them. The Titan King Great Following found the door of Liberation of self adornment by cultivation of all ascetic practices. The Titan King Bhandhi found the door of Liberation causing boundless realms in all the ten directions to quake. The Titan King Universal Shining found the door of Liberation of securely establishing all sentient beings by various techniques. The Titan King Wonderful Adornment of Firm Action found the door of Liberation of everywhere gathering unbreakable roots of goodness of clearing away all attachments. The Titan King Vast Causal Wisdom found the door of Liberation of leadership with great compassion free from confusion. The Titan King Manifesting Supreme Virtue found the door of Liberation causing all to see the Buddhas, serve, make offerings, and cultivate roots of goodness. The Titan King Good Sound found the door of Liberation of the practice of sure equanimity entering into all states of being.

At that time the Titan King Rahula, imbued with the power of the Buddha, looked over all the titans and said in verse,

In all the great masses in the ten directions,
The Buddha is most unique among them.
The radiance of his light is equal to space,
Appearing before all sentient beings

Billions of eons’ Buddha Lands
Clearly appear in an instant;
Shedding light, he edifies beings everywhere:
This, Bhimasitta praises with joy.

The realm of Buddhahood has no compare—
With various teachings he is always giving aid,
Annihilating beings pains of existence:
King Kumara can see this.

Practicing austerities for countless eons,
He aids sentient beings and purifies the worlds
Thereby is the sages wisdom universally perfected:
Herein does Great Following See the Buddha.

Unhindered, incomparable great mystic powers
Move all lands in the ten directions
Without causing sentient beings to fear:
Great power can understand this.

The Buddha appears in the world to save the living,
Revealing the way to complete knowledge,
Causing all to give up suffering, and attained peace and bliss:
This teaching universal shining expounds.

The ocean of blessings in the world
Buddhas power can produce and purify:
Buddha can show the realm of liberations:
Adornment of Firm Action enters this door.

Unequaled is the Buddhas body of compassion
Extending everywhere, unhindered, causing all to see,

Like a reflection appearing in the world:
Causal Wisdom can express this quality.

Rare, incomparable great mystic powers,
Manifest Bodies everywhere throughout the cosmos
Each sitting under a tree of enlightenment:
Superior Qualities can explain the meaning of this.

The Buddha has cultivated practices for all times,
Having passed through every state of existence.
Liberating sentient beings from distress.
This is praised by King Good Sound.

Furthermore, the day spirit Displaying Palaces found the door of liberation entering into all worlds. The day spirit Bringing Forth the Fragrance of Wisdom found the door of liberation observing all sentient beings, helping and benefiting them all, causing them to be happy and content. The day spirit Delighting in Superb Adornments found the door of liberation emanating boundless pleasing lights beams. The day spirit Exquisite Light of Fragrant Flowers found the door of Liberation arousing the pure faith and understanding of boundless sentient beings. The Day Spirit Everywhere Collecting Marvelous Herbs found the door of Liberation of power to assemble and array of all pervading lights. The Day Spirit Liking To Make Joyful Eyes found the door of Liberation universally enlightening all sentient beings whether they be suffering or happy, and causing them to realize the enjoyment of truth. The Day Spirit Observing the Directions and Appearing Everywhere found the door of Liberation of different bodies of the worlds in the ten directions. The Day Spirit Majestic Power of Great Compassion found the door of Liberation saving all sentient beings and making them peaceful and happy. The Day Spirit Radiance of Goodness found the door of Liberation of the power to produce the virtues of joy and contentment in everyway. The Day Spirit Garland of Beautiful Flowers found the door of Liberation of universal renown and bringing benefit to all who see.

At that time, the Day Spirit Displaying Palaces, imbued with the power of the Buddha, surveyed all the Day Spirits and said in verse,

The Buddhas knowledge is like space; it has no end.
His light shines throughout the ten directions.
He knows the mental patterns of all sentient beings.
There is no world he does not enter.

Knowing what pleases all sentient beings,
He expounds an ocean of teachings according to suitability;
The Expressions and meanings, Greats and Far-Reaching, are not the same:
Complete Wisdom can perceive them all.

Buddha radiates light illuminating the world;
Those who see it rejoice without fail—
It shows the vast, profound realm of pure peace:
Delight in Pleasing Adornments understands this.

The Buddha showers the rain of truth without bound,
Able to make witnesses greatly rejoice;
Supreme roots of goodness are born from this.
Such is the realization of Exquisite Light.

Entering into all aspects of teaching with enlightening power
Ages of cultivation and discipline thoroughly pure
All this is for the salvation of beings:
This is what Wonderful Herbs understands.

Edifying sentient beings by various means,
All who see or hear receive benefit, Causing them all to dance for
joy:
Joyful Eyes sees in this way.

Appearing responsibly throughout the world,
Throughout indeed the entire cosmos,
Buddhas substance and nature neither exist nor do not
This, The Direction Observer Enters Into.

Sentient beings wander through difficulty and danger—
Buddha appears in the world out of pity for them
Making them get rid of all suffering:
In this liberation, Compassion Power Dwells.

Sentient Beings are shrouded in Darkness, sunk in eternal night;
Buddha preaches truth for them, bringing the dawn.
Allowing them to find happiness, getting rid of distress:
Light of Goodness enters this door.

The extent of Buddhas Blessings is like that of space—
All blessings in the world arise there from.
Whatever he does is not in vain:
This liberation Flower Garland Gains.

Furthermore, The Night Spirit Pure Light of Universal Virtue found the door of Liberation of great courage and strength in the bliss of tranquil meditation. The Night Spirit Observing the World with Joyful Eyes found the door of Liberation characterized by great pure delightful virtues. The Night Spirit World Protecting Energy found the door of Liberation Appearing everywhere in the world taming sentient beings. The Night Spirit Sound of a Tranquil Sea found the door of Liberation accumulating a spirit of immense joy. The Night

Spirit Everywhere manifesting splendor found the door of Liberation of the sound of profound independent pleasing speech. The Night Spirit Everywhere Causing Flower Trees to Bloom found the door of Liberation of a vast store of joy full of light. The Night Spirit Egalitarian Protector and Nourisher found the door of Liberation enlightening sentient beings and causing them to develop roots of goodness. The Night Spirit Sporting Happily found the door of Liberation of boundless compassion rescuing and protecting sentient beings. The Night Spirit All Senses Always Joyful Found the Door of Liberation Everywhere Manifesting the Magnificent Gates of Great Compassion. The Night Spirit Producing Pure Bounty found the door of Liberation causing all sentient beings desires to be fulfilled.

At that time The Night Spirit Pure Light of Universal Virtue imbued with the power of the Buddha, looked over all the Night Spirits and said in verse,

You all should observe the Buddha's action,
It's vastness, serenity,
and space like character;
The shore less sea of craving he purifies completely,
His undefiled majesty illuminating all quarters.

All beings like to see the Buddha,
Met with but once in countless eons
Compassionately mindful of all, beings extending to all
This liberation door World Observer Sees.

The Guide saves and protects all worlds;
All beings see him before them
Able to purify all realms of existence:
This World Guardian Ably Observes.

In the past Buddha cultivated an ocean of joy—
Vast, Boundless, Beyond all measure;
Therefore, those who see are all delighted
This is realized by Silent Sound.

The realm of the Buddha is immeasurable—
Tranquil, yet able to preach throughout all quarters,
Causing all beings minds to be pure:
The Night Spirit Splendor, hearing, rejoices.

Among sentient beings who have no blessings,
Buddhas Array of Great Blessings Majestically Shine,
Showing them the way of serenity, beyond the dusts of the world:
Causing Flowers to Bloom Everywhere realizes this way.

Displaying great mystic powers everywhere,
Taming all sentient beings,
He makes them see various physical forms:
This, the Guardian Nourisher perceives.

In the past, Buddha spent every moment
Purifying the ocean of means and compassion.
To save all beings in all of the worlds:
This is the liberation of Blissful Happiness.

Sentient Beings are ignorant, always muddled—
The stubborn poisons of their minds are much to be feared.
The Buddha appears for their sake out of pity:
This Enemy Destroyer realizes with Joy.

The Buddhas past practice was for sentient beings,
To let them satisfy their aspirations;
Because of this he has developed virtuous characteristics
This is what Bounty Producer Enters into.

Furthermore, the Direction Spirit Dwelling Everywhere found the Door of Liberation of the power of universal salvation. The Direction Spirit Ubiquitous Light found the Door of Liberation perfecting the practice of mystic powers to edify all sentient beings. The Direction Spirit Array of Light Beams found the Door of Liberation destroying all barriers of darkness and producing the great light of joy and happiness. The direction spirit Traveling Everywhere Unhindered found the Door of Liberation appearing in all places without wasted effort. The Direction Spirit Forever Ending Confusion found the Door of Liberation Revealing Names and Epithets of Buddha equal in number to all sentient beings producing virtue and merit. The Direction Spirit Roaming Everywhere in Pure Space found the Door of Liberation continuously producing exquisite sound causing all who hear it to be pleased. The Direction Spirit Great Sound of Cloud Banner found the Door of Liberation bringing rain everywhere, like a Naga, causing sentient beings to rejoice. The Direction Spirit Topknot and Eyes undisturbed found the Door of Liberation of the independent power to show the doings of all sentient beings without discrimination. The Direction Spirit Universally Observing the Doings of the Worlds found the Door of Liberation examining the various actions of beings in all realms of existence. The Direction Spirit Traveling Everywhere Watching found the Door of Liberation fulfilling all tasks and bringing happiness to all sentient beings.

At that time, the Direction Spirit Dwelling Everywhere, Imbued with the Power of the Buddha, looked over all the Direction Spirits and said in verse,

The Buddha freely appears in the world
To teach all living beings,

Showing the ways to truth, having them understand and enter,
Putting them in a position to realize highest wisdom.

His spiritual powers are as boundless as beings,
Displaying various forms according to their desires;
And all who see are freed from suffering:
This is Ubiquitous Lights power of Liberation.

Buddha, in the ocean of beings hindered by darkness,
Manifests the great light of the lamp of truth for them,
That light shining everywhere, so none do not see:
This is the liberation of Light Beam Arrays.

Commanding the various languages of all worlds,
Buddha teaches so that all can understand,
And the affliction of his hearers disappear:
This is the realization of Traveling Everywhere.

As many names as there are in all worlds,
Buddha Names emerge in equal numbers
Causing all beings to be free from ignorance:
This is the sphere of Ending Confusion.

If any sentient beings come before the Buddha
And hear the Buddhas sublime sound,
They will all be greatly delighted:
Traveling Throughout Space Understands this truth.

The Buddha, in every single instant,
Everywhere Showers the boundless rain of truth,
Causing all beings afflictions to perish
This is known to Cloud Banner

The Ocean of doings of all worlds
The Buddha equally shows,
Causing all beings to be rid of delusion by actions:
This is what Undisturbed Eye understands.

The Stage of omniscience has no bounds;
All the various mentalities of beings
The Buddha perceives with complete clarity:
This immense door the World Observer enters.

Buddha cultivated various practices in the past,
Completely fulfilling infinite transcendent ways,
Compassionately aiding all sentient beings:
This is the liberation of Universal Traveler.

Furthermore, the space spirit Pure Light Shining all around found the door of liberation knowing the mentalities of sentient beings in all realms of existence. The space spirit Traveling Everywhere Deeply found the door of liberation entering everywhere into the cosmos of reality. The space spirit Producing Auspicious Wind found the door of liberation comprehending the physical forms of boundless objects. The space spirit Abiding Securely Beyond Obstruction found the door of liberation able to remove all beings obstacles by delusions caused by actions. The space spirit Broad Steps and Beautiful Topknot found the door of liberation observing and contemplating them cast ocean of practical application. The space spirit Unhindered Light Flames found the door of liberation of the light of great compassion rescuing all sentient beings from danger. The space spirit Unobstructed Conquering Power found the door of liberation entering into the power of all virtues free from attachment. The space spirit Spotless Light found the door of liberation able to cause the minds of all beings to remove their veils and become pure. The space spirit Deep and Far Reaching Sublime Sound found the door of liberation of the light of knowledge seeing everywhere. The space spirit All Pervading Light found the door of liberation manifesting everywhere without moving from its own place.

At that time the space spirit Pure Light Shining All Around, imbued with the power of the Buddha, surveyed all the space spirits and spoke the following verses,

The Vast eye of the Buddha
Is pure and clear as space
Seeing all beings
With complete clarity

The great light of the Buddha Body
Illumines the ten directions
Manifesting in every place
Traveling Everywhere sees this way

The Buddha Body is like space
Unborn, it clings to nothing
It is ungraspable and without inherent nature
This is seen by Wind of Good Omen.

The Buddha, for countless eons
Has expounded all holy paths
Destroying barriers for all beings
This Sphere of Perfect Light understands

I observe the enlightenment practices
Accumulated by the Buddha in the past
All to make the world at peace
Beautiful Topknot works in this sphere

The realms of all sentient beings
whirl in the sea of Birth and Death
Buddha Emits a pain-killing light
The Unhindered Spirit can understand this.

His treasury of pure virtues
Is a field of blessings for the world
Appropriately enlightening with knowledge
The spirit Power understands this.

Sentient beings are veiled by ignorance
Wandering on dangerous paths
The Buddha emanates light for them
Spotless light realizes this.

Knowledge and Wisdom have no Bounds
Appearing in Every Land
With Light illumining the world
Sublime Sound sees Buddha here.

Buddha, to liberate beings
Cultivates practices everywhere
This grandiose will
Universal Manifestation can Observe.

Furthermore, the wind Spirit Unimpeded Light found the door of liberation entering into all the Buddha teachings and all worlds. The wind spirit Everywhere Manifesting Courageous Action found the door of liberation providing extensive offerings to all the Buddhas appearing in innumerable lands. The Wind Spirit Gust Striking Cloud Banner found the door of Liberation eliminating the sickness of all sentient beings with a fragrant wind. The wind spirit Arrays of Pure Light found the door of liberation producing roots of goodness in all sentient beings and causing them to pulverize the mountains of multiple barriers. The Wind Spirit Power to Dry Up Water found the door of liberation able to defeat boundless armies of malicious demons. The wind spirit Great Voice Howling Everywhere found the door of liberation annihilating the fears of all sentient beings. The Wind Spirit Tree Branch Hanging Topknot found the door of liberation of the Ocean of Powers elucidation, entering into the real character of all things. The Wind Spirit Going Everywhere Unimpeded found the door of liberation of the treasury of techniques to harmonize and civilize all sentient beings. The Wind Spirit

Various Mansions found the door of liberation entering into still, serene meditative poise and destroying the extremely deep darkness of folly and ignorance. The wind spirit Great Light Shining Everywhere found the door of Liberation of Unhindered Power to go along with all sentient beings.

At that time the Wind Spirit Unimpeded Light, imbued with the power of the Buddha, looked over all the wind spirits and said in verse,

The teachings of all Buddhas are most profound
With unhindered means by which all may enter
Appearing always in all worlds
Sign less, formless, without image.

Observe how the Buddha in the past
Gave offerings to endless Buddhas in a single instant—
Such bold enlightenment practice
Everywhere Manifesting can comprehend.

Buddha saves the world inconceivably;
None of his methods are used in vain
All cause action to be free from distress
This is the liberation of Cloud Banner

Beings have no blessings, they suffer many pains
With Heavy Veils and dense barriers always deluding them
Buddha makes them all attain liberation
This is known to Pure Light.

The Buddha's Vast Mystic Power
Conquers all armies of Demons
All his methods of subduing
Healthy Power is able to Observe.

Buddha emanates subtle sound from his pores
Which extends everywhere throughout the world
Causing all misery and fear to end
This is understood by Howling Everywhere.

Buddha, in all oceans of lands
Always preaches, over unthinkable eons
This wonderful elucidation power of Buddhahood
Tree Branch Topknot can comprehend.

Buddhas Knowledge enters all avenues of means
Completely free of hindrance therein
His realm is boundless and without any equal
This is the liberation of Going Everywhere.

The Buddhas state is without bounds—
By expedient means he shows it everywhere
Yet his body is tranquil and has no form.
This is the liberation of Various Mansions.

The Buddha cultivated practices for Oceans of Eons
And has completely fulfilled all powers
And can respond to beings in accord with worldly norms
This is the view of Shining Everywhere.

Furthermore, The Fire Spirit Repository of Flames of Universal Light found the door of liberation removing the darkness of all worlds. The Fire Spirit Banner of Universal Assembly of Light found the door of liberation able to end all sentient beings delusions, wanderings, and pains of irritating afflictions. The Fire Spirit Great Light Shining Everywhere found the door of liberation of the treasury of great compassion with the immutable power of enriching. The Fire Spirit Topknot of Inexhaustible Light found the door of liberation of Light Beams Illuminating the boundless reaches of space. The Fire Spirit Eyes of Various Flames found the door of liberation of silent, serene lights in various magnificent arrays. The Fire Spirit Palace of Wonders found the door of liberation observing the Buddhas spiritual powers appearing without bound. The Fire Spirit Palaces in All Directions Like Polar Mountains found the door of liberation able to extinguish the blazing torments of all beings in all worlds. The Fire Spirit Sovereign of Awesome Light found the door of liberation able to freely enlighten all beings. The Fire Spirit Light Shining in All Directions found the door of liberation destroying forever all ignorant attached opinions. The fire Spirit Thunder Enlightening found the door of liberation of the great roar of power to fulfill all undertakings.

At that time the fire spirit Repository of Flames of Universal Light imbued with power from the Buddha looked over all the Fire Spirits and said in verse,

Observe the Buddhas Power of Energy--
For Vast, inconceivable millions of eons
They have appeared in the world to help sentient beings
causing all barriers of darkness to be destroyed

Sentient Beings in their folly create various views
Their passions are like Torrents, like fires blazing
The Guides Techniques Remove them all
Banner of Universal Assembly of Light Understands this.

Blessings and Virtues like space, unending—
No bounds to them can ever be found
This is the Buddhas immutable power of compassion
Light Shining realizing this conceives Great Joy

I observe the Buddhas practices
Over the eons, without bound
Thus manifesting spiritual powers
Palace of Wonders understands this.

Practice perfected over Billions of Eons, inconceivable
To which no one can find any bound or limit
Buddha expounds the real character of things, causing joy
This is Perceived by Inexhaustible Light.

All the vast masses in the Ten Directions
Behold the Buddha present before them
The tranquil light clearly lighting the world:
This Subtle Flames can Comprehend.

Sage appears in all worlds
Sitting in all of their palaces
Raining the boundless great teaching
This is the perspective of All Directions

The Buddhas wisdom is most profound;
Free in all ways, they appear in the world
Able to clarify all genuine truths
Awesome Light, realizing this, rejoices at heart.

The Folly of Views is a dark veil
Beings, deluded, eternally wander
For them, Buddha opens the gate of sublime teaching
Illuminating all Quarters can understand this.

The Gate of Buddhas Vows is vast, inconceivable--
Their powers and transcendent ways are developed and purified
All appear in the world according to their ancient vows
This is what Thunder and Lightning understands.

Furthermore, The Water Spirit Ubiquitous Cloud Banner realized the door of liberation of compassion equally benefiting all beings. The water spirit Cloud Like Sound of the Ocean Tide found the door of liberation adorned with boundless truths. The Water Spirit Beautiful Round Topknot found the door of liberation observing those who could be taught and dealing with them with appropriate techniques. The Water Spirit Whirlpool of Skills found the door of liberation everywhere expounding the most profound realm of the Buddhas. The Water Spirit Store of undefiled Fragrance found the door of liberation everywhere manifesting pure, bright light. The Water Spirit Virtue Bridge Light-Sound found the sign-less, essence-less door of liberation of the pure realm of truth. The Water Spirit Freedom of Contentment found the door of liberation of the inexhaustible ocean of great compassion. The Water Spirit Good Sound of Pure Joy found the door of liberation being a mine of great joy among the hosts of enlightening beings at sites of enlightenment. The Water Spirit Everywhere Manifesting Awesome Light found the door of liberation appearing everywhere by means of the unimpeded, immensely vast power of virtue. The Water Spirit Roaring Sound Filling the Sea found the door of liberation observing all sentient beings and producing infinite techniques for harmonizing and pacifying them.

At that time the Water Spirit Ubiquitous Cloud Banner imbued with power from the Buddha looked over all the Water Spirits and said,

Gates of Pure Compassion, as many as atoms in all lands,
Together produce a single sublime feature of the Buddha.
Other features are also are each like this:

Therefore beholders of Buddha never become Jaded.

When the Buddha cultivated practice in the past,
He went to visit all of the Buddhas,
Cultivating himself in various ways, never lax:
These methods Cloud Sound enters.

The Buddha, In all ten directions,
Is still unmoving, not coming or going
Yet teaches beings appropriately causing them all to see:
This is what Round Topknot Knows.

The realm of the Buddha is boundless, immeasurable--
All sentient beings cannot comprehend it.
The preaching of his wondrous voice fills all directions
This is Technique Whirlpool's Sphere.

The Light of the Buddha has no end
It fills the cosmos inconceivably
Teaching, edifying, liberating beings:
This Pure Fragrance watches and sees.

The Buddha is pure as space,
Sign-less, Form-less, Present everywhere,

Yet causing all beings to see
This Light of Blessings well observes.

Of old, Buddha practiced great compassion
His mind as broad as all life.
Therefore he is like a cloud appearing in the world
This Liberation Contentment Knows.

All Lands in the ten directions
See the Buddha sitting on his seat
Becoming clearly enlightened with great realization
This is where Joyful Sound enters in.

Buddhas sphere of action is free from hindrance--
He goes to all lands in the ten directions,
everywhere showing great mystic powers--
Manifesting Awesome Light has realized this.

He cultivates boundless expedient practices
Equal to the worlds of sentient beings, Filling them all,
The Subtle action of his mystic power never ceasing:
Roaring Sound Filling the Sea can enter this.

Furthermore, The Ocean Spirit Producing Jewel Light found the door of liberation impartially bestowing an Ocean of Blessings on all beings. The Ocean Spirit Unbreakable Diamond Banner found the door of liberation preserving the good roots of all sentient beings by skilful means. The Ocean Spirit Undefiled found the door of liberation able to evaporate the Ocean of all Sentient Beings afflictions. The Ocean Spirit Always Dwelling in the Waves found the door of liberation causing all sentient beings to depart from evil ways. The Ocean Spirit Auspicious Jewel Moon found the door of liberation Everywhere destroying the darkness of great ignorance. The Ocean Spirit Beautiful Flower Dragon Topknot found the door of liberation extinguishing the Sufferings of all states of being and bestowing peace and happiness. The Ocean Spirit Everywhere Holding the Flavor of Light found the door of liberation Purifying all Sentient beings of their opinionated, ignorant nature. The Ocean Spirit Jewel Flame Flower Light found the door of liberation producing the will of enlightenment, which is the source of all nobility. The Ocean Spirit Beautiful Diamond Topknot found the door of liberation of the ocean of virtues of the unshakable mind. The Ocean Spirit Thunder of the Sea Tide found the door of liberation entering everywhere into absorption in the cosmos of reality.

At that time, the Ocean Spirit Producing Jewel Light Imbued with power from the Buddha, Looked over all the ocean spirits and spoke these verses,

Over an Ocean of inconceivably Vast Eons
He made offerings to all the Buddhas,
Distributing the merit to all living beings--
That is why his dignity is beyond compare.

Appearing in all worlds,
Knowing the capacities and desires of all beings,
Buddha expounds for them the ocean of truths:
This is Joyfully Realized by Indestructible Banner.
All sentient beings are shrouded by afflictions
Roaming in all conditions, subject to all miseries--
For them he reveals the state of Buddhahood.
Palace of all Waters enters this door.

Buddha, in unthinkable oceans of eons,
Cultivated all practices endlessly,
Forever Cutting the net of Beings confusion:
Jewel Moon can clearly Enter this.

Buddha sees beings always afraid
Whirling in the Ocean of Birth and Death
He shows them the Buddhas unexcelled way
Dragon Topknot, comprehending, gives rise to joy.

The realm of the Buddhas cannot be conceived--
It is equal to the cosmos and space--
It can clear away beings' net of delusion:
This Flower Holding is able to Expound.

The Buddha eye is pure and inconceivable
Comprehensively viewing all things
He points out to all the excellent paths
This, Flower Light understands.

The army of demons, huge, uncountable,
He destroys in the space of an instant
His mind undisturbed, unfathomable:
This is Diamond Topknot's Technique.

Speaking a Wondrous Sound in the Ten Directions,
That sound pervades the entire universe--
Such is the Buddha's meditation state
This is the realm of Ocean Tide Thunder.

Furthermore, the River Spirit Everywhere Producing Swift Currents found the door of liberation everywhere raining the Boundless rain of truth. The

River Spirit Universally Purifying Springs and Streams found the door of liberation appearing before all sentient beings and causing them to be forever free from afflictions. The River Spirit Dust Free Pure Eye found the door of liberation by compassion and appropriate techniques washing away the dust of delusions from all sentient beings. The River spirit Roaring Everywhere found the door of liberation constantly producing sounds beneficial to all sentient beings. The River Spirit Rescuing Sentient Beings everywhere found the door of liberation always being non-malevolent and kind towards all sentient beings. The River Spirit Heatless Pure Light found the door of liberation Showing all pure and cool roots of goodness. The River Spirit Universally Causing Joy found the door of liberation cultivating complete generosity, causing all sentient beings to forever give up stinginess and attachment. The River Spirit Supreme Banner of Extensive Virtue found the door of liberation Being a Field of Blessings giving Joy to All. The River Spirit Light Shining on all worlds found the door of liberation causing all defiled beings to be pure, and all those poisoned with anger become joyful. The River Spirit Light of Oceanic Virtues found the door of liberation Able to Cause all sentient beings to enter the ocean of liberation and always experience complete bliss.

At that time the river spirit Everywhere Producing Swift Currents, imbued with the power of the Buddhas, looked over all the river spirits and spoke in verse,

Of old the Buddha, For the Sake of all beings,
Cultivated boundless practices of ocean of truth;
Like refreshing rain clearing blazing heat,
He extinguishes the heat of beings afflictions.

Buddha, in uncountable past eons,
Purified the world with the light of his vows,
Causing the Mature to realize enlightenment:
This is the realization of Universal Purifier.

With compassion and Methods numerous as beings
He appears before all, always guiding,
Clearing away the dirt of afflictions:
Pure Eyes, seeing this, rejoices profoundly.

Buddhas Speak of wondrous sound, causing all to hear--
Sentient beings, delighted, have hearts full of joy.
Causing them to wash away innumerable pains:
This is the liberation of Everywhere Roaring.

The Buddha cultivated enlightenment practice
to aid sentient beings for innumerable ages--

Therefore his light fills the world
The Spirit Guardian, Remembering is happy.

The Buddha cultivated practices for the sake beings
By various means making them mature
Purifying the ocean of blessings, removing all pains
Heatless, seeing this, rejoices at heart.

The gate of generosity is inexhaustible
Benefiting all sentient beings
Causing witnesses to have no attachment:
This is the enlightenment of Universal Joy.

Buddha cultivated genuine methods of enlightenment
Developing a boundless ocean of Virtues
Causing witness all to rejoice
This supreme Banner Happily Realizes.

He clears away the defilements of beings
Equally compassionate even to the vicious
Therefore acquiring radiance filling all space
Light shining on All Worlds sees and rejoices

Buddha is the field of blessings, ocean of virtues
Able to cause all to abandon evil
And fulfill great enlightenment
This is the liberation of Ocean Light.

Furthermore, the crop spirit Gentle Superb Flavor found the door of liberation bestowing rich flavor on all sentient beings, causing them to develop a Buddha Body. The crop spirit Pure Light of Seasonal Flowers found the door of liberation able to cause all sentient beings to experience great joy and happiness. The crop spirit Physical Strength Courage and Health found the door of liberation purifying all realms by means of all round, complete teachings. The crop spirit Increasing Vitality found the door of liberation seeing the boundless mystical powers compassionately used by the Buddha edifying demonstrations. The crop spirit Everywhere Producing Roots and Fruits found the door of liberation everywhere revealing the Buddha's field of blessings and causing seeds planted there not to spoil. The crop Spirit Wonderfully Adorned Circular Topknot found the door of liberation causing the flower of sentient beings everywhere to bloom. The crop spirit Moistening Pure Flowers found the door of liberation compassionately saving sentient beings and causing them to increase in blessings and virtue. The crop spirit Developing Wonderful Fragrance found the door of liberation extensively demonstrating all methods of enlightening practice. The crop spirit Like by All who See found the door of liberation able to cause all sentient beings in the universe to abandon such ills as sloth and anxiety and to becomes pure in all ways. The Crop Spirit Pure Light found the door of liberation observing the good roots of all sentient beings, explaining the truth to them in appropriate ways, bringing joy and fulfillment to the masses.

At that time the crop spirit Gentle Superb Flavor, imbued with power from the Buddha, Looked over all the Crop Spirits and said,

The Buddhas Ocean of Unexcelled Virtues
Manifests a lamp which illumines the world:
Saving and protecting all sentient beings
He gives them all peace, not leaving without one.

The Buddhas virtues are boundless--
No beings hear them in Vain--
He causes them to be free from suffering and always happy
This is what Seasonal Flavors enters into

The powers of the Buddha are all complete--
His array of virtues appears in the world
And all sentient beings are harmonized
To this fact Courage Power can witness

The Buddha cultivated an ocean of compassion
The heart always as broad as the whole world
Therefore his spiritual powers are boundless
Increased Vitality can see this.

Buddha always appears throughout the world
None of his methods are employed in vain
Clearing away beings’ delusions and torments
This is the liberations of Universal Producer.

Buddha is the great ocean of knowledge in the world
Emanating pure light which reaches everywhere
Whence is born all great faith and resolution
Thus can Adorned Topknot clearly enter

Buddha, observing the world, conceives kind compassion,
Appearing in order to aid sentient beings
Showing them the supreme way of peace and joy
This is the liberation of Pure Flowers

The pure practices cultivated by Buddha
Are fully expounded under the tree of enlightenment
Thus edifying everyone in all quarters

This, Wonderful Fragrance can hear.

Buddha, in all worlds,
Brings Freedom from sorrow, creating great Joy
All potentials and aspirations he purifies
The spirit Pleasing understands this.

The Buddha appears in the world
Observes the inclinations of all beings
And matures them by various means
This is the liberation of Pure Light.

Furthermore, the herb spirit Auspicious found the door of liberation observing the mentalities of all sentient beings and striving to unify them. The herb spirit Sandalwood Forest found the door of liberation embracing all sentient beings with light and causing those who see it not to waste the experience. The herb spirit Pure Light found the door of liberation able to annihilate the afflictions of all sentient beings by pure techniques. The herb spirit Universal Renown found the door of liberation able to increase the boundless ocean of good roots by means of a great reputation. The herb spirit Radiant Pores found the door of liberation hurrying to all sites of illness with the banner of great compassion. The herb spirit Darkness Destroying Purifier found the door of liberation able to cure all blind sentient beings and cause their eye of wisdom to be clear. The herb spirit Roarer found the door of liberation able to expound the verbal teaching of the Buddha explaining the different meanings of all things. The herb spirit Banner of Light Outshining the Sun found the door of liberation able to be the advisor of all sentient beings, causing all who see to produce roots of goodness. The herb spirit Seeing in All Directions found the door of liberation of the mine of pure compassion able to make beings give rise to faith and resolve by means of appropriate techniques. The herb spirit Everywhere Emanating Majestic Light found the door of liberation causing beings to remember Buddha, thereby eliminating their sickness.

At that time the Herb Spirit Auspicious, imbued with power from the Buddha looked over all the herb spirits and said,

The Buddha's Knowledge is inconceivable--
He knows the minds of all sentient beings,
And by the power of Various Techniques
Destroys their delusions and infinite pains.

The Great Hero's Skills cannot be measured
Nothing he does is ever in Vain
Unfailingly Causing the suffering of beings to vanish
Sandalwood Forest can understand this.

Observe the Buddha's teaching like so
He practiced for innumerable eons
And has no attachment to anything
This is the entry of Pure Light.

A Buddha is hard to meet in a million ages
If any can see one or hear one's name
It will unfailingly bring benefit
This is the understanding of Universal Renown

Each of the Buddha's hair pores
Emits light annulling distress
Causing worldly afflictions to end
This is the entry of Radiant Pores.

All sentient beings are blinded by ignorance
With an infinite variety of miseries from deluded acts--
Buddha clears it all away and opens the radiance of wisdom
This Darkness Breaker can see.

One tone of the Buddha has no limiting measure--
It can open up the ocean of all teachings
So that all who hear can comprehend
This is the liberation of Great Sound.

See how Buddha's knowledge is inconceivable--
Appearing in all realms he saves beings there,
Able to make those who see follow his teaching
This Outshining the Sun deeply understands

Buddha's Ocean of compassionate means
Is produced to help the world
Opening the right path wide to show beings
This Seeing in All Directions can comprehend

Buddha emits great light all around
Illumining all in the ten directions
Causing virtue to grow as the Buddha's remembered
This is the Liberation door of Majestic Light.

Furthermore, the forest spirit Spreading Flowers like Clouds found the door of liberation of the repository of the vast, boundless sea of knowledge. The forest spirit Outstanding Trunk Unfolding Light found the door of liberation of Great Cultivation and universal purification. The forest spirit Bearing Branches Emitting Radiant Light found the door of liberation increasing the growth of all sorts of sprouts of pure faith. The forest spirit Auspicious Pure Leaves found the door of liberation arrayed with all Pure Virtues. The forest spirit Draped Flame Treasury found the door of liberation of universal Wisdom Always viewing the entire cosmos. The forest spirit Pure Arrays of Light found the door of liberation knowing the ocean of all sentient beings activities and producing and spreading clouds of teaching. The forest spirit Pleasant Thunder found the door of liberation enduring all unpleasant sounds and producing pure sounds. The forest spirit Light and Fragrance All-Pervading found the door of liberation showing the vast realm of practices cultivated and mastered in the past. The forest spirit Subtle Light Shining Far found the door of liberation benefiting the world by means of all virtuous qualities. The forest spirit Flowers and Fruits Savoring of Light found the door of liberation able to cause all to see the Buddha appearing in the world, to always remember with respect and never forget, and adorn the mine of virtues.

At that time the Forest Spirit Spreading Flowers Like Clouds, imbued with power from the Buddha, looked over all the Forest Spirits and said,

In the past Buddha cultivated enlightening practices;
His virtue and wisdom are thoroughly complete
He has all powers fully in command
Emitting great light, he appears in the world.

The aspects of his compassion are as infinite as beings
Buddha purified them all in eons past
And therefore is able to bring aid to the world
This is the understanding of Outstanding Trunk.

Once sentient beings see the Buddha
He'll plunge them into the ocean of faith
Showing to all the enlightening way
This is the liberation of Wonderful Branches.

The virtues amassed in a single pore
Cannot be all not told of in an ocean of eons
The Buddhas techniques are inconceivable
Pure Leaves can understand this teaching.

I recall the Buddha in the past
Made offerings to infinite numbers of Buddhas
His knowledge becoming clear with each
This is what Store of Flames understands.

The ocean of actions of all sentient beings
The Buddha knows in an instant of thought

Such vast unhindered knowledge
Beautiful Adornments can begin to realize.

Always intoning the Buddhas serene, sublime sound
Produces incomparable joy everywhere
Causing all to awaken according to their understanding and inclination
This is the principle of Thunder Sounds practice.

The Buddha shows great mystic powers
All throughout the ten directions
Causing all his past deeds to be seen
This is where wheel All-Pervading Light and Fragrance Enters.

Sentient beings are dishonest and don't practice virtue
Lost and deluded they sink and flow in birth and death
For them he clearly opens the paths of knowledge
This is seen by Subtle Light.

Buddha, for the sake of beings blocked by habits
Appears in the world after of millions of eons
Causing them to see always for the rest of time
This is observed by Saver of Light.

Furthermore, The Mountain Spirit Jewel Peak Blooming Flowers found the door of liberation entering the light of absorption in great quiescence. The Mountain Spirit Flower Forest Topknot found the door of liberation cultivating and collecting good roots of kindness and developing an inconceivable number of beings to maturity. The Mountain Spirit Lofty Banner Shining Everywhere found the door of liberation Looking into the inclinations of all sentient beings and purifying their senses. The Mountain Spirit Undefiled Jewel Topknot found the door of liberation of boundless eons of diligent striving without becoming weary or remiss. The Mountain Spirit Light Illumining All Directions found the door of liberation awakening all with lights of infinite qualities. The Mountain Spirit Light of Great Power found the door of liberation of capability of self development and causing sentient beings to give up deluded behavior. The Mountain Spirit Awesome Light Conquering All found the door of liberation removing all pains so that none are left. The Mountain Spirit Light Orb of Subtle Intensity found the door of liberation spreading the light of the teachings, showing the virtues of all Buddhas. The Mountain Spirit Universal Eye Clearly See found the door of liberation causing all sentient beings to make their roots of goodness grow even in dreams. The Mountain Spirit Adamantine Eye of Mystery found the door of liberation bringing forth the great ocean of meaning.

At that time, the Mountain Spirit Blooming Flowers all over the Earth, imbued with power from the Buddha, surveyed all the hosts of mountain spirits and said in verse,

Having cultivated excellent practices without bound
Now he has attained mystic powers, also infinite.
His gates of teaching are wide open, numerous as atoms,
Causing all sentient beings to deeply understand and rejoice.

His body, adorned in many ways, is omnipresent,
The lights from his pores are all pure
With compassionate techniques he teaches all
Flower Forest Topknot understands this.

The Buddha-Body appears everywhere—its boundless,
Filling all worlds in the ten directions,
All faculties pure, a joy to all beholders.
This truth High banner can Understand.

For eons practicing diligently without flagging,
Unaffected by worldly things, like empty space,
By various means he edifies beings:
Realizing this is Jewel Topknot.

Sentient beings blindly enter dangerous paths;
Pitying them, Buddha emits shining Light,
Causing all beings thereby to awake:
Awesome light, understanding this, rejoices.

Extensively cultivating practices in all states of being,
He made offerings to innumerable Buddhas,
Causing beings who saw to make great vows:
This Great Power can clearly enter.

Seeing beings sufferings in transmigration,
Always enshrouded by barriers of doing,
He extinguishes all with the light of wisdom,
This is the liberation of conquering all.

Each of his pores emits subtle sound
Praising the Buddhas in accord with beings mentalities
Pervading all quarters for uncounted ages:
This is the door by which Light Orb has entered.

Buddha appears throughout the ten directions
Expounding the Subtle truth by various means,
With an ocean of practices abiding all beings:
This is what Clearly Seeing has understood.

The Gates of the Teaching are boundless as the sea
He expounds it with one voice making all understand,
Preaching forever with never an end:
Delving into this technique is Diamond Eye.

Furthermore, the Earth Spirit Pure Flower of Universal Virtue found the door of liberation constantly watching all sentient beings with an attitude of kindness and compassion. The Earth Spirit Adornment of Stable Blessings found the door of liberation manifesting the power of blessings and virtues of all sentient beings. The Earth Spirit Beautiful Flower Adorned Tree found the door of liberation Entering into all things and producing adornment for all Buddha fields. The Earth Spirit Universal Distribution of Treasures found the door of liberation cultivating and producing various states of meditation and causing sentient beings to get rid of obstructing defilements. The Earth Spirit Pure Eye observing the Season found the door of liberation causing all sentient beings to sport happily. The Earth Spirit Beautiful Golden Eyes found the door of liberation manifesting all pure bodies and harmonizing sentient beings. The Earth Spirit Fragrant Hair emitting light found the door of liberation of great power comprehending the ocean of virtues of all Buddhas. The Earth Spirit Silent Pleasing Sound found the door of liberation holding the ocean of speech sounds of all sentient beings. The Earth Spirit Curled Topknot of Beautiful Flowers found the door of liberation of the undefiled nature pervading all Buddha fields. The Earth Spirit Indestructible All Sustainer found the door of liberation revealing all that is contained in the cycles of teachings of all Buddhas.

At that time, the Earth Spirit Pure Flower of Universal Virtue, imbued with power from the Buddha, looked over all the Earth Spirits and said,

The doors of compassion opened by the Buddha
In every moment in the past cannot be all told of
He cultivated such practice unceasingly,
Therefore he has an indestructible body.

The Store of Blessings of All
Sentient Beings in all times, As well as enlightening beings,
All appear in the Buddhas Pores:
Adornment of Blessings, seeing this, rejoices.

His vast state of serene absorption
Is unborn, imperishable, has no coming or going;
Yet he purifies lands to show sentient beings
This is the Liberation of Flowered Tree.

Buddha Cultivated various practices

To make sentient beings dissolve all barriers;
Universal Distributor of Treasure
Sees this Liberation and rejoices.

The sphere of the Buddha is boundless--
He appears every moment throughout the world:
Observing the Season with Pure Eyes,
Seeing Buddha's realm of action, is joyful.

His sublime voice is limitless and inconceivable--
He destroys afflictions for all sentient beings:
Diamond Eye can realize this,
Seeing Buddhas boundless supreme virtues.

He appears in disguise in all kinds of forms
All throughout the universe:
Fragrant Hair Emitting Light always sees Buddha
Thus teaching all sentient beings.

His sublime voice extends everywhere
Explaining for beings for infinite eons
Pleasing Sound earth spirit comprehends this
And, hearing it from the Buddha, is reverently joyful.

Buddha's pores emit clouds of fragrant flames
Filling the world according to the mentalities of beings:
All who see this develop maturity:
This is what Flower Swirl observes.

Stable and unbreakable as Diamond
More unshakable than the Polar Mountain
The Buddha's body is in the world this way
All-Sustainer, able to see, gives rise to joy.

Furthermore, the city spirit Jewel Peak Radiance found the door of liberation benefiting sentient beings by appropriate means. The City Spirit Beautifully Adorned Palace found the door of liberation knowing the faculties of sentient beings and teaching and maturing them. The city spirit Jewel of Pure Joy found the door of liberation always joyfully causing all sentient beings to receive various blessings. The City Spirit Sorrow-less Purity found the door of liberation of the mine of great compassion saving those in fear. The City Spirit Flower Lamp Flame Eyes found the door of liberation of universally clear great wisdom and knowledge. The City Spirit Flame Banner Clearly Showing found the door of liberation appearing everywhere with appropriate means. The City Spirit Light of Virtue found the door of liberation observing all sentient beings and causing them to cultivate the vast ocean of virtue. The

City Spirit Body of Pure Light found the door of liberation awakening all sentient beings from the darkness of ignorance. The city of spirit Eyes of Light of a Mountain of Jewels found the door of liberation able to pulverize the mountains of obstructions hindering sentient beings, by means of a great light.

At that time the City Spirit Jewel Peak Radiance, imbued with power from the Buddha, Surveyed all the hosts of City Spirits and said in verse,

The Guide is so inconceivable,
With light illuminating the Ten Directions:
All sentient beings see Buddha Before them,
Teaching and developing countless numbers.

The faculties of sentient beings are each different;
The Buddha knows them all.
The spirit Beautifully Adorned Palaces
Enters this gate of teaching with joy.

The Buddha cultivated practices for boundless eons,
Maintaining the teachings of the Buddha of past ages,
His mind always happily accepting them:
Jewel of Joy realizes this way.

Buddha in past was already able to remove
The fears of all sentient beings
And always exercise kindness and compassion toward them:
This, the spirit, sorrow less comprehends with joy.

Buddha's knowledge is vast and boundless;
Like space it cannot be measured.
Flower Eyes, realizing this, is pleased:
He can study the Buddhas ineffable wisdom.

The Buddhas physical forms are equal to sentient beings--
He causes them to see him according to their inclinations;
Flame Banner Clearly Showing understands this in his heart.
And practices this technique, producing joy.

Buddha cultivated an ocean of myriad blessings--
Pure, Vast, without any bounds:
Light of Virtue Banner, Taking this approach,
Contemplates, Comprehends, and is happy in mind.

Sentient beings ignorantly wander through various states of existence;
Like people born blind, after all they cannot see.

Buddha appears in the world to help them:
Pure light enters this door.

The Buddha’s powers are boundless,
Like Clouds covering all the world;
He appears even in dreams to teach:
This is what Fragrant Banner perceives.

Sentient beings are foolish and ignorant, as though blind and deaf,
They are shrouded by all kinds of obstructing veils;
Buddhas light penetrates them, making them open up:
Such is the entry way of mountain of jewels.

Furthermore, The sanctuary spirit Banner of Pure adornments found the door of liberation of the power of commitment to produce vast adornments to offer to the Buddha. The sanctuary spirit Polar Mountain Jewel Light found the door of liberation Appearing Before all sentient beings perfecting the practice of great enlightenment. The sanctuary spirit Sign of the Thunder found the door of liberation causing all sentient beings to see the Buddha in Dreams teaching them according to their mentalities and according to their inclinations. The sanctuary spirit Wonderful Eyes raining flowers found the door of liberation able to rain all precious adornments that are hard to part with. The Sanctuary spirit Form of Pure Flowers found the door of liberation able to manifest beautifully adorned sanctuaries, teach many beings, and cause them to develop to maturity. The Sanctuary Spirit Garland Light Topknot found the door of liberation teaching the truth according to beings faculties, causing them to develop right awareness. The Sanctuary Spirit Raining Jewel Arrays found the door of liberation able to eloquently rain everywhere Boundless Joyous Truths. The Sanctuary Spirit Courageous Fragrant Eye found the door of liberation extensively praising the virtues of the Buddhas. The Sanctuary Spirit Diamond Colored Cloud found the door of liberation causing arrays of trees of boundless colors and forms to appear. The Sanctuary Spirit Lotus Light found the door of liberation being still and unmoving under the tree of enlightenment yet being present everywhere. The Sanctuary Spirit Radiance of Ineffable Light found the door of liberation demonstrating the various powers of a Buddha.

At that time the Sanctuary Spirit Banner of Pure Adornments, imbued with power from the Buddha, looked over all the sanctuary spirits and said,

I recall the Buddha in former times
The practices he performed for countless eons
Making offerings to all the Buddhas who appeared
So he has virtues vast as all space.

The Buddha practiced unlimited generosity

In infinite lands, numerous as all atoms.
Thinking of the Well-Faring Buddha
Polar Lights Heart is Glad.

Physical Forms of Buddha have no end;
His transformation pervade all lands,
Always appearing, even in dreams:
Thunder Banner, seeing this, gives rise to joy.

He practiced relinquishment for countless ages
Able to give up eyes, hard to part with, enough to fill a sea--
This practice of relinquishment was for the sake of all beings:
This, Wonderful Eyes happily understands.

Boundless forms, like blazing clouds of jewels,
Appear in sanctuaries throughout the world:
The spirit Form of Pure Flames rejoices
Upon seeing the mystical power of the Buddha.

The ocean of sentient beings activities is shore-less;
The Buddha fills it with the rain of truth,
Removing doubt and confusion according to potential
Flower Garland, realizing this is pleased.

The Different meanings of innumerable teachings
Are delved into by his oceanic eloquence:
The Spirit Raining Precious Adornments
Is always thus in mind.

In unspeakably many lands
He praised the Buddhas in all languages
And therefore has great fame and virtue:
Courageous Eye can keep this in mind.

Infinite Trees of various forms
Appear beneath the King Tree of Enlightenment:
Diamond Colored Cloud realizes this,
And always watches the tree with delight.

Bounds to the ten directions cannot be found
Likewise the knowledge of Buddha on the site of enlightenment:
The Lotus Lights Pure Mind of Faith
Enters this liberation and profoundly rejoices.

Everything at this site of enlightenment produces exquisite sound
Extolling the Pure, inconceivable powers of the Buddha

As well as the perfected causal practices:
This can be heard by ineffable Light.

Furthermore, the footstep following spirit Precious Symbol found the door of liberation raining jewels all over, producing bountiful joy. The Footstep-Following Spirit Lotus Light found the door of liberation showing the Buddha seated on a Lotus Throne of lights of all colors, causing delight to those who see. The Footstep-Following Spirit Supreme Flower Topknot found the door of liberation setting up the sanctuaries and assemblies of all Buddhas in every moment of thought. The Footstep-Following Spirit Embodying all beautiful visions found the door of liberation pacifying and harmonizing countless sentient beings at every step. The Footstep-Following Spirit Exquisite Gem Star Banner found the door of liberation in every moment of thought magically producing various Lotus-Like Webs of Light, everywhere raining showers of Jewel producing marvelous sounds. The Footstep-Following Spirit Joyfully Uttering Sublime Sounds found the door of liberation producing boundless oceans of joy. The Footstep-Following Spirit Sandalwood Tree Light found the door of liberation awakening the assemblies at all sites of enlightenment with a Fragrant Breeze. The Footstep Following Spirit Lotus Light emanating Light found the door of liberation from every pore intoning the subtle sounds of truth. The footstep-following period Subtle Light found the door of liberation producing from the body webs of various lights illuminating everywhere. The Footstep-Following Spirit Collection of Fine Flowers found the door of liberation enlightening all beings and causing them to develop oceans of virtues.

At that time the footstep following spirit Precious Symbol, imbued with the Buddhas power, surveyed all the assembled Footstep Following Spirits and said in verse,

Buddha practiced for innumerable eons,
making offerings to all the Buddhas,
His mind always joyful, never wearied,
His joy is deep and vast as the sea.

His spiritual powers, active every moment, are immeasurable--
He produces lotuses of various fragrances,
With Buddhas sitting on them, traveling all over:
Lotus Light sees it all.

The teaching of the Buddhas is thus:
The Vast assemblies fill all directions
They show mystic powers which can’t be assessed:
This Supreme Flower clearly perceives.

In all places in the ten directions,

With every step he takes
He can develop all beings:
This beautiful visions understands.

He manifests bodies numerous as beings;
Each of these bodies fills the universe,
All shedding pure light and showering jewels:
This liberation Star Banner enters into.

The realm of the Buddha has no bounds
He showers the rain of truth, filling all--
Seeing the Buddha, the masses rejoice:
This is what's seen by Sublime Sound.

The Buddhas voice is equal in extent to space--
All sounds and voices are contained therein;
It tames sentient beings, extending to all:
Thus can Sandalwood hear.

All his pores emit magical sounds
Extolling the names of Buddhas of all times;
All who hear these sounds are delighted:
Thus does Lotus Light see.

The disguised appearances of the Buddha are inconceivable--
His physical forms are like the ocean,
Causing all to see according to mentality:
This is what Subtle Light apprehends.

Displaying great mystic powers everywhere,
He enlightens all beings:
Fine Flowers, seeing this truth,
Becomes joyful at heart.

Furthermore, the Multiple Body Spirit Realm of Pure Joy found the door of liberation remembering the ocean of Buddha's ancient vows. The Multiple Body Spirit Light Illuminating All Directions found the door of liberation of light shining everywhere on boundless worlds. The Multiple Body Spirit Oceanic Sound Conquering found the door of liberation of a great sound awakening all beings and causing them to be happy and harmoniously tranquil. The Multiple Body Spirit Pure Flower Adorned Topknot found the door of liberation of a Body Light Space, omnipresent. The Multiple Body Spirit Infinite Dignified Postures found the door of liberation showing all sentient beings the realm of the Buddhas. The multiple body spirit Array of Supreme Light found the door of liberation causing all famished sentient beings to be physically healthy and strong. The Multiple Body Spirit Fragrant

Clouds of Pure Light found the door of liberation clearing away all sentient beings defiling afflictions. The multiple body spirit Guardian Sustainer found the door of liberation overturning all sentient beings' ignorant, foolish, maniacal actions. The Multiple Body Spirit Ubiquitous Shepard found the door of liberation manifesting adornments in the Palaces of all world leaders. The Multiple Body Spirit Immutable Light found the door of liberation embracing all sentient beings and causing them to produce pure roots of goodness.

At that time the Multiple Body Spirit Realm of Pure Joy empowered by the Buddha, looked over all the multiple body spirits and said,

I remember, countless eons ago,
A Buddha, Sublime Light appeared in the world;
This world honored one in the presence of that Buddha
Vowed to attain enlightenment and served all Buddhas.

Buddhas body emits great light,
Which fills the entire cosmos;
When beings encounter it, their minds are subdued:
This is seen by illuminating all directions.

Buddhas voice makes all countries tremble.
Every sphere of sound
Awakes all beings without exception:
Conqueror, hearing, rejoices at heart.

The Buddha Body is pure, ever calm,
Manifesting all forms, yet without any signs,
Abiding this way everywhere in the world,
This is the approach of Pure Flowers.

The Guide is so inconceivable,
causing all to see according to their minds--
sometimes sitting, or walking, or standing:
Infinite Dignified Postures understands this.

A Buddha is hard to meet even in a million eons--
He appears in the world to give help freely,
Causing beings to be free from the pains of destitution:
Here is where Supreme Light Array enters.

Each of the Buddhas teeth
Emits blazing clouds of light, as from a fragrant lamp
Destroying the Illusions of all sentient beings:
Undefiled Clouds sees in this way.

Beings' attachments and delusions are multiple barriers--
They follow demons in their ways, always involved in routines;
Buddha shows them the way to liberation:
Guardian Sustainer can understand this.

I see the independent power of Buddha,
His light filling the universe;
In royal palaces he edifies beings.
This is the realm of the Ubiquitous One.

Beings are deluded, full of miseries--
Buddha is in their midst, always saving,
Causing delusions to vanish and joy to abound:
This is what's seen by Immutable Light.

Furthermore, the Thunderbolt Bearing Spirit Demigod of Wonderful Form found the door of liberation seeing the Buddha manifest a body of infinite physical forms. The Thunderbolt Bearing Spirit Banner of Swiftness of the Sun found the door of liberation of each hair of the Buddha Body radiating clouds of various light beams, like the sun. The Thunderbolt Bearing Spirit Light of the Flowers of the Polar Mountain found the door of liberation of great mystic powers manifesting innumerable bodies. The Thunderbolt Bearing Spirit Pure sound of Clouds found the door of liberation of infinite sounds corresponding to all species. The Thunderbolt Bearing Spirit Great Armed God found the door of liberation appearing as the leader in all worlds and awakening sentient beings. The Thunderbolt Bearing Spirit Delightful Light found the door of liberation revealing all the different aspects of the Buddhas teachings. The Thunderbolt Bearing Spirit Sound of Thunder and Great Trees found the door of liberation bringing together all the Tree Spirits with Delightful Ornaments. The Thunderbolt Bearing Spirit Lion King Light found the door of liberation fulfilling and clearly understanding the Buddhas vast array of blessings. The Thunderbolt Bearing Spirit Auspicious Eye of Intense Flames found the door of liberation observing the minds of sentient beings on dangerous paths and manifesting a magnificently adorned body for them. The Thunderbolt Bearing Spirit Lotus Jewel Topknot found the door of liberation showering everywhere the Jewel Topknot's Adorning all sentient beings.

At that the Thunderbolt Bearing Spirit Demi God of Wonderful Form, empowered by the Buddha, said in verse,

Observe the King of Truth--
The teaching of the King of Truth is thus.
His physical forms have no bounds,
Manifesting throughout the world.

Each of the Buddhas hairs
Is an inconceivable act of light,
Like the clear orb of the sun
Illuminating all Lands.

The Spiritual Powers of the Buddha
Pervade the entire cosmos--
In the presence of all sentient beings,
He manifests infinite bodies.

The Sound of the Buddhas teaching
Is heard in all quarters;
According to the type of being,
He satisfies all their minds.

The masses see the Honored Sage
In the palace of the World
For the sake of all the living
Expounding the Great Teaching.

In the whirlpool of the Ocean of Truth,
With all kinds of different doctrines,
Various appropriate techniques,
He teaches without end.

Those boundless great techniques
Respond to all the lands;
Those who meet the Buddhas Light
All see the Buddha Body.

Having served all the Buddhas,
Many as atoms in a billion lands,
His virtue is as vast as space,
Looked up to by all.

His mystical power is impartial,
Appearing in all lands;
While sitting at rest in the Sublime Enlightenment Site
He appears before all sentient beings.

Blazing Clouds Illuminating All
With Various Spheres of Light
Extending throughout the universe,
Showing where the Buddha acts.

Furthermore, The Enlightening Being Universally Good entered into the ocean of techniques and inconceivable doors of liberation and entered into the ocean of virtues of the Buddha. That is to say, there was a Door of Liberation called Purifying all Buddha Lands, Pacifying the Sentient beings and causing them all to be ultimately emancipated. There was a door of Liberation called Going to All Realms of Complete Virtues cultivated by all the Buddhas. There was a door of Liberation called the Great Ocean of Vows defining the stages of all enlightening beings. There was a door of Liberation called Everywhere manifesting infinite bodies numerous as atoms in the cosmos. There was a door of Liberation called explaining an inconceivable number of different names throughout all lands. There was a door of Liberation called showing all the boundless realms of enlightening beings psychic powers in all atoms. There was a door of Liberation named showing the events of the formation and decay of the ages of past, present, and future in the space of an instant. There was a door of Liberation named showing the Oceans of Faculties of all enlightening beings, each entering their own spheres. There was a door of Liberation named ability to make various bodies appear by mystic powers all throughout the boundless cosmos. There was a door of Liberation called showing the processes of all enlightening beings practices, entering into the great techniques of universal knowledge.

At that time, The Enlightening Being Universally Good by virtue of his own accomplishment, and also receiving the spiritual power of the Buddha, having looked over the ocean of all the assemblies spoke these verses,

The immense, vast fields adorned by the Buddha
Are equal in number to all atoms;
pure children of Buddha fill them all,
Raining the inconceivable, most sublime teaching.

As in this assembly we see the Buddha sitting,
So it is also in every atom;
The Buddha body has no coming or going,
And clearly appears in all the lands there are.

Demonstrating the Practices Cultivated by enlightening beings
The various techniques of innumerable approaches to their stages
Expounding as well the inconceivable truth,
He causes the Buddha Children to enter the realm of reality.

Producing Phantom Buddhas numerous as atoms
Corresponding to the inclinations of all beings minds,
The expedient doors into the profound realm of truth,
Boundlessly Vast, all he expounds.

The Buddhas names are equal to the worlds,

Filling all lands in the ten directions;
None of his methods are employed in vain:
He tames sentient beings and purifies all.

The Buddha, in every atom,
Displays infinite great mystic powers--
Sitting in each on the enlightenment site,
He speaks of past Buddhas enlightening deeds.

All immense eons of past, present, and future,
Buddha reveals in every instant--
All the events of their formation and decay
His inconceivable knowledge comprehends.

The congregation of Buddhas Children is endlessly vast;
But though they try together to fathom Buddha state
The teaching of the Buddhas have no bounds--
To thoroughly know them all is most difficult.

Buddhas like space, without discrimination,
Equal to the real cosmos, with no resting place,
Phantom Manifestations Circulate Everywhere,
All sitting on enlightenment sites attaining true awareness.

Buddha teaches widely, with wonderful voice--
All stages of enlightenment are thoroughly clear
Appearing before each sentient being,
He gives all the Buddhas equal truth.

Furthermore the enlightening being Sublime Light of Pure Virtue, the Great Spiritual Hero found the door of liberation going to all assemblies of enlightening beings in the ten directions and adorning the sites of enlightenment. The enlightening being Light of the Supreme Lamp of Universal Virtue found the door of liberation in a single instant showing endless entrances to attainment of true awakening, teaching and developing inconceivable worlds of sentient beings. The enlightening being Lion Banner of Universal Light found the door of liberation cultivating the enlightening beings adornments of blessings and virtue, producing all Buddha Lands. The enlightening being Subtle Light of Flames of Universal Jewels found the door of liberation observing the realms of the Buddhas mystic powers, without confusion. The enlightening being Banner of Oceans of Qualities of Universal Sounds found the door of liberation showing the adornments of all Buddha fields in one congregation at a site of enlightenment. The enlightening being Light of Universal Knowledge Illuminating the Realm of Buddhahood found the door of liberation following the Buddha investigating the most profound and enormously vast matrix of the Cosmos. The Enlightening Being Light of

Inexhaustible Virtue of Universal Purity found the door of liberation entering into all mundane activities and producing the boundless practices of enlightening beings. The enlightening being Universal Supreme Light found the door of liberation able to manifest the spheres of all Buddhas within the formless realm of truth.

At that time the enlightening Being Sublime Light of Pure Virtue, the spiritual hero, empowered by the Buddha, looked over the ocean of liberation doors of all the enlightening beings and said in verse,

All lands there be in the ten directions
Are beautified and Purified all in an instant,
By the Sublime Voice turning the wheel of truth
Throughout the world, without an equal.

The realm of the Buddha has no bounds--
In an instant the cosmos is filled;
In every atom he sets up an enlightenment site,
Proving enlightenment in all creating mystic displays.

Buddha cultivated practices in the past
Extending through countless eons
Adorning all Buddha Fields,
Appearing unhindered, like space.

The Buddhas spiritual powers are unlimited,
Filling the boundless reaches of all time--
Even if one spent countless eons constantly observing,
One would never be weary or jaded.

Observe the realms of Buddha's mystic power--
All lands in all quarters are beautifully pure:
He appears therein in every one,
Instantaneously Changing, in infinite forms.

If you observe the Buddha for countless ages
You won't apprehend even the extent of one Hair--
The Buddha's boundless doors of Techniques
Illumine inconceivably many fields.

Buddha, in past ages in the world,
Served an infinite ocean of Buddhas;
Therefore all beings are like River Rapids
Coming to make offerings to the World Honored One.

The Buddha appears everywhere,

In infinite lands in each atom
The realms therein being all infinite too;
In all he abides for endless eons.

Buddha of Yore for the sake of all beings
Cultivated an ocean of boundless compassion,
Entering Birth and Death along with all beings,
Teaching the Masses, Making them Pure.

Buddhas abide in the Matrix of the Cosmos of Real Thus-ness--
Sign-less, Formless, Free from all taints.
When beings observe Buddha's various Bodies,
All their troubles and pains then dissolve.

Furthermore, the enlightening being Great Brilliance of the Moon Reflected in the Ocean, the Great Spiritual Hero, found the door of liberation producing the means of transcendence pertaining to each stage of enlightenment thereby edifying sentient beings and purifying all Buddha lands. The Enlightening Being Undefiled Treasury of Light of Oceans of Cloudlike Sounds found the door of liberation in every instant of awareness entering into the various distinctions of all objective realms. The enlightening being Topknot born of Wisdom found the door of liberation revealing pure great virtues to all sentient beings when they first arrive at the site of enlightenment. The enlightening being Brave Lotus Topknot found the door of liberation revealing all the Buddha Teachings to sentient beings in accord with their infinite faculties and understandings. The Enlightening Being Sun Banner of Clouds of Universal Knowledge found the door of liberation developing the knowledge of Buddhahood, abiding forever. The Enlightening Being Greatly Persevering with Indestructible Courage found the door of liberation of power to enter into all the boundless symbols of the Teachings. The enlightening being Banner of Light of Fragrant Flames found the door of liberation showing how all the present Buddhas first began enlightening Practice, And on through to their final consummation of the Body of Knowledge and Wisdom. The Enlightening Being Deep Beautiful Sound of Great Enlightened Virtue found the door of liberation Peacefully abiding in the ocean of all the great vows of Vairocana, the Illuminator. The Enlightening Being Born of Wisdom with the light of Great Virtue found the door of liberation revealing the most profound realm of the Buddha, which pervades the cosmos.

At that time the enlightening being Great Brilliance of the Moon reflected in the Ocean, Empowered by the Buddha, observed the ocean of arrays of all the hosts of enlightening beings, and said in verse,

The transcendent means and the stages of enlightenment,
Vast, inconceivable, are all fulfilled:

Infinite sentient beings subdued and harmonized,
All Buddha Lands are Pure.

As Buddha teaches in the worlds of beings,
All lands in the ten directions are filled:
In an instant of thought he turns the wheel of truth
Accommodating it to all states of mind.

Buddha, over countless vast eons,
Has appeared everywhere before sentient beings;
According to his past cultivation,
He shows his purified realm of action.

I see everywhere in all directions
And see the Buddhas showing Mystic Powers
All sitting in Sanctuaries Realizing Enlightenment
Surrounded by Listening Crowds.

The Immense Radiance of Buddhas Reality Body
Can Appear in the World through Expedient Means
According with the inclinations of all beings minds
Raining the teachings to suit their faculties.

The impartial, sign-less body of true Suchness
The Pure Reality Body of Untainted Light
With Knowledge and Calm, with innumerable bodies
He preaches the truth, adapting to all.

The Powers of the King of Truth are all Pure
His knowledge and Wisdom like Space, unbounded;
He reveals all without any concealment.
Causing all beings to be enlightened.

In accord with what Buddha Cultivated
Up to his perfection of all knowledge
Now he radiates light through the cosmos
Showing it all therein.

Buddha shows mystic powers through his original vow,
Illuminating all in the Ten Directions;
What the Buddha Practiced of Yore,
All is expounded in these networks of light.

There is no end of worlds in all directions.
No Equals, No Bounds, Each one distinct.
Buddhas Unhindered Power Emits a great light

Clearly revealing all of those lands.

At that time the Buddhas Lion Seat, It's round platform of exquisite flowers of many jewels, it's base, steps, doors, and all of its embellishments, each produced as many great enlightening beings as there are atoms in a Buddha Land. There Names were Oceanic Wisdom, Sovereign King of Occult Powers; Thunder Shaking All; Topknot of Lights of Many Jewels; Bold Intelligence of the Son of Knowledge; Seal of Knowledge made of Jewels of Inconceivable Qualities; Hundred Eye Lotus Topknot; Light Spheres of Golden Flames; Universal Sound of the Cosmos; Cloud Sound Pure Moon; Banner of Light of Benevolent Courage: These were the leaders, and there were as many of them as atoms in many Buddha Lands.

At the same time as they appeared, these enlightening beings each produced clouds of various offerings: For example, clouds of flowers of all jewels, clouds of all subtle fragrances of Lotus Blossoms, Clouds of orbs of jewel lights, clouds of fragrant flames of boundless realms, clouds of jewel like light spheres from the treasury of the sun, clouds of all pleasing musical sounds, clouds of flames of light from all jewel lamps, with boundless colors and forms, clouds of branches, flowers, and fruits from trees of many jewels, clouds of regal jewels with inexhaustible pure radiance, clouds of all the finest decorative gems; there were as many such clouds of various offerings as there are atoms in a Buddha World. Each of these enlightening beings produced such clouds of offerings unceasingly, raining on the oceanic assemblies at all enlightenment sites.

Having manifested these clouds, they circled the Buddha to the right, circling him countless hundreds of thousands of times. In whatever direction they came from, there, not far from the Buddha, they magically produced innumerable Lotus Lion Seats of various Jewels, and each sat cross legged thereon.

The spheres of actions of these enlightening beings were pure and vast as the sea. They had attained the state of universality of illumination of knowledge and wisdom. Following the Buddhas, They were unhindered in their actions. They were able to enter the ocean of all principles of discernment and elucidation, and had mastered the teaching of inconceivable liberation. They dwelt in the state of all sided-ness of the Buddhas. They had already mastered all techniques of concentration formulae, and were able to contain the ocean of all the teachings. They dwelt in the stage of equanimous knowledge of past, present, and future. They had attained the immense joy of profound faith. Their boundless stores of blessings were most pure. They observed everywhere in space throughout the cosmos. They diligently made offerings to all Buddhas appearing in any land in all worlds.

At that time, the enlightening being Oceanic Wisdom, Sovereign King of

Occult Powers, the great spiritual hero, empowered by the Buddha, surveyed the oceans of masses at the scene of enlightenment and said in verse,

Buddha knows what all Buddhas have realized--
Unhindered as space he illumines all,
His light pervading countless lands everywhere.
He sits amidst the hosts all magnificently pure.

The Buddhas virtues cannot be measured;
They fill all the Cosmos in every direction.
Sitting under every enlightenment tree,
All the Great Powers Assemble like Clouds.

Buddha has such spiritual powers,
Manifesting infinite forms at once.
The Buddhas sphere is beyond bounds--
Individuals see according to their liberation.

Buddha passed oceans of eons
Working in all realms of being
Teaching Creatures by various means,
Having them accept and practice enlightening ways.

Vairochana replete with magnificent refinements,
Sits on a Lotus Bank Lion Seat.
All the assembled Hosts are Pure;
Silently all gaze in Respect.

The Banks of Jewels Radiate Light,
Emitting boundless clouds of fragrant flames;
Countless Flower Garlands are draped around
On Such a Seat does the Buddha Sit.

Various adornments decorate its glorious facades
Constantly Emitting Lamp-Like Clouds of Fragrant Flames,
Immensely Vast, Blazing, Illumining All.
The Sage sits upon Supreme Embellishments.

Beautiful Windows of Various Jewels,
Draped with Lotuses of Exquisite Gems,
Always producing Sublime Sounds delighting all hearers,
Thereon Buddha sits, most Radiant of all.

A Jewel Crescent Supports the Seat Shaped like a half moon;
Diamond is it's pedestal, its color blazing bright;
Enlightening Beings constantly circle it

Buddha is the most radiant among them.

His various mystic displays fill the ten directions.
Expounding the far-reaching vows of the enlightened one.
All reflected images appear therein;
It is on such a seat the Buddha calmly sits.

At that time the great enlightening being Thunder Shaking All, empowered by the Buddha, Looked over all the assembled hosts and said,

Buddha accumulated enlightenment practices,
Making offerings to infinite Buddhas everywhere.
Sustained by the power of the Enlightened One
None do not see him on his seat.

Jewels of fragrant flames, fulfilling all wishes,
Encrust the Buddha's flower lion throne;
Various adornments, all appearing as reflections,
Are clearly seen by all the hosts.

Buddhas throne displays magnificent forms;
Instant to instant their colors and types each differ.
According to the Differences in Beings' Understandings
Each sees the Buddha thereupon.

Jewel Branches hanging down, Webs of Lotus Flowers
As the flowers open, enlightening beings emerge.
Each producing sublime, pleasing voices.
Praising the Buddha on his throne.

Buddhas virtues are extensive as space--
All adornments are born from them.
The embellishing features of each particular state
No sentient beings can comprehend.

Diamond is the ground, indestructible.
Vast, Pure, Level, and Even.
Nets of Pearls hang in the sky.
All around the enlightenment tree.

The infinite colors of the ground are all distinct;
Gold dust is spread all around,
Flowers and jewels strewn about,
All beautifying Buddha's throne.

Earth spirits dance with joy,

With infinite manifestations in an instant,
Creating clouds of adornments everywhere,
While remaining reverently gazing at Buddha.

Jewel Lamps, immensely large, shining extremely bright,
Fragrant Flames and swirling light never ending,
These manifestations differ according to the time.
Earth spirits make offerings of these.

All the adornments existing.
In every single land
Appear at this enlightenment scene
By the mystic power of Buddha.

Then the great enlightening being Jewel Light Topknot empowered by the Buddha, surveyed the Oceanic Masses at the site of enlightenment and said,

When the Buddha was cultivating practice in the past,
He saw the various Buddha Lands, all fully complete.
The lands he saw this way were endless:
All of them appear at this enlightenment scene.

The Buddhas enormous spiritual power
Sheds light showering gems everywhere
This treasury of jewels is scattered over the sight
Beautifying the ground all around.

Buddhas blessings and mystical powers
Adorn everywhere with precious gemstones;
The ground and the enlightenment tree
Alternately emit light and sound expressing the truth.

Precious lamps, infinite, rain from the sky,
Studded with regal sapphires,
All emitting subtle sounds speaking truth:
This, the earth spirits cause to appear.

The Jewel Ground manifests ubiquitous clouds of light
Jewel Lamps blaze bright as lightning
Jewel nets hung afar cover above.
Jewel boughs variously draped make decorations.

Look over the entire ground--
Adorned with various beautiful jewels.
It shows beings the ocean of actions,
Causing them to comprehend the real nature of things.

The enlightenment trees in all the spheres
Of all the Buddhas everywhere
All appear at the enlightenment site,
Expounding the Buddhas pure teaching.

In accord with the inclinations of beings' minds,
The ground produces wonderful sounds,
Conforming to what the Buddha would preach at his seat,
Each of the teachings fully explained.

The ground constantly produces subtle fragrant light;
In the light are chanted pure clear sounds;
If any beings are able to receive the teaching,
It causes them to hear, and their afflictions vanish.

Each adornment is fully complete.
And could not be described in a million years.
The Buddhas mystic power extends everywhere;
That's why the ground is beautifully pure.

Then the great enlightening being Bold Intelligence of the Sun of Knowledge, empowered by the Buddha, looked over all the multitudes assembled on the scene and said in verse,

Buddha sits in the hall of truth with steady gaze
Brilliantly lighting up the palace.
In accordance with the dispositions of all beings
His body appears throughout all lands.

The Buddhas palace is beyond conception,
Adorned with stores of precious jewels,
Each decorations shining with light;
Sitting there, the Buddha is most conspicuous of all.

With pillars of jewels of various hews,
Chimes of real gold hanging like clouds,
Jewel Stairways in rows on four sides,
The gates open in every direction.

Arrays of banners of flowery silk,
Jewel trees with decorated branches and boughs,
Garlands of pearls draped on all sides
The Ocean of Wisdom sits calmly therein.

Nets of jewels, exquisite fragrant banners

Brilliant Lamps hung like clouds
Covered with various decorations,
The world transcending true knower sits within.

Everywhere he manifests clouds of mystic displays
Those clouds teaching throughout the world
Harmonizing and calming down all sentient beings:
All this appears from the Buddhas Palace.

Trees of gems bloom with fine flowers.
Having no peer in all the world;
The embellishments of the lands of all times
Reveal their reflections therein.

Everywhere there are heaps of jewels;
There light blazes in countless hews.
Gates and doors open at intervals all around;
The beams and ceiling are especially beautiful.

The Buddha’s palace is inconceivable;
Its pure radiance contains every form--
In it appears all palaces,
A Buddha sitting in each.

The Buddha’s Palace is boundless;
The naturally awakened one abides therein.
All the masses from all ten directions
Come gather around the Buddha.

Then the great enlightening being Seal Of Knowledge Made Of Jewels Of Inconceivable Qualities empowered by the Buddha, looked over all the oceans of Beings gathered at the scene of enlightenment, and said in verse,

The Buddha cultivated an ocean of blessings,
Many as the atoms in all lands;
Produced by the powers of his mind and will,
The enlightenment sight is pure, without any taint.

Wish fulfilling jewels are the roots of the trees
Diamond are their trunks
Nets of Jewels cover them
And a rich fragrance surrounds.

The tree branches are adorned by all kinds of gems,
The limbs are of precious stone soaring high;
The branches and twigs hang thickly, like heavy clouds:

Underneath sits Buddha on the enlightenment site.

The sight of enlightenment is unthinkably vast:
The trees surround it covering it all;
The dense foliage and luxurious flowers mutually cover and reflect,
While in the flowers grow gemstone fruits.

From among all the branches emanate beautiful lights
Illuminating the whole enlightenment scene;
Pure, bright, inexhaustible,
This appears by the power of Buddha’s vows.

Banks of precious stones are the flowers,
Reflections shining like patterned clouds;
The encircling trees perfume all around:
The enlightenment sites adorned everywhere.

See in the site of the Buddha’s enlightenment
Lotuses and Jewel Nets, all pure;
Flames of light in whirls appear from here,
Music of bells and chimes comes from the clouds.

All the wonderfully adorned trees
Existing in all lands
Appear in the enlightenment tree;
Buddha, beneath it, sheds all defilement.

The site of enlightenment is made of vast blessings;
The tree branches rain jewels without end.
In the jewels appear enlightening beings,
Going everywhere to serve the Buddhas.

The realm of the Buddhas in inconceivable;
They cause all the trees there to produce music--
In accord with the enlightened way developed by the Buddha,
The host of beings, hearing the music can see it all.

Then the great enlightening being Hundred Eyes Lotus Topknot, empowered by the Buddha, surveyed all the assemblies at the scene of enlightenment and said,

All the jewels emit wondrous sounds
Extolling the names of Buddhas of all times,
The deeds of those Buddhas’ mystical powers
Can all be viewed in this enlightenment scene.

Flowers bloom in profusion, like parti-colored cloth;
Clouds of light flow in all directions:
The spirits of Enlightenment trees bring these to the Buddha,
With single-minded devotion making offerings of them.

Flames of jewel light all form banners;
From the banners burst forth sublime fragrances,
The fragrances perfuming all the congregations--
Therefore the place is all beautifully pure.

Lotuses hang down, with light of golden hue,
The light intoning clouds of Buddha’s wondrous voice
Covering all the lands in all directions,
Extinguishing the fires of sentient beings’ torments.

The independent power of Enlightenment Tree King
Constantly radiates light extremely pure;
The assembled masses in the ten directions have no bounds,
Yet all of them appear reflected in the enlightenment scene.

The light flames of the jewel branches are like bright lamps;
Their light emanates sound declaring the great vow--
What the Buddha practiced of yore in all states of being
Is fully expounded therein.

Under the tree are spirits, as many as atoms in the land,
All staying together at this enlightenment site,
Each before the Buddha’s enlightenment tree
Continuously expounding the liberation doors.

Buddha practiced many deeds of yore,
Making offerings to all the enlightened:
His practices as well as his fame
All appear within the jewels.

Everything in the scene produces wonderful sound--
The sound is vast, pervading the ten directions;
If any beings can hear the teaching,
It civilizes them and makes them pure.

The Buddha in the past cultivated
Infinite embellishments, all;
All the adornments, innumerable kinds,
Of every enlightenment tree.

Then the great Enlightening Being Light Spheres of Golden Flames empowered by the Buddha, looked over all the assemblies at the scene of enlightenment and said,

Buddha cultivated enlightening practices,
Comprehending all things,
Clarifying the true and the false;
This is the Buddha’s first power of knowledge.

As in the past he observed the nature of all things equally,
He clarified the oceans of all doings:
Thus now, in the nets of light
He can tell it all throughout all quarters.

In past eons he developed great techniques
For guiding beings according to their faculties
Causing all their minds to be pure;
Thus was the Buddha able to perfect the knowledge of potentials.

As the understanding of sentient beings is not the same,
And their inclinations and actions are different,
He teaches them according to their needs:
Buddha can do this by his powers of knowledge.

Comprehending the Oceans of Lands in all Directions,
All the worlds of beings they contain,
Buddha’s Knowledge is Equanimous, like space:
All he can show within a pore.

Buddha knows the outcome of all acts,
Comprehending past, present, and future instantly;
The Lands, Ages, Beings, and Times of all regions:
All he can reveal and make clear.

Meditation states, Liberations, and Powers are boundless,
And so are trances and other techniques:
Buddha shows them all to beings, gladdening them,
Causing all to wash away the darkness of afflictions.

Buddhas knowledge is unhindered, comprehending all times;
All he shows in an instant, in his hair pores:
The Buddha’s teachings, lands, and sentient beings:
All these appear from his recollective power.

Buddha’s Eye is as Vast as Space;
He sees the entire cosmos.
In the unimpeded state, with unequaled function,
All Buddhas can tell of this eye.

All sentient beings are totally bound;
All their intoxications and habits
Buddha causes to be removed by his methods,
Appearing throughout the world.

Then the great enlightening being Universal Sound of the Cosmos, empowered by the Buddha, looked over the assembled beings at the site of enlightenment and said,

The Buddha's awesome spiritual powers pervade the ten directions,
Their grandiose displays making no discrimination;
The transcendent means, enlightening practices
Fulfilled in the past—all they show.

Of old he conceived compassion for beings
And practiced transcendent generosity,
Wherefore his body is most sublime,
Gladdening all who see.

In boundless eons past
He cultivated transcendent self-control,
So acquired a pure body all-pervading,
Extinguishing the various torments of the world.

He cultivated patience and tolerance, pure,
Faithful to truth, without discrimination;
So his physical form is perfect,
Shedding light in all directions.

He strove for boundless eons past,
Able to overthrow the barriers of sentient beings;
Therefore he can emanate bodies in all directions,
All appearing under enlightenment trees.

Buddha practiced, for long, long eons,
Oceans of meditations, all of them pure;
Thus he delights his beholders,
Removing all taint of afflictions.

Buddha mastered the ocean of practices,
Fulfilling transcendent wisdom;
Therefore he sheds light illumining all,
Destroying the darkness of ignorance.

Edifying beings by various means
He causes their practice to succeed;

Traveling everywhere in the ten directions
For endless eons, he never rests.

Buddha practiced for boundless eons
Purifying and mastering transcendent vows;
Therefore he appears throughout the world
Saving beings forever and ever.

Buddha cultivated extensively for countless eons
Transcendent power to deal with all truth;
He has thus perfected natural power,
Appearing throughout all truths.

Buddha cultivated all sided knowledge;
The nature of his omniscience is like space:
Therefore he has unhindered power
Illuminating all lands in the ten directions.

Then the great enlightening being Cloud Sound Pure Moon empowered by the Buddha looked over all the beings gathered at the enlightenment site and said,

The realm of his spiritual powers is equal to space
No beings do not perceive them
The stages he perfected in his past practice
Are fully explained in the Jewels.

Striving purely for countless eons
He entered the first stage, that of extreme joy
Producing the vast knowledge of the cosmos
He saw countless Buddhas of the ten directions

In the stage of purity amidst all things
He observed standards of purity numerous as beings
Having practiced extensively for many eons
He served the boundless ocean of Buddhas

Accumulating virtue in the stage of radiance
His store of calm was firm and enduring
The vast cloud of teachings he had already learned
So it is told in the Gemstone Fruits.

The incomparable stage of clear intellect like an ocean of flames
Comprehending situations, he gave rise to compassion

With an equal physical presence in all lands
These accomplishments of the Buddha are all expounded.

Universal Store of Equanimity—The difficult to conquer stage
According with action and stillness, without contradiction
The realm of the Buddhist Teaching is completely impartial
How the Buddha Purified it, the jewels can tell.

Far reaching practice—The stage of oceanic wisdom,
Totally comprehending all aspects of the teachings,
Appearing in all lands like space:
The voice of these teachings comes from the trees.

The body of space, pervading the cosmos,
The lamp of wisdom, shining on all beings,
All practical methods completely purified:
His past long journey he causes to be told.

Adorned by execution of all vows,
Infinite oceans of lands are all pure;
Undisturbed by any discrimination,
This pear-less stage is fully explained

Mystic powers of infinite scope
Enter the illuminating power of the teachings;
This pure stage of beneficent wisdom
And it's eons of practice are fully revealed.

The Far Reaching tenth stage of clouds of teaching
Engulfs everything, pervading all space;
The realm of the Buddha is told in the voice
This voice is the Buddha's spiritual power

Then the great enlightening being Banner of Light of Benevolent Courage,
Empowered by the Buddha, surveyed the ten directions and said,

Innumerable sentient beings are in the congregation;
Their various minds of faith are all Pure;
All can enter into understanding of Buddha's Wisdom
And understand all states which adorn it.

Each initiates pure vows and puts them into practice;
All have made offerings to innumerable beings
They are able to see the real true body of Buddha

As well as all his mystical displays.

Some can see the Buddha’s reality body
Incomparable, unhindered, pervading everywhere:
The nature of all the infinity of things
Is in that Body completely.

Some see the Buddha’s sublime body of form
Its boundless physical characteristics blazing with light;
According to the different understandings of various beings
It transforms into various appearances, everywhere.

Some see the body of Unobstructed knowledge
Equal in all times, like space;
According to the changes in beings inclinations
It causes them to see all kinds of differences.

Some can understand the Buddhas voice
Pervading all lands in the ten directions;
According to sentient beings abilities to understand,
It produces verbal sounds for them without any hindrance.

Some see the Buddha’s various lights
Variously shining throughout the world,
And some see too in the Buddhas light,
Buddhas displaying their mystic power.

Some see Buddhas oceans of clouds of light
Issuing from his pores of radiant hues
Showing the paths he practiced of yore,
Causing beings to deeply believe and enter Buddha’s knowledge.

Some see the Buddha’s adorning marks and blessings
And see where the blessings come from
The oceans of transcendent means he practiced of old
Are clearly seen in the Buddhas marks.

Buddhas qualities cannot be measured:
They fill the cosmos, without any bounds
These and the ranges of psychic powers
These beings can expound through Buddhas power.

Then the ocean of worlds of arrays of flower banks, by the power of the Buddha, all shook in six ways, in eighteen manners: That is, they trembled, trembled all over, trembled all over in all directions; they welled up, welled up all over, welled up all over in all directions; they surged, surged all over, surged all over in all directions; they quaked, quaked all over, quaked all over in all directions; they roared, roared all over, roared all over in all directions; they crashed, crashed all over, crashed all over in all directions.

These various world leaders each caused clouds of inconceivable offerings to appear, raining on the ocean of beings at the site of enlightenment: clouds of ornaments of all fragrant flowers; clouds and decorations of all precious stones; clouds of flower nets of all jewel flames; clouds of spheres of light of jewels of boundless varieties; clouds of treasuries of pearls of all colors; clouds of all precious sandalwood scents; clouds of canopies made of all kinds of precious substances, clouds of diamonds with pure resonance, clouds of necklaces of jewels shining like the sun; clouds of banks of lights of all gemstones; clouds of all sorts of decorations. These clouds of adornments where infinite, inconceivably numerous. These world leaders each produced such clouds of offerings, showering upon the ocean of beings at the Buddhas site of enlightenment, all reaching everywhere.

As in this world, the World Leaders joyfully produced such offerings, so did all the world leaders in all worlds of the ocean of worlds of arrays of flowers banks make such offerings. In each of their worlds there was a Buddha sitting on the site of enlightenment. The individual world leaders various resolutions of faith, foci of concentration, methods of meditation, practice of methods assisting enlightenment, accomplishments, joys, approaches, understandings of the teachings, access to the realm of Buddhas spiritual powers, access to the realms of Buddhas abilities, entryways into the Buddhas liberation, were the same as in the Flower Bank ocean of worlds in all the ocean of worlds in the entire space of the whole cosmos.

{End Book One}

The Dharma Protector Bodhisattva

Transference of Merit

May the Merits and Virtues accrued from this work,
Adorn the Buddhas' Pure Lands,
Repaying the Four Kinds of Kindness above,
And aiding those suffering in the paths below.

May those who see and hear of this,
All bring forth the resolve of Bodhi,
And when this retribution body is over,
Be born together in Ultimate Bliss.

"A landmark in rendering this extraordinary revelation accessible to modern minds."—Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying*

The TIBETAN BOOK *of the* DEAD

TRANSLATED *with* COMMENTARY *by*

FRANCESCA FREMANTLE *and*
CHÖGYAM TRUNGPA

SHAMBHALA
CLASSICS

The Tibetan Book of the Dead

THE GREAT LIBERATION THROUGH HEARING IN THE BARDO

BY GURU RINPOCHE
ACCORDING TO KARMA LINGPA

Translated with commentary by
Francesca Fremantle &
Chögyam Trungpa

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His Holiness the XVI Gyalwa Karmapa
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SAMANTABHADRA YANTRA

This yantra is of a sort known in Tibetan as *tagdrol*, which means “liberated by wearing.” Wearing is one of the “six liberations” along with hearing, seeing, remembering, touching and tasting. This yantra is placed on the body of a dead person to inspire him in the bardo of dharmatā. The central figure Samantabhadra is the supreme dharmakāya buddha and represents the dharmatā. He is surrounded by the maṇḍalas of the peaceful deities, the vidyādharas and the wrathful deities represented by their mantras. In the outermost circle are the mantras of the buddhas of the six realms. *Opening page, “The Great Liberation through Hearing in the Bardo: Commentary.”*

PERNAGCHEN

Pernagchen, “the Black-Gowned One,” is the special protector of the Karma Kagyü order of Tibetan Buddhism. The Karma Kagyüs inherited

Pernagchen from the family of Karma Pakshi, the second Gyalwa Karmapa, whose father was a tantric priest. Pernagchen, half of whose body is head and half of whose head is mouth, has repeatedly appeared in visions to holders of the Karma Kagyü lineage. His crescent knife destroys the perverters of the teaching. His skull cup holds wealth, both spiritual and material, for practitioners of the teaching. *Drawing by Glen Eddy. End page*.

FOREWORD

THE BARDO THÖTRÖL (*Bar-do'i-thos-grol*) is one of a series of instructions on six types of liberation: liberation through hearing, liberation through wearing, liberation through seeing, liberation through remembering, liberation through tasting, and liberation through touching. They were composed by Padmasaṃbhava and written down by his wife, Yeshe Tsogyal, along with the sādhana of the two maṇḍalas of forty-two peaceful and fifty-eight wrathful deities.

Padmasaṃbhava buried these texts in the Gampo hills in central Tibet, where later the great teacher Gampopa established his monastery. Many other texts and sacred objects were buried in this way in different places throughout Tibet, and are known as terma, "hidden treasures." Padmasaṃbhava gave the transmission of power to discover the termas to his twenty-five chief disciples. The Bardo texts were later discovered by Karma-Lingpa, who was an incarnation of one of these disciples.

Liberation, in this case, means that whoever comes into contact with this teaching—even in the form of doubt, or with an open mind—receives a sudden glimpse of enlightenment through the power of the transmission contained in these treasures.

Karma-Lingpa belonged to the Nyingma tradition but his students were all of the Kagyü tradition. He gave the first transmission of the six liberation teachings to Dödül-Dorje, the thirteenth Karmapa, who in turn gave it to Gyurme-Tenphel, the eighth Trungpa. This transmission was kept alive in the Surmang monasteries of the Trungpa lineage, and from there it spread back into the Nyingma tradition.

The student of this teaching practices the sādhana and studies the texts so as to become completely familiar with the two maṇḍalas as part of his own experience.

I received this transmission at the age of eight, and was trained in this teaching by my tutors, who also guided me in dealing with dying people. Consequently I visited dying or dead people about four times a week from that time onwards. Such continual contact with the process of death, particularly watching one's close friends and relatives, is considered extremely important for students of this tradition, so that the notion of impermanence becomes a living experience rather than a philosophical view.

This book is a further attempt to make this teaching applicable to students in the West. I hope that the sādhana may also be translated in the near future, so that this tradition may be fully carried out.

CHÖGYAM TRUNGPA, RINPOCHE

INTRODUCTION

BY COINCIDENCE, this introduction was written at Rumtek Monastery in Sikkim, looking across the valley to Gangtok where, half a century ago, Kazi Dawa-Samdup translated and W. Y. Evans-Wentz edited the first English version of the *Bardo Thötröl*. A further link with them is provided by the fact that this new translation appeared as part of a series dedicated to Evans-Wentz.

Since their work is so widely known and has been the cause of so much interest in Buddhism, it may be asked why there is any need for a new version. Evans-Wentz himself gives part of the answer in his own Introduction, where he recognizes "the pioneer character of the work." Since then, especially after the flight from Tibet of many of the highest lamas, information about Tibetan Buddhism and interest in it have greatly increased. It is no longer purely a subject of academic study, but a living tradition which is now putting down roots in the West. This makes possible a new approach to translation, in which great importance is given to the practical application of the text, and to conveying its spirit of vitality and directness.

In the summer of 1971 at the Tail of the Tiger Contemplative Community in Vermont (now called Karme-Chöling), Chögyam Trungpa, Rinpoche, gave a seminar entitled *The Tibetan Book of the Dead*, which is included here as a commentary. During the seminar he used a Tibetan text, while the audience followed in the Evans-Wentz edition. Questions about the translation and style of expression continually came up, and as a result of these questions it was decided to prepare a new version.

In making this translation, the Tibetan edition published by E. Kalsang (Varanasi, 1969) was used, together with three blockprints. A few minor omissions and errors have been corrected by reference to the blockprints, but there are no disagreements on any essentials among these four texts. Therefore it is rather surprising to find considerable disagreement with the earlier translation. Without going into great detail, there are a few outstanding points which should be mentioned.

Kazi Dawa-Samdup has several times

changed the translation from the original wording, considering it to be mistaken. In the notes the editor quotes the Tibetan texts used—one manuscript and one block-print—often adding that the translator has corrected certain words which are in error. Most of these alterations seem to have been made in order to reconcile the system of correspondences of deities, symbolic colors, and so on, with those found in other texts. The most striking examples are the following (references are to the paperback edition, Oxford University Press, 1960):

On page 95, note 3, the feminine *Kuntu-Zang-mo* (Samantabhadrī) is changed to the masculine *Kuntu-Zang-po* (Samantabhadra), who thus appears twice. But the whole point of this passage lies in the symbolism of the union of the male and female aspects of mind. As Evans-Wentz himself refers to this in the same note, and again in note 3 on the following page, it is hard to understand how he, or the translator, could have considered the text to be mistaken.

On pages 106 and 109, *matter* (which we translate as "form") and *consciousness* are reversed, so as to make them appear on the first and second days respectively, although in the blockprint they appear the other way round. Similarly, on pages 108 and 111, the consorts *Sangyay-Chanma* (Buddha-Locanā) and *Māmakī* are exchanged.

On page 114, the fourth day, the light of the pretas (hungry ghosts) is described as red, and on page 117, the fifth day, the light of the asuras (jealous gods) is given as green, while in this version these lights are yellow and red respectively. The colors of the six realms occur again on pages 124 and 174, where Evans-Wentz notes the Tibetan and explains the changes made by the translator to make the colors correspond to the colors of the buddhas.

Buddhist iconography is not absolutely consistent, however. Apparent irregularities such as these occur frequently, always with some reason behind them. In all these cases our four texts agree with Evans-Wentz's blockprint and in most cases also with his manuscript, so it is most likely that such uniformity indicates the correct version.

Other differences between the two translations will be found in the treatment of specifically Buddhist terminology. The original scriptures of Buddhism were written in Sanskrit or Pali (a close derivative of Sanskrit) and were translated into Tibetan from the seventh century onwards. At that time the Tibetan language had not been influenced by any highly developed system of thought, and therefore it could be adapted without too much difficulty; in effect a new philosophical language was created to convey the Buddhist teachings. Translating into a twentieth-century European language presents an entirely different situation. Western thought has developed along very different lines from that of the East, and so if an English word is chosen from the vocabulary of philosophy or religion, it will inevitably contain all kinds of associations and implications which may be quite alien to the underlying assumptions of Buddhism. Conversely, the full range of meaning of a Sanskrit word may not be found in any single English word. In such cases an English equivalent would need just as much explanation as the original, while the Sanskrit word has the advantage of being free from possibly misleading associations in the reader's mind.

Certain terms are therefore kept in Sanskrit, their original language, although the *Bardo Thötröl* was written in Tibetan. The names of deities are also given in Sanskrit, as they are better known in this form and can be more easily identified in other sources. This practice was often followed by the Tibetan translators, although not consistently in this particular text.

It may seem inconsistent to introduce two Tibetan words: *bardo* itself and *yidam*. One reason is simply that these are the easiest words to use, and they have become very familiar to students of Buddhism who will be the main readers of this book. The possible translation of bardo as "intermediate state" is awkward when it is repeated frequently; so is the Sanskrit *antarābhāva*, besides being an unfamiliar term, for this teaching was developed in Tibet rather than in India. *Yidam*, as used in Tibetan Buddhism, has rather different implications from the Sanskrit *iṣṭadevatā*, "chosen deity," familiar in Hinduism. It has been translated as "protective deity" (which should rather be used to describe the dharmapālas) or "tutelary deity," but all these terms seem to convey the idea of an external being, acting as a personal guardian or helper, while the real meaning of yidam is entirely internal and psychological; the yidam is the expression of one's own basic nature, visualized as a divine form in order to relate with it and express its full potentiality.

It is noticeable that several of the words which best express the teachings of Buddhism are part of the language of contemporary psychology, for the attitudes of certain schools of Western psychology often come closer to Buddhism than do those of Western philosophy or religion.

The concept of sin, for instance, is inevitably associated with original sin, guilt, and punishment, which have no place in most Eastern teachings. Instead, Buddhism looks for the basic cause of sin and suffering, and discovers this to be the belief in a self or ego as the center of existence. This belief is caused not by innate evil, but by unconsciousness, or ignorance of the true nature of existence. Since we experience the whole of life from this falsely centralized viewpoint, we cannot know the world as it really is. This is what is meant by saying that the world is unreal. The remedy is to see through the illusion, to attain the insight of emptiness—the absence of what is false. Inseparable from emptiness is the luminosity—the presence of what is real, the basic ground in which the play of life takes place.

Concepts such as conditioning, neurotic patterns of thought and unconscious influences seem more appropriate in this book than conventional religious terms. In the Commentary, words such as neurosis and paranoia are used to describe not pathological conditions but the natural results of this fundamental state of mind. *Projections* indicates the way in which we see things, colored by our own attitudes. In the text, it translates a Tibetan word (*snang*), which basically means "light" or "appearance," whether internal or external, and which Kazi Dawa-Samdup translated as "thought-form" or "vision." "Projection" overcomes this distinction between the subjective and objective.

A very brief outline of the Buddhist psychology relevant to this book may be useful as a basis for the detailed explanations given in the commentary. The evolution of the ego-centered state of being is analyzed in the system of the five skandhas. *Skandha* is literally a heap or group, but its meaning may be better conveyed by "psychological component."

The first component is form (*rūpa*), the beginning of individuality and separate existence, and the division of experience into subject and object. Now there is a primitive "self" aware of an external world. As soon as this happens, the self reacts to its surroundings: this is the second stage, feeling (*vedanā*). It is not yet fully developed emotion—just an instinctive liking, dislike or indifference, but immediately it grows more complicated as the centralized entity asserts itself by reacting not only passively but actively. This is the third stage, perception (*saṃjñā*), in its fullest sense, when the self is aware of stimulus and automatically responds to it. The fourth component is concept (*saṃskāra*), covering the intellectual and emotional activity of interpretation which follows perception. It is what puts things together, and builds up the patterns of personality and karma. Finally there is consciousness (*vijñāna*) which combines all the sense-perceptions and the mind. The self has now become a complete universe of its own; instead of directly perceiving the world as it really is, it projects its own images all around it.

The fundamental teaching of this book is the recognition of one's projections and the dissolution of the sense of self in the light of reality. As soon as this is done, these five psychological components of the confused or unenlightened state of mind become instead factors of enlightenment. They are transmuted into their transcendent or purified forms, which are presented during the first five days in the bardo of dharmatā.

During these visionary experiences, the six realms of existence also appear. These are the six main states of the confused mind, and are described in detail in the commentary. Each one appears together with its alternative, the possibility of giving up that particular obsession, ceasing to grasp at the security of a centralized entity, but instead letting oneself dissolve into the corresponding manifestation of wisdom.

These "wisdoms" are the maṇḍalas of the five tathāgatas. Tathāgata literally means "thus-gone," which can be paraphrased as "he who has become one with the essence of what is." It is synonymous with *buddha* ("awakened"), and *jina* ("victorious"). The five tathāgatas, then, are the five chief modes of energy of buddha-nature, the fully awakened consciousness. The qualities they embody are the five wisdoms, but in saṃsāra—the world or state of mind in which we live—these energies appear as five poisons or confused emotions. Everything in the world, all living beings, places, events and so on, possesses a predominant characteristic which links it with one of the five; therefore they are also known as the five families.

The first of the tathāgatas, placed in the center of the maṇḍala, is Vairocana. He represents the basic poison of confusion, or ignorance which deliberately ignores, out of which all the others evolve. But he is also the wisdom of the dharmadhātu—the limitless, all-pervading space in which everything exists as it really is. This is the reversal of ignorance. Since he is the original and central figure, his family is simply known as the tathāgata or buddha family, names which again represent the opposite of ignorance.

The second tathāgata is Akṣobhya, in the eastern side of the maṇḍala, which, following Indian tradition, is placed at the bottom. In other texts Akṣobhya may appear at the center, with Vairocana in the east, so there is often some alteration of their attributes; this is why both white and blue colors appear on the first and second days and why there is sometimes an apparent confusion in the maṇḍala pattern. Akṣobhya is the ruler of the vajra family, whose poison is aggression or hatred. This is transmuted into the mirror-like wisdom, which reflects everything calmly and uncritically.

In the southern side of the maṇḍala, drawn to the left, is Ratnasaṃbhava, ruler of the ratna family. *Ratna* means “jewel,” and in particular the wish-fulfilling jewel which grants all desires. So here the poison is pride, resulting from possessing riches of whatever kind. Its antidote is the wisdom of equality and equanimity.

Above, in the west, comes Amitābha, whose family is padma, the lotus. He symbolizes passion and desire, grasping hungrily at everything. The wisdom which corresponds to this poison is discrimination, which provides the coolness and detachment for passion to be transformed into compassion.

Lastly, on the right, the northern side, is Amoghasiddhi of the karma family. *Karma* here means “action” and is symbolized by a sword or by a double vajra. Envy is the poison associated with karma, arising from the insatiable ambition which drives this kind of activity, while its enlightened aspect is the wisdom which accomplishes all actions.

The five tathāgatas possess many other attributes, which are described and explained in the commentary. They are also accompanied by their feminine aspects and by bodhisattva emanations.

While the buddhas embody the transcendent qualities of enlightenment existing beyond the flux of life, the bodhisattva principle is one of active engagement for the sake of all beings. The bodhisattvas could be seen as the activity of the five wisdoms. The feminine energy provides the fertile element which completes them and allows their fullest manifestation. These and all the other deities which appear in the book could be described as expressions of the world in the light of reality. They embody the various manifestations of energy which we experience as our whole physical, mental and emotional existence. Although we do not normally perceive our lives in terms of energies, their effects are with us all the time. In his commentary, Trungpa Rinpoche translates them into a language we can recognize more easily—emotions, qualities, environment, ways of life, actions and events.

So, although this book is ostensibly written for the dead, it is in fact about life. The Buddha himself would not discuss what happens after death, because such questions are not useful in the search for reality here and now. But the doctrine of reincarnation, the six kinds of existence, and the intermediate bardo state between them, refer very much to this life, whether or not they also apply after death. It is often emphasized that the purpose of reading the *Bardo Thötröl* to a dead person is to remind him of what he has practiced during his life. This *Book of the Dead* can show us how to live.

FRANCESCA FREMANTLE

The Great Liberation through Hearing in the Bardo

COMMENTARY

Commentary

BY CHÖGYAM TRUNGPA, RINPOCHE

The Message of the Book

THERE SEEMS to be a fundamental problem when we refer to the subject of *The Tibetan Book of the Dead*. The approach of comparing it with *The Egyptian Book of the Dead* in terms of mythology and lore of the dead person seems to miss the point, which is the fundamental principle of birth and death recurring constantly in this life. One could refer to this book as “The Tibetan Book of Birth.” The book is not based on death as such, but on a completely different concept of death. It is a “Book of Space.” Space contains birth and death; space creates the environment in which to behave, breathe and act, it is the fundamental environment which provides the inspiration for this book.

The pre-Buddhist Bön civilization of Tibet contained very accurate indications on how to treat the psychic force left behind by a dead person, the footprints or temperature, so to speak, which is left behind when he is gone. It seems that both the Bön tradition and the Egyptian are based on that particular type of experience, how to relate with the footprints, rather than dealing with the person's consciousness. But the basic principle I am trying to put across now is that of the uncertainty of sanity and insanity, or confusion and enlightenment, and the possibilities of all sorts of visionary discoveries that happen on the way to sanity or insanity.

Bardo means gap; it is not only the interval of suspension after we die but also suspension in the living situation; death happens in the living situation as well. The bardo experience is part of our basic psychological make-up. There are all kinds of bardo experiences happening to us all the time, experiences of paranoia and uncertainty in everyday life; it is like not being sure of our ground, not knowing quite what we have asked for or what we are getting into. So this book is not only a message for those who are going to die and those who are already dead, but it is also a message for those who are already born; birth and death apply to everybody constantly, at this very moment.

The bardo experience can be seen in terms of the six realms of existence that we go through, the six realms of our psychological states. Then it can be seen in terms of the different deities who approach us, as they are described in the book. In the first week the peaceful deities, and in the last week the wrathful deities; there are the five tathāgatas and the herukas, and the gaurīs, who are messengers of the five tathāgatas, presenting themselves in all sorts of terrifying and revolting fashions. The details presented here are very much what happens in our daily living situation, they are not just psychedelic experiences or visions that appear after death. These experiences can be seen purely in terms of the living situation; that is what we are trying to work on.

In other words, the whole thing is based on another way of looking at the psychological picture of ourselves in terms of a practical meditative situation. Nobody is going to save us, everything is left purely to the individual, the commitment to who we are. Gurus or spiritual friends might instigate that possibility, but fundamentally they have no function.

How do we know that these things actually happen to people who are dying? Has anyone come back from the grave and told us the experiences they went through? Those impressions are so strong that someone recently born should have memories of the period between death and birth; but then as we grow up we are indoctrinated by our parents and society, and we put ourselves into a different framework, so that the original deep impressions become faded except for occasional sudden glimpses. Even then we are so suspicious of such experiences, and so afraid of losing any tangible ground in terms of living in this world, that any intangible kind of experience is treated half-heartedly or dismissed altogether. To look at this process from the point of view of what happens when we die seems like the study of a myth; we need some practical experience of this continual process of bardo.

There is the conflict between body and consciousness, and there is the continual experience of death and birth. There is also the experience of the bardo of dharmatā, the luminosity, and of the bardo of becoming, of possible future parents or grounding situations.

We also have the visions of the wrathful and peaceful divinities, which are happening constantly, at this very moment. If we are open and realistic enough to look at it in this way, then the actual experience of death and the bardo state will not be either purely a myth or an extraordinary shock, because we have already worked with it and become familiar with the whole thing.

The Bardo of the Moment before Death

The first basic bardo experience is the experience of uncertainty about whether one is actually going to die, in the sense of losing contact with the solid world, or whether one could continue to go on living. This uncertainty is not seen in terms of leaving the body, but purely in terms of losing one's ground; the possibility of stepping out from the real world into an unreal world.

We could say that the real world is that in which we experience pleasure and pain, good and bad. There is some act of intelligence which provides the criteria of things as they are, a basic dualistic notion. But if we are completely in touch with these dualistic feelings, that absolute experience of duality is itself the experience of non-duality. Then there is no problem at all, because duality is seen from a perfectly open and clear point of view in which there is no conflict; there is a tremendous encompassing vision of oneness. Conflict arises because duality is not seen as it is at all. It is seen only in a biased way, a very clumsy way. In fact, we do not perceive anything properly, and we begin to wonder whether such things as myself and my projections really exist. So when we talk about the dualistic world as confusion, that confusion is not the complete dualistic world, but only half-hearted, and this causes tremendous dissatisfaction and uncertainty; it builds up to the point of fear of becoming insane, the point where there are possibilities of leaving the world of duality and going into a sort of woolly, fuzzy emptiness, which is the world of the dead, the graveyard that exists in the midst of fog.

The book describes the death experience in terms of the different elements of the body, going deeper and deeper. Physically you feel heavy when the earth element dissolves into water; and when water dissolves into fire you find that the circulation begins to cease functioning. When fire dissolves into air, any feeling of warmth or growth begins to dissolve; and when air dissolves into space you lose the last feeling of contact with the physical world. Finally, when space or consciousness dissolves into the central nāḍī, there is a sense of internal luminosity, an inner glow, when everything has become completely introverted.

Such experiences happen constantly. The tangible, logical state dissolves, and one is not quite certain whether one is attaining enlightenment or losing one’s sanity. Whenever that experience happens it can be seen in four or five different stages. First the tangible quality of physical, living logic becomes vague; in other words, you lose physical contact. Then you automatically take refuge in a more functional situation, which is the water element; you reassure yourself that your mind is still functioning. In the next stage, the mind is not quite sure whether it is functioning properly or not, something begins to cease operating in its circulation. The only way to relate is through emotions, you try to think of someone you love or hate, something very vivid, because the watery quality of the circulation does not work any more, so the fiery temperature of love and hate becomes more important. Even that gradually dissolves into air, and there is a faint experience of openness, so that there is a tendency to lose your grip on concentrating on love or trying to remember the person you love. The whole thing seems to be hollow inside.

The next experience is the luminosity. You are willing to give in because you cannot struggle any more, and a kind of carelessness arises at that moment. It is as though pain and pleasure are occurring at the same time, or a powerful shower of icy cold water and boiling hot water is pouring simultaneously over your body. It is an intense experience, very powerful and full, the experience of oneness where both pain and pleasure are the same. The dualistic struggle of trying to *be* something is completely confused by the two extreme forces of hope for enlightenment and fear of becoming insane. The two extremes are so concentrated that it allows a certain relaxation; and when you do not struggle any more the luminosity presents itself naturally.

The next step is the experience of luminosity in terms of daily life. The luminosity is neutral ground or background, a gap when the intensity slackens. Then some intelligence begins to connect it to the awakened state of mind, leading to a sudden glimpse of meditative experience or buddha nature, which could also be called the dharmakāya. But if we have no means of connecting with the basic intelligence, and confused energy still dominates our process of mind, then the energy builds up blindly and finally falls down into different levels of diluted energy, so to speak, from the absolute energy of the luminosity. Some basic tendency of grasping begins to develop in the state of luminosity, and from that the experience of the six realms of the world develops according to its intensity. But that tenseness or tightness cannot just function by itself without an activator of energy; in other words, energy is being used in order to grasp. We can now look at the six realms of the world from the point of view of different types of instinct.

The Realm of Hell

We can begin with the realm of hell, which is the most intense. First there is a build-up of energies, of emotions, to a crescendo, so that at some stage we find it very confusing whether the energies are controlling us or we are controlling them. Then suddenly we lose track of this whole race, and our mind is put into a blank state which is the luminosity. From that blank state an intense temptation to fight begins to develop, and that paranoia also brings terror. Originally the paranoia and terror were supposed to fight against something, but one is not quite certain whom exactly one is fighting; and when the whole thing has developed, the terror begins to turn against oneself. When one tries to strike out, instead of fighting the projection one is striking inward.

It is like the story of the hermit who saw a leg of lamb in front of him, and wanted to pick it up and cook it. His teacher told him to mark it with a cross, then later he discovered that the cross was marked on his own chest. It is that kind of notion; you think there is something outside to attack or fight or win over. In most cases hatred is like that. You are angry with something and try to destroy it, but at the same time the process becomes self-destructive, it turns inward and you would like to run away from it; but then it seems too late, you are the anger itself, so there is nowhere to run away. You are haunting yourself constantly, and that is the development of hell.

Very vivid descriptions of hell are found in Gampopa's *Jewel Ornament of Liberation*, and symbolically each intense torture is a psychological portrait of oneself. In the hell realm you are not exactly punished, but overwhelmed by the environment of terror, which is described as fields and mountains of red-hot iron and space filled with sparks of fire. Even if you decide to run away you have to walk over this burning metal, and if you decide not to run away you are turned into charcoal yourself. There is intense claustrophobia, heat coming from all directions; the whole earth is turned into hot metal, whole rivers are turned into melted iron, and the whole sky is permeated with fire.

The other type of hell is the reverse, the experience of intense cold and snow, an icy world in which everything is completely frozen. This is another type of aggression, the aggression which refuses to communicate at all. It is a kind of indignation which usually comes from intense pride, and the pride turns into an ice-cold environment which reinforced by self-satisfaction begins to get into the system. It does not allow us to dance or smile or hear the music.

The Hungry Ghost Realm

Then we have another realm of mind, that of the pretas or hungry ghosts. To begin with, we get into the luminosity by working up not aggression this time but intense greed. There is a sense of poverty, yet at the same time a sense of richness, contradictory and yet operating together simultaneously.

In the hungry ghost realm there is a tremendous feeling of richness, of gathering a lot of possessions; whatever you want you do not have to look for, but you find yourself possessing it. And this makes us more hungry, more deprived, because we get satisfaction not from possessing alone but from searching. But now, since we have everything already, we cannot go out and look for something and possess it. It is very frustrating, a fundamental insatiable hunger.

It is as though you are completely full, so full that you cannot eat any more; but you love to eat, and so you begin to have hallucinations of the flavor of food and the pleasure of eating it, tasting it, chewing it, swallowing it and digesting it. The whole process seems luxurious, and you feel extremely envious of other people who can really be hungry and eat.

This is symbolized by the image of a person with a gigantic belly and extremely thin neck and tiny mouth. There are different stages of this experience, depending on the intensity of hunger. Some people can pick food up, but then it dissolves or they cannot eat it; some people can pick it up and put it in their mouth, but they cannot swallow it; and some people can swallow it but once it gets into their stomach it begins to burn. There are all sorts of levels of that hunger, which constantly happen in everyday life.

The joy of possessing does not bring us pleasure anymore once we already possess something, and we are constantly trying to look for more possessions, but it turns out to be the same process all over again; so there is constant intense hunger which is based not on a sense of poverty but on the realization that we already have everything yet we cannot enjoy it. It is the energy there, the act of exchange, that seems to be more exciting; collecting it, holding it, putting it on, or eating it. That kind of energy is a stimulus, but the grasping quality makes it very awkward. Once you hold something you want to possess it, you no longer have the enjoyment of holding it, but you do not want to let go. Again it is a kind of love-hate relationship to projections. It is like the analogy that the next door neighbor’s garden is greener; once it becomes ours we realize there is no longer the joy or appreciation of beauty as we saw it at the beginning; the romantic quality of a love affair begins to fade away.

The Animal Realm

The animal realm is characterized by the absence of sense of humor. We discover that we cannot remain neutral in the luminosity, so we begin to play deaf and dumb, intelligently playing ignorant, which means that one is completely concealing another area, the area of sense of humor. It is symbolized by animals, which cannot laugh or smile; joy and pain are known to animals, but somehow the sense of humor or irony is not known to them.

One could develop this by believing in a certain religious framework, theological or philosophical conclusions, or by just simply remaining secure, practical and solid. Such a person could be very efficient, very good and consistent at work, and quite contented. It is like a country farmer who attends to his farm methodically, with constant awareness and openness and efficiency; or an executive who runs a business; or a family man whose life is very happy, predictable and secure, with no areas of mystery involved at all. If he buys a new gadget there are always directions for using it. If there is any problem he can go to lawyers or priests or policemen, all sorts of professional people who are also secure and comfortable in their professions. It is utterly sensible and predictable, and highly mechanical at the same time.

What is lacking is that if any unknown, unpredictable situation occurs, there is a feeling of paranoia, of being threatened. If there are people who do not work, who look different, whose whole life-style is irregular, then the very existence of such people is in itself threatening. Anything unpredictable fundamentally threatens the basic pattern. So that apparently sane and solid situation without sense of humor is the animal realm.

The Human Realm

The human realm brings out another kind of situation which is not quite the same as the animal realm of surviving and living life. The human realm is based on passion, the tendency to explore and enjoy; it is the area of research and development, constantly trying to enrich. One could say that the human realm is closer psychologically to the hungry ghost quality of striving for something, but it also has some element of the animal realm, of putting everything into action predictably. And there is something extra connected with the human realm, a very strange kind of suspicion which comes with passion, and which makes human beings more cunning, shifty and slippery. They can invent all sorts of tools and accentuate them in all sorts of sophisticated ways so as to catch another slippery person, and the other slippery person develops his or her own equipment of anti-tools. So we build up our world with tremendous success and achievement, but this escalation of building up tools and anti-tools develops constantly, and introduces more sources of passion and intrigue. Finally we are unable to accomplish such a big undertaking. We are subject to birth and death. The experience can be born, but it can also die; our discoveries may be impermanent and temporary.

The Realm of the Jealous Gods

The realm of the asuras or jealous gods is the highest realm as far as communication goes, it is a very intelligent situation. When you are suddenly separated from the luminosity there is a feeling of bewilderment, as though someone had dropped you in the middle of a wilderness; there is a tendency to look back and suspect your own shadow, whether it is a real shadow or someone’s strategy. Paranoia is a kind of radar system, the most efficient radar system the ego could have. It picks up all sorts of faint and tiny objects, suspecting each one of them, and every experience in life is regarded as something threatening.

This is known as the realm of jealousy or envy, but it is not envy or jealousy as we generally think of them. It is something extremely fundamental, based on survival and winning. Unlike the human or animal realm, the purpose of this realm of the jealous gods is purely to function within the realm of intrigue; that is all there is, it is both occupation and entertainment. It is as if a person were born a diplomat, raised as a diplomat, and died as a diplomat. Intrigue and relationship are his life-style and his whole livelihood. This intrigue could be based on any kind of relationship, an emotional relationship, or the relationship between friends, or the relationship of teacher and student, whatever there may be.

The Realm of the Gods

The final stage is the realm of the gods, deva-loka. Again, when the person awakes from or steps out of the luminosity, there is some kind of unexpected pleasure, and one wants to maintain that pleasure. Instead of completely dissolving into neutral ground one suddenly begins to realize one's individuality, and individuality brings a sense of responsibility, of maintaining oneself. That maintaining oneself is the state of samādhi, perpetually living in a state of absorption and peace; it is the realm of the gods, which is known as the realm of pride. Pride in the sense of building one's own centralized body, preserving one's own health; in other words, it is intoxication with the existence of ego. You begin to feel thankful to have such confirmation that you *are* something after all, instead of the luminosity which is no man's land. And because you *are* something, you have to maintain yourself, which brings a natural state of comfort and pleasure, complete absorption into oneself.

These six realms of the world are the source of the whole theme of living in saṃsāra, and also of stepping into the dharmakāya realm. This will help us to understand the significance of the visions described in the book of the bardo of becoming, which is another kind of world. There is a confrontation of these two worlds: the experience of the six realms from the point of view of ego, and from the point of view of transcending ego. These visions could be seen as expressions of neutral energy, rather than as gods to save you from saṃsāra or demons to haunt you.

The Bardo of Dharmatā

Along with the six realms, we should have some understanding of the basic idea of bardo: *bar* means in between, and *do* means island or mark; a sort of landmark which stands between two things. It is rather like an island in the midst of a lake. The concept of bardo is based on the period between sanity and insanity, or the period between confusion and the confusion just about to be transformed into wisdom; and of course it could be said of the experience which stands between death and birth. The past situation has just occurred and the future situation has not yet manifested itself so there is a gap between the two. This is basically the bardo experience.

The dharmatā bardo is the experience of luminosity. Dharmatā means the essence of things as they are, the is-ness quality. So the dharmatā bardo is basic, open, neutral ground, and the perception of that ground is dharmakāya, the body of truth or law.

When the perceiver or activator begins to dissolve into basic space, then that basic space contains the dharma, contains the truth, but that truth is transmitted in terms of saṃsāra. So the space between saṃsāra and the truth, the space the dharma comes through, provides the basic ground for the details of the five tathāgatas and the peaceful and wrathful visions.

These expressions of the dharmatā are manifested not in physical or visual terms but in terms of energy, energy which has the quality of the elements, earth, water, fire, air, and space. We are not talking about ordinary substances, the gross level of the elements, but of subtle elements. From the perceiver's point of view, perceiving the five tathāgatas in the visions is not vision and not perception, not quite experience. It is not vision, because if you have vision you have to look, and looking is in itself an extroverted way of separating yourself from the vision. You cannot perceive, because once you begin to perceive you are introducing that experience into your system, which means again a dualistic style of relationship. You cannot even know it, because as long as there is a watcher to tell you that these are your experiences, you are still separating those energies away from you. It is very important to understand this basic principle, for it is really the key point of all the iconographical symbolism in tantric art. The popular explanation is that these pictures of different divnities are psychological portraits, but there is something more to it than this.

One of the most highly advanced and dangerous forms of practice is the bardo retreat, which consists of seven weeks of meditation in utter darkness. There are very simple visualizations, largely based on the principle of the five tathāgatas seen as different types of eyes. The central place of the peaceful tathāgatas is in the heart, so you see the different types of eyes in your heart; and the principle of the wrathful divinities is centralized in the brain, so you see certain types of eyes gazing at each other within your brain. These are not ordinary visualizations, but they arise out of the possibility of insanity and of losing ground altogether to the dharmatā principle.

Then an absolute and definite experience of luminosity develops. It flashes on and off; sometimes you experience it, and sometimes you do not experience it but you are in it, so there is a journey between dharmakāya and luminosity. Generally around the fifth week there comes a basic understanding of the five tathāgatas, and these visions actually happen, not in terms of art at all. One is not exactly aware of their presence, but an abstract quality begins to develop, purely based on energy. When energy becomes independent, complete energy, it begins to look at itself and perceive itself, which transcends the ordinary idea of perception. It is as though you walk because you know you do not need any support; you walk unconsciously. It is that kind of independent energy without any self-consciousness, which is not at all fantasy—but then again, at the same time, one never knows.

The Nature of the Visions

The visions that develop in the bardo state, and the brilliant colors and sounds that come along with the visions, are not made out of any kind of substance which needs maintenance from the point of view of the perceiver, but they just happen, as expression of silence and expression of emptiness. In order to perceive them properly, the perceiver of these visions cannot have fundamental, centralized ego. Fundamental ego in this case is that which causes one to meditate or perceive something.

If there were a definite perceiver, one could have a revelation of a god or external entity, and that perception could extend almost as far as a non-dualistic level. Such perception becomes very blissful and pleasant, because there is not only the watcher but also something more subtle, a basic spiritual entity, a subtle concept or impulse, which looks outward. It begins to perceive a beautiful idea of wideness and openness and blissfulness, which invites the notion of oneness with the universe. This feeling of the openness and wideness of the cosmos could become very easy and comfortable to get into. It is like returning to the womb, a kind of security. Because of the inspiration of such union, the person becomes loving and kind naturally, and speaks in beautiful language. Quite possibly some form of divine vision could be perceived in such a state, or flashes of light or music playing, or some presence approaching.

In the case of such a person who relates to himself and his projections in that way, it is possible that in the after death period of the bardo state he might be extremely irritated to see the visions of the tathāgatas, which are not dependent on his perception. The visions of the tathāgatas do not ask for union at all, they are terribly hostile; they are just there, irritatingly there because they will not react to any attempts to communicate.

The first vision that appears is the vision of the peaceful divinities; not peacefulness in the sense of the love and light experience we have just been talking about, but of completely encompassing peace, immovable, invincible peace, the peaceful state that cannot be challenged, that has no age, no end, no beginning. The symbol of peace is represented in the shape of a circle; it has no entrance, it is eternal.

Not only in the bardo experience after death alone, but also during our lifetime, similar experiences occur constantly. When a person is dwelling on that kind of union with the cosmos—everything is beautiful and peaceful and loving

—there is the possibility of some other element coming in, exactly the same as the vision of the peaceful divinities. You discover that there is a possibility of losing your ground, losing the whole union completely, losing your identity as yourself, and dissolving into an utterly and completely harmonious situation, which is, of course, the experience of the luminosity. This state of absolute peacefulness seems to be extremely frightening, and there is often the possibility that one's faith might be shaken by such a sudden glimpse of another dimension, where even the concept of union is not applicable any more.

There is also the experience of the wrathful divinities. They are another expression of peacefulness, the ruthless, unyielding quality, not allowing sidetracks of any kind. If you approach them and try to reshape the situation they throw you back. That is the kind of thing that continually happens with emotions in the living situation. Somehow the feeling of unity where everything is peaceful and harmonious does not hold final truth, because whenever there is a sudden eruption of energies in terms of passion or aggression or any conflict, suddenly something wakes you up; that is the wrathful quality of the peacefulness. When you are involved in ego-manufactured, comforting situations of any kind, the actual reality of the nakedness of mind and the colorful aspect of emotions will wake you up, possibly in a very violent way, as a sudden accident or sudden chaos.

Of course there is always the possibility of ignoring these reminders and continuing to believe the original idea. So the concept of leaving the body and entering the luminosity, then waking up from the luminosity and perceiving these visions in the third bardo state could be seen symbolically as being delivered into that open space—space without even a body to relate to, such open space that you cannot have the notion of union because there is nothing to be united with or by. But there are flashes of energy floating, which could be either diverted or channeled in; that is the definition of mind in this case, the gullible energy which could be diverted into another situation or turned into a rightful one. The possibility of freeing oneself into the sambhogakāya level of the five tathāgata realms depends on whether or not there is any attempt to go on playing the same game constantly.

At the same time as these vivid and colorful experiences, there is also the playing back of the six realms of the bardo experience. The perception of the six realms and the perception of the five tathāgatas are one state, but they have different styles. It seems that the perceiver of the tathāgatas, this kind of mind, has tremendous ability to keep the link between physical body and mind, very spontaneously. There is no division between the spirituality of the mind and the spirituality of the body; they are both the same, so there is no conflict.

The book says that the first time you awaken from the unconscious absorption in the body, you have a visual experience, minute and precise and clear, luminous and terrifying, rather like seeing a mirage in a spring field, and also you hear a sound which is like a thousand thunders roaring simultaneously. In the mental state there is a looseness and detached feeling, while at the same time overloaded with intelligence, as though the person had a head without a body, a gigantic head floating in space. So the actual visual experience of this bardo state, the preparation for perceiving the visions of the tathāgatas, is clear and intelligent and luminous, but at the same time intangible, not knowing where you are exactly; and that sensual experience is also happening in the audible sphere, a deep sound roaring in the background, earth-shaking, but at the same time there is nothing to vibrate. Similar experiences can also happen in life, although the absence of a physical body makes the bardo experience more clear and more hallucinatory. In a life situation there is not the extreme aspect of the mirage, but there is a basically desolate quality, loneliness and flickering, when the person begins to realize that there is no background area to relate to as ego. That sudden glimpse of egolessness brings a kind of shakiness.

The First Day

It says in this book that having woken up, after four days of unconsciousness, into the luminosity there is a sudden understanding that this is the bardo state, and at that very moment the reverse of saṃsāric experience occurs. This is the perception of light and images, which are the reverse of body or form; instead of being a tangible situation of form it is an intangible state of quality.

Then you get the dazzling light, which is a link of communication between body and intelligence. Although one is absorbed into the state of luminosity, there is still some intelligence operating, sharp and precise, with a dazzling quality. So the psychophysical body and also the intelligence, the intellectual mind, are transformed into space.

In this case the color of space is blue, and the vision that appears is Vairocana. Vairocana is described as the buddha who has no back and front; he is panoramic vision, all-pervading with no centralized notion. So Vairocana is often personified as a meditating figure with four faces, simultaneously perceiving all directions. He is white in color, because that perception does not need any other tinge, it is just the primordial color, white. He is holding a wheel with eight spokes, which represents transcending the concepts of direction and time. The whole symbolism of Vairocana is the decentralized notion of panoramic vision; both center and fringe are everywhere. It is complete openness of consciousness, transcending the skandha of consciousness.

Along with that there is a vision of the realm of the gods. The depth of the blue is terrifying because there is no center to hold on to, but the glimpse of the white light is like seeing a lamp burning in darkness, and one tends to walk towards it.

The realm of the gods also happens in our daily life experiences. Whenever we are absorbed in a spiritual state, a trancelike state of joy and pleasure, involved in our own self and its projections, whenever that joy comes there is also the possibility of its opposite, the centerless, all-pervading quality of Vairocana. It is extremely irritating, not at all attractive because there is nothing to indulge in, no basic ground in which we can enjoy ourselves. It is all very well to have a panoramic vision of openness, but if there is no one to perceive it, it is terrible from the point of view of ego. The contract between the realm of the gods and Vairocana constantly happens in life, and often the choice is left to us, whether we should cling to a centralized source of spiritual pleasure, or whether we should let go into pure openness without a center.

This experience comes from aggression, because aggression holds us back and keeps us away from seeing Vairocana. Aggression is a definite, solid thing; when we are in a state of complete anger it is like imagining ourselves to be a porcupine, putting out everything possible to protect ourselves. There is no room for panoramic vision; we do not want to have four faces at all, we hardly even want to have one eye. It is very centralized and completely introverted, that is why anger might make us run away from the expansive quality of Vairocana.

The Second Day

Transcending the water element, the white light begins to dawn, and in the east, the Realm of Complete Joy, the tathāgata Vajrasattva or Akṣobhya appears.

Akṣobhya means immovable, and *Vajrasattva* means vajra being; they both indicate toughness, solidness. In Indian mythology vajra is the most precious jewel, or the thunderbolt, which destroys all other weapons and jewels, which can cut diamond. There was a certain sage who meditated on Mount Meru for centuries, and when he died his bones were transformed into vajra, and Indra, the king of the gods, discovered this and made his weapon out of it, a vajra with a hundred points. The vajra has three qualities: it can never be used frivolously, it always fulfills its function of destroying the enemy, and it always returns into your hand. It is indestructible, adamantine.

The tathāgata Vajrasattva-Akṣobhya is holding a five-pointed vajra—this absolutely solid object, and he is sitting on an elephant throne—what could be more solid than that? His consort is Buddha-Locanā, the Buddha Eye. In the Buddhist tradition there are five types of eyes: the bodily eye, the buddha eye, the wisdom eye, the heavenly eye and the dharma eye. In this case the buddha eye refers to awakening. You may have a very solid, stable situation, but if you have no outlet it can stagnate. The feminine principle automatically opens out, she provides the exit or activation of the whole thing, the element of communication from solidness into a flowing, living situation.

He is accompanied by the bodhisattva Kṣitigarbha, the Essence of Earth, who represents any kind of fertility and growth, also an expression of that particular buddha. And he is also accompanied by Maitreya, the Loving One. That firmness, solid and fertile at the same time, needs emotion as well in order to give life to the solidity; it is the emotional, compassionate quality of love, not necessarily selfless compassion.

Then there are the female bodhisattvas: Lāsyā is the bodhisattva of dance or mudrā, she is more performer than dancer, the offering goddess who displays the beauty and dignity of the body; she shows the majesty and seductiveness of the feminine principle. And Puṣpā is the goddess of flowers, the bodhisattva of vision, sight, the scenery.

Transcending the skandha of form are mirror-like rays, white and glittering, clear and precise, which shine from the heart of Vajrasattva and his consort. Along with that there is the light of hell, grey light without brilliance. When the person perceives such a display of the vajra quality it seems too complicated to work with, so there is a possibility of simplifying it into the grey light, associated with hell or a fundamental notion of paranoia which is always connected with the intellectual vajra quality. In order to have intellectual understanding you have to see what is wrong with everything rather than what is right; that is the natural vajra intellectual quality, the critical attitude of the logical mind, which also brings solidity. If you have an understanding of something founded on the logic of a critical attitude, then your wisdom is based on extremely solid and definite ground; it is unshakable. But the other aspect of it is the realm of hell, when the critical attitude does not relate to solidity or basic sanity of any kind, but sets off a chain reaction, an alarm clock so to speak, of paranoia.

The Third Day

In the process of this sequence of days, the dharmadhātu quality of Vairocana has provided space, and the quality of Vajrasattva-Akṣobhya has provided solidity. Now the vision of Ratnasaṃbhava is described. Ratnasaṃbhava is the central figure of the ratna family, which consists of richness and dignity, the expansion of wealth into other areas, fundamentally solid, rich and expansive. The negative aspect of ratna quality is taking advantage of richness in order to march into other territories, expanding into whatever space exists, over-emphasizing generosity to the point where there is a blockage of communication.

Ratnasaṃbhava is yellow in color, which represents the earth; fertility in the sense of wealth and richness. He is holding the wish-fulfilling gem, which also means the absence of poverty. And Māmakī, his consort, represents water; in order to have rich, fertile soil the earth needs water.

The bodhisattva Ākāśagarbha is the Essence of Space. With such rich ground you also need space to create perspective. And there is Samantabhadra, the All-Good, who is the basic strength, the organic quality of the whole maṇḍala of the ratna family. According to the traditional way of finding appropriate locations to build a home or a monastery or cultivate a new field (which was quite possibly developed by the Bön tradition of Tibet), you do not build a house merely at random, but there are psychological factors involved. There should be the open feeling of the east, and the luscious feeling of the south with brooks and rivers, and the fortifying feeling of the west with rocks, and the protective feeling of the north with its mountain ranges. There is also a way of water divining by looking at the shape of the land, and next to the spring of water there is usually a spot which is not swampy but has a good rocky foundation to build a house. That particular rocky substance, surrounded by such appropriate shapes and locations, is called Samantabhadra, the soil Samantabhadra. Samantabhadra is also associated with aspiration and positive thinking, a basic confidence and positive way of looking at the future.

Ratnasaṃbhava is accompanied by the female bodhisattva Mālā, the goddess who offers all sorts of adornments, garlands, necklaces, bracelets and so on, to bring out the highlights of the earthy quality of ratna. The other female bodhisattva is Dhūpā, the goddess who carries incense. She represents smell, scent, the environmental situation that earth creates; the fresh air, air without pollution, and the room for vegetation to grow and rivers to run.

The light associated with the ratna family is the yellow light of equanimity, nondiscriminating light. But it seems as though all that detail and richness of the ratna maṇḍala is too elaborate, too majestic, so there is a possibility that one would rather run into a very simple and self-satisfied little corner, and that little area is pride, the dim light of the human world.

The Fourth Day

On the fourth day there is the purified element of fire, represented by Amitābha, the padma family. Amitābha means boundless light, and the basic quality of padma is magnetizing, seductive, invitingly warm, open and compassionate. The light is boundless because it just shines naturally, it does not ask for any reward. It has the nature of fire, not in the sense of aggression, but of consuming any substance without rejecting or accepting.

He is holding a lotus in his hand, which means the same thing: the lotus opens when the sun or the moon shines on it, it opens towards the light, so any situation coming from outside is accepted. It also has the quality of complete purity; such compassion could grow in mud or dirt but the flower is completely perfect and clean. Sitting on a peacock seat is again openness and acceptance; in mythology the peacock is supposed to be fed on poison, and its beautiful colors are formed from eating poison. It is openness which extends so far that it can deal with any kind of negative situation, in fact compassion is exhilarated by negative situations.

His consort Pāṇḍaravāsinī, the White-clad One, is associated with the symbolism of an Indian legend of certain clothes woven from stone, which could only be cleaned by fire. She represents the essence of fire, consuming everything, and also the result of the consuming process, purification, complete compassion.

Then there is the bodhisattva Avalokiteśvara, the essence of compassion, he who sees in all directions, which is the ultimate intelligence of compassion. Whenever compassion is needed it happens naturally, it has a sharp, automatic quality; it is not idiot or blind compassion, but intelligent compassion which always fulfills its function. Mañjuśrī too represents the mechanical aspect of compassion, but here it is an intellectual rather than a purely impulsive quality. He is also the creator of sound, the communication of compassion; he represents the sound of emptiness which is the source of all words.

Then there is Gītā, the female bodhisattva of song, who sings to the music of Mañjuśrī; and along with her is Ālokā, who holds a lamp or torch. The whole process of compassion has rhythm and light, it has the depth of intelligence and the sharpness of efficiency, and it has the purifying nature of the whiteclad buddha as well as the infinite, all-pervading quality of Amitābha.

That is the complete padma family, which transcends the skandha of perception and shines with the red light of discriminating awareness wisdom. Compassion is very detailed and precise, so it is necessary to have discriminating awareness wisdom, which does not mean discriminating in terms of acceptance and rejection, but simply seeing things as they are.

In this book it is associated with the realm of the hungry ghosts; there is some conflict here, because passion is usually connected with the human realm. All these padma qualities, sharpness and precision and depth and majesty, have been found too overwhelming, and somehow one would like to play a game of deaf and dumb; one would like to sneak away from that complete picture into the sidetracks of ordinary passions.

The Fifth Day

On the fifth day there is the karma family, which is the pure quality of air or wind. It is a green light; the color of envy. From the Realm of Accumulated Actions the tathāgata Amoghasiddhi appears. The karma family is associated with action and fulfillment and efficiency. It is powerful and nothing can stand in its way, therefore it is regarded as destructive. Amoghasiddhi means accomplishing all actions, all powers.

He is holding a crossed vajra in his hand. The vajra is a symbol of fulfilling all actions, tough and indestructible, as we saw in the vajra family. The crossed vajra represents the area of all activities completely perceived in all directions, panoramic fulfillment; often it is described as a multicolored vajra.

He is sitting on a seat of shang-shang, a kind of garuḍa; this particular type of garuḍa is a musician, he holds two cymbals in his hands and plays them as he carries Amoghasiddhi on his back. It is again a very powerful image and a symbol of fulfillment, a kind of superbird, a transcendental bird who can fly and cover all areas, encompassing all space.

His consort is Samaya-Tārā, the Savior of Sacred Word or Samaya. There are different interpretations of samaya in the tantric teachings, but in this case it is the actual fulfillment of the living situation at that moment.

Then there is the bodhisattva Vajrapāṇi, which means the Vajra-holder. Again it symbolizes tremendous energy; he is the bodhisattva of energy. And also Sarvanivaraṇaviskambhin, the Purifier of all Hindrances. If any hindrance happens in the process of karmic action, it comes from misunderstanding or inability to be in contact with the actual living situation, so the bodhisattva clears away these hindrances. In other words, this karma family contains both the absence of any hindrance, and the power of fulfillment.

Then there are the female bodhisattvas Gandhā and Naivedyā. Gandhā is the bodhisattva of perfume, she carries essence made out of all sorts of herbs, which represents the sense-perceptions or feelings; in order to have efficient skillful activity you need developed sense-perception. Naivedyā offers food, the food of meditation which nourishes skillful action.

The karma family transcends the skandha of concept, and is connected with the realm of the jealous gods. Again, as in any experience of wisdom as opposed to confusion, they both have the same quality. In this case they both have the quality of occupation, but wisdom completely covers the ground of all possibilities, seeing all possible ways of dealing with the situation in terms of subject and object, energy, texture, temperament, speed, space and so on, whereas confusion has a very limited way of dealing with situations, because it has never expanded itself or developed at all. Confusion is underdeveloped wisdom, primitive wisdom, while wisdom is completely developed.

The Sixth Day

Next there is a crescendo of all the forty-two peaceful divinities. The five tathāgatas, the four guardians of the gates, the four goddesses and the six realms of the world appear simultaneously. We have a situation of basic bewilderment within which the five tathāgatas fill up all the space, all the directions, as well as any corners of emotional situations; there is no gap, no escape or sidetrack of any kind, because the four gates are also guarded by the four types of herukas.

The eastern gatekeeper is known as the Victorious One, which is connected with pacifying, but he appears in a wrathful form to provide an awe-inspiring situation at the gate, so that you do not even think of getting out. He represents the indestructible, invincible quality of peace, that is why he is victorious.

Then the second one, in the southern gate, is the Enemy of Yama the Lord of Death. He is associated with the karmic activity of increasing wealth. Wealth in terms of time and space is very limited, rationed, so he who goes beyond that limitation is the Lord of the Lord of Death.

In the western gate is the Horse-headed Hayagrīva. He is the equivalent of an alarm system, as the neigh of the horse can wake you up in any unprepared situations. It is connected with magnetizing, which is a kind of intelligent passion, so that you do not get involved in passion but it wakes you up.

In the northern gate is Amṛtakuṇḍalī, the Coil of Amṛta or anti-death potion. He is particularly associated with death. If there is any suicidal impulse of giving up hope, the anti-death medicine revives you; suicide is not the answer at all. You have the peaceful presence of victory, the increasing one which conquers any extreme concept of time and space, the magnetizing principle which sends out an alarm, and the suicidal principle which gives you the anti-death potion. Fundamentally you are completely locked in without any sidetracks.

Moreover, there are the female principles of the gatekeepers. There is the female principle with a hook, to catch you like a fish if you try to run away. Or if you try to escape in terms of pride, to fill up all the space and not allow any other possibilities, the goddess with a lasso ties you from head to toe leaving you without any chance to expand. Another possibility is to run away through passion which is based on speed, but then the goddess with the chain chains you down so that you cannot move your feet and run away. And if you try to frighten anybody by aggression and make your way out, then the goddess with a very loud bell subdues your loud scream of aggression and your deep voice of anger.

Then you are reduced to facing the six realms of the world: the buddha of the gods, the buddha of the jealous gods, the buddha of the human beings, the buddha of the animals, the buddha of the hungry ghosts and the buddha of the hell realm. All these visions appear from your heart center, which is associated with emotion, passion and pleasure.

The Seventh Day

Next, the vidyādharas begin to shine out from the throat center, which is the essence of the communication principle. The peaceful divinities are associated with the heart, and the wrathful divinities with the brain. Speech is the link of communication between the two, which is the vidyādharas. *Vidyādhara* means holder of knowledge or insight. They are not quite peaceful and not quite wrathful, but intermediary; they are impressive, overpowering, majestic. They represent the divine form of the tantric guru, possessing power over the magical aspects of the universe.

At the same time, the green light of the animal realm appears, symbolizing ignorance which needs the teaching of the guru to enlighten it.

The Wrathful Deities

Now the principles of the five tathāgatas are transformed into the herukas and their consorts. The basic qualities of the families continue, but now they are expressed in a very dramatic, theatrical way; this is the energy of vajra, padma, and so on, rather than just their basic qualities. The herukas have three heads and six arms. The symbolical meaning behind this is the power of transmutation, expressed in the mythical story of the subjugation of Rudra.

Rudra is someone who has achieved complete egohood. There were two friends studying under a teacher, and their teacher said that the essence of his teaching was spontaneous wisdom; even if a person were to indulge himself in extreme actions, they would become like clouds in the sky and be freed by fundamental spontaneity. The two disciples understood it entirely differently. One of them went away and began to work on the spontaneous way of relating to his own characteristics, positive and negative, and became able to free them spontaneously without forcing anything, neither encouraging nor suppressing them. The other one went away and built a brothel, and organized a big gang of his friends who all acted in a spontaneous way, making raids on the nearby villages, killing the men and carrying off the women.

After some time they met again, and both were shocked by each other's kind of spontaneity, so they decided to go and see their teacher. They both presented their experience to him, and he told the first that his was the right way, and the second that his was the wrong way. But the second friend could not bear to see that all his effort and energy had been condemned, so he drew a sword and killed the teacher on the spot. When he himself died he had a succession of incarnations, five hundred as scorpions, five hundred as jackals and so on, and eventually he was born in the realm of the gods as Rudra.

He was born with three heads and six arms, with fully grown teeth and nails. His mother died as soon as he was born, and the gods were so horrified that they took both him and the body of his mother to a charnel ground and put them in a tomb. The baby survived by sucking his mother's blood and eating her flesh, so he became very terrifying and healthy and powerful. He roamed around the charnel ground, and began to control all the local ghosts and deities and create his own kingdom just as before, until he had conquered the whole threefold universe.

At that time his former teacher and his fellow student had already attained enlightenment, and they thought they should try to subjugate him. So Vajrapāṇi manifested himself as Hayagrīva, a wrathful red figure with a horse's head, and uttered three neighs to proclaim his existence in the kingdom of Rudra. Then he entered Rudra's body by his anus, and Rudra was extremely humiliated; he acknowledged his subjugation and offered his body as a seat or a vehicle. All the attributes of Rudra and the details of his royal costume, the skull crown, skull cup, bone ornaments, tiger-skin shirt, human-skin shawl and elephant-skin shawl, armor, pair of wings, crescent moon in his hair, and so on, were transmuted into the heruka costume.

First there is the Great Heruka who is not associated with any of the five families, he is the space between the five families. The Great Heruka creates the basic energy of all the wrathful herukas, and then come the Buddha-Heruka, Vajra-Heruka, Ratna-Heruka, Padma-Heruka and Karma-Heruka with their respective consorts. They represent the outrageous, exuberant quality of energy which cannot be challenged. Fundamentally the quality of the five families is a peaceful state, open and passive, because it is completely stable and nothing can disturb it; the tremendous power of that peaceful state manifests as wrathful. It is often described as compassionate anger, anger without hatred.

Then there are the gaurīs, another type of wrathful energy. The five herukas are the existence of energy as it is, while the gaurīs are activating energy. The white gaurī dances on a corpse, her activity is to extinguish thought processes, therefore she holds a mace of a baby’s corpse. Generally a corpse symbolizes the fundamental neutral state of being; a body without life is the state without any active thoughts, good or bad, the nondualistic state of mind. Then the yellow goddess holds a bow and arrow because she has achieved the unity of skillful means and knowledge; her function is to bring them together. And then there is the red gaurī holding a banner of victory made out of the skin of a sea-monster. The sea-monster symbolizes the principle of saṃsāra, which cannot be escaped; the goddess holding it as a banner means that saṃsāra is not rejected but accepted as it is. Then in the north is Vetālī, black in color, holding a vajra and a skull cup because she symbolizes the unchanging quality of dharmatā. The vajra is indestructible, and the skull cup is another symbol of skillful means. We do not have to go through all of them in detail, but just to give a basic idea of these gaurīs and messengers connected with the wrathful maṇḍala, each particular figure has a function in fulfilling a particular energy.

The wrathful deities represent hope, and the peaceful deities represent fear. Fear in the sense of irritation, because the ego cannot manipulate them in any way; they are utterly invincible, they never fight back. The hopeful quality of wrathful energy is hope in the sense of a perpetual creative situation, seen as it really is, as basic neutral energy which continues constantly, belonging neither to good nor bad. The situation may seem overwhelming and beyond your control, but there is really no question of controlling or being controlled. The tendency is to panic, to think you can keep control; it is like suddenly realizing that you are driving very fast, so you put the brake on, which causes an accident. The gaurīs’ function is to come between body and mind. Mind in this case is the intelligence, and body is the impulsive quality, like panicking, which is a physical action. The gaurīs intervene between intelligence and action, they cut the continuity of the self-preservation of the ego; that is their wrathful quality. They transmute destructive energy into creative energy. Just as the body of Rudra was transformed into the heruka, so the force behind the impulsive quality of panic or action is transmuted.

The Dying Person

It seems that in the Tibetan culture people do not find death a particularly irritating or difficult situation, but here in the West we often find it extremely difficult to relate to it. Nobody tells us the final truth. It is such a terrible rejection, a fundamental rejection of love, that nobody is really willing to help a dying person’s state of mind.

It seems necessary, unless the dying person is in a coma or cannot communicate, that he should be told he is dying. It may be difficult to actually take such a step, but if one is a friend or a husband or wife, then this is the greatest opportunity of really communicating trust. It is a delightful situation, that at last somebody really cares about you, somebody is not playing a game of hypocrisy, is not going to tell you a lie in order to please you, which is what has been happening throughout your whole life. This comes down to the ultimate truth, it is fundamental trust, which is extremely beautiful. We should really try to generate that principle.

Actually relating with the dying person is very important, telling him that death is not a myth at that point, but that it is actually happening. "It is actually happening, but we are your friends, therefore we are watching your death. We know that you are dying and you know that you are dying, we are really meeting together at this point." That is the finest and best demonstration of friendship and communication, it presents tremendously rich inspiration to the dying person.

You should be able to relate with his bodily situation, and detect the subtle deterioration in his physical senses, sense of communication, sense of hearing, facial expression and so on. But there are people with tremendously powerful will who can always put on a smile up to the last minute of death, trying to fight off their old age, trying to fight the deterioration of their senses, so one should be aware of that situation also.

Just reading the *Bardo Thötröl* does not do very much, except that the dying person knows that you are performing a ceremony of some kind for him. You should have some understanding of the whole thing, not just reading out of the book but making it like a conversation: "You are dying, you are leaving your friends and family, your favorite surroundings will no longer be there, you are going to leave us. But at the same time there is something which continues, there is the continuity of your positive relationship with your friends and with the teaching, so work on that basic continuity, which has nothing to do with the ego. When you die you will have all sorts of traumatic experiences, of leaving the body, as well as your old memories coming back to you as hallucinations. Whatever the visions and hallucinations may be, just relate to what is happening rather than trying to run away. Keep there, just relate with that."

While you are doing all this, the intelligence and consciousness of the dying person are deteriorating, but at the same time he also develops a higher consciousness of the environmental feeling; so if you are able to provide a basic warmth and a basic confidence that what you are telling him is the truth rather than just what you have been told to tell him, that is very important.

It should be possible to give some kind of simple explanation of the process of deterioration from earth into water, water into fire and so on, this gradual deterioration of the body, finally ending up in the luminosity principle. In order to bring the person into a state of luminosity you need the basic ground to relate with it, and this basic ground is the solidness of the person. "Your friends know you are going to die, but they are not frightened by it, they are really here, they are telling you that you are going to die, there is nothing suspicious going on behind your back." Fully being there is very important when a person dies. Just relating with nowness is extremely powerful, because at that point there is uncertainty between the body and the mind. The body and brain are deteriorating, but you are relating with that situation, providing some solid ground.

As far as the visions of the peaceful and wrathful divinities are concerned, it seems to be very much left to the individual to relate with them himself. In the book it says that you should try to conjure up the spirit of the dead person and tell him about the images; you may be able to do that if there is still continuity, but it is very much guesswork as far as ordinary people are concerned; there is no real proof that you have not lost touch with the person. The whole point is that when you instruct a dying person you are really talking to yourself. Your stability is part of the dying person, so if you are stable then automatically the person in the bardo state will be attracted to that. In other words, present a very sane and solid situation to the person who is going to die. Just relate with him, just open to each other simultaneously, and develop the meeting of the two minds.

The Great Liberation through Hearing in the Bardo

TRANSLATION

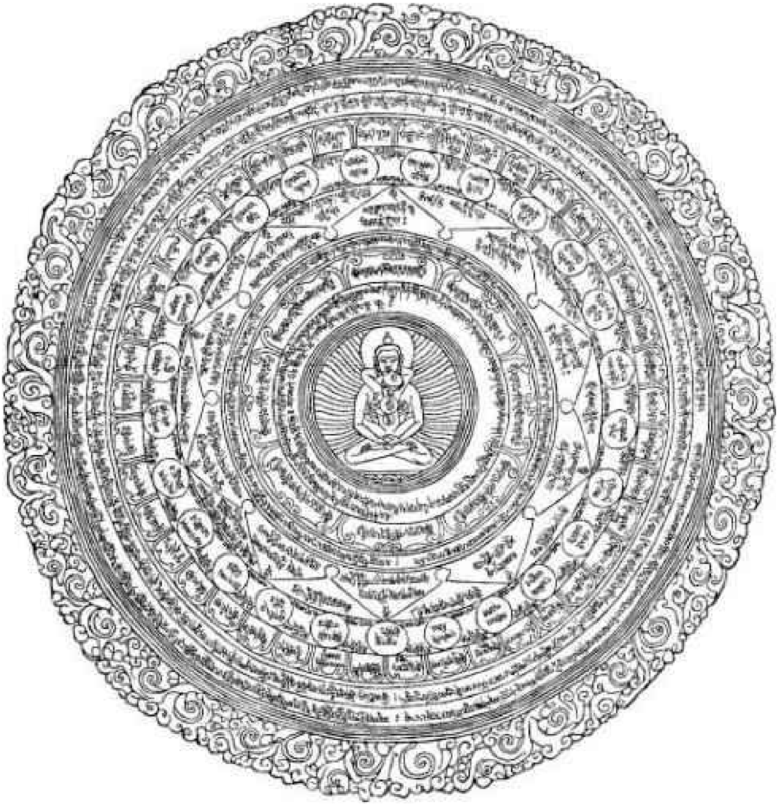

Homage to the Gurus, the three Kāyas:
Amitābha, Infinite Light, the Dharmakāya,
Peaceful and Wrathful Lotus Deities, the Saṃbhogakāya,
Padmasaṃbhava, Protector of Beings, the Nirmāṇakāya.༔[1]

This "Great Liberation through Hearing," the means of liberation in the bardo for yogins of average capacities, is in three parts: the introduction, the main subject-matter, and the conclusion. ༔

Firstly the introduction, the means of liberating human beings. First of all one should have studied the instructions, which should certainly liberate those of the highest capacities; but if they do not one should practice the ejection of consciousness,[2] which liberates spontaneously as soon as it is thought of, in the bardo of the moment before death. This should certainly liberate yogins of average capacities, but if it does not one should strive in this "Great Liberation through Hearing" in the bardo of dharmatā. ༔

Therefore the yogin should first examine the sequence of the signs of death according to the “Spontaneous Liberation of the Signs of Death,” and when they are definitely completed he should effect the ejection of consciousness, which liberates spontaneously as soon as it is thought of. If ejection is effected there is no need to read the “Liberation through Hearing,” but if not it should be read clearly and precisely, close to the dead body. ༔

If the body is not present, one should sit on the dead person’s bed or seat, and proclaiming the power of truth call on his consciousness and read, imagining him sitting in front listening. At this time sounds of crying and weeping are not good, so his relatives should be shut out. If the body is present, then during the interval between the ceasing of the breath and the ceasing of pulsation in the arteries, his guru or a dharma-brother or a dharma-sister[3] whom he loved and trusted should read this “Great Liberation through Hearing” close to his ear. ༔

The teaching of the “Liberation through Hearing.” An elaborate offering should be made to the Three Jewels[4] if the materials are available, but if they are not available one should set out whatever there is and visualize the rest without limit. One should say the "Inspiration-Prayer Calling on the Buddhas and Bodhisattvas for Rescue" seven or three times, then loudly recite the "Inspiration-Prayer for Deliverance from the Dangerous Pathway of the Bardo" and the "Main Verses of the Bardo." Then read "The Great Liberation through Hearing" seven or three times. ༔

It is in three parts: showing the luminosity in the bardo of the moment before death, the great reminder of showing in the bardo of dharmatā, and the instructions for closing the entrance to the womb in the bardo of becoming. ༔

First, showing the luminosity in the bardo of the moment before death. By having this read to them, all kinds of ordinary people, who have received teaching but have not recognized although they are intelligent, or who have recognized but have practiced little, will recognize the basic luminosity and bypass the bardo experience to reach the unoriginated dharmakāya. ༔

The method of instruction: it is best if his principal guru from whom he requested teaching can be present, but otherwise a dharma-brother or dharma-sister with whom he has taken the samaya vow, or a spiritual friend in the same lineage. If none of these are to be found, then someone who can read aloud clearly and precisely should read it several times. This will remind him of what his guru has shown him and he will immediately recognize the basic luminosity and be liberated, there is no doubt. ༔

The time of instruction: when respiration has ceased, prāṇa is absorbed into the wisdom-dhūtī, and luminosity free from complexities shines clearly in the consciousness. If prāṇa is reversed and escapes into the right and left nāḍīs, the bardo state appears suddenly, so the reading should take place before the prāṇa escapes into the right and left nāḍīs. The length of time during which the inner pulsation remains after respiration has ceased is just about the time taken to eat a meal. ༔

The method of instruction: it is best if ejection of consciousness is effected when the respiration is just about to stop, but if it has not been effected one should say these words: ༔

"O child of noble family, (name), now the time has come for you to seek a path. As soon as your breath stops, what is called the basic luminosity of the first bardo, which your guru has already shown you, will appear to you. This is the dharmatā, open and empty like space, luminous void, pure naked mind without center or circumference. Recognize then, and rest in that state, and I too will show you at the same time.” ༔

This should be firmly implanted in his mind by repeating it many times over in his ear until he stops breathing. Then, when the ceasing of the breath is heard, one should lay him down on the right side in the lion position[5] and firmly press the two pulsating arteries, which induce sleep, until they have stopped throbbing. Then the prāṇa which has entered the dhūtī will not be able to go back and will be certain to emerge through the brahmarandhra. ༔

Now the showing should be read. At this time the first bardo, which is called the luminosity of dharmatā, the undistorted mind of the dharmakāya, arises in the mind of all beings. Ordinary people call this state unconscious because the prāṇa sinks into the avadhūtī during the interval between the ceasing of the breath and of the pulsation. The time it lasts is uncertain, depending on the spiritual condition and the stage of yogic training. It lasts for a long time in those who have practiced much, were steady in the meditation practice of tranquillity, and sensitive. In striving to show such a person one should repeat the instruction until pus comes out from the apertures of his body. In wicked and insensitive people it does not last longer than a single snapping of the fingers, but in some it lasts for the time taken to eat a meal. As most sūtras and tantras say that this unconscious state lasts for four and a half days, generally one should strive to show the luminosity for that length of time. ༔

The method of instruction: If he is able, he will work with himself from the instructions already given. But if he cannot by himself, then his guru, or a disciple of his guru, or a dharma-brother or dharma-sister who was a close friend, should stay nearby and read aloud clearly the sequence of the signs of death: "Now the sign of earth dissolving into water is present, water into fire, fire into air, air into consciousness. . . ." When the sequence is almost completed he should be encouraged to adopt an attitude like this, "O child of noble family," or, if he was a guru, "O Sir,"—"do not let your thoughts wander." This should be spoken softly in his ear. In the case of a dharma-brother, a dharma-sister, or anyone else, one should call him by name and say these words: ༔

"O child of noble family, that which is called death has now arrived, so you should adopt this attitude: ‘I have arrived at the time of death, so now, by means of this death, I will adopt only the attitude of the enlightened state of mind, friendliness and compassion, and attain perfect enlightenment for the sake of all sentient beings as limitless as space. With this attitude, at this special time for the sake of all sentient beings, I will recognize the luminosity of death as the dharmakāya, and attaining in that state the supreme realization of the Great Symbol,[6] I will act for the good of all beings. If I do not attain this, I will recognize the bardo state as it is, and attaining the indivisible Great Symbol form in the bardo, I will act for the good of all beings as limitless as space in whatever way will influence them.’ Without letting go of this attitude you should remember and practice whatever meditation teaching you have received in the past.” ༔

These words should be spoken distinctly with the lips close to his ear, so as to remind him of his practice without letting his attention wander even for a moment. Then, when respiration has completely stopped, one should firmly press the arteries of sleep and remind him with these words, if he was a guru or spiritual friend higher than oneself: ༔

“Sir, now the basic luminosity is shining before you; recognize it, and rest in the practice.” ༔

And one should show all others like this: ༔

“O child of noble family, (name), listen. Now the pure luminosity of the dharmatā is shining before you; recognize it. O child of noble family, at this moment your state of mind is by nature pure emptiness, it does not possess any nature whatever, neither substance nor quality such as color, but it is pure emptiness; this is the dharmatā, the female buddha Samantabhadrī. But this state of mind is not just blank emptiness, it is unobstructed, sparkling, pure and vibrant; this mind is the male buddha Samantabhadra.[7] These two, your mind whose nature is emptiness without any substance whatever, and your mind which is vibrant and luminous, are inseparable: this is the dharmakāya of the buddha. This mind of yours is inseparable luminosity and emptiness in the form of a great mass of light, it has no birth or death, therefore it is the buddha of Immortal Light. To recognize this is all that is necessary. When you recognize this pure nature of your mind as the buddha, looking into your own mind is resting in the buddha-mind.” ༔

This should be repeated three or seven times, clearly and precisely. Firstly, it will remind him of what he has previously been shown by his guru; secondly, he will recognize his own naked mind as the luminosity; and thirdly, having recognized himself, he will become inseparably united with the dharmakāya and certainly attain liberation. ༔

If he recognizes the first luminosity he will be liberated. But if it is feared that he has not recognized the first luminosity, then what is called the second luminosity will shine, and that comes when a little more than the time taken to eat a meal has passed after the respiration has ceased. ༔

According to good or bad karma, the prāṇa escapes into the right or left nāḍī, and comes out through the apertures of the body, and the consciousness suddenly becomes clear. To say that this lasts for the time taken to eat a meal depends on whether he is sensitive or insensitive and on whether or not he has practiced. Then his consciousness emerges and he does not know whether he is dead or not. He will see his relatives gathered there just as before, and hear their cries. ༔

During this time, when the violent confused projections of karma have not yet appeared, and the terrors of the Lords of Death have not yet come, the instructions should be given. Here there is a distinction between the perfection stage and the generation stage.[8] If he was working on the perfection stage, one should call his name three times and repeat the instructions given above for showing the luminosity. If he was working on the generation stage, one should read aloud the sādhana and description of his yidam,[9] and remind him with these words: “O child of noble family, meditate on your yidam and do not be distracted. Concentrate intensely on your yidam. Visualize him as an appearance without substance of its own, like the moon in water; do not visualize him as having a solid form.” If he is an ordinary person, one should show him by saying: “Meditate on the Lord of Great Compassion.” ༔

There is no doubt that those who have not recognized the bardo will grasp it by being shown in this way. But those who were not adept in meditation, even if they were shown by their guru while they were alive, will not be able to clarify the bardo state by themselves, so that their guru, a dharma-brother or a dharma-sister must make it clear. And it is necessary for someone to instruct those who cannot remember during the bardo of the moment before death because they were confused by serious illness, even though they were adept in meditation. It is also extremely necessary for those who, although they were formerly adept in meditation on this path, may enter into lower existences because they have broken the precepts or because their samaya practice has degenerated. ༔

It is best if he understands during the first bardo, but if he has not understood his insight is awakened by the reminder in the second bardo, and he will be liberated. During the second bardo, his consciousness, which did not know whether he was dead or not, suddenly becomes clear; this is called the pure illusory body. If he understands the teaching at this time, the mother and son dharmatās meet, and he is no longer dominated by karma. Just as the light of the sun overcomes darkness, so the power of karma is overcome by the luminosity of the path, and liberation is attained. This, which is called the second bardo, flashes before the mental body, and the consciousness is able to hear again just as before. If this instruction is understood at this time, its purpose is fulfilled, and since the confused projections of karma have not yet appeared, he is able to direct himself anywhere. ༔

In this way he is liberated by recognizing the luminosity during the second bardo, even if he did not recognize the basic luminosity. But if he is not liberated by it, then what is called the third bardo, the bardo of dharmatā, arises. The confused projections of karma will appear in the third bardo, so it is most important that the great showing of the bardo of dharmatā is read at this time, for it is very powerful and helpful. ༔

At this time his relatives are crying and weeping, his share of food is stopped, his clothes are removed, his bed is taken to pieces, and so on. He can see them but they cannot see him, and he can hear them calling him but they cannot hear him calling them, so he goes away in despair. Three phenomena will appear at this time: sounds, colored lights and rays of light, and he will grow faint with fear, terror and bewilderment, so at this moment the great showing of the bardo of dharmatā should be read. Calling the dead person by name, one should say these words very distinctly: ༔

"O child of noble family, listen carefully without distraction. There are six bardo states: the bardo of birth, the bardo of dreams, the bardo of samādhi-meditation, the bardo of the moment before death, the bardo of dharmatā and the bardo of becoming. O child of noble family, you will experience three bardo states: the bardo of the moment before death, the bardo of dharmatā and the bardo of becoming. Of these three, the luminosity of dharmatā in the bardo of the moment before death shone until yesterday, but you did not recognize it, and so you had to wander here. Now you will experience the bardo of dharmatā and the bardo of becoming, so recognize what I will show you without distraction. ༔

"O child of noble family, now what is called death has arrived. You are not alone in leaving this world, it happens to everyone, so do not feel desire and yearning for this life. Even if you feel desire and yearning you cannot stay, you can only wander in saṃsāra. Do not desire, do not yearn. Remember the Three Jewels. O child of noble family, whatever terrifying projections appear in the bardo of dharmatā, do not forget these words, but go forward remembering their meaning; the essential point is to recognize with them: ༔

> *Now when the bardo of dharmatā dawns upon me,*

I will abandon all thoughts of fear and terror,
I will recognize whatever appears as my projection
and know it to be a vision of the bardo;
now that I have reached this crucial point
I will not fear the peaceful and wrathful ones, my own projections. ༔

"Go forward, saying these words clearly and distinctly, and remembering their meaning. Do not forget them, for the essential point is to recognize with certainty that whatever appears, however terrifying, is your own projection. ༔

"O child of noble family, when your body and mind separate, the dharmatā will appear, pure and clear yet hard to discern, luminous and brilliant, with terrifying brightness, shimmering like a mirage on a plain in spring. Do not be afraid of it, do not be bewildered. This is the natural radiance of your own dharmatā, therefore recognize it. ༔

"A great roar of thunder will come from within the light, the natural sound of dharmatā, like a thousand thunderclaps simultaneously. This is the natural sound of your own dharmatā, so do not be afraid or bewildered. You have what is called a mental body of unconscious tendencies, you have no physical body of flesh and blood, so whatever sounds, colors and rays of light occur, they cannot hurt you and you cannot die. It is enough simply to recognize them as your projections. Know this to be the bardo state. ༔

“O child of noble family, if you do not recognize them in this way as your projections, whatever meditation practice you have done during your life, if you have not met with this teaching, the colored lights will frighten you, the sounds will bewilder you and the rays of light will terrify you. If you do not understand this essential point of the teaching you will not recognize the sounds, lights and rays, and so you will wander in saṃsāra. ༔

“O child of noble family, after being unconscious for four and a half days you will move on, and awakening from your faint you will wonder what has happened to you, so recognize it as the bardo state. At that time, saṃsāra is reversed, and everything you see appears as lights and images. ༔

“The whole of space will shine with a blue light, and Blessed Vairocana will appear before you from the central Realm, All-pervading

Circle. His body is white in color, he sits on a lion throne, holding an eightspoked wheel in his hand and embracing his consort the Queen of Vajra Space. The blue light of the skandha of consciousness in its basic purity, the wisdom of the dharmadhātu, luminous, clear, sharp and brilliant, will come towards you from the heart of Vairocana and his consort, and pierce you so that your eyes cannot bear it. At the same time, together with it, the soft white light of the gods will also come towards you and pierce you. At that time, under the influence of bad karma, you will be terrified and escape from the wisdom of the dharmadhātu with its bright blue light, but you will feel an emotion of pleasure towards the soft white light of the gods. At that moment do not be frightened or bewildered by the luminous, brilliant, very sharp and clear blue light of supreme wisdom, for it is the light-ray of the buddha, which is called the wisdom of the dharmadhātu. Be drawn to it with faith and devotion, and supplicate it, thinking, ‘It is the light-ray of Blessed Vairocana’s compassion, I take refuge in it.’ It is Blessed Vairocana coming to invite you in the dangerous pathway of the bardo; it is the light-ray of Vairocana’s compassion. ༔

“Do not take pleasure in the soft white light of the gods, do not be attracted to it or yearn for it. If you are attracted to it you will wander into the realm of the gods and circle among the six kinds of existence. It is an obstacle blocking the path of liberation, so do not look at it, but feel longing for the bright blue light, and repeat this inspiration-prayer after me with intense concentration on Blessed Vairocana: ༔

> *When through intense ignorance I wander in saṃsāra,*
> *on the luminous light-path of the dharmadhātu wisdom,*
> *may Blessed Vairocana go before me,*
> *his consort the Queen of Vajra Space behind me;*
> *help me to cross the bardo’s dangerous pathway*
> *and bring me to the perfect buddha state.”* ༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of Blessed Vairocana and his consort, and become a saṃbhogakāya buddha in the central Realm, the Densely Arrayed. ༔

But if, even after being shown, he is afraid of the lights and the rays because of his aggression and neurotic veils, and he escapes, and if he is confused even after saying the prayer, then on the second day Vajrasattva's circle of deities will come to invite him, together with his bad karma which leads to hell. So, to show him, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the second day, a white light, the purified element of water, will shine, and at the same time Blessed Vajrasattva-Akṣobhya will appear before you from the blue eastern Realm of Complete Joy. His body is blue in color, he holds a five-pointed vajra in his hand and sits on an elephant throne, embracing his consort Buddha-Locanā. He is accompanied by the two male bodhisattvas Kṣitigarbha and Maitreya and the two female bodhisattvas[10] Lāsyā and Puṣpā, so that six buddha forms appear. ༔

"The white light of the skandha of form in its basic purity, the mirror-like wisdom, dazzling white, luminous and clear, will come towards you from the heart of Vajrasattva and his consort and pierce you so that your eyes cannot bear to look at it. At the same time, together with the wisdom light, the soft smoky light of hell-beings will also come towards you and pierce you. At that time, under the influence of aggression, you will be terrified and escape from the brilliant white light, but you will feel an emotion of pleasure towards the soft smoky light of the hell-beings. At that moment do not be afraid of the sharp, brilliant, luminous and clear white light, but recognize it as wisdom. Be drawn to it with faith and longing, and supplicate it, thinking, ‘It is the light-ray of Blessed Vajrasattva’s compassion, I take refuge in it.’ It is Blessed Vajrasattva coming to invite you in the terrors of the bardo; it is the light-ray hook of Vajrasattva’s compassion, so feel longing for it. ༔

“Do not take pleasure in the soft smoky light of the hell-beings. This is the inviting path of the veils of error, accumulated by your violent aggression. If you are attracted to it you will fall down into hell, and sink into the muddy swamp of unbearable suffering from which there is never any escape. It is an obstacle blocking the path of liberation, so do not look at it, but give up aggression. Do not be attracted to it, do not yearn for it. Feel longing for the luminous, brilliant, white light, and say this inspiration-prayer with intense concentration on Blessed Vajrasattva: ༔

When through intense aggression I wander in saṃsāra,
on the luminous light-path of the mirror-like wisdom,
may Blessed Vajrasattva go before me,
his consort Buddha-Locanā behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state."
༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of Blessed Vajrasattva, and become a saṃbhogakāya buddha in the eastern Realm of Complete Joy. ༔

Yet even after being shown in this way, some people are afraid of the light-ray hook of compassion, because of their pride and veils of error, and they escape. So then on the third day Blessed Ratnasaṃbhava's circle of deities will come to invite them, together with the light-path to the human realm. So to show him again, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the third day, a yellow light, the purified element of earth, will shine, and at the same time Blessed Ratnasaṃbhava will appear before you from the yellow southern Realm, The Glorious. His body is yellow in color, he holds a wish-fulfilling jewel in his hand and sits on a horse throne, embracing his consort Māmakī. He is accompanied by the two male bodhisattvas Ākāśagarbha and Samantabhadra and the two female bodhisattvas Mālā and Dhūpā, so that six buddha forms appear out of the space of rainbow light. ༔

"The yellow light of the skandha of feeling in its basic purity, the wisdom of equality, brilliant yellow, adorned with discs of light, luminous and clear, unbearable to the eyes, will come towards you from the heart of Ratnasaṃbhava and his consort and pierce your heart so that your eyes cannot bear to look at it. At the same time, together with the wisdom light, the soft blue light of human beings will also pierce your heart. At that time, under the influence of pride, you will be terrified and escape from the sharp, clear yellow light, but you will feel an emotion of pleasure and attraction towards the soft blue light of human beings. At that moment do not be afraid of the yellow light, luminous and clear, sharp and bright, but recognize it as wisdom. Let your mind rest in it, relaxed, in a state of nonaction, and be drawn to it with longing. If you recognize it as the natural radiance of your own mind, even though you do not feel devotion and do not say the inspiration-prayer, all the forms and lights and rays will merge inseparably with you, and you will attain enlightenment. If you cannot recognize it as the natural radiance of your own mind, supplicate it with devotion, thinking, ‘It is the light-ray of Blessed Ratnasaṃbhava’s compassion, I take refuge in it.’ It is the light-ray hook of Blessed Ratnasaṃbhava’s compassion, so feel longing for it. ༔

“Do not take pleasure in the soft blue light of human beings. That is the inviting light-path of unconscious tendencies, accumulated by your intense pride. If you are attracted to it you will fall into the human realm and experience birth, old age, death and suffering, and never escape from the muddy swamp of saṃsāra. It is an obstacle blocking the path of liberation, so do not look at it, but give up pride, give up your unconscious tendencies. Do not be attracted to it, do not yearn for it. Feel longing for the luminous, brilliant yellow light, and say this inspiration-prayer with intense one-pointed concentration on Blessed Ratnasaṃbhava: ༔

When through intense pride I wander in saṃsāra,
on the luminous light-path of the wisdom of equality,
may Blessed Ratnasaṃbhava go before me,
his consort Māmakī behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state."
༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of Blessed Ratnasaṃbhava and his consort, and become a saṃbhogakāya buddha in the southern Realm, The Glorious. ༔

By being shown in this way liberation is certain, however weak one's capacities may be. Yet even after being shown like this many times, there are people whose good opportunities have run out, such as those who have done great evil or let their samaya practice degenerate, who will not recognize. Disturbed by desire and the veils of error, they will be afraid of the sounds and lights and will escape, so then on the fourth day Blessed Amitābha's circle of deities will come to invite them, together with the light-path of the hungry ghosts, built from desire and meanness. To show him again, one should call the dead person by name and say these words: ༔

“O child of noble family, listen without distraction. On the fourth day, a red light, the purified element of fire, will shine, and at the same time Blessed Amitābha will appear before you from the red western Realm, The Blissful. His body is red in color, he holds a lotus in his hand and sits on a peacock throne, embracing his consort Pāṇḍaravāsinī. He is accompanied by the two male bodhisattvas Avalokiteśvara and Mañjuśrī and the two female bodhisattvas Gītā and Ālokā, so that six buddha forms appear out of the space of rainbow light. ༔

“The red light of the skandha of perception in its basic purity, the wisdom of discrimination, brilliant red, adorned with discs of light, luminous and clear, sharp and bright, will come from the heart of Amitābha and his consort and pierce your heart so that your eyes cannot bear to look at it. Do not be afraid of it. At the same time, together with the wisdom light, the soft yellow light of the hungry ghosts will also shine. Do not take pleasure in it; give up desire and yearning. ༔

“At that time, under the influence of intense desire, you will be terrified and escape from the sharp, bright red light, but you will feel pleasure and attraction towards the soft yellow light of the hungry ghosts. At that moment do not fear the red light, sharp and brilliant, luminous and clear, but recognize it as wisdom. Let your mind rest on it, relaxed, in a state of non-action. Be drawn to it with faith and longing. If you recognize it as your own natural radiance, even if you do not feel devotion and do not say the inspiration-prayer, all the forms and lights and rays will merge inseparably with you, and you will attain enlightenment. If you cannot recognize it in this way, supplicate it with devotion, thinking, ‘It is the light-ray of Blessed Amitābha’s compassion, I take refuge in it.’ It is the light-ray hook of Blessed Amitābha’s compassion. Feel devotion and do not escape. Even if you escape it will stay with you inseparably. ༔

“Do not be afraid, do not be attracted to the soft yellow light of the hungry ghosts. That is the light-path of unconscious tendencies accumulated by your intense desire. If you are attracted to it you will fall into the realm of hungry ghosts, and experience unbearable misery from hunger and thirst. It is an obstacle blocking the path of liberation, so do not be attracted to it, but give up your unconscious tendencies. Do not yearn for it. Feel longing for the luminous, brilliant red light, and say this inspiration-prayer with intense one-pointed concentration on Blessed Amitābha and his consort: ༔

> *When through intense desire I wander in saṃsāra,*
> *on the luminous light-path of discriminating wisdom,*
> *may Blessed Amitābha go before me,*
> *his consort Pāṇḍaravāsinī behind me;*
> *help me to cross the bardo's dangerous pathway*
> *and bring me to the perfect buddha state.”* ༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of Blessed Amitābha, Infinite Light, with his consort, and become a saṃbhogakāya buddha in the western Realm, The Blissful. ༔

It is impossible not to be liberated by this, yet even after being shown in this way, sentient beings cannot give up their unconscious tendencies because of long habituation, and under the influence of envy and evil karma they are afraid of the sounds and lights; they are not caught by the light-ray hook of compassion, but wander downwards to the fifth day of the bardo state. So then Blessed Amoghasiddhi's circle of deities with their light-rays of compassion will come to invite them, and the light-path of the jealous gods, built from the emotion of envy, will also invite them. Then, to show him again, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the fifth day, a green light, the purified element of air, will shine, and at the same time Blessed Amoghasiddhi, lord of the circle, will appear before you from the green northern Realm, Accumulated Actions. His body is green in color, he holds a double vajra in his hand and sits on a throne of shang-shang birds soaring in the sky, embracing his consort Samaya-Tārā. He is accompanied by the two male bodhisattvas Vajrapāṇi and Sarvanivaraṇaviskambhin and the two female bodhisattvas Gandhā and Naivedyā, so that six buddha forms appear out of the space of rainbow light. ༔

"The green light of the skandha of concept in its basic purity, the action-accomplishing wisdom, brilliant green, luminous and clear, sharp and terrifying, adorned with discs of light, will come from the heart of Amoghasiddhi and his consort and pierce your heart so that your eyes cannot bear to look at it. Do not be afraid of it. It is the spontaneous play of your own mind, so rest in the supreme state free from activity and care, in which there is no near or far, love or hate. At the same time, together with the wisdom light, the soft red light of the jealous gods, caused by envy, will also shine on you. Meditate so that there is no difference between love and hate. But if your intelligence is weak, then simply do not take pleasure in it. ༔

"At that time, under the influence of intense envy, you will be terrified and escape from the sharp, brilliant green light, but you will feel pleasure and attraction towards the soft red light of the jealous gods. At that moment do not be afraid of the green light, sharp and brilliant, luminous and clear, but recognize it as wisdom. Let your mind rest in it, relaxed, in a state of nonaction, and supplicate it with devotion, thinking, 'It is the light-ray of Blessed Amoghasiddhi's compassion, I take refuge in it.' It is the light-ray hook of Blessed Amoghasiddhi's compassion, called the action-accomplishing wisdom, so long for it and do not escape. Even if you escape it will stay with you inseparably. ༔

"Do not be afraid of it, do not be attracted to the soft red light of the jealous gods. That is the inviting path of karma accumulated by your intense envy. If you are attracted to it you will fall into the realm of the jealous gods, and experience unbearable misery from fighting and quarreling. It is an obstacle blocking the path of liberation, so do not be attracted to it, but give up your unconscious tendencies. Feel longing for the luminous, brilliant green light, and say this inspiration-prayer with intense one-pointed concentration on Blessed Amoghasiddhi and his consort: ༔

> *When through intense envy I wander in saṃsāra,*
> *on the luminous light-path of action-accomplishing wisdom,*
> *may Blessed Amoghasiddhi go before me,*
> *his consort Samaya-Tārā behind me;*
> *help me to cross the bardo's dangerous pathway*
> *and bring me to the perfect buddha state."*
> ༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of Blessed Amoghasiddhi and his consort, and become a saṃbhogakāya buddha in the northern Realm, Perfected Actions. ༔

However weak his good karmic results may be, by being shown like this in many stages, if he does not recognize at one he will at another, so it is impossible not to be liberated. But even after being shown in this way many times, those who have been habituated to many unconscious tendencies for a long time and have never become familiar with the pure visions of the five wisdoms, are carried backwards by their bad tendencies even though they are shown, so that they are not caught by the light-ray hook of compassion, but become bewildered and frightened by the lights and rays, and wander downwards. So then on the sixth day the buddhas of the five families with their consorts and attendant deities will appear simultaneously, and at the same time the lights of the six realms will also shine simultaneously. ༔

To show him, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. Even though you were shown when the light of each of the five families appeared until yesterday, under the influence of bad tendencies you were bewildered by them, and so you have remained here until now. If you had recognized the natural radiance of the wisdoms of those five families as your own projection, you would have dissolved into rainbow light in the body of one of the five families and become a saṃbhogakāya buddha, but because you did not recognize you have gone on wandering here until this time. So now watch without distraction. ༔

“Now the five families will appear all together, and what is called the four wisdoms combined will come to invite you; recognize them. O child of noble family, the four colored lights of the four purified elements will shine; at the same time the buddha Vairocana and his consort will appear just as before from the central Realm, All-pervading Circle; the buddha Vajrasattva with his consort and attendants will appear from the eastern Realm, Complete Joy; the buddha Ratnasaṃbhava with his consort and attendants will appear from the southern Realm, The Glorious; the buddha Amitābha with his consort and attendants will appear from the western Blissful Realm of Lotuses; and the buddha Amoghasiddhi with his consort and attendants will appear from the northern Realm, Perfected Actions, out of the space of rainbow light. ༔

“O child of noble family, beyond those buddhas of the five families the wrathful guardians of the gates will also appear: Vijaya, the Victorious; Yamāntaka, Destroyer of Death; Hayagrīva, the Horse-necked; and Amṛtakuṇḍalī, Coil of Nectar; and the female guardians of the gates: Aṅkuśā, the Hook; Pāśā, the Noose; Śṛṅkhalā, the Chain; and Ghaṇṭā, the Bell. The six sages, the Blessed Ones, will also appear: Indra of the hundred sacrifices, sage of the gods; Vemacitra, Splendid Robe, sage of the jealous gods; the Lion of the Śākyas, sage of human beings; Dhruvasiṅha, Steadfast Lion, sage of the animals; Jvālamukha, Flaming Mouth, sage of the hungry ghosts; and Dharmarāja, the Dharma King, sage of the hell-beings. Samantabhadra and Samantabhadrī, the All-Good Father and Mother of all the buddhas, will also appear. These forty-two deities of the saṃbhogakāya will emerge from within your own heart and appear before you; they are the pure form of your projections, so recognize them. ༔

“O child of noble family, those realms too do not exist anywhere else, but lie in the four directions of your heart with the center as fifth, and now they emerge from within your heart and appear before you. Those images too do not come from anywhere else, but are the primordial spontaneous play of your mind, so recognize them in this way. O child of noble family, those images are neither large nor small, but perfectly proportioned. They each have their own adornments, their costume, their color, their posture, their throne and their symbol. They are spread out in five couples; each of the five is encircled by a halo of the five colored lights. The whole maṇḍala, the male and female deities of the families, will appear completely, all at once. Recognize them, for they are your yidams. ༔

"O child of noble family, from the hearts of those buddhas of the five families and their consorts, the light-rays of the four wisdoms will each shine upon your heart, very fine and clear, like sunbeams stretched out. ༔

"First the wisdom of the dharmadhātu, a cloth of luminous white light-rays, brilliant and terrifying, will shine upon your heart from the heart of Vairocana. In this cloth of light-rays a sparkling white disc will appear, very clear and bright, like a mirror facing downwards, adorned with five discs like itself, ornamented with discs and smaller discs, so that it has no center or circumference. ༔

"From the heart of Vajrasattva, on the luminous blue cloth of the mirror-like wisdom, will appear a blue disc like a turquoise bowl face-downwards, adorned with discs and smaller discs. ༔

"From the heart of Ratnasaṃbhava, on the luminous yellow cloth of the wisdom of equality, will appear a yellow disc like a golden bowl face-downwards, adorned with discs and smaller discs. ༔

"From the heart of Amitābha, on the luminous red cloth of the wisdom of discrimination, will appear a sparkling red disc like a coral bowl face-downwards, shining with the deep light of wisdom, very clear and bright, adorned with five discs like itself, ornamented with discs and smaller discs, so that it has no center or circumference. ༔

"They too will shine upon your heart. ༔

"O child of noble family, these also have arisen out of the spontaneous play of your own mind, they have not come from anywhere else; so do not be attracted to them, do not fear them, but stay relaxed in a state free from thought. In that state all the images and light-rays will merge with you and you will attain enlightenment. ༔

"O child of noble family, the green light of action-accomplishing wisdom does not appear, because the energy of your wisdom is not yet fully matured. ༔

"O child of noble family, this is called the experience of the four wisdoms combined, the passageway of Vajrasattva. At this time, remember your guru's previous teachings on the showing. If you remember the meaning of the showing you will have faith in your earlier experiences, and so you will recognize them, like the meeting of mother and son or like seeing old friends again. As though cutting off doubt, you will recognize your own projections and enter the pure, changeless path of the dharmatā; and through that faith a continuous meditative state will arise, and you will dissolve into the great self-existing form of wisdom and become a saṃbhogakāya buddha who never falls back. ༔

"O child of noble family, together with the wisdom lights, the lights of the impure, illusory six realms will shine: the soft white light of the gods, the soft red light of the jealous gods, the soft blue light of human beings, the soft green light of the animals, the soft yellow light of the hungry ghosts and the soft smoky light of hell-beings. These six will shine together with the pure wisdom lights. At that moment do not grasp or be attracted to any of them, but stay relaxed in a state free from thought. If you are afraid of the pure wisdom lights and attracted to the impure lights of the six realms, you will take on the body of a creature of the six realms, and you will grow weary, for there is never any escape from the great ocean of the misery of saṃsāra. ༔

“O child of noble family, if you have not been shown by a guru’s instruction you will be afraid of those images and pure wisdom lights, and attracted to the impure lights of saṃsāra; do not do so, but feel devotion to the pure wisdom lights, sharp and brilliant. Think with devotion, ‘The light-rays of the wisdom and compassion of the Blessed Ones, the buddhas of the five families, have come to seize me with compassion; I take refuge in them.’ Do not be attracted to the lights of the six realms of illusion, do not yearn for them, but say this inspiration-prayer with intense one-pointed concentration on the buddhas of the five families and their consorts: ༔

> *When through the five poisons I wander in saṃsāra,*

on the luminous light-path of the four wisdoms combined,
may the conquerors, the five families, go before me,
the consorts of the five families behind me;
save me from the light-paths of the six impure realms,
help me to cross the bardo's dangerous pathway
and bring me to the five pure buddharealms." ༔

By saying this inspiration-prayer, the superior person recognizes his own projections, and merging with non-duality becomes a buddha; the average person recognizes himself through intense devotion and attains liberation; even the inferior person prevents rebirth in the six realms by the purifying power of the prayer, and understanding the meaning of the four wisdoms combined, attains enlightenment by the passageway of Vajrasattva. By being shown clearly and precisely in this way, many sentient beings will recognize and be liberated. ༔

But some, such as inferior people in uncivilized places, and wicked people who have no experience of dharma at all, and those who have let their samaya practice degenerate, are confused by their karma, and do not recognize even when they are shown, but wander downwards. So, on the seventh day, the vidyādharas will come from the Pure Realm of Space to invite them, and at the same time the light-path of the animals, produced from the emotion of ignorance, will also meet them. At that time, to show him again, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the seventh day a pure, many colored light will shine in your unconscious mind, and the vidyādharas will come from the Pure Realm of Space to invite you. In the center of a maṇḍala filled with rainbow light, he who is called the Unsurpassable Fully Developed Vidyādhara, Lotus Lord of Dance, will appear, his body bright with the five colors, embracing his consort the Red Ḍākinī, dancing with a crescent knife and a skull full of blood, gesturing and gazing at the sky. ༔

"From the east of the maṇḍala he who is called the Vidyādhara Established in the Stages[11] will appear, white in color, with a radiant smiling face, embracing his consort the White

Ḍākinī, dancing with a crescent knife and a skull full of blood, gesturing and gazing at the sky. ༔

“From the south of the maṇḍala he who is called the Lord of Life Vidyādhara will appear, yellow in color, with beautiful form, embracing his consort the Yellow Ḍākinī, dancing with a crescent knife and a skull full of blood, gesturing and gazing at the sky. ༔

“From the west of the maṇḍala he who is called the Great Symbol Vidyādhara will appear, red in color, with a radiant smiling face, embracing his consort the Red Ḍākinī, dancing with a crescent knife and a skull full of blood, gesturing and gazing at the sky. ༔

“From the north of the maṇḍala he who is called the Spontaneously Arisen Vidyādhara will appear, green in color, his expression both angry and smiling, embracing his consort the Green Ḍākinī, dancing with a crescent knife and a skull full of blood, gesturing and gazing at the sky. ༔

“Beyond those vidyādharas will appear countless crowds of ḍākinīs: ḍākinīs of the eight charnelgrounds, ḍākinīs of the four families, ḍākinīs of the three worlds, ḍākinīs of the ten directions, ḍākinīs of the twenty-four places of pilgrimage; male and female warriors and servants, and all the male and female protectors of dharma, wearing the six boneornaments, with drums, thigh-bone trumpets, skulldrums, banners made from the skins of youths, canopies made from human skin, ribbons of human skin and incense made from human flesh, with countless different kinds of musical instruments, filling all the regions of the universe so that they rock and tremble and shake, making all the instruments vibrate with music so as to split one’s head, dancing various dances, they will come to invite those who have kept the samaya practice and to punish those who have let it degenerate. ༔

“O child of noble family, in the realm of the unconscious, the pure innate wisdom, shining with the five colored lights like colored threads twisted together, flashing, vibrating, shimmering, luminous and clear, sharp and terrifying, will come from the hearts of the five vidyādhara lords and pierce your heart so that the eye cannot bear it. At the same time the soft green light of the animals will also shine together with the wisdom light. At that time, under the influence of confusion caused by unconscious tendencies, you will be afraid and escape from the five-colored light, but you will be attracted to the soft light of the animals. At that moment do not be afraid of the bright, sharp, five-colored light; do not fear it, but recognize it as wisdom. ༔

"From within the light all the spontaneous sounds of the dharma will come like the roar of a thousand thunder-claps. It rolls and thunders and resounds with war-cries and the penetrating sound of wrathful mantras. Do not be afraid of it, do not escape, do not fear. Recognize it as the play of your mind, your own projection. Do not be attracted to the soft green light of the animals, do not yearn for it; if you are attracted to it you will fall into the animal realm of ignorance and experience the extreme suffering of stupidity, dumbness and slavery, from which there is no escape; so do not be attracted to it. Feel longing for the clear, bright light of the five colors, and concentrate one-pointedly on the blessed vidyādharas, the divine teachers, thinking, 'These vidyādharas with the warriors and dākinīs have come to invite me to the Pure Realm of Space. Please all give thought to sentient beings like me who have not gathered merit and have not been caught, although until today the light-rays of compassion of so many deities of the five families of buddhas of past, present and future reached out. Alas for one like me! Now all you vidyādharas, do not let me go any lower than this, but grasp me with your hooks of compassion and pull me up quickly to the Pure Realm of Space.’ ༔

“With intense one-pointed concentration say this inspiration-prayer: ༔

May the divine vidyādharas think of me
and with great love lead me on the path.
When through intense tendencies I wander in saṃsāra,
on the luminous light-path of the innate wisdom,
may vidyādharas and warriors go before me,
their consorts the ḍākinīs behind me;
help me to cross the bardo’s dangerous pathway
and bring me to the Pure Realm of Space.” ༔

By saying this inspiration-prayer with deep devotion, he will dissolve into rainbow light in the heart of the divine vidyādharas, and be born in the Pure Realm of Space, there is no doubt. All the types of spiritual friends, too, recognize as a result of this and are all liberated; even those with bad unconscious tendencies are certainly liberated here. ༔

The end of the first part of “The Great Liberation through Hearing”: showing the luminosity during the bardo of the moment before death, and showing during the peaceful bardo of the dharmatā. ༔

iti ༔ samaya ༔ rgya rgya rgya ༔

NOW IT WILL BE taught how the bardo of the wrathful deities appears. ༔

Up to now there have been seven stages in the dangerous pathway of the bardo of the peaceful deities, and by being shown at each of the stages, even if he has not recognized at one he will have at another, and boundless attainments of liberation occur. But although many are liberated like this, sentient beings are great in number, bad karma is very strong, the veils of error are heavy and thick, the unconscious tendencies last for a long time, and this cycle of confusion and ignorance neither wears out nor increases, so there are many who are not liberated but wander downwards, although they have been shown accurately in this way. ༔

So then, after the meeting by the peaceful deities and vidyādharas and ḍākinīs is over, the fifty-eight blazing, blood-drinking wrathful deities will appear, transformed from the previous peaceful deities. But now they are not like they were before; this is the bardo of the wrathful deities, so one is overpowered by intense fear and it becomes more difficult to recognize. The mind has no self-control and feels faint and dizzy, but if there is a little recognition liberation is easy, because with the arising of overwhelming fear the mind has no time to be distracted, and so it concentrates one-pointedly. ༔

If one does not meet with this kind of teaching now, even an ocean of learning will be no use. At this point even teachers who observe the monastic rule and great philosophers are confused and do not recognize, so they go on wandering in saṃsāra. It is even more so for ordinary people; escaping from the intense fear they fall into the lower realms and suffer misery. But a tantric yogin, even if he is the lowest of the low, will recognize the blood-drinking deities as yidams as soon as he sees them, like meeting old friends, so he will trust them, and merging inseparably with them become a buddha. The secret is that in the human world he visualized the forms of these blood-drinking deities and worshipped them, and even if he only looked at their images drawn in pictures or three-dimensional figures and so on, he will recognize the forms appearing here and attain liberation. ༔

But however much effort the philosophers and teachers who observe the rule made in religious practice, and however clever they were at preaching the scriptures in the human world, when they die there will not be any signs such as jewel-like relics,[12] rainbows, and so on. While they were alive they cast abuse at the tantras and could not accommodate them in their minds; they did not know the tantric deities, therefore they cannot recognize them when they appear in the bardo either. Suddenly seeing something they have never seen before, they think of it as an enemy and feel aggression towards it, and as a result they go to the lower realms. That is the reason why, however good those philosophers and observers of the rule were, since they did not practice the tantras, signs such as various kinds of jewel-like relics and rainbows do not occur among them. ༔

A follower of tantra, even if he is the lowest of the low, however coarsely he behaved in this world and however uncultured and unrefined he was, even if he was unable to practice the tantric teachings, just because he had faith in the tantras and did not have any doubt or disbelief will attain liberation at this point; so although his behavior was unconventional in the human world, when he dies at least one sign such as jewel-like relics or rainbows will appear. This is because this tantric teaching has very great power. ༔

Tantric yogins who are above average, who have meditated on the generation and perfection stages and practiced recitation of heart-mantras and so on, need not wander so far down in the bardo of dharmatā, but as soon as they stop breathing, the vidyādharas, warriors and ḍākinīs will invite them to the Pure Realm of Space. As a sign of this the sky clears and they dissolve into rainbow light, and rain of flowers, fragrance of incense, sounds of musical instruments in the air, light-rays, jewel-like relics and so on appear: these are the signs. ༔

Therefore those philosophers and observers of the rule, followers of tantra who have let their samaya practice degenerate, and all ordinary people, have no means except this "Great Liberation through Hearing." Meditators who have practiced the Great Symbol and Great Completion[13] meditations and so on will recognize the luminosity in the bardo of the moment before death and reach the dharmakāya, so it is absolutely unnecessary to read this "Great Liberation through Hearing." ༔

If they recognize the luminosity during the bardo of the moment before death they will reach the dharmakāya. If they recognize during the bardo of dharmatā when the peaceful and wrathful deities appear they will reach the saṃbhogakāya. If they recognize during the bardo of becoming they will reach the nirmāṇakāya and be born in a better situation where they will meet with this teaching; and since the results of actions continue in the next life, that is why this "Great Liberation through Hearing" is a teaching which enlightens without meditation, a teaching which liberates just by being heard, a teaching which leads great sinners on the secret path, a teaching which severs ignorance in one moment, a profound teaching which gives perfect instantaneous enlightenment, so that sentient beings whom it has reached cannot possibly go to lower existences. Both it and the "Liberation through Wearing"[14] should be read aloud, for the two combined are like a golden maṇḍala inlaid with turquoise. ༔

Now that the great necessity of the "Liberation through Hearing" has been taught in this way, it will be shown how the bardo of the wrathful deities appears. Calling the dead person three times by name, one should say these words: ༔

"O child of noble family, listen without distraction. Although the bardo of the peaceful deities has already appeared, you did not recognize, so you have wandered further on to here. Now on the eighth day the blood-drinking wrathful deities will appear. Recognize them without being distracted. ༔

“O child of noble family, he who is called Glorious Great Buddha-Heruka[15] will emerge from within your own brain and appear before you actually and clearly: his body is wine-colored, with three heads, six arms, and four legs spread wide apart; the right face is white, the left one red, and the center one wine-colored; his body blazes like a mass of light, his nine eyes gaze into yours with a wrathful expression, his eyebrows are like flashes of lightning, his teeth gleam like copper; he laughs aloud with shouts of “a-la-la!” and “ha-ha!” and sends out loud whistling noises of “shoo-oo!” His red-gold hair flies upwards blazing, his heads are crowned with dried skulls and the sun and moon, his body is garlanded with black serpents and fresh skulls; his six hands hold a wheel in the first hand on the right, an axe in the middle, and a sword in the last, a bell in the first on the left, a plough-share in the middle, and a skull-cup in the last; his consort Buddha-Krodhīśvarī embraces his body, with her right hand clasped around his neck and her left hand holding a skull full of blood to his mouth; he sends out loud palatal sounds and roaring sounds like thunder; flames of wisdom shoot out from between the blazing vajra hairs on his body; he stands on a throne supported by garuḍas, with one pair of legs bent and the other stretched out. ༔

"Do not be afraid of him, do not be terrified, do not be bewildered. Recognize him as the form of your own mind. He is your yidam, so do not be afraid. He is really Blessed Vairocana with his consort, so do not fear. Recognition and liberation are simultaneous." ༔

When this is said, he will recognize the yidam, and merging inseparably with it become a buddha in the saṃbhogakāya. ༔

But if he is afraid of it and escapes, and so does not recognize, then on the ninth day the blood-drinking manifestation of the Vajra family will come to invite him, so to show him again one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the ninth day the blood-drinking manifestation of the Vajra family, called Blessed Vajra-Heruka, will emerge from the eastern quarter of your brain and appear before you: his body is dark blue in color, with three heads, six arms, and four legs spread wide apart; the right face is white, the left one red, and the center one blue; his six hands hold a vajra in the first on the right, a skull-cup in the middle, and an axe in the last, a bell in the first on the left, a skull-cup in the middle, and a plough-share in the last; his consort Vajra-Krodhīśvarī embraces his body, with her right hand clasped around his neck and her left hand holding a skull full of blood to his mouth. ༔

"Do not be afraid of him, do not be terrified, do not be bewildered. Recognize him as the form of your own mind. He is your yidam, so do not be afraid. He is really Blessed Vajrasattva with his consort, so have devotion. Recognition and liberation are simultaneous." ༔

When this is said, he will recognize the yidam, and merging inseparably with it become a buddha in the saṃbhogakāya. ༔

But if those whose karmic darkness is great are afraid of it and escape, and so do not recognize, then on the tenth day the blood-drinking manifestation of the Ratna family will come to invite them. So, to show him again, one should call the dead person by name and say these words: ༔

“O child of noble family, listen without distraction. On the tenth day the blood-drinking manifestation of the Ratna family, called Blessed Ratna-Heruka, will appear before you from the southern quarter of your brain: his body is dark yellow in color, with three heads, six arms, and four legs spread wide apart; the right face is white, the left one red, and the center one blazing dark yellow; his six hands hold a jewel in the first on the right, a trident bearing three human heads in the middle, and a club in the last, a bell in the first on the left, a skull-cup in the middle, and a trident in the last; his consort Ratna-Krodhīśvarī embraces his body, with her right hand clasped around his neck and her left hand holding a skull full of blood to his mouth. ༔

“Do not be afraid of him, do not be terrified, do not be bewildered. Recognize him as the form of your own mind. He is your yidam, so do not be afraid. He is really Blessed Ratnasaṃbhava with his consort, so feel longing. Recognition and liberation are simultaneous.” ༔

When this is said, he will recognize the yidam, and merging inseparably with it become a buddha. ༔

But if, even after being shown like this, he is pulled back by evil unconscious tendencies and is afraid and escapes, and so does not recognize the yidam, if even when he sees Yamāntaka he does not recognize him, then on the eleventh day the blood-drinking manifestation of the Padma family will come to invite him. So, to show him again, one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. On the eleventh day the blood-drinking manifestation of the Padma family, called Blessed Padma-Heruka, will emerge from the western quarter of your brain and appear before you clearly in union with his consort. His body is dark red in color, with three heads, six arms, and four legs spread wide apart; the right face is white, the left one blue, and the center one dark red; his six hands hold a lotus in the first on the right, a trident bearing three human heads in the middle, and a rod in the last, a bell in the first on the left, a skull-cup filled with blood in the middle, and a small drum in the last; his consort Padma-Krodhīśvarī embraces his body, with her right hand clasped around his neck and her left hand holding a skull full of blood to his mouth. ༔

"Do not be afraid of him, do not be terrified, do not be bewildered. Be joyful, and recognize him as the form of your own mind. He is your yidam, so do not be afraid, do not be terrified. He is really Blessed Amitābha with his consort, so feel longing. Recognition and liberation are simultaneous.” ༔

When this is said, he will recognize it to be the yidam, and merging inseparably with it become a buddha. ༔

But if, even after being shown like this, he is pulled back by evil unconscious tendencies and is afraid and escapes, and so cannot recognize the yidam, then on the twelfth day the blood-drinking manifestation of the Karma family will come, with the gaurīs, piśācīs and yoginīs,[16] to invite him. If he does not recognize he will be afraid, so to show him again one should call the dead person by name and say these words: ༔

“O child of noble family, listen without distraction. When the twelfth day has come, the blood-drinking manifestation of the Karma family, called Blessed Karma-Heruka, will emerge from the northern quarter of your brain and appear before you clearly in union with his consort; his body is dark green in color, with three heads, six arms, and four legs spread wide apart; the right face is white, the left one red, and the center one majestic dark green; his six hands hold a sword in the first on the right, a trident bearing three human heads in the middle, and a rod in the last, a bell in the first on the left, a skull-cup in the middle, and a plough-share in the last; his consort Karma-Krodhīśvarī embraces his body, with her right hand clasped around his neck and her left hand holding a skull full of blood to his mouth. ༔

"Do not be afraid of him, do not be terrified, do not be bewildered. Recognize him as the form of your own mind. He is your yidam, so do not be afraid. He is really Blessed Amoghasiddhi with his consort, so feel intense devotion. Recognition and liberation are simultaneous." ༔

When this is said, he will recognize the yidam, and merging inseparably with it become a buddha. ༔

Through the instruction of his guru he will recognize them as his own projections, the play of the mind, and he will be liberated. It is just like seeing a stuffed lion, for instance: he feels very frightened if he does not know that it is really only a stuffed lion, but if someone shows him what it is he is astonished and no longer afraid. So here too he feels terrified and bewildered when the blood-drinking deities appear with their huge bodies and thick limbs, filling the whole of space, but as soon as he is shown he recognizes them as his own projections or as yidams; the luminosity on which he has meditated before and the self-existing luminosity which arises later, mother and son, merge together, and, like meeting someone he used to know very well, the self-liberating luminosity of his own mind spontaneously arises before him, and he is self-liberated. ༔

If he does not receive this showing, even a good person can turn back from here and wander in saṃsāra. Then the eight wrathful gaurīs and the piśācīs with various heads will emerge from within his own brain and appear before him, so to show him again one should call the dead person by name and say these words: ༔

"O child of noble family, listen without distraction. The eight gaurīs will emerge from within your own brain and appear before you. Do not be afraid of them. ༔

"From the eastern quarter of your brain white Gaurī will appear to you, holding a corpse as a club in her right hand and a skull-cup filled with blood in her left hand. Do not be afraid. From the south yellow Caurī, shooting an arrow from a bow; from the west red Pramohā, holding a sea-monster banner; from the north black Vetālī, holding a vajra and a skull-cup filled with blood; from the south-east orange Pukkasī, holding entrails in her right hand and eating them with her left; from the south-west dark green Ghasmarī, drinking from a skull-cup filled with blood, which she holds in her left hand and stirs with a vajra with her right hand; from the north-west pale yellow Caṇḍālī, tearing a head and body apart, holding the heart in her right hand and eating the body with her left; from the north-east dark blue Śmaśānī, tearing a head and body apart, and eating; these eight gaurīs of the directions, surrounding the five blood-drinking herukas, will emerge from within your own brain and appear before you. Do not be afraid of them. ༔

"O child of noble family, listen without distraction. After them in turn the eight piśācīs of the holy places will emerge and appear before you. ༔

"From the east Siṅhamukhā, wine-colored, lion-headed, with her two hands crossed on her breast, holding a corpse in her mouth and tossing her mane; from the south Vyāghrīmukhā, red, tiger-headed, with her two arms crossed pointing downwards, her eyes staring and her teeth snarling; from the west Śṛgālamukhā, black, fox-headed, holding a razor in her right hand and entrails in her left, eating them and licking the blood; from the north Śvānamukhā, dark blue, wolf-headed, carrying a corpse to her mouth with both hands, her eyes staring; from the south-east Gṛdhra-mukhā, pale yellow, vulture-headed, carrying a large human corpse over her shoulder and holding a skeleton in her hand; from the south-west Kaṅkamukhā, dark red, hawk-headed, carrying a large flayed skin over her shoulder; from the north-west Kākamukhā, black, raven-headed, holding a skull-cup in her left hand and a sword in her right, and eating a heart and lungs; from the north-east Ūlumukhā, dark blue, owlheaded, holding a vajra in her right hand and a sword in her left, and eating: these eight piśācīs of the holy places, surrounding the five blood-drinking herukas, will emerge from within your own brain and appear before you. Do not be afraid of them. Recognize whatever appears as the play of the mind, your own projections. ༔

“O child of noble family, the four goddesses of the gates will also emerge from within your brain and appear before you, so recognize them. ༔

“From the eastern quarter of your brain, Aṅkusā, white, tiger-headed, holding a goad and a skull-cup filled with blood, will emerge and appear before you; from the south Pāśā, yellow, sow-headed, holding a noose; from the west Śṛṅkhalā, red, lion-headed, holding an iron chain; and from the north Ghaṇṭā, green, serpent-headed, holding a bell: these four goddesses of the gates will emerge from within your own brain and appear before you. Recognize them as yidams. ༔

“O child of noble family, after the thirty wrathful herukas, the twenty-eight yoginīs will emerge in turn from within your brain and appear before you, with various heads and bearing various symbols. Do not be afraid of them, but recognize whatever appears as the play of the mind, your own projections. At this moment of reaching the crucial point, remember the instructions of your guru. ༔

“O child of noble family, from the east, the six yoginīs of the east will emerge from within your brain and appear before you: Rākṣasī, Demoness, wine-colored, with the head of a yak, holding a vajra in her hand; Brāhmī, orange, serpent-headed, holding a lotus in her hand; Mahādevī, Great Goddess, dark green, leopard-headed, holding a trident in her hand; Lobhā, Greedy, blue, mongoose-headed, holding a wheel in her hand; Kumārī, Virgin, red, with the head of a yellow bear, holding a short spear in her hand; and Indrāṇī, white, with the head of a brown bear, holding a noose of entrails in her hand. Do not be afraid of them. ༔

“O child of noble family, from the south the six yoginīs of the south will emerge from within your brain and appear before you: Vajrā, yellow, with the head of a pig, holding a razor in her hand; Śānti, Peace, red, with the head of a sea-monster, holding a vase in her hand; Amṛtā, Nectar of Immortality, red, scorpionheaded, holding a lotus in her hand; Candrā, Moon, white, hawk-headed, holding a vajra in her hand; Daṇḍā, Club, dark green, fox-headed, holding a club in her hand; and Rākṣasī, Demoness, dark yellow, tiger-headed, holding a skull full of blood in her hand. Do not be afraid of them. ༔

“O child of noble family, from the west the six yoginīs of the west will emerge from within your brain and appear before you: Bhakṣiṇī, Eater, dark green, vulture-headed, holding a club in her hand; Rati, Pleasure, red, horse-headed, holding a large corpse’s trunk in her hand; Mahābalā, Great Strength, white, garuḍa-headed, holding a club in her hand; Rākṣasī, Demoness, red, dog-headed, cutting with a vajrarazor in her hand; Kāmā, Desire, red, with the head of a hoopoe, shooting an arrow from a bow in her hand; and Vasurakṣā, Protectress of Wealth, dark green, with the head of a deer, holding a vase in her hand. Do not be afraid of them.

"O child of noble family, from the north the six yoginīs of the north will emerge from within your brain and appear before you: Vāyudevī, Wind-Goddess, blue, wolf-headed, waving a flag in her hand; Nārī, Woman, red, buffalo-headed, holding a stake in her hand; Vārāhī, Sow, black, with the head of a sow, holding a noose of teeth in her hand; Vajrā, red, with the head of a crow, holding a child's skin in her hand; Mahāhastinī, Elephant, dark green, elephant-headed, holding a large corpse in her hand and drinking its blood; and Varuṇadevī, Water-Goddess, blue, serpent-headed, holding a noose of snakes in her hand. Do not be afraid of them.

"O child of noble family, the four yoginīs of the gates will emerge from within your brain and appear before you: from the east, white Vajrā, cuckoo-headed, holding an iron hook in her hand; from the south, yellow Vajrā, goat-headed, holding a noose in her hand; from the west, red Vajrā, lion-headed, holding an iron chain in her hand; and from the north, dark green Vajrā, serpent-headed, holding a bell in her hand: these four yoginīs of the gates will emerge from within your brain and appear before you. ༔

"These twenty-eight yoginīs arise spontaneously from the play of the self-existing form of the wrathful herukas, so recognize them. ༔

"O child of noble family, the dharmakāya appears as the peaceful deities out of part of the emptiness; recognize it. The saṃbhogakāya appears as the wrathful deities out of part of the luminosity, so recognize it. If at this time when the fifty-eight blood-drinking deities emerge from within your brain and appear before you, you know that whatever appears has arisen out of your own radiant insight, you will immediately become a buddha inseparable from the blood-drinking deities. ༔

"O child of noble family, if you do not recognize in this way, you will be afraid of them and escape, and so go on to more suffering. If you do not recognize in this way, you will see all the blood-drinking deities as Lords of Death, and you will fear them. You will feel terrified and bewildered and faint. Your own projections will turn into demons and you will wander in saṃsāra. But if you are neither attracted nor afraid you will not wander in saṃsāra. ༔

“O child of noble family, the largest bodies of these peaceful and wrathful deities are like the whole sky, the medium ones are like Mount Meru, and the smallest ones are like eighteen of our bodies one on top of the other, so do not be afraid of them. All phenomena appear as lights and images; by recognizing all these appearances as the natural radiance of your own mind, your own radiance will merge inseparably with the lights and images, and you will become a buddha. O child, whatever you see, however terrifying it is, recognize it as your own projection; recognize it as the luminosity, the natural radiance of your own mind. If you recognize in this way, you will become a buddha at that very moment, there is no doubt. What is called perfect instantaneous enlightenment will arise on the spot. Remember! ༔

“O child of noble family, if you do not recognize now and are still afraid, all the peaceful deities will appear in the form of Mahākāla, and all the wrathful deities will appear in the form of the Dharma King, the Lord of Death, and you will wander in saṃsāra with all your projections turned into demons. ༔

“O child of noble family, if you do not recognize your own projections, even though you have practiced dharma for an eon and are learned in all the sūtras and tantras, you will not become a buddha. But if you recognize your projections, with one secret and one word you will become a buddha. ༔

“If you do not recognize your projections, they will appear in the form of the Dharma King, the Lord of Death, in the bardo of dharmatā as soon as you are dead. The largest bodies of the Lords of Death fill the whole sky and the medium ones are like Mount Meru; they will come filling the whole universe. With teeth biting the lower lip, glassy-eyed, their hair tied on top of their heads, with huge bellies and thin necks, holding the records of karma in their hands, shouting ‘Strike!’ and ‘Kill!,’ licking up brains, tearing heads from bodies, pulling out internal organs: in this way they will come, filling the whole universe. ༔

“O child of noble family, when projections appear like this do not be afraid. You have a mental body of unconscious tendencies, so even if you are killed and cut into pieces you cannot die. You are really the natural form of emptiness, so there is no need to fear. The Lords of Death too arise out of your own radiant mind, they have no solid substance. Emptiness cannot be harmed by emptiness. Be certain that the external peaceful and wrathful deities, the blood-drinking herukas, the animal-headed deities, the rainbow light, the terrifying forms of the Lords of Death and so on have no substantiality, they only arise out of the spontaneous play of your mind. If you understand this, all fear is naturally liberated, and merging inseparably you will become a buddha. If you recognize in this way, they are your yidams. ༔

"Think with intense longing, 'They have come to invite me in the dangerous pathway of the bardo; I take refuge in them.' Remember the Three Jewels. Remember your own yidam; call his name and supplicate him with these words: 'I am wandering in the bardo, so be my rescuer, seize me with compassion, O precious yidam.' Call your guru's name and supplicate him: 'I am wandering in the bardo, so be my rescuer, with your compassion do not abandon me.' Supplicate the blood-drinking deities with longing, and say this inspiration-prayer: ༔

When through strong unconscious tendencies I wander in saṃsāra,
in the luminosity of abandoning all fear,
may the Blessed Ones, peaceful and wrathful, go before me,
the wrathful goddesses, Queens of Space, behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.
When parted from beloved friends, wandering alone,
my own projections' empty forms appear,
may the buddhas send out the power of their compassion
so that the bardo's terrors do not come.
When the five luminous lights of wisdom shine,
fearlessly may I recognize myself
when the forms of the peaceful and wrathful ones appear,
fearless and confident may I recognize the bardo.
When I suffer through the power of evil karma,
may my yidam clear away all suffering;
when the sound of dharmatā roars like a

thousand thunders,
may it all become the sound of the six syllables.[17]
When I follow my karma, without a refuge,
may the Lord of Great Compassion be my refuge;
when I suffer the karma of unconscious tendencies,
may the samādhi of bliss and luminosity arise.
May the five elements not rise up as enemies,
may I see the realms of the five buddhas. ༔

“Say this inspiration-prayer with deep devotion. All fears will disappear and you will certainly become a buddha in the saṃbhogakāya, so it is very important; do not be distracted.” ༔

These words should be repeated three or up to seven times. However great the sins and however bad the remaining karma may be, it is impossible not to be liberated. But if, whatever is done for them, they do not recognize, then they have to wander in the third bardo, the bardo of becoming, so its showing will be taught in detail below. ༔

Most people, whether they were much or little adept in meditation, are very confused by fear during the bardo of the moment before death, and so they have no means except this “Liberation through Hearing.” To those who have meditated a lot, the bardo of dharmatā comes suddenly when their mind and body separate. Those who have recognized their own mind and become experienced while they were alive are very strong when the luminosity appears during the bardo of the moment before death, therefore practice during life is most important. And those who, while they were alive, have meditated on the generation and perfection stages of the tantric deities, are very strong when the peaceful and wrathful visions appear during the bardo of dharmatā. Therefore it is extremely important to train the mind thoroughly in this “Liberation through Hearing in the Bardo,” especially during one’s life. ༔

It should be grasped, it should be perfected, it should be read aloud, it should be memorized properly, it should be practiced three times a day without fail, the meaning of its words should be made completely clear in the mind, its words and meaning should not be forgotten even if a hundred murderers were to appear and chase one. Since this is called “The Great Liberation through Hearing," even people who have committed the five deadly sins will certainly be liberated if they only hear it; therefore it should be read aloud among great crowds, and spread afar. ༔

Even if it has been heard like this only once and the meaning not understood, in the bardo state the mind becomes nine times more clear, so then it will be remembered with not even a single word forgotten. Therefore it should be told to all during their life, it should be read at the bedside of all the sick, it should be read beside the bodies of all the dead, it should be spread far and wide. ༔

To meet with it is great good fortune; it is hard to meet with except for those who have cleared away their darkness and gathered merit. If one hears it, one is liberated simply by not disbelieving, therefore it should be greatly cherished; it draws out the essence of all dharma. ༔

The end of the showing of the bardo of
dharmatā, called "The Great Liberation
through Hearing," the bardo teaching which
liberates just by being heard and seen. ༔

sarvamaṅgalam

Respectful homage to the deities:
gurus, yidams and ḍākinīs;
may they cause liberation in the bardo.
In "The Great Liberation through Hearing"
the bardo of dharmatā has been taught above,
now comes the reminder of the bardo of becoming. ༔

ALTHOUGH the bardo of dharmatā has been shown many times before this, apart from those who were adept in meditation on dharma and have good karmic results, because of fear and bad karma recognition is difficult for those who were not adept or who were very wicked. So from about the tenth day onwards they should be reminded again in these words: ༔

"O child of noble family, listen well and understand. Hell-beings, gods and the bardo body are born spontaneously. When the peaceful and wrathful deities appeared in the bardo of dharmatā you did not recognize them, so you fainted with fear after five and a half days; but when you recovered your consciousness grew clear, and a body like your former one rose up. It is said in the tantra: ༔

> *With the former and future material body of the bardo of becoming,*
> *complete with all the senses, wandering without obstruction,*
> *possessing the power of miracles resulting from karma,*
> *seen by the pure eyes of gods with the same nature.* ༔

“Here ‘former’ means that you have a body like your former one of flesh and blood because of your memories of it, but it is also radiant and has some marks like a body of the golden age. This is the experience of a mental body, so it is called the mental body of the bardo experience. At this time, if you are going to be born as a god, you will experience the realm of the gods, and whatever you are going to be born as, jealous god, human, animal, hungry ghost or hell-being, you will have that experience. Therefore ‘former’ means thinking for up to four and a half days that you have a material body of memories of your former one, and ‘future’ means that after that you will have experiences of wherever you are going to be born later; so they say ‘former and future.’ ༔

“Whatever projections arise at this time, do not follow them or be attracted to them or yearn for them. If you are attracted to them or yearn for them you will wander in the six realms and suffer misery. ༔

“Although the projections of the bardo of dharmatā appeared until yesterday, you did not recognize them, so you had to wander here. Now, if you are able to meditate undistractedly, rest in the pure, naked mind, luminosity-emptiness, which your guru has shown you, relaxed in a state of non-grasping and non-action. You will attain liberation and not enter a womb. ༔

“If you cannot recognize, visualize your yidam or your guru above your head and feel intense devotion very strongly. This is very important. Again and again, do not be distracted.” ༔

So one should say. If he recognizes this he will be liberated and not wander in the six realms. But under the influence of bad karma it is difficult to recognize, so one should say these words: ༔

“O child of noble family, listen with undistracted mind. ‘Complete with all the senses’ means that even if you were blind, deaf, lame and so on when you were alive, now in the bardo state your eyes see forms, your ears hear sounds, and all your senses are clear and faultless; so it is said, ‘complete with all the senses.’ This is a sign that you have died and are wandering in the bardo state, so recognize, remember the instruction. ༔

“O child of noble family, ‘without obstruction’ means that as you are a mental body and your mind is separated from its support, you have no material body, so now you can pass back and forth even through Mount Meru, the king of mountains, or anywhere except your mother’s womb and the vajra seat.[18] This is a sign that you are wandering in the bardo of becoming, so remember your guru’s teaching and supplicate the Lord of Great Compassion. ༔

“O child of noble family, ‘possessing the power of miracles resulting from karma’ means that now you have miraculous powers resulting from the force of karma in accordance with your actions, not those which come from meditation or virtues. You can circle the four continents and Mount Meru in an instant, and arrive anywhere you want instantaneously as soon as you think of it, or in the time it takes a man to stretch out and draw back his hand. But these various powers are unsuitable; do not think about them. Now you have the ability to display them without hindrance, you can perform everything you think of and there is no action you cannot do, so recognize, and supplicate your guru. ༔

“O child of noble family, ‘seen by the pure eyes of gods with the same nature’ means that those who are going to be born with the same nature will see one another in the bardo state, so those who are going to be born as gods see each other. In the same way, whichever of the six realms they are going to be born in, those of the same nature will see each other. Do not yearn for them, but meditate on the Lord of Great Compassion. ‘Seen by the pure eyes of gods’ also means seen by the pure divine eye of meditators in real samādhi, and not only that which comes from the merit of the gods. But they do not always see; if they concentrate on seeing they will see, but if not, or if their meditation is disturbed, they do not see. ༔

“O child of noble family, with a body like this you will see your home and family as though you were meeting them in a dream, but although you speak to them you will get no reply; and you will see your relatives and family weeping, so you will think, ‘I am dead, what shall I do?’ and you will feel intense pain like the pain of a fish rolling in hot sand. But now suffering is no use. If you have a guru, supplicate him, or supplicate the yidam, the Lord of Great Compassion. Even though you are attached to your relatives it is no use, so do not be attached. Supplicate the Lord of Great Compassion, and there will be no suffering or fear. ༔

"O child of noble family, blown by the moving wind of karma, your mind, without support, helplessly rides the horse of wind like a feather, swaying and swinging. You will say to the mourners, 'I am here, do not weep,' but they will not perceive you, so you will think, 'I have died,' and now you will feel great pain. Do not suffer like that. All the time there will be a grey haze like the grey light of an autumn dawn, neither day nor night. This kind of bardo state will last for one, two, three, four, five, six or seven weeks, up to forty-nine days. It is said that the suffering in the bardo of becoming generally lasts for twenty-one days, but this is not quite certain because of the influence of karma. ༔

"O child of noble family, at this time the great tornado of karma, terrifying, unbearable, whirling fiercely, will drive you from behind. Do not be afraid of it; it is your own confused projection. Dense darkness, terrifying and unbearable, will go before you, with terrible cries of ‘Strike!’ and ‘Kill!’ Do not be afraid of them. In the case of others who have done great evil, many flesh-eating demons will appear as a result of their karma, bearing various weapons, yelling war-cries, shouting ‘Kill! Strike!,’ and so on. You will feel that you are being chased by various terrifying wild animals and pursued by a great army in snow, rain, storms and darkness. There will be sounds of mountains crumbling, of lakes flooding, of fire spreading, and of fierce winds springing up. In fear you will escape wherever you can, but you will be cut off by three precipices in front of you, white, red and black, deep and dreadful, and you will be on the point of falling down them. ༔

“O child of noble family, they are not really precipices, they are aggression, passion and ignorance. Recognize this now to be the bardo of becoming, and call the name of the Lord of Great Compassion: ‘O Lord of Great Compassion, my guru, the Three Jewels, do not let me, (name), fall into hell.’ Supplicate fervently like this; do not forget. ༔

“In the case of others who have gathered merit and were virtuous and practiced dharma sincerely, all kinds of perfect enjoyment will invite them, and they will experience all kinds of perfect bliss and happiness. In the case of those who were indifferent and ignorant, who did neither good nor evil, they will not experience pleasure or pain, but only ignorance and indifference will appear. Whatever arises like this, O child of noble family, whatever pleasures and objects of desire, do not be attracted to them or yearn for them. Offer them to the guru and the Three Jewels. Give up attachment and longing in your heart. And if the experience of indifference arises without either pleasure or pain, rest your mind in the Great Symbol state of undistracted non-meditation. This is very important. ༔

“O child of noble family, at this time bridges, shrines and monasteries, huts, stūpas and so on will shelter you for a moment, but you will not stay there for long. Since your mind is separated from your body you cannot settle down, you feel angry and cold, and consciousness becomes airy, speeding, swaying and impermanent. Then you will think, ‘Alas, I am dead! What shall I do now?’ and thinking this your heart will suddenly grow empty and cold, and you will feel intense and boundless pain. Since you must move on without settling in any one place, do not occupy yourself with all kinds of thoughts, but rest your mind in its basic state. ༔

“The time comes when you have no food except that which has been dedicated for you to eat, and there is no certainty of friends. These are signs of the mental body wandering in the bardo of becoming. At this moment pleasure and pain are determined by your karma. You will see your homeland, friends and relatives, and your own corpse, and you will think, ‘Now I am dead, so what should I do?’ The mental body will be in extreme pain, so you will think, ‘Now why not find a body?’ and you will experience going everywhere to look for a body. Even if you enter your own corpse up to nine times, winter will have frozen it or summer made it rot, or else your relatives will have burned it or buried it in a grave or given it to the birds and wild animals, for a long time has passed in the bardo of dharmatā, so you will find nowhere to enter; you will be in great despair, and have the feeling of being squeezed in between all the rocks and stones. Suffering like this is the bardo of becoming, even if you look for a body there is nothing but suffering, so cut off your yearning for a body and rest in the state of non-action, undistracted.” ༔

By being shown in this way, liberation from the bardo is attained. But if, in spite of being shown like this, it is impossible to recognize because of the power of bad karma, one should call the dead person by name and say these words: ༔

“O child of noble family, (name), listen. It is your own karma, that you are suffering like this, so you cannot blame anyone else. It is your own karma, so now supplicate the Three Jewels fervently, they will protect you. If you do not supplicate like this, and do not know the Great Symbol meditation, and do not meditate on your yidam, then the good conscience within you will collect all your good actions and count out white pebbles, and the bad conscience within you will collect all your evil actions and count out black pebbles. At this time you will be very frightened and terrified, and you will tremble and lie, saying, ‘I have not sinned.’ Then the Lord of Death will say, ‘I will look in the mirror of karma,’ and when he looks in the mirror all your sins and virtues will suddenly appear in it clearly and distinctly, so although you have lied it is no use. Then the Lord of Death will drag you by a rope tied round your neck, and cut off your head, tear out your heart, pull out your entrails, lick your brains, drink your blood, eat your flesh and gnaw your bones; but you cannot die, so even though your body is cut into pieces you will recover. ༔

"Being cut again and again causes extreme pain, so do not be afraid when the white pebbles are being counted, do not lie and do not fear the Lord of Death. Since you are a mental body you cannot die even if you are killed and cut up. You are really the natural form of emptiness, so there is no need to fear. The Lords of Death are the natural form of emptiness, your own confused projections, and you are emptiness, a mental body of unconscious tendencies. Emptiness cannot harm emptiness, the uncharacterized cannot harm the uncharacterized. External Lords of Death, gods, evil spirits, the Bullheaded demon and so on, have no reality apart from your own confused projections, so recognize this. At this moment recognize everything as the bardo. ༔

"Meditate on the samādhi of the Great Symbol. If you do not know how to meditate, look closely at the nature of what makes you afraid, and you will see emptiness which has no nature whatever: this is called the dharmakāya. But this emptiness is not negation, its nature is frightening, mind with great awareness and clarity: this is the mind of the saṃbhogakāya. The emptiness and the luminosity are not two separate things, but the nature of emptiness is luminosity and the nature of luminosity is emptiness. Now the indivisible emptiness-luminosity, the naked mind, is stripped bare and dwells in its uncreated state: this is the svabhāvikakāya. Its own natural energy arises everywhere without obstruction: this is the compassionate nirmāṇakāya. ༔

"O child of noble family, see in this way without distraction. As soon as you recognize, you will attain complete enlightenment in the four kāyas. Do not be distracted. This is the dividing-line where buddhas and sentient beings are separated. It is said of this moment: ༔

In an instant, they are separated,
in an instant, complete enlightenment. ༔

"Until yesterday you were distracted, so although so much of the bardo state has appeared you have not recognized, and you have so much fear. If you are distracted now, the rope of compassion will be cut off and you will go to a place where there is no liberation, so be careful." ༔

By being shown like this, even though he did not recognize before, he will recognize here and attain liberation. If he is a layman who does not know how to meditate like this, one should say these words: ༔

“O child of noble family, if you do not know how to meditate like this, remember the Buddha, the Dharma and the Saṅgha, and the Lord of Great Compassion, and supplicate them. Meditate on all the terrifying projections as the Lord of Great Compassion or as your yidam. Remember your guru and the secret transmission name you had in the human world, and tell it to the Dharma King, the Lord of Death. Even if you fall down the precipice you will not be hurt, so give up fear and terror.” ༔

By being shown in these words, even though he was not liberated before he will be liberated here. But because of the possibility that he may not recognize and so not be liberated, it is very important to make another effort, so one should call the dead person by name again and say these words: ༔

“These present experiences will throw you into states of joy and sadness alternately at each moment, like a catapult, so now do not create any feeling of passion and aggression. ༔

“If you are going to be born in a higher realm, at the time when experiences of the higher realms occur your relatives in the place you have left are sacrificing many animals dedicated for the sake of the dead, so impure thoughts will arise in you and you will feel violent anger, which will cause you to be born as a hell-being. So whatever is done in the place you have left, do not get angry but meditate on kindness. ༔

“If you are attached to the possessions you have left behind, or if you feel attached to them through knowing that someone else is owning and enjoying your things, you will get angry with the people you have left behind, and that will certainly cause you to be born as a hell-being or a hungry ghost, even if you were going to reach a higher state. In any case, even if you are attached to the things you have left behind, you cannot get them; it is no use to you, so give up attachment and yearning for your possessions; abandon them, make a firm decision. Whoever is enjoying your things, do not be possessive but let them go. With one-pointed concentration think that you are offering them to your guru and the Three Jewels, and remain in a state of desirelessness. ༔

“When the kaṅkani ritual for the dead is recited for you and the ‘purification from lower realms' and so on are performed for your sake, with the subtle supernatural perception resulting from your karma you will see them being done impurely, sleepily, inattentively and so on, with careless behavior without observance of the samaya vows, and you will be aware of lack of faith and feelings of disbelief, sinful actions through fear, and impurities in the rituals, and so you will think, 'Alas, they are deceiving me, surely they are deceiving me!' Thinking this you will have great sorrow and despair, and on top of not feeling pure devotion you will disbelieve and lose faith, and that will certainly cause you to go to the lower realms. It is no use but very harmful, so however impurely the rituals are performed by the spiritual friends you have left behind, think with pure faith and devotion, 'Well! My projections must be impure; how can there be impurity in Buddha's words? These are caused by my own impure projections, like seeing the faults of my own face reflected in a mirror. As for these people, their body is the Saṅgha, their speech is the holy Dharma, and their mind is the nature of the Buddha, therefore I take refuge in them.' Then whatever is done in the place you have left will help you, so it is very important to have pure thoughts in this way;

do not forget. ༔

"If you are going to be born in one of the three lower realms, at the time when experiences of them occur your relatives in the place you have left are performing virtuous rituals free from sin, and gurus and teachers are practicing holy dharma with absolute purity of body, speech and mind, so you will feel great joy on seeing them, and that will immediately cause you to be born in a higher realm, even if you were going to fall down into the three lower realms, so it is very helpful. Therefore it is very important not to have impure thoughts but to feel pure devotion without prejudice, so be careful. ༔

"O child of noble family, to sum up, now your mind in the bardo state has no support, so it is light and mobile, and whatever thought arises in it, good or bad, is very powerful; so do not think of any evil actions but remember the practice of virtue. If you have no practice, feel devotion and pure thoughts. Supplicate your yidam and the Lord of Great Compassion, and say this inspiration-prayer with intense concentration: ༔

When parted from beloved friends,
wandering alone,
my own projections' empty forms appear,

may the buddhas send out the power of their compassion
so that the bardo's terrors do not come.
When I suffer through the power of evil karma,
may my yidam clear away all suffering;
when the sound of dharmatā roars like a thousand thunders,
may it all become the sound of the six syllables.
When I follow my karma, without a refuge,
may the Lord of Great Compassion be my refuge;
when I suffer the karma of unconscious tendencies,
may the samādhi of bliss and luminosity arise. ༔

Say this prayer fervently; it will certainly lead you on the path. Be absolutely convinced that it is not false, this is very important." ༔

When this is said, he will remember and recognize and so attain liberation. But even though one does this many times, recognition is difficult because of the influence of much evil karma, so it is very helpful to repeat it again many times. Calling the dead person again by name one should say these words: ༔

"O child of noble family, if you have not understood what has gone before, from now on the body you had in your past life will grow fainter and your future body will become clearer, so you will feel sad and think, 'I am suffering like this, so now I shall look for whatever kind of body appears,' and you will move about, backwards and forwards, towards anything that appears. The six lights of the six realms of existence will shine, and the one in which you are going to be born because of your karma will shine most brightly. ༔

"O child of noble family, listen. If you ask what the six lights are: the soft white light of the gods will shine, and similarly the red light of the jealous gods, the blue light of human beings, the green light of the animals, the yellow light of the hungry ghosts, and the smoke-colored light of hell-beings; these are the six lights. At that moment your body will also take on the color of the place where you are going to be born. ༔

"O child of noble family, at this time the essential point of the instruction is very important: whatever light shines, meditate on that as the Lord of Great Compassion. Meditate on the thought that when the light appears it is the

Lord of Great Compassion. This is the most profound essential point, it is extremely important and prevents birth. ༔

"Meditate for a long time on whichever deity is your yidam, as a vision without any real nature of its own, like an illusion. This is called the pure illusory body. Then let the yidam disappear from the edges inwards, and rest for a while in the inconceivable state of emptiness-luminosity which consists in nothing whatever. Meditate again on the yidam, then again on the luminosity. Meditate like this alternately, and after that let your mind too disappear from the edges inwards. Wherever there is space there is mind, and wherever there is mind there is the dharmakāya; rest in the state of simplicity and selflessness of the dharmakāya." ༔

In this state birth is prevented and he will become a buddha. But those whose practice was poor and who were not adept in meditation will not understand, and still confused will wander to the entrance of a womb, so the instructions for closing the womb-entrance are very important. One should call the dead person by name and say these words: ༔

"O child of noble family, if you have not recognized what has gone before, now you will feel that you are moving upwards or across or downwards by the force of karma, so at this moment meditate on the Lord of Great Compassion; remember! ༔

“Then you will have the experience, like that which was described before, of whirlwinds, snowstorms and hailstorms, darkness closing round and many men chasing you, and you will escape from them. Those without merit will feel that they are escaping to a place of suffering, but those with merit will feel that they are arriving in a place of joy. ༔

“At this time, O child of noble family, all the signs of the country and place where you are going to be born will appear; so now listen without distraction, for there are many very profound essential points of instruction. Although you have not understood these secrets of recognition before, even one whose practice was very poor will get the point here, so listen. ༔

“At this time it is very important to take great care with the method of closing the entrance of the womb. There are two methods: stopping the person who is entering, and closing the womb-entrance which is being entered. This is the instruction for stopping the person who is entering: ༔

"O child of noble family, (name), clearly visualize whichever deity is your yidam, as a vision with no real nature of its own, like an illusion or the moon in water. If you have no specific yidam it is the Lord of Great Compassion himself; visualize him vividly. Then let the yidam disappear from the edges inwards, and meditate on the luminosity-emptiness without any object of thought. This is the profound secret; it is said that by means of it the womb is not entered, so meditate in this way. ༔

"But if this does not stop you and you are just about to enter a womb, there are profound instructions for closing the womb-entrance which is about to be entered, so listen. Repeat after me these words from "The Main Verses of the Bardo": ༔

> *Now when the bardo of becoming dawns upon me,*
> *I will concentrate my mind one-pointedly*
> *and strive to prolong the results of good karma,*
> *close the womb-entrance and think of resistance;*
> *this is the time when perseverance and pure thought are needed,*

abandon jealousy, and meditate on the
guru with his consort. ༔

Say these words clearly aloud and arouse your memory; it is very important to meditate on their meaning and put it into practice. ༔

“This is the meaning: ‘Now when the bardo of becoming dawns upon me’ means that now you are wandering in the bardo of becoming. As signs of this, if you look into water you will not see your reflection, and your body has no shadow. Now there is no material body of flesh and blood, but these are signs of the mental body wandering in the bardo of becoming. So now you must concentrate your mind one-pointedly without distraction; just now that one-pointed concentration is the most important thing. It is like controlling a horse with a bridle. Whatever you concentrate on will come about, so do not think of evil actions, but remember the dharma, the teachings, the transmissions, and the authorizations for texts such as this “Liberation through Hearing” which you received in the human world, and strive to prolong the results of good karma. It is very important. Do not forget, do not be distracted. Now is the time which is the dividing-line between going up and going down; now is the time when by slipping into laziness even for a moment you will suffer for ever; now is the time when by concentrating one-pointedly you will be happy for ever. Concentrate your mind one-pointedly; strive to prolong the results of good karma. ༔

Now the time has come to close the womb-entrance. It is said:

> *Close the womb entrance and think of resistance;*
> *this is the time when perseverance and pure thought are needed.* ༔

Now that time has come. First the womb-entrance should be closed, and there are five methods of closing it, so understand them well. ༔

“O child of noble family, at this time projections of men and women making love will appear. When you see them, do not enter in between them, but remember, and meditate on the man and woman as the guru and his consort. Mentally prostrate yourself and make offerings with deep devotion, and ask for teachings; as soon as you concentrate intensely on this thought the womb-entrance will certainly be closed. ༔

“But if this does not close it and you are just about to enter a womb, meditate on the guru and his consort as your own yidam, or the Lord of Great Compassion, with his consort, and mentally make offerings to them. With intense devotion ask them to bestow spiritual attainments; this will close the womb-entrance. ༔

“But if this does not close it and you are just about to enter a womb, here is the third instruction on turning away passion and aggression. There are four kinds of birth: birth from an egg, birth from a womb, spontaneous birth and birth from moisture. Of these, birth from an egg and birth from a womb are similar. As above, there will be projections of males and females in sexual union, and if you enter a womb at this moment through the power of passion and aggression, you will be born as a horse, bird, dog, human being and so on, whatever it may be. If you are going to be born as a male, you will experience yourself as male, and feel violent aggression toward the father and jealousy and desire for the mother. If you are going to be born as a female you will experience yourself as female, and feel intense envy and jealousy of the mother and intense desire and passion for the father. This will cause you to enter the path leading to the womb, and you will experience self-existing bliss in the midst of the meeting of the sperm and ovum. From that blissful state you will lose consciousness, and the embryo will grow round and oblong and so on until the body matures and comes out from the mother’s womb. You will open your eyes, and you have turned into a puppy; from first being a man you have now become a dog, so you will suffer in a dog-kennel, or similarly in a pigsty or an ant-hill or a worm-hole, or else you may be born as a young bull or goat or lamb and so on. There is no returning here; you will endure all kinds of suffering from a state of great stupidity and ignorance. Circling like this around the six realms of existence, of hellbeings, hungry ghosts and so on, you will be tormented by boundless suffering. There is nothing more powerful or terrifying than this; alas! alas! Those who do not have a guru’s sacred teachings will fall down the great precipice of saṃsāra in this manner, and endure endless, unbearable suffering; so therefore listen to my words, and understand this instruction of mine. ༔

“Now the instruction for closing the womb-entrance by turning away passion and aggression is given; listen and understand. It is said: ༔

Close the womb-entrance and think of resistance;
this is the time when perseverance and pure thought are needed,
abandon jealousy, and meditate on the guru with his consort. ༔

As above, you will have feelings of jealousy; if you are going to be born as a male you will love the mother and hate the father, and if you are going to be born as a female you will love the father and hate the mother. So at this time there is a profound instruction. ༔

"O child of noble family, when passion and aggression arise like this, meditate in this way: 'Alas! I am a being with such evil karma that I have been wandering like this in saṃsāra until now, through clinging to passion and aggression. If I go on feeling passion and aggression like this, I shall wander in saṃsāra endlessly, and sink into the depths of the ocean of suffering for a long time; so now I will feel no passion or aggression at all. Alas! Now I will never again feel passion and aggression.' By concentrating your mind intensely and one-pointedly on this thought, that itself will close the womb-entrance, so the tantras say. O child of noble family, do not be distracted; concentrate your mind one-pointedly. ༔

“But if, even after doing this, the womb-entrance is not closed and you are about to enter a womb, then it should be closed by the instruction on the unreal and illusory nature of everything. Meditate in this way: ‘Alas! The father and mother, the great storm, the whirlwind, the thunder, the terrifying projections and all these apparent phenomena are illusory in their real nature. However they appear, they are not real. All substances are false and untrue. They are like a mirage, they are not permanent, they are not changeless. What is the use of desire? What is the use of fear? It is regarding the non-existent as existent. All these are projections of my mind, and since the mind itself is illusory and nonexistent from the beginning, from where externally do they arise like this? I did not understand in this way before, and so I believed the nonexistent to exist, the untrue to be true, the illusion to be real; therefore I have wandered in saṃsāra for so long. And if I do not realize that they are illusions, I shall still wander in saṃsāra for a long time and certainly fall into the muddy swamp of suffering. Now they are all like dreams, like illusions, like echoes, like cities of the gandharvas, like mirages, like images, like optical illusions, like the moon in water; they are not real, even for a moment. Certainly they are not true, but false!’ ༔

“By concentrating one-pointedly on this conviction, belief in their reality is destroyed, and when one is inwardly convinced in such a way, belief in a self is counteracted. If you understand unreality like this from the bottom of your heart, the womb-entrance will certainly be closed. ༔

“But if, even after doing this, the belief in reality is not destroyed, and the womb-entrance is not closed, and you are about to enter a womb, there is a profound instruction. ༔

“O child of noble family, if even after doing this the womb-entrance is not closed, now it should be closed by the fifth method, meditation on the luminosity, which should be done in this way: ‘All substances are my own mind, and this mind is emptiness, unarisen and unobstructed.’ Thinking this, keep your mind natural and undiluted, self-contained in its own nature like water poured into water, just as it is, loose, open and relaxed. By letting it rest naturally and loosely you can be sure that the womb-entrance to all four kinds of birth will certainly be closed.” ༔

Many true and profound instructions for closing the womb-entrance have been given above; it is impossible for anyone of high, average or low capacities, whichever he may be, not to be liberated by them. Why is this? Firstly because consciousness in the bardo state possesses supernatural perception of worldly things, so he can hear what I say; secondly, even if he was deaf and blind, now he has all the senses complete, so he can hear what is said; thirdly, being continually overcome by fear he is thinking undistractedly what to do, so he listens to what I say; and fourthly, as the consciousness has no support it comes directly to wherever the concentration is directed, so it is easy to guide. The mind is nine times more clear, so even if he is stupid, by force of karma the mind becomes so clear at this time that it can meditate on whatever is taught; essential points such as these are the reason. For the same reason it is also helpful to perform the rituals for the dead. ༔

Therefore it is very important to persevere in reading this “Great Liberation through Hearing” for up to nine days. Even if he is not liberated at one showing he will attain liberation at another.

That is the reason why not one but many showings are necessary. ༔

Even then, there are many kinds of people who were not used to doing good actions but were extremely skilled in doing evil actions right from the start, and through the influence of many powerful veils of error are not liberated, in spite of being shown and given these objects of meditation so many times above; so now, if the womb-entrance has not been closed before, a profound instruction for choosing the womb-entrance will be taught below. One should call on the buddhas and bodhisattvas for help and repeat the refuge,[19] then call the dead person by name three times and say these words: ༔

“O child of noble family, (name), who is dead, listen. Although you have been shown with the instructions above so many times, you have not understood, so now, if the womb-entrance has not been closed, the time has come to take a body. There are not one but many true and profound instructions for you to choose a womb-entrance, so understand and do not be distracted. Listen well with intense concentration and understand. ༔

“O child of noble family, now the signs and characteristics of the continent where you are going to be born will appear, so recognize them. Examine where you are going to be born and choose the continent. ༔

"If you are going to be born in the eastern continent, Noble Body, you will see a lake adorned with geese and ganders. Think of resistance and do not go there. Although it is full of happiness it is a place where dharma does not flourish, so do not enter it. ༔

"If you are going to be born in the southern continent, Rose-Apple Island, you will see luxurious, beautiful dwellings. You should enter it if you can. ༔

"If you are going to be born in the western continent, Enjoyment of Wish-fulfilling Cows, you will see a lake adorned with horses and mares. Do not go there but come back here. Although it has great pleasures it is a place where dharma does not flourish, so do not enter it. ༔

"If you are going to be born in the northern continent, Unpleasant Sound, you will see a lake adorned with cattle or with trees. Recognize them as signs of taking birth, and do not enter there. Although it has long life and merits, dharma does not flourish there, so do not enter. ༔

"If you are going to be born as a god, you will see beautiful many-storied temples made of various jewels. If you are fit to enter there you should enter. ༔

“If you are going to be born as a jealous god, you will see beautiful groves, or what seem to be revolving wheels of fire. Do not enter there at all, but think of resistance. ༔

“If you are going to be born as an animal, you will see as if through a mist rock-caves and holes in the ground and straw huts. Do not enter there. ༔

“If you are going to be born as a hungry ghost, you will see tree-stumps and black shapes sticking up, shallow caves and black patches. If you go there you will be born as a hungry ghost and experience all kinds of suffering through hunger and thirst, so do not go there at all, but think of resistance and persevere strongly. ༔

“If you are going to be born as a hell-being, you will hear songs sung by those of evil karma, or you will have to enter helplessly, or you will feel that you have gone into a dark land, with black and red houses, black pits and black roads. If you go there you will enter hell and experience unbearable suffering through heat and cold from which you will never get out. So do not go into its midst, do not enter at all, but be careful. It is said: ‘Close the womb-entrance and think of resistance’; this is needed now. ༔

“O child of noble family, even though you wish not to go, you have no power of your own, you are helplessly compelled to go. From behind the avengers of karma pursue you, and in front avengers and murderers drag you along; darkness, hurricanes, violent storms, noises, snow and rain, fierce hailstorms and snowstorms will whirl around you, and you will escape from them. Then in escaping you will look for a refuge, and you will find safety in the luxurious houses described before or in rock-shelters or holes in the ground, between trees, or in the round cavities of lotus flowers and so on. Hidden there, you will be afraid to come out, and you will think, ‘I cannot go out of here now,’ and through fear of leaving you will become very attached to that place. You are afraid of meeting those terrors of the bardo if you go outside, you feel extreme fear of them; and so you hide inside and take a body, however bad it may be, and will experience all kinds of suffering. That is a sign that demons and evil forces are obstructing you now, and at this time there is a profound instruction, so listen and understand. ༔

“At this time of terror when you are helplessly pursued by the avengers, you should immediately visualize with your whole mind the Blessed Supreme Heruka or Hayagrīva or Vajrapāṇi, or your yidam if you have one, with a huge body and thick limbs, standing in a terrifying attitude of wrath which crushes all evil forces into dust. Separated from the avengers by his blessing and compassion, you will have the power to choose the entrance of a womb. This is the true profound secret of the instruction, so understand it. ༔

“O child of noble family, the gods of meditation and so on are born through the power of samādhi. A large class of evil spirits such as hungry ghosts and so on have changed their attitude while in the bardo state, then they are able to appear in various illusory forms of hungry ghosts and demons, and are transformed into that mental body itself. The hungry ghosts who dwell in the depths of the sea and the hungry ghosts who fly through space, and all the eighty thousand classes of negative forces and so on, have taken on that mental body by changing their attitude. At this time the best thing is to contemplate the Great Symbol of emptiness, but if you cannot do that, then take part in the play of illusion. If you cannot do that either, at least do not be attached to anything, but meditate on the yidam, the Lord of Great Compassion, and you will become a saṃbhogakāya buddha in the bardo state. ༔

"O child of noble family, if you have to enter a womb in this way through force of karma, the instruction for choosing the entrance to a womb will now be taught. Listen! Do not go into whatever womb-entrance appears. If the avengers come and you cannot avoid entering, meditate on Hayagrīva. Since you now possess subtle supernatural perception you will know all the places in turn, so make a choice. There are two instructions; for transference to a pure buddha-realm and for choosing an impure saṃsāric womb-entrance, so act in this way: ༔

"Transference to the Pure Realm of Space, of purified faculties, is directed like this: 'Ah, how sad it is that I still remain in this muddy swamp of saṃsāra even now, after such a long time of countless ages without beginning or end, and while so many others have already become buddhas I have not been liberated. From this moment on I feel sickened at this saṃsāra, I dread it, I am worn out with it. Now it is time to get ready to escape, so I must bring about a spontaneous birth in a lotus flower at the feet of the buddha Amitābha in the western Blissful Realm.’ With this thought concentrate intensely on the Blissful Realm in the west, it is vital to make this effort. Or else, if you direct intense concentration, one-point-edly and without distraction, toward whichever realm you wish, the Pure Realm, or Complete Joy, or the Densely Filled, or the Realm of Willow Leaves, or the Palm-tree Mountain, or the Palace of Lotus Light in Urgyan, you will immediately be born in that realm. Or if you wish to go into the presence of Lord Maitreya in the Joyful Realm, concentrate on this thought: ‘At this moment in the bardo state the time has come for me to go into the presence of the Dharma King Maitreya in the Joyful Realm, so I will go,’ and you will be born spontaneously in the heart of a lotus in the presence of Maitreya. ༔

“Otherwise, if you cannot do this and wish to enter a womb, or find you have to enter one, there is an instruction for choosing an impure saṃsāric womb-entrance, so listen. As before, look at the continent you are going to choose with supernatural perception, and enter a place where dharma flourishes. ༔

“If you are going to be spontaneously born in a filthy dung-heap, you will perceive that fetid mass as sweet-smelling, and you will feel attracted to it and be born there; so whatever appears, do not trust it, but put an end to the signs of desire and hatred, and choose a womb-entrance. ༔

“Again, it is very important to concentrate like this: ‘I will be born as a universal emperor for the good of all sentient beings, or as a brāhmaṇa like a great sāla tree, or as the son of a siddha, or in a family of a pure lineage of dharma, or in a family where the father and mother have faith; and taking a body with merits which can benefit all sentient beings, I will do good.’ Concentrating on this thought, the womb should be entered. At this time you should bless the womb you are entering as a palace of the gods, and supplicate the buddhas and bodhisattvas of the ten directions and the yidams, especially the Lord of Great Compassion, and enter the womb with the longing of a request for transmission. ༔

“It is possible to make a mistake in choosing the entrance of a womb like this, by seeing a good womb-entrance as bad or a bad one as good, under the influence of karma, so now again the essential point of the instruction is very important, so do this: even if a womb-entrance appears good do not trust it, and even if it appears bad do not feel dislike of it. The true, profound, essential secret is to enter into the supreme state of equilibrium in which there is no good or bad, acceptance or rejection, passion or aggression." ༔

But, except for the few who are experienced in this, it is hard to get rid of the disease of bad unconscious tendencies, so to prevent him taking refuge among sinners of the poorest capacities, the lowest of the low, like beasts, if he cannot cut off passion and aggression in this way, one should call the dead person again by name and say these words: ༔

"O child of noble family, if you do not know how to choose a womb-entrance and cannot get rid of passion and aggression, whatever of the above experiences may arise, call on the name of the Three Jewels and take refuge in them. Supplicate the Lord of Great Compassion. Go on with your head held high. Give up attachment and yearning for the relatives and friends, sons and daughters, you have left behind; they cannot help you. Enter now into the blue light of human beings or the white light of the gods; enter the jewelled palaces and the pleasure-gardens." ༔

This should be repeated up to seven times. Then one should supplicate the buddhas and bodhisattvas, and read “The Bardo Prayer which Protects from Fear,” “The Main Verses of the Bardo,” and “Deliverance from the Dangerous Pathway of the Bardo” up to seven times. Then one should read “The Liberation through Wearing which Spontaneously Liberates the Skandhas,” and “The Daily Practice which Spontaneously Liberates the Unconscious Tendencies,” clearly and distinctly. ༔

Thus, by acting rightly, yogins of highest insight effect the ejection of consciousness in the bardo of the moment before death, and do not have to wander in the bardo state but bypass it and attain liberation. Below them, a few experienced people recognize the luminosity of the dharmatā after the bardo of the moment before death, and bypass and become buddhas. Those below them are liberated in accordance with their karmic results at one time or another when the peaceful and wrathful projections appear in the bardo of dharmatā during the following weeks. As there are many stages they will recognize whichever is appropriate and attain liberation. ༔

But those whose good karmic results are weak and who have many veils of error and very bad karma must wander on down to the bardo of becoming; but as there are many showings, like the steps of a ladder, they will recognize at one or another and be liberated. But if those whose good karmic results are very weak do not recognize during the above and are overpowered by fear, there is a series of instructions in turn for closing the womb-entrance and for choosing a womb-entrance, so they will recognize at one or another, and trusting the object of meditation attain the highest state of boundless virtue. ༔

Even the lowest of the low, like beasts, are turned back from the lower realms by the virtue of taking refuge; they will attain a precious human body complete with all the freedoms and good opportunities, and in their next life meet a holy guru, a spiritual friend, so they will get instruction and be liberated. ༔

If this teaching is received during the bardo of becoming, the instruction prolongs one's good karmic results, like putting a pipe into a broken water-channel. It is impossible even for all great sinners not to be liberated when they hear this teaching. Why is this? Because during the bardo both the compassionate invitation of all the peaceful and wrathful buddhas and deities and the invitation of the tempters and negative forces come together, so just by hearing the teaching at this time their attitude is influenced and they attain liberation. Influence is easy because the mental body has no basis of flesh and blood. However far they have wandered in the bardo state, they see and hear with subtle karmic supernatural perception and they come; this is extremely helpful, for then they understand and their mind is instantaneously influenced. It is like the device of a catapult, or like a huge tree-trunk which cannot be moved by a hundred men, but when it is put in water can be taken wherever one wants in a moment; it is like controlling a horse with a bridle. ༔

Therefore one should approach all who have died, and if the corpse is present a friend should read this reminder again and again until blood and pus come out of the nostrils. Meanwhile the corpse should remain undisturbed. The observances for this are: animals should not be sacrificed for dedication to the dead person; in the presence of the corpse friends and relations should not weep and mourn and make a noise, which may be done elsewhere; and as many acts of virtue as possible should be done. ༔

As well as this teaching of “The Great Liberation through Hearing” it is very good if any of the other teachings joined to the end of this instruction are also read. One should read this continually and learn the word-meanings and terms by heart; then when death is certain and the signs of death have been recognized, if one's condition allows one should read it aloud oneself and contemplate it, and if one is not able to do that it should be given to a dharma-brother or dharma-sister to read, for this reminder will certainly liberate, there is no doubt. This teaching does not need any practice, it is a profound instruction which liberates just by being seen and heard and read. This profound instruction leads great sinners on the secret path. If one does not forget its words and terms even when being chased by seven dogs, the instruction liberates in the bardo of the moment before death. Even if the buddhas of the past, present and future were to search, they would not find a better teaching than this.

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The bardo instruction which liberates human beings, the profound innermost essence, "The Great Liberation through Hearing." This treasure was discovered by the siddha Karma-Lingpa in the mountain of

Gampo-dar. May it benefit the dharma and
all sentient beings. ༔

sarvamaṅgalam ༔

1. This mark distinguishes all terma texts (see Foreword) and is a symbol to seal and protect them. It is found throughout the texts in place of the usual Tibetan punctuation mark—a short vertical line. Since English punctuation is more complicated, terma marks are placed in the translation only at the end of paragraphs and lines of verse.

2. Ejection of consciousness (Tib. ’pho-ba) is part of the Pure Land practice and one of the Six Yogas of Nāropā. By means of it the yogin learns how to shoot his consciousness up through the crown of his head into a visualized image, and at death he is able to direct it to the dharmakāya realm. Details of this practice can be found in Herbert Guenther’s *The Life and Teaching of Nāropā* (Oxford) and in Garma C. C. Chang’s *Esoteric Teachings of the Tibetan Tantra* (Aurora Press).

3. Dharma-brothers and dharma-sisters are disciples of the same guru.

4. The Three Jewels are the Buddha, or principle of enlightenment; the Dharma, or teaching which proclaims enlightenment; and the Sangha, or community which practices the Dharma.

5. The position of Gautama Buddha at his death: lying stretched out on the right side, with the right hand under the head.

6. The Great Symbol (Tib. phyag-rgya-chen-po, Skt. mahāmudrā) is a tantric meditation practice in which the whole of experience is transformed into the deity and the maṇḍala; in this state the great bliss (mahāsukha) is produced from the union of the male and female aspects of practice—skillful means or compassion, and knowledge or emptiness (upāya and prajñā). It is direct perception of the sacredness and vividness of life.

7. Samantabhadra and Samantabhadrī (Tib. kun-tu-bzang-po and kun-tu-bzang-mo) symbolize the inseparability of compassion and knowledge, the two coefficients of enlightenment. As the embodiment of the dharmakāya they are the origin of the five buddha families, who emanate from them and appear on the saṃbhogakāya level. In this sense, in the Nyingma tradition, Samantabhadra is known as the adibuddha, or primordial buddha. It is also the name of the bodhisattva, who appears on the third day of the bardo.

8. These practices are two complementary styles of meditation in tantric yoga. In the generation stage (Tib. bskyed-rim, Skt. utpattikrama) the yogin visualizes the deities and identifies himself with them; in the perfection range (Tib. rdzogs-rim, Skt. saṃpannakrama) everything is dissolved into emptiness and formlessness.

9. The yidam is a particular deity which represents the disciple's innate enlightened nature, chosen by his guru to correspond to his own characteristics and the practice he is following. It is said that Avalokiteśvara, the Lord of Great Compassion, is suitable for everyone, so "an ordinary person," one who has not been given a specific yidam, should meditate on him.

10. Illustrations and descriptions of these eight female bodhisattvas can be found in many sources, such as the pantheons

published by Lokesh Chandra, W. E. Clark's *Two Lamaistic Pantheons* or B. Bhattacharyya's *The Indian Buddhist Iconography*, in which they appear as "dance deities" and "goddesses of direction." Waddell calls them mātṛs or mother-goddesses, in connection with the maṇḍala offering, but they are not the same as the Hindu mātṛs, as Evans-Wentz suggests. They are essentially goddesses of worship, who offer the objects of sensual pleasure to the principle of enlightenment.

11. The ten stages in the development of a bodhisattva.

12. Three terms are mentioned in the Tibetan: gdung, ring-bsrel and sku-gzugs, or in Sanskrit: śarīram. These are all similar remains left behind when the corpse of an accomplished yogin or siddha has been burned. They are like shining round stones, white or greenish in color, and are kept as relics and often eaten just before death.

13. For Great Symbol see note 6. The Great Completion (Tib. rdzogs-pa-chenpo, Skt. mahāsampanna) is a stage of meditation equivalent to atiyoga or mahā-ati. It penetrates beyond even the apparently ultimate vision of the Great Symbol into a further experience of openness and formlessness. This practice was taught by Vimalamitra, a contemporary of Padmasaṃbhava, and developed in the Nyingma tradition. The two practices, Great Symbol and Great Completion, were unified by Rangjung-Dorje, the third Karmapa.

14. The "Liberation through Wearing" (Tib. btags-grol) is another of the six bardo instructions of Padmasaṃbhava. It is a short text consisting mostly of mantras, which is tied to the corpse as an amulet.

15. The Glorious Great Buddha-Heruka is a combination of the

Buddha-Heruka and the Great Heruka, who is the origin of the herukas of the five families, as described in the Commentary. In paintings (thankas) of the wrathful deities, the Great Heruka appears in the center, the counterpart of Samantab-hadra in the maṇḍala of the peaceful deities, while the Buddha-Heruka is placed below him.

16. The gaurīs, meaning “white,” are a group of eight goddesses collectively named after the first of them, who is the only white one. In the Tibetan texts of the *Bardo Thötröl*, their names are kept in Sanskrit, but most are in a corrupted form with slight differences in each blockprint (Evans-Wentz calls them the Keurima, for instance). They appear in many other tantric texts, but two names here, Pramohā and Śmaśānī, are different from the usual list. Pramohā or Pramo, meaning “deluder” probably corresponds to Ḍombī, the low-caste woman who is a symbol of passion in tantric poetry; while Śmaśānī, “she who dwells in the charnel-ground,” seems to be the most reasonable Sanskrit name which can be deduced from the Tibetan form, Smeśanī, and would correspond to Śavarī, the “ascetic” or “mountain-dweller.” It is not possible to identify these goddesses purely by their descriptions, as they appear differently in the various sources. The piśācīs (Tib. phra-men-ma) are flesh-eating goddesses with bird and animal heads. Their name means “striped” or “variegated,” referring to the different colors of their heads and bodies. The yoginīs are also called “powerful lady” (Tib. dbang-phyug-ma, Skt. īśvarī). Most of them were originally Hindu goddesses, absorbed into Buddhism. In the text their names are all translated into Tibetan, but Sanskrit versions are given here as well as the translations since many are well known.

17. The six-syllabled mantra of Avalokiteśvara, *oṃ maṇipadme hūṃ*.

18. The vajra seat is the seat on which Gautama Buddha sat when he attained enlightenment at Bodhgayā.

19. The refuge formula of commitment to the Buddhist path: I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.

Inspiration-Prayers

THESE "INSPIRATION-PRAYERS" are taken from the collection of terma texts connected with *Bardo Thötröl*. They are all mentioned as devotional exercises in the *Bardo Thötröl* itself, and several verses from them are quoted as part of the instructions to the dead person. The word which is often translated simply as prayer means literally "wish-path" (Tibetan smon-lam). It is not a request to an external diety, but a method of purifying and directing the mind. It acts as inspiration by arousing the mind's inherent desire for good, which attracts the fulfilment of its aim.

Inspiration-Prayer Calling on the Buddhas and Bodhisattvas for Rescue

At the time of one’s death, one should always call on the Buddhas and Bodhisattvas for rescue. One should make material and mental offerings to the Three Jewels, and holding fragrant incense in one’s hand, say these words with intense power of concentration: ༔

O Buddhas and Bodhisattvas dwelling in the ten directions, compassionate, all-knowing, with the five kinds of eyes, loving, protectors of all sentient beings, come to this place by the power of compassion and accept these material and mental offerings. ༔

O Compassionate Ones, you possess

understanding wisdom, loving compassion, effective action, and protecting power beyond the reach of thought. O Compassionate Ones, this person, (name), is going from this world to the other shore, he is leaving this world, he is dying without choice, he has no friends, he is suffering greatly, he has no refuge, he has no protector, he has no allies, the light of this life has set, he is going to another world, he is entering dense darkness, he is falling down a deep precipice, he is entering a thick forest, he is pursued by the power of karma, he is entering a great wilderness, he is swept away by a great ocean, he is driven on by the wind of karma, he is going where there is no solid ground, he is embarking on a great battle, he is seized by the great evil spirit, he is terrified by the messengers of the Lord of Death, he is entering existence after existence because of his karma, he is helpless, the time has come when he must go on alone without a friend. ༔

O Compassionate Ones, be a refuge to him, (name), who has no refuge, protect him, defend him, keep him from the great darkness of the bardo, turn him aside from the great hurricane of karma, protect him from the great fear of the Lord of Death, deliver him from the long and dangerous pathway of the bardo. O Compassionate Ones, do not let your compassion be small, rescue him, do not let him go to the three lower realms, do not forget your former vows but quickly send out the power of your compassion. ༔

O Buddhas and Bodhisattvas, do not let your compassion and skillful means for him, (name), be small, seize him with compassion, do not let a sentient being fall into the power of evil karma. ༔

May the Three Jewels be a refuge from suffering in the bardo. ༔

* * *

This should be said three times with deep devotion by oneself and all others. Then “The Liberation through Hearing,” “Deliverance from the Dangerous Pathway of the Bardo,” and “The Bardo Prayer which Protects from Fear” should be read. ༔

The Main Verses of the Six Bardos

Now when the bardo of birth is dawning upon me,
I will abandon laziness for which life has no time,
enter the undistracted path of study, reflection and meditation,
making projections and mind the path, and realize the three kāyas;
now that I have once attained a human body,
there is no time on the path for the mind to wander. ༔

Now when the bardo of dreams is dawning upon me,
I will abandon the corpse-like sleep of careless ignorance,
and let my thoughts enter their natural state without distraction;
controlling and transforming dreams in

luminosity,
I will not sleep like any animal
but unify completely sleep and practice. ༔

Now when the bardo of samādhi-meditation dawns upon me,
I will abandon the crowd of distractions and confusions,
and rest in the boundless state without grasping or disturbance;
firm in the two practices: visualization and complete,
at this time of meditation, one-pointed, free from activity,
I will not fall into the power of confused emotions. ༔

Now when the bardo of the moment before death dawns upon me,
I will abandon all grasping, yearning and attachment,
enter undistracted into clear awareness of the teaching,
and eject my consciousness into the space of unborn mind;
as I leave this compound body of flesh and blood

I will know it to be a transitory illusion. ༔

Now when the bardo of dharmatā dawns upon me,
I will abandon all thoughts of fear and terror,
I will recognize whatever appears as my projection
and know it to be a vision of the bardo;
now that I have reached this crucial point,
I will not fear the peaceful and wrathful ones, my own projections. ༔

Now when the bardo of becoming dawns upon me,
I will concentrate my mind one-pointedly,
and strive to prolong the results of good karma,
close the womb-entrance and think of resistance;
this is the time when perseverance and pure thought are needed,
abandon jealousy, and meditate on the guru with his consort. ༔

With mind far off, not thinking of death's coming,
performing these meaningless activities,
returning empty-handed now would be

complete confusion;
the need is recognition, holy dharma,
so why not practise dharma at this very moment?
From the mouths of siddhas come these words:
If you do not keep your guru’s teaching in your heart
will you not become your own deceiver? ༔

Inspiration-Prayer for Deliverance from the Dangerous Pathway of the Bardo

Homage to the gurus, yidams and ḍākinīs,
with their great love may they lead us on the path. ༔

When through confusion I wander in saṃsāra,
on the undistracted light-path of study, reflection and meditation,
may the gurus of the sacred lineage go before me,
their consorts the hosts of ḍākinīs behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through intense ignorance I wander in saṃsāra,

on the luminous light-path of the dharmadhātu wisdom,
may Blessed Vairocana go before me,
his consort the Queen of Vajra Space behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through intense aggression I wander in saṃsāra,
on the luminous light-path of the mirror-like wisdom,
may Blessed Vajrasattva go before me,
his consort Buddha-Locanā behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through intense pride I wander in saṃsāra,
on the luminous light-path of the wisdom of equality,
may Blessed Ratnasaṃbhava go before me,
his consort Māmakī behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through intense desire I wander in

saṃsāra,
on the luminous light-path of discriminating wisdom,
may Blessed Amitābha go before me,
his consort Pāṇḍaravāsinī behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through intense envy I wander in saṃsāra,
on the luminous light-path of action-accomplishing wisdom,
may Blessed Amoghasiddhi go before me,
his consort Samaya-Tārā behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through strong unconscious tendencies I wander in saṃsāra,
on the luminous light-path of the innate wisdom,
may the vidyādhara warriors go before me,
their consorts the host of ḍākinīs behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

When through fierce confused projections I

wander in saṃsāra,
on the light-path of abandoning all fear,
may the Blessed Ones, peaceful and wrathful, go before me,
the host of ḍākinīs, Queens of Space, behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state. ༔

May the element of space not rise up as an enemy,
may I see the Realm of the blue buddha.
May the element of water not rise up as enemy,
may I see the realm of the white buddha.
May the element of earth not rise up as an enemy,
may I see the realm of the yellow buddha.
May the element of fire not rise up as an enemy,
may I see the realm of the red buddha.
May the element of air not rise up as an enemy.
may I see the realm of the green buddha.
May the rainbow of the elements not rise up as enemies,
may I see the realms of all the buddhas.
May the sounds, lights and rays not rise up as enemies,

may I see the infinite realms of the Peaceful
and Wrathful Ones.
May I know all the sounds as my own sound,
may I know all the lights as my own light,
may I know all the rays as my own ray.
May I spontaneously know the bardo as myself,
may I attain the realms of the three kāyas. ༔

The Bardo Prayer which Protects from Fear

When the journey of my life has reached its end,
and since no relatives go with me from this world
I wander in the bardo state alone,
may the peaceful and wrathful buddhas send out the power of their compassion
and clear away the dense darkness of ignorance. ༔

When parted from beloved friends, wandering alone,
my own projections' empty forms appear,
may the buddhas send out the power of their compassion
so that the bardo's terrors do not come. ༔

When the five luminous lights of wisdom shine,
fearlessly may I recognize myself;

when the forms of the peaceful and wrathful ones appear,
fearless and confident may I recognize the bardo. ༔

When I suffer through the power of evil karma,
may the peaceful and wrathful buddhas clear away suffering;
when the sound of dharmatā roars like a thousand thunders,
may it be transformed into the sound of mahāyāna teaching. ༔

When I follow my karma, without a refuge,
may the peaceful and wrathful buddhas be my refuge;
when I suffer the karma of unconscious tendencies,
may the samādhi of bliss and luminosity arise. ༔

At the moment of spontaneous birth in the bardo of becoming,
may the false teachings of the tempters not arise;
when I arrive wherever I wish by supernatural power,
may the illusory terrors of evil karma not arise.

༔

When savage beasts of prey are roaring,
may it become the sound of dharma, the six syllables;
when I am chased by snow, rain, wind and darkness,
may I receive the clear, divine eye of wisdom. ༔

May all sentient beings of the same realm in the bardo,
free from jealousy, be born in a higher state;
when great thirst and hunger are caused by passions,
may the pain of thirst and hunger, heat and cold, not arise. ༔

When I see my future parents in union,
may I see the peaceful and wrathful buddhas with their consorts;
with power to choose my birthplace, for the good of others,
may I receive a perfect body adorned with auspicious signs. ༔

Obtaining for myself a perfect human body,
may all who see and hear me at once be liberated;

may I not follow all my evil karma,
but follow and increase what merit I may have. ༔

Wherever I am born, at that very place,
may I meet the yidam of this life face to face;
knowing how to walk and talk as soon as I am born,
may I attain the power of non-forgetfulness and remembrance of past lives. ༔

In all the stages of learning, high, middle and low,
may I understand just by hearing, thinking and seeing;
wherever I am born, may that land be blessed,
so that all sentient beings may be happy. ༔

O peaceful and wrathful buddhas, may I and others
become like you yourselves, just as you are,
with your forms and your auspicious marks,
your retinues, your long life and your realms. ༔

Samantabhadra, the peaceful and wrathful ones, infinite compassion,
the power of truth of the pure dharmatā,
and followers of tantra in one-pointed

meditation:
may their blessings fulfill this inspiration-prayer. ༔

PRONUNCIATION OF SANSKRIT WORDS

VOWELS

Vowels are pronounced as in Italian or Spanish, but there is a distinction between short and long vowels; a line over a vowel makes it long:

> short a as in siesta, but long ā as in car.
> short i as in sit, but long ī as in feet.
> short u as in put, but long ū as in loot.

The following vowels are always long:

> e as in day.
> o as in orient.
> ai as in pie.
> au as in how.

ṛ is also a vowel (short), pronounced as a rolled r, rather like ri. A syllable containing a long vowel is stressed; e.g. yoginī is pronounced *yo*-gi-*nee*, not yo-*gee*-ni.

Consonants

c is pronounced ch.
g is always pronounced as in go, never as in gem.
ṅ is pronounced in the throat, like ng in hanger.
ñ is pronounced like n in lunch, or, before a vowel, like ny in canyon (cañon).
ṭ, ḍ, and ṇ are approximately the English t, d, and n, pronounced in the middle of the mouth.
t, d, and n are pronounced at the teeth, as in Italian or Spanish.
ṣ and ś are approximately the English sh.
v is pronounced w when it follows a consonant.
h is always pronounced separately when it follows a consonant, so that ch is ch-h, ph is p-h, th is t-h, etc.
ḥ is a breathing sound, generally at the end of a word.
ṃ is a nasal or humming sound at the end of a word; if it comes before a consonant it is assimilated to it, becoming either n, ñ, ṇ, n or m.

GLOSSARY OF SANSKRIT WORDS

amrta: the nectar of immortality or spiritual life.

avadhūtī or *dhūtī:* the central pthway of energy (prāṇa) in the human body.

bodhisattva: a future buddha who has vowed to help all sentient beings rather than enjoy the state of enlightenment for himself alone. The divine bodhisattvas represent the enlightened mind active in life.

brāhmaṇa: a member of the highest Hindu caste.

brahmarandhra: the aperture of Brahman; an opening at the crown of the head at the top of the central pathway of energy, through which consciousness should emerge after death if it is to be liberated.

buddha: awakened, enlightened. It may refer to the divine buddhas who are aspects of the principle of enlightenment, or to any enlightened being, and in particular to Gautama Buddha, the historical buddha. Also the name of one of the five families (see Introduction and Commentary, “The First Day” through “The Fifth Day”).

dākinī: the feminine energy principle, associated with knowledge and intelligence, which may be either destructive or creative.

dharma: truth, religion, law. In the plural, the basic elements or realities.

dharmadhātu: dhātu is space, sphere, or realm; dharmadhātu expresses the idea of the all-encompassing matrix in which all phenomena arise and cease.

dharmakāya: “the body of truth,” the absolute buddha-nature. (See kāya).

dharmatā: totality of the basic elements, the essence of reality.

dhūtī: (See avadhūtī).

gandharva: the musicians of the gods, associated with conception; “city of the gandharvas” is an expression for an illusion or image.

garuḍa: mythical bird, half human and half eagle. It represents the yogin’s confidence and power, and devours the serpents of poisonous emotions. The shang-shang (Tibetan) is a special type of garuḍa who plays a pair of cymbals as he flies.

Gaurī: name of a goddess, "the White One," and of a group of eight goddesses which she leads, appearing on the twelfth day of the bardo. (See Commentary, "The Wrathful Dieties").

guru: religious teacher, also called the spiritual friend.

heruka: the masculine energy principle in a wrathful form. (See Commentary, "The Wrathful Dieties").

karma: action. One of the five families (See Introduction and Commentary, "The Fifth Day"). The doctrine that actions are followed by an inevitable result; action and reaction, or cause and effect.

kāya: body, used in an abstract sense in the Three Kāyas. The first, dharmakāya, is the body of dharma or truth, the absolute buddha-nature; the second, saṃbhogakāya, is the body of enjoyment, the aspect of buddha-nature which communicates the dharma and appears in the form of the peaceful and wrathful deities; the third, nirmāṇakāya, is the body of creation, in which the buddha-nature manifests itself on earth. Encompassing and transcending them is a fourth, the svabhāvikakāya, the essential body of intrinsic nature.

maṇḍala: the arrangement of deities or their emblems, usually in the form of a circle, emanating from a center, expressing a pattern of energies.

mantra: formula of Sanskrit words or syllables, expressing in sound the essence of a particular deity, quality, or power.

Meru: a golden mountain at the centre of the universe, surrounded by four continents, the center of the cosmic maṇḍala.

nāḍī: pathway of energy (prāṇa) in the human body; the system of nāḍīs is the pattern of response to reality.

nirmāṇakāya: "the body of creation," the earthly form of the Buddha and other enlightened beings. (See kāya).

padma: lotus: one of the five families. (See Introduction and Commentary, "The Fourth Day").

piśācī: a group of goddesses with animal heads, who appear on the twelfth day of the bardo.

prāṇa: energy or life-force, the bearer of mind and consciousness.

ratna: jewel; one of the five families. (See Introduction and Commentary, "The Third Day").

sādhana: a text describing the visualisation and worship of a deity; also the spiritual practice itself.

samādhi: meditation in which the distinction between subject and object disappears.

samaya: the sacred vow which binds the tantric yogin to his practice.

sambhogakāya: "the body of enjoyment," the visionary and communicative aspect of buddha-nature. (See kāya).

saṃsāra: the cycle of existence, based on ignorance and characterized by suffering.

saṅgha: the community of those who practice the dharma.

siddha: a yogin who has attained spiritual realization and supernatural powers (siddhi).

skandha: the five psychological components of human personality. (See Introduction).

stūpa: dome-shaped monument containing relics or religious texts.

sūtra: a discourse of the Buddha on meditation and philosophy.

svabhāvikakāya: "the body of intrinsic nature." (See kāya).

tantra: a treatise containing the teachings of a particular spiritual practice which deals with the transmutation of energy; also the method itself. Only the main, basic texts are called tantras, but there are many related works which can be described as tantric, including the *Bardo Thötröl*.

tathāgata: synonymous with buddha, used especially for the five saṃbhogakāya buddhas. (See Introduction).

vajra: a tantric ritual object, consisting of a spherical centre from which radiate two sets of curved spokes, generally five or nine in number. Meaning both thunderbolt and diamond, it symbolizes all their qualities: power, indestructibility, purity, and supremacy. Also the name of one of the five families. (See Introduction and Commentary, "The Second Day").

vidyādhara: holder of knowledge or insight: the energy of discovery and communication. (See Commentary, "The Seventh Day").

yoga: a psycho-physical method of spiritual development, concerned with the direction of energy and consciousness.

yogin: a practicer of yoga.

yoginī: a female practicer of yoga; here used only for a group of goddesses who appear on the twelfth day of the bardo.

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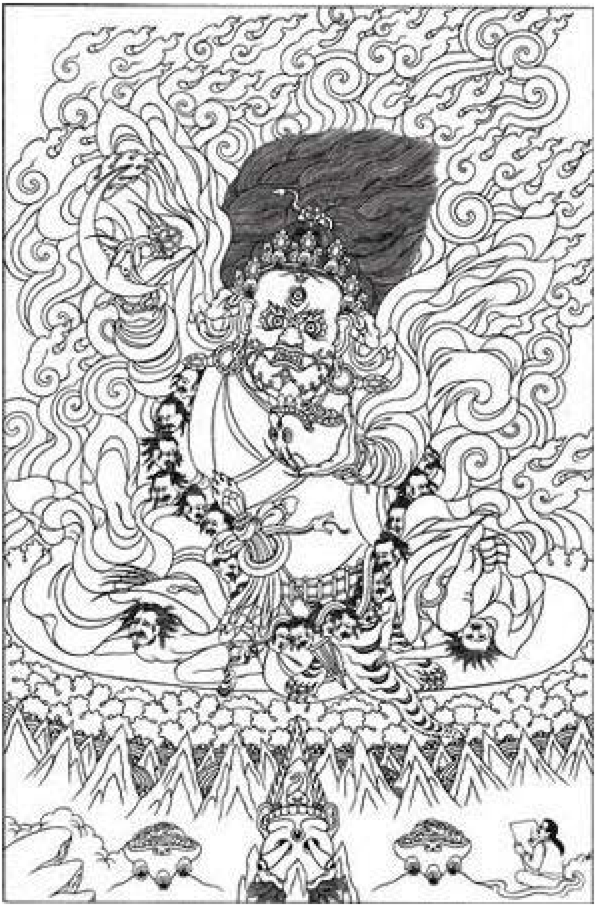

Hatthavanagallavihāra vaṃso

Namo tassa bhagavato arahato sammāsambuddhassa

1. Snehuttarāya hadayā malamallikāya,
Pajjālito matidasāya jinappadīpo;
Mohaṇdhakāramakhilaṃ mama nīharanto,
Niccaṃ vibhāvayatu cāru padattharāsiṃ.

2. Laṅkābhisittavasudhādhipatīsu rājā,
Yo bodhisattaguṇavā sirisaṅghabodhi;
Tassāticāru cariyā racanāmukhena,
Vakkāmi hatthavanagallavihāra vaṃsaṃ.

3. Brahmanvayenanugatatthamanomadassī,
Khyātena sabbayatirājadhuraṇdharena;
Vyāpāritohamitibhānugataṃ kathañca,
Nissāya pubbalikhitaṃvidha vāyamāmi.

4. Arṇtha sugatāgamasudhāpagāniddhotakudiṭṭhivisakalaṅkāya laṃkāya bhagavato aṅgīrasassamahānāgavanuyyāne samitisamāgatayakkha rakkhasalokavijayāpadānassa siddhakkhentabhūto sīhaḷamahīmaṇḍalamaṇḍanāya māno vividharatanākaropalakkhamānamahagghamaṇi bhedo maṇi bhedo nāma janapado.

5. Laddhāna satthu varaṇaṅkamanaññalabbha,
Mānaṇdinā sumanakūṭasiluccayena;
Ussāpitā vijayaketumatallikeva,
Suddhoruvālukanadī yamalaṅkaroti.

6. Laṅkāya yakkhagaṇanīharaṇe jinassa,
Cammāsanugganahunāsanaphassadāhā;
Saṃsārarakkhasavapubbhavabubbulaṃca,
Yasmiṃ vihāti mahiyaṅgaṇa thūparājā.

7. Sadāmahoghāya mahāpagāya,
Pānīyapānāya samosaṭānaṃ;
Samuccayo sāradavāridānaṃ,
Nūnaṃ gato thāvarathūparūpaṃ.

8. Tassāpagāya vimalambuni dissamāna,
Mālolavicitaralaṃ paṭibimbarūpaṃ;
Bhogehi veṭhiya nijaṃ bhavanaṃ phaṇīhi,
Pūjatthikehi viya rājati nīyamānaṃ.

9. Tassa mahiyaṅgaṇa mahā vihārassa pariyantagāmake selābhayo nāma khattiyo paṭivasanto puttaṃ paṭilabhitvā aṅgalakkhaṇapāṭhakānaṃ dassesi te tassa kumārassa aṅgalakkhaṇāni oloketvā ‘‘ayaṃ kumāro khamakasatto nahoti. Dhaññapuññalakkhaṇasampanno, sakalampi sīhaḷadīpaṃ ekacchattaṃ karitvā mahantamahantāni acchariyabbhutāni mahāvīracaritāni dassessatī’’ti vyākariṃsu.

10. Tato selābhaya khattiyo puttassa abhisekādisampattiṃ sutvā koṭippattapamodaparavasopi tasmiṃ kāle anurādhapure rajjaṃ kārayatā ‘‘vohāratissamahārājato kadāci keci upaddavo jāyissatīti. Jātaparisaṅkotaṃ kumāramādāya mahiyaṅgaṇamahāvihāre bodhi aṅgaṇe parittagge sannipatitassa naṇdamahātherapamukhassa mahābhikkhusaṅghassa majjhe nipajjāpetvā ‘‘eso me bhante kumāro mahāsaṅghassa ca mahā bodhipādassa ca saraṇaṃ gacchati taṃ sabbepi bhadantā rakkhantu saṅghabodhi nāmako cāyaṃ hotu’’ti mahāsaṅghassa ca bodhi devatāya ca niyyādetvā paṭijagganto kumārassa sattavassika kāle kālamakāsi.

11. Atha mātulo naṇdamahāthero kumārakaṃ vihāramānetvā paṭijagganto tepiṭakaṃ buddhavacanaṃ uggaṇhāpetvā bāhirasatthesu ca paramakocidaṃ kāresi. Saṅghabodhikumāropi katādhikārattā tikkhapaññattā ca ñāṇaviññāṇasampanno hutvā vayappatto lokassa locanehinipiyamānāya rūpasampattiyā savañjalipuṭehi assādiyamānasadācāraguṇa sampattiyā ca pattha ṭa yasoghoso ahosi.

12. Kimiha bahunā?- Kādambinī kadambato siniddhanīlāyataguṇaṃdhammillakalāpe, paripuṇṇahariṇaṅkamaṇḍalato hilādakarapasādasommaguṇaṃ mukhamaṇḍale cāmīkarapiṃjarakambuvarato medurodārabaṇdhurabhāvaṃ gīvāvayave, kalyāṇasiluccayato saṃhata vilāsaṃ uratthale, surasādhisākhato pīvarāyatalalitarūpaṃ kāmadānapadānadva bāhuyugaḷe, samadagaṇdhasindhurato gamanalīḷhaṃ karākāradva hatthiyugaḷe, cārutaratharucirocamānacāmīkaramukurato tadākāraṃ sajāṇumaṇḍale jaṅghayugaḷe, niccā sīnakamalā kamalato rattakomaḷadalasiraṃ caraṇayugaḷe ādāya yojayatā pāramitādhammasippitā nimmitassa paramadassanīyagarūpavilāsassa tassa attabhāvassa saṃvaṇṇanāganthagāravamāvahati.

13. Dehe sulakkhaṇayute navayobbanaḍḍhe,
Tassujjale ca pasamāharaṇodayena;
Kā vaṇṇanā kamalarūpini jātarūpe,
Lokuttaraṃ parimalaṃ parito vahante.

14. Dosārayo hadayaduggapure vijitvā,
Tatthābhisicca suhadaṃ viya dhammabhūpaṃ;
Atthānusāsanimimassa vadaṃ girāya,
Tatthappavattayi sudhī nijakāyakammaṃ.

Iti rājakumāruppatti paricchedo paṭhamo.

15. Athekadā mātulamahātherā vayappattaṃ sirisaṅghabodhi kumāraṃ dhammasavanāvasāne āmantetvā evamāha, ‘‘kumāra! Mahābhāgadheyya! Idāni tvamasi adhītasugatāgamo, viditasakala bāhirasattho. Catubbidhapaṇḍiccakoṭippatto, tathāpi abhimānadhane khattiyakule jāti, sabbapatthavyāpitā yobbanavilāsena samalaṅkataṃ sarīraṃ, appaṭimā rūpasiri, amānusaṃ balañceti mahatīya balavanaṇtha paramparā’sabbāavinayāna mekekampi tesamāyatanaṃ kimuta samavāyo?‘‘Yebhuyyena satthasalila vikkhālanāti nimmalāpi kālusiyamupayāni buddhī, anujjhitadhavalatāpi sarāgāeva bhavati navayobbanagabbitānaṃ diṭṭhi, apaharati ca vātamaṇḍali keva sukkhapaṇṇaṃ ubabhutarajo bhanti atidūramattano icchāya yobbanasamaye purisaṃ pakati. Iṇdriyabhariṇabhārinī sattamatidurantāya mupabhogamigataṇahikā tasmā ayamevānassādita visaya rasassa te kālo gurupadesassa. Madanasarappabhārajjarite hadaye jalamiva galati gurūnamanussānaṃ akāraṇaṃchavati duppakati no kulaṃvā sutaṃ vā manayassa vaṇdanappabhavonadahati kiṃ dahano? Kiṃvāpasamahetunāpi nātivaṇḍataro bhavati vaḍabānaḷo salilena, tasmā gāḷhatara manusāsītabbosi.

16. Apagatamale hi manasi elikamaṇimhi viya rajanikaramayukhāpavisanti, sukhamupadesaguṇā, guruvacanamamalampi salilamiva mahantaṃ jānimupajanayati savanahataṃ sūlamiva abhabbassa, bhabbassatu karino viya sabbābharaṇamānanasobhāsamudayamadhikatara mupavahati, anādisiddha taṇhākasāyitiṇdriyānucarañhi cittaṃ nāvahati kannāmānatthaṃ, tasmā rāja kumārānañca yatīnañca satibalena iṇdriyavijayo diṭṭhadhammikasamparāyikambilaṃ kalyāṇajātamupajanayati, iṇdriyavijayo ca sambhavati guruvuddhopasevāya tabbavanamavirādhetvā paṭipajjato, tasmā tayā āpāṇapariyantaṃ vatthuttayasaraṇaparāyaṇatā na pahātabbā.

Na rāgāpasmāravibodhanaṃ visayadahanasalila saṃsevanaṃ kātabbaṃ, passatū hi kalyāṇābhinivesi cakkhūṇdriyalāḷana paravasassa salabhassa samujjalita dīpasikhāpatanaṃ sotiṇdriya sukhānuyuttassa taruṇa harīṇassa usu pātasammukhībhavanaṃ ghāṇiṇdriya paravasassa madhukarassa madavāraṇakaṇṇatālabhannaṃ rasaniṇdriyatappaṇavyasanino puthulomassa balisāghāsavyasanaṃ phassīṇdriyānubhavanalālasassamataṅgajassavāriṇi baṇdhanāpāyaṃ imehi iṇdriyehi militehi ekassa kāmino sadideva pañcannaṃ, visayarasānamupasevāya pattabbaṃ mahantaṃ dukkhajālaṃ kathamupavaṇṇayāma? Imāni ca subhāsitāni paccavekkhatu anukkhaṇaṃ vicakkhaṇo.

17. Nāgārikaṃ sukhamudikkhati kiñci dhīro,
Jānāti dehapaṭijagganamatthatove;
Saṃsevatopi yuvatiṃ ratimohitassa,
Kaṇḍuyane viya banassa sukhābhimāno.

18. Ko seveyya paraṃ poso avamānaṃ saheyyavava,
Na ve kalattanigaḷaṃ yadi dukkhanibaṇdhanaṃ.

19. Ākaḍḍhamānā cisikhā smipaṃ,
Parammukhāyeva sadā pavattā;
Dūrampi gacchanti guṇaṃ vihāya,
Pavattanaṃ tādisameva thīna.

20. Asanthutaṃ tā purisampi anto,
Karonti ādāyakatāva bhitti;
Nettiṃ savallī viya haṇthagāpi,
Dasāsu sabbāsu ca saṅkanīyā.

21. Antoruddhā bahiddhāpi nissāsā viya nāriyo,
Karonti nāsamevassa kodhīmātāsu vissase.

22. Mānasa pāpasaṃninnaṃ apāyā vivaṭā nanā,
Samantā pāpamittāva mokkho sabbabhayākathaṃ.

23. Api ca hadayatarukoṭara kuṭīro kodha kuṇḍalīna kadāci bahi kātabbo. Api tu’titikkhāmantena acipphaṇdantaṃ upanetabbo.

24. Sataṃ titikkhākavace viguṇṭhitā,
Siyuṃ durālāpakhagā khalānaṃ;
Sabhāpasaṃsākusumatta metā,
Nibajjhare tā guṇa mālikāya.

25. Lokādhipaccaṃ vipuledhane ca,
Manonukūle tanaye ca dāre;
Laddhāpi yāyeti na jātu titatiṃ,
Bādhetu sātaṃ na papañca taṇhā.

26. Vaṇṇappasādā yassā sukhāva,
Dhanā ca hāyantupa jīvikāca;
Yenābhibhūtāripuneva sattā,
Dosaggi so te hadayaṃ jahātu.

27. Khedo vipattīsu paṭikirayā na,
Tasmā na dīnappa katiṃ bhajeyya;
Paññānuyātaṃ vīriyaṃ vadanti,
Sabbattha siddhiggahaṇaggahaṇthaṃ.

28. Vyāpārā sabbabhūtānaṃ sukhatthāya vidhīyare;
Sukhañca na vinā dhammaṃ tasmā dhammaparo bhavā’ti.

29. Evamādikaṃ sappurisanītipathaṃ ādisante mahāthere tena kalyāṇadhammena asotabbatānādariyaracitabhukūṭika mukhena vā disācikkhittacakkhunā ca ahaṅkāraparavasena gajanimilitamubbhāvayatā vā attano paññādhikkhepamivaca acintayatā cuḷāvinihitakomaḷañjalipuṭena tanninnena, tappoṇena sirasā ca pīti samudita sādhuvādavikasitakapolenamukhena ca. Sakalāvayavacitthaṭaromañca kañcukitena dehena ca bhūmiyaṃ nipajjitvā dīghappamāṇa pamāṇa māvarattāmaggaphalalābhatoviya visiṭṭhataraṃ pamuditamāvikatamāsi.

Iti anusāsana paricchedo dutiyo.

30. Tato paṭṭhāya yathāvuttapaṭipadaṃ avirādhetvā samāvaraṇena santuṭṭho tassa saṅghabodhi samaññaṃ gopetukāmo mātulamahāthero dhammikoti vohāraṃ paṭṭhapesi.

31. Lakkhaṇapāṭhakānaṃ vacanaṃ saddahanto bhāgineyyaṃ pabbajitukāmampi apabbājetvā ‘‘idha vāsato anurādhapure vāsoyeva kumārassa yogakkhemāvaho, puññānurūpena jāyamānassa vipākassa ca ṭhānaṃ hoti, mahācetiyassa vattapaṭivattasamācaraṇenaca mahanto puññakkhaṇdho sampajissati’’ti maññamāno taṃ kumāramādāya gacchanto anurādhapuraṃ gantukāmo nikkhami. Saṅghatissogoṭhābhayoti ca lambakaṇṇā rāja kumārā aparepi duce tassa paṃsukīḷanato paṭṭhāya sahāyātena kumārena saddhiṃ nikkhamiṃsu te tayo kumāre ādāya gacchanto mahāthero puretarameva anurādhapuraṃ pāvisi. Mahātheramanugacchantesu tesu kumāresu jeṭṭho saṅghatisso majjhimo saṅghabodhi kaniṭṭho goṭhābhayoti te theraṃ pacchato anugacchantā tayopi paṭipāṭi yā tissavāpiyā setumatthakena gacchanti.

32. Tattha setusālāya nisinno koci aṇdhovicakkhaṇo tesaṃ tiṇṇantaṃ kumārānaṃ padaviññāsaddaṃ sutvā lakkhaṇānusārena upaparikkhipitvā ‘‘ete tayopi sīhaḷadīpe pathavissarā bhavissantī’’ti tattha nisinnānaṃ vyākāsi. Taṃvacanaṃ pacchā gacchanto goṭhābhayo sutvā itaresaṃ gacchantānaṃ anivedayitvā paccāgamma ‘‘katamo ciraṃ rajjaṃ kāressati? Caṃsaṭṭhitiñca karoti’’ti? Pucchitvā pacchimoti vutte haṭṭhapahaṭṭho udaggudaggo sīghataraṃ āgamma tehi saddhiṃ gacchanto tikhiṇa mantitāya gambhīrabhāvato ca kañci ajānāpetvā antopuraṃ pāvisi. Te tayopi patirūpe nivāse vāsaṃ gaṇhiṃsu.

33. Atha kaniṭṭho ‘‘ete dvepi appāyukattā rajje patiṭṭhitāpi na ciraṃ jīvanti kira ahameva tesaṃ rajjaṃ dupessāmi’’ti tadanurūpena upāyenapaṭijjanto tesaṃ rajjalābhāya upāyaṃ dassento abhiṇhaṃ matteti. Jeṭṭhopi tasmiṃ atipiyāsamāno tenopadiṭṭhameva samācarantorājānaṃ disvā laddha sammāno sabbesu rājakiccesu pubbaṅgamo hutvā na cirasseva rājavallabho ahosi? Tasmiṃ kāle rajjaṃ kārento vijaya rājā nāma khattiyo tasmiṃ pasanno sabbesu rājakiccesu tamameva padhānabhūtaṃ katvā senāpatiṃ akāsi.

34. Dhammiko pana rajjena anatthikatāya rajjalābhāya cittampi anuppādetvā kevalaṃ mahātherassa anusāsanamatteneva rājupaṭṭhānavelāyaṃ anucaraṇamattamācaranto rājagehaṃ pavisitvā tato tehi saddhiṃ nikkhamma sāyaṃ mahā therassa vihāreyeva vasanto attano dhammikānuṭṭhānaṃ ahāpetvā mahācetiyo paṭṭhānagilānupaṭṭhānādikaṃ anavajja dhammaṃcaranto kālaṃ vītināmeti.

Tadā saṅghatisso sakalarajjañca purañca attanohatthagataṃ katvā ekasmiṃ dine laddhokāso rājānaṃ antobhavaneyeva goṭhābhayena mārāpetvā sayaṃ rajje patiṭṭhati.

Iti anurādhapurappavesaparicchedo tatiyo.

35. Atha goṭhābhayo dhammikaṃ anicchāmānampi senāpatiṭṭhāne ṭhapetvā āyatiṃ apekkhamāno sayaṃ bhaṇḍāgāriko ahosi. Atha saṅghatisso rājā bahuṃ puññca apuñña pasavanto jambuphalapākakāle saseno sāmacco sabhorodho abhiṇhaṃ pācīna desaṃ gantvā jambuphalāni khādati. Rañño yebhuyyena gamanā gamanena upaddutā raṭṭhavāsino rājupabhogārahesu jambuphalesu visaṃ yojesuṃ. Atha so saṅghatisso rājā tena visena tattheva kālamakāsi.

36. Atha goṭhābhayo aṇdhavicakkhaṇassa vacanaṃ anussaranto anukkamena rajjaṃ dāpetvā pacchā ahaṃ suppatiṭṭho bhavissāmi’ti maññamāno sāmacco saseno saṅghabodhikumāraṃ rajjena nimantesi. So temiya mahābodhisattena diṭṭhādīnavattā rajjasukhāpariccāgānubhūtaṃ mahantaṃ dukkhajālaṃ anussaritvā punappunaṃ yāciyamānopi paṭikkhipiyeva abhayo gāmanigamarājadhānīsu sabbepi manusse sannipātetvā tehi saddhiṃ nānāppakāraṃ yācamānopi sampaṭicchāpetuṃ nāsakkhi. Atha sabbepi raṭṭhavāsino sāmaccāmahāvihāraṃ gantvā mahā saṅghaṃ sannipātetvā saṅgha majjhe saṅghabodhikumāro mahā saṅghaṃ bhūmiyaṃ nipajja namassitvā laddhokāso ekamantaṃ nisīditvā evaṃ vattumārabhī.

37. Ayañhi rājalakkhīnāma yathā yathā dippate, tathā tathā kappuradīpasikheva kajjilaṃmalinameva kammajātaṃ kevalamubbamati. Tathāhi ayaṃ saṃvadhanavāridhārā taṇhāvisavallīnaṃ, nenāda madhurabhītikā ayaṃ iṇdriyamigānaṃ, parāmāsadhumalekhā sucarita cittakammassa vibbhamaseyyā mohaniddānaṃ timiruggati paññādiṭṭhīnaṃ, purassarapatākā avinayamahāsenāya, uppattininnanā kodhavega kumbhilānaṃ, āpānabhūmi micchādiṭṭhivadanaṃ. Saṃgīti sālā issariya vikāranāṭakānaṃ āvāsadarīdosāsivisānaṃ, ussāraṇavettalatā sappurisavohārānaṃ, akālajadāgamo sucarita haṃsānaṃ, patthāvanā kapaṭanāṭakānaṃ, kadalikā kāmakarino vajjhavālā sādhubhāvassa, rāhumukhaṃ dhammacaṇda maṇḍalassa, nahi taṃ passāmi yohi aparicitāyāpi etāya nibbharamupagulho na vippaladdho, apica, abhisekasamaye rājaññānaṃ maṅgalakalasajalehi viya vikkhālanamupayāti dakkhiññaṃ aggihutatadhumeneva malinībhavati hadayaṃ purohita kusagga samajjatena viya apaniyate titikkhā, uṇhīsa paṭṭa baṇdhanena viya chādīyatī jarāgamadassanaṃ, ātapatta maṇḍalena viya tirokarīyati paralokāpekkhaṇaṃ, cāmarapavanena viya duramuddhuyate saccāditā vettalatāppahārena viya duramapayanti sagguṇā eke rajjasiri madirā madamattā sakatthanipphādanaparehi dhanapisitāghāsagijjhehi sahānalīnībakehi dūtaṃ vinodananti, paradārābhigamanaṃ viddhatāti, mīgavana parissamoti, surāpānaṃ vilāsoti, niccappamattatā, surabhāvoti sadārappiccāgaṃ avyasanitāni, guruvacanāvadhīraṇaṃ aparappaneyattamiti ajitahaccataṃ sukhopasevattamīti, naccagīta gaṇākānusatti rasikatehi paribhavasahattaṃ khameti, serībhāvaṃ paṇḍiccāmiti vaṇdijana navacanaṃ yaseṃghosoti taralatā ussāhoti. Avisesaññuttaṃ apakkhapātittamiti? Eva dosagaṇampi guṇapakkhe ajjhāropayantehi sayampi anto ha santehi patāraṇakusalehi dhuttehi amānusocitāhi thomānāhi patāriyamānā, cittamadamatta cittā nicceta na tāya tatheti attani ajjhāropayantā alikābhimānaṃ maccadhammasamānāpi dibbaṃ sāvatiṇṇamiva amānusamiva attāna maññamānā āradhadibbocitakirayānu bhāvā sabbajano pabhasanīya bhāvamupayanti. Atta milambanañca anu jīvijanena karīyamānaṃ abhinaṇdanti.

38. Mānasā devatājjhāropaṇappatāraṇa sambhūta sambhāvano pahatañca anto paviṭṭha aparabhujayugaṃ viya attano bāhuyugaṃ sambhāvayanti. Tacantarita locanaṃsakalalāṭa māsaṃkanti, alikasambhāvanābhimānabharitā na namassanti devatāyo na pūjayanti samaṇa brāhmaṇe na mānayantī mānanīye, na upatiṭṭhanti gurudassanepi anatthakāyā sāntarīta, visayo pabhogasukhāti apahasanti yatino? Jarābhi bhavapalapimiti na suṇanti vuddhajanupadesaṃ, attano paññā paribhavoti ususanti sacivo pahesassa,kuñjanti ekanta hitavādinaṃ evamādinā kākaṇena bahunnaṃ dosānaṃ mākara bhūtaṃrajjīvibhavaṃ ayaṃ na icchāmī’ti avoca.

39. Atha mahājanena sādara majjhesito mahāsaṅgho kumārabhimukho hutvā ‘‘mahābhāgadheyya! Thanacucuke laggitājaluka tikkhaḍasanenatattha vedanuppādayanti lohitameva ākaḍḍhati, dārako pana komalena mukhapuṭenamātu sukhasaññaṃ uppādayanto khīrameva avheti.

40. Evameva rajjavibhavaṃ patto adhīro bālo bahuṃ apuññameva sañciṇāni, medhāvi dhirapuriso pana āyusaṅkhārassa dubbalattañca dhanasañcayassa nissārattañca paññāya upa parikkhitvā dasa kusalakammāni pūrento tādisena mahatā bhogakkhaṇdhena mahantaṃ kusalarāsiṃ upaciṇāti, tvamasikatādhi kāro mahāsattadhuraṇdharo, etādisaṃ puññāyatanaṭṭhānaṃ laddhā dhammena samena lokaṃ paripālento sugatasāsanaṃ paggaṇhanto dānapāramikoṭippattaṃ katvā pacchā abhinikkhamaṇañca karonto bodhipakkhiyadhamme paripācehī’’ti anusāsi.

41. Atha so mahajjhāsayo purisavaro mahāsaṅghassa anusāsaniṃ madditu masamaṇtho adhivāsesī. Anantarañca mahājanakāyo saṅghassa anuññāya sakalaṃ sīladīpaṃ ekacchattaṃ katvā abhisiñciya dhammika sirisaṅghabodhirājāti vohāraṃ paṭṭhapesi goṭhābhayañca senāpatiṭṭhāne ṭhapesi.

42. Dānaṃ adā dhārayi niccasīlaṃ,
Vahī titikkhaṃ bhaji appamādaṃ;
Pajā hitajjhāsaya sommarūpo,
Dhammo ca so viggabhavā virocī.

43. Viññāya lokassa hi so sabhāvaṃ,
Padhānavattānu gatippadhānaṃ;
Nidhātukāmo jantāsu dhammaṃ,
Sayampi dhammā varaṇamhi satto.

Iti rajjābhiseka paricchedo catuttho.

44. So rājā mahā vihāre mahaggha mahāvisālaṃ salākaggaṃ kārāpetvā anekasahassānaṃ bhikkhūnaṃ niccaṃ salāka bhattaṃ paṭṭhapesi. Mātulamahātherassaṃca sakanāma dheyyena mahantaṃ pariveṇa vihāraṃ kārāpetvā anekehi kappiyabhaṇḍehi saddhiṃ saparivāra veṇā kāni gāmakkhettāni saṅasaparibhogārahāni katvā dāpesi sattameva nisīthakāle rahogato mahābodhisattassa dukkaracaritāni sallakkhento tādisāpadānaṃ attani sampādetumāsiṃsi. Tathā hi

45. Dehīti vatthumasukaṃ gaditotthikehi,
Nālaṃ kathetumha natthi na demicāti;
Citte mahākaruṇāya pahaṭāvakāsāva,
Duraṃjagāma viya tassa bhavatthu taṇhā.

Evamamhākaṃ bodhisattassa viya bāhira vatthupariccāgamahussavo kadā me bhavissatiti ca,

46. Ānīyate nisita satthanipātanena,
Nikkaḍḍhate ca muhu dānhavāyaratyā;
Evaṃ punappuna gatāgatavegakhinnaṃ,
Dukkhaṃ na tassa hadayaṃ vata pīḷayittha.

Evaṃ kirassa mahāsattassa maṃsa lohitādi ajjhattikavatthudānasamaye dukkhavedanā manaṃ na sambādhesi. Mamāpi īdisaṃ ajjhattika dānamahāmaṅgalaṃ kadā bhavissatīti ca.

47. So saṃkhapālabhūjago visavegavāpi,
Sīlassa bhedanabhayena akuppamāno;
Icchaṃ sadehaharavābhijane dayāya,
Gantuṃ sayaṃ apadatāya susocanūnaṃ.

Evaṃ sīla rakkhanāpadānasiriṃ kadā viṇdāmīti ca,

48. Piveyya thaññaṃ amatañca bālo,
Vuddhiṃ gato sova jigucchite taṃ;
Sa jātu evaṃ anubhūya rajjaṃ,
Ñāṇassa pāke satataṃ jahāti.

Evaṃ mayāpi acirasseva avassaṃ abhinikkhamanaṃ kātabbanti ca,

49. So senako dvijapasibbakasāyisappaṃ,
Aññāsi dosakalusāya dhiyābbhutaṃtaṃ;
Kā vaṇṇanāssa khalu dosaviniggatāya,
Sabbaññutāya dasapāramisādhitāya.

Evaṃvidhā kalyānaññāṇasampatti kadā me samijjhissatīti ca,

50. Vālena so kisakalaṇdakajātiyampi,
Ussiñcituṃ salilamussahi sāgarassa;
Taṃ muddhatāya na bhave matiyā mahanyā,
Sampādanāya bhimatassa samatthatāya.

Evaṃ vidhāya vīriyapāramiyā kadā bhājanaṃ bhavissāmiti ca

51. Kalāburājena hi khantivādi,
Vadhaṃ vidhāyāpi atittakena;
Hate padenorasi khantisodhe,
So kūṭasaṇdhiggahaṇaṃ bubodha.

Evaṃ vidhāya khattipāramiyā attānaṃ kadā alaṃkarissāmiti ca

52. Micchābhiyogaṃ na sahiṃsu tassa,
Rāmābhidhānassapi pādukāyo;
Saccañcayā nāññamabhāsidhīro,
So saccasaṇdho catusaccavādī.

Ahampi īdisena saccapāramitābalena sabbalokassa catu saccāva bodhana samattho kadā bhavissāmiti ca

53. So mugapakkha vidito siribhīrukāya,
Mukādikaṃ vatavidhiṃ samadhiṭṭhahitvā;
Taṃ tādisa anubhavaṃ asahampi dukkhaṃ,
Yāvābhinikkhammabhedi adhiṭṭhitaṃno.

Evaṃ ma māpi adhiṭṭhāna pāramitāya pāripūrī kadā bhavissatīti ca

54. Mettānubhāvena sa lomahaṃso,
Pemānubaddhena sabīkaronto;
Satte samattepi ca niccaverī,
Saddaṃ viruddhatthamakāsi dhīro.

Ahampi evaṃvidhāya mettāpāramitāya koṭippatto kadā bhavissāmīti ca.

55. So ekarājā vidito samacittatāya,
Mānāvamāna nakaresu tulāsarūpo;
Tosañca rosamanupecca bhajī upekkhaṃ,
Sabbattha pītivikatī hatacetanova.

Evaṃ ahappi upakkhāpāramitāya kadā sabbasādhāraṇobhavissāmiti ca niccaṃ cintesi.

Iti pāramitāsiṃsana paricchedo pañcamo.

56. Evamanavajjadhammena rajjaṃ kārente tasmiṃ kadāci kenacipajānaṃ akusala vipākena-

Jaṭhara piṭharabhārakkantavaṅkorujāṇu,
Sajala jalada kuṭākāraghororukāyo;
Kuṭilakaṭhinadāṭhākoṭisaṇdaṭṭhahaṇḍo,
Navadivasakarakkho rakkhasodipamāga.

57. So tesu tesu gāmapariyantesu nisīdati, ye ye manussā tamāgamma taṃ rattakkhamudikkhanti tesaṃ akkhini rattāni bhavanti. Taṃ khaṇeyeva rattakkhamārako nāma jararogo pātubhavitvā māreti.

58. So yakkho matamate nirāsaṅke khādati. Taṃ yakkhaṃ adasvāpi ye ye narā tenāturā te te passanti, tepi so rogo āvisati. Evaṃ na cironavayakkhabhayena rogena ca janapado viralajano jāto.

59. Rājā taṃ pavattiṃ sutvāmayi rajjaṃ kārente pajānaṃ īdisassa bhayassa uppajjana ananucchavikanti maññamāno tadaheva aṭṭhaṃga sīlaṃ svādiyitvā attanā niccaṃ karīyamānāni dasakusalakammāni anussaritvā ahaṃ dhammavijayi bhavissāmīti taṃrakkhasaṃ ādisvā na uṭṭhahissāmīti daḷhataraṃ adhiṭṭhāya vāsagabbhe sayi. Tassa tena ācāra dhammatejena rājānubhāvena ca so rakkhaso santatto uttasitvā khaṇampi ṭhātuṃ asahanto ākāsenā gantvā balavapaccusa samaye antogabbhaṃ pavisitumasakkonto bāhire ṭhatvā rañño attānaṃ dassesi. Raññā ca kositvanti puṭṭho āha. Rattakkho nāmāhaṃ rakkhaso durajanapadesmiṭhito, ahaṃ khaṇampi ṭhātuṃ asakkonto tavānubhāvena baddhoviyahutvā idhānīto? Bhāyāmi deva tava dassananti.''

60. Atha rājā sayanato vuṭṭhahitvā sīhapañjaraṃ vivaritvā oloketvā are! Jamma! Mma visayagate manusse kasmā? Khādayīti. Mahārāja tava visaye mayā māretvā ekopi khādito natthi, apitumatakalebaraṃ sonasigālādīnaṃ sādhāraṇa bhakkhabhūtaṃ khādāmi, na me koci aparādho atthi, atthi ce rājadaṇḍo mayi vidhīyatū'ti vatvā pavedhamāno niccalabhāvena ṭhātuṃ asakkonto bhayavegena jātalomahaṃso sānunayameva māha. ''Devassa raṭṭhaṃthitaṃ dhanadhañña samiddhisampuṇṇaṃ devassa dhana vassena sampuṇṇamāno rathā manussā, idāni yācakāpi bahutarā na honti, aha mīdisaṃ raṭṭhaṃ patvāpi aladdhagocaro aparipuṇṇamanoratho jato pipāsitova hutvā dīna bhāvena jīvikaṃ kappemi, tathā īdisaṃ bhayaṃ pattomhi abhayaṃ me dehi mahārājā'ti.

61. Atha rājā tassa dīnavacanaṃ sutvā karuṇāya kampitahadayo ''mā bhāyitvaṃ rakkhasa! Abhayaṃ te dammi icchitaṃ tevadā''ti āha. Evaṃ raññoca rakkhassaca aññamaññehi saddhiṃ sallapannānaṃ saddaṃ sutvā antogatā anucarā rājānaṃ parivāresuṃ, atha kathānukathāya rakkhaso ''agato raññā saddhiṃ sallapatī''ti sutvā sabbe amaccā ca nāgarā ca senā ca sannipatitvā rājaṅgaṇañca rāja bhavanañca pūretvā aruṇe uggacchante mahantaṃ kolāhalamakaṃsu.

62. Atha sorakkhaso sannipatitaṃcaturaṅgabalañca āyudha hatthaṃ aneka sahassayodhabalañca disvā ativiyabhīto ṭhātuñca rañño āṇattibalena gattuñca kimapi bhāṇituñca na sakkoti, rājā tadavatthaṃ taṃ disvā laddhābhayosi imacchitaṃ te kathehī'ti āha, dhammiko rājā na me kiñci bhayaṃ uppādessatiti ñatvā rājānameva māha ''devo jānātiyeva sabbesaṃ sattānaṃ āharaṭṭhitikataṃ, tathāhi uddhalokavāsino deva sudhābhojanena pīṇitā jīvanti, adhe lokavāsine nāgā bhekabhojanena suhitā vasanti manussā khajjakādinānāvidhena āhārajātena pīṇitā jīvanti. Amhādisā yakkha rakkhasādayo pana maṃsalohi sassādato tussanti? Tesvaha maññataro chāte ca pipāsite ca tādisaṃ karuṇāparāyaṇaṃ mahāpurisaṃ disvāpi aparipuṇṇamanorato maṇḍabhāgadheyyo socāmī''ti āha.

63. Tanutcamavoca ''matakalebarāni khāditvā vasāmi''ti saccaṃ mahārāja! Matasarīraṃ sukkhapaṇṇaṃ viya nīrasaṃ kiṃ metāya dujjavikāya pasīda deva! Varaṃ me dehi nava visayethita manusso eko janapado gocaratthāya me dīyatu, tattha manussānaṃ anapagatuṇhavegaṃ jīvarudhirañca jīvamaṃ sañca khāditvā ciraṃ sukhena jīvituṃ sakkā'ti āha. Atha rājā arepāpima! Rakkhasa! Nāhaṃ pāṇavadhaṃ anujānissāmi cajetaṃ tava gāhavikāranti. ''Tenahi dine dine ekaṃ manussabaliṃdehi''ti. Jīvabalimekampi na demīti vutte ''sacca menaṃ maṃdisāna kappa rukkhāpi avakesino jāyantīti hā hatosmi kimahaṃ karomī''ti visāda dinnayano dummukho domanassappatto appaṭihāno aṭṭhāsi.

64. Atha tassa nariṇdassa karuṇābhūyasi tahiṃ jāyamānā manotassa viratyā vyākulaṃ akāsi. Atha rājā evaṃ pari vitakkesi.

65. Nānussarāmi vata yācitu māgatānaṃ,
Icchāvighāta paritāpa hatajjutīti;
Hemanta nibbahimamāruta nissirīka,
Paṅkerubhehi sadisāni mukhāni jātu.

66. Etassa rakkhassa paresaṃ dukkhamā pādayituṃ na kadāci sakkā, ahañca ajjhattika dānaṃ kadādassāmiti patthemi, tadidaṃ pattakakālaṃ jātaṃ, saka sarīrassa ahameva issaro, mama maṃsalohitena etaṃ santappayāmīti kata nicchayo amacce āmantetvā evamāha.

67. Imaṃ sarattaṃ piyitaṃ sarīraṃ,
Dhāremi lokassa hitattha meva;
Ajjātitheyyatta mupeti tañce,
Ato paraṃ kiṃ piya matthi mayhaṃ.

Amaccā evamāhaṃsu ekassa rakkhassa atthāya sakala lokaṃ anāthikattu micchato koyaṃ dhamma maggo devassa atha rājā evamāha.

68. Nicco pahogassa dhanassa cāpi,
Na yācake daṭṭhu mahaṃ labhāmi;
Evaṃ vidhaṃ atthi janantu laddhuṃ,
Na devatā rādhanāyapi sakkā.

69. Apetha tumhe na me dānantarāyaṃ karothā’ti āha. Atha amaccā yadicāyaṃ nicchayo apariccajanīyo amhesu ekeka meva dine dine rakkhassa balikammāya hotūti āhaṃsu. Atha rājā ‘‘ahameva jīvanto evaṃ nānājānissāmi’’ti sallakattaṃ sīghaṃ ettha ānehīti saṃvidhahi. Atha tattha samāgatā sabbe janā taṃ pavattiṃ sutvā tassa guṇe anurattā sokena kampamānā tahiṃ patiṭṭhitena paṭighena ati kuddhā visuṃ visuṃ evamāhaṃsu.

70. Eso rakkhaso sīsacchedamarahatiti keci, kāla megha sadisa metassa mahā sarīraṃ aneka satānaṃ sarānaṃ tuṇirabhāvaṃ netumarahatīti keci, anekesaṃ khepana satthānaṃ lakkhabhāvaṃ mupanetuṃ yuttamiti ca pare, asikadalikīlāya vajjhoyamiti aññño telacolena veṭhetvā mahatā pāvakena ujjāletvā dahitabboyamiti apare, idaṃ sabbaṃ rājānānu jānāti. Imaṃ asappurisaṃ jīvagāhaṃ gahetvā rajjūhi guḷapiṇḍaveṭhanaṃ veṭhetvā baṇdhanāgāre pakkhipi tabbanti aññe evamevaṃ tattha bahudhā kathentānaṃ kaṭukataraṃ vadhavidhānaṃ yakkho sutvā tasito militakkhamatadeho viya niccalova ṭhito, atha so rājā ‘‘ehi sakhe rakkhasa! Mahopakāra karaṇa bhūta!

71. Deyyañca dānappavanañcacittaṃ,
Atthi tuvaṃ lohita maṃsakāmī;
Sametu metaṃ hitāya durāpaṃ,
Mano ratho sijjhatu no ubhinnanti.

Vatvā ‘‘mama sarīrato dīyamānaṃ jīvamaṃsaṃ jīvarudhirañca mayi anuggahena sampaṭicchā’ti rakkhassa vatvā sallakattābhimukhaṃ dakkhiṇabāhuṃ pasāresi maṃsakattanāya.

72. Atha so yakkho ubho kaṇṇe pidhāya santaṃ pāpaṃ paṭihatamamaṃgalaṃ rañño sotthi bhavatu, kimidamāpatitaṃ mahatā me pāpa vipākena jīvatu micchato visabhojanamicca, ātapatilantassa dāvaggi parikkhepo viya ca yadi īdiso me saṃkappa mahārāje samujjo yeyya deva daṇḍo me sirasi addhā patatūti, lokapālāpi me sīsaṃ chiṇdanti nāha mevaṃ vidhamaparādhaṃ karissāmī’ti na sampaṭicchi,

73. Atha rājā tena hi yakkha! ‘‘Kiṃ te mayā kātabbantī’ti āha. Atha so rakkhaso mahājanānaṃ vadha vidhānena rañño ānāya ca bhīto santatto ‘‘deva! Nāha maññaṃ patthayāmi kintu itoppabhūti rājārahena bhojanena gāme gāme upahārabaliṃ laddhukāmomhi’ti āha atha rājā ‘‘evaṃ karontu raṭṭhavāsino’’ti nagareva sakala raṭṭhe ca bheriṃ carāpetvā pānātipāta viramaṇāya ovaditvā naṃ yakkhaṃ uyyojesi.

Iti rattakkhidamana paricchedo chaṭṭho.

Atha kadāci vassādhikatānaṃ devatānaṃ pamādena avaggaho pāturahosi.

74. Nidāghavegena ravi patāpi,
Uṇhābhitattā pacano baro ca;
Jarāturevāsisirā dharā ca,
Piviṃsu te sabbadhi sabbima mbu.

75. Anetābhusuṇehana vipaccamāna,
Sanīssanamebhāhariteva vāṭī;
Tibbātapakkattavanantarājī,
Runākulā khāyati vīrikānaṃ.

76. Vassānakālepi pabhākarassa,
Patāpasantāpitamantalikkhaṃ;
Samācitaṃ paṇḍaravāridehi,
Savaṇdanālepamivātirocī.

77. Evaṃ mahatā gimhavipphuraṇena nadītaḷākasobbhādīsu sikatākaddamāvasesaṃ sositesu kedāresu mata sassesu bahudhā eḷitabhūmibhāgesu salilabhāvena kilantesu migapakkhisu taṃ pavattiṃ sutvā rāja karuṇāya kampitahadayo aṭṭhaṅgasīlaṃ samādiyitvā mahācetiyaṅgaṇamāgamma yāva devo sabbattha vittha tāhi saliladhārāhi sakala laṅkādīpaṃ pinento vassaṃ vassitvā mahatā udakappavāhena maṃ na plavayissati maramānopi tāva na uṭṭhahissāmīti daḷhataraṃ adhiṭṭhāya tattha silāpatthare sayi.

78. Taṃkhaṇe tassa raññe dhammatejena cakitānaṃ guṇappabaṇdhena ca pasantānaṃ devanāgayakkhānaṃ ānubhāvena samantato vassavalāhakā uṭṭhahiṃsu tathā hi.

79. Dīghāminantāva disāpayāmaṃ,
Vitthārayantāva tamaṃ sikhāhī;
Chāyā girīnaṃ viya kāḷameghā.

80. Gambhīradhīratthanitā payodā,
Tahiṃ tahiṃ vassitumārabhiṃsu;
Samunnadattā sikhino kalāpaṃ,
Saṇdhārayuṃ jattamicuttamaṅige.

81. Muttākalāpā viya tehi muttā,
Lambiṃsu dhārā pasamiṃsu reṇu;
Gaṇdho subho mediniyāvacāra,
Vitaññamāno jaladānilena.

82. Jutīhi jambunadapippharāhi,
Muhuṃ disante anura jayanti;
Meghassanāḷituriyānuyātā,
Vijjullatā naccamivācariṃsu.

83. Kodhena rattā viya tambavaṇṇā,
Ninādavanto jayapītiyāva;
Gavesamānā viya gimhaveriṃ,
Vyāpiṃsu sabbattha tadā mahoghā.

84. Evaṃvidhe vasse pavattesi rājā namaṃ mahogho uppilāpadhīti na uṭṭhāsiyeva atha amaccā cetiyaṅgaṇe jalaniggamapaṇāliyo thakesem anto sampuṇṇavāripūro rājānaṃ uppilāpesi. Atha so uṭṭhāya cetiyassa mahussavā vidhāya rājabhavanameva gato.

85. Tato adaṇḍena asatthena rajjamanusāsato rañño accantamudramānasattaṃ viditvā unnaḷā keci manussā gāmavilopādikaṃ ācarantā corā ahesuṃ taṃ sutvā rājā te core jīvagāhaṃ gāhāpetvā baṇdhanāgāre khipitvā rahasi tesaṃ ratanahiraññādikaṃ datvā mā evaṃ karothāti ovaditvā palāpetvā rattiyaṃ āmakasusānato chavarūpe ānetvā corahiṃsaṃkārento viya agginā uttāpetvā nagarato bahi khipāpesi evaṃ corabhayadva apanetvā ekadā evaṃ cintesi.

86. Kimanena rajjavibhavena, indaṃ paripuṇṇaṃ sakosaṃ saparajanaṃ sahorodhaṃ sāmaccaṃ sakhavāhanaṃ rajjaṃ kassaci dānarūpena datvā vanaṃ pavisitvā sīlaṃ samādāya kāyavivekaṃ cittavivekadva sampādetuṃ vaṭṭatīti abhinikkhamane ratiṃ janesi. Tadā goṭhābhayopi evarūpaṃ pāpavitakkaṃ uppādesi. Esa rājā dhammiko sadācārakusalo patidivasaṃ vīdhīyamānehi dasavidhakusalakammehi āyusaṃkhāropissa vaḍḍhati upapīḷakakammānica dūramapayanti. Tatoyeva cirataraṃ jīvissati etassa accayena kadāhaṃ rajjaṃ labhissāmi rajjaṃ patvāpi vaḍataro āhaṃ yuvajanasevanīyaṃ visayasukhaṃ kathamanubhavissāmi sīghamimaṃ ito palāpetvā rajje patiṭhahissāmīti cintetvā bahuṃ sāradhanamādāya uttaradvārato nikkhamitvā pubbacore sannipātetvā balakāyaṃ gahetvā āgamma nagaradvāraṃ gaṇhi taṃ pavattiṃ sutvā rājā ''rajjaṃ kassacidatvā abhinikkhamanaṃ karissāmiti katasanniṭṭhānassa mama ayaṃ kenaci devānubhāvena sannidhāpito maññe amaccā mayaṃ ananumatāpi purāyujjhitumāra bhanti evaṃ sati maṃ nissāya ubhayapakkhagatassa mahājanassa vipulaṃ dukkhaṃ ''bhavissati kimanena rajjena phalaṃ rajjaṃ tasseva dinnaṃ hotu''ti vatvā kaṃci ajānāpetvā parissāvanamattaṃ gahetvā dullakkhiyamānaveso dakkhiṇadvārena nikkhamitvā malayadesaṃ gacchanto

87. Sadāsantuṭṭhacittānaṃ sakkā sabbattha jīvitu;
Kutra nāma na vijjanti phalamūlajallāyā.

88. Iti cintayanto kamena gantvā hatthavanagallaṃ nāma mahantaṃ araññāyantaṃ pāvisi, aviralapavālakusumaphalasaṃjannavisālasākhāmaṇḍalehi uccāvacehi panassahakārakapittha timbarujambirajambuvibhita kāmalaka bharīta katirīṭakasālasaralavakula punnāga nāgakandambakāsoka nīpacampaka bhintālatālappabhūtihi vividhataruganehi samākiṇṇaṃ vipulavimalasiluccayapariyapariyantasaṅhatanadīsambhedatitthopasaṃkanta vividhamigayuthavihagavagganisevitaṃ mahesakkha devatādhiggahītaṃ naṇdanavanakamanīyaṃ suḷabhamūlaphalasalila sukhopabhogaramaṇīya taṃ mahā kānnaṃ oloketvā idaṃ me tapovanaṃ bhavitumarahatiti katālayo kāyavivekacittavivekānaṃ lābhena ekaggamānaso mettāvihāramanuyujantovaññajīvikāya saṃjanitasantosavippharaṇapinītakāyo vāsaṃ kappeti.

Iti abhinikkhamanaparicchedo sattamo.

89. Goṭhābhayopi rajjaṃ patvā katipāhaccayena ‘‘mama caṇḍatāya vīratto pajāvaggo manaṃ paviṭṭhaṃ saṅghabodhiṃ ānetvā rajjaṃ kāretuṃ kadāci ussahatī’’ti saṃjātaparisaṅko taṃ mārāpetuṃ vaṭṭatīti abhisaṇdhāya ‘‘saṅghabodhirañño yo sīsaṃ ānessati tassa sahassaṃ pāritosikadhananti nagare bheriṃ carāpesi. Tato malayadesasiko koci duggatapuriso attano kaccena puṭabhatta ādāya vana maggena gacchanto bhojana velāya soṇḍisamīpe nisinnaṃ saṅghabodhirājānaṃ disvā tassa ākappena pasannahadayo bhattena taṃ nimantesi rājā taṃ nasampaṭicchi. So purisonāhaṃ nihīna jātiyaṃ jāto na pāṇavadhaṃ jivikāya jīvanto kevaṭṭo vā luddako vā bhavāmi atha ko uttama vaṇṇehi paribhogārahe vaṃse sañjātomhi mama santakamidaṃ bhattaṃ bhottumarabhati kallyāṇa dhammikoti taṃ punappuna yāci. Atha rājā

90. Chāyaya gehaṃ sādhāya seyyaṃ vatthaṃ tacenaca;
Asanaṃ thalapattehi sādhenti taravo mama.

91. Evaṃ sampanna bhogassa na taṇhā parasantake;
Tava jaccādimuddissa garahā mama na vijjatīti.

Vatvā na icchi eva.

92. Atha so puriso bhūmiyaṃ nipajjanamassamāno nibandhitva yāci. Tato tassa nibaṇdhanaṃ nivāretumasakkonto sagāravaṃ sopacāraṃ dīyamānaṃ bhattañca sakaparīssāvanaparīputapānīyañcā paribhuñjitvā hatthamukhadhovanena parisamatta bhatta kicco annohaṃ katupakāro kīdisamassa paccupakāraṃ karissāmiti cintayantova taṃ abhimukhīkariya ‘‘anurādhapure kā pavattī’’ti pucchi, atha so puriso pubbarājānaṃ palāpetvā goṭhābhayo nāma rājā rajjepatiṭṭhahitvā siri saṅghabodhirañño yo sīsaṃ ādāya dasseti tasha sahassaṃ pāritosikadhananti nagare bheriṃ carāpesi kirāti suyati’’ti.

Tassa vacana samanantarameva tuṭṭhapahaṭṭhahadayo mama sahassārahasīsadānena idāni etassa paccupakāro kato bhavissati ajjhattikadānattā dānapāramitāva koṭippattā bhavissati idañca vatare-

93. Na puti pugīphalamattakampi,
Agghanti sīsāni cichivitānaṃ;
Sīsantu me vattati bodhiyā ca,
Dhanassa lābhāya ca addhikassa.

Api ca.

94. Nāḷivanasseva rujākarassa,
Putippadhānassa kalebarassa;
Dukkhannubhuta paṭijagganne,
Sadatthayogā saphalaṃ karomīti-

Cintetvā kataticchayo ‘‘bho purisa sobhaṃ pirī sirisaṅghabodhi rājānāma, mama sīsaṃ gahetvā gantvā rañño dassehī’’ti āha. So taṃ sutvā ‘‘deva nāhamevaṃ vidhaṃ mahāpātaka kammaṃ āvajissāma bhāyāmi’’ti āha.

95. Atha rājā ‘‘mā bhāyi kahāpaṇasaggassalābhāya ahameva te upāsaṃ karissāmi kevalaṃ tvaṃ mayā vuttaniyāmeva paṭipajjā’’ti vatvā sahassalābhagiddhena tena pathikapurisena adhivāsite sīsacchedāya satthaṃ alabhamāno dhammādhiṭṭhānateja sā sīsaṃ saṇdhito visuṃ karitvā dassāmīti cintetvā pallaṅkaṃ suṇthiraṃ baṇdhitvā mamedaṃ sīsadānaṃ sabbaññutañāṇa paṭilābhāya paccayo bhavatūti somanassapubbakaṃpatthanaṃ katvā taṃ purisaṃ attano samīpaṃ āmantesi. So adhikapuriso pubbe adiṭṭhāsutapubbadukkarakamma dinnaṃ sīsaṃ gahetvā anurādhapuraṃ gantvā dissemi kotaṃ sañjānāti kotaṃ saddahissatīti, atha so goṭhābhayo sace tena saddahissati ahavettha sakkhihutvā sahassaṃ dāpessāmi tayātu tattha evaṃ kattabba’’nti paṭipajjitabbā karaṃ upadisitvā ehisappurisa mma santike mbaṇato hutvā ubhayartthalānaṃ ekīkaraṇavasena añjaliṃ katvā bāhuṃ pasārehīti vatvāubhosu passesu nīlamaññāsamaññānaṃ nālinaṃ ujubhāvāpādanena kaṇḍhanāḷaṃ sammā ṭhapetvā salilaparissāvanne sīsasaṇdhiṃ jala lekhāya paricchaṇditvā sakena dakkhiṇa hatthamuṭṭhinā culābaddhaṃ daḷhaṃ gaṇhitvā yāva mama sīraṃ ādāya addhikaṃ purisassa hatthe samappemi tāva mama cittakiriya vāyo dhātuvego avicchinno pavattatūti adhiṭṭhāya cuḷābaddhaṃ uddhābhimukhaṃ ukkhipi. Tāvadeva sīsabaṇdho puthubhūto hutvā tena dakkhiṇa hattha muṭṭhināgahitoyeva paggharantiyā lohitadhārāya saddhi addhikassahatthatāle patiṭṭhāsi, tasmiṃyeva khaṇe vanādhivatthā devatā sādhuvādamukharā pupphavassaṃ vassāpetvā sīsassa ārakkhaṃ gaṇhiṃsu.

96. Saṃsattaratta kalale ddhikapāṇikhetteta,
Nikkhitta sīsa varabīja samubbhavāya;
Etassa dānamaya pāramitālatāya,
Sabbaññutā phalaraso janataṃ dhinotuṃ.

97. Atha so addhikapuriso sugaṇdhavana kusuma mālāhi taṃ sīsaṃ alaṃkaritvā pugakuhulikāpuṭe pakkhipitvā sīghagati vegena anurādhapuraṃ gantvā goṭhābhayassa dassesi, so taṃ disvā sañjanitu masakkonto saṃsayappatto aṭṭhāsi. Atha addhikapuriso raññā vuttavidhi manussaranto taṃ sīsaṃ gahetvā ākāse khipitvā ‘‘sāmi! Sirisaṅghabodhimahārāja! Tva mettha me sakkhibhavā’’ti añjalimpaggahetvā ākāsa muddikkhamāno yāci, atha taṃ devatādhiggahitaṃ sīsaṃ nirālambe ambare laddha patiṭṭhaṃ goṭhābhayassa abhimukhaṃ hutvā.

98. Rājā hameva suhado sirisaṅghabodhi,
Sīsappadāna vidhināsmi samiddhicitto;
Tvaṃ cāsi rajja sirilābha sukhena deva,
Esova hotu paṭipanna sahassalābho’ti āha.

99. Taṃ sutvā goṭhābhayo sāmacco vimbhītahadayo sīhāsanaṃ sajjetvā upari setacchattaṃ kāretvā idha deva! Otarāti yācitvā tattha otiṇṇaṃ taṃ sīsaṃ nānāvidhāhi pūjāhi ārādhetvā namassamāno khamāpetvā mahatā mahena āḷāhanakiccaṃ kāretvā aṅikaṃ kahāpaṇasahassena tosetvā uyyojesi.

Iti ajjhattikadāna paricchedo aṭṭhamo.

100. Sirisaṅghabodhi rañño mahesī pana rañño palātabhāvaṃ ñatvā ‘‘ahañca taṃ anubbajāmi’’ti aññatara vesena dakkhiṇadvārena nikkhamitvā maggaṃ ajānanni ujukamaggaṃ pahāya taṃ taṃ gāmaṃ pavisitvā sāmikaṃ apassantī bhayena sālintāya ca pacchitumpi asahamānā malaya desa meva gatoti cintetvā vaṅkamaggena gacchantī komalatāya sīghaṃ gantumasakkonti kālaṃ yāpetvā tassa araññāyatanassa samīpagāmasmiṃ raññosisadānappavattiṃ sutvā ‘‘sā haṃ varākī dassanamattampi nālattha’’nti soka paripuṇṇahadayā tameva vanasaṇḍaṃ adhiruyha bhattuno kalebaraṃ vicinantī samīpagāmesu mahajanaṃ pucchanti avandinasaṅiketattā tattha tattha vicarantī samīpagāmavāsino bālakā gopālakā kaṭṭhabhārikā itthiyo ca etissā vilāpaṃ sutvā kampita hadayā tāya saddhiṃ vicarantī. Sā evaṃ cilūpamānā bhīmiyaṃ supupphitaṃ vimalavālukaṃ vanagumbaṃ disvā tattha nipatitvā bhūmiyaṃ parivantamānā atikaruṇaṃ vilāpamakāsi, so padeso ajjāpi vidhavācana’’nti vohārīyati.

101. Sā mahatā rodante rodanena taṃrattiṃta ttheva khepetvā puna divase ito cito ca vicaranti mahatā sokagginā ḍayhamānā santāpaṃ adhivāsetuṃ asakkonti ekasmiṃ khuddaka jalāsaye nipatitvā nimuggaṃyeva mucchāvegena dve tayo muhutte ativāhetvā upaladdhapaṭibodhā pariḷāhaṃ nibbāpesi, taṃ ṭhānametarahi ca ‘‘nibbāṇa pokkharaṇī’’ti ca samaññaṃ alabhi.

102. Tato uṭṭhahitvā anubhūmiṃ anurukkhaṃ anusilā talaṃ gavesamānā soṇḍi samīpe sayamānaṃ devatādhiggahena sigālādīhaanupahataṃ sukkhaṃ kavaṇdharūpaṃ disvā sokavega phalipataneva hadayena daḷhataraṃ taṃ aliṃgitvā sayi, tāva bhone vekallena durāgamanena tattha tattha nipatita sarīra ghātena ca nilanta rūpā mucchā samakālameva kālamakāsi.

103. Samīpagāma vāsino sannipatitvā muddhābhi sittassa rañño ca mahesiyā ca sarīraṃ amhādisehi phusituñca na yoggaṃ, vattamānassa rañño anivedayitvā āḷāhana kiccaṃ kātumpi na yuttanti sammanetatvā vassātapa nivāraṇāya kuṭiṃ katvā tiracchānappavesanisedhāya vatiñca katvā pakkamiṃsu.

104. Goṭhābhayo sirisaṅghabodhirājassa anañña sādhārana guṇappabaṇdhaṃ anussaranto daharakālato paṭṭhāya vatthuttaya saraṇaparāyaṇataṃ niccaṃ sīlarakkhaṇaṃ sugatāgama vicikkhaṇattaṃ sakalakalākosallaṃ rajje anatthikataṃ dānasoṇḍa taṃ rakkhasadamanādikaṃ dukkaracaritakañca tassa nāma sacetanassa na pitimāvahati visesato ‘‘addhikaduggatassa sahassa lābhāya sahatthena sīsaṃ kaṇṭhanālato uddharitvā dānaṃ sīsassāpi nirālambe ākāse avaṭṭhānaṃvyattatarāya girāya sādhippāyañcetaṃ nivedanañceti acchariyaṃ abbhutaṃ adhiṭṭhapubbaṃ assuta pubbañca nimmalacaritaṃ mama mahāparādhakalaṅike neva saddhiṃ cirakālaṃ pavattīssati, aho ahaṃ suciraṭṭhāyinā īdisena akittīsaddena sādhuhi niṇdaniyo bhavissāmi visesato pana niccakālaṃ kalyāṇa mittabhūtassa īdisassa mahānubhāvassa anaparedhassa mahāpurisassa rajjaṃ acchiṇditvā vadhaṃ kāresiṃ aññadatthu mittadubhikammena ahaṃ paḷiveṭhito bhavissāmi’’ti cintettoyeva bhayasantā pehi nikkhanta sedo pavedhamāno kathamidisā mahāpāpā mocessāmīti upa parikkhī.

105. Atha tassa daṇḍakammassa karaṇavasena uḷāraṃ taraṃ kusalakammaṃ kātabbanti paṭibhāyi. Atha so amacce sannipātetvā tehi saddhiṃ sammantetvā kata nicchayo mahā saṅgheneva tatheva anusiṭṭho mahatā balakāyena saddhiṃ gantvā tassa araññāyatanassa avidūre senāsannivesaṃ kāretvā tassa mahāpurisassa dukkarapadāna sakkhībhūtaṃ puññaṭṭhānaṃ sayameva gantvā soṇḍikā samīpe anurūpaṭṭhānaṃ sallakkhetvā attano rājānubhāvaṃ dassento āḷāhanaṭṭhānaṃ devanagaramiva alaṅkārāpetvā kevalehi mahantehi caṇdanadāruhi uccataraṃ citakaṃ kāretvā bhārena pamāṇena ca rañño sīsasadisaṃ jambonadakanakehi sakaṇṭha nāḷaṃ sīsākāraṃ sippihi kāretvā kavaṇdharūpe saṅghaṭitvā vividha ratana samujjalaṃ suvaṇṇakirīṭaṃ pilaṇdhāpetvā mahesiñca tatheva alaṃkaritvā te ubhopi kāghikavatthasadisehi mahaggha dukulehi acchādetvā anekaratanakhacitaṃ suvaṇṇasayanaṃ āropetvā caṇdana citakamatthake ṭhapetvā parisuddhajoti pāvakaṃ jāletvā aneka khattiyakumāraparivārito sayameva tattha ṭhatvā anekasappighaṭasatehi siñcitvā āḷāhana mahussavaṃ kāresi.

106. Tatheva dūtiya divasepi mahatā jaṇena āḷāhanaṃ nibbāpetvā tasmiṃ ṭhane cetiya bhavanaṃ vaṭṭulākāretuṃ vaṭṭatīti cintetvā amacce āmantetvā etarahi anekabhūmikaṃ ativisālaṃ kanakamaya vaṭṭulagharaṃ kāretuṃ sakatā āyati parihārakānaṃ abhāvena nappavattati raṭṭhavilepakāpi suvaṇṇalobhena nāsenti tasmā alohanīyaṃ sukhaparihārārahaṃ pamāṇayuttaṃ vaṭṭulagharañca cetiyañca nacirasseva kātuṃ yuttanti mantetvā mahābalakāyaṃ niyojetvā vuttaniyāmeneva dvibhumakaṃ vaṭṭula bhavanaṃ nimmāpetvā tassa abbhantare sugatadhātunidhānaṃ pūjanīyaṃ cetiyañca kārāpetvā mahussadivase mahāsaṅghassa taṃ dassetvā ‘‘eso bhante sirisaṅghabodhi mahārājā pubbe ekacchattena laṅkātale rajjaṃ kāresi, idāni mayā tassa rañño cetiyarūpassa kittimaya sarīrassa chattādhichattaṃ viya dvibhumakaṃ vaṭṭulavimānaṃ kāretvā cetiyasīse kirīṭaṃ viya kanakamayaṃ thūpikañca yojetvā sabbehi devamanussehi māna nīyataṃ caṇdanīyataṃva pāpito’’ti vatvā cetiyagharassa anekāni gāmakkhettāni parosahassaṃ parivārajanaṃca niyādetvā pabbatapāde anekasatapāsāda pariveṇacaṅkamana rattiṭṭhāna divāṭṭhāna dhammasālāgopurapākārādi avayavasahite vividhe saṅghārāme kāretvā tattha vasantassa anekāni sahassassa bhikkhusaṅghassa niccaṃ paccayalābhāya anekāni saparijanāni gāmakkhettāni datvā ‘‘mahā lekharaṭṭhassa samussitadhajāyamāno ayaṃ mahāvihārolaṅkā bhūmisāmikānaṃ khattiya janānaṃ kuladhanabhūto sabbehi khattiyehi aparihāpaniya vibhavo niccaṃ pālanīyo’’ti mahājanakāyassa majjhe khattiya kumārānaṃ ādisitvā anurudhapuraṃ gatopi tasse ca pāpakammassa nirākaranāya tesu tesu vihāresu mahantāni puññakammāni kāropesi, tatoppabhūti laṅkādhipaccāmupagate hi khattiyehi mahā maccādīhi ca so hatthavanagallamahāvihāro antarattarā paṭisaṅkharīyamāno aparihīna parihāro pavattataki.

Iti vaṭṭulavimānuppatti paricchedo navamo.

107. Athāparena samayena kadāci kasmiṃ vihāre nivasato mahā bhikkhusaṅghassa antare keci mahāthero ambhokāsiko hutvā antovihāre ekasmiṃ padese nisiditvā bhāvanamanuyujanto vipassanaṃ vaḍḍhetvā mahāmedaniyā nigghosena ākāsaṃ pūrento arahattaṃ pāpuṇi.

108. Tadā upatisso nāma rājā rajjaṃ kārento nisīthasamaye bhayāvahaṃ taṃ pathavisaddaṃ sutvā kiṃ vā mebhavissatiti santāpena niddaṃ alabhamāno sokena santappeti, atha taṃ setacchattā dhivatthā devatā ‘‘mahāyi mahārāja! Ito kāraṇākidvite avamaṅgalaṃ natthi hatthavanagallamahāvihāre keci mahāthero arahattaṃ pāpuṇī’’ti āha, tassa arahattappattikāle pathaviniggosassa kāraṇaṃ kiṃtu vutte so thero pubbe puññakammaṃ karento ākāsena saddhiṃ pathaviṃ unnādetvā arahā bhaveyyanti patthanaṃ ṭhapesi tassa phalamidanti samassāsesi.

109. Taṃ sutvā rājā avasesabhikkhūnaṃ arahatthappattito visiṭṭhataro tassa kilesavijayoti pasannahadayo taṃ mahātheraṃ namassitvā tassa asavakkhayassa mahussave āsanabhūtaṃ bhumippadesadva pāsādakaraṇavasena sammānissāmīti cintetvā mahābalakāyamādāya tattha gantvā tasmiṃ padese pañcabhūmakaṃ mahāpāsaṃ kāretvā vividha cittakammehi samalaṅkārāpetvā kanaka khacita tambamaya pattharehi chādetvā devavimānaṃ viya sajjetvā taṃ khīṇāsava mahāteraṃ sabhikkhusaṅghaṃ tattha vāsetvā catūhi paccayehi upaṭṭhāpetvā saparijanāti gāmakkhettāni pāsādasantikāni katvā pakkāmi.

110. Tato dīghassa addhuno accayena malayadesavāsino keci corā ekato hutvā gāmavilopaṃ katvā mahantena dhanalābhenamattā dhanaṃ datvā balakāyaṃ uppādetvā yebhuyye serino hutvā mahanta mahante vihāreva vilumpannā suvaṇṇapattharacchadanaṃ gaṇhantā mahāpāsādaṃ viddhaṃsitvā pātayiṃsu.

111. Tadā moggallāno nāma rājā rajjaṃ kārento taṃ pavattiṃ sutvā tesaṃ santike care pasetvā dānasāmabhedehi aññamaññaṃ bhindi, te corā bhindantā itaretarehi yujjhitvā sayameva dubbalā ahesuṃ, athaso rājā te asamagge ñatvā attano senaṃ gahetvā tattha gantvā te visuṃ visuṃ gahetvā niggayha raṭṭhe abhayabheriṃ carāpetvā janapadaṃ suppatiṭṭhitaṃ katvā tehi apaviddhavihāre pākatike kāretvā mahāpāsādaṃ suvaṇṇa gaṇhanakāle pātesuṃ tī sutvā ‘‘pubbeviya suvaṇṇapattharehi chādito pacchāpi īdisi vipattijāyissatī’’ti ñatvā tebhūmakaṃ kāretvā yathāpure pāsādaṃ nimmāpetvā mattikā pattharehi chādetvā vaṭṭulabhavanaṃ paṭisaṃkhāretvā sabbasaṅghārāmañca pākatikaṃ kāretvā pakkāmi.

Iti pāsāduppatti paricchedo dasamo.

112. Atha laṅkālaṅkārabhūtesu visālapuññiddhivikkamesu ratanattayamāmakesu anekesu laṅkānāthesu kittipuñjāvasesesu jātesu apetanītimaggesu rajjaparipānocitavidhānavirahitesu mudubhūkesvevāmaccajanesuca yebhuyyena aññamaññaṃ viruddhesu vattamānesu laṅkāvāsīnaṃ purākatena kenāpi dāruṇena pāpakammunā nānādesavāsinī aviditasatthusamayā paviṭṭhamicchādiṭhigahaṇā paccatthisenā jambudīpā idhāgamma sakalalaṅkādīpaṃ anekātaṅka saṅkulamakāsi.

113. Tadātāya paccatthisenāya gālhataraṃ nippiḷiyamānā rāja rāja mahāmattādayo anekasahassajanakāyā ca bhayavakitahadayāsakatāṇa gavesino jaḍḍitagāmanigamanagarā tattha tattha gariduggādo kicchena vāsaṃ kappesuṃ tato sugatadasanadhāturakkhādhikatā uttaramūḷavāyino mahāyatayo dantadhātudva pattadhātuvaradva gahetvā kunnamalayābhidhānaṃ giriduggaṃ duppavesaṃjanapadamupāgamma tatthāpi tampaṭijaggitumasamatthā bhūmiyaṃ nidabhitvā yathākāmaṃ gatā.

114. Tato pubbe jayamahābodhiduminđena saha sakalajambudīpādhipatinā dinakarakulatilakena dhammāsokanarinđena pesitānaṃ attanā samāna gottānaṃ rājaputtānaṃ nattapannatādiparamparāgatassa vijayamallanarādhipassa orasaputto vijayabāhu narinđā nāma rājā suciññātabbasamayantaro sattasamāciṇṇa sunītipatho sampannabalavāhano jambuddoṇiṃ nāma puravaraṃmāpetvā tattha vasanto mahatā balakāyena katasakalapaccatthivijayokunta malayabhūmippadesato bhagavato dantadhātubhaṭṭārakaṃ pattadhātuvarañca āharāpetvā surasandanasadisamativirocamānaṃ vimānaṃ māpetvā tasmiṃ taṃ dhātuyugaḷaṃ nivesetvā mahatā upahāravidhānā sādaramupaṭṭhahanto bhagavato caturāsītidhammakkhaṇdhane mahantaṃ praññāpadānaṃ janayanto dhammikasirisaṅghabodhimahārājasirodānāpadānasiddhaka khattabhute anekakhīṇāsavasahassa caraṇarajoparipūtamanoharabhūmibhāge goṭhābhayamahārājena kārite hatthavanagallamahāvihāramaṇḍanāyamāne vaṭṭulavimānepurā raṭṭha vilopāgatāya colake raḷādikāya titthiyasenāyamahācetiyaṃ udare bhinnamatte jīvite viya dhātubhaṭṭārake antarahite hadayavatthumaṃsamīva suvaṇṇarantādikama paharitvā viddhastaṃ piṇṇudhāravidhīnā paṭisaṃvaronto pupphādhānatta yato paṭṭhāya sakkaccaṃ vināpetvā mahantaṃ suvaṇṇa thūpikāmabhadva kāretvā saparijanāni gāmakkhettādīni ca datvā tattha nivasantānaṃ bhikkhūnaṃ nibaddhadānavaṭṭaṃ paṭṭhapetvā taṃ hatthavanagalla mahā vihāraṃ sabbathā samiddhamakāsi.

115. Atha tasmiṃ laṅkānāthe kittisarīrāvasese jāte tassa tujavaro parakkamabhujo nāmarājā amhākaṃ bhagavato arahato sammāsambuddhassa bodhimūle nisīditvā mārabalaṃ vidhametvā sambodhirajjappattito paṭṭhāya aṭṭhasatādhikavassasahasse catuvīsatiyā ca vaccharesu atikkantesu sampattarajjābhiseko anekavidhasaṅgahavatthuhi saṅgahitamahājano catupaccayadānena satatasamārādhitā nekasahassabhikkhusaṅgho bhujabalavidhutārātirājakulāvalepo aneka maṇi rattasamubbhāsitaratanakaraṇḍakañca pañcahi suvaṇṇasahassehi sovaṇṇakaraṇḍakañca pañcavīsatiyā rajatasahassehi rajatakaṇḍakañca dāṭhādhātubhadantassa kārāpetvā atīca pasannahadayo suhumuttena tattha sampayanto attanonagarañca dhantadhātumaṇdirañca sakkañcaṃ samalaṅkārāpetvā bahumāna purassarodasanadhātuvaramādāya anekāni bhagavato cariyāpadānānī samanussaritvā purā nekabhupatayo pāṭihīrasaṇdassanena pasāditā iti pavattakathāmataraseneva me savanayugaḷaṃ paripīnitamadhunāpi kenaci pāṭihāriyavisesena mama cakkhupaṭilābho saphalo kātabboti sādaramārādhanamakāsi.

116. Tasmiṃ khaṇe sā dasanadhātu tassa karapaṅkaje rājahaṃsivilāsamātanvatī pāṭihīramakāsi. Kathanti ce? Yathā antimabhave mātu tucchito jātamattova bodhisatto naravarakaratopanītadukulacumbaṭakato otarantova bālo samānopi soḷasavassuddesiko viya amaṇḍitopi anekavatthābharaṇavibhusito viya bhūmiyā gacchantopi ākāsena gacchanto viya sabbesaṃ janānaṃ paṭihāsi, tatheva tattha tadā dantadhātubhaṭṭārako sugabimbā kāra salakkhaṇāvayavena rūpena bhāsamāno anekavidharaṃsinikare vikiranto tattha santipatitānaṃ janānaṃ mānanaṃ jānesi. Vuttañhi.

117. ‘‘Laṅkādhināthakarapaṅkaja rājahaṃsi,
Nimmāya sā dasanadhātu muniṇdarūpaṃ;
Nekehi raṃsivisarehi samujjalantī,
Sabbādisā ca vidisā samalaṅkarittha.

118. Disvā tamabbhūtamatīca pasannacitto,
Sampattacakkaratano viya cakkavatti;
Seṭṭhehi nekaratanābharaṇādikehi,
Pūjesi dhātumasamaṃ manujādhinātho.

119. Tato jinadantadhātuvarappasādakālamhi tejobalaparakkamamahimo parakkamabāhumahānarinđo pulatthipuranivāsiniṃ kataloka sāsanavilopaṃ sarājikamanekasahassasaṃkha colakeraḷavāhinica nekadesamahipālamattamātaṅgakesarivikkamaṃ duratikkamaṃ lokasāsanasaṅgahakaraṇavasena vacitasakalalokaṃ sampannabalavāhanaṃ laṅkārajjagahaṇatthinaṃ tambaliṅgavisayāgatamatisāhasaṃ vaṇdabhānumanujādhipaṃva sasāmantakabhavanamupanīya sakala laṅkādīpamekacchattaṃvidhāya attanopitumahārājato diguṇaṃlokasāsanasaṅgahaṃ karonto kadāci saṅghassa kaṭhinacīvarānidātukāmo kappāsaparikammakantanādikāni sabbakaraṇīyāni ekāheneva naṭṭhapetvā paccekamanekamahaggha garubhaṇḍamaṇḍitāni sasāmaṇikaparikkhārāni asītimattāni kaṭhinacīvarāni dāpetvā lokassa sādhuvādena dasadisaṃ pūresi.

120. Evamaññānipi bahūni lokavimbhayakarāni puññapadānāni sampādento so parakkamabāhumahānariṇdo hatthavanagalla vihāre attano pitumahārañño āḷāhanaṭṭhāne mahācetiyaṃ baṇdhāpetvā tattheva aṇekakhīṇāsavasahassaparibhuttaṃ pāsādavaraṃ cirakāla cinaṭṭhaṃ sutvā dhanuketakivatthuvaṃse jātaṃ saddhādiguṇasampatti samuditaṃ patirājadeva nāmakaṃ amaccavaraṃ pesetvā tena anekasahassadhanapariccāgena bhumittitayamaṇḍitaṃ sumanobharaṃ pure piyataṃ pāsādaṃ kārāpetvā tattha nivasantānaṃ anekasaṃ bhikkhunaṃ nibaddha paccayadānaṃ pavattesi.

121. Tattheva vaṭṭulavimānassa heṭṭhimatale gopānasiyo ṭhapetvā samantā chadanarūpaṃ kāretvā dvibhumakaṃ vimānaṃ tibhumakamakāsi tatthevalaṅkādīpe abhūtapubbaṃ jinamaṇdiraṃ kārāpetukāmo vaṭṭulavimānato uttaradisābhāge paṭhamaṃ porisappamāṇaṃ silātalapariyantaṃ khaṇitvā paṃsūni apanetvā nadīvālukāhi pūretvā kuñjararājavirājitaādhārabaṇdhakato paṭṭhāya yāva phupikaṃ aṭṭhaṃsavibhāgena bhitticchadanāni vibhattāni katvā paccekaṃ nānāvaṇṇavicittānamaṭṭhavidhānaṃ bhittībhāgānamupari keliparihāsarasajanakanānāvesavilāsabhūsitapahūtabhūtakiṃkaraparigataviṭaddhakamaṇḍalamaṇḍitaṃ pamukhapariyante vividhacittarūpamanoharamuccataraṃ iḍhikāhi nivitaṃ katasudhāparikammaṃ makaratoraṇamaṇḍalañca nimminitvā antoviracitāti manoharamālākammalatā kammādi nānāvidha cittakamma samujjalaṃ suvihitasopānadvārakavāṭaṃ samalaṅkataṭṭhānalīḷhamanohara sajīvajinasaṃ kāsapaṭibimbarūpavibhūsitaṃ paṭibimbassa dakkhiṇato ghanasilāvihita sugatarūpapatimaṇḍitaṃ tibhūmakaṃ mahā vimānaṃ kāresi.

Iti aṭṭhaṃsa vimānuppattiparicchedo ekādasamo.

122. Viddhastasaṃkharaṇato navakammunāvā,
Khettādidānavidhināca anāgatepi;
Ye sādhavo pariharanti imaṃ vihāraṃ,
Nāmadva kārampi tesamihālikhantu.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Itivuttaka-aṭṭhakathā

Ganthārambhakathā

Mahākāruṇikaṃ **nāthaṃ,** ñeyyasāgarapāraguṃ;
Vande nipuṇagambhīra-vicitranayadesanaṃ.

Vijjācaraṇasampannā, yena niyyanti lokato;
Vande tamuttamaṃ **dhammaṃ,** sammāsambuddhapūjitaṃ.

Sīlādiguṇasampanno, ṭhito maggaphalesu yo;
Vande **ariyasaṅghaṃ** taṃ, puññakkhettaṃ anuttaraṃ.

Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.

Ekakādippabhedena, desitāni mahesinā;
Lobhādīnaṃ pahānāni, dīpanāni visesato.

Suttāni ekato katvā, itivuttapadakkharaṃ;
Dhammasaṅgāhakā therā, saṅgāyiṃsu mahesayo.

Itivuttakamicceva, nāmena vasino pure;
Yaṃ khuddakanikāyasmiṃ, gambhīratthapadakkamaṃ.

Tassa gambhīrañāṇehi, ogāhetabbabhāvato;
Kiñcāpi dukkarā kātuṃ, atthasaṃvaṇṇanā mayā.

Sahasaṃvaṇṇanaṃ yasmā, dharate satthu sāsanaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhetvāna pañcapi;
Nikāye upanissāya, porāṇaṭṭhakathānayaṃ.

Nissitaṃ vācanāmaggaṃ, suvisuddhaṃ anākulaṃ;
Mahāvihāravāsīnaṃ, nipuṇatthavinicchayaṃ.

Punappunāgataṃ atthaṃ, vajjayitvāna sādhukaṃ;
Yathābalaṃ karissāmi, **itivuttakavaṇṇanaṃ**.

Iti ākaṅkhamānassa, saddhammassa ciraṭṭhitiṃ;
Vibhajantassa tassatthaṃ, nisāmayatha sādhavoti.

Tattha **itivuttakaṃ** nāma ekakanipāto, dukanipāto, tikanipāto, catukkanipātoti catunipātasaṅgahaṃ. Tampi vinayapiṭakaṃ, suttantapiṭakaṃ, abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpannaṃ; dīghanikāyo majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu khuddakanikāyapariyāpannaṃ; suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti navasu sāsanaṅgesu itivuttakaṅgabhūtaṃ.

‘‘Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;
Caturāsīti sahassāni, ye me dhammā pavattino’’ti. (theragā. 1027) –

Evaṃ dhammabhaṇḍāgārikena paṭiññātesu caturāsītiyā dhammakkhandhasahassesu katipayadhammakkhandhasaṅgahaṃ. Suttato ekakanipāte tāva sattavīsati suttāni, dukanipāte dvāvīsati, tikanipāte paññāsa, catukkanipāte terasāti dvādasādhikasuttasatasaṅgahaṃ. Tassa nipātesu ekakanipāto ādi, vaggesu pāṭibhogavaggo, suttesu lobhasuttaṃ. Tassāpi ‘‘vuttañhetaṃ bhagavatā’’tiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi. Sā panāyaṃ paṭhamamahāsaṅgīti vinayapiṭake tantimāruḷhā eva. Yo panettha nidānakosallatthaṃ vattabbo kathāmaggo, sopi sumaṅgalavilāsiniyā **dīghanikāya-aṭṭhakathāya** vitthārato vuttoyevāti tattha vuttanayeneva veditabbo.

Nidānavaṇṇanā

Yaṃ panetaṃ vuttañhetaṃ bhagavatātiādikaṃ nidānaṃ. Ekadhammaṃ, bhikkhave, pajahathātiādikaṃ suttaṃ. Tattha **vuttaṃ bhagavatāti**ādīni nāmapadāni. **Itī**ti nipātapadaṃ. **Pajahathā**ti ettha pa-iti upasaggapadaṃ, jahathā-ti ākhyātapadaṃ. Iminā nayena sabbattha padavibhāgo veditabbo.

Atthato pana **vuttasaddo** tāva saupasaggo anupasaggo ca vapane vāpasamakaraṇe kesohāraṇe jīvitavuttiyaṃ pavuttabhāve pāvacanabhāvena pavattite ajjhesane kathaneti evamādīsu dissati. Tathā hesa –

‘‘Gāvo tassa pajāyanti, khette vuttaṃ virūhati;
Vuttānaṃ phalamasnāti, yo mittānaṃ na dubbhatī’’ti. –

Ādīsu (jā. 2.22.19) vapane āgato. ‘‘No ca kho paṭivutta’’ntiādīsu (pārā. 289) aṭṭhadantakādīhi vāpasamakaraṇe. ‘‘Kāpaṭiko māṇavo daharo vuttasiro’’tiādīsu (ma. ni. 2.426) kesohāraṇe. ‘‘Pannalomo paradattavutto migabhūtena cetasā viharatī’’tiādīsu (cūḷava. 332) jīvitavuttiyaṃ. ‘‘Seyyathāpi nāma paṇḍupalāso bandhanā pavutto abhabbo haritatthāyā’’tiādīsu (pārā. 92; pāci. 666; mahāva. 129) bandhanato pavuttabhāve. ‘‘Yesamidaṃ etarahi, brāhmaṇā, porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihita’’ntiādīsu pāvacanabhāvena pavattite. Loke pana – ‘‘vutto gaṇo vutto pārāyano’’tiādīsu ajjhene. ‘‘Vuttaṃ kho panetaṃ bhagavatā dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā’’tiādīsu (ma. ni. 1.30) kathane. Idhāpi kathane daṭṭhabbo. Tasmā **vuttaṃ** kathitaṃ bhāsitanti attho.

Dutiyo pana **vutta**saddo vacane ciṇṇabhāve ca veditabbo. **Hi**-iti jātu vibyattanti etasmiṃ atthe nipāto. So idāni vuccamānasuttassa bhagavato vibyattaṃ bhāsitabhāvaṃ joteti. Vācakasaddasannidhāne hi payuttā nipātā. Tehi vattabbamatthaṃ jotenti. **Eta**nti ayaṃ etasaddo –

‘‘Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

‘‘Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti. (dha. pa. 190-192) –

Ādīsu yathāvutte āsannapaccakkhe āgato. ‘‘Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyyā’’tiādīsu (dī. ni. 1.7) pana vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāneyeva daṭṭhabbo. Saṅgāyanavasena vakkhamānañhi suttaṃ dhammabhaṇḍāgārikena buddhiyaṃ ṭhapetvā tadā ‘‘eta’’nti vuttaṃ.

Bhagavatāti ettha bhagavāti garuvacanaṃ. Garuṃ hi loke bhagavāti vadanti. Tathāgato ca sabbaguṇavisiṭṭhatāya sattānaṃ garu, tasmā bhagavāti veditabbo. Porāṇehipi vuttaṃ –

‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī’’ti.

Seṭṭhavācakañhi vacanaṃ seṭṭhaguṇasahacaraṇato seṭṭhanti vuttaṃ. Atha vā vuccatīti vacanaṃ, attho. Tasmā **bhagavāti vacanaṃ seṭṭha**nti bhagavāti iminā vacanena vacanīyo yo attho, so seṭṭhoti attho. **Bhagavāti vacanamuttama**nti etthāpi eseva nayo. **Gāravayutto**ti garubhāvayutto garuguṇayogato, garukaraṇaṃ vā sātisayaṃ arahatīti gāravayutto, gāravārahoti attho. Evaṃ guṇavisiṭṭhasattuttamagarugāravādhivacanametaṃ yadidaṃ bhagavāti. Apica –

‘‘Bhagī bhajī bhāgī vibhattavā iti,
Akāsi bhagganti garūti bhāgyavā;
Bahūhi ñāyehi subhāvitattano,
Bhavantago so bhagavāti vuccatī’’ti. –

Niddese āgatanayena –

‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu bhagavā tato’’ti.

Imissā gāthāya ca vasena bhagavāti padassa attho vattabbo. So panāyaṃ attho sabbākārena **visuddhimagge** buddhānussatiniddese vuttoti. Tattha vuttanayeneva veditabbo.

Aparo nayo – bhāgavāti bhagavā, bhatavāti bhagavā, bhāge vanīti bhagavā, bhage vanīti bhagavā, bhattavāti bhagavā, bhage vamīti bhagavā, bhāge vamīti bhagavā.

‘‘Bhāgavā bhatavā bhāge, bhage ca vani bhattavā;
Bhage vami tathā bhāge, vamīti bhagavā jino’’.

Tattha kathaṃ **bhāgavāti bhagavā?** Ye te sīlādayo dhammakkhandhā guṇakoṭṭhāsā, te anaññasādhāraṇā niratisayā tathāgatassa atthi upalabbhanti. Tathā hissa sīlaṃ, samādhi, paññā, vimutti, vimuttiñāṇadassanaṃ, hirī, ottappaṃ, saddhā, vīriyaṃ, sati, sampajaññaṃ, sīlavisuddhi, cittavisuddhi, diṭṭhivisuddhi, samatho, vipassanā, tīṇi kusalamūlāni, tīṇi sucaritāni, tayo sammāvitakkā, tisso anavajjasaññā, tisso dhātuyo, cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, cattāro ariyamaggā, cattāri ariyaphalāni, catasso paṭisambhidā, catuyoniparicchedakañāṇāni, cattāro ariyavaṃsā, cattāri vesārajjañāṇāni, pañca padhāniyaṅgāni, pañcaṅgiko sammāsamādhi, pañcañāṇiko sammāsamādhi, pañcindriyāni, pañca balāni, pañca nissāraṇīyā dhātuyo, pañca vimuttāyatanañāṇāni, pañca vimuttiparipācanīyā saññā, cha anussatiṭṭhānāni, cha gāravā, cha nissāraṇīyā dhātuyo, cha satatavihārā, cha anuttariyāni, cha nibbedhabhāgiyā saññā, cha abhiññā, cha asādhāraṇañāṇāni, satta aparihāniyā dhammā, satta ariyadhanāni, satta bojjhaṅgā, satta sappurisadhammā, satta nijjaravatthūni, satta saññā, satta dakkhiṇeyyapuggaladesanā, satta khīṇāsavabaladesanā, aṭṭha paññāpaṭilābhahetudesanā, aṭṭhasammattāni, aṭṭha lokadhammātikkamo, aṭṭha ārambhavatthūni, aṭṭha akkhaṇadesanā, aṭṭha mahāpurisavitakkā, aṭṭha abhibhāyatanadesanā, aṭṭha vimokkhā, nava yonisomanasikāramūlakā dhammā, nava pārisuddhipadhāniyaṅgāni, nava sattāvāsadesanā, nava āghātappaṭivinayā, nava saññā, nava nānattā, nava anupubbavihārā, dasa nāthakaraṇā dhammā, dasa kasiṇāyatanāni, dasa kusalakammapathā, dasa sammattāni, dasa ariyavāsā, dasa asekkhā dhammā, dasa tathāgatabalāni, ekādasa mettānisaṃsā, dvādasa dhammacakkākārā, terasa dhutaguṇā, cuddasa buddhañāṇāni, pañcadasa vimuttiparipācanīyā dhammā, soḷasavidhā ānāpānassati, soḷasa aparantapanīyā dhammā, aṭṭhārasa buddhadhammā, ekūnavīsati paccavekkhaṇañāṇāni, catucattālīsa ñāṇavatthūni, paññāsa udayabbayañāṇāni, paropaṇṇāsa kusaladhammā, sattasattati ñāṇavatthūni, catuvīsatikoṭisatasahassasamāpattisañcārimahāvajirañāṇaṃ, anantanayasamantapaṭṭhānapavicayapaccavekkhaṇadesanāñāṇāni, tathā anantāsu lokadhātūsu anantānaṃ sattānaṃ āsayādivibhāvanañāṇāni cāti, evamādayo anantā aparimāṇabhedā anaññasādhāraṇā niratisayā guṇabhāgā guṇakoṭṭhāsā vijjanti upalabbhanti. Tasmā yathāvuttavibhāgā guṇabhāgā assa atthīti bhāgavāti vattabbe. Ākārassa rassattaṃ katvā ‘‘bhagavā’’ti vutto. Evaṃ tāva bhāgavāti bhagavā.

‘‘Yasmā sīlādayo sabbe, guṇabhāgā asesato;
Vijjanti sugate tasmā, bhagavāti pavuccati’’.

Kathaṃ **bhatavāti bhagavā?** Ye te sabbalokahitāya ussukkamāpannehi manussattādike aṭṭha dhamme samodhānetvā sammāsambodhiyā katamahābhinīhārehi mahābodhisattehi paripūretabbā dānapāramī, sīlanekkhammapaññāvīriyakhantisaccaadhiṭṭhānamettāupekkhāpāramīti dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo, dānādīni cattāri saṅgahavatthūni, cattāri adhiṭṭhānāni, attapariccāgo, nayanadhanarajjaputtadārapariccāgoti pañca mahāpariccāgā, pubbayogo, pubbacariyā, dhammakkhānaṃ, lokatthacariyā, ñātatthacariyā, buddhatthacariyāti evamādayo saṅkhepato vā puññasambhārañāṇasambhārā buddhakaradhammā, te mahābhinīhārato paṭṭhāya kappānaṃ satasahassādhikāni cattāri asaṅkhyeyyāni yathā hānabhāgiyā, saṃkilesabhāgiyā, ṭhitibhāgiyā, vā na honti; atha kho uttaruttari visesabhāgiyāva honti; evaṃ sakkaccaṃ nirantaraṃ anavasesato bhatā sambhatā assa atthīti bhatavāti bhagavā; niruttinayena takārassa gakāraṃ katvā. Atha vā bhatavāti teyeva yathāvutte buddhakaradhamme vuttanayena bhari sambhari paripūresīti attho. Evampi bhatavāti bhagavā.

‘‘Yasmā sambodhiyā sabbe, dānapāramiādike;
Sambhāre bhatavā nātho, tasmāpi bhagavā mato’’.

Kathaṃ **bhāge vanīti bhagavā?** Ye te catuvīsatikoṭisatasahassasaṅkhā devasikaṃ vaḷañjanakasamāpattibhāgā, te anavasesato lokahitatthaṃ attano diṭṭhadhammasukhavihāratthañca niccakappaṃ vani bhaji sevi bahulamakāsīti bhāge vanīti bhagavā. Atha vā abhiññeyyesu dhammesu kusalādīsu khandhādīsu ca ye te pariññeyyādivasena saṅkhepato vā catubbidhā abhisamayabhāgā, vitthārato pana ‘‘cakkhu pariññeyyaṃ …pe… jarāmaraṇaṃ pariññeyya’’ntiādinā (paṭi. ma. 1.21) aneke pariññeyyabhāgā, ‘‘cakkhussa samudayo pahātabbo…pe… jarāmaraṇassa samudayo pahātabbo’’tiādinā pahātabbabhāgā, ‘‘cakkhussa nirodho sacchikātabbo…pe… jarāmaraṇassa nirodho sacchikātabbo’’tiādinā sacchikātabbabhāgā, ‘‘cakkhunirodhagāminīpaṭipadā bhāvetabbā…pe… cattāro satipaṭṭhānā bhāvetabbā’’tiādinā ca anekabhedā bhāvetabbabhāgā ca dhammā, te sabbe vani bhaji yathārahaṃ gocarabhāvanāsevanānaṃ vasena sevi. Evampi bhāge vanīti bhagavā. Atha vā ye ime sīlādayo dhammakkhandhā sāvakehi sādhāraṇā guṇakoṭṭhāsā guṇabhāgā, kinti nu kho te veneyyasantānesu patiṭṭhapeyyanti mahākaruṇāya vani abhipatthayi. Sā cassa abhipatthanā yathādhippetaphalāvahā ahosi. Evampi bhāge vanīti bhagavā.

‘‘Yasmā ñeyyasamāpatti-guṇabhāge tathāgato;
Bhaji patthayi sattānaṃ, hitāya bhagavā tato’’.

Kathaṃ **bhage vanīti bhagavā?** Samāsato tāva katapuññehi payogasampannehi yathāvibhavaṃ bhajīyantīti bhagā, lokiyalokuttarā sampattiyo. Tattha lokiye tāva tathāgato sambodhito pubbe bodhisattabhūto paramukkaṃsagate vani bhaji sevi, yattha patiṭṭhāya niravasesato buddhakaradhamme samannānento buddhadhamme paripācesi. Buddhabhūto pana te niravajjasukhūpasaṃhite anaññasādhāraṇe lokuttarepi vani bhaji sevi. Vitthārato pana padesarajjaissariyacakkavattisampattidevarajjasampattiādivasena jhānavimokkhasamādhisamāpattiñāṇadassanamaggabhāvanāphala-sacchikiriyādiuttarimanussadhammavasena ca anekavihite anaññasādhāraṇe bhage vani bhaji sevi. Evaṃ bhage vanīti bhagavā.

‘‘Yā tā sampattiyo loke, yā ca lokuttarā puthū;
Sabbā tā bhaji sambuddho, tasmāpi bhagavā mato’’.

Kathaṃ **bhattavāti bhagavā?** Bhattā daḷhabhattikā assa bahū atthīti bhagavā. Tathāgato hi mahākaruṇāsabbaññutaññāṇādiaparimitanirupamappabhāvaguṇavisesasamaṅgibhāvato sabbasattuttamo, sabbānatthaparihārapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā sadevamanussāya pajāya accantūpakāritāya dvattiṃsamahāpurisalakkhaṇaasītianubyañjanabyāmappabhādi-anaññasādhāraṇaguṇavisesapaṭimaṇḍitarūpakāyatāya, yathābhuccaguṇādhigatena ‘‘itipi so bhagavā’’tiādinayappavattena lokattayabyāpinā suvipulena suvisuddhena ca thutighosena samannāgatattā ukkaṃsapāramippattāsu appicchatāsantuṭṭhitādīsu suppatiṭṭhitabhāvato dasabalacatuvesārajjādiniratisayaguṇavisesasamaṅgibhāvato ca rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo dhammappasannoti evaṃ catuppamāṇike lokasannivāse sabbathāpi pasādāvahabhāvena samantapāsādikattā aparimāṇānaṃ sattānaṃ sadevamanussānaṃ ādarabahumānagāravāyatanatāya paramapemasambhattiṭṭhānaṃ. Ye ca tassa ovāde patiṭṭhitā aveccappasādena samannāgatā honti, kenaci asaṃhāriyā tesaṃ sambhatti samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā. Tathā hi te attano jīvitapariccāgepi tattha pasādaṃ na pariccajanti, tassa vā āṇaṃ daḷhabhattibhāvato. Tenevāha –

‘‘Yo ve kataññū katavedi dhīro;
Kalyāṇamitto daḷhabhatti ca hotī’’ti. (jā. 2.17.78);

‘‘Seyyathāpi, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evameva kho, bhikkhave, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamantī’’ti (a. ni. 8.20; udā. 45; cūḷava. 385) ca.

Evaṃ bhattavāti bhagavā niruttinayena ekassa takārassa lopaṃ katvā itarassa gakāraṃ katvā.

‘‘Guṇātisayayuttassa, yasmā lokahitesino;
Sambhattā bahavo satthu, bhagavā tena vuccatī’’ti.

Kathaṃ **bhage vamīti bhagavā?** Yasmā tathāgato bodhisattabhūtopi purimāsu jātīsu pāramiyo pūrento bhagasaṅkhātaṃ siriṃ issariyaṃ yasañca vami uggiri kheḷapiṇḍaṃ viya anapekkho chaḍḍayi. Tathā hissa somanassakumārakāle, hatthipālakumārakāle, ayogharapaṇḍitakāle, mūgapakkhapaṇḍitakāle, cūḷasutasomakāleti evamādīsu nekkhammapāramipūraṇavasena devarajjasadisāya rajjasiriyā pariccattattabhāvānaṃ parimāṇaṃ natthi. Carimattabhāvepi hatthagataṃ cakkavattisiriṃ devalokādhipaccasadisaṃ catuddīpissariyaṃ cakkavattisampattisannissayaṃ sattaratanasamujjalaṃ yasañca tiṇāyapi amaññamāno nirapekkho pahāya abhinikkhamitvā sammāsambodhiṃ abhisambuddho. Tasmā ime siriādike bhage vamīti bhagavā. Atha vā bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantīti bhagā, sineruyugandharauttarakuruhimavantādibhājanalokavisesasannissayā sobhā kappaṭṭhitiyabhāvato. Tepi bhagavā vami taṃnivāsisattāvāsasamatikkamanatotappaṭibaddhachandarāgappahānena pajahīti. Evampi bhage vamīti bhagavā.

‘‘Cakkavattisiriṃ yasmā, yasaṃ issariyaṃ sukhaṃ;
Pahāsi lokacittañca, sugato bhagavā tato’’.

Kathaṃ **bhāge vamīti bhagavā?** Bhāgā nāma koṭṭhāsā. Te khandhāyatanadhātādivasena, tatthāpi rūpavedanādivasena, atītādivasena ca anekavidhā. Te ca bhagavā sabbaṃ papañcaṃ, sabbaṃ yogaṃ, sabbaṃ ganthaṃ, sabbaṃ saṃyojanaṃ, samucchinditvā amatadhātuṃ samadhigacchanto vami uggiri anapekkho chaḍḍayi, na paccāgami. Tathā hesa sabbatthakameva pathaviṃ, āpaṃ, tejaṃ, vāyaṃ, cakkhuṃ, sotaṃ, ghānaṃ, jīvhaṃ, kāyaṃ, manaṃ, rūpe, sadde, gandhe, rase, phoṭṭhabbe, dhamme, cakkhuviññāṇaṃ…pe… manoviññāṇaṃ, cakkhusamphassaṃ …pe… manosamphassaṃ, cakkhusamphassajaṃ vedanaṃ…pe… manosamphassajaṃ vedanaṃ, cakkhusamphassajaṃ saññaṃ…pe… manosamphassajaṃ saññaṃ; cakkhusamphassajaṃ cetanaṃ…pe… manosamphassajaṃ cetanaṃ; rūpataṇhaṃ …pe… dhammataṇhaṃ; rūpavitakkaṃ…pe… dhammavitakkaṃ; rūpavicāraṃ…pe… dhammavicārantiādinā anupadadhammavibhāgavasenapi sabbeva dhammakoṭṭhāse anavasesato vami uggiri anapekkhapariccāgena chaḍḍayi. Vuttañhetaṃ –

‘‘Yaṃ taṃ, ānanda, cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ, taṃ tathāgato puna paccāgamissatīti netaṃ ṭhānaṃ vijjatī’’ti. (Dī. ni. 2.183) –

Evampi bhāge vamīti bhagavā. Atha vā bhāge vamīti sabbepi kusalākusale sāvajjānavajje hīnappaṇīte kaṇhasukkasappaṭibhāge dhamme ariyamaggañāṇamukhena vami uggiri anapekkho pariccaji pajahi, paresañca tathattāya dhammaṃ desesi. Vuttampi cetaṃ –

‘‘Dhammāpi vo, bhikkhave, pahātabbā pageva adhammā, kullūpamaṃ, vo bhikkhave, dhammaṃ desessāmi, nittharaṇatthāya no gahaṇatthāyā’’tiādi. (Ma. ni. 1.240) –

Evampi bhāge vamīti bhagavā.

‘‘Khandhāyatanadhātādi-dhammabhedā mahesinā;
Kaṇhasukkā yato vantā, tatopi bhagavā mato’’.

Tena vuttaṃ –

‘‘Bhāgavā bhatavā bhāge, bhage ca vani bhattavā;
Bhage vami tathā bhāge, vamīti bhagavā jino’’ti.

Tena bhagavatā. **Arahatā**ti kilesehi ārakattā, anavasesānaṃ vā kilesārīnaṃ hatattā, saṃsāracakkassa vā arānaṃ hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi kāraṇehi arahatā. Ayamettha saṅkhepo. Vitthāro pana visuddhimagge vuttanayena veditabbo.

Ettha ca **bhagavatā**ti imināssa bhāgyavantatādīpanena kappānaṃ anekesu asaṅkhyeyyesu upacitapuññasambhārabhāvato satapuññalakkhaṇadharassa dvattiṃsamahāpurisalakkhaṇaasītianubyañjana- byāmappabhāketumālādipaṭimaṇḍitā anaññasādhāraṇā rūpakāyasampattidīpitā hoti. **Arahatā**ti imināssa anavasesakilesappahānadīpanena āsavakkhayapadaṭṭhānasabbaññutaññāṇādhigamaparidīpanato dasabalacatuvesārajjachaasādhāraṇañāṇaaṭṭhārasāveṇikabuddhadhammādi- acinteyyāparimeyyadhammakāyasampatti dīpitā hoti. Tadubhayenapi lokiyasarikkhakānaṃ bahumatabhāvo, gahaṭṭhapabbajitehi abhigamanīyatā, tathā abhigatānañca tesaṃ kāyikacetasikadukkhāpanayane paṭibalabhāvo, āmisadānadhammadānehi upakāritā, lokiyalokuttarehi guṇehi saṃyojanasamatthatā ca pakāsitā hoti.

Tathā **bhagavatā**ti iminā caraṇadhammesu muddhabhūtadibbavihārādivihāravisesasamāyogaparidīpanena caraṇasampadā dīpitā hoti. **Arahatā**ti iminā sabbavijjāsu sikhāppattaāsavakkhayañāṇādhigamaparidīpanena vijjāsampadā dīpitā hoti. Purimena vā antarāyikaniyyānikadhammānaṃ aviparītavibhattabhāvadīpanena pacchimavesārajjadvayasamāyogo, pacchimena savāsananiravasesakilesappahānadīpanena purimavesārajjadvayasamāyogo vibhāvito hoti.

Tathā purimena tathāgatassa paṭiññāsaccavacīsaccañāṇasaccaparidīpanena, kāmaguṇalokiyādhipaccayasalābhasakkārādipariccāgaparidīpanena, anavasesakilesābhisaṅkhārapariccāgaparidīpanena, ca saccādhiṭṭhānacāgādhiṭṭhānapāripūri pakāsitā hoti; dutiyena sabbasaṅkhārūpasamasamadhigamaparidīpanena, sammāsambodhiparidīpanena ca, upasamādhiṭṭhānapaññādhiṭṭhānapāripūri pakāsitā hoti. Tathā hi bhagavato bodhisattabhūtassa lokuttaraguṇe katābhinīhārassa mahākaruṇāyogena yathāpaṭiññaṃ sabbapāramitānuṭṭhānena saccādhiṭṭhānaṃ, pāramitāpaṭipakkhapariccāgena cāgādhiṭṭhānaṃ, pāramitāguṇehi cittavūpasamena upasamādhiṭṭhānaṃ, pāramitāhi eva parahitūpāyakosallato paññādhiṭṭhānaṃ pāripūrigataṃ.

Tathā ‘yācakajanaṃ avisaṃvādetvā dassāmī’ti paṭijānanena paṭiññaṃ avisaṃvādetvā dānena ca saccādhiṭṭhānaṃ, deyyapariccāgato cāgādhiṭṭhānaṃ, deyyapaṭiggāhakadānadeyyaparikkhayesu lobhadosamohabhayavūpasamena upasamādhiṭṭhānaṃ, yathārahaṃ yathākālaṃ yathāvidhi ca dānena paññuttaratāya ca paññādhiṭṭhānaṃ pāripūrigataṃ. Iminā nayena sesapāramīsupi caturādhiṭṭhānapāripūri veditabbā. Sabbā hi pāramiyo saccappabhāvitā cāgābhibyañjitā upasamānubrūhitā paññāparisuddhāti evaṃ caturādhiṭṭhānasamudāgatassa tathāgatassa saccādhiṭṭhānaṃ saccādhiṭṭhānasamudāgamena sīlavisuddhi, cāgādhiṭṭhānasamudāgamena ājīvavisuddhi, upasamādhiṭṭhānasamudāgamena cittavisuddhi, paññādhiṭṭhānasamudāgamena diṭṭhivisuddhi. Tathā saccādhiṭṭhānasamudāgamenassa saṃvāsena sīlaṃ veditabbaṃ, cāgādhiṭṭhānasamudāgamena saṃvohārena soceyyaṃ veditabbaṃ, upasamādhiṭṭhānasamudāgamena āpadāsu thāmo veditabbo, paññādhiṭṭhānasamudāgamena sākacchāya paññā veditabbā.

Tathā saccādhiṭṭhānasamudāgamena aduṭṭho adhivāseti, cāgādhiṭṭhānasamudāgamena aluddho paṭisevati, upasamādhiṭṭhānasamudāgamena abhīto parivajjeti, paññādhiṭṭhānasamudāgamena amūḷho vinodeti. Tathā saccādhiṭṭhānasamudāgamena cassa nekkhammasukhappatti, cāgādhiṭṭhānasamudāgamena pavivekasukhappatti, upasamādhiṭṭhānasamudāgamena upasamasukhappatti, paññādhiṭṭhānasamudāgamena sambodhisukhappatti dīpitā hoti. Saccādhiṭṭhānasamudāgamena vā vivekajapītisukhappatti, cāgādhiṭṭhānasamudāgamena samādhijapītisukhappatti, upasamādhiṭṭhānasamudāgamena apītijakāyasukhappatti, paññādhiṭṭhānasamudāgamena satipārisuddhijaupekkhāsukhappatti. Tathā saccādhiṭṭhānasamudāgamena parivārasampattilakkhaṇapaccayasukhasamāyogo paridīpito hoti avisaṃvādanato, cāgādhiṭṭhānasamudāgamena santuṭṭhilakkhaṇasabhāvasukhasamāyogo alobhabhāvato, upasamādhiṭṭhānasamudāgamena katapuññatālakkhaṇahetusukhasamāyogo kilesehi anabhibhūtabhāvato, paññādhiṭṭhānasamudāgamena vimuttisampattilakkhaṇadukkhūpasamasukhasamāyogo paridīpito hoti, ñāṇasampattiyā nibbānādhigamanato.

Tathā saccādhiṭṭhānasamudāgamena ariyassa sīlakkhandhassa anubodhappaṭivedhasiddhi, cāgādhiṭṭhānasamudāgamena ariyassa samādhikkhandhassa, paññādhiṭṭhānasamudāgamena ariyassa paññākkhandhassa, upasamādhiṭṭhānasamudāgamena ariyassa vimuttikkhandhassa anubodhappaṭivedhasiddhi dīpitā hoti. Saccādhiṭṭhānaparipūraṇena ca tapasiddhi, cāgādhiṭṭhānaparipūraṇena sabbanissaggasiddhi, upasamādhiṭṭhānaparipūraṇena indriyasaṃvarasiddhi, paññādhiṭṭhānaparipūraṇena buddhisiddhi, tena ca nibbānasiddhi. Tathā saccādhiṭṭhānaparipūraṇena catuariyasaccābhisamayappaṭilābho, cāgādhiṭṭhānaparipūraṇena catuariyavaṃsappaṭilābho, 0.upasamādhiṭṭhānaparipūraṇena catuariyavihārappaṭilābho, paññādhiṭṭhānaparipūraṇena catuariyavohārappaṭilābho dīpito hoti.

Aparo nayo – **bhagavatā**ti etena sattānaṃ lokiyalokuttarasampattiabhikaṅkhādīpanena tathāgatassa mahākaruṇā pakāsitā hoti. **Arahatā**ti etena pahānasampattidīpanena pahānapaññā pakāsitā hoti. Tattha paññāyassa dhammarajjapatti, karuṇāya dhammasaṃvibhāgo; paññāya saṃsāradukkhanibbidā, karuṇāya saṃsāradukkhasahanaṃ; paññāya paradukkhaparijānanaṃ, karuṇāya paradukkhappaṭikārārambho. Paññāya parinibbānābhimukhabhāvo, karuṇāya tadadhigamo; paññāya sayaṃ taraṇaṃ, karuṇāya paresaṃ tāraṇaṃ; paññāya buddhabhāvasiddhi, karuṇāya buddhakiccasiddhi. Karuṇāya vā bodhisattabhūmiyaṃ saṃsārābhimukhabhāvo, paññāya tattha anabhirati. Tathā karuṇāya paresaṃ avihiṃsanaṃ, paññāya sayaṃ parehi abhāyanaṃ; karuṇāya paraṃ rakkhanto attānaṃ rakkhati, paññāya attānaṃ rakkhanto paraṃ rakkhati. Tathā karuṇāya aparantapo, paññāya anattantapo. Tena attahitāya paṭipannādīsu catutthapuggalabhāvo siddho hoti.

Tathā karuṇāya lokanāthatā, paññāya attanāthatā; karuṇāya cassa ninnatābhāvo, paññāya unnatābhāvo. Tathā karuṇāya sabbasattesu janitānuggaho, paññānugatattā na ca na sabbattha virattacitto; paññāya sabbadhammesu virattacitto, karuṇānugatattā na ca na sabbasattānuggahāya pavatto. Yathā hi karuṇā tathāgatassa sinehasokavirahitā, evaṃ paññā ahaṃkāramamaṃkāravinimuttāti aññamaññaṃ visodhitā paramavisuddhāti daṭṭhabbā. Tattha paññākhettaṃ balāni, karuṇākhettaṃ vesārajjāni. Tesu balasamāyogena parehi na abhibhuyyati, vesārajjasamāyogena pare abhibhavati. Balehi satthusampadāsiddhi, vesārajjehi sāsanasampadāsiddhi. Tathā balehi buddharatanasiddhi, vesārajjehi dhammaratanasiddhīti ayamettha ‘‘bhagavatā arahatā’’ti padadvayassa atthayojanāya mukhamattadassanaṃ.

Kasmā panettha ‘‘vuttañhetaṃ bhagavatā’’ti vatvā puna ‘‘vutta’’nti vuttaṃ? Anussavapaṭikkhepena niyamadassanatthaṃ. Yathā hi kenaci parato sutvā vuttaṃ yadipi ca jānantena vuttaṃ, na teneva vuttaṃ parenapi vuttattā. Na ca taṃ tena vuttameva, apica kho sutampi, na evamidha. Bhagavatā hi parato asutvā sayambhuñāṇena attanā adhigatameva vuttanti imassa visesassa dassanatthaṃ dvikkhattuṃ ‘‘vutta’’nti vuttaṃ. Idaṃ vuttaṃ hoti – ‘‘vuttañhetaṃ bhagavatā’’ tañca kho bhagavatāva vuttaṃ, na aññena, vuttameva ca, na sutanti. Adhikavacanañhi aññamatthaṃ bodhetīti na punaruttidoso. Esa nayo ito paresupi.

Tathā pubbaracanābhāvadassanatthaṃ dvikkhattuṃ ‘‘vutta’’nti vuttaṃ. Bhagavā hi sammāsambuddhatāya ṭhānuppattikappaṭibhānena sampattaparisāya ajjhāsayānurūpaṃ dhammaṃ deseti, na tassa kāraṇā dānādīnaṃ viya pubbaracanākiccaṃ atthi. Tenetaṃ dasseti – ‘‘vuttañhetaṃ bhagavatā, tañca kho na pubbaracanāvasena takkapariyāhataṃ vīmaṃsānucaritaṃ, apica kho veneyyajjhāsayānurūpaṃ ṭhānaso vuttamevā’’ti.

Appaṭivattiyavacanabhāvadassanatthaṃ vā dvikkhattuṃ ‘‘vutta’’nti vuttaṃ. Yañhi bhagavatā vuttaṃ, vuttameva taṃ, na kenaci paṭikkhipituṃ sakkā akkharasampattiyā atthasampattiyā ca. Vuttaṃ hetaṃ –

> ‘‘Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ kenaci samaṇena vā brāhmaṇena vā’’tiādi (saṃ. ni. 5.1081; mahāva. 17).

Aparampi vuttaṃ –

> ‘‘Idha, bhikkhave, āgaccheyya samaṇo vā brāhmaṇo vā ‘na yidaṃ dukkhaṃ ariyasaccaṃ, yaṃ samaṇena gotamena paññattaṃ, ahamidaṃ dukkhaṃ ariyasaccaṃ ṭhapetvā aññaṃ dukkhaṃ ariyasaccaṃ paññāpessāmī’ti, netaṃ ṭhānaṃ vijjatī’’tiādi. –

Tasmā appaṭivattiyavacanabhāvadassanatthampi dvikkhattuṃ ‘‘vutta’’nti vuttaṃ.

Atha vā sotūnaṃ atthanipphādakabhāvadassanatthaṃ dvikkhattuṃ ‘‘vutta’’nti vuttaṃ. Yañhi paresaṃ āsayādiṃ ajānantena asabbaññunā adese akāle vā vuttaṃ, taṃ saccampi samānaṃ sotūnaṃ atthanipphādane asamatthatāya avuttaṃ nāma siyā, pageva asaccaṃ. Bhagavatā pana sammāsambuddhabhāvato sammadeva paresaṃ āsayādiṃ desakālaṃ atthasiddhiñca jānantena vuttaṃ ekantena sotūnaṃ yathādhippetatthanipphādanato vuttameva, natthi tassa avuttatāpariyāyo. Tasmā sotūnaṃ atthanipphādakabhāvadassanatthampi dvikkhattuṃ ''vutta''nti vuttaṃ. Apica yathā na taṃ sutaṃ nāma, yaṃ na viññātatthaṃ yañca na tathattāya paṭipannaṃ, evaṃ na taṃ vuttaṃ nāma, yaṃ na sammā paṭiggahitaṃ. Bhagavato pana vacanaṃ catassopi parisā sammadeva paṭiggahetvā tathattāya paṭipajjanti. Tasmā sammadeva paṭiggahitabhāvadassanatthampi dvikkhattuṃ ''vutta''nti vuttaṃ.

Atha vā ariyehi aviruddhavacanabhāvadassanatthaṃ dvikkhattuṃ ''vutta''nti vuttaṃ. Yathā hi bhagavā kusalākusalasāvajjānavajjabhede dhamme pavattinivattiyo sammutiparamatthe ca avisaṃvādento vadati, evaṃ dhammasenāpatippabhutayo ariyāpi bhagavati dharamāne parinibbute ca tasseva desanaṃ anugantvā vadanti, na tattha nānāvādatā. Tasmā **vuttamarahatā** tato parabhāge arahatā ariyasaṅghenāpīti evaṃ ariyehi aviruddhavacanabhāvadassanatthampi evaṃ vuttaṃ.

Atha vā purimehi sammāsambuddhehi vuttanayabhāvadassanatthaṃ dvikkhattuṃ ''vutta''nti vuttaṃ. Satipi hi jātigottāyuppamāṇādivisese dasabalādiguṇehi viya dhammadesanāya buddhānaṃ viseso natthi, aññamaññaṃ attanā ca te pubbenāparaṃ aviruddhameva vadanti. Tasmā **vuttañhetaṃ** yathā buddhehi attanā ca pubbe, idānipi amhākaṃ bhagavatā tatheva vuttaṃ arahatāti evaṃ purimabuddhehi attanā ca suttantaresu vuttanayabhāvadassanatthampi dvikkhattuṃ ''vutta''nti vuttaṃ. Tena buddhānaṃ desanāya sabbattha avirodho dīpito hoti.

Atha vā ''vutta''nti yadetaṃ dutiyaṃ padaṃ, taṃ arahantavuttabhāvavacanaṃ daṭṭhabbaṃ. Idaṃ vuttaṃ hoti – vuttañhetaṃ bhagavatā arahatāpi vuttaṃ – ''ekadhammaṃ, bhikkhave''tiādikaṃ idāni vuccamānaṃ vacananti. Atha vā ''vutta''nti yadetaṃ dutiyaṃ padaṃ, taṃ na vacanatthaṃ, atha kho vapanatthaṃ daṭṭhabbaṃ. Tenetaṃ dasseti – ''vuttañhetaṃ bhagavatā, tañca kho na vuttamattaṃ, na kathitamattaṃ; atha kho veneyyānaṃ kusalamūlaṃ vapita''nti attho. Atha vā yadetaṃ vuttanti dutiyaṃ padaṃ, taṃ vattanatthaṃ. Ayaṃ hissa attho – vuttañhetaṃ bhagavatā arahatā, tañca kho na vuttamattaṃ, apica tadatthajātaṃ vuttaṃ caritanti. Tena ''yathā vādī bhagavā tathā kārī''ti dasseti. Atha vā vuttaṃ bhagavatā, vuttavacanaṃ arahatā vattuṃ yuttenāti attho.

Atha vā ''vutta''nti saṅkhepakathāuddisanaṃ sandhāyāha, puna ''vutta''nti vitthārakathānidassanaṃ. Bhagavā hi saṅkhepato vitthārato ca dhammaṃ deseti. Atha vā bhagavato duruttavacanābhāvadassanatthaṃ ''vuttañhetaṃ bhagavatā''ti vatvā puna ''vutta''nti vuttaṃ. Sabbadā ñāṇānugatavacīkammatāya hi bhagavato savāsanapahīnasabbadosassa akkhalitabyappathassa kadācipi duruttaṃ nāma natthi. Yathā keci loke satisammosena vā davā vā ravā vā kiñci vatvā atha paṭiladdhasaññā pubbe vuttaṃ avuttaṃ vā karonti paṭisaṅkharonti vā, na evaṃ bhagavā. Bhagavā pana niccakālaṃ samāhito. Asammosadhammo asammohadhammo ca sabbaññutaññāṇasamupabyūḷhāya paṭibhānapaṭisambhidāya upanītamatthaṃ aparimitakālaṃ sambhatapuññasambhārasamudāgatehi anaññasādhāraṇehi visadavisuddhehi karaṇavisesehi sotāyatanarasāyanabhūtaṃ suṇantānaṃ amatavassaṃ vassanto viya sotabbasāraṃ savanānuttariyaṃ catusaccaṃ pakāsento karavīkarutamañjunā sarena sabhāvaniruttiyā veneyyajjhāsayānurūpaṃ vacanaṃ vadati, natthi tattha vālaggamattampi avakkhalitaṃ, kuto pana duruttāvakāso. Tasmā ''yaṃ bhagavatā vuttaṃ, taṃ vuttameva, na avuttaṃ duruttaṃ vā kadāci hotī''ti dassanatthaṃ – ''vuttañhetaṃ bhagavatā''ti vatvā puna – ''vuttamarahatā''ti vuttanti na ettha punaruttidosoti. Evamettha punaruttasaddassa sātthakatā veditabbā.

Iti me sutanti ettha **itī**ti ayaṃ itisaddo hetuparisamāpanādipadatthavipariyāyapakāranidassanāvadhāraṇādianekatthappabhedo. Tathā hesa – ''ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī''tiādīsu (saṃ. ni. 3.79) hetuatthe dissati. ''Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā''tiādīsu (ma. ni. 1.30) parisamāpane. ''Iti vā iti evarūpā visūkadassanā paṭivirato''tiādīsu (dī. ni. 1.10) ādiatthe. ''Māgaṇḍiyoti vā tassa brāhmaṇassa saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo''tiādīsu (mahāni. 75) padatthavipariyāye. ''Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo paṇḍito; saupaddavo bālo, anupaddavo paṇḍito; saupasaggo bālo, anupasaggo paṇḍito''tiādīsu (a. ni. 3.1) pakāre. ''Sabbamatthīti kho, kaccāna, ayameko anto, sabbaṃ natthīti kho, kaccāna, ayaṃ dutiyo anto''tiādīsu (saṃ. ni. 2.15) nidassane. ''Atthi idappaccayā jarāmaraṇanti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṃ. Kiṃpaccayā jarāmaraṇanti iti ce vadeyya, jātipaccayā jarāmaraṇanti iccassa vacanīya''ntiādīsu (dī. ni. 2.96) avadhāraṇe, sanniṭṭhāneti attho. Svāyamidha pakāranidassanāvadhāraṇesu daṭṭhabbo.

Tattha pakāratthena itisaddena etamatthaṃ dīpeti – nānānayanipuṇamanekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samattho viññātuṃ, sabbathāmena pana sotukāmataṃ janetvāpi iti me sutaṃ, mayāpi ekena pakārena sutanti.

Ettha ca ekattanānattaabyāpāraevaṃdhammatāsaṅkhātā nandiyāvattatipukkhalasīhavikkīḷitadisālocanaaṅkusasaṅkhātā ca visayādibhedena nānāvidhā nayā nānānayā. Nayā vā pāḷigatiyo, tā ca paññattianupaññattiādivasena saṃkilesabhāgiyādilokiyāditadubhayavomissatādivasena, kusalādivasena, khandhādivasena, saṅgahādivasena, samayavimuttādivasena, ṭhapanādivasena, kusalamūlādivasena, tikapaṭṭhānādivasena ca nānappakārāti nānānayā. Tehi nipuṇaṃ saṇhaṃ sukhumanti **nānānayanipuṇaṃ**.

Āsayova ajjhāsayo, so ca sassatādibhedena apparajakkhatādibhedena ca anekavidho. Attajjhāsayādiko eva vā aneko ajjhāsayo anekajjhāsayo. So samuṭṭhānaṃ uppattihetu etassāti **anekajjhāsayasamuṭṭhānaṃ**.

Kusalādiatthasampattiyā tabbibhāvanabyañjanasampattiyā saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca samannāgatattā **atthabyañjanasampannaṃ**.

Iddhiādesanānusāsanībhedena tesu ca ekekassa visayādibhedena vividhaṃ bahuvidhaṃ vā pāṭihāriyaṃ etassāti **vividhapāṭihāriyaṃ**. Tattha paṭipakkhaharaṇato rāgādikilesāpanayanato paṭihāriyanti atthe sati bhagavato paṭipakkhā rāgādayo na santi ye haritabbā, puthujjanānampi vigatūpakkilese aṭṭhaguṇasamannāgate citte hatapaṭipakkhe iddhividhaṃ pavattati. Tasmā tattha pavattavohārena ca na sakkā idha pāṭihāriyanti vattuṃ. Yasmmāā pana mahākāruṇikassa bhagavato veneyyagatā ca kilesā paṭipakkhā, tasmā tesaṃ haraṇato pāṭihāriyaṃ. Atha vā bhagavato sāsanassa ca paṭipakkhā titthiyā, tesaṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanīhi haritā apanītā honti. Paṭīti vā pacchāti attho. Tasmā samāhite citte vigatūpakkilese katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ. Attano vā upakkilesesu catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ. Iddhiādesanānusāsaniyo ca vigatūpakkilesena katakiccena sattahitatthaṃ puna pavattetabbā, haritesu ca attano upakkilesesu parasantāne upakkilesaharaṇāni hontīti paṭihāriyāni bhavanti. Paṭihāriyameva pāṭihāriyaṃ, paṭihāriye vā iddhiādesanānusāsanisamudāye bhavaṃ ekekaṃ pāṭihāriyanti vuccati. Paṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ.

Yasmā pana tantiatthadesanātabbohārābhisamayasaṅkhātā hetuhetuphalatadubhayapaññattipaṭivedhasaṅkhātā vā dhammatthadesanāpaṭivedhā gambhīrā, anupacitasambhārehi sasādīhi viya mahāsamuddo dukkhogāḷhā alabbhaneyyappatiṭṭhā ca. Tasmā tehi catūhi gambhīrabhāvehi yuttanti **dhammatthadesanāpaṭivedhagambhīraṃ**.

Eko eva bhagavato dhammadesanāghoso ekasmiṃ khaṇe pavattamāno nānābhāsānaṃ sattānaṃ attano attano bhāsāvasena apubbaṃ acarimaṃ gahaṇūpago hutvā atthādhigamāya hoti. Acinteyyo hi buddhānaṃ buddhānubhāvoti sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchatīti veditabbaṃ.

Nidassanatthena – ‘‘nāhaṃ sayambhū, na mayā idaṃ sacchikata’’nti attānaṃ parimocento – ‘‘iti me sutaṃ, mayāpi evaṃ suta’’nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

Avadhāraṇatthena – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, gatimantānaṃ, satimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando’’ti (a. ni. 1.219-223) evaṃ bhagavatā, ‘‘āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo’’ti (a. ni. 5.169) evaṃ dhammasenāpatinā ca pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukamyataṃ janeti – ‘‘iti me sutaṃ, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva, na aññathā, daṭṭhabba’’nti. **Aññathā**ti bhagavato sammukhā sutākārato aññathā, na pana bhagavatā desitākārato. Acinteyyānubhāvā hi bhagavato desanā, sā na sabbākārena sakkā viññātunti vuttovāyamattho. Sutākārāvirujjhanameva hi dhāraṇabalaṃ. Na hettha atthantaratāparihāro dvinnampi atthānaṃ ekavisayattā. Itarathā hi thero bhagavato desanāya sabbathā paṭiggahaṇe samattho asamatthoti vā āpajjeyyāti.

Me-saddo tīsu atthesu dissati. Tathā hissa – ‘‘gāthābhigītaṃ me abhojaneyya’’ntiādīsu (saṃ. ni. 1.194; su. ni. 81) mayāti attho. ‘‘Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū’’tiādīsu (saṃ. ni. 4.88; 5.381; a. ni. 4.257) mayhanti attho. ‘‘Dhammadāyādā me, bhikkhave, bhavathā’’tiādīsu (ma. ni. 1.29) mamāti attho. Idha pana ‘‘mayā suta’’nti ca ‘‘mama suta’’nti ca atthadvaye yujjati.

Ettha ca yo paro na hoti, so attāti evaṃ vattabbe niyakajjhattasaṅkhāte sakasantāne vattanato tividhopi **me**-saddo yadipi ekasmiṃyeva atthe dissati, karaṇasampadānādivisesasaṅkhāto panassa vijjatevāyaṃ atthabhedoti āha – ‘‘me-saddo tīsu atthesu dissatī’’ti.

Sutanti ayaṃ **suta**-saddo saupasaggo anupasaggo ca gamanavissutakilinnūpacitānuyogasotaviññeyyasotadvārānusāraviññātādianekatthappabhedo. Kiñcāpi hi kiriyāvisesako upasaggo, jotakabhāvato pana satipi tasmiṃ suta-saddo eva taṃ taṃ atthaṃ vadatīti anupasaggassa sutasaddassa atthuddhāre saupasaggopi udāharīyati.

Tattha ‘‘senāya pasuto’’tiādīsu gacchantoti attho. ‘‘Sutadhammassa passato’’tiādīsu (udā. 11) vissutadhammassāti attho. ‘‘Avassutā avassutassā’’tiādīsu (pāci. 657) kilinnā kilinnassāti attho. ‘‘Tumhehi puññaṃ pasutaṃ anappaka’’ntiādīsu (khu. pā. 7.12) upacitanti attho. ‘‘Ye jhānappasutā dhīrā’’tiādīsu (dha. pa. 181) jhānānuyuttāti attho. ‘‘Diṭṭhaṃ sutaṃ muta’’ntiādīsu (ma. ni. 1.241) sotaviññeyyanti attho. ‘‘Sutadharo sutasannicayo’’tiādīsu (ma. ni. 1.339) sotadvārānusāraviññātadharoti attho. Idha panassa ‘‘sotadvārānusārena upadhārita’’nti vā ‘‘upadhāraṇa’’nti vā attho. Me-saddassa hi mayāti atthe sati ‘‘iti me sutaṃ, mayā sotadvārānusārena upadhārita’’nti attho. Mamāti atthe sati ‘‘iti mama sutaṃ sotadvārānusārena upadhāraṇa’’nti attho.

Evametesu tīsu padesu yasmā sutasaddasannidhāne payuttena **iti**saddena savanakiriyājotakena bhavitabbaṃ. Tasmā **itī**ti sotaviññāṇādiviññāṇakiccanidassanaṃ. **Me**ti vuttaviññāṇasamaṅgipuggalanidassanaṃ. Sabbānipi vākyāni evakāratthasahitāniyeva avadhāraṇaphalattā. Tena **suta**nti assavanabhāvappaṭikkhepato anūnāviparītaggahaṇanidassanaṃ. Yathā hi sutaṃ sutamevāti vattabbataṃ arahati, taṃ sammā sutaṃ anūnaggahaṇaṃ aviparītaggahaṇañca hotīti. Atha vā saddantaratthāpohanavasena saddo atthaṃ vadatīti, yasmā sutanti etassa asutaṃ na hotīti ayamattho, tasmā sutanti assavanabhāvappaṭikkhepato anūnāviparītaggahaṇanidassanaṃ. Idaṃ vuttaṃ hoti – iti me sutaṃ, na diṭṭhaṃ, na sayambhuñāṇena sacchikataṃ, na aññathā vā upaladdhaṃ, apica sutaṃva, tañca kho sammadevāti. Avadhāraṇatthe vā itisadde ayamatthayojanāti tadapekkhassa suta-saddassa niyamattho sambhavatīti assavanabhāvappaṭikkhepo, anūnāviparītaggahaṇanidassanatā ca veditabbā. Evaṃ savanahetusavanavisesavasena padattayassa atthayojanā katāti daṭṭhabbaṃ.

Tathā **itī**ti sotadvārānusārena pavattāya viññāṇavīthiyā nānatthabyañjanaggahaṇato nānappakārena ārammaṇe pavattibhāvappakāsanaṃ ākārattho itisaddoti katvā. **Me**ti attappakāsanaṃ. **Suta**nti dhammappakāsanaṃ yathāvuttāya viññāṇavīthiyā pariyattidhammārammaṇattā. Ayañhettha saṅkhepo – nānappakārena ārammaṇe pavattāya viññāṇavīthiyā kāraṇabhūtāya mayā na aññaṃ kataṃ, idaṃ pana kataṃ, ayaṃ dhammo sutoti.

Tathā **itī**ti nidassitabbappakāsanaṃ nidassanattho iti-saddoti katvā nidassetabbassa nidassitabbattābhāvābhāvato. Tasmā itisaddena sakalampi sutaṃ paccāmaṭṭhanti veditabbaṃ. **Me**ti puggalappakāsanaṃ. **Suta**nti puggalakiccappakāsanaṃ. Suta-saddena hi labbhamānā savanakiriyā savanaviññāṇappabandhappaṭibaddhā, tattha ca puggalavohāro. Na hi puggalavohārarahite dhammappabandhe savanakiriyā labbhati. Tassāyaṃ saṅkhepattho – yaṃ suttaṃ niddisissāmi, taṃ mayā iti sutanti.

Tathā **itī**ti yassa cittasantānassa nānārammaṇappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso ākārattho itisaddoti katvā. **Itī**ti hi ayaṃ ākārapaññatti dhammānaṃ taṃ taṃ pavattiākāraṃ upādāya paññāpetabbasabhāvattā. **Me**ti kattuniddeso. **Suta**nti visayaniddeso. Sotabbo hi dhammo savanakiriyākattupuggalassa savanakiriyāvasena pavattiṭṭhānaṃ hoti. Ettāvatā nānappakārappavattena cittasantānena taṃsamaṅgino kattu visaye gahaṇasanniṭṭhānaṃ dassitaṃ hoti.

Atha vā **itī**ti puggalakiccaniddeso. Sutānañhi dhammānaṃ gahitākārassa nidassanassa avadhāraṇassa vā pakāsanabhāvena itisaddena tadākārādidhāraṇassa puggalavohārūpādānadhammabyāpārabhāvato puggalakiccaṃ nāma niddiṭṭhaṃ hotīti. **Suta**nti viññāṇakiccaniddeso. Puggalavādinopi hi savanakiriyā viññāṇanirapekkhā na hotīti. **Me**ti ubhayakiccayuttapuggalaniddeso. **Me**ti hi saddappavatti ekanteneva sattavisesavisayā, viññāṇakiccañca tattheva samodahitabbanti. Ayaṃ panettha saṅkhepo – mayā savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena laddhassavanakiccavohārena sutanti.

Tathā **itī**ti ca **me**ti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Sabbassa hi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjitabbattā sabbapaññattīnañca vijjamānādīsu chasveva paññattīsu avarodho, tasmā yo māyāmarīciādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti. So rūpasaddādiko ruppanānubhavanādiko ca paramatthasabhāvo saccikaṭṭhaparamatthavasena vijjati. Yo pana itīti ca meti ca vuccamāno ākārādiaparamatthasabhāvo saccikaṭṭhaparamatthavasena anupalabbhamāno avijjamānapaññatti nāma, kimettha taṃ paramatthato atthi, yaṃ itīti vā meti vā niddesaṃ labhetha. **Suta**nti vijjamānapaññatti. Yañhi taṃ sotena upaladdhaṃ, taṃ paramatthato vijjamānanti.

Tathā **itī**ti sotapathamāgate dhamme upādāya tesaṃ upadhāritākārādīnaṃ paccāmasanavasena. **Me**ti sasantatipariyāpanne khandhe karaṇādivisesavisiṭṭhe upādāya vattabbato upādāpaññatti. **Suta**nti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti. Diṭṭhādisabhāvarahite saddāyatane pavattamānopi sutavohāro dutiyaṃ, tatiyanti ādiko viya paṭhamādiṃ nissāya ‘‘yaṃ na diṭṭhamutaviññātanirapekkhaṃ, taṃ suta’’nti viññeyyattā diṭṭhādīni upanidhāya vattabbo hoti. Asutaṃ na hotīti hi sutanti pakāsitoyamatthoti.

Ettha ca **itī**ti vacanena asammohaṃ dīpeti. Paṭividdhā hi atthassa pakāravisesā itīti idha āyasmatā ānandena paccāmaṭṭhā, tenassa asammoho dīpito. Na hi sammūḷho nānappakārappaṭivedhasamattho hoti, lobhappahānādivasena nānappakārā duppaṭividdhā ca suttatthā niddisīyanti. **Suta**nti vacanena asammosaṃ dīpeti sutākārassa yāthāvato dassiyamānattā yassa hi sutaṃ sammuṭṭhaṃ hoti, na so kālantare mayā sutanti paṭijānāti. Iccassa asammohena sammohābhāvena paññāya eva vā savanakālasambhūtāya taduttarikālapaññāsiddhi, tathā asammosena satisiddhi. Tattha paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā. Byañjanānañhi paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyanti satiyā byāpāro adhiko, paññā tattha guṇībhūtā hoti paññāya pubbaṅgamāti katvā. Satipubbaṅgamāya paññāya atthappaṭivedhasamatthatā. Atthassa hi paṭivijjhitabbo ākāro gambhīroti paññāya byāpāro adhiko, sati tattha guṇībhūtā hoti satiyā pubbaṅgamāti katvā. Tadubhayasamatthatāyogena atthabyañjanasampannassa dhammakosassa anupālanasamatthatāya dhammabhaṇḍāgārikattasiddhi.

Aparo nayo – **itī**ti vacanena yonisomanasikāraṃ dīpeti. Tena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ upari vakkhamānānaṃ nānappakārappaṭivedhajotakānaṃ aviparītasaddhammavisayattā. Na hi ayoniso manasikaroto nānappakārappaṭivedho sambhavati. **Suta**nti vacanena avikkhepaṃ dīpeti, nidānapucchāvasena pakaraṇappattassa vakkhamānassa suttassa savanaṃ na samādhānamantarena sambhavati vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi ‘‘na mayā sutaṃ, puna bhaṇathā’’ti vadati. Yonisomanasikārena cettha attasammāpaṇidhiṃ pubbekatapuññatañca sādheti, sammā appaṇihitattassa pubbe akatapuññassa vā tadabhāvato. Avikkhepena saddhammassavanaṃ sappurisūpanissayañca sādheti, assutavato sappurisūpanissayarahitassa ca tadabhāvato. Na hi vikkhittacitto saddhammaṃ sotuṃ sakkoti, na ca sappurise anupassayamānassa savanaṃ atthi.

Aparo nayo – ‘‘yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso’’ti vuttaṃ. Yasmā ca so bhagavato vacanassa atthabyañjanappabhedaparicchedavasena sakalasāsanasampatiogāhanena niravasesaparahitapāripūrikāraṇabhūto evaṃbhaddako ākāro na sammā appaṇihitattano pubbe akatapuññassa vā hoti, tasmā **itī**ti iminā bhaddakena ākārena pacchimacakkadvayasampattimattano dīpeti, **suta**nti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpe dese vasato sappurisūpanissayarahitassa vā savanaṃ atthi. Iccassa pacchimacakkadvayasiddhiyā āsayasuddhi siddhā hoti, sammā paṇihitatto pubbe ca katapuñño visuddhāsayo hoti, tadavisuddhihetūnaṃ kilesānaṃ dūrībhāvato. Tathā hi vuttaṃ – ‘‘sammā paṇihitaṃ cittaṃ, seyyaso naṃ tato kare’’ti (dha. pa. 43) ‘‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo’’ti (dī. ni. 2.207) ca. Purimacakkadvayasiddhiyā payogasuddhi. Patirūpadesavāsena hi sappurisūpanissayena ca sādhūnaṃ diṭṭhānugatiāpajjanenapi visuddhappayogo hoti. Tāya ca āsayasuddhiyā adhigamabyattisiddhi, pubbe eva taṇhādiṭṭhisaṃkilesānaṃ visodhitattā payogasuddhiyā āgamabyattisiddhi. Suparisuddhakāyavacīpayogo hi vippaṭisārābhāvato avikkhittacitto pariyattiyaṃ visārado hoti. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ aruṇuggamanaṃ viya sūriyassa udayato, yonisomanasikāro viya ca kusaladhammassa, arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti ṭhāne nidānaṃ ṭhapento **iti me suta**ntiādimāha.

Aparo nayo – **itī**ti iminā pubbe vuttanayena nānappakārappaṭivedhadīpakena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. **Suta**nti iminā itisaddasannidhānato vakkhamānāpekkhāya vā sotabbabhedappaṭivedhadīpakena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ dīpeti. **Itī**ti ca idaṃ vuttanayeneva yonisomanasikāradīpakaṃ vacanaṃ bhāsamāno ‘‘ete mayā dhammā manasānupekkhitā diṭṭhiyā suppaṭividdhā’’ti dīpeti. Pariyattidhammā hi ‘‘idha sīlaṃ kathitaṃ, idha samādhi, idha paññā, ettakā ettha anusandhiyo’’tiādinā nayena manasā anupekkhitā anussavākāraparivitakkasahitāya dhammanijjhānakkhantibhūtāya ñātapariññāsaṅkhātāya vā diṭṭhiyā tattha tattha vuttarūpārūpadhamme ‘‘iti rūpaṃ, ettakaṃ rūpa’’ntiādinā nayena suṭṭhu vavatthapetvā paṭividdhā attano paresañca hitasukhāvahā hontīti. **Sutta**nti idaṃ savanayogaparidīpakavacanaṃ bhāsamāno ‘‘bahū mayā dhammā sutā dhātā vacasā paricitā’’ti dīpeti. Sotāvadhānappaṭibaddhā hi pariyattidhammassa savanadhāraṇaparicayā. Tadubhayenapi dhammassa svākkhātabhāvena atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇañhi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti ādaraṃ janetvā sakkaccaṃ dhammo sotabbo.

Iti me sutanti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammavinayaṃ attano adahanto asappurisabhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. ‘‘Kevalaṃ sutamevetaṃ mayā, tasseva pana bhagavato vacana’’nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

Apica **iti me suta**nti attanā uppāditabhāvaṃ appaṭijānanto purimassavanaṃ vivaranto sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavisāradassa dasabaladharassa āsabhaṭṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa. Na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kātabbāti sabbadevamanussānaṃ imasmiṃ dhammavinaye assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati –

‘‘Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;
Iti me sutamiccevaṃ, vadaṃ gotamasāvako’’ti.

Etthāha – ‘‘kasmā panettha yathā aññesu suttesu ‘evaṃ me sutaṃ, ekaṃ samayaṃ bhagavā’tiādinā kāladese apadisitvāva nidānaṃ bhāsitaṃ, evaṃ na bhāsita’’nti? Apare tāva āhu – na pana therena bhāsitattā. Idañhi nidānaṃ na āyasmatā ānandena paṭhamaṃ bhāsitaṃ khujjuttarāya pana bhagavatā upāsikāsu bahussutabhāvena etadagge ṭhapitāya sekkhappaṭisambhidāppattāya ariyasāvikāya sāmāvatippamukhānaṃ pañcannaṃ itthisatānaṃ paṭhamaṃ bhāsitaṃ.

Tatrāyaṃ anupubbīkathā – ito kira kappasatasahassamatthake padumuttaro nāma sammāsambuddho loke uppajjitvā pavattitavaradhammacakko haṃsavatiyaṃ viharati. Athekadivasaṃ haṃsavatiyaṃ ekā kuladhītā satthu dhammadesanaṃ sotuṃ gacchantīhi upāsikāhi saddhiṃ ārāmaṃ gatā. Satthāraṃ ekaṃ upāsikaṃ bahussutānaṃ etadagge ṭhapentaṃ disvā adhikāraṃ katvā taṃ ṭhānantaraṃ patthesi. Satthāpi naṃ byākāsi ‘‘anāgate gotamassa nāma sammāsambuddhassa sāvikānaṃ upāsikānaṃ bahussutānaṃ aggā bhavissatī’’ti. Tassā yāvajīvaṃ kusalaṃ katvā devaloke nibbattitvā puna manussesūti evaṃ devamanussesu saṃsarantiyā kappasatasahassaṃ atikkantaṃ. Atha imasmiṃ bhaddakappe amhākaṃ bhagavato kāle sā devalokato cavitvā ghosakaseṭṭhissa gehe dāsiyā kucchismiṃ paṭisandhiṃ gaṇhi, **uttarā**tissā nāmaṃ akaṃsu. Sā jātakāle khujjā ahosīti **khujjuttarā**tveva paññāyittha. Sā aparabhāge ghosakaseṭṭhinā rañño utenassa sāmāvatiyā dinnakāle tassā paricārikabhāvena dinnā rañño utenassa antepure vasati.

Tena ca samayena kosambiyaṃ ghosakaseṭṭhikukkuṭaseṭṭhipāvārikaseṭṭhino bhagavantaṃ uddissa tayo vihāre kāretvā janapadacārikaṃ carante tathāgate kosambinagaraṃ sampatte buddhappamukhassa bhikkhusaṅghassa vihāre niyyādetvā mahādānāni pavattesuṃ, māsamattaṃ atikkami. Atha nesaṃ etadahosi – ‘‘buddhā nāma sabbalokānukampakā, aññesampi okāsaṃ dassāmā’’ti kosambinagaravāsinopi janassa okāsaṃ akaṃsu. Tato paṭṭhāya nāgarā vīthisabhāgena gaṇasabhāgena mahādānaṃ denti. Athekadivasaṃ satthā bhikkhusaṅghaparivuto mālākārajeṭṭhakassa gehe nisīdi. Tasmiṃ khaṇe khujjuttarā sāmāvatiyā pupphāni gahetuṃ aṭṭha kahāpaṇe ādāya taṃ gehaṃ agamāsi. Mālākārajeṭṭhako taṃ disvā ‘‘amma uttare, ajja tuyhaṃ pupphāni dātuṃ khaṇo natthi, ahaṃ buddhappamukhaṃ bhikkhusaṅghaṃ parivisāmi, tvampi parivesanāya sahāyikā hohi, evaṃ ito paresaṃ veyyāvaccakaraṇato muccissasī’’ti āha. Tato khujjuttarā buddhānaṃ bhattagge veyyāvaccaṃ akāsi. Sā satthārā upanisinnakathāvasena kathitaṃ sabbameva dhammaṃ uggaṇhi, anumodanaṃ pana sutvā sotāpattiphale patiṭṭhāsi.

Sā aññesu divasesu cattārova kahāpaṇe datvā pupphāni gahetvā gacchati, tasmiṃ pana divase diṭṭhasaccabhāvena parasantake cittaṃ anuppādetvā aṭṭhapi kahāpaṇe datvā pacchiṃ pūretvā pupphāni gahetvā sāmāvatiyā santikaṃ agamāsi. Atha naṃ sā pucchi ‘‘amma uttare, tvaṃ aññesu divasesu na bahūni pupphāni āharasi, ajja pana bahukāni, kiṃ no rājā uttaritaraṃ pasanno’’ti? Sā musā vattuṃ abhabbatāya atīte attanā kataṃ anigūhitvā sabbaṃ kathesi. Atha ‘‘kasmā ajja bahūni āharasī’’ti ca vuttā ‘‘ajjāhaṃ sammāsambuddhassa dhammaṃ sutvā amataṃ sacchākāsiṃ, tasmā tumhe na vañcemī’’ti āha. Taṃ sutvā ‘‘are duṭṭhadāsi, ettakaṃ kālaṃ tayā gahite kahāpaṇe dehī’’ti atajjetvā pubbahetunā codiyamānā ‘‘amma, tayā pītaṃ amataṃ, amhepi pāyehī’’ti vatvā ‘‘tena hi maṃ nhāpehī’’ti vutte soḷasahi gandhodakaghaṭehi nhāpetvā dve maṭṭhasāṭake dāpesi. Sā ekaṃ nivāsetvā ekaṃ pārupitvā āsanaṃ paññāpetvā āsane nisīditvā vicitrabījaniṃ ādāya nīcāsanesu nisinnāni pañca mātugāmasatāni āmantetvā sekhappaṭisambhidāsu ṭhatvā satthārā desitaniyāmeneva tāsaṃ dhammaṃ desesi. Desanāvasāne tā sabbā sotāpattiphale patiṭṭhahiṃsu. Tā sabbāpi khujjuttaraṃ vanditvā ‘‘amma, ajja paṭṭhāya tvaṃ kiliṭṭhakammaṃ mā kari, amhākaṃ mātuṭṭhāne ācariyaṭṭhāne ca patiṭṭhāhī’’ti garuṭṭhāne ṭhapayiṃsu.

Kasmā panesā dāsī hutvā nibbattāti? Sā kira kassapasammāsambuddhakāle bārāṇasiyaṃ seṭṭhidhītā hutvā nibbattā. Ekāya khīṇāsavattheriyā upaṭṭhākakulaṃ gatāya ‘‘etaṃ me ayye, pasādhanapeḷikaṃ dethā’’ti veyyāvaccaṃ kāresi. Therīpi ‘‘adentiyā mayi āghātaṃ uppādetvā niraye nibbattissati, dentiyā paresaṃ dāsī hutvā nibbattissati, nirayasantāpato dāsibhāvo seyyo’’ti anuddayaṃ paṭicca tassā vacanaṃ akāsi. Sā tena kammena pañca jātisatāni paresaṃ dāsīyeva hutvā nibbatti.

Kasmā pana khujjā ahosi? Anuppanne kira buddhe ayaṃ bārāṇasirañño gehe vasantī ekaṃ rājakulūpakaṃ paccekabuddhaṃ thokaṃ khujjadhātukaṃ disvā attanā sahavāsīnaṃ mātugāmānaṃ purato parihāsaṃ karontī yathāvajjaṃ keḷivasena khujjākāraṃ dassesi, tasmā khujjā hutvā nibbatti.

Kiṃ pana katvā paññavantī jātāti? Anuppanne kira buddhe ayaṃ bārāṇasirañño gehe vasantī aṭṭha paccekabuddhe rājagehato uṇhapāyāsassa pūrite patte parivattitvā parivattitvā gaṇhante disvā attano santakāni aṭṭha dantavalayāni ‘‘idha ṭhapetvā gaṇhathā’’ti adāsi. Te tathā katvā olokesuṃ. ‘‘Tumhākaññeva tāni pariccattāni, gahetvā gacchathā’’ti āha. Te nandamūlakapabbhāraṃ agamaṃsu. Ajjāpi tāni valayāni arogāneva. Sā tassa nissandena paññavantī jātā.

Atha naṃ sāmāvatippamukhāni pañca itthisatāni ‘‘amma, tvaṃ divase divase satthu santikaṃ gantvā bhagavatā desitaṃ dhammaṃ sutvā amhākaṃ desehī’’ti vadiṃsu. Sā tathā karontī aparabhāge tipiṭakadharā jātā. Tasmā naṃ satthā – ‘‘etadaggaṃ, bhikkhave, mama sāvikānaṃ bahussutānaṃ upāsikānaṃ yadidaṃ khujjuttarā’’ti etadagge ṭhapesi. Iti upāsikāsu bahussutabhāvena satthārā etadagge ṭhapitā paṭisambhidāppattā khujjuttarā ariyasāvikā satthari kosambiyaṃ viharante kālena kālaṃ satthu santikaṃ gantvā dhammaṃ sutvā antepuraṃ gantvā sāmāvatippamukhānaṃ pañcannaṃ itthisatānaṃ ariyasāvikānaṃ satthārā desitaniyāmena yathāsutaṃ dhammaṃ kathentī attānaṃ parimocetvā satthu santike sutabhāvaṃ pakāsentī **‘‘vuttañhetaṃ bhagavatā vuttamarahatāti me suta’’**nti nidānaṃ āropesi.

Yasmā pana tasmiṃyeva nagare bhagavato sammukhā sutvā tadaheva tāya tāsaṃ bhāsitaṃ, tasmā ‘‘ekaṃ samayaṃ bhagavā kosambiyaṃ viharatī’’ti kāladesaṃ apadisituṃ payojanasambhavova natthi supākaṭabhāvato. Bhikkhuniyo cassā santike imāni suttāni gaṇhiṃsu. Evaṃ paramparāya bhikkhūsupi tāya āropitaṃ nidānaṃ pākaṭaṃ ahosi. Atha āyasmā ānando tathāgatassa parinibbānato aparabhāge sattapaṇṇiguhāyaṃ ajātasattunā kārāpite saddhammamaṇḍape mahākassapappamukhassa vasīgaṇassa majjhe nisīditvā dhammaṃ saṅgāyanto imesaṃ suttānaṃ nidānassa dveḷhakaṃ pariharanto tāya āropitaniyāmeneva nidānaṃ āropesīti.

Keci panettha bahuppakāre papañcenti. Kiṃ tehi? Apica nānānayehi saṅgītikārā dhammavinayaṃ saṅgāyiṃsu. Anubuddhā hi dhammasaṅgāhakamahātherā, te sammadeva dhammavinayassa saṅgāyanākāraṃ jānantā katthaci ‘‘evaṃ me suta’’ntiādinā, katthaci ‘‘tena samayenā’’tiādinā, katthaci gāthābandhavasena nidānaṃ ṭhapentā, katthaci sabbena sabbaṃ nidānaṃ aṭṭhapentā vaggasaṅgahādivasena dhammavinayaṃ saṅgāyiṃsu. Tattha idha **vuttañheta**ntiādinā nidānaṃ ṭhapetvā saṅgāyiṃsu, kiñci suttageyyādivasena navaṅgamidaṃ buddhavacanaṃ. Yathā cetaṃ, evaṃ sabbesampi sammāsambuddhānaṃ. Vuttañhetaṃ ‘‘appakañca nesaṃ ahosi suttaṃ geyya’’ntiādi. Tattha itivuttakaṅgassa aññaṃ kiñci na paññāyati tabbhāvanimittaṃ ṭhapetvā ‘‘vuttañhetaṃ…pe… me suta’’nti idaṃ vacanaṃ. Tenāhu aṭṭhakathācariyā ‘‘vuttañhetaṃ bhagavatāti ādinayappavattā dvādasuttarasatasuttantā itivuttaka’’nti. Tasmā satthu adhippāyaṃ jānantehi dhammasaṅgāhakehi ariyasāvikāya vā imesaṃ suttānaṃ itivuttakaṅgabhāvañāpanatthaṃ imināva nayena nidānaṃ ṭhapitanti veditabbaṃ.

Kimatthaṃ pana dhammavinayasaṅgahe kayiramāne nidānavacanaṃ? Nanu bhagavatā bhāsitavacanasseva saṅgaho kātabboti? Vuccate – **desanāya ṭhitiasammosasaddheyyabhāvasampādanatthaṃ**. Kāladesadesakaparisāpadesehi upanibandhitvā ṭhapitā hi desanā ciraṭṭhitikā hoti asammosadhammā saddheyyā ca desakālakattuhetunimittehi upanibaddho viya vohāravinicchayo. Teneva ca āyasmatā mahākassapena brahmajālamūlapariyāyasuttādīnaṃ desādipucchāsu katāsu tāsaṃ vissajjanaṃ karontena dhammabhaṇḍāgārikena ‘‘evaṃ me suta’’ntiādinā nidānaṃ bhāsitaṃ. Idha pana desakālassa aggahaṇe kāraṇaṃ vuttameva.

Apica **satthu sampattippakāsanatthaṃ** nidānavacanaṃ. Tathāgatassa hi bhagavato pubbaracanānumānāgamatakkābhāvato sammāsambuddhabhāvasiddhi. Na hi sammāsambuddhassa pubbaracanādīhi attho atthi sabbattha appaṭihatañāṇācāratāya ekappamāṇattā ca ñeyyadhammesu. Tathā ācariyamuṭṭhidhammamacchariyasāsanasāvakānurāgābhāvato khīṇāsavabhāvasiddhi. Na hi sabbaso khīṇāsavassa te sambhavantīti suvisuddhassa parānuggahapavatti. Evaṃ desakasaṃkilesabhūtānaṃ diṭṭhisīlasampadādūsakānaṃ avijjātaṇhānaṃ accantābhāvasaṃsūcakehi ñāṇasampadāpahānasampadābhibyañjakehi ca sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi, tato ca antarāyikaniyyānikadhammesu asammohabhāvasiddhito pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo attahitaparahitapaṭipatti ca nidānavacanena pakāsitā hoti, tattha tattha sampattaparisāya ajjhāsayānurūpaṃ ṭhānuppattikappaṭibhānena dhammadesanādīpanato. Idha pana anavasesato kāmadosappahānaṃ vidhāya desanādīpanato cāti yojetabbaṃ. Tena vuttaṃ ‘‘satthu sampattippakāsanatthaṃ nidānavacana’’nti. Ettha ca ‘‘bhagavatā arahatā’’ti imehi padehi yathāvuttaatthavibhāvanatā heṭṭhā dassitā eva.

Tathā **sāsanasampattippakāsanatthaṃ** nidānavacanaṃ. Ñāṇakaruṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthakā paṭipatti attahitā vā. Tasmā paresaṃyevatthāya pavattasabbakiriyassa sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattaṃ vuccamānaṃ diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ sattānaṃ anusāsanatthena sāsanaṃ, na kabbaracanā. Tayidaṃ satthu caritaṃ kāladesadesakaparisāpadesehi tattha tattha nidānavacanehi yathārahaṃ pakāsiyati. Idha pana desakaparisāpadesehīti yojetabbaṃ. Tena vuttaṃ ‘‘sāsanasampattippakāsanatthaṃ nidānavacana’’nti.

Apica **satthuno pamāṇabhāvappakāsanena sāsanassa pamāṇabhāvadassanatthaṃ** nidānavacanaṃ. Tañcassa pamāṇabhāvadassanaṃ heṭṭhā vuttanayānusārena ‘‘bhagavatā arahatā’’ti imehi padehi vibhāvitanti veditabbaṃ. Idamettha nidānavacanappayojanassa mukhamattanidassananti.

Nidānavaṇṇanā niṭṭhitā.

1. Ekakanipāto

1. Paṭhamavaggo

1. Lobhasuttavaṇṇanā

1. Idāni **ekadhammaṃ, bhikkhave, pajahathā**tiādinā nayena bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anuppatto. Sā panesā atthavaṇṇanā yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepaṃ tāva vicāressāma. Cattāro hi suttanikkhepā – attajjhāsayo, parajjhāsayo, pucchāvasiko, aṭṭhuppattikoti. Yathā hi anekasataanekasahassabhedānipi suttantāni saṃkilesabhāgiyādipaṭṭhānanayena soḷasavidhataṃ nātivattanti, evaṃ attajjhāsayādisuttanikkhepavasena catubbidhataṃ nātivattantīti. Tattha yathā attajjhāsayassa aṭṭhuppattiyā ca parajjhāsayapucchāvasikehi saddhiṃ saṃsaggabhedo sambhavati attajjhāsayo ca parajjhāsayo ca, attajjhāsayo ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca, aṭṭhuppattiko ca pucchāvasiko cāti ajjhāsayapucchānusandhisambhavato; evaṃ yadipi aṭṭhuppattiyā attajjhāsayenapi saṃsaggabhedo sambhavati, attajjhāsayādīhi pana purato ṭhitehi aṭṭhuppattiyā saṃsaggo natthīti niravaseso paṭṭhānanayo na sambhavati. Tadantogadhattā vā sambhavantānaṃ sesanikkhepānaṃ mūlanikkhepavasena cattāro suttanikkhepā vuttāti veditabbaṃ.

Tatrāyaṃ vacanattho – nikkhipīyatīti nikkhepo, suttaṃ eva nikkhepo **suttanikkhepo**. Atha vā nikkhipanaṃ nikkhepo, suttassa nikkhepo suttanikkhepo, suttadesanāti attho. Attano ajjhāsayo attajjhāsayo, so assa atthi kāraṇabhūtoti **attajjhāsayo,** attano ajjhāsayo etassāti vā attajjhāsayo. **Parajjhāsaye**pi eseva nayo. Pucchāya vasoti pucchāvaso. So etassa atthīti **pucchāvasiko**. Suttadesanāya vatthubhūtassa atthassa uppatti atthuppatti, atthuppatti eva aṭṭhuppatti tha-kārassa ṭha-kāraṃ katvā, sā etassa atthīti **aṭṭhuppattiko**. Atha vā nikkhipīyati suttaṃ etenāti nikkhepo, attajjhāsayādi eva. Etasmiṃ pana atthavikappe attano ajjhāsayo attajjhāsayo. Paresaṃ ajjhāsayo parajjhāsayo. Pucchīyatīti pucchā, pucchitabbo attho, pucchāvasena pavattaṃ dhammappaṭiggāhakānaṃ vacanaṃ pucchāvasaṃ, tadeva nikkhepasaddāpekkhāya pucchāvasikoti pulliṅgavasena vuttaṃ. Tathā aṭṭhuppatti eva aṭṭhuppattikoti evamettha attho veditabbo.

Apica paresaṃ indriyaparipākādikāraṇanirapekkhattā attajjhāsayassa visuṃ suttanikkhepabhāvo yutto, kevalaṃ attano ajjhāsayeneva dhammatantiṭhapanatthaṃ pavattitadesanattā. Parajjhāsayapucchāvasikānaṃ pana paresaṃ ajjhāsayapucchānaṃ desanāpavattihetubhūtānaṃ uppattiyaṃ pavattitānaṃ kathaṃ aṭṭhuppattiyaṃ anavarodho, pucchāvasikaṭṭhuppattikānaṃ vā parajjhāsayānurodhena pavattitānaṃ kathaṃ parajjhāsaye anavarodhoti? Na codetabbametaṃ. Paresañhi abhinīhāraparipucchādivinimuttasseva suttadesanākāraṇuppādassa aṭṭhuppattibhāvena gahitattā parajjhāsayapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi brahmajāladhammadāyādasuttādīnaṃ (dī. na. 1.1 ādayo) vaṇṇāvaṇṇaāmisuppādādidesanānimittaṃ aṭṭhuppatti vuccati. Paresaṃ pucchaṃ vinā ajjhāsayameva nimittaṃ katvā desito parajjhāsayo, pucchāvasena desito pucchāvasikoti pākaṭoyamatthoti.

Yāni bhagavā parehi anajjhiṭṭho kevalaṃ attano ajjhāsayeneva katheti, seyyathidaṃ – ākaṅkheyyasuttaṃ, tuvaṭṭakasuttantievamādīni (su. ni. 921 ādayo; ma. ni. 1.64 ādayo), tesaṃ attajjhāsayo nikkhepo.

Yāni pana ‘‘paripakkā kho rāhulassa vimuttiparipācanīyā dhammā, yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya’’nti evaṃ paresaṃ ajjhāsayaṃ khantiṃ abhinīhāraṃ bujjhanabhāvañca oloketvā parajjhāsayavasena kathitāni, seyyathidaṃ – rāhulovādasuttaṃ, dhammacakkappavattanasuttantievamādīni (ma. ni. 2.107 ādayo; 3.416 ādayo; saṃ. ni. 3.59; mahāva. 19-20), tesaṃ parajjhāsayo nikkhepo.

Bhagavantaṃ pana upasaṅkamitvā devā manussā catasso parisā cattāro vaṇṇā ca tathā tathā pañhaṃ pucchanti ‘‘bojjhaṅgā bojjhaṅgāti, bhante, vuccanti, nīvaraṇā nīvaraṇāti vuccantī’’tiādinā, evaṃ puṭṭhena bhagavatā yāni kathitāni bojjhaṅgasaṃyuttādīni (saṃ. ni. 5.186) tesaṃ pucchāvasiko nikkhepo.

Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ – dhammadāyādaṃ, puttamaṃsūpamaṃ, dārukkhandhūpamantievamādīni (ma. ni. 1.29; saṃ. ni. 2.63), tesaṃ aṭṭhuppattiko nikkhepo.

Evamimesu catūsu suttanikkhepesu imassa suttassa parajjhāsayo nikkhepo. Parajjhāsayavasena hetaṃ nikkhittaṃ. Kesaṃ ajjhāsayena? Lobhe ādīnavadassīnaṃ puggalānaṃ. Keci pana ‘‘attajjhāsayo’’ti vadanti.

Tattha **ekadhammaṃ, bhikkhave**tiādīsu **eka**saddo attheva aññatthe ‘‘sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadantī’’tiādīsu (ma. ni. 3.27). Atthi seṭṭhe ‘‘cetaso ekodibhāva’’ntiādīsu (dī. ni. 1.228; pārā. 11). Atthi asahāye ‘‘eko vūpakaṭṭho’’tiādīsu (dī. ni. 1.405). Atthi saṅkhāyaṃ ‘‘ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’tiādīsu (a. ni. 8.29). Idhāpi saṅkhāyameva daṭṭhabbo.

Dhamma-saddo pariyattisaccasamādhipaññāpakatipuññāpattisuññatāñeyyasabhāvādīsu dissati. Tathā hissa ‘‘idha bhikkhu dhammaṃ pariyāpuṇātī’’tiādīsu (a. ni. 5.73) pariyatti attho. ‘‘Diṭṭhadhammo’’tiādīsu (dī. ni. 1.299) saccāni. ‘‘Evaṃdhammā te bhagavanto ahesu’’ntiādīsu (dī. ni. 2.13; 3.142) samādhi. ‘‘Saccaṃ dhammo dhiti cāgo, save pecca na socatī’’tiādīsu (jā. 1.1.57) paññā. ‘‘Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjatī’’tiādīsu (dī. ni. 2.398) pakati. ‘‘Dhammo have rakkhati dhammacāri’’ntiādīsu (jā. 1.10.102) puññaṃ. ‘‘Tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā’’tiādīsu (pārā. 444) āpatti. ‘‘Tasmiṃ kho pana samaye dhammā hontī’’tiādīsu (dha. sa. 121) suññatā. ‘‘Sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’tiādīsu (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85) ñeyyo. ‘‘Kusalā dhammā akusalā dhammā’’tiādīsu (dha. sa. tikamātikā 1) sabhāvo attho. Idhāpi sabhāvo. Tasmā **ekadhamma**nti ekaṃ saṃkilesasabhāvanti adhippāyo. Eko ca so dhammo cāti ekadhammo, taṃ ekadhammaṃ.

Bhikkhaveti bhikkhū ālapati. Kimatthaṃ pana bhagavā dhammaṃ desento bhikkhū ālapati, na dhammameva desetīti? Satijananatthaṃ. Bhikkhū hi aññaṃ cintentāpi dhammaṃ paccavekkhantāpi kammaṭṭhānaṃ manasi karontāpi nisinnā honti. Te paṭhamaṃ anālapitvā dhamme desiyamāne ‘‘ayaṃ desanā kiṃnidānā, kiṃpaccayā’’ti sallakkhetuṃ na sakkonti. Ālapite pana satiṃ upaṭṭhapetvā sallakkhetuṃ sakkonti, tasmā satijananatthaṃ ‘‘bhikkhave’’ti ālapati. Tena ca tesaṃ bhikkhanasīlatādiguṇayogasiddhena vacanena hīnādhikajanasevitaṃ vuttiṃ pakāsento uddhatadīnabhāvaniggahaṃ karoti. ‘‘Bhikkhave’’ti iminā karuṇāvipphārasommahadayanayananipātapubbaṅgamena vacanena te attano mukhābhimukhe karonto tena ca kathetukamyatādīpakena vacanena nesaṃ sotukamyataṃ janeti. Teneva ca sambodhanatthena sādhukaṃ savanamanasikārepi niyojeti. Sādhukaṃ savanamanasikārāyattā hi sāsanasampatti.

Aññesupi devamanussesu parisapariyāpannesu vijjamānesu kasmā bhikkhū eva āmantesīti? Jeṭṭhaseṭṭhāsannasadāsannihitabhāvato. Sabbaparisasādhāraṇā hi bhagavato dhammadesanā, parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthu cariyānuvidhāyakattā sakalasāsanapaṭiggāhakattā ca, āsannā tattha nisinnesu samīpavuttiyā, sadāsannihitā satthusantikāvacarattā. Apica te dhammadesanāya bhājanaṃ yathānusiṭṭhaṃ paṭipattisabbhāvato, visesato ca ekacce bhikkhū sandhāya ayaṃ desanāti te eva ālapi.

Pajahathāti ettha **pahānaṃ** nāma tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti pañcavidhaṃ. Tattha yaṃ dīpālokeneva tamassa paṭipakkhabhāvato alobhādīhi lobhādikassa, nāmarūpaparicchedādivipassanāñāṇehi tassa tassa anatthassa pahānaṃ. Seyyathidaṃ – pariccāgena lobhādimalassa, sīlena pāṇātipātādidussīlyassa, saddhādīhi assaddhiyādikassa, nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena ‘‘ahaṃ mamā’’ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhayesu abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanena abhiratisaññāya, muccitukamyatāñāṇena amuccitukamyatāya upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyā, nibbānena paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ, etaṃ **tadaṅgappahānaṃ** nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato ghaṭappahāreneva udakapiṭṭhe sevālassa tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **vikkhambhanappahānaṃ** nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano santāne ‘‘diṭṭhigatānaṃ pahānāyā’’tiādinā (dha. sa. 277; vibha. 628) nayena vuttassa samudayapakkhiyassa kilesagaṇassa accantaṃ appavattibhāvena samucchindanaṃ, idaṃ **samucchedappahānaṃ** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **paṭippassaddhippahānaṃ** nāma. Yaṃ pana sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **nissaraṇappahānaṃ** nāma. Evaṃ pañcavidhe pahāne anāgāmikabhāvakarassa pahānassa adhippetattā idha samucchedappahānanti veditabbaṃ. Tasmā **pajahathā**ti pariccajatha, samucchindathāti attho.

Ahanti bhagavā attānaṃ niddisati. **Vo**ti ayaṃ **vo**saddo paccattaupayogakaraṇasāmivacanapadapūraṇasampadānesu dissati. Tathā hi ‘‘kacci, pana vo anuruddhā, samaggā sammodamānā’’tiādīsu (ma. ni. 1.326) paccatte āgato. ‘‘Gacchatha, bhikkhave, paṇāmemi vo’’tiādīsu (ma. ni. 2.157) upayoge. ‘‘Na vo mama santike vatthabba’’ntiādīsu (ma. ni. 2.157) karaṇe. ‘‘Sabbesaṃ vo, sāriputta, subhāsita’’ntiādīsu (ma. ni. 1.345) sāmivacane. ‘‘Ye hi vo ariyā parisuddhakāyakammantā’’tiādīsu (ma. ni. 1.35) padapūraṇe. ‘‘Vanapatthapariyāyaṃ vo, bhikkhave, desessāmī’’tiādīsu (ma. ni. 1.190) sampadāne. Idhāpi sampadāne eva daṭṭhabbo.

Pāṭibhogoti paṭibhū. So hi dhāraṇakaṃ paṭicca dhanikassa, dhanikaṃ paṭicca dhāraṇakassa paṭinidhibhūto dhanikasantakassa tato haraṇādisaṅkhātena bhuñjanena bhogoti paṭibhogo, paṭibhogo eva pāṭibhogo. **Anāgāmitāyā**ti anāgāmibhāvatthāya. Paṭisandhiggahaṇavasena hi kāmabhavassa anāgamanato anāgāmī. Yo yassa dhammassa adhigamena anāgāmīti vuccati, saphalo so tatiyamaggo anāgāmitā nāma. Iti bhagavā veneyyadamanakusalo veneyyajjhāsayānukūlaṃ tatiyamaggādhigamaṃ lahunā upāyena ekadhammapūraṇatāmattena thiraṃ katvā dassesi yathā taṃ sammāsambuddho. Bhinnabhūmikāpi hi paṭighasaṃyojanādayo tatiyamaggavajjhā kilesā kāmarāgappahānaṃ nātivattantīti.

Kasmā panettha bhagavā attānaṃ pāṭibhogabhāve ṭhapesi? Tesaṃ bhikkhūnaṃ anāgāmimaggādhigamāya ussāhajananatthaṃ. Passati hi bhagavā ‘‘mayā ‘ekadhammaṃ, bhikkhave, pajahatha, ahaṃ vo pāṭibhogo anāgāmitāyā’ti vutte ime bhikkhū addhā taṃ ekadhammaṃ pahāya sakkā tatiyabhūmiṃ samadhigantuṃ, yato dhammassāmi paṭhamamāha ‘ahaṃ pāṭibhogo’ti ussāhajātā tadatthāya paṭipajjitabbaṃ maññissantī’’ti. Tasmā ussāhajananatthaṃ anāgāmitāya tesaṃ bhikkhūnaṃ attānaṃ pāṭibhogabhāve ṭhapesi.

Katamaṃ ekadhammanti ettha **katama**nti pucchāvacanaṃ. Pucchā ca nāmesā pañcavidhā – adiṭṭhajotanāpucchā, diṭṭhasaṃsandanāpucchā, vimaticchedanāpucchā, anumatipucchā, kathetukamyatāpucchāti. Tattha pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati, ayaṃ **adiṭṭhajotanāpucchā**. Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. So aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati, ayaṃ **diṭṭhasaṃsandanāpucchā**. Pakatiyā saṃsayapakkhando hoti vimatipakkhando dveḷhakajāto – ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti, so vimaticchedanatthāya pañhaṃ pucchati, ayaṃ **vimaticchedanāpucchā**. Bhagavā hi anumatiggahaṇatthaṃ pañhaṃ pucchati – ‘‘taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’tiādinā (saṃ. ni. 3.59; mahāva. 21), ayaṃ **anumatipucchā**. Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati – ‘‘cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro’’ti (saṃ. ni. 2.11) ayaṃ **kathetukamyatāpucchā**.

Tattha purimā tisso pucchā buddhānaṃ natthi. Kasmā? Tīsu hi addhāsu kiñci saṅkhataṃ addhāvimuttaṃ vā asaṅkhataṃ sammāsambuddhānaṃ adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi. Tena nesaṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana tehi attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi, tena nesaṃ diṭṭhasaṃsandanāpucchāpi natthi. Yasmā pana buddhā bhagavanto akathaṃkathī tiṇṇavicikicchā sabbadhammesu vigatasaṃsayā, tena nesaṃ vimaticchedanāpucchāpi natthi. Itarā pana dve pucchā atthi, tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Idāni tāya pucchāya puṭṭhamatthaṃ sarūpato dassento **‘‘lobhaṃ, bhikkhave, ekadhamma’’**ntiādimāha. Tattha lubbhanti tena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. Svāyaṃ ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle pakkhittamaṃsapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojaniyesu dhammesu assādadassanapadaṭṭhāno, taṇhānadibhāvena vaḍḍhamāno yattha samuppanno, sīghasotā nadī viya mahāsamuddaṃ apāyameva taṃ sattaṃ gahetvā gacchatīti daṭṭhabbo. Kiñcāpi ayaṃ lobhasaddo sabbalobhasāmaññavacano, idha pana kāmarāgavacanoti veditabbo. So hi anāgāmimaggavajjho.

Puna **bhikkhave**ti ālapanaṃ dhammassa paṭiggāhakabhāvena abhimukhībhūtānaṃ tattha ādarajananatthaṃ. **Pajahathā**ti iminā pahānābhisamayo vihito, so ca pariññāsacchikiriyābhāvanābhisamayehi saddhiṃ eva pavattati, na visunti catusaccādhiṭṭhānāni cattāripi sammādiṭṭhiyā kiccāni vihitāneva honti. Yathā ca ‘‘lobhaṃ pajahathā’’ti vutte pahānekaṭṭhabhāvato dosādīnampi pahānaṃ atthato vuttameva hoti, evaṃ samudayasaccavisaye sammādiṭṭhikicce pahānābhisamaye vutte tassā sahakārīkāraṇabhūtānaṃ sammāsaṅkappādīnaṃ sesamaggaṅgānampi samudayasaccavisayakiccaṃ atthato vuttameva hotīti paripuṇṇo ariyamaggabyāpāro idha kathitoti daṭṭhabbo. Iminā nayena satipaṭṭhānādīnampi bodhipakkhiyadhammānaṃ byāpārassa idha vuttabhāvo yathārahaṃ vitthāretabbo.

Apicettha **lobhaṃ pajahathā**ti etena pahānapariññā vuttā. Sā ca tīraṇapariññādhiṭṭhānā, tīraṇapariññā ca ñātapariññādhiṭṭhānāti avinābhāvena tissopi pariññā bodhitā honti. Evamettha saha phalena catusaccakammaṭṭhānaṃ paripuṇṇaṃ katvā pakāsitanti daṭṭhabbaṃ. Atha vā **lobhaṃ pajahathā**ti saha phalena ñāṇadassanavisuddhi desitā. Sā ca paṭipadāñāṇadassanavisuddhisannissayā… pe… cittavisuddhisīlavisuddhisannissayā cāti nānantarikabhāvena saha phalena sabbāpi satta visuddhiyo vibhāvitāti veditabbaṃ.

Evametāya visuddhikkamabhāvanāya pariññāttayasampādanena lobhaṃ pajahitukāmena –

‘‘Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ lobho sahate naraṃ’’. (itivu. 88);

Ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ avedayataṃ taṇhānugatānaṃ paritassitaṃ vipphanditameva (a. ni. 3.54).

‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati’’. (itivu. 15, 105);

‘‘Natthi rāgasamo aggi, natthi dosasamo kali’’. (dha. pa. 202, 251);

> ‘‘Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati’’. (saṃ. ni. 1.212);

> ‘‘Ye rāgarattānupatanti sotaṃ, sayaṃkataṃ makkaṭakova jāla’’nti. (dha. pa. 347) ca –

Evamādisuttapadānusārena nānānayehi lobhassa ādīnavaṃ paccavekkhitvā tassa pahānāya paṭipajjitabbaṃ.

Apica cha dhammā kāmarāgassa pahānāya saṃvattanti, asubhanimittassa uggaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā, sappāyakathāti. Dasavidhañhi asubhanimittaṃ uggaṇhantassāpi kāmarāgo pahīyati, kāyagatāsatibhāvanāvasena saviññāṇake uddhumātakādivasena aviññāṇake asubhe asubhabhāvanānuyogamanuyuttassāpi, manacchaṭṭhesu indriyesu saṃvaraṇavasena satikavāṭena pihitadvārassāpi, catunnaṃ pañcannaṃ vā ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojane mattaññunopi. Tenevāha –

> ‘‘Cattāro pañca ālope, abhutvā udakaṃ pive;
> Alaṃ phāsuvihārāya, pahitattassa bhikkhuno’’ti. (theragā. 983);

Asubhakammaṭṭhānabhāvanārate kalyāṇamitte sevantassāpi, ṭhānanisajjādīsu dasaasubhanissitasappāyakathāyapi pahīyati. Tenevāha –

> ‘‘Atthi, bhikkhave, asubhanimittaṃ, tattha yonisomanasikārabahulīkāro, ayamāhāro anuppannassa vā kāmacchandassa anuppādāya uppannassa vā kāmacchandassa pahānāyā’’ti.

Evaṃ pubbabhāge kāmarāgasaṅkhātassa lobhassa pahānāya paṭipanno vipassanaṃ ussukkāpetvā tatiyamaggena taṃ anavasesato samucchindati. Tena vuttaṃ ‘‘lobhaṃ, bhikkhave, ekadhammaṃ pajahatha, ahaṃ vo pāṭibhogo anāgāmitāyā’’ti.

Etthāha ‘‘ko panettha lobho pahīyati, kiṃ atīto, atha anāgato, udāhu paccuppanno’’ti? Kiñcettha – na tāva atīto lobho pahīyeyya, na anāgato vā tesaṃ abhāvato. Na hi niruddhaṃ anuppannaṃ vā atthīti vuccati, vāyāmo ca aphalo āpajjati. Atha paccuppanno, evampi aphalo vāyāmo tassa sarasabhaṅgattā, saṃkiliṭṭhā ca maggabhāvanā āpajjati, cittavippayutto vā lobho siyā, na cāyaṃ nayo icchitoti. Vuccate – na vuttanayena atītānāgatapaccuppanno lobho pahīyati. Seyyathāpi idha taruṇarukkho asañjātaphalo, taṃ puriso kuṭhāriyā mūle chindeyya, tassa rukkhassa chede asati yāni phalāni nibbatteyyuṃ, tāni rukkhassa chinnattā ajātāni eva na jāyeyyuṃ, evameva ariyamaggādhigame asati uppajjanāraho lobho ariyamaggādhigamena paccayaghātassa katattā na uppajjati. Ayañhi aṭṭhakathāsu ‘‘bhūmiladdhuppanno’’ti vuccati. Vipassanāya hi ārammaṇabhūtā pañcakkhandhā tassa uppajjanaṭṭhānatāya bhūmi nāma. Sā bhūmi tena laddhāti katvā bhūmiladdhuppanno. Ārammaṇādhiggahituppanno avikkhambhituppanno asamūhatuppannoti ca ayameva vuccati.

Tatthāti tasmiṃ sutte. **Eta**nti etaṃ atthajātaṃ. Idāni gāthābandhavasena vuccamānaṃ. **Iti vuccatī**ti kena pana vuccati? Bhagavatā va. Aññesu hi tādisesu ṭhānesu saṅgītikārehi upanibandhagāthā honti, idha pana bhagavatā va gāthārucikānaṃ puggalānaṃ ajjhāsayavasena vuttamevatthaṃ saṅgahetvā gāthā bhāsitā.

Tattha **yena lobhena luddhāse, sattā gacchanti duggati**nti yena ārammaṇaggahaṇalakkhaṇena tato eva abhisaṅgarasena lobhena luddhā ajjhattikabāhiresu āyatanesu giddhā gadhitā. **Se**ti hi nipātamattaṃ. Akkharacintakā pana īdisesu ṭhānesu se-kārāgamaṃ icchanti. Tathā luddhattā eva kāyasucaritādīsu kiñci sucaritaṃ akatvā kāyaduccaritādīni ca upacinitvā rūpādīsu sattavisattatāya sattāti laddhanāmā pāṇino dukkhassa nibbattiṭṭhānatāya duggatīti saṅkhaṃ gataṃ nirayaṃ tiracchānayoniṃ pettivisayañca paṭisandhiggahaṇavasena gacchanti upapajjanti.

Taṃ lobhaṃ sammadaññāya, pajahanti vipassinoti taṃ yathāvuttaṃ lobhaṃ sabhāvato samudayato atthaṅgamato assādato ādīnavato nissaraṇatoti imehi ākārehi sammā aviparītaṃ hetunā ñāyena aññāya ñātatīraṇapariññāsaṅkhātāya paññāya jānitvā rūpādike pañcupādānakkhandhe aniccādīhi vividhehi ākārehi passanato vipassino avasiṭṭhakilese vipassanāpaññāpubbaṅgamāya maggapaññāya samucchedappahānavasena pajahanti, na puna attano santāne uppajjituṃ denti. **Pahāya na punāyanti, imaṃ lokaṃ kudācana**nti evaṃ sahajekaṭṭhapahānekaṭṭhehi avasiṭṭhakilesehi saddhiṃ taṃ lobhaṃ anāgāmimaggena pajahitvā puna pacchā imaṃ kāmadhātusaṅkhātaṃ lokaṃ paṭisandhiggahaṇavasena kadācipi na āgacchanti orambhāgiyānaṃ saṃyojanānaṃ suppahīnattā. Iti bhagavā anāgāmiphalena desanaṃ niṭṭhāpesi.

Ayampi atthoti nidānāvasānato pabhuti yāva gāthāpariyosānā iminā suttena pakāsito attho. **Api**-saddo idāni vakkhamānasuttatthasampiṇḍano. Sesaṃ vuttanayameva. Imasmiṃ sutte samudayasaccaṃ sarūpeneva āgataṃ, pahānāpadesena maggasaccaṃ. Itaraṃ saccadvayañca tadubhayahetutāya niddhāretabbaṃ. Gāthāya pana dukkhasamudayamaggasaccāni yathārutavaseneva ñāyanti, itaraṃ niddhāretabbaṃ. Eseva nayo ito paresupi suttesu.

Paramatthadīpaniyā khuddakanikāya-aṭṭhakathāya

Itivuttakavaṇṇanāya paṭhamasuttavaṇṇanā niṭṭhitā.

2. Dosasuttavaṇṇanā

2. **Vuttañhetaṃ …pe… dosa**nti dutiyasuttaṃ. Tatrāyaṃ apubbapadavaṇṇanā. Yathā ettha, evaṃ ito paresupi sabbattha apubbapadavaṇṇanaṃyeva karissāma. Yasmā idaṃ suttaṃ dosabahulānaṃ puggalānaṃ ajjhāsayaṃ oloketvā dosavūpasamanatthaṃ desitaṃ, tasmā **''dosaṃ, bhikkhave, ekadhammaṃ pajahathā''**ti āgataṃ. Tattha **dosa**nti ''anatthaṃ me acarīti āghāto jāyatī''tiādinā (vibha. 960) nayena sutte vuttānaṃ navannaṃ, ''atthaṃ me nācarī''tiādīnañca tappaṭipakkhato siddhānaṃ navannamevāti aṭṭhārasannaṃ khāṇukaṇṭakādinā aṭṭhānena saddhiṃ ekūnavīsatiyā aññatarāghātavatthusambhavaṃ āghātaṃ. So hi dussanti tena, sayaṃ vā dussati, dussanamattameva vā tanti dosoti vuccati. So caṇḍikkalakkhaṇo pahaṭāsīviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, yathāvuttaāghātavatthupadaṭṭhāno visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. **Pajahathā**ti samucchindatha. Tattha ye ime –

> ''Pañcime, bhikkhave, āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca? Yasmiṃ, bhikkhave, puggale āghāto jāyetha, mettā tasmiṃ puggale bhāvetabbā…pe… karuṇā…pe… upekkhā, asatiamanasikāro tasmiṃ puggale āpajjitabbo, evaṃ tasmiṃ puggale āghāto paṭivinetabbo. Yasmiṃ, bhikkhave, puggale āghāto jāyetha, kammassakatā tasmiṃ puggale adhiṭṭhātabbā 'kammassako ayamāyasmā kammadāyādo…pe… bhavissatī''ti (a. ni. 5.161) –

Evaṃ pañca āghātappaṭivinayā vuttāyeva.

> ''Pañcime, āvuso, āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca? Idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti parisuddhavacīsamācāro; evarūpepi, āvuso, puggale āghāto paṭivinetabbo''ti (a. ni. 5.162) –

Evamādināpi nayena pañca āghātapaṭivinayā vuttā, tesu yena kenaci āghātapaṭivinayavidhinā paccavekkhitvā. Apica yo –

> ''Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ,

tatrāpi yo mano padūseyya, na me so tena sāsanakaro''ti (ma. ni. 1.232) satthu ovādo.

''Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

''Ubhinnamatthaṃ carati, attano ca parassa ca;
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati. (saṃ. ni. 1.188);

''Sattime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha, bhikkhave, sapatto sapattassa evaṃ icchati, 'aho vatāyaṃ dubbaṇṇo assā'ti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati. Kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kiñcāpi so hoti sunhāto suvilitto kappitakesamassu odātavatthavasano, atha kho so dubbaṇṇova hoti kodhābhibhūto. Ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā.

''Puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati 'aho vatāyaṃ dukkhaṃ sayeyyā'ti…pe… na pacurattho assāti…pe… na bhogavā assāti…pe… na yasavā assāti…pe… na mittavā assāti…pe… kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyāti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa sugatigamane nandati. Kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā…pe… nirayaṃ upapajjati kodhābhibhūto''ti (a. ni. 7.64).

''Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati…pe…. (a. ni. 7.64);

''Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya. (dha. pa. 221);

''Anatthajanano kodho, kodho cittappakopano…pe…. (a. ni. 7.64);

''Kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati;
Kodhassa visamūlassa, madhuraggassa brāhmaṇā''ti. (saṃ. ni. 1.187);

''Ekāparādhaṃ khama bhūripañña,
Na paṇḍitā kodhabalā bhavantī''ti. –

Evamādinā nayena dose ādīnave vuttappaṭipakkhato dosappahāne ānisaṃse ca paccavekkhitvā pubbabhāge dosaṃ tadaṅgappahānādivasena pajahitvā vipassanaṃ ussukkāpetvā tatiyamaggena sabbaso dosaṃ samucchindatha, pajahathāti tesaṃ bhikkhūnaṃ tattha niyojanaṃ. Tena vuttaṃ ''dosaṃ, bhikkhave, ekadhammaṃ pajahathā''ti. **Duṭṭhāse**ti āghātena dūsitacittatāya paduṭṭhā. Sesamettha yaṃ vattabbaṃ, taṃ paṭhamasuttavaṇṇanāyaṃ vuttanayameva.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Mohasuttavaṇṇanā

3. Tatiye **moha**nti aññāṇaṃ. Tañhi dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇantiādinā nayena vibhāgena anekappabhedampi muyhanti. Tena sayaṃ vā muyhati muyhanamattameva vā tanti mohoti vuccati. So cittassa andhabhāvalakkhaṇo, aññāṇalakkhaṇo vā, asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā, asammāppaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlanti daṭṭhabbo. Idhāpi **pajahathā**ti padassa –

> ‘‘Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
> Andhatamaṃ tadā hoti, yaṃ moho sahate naraṃ’’. (itivu. 88);
>
> ‘‘Anatthajanano moho…pe…. (itivu. 88);
>
> ‘‘Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā’’ (itivu. 40);
>
> ‘‘Mohasambandhano loko, bhabbarūpova dissati’’; (Udā. 70);
>
> ‘‘Moho nidānaṃ kammānaṃ samudayāya’’ (a. ni. 3.34);
>
> ‘‘Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto diṭṭhadhammikampi bhayaṃ veraṃ pasavati, samparāyikampi bhayaṃ veraṃ pasavatī’’ti ca –

Ādinā nayena ‘‘yo koci dhammo kāmacchandādisaṃkilesadhammehi nibbattetabbo, atthato sabbo so mohahetuko’’ti ca mohe ādīnavaṃ tappaṭipakkhato mohappahāne ānisaṃsañca paccavekkhitvā kāmacchandādippahānakkameneva pubbabhāge tadaṅgādivasena mohaṃ pajahantā tatiyamaggena yathāvuttalobhadosekaṭṭhaṃ mohaṃ samucchedavasena pajahathāti attho daṭṭhabbo. Anāgāmimaggavajjho eva hi moho idhādhippetoti. **Mūḷhāse**ti kusalākusalasāvajjānavajjādibhede attano hitāhite sammūḷhā. Sesaṃ vuttanayameva.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Kodhasuttavaṇṇanā

4. Catutthe **kodha**nti dosaṃ. Doso eva hi kodhapariyāyena bujjhanakānaṃ puggalānaṃ ajjhāsayavasena evaṃ vutto. Tasmā dutiyasutte vuttanayenevettha attho veditabbo. Apica kujjhanalakkhaṇo kodho, āghātakaraṇaraso, cittassa byāpattibhāvapaccupaṭṭhāno, cetaso pūtibhāvoti daṭṭhabboti ayampi viseso veditabbo.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Makkhasuttavaṇṇanā

5. Pañcame **makkha**nti paraguṇamakkhanaṃ. Yadipi hi so gūthaṃ gahetvā paraṃ paharanto viya attano karaṃ paṭhamataraṃ makkhatiyeva, tathāpi paresaṃ guṇamakkhanādhippāyena pavattetabbattā ‘‘paraguṇamakkhano’’ti vuccati. Tathā hi so udakapuñchanamiva nhātassa sarīragataṃ udakaṃ paresaṃ guṇe makkheti puñchati vināseti, parehi vā katānaṃ mahantānampi kārānaṃ khepanato dhaṃsanato makkhoti vuccati. So paraguṇamakkhanalakkhaṇo, tesaṃ vināsanaraso, tadavacchādanapaccupaṭṭhāno. Atthato pana paresaṃ guṇamakkhanākārena pavatto domanassasahagatacittuppādoti daṭṭhabbaṃ. **Pajahathā**ti tattha vuttappabhedaṃ dosaṃ, dose ca vuttanayaṃ ādīnavaṃ, pahāne cassa ānisaṃsaṃ paccavekkhitvā pubbabhāge tadaṅgādivasena pajahantā vipassanaṃ ussukkāpetvā tatiyamaggena anavasesaṃ samucchindathāti attho. **Makkhāse**ti makkhitā makkhitaparaguṇā, paresaṃ guṇānaṃ makkhitāro, tato eva attanopi dhaṃsitaguṇāti attho. Sesaṃ vuttanayameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Mānasuttavaṇṇanā

6. Chaṭṭhe **māna**nti jātiādivatthukaṃ cetaso unnamanaṃ. So hi ‘‘seyyohamasmī’’tiādinā nayena maññanti tena, sayaṃ vā maññati, mānanaṃ sampaggahoti vā mānoti vuccati. Svāyaṃ seyyohamasmīti māno, sadisohamasmīti māno, hīnohamasmīti mānoti evaṃ tividho. Puna seyyassa seyyohamasmīti māno, seyyassa sadiso, seyyassa hīno; sadisassa seyyo, sadisassa sadiso, sadisassa hīno; hīnassa seyyo, hīnassa sadiso, hīnassa hīnohamasmīti mānoti evaṃ navavidhopi unnatilakkhaṇo, ahaṃkāraraso, sampaggaharaso vā, uddhumātabhāvapaccupaṭṭhāno, ketukamyatāpaccupaṭṭhāno vā, diṭṭhivippayuttalobhapadaṭṭhāno ummādo viyāti daṭṭhabbo. **Pajahathā**ti tassa sabbassapi attukkaṃsanaparavambhananimittatā, garuṭṭhāniyesu abhivādanapaccupaṭṭhānaañjalikammasāmīcikammādīnaṃ akaraṇe kāraṇatā, jātimadapurisamadādibhāvena pamādāpattihetubhāvoti evamādibhedaṃ ādīnavaṃ tappaṭipakkhato niratimānatāya ānisaṃsañca paccavekkhitvā rājasabhaṃ anuppatto caṇḍālo viya sabrahmacārīsu nīcacittataṃ paccupaṭṭhapetvā pubbabhāge tadaṅgādivasena taṃ pajahantā vipassanaṃ vaḍḍhetvā anāgāmimaggena samucchindathāti attho. Anāgāmimaggavajjho eva hi māno idhādhippeto. **Mattāse**ti jātimadapurisamadādivasena mānena pamādāpattihetubhūtena mattā attānaṃ paggahetvā carantā. Sesaṃ vuttanayameva.

Imesu pana paṭipāṭiyā chasu suttesu gāthāsu vā anāgāmiphalaṃ pāpetvā desanā niṭṭhāpitā. Tattha ye ime avihā atappā sudassā sudassī akaniṭṭhāti upapattibhavavasena pañca anāgāmino, tesu avihesu upapannā avihā nāma. Te antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmīti pañcavidhā, tathā atappā, sudassā, sudassino. Akaniṭṭhesu pana uddhaṃsoto akaniṭṭhagāmī parihāyati. Tattha yo avihādīsu uppajjitvā āyuvemajjhaṃ anatikkamitvā arahattappattiyā kilesaparinibbānena parinibbāyati, ayaṃ **antarāparinibbāyī** nāma. Yo pana avihādīsu ādito pañcakappasatādibhedaṃ āyuvemajjhaṃ atikkamitvā parinibbāyati, ayaṃ **upahaccaparinibbāyī** nāma. Yo asaṅkhārena adhimattappayogaṃ akatvā appadukkhena akasirena parinibbāyati, ayaṃ **asaṅkhāraparinibbāyī** nāma. Yo pana sasaṅkhārena adhimattappayogaṃ katvā dukkhena kicchena kasirena parinibbāyati, ayaṃ **sasaṅkhāraparinibbāyī** nāma. Itaro pana avihādīsu uddhaṃvāhitabhāvena uddhamassa taṇhāsotaṃ, vaṭṭasotaṃ, maggasotameva vāti uddhaṃsoto. Avihādīsu uppajjitvā arahattaṃ pattuṃ asakkonto tattha tattha yāvatāyukaṃ ṭhatvā paṭisandhiggahaṇavasena akaniṭṭhaṃ gacchatīti akaniṭṭhagāmī.

Ettha ca uddhaṃsoto akaniṭṭhagāmī, uddhaṃsoto na akaniṭṭhagāmī, na uddhaṃsoto akaniṭṭhagāmī, na uddhaṃsoto na akaniṭṭhagāmīti catukkaṃ veditabbaṃ. Kathaṃ? Yo avihato paṭṭhāya cattāro devaloke sodhetvā akaniṭṭhaṃ gantvā parinibbāyati, ayaṃ uddhaṃsoto akaniṭṭhagāmī nāma. Yo pana heṭṭhā tayo devaloke sodhetvā sudassīdevaloke ṭhatvā parinibbāyati, ayaṃ uddhaṃsoto na akaniṭṭhagāmī nāma. Yo ito akaniṭṭhameva gantvā parinibbāyati, ayaṃ na uddhaṃsoto akaniṭṭhagāmī nāma. Yo pana heṭṭhā catūsu devalokesu tattha tattheva parinibbāyati, ayaṃ na uddhaṃsoto, na akaniṭṭhagāmī nāmāti.

Tattha avihesu uppajjitvā kappasatato uddhaṃ parinibbāyiko, dvinnaṃ kappasatānaṃ matthake parinibbāyiko, pañcakappasate asampatte parinibbāyikoti tayo antarāparinibbāyino. Vuttañhetaṃ ‘‘upapannaṃ vā samanantarā appattaṃ vā vemajjha’’nti (pu. pa. 36). Vā-saddena hi pattamattopi saṅgahitoti. Evaṃ tayo antarāparinibbāyino, eko upahaccaparinibbāyī eko uddhaṃsoto. Tesu asaṅkhāraparinibbāyino pañca, sasaṅkhāraparinibbāyino pañcāti dasa honti. Tathā atappāsudassāsudassīsūti cattāro dasakā cattārīsaṃ akaniṭṭhe pana uddhaṃsotassa abhāvato tayo antarāparinibbāyino, eko upahaccaparinibbāyīti asaṅkhāraparinibbāyino cattāro, sasaṅkhāraparinibbāyino cattāroti aṭṭha, evamete aṭṭhacattārīsaṃ anāgāmino. Te sabbepi imesu suttesu avisesavacanena gahitāti daṭṭhabbaṃ.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Sabbapariññāsuttavaṇṇanā

7. Sattame **sabba**nti anavasesaṃ. Anavasesavācako hi ayaṃ sabba-saddo. So yena yena sambandhaṃ gacchati, tassa tassa anavasesataṃ dīpeti; yathā ‘‘sabbaṃ rūpaṃ, sabbā vedanā, sabbasakkāyapariyāpannesu dhammesū’’ti. So panāyaṃ sabba-saddo sappadesanippadesavisayatāya duvidho. Tathā hesa sabbasabbaṃ, padesasabbaṃ, āyatanasabbaṃ, sakkāyasabbanti catūsu visayesu diṭṭhappayogo. Tattha ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī’’tiādīsu (cūḷani. mogharājamāṇavapucchāniddesa 85) sabbasabbasmiṃ āgato. ‘‘Sabbesaṃ vo, sāriputtā, subhāsitaṃ pariyāyenā’’tiādīsu (ma. ni. 1.345) padesasabbasmiṃ. ‘‘Sabbaṃ vo, bhikkhave, desessāmi, cakkhuñceva rūpañca…pe…. Manañceva dhamme cā’’ti (saṃ. ni. 4.23-25) ettha āyatanasabbasmiṃ. ‘‘Sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmī’’tiādīsu (ma. ni. 1.1) sakkāyasabbasmiṃ. Tattha sabbasabbasmiṃ āgato nippadesavisayo, itaresu tīsupi āgato sappadesavisayo. Idha pana sakkāyasabbasmiṃ veditabbo. Vipassanāya ārammaṇabhūtā tebhūmakadhammā hi idha ‘‘sabba’’nti anavasesato gahitā.

Anabhijānanti ‘‘ime dhammā kusalā, ime akusalā, ime sāvajjā, ime anavajjā’’tiādinā ‘‘ime pañcakkhandhā, imāni dvādasāyatanāni, imā aṭṭhārasa dhātuyo, idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkhasamudayo ariyasacca’’nti ca ādinā sabbe abhiññeyye dhamme aviparītasabhāvato anabhijānanto abhivisiṭṭhena ñāṇena na jānanto. **Aparijāna**nti na parijānanto. Yo hi sabbaṃ tebhūmakadhammajātaṃ parijānāti, so tīhi pariññāhi parijānāti – ñātapariññāya, tīraṇapariññāya, pahānapariññāya. Tattha katamā ñātapariññā? Sabbaṃ tebhūmakaṃ nāmarūpaṃ – ‘‘idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo. Idaṃ nāmaṃ, ettakaṃ nāmaṃ, na ito bhiyyo’’ti bhūtappasādādippabhedaṃ rūpaṃ, phassādippabhedaṃ nāmañca, lakkhaṇarasapaccupaṭṭhānapadaṭṭhānato vavatthapeti. Tassa avijjādikañca paccayaṃ pariggaṇhāti. Ayaṃ ñātapariññā. Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā taṃ sabbaṃ tīreti aniccato dukkhato rogatoti dvācattālīsāya ākārehi. Ayaṃ tīraṇapariññā. Katamā pahānapariññā? Evaṃ tīrayitvā aggamaggena sabbasmiṃ chandarāgaṃ pajahati. Ayaṃ pahānapariññā.

Diṭṭhivisuddhikaṅkhāvitaraṇavisuddhiyopi ñātapariññā. Maggāmaggapaṭipadāñāṇadassanavisuddhiyo kalāpasammasanādianulomapariyosānā vā paññā tīraṇapariññā. Ariyamaggena pajahanaṃ pahānapariññā. Yo sabbaṃ parijānāti, so imāhi tīhi pariññāhi parijānāti. Idha pana virāgappahānānaṃ paṭikkhepavasena visuṃ gahitattā ñātapariññāya tīraṇapariññāya ca vasena parijānanā veditabbā. Yo panevaṃ na parijānāti, taṃ sandhāya vuttaṃ ‘‘aparijāna’’nti.

Tattha cittaṃ avirājayanti tasmiṃ abhiññeyyavisese pariññeyye attano cittasantānaṃ na virājayaṃ, na virajjanto; yathā tattha rāgo na hoti, evaṃ virāgānupassanaṃ na uppādentoti attho. **Appajaha**nti vipassanāpaññāsahitāya maggapaññāya tattha pahātabbayuttakaṃ kilesavaṭṭaṃ anavasesato na pajahanto. Yathā cetaṃ, evaṃ abhijānanādayopi missakamaggavasena veditabbā. Pubbabhāge hi nānācittavasena ñātatīraṇapahānapariññāhi kamena abhijānanādīni sampādetvā maggakāle ekakkhaṇeneva kiccavasena taṃ sabbaṃ nipphādentaṃ ekameva ñāṇaṃ pavattatīti. **Abhabbo dukkhakkhayāyā**ti nibbānāya sakalassa vaṭṭadukkhassa khepanāya na bhabbo, nālaṃ na samatthoti attho.

Sabbañca khoti ettha **ca**-saddo byatireke, **kho**-saddo avadhāraṇe. Tadubhayena abhijānanādito laddhabbaṃ visesaṃ dukkhakkhayassa ca ekantakāraṇaṃ dīpeti. Abhijānanādīsu yaṃ vattabbaṃ, taṃ vuttameva. Tattha pana paṭikkhepavasena vuttaṃ, idha vidhānavasena veditabbaṃ. Ayameva viseso. Apica **abhijāna**nti upādānakkhandhapañcakasaṅkhātaṃ sakkāyasabbaṃ sarūpato paccayato ca ñāṇassa abhimukhīkaraṇavasena abhijānanto hutvā abhāvākārādipariggahena taṃ aniccādilakkhaṇehi paricchijjamānavasena parijānanto. **Virājaya**nti sammadevassa aniccatādiavabodhena uppannabhayādīnavanibbidādiñāṇānubhāvena attano cittaṃ virattaṃ karonto tattha aṇumattampi rāgaṃ anuppādento. **Pajaha**nti vuṭṭhānagāminivipassanāsahitāya maggapaññāya samudayapakkhiyaṃ kilesavaṭṭaṃ pajahanto samucchindanto. **Bhabbo dukkhakkhayāyā**ti evaṃ kilesamalappahāneneva sabbassa kammavaṭṭassa parikkhīṇattā anavasesavipākavaṭṭakhepanāya sakalasaṃsāravaṭṭadukkhaparikkhayabhūtāya vā anupādisesāya nibbānadhātuyā bhabbo ekantenetaṃ pāpuṇituntі evamettha attho daṭṭhabbo.

Yo sabbaṃ sabbato ñatvāti yo yuttayogo āraddhavipassako sabbaṃ tebhūmakadhammajātaṃ sabbato sabbabhāgena kusalādikkhandhādivibhāgato dukkhādipīḷanādivibhāgato ca. Atha vā **sabbato**ti sabbasmā kakkhaḷaphusanādilakkhaṇādito aniccādito cāti sabbākārato jānitvā vipassanāpubbaṅgamena maggañāṇena paṭivijjhitvā, vipassanāñāṇeneva vā jānanahetu. **Sabbatthesu na rajjatī**ti sabbesu atītādivasena anekabhedabhinnesu sakkāyadhammesu na rajjati, ariyamaggādhigamena rāgaṃ na janeti. Imināssa taṇhāgāhassa abhāvaṃ dassento taṃ nimittattā diṭṭhamānaggāhānaṃ ''etaṃ mama esohamasmi, eso me attā''ti imassa micchāgāhattayassapi abhāvaṃ dasseti. **Sa ve**ti ettha **sa-**iti nipātamattaṃ. **Ve-**ti byattaṃ, ekaṃsenāti vā etasmiṃ atthe nipāto. **Sabbapariññā**ti sabbaparijānanato, yathāvuttassa sabbassa abhisamayavasena parijānanato. **So**ti yathāvutto yogāvacaro, ariyo eva vā. **Sabbadukkhamupaccagā**ti sabbaṃ vaṭṭadukkhaṃ accagā atikkami, samatikkamīti attho.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Mānapariññāsuttavaṇṇanā

8. Aṭṭhame apubbaṃ natthi, kevalaṃ mānavasena desanā pavattā. Gāthāsu pana **mānupetā ayaṃ pajā**ti kammakilesehi pajāyatīti **pajā**ti laddhanāmā ime sattā maññanalakkhaṇena mānena upetā upagatā. **Mānaganthā bhave ratā**ti kimikīṭapaṭaṅgādiattabhāvepi mānena ganthitā mānasaṃyojanena saṃyuttā. Tato eva dīgharattaṃ paribhāvitāhaṃkāravasena ''etaṃ mamā''ti saṅkhāresu ajjhosānabahulattā tattha niccasukhaattādivipallāsavasena ca kāmādibhave ratā. **Mānaṃ aparijānantā**ti mānaṃ tīhi pariññāhi na parijānantā. Arahattamaggañāṇena vā anatikkamantā, ''mānaṃ apariññāyā''ti keci paṭhanti. **Āgantāro punabbhava**nti puna āyātiṃ upapattibhavaṃ. Punappunaṃ bhavanato vā punabbhavasaṅkhātaṃ saṃsāraṃ aparāparaṃ parivattanavasena gantāro upagantāro honti, bhavato na parimuccantīti attho. **Ye ca mānaṃ pahantvāna, vimuttā mānasaṅkhaye**ti ye pana arahattamaggena sabbaso mānaṃ pajahitvā mānassa accantasaṅkhayabhūte arahattaphale nibbāne vā tadekaṭṭhasabbakilesavimuttiyā vimuttā suṭṭhu muttā. **Te mānaganthābhibhuno, sabbadukkhamupaccagu**nti te parikkhīṇabhavasaṃyojanā arahanto sabbaso mānaganthaṃ mānasaṃyojanaṃ samucchedappahānena abhibhavitvā ṭhitā, anavasesaṃ vaṭṭadukkhaṃ atikkamiṃsūti attho. Evametasmiṃ sattamasutte ca arahattaṃ kathitanti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9-10. Lobhadosapariññāsuttadvayavaṇṇanā

9-10. Navamadasamesu apubbaṃ natthi. Desanāvilāsavasena tathā bujjhanakānaṃ veneyyānaṃ ajjhāsayavasena vā tathā desitānīti daṭṭhabbaṃ.

Navamadasamasuttavaṇṇanā niṭṭhitā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1-3. Mohapariññādisuttavaṇṇanā

11-13. Dutiyavaggepi paṭhamādīni tīṇi suttāni vuttanayāneva, tathā desanākāraṇampi vuttameva.

4. Avijjānīvaraṇasuttavaṇṇanā

14. Catutthe – **''nāhaṃ, bhikkhave''**tiādīsu **na**-kāro paṭisedhattho. **Aha**nti bhagavā attānaṃ niddisati. **Añña**nti idāni vattabbaavijjānīvaraṇato aññaṃ. **Ekanīvaraṇampī**ti ekanīvaraṇadhammampi. **Samanupassāmī**ti dve samanupassanā – diṭṭhisamanupassanā ca ñāṇasamanupassanā ca. Tattha ''rūpaṃ attato samanupassatī''tiādinā (a. ni. 4.200; paṭi. ma. 1.130) āgatā ayaṃ diṭṭhisamanupassanā nāma. ''Aniccato samanupassati, no niccato''tiādinā (paṭi. ma. 3.35) pana āgatā ayaṃ ñāṇasamanupassanā nāma. Idhāpi ñāṇasamanupassanāva adhippetā. ''Samanupassāmī''ti ca padassa na-kārena sambandho. Idaṃ vuttaṃ hoti – ''ahaṃ, bhikkhave, sabbaññutaññāṇasaṅkhātena samantacakkhunā sabbadhamme hatthāmalakaṃ viya olokentopi aññaṃ ekanīvaraṇampi na samanupassāmī''ti.

Yena nīvaraṇena nivutā pajā dīgharattaṃ sandhāvanti saṃsarantīti yena nīvaraṇakasabhāvattā nīvaraṇena dhammasabhāvaṃ jānituṃ passituṃ paṭivijjhituṃ adatvā chādetvā pariyonandhitvā ṭhānena andhakārena nivutā sattā anādimatasaṃsāre aparimāṇe kappe mahantesu ceva khuddakesu ca bhavādīsu aparāparuppattivasena sabbato dhāvanti ceva saṃsaranti, ca. Ārammaṇantarasaṅkamanavasena vā sandhāvanaṃ, bhavantarasaṅkamanavasena saṃsaraṇaṃ. Kilesānaṃ balavabhāvena vā sandhāvanaṃ, dubbalabhāvena saṃsaraṇaṃ. Khaṇikamaraṇavasena vā ekajātiyaṃ sandhāvanaṃ, vohāramaraṇavasena anekāsu jātīsu saṃsaraṇaṃ. Cittavasena vā sandhāvanaṃ, ''cittamassa vidhāvatī''ti hi vuttaṃ, kammavasena saṃsaraṇaṃ. Evaṃ sandhāvanasaṃsaraṇānaṃ viseso veditabbo.

Yathayidanti yathā idaṃ. Ya-kāro padasandhikaro, sandhivasena rassattaṃ. **Avijjānīvaraṇa**nti ettha pūretuṃ ayuttaṭṭhena kāyaduccaritādi avindiyaṃ nāma, aladdhabbanti attho. Taṃ avindiyaṃ vindatīti avijjā. Viparītato kāyasucaritādi vindiyaṃ nāma, taṃ vindiyaṃ na vindatīti avijjā. Khandhānaṃ rāsaṭṭhaṃ, āyatanānaṃ āyatanaṭṭhaṃ, dhātūnaṃ suññaṭṭhaṃ, indriyānaṃ ādhipateyyaṭṭhaṃ, saccānaṃ tathaṭṭhaṃ dukkhādīnaṃ pīḷanādivasena vuttaṃ catubbidhaṃ atthaṃ aviditaṃ karotītipi avijjā. Antavirahite saṃsāre satte javāpetīti vā avijjā, paramatthato vā avijjamānesu itthipurisādīsu javati pavattati, vijjamānesu khandhādīsu na javati, na pavattatīti avijjā. Apica cakkhuviññāṇādīnaṃ vatthārammaṇānaṃ paṭiccasamuppādapaṭiccasamuppannānañca dhammānaṃ chādanatopi avijjā. Avijjāva nīvaraṇanti avijjānīvaraṇaṃ.

Avijjānīvaraṇena hi, bhikkhave, nivutā pajā dīgharattaṃ sandhāvanti saṃsarantīti idaṃ purimasseva daḷhīkaraṇatthaṃ vuttaṃ. Purimaṃ vā – ''yathayidaṃ, bhikkhave, avijjānīvaraṇa''nti evaṃ opammadassanavasena vuttaṃ, idaṃ nīvaraṇānubhāvadassanavasena. Kasmā panettha avijjāva evaṃ vuttā, na aññe dhammāti? Ādīnavapaṭicchādanena kāmacchandādīnaṃ visesappaccayabhāvato. Tathā hi tāya paṭicchāditādīnave visaye kāmacchandādayo pavattanti.

Natthaññoti ādikā gāthā vuttassa avuttassa ca atthassa saṅgaṇhanavasena bhāsitā. Tattha **nivutā**ti nivāritā paliguṇṭhitā, paṭicchāditāti attho. **Ahoratta**nti divā ceva rattiñca, sabbakālanti vuttaṃ hoti. **Yathā mohena āvutā**ti yena pakārena avijjānīvaraṇasaṅkhātena mohena āvutā paṭicchāditā suviññeyyampi ajānantiyo pajā saṃsāre saṃsaranti, tathārūpo añño ekadhammopi ekanīvaraṇampi natthīti yojetabbaṃ. **Ye ca mohaṃ pahantvāna, tamokhandhaṃ padālayu**nti ye pana ariyasāvakā pubbabhāge tadaṅgādippahānavasena, heṭṭhimamaggehi vā taṃtaṃmaggavajjhaṃ mohaṃ pajahitvā aggamaggena vajirūpamañāṇena mohasaṅkhātameva tamorāsiṃ padālayiṃsu, anavasesato samucchindiṃsu. **Na te puna saṃsarantī**ti te arahanto –

> ''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī''ti. –

Evaṃ vutte imasmiṃ saṃsāre na saṃsaranti na paribbhamanti. Kiṃ kāraṇā? **Hetu tesaṃ na vijjati**, yasmā saṃsārassa hetu mūlakāraṇaṃ avijjā, sā tesaṃ na vijjati, sabbaso natthi samucchinnattāti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Ḍtaṇhāsaṃyojanasuttavaṇṇanā

15. Pañcame yassa vijjati, taṃ puggalaṃ dukkhehi, kammaṃ vā vipākehi, bhavayonigativiññāṇaṭṭhitisattāvāse vā bhavantarādīhi saṃyojetīti **saṃyojanaṃ**. Taṇhāyanaṭṭhena **taṇhā,** tasati sayaṃ paritasati, tasanti vā etāyāti taṇhā. **Saññuttā**ti cakkhādīsu abhinivesavatthūsu baddhā. Sesaṃ vuttanayameva. Kāmañcettha avijjāyapi saṃyojanabhāvo taṇhāya ca nīvaraṇabhāvo atthiyeva, tathāpi avijjāya paṭicchāditādīnavehi bhavehi taṇhā satte saṃyojetīti imassa visesassa dassanatthaṃ purimasutte avijjā nīvaraṇabhāvena, idha ca taṇhā saṃyojanabhāveneva vuttā. Kiñca nīvaraṇasaṃyojanappadhānassa dassanatthaṃ. Yathā hi nīvaraṇabhāvena avijjā saṃkilesadhammānaṃ padhānabhūtā pubbaṅgamā ca, evaṃ saṃyojanabhāvena nesaṃ taṇhāti tadadhīnappadhānabhāvaṃ dassetuṃ suttadvaye evamete dhammā vuttā. Apica visesena avijjā nibbānasukhaṃ nivāretīti ‘‘nīvaraṇa’’nti vuttā, taṇhā saṃsāradukkhena satte saṃyojetīti ‘‘saṃyojana’’nti.

Dassanagamanantarāyakaraṇato vā vijjācaraṇavipakkhato dvayaṃ dvidhā vuttaṃ. Vijjāya hi ujuvipaccanīkabhūtā avijjā nibbānadassanassa aviparītadassanassa ca visesato antarāyakarā, caraṇadhammānaṃ ujuvipaccanīkabhūtā taṇhā gamanassa sammāpaṭipattiyā antarāyakarāti; evamayaṃ avijjāya nivuto andhīkato taṇhāya saṃvuto baddho assutavā puthujjano andho viya baddho mahākantāraṃ, saṃsārakantāraṃ nātivattati. Anatthuppattihetudvayadassanatthampi dvayaṃ dvidhā vuttaṃ. Avijjāgato hi puggalo bālabhāvena atthaṃ parihāpeti, anatthañca attano karoti, akusalo viya āturo asappāyakiriyāya. Jānantopi bālo bālabhāvena atthaṃ parihāpeti, anatthañca karoti jānanto viya rogī asappāyasevī. Makkaṭālepopamasuttaṃ cetassa atthassa sādhakaṃ.

Paṭiccasamuppādassa mūlakāraṇadassanatthampettha dvayaṃ dvidhā vuttaṃ. Visesena hi sammohassa balavabhāvato avijjākhettaṃ atīto addhā, patthanāya balavabhāvato taṇhākhettaṃ anāgato addhā. Tathā hi bālajano sammohabahulo atītamanusocati, tassa avijjāpaccayā saṅkhārāti sabbaṃ netabbaṃ. Patthanābahulo anāgataṃ pajappati, tassa taṇhāpaccayā upādānantiādi sabbaṃ netabbaṃ. Teneva tāsaṃ pubbantāharaṇena aparantapaṭisandhānena cassa yathākkamaṃ mūlakāraṇatā dassitāti veditabbanti.

Gāthāsu **taṇhādutiyo**ti taṇhāsahāyo. Taṇhā hi nirudakakantāre marīcikāya udakasaññā viya pipāsābhibhūtaṃ appaṭikāradukkhābhibhūtampi sattaṃ assādasandassanavasena sahāyakiccaṃ karontī bhavādīsu anibbindaṃ katvā paribbhamāpeti, tasmā taṇhā purisassa ‘‘dutiyā’’ti vuttā. Nanu ca aññepi kilesādayo bhavābhinibbattiyā paccayāva? Saccametaṃ, na pana tathā visesappaccayo yathā taṇhā. Tathā hi sā kusalehi vinā akusalehi, kāmāvacarādikusalehi ca vinā rūpāvacarādikusalehi bhavanibbattiyā visesappaccayo, yato samudayasaccanti vuccatīti. **Itthabhāvaññathābhāva**nti itthabhāvo ca aññathābhāvo ca itthabhāvaññathābhāvo. So etassa atthīti itthabhāvaññathābhāvo saṃsāro, taṃ tattha itthabhāvo manussattaṃ, aññathābhāvo tato avasiṭṭhasattāvāsā. Itthabhāvo vā tesaṃ tesaṃ sattānaṃ paccuppanno attabhāvo, aññathābhāvo anāgatattabhāvo. Evarūpo vā aññopi attabhāvo itthabhāvo, na evarūpo aññathābhāvo. Taṃ itthabhāvaññathābhāvaṃ saṃsāraṃ khandhadhātuāyatanapaṭipāṭiṃ nātivattati, na atikkamati.

Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavanti etaṃ sakalavaṭṭadukkhassa sambhavaṃ samudayaṃ taṇhaṃ ādīnavaṃ ādīnavato ñatvāti attho. Atha vā **etamādīnavaṃ ñatvā**ti etaṃ yathāvuttaṃ saṃsāranātivattanaṃ ādīnavaṃ dosaṃ ñatvā. **Taṇhaṃ dukkhassa sambhava**nti taṇhañca vuttanayena vaṭṭadukkhassa padhānakāraṇanti ñatvā. **Vītataṇho anādāno, sato bhikkhu, paribbaje**ti evaṃ tīhi pariññāhi parijānanto vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā taṇhaṃ vigamento aggamaggena sabbaso vītataṇho vigatataṇho, tato eva catūsu upādānesu kassacipi abhāvena āyatiṃ paṭisandhisaṅkhātassa vā ādānassa abhāvena anādāno, sativepullappattiyā sabbattha satokāritāya sato bhinnakileso bhikkhu paribbaje careyya, khandhaparinibbānena vā saṅkhārappavattito apagaccheyyāti attho.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Paṭhamasekhasuttavaṇṇanā

16. Chaṭṭhe **sekhassā**ti ettha kenaṭṭhena sekho? Sekkhadhammapaṭilābhato sekho. Vuttañhetaṃ –

> ‘‘Kittāvatā nu kho, bhante, sekho hotīti? Idha, bhikkhu, sekhāya sammādiṭṭhiyā samannāgato hoti…pe… sekhena sammāsamādhinā samannāgato hoti. Ettāvatā kho, bhikkhu, sekho hotī’’ti (saṃ. ni. 5.13).

Apica sikkhatīti sekho. Vuttampi cetaṃ –

> ‘‘Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccati. Kiñca sikkhati? Adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati. Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccatī’’ti (a. ni. 3.86).

Yopi kalyāṇaputhujjano anulomappaṭipadāya paripūrakārī sīlasampanno indriyesu guttadvāro bhojane mattaññū jāgariyānuyogamanuyutto pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati – ‘‘ajja vā sve vā aññataraṃ sāmaññaphalaṃ adhigamissāmī’’ti, sopi vuccati sikkhatīti sekhoti. Imasmiṃ atthe na paṭivijjhantova sekho adhippeto, atha kho kalyāṇaputhujjanopi. Appattaṃ mānasaṃ etenāti **appattamānaso**. **Mānasa**nti ‘‘antalikkhacaro pāso, yvāyaṃ carati mānaso’’ti (saṃ. ni. 1.151; mahāva. 33) ettha rāgo mānasanti vutto. ‘‘Cittaṃ mano mānasa’’nti (dha. sa. 63, 65) ettha cittaṃ. ‘‘Appattamānaso sekho, kālaṃ kayirā jane sutā’’ti (saṃ. ni. 1.159) ettha arahattaṃ. Idhāpi arahattameva adhippetaṃ. Tena appattaarahattassāti vuttaṃ hoti.

Anuttaranti seṭṭhaṃ, asadisanti attho. Catūhi yogehi khemaṃ anupaddutanti **yogakkhemaṃ,** arahattameva adhippetaṃ. **Patthayamānassā**ti dve patthanā taṇhāpatthanā, kusalacchandapatthanā ca. ‘‘Patthayamānassa hi jappitāni, pavedhitaṃ vāpi pakappitesū’’ti (su. ni. 908; mahāni. 137) ettha taṇhāpatthanā.

‘‘Chinnaṃ pāpimato sotaṃ, viddhastaṃ vinaḷīkataṃ;
Pāmojjabahulā hotha, khemaṃ patthetha bhikkhavo’’ti. (ma. ni. 1.352);

Ettha kattukamyatākusalacchandapatthanā, ayameva idhādhippetā. Tena patthayamānassāti taṃ yogakkhemaṃ gantukāmassa tanninnassa tapponassa tappabbhārassāti attho. **Viharato**ti ekaṃ iriyāpathadukkhaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harato. Atha vā ‘‘sabbe saṅkhārā aniccāti adhimuccanto saddhāya viharatī’’tiādinā niddesanayena cettha attho daṭṭhabbo. **Ajjhattika**nti niyakajjhattasaṅkhāte ajjhatte bhavaṃ ajjhattikaṃ. **Aṅga**nti kāraṇaṃ. **Iti karitvā**ti evaṃ katvā. **Na aññaṃ ekaṅgampi samanupassāmī**ti ettha ayaṃ saṅkhepattho – bhikkhave, ajjhattaṃ attano santāne samuṭṭhitaṃ kāraṇanti katvā aññaṃ ekakāraṇampi na samanupassāmi yaṃ evaṃ bahūpakāraṃ, **yathayidaṃ yoniso manasikāro**ti upāyamanasikāro, pathamanasikāro, aniccādīsu aniccādinayeneva manasikāro, aniccānulomikena vā cittassa āvaṭṭanā anvāvaṭṭanā ābhogo samannāhāro manasikāro. Ayaṃ yoniso manasikāro.

Idāni yoniso manasikārassa ānubhāvaṃ dassetuṃ **‘‘yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati, kusalaṃ bhāvetī’’**ti vuttaṃ. Tattha **yoniso manasi karonto**ti ‘‘idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkhasamudayo ariyasaccaṃ, ayaṃ dukkhanirodho ariyasaccaṃ, ayaṃ dukkhanirodhagāminī paṭipadā ariyasacca’’nti catūsu ariyasaccesu yoniso manasikāraṃ pavattento.

Tatrāyaṃ atthavibhāvanā – yadipi idaṃ suttaṃ avisesena sekkhapuggalavasena āgataṃ, catumaggasādhāraṇavasena pana saṅkhepeneva kammaṭṭhānaṃ kathayissāma. Yo catusaccakammaṭṭhāniko yogāvacaro ‘‘taṇhāvajjā tebhūmakā khandhā dukkhaṃ, taṇhā samudayo, ubhinnaṃ appavatti nirodho, nirodhasampāpako maggo’’ti evaṃ pubbe eva ācariyasantike uggahitacatusaccakammaṭṭhāno. So aparena samayena vipassanāmaggaṃ samāruḷho samāno tebhūmake khandhe ‘‘idaṃ dukkha’’nti yoniso manasi karoti, upāyena pathena samannāharati ceva vipassati ca. Vipassanā hi idha manasikārasīsena vuttā. Yā panāyaṃ tassa dukkhassa samuṭṭhāpikā purimabhavikā taṇhā, ayaṃ dukkhasamudayoti yoniso manasi karoti. Yasmā pana idaṃ dukkhaṃ, ayañca samudayo idaṃ ṭhānaṃ patvā nirujjhanti na pavattanti, tasmā yadidaṃ nibbānaṃ nāma, ayaṃ dukkhanirodhoti yoniso manasi karoti. Nirodhasampāpakaṃ aṭṭhaṅgikaṃ maggaṃ, ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti yoniso manasi karoti, upāyena pathena samannāharati ceva vipassati ca.

Tatrāyaṃ upāyo – abhiniveso nāma khandhe hoti, na vivaṭṭe, tasmā ayamattho – ‘‘imasmiṃ kāye pathavīdhātu, āpodhātū’’tiādinā (dī. ni. 2.378) nayena cattāri mahābhūtāni tadanusārena upādārūpāni ca pariggahetvā ‘‘ayaṃ rūpakkhandho’’ti vavatthapeti. Taṃ vavatthāpayato uppanne tadārammaṇe cittacetasikadhamme ‘‘ime cattāro arūpakkhandhā’’ti vavatthapeti. Tato ‘‘ime pañcakkhandhā dukkha’’nti vavatthapeti. Te pana saṅkhepato nāmañca rūpañcāti dve bhāgā honti. Idañca nāmarūpaṃ sahetu sappaccayaṃ uppajjati, tassa ayaṃ avijjābhavataṇhādiko hetu, ayaṃ āhārādiko paccayoti hetuppaccaye vavatthapeti. So tesaṃ paccayānañca paccayuppannānañca yāthāvasarasalakkhaṇaṃ vavatthapetvā ‘‘ime dhammā ahutvā bhavanti, hutvā nirujjhanti, tasmā aniccā’’ti aniccalakkhaṇaṃ āropeti, ‘‘udayabbayapaṭipīḷitattā dukkhā’’ti dukkhalakkhaṇaṃ āropeti, ‘‘avasavattanato anattā’’ti anattalakkhaṇaṃ āropeti.

Evaṃ tilakkhaṇāni āropetvā vipassanto udayabbayañāṇuppattiyā uppanne obhāsādike vipassanupakkilese ‘amaggo’ti udayabbayañāṇameva ‘‘ariyamaggassa upāyabhūto pubbabhāgamaggo’’ti maggāmaggaṃ vavatthapetvā puna udayabbayañāṇaṃ paṭipāṭiyā bhaṅgañāṇādīni ca uppādento sotāpattimaggādayo pāpuṇāti. Tasmiṃ khaṇe cattāri saccāni ekappaṭivedheneva paṭivijjhati, ekābhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhanto, samudayaṃ pahānappaṭivedhena paṭivijjhanto sabbaṃ akusalaṃ pajahati, nirodhaṃ sacchikiriyāpaṭivedhena paṭivijjhanto maggaṃ bhāvanāpaṭivedhena paṭivijjhanto sabbaṃ kusalaṃ bhāveti. Ariyamaggo hi nippariyāyato kucchitasalanādiatthena kusalo, tasmiñca bhāvite sabbepi kusalā anavajjabodhipakkhiyadhammā bhāvanāpāripūriṃ gacchantīti. Evaṃ yoniso manasi karonto akusalaṃ pajahati, kusalaṃ bhāveti. Tathā hi vuttaṃ – ‘‘idaṃ dukkhanti yoniso manasi karoti, ayaṃ dukkhasamudayoti yoniso manasi karotī’’tiādi (ma. ni. 1.21). Aparampi vuttaṃ ‘‘yoniso manasikārasampannassetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ – ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvessati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī’’ti (saṃ. ni. 5.55).

Yoniso manasikāroti gāthāya ayaṃ saṅkhepattho – sikkhati, sikkhāpadāni tassa atthi, sikkhanasīloti vā **sekho**. Saṃsāre bhayaṃ ikkhatīti **bhikkhu**. Tassa sekhassa bhikkhuno **uttamatthassa** arahattassa **pattiyā** adhigamāya yathā yoniso manasikāro, evaṃ **bahukāro** bahūpakāro añño koci dhammo natthi. Kasmā? Yasmā yoniso upāyena manasikāraṃ purakkhatvā **padahaṃ** catubbidhasammappadhānavasena padahanto, **khayaṃ dukkhassa pāpuṇe** saṃkilesavaṭṭadukkhassa parikkhayaṃ pariyosānaṃ nibbānaṃ pāpuṇe adhigaccheyya, tasmā yoniso manasikāro bahukāroti.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Dutiyasekhasuttavaṇṇanā

17. Sattame **bāhira**nti ajjhattasantānato bahi bhavaṃ. **Kalyāṇamittatā**ti yassa sīlādiguṇasampanno aghassa ghātā, hitassa vidhātā sabbākārena upakārako mitto hoti, so puggalo kalyāṇamitto, tassa bhāvo kalyāṇamittatā. Tatrāyaṃ kalyāṇamitto pakatiyā saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno vīriyasampanno satisampanno samādhisampanno paññāsampanno. Tattha saddhāsampattiyā saddahati tathāgatassa bodhiṃ, tena sammāsambodhihetubhūtaṃ sattesu hitasukhesitaṃ na pariccajati, sīlasampattiyā sabrahmacārīnaṃ piyo hoti garu ca bhāvanīyo codako pāpagarahī vattā vacanakkhamo, sutasampattiyā khandhāyatanasaccapaṭiccasamuppādādikānaṃ gambhīrānaṃ kathānaṃ kattā hoti, cāgasampattiyā appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho, vīriyasampattiyā attano paresañca hitappaṭipattiyaṃ āraddhavīriyo hoti, satisampattiyā upaṭṭhitassati hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā, samādhisampattiyā avikkhitto hoti samāhito ekaggacitto, paññāsampattiyā aviparītaṃ pajānāti. So satiyā kusalākusalānaṃ dhammānaṃ gatiyo samanvesanto paññāya sattānaṃ hitasukhaṃ yathābhūtaṃ jānitvā samādhinā tattha abyaggacitto hutvā vīriyena satte ahitato nisedhetvā ekantahite niyojeti. Tenevāha –

‘‘Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no cāṭṭhāne niyojako’’ti. (netti. 113);

Kalyāṇamitto, **bhikkhave, bhikkhu akusalaṃ pajahati, kusalaṃ bhāvetī**ti kalyāṇamitto puggalo kalyāṇamittaṃ nissāya kammassakatāñāṇaṃ uppādeti, uppannaṃ saddhaṃ phātiṃ karoti, saddhājāto upasaṅkamati upasaṅkamitvā dhammaṃ suṇāti. Taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati, tena saddhāpaṭilābhena gharāvāsaṃ pahāya pabbajjaṃ anutiṭṭhati, catupārisuddhisīlaṃ sampādeti, yathābalaṃ dhutadhamme samādāya vattati, dasakathāvatthulābhī hoti, āraddhavīriyo viharati upaṭṭhitassati sampajāno pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto, nacirasseva vipassanaṃ ussukkāpetvā ariyamaggādhigamena sabbaṃ akusalaṃ samucchindati, sabbañca kusalaṃ bhāvanāpāripūriṃ gamento vaḍḍheti. Vuttañhetaṃ –

> ‘‘Kalyāṇamittassetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ‘yaṃ sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati ācāragocarasampanno, aṇumattesu vajjesu, bhayadassāvī samādāya sikkhissati, sikkhāpadesu’.
>
> ‘‘Kalyāṇamittassetaṃ…pe… kalyāṇasampavaṅkassa ‘yaṃ yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya…pe… nibbānāya saṃvattati. Seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā…pe… vimuttiñāṇadassanakathā. Evarūpāya kathāya nikāmalābhī bhavissati akicchalābhī akasiralābhī’.
>
> ‘‘Kalyāṇamittassetaṃ …pe… kalyāṇasampavaṅkassa ‘yaṃ āraddhavīriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu’.
>
> ‘‘Kalyāṇamittassetaṃ…pe… kalyāṇasampavaṅkassa ‘yaṃ paññavā bhavissati, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā’’’ti (udā. 31).

Evaṃ sakalavaṭṭadukkhaparimuccananimittaṃ kalyāṇamittatāti veditabbaṃ. Tenevāha –

> ‘‘Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccantī’’tiādi (saṃ. ni. 1.129).

Tena vuttaṃ – ‘‘kalyāṇamitto, bhikkhave, bhikkhu akusalaṃ pajahati, kusalaṃ bhāvetī’’ti.

Gāthāya **sappatisso**ti patissavasaṅkhātena saha patissenāti sappatisso, kalyāṇamittassa ovādaṃ sirasā sampaṭicchako subbacoti attho. Atha vā hitasukhe patiṭṭhāpanena pati isetīti patisso, ovādadāyako. Garuādarayogena tena patissena saha vattatīti sappatisso, garūsu garucittīkārabahulo. **Sagāravo**ti chabbidhenapi gāravena yutto. **Karaṃ mittānaṃ vacana**nti kalyāṇamittānaṃ ovādaṃ karonto yathovādaṃ paṭipajjanto. **Sampajāno**ti sattaṭṭhāniyena sampajaññena samannāgato. **Patissato**ti kammaṭṭhānaṃ phātiṃ, gametuṃ samatthāya satiyā patissato satokārī. **Anupubbenā**ti sīlādivisuddhipaṭipāṭiyā, tattha ca vipassanāpaṭipāṭiyā ceva maggapaṭipāṭiyā ca. **Sabbasaṃyojanakkhaya**nti kāmarāgasaṃyojanādīnaṃ sabbesaṃ saṃyojanānaṃ khepanato sabbasaṃyojanakkhayasaṅkhātassa ariyamaggassa pariyosānabhūtaṃ arahattaṃ, tassa ārammaṇabhūtaṃ nibbānameva vā. **Pāpuṇe** adhigaccheyyāti attho. Iti imesu dvīsu suttesu ariyamaggādhigamassa satthārā padhānaṅgaṃ nāma gahitanti veditabbaṃ.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Saṅghabhedasuttavaṇṇanā

18. Aṭṭhame **ekadhammo**ti kataroyaṃ suttanikkhepo? Aṭṭhuppattiko. Tatrāyaṃ saṅkhepakathā – devadatto hi ajātasattuṃ duggahaṇaṃ gāhāpetvā tassa pitaraṃ rājānaṃ bimbisāraṃ tena mārāpetvāpi abhimāre payojetvāpi silāpavijjhanena lohituppādakammaṃ katvāpi na tāvatā pākaṭo jāto, nāḷāgiriṃ vissajjetvā pana pākaṭo jāto. Atha mahājano ‘‘evarūpampi nāma pāpaṃ gahetvā rājā vicaratī’’ti kolāhalaṃ akāsi, mahāghoso ahosi. Taṃ sutvā rājā attanā dīyamānāni pañca thālipākasatāni pacchindāpesi, upaṭṭhānampissa nāgamāsi. Nāgarāpi kulaṃ upagatassa kaṭacchubhattampissa nādaṃsu. So parihīnalābhasakkāro kohaññena jīvitukāmo satthāraṃ upasaṅkamitvā pañca vatthūni yācitvā ‘‘alaṃ, devadatta, yo icchati, so āraññiko hotū’’tiādinā (pārā. 409; cūḷava. 343) bhagavatā paṭikkhitto tehi pañcahi vatthūhi bālaṃ lūkhappasannaṃ janaṃ saññāpento pañcasate vajjiputtake salākaṃ gāhāpetvā saṅghaṃ bhinditvāva te ādāya gayāsīsaṃ agamāsi. Atha dve aggasāvakā satthu āṇāya tattha gantvā dhammaṃ desetvā te ariyaphale patiṭṭhāpetvā ānayiṃsu. Ye panassa saṅghabhedāya parakkamantassa laddhiṃ rocetvā tatheva paggayha ṭhitā saṅghe bhijjante bhinne ca samanuññā ahesuṃ, tesaṃ taṃ dīgharattaṃ ahitāya dukkhāya ahosi.

Devadattopi na cirasseva rogābhibhūto bāḷhagilāno maraṇakāle ‘‘satthāraṃ vandissāmī’’ti mañcakasivikāya nīyamāno jetavanapokkharaṇitīre ṭhapito pathaviyā vivare dinne patitvā avīcimhi nibbatti, yojanasatiko cassa attabhāvo ahosi kappaṭṭhiyo tālakkhandhaparimāṇehi ayasūlehi vinividdho. Devadattapakkhikāni ca pañcamattāni kulasatāni tassa laddhiyaṃ ṭhitāni saha bandhavehi niraye nibbattāni. Ekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadattena saṅghaṃ bhindantena bhāriyaṃ kammaṃ kata’’nti. Atha satthā dhammasabhaṃ upagantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte saṅghabhede ādīnavaṃ dassento imaṃ suttaṃ abhāsi. Keci pana bhaṇanti ‘‘devadattassa tappakkhikānañca tathā niraye nibbattabhāvaṃ disvā saṅghabhede ādīnavaṃ dassento bhagavā attano ajjhāsayeneva imaṃ suttaṃ desesī’’ti.

Tattha **ekadhammo**ti eko akusalo mahāsāvajjadhammo. **Loke**ti sattaloke. **Uppajjamāno uppajjatī**ti ettha bhedasaṃvattanikesu bhaṇḍanādīsu saṅghe uppannesupi ‘‘dhammo adhammo’’tiādīsu aṭṭhārasabhedakaravatthūsu yassa kassaci dīpanavasena voharantesupi tattha rucijananatthaṃ anussāventesupi anussāvetvā salākāya gāhitāyapi saṅghabhedo uppajjamāno nāma hoti, salākāya pana gāhitāya cattāro vā atirekā vā yadā āveṇikaṃ uddesaṃ vā saṅghakammaṃ vā karonti, tadā saṅghabhedo uppajjati nāma. Kate pana tasmiṃ saṅghabhedo uppanno nāma? Kammaṃ, uddeso, vohāro, anussāvanā, salākaggāhoti imesu hi pañcasu saṅghassa bhedakāraṇesu kammaṃ vā uddeso vā pamāṇaṃ, vohārānussāvanasalākaggāhā pana pubbabhāgāti.

Bahujanāhitāyātiādīsu 0.mahājanassa jhānamaggādisampattinivāraṇena ahitāya, saggasampattinivāraṇena asukhāya, apāyūpapattihetubhāvena anatthāya. Akusaladhammavasena vā ahitāya, hitamattassapi abhāvā sugatiyampi nibbattanakakāyikacetasikadukkhāya uppajjatīti sambandho. **Devamanussāna**nti idaṃ ‘‘bahuno janassā’’ti vuttesu ukkaṭṭhapuggalaniddeso. Aparo nayo – **bahujanāhitāyā**ti bahujanassa mahato sattakāyassa ahitatthāya, diṭṭhadhammikasamparāyikaanatthāyāti attho. **Asukhāyā**ti diṭṭhadhammikasamparāyikaasukhatthāya, duvidhadukkhatthāyāti attho. **Anatthāyā**ti paramatthapaṭikkhepāya. Nibbānañhi paramattho, tato uttariṃ attho natthi. **Ahitāyā**ti maggapaṭikkhepāya. Nibbānasampāpakamaggato hi uttariṃ hitaṃ nāma natthi. **Dukkhāyā**ti ariyasukhavirādhanena vaṭṭadukkhatāya. Ye hi ariyasukhato viraddhā taṃ adhigantuṃ abhabbā, te vaṭṭadukkhe paribbhamanti, ariyasukhato ca uttariṃ sukhaṃ nāma natthi. Vuttañhetaṃ ‘‘ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’’ti (dī. ni. 3.355; a. ni. 5.27).

Idāni ‘‘saṅghabhedo’’ti sarūpato dassetvā tassa ahitādīnaṃ ekantahetubhāvaṃ pakāsetuṃ **‘‘saṅghe kho pana, bhikkhave, bhinne’’**tiādimāha. Tattha **bhinne**ti nimittatthe bhummaṃ yathā ‘‘adhanānaṃ dhane ananuppadīyamāne’’ti (dī. ni. 3.91), bhedahetūti attho. **Aññamaññaṃ bhaṇḍanānī**ti catunnaṃ parisānaṃ tappakkhikānañca ‘‘eso dhammo, neso dhammo’’ti aññamaññaṃ vivadanāni. Bhaṇḍanañhi kalahassa pubbabhāgo. **Paribhāsā**ti ‘‘idañcidañca vo anatthaṃ karissāmā’’ti bhayuppādanavasena tajjanā. **Parikkhepā**ti jātiādivasena parito khepā, dasahi akkosavatthūhi khuṃsanavambhanā. **Pariccajanā**ti ukkhepaniyakammakaraṇādivasena nissāraṇā. **Tatthā**ti tasmiṃ saṅghabhede, tannimitte vā bhaṇḍanādike. **Appasannā**ti ratanattayaguṇānaṃ anabhiññā. **Na pasīdantī**ti ‘‘dhammacārino samacārino’’tiādinā yvāyaṃ bhikkhūsu pasādanākāro, tathā na pasīdanti, tesaṃ vā sotabbaṃ saddhātabbaṃ na maññanti. Tathā ca dhamme satthari ca appasannāva honti. **Ekaccānaṃ aññathatta**nti puthujjanānaṃ aviruḷhasaddhānaṃ pasādaññathattaṃ.

Gāthāyaṃ **āpāyiko**tiādīsu apāye nibbattanārahatāya āpāyiko. Tatthapi avīcisaṅkhāte mahāniraye uppajjatīti **nerayiko**. Ekaṃ antarakappaṃ paripuṇṇameva katvā tattha tiṭṭhatīti **kappaṭṭho**. Saṅghabhedasaṅkhāte vagge ratoti **vaggarato**. Adhammiyatāya **adhammo**. Bhedakaravatthūhi saṅghabhedasaṅkhāte eva ca adhamme ṭhitoti **adhammaṭṭho. Yogakkhemā padhaṃsatī**ti yogakkhemato hitato padhaṃsati parihāyati, catūhi vā yogehi anupaddutattā yogakkhemaṃ nāma arahattaṃ nibbānañca, tato panassa dhaṃsane vattabbameva natthi. Diṭṭhisīlasāmaññato saṃhataṭṭhena **saṅghaṃ,** tato eva ekakammādividhānayogena **samaggaṃ** sahitaṃ. **Bhetvānā**ti pubbe vuttalakkhaṇena saṅghabhedena bhinditvā. **Kappa**nti āyukappaṃ. So panettha antarakappova. **Nirayamhī**ti avīcimahānirayamhi.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Saṅghasāmaggīsuttavaṇṇanā

19. Navame **ekadhammo**ti eko kusaladhammo anavajjadhammo. ‘‘Ayaṃ dhammo, nāyaṃ dhammo’’tiādinā sace saṅghe vivādo uppajjeyya, tattha dhammakāmena viññunā iti paṭisañcikkhitabbaṃ ‘‘ṭhānaṃ kho, panetaṃ vijjati, yadidaṃ vivādo vaḍḍhamāno saṅgharājiyā vā saṅghabhedāya vā saṃvatteyyā’’ti. Sace taṃ adhikaraṇaṃ attanā paggahetvā ṭhito, aggiṃ akkantena viya sahasā tato oramitabbaṃ. Atha parehi taṃ paggahitaṃ sayañcetaṃ sakkoti vūpasametuṃ, ussāhajāto hutvā dūrampi gantvā tathā paṭipajjitabbaṃ, yathā taṃ vūpasammati. Sace pana sayaṃ na sakkoti, so ca vivādo uparūpari vaḍḍhateva, na vūpasammati. Ye tattha patirūpā sikkhākāmā sabrahmacārino, te ussāhetvā yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ yathā vūpasammati, tathā vūpasametabbaṃ. Evaṃ vūpasamentassa yo saṅghasāmaggikaro kusalo dhammo, ayamettha ekadhammoti adhippeto. So hi ubhatopakkhiyānaṃ dveḷhakajātānaṃ bhikkhūnaṃ, tesaṃ anuvattanavasena ṭhitānaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ tesaṃ ārakkhadevatānaṃ yāvadeva brahmānampi uppajjanārahaṃ ahitaṃ dukkhāvahaṃ saṃkilesadhammaṃ apanetvā mahato puññarāsissa kusalābhisandassa hetubhāvato sadevakassa lokassa hitasukhāvaho hoti. Tena vuttaṃ **‘‘ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāyā’’**tiādi. Tassattho anantarasutte vuttavipariyāyena veditabbo. **Saṅghasāmaggī**ti saṅghassa samaggabhāvo bhedābhāvo ekakammatā ekuddesatā ca.

Gāthāyaṃ **sukhā saṅghassa sāmaggī**ti sukhassa paccayabhāvato sāmaggī sukhāti vuttā. Yathā ‘‘sukho buddhānamuppādo’’ti (dha. pa. 194). **Samaggānañcanuggaho**ti samaggānaṃ sāmaggianumodanena anuggaṇhanaṃ sāmaggianurūpaṃ, yathā te sāmaggiṃ na vijahanti, tathā gahaṇaṃ ṭhapanaṃ anubalappadānanti attho. **Saṅghaṃ samaggaṃ katvānā**ti bhinnaṃ saṅghaṃ rājipattaṃ vā samaggaṃ sahitaṃ katvā. **Kappa**nti āyukappameva. **Saggamhi modatī**ti kāmāvacaradevaloke aññe deve dasahi ṭhānehi abhibhavitvā dibbasukhaṃ anubhavanto icchitanipphattiyāva modati pamodati lalati kīḷatīti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Paduṭṭhacittasuttavaṇṇanā

20. Dasamassa kā uppatti? Aṭṭhuppattiyeva. Ekadivasaṃ kira bhikkhū dhammasabhāyaṃ sannisinnā kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, idhekacco bahuṃ puññakammaṃ karoti, ekacco bahuṃ pāpakammaṃ, ekacco ubhayavomissakaṃ karoti. Tattha vomissakārino kīdiso abhisamparāyo’’ti? Atha satthā dhammasabhaṃ upaganvā paññattavarabuddhāsane nisinno taṃ kathaṃ sutvā ‘‘bhikkhave, maraṇāsannakāle saṃkiliṭṭhacittassa duggati pāṭikaṅkhā’’ti dassento imāya aṭṭhuppattiyā idaṃ suttaṃ desesi.

Tattha **idhā**ti desāpadese nipāto. Svāyaṃ katthaci padesaṃ upādāya vuccati ‘‘idheva tiṭṭhamānassa, devabhūtassa me sato’’tiādīsu (dī. ni. 2.369). Katthaci sāsanaṃ upādāya ‘‘idheva, bhikkhave, samaṇo idha dutiyo samaṇo’’tiādīsu (ma. ni. 1.139; a. ni. 4.241). Katthaci padapūraṇamatte ‘‘idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito’’tiādīsu (ma. ni. 1.30). Katthaci lokaṃ upādāya vuccati ‘‘idha tathāgato loke uppajjatī’’tiādīsu (a. ni. 3.61). Idhāpi loke eva daṭṭhabbo. **Ekacca**nti ekaṃ, aññataranti attho. **Puggala**nti sattaṃ. So hi yathāpaccayaṃ kusalākusalānaṃ tabbipākānañca pūraṇato maraṇavasena galanato ca puggaloti vuccati. **Paduṭṭhacitta**nti padosena āghātena duṭṭhacittaṃ. Atha vā **paduṭṭhacitta**nti dosena rāgādinā padūsitacittaṃ. Ettha ca **ekacca**nti idaṃ paduṭṭhacittassa puggalassa visesanaṃ. Yassa hi paṭisandhidāyakakammaṃ okāsamakāsi, so tathā vutto. Yassa ca akusalappavattito cittaṃ nivattetvā kusalavasena otāretuṃ na sakkā, evaṃ āsannamaraṇo. **Eva**nti idāni vattabbākāraṃ dasseti. **Cetasā**ti attano cittena cetopariyañāṇena. **Ceto**ti tassa puggalassa cittaṃ. **Pariccā**ti paricchinditvā **pajānāmi**. Nanu ca yathākammupagañāṇassāyaṃ visayoti? Saccametaṃ, tadā pavattamānaakusalacittavasena panetaṃ vuttaṃ.

Imamhi cāyaṃ samayeti imasmiṃ kāle, imāyaṃ vā paccayasāmaggiyaṃ, ayaṃ puggalo javanavīthiyā aparabhāge kālaṃ kareyya ceti attho. Na hi javanakkhaṇe kālaṃkiriyā atthi. **Yathābhataṃ nikkhitto evaṃ niraye**ti yathā ābhataṃ kiñci āharitvā ṭhapitaṃ, evaṃ attano kammunā nikkhitto niraye ṭhapito evāti attho. **Kāyassa bhedā**ti upādinnakkhandhapariccāgā. **Paraṃ maraṇā**ti tadanantaraṃ abhinibbattakkhandhaggahaṇe. Atha vā **kāyassa bhedā**ti jīvitindriyassa upacchedā. **Paraṃ maraṇā**ti cutito uddhaṃ.

Apāyantiādi sabbaṃ nirayasseva vevacanaṃ. Nirayo hi ayasaṅkhātā sukhā apetoti **apāyo;** saggamokkhahetubhūtā vā puññasammatā ayā apetotipi apāyo. Dukkhassa gati paṭisaraṇanti **duggati;** dosabahulattā vā duṭṭhena kammunā nibbattā gatītipi duggati. Vivasā nipatanti ettha dukkaṭakammakārino, vinassantā vā ettha nipatanti sambhijjamānaṅgapaccaṅgāti **vinipāto**. Natthi ettha assādasaññito ayoti nirassādaṭṭhena **nirayo**. Atha vā apāyaggahaṇena tiracchānayoni vuccati. Tiracchānayoni hi apāyo sugatito apetattā, na duggati mahesakkhānaṃ nāgarājādīnaṃ sambhavato. Duggatiggahaṇena pettivisayo. So hi apāyo ceva duggati ca sugatito apetattā dukkhassa ca gatibhūtattā, na vinipāto asurasadisaṃ avinipātattā. Vinipātaggahaṇena asurakāyo. So hi yathāvuttena atthena apāyo ceva duggati ca, sabbasampattisamussayehi vinipatitattā vinipātoti ca vuccati. Nirayaggahaṇena avīciādianekappakāro nirayova vuccati. Idha pana sabbapadehipi nirayova vutto. **Upapajjantī**ti paṭisandhiṃ gaṇhanti.

Gāthāsu paṭhamagāthā saṅgītikāle dhammasaṅgāhakattherehi ṭhapitā. **Ñatvānā**ti pubbakālakiriyā. Ñāṇapubbakañhi byākaraṇaṃ. Hetuattho vā tvā-saddo yathā ''sīhaṃ disvā bhayaṃ hotī''ti, jānanahetūti attho. **Buddho, bhikkhūnaṃ santike**ti buddho bhagavā attano santike bhikkhūnaṃ etaṃ parato dvīhi gāthāhi vuccamānaṃ atthaṃ byākāsi. Sesaṃ vuttanayameva.

Dasamasuttavaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggo

1. Pasannacittasuttavaṇṇanā

21. Tatiyavaggassa paṭhame **pasannacitta**nti ratanattayasaddhāya kammaphalasaddhāya ca pasannamānasaṃ. **Sugati**nti sundaraṃ gatiṃ, sukhassa vā gatinti sugatiṃ. **Sagga**nti rūpādisampattīhi suṭṭhu agganti **saggaṃ. Loka**nti lokiyanti ettha puññapāpaphalāni, lujjanaṭṭheneva vā lokaṃ. Ettha ca sugatiggahaṇena manussagatipi saṅgayhati, saggaggahaṇena devagati eva. Sesaṃ heṭṭhā vuttanayameva.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Mettasuttavaṇṇanā

22. Dutiye **mā, bhikkhave, puññāna**nti ettha **mā**ti paṭisedhe nipāto. **Puñña**saddo ''kusalānaṃ, bhikkhave, dhammānaṃ samādānahetu evamidaṃ puññaṃ pavaḍḍhatī''tiādīsu (dī. ni. 3.380) puññaphale āgato. ''Avijjāgatoyaṃ, bhikkhave, purisapuggalo puññañce saṅkhāraṃ abhisaṅkharotī''tiādīsu (saṃ. ni. 2.51) kāmarūpāvacarasucarite. ''Puññūpagaṃ bhavati viññāṇa''ntiādīsu sugativisesabhūte upapattibhave. ''Tīṇimāni, bhikkhave, puññakiriyavatthūni – dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayaṃ puññakiriyavatthū''tiādīsu (itivu. 60; a. ni. 8.36) kusalacetanāyaṃ. Idha pana tebhūmakakusaladhamme veditabbo. **Bhāyitthā**ti ettha duvidhaṃ bhayaṃ ñāṇabhayaṃ, sārajjabhayanti. Tattha ''yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjantī''tiādīsu (a. ni. 4.33) āgataṃ ñāṇabhayaṃ. ''Ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso''tiādīsu (dī. ni. 2.318) āgataṃ sārajjabhayaṃ. Idhāpi sārajjabhayameva. Ayañhettha attho – bhikkhave, dīgharattaṃ kāyavacīsaṃyamo vattapaṭivattapūraṇaṃ ekāsanaṃ, ekaseyyaṃ, indriyadamo, dhutadhammehi cittassa niggaho, satisampajaññaṃ, kammaṭṭhānānuyogavasena vīriyārambhoti evamādīni yāni bhikkhunā, nirantaraṃ pavattetabbāni puññāni, tehi mā bhāyittha, mā bhayaṃ santāsaṃ āpajjittha, ekaccassa diṭṭhadhammasukhassa uparodhabhayena samparāyikanibbānasukhadāyakehi puññehi mā bhāyitthāti. Nissakke hi idaṃ sāmivacanaṃ.

Idāni tato abhāyitabbabhāve kāraṇaṃ dassento **''sukhasseta''**ntiādimāha. Tattha **sukha**saddo ''sukho buddhānaṃ uppādo, sukhā virāgatā loke''tiādīsu (dha. pa. 194) sukhamūle āgato. ''Yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta''ntiādīsu (saṃ. ni. 3.60) sukhārammaṇe. ''Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā''tiādīsu (ma. ni. 3.255) sukhapaccayaṭṭhāne. ''Sukho puññassa uccayo''tiādīsu (dha. pa. 118) sukhahetumhi. ''Diṭṭhadhammasukhavihārā ete dhammā''tiādīsu (ma. ni. 1.82) abyāpajje. ''Nibbānaṃ paramaṃ sukha''ntiādīsu (dha. pa. 204; ma. ni. 2.215) nibbāne. ''Sukhassa ca pahānā''tiādīsu (cūḷani.

khaggavisāṇasuttaniddesa 125) sukhavedanāyaṃ. ‘‘Adukkhamasukhaṃ santaṃ, sukhamicceva bhāsita’’ntiādīsu (saṃ. ni. 4.253; itivu. 53) upekkhāvedanāyaṃ. ‘‘Dvepi mayā, ānanda, vedanā vuttā pariyāyena sukhā vedanā, dukkhā vedanā’’tiādīsu (ma. ni. 2.89) iṭṭhasukhe. ‘‘Sukho vipāko puññāna’’ntiādīsu (peṭako. 23) sukhavipāke. Idhāpi iṭṭhavipāke eva daṭṭhabbo. **Iṭṭhassā**tiādīsu esitabbato aniṭṭhapaṭikkhepato ca iṭṭhassa, kamanīyato manasmiñca kamanato pavisanato **kantassa,** piyāyitabbato santappanato ca **piyassa,** mānanīyato manassa pavaḍḍhanato ca **manāpassā**ti attho veditabbo. **Yadidaṃ puññānī**ti ‘‘puññānī’’ti yadidaṃ vacanaṃ, etaṃ sukhassa iṭṭhassa vipākassa adhivacanaṃ nāmaṃ, sukhameva taṃ yadidaṃ puññanti phalena kāraṇassa abhedūpacāraṃ vadati. Tena katūpacitānaṃ puññānaṃ avassaṃbhāviphalaṃ sutvā appamattena sakkaccaṃ puññāni kātabbānīti puññakiriyāyaṃ niyojeti, ādarañca nesaṃ tattha uppādeti.

Idāni attanā sunettakāle katena puññakammena dīgharattaṃ paccanubhūtaṃ bhavantarapaṭicchannaṃ uḷāratamaṃ puññavipākaṃ udāharitvā tamatthaṃ pākaṭaṃ karonto **‘‘abhijānāmi kho panāha’’**ntiādimāha. Tattha **abhijānāmī**ti abhivisiṭṭhena ñāṇena jānāmi, paccakkhato bujjhāmi. **Dīgharatta**nti cirakālaṃ. **Puññāna**nti dānādikusaladhammānaṃ. **Satta vassānī**ti satta saṃvaccharāni. **Mettacitta**nti mijjatīti mettā, siniyhatīti attho. Mitte bhavā, mittassa vā esā pavattītipi mettā. Lakkhaṇādito pana hitākārappavattilakkhaṇā, hitūpasaṃhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehāsambhavo vipatti. Sā etassa atthīti mettacittaṃ. **Bhāvetvā**ti mettāsahagataṃ cittaṃ, cittasīsena samādhi vuttoti mettāsamādhiṃ mettābrahmavihāraṃ uppādetvā ceva vaḍḍhetvā ca. **Satta saṃvaṭṭavivaṭṭakappe**ti satta mahākappe. Saṃvaṭṭa-vivaṭṭaggahaṇeneva hi saṃvaṭṭaṭṭhāyi-vivaṭṭaṭṭhāyinopi gahitā. **Imaṃ loka**nti kāmalokaṃ. **Saṃvaṭṭamāne suda**nti saṃvaṭṭamāne. **Suda**nti nipātamattaṃ vinassamāneti attho. ‘‘Saṃvattamāne suda’’nti ca paṭhanti. **Kappe**ti kāle. Kappasīsena hi kālo vutto. Kāle khīyamāne kappopi khīyateva. Yathāha –

> ‘‘Kālo ghasati bhūtāni, sabbāneva sahattanā’’ti. (jā. 1.2.190);

‘‘Ābhassarūpago homī’’ti vuttattā tejosaṃvaṭṭavasenettha kappavuṭṭhānaṃ veditabbaṃ. **Ābhassarūpago**ti tattha paṭisandhiggahaṇavasena ābhassarabrahmalokaṃ upagacchāmīti ābhassarūpago homi. **Vivaṭṭamāne**ti saṇṭhahamāne, jāyamāneti attho. **Suññaṃ brahmavimānaṃ upapajjāmī**ti kassaci sattassa tattha nibbattassa abhāvato suññaṃ, yaṃ paṭhamajjhānabhūmisaṅkhātaṃ brahmavimānaṃ ādito nibbattaṃ, taṃ paṭisandhiggahaṇavasena upapajjāmi upemi. **Brahmā**ti kāmāvacarasattehi seṭṭhaṭṭhena tathā tathā brūhitaguṇatāya brahmavihārato nibbattaṭṭhena ca brahmā. Brahmapārisajjabrahmapurohitehi mahanto brahmāti **mahābrahmā**. Tato eva te abhibhavitvā ṭhitattā **abhibhū**. Tehi kenaci guṇena na abhibhūtoti **anabhibhūto**. **Aññadatthū**ti ekaṃsavacane nipāto. **Daso**ti dassanasīlo, so atītānāgatapaccuppannānaṃ dassanasamattho, abhiññāṇena passitabbaṃ passāmīti attho. Sesabrahmānaṃ iddhipādabhāvanābalena attano cittañca mama vase vattemīti **vasavattī** homīti yojetabbaṃ. Tadā kira bodhisatto aṭṭhasamāpattilābhīpi samāno tathā sattahitaṃ attano pāramiparipūraṇañca olokento tāsu eva dvīsu jhānabhūmīsu nikantiṃ uppādetvā mettābrahmavihāravasena aparāparaṃ saṃsari. Tena vuttaṃ **‘‘sattavassāni…pe… vasavattī’’**ti.

Evaṃ bhagavā rūpāvacarapuññassa vipākamahantataṃ pakāsetvā idāni kāmāvacarapuññassāpi taṃ dassento **‘‘chattiṃsakkhattu’’**ntiādimāha. Tattha **sakko ahosi**nti chattiṃsa vāre aññattha anupapajjitvā nirantaraṃ sakko devānamindo tāvatiṃsadevarājā ahosi. **Rājā ahosi**ntiādīsu catūhi acchariyadhammehi catūhi ca saṅgahavatthūhi lokaṃ rañjetīti **rājā**. Cakkaratanaṃ vatteti, catūhi sampatticakkehi vattati, tehi ca paraṃ vatteti, parahitāya ca iriyāpathacakkānaṃ vatto etasmiṃ atthīti **cakkavattī. Rājā**ti cettha sāmaññaṃ, **cakkavattī**ti visesaṃ. Dhammena caratīti **dhammiko**. Ñāyena samena vattatīti attho. Dhammeneva rajjaṃ labhitvā rājā jātoti **dhammarājā**. Parahitadhammacaraṇena vā **dhammiko**, attahitadhammacaraṇena **dhammarājā**, caturantāya issaroti **cāturanto,** catusamuddantāya catubbidhadīpavibhūsitāya ca pathaviyā issaroti attho. Ajjhattaṃ kopādipaccatthike, bahiddhā ca sabbarājāno adaṇḍena asatthena vijesīti **vijitāvī**. Janapade thāvarabhāvaṃ dhuvabhāvaṃ patto, na sakkā kenaci tato cāletuṃ janapado vā tamhi thāvariyappatto anuyutto sakammanirato acalo asampavedhīti **janapadatthāvariyappatto**.

Cakkaratanaṃ, hatthiratanaṃ, assaratanaṃ, maṇiratanaṃ, itthiratanaṃ, gahapatiratanaṃ, pariṇāyakaratananti imehi sattahi ratanehi samupetoti **sattaratanasamannāgato**. Tesu hi rājā cakkavatti cakkaratanena ajitaṃ jināti, hatthiassaratanehi vijite sukheneva anuvicarati, pariṇāyakaratanena vijitamanurakkhati, sesehi upabhogasukhamanubhavati. Paṭhamena cassa ussāhasattiyogo, pacchimena mantasattiyogo, hatthiassagahapatiratanehi pabhūsattiyogo suparipuṇṇo hoti, itthimaṇiratanehi tividhasattiyogaphalaṃ. So itthimaṇiratanehi paribhogasukhamanubhavati, sesehi upabhogasukhaṃ. Visesato cassa purimāni tīṇi adosakusalamūlajanitakammānubhāvena sampajjanti, majjhimāni alobhakusalamūlajanitakammānubhāvena, pacchimamekaṃ amohakusalamūlajanitakammānubhāvenāti veditabbaṃ **padesarajjassā**ti khuddakarajjassa.

Etadahosīti attano sampattiyo paccavekkhantassa pacchime cakkavattikāle etaṃ ‘‘kissa nu kho me idaṃ kammassa phala’’ntiādikaṃ ahosi. Sabbatthakameva tasmiṃ tasmimpi bhave etadahosiyeva. Tatthāyaṃ cakkavattikālavasena yojanā. **Evaṃmahiddhiko**ti maṇiratanahatthiratanādippamukhāya kosavāhanasampattiyā janapadatthāvariyappattiyā ca evaṃmahiddhiko. **Evaṃmahānubhāvo**ti cakkaratanādisamannāgamena kassacipi pīḷaṃ akarontova sabbarājūhi sirasā sampaṭicchitasāsanavehāsagamanādīhi evaṃ mahānubhāvo. **Dānassā**ti annādideyyadhammapariccāgassa. **Damassā**ti cakkhādiindriyadamanassa ceva samādhānavasena rāgādikilesadamanassa ca. **Saṃyamassā**ti kāyavacīsaṃyamassa. Tattha yaṃ samādhānavasena kilesadamanaṃ, taṃ bhāvanāmayaṃ puññaṃ, tañca kho mettābrahmavihārabhūtaṃ idhādhippetaṃ. Tasmiñca upacārappanābhedena duvidhe yaṃ appanāppattaṃ, tenassa yathāvuttāsu dvīsu jhānabhūmīsu upapatti ahosi. Itarena tividhenāpi yathārahaṃ pattacakkavattiādibhāvoti veditabbaṃ.

Iti bhagavā attānaṃ kāyasakkhi katvā puññānaṃ vipākamahantataṃ pakāsetvā idāni tamevatthaṃ gāthābandhena dassento **‘‘puññamevā’’**tiādimāha. Tattha **puññameva so sikkheyyā**ti yo atthakāmo kulaputto, so puññaphalanibbattanato, attano santānaṃ punanato ca ‘‘puñña’’nti laddhanāmaṃ tividhaṃ kusalameva sikkheyya niveseyya upacineyya pasaveyyāti attho. **Āyatagga**nti vipulaphalatāya uḷāraphalatāya āyataggaṃ, piyamanāpaphalatāya vā āyatiṃ uttamanti āyataggaṃ, āyena vā yonisomanasikārādippaccayena uḷāratamena agganti āyataggaṃ. Takāro padasandhikaro. Atha vā āyena puññaphalena aggaṃ padhānanti āyataggaṃ. Tato eva **sukhudrayaṃ** sukhavipākanti attho.

Katamaṃ pana taṃ puññaṃ, kathañca naṃ sikkheyyāti āha **‘‘dānañca samacariyañca, mettacittañca bhāvaye’’**ti. Tattha **samacariya**nti kāyavisamādīni vajjetvā kāyasamādicaritaṃ, suvisuddhaṃ sīlanti attho. **Bhāvaye**ti attano santāne uppādeyya vaḍḍheyya. **Ete dhamme**ti ete dānādike sucaritadhamme. **Sukhasamuddaye**ti sukhānisaṃse, ānisaṃsaphalampi nesaṃ sukhamevāti dasseti. **Abyāpajjaṃ sukhaṃ loka**nti kāmacchandādibyāpādavirahitattā abyāpajjaṃ niddukkhaṃ, parapīḷābhāve pana vattabbaṃ natthi. Jhānasamāpattivasena sukhabahulattā sukhaṃ, ekantasukhañca brahmalokaṃ jhānapuññānaṃ, itarapuññānaṃ pana tadaññaṃ sampattibhavasaṅkhātaṃ sukhaṃ lokaṃ **paṇḍito** sappañño **upapajjati** upeti. Iti imasmiṃ sutte gāthāsu ca vaṭṭasampatti eva kathitā.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Ubhayatthasuttavaṇṇanā

23. Tatiye **bhāvito**ti uppādito ca vaḍḍhito ca. **Bahulīkato**ti punappunaṃ kato. **Attho**ti hitaṃ. Tañhi araṇīyato upagantabbato atthoti vuccati. **Samadhigayha tiṭṭhatī**ti sammā pariggahetvā avijahitvā vattati. **Diṭṭhadhammika**nti diṭṭhadhammo vuccati paccakkhabhūto attabhāvo, diṭṭhadhamme bhavaṃ diṭṭhadhammikaṃ, idhalokapariyāpannanti attho. **Samparāyika**nti dhammavasena samparetabbato samparāyo, paraloko, samparāye bhavaṃ samparāyikaṃ, paralokapariyāpannanti vuttaṃ hoti.

Ko panesa diṭṭhadhammiko nāma attho, ko vā samparāyikoti? Saṅkhepena tāva yaṃ idhalokasukhaṃ, yañcetarahi idhalokasukhāvahaṃ, ayaṃ diṭṭhadhammiko attho. Seyyathidaṃ – gahaṭṭhānaṃ tāva idha yaṃ kiñci vittūpakaraṇaṃ, anākulakammantatā, ārogyasaṃvidhānaṃ, vatthuvisadakiriyāyogavihitāni sippāyatanavijjāṭṭhānāni saṅgahitaparijanatāti evamādi. Pabbajitānaṃ pana ye ime jīvitaparikkhārā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā. Tesaṃ akicchalābho, tattha ca saṅkhāya paṭisevanā, saṅkhāya parivajjanā, vatthuvisadakiriyā, appicchatā, santuṭṭhi, paviveko, asaṃsaggoti evamādi. Patirūpadesavāsasappurisūpanissayasaddhammassavanayonisomanasikārādayo pana ubhayesaṃ sādhāraṇā ubhayānurūpā cāti veditabbā.

Appamādoti ettha appamādo pamādappaṭipakkhato veditabbo. Ko panesa pamādo nāma? Pamajjanākāro. Vuttaṃ hetaṃ –

> ‘‘Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppādanaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogopamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ. Ayaṃ vuccati pamādo’’ti (vibha. 846).

Tasmā vuttappaṭipakkhato appamādo veditabbo. Atthato hi so satiyā avippavāso, niccaṃ upaṭṭhitassatiyā etaṃ nāmaṃ. Apare pana ‘‘satisampajaññayogena pavattā cattāro arūpino khandhā appamādo’’ti vadanti.

‘‘Bhāvito bahulīkato’’ti vuttaṃ, kathaṃ panāyaṃ appamādo bhāvetabboti? Na appamādabhāvanā nāma visuṃ ekabhāvanā atthi. Yā hi kāci puññakiriyā kusalakiriyā, sabbā sā appamādabhāvanātveva veditabbā. Visesato pana vivaṭṭūpanissayaṃ saraṇagamanaṃ kāyikavācasikasaṃvarañca upādāya sabbā sīlabhāvanā, sabbā samādhibhāvanā, sabbā paññābhāvanā, sabbā kusalabhāvanā, anavajjabhāvanā, appamādabhāvanāti veditabbā. ‘‘Appamādo’’ti hi idaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ pariggahetvā tiṭṭhati. Sakalampi tepiṭakaṃ buddhavacanaṃ āharitvā appamādapadassa atthaṃ katvā kathento dhammakathiko ‘‘atitthena pakkhando’’ti na vattabbo. Kasmā? Appamādapadassa mahantabhāvato. Tathā hi sammāsambuddho kusinārāyaṃ yamakasālānamantare parinibbānasamaye nipanno abhisambodhito paṭṭhāya pañcacattālīsāya vassesu attanā bhāsitaṃ dhammaṃ ekena padena saṅgahetvā dassento – ‘‘appamādena sampādethā’’ti bhikkhūnaṃ ovādamadāsi. Tathā ca vuttaṃ –

> ‘‘Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati yadidaṃ mahantaṭṭhena; evameva kho, bhikkhave, ye keci kusalā dhammā, sabbete appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ aggamakkhāyatī’’ti (ma. ni. 1.300).

Gāthāsu **appamādaṃ pasaṃsantī**ti dānādipuññakiriyāsu appamādaṃ appamajjanaṃ paṇḍitā sappaññā buddhādayo pasaṃsanti, vaṇṇenti thomenti. Kasmā? Yasmā **appamatto ubho atthe adhigaṇhāti paṇḍito**. Ke pana te ubho atthāti āha – ‘‘diṭṭhe dhamme ca yo attho, yo cattho samparāyiko’’ti, evamettha padayojanā veditabbā. Idhāpi **diṭṭhe dhamme ca yo attho**ti gahaṭṭhassa tāva ‘‘anavajjāni kammāni, anākulā ca kammantā’’tiādinā nayena vutto kasigorakkhādividhinā laddhabbo attho, pabbajitassa pana avippaṭisārādiattho veditabbo. **Yo cattho samparāyiko**ti pana ubhayesampi dhammacariyāva vuttāti veditabbā. **Atthābhisamayā**ti duvidhassapi atthassa hitassa paṭilābhā, laddhabbena samiti saṅgati samodhānanti samayo, lābho. Samayo eva **abhisamayo,** abhimukhabhāvena vā samayo abhisamayoti evamettha abhisamayo veditabbo. Dhitisampannattā **dhīro**. Tatiyena cettha attha-saddena paramatthassa nibbānassāpi saṅgaho veditabbo. Sesaṃ suviññeyyameva. Iti imasmiṃ sutte vaṭṭasampatti eva kathitā. Gāthāyaṃ pana vivaṭṭassapi saṅgaho daṭṭhabbo. Tathā hi vuttaṃ –

‘‘Appamādo amatapadaṃ, pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

‘‘Evaṃ visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratā.

‘‘Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttara’’nti. (dha. pa. 21-23);

Tasmā ‘‘atthābhisamayā’’ti ettha lokuttaratthavasenapi attho veditabbo.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Aṭṭhipuñjasuttavaṇṇanā

24. Catutthe **ekapuggalassā**ti ettha **puggalo**ti ayaṃ vohārakathā. Buddhassa hi bhagavato duvidhā desanā sammutidesanā ca paramatthadesanā cāti. Tattha ‘‘puggalo, satto, itthī, puriso, khattiyo, brāhmaṇo, devo, māro’’ti evarūpā **sammutidesanā**. ‘‘Aniccaṃ, dukkhaṃ, anattā, khandhā, dhātu, āyatanā, satipaṭṭhānā’’ti evarūpā **paramatthadesanā**. Tattha bhagavā ye sammutivasena desanaṃ sutvā visesamadhigantuṃ samatthā, nesaṃ sammutidesanaṃ deseti. Ye pana paramatthavasena desanaṃ sutvā visesamadhigantuṃ samatthā, tesaṃ paramatthadesanaṃ deseti.

Tatthāyaṃ upamā – yathā hi desabhāsākusalo tiṇṇaṃ vedānaṃ atthasaṃvaṇṇanako ācariyo ye damiḷabhāsāya vutte atthaṃ jānanti, tesaṃ damiḷabhāsāya ācikkhati. Ye andhakabhāsādīsu aññatarāya, tesaṃ tāya tāya bhāsāya. Evaṃ te māṇavakā chekaṃ byattaṃ ācariyamāgamma khippameva sippaṃ uggaṇhanti. Tattha ācariyo viya buddho bhagavā, tayo vedā viya kathetabbabhāve ṭhitāni tīṇi piṭakāni, desabhāsākosallamiva sammutiparamatthakosallaṃ, nānādesabhāsā māṇavakā viya sammutiparamatthavasena paṭivijjhanasamatthā veneyyā, ācariyassa damiḷabhāsādiācikkhanaṃ viya bhagavato sammutiparamatthavasena desanā veditabbā. Āha cettha –

‘‘Duve saccāni akkhāsi, sambuddho vadataṃ varo;
Sammutiṃ paramatthañca, tatiyaṃ nūpalabbhati.

‘‘Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.

‘‘Tasmā vohārakusalassa, lokanāthassa satthuno;
Sammutiṃ voharantassa, musāvādo na jāyatī’’ti.

Apica aṭṭhahi kāraṇehi bhagavā puggalakathaṃ katheti – hirottappadīpanatthaṃ, kammassakatādīpanatthaṃ, paccattapurisakāradīpanatthaṃ,, ānantariyadīpanatthaṃ, brahmavihāradīpanatthaṃ, pubbenivāsadīpanatthaṃ, dakkhiṇāvisuddhidīpanatthaṃ, lokasammutiyā appahānatthaṃ, cāti. ‘‘Khandhadhātuāyatanāni hiriyanti ottappantī’’ti hi vutte mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti – ‘‘kimidaṃ khandhadhātuāyatanāni hiriyanti ottappanti nāmā’’ti? ‘‘Itthī hiriyati ottappati, puriso, khattiyo, brāhmaṇo, devo, māro’’ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā bhagavā **hirottappadīpanatthaṃ** puggalakathaṃ katheti.

‘‘Khandhā kammassakā, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā **kammassakatādīpanatthampi** puggalakathaṃ katheti.

‘‘Veḷuvanādayo mahāvihārā khandhehi kārāpitā, dhātūhi āyatanehī’’ti vuttepi eseva nayo. Tathā ‘‘khandhā mātaraṃ jīvitā voropenti, pitaraṃ, arahantaṃ, ruhiruppādakammaṃ, saṅghabhedakammaṃ karonti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. ‘‘Khandhā mettāyanti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. ‘‘Khandhā pubbenivāsaṃ anussaranti, dhātuyo āyatanānī’’ti vuttepi eseva nayo. Tasmā bhagavā **paccattapurisakāradīpanatthaṃ ānantariyadīpanatthaṃ brahmavihāradīpanatthaṃ pubbenivāsadīpanatthañca** puggalakathaṃ katheti.

‘‘Khandhā dānaṃ paṭiggaṇhanti, dhātuyo āyatanānī’’ti vuttepi mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti ‘‘kimidaṃ khandhā dhātuyo āyatanāni paṭiggaṇhanti nāmā’’ti? ‘‘Puggalā paṭiggaṇhantī’’ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā bhagavā **dakkhiṇāvisuddhidīpanatthaṃ** puggalakathaṃ katheti.

Lokasammutiñca buddhā bhagavanto na pajahanti, lokasamaññāya lokaniruttiyā lokābhilāpe ṭhitāyeva dhammaṃ desenti. Tasmā bhagavā **lokasammutiyā appahānatthampi** puggalakathaṃ katheti. So idhāpi lokavohāravasena desetabbamatthaṃ dassento ‘‘ekapuggalassā’’tiādimāha.

Tattha **ekapuggalassā**ti ekasattassa. **Kappa**nti mahākappaṃ. Yadipi accantasaṃyoge idaṃ upayogavacanaṃ, yattha pana sattānaṃ sandhāvanaṃ saṃsaraṇaṃ sambhavati, tassa vasena gahetabbaṃ. **Aṭṭhikaṅkalo**ti aṭṭhibhāgo. ‘‘Aṭṭhikhalo’’tipi paṭhanti, aṭṭhisañcayoti attho. **Aṭṭhipuñjo**ti aṭṭhisamūho. **Aṭṭhirāsī**ti tasseva vevacanaṃ. Keci pana ‘‘kaṭippamāṇato heṭṭhā samūho kaṅkalo nāma, tato upari yāva tālappamāṇaṃ puñjo, tato upari rāsī’’ti vadanti. Taṃ tesaṃ matimattaṃ. Sabbametaṃ samūhasseva pariyāyavacanaṃ vepullasseva upamābhāvena āhaṭattā.

Sace saṃhārako assāti avippakiraṇavasena saṃharitvā ṭhapetā koci yadi siyāti parikappanavasena vadati. **Sambhatañca na vinasseyyā**ti tathā kenaci sambhatañca taṃ aṭṭhikaṅkalaṃ antaradhānābhāvena pūtibhūtaṃ cuṇṇavicuṇṇañca ahutvā sace na vinasseyyāti parikappanavaseneva vadati. Ayañhettha attho – bhikkhave, ekassa sattassa kammakilesehi aparāparuppattivasena ekaṃ mahākappaṃ sandhāvantassa saṃsarantassa evaṃ mahāaṭṭhisañcayo bhaveyya, ārohapariṇāhehi yattakoyaṃ vepullapabbato. Sace panassa koci saṃharitvā ṭhapetā bhaveyya, sambhatañca taṃ sace avinassantaṃ tiṭṭheyyāti. Ayañca nayo nibbutappadīpe viya bhijjanasabhāve kaḷevaranikkheparahite opapātikattabhāve sabbena sabbaṃ anaṭṭhike ca khuddakattabhāve vajjetvā vutto. Keci pana ‘‘parikappanavasena imassa nayassa āhaṭattā tesampi yadi siyā aṭṭhikaṅkalo, tenāpi saheva ayaṃ aṭṭhipuñjaparimāṇo vutto’’ti vadanti. Apare pana ‘‘nayidamevaṃ labbhamānasseva aṭṭhipuñjassa vasena sabbaññutaññāṇena paricchinditvā imassa parimāṇassa vuttatā. Tasmā vuttanayeneva attho gahetabbo’’ti.

Gāthāsu **mahesinā**ti mahante sīlakkhandhādayo esati gavesatīti mahesī, sammāsambuddho. ‘‘Iti vuttaṃ mahesinā’’ti ca bhagavā ‘‘dasabalasamannāgato, bhikkhave, tathāgato’’tiādīsu viya attānaṃ aññaṃ viya katvā dasseti. **Vepullo**ti rājagahaṃ parivāretvā ṭhitesu pañcasu pabbatesu vipulabhāvato vepulloti laddhanāmo. Tato eva **mahā,** ṭhitadisābhāgavasena **uttaro gijjhakūṭassa. Giribbaje**ti giribbajapuranāmakassa rājagahassa samīpe.

Ettāvatā bhagavā ‘‘ettakenāpi kālena anupacchinnabhavamūlassa apariññātavatthukassa puthujjanassa ayamīdisī kaṭasivaḍḍhanā’’ti vaṭṭe ādīnavaṃ dassetvā idāni yesaṃ ariyasaccānaṃ ananubodhā appaṭivedhā andhaputhujjanassa evaṃ kaṭasivaḍḍhanā, tāni ariyasaccāni diṭṭhavato ariyapuggalassa ayaṃ natthīti dassento **‘‘yato ca ariyasaccānī’’**tiādimāha.

Tattha **yato**ti yadā. **Ariyasaccānī**ti araṇīyato ariyāni, avitathabhāvena saccāni cāti ariyasaccāni, ariyabhāvakarāni vā saccāni ariyasaccāni, ariyehi vā buddhādīhi paṭivijjhitabbāni saccāni ariyasaccāni. Atha vā ariyassa saccāni ariyasaccāni. Sadevakena hi lokena saraṇanti araṇīyato ariyo bhagavā, tena sayambhuñāṇena diṭṭhattā tassa saccānīti ariyasaccāni. **Sammappaññāya passatī**ti sammā hetunā ñāyena vipassanāpaññāsahitāya maggapaññāya pariññāpahānasacchikiriyābhāvanābhisamayavasena passati. **Dukkha**ntiādi ariyasaccānaṃ sarūpadassanaṃ. Tattha anekūpaddavādhiṭṭhānatāya kucchitabhāvato bālajanaparikappitadhuvasubhasukhattavirahena tucchabhāvato ca **dukkhaṃ**. Dukkhaṃ samuppajjati etenāti **dukkhasamuppādo,** dukkhasamudayo. Dukkhaṃ atikkamati etena ārammaṇappaccayabhūtena, ettha vāti **dukkhassa atikkamo,** nibbānaṃ. Ārakattā kilesehi araṇīyato ca **ariyo**. Sammādiṭṭhiādīnaṃ aṭṭhannaṃ aṅgānaṃ vasena **aṭṭhaṅgiko**. Mārento kilese gacchati, nibbānatthikehi maggīyati, sayaṃ vā nibbānaṃ maggatīti **maggo**. Tato eva dukkhassa upasamaṃ nirodhaṃ gacchatīti **dukkhūpasamagāmī**. Yato sammappaññāya passatīti sambandho.

Sa sattakkhattuṃ paramaṃ, sandhāvitvāna puggaloti so evaṃ catusaccadassāvī ariyapuggalo sotāpanno sabbamudindriyo samāno sattavāraparamaṃyeva bhavādīsu aparāparuppattivasena sandhāvitvā saṃsaritvā. Ekabījī, kolaṃkolo, sattakkhattuparamoti indriyānaṃ tikkhamajjhimamudubhāvena tayo hi sotāpannā. Tesu sabbamudindriyassa vasenidaṃ vuttaṃ ‘‘sa sattakkhattuṃ paramaṃ, sandhāvitvānā’’ti. **Dukkhassantakaro hotī**ti vaṭṭadukkhassa antakaro pariyosānakaro hoti. Kathaṃ? **Sabbasaṃyojanakkhayā** anupubbena aggamaggaṃ adhigantvā niravasesānaṃ saṃyojanānaṃ khepanāti arahattaphaleneva desanāya kūṭaṃ gaṇhi.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Musāvādasuttavaṇṇanā

25. Pañcame **ekadhammaṃ atītassā**ti kā uppatti? Bhagavato bhikkhusaṅghassa ca mahālābhasakkāro uppajji, titthiyānaṃ parihāyi. Te hatalābhasakkārā nippabhā nittejā issāpakatā ciñcamāṇavikaṃ nāma paribbājikaṃ uyyojesuṃ – ‘‘ehi, tvaṃ bhagini, samaṇaṃ gotamaṃ abhūtena abbhācikkhassū’’ti. Sā bhagavantaṃ catuparisamajjhe dhammaṃ desentaṃ upagantvā abhūtena abbhācikkhitvā sakkenassā abhūtabhāve pakāsite mahājanena ‘‘dhī kāḷakaṇṇī’’ti vihārato nikkaḍḍhāpitā pathaviyā vivare dinne avīcijālānaṃ indhanaṃ hutvāva avīciniraye nibbatti, bhiyyosomattāya titthiyānaṃ lābhasakkāro parihāyi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, ciñcamāṇavikā evaṃ uḷāraguṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi sā maṃ abhūtena akkositvā mahāvināsaṃ pattāyevā’’ti mahāpadumajātakampi vitthāretvā upari dhammaṃ desento imissā aṭṭhuppattiyā ‘‘ekadhammaṃ atītassā’’ti idaṃ suttaṃ desesi.

Tattha **ekadhamma**nti ekaṃ vacīsaccasaṅkhātaṃ dhammaṃ. **Atītassā**ti yā sā aṭṭha anariyavohāre vajjetvā aṭṭhasu ariyavohāresu patiṭṭhāpanatthaṃ ‘‘saccaṃ, bhaṇe, nālika’’nti ariyehi ṭhapitā mariyādā, taṃ atikkamitvā ṭhitassa. Puriso eva puggaloti **purisapuggalo,** tassa. **Akaraṇīya**nti kātuṃ asakkuṇeyyaṃ. Sampajānamusāvādī hi puggalo kiñci pāpakammaṃ katvā ‘‘idaṃ nāma tayā kata’’nti vutte ‘‘na mayā kata’’nti musāvādeneva pariharissati. Evañca paṭipajjanto kiñci pāpakammaṃ karotiyeva, na tattha lajjati saccamariyādāya samatikkantattā. Tena vuttaṃ ‘‘katamaṃ ekadhammaṃ, yadidaṃ, bhikkhave, sampajānamusāvādo’’ti.

Gāthāyaṃ **musāvādissā**ti musā abhūtaṃ atacchaṃ paresaṃ viññāpanavasena vadanasīlassa. Yassa dasasu vacanesu ekampi saccaṃ natthi, evarūpe vattabbameva natthi. **Jantuno**ti sattassa. Satto hi jāyanaṭṭhena ‘‘jantū’’ti vuccati. **Vitiṇṇaparalokassā**ti vissaṭṭhaparalokassa. Īdiso hi manussasampatti devalokasampatti avasāne nibbānasampattīti imā tissopi sampattiyo na passati. **Natthi pāpa**nti tassa tādisassa idaṃ nāma pāpaṃ na kattabbanti natthīti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Dānasuttavaṇṇanā

26. Chaṭṭhe **evañce**ti ettha **eva**nti upamākāre nipāto, **ce**ti parikappane. **Sattā**ti rūpādīsu sattā visattā.

Jāneyyunti bujjheyyuṃ. **Dānasaṃvibhāgassā**ti yāya hi cetanāya annādideyyadhammaṃ saṃharitvā anukampāpūjāsu aññataravasena paresaṃ dīyati, taṃ dānaṃ. Yāya pana attanā paribhuñjitabbabhāvena gahitavatthussa ekadeso saṃvibhajitvā dīyati, ayaṃ saṃvibhāgo. **Vipāka**nti phalaṃ. **Yathāhaṃ jānāmī**ti yathā ahaṃ jānāmi. Idaṃ vuttaṃ hoti – tiracchānagatassapi dānaṃ datvā attabhāvasate pavattasukhavipaccanavasena sataguṇā dakkhiṇā hotīti evamādinā, bhikkhave, yena pakārena ahaṃ dānassa saṃvibhāgassa ca vipākaṃ kammavipākaṃ ñāṇabalena paccakkhato jānāmi, evaṃ ime sattā yadi jāneyyunti. **Na adatvā bhuñjeyyu**nti yaṃ bhuñjitabbayuttakaṃ attano atthi, tato paresaṃ na adatvā macchariyacittena ca taṇhālobhavasena ca bhuñjeyyuṃ, datvāva bhuñjeyyuṃ. **Na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyyā**ti attano sampattīnaṃ parehi sādhāraṇabhāvāsahanalakkhaṇaṃ cittassa pabhassarabhāvadūsakānaṃ upakkilesabhūtānaṃ kaṇhadhammānaṃ aññataraṃ maccheramalaṃ. Atha vā yathāvuttamaccherañceva aññampi dānantarāyakaraṃ issālobhadosādimalañca nesaṃ sattānaṃ cittaṃ yathā dānacetanā na pavattati, na vā suparisuddhā hoti, evaṃ pariyādāya parito gahetvā abhibhavitvā na tiṭṭheyya. Ko hi sammadeva dānaphalaṃ jānanto attano citte maccheramalassa okāsaṃ dadeyya.

Yopi nesaṃ assa carimo ālopoti nesaṃ sattānaṃ yo sabbapacchimako ālopo siyā. **Carimaṃ kabaḷa**nti tasseva vevacanaṃ. Idaṃ vuttaṃ hoti – ime sattā pakatiyā yattakehi ālopehi sayaṃ yāpeyyuṃ, tesu ekameva ālopaṃ attano atthāya ṭhapetvā tadaññe sabbe ālope āgatāgatānaṃ atthikānaṃ datvā yo ṭhapito ālopo assa, so idha carimo ālopo nāma. **Tatopi na asaṃvibhajitvā bhuñjeyyuṃ, sace nesaṃ paṭiggāhakā assū**ti nesaṃ sattānaṃ paṭiggāhakā yadi siyuṃ, tatopi yathāvuttacarimālopatopi saṃvibhajitvāva ekadesaṃ datvāva bhuñjeyyuṃ, yathāhaṃ dānasaṃvibhāgassa vipākaṃ paccakkhato jānāmi, evaṃ yadi jāneyyunti. **Yasmā ca kho**tiādinā kammaphalassa appaccakkhabhāvato evamete sattā dānasaṃvibhāgesu na pavattantīti yathādhippetamatthaṃ kāraṇena sampaṭipādeti. Eteneva tesaṃ tadaññapuññesu ca appaṭipattiyā apuññesu ca paṭipattiyā kāraṇaṃ dassitanti daṭṭhabbaṃ.

Gāthāsu **yathāvuttaṃ mahesinā**ti mahesinā bhagavatā ‘‘tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā’ tiādinā, idheva vā ‘‘evaṃ ce sattā jāneyyu’’ntiādinā yathāvuttaṃ, ñāṇacārena taṃ yathāvuttaṃ cittaṃ ñātanti attho. **Vipākaṃ saṃvibhāgassā**ti saṃvibhāgassapi vipākaṃ, ko pana vādo dānassa. **Yathā hoti mahapphala**nti yathā so vipāko mahantaṃ phalaṃ hoti, evaṃ ime sattā yadi jāneyyunti sambandho. **Vineyya maccheramala**nti macchariyamalaṃ apanetvā kammaphalasaddhāya ratanattayasaddhāya ca visesato pasannena cittena yesu kilesehi ārakattā ariyesu sīlādiguṇasampannesu dinnaṃ appakampi dānaṃ mahapphalaṃ hoti, tesu yuttakālena **dajjuṃ** dadeyyuṃ.

Mahapphalabhāvakaraṇato dakkhiṇaṃ arahantīti dakkhiṇeyyā, sammāpaṭipannā, tesu **dakkhiṇeyyesu. Dakkhiṇaṃ** paralokaṃ saddahitvā dātabbaṃ deyyadhammaṃ yathā taṃ dānaṃ hoti mahādānaṃ, evaṃ datvā. Atha vā bahuno annaṃ datvā, kathaṃ pana annaṃ dātabbanti āha ‘‘dakkhiṇeyyesu dakkhiṇa’’nti. **Ito manussattā** manussattabhāvato **cutā** paṭisandhivasena **saggaṃ gacchanti dāyakā. Kāmakāmino**ti kāmetabbānaṃ uḷārānaṃ devabhogānaṃ paṭiladdharūpavibhavena kammunā upagamane sādhukāritāya kāmakāmino sabbakāmasamaṅgino. **Moda**nti yathāruci paricārentīti attho.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Mettābhāvanāsuttavaṇṇanā

27. Sattame **yāni kānicī**ti anavasesapariyādānaṃ. **Opadhikāni puññakiriyavatthūnī**ti

Tesaṃ niyamanaṃ. Tattha upadhi vuccanti khandhā, upadhissa karaṇaṃ sīlaṃ etesaṃ, upadhippayojanāni vā **opadhikāni**. Sampattibhave attabhāvajanakāni paṭisandhipavattivipākadāyakāni. **Puññakiriyavatthūnī**ti puññakiriyā ca tā tesaṃ tesaṃ phalānisaṃsānaṃ vatthūni cāti puññakiriyavatthūni. Tāni pana saṅkhepato dānamayaṃ, sīlamayaṃ, bhāvanāmayanti tividhāni honti.

Tattha yaṃ vattabbaṃ, taṃ parato tikanipātavaṇṇanāyaṃ āvi bhavissati. **Mettāya cetovimuttiyā**ti mettābhāvanāvasena paṭiladdhatikacatukkajjhānasamāpattiyā. ‘‘Mettā’’ti hi vutte upacāropi labbhati appanāpi, ‘‘cetovimuttī’’ti pana vutte appanājhānameva labbhati. Tañhi nīvaraṇādipaccanīkadhammato cittassa suṭṭhu vimuttibhāvena cetovimuttīti vuccati. **Kalaṃ nāgghanti soḷasi**nti mettābrahmavihārassa soḷasabhāgaṃ opadhikāni puññakiriyavatthūni na agghanti. Idaṃ vuttaṃ hoti – mettāya cetovimuttiyā yo vipāko, taṃ soḷasa koṭṭhāse katvā tato ekaṃ puna soḷasa koṭṭhāse katvā tattha yo ekakoṭṭhāso, na taṃ aññāni opadhikāni puññakiriyavatthūni agghantīti. **Adhiggahetvā**ti abhibhavitvā. **Bhāsate**ti upakkilesavisuddhiyā dippati. **Tapate**ti tato eva anavasese paṭipakkhadhamme santapati. **Virocatī**ti ubhayasampattiyā virocati. Mettā hi cetovimutti candālokasaṅkhātā vigatūpakkilesā juṇhā viya dippati, ātapo viya andhakāraṃ paccanīkadhamme vidhamantī tapati, osadhitārakā viya vijjotamānā virocati ca.

Seyyathāpīti opammadassanatthe nipāto. **Tārakarūpāna**nti jotīnaṃ. **Candiyā**ti candassa ayanti candī, tassā candiyā, pabhāya juṇhāyāti attho. **Vassāna**nti vassānaṃ bahuvasena laddhavohārassa utuno. **Pacchime māse**ti kattikamāse. **Saradasamaye**ti saradakāle. Assayujakattikamāsā hi loke ‘‘saradautū’’ti vuccanti. **Viddhe**ti ubbiddhe, meghavigamena dūrībhūteti attho. Tenevāha **‘‘vigatavalāhake’’**ti. **Deve**ti ākāse. **Nabhaṃ abbhussakkamāno**ti udayaṭṭhānato ākāsaṃ ullaṅghanto. **Tamagata**nti tamaṃ. **Abhivihaccā**ti abhihantvā vidhamitvā. **Osadhitārakā**ti ussannā pabhā etāya dhīyati, osadhīnaṃ vā anubalappadāyikattā osadhīti laddhanāmā tārakā.

Etthāha – kasmā pana bhagavatā samānepi opadhikabhāve mettā itarehi opadhikapuññehi visesetvā vuttāti? Vuccate – seṭṭhaṭṭhena niddosabhāvena ca sattesu suppaṭipattibhāvato. Seṭṭhā hi ete vihārā, sabbasattesu sammāpaṭipattibhūtāni yadidaṃ mettājhānāni. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi samannāgatā yogino brahmasamāva hutvā viharanti. Tathā hime ‘‘brahmavihārā’’ti vuccanti. Iti seṭṭhaṭṭhena niddosabhāvena ca sattesu suppaṭipattibhāvato mettāva itarehi opadhikapuññehi visesetvā vuttā.

Evampi kasmā mettāva evaṃ visesetvā vuttā? Itaresaṃ brahmavihārānaṃ adhiṭṭhānabhāvato dānādīnaṃ sabbesaṃ kalyāṇadhammānaṃ paripūrikattā ca. Ayañhi sattesu hitākārappavattilakkhaṇā mettā, hitūpasaṃhārasā, āghātavinayapaccupaṭṭhānā. Yadi anodhiso bhāvitā bahulīkatā, atha sukheneva karuṇādibhāvanā sampajjantīti mettā itaresaṃ brahmavihārānaṃ adhiṭṭhānaṃ. Tathā hi sattesu hitajjhāsayatāya sati nesaṃ dukkhāsahanatā, sampattivisesānaṃ ciraṭṭhitikāmatā, pakkhapātābhāvena sabbattha samappavattacittatā ca sukheneva ijjhanti. Evañca sakalalokahitasukhavidhānādhimuttā mahābodhisattā ‘‘imassa dātabbaṃ, imassa na dātabba’’nti uttamavicayavasena vibhāgaṃ akatvā sabbasattānaṃ niravasesasukhanidānaṃ dānaṃ denti, hitasukhatthameva nesaṃ sīlaṃ samādiyanti, sīlaparipūraṇatthaṃ nekkhammaṃ bhajanti, tesaṃ hitasukhesu asammohatthāya paññaṃ pariyodapenti, hitasukhābhivaḍḍhanatthameva daḷhaṃ vīriyamārabhanti, uttamavīriyavasena vīrabhāvaṃ pattāpi sattānaṃ nānappakāraṃ hitajjhāsayeneva aparādhaṃ khamanti, ‘‘idaṃ vo dassāma, karissāmā’’tiādinā kataṃ paṭiññātaṃ na visaṃvādenti, tesaṃ hitasukhāyeva acalādhiṭṭhānā honti. Tesu acalāya mettāya pubbakārino hitajjhāsayeneva nesaṃ vippakāre udāsīnā honti, pubbakāritāyapi na paccupakāramāsisantīti. Evaṃ te pāramiyo pūretvā yāva dasabalacatu-vesārajja-chaasādhāraṇañāṇa-aṭṭhārasāveṇikabuddhadhammappabhede sabbepi kalyāṇadhamme paripūrenti. Evaṃ dānādīnaṃ sabbesaṃ kalyāṇadhammānaṃ pāripūrikā mettāti ca imassa visesassa dassanatthaṃ sā itarehi visesetvā vuttā.

Apica mettāya itarehi opadhikapuññehi mahānubhāvatā velāmasuttena dīpetabbā. Tattha hi yathā nāma mahatā velāmassa dānato ekassa sotāpannassa dānaṃ mahapphalataraṃ vuttaṃ, evaṃ sotāpannasatato ekassa sakadāgāmissa dānaṃ…pe… paccekabuddhasatato bhagavato, tatopi buddhappamukhassa saṅghassa dānaṃ, tatopi cātuddisassa saṅghassa vihāradānaṃ, tatopi saraṇagamanaṃ, tatopi sīlasamādānaṃ, tatopi gaddūhanamattaṃ kālaṃ mettābhāvanā mahapphalatarā vuttā. Yathāha –

> ‘‘Yaṃ gahapati velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ. Yo cekaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalataraṃ. Yo ca sataṃ diṭṭhisampannaṃ bhojeyya…pe… surāmerayamajjappamādaṭṭhānā veramaṇiṃ. Yo ca antamaso gaddūhanamattampi mettacittaṃ bhāveyya, idaṃ tato mahapphalatara’’nti (a. ni. 9.20).

Mahaggatapuññabhāvena panassā parittapuññato sātisayatāya vattabbameva natthi. Vuttañhetaṃ ‘‘yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhatī’’ti (dī. ni. 1.556; saṃ. ni. 4.360). Kāmāvacarakammañhi pamāṇakataṃ nāma, mahaggatakammaṃ pana pamāṇaṃ atikkamitvā odhisakānodhisakapharaṇavasena vaḍḍhitvā katattā appamāṇakataṃ nāma. Kāmāvacarakammaṃ tassa mahaggatakammassa antarā laggituṃ vā taṃ kammaṃ abhibhavitvā attano vipākassa okāsaṃ gahetvā ṭhātuṃ vā na sakkoti, atha kho mahaggatakammameva taṃ parittakammaṃ mahogho viya parittaṃ udakaṃ abhibhavitvā attano okāsaṃ gahetvā tiṭṭhati, tassa vipākaṃ paṭibāhitvā sayameva brahmasahabyataṃ upanetīti ayañhi tassa atthoti.

Gāthāsu **yo**ti yo koci gahaṭṭho vā pabbajito vā. **Metta**nti mettājhānaṃ. **Appamāṇa**nti bhāvanāvasena ārammaṇavasena ca appamāṇaṃ. Asubhabhāvanādayo viya hi ārammaṇe ekadesaggahaṇaṃ akatvā anavasesapharaṇavasena anodhisopharaṇavasena ca appamāṇārammaṇatāya paguṇabhāvanāvasena appamāṇaṃ. **Tanū saṃyojanā hontī**ti mettājhānaṃ pādakaṃ katvā sammasitvā heṭṭhime ariyamagge adhigacchantassa sukheneva paṭighasaṃyojanādayo pahīyamānā tanū honti. Tenāha ‘‘passato upadhikkhaya’’nti. ‘‘Upadhikkhayo’’ti hi nibbānaṃ vuccati. Tañcassa sacchikiriyābhisamayavasena maggañāṇena passati. Atha vā **tanū saṃyojanā hontī**ti mettājhānapadaṭṭhānāya vipassanāya anukkamena upadhikkhayasaṅkhātaṃ arahattaṃ patvā taṃ passato pageva dasapi saṃyojanā tanū honti, pahīyantīti attho. Atha vā **tanū saṃyojanā hontī**ti paṭigho ceva paṭighasampayuttasaṃyojanā ca tanukā honti. **Passato upadhikkhaya**nti tesaṃyeva kilesūpadhīnaṃ khayasaṅkhātaṃ mettaṃ adhigamavasena passanta ssāti evamettha attho daṭṭhabbo.

Evaṃ kilesappahānaṃ nibbānādhigamañca mettābhāvanāya sikhāppattamānisaṃsaṃ dassetvā idāni aññe ānisaṃse dassetuṃ **‘‘ekampi ce’’**tiādimāha. Tattha **aduṭṭhacitto**ti mettābalena suṭṭhu vikkhambhitabyāpādatāya byāpādena adūsitacitto. **Mettāyatī**ti hitapharaṇavasena mettaṃ karoti. **Kusalo**ti atisayena kusalavā mahāpuñño, paṭighādianatthavigamena vo. Khemī **tenā**ti tena mettāyitena. **Sabbe ca pāṇe**ti casaddo byatireke. **Manasānukampa**nti cittena anukampanto. Idaṃ vuttaṃ hoti – ekasattavisayāpi tāva mettā mahākusalarāsi, sabbe pana pāṇe attano piyaputtaṃ viya hitapharaṇena manasā anukampanto pahūtaṃ bahuṃ anappakaṃ apariyantaṃ catusaṭṭhimahākappepi attano vipākappabandhaṃ pavattetuṃ samatthaṃ uḷārapuññaṃ ariyo parisuddhacitto puggalo pakaroti nipphādeti.

Sattasaṇḍanti sattasaṅkhātena saṇḍena samannāgataṃ bharitaṃ, sattehi aviraḷaṃ ākiṇṇamanussanti attho. **Vijitvā**ti adaṇḍena asatthena dhammeneva vijinitvā. **Rājisayo**ti isisadisā dhammikarājāno. **Yajamānā**ti dānāni dadamānā. **Anupariyagā**ti vicariṃsu.

Assamedhantiādīsu porāṇakarājakāle kira sassamedhaṃ, purisamedhaṃ, sammāpāsaṃ, vācāpeyyanti cattāri saṅgahavatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu. Tattha nipphannasassato dasamabhāgaggahaṇaṃ **sassamedhaṃ** nāma, sassasampādane, medhāvitāti attho. Mahāyodhānaṃ chamāsikaṃ bhattavetanānuppadānaṃ **purisamedhaṃ** nāma, purisasaṅgaṇhane medhāvitāti attho. Daliddamanussānaṃ potthake lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā sahassadvisahassamattadhanānuppadānaṃ **sammāpāsaṃ** nāma. Tañhi sammā manusse pāseti hadaye bandhitvā viya ṭhapeti, tasmā ‘‘sammāpāsa’’nti vuccati. ‘‘Tāta mātulā’’tiādinā pana saṇhavācāya saṅgahaṇaṃ **vācāpeyyaṃ** nāma, peyyavajjaṃ piyavācatāti attho. Evaṃ catūhi saṅgahavatthūhi saṅgahitaṃ raṭṭhaṃ iddhañceva hoti phītañca pahūtaannapānaṃ khemaṃ nirabbudaṃ. Manussā mudā modamānā ure putte naccentā apārutagharā viharanti. Idaṃ gharadvāresu aggaḷānaṃ abhāvato **‘‘niraggaḷa’’**nti vuccati. Ayaṃ porāṇikā paveṇi, ayaṃ porāṇikā pakati.

Aparabhāge pana okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imañca raṭṭhasampattiṃ parivattentā uddhammūlaṃ katvā assamedhaṃ purisamedhantiādike pañca yaññe nāma akaṃsu. Vuttañhetaṃ bhagavatā brāhmaṇadhammiyasutte –

‘‘Tesaṃ āsi vipallāso, disvāna aṇuto aṇuṃ…pe….

‘‘Te tattha mante ganthetvā, okkākaṃ tadupāgamu’’nti. (su. ni. 301-304);

Tattha assamettha medhanti bādhentīti **assamedho**. Dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ekasmiṃ pacchimadivase eva sattanavutipañcapasusataghātabhīsanassa ṭhapetvā bhūmiñca purise ca avasesasabbavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Purisamettha medhanti bādhentīti **purisamedho**. Catūhi pariyaññehi yajitabbassa saddhiṃbhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Sammamettha pāsanti khipantīti **sammāpāso**. Yugacchiggaḷe pavesanadaṇḍakasaṅkhātaṃ sammaṃ khipitvā tassa patitokāse vediṃ katvā saṃhārimehi yūpādīhi sarassatinadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa satrayāgassetaṃ adhivacanaṃ vājamettha pivantīti **vājapeyyo**. Ekena pariyaññena sattarasahi pasūhi yajitabbassa beḷuvayūpassa sattarasakadakkhiṇassa yaññassetaṃ adhivacanaṃ. Natthi ettha aggaḷoti **niraggaḷo**. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappassetaṃ adhivacanaṃ.

Candappabhāti candappabhāya. **Tāragaṇāva sabbe**ti yathā sabbepi tārāgaṇā candimasobhāya soḷasimpi kalaṃ nāgghanti, evaṃ te assamedhādayo yaññā mettacittassa vuttalakkhaṇena subhāvitassa soḷasimpi kalaṃ nānubhavanti, na pāpuṇanti, nāgghantīti attho.

Idāni aparepi diṭṭhadhammikasamparāyike mettābhāvanāya ānisaṃse dassetuṃ **‘‘yo na hantī’’**tiādi vuttaṃ. Tattha **yo**ti mettābrahmavihārabhāvanānuyutto puggalo. **Na hantī**ti teneva mettābhāvanānubhāvena dūravikkhambhitabyāpādatāya na kañci sattaṃ hiṃsati, leḍḍudaṇḍādīhi na vibādhati vā. **Na ghātetī**ti paraṃ samādapetvā na satte hanāpeti na vibādhāpeti ca. **Na jinātī**ti sārambhaviggāhikakathādivasena na kañci jināti sārambhasseva abhāvato, jānikaraṇavasena vā aḍḍakaraṇādinā na kañci jināti. **Na jāpaye**ti parepi payojetvā paresaṃ dhanajāniṃ na kārāpeyya. **Mettaṃso**ti mettāmayacittakoṭṭhāso, mettāya vā aṃso avijahanaṭṭhena avayavabhūtoti mettaṃso. **Sabbabhūtesū**ti sabbasattesu. Tato eva **veraṃ tassa na kenacī**ti akusalaveraṃ tassa kenacipi kāraṇena natthi, puggalaverasaṅkhāto virodho kenaci purisena saddhiṃ tassa mettāvihārissa natthīti.

Evametasmiṃ ekakanipāte paṭipāṭiyā terasasu suttesu sikkhāsuttadvaye cāti pannarasasu suttesu vivaṭṭaṃ kathitaṃ, nīvaraṇasuttaṃ saṃyojanasuttaṃ appamādasuttaṃ aṭṭhisañcayasuttanti etesu catūsu suttesu vaṭṭavivaṭṭaṃ kathitaṃ. Itaresu pana vaṭṭameva kathitanti.

Sattamasuttavaṇṇanā niṭṭhitā.

Paramatthadīpaniyā

Khuddakanikāya-aṭṭhakathāya

Itivuttakassa ekakanipātavaṇṇanā niṭṭhitā.

2. Dukanipāto

1. Paṭhamavaggo

1. Dukkhavihārasuttavaṇṇanā

28. Dukanipātassa paṭhame **dvīhī**ti gaṇanaparicchedo. **Dhammehī**ti paricchinnadhammanidassanaṃ. **Dvīhi dhammehī**ti dvīhi akusaladhammehi. **Samannāgato**ti yutto. **Diṭṭheva dhamme**ti imasmiṃyeva attabhāve. **Dukkhaṃ viharatī**ti catūsupi iriyāpathesu kilesadukkhena ceva kāyikacetasikadukkhena ca dukkhaṃ viharati. **Savighāta**nti cittūpaghātena ceva kāyūpaghātena ca savighātaṃ. **Saupāyāsa**nti kilesūpāyāsena ceva sarīrakhedena ca balavaāyāsavasena saupāyāsaṃ. **Sapariḷāha**nti kilesapariḷāhena ceva kāyapariḷāhena ca sapariḷāhaṃ. **Kāyassa bhedā**ti upādinnakkhandhapariccāgā. **Paraṃ maraṇā**ti tadanantaraṃ abhinibbattakkhandhaggahaṇe. Atha vā **kāyassa bhedā**ti jīvitindriyupacchedā. **Paraṃ maraṇā**ti cutito uddhaṃ. **Duggati pāṭikaṅkhā**ti duggatisaṅkhātānaṃ catunnaṃ apāyānaṃ aññatarā gati icchitabbā, avassaṃbhāvinīti attho.

Aguttadvāroti apihitadvāro. Kattha pana aguttadvāroti āha **‘‘indriyesū’’**ti. Tena manacchaṭṭhānaṃ indriyānaṃ asaṃvaramāha. Paṭiggahaṇaparibhogavasena bhojane mattaṃ na jānātīti **bhojane amattaññū**. ‘‘Indriyesu aguttadvāratāya bhojane amattaññutāyā’’tipi paṭhanti.

Kathaṃ indriyesu aguttadvāratā, kathaṃ vā guttadvāratāti? Kiñcāpi hi cakkhundriye saṃvaro vā asaṃvaro vā natthi. Na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Apica yadā rūpārammaṇaṃ cakkhussa āpāthaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyāmanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampaṭicchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tathāpi neva bhavaṅgasamaye, na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi, javanakkhaṇe pana sace dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ hontopi so ‘‘cakkhudvāre asaṃvaro’’ti vuccati. Kasmā? Yasmā tasmiṃ sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipi. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvārakoṭṭhakagabbhādayo susaṃvutā tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārehi pavisitvā corā yadicchanti, taṃ hareyyuṃ. Evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare satidvārampi aguttaṃ hoti, bhavaṅgampi āvajjanādīni vīthicittānipi. Tasmiṃ pana asati javane sīlādīsu uppannesu dvārampi guttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipi. Yathā kiṃ? Yathā nagaradvāresu saṃvutesu kiñcāpi antogharadvārādayo asaṃvutā, tathāpi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti. Nagaradvāresu hi pihitesu corānaṃ paveso natthi. Evameva javane sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi, āvajjanādīni vīthicittānipi. Tasmā javanakkhaṇe uppajjamānopi ‘‘cakkhudvāre saṃvaro’’ti vuccati. Sesadvāresupi eseva nayo. Evaṃ indriyesu aguttadvāratā, guttadvāratā ca veditabbā.

Kathaṃ pana bhojane amattaññū, kathaṃ vā mattaññūti? Yo hi puggalo mahiccho hutvā paṭiggahaṇe mattaṃ na jānāti. Mahicchapuggalo hi yathā nāma kacchapuṭavāṇijo piḷandhanabhaṇḍakaṃ hatthena gahetvā ucchaṅgepi pakkhipitabbayuttakaṃ pakkhipitvā mahājanassa passantasseva ‘‘asukaṃ gaṇhatha, asukaṃ gaṇhathā’’ti mukhena ugghoseti, evameva appamattakampi attano sīlaṃ vā ganthaṃ vā dhutaṅgaguṇaṃ vā antamaso araññavāsamattakampi mahājanassa jānantasseva sambhāveti, sambhāvetvā ca pana sakaṭehipi upanīte paccaye ‘‘ala’’nti avatvā paṭiggaṇhāti. Tayo hi pūretuṃ na sakkā aggi upādānena, samuddo udakena, mahiccho paccayehīti –

> ‘‘Aggikkhandho samuddo ca, mahiccho cāpi puggalo;
> Bahuke paccaye dinne, tayopete na pūrayeti’’.

Mahicchapuggalo hi vijātamātuyāpi manaṃ gaṇhituṃ na sakkoti. Evarūpo hi anuppannaṃ lābhaṃ na uppādeti, uppannalābhato ca parihāyati. Evaṃ tāva paṭiggahaṇe amattaññū hoti. Yo pana dhammena samena laddhampi āhāraṃ gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño āharahatthakaalaṃsāṭakatatthavaṭṭakakākamāsakabhuttavamitakabrāhmaṇānaṃ aññataro viya ayoniso anupāyena yāvadatthaṃ udarāvadehakaṃ paribhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Ayaṃ paribhoge amattaññū nāma.

Yo pana ''yadipi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhāti. Deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhāti. Deyyadhammo bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇayuttameva gaṇhātī''ti evaṃ vuttassa paṭiggahaṇe pamāṇajānanassa ceva, ''paṭisaṅkhā yoniso āhāraṃ āhāreti, neva davāya, na madāyā''tiādinā (dha. sa. 1355) ''laddhañca piṇḍapātaṃ agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjatī''ti ca ādinā nayena vuttassa paccavekkhitvā paṭisaṅkhānapaññāya jānitvā āhāraparibhuñjanasaṅkhātassa paribhoge pamāṇajānanassa ca vasena bhojane mattaññū hoti, ayaṃ bhojane mattaññū nāma. Evaṃ bhojane amattaññutā mattaññutā ca hotīti veditabbaṃ.

Gāthāsu pana **cakkhu**ntiādīsu cakkhatīti cakkhu, rūpaṃ assādeti, samavisamaṃ ācikkhantaṃ viya hotīti vā attho. Suṇātīti **sotaṃ**. Ghāyatīti **ghānaṃ**. Jīvitanimittaṃ āhāraraso jīvitaṃ, taṃ avhāyatīti **jivhā**. Kucchitānaṃ āyoti **kāyo**. Manate vijānātīti **mano**. Porāṇā panāhu munātīti **mano,** nāḷiyā minamāno viya mahātulāya dhārayamāno viya ca ārammaṇaṃ vijānātīti attho. Evaṃ tāvettha padattho veditabbo.

Bhāvatthato pana duvidhaṃ cakkhu – maṃsacakkhu ca paññācakkhu ca. Tesu buddhacakkhu, samantacakkhu, ñāṇacakkhu, dibbacakkhu, dhammacakkhūti pañcavidhaṃ **paññācakkhu**. Tattha ''addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento''ti (ma. ni. 1.283) idaṃ buddhacakkhu nāma. ''Samantacakkhu vuccati sabbaññutaññāṇa''nti (cūḷava. dhotakamāṇavapucchāniddesa 32) idaṃ samantacakkhu nāma. ''Cakkhuṃ udapādī''ti (saṃ. ni. 5.1081; mahāva. 15) idaṃ ñāṇacakkhu nāma. ''Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā''ti (ma. ni. 1.284) idaṃ dibbacakkhu nāma. ''Virajaṃ vītamalaṃ dhammacakkhuṃ udapādī''ti (ma. ni. 2.395; mahāva. 16) idaṃ heṭṭhimamaggattayasaṅkhātaṃ dhammacakkhu nāma.

Maṃsacakkhupi duvidhaṃ – sasambhāracakkhu, pasādacakkhūti. Tattha yvāyaṃ akkhikūpake patiṭṭhito heṭṭhā akkhikūpakaṭṭhikena, upari bhamukaṭṭhikena, ubhato akkhikūṭehi, anto matthaluṅgena, bahiddhā akkhilomehi paricchinno maṃsapiṇḍo, saṅkhepato catasso dhātuyo – vaṇṇo, gandho, raso, ojāsambhavo saṇṭhānaṃ jīvitaṃ bhāvo kāyapasādo cakkhupasādoti cuddasa sambhārā. Vitthārato catasso dhātuyo taṃnissitā vaṇṇagandharasaojāsaṇṭhānasambhavāti imāni dasa catusamuṭṭhānikattā cattālīsaṃ honti, jīvitaṃ bhāvo kāyapasādo cakkhupasādoti cattāri ekantakammasamuṭṭhānevāti imesaṃ catucattālīsāya rūpānaṃ vasena catucattālīsa sambhārā. Yaṃ loke ''setaṃ vaṭṭaṃ puthulaṃ visaṭaṃ vipulaṃ cakkhū''ti sañjānanto na cakkhuṃ sañjānāti, vatthuṃ cakkhuto sañjānāti, yo maṃsapiṇḍo akkhikūpake patiṭṭhito nhārusuttakena matthaluṅgena ābaddho, yattha setampi atthi kaṇhampi lohitakampi pathavīpi āpopi tejopi vāyopi. Yaṃ semhussadattā setaṃ, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthaddhaṃ, āpussadattā paggharati, tejussadattā pariḍayhati, vāyussadattā sambhamati, idaṃ sasambhāracakkhu nāma. Yo pana ettha sito ettha paṭibaddho catunnaṃ mahābhūtānaṃ upādāya pasādo, idaṃ pasādacakkhu nāma. Idañhi cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvena pavattati.

Sotādīsupi sotaṃ dibbasotaṃ, maṃsasotanti duvidhaṃ. Ettha ''dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇātī''ti idaṃ dibbasotaṃ nāma. Maṃsasotaṃ pana sasambhārasotaṃ pasādasotanti duvidhantiādi sabbaṃ cakkhumhi vuttanayeneva veditabbaṃ, tathā ghānajivhā. Kāyo pana copanakāyo, karajakāyo, samūhakāyo, pasādakāyotiādinā bahuvidho. Tattha –

> ''Kāyena saṃvutā dhīrā, atho vācāya saṃvutā''ti. (dha. pa. 234) –

Ayaṃ copanakāyo nāma. ‘‘Imamhā kāyā aññaṃ kāyaṃ abhinimminātī’’ti (dī. ni. 1.236; paṭi. ma. 3.14) ayaṃ karajakāyo nāma. Samūhakāyo pana viññāṇādisamūhavasena anekavidho āgato. Tathā hi ‘‘cha ime, āvuso, viññāṇakāyā’’tiādīsu (ma. ni. 1.101) viññāṇasamūho vutto. ‘‘Cha phassakāyā’’tiādīsu (dī. ni. 3.323; ma. ni. 1.98) phassādisamūho. Tathā ‘‘kāyapassaddhi kāyalahutā’’tiādīsu (dha. sa. 114) vedanākkhandhādayo. ‘‘Idhekacco pathavikāyaṃ aniccato anupassati, āpokāyaṃ tejokāyaṃ vāyokāyaṃ kesakāyaṃ lomakāya’’ntiādīsu (paṭi. ma. 3.35) pathavādisamūho. ‘‘Kāyena phoṭṭhabbaṃ phusitvā’’ti (a. ni. 3.16) ayaṃ pasādakāyo. Idhāpi pasādakāyo veditabbo. So hi kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvena pavattati. Manoti pana kiñcāpi sabbaṃ viññāṇaṃ vuccati, tathāpi dvārabhāvassa idhādhippetattā dvārabhūtaṃ sāvajjanaṃ bhavaṅgaṃ veditabbaṃ.

Etāni yassa dvārāni aguttāni ca bhikkhunoti yassa bhikkhuno etāni manacchaṭṭhāni dvārāni sativossaggena pamādaṃ āpannattā satikavāṭena apihitāni. **Bhojanamhi…pe… adhigacchatī**ti so bhikkhu vuttanayena bhojane amattaññū indriyesu ca saṃvararahito diṭṭhadhammikañca rogādivasena, samparāyikañca duggatipariyāpannaṃ kāyadukkhaṃ rāgādikilesasantāpavasena, icchāvighātavasena ca cetodukkhanti sabbathāpi dukkhameva adhigacchati pāpuṇāti. Yasmā cetadevaṃ, tasmā duvidhenapi dukkhagginā idhaloke ca paraloke ca ḍayhamānena kāyena ḍayhamānena cetasā divā vā yadi vā rattiṃ niccakālameva tādiso puggalo dukkhameva viharati, na tassa sukhavihārassa sambhavo, vaṭṭadukkhānatikkame pana vattabbameva natthīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Sukhavihārasuttavaṇṇanā

29. Dutiye vuttavipariyāyena attho veditabbo.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Tapanīyasuttavaṇṇanā

30. Tatiye **tapanīyā**ti idha ceva samparāye ca tapanti vibādhenti viheṭhentīti tapanīyā. Tapanaṃ vā dukkhaṃ diṭṭhe ceva dhamme abhisamparāye ca tassa uppādanena ceva anubalappadānena ca hitāti tapanīyā. Atha vā tapanti tenāti tapanaṃ, pacchānutāpo, vippaṭisāroti attho, tassa hetubhāvato hitāti tapanīyā. **Akatakalyāṇo**ti akataṃ kalyāṇaṃ bhaddakaṃ puññaṃ etenāti akatakalyāṇo. Sesapadadvayaṃ tasseva vevacanaṃ. Puññañhi pavattihitatāya āyatiṃsukhatāya ca bhaddakaṭṭhena **kalyāṇa**nti ca kucchitasalanādiatthena **kusala**nti ca dukkhabhīrūnaṃ saṃsārabhīrūnañca rakkhanaṭṭhena **bhīruttāṇa**nti ca vuccati. **Katapāpo**ti kataṃ upacitaṃ pāpaṃ etenāti katapāpo. Sesapadadvayaṃ tasseva vevacanaṃ. Akusalakammañhi lāmakaṭṭhena **pāpa**nti ca attano pavattikkhaṇe vipākakkhaṇe ca ghorasabhāvatāya **ludda**nti ca kilesehi dūsitabhāvena **kibbisa**nti ca vuccati. Iti bhagavā ‘‘dve dhammā tapanīyā’’ti dhammādhiṭṭhānena uddisitvā akataṃ kusalaṃ dhammaṃ katañca akusalaṃ dhammaṃ puggalādhiṭṭhānena niddisi. Idāni tesaṃ tapanīyabhāvaṃ dassento **‘‘so akataṃ me kalyāṇantipi tappati, kataṃ me pāpantipi tappatī**’’ti āha. Cittasantāsena tappati anutappati anusocatīti attho.

Gāthāsu duṭṭhu caritaṃ, kilesapūtikattā vā duṭṭhaṃ caritanti **duccaritaṃ**. Kāyena duccaritaṃ, kāyato vā pavattaṃ duccaritaṃ **kāyaduccaritaṃ**. Evaṃ **vacīmanoduccaritāni**pi daṭṭhabbāni. Imāni ca kāyaduccaritādīni kammapathappattāni adhippetānīti yaṃ na kammapathappattaṃ akusalajātaṃ, taṃ sandhāyāha **‘‘yañcaññaṃ dosasañhita’’**nti. Tassattho – yampi ca aññaṃ kammapathabhāvaṃ appattattā nippariyāyena kāyakammādisaṅkhaṃ na labhati, rāgādikilesasaṃsaṭṭhattā dosasahitaṃ akusalaṃ tampi katvāti attho. **Niraya**nti niratiatthena nirassādaṭṭhena vā nirayanti laddhanāmaṃ sabbampi duggatiṃ, ayasaṅkhātasukhappaṭikkhepena vā sabbattha sugatiduggatīsu nirayadukkhaṃ. **So** tādiso puggalo upagacchatīti evamettha attho daṭṭhabbo.

Ettha ca kāyaduccaritassa tapanīyabhāve nando yakkho nando māṇavako nando goghātako dve bhātikāti etesaṃ vatthūni kathetabbāni. Te kira gāviṃ vadhitvā maṃsaṃ dve koṭṭhāse akaṃsu. Tato kaniṭṭho jeṭṭhaṃ āha – ‘‘mayhaṃ dārakā bahū, imāni me antāni dehī’’ti. Atha naṃ jeṭṭho – ‘‘sabbaṃ maṃsaṃ dvedhā vibhattaṃ, puna kimaggahesī’’ti paharitvā jīvitakkhayaṃ pāpesi. Nivattitvā ca naṃ olokento mataṃ disvā ‘‘bhāriyaṃ vata mayā kataṃ, svāhaṃ akāraṇeneva naṃ māresi’’nti cittaṃ uppādesi. Athassa balavavippaṭisāro uppajji. So ṭhitaṭṭhānepi nisinnaṭṭhānepi tadeva kammaṃ āvajjeti, cittassādaṃ na labhati, asitapītakhāyitampissa sarīre ojaṃ na pharati, aṭṭhicammamattameva ahosi. Atha naṃ eko thero pucchi ‘‘upāsaka, tvaṃ ativiya kiso aṭṭhicammamatto jāto, kīdiso te rogo, udāhu atthi kiñci tapanīyaṃ kammaṃ kata’’nti? So ‘‘āma, bhante’’ti sabbaṃ ārocesi. Athassa so ‘‘bhāriyaṃ te, upāsaka, kammaṃ kataṃ, anaparādhaṭṭhāne aparaddha’’nti āha. So teneva kammunā kālaṃ katvā niraye nibbatti. Vacīduccaritassa pana suppabuddhasakkakokālikaciñcamāṇavikādīnaṃ vatthūni kathetabbāni, manoduccaritassa ukkalajayabhaññādīnaṃ.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Atapanīyasuttavaṇṇanā

31. Catutthe tatiye vuttavipariyāyena attho veditabbo.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Paṭhamasīlasuttavaṇṇanā

32. Pañcame **pāpakena ca sīlenā**ti pāpakaṃ nāma sīlaṃ sīlabhedakaro asaṃvaroti vadanti. Tattha yadi asaṃvaro asīlameva taṃdussīlyabhāvato, kathaṃ sīlanti vuccati? Tatthāyaṃ adhippāyo siyā – yathā nāma loke adiṭṭhaṃ ‘‘diṭṭha’’nti vuccati, asīlavā ‘‘sīlavā’’ti, evamidhāpi asīlampi asaṃvaropi ‘‘sīla’’nti voharīyati. Atha vā ‘‘katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo’’ti (ma. ni. 2.264) vacanato akusaladhammesupi attheva sīlasamaññā, tasmā paricayavasena sabhāvasiddhi viya pakatibhūto sabbo samācāro ‘‘sīla’’nti vuccati. Tattha yaṃ akosallasambhūtaṭṭhena akusalaṃ lāmakaṃ, taṃ sandhāyāha ‘‘pāpakena ca sīlenā’’ti. **Pāpikāya ca diṭṭhiyā**ti sabbāpi micchādiṭṭhiyo pāpikāva. Visesato pana ahetukadiṭṭhi, akiriyadiṭṭhi, natthikadiṭṭhīti imā tividhā diṭṭhiyo pāpikatarā. Tattha pāpakena sīlena samannāgato puggalo payogavipanno hoti, pāpikāya diṭṭhiyā samannāgato āsayavipanno hoti, evaṃ payogāsayavipanno puggalo nirayūpago hotiyeva. Tena vuttaṃ ‘‘imehi kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto, evaṃ niraye’’ti. Ettha ca ‘‘dvīhi dhammehi samannāgato’’ti idaṃ lakkhaṇavacanaṃ daṭṭhabbaṃ, na tantiniddeso. Yathā taṃ loke ‘‘yadime byādhitā siyuṃ, imesaṃ idaṃ bhesajjaṃ dātabba’’nti. Aññesupi īdisesu ṭhānesu eseva nayo. **Duppañño**ti nippañño.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Dutiyasīlasuttavaṇṇanā

33. Chaṭṭhe **bhaddakena ca sīlenā**ti kāyasucaritādicatupārisuddhisīlena. Tañhi akhaṇḍādisīlabhāvena sayañca kalyāṇaṃ, samathavipassanādikalyāṇaguṇāvahaṃ cāti ‘‘bhaddaka’’nti vuccati. **Bhaddikāya ca diṭṭhiyā**ti kammassakatāñāṇena ceva kammapathasammādiṭṭhiyā ca. Tattha bhaddakena sīlena payogasampanno hoti, bhaddikāya diṭṭhiyā āsayasampanno. Iti payogāsayasampanno puggalo saggūpago hoti. Tena vuttaṃ – ‘‘imehi, kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto, evaṃ sagge’’ti. **Sappañño**ti paññavā. Sesaṃ suviññeyyameva.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Ātāpīsuttavaṇṇanā

34. Sattame **anātāpī**ti kilesānaṃ ātāpanaṭṭhena ātāpo, vīriyaṃ, so etassa atthīti ātāpī, na ātāpī anātāpī, sammappadhānavirahito kusītoti vuttaṃ hoti. Ottāpo vuccati pāputrāso, so etassa atthīti ottāpī, na ottāpī **anottāpī,** ottāparahito. Atha vā ātāpappaṭipakkho anātāpo, kosajjaṃ so assa atthīti anātāpī. Yaṃ ''na ottapati ottappitabbena, na ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā''ti evaṃ vuttaṃ, taṃ anottappaṃ anottāpo. So assa atthīti anottāpīti evamettha attho veditabbo.

Abhabboti anaraho. **Sambodhāyā**ti ariyamaggatthāya. **Nibbānāyā**ti kilesānaṃ accantavūpasamāya amatamahānibbānāya. **Anuttarassa yogakkhemassā**ti arahattaphalassa. Tañhi uttaritarassa abhāvato anuttaraṃ, catūhi yogehi anupaddutattā khemaṃ nibbhayanti yogakkhemanti ca vuccati. **Adhigamāyā**ti pattiyā. **Ātāpī**ti vīriyavā. So hi ''āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesū''ti (dī. ni. 3.345) evaṃ vuttena vīriyārambhena samannāgato kilesānaṃ accantameva ātāpanasīloti ātāpī. **Ottāpī**ti ''yaṃ ottapati ottappitabbena, ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā''ti (dha. sa. 31) evaṃ vuttena ottappena samannāgatattā ottapanasīloti ottappī. Ayañhi ottāpīti vutto. Tadavinābhāvato hiriyā ca samannāgato eva hotīti hirottappasampanno aṇumattepi vajje bhayadassāvī sīlesu paripūrakārī hoti. Iccassa sīlasampadā dassitā. Ātāpīti iminā nayenassa kilesaparitāpitādīpanena samathavipassanābhāvanānuyuttatā dassitā. Yathāvuttañca vīriyaṃ saddhāsatisamādhipaññāhi vinā na hotīti vimuttiparipācakāni saddhāpañcamāni indriyāni atthato vuttāneva honti. Tesu ca siddhesu anicce aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññāti cha nibbedhabhāgiyā saññā siddhā evāti. Evaṃ imehi dvīhi dhammehi samannāgatassa lokiyānaṃ sīlasamādhipaññānaṃ sijjhanato maggaphalanibbānādhigamassa bhabbataṃ dassento **''ātāpī ca kho…pe… adhigamāyā''**ti āha.

Gāthāsu **kusīto**ti micchāvitakkabahulatāya kāmabyāpādavihiṃsāvitakkasaṅkhātehi kucchitehi pāpadhammehi sito sambandho yuttoti kusīto. Kucchitaṃ vā sīdati sammāpaṭipattito avasīdatīti kusīto, da-kārassa ta-kāraṃ katvā. **Hīnavīriyo**ti nibbīriyo, catūsupi iriyāpathesu vīriyakaraṇarahito. Anussāhasaṃhananasabhāvassa cittālasiyassa thinassa, asattivighātasabhāvassa kāyālasiyassa middhassa ca abhiṇhappavattiyā **thinamiddhabahulo**. Pāpajigucchanalakkhaṇāya hiriyā abhāvena tappaṭipakkhena ahirikena samannāgatattā ca **ahiriko**. Hirottappavīriyānaṃ abhāveneva sammāpaṭipattiyaṃ natthi etassa ādaroti **anādaro**. Ubhayathāpi tathā dhammapuggalena duvidhakiriyākaraṇena anādaro. **Phuṭṭhu**nti phusituṃ. **Sambodhimuttama**nti sambodhisaṅkhātaṃ uttamaṃ arahattaṃ adhigantuṃ abhabboti attho.

Satimāti cirakatacirabhāsitānaṃ anussaraṇe samatthassa satinepakkassa bhāvena catusatipaṭṭhānayogena satimā. **Nipako**ti sattaṭṭhāniyasampajaññasaṅkhātena ceva kammaṭṭhānapariharaṇapaññāsaṅkhātena ca nepakkena samannāgatattā nipako. **Jhāyī**ti ārammaṇūpanijjhānena lakkhaṇūpanijjhānena cāti dvīhipi jhānehi jhāyī. **Appamatto**ti ''divasaṃ caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhetī''tiādinā nayena kammaṭṭhānabhāvanāya appamatto. **Saṃyojanaṃ jātijarāya chetvā**ti jātiyā ceva jarāya ca satte saṃyojetīti saṃyojananti laddhanāmaṃ kāmarāgādikaṃ dasavidhampi kilesajātaṃ anusayasamugghātavasena mūlato chinditvā. Atha vā **saṃyojanaṃ jātijarāya chetvā**ti jātijarāya saṃyojanaṃ chinditvā. Yassa hi saṃyojanāni acchinnāni, tassa jātijarāya acchedo asamugghātova. Yassa pana tāni chinnāni, tassa jātijarāpi chinnāva kāraṇassa samugghātitattā. Tasmā saṃyojanaṃ chindanto eva jātijarāpi chindati. Tena vuttaṃ ''saṃyojanaṃ jātijarāya chetvā''ti. **Idheva sambodhimanuttaraṃ phuse**ti imasmiṃyeva attabhāve aggamaggaṃ arahattaṃ vā phuse pāpuṇeyya.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Paṭhamanakuhanasuttavaṇṇanā

35. Aṭṭhame **nayida**nti ettha **na**iti paṭisedhe nipāto, tassa ‘‘vussatī’’ti iminā sambandho, **ya**kāro padasandhikaro. **Idaṃ**-saddo ‘‘ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle’’tiādīsu (ma. ni. 1.501) nipātamattaṃ. ‘‘Idaṃ kho taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattaka’’ntiādīsu (dī. ni. 1.27) yathāvutte āsannapaccakkhe āgato.

‘‘Idañhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena, pītisañjananaṃ mamā’’ti. –

Ādīsu (saṃ. ni. 1.48) vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāneyeva āsannapaccakkhe daṭṭhabbo.

Brahmacariya-saddo –

‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ,
Kissa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti,
Idañca te nāga mahāvimānaṃ.

‘‘Ahañca bhariyā ca manussaloke,
Saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi,
Santappitā samaṇabrāhmaṇā ca.

‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ,
Tassa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti,
Idañca me dhīra mahāvimāna’’nti. (jā. 2.22.1592-1593, 1595) –

Imasmiṃ puṇṇakajātake dāne āgato.

‘‘Kena pāṇi kāmadado, kena pāṇi madhussavo;
Kena te brahmacariyena, puññaṃ pāṇimhi ijjhati.

‘‘Tena pāṇi kāmadado, tena pāṇi madhussavo;
Tena me brahmacariyena, puññaṃ pāṇimhi ijjhatī’’ti. (pe. va. 275, 277) –

Imasmiṃ aṅkurapetavatthusmiṃ veyyāvacce. ‘‘Idaṃ kho taṃ, bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahosī’’ti (cūḷava. 311) imasmiṃ tittirajātake pañcasikkhāpadasīle. ‘‘Taṃ kho pana, pañcasikha, brahmacariyaṃ neva nibbidāya na virāgāya…pe… yāvadeva brahmalokūpapattiyā’’ti (dī. ni. 2.329) imasmiṃ mahāgovindasutte brahmavihāre. ‘‘Pare abrahmacārī bhavissanti, mayamettha brahmacārino bhavissāmā’’ti (ma. ni. 1.83) sallekhasutte methunaviratiyaṃ.

‘‘Mayañca bhariyā nātikkamāma,
Amhe ca bhariyā nātikkamanti;
Aññatra tāhi brahmacariyaṃ carāma,
Tasmā hi amhaṃ daharā na mīyare’’ti. (jā. 1.10.97) –

Mahādhammapālajātake sadārasantose. ‘‘Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā – tapassī sudaṃ homī’’ti (ma. ni. 1.155) lomahaṃsasutte vīriye.

‘‘Hīnena brahmacariyena, khattiye upapajjati;

Majjhimena ca devattaṃ, uttamena visujjhatī''ti. (jā. 1.8.75) –

Nimijātake attadamanavasena kate aṭṭhaṅgikauposathe. ''Idaṃ kho pana, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya…pe… ayameva ariyo aṭṭhaṅgiko maggo''ti (dī. ni. 2.329) mahāgovindasutteyeva ariyamagge. ''Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita''nti (dī. ni. 3.174) pāsādikasutte sikkhattayasaṅgahe sakalasmiṃ sāsane. Idhāpi ariyamagge sāsane ca vattati.

Vussatīti vasīyati, carīyatīti attho. **Janakuhanattha**nti ''aho ayyo sīlavā vattasampanno appiccho santuṭṭho mahiddhiko mahānubhāvo''tiādinā janassa sattalokassa vimhāpanatthaṃ. **Janalapanattha**nti ''evarūpassa nāma ayyassa dinnaṃ mahapphalaṃ bhavissatī''ti pasannacittehi ''kenattho, kiṃ āharīyatū''ti manussehi vadāpanatthaṃ. **Lābhasakkārasilokānisaṃsattha**nti yvāyaṃ ''ākaṅkheyya ce, bhikkhave, bhikkhu 'lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna'nti, sīlesvevassa paripūrakārī''ti (ma. ni. 1.65) sīlānisaṃsabhāvena vutto catupaccayalābho, yo ca catunnaṃ paccayānaṃ sakkaccadānasaṅkhāto ādarabahumānagarukaraṇasaṅkhāto ca sakkāro, yo ca ''sīlasampanno bahussuto sutadharo āraddhavīriyo''tiādinā nayena uggatathutighosasaṅkhāto siloko brahmacariyaṃ carantānaṃ diṭṭhadhammiko ānisaṃso, tadatthaṃ. **Iti maṃ jano jānātū**ti ''evaṃ brahmacariyavāse sati 'ayaṃ sīlavā kalyāṇadhammo'tiādinā maṃ jano jānātu sambhāvetū''ti attano santaguṇavasena sambhāvanatthampi na idaṃ brahmacariyaṃ vussatīti sambandho.

Keci pana **''janakuhanattha**nti pāpicchassa icchāpakatassa sato sāmantajappanairiyāpathanissitapaccayapaṭisevanasaṅkhātena tividhena kuhanavatthunā kuhanabhāvena janassa vimhāpanatthaṃ. **Janalapanattha**nti pāpicchasseva sato paccayatthaṃ parikathobhāsādivasena lapanabhāvena upalāpanabhāvena vā janassa lapanatthaṃ. **Lābhasakkārasilokānisaṃsattha**nti pāpicchasseva sato lābhādigarutāya lābhasakkārasilokasaṅkhātassa ānisaṃsaudayassa nipphādanatthaṃ. **Iti maṃ jano jānātū**ti pāpicchasseva sato asantaguṇasambhāvanādhippāyena 'iti evaṃ maṃ jano jānātū'ti na idaṃ brahmacariyaṃ vussatī''ti evamettha atthaṃ vadanti. Purimoyeva pana attho sārataro.

Atha khoti ettha **athā**ti aññadatthe nipāto, **kho**ti avadhāraṇe. Tena kuhanādito aññadatthāyeva pana idaṃ, bhikkhave, brahmacariyaṃ vussatīti dasseti. Idāni taṃ payojanaṃ dassento **''saṃvaratthañceva pahānatthañcā''**ti āha. Tattha pañcavidho saṃvaro – pātimokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti.

Tattha ''iminā pātimokkhasaṃvarena upeto hoti samupeto''ti (vibha. 511) hi ādinā nayena āgato ayaṃ **pātimokkhasaṃvaro** nāma, yo sīlasaṃvaroti ca pavuccati. ''Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī''ti (dī. ni. 1.213; ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) āgato ayaṃ **satisaṃvaro**.

''Yāni sotāni lokasmiṃ (ajitāti bhagavā),
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi,
Paññāyete pidhīyare''ti. (su. ni. 1041) –

Āgato ayaṃ **ñāṇasaṃvaro**. ''Khamo hoti sītassa uṇhassā''tiādinā (ma. ni. 1.24; a. ni. 4.114; 6.58) nayena āgato ayaṃ **khantisaṃvaro**. ''Uppannaṃ kāmavitakkaṃ nādhivāsetī''tiādinā (ma. ni. 1.26; a. ni. 4.114; 6.58) nayena āgato ayaṃ **vīriyasaṃvaro**. Atthato pana pāṇātipātādīnaṃ pajahanavasena, vattapaṭivattānaṃ karaṇavasena ca pavattā cetanā viratiyo ca. Saṅkhepato sabbo kāyavacīsaṃyamo, vitthārato sattannaṃ āpattikkhandhānaṃ avītikkamo sīlasaṃvaro. Sati eva satisaṃvaro, satippadhānā vā kusalā khandhā. Ñāṇameva ñāṇasaṃvaro. Adhivāsanavasena adoso, adosappadhānā vā tathā pavattā kusalā khandhā khantisaṃvaro, paññāti eke. Kāmavitakkādīnaṃ anadhivāsanavasena pavattaṃ vīriyameva vīriyasaṃvaro. Tesu paṭhamo kāyaduccaritādidussīlyassa saṃvaraṇato saṃvaro, dutiyo muṭṭhassaccassa, tatiyo aññāṇassa, catuttho akkhantiyā, pañcamo kosajjassa saṃvaraṇato pidahanato saṃvaroti veditabbo. Evametassa saṃvarassa atthāya saṃvaratthaṃ, saṃvaranipphādanatthanti attho.

Pahānampi pañcavidhaṃ – tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā ekakanipāte paṭhamasuttavaṇṇanāyaṃ vuttameva. Tassa pana pañcavidhassapi tathā tathā rāgādikilesānaṃ paṭinissajjanaṭṭhena samatikkamanaṭṭhena vā pahānassa atthāya pahānatthaṃ, pahānasādhanatthanti attho. Tattha saṃvarena kilesānaṃ cittasantāne pavesananivāraṇaṃ pahānena pavesananivāraṇañceva samugghāto cāti vadanti. Ubhayenāpi pana yathārahaṃ ubhayaṃ sampajjatīti daṭṭhabbaṃ. Sīlādidhammā eva hi saṃvaraṇato saṃvaro, pajahanato pahānanti.

Gāthāsu **anītiha**nti ītiyo vuccanti upaddavā – diṭṭhadhammikā ca samparāyikā ca. Ītiyo hanati vināseti pajahatīti ītihaṃ, anu ītihanti **anītihaṃ,** sāsanabrahmacariyaṃ maggabrahmacariyañca. Atha vā ītīhi anatthehi saddhiṃ hananti gacchanti pavattantīti ītihā, taṇhādiupakkilesā. Natthi ettha ītihāti **anītihaṃ**. Ītihā vā yathāvuttenaṭṭhena titthiyasamayā, tappaṭipakkhato idaṃ anītihaṃ. ‘‘Anitiha’’ntipi pāṭho. Tassattho – ‘‘itihāya’’nti dhammesu anekaṃsaggāhabhāvato vicikicchā itihaṃ nāma, sammāsambuddhappaveditattā yathānusiṭṭhaṃ paṭipajjantānaṃ nikkaṅkhabhāvasādhanato natthi ettha itihanti **anitihaṃ,** aparappaccayanti attho. Vuttañhetaṃ ‘‘paccattaṃ veditabbo viññūhī’’ti ‘‘atakkāvacaro’’ti ca. Gāthāsukhatthaṃ pana ‘‘anītiha’’nti dīghaṃ katvā paṭhanti.

Nibbānasaṅkhātaṃ ogadhaṃ patiṭṭhaṃ pāraṃ gacchatīti **nibbānogadhagāmī,** vimuttirasattā ekanteneva nibbānasampāpakoti attho. Taṃ nibbānogadhagāminaṃ brahmacariyaṃ. **So**ti yo so samatiṃsa pāramiyo pūretvā sabbakilese bhinditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, so bhagavā **adesayi** desesi. Nibbānogadhoti vā ariyamaggo vuccati. Tena vinā nibbānogāhanassa asambhavato tassa ca nibbānaṃ anālambitvā appavattanato, tañca taṃ ekantaṃ gacchatīti nibbānogadhagāmī. Atha vā **nibbānogadhagāmina**nti nibbānassa antogāminaṃ maggabrahmacariyaṃ, nibbānaṃ ārammaṇaṃ karitvā tassa anto eva vattati pavattatīti. **Mahattehī**ti mahāātumehi uḷārajjhāsayehi. Mahantaṃ nibbānaṃ, mahante vā sīlakkhandhādike esanti gavesantīti mahesino buddhādayo ariyā. Tehi **anuyāto** paṭipanno. **Yathā buddhena desita**nti yathā abhiññeyyādidhamme abhiññeyyādibhāveneva sammāsambuddhena mayā desitaṃ, evaṃ ye etaṃ maggabrahmacariyaṃ tadatthaṃ sāsanabrahmacariyañca paṭipajjanti. Te diṭṭhadhammikasamparāyikatthehi yathārahaṃ anusāsantassa satthu mayhaṃ sāsanakārino ovādappaṭikarā sakalassa vaṭṭadukkhassa antaṃ pariyantaṃ appavattiṃ karissanti, dukkhassa vā antaṃ nibbānaṃ sacchikarissantīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Dutiyanakuhanasuttavaṇṇanā

36. Navame **abhiññattha**nti kusalādivibhāgena khandhādivibhāgena ca sabbadhamme abhivisiṭṭhena ñāṇena aviparītato jānanatthaṃ. **Pariññattha**nti tebhūmakadhamme ‘‘idaṃ dukkha’’ntiādinā parijānanatthaṃ samatikkamanatthañca. Tattha abhiññeyyaabhijānanā catusaccavisayā. Pariññeyyaparijānanā pana yadipi dukkhasaccavisayā, pahānasacchikiriyābhāvanābhisamayehi pana vinā na pavattatīti pahānādayopi idha gahitāti veditabbaṃ. Sesaṃ anantarasutte vuttatthameva.

Navamasuttavaṇṇanā niṭṭhitā.

10. Somanassasuttavaṇṇanā

37. Dasame **sukhasomanassabahulo**ti ettha **sukha**nti kāyikaṃ sukhaṃ, **somanassa**nti cetasikaṃ. Tasmā yassa kāyikaṃ cetasikañca sukhaṃ abhiṇhaṃ pavattati, so sukhasomanassabahuloti vutto. **Yonī**ti ‘‘catasso kho imā, sāriputta, yoniyo’’tiādīsu (ma. ni. 1.152) khandhakoṭṭhāso yonīti āgato. ‘‘Yoni hesā, bhūmija, phalassa adhigamāyā’’tiādīsu (ma. ni. 3.226) kāraṇaṃ.

‘‘Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhava’’nti ca. (ma. ni. 2.457; dha. pa. 396; su. ni. 625);

‘‘Tamenaṃ kammajā vātā nibbattitvā uddhaṃpādaṃ adhosiraṃ samparivattetvā mātu yonimukhe sampaṭipādentī’’ti ca ādīsu passāvamaggo. Idha pana kāraṇaṃ adhippetaṃ. **Assā**ti anena. **Āraddhā**ti paṭṭhapitā paggahitā paripuṇṇā sampāditā vā.

Āsavānaṃ khayāyāti ettha āsavantīti āsavā, cakkhutopi…pe… manatopi savanti pavattantīti vuttaṃ hoti. Dhammato yāva gotrabhū, okāsato yāva bhavaggā savantīti vā āsavā. Ete dhamme etañca okāsaṃ anto karitvā pavattantīti attho. Antokaraṇattho hi ayaṃ ākāro. Cirapārivāsiyaṭṭhena madirādayo āsavā viyātipi āsavā. Loke hi cirapārivāsikā madirādayo āsavāti vuccanti. Yadi ca cirapārivāsiyaṭṭhena āsavā, ete eva bhavituṃ arahanti. Vuttaṃ hetaṃ – ‘‘purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosī’’tiādi (a. ni. 10.61). Āyataṃ saṃsāradukkhaṃ savanti pasavantītipi āsavā. Purimāni cettha nibbacanāni yattha kilesā āsavāti āgatā, tattha yujjanti; pacchimaṃ kammepi. Na kevalañca kammakilesā eva āsavā, apica kho nānappakārā upaddavāpi. Abhidhamme hi ‘‘cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo’’ti (dha. sa. 1102) kāmarāgādayo kilesā āsavāti āgatā. Suttepi ‘‘nāhaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemī’’ti (dī. ni. 3.182) ettha vivādamūlabhūtā kilesā āsavāti āgatā.

‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
Yakkhattaṃ yena gaccheyya, manussattañca abbaje;
Te mayhaṃ, āsavā khīṇā, viddhastā vinaḷīkatā’’ti. (a. ni. 4.36) –

Ettha tebhūmakaṃ kammaṃ avasesā ca akusalā dhammā. ‘‘Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā’’ti (pārā. 39) ettha parūpaghātavippaṭisāravadhabandhādayo ceva apāyadukkhabhūtā nānappakārā upaddavā ca.

Te panete āsavā vinaye ‘‘diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā’’ti dvedhā āgatā. Saḷāyatane ‘‘tayome, āvuso, āsavā – kāmāsavo, bhavāsavo, avijjāsavo’’ti (saṃ. ni. 4.321) tidhā āgatā. Tathā aññesu suttantesu. Abhidhamme teyeva diṭṭhāsavena saddhiṃ catudhā āgatā. Nibbedhikapariyāye pana ‘‘atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānayonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā’’ti (a. ni. 6.63) pañcadhā āgatā. Kammameva cettha āsavāti adhippetaṃ. Chakkanipāte ‘‘atthi, bhikkhave, āsavā saṃvarā pahātabbā’’tiādinā (a. ni. 6.58) nayena chadhā āgatā. Sabbāsavapariyāye teyeva dassanapahātabbehi dhammehi saddhiṃ sattadhā āgatā. Idha pana abhidhammapariyāyena cattāro āsavā adhippetāti veditabbā.

Khayāyāti ettha pana ‘‘yo āsavānaṃ khayo vayo bhedo paribhedo aniccatā antaradhāna’’nti āsavānaṃ sarasabhedo āsavānaṃ khayoti vutto. ‘‘Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmī’’ti (ma. ni. 1.15) ettha āsavānaṃ khīṇākāro natthibhāvo accantaṃ asamuppādo āsavakkhayoti vutto.

‘‘Sekhassa sikkhamānassa, ujumaggānusārino;
Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā’’ti. (itivu. 62) –

Ettha ariyamaggo āsavakkhayoti vutto. ‘‘Āsavānaṃ khayā samaṇo hotī’’ti (ma. ni. 1.438) ettha phalaṃ.

‘‘Paravajjānupassissa, niccaṃ ujjhānasaññino;
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā’’ti. (dha. pa. 253) –

Ettha nibbānaṃ. Idha pana phalaṃ sandhāya ‘‘āsavānaṃ khayāyā’’ti vuttaṃ, arahattaphalatthāyāti attho.

Saṃvejanīyesu ṭhānesūti saṃvegajanakesu jātiādīsu saṃvegavatthūsu. Jāti, jarā, byādhi, maraṇaṃ, apāyadukkhaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkhanti imāni hi saṃvegavatthūni saṃvejanīyaṭṭhānāni nāma. Apica ‘‘āditto lokasannivāso uyyutto payāto kummaggappaṭipanno, upanīyati loko addhuvo, atāṇo loko anabhissaro, assako loko, sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso’’tievamādīni (paṭi. ma. 1.117) cettha saṃvejanīyaṭṭhānānīti veditabbāni. **Saṃvejanenā**ti jātiādisaṃvegavatthūni paṭicca uppannabhayasaṅkhātena saṃvejanena. Atthato pana sahottappañāṇaṃ saṃvego nāma.

Saṃviggassāti gabbhokkantikādivasena anekavidhehi jātiādidukkhehi saṃvegajātassa. ‘‘Saṃvejitvā’’ti ca paṭhanti. **Yoniso padhānenā**ti upāyapadhānena, sammāvāyāmenāti attho. So hi yathā akusalā dhammā pahīyanti, kusalā dhammā bhāvanāpāripūriṃ gacchanti, evaṃ padahanato uttamabhāvasādhanato ca ‘‘padhāna’’nti vuccati. Tattha saṃvegena bhavādīsu kiñci tāṇaṃ leṇaṃ paṭisaraṇaṃ apassanto tattha anolīyanto alaggamānaso tappaṭipakkhena ca vinivattitavisaññito aññadatthu nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. So kalyāṇamittasannissayena yonisomanasikārabahulo visuddhāsayappayogo samathavipassanāsu yuttappayutto sabbasmimpi saṅkhāragate nibbindati virajjati, vipassanaṃ ussukkāpeti. Tattha yadidaṃ yonisomanasikārabahulo visuddhāsayappayogo samathavipassanāsu yuttappayutto, tenassa diṭṭheva dhamme sukhasomanassabahulatā veditabbā. Yaṃ panāyaṃ samathe patiṭṭhito vipassanāya yuttappayutto sabbasmimpi saṅkhāragate nibbindati virajjati, vipassanaṃ ussukkāpeti, tenassa yoni āraddhā āsavānaṃ khayāyāti veditabbaṃ.

Gāthāsu **saṃvijjethevā**ti saṃvijjeyya eva saṃvegaṃ kareyya eva. ‘‘Saṃvijjitvānā’’ti ca paṭhanti. Vuttanayena saṃviggo hutvāti attho. **Paṇḍito**ti sappañño, tihetukapaṭisandhīti vuttaṃ hoti. **Paññāya samavekkhiyā**ti saṃvegavatthūni saṃvijjanavasena paññāya sammā avekkhiya. Atha vā paññāya sammā avekkhitvāti. Sesaṃ sabbattha uttānatthameva.

Dasamasuttavaṇṇanā niṭṭhitā.

Iti paramatthadīpaniyā itivuttaka-aṭṭhakathāya

Dukanipāte paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1. Vitakkasuttavaṇṇanā

38. Dutiyavaggassa paṭhame **tathāgataṃ, bhikkhave**ti ettha **tathāgata-**saddo tāva sattavohārasammāsambuddhādīsu dissati. Tathā hesa ‘‘hoti tathāgato paraṃ maraṇā’’tiādīsu (dī. ni. 1.65) sattavohāre.

> ‘‘Tathāgataṃ devamanussapūjitaṃ,
> Buddhaṃ namassāma suvatthi hotū’’ti. (khu. pā. 6.16) –

Ādīsu sammāsambuddhe.

> ‘‘Tathāgataṃ devamanussapūjitaṃ,
> Dhammaṃ namassāma suvatthi hotū’’ti. (khu. pā. 6.17) –

Ādīsu dhamme.

‘‘Tathāgataṃ devamanussapūjitaṃ,
Saṅghaṃ namassāma suvatthi hotū’’ti. (khu. pā. 6.18) –

Ādīsu saṅghe. Idha pana sammāsambuddhe. Tasmā tathāgatanti ettha aṭṭhahi kāraṇehi bhagavā tathāgatoti vuccati. Katamehi aṭṭhahi? Tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā **tathā āgatoti tathāgato?** Yathā yena abhinīhārena dānapāramiṃ pūretvā sīlanekkhammapaññāvīriyakhantisaccaadhiṭṭhānamettāupekkhāpāramiṃ pūretvā imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo pūretvā aṅgapariccāgaṃ, attapariccāgaṃ, dhanapariccāgaṃ, dārapariccāgaṃ, rajjapariccāganti imāni pañca mahāpariccāgāni pariccajitvā yathā vipassiādayo sammāsambuddhā āgatā, tathā amhākaṃ bhagavāpi āgatoti tathāgato. Yathāha –

‘‘Yatheva lokamhi vipassiādayo,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā’’ti. –

Evaṃ tathā āgatoti tathāgato.

Kathaṃ **tathā gatoti tathāgato?** Yathā sampatijātāva vipassiādayo samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukhā sattapadavītihārena gatā, tathā amhākaṃ bhagavāpi gatoti tathāgato. Yathāhu –

‘‘Muhuttajātova gavaṃpatī yathā,
Samehi pādehi phusī vasundharaṃ;
So vikkamī satta padāni gotamo,
Setañca chattaṃ anudhārayuṃ marū.

‘‘Gantvāna so satta padāni gotamo,
Disā vilokesi samā samantato;
Aṭṭhaṅgupetaṃ giramabbhudīrayi,
Sīho yathā pabbatamuddhaniṭṭhito’’ti. –

Evaṃ tathā gatoti tathāgato.

Kathaṃ **tathalakkhaṇaṃ āgatoti tathāgato?** Sabbesaṃ rūpārūpadhammānaṃ salakkhaṇaṃ, sāmaññalakkhaṇaṃ, tathaṃ, avitathaṃ, ñāṇagatiyā āgato, avirajjhitvā patto, anubuddhoti tathāgato. Yathāha –

‘‘Sabbesaṃ pana dhammānaṃ, sakasāmaññalakkhaṇaṃ;
Tathamevāgato yasmā, tasmā nātho tathāgato’’ti. –

Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ **tathadhamme yāthāvato abhisambuddhoti tathāgato?** Tathadhammā nāma cattāri ariyasaccāni. Yathāha ‘‘cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhaṃ ariyasaccanti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro. Tāni ca bhagavā abhisambuddho, tasmāpi tathānaṃ abhisambuddhattā tathāgato. Abhisambuddhattho hi ettha gata-saddo. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ **tathadassitāya tathāgato?** Yaṃ sadevake loke…pe… sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthamāgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ bhagavā sabbākārato jānāti passati. Evaṃ jānatā passatā cānena taṃ iṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānapadavasena vā ‘‘katamaṃ taṃ rūpaṃ rūpāyatanaṃ, yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 616) nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsu āpāthamāgacchantesu saddādīsu. Vuttañhetaṃ bhagavatā –

> ‘‘Yaṃ, bhikkhave, sadevakassa lokassa…pe… sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi…pe… tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’’ti (a. ni. 4.24).

Evaṃ tathadassitāya tathāgato. Ettha tathadassiatthe tathāgatoti padassa sambhavo veditabbo.

Kathaṃ **tathavāditāya tathāgato?** Yaṃ rattiṃ bhagavā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇakāle yaṃ bhagavatā bhāsitaṃ suttageyyādi, sabbaṃ taṃ parisuddhaṃ paripuṇṇaṃ rāgamadādinimmadanaṃ ekasadisaṃ tathaṃ avitathaṃ. Tenāha –

> ‘‘Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccatī’’ti (dī. ni. 3.188; a. ni. 4.23).

Gadaattho hi ettha gatasaddo. Evaṃ tathavāditāya tathāgato. Apica āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado assāti dakārassa takāraṃ katvā tathāgatoti, evampettha padasiddhi veditabbā.

Kathaṃ **tathākāritāya tathāgato?** Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā. Tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathā vācā, kāyopi tathā gato pavatto. Yathā ca kāyo, vācāpi tathā gatāti tathāgato. Tenāha ‘‘yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī’’ti. Evaṃ tathākāritāya tathāgato.

Kathaṃ **abhibhavanaṭṭhena tathāgato?** Yasmā bhagavā upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ karitvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi vimuttiñāṇadassanenapi, na tassa tulā vā pamāṇaṃ vā atthi, atha kho atulo appameyyo anuttaro devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā sabbasattuttamo, tasmā tathāgato. Tenāha –

> ‘‘Sadevake, bhikkhave, loke…pe… manussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī, tasmā ‘tathāgato’ti vuccatī’’ti (dī. ni. 3.188; a. ni. 4.23).

Tatrāyaṃ padasiddhi – agado viya agado, desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko viya dibbāgadena sappe, sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto yathāvutto agado etassāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Apica tathāya gatoti tathāgato, tathaṃ gatoti tathāgato. Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato, lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato, lokanirodhaṃ sacchikiriyāya tathāya gato adhigatoti tathāgato. Lokanirodhagāminiṃ paṭipadaṃ tathaṃ gato paṭipannoti tathāgato. Vuttañhetaṃ bhagavatā –

> ‘‘Loko, bhikkhave, tathāgatena abhisambuddho. Lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa…pe… sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23).

Aparehipi aṭṭhahi kāraṇehi bhagavā tathāgato. Tathāya āgatoti tathāgato, tathāya gatoti tathāgato, tathāni āgatoti tathāgato, tathā gatoti tathāgato, tathāvidhoti tathāgato, tathāpavattikoti tathāgato, tathehi āgatoti tathāgato, tathā gatabhāvena tathāgatoti.

Kathaṃ **tathāya āgatoti tathāgato?** Yā sā bhagavatā sumedhabhūtena dīpaṅkaradasabalassa pādamūle –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59) –

Evaṃ vuttaṃ aṭṭhaṅgasamannāgataṃ abhinīhāraṃ sampādentena ‘‘ahaṃ sadevakaṃ lokaṃ tiṇṇo tāressāmi, mutto mocessāmi, danto damessāmi, assattho assāsessāmi, parinibbuto parinibbāpessāmi, suddho sodhessāmi, buddho bodhessāmī’’ti mahāpaṭiññā pavattitā. Vuttaṃ hetaṃ –

‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevakaṃ.

‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake’’ti. (bu. vaṃ. 55-58);

Taṃ panetaṃ mahāpaṭiññaṃ sakalassapi buddhakaradhammasamudāyassa pavicayapaccavekkhaṇasamādānānaṃ kāraṇabhūtaṃ avisaṃvādento lokanātho yasmā mahākappānaṃ satasahassādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesato dānapāramiādayo samatiṃsapāramiyo pūretvā, aṅgapariccāgādayo pañca mahāpariccāge pariccajitvā, saccādhiṭṭhānādīni cattāri adhiṭṭhānāni paribrūhetvā, puññañāṇasambhāre sambharitvā pubbayogapubbacariyadhammakkhānañātatthacariyādayo ukkaṃsāpetvā, buddhicariyaṃ paramakoṭiṃ pāpetvā anuttaraṃ sammāsambodhiṃ abhisambujjhi; tasmā tasseva sā mahāpaṭiññā tathā avitathā anaññathā, na tassa vālaggamattampi vitathaṃ atthi. Tathā hi dīpaṅkaro dasabalo koṇḍañño, maṅgalo…pe… kassapo bhagavāti ime catuvīsati sammāsambuddhā paṭipāṭiyā uppannā ‘‘buddho bhavissatī’’ti naṃ byākariṃsu. Evaṃ catuvīsatiyā buddhānaṃ santike laddhabyākaraṇo ye te katābhinīhārehi bodhisattehi laddhabbā ānisaṃsā, te labhitvāva āgatoti tāya yathāvuttāya mahāpaṭiññāya tathāya abhisambuddhabhāvaṃ āgato adhigatoti tathāgato. Evaṃ tathāya āgatoti tathāgato.

Kathaṃ **tathāya gatoti tathāgato?** Yāyaṃ mahākaruṇā lokanāthassa, yāya mahādukkhasambādhappaṭipannaṃ sattanikāyaṃ disvā ‘‘tassa natthañño koci paṭisaraṇaṃ, ahameva naṃ ito saṃsāradukkhato mutto mocessāmī’’ti samussāhitamānaso mahābhinīhāraṃ akāsi. Katvā ca yathāpaṇidhānaṃ sakalalokahitasampādanāya ussukkamāpanno attano kāyajīvitanirapekkho paresaṃ sotapathagamanamattenapi cittutrāsasamuppādikā atidukkarā dukkaracariyā samācaranto yathā mahābodhisattānaṃ paṭipatti hānabhāgiyā saṃkilesabhāgiyā ṭhitibhāgiyā vā na hoti, atha kho uttari visesabhāgiyāva hoti, tathā paṭipajjamāno anupubbena niravasese bodhisambhāre samānetvā abhisambodhiṃ pāpuṇi. Tato parañca tāyeva mahākaruṇāya sañcoditamānaso pavivekaratiṃ paramañca santaṃ vimokkhasukhaṃ pahāya bālajanabahule loke tehi samuppāditaṃ sammānāvamānavippakāraṃ agaṇetvā veneyyajanavinayanena niravasesaṃ buddhakiccaṃ niṭṭhapesi. Tatra yo bhagavato sattesu mahākaruṇāya samokkamanākāro, so parato āvi bhavissati. Yathā buddhabhūtassa lokanāthassa sattesu mahākaruṇā, evaṃ bodhisattabhūtassapi mahābhinīhārakālādīsūti sabbattha sabbadā ca ekasadisatāya tathāva sā avitathā anaññathā. Tasmā tīsupi avatthāsu sabbasattesu samānarasāya tathāya mahākaruṇāya sakalalokahitāya gato paṭipannoti tathāgato. Evaṃ tathāya gatoti tathāgato.

Kathaṃ **tathāni āgatoti tathāgato?** Tathāni nāma cattāri ariyamaggañāṇāni. Tāni hi ‘‘idaṃ dukkhaṃ, ayaṃ dukkhasamudayo, ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminī paṭipadā’’ti evaṃ sabbañeyyasaṅgāhakānaṃ pavattinivattitadubhayahetubhūtānaṃ catunnaṃ ariyasaccānaṃ, dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho, samudayassa āyūhanaṭṭho nidānaṭṭho saṃyogaṭṭho palibodhaṭṭho, nirodhassa nissaraṇaṭṭho vivekaṭṭho asaṅkhataṭṭho amataṭṭho, maggassa niyyānaṭṭho hetvaṭṭho dassanaṭṭho adhipateyyaṭṭhotiādīnaṃ tabbibhāgānañca yathābhūtasabhāvāvabodhavibandhakassa saṃkilesapakkhassa samucchindanena paṭiladdhāya tattha asammohābhisamayasaṅkhātāya aviparītākārappavattiyā dhammānaṃ sabhāvasarasalakkhaṇassa avisaṃvādanato tathāni avitathāni anaññathāni, tāni bhagavā anaññaneyyo sayameva āgato adhigato, tasmā tathāni āgatoti tathāgato.

Yathā ca maggañāṇāni, evaṃ bhagavato tīsu kālesu appaṭihatañāṇāni catupaṭisambhidāñāṇāni catuvesārajjañāṇāni pañcagatiparicchedañāṇāni chaasādhāraṇañāṇāni sattabojjhaṅgavibhāvanañāṇāni aṭṭhamaggaṅgavibhāvanañāṇāni navānupubbavihārasamāpattiñāṇāni dasabalañāṇāni ca vibhāvetabbāni.

Tatrāyaṃ vibhāvanā – yañhi kiñci aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ hīnādibhedabhinnānaṃ hīnādibhedabhinnāsu atītāsu khandhāyatanadhātūsu sabhāvakiccādi avatthāvisesādi khandhapaṭibaddhanāmagottādi ca jānitabbaṃ. Anindriyabaddhesu ca atisukhumatirohitavidūradesesu rūpadhammesu yo taṃtaṃpaccayavisesehi saddhiṃ paccayuppannānaṃ vaṇṇasaṇṭhānagandharasaphassādiviseso, tattha sabbattheva hatthatale ṭhapitaāmalako viya paccakkhato asaṅgamappaṭihataṃ bhagavato ñāṇaṃ pavattati, tathā anāgatāsu paccuppannāsu cāti imāni tīsu kālesu appaṭihatañāṇāni nāma. Yathāha –

> ‘‘Atītaṃse buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgataṃse buddhassa bhagavato appaṭihataṃ ñāṇaṃ, paccuppannaṃse buddhassa bhagavato appaṭihataṃ ñāṇa’’nti (paṭi. ma. 3.5).

Tāni panetāni tattha tattha dhammānaṃ sabhāvasarasalakkhaṇassa avisaṃvādanato tathāni avitathāni anaññathāni, tāni bhagavā sayambhuñāṇena adhigañchi. Evaṃ tathāni āgatoti tathāgato.

Tathā atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidāti catasso paṭisambhidā. Tattha atthapabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. Dhammapabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā. Niruttipabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā. Paṭibhānapabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā. Vuttañhetaṃ –

> ‘‘Atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā’’ti (vibha. 718).

Ettha ca hetuanusārena araṇīyato adhigantabbato ca saṅkhepato hetuphalaṃ attho nāma. Pabhedato pana yaṃkiñci paccayuppannaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyāti ime pañca dhammā attho. Taṃ atthaṃ paccavekkhantassa tasmiṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. Dhammoti saṅkhepato paccayo. So hi yasmā taṃ taṃ atthaṃ vidahati pavatteti ceva pāpeti ca, tasmā dhammoti vuccati. Pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhāsitaṃ, kusalaṃ, akusalanti ime pañca dhammā dhammo, taṃ dhammaṃ paccavekkhantassa tasmiṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā. Vuttampi cetaṃ –

> ‘‘Dukkhe ñāṇaṃ atthapaṭisambhidā, dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā, dukkhanirodhe ñāṇaṃ atthapaṭisambhidā, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 719).

Atha vā hetumhi ñāṇaṃ dhammapaṭisambhidā, hetuphale ñāṇaṃ atthapaṭisambhidā. Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Jarāmaraṇe ñāṇaṃ atthapaṭisambhidā, jarāmaraṇasamudaye ñāṇaṃ dhammapaṭisambhidā. Jarāmaraṇanirodhe ñāṇaṃ atthapaṭisambhidā, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Jātiyā, bhave, upādāne, taṇhāya, vedanāya, phasse, saḷāyatane, nāmarūpe, viññāṇe, saṅkhāresu ñāṇaṃ atthapaṭisambhidā, saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā.

> ‘‘Idha bhikkhu dhammaṃ jānāti – suttaṃ, geyyaṃ…pe… vedallaṃ. Ayaṃ vuccati dhammapaṭisambhidā. So tassa tasseva bhāsitassa atthaṃ jānāti – ‘ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho’ti, ayaṃ vuccati atthapaṭisambhidā (vibha. 724).
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> ‘‘Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā, tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā’’tiādi vitthāro (vibha. 725).

Tasmiṃ atthe ca dhamme ca sabhāvanirutti abyabhicāravohāro abhilāpo, tasmiṃ sabhāvaniruttābhilāpe māgadhikāya sabbasattānaṃ mūlabhāsāya ‘‘ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttī’’ti pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā. Yathāvuttesu tesu ñāṇesu gocarakiccādivasena vitthārato pavattaṃ sabbampi ñāṇamārammaṇaṃ katvā paccavekkhantassa tasmiṃ ñāṇe pabhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā. Iti imāni cattāri paṭisambhidāñāṇāni sayameva bhagavatā adhigatāni atthadhammādike tasmiṃ tasmiṃ attano visaye avisaṃvādanavasena aviparītākārappavattiyā tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā yaṃ kiñci ñeyyaṃ nāma, sabbaṃ taṃ bhagavatā sabbākārena ñātaṃ diṭṭhaṃ adhigataṃ abhisambuddhaṃ. Tathā hissa abhiññeyyā dhammā abhiññeyyato buddhā, pariññeyyā dhammā pariññeyyato buddhā, pahātabbā dhammā pahātabbato buddhā, sacchikātabbā dhammā sacchikātabbato buddhā, bhāvetabbā dhammā bhāvetabbato buddhā, yato naṃ koci samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā ‘‘ime nāma te dhammā anabhisambuddhā’’ti saha dhammena anuyuñjituṃ samattho natthi.

Yaṃ kiñci pahātabbaṃ nāma, sabbaṃ taṃ bhagavatā anavasesato bodhimūleyeva pahīnaṃ anuppattidhammaṃ, na tassa pahānāya uttari karaṇīyaṃ atthi. Tathā hissa lobhadosamohaviparītamanasikāraahirikānottappathinamiddhakodhūpanāhamakkhapalāsaissāmacchariyamāyāsāṭheyyathambhasārambhamānātimānamadapamādatividhākusalamūladuccaritavisamasaññāmalavitakkapapañcaesanātaṇhācatubbidhavipariyesaāsavaganthaoghayogāgatitaṇhupādānapañcābhinandananīvaraṇacetokhilacetasovinibandhachavivādamūlasattānusayaaṭṭhamicchattanavaāghātavatthutaṇhāmūlakadasaakusalakammapathaekavīsatianesanadvāsaṭṭhidiṭṭhigataaṭṭhasatataṇhāvicaritādippabhedaṃ diyaḍḍhakilesasahassaṃ saha vāsanāya pahīnaṃ samucchinnaṃ samūhataṃ, yato naṃ koci samaṇo vā…pe… brahmā vā ‘‘ime nāma te kilesā appahīnā’’ti saha dhammena anuyuñjituṃ samattho natthi.

Ye cime bhagavatā kammavipākakilesūpavādaāṇāvītikkamappabhedā antarāyikā dhammā vuttā, alameva te ekantena antarāyāya, yato naṃ koci samaṇo vā…pe… brahmā vā ‘‘nālaṃ te paṭisevato antarāyāyā’’ti saha dhammena anuyuñjituṃ samattho natthi.

Yo ca bhagavatā niravasesavaṭṭadukkhanissaraṇāya sīlasamādhipaññāsaṅgaho sattakoṭṭhāsiko sattatiṃsappabhedo ariyamaggapubbaṅgamo anuttaro niyyānadhammo desito, so ekanteneva niyyāti paṭipannassa vaṭṭadukkhato, yato naṃ koci samaṇo vā…pe… brahmā vā ‘‘niyyānadhammo tayā desito na niyyātī’’ti saha dhammena anuyuñjituṃ samattho natthi. Vuttañhetaṃ – ‘‘sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’’ti (ma. ni. 1.150) vitthāro. Evametāni attano ñāṇappahānadesanāvisesānaṃ avitathabhāvāvabodhanato aviparītākārappavattāni bhagavato catuvesārajjañāṇāni tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā nirayagati, tiracchānagati, petagati, manussagati, devagatīti pañca gatiyo. Tāsu sañjīvādayo aṭṭha mahānirayā, kukkuḷādayo soḷasa ussadanirayā, lokantarikanirayo cāti sabbepime ekantadukkhatāya nirassādaṭṭhena nirayā ca, sakakammunā gantabbato gati cāti **nirayagati**. Tibbandhakārasītanarakāpi etesveva antogadhā kimikīṭapaṭaṅgasarīsapapakkhisoṇasiṅgālādayo tiriyaṃ añchitabhāvena tiracchānā nāma. Te eva gatīti **tiracchānagati**. Khuppipāsitaparadattūpajīvinijjhāmataṇhikādayo dukkhabahulatāya pakaṭṭhasukhato itā vigatāti petā, te eva gatīti **petagati**. Kālakañcikādiasurāpi etesveva antogadhā. Parittadīpavāsīhi saddhiṃ jambudīpādicatumahādīpavāsino manaso ussannatāya manussā, te eva gatīti **manussagati**. Cātumahārājikato paṭṭhāya yāva nevasaññānāsaññāyatanūpagāti ime chabbīsati devanikāyā dibbanti attano iddhānubhāvena kīḷanti jotenti cāti devā, te eva gatīti **devagati**.

Tā panetā gatiyo yasmā taṃtaṃkammanibbatto upapattibhavaviseso, tasmā atthato vipākakkhandhā kaṭattā ca rūpaṃ. Tattha ‘‘ayaṃ nāma gati nāma iminā kammunā jāyati, tassa kammassa paccayavisesehi evaṃ vibhāgabhinnattā visuṃ ete sattanikāyā evaṃ vibhāgabhinnā’’ti yathāsakaṃhetuphalavibhāgaparicchindanavasena ṭhānaso hetuso bhagavato ñāṇaṃ pavattati. Tenāha bhagavā –

> ‘‘Pañca kho imā, sāriputta, gatiyo. Katamā pañca? Nirayo, tiracchānayoni, pettivisayo, manussā, devā. Nirayañcāhaṃ, sāriputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tañca pajānāmī’’tiādi (ma. ni. 1.153).

Tāni panetāni bhagavato ñāṇāni tasmiṃ tasmiṃ visaye aviparītākārappavattiyā avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā yaṃ sattānaṃ saddhādiyogavikalabhāvāvabodhena apparajakkhamahārajakkhatādivisesavibhāvanaṃ paññāsāya ākārehi pavattaṃ bhagavato indriyaparopariyattañāṇaṃ. Vuttañhetaṃ – ‘‘saddho puggalo apparajakkho, assaddho puggalo mahārajakkho’’ti (paṭi. ma. 1.111) vitthāro.

Yañca ‘‘ayaṃ puggalo apparajakkho, ayaṃ sassataadiṭṭhiko, ayaṃ ucchedadiṭṭhiko, ayaṃ anulomikāyaṃ khantiyaṃ ṭhito, ayaṃ yathābhūtañāṇe ṭhito, ayaṃ kāmāsayo, na nekkhammādiāsayo, ayaṃ nekkhammāsayo, na kāmādiāsayo’’tiādinā ‘‘imassa kāmarāgo ativiya thāmagato, na paṭighādiko, imassa paṭigho ativiya thāmagato, na kāmarāgādiko’’tiādinā ‘‘imassa puññābhisaṅkhāro adhiko, na apuññābhisaṅkhāro na āneñjābhisaṅkhāro, imassa apuññābhisaṅkhāro adhiko, na puññābhisaṅkhāro na āneñjābhisaṅkhāro, imassa āneñjābhisaṅkhāro adhiko, na puññābhisaṅkhāro na apuññābhisaṅkhāro. Imassa kāyasucaritaṃ adhikaṃ, imassa vacīsucaritaṃ, imassa manosucaritaṃ. Ayaṃ hīnādhimuttiko, ayaṃ paṇītādhimuttiko, ayaṃ kammāvaraṇena samannāgato, ayaṃ kilesāvaraṇena samannāgato, ayaṃ vipākāvaraṇena samannāgato, ayaṃ na kammāvaraṇena samannāgato, na kilesāvaraṇena, na vipākāvaraṇena samannāgato’’tiādinā ca sattānaṃ āsayādīnaṃ yathābhūtaṃ vibhāvanākārappavattaṃ bhagavato āsayānusayañāṇaṃ. Yaṃ sandhāya vuttaṃ –

> ‘‘Idha tathāgato sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, bhabbābhabbe satte jānātī’’tiādi (paṭi. ma. 1.113).

Yañca uparimaheṭṭhimapuratthimapacchimakāyehi dakkhiṇavāmaakkhikaṇṇasotanāsikāsotaaṃsakūṭapassahatthapādehi aṅgulaṅgulantarehi lomalomakūpehi ca aggikkhandhūdakadhārāpavattanaṃ anaññasādhāraṇaṃ vividhavikubbaniddhinimmāpanakaṃ bhagavato yamakapāṭihāriyañāṇaṃ. Yaṃ sandhāya vuttaṃ –

> ‘‘Idha tathāgato yamakapāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi. Uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattati. Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattatī’’tiādi (paṭi. ma. 1.116).

Yañca rāgādīhi jātiādīhi ca anekehi dukkhadhammehi upaddutaṃ sattanikāyaṃ tato nīharitukāmatāvasena nānānayehi pavattassa bhagavato mahākaruṇokkamanassa paccayabhūtaṃ mahākaruṇāsamāpattiñāṇaṃ. Yathāha –

> ‘‘Katamaṃ tathāgatassa mahākaruṇāsamāpattiñāṇaṃ? Bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati, āditto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamatī’’ti. –

Ādinā (paṭi. ma. 1.117) ekūnanavutiyā ākārehi vibhajanaṃ kataṃ.

Yaṃ pana yāvatā dhammadhātu, yattakaṃ ñātabbaṃ saṅkhatāsaṅkhatādi, tassa sabbassa paropadesena vinā sabbākārato paṭijānanasamatthaṃ ākaṅkhāmattappaṭibaddhavutti anaññasādhāraṇaṃ bhagavato ñāṇaṃ sabbathā anavasesasaṅkhatāsaṅkhatasammutisaccāvabodhato sabbaññutaññāṇaṃ, tatthāvaraṇābhāvatova nissaṅgappavattiṃ upādāya anāvaraṇañāṇanti ca vuccati. Ayamettha saṅkhepo, vitthāro pana parato āvi bhavissati.

Evametāni bhagavato cha asādhāraṇañāṇāni aviparītākārappavattiyā yathāsakaṃvisayassa avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā ‘‘sattime, bhikkhave, bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo’’ti (paṭi. ma. 2.17; saṃ. ni. 5.185) evaṃ sarūpato yāyaṃ lokuttaramaggakkhaṇe uppajjamānā līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtā satiādibhedā dhammasāmaggī, yāya ariyasāvako bujjhati, kilesaniddāya uṭṭhahati, cattāri vā saccāni paṭivijjhati, nibbānameva vā sacchikaroti, sā dhammasāmaggī ‘‘bodhī’’ti vuccati, tassā bodhiyā aṅgāti bojjhaṅgā. Ariyasāvako vā yathāvuttāya dhammasāmaggiyā bujjhatīti katvā ‘‘bodhī’’ti vuccati. Tassa bodhissa aṅgāti bojjhaṅgāti evaṃ **sāmaññalakkhaṇato**, upaṭṭhānalakkhaṇo satisambojjhaṅgo, pavicayalakkhaṇo dhammavicayasambojjhaṅgo, paggahalakkhaṇo vīriyasambojjhaṅgo, pharaṇalakkhaṇo pītisambojjhaṅgo, upasamalakkhaṇo passaddhisambojjhaṅgo, avikkhepalakkhaṇo samādhisambojjhaṅgo paṭisaṅkhānalakkhaṇo upekkhāsambojjhaṅgoti evaṃ **visesalakkhaṇato**.

‘‘Tattha katamo satisambojjhaṅgo? Idha bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā hoti anussaritā’’tiādinā (vibha. 467) sattannaṃ bojjhaṅgānaṃ aññamaññūpakāravasena **ekakkhaṇe pavattidassanato**. ‘‘Tattha katamo satisambojjhaṅgo? Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu satī’’tiādinā (vibha. 469) tesaṃ **visayavibhāvanāpavattidassanato**. ‘‘Tattha katamo satisambojjhaṅgo? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vosaggapariṇāmi’’ntiādinā (vibha. 471) **bhāvanāvidhidassanato**. ‘‘Tattha katame satta bojjhaṅgā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti…pe… tasmiṃ samaye satta bojjhaṅgā honti, satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo. Tattha katamo satisambojjhaṅgo? Yā sati anussatī’’tiādinā (vibha. 478) **chanavutiyā nayasahassavibhāgehī**ti evaṃ nānākārato pavattāni bhagavato bojjhaṅgavibhāvanañāṇāni tassa tassa atthassa avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā ‘‘tattha katamaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhī’’ti (vibha. 205) evaṃ **sarūpato**. Sabbakilesehi ārakattā ariyabhāvakarattā ariyaphalapaṭilābhakarattā ca ariyo. Ariyānaṃ aṭṭhavidhattā nibbānādhigamāya ekantakāraṇattā ca aṭṭhaṅgiko. Kilese mārento gacchati, atthikehi maggīyati, sayaṃ vā nibbānaṃ maggayatīti maggoti evaṃ **sāmaññalakkhaṇato**. ‘‘Sammādassanalakkhaṇā sammādiṭṭhi, sammāabhiniropanalakkhaṇo sammāsaṅkappo, sammāpariggahaṇalakkhaṇā sammāvācā, sammāsamuṭṭhāpanalakkhaṇo sammākammanto, sammāvodānalakkhaṇo sammāājīvo, sammāpaggahalakkhaṇo sammāvāyāmo, sammāupaṭṭhānalakkhaṇā sammāsati, sammāavikkhepalakkhaṇo sammāsamādhī’’ti evaṃ **visesalakkhaṇato**. Sammādiṭṭhi tāva aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, nibbānaṃ ārammaṇaṃ karoti, tappaṭicchādakamohavidhamanena asammohato sampayuttadhamme ca passati, tathā sammāsaṅkappādayopi micchāsaṅkappādīni pajahanti, nirodhañca ārammaṇaṃ karonti, sahajātadhammānaṃ sammāabhiniropanapariggahaṇasamuṭṭhāpanavodānapaggahaupaṭṭhānasamādahanāni ca karontīti evaṃ **kiccavibhāgato**. Sammādiṭṭhi pubbabhāge nānakkhaṇā visuṃ dukkhādiārammaṇā hutvā maggakāle ekakkhaṇā nibbānameva ārammaṇaṃ katvā kiccato ‘‘dukkhe ñāṇa’’ntiādīni cattāri nāmāni labhati. Sammāsaṅkappādayopi pubbabhāge nānakkhaṇā nānārammaṇā, maggakāle ekakkhaṇā ekārammaṇā, tesu sammāsaṅkappo kiccato ‘‘nekkhammasaṅkappo’’tiādīni tīṇi nāmāni labhati. Sammāvācādayo tayo pubbabhāge ‘‘musāvādā veramaṇī’’tiādivibhāgā viratiyopi cetanāyopi hutvā maggakkhaṇe viratiyova, sammāvāyāmasatiyo kiccato sammappadhānasatipaṭṭhānavasena cattāri nāmāni labhanti. Sammāsamādhi pana maggakkhaṇepi paṭhamajjhānādivasena nānā evāti evaṃ pubbabhāgāparabhāgesu **pavattivibhāgato**. ‘‘Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissita’’ntiādinā (vibha. 489) **bhāvanāvidhito**. ‘‘Tattha katamo aṭṭhaṅgiko maggo? Idha, bhikkhu, yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti…pe… dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi sammāsaṅkappo’’tiādinā (vibha. 499) **caturāsītiyā nayasahassavibhāgehī**ti evaṃ anekākārato pavattāni bhagavato ariyamaggavibhāvanañāṇāni atthassa avisaṃvādanato sabbānipi tathāni avitathāni anaññathāni evampi bhagavā tathāni āgatoti tathāgato.

Tathā paṭhamajjhānasamāpattiyā ca nirodhasamāpattīti etāsu anupaṭipāṭiyā viharitabbaṭṭhena samāpajjitabbaṭṭhena ca anupubbavihārasamāpattīsu sampādanapaccavekkhaṇādivasena yathārahaṃ sampayogavasena ca pavattāni bhagavato ñāṇāni tadatthasiddhiyā tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato. Tathā ‘‘idaṃ imassa ṭhānaṃ, idaṃ aṭṭhāna’’nti aviparītaṃ tassa tassa phalassa kāraṇākāraṇajānanaṃ, tesaṃ tesaṃ sattānaṃ atītādibhedabhinnassa kammasamādānassa anavasesato yathābhūtaṃ vipākantarajānanaṃ, āyūhanakkhaṇeyeva tassa tassa sattassa ‘‘ayaṃ nirayagāminī paṭipadā…pe… ayaṃ nibbānagāminī paṭipadā’’ti yāthāvato sāsavānāsavakammavibhāgajānanaṃ, khandhāyatanānaṃ upādinnānupādinnādianekasabhāvaṃ nānāsabhāvañca tassa lokassa ‘‘imāya nāma dhātuyā ussannattā imasmiṃ dhammappabandhe ayaṃ viseso jāyatī’’tiādinā nayena yathābhūtaṃ dhātunānattajānanaṃ, saddhādiindriyānaṃ tikkhamudutājānanaṃ saṃkilesādīhi saddhiṃ jhānavimokkhādijānanaṃ, sattānaṃ aparimāṇāsu jātīsu tappaṭibandhena saddhiṃ anavasesato pubbenivutthakkhandhasantatijānanaṃ hīnādivibhāgehi saddhiṃ cutipaṭisandhijānanaṃ, ‘‘idaṃ dukkha’’ntiādinā heṭṭhā vuttanayeneva catusaccajānananti imāni bhagavato dasabalañāṇāni avirajjhitvā yathāsakaṃvisayāvagāhanato yathādhippetatthasādhanato ca yathābhūtavuttiyā tathāni avitathāni anaññathāni. Vuttañhetaṃ –

> ‘‘Idha tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānātī’’tiādi (vibha. 809; a. ni. 10.21).

Evampi bhagavā tathāni āgatoti tathāgato.

Yathā cetesampi ñāṇānaṃ vasena, evaṃ yathāvuttānaṃ satipaṭṭhānasammappadhānādivibhāvanañāṇādianantāparimeyyabhedānaṃ anaññasādhāraṇānaṃ paññāvisesānaṃ vasena bhagavā tathāni ñāṇāni āgato adhigatoti tathāgato, evampi tathāni āgatoti tathāgato.

Kathaṃ **tathā gatoti tathāgato?** Yā tā bhagavato abhijātiabhisambodhidhammavinayapaññāpanaanupādisesanibbānadhātuyo, tā tathā. Kiṃ vuttaṃ hoti? Yadatthaṃ tā lokanāthena abhipatthitā pavattitā ca, tadatthassa ekantasiddhiyā avisaṃvādanato aviparītatthavuttiyā tathā avitathā anaññathā. Tathā hi ayaṃ bhagavā bodhisattabhūto samatiṃsapāramiparipūraṇādikaṃ vuttappakāraṃ sabbabuddhattahetuṃ sampādetvā tusitapure ṭhito buddhakolāhalaṃ sutvā dasasahassacakkavāḷadevatāhi ekato sannipatitāhi upasaṅkamitvā –

> ‘‘Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
> Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.67) –

Āyācito uppannapubbanimitto pañca mahāvilokanāni viloketvā ‘‘idāni ahaṃ manussayoniyaṃ uppajjitvā abhisambujjhissāmī’’ti āsāḷhipuṇṇamāyaṃ sakyarājakule mahāmāyāya deviyā kucchiyaṃ paṭisandhiṃ gahetvā dasa māse devamanussehi mahatā parihārena parihariyamāno visākhapuṇṇamāyaṃ paccūsasamaye abhijātiṃ pāpuṇi.

Abhijātikkhaṇe panassa paṭisandhiggahaṇakkhaṇe viya **dvattiṃsa pubbanimittāni** pāturahesuṃ, ayaṃ dasasahassilokadhātu saṃkampi sampakampi sampavedhi, dasasu cakkavāḷasahassesu aparimāṇo obhāso phari, tassa, taṃ siriṃ daṭṭhukāmā viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā ahesuṃ, paṅgulā padasā gamanaṃ paṭilabhiṃsu, bandhanagatā sabbasattā andubandhanādīhi mucciṃsu, sabbanarakesu aggi nibbāyi, pettivisaye khuppipāsā vūpasami, tiracchānānaṃ bhayaṃ nāhosi, sabbasattānaṃ rogo vūpasami, sabbasattā piyaṃvadā ahesuṃ, madhurenākārena assā hasiṃsu, vāraṇā gajjiṃsu, sabbatūriyāni sakasakaninnādaṃ muñciṃsu, aghaṭṭitāni eva manussānaṃ hatthūpagādīni ābharaṇāni madhurenākārena saddaṃ muñciṃsu, sabbadisā vippasannā ahesuṃ, sattānaṃ sukhaṃ uppādayamāno mudusītalavāto vāyi, akālamegho vassi, pathavitopi udakaṃ ubbhijjitvā vissandi, pakkhino ākāsagamanaṃ vijahiṃsu, nadiyo asandamānā aṭṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, upakkilesavinimutte sūriye dippamāne eva ākāsagatā sabbā jotiyo jotiṃsu, ṭhapetvā arūpāvacare deve avasesā sabbe devā sabbe ca nerayikā dissamānarūpā ahesuṃ, tarukuṭṭakavāṭaselādayo anāvaraṇabhūtā ahesuṃ, sattānaṃ cutūpapātā nāhesuṃ, sabbaṃ aniṭṭhagandhaṃ abhibhavitvā dibbagandho pavāyi, sabbe phalūpagā rukkhā phaladharā sampajjiṃsu, mahāsamuddo sabbatthakameva pañcavaṇṇehi padumehi sañchannatalo ahosi, thalajajalajādīni sabbapupphāni pupphiṃsu, rukkhānaṃ khandhesu khandhapadumāni, sākhāsu sākhāpadumāni, latāsu latāpadumāni, pupphiṃsu, mahītalasilātalāni bhinditvā uparūpari satta satta hutvā daṇḍapadumāni nāma nikkhamiṃsu, ākāse olambakapadumāni nibbattiṃsu, samantato pupphavassaṃ vassi ākāse dibbatūriyāni vajjiṃsu, sakaladasasahassilokadhātu vaṭṭetvā vissaṭṭhamālāguḷaṃ viya, uppīḷetvā pavattamālākalāpo viya, alaṅkatapaṭiyattaṃ mālāsanaṃ viya ca ekamālāmālinī vipphurantavāḷabījanī pupphadhūpagandhaparivāsitā paramasobhaggappattā ahosi, tāni ca pubbanimittāni upari adhigatānaṃ anekesaṃ visesādhigamānaṃ nimittabhūtāni eva ahesuṃ. Evaṃ anekacchariyapātubhāvā ayaṃ abhijāti yadatthaṃ tena abhipatthitā, tassā abhisambodhiyā ekantasiddhiyā tathāva ahosi avitathā anaññathā.

Tathā ye buddhaveneyyā bodhaneyyabandhavā, te sabbepi anavasesato sayameva bhagavatā vinītā. Ye ca sāvakaveneyyā dhammaveneyyā ca, tepi sāvakādīhi vinītā vinayaṃ gacchanti gamissanti cāti yadatthaṃ bhagavatā abhisambodhi abhipatthitā, tadatthassa ekantasiddhiyā abhisambodhi tathā avitathā anaññathā.

Apica yassa yassa ñeyyadhammassa yo yo sabhāvo bujjhitabbo, so so hatthatale ṭhapitaāmalakaṃ viya āvajjanamattapaṭibaddhena attano ñāṇena aviparītaṃ anavasesato bhagavatā abhisambuddhoti evampi abhisambodhi tathā avitathā anaññathā.

Tathā tesaṃ tesaṃ dhammānaṃ tathā tathā desetabbappakāraṃ, tesaṃ tesañca sattānaṃ āsayānusayacariyādhimuttiṃ sammadeva oloketvā dhammataṃ avijahanteneva paññattinayaṃ vohāramattaṃ anatidhāvanteneva ca dhammataṃ vibhāventena yathāparādhaṃ yathājjhāsayaṃ yathādhammañca anusāsantena bhagavatā veneyyā vinītā ariyabhūmiṃ sampāpitāti dhammavinayapaññāpanāpissa tadatthasiddhiyā yathābhūtavuttiyā ca tathā avitathā anaññathā.

Tathā yā sā bhagavatā anuppattā pathaviyādiphassavedanādirūpārūpasabhāvanimuttā lujjanapalujjanabhāvābhāvato lokasabhāvātītā tamasā visaṃsaṭṭhattā kenaci anobhāsanīyā lokasabhāvābhāvato eva gatiādibhāvarahitā appatiṭṭhā anārammaṇā amatamahānibbānadhātu khandhasaṅkhātānaṃ upādīnaṃ lesamattassāpi abhāvato ‘‘anupādisesā’’tipi vuccati. Yaṃ sandhāya vuttaṃ –

> ‘‘Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī na āpo na tejo na vāyo na ākāsānañcāyatanaṃ na viññāṇañcāyatanaṃ na ākiñcaññāyatanaṃ na nevasaññānāsaññāyatanaṃ nāyaṃ loko na paro loko na ca ubho candimasūriyā. Tamahaṃ, bhikkhave, neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na upapattiṃ; appatiṭṭhaṃ appavattaṃ anārammaṇamevetaṃ esevanto dukkhassā’’ti (udā. 71).

Sā sabbesampi upādānakkhandhānaṃ atthaṅgamo sabbasaṅkhārānaṃ samatho, sabbūpadhīnaṃ paṭinissaggo, sabbadukkhānaṃ vūpasamo, sabbālayānaṃ samugghāto, sabbavaṭṭānaṃ upacchedo, accantasantilakkhaṇāti yathāvuttasabhāvassa kadācipi avisaṃvādanato tathā avitathā anaññathā. Evametā abhijātiādikā tathā gato upagato adhigato paṭipanno pattoti tathāgato. Evaṃ bhagavā tathā gatoti tathāgato.

Kathaṃ **tathāvidhoti tathāgato?** Yathāvidhā purimakā sammāsambuddhā, ayampi bhagavā tathāvidho. Kiṃ vuttaṃ hoti? Yathāvidhā te bhagavanto maggasīlena, phalasīlena, sabbenapi lokiyalokuttarasīlena, maggasamādhinā, phalasamādhinā, sabbenapi lokiyalokuttarasamādhinā, maggapaññāya, phalapaññāya, sabbāyapi lokiyalokuttarapaññāya, devasikaṃ vaḷañjitabbehi catuvīsatikoṭisatasahassasamāpattivihārehi, tadaṅgavimuttiyā vikkhambhanavimuttiyā samucchedavimuttiyā paṭippassaddhivimuttiyā nissaraṇavimuttiyāti saṅkhepato, vitthārato pana anantāparimāṇabhedehi acinteyyānubhāvehi sakalasabbaññuguṇehi, ayampi amhākaṃ bhagavā tathāvidho. Sabbesañhi sammāsambuddhānaṃ āyuvemattaṃ, sarīrappamāṇavemattaṃ, kulavemattaṃ, dukkaracariyāvemattaṃ, rasmivemattanti imehi pañcahi vemattehi siyā vemattaṃ, na pana sīlavisuddhiādīsu visuddhīsu samathavipassanāpaṭipattiyaṃ attanā paṭividdhaguṇesu ca kiñci nānākaraṇaṃ atthi, atha kho majjhe bhinnasuvaṇṇaṃ viya aññaṃmaññaṃ nibbisesā te buddhā bhagavanto. Tasmā yathāvidhā purimakā sammāsambuddhā, ayampi bhagavā tathāvidho. Evaṃ tathāvidhoti tathāgato. Vidhattho cettha gatasaddo. Tathā hi lokiyā vidhayuttagatasadde pakāratthe vadanti.

Kathaṃ **tathāpavattikoti tathāgato?** Anaññasādhāraṇena iddhānubhāvena samannāgatattā atthapaṭisambhidādīnaṃ ukkaṃsapāramippattiyā anāvaraṇañāṇapaṭilābhena ca bhagavato kāyappavattiyādīnaṃ katthaci paṭighātābhāvato yathāruci tathā gataṃ gati gamanaṃ kāyavacīcittappavatti etassāti tathāgato. Evaṃ tathāpavattikoti tathāgato.

Kathaṃ **tathehi agatoti tathāgato?** Bodhisambhārasambharaṇe tappaṭipakkhappavattisaṅkhātaṃ natthi etassa gatanti agato. So panassa agatabhāvo maccheradānapāramiādīsu aviparītaṃ ādīnavānisaṃsapaccavekkhaṇādinayappavattehi ñāṇehīti tathehi ñāṇehi agatoti tathāgato.

Atha vā kilesābhisaṅkhārappavattisaṅkhātaṃ khandhappavattisaṅkhātameva vā pañcasupi gatīsu gataṃ gamanaṃ etassa natthīti agato. Saupādisesaanupādisesanibbānappattiyā svāyamassa agatabhāvo tathehi ariyamaggañāṇehīti evampi bhagavā tathehi āgatoti tathāgato.

Kathaṃ **tathāgatabhāvena tathāgato?** Tathāgatabhāvenāti ca tathāgatassa sabbhāvena, atthitāyāti attho. Ko panesa tathāgato, yassa atthitāya bhagavā tathāgatoti vuccatīti? Saddhammo. Saddhammo hi ariyamaggo tāva yathā yuganaddhasamathavipassanābalena anavasesakilesapakkhaṃ samūhanantena samucchedappahānavasena gantabbaṃ, tathā gato. Phaladhammo yathā attano maggānurūpaṃ paṭippassaddhippahānavasena gantabbaṃ, tathā gato pavatto. Nibbānadhammo pana yathā gato paññāya paṭividdho sakalavaṭṭadukkhavūpasamāya sampajjati, buddhādīhi tathā gato sacchikatoti tathāgato. Pariyattidhammopi yathā purimabuddhehi suttageyyādivasena pavattiādippakāsanavasena ca veneyyānaṃ āsayādianurūpaṃ pavattito, amhākampi bhagavatā tathā gato gadito pavattitoti vā tathāgato. Yathā bhagavatā desito, tathā bhagavato sāvakehi gato avagatoti tathāgato. Evaṃ sabbopi saddhammo tathāgato. Tenāha sakko devānamindo ‘‘tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotū’’ti (khu. pā. 6.17; su. ni. 240). Svāssa atthīti bhagavā tathāgato.

Yathā ca dhammo, evaṃ ariyasaṅghopi, yathā attahitāya parahitāya ca paṭipannehi suvisuddhaṃ pubbabhāgasamathavipassanāpaṭipadaṃ purakkhatvā tena tena maggena gantabbaṃ, taṃ taṃ tathā gatoti tathāgato. Yathā vā bhagavatā saccapaṭiccasamuppādādinayo desito, tathā ca buddhattā tathā gadanato ca tathāgato. Tenāha sakko devarājā – ‘‘tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotū’’ti (khu. pā. 6.18; su. ni. 241), svāssa sāvakabhūto atthīti bhagavā tathāgato. Evaṃ tathāgatabhāvena tathāgato.

Idampi tathāgatassa tathāgatabhāvadīpane mukhamattakameva, sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya. Idañhi tathāgatapadaṃ mahatthaṃ, mahāgatikaṃ, mahāvisayaṃ, tassa appamādapadassa viya tepiṭakampi buddhavacanaṃ yuttito atthabhāvena āharanto ‘‘atitthena dhammakathiko pakkhando’’ti na vattabboti.

Tatthetaṃ vuccati –

‘‘Yatheva loke purimā mahesino,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā.

‘‘Pahāya kāmādimale asesato,
Samādhiñāṇehi yathā gatā jinā;
Purātanā sakyamunī jutindharo,
Tathā gato tena tathāgato mato.

‘‘Tathañca dhātāyatanādilakkhaṇaṃ,
Sabhāvasāmaññavibhāgabhedato;
Sayambhuñāṇena jinoyamāgato,
Tathāgato vuccati sakyapuṅgavo.

‘‘Tathāni saccāni samantacakkhunā,
Tathā idappaccayatā ca sabbaso;
Anaññaneyyā nayato vibhāvitā,
Tathā gato tena jino tathāgato.

‘‘Anekabhedāsupi lokadhātusu,
Jinassa rūpāyatanādigocare;
Vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.

‘‘Yato ca dhammaṃ tathameva bhāsati,
Karoti vācāyanurūpamattano;
Guṇehi lokaṃ abhibhuyyirīyati,
Tathāgato tenapi lokanāyako.

‘‘Tathā pariññāya tathāya sabbaso,
Avedi lokaṃ pabhavaṃ atikkami;
Gato ca paccakkhakiriyāya nibbutiṃ,
Ariyamaggañca gato tathāgato.

‘‘Tathā paṭiññāya tathāya sabbaso,
Hitāya lokassa yatoyamāgato;
Tathāya nātho karuṇāya sabbadā,
Gato ca tenāpi jino tathāgato.

‘‘Tathāni ñāṇāni yatoyamāgato,
Yathāsabhāvaṃ visayāvabodhato;
Tathābhijātippabhutī tathāgato,
Tadatthasampādanato tathāgato.

‘‘Yathāvidhā te purimā mahesino,
Tathāvidhoyampi tathā yathāruci;
Pavattavācā tanucittabhāvato,
Tathāgato vuccati aggapuggalo.

‘‘Sambodhisambhāravipakkhato pure,

Gataṃ na saṃsāragatampi tassa vā;
Na catthi nāthassa bhavantadassino,
Tathehi tasmā agato tathāgato.

‘‘Tathāgato dhammavaro mahesinā,
Yathā pahātabbamalaṃ pahīyati;
Tathāgato ariyagaṇo vināyako,
Tathāgato tena samaṅgibhāvato’’ti.

Arahantaṃ sammāsambuddhanti ettha **arahā**ti padassa attho heṭṭhā vuttoyeva. Sammā sāmañca sabbadhammānaṃ buddhattā **sammāsambuddhaṃ**. Yaṃkiñci ñeyyaṃ nāma, tassa sabbassapi sabbākārato aviparītato sayameva abhisambuddhattāti vuttaṃ hoti. Imināssa paropadesarahitassa sabbākārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇañāṇasaṅkhātassa sabbaññutaññāṇassa adhigamo dassito.

Nanu ca sabbaññutaññāṇato aññaṃ anāvaraṇaṃ, aññathā cha asādhāraṇāni ñāṇāni buddhañāṇānīti vacanaṃ virujjheyyāti? Na virujjhati, visayappavattibhedavasena aññehi asādhāraṇabhāvadassanatthaṃ ekasseva ñāṇassa dvidhā vuttattā. Ekameva hi taṃ ñāṇaṃ anavasesasaṅkhatāsaṅkhatasammutidhammavisayatāya sabbaññutaññāṇaṃ, tattha ca āvaraṇābhāvato nissaṅgacāramupādāya anāvaraṇañāṇanti vuttaṃ. Yathāha paṭisambhidāyaṃ –

> ‘‘Sabbaṃ saṅkhatāsaṅkhataṃ anavasesaṃ jānātīti sabbaññutaññāṇaṃ. Tattha āvaraṇaṃ natthīti anāvaraṇañāṇa’’ntiādi (paṭi. ma. 1.119).

Tasmā natthi nesaṃ atthato bhedo, ekantenevetaṃ evamicchitabbaṃ. Aññathā sabbaññutānāvaraṇañāṇānaṃ sādhāraṇatā asabbadhammārammaṇatā ca āpajjeyya. Na hi bhagavato ñāṇassa aṇumattampi āvaraṇaṃ atthi, anāvaraṇañāṇassa ca asabbadhammārammaṇabhāve yattha taṃ na pavattati tatthāvaraṇasabbhāvato anāvaraṇabhāvoyeva na siyā. Atha vā pana hotu aññameva anāvaraṇaṃ sabbaññutaññāṇato, idha pana sabbattha appaṭihatavuttitāya anāvaraṇañāṇanti sabbaññutaññāṇameva adhippetaṃ, tassevādhigamena bhagavā sabbaññū sabbavidū sammāsambuddhoti vuccati, na sakiṃyeva sabbadhammāvabodhato. Tathā ca vuttaṃ paṭisambhidāyaṃ –

> ‘‘Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ buddho’’ti.

Sabbadhammāvabodhanasamatthañāṇasamadhigamena hi bhagavato santāne anavasesadhamme paṭivijjhituṃ samatthatā ahosīti.

Etthāha – kiṃ panidaṃ ñāṇaṃ pavattamānaṃ sakiṃyeva sabbasmiṃ visaye pavattati, udāhu kamenāti? Kiñcettha – yadi tāva sakiṃyeva sabbasmiṃ visaye pavattati, atītānāgatappaccupannaajjhattabahiddhādibhedabhinnānaṃ saṅkhatadhammānaṃ asaṅkhatasammutidhammānañca ekajjhaṃ upaṭṭhāne dūrato cittapaṭaṃ pekkhantassa viya visayavibhāgenāvabodho na siyā, tathā ca sati ‘‘sabbe dhammā anattā’’ti vipassantānaṃ anattākārena viya sabbadhammā anirūpitarūpena bhagavato ñāṇassa visayā hontīti āpajjati. Yepi ‘‘sabbañeyyadhammānaṃ ṭhitalakkhaṇavisayaṃ vikapparahitaṃ sabbakālaṃ buddhānaṃ ñāṇaṃ pavattati, tena te sabbavidūti vuccanti. Evañca katvā –

‘‘Caraṃ samāhito nāgo, tiṭṭhantopi samāhito’’ti. –

‘‘Idampi vacanaṃ suvuttaṃ hotī’’ti vadanti, tesampi vuttadosānātivatti, ṭhitalakkhaṇārammaṇatāya ca atītānāgatasammutidhammānaṃ tadabhāvato, ekadesavisayameva bhagavato ñāṇaṃ siyā. Tasmā sakiṃyeva ñāṇaṃ pavattatīti na yujjati.

Atha kamena sabbasmiṃ visaye ñāṇaṃ pavattatīti? Evampi na yujjati. Na hi jātibhūmisabhāvādivasena disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne tassa anavasesapaṭivedho sambhavati apariyantabhāvato ñeyyassa. Ye pana ‘‘atthassa avisaṃvādanato ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanena sabbaññū bhagavā, tañca ñāṇaṃ na anumānikaṃ saṃsayābhāvato. Saṃsayānubaddhañhi loke anumānañāṇa’’nti vadanti, tesampi na yuttaṃ. Sabbassa hi apaccakkhabhāve atthassa avisaṃvādanena ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanassa asambhavato. Yañhi taṃ sesaṃ, taṃ apaccakkhanti. Atha tampi paccakkhaṃ, tassa sesabhāvo pana na siyāti sabbametaṃ akāraṇaṃ. Kasmā? Avisayavicārabhāvato. Vuttañhetaṃ bhagavatā –

> ‘‘Buddhavisayo, bhikkhave, acinteyyo, na cintetabbo; yo cinteyya, ummādassa vighātassa bhāgī assā’’ti (a. ni. 4.77).

Idaṃ panettha sanniṭṭhānaṃ – yaṃkiñci bhagavatā ñātuṃ icchitaṃ sakalamekadeso vā, tattha appaṭihatavuttitāya paccakkhato ñāṇaṃ pavattati, niccasamādhānañca vikkhepābhāvato, ñātuṃ icchitassa sakalassa avisayabhāvato tassa ākaṅkhāpaṭibaddhavuttitā na siyā, ekanteneva sā icchitabbā ‘‘sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā, ākaṅkhāpaṭibaddhā, manasikārapaṭibaddhā, cittuppādapaṭibaddhā’’ti (mahāni. 69; cūḷani. mogharājamāṇavapucchāniddesa 85) vacanato. Atītānāgatavisayampi bhagavato ñāṇaṃ anumānāgamanatakkaggahaṇavirahitattā paccakkhameva.

Nanu ca etasmimpi pakkhe yadā sakalaṃ ñātuṃ icchitaṃ, tadā sakimeva sakalavisayatāya anirūpitarūpena bhagavato ñāṇaṃ pavatteyyāti vuttadosānātivattiyevāti? Na, tassa visodhitattā. Visodhito hi so buddhavisayo acinteyyoti. Aññathā pacurajanañāṇasamavuttitāya buddhānaṃ bhagavantānaṃ ñāṇassa acinteyyatā na siyā, tasmā sakaladhammārammaṇampi taṃ ekadhammārammaṇaṃ viya suvavatthāpiteyeva te dhamme katvā pavattatīti idamettha acinteyyaṃ. Yāvatakaṃ ñeyyaṃ, tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ, tāvatakaṃ ñeyyaṃ, ñeyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ ñeyyanti evamekajjhaṃ visuṃ visuṃ sakiṃ kamena ca icchānurūpaṃ sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddho bhagavā. Taṃ sammāsambuddhaṃ.

Dve vitakkāti dve sammā vitakkā. Tattha vitakkenti etena, sayaṃ vā vitakketi, vitakkanamattameva vāti vitakko. Svāyaṃ ārammaṇābhiniropanalakkhaṇo, āhananapariyāhananaraso, ārammaṇe cittassa ānayanapaccupaṭṭhāno. Visayabhedena pana taṃ dvidhā katvā vuttaṃ ‘‘dve vitakkā’’ti. **Samudācarantī**ti samaṃ sammā ca uddhamuddhaṃ mariyādāya caranti. Mariyādattho hi ayamākāro, tena ca yogena ‘‘tathāgataṃ arahantaṃ sammāsambuddha’’nti idaṃ sāmiatthe upayogavacanaṃ. Idaṃ vuttaṃ hoti – tathāgatassa arahato sammāsambuddhassa attano visaye samaṃ sammā ca aññamaññaṃ mariyādaṃ anatikkamantā uddhamuddhaṃ bahulaṃ abhiṇhaṃ caranti pavattantīti.

Ko pana nesaṃ visayo, kā vā mariyādā, kathañca taṃ anatikkamitvā te uddhamuddhaṃ bahulaṃ abhiṇhaṃ niccaṃ pavattantīti? Vuccate – khemavitakko, pavivekavitakkoti ime dve vitakkāyeva. Tesu **khemavitakko** tāva bhagavato visesena karuṇāsampayutto, mettāmuditāsampayuttopi labbhateva, tasmā so mahākaruṇāsamāpattiyā mettādisamāpattiyā ca pubbaṅgamo sampayutto ca veditabbo. **Pavivekavitakko** pana phalasamāpattiyā pubbaṅgamo sampayutto ca, dibbavihārādivasenāpi labbhateva. Iti nesaṃ vitakko visayo, tasmā ekasmiṃ santāne bahulaṃ pavattamānānampi kālena kālaṃ savisayasmiṃyeva caraṇato natthi mariyādā, na saṅkarena vutti.

Tattha khemavitakko bhagavato karuṇokkamanādinā vibhāvetabbo, pavivekavitakko samāpattīhi. Tatrāyaṃ vibhāvanā – ‘‘ayaṃ loko santāpajāto dukkhapareto’’tiādinā rāgaggiādīhi lokasannivāsassa ādittatādiākāradassanehi mahākaruṇāsamāpattiyā pubbabhāge, samāpattiyampi paṭhamajjhānavasena vattabbo. Vuttañhetaṃ (paṭi. ma. 1.117-118) –

‘‘Bahūhi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati, āditto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati. Uyyutto, payāto, kummaggapaṭipanno, upanīyati loko addhuvo, atāṇo loko anabhissaro, assako loko, sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso.

‘‘Atāyano lokasannivāso, aleṇo, asaraṇo, asaraṇībhūto, uddhato loko avūpasanto, sasallo lokasannivāso viddho puthusallehi, avijjandhakārāvaraṇo kilesapañjaraparikkhitto, avijjāgato lokasannivāso aṇḍabhūto pariyonaddho tantākulakajāto kulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatīti passantānaṃ, avijjāvisadosasaṃlitto kilesakalalībhūto, rāgadosamohajaṭājaṭito.

‘‘Taṇhāsaṅghāṭapaṭimukko, taṇhājālena otthaṭo, taṇhāsotena vuyhati, taṇhāsaṃyojanena saṃyutto, taṇhānusayena anusaṭo, taṇhāsantāpena santappati, taṇhāpariḷāhena pariḍayhati.

‘‘Diṭṭhisaṅghāṭapaṭimukko, diṭṭhijālena otthaṭo, diṭṭhisotena vuyhati, diṭṭhisaṃyojanena saṃyutto, diṭṭhānusayena anusaṭo, diṭṭhisantāpena santappati, diṭṭhipariḷāhena pariḍayhati.

‘‘Jātiyā anugato, jarāya anusaṭo, byādhinā abhibhūto, maraṇena abbhāhato, dukkhe patiṭṭhito.

‘‘Taṇhāya oḍḍito, jarāpākāraparikkhitto, maccupāsaparikkhitto, mahābandhanabaddho, lokasannivāso, rāgabandhanena, dosamohabandhanena, mānadiṭṭhikilesaduccaritabandhanena baddho, mahāsambādhapaṭipanno, mahāpalibodhena palibuddho, mahāpapāte patito, mahākantārapaṭipanno, mahāsaṃsārapaṭipanno, mahāvidugge samparivattati, mahāpalipe palipanno.

‘‘Abbhāhato lokasannivāso, āditto lokasannivāso rāgagginā, dosagginā, mohagginā jātiyā… pe… upāyāsehi, unnītako lokasannivāso haññati niccamatāṇo pattadaṇḍo takkaro, vajjabandhanabaddho āghātanapaccupaṭṭhito, anātho lokasannivāso paramakāruññataṃ patto, dukkhābhitunno cirarattapīḷito, niccagadhito niccapipāsito.

‘‘Andho, acakkhuko, hatanetto, apariṇāyako, vipathapakkhando, añjasāparaddho, mahoghapakkhando.

‘‘Dvīhi diṭṭhigatehi pariyuṭṭhito, tīhi duccaritehi vippaṭipanno, catūhi yogehi yojito, catūhi ganthehi ganthito, catūhi upādānehi upādīyati, pañcagatisamāruḷho, pañcahi kāmaguṇehi rajjati, pañcahi nīvaraṇehi otthaṭo, chahi vivādamūlehi vivadati, chahi taṇhākāyehi rajjati, chahi diṭṭhigatehi pariyuṭṭhito, sattahi anusayehi anusaṭo, sattahi saṃyojanehi saṃyutto, sattahi mānehi unnato, aṭṭhahi lokadhammehi samparivattati, aṭṭhahi micchattehi niyato, aṭṭhahi purisadosehi dussati, navahi āghātavatthūhi āghātito, navahi mānehi unnato, navahi taṇhāmūlakehi dhammehi rajjati, dasahi kilesavatthūhi kilissati, dasahi āghātavatthūhi āghātito, dasahi akusalakammapathehi samannāgato, dasahi saṃyojanehi saṃyutto, dasahi micchattehi niyato, dasavatthukāya diṭṭhiyā samannāgato, dasavatthukāya antaggāhikāya diṭṭhiyā samannāgato, aṭṭhasatataṇhāpapañcehi papañcito, dvāsaṭṭhiyā diṭṭhigatehi pariyuṭṭhito lokasannivāsoti sampassantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati.

‘‘Ahañcamhi tiṇṇo, loko ca atiṇṇo. Ahañcamhi mutto, loko ca amutto. Ahañcamhi danto, loko ca adanto. Ahañcamhi santo, loko ca asanto. Ahañcamhi assattho, loko ca anassattho. Ahañcamhi parinibbuto, loko ca aparinibbuto. Pahomi khvāhaṃ tiṇṇo tāretuṃ, mutto mocetuṃ,

> danto dametuṃ, santo sametuṃ, assattho assāsetuṃ, parinibbuto pare ca parinibbāpetunti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamatī’’ti (paṭi. ma. 1.117-118).

Imināva nayena bhagavato sattesu mettāokkamanañca vibhāvetabbaṃ. Karuṇāvisayassa hi dukkhassa paṭipakkhabhūtaṃ sukhaṃ sattesu upasaṃharantī mettāpi pavattatīti idha abyāpādaavihiṃsāvitakkā khemavitakko. Pavivekavitakko pana nekkhammavitakkoyeva, tassa dibbavihāraariyavihāresu pubbabhāgassa paṭhamajjhānassa paccavekkhaṇāya ca vasena pavatti veditabbā. Tattha ye te bhagavato devasikaṃ vaḷañjanakavasena catuvīsatikoṭisatasahassasaṅkhā samāpattivihārā, yesaṃ purecaraṇabhāvena pavattaṃ samādhicariyānugataṃ ñāṇacariyānugataṃ ñāṇaṃ catuvīsatikoṭisatasahassasamāpattisañcārimahāvajirañāṇanti vuccati, tesaṃ vasena bhagavato pavivekavitakkassa bahulaṃ pavatti veditabbā. Ayañca attho mahāsaccakasuttenapi veditabbo. Vuttañhi tattha bhagavatā –

> ‘‘So kho ahaṃ, aggivessana, tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi, sannisādemi, yena sudaṃ niccakappaṃ viharāmī’’ti (ma. ni. 1.387).

Idañhi bhagavā ‘‘samaṇo gotamo abhirūpo pāsādiko suphusitaṃ dantāvaraṇaṃ, jivhā tanukā, madhuraṃ vacanaṃ, tena parisaṃ rañjento maññe vicarati, citte panassa ekaggatā natthi, yo evaṃ saññattibahulo caratī’’ti saccakena nigaṇṭhaputtena vitakkite avassaṃ sahoḍhaṃ coraṃ gaṇhanto viya ‘‘na aggivessana tathāgato parisaṃ rañjento saññattibahulo vicarati, cakkavāḷapariyantāyapi parisāya dhammaṃ deseti, asallīno anupalitto ekattaṃ ekavihārisuññatāphalasamāpattiphalaṃ anuyutto’’ti dassetuṃ āhari.

Bhagavā hi yasmiṃ khaṇe parisā sādhukāraṃ deti, dhammaṃ vā paccavekkhati, tasmiṃ khaṇe pubbabhāgena kālaṃ paricchinditvā phalasamāpattiṃ assāsavāre passāsavāre samāpajjati, sādhukārasaddanigghose avicchinneyeva dhammapaccavekkhaṇāya ca pariyosāne samāpattito vuṭṭhāya ṭhitaṭṭhānato paṭṭhāya dhammaṃ deseti. Buddhānañhi bhavaṅgaparivāso lahuko, assāsavāre passāsavāre samāpattiyo samāpajjanti. Evaṃ yathāvuttasamāpattīnaṃ sapubbabhāgānaṃ vasena bhagavato khemavitakkassa pavivekavitakkassa ca bahulappavatti veditabbā.

Tattha yassa byāpādavihiṃsāvitakkādisaṃkilesappahānassa abyāpādavitakkassa avihiṃsāvitakkassa ca ānubhāvena kutocipi bhayābhāvato taṃsamaṅgī khemappatto ca viharati, tato ca sabbassapi sabbadāpi khemameva hoti abhayameva. Tasmā duvidhopi ubhayesaṃ khemaṅkaroti **khemavitakko**. Yassa pana kāmavitakkādisaṃkilesapahānassa nekkhammavitakkassa ānubhāvena kāyaviveko, cittaviveko, upadhivivekoti tividho; tadaṅgaviveko, vikkhambhanaviveko, samucchedaviveko, paṭippassaddhiviveko, nissaraṇavivekoti pañcavidho ca viveko pāripūriṃ gacchati. So yathārahaṃ ārammaṇato sampayogato ca pavivekasahagato vitakkoti **pavivekavitakko**. Ete ca dve vitakkā evaṃ vibhattavisayāpi samānā ādikammikānaṃ aññamaññūpakārāya sambhavanti. Yathā hi khemavitakkassa pavivekavitakko anuppannassa uppādāya uppannassa bhiyyobhāvāya vepullāya hoti, evaṃ pavivekavitakkassapi khemavitakko. Na hi vūpakaṭṭhakāyacittānamantarena mettāvihārādayo sambhavanti byāpādādippahānena ca vinā cittavivekādīnaṃ asambhavoyevāti aññamaññassa bahūpakārā ete dhammā daṭṭhabbā. Bhagavato pana sabbaso pahīnasaṃkilesassa lokahitatthāya evaṃ khemavitakko ca pavivekavitakko ca assāsavāramattepi hitasukhamāvahantiyevāti. Khemo ca vitakko paviveko ca vitakkoti sambandhitabbaṃ.

Evaṃ uddiṭṭhe dve vitakke niddisituṃ **‘‘abyāpajjhārāmo’’**tiādimāha. Tattha abyāpajjhanaṃ kassaci adukkhanaṃ abyāpajjho, so ārāmitabbato ārāmo etassāti abyāpajjhārāmo. Abyāpajjhe rato sevanavasena niratoti **abyāpajjharato. Esevā**ti eso eva. **Iriyāyā**ti kiriyāya, kāyavacīpayogenāti attho. **Na kañci byābādhemī**ti hīnādīsu kañcipi sattaṃ taṇhātasādiyogato tasaṃ vā tadabhāvato pahīnasabbakilesavipphanditattā thāvaraṃ vā na bādhemi na dukkhāpemi. Karuṇajjhāsayo bhagavā mahākaruṇāsamāpattibahulo attano paramarucitakaruṇajjhāsayānurūpamevamāha. Tena avihiṃsāvitakkaṃ abyāpādavitakkañca dasseti. Idaṃ vuttaṃ hoti – ‘ahaṃ imāya iriyāya imāya paṭipattiyā evaṃ sammā paṭipajjanto evaṃ samāpattivihārehi viharanto evaṃ puññatthikehi katāni sakkāragarukāramānanavandanapūjanāni adhivāsento sattesu na kañci byābādhemi, apica kho diṭṭhadhammikasamparāyikaparamatthappabhedaṃ hitasukhameva nesaṃ paribrūhemī’ti.

Yaṃ akusalaṃ, taṃ pahīnanti yaṃ diyaḍḍhakilesasahassabhedaṃ aññañca taṃsampayuttaṃ anantappabhedaṃ akusalaṃ, taṃ sabbaṃ bodhimūleyeva mayhaṃ pahīnaṃ samūhatanti. Iminā pavivekesu muddhabhūtena saddhiṃ nissaraṇavivekena samucchedappaṭippassaddhiviveke dasseti. Keci panettha tadaṅgavikkhambhanavivekepi uddharanti. Āgamanīyapaṭipadāya hi saddhiṃ bhagavatā attano kilesakkhayo idha vuttoti.

Iti bhagavā aparimitakappaparicittaṃ attano pavivekajjhāsayaṃ saddhiṃ nissaraṇajjhāsayena idāni matthakaṃ pāpetvā ṭhito tamajjhāsayaṃ phalasamāpattiṃ samāpajjitvā attano kilesappahānapaccavekkhaṇamukhena vibhāveti. Yadatthaṃ panettha satthā ime dve vitakke uddhari, idāni tamatthaṃ dassento **‘‘tasmātiha, bhikkhave’’**tiādimāha. Bhagavā hi imassa vitakkadvayassa attano bahulasamudācāradassanamukheneva tattha bhikkhū nivesetuṃ imaṃ desanaṃ ārabhi.

Tattha **tasmā**ti yasmā abyāpajjhapavivekābhiratassa me khemapavivekavitakkāyeva bahulaṃ pavattanti, tasmā. **Tihā**ti nipātamattaṃ. **Abyāpajjhārāmā viharathā**ti sabbasattesu mettāvihārena karuṇāvihāre na ca abhiramantā viharatha. Tena byāpādassa tadekaṭṭhakilesānañca dūrīkaraṇamāha. **Tesaṃ vo**ti ettha **vo**ti nipātamattaṃ. **Pavivekārāmā viharathā**ti kāyādivivekañceva tadaṅgādivivekañcāti sabbaviveke āramitabbaṭṭhānaṃ katvā viharatha. **Imāya mayā**ntiādi yathā nesaṃ khemavitakkassa pavattanākāradassanaṃ, evaṃ **kiṃ akusala**ntiādi pavivekavitakkassa pavattanākāradassanaṃ. Tattha yathā anavajjadhamme paripūretukāmena kiṃkusalagavesinā hutvā kusaladhammapariyesanā kātabbāva, sāvajjadhamme pajahitukāmenāpi akusalapariyesanā kātabbāti āha **‘‘kiṃ akusala’’**ntiādi. Abhiññāpubbikā hi pariññāpahānasacchikiriyābhāvanā. Tattha **kiṃ akusala**nti akusalaṃ nāma kiṃ, sabhāvato kimassa lakkhaṇaṃ, kāni vā rasapaccupaṭṭhānapadaṭṭhānānīti akusalassa sabhāvakiccādito paccavekkhaṇavidhiṃ dasseti. Ādikammikavasena cesa vitakko āgato, **kiṃ appahīnaṃ kiṃ pajahāmā**ti idaṃ padadvayaṃ sekkhavasena. Tasmā **kiṃ appahīna**nti kāmarāgasaṃyojanādīsu akusalesu kiṃ akusalaṃ amhākaṃ maggena asamucchinnaṃ? **Kiṃ pajahāmā**ti kiṃ akusalaṃ samugghātema? Atha vā **kiṃ pajahāmā**ti vītikkamapariyuṭṭhānānusayesu kiṃ vibhāgaṃ akusalaṃ idāni mayaṃ pajahāmāti attho. Keci pana ‘‘kiṃ appahīna’’nti paṭhanti. Tesaṃ diṭṭhisaṃyojanādivasena anekabhedesu akusalesu kiṃ katamaṃ akusalaṃ, kena katamena pakārena, katamena vā maggena amhākaṃ appahīnanti vuttaṃ hoti. Sesaṃ vuttanayameva.

Gāthāsu **buddha**nti catunnaṃ ariyasaccānaṃ aviparītaṃ sayambhuñāṇena buddhattā paṭividdhattā buddhaṃ saccavinimuttassa ñeyyassa abhāvato. Tathā hi vuttaṃ –

> ‘‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
> Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti. (su. ni. 563; ma. ni. 2.399);

Ṭhapetvā mahābodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākaruṇādhikārassa ca sahanato vahanato, tathā aññehi sahituṃ abhibhavituṃ dukkarattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacariyādhimuttiādivibhāgāvabodhena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanasaṅkhātassa aññehi asayhassa buddhakiccassa sahanato vahanato, tattha vā sādhukāribhāvato **asayhasāhinaṃ. Samudācaranti na**nti ettha **na**nti nipātamattaṃ, naṃ tathāgatanti vā attho.

Sakaparasantānesu tamasaṅkhātaṃ mohandhakāraṃ nudi khipīti **tamonudo**. Pāraṃ nibbānaṃ gatoti **pāragato**. Atha vā ‘‘mutto moceyya’’ntiādinā nayena pavattitassa mahābhinīhārassa sakalassa vā saṃsāradukkhassa sabbaññuguṇānaṃ pāraṃ pariyantaṃ gatoti **pāragato,** taṃ tamonudaṃ pāragataṃ. Tato eva **pattipattaṃ** buddhaṃ, sīlādiṃ dasabalañāṇādiñca sammāsambuddhehi pattabbaṃ sabbaṃ pattanti attho. **Vasiman**ti jhānādīsu ākaṅkhāpaṭibaddho paramo āvajjanādivasibhāvo, ariyiddhisaṅkhāto anaññasādhāraṇo cittavasibhāvo ca assa atthīti **vasimā,** taṃ vasimaṃ, vasinanti attho. Sabbesaṃ kāmāsavādīnaṃ abhāvena **anāsavaṃ**. Kāyavisamādikassa visamassa vantattā vā visasaṅkhātaṃ sabbaṃ kilesamalaṃ taritvā vā visaṃ sakalavaṭṭadukkhaṃ sayaṃ taritvā tāraṇato **visantaro** taṃ visantaraṃ. Taṇhakkhaye arahattaphale nibbāne vā **vimuttaṃ,** ubhayamhi gamanato monasaṅkhātena ñāṇena kāyamoneyyādīhi vā sātisayaṃ samannāgatattā **muniṃ. Munī**ti hi agāriyamuni, anagāriyamuni, sekkhamuni, asekkhamuni, paccekamuni, munimunīti anekavidhā munayo. Tattha gihī āgataphalo viññātasāsano agāriyamuni, tathārūpo pabbajito anagāriyamuni, satta sekkhā sekkhamuni, khīṇāsavo asekkhamuni, paccekabuddho paccekamuni, sammāsambuddho munimunīti. Ayameva idhādhippeto. Āyatiṃ punabbhavābhāvato antimaṃ, pacchimaṃ dehaṃ kāyaṃ dhāretīti **antimadehadhārī**, taṃ antimadehadhāriṃ. Kilesamārādīnaṃ sammadeva pariccattattā **mārañjahaṃ**. Tato eva jarāhetusamucchedato anupādisesanibbānappattivasena pākaṭajarādisabbajarāya **pāraguṃ**. Jarāsīsena cettha jātimaraṇasokādīnaṃ pāragamanaṃ vuttanti daṭṭhabbaṃ. Taṃ evaṃbhūtaṃ tathāgataṃ duve vitakkā samudācarantīti brūmīti sambandho.

Iti bhagavā paṭhamagāthāya vitakkadvayaṃ uddisitvā tato dutiyagāthāya pavivekavitakkaṃ dassetvā idāni khemavitakkaṃ dassetuṃ **‘‘sele yathā’’**ti tatiyagāthamāha. Tattha **sele yathā pabbatamuddhaniṭṭhito**ti sele silāmaye ekagghanapabbatamuddhani yathā ṭhito. Na hi tattha ṭhitassa uddhaṃ gīvukkhipanapasāraṇādikiccaṃ atthi. **Tathūpama**nti tappaṭibhāgaṃ selapabbatūpamaṃ. Ayaṃ panettha saṅkhepattho – yathā selapabbatamuddhani ṭhito cakkhumā puriso samantato janataṃ passeyya, evameva sumedho, sundarapañño sabbaññutaññāṇena samantacakkhu bhagavā dhammamayaṃ paññāmayaṃ pāsādamāruyha sayaṃ apetasoko sokāvatiṇṇaṃ jātijarābhibhūtañca janataṃ sattakāyaṃ avekkhati upadhārayati upaparikkhati. Ayaṃ panettha adhippāyo – yathā hi pabbatapāde samantā mahantaṃ khettaṃ katvā tattha kedārapāḷīsu kuṭiyo katvā rattiṃ aggiṃ jāleyya, caturaṅgasamannāgatañca andhakāraṃ bhaveyya, athassa pabbatassa matthake ṭhatvā cakkhumato purisassa bhūmippadesaṃ olokayato neva khettaṃ, na kedārapāḷiyo, na kuṭiyo, na tattha sayitamanussā paññāyeyyuṃ, kuṭīsu pana aggijālamattameva paññāyeyya, evaṃ dhammamayaṃ pāsādamāruyha sattakāyaṃ olokayato tathāgatassa ye te akatakalyāṇā sattā, te ekavihāre dakkhiṇapasse nisinnāpi buddhañāṇassa āpāthaṃ nāgacchanti, rattiṃ khittasarā viya honti. Ye pana katakalyāṇā veneyyapuggalā, te evassa dūrepi ṭhitā āpāthaṃ āgacchanti, so aggi viya himavantapabbato viya ca vuttampi cetaṃ –

> ‘‘Dūre santo pakāsenti, himavantova pabbato;
> Asantettha na dissanti, rattiṃ khittā yathā sarā’’ti. (dha. pa. 304; netti. 11);

Evametasmiṃ sutte gāthāsu ca bhagavā attānaṃ paraṃ viya katvā dassesi.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Desanāsuttavaṇṇanā

39. Dutiye **pariyāyenā**ti ettha **pariyāya-**saddo ‘‘madhupiṇḍikapariyāyotveva naṃ dhārehī’’tiādīsu (ma. ni. 1.205) desanāyaṃ āgato. ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – akiriyavādo samaṇo gotamo’’tiādīsu (pārā. 5; a. ni. 8.11) kāraṇe. ‘‘Kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditu’’ntiādīsu (ma. ni. 3.398) vāre. Idha pana vārepi kāraṇepi vaṭṭati, tasmā, bhikkhave, tathāgatassa dve dhammadesanā yathārahaṃ kāraṇena bhavanti, vārena vāti ayamettha attho. Bhagavā hi veneyyajjhāsayānurūpaṃ kadāci ‘‘ime dhammā kusalā, ime, dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime sevitabbā, ime na sevitabbā’’tiādinā kusalākusaladhamme vibhajanto kusaladhammehi akusaladhamme asaṅkarato paññāpento **‘‘pāpaṃ pāpakato passathā’’**ti dhammaṃ deseti. Kadāci ‘‘pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko, yo sabbalahuko pāṇātipāto, so appāyukasaṃvattaniko’’tiādinā (a. ni. 8.40) ādīnavaṃ pakāsento pāpato nibbidādīhi niyojento **‘‘nibbindatha virajjathā’’**ti dhammaṃ deseti.

Bhavantīti honti pavattanti. **Pāpaṃ pāpakato passathā**ti sabbaṃ pāpadhammaṃ diṭṭheva dhamme āyatiñca ahitadukkhāvahato lāmakato passatha. **Tattha nibbindathā**ti tasmiṃ pāpadhamme ‘‘accantahīnabhāvato lāmakaṭṭhena pāpaṃ, akosallasambhūtaṭṭhena akusalaṃ, pakatipabhassarassa pasannassa ca cittassa pabhassarādibhāvavināsanato saṃkilesikaṃ, punappunaṃ bhavadukkhanibbattanato ponobbhavikaṃ, saheva darathehi pariḷāhehi vattanato sadarathaṃ, dukkhasseva vipaccanato dukkhavipākaṃ, aparimāṇampi kālaṃ anāgate jātijarāmaraṇanibbattanato āyatiṃ jātijarāmaraṇiyaṃ, sabbahitasukhaviddhaṃsanasamattha’’ntiādinā nayena nānāvidhe ādīnave, tassa ca pahāne ānisaṃse sammapaññāya passantā nibbindatha nibbedaṃ āpajjatha. Nibbindantā ca vipassanaṃ vaḍḍhetvā ariyamaggādhigamena pāpato virajjatha ceva vimuccatha ca. Maggena vā samucchedavirāgavasena virajjatha, tato phalena paṭippassaddhivimuttivasena vimuccatha. Atha vā **pāpa**nti lāmakato pāpaṃ. Kiṃ vuttaṃ hoti? Yaṃ aniccadukkhādibhāvena kucchitaṃ ariyehi jigucchanīyaṃ vaṭṭadukkhaṃ pāpetīti pāpaṃ. Kiṃ pana taṃ? Tebhūmakadhammajātaṃ. Yathāvuttena atthena pāpakato disvā tattha aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhatotiādinā vipassanaṃ vaḍḍhentā nibbindatha. **Ayaṃ dutiyā**ti yāthāvato ahitānatthavibhāvanaṃ paṭhamaṃ upādāya tato vivecanaṃ ayaṃ dutiyā dhammadesanā.

Gāthāsu **buddhassā**ti sabbaññubuddhassa. **Sabbabhūtānukampino**ti sabbepi satte mahākaruṇāya anukampanasabhāvassa. **Pariyāyavacana**nti pariyāyena kathanaṃ desanaṃ. **Passā**ti parisaṃ ālapati, parisajeṭṭhakaṃ vā sandhāya vuttaṃ. Keci panāhu ‘‘attānameva sandhāya bhagavā ‘passā’ti avocā’’ti. **Tatthā**ti tasmiṃ pāpake **virajjatha** rāgaṃ pajahathāti attho. Sesaṃ vuttanayameva.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Vijjāsuttavaṇṇanā

40. Tatiye **pubbaṅgamā**ti sahajātavasena, upanissayavasena cāti dvīhi ākārehi pubbaṅgamā purassarā padhānakāraṇaṃ. Na hi avijjāya vinā akusaluppatti atthi. **Samāpattiyā**ti samāpajjanāya sabhāvapaṭilābhāya, pavattiyāti attho. Tattha akusalappavattiyā ādīnavappaṭicchādanena ayonisomanasikārassa paccayabhāvena appahīnabhāvena ca akusaladhammānaṃ upanissayabhāvo dissati.

Evaṃ byādhimaraṇādidukkhassa adhiṭṭhānabhāvato sabbāpi gatiyo idha **duggatiyo**. Atha vā rāgādikilesehi dūsitā gatiyo kāyavacīcittānaṃ pavattiyoti duggatiyo, kāyavacīmanoduccaritāni. **Asmiṃ loke**ti idha loke manussagatiyaṃ vā. **Paramhi cā**ti tato aññāsu gatīsu. **Avijjāmūlikā sabbā**ti tā sabbāpi duccaritassa vipattiyo vuttanayena avijjāpubbaṅgamattā avijjāmūlikā eva. **Icchālobhasamussayā**ti asampattavisayapariyesanalakkhaṇāya icchāya, sampattavisayalubbhanalakkhaṇena lobhena ca samussitā upacitāti icchālobhasamussayā.

Yatoti yasmā avijjāhetu avijjāya nivuto hutvā. **Pāpiccho**ti avijjāya paṭicchāditattā pāpicchatāya ādīnave apassanto asantaguṇasambhāvanavasena kohaññādīni karonto pāpiccho, lobheneva atricchatāpi gahitāti daṭṭhabbā. **Anādaro**ti lokādhipatino ottappassa abhāvena sabrahmacārīsu ādararahito. **Tato**ti tasmā avijjāpāpicchatāahirikānottappahetu. **Pasavatī**ti kāyaduccaritādibhedaṃ pāpaṃ upacinati. **Apāyaṃ tena gacchatī**ti tena tathā pasutena pāpena nirayādibhedaṃ apāyaṃ gacchati upapajjati.

Tasmāti yasmā ete evaṃ sabbaduccaritamūlabhūtā sabbaduggatiparikkilesahetubhūtā ca avijjādayo, tasmā icchañca, lobhañca, avijjañca, casaddena ahirikānottappañca **virājayaṃ** samucchedavasena pajahaṃ. Kathaṃ virājetīti āha? **Vijjaṃ uppādaya**nti, vipassanāpaṭipāṭiyā ca, maggapaṭipāṭiyā ca, ussakkitvā arahattamaggavijjaṃ attano santāne uppādayanto. **Sabbā duggatiyo**ti sabbāpi duccaritasaṅkhātā duggatiyo, vaṭṭadukkhassa vā adhiṭṭhānabhāvato dukkhā, sabbā pañcapi gatiyo **jahe** pajaheyya samatikkameyya. Kilesavaṭṭappahāneneva hi kammavaṭṭaṃ vipākavaṭṭañca pahīnaṃ hotīti.

Tatiyasuttavaṇṇanā niṭṭhitā.

Paṭhamabhāṇavāravaṇṇanā niṭṭhitā.

4. Paññāparihīnasuttavaṇṇanā

41. Catutthe **suparihīnā**ti suṭṭhu parihīnā. **Ye ariyāya paññāya parihīnā**ti ye sattā pañcannaṃ khandhānaṃ udayabbayapaṭivijjhanena catusaccapaṭivijjhanena ca kilesehi ārakā ṭhitattā ariyāya parisuddhāya vipassanāpaññāya ca maggapaññāya ca parihīnā, te lokiyalokuttarāhi sampattīhi ativiya parihīnā mahājānikā. Ke pana teti? Ye kammāvaraṇena samannāgatā. Te hi micchattaniyatabhāvato ekantena parihīnā aparipuṇṇā mahājānikā. Tenāha **''duggati pāṭikaṅkhā''**ti. Vipākāvaraṇasamaṅginopi parihīnā. Atha vā sukkapakkhe aparihīnā nāma tividhāvaraṇavirahitā sammādiṭṭhikā kammassakatañāṇena ca samannāgatā. Sesaṃ vuttanayānusārena veditabbaṃ.

Gāthāsu **paññāyā**ti nissakkavacanaṃ, vipassanāñāṇato maggañāṇato ca parihānenāti. Sāmivacanaṃ vā etaṃ, yathāvuttañāṇassa parihānenāti, uppādetabbassa anuppādanameva cettha parihānaṃ. **Niviṭṭhaṃ nāmarūpasmi**nti nāmarūpe upādānakkhandhapañcake ''etaṃ mamā''tiādinā taṇhādiṭṭhivasena abhiniviṭṭhaṃ ajjhositaṃ, tato eva **idaṃ saccanti maññatī**ti ''idameva saccaṃ moghamañña''nti maññati. ''Sadevake loke''ti vibhatti pariṇāmetabbā.

Evaṃ paṭhamagāthāya saṃkilesapakkhaṃ dassetvā idāni yassā anuppattiyā nāmarūpasmiṃ maññanābhinivesehi kilesavaṭṭaṃ vattati, tassā uppattiyā vaṭṭassa upacchedoti paññāya ānubhāvaṃ pakāsento **''paññā hi seṭṭhā lokasmi''**nti gāthamāha.

Tattha **lokasmi**nti saṅkhāralokasmiṃ. Sammāsambuddho viya sattesu, saṅkhāresu paññāsadiso dhammo natthi. Paññuttarā hi kusalā dhammā, paññāya ca siddhāya sabbe anavajjadhammā siddhā eva honti. Tathā hi vuttaṃ ''sammādiṭṭhissa sammāsaṅkappo pahotī''tiādi (ma. ni. 3.141; saṃ. ni. 5.1). Yā panettha paññā adhippetā, sā seṭṭhāti thomitā. Yathā ca sā pavattati, taṃ dassetuṃ **''yāyaṃ nibbedhagāminī''**tiādi vuttaṃ. Tassattho – yā ayaṃ paññā anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhādiṃ nibbijjhantī padālentī gacchati pavattatīti nibbedhagāminī, yāya ca tasmiṃ tasmiṃ bhavayonigativiññāṇaṭṭhitisattāvāsesu sattanikāyesu khandhānaṃ paṭhamābhinibbattisaṅkhātāya jātiyā taṃnimittassa ca kammabhavassa parikkhayaṃ pariyosānaṃ nibbānaṃ arahattañca sammā aviparītaṃ jānāti sacchikaroti, ayaṃ sahavipassanā maggapaññā seṭṭhā lokasminti.

Idāni yathāvuttapaññānubhāvasampanne khīṇāsave abhitthavanto **''tesaṃ devā manussā cā''**ti osānagāthamāha. Tassattho – tesaṃ catūsu ariyasaccesu pariññādīnaṃ soḷasannaṃ kiccānaṃ niṭṭhitattā catusaccasambodhena **sambuddhānaṃ,** sativepullappattiyā **satimataṃ,** vuttanayena samugghātitasammohattā paññāvepullappattiyā **hāsapaññānaṃ,** pubbabhāge vā sīlādipāripūrito paṭṭhāya yāva nibbānasacchikiriyāya hāsavedatuṭṭhipāmojjabahulatāya **hāsapaññānaṃ**, sabbaso parikkhīṇabhavasaṃyojanattā **antimasarīradhārīnaṃ** khīṇāsavānaṃ devā manussā ca **pihayanti** piyā honti, tabbhāvaṃ adhigantuṃ icchanti ''aho paññānubhāvo, aho vata mayampi edisā evaṃ nittiṇṇasabbadukkhā bhaveyyāmā''ti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Sukkadhammasuttavaṇṇanā

42. Pañcame **sukkā**ti na vaṇṇasukkatāya sukkā, sukkabhāvāya pana paramavodānāya saṃvattantīti nipphattisukkatāya sukkā. Sarasenapi sabbe kusalā dhammā sukkā eva kaṇhabhāvapaṭipakkhato. Tesañhi uppattiyā cittaṃ pabhassaraṃ hoti parisuddhaṃ. **Dhammā**ti kusalā dhammā. **Loka**nti sattalokaṃ. **Pālentī**ti ādhārasandhāraṇena mariyādaṃ ṭhapentā rakkhanti. **Hirī ca ottappañcā**ti ettha hiriyati hiriyitabbena, hiriyanti etenāti vā hirī. Vuttampi cetaṃ ''yaṃ hiriyati hiriyitabbena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā, ayaṃ vuccati hirī''ti (dha. sa. 30). Ottappati ottappitabbena, ottappanti etenāti vā ottappaṃ. Vuttampicetaṃ ''yaṃ ottappati ottappitabbena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā, idaṃ vuccati ottappa''nti (dha. sa. 31).

Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipateyyā hirī, lokādhipateyyaṃ ottappaṃ. Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ. Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti – jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? ''Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ, mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakaraṇaṃ nāmetaṃ daharehi kattabbakammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakaraṇaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakaraṇaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ hirī ajjhattasamuṭṭhānā nāma hoti.

Kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma? ''Sace tvaṃ pāpakammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi.

''Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
Vajjito sīlavantehi, kathaṃ bhikkhu karissasī''ti. –

Paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma hoti.

Kathaṃ hirī attādhipateyyā nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ''mādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttaṃ pāpakammaṃ kātu''nti pāpakammaṃ na karoti. Evaṃ hirī attādhipateyyā nāma hoti. Tenāha bhagavā –

> ''So attānaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī''ti (a. ni. 3.40).

Kathaṃ ottappaṃ lokādhipateyyaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha –

> ''Mahā kho panāyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tepi maṃ evaṃ jānissanti 'passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi

> dhammehī’ti. Santi devatā iddhimantiniyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ evaṃ jānissanti ‘passatha bho imaṃ, kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. So lokaṃyeva adhipatiṃ katvā akusalaṃ pajahatī’’ti (a. ni. 3.40).

Evaṃ lokādhipateyyaṃ ottappaṃ.

Lajjāsabhāvasaṇṭhitāti ettha lajjāti lajjanākāro, tena sabhāvena saṇṭhitā hirī. Bhayanti apāyabhayaṃ, tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayaṃ pāpaparivajjane pākaṭaṃ hoti. Tattha yathā dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tesu yathā sītalaṃ gūthamakkhitattā jigucchanto viññujātiko na gaṇhāti, itaraṃ dāhabhayena, evaṃ paṇḍito lajjāya jigucchanto pāpaṃ na karoti, ottappena apāyabhīto pāpaṃ na karoti. Evaṃ lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ.

Kathaṃ sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ? Ekacco hi jātimahattapaccavekkhaṇā, satthumahattapaccavekkhaṇā, dāyajjamahattapaccavekkhaṇā, sabrahmacārimahattapaccavekkhaṇāti catūhi kāraṇehi tattha gāravena sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti, ekacco attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayanti catūhi kāraṇehi vajjato bhāyanto vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Ettha ca ajjhattasamuṭṭhānāditā hirottappānaṃ tattha tattha pākaṭabhāvena vuttā, na pana nesaṃ kadāci aññamaññavippayogo. Na hi lajjanaṃ nibbhayaṃ, pāpabhayaṃ vā alajjanaṃ atthīti.

Ime ce, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyunti bhikkhave, ime dve anavajjadhammā yadi lokaṃ na rakkheyyuṃ, lokapālakā yadi na bhaveyyuṃ. **Nayidha paññāyetha mātā**ti idha imasmiṃ loke janikā mātā ‘‘ayaṃ me mātā’’ti garucittīkāravasena na paññāyetha, ‘‘ayaṃ mātā’’ti na labbheyya. Sesapadesupi eseva nayo. **Mātucchā**ti mātubhaginī. **Mātulānī**ti mātulabhariyā. **Garūna**nti mahāpitucūḷapitujeṭṭhabhātuādīnaṃ garuṭṭhāniyānaṃ. **Sambheda**nti saṅkaraṃ, mariyādabhedaṃ vā. **Yathā ajeḷakā**tiādīhi upamaṃ dasseti. Ete hi sattā ‘‘ayaṃ me mātā’’ti vā ‘‘mātucchā’’ti vā garucittīkāravasena na jānanti, yaṃ vatthuṃ nissāya uppannā, tatthapi vippaṭipajjanti. Tasmā upamaṃ āharanto ajeḷakādayo āhari. Ayañhettha saṅkhepattho – yathā ajeḷakādayo tiracchānā hirottapparahitā mātādisaññaṃ akatvā bhinnamariyādā sabbattha sambhedena vattanti, evamayaṃ manussaloko yadi lokapālakadhammā na bhaveyyuṃ, sabbattha sambhedena vatteyya. Yasmā panime lokapālakadhammā lokaṃ pālenti, tasmā natthi sambhedoti.

Gāthāsu **yesaṃ ce hiriottappa**nti **ce**ti nipātamattaṃ. Yesaṃ sattānaṃ hirī ca ottappañca sabbadāva sabbakālameva na vijjati na upalabbhati. **Vokkantā sukkamūlā te**ti te sattā kusalamūlapacchedāvahassāpi kammassa karaṇato kusalakammānaṃ patiṭṭhānabhūtānaṃ hirottappānameva vā abhāvato kusalato vokkamitvā, apasakkitvā, ṭhitattā vokkantā sukkamūlā, punappunaṃ jāyanamīyanasabhāvattā jātimaraṇagāmino saṃsāraṃ nātivattantīti attho.

Yesañca hiriottappanti yesaṃ pana parisuddhamatīnaṃ sattānaṃ hirī ca ottappañcāti ime dhammā sadā sabbakālaṃ rattindivaṃ navamajjhimattherakālesu sammā upagamma ṭhitā pāpā jigucchantā bhāyantā tadaṅgādivasena pāpaṃ pajahantā. **Virūḷhabrahmacariyā**ti sāsanabrahmacariye maggabrahmacariye ca virūḷhaṃ āpannā, aggamaggādhigamena sabbaso santakilesatāya santaguṇatāya vā **santo,** punabbhavassa khepitattā **khīṇapunabbhavā** hontīti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Ajātasuttavaṇṇanā

43. Chaṭṭhe **atthi, bhikkhave**ti kā uppatti? Ekadivasaṃ kira bhagavatā anekapariyāyena saṃsāre ādīnavaṃ pakāsetvā tadupasamanādivasena nibbānapaṭisaṃyuttāya dhammadesanāya katāya bhikkhūnaṃ etadahosi ‘‘ayaṃ saṃsāro bhagavatā avijjādīhi kāraṇehi sahetuko vutto, nibbānassa pana tadupasamassa na kiñci kāraṇaṃ vuttaṃ, tayidaṃ ahetukaṃ kathaṃ saccikaṭṭhaparamatthena upalabbhatī’’ti. Atha bhagavā tesaṃ bhikkhūnaṃ vimatividhamanatthañceva, ‘‘idha samaṇabrāhmaṇānaṃ ‘nibbānaṃ nibbāna’nti vācāvatthumattameva, natthi hi paramatthato nibbānaṃ nāma anupalabbhamānasabhāvattā’’ti lokāyatikādayo viya vippaṭipannānaṃ bahiddhā ca puthudiṭṭhigatikānaṃ micchāvādabhañjanatthañca, amatamahānibbānassa paramatthato atthibhāvadīpanatthaṃ tassa ca nissaraṇabhāvādiānubhāvavantatādīpanatthaṃ pītivegena udānavasena idaṃ suttaṃ abhāsi. Tathā hi idaṃ suttaṃ udānepi (udā. 72-74) saṅgītaṃ.

Tattha **atthī**ti vijjati paramatthato upalabbhati. **Ajātaṃ abhūtaṃ akataṃ asaṅkhata**nti sabbānipi padāni aññamaññavevacanāni. Atha vā vedanādayo viya hetupaccayasamavāyasaṅkhātāya kāraṇasāmaggiyā na jātaṃ na nibbattanti **ajātaṃ**. Kāraṇena vinā sayameva na bhūtaṃ na pātubhūtaṃ na uppannanti **abhūtaṃ**. Evaṃ ajātattā abhūtattā ca yena kenaci kāraṇena na katanti **akataṃ**. Jātabhūtakatasabhāvo ca nāmarūpādīnaṃ saṅkhatadhammānaṃ hoti, na asaṅkhatasabhāvassa nibbānassāti dassanatthaṃ **asaṅkhata**nti vuttaṃ. Paṭilomato vā samecca sambhuyya paccayehi katanti saṅkhataṃ, tathā na saṅkhataṃ, saṅkhatalakkhaṇarahitanti ca **asaṅkhata**nti evaṃ anekehi kāraṇehi nibbattitabhāve paṭisiddhe ‘‘siyā nu kho ekeneva kāraṇena kata’’nti āsaṅkāyaṃ ‘‘na kenaci kata’’nti dassanatthaṃ **‘‘akata’’**nti vuttaṃ. Evaṃ appaccayampi samānaṃ ‘‘sayameva nu kho idaṃ bhūtaṃ pātubhūta’’nti āsaṅkāyaṃ tannivattanatthaṃ **‘‘abhūta’’**nti vuttaṃ. Ayañca etassa asaṅkhatākatābhūtabhāvo sabbena sabbaṃ ajātidhammattāti dassetuṃ **‘‘ajāta’’**nti vuttanti. Evametesaṃ catunnampi padānaṃ sātthakabhāvo veditabbo.

Iti bhagavā ‘‘atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata’’nti paramatthato nibbānassa atthibhāvaṃ vatvā tattha hetuṃ dassento **‘‘no cetaṃ, bhikkhave’’**tiādimāha. Tassāyaṃ saṅkhepo – bhikkhave, yadi ajātādisabhāvā asaṅkhatā dhātu na abhavissa na siyā, idha loke jātādisabhāvassa rūpādikkhandhapañcakasaṅkhātassa saṅkhāragatassa nissaraṇaṃ anavasesavaṭṭupasamo na paññāyeyya na upalabbheyya na sambhaveyya. Nibbānañhi ārammaṇaṃ katvā pavattamānā sammādiṭṭhiādayo ariyamaggadhammā anavasesato kilese samucchindanti, tenettha sabbassapi vaṭṭadukkhassa appavatti apagamo nissaraṇaṃ paññāyati.

Evaṃ byatirekavasena nibbānassa atthibhāvaṃ dassetvā idāni anvayavasenapi taṃ dassetuṃ **‘‘yasmā ca kho’’**tiādi vuttaṃ, taṃ vuttatthameva. Ettha ca yasmā ‘‘apaccayā dhammā, asaṅkhatā dhammā (dha. sa. dukamātikā 7, 8). Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī (udā. 71). Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo (mahāva. 7; ma. ni. 1.281). Asaṅkhatañca vo, bhikkhave, dhammaṃ desessāmi asaṅkhatagāminiñca paṭipada’’ntiādīhi (saṃ. ni. 4.366) anekehi suttapadehi ‘‘atthi, bhikkhave, ajāta’’nti imināpi suttena nibbānadhātuyā paramatthato sabbhāvo sabbalokaṃ anukampamānena sammāsambuddhena desito, tasmā na paṭikkhipitabbaṃ. Tattha appaccakkhakārīnampi viññūnaṃ kaṅkhā vā vimati vā natthi eva. Ye pana abuddhipuggalā, tesaṃ vimativinodanatthaṃ ayamettha adhippāyaniddhāraṇamukhena yuttivicāraṇā – yathā pariññeyyatāya sauttarānaṃ kāmānaṃ rūpānañca paṭipakkhabhūtaṃ tabbidhurasabhāvaṃ nissaraṇaṃ paññāyati, evaṃ taṃsabhāvānaṃ sabbesaṃ saṅkhatadhammānaṃ paṭipakkhabhūtena tabbidhurasabhāvena nissaraṇena bhavitabbaṃ. Yañcetaṃ nissaraṇaṃ, sā asaṅkhatā dhātu. Kiñca bhiyyo, saṅkhatadhammārammaṇaṃ vipassanāñāṇaṃ api anulomañāṇaṃ kilese samucchedavasena pajahituṃ na sakkoti, tathā sammutisaccārammaṇaṃ paṭhamajjhānādīsu ñāṇaṃ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. Iti saṅkhatadhammārammaṇassa sammutisaccārammaṇassa ca ñāṇassa kilesānaṃ samucchedappahāne asamatthabhāvato tesaṃ samucchedappahānakarassa ariyamaggañāṇassa tadubhayaviparītasabhāvena ārammaṇena bhavitabbaṃ, sā asaṅkhatā dhātu. Tathā ‘‘atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata’’nti idaṃ nibbānassa paramatthato atthibhāvajotakavacanaṃ aviparītatthaṃ bhagavatā bhāsitattā. Yañhi bhagavatā bhāsitaṃ, taṃ aviparītatthaṃ paramatthanti yathā taṃ ‘‘sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā’’ti (dha. pa. 277-279; cūḷani. hemakamāṇavapucchāniddesa 56). Tathā nibbānasaddo katthaci visaye yathābhūtaparamatthavisayo upacāravuttisabbhāvato seyyathāpi sīhasaddo. Atha vā attheva paramatthato asaṅkhatādhātu itaratabbiparītavinimuttasabhāvattā seyyathāpi pathavīdhātu vedanāti. Evamādīhi nayehi yuttitopi asaṅkhatāya dhātuyā paramatthato atthibhāvo veditabbo.

Gāthāsu **jāta**nti jāyanaṭṭhena jātaṃ, jātilakkhaṇappattanti attho. **Bhūta**nti bhavanaṭṭhena bhūtaṃ, ahutvā sambhūtanti attho. **Samuppanna**nti sahitabhāvena uppannaṃ, sahitehi dhammehi ca uppannanti attho. **Kata**nti kāraṇabhūtehi paccayehi nibbattitaṃ. **Saṅkhata**nti tehiyeva samecca sambhuyya katanti saṅkhataṃ, sabbametaṃ paccayanibbattassa adhivacanaṃ. Niccasārādivirahitato **addhuvaṃ**. Jarāya maraṇena ca ekanteneva saṅghaṭitaṃ saṃsaṭṭhanti **jarāmaraṇasaṅghātaṃ**. ‘‘Jarāmaraṇasaṅghaṭṭa’’ntipi paṭhanti, jarāya maraṇena ca upaddutaṃ pīḷitanti attho. Akkhirogādīnaṃ anekesaṃ rogānaṃ nīḷaṃ kulāvakanti **roganīḷaṃ**. Sarasato upakkamato ca pabhaṅguparamasīlatāya **pabhaṅguraṃ**.

Catubbidho āhāro ca taṇhāsaṅkhātā netti ca pabhavo samuṭṭhānaṃ etassāti **āhāranettippabhavaṃ**. Sabbopi vā paccayo āhāro. Idha pana taṇhāya nettiggahaṇena gahitattā taṇhāvajjā veditabbā. Tasmā āhāro ca netti ca pabhavo etassāti āhāranettippabhavaṃ. Āhāro eva vā nayanaṭṭhena pavattanaṭṭhena nettīti evampi āhāranettippabhavaṃ. **Nālaṃ tadabhinanditu**nti taṃ upādānakkhandhapañcakaṃ evaṃ paccayādhīnavuttikaṃ, tato eva aniccaṃ, dukkhañca taṇhādiṭṭhīhi abhinandituṃ assādetuṃ na yuttaṃ.

Tassa nissaraṇanti ‘‘jātaṃ bhūta’’ntiādinā vuttassa tassa sakkāyassa nissaraṇaṃ nikkamo anupasantasabhāvassa rāgādikilesassa sabbasaṅkhārassa ca abhāvena tadupasamabhāvena pasatthabhāvena ca **santaṃ,** takkañāṇassa agocarabhāvato **atakkāvacaraṃ,** niccaṭṭhena **dhuvaṃ,** tato eva **ajātaṃ asamuppannaṃ,** sokahetūnaṃ abhāvato **asokaṃ,** vigatarāgādirajattā **virajaṃ,** saṃsāradukkhaṭṭitehi paṭipajjitabbattā **padaṃ,** jātiādidukkhadhammānaṃ nirodhahetutāya **nirodho dukkhadhammānaṃ,** sabbasaṅkhārānaṃ upasamahetutāya **saṅkhārūpasamo,** tato eva accantasukhatāya **sukho**ti sabbapadehi amatamahānibbānameva thometi. Evaṃ bhagavā paṭhamagāthāya byatirekavasena, dutiyagāthāya anvayavasena ca nibbānaṃ vibhāvesi.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Nibbānadhātusuttavaṇṇanā

44. Sattame **dvemā**ti dve imā. **Vānaṃ** vuccati taṇhā, nikkhantaṃ vānato, natthi vā ettha vānaṃ, imasmiṃ vā adhigate vānassa abhāvoti nibbānaṃ, tadeva nissattanijjīvaṭṭhena sabhāvadhāraṇaṭṭhena ca dhātūti **nibbānadhātu**. Yadipi tassā paramatthato bhedo natthi, pariyāyena pana paññāyatīti taṃ pariyāyabhedaṃ sandhāya ‘‘dvemā, bhikkhave, nibbānadhātuyo’’ti vatvā yathādhippetappabhedaṃ dassetuṃ **‘‘saupādisesā’’**tiādi vuttaṃ. Tattha taṇhādīhi phalabhāvena upādīyatīti upādi, khandhapañcakaṃ. Upādiyeva sesoti upādiseso, saha upādisesenāti **saupādisesā**, tadabhāvato **anupādisesā**.

Arahanti ārakakileso, dūrakilesoti attho. Vuttañhetaṃ bhagavatā –

> ‘‘Kathañca, bhikkhave, bhikkhu arahaṃ hoti, ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā ponobbhavikā, sadarā dukkhavipākā, āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu arahaṃ hotī’’ti (ma. ni. 1.434).

Khīṇāsavoti kāmāsavādayo cattāropi āsavā arahato khīṇā samucchinnā pahīnā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti khīṇāsavo. **Vusitavā**ti garusaṃvāsepi ariyamaggepi dasasu ariyavāsesupi vasi parivasi parivuṭṭho vuṭṭhavāso ciṇṇacaraṇoti vusitavā. **Katakaraṇīyo**ti puthujjanakalyāṇakaṃ upādāya satta sekhā catūhi maggehi karaṇīyaṃ karonti nāma, khīṇāsavassa sabbakaraṇīyāni katāni pariyositāni, natthi uttariṃ karaṇīyaṃ dukkhakkhayādhigamāyāti **katakaraṇīyo**. Vuttampi cetaṃ –

> ‘‘Tassa sammā vimuttassa, santacittassa bhikkhuno;
> Katassa paṭicayo natthi, karaṇīyaṃ na vijjatī’’ti. (a. ni. 6.55; mahāva. 244);

Ohitabhāroti tayo bhārā – khandhabhāro, kilesabhāro, abhisaṅkhārabhāroti. Tassime tayopi bhārā ohitā oropitā nikkhittā pātitāti ohitabhāro. **Anuppattasadattho**ti anuppatto sadatthaṃ, sakatthanti vuttaṃ hoti, kakārassa dakāro kato. Anuppatto sadattho etenāti anuppattasadattho, sadatthoti ca arahattaṃ veditabbaṃ. Tañhi attupanibandhaṭṭhena attano avijahanaṭṭhena attano paramatthena ca attano atthattā sakattho hoti. **Parikkhīṇabhavasaṃyojano**ti kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānadiṭṭhivicikicchāsīlabbataparāmāsabhavarāgaissāmacchariyaavijjāsaṃyojananti imāni satte bhavesu. Bhavaṃ vā bhavena saṃyojenti upanibandhantīti bhavasaṃyojanāni nāma. Tāni arahato parikkhīṇāni, pahīnāni, ñāṇagginā, daḍḍhānīti parikkhīṇabhavasaṃyojano. **Sammadaññā vimutto**ti ettha **sammadaññā**ti sammā aññāya, idaṃ vuttaṃ hoti – khandhānaṃ khandhaṭṭhaṃ, āyatanānaṃ āyatanaṭṭhaṃ, dhātūnaṃ suññaṭṭhaṃ, dukkhassa pīḷanaṭṭhaṃ, samudayassa pabhavaṭṭhaṃ, nirodhassa santaṭṭhaṃ, maggassa dassanaṭṭhaṃ ‘‘sabbe saṅkhārā aniccā’’ti evamādibhedaṃ vā sammā yathābhūtaṃ aññāya jānitvā tīrayitvā tulayitvā vibhāvetvā vibhūtaṃ katvā. **Vimutto**ti dve vimuttiyo cittassa ca vimutti nibbānañca. Arahā hi sabbakilesehi vimuttattā cittavimuttiyāpi vimutto, nibbānepi vimuttoti. Tena vuttaṃ ‘‘sammadaññā vimutto’’ti.

Tassa tiṭṭhanteva pañcindriyānīti tassa arahato carimabhavahetubhūtaṃ kammaṃ yāva na khīyati, tāva tiṭṭhantiyeva cakkhādīni pañcindriyāni. **Avighātattā**ti anuppādanirodhavasena aniruddhattā. **Manāpāmanāpa**nti iṭṭhāniṭṭhaṃ rūpādigocaraṃ. **Paccanubhotī**ti vindati paṭilabhati. **Sukhadukkhaṃ paṭisaṃvedetī**ti vipākabhūtaṃ sukhañca dukkhañca paṭisaṃvedeti tehi dvārehi paṭilabhati.

Ettāvatā upādisesaṃ dassetvā idāni saupādisesaṃ nibbānadhātuṃ dassetuṃ **‘‘tassa yo’’**tiādi vuttaṃ. Tattha **tassā**ti tassa saupādisesassa sato arahato. **Yo rāgakkhayo**ti rāgassa khayo khīṇākāro abhāvo accantamanuppādo. Esa nayo sesesupi. Ettāvatā rāgādikkhayo saupādisesā nibbānadhātūti dassitaṃ hoti.

Idhevāti imasmiṃyeva attabhāve. **Sabbavedayitānī**ti sukhādayo sabbā abyākatavedanā, kusalākusalavedanā pana pubbeyeva pahīnāti. **Anabhinanditānī**ti taṇhādīhi na abhinanditāni. **Sītibhavissantī**ti accantavūpasamena saṅkhāradarathapaṭippassaddhiyā sītalī bhavissanti, appaṭisandhikanirodhena nirujjhissantīti attho. Na kevalaṃ vedayitāniyeva, sabbepi pana khīṇāsavasantāne pañcakkhandhā nirujjhissanti, vedayitasīsena desanā katā.

Gāthāsu **cakkhumatā**ti buddhacakkhu, dhammacakkhu, dibbacakkhu, paññācakkhu, samantacakkhūti pañcahi cakkhūhi cakkhumatā. **Anissitenā**ti taṇhādiṭṭhinissayavasena kañci dhammaṃ anissitena, rāgabandhanādīhi vā abandhena. **Tādinā**ti chaḷaṅgupekkhāvasena sabbattha iṭṭhādīsu ekasabhāvatāsaṅkhātena tādilakkhaṇena tādinā. **Diṭṭhadhammikā**ti imasmiṃ attabhāve bhavā vattamānā. **Bhavanettisaṅkhayā**ti bhavanettiyā taṇhāya parikkhayā. **Samparāyikā**ti samparāye khandhabhedato parabhāge bhavā. **Yamhī**ti yasmiṃ anupādisesanibbāne. **Bhavānī**ti liṅgavipallāsena vuttaṃ, upapattibhavā sabbaso anavasesā nirujjhanti, na pavattanti.

Teti te evaṃ vimuttacittā. **Dhammasārādhigamā**ti vimuttisārattā imassa dhammavinayassa, dhammesu sārabhūtassa arahattassa adhigamanato. **Khaye**ti rāgādikkhayabhūte nibbāne **ratā** abhiratā. Atha vā niccabhāvato seṭṭhabhāvato ca dhammesu sāranti dhammasāraṃ, nibbānaṃ. Vuttañhetaṃ ‘‘virāgo seṭṭho dhammānaṃ (dha. pa. 273), virāgo tesaṃ aggamakkhāyatī’’ti (itivu. 90; a. ni. 4.34) ca.

Tassa dhammasārassa adhigamahetu khaye sabbasaṅkhāraparikkhaye anupādisesanibbāne ratā. **Pahaṃsū**ti pajahiṃsu. **Te**ti nipātamattaṃ. Sesaṃ vuttanayameva.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Paṭisallānasuttavaṇṇanā

45. Aṭṭhame **paṭisallānarāmā**ti tehi tehi sattasaṅkhārehi paṭinivattitvā sallānaṃ paṭisallānaṃ, ekavihāro ekamantasevitā, kāyavivekoti attho. Taṃ paṭisallānaṃ ramanti rocantīti paṭisallānarāmā. ‘‘Paṭisallānārāmā’’tipi pāṭho. Yathā vuttaṃ paṭisallānaṃ āramitabbato ārāmo etesanti paṭisallānārāmā. **Viharathā**ti evaṃbhūtā hutvā viharathāti attho. Paṭisallāne ratā niratā sammuditāti **paṭisallānaratā**. Ettāvatā jāgariyānuyogo, tassa nimittabhūtā vūpakaṭṭhakāyatā ca dassitā. Jāgariyānuyogo, sīlasaṃvaro, indriyesu, guttadvāratā, bhojane mattaññutā, satisampajaññanti imehi dhammehi vinā na vattatīti tepi idha atthato vuttā evāti veditabbā.

Ajjhattaṃ cetosamathamanuyuttāti attano cittasamathe anuyuttā. Ajjhattaṃ attanoti ca etaṃ ekatthaṃ, byañjanameva nānaṃ. Bhummatthe cetaṃ samathanti anusaddayogena upayogavacanaṃ. **Anirākatajjhānā**ti bahi anīhatajjhānā avināsitajjhānā vā. Nīharaṇaṃ vināso vāti idaṃ nirākataṃ nāma ‘‘thambhaṃ niraṃkatvā nivātavuttī’’tiādīsu (su. ni. 328) viya. **Vipassanāya samannāgatā**ti sattavidhāya anupassanāya yuttā. Sattavidhā anupassanā nāma aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṭinissaggānupassanā ca, tā visuddhimagge vitthāritāva.

Brūhetāro suññāgārānanti vaḍḍhetāro suññāgārānaṃ. Ettha ca ‘‘suññāgārāna’’nti yaṃkiñci vivittaṃ bhāvanānuyogassa anucchavikaṭṭhānaṃ. Samathavipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññāgāraṃ pavisitvā bhāvanānuyogavasena nisīdamānā bhikkhū ‘‘brūhetāro suññāgārāna’’nti veditabbā. Ekabhūmikādipāsādepi pana vāsaṃ kurumānā jhāyino suññāgārānaṃ brūhetārotveva veditabbā.

Ettha ca yā ‘‘paṭisallānarāmā, bhikkhave, viharatha paṭisallānaratā’’ti vūpakaṭṭhakāyatā vihitā, sā parisuddhasīlassa, na asīlassa avisuddhasīlassa vā tassa rūpārammaṇādito cittavinivattanasseva abhāvatoti atthato sīlavisuddhi dassitāti vuttovāyamattho. ‘‘Ajjhattaṃ cetosamathamanuyuttā anirākatajjhānā’’ti padadvayena samādhibhāvanā, ‘‘vipassanāya samannāgatā’’ti iminā paññābhāvanā vihitāti lokiyā tisso sikkhā dassitā.

Idāni tāsu patiṭṭhitassa avassaṃbhāviphalaṃ dassetuṃ **‘‘paṭisallānarāmāna’’**ntiādi vuttaṃ. Tattha **brūhetāna**nti vaḍḍhetānaṃ. **Dvinnaṃ phalāna**nti tatiyacatutthaphalānaṃ. **Pāṭikaṅkha**nti icchitabbaṃ avassaṃbhāvī. **Aññā**ti arahattaṃ. Tañhi heṭṭhimamaggañāṇehi ñātamariyādaṃ anatikkamitvā jānanato paripuṇṇajānanattā upari jānanakiccābhāvato ca ‘‘aññā’’ti vuccati. **Sati vā upādisese**ti sati vā kilesūpādisese, pahātuṃ asakkuṇeyye sati. Ñāṇe hi aparipakke ye tena paripakkena pahātabbakilesā, te na pahīyanti. Taṃ sandhāyāha ‘‘sati vā upādisese’’ti. Sati ca kilese khandhābhisaṅkhārā tiṭṭhanti eva. Iti imasmiṃ sutte anāgāmiphalaṃ arahattanti dve dhammā dassitā. Yathā cettha, evaṃ ito paresu dvīsu suttesu.

Gāthāsu **ye santacittā**ti ye yogāvacarā tadaṅgavasena vikkhambhanavaseva ca samitakilesatāya santacittā. Nepakkaṃ vuccati paññā, tāya samannāgatattā **nipakā**. Iminā tesaṃ kammaṭṭhānapariharaṇañāṇaṃ dasseti. **Satimanto ca jhāyino**ti ṭhānanisajjādīsu kammaṭṭhānāvijahanahetubhūtāya satiyā satimanto, ārammaṇūpanijjhānalakkhaṇena jhānena jhāyino. **Sammā dhammaṃ vipassanti, kāmesu anapekkhino**ti pubbeyeva ‘‘aṭṭhikaṅkalūpamā kāmā’’tiādinā (ma. ni. 1.234; pāci. 417) vatthukāmesu kilesakāmesu ca ādīnavapaccavekkhaṇena anapekkhino anatthikā te pahāya adhigataṃ upacārasamādhiṃ appanāsamādhiṃ vā pādakaṃ katvā nāmarūpaṃ tassa paccaye ca pariggahetvā kalāpasammasanādikkamena sammā aviparītaṃ pañcakkhandhadhammaṃ aniccādito vipassanti.

Appamādaratāti vuttappakārāya samathavipassanābhāvanāya appamajjane ratā abhiratā tattha appamādeneva rattindivaṃ vītināmentā. **Santā**ti samānā. ‘‘Sattā’’tipi pāṭho, puggalāti attho. **Pamāde bhayadassino**ti nirayūpapattiādikaṃ pamāde bhayaṃ passantā. **Abhabbā parihānāyā**ti te evarūpā samathavipassanādhammehi maggaphalehi vā parihānāya abhabbā. Samathavipassanāto hi sampattato na parihāyanti, itarāni ca appattāni pāpuṇanti. **Nibbānasseva santike**ti nibbānassa ca anupādāparinibbānassa ca santike eva, na cirasseva naṃ adhigamissantīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Sikkhānisaṃsasuttavaṇṇanā

46. Navame **sikkhānisaṃsā**ti ettha sikkhitabbāti sikkhā, sā tividhā adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhāti. Tividhāpi cesā sikkhā ānisaṃsā etesaṃ, na lābhasakkārasilokāti sikkhānisaṃsā. **Viharathā**ti sikkhānisaṃsā hutvā viharatha, tīsu sikkhāsu ānisaṃsadassāvino hutvā tāhi sikkhāhi laddhabbaṃ ānisaṃsameva sampassantā viharathāti attho. **Paññuttarā**ti tāsu sikkhāsu yā adhipaññāsikkhāsaṅkhātā paññā, sā uttarā padhānā visiṭṭhā etesanti paññuttarā. Ye hi sikkhānisaṃsā viharanti, te paññuttarā bhavantīti. **Vimuttisārā**ti arahattaphalasaṅkhātā vimutti sāraṃ etesanti vimuttisārā, yathāvuttaṃ vimuttiṃyeva sārato gahetvā ṭhitāti attho. Ye hi sikkhānisaṃsā paññuttarā ca, na te bhavavisesaṃ patthenti, apica kho vibhavaṃ ākaṅkhantā vimuttiṃyeva sārato paccenti. **Satādhipateyyā**ti jeṭṭhakakaraṇaṭṭhena sati adhipateyyaṃ etesanti satādhipateyyā adhipati eva adhipateyyanti katvā, catūsu satipaṭṭhānesu suppatiṭṭhitacittā kāyānupassanādimukhena samathavipassanābhāvanānuyuttāti attho.

Atha vā **sikkhānisaṃsā**ti bhikkhave, evarūpe dullabhakkhaṇapaṭilābhe tividhasikkhāsikkhanameva ānisaṃsaṃ katvā viharatha, evaṃ viharantā ca **paññuttarā** paññāya uttarā lokuttarapaññāya samannāgatā hutvā viharatha, evaṃbhūtā ca **vimuttisārā** nibbānasārā anaññasārā viharatha. Tathābhāvassa cāyaṃ upāyo, yaṃ **satādhipateyyā** viharatha, satipaṭṭhānabhāvanāya yuttappayuttā hotha, sabbattha vā satārakkhena cetasā viharathāti evamettha attho veditabbo. Iti bhagavā tīsu sikkhāsu bhikkhū niyojento yathā tā sikkhitabbā, yena ca pāripūriṃ gacchanti, taṃ saṅkhepeneva dassetvā idāni yathānusiṭṭhaṃ paṭipajjamānānaṃ phalavisesadassanena tassā paṭipattiyā amoghabhāvaṃ pakāsento **‘‘sikkhānisaṃsāna’’**ntiādimāha. Taṃ vuttatthameva.

Gāthāsu **paripuṇṇasikkha**nti aggaphalappattiyā parisuddhasikkhaṃ, asekkhanti attho. **Apahānadhamma**nti ettha pahānadhammā vuccanti kuppā vimuttiyo. Pahānadhammoti hi hānadhammo kuppadhammo. Na pahānadhammoti apahānadhammo, akuppadhammo. ‘‘Appahānadhammo’’tipi pāḷi, so eva attho. Khayo eva antoti khayanto, jātiyā khayanto jātikhayanto, nibbānaṃ. Khayo vā maraṇaṃ, jātikhayanto nibbānameva, tassa diṭṭhattā **jātikhayantadassī**.

Tasmāti yasmā sikkhāpāripūriyā ayaṃ jarāpāraṅgamanapariyosāno ānisaṃso, tasmā. **Sadā**ti sabbakālaṃ. **Jhānaratā**ti lakkhaṇūpanijjhāne, ārammaṇūpanijjhāneti duvidhepi jhāne ratā, tato eva **samāhitā. Māraṃ sasenaṃ abhibhuyyā**ti kilesasenāya anaṭṭhasenāya ca sasenaṃ anavasiṭṭhaṃ catubbidhampi māraṃ abhibhavitvā. Devaputtamārassapi hi guṇamāraṇe sahāyabhāvūpagamanato kilesā ‘‘senā’’ti vuccanti. Tathā rogādayo anaṭṭhā maccumārassa. Yathāha –

‘‘Kāmā te paṭhamā senā, dutiyā arati vuccati;
Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.

‘‘Pañcamī thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;

Sattamī vicikicchā te, makkho thambho ca aṭṭhamo.

‘‘Lābho siloko sakkāro, micchāladdho ca yo yaso;
Yo cattānaṃ samukkaṃse, pare ca avajānati.

‘‘Esā namuci te senā, kaṇhassābhippahārinī;
Na naṃ asūro jināti, jetvā ca labhate sukha’’nti. (su. ni. 438-441; mahāni. 28);

Yathā cāha –

‘‘Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgaraṃ tena, mahāsenena maccunā’’ti. (ma. ni. 3.280; jā. 2.22.121);

Bhavatha jātimaraṇassa pāragāti jātiyā maraṇassa ca pāragāmino nibbānagāmino bhavathāti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Jāgariyasuttavaṇṇanā

47. Dasame **jāgaro**ti jāgarako vigataniddo jāgariyaṃ anuyutto, rattindivaṃ kammaṭṭhānamanasikāre yuttappayuttoti attho. Vuttañhetaṃ –

> ‘‘Kathañca, bhikkhave, bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti? Idha bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hotī’’ti (vibha. 519).

Casaddo sampiṇḍanattho, tena vakkhamāne satādibhāve sampiṇḍeti. **Assā**ti siyā, bhaveyyāti attho. ‘‘Jāgaro ca bhikkhu vihareyyā’’ti ca paṭhanti. Sabbattha sabbadā ca kammaṭṭhānāvijahanavasena satiavippavāsena **sato sampajāno**ti sattaṭṭhāniyassa catubbidhassapi sampajaññassa vasena sampajāno. **Samāhito**ti upacārasamādhinā appanāsamādhinā ca samāhito ekaggacitto. **Pamudito**ti paṭipattiyā ānisaṃsadassanena uttaruttari visesādhigamena vīriyārambhassa ca amoghabhāvadassanena pamudito pāmojjabahulo. **Vippasanno**ti tato eva paṭipattibhūtāsu tīsu sikkhāsu paṭipattidesake ca satthari saddhābahulatāya suṭṭhu pasanno. Sabbattha assāti sambandho vihareyyāti vā.

Tattha kālavipassī ca kusalesu dhammesūti tasmiṃ kāle vipassako, tattha vā kammaṭṭhānānuyoge kālavipassī kālānurūpaṃ vipassako. Kiṃ vuttaṃ hoti? Vipassanaṃ paṭṭhapetvā kalāpasammasanādivasena sammasanto āvāsādike satta asappāye vajjetvā sappāye sevanto antarā vosānaṃ anāpajjitvā pahitatto cittassa samāhitākāraṃ sallakkhento sakkaccaṃ nirantaraṃ aniccānupassanādiṃ pavattento yasmiṃ kāle vipassanācittaṃ līnaṃ hoti, tasmiṃ dhammavicayavīriyapītisaṅkhātesu, yasmiṃ pana kāle cittaṃ uddhataṃ hoti, tasmiṃ passaddhisamādhiupekkhāsaṅkhātesu kusalesu anavajjesu bojjhaṅgadhammesūti evaṃ tattha tasmiṃ tasmiṃ kāle, tasmiṃ vā kammaṭṭhānānuyoge kālānurūpaṃ vipassako assāti. Satisambojjhaṅgo pana sabbattheva icchitabbo. Vuttañhetaṃ ‘‘satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmī’’ti (saṃ. ni. 5.234; mi. pa. 2.1.13). Ettāvatā puggalādhiṭṭhānāya desanāya jāgariyaṃ dassetvā yehi dhammehi jāgariyānuyogo sampajjati, te pakāseti.

Evaṃ bhagavā āraddhavipassakassa bhikkhuno saṅkhepeneva saddhiṃ upakārakadhammehi sammasanacāraṃ dassetvā idāni tathā paṭipajjantassa paṭipattiyā avañjhabhāvaṃ dassento **''jāgarassa, bhikkhave, bhikkhuno''**tiādimāha. Tattha jāgariyānuyoge satisampajaññasamādānāni sabbatthakāni sammodapasādāvahāni, tattha kālavipassanā nāma vipassanāya gabbhaggahaṇaṃ paripākagataṃ. Upakkilesavimutte hi vīthipaṭipanne vipassanāñāṇe tikkhe sūre vahante yogino uḷāraṃ pāmojjaṃ pasādo ca hoti, tehi ca visesādhigamassa santikeyeva. Vuttañhetaṃ –

''Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

''Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha''nti. (dha. pa. 374, 381);

Gāthāsu **jāgarantā suṇātheta**nti etaṃ mama vacanaṃ ekanteneva pamādaniddāya avijjāniddāya pabodhanatthaṃ jāgarantā satisampajaññādidhammasamāyogena jāgariyaṃ anuyuttā suṇātha. **Ye suttā te pabujjhathā**ti ye yathāvuttaniddāya suttā supanaṃ upagatā, te tumhe jāgariyānuyogavasena indriyabalabojjhaṅge saṅkaḍḍhitvā vipassanaṃ ussukkāpentā appamādapaṭipattiyā tato pabujjhatha atha vā **jāgarantā**ti jāgaranimittā. ''Suṇātheta''nti ettha ''eta''nti vuttaṃ, kiṃ taṃ vacananti āha ''ye suttā te pabujjhathā''tiādi. Tattha **ye suttā**ti ye kilesaniddāya suttā, te tumhe ariyamaggapaṭibodhena pabujjhatha. **Suttā jāgaritaṃ seyyo**ti idaṃ pabodhassa kāraṇavacanaṃ. Yasmā yathāvuttasupato vuttappakāraṃ jāgaritaṃ jāgaraṇaṃ atthakāmassa kulaputtassa seyyo pāsaṃsataro hitasukhāvaho, tasmā pabujjhatha. **Natthi jāgarato bhaya**nti idaṃ tattha ānisaṃsadassanaṃ. Yo hi saddhādīhi jāgaraṇadhammehi samannāgamena jāgaro jaggati, pamādaniddaṃ na upagacchati, tassa attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ jātiādinimittaṃ sabbampi vaṭṭabhayaṃ natthi.

Kālenāti āvāsasappāyādīnaṃ laddhakālena. **So**ti nipātamattaṃ. **Sammā dhammaṃ parivīmaṃsamāno**ti vipassanāya ārammaṇabhūtaṃ tebhūmakadhammaṃ sammā ñāyena yathā nibbindanavirajjanādayo sambhavanti, evaṃ parito vīmaṃsanto, sabbākārena vipassantoti attho. **Ekodibhūto**ti eko seṭṭho hutvā udetīti ekodi, samādhi. So ekodi bhūto jāto uppanno etassāti ekodibhūto. Aggiāhitādisaddānaṃ viya ettha bhūtasaddassa paravacanaṃ daṭṭhabbaṃ. Ekodiṃ vā bhūto pattoti ekodibhūto. Ettha ca ekodīti maggasamādhi adhippeto, ''samāhito''ti ettha pana pādakajjhānasamādhinā saddhiṃ vipassanāsamādhi. Atha vā **kālenā**ti maggapaṭivedhakālena. **Sammā dhammaṃ parivīmaṃsamāno**ti sammadeva catusaccadhammaṃ pariññābhisamayādivasena vīmaṃsanto, ekābhisamayena abhisamento. **Ekodibhūto**ti eko seṭṭho asahāyo vā hutvā udetīti ekodi, catukiccasādhako sammappadhāno. So ekodi bhūto jātoti sabbaṃ purimasadisameva. **Vihane tamaṃ so**ti so evaṃbhūto ariyasāvako arahattamaggena avijjātamaṃ anavasesato vihaneyya samucchindeyya.

Iti bhagavā paṭipattiyā amoghabhāvaṃ dassetvā idāni tattha daḷhaṃ niyojento **''tasmā have**''ti osānagāthamāha. Tattha **tasmā**ti yasmā jāgarato satiavippavāsādinā samathavipassanābhāvanā pāripūriṃ gacchati, anukkamena ariyamaggo pātubhavati, tato cassa sabbaṃ vaṭṭabhayaṃ natthi, tasmā. **Have**ti ekaṃsena daḷhaṃ vā. **Bhajethā**ti bhajeyya. Evaṃ jāgariyaṃ bhajanto ca ātāpibhāvādiguṇayutto bhikkhu saṃyojanāni bhinditvā aggaphalañāṇasaṅkhātaṃ **anuttaraṃ** uttararahitaṃ **sambodhiṃ phuse** pāpuṇeyya. Sesaṃ vuttanayameva.

Dasamasuttavaṇṇanā niṭṭhitā.

11. Āpāyikasuttavaṇṇanā

48. Ekādasame **āpāyikā**ti apāye nibbattissantīti āpāyikā. Tatthāpi niraye nibbattissantīti **nerayikā. Idamappahāyā**ti idaṃ idāni vakkhamānaṃ duvidhaṃ pāpasamācāraṃ appajahitvā, tathāpaṭipattitathāpaggahaṇavasena pavattaṃ vācaṃ cittaṃ diṭṭhiñca appaṭinissajjitvāti attho.

Abrahmacārīti brahmaseṭṭhaṃ caratīti brahmacārī, brahmā vā seṭṭho ācāro etassa atthīti brahmacārī, na brahmacārīti abrahmacārī, brahmacāripaṭirūpako dussīloti attho. **Brahmacāripaṭiñño**ti ‘‘brahmacārī aha’’nti evampaṭiñño. **Paripuṇṇa**nti akhaṇḍādibhāvena avikalaṃ. **Parisuddha**nti upakkilesābhāvena parisuddhaṃ. **Amūlakenā**ti diṭṭhādimūlavirahitena, diṭṭhaṃ sutaṃ parisaṅkitanti imehi codanāmūlehi vajjitena. **Abrahmacariyena** aseṭṭhacariyena. **Anuddhaṃsetī**ti ‘‘parisuddho aya’’nti jānantova pārājikavatthunā dhaṃseti padhaṃseti, codeti akkosati vā.

Gāthāsu **abhūtavādī**ti parassa dosaṃ adisvāva abhūtena tucchena musāvādaṃ katvā paraṃ abbhācikkhanto. **Katvā**ti yo vā pana pāpakammaṃ katvā ‘‘nāhaṃ etaṃ karomī’’ti āha. **Ubhopi te pecca samā bhavantī**ti te ubhopi janā ito paralokaṃ gantvā nirayaṃ upagamanato gatiyā samānā bhavanti. Tattha gatiyeva nesaṃ paricchinnā, na pana āyu. Bahuñhi pāpaṃ katvā ciraṃ niraye paccati, parittaṃ katvā appamattakameva kālaṃ. Yasmā pana tesaṃ ubhinnampi kammaṃ lāmakameva. Tena vuttaṃ **‘‘nihīnakammā manujā paratthā’’**ti. ‘‘Paratthā’’ti pana padassa purato ‘‘peccā’’ti padena sambandho – parattha pecca ito gantvā te nihīnakammā samā bhavantīti.

Evaṃ bhagavā abhūtabbhakkhānavasena bhūtadosapaṭicchādanavasena ca pavattassa musāvādassa vipākaṃ dassetvā idāni tasmiṃ ṭhāne nisinnānaṃ bahūnaṃ pāpabhikkhūnaṃ duccaritakammassa vipākadassanena saṃvejanatthaṃ dve gāthā abhāsi. Tattha **kāsāvakaṇṭhā**ti kasāvarasapītattā kāsāvena vatthena paliveṭhitakaṇṭhā. **Pāpadhammā**ti lāmakadhammā. **Asaññatā**ti kāyādīhi saññamarahitā. **Pāpā**ti tathārūpā pāpapuggalā, pāpehi kammehi upapajjitvā ‘‘tassa kāyopi āditto sampajjalito sajotibhūto, saṅghāṭipi ādittā’’tiādinā (saṃ. ni. 2.218-219; pārā. 230) lakkhaṇasaṃyutte vuttanayena mahādukkhaṃ anubhavantiyeva.

Tatiyagāthāya ayaṃ saṅkhepattho – **yañce bhuñjeyya dussīlo** nissīlapuggalo kāyādīhi asaññato raṭṭhavāsīhi saddhāya dinnaṃ yaṃ raṭṭhapiṇḍaṃ ‘‘samaṇomhī’’ti paṭijānanto gahetvā bhuñjeyya, tato āditto aggivaṇṇo ayoguḷova bhutto seyyo sundarataro. Kiṃkāraṇā? Tappaccayā hissa ekova attabhāvo jhāyeyya, dussīlo pana hutvā saddhādeyyaṃ bhuñjitvā anekānipi jātisatāni niraye uppajjeyyāti.

Ekādasamasuttavaṇṇanā niṭṭhitā.

12. Diṭṭhigatasuttavaṇṇanā

49. Dvādasame **dvīhi diṭṭhigatehī**ti ettha diṭṭhiyova diṭṭhigatāni ‘‘gūthagataṃ muttagata’’ntiādīsu (a. ni. 9.11) viya. Gahitākārasuññatāya vā diṭṭhīnaṃ gatamattānīti diṭṭhigatāni, tehi diṭṭhigatehi. **Pariyuṭṭhitā**ti abhibhūtā palibuddhā vā. Palibodhattho vāpi hi pariyuṭṭhānasaddo ‘‘corā magge pariyuṭṭhiṃsū’’tiādīsu (cūḷava. 430) viya. **Devā**ti upapattidevā. Te hi dibbanti uḷāratamehi kāmaguṇehi jhānādīhi ca kīḷanti, iddhānubhāvena vā yathicchitamatthaṃ gacchanti adhigacchantīti ca devāti vuccanti. Manassa ussannattā manussā, ukkaṭṭhaniddesavasena cetaṃ vuttaṃ yathā ‘‘satthā devamanussāna’’nti. **Olīyanti eke**ti ‘‘sassato attā ca loko cā’’ti bhavesu olīyanābhinivesabhūtena sassatabhāvena ekacce devā manussā ca avalīyanti allīyanti saṅkocaṃ āpajjanti, na tato nissaranti. **Atidhāvantī**ti paramatthato bhinnasabhāvānampi sabhāvadhammānaṃ yvāyaṃ hetuphalabhāvena sambandho, taṃ aggahetvā nānattanayassapi gahaṇena tattha tattheva dhāvanti, tasmā ‘‘ucchijjati attā ca loko ca, na hoti paraṃ maraṇā’’ti ucchede vā bhavanirodhapaṭipattiyā paṭikkhepadhammataṃ atidhāvanti atikkamanti. **Cakkhumanto ca passantī**ti casaddo byatireke. Pubbayogasampattiyā ñāṇaparipākena paññācakkhumanto pana devamanussā teneva paññācakkhunā sassataṃ ucchedañca antadvayaṃ anupagamma majjhimapaṭipattidassanena paccakkhaṃ karonti. Te hi ‘‘nāmarūpamattamidaṃ paṭiccasamuppannaṃ, tasmā na sassataṃ, nāpi ucchijjatī’’ti aviparītato passanti.

Evaṃ olīyanādike puggalādhiṭṭhānena uddisituṃ **‘‘kathañca, bhikkhave’’**tiādi vuttaṃ. Tattha **bhavā**ti kāmabhavo, rūpabhavo, arūpabhavo. Aparepi tayo bhavā saññībhavo, asaññībhavo, nevasaññīnāsaññībhavo. Aparepi tayo bhavā ekavokārabhavo, catuvokārabhavo, pañcavokārabhavoti.

Etehi bhavehi āramanti abhinandantīti **bhavārāmā**. Bhavesu ratā abhiratāti **bhavaratā**. Bhavesu suṭṭhu muditāti **bhavasammuditā. Bhavanirodhāyā**ti tesaṃ bhavānaṃ accantanirodhāya anuppādanatthāya. **Dhamme desiyamāne**ti tathāgatappavedite niyyānikadhamme vuccamāne. **Na pakkhandatī**ti sassatābhiniviṭṭhattā saṃkhittadhammattā na pavisati na ogāhati. **Na pasīdatī**ti pasādaṃ nāpajjati na taṃ saddahati. **Na santiṭṭhatī**ti tassaṃ desanāyaṃ na tiṭṭhati nādhimuccati. Evaṃ sassatato abhinivisanena bhavesu olīyanti.

Aṭṭīyamānāti bhave jarārogamaraṇādīni vadhabandhanacchedanādīni ca disvā saṃvijjanena tehi samaṅgibhāvena bhavena pīḷiyamānā dukkhāpiyamānā. **Harāyamānā**ti lajjamānā **jigucchamānā**ti paṭikūlato dahantā. **Vibhava**nti ucchedaṃ. **Abhinandantī**ti taṇhādiṭṭhābhinandanāhi ajjhosāya nandanti. **Yato kira bho**tiādi tesaṃ abhinandanākāradassanaṃ. Tattha **yato**ti yadā. **Bho**ti ālapanaṃ. **Ayaṃ attā**ti kārakādibhāvena attanā parikappitaṃ sandhāya vadati. **Ucchijjatī**ti upacchijjati. **Vinassatī**ti na dissati, vināsaṃ abhāvaṃ gacchati. **Na hoti paraṃ maraṇā**ti maraṇena uddhaṃ na bhavati. **Etaṃ santa**nti yadetaṃ attano ucchedādi, etaṃ sabbabhavavūpasamato sabbasantāpavūpasamato ca **santaṃ,** santattā eva **paṇītaṃ,** tacchāviparītabhāvato **yāthāvaṃ**. Tattha ‘‘santaṃ paṇīta’’nti idaṃ dvayaṃ taṇhābhinandanāya vadanti, ‘‘yāthāva’’nti diṭṭhābhinandanāya. **Eva**nti evaṃ yathāvuttaucchedābhinivesanena.

Bhūtanti khandhapañcakaṃ. Tañhi paccayasambhūtattā paramatthato vijjamānattā ca bhūtanti vuccati. Tenāha ‘‘bhūtamidaṃ, bhikkhave, samanupassathā’’ti (ma. ni. 1.401). **Bhūtato** aviparītasabhāvato salakkhaṇato sāmaññalakkhaṇato ca passati. Idañhi khandhapañcakaṃ nāmarūpamattaṃ. Tattha ‘‘ime pathavīādayo dhammā rūpaṃ, ime phassādayo dhammā nāmaṃ, imāni nesaṃ lakkhaṇādīni, ime nesaṃ avijjādayo paccayā’’ti evaṃ sapaccayanāmarūpadassanavasena ceva, ‘‘sabbepime dhammā ahutvā sambhonti, hutvā paṭiventi, tasmā aniccā, aniccattā dukkhā, dukkhattā anattā’’ti evaṃ aniccānupassanādivasena ca passatīti attho. Ettāvatā taruṇavipassanāpariyosānā vipassanābhūmi dassitā. **Nibbidāyā**ti bhūtasaṅkhātassa tebhūmakadhammajātassa nibbindanatthāya, etena balavavipassanaṃ dasseti. **Virāgāyā**ti virāgatthaṃ virajjanatthaṃ, iminā maggaṃ dasseti. **Nirodhāyā**ti nirujjhanatthaṃ, imināpi maggameva dasseti. **Nirodhāyā**ti vā paṭippassaddhinirodhena saddhiṃ anupādisesanibbānaṃ dasseti. **Evaṃ kho, bhikkhave, cakkhumanto passantī**ti evaṃ paññācakkhumanto sapubbabhāgena maggapaññācakkhunā catusaccadhammaṃ passanti.

Gāthāsu **ye bhūtaṃ bhūtato disvā**ti ye ariyasāvakā bhūtaṃ khandhapañcakaṃ bhūtato aviparītasabhāvato vipassanāpaññāsahitāya maggapaññāya disvā. Etena pariññābhisamayaṃ dasseti. **Bhūtassa ca atikkama**nti bhāvanābhisamayaṃ. Ariyamaggo hi bhūtaṃ atikkamati etenāti ‘‘bhūtassa atikkamo’’ti vutto. **Yathābhūte**ti aviparītasaccasabhāve nibbāne. **Vimuccanti** adhimuccanti, etena sacchikiriyābhisamayaṃ dasseti. **Bhavataṇhāparikkhayā**ti bhavataṇhāya sabbaso khepanā samucchindanato, etena samudayappahānaṃ dasseti.

Save bhūtapariñño soti ettha pana saveti nipātamattaṃ. So bhūtapariñño bhūtassa atikkamanūpāyena maggena bhavataṇhāparikkhayā pariññātakkhandho tato eva yathābhūte nibbāne adhimutto. **Bhavābhave**ti khuddake ceva mahante ca, ucchedādidassane vā **vītataṇho** bhinnakileso. **Bhikkhu bhūtassa** upādānakkhandhasaṅkhātassa attabhāvassa **vibhavā,** āyatiṃ anuppādā **punabbhavaṃ nāgacchati,** apaññattikabhāvameva gacchatīti anupādisesāya nibbānadhātuyā desanaṃ niṭṭhāpesi.

Iti imasmiṃ vagge ekādasame vaṭṭaṃ kathitaṃ, tatiyacatutthapañcamesu pariyosānasutte ca vaṭṭavivaṭṭaṃ kathitaṃ, sesesu vivaṭṭamevāti veditabbaṃ.

Dvādasamasuttavaṇṇanā niṭṭhitā.

Paramatthadīpaniyā khuddakanikāya-aṭṭhakathāya

Itivuttakassa dukanipātavaṇṇanā niṭṭhitā.

3. Tikanipāto

1. Paṭhamavaggo

1. Mūlasuttavaṇṇanā

50. Tikanipātassa paṭhame **tīṇī**ti gaṇanaparicchedo. **Imānī**ti abhimukhīkaraṇaṃ. **Akusalamūlānī**ti paricchinnadhammanidassanaṃ. Tattha akusalāni ca tāni mūlāni cāti akusalamūlāni. Atha vā akusalānaṃ hetupaccayapabhavajanakasamuṭṭhāpakanibbattakaṭṭhena mūlāni cāti akusalamūlāni, akusaladhammānaṃ kāraṇānīti attho. Kāraṇañhi yathā hinoti etasmā phalaṃ pavattatīti hetu, paṭicca etasmā etīti paccayo, pabhavati etasmāti pabhavo, attano phalaṃ janetīti janakaṃ, samuṭṭhāpetīti samuṭṭhāpakaṃ, nibbattetīti nibbattakanti ca vuccati. Evaṃ patiṭṭhaṭṭhena mūlanti, tasmā **akusalamūlānī**ti akusalānaṃ suppatiṭṭhitabhāvasādhanāni, kāraṇānīti vuttaṃ hoti.

Keci pana ‘‘sāliādīnaṃ sālibījādīni viya maṇippabhādīnaṃ maṇivaṇṇādayo viya ca akusalānaṃ akusalabhāvasādhako lobhādīnaṃ mūlaṭṭho’’ti vadanti. Evaṃ sante akusalacittasamuṭṭhānarūpesu tesaṃ hetupaccayabhāvo na siyā. Na hi tāni tesaṃ akusalabhāvaṃ sādhenti, na ca paccayā na honti. Vuttañhetaṃ –

> ‘‘Hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo’’ti (paṭṭhā. 1.paccayaniddesa.1).

Ahetukassa ca mohassa akusalabhāvo na siyā akusalabhāvasādhakassa mūlantarassa abhāvato. Athāpi siyā lobhādīnaṃ sabhāvasiddho akusalādibhāvo, taṃsampayuttānaṃ pana lobhādipaṭibaddhoti. Evampi yathā lobhādīnaṃ, evaṃ alobhādīnampi sabhāvasiddho kusalādibhāvoti alobhādayo kusalā eva siyuṃ, na abyākatā, na ca honti. Tasmā yathā sampayuttesu, evaṃ mūlesupi kusalādibhāvo pariyesitabbo. Yonisomanasikārādiko viya hi kusalabhāvassa, ayonisomanasikārādiko akusalabhāvassa kāraṇanti gahetabbaṃ. Evaṃ akusalabhāvasādhanavasena lobhādīnaṃ mūlaṭṭhaṃ aggahetvā suppatiṭṭhitabhāvasādhanavasena gayhamāne na koci doso. Laddhahetupaccayā hi dhammā virūḷhamūlā viya pādapā thirā honti suppatiṭṭhitā, heturahitā pana tilabījakādisevālā viya na suppatiṭṭhitāti hetuādiatthena akusalānaṃ upakārakattā mūlānīti akusalamūlāni. Yasmā pana mūlena mutto akusalacittuppādo natthi, tasmā tīhi mūlehi sabbo akusalarāsi pariyādiyitvā dassitoti daṭṭhabbaṃ.

Tāni akusalamūlāni sarūpato dassetuṃ **‘‘lobho akusalamūla’’**ntiādi vuttaṃ. Tattha lobhādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Tattha pana tatiyamaggavajjhā lobhādayo āgatā, idha pana anavasesāti ayameva viseso.

Gāthāyaṃ **pāpacetasa**nti akusaladhammasamāyogato lāmakacittaṃ. **Hiṃsantī**ti attano pavattikkhaṇe āyatiṃ vipākakkhaṇe ca vibādhenti. **Attasambhūtā**ti attani jātā. **Tacasāra**nti gaṇṭhitaṃ, veḷunti attho. **Samphala**nti attano phalaṃ. Idaṃ vuttaṃ hoti – khadirasīsapādayo viya antosāro ahutvā bahisāratāya tacasāranti laddhanāmaṃ veḷuādiṃ yathā attasambhūtameva phalaṃ hiṃsati vināseti, evameva anto sīlādisārarahitaṃ lāmakacittaṃ puggalaṃ attasambhūtāyeva lobhādayo vināsentīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Dhātusuttavaṇṇanā

51. Dutiye **dhātuyo**ti attano phalassa sabhāvassa ca dhāraṇaṭṭhena dhātuyo. Yañcettha phalanibbattakaṃ, taṃ attano phalassa sabhāvassa ca, itaraṃ sabhāvasseva dhāraṇaṭṭhena dhātu. **Rūpadhātū**ti rūpabhavo. Dhātuyā āgataṭṭhāne bhavena paricchinditabbaṃ, bhavassa āgataṭṭhāne dhātuyā paricchinditabbanti idha bhavena paricchedo kathito. Tasmā –

> ‘‘Katame dhammā rūpāvacarā? Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve anto karitvā etthāvacarā ettha pariyāpannā khandhadhātuāyatanā, ime dhammā rūpāvacarā’’ti (dha. sa. 1289) –

Evaṃ vuttā rūpāvacaradhammā rūpadhātu. **Arūpadhātū**ti arūpabhavo. Idhāpi bhavena paricchedo kathitoti –

> ‘‘Katame dhammā arūpāvacarā? Heṭṭhato ākāsānañcāyatanūpage deve anto karitvā, uparito nevasaññānāsaññāyatanūpage deve anto karitvā, etthāvacarā ettha pariyāpannā khandhadhātuāyatanā, ime dhammā arūpāvacarā’’ti (dha. sa. 1291) –

Evaṃ vuttā arūpāvacaradhammā arūpadhātu. **Nirodhadhātū**ti nibbānaṃ veditabbaṃ.

Aparo nayo – rūpasahitā, rūpapaṭibaddhā, dhammappavatti **rūpadhātu,** pañcavokārabhavo, ekavokārabhavo ca, tena sakalo kāmabhavo rūpabhavo ca saṅgahito. Rūparahitā dhammappavatti **arūpadhātu,** catuvokārabhavo, tena arūpabhavo saṅgahito. Iti dvīhi padehi tayo bhavā sabbā saṃsārappavatti dassitā. Tatiyapadena pana asaṅkhatadhātuyeva saṅgahitāti maggaphalāni idha tikavinimuttadhammā nāma jātā. Keci pana ‘‘rūpadhātūti rūpasabhāvā dhammā, arūpadhātūti arūpasabhāvā dhammāti padadvayena anavasesato pañcakkhandhā gahitā’’ti. ‘‘Rūpataṇhāya visayabhūtā dhammā rūpadhātu, arūpataṇhāya visayabhūtā arūpadhātū’’ti ca vadanti, taṃ sabbaṃ idha nādhippetaṃ. Tasmā vuttanayeneva attho veditabbo.

Gāthāsu **rūpadhātuṃ pariññāyā**ti rūpapaṭibaddhadhammapavattiṃ ñātapariññādīhi tīhi pariññāhi parijānitvā. **Āruppesu asaṇṭhitā**ti arūpāvacaradhammesu bhavarāgavasena bhavadiṭṭhivasena ca na patiṭṭhitā anallīnā. ‘‘Arūpesu asaṇṭhitā’’ti ca paṭhanti, so eva attho. Ettāvatā tebhūmakadhammānaṃ pariññā vuttā. **Nirodhe ye vimuccantī**ti ye nibbāne ārammaṇabhūte aggamaggaphalavasena samucchedapaṭippassaddhīhi anavasesakilesato vimuccanti. **Te janā maccuhāyino**ti te khīṇāsavajanā maraṇaṃ samatītā.

Evaṃ dhātuttayasamatikkamena amatādhigamaṃ dassetvā ‘‘ayañca paṭipadā mayā gatamaggo ca tumhākaṃ dassito’’ti tattha nesaṃ ussāhaṃ janento dutiyaṃ gāthamāha. Tattha **kāyenā**ti nāmakāyena maggaphalehi. **Phusayitvā**ti patvā. **Nirūpadhi**nti khandhādisabbūpadhirahitaṃ. **Upadhippaṭinissagga**nti tesaṃyeva ca upadhīnaṃ paṭinissajjanakāraṇaṃ. Nibbānassa hi maggañāṇena sacchikiriyāya sabbe upadhayo paṭinissaṭṭhā hontīti taṃ tesaṃ paṭinissajjanakāraṇaṃ. **Sacchikatvā**ti kālena kālaṃ phalasamāpattisamāpajjanena attapaccakkhaṃ katvā **anāsavo sammāsambuddho** tameva **asokaṃ virajaṃ** nibbānapadaṃ deseti. Tasmā tadadhigamāya ussukkaṃ kātabbanti.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Paṭhamavedanāsuttavaṇṇanā

52. Tatiye **vedanā**ti ārammaṇarasaṃ vediyanti anubhavantīti vedanā. Tā vibhāgato dassetuṃ **‘‘sukhā vedanā’’**tiādi vuttaṃ. Tattha **sukha**-saddo atthuddhāravasena heṭṭhā vuttoyeva. **Dukkha**-saddo pana ‘‘jātipi dukkhā’’tiādīsu (dī. ni. 2.387; vibha. 190) dukkhavatthusmiṃ āgato. ‘‘Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) dukkhārammaṇe. ‘‘Dukkho pāpassa uccayo’’tiādīsu (dha. pa. 117) dukkhapaccaye. ‘‘Yāvañcidaṃ, bhikkhave, na sukarā akkhānena pāpuṇituṃ, yāva dukkhā nirayā’’tiādīsu (ma. ni. 3.250) dukkhapaccayaṭṭhāne. ‘‘Sukhassa ca pahānā dukkhassa ca pahānā’’tiādīsu (dī. ni. 1.232; dha. sa. 165) dukkhavedanāyaṃ. Idhāpi dukkhavedanāyameva.

Vacanatthato pana sukhayatīti **sukhā**. Dukkhayatīti **dukkhā**. Na dukkhā na sukhāti **adukkhamasukhā,** makāro padasandhivasena vutto. Tāsu iṭṭhānubhavanalakkhaṇā sukhā, aniṭṭhānubhavanalakkhaṇā dukkhā, ubhayaviparītānubhavanalakkhaṇā adukkhamasukhā. Tasmā sukhadukkhavedanānaṃ uppatti pākaṭā, na adukkhamasukhāya. Yadā hi sukhaṃ uppajjati, sakalasarīraṃ bhentaṃ maddantaṃ pharamānaṃ satadhotasappiṃ khādāpentaṃ viya, satapākatelaṃ makkhentaṃ viya, ghaṭasahassena pariḷāhaṃ nibbāpayamānaṃ viya ca ‘‘aho sukhaṃ, aho sukha’’nti vācaṃ nicchārayamānameva uppajjati. Yadā dukkhaṃ uppajjati, sakalasarīraṃ khobhentaṃ maddantaṃ pharamānaṃ tattaphālaṃ pavesentaṃ viya vilīnatambalohaṃ āsiñcantaṃ viya ca ‘‘aho dukkhaṃ, aho dukkha’’nti vippalāpentameva uppajjati. Iti sukhadukkhavedanānaṃ uppatti pākaṭā.

Adukkhamasukhā pana dubbijānā duddīpanā andhakārā avibhūtā. Sā sukhadukkhānaṃ apagame sātāsātapaṭipakkhavasena majjhattākārabhūtā nayato gaṇhantasseva pākaṭā hoti. Yathā kiṃ? Yathā pubbāparaṃ sapaṃsuke padese upacaritamaggavasena piṭṭhipāsāṇe migena gatamaggo, evaṃ iṭṭhāniṭṭhārammaṇesu sukhadukkhānubhavanenapi majjhattārammaṇānubhavanabhāvena viññāyati. Majjhattārammaṇaggahaṇaṃ piṭṭhipāsāṇagamanaṃ viya iṭṭhāniṭṭhārammaṇaggahaṇābhāvato. Yañca tatrānubhavanaṃ, sā adukkhamasukhāti.

Evamettha sukhadukkhaadukkhamasukhabhāvena tidhā vuttāpi katthaci sukhadukkhabhāvena dvidhā vuttā. Yathāha – ‘‘dvepi mayā, ānanda, vedanā vuttā, pariyāyena sukhā vedanā, dukkhā vedanā’’ti (ma. ni. 2.89). Katthaci tissopi visuṃ visuṃ sukhadukkhaadukkhamasukhabhāvena ‘‘sukhā vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā’’ti (ma. ni. 1.465). Katthaci sabbāpi dukkhabhāvena. Vuttañhetaṃ ‘‘yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasminti vadāmī’’ti (saṃ. ni. 4.259).

Tattha siyā – yadi tisso vedanā yathā idha vuttā, aññesu ca edisesu suttesu abhidhamme ca evaṃ avatvā kasmā evaṃ vuttaṃ ‘‘yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasminti vadāmī’’ti, ‘‘dvepi mayā, ānanda, vedanā vuttā’’ti ca? Sandhāyabhāsitametaṃ, tasmā sā pariyāyadesanā. Vuttañhetaṃ bhagavatā –

> ‘‘Saṅkhārāniccataṃ, ānanda, mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmataṃ, ‘yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasmi’’’nti (saṃ. ni. 4.259).
>
> ‘‘Dvepi mayā, ānanda, vedanā vuttā pariyāyenā’’ti ca (saṃ. ni. 4.259).

Ettha hi sukhā adukkhamasukhāti imāsaṃ dvinnaṃ vedanānaṃ nippariyāyena dukkhabhāvo natthi, veneyyajjhāsayena pana tattha nicchandadassanatthaṃ pariyāyena dukkhabhāvo vuttoti sā tādisī pariyāyadesanā. Ayaṃ pana vedanattayadesanā sabhāvakathāti katvā nippariyāyadesanāti ayamettha ācariyānaṃ samānakathā.

Vitaṇḍavādī panāha ‘‘dukkhatādvayavacanato pariyāyadesanāva vedanattayadesanā’’ti. So ‘‘mā heva’’ntissa vacanīyo, yasmā bhagavatā sabbāsaṃ vedanānaṃ dukkhabhāvo adhippāyavasena vutto ‘‘saṅkhārāniccataṃ, ānanda, mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmataṃ ‘yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasmi’’’nti. Yadi panettha vedanattayadesanā pariyāyadesanā siyā, ‘‘idaṃ mayā sandhāya bhāsitaṃ tisso vedanā’’ti vattabbaṃ siyā, na panetaṃ vuttaṃ.

Apicāyameva vattabbo ‘‘ko, panāvuso, vedanattayadesanāya adhippāyo’’ti? Sace vadeyya ‘‘mudukā dukkhā vedanā sukhā, adhimattā dukkhā, majjhimā adukkhamasukhāti veneyyajjhāsayena vuttā. Tāsu hi na sattānaṃ sukhādivaḍḍhī’’ti. So vattabbo – ko panāvuso dukkhavedanāya sabhāvo, yena ‘‘sabbā vedanā dukkhā’’ti vucceyyuṃ? Yadi yāya uppannāya sattā viyogameva icchanti, so dukkhavedanāya sabhāvo. Yāya ca pana uppannāya sattā aviyogameva icchanti, yāya na ubhayaṃ icchanti, sā kathaṃ dukkhavedanā siyā? Atha yā attano nissayassa upaghātakārī, sā dukkhā. Yā anuggahakārī, sā kathaṃ dukkhā siyā. Atha pana yadariyā dukkhato passanti, so dukkhavedanāya sabhāvo, saṅkhāradukkhatāya vedanaṃ ariyā dukkhato passanti, sā ca abhiṇhasabhāvāti kathaṃ tāsaṃ vedanānaṃ mudumajjhimādhimattadukkhabhāvo siyā? Yadi ca saṅkhāradukkhatāya eva vedanānaṃ dukkhabhāvo siyā, ‘‘tisso imā, bhikkhave, dukkhatāyo dukkhadukkhatā, vipariṇāmadukkhatā, saṅkhāradukkhatā’’ti (dī. ni. 3.305) ayaṃ dukkhatānaṃ vibhāgadesanā nippayojanā siyā. Tathā ca sati suttameva paṭibāhitaṃ siyā, purimesu ca tīsu rūpāvacarajjhānesu mudukā dukkhā vedanāti āpajjati sukhavedanāvacanato. Catutthajjhāne arūpajjhānesu ca majjhimā, adukkhamasukhavedanāvacanato. Evaṃ sante purimā tisso rūpāvacarasamāpattiyo catutthajjhānasamāpattiyā arūpasamāpattīhi ca santatarāti āpajjati. Kathaṃ vā santatarappaṇītatarāsu samāpattīsu dukkhavedanāya adhikabhāvo yujjati? Tasmā vedanattayadesanāya pariyāyadesanābhāvo na yuttoti.

Yaṃ pana vuttaṃ ‘‘dukkhe sukhanti saññāvipallāso’’ti (a. ni. 4.49; paṭi. ma. 1.236), taṃ kathanti? Vipariṇāmadukkhatāya saṅkhāradukkhatāya ca yathābhūtānavabodhena yā ekantato sukhasaññā, yā ca dukkhanimitte sukhanimittasaññā, taṃ sandhāya vuttaṃ. Evampi ‘‘sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā’’ti (itivu. 53) idaṃ pana kathanti? Idaṃ pana vipariṇāmadassane sanniyojanatthaṃ vuttaṃ tassa tattha virāguppattiyā upāyabhāvato sukhavedanāya bahudukkhānugatabhāvato ca. Tathā hi dukkhassa hetubhāvato anekehi dukkhadhammehi anubaddhattā ca paṇḍitā sukhampi dukkhamicceva paṭipannā.

Evampi nattheva sukhā vedanā, sukhahetūnaṃ niyamābhāvato. Ye hi sukhavedanāya hetusammatā ghāsacchādanādayo, te eva adhimattaṃ akāle ca paṭiseviyamānā dukkhavedanāya hetubhāvamāpajjanti. Na ca yeneva hetunā sukhaṃ, teneva dukkhanti yuttaṃ vattuṃ. Tasmā na te sukhahetū, dukkhantarāpagame pana aviññūnaṃ sukhasaññā yathā cirataraṃ ṭhānādiiriyāpathasamaṅgī hutvā tadaññairiyāpathasamāyoge mahantañca bhāraṃ vahato bhāranikkhepe ceva vūpasame ca, tasmā nattheva sukhanti? Tayidaṃ sammadeva sukhahetuṃ apariññāya tassa niyamābhāvaparikappanaṃ. Ārammaṇamattameva hi kevalaṃ sukhahetuṃ manasikatvā evaṃ vuttaṃ, ajjhattikasarīrassa avatthāvisesaṃ samuditaṃ pana ekajjhaṃ tadubhayaṃ sukhādihetūti veditabbaṃ. Yādisañca tadubhayaṃ sukhavedanāya hetu, tādisaṃ na kadācipi dukkhavedanāya hetu hotīti vavatthitā eva sukhādihetu. Yathā nāma tejodhātu sāliyavaḍākasassādīnaṃ yādisamavatthantaraṃ patvā sātamadhurabhāvahetu hoti, na tādisameva patvā kadācipi asātaamadhurabhāvahetu hoti, evaṃsampadamidaṃ daṭṭhabbaṃ.

Dukkhāpagameva kadāci sukhavedanantaraṃ upalabbhati. Tattha sukheyeva sukhasaññā, na dukkhāpagamamatte yathā addhānagamanaparissamakilantassa sambāhane iriyāpathaparivattane ca, aññathā kālantarepi parissamāpagame tādisī sukhasaññā siyā. Dukkhāpagamamatte pana sukhanti parikappanā vedanāvisesassa anupalabbhamānattā. Ekanteneva cetaṃ evaṃ sampaṭicchitabbaṃ, yato paṇītappaṇītāniyeva ārammaṇāni mahatā āyāsena sattā abhipatthayanti, na ca nesaṃ yena kenaci yathāladdhamattena paccayena patikāraṃ kātuṃ sakkā taṇhuppādenāti. Vedanāpaccayā hi taṇhāupādi, tathābhāve ca sugandhamadhurasukhasamphassādivatthūnaṃ itarītarabhāvena sukhavisesasaññā jāyamānā katamassa dukkhavisesassa apagamane ghānajivhākāyadvāresu, sotadvāre ca dibbasaṅgītasadisapañcaṅgikatūriyasaddāvadhāraṇe. Tasmā na dukkhavedanāyameva dukkhantarāpagame sukhasaññā, nāpi kevale dukkhāpagamamatteti āgamato yuttitopi vavatthitā tisso vedanāti bhagavato vedanattayadesanā nītatthāyeva, na neyyatthāti saññāpetabbaṃ. Evañcetaṃ upeti, iccetaṃ kusalaṃ, no ce, kammaṃ katvā uyyojetabbo ‘‘gaccha yathāsukha’’nti.

Evametā aññamaññapaṭipakkhasabhāvavavatthitalakkhaṇā eva tisso vedanā bhagavatā desitā. Tañca kho vipassanākammikānaṃ yogāvacarānaṃ vedanāmukhena arūpakammaṭṭhānadassanatthaṃ. Duvidhañhi kammaṭṭhānaṃ rūpakammaṭṭhānaṃ, arūpakammaṭṭhānanti. Tattha bhagavā rūpakammaṭṭhānaṃ kathento saṅkhepamanasikāravasena vā vitthāramanasikāravasena vā catudhātuvavatthānādivasena vā katheti. Arūpakammaṭṭhānaṃ pana kathento phassavasena vā vedanāvasena vā cittavasena vā katheti. Ekaccassa hi āpāthagate ārammaṇe āvajjato tattha cittacetasikānaṃ paṭhamābhinipāto phasso taṃ ārammaṇaṃ phusanto uppajjamāno pākaṭo hoti, ekaccassa taṃ ārammaṇaṃ anubhavantī uppajjamānā vedanā pākaṭā hoti, ekaccassa taṃ ārammaṇaṃ vijānantaṃ uppajjamānaṃ viññāṇaṃ pākaṭaṃ hoti. Iti tesaṃ tesaṃ puggalānaṃ ajjhāsayena yathāpākaṭaṃ phassādimukhena tidhā arūpakammaṭṭhānaṃ katheti.

Tattha yassa phasso pākaṭo hoti, sopi ‘‘na kevalaṃ phassova uppajjati, tena saddhiṃ tadeva ārammaṇaṃ anubhavamānā vedanāpi uppajjati, sañjānamānā saññāpi, cetayamānā cetanāpi, vijānamānaṃ viññāṇampi uppajjatī’’ti phassapañcamakeyeva pariggaṇhāti. Yassa vedanā pākaṭā hoti, sopi ‘‘na kevalaṃ vedanāva uppajjati, tāya saddhiṃ phusamāno phassopi uppajjati, sañjānamānā saññāpi, cetayamānā cetanāpi, vijānamānaṃ viññāṇampi uppajjatī’’ti phassapañcamakeyeva pariggaṇhāti. Yassa viññāṇaṃ pākaṭaṃ hoti, sopi ‘‘na kevalaṃ viññāṇameva uppajjati, tena saddhiṃ tadevārammaṇaṃ phusamāno phassopi uppajjati, anubhavamānā vedanāpi, sañjānamānā saññāpi, cetayamānā cetanāpi uppajjatī’’ti phassapañcamakeyeva pariggaṇhāti.

So ‘‘ime phassapañcamakā dhammā kiṃnissitā’’ti upadhārento ‘‘vatthunissitā’’ti pajānāti. Vatthu nāma karajakāyo. Yaṃ sandhāya vuttaṃ ‘‘idañca pana me viññāṇaṃ etthasitaṃ etthapaṭibaddha’’nti (dī. ni. 1.235; ma. ni. 2.252). So atthato bhūtā ceva upādārūpāni ca, evamettha vatthu rūpaṃ, phassapañcamakā nāmanti nāmarūpamattameva passati. Rūpañcettha rūpakkhandho, nāmaṃ cattāro arūpino khandhāti pañcakkhandhamattaṃ hoti. Nāmarūpavinimuttā hi pañcakkhandhā, pañcakkhandhavinimuttaṃ vā nāmarūpaṃ natthi. So ‘‘ime pañcakkhandhā kiṃhetukā’’ti upaparikkhanto ‘‘avijjādihetukā’’ti, tato ‘‘paccayo ceva paccayuppannañca idaṃ, añño satto vā puggalo vā natthi, suddhasaṅkhārapuñjamattamevā’’ti sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā ‘‘aniccaṃ dukkhamanattā’’ti sammasanto vicarati. So ‘‘ajja ajjā’’ti paṭivedhaṃ ākaṅkhamāno tathārūpe samaye utusappāyaṃ, puggalasappāyaṃ, bhojanasappāyaṃ, dhammassavanasappāyaṃ vā labhitvā ekapallaṅkena nisinnova vipassanaṃ matthakaṃ pāpetvā arahatte patiṭṭhāti. Evaṃ imesaṃ tiṇṇaṃ janānaṃ yāva arahattā kammaṭṭhānaṃ veditabbaṃ. Idha pana bhagavā vedanāvasena bujjhanakānaṃ ajjhāsayena arūpakammaṭṭhānaṃ kathento vedanāvasena kathesi. Tattha –

‘‘Lakkhaṇañca adhiṭṭhānaṃ, uppatti anusayo tathā;
Ṭhānaṃ pavattikālo ca, indriyañca dvidhāditā’’ti. –

Idaṃ pakiṇṇakaṃ veditabbaṃ – tattha **lakkhaṇaṃ** heṭṭhā vuttameva. **Adhiṭṭhāna**nti phasso. ‘‘Phassapaccayā vedanā’’ti hi vacanato phasso vedanāya adhiṭṭhānaṃ. Tathā hi so vedanādhiṭṭhānabhāvato niccammagāvīupamāya upamito. Tattha sukhavedanīyo phasso sukhāya vedanāya adhiṭṭhānaṃ, dukkhavedanīyo phasso dukkhāya vedanāya, adukkhamasukhavedanīyo phasso adukkhamasukhāya vedanāya adhiṭṭhānaṃ, āsannakāraṇanti attho. Vedanā kassa padaṭṭhānaṃ? ‘‘Vedanāpaccayā taṇhā’’ti vacanato taṇhāya padaṭṭhānaṃ abhipatthanīyabhāvato. Sukhā vedanā tāva taṇhāya padaṭṭhānaṃ hotu, itarā pana kathanti? Vuccate sukhasamaṅgīpi tāva taṃsadisaṃ tato vā uttaritaraṃ sukhaṃ abhipattheti, kimaṅga pana dukkhasamaṅgībhūto. Adukkhamasukhā ca santabhāvena sukhamicceva vuccatīti tissopi vedanā taṇhāya padaṭṭhānaṃ.

Uppattīti uppattikāraṇaṃ. Iṭṭhārammaṇabhūtā hi sattasaṅkhārā sukhavedanāya uppattikāraṇaṃ, te eva aniṭṭhārammaṇabhūtā dukkhavedanāya, majjhattārammaṇabhūtā adukkhamasukhāya. Vipākato tadākāraggahaṇato cettha iṭṭhāniṭṭhatā veditabbā.

Anusayoti imāsu tīsu vedanāsu sukhāya vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo, adukkhamasukhāya vedanāya avijjānusayo anuseti. Vuttañhetaṃ –

‘‘Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anusetī’’tiādi (ma. ni. 1.465).

Diṭṭhimānānusayā cettha rāgapakkhiyā kātabbā. Sukhābhinandanena hi diṭṭhigatikā ‘‘sassata’’ntiādinā sakkāye abhinivisanti, mānajātikā ca mānaṃ jappenti ‘‘seyyohamasmī’’tiādinā. Vicikicchānusayo pana avijjāpakkhiko kātabbo. Tathā hi vuttaṃ paṭiccasamuppādavibhaṅge (vibha. 288-289) ‘‘vedanāpaccayā vicikicchā’’ti. Anusayānañca tattha tattha santāne appahīnabhāvena thāmagamanaṃ. Tasmā ‘‘sukhāya vedanāya rāgānusayo anusetī’’ti maggena appahīnattā anurūpakāraṇalābhe uppajjanāraho rāgo, tattha sayito viya hotīti attho. Esa nayo sesesupi.

Ṭhānanti kāyo cittañca vedanāya ṭhānaṃ. Vuttañhetaṃ – ‘‘yaṃ tasmiṃ samaye kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ (dha. sa. 449). Yaṃ tasmiṃ samaye cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayita’’nti (dha. sa. 471) ca.

Pavattikāloti pavattikkhaṇo, pavattanākalanañca. Pavattikkhaṇena hi sukhadukkhavedanānaṃ sukhadukkhabhāvo vavatthito. Yathāha –

> ‘‘Sukhā kho, āvuso visākha, vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā kho, āvuso visākha, vedanā ṭhitidukkhā vipariṇāmasukhā’’ti (ma. ni. 1.465).

Sukhāya vedanāya atthibhāvo sukhaṃ, natthibhāvo dukkhaṃ. Dukkhāya vedanāya atthibhāvo dukkhaṃ, natthibhāvo sukhanti attho. Adukkhamasukhāya vedanāya pavattanākalanaṃ pavattiyā ākalanaṃ anākalanañca jānanaṃ ajānanañca sukhadukkhabhāvavavatthānaṃ. Vuttampi cetaṃ –

> ‘‘Adukkhamasukhā kho, āvuso visākha, vedanā ñāṇasukhā aññāṇadukkhā’’ti.

Indriyanti etā hi sukhādayo tisso vedanā sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyanti adhipateyyaṭṭhena indriyato pañcadhā vibhattā. Kāyikañhi sātaṃ sukhindriyanti vuttaṃ, asātaṃ dukkhindriyanti. Mānasaṃ pana sātaṃ somanassindriyanti vuttaṃ, asātaṃ domanassindriyanti. Duvidhampi neva sātaṃ nāsātaṃ upekkhindriyanti. Kiṃ panettha kāraṇaṃ – yathā kāyikacetasikā sukhadukkhavedanā ‘‘sukhindriyaṃ somanassindriyaṃ, dukkhindriyaṃ domanassindriya’’nti vibhajitvā vuttā, na evaṃ adukkhamasukhāti? Bhedābhāvato. Yatheva hi anuggahasabhāvā bādhakasabhāvā ca sukhadukkhavedanā aññathā kāyassa anuggahaṃ bādhakañca karonti, cittassa ca aññathā, na evaṃ adukkhamasukhā, tasmā bhedābhāvato vibhajitvā na vuttā.

Dvidhāditāti sabbāpi hi vedanā vedayitaṭṭhena ekavidhāpi nissayabhedena duvidhā – kāyikā cetasikāti, sukhā, dukkhā, adukkhamasukhāti tividhā, catuyonivasena catubbidhā, indriyavasena, gativasena ca pañcavidhā, dvāravasena ca ārammaṇavasena ca chabbidhā, sattaviññāṇadhātuyogena sattavidhā, aṭṭhalokadhammapaccayatāya aṭṭhavidhā, sukhādīnaṃ paccekaṃ atītādivibhāgena navavidhā, tā eva ajjhattabahiddhābhedena aṭṭhārasavidhā, tathā rūpādīsu chasu ārammaṇesu ekekasmiṃ sukhādivasena tisso tisso katvā. Rūpārammaṇasmiñhi sukhāpi uppajjati, dukkhāpi, adukkhamasukhāpi, evaṃ itaresupi. Atha vā aṭṭhārasamanopavicāravasena aṭṭhārasa. Vuttañhi –

> ‘‘Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati, domanassaṭṭhāniyaṃ, upekkhāṭṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ…pe… manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati, domanassaṭṭhāniyaṃ, upekkhāṭṭhāniyaṃ dhammaṃ upavicaratī’’ti (a. ni. 3.62).

Evaṃ aṭṭhārasavidhā honti. Tathā cha gehassitāni somanassāni, cha gehassitāni domanassāni, cha gehassitā upekkhā, tathā nekkhammassitā somanassādayoti evaṃ chattiṃsavidhā. Atīte chattiṃsa, anāgate chattiṃsa, paccuppanne chattiṃsāti aṭṭhuttarasatampi bhavanti. Evamettha dvidhāditā veditabbāti.

Pakiṇṇakakathā niṭṭhitā.

Gāthāsu **samāhito**ti upacārappanābhedena samādhinā samāhito. Tena samathabhāvanānuyogaṃ dasseti. **Sampajāno**ti sātthakasampajaññādinā catubbidhena sampajaññena sampajāno. Tena vipassanānuyogaṃ dasseti. **Sato**ti satokārī. Tena samathavipassanānayena dhammā bhāvanāpāripūriṃ gacchanti. Tena samannāgatattaṃ dasseti. **Vedanā ca pajānātī**ti ‘‘imā vedanā, ettakā vedanā’’ti sabhāvato vibhāgato ‘‘aniccā dukkhā vipariṇāmadhammā’’ti aniccādilakkhaṇato ca pubbabhāge tīhi pariññāhi parijānanto vipassanaṃ vaḍḍhetvā ariyamaggena pariññāpaṭivedhena pajānāti. **Vedanānañca sambhava**nti samudayasaccaṃ. **Yattha cetā nirujjhantī**ti ettāvatā vedanā yattha nirujjhanti, taṃ nirodhasaccaṃ. **Khayagāmina**nti vedanānaṃ khayagāminaṃ ariyamaggañca pajānātīti sambandho. **Vedanānaṃ khayā**ti evaṃ cattāri saccāni paṭivijjhantena ariyamaggena vedanānaṃ anuppādanirodhā. **Nicchāto parinibbuto**ti nittaṇho, pahīnataṇho, kilesaparinibbānena, khandhaparinibbānena ca parinibbuto hoti.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Dutiyavedanāsuttavaṇṇanā

53. Catutthe **dukkhato daṭṭhabbā**ti sukhavedanā vipariṇāmadukkhavasena dukkhāti ñāṇacakkhunā passitabbā. **Sallato daṭṭhabbā**ti dunnīharaṇaṭṭhena antotudanaṭṭhena pīḷanaṭṭhena dukkhadukkhabhāvena dukkhavedanā sallanti passitabbā. **Aniccato**ti hutvā abhāvato udayabbayavantato tāvakālikato niccapaṭipakkhato ca adukkhamasukhā vedanā aniccāti passitabbā. Kāmañcettha sabbāpi vedanā aniccato passitabbā, aniccadassanato pana sātisayaṃ virāganimittaṃ dukkhadassananti imamatthaṃ dassento satthā ‘‘sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā’’ti āha. Atha vā yattha puthujjanā sukhābhinivesino, tattha nibbedajananatthaṃ tathā vuttaṃ. Tenassā saṅkhāradukkhatāya dukkhabhāvo dassito. Yadaniccaṃ, taṃ dukkhanti vipariṇāmadukkhatāya ‘‘sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā’’ti vatvā ‘‘sukhāpi tāva edisī, dukkhā nu kho kīdisī’’ti cintentānaṃ dukkhadukkhatāya ‘‘dukkhā vedanā sallato daṭṭhabbā’’ti āha, itarā pana saṅkhāradukkhatāya eva dukkhāti dassento ‘‘adukkhamasukhā vedanā aniccato daṭṭhabbā’’ti avoca.

Ettha ca ‘‘sukhā vedanā dukkhato daṭṭhabbā’’ti etena rāgassa samugghātanūpāyo dassito. Sukhavedanāya hi rāgānusayo anuseti. ‘‘Dukkhā vedanā sallato daṭṭhabbā’’ti etena dosassa samugghātanūpāyo dassito. Dukkhavedanāya hi paṭighānusayo anuseti. ‘‘Adukkhamasukhā vedanā aniccato daṭṭhabbā’’ti etena mohassa samugghātanūpāyo dassito. Adukkhamasukhavedanāya hi avijjānusayo anuseti.

Tathā paṭhamena taṇhāsaṃkilesassa pahānaṃ dassitaṃ tassa sukhassādahetukattā, dutiyena duccaritasaṃkilesassa pahānaṃ. Yathābhūtañhi dukkhaṃ aparijānantā tassa pariharaṇatthaṃ duccaritaṃ caranti. Tatiyena diṭṭhisaṃkilesassa pahānaṃ aniccato passantassa diṭṭhisaṃkilesābhāvato avijjānimittattā diṭṭhisaṃkilesassa, avijjānimittañca adukkhamasukhā vedanā. Paṭhamena vā vipariṇāmadukkhapariññā, dutiyena dukkhadukkhapariññā, tatiyena saṅkhāradukkhapariññā. Paṭhamena vā iṭṭhārammaṇapariññā, dutiyena aniṭṭhārammaṇapariññā, tatiyena majjhattārammaṇapariññā. Virattesu hi tadārammaṇadhammesu ārammaṇānipi virattāneva hontīti. Paṭhamena vā rāgappahānaparikittanena dukkhānupassanāya appaṇihitavimokkho dīpito hoti, dutiyena dosappahānaparikittanena aniccānupassanāya animittavimokkho, tatiyena mohappahānaparikittanena anattānupassanāya suññatavimokkho dīpito hotīti veditabbaṃ.

Yatoti yadā, yasmā vā. **Ariyo**ti kilesehi ārakā ṭhito parisuddho. **Sammaddaso**ti sabbāsaṃ vedanānaṃ catunnampi vā saccānaṃ aviparītadassāvī. **Acchecchi taṇha**nti vedanāmūlakaṃ taṇhaṃ aggamaggena chindi, anavasesato samucchindi. **Vivattayi saṃyojana**nti dasavidhaṃ saṃyojanaṃ parivattayi, nimmūlamakāsi. **Sammā**ti hetunā kāraṇena. **Mānābhisamayā**ti mānassa dassanābhisamayā, pahānābhisamayā vā. Arahattamaggo hi kiccavasena mānaṃ passati, ayamassa dassanābhisamayo. Tena diṭṭho pana so tāvadeva pahīyati diṭṭhavisena diṭṭhasattānaṃ jīvitaṃ viya, ayamassa pahānābhisamayo.

Antamakāsi dukkhassāti evaṃ arahattamaggena mānassa diṭṭhattā pahīnattā ca sabbasseva vaṭṭadukkhassa koṭisaṅkhātaṃ antaṃ paricchedaṃ parivaṭumaṃ akāsi, antimasamussayamattāvasesaṃ dukkhamakāsīti vuttaṃ hoti.

Gāthāsu **yo**ti yo ariyasāvako. **Addā**ti addasa, sukhavedanaṃ dukkhato passīti attho. Sukhavedanā hi visamissaṃ viya bhojanaṃ paribhogakāle assādaṃ dadamānā vipariṇāmakāle dukkhāyevāti. **Dukkhamaddakkhi sallato**ti yathā sallaṃ sarīraṃ anupavisantampi paviṭṭhampi uddhariyamānampi pīḷameva janeti, evaṃ dukkhavedanā uppajjamānāpi ṭhitippattāpi bhijjamānāpi vibādhatiyevāti taṃ sallato vipassīti vuttaṃ. **Addakkhi naṃ aniccato**ti sukhadukkhato santasabhāvatāya santatarajātikampi naṃ adukkhamasukhaṃ aniccantikatāya aniccato passi.

Sa ve sammaddasoti so evaṃ tissannaṃ vedanānaṃ sammadeva dukkhādito dassāvī. **Yato**ti yasmā. **Tatthā**ti vedanāyaṃ. **Vimuccatī**ti samucchedavimuttivasena vimuccati. Idaṃ vuttaṃ hoti – yasmā sukhādīni dukkhādito addasa, tasmā tattha vedanāya tappaṭibaddhachandarāgappahānena samucchedavasena vimuccati. Yaṃsadde hi vutte taṃsaddo āharitvā vattabbo. Atha vā **yato**ti kāyavācācittehi saṃyato yatatto, yatati padahatīti vā yato, āyatatīti attho. **Abhiññāvosito**ti vedanāmukhena catusaccakammaṭṭhānaṃ bhāvetvā chaṭṭhābhiññāya pariyosito katakicco. **Santo**ti rāgādikilesavūpasamena santo. **Yogātigo**ti kāmayogādiṃ catubbidhampi yogaṃ atikkanto. Ubhayahitamunanato **munī**ti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Paṭhamaesanāsuttavaṇṇanā

54. Pañcame **esanā**ti gavesanā pariyesanā magganā. Tā vibhāgato dassetuṃ **‘‘kāmesanā’’**tiādi vuttaṃ. Tattha **kāmesanā**ti kāmānaṃ esanā, kāmasaṅkhātā vā esanā kāmesanā. Vuttañhetaṃ –

> ‘‘Tattha katamā kāmesanā? Yo kāmesu kāmacchando, kāmarāgo, kāmanandī, kāmasneho, kāmapipāsā, kāmamucchā, kāmajjhosānaṃ, ayaṃ vuccati kāmesanā’’ti (vibha. 919).

Tasmā kāmarāgo kāmesanāti veditabbo. **Bhavesanāyapi** eseva nayo. Vuttampi cetaṃ –

> ‘‘Tattha katamā bhavesanā? Yo bhavesu bhavacchando…pe… bhavajjhosānaṃ, ayaṃ vuccati bhavesanā’’ti (vibha. 919).

Tasmā bhavesanarāgo rūpārūpabhavapatthanā bhavesanāti veditabbā. Brahmacariyassa esanā **brahmacariyesanā**. Yathāha –

> ‘‘Tattha katamā brahmacariyesanā? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā, yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho, ayaṃ vuccati brahmacariyesanā’’ti (vibha. 919).

Tasmā diṭṭhigatasammatassa brahmacariyassa esanā diṭṭhibrahmacariyesanāti veditabbāti. Ettāvatā rāgadiṭṭhiyo esanāti dassitā honti. Na kevalañca rāgadiṭṭhiyova esanā, tadekaṭṭhaṃ kammampi. Vuttampi cetaṃ –

> ‘‘Tattha katamā kāmesanā? Kāmarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati kāmesanā. Tattha katamā bhavesanā? Bhavarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati bhavesanā. Tattha katamā brahmacariyesanā? Antaggāhikā diṭṭhi tadekaṭṭhaṃ akusalaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ, ayaṃ vuccati brahmacariyesanā’’ti (vibha. 919) –

Evametā tisso esanā veditabbā.

Gāthāsu sambhavanti ettha esanānaṃ uppattihetubhūtā avijjādayo taṇhā cāti **sambhavo,** samudayoti attho. **Yattha cetā nirujjhantī**ti brahmacariyesanā paṭhamamaggena nirujjhati, kāmesanā anāgāmimaggena, bhavesanā arahattamaggena nirujjhatīti veditabbaṃ. Sesaṃ vuttanayameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Dutiyaesanāsuttavaṇṇanā

55. Chaṭṭhe **brahmacariyesanā sahā**ti brahmacariyesanāya saddhiṃ. Vibhattilopena hi ayaṃ niddeso, karaṇatthe vā etaṃ paccattavacanaṃ. Idaṃ vuttaṃ hoti ‘‘brahmacariyesanāya saddhiṃ kāmesanā, bhavesanāti tisso esanā’’ti. Tāsu brahmacariyesanaṃ sarūpato dassetuṃ **‘‘itisaccaparāmāso, diṭṭhiṭṭhānā samussayā’’**ti vuttaṃ. Tassattho – iti evaṃ saccanti parāmāso **itisaccaparāmāso**. Idameva saccaṃ, moghamaññanti diṭṭhiyā pavattiākāraṃ dasseti. Diṭṭhiyo eva sabbānatthahetubhāvato **diṭṭhiṭṭhānā**. Vuttañhetaṃ – ‘‘micchādiṭṭhiparamāhaṃ, bhikkhave, vajjaṃ vadāmī’’ti (a. ni. 1.310). Tā eva ca uparūpari vaḍḍhamānā lobhādikilesasamussayena ca **samussayā,** ‘‘idameva saccaṃ, moghamañña’’nti micchābhinivisamānā sabbānatthahetubhūtā kilesadukkhūpacayahetubhūtā ca diṭṭhiyo brahmacariyesanāti vuttaṃ hoti. Etena pavattiākārato nibbattito ca brahmacariyesanā dassitāti veditabbā.

Sabbarāgavirattassāti sabbehi kāmarāgabhavarāgehi virattassa. Tato eva taṇhakkhayasaṅkhāte nibbāne vimuttattā **taṇhakkhayavimuttino** arahato. **Esanā paṭinissaṭṭhā**ti kāmesanā, bhavesanā ca sabbaso nissaṭṭhā pahīnā. **Diṭṭhiṭṭhānā samūhatā**ti brahmacariyesanāsaṅkhātā diṭṭhiṭṭhānā ca paṭhamamaggeneva samugghātitā. **Esanānaṃ khayā**ti evametāsaṃ tissannaṃ esanānaṃ khayā anuppādanirodhā bhinnakilesattā. **Bhikkhū**ti ca sabbaso āsābhā vā. **Nirāso**ti ca diṭṭhekaṭṭhassa vicikicchākathaṃkathāsallassa pahīnattā **akathaṃkathī**ti ca vuccatīti.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7-8. Āsavasuttadvayavaṇṇanā

56-57. Sattame **kāmāsavo**ti kāmesu āsavo, kāmasaṅkhāto vā āsavo kāmāsavo, atthato pana kāmarāgo rūpādiabhirati ca kāmāsavo. Rūpārūpabhavesu chandarāgo jhānanikanti sassatadiṭṭhisahagato rāgo bhavapatthanā ca **bhavāsavo**. Avijjāva **avijjāsavo**.

Āsavānañca sambhavanti ettha ayonisomanasikāro avijjādayo ca kilesā āsavānaṃ sambhavo. Vuttañhetaṃ –

> ‘‘Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhantī’’ti (ma. ni. 1.15).
>
> ‘‘Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anvadeva ahirikaṃ anottappa’’nti (itivu. 40) ca.

Maggañca khayagāminanti āsavānaṃ khayagāminaṃ ariyamaggañca. Tattha kāmāsavo anāgāmimaggena pahīyati, bhavāsavo avijjāsavo ca arahattamaggena. Kāmupādānaṃ viya kāmāsavopi aggamaggavajjhoti ca vadanti. Sesaṃ vuttanayameva. Aṭṭhame apubbaṃ natthi.

Sattamaaṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Taṇhāsuttavaṇṇanā

58. Navame taṇhāyanaṭṭhena **taṇhā,** rūpādivisayaṃ tasatīti vā **taṇhā**. Idāni taṃ vibhajitvā dassetuṃ **''kāmataṇhā''**tiādi vuttaṃ. Tattha pañcakāmaguṇiko rāgo **kāmataṇhā**. Rūpārūpabhavesu chandarāgo jhānanikanti sassatadiṭṭhisahagato rāgo bhavavasena patthanā ca **bhavataṇhā**. Ucchedadiṭṭhisahagato rāgo **vibhavataṇhā**. Apica pacchimataṇhādvayaṃ ṭhapetvā sesā sabbāpi taṇhā kāmataṇhā eva. Yathāha –

> ''Tattha katamā bhavataṇhā? Sassatadiṭṭhisahagato rāgo sārāgo cittassa sārāgo – ayaṃ vuccati bhavataṇhā. Tattha katamā vibhavataṇhā? Ucchedadiṭṭhisahagato rāgo sārāgo cittassa sārāgo, ayaṃ vuccati vibhavataṇhā. Avasesā taṇhā kāmataṇhā''ti (vibha. 916).

Imā ca tisso taṇhā rūpataṇhā…pe… dhammataṇhāti visayabhedato paccekaṃ chabbidhāti katvā aṭṭhārasa honti. Tā ajjhattarūpādīsu aṭṭhārasa, bahiddhārūpādīsu aṭṭhārasāti chattiṃsa, iti atītā chattiṃsa, anāgatā chattiṃsa, paccuppannā chattiṃsāti vibhāgato aṭṭhasataṃ honti. Puna saṅgahe kariyamāne kālabhedaṃ anāmasitvā gayhamānā chattiṃseva honti, rūpādīnaṃ ajjhattikabāhiravibhāge akariyamāne aṭṭhāraseva, rūpādiārammaṇavibhāgamatte gayhamāne chaḷeva, ārammaṇavibhāgampi akatvā gayhamānā tissoyeva hontīti.

Gāthāsu **taṇhāyogenā**ti taṇhāsaṅkhātena yogena, kāmayogena, bhavayogena ca. **Saṃyuttā**ti sambandhā, bhavādīsu saṃyojitā vā. Tenevāha **''rattacittā bhavābhave''**ti. Khuddake ceva mahante ca bhave laggacittāti attho. Atha vā **bhavo**ti sassatadiṭṭhi, **abhavo**ti ucchedadiṭṭhi. Tasmā bhavābhave sassatucchedadiṭṭhīsu sattavisattacittāti. Etena bhavataṇhā, vibhavataṇhā ca dassitā. Imasmiṃ pakkhe ''taṇhāyogenā''ti iminā kāmataṇhāva dassitāti veditabbā. **Te yogayuttā mārassā**ti te evaṃbhūtā puggalā mārassa pāsasaṅkhātena yogena yuttā baddhā. Rāgo hi mārayogo mārapāsoti vuccati. Yathāha –

''Antalikkhacaro pāso, yvāyaṃ carati mānaso;
Tena taṃ bādhayissāmi, na me samaṇa mokkhasī''ti. (saṃ. ni. 1.151; mahāva. 33);

Catūhi yogehi anupaddutattā yogakkhemaṃ, nibbānaṃ arahattañca, tassa anadhigamena **ayogakkhemino**. Uparūpari kilesābhisaṅkhārānaṃ jananato **janā,** pāṇino. Rūpādīsu sattā visattāti **sattā**.

''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī''ti. –

Evaṃ vuttaṃ khandhādīnaṃ aparāparuppattisaṅkhātaṃ **saṃsāraṃ gacchanti,** tato na muccanti. Kasmā? Taṇhāyogayuttattā. **Jātimaraṇagāmino** punappunaṃ jananamaraṇasseva upagamanasīlāti. Ettāvatā vaṭṭaṃ dassetvā idāni vivaṭṭaṃ dassetuṃ **''ye ca taṇhaṃ pahantvānā''**ti gāthamāha. Sā heṭṭhā vuttanayattā suviññeyyāva.

Navamasuttavaṇṇanā niṭṭhitā.

10. Māradheyyasuttavaṇṇanā

59. Dasamassa kā uppatti? Ekadivasaṃ kira satthā sekkhabahulāya parisāya parivuto nisinno tesaṃ ajjhāsayaṃ oloketvā upari visesādhigamāya ussāhaṃ janetuṃ asekkhabhūmiṃ thomento idaṃ suttaṃ abhāsi. Tattha **atikkammā**tiādīsu ayaṃ saṅkhepattho – **atikkamma** atikkamitvā abhibhavitvā. **Māradheyyaṃ** mārassa visayaṃ issariyaṭṭhānaṃ. **Ādiccova** yathā ādicco abbhādiupakkilesavimutto attano iddhiyā ānubhāvena tejasāti tīhi guṇehi samannāgato nabhaṃ abbhussakkamāno sabbaṃ ākāsagataṃ tamaṃ atikkamma atikkamitvā abhibhavitvā vidhamitvā **virocati,** obhāsati, tapati; evameva khīṇāsavo bhikkhu tīhi dhammehi samannāgato sabbupakkilesavimutto māradheyyasaṅkhātaṃ tebhūmakadhammappavattaṃ abhibhavitvā virocatīti.

Asekkhenāti ettha sikkhāsu jātāti sekkhā, sattannaṃ sekkhānaṃ eteti vā sekkhā, apariyositasikkhattā sayameva sikkhantīti vā sekkhā maggadhammā heṭṭhimaphalattayadhammā ca. Aggaphaladhammā pana upari sikkhitabbābhāvena na sekkhāti **asekkhā**. Yattha hi sekkhabhāvāsaṅkā atthi, tatthāyaṃ paṭisedhoti lokiyadhammesu nibbāne ca asekkhabhāvānāpatti daṭṭhabbā. Sīlasamādhipaññāsaṅkhātā hi sikkhā attano paṭipakkhakilesehi vippayuttā parisuddhā upakkilesānaṃ ārammaṇabhāvampi anupagamanato sātisayaṃ sikkhāti vattuṃ yuttā, aṭṭhasupi maggaphalesu vijjanti; tasmā catumaggaheṭṭhimaphalattayadhammā viya arahattaphaladhammāpi ‘‘tāsu sikkhāsu jātā’’ti ca, taṃsikkhāsamaṅgino arahato itaresaṃ viya sekkhatte sati ‘‘sekkhassa ete’’ti ca ‘‘sikkhā sīlaṃ etesa’’nti ca sekkhāti āsaṅkā siyunti tadāsaṅkānivattanatthaṃ asekkhāti yathāvuttasekkhabhāvappaṭisedhaṃ katvā vuttaṃ. Arahattaphale pavattamānā hi sikkhā pariniṭṭhitakiccattā na sikkhākiccaṃ karonti, kevalaṃ sikkhāphalabhāvena pavattanti. Tasmā tā na sikkhāvacanaṃ arahanti, nāpi taṃsamaṅgino sekkhavacanaṃ, na ca taṃsampayuttadhammā sikkhanasīlā. ‘‘Sikkhāsu jātā’’ti evamādiatthehi aggaphaladhammā sekkhā na honti. Heṭṭhimaphalesu pana sikkhā sakadāgāmimaggavipassanādīnaṃ upanissayabhāvato sikkhākiccaṃ karontīti sikkhāvacanaṃ arahanti, taṃsamaṅgino ca sekkhavacanaṃ, taṃsampayuttā dhammā ca sikkhanasīlā. Sekkhadhammā yathāvuttehi atthehi sekkhā hontiyeva.

Atha vā sekkhāti apariyositasikkhānaṃ vacananti, asekkhāti padaṃ pariyositasikkhānaṃ dassananti na lokiyadhammanibbānānaṃ asekkhabhāvāpatti. Vuḍḍhippattā sekkhā asekkhā ca sekkhadhammesu eva kesañci vuḍḍhippattānaṃ asekkhatā āpajjatīti arahattamaggadhammā vuḍḍhippattā. Yathāvuttehi ca atthehi sekkhāti katvā asekkhā āpannāti ce? Taṃ na, sadisesu tabbohārato. Arahattamaggato hi ninnānākaraṇaṃ arahattaphalaṃ ṭhapetvā pariññādikiccakaraṇaṃ vipākabhāvañca, tasmā te eva sekkhā dhammā arahattaphalabhāvaṃ āpannāti sakkā vattuṃ. Kusalasukhato ca vipākasukhaṃ santataratāya paṇītataranti vuḍḍhippattāva te dhammā hontīti ‘‘asekkhā’’ti vuccanti.

Te pana asekkhadhamme khandhavasena idha tidhā vibhajitvā tehi samannāgamena khīṇāsavassa ānubhāvaṃ vibhāvento bhagavā **‘‘asekkhena sīlakkhandhenā’’**tiādimāha. Tattha **sīla**saddassa attho heṭṭhā vutto. **Khandha**saddo pana rāsimhi paññattiyaṃ ruḷhiyaṃ guṇeti bahūsu atthesu diṭṭhappayogo. Tathā hi ‘‘asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhyaṃ gacchatī’’tiādīsu (a. ni. 4.51; 6.37) rāsimhi āgato. ‘‘Addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamāna’’ntiādīsu (saṃ. ni. 4.241) paññattiyaṃ. ‘‘Cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ viññāṇaṃ viññāṇakkhandho’’tiādīsu (dha. sa. 63, 65) ruḷhiyaṃ. ‘‘Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito’’tiādīsu (ma. ni. 1.462) guṇe. Idhāpi guṇeyeva daṭṭhabbo. Tasmā asekkhena sīlasaṅkhātena guṇenāti attho. **Samannāgato**ti sampayutto samaṅgībhūto. Samādahati etena, sayaṃ vā samādahati, samādhānameva vāti **samādhi**. Pakārehi jānāti yathāsabhāvaṃ paṭivijjhatīti **paññā**. Sīlameva khandho **sīlakkhandho**. Sesesupi eseva nayo.

Tattha aggaphalabhūtā sammāvācā, sammākammanto, sammāājīvo ca sabhāveneva asekkho sīlakkhandho nāma, tathā sammāsamādhi asekkho samādhikkhandho. Tadupakārakato pana sammāvāyāmasammāsatiyo samādhikkhandhe saṅgahaṃ gacchanti. Tathā sammādiṭṭhi asekkho paññākkhandho. Tadupakārakato sammāsaṅkappo paññākkhandhe saṅgahaṃ gacchatīti evamettha aṭṭhapi arahattaphaladhammā tīhi khandhehi saṅgahetvā dassitāti veditabbaṃ.

Yassa ete subhāvitāti yena arahatā ete sīlādayo asekkhadhammakkhandhā subhāvitā suṭṭhu vaḍḍhitā, so ādiccova virocatīti sambandho. ‘‘Yassa cete’’tipi paṭhanti. Tesañca saddo nipātamattaṃ. Evametasmiṃ vagge paṭhamasutte vaṭṭaṃ, pariyosānasutte vivaṭṭaṃ, itaresu vaṭṭavivaṭṭaṃ kathitaṃ.

Dasamasuttavaṇṇanā niṭṭhitā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1. Puññakiriyavatthusuttavaṇṇanā

60. Dutiyavaggassa paṭhame **puññakiriyavatthūnī**ti pujjabhavaphalaṃ nibbattenti, attano santānaṃ punantīti vā puññāni, puññāni ca tāni hetupaccayehi kattabbato kiriyā cāti puññakiriyā. Tā eva ca tesaṃ tesaṃ ānisaṃsānaṃ vatthubhāvato puññakiriyavatthūni. **Dānamaya**nti anupacchinnabhavamūlassa anuggahavasena pūjāvasena vā attano deyyadhammassa paresaṃ pariccāgacetanā dīyati etāyāti dānaṃ, dānameva dānamayaṃ. Cīvarādīsu hi catūsu paccayesu annādīsu vā dasasu dānavatthūsu rūpādīsu vā chasu ārammaṇesu taṃ taṃ dentassa tesaṃ uppādanato paṭṭhāya pubbabhāge pariccāgakāle pacchā somanassacittena anussaraṇe cāti tīsu kālesu vuttanayena pavattacetanā dānamayaṃ puññakiriyavatthu nāma.

Sīlamayanti niccasīlauposathaniyamādivasena pañca, aṭṭha, dasa vā sīlāni samādiyantassa sīlapūraṇatthaṃ pabbajissāmīti vihāraṃ gacchantassa pabbajantassa manorathaṃ matthakaṃ pāpetvā ‘‘pabbajito vatamhi sādhu suṭṭhū’’ti āvajjentassa saddhāya pātimokkhaṃ paripūrentassa paññāya cīvarādike paccavekkhantassa satiyā āpāthagatesu rūpādīsu cakkhudvārādīni saṃvarantassa vīriyena ājīvaṃ sodhentassa ca pavattā cetanā sīlatīti sīlamayaṃ puññakiriyavatthu nāma.

Tathā paṭisambhidāyaṃ (paṭi. ma. 1.48) vuttena vipassanāmaggena cakkhuṃ aniccato dukkhato anattato vipassantassa sotaṃ, ghānaṃ, jivhaṃ, kāyaṃ, manaṃ. Rūpe…pe… dhamme, cakkhuviññāṇaṃ…pe… manoviññāṇaṃ. Cakkhusamphassaṃ…pe… manosamphassaṃ, cakkhusamphassajaṃ vedanaṃ…pe… manosamphassajaṃ vedanaṃ. Rūpasaññaṃ…pe… dhammasaññaṃ. Jarāmaraṇaṃ aniccato dukkhato anattato vipassantassa yā cetanā, yā ca pathavīkasiṇādīsu aṭṭhatiṃsāya ārammaṇesu pavattā jhānacetanā, yā ca anavajjesu kammāyatanasippāyatanavijjāṭṭhānesu paricayamanasikārādivasena pavattā cetanā, sabbā bhāveti etāyāti **bhāvanāmayaṃ** vuttanayena puññakiriyavatthu cāti.

Ekamekañcettha yathārahaṃ pubbabhāgato paṭṭhāya kāyena karontassa kāyakammaṃ hoti, tadatthaṃ vācaṃ nicchārentassa vacīkammaṃ, kāyaṅgaṃ vācaṅgañca acopetvā manasā cintentassa manokammaṃ. Annādīni dentassa cāpi ‘‘annadānādīni demī’’ti vā dānapāramiṃ āvajjetvā vā dānakāle dānamayaṃ puññakiriyavatthu hoti. Vattasīse ṭhatvā dadato sīlamayaṃ, khayato vayato kammato sammasanaṃ paṭṭhapetvā dadato bhāvanāmayaṃ puññakiriyavatthu hoti.

Aparānipi satta puññakiriyavatthūni – apacitisahagataṃ puññakiriyavatthu veyyāvaccasahagataṃ pattianuppadānaṃ abbhanumodanaṃ desanāmayaṃ savanamayaṃ diṭṭhijugataṃ puññakiriyavatthūti. Saraṇagamanampi hi diṭṭhijugateneva saṅgayhati. Yaṃ panettha vattabbaṃ, taṃ parato āvi bhavissati.

Tattha vuḍḍhataraṃ disvā paccuggamanapattacīvarapaṭiggahaṇābhivādanamaggasampadānādivasena **apacāyanasahagataṃ** veditabbaṃ. Vuḍḍhatarānaṃ vattapaṭipattikaraṇavasena, gāmaṃ piṇḍāya paviṭṭhaṃ bhikkhuṃ disvā pattaṃ gahetvā gāme bhikkhaṃ sampādetvā upasaṃharaṇavasena ‘‘gaccha bhikkhūnaṃ pattaṃ āharā’’ti sutvā vegena gantvā pattāharaṇādivasena ca **veyyāvaccasahagataṃ** veditabbaṃ. Cattāro paccaye datvā pupphagandhādīhi ratanattayassa pūjaṃ katvā aññaṃ vā tādisaṃ puññaṃ katvā ‘‘sabbasattānaṃ patti hotū’’ti pariṇāmavasena **pattianuppadānaṃ** veditabbaṃ. Tathā parehi dinnāya pattiyā kevalaṃ vā parehi kataṃ puññaṃ ‘‘sādhu, suṭṭhū’’ti anumodanavasena **abbhanumodanaṃ** veditabbaṃ. Attano paguṇadhammaṃ apaccāsīsanto hitajjhāsayena paresaṃ deseti – idaṃ **desanāmayaṃ** puññakiriyavatthu nāma. Yaṃ pana eko ‘‘evaṃ maṃ dhammakathikoti jānissantī’’ti icchāya ṭhatvā lābhasakkārasilokasannissito dhammaṃ deseti, taṃ na mahapphalaṃ hoti. ‘‘Addhā ayaṃ attahitaparahitānaṃ paṭipajjanūpāyo’’ti yonisomanasikārapurecārikahitapharaṇena muducittena dhammaṃ suṇāti, idaṃ **savanamayaṃ** puññakiriyavatthu hoti. Yaṃ paneko ‘‘iti maṃ saddhoti jānissantī’’ti suṇāti, taṃ na mahapphalaṃ hoti. Diṭṭhiyā ujugamanaṃ **diṭṭhijugataṃ,** ‘‘atthi dinna’’ntiādinayappavattassa sammādassanassa etaṃ adhivacanaṃ. Idañhi pubbabhāge vā pacchābhāge vā ñāṇavippayuttampi ujukaraṇakāle ñāṇasampayuttameva hoti. Apare panāhu ‘‘vijānanapajānanavasena dassanaṃ diṭṭhi kusalañca viññāṇaṃ kammassakatāñāṇādi ca sammādassana’’nti. Tattha kusalena viññāṇena ñāṇassa anuppādepi attanā katapuññānussaraṇavaṇṇārahavaṇṇanādīnaṃ saṅgaho, kammassakatāñāṇena kammapathasammādiṭṭhiyā. Itaraṃ pana diṭṭhijugataṃ sabbesaṃ niyamalakkhaṇaṃ. Yañhi kiñci puññaṃ karontassa diṭṭhiyā ujubhāveneva taṃ mahapphalaṃ hoti.

Imesaṃ pana sattannaṃ puññakiriyavatthūnaṃ purimehi tīhi dānamayādīhi puññakiriyavatthūhi saṅgaho. Tattha hi apacāyanaveyyāvaccāni sīlamaye, pattianuppadānaabbhanumodanāni dānamaye, dhammadesanāsavanāni bhāvanāmaye, diṭṭhijugataṃ tīsupi. Tenāha bhagavā –

> ‘‘Tīṇimāni, bhikkhave, puññakiriyavatthūni. Katamāni tīṇi? Dānamayaṃ…pe… bhāvanāmayaṃ puññakiriyavatthū’’ti (a. ni. 8.36).

Ettha ca aṭṭhannaṃ kāmāvacarakusalacetanānaṃ vasena tiṇṇampi puññakiriyavatthūnaṃ pavatti hoti. Yathā hi paguṇaṃ dhammaṃ parivattentassa ekacce anusandhiṃ asallakkhentasseva gacchanti, evaṃ paguṇaṃ samathavipassanābhāvanaṃ anuyuñjantassa antarantarā ñāṇavippayuttacittenāpi manasikāro pavattati. Sabbaṃ taṃ pana mahaggatakusalacetanānaṃ vasena bhāvanāmayameva puññakiriyavatthu hoti, na itarāni. Gāthāya attho heṭṭhā vuttoyeva.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Cakkhusuttavaṇṇanā

61. Dutiye **cakkhūnī**ti cakkhantīti cakkhūni, samavisamaṃ ācikkhantāni viya pavattantīti attho. Atha vā cakkhanaṭṭhena cakkhūni. Kimidaṃ cakkhanaṃ nāma? Assādanaṃ, tathā hi vadanti ‘‘madhuṃ cakkhati byañjanaṃ cakkhatī’’ti imāni ca ārammaṇarasaṃ anubhavantāni assādentāni viya hontīti cakkhanaṭṭhena cakkhūni. Tāni pana saṅkhepato dve cakkhūni – ñāṇacakkhu, maṃsacakkhu cāti. Tesu **maṃsacakkhu** heṭṭhā vuttameva. **Ñāṇacakkhu** dibbacakkhu, paññācakkhūti idha dvidhā katvā vuttaṃ.

Tattha **dibbacakkhū**ti dibbasadisattā dibbaṃ. Devatānañhi sucaritakammanibbattaṃ pittasemharuhirādīhi apalibuddhaṃ upakkilesavimuttatāya dūrepi ārammaṇaggahaṇasamatthaṃ dibbaṃ pasādacakkhu hoti. Idañcāpi vīriyabhāvanābalanibbattaṃ ñāṇacakkhu tādisamevāti dibbasadisattā dibbaṃ, dibbavihāravasena paṭiladdhattā attano ca dibbavihārasannissitattā ālokapariggahena mahājutikattā. Tirokuṭṭādigatarūpadassanena mahāgatikattāpi dibbaṃ. Taṃ sabbaṃ saddasatthānusārena veditabbaṃ. Dassanaṭṭhena cakkhukiccakaraṇena cakkhumivātipi cakkhu, dibbañca taṃ cakkhu cāti dibbacakkhu.

Pajānātīti **paññā**. Kiṃ pajānāti? Cattāri ariyasaccāni ‘‘idaṃ dukkha’’ntiādinā. Vuttañhetaṃ –

> ‘‘Pajānātīti kho, āvuso, tasmā paññāti vuccati. Kiñca pajānāti? Idaṃ dukkha’’ntiādi (ma. ni.

1.449).

Aṭṭhakathāyaṃ pana ‘‘paññāpanavasena paññā. Kinti paññāpeti? Aniccanti paññāpeti, dukkhanti paññāpeti, anattāti paññāpetī’’ti vuttaṃ. Sā panāyaṃ lakkhaṇādito yathāsabhāvapaṭivedhalakkhaṇā, akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya, visayobhāsanarasā padīpo viya, asammohapaccupaṭṭhānā araññagatasudesako viya. Visesato panettha āsavakkhayañāṇasaṅkhātā paññā catusaccadassanaṭṭhena **paññācakkhū**ti adhippetā. Yaṃ sandhāya vuttaṃ ‘‘cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’’ti (saṃ. ni. 5.1081; mahāva. 15).

Etesu ca maṃsacakkhu parittaṃ, dibbacakkhu mahaggataṃ, itaraṃ appamāṇaṃ. Maṃsacakkhu rūpaṃ, itarāni arūpāni. Maṃsacakkhu dibbacakkhu ca lokiyāni sāsavāni rūpavisayāni, itaraṃ lokuttaraṃ anāsavaṃ catusaccavisayaṃ. Maṃsacakkhu abyākataṃ, dibbacakkhu siyā kusalaṃ siyā abyākataṃ, tathā paññācakkhu. Maṃsacakkhu kāmāvacaraṃ, dibbacakkhu rūpāvacaraṃ, itaraṃ lokuttaranti evamādi vibhāgā veditabbā.

Gāthāsu **anuttara**nti paññācakkhuṃ sandhāya vuttaṃ. Tañhi āsavakkhayañāṇabhāvato anuttaraṃ. **Akkhāsi purisuttamo**ti purisānaṃ uttamo aggo sammāsambuddho desesi. **Uppādo**ti maṃsacakkhussa pavatti. **Maggo**ti upāyo, dibbacakkhussa kāraṇaṃ. Pakaticakkhumato eva hi dibbacakkhu uppajjati, yasmā kasiṇālokaṃ vaḍḍhetvā dibbacakkhuñāṇassa uppādanaṃ, so ca kasiṇamaṇḍale uggahanimittena vinā natthīti. **Yato**ti yadā. **Ñāṇa**nti āsavakkhayañāṇaṃ. Tenevāha **‘‘paññācakkhu anuttara’’**nti. **Yassa cakkhussa paṭilābhā**ti yassa ariyassa paññācakkhussa uppattiyā bhāvanāya sabbasmā vaṭṭadukkhato pamuccati parimuccatīti.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Indriyasuttavaṇṇanā

62. Tatiye **indriyānī**ti adhipateyyaṭṭhena indriyāni. Yāni hi sahajātadhammesu issarā viya hutvā tehi anuvattitabbāni, tāni indriyāni nāma. Apica indo bhagavā dhammissaro paramena cittissariyena samannāgato. Tena indena sabbapaṭhamaṃ diṭṭhattā adhigatattā paresañca diṭṭhattā desitattā vihitattā gocarabhāvanāsevanāhi diṭṭhattā ca indriyāni. Indaṃ vā maggādhigamassa upanissayabhūtaṃ puññakammaṃ, tassa liṅgānītipi indriyāni. **Anaññātaññassāmītindriya**nti ‘‘anamatagge saṃsāre anaññātaṃ anadhigataṃ amatapadaṃ catusaccadhammameva vā jānissāmī’’ti paṭipannassa iminā pubbabhāgena uppannaṃ indriyaṃ, sotāpattimaggapaññāyetaṃ adhivacanaṃ. **Aññindriya**nti ājānanaindriyaṃ. Tatrāyaṃ vacanattho – ājānāti paṭhamamaggañāṇena diṭṭhamariyādaṃ anatikkamitvāva jānātīti aññā. Yatheva hi paṭhamamaggapaññā dukkhādīsu pariññābhisamayādivasena pavattati, tatheva ayampi pavattatīti aññā ca sā yathāvuttenaṭṭhena indriyaṃ cāti aññindriyaṃ. Ājānanaṭṭheneva aññassa vā ariyapuggalassa indriyanti aññindriyaṃ, sotāpattiphalato paṭṭhāya chasu ṭhānesu ñāṇassetaṃ adhivacanaṃ. **Aññātāvindriya**nti aññātāvino catūsu saccesu niṭṭhitañāṇakiccassa khīṇāsavassa uppajjanato indriyaṭṭhasambhavato ca aññātāvindriyaṃ. Ettha ca paṭhamapacchimāni paṭhamamaggacatutthaphalavasena ekaṭṭhānikāni, itaraṃ itaramaggaphalavasena chaṭṭhānikanti veditabbaṃ.

Gāthāsu **sikkhamānassā**ti adhisīlasikkhādayo sikkhamānassa bhāventassa. **Ujumaggānusārino**ti ujumaggo vuccati ariyamaggo, antadvayavivajjitattā tassa anussaraṇato ujumaggānusārino, paṭipāṭiyā magge uppādentassāti attho. **Khayasmi**nti anavasesakilesānaṃ khepanato khayasaṅkhāte aggamagge ñāṇaṃ paṭhamaṃ pureyeva uppajjati. **Tato aññā anantarā**ti tato maggañāṇato anantarā arahattaṃ uppajjati. Atha vā **ujumaggānusārino**ti līnuddhaccapatiṭṭhānāyūhanādike vajjetvā samathavipassanaṃ yuganaddhaṃ katvā bhāvanāvasena pavattaṃ pubbabhāgamaggaṃ anussarantassa anugacchantassa paṭipajjantassa gotrabhuñāṇānantaraṃ diṭṭhekaṭṭhānaṃ kilesānaṃ khepanato khayasmiṃ sotāpattimagge paṭhamaṃ ñāṇaṃ anaññātaññassāmītindriyaṃ uppajjati. **Tato aññā anantarā**ti tato paṭhamañāṇato anantarā anantarato paṭṭhāya yāva aggamaggā aññā aññindriyaṃ uppajjati.

Tato aññā vimuttassāti tato aññā aññindriyato pacchā arahattamaggañāṇānantarā arahattaphalena paññāvimuttiyā aññātāvindriyena vimuttassa. **Ñāṇaṃ ve hoti tādino**ti arahattaphaluppattito uttarakāle iṭṭhāniṭṭhādīsu tādilakkhaṇappattassa khīṇāsavassa paccavekkhaṇañāṇaṃ uppajjati. Kathaṃ uppajjatīti āha **''akuppā me vimuttī''**ti. Tassa akuppabhāvassa kāraṇaṃ dasseti **''bhavasaṃyojanakkhayā''**ti.

Idāni tādisaṃ khīṇāsavaṃ thomento **''sa ve indriyasampanno''**ti tatiyaṃ gāthamāha. Tattha **indriyasampanno**ti yathāvuttehi tīhi lokuttarindriyehi samannāgato, suddhehipi vā paṭippassaddhiladdhehi saddhādīhi indriyehi samannāgato paripuṇṇo, tato eva cakkhādīhi suṭṭhu vūpasantehi nibbisevanehi indriyehi samannāgato. Tenāha **''santo''**ti, sabbakilesapariḷāhavūpasamena upasantoti attho. **Santipade rato**ti nibbāne abhirato adhimutto. Ettha ca ''indriyasampanno''ti etena bhāvitamaggatā, pariññātakkhandhatā cassa dassitā. ''Santo''ti etena pahīnakilesatā, ''santipade rato''ti etena sacchikatanirodhatāti. Sesaṃ vuttanayameva.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Addhāsuttavaṇṇanā

63. Catutthe **addhā**ti kālā. **Atīto addhā**tiādīsu dve pariyāyā – suttantapariyāyo, abhidhammapariyāyo ca. Tattha suttantapariyāyena paṭisandhito pubbe atīto addhā nāma, cutito pacchā anāgato addhā nāma, saha cutipaṭisandhīhi tadanantaraṃ paccuppanno addhā nāma. Abhidhammapariyāyena uppādo, ṭhiti, bhaṅgoti ime tayo khaṇe patvā niruddhadhammā atīto addhā nāma, tayopi khaṇe asampattā anāgato addhā nāma, khaṇattayasamaṅgino paccuppanno addhā nāma.

Aparo nayo – ayañhi atītādivibhāgo addhāsantatisamayakhaṇavasena catudhā veditabbo. Tesu addhāvibhāgo vutto. Santativasena sabhāgā ekautusamuṭṭhānā, ekāhārasamuṭṭhānā ca pubbāpariyavasena vattamānāpi paccuppannā. Tato pubbe visabhāgautuāhārasamuṭṭhānā atītā pacchā anāgatā. Cittajā ekavīthiekajavanaekasamāpattisamuṭṭhānā paccuppannā nāma, tato pubbe atītā, pacchā anāgatā. Kammasamuṭṭhānānaṃ pāṭiyekkaṃ santativasena atītādibhedo natthi, tesaṃyeva pana utuāhāracittasamuṭṭhānānaṃ upatthambhakavasena tassa atītādibhāvo veditabbo. Samayavasena ekamuhuttapubbaṇhasāyanharattidivādīsu samayesu santānavasena pavattamānā taṃtaṃsamaye paccuppannā nāma, tato pubbe atītā, pacchā anāgatā. Ayaṃ tāva rūpadhammesu nayo. Arūpadhammesu pana khaṇavasena uppādādikkhaṇattayapariyāpannā paccuppannā, tato pubbe atītā, pacchā anāgatā. Apica atikkantahetupaccayakiccā atītā, niṭṭhitahetukiccā aniṭṭhitapaccayakiccā paccuppannā, ubhayakiccaṃ asampattā anāgatā. Attano vā kiccakkhaṇe paccuppannā, tato pubbe atītā, pacchā anāgatā. Ettha ca khaṇādikathāva nippariyāyā, sesā pariyāyā. Ayañhi atītādibhedo nāma dhammānaṃ hoti, na kālassa. Atītādibhede pana dhamme upādāya paramatthato avijjamānopi kālo idha teneva vohārena atītotiādinā vuttoti veditabbo.

Gāthāsu **akkheyyasaññino**ti ettha akkhāyati, kathīyati, paññāpīyatīti akkheyyaṃ, kathāvatthu, atthato rūpādayo pañcakkhandhā. Vuttañhetaṃ –

> ''Atītaṃ vā addhānaṃ ārabbha kathaṃ katheyya, anāgataṃ vā…pe… paccuppannaṃ vā addhānaṃ ārabbha kathaṃ katheyyā''ti (dī. ni. 3.305).

Tathā –

> ''Yaṃ, bhikkhave, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ, 'ahosī'ti tassa saṅkhā, 'ahosī'ti tassa samaññā, 'ahosī'ti tassa paññatti; na tassa saṅkhā atthīti, na tassa saṅkhā bhavissatī''ti (saṃ. ni. 3.62) –

Evaṃ vuttena niruttipathasuttenapi ettha attho dīpetabbo. Evaṃ kathāvatthubhāvena akkheyyasaṅkhāte khandhapañcake ahanti ca mamanti ca devoti ca manussoti ca itthīti ca purisoti ca ādinā pavattasaññāvasena akkheyyasaññino, pañcasu upādānakkhandhesu sattapuggalādisaññinoti attho. **Akkheyyasmiṃ** taṇhādiṭṭhiggāhavasena **patiṭṭhitā,** rāgādivasena vā aṭṭhahākārehi patiṭṭhitā. Ratto hi rāgavasena patiṭṭhito hoti, duṭṭho dosavasena, mūḷho mohavasena, parāmaṭṭho diṭṭhivasena, thāmagato anusayavasena, vinibaddho mānavasena, aniṭṭhaṅgato vicikicchāvasena, vikkhepagato uddhaccavasena patiṭṭhito hotīti.

Akkheyyaṃ apariññāyāti taṃ akkheyyaṃ tebhūmakadhamme tīhi pariññāhi aparijānitvā tassa aparijānanahetu. **Yogamāyanti maccuno**ti maraṇassa yogaṃ tena saṃyogaṃ upagacchanti, na visaṃyoganti attho.

Atha vā **yoga**nti upāyaṃ, tena yojitaṃ pasāritaṃ mārasenaṭṭhāniyaṃ anatthajālaṃ kilesajālañca upagacchantīti vuttaṃ hoti. Tathā hi vuttaṃ –

‘‘Na hi no saṅgaraṃ tena, mahāsenena maccunā’’ti. (ma. ni. 3.272; jā. 2.22.121; netti. 103);

Ettāvatā vaṭṭaṃ dassetvā idāni vivaṭṭaṃ dassetuṃ **‘‘akkheyyañca pariññāyā’’**tiādi vuttaṃ. Tattha **ca-**saddo byatireke, tena akkheyyaparijānanena laddhabbaṃ vakkhamānameva visesaṃ joteti. **Pariññāyā**ti vipassanāsahitāya maggapaññāya dukkhanti paricchijja jānitvā, tappaṭibaddhakilesappahānena vā taṃ samatikkamitvā tissannampi pariññānaṃ kiccaṃ matthakaṃ pāpetvā. **Akkhātāraṃ na maññatī**ti sabbaso maññanānaṃ pahīnattā khīṇāsavo akkhātāraṃ na maññati, kārakādisabhāvaṃ kiñci attānaṃ na paccetīti attho. **Phuṭṭho vimokkho manasā, santipadamanuttara**nti yasmā sabbasaṅkhatavimuttattā ‘‘vimokkho’’ti sabbakilesasantāpavūpasamanaṭṭhānatāya ‘‘santipada’’nti laddhanāmo nibbānadhammo phuṭṭho phusito patto, tasmā akkhātāraṃ na maññatīti. Atha vā ‘‘pariññāyā’’ti padena dukkhasaccassa pariññābhisamayaṃ samudayasaccassa pahānābhisamayañca vatvā idāni ‘‘phuṭṭho vimokkho manasā, santipadamanuttara’’nti iminā magganirodhānaṃ bhāvanāsacchikiriyābhisamayaṃ vadati. Tassattho – samucchedavasena sabbakilesehi vimuccatīti **vimokkho,** ariyamaggo. So panassa maggacittena phuṭṭho phusito bhāvito, teneva anuttaraṃ santipadaṃ nibbānaṃ phuṭṭhaṃ phusitaṃ sacchikatanti.

Akkheyyasampannoti akkheyyanimittaṃ vividhāhi vipattīhi upaddute loke pahīnavipallāsatāya tato suparimutto akkheyyapariññābhinibbattāhi sampattīhi sampanno samannāgato. **Saṅkhāya sevī**ti paññāvepullappattiyā cīvarādipaccaye saṅkhāya parituletvāva sevanasīlo, saṅkhātadhammattā ca āpāthagataṃ sabbampi visayaṃ chaḷaṅgupekkhāvasena saṅkhāya sevanasīlo. **Dhammaṭṭho**ti asekkhadhammesu nibbānadhamme eva vā ṭhito. **Vedagū**ti veditabbassa catusaccassa pāraṅgatattā vedagū. Evaṃguṇo arahā bhavādīsu katthaci āyatiṃ punabbhavābhāvato manussadevāti saṅkhyaṃ na upeti, apaññattikabhāvameva gacchatīti anupādāparinibbānena desanaṃ niṭṭhāpesi.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Duccaritasuttavaṇṇanā

64. Pañcame duṭṭhu caritāni, duṭṭhāni vā caritāni **duccaritāni**. Kāyena duccaritaṃ, kāyato vā pavattaṃ duccaritaṃ **kāyaduccaritaṃ**. Sesesupi eseva nayo. Imāni ca duccaritāni paññattiyā vā kathetabbāni kammapathehi vā. Tattha paññattiyā tāva kāyadvāre paññattasikkhāpadassa vītikkamo kāyaduccaritaṃ, vacīdvāre paññattasikkhāpadassa vītikkamo vacīduccaritaṃ, ubhayattha paññattassa vītikkamo manoduccaritanti ayaṃ paññattikathā. Pāṇātipātādayo pana tisso cetanā kāyadvārepi, vacīdvārepi, uppannā kāyaduccaritaṃ, tathā catasso musāvādādicetanā vacīduccaritaṃ, abhijjhā, byāpādo, micchādiṭṭhīti tayo cetanāsampayuttadhammā manoduccaritanti ayaṃ kammapathakathā.

Gāthāyaṃ kammapathappattoyeva pāpadhammo kāyaduccaritādibhāvena vuttoti tadaññaṃ pāpadhammaṃ saṅgaṇhituṃ **‘‘yañcaññaṃ dosasañhita’’**nti vuttaṃ. Tattha **dosasañhita**nti rāgādikilesasaṃhitaṃ. Sesaṃ suviññeyyameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Sucaritasuttavaṇṇanā

65. Chaṭṭhe suṭṭhu caritāni, sundarāni vā caritāni **sucaritāni**. Kāyena sucaritaṃ, kāyato vā pavattaṃ sucaritaṃ **kāyasucaritaṃ**. Sesesupi eseva nayo. Idhāpi pana paññattivasena, kammapathavasena cāti duvidhā kathā. Tattha kāyadvāre paññattasikkhāpadassa avītikkamo kāyasucaritaṃ, vacīdvāre paññattasikkhāpadassa avītikkamo vacīsucaritaṃ, ubhayattha paññattassa avītikkamo manosucaritanti ayaṃ paññattikathā. Pāṇātipātādīhi pana viramantassa uppannā tisso cetanāpi viratiyopi kāyasucaritaṃ, musāvādādīhi viramantassa catasso cetanāpi viratiyopi vacīsucaritaṃ, anabhijjhā, abyāpādo, sammādiṭṭhīti tayo cetanāsampayuttadhammā manosucaritanti ayaṃ kammapathakathā. Sesaṃ vuttanayameva.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Soceyyasuttavaṇṇanā

66. Sattame **soceyyānī**ti sucibhāvā. **Kāyasoceyya**nti kāyasucaritaṃ, vacīmanosoceyyānipi vacīmanosucaritāneva. Tathā hi vuttaṃ ‘‘tattha katamaṃ kāyasoceyyaṃ? Pāṇātipātā veramaṇī’’tiādi (a. ni. 3.121-122).

Gāthāyaṃ samucchedavasena pahīnasabbakāyaduccaritattā kāyena sucīti **kāyasuci. Soceyyasampanna**nti paṭippassaddhakilesattā suparisuddhāya soceyyasampattiyā upetaṃ. Sesaṃ vuttanayameva.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Moneyyasuttavaṇṇanā

67. Aṭṭhame **moneyyānī**ti ettha idhalokaparalokaṃ attahitaparahitañca munātīti muni, kalyāṇaputhujjanena saddhiṃ satta sekkhā arahā ca. Idha pana arahāva adhippeto. Munino bhāvāti **moneyyāni,** arahato kāyavacīmanosamācārā.

Atha vā munibhāvakarā moneyyapaṭipadādhammā moneyyāni. Tesamayaṃ vitthāro –

> ‘‘Tattha katamaṃ kāyamoneyyaṃ? Tividhakāyaduccaritassa pahānaṃ kāyamoneyyaṃ, tividhaṃ kāyasucaritaṃ kāyamoneyyaṃ, kāyārammaṇe ñāṇaṃ kāyamoneyyaṃ, kāyapariññā kāyamoneyyaṃ, pariññāsahagato maggo kāyamoneyyaṃ, kāyasmiṃ chandarāgappahānaṃ kāyamoneyyaṃ, kāyasaṅkhāranirodhā catutthajjhānasamāpatti kāyamoneyyaṃ.
>
> ‘‘Tattha katamaṃ vacīmoneyyaṃ? Catubbidhavacīduccaritassa pahānaṃ vacīmoneyyaṃ, catubbidhaṃ vacīsucaritaṃ, vācārammaṇe ñāṇaṃ, vācāpariññā, pariññāsahagato maggo, vācāya chandarāgappahānaṃ, vacīsaṅkhāranirodhā dutiyajjhānasamāpatti vacīmoneyyaṃ.
>
> ‘‘Tattha katamaṃ manomoneyyaṃ? Tividhamanoduccaritassa pahānaṃ manomoneyyaṃ, tividhaṃ manosucaritaṃ, manārammaṇe ñāṇaṃ, manopariññā, pariññāsahagato maggo,

manasmiṃ chandarāgappahānaṃ, cittasaṅkhāranirodhā saññāvedayitanirodhasamāpatti manomoneyya''nti (mahāni. 14; cūḷani. mettagūmāṇavapucchāniddesa 21).

Ninhātapāpakanti aggamaggajalena suṭṭhu vikkhālitapāpamalaṃ.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Paṭhamarāgasuttavaṇṇanā

68. Navame **yassa kassacī**ti aniyamitavacanaṃ, tasmā yassa kassaci puggalassa gahaṭṭhassa vā pabbajitassa vā. **Rāgo appahīno**ti rañjanaṭṭhena rāgo samucchedavasena na pahīno, maggena anuppattidhammataṃ na āpādito. Dosamohesupi eseva nayo. Tattha apāyagamanīyā rāgadosamohā paṭhamamaggena, oḷārikā kāmarāgadosā dutiyamaggena, teyeva anavasesā tatiyamaggena, bhavarāgo avasiṭṭhamoho ca catutthamaggena pahīyanti. Evametesu pahīyantesu tadekaṭṭhato sabbepi kilesā pahīyanteva. Evamete rāgādayo yassa kassaci bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā maggena appahīnā. **Baddho mārassā**ti kilesamārena baddhoti vuccati. Yadaggena ca kilesamārena baddho, tadaggena abhisaṅkhāramārādīhipi baddhoyeva hoti. **Paṭimukkassa mārapāso**ti paṭimukko assa anena appahīnakilesena puggalena tāyeva appahīnakilesatāya mārapāsasaṅkhāto kileso attano cittasantāne paṭimukko pavesito, tena sayaṃ bandhāpitoti attho. Atha vā paṭimukko assa bhaveyya mārapāso. Sukkapakkhe **omukkassā**ti avamukko mocito apanīto assa. Sesaṃ vuttavipariyāyena veditabbaṃ.

Idha gāthā sukkapakkhavaseneva āgatā. Tatrāyaṃ saṅkhepattho – **yassa** ariyapuggalassa rāgadosāvijjā **virājitā** aggamaggena nirodhitā, taṃ bhāvitakāyasīlacittapaññatāya bhāvitattesu arahantesu **aññataraṃ** abbhantaraṃ ekaṃ **brahmabhūtaṃ** brahmaṃ vā seṭṭhaṃ arahattaphalaṃ pattaṃ. Yathā aññe khīṇāsavā pubbūpanissayasampattisamannāgatā hutvā āgatā, yathā ca te antadvayarahitāya sīlasamādhipaññākkhandhasahagatāya majjhimāya paṭipadāya nibbānaṃ gatā adhigatā. Yathā vā te khandhādīnaṃ tathalakkhaṇaṃ yāthāvato paṭivijjhiṃsu, yathā ca te tathadhamme dukkhādayo aviparītato abbhaññiṃsu, rūpādike ca visaye yathā te diṭṭhamattādivaseneva passiṃsu, yathā vā pana te aṭṭha anariyavohāre vajjetvā ariyavohāravaseneva pavattavācā, vācānurūpañca pavattakāyā, kāyānurūpañca pavattavācā, tathā ayampi ariyapuggaloti **tathāgataṃ**, catusaccabuddhatāya **buddhaṃ**, puggalaveraṃ kilesaveraṃ attānuvādādibhayañca atikkantanti **verabhayātītaṃ**. Sabbesaṃ kilesābhisaṅkhārādīnaṃ pahīnattā **sabbappahāyinaṃ** buddhādayo ariyā **āhu** kathenti kittentīti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Dutiyarāgasuttavaṇṇanā

69. Dasame atarīti tiṇṇo, na tiṇṇo **atiṇṇo**. **Samudda**nti saṃsārasamuddaṃ, cakkhāyatanādisamuddaṃ vā. Tadubhayampi duppūraṇaṭṭhena samuddo viyāti samuddaṃ. Atha vā samuddanaṭṭhena samuddaṃ, kilesavassanena sattasantānassa kilesasadanatoti attho. **Savīci**nti kodhūpāyāsavīcīhi savīciṃ. Vuttañhetaṃ ''vīcibhayanti kho, bhikkhu, kodhūpāyāsassetaṃ adhivacana''nti (itivu. 109; ma. ni. 2.162). **Sāvaṭṭa**nti pañcakāmaguṇāvaṭṭehi saha āvaṭṭaṃ. Vuttampi cetaṃ ''āvaṭṭabhayanti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacana''nti (itivu. 109; ma. ni. 2.164; a. ni. 4.122). **Sagahaṃ sarakkhasa**nti attano gocaragatānaṃ anatthajananato caṇḍamakaramacchakacchaparakkhasasadisehi visabhāgapuggalehi sahitaṃ. Tathā cāha ''sagahaṃ sarakkhasanti kho, bhikkhu, mātugāmassetaṃ adhivacana''nti (itivu. 109). **Atarī**ti maggapaññānāvāya yathāvuttaṃ samuddaṃ uttari. **Tiṇṇo**ti nittiṇṇo. **Pāraṅgato**ti tassa samuddassa pāraṃ paratīraṃ nirodhaṃ upagato. **Thale tiṭṭhatī**ti tato eva saṃsāramahoghaṃ kāmādimahoghañca atikkamitvā thale paratīre nibbāne bāhitapāpabrāhmaṇo tiṭṭhatīti vuccati.

Idhāpi gāthā sukkapakkhavaseneva āgatā. Tattha **ūmibhaya**nti yathāvuttaūmibhayaṃ, bhāyitabbaṃ etasmāti taṃ ūmi bhayaṃ. **Duttara**nti duratikkamaṃ. **Accatārī**ti atikkami.

Saṅgātigoti rāgādīnaṃ pañcannaṃ saṅgānaṃ atikkantattā pahīnattā saṅgātigo. **Atthaṅgato so na pamāṇametī**ti so evaṃbhūto arahā rāgādīnaṃ pamāṇakaradhammānaṃ accantameva atthaṃ gatattā atthaṅgato, tato eva sīlādidhammakkhandhapāripūriyā ca ‘‘ediso sīlena samādhinā paññāyā’’ti kenaci pamiṇituṃ asakkuṇeyyo pamāṇaṃ na eti, atha vā anupādisesanibbānasaṅkhātaṃ atthaṃ gato so arahā ‘‘imāya nāma gatiyā ṭhito, ediso ca nāmagottenā’’ti pamiṇituṃ asakkuṇeyyatāya pamāṇaṃ na eti na upagacchati. Tato eva **amohayi maccurājaṃ,** tena anubandhituṃ asakkuṇeyyoti vadāmīti anupādisesanibbānadhātuyāva desanaṃ niṭṭhāpesi. Iti imasmiṃ vagge paṭhamapañcamachaṭṭhesu vaṭṭaṃ kathitaṃ, dutiyasattamaaṭṭhamesu vivaṭṭaṃ, sesesu vaṭṭavivaṭṭaṃ kathitanti veditabbaṃ.

Dasamasuttavaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggo

1. Micchādiṭṭhikasuttavaṇṇanā

70. Tatiyavaggassa paṭhame **diṭṭhā mayā**ti mayā diṭṭhā, mama samantacakkhunā dibbacakkhunā cāti dvīhipi cakkhūhi diṭṭhā paccakkhato viditā. Tena anussavādiṃ paṭikkhipati, ayañca attho idāneva pāḷiyaṃ āgamissati. **Kāyaduccaritena samannāgatā**ti kāyaduccaritena samaṅgībhūtā. **Ariyānaṃ upavādakā**ti buddhādīnaṃ ariyānaṃ antamaso gihisotāpannānampi guṇaparidhaṃsanena abhūtabbhakkhānena upavādakā akkosakā garahakā. **Micchādiṭṭhikā**ti viparītadassanā. **Micchādiṭṭhikammasamādānā**ti micchādassanahetu samādinnanānāvidhakammā ye ca, micchādiṭṭhimūlakesu kāyakammādīsu aññepi samādapenti. Ettha ca vacīmanoduccaritaggahaṇeneva ariyūpavādamicchādiṭṭhīsu gahitāsu punavacanaṃ mahāsāvajjabhāvadassanatthaṃ nesaṃ. Mahāsāvajjo hi ariyūpavādo ānantariyasadiso. Yathāha –

> ‘‘Seyyathāpi, sāriputta, bhikkhu sīlasampanno, samādhisampanno, paññāsampanno, diṭṭheva dhamme aññaṃ ārādheyya; evaṃsampadamidaṃ, sāriputta, vadāmi taṃ vācaṃ appahāya, taṃ cittaṃ appahāya, taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye’’ti (ma. ni. 1.149).

Micchādiṭṭhito ca mahāsāvajjataraṃ nāma aññaṃ natthi. Yathāha –

> ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ mahāsāvajjataraṃ yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiparamāni, bhikkhave, vajjānī’’ti (a. ni. 1.310).

Taṃ kho panātiādi yathāvuttassa atthassa attapaccakkhabhāvaṃ daḷhataraṃ katvā dassetuṃ āraddhaṃ. Tampi suviññeyyameva.

Gāthāsu **micchā manaṃ paṇidhāyā**ti abhijjhādīnaṃ vasena cittaṃ ayoniso ṭhapetvā. **Micchā vācañca bhāsiyā**ti micchā musāvādādivasena vācaṃ bhāsitvā. **Micchā kammāni katvānā**ti pāṇātipātādivasena kāyakammāni katvā. Atha vā **micchā manaṃ paṇidhāyā**ti micchādiṭṭhivasena cittaṃ viparītaṃ ṭhapetvā. Sesapadadvayepi eseva nayo. Idānissa tathā duccaritacaraṇe kāraṇaṃ dasseti **appassuto**ti, attano paresañca hitāvahena sutena virahitoti attho. **Apuññakaro**ti tato eva ariyadhammassa akovidatāya kibbisakārī pāpadhammo. **Appasmiṃ idha jīvite**ti idha manussaloke jīvite atiparitte. Tathā cāha ‘‘yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo’’ti (dī. ni. 2.93; saṃ. ni. 1.145), ‘‘appamāyu manussāna’’nti (saṃ. ni. 1.145; mahāni. 10) ca. Tasmā bahussuto sappañño sīghaṃ puññāni katvā saggūpago nibbānapatiṭṭho vā hoti. Yo pana appassuto apuññakaro, kāyassa bhedā duppañño nirayaṃ so upapajjatīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Sammādiṭṭhikasuttavaṇṇanā

71. Dutiye paṭhamasutte vuttavipariyāyena attho veditabbo.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Nissaraṇiyasuttavaṇṇanā

72. Tatiye **nissaraṇiyā**ti nissaraṇapaṭisaṃyuttā. **Dhātuyo**ti sattasuññasabhāvā. **Kāmāna**nti kilesakāmānañceva vatthukāmānañca. Atha vā **kāmāna**nti kilesakāmānaṃ. Kilesakāmato hi nissaraṇā vatthukāmehipi nissaraṇaṃyeva hoti, na aññathā. Vuttañhetaṃ –

> ‘‘Na te kāmā yāni citrāni loke,
> Saṅkapparāgo purisassa kāmo;
> Tiṭṭhanti citrāni tatheva loke,
> Athettha dhīrā vinayanti chanda’’nti. (a. ni. 6.63);

Nissaraṇanti apagamo. **Nekkhamma**nti paṭhamajjhānaṃ, visesato taṃ asubhārammaṇaṃ daṭṭhabbaṃ. Yo pana taṃ jhānaṃ pādakaṃ katvā saṅkhāre sammasitvā tatiyamaggaṃ patvā anāgāmimaggena nibbānaṃ sacchikaroti, tassa cittaṃ accantameva kāmehi nissaṭanti idaṃ ukkaṭṭhato kāmānaṃ nissaraṇaṃ veditabbaṃ. **Rūpāna**nti rūpadhammānaṃ, visesena saddhiṃ ārammaṇehi kusalavipākakiriyābhedato sabbesaṃ rūpāvacaradhammānaṃ. **Āruppa**nti arūpāvacarajjhānaṃ. Keci pana ‘‘kāmāna’’nti padassa ‘‘sabbesaṃ kāmāvacaradhammāna’’nti atthaṃ vadanti. ‘‘Nekkhamma’’nti ca ‘‘pañca rūpāvacarajjhānānī’’ti. Taṃ aṭṭhakathāsu natthi, na yujjati ca. **Bhūta**nti jātaṃ. **Saṅkhata**nti samecca sambhuyya paccayehi kataṃ. **Paṭiccasamuppanna**nti kāraṇato nibbattaṃ. Tīhipi padehi tebhūmake dhamme anavasesato pariyādiyati. **Nirodho**ti nibbānaṃ. Ettha ca paṭhamāya dhātuyā kāmapariññā vuttā, dutiyāya rūpapariññā, tatiyāya sabbasaṅkhatapariññā sabbabhavasamatikkamo vutto.

Gāthāsu **kāmanissaraṇaṃ ñatvā**ti ‘‘idaṃ kāmanissaraṇaṃ – evañca kāmato nissaraṇa’’nti jānitvā. Atikkamati etenāti atikkamo, atikkamanūpāyo, taṃ **atikkamaṃ** āruppaṃ ñatvā. Sabbe saṅkhārā samanti vūpasamanti etthāti **sabbasaṅkhārasamatho,** nibbānaṃ, taṃ **phusaṃ** phusanto. Sesaṃ heṭṭhā vuttanayameva.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Santatarasuttavaṇṇanā

73. Catutthe **rūpehī**ti rūpāvacaradhammehi. **Santatarā**ti atisayena santā. Rūpāvacaradhammā hi kilesavikkhambhanato vitakkādioḷārikaṅgappahānato samādhibhūmibhāvato ca santā nāma, āruppā pana tehipi aṅgasantatāya ceva ārammaṇasantatāya ca atisayena santavuttikā, tena santatarāti vuttā. **Nirodho**ti nibbānaṃ. Saṅkhārāvasesasukhumabhāvappattitopi hi catutthāruppato phalasamāpattiyova santatarā kilesadarathapaṭipassaddhito nibbānārammaṇato ca, kimaṅgaṃ pana sabbasaṅkhārasamatho nibbānaṃ. Tena vuttaṃ ‘‘āruppehi nirodho santataro’’ti.

Gāthāsu **rūpūpagā**ti rūpabhavūpagā. Rūpabhavo hi idha rūpanti vutto, ‘‘rūpūpapattiyā maggaṃ bhāvetī’’tiādīsu viya. **Arūpaṭṭhāyino**ti arūpāvacarā. **Nirodhaṃ appajānantā, āgantāro punabbhava**nti etena rūpārūpāvacaradhammehi nirodhassa santabhāvameva dasseti. **Arūpesu asaṇṭhitā**ti arūparāgena arūpabhavesu appatiṭṭhahantā, tepi parijānantāti attho. **Nirodhe ye vimuccantī**ti ettha **ye**ti nipātamattaṃ. Sesaṃ heṭṭhā vuttanayameva.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Puttasuttavaṇṇanā

74. Pañcame **puttā**ti atrajā orasaputtā, dinnakādayopi vā. **Santo**ti bhavantā **saṃvijjamānā lokasmi**nti imasmiṃ loke upalabbhamānā. Atthibhāvena santo, pākaṭabhāvena vijjamānā. **Atijāto**ti attano guṇehi mātāpitaro atikkamitvā jāto, tehi adhikaguṇoti attho. **Anujāto**ti guṇehi mātāpitūnaṃ anurūpo hutvā jāto, tehi samānaguṇoti attho. **Avajāto**ti guṇehi mātāpitūnaṃ adhamo hutvā jāto, tehi hīnaguṇoti attho. Yehi pana guṇehi yutto mātāpitūnaṃ adhiko samo hīnoti ca adhippeto, te vibhajitvā dassetuṃ **‘‘kathañca, bhikkhave, putto atijāto hotī’’**ti kathetukamyatāya pucchaṃ katvā **‘‘idha, bhikkhave, puttassā’’**tiādinā niddeso āraddho.

Tattha **na buddhaṃ saraṇaṃ gatā**tiādīsu **buddho**ti sabbadhammesu appaṭihatañāṇanimittānuttaravimokkhādhigamaparibhāvitaṃ khandhasantānaṃ, sabbaññutaññāṇapadaṭṭhānaṃ vā saccābhisambodhiṃ upādāya paññattiko sattātisayo buddho. Yathāha –

> ‘‘Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāva’’nti (cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.161) –

Ayaṃ tāva atthato buddhavibhāvanā.

Byañjanato pana savāsanāya kilesaniddāya accantavigamena buddhavā paṭibuddhavāti buddho, buddhiyā vā vikasitabhāvena buddhavā vibuddhavāti buddho, bujjhitāti buddho, bodhetāti buddhoti evamādinā nayena veditabbo. Yathāha –

> ‘‘Bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, sabbaññutāya buddho, sabbadassāvitāya buddho, anaññaneyyatāya buddho, visavitāya buddho, khīṇāsavasaṅkhātena buddho, nirupakkilesasaṅkhātena buddho, ekantavītarāgoti buddho, ekantavītadosoti buddho, ekantavītamohoti buddho, ekantanikkilesoti buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivihatattā buddhipaṭilābhāti buddho, buddhoti cetaṃ nāmaṃ na mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ, atha kho vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti, yadidaṃ buddho’’ti (cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162).

Hiṃsatīti **saraṇaṃ,** sabbaṃ anatthaṃ apāyadukkhaṃ sabbaṃ saṃsāradukkhaṃ hiṃsati vināseti viddhaṃsetīti attho. **Saraṇaṃ gatā**ti ‘‘buddho bhagavā amhākaṃ saraṇaṃ gati parāyaṇaṃ paṭisaraṇaṃ aghassa hantā hitassa vidhātā’’ti iminā adhippāyena buddhaṃ bhagavantaṃ gacchāma bhajāma sevāma payirupāsāma. Evaṃ vā jānāma bujjhāmāti evaṃ gatā upagatā buddhaṃ saraṇaṃ gatā. Tappaṭikkhepena na buddhaṃ saraṇaṃ gatā.

Dhammaṃ saraṇaṃ gatāti adhigatamagge sacchikatanirodhe yathānusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne katvā dhāretīti dhammo. So atthato ariyamaggo ceva nibbānañca. Vuttañhetaṃ –

‘‘Yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī’’ti vitthāro (a. ni. 4.34).

Na kevalañca ariyamagganibbānāni eva, apica kho ariyaphalehi saddhiṃ pariyattidhammo ca. Vuttañhetaṃ chattamāṇavakavimāne –

‘‘Rāgavirāgamanejamasokaṃ,
Dhammamasaṅkhatamappaṭikūlaṃ;
Madhuramimaṃ paguṇaṃ suvibhattaṃ,
Dhammamimaṃ saraṇatthamupehī’’ti. (vi. va. 887);

Tattha hi **rāgavirāgo**ti maggo kathito, **anejamasoka**nti phalaṃ, **dhammasaṅkhata**nti nibbānaṃ, **appaṭikūlaṃ madhuramimaṃ paguṇaṃ suvibhatta**nti piṭakattayena vibhattā sabbadhammakkhandhā kathitā. Taṃ dhammaṃ vuttanayena saraṇanti gatā dhammaṃ saraṇaṃ gatā. Tappaṭikkhepena na dhammaṃ saraṇaṃ gatā.

Diṭṭhisīlasaṅghātena saṃhatoti saṅgho. So atthato aṭṭhaariyapuggalasamūho. Vuttañhetaṃ tasmiṃ eva vimāne –

‘‘Yattha ca dinna mahapphalamāhu,
Catūsu sucīsu purisayugesu;
Aṭṭha ca puggala dhammadasā te,
Saṅghamimaṃ saraṇatthamupehī’’ti. (vi. va. 888);

Taṃ saṅghaṃ vuttanayena saraṇanti gatā saṅghaṃ saraṇaṃ gatā. Tappaṭikkhepena na saṅghaṃ saraṇaṃ gatāti.

Ettha ca saraṇagamanakosallatthaṃ saraṇaṃ saraṇagamanaṃ, yo ca saraṇaṃ gacchati saraṇagamanappabhedo, phalaṃ, saṃkileso, bhedo, vodānanti ayaṃ vidhi veditabbo.

Tattha padatthato tāva hiṃsatīti **saraṇaṃ,** saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiṃ parikilesaṃ hanati vināsetīti attho, ratanattayassetaṃ adhivacanaṃ. Atha vā hite pavattanena ahitā nivattanena ca sattānaṃ bhayaṃ hiṃsatīti buddho saraṇaṃ, bhavakantārato uttāraṇena assāsadānena ca dhammo, appakānampi kārānaṃ vipulaphalapaṭilābhakaraṇena saṅgho. Tasmā imināpi pariyāyena ratanattayaṃ saraṇaṃ. Tappasādataggarutāhi vihatakileso tapparāyaṇatākārappavatto cittuppādo **saraṇagamanaṃ**. Taṃsamaṅgisatto **saraṇaṃ gacchati,** vuttappakārena cittuppādena ‘‘etāni me tīṇi ratanāni saraṇaṃ, etāni parāyaṇa’’nti evaṃ upetīti attho. Evaṃ tāva saraṇaṃ saraṇagamanaṃ, yo ca saraṇaṃ gacchatīti idaṃ tayaṃ veditabbaṃ.

Pabhedato pana duvidhaṃ saraṇagamanaṃ – lokiyaṃ, lokuttarañca. Tattha lokuttaraṃ diṭṭhasaccānaṃ maggakkhaṇe saraṇagamanupakkilesasamucchedena ārammaṇato nibbānārammaṇaṃ hutvā kiccato sakalepi ratanattaye ijjhati, lokiyaṃ puthujjanānaṃ saraṇagamanupakkilesavikkhambhanena ārammaṇato buddhādiguṇārammaṇaṃ hutvā ijjhati. Taṃ atthato buddhādīsu vatthūsu saddhāpaṭilābho, saddhāmūlikā ca sammādiṭṭhi dasasu puññakiriyavatthūsu diṭṭhijukammanti vuccati.

Tayidaṃ catudhā pavattati – attasanniyyātanena, tapparāyaṇatāya, sissabhāvūpagamanena, paṇipātenāti. Tattha **attasanniyyātanaṃ** nāma ‘‘ajja ādiṃ katvā ahaṃ attānaṃ buddhassa niyyātemi, dhammassa, saṅghassā’’ti evaṃ buddhādīnaṃ attapariccajanaṃ. **Tapparāyaṇaṃ** nāma ‘‘ajja ādiṃ katvā ahaṃ buddhaparāyaṇo, dhammaparāyaṇo, saṅghaparāyaṇo iti maṃ dhārehī’’ti evaṃ tappaṭisaraṇabhāvo tapparāyaṇatā. **Sissabhāvūpagamanaṃ** nāma ‘‘ajja ādiṃ katvā ahaṃ buddhassa antevāsiko, dhammassa, saṅghassa iti maṃ dhāretū’’ti evaṃ sissabhāvassa upagamanaṃ. **Paṇipāto** nāma ‘‘ajja ādiṃ katvā ahaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ buddhādīnaṃ eva tiṇṇaṃ vatthūnaṃ karomi iti maṃ dhāretū’’ti evaṃ buddhādīsu paramanipaccakāro. Imesañhi catunnaṃ ākārānaṃ aññataraṃ karontena gahitaṃ eva hoti saraṇagamanaṃ.

Apica ‘‘bhagavato attānaṃ pariccajāmi, dhammassa, saṅghassa attānaṃ pariccajāmi, jīvitaṃ pariccajāmi, pariccatto eva me attā jīvitañca, jīvitapariyantikaṃ buddhaṃ saraṇaṃ gacchāmi, buddho me saraṇaṃ tāṇaṃ leṇa’’nti evampi attasanniyyātanaṃ veditabbaṃ. ‘‘Satthārañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ; sugatañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ; sammāsambuddhañca vatāhaṃ passeyyaṃ; bhagavantameva passeyya’’nti (saṃ. ni. 2.154) evaṃ mahākassapattherassa saraṇagamanaṃ viya sissabhāvūpagamanaṃ daṭṭhabbaṃ.

‘‘So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
Namassamāno sambuddhaṃ, dhammassa ca sudhammata’’nti. (saṃ. ni. 1.246; su. ni. 194) –

Evaṃ āḷavakādīnaṃ saraṇagamanaṃ viya tapparāyaṇatā veditabbā. ‘‘Atha kho, brahmāyu, brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti ‘brahmāyu ahaṃ, bho gotama, brāhmaṇo, brahmāyu ahaṃ, bho gotama, brāhmaṇo’’’ti (ma. ni. 2.394) evaṃ paṇipāto daṭṭhabbo.

So panesa ñātibhayācariyadakkhiṇeyyavasena catubbidho hoti. Tattha dakkhiṇeyyapaṇipātena saraṇagamanaṃ hoti, na itarehi. Seṭṭhavaseneva hi saraṇaṃ gayhati, seṭṭhavasena bhijjati. Tasmā yo ‘‘ayameva loke sabbasattuttamo aggadakkhiṇeyyo’’ti vandati, teneva saraṇaṃ gahitaṃ hoti, na ñātibhayācariyasaññāya vandantena. Evaṃ gahitasaraṇassa upāsakassa vā upāsikāya vā aññatitthiyesu pabbajitampi ‘‘ñātako me aya’’nti vandato saraṇaṃ na bhijjati, pageva apabbajitaṃ. Tathā rājānaṃ bhayena vandato. So hi raṭṭhapūjitattā avandiyamāno anatthampi kareyyāti. Tathā yaṃkiñci sippaṃ sikkhāpakaṃ titthiyampi ‘‘ācariyo me aya’’nti vandatopi na bhijjati. Evaṃ saraṇagamanassa pabhedo veditabbo.

Ettha ca lokuttarassa saraṇagamanassa cattāri sāmaññaphalāni vipākaphalaṃ, sabbadukkhakkhayo ānisaṃsaphalaṃ. Vuttañhetaṃ –

‘‘Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

‘‘Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti. (dha. pa. 190-192);

Apica niccato anupagamanādīnipi etassa ānisaṃsaphalaṃ veditabbaṃ. Vuttañhetaṃ –

> ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya, sukhato upagaccheyya, kañci dhammaṃ attato upagaccheyya, mātaraṃ jīvitā voropeyya, pitaraṃ jīvitā voropeyya, arahantaṃ jīvitā voropeyya, duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, saṅghaṃ bhindeyya, aññaṃ satthāraṃ uddiseyya netaṃ ṭhānaṃ vijjatī’’ti (ma. ni. 3.127-128; a. ni. 1.268-276; vibha. 809).

Lokiyassa pana saraṇagamanassa bhavasampadāpi bhogasampadāpi phalameva. Vuttañhetaṃ –

‘‘Ye keci buddhaṃ saraṇaṃ gatāse,
Na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ,
Devakāyaṃ paripūressantī’’ti. (saṃ. ni. 1.37);

Aparampi vuttaṃ –

> ‘‘Atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami…pe… ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – ‘sādhu kho, devānaminda, buddhaṃ saraṇagamanaṃ hoti. Buddhaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Te aññe deve dasahi ṭhānehi adhigaṇhanti – dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi…pe… dhammaṃ, saṅghaṃ…pe… phoṭṭhabbehī’’’ti (saṃ. ni. 4.341).

Velāmasuttādivasenapi (a. ni. 9.20) saraṇagamanassa phalaviseso veditabbo. Evaṃ saraṇagamanassa phalaṃ veditabbaṃ.

Lokiyasaraṇagamanañcettha tīsu vatthūsu aññāṇasaṃsayamicchāñāṇādīhi saṃkilissati, na mahājutikaṃ hoti na mahāvipphāraṃ. Lokuttarassa pana saṃkileso natthi. Lokiyassa ca saraṇagamanassa duvidho bhedo – sāvajjo, anavajjo ca. Tattha sāvajjo aññasatthārādīsu attasanniyyātanādīhi hoti, so aniṭṭhaphalo. Anavajjo kālakiriyāya, so avipākattā aphalo. Lokuttarassa pana nevatthi bhedo. Bhavantarepi hi ariyasāvako aññaṃ satthāraṃ na uddisatīti evaṃ saraṇagamanassa saṃkileso ca bhedo ca veditabbo.

Vodānampi ca lokiyasseva yassa hi saṃkileso, tasseva tato vodānena bhavitabbaṃ. Lokuttaraṃ pana niccavodānamevāti.

Pāṇātipātāti ettha pāṇassa saraseneva patanasabhāvassa antarā eva atipātanaṃ atipāto, saṇikaṃ patituṃ adatvā sīghaṃ pātananti attho. Atikkamma vā satthādīhi abhibhavitvā pātanaṃ atipāto, pāṇaghātoti vuttaṃ hoti. **Pāṇo**ti cettha khandhasantāno, yo sattoti voharīyati, paramatthato rūpārūpajīvitindriyaṃ. Rūpajīvitindriye hi vikopite itarampi taṃsambandhatāya vinassatīti. Tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā **pāṇātipāto**. Yāya hi cetanāya pavattamānassa jīvitindriyassa nissayabhūtesu upakkamakaraṇahetukamahābhūtapaccayā uppajjanakamahābhūtā purimasadisā na uppajjanti, visadisā eva uppajjanti, sā tādisappayogasamuṭṭhāpikā cetanā pāṇātipāto. Laddhūpakkamāni hi bhūtāni purimabhūtāni viya na visadānīti samānajātiyānaṃ kāraṇāni na hontīti. ‘‘Kāyavacīdvārānaṃ aññataradvārappavattā’’ti idaṃ manodvāre pavattāya vadhakacetanāya pāṇātipātatāsambhavadassanaṃ. Kulumbasuttepi hi ‘‘idhekacco samaṇo vā brāhmaṇo vā iddhimā ceto vasippatto aññissā kucchigataṃ gabbhaṃ pāpakena manasā anupekkhitā hotī’’ti vijjāmayiddhi adhippetā. Sā ca vacīdvāraṃ muñcitvā na sakkā nibbattetunti vacīdvāravaseneva nippajjati. Ye pana ‘‘bhāvanāmayiddhi tattha adhippetā’’ti vadanti, tesaṃ vādo kusalattikavedanattikavitakkattikabhūmantarehi virujjhati.

Svāyaṃ pāṇātipāto guṇarahitesu tiracchānagatādīsu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatādīhi mahāsāvajjo, guṇavantesu manussādīsu appaguṇe pāṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjo.

Ettha ca payogavatthumahantatādīhi mahāsāvajjatā tehi paccayehi uppajjamānāya cetanāya balavabhāvato veditabbā. Yathādhippetassa payogassa sahasā nipphādanavasena sakiccasādhikāya bahukkhattuṃ pavattajavanehi laddhāsevanāya ca sanniṭṭhāpakacetanāya payogassa mahantabhāvo. Satipi kadāci khuddake ceva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbatarā uppajjatīti vatthumahantatāpi cetanāya balavabhāvassa kāraṇaṃ. Iti ubhayampetaṃ cetanābalavabhāveneva mahāsāvajjatāya hetu hoti. Tathā hantabbassa mahāguṇabhāve tattha pavattaupakāracetanā viya khettavisesanipphattiyā apakāracetanāpi balavatī tibbatarā uppajjatīti tassa mahāsāvajjatā daṭṭhabbā. Tasmā payogavatthuādipaccayānaṃ amahattepi guṇamahantatādipaccayehi cetanāya balavabhāvavaseneva mahāsāvajjatā veditabbā.

Tassa pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇanti pañca sambhārā. Pañcasambhārayutto pāṇātipātoti pañcasambhārāvinimutto daṭṭhabbo. Tesu pāṇasaññitāvadhakacittāni pubbabhāgiyānipi honti, upakkamo vadhakacetanāsamuṭṭhāpito. Tassa cha payogā – sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti. Tesu sahatthena nibbatto sāhatthiko. Paresaṃ āṇāpanavasena pavatto āṇattiko. Ususattiādīnaṃ nissajjanavasena pavatto nissaggiyo. Opātakhaṇanādivasena pavatto thāvaro. Āthabbaṇikādīnaṃ viya mantaparijappanapayogo vijjāmayo. Dāṭhākoṭṭanādīnaṃ viya kammavipākajiddhimayo.

Etthāha – khaṇe khaṇe nirujjhanasabhāvesu saṅkhāresu, ko hantā, ko vā haññati? Yadi cittacetasikasantāno, so arūpitāya na chedanabhedanādivasena vikopanasamattho, nāpi vikopanīyo, atha rūpasantāno, so acetanatāya kaṭṭhakaliṅgarūpamoti na tattha chedanādinā pāṇātipāto labbhati, yathā matasarīre. Payogopi pāṇātipātassa yathāvutto paharaṇappahārādiko atītesu saṅkhāresu bhaveyya anāgatesu paccuppannesu vā. Tattha na tāva atītesu anāgatesu ca sambhavati tesaṃ avijjamānasabhāvattā, paccuppannesu ca saṅkhārānaṃ khaṇikattā saraseneva nirujjhanasabhāvatāya vināsābhimukhesu nippayojano payogo siyā, vināsassa ca kāraṇarahitattā na paharaṇappahārādippayogahetukaṃ maraṇaṃ, nirīhattā ca saṅkhārānaṃ kassa so payogo, khaṇikabhāvena vadhādhippāyasamakālameva bhijjanakassa yāva kiriyāpariyosānakālamanavaṭṭhānato kassa vā pāṇātipāto kammabandhoti?

Vuccate – yathāvuttavadhakacetanāsamaṅgī saṅkhārānaṃ puñjo sattasaṅkhāto hantā. Tena pavattitavadhappayoganimittaṃ apagatusmāviññāṇajīvitindriyo matoti vohārassa vatthubhūto yathāvuttavadhappayogākaraṇe pubbe viya uddhaṃ pavattanāraho rūpārūpadhammapuñjo haññati, cittacetasikasantāno eva vā. Vadhappayogāvisayabhāvepi tassa pañcavokārabhave rūpasantānādhīnavuttitāya bhūtarūpesu katappayogavasena jīvitindriyavicchedena sopi vicchijjatīti na pāṇātipātassa asambhavo, nāpi ahetuko, na ca payogo nippayojano. Paccuppannesu saṅkhāresu katappayogavasena tadanantaraṃ uppajjanārahassa saṅkhārakalāpassa tathā anuppattito khaṇikānañca saṅkhārānaṃ khaṇikamaraṇassa idha maraṇabhāvena anadhippetattā santatimaraṇassa ca yathāvuttanayena sahetukabhāvato na ahetukaṃ maraṇaṃ, nirīhakesupi saṅkhāresu yathāpaccayaṃ uppajjitvā atthibhāvamatteneva attano attano anurūpaphaluppādananiyatāni kāraṇāniyeva karontīti vuccati, yathā padīpo pakāsetīti, tatheva ghātakavohāro. Na ca kevalassa vadhādhippāyasahabhuno cittacetasikakalāpassa pāṇātipāto icchito, santānavasena vattamānasseva pana icchitoti attheva pāṇātipātena kammabandho. Santānavasena vattamānānañca padīpādīnaṃ atthakiriyāsiddhi dissatīti. Ayañca vicāraṇā adinnādānādīsupi yathāsambhavaṃ vibhāvetabbā. Tasmā **pāṇātipātā**. Na paṭiviratāti **appaṭiviratā**.

Adinnassa ādānaṃ **adinnādānaṃ,** parassa haraṇaṃ theyyaṃ corikāti vuttaṃ hoti. Tattha **adinna**nti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmiṃ parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parasantake appasāvajjaṃ, paṇīte mahāsāvajjaṃ. Kasmā? Vatthupaṇītatāya. Tathā khuddake parasantake appasāvajjaṃ, mahante mahāsāvajjaṃ. Kasmā? Vatthumahantatāya payogamahantatāya ca. Vatthusamatte pana sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ, taṃtaṃguṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ. Vatthuguṇānaṃ pana samabhāve sati kilesānaṃ payogassa ca mudubhāve appasāvajjaṃ, tibbabhāve mahāsāvajjaṃ.

Tassa pañca sambhārā – parapariggahitaṃ, parapariggahitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. Cha payogā sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, parikappāvahāro, paṭicchannāvahāro, kusāvahāroti imesaṃ avahārānaṃ vasena pavattā. Ettha ca mantaparijappanena parasantakaharaṇaṃ vijjāmayo payogo. Vinā mantena tādisena iddhānubhāvasiddhena kāyavacīpayogena parasantakassa ākaḍḍhanaṃ iddhimayo payogoti veditabbo.

Kāmesūti methunasamācāresu. **Micchācāro**ti ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammādhippāyena kāyadvārappavattā agamanīyaṭṭhānavītikkamacetanā **kāmesu micchācāro**. Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturakkhitādayo dasa, dhanakkītādayo dasāti vīsati itthiyo, itthīsu pana dvinnaṃ sārakkhasaparidaṇḍānaṃ, dasannañca dhanakkītādīnanti dvādasannaṃ itthīnaṃ aññapurisā. Svāyaṃ micchācāro sīlādiguṇarahite agamanīyaṭṭhāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Guṇarahitepi ca abhibhavitvā micchā carantassa mahāsāvajjo, ubhinnaṃ samānacchandatāya appasāvajjo. Samānacchandabhāvepi kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjo. Tassa cattāro sambhārā – agamanīyavatthu, tasmiṃ sevanacittaṃ, sevanapayogo, maggenamaggappaṭipattiadhivāsananti. Tattha attano ruciyā pavattitassa tayo, balakkārena pavattitassa tayoti anavasesaggahaṇena cattāro daṭṭhabbā, atthasiddhi pana tīheva. Eko payogo sāhatthikova.

Musāti visaṃvādanapurekkhārassa atthabhañjako kāyavacīpayogo, visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo**. Aparo nayo **musā**ti abhūtaṃ vatthu, **vādo**ti tassa bhūtato tacchato viññāpanaṃ. Tasmā atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññāpanapayogasamuṭṭhāpikā cetanā **musāvādo**.

So yamatthaṃ bhañjati, tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Apica gahaṭṭhānaṃ attano santakaṃ adātukāmatāya natthīti ādinayappavatto appasāvajjo, sakkhinā hutvā atthabhañjanavasena vutto mahāsāvajjo. Pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena ‘‘ajja gāme telaṃ nadī maññe sandatī’’ti pūraṇakathānayena pavatto appasāvajjo, adiṭṭhaṃyeva pana ‘‘diṭṭha’’ntiādinā nayena vadantānaṃ mahāsāvajjo. Tathā yassa atthaṃ bhañjati, tassa appaguṇatāya appasāvajjo, mahāguṇatāya mahāsāvajjo. Kilesānaṃ mudutibbatāvasena ca appasāvajjamahāsāvajjatā labbhateva.

Tassa cattāro sambhārā – atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti. Visaṃvādanādhippāyena hi payoge katepi parena tasmiṃ atthe aviññāte visaṃvādanassa asijjhanato parassa tadatthavijānanampi eko sambhāro veditabbo. Keci pana ‘‘abhūtavacanaṃ, visaṃvādanacittaṃ, parassa tadatthavijānananti tayo sambhārā’’ti vadanti. Sace pana paro dandhatāya vicāretvā tamatthaṃ jānāti, sanniṭṭhāpakacetanāya pavattattā kiriyāsamuṭṭhāpakacetanākkhaṇeyeva musāvādakammunā bajjhati.

Surāti piṭṭhasurā, pūvasurā, odanasurā, kiṇṇapakkhittā, sambhārasaṃyuttāti pañca surā. **Meraya**nti pupphāsavo, phalāsavo, madhvāsavo, guḷāsavo sambhārasaṃyuttoti pañca āsavā. Tadubhayampi madanīyaṭṭhena **majjaṃ**. Yāya cetanāya taṃ pivati, sā pamādakāraṇattā **pamādaṭṭhānaṃ**. Lakkhaṇato pana yathāvuttassa surāmerayasaṅkhātassa majjassa bījato paṭṭhāya madavasena kāyadvārappavattā pamādacetanā **surāmerayamajjapamādaṭṭhānaṃ**. Tassa majjabhāvo, pātukamyatācittaṃ, tajjo vāyāmo, ajjhoharaṇanti cattāro sambhārā. Akusalacitteneva cassa pātabbato ekantena sāvajjabhāvo. Ariyasāvakānaṃ pana vatthuṃ ajānantānampi mukhaṃ na pavisati, pageva jānantānaṃ. Aḍḍhapasatamattassa pānaṃ appasāvajjaṃ, addhāḷhakamattassa pānaṃ tato mahantaṃ mahāsāvajjaṃ, kāyasañcālanasamatthaṃ bahuṃ pivitvā gāmaghātakādikammaṃ karontassa mahāsāvajjameva. Pāpakammañhi pāṇātipātaṃ patvā khīṇāsave mahāsāvajjaṃ, adinnādānaṃ patvā khīṇāsavassa santake mahāsāvajjaṃ, micchācāraṃ patvā khīṇāsavāya bhikkhuniyā vītikkame, musāvādaṃ patvā musāvādena saṅghabhede, surāpānaṃ patvā kāyasañcālanasamatthaṃ bahuṃ pivitvā gāmaghātakādikammaṃ mahāsāvajjaṃ. Sabbehipi cetehi musāvādena saṅghabhedova mahāsāvajjo. Tañhi katvā kappaṃ niraye paccati.

Idāni etesu sabhāvato, ārammaṇato, vedanato, mūlato, kammato, phalatoti chahi ākārehi vinicchayo veditabbo. Tattha **sabhāvato** pāṇātipātādayo sabbepi cetanāsabhāvāva. **Ārammaṇato** pāṇātipāto jīvitindriyārammaṇato saṅkhārārammaṇo, adinnādānaṃ sattārammaṇaṃ vā saṅkhārārammaṇaṃ vā, micchācāro phoṭṭhabbavasena saṅkhārārammaṇo, sattārammaṇoti eke. Musāvādo sattārammaṇo vā saṅkhārārammaṇo vā, surāpānaṃ saṅkhārārammaṇaṃ. **Vedanato** pāṇātipāto dukkhavedano, adinnādānaṃ tivedanaṃ, micchācāro sukhamajjhattavasena dvivedano, tathā surāpānaṃ. Sanniṭṭhāpakacittena pana ubhayampi majjhattavedanaṃ na hoti. Musāvādo tivedano. **Mūlato** pāṇātipāto dosamohavasena dvimūlako, adinnādānaṃ musāvādo ca dosamohavasena vā lobhamohavasena vā, micchācāro surāpānañca lobhamohavasena dvimūlaṃ. **Kammato** musāvādoyevettha vacīkammaṃ, sesaṃ catubbidhampi kāyakammameva. **Phalato** sabbepi apāyūpapattiphalā ceva sugatiyampi appāyukatādinānāvidhaaniṭṭhaphalā cāti evamettha sabhāvādito vinicchayo veditabbo.

Appaṭiviratāti samādānaviratiyā sampattaviratiyā ca abhāvena na paṭiviratā. **Dussīlā**ti tato eva pañcasīlamattassāpi abhāvena nissīlā. **Pāpadhammā**ti lāmakadhammā, hīnācārā. **Pāṇātipātā paṭivirato**ti sikkhāpadasamādānena pāṇātipātato virato, ārakā ṭhito. Esa nayo sesesupi.

Idhāpi pāṇātipātāveramaṇiādīnaṃ sabhāvato ārammaṇato, vedanato, mūlato, kammato, samādānato, bhedato, phalato ca viññātabbo vinicchayo. Tattha **sabhāvato** pañcapi cetanāyopi honti viratiyopi, virativasena pana desanā āgatā. Yā pāṇātipātā viramantassa ‘‘yā tasmiṃ samaye pāṇātipātā ārati viratī’’ti evaṃ vuttā kusalacittasampayuttā virati. Sā pabhedato tividhā – sampattavirati, samādānavirati, samucchedaviratīti. Tattha asamādinnasikkhāpadānaṃ attano jātivayabāhusaccādīni paccavekkhitvā ‘‘ayuttametaṃ amhākaṃ kātu’’nti sampattavatthuṃ avītikkamantānaṃ uppajjamānā virati **sampattavirati** nāma. Samādinnasikkhāpadānaṃ sikkhāpadasamādāne taduttari ca attano jīvitampi pariccajitvā vatthuṃ avītikkamantānaṃ uppajjamānā virati **samādānavirati** nāma. Ariyamaggasampayuttā pana virati **samucchedavirati** nāma, yassā uppattito paṭṭhāya ariyapuggalānaṃ ‘‘pāṇaṃ ghātessāmā’’ti cittampi na uppajjati. Tāsu samādānavirati idhādhippetā.

Ārammaṇato pāṇātipātādīnaṃ ārammaṇāneva etesaṃ ārammaṇāni. Vītikkamitabbatoyeva hi virati nāma hoti. Yathā pana nibbānārammaṇo ariyamaggo kilese pajahati, evaṃ jīvitindriyādiārammaṇāyeva ete kusaladhammā pāṇātipātādīni dussīlyāni pajahanti. **Vedanato** sabbāpi sukhavedanāva.

Mūlato ñāṇasampayuttacittena viramantassa alobhaadosaamohavasena timūlā honti, ñāṇavippayuttacittena viramantassa alobhaadosavasena dvimūlā. **Kammato** musāvādā veramaṇi vacīkammaṃ, sesā kāyakammaṃ. **Samādānato** aññassa garuṭṭhāniyassa santike taṃ alabhantena sayameva vā pañca sīlāni ekajjhaṃ pāṭiyekkaṃ vā samādiyantena samādinnāni honti. **Bhedato** gahaṭṭhānaṃ yaṃ yaṃ vītikkantaṃ, taṃ tadeva bhijjati, itaraṃ na bhijjati. Kasmā? Gahaṭṭhā hi anibaddhasīlā honti, yaṃ yaṃ sakkonti, taṃ tadeva rakkhanti. Pabbajitānaṃ pana ekasmiṃ vītikkante sabbāni bhijjantīti.

Phalatoti pāṇātipātā veramaṇiyā cettha aṅgapaccaṅgasampannatā, ārohapariṇāhasampatti, javanasampatti, suppatiṭṭhitapādatā, cārutā, mudutā, sucitā, sūratā, mahabbalatā, vissaṭṭhavacanatā, sattānaṃ piyamanāpatā, abhijjaparisatā, acchambhitā, duppadhaṃsiyatā, parūpakkamena amaraṇatā, mahāparivāratā, suvaṇṇatā, susaṇṭhānatā, appābādhatā, asokatā, piyamanāpehi avippayogo, dīghāyukatāti evamādīni phalāni.

Adinnādānā veramaṇiyā mahādhanadhaññatā, anantabhogatā, thirabhogatā, icchitānaṃ bhogānaṃ khippaṃ paṭilābho, rājādīhi asādhāraṇabhogatā, uḷārabhogatā, tattha tattha jeṭṭhakabhāvo, natthibhāvassa ajānanatā, sukhavihāritāti evamādīni.

Abrahmacariyā veramaṇiyā vigatapaccatthikatā, sabbasattānaṃ piyamanāpatā, annapānavatthacchādanādīnaṃ lābhitā, sukhasupanatā, sukhapaṭibujjhanatā, apāyabhayavimokkho, itthibhāvanapuṃsakabhāvānaṃ abhabbatā, akkodhanatā, saccakāritā, amaṅkutā, ārādhanasukhatā, paripuṇṇindriyatā, paripuṇṇalakkhaṇatā, nirāsaṅkatā, appossukkatā, sukhavihāritā, akutobhayatā, piyavippayogābhāvoti evamādīni. Yasmā pana micchācāraveramaṇiyā phalānipi ettheva antogadhāni, tasmā (abrahmacariyā veramaṇiyā).

Musāvādā veramaṇiyā vippasannindriyatā, vissaṭṭhamadhurabhāṇitā, samasitasuddhadantatā, nātithūlatā, nātikisatā, nātirassatā, nātidīghatā, sukhasamphassatā, uppalagandhamukhatā, sussūsakaparisatā, ādeyyavacanatā, kamaladalasadisamudulohitatanujivhatā, alīnatā, anuddhatatāti evamādīni.

Surāmerayamajjapamādaṭṭhānā veramaṇiyā atītānāgatapaccuppannesu kiccakaraṇīyesu appamādatā, ñāṇavantatā, sadā upaṭṭhitassatitā, uppannesu kiccakaraṇīyesu ṭhānuppattikapaṭibhānavantatā, analasatā, ajaḷatā, anummattatā, acchambhitā, asārambhitā, anissukitā, amaccharitā, saccavāditā, apisuṇaapharusaasamphappalāpavāditā, kataññutā, kataveditā, cāgavantatā, sīlavantatā, ujukatā, akkodhanatā, hirottappasampannatā, ujudiṭṭhitā, mahantatā, paṇḍitatā, atthānatthakusalatāti evamādīni phalāni. Evamettha pāṇātipātāveramaṇiādīnampi sabhāvādito vinicchayo veditabbo.

Sīlavāti yathāvuttapañcasīlavasena sīlavā. **Kalyāṇadhammo**ti sundaradhammo, saraṇagamanaparidīpitāya diṭṭhisampattiyā sampannapaññoti attho. Yo pana putto mātāpitūsu assaddhesu dussīlesu ca sayampi tādiso, sopi avajātoyevāti veditabbo. Assaddhiyādayo hi idha avajātabhāvassa lakkhaṇaṃ vuttā, te ca tasmiṃ saṃvijjanti. Mātāpitaro pana upādāya puttassa atijātādibhāvo vuccatīti.

Yo hoti kulagandhanoti kulacchedako kulavināsako. Chedanattho hi idha gandhasaddo, ‘‘uppalagandhapaccatthikā’’tiādīsu (pārā. 65) viya. Keci pana ‘‘kuladhaṃsano’’ti paṭhanti, so evattho.

Ete kho puttā lokasminti ete atijātādayo tayo puttā eva imasmiṃ sattaloke puttā nāma, na ito vinimuttā atthi. Imesu pana **ye bhavanti upāsakā** ye saraṇagamanasampattiyā upāsakā bhavanti kammassakatāñāṇena kammassa kovidā, te ca paṇḍitā paññavanto, pañcasīladasasīlena **sampannā** paripuṇṇā. Yācakānaṃ vacanaṃ jānanti, tesaṃ mukhākāradassaneneva adhippāyapūraṇatoti **vadaññū,** tesaṃ vā ‘‘dehī’’ti vacanaṃ sutvā ‘‘ime pubbe dānaṃ adatvā evaṃbhūtā, mayā pana evaṃ na bhavitabba’’nti tesaṃ pariccāgena tadatthaṃ jānantīti vadaññū, paṇḍitānaṃ vā kammassakatādidīpakaṃ vacanaṃ jānantīti vadaññū. ‘‘Padaññū’’ti ca paṭhanti, padāniyā pariccāgasīlāti attho. Tato eva vigatamaccheramalattā **vītamaccharā. Abbhaghanā**ti abbhasaṅkhātā ghanā, ghanameghapaṭalā vā **mutto cando**viya, upāsakādiparisāsu khattiyādiparisāsu ca virocare virocanti, sobhantīti attho.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Avuṭṭhikasuttavaṇṇanā

75. Chaṭṭhe **avuṭṭhikasamo**ti avuṭṭhikameghasamo. Ekacco hi megho satapaṭalasahassapaṭalo hutvā uṭṭhahitvā thananto gajjanto vijjotanto ekaṃ udakabindumpi apātetvā vigacchati, tathūpamo ekacco puggaloti dassento āha ‘‘avuṭṭhikasamo’’ti. **Padesavassī**ti ekadesavassimeghasamo. Padesavassī viyāti hi padesavassī. Ekacco ekasmiṃyeva ṭhāne ṭhitesu manussesu yathā ekacce tementi, ekacce na tementi, evaṃ mandaṃ vassati, tathūpamaṃ ekaccaṃ puggalaṃ dasseti ‘‘padesavassī’’ti. **Sabbatthābhivassī**ti sabbasmiṃ pathavīpabbatasamuddādike jagatippadese abhivassimeghasamo. Ekacco hi sakalacakkavāḷagabbhaṃ pattharitvā sabbatthakameva abhivassati, taṃ cātuddīpikamahāmeghaṃ ekaccassa puggalassa upamaṃ katvā vuttaṃ ‘‘sabbatthābhivassī’’ti.

Sabbesānanti sabbesaṃ, ayameva vā pāṭho. **Na dātā hotī**ti adānasīlo hoti, thaddhamaccharitāya na kassaci kiñci detīti attho. Idāni dānassa khettaṃ deyyadhammañca vibhāgena dassetuṃ **''samaṇabrāhmaṇā''**tiādimāha. Tattha samitapāpasamaṇā ceva pabbajjamattasamaṇā ca bāhitapāpabrāhmaṇā ceva jātimattabrāhmaṇā ca idha ''samaṇabrāhmaṇā''ti adhippetā. **Kapaṇā** nāma duggatā daliddamanussā. **Addhikā** nāma pathāvino paribbayavihīnā. **Vanibbakā** nāma ye ''iṭṭhaṃ detha kantaṃ manāpaṃ kālena anavajjaṃ udaggacittā pasannacittā, evaṃ dentā gacchatha sugatiṃ, gacchatha brahmaloka''ntiādinā nayena dāne niyojentā dānassa vaṇṇaṃ thomentā vicaranti. **Yācakā** nāma ye kevalaṃ ''muṭṭhimattaṃ detha, pasatamattaṃ detha, sarāvamattaṃ dethā''ti appakampi yācamānā vicaranti. Tattha samaṇabrāhmaṇaggahaṇena guṇakhettaṃ upakārikhettañca dasseti, kapaṇādiggahaṇena karuṇākhettaṃ. **Anna**nti yaṃkiñci khādanīyaṃ bhojanīyaṃ. **Pāna**nti ambapānādipānakaṃ. **Vattha**nti nivāsanapārupanādiacchādanaṃ. **Yāna**nti rathavayhādi antamaso upāhanaṃ upādāya gamanasādhanaṃ. **Mālā**ti ganthitāganthitabhedaṃ sabbaṃ pupphaṃ. **Gandha**nti yaṃkiñci gandhajātaṃ pisitaṃ apisitaṃ gandhūpakaraṇañca. **Vilepana**nti chavirāgakaraṇaṃ. **Seyyā**ti mañcapīṭhādi ceva pāvārakojavādi ca sayitabbavatthu. Seyyaggahaṇena cettha āsanampi gahitanti daṭṭhabbaṃ. **Āvasatha**nti vātātapādiparissayavinodanaṃ patissayaṃ. **Padīpeyya**nti dīpakapallikādipadīpūpakaraṇaṃ.

Evaṃ kho, bhikkhaveti vijjamānepi deyyadhamme paṭiggāhakānaṃ evaṃ dātabbavatthuṃ sabbena sabbaṃ adento puggalo avassikameghasadiso hoti. Idaṃ vuttaṃ hoti – bhikkhave, yathā so megho satapaṭalasahassapaṭalo hutvā uṭṭhahitvā na kiñci vassi vigacchati, evameva yo uḷāraṃ vipulañca bhogaṃ saṃharitvā gehaṃ āvasanto kassaci kaṭacchumattaṃ bhikkhaṃ vā uḷuṅkamattaṃ yāguṃ vā adatvā vigacchati, vivaso maccuvasaṃ gacchati, so avuṭṭhikasamo nāma hotīti. Iminā nayena sesesupi nigamanaṃ veditabbaṃ. Imesu ca tīsu puggalesu paṭhamo ekaṃseneva garahitabbo, dutiyo pasaṃsanīyo, tatiyo, pasaṃsanīyataro. Paṭhamo vā ekanteneva sabbanihīno, dutiyo majjhimo, tatiyo uttamoti veditabbo.

Gāthāsu **samaṇe**ti upayogavasena bahuvacanaṃ tathā sesesupi. **Laddhānā**ti labhitvā, samaṇe dakkhiṇeyye pavāretvā puṭṭho na saṃvibhajati. **Annaṃ pānañca bhojana**nti annaṃ vā pānaṃ vā aññaṃ vā bhuñjitabbayuttakaṃ bhojanaṃ, taṃ na saṃvibhajati. Ayañhettha saṅkhepattho – yo atthikabhāvena upagate sampaṭiggāhake labhitvā annādinā saṃvibhāgamattampi na karoti, kiṃ so aññaṃ dānaṃ dassati, **taṃ** evarūpaṃ thaddhamacchariyaṃ **purisādhamaṃ** nihīnapuggalaṃ paṇḍitā **avuṭṭhikasamoti āhu** kathayantīti.

Ekaccānaṃ na dadātīti vijjamānepi mahati dātabbadhamme ekesaṃ sattānaṃ tesu kodhavasena vā, deyyadhamme lobhavasena vā na dadāti. **Ekaccānaṃ pavecchatī**ti ekesaṃyeva pana dadāti. **Medhāvino**ti paññavanto paṇḍitā janā.

Subhikkhavācoti yo upagatānaṃ yācakānaṃ ''annaṃ detha, pānaṃ dethā''tiādinā taṃ taṃ dāpeti, so sulabhabhikkhatāya subhikkhā vācā etassāti subhikkhavāco. ''Subhikkhavassī''tipi paṭhanti. Yathā loko subhikkho hoti, evaṃ sabbatthābhivassitamahāmegho subhikkhavassī nāma hoti. Evamayampi mahādānehi sabbatthābhivassī subhikkhavassīti. **Āmodamāno pakiretī**ti tuṭṭhahaṭṭhamānaso sahatthena dānaṃ dento paṭiggāhakakhette deyyadhammaṃ pakirento viya hoti, vācāyapi **''detha dethā''ti bhāsati**.

Idāni naṃ subhikkhavassitabhāvaṃ dassetuṃ **''yathāpi megho''**tiādi vuttaṃ. Tatrāyaṃ saṅkhepattho – yathā mahāmegho paṭhamaṃ mandanigghosena thanayitvā puna sakalanadīkandarāni ekaninnādaṃ karonto gajjayitvā pavassati, sabbatthakameva vārinā udakena thalaṃ ninnañca abhisandanto pūreti ekoghaṃ karoti, **evameva** idha imasmiṃ sattaloke ekacco uḷārapuggalo sabbasamatāya so mahāmegho viya vassitabbattā **tādiso** yathā dhanaṃ **uṭṭhānādhigataṃ** attano uṭṭhānavīriyābhinibbattaṃ hoti, evaṃ analaso hutvā tañca **dhammena** ñāyena **saṃharitvā** tannibbattena annena pānena aññena ca deyyadhammena **patte** sampatte **vanibbake sammā** sammadeva desakālānurūpañceva icchānurūpañca **tappeti** sampavāretīti.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Sukhapatthanāsuttavaṇṇanā

76. Sattame **sukhānī**ti sukhanimittāni. **Patthayamāno**ti icchamāno ākaṅkhamāno. **Sīla**nti gahaṭṭhasīlaṃ pabbajitasīlañca. Gahaṭṭho ce gahaṭṭhasīlaṃ, pabbajito ce catupārisuddhisīlanti adhippāyo. **Rakkheyyā**ti samādiyitvā avītikkamanto sammadeva gopeyya. **Pasaṃsā me āgacchatū**ti ‘‘mama kalyāṇo kittisaddo āgacchatū’’ti icchanto paṇḍito sappañño sīlaṃ rakkheyya. Sīlavato hi gahaṭṭhassa tāva ‘‘asuko asukakulassa putto sīlavā kalyāṇadhammo saddho pasanno dāyako kārako’’tiādinā parisamajjhe kalyāṇo kittisaddo abbhuggacchati, pabbajitassa ‘‘asuko nāma bhikkhu sīlavā vattasampanno sorato sukhasaṃvāso sagāravo sappatisso’’tiādinā…pe… abbhuggacchatīti. Vuttañhetaṃ –

> ‘‘Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchatī’’ti (a. ni. 5.213; udā. 76; mahāva. 285).

Tathā –

> ‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘sabrahmacārīnaṃ piyo cassaṃ manāpo, garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī’’tiādi (ma. ni. 1.65).

Bhogā me uppajjantūti ettha gahaṭṭhassa tāva sīlavato kalyāṇadhammassa yena yena sippaṭṭhānena jīvikaṃ kappeti – yadi kasiyā, yadi vaṇijjāya, yadi rājaporisena, taṃ taṃ yathākālaṃ yathāvidhiñca ativiya appamattabhāvato athassa anuppannā ceva bhogā uppajjanti, uppannā ca bhogā phātiṃ gamissanti. Pabbajitassa pana sīlācārasampannassa appamādavihārissa sato sīlasampannassa sīlasampadāya appicchatādiguṇesu ca pasannā manussā uḷāruḷāre paccaye abhiharanti, evamassa anuppannā ceva bhogā uppajjanti, uppannā ca thirā honti. Tathā hi vuttaṃ –

> ‘‘Puna caparaṃ, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchatī’’ti (a. ni. 5.213; udā. 76; mahāva. 285).

Tathā –

> ‘‘Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘lābhī assa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’nti, sīlesvevassa paripūrakārī’’ti (ma. ni. 1.65) ca –

Sesaṃ vuttanayameva.

Gāthāsu **patthayāno**ti patthayanto. **Tayo sukhe**ti tīṇi sukhāni. **Vittalābha**nti dhanalābhaṃ, bhoguppattinti attho. Visesato cettha pasaṃsāya cetasikasukhaṃ, bhogehi kāyikasukhaṃ, itarena upapattisukhaṃ; tathā paṭhamena diṭṭhadhammasukhaṃ, tatiyena samparāyasukhaṃ, dutiyena ubhayasukhaṃ gahitanti veditabbaṃ.

Idāni pasaṃsādikāraṇassa sīlassa viya pasaṃsādīnampi visesakāraṇaṃ pāpamittaparivajjanaṃ kalyāṇamittasevanañca ādīnavānisaṃsehi saddhiṃ dassento **‘‘akaronto’’**tiādimāha. Tattha **saṅkiyo**ti pāpasmiṃ parisaṅkitabbo ‘‘addhā iminā pāpaṃ kataṃ vā karissati vā, tathā hesa pāpapurisehi saddhiṃ sañcaratī’’ti. **Assā**ti imassa pāpajanasevino puggalassa upari, assa vā puggalassa **avaṇṇo** abhūtopi pāpajanasevitāya **ruhati** virūḷhiṃ vepullaṃ āpajjati pattharati. **Assā**ti vā bhummatthe sāmivacanaṃ, tasmiṃ puggaleti attho. **Sa ve tādisako hotī**ti yo yādisaṃ pāpamittaṃ vā kalyāṇamittaṃ vā bhajati upasevati ca, so puggalo bhūmibhāgavasena udakaṃ viya tādisova hoti, pāpadhammo kalyāṇadhammo vā hoti. Kasmā? **Sahavāso hi tādiso;** yasmā sahavāso saṃsaggo uparāgo viya phalikamaṇīsu purisaupanissayabhūtaṃ puggalākāraṃ gāhāpeti, tasmā pāpapuggalena saha vāso na kātabboti adhippāyo.

Sevamāno sevamānanti paraṃ pakatisuddhaṃ puggalaṃ kālena kālaṃ attānaṃ sevamānaṃ sevamāno bhajamāno pāpapuggalo, tena vā seviyamāno. **Samphuṭṭho samphusa**nti tena pakatisuddhena puggalena sahavāsena saṃsaggena samphuṭṭho pāpapuggalo sayampi, tathā taṃ phusanto. **Saro diddho kalāpaṃ vā**ti yathā nāma saro visena diddho litto sarakalāpagato sarasamūhasaṅkhātaṃ sarakalāpaṃ attanā phuṭṭhaṃ alittampi upalimpati, evaṃ pāpena **upalepabhayā dhīro**ti dhitisampannattā dhīro paṇḍitapuriso pāpasahāyo na bhaveyya.

Pūtimacchaṃ kusaggenāti yathā kucchitabhāvena pūtibhūtaṃ macchaṃ kusatiṇaggena yo puriso **upanayhati** puṭabandhavasena bandhati, tassa te kusā apūtikāpi pūtimacchasambandhena pūti duggandhameva vāyanti. **Evaṃ bālūpasevanā**ti evaṃsampadā bālajanūpasevanā daṭṭhabbā. **Evaṃ dhīrūpasevanā**ti yathā asurabhinopi pattā tagarasambandhena surabhiṃ vāyanti, evaṃ paṇḍitūpasevanā pakatiyā asīlavato sīlasamādānādivasena sīlagandhavāyanassa kāraṇaṃ hoti.

Tasmāti yasmā akalyāṇamittasevanāya kalyāṇamittasevanāya ca ayaṃ ediso ādīnavo ānisaṃso ca, tasmā **pattapuṭasseva** palāsapuṭassa viya duggandhasugandhavatthusaṃsaggena asādhusādhujanasannissayena ca. **Ñatvā sampākamattano**ti attano dukkhudrayaṃ sukhudrayañca phalanipphattiṃ ñatvā jānitvā **asante** pāpamitte na upaseveyya, **sante** upasante vantadose pasatthe vā paṇḍite seveyya. Tathā hi **asanto nirayaṃ nenti, santo pāpenti suggati**nti. Iti bhagavā paṭhamagāthāya yathāvuttāni tīṇi sukhanimittāni dassetvā tato parāhi pañcahi gāthāhi paṭipakkhaparivajjanena saddhiṃ pasaṃsāsukhassa āgamanaṃ dassetvā osānagāthāya tiṇṇampi sukhānaṃ āgamanakāraṇena saddhiṃ osānasukhaṃ dasseti.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Bhidurasuttavaṇṇanā

77. Aṭṭhame **bhidurāya**nti bhiduro ayaṃ. **Kāyo**ti rūpakāyo. So hi aṅgapaccaṅgānaṃ kesādīnañca samūhaṭṭhena, evaṃ kucchitānaṃ jegucchānaṃ āyo uppattidesotipi kāyo. Tatrāyaṃ vacanattho – āyanti etthāti āyo. Ke āyanti? Kucchitā kesādayo. Iti kucchitānaṃ āyotipi kāyo. Atthato pana catusantativasena pavattamānānaṃ bhūtupādāyadhammānaṃ puñjo. Idaṃ vuttaṃ hoti – bhikkhave, ayaṃ catumahābhūtamayo rūpakāyo bhiduro bhedanasīlo bhedanasabhāvo khaṇe khaṇe viddhaṃsanasabhāvoti. ‘‘Bhindarāya’’ntipi pāṭho, so evattho. **Viññāṇa**nti tebhūmakaṃ kusalādicittaṃ. Vacanattho pana – taṃ taṃ ārammaṇaṃ vijānātīti viññāṇaṃ. Yañhi sañjānanapajānanavidhuraṃ ārammaṇavijānanaṃ upaladdhi, taṃ viññāṇaṃ. **Virāgadhamma**nti virajjanadhammaṃ, palujjanasabhāvanti attho. **Sabbe upadhī**ti khandhūpadhi, kilesūpadhi, abhisaṅkhārūpadhi, pañcakāmaguṇūpadhīti ete ‘‘upadhīyati ettha dukkha’’nti upadhisaññitā sabbepi upādānakkhandhakilesābhisaṅkhārapañcakāmaguṇadhammā hutvā abhāvaṭṭhena **aniccā,** udayabbayappaṭipīḷanaṭṭhena **dukkhā,** jarāya maraṇena cāti dvidhā vipariṇāmetabbasabhāvatāya pakativijahanaṭṭhena **vipariṇāmadhammā**. Evamettha aniccadassanasukhatāya rūpadhamme viññāṇañca visuṃ gahetvā puna upadhivibhāgena sabbepi tebhūmakadhamme ekajjhaṃ gahetvā aniccadukkhānupassanāmukhena tathābujjhanakānaṃ puggalānaṃ ajjhāsayena sammasanacāro.kathito. Kāmañcettha lakkhaṇadvayameva pāḷiyaṃ āgataṃ, ‘‘yaṃ dukkhaṃ, tadanattā’’ti (saṃ. ni. 3.15) pana vacanato dukkhalakkhaṇeneva anattalakkhaṇampi dassitamevāti veditabbaṃ.

Gāthāyaṃ **upadhīsu bhayaṃ disvā**ti upadhīsu bhayatupaṭṭhānañāṇavasena bhayaṃ disvā, tesaṃ bhāyitabbataṃ passitvā. Iminā balavavipassanaṃ dasseti. Bhayatupaṭṭhānañāṇameva hi vibhajitvā visesavasena ādīnavānupassanā nibbidānupassanāti ca vuccati. **Jātimaraṇamaccagā**ti evaṃ sammasanto vipassanāñāṇaṃ maggena ghaṭetvā maggaparamparāya arahattaṃ patto jātimaraṇaṃ atīto nāma hoti. Kathaṃ? **Sampatvā paramaṃ santi**nti paramaṃ uttamaṃ anuttaraṃ santiṃ sabbasaṅkhārūpasamaṃ nibbānaṃ adhigantvā. Evaṃbhūto ca **kālaṃ kaṅkhati bhāvitatto**ti catunnaṃ ariyamaggānaṃ vasena bhāvanābhisamayanipphattiyā bhāvitakāyasīlacittapaññattā bhāvitatto maraṇaṃ jīvitañca anabhinandanto kevalaṃ attano khandhaparinibbānakālaṃ kaṅkhati udikkhati, na tassa katthaci patthanā hotīti. Tenāha –

‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā’’ti. (theragā. 606);

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Dhātusosaṃsandanasuttavaṇṇanā

78. Navame **dhātuso**ti dhātuto. Dhātūti ca ajjhāsayadhātu ajjhāsayasabhāvo adhippeto, yo adhimuttītipi vuccati. **Saṃsandantī**ti tāya dhātusabhāgatāya yathādhātu yathāajjhāsayaṃ allīyanti ekato honti. **Samentī**ti tāya eva samānajjhāsayatāya ekacittā hutvā samāgacchanti aññamaññaṃ bhajanti upasaṅkamanti, attano rucibhāvakhantidiṭṭhiyo vā tattha tattha same karontā pavattanti. **Hīnādhimuttikā**ti hīne kāmaguṇādike adhimutti etesanti hīnādhimuttikā, hīnajjhāsayā. **Kalyāṇādhimuttikā**ti kalyāṇe nekkhammādike adhimutti etesanti kalyāṇādhimuttikā, paṇītajjhāsayā. Sace hi ācariyupajjhāyā na sīlavanto, antevāsikasaddhivihārikā ca sīlavanto, te ācariyupajjhāyepi na upasaṅkamanti, attano sadise sāruppabhikkhūyeva upasaṅkamanti. Sace pana ācariyupajjhāyā sīlavanto, itare na sīlavanto, tepi na ācariyupajjhāye upasaṅkamanti, attano sadise hīnādhimuttikeyeva upasaṅkamanti. Evaṃ upasaṅkamanaṃ pana na kevalaṃ etarahi eva, atha kho atītānāgatepīti dassento **‘‘atītampi, bhikkhave’’**tiādimāha. Saṅkhepato saṃkilesadhammesu abhiniviṭṭhā hīnādhimuttikā, vodānadhammesu abhiniviṭṭhā kalyāṇādhimuttikā.

Idaṃ pana dussīlānaṃ dussīlasevanameva, sīlavantānaṃ sīlavantasevanameva, duppaññānaṃ duppaññasevanameva, paññavantānaṃ paññavantasevanameva ko niyāmetīti? Ajjhāsayadhātu niyāmeti. Sambahulā kira bhikkhū ekasmiṃ gāme bhikkhācāraṃ caranti. Te manussā bahuṃ bhattaṃ āharitvā pattāni pūretvā ‘‘yathāsabhāgaṃ paribhuñjathā’’ti vatvā uyyojesuṃ. Bhikkhū āhaṃsu ‘‘āvuso, manussā dhātusaṃyuttakamme payojentī’’ti. Evaṃ ajjhāsayadhātu niyāmetīti. Dhātusaṃyuttena ayamattho dīpetabbo – gijjhakūṭapabbatasmiñhi gilānaseyyāya nipanno bhagavā ārakkhatthāya parivāretvā vasantesu sāriputtamoggallānādīsu ekamekaṃ attano parisāya saddhiṃ caṅkamantaṃ oloketvā bhikkhū āmantesi ‘‘passatha no tumhe, bhikkhave, sāriputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantanti. Evaṃ, bhante. Sabbe kho ete, bhikkhave, bhikkhū mahāpaññā’’ti (saṃ. ni. 2.99) sabbaṃ vitthāretabbaṃ.

Gāthāsu **saṃsaggā**ti saṃkilesato sahavāsādivasena samāyogato, atha vā dassanasaṃsaggo, savanasaṃsaggo, samullāpasaṃsaggo, sambhogasaṃsaggo, kāyasaṃsaggoti evaṃ pañcavidhe saṃsagge yato kutoci saṃsaggato. **Vanatho jāto**ti kileso uppanno maggena asamūhato. **Asaṃsaggena chijjatī**ti saṃsaggapaṭikkhepena kāyavivekādinā pubbabhāge chijjitvā puna accantāsaṃsaggena samucchedavivekena chijjati pahīyati. Ettāvatā saṅkhepato hīnādhimuttiyā samudayo atthaṅgamo ca dassito hoti.

Yasmā pana te saṃsaggā te ca kilesā kosajjavasena uppajjanti ceva vaḍḍhanti ca, na vīriyārambhavasena, tasmā hīnādhimuttike kusītapuggale vajjetvā kalyāṇādhimuttike āraddhavīriye sevantena asaṃsaggena saṃsaggajo vanatho chinditabboti yathāvuttamatthaṃ vitthārato dassento kusītasevanāya tāva ādīnavaṃ pakāsetuṃ **‘‘parittaṃ dāru’’**ntiādimāha.

Tattha **parittaṃ dāru**nti khuddakaṃ kaṭṭhamayaṃ kullaṃ. **Yathā sīde mahaṇṇave**ti yathā khuddakaṃ kullaṃ āruhitvā mahāsamuddaṃ taritukāmo tīraṃ appatvā samuddamajjheyeva sīdeyya, patitvā macchakacchapabhakkho bhaveyya. **Evaṃ kusītaṃ āgamma, sādhujīvīpi sīdatī**ti evameva kusītaṃ vīriyārambharahitaṃ kilesavasikaṃ puggalaṃ nissāya tena katasaṃsaggo sādhujīvīpi parisuddhājīvo parisuddhasīlopi samāno hīnasaṃsaggato uppannehi kāmavitakkādīhi khajjamāno pāraṃ gantuṃ asamattho saṃsāraṇṇaveyeva sīdati. **Tasmā**ti yasmā evaṃ anatthāvaho kusītasaṃsaggo, tasmā taṃ āgamma ālasiyānuyogena kucchitaṃ sīdatīti **kusītaṃ**. Tato eva **hīnavīriyaṃ** nibbīriyaṃ akalyāṇamittaṃ **parivajjeyya**. Ekanteneva pana kāyavivekādīnañceva tadaṅgavivekādīnañca vasena **pavivittehi,** tato eva kilesehi ārakattā **ariyehi** parisuddhehi nibbānaṃ paṭipesitattabhāvato **pahitattehi** ārammaṇalakkhaṇūpanijjhānānaṃ vasena jhāyanato **jhāyīhi** sabbakālaṃ paggahitavīriyatāya **āraddhavīriyehi paṇḍitehi** sappaññehiyeva saha āvaseyya saṃvaseyyāti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Parihānasuttavaṇṇanā

79. Dasame **parihānāya saṃvattantī**ti avuddhiyā bhavanti, maggādhigamassa paripanthāya honti. Adhigatassa pana maggassa parihāni nāma natthi. ‘‘Tayo dhammā’’ti dhammādhiṭṭhānavasena uddiṭṭhadhamme puggalādhiṭṭhānāya desanāya vibhajanto **‘‘idha, bhikkhave, sekho bhikkhū’’**tiādimāha.

Tattha kammaṃ āramitabbato ārāmo etassāti **kammārāmo**. Kamme ratoti **kammarato**. Kammārāmataṃ kammābhiratiṃ anuyutto payuttoti **kammārāmatamanuyutto**. Tattha kammaṃ nāma itikattabbaṃ kammaṃ, seyyathidaṃ – cīvaravicāraṇaṃ, cīvarakaraṇaṃ, upatthambhanaṃ, pattatthavikaṃ, aṃsabandhanaṃ, kāyabandhanaṃ, dhamakaraṇaṃ, ādhārakaṃ, pādakathalikaṃ, sammajjanīti evamādīnaṃ upakaraṇānaṃ karaṇaṃ, yañca vihāre khaṇḍaphullādipaṭisaṅkharaṇaṃ. Ekacco hi etāni karonto sakaladivasaṃ etāneva karoti. Taṃ sandhāyetaṃ vuttaṃ. Yo pana etesaṃ karaṇavelāyameva etāni karoti, uddesavelāyaṃ uddesaṃ gaṇhāti, sajjhāyavelāyaṃ sajjhāyati, cetiyaṅgaṇavattādikaraṇavelāyaṃ cetiyaṅgaṇavattādīni karoti, manasikāravelāyaṃ manasikāraṃ karoti sabbatthakakammaṭṭhāne vā pārihāriyakammaṭṭhāne vā, na so kammārāmo nāma. Tassa taṃ –

> ‘‘Yāni kho pana tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātu’’nti (dī. ni. 3.345; a. ni. 10.18) –

Ādinā satthārā anuññātakaraṇameva hoti.

Bhassārāmoti yo bhagavatā paṭikkhittarājakathādivasena rattindivaṃ vītināmeti, ayaṃ bhasse pariyantakārī na hotīti bhassārāmo nāma. Yo pana rattimpi divāpi dhammaṃ katheti, pañhaṃ vissajjeti, ayaṃ appabhasso bhasse pariyantakārīyeva. Kasmā? ‘‘Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ – dhammī vā kathā, ariyo vā tuṇhībhāvo’’ti (ma. ni. 1.273) vuttavidhiṃyeva paṭipannoti.

Niddārāmoti yo yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ, passasukhaṃ, middhasukhaṃ anuyuñjati, yo ca gacchantopi nisinnopi ṭhitopi thinamiddhābhibhūto niddāyati, ayaṃ niddārāmo nāma. Yassa pana karajakāyagelaññena cittaṃ bhavaṅgaṃ otarati, nāyaṃ niddārāmo, tenevāha –

> ‘‘Abhijānāmi kho panāhaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātappaṭikkanto catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā’’ti (ma. ni. 1.387).

Ettha ca puthujjanakalyāṇakopi sekhotveva veditabbo. Tasmā tassa sabbassapi visesādhigamassa itaresaṃ upari visesādhigamassa ca parihānāya vattantīti veditabbaṃ. Sukkapakkhassa vuttavipariyāyena atthavibhāvanā veditabbā.

Gāthāsu **uddhato**ti cittavikkhepakarena uddhaccena uddhato avūpasanto. **Appakiccassā**ti anuññātassapi vuttappakārassa kiccassa yuttappayuttakāleyeva karaṇato appakicco assa bhaveyya. **Appamiddho**ti ‘‘divasaṃ caṅkamena nisajjāyā’’tiādinā vuttajāgariyānuyogena niddārahito assa. **Anuddhato**ti bhassārāmatāya uppajjanakacittavikkhepassa abhassārāmo hutvā parivajjanena na uddhato vūpasantacitto, samāhitoti attho. Sesaṃ pubbe vuttanayattā suviññeyyameva. Iti imasmiṃ vagge paṭhamadutiyapañcamachaṭṭhasattamaaṭṭhamanavamesu suttesu vaṭṭaṃ kathitaṃ, itaresu vaṭṭavivaṭṭaṃ.

Dasamasuttavaṇṇanā niṭṭhitā.

Tatiyavaggavaṇṇanā niṭṭhitā.

4. Catutthavaggo

1. Vitakkasuttavaṇṇanā

80. Catutthavaggassa paṭhame **akusalavitakkā**ti akosallasambhūtā vitakkā, micchāvitakkāti attho. **Anavaññattipaṭisaṃyutto**ti ettha **anavaññattī**ti anavaññā parehi attano ahīḷitatā aparibhūtatā, ‘‘aho vata maṃ pare na avajāneyyu’’nti evaṃ pavatto icchācāro, tāya anavaññattiyā paṭisaṃyutto saṃsaṭṭho, taṃ vā ārabbha pavatto anavaññattipaṭisaṃyutto vitakko. Tasmā ‘‘kathaṃ nu kho maṃ pare gahaṭṭhā ceva pabbajitā ca na orakato daheyyu’’nti sambhāvanakamyatāya icchācāre, ṭhatvā pavattitavitakkassetaṃ adhivacanaṃ. **Lābhasakkārasilokapaṭisaṃyutto**ti cīvarādilābhena ceva sakkārena ca kittisaddena ca ārammaṇakaraṇavasena paṭisaṃyutto. **Parānuddayatāpaṭisaṃyutto**ti paresu anuddayatāpatirūpakena gehasitapemena paṭisaṃyutto. Yaṃ sandhāya vuttaṃ –

> ‘‘Saṃsaṭṭho viharati rājūhi rājamahāmattehi brāhmaṇehi gahapatikehi titthiyehi titthiyasāvakehi sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanāva yogaṃ āpajjatī’’ti (saṃ. ni. 3.3; 4.241; vibha. 888).

Gāthāsu anavaññattiyā paṭisaṃyutto puggalo **anavaññattisaṃyutto**. Lābhasakkāre gāravo etassa, na dhammeti **lābhasakkāragāravo**. Sukhadukkhesu amā saha bhavāti amaccā, sahāyasadisā upaṭṭhākā. Tehi gehasitapemavasena saha nandanasīlo **sahanandī amaccehi,** iminā parānuddayatāpaṭisaṃyuttaṃ vitakkaṃ dasseti. **Ārā saṃyojanakkhayā**ti imehi tīhi vitakkehi abhibhūto puggalo saṃyojanakkhayato arahattato dūre, tassa taṃ dullabhanti attho.

Puttapasunti putte ca pasavo ca. Puttasaddena cettha dārādayo; pasusaddena assamahiṃsakhettavatthādayo ca saṅgahitā. **Vivāhe**ti vivāhakārāpane. Iminā āvāhopi saṅgahito. **Saṃharānī**ti pariggahāni, parikkhārasaṅgahānīti attho. ‘‘Santhavānī’’ti ca paṭhanti, mittasanthavānīti attho. Sabbattha hitvāti sambandho. **Bhabbo so tādiso bhikkhū**ti so yathāvuttaṃ sabbaṃ papañcaṃ pariccajitvā yathā satthārā vuttāya sammāpaṭipattiyā, tathā passitabbato tādiso saṃsāre bhayaṃ ikkhatīti **bhikkhu uttamaṃ sambodhiṃ** arahattaṃ pattuṃ arahati.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Sakkārasuttavaṇṇanā

81. Dutiye **sakkārenā**ti sakkārena hetubhūtena, atha vā **sakkārenā**ti sakkārahetunā, sakkārahetukena vā. Sakkārañhi nissāya idhekacce puggalā pāpicchā icchāpakatā icchācāre ṭhatvā ‘‘sakkāraṃ nibbattessāmā’’ti anekavihitaṃ anesanaṃ appatirūpaṃ āpajjitvā ito cutā apāyesu nibbattanti, apare yathāsakkāraṃ labhitvā tannimittaṃ mānamadamacchariyādivasena pamādaṃ āpajjitvā ito cutā apāyesu nibbattanti. Yaṃ sandhāya vuttaṃ – ‘‘sakkārena abhibhūtā pariyādinnacittā’’ti. Tattha **abhibhūtā**ti ajjhotthaṭā. **Pariyādinnacittā**ti khepitacittā, icchācārena mānamadādinā ca khayaṃ pāpitakusalacittā. Atha vā **pariyādinnacittā**ti parito ādinnacittā, vuttappakārena akusalakoṭṭhāsena yathā kusalacittassa uppattivāro na hoti, evaṃ samantato gahitacittasantānāti attho. **Asakkārenā**ti hīḷetvā paribhavitvā parehi attani pavattitena asakkārena hetunā, asakkārahetukena vā mānādinā. **Sakkārena ca asakkārena cā**ti kehici pavattitena sakkārena kehici pavattitena asakkārena ca. Ye hi kehici paṭhamaṃ sakkatā hutvā tehiyeva asārabhāvaṃ ñatvā pacchā asakkatā honti, tādise sandhāya vuttaṃ ‘‘sakkārena ca asakkārena cā’’ti.

Ettha sakkārena abhibhūtā devadattādayo nidassetabbā. Vuttampi cetaṃ –

‘‘Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;
Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā’’ti. (saṃ. ni. 1.183; a. ni. 4.68; cūḷava. 335);

Sādhūnaṃ upari katena asakkārena abhibhūtā daṇḍakīrājakāliṅgarājamajjharājādayo nidassetabbā. Vuttampi cetaṃ –

‘‘Kisañhi vacchaṃ avakiriya daṇḍakī,
Ucchinnamūlo sajano saraṭṭho;
Kukkuḷanāme nirayamhi paccati,
Tassa phuliṅgāni patanti kāye.

‘‘Yo saññate pabbajite avañcayi,
Dhammaṃ bhaṇante samaṇe adūsake;
Taṃ nāḷikeraṃ sunakhā parattha,
Saṅgamma khādanti viphandamānaṃ’’. (jā. 2.17.70-71);

‘‘Upahacca manaṃ majjho, mātaṅgasmiṃ yasassine;
Sapārisajjo ucchinno, majjhāraññaṃ tadā ahū’’ti. (jā. 2.19.96);

Sakkārena ca asakkārena ca abhibhūtā aññatitthiyā nāṭaputtādayo nidassetabbā.

Gāthāsu **ubhaya**nti ubhayena sakkārena ca asakkārena ca. **Samādhi na vikampatī**ti na calati, ekaggabhāvena tiṭṭhati. Kassa pana na calatīti āha ‘‘appamādavihārino’’ti. Yo pamādakaradhammānaṃ rāgādīnaṃ suṭṭhu pahīnattā appamādavihārī arahā, tassa. So hi lokadhammehi na vikampati. **Sukhumadiṭṭhivipassaka**nti phalasamāpattiatthaṃ sukhumāya diṭṭhiyā paññāya abhiṇhaṃ pavattavipassanattā sukhumadiṭṭhivipassakaṃ. **Upādānakkhayārāma**nti catunnaṃ upādānānaṃ khayaṃ pariyosānabhūtaṃ arahattaphalaṃ āramitabbaṃ etassāti upādānakkhayārāmaṃ. Sesaṃ vuttanayameva.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Devasaddasuttavaṇṇanā

82. Tatiye **devesū**ti ṭhapetvā arūpāvacaradeve ceva asaññadeve ca tadaññesu upapattidevesu. **Devasaddā**ti devānaṃ pītisamudāhārasaddā. **Niccharantī**ti aññamaññaṃ ālāpasallāpavasena pavattanti. **Samayā samayaṃ upādāyā**ti samayato samayaṃ paṭicca. Idaṃ vuttaṃ hoti – yasmiṃ kāle ṭhitā te devā taṃ kālaṃ āgamma naṃ passissanti, tato taṃ samayaṃ sampattaṃ āgammāti. ‘‘Samayaṃ samayaṃ upādāyā’’ti ca keci paṭhanti, tesaṃ taṃ taṃ samayaṃ paṭiccāti attho. **Yasmiṃ samaye**ti yadā ‘‘aṭṭhikaṅkalūpamā kāmā’’tiādinā (ma. ni. 1.234; pāci. 417), ‘‘sambādho gharāvāso’’tiādinā (dī. ni. 1.191; saṃ. ni. 2.154) ca kāmesu gharāvāse ca ādīnavā, tappaṭipakkhato nekkhamme ānisaṃsā ca sudiṭṭhā honti, tasmiṃ samaye. Tadā hissa ekantena pabbajjāya cittaṃ namati. **Ariyasāvako**ti ariyassa buddhassa bhagavato sāvako, sāvakabhāvaṃ upagantukāmo, ariyasāvako vā avassaṃbhāvī. Antimabhavikaṃ sāvakabodhisattaṃ sandhāya ayamārambho. **Kesamassuṃ ohāretvā**ti kese ca massuñca ohāretvā apanetvā. **Kāsāyāni vatthāni acchādetvā**ti kasāyena rattatāya kāsāyāni brahmacariyaṃ carantānaṃ anucchavikāni vatthāni nivāsetvā ceva pārupitvā ca. **Agārasmā anagāriyaṃ pabbajjāya cetetī**ti agārasmā gharā nikkhamitvā anagāriyaṃ pabbajjaṃ pabbajeyyanti pabbajjāya ceteti pakappeti, pabbajatīti attho. Ettha ca yasmā agārassa hitaṃ kasivaṇijjādikammaṃ agāriyanti vuccati, tañca pabbajjāya natthi, tasmā pabbajjā anagāriyanti ñātabbā.

Mārenāti kilesamārena. **Saṅgāmāya cetetī**ti yujjhanatthāya cittaṃ uppādeti, māraṃ abhivijetuṃ sannayhati. Yasmā pana evarūpassa paṭipajjanakapuggalassa devaputtamāropi antarāyāya upakkamati, tasmā tassapi vasena mārenāti ettha devaputtamārenātipi attho veditabbo. Tassāpi ayaṃ icchāvighātaṃ karissatevāti. Yasmā pana pabbajitadivasato paṭṭhāya khuraggato vā paṭṭhāya sīlāni samādiyanto parisodhento samathavipassanāsu kammaṃ karonto yathārahaṃ tadaṅgappahānavikkhambhanappahānānaṃ vasena kilesamāraṃ paripāteti nāma, na yujjhati nāma sampahārassa abhāvato, tasmā vuttaṃ ‘‘mārena saddhiṃ saṅgāmāya cetetī’’ti.

Sattannanti koṭṭhāsato sattannaṃ, pabhedato pana te sattatiṃsa honti. Kathaṃ? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggoti. Evaṃ pabhedato sattatiṃsavidhāpi satipaṭṭhānādikoṭṭhāsato satteva hontīti vuttaṃ ‘‘sattanna’’nti. **Bodhipakkhiyāna**nti bujjhanaṭṭhena bodhīti laddhanāmassa ariyapuggalassa maggañāṇasseva vā pakkhe bhavānaṃ bodhipakkhiyānaṃ, bodhikoṭṭhāsiyānanti attho. ‘‘Bodhipakkhikāna’’ntipi pāṭho, bodhipakkhavantānaṃ, bodhipakkhe vā niyuttānanti attho. **Bhāvanānuyogamanuyutto**ti vipassanaṃ ussukkāpetvā ariyamaggabhāvanānuyogamanuyutto. Vipassanākkhaṇe hi satipaṭṭhānādayo pariyāyena bodhipakkhiyā nāma, maggakkhaṇeyeva pana te nippariyāyena bodhipakkhiyā nāma honti.

Āsavānaṃ khayāti kāmāsavādīnaṃ sabbesaṃ āsavānaṃ khayā. Āsavesu hi khīṇesu sabbe kilesā khīṇāyeva honti. Tena arahattamaggo vutto hoti. **Anāsava**nti āsavavirahitaṃ. **Cetovimuttiṃ paññāvimutti**nti ettha cetovacanena arahattaphalasamādhi, paññāvacanena taṃsampayuttā ca paññā vuttā. Tattha samādhi rāgato vimuttattā cetovimutti, paññā avijjāya vimuttattā paññāvimuttīti veditabbā. Vuttañhetaṃ bhagavatā –

> ‘‘Yo hissa, bhikkhave, samādhi, tadassa samādhindriyaṃ. Yā hissa, bhikkhave, paññā, tadassa paññindriyaṃ. Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī’’ti (saṃ. ni. 5.516).

Apicettha samathaphalaṃ cetovimutti, vipassanāphalaṃ paññāvimuttīti veditabbā. **Diṭṭheva dhamme**ti imasmiṃyeva attabhāve. **Sayaṃ abhiññā sacchikatvā**ti attanāyeva abhivisiṭṭhāya paññāya paccakkhaṃ katvā aparappaccayena ñatvā. **Upasampajja viharatī**ti pāpuṇitvā sampādetvā viharati. **Tameva saṅgāmasīsaṃ abhivijiya ajjhāvasatī**ti māraṃ abhivijinitvā vijitavijayattā tena katasaṅgāmasaṅkhātassa ariyamaggassa sīsabhūtaṃ arahattaphalasamāpattiissariyaṭṭhānaṃ, abhibhavanto āvasati, samāpajjati icceva attho. Ime ca devasaddā diṭṭhasaccesu devesu pavattanti, visesato suddhāvāsadevesūti veditabbaṃ.

Gāthāsu **mahanta**nti sīlādiguṇamahattena mahantaṃ. **Vītasārada**nti sārajjakarānaṃ kilesānaṃ abhāvena vigatasārajjaṃ apagatamaṅkubhāvaṃ. **Purisājaññā**ti assādīsu assājānīyādayo viya purisesu ājānīyabhūtā uttamapurisā. **Dujjayamajjhabhū**ti pacurajanehi jetuṃ asakkuṇeyyaṃ kilesavāhiniṃ abhibhavi ajjhotthari. ‘‘Ajjayī’’tipi paṭhanti, ajinīti attho. **Jetvāna maccuno senaṃ, vimokkhena anāvara**nti lokattayābhibyāpanato diyaḍḍhasahassādivibhāgato ca vipulattā aññehi āvarituṃ paṭisedhetuṃ asakkuṇeyyattā ca anāvaraṃ, maccuno mārassa senaṃ vimokkhena ariyamaggena jetvā yo tvaṃ dujjayaṃ ajayi, tassa namo, te purisājaññāti sambandho.

Itīti vuttappakārena. **Hi-**iti nipātamattaṃ. Etaṃ **pattamānasaṃ** adhigatārahattaṃ khīṇāsavaṃ **devatā namassantī**ti vuttamevatthaṃ nigamanavasena dasseti. Atha vā **itī**ti iminā kāraṇena. Kiṃ pana etaṃ kāraṇaṃ? Namucisenāvijayena pattamānasattaṃ. Iminā kāraṇena taṃ devatā namassantīti attho. Idāni taṃ kāraṇaṃ phalato dassetuṃ **‘‘tañhi tassa na passanti, yena maccuvasaṃ vaje’’**ti vuttaṃ. Tassattho – yasmā tassa purisājaññassa paṇidhāya gavesantāpi devā aṇumattampi taṃ kāraṇaṃ na passanti, yena so maccuno maraṇassa vasaṃ vaje upagaccheyya. Tasmā taṃ visuddhidevā namassantīti.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Pañcapubbanimittasuttavaṇṇanā

83. Catutthe **yadā**ti yasmiṃ kāle. **Devo**ti upapattidevo. Tayo hi devā – sammutidevā, upapattidevā, visuddhidevāti. Tesu **sammutidevā** nāma rājāno khattiyā. **Upapattidevā** nāma cātumahārājikato paṭṭhāya taduparidevā. **Visuddhidevā** nāma khīṇāsavā. Idha pana kāmāvacaradevo adhippeto. Tena vuttaṃ ‘‘devoti upapattidevo’’ti. **Devakāyā**ti devasamūhato, devaṭṭhānato vā, devalokatoti attho. Samūhanivāsavācako hi ayaṃ kāyasaddo. **Cavanadhammo**ti maraṇadhammo, āyukkhayena vā puññakkhayena vā upaṭṭhitamaraṇoti attho.

Pañcassa pubbanimittāni pātubhavantīti assa upaṭṭhitamaraṇassa devaputtassa pañca maraṇassa pubbanimittāni uppajjanti, pakāsāni vā honti. **Mālā milāyantī**ti tena piḷandhitamālā majjhanhikasamaye ātape khittā viya milātā vihatasobhā honti.

Vatthāni kilissantīti saradasamaye vigatavalāhake ākāse abbhussakkamānabālasūriyasadisappabhāni nānāvirāgavaṇṇāni tena nivatthapārutavatthāni taṃ khaṇaṃyeva kaddame khipitvā madditāni viya vihatappabhāni malināni honti.

Kacchehi sedā muccantīti suparisuddhajātimaṇi viya susikkhitasippācariyaracitasuvaṇṇapaṭimā viya ca pubbe sedamalajallikārahitasarīrassa tasmiṃ khaṇe ubhohi kacchehi sedadhārā sandanti paggharanti. Na kevalañca kacchehiyeva, sakalasarīratopi panassa sedajalakaṇṇikā muccatiyeva, yena āmuttamuttājālagavacchito viya tassa kāyo hoti.

Kāye dubbaṇṇiyaṃ okkamatīti pubbe paṭisandhito paṭṭhāya yathānubhāvaṃ ekayojanaṃ dviyojanaṃ yāva dvādasayojanamattampi padesaṃ ābhāya pharitvā vijjotamāno kāyo hoti khaṇḍiccapāliccādivirahito, na sītaṃ na uṇhaṃ upaghātakaṃ, devadhītā soḷasavassuddesikā viya hoti, devaputto vīsativassuddesiko viya, taṃ khaṇaṃyeva nippabhe nitteje kāye virūpabhāvo anupavisati saṇṭhāti.

Sake devo devāsane nābhiramatīti attano accharāgaṇehi saddhiṃ kīḷanaparicaraṇakadibbāsane na ramati, na cittassādaṃ labhati. Tassa kira manussagaṇanāya sattahi divasehi maraṇaṃ bhavissatīti imāni pubbanimittāni pātubhavanti. So tesaṃ uppattiyā ‘‘evarūpāya nāma sampattiyā vinā bhavissāmī’’ti balavasokābhibhūto hoti. Tenassa kāye mahāpariḷāho uppajjati, tena sabbato gattehi sedā muccanti. Cirataraṃ kālaṃ aparicitadukkho taṃ adhivāsetuṃ asakkonto ekacco ‘‘dayhāmi dayhāmī’’ti kandanto paridevanto katthaci assādaṃ alabhanto vijappanto vilapanto tahiṃ tahiṃ āhiṇḍati. Ekacco satiṃ upaṭṭhapetvā kāyavācāhi vikāraṃ akarontopi piyavippayogadukkhaṃ asahanto vihaññamāno vicarati.

Imāni pana pubbanimittāni yathā loke mahāpuññānaṃ rājarājamahāmattādīnaṃyeva ukkāpātabhūmicālacandaggāhādīni nimittāni paññāyanti, na sabbesaṃ; evameva mahesakkhadevānaṃyeva paññāyati. Uppannāni ca tāni ‘‘imāni maraṇassa pubbanimittāni nāmā’’ti keci devā jānanti, na sabbe. Tattha yo mandena kusalakammena nibbatto, so ‘‘idāni ko jānāti, ‘kuhiṃ nibbattissāmī’’’ti bhāyati. Yo pana mahāpuñño, so ‘‘bahuṃ mayā dānaṃ dinnaṃ, sīlaṃ rakkhitaṃ, puññaṃ upacitaṃ, ito cutassa me sugatiyeva pāṭikaṅkhā’’ti na bhāyati na vikampati. Evaṃ upaṭṭhitapubbanimittaṃ pana taṃ gahetvā devatā nandanavanaṃ pavesenti sabbadevalokesu nandanavanaṃ atthiyeva.

Tīhi vācāhi anumodentīti idāni vuccamānehi tīhi vacanehi anumodenti, modaṃ pamodaṃ uppādenti, assāsenti, abhivadanavasena vā taṃkhaṇānurūpaṃ pamodaṃ karonti. Keci pana ‘‘anumodentī’’ti padassa ‘‘ovadantī’’ti vadanti. **Ito**ti devalokato. **Bho**ti ālapanaṃ. **Sugati**nti sundaragatiṃ, manussalokaṃ sandhāya vadanti. **Gacchā**ti paṭisandhiggahaṇavasena upehi.

Evaṃ vutteti evaṃ tadā tehi devehi tassa ‘‘ito bho sugatiṃ gacchā’’tiādinā vattabbavacane bhagavatā vutte **aññataro** nāmagottena apākaṭo tassaṃ parisāyaṃ nisinno anusandhikusalo eko bhikkhu ‘‘ete sugatiādayo bhagavatā avisesato vuttā avibhūtā, handa te vibhūtatare kārāpessāmī’’ti etaṃ ‘‘kiṃnu kho, bhante’’tiādivacanaṃ avoca. Saddhādiguṇavisesapaṭilābhakāraṇato devūpapattihetuto ca manussattaṃ devānaṃ abhisammatanti āha **‘‘manussattaṃ kho bhikkhu devānaṃ sugatigamanasaṅkhāta’’**nti.

Sugatigamanasaṅkhātanti ‘‘sugatigamana’’nti sammā kathitaṃ, vaṇṇitaṃ thomitanti attho. **Yaṃ manussabhūto**ti ettha **ya**nti kiriyāparāmasanaṃ, tena **paṭilabhatī**ti ettha paṭilabhanakiriyā āmasīyati, yo saddhāpaṭilābhoti attho. **Manussabhūto**ti manussesu uppanno, manussabhāvaṃ vā patto. Yasmā devaloke uppannānaṃ tathāgatassa dhammadesanā yebhuyyena dullabhā savanāya, na tathā manussānaṃ, tasmā vuttaṃ ‘‘manussabhūto’’ti. **Tathāgatappavedite dhammavinaye**ti tathāgatena bhagavatā desite sikkhattayasaṅgahe sāsane. Tañhi dhammato anapetattā dhammo ca, āsayānurūpaṃ vineyyānaṃ vinayanato vinayo cāti dhammavinayo, upanissayasampattiyā vā dhammato anapetattā dhammaṃ apparajakkhajātikaṃ vinetīti dhammavinayo. Dhammeneva vā vinayo, na daṇḍasatthehīti dhammavinayo, dhammayutto vā vinayoti dhammavinayo, dhammāya vā saha maggaphalanibbānāya vinayoti dhammavinayo, mahākaruṇāsabbaññutaññāṇādidhammato vā pavatto vinayoti dhammavinayo. Dhammo vā bhagavā dhammabhūto dhammakāyo dhammassāmī, tassa dhammassa vinayo, na takkiyānanti dhammavinayo, dhamme vā maggaphale nipphādetabbavisayabhūte vā pavatto vinayoti dhammavinayoti vuccati. Tasmiṃ dhammavinaye.

Saddhaṃ paṭilabhatīti ‘‘svākkhāto bhagavatā dhammo’’tiādinā saddhaṃ uppādeti. Saddho hi imasmiṃ dhammavinaye yathānusiṭṭhaṃ paṭipajjamāno diṭṭhadhammikasamparāyikaparamatthe ārādhessati. **Suladdhalābhasaṅkhāta**nti ettha yathā hiraññasuvaṇṇakhettavatthādilābho sattānaṃ upabhogasukhaṃ āvahati, khuppipāsādidukkhaṃ paṭibāhati, dhanadāliddiyaṃ vūpasameti, muttādiratanapaṭilābhahetu hoti, lokasantatiñca āvahati; evaṃ lokiyalokuttarā saddhāpi yathāsambhavaṃ lokiyalokuttaraṃ vipākasukhamāvahati, saddhādhurena paṭipannānaṃ jātijarādidukkhaṃ paṭibāhati, guṇadāliddiyaṃ vūpasameti, satisambojjhaṅgādiratanapaṭilābhahetu hoti, lokasantatiñca āvahati. Vuttañhetaṃ –

> ‘‘Saddho sīlena sampanno, yaso bhogasamappito;
> Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito’’ti. (dha. pa. 303);

Evaṃ saddhāpaṭilābhassa suladdhalābhatā veditabbā. Yasmā panāyaṃ saddhāpaṭilābho anugāmiko anaññasādhāraṇo sabbasampattihetu, lokiyassa ca hiraññasuvaṇṇādidhanalābhassa kāraṇaṃ. Saddhoyeva hi dānādīni puññāni katvā uḷāruḷāravittūpakaraṇāni adhigacchati, tehi ca attano paresañca atthameva sampādeti. Assaddhassa pana tāni anatthāvahāni honti, idha ceva samparāye cāti, evampi saddhāya suladdhalābhatā veditabbā. Tathā hi –

‘‘Saddhā bandhati pātheyyaṃ’’. (Saṃ. ni. 1.79).

‘‘Saddhā dutiyā purisassa hotī’’ti ca. (Saṃ. ni. 1.36, 59).

‘‘Saddhīdha vittaṃ purisassa seṭṭha’’nti ca. (Saṃ. ni. 1.73; su. ni. 184).

‘‘Saddhāhattho mahānāgo’’ti ca. (A. ni. 6.43; theragā. 694).

‘‘Saddhā bījaṃ tapo vuṭṭhī’’ti ca. (Saṃ. ni. 1.197; su. ni. 77).

‘‘Saddhesiko, bhikkhave, ariyasāvako’’ti (a. ni. 7.67) ca.

‘‘Saddhāya tarati ogha’’nti ca. (Saṃ. ni. 1.246) –

Anekesu ṭhānesu anekehi kāraṇehi saddhā saṃvaṇṇitā.

Idāni yāya saddhāya sāsane kusaladhammesu suppatiṭṭhito nāma hoti niyāmokkantiyā, taṃ saddhaṃ dassetuṃ **‘‘sā kho panassā’’**tiādi vuttaṃ. Tattha **assā**ti imassa bhaveyyāti attho. **Niviṭṭhā**ti abhiniviṭṭhā cittasantānaṃ anupaviṭṭhā. **Mūlajātā**ti jātamūlā. Kiṃ pana saddhāya mūlaṃ nāma? Saddheyyavatthusmiṃ okappanahetubhūto upāyamanasikāro. Apica sappurisasevanā saddhammassavanaṃ yonisomanasikāro dhammānudhammappaṭipattīti cattāri sotāpattiyaṅgāni mūlāni veditabbāni. **Patiṭṭhitā**ti ariyamaggādhigamena kenaci akampanīyabhāvena avaṭṭhitā. Tenevāha ‘‘daḷhā asaṃhāriyā’’ti. **Daḷhā**ti thirā. **Asaṃhāriyā**ti kenaci saṃharituṃ vā hāpetuṃ vā apanetuṃ vā asakkuṇeyyā. Iti te devā tassa sotāpattimaggasamadhigamaṃ āsīsantā evaṃ vadanti. Attano devaloke kāmasukhūpabhogārahameva hi ariyapuggalaṃ te icchanti. Tenāha ‘‘ehi, deva, punappuna’’nti.

Gāthāsu puññakkhayamaraṇampi jīvitindriyupacchedeneva hotīti āha **‘‘cavati āyusaṅkhayā’’**ti. **Anumodata**nti anumodantānaṃ. **Manussānaṃ sahabyata**nti manussehi sahabhāvaṃ. Saha byetīti sahabyo, sahapavattanako, tassa bhāvo sahabyatā. **Niviṭṭhassā**ti niviṭṭhā bhaveyya. **Yāvajīva**nti yāva jīvitappavattiyā, yāva parinibbānāti attho.

Appamāṇanti sakkaccaṃ bahuṃ uḷāraṃ bahukkhattuñca karaṇavasena pamāṇarahitaṃ. **Nirūpadhi**nti kilesūpadhirahitaṃ, suvisuddhaṃ nimmalanti attho. Yasmā pana te devā mahaggatakusalaṃ na icchanti kāmalokasamatikkamanato, kāmāvacarapuññameva icchanti, tasmā evamettha attho veditabbo – ‘‘ito devalokato cuto manussesu uppajjitvā viññutaṃ patto kāyaduccaritādiṃ sabbaṃ duccaritaṃ pahāya kāyasucaritādiṃ sabbaṃ sucaritaṃ uḷāraṃ vipulaṃ upacinitvā ariyamaggena āgatasaddho bhavāhī’’ti. Yasmā pana lokuttaresu paṭhamamaggaṃ dutiyamaggampi vā icchanti attano devalokūpapattiyā anativattanato, tasmā tesampi vasena ‘‘appamāṇaṃ nirūpadhi’’ntipadānaṃ attho veditabbo – pamāṇakarānaṃ diṭṭhekaṭṭhaoḷārikakāmarāgādikilesānaṃ upacchedena **appamāṇaṃ,** sattamabhavato vā uppajjanārahassa khandhūpadhissa taṃnibbattakaabhisaṅkhārūpadhissa taṃtaṃmaggavajjhakilesūpadhissa ca pahānena tesaṃ anibbattanato nirupadhisaṅkhātanibbānasannissitattā ca **nirupadhī**ti.

Evaṃ accantameva apāyadvārapidhāyakaṃ kammaṃ dassetvā idāni saggasampattinibbattakakammaṃ dassetuṃ **‘‘tato opadhika’’**ntiādi vuttaṃ. Tattha **opadhika**nti upadhivepakkaṃ attabhāvasampattiyā ceva bhogasampattiyā ca nibbattakanti attho. **Upadhī**ti hi attabhāvo vuccati. Yathāha ‘‘santekaccāni pāpakāni kammasamādānāni upadhisampattipaṭibāhitāni na vipaccantī’’ti (vibha. 810). Kāmaguṇāpi. Yathāha ‘‘upadhīhi narassa socanā’’ti (saṃ. ni. 1.12; su. ni. 34). Tatrāyaṃ vacanattho – upadhīyati ettha sukhadukkhanti upadhi, attabhāvo kāmaguṇā ca. Upadhikaraṇaṃ sīlaṃ etassa, upadhiṃ vā arahatīti opadhikaṃ, puññaṃ, taṃ bahuṃ uḷāraṃ katvā.

Kathaṃ? **Dānena**. Dānañhi itarehi sukaranti evaṃ vuttaṃ. Dānenāti vā padena abhayadānampi vuttaṃ, na āmisadānamevāti sīlassāpi saṅgaho daṭṭhabbo. Yasmā pana te devā asurakāyahāniṃ ekanteneva devakāyapāripūriñca icchanti, tasmā tassa upāyaṃ dassentā **''aññepi macce saddhamme, brahmacariye nivesayā''**ti dhammadāne niyojenti. **Yadā vidū**ti yasmiṃ kāle devā devaṃ cavantaṃ vidū vijāneyyuṃ, tadā imāya yathāvuttāya anukampāya dukkhāpanayanakamyatāya ''deva, ime devakāye punappunaṃ uppajjanavasena **ehi** āgacchāhī''ti ca anumodentīti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Bahujanahitasuttavaṇṇanā

84. Pañcame **loke**ti ettha tayo lokā – sattaloko, saṅkhāraloko, okāsalokoti. Tesu indriyabaddhānaṃ rūpadhammānaṃ arūpadhammānaṃ rūpārūpadhammānañca santānavasena vattamānānaṃ samūho sattaloko, pathavīpabbatādibhedo okāsaloko, ubhayepi khandhā saṅkhāraloko. Tesu sattaloko idha adhippeto. Tasmā **loke**ti sattaloke. Tatthāpi na devaloke, na brahmaloke, manussaloke. Manussalokepi na aññasmiṃ cakkavāḷe, imasmiṃyeva cakkavāḷe. Tatrāpi na sabbaṭṭhānesu, ''puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa aparena mahāsālā, tato paraṃ paccantimā janapadā, orato majjhe; puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato paraṃ paccantimā janapadā, orato majjhe; dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato paraṃ paccantimā janapadā, orato majjhe; pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato paraṃ paccantimā janapadā, orato majjhe; uttarāya disāya usiraddhajo nāma pabbato, tato paraṃ paccantimā janapadā, orato majjhe''ti (mahāva. 259) evaṃ paricchinne āyāmato tiyojanasate vitthārato aḍḍhateyyayojanasate parikkhepato navayojanasate majjhimadese uppajjati tathāgato. Na kevalañca tathāgatova paccekabuddhā aggasāvakā asītimahātherā buddhamātā buddhapitā cakkavattirājā aññe ca sārappattā brāhmaṇagahapatikā ettheva uppajjanti. Idha pana tathāgatavāreyeva sabbatthakavasena ayaṃ nayo labbhati, itaresu ekadesavasena.

Uppajjamānā uppajjantīti idaṃ pana ubhayampi vippakatavacanameva, uppajjantā bahujanahitatthāya uppajjanti, na aññena kāraṇenāti evamettha attho veditabbo. Evarūpañhettha saddalakkhaṇaṃ na sakkā aññena saddalakkhaṇena paṭibāhituṃ.

Apica uppajjamāno nāma uppajjati nāma uppanno nāmāti ayaṃ pabhedo veditabbo. Tathāgato hi mahābhinīhāraṃ karonto, buddhakare dhamme pariyesanto, pāramiyo pūrento, pañca mahāpariccāge pariccajanto, ñātatthacariyaṃ caranto, lokatthacariyaṃ, buddhatthacariyaṃ koṭiṃ pāpento, pāramiyo pūretvā tusitabhavane tiṭṭhanto, tato otaritvā carimabhave paṭisandhiṃ gaṇhanto, agāramajjhe vasanto, abhinikkhamanto, mahāpadhānaṃ padahanto, paripakkañāṇo bodhimaṇḍaṃ āruyha mārabalaṃ vidhamento paṭhamayāme pubbenivāsaṃ anussaranto, majjhimayāme dibbacakkhuṃ visodhento, pacchimayāme paṭiccasamuppāde ñāṇaṃ otāretvā anekākāraṃ sabbasaṅkhāre sammasitvā sotāpattimaggaṃ paṭivijjhanto yāva anāgāmiphalaṃ sacchikarontopi **uppajjamāno** eva nāma, arahattamaggakkhaṇe **uppajjati** nāma, arahattaphalakkhaṇe pana **uppanno** nāma. Buddhānañhi sāvakānaṃ viya na paṭipāṭiyā iddhividhañāṇādīnaṃ uppādanakiccaṃ atthi, saheva pana arahattamaggena sakalopi buddhaguṇarāsi āgatova nāma hoti. Tasmā te nibbattasabbakiccattā arahattaphalakkhaṇe uppannā nāma honti. Idha arahattaphalakkhaṇaṃ sandhāya ''uppajjatī''ti vutto. Uppanno hotīti ayañhettha attho.

Sāvakopi khīṇāsavo sāvakabodhiyā hetubhūte puññasambhāre sambharanto pubbayogaṃ pubbacariyaṃ gatapaccāgatavattaṃ pūrento carimabhave nibbattanto anukkamena viññutaṃ patvā saṃsāre ādīnavaṃ disvā pabbajjāya cetayamāno pabbajjaṃ matthakaṃ pāpetvā sīlādīni paripūrento dhutadhamme samādāya vattamāno jāgariyaṃ anuyuñjanto ñāṇāni nibbattento vipassanaṃ paṭṭhapetvā heṭṭhimamagge adhigacchantopi **uppajjamāno** eva nāma, arahattamaggakkhaṇe **uppajjati** nāma, arahattaphalakkhaṇe pana **uppanno** nāma. Sekkho pana pubbūpanissayato paṭṭhāya yāva gotrabhuñāṇā **uppajjamāno** nāma, paṭhamamaggakkhaṇe **uppajjati** nāma, paṭhamaphalakkhaṇato paṭṭhāya **uppanno** nāma. Ettāvatā ‘‘tayome, bhikkhave, puggalā loke uppajjamānā uppajjantī’’ti padānaṃ attho vutto hoti.

Idāni **bahujanahitāyā**tiādīsu **bahujanahitāyā**ti mahājanassa hitatthāya. **Bahujanasukhāyā**ti mahājanassa sukhatthāya. **Lokānukampāyā**ti sattalokassa anukampaṃ paṭicca. Katarasattalokassāti? Yo tathāgatassa dhammadesanaṃ sutvā dhammaṃ paṭivijjhati, amatapānaṃ pivati, tassa. Bhagavato hi dhammacakkappavattanasuttantadesanāya aññātakoṇḍaññappamukhā aṭṭhārasa brahmakoṭiyo dhammaṃ paṭivijjhiṃsu. Evaṃ yāva subhaddaparibbājakavinayanā dhammaṃ paṭividdhasattānaṃ gaṇanā natthi, mahāsamayasuttantadesanāyaṃ maṅgalasuttaṃ, cūḷarāhulovādaṃ, samacittadesanāyanti imesu catūsu ṭhānesu abhisamayaṃ pattasattānaṃ paricchedo natthi. Evametassa aparimāṇassa sattalokassa anukampāya. Sāvakassa pana arahato sekkhassa ca lokānukampāya uppatti dhammasenāpatiādīhi dhammabhaṇḍāgārikādīhi ca desitadesanāya paṭivedhappattasattānaṃ vasena, aparabhāge ca mahāmahindattherādīhi desitadesanāya paṭividdhasaccānaṃ vasena, yāvajjatanā ito paraṃ anāgate ca sāsanaṃ nissāya saggamokkhamaggesu patiṭṭhahantānaṃ vasenapi ayamattho vibhāvetabbo.

Apica **bahujanahitāyā**ti bahujanassa hitatthāya, nesaṃ paññāsampattiyā diṭṭhadhammikasamparāyikahitūpadesakoti. **Bahujanasukhāyā**ti bahujanassa sukhatthāya, cāgasampattiyā upakaraṇasukhasampadāyakoti. **Lokānukampāyā**ti lokassa anukampanatthāya, mettākaruṇāsampattiyā mātāpitaro viya lokassa rakkhitā gopitāti. **Atthāya hitāya sukhāya devamanussāna**nti idha devamanussaggahaṇena bhabbapuggale veneyyasatte eva gahetvā tesaṃ nibbānamaggaphalādhigamāya tathāgatassa uppatti dassitā paṭhamavāre, dutiyatatiyavāresu pana arahato sekkhassa ca vasena yojetabbaṃ. Tattha **atthāyā**ti iminā paramatthāya, nibbānāyāti vuttaṃ hoti. **Hitāyā**ti taṃsampāpakamaggatthāyāti vuttaṃ hoti. Nibbānasampāpakamaggato hi uttariṃ hitaṃ nāma natthi. **Sukhāyā**ti phalasamāpattisukhatthāyāti vuttaṃ hoti, tato uttari sukhābhāvato. Vuttañhetaṃ ‘‘ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’’ti (dī. ni. 3.355; a. ni. 5.27; vibha. 804).

Tathāgatotiādīnaṃ padānaṃ attho heṭṭhā vutto. **Vijjācaraṇasampanno**tiādīsu tissopi vijjā bhayabherave (ma. ni. 1.34 ādayo) āgatanayena, chapi vijjā chaḷabhiññāvasena, aṭṭhapi vijjā ambaṭṭhasutte āgatāti vijjāhi, sīlasaṃvarādīhi, pannarasahi caraṇadhammehi ca, anaññasādhāraṇehi sampanno samannāgatoti **vijjācaraṇasampanno**. Sobhanagamanattā, sundaraṃ ṭhānaṃ gatattā, sammā gatattā, sammā gadattā ca **sugato**. Sabbathā viditalokattā **lokavidū**. Natthi etassa uttaroti **anuttaro**. Purisadamme purisaveneyye sāreti vinetīti **purisadammasārathi**. Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsatīti **satthā**. Sabbassāpi neyyassa sabbappakārena sayambhuñāṇena buddhattā **buddho**ti ayamettha saṅkhepo, vitthāro pana visuddhimaggato (visuddhi. 1.132-133) gahetabbo.

So dhammaṃ deseti ādi…pe… pariyosānakalyāṇanti so bhagavā sattesu kāruññaṃ paṭicca hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti. Tañca kho appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva deseti. Kathaṃ? Ekagāthāpi hi samantabhaddakattā dhammassa paṭhamapādena ādikalyāṇā, dutiyatatiyehi majjhekalyāṇā, pacchimena pariyosānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena pariyosānakalyāṇaṃ, sesena majjhekalyāṇaṃ. Nānānusandhikaṃ suttaṃ paṭhamena anusandhinā ādikalyāṇaṃ, pacchimena pariyosānakalyāṇaṃ, sesehi majjhekalyāṇaṃ. Sakalopi vā sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaphalehi majjhekalyāṇo, nibbānena pariyosānakalyāṇo. Sīlasamādhīhi vā ādikalyāṇo, vipassanāmaggehi majjhekalyāṇo, phalanibbānehi pariyosānakalyāṇo. Buddhasubuddhatāya vā ādikalyāṇo, dhammasudhammatāya majjhekalyāṇo, saṅghasuppaṭipattiyā pariyosānakalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhekalyāṇo, sāvakabodhiyā pariyosānakalyāṇo. Suyyamāno cesa nīvaraṇavikkhambhanato savanenapi kalyāṇameva āvahatīti ādikalyāṇo, paṭipajjiyamāno samathavipassanāsukhāvahanato paṭipattiyāpi sukhameva āvahatīti majjhekalyāṇo, tathāpaṭipanno ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphalenapi kalyāṇameva āvahatīti pariyosānakalyāṇo.

Nāthappabhavattā ca pabhavasuddhiyā ādikalyāṇo, atthasuddhiyā majjhekalyāṇo, kiccasuddhiyā pariyosānakalyāṇo. Tena vuttaṃ ‘‘so dhammaṃ deseti ādi…pe… pariyosānakalyāṇa’’nti.

Yaṃ pana bhagavā dhammaṃ desento sāsanabrahmacariyaṃ maggabrahmacariyañca pakāseti, nānānayehi dīpeti, taṃ yathānurūpaṃ atthasampattiyā **sātthaṃ,** byañjanasampattiyā **sabyañjanaṃ**. Saṅkāsana, pakāsana, vivaraṇa, vibhajana, uttānīkaraṇa paññattiatthapadasamāyogato sātthaṃ, akkharapadabyañjanākāraniruttiniddesasampattiyā sabyañjanaṃ, atthagambhīratāpaṭivedhagambhīratāhi vā sātthaṃ, dhammagambhīratādesanāgambhīratāhi sabyañjanaṃ. Atthapaṭibhānapaṭisambhidāvisayato vā sātthaṃ, dhammaniruttipaṭisambhidāvisayato sabyañjanaṃ. Paṇḍitavedanīyato parikkhakajanappasādakanti sātthaṃ, saddheyyato lokiyajanappasādakanti sabyañjanaṃ. Gambhīrādhippāyato sātthaṃ, uttānapadato sabyañjanaṃ. Upanetabbassa abhāvato sakalaparipuṇṇabhāvena **kevalaparipuṇṇaṃ,** apanetabbassa abhāvato niddosabhāvena **parisuddhaṃ,** apica paṭipattiyā adhigamabyattito **sātthaṃ,** pariyattiyā āgamabyattito **sabyañjanaṃ,** sīlādipañcadhammakkhandhapāripūriyā **paripuṇṇaṃ**, nirupakkilesato nittharaṇatthāya pavattito lokāmisanirapekkhato ca **parisuddhaṃ,** sikkhattayapariggahitattā brahmabhūtehi seṭṭhehi caritabbato tesaṃ cariyabhāvato ca **brahmacariyaṃ**. Tasmā ‘‘sātthaṃ sabyañjanaṃ…pe… pakāsetī’’ti vuccati. **Paṭhamo**ti gaṇanānupubbato sabbalokuttamabhāvato ca paṭhamo puggalo.

Tasseva satthu sāvakoti tasseva yathāvuttaguṇassa satthu sammāsambuddhassa dhammadesanāya savanante jāto dhammasenāpatisadiso sāvako, na pūraṇādi viya paṭiññāmattena satthu sāvako. **Pāṭipado**ti paṭipadāsaṅkhātena ariyamaggena ariyāya jātiyā jāto bhavoti pāṭipado, aniṭṭhitapaṭipattikicco paṭipajjamānoti attho. Suttageyyādi pariyattidhammo bahuṃ suto etenāti **bahussuto**. Pātimokkhasaṃvarādisīlena ceva āraññikaṅgādidhutaṅgavatehi ca upapanno sampanno samannāgatoti **sīlavatūpapanno**. Iti bhagavā ‘‘lokānukampā nāma hitajjhāsayena dhammadesanā, sā ca imesu eva tīsu puggalesu paṭibaddhā’’ti dasseti. Sesaṃ suviññeyyameva.

Gāthāsu **tassanvayo**ti tasseva satthu paṭipattiyā dhammadesanāya ca anugamanena tassanvayo anujāto. Avijjandhakāraṃ vidhamitvā saparasantānesu dhammālokasaṅkhātāya pabhāya karaṇato **pabhaṅkarā. Dhammamudīrayantā**ti catusaccadhammaṃ kathentā. **Apāpurantī**ti ugghāṭenti. **Amatassa** nibbānassa. **Dvāraṃ** ariyamaggaṃ. **Yogā**ti kāmayogādito. **Satthavāhenā**ti veneyyasatthavāhanato bhavakantāranittharaṇato satthavāho, bhagavā, tena satthavāhena. **Sudesitaṃ maggamanukkamantī**ti tena sammā desitaṃ ariyamaggaṃ tassa desanānusārena anugacchanti paṭipajjanti. **Idhevā**ti imasmiṃyeva attabhāve. Sesaṃ uttānameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Asubhānupassīsuttavaṇṇanā

85. Chaṭṭhe **asubhānupassī**ti asubhaṃ anupassantā dvattiṃsākāravasena ceva uddhumātakādīsu gahitanimittassa upasaṃharaṇavasena ca kāyasmiṃ asubhaṃ asubhākāraṃ anupassakā hutvā viharatha. **Ānāpānassatī**ti ānāpāne sati, taṃ ārabbha pavattā sati, assāsapassāsapariggāhikā satīti attho. Vuttañhetaṃ ‘‘ānanti assāso, no passāso. Pānanti passāso, no assāso’’tiādi (paṭi. ma. 1.160).

Voti tumhākaṃ. **Ajjhatta**nti idha gocarajjhattaṃ adhippetaṃ. **Parimukha**nti abhimukhaṃ. **Sūpaṭṭhitā**ti suṭṭhu upaṭṭhitā. Idaṃ vuttaṃ hoti – ānāpānassati ca tumhākaṃ kammaṭṭhānābhimukhaṃ suṭṭhu upaṭṭhitā hotūti. Atha vā **parimukha**nti pariggahitaniyyānaṃ. Vuttañhetaṃ paṭisambhidāyaṃ – ‘‘parīti pariggahaṭṭho, mukhanti niyyānaṭṭho, satīti upaṭṭhānaṭṭho, tena vuccati parimukhaṃ sati’’nti (paṭi. ma. 1.164). Iminā catusatipaṭṭhānasoḷasappabhedā ānāpānassatikammaṭṭhānabhāvanā dassitāti daṭṭhabbā.

Evaṃ saṅkhepeneva rāgacaritavitakkacaritānaṃ sappāyaṃ paṭikūlamanasikārakāyānupassanāvasena samathakammaṭṭhānaṃ vipassanākammaṭṭhānañca upadisitvā idāni suddhavipassanākammaṭṭhānameva dassento **‘‘sabbasaṅkhāresu aniccānupassino viharathā’’**ti āha. Tattha aniccaṃ, aniccalakkhaṇaṃ, aniccānupassanā, aniccānupassīti idaṃ catukkaṃ veditabbaṃ. Hutvā, abhāvato, udayabbayayogato, tāvakālikato, niccapaṭikkhepato ca khandhapañcakaṃ **aniccaṃ** nāma. Tassa yo hutvā abhāvākāro, taṃ **aniccalakkhaṇaṃ** nāma. Taṃ ārabbha pavattā vipassanā **aniccānupassanā**. Taṃ aniccanti vipassako **aniccānupassī**. Ettha ca ekādasavidhā asubhakathā paṭhamajjhānaṃ pāpetvā, soḷasavatthukā ca ānāpānakathā catutthajjhānaṃ pāpetvā, vipassanākathā ca vitthārato vattabbā, sā pana sabbākārato visuddhimagge (visuddhi. 2.737-740) kathitāti tattha vuttanayeneva veditabbā.

Idāni asubhānupassanādīhi nipphādetabbaṃ phalavisesaṃ dassetuṃ **‘‘asubhānupassīna’’**ntiādimāha. Tattha **subhāya dhātuyā**ti subhabhāve, subhanimitteti attho. **Rāgānusayo**ti subhārammaṇe uppajjanāraho kāmarāgānusayo. So kesādīsu uddhumātakādīsu vā asubhānupassīnaṃ asubhanimittaṃ gahetvā tattha paṭhamajjhānaṃ nibbattetvā taṃ pādakaṃ katvā vipassanaṃ paṭṭhapetvā adhigatena anāgāmimaggena **pahīyati,** sabbaso samucchindīyatīti attho. Vuttañhetaṃ ‘‘asubhā bhāvetabbā kāmarāgassa pahānāyā’’ti (a. ni. 9.3; udā. 31). **Bāhirā**ti bahiddhāvatthukattā anatthāvahattā ca bāhirā bahibhūtā. **Vitakkāsayā**ti kāmasaṅkappādimicchāvitakkā. Te hi appahīnā āsayānugatā sati paccayasamavāye uppajjanato vitakkāsayāti vuttā. Kāmavitakko cettha kāmarāgaggahaṇena gahito evāti tadavasesā vitakkā eva vuttāti veditabbā. **Vighātapakkhikā**ti dukkhabhāgiyā, icchāvighātanibbattanakā vā. **Te na hontī**ti te pahīyanti. Byāpādavitakko, vihiṃsāvitakko, ñātivitakko, janapadavitakko, amarāvitakko, anavaññattipaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, parānuddayatāpaṭisaṃyutto vitakkoti aṭṭha, kāmavitakkena saddhiṃ navavidhā mahāvitakkā ānāpānassatisamādhinā tannissitāya ca vipassanāya pubbabhāge vikkhambhitā. Taṃ pādakaṃ katvā adhigatena ariyamaggena yathārahaṃ anavasesato pahīyanti. Vuttampi cetaṃ ‘‘ānāpānassati bhāvetabbā vitakkupacchedāyā’’ti (a. ni. 9.3; udā. 31).

Yā avijjā, sā pahīyatīti yā saccasabhāvapaṭicchādinī sabbānatthakārī sakalassa vaṭṭadukkhassa mūlabhūtā avijjā, sā aniccānupassīnaṃ viharataṃ samucchijjati. Idaṃ kira bhagavatā aniccākārato vuṭṭhitassa sukkhavipassakakhīṇāsavassa vasena vuttaṃ. Tassāyaṃ saṅkhepattho – tebhūmakesu sabbasaṅkhāresu aniccādito sammasanaṃ paṭṭhapetvā vipassantānaṃ yadā aniccanti pavattamānā vuṭṭhānagāminīvipassanā maggena ghaṭīyati, anukkamena arahattamaggo uppajjati, tesaṃ aniccānupassīnaṃ viharataṃ avijjā anavasesato pahīyati, arahattamaggavijjā uppajjatīti. **Aniccānupassīnaṃ viharata**nti idaṃ aniccalakkhaṇassa tesaṃ pākaṭabhāvato itarassa lakkhaṇadvayassa gahaṇe upāyabhāvato vā vuttaṃ, na pana ekasseva lakkhaṇassa anupassitabbato. Vuttañhetaṃ ‘‘yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā’’ti (saṃ. ni. 3.15). Aparampi vuttaṃ ‘‘aniccasaññino hi, meghiya, anattasaññā saṇṭhāti, anattasaññī asmimānasamugghātaṃ pāpuṇātī’’ti.

Gāthāsu **ānāpāne paṭissato**ti ānāpānanimittasmiṃ paṭi paṭi sato, upaṭṭhitassatīti attho. **Passa**nti āsavakkhayañāṇacakkhunā saṅkhārūpasamaṃ nibbānaṃ passanto. **Ātāpī sabbadā**ti antarāvosānaṃ anāpajjitvā asubhānupassanādīsu satataṃ ātāpī yuttappayutto, tato eva **yato** vāyamamāno, niyato vā sammattaniyāmena **tattha** sabbasaṅkhārasamathe nibbāne arahattaphalavimuttiyā vimuccati. Sesaṃ vuttanayameva.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Dhammānudhammapaṭipannasuttavaṇṇanā

86. Sattame **dhammānudhammapaṭipannassā**ti ettha dhammo nāma navavidho lokuttaradhammo, tassa dhammassa anudhammo sīlavisuddhiādi pubbabhāgapaṭipadādhammo, taṃ dhammānudhammaṃ paṭipannassa adhigantuṃ paṭipajjamānassa. **Ayamanudhammo hotī**ti ayaṃ anucchavikasabhāvo patirūpasabhāvo hoti. **Veyyākaraṇāyā**ti kathanāya.

Dhammānudhammapaṭipannoyanti **ya**nti karaṇatthe paccattavacanaṃ. Idaṃ vuttaṃ hoti – yena anudhammena taṃ dhammānudhammaṃ paṭipannoti byākaramāno sammadeva byākaronto nāma siyā, na tatonidānaṃ viññūhi garahitabbo siyāti. **Ya**nti vā kiriyāparāmasanaṃ, tenetaṃ dasseti ‘‘yadidaṃ dhammasseva bhāsanaṃ, dhammavitakkasseva ca vitakkanaṃ tadubhayābhāve ñāṇupekkhāya, ayaṃ dhammānudhammapaṭipannassa bhikkhuno tathārūpo ayanti kathanāyānurūpahetu anucchavikakāraṇaṃ. **Bhāsamāno dhammaṃyeva bhāseyyā**ti kathento ce dasakathāvatthudhammaṃyeva katheyya, na tappaṭipakkhamahicchatādiadhammaṃ. Vuttañhetaṃ –

> ‘‘Yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathā, evarūpāya kathāya nikāmalābhī hoti akicchalābhī akasiralābhī’’ti (a. ni. 9.3; udā. 31).

Abhisallekhikāya kathāya lābhī eva hi taṃ bhāseyya. Etena kalyāṇamittasampadā dassitā.

Dhammavitakkanti nekkhammavitakkādiṃ dhammato anapetaṃ vitakkayato ‘‘sīlādipaṭipadaṃ paripūressāmī’’ti uparūpari ussāho abhivaḍḍhissati. So pana vitakko sīlādīnaṃ anupakāradhamme vajjetvā upakāradhamme anubrūhanavasena hānabhāgiyabhāvaṃ apanetvā ṭhitibhāgiyabhāvepi aṭṭhatvā visesabhāgiyataṃ nibbedhabhāgiyatañca pāpanavasena pavattiyā anekappabhedo veditabbo. **No adhammavitakka**nti kāmavitakkaṃ no vitakkeyyāti attho. **Tadubhayaṃ vā panā**ti yadetaṃ paresaṃ anuggahaṇatthaṃ dhammabhāsanaṃ attano anuggahaṇatthaṃ dhammavitakkanañca vuttaṃ. Atha vā pana taṃ ubhayaṃ **abhinivajjetvā** appaṭipajjitvā akatvā. **Upekkhako**ti tathāpaṭipattiyaṃ udāsīno samathavipassanābhāvanameva anubrūhanto vihareyya, samathapaṭipattiyaṃ upekkhako hutvā vipassanāyameva kammaṃ karonto vihareyya. Vipassanampi ussukkāpetvā tatthapi saṅkhārupekkhāñāṇavasena upekkhako yāva vipassanāñāṇaṃ maggena ghaṭīyati, tāva yathā taṃ tikkhaṃ sūraṃ pasannaṃ hutvā vahati, tathā vihareyya sato sampajānoti.

Gāthāsu samathavipassanādhammo āramitabbaṭṭhena ārāmo etassāti **dhammārāmo**. Tasmiṃyeva dhamme ratoti **dhammarato**. Tasseva dhammassa punappunaṃ vicintanato **dhammaṃ anuvicintayaṃ** taṃ dhammaṃ āvajjento, manasi karontoti attho. **Anussara**nti tameva dhammaṃ uparūparibhāvanāvasena anussaranto. Atha vā vimuttāyatanasīse ṭhatvā paresaṃ desanāvasena sīlādidhammo āramitabbaṭṭhena ārāmo etassāti **dhammārāmo**. Tatheva tasmiṃ dhamme rato abhiratoti **dhammarato**. Tesaṃyeva sīlādidhammānaṃ gatiyo samanvesanto kāmavitakkādīnaṃ okāsaṃ adatvā nekkhammasaṅkappādidhammaṃyeva anuvicintanato **dhammaṃ anuvicintayaṃ**. Tadubhayaṃ vā pana oḷārikato dahanto ajjhupekkhitvā samathavipassanādhammameva uparūpari bhāvanāvasena anussaranto anubrūhanavasena pavattento. **Saddhammā**ti sattatiṃsappabhedā bodhipakkhiyadhammā navavidhalokuttaradhammā ca **na parihāyati,** na cirasseva taṃ adhigacchatīti attho.

Idāni tassa anussaraṇavidhiṃ dassento **‘‘caraṃ vā’’**tiādimāha. Tattha **caraṃ vā**ti bhikkhācāravasena caṅkamanavasena ca caranto vā. **Yadi vā tiṭṭha**nti tiṭṭhanto vā **nisinno** vā, **uda vā saya**nti sayanto vā. Evaṃ catūsupi iriyāpathesu. **Ajjhattaṃ samayaṃ citta**nti yathāvutte kammaṭṭhānasaṅkhāte gocarajjhatte attano cittaṃ rāgādikilesānaṃ vūpasamanavasena pajahanavasena samayaṃ samento. **Santimevādhigacchatī**ti accantasantiṃ nibbānameva pāpuṇātīti.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Andhakaraṇasuttavaṇṇanā

87. Aṭṭhame **akusalavitakkā**ti akosallasambhūtā vitakkā. **Andhakaraṇā**tiādīsu yassa sayaṃ uppajjanti, taṃ yathābhūtadassananivāraṇena andhaṃ karontīti **andhakaraṇā**. Na paññācakkhuṃ karontīti **acakkhukaraṇā**. Aññāṇaṃ karontīti **aññāṇakaraṇā. Paññānirodhikā**ti kammassakatāpaññā, jhānapaññā, vipassanāpaññāti imā tisso paññā appavattikaraṇena nirodhentīti paññānirodhikā. Aniṭṭhaphaladāyakattā dukkhasaṅkhātassa vighātassa pakkhe vattantīti **vighātapakkhikā**. Kilesanibbānaṃ na saṃvattayantīti **anibbānasaṃvattanikā**.

Kāmavitakkoti kāmapaṭisaṃyutto vitakko. So hi kilesakāmasahito hutvā vatthukāmesu pavattati. Byāpādapaṭisaṃyutto vitakko **byāpādavitakko**. Vihiṃsāpaṭisaṃyutto vitakko **vihiṃsāvitakko**. Ime dve ca sattesupi saṅkhāresupi uppajjanti. Kāmavitakko hi piyamanāpe satte vā saṅkhāre vā vitakkentassa uppajjati, byāpādavitakko appiye amanāpe satte vā saṅkhāre vā kujjhitvā olokanakālato paṭṭhāya yāva nāsanā uppajjati, vihiṃsāvitakko saṅkhāresu na uppajjati, saṅkhārā dukkhāpetabbā nāma natthi, ‘‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’’nti cintanakāle pana sattesu uppajjati.

Imeyeva pana kāmasaṅkappādayo. Atthato hi kāmavitakkādīnaṃ kāmasaṅkappādīnañca nānākaraṇaṃ natthi, taṃsampayuttā pana saññādayo kāmasaññādayo. Kāmadhātuādīnaṃ pana yasmā pāḷiyaṃ –

> ‘‘Kāmapaṭisaṃyutto takko vitakko…pe… micchāsaṅkappo, ayaṃ vuccati kāmadhātu, sabbepi akusalā dhammā kāmadhātu. Byāpādapaṭisaṃyutto takko vitakko…pe… micchāsaṅkappo, ayaṃ vuccati byāpādadhātu. Dasasu āghātavatthūsu cittassa āghāto paṭighāto… pe… anattamanatā cittassa, ayaṃ vuccati byāpādadhātu. Vihiṃsāpaṭisaṃyutto takko vitakko micchāsaṅkappo, ayaṃ vuccati vihiṃsādhātu. Idhekacco pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭheti, ayaṃ vihiṃsādhātū’’ti (vibha. 182, 910) –

Āgatattā viseso labbhati.

Tattha dve kathā sabbasaṅgāhikā ca asambhinnā ca. Tattha kāmadhātuyā gahitāya itarā dvepi gahitā nāma honti. Tato pana nīharitvā ayaṃ byāpādadhātu, ayaṃ vihiṃsādhātūti dassetīti ayaṃ sabbasaṅgāhikā nāma. Kāmadhātuṃ kathento pana bhagavā byāpādadhātuṃ byāpādadhātuṭṭhāne, vihiṃsādhātuṃ vihiṃsādhātuṭṭhāne ṭhapetvāva avasesaṃ kāmadhātu nāmāti kathesīti ayaṃ asambhinnakathā nāma.

Sukkapakkhe vuttavipariyāyena attho veditabbo. Nekkhammapaṭisaṃyutto vitakko **nekkhammavitakko**. So asubhapubbabhāge kāmāvacaro hoti, asubhajjhāne rūpāvacaro, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttaro. Abyāpādapaṭisaṃyutto vitakko **abyāpādavitakko**. So mettāpubbabhāge kāmāvacaro hoti, mettājhāne rūpāvacaro, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttaro. Avihiṃsāpaṭisaṃyutto vitakko **avihiṃsāvitakko**. So karuṇāpubbabhāge kāmāvacaro, karuṇājjhāne rūpāvacaro, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttaro. Yadā pana alobho sīsaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā mettā sīsaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā karuṇā sīsaṃ hoti, tadā itare dve tadanvāyikā honti.

Imeyeva pana nekkhammasaṅkappādayo. Atthato hi nekkhammavitakkādīnaṃ nekkhammasaṅkappādīnañca nānākaraṇaṃ natthi, taṃsampayuttā pana saññādayo nekkhammasaññādayo. Nekkhammadhātuādīnaṃ pana yasmā pāḷiyaṃ –

> ‘‘Nekkhammapaṭisaṃyutto takko vitakko saṅkappo, ayaṃ vuccati nekkhammadhātu, sabbepi kusalā dhammā nekkhammadhātu. Abyāpādapaṭisaṃyutto takko vitakko saṅkappo, ayaṃ vuccati abyāpādadhātu. Yā sattesu metti mettāyanā mettācetovimutti, ayaṃ vuccati abyāpādadhātu. Avihiṃsāpaṭisaṃyutto takko vitakko saṅkappo – ayaṃ vuccati avihiṃsādhātu.

> Yā sattesu karuṇā karuṇāyanā karuṇācetovimutti – ayaṃ vuccati avihiṃsādhātū''ti. (Vibha. 182) –

Āgatattā viseso labbhati. Idhāpi sabbasaṅgāhikā, asambhinnāti dve kathā vuttanayeneva veditabbā. Sesaṃ suviññeyyameva.

Gāthāsu **vitakkaye**ti vitakkeyya. **Nirākare**ti attano santānato nīhareyya vinodeyya, pajaheyyāti attho. **Save vitakkāni vicāritāni, sameti vuṭṭhīva rajaṃ samūhata**nti yathā nāma gimhānaṃ pacchime māse pathaviyaṃ samūhataṃ samantato uṭṭhitaṃ rajaṃ mahato akālameghassa vassato vuṭṭhi ṭhānaso vūpasameti, evameva so yogāvacaro vitakkāni micchāvitakke ca vicāritāni taṃsampayuttavicāre ca sameti vūpasameti samucchindati. Tathābhūto ca **vitakkūpasamena cetasā** sabbesaṃ micchāvitakkānaṃ upasamanato vitakkūpasamena ariyamaggacittena. **Idheva** diṭṭheva dhamme, **santipadaṃ** nibbānaṃ, **samajjhagā** samadhigato hotīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Antarāmalasuttavaṇṇanā

88. Navame **antarāmalā**ti ettha **antarā**saddo –

''Nadītīresu saṇṭhāne, sabhāsu rathiyāsu ca;
Janā saṅgamma mantenti, mañca tañca kimantara''nti. –

Ādīsu (saṃ. ni. 1.228) kāraṇe āgato. ''Addasā maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī''tiādīsu (ma. ni. 2.149) khaṇe. ''Apicāyaṃ tapodā dvinnaṃ mahānirayānaṃ antarikāya āgacchatī''tiādīsu (pārā. 231) vivare.

''Pītavatthe pītadhaje, pītālaṅkārabhūsite;
Pītantarāhi vaggūhi, apiḷandhāva sobhasī''ti. –

Ādīsu (vi. va. 658) uttarisāṭake. ''Yassantarato na santi kopā''tiādīsu (udā. 20) citte. Idhāpi citte eva daṭṭhabbo. Tasmā antare citte bhavā **antarā**. Yasmiṃ santāne uppannā, tassa malinabhāvakaraṇato **malā**. Tattha malaṃ nāma duvidhaṃ – sarīramalaṃ, cittamalanti. Tesu sarīramalaṃ sedajallikādi sarīre nibbattaṃ, tattha laggaṃ āgantukarajañca, taṃ udakenapi nīharaṇīyaṃ, na tathā saṃkilesikaṃ. Cittamalaṃ pana rāgādisaṃkilesikaṃ, taṃ ariyamaggeheva nīharaṇīyaṃ. Vuttañhetaṃ porāṇehi –

''Rūpena saṃkiliṭṭhena, saṃkilissanti māṇavā;
Rūpe suddhe visujjhanti, anakkhātaṃ mahesinā.

''Cittena saṃkiliṭṭhena, saṃkilissanti māṇavā;
Citte suddhe visujjhanti, iti vuttaṃ mahesinā''ti. (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106);

Tenāha bhagavā ''cittasaṃkilesā, bhikkhave, sattā saṃkilissanti, cittavodānā visujjhantī''ti (saṃ. ni. 3.100). Tasmā bhagavā idhāpi cittamalavisodhanāya paṭipajjitabbanti dassento ''tayome, bhikkhave, antarāmalā''ti āha.

Yathā cete lobhādayo sattānaṃ citte uppajjitvā malinabhāvakarā nānappakārasaṃkilesavidhāyakāti antarāmalā, evaṃ ekato bhuñjitvā, ekato sayitvā, otāragavesī amittasattu viya citte eva uppajjitvā sattānaṃ nānāvidhaanatthāvahā, nānappakāradukkhanibbattakāti dassento **''antarāamittā''**tiādimāha. Tattha mittapaṭipakkhato **amittā,** sapattakiccakaraṇato **sapattā,** hiṃsanato **vadhakā,** ujuvipaccanīkato

paccatthikā.

Tattha dvīhi ākārehi lobhādīnaṃ amittādibhāvo veditabbo. Verīpuggalo hi antaraṃ labhamāno attano verissa satthena vā sīsaṃ pāteti, upāyena vā mahantaṃ anatthaṃ uppādeti. Ime ca lobhādayo paññāsirapātanena yonisampaṭipādanena ca tādisaṃ tato balavataraṃ anatthaṃ nibbattenti. Kathaṃ? Cakkhudvārasmiñhi iṭṭhādīsu ārammaṇesu āpāthagatesu yathārahaṃ tāni ārabbha lobhādayo uppajjanti, ettāvatāssa paññāsiraṃ pātitaṃ nāma hoti. Sotadvārādīsupi eseva nayo. Evaṃ tāva paññāsirapātanato amittādisadisatā veditabbā. Lobhādayo pana kammanidānā hutvā aṇḍajādibhedā catasso yoniyo upanenti. Tassa yoniupagamanamūlakāni pañcavīsati mahābhayāni dvattiṃsa kammakaraṇāni ca āgatāneva honti. Evaṃ yonisampaṭipādanatopi nesaṃ amittādisadisatā veditabbā. Iti lobhādayo amittādisadisatāya cittasambhūtatāya ca ‘‘antarāamittā’’tiādinā vuttā. Apica amittehi kātuṃ asakkuṇeyyaṃ lobhādayo karonti, amittādibhāvo ca lobhādīhi jāyatīti tesaṃ amittādibhāvo veditabbo. Vuttañhetaṃ –

‘‘Diso disaṃ yantaṃ kayirā, verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare’’ti. (dha. pa. 42; udā. 33);

Gāthāsu attano paresañca anatthaṃ janetīti **anatthajanano**. Vuttañhetaṃ –

> ‘‘Yadapi luddho abhisaṅkharoti kāyena vācāya manasā tadapi akusalaṃ; yadapi luddho lobhena abhibhūto pariyādinnacitto parassa asatā dukkhaṃ uppādeti vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho iti, tadapi akusalaṃ, itissame lobhajā lobhanidānā lobhasamudayā lobhapaccayā aneke pāpakā akusalā dhammā sambhavantī’’ti (a. ni. 3.70).

Aparampi vuttaṃ –

> ‘‘Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedetī’’tiādi (a. ni. 3.54).

Cittappakopanoti cittasaṅkhobhano. Lobho hi lobhanīye vatthusmiṃ uppajjamāno cittaṃ khobhento pakopento vipariṇāmento vikāraṃ āpādento uppajjati, pasādādivasena pavattituṃ na deti. **Bhayamantarato jātaṃ, taṃ jano nāvabujjhatī**ti taṃ lobhasaṅkhātaṃ antarato abbhantare attano citteyeva jātaṃ anatthajananacittappakopanādiṃ bhayaṃ bhayahetuṃ ayaṃ bālamahājano nāvabujjhati na jānātīti.

Luddho atthaṃ na jānātīti attatthaparatthādibhedaṃ atthaṃ hitaṃ luddhapuggalo yathābhūtaṃ na jānāti. **Dhammaṃ na passatī**ti dasakusalakammapathadhammampi luddho lobhena abhibhūto pariyādinnacitto na passati paccakkhato na jānāti, pageva uttarimanussadhammaṃ. Vuttampi cetaṃ –

> ‘‘Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attatthampi yathābhūtaṃ na pajānāti, paratthampi yathābhūtaṃ na pajānāti, ubhayatthampi yathābhūtaṃ na pajānātī’’tiādi (a. ni. 3.55).

Andhatamanti andhabhāvakaraṃ tamaṃ. **Ya**nti yattha. Bhummatthe hi etaṃ paccattavacanaṃ. Yasmiṃ kāle lobho sahate abhibhavati naraṃ, andhatamaṃ tadā hotīti. **Ya**nti vā kāraṇavacanaṃ. Yasmā lobho uppajjamāno naraṃ sahate abhibhavati, tasmā andhatamaṃ tadā hotīti yojanā, ya-ta-saddānaṃ ekantasambandhabhāvato. Atha vā **ya**nti kiriyāparāmasanaṃ, ‘‘lobho sahate’’ti ettha yadetaṃ lobhassa sahanaṃ abhibhavanaṃ vuttaṃ. Etaṃ andhabhāvakarassa tamassa gamanaṃ uppādoti attho. Atha vā yaṃ naraṃ lobho sahate abhibhavati, tassa andhatamaṃ tadā hoti, tato ca luddho atthaṃ na jānāti, luddho dhammaṃ na passatīti evamettha attho daṭṭhabbo.

Yo ca lobhaṃ pahantvānāti yo pubbabhāge tadaṅgavasena vikkhambhanavasena ca yathārahaṃ samathavipassanāhi lobhaṃ pajahitvā tathā pajahanahetu **lobhaneyye** dibbepi rūpādike upaṭṭhite **na lubbhati,** balavavipassanānubhāvena **lobho pahīyate tamhā**ti tasmā ariyapuggalā ariyamaggena lobho pahīyati pajahīyati, accantameva pariccajīyati. Yathā kiṃ? **Udabindūva pokkharā**ti paduminipaṇṇato udakabindu viya. Sesagāthānampi iminā nayena attho veditabbo.

Tathā dosassa –

> ‘‘Yadapi duṭṭho abhisaṅkharoti kāyena vācāya manasā tadapi akusalaṃ; yadapi duṭṭho dosena abhibhūto pariyādinnacitto parassa asatā dukkhaṃ uppādeti vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho iti, tadapi akusalaṃ. Itissame dosajā dosanidānā dosasamudayā dosapaccayā aneke pāpakā akusalā dhammā sambhavantī’’ti (a. ni. 3.70).

Tathā –

> ‘‘Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedetī’’ti (a. ni. 3.55).

Tathā –

> ‘‘Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnacitto attatthampi yathābhūtaṃ na pajānāti, paratthampi yathābhūtaṃ na pajānāti, ubhayatthampi yathā bhūtaṃ na pajānātī’’ti (a. ni. 3.55) –

Ādisuttapadānusārena anatthajananatā atthahānihetutā ca veditabbā.

Tathā mohassa ‘‘yadapi mūḷho abhisaṅkharoti kāyena vācāya manasā’’tiādinā (a. ni. 3.70), ‘‘mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attabyābādhāyapi cetetī’’tiādinā(a. ni. 3.55), ‘‘attatthampi yathābhūtaṃ na pajānātī’’tiādinā (a. ni. 3.55) ca āgatasuttapadānusārena veditabbā.

Tālapakkaṃva bandhanāti tālaphalaṃ viya usumuppādena vaṇṭato, tatiyamaggañāṇuppādena tassa cittato doso pahīyati, pariccajīyatīti attho. **Mohaṃ vihanti so sabba**nti so ariyapuggalo sabbaṃ anavasesaṃ mohaṃ catutthamaggena vihanti vidhamati samucchindati. **Ādiccovudayaṃ tama**nti ādicco viya udayaṃ uggacchanto tamaṃ andhakāraṃ.

Navamasuttavaṇṇanā niṭṭhitā.

10. Devadattasuttavaṇṇanā

89. Dasame **tīhi, bhikkhave, asaddhammehi abhibhūto**ti kā uppatti? Devadatte hi avīcimahānirayaṃ paviṭṭhe devadattapakkhiyā aññatitthiyā ca ‘‘samaṇena gotamena abhisapito devadatto pathaviṃ paviṭṭho’’ti abbhācikkhiṃsu. Taṃ sutvā sāsane anabhippasannā manussā ‘‘siyā nu kho etadevaṃ, yathā ime bhaṇantī’’ti āsaṅkaṃ uppādesuṃ. Taṃ pavattiṃ bhikkhū bhagavato ārocesuṃ. Atha bhagavā ‘‘na, bhikkhave, tathāgatā kassaci abhisapaṃ denti, tasmā na devadatto mayā abhisapito, attano kammeneva nirayaṃ paviṭṭho’’ti vatvā tesaṃ micchāgāhaṃ paṭisedhento imāya aṭṭhuppattiyā idaṃ suttaṃ abhāsi.

Tattha **asaddhammehī**ti asataṃ dhammehi, asantehi vā dhammehi. **Atekiccho**ti buddhehipi anivattanīyattā avīcinibbattiyā tikicchābhāvato atekiccho, atikicchanīyoti attho. Asantaguṇasambhāvanādhippāyena pavattā pāpā icchā etassāti pāpiccho, tassa bhāvo **pāpicchatā**, tāya. ‘‘Ahaṃ buddho bhavissāmi, saṅghaṃ pariharissāmī’’ti tassa icchā uppannā. Kokālikādayo pāpā lāmakā mittā etassāti pāpamitto, tassa bhāvo **pāpamittatā,** tāya. **Uttarikaraṇīye**ti jhānābhiññāhi uttarikaraṇīye adhigantabbe maggaphale anadhigate sati eva, taṃ anadhigantvāti attho. **Oramattakenā**ti appamattakena jhānābhiññāmattena. **Visesādhigamenā**ti uttarimanussadhammādhigamena. **Antarā**ti vemajjhe. **Vosānaṃ āpādī**ti akatakiccova samāno ‘‘katakiccomhī’’ti maññamāno samaṇadhammato vigamaṃ āpajji. Iti bhagavā iminā suttena visesato puthujjanabhāve ādīnavaṃ pakāsesi bhāriyo puthujjanabhāvo, yatra hi nāma jhānābhiññāpariyosānā sampattiyo nibbattetvāpi anekānatthāvahaṃ nānāvidhaṃ dukkhahetuṃ asantaguṇasambhāvanaṃ asappurisasaṃsaggaṃ ālasiyānuyogañca avijahanto avīcimhi kappaṭṭhiyaṃ atekicchaṃ kibbisaṃ pasavissatīti.

Gāthāsu **mā**ti paṭisedhe nipāto. **Jātū**ti ekaṃsena. **Kocī**ti sabbasaṅgāhakavacanaṃ. **Lokasmi**nti sattaloke. Idaṃ vuttaṃ hoti ‘‘imasmiṃ sattaloke koci puggalo ekaṃsena pāpiccho mā hotū’’ti. **Tadamināpi jānātha, pāpicchānaṃ yathā gatī**ti pāpicchānaṃ puggalānaṃ yathā gati yādisī nipphatti, yādiso abhisamparāyo, taṃ imināpi kāraṇena jānāthāti devadattaṃ nidassento evamāha. **Paṇḍitoti samaññāto**ti pariyattibāhusaccena paṇḍitoti ñāto. **Bhāvitattoti sammato**ti jhānābhiññāhi bhāvitacittoti sambhāvito. Tathā hi so pubbe ‘‘mahiddhiko godhiputto, mahānubhāvo godhiputto’’ti dhammasenāpatināpi pasaṃsito ahosi. **Jalaṃva yasasā aṭṭhā, devadattoti vissuto**ti attano kittiyā parivārena jalanto viya obhāsento viya ṭhito devadattoti evaṃ vissuto pākaṭo ahosi. **‘‘Me sutta’’**ntipi pāṭho, mayā sutaṃ sutamattaṃ, katipāheneva atathābhūtattā tassa taṃ paṇḍiccādi savanamattamevāti attho.

So samānamanuciṇṇo, āsajja naṃ tathāgatanti so evaṃbhūto devadatto ‘‘buddhopi sakyaputto, ahampi sakyaputto, buddhopi samaṇo, ahampi samaṇo, buddhopi iddhimā, ahampi iddhimā, buddhopi dibbacakkhuko, ahampi dibbacakkhuko, buddhopi dibbasotako, ahampi dibbasotako, buddhopi cetopariyañāṇalābhī, ahampi cetopariyañāṇalābhī, buddhopi atītānāgatapaccuppanne dhamme jānāti, ahampi te jānāmī’’ti attano pamāṇaṃ ajānitvā sammāsambuddhaṃ attanā samasamaṭṭhapanena samānaṃ āpajjanto ‘‘idānāhaṃ buddho bhavissāmi, bhikkhusaṅghaṃ pariharissāmī’’ti abhimārapayojanā tathāgataṃ āsajja āsādetvā viheṭhetvā. ‘‘Pamādamanujīno’’tipi paṭhanti. Tassattho ‘‘vuttanayena pamādaṃ āpajjanto pamādaṃ nissāya bhagavatā saddhiṃ yugaggāhacittuppādena saheva jhānābhiññāhi anujīno parihīno’’ti. **Avīcinirayaṃ patto, catudvāraṃ bhayānaka**nti jālānaṃ tattha uppannasattānaṃ vā nirantaratāya ‘‘avīcī’’ti laddhanāmaṃ catūsu passesu catumahādvārayogena catudvāraṃ atibhayānakaṃ mahānirayaṃ paṭisandhiggahaṇavasena patto. Tathā hi vuttaṃ –

> ‘‘Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;
> Ayopākārapariyanto, ayasā paṭikujjito.
>
> ‘‘Tassa ayomayā bhūmi, jalitā tejasā yutā;
> Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā’’ti. (ma. ni. 3.250; a. ni. 3.36; pe. va. 693-694; jā. 2.19.86-87);

Aduṭṭhassāti aduṭṭhacittassa. **Dubbhe**ti dūseyya. **Tameva pāpaṃ phusatī**ti tameva aduṭṭhadubbhiṃ pāpapuggalaṃ pāpaṃ nihīnaṃ pāpaphalaṃ phusati pāpuṇāti abhibhavati. **Bhesmā**ti vipulabhāvena gambhīrabhāvena ca bhiṃsāpento viya, vipulagambhīroti attho. **Vādenā**ti dosena. **Vihiṃsatī**ti bādhati āsādeti. **Vādo tamhi na rūhatī**ti tasmiṃ tathāgate parena āropiyamāno doso na ruhati, na tiṭṭhati, visakumbho viya samuddassa, na tassa vikāraṃ janetīti attho.

Evaṃ chahi gāthāhi pāpicchatādisamannāgatassa nirayūpagabhāvadassanena dukkhato aparimuttataṃ dassetvā idāni tappaṭipakkhadhammasamannāgatassa dukkhakkhayaṃ dassento

‘‘tādisaṃ mitta’’nti osānagāthamāha. Tassattho – **yassa** sammā paṭipannassa **maggānugo** paṭipattimaggaṃ anugato sammā paṭipanno appicchatādiguṇasamannāgamena sakalavaṭṭadukkhassa **khayaṃ** pariyosānaṃ pāpuṇeyya. Tādisaṃ buddhaṃ vā buddhasāvakaṃ vā **paṇḍito** sappañño, attano **mittaṃ kubbetha** tena mettikaṃ kareyya, **tañca seveyya** tameva payirupāseyyāti.

Iti imasmiṃ vagge chaṭṭhasattamasuttesu vivaṭṭaṃ kathitaṃ, itaresu vaṭṭavivaṭṭaṃ kathitaṃ.

Dasamasuttavaṇṇanā niṭṭhitā.

Catutthavaggavaṇṇanā niṭṭhitā.

5. Pañcamavaggo

1. Aggappasādasuttavaṇṇanā

90. Pañcamavaggassa paṭhame **aggappasādā**ti ettha ayaṃ **agga**saddo ādikoṭikoṭṭhāsaseṭṭhesu dissati. Tathā hesa ‘‘ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ (ma. ni. 2.70). Ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti (dī. ni. 1.250; pārā. 15) ca ādīsu ādimhi dissati. ‘‘Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya (kathā. 441). Ucchaggaṃ veḷagga’’nti ca ādīsu koṭiyaṃ. ‘‘Ambilaggaṃ vā madhuraggaṃ vā tittakaggaṃ vā (saṃ. ni. 5.374). Anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetu’’nti (cūḷava. 318) ca ādīsu koṭṭhāse. ‘‘Ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca uttamo ca pavaro ca (a. ni. 4.95). Aggohamasmi lokassā’’ti ca ādīsu (dī. ni. 2.31; ma. ni. 3.207) seṭṭhe. Svāyamidhāpi seṭṭheyeva daṭṭhabbo. Tasmā aggesu seṭṭhesu pasādā, aggabhūtā seṭṭhabhūtā vā pasādā aggappasādāti attho.

Purimasmiñca atthe aggasaddena buddhādiratanattayaṃ vuccati. Tesu bhagavā tāva asadisaṭṭhena, guṇavisiṭṭhaṭṭhena, asamasamaṭṭhena ca aggo. So hi mahābhinīhāraṃ dasannaṃ pāramīnaṃ pavicayañca ādiṃ katvā tehi bodhisambhāraguṇehi ceva buddhaguṇehi ca sesajanehi asadisoti asadisaṭṭhena aggo. Ye cassa guṇā mahākaruṇādayo, te sesasattānaṃ guṇehi visiṭṭhāti guṇavisiṭṭhaṭṭhenapi sabbasattuttamatāya aggo. Ye pana purimakā sammāsambuddhā sabbasattehi asamā, tehi saddhiṃ ayameva rūpakāyaguṇehi ceva dhammakāyaguṇehi ca samoti asamasamaṭṭhenapi aggo. Tathā dullabhapātubhāvato acchariyamanussabhāvato bahujanahitasukhāvahato adutiyaasahāyādibhāvato ca bhagavā loke aggoti vuccati. Yathāha –

> ‘‘Ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ, katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa.
>
> ‘‘Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso.
>
> ‘‘Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujana…pe… sammāsambuddho.
>
> ‘‘Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati, adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho’’ti (a. ni. 1.170-172, 174).

Dhammasaṅghāpi aññadhammasaṅghehi asadisaṭṭhena visiṭṭhaguṇatāya dullabhapātubhāvādinā ca aggā. Tathā hi tesaṃ svākkhātatādisuppaṭipannatādiguṇavisesehi aññadhammasaṅghā sadisā appataranihīnā vā natthi, kuto seṭṭhā. Sayameva ca pana tehi visiṭṭhaguṇatāya seṭṭhā. Tathā dullabhuppādaacchariyabhāvabahujanahitasukhāvahā adutiyaasahāyādisabhāvā ca te. Yadaggena hi bhagavā dullabhapātubhāvo, tadaggena dhammasaṅghāpīti. Acchariyādibhāvepi eseva nayo. Evaṃ aggesu seṭṭhesu uttamesu pavaresu guṇavisiṭṭhesu pasādāti **aggappasādā**.

Dutiyasmiṃ pana atthe yathāvuttesu aggesu buddhādīsu uppattiyā aggabhūtā pasādā aggappasādā. Ye pana ariyamaggena āgatā aveccappasādā, te ekanteneva aggabhūtā pasādāti aggappasādā. Yathāha ‘‘idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hotī’’tiādi (saṃ. ni. 5.1027). Aggavipākattāpi cete aggappasādā. Vuttañhi ‘‘agge kho pana pasannānaṃ aggo vipāko’’ti.

Yāvatāti yattakā. **Sattā**ti pāṇino. **Apadā**ti apādakā. **Dvipadā**ti dvipādakā. Sesapadadvayepi eseva nayo. Vā-saddo samuccayattho, na vikappattho. Yathā ‘‘anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhatī’’ti (ma. ni. 1.17) ettha anuppanno ca uppanno cāti attho. Yathā ca ‘‘bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāyā’’ti (ma. ni. 1.402; saṃ. ni. 2.12) ettha bhūtānañca sambhavesīnañcāti attho. Yathā ca ‘‘aggito vā udakato vā mithubhedato vā’’ti (dī. ni. 2.152; udā. 76; mahāva. 286) ettha aggito ca udakato ca mithubhedato cāti attho, evaṃ ‘‘apadā vā…pe… aggamakkhāyatī’’ti etthāpi apadā ca dvipadā cāti sampiṇḍanavasena attho daṭṭhabbo. Tena vuttaṃ ‘‘vā-saddo samuccayattho, na vikappattho’’ti.

Rūpinoti rūpavanto. Na rūpinoti **arūpino. Saññino**ti saññāvanto. Na saññinoti **asaññino. Nevasaññināsaññino** nāma bhavaggapariyāpannā. Ettāvatā ca kāmabhavo, rūpabhavo, arūpabhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo, saññībhavo, asaññībhavo, nevasaññīnāsaññībhavoti navavidhepi bhave satte anavasesato pariyādiyitvā dassesi dhammarājā. Ettha hi rūpiggahaṇena kāmabhavo rūpabhavo pañcavokārabhavo ekavokārabhavo ca dassito, arūpiggahaṇena arūpabhavo catuvokārabhavo ca dassito. Saññībhavādayo pana sarūpeneva dassitā. Apadādiggahaṇena kāmabhavapañcavokārabhavasaññībhavānaṃ ekadeso dassitoti.

Kasmā panettha yathā adutiyasutte ‘‘dvipadānaṃ aggo’’ti dvipadānaṃ gahaṇameva akatvā apadādiggahaṇaṃ katanti? Vuccate – adutiyasutte tāva seṭṭhataravasena dvipadaggahaṇameva kataṃ. Imasmiñhi loke seṭṭho nāma uppajjamāno apadacatuppadabahuppadesu na uppajjati, dvipadesuyeva uppajjati. Kataresu dvipadesu? Manussesu ceva devesu ca. Manussesu uppajjamāno sakalalokaṃ vase vattetuṃ samattho buddho hutvā uppajjati. Aṅguttaraṭṭhakathāyaṃ pana ‘‘tisahassimahāsahassilokadhātuṃ vase vattetuṃ samattho’’ti (a. ni. aṭṭha. 1.1.174) vuttaṃ. Devesu uppajjamāno dasasahassilokadhātuṃ vase vattanako mahābrahmā hutvā uppajjati, so tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasenesa ‘‘dvipadānaṃ aggo’’ti tattha vutto, idha pana anavasesapariyādānavasena evaṃ vuttaṃ. Yāvattakā hi sattā attabhāvapariyāpannā apadā vā…pe… nevasaññīnāsaññino vā, tathāgato tesaṃ aggamakkhāyatīti. Niddhāraṇe cetaṃ sāmivacanaṃ, makāro padasandhikaro. Aggo akkhāyatīti padavibhāgo.

Aggo vipāko hotīti agge sammāsambuddhe pasannānaṃ yo pasādo, so aggo seṭṭho uttamo koṭibhūto vā, tasmā tassa vipākopi aggo seṭṭho uttamo koṭibhūto uḷāratamo paṇītatamo hoti. So pana pasādo duvidho lokiyalokuttarabhedato. Tesu lokiyassa tāva –

‘‘Ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti. (dī. ni. 2.332; saṃ. ni. 1.37);

‘‘Buddhoti kittayantassa, kāye bhavati yā pīti;
Varameva hi sā pīti, kasiṇenapi jambudīpassa.

‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarī rathā;
Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;
Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ’’. (saṃ. ni. 1.242; cūḷava. 305);

> ‘‘Sādhu kho, devānaminda, buddhaṃ saraṇagamanaṃ hoti, buddhaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Te aññe deve dasahi ṭhānehi adhigaṇhanti – dibbena āyunā, dibbena vaṇṇena,

> dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī''ti (saṃ. ni. 4.341) –

Evamādīnaṃ suttapadānaṃ vasena pasādassa phalavisesayogo veditabbo. Tasmā so apāyadukkhavinivattanena saddhiṃ sampattibhavesu sukhavipākadāyakoti daṭṭhabbo. Lokuttaro pana sāmaññaphalavipākadāyako vaṭṭadukkhavinivattako ca. Sabbopi cāyaṃ pasādo paramparāya vaṭṭadukkhaṃ vinivattetiyeva. Vuttañhetaṃ –

> ''Yasmiṃ, bhikkhave, samaye ariyasāvako attano saddhaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti. Ujugatacittassa pāmojjaṃ jāyati, pamuditassa pīti jāyati…pe… nāparaṃ itthattāyāti pajānātī''ti (a. ni. 6.10; 26).

Dhammāti sabhāvadhammā. **Saṅkhatā**ti samecca sambhuyya paccayehi katāti saṅkhatā, sappaccayadhammā. Hetūhi paccayehi ca na kehici katāti **asaṅkhatā**, appaccayanibbānaṃ. Saṅkhatānaṃ paṭiyogibhāvena ''asaṅkhatā''ti puthuvacanaṃ. **Virāgo tesaṃ aggamakkhāyatī**ti tesaṃ saṅkhatāsaṅkhatadhammānaṃ yo virāgasaṅkhāto asaṅkhatadhammo, so sabhāveneva saṇhasukhumabhāvato santatarapaṇītatarabhāvato gambhīrādibhāvato madanimmadanādibhāvato ca aggaṃ seṭṭhaṃ uttamaṃ pavaranti vuccati. **Yadida**nti nipāto, yo ayanti attho. **Madanimmadano**tiādīni sabbāni nibbānavevacanāniyeva. Tathā hi taṃ āgamma mānamadapurisamadādiko sabbo mado nimmadīyati pamaddīyati, kāmapipāsādikā sabbā pipāsā vinīyati, kāmālayādikā sabbepi ālayā samugghātīyanti, sabbepi kammavaṭṭakilesavaṭṭavipākavaṭṭā upacchijjanti, aṭṭhasatabhedā sabbāpi taṇhā khīyati, sabbepi kilesā virajjanti, sabbaṃ dukkhaṃ nirujjhati, tasmā madanimmadano…pe… nirodhoti vuccati. Yā panesā taṇhā bhavena bhavaṃ, phalena kammaṃ vinati saṃsibbatīti katvā vānanti vuccati. Taṃ vānaṃ ettha natthi, etasmiṃ vā adhigate ariyapuggalassa na hotīti **nibbānaṃ**.

Aggo vipāko hotīti etthāpi –

> ''Ye keci dhammaṃ saraṇaṃ gatāse…pe…. (dī. ni. 2.332; saṃ. ni. 1.37);
>
> ''Dhammoti kittayantassa, kāye bhavati yā pīti…pe….
>
> ''Sādhu kho, devānaminda, dhammaṃ saraṇagamanaṃ hoti. Dhammaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce…pe… dibbehi phoṭṭhabbehī''ti (saṃ. ni. 4.341) –

Evamādīnaṃ suttapadānaṃ vasena dhamme pasādassa phalavisesayogo veditabbo. Evamettha asaṅkhatadhammavaseneva aggabhāvo āgato, sabbasaṅkhatanissaraṇadassanatthaṃ ariyamaggavasenapi ayamattho labbhateva. Vuttañhetaṃ –

> ''Yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī''ti (a. ni. 4.34).
>
> ''Maggānaṭṭhaṅgiko seṭṭho''ti ca. (Dha. pa. 273).

Saṅghā vā gaṇā vāti janasamūhasaṅkhātā yāvatā loke saṅghā vā gaṇā vā. **Tathāgatasāvakasaṅgho**ti aṭṭhaariyapuggalasamūhasaṅkhāto diṭṭhisīlasāmaññena saṃhato tathāgatassa sāvakasaṅgho. **Tesaṃ aggamakkhāyatī**ti attano sīlasamādhipaññāvimuttiādiguṇavisesena tesaṃ saṅghānaṃ aggo seṭṭho uttamo pavaroti vuccati. **Yadida**nti yāni imāni. **Cattāri purisayugānī**ti yugaḷavasena paṭhamamaggaṭṭho paṭhamaphalaṭṭhoti idamekaṃ yugaḷaṃ, yāva catutthamaggaṭṭho catutthaphalaṭṭhoti idamekaṃ yugaḷanti evaṃ cattāri purisayugāni. **Aṭṭha purisapuggalā**ti purisapuggalavasena eko paṭhamamaggaṭṭho eko paṭhamaphalaṭṭhoti iminā nayena aṭṭha purisapuggalā.

Ettha ca purisoti vā puggaloti vā ekatthāni etāni padāni, veneyyavasena panevaṃ vuttaṃ. **Esa bhagavato sāvakasaṅgho**ti yānimāni yugavasena cattāri purisayugāni, pāṭekkato aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho.

Āhuneyyotiādīsu ānetvā hunitabbanti āhunaṃ, dūratopi āgantvā sīlavantesu dātabbanti attho. Catunnaṃ paccayānametaṃ adhivacanaṃ. Mahapphalabhāvakaraṇato taṃ āhunaṃ paṭiggahetuṃ yuttoti āhuneyyo. Atha vā dūratopi āgantvā sabbaṃ sāpateyyampi ettha hunitabbaṃ, sakkādīnampi āhavanaṃ arahatīti vā āhavanīyo. Yo cāyaṃ brāhmaṇānaṃ āhavanīyo nāma aggi, yattha hutaṃ mahapphalanti tesaṃ laddhi, so ce hutassa mahapphalatāya āhavanīyo, saṅghova āhavanīyo. Saṅghe hutañhi mahapphalaṃ hoti. Yathāha –

‘‘Yo ca vassasataṃ jantu, aggiṃ paricare vane;
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye;
Sā eva pūjanā seyyo, yañce vassasataṃ huta’’nti. (dha. pa. 107);

Tayidaṃ nikāyantare ‘‘āhavanīyo’’ti padaṃ idha ‘‘āhuneyyo’’ti iminā padena atthato ekaṃ, byañjanato pana kiñcimattameva nānaṃ, tasmā evamatthavaṇṇanā katā.

Pāhuneyyoti ettha pana pāhunaṃ vuccati disāvidisato āgatānaṃ piyamanāpānaṃ ñātimittānaṃ atthāya sakkārena paṭiyattaṃ āgantukadānaṃ, tampi ṭhapetvā te tathārūpe pāhunake saṅghasseva dātuṃ yuttaṃ. Tathā hesa ekabuddhantarepi dissati abbokiṇṇañca. Ayaṃ panettha padattho – ‘‘piyamanāpattakarehi dhammehi samannāgato’’ti evaṃ pāhunamassa dātuṃ yuttaṃ, pāhunañca paṭiggahetuṃ yuttoti pāhuneyyo. Yesaṃ pana pāhavanīyoti pāḷi, tesaṃ yasmā saṅgho pubbakāraṃ arahati, tasmā saṅgho sabbapaṭhamaṃ ānetvā ettha hunitabbanti pāhavanīyo, sabbappakārena vā āhavanaṃ arahatīti pāhavanīyo. Svāyamidha teneva atthena pāhuneyyoti vuccati.

‘‘Dakkhiṇā’’ti paralokaṃ saddahitvā dātabbadānaṃ, taṃ dakkhiṇaṃ arahati dakkhiṇāya vā hito mahapphalabhāvakaraṇena visodhanatoti **dakkhiṇeyyo**. Ubho hatthe sirasi patiṭṭhapetvā sabbalokena kariyamānaṃ añjalikammaṃ arahatīti **añjalikaraṇīyo**. **Anuttaraṃ puññakkhettaṃ lokassā**ti sabbalokassa asadisaṃ puññavirūhanaṭṭhānaṃ. Yathā hi rattasālīnaṃ vā yavānaṃ vā virūhanaṭṭhānaṃ ‘‘rattasālikkhettaṃ yavakkhetta’’nti vuccati, evaṃ saṅgho sadevakassa lokassa puññavirūhanaṭṭhānaṃ. Saṅghaṃ nissāya hi lokassa nānappakārahitasukhanibbattakāni puññāni virūhanti, tasmā saṅgho anuttaraṃ puññakkhettaṃ lokassa. Idhāpi –

‘‘Ye keci saṅghaṃ saraṇaṃ gatāse…pe…. (dī. ni. 2.332; saṃ. ni. 1.37);

‘‘Saṅghoti kittayantassa, kāye bhavati yā pīti…pe…’’.

‘‘Sādhu kho, devānaminda, saṅghaṃ saraṇagamanaṃ hoti, saṅghaṃ saraṇagamanahetu kho devānaminda…pe… dibbehi phoṭṭhabbehī’’ti (saṃ. ni. 4.341) –

Ādīnaṃ suttapadānaṃ vasena saṅghe pasādassa phalavisesayogo, tenassa aggatā aggavipākatā ca veditabbā. Tathā anuttariyapaṭilābho sattamabhavādito paṭṭhāya vaṭṭadukkhasamucchedo anuttarasukhādhigamoti evamādiuḷāraphalanipphādanavasena aggavipākatā veditabbā.

Gāthāsu **aggato**ti agge ratanattaye, aggabhāvato vā pasannānaṃ. **Aggaṃ dhamma**nti aggasabhāvaṃ buddhasubuddhataṃ dhammasudhammataṃ saṅghasuppaṭipattiṃ ratanattayassa anaññasādhāraṇaṃ uttamasabhāvaṃ, dasabalādisvākkhātatādisuppaṭipannatādiguṇasabhāvaṃ vā **vijānataṃ** vijānantānaṃ. Evaṃ sādhāraṇato aggappasādavatthuṃ dassetvā idāni asādhāraṇato taṃ vibhāgena dassetuṃ **‘‘agge buddhe’’**tiādi vuttaṃ. Tattha **pasannāna**nti aveccappasādena itarappasādena ca pasannānaṃ adhimuttānaṃ. **Virāgūpasame**ti virāge upasame ca, sabbassa rāgassa sabbesaṃ kilesānaṃ accantavirāgahetubhūte accantaupasamahetubhūte cāti attho. **Sukhe**ti vaṭṭadukkhakkhayabhāvena saṅkhārūpasamasukhabhāvena ca sukhe.

Aggasmiṃ dānaṃ dadatanti agge ratanattaye dānaṃ dentānaṃ deyyadhammaṃ pariccajantānaṃ. Tattha dharamānaṃ bhagavantaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā parinibbutañca bhagavantaṃ uddissa dhātucetiyādike upaṭṭhahantā pūjentā sakkarontā buddhe dānaṃ dadanti nāma. ‘‘Dhammaṃ pūjessāmā’’ti dhammadhare puggale catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā dhammañca ciraṭṭhitikaṃ karontā dhamme dānaṃ dadanti nāma. Tathā ariyasaṅghaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā taṃ uddissa itarasmimpi tathā paṭipajjantā saṅghe dānaṃ dadanti nāma. **Aggaṃ puññaṃ pavaḍḍhatī**ti evaṃ ratanattaye pasannena cetasā uḷāraṃ pariccāgaṃ uḷārañca pūjāsakkāraṃ pavattentānaṃ divase divase aggaṃ uḷāraṃ kusalaṃ upacīyati. Idāni tassa puññassa aggavipākatāya aggabhāvaṃ dassetuṃ **‘‘aggaṃ āyū’’**tiādi vuttaṃ. Tattha **aggaṃ āyū**ti dibbaṃ vā mānusaṃ vā aggaṃ uḷāratamaṃ āyu. **Pavaḍḍhatī**ti uparūpari brūhati. **Vaṇṇo**ti rūpasampadā. **Yaso**ti parivārasampadā. **Kittī**ti thutighoso. **Sukha**nti kāyikaṃ cetasikañca sukhaṃ. **Bala**nti kāyabalaṃ ñāṇabalañca.

Aggassa dātāti aggassa ratanattayassa dātā, atha vā aggassa deyyadhammassa dānaṃ uḷāraṃ katvā tattha puññaṃ pavattetā. **Aggadhammasamāhito**ti aggena pasādadhammena dānādidhammena ca samāhito samannāgato acalappasādayutto, tassa vā vipākabhūtehi bahujanassa piyamanāpatādidhammehi yutto. **Aggappatto pamodatī**ti yattha yattha sattanikāye uppanno, tattha tattha aggabhāvaṃ seṭṭhabhāvaṃ adhigato, aggabhāvaṃ vā lokuttaramaggaphalaṃ adhigato pamodati abhiramati paritussatīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Jīvikasuttavaṇṇanā

91. Dutiyaṃ aṭṭhuppattivasena desitaṃ. Ekasmiñhi samaye bhagavati kapilavatthusmiṃ nigrodhārāme viharante bhikkhū āgantukabhikkhūnaṃ senāsanāni paññāpentā pattacīvarāni paṭisāmentā sāmaṇerā ca lābhabhājanīyaṭṭhāne sampattasampattānaṃ lābhaṃ gaṇhantā uccāsaddā mahāsaddā ahesuṃ. Taṃ sutvā bhagavā bhikkhū paṇāmesi. Te kira sabbeva navā adhunāgatā imaṃ dhammavinayaṃ. Taṃ ñatvā mahābrahmā āgantvā ‘‘abhinandatu, bhante, bhagavā bhikkhusaṅgha’’nti (ma. ni. 2.158) tesaṃ paṇāmitabhikkhūnaṃ anuggaṇhanaṃ yāci. Bhagavā tassa okāsaṃ akāsi. Atha mahābrahmā ‘‘katāvakāso khomhi bhagavatā’’ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha bhagavā ‘‘bhikkhusaṅgho āgacchatū’’ti ānandattherassa ākāraṃ dassesi. Atha te bhikkhū ānandattherena pakkositā bhagavantaṃ upasaṅkamitvā sārajjamānarūpā ekamantaṃ nisīdiṃsu. Bhagavā tesaṃ sappāyadesanaṃ vīmaṃsanto ‘‘ime āmisahetu paṇāmitā, piṇḍiyālopadhammadesanā nesaṃ sappāyā’’ti cintetvā **‘‘antamidaṃ, bhikkhave’’**ti imaṃ desanaṃ desesi.

Tatrāyaṃ **anta**saddo ‘‘santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino’’tiādīsu (dī. ni. 1.29) koṭṭhāse āgato. ‘‘Antamakāsi dukkhassa, antavā ayaṃ loko parivaṭumo’’tiādīsu (dī. ni. 1.55) paricchede. ‘‘Haritantaṃ vā pathantaṃ vā selantaṃ vā’’tiādīsu (ma. ni. 1.304) mariyādāyaṃ. ‘‘Antaṃ antaguṇa’’ntiādīsu (dī. ni. 2.377; khu. pā. 3.dvattiṃsākāra) sarīrāvayave ‘‘caranti loke parivārachannā, anto asuddhā bahi sobhamānā’’tiādīsu (saṃ. ni. 1.122; mahāni. 191) citte. ‘‘Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīnī’’tiādīsu (dī. ni. 2.69; saṃ. ni. 1.172; mahāva. 9) abbhantare.

> ‘‘Migānaṃ koṭṭhuko anto, pakkhīnaṃ pana vāyaso;
> Eraṇḍo anto rukkhānaṃ, tayo antā samāgatā’’ti. (jā. 1.3.135) –

Ādīsu lāmake. Idhāpi lāmake eva daṭṭhabbo. Tasmā **antamidaṃ bhikkhave jīvikāna**nti bhikkhave idaṃ jīvikānaṃ antaṃ pacchimaṃ lāmakaṃ, sabbanihīnaṃ jīvitanti attho. **Yadidaṃ piṇḍolya**nti yaṃ idaṃ piṇḍapariyesanena bhikkhācariyāya jīvikaṃ kappentassa jīvitaṃ. Ayaṃ panettha padattho – piṇḍāya ulatīti piṇḍolo, tassa kammaṃ piṇḍolyaṃ, piṇḍapariyesanena jīvikāti attho.

Abhisāpoti akkoso. Kupitā hi manussā attano paccatthikaṃ ‘‘pilotikakhaṇḍaṃ nivāsetvā kapālahattho piṇḍaṃ pariyesamāno careyyāsī’’ti akkosanti. Atha vā ‘‘kiṃ tuyhaṃ akātabbaṃ atthi, yo tvaṃ evaṃ balavīriyūpapannopi hirottappaṃ pahāya kapaṇo piṇḍolo vicarasi pattapāṇī’’ti evampi akkosantiyeva. **Tañca kho eta**nti taṃ etaṃ abhisapampi samānaṃ piṇḍolyaṃ. **Kulaputtā upenti atthavasikā**ti mama sāsane jātikulaputtā ca ācārakulaputtā ca atthavasikā kāraṇavasikā hutvā kāraṇavasaṃ paṭicca upenti upagacchanti.

Rājābhinītātiādīsu ye rañño santakaṃ khāditvā raññā bandhanāgāre bandhāpitā palāyitvā pabbajanti, te raññā bandhanaṃ abhinītattā **rājābhinītā** nāma. Ye pana corehi aṭaviyaṃ gahetvā ekaccesu māriyamānesu ekacce ‘‘mayaṃ sāmi tumhehi vissaṭṭhā gehaṃ anajjhāvasitvā pabbajissāma, tattha tattha yaṃ yaṃ buddhapūjādipuññaṃ karissāma, tato tato tumhākaṃ pattiṃ dassāmā’’ti tehi vissaṭṭhā pabbajanti, te **corābhinītā** nāma corehi māretabbataṃ abhinītattā. Ye pana iṇaṃ gahetvā paṭidātuṃ asakkontā palāyitvā pabbajanti, te **iṇaṭṭā** nāma. Tañca kho etaṃ piṇḍolyaṃ kulaputtā mama sāsane neva rājābhinītā…pe… na ājīvikāpakatā upenti, apica kho ‘‘otiṇṇamhā jātiyā…pe… paññāyethā’’ti upentīti padasambandho.

Tattha **otiṇṇamhā**ti otiṇṇā amhā. **Jātiyā**tiādīsu tamhi tamhi sattanikāye khandhānaṃ paṭhamābhinibbatti **jāti,** paripāko **jarā,** bhedo **maraṇaṃ**. Ñātirogabhogasīladiṭṭhibyasanehi phuṭṭhassa santāpo anto nijjhānaṃ **soko,** tehi phuṭṭhassa vacīvippalāpo **paridevo**. Aniṭṭhaphoṭṭhabbapaṭihatakāyassa kāyapīḷanaṃ **dukkhaṃ,** āghātavatthūsu upahatacittassa cetopīḷanaṃ **domanassaṃ**. Ñātibyasanādīhi eva phuṭṭhassa paridevenapi adhivāsetuṃ asamatthassa cittasantāpasamuṭṭhito bhuso āyāso **upāyāso**. Etehi jātiādīhi otiṇṇā **dukkhotiṇṇā,** tehi jātiādidukkhehi anto anupaviṭṭhā. **Dukkhaparetā**ti tehi dukkhadukkhavatthūhi abhibhūtā. Jātiādayo hi dukkhassa vatthubhāvato dukkhā, dukkhabhāvato ca sokaparidevadukkhadomanassupāyāsā dukkhāti. **Appeva nāma…pe… paññāyethā**ti imassa sakalassa vaṭṭadukkharāsissa paricchedakaraṇaṃ osānakiriyā api nāma paññāyeyya.

So ca hoti abhijjhālūti idaṃ yo kulaputto ‘‘dukkhassantaṃ karissāmī’’ti pubbe cittaṃ uppādetvā pabbajito aparabhāge taṃ pabbajjaṃ tathārūpaṃ kātuṃ na sakkoti, taṃ dassetuṃ vuttaṃ. Tattha **abhijjhālū**ti parabhaṇḍānaṃ abhijjhāyitā. **Tibbasārāgo**ti balavarāgo. **Byāpannacitto**ti byāpādena pūtibhūtattā vipannacitto. **Paduṭṭhamanasaṅkappo**ti tikhiṇasiṅgo viya caṇḍagoṇo paresaṃ upaghātavasena duṭṭhacitto. **Muṭṭhassatī**ti bhattanikkhittakāko viya, maṃsanikkhittasunakho viya ca naṭṭhassati, idha kataṃ ettha na sarati. **Asampajāno**ti nippañño khandhādiparicchedarahito. **Asamāhito**ti caṇḍasote baddhanāvā viya asaṇṭhito. **Vibbhantacitto**ti panthāruḷhamigo viya bhantamano. **Pākatindriyo**ti yathā gihī saṃvarābhāvena pariggahaparijane olokenti asaṃvutindriyā, evaṃ asaṃvutindriyo hoti.

Chavālātanti chavānaṃ daḍḍhaṭṭhāne alātaṃ. **Ubhatopadittaṃ majjhe gūthagata**nti pamāṇena aṭṭhaṅgulamattaṃ ubhato dvīsu koṭīsu ādittaṃ majjhe gūthamakkhitaṃ. **Neva gāme**ti sace hi taṃ yuganaṅgalagopānasipakkhapāsakādīnaṃ atthāya upanetuṃ sakkā assa gāme kaṭṭhatthaṃ phareyya. Sace khettakuṭiyā kaṭṭhattharamañcakādīnaṃ atthāya upanetuṃ sakkā assa, araññe kaṭṭhatthaṃ phareyya. Yasmā pana ubhayatthāpi na sakkā, tasmā evaṃ vuttaṃ. **Tathūpamāha**nti tathūpamaṃ chavālātasadisaṃ ahaṃ imaṃ yathāvuttapuggalaṃ vadāmi. **Gihibhogā ca parihīno**ti yo agāre vasantehi gihīhi dāyajje bhājiyamāne aññathā ca bhogo laddhabbo assa, tato ca parihīno. **Sāmaññatthañcā**ti ācariyupajjhāyānaṃ ovāde ṭhatvā pariyattipaṭivedhavasena pattabbaṃ sāmaññatthañca na paripūreti. Imaṃ pana upamaṃ satthā na dussīlassa vasena āhari, parisuddhasīlassa pana alasassa abhijjhādīhi dosehi dūsitacittassa puggalassa vasena āharīti veditabbaṃ.

Gāthāsu **gihibhogā**ti kāmasukhasambhogato. **Parihīno**ti jīno. **Sāmaññattha**nti paṭivedhabāhusaccañceva pariyattibāhusaccañca. Tādiso hi asutaṃ sotuṃ sutaṃ pariyodāpetuṃ na sakkoti alasabhāvato. Duṭṭhu bhagoti **dubbhago,** alakkhiko kāḷakaṇṇipuriso. **Paridhaṃsamāno**ti vinassamāno. **Pakiretī**ti vikireti viddhaṃseti. Sabbametaṃ bhāvino sāmaññatthassa anuppādanameva sandhāya vuttaṃ. **Chavālātaṃva nassatī**ti so tādiso puggalo yathāvuttaṃ chavālātaṃ viya kassaci anupayujjamāno eva nassati ubhato paribhaṭṭhabhāvato. Evaṃ ‘‘kāyavācāhi akatavītikkamopi cittaṃ avisodhento nassati, pageva katavītikkamo dussīlo’’ti tassa apāyadukkhabhāgibhāvadassanena dussīle ādīnavaṃ dassetvā tato satte vivecetukāmo **‘‘kāsāvakaṇṭhā’’**tiādinā gāthādvayamāha. Tassattho heṭṭhā vutto eva.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Saṅghāṭikaṇṇasuttavaṇṇanā

92. Tatiye **saṅghāṭikaṇṇe**ti cīvarakoṭiyaṃ. **Gahetvā**ti parāmasitvā. **Anubandho assā**ti anugato bhaveyya. Idaṃ vuttaṃ hoti – ‘‘bhikkhave, idhekacco bhikkhu attano hatthena mayā pārutassa sugatamahācīvarassa kaṇṇe parāmasanto viya maṃ anugaccheyya, evaṃ mayhaṃ āsannataro hutvā vihareyyā’’ti. **Pāde pādaṃ nikkhipanto**ti gacchantassa mama pāde pādaṃ nikkhittaṭṭhāne pāduddhāraṇānantaraṃ attano pādaṃ nikkhipanto. Ubhayenāpi ‘‘ṭhānagamanādīsu avijahanto sabbakālaṃ mayhaṃ samīpe eva vihareyya cepī’’ti dasseti. **So ārakāva mayhaṃ, ahañca tassā**ti so bhikkhu mayā vuttaṃ paṭipadaṃ apūrento mama dūreyeva, ahañca tassa dūreyeva. Etena maṃsacakkhunā tathāgatadassanaṃ rūpakāyasamodhānañca akāraṇaṃ, ñāṇacakkhunāva dassanaṃ dhammakāyasamodhānameva ca pamāṇanti dasseti. Tenevāha ‘‘dhammañhi so, bhikkhave, bhikkhu na passati, dhammaṃ apassanto na maṃ passatī’’ti. Tattha dhammo nāma navavidho lokuttaradhammo. So ca abhijjhādīhi dūsitacittena na sakkā passituṃ, tasmā dhammassa adassanato dhammakāyañca na passatīti. Tathā hi vuttaṃ –

> ‘‘Kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati so maṃ passati; yo maṃ passati, so dhammaṃ passatī’’ti (saṃ. ni. 3.87).
>
> ‘‘Dhammabhūto brahmabhūto’’ti (ma. ni. 1.203; paṭi. ma. 3.5) ca.
>
> ‘‘Dhammakāyo itipi, brahmakāyo itipī’’ti (dī. ni. 3.118) ca ādi.

Yojanasateti yojanasate padese, yojanasatamatthaketi attho. Sesaṃ vuttavipariyāyena veditabbaṃ. Ariyamaggādhigamavasena cassa anabhijjhāluādibhāvo daṭṭhabbo.

Gāthāsu **mahiccho**ti kāmesu tibbasārāgatāya mahāiccho. **Vighātavā**ti paduṭṭhamanasaṅkappatāya sattesu āghātavasena mahicchatāya icchitālābhena ca vighātavā. **Ejānugo**ti ejāsaṅkhātāya taṇhāya dāso viya hutvā taṃ anugacchanto. Rāgādikilesapariḷāhābhibhavena **anibbuto**. Rūpādivisayānaṃ abhikaṅkhanena **giddho. Passa yāvañca ārakā**ti anejassa nibbutassa vītagedhassa sammāsambuddhassa okāsavasena samīpepi samāno mahiccho vighātavā ejānugo anibbuto giddho bālaputhujjano dhammasabhāvato yattakaṃ dūre, tassa so dūrabhāvo passa, vattumpi na sukaranti attho. Vuttañhetaṃ –

> ‘‘Nabhañca dūre pathavī ca dūre,
> Pāraṃ samuddassa tathāhu dūre;
> Tato have dūrataraṃ vadanti,
> Satañca dhammo asatañca rājā’’ti. (a. ni. 4.47; jā. 2.21.414);

Dhammamabhiññāyāti catusaccadhammaṃ abhiññāya aññāya ñātatīraṇapariññāhi yathārahaṃ pubbabhāge jānitvā. **Dhammamaññāyā**ti tameva dhammaṃ aparabhāge maggañāṇena pariññādivasena yathāmariyādaṃ jānitvā. **Paṇḍito**ti paṭivedhabāhusaccena paṇḍito. **Rahadova nivāte cā**ti nivātaṭṭhāne rahado viya **anejo** kilesacalanarahito upasammati, yathā so rahado nivātaṭṭhāne vātena anabbhāhato sannisinnova hoti, evaṃ ayampi sabbathāpi paṭippassaddhakileso kilesacalanarahito arahattaphalasamādhinā vūpasammati, sabbakālaṃ upasantasabhāvova hoti. **Anejo**ti so evaṃ anejādisabhāvo arahā anejādisabhāvassa sammāsambuddhassa okāsato dūrepi samāno dhammasabhāvato adūre santike evāti.

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Aggisuttavaṇṇanā

93. Catutthe anudahanaṭṭhena aggi, rāgo eva aggi rāgaggi. Rāgo hi uppajjamāno satte anudahati jhāpeti, tasmā ‘‘aggī’’ti vuccati. Itaresupi dvīsu eseva nayo. Tattha yathā aggi yadeva indhanaṃ nissāya uppajjati, taṃ nidahati, mahāpariḷāho ca hoti, evamimepi rāgādayo yasmiṃ santāne sayaṃ uppannā, taṃ nidahanti, mahāpariḷāhā ca honti dunnibbāpayā. Tesu rāgapariḷāhena santattahadayānaṃ icchitālābhadukkhena maraṇappattānaṃ sattānaṃ pamāṇaṃ natthi. Ayaṃ tāva rāgassa anudahanatā. Dosassa pana anudahanatāya visesato manopadosikā devā, mohassa anudahanatāya khiḍḍāpadosikā devā ca nidassanaṃ. Mohavasena hi tesaṃ satisammoso hoti, tasmā khiḍḍāvasena āhāravelaṃ ativattentā kālaṃ karonti. Ayaṃ tāva rāgādīnaṃ diṭṭhadhammiko anudahanabhāvo. Samparāyiko pana nirayādīsu nibbattāpanavasena ghorataro duradhivāso ca. Ayañca attho ādittapariyāyena vibhāvetabbo.

Gāthāsu **kāmesu mucchite**ti vatthukāmesu pātabyatāvasena mucchaṃ bālyaṃ pamādaṃ micchācāraṃ āpanne. **Byāpanne**ti byāpannacitte dahatīti sambandho. **Nare pāṇātipātino**ti idaṃ dosaggissa. **Ariyadhamme akovide**ti ye khandhāyatanādīsu sabbena sabbaṃ uggahaparipucchāya manasikārarahitā ariyadhammassa akusalā, te sammohena abhibhūtā visesena sammūḷhā nāmāti vuttā. **Ete aggī ajānantā**ti ‘‘ete rāgaggiādayo idha ceva samparāye ca anudahantī’’ti ajānanttāā pariññābhisamayavasena pahānābhisamayavasena ca appaṭivijjhantā. **Sakkāyābhiratā**ti sakkāye upādānakkhandhapañcake taṇhādiṭṭhimānanandanābhiratā. **Vaḍḍhayantī**ti punappunaṃ uppajjanena vaḍḍhayanti ācinanti. **Niraya**nti aṭṭhavidhaṃ mahānirayaṃ, soḷasavidhaṃ ussadanirayanti sabbampi nirayaṃ. **Tiracchānañca yoniyo**ti tiracchānayoniyo ca. **Asura**nti asurakāyaṃ pettivisayañca vaḍḍhayantīti sambandho.

Ettāvatā rāgaggiādīnaṃ idha ceva samparāye ca anudahanabhāvadassanamukhena vaṭṭaṃ dassetvā idāni nesaṃ nibbāpanena vivaṭṭaṃ dassetuṃ **‘‘ye ca rattindivā’’**tiādi vuttaṃ. Tattha **yuttā**ti bhāvanānuyogavasena yuttā. Kattha? **Sammāsambuddhasāsane**. Tena aññasāsane rāgaggiādīnaṃ nibbāpanābhāvaṃ dasseti. Tathā hi anaññasādhāraṇaṃ tesaṃ nibbāpanavidhiṃ asubhakammaṭṭhānaṃ saṅkhepeneva dassento –

‘‘Te nibbāpenti rāgaggiṃ, niccaṃ asubhasaññino;
Dosaggiṃ pana mettāya, nibbāpenti naruttamā;
Mohaggiṃ pana paññāya, yāyaṃ nibbedhagāminī’’ti. –

Āha. Tattha **asubhasaññino**ti dvattiṃsākāravasena ceva uddhumātakādivasena ca asubhabhāvanānuyogena asubhasaññino. **Mettāyā**ti ‘‘so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’ti (a. ni. 3.64, 66) vuttāya mettābhāvanāya. Ettha ca asubhajjhānañca pādakaṃ katvā nibbattitaanāgāmimaggena rāgaggidosaggīnaṃ nibbāpanaṃ veditabbaṃ. **Paññāyā**ti vipassanāpaññāsahitāya maggapaññāya. Tenevāha ‘‘yāyaṃ nibbedhagāminī’’ti. Sā hi kilesakkhandhaṃ vinivijjhantī gacchati pavattatīti **nibbedhagāminī**ti vuccati. **Asesaṃ parinibbantī**ti arahattamaggena asesaṃ rāgaggiādiṃ nibbāpetvā saupādisesāya nibbānadhātuyā ṭhitā paññāvepullappattiyā **nipakā** pubbeva sammappadhānena sabbaso kosajjassa suppahīnattā phalasamāpattisamāpajjanena akilāsubhāvena ca **rattindivamatanditā** carimakacittanirodhena anupādisesāya nibbānadhātuyā asesaṃ parinibbanti. Tato ca **asesaṃ** nissesaṃ **vaṭṭadukkhaṃ accaguṃ** atikkamaṃsu.

Evaṃ ye rāgaggiādike nibbāpenti, tesaṃ anupādisesanibbānena nibbutiṃ dassetvā idāni paṭividdhaguṇehi thomento osānagāthamāha. Tattha **ariyaddasā**ti ariyehi buddhādīhi passitabbaṃ kilesehi vā ārakattā ariyaṃ nibbānaṃ, ariyaṃ catusaccameva vā diṭṭhavantoti ariyaddasā. Vedassa maggañāṇassa, tena vā vedena saṃsārassa pariyosānaṃ gatāti **vedaguno. Sammadaññāyā**ti sammadeva sabbaṃ ājānitabbaṃ kusalādiṃ khandhādiñca jānitvā. Sesaṃ vuttanayameva.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Upaparikkhasuttavaṇṇanā

94. Pañcame **tathā tathā**ti tena tena pakārena. **Upaparikkheyyā**ti vīmaṃseyya parituleyya sammaseyya vā. **Yathā yathāssa upaparikkhato**ti yathā yathā assa bhikkhuno upaparikkhantassa. **Bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭa**nti bahiddhā rūpādiārammaṇe uppajjanakavikkhepābhāvato avikkhittaṃ samāhitaṃ, tato eva avisaṭaṃ siyā. Idaṃ vuttaṃ hoti – bhikkhave, yena yena pakārena imassa āraddhavipassakassa bhikkhuno upaparikkhato saṅkhāre sammasantassa pubbe samāhitākārasallakkhaṇavasena samathanimittaṃ gahetvā sakkaccaṃ nirantaraṃ sammasanañāṇaṃ pavattentassa attano vipassanācittaṃ kammaṭṭhānato bahiddhā rūpādiārammaṇe uppajjanakaṃ na siyā, accāraddhavīriyatāya uddhaccapakkhiyaṃ na siyā, tena tena pakārena bhikkhu upaparikkheyya parituleyyāti. **Ajjhattaṃ asaṇṭhita**nti yasmā vīriye mandaṃ vahante samādhissa balavabhāvato kosajjābhibhavena ajjhattaṃ gocarajjhattasaṅkhāte kammaṭṭhānārammaṇe saṅkocavasena ṭhitattā saṇṭhitaṃ nāma hoti, vīriyasamatāya pana yojitāya asaṇṭhitaṃ hoti vīthiṃ paṭipannaṃ. Tasmā yathā yathāssa upaparikkhato viññāṇaṃ ajjhattaṃ asaṇṭhitaṃ assa, vīthipaṭipannaṃ siyā, tathā tathā upaparikkheyya. **Anupādāya na paritasseyyā**ti yathā yathāssa upaparikkhato ‘‘etaṃ mama, eso me attā’’ti taṇhādiṭṭhiggāhavasena rūpādīsu kañci saṅkhāraṃ aggahetvā tato eva taṇhādiṭṭhiggāhavasena na paritasseyya, tathā tathā upaparikkheyyāti sambandho. Kathaṃ pana upaparikkhato tividhampetaṃ siyāti? Uddhaccapakkhiye kosajjapakkhiye ca dhamme vajjento vīriyasamataṃ yojetvā pubbeva vipassanupakkilesehi cittaṃ visodhetvā yathā sammadeva vipassanāñāṇaṃ vipassanāvīthiṃ paṭipajjati, tathā sammasato.

Iti bhagavā catusaccakammaṭṭhānikassa bhikkhuno anukkamena paṭipadāñāṇadassanavisuddhiyā āraddhāya accāraddhavīriyaatisithilavīriyavipassanupakkilesehi cittassa visodhanūpāyaṃ dassetvā idāni tathā visodhite vipassanāñāṇe na cirasseva vipassanaṃ maggena ghaṭetvā sakalavaṭṭadukkhasamatikkamāya saṃvattantīti dassento **‘‘bahiddhā, bhikkhave**, **viññāṇe’’**tiādimāha, taṃ vuttanayameva. Yaṃ pana vuttaṃ – **‘‘āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’’**ti, tassattho – evaṃ vipassanaṃ maggena ghaṭetvā maggapaṭipāṭiyā aggamaggena anavasesato kilesesu khīṇesu āyatiṃ anāgate jātijarāmaraṇasakalavaṭṭadukkhasamudayasaṅkhāto sambhavo uppādo ca na hoti, jātisaṅkhāto vā dukkhasamudayo jarāmaraṇasaṅkhāto dukkhasambhavo ca na hoti.

Gāthāyaṃ **sattasaṅgappahīnassā**ti taṇhāsaṅgo, diṭṭhisaṅgo, mānasaṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasaṅgoti imesaṃ sattannaṃ saṅgānaṃ pahīnattā sattasaṅgappahīnassa. Keci pana ‘‘sattānusayā eva satta saṅgā’’ti vadanti. **Netticchinnassā**ti chinnabhavanettikassa. **Vikkhīṇo jātisaṃsāro**ti punappunaṃ jāyanavasena pavattiyā jātihetukattā ca jātibhūto saṃsāroti jātisaṃsāro, so bhavanettiyā chinnattā vikkhīṇo parikkhīṇo, tato eva **natthi tassa punabbhavo**ti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Kāmūpapattisuttavaṇṇanā

95. Chaṭṭhe **kāmūpapattiyo**ti kāmapaṭilābhā kāmapaṭisevanā vā. **Paccupaṭṭhitakāmā**ti nibaddhakāmā nibaddhārammaṇā yathā taṃ manussā. Manussā hi nibaddhavatthusmiṃ vasaṃ vattenti. Yattha paṭibaddhacittā honti, satampi sahassampi datvā tameva mātugāmaṃ ānetvā nibaddhabhogaṃ bhuñjanti. Ekacce ca devā. Cātumahārājikato paṭṭhāya hi catudevalokavāsino nibaddhavatthusmiṃyeva vasaṃ vattenti. Pañcasikhavatthu cettha nidassanaṃ. Tathā ekacce āpāyike nerayike ṭhapetvā sesaapāyasattāpi nibaddhavatthusmiṃyeva vasaṃ vattenti. Macchā hi attano macchiyā, kacchapo kacchapiyāti evaṃ sabbepi tiracchānā petā vinipātikā ca. Tasmā nerayike ṭhapetvā sesaapāyasatte upādāya yāva tusitakāyā ime sattā paccupaṭṭhitakāmā nāma, **nimmānaratino**ti sayaṃ nimmite nimmāne rati etesanti nimmānaratino. Te hi nīlapītādivasena yādisaṃ yādisaṃ rūpaṃ icchanti, tādisaṃ tādisaṃ nimminitvā ramanti āyasmato anuruddhassa purato manāpakāyikā devatā viya. **Paranimmitavasavattino**ti parehi nimmite kāme vasaṃ vattentīti paranimmitavasavattino. Tesañhi manaṃ ñatvā pare yathārucitaṃ kāmabhogaṃ nimminanti, te tattha vasaṃ vattenti. Kathaṃ te parassa manaṃ jānantīti? Pakatisevanāvasena. Yathā hi kusalo sūdo rañño bhuñjantassa yaṃ yaṃ ruccati, taṃ taṃ jānāti, evaṃ pakatiyā abhirucitārammaṇaṃ ñatvā tādiseyeva nimminanti, te tattha vasaṃ vattenti, methunasevanādivasena kāme paribhuñjanti. Keci pana ‘‘hasitamattena olokitamattena āliṅgitamattena hatthaggahaṇamattena ca tesaṃ kāmakiccaṃ ijjhatī’’ti vadanti, taṃ aṭṭhakathāyaṃ ‘‘etaṃ pana natthī’’ti paṭikkhittaṃ. Na hi kāyena aphusantassa phoṭṭhabbaṃ kāmakiccaṃ sādheti. Channampi kāmāvacaradevānaṃ kāmā pākatikā eva. Vuttañhetaṃ –

> ‘‘Cha ete kāmāvacarā, sabbakāmasamiddhino;
> Sabbesaṃ ekasaṅkhātaṃ, āyu bhavati kittaka’’nti. (vibha. 1023);

Gāthāsu **ye caññe**ti ye yathāvuttadevehi aññe ca kāmabhogino manussā ceva ekacce apāyūpagā ca sabbe te. **Itthabhāvaññathābhāva**nti imaṃ yathāpaṭiladdhattabhāvañceva, upapattibhavantarasaṅkhātaṃ ito aññathābhāvañcāti dvippabhedaṃ saṃsāraṃ **nātivattare** na atikkamanti. **Sabbe pariccaje kāme**ti dibbādibhede sabbepi kāme vatthukāme ca kilesakāme ca pariccajeyya. Kilesakāme anāgāmimaggena pajahantoyeva hi vatthukāme pariccajati nāma. **Piyarūpasātagadhita**nti piyarūpesu rūpādīsu sukhavedanassādena gadhitaṃ giddhaṃ. **Chetvā sotaṃ duraccaya**nti aññehi duraccayaṃ duratikkamaṃ taṇhāsotaṃ arahattamaggena samucchinditvā. Sesaṃ heṭṭhā vuttanayamevāti.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Kāmayogasuttavaṇṇanā

96. Sattame **kāmayogayutto**ti pañcakāmaguṇiko rāgo kāmayogo, tena yutto kāmayogayutto, asamucchinnakāmarāgassetaṃ adhivacanaṃ. Rūpārūpabhavesu chandarāgo bhavayogo, tathā jhānanikanti sassatadiṭṭhisahagato ca rāgo, tena yutto **bhavayogayutto,** appahīnabhavarāgoti attho. **Āgāmī**ti brahmaloke ṭhitopi paṭisandhiggahaṇavasena imaṃ manussalokaṃ āgamanasīlo. Tenevāha **‘‘āgantā itthatta’’**nti. Manussattabhāvasaṅkhātaṃ itthabhāvaṃ āgamanadhammo, manussesu upapajjanasīloti attho. Kāmañcettha kāmayogo itthattaṃ āgamanassa kāraṇaṃ. Yo pana kāmayogayutto, so ekantena bhavayogayuttopi hotīti dassanatthaṃ ‘‘kāmayogayutto, bhikkhave, bhavayogayutto’’ti ubhayampi ekajjhaṃ katvā vuttaṃ.

Kāmayogavisaṃyuttoti ettha asubhajjhānampi kāmayogavisaṃyogo, taṃ pādakaṃ katvā adhigato anāgāmimaggo ekanteneva kāmayogavisaṃyogo nāma, tasmā tatiyamaggaphale ṭhito ariyapuggalo ‘‘kāmayogavisaṃyutto’’ti vutto. Yasmā pana rūpārūpabhavesu chandarāgo anāgāmimaggena na pahīyati, tasmā so appahīnabhavayogattā ‘‘bhavayogayutto’’ti vutto. **Anāgāmī**ti kāmalokaṃ paṭisandhiggahaṇavasena anāgamanato anāgāmī. Kāmayogavisaṃyogavaseneva hi saddhiṃ anavasesaorambhāgiyasaṃyojanasamugghātena ajjhattasaṃyojanābhāvasiddhito itthattaṃ anāgantvā hoti, tattha parinibbāyī anāvattidhammo. Yassa pana anavasesaṃ bhavayogo pahīno, tassa avijjāyogādiavasiṭṭhakilesāpi tadekaṭṭhabhāvato pahīnā eva hontīti, so parikkhīṇabhavasaṃyojano ‘‘arahaṃ khīṇāsavo’’ti vuccati. Tena vuttaṃ ‘‘kāmayogavisaṃyutto, bhikkhave, bhavayogavisaṃyutto arahaṃ hoti khīṇāsavo’’ti. Ettha ca kāmayogavisaṃyogo anāgāmī catutthajjhānassa sukhadukkhasomanassadomanassappahānaṃ viya, tatiyamaggassa diṭṭhivicikicchāsīlabbataparāmāsasaṃyojanaparikkhayo viya ca catutthamaggassa vaṇṇabhaṇanatthaṃ vuttoti daṭṭhabbaṃ. Paṭhamapadena sotāpannasakadāgāmīhi saddhiṃ sabbo puthujjano gahito, dutiyapadena pana sabbo anāgāmī, tatiyapadena arahāti arahattanikūṭena desanaṃ niṭṭhāpesi.

Gāthāsu **ubhaya**nti ubhayena, kāmayogena, bhavayogena ca saṃyuttāti attho. **Sattā gacchanti saṃsāra**nti puthujjanā sotāpannā sakadāgāminoti ime tividhā sattā kāmayogabhavayogānaṃ appahīnattā gacchanti saṃsāranti. Tato eva jātimaraṇagāmino honti. Ettha ekabījī, kolaṃkolo, sattakkhattuparamoti tīsu sotāpannesu sabbamudu sattakkhattuparamo, so aṭṭhamaṃ bhavaṃ na nibbatteti, attano paricchinnajātivasena pana saṃsarati, tathā itarepi. Sakadāgāmīsupi yo idha sakadāgāmimaggaṃ patvā devaloke uppajjitvā puna idha nibbattati, so attano paricchinnajātivaseneva saṃsarati. Ye pana sakadāgāmino vomissakanayena vinā tattha tattha devesuyeva manussesuyeva vā nibbattanti, te uparimaggādhigamāya yāva indriyaparipākā punappunaṃ uppajjanato saṃsarantiyeva. Puthujjane pana vattabbameva natthi sabbabhavasaṃyojanānaṃ aparikkhīṇattā. Tena vuttaṃ –

‘‘Kāmayogena saṃyuttā, bhavayogena cūbhayaṃ;
Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino’’ti.

Kāme pahantvānāti kāmarāgasaṅkhāte kilesakāme anāgāmimaggena pajahitvā. **Chinnasaṃsayā**ti samucchinnakaṅkhā, tañca kho sotāpattimaggeneva. Vaṇṇabhaṇanatthaṃ pana catutthamaggassa evaṃ vuttaṃ. Arahanto hi idha ‘‘chinnasaṃsayā’’ti adhippetā. Tenevāha **‘‘khīṇamānapunabbhavā’’**ti. Sabbaso khīṇo navavidhopi māno āyatiṃ punabbhavo ca etesanti khīṇamānapunabbhavā. Mānaggahaṇena cettha tadekaṭṭhatāya lakkhaṇavasena vā sabbo catutthamaggavajjho kileso gahitoti. Khīṇamānatāya ca saupādisesā nibbānadhātu vuttā hoti, khīṇapunabbhavatāya anupādisesā. Sesaṃ suviññeyyameva.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Kalyāṇasīlasuttavaṇṇanā

97. Aṭṭhame **kalyāṇasīlo**ti sundarasīlo, pasatthasīlo, paripuṇṇasīlo. Tattha sīlapāripūrī dvīhi kāraṇehi hoti sammadeva sīlavipattiyā ādīnavadassanena, sīlasampattiyā ca ānisaṃsadassanena. Idha pana sabbaparibandhavippamuttassa sabbākāraparipuṇṇassa maggasīlassa phalasīlassa ca vasena kalyāṇatā veditabbā. **Kalyāṇadhammo**ti sabbe bodhipakkhiyadhammā adhippetā, tasmā kalyāṇā satipaṭṭhānādibodhipakkhiyadhammā etassāti kalyāṇadhammo. **Kalyāṇapañño**ti ca maggaphalapaññāvaseneva kalyāṇapañño. Lokuttarā eva hi sīlādidhammā ekantakalyāṇā nāma akuppasabhāvattā. Keci pana ‘‘catupārisuddhisīlavasena kalyāṇasīlo, vipassanāmaggadhammavasena kalyāṇadhammo, maggaphalapaññāvasena kalyāṇapañño’’ti vadanti. Asekkhā eva te sīladhammapaññāti eke. Apare pana bhaṇanti – sotāpannasakadāgāmīnaṃ maggaphalasīlaṃ kalyāṇasīlaṃ nāma, tasmā ‘‘kalyāṇasīlo’’ti iminā sotāpanno sakadāgāmī ca gahitā honti. Te hi sīlesu paripūrakārino nāma. Anāgāmimaggaphaladhammā aggamaggadhammā ca kalyāṇadhammā nāma. Tattha hi bodhipakkhiyadhammā bhāvanāpāripūriṃ gacchanti. Tasmā ‘‘kalyāṇadhammo’’ti iminā tatiyamaggaṭṭhato paṭṭhāya tayo ariyā gahitā honti. Paññākiccassa matthakappattiyā aggaphale paññā kalyāṇapaññā nāma, tasmā paññāvepullappatto arahā ‘‘kalyāṇapañño’’ti vutto. Evameva puggalā gahitā hontīti. Kiṃ iminā papañcena? Aggamaggaphaladhammā idha kalyāṇasīlādayo vuttāti ayamamhākaṃ khanti. Dhammavibhāgena hi ayaṃ puggalavibhāgo, na dhammavibhāgoti.

Kevalīti ettha kevalaṃ vuccati kenaci avomissakatāya sabbasaṅkhatavivittaṃ nibbānaṃ, tassa adhigatattā arahā kevalī. Atha vā pahānabhāvanāpāripūriyā pariyosānaanavajjadhammapāripūriyā ca kalyāṇakaṭṭhena abyāsekasukhatāya ca kevalaṃ arahattaṃ, tadadhigamena kevalī khīṇāsavo. Maggabrahmacariyavāsaṃ vasitvā pariyosāpetvā ṭhitoti **vusitavā**. Uttamehi aggabhūtehi vā asekkhadhammehi samannāgatattā **‘‘uttamapuriso’’**ti vuccati.

Sīlavāti ettha kenaṭṭhena sīlaṃ? Sīlanaṭṭhena sīlaṃ. Kimidaṃ sīlanaṃ nāma? Samādhānaṃ, susīlyavasena kāyakammādīnaṃ avippakiṇṇatāti attho. Atha vā upadhāraṇaṃ, jhānādikusaladhammānaṃ patiṭṭhānavasena ādhārabhāvoti attho. Tasmā sīlati, sīletīti vā sīlaṃ. Ayaṃ tāva saddalakkhaṇanayena sīlaṭṭho. Apare pana ‘‘siraṭṭho sīlaṭṭho, sītalaṭṭho sīlaṭṭho, sivaṭṭho sīlaṭṭho’’ti niruttinayena atthaṃ vaṇṇayanti. Tayidaṃ pāripūrito atisayato vā sīlaṃ assa atthīti **sīlavā,** catupārisuddhisīlavasena sīlasampannoti attho. Tattha yaṃ jeṭṭhakasīlaṃ, taṃ vitthāretvā dassetuṃ **‘‘pātimokkhasaṃvarasaṃvuto’’**tiādi vuttanti ekaccānaṃ ācariyānaṃ adhippāyo.

Aparena pana bhaṇanti – ubhayatthāpi pātimokkhasaṃvaro bhagavatā vutto. Pātimokkhasaṃvaro eva hi sīlaṃ, itaresu indriyasaṃvaro chadvārarakkhaṇamattameva, ājīvapārisuddhi dhammena paccayuppādanamattameva, paccayasannissitaṃ paṭiladdhapaccaye ‘‘idamattha’’nti paccavekkhitvā paribhuñjanamattameva. Nippariyāyena pātimokkhasaṃvarova sīlaṃ. Yassa so bhinno, so sīsacchinno puriso viya hatthapāde ‘‘sesāni rakkhissatī’’ti na vattabbo. Yassa pana so arogo, acchinnasīso viya puriso, tāni puna pākatikāni katvā rakkhituṃ sakkoti. Tasmā **sīlavā**ti iminā pātimokkhasīlameva uddisitvā taṃ vitthāretuṃ **‘‘pātimokkhasaṃvarasaṃvuto’’**tiādi vuttanti.

Tattha **pātimokkha**nti sikkhāpadasīlaṃ. Tañhi yo naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehīti pātimokkhaṃ. Saṃvaraṇaṃ saṃvaro, kāyavācāhi avītikkamo. Pātimokkhameva saṃvaro pātimokkhasaṃvaro, tena saṃvuto pihitakāyavācoti **pātimokkhasaṃvarasaṃvuto**. Idamassa tasmiṃ sīle patiṭṭhitabhāvaparidīpanaṃ. **Viharatī**ti tadanurūpavihārasamaṅgibhāvaparidīpanaṃ. **Ācāragocarasampanno**ti heṭṭhā pātimokkhasaṃvarassa, upari visesānuyogassa ca upakārakadhammaparidīpanaṃ. **Aṇumattesu vajjesu bhayadassāvī**ti pātimokkhasīlato acavanadhammatāparidīpanaṃ. **Samādāyā**ti sikkhāpadānaṃ anavasesato ādānaparidīpanaṃ. **Sikkhatī**ti sikkhāya samaṅgibhāvaparidīpanaṃ. **Sikkhāpadesū**ti sikkhitabbadhammaparidīpanaṃ.

Aparo nayo – kilesānaṃ balavabhāvato pāpakiriyāya sukarabhāvato puññakiriyāya ca dukkarabhāvato bahukkhattuṃ apāyesu patanasīloti pātī, puthujjano. Aniccatāya vā bhavādīsu kammavegakkhitto ghaṭiyantaṃ viya anavaṭṭhānena paribbhamanato gamanasīloti pātī, maraṇavasena vā tamhi tamhi sattanikāye attabhāvassa pātanasīloti pātī, sattasantāno, cittameva vā. Taṃ pātinaṃ saṃsāradukkhato mokkhetīti pātimokkho. Cittassa hi vimokkhena satto vimutto. ‘‘Cittavodānā visujjhantī’’ti (saṃ. ni. 3.100) ‘‘anupādāya āsavehi cittaṃ vimutta’’nti (ma. ni. 2.206) ca vuttaṃ. Atha vā avijjādinā hetunā saṃsāre patati gacchati pavattatīti pāti. ‘‘Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarata’’nti (saṃ. ni. 2.124; 5.520) hi vuttaṃ. Tassa pātino sattassa taṇhādisaṃkilesattayato mokkho etenāti pātimokkho. ‘‘Kaṇṭhekālo’’tiādīnaṃ viyassa samāsasiddhi veditabbā.

Atha vā pāteti vinipāteti dukkheti pāti, cittaṃ. Vuttañhi ‘‘cittena nīyati loko, cittena parikassatī’’ti (saṃ. ni. 1.62). Tassa pātino mokkho etenāti pātimokkho. Patati vā etena apāyadukkhe saṃsāradukkhe cāti pāti, taṇhādisaṃkileso. Vuttañhi ‘‘taṇhā janeti purisaṃ (saṃ. ni. 1.56-57), taṇhādutiyo puriso’’ti (itivu. 15, 105; cūḷani. pārāyanānugītigāthāniddesa 107) ca ādi. Tato pātito mokkhoti pātimokkho. Atha vā patati etthāti pāti, cha ajjhattikāni bāhirāni ca āyatanāni. Vuttañhi ‘‘chasu loko samuppanno, chasu kubbati santhava’’nti (saṃ. ni. 1.70). Tato chaajjhattikabāhirāyatanasaṅkhātato pātito mokkhoti pātimokkho. Atha vā pāto vinipāto assa atthīti pātī, saṃsāro. Tato mokkhoti pātimokkho. Atha vā sabbalokādhipatibhāvato dhammissaro bhagavā patīti vuccati, muccati etenāti mokkho, patino mokkho tena paññattattāti patimokkho, patimokkho eva pātimokkho. Sabbaguṇānaṃ vā mūlabhāvato uttamaṭṭhena pati ca so yathāvuttaṭṭhena mokkho cāti patimokkho, patimokkho eva pātimokkho. Tathā hi vuttaṃ ‘‘pātimokkhanti mukhametaṃ pamukhameta’’nti (mahāva. 135) vitthāro.

Atha vā **pa**iti pakāre, **atī**ti accantatthe nipāto. Tasmā pakārehi accantaṃ mokkhetīti pātimokkho. Idañhi sīlaṃ sayaṃ tadaṅgavasena, samādhisahitaṃ paññāsahitañca vikkhambhanavasena samucchedavasena ca accantaṃ mokkheti mocetīti pātimokkhaṃ. Pati pati mokkhoti vā patimokkho, tamhā tamhā vītikkamitabbadosato pati paccekaṃ mokkhoti attho. Patimokkho eva pātimokkho. Mokkhoti vā nibbānaṃ, tassa mokkhassa paṭibimbabhūtanti patimokkhaṃ. Pātimokkhasīlasaṃvaro hi sūriyassa aruṇuggamanaṃ viya nibbānassa udayabhūto tappaṭibhāgo viya hoti yathārahaṃ kilesanibbāpanatoti patimokkhaṃ, patimokkhaṃ eva pātimokkhaṃ. Atha vā mokkhaṃ pati vattati mokkhābhimukhanti patimokkhaṃ, patimokkhameva pātimokkhanti evaṃ tāvettha pātimokkhasaddassa attho veditabbo.

Saṃvarati pidahati etenāti **saṃvaro,** pātimokkhameva saṃvaroti **pātimokkhasaṃvaro**. Atthato pana tato tato vītikkamitabbato viratiyo cetanā vā, tena pātimokkhasaṃvarena upeto samannāgato **pātimokkhasaṃvarasaṃvuto**ti vutto. Vuttañhetaṃ vibhaṅge –

> ‘‘Iminā pātimokkhasaṃvarena upeto hoti samupeto upagato samupagato sampanno samannāgato. Tena vuccati pātimokkhasaṃvarasaṃvuto’’ti (vibha. 511).

Viharatīti iriyāpathavihārena viharati, iriyati, vattati. **Ācāragocarasampanno**ti veḷudānādimicchājīvassa kāyapāgabbhiyādīnañca akaraṇena, sabbaso anācāraṃ vajjetvā ‘‘kāyiko avītikkamo, vācasiko avītikkamo’’ti evaṃ vuttabhikkhusāruppaācārasampattiyā vesiyādiagocaraṃ vajjetvā piṇḍapātādiatthaṃ upasaṅkamituṃ yuttaṭṭhānasaṅkhātagocarena ca sampannattā ācāragocarasampanno. Apica yo bhikkhu satthari sagāravo sappatisso sabrahmacārīsu sagāravo sappatisso hirottappasampanno sunivattho supāruto pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjitena pasāritena okkhittacakkhu iriyāpathasampanno indriyesu guttadvāro bhojane mattaññū jāgariyānuyutto satisampajaññena samannāgato appiccho santuṭṭho pavivitto asaṃsaṭṭho ābhisamācārikesu sakkaccakārī garucittīkārabahulo viharati, ayaṃ vuccati ācārasampanno.

Gocaro pana – upanissayagocaro, ārakkhagocaro, upanibandhagocaroti tividho. Tattha dasakathāvatthuguṇasamannāgato vuttalakkhaṇo kalyāṇamitto yaṃ nissāya asutaṃ suṇāti, sutaṃ pariyodapeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujukaṃ karoti, cittaṃ pasādeti, yassa ca anusikkhanto saddhāya vaḍḍhati, sīlena, sutena, cāgena, paññāya vaḍḍhati, ayaṃ **upanissayagocaro**. Yo bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno okkhittacakkhu yugamattadassāvī saṃvuto gacchati, na hatthiṃ olokento, na assaṃ, na rathaṃ, na pattiṃ, na itthiṃ, na purisaṃ olokento, na uddhaṃ olokento, na adho olokento, na disāvidisā pekkhamāno gacchati, ayaṃ **ārakkhagocaro. Upanibandhagocaro** pana cattāro satipaṭṭhānā, yattha bhikkhu attano cittaṃ upanibandhati. Vuttañhetaṃ bhagavatā –

> ‘‘Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ – cattāro satipaṭṭhānā’’ti (saṃ. ni. 5.372).

Iti yathāvuttāya ācārasampattiyā imāya ca gocarasampattiyā samannāgatattā **ācāragocarasampanno**.

Aṇumattesu vajjesu bhayadassāvīti appamattakesu aṇuppamāṇesu asañcicca āpannasekhiyaakusalacittuppādādibhedesu vajjesu bhayadassanasīlo. Yo hi bhikkhu paramāṇumattaṃ vajjaṃ aṭṭhasaṭṭhiyojanasatasahassubbedhasinerupabbatarājasadisaṃ katvā passati, yopi bhikkhu sabbalahukaṃ dubbhāsitamattaṃ pārājikasadisaṃ katvā passati, ayaṃ aṇumattesu vajjesu bhayadassāvī nāma. **Samādāya sikkhati sikkhāpadesū**ti yaṃ kiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbena sabbaṃ sabbathā sabbaṃ anavasesaṃ samādiyitvā sikkhati vattati, pūretīti attho. **Iti kalyāṇasīlo**ti iminā pakārena kalyāṇasīlo samāno. Puggalādhiṭṭhānavasena hi niddiṭṭhaṃ sīlaṃ ‘‘evaṃ kho, bhikkhave, bhikkhu kalyāṇasīlo hotī’’ti vuttapuggalādhiṭṭhānavaseneva nigametvā ‘‘kalyāṇadhammo’’ti ettha vuttadhamme niddisitukāmena ‘‘tesaṃ dhammānaṃ idaṃ sīlaṃ adhiṭṭhāna’’nti dassetuṃ puna ‘‘iti kalyāṇasīlo''ti vuttaṃ. **Sattannaṃ bodhipakkhiyāna**ntiādi sabbaṃ heṭṭhā vuttatthameva. Puna **kalyāṇasīlo**tiādi nigamanaṃ.

Gāthāsu **dukkaṭa**nti duṭṭhu kataṃ, duccaritanti attho. **Hirimana**nti hirimantaṃ hirisampannaṃ, sabbaso pāpapavattiyā jigucchanasabhāvanti attho. **Hirimana**nti vā hirisahitacittaṃ. Hiriggahaṇeneva cettha ottappampi gahitanti veditabbaṃ. Hirottappaggahaṇena ca sabbaso duccaritābhāvassa hetuṃ dassento kalyāṇasīlataṃ hetuto vibhāveti. **Sambodhī**ti ariyañāṇaṃ, taṃ gacchanti bhajantīti **sambodhigāmino,** bodhipakkhikāti attho. **Anussada**nti rāgussadādirahitaṃ. ''Tathāvidha''ntipi paṭhanti. ''Bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto''ti yathā yathā pubbe vuttaṃ, tathāvidhaṃ tādisanti attho. **Dukkhassā**ti vaṭṭadukkhassa, vaṭṭadukkhahetuno vā. **Idheva khayamattano**ti āsavakkhayādhigamena attano vaṭṭadukkhahetuno samudayapakkhiyassa kilesagaṇassa idheva imasmiṃyeva attabhāve khayaṃ anuppādaṃ pajānāti, vaṭṭadukkhasseva vā idheva carimakacittanirodhena khayaṃ khīṇabhāvaṃ pajānāti. **Tehi dhammehi sampanna**nti tehi yathāvuttasīlādidhammehi samannāgataṃ. **Asita**nti taṇhādiṭṭhinissayānaṃ pahīnattā asitaṃ, katthaci anissitaṃ. **Sabbalokassā**ti sabbasmiṃ sattaloke. Sesaṃ vuttanayameva.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Dānasuttavaṇṇanā

98. Navame **dāna**nti dātabbaṃ, savatthukā vā cetanā dānaṃ, sampattipariccāgassetaṃ adhivacanaṃ. **Āmisadāna**nti cattāro paccayā deyyabhāvavasena āmisadānaṃ nāma. Te hi taṇhādīhi āmasitabbato āmisanti vuccanti. Tesaṃ vā pariccāgacetanā āmisadānaṃ. **Dhammadāna**nti idhekacco ''ime dhammā kusalā, ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā anavajjā, ime viññugarahitā, ime viññuppasatthā; ime samattā samādinnā ahitāya dukkhāya saṃvattanti, ime hitāya sukhāya saṃvattantī''ti kusalākusalakammapathe vibhajanto kammakammavipāke idhalokaparaloke paccakkhato dassento viya pākaṭaṃ karonto akusalehi dhammehi nivattāpento, kusalesu dhammesu patiṭṭhāpento, dhammaṃ deseti, idaṃ dhammadānaṃ. Yo pana ''ime dhammā abhiññeyyā, ime pariññeyyā, ime pahātabbā, ime sacchikātabbā, ime bhāvetabbā''ti saccāni vibhāvento amatādhigamāya paṭipattidhammaṃ deseti, idaṃ sikhāppattaṃ dhammadānaṃ nāma. **Etadagga**nti etaṃ aggaṃ. **Yadida**nti yaṃ idaṃ dhammadānaṃ vuttaṃ, etaṃ imesu dvīsu dānesu aggaṃ seṭṭhaṃ uttamaṃ. Vivaṭṭagāmidhammadānañhi nissāya sabbānatthato parimuccati, sakalaṃ vaṭṭadukkhaṃ atikkamati. Lokiyaṃ pana dhammadānaṃ sabbesaṃ dānānaṃ nidānaṃ sabbasampattīnaṃ mūlaṃ. Tenāha –

> ''Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;
> Sabbaratiṃ dhammaratī jināti, taṇhakkhayo sabbadukkhaṃ jinātī''ti. (dha. pa. 354) –

Abhayadānamettha dhammadāneneva saṅgahitanti daṭṭhabbaṃ.

Sādhāraṇabhogitādhippāyena attanā paribhuñjitabbato catupaccayato sayameva abhuñjitvā paresaṃ saṃvibhajanaṃ **āmisasaṃvibhāgo**. Sādhāraṇabhogitādhippāyeneva attanā viditassa adhigatassa dhammassa appossukko ahutvā paresaṃ upadeso **dhammasaṃvibhāgo**. Catūhi paccayehi catūhi ca saṅgahavatthūhi paresaṃ anuggaṇhanaṃ anukampanaṃ **āmisānuggaho**. Vuttanayeneva dhammena paresaṃ anuggaṇhanaṃ anukampanaṃ **dhammānuggaho**. Sesaṃ vuttanayameva.

Gāthāsu **yamāhu dānaṃ parama**nti yaṃ dānaṃ cittakhettadeyyadhammānaṃ uḷārabhāvena paramaṃ uttamaṃ, bhogasampattiādīnaṃ vā pūraṇato phalanato, parassa vā lobhamacchariyādikassa paṭipakkhassa maddanato hiṃsanato ''parama''nti buddhā bhagavanto āhu. **Anuttara**nti yaṃ dānaṃ cetanādisampattiyā sātisayapavattiyā aggabhāvena aggavipākattā ca uttararahitaṃ anuttarabhāvasādhanaṃ cāti āhu. **Yaṃ saṃvibhāga**nti etthāpi ''paramaṃ anuttara''nti padadvayaṃ ānetvā yojetabbaṃ. **Avaṇṇayī**ti kittayi, ''bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ pañca ṭhānāni detī’’tiādinā (a. ni. 5.37), ‘‘evaṃ ce, bhikkhave, sattā jāneyyuṃ dānasaṃvibhāgassa vipāka’’ntiādinā (itivu. 26) ca pasaṃsayi. Yathā pana dānaṃ saṃvibhāgo ca paramaṃ anuttarañca hoti, taṃ dassetuṃ **‘‘aggamhī’’**tiādi vuttaṃ. Tattha **aggamhī**ti sīlādiguṇavisesayogena seṭṭhe anuttare puññakkhette sammāsambuddhe ariyasaṅghe ca. **Pasannacitto**ti kammaphalasaddhāya ratanattayasaddhāya ca cittaṃ pasādento okappento. Cittasampattiyā hi khettasampattiyā ca parittepi deyyadhamme dānaṃ mahānubhāvaṃ hoti mahājutikaṃ mahāvipphāraṃ. Vuttañhetaṃ –

> ‘‘Natthi citte pasannamhi, appakā nāma dakkhiṇā;
> Tathāgate vā sambuddhe, atha vā tassa sāvake’’ti. (vi. va. 804; netti. 95);

Viññūti sappañño. **Pajāna**nti sammadeva dānaphalaṃ dānānisaṃsaṃ pajānanto. **Ko na yajetha kāle**ti yuttappattakāle ko nāma dānaṃ na dadeyya? Saddhā, deyyadhammo, paṭiggāhakāti imesaṃ tiṇṇaṃ sammukhibhūtakāleyeva hi dānaṃ sambhavati, na aññathā, paṭiggāhakānaṃ vā dātuṃ yuttakāle.

Evaṃ paṭhamagāthāya āmisadānasaṃvibhāgānuggahe dassetvā idāni dhammadānasaṃvibhāgānuggahe dassetuṃ **‘‘ye ceva bhāsantī’’**ti dutiyagāthamāha. Tattha **ubhaya**nti ‘‘bhāsanti suṇantī’’ti vuttā desakā paṭiggāhakāti ubhayaṃ. Ayaṃ panettha saṅkhepattho – ye **sugatassa** bhagavato **sāsane** saddhamme **pasannacittā** vimuttāyatanasīse ṭhatvā desenti paṭiggaṇhanti ca, tesaṃ desakapaṭiggāhakānaṃ so dhammadānadhammasaṃvibhāgadhammānuggahasaṅkhāto **attho**. Paramatthasādhanato **paramo**. Taṇhāsaṃkilesādisabbasaṃkilesamalavisodhanena **visujjhati**. Kīdisānaṃ? **Ye appamattā sugatassa sāsane**. Ye ca –

> ‘‘Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
> Sacittapariyodapanaṃ, etaṃ buddhāna sāsana’’nti. (dī. ni. 2.90; dha. pa. 183) –

Saṅkhepato evaṃ pakāsite sammāsambuddhassa sāsane ovāde anusiṭṭhiyaṃ appamattā adhisīlasikkhādayo sakkaccaṃ sampādenti. Tesaṃ **visujjhati,** arahattaphalavisuddhiyā ativiya vodāyatīti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Tevijjasuttavaṇṇanā

99. Dasame **dhammenā**ti ñāyena, sammāpaṭipattisaṅkhātena hetunā kāraṇena. Yāya hi paṭipadāya tevijjo hoti, sā paṭipadā idha dhammoti veditabbā. Kā pana sā paṭipadāti? Caraṇasampadā ca vijjāsampadā ca. **Tevijja**nti pubbenivāsānussatiñāṇādīhi tīhi vijjāhi samannāgataṃ. **Brāhmaṇa**nti bāhitapāpabrāhmaṇaṃ. **Paññāpemī**ti ‘‘brāhmaṇo’’ti jānāpemi patiṭṭhapemi. **Nāññaṃ lapitalāpanamattenā**ti aññaṃ jātimattabrāhmaṇaṃ aṭṭhakādīhi lapitamattavippalapanamattena brāhmaṇaṃ na paññāpemīti. Atha vā **lapitalāpanamattenā**ti mantānaṃ ajjhenaajjhāpanamattena. Ubhayathāpi yaṃ pana brāhmaṇā sāmavedādivedattayaajjhenena tevijjaṃ brāhmaṇaṃ vadanti, taṃ paṭikkhipati. Bhagavatā hi ‘‘paramatthato atevijjaṃ brāhmaṇaṃyeva cete bhovādino avijjānivutā ‘tevijjo brāhmaṇo’ti vadanti, evaṃ pana tevijjo brāhmaṇo hotī’’ti dassanatthaṃ tathā bujjhanakānaṃ puggalānaṃ ajjhāsayena ayaṃ desanā āraddhā.

Tattha yasmā vijjāsampanno caraṇasampannoyeva hoti caraṇasampadāya vinā vijjāsampattiyā abhāvato, tasmā caraṇasampadaṃ antogadhaṃ katvā vijjāsīseneva brāhmaṇaṃ paññāpetukāmo **‘‘dhammenāhaṃ, bhikkhave, tevijjaṃ brāhmaṇaṃ paññāpemī’’**ti desanaṃ samuṭṭhāpetvā **‘‘kathañcāhaṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemī’’**ti kathetukamyatāya pucchaṃ katvā puggalādhiṭṭhānāya desanāya vijjattayaṃ vibhajanto **‘‘idha, bhikkhave, bhikkhū’’**tiādimāha.

Tattha **anekavihita**nti anekavidhaṃ, anekehi vā pakārehi pavattitaṃ, saṃvaṇṇitanti attho. **Pubbenivāsa**nti samanantarātītabhavaṃ ādiṃ katvā tattha tattha nivutthakkhandhasantānaṃ. **Nivuttha**nti ajjhāvutthaṃ anubhūtaṃ, attano santāne uppajjitvā niruddhaṃ, nivutthadhammaṃ vā nivutthaṃ, gocaranivāsena nivutthaṃ, attano viññāṇena viññātaṃ paraviññāṇaviññātampi vā chinnavaṭumakānussaraṇādīsu. **Anussaratī**ti ‘‘ekampi jātiṃ dvepi jātiyo’’ti evaṃ jātipaṭipāṭivasena anugantvā sarati, anudeva vā sarati, citte abhininnāmite parikammasamanantaraṃ sarati.

Seyyathidanti āraddhappakāradassanatthe nipāto. Teneva yvāyaṃ pubbenivāso āraddho hoti, tassa pakāraṃ dassento **‘‘ekampi jāti’’**ntiādimāha. Tattha **ekampi jāti**nti ekampi paṭisandhimūlakaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ. Esa nayo **dvepi jātiyo**tiādīsu. **Anekepi saṃvaṭṭakappe**tiādīsu pana parihāyamāno kappo saṃvaṭṭakappo, vaḍḍhamāno vivaṭṭakappo. Tattha saṃvaṭṭena saṃvaṭṭaṭṭhāyī gahito hoti tammūlakattā, vivaṭṭena ca vivaṭṭaṭṭhāyī. Evañhi sati yāni tāni ‘‘cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni. Katamāni cattāri? Saṃvaṭṭo, saṃvaṭṭaṭṭhāyī, vivaṭṭo, vivaṭṭaṭṭhāyī’’ti (a. ni. 4.156) vuttāni cattāri asaṅkhyeyyāni, tāni pariggahitāni honti.

Tattha tayo saṃvaṭṭā – tejosaṃvaṭṭo, āposaṃvaṭṭo, vāyosaṃvaṭṭoti. Tisso saṃvaṭṭasīmā – ābhassarā, subhakiṇhā, vehapphalāti. Yadā kappo tejena saṃvaṭṭati, ābhassarato heṭṭhā agginā ḍayhati. Yadā udakena saṃvaṭṭati, subhakiṇhato heṭṭhā udakena vilīyati. Yadā vātena saṃvaṭṭati, vehapphalato heṭṭhā vātena viddhaṃsiyati. Vitthārato pana koṭisatasahassacakkavāḷaṃ ekato vinassati. Iti evarūpo ayaṃ pubbenivāsaṃ anussaranto bhikkhu anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe anussarati. Kathaṃ? **Amutrāsi**ntiādinā nayena.

Tattha **amutrāsi**nti amumhi saṃvaṭṭakappe amumhi bhave vā yoniyā vā gatiyā vā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā ahamahosiṃ. **Evaṃnāmo**ti tisso vā phusso vā. **Evaṃgotto**ti gotamo vā kassapo vā. **Evaṃvaṇṇo**ti odāto vā sāmo vā. **Evamāhāro**ti sālimaṃsodanāhāro vā pavattaphalabhojano vā. **Evaṃsukhadukkhappaṭisaṃvedī**ti anekappakārānaṃ kāyikacetasikānaṃ sāmisanirāmisādippabhedānaṃ vā sukhadukkhānaṃ paṭisaṃvedī. **Evamāyupariyanto**ti evaṃ vassasataparimāṇāyupariyanto vā caturāsītikappasatasahassaparimāṇāyupariyanto vā. **So tato cuto amutra udapādi**nti sohaṃ tato bhavato yonito gatito viññāṇaṭṭhitito sattāvāsato sattanikāyato vā cuto puna amukasmiṃ nāma bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā udapādiṃ. **Tatrāpāsi**nti atha tatrapi bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā puna ahosiṃ. **Evaṃnāmo**tiādi vuttanayameva.

Atha vā yasmā ‘‘amutrāsi’’nti idaṃ anupubbena ārohantassa attano abhinīhārānurūpaṃ yathābalaṃ saraṇaṃ, ‘‘so tato cuto’’ti paṭinivattantassa paccavekkhaṇaṃ, tasmā ‘‘idhūpapanno’’ti imissā idhūpapattiyā anantaraṃ ‘‘amutra udapādi’’nti vuttaṃ. **Tatrāpāsi**nti tatrapi bhave…pe… sattanikāye vā āsiṃ. **Evaṃnāmo**ti datto vā mitto vā, **evaṃgotto**ti vāseṭṭho vā kassapo vā. **Evaṃvaṇṇo**ti kāḷo vā odāto vā. **Evamāhāro**ti sudhāhāro vā sāliodanādiāhāro vā. **Evaṃsukhadukkhappaṭisaṃvedī**ti dibbasukhappaṭisaṃvedī vā mānusasukhadukkhappaṭisaṃvedī vā. **Evamāyupariyanto**ti evaṃ taṃtaṃparamāyupariyanto. **So tato cuto**ti sohaṃ tato bhavādito cuto. **Idhūpapanno**ti idha imasmiṃ carimabhave manusso hutvā upapanno nibbatto.

Itīti evaṃ. **Sākāraṃ sauddesa**nti nāmagottādivasena sauddesaṃ, vaṇṇādivasena sākāraṃ. Nāmagottena hi sattā ‘‘tisso gotamo’’ti uddisīyanti, vaṇṇādīhi ‘‘sāmo odāto’’ti nānattato paññāyanti. Tasmā nāmagottaṃ uddeso, itare ākārā. **Ayamassa paṭhamā vijjā adhigatā**ti ayaṃ iminā bhikkhunā paṭhamaṃ adhigamavasena paṭhamā, viditakaraṇaṭṭhena vijjā adhigatā sacchikatā hoti. Kiṃ panāyaṃ viditaṃ karoti? Pubbenivāsaṃ. **Avijjā**ti tasseva pubbenivāsassa aviditakaraṇaṭṭhena tassa paṭicchādakamoho vuccati. **Tamo**ti sveva moho paṭicchādakaṭṭhena tamoti vuccati. **Āloko**ti sā eva vijjā obhāsakaraṇaṭṭhena āloko. Ettha ca vijjā adhigatāti ayaṃ attho, sesaṃ pasaṃsāvacanaṃ. Yojanā panettha – ayaṃ kho tena bhikkhunā vijjā adhigatā, tassa adhigatavijjassa avijjā vihatā, vinaṭṭhāti attho. Kasmā? Yasmā vijjā uppannāti. Sesapadadvayepi eseva nayo.

Yathā tanti ettha **yathā**ti opammatthe, **ta**nti nipātamattaṃ. Satiyā avippavāsena **appamattassa**. Vīriyātāpena **ātāpino**. Kāye ca jīvite ca anapekkhatāya **pahitattassa** pesitacittassāti attho. Idaṃ vuttaṃ hoti – yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya, tamo vihaññeyya, āloko uppajjeyya; evameva tassa bhikkhuno avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, tassa padhānānuyogassa anurūpameva phalaṃ labhitvā viharatīti.

Dibbena cakkhunāti ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. **Visuddhenā**ti cutūpapātadassanena diṭṭhivisuddhihetubhāvato visuddhaṃ. Yo hi cutimattameva passati na upapātaṃ, so ucchedadiṭṭhiṃ gaṇhāti. Yo upapātamattameva passati na cutiṃ, so navasattapātubhāvadiṭṭhiṃ gaṇhāti. Yo pana tadubhayaṃ passati, so yasmā duvidhampi taṃ diṭṭhigataṃ ativattati, tasmāssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti, tadubhayampāyaṃ buddhaputto passati. Tena vuttaṃ ‘‘cutūpapātadassanena diṭṭhivisuddhihetubhāvato visuddha’’nti. Ekādasaupakkilesavirahato vā **visuddhaṃ**. Yathāha ‘‘vicikicchā cittassa upakkilesoti – iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajahiṃ, amanasikāro…pe… thinamiddhaṃ, chambhitattaṃ, uppillaṃ, duṭṭhullaṃ, accāraddhavīriyaṃ, atilīnavīriyaṃ, abhijappā, nānattasaññā, atinijjhāyitattaṃ rūpānaṃ cittassa upakkileso’’ti (ma. ni. 3.242) evaṃ vuttehi ekādasahi upakkilesehi anupakkiliṭṭhattā **visuddhaṃ**. Manussūpacāraṃ atikkamitvā rūpadassanena **atikkantamānusakaṃ,** maṃsacakkhuṃ vā atikkantattā atikkantamānusakaṃ. Tena dibbena cakkhunā visuddhena atikkantamānusakena. **Satte passatī**ti manussamaṃsacakkhunā viya satte passati dakkhati āloketi.

Cavamāne upapajjamāneti ettha cutikkhaṇe upapattikkhaṇe vā dibbacakkhunāpi daṭṭhuṃ na sakkā. Ye pana āsannacutikā idāni cavissanti, te cavamānā. Ye ca gahitapaṭisandhikā sampatinibbattā vā, te upapajjamānāti adhippetā. Te evarūpe cavamāne upapajjamāne ca passatīti dasseti. **Hīne**ti mohanissandayuttattā hīnānaṃ jātikulabhogādīnaṃ vasena hīḷite paribhūte. **Paṇīte**ti amohanissandayuttattā tabbiparīte. **Suvaṇṇe**ti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte. **Dubbaṇṇe**ti dosanissandayuttattā aniṭṭhaakantāmanāpavaṇṇayutte. Abhirūpe virūpetipi attho. **Sugate**ti sugatigate, alobhanissandayuttattā vā aḍḍhe mahaddhane. **Duggate**ti duggatigate, lobhanissandayuttattā vā dalidde appannapānabhojane. **Yathākammūpage**ti yaṃ yaṃ kammaṃ upacitaṃ, tena tena upagate. Tattha purimehi ‘‘cavamāne’’tiādīhi dibbacakkhukiccaṃ vuttaṃ, iminā pana padena yathākammūpagañāṇakiccaṃ.

Tassa ca ñāṇassa ayaṃ uppattikkamo – idha bhikkhu heṭṭhā nirayābhimukhaṃ ālokaṃ vaḍḍhetvā nerayike satte passati mahantaṃ dukkhaṃ anubhavamāne, idaṃ dassanaṃ dibbacakkhuñāṇakiccameva. So ca evaṃ manasi karoti ‘‘kiṃ nu kho kammaṃ katvā ime sattā etaṃ dukkhaṃ anubhavantī’’ti, athassa ‘‘idaṃ nāma katvā’’ti taṃkammārammaṇaṃ ñāṇaṃ uppajjati. Tathā upari devalokābhimukhaṃ ālokaṃ vaḍḍhetvā nandanavanamissakavanaphārusakavanādīsu satte passati dibbasampattiṃ anubhavamāne, idampi dassanaṃ dibbacakkhuñāṇakiccameva. So evaṃ manasi karoti ‘‘kiṃ nu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavantī’’ti? Athassa ‘‘idaṃ nāma katvā’’ti taṃkammārammaṇaṃ ñāṇaṃ uppajjati, idaṃ yathākammūpagañāṇaṃ nāma. Imassa visuṃ parikammaṃ nāma natthi. Yathā cimassa, evaṃ anāgataṃsañāṇassapi. Dibbacakkhupādakāneva hi imāni dibbacakkhunā saheva ijjhanti. **Kāyaduccaritenā**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttanayameva. Idha **vijjā**ti dibbacakkhuñāṇavijjā. **Avijjā**ti sattānaṃ cutipaṭisandhicchādikā avijjā. Sesaṃ vuttanayameva.

Tatiyavāre **vijjā**ti arahattamaggañāṇavijjā. **Avijjā**ti catusaccappaṭicchādikā avijjā. Sesaṃ heṭṭhā vuttanayattā suviññeyyameva. **Evaṃ kho**tiādi nigamanaṃ.

Gāthāsu ayaṃ saṅkhepattho – **yo** yathāvuttaṃ **pubbenivāsaṃ aveti** avagacchati, vuttanayena pākaṭaṃ katvā jānāti. ‘‘Yovedī’’tipi pāṭho, yo avedi viditaṃ katvā ṭhitoti attho. Chabbīsatidevalokasaṅkhātaṃ saggaṃ catubbidhaṃ apāyañca vuttanayeneva dibbacakkhunā passati. **Atho**ti tato paraṃ jātikkhayasaṅkhātaṃ arahattaṃ nibbānameva vā patto adhigato. Tato eva **abhiññā** abhivisiṭṭhāya maggapaññāya jānitabbaṃ catusaccadhammaṃ jānitvā kiccavosānena **vosito** niṭṭhānappatto. Moneyyadhammasamannāgamena **muni,** khīṇāsavo yasmā **etāhi** yathāvuttāhi **tīhi vijjāhi** samannāgatattā tato tatiyavijjāya sabbathā bāhitapāpattā ca **tevijjo brāhmaṇo** nāma hoti. Tasmā tameva ahaṃ tevijjaṃ brāhmaṇaṃ vadāmi, aññaṃ pana lapitalāpanaṃ yajuādimantapadānaṃ ajjhāpanaparaṃ **tevijjaṃ** brāhmaṇaṃ na vadāmi, tevijjoti taṃ na kathemīti.

Iti imasmiṃ vagge dutiyasutte vaṭṭaṃ kathitaṃ, pañcamaaṭṭhamadasamasuttesu vivaṭṭaṃ kathitaṃ, itaresu vaṭṭavivaṭṭaṃ kathitanti veditabbaṃ.

Dasamasuttavaṇṇanā niṭṭhitā.

Pañcamavaggavaṇṇanā niṭṭhitā.

Paramatthadīpaniyā khuddakanikāya-aṭṭhakathāya

Itivuttakassa tikanipātavaṇṇanā niṭṭhitā.

4. Catukkanipāto

1. Brāhmaṇadhammayāgasuttavaṇṇanā

100. Catukkanipātassa paṭhame **aha**nti attaniddeso. Yo hi paro na hoti, so niyakajjhattasaṅkhāto attā ‘‘aha’’nti vuccati. **Asmī**ti paṭijānanā. Yo paramatthabrāhmaṇabhāvo ‘‘aha’’nti vuccamāno, tassa attani atthibhāvaṃ paṭijānanto hi satthā ‘‘asmī’’ti avoca. ‘‘Ahamasmī’’ti ca yathā ‘‘ahamasmi brahmā mahābrahmā, seyyohamasmī’’ti ca appahīnadiṭṭhimānānusayā puthujjanā attano diṭṭhimānamaññanābhinivesavasena abhivadanti, na evaṃ vuttaṃ. Sabbaso pana pahīnadiṭṭhimānānusayo bhagavā samaññaṃ anatidhāvanto lokasamaññānurodhena veneyyasantānesu dhammaṃ patiṭṭhapento kevalaṃ tādisassa guṇassa attani vijjamānataṃ paṭijānanto **‘‘ahamasmī’’**ti āha. **Brāhmaṇo**ti bāhitapāpattā brahmassa ca aṇanato brāhmaṇo. Ayañhettha attho – bhikkhave, ahaṃ paramatthato brāhmaṇosmīti. Bhagavā sabbākāraparipuṇṇassa dānasaṃyamādivatasamādānassa niravasesāya tapacariyāya pāraṃ gato sammadeva vusitabrahmacariyavāso sakalavedantagū suvisuddhavijjācaraṇo sabbathā ninhātapāpamalo anuttarassa ariyamaggasaṅkhātassa brāhmaṇassa vattā pavattā, suparisuddhassa ca sāsanabrahmacariyassa pavedetā, tasmā sabbaso bāhitapāpattā brahmassa ca aṇanato kathanato paramatthena brāhmaṇoti vuccati.

Iti bhagavā sadevake loke attano anuttaraṃ brāhmaṇabhāvaṃ pavedetvā yāni tāni brāhmaṇadānādīni cha kammāni brāhmaṇassa paññāpenti, tesampi suparisuddhānaṃ ukkaṃsato attani saṃvijjamānataṃ dassetuṃ **‘‘yācayogo’’**tiādimāha.

Tattha **yācayogo**ti yācehi yutto. Yācantīti yācā, yācakā, te panettha veneyyā veditabbā. Te hi ‘‘desetu, bhante bhagavā, dhammaṃ; desetu, sugato, dhamma’’nti bhagavantaṃ upasaṅkamitvā dhammadesanaṃ yācanti. Bhagavā ca tesaṃ icchāvighātaṃ akaronto yathāruci dhammaṃ desento dhammadānaṃ detīti yācayogo, sadā sabbakālaṃ tehi avirahito. Atha vā **yācayogo**ti yācanayoggo, adhippāyapūraṇato yācituṃ yuttoti attho ‘‘yājayogo’’tipi pāṭho. Tattha yājo vuccati mahādānaṃ, yiṭṭhanti attho. Idha pana dhammadānaṃ veditabbaṃ, yāje niyuttoti yājayogā. **Sadā**ti sabbadā, anavaratappavattasaddhammamahādānoti attho. Atha vā yājena yojetītipi **yājayogo**. Tividhadānasaṅkhātena yājena satte yathārahaṃ yojeti, tattha dāne niyojetīti attho. ‘‘Yājayogo satata’’ntipi paṭhanti. **Payatapāṇī**ti parisuddhahattho. Yo hi dānādhimutto āmisadānaṃ dento sakkaccaṃ sahatthena deyyadhammaṃ dātuṃ sadā dhotahatthoyeva hoti, so ‘‘payatapāṇī’’ti vuccati. Bhagavāpi dhammadānādhimutto sakkaccaṃ sabbakālaṃ dhammadāne yuttappayuttoti katvā vuttaṃ ‘‘payatapāṇī’’ti. ‘‘Sadā’’ti ca padaṃ imināpi saddhiṃ yojetabbaṃ ‘‘sadā payatapāṇī’’ti. Avibhāgena hi satthā veneyyalokassa saddhammadānaṃ sadā sabbakālaṃ pavattento tattha yuttappayutto hutvā viharati.

Aparo nayo – yogo vuccati bhāvanā. Yathāha ‘‘yogā ve jāyate bhūrī’’ti (dha. pa. 282). Tasmā **yājayogo**ti yājabhāvanaṃ, pariccāgabhāvanaṃ anuyuttoti attho. Bhagavā hi abhisambodhito pubbe bodhisattabhūtopi karuṇāsamussāhito anavasesato dānaṃ paribrūhento tattha ukkaṃsapāramippatto hutvā abhisambodhiṃ pāpuṇi, buddho hutvāpi tividhaṃ dānaṃ paribrūhesi visesato dhammadānaṃ, parepi tattha niyojesi. Tathā hi so veneyyayācakānaṃ kassaci saraṇāni adāsi, kassaci pañca sīlāni, kassaci dasa sīlāni, kassaci catupārisuddhisīlaṃ, kassaci dhutadhamme, kassaci cattāri jhānāni, kassaci aṭṭha samāpattiyo, kassaci pañcābhiññāyo, cattāro magge, cattāri sāmaññaphalāni, tisso vijjā, catasso paṭisambhidāti evamādilokiyalokuttarabhedaṃ guṇadhanaṃ dhammadānavasena yathādhippāyaṃ dento pare ca ‘‘dethā’’ti niyojento pariccāgabhāvanaṃ paribrūhesi. Tena vuttaṃ ‘‘pariccāgabhāvanaṃ anuyutto’’ti.

Payatapāṇīti vā āyatapāṇī, hatthagataṃ kiñci dātuṃ ‘‘ehi gaṇhā’’ti pasāritahattho viya ācariyamuṭṭhiṃ akatvā saddhammadāne yuttappayuttoti attho. **Payatapāṇī**ti vā ussāhitahattho, āmisadānaṃ dātuṃ ussāhitahattho viya dhammadāne katussāhoti attho. **Antimadehadharo**ti brahmacariyavasena brāhmaṇakaraṇānaṃ dhammānaṃ pāripūriyā pacchimattabhāvadhārī. Avusitavato hi vasalakaraṇānaṃ dhammānaṃ appahānena vasalādisamaññā gati āyatiṃ gabbhaseyyā siyā. Tena bhagavā attano accantavusitabrāhmaṇabhāvaṃ dasseti. **Anuttaro bhisakko sallakatto**ti duttikicchassa vaṭṭadukkharogassa tikicchanato uttamo bhisakko, aññehi anuddharaṇīyānaṃ rāgādisallānaṃ kantanato samucchedavasena samuddharaṇato uttamo sallakantanavejjo. Iminā nippariyāyato brāhmaṇakaraṇānaṃ dhammānaṃ attani patiṭṭhitānaṃ parasantatiyaṃ patiṭṭhāpanena paresampi brāhmaṇakaraṇamāha.

Tassa me tumhe puttāti tassa evarūpassa mama tumhe, bhikkhave, puttā atrajā hotha. **Orasā**ti urasi sambandhā. Yathā hi sattānaṃ orasaputtā atrajā visesena pitusantakassa dāyajjassa bhāgino honti, evametepi ariyapuggalā sammāsambuddhassa dhammassavanante ariyāya jātiyā jātā. Tassa santakassa vimuttisukhassa ariyadhammaratanassa ca ekaṃsabhāgiyatāya orasā. Atha vā bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā okkantā ca ariyasāvakā satthu ure vāyāmajanitābhijātitāya nippariyāyena ‘‘orasaputtā’’ti vattabbataṃ arahanti. Tathā hi te bhagavatā āsayānusayacariyādhimuttiādivolokanena vajjānucintanena ca hadaye katvā vajjato nivāretvā anavajje patiṭṭhapentena sīlādidhammasarīraposanena saṃvaḍḍhitā. **Mukhato jātā**ti mukhato jātāya dhammadesanāya ariyāya jātiyā jātattā mukhato jātā. Atha vā anaññasādhāraṇato sabbassa kusaladhammassa mukhato pātimokkhato vuṭṭhānagāminivipassanāsaṅkhātato vimokkhamukhato vā ariyamaggajātiyā jātātipi mukhato jātā. Sikkhattayasaṅgahe sāsanadhamme ariyamaggadhamme vā jātāti **dhammajā**. Teneva dhammena nimmitā māpitāti **dhammanimmitā**. Satidhammavicayādi **dhammadāyādā,** na lābhasakkārādi **āmisadāyādā,** dhammadāyādā no āmisadāyādā hothāti attho.

Tattha dhammo duvidho – nippariyāyadhammo, pariyāyadhammoti. Āmisampi duvidhaṃ – nippariyāyāmisaṃ, pariyāyāmisanti. Kathaṃ? Maggaphalanibbānappabhedo hi navavidho lokuttaradhammo nippariyāyadhammo, nibbattitadhammoyeva, na kenaci pariyāyena kāraṇena vā lesena vā dhammo. Yaṃ panidaṃ vivaṭṭūpanissitaṃ kusalaṃ, seyyathidaṃ – idhekacco vivaṭṭaṃ patthento dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, gandhamālādīhi vatthupūjaṃ karoti, dhammaṃ suṇāti, deseti, jhānasamāpattiyo nibbatteti, evaṃ karonto anupubbena nippariyāyaṃ amataṃ nibbānaṃ paṭilabhati, ayaṃ pariyāyadhammo. Tathā cīvarādayo cattāro paccayā nippariyāyāmisameva, na aññena pariyāyena vā kāraṇena vā lesena vā āmisaṃ. Yaṃ panidaṃ vaṭṭagāmikusalaṃ, seyyathidaṃ – idhekacco vaṭṭaṃ patthento sampattibhavaṃ icchamāno dānaṃ deti…pe… samāpattiyo nibbatteti, evaṃ karonto anupubbena devamanussasampattiyo paṭilabhati, idaṃ pariyāyāmisaṃ nāma.

Tattha nippariyāyadhammopi bhagavatoyeva santako. Bhagavatā hi kathitattā bhikkhū maggaphalanibbānāni adhigacchanti. Vuttañhetaṃ –

> ‘‘So, hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā…pe… maggānugā ca panetarahi sāvakā viharanti pacchā samannāgatā’’ti (ma. ni. 3.79; cūlani. mogharājamāṇavapucchāniddesa 85).

> ‘‘So, hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato’’ti (ma. ni. 1.203; 3.281) ca.

Pariyāyadhammopi bhagavatoyeva santako. Bhagavatā hi kathitattā eva jānanti ‘‘vivaṭṭaṃ patthetvā dānaṃ dento…pe… samāpattiyo nibbattento anukkamena amataṃ nibbānaṃ paṭilabhatī’’ti. Nippariyāyāmisampi bhagavatoyeva santakaṃ. Bhagavatā hi anuññātattāyeva bhikkhūhi jīvakavatthuṃ ādiṃ katvā paṇītacīvaraṃ laddhaṃ. Yathāha –

> ‘‘Anujānāmi, bhikkhave, gahapaticīvaraṃ. Yo icchati, paṃsukūliko hotu. Yo icchati, gahapaticīvaraṃ sādiyatu. Itarītarenapāhaṃ, bhikkhave, santuṭṭhiṃyeva vaṇṇemī’’ti (mahāva. 337).

Evaṃ itarepi paccayā bhagavatā anuññātattā eva bhikkhūhi paribhuñjituṃ laddhā. Pariyāyāmisampi bhagavatoyeva santakaṃ. Bhagavatā hi kathitattā eva jānanti ‘‘sampattibhavaṃ patthento dānaṃ datvā sīlaṃ…pe… samāpattiyo nibbattetvā anukkamena pariyāyāmisaṃ dibbasampattiṃ manussasampattiñca paṭilabhatī’’ti. Yadeva yasmā nippariyāyadhammopi pariyāyadhammopi nippariyāyāmisampi pariyāyāmisampi bhagavatoyeva santakaṃ, tasmā tattha attano sāmibhāvaṃ dassento tattha ca yaṃ seṭṭhataraṃ accantahitasukhāvahaṃ tattheva ne niyojento evamāha ‘‘tassa me tumhe puttā orasā…pe… no āmisadāyādā’’ti.

Iti bhagavā paripuṇṇavatasamādānaṃ tapacariyaṃ sammadeva vusitabrahmacariyaṃ suvisuddhavijjācaraṇasampannaṃ anavasesavedantapāraguṃ bāhitasabbapāpaṃ satataṃ yācayogaṃ sadevake loke anuttaradakkhiṇeyyabhāvappattaṃ attano paramatthabrāhmaṇabhāvaṃ ariyasāvakānañca attano orasaputtādibhāvaṃ pavedesi. Bhagavā hi ‘‘sīhoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’ti (a. ni. 5.99) ettha sīhasadisaṃ, ‘‘puriso maggakusaloti kho, tissa, tathāgatassetaṃ adhivacana’’nti (saṃ. ni. 3.84) ettha maggadesakapurisasadisaṃ, ‘‘rājāhamasmi selā’’ti (ma. ni. 2.399; su. ni. 559) ettha rājasadisaṃ, ‘‘bhisakko sallakattoti kho, sunakkhatta, tathāgatassetaṃ adhivacana’’nti (ma. ni. 3.65) ettha vejjasadisaṃ, ‘‘brāhmaṇoti kho, bhikkhave, tathāgatassetaṃ adhivacana’’nti (a. ni. 8.85) ettha brāhmaṇasadisaṃ attānaṃ kathesi. Idhāpi brāhmaṇa sadisaṃ katvā kathesi.

Idāni yehi dānādīhi yuttassa ito bāhirakabrāhmaṇassa brāhmaṇakiccaṃ paripuṇṇaṃ maññanti, tehi attano dānādīnaṃ aggaseṭṭhabhāvaṃ pakāsetuṃ **‘‘dvemāni, bhikkhave, dānānī’’**tiādi āraddhaṃ. Tattha **yāgā**ti mahāyaññā, mahādānānīti attho, yāni ‘‘yiṭṭhānī’’tipi vuccanti. Tattha velāmadānavessantaradānamahāvijitayaññasadisā **āmisayāgā** veditabbā, mahāsamayasuttamaṅgalasuttacūḷarāhulovādasuttasamacittasuttadesanādayo **dhammayāgā**. Sesaṃ heṭṭhā vuttanayameva.

Gāthāyaṃ **ayajī**ti adāsi. **Amaccharī**ti sabbamacchariyānaṃ bodhimūleyeva suppahīnattā maccherarahito. **Sabbabhūtānukampī**ti mahākaruṇāya sabbasatte piyaputtaṃ viya anuggaṇhanasīlo. Vuttañhetaṃ –

‘‘Vadhake devadatte ca, core aṅgulimālake;
Dhanapāle rāhule ceva, samacitto mahāmunī’’ti. (mi. pa. 6.6.5) –

Sesaṃ suviññeyyameva.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Sulabhasuttavaṇṇanā

101. Dutiye **appānī**ti parittāni. **Sulabhānī**ti sukhena laddhabbāni, yattha katthaci vā sakkā hoti laddhuṃ. **Anavajjānī**ti vajjarahitāni niddosāni āgamanasuddhito kāyamaṇḍanādikilesavatthubhāvābhāvato ca. Tattha sulabhatāya pariyesanadukkhassa abhāvo dassito, appatāya pariharaṇadukkhassapi abhāvo dassito, anavajjatāya agarahitabbatāya bhikkhusāruppabhāvo dassito hoti. Appatāya vā parittāsassa avatthutā, sulabhatāya gedhāya avatthutā, anavajjatāya ādīnavavasena nissaraṇapaññāya vatthutā dassitā hoti. Appatāya vā lābhena na somanassaṃ janayanti, sulabhatāya alābhena na domanassaṃ janayanti, anavajjatāya vippaṭisāranimittaṃ aññāṇupekkhaṃ na janayanti avippaṭisāravatthubhāvato.

Paṃsukūlanti rathikāsusānasaṅkārakūṭādīsu yattha katthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena paṃsukūlaṃ viyāti paṃsukūlaṃ, paṃsu viya kucchitabhāvaṃ ulati gacchatīti paṃsukūlanti evaṃ laddhanāmaṃ rathikādīsu patitanantakāni uccinitvā katacīvaraṃ. **Piṇḍiyālopo**ti jaṅghapiṇḍiyā balena caritvā ghare ghare ālopamattaṃ katvā laddhabhojanaṃ. **Rukkhamūla**nti vivekānurūpaṃ yaṃkiñci rukkhasamīpaṃ. **Pūtimutta**nti yaṃkiñci gomuttaṃ. Yathā hi suvaṇṇavaṇṇopi kāyo pūtikāyova evaṃ abhinavampi muttaṃ pūtimuttameva. Tattha keci gomuttabhāvitaṃ haritakīkhaṇḍaṃ ‘‘pūtimutta’’nti vadanti, pūtibhāvena āpaṇādito vissaṭṭhaṃ chaḍḍitaṃ apariggahitaṃ yaṃkiñci bhesajjaṃ pūtimuttanti adhippetanti apare.

Yato khoti paccatte nissakkavacanaṃ, yaṃ khoti vuttaṃ hoti. Tena ‘‘tuṭṭho hotī’’ti vuttakiriyaṃ parāmasati. **Tuṭṭho**ti santuṭṭho. **Idamassāha**nti yvāyaṃ catubbidhena yathāvuttena paccayena appena sulabhena santoso, idaṃ imassa bhikkhuno sīlasaṃvarādīsu aññataraṃ ekaṃ sāmaññaṅgaṃ samaṇabhāvakāraṇanti ahaṃ vadāmi. Santuṭṭhassa hi catupārisuddhisīlaṃ suparipuṇṇaṃ hoti, samathavipassanā ca bhāvanāpāripūriṃ gacchanti. Atha vā sāmaññaṃ nāma ariyamaggo. Tassa saṅkhepato dve aṅgāni – bāhiraṃ, ajjhattikanti. Tattha bāhiraṃ sappurisūpanissayo saddhammassavanañca, ajjhattikaṃ pana yoniso manasikāro dhammānudhammapaṭipatti ca. Tesu yasmā yathārahaṃ dhammānudhammapaṭipattibhūtā tassā mūlabhūtā cete dhammā, yadidaṃ appicchatā santuṭṭhitā pavivittatā asaṃsaṭṭhatā āraddhavīriyatāti evamādayo, tasmā vuttaṃ ‘‘idamassāhaṃ aññataraṃ sāmaññaṅganti vadāmī’’ti.

Gāthāsu **senāsanamārabbhā**ti vihārādiṃ mañcapīṭhādiñca senāsanaṃ nissāya. **Cīvaraṃ pānabhojana**nti nivāsanādicīvaraṃ, ambapānakādipānaṃ, khādanīyabhojanīyādibhuñjitabbavatthuñca ārabbhāti sambandho. **Vighāto** vihatabhāvo cetodukkhaṃ na hotīti yojanā. Ayañhettha saṅkhepattho – ‘‘asukasmiṃ nāma āvāse paccayā sulabhā’’ti labhitabbaṭṭhānagamanena vā ‘‘mayhaṃ pāpuṇāti na tuyha’’nti vivādāpajjanena vā navakammakaraṇādivasena vā senāsanādīni pariyesantānaṃ asantuṭṭhānaṃ icchitalābhādinā yo vighāto cittassa hoti, so tattha santuṭṭhassa na hotīti. **Disā nappaṭihaññatī**ti santuṭṭhiyā cātuddisābhāvena disā nappaṭihanti. Vuttañhetaṃ –

‘‘Cātuddiso appaṭigho ca hoti,
Santussamāno itarītarenā’’ti. (su. ni. 42; cūḷani. khaggavisāṇasuttaniddesa 128);

Yassa hi ‘‘asukaṭṭhānaṃ nāma gato cīvarādīni labhissāmī’’ti cittaṃ uppajjati, tassa disā paṭihaññati nāma. Yassa pana evaṃ na uppajjati, tassa disā na paṭihaññati nāma. **Dhammā**ti paṭipattidhammā. **Sāmaññassānulomikā**ti samaṇadhammassa samathavipassanābhāvanāya ariyamaggasseva vā anucchavikā appicchatādayo. **Adhiggahitā**ti sabbe te tuṭṭhacittassa santuṭṭhacittena bhikkhunā adhiggahitā paṭipakkhadhamme abhibhavitvā gahitā honti abbhantaragatā, na bāhiragatāti.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Āsavakkhayasuttavaṇṇanā

102. Tatiye **jānato**ti jānantassa. **Passato**ti passantassa. Yadipi imāni dvepi padāni ekatthāni, byañjanameva nānaṃ, evaṃ santepi ‘‘jānato’’ti ñāṇalakkhaṇaṃ upādāya puggalaṃ niddisati. Jānanalakkhaṇañhi ñāṇaṃ. ‘‘Passato’’ti ñāṇappabhāvaṃ upādāya. Dassanappabhāvañhi upādāya ñāṇasamaṅgī puggalo cakkhumā viya puggalo cakkhunā rūpāni, ñāṇena vivaṭe dhamme passati. Atha vā **jānato**ti anubodhañāṇena jānato. **Passato**ti paṭivedhañāṇena passato. Paṭilomato vā dassanamaggena passato, bhāvanāmaggena jānato. Keci pana ‘‘ñātatīraṇapahānapariññāhi jānato, sikhāppattavipassanāya passato’’ti vadanti. Atha vā dukkhaṃ pariññābhisamayena jānato, nirodhaṃ sacchikiriyābhisamayena passato. Tadubhaye ca sati pahānabhāvanābhisamayā siddhā eva hontīti catusaccābhisamayo vutto hoti. Yadā cettha vipassanāñāṇaṃ adhippetaṃ, tadā ‘‘jānato passato’’ti padānaṃ hetuatthadīpanatā daṭṭhabbā. Yadā pana maggañāṇaṃ adhippetaṃ, tadā maggakiccatthadīpanatā.

Āsavānaṃ khayanti ‘‘jānato, ahaṃ bhikkhave, passato āsavānaṃ khayaṃ vadāmī’’ti (ma. ni. 1.15; saṃ. ni. 3.101; 5.1095) evamāgate sabbāsavasaṃvarapariyāye ‘‘āsavānaṃ khayā anāsavaṃ cetovimutti’’ntiādīsu (ma. ni. 1.438) ca suttapadesu āsavānaṃ pahānaṃ accantakkhayo asamuppādo khīṇākāro natthibhāvo ‘‘āsavakkhayo’’ti vutto. ‘‘Āsavānaṃ khayā samaṇo hotī’’tiādīsu (ma. ni. 1.438) phalaṃ.

> ‘‘Paravajjānupassissa, niccaṃ ujjhānasaññino;
> Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā’’ti. (dha. pa. 253); –

Ādīsu nibbānaṃ.

> ‘‘Sekhassa sikkhamānassa, ujumaggānusārino;
> Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā;
> Tato aññāvimuttassa, ñāṇaṃ ve hoti tādino’’ti. (a. ni. 3.86; itivu. 62) –

Evamāgate indriyasutte idha ca maggo ‘‘āsavakkhayo’’ti vutto. Tasmā yathāvuttanayena jānantassa passantassa ahaṃ ariyamaggādhigamaṃ vadāmīti vuttaṃ hoti. **No ajānato no apassato**ti yo pana na jānāti na passati, tassa no vadāmīti attho. Etena ye ajānato apassatopi saṃsārasuddhiṃ vadanti, te paṭikkhipati. Purimena vā padadvayena upāyo vutto, iminā anupāyapaṭisedho. Saṅkhepena cettha ñāṇaṃ āsavakkhayakaraṃ, sesaṃ tassa parikkhāroti dasseti.

Idāni yaṃ jānato yaṃ passato āsavakkhayo hoti, taṃ dassetuṃ **‘‘kiñca, bhikkhave, jānato’’**ti pucchaṃ ārabhi. Tattha jānanā bahuvidhā. Dabbajātiko eva hi koci bhikkhu chattaṃ kātuṃ jānāti, koci cīvarādīnaṃ aññataraṃ, tassa īdisāni kammāni vattasīse ṭhatvā karontassa sā jānanā ‘‘maggaphalānaṃ padaṭṭhānaṃ na hotī’’ti na vattabbā. Yo pana sāsane pabbajitvā vejjakammādīni kātuṃ jānāti, tassevaṃ jānato āsavā vaḍḍhantiyeva. Tasmā yaṃ jānato yaṃ passato āsavānaṃ khayo hoti, tadeva dassento āha **‘‘idaṃ dukkha’’**ntiādi. Tattha yaṃ vattabbaṃ catusaccakammaṭṭhānaṃ, taṃ heṭṭhā yonisomanasikārasutte saṅkhepato vuttameva.

Tattha pana ‘‘yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati, kusalaṃ bhāvetī’’ti (itivu. 16) āgatattā ‘‘idaṃ dukkhanti yoniso manasi karotī’’tiādinā atthavibhāvanā katā. Idha ‘‘idaṃ dukkhanti, bhikkhave, jānato passato āsavānaṃ khayo hotī’’ti (ma. ni. 1.15; saṃ. ni. 3.101; 5.1095) āgatattā ‘‘idaṃ dukkhanti pariññāpaṭivedhavasena pariññābhisamayavasena maggañāṇena jānato passato āsavānaṃ khayo hotī’’tiādinā nayena yojetabbaṃ. Āsavesu ca paṭhamamaggena diṭṭhāsavo khīyati, tatiyamaggena kāmāsavo, catutthamaggena bhavāsavo avijjāsavo ca khīyatīti veditabbo.

Gāthāsu **vimuttiñāṇa**nti vimuttiyaṃ nibbāne phale ca paccavekkhaṇañāṇaṃ. **Uttama**nti uttamadhammārammaṇattā uttamaṃ. **Khaye ñāṇa**nti āsavānaṃ saṃyojanānañca khaye khayakare ariyamagge ñāṇaṃ. ‘‘Khīṇā saṃyojanā iti ñāṇa’’nti idhāpi ānetvā sambandhitabbaṃ. Tena pahīnakilesapaccavekkhaṇaṃ dasseti. Evamettha cattāripi paccavekkhaṇañāṇāni vuttāni honti. Avasiṭṭhakilesapaccavekkhaṇā hi idha natthi arahattaphalādhigamassa adhippetattā. Yathā cettha jānato passatoti nibbānādhigamena sammādiṭṭhikiccaṃ adhikaṃ katvā vuttaṃ, evaṃ sammappadhānakiccampi adhikameva icchitabbanti dassento **‘‘na tvevidaṃ kusītenā’’**ti osānagāthamāha.

Tattha **na tvevida**nti na tu eva idaṃ. **Tu**saddo nipātamattaṃ. **Bālenamavijānatā**ti **ma**kāro padasandhikaro. Ayañhettha saṅkhepattho – idaṃ sekkhamaggena asekkhamaggena ca pattabbaṃ abhijjhākāyaganthādisabbaganthānaṃ pamocanaṃ pamocanassa nimittabhūtaṃ nibbānaṃ ‘‘idaṃ dukkha’’ntiādinā cattāri saccāni yathābhūtaṃ **avijānatā** tato eva **bālena** aviddasunā yathā adhigantuṃ na sakkā, evaṃ **kusītena** nibbīriyenāpi, tasmā tadadhigamāya āraddhavīriyena bhavitabbanti. Tenāha bhagavā ‘‘āraddhavīriyassāyaṃ dhammo, no kusītassa’’ (dī. ni. 3.358).

> ‘‘Ārambhatha nikkamatha, yuñjatha buddhasāsane;
> Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro’’ti. (saṃ. ni. 1.185; netti. 29; mi. pa. 5.1.4);

Tatiyasuttavaṇṇanā niṭṭhitā.

4. Samaṇabrāhmaṇasuttavaṇṇanā

103. Catutthe **ye hi kecī**ti ye keci. **Idaṃ dukkhanti yathābhūtaṃ nappajānantī**ti ‘‘idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito bhiyyo’’ti aviparītaṃ sabhāvasarasalakkhaṇato vipassanāpaññāsahitāya maggapaññāya dukkhasaccaṃ na jānanti na paṭivijjhanti. Sesesupi eseva nayo. **Na me te, bhikkhave**tiādīsu ayaṃ saṅkhepattho – bhikkhave, catusaccakammaṭṭhānaṃ ananuyuttā pabbajjāmattasamaṇā ceva jātimattabrāhmaṇā ca na mayā te samitapāpasamaṇesu samaṇoti, bāhitapāpabrāhmaṇesu brāhmaṇoti ca sammatā anuññātā. Kasmā? Samaṇakaraṇānaṃ brāhmaṇakaraṇānañca dhammānaṃ abhāvatoti. Tenevāha ‘‘na ca pana te āyasmanto’’tiādi. Tattha **sāmaññattha**nti sāmaññasaṅkhātaṃ atthaṃ, cattāri sāmaññaphalānīti attho. **Brahmaññattha**nti tasseva vevacanaṃ. Apare pana ‘‘sāmaññatthanti cattāro ariyamaggā, brahmaññatthanti cattāri ariyaphalānī’’ti vadanti. Sesaṃ vuttanayameva. Sukkapakkho vuttavipariyāyena veditabbo. Gāthāsu apubbaṃ natthi.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Sīlasampannasuttavaṇṇanā

104. Pañcame **sīlasampannā**ti ettha sīlaṃ nāma khīṇāsavānaṃ lokiyalokuttarasīlaṃ, tena sampannā samannāgatāti sīlasampannā. **Samādhipaññāsu**pi eseva nayo. **Vimutti** pana phalavimuttiyeva, **vimuttiñāṇadassanaṃ** paccavekkhaṇañāṇaṃ. Evamettha sīlādayo tayo lokiyalokuttarā, vimutti lokuttarāva, vimuttiñāṇadassanaṃ lokiyameva. Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ pare ovadanti anusāsantīti **ovādakā. Viññāpakā**ti kammāni kammaphalāni ca, viññāpakā, tattha ca ‘‘ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā’’tiādinā kusalādivibhāgato khandhādivibhāgato salakkhaṇato sāmaññalakkhaṇatoti vividhehi nayehi dhammānaṃ ñāpakā avabodhakā. **Sandassakā**ti teyeva dhamme hatthena gahetvā viya parassa paccakkhato dassetāro. **Samādapakā**ti yaṃ sīlādi yehi asamādinnaṃ, tassa samādāpetāro, tattha te patiṭṭhāpetāro. **Samuttejakā**ti evaṃ kusaladhammesu patiṭṭhitānaṃ upari adhicittānuyoge niyojanavasena cittassa sammā uttejakā, yathā visesādhigamo hoti, evaṃ nisāmanavasena tejakā. **Sampahaṃsakā**ti tesaṃ yathāladdhehi upariladdhabbehi ca guṇavisesehi cittassa sammā pahaṃsakā, laddhassādavasena suṭṭhu tosakā. **Alaṃsamakkhātāro**ti alaṃ pariyattaṃ yathāvuttaṃ aparihāpetvā sammadeva anuggahādhippāyena akkhātāro.

Atha vā **sandassakā**ti dhammaṃ desentā pavattinivattiyo sabhāvasarasalakkhaṇato sammadeva dassetāro. **Samādapakā**ti citte patiṭṭhāpanavasena tasseva atthassa gāhāpakā. **Samuttejakā**ti tadatthaggahaṇe ussāhajananena sammadeva vodapakā jotakā vā. **Sampahaṃsakā**ti tadatthapaṭipattiyaṃ ānisaṃsadassanena sammadeva pahaṃsakā tosakā. **Alaṃsamakkhātāro**ti samatthā hutvā vuttanayena samakkhātāro. **Saddhammassā**ti paṭivedhasaddhammassa, tividhassāpi vā saddhammassa desetāro.

Dassanampahanti dassanampi ahaṃ. Taṃ panetaṃ cakkhudassanaṃ ñāṇadassananti duvidhaṃ. Tattha pasannehi cakkhūhi ariyānaṃ olokanaṃ cakkhudassanaṃ nāma. Ariyabhāvakarānaṃ pana dhammānaṃ ariyabhāvassa ca vipassanāmaggaphalehi adhigamo ñāṇadassanaṃ nāma. Imasmiṃ panatthe cakkhudassanaṃ adhippetaṃ. Ariyānañhi pasannehi cakkhūhi olokanampi sattānaṃ bahūpakārameva. **Savana**nti ‘‘asuko nāma khīṇāsavo asukasmiṃ nāma raṭṭhe vā janapade vā gāme vā nigame vā vihāre vā leṇe vā vasatī’’ti kathentānaṃ sotena savanaṃ, etampi bahūpakārameva. **Upasaṅkamana**nti ‘‘dānaṃ vā dassāmi, pañhaṃ vā pucchissāmi, dhammaṃ vā sossāmi, sakkāraṃ vā karissāmī’’ti evarūpena cittena ariyānaṃ upasaṅkamanaṃ. **Payirupāsana**nti pañhapayirupāsanaṃ, ariyānaṃ guṇe sutvā te upasaṅkamitvā nimantetvā dānaṃ vā datvā vattaṃ vā katvā ‘‘kiṃ, bhante, kusala’’ntiādinā nayena pañhapucchananti attho. Veyyāvaccādikaraṇaṃ payirupāsanaṃyeva. **Anussaraṇa**nti rattiṭṭhānadivāṭṭhānesu nisinnassa ‘‘idāni ariyā gumbaleṇamaṇḍapādīsu jhānavipassanāmaggaphalasukhehi vītināmentī’’ti tesaṃ dibbavihārādiguṇavisesārammaṇaṃ anussaraṇaṃ. Yo vā tesaṃ santikā ovādo laddho hoti, taṃ āvajjitvā ‘‘imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ vipassanā, imasmiṃ maggo, imasmiṃ phala’’nti evaṃ anussaraṇaṃ.

Anupabbajjanti ariyesu cittaṃ pasādetvā gharā nikkhamma tesaṃ santike pabbajjaṃ. Ariyesu hi cittaṃ pasādetvā tesaṃyeva santike pabbajitvā tesaṃyeva ovādānusāsaniṃ paccāsīsamānassa caratopi pabbajjā anupabbajjā nāma, aññesaṃ santike ovādānusāsaniṃ paccāsīsamānassa caratopi pabbajjā anupabbajjā nāma, ariyesu pasādena aññattha pabbajitvā ariyānaṃ santike ovādānusāsaniṃ paccāsīsamānassa caratopi pabbajjā anupabbajjāva. Aññesu pana pasādena aññesaṃyeva santike pabbajitvā aññesaṃyeva ovādānusāsaniṃ paccāsīsamānassa carato pabbajjā anupabbajjā nāma na hoti. Vuttanayena pabbajitesu pana mahākassapattherassa tāva anupabbajjaṃ pabbajitā satasahassamattā ahesuṃ, tathā therasseva saddhivihārikassa candaguttattherassa, tassāpi saddhivihārikassa sūriyaguttattherassa, tassāpi saddhivihārikassa assaguttattherassa, tassāpi saddhivihārikassa yonakadhammarakkhitattherassa. Tassa pana saddhivihāriko asokarañño kaniṭṭhabhātā tissatthero nāma ahosi. Tassa anupabbajjaṃ pabbajitā aḍḍhateyyakoṭisaṅkhā ahesuṃ. Dīpappasādakamahāmahindattherassa pana anupabbajitānaṃ gaṇanaparicchedo natthi. Yāvajjadivasā laṅkādīpe satthari pasādena pabbajantā mahāmahindattherasseva anupabbajjanti nāma.

Idāni yena kāraṇena tesaṃ ariyānaṃ dassanādi bahūpakāranti vuttaṃ, taṃ dassetuṃ **‘‘tathārūpe’’**tiādimāha. Tattha **tathārūpe**ti tādise sīlādiguṇasampanne ariye. Yasmā dassanasavanānussaraṇāni upasaṅkamanapayirupāsanaṭṭhānāni, tasmā tāni anāmasitvā upasaṅkamanapayirupāsanāniyeva dassetuṃ **‘‘sevato bhajato payirupāsato’’**ti vuttaṃ. Dassanasavanānussaraṇato hi ariyesu uppannasaddho te upasaṅkamitvā payirupāsitvā pañhaṃ pucchitvā laddhasavanānuttariyo aparipūre sīlādiguṇe paripūressatīti. Tathā hi vuttaṃ ‘‘saddhājāto upasaṅkamati, upasaṅkamanto payirupāsatī’’tiādi (ma. ni. 2.183).

Tattha **sevato**ti vattapaṭivattakaraṇavasena kālena kālaṃ upasaṅkamato. **Bhajato**ti sampiyāyanabhattivasena bhajato. **Payirupāsato**ti pañhapucchanena paṭipattianukaraṇena ca payirupāsatoti tiṇṇaṃ padānaṃ atthavibhāgo dīpetabbo. Vimuttiñāṇadassanassa pāripūri ekūnavīsatimassa paccavekkhaṇañāṇassa uppattiyā veditabbā.

Evarūpā ca te, bhikkhave, bhikkhūtiādīsu ye yathāvuttaguṇasamannāgamena evarūpā edisā bhinnasabbakilesā bhikkhū, te diṭṭhadhammikādihitesu sattānaṃ niyojanavasena anusāsanato **satthāro**tipi vuccanti. Jātikantārādinittharaṇato **satthavāhā**tipi, rāgādiraṇānaṃ jahanato jahāpanato ca

raṇañjahātipi, avijjātamassa vinodanato vinodāpanato ca **tamonudā**tipi, saparasantānesu paññāālokapaññāobhāsapaññāpajjotānaṃ karaṇena nibbattanena **ālokādikarā**tipi, tathā ñāṇukkāñāṇappabhādhammukkādhammappabhānaṃ dhāraṇena karaṇena ca **ukkādhārā**tipi, **pabhaṅkarā**tipi, ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato paresaṃ tathābhāvahetubhāvato, sadevakena lokena araṇīyato **ariyā**tipi, paññācakkhudhammacakkhūnaṃ sātisayapaṭilābhena **cakkhumanto**tipi vuccanti.

Gāthāsu **pāmojjakaraṇaṃ ṭhāna**nti nirāmisassa pamodassa nibbattakaṃ ṭhānaṃ kāraṇaṃ. **Eta**nti idāni vattabbanidassanaṃ sandhāya vadati. **Vijānata**nti saṃkilesavodāne yāthāvato jānantānaṃ. **Bhāvitattāna**nti bhāvitasabhāvānaṃ, kāyabhāvanādīhi bhāvitasantānānanti attho. **Dhammajīvina**nti micchājīvaṃ pahāya dhammena ñāyena jīvikakappanato, dhammena vā ñāyena attabhāvassa pavattanato, samāpattibahulatāya vā aggaphaladhammena jīvanato dhammajīvinaṃ. Ayañhettha saṅkhepattho – yadidaṃ bhāvitattānaṃ pariniṭṭhitasamādhipaññābhāvanānaṃ tato eva dhammajīvinaṃ ariyānaṃ dassanaṃ. Etaṃ avippaṭisāranimittānaṃ sīlādīnaṃ pāripūrihetubhāvato vijānataṃ sappaññajātikānaṃ ekanteneva pītipāmojjakāraṇanti.

Idāni taṃ tassa kāraṇabhāvaṃ dassetuṃ **‘‘te jotayantī’’**ti osānagāthādvayamāha. Tattha **te**ti te bhāvitattā dhammajīvino ariyā. **Jotayantī**ti pakāsayanti. **Bhāsayantī**ti saddhammobhāsena lokaṃ pabhāsayanti, dhammaṃ desentīti attho. **Yesa**nti yesaṃ ariyānaṃ. **Sāsana**nti ovādaṃ. **Sammadaññāyā**ti pubbabhāgañāṇehi sammadeva jānitvā. Sesaṃ vuttanayameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Taṇhuppādasuttavaṇṇanā

105. Chaṭṭhe **taṇhuppādā**ti ettha uppajjati etesūti uppādā. Kā uppajjati? Taṇhā. Taṇhāya uppādā taṇhuppādā, taṇhāvatthūni taṇhākāraṇānīti attho. **Yatthā**ti yesu nimittabhūtesu. **Uppajjamānā**ti uppajjanasīlā. **Cīvarahetū**ti ‘‘kattha manāpaṃ cīvaraṃ labhissāmī’’ti cīvarakāraṇā uppajjati. Sesapadesupi eseva nayo. **Itibhavābhavahetū**ti ettha pana **itī**ti nidassanatthe nipāto. Yathā cīvarādihetu, evaṃ bhavābhavahetupīti attho. **Bhavābhavā**ti cettha paṇītappaṇītāni sappinavanītādīni adhippetāni bhavati ārogyaṃ etenāti katvā. ‘‘Sampattibhavesu paṇītappaṇītataro bhavābhavo’’tipi vadanti. Bhavoti vā sampatti, abhavoti vipatti. Bhavoti vuḍḍhi, abhavoti hāni. Taṃ nimittañca taṇhā uppajjatīti vuttaṃ ‘‘bhavābhavahetu vā’’ti.

Gāthā heṭṭhā vuttatthā eva. Apica **taṇhādutiyo**ti taṇhāsahāyo. Ayañhi satto anamatagge saṃsāravaṭṭe saṃsaranto na ekakova saṃsarati, taṇhaṃ pana dutiyikaṃ sahāyikaṃ labhitvāva saṃsarati. Tathā hi taṃ papātapātaṃ acintetvā madhugaṇhanakaluddakaṃ viya anekādīnavākulesupi bhavesu ānisaṃsameva dassentī anatthajāle sā paribbhamāpeti. **Etamādīnavaṃ ñatvā**ti etaṃ atītānāgatapaccuppannesu khandhesu itthabhāvaññathābhāvasaññitaṃ ādīnavaṃ jānitvā. **Taṇhaṃ dukkhassa sambhava**nti ‘‘taṇhā cāyaṃ vaṭṭadukkhassa sambhavo pabhavo kāraṇa’’nti jānitvā. Ettāvatā ca ekassa bhikkhuno vipassanaṃ vaḍḍhetvā arahattuppatti dassitā. Idāni taṃ khīṇāsavaṃ thomento **‘‘vītataṇho’’**tiādimāha. Yaṃ panettha avuttaṃ, taṃ heṭṭhā vuttanayameva.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Sabrahmakasuttavaṇṇanā

106. Sattame **sabrahmakānī**ti saseṭṭhakāni. **Yesa**nti yesaṃ kulānaṃ. **Puttāna**nti puttehi pūjitasaddayogena hi idaṃ karaṇatthe sāmivacanaṃ. **Ajjhāgāre**ti sake ghare. **Pūjitā hontī**ti yaṃ ghare atthi, tena paṭijaggitā manāpena ceva kāyikavācasikena ca paccupaṭṭhitā honti. Iti mātāpitupūjakāni kulāni ‘‘sabrahmakānī’’ti pasaṃsitvā uparipi nesaṃ pasaṃsanīyataṃ dassento

‘‘sapubbadevatānī’’tiādimāha.

Tattha **brahmā**tiādīni tesaṃ brahmādibhāvasādhanatthaṃ vuttāni. Tatrāyamatthavibhāvanā – **brahmā**ti seṭṭhādhivacanaṃ. Yathā hi brahmuno catasso bhāvanā avijahitā honti mettā, karuṇā, muditā, upekkhāti, evaṃ mātāpitūnaṃ puttesu catasso bhāvanā avijahitā honti. Tā tasmiṃ tasmiṃ kāle veditabbā – kucchigatasmiñhi dārake ‘‘kadā na kho puttakaṃ arogaṃ paripuṇṇaṅgapaccaṅgaṃ passissāmā’’ti mātāpitūnaṃ mettacittaṃ uppajjati. Yadā panesa mando uttānaseyyako ūkāhi vā maṅkulehi vā daṭṭho dukkhaseyyāya vā pīḷito parodati viravati, tadāssa saddaṃ sutvā mātāpitūnaṃ kāruññaṃ uppajjati. Ādhāvitvā vidhāvitvā kīḷanakāle pana lobhanīyavayasmiṃ vā ṭhitakāle dārakaṃ oloketvā mātāpitūnaṃ cittaṃ sappimaṇḍe pakkhittasatavihatakappāsapicupaṭalaṃ viya mudukaṃ āmoditaṃ pamoditaṃ, tadā nesaṃ muditā labbhati. Yadā pana tesaṃ putto dārabharaṇaṃ paccupaṭṭhapetvā pāṭiyekkaṃ agāraṃ ajjhāvasati, tadā mātāpitūnaṃ ‘‘sakkoti dāni no puttako attano dhammatāya jīvitu’’nti majjhattabhāvo uppajjati. Evaṃ tasmiṃ kāle upekkhā labbhati. Evaṃ mātāpitūnaṃ puttesu yathākālaṃ catubbidhassapi brahmavihārassa labbhanato brahmasadisavuttitāya vuttaṃ ‘‘brahmāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacana’’nti.

Pubbadevatāti ettha devā nāma tividhā – sammutidevā, upapattidevā, visuddhidevāti. Tesu sammutidevā nāma rājāno khattiyā. Te hi ‘‘devo, devī’’ti loke voharīyanti, devā viya lokassa niggahānuggahasamatthā ca honti. Upapattidevā nāma cātumahārājikato paṭṭhāya yāva bhavaggā uppannā sattā. Visuddhidevā nāma khīṇāsavā sabbakilesavisuddhito. Tatrāyaṃ vacanattho – dibbanti, kīḷanti, laḷanti, jotanti paṭipakkhaṃ jayanti vāti devā. Tesu sabbaseṭṭhā visuddhidevā. Yathā te bālajanehi kataṃ aparādhaṃ agaṇetvā ekanteneva tesaṃ anatthahāniṃ atthuppattiñca ākaṅkhantāva yathāvuttabrahmavihārayogena atthāya hitāya sukhāya paṭipajjanti, dakkhiṇeyyatāya ca tesaṃ kārānaṃ mahapphalataṃ mahānisaṃsatañca āvahanti; evameva mātāpitaropi puttānaṃ aparādhaṃ agaṇetvā ekanteneva tesaṃ anatthahāniṃ atthuppattiñca ākaṅkhantā vuttanayeneva catubbidhassapi brahmavihārassa labbhanato atthāya hitāya sukhāya paṭipajjantā paramadakkhiṇeyyā hutvā attani katānaṃ kārānaṃ mahapphalataṃ mahānisaṃsatañca āvahanti. Sabbadevehi ca paṭhamaṃ tesaṃ upakāravantatāya te āditoyeva devā. Tesañhi vasena te paṭhamaṃ aññe deve ‘‘devā’’ti jānanti ārādhenti payirupāsanti, ārādhanavidhiṃ ñatvā tathā paṭipajjantā tassā paṭipattiyā phalaṃ adhigacchanti, tasmā te pacchādevā nāma. Tena vuttaṃ ‘‘pubbadevatāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacana’’nti.

Pubbācariyāti paṭhamaācariyā. Mātāpitaro hi putte sikkhāpentā atitaruṇakālato paṭṭhāya ‘‘evaṃ nisīda, evaṃ gaccha, evaṃ tiṭṭha, evaṃ saya, evaṃ khāda, evaṃ bhuñja, ayaṃ te ‘tātā’ti vattabbo, ayaṃ ‘bhātikā’ti, ayaṃ ‘bhaginī’ti, idaṃ nāma kātuṃ vaṭṭati, idaṃ na vaṭṭati, asukaṃ nāma upasaṅkamituṃ vaṭṭati, asukaṃ nāma na vaṭṭatī’’ti gāhenti sikkhāpenti. Aparabhāge aññe ācariyāpi sippaṃ muddaṃ gaṇananti evamādiṃ sikkhāpenti, aññe saraṇāni denti, sīlesu patiṭṭhāpenti, pabbājenti, dhammaṃ uggaṇhāpenti, upasampādenti, sotāpattimaggādīni pāpenti. Iti sabbepi te pacchāācariyā nāma. Mātāpitaro pana sabbapaṭhamaṃ. Tenāha ‘‘pubbācariyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacana’’nti.

Āhuneyyāti ānetvā hunitabbanti āhunaṃ, dūratopi ānetvā phalavisesaṃ ākaṅkhantena guṇavantesu dātabbānaṃ annapānavatthacchādanādīnaṃ etaṃ nāmaṃ, upakārakhettatāya taṃ āhunaṃ arahantīti āhuneyyā. Tena vuttaṃ ‘‘āhuneyyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacana’’nti.

Idāni tesaṃ brahmādibhāve kāraṇaṃ dassetuṃ **‘‘taṃ kissa hetu? Bahukārā’’**tiādi vuttaṃ. **Taṃ kissa hetū**ti taṃ mātāpitūnaṃ brahmādiadhivacanaṃ kena kāraṇenāti ceti attho. **Bahukārā**ti bahūpakārā. **Āpādakā**ti jīvitassa āpādakā, pālakā. Puttānañhi mātāpitūhi jīvitaṃ āpāditaṃ pālitaṃ ghaṭitaṃ anuppabandhena pavattitaṃ sampāditaṃ. **Posakā**ti hatthapāde vaḍḍhetvā hadayalohitaṃ pāyetvā posetāro. **Imassa lokassa dassetāro**ti puttānaṃ imasmiṃ loke iṭṭhāniṭṭhārammaṇadassanaṃ nāma mātāpitaro nissāya jātanti te nesaṃ imassa lokassa dassetāro nāma. Iti tesaṃ bahukārattaṃ brahmādibhāvassa kāraṇaṃ dassitaṃ, yena putto mātāpitūnaṃ lokiyena upakārena kenaci pariyāyena pariyantaṃ paṭikāraṃ kātuṃ na samatthoyeva. Sace hi putto ‘‘mātāpitūnaṃ upakārassa paccupakāraṃ karissāmī’’ti uṭṭhāya samuṭṭhāya vāyamanto dakkhiṇe aṃsakūṭe mātaraṃ, itarasmiṃ pitaraṃ ṭhapetvā vassasatāyuko sakalaṃ vassasatampi parihareyya catūhi paccayehi ucchādanaparimaddananhāpanasambāhanādīhi ca yathāruci upaṭṭhahanto tesaṃ muttakarīsampi ajigucchanto, na ettāvatā puttena mātāpitūnaṃ paṭikāro kato hoti aññatra saddhādiguṇavisese patiṭṭhāpanā. Vuttañhetaṃ bhagavatā –

> ‘‘Dvinnāhaṃ, bhikkhave, na suppaṭikāraṃ vadāmi. Katamesaṃ dvinnaṃ? Mātu ca pitu ca. Ekena, bhikkhave, aṃsena mātaraṃ parihareyya, ekena aṃsena pitaraṃ parihareyya vassasatāyuko vassasatajīvī, so ca nesaṃ ucchādanaparimaddananhāpanasambāhanena, te ca tattheva muttakarīsaṃ cajeyyuṃ, na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā. Imissā ca, bhikkhave, mahāpathaviyā pahūtarattaratanāya mātāpitaro issariyādhipacce rajje patiṭṭhāpeyya, na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā. Taṃ kissa hetu? Bahukārā, bhikkhave, mātāpitaro puttānaṃ āpādakā posakā imassa lokassa dassetāro.
>
> ‘‘Yo ca kho, bhikkhave, mātāpitaro assaddhe saddhāsampadāya samādapeti niveseti patiṭṭhāpeti. Dussīle sīlasampadāya, maccharino cāgasampadāya, duppaññe paññāsampadāya samādapeti niveseti patiṭṭhāpeti. Ettāvatā kho, bhikkhave, mātāpitūnaṃ katañca hoti paṭikatañcā’’ti (a. ni. 2.34).

Tathā –

> ‘‘Mātāpituupaṭṭhānaṃ, puttadārassa saṅgaho’’ti; (Khu. pā. 5.6);
> ‘‘Mātāpituupaṭṭhānaṃ, bhikkhave, paṇḍitapaññatta’’nti ca –

Evamādīni mātāpitūnaṃ puttassa bahūpakārabhāvasādhakāni suttāni daṭṭhabbāni.

Gāthāsu **vuccare**ti vuccanti kathīyanti. **Pajāya anukampakā**ti paresaṃ pāṇaṃ chinditvāpi attano santakaṃ yaṃkiñci cajitvāpi attano pajaṃ paṭijagganti gopayanti, tasmā pajāya attano puttānaṃ anukampakā anuggāhakā.

Namasseyyāti sāyaṃ pātaṃ upaṭṭhānaṃ gantvā ‘‘idaṃ mayhaṃ uttamaṃ puññakkhetta’’nti namakkāraṃ kareyya. **Sakkareyyā**ti sakkārena paṭimāneyya. Idāni taṃ sakkāraṃ dassento **‘‘annenā’’**tiādimāha. Tattha **annenā**ti yāgubhattakhādanīyena. **Pānenā**ti aṭṭhavidhapānena. **Vatthenā**ti nivāsanapārupanena. **Sayanenā**ti mañcapīṭhabhisibimbohanādinā sayanena. **Ucchādanenā**ti duggandhaṃ paṭivinodetvā sugandhakaraṇucchādanena. **Nhānenā**ti sītakāle uṇhodakena, uṇhakāle sītodakena gattāni parisiñcitvā nhāpanena. **Pādānaṃ dhovanena cā**ti uṇhodakasītodakehi pādadhovanena ceva telamakkhanena ca.

Tāya naṃ pāricariyāyāti ettha **na**nti nipātamattaṃ, yathāvuttaparicaraṇena. Atha vā **pāricariyāyā**ti bharaṇakiccakaraṇakulavaṃsapatiṭṭhāpanādinā pañcavidhaupaṭṭhānena. Vuttañhetaṃ –

> ‘‘Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā ‘bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjissāmi. Atha vā pana nesaṃ petānaṃ kālakatānaṃ dakkhiṇamanuppadassāmī’ti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti – pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī’’ti (dī. ni. 3.267).

Apica yo mātāpitaro tīsu vatthūsu abhippasanne katvā sīlesu vā patiṭṭhāpetvā pabbajjāya vā niyojetvā upaṭṭhahati, ayaṃ mātāpituupaṭṭhākānaṃ aggoti veditabbo. Sā panāyaṃ pāricariyā puttassa ubhayalokahitasukhāvahāti dassento **‘‘idheva naṃ pasaṃsanti, pecca sagge pamodatī’’**ti āha. Tattha **idhā**ti imasmiṃ loke. Mātāpituupaṭṭhākañhi puggalaṃ paṇḍitamanussā tattha pāricariyāya pasaṃsanti vaṇṇenti thomenti, tassa ca diṭṭhānugatiṃ āpajjantā sayampi attano mātāpitūsu tathā paṭipajjitvā mahantaṃ puññaṃ pasavanti. **Peccā**ti paralokaṃ gantvā sagge ṭhito mātāpitupaṭṭhāko dibbasampattīhi modati pamodati abhinandatīti.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Bahukārasuttavaṇṇanā

107. Aṭṭhame **brāhmaṇagahapatikā**ti brāhmaṇā ceva gahapatikā ca. Ṭhapetvā brāhmaṇe ye keci agāraṃ ajjhāvasantā idha gahapatikāti veditabbā. **Ye**ti aniyamato niddiṭṭhaparāmasanaṃ. **Vo**ti upayogabahuvacanaṃ. Ayañhettha saṅkhepattho – bhikkhave, tumhākaṃ bahūpakārā brāhmaṇagahapatikā, ye brāhmaṇā ceva sesaagārikā ca ‘‘tumhe eva amhākaṃ puññakkhettaṃ, yattha mayaṃ uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpema sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’’nti cīvarādīhi paccayehi patiupaṭṭhitāti.

Evaṃ ‘‘āmisadānena āmisasaṃvibhāgena āmisānuggahena gahaṭṭhā bhikkhūnaṃ upakāravanto’’ti dassetvā idāni dhammadānena dhammasaṃvibhāgena dhammānuggahena bhikkhūnampi tesaṃ upakāravantataṃ dassetuṃ **‘‘tumhepi, bhikkhave,’’**tiādi vuttaṃ, taṃ vuttanayameva.

Iminā kiṃ kathitaṃ? Piṇḍāpacāyanaṃ nāma kathitaṃ. Ayañhettha adhippāyo – bhikkhave, yasmā ime brāhmaṇagahapatikā neva tumhākaṃ ñātakā, na mittā, na iṇaṃ vā dhārenti, atha kho ‘‘ime samaṇā sammaggatā sammā paṭipannā, ettha no kārā mahapphalā bhavissanti mahānisaṃsā’’ti phalavisesaṃ ākaṅkhantā tumhe cīvarādīhi upaṭṭhahanti. Tasmā taṃ tesaṃ adhippāyaṃ paripūrentā appamādena sampādetha, dhammadesanāpi vo kārakānaṃyeva sobhati, ādeyyā ca hoti, na itaresanti evaṃ sammāpaṭipattiyaṃ appamādo karaṇīyoti.

Evamidaṃ, bhikkhavetiādīsu ayaṃ saṅkhepattho – bhikkhave, evaṃ iminā vuttappakārena gahaṭṭhapabbajitehi āmisadānadhammadānavasena aññamaññaṃ sannissāya kāmādivasena catubbidhassapi oghassa nittharaṇatthāya sakalassapi vaṭṭadukkhassa sammadeva pariyosānakaraṇāya uposathasīlaniyamādivasena catupārisuddhisīlādivasena vā idaṃ sāsanabrahmacariyaṃ maggabrahmacariyañca vussati carīyatīti.

Gāthāsu **sāgārā**ti gahaṭṭhā. **Anagārā**ti pariccattaagārā pabbajitā. **Ubho aññoññanissitā**ti te ubhopi aññamaññasannissitā. Sāgārā hi anagārānaṃ dhammadānasannissitā, anagārā ca sāgārānaṃ paccayadānasannissitā. **Ārādhayantī**ti sādhenti sampādenti. **Saddhamma**nti paṭipattisaddhammaṃ paṭivedhasaddhammañca. Tattha yaṃ uttamaṃ, taṃ dassento āha **‘‘yogakkhemaṃ anuttara’’**nti arahattaṃ nibbānañca. **Sāgāresū**ti sāgārehi, nissakke idaṃ bhummavacanaṃ, sāgārānaṃ vā santike. **Paccaya**nti vuttāvasesaṃ duvidhaṃ paccayaṃ piṇḍapātaṃ bhesajjañca. **Parissayavinodana**nti utuparissayādiparissayaharaṇaṃ vihārādiāvasathaṃ. **Sugata**nti sammā paṭipannaṃ kalyāṇaputhujjanena saddhiṃ aṭṭhavidhaṃ ariyapuggalaṃ. Sāvako hi idha sugatoti adhippeto. **Gharamesino**ti gharaṃ esino, gehe ṭhatvā gharāvāsaṃ vasantā bhogūpakaraṇāni ceva gahaṭṭhasīlādīni ca esanasīlāti attho. **Saddahāno arahata**nti arahantānaṃ ariyānaṃ vacanaṃ, tesaṃ vā sammāpaṭipattiṃ saddahantā. ‘‘Addhā ime sammā paṭipannā, yathā ime kathenti, tathā paṭipajjantānaṃ sā paṭipatti saggamokkhasampattiyā saṃvattatī’’ti abhisaddahantāti attho. ‘‘Saddahantā’’tipi pāṭho. **Ariyapaññāyā**ti suvisuddhapaññāya. **Jhāyino**ti ārammaṇalakkhaṇūpanijjhānavasena duvidhenapi jhānena jhāyino.

Idha dhammaṃ caritvānāti imasmiṃ attabhāve, imasmiṃ vā sāsane lokiyalokuttarasukhassa maggabhūtaṃ sīlādidhammaṃ paṭipajjitvā yāva parinibbānaṃ na pāpuṇanti, tāvadeva sugatigāmino. **Nandino**ti pītisomanassayogena nandanasīlā. Keci pana ‘‘dhammaṃ caritvāna magganti sotāpattimaggaṃ pāpuṇitvā’’ti vadanti. **Devalokasmi**nti chabbidhepi kāmāvacaradevaloke. **Modanti kāmakāmino**ti yathicchitavatthunipphattito kāmakāmino kāmavanto hutvā pamodantīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Kuhasuttavaṇṇanā

108. Navame **kuhā**ti sāmantajappanādinā kuhanavatthunā kuhakā, asantaguṇasambhāvanicchāya kohaññaṃ katvā paresaṃ vimhāpakāti attho. **Thaddhā**ti kodhena ca mānena ca thaddhamānasā. ‘‘Kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyatī’’ti (a. ni. 3.25; pu. pa. 101) evaṃ vuttena kodhena ca, ‘‘dubbaco hoti dovacassakaraṇehi dhammehi samannāgato akkhamo appadakkhiṇaggāhī anusāsani’’nti (ma. ni. 1.181) evaṃ vuttena dovacassena ca, ‘‘jātimado, gottamado, sippamado, ārogyamado, yobbanamado, jīvitamado’’ti (vibha. 832) evaṃ vuttena jātimadādibhedena madena ca garukātabbesu garūsu paramanipaccakāraṃ akatvā ayosalākaṃ gilitvā ṭhitā viya anonatā hutvā vicaraṇakā. **Lapā**ti upalāpakā micchājīvavasena kulasaṅgāhakā paccayatthaṃ payuttavācāvasena nippesikatāvasena ca lapakāti vā attho.

Siṅgīti ‘‘tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgāratā cāturatā cāturiyaṃ parikkhattatā pārikkhattiya’’nti (vibha. 852) evaṃ vuttehi siṅgasadisehi pākaṭakilesehi samannāgatā. **Unnaḷā**ti uggatanaḷā, naḷasadisaṃ tucchamānaṃ ukkhipitvā vicaraṇakā. **Asamāhitā**ti cittekaggatāmattassāpi alābhino. **Na me te, bhikkhave, bhikkhū māmakā**ti te mayhaṃ bhikkhū mama santakā na honti. Meti idaṃ padaṃ attānaṃ uddissa pabbajitattā bhagavatā vuttaṃ. Yasmā pana te kuhanādiyogato na sammā paṭipannā, tasmā ‘‘na māmakā’’ti vuttā. **Apagatā**ti yadipi te mama sāsane pabbajitā, yathānusiṭṭhaṃ pana appaṭipajjanato apagatā eva imasmā dhammavinayā, ito te suvidūravidūre ṭhitāti dasseti. Vuttañhetaṃ –

> ‘‘Nabhañca dūre pathavī ca dūre,
> Pāraṃ samuddassa tadāhu dūre;
> Tato have dūrataraṃ vadanti,
> Satañca dhammaṃ asatañca rājā’’ti. (a. ni. 4.47; jā. 2.21.414);

Vuddhiṃ virūḷhiṃ vepullaṃ āpajjantīti sīlādiguṇehi vaḍḍhanavasena vuddhiṃ, tattha niccalabhāvena virūḷhiṃ, sabbattha patthaṭabhāvena sīlādidhammakkhandhapāripūriyā vepullaṃ. Na ca te kuhādisabhāvā bhikkhū āpajjanti, na ca pāpuṇantīti attho. **Te kho me, bhikkhave, bhikkhū māmakā**ti idhāpi meti attānaṃ uddissa pabbajitattā vadati, sammā paṭipannattā pana ‘‘māmakā’’ti āha. Vuttavipariyāyena sukkapakkho veditabbo. Tattha yāva arahattamaggā virūhanti nāma, arahattaphale pana sampatte virūḷhiṃ vepullaṃ āpannā nāma. Gāthā suviññeyyā eva.

Navamasuttavaṇṇanā niṭṭhitā.

10. Nadīsotasuttavaṇṇanā

109. Dasame **seyyathāpī**ti opammadassanatthe nipāto, yathā nāmāti attho. **Nadiyā sotena ovuyheyyā**ti sīghasotāya hārahāriniyā nadiyā udakavegena heṭṭhato vuyheyya adho hariyetha. **Piyarūpasātarūpenā**ti piyasabhāvena sātasabhāvena ca kāraṇabhūtena, tassaṃ nadiyaṃ tassā vā paratīre maṇisuvaṇṇādi aññaṃ vā piyavatthu vittūpakaraṇaṃ atthi, taṃ gahessāmīti nadiyaṃ patitvā sotena avakaḍḍheyya. **Kiñcāpī**ti anujānanaasambhāvanatthe nipāto. Kiṃ anujānāti, kiṃ na sambhāveti? Tena purisena adhippetassa piyavatthussa tattha atthibhāvaṃ anujānāti, tathāgamanaṃ pana ādīnavavantatāya na sambhāveti. Idaṃ vuttaṃ hoti – ambho, purisa, yadipi tayā adhippetaṃ piyavatthu tattha upalabbhati, evaṃ gamane pana ayamādīnavo, yaṃ tvaṃ heṭṭhā rahadaṃ patvā maraṇaṃ maraṇamattaṃ vā dukkhaṃ pāpuṇeyyāsīti.

Atthi cettha heṭṭhā rahadoti etissā nadiyā heṭṭhā anusotabhāge ativiya gambhīravitthato eko mahāsaro atthi. So ca samantato vātābhighātasamuṭṭhitāhi maṇimayapabbatakūṭasannibhāhi mahatīhi ūmīhi vīcīhi **saūmi,** visamesu bhūmippadesesu savegaṃ anupakkhandantena imissā tāva nadiyā mahoghena tahiṃ tahiṃ āvaṭṭamānavipulajalatāya balavāmukhasadisehi saha āvaṭṭehīti **sāvaṭṭo**. Taṃ rahadaṃ otiṇṇasatteyeva attano nibaddhāmisagocare katvā ajjhāvasantena ativiya bhayānakadassanena ghoracetasā dakarakkhasena **sagaho sarakkhaso,** caṇḍamacchamakarādinā vā **sagaho,** yathāvuttarakkhasena **sarakkhaso**.

Yanti evaṃ sappaṭibhayaṃ yaṃ rahadaṃ. **Ambho purisā**ti ālapanaṃ. **Maraṇaṃ vā nigacchasī**ti tāhi vā ūmīhi ajjhotthaṭo, tesu vā āvaṭṭesu nipatito sīsaṃ ukkhipituṃ asakkonto tesaṃ vā caṇḍamacchamakarādīnaṃ mukhe nipatito. Tassa vā dakarakkhasassa hatthaṃ gato maraṇaṃ vā gamissasi, atha vā pana āyusese sati tato muccitvā apagacchanto tehi ūmiādīhi janitaghaṭṭitavasena maraṇamattaṃ maraṇappamāṇaṃ dukkhaṃ nigacchasi. **Paṭisotaṃ vāyameyyā**ti so pubbe anusotaṃ vuyhamāno tassa purisassa vacanaṃ sutvā ‘‘anattho kira me upaṭṭhito, maccumukhe kirāhaṃ parivattāmī’’ti uppannabalavabhayo sambhamanto diguṇaṃ katvā ussāhaṃ hatthehi ca pādehi ca vāyameyya tareyya, na cireneva tīraṃ sampāpuṇeyya.

Atthassa viññāpanāyāti catusaccapaṭivedhānukūlassa atthassa sambodhanāya upamā katā. **Ayañcettha attho**ti ayameva idāni vuccamāno idha mayā adhippeto upameyyattho, yassa viññāpanāya upamā āhaṭā.

Taṇhāyetaṃ adhivacananti ettha catūhi ākārehi taṇhāya sotasadisatā veditabbā anukkamaparivuḍḍhito anuppabandhato osīdāpanato duruttaraṇato ca. Yathā hi upari mahāmeghe abhippavuṭṭhe udakaṃ pabbatakandarapadarasākhāyo pūretvā tato bhassitvā kusubbhe pūretvā tato bhassitvā kunnadiyo pūretvā tato mahānadiyo pakkhanditvā ekoghaṃ hutvā pavattamānaṃ ‘‘nadīsoto’’ti vuccati, evameva ajjhattikabāhirādivasena anekabhedesu rūpādīsu ārammaṇesu lobho uppajjitvā anukkamena parivuḍḍhiṃ gacchanto ‘‘taṇhāsoto’’ti vuccati, yathā ca nadīsoto āgamanato yāva samuddappatti, tāva sati vicchedapaccayābhāve avicchijjamāno anuppabandhena pavattati, evaṃ taṇhāsotopi āgamanato paṭṭhāya asati vicchedapaccaye avicchijjamāno apāyasamuddābhimukho anuppabandhena pavattati. Yathā pana nadīsoto tadantogadhe satte osīdāpeti, sīsaṃ ukkhipituṃ na deti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpeti, evaṃ taṇhāsotopi attano sotantogate satte osīdāpeti, paññāsīsaṃ ukkhipituṃ na deti, kusalamūlacchedanena saṃkilesadhammasamāpajjanena ca maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpeti.

Yathā ca nadiyā soto mahoghabhāvena pavattamāno uḷumpaṃ vā nāvaṃ vā bandhituṃ netuñca chekaṃ purisaṃ nissāya paratīraṃ gantuṃ ajjhāsayaṃ katvā tajjaṃ vāyāmaṃ karontena taritabbo, na yena vā tena vāti duruttaro, evaṃ taṇhāsotopi kāmoghabhavoghabhūto sīlasaṃvaraṃ pūretuṃ samathavipassanāsu kammaṃ kātuṃ ‘‘nipakena arahattaṃ pāpuṇissāmī’’ti ajjhāsayaṃ samuṭṭhāpetvā kalyāṇamitte nissāya samathavipassanānāvaṃ abhiruhitvā sammāvāyāmaṃ karontena taritabbo, na yena vā tena vāti duruttaro. Evaṃ anukkamaparivuḍḍhito anuppabandhato osīdāpanato duruttaraṇatoti catūhi ākārehi taṇhāya nadīsotasadisatā veditabbā.

Piyarūpaṃ sātarūpanti piyajātikaṃ piyasabhāvaṃ piyarūpaṃ, madhurajātikaṃ madhurasabhāvaṃ sātarūpaṃ, iṭṭhasabhāvanti attho. **Channeta**nti channaṃ etaṃ. **Ajjhattikāna**nti ettha ‘‘evaṃ mayaṃ attāti gahaṇaṃ gamissāmā’’ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattānīti ajjhattikāni. Tattha gocarajjhattaṃ, niyakajjhattaṃ, visayajjhattaṃ, ajjhattajjhattanti catubbidhaṃ ajjhattaṃ. Tesu ‘‘ajjhattarato samāhito’’ti evamādīsu (dha. pa. 362) vuttaṃ idaṃ **gocarajjhattaṃ** nāma. ‘‘Ajjhattaṃ sampasādana’’nti (dī. ni. 1.228; dha. sa. 161) āgataṃ idaṃ **niyakajjhattaṃ** nāma. ‘‘Sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharatī’’ti (ma. ni. 3.187) evamāgataṃ idaṃ **visayajjhattaṃ** nāma. ‘‘Ajjhattikā dhammā, bāhirā dhammā’’ti (dha. sa. tikamātikā 20) ettha vuttaṃ ajjhattaṃ **ajjhattajjhattaṃ** nāma. Idhāpi etadeva adhippetaṃ, tasmā ajjhattāniyeva ajjhattikāni. Atha vā yathāvutteneva atthena ‘‘ajjhattā dhammā, bahiddhā dhammā’’tiādīsu viya tesu ajjhattesu bhavāni ajjhattikāni, cakkhādīni. Tesaṃ ajjhattikānaṃ.

Āyatanānanti ettha āyatanato, āyānaṃ tananato, āyatassa ca nayanato āyatanānīti. Cakkhādīsu hi taṃtaṃdvāravatthukā cittacetasikā dhammā sakena sakena anubhavanādinā kiccena āyatanti uṭṭhahanti ghaṭanti vāyamanti, te ca āyabhūte dhamme etāni tanonti vitthārenti, yañca anamatagge saṃsāre pavattaṃ ativiya āyataṃ vaṭṭadukkhaṃ, taṃ nayanti pavattenti. Iti sabbathāpime dhammā āyatanato, āyānaṃ tananato, āyatassa ca nayanato āyatanānīti vuccanti. Apica nivāsaṭṭhānaṭṭhena, ākaraṭṭhena, samosaraṇaṭṭhānaṭṭhena, sañjātidesaṭṭhena, kāraṇaṭṭhena ca āyatanaṃ veditabbaṃ. Tathā hi loke ‘‘issarāyatanaṃ devāyatana’’ntiādīsu nivāsaṭṭhānaṃ āyatananti vuccati. ‘‘Suvaṇṇāyatanaṃ rajatāyatana’’ntiādīsu ākaro. Sāsane pana ‘‘manorame āyatane, sevanti naṃ vihaṅgamā’’tiādīsu samosaraṇaṭṭhānaṃ. ‘‘Dakkhiṇāpatho gunnaṃ āyatana’’ntiādīsu sañjātideso. ‘‘Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane’’tiādīsu (ma. ni. 3.158; a. ni. 3.102) kāraṇaṃ āyatananti vuccati. Cakkhādīsu ca te te cittacetasikā dhammā nivasanti tadāyattavuttitāyāti cakkhādayo tesaṃ nivāsaṭṭhānaṃ. Tattha ca te ākiṇṇā tannissitattāti te nesaṃ ākaro, samosaraṇaṭṭhānañca tattha vatthudvārabhāvena samosaraṇato, sañjātideso ca tannissayabhāvena tesaṃ tattheva uppattito, kāraṇañca tadabhāve tesaṃ abhāvatoti. Iti nivāsaṭṭhānaṭṭhena, ākaraṭṭhena, samosaraṇaṭṭhānaṭṭhena, sañjātidesaṭṭhena, kāraṇaṭṭhenāti imehi kāraṇehi cakkhādīni āyatanānīti vuccanti. Tena vuttaṃ ‘‘channetaṃ ajjhattikānaṃ āyatanāna’’nti.

Yadipi rūpādayopi dhammā ‘‘rūpaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjatī’’ti taṇhāvatthubhāvato piyarūpasātarūpabhāvena vuttā. Cakkhādike pana muñcitvā attabhāvapaññattiyā abhāvato ‘‘mama cakkhu mama sota’’ntiādinā adhikasinehavatthubhāvena cakkhādayo sātisayaṃ piyarūpaṃ sātarūpanti niddesaṃ arahantīti dassetuṃ ‘‘piyarūpaṃ sātarūpanti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacana’’nti vuttaṃ.

Orambhāgiyānanti ettha oraṃ vuccati kāmadhātu, tappariyāpannā orambhāgā, paccayabhāvena tesaṃ hitāti orambhāgiyā. Yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti saṃyojanāni. Sakkāyadiṭṭhivicikicchāsīlabbataparāmāsakāmarāgabyāpādānaṃ etaṃ adhivacanaṃ. Te hi kāmabhavūpagānaṃ saṅkhārānaṃ paccayā hutvā rūpārūpadhātuto heṭṭhābhāvena nihīnabhāvena orambhāgabhūtena kāmabhavena satte saṃyojenti. Eteneva tesaṃ heṭṭhārahadasadisatā dīpitāti daṭṭhabbā. **Ūmibhayanti kho, bhikkhave, kodhupāyāsassetaṃ adhivacana**nti bhāyati etasmāti bhayaṃ, ūmi eva bhayanti ūmibhayaṃ. Kujjhanaṭṭhena kodho, sveva cittassa sarīrassa ca abhippamaddanapavedhanuppādanena daḷhaṃ āyāsanaṭṭhena upāyāso.

Ettha ca anekavāraṃ pavattitvā attanā samavetaṃ sattaṃ ajjhottharitvā sīsaṃ ukkhipituṃ adatvā anayabyasanāpādanena kodhupāyāsassa ūmisadisatā daṭṭhabbā. Tathā kāmaguṇānaṃ kilesābhibhūte satte ito ca etto, etto ca itoti evaṃ manāpiyarūpādivisayasaṅkhāte attani saṃsāretvā yathā tato bahibhūte nekkhamme cittampi na uppajjati evaṃ āvaṭṭetvā byasanāpādanena āvaṭṭasadisatā daṭṭhabbā. Yathā pana gaharakkhasopi ārakkharahitaṃ attano gocarabhūmigataṃ purisaṃ abhibhuyya gahetvā agocare ṭhitampi rakkhasamāyāya gocaraṃ netvā bheravarūpadassanādinā avasaṃ attano upakāraṃ kātuṃ asamatthaṃ katvā anvāvisitvā vaṇṇabalabhogayasasukhehipi viyojento mahantaṃ anayabyasanaṃ āpādeti, evaṃ mātugāmopi yonisomanasikārarahitaṃ avīrapurisaṃ itthikuttabhūtehi attano hāvabhāvavilāsehi abhibhuyya gahetvā vīrajātiyampi attano rūpādīhi palobhanavasena itthimāyāya anvāvisitvā avasaṃ attano upakāradhamme sīlādayo sampādetuṃ asamatthaṃ karonto guṇavaṇṇādīhi viyojetvā mahantaṃ anayabyasanaṃ āpādeti, evaṃ mātugāmassa gaharakkhasasadisatā daṭṭhabbā. Tena vuttaṃ ‘‘āvaṭṭanti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ, gaharakkhasoti kho, bhikkhave, mātugāmassetaṃ adhivacana’’nti.

Paṭisototi kho bhikkhave nekkhammassetaṃ adhivacananti ettha pabbajjā saha upacārena paṭhamajjhānaṃ vipassanāpaññā ca nibbānañca nekkhammaṃ nāma. Sabbepi kusalā dhammā nekkhammaṃ nāma. Vuttañhetaṃ –

‘‘Pabbajjā paṭhamaṃ jhānaṃ, nibbānañca vipassanā;
Sabbepi kusalā dhammā, nekkhammanti pavuccare’’ti.

Imesaṃ pana pabbajjādīnaṃ taṇhāsotassa paṭilomato paṭisotasadisatā veditabbā. Avisesena hi dhammavinayo nekkhammaṃ, tassa adhiṭṭhānaṃ pabbajjā ca, dhammavinayo ca taṇhāsotassa paṭisotaṃ vuccati. Vuttañhetaṃ –

‘‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;
Rāgarattā na dakkhanti, tamokhandhena āvutā’’ti. (dī. ni. 2.65; ma. ni. 1.281; saṃ. ni. 1.172);

Vīriyārambhassāti catubbidhasammappadhānavīriyassa. Tassa kāmoghādibhedataṇhāsotasantaraṇassa hatthehi pādehi caturaṅganadīsotasantaraṇavāyāmassa sadisatā pākaṭāyeva. Tathā nadīsotassa tīre ṭhitassa cakkhumato purisassa kāmādiṃ catubbidhampi oghaṃ taritvā tassa paratīrabhūte nibbānathale ṭhitassa pañcahi cakkhūhi cakkhumato bhagavato sadisabhāvo. Tena vuttaṃ ‘‘cakkhumā puriso…pe… sammāsambuddhassā’’ti.

Tatridaṃ opammasaṃsandanaṃ – nadīsoto viya anuppabandhavasena pavattamāno taṇhāsoto, tena vuyhamāno puriso viya anamatagge saṃsāravaṭṭe paribbhamanato taṇhāsotena vuyhamāno satto, tassa tattha piyarūpasātarūpavatthusmiṃ abhiniveso viya imassa cakkhādīsu abhiniveso, saūmisāvaṭṭasagaharakkhaso heṭṭhārahado viya kodhupāyāsapañcakāmaguṇamātugāmasamākulo pañcorambhāgiyasaṃyojanasamūho, tamatthaṃ yathābhūtaṃ viditvā tassa nadīsotassa paratīre ṭhito cakkhumā puriso viya sakalaṃ saṃsārādīnavaṃ sabbañca ñeyyadhammaṃ yathābhūtaṃ viditvā taṇhāsotassa paratīrabhūte nibbānathale ṭhito samantacakkhu bhagavā, tassa purisassa tasmiṃ nadiyā sotena vuyhamāne purise anukampāya rahadassa rahadādīnavassa ca ācikkhanaṃ viya taṇhāsotena vuyhamānassa sattassa mahākaruṇāya bhagavato taṇhādīnaṃ tadādīnavassa ca vibhāvanā, tassa vacanaṃ asaddahitvā anusotagāmino tassa purisassa tasmiṃ rahade maraṇappattimaraṇamattadukkhappattiyo viya bhagavato vacanaṃ asampaṭicchantassa apāyuppatti, sugatiyaṃ dukkhuppatti ca, tassa pana vacanaṃ saddahitvā hatthehi ca pādehi ca vāyāmakaraṇaṃ viya tena ca vāyāmena paratīraṃ patvā sukhena yathicchitaṭṭhānagamanaṃ viya bhagavato vacanaṃ sampaṭicchitvā taṇhādīsu ādīnavaṃ passitvā taṇhāsotassa paṭisotapabbajjādinekkhammavasena vīriyārambho, āraddhavīriyassa ca teneva vīriyārambhena taṇhāsotātikkamanaṃ nibbānatīraṃ patvā arahattaphalasamāpattivasena yathāruci sukhavihāroti.

Gāthāsu **sahāpi dukkhena jaheyya kāme**ti jhānamaggādhigamatthaṃ samathavipassanānuyogaṃ karonto bhikkhu yadipi tesaṃ pubbabhāgapaṭipadā kicchena kasirena sampajjati, na sukhena vīthiṃ otarati pubbabhāgabhāvanāya kilesānaṃ balavabhāvato, indriyānaṃ vā atikkhabhāvato. Tathā sati sahāpi dukkhena jaheyya kāme, paṭhamajjhānena vikkhambhento tatiyamaggena samucchindanto kilesakāme pajaheyya. Etena dukkhapaṭipade jhānamagge dasseti.

Yogakkhemaṃ āyatiṃ patthayānoti anāgāmitaṃ arahattaṃ icchanto ākaṅkhamāno. Ayañhettha adhippāyo – yadipi etarahi kicchena kasirena jhānapurimamagge adhigacchāmi, ime pana nissāya upari arahattaṃ adhigantvā katakicco pahīnasabbadukkho bhavissāmīti sahāpi dukkhena jhānādīhi kāme pajaheyyāti. Atha vā yo kāmavitakkabahulo puggalo kalyāṇamittassa vasena pabbajjaṃ sīlavisodhanaṃ jhānādīnaṃ pubbabhāgapaṭipattiṃ vā paṭipajjanto kicchena kasirena assumukho rodamāno taṃ vitakkaṃ vikkhambheti, taṃ sandhāya vuttaṃ ‘‘sahāpi dukkhena jaheyya kāme’’ti. So hi kicchenapi kāme pajahanto jhānaṃ nibbattetvā taṃ jhānaṃ pādakaṃ katvā vipassanto anukkamena arahatte patiṭṭhaheyya. Tena vuttaṃ ‘‘yogakkhemaṃ āyatiṃ patthayāno’’ti.

Sammappajānoti vipassanāsahitāya maggapaññāya sammadeva pajānanto. **Suvimuttacitto**ti tassa ariyamaggādhigamassa anantaraṃ phalavimuttiyā suṭṭhu vimuttacitto. **Vimuttiyā phassaye tattha tatthā**ti tasmiṃ tasmiṃ maggaphalādhigamanakāle vimuttiṃ nibbānaṃ phassaye phuseyya pāpuṇeyya adhigaccheyya sacchikareyya. Upayogatthe hi ‘‘vimuttiyā’’ti idaṃ sāmivacanaṃ. Vimuttiyā vā ārammaṇabhūtāya tattha tattha taṃtaṃphalasamāpattikāle attano phalacittaṃ phassaye phuseyya pāpuṇeyya, nibbānogadhāya phalasamāpattiyā vihareyyāti attho. **Sa vedagū**ti so vedasaṅkhātena maggañāṇena catunnaṃ saccānaṃ gatattā paṭividdhattā vedagū. **Lokantagū**ti khandhalokassa pariyantaṃ gato. Sesaṃ suviññeyyameva.

Dasamasuttavaṇṇanā niṭṭhitā.

11. Carasuttavaṇṇanā

110. Ekādasame **carato**ti gacchantassa, caṅkamantassa vā. **Uppajjati kāmavitakko vā**ti vatthukāmesu avītarāgatāya tādise paccaye kāmapaṭisaṃyutto vā vitakko uppajjati ce, yadi uppajjati. **Byāpādavitakko vā vihiṃsāvitakko vā**ti āghātanimittabyāpādapaṭisaṃyutto vā vitakko, leḍḍudaṇḍādīhi paraviheṭhanavasena vihiṃsāpaṭisaṃyutto vā vitakko uppajjati ceti sambandho. **Adhivāsetī**ti taṃ yathāvuttaṃ kāmavitakkādiṃ yathāpaccayaṃ attano citte uppannaṃ ‘‘itipāyaṃ vitakko pāpako, itipi akusalo, itipi sāvajjo, so ca kho attabyābādhāyapi saṃvattatī’’tiādinā nayena paccavekkhaṇāya abhāvato **adhivāseti** attano cittaṃ āropetvā vāseti ce. Adhivāsentoyeva ca **nappajahati** tadaṅgādippahānavasena na paṭinissajjati, tato eva **na vinodeti** attano cittasantānato na nudati na nīharati, tathā avinodanato **na byantīkaroti** na vigatantaṃ karoti. Ātāpī pahitatto yathā tesaṃ antopi nāvasissati antamaso bhaṅgamattampi evaṃ karoti, ayaṃ pana tathā na karotīti attho. Tathābhūtova **na anabhāvaṃ gameti** anu anu abhāvaṃ na gameti. Na pajahati ce, na vinodeti cetiādinā ce-saddaṃ yojetvā attho veditabbo.

Caranti caranto. **Evaṃbhūto**ti evaṃ kāmavitakkādipāpavitakkehi samaṅgībhūto. **Anātāpī anottāpī**ti kilesānaṃ ātāpanassa vīriyassa abhāvena anātāpī, pāputrāsaātāpanaparitāpanalakkhaṇassa ottappassa abhāvena anottāpī. **Satataṃ samita**nti sabbakālaṃ nirantaraṃ. **Kusīto hīnavīriyo**ti kusalehi dhammehi parihāyitvā akusalapakkhe kucchitaṃ sīdanato kosajjasamannāgamena ca kusīto, sammappadhānavīriyābhāvena hīnavīriyo vīriyavirahitoti vuccati kathīyati. **Ṭhitassā**ti gamanaṃ upacchinditvā tiṭṭhato. Sayanairiyāpathassa visesato kosajjapakkhikattā yathā taṃsamaṅgino vitakkā sambhavanti, taṃ dassetuṃ **‘‘jāgarassā’’**ti vuttaṃ.

Sukkapakkhe **tañce, bhikkhave, bhikkhu nādhivāsetī**ti āraddhavīriyassāpi viharato anādimati saṃsāre cirakālabhāvitena tathārūpappaccayasamāyogena satisammosena vā kāmavitakkādi uppajjati ce, taṃ bhikkhu attano cittaṃ āropetvā na vāseti ce, abbhantare na vāseti ceti attho. Anadhivāsento kiṃ karotīti? **Pajahati** chaḍḍeti. Kiṃ kacavaraṃ viya piṭakena? Na hi, apica kho taṃ **vinodeti** nudati nīharati. Kiṃ balībaddaṃ viya patodena? Na hi, atha kho naṃ **byantīkaroti** vigatantaṃ karoti. Yathā tesaṃ antopi nāvasissati antamaso bhaṅgamattampi, tathā te karoti. Kathaṃ pana te tathā karoti? **Anabhāvaṃ gameti** anu anu abhāvaṃ gameti, vikkhambhanappahānena yathā suvikkhambhitā honti tathā ne karotīti vuttaṃ hoti.

Evaṃbhūtotiādīsu evaṃ kāmavitakkādīnaṃ anadhivāsanena suvisuddhāsayo samāno tāya ca āsayasampattiyā tannimittāya ca payogasampattiyā parisuddhasīlo indriyesu guttadvāro bhojane mattaññū satisampajaññena samannāgato jāgariyaṃ anuyutto tadaṅgādivasena kilesānaṃ ātāpanalakkhaṇena vīriyena samannāgatattā **ātāpī**, sabbaso pāputrāsena samannāgatattā. **Ottāpī satataṃ** rattindivaṃ, **samitaṃ** nirantaraṃ samathavipassanābhāvanānuyogavasena catubbidhasammappadhānasiddhiyā, **āraddhavīriyo pahitatto** nibbānaṃ paṭipesitacittoti **vuccati** kathīyatīti attho. Sesaṃ vuttanayameva.

Gāthāsu **gehanissita**nti ettha gehavāsīhi apariccattattā gehavāsīnaṃ sabhāvattā gehadhammattā vā gehaṃ vuccati vatthukāmo. Atha vā gehapaṭibaddhabhāvato kilesakāmānaṃ nivāsaṭṭhānabhāvato taṃvatthukattā vā kāmavitakkādi gehanissitaṃ nāma. **Kummaggaṃ paṭipanno**ti yasmā ariyamaggassa uppathabhāvato abhijjhādayo tadekaṭṭhadhammā ca kummaggo, tasmā kāmavitakkādibahulo puggalo kummaggaṃ paṭipanno nāma. **Mohaneyyesu mucchito**ti mohasaṃvattaniyesu rūpādīsu mucchito sammatto ajjhopanno. **Sambodhi**nti ariyamaggañāṇaṃ. **Phuṭṭhu**nti phusituṃ pattuṃ, **so tādiso** micchāsaṅkappagocaro abhabbo, na kadāci taṃ pāpuṇātīti attho.

Vitakkaṃ samayitvānāti yathāvuttaṃ micchāvitakkaṃ paṭisaṅkhānabhāvanābalehi vūpasametvā. **Vitakkūpasame rato**ti navannampi mahāvitakkānaṃ accantavūpasamabhūte arahatte nibbāne eva vā ajjhāsayena rato abhirato. **Bhabbo so tādiso**ti so yathāvutto sammā paṭipajjamāno puggalo pubbabhāge samathavipassanābalena sabbavitakke yathārahaṃ tadaṅgādivasena vūpasametvā ṭhito, vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā arahattamaggañāṇasaṅkhātaṃ nibbānasaṅkhātañca anuttaraṃ sambodhiṃ phuṭṭhuṃ adhigantuṃ bhabbo samatthoti.

Ekādasamasuttavaṇṇanā niṭṭhitā.

12. Sampannasīlasuttavaṇṇanā

111. Dvādasame **sampannasīlā**ti ettha tividhaṃ sampannaṃ paripuṇṇasamaṅgīmadhuravasena. Tesu –

> ‘‘Sampannaṃ sālikedāraṃ, suvā bhuñjanti kosiya;
> Paṭivedemi te brahme, na ne vāretumussahe’’ti. (jā. 1.14.1) –

Ettha paripuṇṇattho sampannasaddo. ‘‘Iminā pātimokkhasaṃvarena upeto hoti samupeto upagato samupagato sampanno samannāgato’’ti (vibha. 511) ettha samaṅgibhāvattho sampannasaddo. ‘‘Imissā, bhante, mahāpathaviyā heṭṭhimatalaṃ sampannaṃ – seyyathāpi khuddamadhuṃ anīlakaṃ, evamassāda’’nti (pārā. 17) ettha madhurattho sampannasaddo. Idha pana paripuṇṇatthepi samaṅgibhāvepi vaṭṭati, tasmā **sampannasīlā**ti paripuṇṇasīlā hutvātipi, sīlasamaṅgino hutvātipi evamettha attho veditabbo.

Tattha ‘‘paripuṇṇasīlā’’ti iminā atthena khettadosavigamena khettapāripūri viya paripuṇṇaṃ nāma hoti. Tena vuttaṃ ‘‘khettadosavigamena khettapāripūri viya sīladosavigamena sīlapāripūri vuttā’’ti. ‘‘Sīlasamaṅgino’’ti iminā pana atthena sīlena samaṅgībhūtā samodhānagatā samannāgatā hutvā viharathāti vuttaṃ hoti. Tattha dvīhi kāraṇehi sampannasīlatā hoti sīlavipattiyā ādīnavadassanena, sīlasampattiyā ānisaṃsadassanena ca. Tadubhayampi **visuddhimagge** (visuddhi. 1.20-21) vuttanayena veditabbaṃ. Tattha ‘‘sampannasīlā’’ti ettāvatā kira bhagavā catupārisuddhisīlaṃ uddisitvā ‘‘pātimokkhasaṃvarasaṃvutā’’ti iminā jeṭṭhakasīlaṃ dassetītiādinā ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. **Kimassa uttari karaṇīya**nti evaṃ sampannasīlānaṃ viharataṃ tumhākaṃ kinti siyā uttari kātabbaṃ, paṭipajjitabbanti ceti attho.

Evaṃ ‘‘sampannasīlā, bhikkhave, viharathā’’tiādinā sampādanūpāyena saddhiṃ sīlasampadāya bhikkhū niyojento anekapuggalādhiṭṭhānaṃ katvā desanaṃ ārabhitvā idāni yasmā ekapuggalādhiṭṭhānavasena pavattitāpi bhagavato desanā anekapuggalādhiṭṭhānāva hoti sabbasādhāraṇattā, tasmā taṃ ekapuggalādhiṭṭhānavasena dassento **‘‘carato cepi, bhikkhave, bhikkhuno’’**tiādimāha.

Tattha abhijjhāyati etāyāti **abhijjhā,** parabhaṇḍābhijjhāyanalakkhaṇassa lobhassetaṃ adhivacanaṃ. Byāpajjati pūtibhavati cittaṃ etenāti **byāpādo,** ‘‘anatthaṃ me acarī’’tiādinayappavattassa ekūnavīsatiāghātavatthuvisayassa dosassetaṃ adhivacanaṃ. Ubhinnampi ‘‘tattha katamo kāmacchando? Yo kāmesu kāmacchando kāmasneho kāmapipāsā kāmapariḷāho kāmamucchā kāmajjhosāna’’nti (dha.

sa. 1159), tathā ‘‘lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūla’’ntiādinā (dha. sa. 391), ‘‘doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassā’’tiādinā (dha. sa. 418, 1237) ca vitthāro veditabbo. **Vigato hotī**ti ayañca abhijjhā, ayañca byāpādo vigato hoti apagato, pahīno hotīti attho. Ettāvatā kāmacchandanīvaraṇassa ca byāpādanīvaraṇassa ca pahānaṃ dassitaṃ hoti.

Thinamiddhanti thinañceva middhañca. Tesu cittassa akammaññatā thinaṃ, ālasiyassetaṃ adhivacanaṃ, vedanādīnaṃ tiṇṇaṃ khandhānaṃ akammaññatā middhaṃ, pacalāyikabhāvassetaṃ adhivacanaṃ. Ubhinnampi ‘‘tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā olīyanā sallīyanā. Tattha katamaṃ middhaṃ? Yā kāyassa akallatā akammaññatā onāho pariyonāho’’tiādinā (dha. sa. 1162-1163) nayena vitthāro veditabbo.

Uddhaccakukkuccanti uddhaccañceva kukkuccañca. Tattha uddhaccaṃ nāma cittassa uddhatākāro, kukkuccaṃ nāma akatakalyāṇassa katapāpassa tappaccayā vippaṭisāro. Ubhinnampi ‘‘tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassā’’tiādinā (dha. sa. 1165) vitthāro. ‘‘Akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttānaṃ; kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisa’’ntiādinā (ma. ni. 3.248; netti. 120) pavattiākāro veditabbo.

Vicikicchāti buddhādīsu saṃsayo. Tassā ‘‘satthari kaṅkhati vicikicchati, nādhimuccati na sampasīdatī’’tiādinā (vibha. 915), ‘‘tattha katamā vicikicchā? Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā chambhitattaṃ cittassa manovilekho’’tiādinā (dha. sa. 1008) ca nayena vitthāro veditabbo.

Ettha ca abhijjhābyāpādādīnaṃ vigamavasena ca pahānavasena ca tesaṃ vikkhambhanameva veditabbaṃ. Yaṃ sandhāya vuttaṃ –

> ‘‘So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ upasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodhetī’’ti (vibha. 508).

Tattha yathā nīvaraṇānaṃ pahānaṃ hoti, taṃ veditabbaṃ. Kathañca nesaṃ pahānaṃ hoti? **Kāmacchandassa** tāva asubhanimitte yonisomanasikārena pahānaṃ hoti, subhanimitte ayonisomanasikārenassa uppatti. Tenāha bhagavā –

> ‘‘Atthi, bhikkhave, subhanimittaṃ. Tattha ayonisomanasikārabahulīkāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāyā’’ti (saṃ. ni. 5.232).

Evaṃ subhanimitte ayonisomanasikārena uppajjantassa kāmacchandassa tappaṭipakkhato asubhanimitte yonisomanasikārena pahānaṃ hoti. Tattha asubhanimittaṃ nāma asubhampi asubhārammaṇampi, yonisomanasikāro nāma upāyamanasikāro, pathamanasikāro, anicce aniccanti vā, dukkhe dukkhanti vā, anattani anattāti vā, asubhe asubhanti vā manasikāro. Taṃ tattha bahulaṃ pavattayato kāmacchando pahīyati. Tenāha bhagavā –

> ‘‘Atthi, bhikkhave, asubhanimittaṃ. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā kāmacchandassa anuppādāya, uppannassa vā kāmacchandassa pahānāyā’’ti

(saṃ. ni. 5.232).

Apica cha dhammā kāmacchandassa pahānāya saṃvattanti – asubhanimittassa uggaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā, sappāyakathāti. Dasavidhañhi asubhanimittaṃ uggaṇhantassapi kāmacchando pahīyati, bhāventassapi, indriyesu pihitadvārassapi catunnaṃ pañcannaṃ ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojane mattaññunopi. Tena vuttaṃ –

> ‘‘Cattāro pañca ālope, abhutvā udakaṃ pive;
> Alaṃ phāsuvihārāya, pahitattassa bhikkhuno’’ti. (theragā. 983);

Asubhakammikatissattherasadise kalyāṇamitte sevantassapi kāmacchando pahīyati, ṭhānanisajjādīsu dasaasubhanissitasappāyakathāyapi pahīyati. Tena vuttaṃ ‘‘cha dhammā kāmacchandassa pahānāya saṃvattantī’’ti.

Paṭighanimitte āyonisomanasikārena **byāpādassa** uppādo hoti. Tattha paṭighampi paṭighanimittaṃ, paṭighārammaṇampi paṭighanimittaṃ. Ayonisomanasikāro sabbattha ekalakkhaṇo eva. Taṃ tasmiṃ nimitte bahulaṃ pavattayato byāpādo uppajjati. Tenāha bhagavā –

> ‘‘Atthi, bhikkhave, paṭighanimittaṃ. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāyā’’ti (saṃ. ni. 5.232).

Mettāya pana cetovimuttiyā yonisomanasikārenassa pahānaṃ hoti. Tattha ‘‘mettā’’ti vutte appanāpi upacāropi vaṭṭati, ‘‘cetovimuttī’’ti pana appanāva. Yonisomanasikāro vuttalakkhaṇova. Taṃ tattha bahulaṃ pavattayato byāpādo pahīyati. Tenāha bhagavā –

> ‘‘Atthi, bhikkhave, mettācetovimutti. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā byāpādassa anuppādāya uppannassa vā byāpādassa pahānāyā’’ti (saṃ. ni. 5.232).

Apica cha dhammā byāpādassa pahānāya saṃvattanti – mettānimittassa uggaho, mettābhāvanā, kammassakatāpaccavekkhaṇā, paṭisaṅkhānabahulatā, kalyāṇamittatā, sappāyakathāti. Odhisakānodhisakadisāpharaṇānañhi aññataravasena mettaṃ uggaṇhantassapi byāpādo pahīyati, odhiso anodhiso disāpharaṇavasena mettaṃ bhāventassapi byāpādo pahīyati, ‘‘tvaṃ etassa kuddho kiṃ karissasi, kimassa sīlādīni vināsetuṃ sakkhissasi nanu tvaṃ attano kammena āgantvā attano kammeneva gamissasi, parassa kujjhanaṃ nāma vītaccikaṅgāratattaayasalākagūthādīni gahetvā paraṃ paharitukāmatā viya hoti. Esopi tava kuddho kiṃ karissati, kiṃ te sīlādīni vināsetuṃ sakkhissati esa attano kammena āgantvā attano kammeneva gamissati, appaṭicchitapaheṇakaṃ viya, paṭivātaṃ khittarajomuṭṭhi viya ca etasseva esa kodho matthake patissatī’’ti evaṃ attano ca parassa cāti ubhayesaṃ kammassakataṃ paccavekkhatopi, paccavekkhitvā paṭisaṅkhāne ṭhitassapi, assaguttattherasadise mettābhāvanārate kalyāṇamitte sevantassāpi byāpādo pahīyati, ṭhānanisajjādīsu mettānissitasappāyakathāyapi pahīyati. Tena vuttaṃ ‘‘cha dhammā byāpādassa pahānāya saṃvattantī’’ti.

Aratiādīsu ayonisomanasikārena **thinamiddhassa** uppādo hoti. **Arati** nāma ukkaṇṭhitatā, **tandī** nāma kāyālasiyaṃ, **vijambhitā** nāma kāyavinamanā, **bhattasammado** nāma bhattamucchā bhattapariḷāho, **cetaso līnattaṃ** nāma cittassa līnākāro. Imesu aratiādīsu ayonisomanasikāraṃ bahulaṃ pavattayato thinamiddhaṃ uppajjati. Tenāha bhagavā –

> ‘‘Atthi, bhikkhave, arati tandī vijambhitā bhattasammado cetaso līnattaṃ. Tattha

> ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāyā’’ti (saṃ. ni. 5.232).

Ārambhadhātuādīsu pana yonisomanasikārena thinamiddhassa pahānaṃ hoti. **Ārambhadhātu** nāma paṭhamārambhavīriyaṃ, **nikkamadhātu** nāma kosajjato nikkhantatāya tato balavataraṃ, **parakkamadhātu** nāma paraṃ paraṃ ṭhānaṃ akkamanato tatopi balavataraṃ. Imasmiṃ tippabhede vīriye yonisomanasikāraṃ bahulaṃ pavattayato thinamiddhaṃ pahīyati. Tenāha –

> ‘‘Atthi, bhikkhave, ārambhadhātu, nikkamadhātu, parakkamadhātu. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā thinamiddhassa anuppādāya, uppannassa vā thinamiddhassa pahānāyā’’ti (saṃ. ni. 5.232).

Apica cha dhammā thinamiddhassa pahānāya saṃvattanti, atibhojane nimittaggāho – iriyāpathasamparivattanatā, ālokasaññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathāti. Āharahatthakabhuttavamitakatatthavaṭṭakaalaṃsāṭakakākamāsakabhojanaṃ bhuñjitvā rattiṭṭhānadivāṭṭhāne nisinnassa hi samaṇadhammaṃ karoto thinamiddhaṃ mahāhatthī viya ottharantaṃ āgacchati, catupañcaālopaokāsaṃ pana ṭhapetvā pānīyaṃ pivitvā yāpanasīlassa bhikkhuno taṃ na hoti. Evaṃ atibhojane nimittaṃ gaṇhantassapi thinamiddhaṃ pahīyati. Yasmiṃ iriyāpathe thinamiddhaṃ okkamati, tato aññaṃ parivattentassapi, rattiṃ candālokaṃ dīpālokaṃ ukkālokaṃ divā sūriyālokaṃ manasikarontassapi, abbhokāse vasantassapi mahākassapattherasadise vigatathinamiddhe kalyāṇamitte sevantassapi thinamiddhaṃ pahīyati, ṭhānanisajjādīsu dhutaṅganissitasappāyakathāyapi pahīyati. Tena vuttaṃ ‘‘cha dhammā thinamiddhassa pahānāya saṃvattantī’’ti.

Cetaso avūpasame ayonisomanasikārena **uddhaccakukkuccassa** uppādo hoti. **Avūpasamo** nāma avūpasantākāro, atthato taṃ uddhaccakukkuccameva. Tattha ayonisomanasikāraṃ bahulaṃ pavattayato uddhaccakukkuccaṃ uppajjati. Tenāha –

> ‘‘Atthi, bhikkhave, cetaso avūpasamo. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāyā’’ti (saṃ. ni. 5.232).

Samādhisaṅkhāte pana cetaso vūpasame yonisomanasikārenassa pahānaṃ hoti. Tenāha –

> ‘‘Atthi, bhikkhave, cetaso vūpasamo. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā uddhaccakukkuccassa anuppādāya, uppannassa vā uddhaccakukkuccassa pahānāyā’’ti (saṃ. ni. 5.232).

Apica cha dhammā uddhaccakukkuccassa pahānāya saṃvattanti – bahussutatā, paripucchakatā, vinaye pakataññutā, vuḍḍhasevitā, kalyāṇamittatā, sappāyakathāti. Bāhusaccenapi hi ekaṃ vā dve vā tayo vā cattāro vā pañca vā nikāye pāḷivasena ca atthavasena ca uggaṇhantassapi uddhaccakukkuccaṃ pahīyati, kappiyākappiyaparipucchābahulassapi, vinayapaññattiyaṃ ciṇṇavasībhāvatāya pakataññunopi, vuḍḍhe mahallakatthere upasaṅkamantassapi, upālittherasadise vinayadhare kalyāṇamitte sevantassapi uddhaccakukkuccaṃ pahīyati, ṭhānanisajjādīsu kappiyākappiyanissitasappāyakathāyapi pahīyati. Tena vuttaṃ ‘‘cha dhammā uddhaccakukkuccassa pahānāya saṃvattantī’’ti.

Vicikicchāṭṭhāniyesu dhammesu ayonisomanasikārena **vicikicchāya** uppādo hoti. **Vicikicchāṭṭhāniyā dhammā** nāma punappunaṃ vicikicchāya kāraṇattā vicikicchāva. Tattha ayonisomanasikāraṃ bahulaṃ pavattayato vicikicchā uppajjati. Tenāha –

> ‘‘Atthi, bhikkhave, vicikicchāṭṭhāniyā dhammā. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya

> vepullāyā’’ti (saṃ. ni. 5.232).

Kusalādidhammesu pana yonisomanasikārena vicikicchāya pahānaṃ hoti. Tenāha –

> ‘‘Atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, sevitabbāsevitabbā dhammā, hīnapaṇītā dhammā, kaṇhasukkasappaṭibhāgā dhammā. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannāya vā vicikicchāya anuppādāya, uppannāya vā vicikicchāya pahānāyā’’ti (saṃ. ni. 5.232).

Apica cha dhammā vicikicchāya pahānāya saṃvattanti bahussutatā, paripucchakatā, vinaye pakataññutā, adhimokkhabahulatā, kalyāṇamittatā, sappāyakathāti. Bāhusaccavasenapi hi ekaṃ vā… pe… pañca vā nikāye pāḷivasena ca atthavasena ca uggaṇhantassapi vicikicchā pahīyati, tīṇi ratanāni ārabbha kusalādibhedesu dhammesu paripucchābahulassapi, vinaye ciṇṇavasībhāvassapi, tīsu ratanesu okappanīya, saddhāsaṅkhāta, adhimokkhabahulassapi, saddhādhimutte vakkalittherasadise kalyāṇamitte sevantassapi vicikicchā pahīyati, ṭhānanisajjādīsu tiṇṇaṃ ratanānaṃ guṇanissitasappāyakathāyapi pahīyati. Tena vuttaṃ ‘‘cha dhammā vicikicchāya pahānāya saṃvattantī’’ti.

Ettha ca yathāvuttehi tehi tehi dhammehi vikkhambhanavasena pahīnānaṃ imesaṃ nīvaraṇānaṃ kāmacchandanīvaraṇassa tāva arahattamaggena accantappahānaṃ hoti, tathā thinamiddhanīvaraṇassa uddhaccanīvaraṇassa ca. Byāpādanīvaraṇassa pana kukkuccanīvaraṇassa ca anāgāmimaggena, vicikicchānīvaraṇassa sotāpattimaggena accantappahānaṃ hoti. Tasmā tesaṃ tathā pahānāya upakāradhamme dassetuṃ **‘‘āraddhaṃ hoti vīriya’’**ntiādi āraddhaṃ. Idameva vā yathāvuttaṃ abhijjhādīnaṃ nīvaraṇānaṃ pahānaṃ, yasmā hīnavīriyatāya kusītena, anupaṭṭhitassatitāya muṭṭhassatinā, apaṭippassaddhadarathatāya sāraddhakāyena, asamāhitatāya vikkhittacittena na kadācipi te sakkā nibbattetuṃ, pageva itaraṃ, tasmā yathā paṭipannassa so abhijjhādīnaṃ vigamo pahānaṃ sambhavati, taṃ dassetuṃ **‘‘āraddhaṃ hoti vīriya’’**ntiādi āraddhaṃ. Tassattho – tesaṃ nīvaraṇānaṃ pahānāya sabbesampi vā saṃkilesadhammānaṃ samucchindanatthāya vīriyaṃ āraddhaṃ hoti, paggahitaṃ asithilappavattanti vuttaṃ hoti. Āraddhattā eva ca antarā saṅkocassa anāpajjanato **asallīnaṃ**.

Upaṭṭhitā sati asammuṭṭhāti na kevalañca vīriyameva, satipi ārammaṇābhimukhabhāvena upaṭṭhitā hoti, tathā upaṭṭhitattā eva ca cirakatacirabhāsitānaṃ saraṇasamatthatāya asammuṭṭhā. **Passaddho**ti kāyacittadarathappassambhanena kāyopissa passaddho hoti. Tattha yasmā nāmakāye passaddhe rūpakāyopissa passaddho eva hoti, tasmā ‘‘nāmakāyo rūpakāyo’’ti avisesetvā ‘‘passaddho kāyo’’ti vuttaṃ. **Asāraddho**ti so ca passaddhattā eva asāraddho, vigatadarathoti vuttaṃ hoti. **Samāhitaṃ cittaṃ ekaggan**ti cittampissa sammā āhitaṃ suṭṭhu ṭhapitaṃ appitaṃ viya hoti, samāhitattā eva ca ekaggaṃ acalaṃ nipphandanaṃ niriñjananti.

Ettāvatā jhānamaggānaṃ pubbabhāgapaṭipadā kathitā. Tenevāha –

> ‘‘Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccatī’’ti (itivu. 110).

Tassattho heṭṭhā vutto eva.

Gāthāsu **yataṃ care**ti yatamāno careyya, caṅkamanādivasena gamanaṃ kappentopi ‘‘anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamatī’’tiādinā (saṃ. ni. 5.651-662; vibha. 390) nayena vuttasammappadhānavīriyavasena yatanto ghaṭento vāyamanto yathā akusalā dhammā pahīyanti, kusalā dhammā bhāvanāpāripūriṃ gacchanti, evaṃ gamanaṃ kappeyyāti attho. Esa nayo sesesupi. Keci pana ‘‘yata’’nti etassa saṃyatoti atthaṃ vadanti. **Tiṭṭhe**ti tiṭṭheyya ṭhānaṃ kappeyya. **Acche**ti nisīdeyya. **Saye**ti nipajjeyya. **Yatamenaṃ pasāraye**ti etaṃ pasāretabbaṃ hatthapādādiṃ yataṃ yatamāno yathāvuttavīriyasamaṅgīyeva hutvā pasāreyya, sabbattha pamādaṃ vijaheyyāti adhippāyo.

Idāni yathā paṭipajjanto yataṃ yatamāno nāma hoti, taṃ paṭipadaṃ dassetuṃ **‘‘uddha’’**ntiādi vuttaṃ. Tattha **uddha**nti upari. **Tiriya**nti tiriyato, puratthimadisādivasena samantato disābhāgesūti attho. **Apācīna**nti heṭṭhā. **Yāvatā jagato gatī**ti yattakā sattasaṅkhārabhedassa lokassa pavatti, tattha sabbatthāti attho. Ettāvatā anavasesato sammasanañāṇassa visayaṃ saṅgahetvā dasseti. **Samavekkhitā**ti sammā hetunā ñāyena avekkhitā, aniccādivasena vipassakoti vuttaṃ hoti. **Dhammāna**nti sattasuññānaṃ. **Khandhāna**nti rūpādīnaṃ pañcannaṃ khandhānaṃ. **Udayabbaya**nti udayañca vayañca. Idaṃ vuttaṃ hoti – upari tiriyaṃ adhoti tisaṅgahe sabbasmiṃ loke atītādibhedabhinnānaṃ pañcupādānakkhandhasaṅkhātānaṃ sabbesaṃ rūpārūpadhammānaṃ aniccatādisammasanādhigatena udayabbayañāṇena pañcavīsatiyā ākārehi udayaṃ, pañcavīsatiyā ākārehi vayañca samavekkhitā samanupassitā bhaveyyāti.

Cetosamathasāmīcinti cittasaṃkilesānaṃ accantavūpasamanato cetosamathasaṅkhātassa ariyamaggassa anucchavikapaṭipadaṃ ñāṇadassanavisuddhiṃ. **Sikkhamāna**nti paṭipajjamānaṃ bhāventaṃ ñāṇaparamparaṃ nibbattentaṃ. **Sadā**ti sabbakālaṃ, rattiñceva divā ca. **Sata**nti catusampajaññena samannāgatāya satiyā satokāriṃ. **Satataṃ pahitatto**ti sabbakālaṃ pahitatto nibbānaṃ paṭipesitattoti **tathāvidhaṃ bhikkhuṃ** buddhādayo ariyā **āhu** ācikkhanti kathenti. Sesaṃ vuttanayameva.

Dvādasamasuttavaṇṇanā niṭṭhitā.

13. Lokasuttavaṇṇanā

112. Terasame **loko**ti lujjanapalujjanaṭṭhena loko, atthato purimaṃ ariyasaccadvayaṃ idha pana dukkhaṃ ariyasaccaṃ veditabbaṃ. Svāyaṃ sattaloko, saṅkhāraloko, okāsalokoti vibhāgato sarūpato ca heṭṭhā vuttoyeva. Apica khandhalokādivasena ca anekavidho loko. Yathāha –

‘‘Lokoti khandhaloko, dhātuloko, āyatanaloko, vipattibhavaloko, vipattisambhavaloko, sampattibhavaloko, sampattisambhavaloko, eko loko sabbe sattā ahāraṭṭhitikā, dve lokā nāmañca rūpañca, tayo lokā tisso vedanā, cattāro lokā cattāro āhārā, pañca lokā pañcupādānakkhandhā, cha lokā cha ajjhattikāni āyatanāni, satta lokā satta viññāṇaṭṭhitiyo, aṭṭha lokā aṭṭha lokadhammā, nava lokā nava sattāvāsā, dasa lokā dasāyatanāni, dvādasa lokā dvādasāyatanāni, aṭṭhārasa lokā aṭṭhārasa dhātuyo’’ti (mahāni. 3; cūḷani. ajitamāṇavapucchāniddesa 2).

Evamanekadhā vibhattopi loko pañcasu upādānakkhandhesu eva saṅgahaṃ samosaraṇaṃ gacchati, upādānakkhandhā ca dukkhaṃ ariyasaccaṃ jātipi dukkhā …pe… saṃkhittena pañcupādānakkhandhāpi dukkhāti. Tena vuttaṃ ‘‘atthato purimaṃ ariyasaccadvayaṃ, idha pana dukkhaṃ ariyasaccaṃ veditabba’’nti. Nanu ca lujjanapalujjanaṭṭho avisesena pañcasu khandhesu sambhavatīti? Saccaṃ sambhavati. Yaṃ pana na lujjatīti gahitaṃ, taṃ tathā na hoti, ekaṃseneva lujjati palujjatīti so lokoti upādānakkhandhesveva lokasaddo nirūḷhoti veditabbo. Tasmā lokoti dukkhaṃ ariyasaccaṃ eva.

Yadipi tathāgata-saddassa heṭṭhā tathāgatasutte nānānayehi vitthārato attho vibhatto, tathāpi pāḷiyā atthasaṃvaṇṇanāmukhena ayamatthavibhāvanā – **abhisambuddho**ti ‘‘abhiññeyyato pariññeyyato’’ti pubbe vuttavibhāgena vā avisesato tāva āsayānusayacariyādhimuttiādibhedato kusalākusalādivibhāgato vaṭṭappamāṇasaṇṭhānādibhedato, visesato vā pana ‘‘ayaṃ sassatāsayo, ayaṃ ucchedāsayo’’tiādinā ‘‘kakkhaḷalakkhaṇā pathavīdhātu, paggharaṇalakkhaṇā āpodhātū’’tiādinā ca abhivisiṭṭhena sayambhuñāṇena sammā aviparītaṃ yo yo attho yathā yathā bujjhitabbo, tathā tathā buddho ñāto attapaccakkho katoti abhisambuddho.

Lokasmāti yathāvuttalokato. **Visaṃyutto**ti visaṃsaṭṭho, tappaṭibaddhānaṃ sabbesaṃ saṃyojanānaṃ sammadeva samucchinnattā tato vippamuttoti attho. **Lokasamudayo**ti suttantanayena taṇhā, abhidhammanayena pana abhisaṅkhārehi saddhiṃ diyaḍḍhakilesasahassaṃ. **Pahīno**ti bodhimaṇḍe arahattamaggañāṇena samucchedappahānavasena savāsanaṃ pahīno. **Lokanirodho**ti nibbānaṃ. **Sacchikato**ti attapaccakkho kato. **Lokanirodhagāminī paṭipadā**ti sīlādikkhandhattayasaṅgaho ariyo aṭṭhaṅgiko maggo. So hi lokanirodhaṃ nibbānaṃ gacchati adhigacchati, tadatthaṃ ariyehi paṭipajjīyati cāti lokanirodhagāminī paṭipadāti vuccati.

Ettāvatā tathāni abhisambuddho yāthāvato gatoti tathāgatoti ayamattho dassito hoti. Cattāri hi ariyasaccāni tathāni nāma. Yathāha –

> ‘‘Cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhanti, bhikkhave, tathametaṃ avitathametaṃ, anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro.

Apica tathāya gatoti tathāgato, tathaṃ gatoti tathāgato, gatoti ca avagato atīto patto paṭipannoti attho. Idaṃ vuttaṃ hoti – yasmā bhagavā sakalalokaṃ tīraṇapariññāya tathāya aviparītāya gato avagato, tasmā loko tathāgatena abhisambuddhoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato. Lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato. Lokanirodhagāminiṃ paṭipadaṃ tathaṃ aviparītaṃ gato paṭipannoti tathāgatoti. Evaṃ imissā pāḷiyā bhagavato tathāgatabhāvadīpanavasena attho veditabbo.

Iti bhagavā catusaccābhisambodhanavasena attano tathāgatabhāvaṃ pakāsetvā idāni tattha diṭṭhādiabhisambodhivasenapi taṃ dassetuṃ **‘‘yaṃ, bhikkhave’’**tiādimāha. Aṅguttaraṭṭhakathāyaṃ (a. ni. aṭṭha. 2.4.23) pana ‘‘catūhi saccehi attano buddhabhāvaṃ kathetvā’’tiādi vuttaṃ. Taṃ tathāgatasadda-buddhasaddānaṃ atthato ninnānākaraṇataṃ dassetuṃ vuttaṃ. Tathā ceva hi pāḷi pavattāti. Tattha **diṭṭha**nti rūpāyatanaṃ. **Suta**nti saddāyatanaṃ. **Muta**nti patvā gahetabbato gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanañca. **Viññāta**nti sukhadukkhādidhammārammaṇaṃ. **Patta**nti pariyesitvā vā apariyesitvā vā pattaṃ. **Pariyesita**nti pattaṃ vā appattaṃ vā pariyesitaṃ. **Anuvicaritaṃ manasā**ti cittena anusañcaritaṃ. Kassa pana anuvicaritaṃ manasāti? **Sadevakassa… pe… sadevamanussāyā**ti sambandhanīyaṃ. Tattha saha devehīti sadevako, tassa **sadevakassa**. Sesapadesupi eseva nayo.

Sadevakavacanena cettha pañcakāmāvacaradevaggahaṇaṃ veditabbaṃ, samārakavacanena chaṭṭhakāmāvacaradevaggahaṇaṃ, sabrahmakavacanena brahmakāyikādibrahmaggahaṇaṃ, sassamaṇabrāhmaṇivacanena sāsanassa paccatthikasamaṇabrāhmaṇaggahaṇañceva samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca, pajāvacanena sattalokaggahaṇaṃ, sadevamanussavacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi padehi devamārabrahmehi saddhiṃ sattaloko, dvīhi pajāvasena sattaloko gahitoti veditabbo.

Aparo nayo – sadevakaggahaṇena arūpāvacaradevaloko gahito, samārakavacanena chakāmāvacaradevaloko, sabrahmakavacanena rūpībrahmaloko, sassamaṇabrāhmaṇādivacanena sammutidevehi saha avasesasattaloko gahito. Apicettha sadevakavacanena ukkaṭṭhaparicchedato sabbalokavisayassa bhagavato abhisambuddhabhāve pakāsite yesamevaṃ siyā ‘‘māro nāma mahānubhāvo chakāmāvacarissaro vasavattī, brahmā pana tatopi mahānubhāvataro dasahi aṅgulīhi dasasu cakkavāḷasahassesu ālokaṃ pharati, uttamajjhānasamāpattisukhaṃ paṭisaṃvedeti. Puthū ca samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno mahānubhāvā saṃvijjanti. Ayañca sattakāyo ananto aparimāṇo, kimetesaṃ sabbesaṃyeva visayo anavasesato bhagavatā abhisambuddho’’ti? Tesaṃ vimatiṃ vidhamento bhagavā **‘‘sadevakassa lokassā’’**tiādimāha.

Porāṇā panāhu – ‘‘sadevakassā’’ti devatāhi saddhiṃ avasesalokaṃ pariyādiyati, ‘‘samārakassā’’ti mārena saddhiṃ avasesalokaṃ, ‘‘sabrahmakassā’’ti brahmehi saddhiṃ avasesalokaṃ. Evaṃ sabbepi tibhavūpage satte tīsu padesu pakkhipitvā puna dvīhi padehi pariyādiyanto ‘‘sassamaṇabrāhmaṇiyā pajāya sadevamanussāyā’’ti āha. Evaṃ pañcahipi padehi khandhattayaparicchinne sabbasatte pariyādiyati.

Yasmā taṃ tathāgatena abhisambuddhanti iminā idaṃ dasseti – yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa ‘‘nīlaṃ pītaka’’ntiādi rūpārammaṇaṃ cakkhudvāre āpāthaṃ āgacchati, taṃ sabbaṃ ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma rūpārammaṇaṃ disvā sumano vā dummano vā majjhatto vā jāto’’ti tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa ‘‘bherisaddo mudiṅgasaddo’’tiādi saddārammaṇaṃ sotadvāre āpāthaṃ āgacchati, ‘‘mūlagandho tacagandho’’tiādi gandhārammaṇaṃ ghānadvāre āpāthamāgacchati, ‘‘mūlaraso khandharaso’’tiādi rasārammaṇaṃ jivhādvāre āpāthamāgacchati, ‘‘kakkhaḷaṃ muduka’’ntiādi pathavīdhātutejodhātuvāyodhātubhedaṃ phoṭṭhabbārammaṇaṃ kāyadvāre āpāthamāgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma phoṭṭhabbaṃ phusitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ.

Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa sukhādibhedaṃ dhammārammaṇaṃ manodvāre āpāthamāgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma dhammārammaṇaṃ jānitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ. Evaṃ yaṃ imassa sadevakassa lokassa diṭṭhaṃ sutaṃ mutaṃ viññātaṃ, taṃ tathāgatena adiṭṭhaṃ vā asutaṃ vā amutaṃ vā aviññātaṃ vā natthi. Imassa pana mahājanassa pariyesitvā appattampi atthi, apariyesitvā appattampi atthi, pariyesitvā pattampi atthi, apariyesitvā pattampi atthi. Sabbampi tathāgatassa appattaṃ nāma natthi ñāṇena asacchikataṃ. Tato eva yaṃ aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthamāgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ bhagavā sabbaṃ sabbākārena jānāti passati. Evaṃ jānatā passatā cānena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānapadavasena vā ‘‘katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 617) nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tatheva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsupi āpāthamāgacchantesu saddādīsu.

Tasmā tathāgatoti vuccatīti yaṃ yathā lokena gataṃ, tassa tatheva gatattā tathāgatoti vuccati. Pāḷiyaṃ pana ‘‘abhisambuddha’’nti vuttaṃ, taṃ tathāgatasaddena samānatthaṃ. Iminā tathādassibhāvato tathāgatoti ayamattho dassito hoti. Vuttañhetaṃ dhammasenāpatinā –

‘‘Na tassa addiṭṭhamidhatthi kiñci,
Atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi neyyaṃ,
Tathāgato tena samantacakkhū’’ti. (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 1.121);

Suttantepi vuttaṃ bhagavatā –

> ‘‘Yaṃ, bhikkhave, sadevakassa lokassa…pe… sadevamanussāya pajāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi, tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’’ti (a. ni. 4.24).

Yañca, bhikkhave, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhatīti yassañca visākhapuṇṇamarattiyaṃ tathā āgatādiatthena tathāgato bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā uttaritarābhāvato anuttaraṃ sammāsambodhiṃ āsavakkhayañāṇena saddhiṃ sabbaññutaññāṇaṃ adhigacchati. **Yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyatī**ti yassañca visākhapuṇṇamarattiyaṃyeva kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyati. **Yaṃ etasmiṃ antare**ti imāsaṃ dvinnaṃ saupādisesaanupādisesanibbānadhātūnaṃ vemajjhe pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyampi, majjhimabodhiyampi, pacchimabodhiyampi yaṃ suttageyyādippabhedaṃ dhammaṃ **bhāsati** niddisanavasena, **lapati** uddhisanavasena, **niddisati** paṭiniddisanavasena. **Sabbaṃ taṃ tatheva hotī**ti taṃ etthantare desitaṃ sabbaṃ suttageyyādinavaṅgaṃ buddhavacanaṃ atthato byañjanato ca anupavajjaṃ anūnaṃ anadhikaṃ sabbākāraparipuṇṇaṃ rāgamadanimmadanaṃ…pe… mohamadanimmadanaṃ, natthi tattha vālaggamattampi avakkhalitaṃ, ekamuddikāya lañchitaṃ viya ekanāḷiyā mitaṃ viya ekatulāya tulitaṃ viya ca taṃ tatheva hoti yassatthāya bhāsitaṃ, ekanteneva tassa sādhanato, **no aññathā**. Tasmā tathaṃ, avitathaṃ, anaññathaṃ. Etena tathāvāditāya tathāgatoti dasseti. Gadaattho ayaṃ gatasaddo dakārassa takāraṃ katvā, tasmā tathaṃ gadatīti tathāgatoti attho. Atha vā āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado yassāti dakārassa takāraṃ katvā tathāgatoti evamettha padasiddhi veditabbā.

Yathāvādī tathākārīti ye dhamme bhagavā ‘‘ime dhammā akusalā sāvajjā viññugarahitā samattā samādinnā ahitāya dukkhāya saṃvattantī’’ti paresaṃ dhammaṃ desento vadati, te dhamme ekanteneva sayaṃ pahāsi. Ye pana dhamme bhagavā ‘‘ime dhammā kusalā anavajjā viññuppasatthā samattā samādinnā hitāya sukhāya saṃvattantī’’ti vadati, te dhamme ekanteneva sayaṃ upasampajja vihāsi. Tasmā yathāvādī bhagavā, tathākārīti veditabbo. **Yathākārī tathāvādī**ti sammadeva sīlādiparipūraṇavasena sammā paṭipanno sayaṃ yathākārī bhagavā, tatheva dhammadesanāya paresaṃ tattha patiṭṭhāpanavasena tathāvādī. Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā. Tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathā vācā, kāyopi tathā gato pavatto. Yathā ca kāyo, vācāpi tathā gatā pavattāti attho.

Abhibhū anabhibhūtoti upari bhavaggaṃ heṭṭhā avīcinirayaṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu bhagavā sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi vimuttiñāṇadassanenapi, na tassa tulā vā pamāṇaṃ vā atthi, asamo asamasamo appaṭimo appaṭibhāgo appaṭipuggalo atulo appameyyo anuttaro dhammarājā devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā. Tato eva sayaṃ na kenaci abhibhūtoti anabhibhūto. **Aññadatthū**ti ekaṃsatthe nipāto. Yañhi kiñci neyyaṃ nāma, sabbaṃ taṃ hatthatale āmalakaṃ viya passatīti **daso**. Aviparītaṃ āsayādiavabodhena hitūpasaṃhārādinā ca satte, bhāvaññathattūpanayavasena saṅkhāre sabbākārena suciṇṇavasitāya samāpattiyo cittañca vase vattetīti **vasavattī**. Ettāvatā abhibhavanaṭṭhena bhagavā attano tathāgatabhāvaṃ dasseti.

Tatrevaṃ padasiddhi veditabbā – agado viya agado. Ko panesa? Desanāvilāso ceva puññussayo ca. Teneva hesa mahānubhāvo bhisakko viya dibbāgadena sappe, sabbe parappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvilāso ceva puññussayo ca agado assāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Tena vuttaṃ ‘‘sadevake, bhikkhave, loke…pe… vasavattī, tasmā tathāgatoti vuccatī’’ti.

Gāthāsu **sabbalokaṃ abhiññāyā**ti tedhātukalokasannivāsaṃ jānitvā. **Sabbaloke yathātatha**nti tasmiṃ tedhātukalokasannivāse yaṃkiñci neyyaṃ, taṃ sabbaṃ yathātathaṃ aviparītaṃ jānitvā. **Sabbalokavisaṃyutto**ti catunnaṃ yogānaṃ anavasesappahānena sabbenapi lokena visaṃyutto vippamutto. **Anūpayo**ti sabbasmimpi loke taṇhādiṭṭhiupayehi anūpayo tehi upayehi virahito.

Sabbābhibhūti rūpādīni sabbārammaṇāni, sabbaṃ saṅkhāragataṃ, sabbepi māre abhibhavitvā ṭhito. **Dhīro**ti dhitisampanno. **Sabbaganthappamocano**ti sabbe abhijjhākāyaganthādike mocetvā ṭhito veneyyasantānepi attano desanāvilāsena tesaṃ pamocanato sabbaganthappamocano. **Phuṭṭhāssā**ti phuṭṭhā assa. Karaṇatthe idaṃ sāmivacanaṃ, phuṭṭhā anenāti attho. **Paramā santī**ti nibbānaṃ. Tañhi tena ñāṇaphusanena phuṭṭhaṃ. Tenevāha ‘‘nibbānaṃ akutobhaya’’nti. Atha vā **paramā santī**ti uttamā santi. Katarā sāti? Nibbānaṃ. Yasmā pana nibbāne kutoci bhayaṃ natthi, tasmā taṃ **akutobhaya**nti vuccati.

Anīghoti niddukkho. **Sabbakammakkhayaṃ patto**ti sabbesaṃ kammānaṃ khayaṃ pariyosānaṃ accantābhāvaṃ patto. **Vimutto upadhisaṅkhaye**ti upadhisaṅkhayasaṅkhāte nibbāne tadārammaṇāya phalavimuttiyā vimutto. **Esa so**ti eso so. **Sīho anuttaro**ti parissayānaṃ sahanaṭṭhena, kilesānaṃ hananaṭṭhena ca, tathāgato anuttaro sīho nāma. **Brahma**nti seṭṭhaṃ. **Cakka**nti dhammacakkaṃ. **Pavattayī**ti tiparivaṭṭaṃ dvādasākāraṃ pavattesi.

Itīti evaṃ tathāgatassa guṇe jānitvā. **Saṅgammā**ti samāgantvā. **Taṃ namassantī**ti taṃ tathāgataṃ te saraṇaṃ gatā devamanussā namassanti. Mahantehi sīlādiguṇehi samannāgatattā **mahantaṃ,** catuvesārajjayogena **vītasāradaṃ**. Idāni yaṃ vadantā te namassanti, taṃ dassetuṃ **danto**tiādi vuttaṃ. Taṃ uttānatthameva.

Iti imasmiṃ catukkanipāte chaṭṭhe sattame ca sutte vaṭṭaṃ kathitaṃ, paṭhamadutiyatatiyadvādasamaterasamesu vivaṭṭaṃ kathitaṃ, sesesu vaṭṭavivaṭṭaṃ kathitanti veditabbaṃ.

Terasamasuttavaṇṇanā niṭṭhitā.

Iti paramatthadīpaniyā

Khuddakanikāya-aṭṭhakathāya

Itivuttakassa catukkanipātavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

Dhammissarena jagato, dhammālokavidhāyinā;
Dhammānaṃ bodhaneyyānaṃ, jānatā desanāvidhiṃ.

Taṃ taṃ nidānamāgamma, sabbalokahitesinā;
Ekakādippabhedena, desitāni mahesinā.

Dasuttarasataṃ dve ca, suttāni **itivuttakaṃ**;
Itivuttappabhedena, saṅgāyiṃsu mahesayo.

Chaḷabhiññā vasippattā, pabhinnapaṭisambhidā;
Yaṃ taṃ sāsanadhorayhā, dhammasaṅgāhakā pure.

Tassa atthaṃ pakāsetuṃ, porāṇaṭṭhakathānayaṃ;
Nissāya yā samāraddhā, atthasaṃvaṇṇanā mayā.

Sā tattha paramatthānaṃ, suttantesu yathārahaṃ;
Pakāsanā **paramattha-dīpanī** nāma nāmato.

Sampattā pariniṭṭhānaṃ, anākulavinicchayā;
Aṭṭhattiṃsappamāṇāya, pāḷiyā bhāṇavārato.

Iti taṃ saṅkharontena, yaṃ taṃ adhigataṃ mayā;
Puññaṃ tassānubhāvena, lokanāthassa sāsanaṃ.

Ogāhetvā visuddhāya, sīlādipaṭipattiyā;
Sabbepi pāṇino hontu, vimuttirasabhāgino.

Ciraṃ tiṭṭhatu lokasmiṃ, sammāsambuddhasāsanaṃ;
Tasmiṃ sagāravā niccaṃ, hontu sabbepi pāṇino.

Sammā vassatu kālena, devopi jagatippati;
Saddhammanirato lokaṃ, dhammeneva pasāsatūti.

Iti badaratitthavihāravāsinā ācariyadhammapālena katā

Itivuttakassa aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Itivuttakapāḷi

1. Ekakanipāto

1. Paṭhamavaggo

1. Lobhasuttaṃ

1. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Lobhaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena lobhena luddhāse, sattā gacchanti duggatiṃ;
Taṃ lobhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Dosasuttaṃ

2. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Dosaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena dosena duṭṭhāse, sattā gacchanti duggatiṃ;
Taṃ dosaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Mohasuttaṃ

3. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Mohaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena mohena mūḷhāse, sattā gacchanti duggatiṃ;
Taṃ mohaṃ sammadaññāya, pajahanti vipassino;

Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Kodhasuttaṃ

4. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Kodhaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena kodhena kuddhāse, sattā gacchanti duggatiṃ;
Taṃ kodhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Makkhasuttaṃ

5. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Makkhaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena makkhena makkhāse [makkhitāse (syā.)], sattā gacchanti duggatiṃ;
Taṃ makkhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Mānasuttaṃ

6. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Mānaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena mānena mattāse, sattā gacchanti duggatiṃ;
Taṃ mānaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Sabbapariññāsuttaṃ

7. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yo sabbaṃ sabbato ñatvā, sabbatthesu na rajjati;
Sa ve sabbapariññā [sabbaṃ pariññā (syā. pī.)] so, sabbadukkhamupaccagā’’ti [sabbaṃ dukkhaṃ upaccagāti (syā.), sabbadukkhaṃ upaccagāti (pī. aṭṭha.)].

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Mānapariññāsuttaṃ

8. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Mānaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Mānañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Mānupetā ayaṃ pajā, mānaganthā bhave ratā;
Mānaṃ aparijānantā, āgantāro punabbhavaṃ.

‘‘Ye ca mānaṃ pahantvāna, vimuttā mānasaṅkhaye;
Te mānaganthābhibhuno, sabbadukkhamupaccagu’’nti [sabbadukkhaṃ upaccagunti (pī.), sabbaṃ dukkhaṃ upaccagunti (aṭṭhakathā)].

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Lobhapariññāsuttaṃ

9. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Lobhaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Lobhañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena lobhena luddhāse, sattā gacchanti duggatiṃ;
Taṃ lobhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Dosapariññāsuttaṃ

10. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dosaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Dosañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena dosena duṭṭhāse, sattā gacchanti duggatiṃ;

Taṃ dosaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Paṭhamo vaggo niṭṭhito.

Tassuddānaṃ –

Rāgadosā atha moho, kodhamakkhā mānaṃ sabbaṃ;
Mānato rāgadosā puna dve, pakāsitā vaggamāhu paṭhamanti.

2. Dutiyavaggo

1. Mohapariññāsuttaṃ

11. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Mohaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Mohañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Yena mohena mūḷhāse, sattā gacchanti duggatiṃ;
Taṃ mohaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Kodhapariññāsuttaṃ

12. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Kodhaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Kodhañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Yena kodhena kuddhāse, sattā gacchanti duggatiṃ;
Taṃ kodhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3.Makkhapariññāsuttaṃ

13. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Makkhaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Makkhañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yena makkhena makkhāse, sattā gacchanti duggatiṃ;
Taṃ makkhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Avijjānīvaraṇasuttaṃ

14. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Nāhaṃ, bhikkhave, aññaṃ ekanīvaraṇampi samanupassāmi yena [yenevaṃ (?)] nīvaraṇena nivutā pajā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ, bhikkhave, avijjānīvaraṇaṃ [avijjānīvaraṇena (?)]. Avijjānīvaraṇena hi, bhikkhave, nivutā pajā dīgharattaṃ sandhāvanti saṃsarantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Natthañño ekadhammopi, yenevaṃ [yeneva (sī. pī. ka.)] nivutā pajā;
Saṃsaranti ahorattaṃ, yathā mohena āvutā.

‘‘Ye ca mohaṃ pahantvāna, tamokhandhaṃ [tamokkhandhaṃ (sī. syā. pī.)] padālayuṃ;
Na te puna saṃsaranti, hetu tesaṃ na vijjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Taṇhāsaṃyojanasuttaṃ

15. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Nāhaṃ, bhikkhave, aññaṃ ekasaṃyojanampi samanupassāmi yena [yenevaṃ (syā.)] saṃyojanena saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ, bhikkhave, taṇhāsaṃyojanaṃ [taṇhāsaṃyojanena (?)]. Taṇhāsaṃyojanena hi, bhikkhave, saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsarantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ [itthambhāvaññathābhāvaṃ (syā.)], saṃsāraṃ nātivattati.

‘‘Etamādīnavaṃ [evamādīnavaṃ (sī. pī. ka.)] ñatvā, taṇhaṃ [taṇhā (sī. ka.)] dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Paṭhamasekhasuttaṃ

16. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaraṃ yogakkhemaṃ patthayamānassa viharato ajjhattikaṃ aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ bahūpakāraṃ yathayidaṃ, bhikkhave, yoniso manasikāro. Yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati, kusalaṃ bhāvetī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yoniso manasikāro, dhammo sekhassa bhikkhuno;
Natthañño evaṃ bahukāro, uttamatthassa pattiyā;
Yoniso padahaṃ bhikkhu, khayaṃ dukkhassa pāpuṇe’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Dutiyasekhasuttaṃ

17. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaraṃ yogakkhemaṃ patthayamānassa viharato bāhiraṃ aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ bahūpakāraṃ yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamitto, bhikkhave, bhikkhu akusalaṃ pajahati, kusalaṃ bhāvetī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kalyāṇamitto yo bhikkhu, sappatisso sagāravo;
Karaṃ mittānaṃ vacanaṃ, sampajāno patissato;
Pāpuṇe anupubbena, sabbasaṃyojanakkhaya’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Saṅghabhedasuttaṃ

18. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Katamo ekadhammo? Saṅghabhedo. Saṅghe kho pana, bhikkhave, bhinne aññamaññaṃ bhaṇḍanāni ceva honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā ca honti. Tattha appasannā ceva nappasīdanti, pasannānañca ekaccānaṃ aññathattaṃ hotī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Āpāyiko nerayiko, kappaṭṭho saṅghabhedako;
Vaggārāmo adhammaṭṭho, yogakkhemā padhaṃsati [yogakkhemato dhaṃsati (syā. pī.), yogakkhemā vimaṃsati (sī. ka.)];
Saṅghaṃ samaggaṃ bhetvāna [bhitvāna (sī. ka.), bhinditvā (cūḷava. 354; a. ni. 10.39)], kappaṃ nirayamhi paccatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Saṅghasāmaggīsuttaṃ

19. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katamo ekadhammo? Saṅghasāmaggī. Saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṃ bhaṇḍanāni honti, na ca aññamaññaṃ paribhāsā honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajanā honti. Tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hotī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sukhā saṅghassa sāmaggī, samaggānañcanuggaho;
Samaggarato dhammaṭṭho, yogakkhemā na dhaṃsati;
Saṅghaṃ samaggaṃ katvāna, kappaṃ saggamhi modatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Paduṭṭhacittasuttaṃ

20. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo kālaṅkareyya yathābhataṃ nikkhitto evaṃ niraye’. Taṃ kissa hetu? Cittaṃ hissa, bhikkhave, paduṭṭhaṃ. Cetopadosahetu kho pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Paduṭṭhacittaṃ ñatvāna, ekaccaṃ idha puggalaṃ;
Etamatthañca byākāsi, buddho bhikkhūna santike.

‘‘Imamhi cāyaṃ samaye, kālaṃ kayirātha puggalo;
Nirayaṃ upapajjeyya, cittaṃ hissa padūsitaṃ.

‘‘Yathā haritvā nikkhipeyya, evameva tathāvidho;
Cetopadosahetu hi, sattā gacchanti duggati’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Dutiyo vaggo niṭṭhito.

Tassuddānaṃ –

Moho kodho atha makkho, vijjā taṇhā sekhaduve ca;
Bhedo sāmaggipuggalo [mohakodha atha makkhāgato, mūhā kāmasekkhaduve; bhedasāmaggapuggalo ca (sī. ka.) mohakodhā atha makkho mohakāmā sekkhā duve; bhedamodā puggalo ca (syā. pī.)], vaggamāhu dutiyanti vuccatīti.

3. Tatiyavaggo

1. Pasannacittasuttaṃ

21. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ pasannacittaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo kālaṃ kareyya yathābhataṃ nikkhitto evaṃ sagge’. Taṃ kissa hetu? Cittaṃ hissa, bhikkhave, pasannaṃ. Cetopasādahetu kho pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Pasannacittaṃ ñatvāna, ekaccaṃ idha puggalaṃ;
Etamatthañca byākāsi, buddho bhikkhūna santike.

‘‘Imamhi cāyaṃ samaye, kālaṃ kayirātha puggalo;
Sugatiṃ upapajjeyya, cittaṃ hissa pasāditaṃ.

‘‘Yathā haritvā nikkhipeyya, evameva tathāvidho;
Cetopasādahetu hi, sattā gacchanti suggati’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Mettasuttaṃ

22. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Mā, bhikkhave, puññānaṃ bhāyittha. Sukhassetaṃ, bhikkhave, adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa yadidaṃ puññāni [puññānanti, (a. ni. 7.62)]. Abhijānāmi kho panāhaṃ, bhikkhave, dīgharattaṃ katānaṃ puññānaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimaṃ lokaṃ punarāgamāsiṃ. Saṃvaṭṭamāne sudaṃ, bhikkhave, kappe ābhassarūpago homi; vivaṭṭamāne kappe suññaṃ brahmavimānaṃ upapajjāmi.

‘‘Tatra sudaṃ, bhikkhave, brahmā homi mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī. Chattiṃsakkhattuṃ kho panāhaṃ, bhikkhave, sakko ahosiṃ devānamindo; anekasatakkhattuṃ rājā ahosiṃ cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Ko pana vādo padesarajjassa!

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘kissa nu kho me idaṃ kammassa phalaṃ, kissa kammassa vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvoti, seyyathidaṃ [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – dānassa, damassa, saññamassā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Puññameva so sikkheyya, āyataggaṃ sukhudrayaṃ;
Dānañca samacariyañca, mettacittañca bhāvaye.

‘‘Ete dhamme bhāvayitvā, tayo sukhasamuddaye [sukhasamudraye (sī. aṭṭha.)];
Abyāpajjhaṃ [abyāpajjaṃ (syā. ka.), abyābajjhaṃ (?)] sukhaṃ lokaṃ, paṇḍito upapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Ubhayatthasuttaṃ

23. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato ubho atthe samadhigayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ samparāyikañca. Katamo ekadhammo? Appamādo kusalesu dhammesu. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ubho atthe samadhigayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ samparāyikañcā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Appamādaṃ pasaṃsanti, puññakiriyāsu paṇḍitā;
Appamatto ubho atthe, adhigaṇhāti paṇḍito.

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;

Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Aṭṭhipuñjasuttaṃ

24. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekapuggalassa, bhikkhave, kappaṃ sandhāvato saṃsarato siyā evaṃ mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi yathāyaṃ vepullo pabbatoः sace saṃhārako assa, sambhatañca na vinasseyyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ekassekena kappena, puggalassaṭṭhisañcayo;
Siyā pabbatasamo rāsi, iti vuttaṃ mahesinā.

‘‘So kho panāyaṃ akkhāto, vepullo pabbato mahā;
Uttaro gijjhakūṭassa, magadhānaṃ giribbaje.

‘‘Yato ca ariyasaccāni, sammappaññāya passati;
Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Sa sattakkhattuṃ paramaṃ, sandhāvitvāna puggalo;
Dukkhassantakaro hoti, sabbasaṃyojanakkhayā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Musāvādasuttaṃ

25. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ekadhammaṃ atītassa, bhikkhave, purisapuggalassa nāhaṃ tassa kiñci pāpakammaṃ akaraṇīyanti vadāmi. Katamaṃ ekadhammaṃ? Yadidaṃ [yathayidaṃ (sī. syā. ka.), yathāyidaṃ (pī.)] bhikkhave, sampajānamusāvādo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ekadhammaṃ atītassa, musāvādissa jantuno;
Vitiṇṇaparalokassa, natthi pāpaṃ akāriya’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Dānasuttaṃ

26. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Evañce, bhikkhave, sattā jāneyyuṃ dānasaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyuṃ, na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yopi nesaṃ assa carimo ālopo carimaṃ kabaḷaṃ, tatopi na asaṃvibhajitvā bhuñjeyyuṃ, sace nesaṃ paṭiggāhakā assu. Yasmā ca kho, bhikkhave, sattā na evaṃ jānanti dānasaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, tasmā adatvā bhuñjanti, maccheramalañca nesaṃ cittaṃ pariyādāya tiṭṭhatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Evaṃ ce sattā jāneyyuṃ, yathāvuttaṃ mahesinā;
Vipākaṃ saṃvibhāgassa, yathā hoti mahapphalaṃ.

‘‘Vineyya maccheramalaṃ, vippasannena cetasā;
Dajjuṃ kālena ariyesu, yattha dinnaṃ mahapphalaṃ.

‘‘Annañca datvā [datvāna (syā.)] bahuno, dakkhiṇeyyesu dakkhiṇaṃ;
Ito cutā manussattā, saggaṃ gacchanti dāyakā.

‘‘Te ca saggagatā [saggaṃ gatā (sī. pī. ka.)] tattha, modanti kāmakāmino;
Vipākaṃ saṃvibhāgassa, anubhonti amaccharā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Mettābhāvanāsuttaṃ

27. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Yāni kānici, bhikkhave, opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ. Mettāyeva tāni cetovimutti adhiggahetvā bhāsate ca tapate ca virocati ca.

‘‘Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā sabbā tā candiyā pabhāya kalaṃ nāgghanti soḷasiṃ, candapabhāyeva tā adhiggahetvā bhāsate ca tapate ca virocati ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggahetvā bhāsate ca tapate ca virocati ca.

‘‘Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve [nabhe (sī.)] ādicco nabhaṃ abbhussakkamāno [abbhuggamamāno (ka. aṭṭha.)] sabbaṃ ākāsagataṃ [ākāsaṃ (syā.)] tamagataṃ abhivihacca [abhihacca (syā.)] bhāsate ca tapate ca virocati ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggahetvā bhāsate ca tapate ca virocati ca.

‘‘Seyyathāpi, bhikkhave, rattiyā paccūsasamayaṃ osadhitārakā bhāsate ca tapate ca virocati ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggahetvā bhāsate ca tapate ca virocati cā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yo ca mettaṃ bhāvayati, appamāṇaṃ paṭissato;
Tanū [tanu (sī.)] saṃyojanā honti, passato upadhikkhayaṃ.

‘‘Ekampi ce pāṇamaduṭṭhacitto, mettāyati kusalo tena hoti;
Sabbe ca pāṇe manasānukampaṃ, pahūtamariyo pakaroti puññaṃ.

‘‘Ye [yo (sī.)] sattasaṇḍaṃ pathaviṃ vijitvā, rājisayo [rājīsayo (sī.)] yajamānānupariyagā;
Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ.

‘‘Mettassa cittassa subhāvitassa, kalampi te nānubhavanti soḷasiṃ;
Candappabhā tāragaṇāva sabbe.

‘‘Yo na hanti na ghāteti, na jināti na jāpaye;

Mettaṃso sabbabhūtesu, veraṃ tassa na kenacī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

Tatiyo vaggo niṭṭhito.

Tassuddānaṃ –

Cittaṃ mettaṃ [jhāyī (sī. syā.), jhāyi (pī. ka.)] ubho atthe, puñjaṃ vepullapabbataṃ;
Sampajānamusāvādo, dānañca mettabhāvanā [mettabhāvañca (sī. syā. pī.), mettavācañca (ka.)].

Sattimāni ca [sattimānidha (sī. ka.)] suttāni, purimāni ca vīsati;
Ekadhammesu suttantā, sattavīsatisaṅgahāti.

Ekakanipāto niṭṭhito.

2. Dukanipāto

1. Paṭhamavaggo

1. Dukkhavihārasuttaṃ

28. (Dve dhamme anukkaṭi) [( ) syāmapotthake natthi] vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ; kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā. Katamehi dvīhi? Indriyesu aguttadvāratāya [aguttadvāro (aṭṭha.)] ca, bhojane amattaññutāya [amattaññū (aṭṭha.)] ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savidhātaṃ saupāyāsaṃ sapariḷāhaṃ; kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Cakkhu sotañca ghānañca, jivhā kāyo tathā mano;
Etāni yassa dvārāni, aguttānidha [aguttāni ca (syā.)] bhikkhuno.

‘‘Bhojanamhi amattaññū, indriyesu asaṃvuto;
Kāyadukkhaṃ cetodukkhaṃ, dukkhaṃ so adhigacchati.

‘‘Ḍayhamānena kāyena, ḍayhamānena cetasā;
Divā vā yadi vā rattiṃ, dukkhaṃ viharati tādiso’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Sukhavihārasuttaṃ

29. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ; kāyassa bhedā paraṃ maraṇā sugati pāṭikaṅkhā. Katamehi dvīhi? Indriyesu guttadvāratāya ca, bhojane mattaññutāya ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ; kāyassa bhedā paraṃ maraṇā sugati pāṭikaṅkhā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Cakkhu sotañca ghānañca, jivhā kāyo tathā [atho (sī. syā. ka.)] mano;
Etāni yassa dvārāni, suguttānidha bhikkhuno.

''Bhojanamhi ca mattaññū, indriyesu ca saṃvuto;
Kāyasukhaṃ cetosukhaṃ, sukhaṃ so adhigacchati.

''Aḍayhamānena kāyena, aḍayhamānena cetasā;
Divā vā yadi vā rattiṃ, sukhaṃ viharati tādiso''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Tapanīyasuttaṃ

30. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Dveme, bhikkhave, dhammā tapanīyā. Katame dve? Idha, bhikkhave, ekacco akatakalyāṇo hoti, akatakusalo, akatabhīruttāṇo, katapāpo, kataluddo, katakibbiso. So 'akataṃ me kalyāṇa'ntipi tappati, 'kataṃ me pāpa'ntipi tappati. Ime kho, bhikkhave, dve dhammā tapanīyā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Kāyaduccaritaṃ katvā, vacīduccaritāni ca;
Manoduccaritaṃ katvā, yañcaññaṃ dosasañhitaṃ.

''Akatvā kusalaṃ kammaṃ, katvānākusalaṃ bahuṃ;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī''ti [nirayaṃ so upapajjatīti (sī. syā. kaṃ. pī.)].

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Atapanīyasuttaṃ

31. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Dveme, bhikkhave, dhammā atapanīyā. Katame dve? Idha, bhikkhave, ekacco katakalyāṇo hoti, katakusalo, katabhīruttāṇo, akatapāpo, akataluddo, akatakibbiso. So 'kataṃ me kalyāṇa'ntipi na tappati, 'akataṃ me pāpa'ntipi na tappati. Ime kho, bhikkhave, dve dhammā atapanīyā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Kāyaduccaritaṃ hitvā, vacīduccaritāni ca;
Manoduccaritaṃ hitvā, yañcaññaṃ dosasañhitaṃ.

''Akatvākusalaṃ kammaṃ, katvāna kusalaṃ bahuṃ;
Kāyassa bhedā sappañño, saggaṃ so upapajjatī''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Paṭhamasīlasuttaṃ

32. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ niraye. Katamehi dvīhi? Pāpakena ca sīlena, pāpikāya ca diṭṭhiyā. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ niraye’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Pāpakena ca sīlena, pāpikāya ca diṭṭhiyā;
Etehi dvīhi dhammehi, yo samannāgato naro;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Dutiyasīlasuttaṃ

33. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge. Katamehi dvīhi? Bhaddakena ca sīlena, bhaddikāya ca diṭṭhiyā. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Bhaddakena ca sīlena, bhaddikāya ca diṭṭhiyā;
Etehi dvīhi dhammehi, yo samannāgato naro;
Kāyassa bhedā sappañño, saggaṃ so upapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Ātāpīsuttaṃ

34. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Anātāpī, bhikkhave, bhikkhu anottāpī [anottappī (bahūsu) aṭṭhakathā passitabbā] abhabbo sambodhāya, abhabbo nibbānāya, abhabbo anuttarassa yogakkhemassa adhigamāya. Ātāpī ca kho, bhikkhave, bhikkhu ottāpī [ottappī (bahūsu)] bhabbo sambodhāya, bhabbo nibbānāya, bhabbo anuttarassa yogakkhemassa adhigamāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Anātāpī anottāpī, kusīto hīnavīriyo;
Yo thīnamiddhabahulo, ahirīko anādaro;
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.

‘‘Yo ca satimā nipako jhāyī, ātāpī ottāpī ca appamatto;
Saṃyojanaṃ jātijarāya chetvā, idheva sambodhimanuttaraṃ phuse’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Paṭhamanakuhanasuttaṃ

35. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati saṃvaratthañceva pahānatthañcā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Saṃvaratthaṃ pahānatthaṃ, brahmacariyaṃ anītihaṃ;
Adesayi so bhagavā, nibbānogadhagāminaṃ.

‘‘Esa maggo mahattehi [mahantehi (sī. ka.), mahatthehi (syā.)], anuyāto mahesibhi [mahesino (sī. ka.)];
Ye ye taṃ paṭipajjanti, yathā buddhena desitaṃ;
Dukkhassantaṃ karissanti, satthusāsanakārino’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Dutiyanakuhanasuttaṃ

36. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati abhiññatthañceva pariññatthañcā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Abhiññatthaṃ pariññatthaṃ, brahmacariyaṃ anītihaṃ;
Adesayi so bhagavā, nibbānogadhagāminaṃ.

‘‘Esa maggo mahattehi, anuyāto mahesibhi;
Ye ye taṃ paṭipajjanti, yathā buddhena desitaṃ;
Dukkhassantaṃ karissanti, satthusāsanakārino’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Somanassasuttaṃ

37. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa [yoniso (sī. syā. pī.), yonissa (ka.)] āraddhā hoti āsavānaṃ khayāya. Katamehi dvīhi? Saṃvejanīyesu ṭhānesu saṃvejanena, saṃviggassa ca yoniso padhānena. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṃ khayāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Saṃvejanīyaṭṭhānesu [saṃvejanīyesu ṭhānesu (syā. pī.)], saṃvijjetheva paṇḍito;
Ātāpī nipako bhikkhu, paññāya samavekkhiya.

‘‘Evaṃ vihārī ātāpī, santavutti anuddhato;
Cetosamathamanuyutto, khayaṃ dukkhassa pāpuṇe’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Paṭhamo vaggo niṭṭhito.

Tassuddānaṃ –

Dve ca bhikkhū tapanīyā, tapanīyā paratthehi;
Ātāpī [dve pādā (ka.), dve ātāpī (sī.)] nakuhanā dve [na kuhanā ca (sabbattha)], somanassena te dasāti.

2. Dutiyavaggo

1. Vitakkasuttaṃ

38. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tathāgataṃ, bhikkhave, arahantaṃ sammāsambuddhaṃ dve vitakkā bahulaṃ samudācaranti – khemo ca vitakko, paviveko ca [viveko ca (syā.)]. Abyāpajjhārāmo [abyāpajjārāmo (ka.), abyābajjhārāmo (?)], bhikkhave, tathāgato abyāpajjharato. Tamenaṃ, bhikkhave, tathāgataṃ abyāpajjhārāmaṃ abyāpajjharataṃ eseva vitakko bahulaṃ samudācarati – ‘imāyāhaṃ iriyāya na kiñci byābādhemi tasaṃ vā thāvaraṃ vā’ti.

‘‘Pavivekārāmo, bhikkhave, tathāgato pavivekarato. Tamenaṃ, bhikkhave, tathāgataṃ pavivekārāmaṃ pavivekarataṃ eseva vitakko bahulaṃ samudācarati – ‘yaṃ akusalaṃ taṃ pahīna’nti.

‘‘Tasmātiha, bhikkhave, tumhepi abyāpajjhārāmā viharatha abyāpajjharatā. Tesaṃ vo, bhikkhave, tumhākaṃ abyāpajjhārāmānaṃ viharataṃ abyāpajjharatānaṃ eseva vitakko bahulaṃ samudācarissati – ‘imāya mayaṃ iriyāya na kiñci byābādhema tasaṃ vā thāvaraṃ vā’ti.

‘‘Pavivekārāmā, bhikkhave, viharatha pavivekaratā. Tesaṃ vo, bhikkhave, tumhākaṃ pavivekārāmānaṃ viharataṃ pavivekaratānaṃ eseva vitakko bahulaṃ samudācarissati – ‘kiṃ akusalaṃ, kiṃ appahīnaṃ, kiṃ pajahāmā’’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Tathāgataṃ buddhamasayhasāhinaṃ, duve vitakkā samudācaranti naṃ;
Khemo vitakko paṭhamo udīrito, tato viveko dutiyo pakāsito.

‘‘Tamonudaṃ pāragataṃ mahesiṃ, taṃ pattipattaṃ vasimaṃ anāsavaṃ;
Visantaraṃ [vesantaraṃ (sī. ka.), vissantaraṃ (pī.)] taṇhakkhaye vimuttaṃ, taṃ ve muniṃ antimadehadhāriṃ;
Mārañjahaṃ [mārajahaṃ (syā.), mānajahaṃ (sī. ka.), mānaṃ jahaṃ (pī.)] brūmi jarāya pāraguṃ.

‘‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedho, pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṃ janatamapetasoko, avekkhati jātijarābhibhūta’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Desanāsuttaṃ

39. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tathāgatassa, bhikkhave, arahato sammāsambuddhassa dve dhammadesanā pariyāyena bhavanti. Katamā dve? ‘Pāpaṃ pāpakato passathā’ti – ayaṃ paṭhamā dhammadesanā; ‘pāpaṃ pāpakato disvā tattha nibbindatha virajjatha vimuccathā'ti – ayaṃ dutiyā dhammadesanā. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa imā dve dhammadesanā pariyāyena bhavantī''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Tathāgatassa buddhassa, sabbabhūtānukampino;
Pariyāyavacanaṃ passa, dve ca dhammā pakāsitā.

''Pāpakaṃ passatha cetaṃ [cekaṃ (sī. pī.), chekā (syā.)], tattha cāpi virajjatha;
Tato virattacittāse, dukkhassantaṃ karissathā''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Vijjāsuttaṃ

40. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anvadeva ahirikaṃ anottappaṃ; vijjā ca kho, bhikkhave, pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiyā anvadeva hirottappa''nti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Yā kācimā duggatiyo, asmiṃ loke paramhi ca;
Avijjāmūlikā sabbā, icchālobhasamussayā.

''Yato ca hoti pāpiccho, ahirīko anādaro;
Tato pāpaṃ pasavati, apāyaṃ tena gacchati.

''Tasmā chandañca lobhañca, avijjañca virājayaṃ;
Vijjaṃ uppādayaṃ bhikkhu, sabbā duggatiyo jahe''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Paññāparihīnasuttaṃ

41. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Te, bhikkhave, sattā suparihīnā ye ariyāya paññāya parihīnā. Te diṭṭheva dhamme dukkhaṃ viharanti savighātaṃ saupāyāsaṃ sapariḷāhaṃ; kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā. Te [te ca kho (?)], bhikkhave, sattā aparihīnā ye ariyāya paññāya aparihīnā. Te diṭṭheva dhamme sukhaṃ viharanti avighātaṃ anupāyāsaṃ apariḷāhaṃ; kāyassa bhedā paraṃ maraṇā sugati pāṭikaṅkhā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Paññāya parihānena, passa lokaṃ sadevakaṃ;
Niviṭṭhaṃ nāmarūpasmiṃ, idaṃ saccanti maññati.

''Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī;
Yāya sammā pajānāti, jātibhavaparikkhayaṃ.

''Tesaṃ devā manussā ca, sambuddhānaṃ satīmataṃ;
Pihayanti hāsapaññānaṃ [hāsupaññānaṃ (sī. aṭṭha.)], sarīrantimadhārina''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Sukkadhammasuttaṃ

42. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dveme, bhikkhave, sukkā dhammā lokaṃ pālenti. Katame dve? Hirī [hiri (sī. syā. kaṃ. pī.)] ca, ottappañca. Ime ce, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā. Sambhedaṃ loko agamissa yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā [soṇasigālā (sī. syā. kaṃ. pī.)]. Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṃ pālenti tasmā paññāyati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ dārāti vā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yesaṃ ce hiriottappaṃ, sabbadā ca na vijjati;
Vokkantā sukkamūlā te, jātimaraṇagāmino.

‘‘Yesañca hiriottappaṃ, sadā sammā upaṭṭhitā;
Virūḷhabrahmacariyā te, santo khīṇapunabbhavā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Ajātasuttaṃ

43. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ. No cetaṃ, bhikkhave, abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Jātaṃ bhūtaṃ samuppannaṃ, kataṃ saṅkhatamaddhuvaṃ;
Jarāmaraṇasaṅghāṭaṃ, roganīḷaṃ [roganiḍḍhaṃ (sī.)] pabhaṅguraṃ [pabhaṅgunaṃ (ka. sī. ka.), pabhaṅguṇaṃ (syā.)].

‘‘Āhāranettippabhavaṃ, nālaṃ tadabhinandituṃ;
Tassa nissaraṇaṃ santaṃ, atakkāvacaraṃ dhuvaṃ.

‘‘Ajātaṃ asamuppannaṃ, asokaṃ virajaṃ padaṃ;
Nirodho dukkhadhammānaṃ, saṅkhārūpasamo sukho’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Nibbānadhātusuttaṃ

44. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvemā, bhikkhave, nibbānadhātuyo. Katame dve? Saupādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātu.

‘‘Katamā ca, bhikkhave, saupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto. Tassa tiṭṭhanteva pañcindriyāni yesaṃ avighātattā [avigatattā (sī. aṭṭha.)] manāpāmanāpaṃ paccanubhoti, sukhadukkhaṃ paṭisaṃvedeti. Tassa yo rāgakkhayo, dosakkhayo, mohakkhayo – ayaṃ vuccati, bhikkhave, saupādisesā nibbānadhātu.

‘‘Katamā ca, bhikkhave, anupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto. Tassa idheva, bhikkhave, sabbavedayitāni anabhinanditāni sīti bhavissanti [sītībhavissanti (?)]. Ayaṃ vuccati, bhikkhave, anupādisesā nibbānadhātu. Imā kho, bhikkhave, dve nibbānadhātuyo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Duve imā cakkhumatā pakāsitā, nibbānadhātū anissitena tādinā;
Ekā hi dhātu idha diṭṭhadhammikā, saupādisesā bhavanettisaṅkhayā;
Anupādisesā pana samparāyikā, yamhi nirujjhanti bhavāni sabbaso.

‘‘Ye etadaññāya padaṃ asaṅkhataṃ, vimuttacittā bhavanettisaṅkhayā;
Te dhammasārādhigamā khaye ratā, pahaṃsu te sabbabhavāni tādino’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Paṭisallānasuttaṃ

45. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Paṭisallānārāmā [paṭisallānārāmā (ka.)], bhikkhave, viharatha paṭisallānaratā, ajjhattaṃ cetosamathamanuyuttā, anirākatajjhānā, vipassanāya samannāgatā, brūhetā suññāgārānaṃ. Paṭisallānārāmānaṃ, bhikkhave, viharataṃ paṭisallānaratānaṃ ajjhattaṃ cetosamathamanuyuttānaṃ anirākatamajjhānānaṃ vipassanāya samannāgatānaṃ brūhetānaṃ suññāgārānaṃ dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ye santacittā nipakā, satimanto ca [satimantova (sī. ka.)] jhāyino;
Sammā dhammaṃ vipassanti, kāmesu anapekkhino.

‘‘Appamādaratā santā, pamāde bhayadassino;
Abhabbā parihānāya, nibbānasseva santike’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Sikkhānisaṃsasuttaṃ

46. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Sikkhānisaṃsā, bhikkhave, viharatha paññuttarā vimuttisārā satādhipateyyā. Sikkhānisaṃsānaṃ, bhikkhave, viharataṃ paññuttarānaṃ vimuttisārānaṃ satādhipateyyānaṃ dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Paripuṇṇasikkhaṃ [paripuṇṇasekhaṃ (sī.), paripuṇṇasekkhaṃ (syā.)] apahānadhammaṃ,
paññuttaraṃ jātikhayantadassiṃ;

Taṃ ve muniṃ antimadehadhāriṃ, mārañjahaṃ brūmi jarāya pāraguṃ.

‘‘Tasmā sadā jhānaratā samāhitā, ātāpino jātikhayantadassino;
Māraṃ sasenaṃ abhibhuyya bhikkhavo, bhavatha jātimaraṇassa pāragā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Jāgariyasuttaṃ

47. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Jāgaro cassa, bhikkhave, bhikkhu vihareyya sato sampajāno samāhito pamudito vippasanno ca tattha kālavipassī ca kusalesu dhammesu. Jāgarassa, bhikkhave, bhikkhuno viharato satassa sampajānassa samāhitassa pamuditassa vippasannassa tattha kālavipassino kusalesu dhammesu dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Jāgarantā suṇāthetaṃ, ye suttā te pabujjhatha;
Suttā jāgaritaṃ seyyo, natthi jāgarato bhayaṃ.

‘‘Yo jāgaro ca satimā sampajāno, samāhito mudito vippasanno ca;
Kālena so sammā dhammaṃ parivīmaṃsamāno, ekodibhūto vihane tamaṃ so.

‘‘Tasmā have jāgariyaṃ bhajetha, ātāpī bhikkhu nipako jhānalābhī;
Saṃyojanaṃ jātijarāya chetvā, idheva sambodhimanuttaraṃ phuse’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

11. Āpāyikasuttaṃ

48. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dveme, bhikkhave, āpāyikā nerayikā idamappahāya. Katame dve? Yo ca abrahmacārī brahmacāripaṭiñño, yo ca paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carantaṃ amūlakena abrahmacariyena anuddhaṃseti. Ime kho, bhikkhave, dve āpāyikā nerayikā idamappahāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Abhūtavādī nirayaṃ upeti, yo vāpi katvā na karomi cāha;
Ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.

‘‘Kāsāvakaṇṭhā bahavo, pāpadhammā asaññatā;
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.

‘‘Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamaṃ.

12. Diṭṭhigatasuttaṃ

49. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvīhi, bhikkhave, diṭṭhigatehi pariyuṭṭhitā devamanussā olīyanti eke, atidhāvanti eke; cakkhumanto ca passanti.

‘‘Kathañca, bhikkhave, olīyanti eke? Bhavārāmā, bhikkhave, devamanussā bhavaratā bhavasammuditā tesaṃ bhavanirodhāya dhamme desiyamāne cittaṃ na pakkhandati na pasīdati na santiṭṭhati nādhimuccati. Evaṃ kho, bhikkhave, olīyanti eke.

‘‘Kathañca, bhikkhave, atidhāvanti eke? Bhaveneva kho paneke aṭṭīyamānā harāyamānā jigucchamānā vibhavaṃ abhinandanti – yato kira, bho, ayaṃ attā [satto (sī. ka.)] kāyassa bhedā paraṃ maraṇā ucchijjati vinassati na hoti paraṃ maraṇā; etaṃ santaṃ etaṃ paṇītaṃ etaṃ yāthāvanti. Evaṃ kho, bhikkhave, atidhāvanti eke.

‘‘Kathañca, bhikkhave, cakkhumanto passanti? Idha bhikkhu bhūtaṃ bhūtato passati; bhūtaṃ bhūtato disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, bhikkhave, cakkhumanto passantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ye [yo (syā. ka.)] bhūtaṃ bhūtato disvā, bhūtassa ca atikkamaṃ;
Yathābhūte vimuccanti, bhavataṇhā parikkhayā.

‘‘Sa ve [sace (ka. sī. syā. pī.)] bhūtapariñño, so vītataṇho bhavābhave;
Bhūtassa vibhavā bhikkhu, nāgacchati punabbhava’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.

Dutiyo vaggo niṭṭhito.

Tassuddānaṃ –

Dve indriyā dve tapanīyā, sīlena apare duve;
Anottāpī kuhanā dve ca, saṃvejanīyena te dasa.

Vitakkā desanā vijjā, paññā dhammena pañcamaṃ;
Ajātaṃ dhātusallānaṃ, sikkhā jāgariyena ca;
Apāyadiṭṭhiyā ceva [yeva (sī. syā.)], bāvīsati pakāsitāti.

Dukanipāto niṭṭhito.

3. Tikanipāto

1. Paṭhamavaggo

1. Mūlasuttaṃ

50. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, akusalamūlāni. Katamāni tīṇi? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ – imāni kho, bhikkhave, tīṇi akusalamūlānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Lobho doso ca moho ca, purisaṃ pāpacetasaṃ;
Hiṃsanti attasambhūtā, tacasāraṃva samphala’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Dhātusuttaṃ

51. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, dhātuyo. Katamā tisso? Rūpadhātu, arūpadhātu, nirodhadhātu – imā kho, bhikkhave, tisso dhātuyo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Rūpadhātuṃ [rūpadhātu (sabbattha)] pariññāya, arūpesu asaṇṭhitā;
Nirodhe ye vimuccanti, te janā maccuhāyino.

‘‘Kāyena amataṃ dhātuṃ, phusayitvā [phussayitvā (syā.), phassayitvā (pī.)] nirūpadhiṃ;
Upadhippaṭinissaggaṃ, sacchikatvā anāsavo;
Deseti sammāsambuddho, asokaṃ virajaṃ pada’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. dutiyaṃ.

3. Paṭhamavedanāsuttaṃ

52. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā –

Imā kho, bhikkhave, tisso vedanā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Samāhito sampajāno, sato buddhassa sāvako;
Vedanā ca pajānāti, vedanānañca sambhavaṃ.

‘‘Yattha cetā nirujjhanti, maggañca khayagāminaṃ;
Vedanānaṃ khayā bhikkhu, nicchāto parinibbuto’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Dutiyavedanāsuttaṃ

53. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā; dukkhā vedanā sallato daṭṭhabbā; adukkhamasukhā vedanā aniccato daṭṭhabbā. Yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā hoti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato diṭṭhā hoti; ayaṃ vuccati, bhikkhave, ‘bhikkhu ariyo sammaddaso acchecchi [acchejji (sī. pī.), acchijji (ka.)], taṇhaṃ, vivattayi [vāvattayi (sī. aṭṭha.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yo sukhaṃ dukkhato adda [dakkhi (sī. pī. ka.), adakkhi (syā.)], dukkhamaddakkhi sallato;
Adukkhamasukhaṃ santaṃ, adakkhi naṃ aniccato.

‘‘Sa ve sammaddaso bhikkhu, yato tattha vimuccati;
Abhiññāvosito santo, sa ve yogātigo munī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Paṭhamaesanāsuttaṃ

54. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, esanā. Katamā tisso? Kāmesanā, bhavesanā, brahmacariyesanā – imā kho, bhikkhave, tisso esanā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Samāhito sampajāno, sato buddhassa sāvako;
Esanā ca pajānāti, esanānañca sambhavaṃ.

‘‘Yattha cetā nirujjhanti, maggañca khayagāminaṃ;
Esanānaṃ khayā bhikkhu, nicchāto parinibbuto’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Dutiyaesanāsuttaṃ

55. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, esanā. Katamā tisso? Kāmesanā, bhavesanā, brahmacariyesanā – imā kho, bhikkhave, tisso esanā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāmesanā bhavesanā, brahmacariyesanā saha;
Iti saccaparāmāso, diṭṭhiṭṭhānā samussayā.

‘‘Sabbarāgavirattassa, taṇhakkhayavimuttino;
Esanā paṭinissaṭṭhā, diṭṭhiṭṭhānā samūhatā;
Esanānaṃ khayā bhikkhu, nirāso akathaṃkathī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Paṭhamaāsavasuttaṃ

56. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, āsavā. Katame tayo? Kāmāsavo, bhavāsavo, avijjāsavo – ime kho, bhikkhave, tayo āsavā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Samāhito sampajāno, sato buddhassa sāvako;
Āsave ca pajānāti, āsavānañca sambhavaṃ.

‘‘Yattha cetā nirujjhanti, maggañca khayagāminaṃ;

Āsavānaṃ khayā bhikkhu, nicchāto parinibbuto’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Dutiyaāsavasuttaṃ

57. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, āsavā. Katame tayo? Kāmāsavo, bhavāsavo, avijjāsavo – ime kho, bhikkhave, tayo āsavā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yassa kāmāsavo khīṇo, avijjā ca virājitā;
Bhavāsavo parikkhīṇo, vippamutto nirūpadhi;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhini’’nti [savāhananti (bahūsu)].

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Taṇhāsuttaṃ

58. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, taṇhā. Katamā tisso? Kāmataṇhā, bhavataṇhā, vibhavataṇhā – imā kho, bhikkhave, tisso taṇhā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Taṇhāyogena saṃyuttā, rattacittā bhavābhave;
Te yogayuttā mārassa, ayogakkhemino janā;
Sattā gacchanti saṃsāraṃ, jātīmaraṇagāmino.

‘‘Ye ca taṇhaṃ pahantvāna, vītataṇhā [nikkaṇhā ca (sī. ka.)] bhavābhave;
Te ve [te ca (sī. pī. ka.)] pāraṅgatā [pāragatā (ka. sī. syā.)] loke, ye pattā āsavakkhaya’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Māradheyyasuttaṃ

59. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīhi, bhikkhave, dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocati. Katamehi tīhi? Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti – imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sīlaṃ samādhi paññā ca, yassa ete subhāvitā;
Atikkamma māradheyyaṃ, ādiccova virocatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Paṭhamo vaggo niṭṭhito.

Tassuddānaṃ –

Mūladhātu atha vedanā duve, esanā ca duve āsavā duve;
Taṇhāto ca atha [taṇhāto atha (syā.)] māradheyyato, vaggamāhu paṭhamanti muttamanti.

2. Dutiyavaggo

1. Puññakiriyavatthusuttaṃ

60. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, puññakiriyavatthūni. Katamāni tīṇi? Dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayaṃ puññakiriyavatthu – imāni kho, bhikkhave, tīṇi puññakiriyavatthūnī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Puññameva so sikkheyya, āyataggaṃ sukhudrayaṃ;
Dānañca samacariyañca, mettacittañca bhāvaye.

‘‘Ete dhamme bhāvayitvā, tayo sukhasamuddaye;
Abyāpajjhaṃ sukhaṃ lokaṃ, paṇḍito upapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Cakkhusuttaṃ

61. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, cakkhūni. Katamāni tīṇi? Maṃsacakkhu, dibbacakkhu, paññācakkhu – imāni kho, bhikkhave, tīṇi cakkhūnī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Maṃsacakkhu dibbacakkhu, paññācakkhu anuttaraṃ;
Etāni tīṇi cakkhūni, akkhāsi purisuttamo.

‘‘Maṃsacakkhussa uppādo, maggo dibbassa cakkhuno;
Yato ñāṇaṃ udapādi, paññācakkhu anuttaraṃ;
Yassa cakkhussa paṭilābhā, sabbadukkhā pamuccatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Indriyasuttaṃ

62. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, indriyāni. Katamāni tīṇi? Anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ – imāni kho, bhikkhave, tīṇi indriyānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sekhassa sikkhamānassa, ujumaggānusārino;
Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā.

‘‘Tato aññā vimuttassa, ñāṇaṃ ve hoti tādino;
Akuppā me vimuttīti, bhavasaṃyojanakkhayā.

‘‘Sa ve [sace (sī. syā.)] indriyasampanno, santo santipade rato;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhini’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Addhāsuttaṃ

63. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, addhā. Katame tayo? Atīto addhā, anāgato addhā, paccuppanno addhā – ime kho, bhikkhave, tayo addhā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Akkheyyasaññino sattā, akkheyyasmiṃ patiṭṭhitā;
Akkheyyaṃ apariññāya, yogamāyanti maccuno.

‘‘Akkheyyañca pariññāya, akkhātāraṃ na maññati;
Phuṭṭho vimokkho manasā, santipadamanuttaraṃ.

‘‘Sa ve [sace (ka.)] akkheyyasampanno, santo santipade rato;
Saṅkhāyasevī dhammaṭṭho, saṅkhyaṃ nopeti vedagū’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Duccaritasuttaṃ

64. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, duccaritāni. Katamāni tīṇi? Kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – imāni kho, bhikkhave, tīṇi duccaritānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāyaduccaritaṃ katvā, vacīduccaritāni ca;
Manoduccaritaṃ katvā, yañcaññaṃ dosasaṃhitaṃ.

‘‘Akatvā kusalaṃ kammaṃ, katvānākusalaṃ bahuṃ;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Sucaritasuttaṃ

65. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, sucaritāni. Katamāni tīṇi? Kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – imāni kho, bhikkhave, tīṇi sucaritānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāyaduccaritaṃ hitvā, vacīduccaritāni ca;

Manoduccaritaṃ hitvā, yañcaññaṃ dosasaṃhitaṃ.

‘‘Akatvākusalaṃ kammaṃ, katvāna kusalaṃ bahuṃ;
Kāyassa bhedā sappañño, saggaṃ so upapajjatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Soceyyasuttaṃ

66. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, soceyyāni. Katamāni tīṇi? Kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ – imāni kho, bhikkhave, tīṇi soceyyānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāyasuciṃ vacīsuciṃ [vācāsuciṃ (ka.)], cetosucimanāsavaṃ;
Suciṃ soceyyasampannaṃ, āhu sabbappahāyina’’nti [āhu ninhātapāpakanti (a. ni. 3.122) yuttataraṃ].

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Moneyyasuttaṃ

67. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, moneyyāni. Katamāni tīṇi? Kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ – imāni kho, bhikkhave, tīṇi moneyyānī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāyamuniṃ vacīmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu ninhātapāpaka’’nti [āhu sabbappahāyinanti (a. ni. 3.123)].

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Paṭhamarāgasuttaṃ

68. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Yassa kassaci, bhikkhave, rāgo appahīno, doso appahīno, moho appahīno – ayaṃ vuccati, bhikkhave, ‘baddho [bando (bahūsu)] mārassa paṭimukkassa mārapāso yathākāmakaraṇīyo [yathā kāmakaraṇīyo ca (sī. syā. pī. ka.)] pāpimato’. Yassa kassaci, bhikkhave, rāgo pahīno, doso pahīno, moho pahīno – ayaṃ vuccati, bhikkhave, ‘abaddho mārassa omukkassa mārapāso na yathā kāmakaraṇīyo [na yathākāmakaraṇīyo ca (syā.)] pāpimato’’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yassa rāgo ca doso ca, avijjā ca virājitā;
Taṃ bhāvitattaññataraṃ, brahmabhūtaṃ tathāgataṃ;
Buddhaṃ verabhayātītaṃ, āhu sabbappahāyina’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Dutiyarāgasuttaṃ

69. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo appahīno, doso appahīno, moho appahīno – ayaṃ vuccati, bhikkhave, na ‘atari [atiṇṇo (ka. sī. ka.)] samuddaṃ saūmiṃ savīciṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ’. Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo pahīno, doso pahīno, moho pahīno – ayaṃ vuccati, bhikkhave, ‘atari samuddaṃ saūmiṃ savīciṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ, tiṇṇo pāraṅgato [pāragato (sī. aṭṭha. syā.)] thale tiṭṭhati brāhmaṇo’’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yassa rāgo ca doso ca, avijjā ca virājitā;
Somaṃ samuddaṃ sagahaṃ sarakkhasaṃ, saūmibhayaṃ duttaraṃ accatāri.

‘‘Saṅgātigo maccujaho nirūpadhi, pahāsi dukkhaṃ apunabbhavāya;
Atthaṅgato so na pamāṇameti, amohayi maccurājanti brūmī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Dutiyo vaggo niṭṭhito.

Tassuddānaṃ –

Puññaṃ cakkhu atha indriyāni [atthindriyā (syā.)], addhā ca caritaṃ duve soci [suci (syā.)];
Muno [mune (syā.)] atha rāgaduve, puna vaggamāhu dutiyamuttamanti.

3. Tatiyavaggo

1. Micchādiṭṭhikasuttaṃ

70. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Api ca, bhikkhave, yadeva sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi.

‘‘Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Micchā manaṃ paṇidhāya, micchā vācañca bhāsiya [micā vācaṃ abhāsiya (sabbattha)];
Micchā kammāni katvāna, kāyena idha puggalo.

‘‘Appassutāpuññakaro [appassutopuññakaro (sī.), appassuto apuññakaro (syā. pī.)], appasmiṃ idha jīvite;

Kāyassa bhedā duppañño, nirayaṃ sopapajjatī''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Sammādiṭṭhikasuttaṃ

71. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Diṭṭhā mayā, bhikkhave, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā.

''Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. Diṭṭhā mayā, bhikkhave, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā. Api ca, bhikkhave, yadeva sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi.

''Diṭṭhā mayā, bhikkhave, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Sammā manaṃ paṇidhāya, sammā vācañca bhāsiya [sammā vācaṃ abhāsiya (sabbattha)];
Sammā kammāni katvāna, kāyena idha puggalo.

''Bahussuto puññakaro, appasmiṃ idha jīvite;
Kāyassa bhedā sappañño, saggaṃ so upapajjatī''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Nissaraṇiyasuttaṃ

72. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Tisso imā, bhikkhave, nissaraṇiyā [nissāraṇīyā (a. ni. 5.200)] dhātuyo. Katamā tisso? Kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ, rūpānametaṃ nissaraṇaṃ yadidaṃ āruppaṃ, yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ – imā kho, bhikkhave, tisso nissaraṇiyā dhātuyo''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Kāmanissaraṇaṃ ñatvā, rūpānañca atikkamaṃ;
Sabbasaṅkhārasamathaṃ, phusaṃ ātāpi sabbadā.

''Sa ve sammaddaso bhikkhu, yato tattha vimuccati;
Abhiññāvosito santo, sa ve yogātigo munī''ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Santatarasuttaṃ

73. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Rūpehi, bhikkhave, arūpā [āruppā (sī.)] santatarā, arūpehi nirodho santataro’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino [āruppaṭṭhāyino (sī.)];
Nirodhaṃ appajānantā, āgantāro punabbhavaṃ.

‘‘Ye ca rūpe pariññāya, arūpesu asaṇṭhitā;
Nirodhe ye vimuccanti, te janā maccuhāyino.

‘‘Kāyena amataṃ dhātuṃ, phusayitvā nirūpadhiṃ;
Upadhippaṭinissaggaṃ, sacchikatvā anāsavo;
Deseti sammāsambuddho, asokaṃ virajaṃ pada’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Puttasuttaṃ

74. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, puttā santo saṃvijjamānā lokasmiṃ. Katame tayo? Atijāto, anujāto, avajātoti.

‘‘Kathañca, bhikkhave, putto atijāto hoti? Idha, bhikkhave, puttassa mātāpitaro honti na buddhaṃ saraṇaṃ gatā, na dhammaṃ saraṇaṃ gatā, na saṅghaṃ saraṇaṃ gatā; pāṇātipātā appaṭiviratā, adinnādānā appaṭiviratā, kāmesumicchācārā appaṭiviratā, musāvādā appaṭiviratā, surāmerayamajjapamādaṭṭhānā appaṭiviratā, dussīlā pāpadhammā. Putto ca nesaṃ hoti buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato; pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, sīlavā kalyāṇadhammo. Evaṃ kho, bhikkhave, putto atijāto hoti.

‘‘Kathañca, bhikkhave, putto anujāto hoti? Idha, bhikkhave, puttassa mātāpitaro honti buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā; pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, sīlavanto kalyāṇadhammā. Puttopi nesaṃ hoti buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato; pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, sīlavā kalyāṇadhammo. Evaṃ kho, bhikkhave, putto anujāto hoti.

‘‘Kathañca, bhikkhave, putto avajāto hoti? Idha, bhikkhave, puttassa mātāpitaro honti buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā; pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, sīlavanto kalyāṇadhammā. Putto ca nesaṃ hoti na buddhaṃ saraṇaṃ gato, na dhammaṃ saraṇaṃ gato, na saṅghaṃ saraṇaṃ gato; pāṇātipātā appaṭivirato, adinnādānā appaṭivirato, kāmesumicchācārā appaṭivirato, musāvādā appaṭivirato, surāmerayamajjapamādaṭṭhānā appaṭivirato, dussīlo pāpadhammo. Evaṃ kho, bhikkhave, putto avajāto hoti. Ime kho, bhikkhave, tayo puttā santo saṃvijjamānā lokasmi’’nti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Atijātaṃ anujātaṃ, puttamicchanti paṇḍitā;
Avajātaṃ na icchanti, yo hoti kulagandhano.

‘‘Ete kho puttā lokasmiṃ, ye bhavanti upāsakā;
Saddhā sīlena sampannā, vadaññū vītamaccharā;
Cando abbhaghanā mutto, parisāsu virocare’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Avuṭṭhikasuttaṃ

75. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo? Avuṭṭhikasamo, padesavassī, sabbatthābhivassī.

‘‘Kathañca, bhikkhave, puggalo avuṭṭhikasamo hoti? Idha, bhikkhave, ekacco puggalo sabbesaññeva na dātā hoti, samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ [… vaṇibbakayācakānaṃ (sī.)] annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo avuṭṭhikasamo hoti.

‘‘Kathañca, bhikkhave, puggalo padesavassī hoti? Idha, bhikkhave, ekacco puggalo ekaccānaṃ dātā (hoti) [( ) natthi syāmapotthake], ekaccānaṃ na dātā hoti samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo padesavassī hoti.

‘‘Kathañca, bhikkhave, puggalo sabbatthābhivassī hoti? Idha, bhikkhave, ekacco puggalo sabbesaṃva deti, samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo sabbatthābhivassī hoti. Ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmi’’nti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Na samaṇe na brāhmaṇe, na kapaṇaddhikavanibbake;
Laddhāna saṃvibhājeti, annaṃ pānañca bhojanaṃ;
Taṃ ve avuṭṭhikasamoti, āhu naṃ purisādhamaṃ.

‘‘Ekaccānaṃ na dadāti, ekaccānaṃ pavecchati;
Taṃ ve padesavassīti, āhu medhāvino janā.

‘‘Subhikkhavāco puriso, sabbabhūtānukampako;
Āmodamāno pakireti, detha dethāti bhāsati.

‘‘Yathāpi megho thanayitvā, gajjayitvā pavassati;
Thalaṃ ninnañca pūreti, abhisandantova [abhisandentova (?)] vārinā.

‘‘Evameva idhekacco, puggalo hoti tādiso;
Dhammena saṃharitvāna, uṭṭhānādhigataṃ dhanaṃ;
Tappeti annapānena, sammā patte vanibbake’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Sukhapatthanāsuttaṃ

76. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīṇimāni, bhikkhave, sukhāni patthayamāno sīlaṃ rakkheyya paṇḍito. Katamāni tīṇi? Pasaṃsā me āgacchatūti [āgacchantūti (syā.)] sīlaṃ rakkheyya paṇḍito, bhogā me uppajjantūti sīlaṃ rakkheyya paṇḍito, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmīti sīlaṃ rakkheyya paṇḍito. Imāni kho, bhikkhave, tīṇi sukhāni patthayamāno sīlaṃ rakkheyya paṇḍito’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sīlaṃ rakkheyya medhāvī, patthayāno tayo sukhe;
Pasaṃsaṃ vittalābhañca, pecca sagge pamodanaṃ.

‘‘Akarontopi ce pāpaṃ, karontamupasevati;
Saṅkiyo hoti pāpasmiṃ, avaṇṇo cassa rūhati.

‘‘Yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati;
Sa ve tādisako hoti, sahavāso hi [sahavāsopi (sī. ka.)] tādiso.

‘‘Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;
Saro diddho kalāpaṃva, alittamupalimpati;
Upalepabhayā [upalimpabhayā (ka.)] dhīro, neva pāpasakhā siyā.

‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.

‘‘Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā.

‘‘Tasmā pattapuṭasseva [palāsapuṭasseva (pī. ka.)], ñatvā sampākamattano;
Asante nupaseveyya, sante seveyya paṇḍito;
Asanto nirayaṃ nenti, santo pāpenti suggati’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Bhidurasuttaṃ

77. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Bhidurāyaṃ [bhindantāyaṃ (syā. pī. ka.)], bhikkhave, kāyo, viññāṇaṃ virāgadhammaṃ, sabbe upadhī aniccā dukkhā vipariṇāmadhammā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāyañca bhiduraṃ [bhindantaṃ (syā. pī. ka.)] ñatvā, viññāṇañca virāgunaṃ [virāgikaṃ (ka. sī.), pabhaṅguṇaṃ (syā.)];
Upadhīsu bhayaṃ disvā, jātimaraṇamaccagā;
Sampatvā paramaṃ santiṃ, kālaṃ kaṅkhati bhāvitatto’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Dhātusosaṃsandanasuttaṃ

78. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dhātuso, bhikkhave, sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samenti.

‘‘Atītampi, bhikkhave, addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandiṃsu samiṃsu. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandiṃsu samiṃsu, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandiṃsu samiṃsu.

‘‘Anāgatampi, bhikkhave, addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandissanti samessanti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti.

‘‘Etarahipi, bhikkhave, paccuppanaṃ addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samentī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Saṃsaggā vanatho jāto, asaṃsaggena chijjati;
Parittaṃ dārumāruyha, yathā sīde mahaṇṇave.

‘‘Evaṃ kusītamāgamma, sādhujīvīpi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

‘‘Pavivittehi ariyehi, pahitattehi jhāyibhi;
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Parihānasuttaṃ

79. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu kammārāmo hoti, kammarato, kammārāmatamanuyutto; bhassārāmo hoti, bhassarato, bhassārāmatamanuyutto; niddārāmo hoti, niddārato, niddārāmatamanuyutto. Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

‘‘Tayome, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu na kammārāmo hoti, na kammarato, na kammārāmatamanuyutto; na bhassārāmo hoti, na bhassarato, na bhassārāmatamanuyutto; na niddārāmo hoti, na niddārato, na niddārāmatamanuyutto. Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno aparihānāya saṃvattantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kammārāmo bhassārāmo [bhassarato (sabbatha)], niddārāmo ca uddhato;
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.

‘‘Tasmā hi appakiccassa, appamiddho anuddhato;
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ sambodhimuttama’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Tatiyo vaggo niṭṭhito.

Tassuddānaṃ –

Dve diṭṭhī nissaraṇaṃ rūpaṃ, putto avuṭṭhikena ca;
Sukhā ca bhiduro [bhindanā (sabbattha)] dhātu, parihānena te dasāti.

4. Catutthavaggo

1. Vitakkasuttaṃ

80. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, akusalavitakkā. Katame tayo? Anavaññattipaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, parānuddayatāpaṭisaṃyutto vitakko. Ime kho, bhikkhave, tayo akusalavitakkā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Anavaññattisaṃyutto, lābhasakkāragāravo;
Sahanandī amaccehi, ārā saṃyojanakkhayā.

‘‘Yo ca puttapasuṃ hitvā, vivāhe saṃharāni [saṅgahāni (ka. sī. syā. pī.)] ca;
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ sambodhimuttama’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Sakkārasuttaṃ

81. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Diṭṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Diṭṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Diṭṭhā mayā, bhikkhave, sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi; ( ) [(diṭṭhā mayā bhikkhave sattā sakkārena abhibhūtā. …pe… asakkārena abhibhūtā …pe… sakkārena ca asakkārena ca tadubhayena abhibhūtā pariyādinnacittā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.) (syā.) purimavagge micchādiṭṭhikasammādiṭṭhikasuttehi pana sameti, anvayabyatirekavākyānaṃ pana anantaritattā pāsaṃsatarā.)] api ca, bhikkhave, yadeva me sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tamevāhaṃ vadāmi.

‘‘Diṭṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Diṭṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

‘‘Diṭṭhā mayā, bhikkhave, sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā, pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yassa sakkariyamānassa, asakkārena cūbhayaṃ;
Samādhi na vikampati, appamādavihārino [appamāṇavihārino (sī. aṭṭha.)].

‘‘Taṃ jhāyinaṃ sātatikaṃ, sukhumaṃ diṭṭhivipassakaṃ;
Upādānakkhayārāmaṃ, āhu sappuriso itī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Devasaddasuttaṃ

82. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, devesu devasaddā niccharanti samayā samayaṃ upādāya. Katame tayo? Yasmiṃ, bhikkhave, samaye ariyasāvako kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjāya ceteti, tasmiṃ samaye [tasmiṃ bhikkhave samaye (pī. ka.)] devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhiṃ saṅgāmāya cetetī’ti. Ayaṃ, bhikkhave, paṭhamo devesu devasaddo niccharati samayā samayaṃ upādāya.

‘‘Puna caparaṃ, bhikkhave, yasmiṃ samaye ariyasāvako sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati, tasmiṃ samaye devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhiṃ saṅgāmetī’ti. Ayaṃ, bhikkhave, dutiyo devesu devasaddo niccharati samayā samayaṃ upādāya.

‘‘Puna caparaṃ, bhikkhave, yasmiṃ samaye ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, tasmiṃ samaye devesu devasaddo niccharati – ‘eso ariyasāvako vijitasaṅgāmo tameva saṅgāmasīsaṃ abhivijiya ajjhāvasatī’ti. Ayaṃ, bhikkhave, tatiyo devesu devasaddo niccharati samayā samayaṃ upādāya. Ime kho, bhikkhave, tayo devesu devasaddā niccharanti samayā samayaṃ upādāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Disvā vijitasaṅgāmaṃ, sammāsambuddhasāvakaṃ;
Devatāpi namassanti, mahantaṃ vītasāradaṃ.

‘‘Namo te purisājañña, yo tvaṃ dujjayamajjhabhū;
Jetvāna maccuno senaṃ, vimokkhena anāvaraṃ.

‘‘Iti hetaṃ namassanti, devatā pattamānasaṃ;
Tañhi tassa na passanti, yena maccuvasaṃ vaje’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Pañcapubbanimittasuttaṃ

83. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Yadā, bhikkhave, devo devakāyā cavanadhammo hoti, pañcassa pubbanimittāni pātubhavanti –

mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye dubbaṇṇiyaṃ okkamati, sake devo devāsane nābhiramatīti. Tamenaṃ, bhikkhave, devā 'cavanadhammo ayaṃ devaputto'ti iti viditvā tīhi vācāhi anumodenti [anumodanti (sī. syā. pī.)] – 'ito, bho, sugatiṃ gaccha, sugatiṃ gantvā suladdhalābhaṃ labha, suladdhalābhaṃ labhitvā suppatiṭṭhito bhavāhī''ti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ''kinnu kho, bhante, devānaṃ sugatigamanasaṅkhātaṃ; kiñca, bhante, devānaṃ suladdhalābhasaṅkhātaṃ; kiṃ pana, bhante, devānaṃ suppatiṭṭhitasaṅkhāta''nti?

''Manussattaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ sugatigamanasaṅkhātaṃ; yaṃ manussabhūto samāno tathāgatappavedite dhammavinaye saddhaṃ paṭilabhati. Idaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ suladdhalābhasaṅkhātaṃ; sā kho panassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā daḷhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Idaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ suppatiṭṭhitasaṅkhāta''nti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Yadā devo devakāyā, cavati āyusaṅkhayā;
Tayo saddā niccharanti, devānaṃ anumodataṃ.

'''Ito bho sugatiṃ gaccha, manussānaṃ sahabyataṃ;
Manussabhūto saddhamme, labha saddhaṃ anuttaraṃ.

'''Sā te saddhā niviṭṭhassa, mūlajātā patiṭṭhitā;
Yāvajīvaṃ asaṃhīrā, saddhamme suppavedite.

'''Kāyaduccaritaṃ hitvā, vacīduccaritāni ca;
Manoduccaritaṃ hitvā, yañcaññaṃ dosasañhitaṃ.

'''Kāyena kusalaṃ katvā, vācāya kusalaṃ bahuṃ;
Manasā kusalaṃ katvā, appamāṇaṃ nirūpadhiṃ.

'''Tato opadhikaṃ puññaṃ, katvā dānena taṃ bahuṃ;
Aññepi macce saddhamme, brahmacariye nivesaya' [nivesaye (sī. syā.)].

''Imāya anukampāya, devā devaṃ yadā vidū;
Cavantaṃ anumodenti, ehi deva punappuna''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Bahujanahitasuttaṃ

84. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Tayome puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame tayo? Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, paṭhamo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

‘‘Puna caparaṃ, bhikkhave, tasseva satthu [satthuno (syā.)] sāvako arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, dutiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

‘‘Puna caparaṃ, bhikkhave, tasseva satthu sāvako sekho hoti pāṭipado bahussuto sīlavatūpapanno. Sopi [so (?)] dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, tatiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Ime kho, bhikkhave, tayo puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’’nti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Satthā hi loke paṭhamo mahesi, tassanvayo sāvako bhāvitatto;
Athāparo pāṭipadopi sekho, bahussuto sīlavatūpapanno.

‘‘Ete tayo devamanussaseṭṭhā, pabhaṅkarā dhammamudīrayantā;
Apāpuranti [apāpurenti (ka.)] amatassa dvāraṃ, yogā pamocenti [yāgā pamuccanti (sī.), yogā mocanti (syā.)] hujjanaṃ te.

‘‘Ye satthavāhena anuttarena, sudesitaṃ maggamanukkamanti [maggamanuggamanti (sī. ka.)];
Idheva dukkhassa karonti antaṃ, ye appamattā sugatassa sāsane’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Asubhānupassīsuttaṃ

85. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Asubhānupassī, bhikkhave, kāyasmiṃ viharatha; ānāpānassati ca vo ajjhattaṃ parimukhaṃ sūpaṭṭhitā hotu; sabbasaṅkhāresu aniccānupassino viharatha. Asubhānupassīnaṃ, bhikkhave, kāyasmiṃ viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati [pahiyyati (ka.)]. Ānāpānassatiyā ajjhattaṃ parimukhaṃ sūpaṭṭhititāya ye bāhirā vitakkāsayā vighātapakkhikā, te na honti. Sabbasaṅkhāresu aniccānupassīnaṃ viharataṃ yā avijjā sā pahīyati, yā vijjā sā uppajjatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Asubhānupassī kāyasmiṃ, ānāpāne paṭissato;
Sabbasaṅkhārasamathaṃ, passaṃ ātāpi sabbadā.

‘‘Sa ve sammaddaso bhikkhu, yato tattha vimuccati;
Abhiññāvosito santo, sa ve yogātigo munī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Dhammānudhammapaṭipannasuttaṃ

86. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dhammānudhammapaṭipannassa bhikkhuno ayamanudhammo hoti veyyākaraṇāya – dhammānudhammapaṭipannoyanti bhāsamāno dhammaññeva bhāsati no adhammaṃ, vitakkayamāno vā dhammavitakkaññeva vitakketi no adhammavitakkaṃ, tadubhayaṃ vā pana abhinivejjetvā upekkhako viharati sato sampajāno’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.

‘‘Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayaṃ;
Ajjhattaṃ samayaṃ cittaṃ, santimevādhigacchatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Andhakaraṇasuttaṃ

87. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, akusalavitakkā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkhikā anibbānasaṃvattanikā. Katame tayo? Kāmavitakko, bhikkhave, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. Byāpādavitakko, bhikkhave, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. Vihiṃsāvitakko, bhikkhave, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. Ime kho, bhikkhave, tayo akusalavitakkā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkhikā anibbānasaṃvattanikā.

‘‘Tayome, bhikkhave, kusalavitakkā anandhakaraṇā cakkhukaraṇā ñāṇakaraṇā paññāvuddhikā avighātapakkhikā nibbānasaṃvattanikā. Katame tayo? Nekkhammavitakko, bhikkhave, anandhakaraṇo cakkhukaraṇo ñāṇakaraṇo paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. Abyāpādavitakko, bhikkhave, anandhakaraṇo cakkhukaraṇo ñāṇakaraṇo paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. Avihiṃsāvitakko, bhikkhave, anandhakaraṇo cakkhukaraṇo ñāṇakaraṇo paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. Ime kho, bhikkhave, tayo kusalavitakkā anandhakaraṇā cakkhukaraṇā ñāṇakaraṇā paññāvuddhikā avighātapakkhikā nibbānasaṃvattanikā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Tayo vitakke kusale vitakkaye, tayo pana akusale nirākare;
Sa ve vitakkāni vicāritāni, sameti vuṭṭhīva rajaṃ samūhataṃ;
Sa ve vitakkūpasamena cetasā, idheva so santipadaṃ samajjhagā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Antarāmalasuttaṃ

88. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Doso, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Moho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhatamaṃ [andhaṃ tamaṃ (sī.)] tadā hoti, yaṃ lobho sahate naraṃ.

‘‘Yo ca lobhaṃ pahantvāna, lobhaneyye na lubbhati;
Lobho pahīyate tamhā, udabindūva pokkharā.

‘‘Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Duṭṭho atthaṃ na jānāti, duṭṭho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ doso sahate naraṃ.

‘‘Yo ca dosaṃ pahantvāna, dosaneyye na dussati;
Doso pahīyate tamhā, tālapakkaṃva bandhanā.

‘‘Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ moho sahate naraṃ.

‘‘Yo ca mohaṃ pahantvāna, mohaneyye na muyhati;
Mohaṃ vihanti so sabbaṃ, ādiccovudayaṃ tama’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Devadattasuttaṃ

89. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tīhi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Katamehi tīhi? Pāpicchatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Pāpamittatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Sati kho pana uttarikaraṇīye [uttariṃ karaṇīye (syā.)] oramattakena visesādhigamena [visesādhigamena ca (syā. pī.)] antarā vosānaṃ āpādi. Imehi kho, bhikkhave, tīhi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Mā jātu koci lokasmiṃ, pāpiccho udapajjatha;
Tadamināpi jānātha, pāpicchānaṃ yathā gati.

‘‘Paṇḍitoti samaññāto, bhāvitattoti sammato;
Jalaṃva yasasā aṭṭhā, devadattoti vissuto [me sutaṃ (pāḷiyaṃ)].

‘‘So pamāṇamanuciṇṇo [pamādamanuciṇṇo (ka. sī. syā. pī.), samānamanuciṇṇo (aṭṭha.)], āsajja naṃ tathāgataṃ;
Avīcinirayaṃ patto, catudvāraṃ bhayānakaṃ.

‘‘Aduṭṭhassa hi yo dubbhe, pāpakammaṃ akubbato;
Tameva pāpaṃ phusati [phusseti (syā.)], duṭṭhacittaṃ anādaraṃ.

‘‘Samuddaṃ visakumbhena, yo maññeyya padūsituṃ;
Na so tena padūseyya, bhesmā hi udadhi mahā.

‘‘Evameva [evametaṃ (syā.)] tathāgataṃ, yo vādena vihiṃsati;
Sammaggataṃ [samaggataṃ (sī. ka.)] santacittaṃ, vādo tamhi na rūhati.

‘‘Tādisaṃ mittaṃ kubbetha, tañca seveyya paṇḍito;
Yassa maggānugo bhikkhu, khayaṃ dukkhassa pāpuṇe’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Catuttho vaggo niṭṭhito.

Tassuddānaṃ –

Vitakkāsakkārasadda, cavanaloke asubhaṃ;
Dhammaandhakāramalaṃ, devadattena te dasāti.

5. Pañcamavaggo

1. Aggappasādasuttaṃ

90. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, aggappasādā. Katame tayo? Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā [bahupadā (ka.)] vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho. Ye, bhikkhave, buddhe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

‘‘Yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbānaṃ. Ye, bhikkhave, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

‘‘Yāvatā, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṃ aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Ye, bhikkhave, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti. Ime kho, bhikkhave, tayo aggappasādā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Aggato ve pasannānaṃ, aggaṃ dhammaṃ vijānataṃ;
Agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.

‘‘Agge dhamme pasannānaṃ, virāgūpasame sukhe;
Agge saṅghe pasannānaṃ, puññakkhette anuttare.

‘‘Aggasmiṃ dānaṃ dadataṃ, aggaṃ puññaṃ pavaḍḍhati;
Aggaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.

‘‘Aggassa dātā medhāvī, aggadhammasamāhito;
Devabhūto manusso vā, aggappatto pamodatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Jīvikasuttaṃ

91. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Antamidaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolyaṃ. Abhisāpoyaṃ [abhisāpāyaṃ (sī.), abhilāpāyaṃ (syā. pī.), abhisapāyaṃ (ka.)], bhikkhave, lokasmiṃ – ‘piṇḍolo vicarasi pattapāṇī’ti. Tañca kho etaṃ, bhikkhave, kulaputtā upenti atthavasikā, atthavasaṃ paṭicca; neva rājābhinītā, na corābhinītā, na iṇaṭṭā, na bhayaṭṭā, na ājīvikāpakatā. Api ca kho ‘otiṇṇamhā jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. Evaṃ pabbajito cāyaṃ, bhikkhave, kulaputto so ca hoti abhijjhālu kāmesu tibbasārāgo, byāpannacitto paduṭṭhamanasaṅkappo, muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo. Seyyathāpi, bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ neva gāme kaṭṭhatthaṃ pharati na araññe◌: tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā parihīno sāmaññatthañca na paripūretī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Gihibhogā parihīno, sāmaññatthañca dubbhago;
Paridhaṃsamāno pakireti, chavālātaṃva nassati.

‘‘Kāsāvakaṇṭhā bahavo, pāpadhammā asaññatā;
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.

‘‘Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Saṅghāṭikaṇṇasuttaṃ

92. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Saṅghāṭikaṇṇe cepi, bhikkhave, bhikkhu gahetvā piṭṭhito piṭṭhito anubandho assa pāde pādaṃ nikkhipanto, so ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasaṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo; atha kho so ārakāva mayhaṃ, ahañca tassa. Taṃ kissa hetu? Dhammañhi so, bhikkhave, bhikkhu na passati. Dhammaṃ apassanto na maṃ passati [maṃ na passati (syā.)].

‘‘Yojanasate cepi so, bhikkhave, bhikkhu vihareyya. So ca hoti anabhijjhālu kāmesu na tibbasārāgo abyāpannacitto apaduṭṭhamanasaṅkappo upaṭṭhitassati sampajāno samāhito ekaggacitto saṃvutindriyo; atha kho so santikeva mayhaṃ, ahañca tassa. Taṃ kissa hetu? Dhammaṃ hi so, bhikkhave, bhikkhu passati; dhammaṃ passanto maṃ passatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Anubandhopi ce assa, mahiccho ca vighātavā;
Ejānugo anejassa, nibbutassa anibbuto;
Giddho so vītagedhassa, passa yāvañca ārakā.

‘‘Yo ca dhammamabhiññāya, dhammamaññāya paṇḍito;
Rahadova nivāte ca, anejo vūpasammati.

‘‘Anejo so anejassa, nibbutassa ca nibbuto;
Agiddho vītagedhassa, passa yāvañca santike’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Aggisuttaṃ

93. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tayome, bhikkhave, aggī. Katame tayo? Rāgaggi, dosaggi, mohaggi – ime kho, bhikkhave, tayo aggī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Rāgaggi dahati macce, ratte kāmesu mucchite;
Dosaggi pana byāpanne, nare pāṇātipātino.

‘‘Mohaggi pana sammūḷhe, ariyadhamme akovide;
Ete aggī ajānantā, sakkāyābhiratā pajā.

‘‘Te vaḍḍhayanti nirayaṃ, tiracchānañca yoniyo;
Asuraṃ pettivisayaṃ, amuttā mārabandhanā.

‘‘Ye ca rattindivā yuttā, sammāsambuddhasāsane;
Te nibbāpenti rāgaggiṃ, niccaṃ asubhasaññino.

‘‘Dosaggiṃ pana mettāya, nibbāpenti naruttamā;
Mohaggiṃ pana paññāya, yāyaṃ nibbedhagāminī.

‘‘Te nibbāpetvā nipakā, rattindivamatanditā;
Asesaṃ parinibbanti, asesaṃ dukkhamaccaguṃ.

‘‘Ariyaddasā vedaguno, sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya, nāgacchanti punabbhava’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Upaparikkhasuttaṃ

94. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathāssa [yathā yathā (bahūsu)] upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sattasaṅgappahīnassa, netticchinnassa bhikkhuno;
Vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Kāmūpapattisuttaṃ

95. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Tisso imā, bhikkhave, kāmūpapattiyo [kāmuppattiyo (sī.)]. Katamā tisso? Paccupaṭṭhitakāmā, nimmānaratino, paranimmitavasavattino – imā kho, bhikkhave, tisso kāmūpapattiyo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Paccupaṭṭhitakāmā ca, ye devā vasavattino;
Nimmānaratino devā, ye caññe kāmabhogino;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattare.

‘‘Etamādīnavaṃ ñatvā, kāmabhogesu paṇḍito;
Sabbe pariccaje kāme, ye dibbā ye ca mānusā.

‘‘Piyarūpasātagadhitaṃ, chetvā sotaṃ duraccayaṃ;
Asesaṃ parinibbanti, asesaṃ dukkhamaccaguṃ.

‘‘Ariyaddasā vedaguno, sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya, nāgacchanti punabbhava’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Kāmayogasuttaṃ

96. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Kāmayogayutto, bhikkhave, bhavayogayutto āgāmī hoti āgantā [āgantvā (syā. ka.)] itthattaṃ. Kāmayogavisaṃyutto, bhikkhave, bhavayogayutto anāgāmī hoti anāgantā itthattaṃ. Kāmayogavisaṃyutto, bhikkhave, bhavayogavisaṃyutto arahā hoti, khīṇāsavo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kāmayogena saṃyuttā, bhavayogena cūbhayaṃ;
Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino.

‘‘Ye ca kāme pahantvāna, appattā āsavakkhayaṃ;
Bhavayogena saṃyuttā, anāgāmīti vuccare.

‘‘Ye ca kho chinnasaṃsayā, khīṇamānapunabbhavā;
Te ve pāraṅgatā loke, ye pattā āsavakkhaya’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

Kalyāṇasīlasuttaṃ

97. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Kalyāṇasīlo, bhikkhave, bhikkhu kalyāṇadhammo kalyāṇapañño imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati –

‘‘Kathañca, bhikkhave, bhikkhu kalyāṇasīlo hoti? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu kalyāṇasīlo hoti. Iti kalyāṇasīlo.

‘‘Kalyāṇadhammo ca kathaṃ hoti? Idha, bhikkhave, bhikkhu sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati. Evaṃ kho, bhikkhave, bhikkhu kalyāṇadhammo hoti. Iti kalyāṇasīlo, kalyāṇadhammo.

‘‘Kalyāṇapañño ca kathaṃ hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu kalyāṇapañño hoti.

‘‘Iti kalyāṇasīlo kalyāṇadhammo kalyāṇapañño imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Taṃ ve kalyāṇasīloti, āhu bhikkhuṃ hirīmanaṃ [hirīmataṃ (syā. ka.)].

‘‘Yassa dhammā subhāvitā, satta [patta (sabbattha)] sambodhigāmino;
Taṃ ve kalyāṇadhammoti, āhu bhikkhuṃ anussadaṃ.

‘‘Yo dukkhassa pajānāti, idheva khayamattano;
Taṃ ve kalyāṇapaññoti, āhu bhikkhuṃ anāsavaṃ.

‘‘Tehi dhammehi sampannaṃ, anīghaṃ chinnasaṃsayaṃ;
Asitaṃ sabbalokassa, āhu sabbapahāyina’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Dānasuttaṃ

98. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dvemāni, bhikkhave, dānāni – āmisadānañca dhammadānañca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānānaṃ yadidaṃ – dhammadānaṃ.

‘‘Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ – dhammasaṃvibhāgo.

‘‘Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ – dhammānuggaho’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Yamāhu dānaṃ paramaṃ anuttaraṃ, yaṃ saṃvibhāgaṃ bhagavā avaṇṇayi [avaṇṇayī (sī.)];
Aggamhi khettamhi pasannacitto, viññū pajānaṃ ko na yajetha kāle.

‘‘Ye ceva bhāsanti suṇanti cūbhayaṃ, pasannacittā sugatassa sāsane;
Tesaṃ so attho paramo visujjhati, ye appamattā sugatassa sāsane’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Tevijjasuttaṃ

99. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Dhammenāhaṃ, bhikkhave, tevijjaṃ brāhmaṇaṃ paññāpemi, nāññaṃ lapitalāpanamattena.

‘‘Kathañcāhaṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemi, nāññaṃ lapitalāpanamattena? Idha, bhikkhave, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto amutra udapādiṃ. Tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Ayamassa paṭhamā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Ayamassa dutiyā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

‘‘Puna caparaṃ, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayamassa tatiyā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evaṃ kho ahaṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemi, nāññaṃ lapitalāpanamattenā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Pubbenivāsaṃ yovedi [yovedi (sabbattha)], saggāpāyañca passati;
Atho [atha (syā. ka.)] jātikkhayaṃ patto, abhiññāvosito muni.

‘‘Etāhi tīhi vijjāhi, tevijjo hoti brāhmaṇo;
Tamahaṃ vadāmi tevijjaṃ, nāññaṃ lapitalāpana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

Pañcamo vaggo niṭṭhito.

Tassuddānaṃ –

Pasāda jīvita saṅghāṭi, aggi upaparikkhayā;
Upapatti [uppatti (sī.)] kāma kalyāṇaṃ, dānaṃ dhammena te dasāti.

Tikanipāto niṭṭhito.

4. Catukkanipāto

1. Brāhmaṇadhammayāgasuttaṃ

100. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ahamasmi, bhikkhave, brāhmaṇo yācayogo sadā payatapāṇi [payatapāṇī (sī. syā.)] antimadehadharo anuttaro bhisakko sallakatto. Tassa me tumhe puttā orasā mukhato jātā dhammajā dhammanimmitā dhammadāyādā, no āmisadāyādā.

‘‘Dvemāni, bhikkhave, dānāni – āmisadānañca dhammadānañca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānānaṃ yadidaṃ – dhammadānaṃ.

‘‘Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ – dhammasaṃvibhāgo.

‘‘Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ – dhammānuggaho.

‘‘Dveme, bhikkhave, yāgā – āmisayāgo ca dhammayāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ yāgānaṃ yadidaṃ – dhammayāgo’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

> ‘‘Yo dhammayāgaṃ ayajī amaccharī, tathāgato sabbabhūtānukampī [sabbasattānukampī (syā.) aṭṭhakathāyampi];
> Taṃ tādisaṃ devamanussaseṭṭhaṃ, sattā namassanti bhavassa pāragu’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

2. Sulabhasuttaṃ

101. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Cattārimāni, bhikkhave, appāni ceva sulabhāni ca, tāni ca anavajjāni. Katamāni cattāri? Paṃsukūlaṃ, bhikkhave, cīvarānaṃ appañca sulabhañca, tañca anavajjaṃ. Piṇḍiyālopo, bhikkhave, bhojanānaṃ appañca sulabhañca, tañca anavajjaṃ. Rukkhamūlaṃ, bhikkhave, senāsanānaṃ appañca sulabhañca, tañca anavajjaṃ. Pūtimuttaṃ, bhikkhave, bhesajjānaṃ appañca sulabhañca tañca anavajjaṃ. Imāni kho, bhikkhave, cattāri appāni ceva sulabhāni ca, tāni ca anavajjāni. Yato kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca (anavajjena ca) [(…) natthi sī. pī. ka. potthakesu ca aṅguttare ca], imassāhaṃ aññataraṃ sāmaññaṅganti vadāmī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

> ‘‘Anavajjena tuṭṭhassa, appena sulabhena ca;
> Na senāsanamārabbha, cīvaraṃ pānabhojanaṃ;
> Vighāto hoti cittassa, disā nappaṭihaññati.
>
> ‘‘Ye cassa [yepassa (syā.)] dhammā akkhātā, sāmaññassānulomikā;
> Adhiggahitā tuṭṭhassa, appamattassa bhikkhuno’’ti [sikkhatoti (sī. ka.)].

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

3. Āsavakkhayasuttaṃ

102. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato, kiṃ passato āsavānaṃ khayo hoti? Idaṃ dukkhanti, bhikkhave, jānato passato āsavānaṃ khayo hoti. Ayaṃ dukkhasamudayoti, bhikkhave, jānato passato āsavānaṃ khayo hoti. Ayaṃ dukkhanirodhoti, bhikkhave, jānato passato āsavānaṃ khayo hoti. Ayaṃ dukkhanirodhagāminī paṭipadāti, bhikkhave, jānato passato āsavānaṃ khayo hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sekhassa sikkhamānassa, ujumaggānusārino;
Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā.

‘‘Tato aññā vimuttassa, vimuttiñāṇamuttamaṃ;
Uppajjati khaye ñāṇaṃ, khīṇā saṃyojanā iti.

‘‘Na tvevidaṃ kusītena, bālenamavijānatā;
Nibbānaṃ adhigantabbaṃ, sabbaganthappamocana’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

4. Samaṇabrāhmaṇasuttaṃ

103. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti – na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti – te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Ye dukkhaṃ nappajānanti, atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, asesaṃ uparujjhati;
Tañca maggaṃ na jānanti, dukkhūpasamagāminaṃ.

‘‘Cetovimuttihīnā te, atho paññāvimuttiyā;
Abhabbā te antakiriyāya, te ve jātijarūpagā.

‘‘Ye ca dukkhaṃ pajānanti, atho dukkhassa sambhavaṃ;

Yattha ca sabbaso dukkhaṃ, asesaṃ uparujjhati;
Tañca maggaṃ pajānanti, dukkhūpasamagāminaṃ.

‘‘Cetovimuttisampannā, atho paññāvimuttiyā;
Bhabbā te antakiriyāya, na te jātijarūpagā’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

5. Sīlasampannasuttaṃ

104. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā ovādakā viññāpakā sandassakā samādapakā samuttejakā sampahaṃsakā alaṃsamakkhātāro saddhammassa dassanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi; savanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi; upasaṅkamanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi; payirupāsanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi; anussaraṇampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi; anupabbajjampahaṃ [anussatimpahaṃ (syā.)], bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi. Taṃ kissa hetu? Tathārūpe, bhikkhave, bhikkhū sevato bhajato payirupāsato aparipūropi sīlakkhandho bhāvanāpāripūriṃ gacchati, aparipūropi samādhikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi paññākkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttiñāṇadassanakkhandho bhāvanāpāripūriṃ gacchati. Evarūpā ca te, bhikkhave, bhikkhū satthārotipi vuccanti, satthavāhātipi vuccanti, raṇañjahātipi vuccanti, tamonudātipi vuccanti, ālokakarātipi vuccanti, obhāsakarātipi vuccanti, pajjotakarātipi vuccanti, ukkādhārātipi vuccanti, pabhaṅkarātipi vuccanti, ariyātipi vuccanti, cakkhumantotipi vuccantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Pāmojjakaraṇaṃ ṭhānaṃ [… karaṇaṭhānaṃ (sī. syā.)], etaṃ hoti vijānataṃ;
Yadidaṃ bhāvitattānaṃ, ariyānaṃ dhammajīvinaṃ.

‘‘Te jotayanti saddhammaṃ, bhāsayanti pabhaṅkarā;
Ālokakaraṇā dhīrā, cakkhumanto raṇañjahā.

‘‘Yesaṃ ve sāsanaṃ sutvā, sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya, nāgacchanti punabbhava’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

6. Taṇhuppādasuttaṃ

105. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Cattārome, bhikkhave, taṇhuppādā, yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; senāsanahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; itibhavābhavahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjatī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;

Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

‘‘Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

7. Sabrahmakasuttaṃ

106. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Sabrahmakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sapubbadevatāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sapubbācariyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sāhuneyyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti.

‘‘‘Brahmā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. ‘Pubbadevatā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. ‘Pubbācariyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. ‘Āhuneyyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. Taṃ kissa hetu? Bahukārā, bhikkhave, mātāpitaro puttānaṃ āpādakā posakā imassa lokassa dassetāro’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā.

‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atha pānena, vatthena sayanena ca;
Ucchādanena nhāpanena [nahāpanena (sī.)], pādānaṃ dhovanena ca.

‘‘Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

8. Bahukārasuttaṃ

107. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Bahukārā [bahūpakārā (sī. pī.)], bhikkhave, brāhmaṇagahapatikā tumhākaṃ ye vo [ye te (sabbattha)] paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Tumhepi, bhikkhave, bahukārā brāhmaṇagahapatikānaṃ yaṃ [ye (?)] nesaṃ dhammaṃ desetha ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. Evamidaṃ, bhikkhave, aññamaññaṃ nissāya brahmacariyaṃ vussati oghassa nittharaṇatthāya sammā dukkhassa antakiriyāyā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sāgārā anagārā ca, ubho aññoññanissitā;
Ārādhayanti saddhammaṃ, yogakkhemaṃ anuttaraṃ.

‘‘Sāgāresu ca cīvaraṃ, paccayaṃ sayanāsanaṃ;
Anagārā paṭicchanti, parissayavinodanaṃ.

‘‘Sugataṃ [puggalaṃ (sī. ka.)] pana nissāya, gahaṭṭhā gharamesino;
Saddahānā arahataṃ, ariyapaññāya jhāyino.

‘‘Idha dhammaṃ caritvāna, maggaṃ sugatigāminaṃ;
Nandino devalokasmiṃ, modanti kāmakāmino’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

9. Kuhasuttaṃ

108. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Ye keci, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā. Apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā; na ca te [na ca te bhikkhave bhikkhū (sī. pī. ka.)] imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Ye ca kho, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā. Anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā; te ca imasmiṃ dhammavinaye [imasmiṃ ca te dhammavinaye (syā.), te bhikkhave bhikkhū imasmiṃ dhammavinaye (ka.)] vuddhiṃ virūḷhiṃ vepullaṃ āpajjantī’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;
Na te dhamme virūhanti, sammāsambuddhadesite.

‘‘Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;
Te ve dhamme virūhanti, sammāsambuddhadesite’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

10. Nadīsotasuttaṃ

109. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Seyyathāpi, bhikkhave, puriso nadiyā sotena ovuyheyya piyarūpasātarūpena. Tamenaṃ cakkhumā puriso tīre ṭhito disvā evaṃ vadeyya – ‘kiñcāpi kho tvaṃ, ambho purisa, nadiyā sotena ovuyhasi piyarūpasātarūpena, atthi cettha heṭṭhā rahado saūmi sāvaṭṭo sagaho sarakkhaso yaṃ tvaṃ, ambho purisa, rahadaṃ pāpuṇitvā maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. Atha kho so, bhikkhave, puriso tassa purisassa saddaṃ sutvā hatthehi ca pādehi ca paṭisotaṃ vāyameyya.

‘‘Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cettha [ayaṃ cevettha (syā.)] attho – ‘nadiyā soto’ti kho, bhikkhave, taṇhāyetaṃ adhivacanaṃ.

‘‘‘Piyarūpaṃ sātarūpa’nti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.

‘‘‘Heṭṭhā rahado’ti kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ adhivacanaṃ;
‘‘‘Ūmibhaya’nti kho [saūmīti kho (bahūsu)], bhikkhave, kodhupāyāsassetaṃ adhivacanaṃ;
‘‘‘Āvaṭṭa’nti kho [sāvaṭṭoti kho (bahūsu)], bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ;
‘‘‘Gaharakkhaso’ti kho [sagaho sarakkhasoti kho (bahūsu)], bhikkhave, mātugāmassetaṃ adhivacanaṃ;

‘‘‘Paṭisoto’ti kho, bhikkhave, nekkhammassetaṃ adhivacanaṃ;
‘‘‘Hatthehi ca pādehi ca vāyāmo’ti kho, bhikkhave, vīriyārambhassetaṃ adhivacanaṃ;

‘‘‘Cakkhumā puriso tīre ṭhitoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

‘‘Sahāpi dukkhena jaheyya kāme, yogakkhemaṃ āyatiṃ patthayāno;
Sammappajāno suvimuttacitto, vimuttiyā phassaye tattha tattha;
Sa vedagū vūsitabrahmacariyo, lokantagū pāragatoti vuccatī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

11. Carasuttaṃ

110. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

‘‘Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti [byantikaroti (sī. pī.), byantaṃ karoti (ka.)] anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī [anottappī (sabbattha) dukanipāte, aṅguttare 1.4.11 passitabbaṃ] satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

‘‘Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

‘‘Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

‘‘Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

‘‘Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī [ottappī (sabbattha)] satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

‘‘Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

‘‘Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

‘‘Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccatī''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayaṃ;
Yo vitakkaṃ vitakketi, pāpakaṃ gehanissitaṃ.

''Kummaggaṃ paṭipanno [kummaggappaṭipanno (a. ni. 4.11)] so, mohaneyyesu mucchito;
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.

''Yo ca caraṃ vā tiṭṭhaṃ vā [yo caraṃ vā yadi vā tiṭṭhaṃ (syā.), yo caraṃ vātha tiṭṭhaṃ vā (sī. ka.)], nisinno uda vā sayaṃ;
Vitakkaṃ samayitvāna, vitakkūpasame rato;
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ sambodhimuttama''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamaṃ.

12. Sampannasīlasuttaṃ

111. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Sampannasīlā, bhikkhave, viharatha [hotha (syā.)] sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.

''Sampannasīlānaṃ vo, bhikkhave, viharataṃ [bhavataṃ (syā.)] sampannapātimokkhānaṃ pātimokkhasaṃvarasaṃvutānaṃ viharataṃ ācāragocarasampannānaṃ aṇumattesu vajjesu bhayadassāvīnaṃ samādāya sikkhataṃ sikkhāpadesu kimassa uttari karaṇīyaṃ [kimassa bhikkhave uttari karaṇīyaṃ (sabbattha)]?

''Carato cepi, bhikkhave, bhikkhuno [abhijjhā byāpādo vigato (a. ni. 4.12) aṭṭhakathāya sameti] bhijjhā vigatā [abhijjhā byāpādo vigato (a. ni. 4.12) aṭakathāya sameti] hoti, byāpādo vigato hoti [thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā (a. ni. 4.12)], thinamiddhaṃ vigataṃ hoti, uddhaccakukkuccaṃ vigataṃ hoti, vicikicchā [thinamiddhaṃ uddhaccakukkuccaṃ vicikiccā (a. ni. 4.12)] pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā [appamuṭṭhā (syā.)], passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

''Ṭhitassa cepi, bhikkhave, bhikkhuno abhijjhā vigatā hoti byāpādo…pe… thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

''Nisinnassa cepi, bhikkhave, bhikkhuno abhijjhā vigatā hoti, byāpādo…pe… thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccati.

''Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhijjhā vigatā hoti byāpādo…pe… thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitattoti vuccatī''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Yataṃ care yataṃ tiṭṭhe, yataṃ acche yataṃ saye;
Yataṃ samiñjaye [samiñjaye (sī. syā.)] bhikkhu, yatamenaṃ pasāraye.

''Uddhaṃ tiriyaṃ apācīnaṃ, yāvatā jagato gati;
Samavekkhitā ca dhammānaṃ, khandhānaṃ udayabbayaṃ.

''Evaṃ vihārimātāpiṃ, santavuttimanuddhataṃ;
Cetosamathasāmīciṃ, sikkhamānaṃ sadā sataṃ;
Satataṃ pahitattoti, āhu bhikkhuṃ tathāvidha''nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.

13. Lokasuttaṃ

112. Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

''Loko, bhikkhave, tathāgatena abhisambuddho◌ः lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho ◌ः lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho◌ः lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā◌ः lokanirodhagāminī paṭipadā tathāgatassa bhāvitā.

''Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā yasmā taṃ tathāgatena abhisambuddhaṃ, tasmā tathāgatoti vuccati.

''Yañca, bhikkhave, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti no aññathā, tasmā tathāgatoti vuccati.

''Yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī yathākārī tathāvādī, tasmā tathāgatoti vuccati.

''Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā tathāgatoti vuccatī''ti. Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

''Sabbalokaṃ [sabbaṃ lokaṃ (a. ni. 4.23)] abhiññāya, sabbaloke yathātathaṃ;
Sabbalokavisaṃyutto, sabbaloke anūpayo [anusayo (sī.), anupayo (syā.)].

''Sa ve [sabbe (sabbattha) a. ni. 4.23 passitabbaṃ] sabbābhibhū dhīro,
sabbaganthappamocano;
Phuṭṭhāssa paramā santi, nibbānaṃ akutobhayaṃ.

''Esa khīṇāsavo buddho, anīgho chinnasaṃsayo;
Sabbakammakkhayaṃ patto, vimutto upadhisaṅkhaye.

''Esa so bhagavā buddho, esa sīho anuttaro;

Sadevakassa lokassa, brahmacakkaṃ pavattayi.

‘‘Iti devā manussā ca, ye buddhaṃ saraṇaṃ gatā;
Saṅgamma taṃ namassanti, mahantaṃ vītasāradaṃ.

‘‘Danto damayataṃ seṭṭho, santo samayataṃ isi;
Mutto mocayataṃ aggo, tiṇṇo tārayataṃ varo.

‘‘Iti hetaṃ namassanti, mahantaṃ vītasāradaṃ;
Sadevakasmiṃ lokasmiṃ, natthi te paṭipuggalo’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Terasamaṃ.

Catukkanipāto niṭṭhito.

Tassuddānaṃ –

Brāhmaṇasulabhā [brāhmaṇacattāri (sabbattha)] jānaṃ, samaṇasīlā taṇhā brahmā;
Bahukārā kuhapurisā [kuhanā (syā.)], cara sampanna lokena terasāti.

Suttasaṅgaho –

Sattavisekanipātaṃ, dukkaṃ bāvīsasuttasaṅgahitaṃ;
Samapaññāsamathatikaṃ, terasa catukkañca iti yamidaṃ.

Dvidasuttarasuttasate, saṅgāyitvā samādahiṃsu purā;
Arahanto ciraṭṭhitiyā, tamāhu nāmena itivuttanti.

Itivuttakapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

(Paṭhamo bhāgo)

Ganthārambhakathā

Jātikoṭisahassehi, pamāṇarahitaṃ hitaṃ;
Lokassa **lokanāthena,** kataṃ yena mahesinā.

Tassa pāde namassitvā, katvā **dhammassa** cañjaliṃ;
Saṅghañca patimānetvā, sabbasammānabhājanaṃ.

Namassanādino assa, puññassa ratanattaye;
Pavattassānubhāvena, chetvā sabbe upaddave.

Taṃ taṃ kāraṇamāgamma, desitāni jutīmatā;
Apaṇṇakādīni purā, jātakāni mahesinā.

Yāni yesu ciraṃ satthā, lokanittharaṇatthiko;
Anante bodhisambhāre, paripācesi nāyako.

Tāni sabbāni ekajjhaṃ, āropentehi saṅgahaṃ;
Jātakaṃ nāma saṅgītaṃ, dhammasaṅgāhakehi yaṃ.

Buddhavaṃsassa etassa, icchantena ciraṭṭhitiṃ;
Yācito abhigantvāna, therena **atthadassinā**.

Asaṃsaṭṭhavihāre, sadā suddhavihārinā;
Tatheva **buddhamittena,** santacittena viññunā.

Mahiṃsāsakavaṃsamhi, sambhūtena nayaññunā;
Buddhadevena ca tathā, bhikkhunā suddhabuddhinā.

Mahāpurisacariyānaṃ, ānubhāvaṃ acintiyaṃ;
Tassa vijjotayantassa, jātakassatthavaṇṇanaṃ.

Mahāvihāravāsīnaṃ, vācanāmagganissitaṃ;
Bhāsissaṃ bhāsato taṃ me, sādhu gaṇhantu sādhavoti.

Nidānakathā

Sā panāyaṃ jātakassa atthavaṇṇanā dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti imāni tīṇi nidānāni dassetvā vaṇṇiyamānā ye naṃ suṇanti, tehi samudāgamato paṭṭhāya viññātattā yasmā suṭṭhu viññātā nāma hoti, tasmā taṃ tāni nidānāni dassetvā vaṇṇayissāma.

Tattha ādito tāva tesaṃ nidānānaṃ paricchedo veditabbo. Dīpaṅkarapādamūlasmiñhi katābhinīhārassa mahāsattassa yāva vessantarattabhāvā cavitvā tusitapure nibbatti, tāva pavatto kathāmaggo **dūrenidānaṃ** nāma. Tusitabhavanato pana cavitvā yāva bodhimaṇḍe sabbaññutappatti, tāva pavatto kathāmaggo **avidūrenidānaṃ** nāma. **Santikenidānaṃ** pana tesu tesu ṭhānesu viharato tasmiṃ tasmiṃyeva ṭhāne labbhatīti.

1. Dūrenidānakathā

Tatridaṃ **dūrenidānaṃ** nāma – ito kira kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake **amaravatī** nāma nagaraṃ ahosi. Tattha **sumedho** nāma brāhmaṇo paṭivasati ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā kulaparivaṭṭā akkhitto anupakuṭṭho jātivādena abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ kammaṃ akatvā brāhmaṇasippameva uggaṇhi. Tassa daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādibharite gabbhe vivaritvā ‘‘ettakaṃ te, kumāra, mātu santakaṃ, ettakaṃ pitu santakaṃ, ettakaṃ ayyakapayyakāna’’nti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā ‘‘etaṃ paṭipajjāhī’’ti āha. Sumedhapaṇḍito cintesi – ‘‘imaṃ dhanaṃ saṃharitvā mayhaṃ pitupitāmahādayo paralokaṃ gacchantā ekaṃ kahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’’ti. So rañño ārocetvā nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā tāpasapabbajjaṃ pabbaji. Imassa panatthassa āvibhāvatthaṃ imasmiṃ ṭhāne sumedhakathā kathetabbā. Sā panesā kiñcāpi buddhavaṃse nirantaraṃ āgatāyeva, gāthāsambandhena pana āgatattā na suṭṭhu pākaṭā. Tasmā taṃ antarantarā gāthāya sambandhadīpakehi vacanehi saddhiṃ kathessāma.

Sumedhakathā

Kappasatasahassādhikānañhi catunnaṃ asaṅkhyeyyānaṃ matthake dasahi saddehi avivittaṃ ‘‘amaravatī’’ti ca ‘‘amara’’nti ca laddhanāmaṃ nagaraṃ ahosi, yaṃ sandhāya buddhavaṃse vuttaṃ –

‘‘Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manoramaṃ;
Dasahi saddehi avivittaṃ, annapānasamāyuta’’nti.

Tattha **dasahi saddehi avivitta**nti hatthisaddena, assasaddena, rathasaddena, bherisaddena, mudiṅgasaddena, vīṇāsaddena, sammasaddena, tāḷasaddena, saṅkhasaddena ‘‘asnātha, pivatha, khādathā’’ti dasamena saddenāti imehi dasahi saddehi avivittaṃ ahosi. Tesaṃ pana saddānaṃ ekadesameva gahetvā –

‘‘Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghosita’’nti. –

Buddhavaṃse imaṃ gāthaṃ vatvā –

‘‘Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ;
Sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakamminaṃ.

‘‘Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato’’ti. – vuttaṃ;

Athekadivasaṃ so sumedhapaṇḍito uparipāsādavaratale rahogato hutvā pallaṅkaṃ ābhujitvā nisinno cintesi – ‘‘punabbhave, paṇḍita, paṭisandhiggahaṇaṃ nāma dukkhaṃ, tathā nibbattanibbattaṭṭhāne sarīrabhedanaṃ, ahañca jātidhammo jarādhammo byādhidhammo maraṇadhammo, evaṃbhūtena mayā ajātiṃ ajaraṃ abyādhiṃ adukkhaṃ sukhaṃ sītalaṃ amatamahānibbānaṃ pariyesituṃ vaṭṭati, avassaṃ bhavato muccitvā nibbānagāminā ekena maggena bhavitabba’’nti. Tena vuttaṃ –

‘‘Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

‘‘Jātidhammo jarādhammo, byādhidhammo sahaṃ tadā;
Ajaraṃ amataṃ khemaṃ, pariyesissāmi nibbutiṃ.

‘‘Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

‘‘Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā’’ti.

Tato uttaripi evaṃ cintesi – yathā hi loke dukkhassa paṭipakkhabhūtaṃ sukhaṃ nāma atthi, evaṃ bhave sati tappaṭipakkhena vibhavenāpi bhavitabbaṃ. Yathā ca uṇhe sati tassa vūpasamabhūtaṃ sītampi atthi, evaṃ rāgādīnaṃ aggīnaṃ vūpasamena nibbānenāpi bhavitabbaṃ. Yathā ca pāpassa lāmakassa dhammassa paṭipakkhabhūto kalyāṇo anavajjadhammopi atthiyeva, evameva pāpikāya jātiyā sati sabbajātikkhepanato ajātisaṅkhātena nibbānenāpi bhavitabbamevāti. Tena vuttaṃ –

‘‘Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopi icchitabbako.

‘‘Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbakaṃ.

‘‘Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbaka’’nti.

Aparampi cintesi – yathā nāma gūtharāsimhi nimuggena purisena dūrato pañcavaṇṇapadumasañchannaṃ mahātaḷākaṃ disvā ‘‘katarena nu kho maggena ettha gantabba’’nti taṃ taḷākaṃ gavesituṃ yuttaṃ. Yaṃ tassa agavesanaṃ, na so taḷākassa doso. Evameva kilesamaladhovane amatamahānibbānataḷāke vijjante tassa agavesanaṃ na amatanibbānamahātaḷākassa doso. Yathā ca corehi samparivārito puriso palāyanamagge vijjamānepi sace na palāyati, na so maggassa doso, purisasseva doso. Evameva kilesehi parivāretvā gahitassa purisassa vijjamāneyeva nibbānagāmimhi sive magge maggassa agavesanaṃ nāma na maggassa doso, puggalasseva doso. Yathā ca byādhipīḷito puriso vijjamāne byādhitikicchake vejje sace taṃ vejjaṃ gavesitvā byādhiṃ na tikicchāpeti, na so vejjassa doso, purisasseva doso. Evameva yo kilesabyādhipīḷito puriso kilesavūpasamamaggakovidaṃ vijjamānameva ācariyaṃ na gavesati, tasseva doso, na kilesavināsakassa ācariyassāti. Tena vuttaṃ –

‘‘Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

‘‘Evaṃ kilesamaladhove, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

‘‘Yathā arīhi pariruddho, vijjante gamanampathe;
Na palāyati so puriso, na doso añjasassa so.

‘‘Evaṃ kilesapariruddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

‘‘Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

‘‘Evaṃ kilesabyādhīhi, dukkhito paripīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake’’ti.

Aparampi cintesi – yathā maṇḍanajātiko puriso kaṇṭhe āsattaṃ kuṇapaṃ chaḍḍetvā sukhī gacchati, evaṃ mayāpi imaṃ pūtikāyaṃ chaḍḍetvā anapekkhena nibbānanagaraṃ pavisitabbaṃ. Yathā ca naranāriyo ukkārabhūmiyaṃ uccārapassāvaṃ katvā na taṃ ucchaṅgena vā ādāya dasantena vā veṭhetvā gacchanti, jigucchamānā pana anapekkhāva chaḍḍetvā gacchanti, evaṃ mayāpi imaṃ pūtikāyaṃ anapekkhena chaḍḍetvā amataṃ nibbānanagaraṃ pavisituṃ vaṭṭati. Yathā ca nāvikā nāma jajjaraṃ nāvaṃ anapekkhā chaḍḍetvā gacchanti, evaṃ ahampi imaṃ navahi vaṇamukhehi paggharantaṃ kāyaṃ chaḍḍetvā anapekkho nibbānapuraṃ pavisissāmi. Yathā ca puriso nānāratanāni ādāya corehi saddhiṃ maggaṃ gacchanto attano ratananāsabhayena te chaḍḍetvā khemaṃ maggaṃ gaṇhāti, evaṃ ayampi karajakāyo ratanavilopakacorasadiso. Sacāhaṃ ettha taṇhaṃ karissāmi, ariyamaggakusaladhammaratanaṃ me nassissati. Tasmā mayā imaṃ corasadisaṃ kāyaṃ chaḍḍetvā nibbānanagaraṃ pavisituṃ vaṭṭatīti. Tena vuttaṃ –

‘‘Yathāpi kuṇapaṃ puriso, kaṇṭhe baddhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

‘‘Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

‘‘Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

‘‘Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

‘‘Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ;
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

‘‘Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

‘‘Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

‘‘Evameva ayaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanābhayā’’ti.

Evaṃ sumedhapaṇḍito nānāvidhāhi upamāhi imaṃ nekkhammūpasaṃhitaṃ atthaṃ cintetvā sakanivesane aparimitaṃ bhogakkhandhaṃ heṭṭhā vuttanayena kapaṇaddhikādīnaṃ vissajjetvā mahādānaṃ datvā vatthukāme ca kilesakāme ca pahāya amaranagarato nikkhamitvā ekakova himavante dhammikaṃ nāma pabbataṃ nissāya assamaṃ katvā tattha paṇṇasālañca caṅkamañca māpetvā pañcahi nīvaraṇadosehi vivajjitaṃ ‘‘evaṃ samāhite citte’’tiādinā nayena vuttehi aṭṭhahi kāraṇaguṇehi samupetaṃ abhiññāsaṅkhātaṃ balaṃ āharituṃ tasmiṃ assamapade navadosasamannāgataṃ sāṭakaṃ pajahitvā dvādasaguṇasamannāgataṃ vākacīraṃ nivāsetvā isipabbajjaṃ pabbaji. Evaṃ pabbajito aṭṭhadosasamākiṇṇaṃ taṃ paṇṇasālaṃ pahāya dasaguṇasamannāgataṃ rukkhamūlaṃ upagantvā sabbaṃ dhaññavikatiṃ pahāya pavattaphalabhojano hutvā nisajjaṭṭhānacaṅkamanavaseneva padhānaṃ padahanto sattāhabbhantareyeva aṭṭhannaṃ samāpattīnaṃ pañcannañca abhiññānaṃ lābhī ahosi. Evaṃ taṃ yathāpatthitaṃ abhiññābalaṃ pāpuṇi. Tena vuttaṃ –

‘‘Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

‘‘Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

‘‘Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ;
Aṭṭhaguṇasamupetaṃ, abhiññābalamāhariṃ.

‘‘Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

‘‘Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābalapāpuṇi’’nti.

Tattha ‘‘assamo sukato mayhaṃ, paṇṇasālā sumāpitā’’ti imāya pāḷiyā sumedhapaṇḍitena assamapaṇṇasālācaṅkamā sahatthā māpitā viya vuttā. Ayaṃ panettha attho – mahāsattaṃ ‘‘himavantaṃ ajjhogāhetvā ajja dhammikaṃ pabbataṃ pavisissāmī’’ti nikkhantaṃ disvā sakko devānamindo vissakammadevaputtaṃ āmantesi – ‘‘tāta, ayaṃ sumedhapaṇḍito pabbajissāmīti nikkhanto, etassa vasanaṭṭhānaṃ māpehī’’ti. So tassa vacanaṃ sampaṭicchitvā ramaṇīyaṃ assamaṃ, suguttaṃ paṇṇasālaṃ, manoramaṃ caṅkamañca māpesi. Bhagavā pana tadā attano puññānubhāvena nipphannaṃ taṃ assamapadaṃ sandhāya sāriputta, tasmiṃ dhammikapabbate –

‘‘Assamo sukato mayhaṃ, paṇṇasālā sumāpitā;
Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti. –

Āha. Tattha **sukato mayha**nti sukato mayā. **Paṇṇasālā sumāpitā**ti paṇṇacchadanasālāpi me sumāpitā ahosi.

Pañcadosavivajjitanti pañcime caṅkamadosā nāma – thaddhavisamatā, antorukkhatā, gahanacchannatā, atisambādhatā, ativisālatāti. Thaddhavisamabhūmibhāgasmiñhi caṅkame caṅkamantassa pādā rujjanti, phoṭā uṭṭhahanti, cittaṃ ekaggaṃ na labhati, kammaṭṭhānaṃ vipajjati. Mudusamatale pana phāsuvihāraṃ āgamma kammaṭṭhānaṃ sampajjati. Tasmā thaddhavisamabhūmibhāgatā eko dosoti veditabbo. Caṅkamassa anto vā majjhe vā koṭiyaṃ vā rukkhe sati pamādamāgamma caṅkamantassa nalāṭaṃ vā sīsaṃ vā paṭihaññatīti antorukkhatā dutiyo doso. Tiṇalatādigahanacchanne caṅkame caṅkamanto andhakāravelāyaṃ uragādike pāṇe akkamitvā vā māreti, tehi vā daṭṭho dukkhaṃ āpajjatīti gahanacchannatā tatiyo doso. Atisambādhe caṅkame vitthārato ratanike vā aḍḍharatanike vā caṅkamantassa paricchede pakkhalitvā nakhāpi aṅguliyopi bhijjantīti atisambādhatā catuttho doso. Ativisāle caṅkame caṅkamantassa cittaṃ vidhāvati, ekaggataṃ na labhatīti ativisālatā pañcamo doso. Puthulato pana diyaḍḍharatanaṃ dvīsu passesu ratanamattaanucaṅkamaṃ dīghato saṭṭhihatthaṃ mudutalaṃ samavippakiṇṇavālukaṃ caṅkamaṃ vaṭṭati cetiyagirimhi dīpappasādakamahindattherassa caṅkamanaṃ viya, tādisaṃ taṃ ahosi. Tenāha ‘‘caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti.

Aṭṭhaguṇasamupetanti aṭṭhahi samaṇasukhehi upetaṃ. Aṭṭhimāni samaṇasukhāni nāma – dhanadhaññapariggahābhāvo, anavajjapiṇḍapātapariyesanabhāvo, nibbutapiṇḍapātabhuñjanabhāvo, raṭṭhaṃ pīḷetvā dhanasāraṃ vā sīsakahāpaṇādīni vā gaṇhantesu rājakulesu raṭṭhapīḷanakilesābhāvo, upakaraṇesu nicchandarāgabhāvo, coravilope nibbhayabhāvo, rājarājamahāmattehi asaṃsaṭṭhabhāvo, catūsu disāsu appaṭihatabhāvoti. Idaṃ vuttaṃ hoti – yathā tasmiṃ assame vasantena sakkā honti imāni aṭṭha samaṇasukhāni vindituṃ, evaṃ aṭṭhaguṇasamupetaṃ taṃ assamaṃ māpesinti.

Abhiññābalamāharinti pacchā tasmiṃ assame vasanto kasiṇaparikammaṃ katvā abhiññānaṃ samāpattīnañca uppādanatthāya aniccato dukkhato vipassanaṃ ārabhitvā thāmappattaṃ vipassanābalaṃ āhariṃ. Yathā tasmiṃ vasanto taṃ balaṃ āharituṃ sakkomi, evaṃ taṃ assamaṃ tassa abhiññatthāya vipassanābalassa anucchavikaṃ katvā māpesinti attho.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgatanti etthāyaṃ anupubbikathā – tadā kira kuṭileṇacaṅkamādipaṭimaṇḍitaṃ pupphūpagaphalūpagarukkhasañchannaṃ ramaṇīyaṃ madhurasalilāsayaṃ apagatavāḷamigabhiṃsanakasakuṇaṃ pavivekakkhamaṃ assamaṃ māpetvā alaṅkatacaṅkamassa ubhosu antesu ālambanaphalakaṃ saṃvidhāya nisīdanatthāya caṅkamavemajjhe samatalaṃ muggavaṇṇasilaṃ māpetvā antopaṇṇasālāyaṃ jaṭāmaṇḍalavākacīratidaṇḍakuṇḍikādike tāpasaparikkhāre, maṇḍape pānīyaghaṭapānīyasaṅkhapānīyasarāvāni, aggisālāyaṃ aṅgārakapalladāruādīnīti evaṃ yaṃ yaṃ pabbajitānaṃ upakārāya saṃvattati, taṃ taṃ sabbaṃ māpetvā paṇṇasālāya bhittiyaṃ ‘‘ye keci pabbajitukāmā ime parikkhāre gahetvā pabbajantū’’ti akkharāni chinditvā devalokameva gate vissakammadevaputte sumedhapaṇḍito himavantapabbatapāde girikandarānusārena attano nivāsānurūpaṃ phāsukaṭṭhānaṃ olokento nadīnivattane vissakammanimmitaṃ sakkadattiyaṃ ramaṇīyaṃ assamaṃ disvā caṅkamanakoṭiṃ gantvā padavalañjaṃ apassanto ‘‘dhuvaṃ pabbajitā dhuragāme bhikkhaṃ pariyesitvā kilantarūpā āgantvā paṇṇasālaṃ pavisitvā nisinnā bhavissantī’’ti cintetvā thokaṃ āgametvā ‘‘ativiya cirāyanti, jānissāmī’’ti paṇṇasālākuṭidvāraṃ vivaritvā anto pavisitvā ito cito ca olokento mahābhittiyaṃ akkharāni vācetvā ‘‘mayhaṃ kappiyaparikkhārā ete, ime gahetvā pabbajissāmī’’ti attano nivatthapārutaṃ sāṭakayugaṃ pajahi. Tenāha ‘‘sāṭakaṃ pajahiṃ tatthā’’ti. Evaṃ paviṭṭho ahaṃ, sāriputta, tassaṃ paṇṇasālāyaṃ sāṭakaṃ pajahiṃ.

Navadosamupāgatanti sāṭakaṃ pajahanto nava dose disvā pajahinti dīpeti. Tāpasapabbajjaṃ pabbajitānañhi sāṭakasmiṃ nava dosā upaṭṭhahanti. Tesu tassa mahagghabhāvo eko doso, parapaṭibaddhatāya uppajjanabhāvo eko, paribhogena lahuṃ kilissanabhāvo eko. Kiliṭṭho hi dhovitabbo ca rajitabbo ca hoti. Paribhogena jīraṇabhāvo eko. Jiṇṇassa hi tunnaṃ vā aggaḷadānaṃ vā kātabbaṃ hoti. Puna pariyesanāya durabhisambhavabhāvo eko, tāpasapabbajjāya asāruppabhāvo eko, paccatthikānaṃ sādhāraṇabhāvo eko. Yathā hi naṃ paccatthikā na gaṇhanti, evaṃ gopetabbo hoti. Paribhuñjantassa vibhūsanaṭṭhānabhāvo eko, gahetvā vicarantassa khandhabhāramahicchabhāvo ekoti.

Vākacīraṃ nivāsesinti tadāhaṃ, sāriputta, ime nava dose disvā sāṭakaṃ pahāya vākacīraṃ nivāsesiṃ, muñjatiṇaṃ hīraṃ hīraṃ katvā ganthetvā katavākacīraṃ nivāsanapārupanatthāya ādiyinti attho.

Dvādasaguṇamupāgatanti dvādasahi ānisaṃsehi samannāgataṃ. Vākacīrasmiñhi dvādasa ānisaṃsā – appagghaṃ sundaraṃ kappiyanti ayaṃ tāva eko ānisaṃso, sahatthā kātuṃ sakkāti ayaṃ dutiyo, paribhogena saṇikaṃ kilissati, dhoviyamānepi papañco natthīti ayaṃ tatiyo, paribhogena jiṇṇepi sibbitabbābhāvo catuttho, puna pariyesantassa sukhena karaṇabhāvo pañcamo, tāpasapabbajjāya sāruppabhāvo chaṭṭho, paccatthikānaṃ nirupabhogabhāvo sattamo, paribhuñjantassa vibhūsanaṭṭhānābhāvo aṭṭhamo, dhāraṇe sallahukabhāvo navamo, cīvarapaccaye appicchabhāvo dasamo, vākuppattiyā dhammikaanavajjabhāvo ekādasamo, vākacīre naṭṭhepi anapekkhabhāvo dvādasamoti.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakanti. Kathaṃ pajahi? So kira varasāṭakayugaṃ omuñcitvā cīvaravaṃse laggitaṃ anojapupphadāmasadisaṃ rattaṃ vākacīraṃ gahetvā nivāsetvā, tassūpari aparaṃ suvaṇṇavaṇṇaṃ vākacīraṃ paridahitvā, punnāgapupphasantharasadisaṃ sakhuraṃ ajinacammaṃ ekaṃsaṃ katvā jaṭāmaṇḍalaṃ paṭimuñcitvā cūḷāya saddhiṃ niccalabhāvakaraṇatthaṃ sārasūciṃ pavesetvā muttajālasadisāya sikkāya pavāḷavaṇṇaṃ kuṇḍikaṃ odahitvā tīsu ṭhānesu vaṅkakājaṃ ādāya ekissā kājakoṭiyā kuṇḍikaṃ, ekissā aṅkusapacchitidaṇḍakādīni olaggetvā khāribhāraṃ aṃse katvā, dakkhiṇena hatthena kattaradaṇḍaṃ gahetvā paṇṇasālato nikkhamitvā saṭṭhihatthe mahācaṅkame aparāparaṃ caṅkamanto attano vesaṃ oloketvā – ‘‘mayhaṃ manoratho matthakaṃ patto, sobhati vata me pabbajjā, buddhapaccekabuddhādīhi sabbehi dhīrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā nāma, pahīnaṃ me gihibandhanaṃ, nikkhantosmi nekkhammaṃ, laddhā me uttamapabbajjā, karissāmi samaṇadhammaṃ, labhissāmi maggaphalasukha’’nti ussāhajāto khārikājaṃ otāretvā caṅkamavemajjhe muggavaṇṇasilāpaṭṭe suvaṇṇapaṭimā viya nisinno divasabhāgaṃ vītināmetvā sāyanhasamayaṃ paṇṇasālaṃ pavisitvā, bidalamañcakapasse kaṭṭhattharikāya nipanno sarīraṃ utuṃ gāhāpetvā, balavapaccūse pabujjhitvā attano āgamanaṃ āvajjesi ‘‘ahaṃ gharāvāse ādīnavaṃ disvā amitabhogaṃ anantayasaṃ pahāya araññaṃ pavisitvā nekkhammagavesako hutvā pabbajito, ito dāni paṭṭhāya pamādacāraṃ carituṃ na vaṭṭati.

Pavivekañhi pahāya vicarantaṃ micchāvitakkamakkhikā khādanti, idāni mayā vivekamanubrūhetuṃ vaṭṭati. Ahañhi gharāvāsaṃ palibodhato disvā nikkhanto, ayañca manāpā paṇṇasālā, beluvapakkavaṇṇaparibhaṇḍakatā bhūmi, rajatavaṇṇā setabhittiyo, kapotapādavaṇṇaṃ paṇṇacchadanaṃ, vicittattharaṇavaṇṇo bidalamañcako, nivāsaphāsukaṃ vasanaṭṭhānaṃ, na etto atirekatarā viya me gehasampadā paññāyatī’’ti paṇṇasālāya dose vicinanto aṭṭha dose passi.

Paṇṇasālāparibhogasmiñhi aṭṭha ādīnavā – mahāsamārambhena dabbasambhāre samodhānetvā karaṇapariyesanabhāvo eko ādīnavo, tiṇapaṇṇamattikāsu patitāsu tāsaṃ punappunaṃ ṭhapetabbatāya nibandhajagganabhāvo dutiyo, senāsanaṃ nāma mahallakassa pāpuṇāti, avelāya vuṭṭhāpiyamānassa cittekaggatā na hotīti uṭṭhāpaniyabhāvo tatiyo, sītuṇhapaṭighātena kāyassa sukhumālakaraṇabhāvo catuttho, gehaṃ paviṭṭhena yaṃkiñci pāpaṃ sakkā kātunti garahāpaṭicchādanabhāvo pañcamo, ‘‘mayha’’nti pariggahakaraṇabhāvo chaṭṭho, gehassa atthibhāvo nāma sadutiyakavāsoti sattamo, ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvo aṭṭhamo. Iti ime aṭṭha ādīnave disvā mahāsatto paṇṇasālaṃ pajati. Tenāha ‘‘aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālaka’’nti.

Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgatanti channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ rukkhamūlaṃ upagatosmīti vadati. Tatrime dasa guṇā – appasamārambhatā eko guṇo, upagamanamattakameva hi tattha hoti; apaṭijagganatā dutiyo, tañhi sammaṭṭhampi asammaṭṭhampi paribhogaphāsukaṃ hotiyeva. Anuṭṭhāpariyabhāvo tatiyo, garahaṃ nappaṭicchādeti; tattha hi pāpaṃ karonto lajjatīti garahāya appaṭicchannabhāvo catuttho; abbhokāsavāso viya kāyaṃ na santhambhetīti kāyassa asanthambhanabhāvo pañcamo; pariggahakaraṇābhāvo chaṭṭho; gehālayapaṭikkhepo sattamo; bahusādhāraṇagehe viya ‘‘paṭijaggissāmi naṃ, nikkhamathā’’ti nīharaṇakābhāvo aṭṭhamo; vasantassa sappītikabhāvo navamo; rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo dasamoti ime dasa guṇe disvā rukkhamūlaṃ upāgatosmīti vadati.

Imāni ettakāni kāraṇāni sallakkhetvā mahāsatto punadivase bhikkhāya gāmaṃ pāvisi. Athassa sampattagāme manussā mahantena ussāhena bhikkhaṃ adaṃsu. So bhattakiccaṃ niṭṭhāpetvā assamaṃ āgamma nisīditvā cintesi ‘‘nāhaṃ āhāraṃ na labhāmīti pabbajito, siniddhāhāro nāmesa mānamadapurisamade vaḍḍheti, āhāramūlakassa ca dukkhassa anto natthi. Yaṃnūnāhaṃ vāpitaropitadhaññanibbattaṃ āhāraṃ pajahitvā pavattaphalabhojano bhaveyya’’nti. So tato ṭṭhāya tathā katvā ghaṭento vāyamanto sattāhabbhantareyeva aṭṭha samāpattiyo pañca abhiññāyo ca nibbattesi. Tena vuttaṃ –

‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābalapāpuṇi’’nti.

Evaṃ abhiññābalaṃ patvā sumedhatāpase samāpattisukhena vītināmente dīpaṅkaro nāma satthā loke udapādi. Tassa paṭisandhijātisambodhidhammacakkappavattanesu sakalāpi dasasahassī lokadhātu saṃkampi sampakampi sampavedhi, mahāviravaṃ viravi, dvattiṃsa pubbanimittāni pāturahesuṃ. Sumedhatāpaso samāpattisukhena vītināmento neva taṃ saddamassosi, na tāni nimittāni addasa. Tena vuttaṃ –

‘‘Evaṃ me siddhippattassa, vasībhūtassa sāsane;
Dīpaṅkaro nāma jino, uppajji lokanāyako.

‘‘Uppajjante ca jāyante, bujjhante dhammadesane;
Caturo nimitte nāddasaṃ, jhānaratisamappito’’ti.

Tasmiṃ kāle dīpaṅkaradasabalo catūhi khīṇāsavasatasahassehi parivuto anupubbena cārikaṃ caramāno rammaṃ nāma nagaraṃ patvā sudassanamahāvihāre paṭivasati. Rammanagaravāsino ‘‘dīpaṅkaro kira samaṇissaro paramātisambodhiṃ patvā pavattavaradhammacakko anupubbena cārikaṃ caramāno rammanagaraṃ patvā sudassanamahāvihāre paṭivasatī’’ti sutvā sappinavanītādīni ceva bhesajjāni vatthacchādanāni ca gāhāpetvā gandhamālādihatthā yena buddho, yena dhammo, yena saṅgho, tanninnā tappoṇā tappabbhārā hutvā satthāraṃ upasaṅkamitvā vanditvā gandhamālādīhi pūjetvā ekamantaṃ nisinnā dhammadesanaṃ sutvā svātanāya nimantetvā uṭṭhāyāsanā pakkamiṃsu.

Te punadivase mahādānaṃ sajjetvā nagaraṃ alaṅkaritvā dasabalassa āgamanamaggaṃ alaṅkarontā udakabhinnaṭṭhānesu paṃsuṃ pakkhipitvā samaṃ bhūmitalaṃ katvā rajatapaṭṭavaṇṇaṃ vālukaṃ ākiranti, lājāni ceva pupphāni ca vikiranti, nānāvirāgehi vatthehi dhajapaṭāke ussāpenti, kadaliyo ceva puṇṇaghaṭapantiyo ca patiṭṭhāpenti. Tasmiṃ kāle sumedhatāpaso attano assamapadā uggantvā tesaṃ manussānaṃ uparibhāgena ākāsena gacchanto te haṭṭhatuṭṭhe manusse disvā ‘‘kiṃ nu kho kāraṇa’’nti ākāsato oruyha ekamantaṃ ṭhito manusse pucchi – ‘‘ambho kassa tumhe imaṃ maggaṃ alaṅkarothā’’ti? Tena vuttaṃ –

‘‘Paccantadesavisaye, nimantetvā tathāgataṃ;
Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

‘‘Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

‘‘Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

‘‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyana’’’nti.

Manussā āhaṃsu ‘‘bhante sumedha, na tvaṃ jānāsi, dīpaṅkaradasabalo sammāsambodhiṃ patvā pavattitavaradhammacakko cārikaṃ caramāno amhākaṃ nagaraṃ patvā sudassanamahāvihāre paṭivasati. Mayaṃ taṃ bhagavantaṃ nimantayimhā, tassetaṃ buddhassa bhagavato āgamanamaggaṃ alaṅkaromā’’ti. Sumedhatāpaso cintesi – ‘‘buddhoti kho ghosamattakampi loke dullabhaṃ, pageva buddhuppādo, mayāpi imehi manussehi saddhiṃ dasabalassa maggaṃ alaṅkarituṃ vaṭṭatī’’ti. So te manusse āha – ‘‘sace bho tumhe etaṃ maggaṃ buddhassa alaṅkarotha, mayhampi ekaṃ okāsaṃ detha, ahampi tumhehi saddhiṃ maggaṃ alaṅkarissāmī’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā ‘‘sumedhatāpaso iddhimā’’ti jānantā udakabhinnokāsaṃ sallakkhetvā ‘‘tvaṃ imaṃ ṭhānaṃ alaṅkarohī’’ti adaṃsu. Sumedho buddhārammaṇaṃ pītiṃ gahetvā cintesi ‘‘ahaṃ imaṃ okāsaṃ iddhiyā alaṅkarituṃ sakkomi, evaṃ alaṅkato pana mama manaṃ na paritosessati, ajja mayā kāyaveyyāvaccaṃ kātuṃ vaṭṭatī’’ti paṃsuṃ āharitvā tasmiṃ padese pakkhipi.

Tassa tasmiṃ padese analaṅkateyeva dīpaṅkaro dasabalo mahānubhāvānaṃ chaḷabhiññānaṃ khīṇāsavānaṃ catūhi satasahassehi parivuto devatāsu dibbagandhamālādīhi pūjayantīsu dibbasaṅgītesu pavattantesu manussesu mānusakagandhehi ceva mālādīhi ca pūjayantesu anantāya buddhalīḷāya manosilātale vijambhamāno sīho viya taṃ alaṅkatapaṭiyattaṃ maggaṃ paṭipajji. Sumedhatāpaso akkhīni ummīletvā alaṅkatamaggena āgacchantassa dasabalassa dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ asītiyā anubyañjanehi anurañjitaṃ byāmappabhāya samparivāritaṃ maṇivaṇṇagaganatale nānappakārā vijjulatā viya āveḷāveḷabhūtā ceva yugalayugalabhūtā ca chabbaṇṇaghanabuddharasmiyo vissajjentaṃ rūpaggappattaṃ attabhāvaṃ oloketvā ‘‘ajja mayā dasabalassa jīvitapariccāgaṃ kātuṃ vaṭṭati, mā bhagavā kalalaṃ akkami, maṇiphalakasetuṃ pana akkamanto viya saddhiṃ catūhi khīṇāsavasatasahassehi mama piṭṭhiṃ maddamāno gacchatu, taṃ me bhavissati dīgharattaṃ hitāya sukhāyā’’ti kese mocetvā ajinacammajaṭāmaṇḍalavākacīrāni kāḷavaṇṇe kalale pattharitvā maṇiphalakasetu viya kalalapiṭṭhe nipajji. Tena vuttaṃ –

‘‘Te me puṭṭhā viyākaṃsu, ‘buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’.

‘‘Buddhoti mama sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayanto, somanassaṃ pavedayiṃ.

‘‘Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
‘Idha bījāni ropissaṃ, khaṇo eva mā upaccagā’.

‘‘Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ.

‘‘Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
Buddho buddhoti cintento, maggaṃ sodhemahaṃ tadā.

‘‘Aniṭṭhite mamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

‘‘Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

‘‘Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

‘‘Devā dibbehi turiyehi, manussā mānusehi ca;
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

‘‘Campakaṃ salalaṃ nīpaṃ, nāgapunnāgaketakaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

‘‘Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittho, hitāya me bhavissatī’’ti.

So kalalapiṭṭhe nipannakova puna akkhīni ummīletvā dīpaṅkaradasabalassa buddhasiriṃ sampassamāno evaṃ cintesi – ‘‘sacāhaṃ iccheyyaṃ, sabbakilese jhāpetvā saṅghanavako hutvā rammanagaraṃ paviseyyaṃ. Aññātakavesena pana me kilese jhāpetvā nibbānappattiyā kiccaṃ natthi. Yaṃnūnāhaṃ dīpaṅkaradasabalo viya paramābhisambodhiṃ patvā dhammanāvaṃ āropetvā mahājanaṃ saṃsārasāgarā uttāretvā pacchā parinibbāyeyyaṃ, idaṃ mayhaṃ patirūpa’’nti. Tato aṭṭha dhamme samodhānetvā buddhabhāvāya abhinīhāraṃ katvā nipajji. Tena vuttaṃ –

‘‘Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
‘Icchamāno ahaṃ ajja, kilese jhāpaye mama.

‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevake.

‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevake’’’ti. (bu. vaṃ. 2.54-58);

Yasmā pana buddhattaṃ patthentassa –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59);

Manussattabhāvasmiṃyeva hi ṭhatvā buddhattaṃ patthentassa patthanā samijjhati, na nāgassa vā supaṇṇassa vā devatāya vā patthanā samijjhati. Manussattabhāvepi purisaliṅge ṭhitasseva patthanā samijjhati, na itthiyā vā paṇḍakanapuṃsakaubhatobyañjanakānaṃ vā patthanā samijjhati. Purisassāpi tasmiṃ attabhāve arahattappattiyā hetusampannasseva patthanā samijjhati, no itarassa. Hetusampannassāpi jīvamānakabuddhasseva santike patthentassa patthanā samijjhati, parinibbute buddhe cetiyasantike vā bodhimūle vā patthentassa na samijjhati. Buddhānaṃ santike patthentassāpi pabbajjāliṅge ṭhitasseva samijjhati, no gihiliṅge ṭhitassa. Pabbajitassāpi pañcābhiññassa aṭṭhasamāpattilābhinoyeva samijjhati, na imāya guṇasampattiyā virahitassa. Guṇasampannenāpi yena attano jīvitaṃ buddhānaṃ pariccattaṃ hoti, tassa iminā adhikārena adhikārasampannasseva samijjhati, na itarassa. Adhikārasampannassāpi yassa buddhakārakadhammānaṃ atthāya mahanto chando ca ussāho ca vāyāmo ca pariyeṭṭhi ca, tasseva samijjhati, na itarassa.

Tatridaṃ chandamahantatāya opammaṃ – sace hi evamassa ‘‘yo sakalacakkavāḷagabbhaṃ ekodakībhūtaṃ attano bāhubalena uttaritvā pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ veḷugumbasañchannaṃ byūhitvā madditvā padasā gacchanto pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ sattiyo ākoṭetvā nirantaraṃ sattiphalasamākiṇṇaṃ padasā akkamamāno pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ vītaccitaṅgārabharitaṃ pādehi maddamāno pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇātī’’ti. Yo etesu ekampi attano dukkaraṃ na maññati, ‘‘ahaṃ etampi taritvā vā gantvā vā pāraṃ gahessāmī’’ti evaṃ mahantena chandena ca ussāhena ca vāyāmena ca pariyeṭṭhiyā ca samannāgato hoti, tassa patthanā samijjhati, na itarassa. Sumedhatāpaso pana ime aṭṭha dhamme samodhānetvā buddhabhāvāya abhinīhāraṃ katvā nipajji.

Dīpaṅkaropi bhagavā āgantvā sumedhatāpasassa sīsabhāge ṭhatvā maṇisīhapañjaraṃ ugghāṭento viya pañcavaṇṇappasādasampannāni akkhīni ummīletvā kalalapiṭṭhe nipannaṃ sumedhatāpasaṃ disvā ‘‘ayaṃ tāpaso buddhattāya abhinīhāraṃ katvā nipanno, ijjhissati nu kho imassa patthanā, udāhu no’’ti anāgataṃsañāṇaṃ pesetvā upadhārento ‘‘ito kappasatasahassādhikāni cattāri asaṅkhyeyyāni atikkamitvā gotamo nāma buddho bhavissatī’’ti ñatvā ṭhitakova parisamajjhe byākāsi – ‘‘passatha no tumhe imaṃ uggatapaṃ tāpasaṃ kalalapiṭṭhe nipanna’’nti? ‘‘Evaṃ, bhante’’ti. ‘‘Ayaṃ buddhattāya abhinīhāraṃ katvā nipanno, samijjhissati imassa patthanā, ito kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissati. Tasmiṃ panassa attabhāve kapilavatthu nāma nagaraṃ nivāso bhavissati, māyā nāma devī mātā, suddhodano nāma rājā pitā, aggasāvako upatisso nāma thero, dutiyasāvako kolito nāma, buddhupaṭṭhāko ānando nāma, aggasāvikā khemā nāma therī, dutiyasāvikā uppalavaṇṇā nāma therī bhavissati, paripakkañāṇo mahābhinikkhamanaṃ katvā mahāpadhānaṃ padahitvā nigrodhamūle pāyāsaṃ paṭiggahetvā nerañjarāya tīre paribhuñjitvā bodhimaṇḍaṃ āruyha assattharukkhamūle abhisambujjhissatī’’ti. Tena vuttaṃ –

‘‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabravi.

‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyye ito kappe, buddho loke bhavissati.

‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

‘Ajapālarukkhamūle, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamūpehiti.

‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assattharukkhamūlamhi, bujjhissati mahāyaso.

‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

‘Anāsavā vītarāgā, santacittā samāhitā;

Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissati taṃ jinaṃ.

‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccatī’’ti.

Sumedhatāpaso ‘‘mayhaṃ kira patthanā samijjhissatī’’ti somanassappatto ahosi. Mahājano dīpaṅkaradasabalassa vacanaṃ sutvā ‘‘sumedhatāpaso kira buddhabījaṃ buddhaṅkuro’’ti haṭṭhatuṭṭho ahosi. Evañcassa ahosi ‘‘yathā nāma puriso nadiṃ taranto ujukena titthena uttarituṃ asakkonto heṭṭhātitthena uttarati, evameva mayampi dīpaṅkaradasabalassa sāsane maggaphalaṃ alabhamānā anāgate yadā tvaṃ buddho bhavissasi, tadā tava sammukhā maggaphalaṃ sacchikātuṃ samatthā bhaveyyāmā’’ti patthanaṃ ṭhapayiṃsu. Dīpaṅkaradasabalopi bodhisattaṃ pasaṃsitvā aṭṭhahi pupphamuṭṭhīhi pūjetvā padakkhiṇaṃ katvā pakkāmi, tepi catusatasahassasaṅkhā khīṇāsavā bodhisattaṃ gandhehi ca mālehi ca pūjetvā padakkhiṇaṃ katvā pakkamiṃsu. Devamanussā pana tatheva pūjetvā vanditvā pakkantā.

Bodhisatto sabbesaṃ paṭikkantakāle sayanā vuṭṭhāya ‘‘pāramiyo vicinissāmī’’ti puppharāsimatthake pallaṅkaṃ ābhujitvā nisīdi. Evaṃ nisinne bodhisatte sakaladasasahassacakkavāḷadevatā sannipatitvā sādhukāraṃ datvā ‘‘ayya sumedhatāpasa, porāṇakabodhisattānaṃ pallaṅkaṃ ābhujitvā ‘pāramiyo vicinissāmā’ti nisinnakāle yāni pubbanimittāni nāma paññāyanti, tāni sabbānipi ajja pātubhūtāni, nissaṃsayena tvaṃ buddho bhavissasi, mayampetaṃ jānāma ‘yassetāni nimittāni paññāyanti, ekantena so buddho hoti’, tvaṃ attano vīriyaṃ daḷhaṃ katvā paggaṇhā’’ti bodhisattaṃ nānappakārāhi thutīhi abhitthuniṃsu. Tena vuttaṃ –

‘‘Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

‘Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

‘Yathā manussā nadiṃ tarantā, paṭibhitthaṃ virajjhiya;
Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ’.

‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

‘Ye tatthāsuṃ jinaputtā, sabbe padakkhiṇamakaṃsu maṃ;
Narā nāgā ca gandhabbā, abhivādetvāna pakkamuṃ.

‘Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Haṭṭhatuṭṭhena cittena, āsanā vuṭṭhahiṃ tadā.

‘Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

‘Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
‘Vasībhūto ahaṃ jhāne, abhiññāsu pāramiṃ gato.

‘Sahassiyamhi lokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ’.

‘Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, dhuvaṃ buddho bhavissasi.

‘Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

‘Sītaṃ byapagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘Dasasahassī lokadhātū, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā sabbe, dhuvaṃ buddho bhavissasi.

‘Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

‘Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

‘Mānusakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

‘Vicittapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

‘Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

‘Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

‘Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

‘Anovaṭṭhena udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

‘Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimāyuttā, dhuvaṃ buddho bhavissasi.

‘Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

‘Na hoti arati sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

‘Rogā tadūpasammanti, jighacchā ca vinassati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

‘Rāgo tadā tanu hoti, doso moho vinassati;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

‘Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

‘Rajo nuddhaṃsati uddhaṃ, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

‘Aniṭṭhagandho pakkamati, diṭṭhagandho pavāyati;
Sopajja vāyati gandho, dhuvaṃ buddho bhavissasi.

‘Sabbe devā padissanti, ṭhapayitvā arūpino;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

‘Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

‘Kuṭṭā kavāṭā selā ca, na hontāvaraṇā tadā;
Ākāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

‘Cutī ca upapatti ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

‘Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasī’’ti.

Bodhisatto dīpaṅkaradasabalassa ca dasasahassacakkavāḷadevatānañca vacanaṃ sutvā bhiyyoso mattāya sañjātussāho hutvā cintesi ‘‘buddhā nāma amoghavacanā, natthi buddhānaṃ kathāya aññathattaṃ. Yathā hi ākāse khittaleḍḍussa patanaṃ dhuvaṃ, jātassa maraṇaṃ dhuvaṃ, aruṇe uggate sūriyassuṭṭhānaṃ, āsayā nikkhantasīhassa sīhanādanadanaṃ, garugabbhāya itthiyā bhāramoropanaṃ avassaṃbhāvī, evameva buddhānaṃ vacanaṃ nāma dhuvaṃ amoghaṃ, addhā ahaṃ buddho bhavissāmī’’ti. Tena vuttaṃ –

‘‘Buddhassa vacanaṃ sutvā, dasasahassīna cūbhayaṃ;
Tuṭṭhahaṭṭho pamodito, evaṃ cintesahaṃ tadā.

‘‘Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

‘‘Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;

Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassata’’nti.

So ‘‘dhuvāhaṃ buddho bhavissāmī’’ti evaṃ katasanniṭṭhāno buddhakārake dhamme upadhāretuṃ ‘‘kahaṃ nu kho buddhakārakadhammā, kiṃ uddhaṃ, udāhu adho, disāsu, vidisāsū’’ti anukkamena sakalaṃ dhammadhātuṃ vicinanto porāṇakabodhisattehi āsevitanisevitaṃ paṭhamaṃ dānapāramiṃ disvā evaṃ attānaṃ ovadi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paṭhamaṃ dānapāramiṃ pūreyyāsi. Yathā hi nikkujjito udakakumbho nissesaṃ katvā udakaṃ vamatiyeva, na paccāharati, evameva dhanaṃ vā yasaṃ vā puttaṃ vā dāraṃ vā aṅgapaccaṅgaṃ vā anoloketvā sampattayācakānaṃ sabbaṃ icchiticchitaṃ nissesaṃ katvā dadamāno bodhirukkhamūle nisīditvā buddho bhavissasī’’ti paṭhamaṃ dānapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.

‘‘Vicinanto tadādakkhiṃ, paṭhamaṃ dānapāramiṃ;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

‘‘Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi kumbho sampuṇṇo, yassa kassaci adhokato;
Vamatevudakaṃ nissesaṃ, na tattha parirakkhati.

‘‘Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adhokato’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato dutiyaṃ sīlapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya sīlapāramimpi pūreyyāsi. Yathā hi camarīmigo nāma jīvitampi anoloketvā attano vālameva rakkhati, evaṃ tvampi ito paṭṭhāya jīvitampi anoloketvā sīlameva rakkhanto buddho bhavissasī’’ti dutiyaṃ sīlapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, dutiyaṃ sīlapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;

Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

‘‘Tatheva catūsu, bhūmīsu, sīlāni paripūraya;
Parirakkha sabbadā sīlaṃ, camarī viya vāladhi’’nti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato tatiyaṃ nekkhammapāramiṃ disvā etadahosi ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya nekkhammapāramimpi pūreyyāsi. Yathā hi ciraṃ bandhanāgāre vasamāno puriso na tattha sinehaṃ karoti, atha kho ukkaṇṭhitoyeva avasitukāmo hoti, evameva tvampi sabbabhave bandhanāgārasadise katvā sabbabhavehi ukkaṇṭhito muccitukāmo hutvā nekkhammābhimukhova hohi, evaṃ buddho bhavissasī’’ti tatiyaṃ nekkhammapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, tatiyaṃ nekkhammapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janeti, muttimeva gavesati.

‘‘Tatheva tvaṃ sabbabhave, passa andughare viya;
Nekkhammābhimukho hohi, bhavato parimuttiyā’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato catutthaṃ paññāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paññāpāramimpi pūreyyāsi. Hīnamajjhimukkaṭṭhesu kañci avajjetvā sabbepi paṇḍite upasaṅkamitvā pañhaṃ puccheyyāsi. Yathā hi piṇḍacāriko bhikkhu hīnādikesu kulesu kiñci avajjetvā paṭipāṭiyā piṇḍāya caranto khippaṃ yāpanaṃ labhati, evaṃ tvampi sabbapaṇḍite upasaṅkamitvā pañhaṃ pucchanto buddho bhavissasī’’ti catutthaṃ paññāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, catutthaṃ paññāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

‘‘Tatheva tvaṃ sabbakālaṃ, paripucchanto budhaṃ janaṃ;
Paññāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato pañcamaṃ vīriyapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya vīriyapāramimpi pūreyyāsi. Yathā hi sīho migarājā sabbairiyāpathesu daḷhavīriyo hoti, evaṃ tvampi sabbabhavesu sabbairiyāpathesu daḷhavīriyo anolīnavīriyo samāno buddho bhavissasī’’ti pañcamaṃ vīriyapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, pañcamaṃ vīriyapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

‘‘Tatheva tvaṃ sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato chaṭṭhaṃ khantipāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya khantipāramimpi pūreyyāsi. Sammānanepi avamānanepi khamova bhaveyyāsi. Yathā hi pathaviyaṃ nāma sucimpi pakkhipanti asucimpi, na tena pathavī sinehaṃ, na paṭighaṃ karoti, khamati sahati adhivāsetiyeva, evaṃ tvampi sammānanāvamānanakkhamova samāno buddho bhavissasī’’ti chaṭṭhaṃ khantipāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, chaṭṭhamaṃ khantipāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

‘‘Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato sattamaṃ saccapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya saccapāramimpi pūreyyāsi. Asaniyā matthake patamānāyapi dhanādīnaṃ atthāya chandādivasena sampajānamusāvādaṃ nāma mākāsi. Yathā hi osadhitārakā nāma sabbautūsu attano gamanavīthiṃ jahitvā aññāya vīthiyā na gacchati, sakavīthiyāva gacchati, evameva tvampi saccaṃ pahāya musāvādaṃ nāma akarontoyeva buddho bhavissasī’’ti sattamaṃ saccapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;

Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, sattamaṃ saccapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi osadhī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati vīthito.

‘‘Tatheva tvampi saccesu, mā vokkamasi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato aṭṭhamaṃ adhiṭṭhānapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya adhiṭṭhānapāramimpi pūreyyāsi. Yaṃ adhiṭṭhāsi, tasmiṃ adhiṭṭhāne niccalo bhaveyyāsi. Yathā hi pabbato nāma sabbadisāsu vātehi pahaṭopi na kampati na calati, attano ṭhāneyeva tiṭṭhati, evameva tvampi attano adhiṭṭhāne niccalo hontova buddho bhavissasī’’ti aṭṭhamaṃ adhiṭṭhānapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

‘‘Tatheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato navamaṃ mettāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya navamaṃ mettāpāramimpi pūreyyāsi. Ahitesupi hitesupi ekacitto bhaveyyāsi. Yathā hi udakaṃ nāma pāpajanassāpi kalyāṇajanassāpi sītibhāvaṃ ekasadisaṃ katvā pharati, evameva tvampi sabbasattesu mettacittena ekacittova honto buddho bhavissasī’’ti navamaṃ mettāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, navamaṃ mettāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hohi, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

‘‘Tatheva tvampi ahitahite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttaripi upadhārayato dasamaṃ upekkhāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya upekkhāpāramimpi pūreyyāsi. Sukhepi dukkhepi majjhattova bhaveyyāsi. Yathā hi pathavī nāma sucimpi asucimpi pakkhippamānā majjhattāva hoti, evameva tvampi sukhadukkhesu majjhattova honto buddho bhavissasī’’ti dasamaṃ upekkhāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadādakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;
Upekkhati ubhopete, kopānunayavajjitā.

‘‘Tatheva tvampi sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tato cintesi – ‘‘imasmiṃ loke bodhisattehi pūretabbā bodhiparipācanā buddhakārakadhammā ettakāyeva, dasa pāramiyo ṭhapetvā aññe natthi, imāpi dasa pāramiyo uddhaṃ ākāsepi natthi, heṭṭhā pathaviyampi, puratthimādīsu disāsupi natthi, mayhameva pana hadayamaṃsabbhantare patiṭṭhitā’’ti. Evaṃ tāsaṃ hadaye patiṭṭhitabhāvaṃ disvā sabbāpi tā daḷhaṃ katvā adhiṭṭhāya punappunaṃ sammasanto anulomapaṭilomaṃ sammasati, pariyante gahetvā ādiṃ pāpeti, ādimhi gahetvā pariyante ṭhapeti, majjhe gahetvā ubhato osāpeti, ubhato koṭīsu hetvā majjhe osāpeti. Bāhirakabhaṇḍapariccāgo dānapāramī nāma, aṅgapariccāgo dānaupapāramī nāma, jīvitapariccāgo dānaparamatthapāramī nāmāti dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyo yantatelaṃ vinivaṭṭento viya mahāmeruṃ matthaṃ katvā cakkavāḷamahāsamuddaṃ āluḷento viya ca sammasi. Tassevaṃ dasa pāramiyo sammasantassa dhammatejena catunahutādhikadviyojanasatasahassabahalā ayaṃ mahāpathavī hatthinā akkantanaḷakalāpo viya, pīḷiyamānaṃ ucchuyantaṃ viya ca mahāviravaṃ viravamānā saṅkampi sampakampi sampavedhi, kulālacakkaṃ viya telayantacakkaṃ viya ca paribbhami. Tena vuttaṃ –

‘‘Ettakāyeva te loke, ye dhammā bodhipācanā;
Tatuddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha.

‘‘Ime dhamme sammasato, sabhāvasarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

‘‘Calatī ravatī pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medanī’’ti.

Mahāpathaviyā kampamānāya rammanagaravāsino saṇṭhātuṃ asakkontā yugantavātabbhāhatā mahāsālā viya mucchitamucchitāva papatiṃsu, ghaṭādīni kulālabhājanāni pavaṭṭantāni aññamaññaṃ paharantāni cuṇṇavicuṇṇāni ahesuṃ. Mahājano bhītatasito satthāraṃ upasaṅkamitvā ‘‘kiṃ nu kho bhagavā nāgāvaṭṭo ayaṃ bhūtayakkhadevatāsu aññatarāvaṭṭoti na hi mayaṃ etaṃ jānāma, apica kho sabbopi ayaṃ mahājano upadduto, kiṃ nu kho imassa lokassa pāpakaṃ bhavissati, udāhu kalyāṇaṃ, kathetha no etaṃ kāraṇa’’nti āha. Atha satthā tesaṃ kathaṃ sutvā ‘‘tumhe mā bhāyatha mā cintayittha, natthi vo itonidānaṃ bhayaṃ. Yo so mayā ajja sumedhapaṇḍito ‘anāgate gotamo nāma buddho bhavissatī’ti byākato, so dasa pāramiyo sammasati, tassa dasa pāramiyo sammasantassa viloḷentassa dhammatejena sakaladasasahassilokadhātu ekappahārena kampati, ceva, ravati cā’’ti āha. Tena vuttaṃ –

‘‘Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā sesi bhūmiyaṃ.

‘‘Ghaṭānekasahassāni, kumbhīnañca satā bahū;
Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

‘‘Ubbiggā tasitā bhītā, bhantā byadhitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

‘Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma’.

‘‘Tesaṃ tadā saññāpesi, dīpaṅkaro mahāmuni;
Vissatthā hotha mā bhātha, imasmiṃ pathavikampane.

‘‘Yamahaṃ ajja byākāsiṃ, buddho loke bhavissati;
Eso sammasati dhammaṃ, pubbakaṃ jinasevitaṃ.

‘‘Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake’’ti.

Mahājano tathāgatassa vacanaṃ sutvā haṭṭhatuṭṭho mālāgandhavilepanaṃ ādāya rammanagarā nikkhamitvā bodhisattaṃ upasaṅkamitvā mālādīhi pūjetvā vanditvā padakkhiṇaṃ katvā rammanagarameva pāvisi. Bodhisattopi dasa pāramiyo sammasitvā vīriyaṃ daḷhaṃ katvā adhiṭṭhāya nisinnāsanā vuṭṭhāsi. Tena vuttaṃ –

‘‘Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi abhivandisuṃ.

‘‘Samādiyitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā’’ti.

Atha bodhisattaṃ āsanā vuṭṭhahantaṃ sakaladasasahassacakkavāḷadevatā sannipatitvā dibbehi mālāgandhehi pūjetvā vanditvā ‘‘ayya sumedhatāpasa, tayā ajja dīpaṅkaradasabalassa pādamūle mahatī patthanā patthitā, sā te anantarāyena samijjhatu, mā te bhayaṃ vā chambhitattaṃ vā ahosi, sarīre appamattakopi rogo mā uppajji, khippaṃ pāramiyo pūretvā sammāsambodhiṃ paṭivijjha. Yathā pupphūpagaphalūpagā rukkhā samaye pupphanti ceva phalanti ca, tatheva tvampi samayaṃ anatikkamitvā khippaṃ sambodhimuttamaṃ phusassū’’tiādīni thutimaṅgalāni payirudāhaṃsu, evaṃ payirudāhitvā attano attano devaṭṭhānameva agamaṃsu. Bodhisattopi devatāhi abhitthuto ‘‘ahaṃ dasa pāramiyo pūretvā kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake buddho bhavissāmī’’ti vīriyaṃ daḷhaṃ katvā adhiṭṭhāya nabhaṃ abbhuggantvā himavantameva agamāsi. Tena vuttaṃ –

‘‘Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

‘‘Vedayanti ca te sotthiṃ, devā mānusakā ubho;
Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

‘‘Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, phusa khippaṃ bodhimuttamaṃ.

‘‘Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇena pupphassu.

‘‘Yathā ye keci sambuddhā, pūrayuṃ dasa pāramī;
Tatheva tvaṃ mahāvīra, pūraya dasa pāramī.

‘‘Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

‘‘Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

‘‘Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

‘‘Rāhumutto yathā sūriyo, tāpena atirocati;
Tatheva lokā muccitvā, viroca siriyā tuvaṃ.

‘‘Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike.

‘‘Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadā’’ti.

Sumedhakathā niṭṭhitā.

Rammanagaravāsinopi kho nagaraṃ pavisitvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adaṃsu. Satthā tesaṃ dhammaṃ desetvā mahājanaṃ saraṇādīsu patiṭṭhāpetvā rammanagaramhā nikkhamitvā tato uddhampi yāvatāyukaṃ tiṭṭhanto sabbaṃ buddhakiccaṃ katvā anukkamena anupādisesāya nibbānadhātuyā parinibbāyi. Tattha yaṃ vattabbaṃ, taṃ sabbaṃ buddhavaṃse vuttanayeneva veditabbaṃ. Vuttañhi tattha –

‘‘Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, dīpaṅkarassa satthuno.

‘‘Saraṇāgamane kañci, niveseti tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

‘‘Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

‘‘Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

‘‘Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

‘‘Mahāhanusabhakkhandho, dīpaṅkarasanāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

‘‘Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmuni.

‘‘Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

‘‘Yadā ca devabhavanamhi, buddho dhammamadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

‘‘Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

‘‘Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo.

‘‘Yamhi kāle mahāvīro, sudassanasiluccaye;
Navutikoṭisahassehi, pavāresi mahāmuni.

‘‘Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhamhi caraṇo, pañcābhiññāsu pāragū.

‘‘Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanāto asaṅkhiyā.

‘‘Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahu tadā;
Dīpaṅkarassa bhagavato, sāsanaṃ suvisodhitaṃ.

‘‘Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ, parivārenti sabbadā.

‘‘Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Apattamānasā sekkhā, garahitā bhavanti te.

‘‘Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Khīṇāsavehi vimalehi, upasobhati sadevake.

‘‘Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

‘‘Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato nāmupaṭṭhāko, dīpaṅkarassa satthuno.

‘‘Nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

‘‘Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva phullito.

‘‘Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

‘‘Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikhandhova, nibbuto so sasāvako.

‘‘Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Dīpaṅkarassa pana bhagavato aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā **koṇḍañño** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassaṃ, dutiye koṭisahassaṃ, tatiye navutikoṭiyo. Tadā bodhisatto vijitāvī nāma cakkavattī hutvā koṭisatasahassasaṅkhassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthā bodhisattaṃ ‘‘buddho bhavissasī’’ti byākaritvā dhammaṃ desesi. So satthu dhammakathaṃ sutvā rajjaṃ niyyādetvā pabbaji. So tīṇi piṭakāni uggahetvā aṭṭha samāpattiyo pañca abhiññāyo ca uppādetvā aparihīnajjhāno brahmaloke nibbatti. Koṇḍaññassa buddhassa pana rammavatī nāma nagaraṃ, sunando nāma khattiyo pitā, sujātā nāma devī mātā, bhaddo ca subhaddo ca dve aggasāvakā, anuruddho nāmupaṭṭhāko, tissā ca upatissā ca dve aggasāvikā, sālakalyāṇī bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ, vassasatasahassaṃ āyuppamāṇaṃ ahosi.

‘‘Dīpaṅkarassa aparena, koṇḍañño nāma nāyako;
Anantatejo amitayaso, appameyyo durāsado’’ti.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe caturo buddhā nibbattiṃsu **maṅgalo, sumano, revato, sobhito**ti. **Maṅgalassa** bhagavato tayo sannipātā ahesuṃ. Tesu paṭhamasannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye koṭisahassaṃ, tatiye navutikoṭiyo. Vemātikabhātā kirassa ānandakumāro nāma navutikoṭisaṅkhāya parisāya saddhiṃ dhammassavanatthāya satthu santikaṃ agamāsi. Satthā tassa anupubbiṃ kathaṃ kathesi, so saddhiṃ parisāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthā tesaṃ kulaputtānaṃ pubbacaritaṃ olokento iddhimayapattacīvarassa upanissayaṃ disvā dakkhiṇahatthaṃ pasāretvā ‘‘etha, bhikkhavo’’ti āha. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā saṭṭhivassamahātherā viya ākappasampannā hutvā satthāraṃ vanditvā parivārayiṃsu. Ayamassa tatiyo sāvakasannipāto ahosi.

Yathā pana aññesaṃ buddhānaṃ samantā asītihatthappamāṇāyeva sarīrappabhā ahosi, na evaṃ tassa tassa pana bhagavato sarīrappabhā niccakālaṃ dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Rukkhapathavipabbatasamuddādayo antamaso ukkhalikādīni upādāya suvaṇṇapaṭṭapariyonaddhā viya ahesuṃ. Āyuppamāṇaṃ panassa navutivassasahassāni ahosi. Ettakaṃ kālaṃ candimasūriyādayo attano pabhāya virocituṃ nāsakkhiṃsu, rattindivaparicchedo na paññāyittha. Divā sūriyālokena viya sattā niccaṃ buddhālokeneva vicariṃsu, sāyaṃ pupphitakusumānaṃ, pāto ravanakasakuṇādīnañca vasena loko rattindivaparicchedaṃ sallakkhesi.

Kiṃ pana aññesaṃ buddhānaṃ ayamānubhāvo natthīti? No natthi. Tepi hi ākaṅkhamānā dasasahassiṃ vā lokadhātuṃ tato vā bhiyyo ābhāya phareyyuṃ. Maṅgalassa pana bhagavato pubbapatthanāvasena aññesaṃ byāmappabhā viya sarīrappabhā niccakālameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi. So kira bodhisattacariyakāle vessantarasadise attabhāve ṭhito saputtadāro vaṅkapabbatasadise pabbate vasi. Atheko kharadāṭhiko nāma yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci. Mahāsatto ‘‘dadāmi brāhmaṇassa puttake’’ti haṭṭhapahaṭṭho udakapariyantaṃ pathaviṃ kampento dvepi dārake adāsi. Yakkho caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya ṭhatvā passantasseva mahāsattassa mūlakalāpe viya dve dārake khādi. Mahāpurisassa yakkhaṃ oloketvā mukhe vivaṭamatte aggijālaṃ viya lohitadhāraṃ uggiramānaṃ tassa mukhaṃ disvāpi kesaggamattampi domanassaṃ na uppajji. ‘‘Sudinnaṃ vata me dāna’’nti cintayato panassa sarīre mahantaṃ pītisomanassa udapādi. So ‘‘imassa me nissandena anāgate imināva nīhārena rasmiyo nikkhamantū’’ti patthanaṃ akāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrato rasmiyo nikkhamitvā ettakaṃ ṭhānaṃ phariṃsu.

Aparampissa pubbacaritaṃ atthi. So kira bodhisattakāle ekassa buddhassa cetiyaṃ disvā ‘‘imassa buddhassa mayā jīvitaṃ pariccajituṃ vaṭṭatī’’ti daṇḍadīpikāveṭhananiyāmena sakalasarīraṃ veṭhāpetvā ratanamattamakuḷaṃ satasahassagghanikaṃ suvaṇṇapātiṃ sappissa pūrāpetvā tattha sahassavaṭṭiyo jālāpetvā taṃ sīsenādāya sakalasarīraṃ jālāpetvā cetiyaṃ padakkhiṇaṃ karonto sakalarattiṃ vītināmesi. Evaṃ yāva aruṇuggamanā vāyamantassāpissa lomakūpamattampi usumaṃ na gaṇhi. Padumagabbhaṃ paviṭṭhakālo viya ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

> ‘‘Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
> Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102; 1.15.385);

Imassāpi kammassa nissandena tassa bhagavato sarīrobhāso dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

Tadā amhākaṃ bodhisatto suruci nāma brāhmaṇo hutvā ‘‘satthāraṃ nimantessāmī’’ti upasaṅkamitvā madhuradhammakathaṃ sutvā ‘‘sve mayhaṃ bhikkhaṃ gaṇhatha, bhante’’ti āha. Brāhmaṇa, kittakehi te bhikkhūhi atthoti? ‘‘Kittakā pana vo, bhante, parivārabhikkhū’’ti āha. Tadā pana satthu paṭhamasannipātoyeva hoti, tasmā ‘‘koṭisatasahassa’’nti āha. Bhante, sabbehipi saddhiṃ mayhaṃ gehe bhikkhaṃ gaṇhathāti. Satthā adhivāsesi. Brāhmaṇo svātanāya nimantetvā gehaṃ gacchanto cintesi – ‘‘ahaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavatthādīni dātuṃ sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavissatī’’ti.

Tassa sā cintā caturāsītiyojanasahassamatthake ṭhitassa devarañño paṇḍukambalasilāsanassa uṇhabhāvaṃ janesi. Sakko ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmo’’ti dibbacakkhunā olokento mahāpurisaṃ disvā ‘‘suruci nāma brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā nisīdanaṭṭhānatthāya cintesi, mayāpi tattha gantvā puññakoṭṭhāsaṃ gahetuṃ vaṭṭatī’’ti vaḍḍhakivaṇṇaṃ nimminitvā vāsipharasuhattho mahāpurisassa purato pāturahosi. So ‘‘atthi nu kho kassaci bhatiyā kattabba’’nti āha. Mahāpuriso taṃ disvā ‘‘kiṃ kammaṃ karissasī’’ti āha. ‘‘Mama ajānanasippaṃ nāma natthi, gehaṃ vā maṇḍapaṃ vā yo yaṃ kāreti, tassa taṃ kātuṃ jānāmī’’ti. ‘‘Tena hi mayhaṃ kammaṃ atthī’’ti. ‘‘Kiṃ ayyā’’ti? ‘‘Svātanāya me koṭisatasahassabhikkhū nimantitā, tesaṃ nisīdanamaṇḍapaṃ karissasī’’ti. ‘‘Ahaṃ nāma kareyyaṃ, sace mama bhatiṃ dātuṃ sakkhissathā’’ti. ‘‘Sakkhissāmi tātā’’ti. ‘‘Sādhu karissāmī’’ti gantvā ekaṃ padesaṃ olokesi, dvādasaterasayojanappamāṇo padeso kasiṇamaṇḍalaṃ viya samatalo ahosi. So ‘‘ettake ṭhāne sattaratanamayo maṇḍapo uṭṭhahatū’’ti cintetvā olokesi. Tāvadeva pathaviṃ bhinditvā maṇḍapo uṭṭhahi. Tassa sovaṇṇamayesu thambhesu rajatamayā ghaṭakā ahesuṃ, rajatamayesu sovaṇṇamayā, maṇitthambhesu pavāḷamayā, pavāḷatthambhesu maṇimayā, sattaratanamayesu sattaratanamayāva ghaṭakā ahesuṃ. Tato ‘‘maṇḍapassa antarantarena kiṅkiṇikajālaṃ olambatū’’ti olokesi, saha olokaneneva kiṅkiṇikajālaṃ olambi, yassa mandavāteritassa pañcaṅgikasseva tūriyassa madhurasaddo niggacchati, dibbasaṅgītivattanakālo viya hoti. ‘‘Antarantarā gandhadāmamālādāmāni olambantū’’ti cintesi, dāmāni olambiṃsu. ‘‘Koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ āsanāni ca ādhārakāni ca pathaviṃ bhinditvā uṭṭhahantū’’ti cintesi, tāvadeva uṭṭhahiṃsu. ‘‘Koṇe koṇe ekekā udakacāṭiyo uṭṭhahantū’’ti cintesi, udakacāṭiyo uṭṭhahiṃsu.

Ettakaṃ māpetvā brāhmaṇassa santikaṃ gantvā ‘‘ehi ayya, tava maṇḍapaṃ oloketvā mayhaṃ bhatiṃ dehī’’ti āha. Mahāpuriso gantvā maṇḍapaṃ olokesi, olokentassevassa sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi. Athassa maṇḍapaṃ olokayato etadahosi – ‘‘nāyaṃ maṇḍapo manussabhūtena kato, mayhaṃ pana ajjhāsayaṃ mayhaṃ guṇaṃ āgamma addhā sakkabhavanaṃ uṇhaṃ ahosi, tato sakkena devaraññā ayaṃ maṇḍapo kārito bhavissatī’’ti. ‘‘Na kho pana me yuttaṃ evarūpe maṇḍape ekadivasaṃyeva dānaṃ dātuṃ, sattāhaṃ dassāmī’’ti cintesi. Bāhirakadānañhi kittakampi samānaṃ bodhisattānaṃ tuṭṭhiṃ kātuṃ na sakkoti, alaṅkatasīsaṃ pana chinditvā añjitaakkhīni uppāṭetvā hadayamaṃsaṃ vā ubbaṭṭetvā dinnakāle bodhisattānaṃ cāgaṃ nissāya tuṭṭhi nāma hoti. Amhākampi hi bodhisattassa sivijātake devasikaṃ pañca kahāpaṇasatasahassāni vissajjetvā catūsu dvāresu nagaramajjhe ca dānaṃ dentassa taṃ dānaṃ cāgatuṭṭhiṃ uppādetuṃ nāsakkhi. Yadā panassa brāhmaṇavaṇṇena āgantvā sakko devarājā akkhīni yāci, tadā tāni uppāṭetvā dadamānasseva hāso uppajji, kesaggamattampi cittassa aññathattaṃ nāhosi. Evaṃ dānaṃ nissāya bodhisattānaṃ titti nāma natthi. Tasmā sopi mahāpuriso ‘‘sattāhaṃ mayā koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ dānaṃ dātuṃ vaṭṭatī’’ti cintetvā tasmiṃ maṇḍape buddhappamukhaṃ bhikkhusaṅghaṃ nisīdāpetvā sattāhaṃ gavapānaṃ nāma dānaṃ adāsi. Gavapānanti mahante mahante kolambe khīrassa pūretvā uddhanesu āropetvā ghanapākapakke khīre thoke taṇḍule pakkhipitvā pakkamadhusakkarācuṇṇasappīhi abhisaṅkhataṃ bhojanaṃ vuccati. Manussāyeva pana parivisituṃ nāsakkhiṃsu, devāpi ekantarikā hutvā parivisiṃsu. Dvādasaterasayojanappamāṇaṃ ṭhānampi bhikkhū gaṇhituṃ nappahosiyeva. Te pana bhikkhū attano attano ānubhāvena nisīdiṃsu. Pariyosānadivase sabbabhikkhūnaṃ pattāni dhovāpetvā bhesajjatthāya sappinavanītamadhuphāṇitādīni pūretvā ticīvarehi saddhiṃ adāsi, saṅghanavakabhikkhunā laddhacīvarasāṭakā satasahassagghanakā ahesuṃ.

Satthā anumodanaṃ karonto ‘‘ayaṃ puriso evarūpaṃ mahādānaṃ adāsi, ko nu kho bhavissatī’’ti upadhārento ‘‘anāgate kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī’’ti disvā mahāpurisaṃ āmantetvā ‘‘tvaṃ ettakaṃ nāma kālaṃ atikkamitvā gotamo nāma buddho bhavissasī’’ti byākāsi. Mahāpuriso byākaraṇaṃ sutvā ‘‘ahaṃ kira buddho bhavissāmi, ko me gharāvāsena attho, pabbajissāmī’’ti cintetvā tathārūpaṃ sampattiṃ kheḷapiṇḍaṃ viya pahāya satthu santike pabbajitvā buddhavacanaṃ uggaṇhitvā abhiññā ca samāpattiyo ca nibbattetvā āyupariyosāne brahmaloke nibbatti.

Maṅgalassa pana bhagavato nagaraṃ uttaraṃ nāma ahosi, pitāpi uttaro nāma khattiyo, mātāpi uttarā nāma devī, sudevo ca dhammaseno ca dve aggasāvakā, pālito nāmupaṭṭhāko, sīvalī ca asokā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ ahosi. Navutivassasahassāni ṭhatvā parinibbute pana tasmiṃ bhagavati ekappahāreneva dasa cakkavāḷasahassāni ekandhakārāni ahesuṃ. Sabbacakkavāḷesu manussānaṃ mahantaṃ ārodanaparidevanaṃ ahosi.

‘‘Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tamaṃ loke nihantvāna, dhammokkamabhidhārayī’’ti.

Evaṃ dasasahassilokadhātuṃ andhakāraṃ katvā parinibbutassa tassa bhagavato aparabhāge **sumano** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye kañcanapabbatamhi navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā mahāsatto atulo nāma nāgarājā ahosi mahiddhiko mahānubhāvo. So ‘‘buddho uppanno’’ti sutvā ñātisaṅghaparivuto nāgabhavanā nikkhamitvā koṭisatasahassabhikkhuparivārassa tassa bhagavato dibbatūriyehi upahāraṃ kāretvā mahādānaṃ pavattetvā paccekaṃ dussayugāni datvā saraṇesu patiṭṭhāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissasī’’ti byākāsi. Tassa bhagavato nagaraṃ khemaṃ nāma ahosi, sudatto nāma rājā pitā, sirimā nāma mātā, saraṇo ca bhāvitatto ca dve aggasāvakā, udeno nāmupaṭṭhāko, soṇā ca upasoṇā ca dve aggasāvikā, nāgarukkho bodhi, navutihatthubbedhaṃ sarīraṃ, navutiyeva vassasahassāni āyuppamāṇaṃ ahosi.

‘‘Maṅgalassa aparena, sumano nāma nāyako;

Sabbadhammehi asamo, sabbasattānamuttamo’’ti.

Tassa aparabhāge **revato** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte gaṇanā natthi, dutiye koṭisatasahassabhikkhū ahesuṃ, tathā tatiye. Tadā bodhisatto atidevo nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya sirasmiṃ añjaliṃ ṭhapetvā tassa satthuno kilesappahāne vaṇṇaṃ vatvā uttarāsaṅgena pūjaṃ akāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi. Tassa pana bhagavato nagaraṃ dhaññavatī nāma ahosi, pitā vipulo nāma khattiyo, mātāpi vipulā nāma devī, varuṇo ca brahmadevo ca dve aggasāvakā, sambhavo nāmupaṭṭhāko, bhaddā ca subhaddā ca dve aggasāvikā, nāgarukkhova bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, āyu saṭṭhi vassasahassānīti.

‘‘Sumanassa aparena, revato nāma nāyako;
Anūpamo asadiso, atulo uttamo jino’’ti.

Tassa aparabhāge **sobhito** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatabhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto ajito nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sopi naṃ ‘‘buddho bhavissasī’’ti byākāsi. Tassa pana bhagavato sudhammaṃ nāma nagaraṃ ahosi, pitāpi sudhammo nāma rājā, mātāpi sudhammā nāma devī, asamo ca sunetto ca dve aggasāvakā, anomo nāmupaṭṭhāko, nakulā ca sujātā ca dve aggasāvikā, nāgarukkhova bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, navuti vassasahassāni āyuppamāṇanti.

‘‘Revatassa aparena, sobhito nāma nāyako;
Samāhito santacitto, asamo appaṭipuggalo’’ti.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃyeva kappe tayo buddhā nibbattiṃsu **anomadassī padumo nārado**ti. **Anomadassissa** bhagavato tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte bhikkhū aṭṭhasatasahassāni ahesuṃ, dutiye satta, tatiye cha. Tadā bodhisatto eko yakkhasenāpati ahosi mahiddhiko mahānubhāvo anekakoṭisatasahassānaṃ yakkhānaṃ adhipati. So ‘‘buddho uppanno’’ti sutvā āgantvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthāpi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Anomadassissa pana bhagavato candavatī nāma nagaraṃ ahosi, yasavā nāma rājā pitā, yasodharā nāma mātā, nisabho ca anomo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, sundarī ca sumanā ca dve aggasāvikā, ajjunarukkho bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, vassasatasahassaṃ āyūti.

‘‘Sobhitassa aparena, sambuddho dvipaduttamo;
Anomadassī amitayaso, tejassī duratikkamo’’ti.

Tassa aparabhāge **padumo** nāma satthā udapādi. Tassāpi tayo bhāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye tīṇi satasahassāni, tatiye agāmake araññe mahāvanasaṇḍavāsīnaṃ bhikkhūnaṃ dve satasahassāni. Tadā tathāgate tasmiṃ vanasaṇḍe vasante bodhisatto sīho hutvā satthāraṃ nirodhasamāpattiṃ samāpannaṃ disvā pasannacitto vanditvā padakkhiṇaṃ katvā pītisomanassajāto tikkhattuṃ sīhanādaṃ naditvā sattāhaṃ buddhārammaṇapītiṃ avijahitvā pītisukheneva gocarāya apakkamitvā jīvitapariccāgaṃ katvā payirupāsamāno aṭṭhāsi. Satthā sattāhaccayena nirodhā vuṭṭhito sīhaṃ oloketvā ‘‘bhikkhusaṅghepi cittaṃ pasādetvā saṅghaṃ vandissatīti bhikkhusaṅgho āgacchatū’’ti cintesi. Bhikkhū tāvadeva āgamiṃsu. Sīho saṅghe cittaṃ pasādesi. Satthā tassa manaṃ oloketvā ‘‘anāgate buddho bhavissasī’’ti byākāsi. Padumassa pana bhagavato campakaṃ nāma nagaraṃ ahosi, asamo nāma rājā pitā, asamā nāma devī mātā, sālo ca upasālo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, soṇarukkho nāma bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, āyu vassasatasahassanti.

‘‘Anomadassissa aparena, sambuddho dvipaduttamo;
Padumo nāma nāmena, asamo appaṭipuggalo’’ti.

Tassa aparabhāge **nārado** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ, dutiye navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto isipabbajjaṃ pabbajitvā pañcasu abhiññāsu aṭṭhasu ca samāpattīsu ciṇṇavasī hutvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā lohitacandanena pūjaṃ akāsi. Sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Tassa bhagavato dhaññavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, anomā nāma mātā, saddasālo ca jitamitto ca dve aggasāvakā, vāseṭṭho nāmupaṭṭhāko, uttarā ca phaggunī ca dve aggasāvikā, mahāsoṇarukkho nāma bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, navutivassasahassāni āyūti.

‘‘Padumassa aparena, sambuddho dvipaduttamo;
Nārado nāma nāmena, asamo appaṭipuggalo’’ti.

Nāradabuddhassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ito satasahassakappamatthake ekasmiṃ kappe ekova **padumuttara**buddho nāma udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhame koṭisatasahassabhikkhū ahesuṃ, dutiye vebhārapabbate navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto jaṭilo nāma mahāraṭṭhiyo hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ dānaṃ adāsi. Sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Padumuttarassa pana bhagavato kāle titthiyā nāma nāhesuṃ. Sabbe devamanussā buddhameva saraṇaṃ agamaṃsu. Tassa nagaraṃ haṃsavatī nāma ahosi, pitā ānando nāma khattiyo, mātā sujātā nāma devī, devalo ca sujāto ca dve aggasāvakā, sumano nāmupaṭṭhāko, amitā ca asamā ca dve aggasāvikā, salalarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, sarīrappabhā samantato dvādasa yojanāni gaṇhi, vassasatasahassaṃ āyūti.

‘‘Nāradassa aparena, sambuddho dvipaduttamo;
Padumuttaro nāma jino, akkhobho sāgarūpamo’’ti.

Tassa aparabhāge sattati kappasahassāni atikkamitvā **sumedho sujāto** cāti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Sumedhassāpi** tayo sāvakasannipātā ahesuṃ, paṭhamasannipāte sudassananagare koṭisatakhīṇāsavā ahesuṃ, dutiye pana navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto uttaro nāma māṇavo hutvā nidahitvā ṭhapitaṃyeva asītikoṭidhanaṃ vissajjetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā dhammaṃ sutvā saraṇesu patiṭṭhāya nikkhamitvā pabbaji. Sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Sumedhassa bhagavato sudassanaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, mātāpi sudattā nāma, saraṇo ca sabbakāmo ca dve aggasāvakā, sāgaro nāmupaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, mahānīparukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, āyu navuti vassasahassānīti.

‘‘Padumuttarassa aparena, sumedho nāma nāyako;
Durāsado uggatejo, sabbalokuttamo munī’’ti.

Tassa aparabhāge **sujāto** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paññāsaṃ, tatiye cattālīsaṃ. Tadā bodhisatto cakkavattirājā hutvā ‘‘buddho uppanno’’ti sutvā upasaṅkamitvā dhammaṃ sutvā buddhappamukhassa bhikkhusaṅghassa saddhiṃ sattahi ratanehi catumahādīparajjaṃ datvā satthu santike pabbaji. Sakalaraṭṭhavāsino raṭṭhuppādaṃ gahetvā ārāmikakiccaṃ sādhentā buddhappamukhassa bhikkhusaṅghassa niccaṃ mahādānaṃ adaṃsu. Sopi naṃ satthā ‘‘anāgate buddho bhavissasī’’ti byākāsi. Tassa bhagavato nagaraṃ sumaṅgalaṃ nāma ahosi, uggato nāma rājā pitā, pabhāvatī nāma mātā, sudassano ca sudevo ca dve aggasāvakā, nārado nāmupaṭṭhāko, nāgā ca nāgasamālā ca dve aggasāvikā, mahāveḷurukkho bodhi. So kira mandacchiddo ghanakkhandho upari niggatāhi mahāsākhāhi morapiñchakalāpo viya virocittha. Tassa bhagavato sarīraṃ paṇṇāsahatthubbedhaṃ ahosi, āyu navuti vassasahassānīti.

‘‘Tattheva maṇḍakappamhi, sujāto nāma nāyako;
Sīhahanusabhakkhandho, appameyyo durāsado’’ti.

Tassa aparabhāge ito aṭṭhārasakappasatamatthake ekasmiṃ kappe **piyadassī, atthadassī, dhammadassī**ti tayo buddhā nibbattiṃsu. **Piyadassissā**pi tayo sāvakasannipātā ahesuṃ. Paṭhame koṭisatasahassā bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto kassapo nāma māṇavo tiṇṇaṃ vedānaṃ pāraṃ gato hutvā satthu dhammadesanaṃ sutvā koṭisatasahassadhanapariccāgena saṅghārāmaṃ kāretvā saraṇesu ca sīlesu ca patiṭṭhāsi. Atha naṃ satthā ‘‘aṭṭhārasakappasataccayena buddho bhavissasī’’ti byākāsi. Tassa bhagavato anomaṃ nāma nagaraṃ ahosi, pitā sudinno nāma rājā, mātā candā nāma devī, pālito ca sabbadassī ca dve aggasāvakā, sobhito nāmupaṭṭhāko, sujātā ca dhammadinnā ca dve aggasāvikā, kakudharukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

‘‘Sujātassa aparena, sayambhū lokanāyako;
Durāsado asamasamo, piyadassī mahāyaso’’ti.

Tassa aparabhāge **atthadassī** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhame aṭṭhanavuti bhikkhusatasahassāni ahesuṃ, dutiye aṭṭhāsītisatasahassāni, tathā tatiye. Tadā bodhisatto susīmo nāma mahiddhiko tāpaso hutvā devalokato mandāravapupphacchattaṃ āharitvā satthāraṃ pūjesi, sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Tassa bhagavato sobhitaṃ nāma nagaraṃ ahosi, sāgaro nāma rājā pitā, sudassanā nāma mātā, santo ca upasanto ca dve aggasāvakā, abhayo nāmupaṭṭhāko, dhammā ca sudhammā ca dve aggasāvikā, campakarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā samantato sabbakālaṃ yojanamattaṃ pharitvā aṭṭhāsi, āyu vassasatasahassanti.

‘‘Tattheva maṇḍakappamhi, atthadassī narāsabho;
Mahātamaṃ nihantvāna, patto sambodhimuttama’’nti.

Tassa aparabhāge **dhammadassī** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhame koṭisataṃ bhikkhū ahesuṃ, dutiye sattatikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto sakko devarājā hutvā dibbagandhapupphehi ca dibbatūriyehi ca pūjaṃ akāsi, sopi naṃ ‘‘anāgate buddho bhavissasī’’ti byākāsi. Tassa bhagavato saraṇaṃ nāma nagaraṃ ahosi, pitā saraṇo nāma rājā, mātā sunandā nāma, padumo ca phussadevo ca dve aggasāvakā, sunetto nāmupaṭṭhāko, khemā ca sabbanāmā ca dve aggasāvikā, rattaṅkurarukkho bodhi, ‘‘bimbijālo’’tipi vuccati, sarīraṃ panassa asītihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

‘‘Tattheva maṇḍakappamhi, dhammadassī mahāyaso;
Tamandhakāraṃ vidhamitvā, atirocati sadevake’’ti.

Tassa aparabhāge ito catunavutikappamatthake ekasmiṃ kappe ekova **siddhattho** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto uggatejo abhiññābalasampanno maṅgalo nāma tāpaso hutvā mahājambuphalaṃ āharitvā tathāgatassa adāsi. Satthā taṃ phalaṃ paribhuñjitvā ‘‘catunavutikappamatthake buddho bhavissasī’’ti bodhisattaṃ byākāsi. Tassa bhagavato nagaraṃ vebhāraṃ nāma ahosi, pitā jayaseno nāma rājā, mātā suphassā nāma, sambalo ca sumitto ca dve aggasāvakā, revato nāmupaṭṭhāko, sīvalī ca surāmā ca dve aggasāvikā, kaṇikārarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

‘‘Dhammadassissa aparena, siddhattho nāma nāyako;
Nihanitvā tamaṃ sabbaṃ, sūriyo abbhuggato yathā’’ti.

Tassa aparabhāge ito dvānavutikappamatthake **tisso phusso**ti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Tissassa** bhagavato tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte bhikkhūnaṃ koṭisataṃ ahosi, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto mahābhogo mahāyaso sujāto nāma khattiyo hutvā isipabbajjaṃ pabbajitvā mahiddhikabhāvaṃ patvā ‘‘buddho uppanno’’ti sutvā dibbamandāravapadumapāricchattakapupphāni ādāya catuparisamajjhe gacchantaṃ tathāgataṃ pūjesi, ākāse pupphavitānaṃ akāsi. Sopi naṃ satthā ‘‘ito dvānavutikappe buddho bhavissasī’’ti byākāsi. Tassa bhagavato khemaṃ nāma nagaraṃ ahosi, pitā janasandho nāma khattiyo, mātā padumā nāma, brahmadevo ca udayo ca dve aggasāvakā, samaṅgo nāmupaṭṭhāko, phussā ca sudattā ca dve aggasāvikā, asanarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

‘‘Siddhatthassa aparena, asamo appaṭipuggalo;
Anantasīlo amitayaso, tisso lokagganāyako’’ti.

Tassa aparabhāge **phusso** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paṇṇāsa, tatiye dvattiṃsa. Tadā bodhisatto vijitāvī nāma khattiyo hutvā mahārajjaṃ pahāya satthu santike pabbajitvā tīṇi piṭakāni uggahetvā mahājanassa dhammakathaṃ kathesi, sīlapāramiñca pūresi. Sopi naṃ ‘‘buddho bhavissasī’’ti tatheva byākāsi. Tassa bhagavato kāsī nāma nagaraṃ ahosi, jayaseno nāma rājā pitā, sirimā nāma mātā, surakkhito ca dhammaseno ca dve aggasāvakā, sabhiyo nāmupaṭṭhāko, cālā ca upacālā ca dve aggasāvikā, āmalakarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

‘‘Tattheva maṇḍakappamhi, ahu satthā anuttaro;
Anūpamo asamasamo, phusso lokagganāyako’’ti.

Tassa aparabhāge ito ekanavutikappe **vipassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte aṭṭhasaṭṭhi bhikkhusatasahassaṃ ahosi, dutiye ekasatasahassaṃ, tatiye asītisahassāni. Tadā bodhisatto mahiddhiko mahānubhāvo atulo nāma nāgarājā hutvā sattaratanakhacitaṃ sovaṇṇamayaṃ mahāpīṭhaṃ bhagavato adāsi. Sopi naṃ ‘‘ito ekanavutikappe buddho bhavissasī’’ti byākāsi. Tassa bhagavato bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā, bandhumatī nāma mātā, khaṇḍo ca tisso ca dve aggasāvakā, asoko nāmupaṭṭhāko, candā ca candamittā ca dve aggasāvikā, pāṭalirukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā sadā satta yojanāni pharitvā aṭṭhāsi, asīti vassasahassāni āyūti.

‘‘Phussassa ca aparena, sambuddho dvipaduttamo;
Vipassī nāma nāmena, loke uppajji cakkhumā’’ti.

Tassa aparabhāge ito ekatiṃsakappe **sikhī** ca **vessabhū** cāti dve buddhā ahesuṃ. **Sikhissā**pi bhagavato tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte bhikkhusatasahassaṃ ahosi, dutiye asītisahassāni, tatiye sattattisahassāni. Tadā bodhisatto arindamo nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ pavattetvā sattaratanapaṭimaṇḍitaṃ hatthiratanaṃ datvā hatthippamāṇaṃ katvā kappiyabhaṇḍaṃ adāsi. Sopi naṃ ‘‘ito katiṃsakappe buddho bhavissasī’’ti byākāsi. Tassa bhagavato aruṇavatī nāma nagaraṃ ahosi, aruṇo nāma khattiyo pitā, pabhāvatī nāma mātā, abhibhū ca sambhavo ca dve aggasāvakā, khemaṅkaro nāmupaṭṭhāko, sakhilā ca padumā ca dve aggasāvikā, puṇḍarīkarukkho bodhi, sarīraṃ sattatihatthubbedhaṃ ahosi, sarīrappabhā yojanattayaṃ pharitvā aṭṭhāsi, sattati vassasahassāni āyūti.

‘‘Vipassissa aparena, sambuddho dvipaduttamo;

Sikhivhayo nāma jino, asamo appaṭipuggalo’’ti.

Tassa aparabhāge **vessabhū** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte asīti bhikkhusahassāni ahesuṃ, dutiye sattati, tatiye saṭṭhi. Tadā bodhisatto sudassano nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ datvā tassa santike pabbajitvā ācāraguṇasampanno buddharatane cittīkārapītibahulo ahosi. Sopi naṃ bhagavā ‘‘ito ekatiṃsakappe buddho bhavissasī’’ti byākāsi. Tassa pana bhagavato anomaṃ nāma nagaraṃ ahosi, suppatīto nāma rājā pitā, yasavatī nāma mātā, soṇo ca uttaro ca dve aggasāvakā, upasanto nāmupaṭṭhāko, dāmā ca samālā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, saṭṭhi vassasahassāni āyūti.

‘‘Tattheva maṇḍakappamhi, asamo appaṭipuggalo;
Vessabhū nāma nāmena, loke uppajji so jino’’ti.

Tassa aparabhāge imasmiṃ kappe cattāro buddhā nibbattā **kakusandho, koṇāgamano, kassapo, amhākaṃ bhagavā**ti. **Kakusandhassa** bhagavato ekova sāvakasannipāto, tattha cattālīsa bhikkhusahassāni ahesuṃ. Tadā bodhisatto khemo nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sapattacīvaraṃ mahādānañceva añjanādibhesajjāni ca datvā satthu dhammadesanaṃ sutvā pabbaji. Sopi naṃ satthā byākāsi. Kakusandhassa pana bhagavato khemaṃ nāma nagaraṃ ahosi, aggidatto nāma brāhmaṇo pitā, visākhā nāma brāhmaṇī mātā, vidhuro ca sañjīvo ca dve aggasāvakā, buddhijo nāmupaṭṭhāko, sāmā ca campakā ca dve aggasāvikā, mahāsirīsarukkho bodhi, sarīraṃ cattālīsahatthubbedhaṃ ahosi, cattālīsa vassasahassāni āyūti.

‘‘Vessabhussa aparena, sambuddho dvipaduttamo;
Kakusandho nāma nāmena, appameyyo durāsado’’ti.

Tassa aparabhāge **koṇāgamano** nāma satthā udapādi. Tassāpi eko sāvakasannipāto, tattha tiṃsa bhikkhusahassāni ahesuṃ. Tadā bodhisatto pabbato nāma rājā hutvā amaccagaṇaparivuto satthu santikaṃ gantvā dhammadesanaṃ sutvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā mahādānaṃ pavattetvā paṭṭuṇṇacīnapaṭṭakoseyyakambaladukūlāni ceva suvaṇṇapādukañca datvā satthu santike pabbaji. Sopi naṃ byākāsi. Tassa bhagavato sobhavatī nāma nagaraṃ ahosi, yaññadatto nāma brāhmaṇo pitā, uttarā nāma brāhmaṇī mātā, bhiyyaso ca uttaro ca dve aggasāvakā, sotthijo nāmupaṭṭhāko, samuddā ca uttarā ca dve aggasāvikā, udumbararukkho bodhi, sarīraṃ tiṃsahatthubbedhaṃ ahosi, tiṃsa vassasahassāni āyūti.

‘‘Kakusandhassa aparena, sambuddho dvipaduttamo;
Koṇāgamano nāma jino, lokajeṭṭho narāsabho’’ti.

Tassa aparabhāge **kassapo** nāma satthā udapādi. Tassāpi eko sāvakasannipāto, tattha vīsati bhikkhusahassāni ahesuṃ. Tadā bodhisatto jotipālo nāma māṇavo hutvā tiṇṇaṃ vedānaṃ pāragū bhūmiyañca antalikkhe ca pākaṭo ghaṭīkārassa kumbhakārassa mitto ahosi. So tena saddhiṃ satthāraṃ upasaṅkamitvā dhammakathaṃ sutvā pabbajitvā āraddhavīriyo tīṇi piṭakāni uggahetvā vattāvattasampattiyā buddhassa sāsanaṃ sobhesi. Sopi naṃ byākāsi. Tassa bhagavato jātanagaraṃ bārāṇasī nāma ahosi, brahmadatto nāma brāhmaṇo pitā, dhanavatī nāma brāhmaṇī mātā, tisso ca bhāradvājo ca dve aggasāvakā, sabbamitto nāmupaṭṭhāko, anuḷā ca uruveḷā ca dve aggasāvikā, nigrodharukkho bodhi, sarīraṃ vīsatihatthubbedhaṃ ahosi, vīsati vassasahassāni āyūti.

‘‘Koṇāgamanassa aparena, sambuddho dvipaduttamo;
Kassapo nāma gottena, dhammarājā pabhaṅkaro’’ti.

Yasmiṃ pana kappe dīpaṅkaro dasabalo udapādi, tasmiṃ aññepi tayo buddhā ahesuṃ. Tesaṃ santikā bodhisattassa byākaraṇaṃ natthi, tasmā te idha na dassitā. Aṭṭhakathāyaṃ pana tamhā kappā paṭṭhāya sabbepi buddhe dassetuṃ idaṃ vuttaṃ –

‘‘Taṇhaṅkaro medhaṅkaro, athopi saraṇaṅkaro;
Dīpaṅkaro ca sambuddho, koṇḍañño dvipaduttamo.

‘‘Maṅgalo ca sumano ca, revato sobhito muni;
Anomadassī padumo, nārado padumuttaro.

‘‘Sumedho ca sujāto ca, piyadassī mahāyaso;
Atthadassī dhammadassī, siddhattho lokanāyako.

‘‘Tisso phusso ca sambuddho, vipassī sikhi vessabhū;
Kakusandho koṇāgamano, kassapo cāti nāyako.

‘‘Ete ahesuṃ sambuddhā, vītarāgā samāhitā;
Sataraṃsīva uppannā, mahātamavinodanā;
Jalitvā aggikhandhāva, nibbutā te sasāvakā’’ti.

Tattha amhākaṃ bodhisatto dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ santike adhikāraṃ karonto kappasatasahassādhikāni cattāri asaṅkhyeyyāni āgato. Kassapassa pana bhagavato orabhāge ṭhapetvā imaṃ sammāsambuddhaṃ añño buddho nāma natthi. Iti dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ santike laddhabyākaraṇo pana bodhisatto yenena –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59) –

Ime aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle katābhinīhārena ‘‘handa buddhakare dhamme, vicināmi ito cito’’ti ussāhaṃ katvā ‘‘vicinanto tadādakkhiṃ, paṭhamaṃ dānapārami’’nti dānapāramitādayo buddhakārakadhammā diṭṭhā, te pūrentoyeva yāva vessantarattabhāvā āgami. Āgacchanto ca ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā –

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

‘‘Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kālakañjakā.

‘‘Na honti khuddakā pāṇā, uppajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

‘‘Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

‘‘Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

‘‘Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nūpapajjare.

‘‘Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī’’ti.

Te ānisaṃse adhigantvāva āgato. Pāramiyo pūrentassa cassa akittibrāhmaṇakāle saṅkhabrāhmaṇakāle dhanañcayarājakāle mahāsudassanakāle mahāgovindakāle nimimahārājakāle candakumārakāle visayhaseṭṭhikāle sivirājakāle vessantarakāleti dānapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sasapaṇḍitajātake –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.tassudānaṃ) –

Evaṃ attapariccāgaṃ karontassa **dānapāramitā** paramatthapāramī nāma jātā. Tathā sīlavarājakāle campeyyanāgarājakāle bhūridattanāgarājakāle chaddantanāgarājakāle jayaddisarājaputtakāle alīnasattukumārakāleti sīlapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa saṅkhapālajātake –

‘‘Sūlehi vijjhiyantopi, koṭṭiyantopi sattihi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa **sīlapāramitā** paramatthapāramī nāma jātā. Tathā somanassakumārakāle, hatthipālakumārakāle, ayogharapaṇḍitakāleti mahārajjaṃ pahāya nekkhammapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa cūḷasutasomajātake –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti laggaṃ, esā me nekkhammapāramī’’ti. –

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa **nekkhammapāramitā** paramatthapāramī nāma jātā. Tathā vidhurapaṇḍitakāle, mahāgovindapaṇḍitakāle, kuddālapaṇḍitakāle, arakapaṇḍitakāle, bodhiparibbājakakāle, mahosadhapaṇḍitakāleti, paññāpāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sattubhastajātake senakapaṇḍitakāle –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. –

Antobhastagataṃ sappaṃ dassentassa **paññāpāramitā** paramatthapāramī nāma jātā. Tathā vīriyapāramitādīnampi pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa mahājanakajātake –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. –

Evaṃ mahāsamuddaṃ tarantassa pavattā **vīriyapāramitā** paramatthapāramī nāma jātā. Khantivādijātake –

‘‘Acetanaṃva koṭṭente, tiṇhena pharasunā mamaṃ;
Kāsirāje na kuppāmi, esā me khantipāramī’’ti. –

Evaṃ acetanabhāvena viya mahādukkhaṃ adhivāsentassa **khantipāramitā** paramatthapāramī nāma jātā. Mahāsutasomajātake –

‘‘Saccavācaṃ anurakkhanto, cajitvā mama jīvitaṃ;
Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. –

Evaṃ jīvitaṃ cajitvā saccamanurakkhantassa **saccapāramitā** paramatthapāramī nāma jātā. Mūgapakkhajātake –

‘‘Mātā pitā na me dessā, napi me dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahi’’nti. (cariyā. 3.6 thokaṃ visadisaṃ) –

Evaṃ jīvitampi cajitvā vataṃ adhiṭṭhahantassa **adhiṭṭhānapāramitā** paramatthapāramī nāma jātā. Ekarājajātake –

‘‘Na maṃ koci uttasati, napihaṃ bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (cariyā. 3.113) –

Evaṃ jīvitampi anoloketvā mettāyantassa **mettāpāramitā** paramatthapāramī nāma jātā. Lomahaṃsajātake –

‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upadhāyahaṃ;
Gāmaṇḍalā upāgantvā, rūpaṃ dassentinappaka’’nti. (cariyā. 3.119) –

Evaṃ gāmadārakesu niṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhaṃ anativattantassa **upekkhāpāramitā** paramatthapāramī nāma jātā. Ayamettha saṅkhepo, vitthārato panesa attho cariyāpiṭakato gahetabbo. Evaṃ pāramiyo pūretvā vessantarattabhāve ṭhito –

‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti. (cariyā. 1.124) –

Evaṃ mahāpathavikampanādīni mahāpuññāni katvā āyupariyosāne tato cuto tusitabhavane nibbatti. Iti dīpaṅkarapādamūlato paṭṭhāya yāva ayaṃ tusitapure nibbatti, ettakaṃ ṭhānaṃ **dūrenidānaṃ** nāmāti veditabbaṃ.

Dūrenidānakathā niṭṭhitā.

2. Avidūrenidānakathā

Tusitapure vasanteyeva pana bodhisatte buddhakolāhalaṃ nāma udapādi. Lokasmiñhi **tīṇi kolāhalāni** uppajjanti – kappakolāhalaṃ, buddhakolāhalaṃ, cakkavattikolāhalanti. Tattha ‘‘vassasatasahassassa accayena kappuṭṭhānaṃ bhavissatī’’ti lokabyūhā nāma kāmāvacaradevā muttasirā vikiṇṇakesā rudamukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā manussapathe vicarantā evaṃ ārocenti ‘‘mārisā ito vassasatasahassassa accayena kappuṭṭhānaṃ bhavissati, ayaṃ loko vinassissati, mahāsamuddopi sussissati, ayañca mahāpathavī sineru ca pabbatarājā uḍḍayhissanti vinassissanti, yāva brahmalokā lokavināso bhavissati, mettaṃ mārisā bhāvetha, karuṇaṃ, muditaṃ, upekkhaṃ mārisā bhāvetha, mātaraṃ upaṭṭhahatha, pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hothā’’ti. Idaṃ **kappakolāhalaṃ** nāma. Vassasahassassa accayena pana sabbaññubuddho loke uppajjissatīti lokapāladevatā ‘‘ito mārisā vassasahassassa accayena buddho loke uppajjissatī’’ti ugghosentā āhiṇḍanti. Idaṃ **buddhakolāhalaṃ** nāma. Vassasatassa accayena cakkavattī rājā uppajjissatīti devatā ‘‘ito mārisā vassasatassa accayena cakkavattī rājā loke uppajjissatī’’ti ugghosentiyo āhiṇḍanti. Idaṃ **cakkavattikolāhalaṃ** nāma. Imāni tīṇi kolāhalāni mahantāni honti.

Tesu buddhakolāhalasaddaṃ sutvā sakaladasasahassacakkavāḷadevatā ekato sannipatitvā ‘‘asuko nāma satto buddho bhavissatī’’ti ñatvā taṃ upasaṅkamitvā āyācanti. Āyācamānā ca pubbanimittesu uppannesu āyācanti. Tadā pana sabbāpi devatā ekekacakkavāḷe catumahārājasakkasuyāmasantusitasunimmitavasavattimahābrahmehi saddhiṃ ekacakkavāḷe sannipatitvā tusitabhavane bodhisattassa santikaṃ gantvā ‘‘mārisā tumhehi dasa pāramiyo pūrentehi na sakkasampattiṃ, na mārasampattiṃ, na brahmasampattiṃ, na cakkavattisampattiṃ patthentehi pūritā, lokanittharaṇatthāya pana sabbaññutaṃ patthentehi pūritā, so vo idāni kālo mārisā buddhattāya samayo, mārisā buddhattāya samayo’’ti yāciṃsu.

Atha mahāsatto devatānaṃ paṭiññaṃ adatvāva kāladīpadesakulajanettiāyuparicchedavasena **pañcamahāvilokanaṃ** nāma vilokesi. Tattha ‘‘kālo nu kho, akālo nu kho’’ti paṭhamaṃ kālaṃ vilokesi. Tattha vassasatasahassato uddhaṃ vaḍḍhitaāyukālo kālo nāma na hoti. Kasmā? Tadā hi sattānaṃ jātijarāmaraṇāni na paññāyanti. Buddhānañca dhammadesanā tilakkhaṇamuttā nāma natthi. Tesaṃ ‘‘aniccaṃ, dukkhaṃ, anattā’’ti kathentānaṃ ‘‘kiṃ nāmetaṃ kathentī’’ti neva sotabbaṃ na saddhātabbaṃ maññanti, tato abhisamayo na hoti, tasmiṃ asati aniyyānikaṃ sāsanaṃ hoti. Tasmā so akālo. Vassasatato ūnaāyukālopi kālo na hoti. Kasmā? Tadā sattā ussannakilesā honti, ussannakilesānañca dinno ovādo ovādaṭṭhāne na tiṭṭhati, udake daṇḍarāji viya khippaṃ vigacchati. Tasmā sopi akālo. Vassasatasahassato pana paṭṭhāya heṭṭhā, vassasatato paṭṭhāya uddhaṃ āyukālo kālo nāma. Tadā ca vassasatakālo. Atha mahāsatto ‘‘nibbattitabbakālo’’ti kālaṃ passi.

Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā ‘‘tīsu dīpesu buddhā na nibbattanti, jambudīpeyeva nibbattantī’’ti dīpaṃ passi.

Tato ‘‘jambudīpo nāma mahā dasayojanasahassaparimāṇo, katarasmiṃ nu kho padese buddhā nibbattantī’’ti okāsaṃ vilokento majjhimadesaṃ passi. Majjhimadeso nāma – ‘‘puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa aparena mahāsālo, tato paraṃ paccantimā janapadā, orato majjhe. Pubbadakkhiṇāya disāya sallavatī nāma nadī, tato paraṃ paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato paraṃ paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato paraṃ paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato paraṃ paccantimā janapadā, orato majjhe’’ti evaṃ vinaye (mahāva. 259) vutto padeso. So āyāmato tīṇi yojanasatāni, vitthārato aḍḍhateyyāni, parikkhepato nava yojanasatānīti etasmiṃ padese buddhā, paccekabuddhā, aggasāvakā, asīti mahāsāvakā, cakkavattirājā aññe ca mahesakkhā khattiyabrāhmaṇagahapatimahāsālā uppajjanti. Idañcettha kapilavatthu nāma nagaraṃ, tattha mayā nibbattitabbanti niṭṭhaṃ agamāsi.

Tato kulaṃ vilokento ‘‘buddhā nāma vessakule vā suddakule vā na nibbattanti, lokasammate pana khattiyakule vā brāhmaṇakulevāti dvīsuyeva kulesu nibbattanti. Idāni ca khattiyakulaṃ lokasammataṃ, tattha nibbattissāmi. Suddhodano nāma rājā me pitā bhavissatī’’ti kulaṃ passi.

Tato mātaraṃ vilokento ‘‘buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassaṃ pana pūritapāramī jātito paṭṭhāya akhaṇḍapañcasīlāyeva hoti. Ayañca mahāmāyā nāma devī edisī, ayaṃ me mātā bhavissati, kittakaṃ panassā āyūti dasannaṃ māsānaṃ upari satta divasānī’’ti passi.

Iti imaṃ pañcamahāvilokanaṃ viloketvā ‘‘kālo me mārisā buddhabhāvāyā’’ti devatānaṃ saṅgahaṃ karonto paṭiññaṃ datvā ‘‘gacchatha, tumhe’’ti tā devatā uyyojetvā tusitadevatāhi parivuto tusitapure nandanavanaṃ pāvisi. Sabbadevalokesu hi nandanavanaṃ atthiyeva. Tattha naṃ devatā ‘‘ito cuto sugatiṃ gaccha, ito cuto sugatiṃ gacchā’’ti pubbe katakusalakammokāsaṃ sārayamānā vicaranti. So evaṃ devatāhi kusalaṃ sārayamānāhi parivuto tattha vicaranto cavitvā mahāmāyāya deviyā kucchismiṃ paṭisandhiṃ gaṇhi.

Tassa āvibhāvatthaṃ ayamanupubbikathā – tadā kira kapilavatthunagare āsāḷhinakkhattaṃ saṅghuṭṭhaṃ ahosi, mahājano nakkhattaṃ kīḷati. Mahāmāyāpi devī pure puṇṇamāya sattamadivasato paṭṭhāya vigatasurāpānaṃ mālāgandhavibhūtisampannaṃ nakkhattakīḷaṃ anubhavamānā sattame divase pātova uṭṭhāya gandhodakena nhāyitvā cattāri satasahassāni vissajjetvā mahādānaṃ datvā sabbālaṅkāravibhūsitā varabhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya alaṅkatapaṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane nipannā niddaṃ okkamamānā imaṃ supinaṃ addasa – 'cattāro kira naṃ mahārājāno sayaneneva saddhiṃ ukkhipitvā himavantaṃ netvā saṭṭhiyojanike manosilātale sattayojanikassa mahāsālarukkhassa heṭṭhā ṭhapetvā ekamantaṃ aṭṭhaṃsu. Atha nesaṃ deviyo āgantvā deviṃ anotattadahaṃ netvā manussamalaharaṇatthaṃ nhāpetvā dibbavatthaṃ nivāsāpetvā gandhehi vilimpāpetvā dibbapupphāni piḷandhāpetvā tato avidūre eko rajatapabbato atthi, tassa anto kanakavimānaṃ atthi, tattha pācīnasīsakaṃ dibbasayanaṃ paññāpetvā nipajjāpesuṃ. Atha bodhisatto setavaravāraṇo hutvā tato avidūre eko suvaṇṇapabbato atthi, tattha vicaritvā tato oruyha rajatapabbataṃ abhiruhitvā uttaradisato āgamma rajatadāmavaṇṇāya soṇḍāya setapadumaṃ gahetvā koñcanādaṃ naditvā kanakavimānaṃ pavisitvā mātusayanaṃ tikkhattuṃ padakkhiṇaṃ katvā dakkhiṇapassaṃ phāletvā kucchiṃ paviṭṭhasadiso ahosī'ti. Evaṃ uttarāsāḷhanakkhattena paṭisandhiṃ gaṇhi.

Punadivase pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusaṭṭhimatte brāhmaṇapāmokkhe pakkosāpetvā gomayaharitūpalittāya lājādīhi katamaṅgalasakkārāya bhūmiyā mahārahāni āsanāni paññāpetvā tattha nisinnānaṃ brāhmaṇānaṃ sappimadhusakkharābhisaṅkhatassa varapāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātīhiyeva paṭikujjitvā adāsi, aññehi ca ahatavatthakapilagāvidānādīhi te santappesi. Atha nesaṃ sabbakāmehi santappitānaṃ supinaṃ ārocāpetvā ''kiṃ bhavissatī''ti pucchi. Brāhmaṇā āhaṃsu ''mā cintayi, mahārāja, deviyā te kucchimhi gabbho patiṭṭhito, so ca kho purisagabbho, na itthigabbho, putto te bhavissati. So sace agāraṃ ajjhāvasissati, rājā bhavissati cakkavattī; sace agārā nikkhamma pabbajissati, buddho bhavissati loke vivaṭṭacchado''ti.

Bodhisattassa pana mātukucchimhi paṭisandhiggahaṇakkhaṇe ekappahāreneva sakaladasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Bāttiṃsapubbanimittāni pāturahesuṃ – dasasu cakkavāḷasahassesu appamāṇo obhāso phari. Tassa taṃ siriṃ daṭṭhukāmā viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā ahesuṃ, paṅgulā padasā gamanaṃ paṭilabhiṃsu, bandhanagatā sabbasattā andubandhanādīhi mucciṃsu, sabbanarakesu aggi nibbāyi, pettivisaye khuppipāsā vūpasami, tiracchānānaṃ bhayaṃ nāhosi, sabbasattānaṃ rogo vūpasami, sabbasattā piyaṃvadā ahesuṃ, madhurenākārena assā hasiṃsu, vāraṇā gajjiṃsu, sabbatūriyāni sakasakaninnādaṃ muñciṃsu, aghaṭṭitāniyeva manussānaṃ hatthūpagādīni ābharaṇāni viraviṃsu, sabbadisā vippasannā ahesuṃ, sattānaṃ sukhaṃ uppādayamāno mudusītalavāto vāyi, akālamegho vassi, pathavitopi udakaṃ ubbhijjitvā vissandi, pakkhino ākāsagamanaṃ vijahiṃsu, nadiyo asandamānā aṭṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, sabbatthakameva pañcavaṇṇehi padumehi sañchannatalo ahosi, thalajajalajādīni sabbapupphāni pupphiṃsu, rukkhānaṃ khandhesu khandhapadumāni, sākhāsu sākhāpadumāni, latāsu latāpadumāni pupphiṃsu, thale silātalāni bhinditvā uparūpari satta satta hutvā daṇḍapadumāni nāma nikkhamiṃsu, ākāse olambakapadumāni nāma nibbattiṃsu, samantato pupphavassā vassiṃsu, ākāse dibbatūriyāni vajjiṃsu, sakaladasasahassilokadhātu vaṭṭetvā vissaṭṭhamālāguḷo viya, uppīḷetvā baddhamālākalāpo viya, alaṅkatapaṭiyattaṃ mālāsanaṃ viya ca ekamālāmālinī vipphurantavāḷabījanī pupphadhūmagandhaparivāsitā paramasobhaggappattā ahosi.

Evaṃ gahitapaṭisandhikassa bodhisattassa paṭisandhito paṭṭhāya bodhisattassa ceva bodhisattamātuyā ca upaddavanivāraṇatthaṃ khaggahatthā cattāro devaputtā ārakkhaṃ gaṇhiṃsu. Bodhisattamātu pana purisesu rāgacittaṃ nuppajji, lābhaggayasaggappattā ca ahosi sukhinī akilantakāyā. Bodhisattañca antokucchigataṃ vippasanne maṇiratane āvutapaṇḍusuttaṃ viya passati. Yasmā ca bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṃ vā paribhuñjituṃ vā, tasmā bodhisattamātā sattāhajāte bodhisatte kālaṃ katvā tusitapure nibbattati. Yathā ca aññā itthiyo dasa māse apatvāpi atikkamitvāpi nisinnāpi nipannāpi vijāyanti, na evaṃ bodhisattamātā. Sā pana bodhisattaṃ dasa māse kucchinā pariharitvā ṭhitāva vijāyati. Ayaṃ **bodhisattamātudhammatā**.

Mahāmāyāpi devī pattena telaṃ viya dasa māse kucchinā bodhisattaṃ pariharitvā paripuṇṇagabbhā ñātigharaṃ gantukāmā suddhodanamahārājassa ārocesi – ‘‘icchāmahaṃ, deva, kulasantakaṃ devadahanagaraṃ gantu’’nti. Rājā ‘‘sādhū’’ti sampaṭicchitvā kapilavatthuto yāva devadahanagarā maggaṃ samaṃ kāretvā kadalipuṇṇaghaṭadhajapaṭākādīhi alaṅkārāpetvā devi suvaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā mahantena parivārena pesesi. Dvinnaṃ pana nagarānaṃ antare ubhayanagaravāsīnampi lumbinīvanaṃ nāma maṅgalasālavanaṃ atthi, tasmiṃ samaye mūlato paṭṭhāya yāva aggasākhā sabbaṃ ekapāliphullaṃ ahosi, sākhantarehi ceva pupphantarehi ca pañcavaṇṇā bhamaragaṇā nānappakārā ca sakuṇasaṅghā madhurassarena vikūjantā vicaranti. Sakalaṃ lumbinīvanaṃ cittalatāvanasadisaṃ, mahānubhāvassa rañño susajjitaṃ āpānamaṇḍalaṃ viya ahosi. Deviyā taṃ disvā sālavanakīḷaṃ kīḷitukāmatācittaṃ udapādi. Amaccā deviṃ gahetvā sālavanaṃ pavisiṃsu. Sā maṅgalasālamūlaṃ gantvā sālasākhaṃ gaṇhitukāmā ahosi, sālasākhā suseditavettaggaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā hatthaṃ pasāretvā sākhaṃ aggahesi. Tāvadeva cassā kammajavātā caliṃsu. Athassā sāṇiṃ parikkhipitvā mahājano paṭikkami. Sālasākhaṃ gahetvā tiṭṭhamānāya evassā gabbhavuṭṭhānaṃ ahosi. Taṅkhaṇaṃyeva cattāro visuddhacittā mahābrahmāno suvaṇṇajālaṃ ādāya sampattā tena suvaṇṇajālena bodhisattaṃ sampaṭicchitvā mātu purato ṭhapetvā ‘‘attamanā, devi, hohi, mahesakkho te putto uppanno’’ti āhaṃsu.

Yathā pana aññe sattā mātukucchito nikkhamantā paṭikūlena asucinā makkhitā nikkhamanti, na evaṃ bodhisatto. So pana dhammāsanato otaranto dhammakathiko viya, nisseṇito otaranto puriso viya, ca dve ca hatthe dve ca pāde pasāretvā ṭhitakova mātukucchisambhavena kenaci asucinā amakkhito suddho visado kāsikavatthe nikkhittamaṇiratanaṃ viya jotayanto mātukucchito nikkhami. Evaṃ santepi bodhisattassa ca bodhisattamātuyā ca sakkāratthaṃ ākāsato dve udakadhārā nikkhamitvā bodhisattassa ca mātuyā ca sarīre utuṃ gāhāpesuṃ.

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ brahmānaṃ hatthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya ajinappaveṇiyā gaṇhiṃsu, tesaṃ hatthato manussā dukūlacumbaṭakena. Manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhāya puratthimadisaṃ olokesi, anekāni cakkavāḷasahassāni ekaṅgaṇāni ahesuṃ. Tattha devamanussā gandhamālādīhi pūjayamānā ‘‘mahāpurisa, idha tumhehi sadiso añño natthi, kutettha uttaritaro’’ti āhaṃsu. Evaṃ catasso disā, catasso anudisā, heṭṭhā, uparīti dasa disā anuviloketvā attanā sadisaṃ kañci adisvā ‘‘ayaṃ uttarādisā’’ti sattapadavītihārena agamāsi, mahābrahmunā setacchattaṃ dhāriyamāno, suyāmena vāḷabījaniṃ, aññāhi ca devatāhi sesarājakakudhabhaṇḍahatthāhi anugammamāno. Tato sattamapade ṭhito ‘‘aggohamasmiṃ lokassā’’tiādikaṃ āsabhiṃ vācaṃ nicchārento sīhanādaṃ nadi.

Bodhisatto hi tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi mahosadhattabhāve, vessantarattabhāve, imasmiṃ attabhāveti. Mahosadhattabhāve kirassa mātukucchito nikkhantamattasseva sakko devarājā āgantvā candanasāraṃ hatthe ṭhapetvā gato, so taṃ muṭṭhiyaṃ katvāva nikkhanto. Atha naṃ mātā ‘‘tāta, kiṃ gahetvā āgatosī’’ti pucchi. ‘‘Osadhaṃ, ammā’’ti. Iti osadhaṃ gahetvā āgatattā ‘‘osadhadārako’’tvevassa nāmaṃ akaṃsu. Taṃ osadhaṃ gahetvā cāṭiyaṃ pakkhipiṃsu, āgatāgatānaṃ andhabadhirādīnaṃ tadeva sabbarogavūpasamāya bhesajjaṃ ahosi. Tato ‘‘mahantaṃ idaṃ osadhaṃ, mahantaṃ idaṃ osadha’’nti uppannavacanaṃ upādāya ‘‘mahosadho’’tvevassa nāmaṃ jātaṃ. Vessantarattabhāve pana mātukucchito nikkhanto dakkhiṇahatthaṃ pasāretvā ‘‘atthi nu kho, amma, kiñci gehasmiṃ, dānaṃ dassāmī’’ti vadanto nikkhami. Athassa mātā ‘‘sadhane kule nibbattosi, tātā’’ti puttassa hatthaṃ attano hatthatale katvā sahassatthavikaṃ ṭhapesi. Imasmiṃ pana attabhāve imaṃ sīhanādaṃ nadīti evaṃ bodhisatto tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi. Yathā ca paṭisandhiggahaṇakkhaṇe, jātakkhaṇepissa dvattiṃsa pubbanimittāni pāturahesuṃ. Yasmiṃ pana samaye amhākaṃ bodhisatto lumbinīvane jāto, tasmiṃyeva samaye rāhulamātā devī, ānandatthero, channo amacco, kāḷudāyī amacco, kaṇḍako assarājā, mahābodhirukkho, catasso nidhikumbhiyo ca jātā. Tattha ekā gāvutappamāṇā, ekā aḍḍhayojanappamāṇā, ekā tigāvutappamāṇā, ekā yojanappamāṇā ahosīti. Ime **satta sahajātā** nāma.

Ubhayanagaravāsino bodhisattaṃ gahetvā kapilavatthunagarameva agamaṃsu. Taṃ divasaṃyeva ca ‘‘kapilavatthunagare suddhodanamahārājassa putto jāto, ayaṃ kumāro bodhitale nisīditvā buddho bhavissatī’’ti tāvatiṃsabhavane haṭṭhatuṭṭhā devasaṅghā celukkhepādīni pavattentā kīḷiṃsu. Tasmiṃ samaye suddhodanamahārājassa kulūpako aṭṭhasamāpattilābhī kāḷadevīlo nāma tāpaso bhattakiccaṃ katvā divāvihāratthāya tāvatiṃsabhavanaṃ gantvā tattha divāvihāraṃ nisinno tā devatā kīḷamānā disvā ‘‘kiṃkāraṇā tumhe evaṃ tuṭṭhamānasā kīḷatha, mayhampetaṃ kāraṇaṃ kathethā’’ti pucchi. Devatā āhaṃsu ‘‘mārisa, suddhodanarañño putto jāto, so bodhitale nisīditvā buddho hutvā dhammacakkaṃ pavattessati, tassa anantaṃ buddhalīḷaṃ daṭṭhuṃ dhammañca sotuṃ lacchāmāti iminā kāraṇena tuṭṭhāmhā’’ti. Tāpaso tāsaṃ vacanaṃ sutvā khippaṃ devalokato oruyha rājanivesanaṃ pavisitvā paññattāsane nisinno ‘‘putto kira te, mahārāja, jāto, passissāmi na’’nti āha. Rājā alaṅkatapaṭiyattaṃ kumāraṃ āharāpetvā tāpasaṃ vandāpetuṃ abhihari, bodhisattassa pādā parivattitvā tāpasassa jaṭāsu patiṭṭhahiṃsu. Bodhisattassa hi tenattabhāvena vanditabbayuttako nāma añño natthi. Sace hi ajānantā bodhisattassa sīsaṃ tāpasassa pādamūle ṭhapeyyuṃ, sattadhā tassa muddhā phaleyya. Tāpaso ‘‘na me attānaṃ nāsetuṃ yutta’’nti uṭṭhāyāsanā bodhisattassa añjaliṃ paggahesi. Rājā taṃ acchariyaṃ disvā attano puttaṃ vandi.

Tāpaso atīte cattālīsa kappe, anāgate cattālīsāti asīti kappe anussarati. Bodhisattassa lakkhaṇasampattiṃ disvā ‘‘bhavissati nu kho buddho, udāhu no’’ti āvajjetvā upadhārento ‘‘nissaṃsayaṃ buddho bhavissatī’’ti ñatvā ‘‘acchariyapuriso aya’’nti sitaṃ akāsi. Tato ‘‘ahaṃ imaṃ buddhabhūtaṃ daṭṭhuṃ labhissāmi nu kho, no’’ti upadhārento ‘‘na labhissāmi, antarāyeva kālaṃ katvā buddhasatenapi buddhasahassenapi gantvā bodhetuṃ asakkuṇeyye arūpabhave nibbattissāmī’’ti disvā ‘‘evarūpaṃ nāma acchariyapurisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, mahatī vata me jāni bhavissatī’’ti parodi.

Manussā disvā ‘‘amhākaṃ ayyo idāneva hasitvā puna parodi. Kiṃ nu kho, bhante, amhākaṃ ayyaputtassa koci antarāyo bhavissatī’’ti pucchiṃsu. ‘‘Natthetassa antarāyo, nissaṃsayena buddho bhavissatī’’ti. Atha ‘‘kasmā paroditthā’’ti? ‘‘Evarūpaṃ purisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, ‘mahatī vata me jāni bhavissatī’ti attānaṃ anusocanto rodāmī’’ti āha. Tato so ‘‘kiṃ nu kho me ñātakesu koci etaṃ buddhabhūtaṃ daṭṭhuṃ labhissati, na labhissatī’’ti upadhārento attano bhāgineyyaṃ nāḷakadārakaṃ addasa. So bhaginiyā gehaṃ gantvā ‘‘kahaṃ te putto nāḷako’’ti? ‘‘Atthi gehe, ayyā’’ti. ‘‘Pakkosāhi na’’nti pakkosāpetvā attano santikaṃ āgataṃ kumāraṃ āha – ‘‘tāta, suddhodanamahārājassa kule putto jāto, buddhaṅkuro esa, pañcatiṃsa vassāni atikkamitvā buddho bhavissati, tvaṃ etaṃ daṭṭhuṃ labhissasi, ajjeva pabbajāhī’’ti. Sattāsītikoṭidhane kule nibbattadārakopi ‘‘na maṃ mātulo anatthe niyojessatī’’ti cintetvā tāvadeva antarāpaṇato kāsāyāni ceva mattikāpattañca āharāpetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā ‘‘yo loke uttamapuggalo, taṃ uddissa mayhaṃ pabbajjā’’ti bodhisattābhimukhaṃ añjaliṃ paggayha pañcapatiṭṭhitena vanditvā pattaṃ thavikāya pakkhipitvā aṃsakūṭe laggetvā himavantaṃ pavisitvā samaṇadhammaṃ akāsi. So paramābhisambodhiṃ pattaṃ tathāgataṃ upasaṅkamitvā nāḷakapaṭipadaṃ kathāpetvā puna himavantaṃ pavisitvā arahattaṃ patvā ukkaṭṭhapaṭipadaṃ paṭipanno satteva māse āyuṃ pāletvā ekaṃ suvaṇṇapabbataṃ nissāya ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi.

Bodhisattampi kho pañcame divase sīsaṃ nhāpetvā ‘‘nāmaggahaṇaṃ gaṇhissāmā’’ti rājabhavanaṃ catujjātikagandhehi vilimpitvā lājāpañcamakāni pupphāni vikiritvā asambhinnapāyāsaṃ pacāpetvā tiṇṇaṃ vedānaṃ pāraṅgate aṭṭhasatabrāhmaṇe nimantetvā rājabhavane nisīdāpetvā subhojanaṃ bhojetvā mahāsakkāraṃ katvā ‘‘kiṃ nu kho bhavissatī’’ti lakkhaṇāni pariggahāpesuṃ. Tesu –

> ‘‘Rāmo dhajo lakkhaṇo cāpi mantī, koṇḍañño ca bhojo suyāmo sudatto;
> Ete tadā aṭṭha ahesuṃ brāhmaṇā, chaḷaṅgavā mantaṃ viyākariṃsū’’ti. –

Ime aṭṭheva brāhmaṇā **lakkhaṇapariggāhakā** ahesuṃ. Paṭisandhiggahaṇadivase supinopi eteheva pariggahito. Tesu satta janā dve aṅguliyo ukkhipitvā dvedhā byākariṃsu – ‘‘imehi lakkhaṇehi samannāgato agāraṃ ajjhāvasamāno rājā hoti cakkavattī, pabbajamāno buddho’’ti, sabbaṃ cakkavattirañño sirivibhavaṃ ācikkhiṃsu. Tesaṃ pana sabbadaharo gottato koṇḍañño nāma māṇavo bodhisattassa varalakkhaṇanipphattiṃ oloketvā – ‘‘imassa agāramajjhe ṭhānakāraṇaṃ natthi, ekantenesa vivaṭṭacchado buddho bhavissatī’’ti ekameva aṅguliṃ ukkhipitvā ekaṃsabyākaraṇaṃ byākāsi. Ayañhi katādhikāro pacchimabhavikasatto paññāya itare satta jane abhibhavitvā ‘‘imehi lakkhaṇehi samannāgatassa agāramajjhe ṭhānaṃ nāma natthi, asaṃsayaṃ buddho bhavissatī’’ti ekameva gatiṃ addasa, tasmā ekaṃ aṅguliṃ ukkhipitvā evaṃ byākāsi. Athassa nāmaṃ gaṇhantā sabbalokassa atthasiddhikarattā ‘‘siddhattho’’ti nāmamakaṃsu.

Atha te brāhmaṇā attano gharāni gantvā putte āmantayiṃsu – ‘‘tātā, amhe mahallakā, suddhodanamahārājassa puttaṃ sabbaññutaṃ pattaṃ mayaṃ sambhaveyyāma vā no vā, tumhe tasmiṃ kumāre sabbaññutaṃ patte tassa sāsane pabbajeyyāthā’’ti. Te sattapi janā yāvatāyukaṃ ṭhatvā yathākammaṃ gatā, koṇḍaññamāṇavova arogo ahosi. So mahāsatte vuḍḍhimanvāya mahābhinikkhamanaṃ abhinikkhamitvā anukkamena uruvelaṃ gantvā ‘‘ramaṇīyo, vata ayaṃ bhūmibhāgo, alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’’ti cittaṃ uppādetvā tattha vāsaṃ upagate ‘‘mahāpuriso pabbajito’’ti sutvā tesaṃ brāhmaṇānaṃ putte upasaṅkamitvā evamāha ‘‘siddhatthakumāro kira pabbajito, so nissaṃsayaṃ buddho bhavissati. Sace tumhākaṃ pitaro arogā assu, ajja nikkhamitvā pabbajeyyuṃ. Sace tumhepi iccheyyātha, etha, ahaṃ taṃ purisaṃ anupabbajissāmī’’ti. Te sabbe ekacchandā bhavituṃ nāsakkhiṃsu, tayo janā na pabbajiṃsu. Koṇḍaññabrāhmaṇaṃ jeṭṭhakaṃ katvā itare cattāro pabbajiṃsu. Te pañcapi janā pañcavaggiyattherā nāma jātā.

Tadā pana rājā ‘‘kiṃ disvā mayhaṃ putto pabbajissatī’’ti pucchi. ‘‘Cattāri pubbanimittānī’’ti. ‘‘Katarañca katarañcā’’ti? ‘‘Jarājiṇṇaṃ, byādhitaṃ, kālakataṃ, pabbajita’’nti. Rājā ‘‘ito paṭṭhāya evarūpānaṃ mama puttassa santikaṃ upasaṅkamituṃ mā adattha, mayhaṃ puttassa buddhabhāvena kammaṃ natthi, ahaṃ mama puttaṃ dvisahassadīpaparivārānaṃ catunnaṃ mahādīpānaṃ issariyādhipaccaṃ rajjaṃ kārentaṃ chattiṃsayojanaparimaṇḍalāya parisāya parivutaṃ gaganatale vicaramānaṃ passitukāmo’’ti. Evañca pana vatvā imesaṃ catuppakārānaṃ nimittānaṃ kumārassa cakkhupathe āgamananivāraṇatthaṃ catūsu disāsu gāvute gāvute ārakkhaṃ ṭhapesi. Taṃ divasaṃ pana maṅgalaṭṭhāne sannipatitesu asītiyā ñātikulasahassesu ekeko ekamekaṃ puttaṃ paṭijāni – ‘‘ayaṃ buddho vā hotu rājā vā, mayaṃ ekamekaṃ puttaṃ dassāma. Sacepi buddho bhavissati, khattiyasamaṇeheva purakkhataparivārito vicarissati. Sacepi rājā bhavissati, khattiyakumāreheva purakkhataparivārito vicarissatī’’ti. Rājāpi bodhisattassa uttamarūpasampannā vigatasabbadosā dhātiyo paccupaṭṭhāpesi. Bodhisatto anantena parivārena mahantena sirisobhaggena vaḍḍhati.

Athekadivasaṃ rañño **vappamaṅgalaṃ** nāma ahosi. Taṃ divasaṃ sakalanagaraṃ devavimānaṃ viya alaṅkaronti. Sabbe dāsakammakarādayo ahatavatthanivatthā gandhamālādipaṭimaṇḍitā rājakule sannipatanti. Rañño kammante naṅgalasahassaṃ yojīyati. Tasmiṃ pana divase ekenūnaaṭṭhasatanaṅgalāni saddhiṃ balibaddarasmiyottehi rajataparikkhatāni honti, rañño ālambananaṅgalaṃ pana rattasuvaṇṇaparikkhataṃ hoti. Balibaddānaṃ siṅgarasmipatodāpi suvaṇṇaparikkhatāva honti. Rājā mahatā parivārena nikkhanto puttaṃ gahetvā agamāsi. Kammantaṭṭhāne eko jamburukkho bahalapalāso sandacchāyo ahosi. Tassa heṭṭhā kumārassa sayanaṃ paññapāpetvā upari suvaṇṇatārakakhacitaṃ vitānaṃ bandhāpetvā sāṇipākārena parikkhipāpetvā ārakkhaṃ ṭhapāpetvā rājā sabbālaṅkāraṃ alaṅkaritvā amaccagaṇaparivuto naṅgalakaraṇaṭṭhānaṃ agamāsi. Tattha rājā suvaṇṇanaṅgalaṃ gaṇhāti, amaccā ekenūnaṭṭhasatarajatanaṅgalāni, kassakā sesanaṅgalāni. Te tāni gahetvā ito cito ca kasanti. Rājā pana orato vā pāraṃ gacchati, pārato vā oraṃ āgacchati. Etasmiṃ ṭhāne mahāsampatti ahosi. Bodhisattaṃ parivāretvā nisinnā dhātiyo ‘‘rañño sampattiṃ passissāmā’’ti antosāṇito bahi nikkhantā. Bodhisatto ito cito ca olokento kañci adisvā vegena uṭṭhāya pallaṅkaṃ ābhujitvā ānāpāne pariggahetvā paṭhamajjhānaṃ nibbattesi. Dhātiyo khajjabhojjantare vicaramānā thokaṃ cirāyiṃsu. Sesarukkhānaṃ chāyā nivattā, tassa pana rukkhassa parimaṇḍalā hutvā aṭṭhāsi. Dhātiyo ‘‘ayyaputto ekato’’ti vegena sāṇiṃ ukkhipitvā anto pavisamānā bodhisattaṃ sayane pallaṅkena nisinnaṃ tañca pāṭihāriyaṃ disvā gantvā rañño ārocesuṃ – ‘‘deva, kumāro evaṃ nisinno, aññesaṃ rukkhānaṃ chāyā nivattā, jamburukkhassa pana parimaṇḍalā ṭhitā’’ti. Rājā vegenāgantvā pāṭihāriyaṃ disvā – ‘‘idaṃ te, tāta, dutiyaṃ vandana’’nti puttaṃ vandi.

Atha anukkamena bodhisatto soḷasavassuddesiko jāto. Rājā bodhisattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāresi – ekaṃ navabhūmakaṃ, ekaṃ sattabhūmakaṃ, ekaṃ pañcabhūmakaṃ, cattālīsasahassā ca nāṭakitthiyo upaṭṭhāpesi. Bodhisatto devo viya accharāsaṅghaparivuto, alaṅkatanāṭakaparivuto, nippurisehi tūriyehi paricāriyamāno mahāsampattiṃ anubhavanto utuvārena tesu pāsādesu viharati. Rāhulamātā panassa devī aggamahesī ahosi.

Tassevaṃ mahāsampattiṃ anubhavantassa ekadivasaṃ ñātisaṅghassa abbhantare ayaṃ kathā udapādi – ‘‘siddhattho kīḷāpasutova vicarati, kiñci sippaṃ na sikkhati, saṅgāme paccupaṭṭhite kiṃ karissatī’’ti. Rājā bodhisattaṃ pakkosāpetvā – ‘‘tāta, tava ñātakā ‘siddhattho kiñci sippaṃ asikkhitvā kīḷāpasutova vicaratī’ti vadanti, ettha kiṃ pattakāle maññasī’’ti. Deva, mama sippaṃ sikkhanakiccaṃ natthi, nagare mama sippadassanatthaṃ bheriṃ carāpetha ‘‘ito sattame divase ñātakānaṃ sippaṃ dassessāmī’’ti. Rājā tathā akāsi. Bodhisatto akkhaṇavedhivālavedhidhanuggahe sannipātāpetvā mahājanassa majjhe aññehi dhanuggahehi asādhāraṇaṃ ñātakānaṃ dvādasavidhaṃ sippaṃ dassesi. Taṃ sarabhaṅgajātake āgatanayeneva veditabbaṃ. Tadāssa ñātisaṅgho nikkaṅkho ahosi.

Athekadivasaṃ bodhisatto uyyānabhūmiṃ gantukāmo sārathiṃ āmantetvā ‘‘rathaṃ yojehī’’ti āha. So ‘‘sādhū’’ti paṭissuṇitvā mahārahaṃ uttamarathaṃ sabbālaṅkārena alaṅkaritvā kumudapattavaṇṇe cattāro maṅgalasindhave yojetvā bodhisattassa paṭivedesi. Bodhisatto devavimānasadisaṃ rathaṃ abhiruhitvā uyyānābhimukho agamāsi. Devatā ‘‘siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittaṃ dassessāmā’’ti ekaṃ devaputtaṃ jarājajjaraṃ khaṇḍadantaṃ palitakesaṃ vaṅkaṃ obhaggasarīraṃ daṇḍahatthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ bodhisatto ceva sārathi ca passanti. Tato bodhisatto sārathiṃ – ‘‘samma, ko nāmesa puriso, kesāpissa na yathā aññesa’’nti mahāpadāne āgatanayena pucchitvā tassa vacanaṃ sutvā ‘‘dhīratthu vata bho jāti, yatra hi nāma jātassa jarā paññāyissatī’’ti saṃviggahadayo tatova paṭinivattitvā pāsādameva abhiruhi. Rājā ‘‘kiṃ kāraṇā mama putto khippaṃ paṭinivattī’’ti pucchi. ‘‘Jiṇṇakaṃ purisaṃ disvā devā’’ti. ‘‘Jiṇṇakaṃ disvā pabbajissatīti āhaṃsu, kasmā maṃ nāsetha, sīghaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satiṃ na karissatī’’ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu aḍḍhayojane aḍḍhayojane ṭhapesi.

Punekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatāhi nimmitaṃ byādhitaṃ purisaṃ disvā purimanayeneva pucchitvā saṃviggahadayo nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantā tigāvutappamāṇe padese ārakkhaṃ ṭhapesi. Aparaṃ ekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatāhi nimmitaṃ kālakataṃ disvā purimanayeneva pucchitvā saṃviggahadayo puna nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantā yojanappamāṇe padese ārakkhaṃ ṭhapesi. Aparaṃ pana ekadivasaṃ uyyānaṃ gacchanto tatheva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā ‘‘ko nāmeso sammā’’ti sārathiṃ pucchi. Sārathi kiñcāpi buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaguṇe vā na jānāti, devatānubhāvena pana ‘‘pabbajito nāmāyaṃ devā’’ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi. Dīghabhāṇakā panāhu ‘‘cattāri nimittāni ekadivaseneva disvā agamāsī’’ti.

So tattha divasabhāgaṃ kīḷitvā maṅgalapokkharaṇiyaṃ nhāyitvā atthaṅgate sūriye maṅgalasilāpaṭṭe nisīdi attānaṃ alaṅkārāpetukāmo. Athassa paricārakapurisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandhavilepanāni ca ādāya samantā parivāretvā aṭṭhaṃsu. Tasmiṃ khaṇe sakkassa nisinnāsanaṃ uṇhaṃ ahosi. So ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmo’’ti upadhārento bodhisattassa alaṅkāretukāmataṃ ñatvā vissakammaṃ āmantesi ‘‘samma vissakamma, siddhatthakumāro ajja aḍḍharattasamaye mahābhinikkhamanaṃ nikkhamissati, ayamassa pacchimo alaṅkāro, uyyānaṃ gantvā mahāpurisaṃ dibbālaṅkārehi alaṅkarohī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā devatānubhāvena taṅkhaṇaṃyeva upasaṅkamitvā tasseva kappakasadiso hutvā kappakassa hatthato veṭhanadussaṃ gahetvā bodhisattassa sīsaṃ veṭhesi. Bodhisatto hatthasamphasseneva ‘‘nāyaṃ manusso, devaputto eso’’ti aññāsi. Veṭhanena veṭhitamatte sīse moḷiyaṃ maṇiratanākārena dussasahassaṃ abbhuggañchi. Puna veṭhentassa dussasahassanti dasakkhattuṃ veṭhentassa dasa dussasahassāni abbhuggacchiṃsu. ‘‘Sīsaṃ khuddakaṃ, dussāni bahūni, kathaṃ abbhuggatānī’’ti na cintetabbaṃ. Tesu hi sabbamahantaṃ āmalakapupphappamāṇaṃ, avasesāni kusumbakapupphappamāṇāni ahesuṃ. Bodhisattassa sīsaṃ kiñjakkhagavacchitaṃ viya kuyyakapupphaṃ ahosi.

Athassa sabbālaṅkārapaṭimaṇḍitassa sabbatālāvacaresu sakāni sakāni paṭibhānāni dassayantesu, brāhmaṇesu ‘‘jayanandā’’tiādivacanehi, sūtamāgadhādīsu nānappakārehi maṅgalavacanatthutighosehi sambhāventesu sabbālaṅkārapaṭimaṇḍitaṃ rathavaraṃ abhiruhi. Tasmiṃ samaye ‘‘rāhulamātā puttaṃ vijātā’’ti sutvā suddhodanamahārājā ‘‘puttassa me tuṭṭhiṃ nivedethā’’ti sāsanaṃ pahiṇi. Bodhisatto taṃ sutvā ‘‘rāhu jāto, bandhanaṃ jāta’’nti āha. Rājā ‘‘kiṃ me putto avacā’’ti pucchitvā taṃ vacanaṃ sutvā ‘‘ito paṭṭhāya me nattā rāhulakumāroyeva nāma hotū’’ti āha.

Bodhisattopi kho rathavaraṃ āruyha mahantena yasena atimanoramena sirisobhaggena nagaraṃ pāvisi. Tasmiṃ samaye kisāgotamī nāma khattiyakaññā uparipāsādavaratalagatā nagaraṃ padakkhiṇaṃ kurumānassa bodhisattassa rūpasiriṃ disvā pītisomanassajātā idaṃ udānaṃ udānesi –

‘‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;
Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’’ti.

Bodhisatto taṃ sutvā cintesi ‘‘ayaṃ evamāha ‘evarūpaṃ attabhāvaṃ passantiyā mātu hadayaṃ nibbāyati, pitu hadayaṃ nibbāyati, pajāpatiyā hadayaṃ nibbāyatī’ti! Kismiṃ nu kho nibbute hadayaṃ nibbutaṃ nāma hotī’’ti? Athassa kilesesu virattamānasassa etadahosi – ‘‘rāgaggimhi nibbute nibbutaṃ nāma hoti, dosaggimhi nibbute nibbutaṃ nāma hoti, mohaggimhi nibbute nibbutaṃ nāma hoti, mānadiṭṭhiādīsu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hoti. Ayaṃ me sussavanaṃ sāvesi, ahañhi nibbānaṃ gavesanto carāmi, ajjeva mayā gharāvāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati, ayaṃ imissā ācariyabhāgo hotū’’ti kaṇṭhato omuñcitvā kisāgotamiyā satasahassagghanakaṃ muttāhāraṃ pesesi. Sā ‘‘siddhatthakumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesesī’’ti somanassajātā ahosi.

Bodhisattopi mahantena sirisobhaggena attano pāsādaṃ abhiruhitvā sirisayane nipajji. Tāvadeva ca naṃ sabbālaṅkārapaṭimaṇḍitā naccagītādīsu susikkhitā devakaññā viya rūpasobhaggappattā itthiyo nānātūriyāni gahetvā samparivārayitvā abhiramāpentiyo naccagītavāditāni payojayiṃsu. Bodhisatto kilesesu virattacittatāya naccādīsu anabhirato muhuttaṃ niddaṃ okkami. Tāpi itthiyo ‘‘yassatthāya mayaṃ naccādīni payojema, so niddaṃ upagato, idāni kimatthaṃ kilamāmā’’ti gahitaggahitāni tūriyāni ajjhottharitvā nipajjiṃsu, gandhatelappadīpā jhāyanti. Bodhisatto pabujjhitvā sayanapiṭṭhe pallaṅkena nisinno addasa tā itthiyo tūriyabhaṇḍāni avattharitvā niddāyantiyo – ekaccā paggharitakheḷā, lālākilinnagattā, ekaccā dante khādantiyo, ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭamukhā, ekaccā apagatavatthā, pākaṭabībhacchasambādhaṭṭhānā. So tāsaṃ taṃ vippakāraṃ disvā bhiyyosomattāya kāmesu virattacitto ahosi. Tassa alaṅkatapaṭiyattaṃ sakkabhavanasadisampi taṃ mahātalaṃ apaviddhanānākuṇapabharitaṃ āmakasusānaṃ viya upaṭṭhāsi, tayo bhavā ādittagehasadisā khāyiṃsu – ‘‘upaddutaṃ vata bho, upassaṭṭhaṃ vata bho’’ti udānaṃ pavattesi, ativiya pabbajjāya cittaṃ nami.

So ‘‘ajjeva mayā mahābhinikkhamanaṃ nikkhamituṃ vaṭṭatī’’ti sayanā uṭṭhāya dvārasamīpaṃ gantvā ‘‘ko etthā’’ti āha. Ummāre sīsaṃ katvā nipanno channo ‘‘ahaṃ ayyaputta channo’’ti āha. ‘‘Ahaṃ ajja mahābhinikkhamanaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehī’’ti āha. So ‘‘sādhu devā’’ti assabhaṇḍikaṃ gahetvā assasālaṃ gantvā gandhatelapadīpesu jalantesu sumanapaṭṭavitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṃ kaṇḍakaṃ assarājānaṃ disvā ‘‘ajja mayā imameva kappetuṃ vaṭṭatī’’ti kaṇḍakaṃ kappesi. So kappiyamānova aññāsi ‘‘ayaṃ kappanā atigāḷhā, aññesu divasesu uyyānakīḷādigamane kappanā viya na hoti, mayhaṃ ayyaputto ajja mahābhinikkhamanaṃ nikkhamitukāmo bhavissatī’’ti. Tato tuṭṭhamānaso mahāhasitaṃ hasi. So saddo sakalanagaraṃ pattharitvā gaccheyya, devatā pana taṃ saddaṃ nirumbhitvā na kassaci sotuṃ adaṃsu.

Bodhisattopi kho channaṃ pesetvāva ‘‘puttaṃ tāva passissāmī’’ti cintetvā nisinnapallaṅkato uṭṭhāya rāhulamātāya vasanaṭṭhānaṃ gantvā gabbhadvāraṃ vivari. Tasmiṃ khaṇe antogabbhe gandhatelapadīpo jhāyati, rāhulamātā sumanamallikādīnaṃ pupphānaṃ ambaṇamattena abhippakiṇṇasayane puttassa matthake hatthaṃ ṭhapetvā niddāyati. Bodhisatto ummāre pādaṃ ṭhapetvā ṭhitakova oloketvā ‘‘sacāhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi, devī pabujjhissati, evaṃ me gamanantarāyo bhavissati, buddho hutvāva āgantvā puttaṃ passissāmī’’ti pāsādatalato otari. Yaṃ pana jātakaṭṭhakathāyaṃ ‘‘tadā sattāhajāto rāhulakumāro hotī’’ti vuttaṃ, taṃ sesaṭṭhakathāsu natthi, tasmā idameva gahetabbaṃ.

Evaṃ bodhisatto pāsādatalā otaritvā assasamīpaṃ gantvā evamāha – ‘‘tāta kaṇḍaka, tvaṃ ajja ekarattiṃ maṃ táraya, ahaṃ taṃ nissāya buddho hutvā sadevakaṃ lokaṃ tāressāmī’’ti. Tato ullaṅghitvā kaṇḍakassa piṭṭhiṃ abhiruhi. Kaṇḍako gīvato paṭṭhāya āyāmena aṭṭhārasahattho hoti tadanucchavikena ubbedhena samannāgato thāmajavasampanno sabbaseto dhotasaṅkhasadiso. So sace haseyya vā padasaddaṃ vā kareyya, saddo sakalanagaraṃ avatthareyya. Tasmā devatā attano ānubhāvena tassa yathā na koci suṇāti, evaṃ hasitasaddaṃ sannirumbhitvā akkamanaakkamanapadavāre hatthatalāni upanāmesuṃ. Bodhisatto assavarassa piṭṭhivemajjhagato channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharattasamaye mahādvārasamīpaṃ patto. Tadā pana rājā ‘‘evaṃ bodhisatto yāya kāyaci velāya nagaradvāraṃ vivaritvā nikkhamituṃ na sakkhissatī’’ti dvīsu dvārakavāṭesu ekekaṃ purisasahassena vivaritabbaṃ kārāpesi. Bodhisatto thāmabalasampanno, hatthigaṇanāya koṭisahassahatthīnaṃ balaṃ dhāreti, purisagaṇanāya dasakoṭisahassapurisānaṃ. So cintesi ‘‘sace dvāraṃ na vivarīyati, ajja kaṇḍakassa piṭṭhe nisinnova vāladhiṃ gahetvā ṭhitena channena saddhiṃyeva kaṇḍakaṃ ūrūhi nippīḷetvā aṭṭhārasahatthubbedhaṃ pākāraṃ uppatitvā atikkamissāmī’’ti. Channopi cintesi ‘‘sace dvāraṃ na vivarīyati, ahaṃ ayyaputtaṃ khandhe nisīdāpetvā kaṇḍakaṃ dakkhiṇena hatthena kucchiyaṃ parikkhipanto upakacchantare katvā pākāraṃ uppatitvā atikkamissāmī’’ti. Kaṇḍakopi cintesi ‘‘sace dvāraṃ na vivarīyati, ahaṃ attano sāmikaṃ piṭṭhiyaṃ yathānisinnameva channena vāladhiṃ gahetvā ṭhitena saddhiṃyeva ukkhipitvā pākāraṃ uppatitvā atikkamissāmī’’ti. Sace dvāraṃ na avāpurīyittha, yathācintitameva tesu tīsu janesu aññataro sampādeyya. Dvāre adhivatthā devatā pana dvāraṃ vivari.

Tasmiṃyeva khaṇe māro ‘‘bodhisattaṃ nivattessāmī’’ti āgantvā ākāse ṭhito āha – ‘‘mārisa, mā nikkhama, ito te sattame divase cakkaratanaṃ pātubhavissati, dvisahassaparittadīpaparivārānaṃ catunnaṃ mahādīpānaṃ rajjaṃ kāressasi, nivatta mārisā’’ti. ‘‘Kosi tva’’nti? ‘‘Ahaṃ vasavattī’’ti. ‘‘Māra, jānāmahaṃ mayhaṃ cakkaratanassa pātubhāvaṃ, anatthikohaṃ rajjena, dasasahassilokadhātuṃ unnādetvā buddho bhavissāmī’’ti āha. Māro ‘‘ito dāni te paṭṭhāya kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā cintitakāle jānissāmī’’ti otārāpekkho chāyā viya anapagacchanto anubandhi.

Bodhisattopi hatthagataṃ cakkavattirajjaṃ kheḷapiṇḍaṃ viya anapekkho chaḍḍetvā mahantena sakkārena nagarā nikkhami āsāḷhipuṇṇamāya uttarāsāḷhanakkhatte vattamāne. Nikkhamitvā ca puna nagaraṃ oloketukāmo jāto. Evañca panassa citte uppannamatteyeva ‘‘mahāpurisa, na tayā nivattitvā olokanakammaṃ kata’’nti vadamānā viya mahāpathavī kulālacakkaṃ viya bhijjitvā parivatti. Bodhisatto nagarābhimukho ṭhatvā nagaraṃ oloketvā tasmiṃ pathavippadese kaṇḍakanivattanacetiyaṭṭhānaṃ dassetvā gantabbamaggābhimukhaṃ kaṇḍakaṃ katvā pāyāsi mahantena sakkārena uḷārena sirisobhaggena. Tadā kirassa devatā purato saṭṭhi ukkāsahassāni dhārayiṃsu, pacchato saṭṭhi, dakkhiṇapassato saṭṭhi, vāmapassato saṭṭhi, aparā devatā cakkavāḷamukhavaṭṭiyaṃ aparimāṇā ukkā dhārayiṃsu, aparā devatā ca nāgasupaṇṇādayo ca dibbehi gandhehi mālāhi cuṇṇehi dhūmehi pūjayamānā gacchanti. Pāricchattakapupphehi ceva mandāravapupphehi ca ghanameghavuṭṭhikāle dhārāhi viya nabhaṃ nirantaraṃ ahosi, dibbāni saṃgītāni pavattiṃsu, samantato aṭṭhasaṭṭhi tūriyasatasahassāni pavajjiṃsu, samuddakucchiyaṃ meghatthanitakālo viya yugandharakucchiyaṃ sāgaranigghosakālo viya vattati.

Iminā sirisobhaggena gacchanto bodhisatto ekaratteneva tīṇi rajjāni atikkamma tiṃsayojanamatthake anomānadītīraṃ pāpuṇi. ‘‘Kiṃ pana asso tato paraṃ gantuṃ na sakkotī’’ti? ‘‘No, na sakko’’ti. So hi ekaṃ cakkavāḷagabbhaṃ nābhiyā ṭhitacakkassa nemivaṭṭiṃ maddanto viya antantena caritvā purepātarāsameva āgantvā attano sampāditaṃ bhattaṃ bhuñjituṃ samattho. Tadā pana devanāgasupaṇṇādīhi ākāse ṭhatvā ossaṭṭhehi gandhamālādīhi yāva ūruppadesā sañchannaṃ sarīraṃ ākaḍḍhitvā gandhamālājaṭaṃ chindantassa atippapañco ahosi, tasmā tiṃsayojanamattameva agamāsi. Atha bodhisatto nadītīre ṭhatvā channaṃ pucchi – ‘‘kinnāmā ayaṃ nadī’’ti? ‘‘Anomā nāma, devā’’ti. ‘‘Amhākampi pabbajjā anomā bhavissatī’’ti paṇhiyā ghaṭṭento assassa saññaṃ adāsi. Asso uppatitvā aṭṭhūsabhavitthārāya nadiyā pārimatīre aṭṭhāsi.

Bodhisatto assapiṭṭhito oruyha rajatapaṭṭasadise vālukāpuline ṭhatvā channaṃ āmantesi – ‘‘samma, channa, tvaṃ mayhaṃ ābharaṇāni ceva kaṇḍakañca ādāya gaccha, ahaṃ pabbajissāmī’’ti. ‘‘Ahampi, deva, pabbajissāmī’’ti. Bodhisatto ‘‘na labbhā tayā pabbajituṃ, gaccha tva’’nti tikkhattuṃ paṭibāhitvā ābharaṇāni ceva kaṇḍakañca paṭicchāpetvā cintesi ‘‘ime mayhaṃ kesā samaṇasāruppā na hontī’’ti. Añño bodhisattassa kese chindituṃ yuttarūpo natthi, tato ‘‘sayameva khaggena chindissāmī’’ti dakkhiṇena hatthena asiṃ gaṇhitvā vāmahatthena moḷiyā saddhiṃ cūḷaṃ gahetvā chindi, kesā dvaṅgulamattā hutvā dakkhiṇato āvattamānā sīsaṃ allīyiṃsu. Tesaṃ yāvajīvaṃ tadeva pamāṇaṃ ahosi, massu ca tadanurūpaṃ, puna kesamassuohāraṇakiccaṃ nāma nāhosi. Bodhisatto saha moḷiyā cuḷaṃ gahetvā ‘‘sacāhaṃ buddho bhavissāmi, ākāse tiṭṭhatu, no ce, bhūmiyaṃ patatū’’ti antalikkhe khipi. Taṃ cūḷāmaṇiveṭhanaṃ yojanappamāṇaṃ ṭhānaṃ gantvā ākāse aṭṭhāsi. Sakko devarājā dibbacakkhunā oloketvā yojaniyaratanacaṅkoṭakena sampaṭicchitvā tāvatiṃsabhavane cūḷāmaṇicetiyaṃ nāma patiṭṭhāpesi.

‘‘Chetvāna moḷiṃ varagandhavāsitaṃ, vehāyasaṃ ukkhipi aggapuggalo;
Sahassanetto sirasā paṭiggahi, suvaṇṇacaṅkoṭavarena vāsavo’’ti.

Puna bodhisatto cintesi ‘‘imāni kāsikavatthāni mayhaṃ na samaṇasāruppānī’’ti. Athassa kassapabuddhakāle purāṇasahāyako ghaṭīkāramahābrahmā ekaṃ buddhantaraṃ jaraṃ apattena mittabhāvena cintesi – ‘‘ajja me sahāyako mahābhinikkhamanaṃ nikkhanto, samaṇaparikkhāramassa gahetvā gacchissāmī’’ti.

‘‘Ticīvarañca patto ca, vāsī sūci ca bandhanaṃ;
Parissāvanena aṭṭhete, yuttayogassa bhikkhuno’’ti. –

Ime aṭṭha samaṇaparikkhāre āharitvā adāsi. Bodhisatto arahaddhajaṃ nivāsetvā uttamapabbajjāvesaṃ gaṇhitvā ‘‘channa, mama vacanena mātāpitūnaṃ ārogyaṃ vadehī’’ti vatvā uyyojesi. Channo bodhisattaṃ vanditvā padakkhiṇaṃ katvā pakkāmi. Kaṇḍako pana channena saddhiṃ mantayamānassa bodhisattassa vacanaṃ suṇanto ṭhatvā ‘‘natthi dāni mayhaṃ puna sāmino dassana’’nti cakkhupathaṃ vijahanto sokaṃ adhivāsetuṃ asakkonto hadayena phalitena kālaṃ katvā tāvatiṃsabhavane kaṇḍako nāma devaputto hutvā nibbatti. Channassa paṭhamaṃ ekova soko ahosi, kaṇḍakassa pana kālakiriyāya dutiyena sokena pīḷito rodanto paridevanto nagaraṃ agamāsi.

Bodhisattopi pabbajitvā tasmiṃyeva padese anupiyaṃ nāma ambavanaṃ atthi, tattha sattāhaṃ pabbajjāsukhena vītināmetvā ekadivaseneva tiṃsayojanamaggaṃ padasā gantvā rājagahaṃ pāvisi. Pavisitvā sapadānaṃ piṇḍāya cari. Sakalanagaraṃ bodhisattassa rūpadassanena dhanapālakena paviṭṭharājagahaṃ viya asurindena paviṭṭhadevanagaraṃ viya ca saṅkhobhaṃ agamāsi. Rājapurisā gantvā ‘‘deva, evarūpo nāma satto nagare piṇḍāya carati, ‘devo vā manusso vā nāgo vā supaṇṇo vā ko nāmeso’ti na jānāmā’’ti ārocesuṃ. Rājā pāsādatale ṭhatvā mahāpurisaṃ disvā acchariyabbhutajāto purise āṇāpesi – ‘‘gacchatha bhaṇe, vīmaṃsatha, sace amanusso bhavissati, nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati, ākāsena gacchissati, sace nāgo bhavissati, pathaviyaṃ nimujjitvā gamissati, sace manusso bhavissati, yathāladdhaṃ bhikkhaṃ paribhuñjissatī’’ti.

Mahāpurisopi kho missakabhattaṃ saṃharitvā ‘‘alaṃ me ettakaṃ yāpanāyā’’ti ñatvā paviṭṭhadvāreneva nagarā nikkhamitvā paṇḍavapabbatacchāyāya puratthābhimukho nisīditvā āhāraṃ paribhuñjituṃ āraddho. Athassa antāni parivattitvā mukhena nikkhamanākārappattāni viya ahesuṃ. Tato tena attabhāvena evarūpassa āhārassa cakkhunāpi adiṭṭhapubbatāya tena paṭikūlāhārena aṭṭiyamāno evaṃ attanāva attānaṃ ovadi ‘‘siddhattha, tvaṃ sulabhannapāne kule tivassikagandhasālibhojanaṃ nānaggarasehi bhuñjanaṭṭhāne nibbattitvāpi ekaṃ paṃsukūlikaṃ disvā ‘kadā nu kho ahampi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi, bhavissati nu kho me so kālo’ti cintetvā nikkhanto, idāni kiṃ nāmetaṃ karosī’’ti. Evaṃ attanāva attānaṃ ovaditvā nibbikāro hutvā āhāraṃ paribhuñji.

Rājapurisā taṃ pavattiṃ disvā gantvā rañño ārocesuṃ. Rājā dūtavacanaṃ sutvā vegena nagarā nikkhamitvā bodhisattassa santikaṃ gantvā iriyāpathasmiṃyeva pasīditvā bodhisattassa sabbaṃ issariyaṃ niyyādesi. Bodhisatto ‘‘mayhaṃ, mahārāja, vatthukāmehi vā kilesakāmehi vā attho natthi, ahaṃ paramābhisambodhiṃ patthayanto nikkhanto’’ti āha. Rājā anekappakāraṃ yācantopi tassa cittaṃ alabhitvā ‘‘addhā tvaṃ buddho bhavissasi, buddhabhūtena pana te paṭhamaṃ mama vijitaṃ āgantabba’’nti paṭiññaṃ gaṇhi. Ayamettha saṅkhepo, vitthāro pana ‘‘pabbajjaṃ kittayissāmi, yathā pabbaji cakkhumā’’ti imaṃ **pabbajjāsuttaṃ** (su. ni. 407 ādayo) saddhiṃ aṭṭhakathāya oloketvā veditabbo.

Bodhisattopi rañño paṭiññaṃ datvā anupubbena cārikaṃ caramāno āḷārañca kālāmaṃ udakañca rāmaputtaṃ upasaṅkamitvā samāpattiyo nibbattetvā ‘‘nāyaṃ maggo bodhāyā’’ti tampi samāpattibhāvanaṃ analaṅkaritvā sadevakassa lokassa attano thāmavīriyasandassanatthaṃ mahāpadhānaṃ padahitukāmo uruvelaṃ gantvā ‘‘ramaṇīyo vatāyaṃ bhūmibhāgo’’ti tattheva vāsaṃ upagantvā mahāpadhānaṃ padahi. Tepi kho koṇḍaññappamukhā pañca pabbajitā gāmanigamarājadhānīsu bhikkhāya carantā tattha bodhisattaṃ sampāpuṇiṃsu. Atha naṃ chabbassāni mahāpadhānaṃ padahantaṃ ‘‘idāni buddho bhavissati, idāni buddho bhavissatī’’ti pariveṇasammajjanādikāya vattapaṭipattiyā upaṭṭhahamānā santikāvacarāvassa ahesuṃ. Bodhisattopi kho ‘‘koṭippattaṃ dukkarakāriyaṃ karissāmī’’ti ekatilataṇḍulādīhipi vītināmesi, sabbasopi āhārūpacchedaṃ akāsi, devatāpi lomakūpehi ojaṃ upasaṃharamānā paṭikkhipi.

Athassa tāya nirāhāratāya paramakasimānappattakāyassa suvaṇṇavaṇṇo kāyo kāḷavaṇṇo ahosi. Bāttiṃsamahāpurisalakkhaṇāni paṭicchannāni ahesuṃ. Appekadā appāṇakaṃ jhānaṃ jhāyanto mahāvedanāhi abhitunno visaññībhūto caṅkamanakoṭiyaṃ patati. Atha naṃ ekaccā devatā ‘‘kālakato samaṇo gotamo’’ti vadanti, ekaccā ‘‘vihāroveso arahata’’nti āhaṃsu. Tattha yāsaṃ ‘‘kālakato’’ti ahosi, tā gantvā suddhodanamahārājassa ārocesuṃ ‘‘tumhākaṃ putto kālakato’’ti. Mama putto buddho hutvā kālakato, ahutvāti? Buddho bhavituṃ nāsakkhi, padhānabhūmiyaṃyeva patitvā kālakatoti. Idaṃ sutvā rājā ‘‘nāhaṃ saddahāmi, mama puttassa bodhiṃ appatvā kālakiriyā nāma natthī’’ti paṭikkhipi. Kasmā pana rājā na saddahatīti? Kāḷadevīlatāpasassa vandāpanadivase jamburukkhamūle ca pāṭihāriyānaṃ diṭṭhattā.

Puna bodhisatte saññaṃ paṭilabhitvā uṭṭhite tā devatā gantvā ‘‘arogo te mahārāja putto’’ti ārocenti. Rājā ‘‘jānāmahaṃ puttassa amaraṇabhāva’’nti vadati. Mahāsattassa chabbassāni dukkarakāriyaṃ karontassa ākāse gaṇṭhikaraṇakālo viya ahosi. So ‘‘ayaṃ dukkarakārikā nāma bodhāya maggo na hotī’’ti oḷārikaṃ āhāraṃ āhāretuṃ gāmanigamesu piṇḍāya caritvā āhāraṃ āhari, athassa bāttiṃsamahāpurisalakkhaṇāni pākatikāni ahesuṃ, kāyo suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū ‘‘ayaṃ chabbassāni dukkarakārikaṃ karontopi sabbaññutaṃ paṭivijjhituṃ nāsakkhi, idāni gāmādīsu piṇḍāya caritvā oḷārikaṃ āhāraṃ āhariyamāno kiṃ sakkhissati, bāhuliko esa padhānavibbhanto, sīsaṃ nhāyitukāmassa ussāvabindutakkanaṃ viya amhākaṃ etassa santikā visesatakkanaṃ, kiṃ no iminā’’ti mahāpurisaṃ pahāya attano attano pattacīvaraṃ gahetvā aṭṭhārasayojanamaggaṃ gantvā isipatanaṃ pavisiṃsu.

Tena kho pana samayena uruvelāyaṃ senānigame senānikuṭumbikassa gehe nibbattā sujātā nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanaṃ akāsi ‘‘sace samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, anusaṃvaccharaṃ te satasahassapariccāgena balikammaṃ karissāmī’’ti. Tassā sā patthanā samijjhi. Sā mahāsattassa dukkarakārikaṃ karontassa chaṭṭhe vasse paripuṇṇe visākhapuṇṇamāyaṃ balikammaṃ kātukāmā hutvā puretaraṃ dhenusahassaṃ laṭṭhimadhukavane carāpetvā tāsaṃ khīraṃ pañca dhenusatāni pāyetvā tāsaṃ khīraṃ aḍḍhatiyānīti evaṃ yāva soḷasannaṃ dhenūnaṃ khīraṃ aṭṭha dhenuyo pivanti, tāva khīrassa bahalatañca madhuratañca ojavantatañca patthayamānā khīraparivattanaṃ nāma akāsi. Sā visākhapuṇṇamadivase ‘‘pātova balikammaṃ karissāmī’’ti rattiyā paccūsasamayaṃ paccuṭṭhāya tā aṭṭha dhenuyo duhāpesi. Vacchakā dhenūnaṃ thanamūlaṃ nāgamiṃsu, thanamūle pana navabhājane upanītamatte attano dhammatāya khīradhārā pavattiṃsu. Taṃ acchariyaṃ disvā sujātā sahattheneva khīraṃ gahetvā navabhājane pakkhipitvā sahattheneva aggiṃ katvā pacituṃ ārabhi.

Tasmiṃ pāyāse paccamāne mahantamahantā bubbuḷā uṭṭhahitvā dakkhiṇāvattā hutvā sañcaranti, ekaphusitampi bahi na patati, uddhanato appamattakopi dhūmo na uṭṭhahati. Tasmiṃ samaye cattāro lokapālā āgantvā uddhane ārakkhaṃ gaṇhiṃsu, mahābrahmā chattaṃ dhāresi, sakko alātāni samānento aggiṃ jālesi. Devatā dvisahassadīpaparivāresu catūsu mahādīpesu devānañca manussānañca upakappanaojaṃ attano devānubhāvena daṇḍakabaddhaṃ madhupaṭalaṃ pīḷetvā madhuṃ gaṇhamānā viya saṃharitvā tattha pakkhipiṃsu. Aññesu hi kālesu devatā kabaḷe kabaḷe ojaṃ pakkhipanti, sambodhidivase ca pana parinibbānadivase ca ukkhaliyaṃyeva pakkhipanti. Sujātā ekadivaseyeva tattha attano pākaṭāni anekāni acchariyāni disvā puṇṇaṃ dāsiṃ āmantesi ‘‘amma puṇṇe, ajja amhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭhapubbaṃ, vegena gantvā devaṭṭhānaṃ paṭijaggāhī’’ti. Sā ‘‘sādhu, ayye’’ti tassā vacanaṃ sampaṭicchitvā turitaturitā rukkhamūlaṃ agamāsi.

Bodhisattopi kho tasmiṃ rattibhāge pañca mahāsupine disvā pariggaṇhanto ‘‘nissaṃsayenāhaṃ ajja buddho bhavissāmī’’ti katasanniṭṭhāno tassā rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamayamāno pātova āgantvā tasmiṃ rukkhamūle nisīdi attano pabhāya sakalarukkhaṃ obhāsayamāno. Atha kho sā puṇṇā āgantvā addasa bodhisattaṃ rukkhamūle pācīnalokadhātuṃ olokayamānaṃ nisinnaṃ, sarīrato cassa nikkhantāhi pabhāhi sakalarukkhaṃ suvaṇṇavaṇṇaṃ. Disvā tassā etadahosi – ‘‘ajja amhākaṃ devatā rukkhato oruyha sahattheneva balikammaṃ sampaṭicchituṃ nisinnā maññe’’ti ubbegappattā hutvā vegenāgantvā sujātāya etamatthaṃ ārocesi.

Sujātā tassā vacanaṃ sutvā tuṭṭhamānasā hutvā ‘‘ajja dāni paṭṭhāya mama jeṭṭhadhītuṭṭhāne tiṭṭhāhī’’ti dhītu anucchavikaṃ sabbālaṅkāraṃ adāsi. Yasmā pana buddhabhāvaṃ pāpuṇanadivase satasahassagghanikaṃ suvaṇṇapātiṃ laddhuṃ vaṭṭati, tasmā sā ‘‘suvaṇṇapātiyaṃ pāyāsaṃ pakkhipissāmī’’ti cittaṃ uppādetvā satasahassagghanikaṃ suvaṇṇapātiṃ nīharāpetvā tattha pāyāsaṃ pakkhipitukāmā pakkabhājanaṃ āvajjesi. ‘Sabbo pāyāso padumapattā udakaṃ viya vinivattitvā pātiyaṃ patiṭṭhāsi, ekapātipūramattova ahosi’. Sā taṃ pātiṃ aññāya suvaṇṇapātiyā paṭikujjitvā odātavatthena veṭhetvā sabbālaṅkārehi attabhāvaṃ alaṅkaritvā taṃ pātiṃ attano sīse ṭhapetvā mahantena ānubhāvena nigrodharukkhamūlaṃ gantvā bodhisattaṃ oloketvā balavasomanassajātā ‘‘rukkhadevatā’’ti saññāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato pātiṃ otāretvā vivaritvā suvaṇṇabhiṅkārena gandhapupphavāsitaṃ udakaṃ gahetvā bodhisattaṃ upagantvā aṭṭhāsi. Ghaṭīkāramahābrahmunā dinno mattikāpatto ettakaṃ addhānaṃ bodhisattaṃ avijahitvā tasmiṃ khaṇe adassanaṃ gato, bodhisatto pattaṃ apassanto dakkhiṇahatthaṃ pasāretvā udakaṃ sampaṭicchi. Sujātā saheva pātiyā pāyāsaṃ mahāpurisassa hatthe ṭhapesi, mahāpuriso sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā ‘‘ayya, mayā tumhākaṃ pariccattaṃ, gaṇhitvā yathāruciṃ gacchathā’’ti vanditvā ‘‘yathā mayhaṃ manoratho nipphanno, evaṃ tumhākampi nipphajjatū’’ti vatvā satasahassagghanikāya suvaṇṇapātiyā purāṇapaṇṇe viya anapekkhā hutvā pakkāmi.

Bodhisattopi kho nisinnaṭṭhānā uṭṭhāya rukkhaṃ padakkhiṇaṃ katvā pātiṃ ādāya nerañjarāya tīraṃ gantvā anekesaṃ bodhisattasahassānaṃ abhisambujjhanadivase otaritvā nhānaṭṭhānaṃ suppatiṭṭhitatitthaṃ nāma atthi, tassa tīre pātiṃ ṭhapetvā otaritvā nhatvā anekabuddhasatasahassānaṃ nivāsanaṃ arahaddhajaṃ nivāsetvā puratthābhimukho nisīditvā ekaṭṭhitālapakkappamāṇe ekūnapaññāsa piṇḍe katvā sabbaṃ appodakaṃ madhupāyāsaṃ paribhuñji. So eva hissa buddhabhūtassa sattasattāhaṃ bodhimaṇḍe vasantassa ekūnapaññāsa divasāni āhāro ahosi. Ettakaṃ kālaṃ neva añño āhāro atthi, na nhānaṃ, na mukhadhovanaṃ, na sarīravaḷañjo, jhānasukhena maggasukhena phalasukhena ca vītināmesi. Taṃ pana pāyāsaṃ paribhuñjitvā suvaṇṇapātiṃ gahetvā ‘‘sacāhaṃ, ajja buddho bhavituṃ sakkhissāmi, ayaṃ pāti paṭisotaṃ gacchatu, no ce sakkhissāmi, anusotaṃ gacchatū’’ti vatvā nadīsote pakkhipi. Sā sotaṃ chindamānā nadīmajjhaṃ gantvā majjhamajjhaṭṭhāneneva javasampanno asso viya asītihatthamattaṭṭhānaṃ paṭisotaṃ gantvā ekasmiṃ āvaṭṭe nimujjitvā kāḷanāgarājabhavanaṃ gantvā tiṇṇaṃ buddhānaṃ paribhogapātiyo ‘‘kili kilī’’ti ravaṃ kārayamānā paharitvāva tāsaṃ sabbaheṭṭhimā hutvā aṭṭhāsi. Kāḷo nāgarājā taṃ saddaṃ sutvā ‘‘hiyyo eko buddho nibbatto, puna ajja eko nibbatto’’ti vatvā anekehi padasatehi thutiyo vadamāno uṭṭhāsi. Tassa kira mahāpathaviyā ekayojanatigāvutappamāṇaṃ nabhaṃ pūretvā ārohanakālo ‘‘ajja vā hiyyo vā’’ti sadiso ahosi.

Bodhisattopi nadītīramhi supupphitasālavane divāvihāraṃ katvā sāyanhasamaye pupphānaṃ vaṇṭato muccanakāle devatāhi alaṅkatena aṭṭhūsabhavitthārena maggena sīho viya vijambhamāno bodhirukkhābhimukho pāyāsi. Nāgayakkhasupaṇṇādayo dibbehi gandhapupphādīhi pūjayiṃsu, dibbasaṅgītādīni pavattayiṃsu, dasasahassī lokadhātu ekagandhā ekamālā ekasādhukārā ahosi. Tasmiṃ samaye sotthiyo nāma tiṇahārako tiṇaṃ ādāya paṭipathe āgacchanto mahāpurisassa ākāraṃ ñatvā aṭṭha tiṇamuṭṭhiyo adāsi. Bodhisatto tiṇaṃ gahetvā bodhimaṇḍaṃ āruyha dakkhiṇadisābhāge uttarābhimukho aṭṭhāsi. Tasmiṃ khaṇe dakkhiṇacakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi, uttaracakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Bodhisatto ‘‘idaṃ sambodhiṃ pāpuṇanaṭṭhānaṃ na bhavissati maññe’’ti padakkhiṇaṃ karonto pacchimadisābhāgaṃ gantvā puratthābhimukho aṭṭhāsi, tato pacchimacakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi, puratthimacakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Ṭhitaṭṭhitaṭṭhāne kirassa nemivaṭṭipariyante akkante nābhiyā patiṭṭhitamahāsakaṭacakkaṃ viya mahāpathavī onatunnatā ahosi. Bodhisatto ‘‘idampi sambodhiṃ pāpuṇanaṭṭhānaṃ na bhavissati maññe’’ti padakkhiṇaṃ karonto uttaradisābhāgaṃ gantvā dakkhiṇābhimukho aṭṭhāsi, tato uttaracakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi, dakkhiṇacakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Bodhisatto ‘‘idampi sambodhiṃ pāpuṇanaṭṭhānaṃ na bhavissati maññe’’ti padakkhiṇaṃ karonto puratthimadisābhāgaṃ gantvā pacchimābhimukho aṭṭhāsi. Puratthimadisābhāge pana sabbabuddhānaṃ pallaṅkaṭṭhānaṃ, taṃ neva chambhati, na kampati. Mahāsatto ‘‘idaṃ sabbabuddhānaṃ avijahitaṃ acalaṭṭhānaṃ kilesapañjaraviddhaṃsanaṭṭhāna’’nti ñatvā tāni tiṇāni agge gahetvā cālesi, tāvadeva cuddasahattho pallaṅko ahosi. Tānipi kho tiṇāni tathārūpena saṇṭhānena saṇṭhahiṃsu, yathārūpaṃ sukusalopi cittakāro vā potthakāro vā ālikhitumpi samattho natthi. Bodhisatto bodhikkhandhaṃ piṭṭhito katvā puratthābhimukho daḷhamānaso hutvā –

‘‘Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu;
Upasussatu nissesaṃ, sarīre maṃsalohitaṃ’’.

Na tvevāhaṃ sammāsambodhiṃ appatvā imaṃ pallaṅkaṃ bhindissāmīti asanisatasannipātenapi abhejjarūpaṃ aparājitapallaṅkaṃ ābhujitvā nisīdi.

Tasmiṃ samaye māro devaputto ‘‘siddhatthakumāro mayhaṃ vasaṃ atikkamitukāmo, na dānissa atikkamituṃ dassāmī’’ti mārabalassa santikaṃ gantvā etamatthaṃ ārocetvā māraghosanaṃ nāma ghosāpetvā mārabalaṃ ādāya nikkhami. Sā mārasenā mārassa purato dvādasayojanā hoti, dakkhiṇato ca vāmato ca dvādasayojanā, pacchato yāva cakkavāḷapariyantaṃ katvā ṭhitā, uddhaṃ navayojanubbedhā, yassā unnadantiyā unnādasaddo yojanasahassato paṭṭhāya pathaviundriyanasaddo viya suyyati. Atha māro devaputto diyaḍḍhayojanasatikaṃ girimekhalaṃ nāma hatthiṃ abhiruhitvā bāhusahassaṃ māpetvā nānāvudhāni aggahesi. Avasesāyapi māraparisāya dve janā ekasadisaṃ āvudhaṃ na gaṇhiṃsu, nānappakāravaṇṇā nānappakāramukhā hutvā mahāsattaṃ ajjhottharamānā āgamiṃsu.

Dasasahassacakkavāḷadevatā pana mahāsattassa thutiyo vadamānā aṭṭhaṃsu. Sakko devarājā vijayuttarasaṅkhaṃ dhamamāno aṭṭhāsi. So kira saṅkho vīsahatthasatiko hoti. Sakiṃ vātaṃ gāhāpetvā dhamanto cattāro māse saddaṃ karitvā nissaddo hoti. Mahākāḷanāgarājā atirekapadasatena vaṇṇaṃ vadanto aṭṭhāsi, mahābrahmā setacchattaṃ dhārayamāno aṭṭhāsi. Mārabale pana bodhimaṇḍaṃ upasaṅkamante tesaṃ ekopi ṭhātuṃ nāsakkhi, sammukhasammukhaṭṭhāneneva palāyiṃsu. Kāḷo nāgarājā pathaviyaṃ nimujjitvā pañcayojanasatikaṃ mañjerikanāgabhavanaṃ gantvā ubhohi hatthehi mukhaṃ pidahitvā nipanno. Sakko vijayuttarasaṅkhaṃ piṭṭhiyaṃ katvā cakkavāḷamukhavaṭṭiyaṃ aṭṭhāsi. Mahābrahmā setacchattaṃ cakkavāḷakoṭiyaṃ ṭhapetvā brahmalokameva agamāsi. Ekā devatāpi ṭhātuṃ samatthā nāhosi, mahāpuriso ekakova nisīdi.

Māropi attano parisaṃ āha ‘‘tātā suddhodanaputtena siddhatthena sadiso añño puriso nāma natthi, mayaṃ sammukhā yuddhaṃ dātuṃ na sakkhissāma, pacchābhāgena dassāmā’’ti. Mahāpurisopi tīṇi passāni oloketvā sabbadevatānaṃ palātattā suññāni addasa. Puna uttarapassena mārabalaṃ ajjhottharamānaṃ disvā ‘‘ayaṃ ettako jano maṃ ekakaṃ sandhāya mahantaṃ vāyāmaṃ parakkamaṃ karoti, imasmiṃ ṭhāne mayhaṃ mātā vā pitā vā bhātā vā añño vā koci ñātako natthi, imā pana dasa pāramiyova mayhaṃ dīgharattaṃ puṭṭhaparijanasadisā, tasmā pāramiyova phalakaṃ katvā pāramisattheneva paharitvā ayaṃ balakāyo mayā viddhaṃsetuṃ vaṭṭatī’’ti dasa pāramiyo āvajjamāno nisīdi.

Atha kho māro devaputto ‘‘eteneva siddhatthaṃ palāpessāmī’’ti **vātamaṇḍalaṃ** samuṭṭhāpesi. Taṅkhaṇaṃyeva puratthimādibhedā vātā samuṭṭhahitvā aḍḍhayojanaekayojanadviyojanatiyojanappamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni ummūletvā samantā gāmanigame cuṇṇavicuṇṇaṃ kātuṃ samatthāpi mahāpurisassa puññatejena vihatānubhāvā bodhisattaṃ patvā cīvarakaṇṇamattampi cāletuṃ nāsakkhiṃsu. Tato ‘‘udakena na ajjhottharitvā māressāmī’’ti **mahāvassaṃ** samuṭṭhāpesi. Tassānubhāvena uparūpari satapaṭalasahassapaṭalādibhedā valāhakā uṭṭhahitvā vassiṃsu. Vuṭṭhidhārāvegena pathavī chiddā ahosi. Vanarukkhādīnaṃ uparibhāgena mahāmegho āgantvā mahāsattassa cīvare ussāvabinduṭṭhānamattampi temetuṃ nāsakkhi. Tato **pāsāṇavassaṃ** samuṭṭhāpesi. Mahantāni mahantāni pabbatakūṭāni dhūmāyantāni pajjalantāni ākāsenāgantvā bodhisattaṃ patvā dibbamālāguḷabhāvaṃ āpajjiṃsu. Tato **paharaṇavassaṃ** samuṭṭhāpesi. Ekatodhārāubhatodhārāasisattikhurappādayo dhūmāyantā pajjalantā ākāsenāgantvā bodhisattaṃ patvā dibbapupphāni ahesuṃ. Tato **aṅgāravassaṃ** samuṭṭhāpesi. Kiṃsukavaṇṇā aṅgārā ākāsenāgantvā bodhisattassa pādamūle dibbapupphāni hutvā vikiriṃsu. Tato **kukkuḷavassaṃ** samuṭṭhāpesi. Accuṇho aggivaṇṇo kukkuḷo ākāsenāgantvā bodhisattassa pādamūle dibbacandanacuṇṇaṃ hutvā nipati. Tato **vālukāvassaṃ** samuṭṭhāpesi. Atisukhumavālukā dhūmāyantā pajjalantā ākāsenāgantvā bodhisattassa pādamūle dibbapupphāni hutvā nipatiṃsu. Tato **kalalavassaṃ** samuṭṭhāpesi. Taṃ kalalaṃ dhūmāyantaṃ pajjalantaṃ ākāsenāgantvā bodhisattassa pādamūle dibbavilepanaṃ hutvā nipati. Tato ‘‘iminā bhiṃsetvā siddhatthaṃ palāpessāmī’’ti **andhakāraṃ** samuṭṭhāpesi. Taṃ caturaṅgasamannāgataṃ viya mahātamaṃ hutvā bodhisattaṃ patvā sūriyappabhāvihataṃ viya andhakāraṃ antaradhāyi.

Evaṃ māro imāhi navahi vātavassapāsāṇapaharaṇaaṅgārakukkuḷavālukākalalaandhakāravuṭṭhīhi bodhisattaṃ palāpetuṃ asakkonto ‘‘kiṃ bhaṇe, tiṭṭhatha, imaṃ siddhatthakumāraṃ gaṇhatha hanatha palāpethā’’ti parisaṃ āṇāpetvā sayampi girimekhalassa hatthino khandhe nisinno cakkāvudhaṃ ādāya bodhisattaṃ upasaṅkamitvā ‘‘siddhattha uṭṭhāhi etasmā pallaṅkā, nāyaṃ tuyhaṃ pāpuṇāti, mayhaṃ eva pāpuṇātī’’ti āha. Mahāsatto tassa vacanaṃ sutvā avoca – ‘‘māra, neva tayā dasa pāramiyo pūritā, na upapāramiyo, na paramatthapāramiyo, nāpi pañca mahāpariccāgā pariccattā, na ñātatthacariyā, na lokatthacariyā, na buddhicariyā pūritā, sabbā tā mayāyeva pūritā, tasmā nāyaṃ pallaṅko tuyhaṃ pāpuṇāti, mayheveso pāpuṇātī’’ti.

Māro kuddho kodhavegaṃ asahanto mahāpurisassa cakkāvudhaṃ vissajjesi. Taṃ tassa dasa pāramiyo āvajjentassa uparibhāge mālāvitānaṃ hutvā aṭṭhāsi. Taṃ kira khuradhāracakkāvudhaṃ aññadā tena kuddhena vissaṭṭhaṃ ekaghanapāsāṇatthambhe vaṃsakaḷīre viya chindantaṃ gacchati, idāni pana tasmiṃ mālāvitānaṃ hutvā ṭhite avasesā māraparisā ‘‘idāni pallaṅkato vuṭṭhāya palāyissatī’’ti mahantamahantāni selakūṭāni vissajjesuṃ. Tānipi mahāpurisassa dasa pāramiyo āvajjentassa mālāguḷabhāvaṃ āpajjitvā bhūmiyaṃ patiṃsu. Devatā cakkavāḷamukhavaṭṭiyaṃ ṭhitā gīvaṃ pasāretvā sīsaṃ ukkhipitvā ‘‘naṭṭho vata so siddhatthakumārassa rūpaggappatto attabhāvo, kiṃ nu kho karissatī’’ti olokenti.

Tato mahāpuriso ‘‘pūritapāramīnaṃ bodhisattānaṃ abhisambujjhanadivase pattapallaṅko mayhaṃva pāpuṇātī’’ti vatvā ṭhitaṃ māraṃ āha – ‘‘māra tuyhaṃ dānassa dinnabhāve ko sakkhī’’ti. Māro ‘‘ime ettakā janā sakkhino’’ti mārabalābhimukhaṃ hatthaṃ pasāresi. Tasmiṃ khaṇe māraparisāya ‘‘ahaṃ sakkhī, ahaṃ sakkhī’’ti pavattasaddo pathaviundriyanasaddasadiso ahosi. Atha māro mahāpurisaṃ āha ‘‘siddhattha, tuyhaṃ dānassa dinnabhāve ko sakkhī’’ti. Mahāpuriso ‘‘tuyhaṃ tāva dānassa dinnabhāve sacetanā sakkhino, mayhaṃ pana imasmiṃ ṭhāne sacetano koci sakkhī nāma natthi, tiṭṭhatu tāva me avasesattabhāvesu dinnadānaṃ, vessantarattabhāve pana ṭhatvā mayhaṃ sattasatakamahādānassa dinnabhāve ayaṃ acetanāpi ghanamahāpathavī sakkhī’’ti cīvaragabbhantarato dakkhiṇahatthaṃ abhinīharitvā ‘‘vessantarattabhāve ṭhatvā mayhaṃ sattasatakamahādānassa dinnabhāve tvaṃ sakkhī na sakkhī’’ti mahāpathaviabhimukhaṃ hatthaṃ pasāresi. Mahāpathavī ‘‘ahaṃ te tadā sakkhī’’ti viravasatena viravasahassena viravasatasahassena mārabalaṃ avattharamānā viya unnadi.

Tato mahāpurise ‘‘dinnaṃ te siddhattha mahādānaṃ uttamadāna’’nti vessantaradānaṃ sammasante diyaḍḍhayojanasatiko girimekhalahatthī jaṇṇukehi pathaviyaṃ patiṭṭhāsi, māraparisā disāvidisā palāyi, dve ekamaggena gatā nāma natthi, sīsābharaṇāni ceva nivatthavatthāni ca pahāya sammukhasammukhadisāhiyeva palāyiṃsu. Tato devasaṅghā palāyamānaṃ mārabalaṃ disvā ‘‘mārassa parājayo jāto, siddhatthakumārassa jayo, jayapūjaṃ karissāmā’’ti nāgā nāgānaṃ, supaṇṇā supaṇṇānaṃ, devatā devatānaṃ, brahmāno brahmānaṃ, ugghosetvā gandhamālādihatthā mahāpurisassa santikaṃ bodhipallaṅkaṃ agamaṃsu.

Evaṃ gatesu ca pana tesu –

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā nāgagaṇā mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, supaṇṇasaṅghāpi jayaṃ mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā devagaṇā mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā brahmagaṇāpi tādino’’ti.

Avasesā dasasu cakkavāḷasahassesu devatā mālāgandhavilepanehi ca pūjayamānā nānappakārā thutiyo ca vadamānā aṭṭhaṃsu. Evaṃ anatthaṅgateyeva sūriye mahāpuriso mārabalaṃ vidhametvā cīvarūpari patamānehi bodhirukkhaṅkurehi rattapavāḷapallavehi viya pūjiyamāno paṭhamayāme pubbenivāsañāṇaṃ anussaritvā, majjhimayāme dibbacakkhuṃ visodhetvā, pacchimayāme paṭiccasamuppāde ñāṇaṃ otāresi. Athassa dvādasapadikaṃ paccayākāraṃ vaṭṭavivaṭṭavasena anulomapaṭilomato sammasantassa dasasahassī lokadhātu udakapariyantaṃ katvā dvādasakkhattuṃ sampakampi.

Mahāpurise pana dasasahassilokadhātuṃ unnādetvā aruṇuggamanavelāya sabbaññutaññāṇaṃ paṭivijjhante sakaladasasahassī lokadhātu alaṅkatapaṭiyattā ahosi. Pācīnacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākānaṃ raṃsiyo pacchimacakkavāḷamukhavaṭṭiyaṃ paharanti, tathā pacchimacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ pācīnacakkavāḷamukhavaṭṭiyaṃ, dakkhiṇacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ uttaracakkavāḷamukhavaṭṭiyaṃ, uttaracakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dakkhiṇacakkavāḷamukhavaṭṭiyaṃ paharanti, pathavitale ussāpitānaṃ pana dhajānaṃ paṭākānaṃ brahmalokaṃ āhacca aṭṭhaṃsu, brahmaloke baddhānaṃ pathavitale patiṭṭhahiṃsu, dasasahassacakkavāḷesu pupphūpagarukkhā pupphaṃ gaṇhiṃsu, phalūpagarukkhā phalapiṇḍībhārabharitā ahesuṃ. Khandhesu khandhapadumāni pupphiṃsu, sākhāsu sākhāpadumāni, latāsu latāpadumāni, ākāse olambakapadumāni, silātalāni bhinditvā uparūpari satta satta hutvā daṇḍakapadumāni uṭṭhahiṃsu. Dasasahassī lokadhātu vaṭṭetvā vissaṭṭhamālāguḷā viya susanthatapupphasanthāro viya ca ahosi. Cakkavāḷantaresu aṭṭhayojanasahassalokantarikā sattasūriyappabhāyapi anobhāsitapubbā ekobhāsā ahesuṃ, caturāsītiyojanasahassagambhīro mahāsamuddo madhurodako ahosi, nadiyo nappavattiṃsu, jaccandhā rūpāni passiṃsu, jātibadhirā saddaṃ suṇiṃsu, jātipīṭhasappino padasā gacchiṃsu, andubandhanādīni chijjitvā patiṃsu.

Evaṃ aparimāṇena sirivibhavena pūjiyamāno mahāpuriso anekappakāresu acchariyadhammesu pātubhūtesu sabbaññutaññāṇaṃ paṭivijjhitvā sabbabuddhānaṃ avijahitaṃ udānaṃ udānesi –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154);

Iti tusitapurato paṭṭhāya yāva ayaṃ bodhimaṇḍe sabbaññutappatti, ettakaṃ ṭhānaṃ **avidūrenidānaṃ** nāmāti veditabbaṃ.

Avidūrenidānakathā niṭṭhitā.

3. Santikenidānakathā

‘‘Santikenidānaṃ pana ‘bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Vesāliyaṃ viharati mahāvane kūṭāgārasālāya’nti evaṃ tesu tesu ṭhānesu viharato tasmiṃ tasmiṃ ṭhāneyeva labbhatī’’ti vuttaṃ. Kiñcāpi evaṃ vuttaṃ, atha kho pana tampi ādito paṭṭhāya evaṃ veditabbaṃ – udānaṃ udānetvā jayapallaṅke nisinnassa hi bhagavato etadahosi ‘‘ahaṃ kappasatasahassādhikāni cattāri asaṅkhyeyyāni imassa pallaṅkassa kāraṇā sandhāviṃ, ettakaṃ me kālaṃ imasseva pallaṅkassa kāraṇā alaṅkatasīsaṃ gīvāya chinditvā dinnaṃ, suañjitāni akkhīni hadayamaṃsañca ubbaṭṭetvā dinnaṃ, jālīkumārasadisā puttā kaṇhājinakumārisadisā dhītaro maddīdevisadisā bhariyāyo ca paresaṃ dāsatthāya dinnā, ayaṃ me pallaṅko jayapallaṅko varapallaṅko ca. Ettha me nisinnassa saṅkappā paripuṇṇā, na tāva ito uṭṭhahissāmī’’ti anekakoṭisatasahassā samāpattiyo samāpajjanto sattāhaṃ tattheva nisīdi. Yaṃ sandhāya vuttaṃ ‘‘atha kho bhagavā sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī’’ti (udā. 1; mahāva. 1).

Atha ekaccānaṃ devatānaṃ ‘‘ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmiñhi ālayaṃ na vijahatī’’ti parivitakko udapādi. Satthā devatānaṃ parivitakkaṃ ñatvā tāsaṃ vitakkavūpasamanatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Mahābodhimaṇḍasmiñhi katapāṭihāriyañca, ñātisamāgame katapāṭihāriyañca, pāthikaputtasamāgame katapāṭihāriyañca, sabbaṃ kaṇḍambarukkhamūle yamakapāṭihāriyasadisaṃ ahosi.

Evaṃ satthā iminā pāṭihāriyena devatānaṃ vitakkaṃ vūpasametvā pallaṅkato īsakaṃ pācīnanissite uttaradisābhāge ṭhatvā ‘‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’’nti cattāri asaṅkhyeyyāni kappasatasahassañca pūritānaṃ pāramīnaṃ phalādhigamaṭṭhānaṃ pallaṅkaṃ bodhirukkhañca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi, taṃ ṭhānaṃ animisacetiyaṃ nāma jātaṃ. Atha pallaṅkassa ca ṭhitaṭṭhānassa ca antarā caṅkamaṃ māpetvā puratthimapacchimato āyate ratanacaṅkame caṅkamanto sattāhaṃ vītināmesi, taṃ ṭhānaṃ ratanacaṅkamacetiyaṃ nāma jātaṃ.

Catutthe pana sattāhe bodhito pacchimuttaradisābhāge devatā ratanagharaṃ māpayiṃsu, tattha pallaṅkena nisīditvā abhidhammapiṭakaṃ visesato cettha anantanayaṃ samantapaṭṭhānaṃ vicinanto sattāhaṃ vītināmesi. Ābhidhammikā panāhu ‘‘ratanagharaṃ nāma na sattaratanamayaṃ gehaṃ, sattannaṃ pana pakaraṇānaṃ sammasitaṭṭhānaṃ ‘ratanaghara’nti vuccatī’’ti. Yasmā panettha ubhopete pariyāyā yujjanti, tasmā ubhayampetaṃ gahetabbameva. Tato paṭṭhāya pana taṃ ṭhānaṃ ratanagharacetiyaṃ nāma jātaṃ. Evaṃ bodhisamīpeyeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkami, tatrāpi dhammaṃ vicinantoyeva vimuttisukhaṃ paṭisaṃvedento nisīdi.

Tasmiṃ samaye māro devaputto ‘‘ettakaṃ kālaṃ anubandhanto otārāpekkhopi imassa na kiñci khalitaṃ addasaṃ, atikkantodāni esa mama vasa’’nti domanassappatto mahāmagge nisīditvā soḷasa kāraṇāni cintento bhūmiyaṃ soḷasa lekhā kaḍḍhi – ‘‘ahaṃ eso viya dānapāramiṃ na pūresiṃ, tenamhi iminā sadiso na jāto’’ti ekaṃ lekhaṃ kaḍḍhi. Tathā ‘‘ahaṃ eso viya sīlapāramiṃ, nekkhammapāramiṃ, paññāpāramiṃ, vīriyapāramiṃ, khantipāramiṃ, saccapāramiṃ, adhiṭṭhānapāramiṃ, mettāpāramiṃ, upekkhāpāramiṃ na pūresiṃ, tenamhi iminā sadiso na jāto’’ti dasamaṃ lekhaṃ kaḍḍhi. Tathā ‘‘ahaṃ eso viya asādhāraṇassa indriyaparopariyattañāṇassa paṭivedhāya upanissayabhūtā dasa pāramiyo na pūresiṃ, tenamhi iminā sadiso na jāto’’ti ekādasamaṃ lekhaṃ kaḍḍhi. Tathā ‘‘ahaṃ eso viya asādhāraṇassa āsayānusayañāṇassa, mahākaruṇāsamāpattiñāṇassa, yamakapāṭihīrañāṇassa, anāvaraṇañāṇassa, sabbaññutaññāṇassa paṭivedhāya upanissayabhūtā dasa pāramiyo na pūresiṃ, tenamhi iminā sadiso na jāto’’ti soḷasamaṃ lekhaṃ kaḍḍhi. Evaṃ imehi kāraṇehi mahāmagge soḷasa lekhā kaḍḍhamāno nisīdi.

Tasmiṃ samaye taṇhā, arati, ragāti tisso māradhītaro ‘‘pitā no na paññāyati, kahaṃ nu kho etarahī’’ti olokayamānā taṃ domanassappattaṃ bhūmiṃ vilekhamānaṃ nisinnaṃ disvā pitu santikaṃ gantvā ‘‘kasmā, tāta, dukkhī dummano’’ti pucchiṃsu. Ammā, ayaṃ mahāsamaṇo mayhaṃ vasaṃ atikkanto, ettakaṃ kālaṃ olokento otāramassa daṭṭhuṃ nāsakkhiṃ, tenāhaṃ dukkhī dummanoti. Yadi evaṃ mā cintayittha, mayametaṃ attano vase katvā ādāya āgamissāmāti. Na sakkā, ammā, eso kenaci vase kātuṃ, acalāya saddhāya patiṭṭhito eso purisoti. ‘‘Tāta mayaṃ itthiyo nāma idāneva naṃ rāgapāsādīhi bandhitvā ānessāma, tumhe mā cintayitthā’’ti bhagavantaṃ upasaṅkamitvā ‘‘pāde te samaṇa paricāremā’’ti āhaṃsu. Bhagavā va tāsaṃ vacanaṃ manasi akāsi, na akkhīni ummīletvā olokesi, anuttare upadhisaṅkhaye vimuttamānaso vivekasukhaññeva anubhavanto nisīdi.

Puna māradhītaro ‘‘uccāvacā kho purisānaṃ adhippāyā, kesañci kumārikāsu pemaṃ hoti, kesañci paṭhamavaye ṭhitāsu, kesañci majjhimavaye ṭhitāsu, yaṃnūna mayaṃ nānappakārehi rūpehi palobheyyāmā’’ti ekamekā kumārivaṇṇādivasena sataṃ sataṃ attabhāve abhinimminitvā kumāriyo, avijātā, sakiṃvijātā, duvijātā, majjhimitthiyo, mahitthiyo ca hutvā chakkhattuṃ bhagavantaṃ upasaṅkamitvā ‘‘pāde te samaṇa paricāremā’’ti āhaṃsu. Tampi bhagavā na manasākāsi, yathā taṃ anuttare upadhisaṅkhayeva vimutto. Keci panācariyā vadanti ‘‘tā mahitthibhāvena upagatā disvā bhagavā ‘evamevaṃ etā khaṇḍadantā palitakesā hontū’ti adhiṭṭhāsī’’ti, taṃ na gahetabbaṃ. Na hi satthā evarūpaṃ adhiṭṭhānaṃ karoti. Bhagavā pana ‘‘apetha tumhe, kiṃ disvā evaṃ vāyamatha, evarūpaṃ nāma avītarāgādīnaṃ purato kātuṃ yuttaṃ, tathāgatassa pana rāgo pahīno, doso pahīno, moho pahīno’’ti attano kilesappahānaṃ ārabbha –

‘‘Yassa jitaṃ nāvajīyati, jitamassa noyāti koci loke;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

‘‘Yassa jālinī visattikā, taṇhā natthi kuhiñci netave;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessathā’’ti. (dha. pa. 179-180) –

Imā dhammapade buddhavagge dve gāthā vadanto dhammaṃ kathesi. Tā ‘‘saccaṃ kira no pitā avoca, arahaṃ sugato loke na rāgena suvānayo’’tiādīni vatvā pitu santikaṃ agamaṃsu.

Bhagavāpi tattha sattāhaṃ vītināmetvā mucalindamūlaṃ agamāsi. Tattha sattāhavaddalikāya uppannāya sītādipaṭibāhanatthaṃ mucalindena nāgarājena sattakkhattuṃ bhogehi parikkhitto asambādhāya gandhakuṭiyaṃ viharanto viya vimuttisukhaṃ paṭisaṃvediyamāno sattāhaṃ vītināmetvā rājāyatanaṃ upasaṅkami, tatthāpi vimuttisukhaṃ paṭisaṃvediyamānoyeva nisīdi. Ettāvatā satta sattāhāni paripuṇṇāni. Etthantare neva mukhadhovanaṃ, na sarīrapaṭijagganaṃ, na āhārakiccaṃ ahosi, jhānasukhaphalasukheneva vītināmesi.

Athassa tasmiṃ sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa ‘‘mukhaṃ dhovissāmī’’ti cittaṃ udapādi. Sakko devānamindo agadaharīṭakaṃ āharitvā adāsi, satthā taṃ paribhuñji, tenassa sarīravaḷañjaṃ ahosi. Athassa sakkoyeva nāgalatādantakaṭṭhañceva mukhadhovanaudakañca adāsi. Satthā taṃ dantakaṭṭhaṃ khāditvā anotattadahodakena mukhaṃ dhovitvā tattheva rājāyatanamūle nisīdi.

Tasmiṃ samaye tapussabhallikā nāma dve vāṇijā pañcahi sakaṭasatehi ukkalājanapadā majjhimadesaṃ gacchantā attano ñātisālohitāya devatāya sakaṭāni sannirumbhitvā satthu āhārasampādane ussāhitā manthañca madhupiṇḍikañca ādāya ‘‘paṭiggaṇhātu no, bhante, bhagavā imaṃ āhāraṃ anukampaṃ upādāyā’’ti satthāraṃ upasaṅkamitvā aṭṭhaṃsu. Bhagavā pāyāsapaṭiggahaṇadivaseyeva pattassa antarahitattā ‘‘na kho tathāgatā hatthesu paṭiggaṇhanti, kimhi nu kho ahaṃ paṭiggaṇheyya’’nti cintesi. Athassa cittaṃ ñatvā catūhi disāhi cattāro mahārājāno indanīlamaṇimaye patte upanāmesuṃ, bhagavā te paṭikkhipi. Puna muggavaṇṇaselamaye cattāro patte upanāmesuṃ. Bhagavā catunnampi devaputtānaṃ anukampāya cattāropi patte paṭiggahetvā uparūpari ṭhapetvā ‘‘eko hotū’’ti adhiṭṭhāsi, cattāropi mukhavaṭṭiyaṃ paññāyamānalekhā hutvā majjhimena pamāṇena ekattaṃ upagamiṃsu. Bhagavā tasmiṃ paccagghe selamaye patte āhāraṃ paṭiggaṇhitvā paribhuñjitvā anumodanaṃ akāsi. Dve bhātaro vāṇijā buddhañca dhammañca saraṇaṃ gantvā dvevācikā upāsakā ahesuṃ. Atha nesaṃ ‘‘ekaṃ no, bhante, paricaritabbaṭṭhānaṃ dethā’’ti vadantānaṃ dakkhiṇahatthena attano sīsaṃ parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo suvaṇṇasamuggassa anto pakkhipitvā cetiyaṃ patiṭṭhāpesuṃ.

Sammāsambuddhopi kho tato uṭṭhāya puna ajapālanigrodhameva gantvā nigrodhamūle nisīdi. Athassa tattha nisinnamattasseva attanā adhigatassa dhammassa gambhīrataṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo ‘‘adhigato kho myāyaṃ dhammo’’ti paresaṃ dhammaṃ adesetukamyatākārapavatto vitakko udapādi. Atha **brahmā sahampati** ‘‘nassati vata bho loko, vinassati vata bho loko’’ti dasahi cakkavāḷasahassehi sakkasuyāmasantusitasunimmitavasavattimahābrahmāno ādāya satthu santikaṃ gantvā ‘‘desetu, bhante, bhagavā dhamma’’ntiādinā nayena dhammadesanaṃ āyāci.

Satthā tassa paṭiññaṃ datvā ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti cintento ‘‘āḷāro paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissatī’’ti cittaṃ uppādetvā puna olokento tassa sattāhakālakatabhāvaṃ ñatvā udakaṃ āvajjesi. Tassāpi abhidosakālakatabhāvaṃ ñatvā ‘‘bahūpakārā kho me pañcavaggiyā bhikkhū’’ti pañcavaggiye ārabbha manasikāraṃ katvā ‘‘kahaṃ nu kho te etarahi viharantī’’ti āvajjento ‘‘bārāṇasiyaṃ isipatane migadāye’’ti ñatvā ‘‘tattha gantvā dhammacakkaṃ pavattessāmī’’ti katipāhaṃ bodhimaṇḍasāmantāyeva piṇḍāya caranto viharitvā āsāḷhipuṇṇamāsiyaṃ ‘‘bārāṇasiṃ gamissāmī’’ti cātuddasiyaṃ paccūsasamaye vibhātāya rattiyā kālasseva pattacīvaramādāya aṭṭhārasayojanamaggaṃ paṭipanno antarāmagge upakaṃ nāma ājīvakaṃ disvā tassa attano buddhabhāvaṃ ācikkhitvā taṃ divasaṃyeva sāyanhasamaye isipatanaṃ agamāsi.

Pañcavaggiyā therā tathāgataṃ dūratova āgacchantaṃ disvā ‘‘ayaṃ āvuso samaṇo gotamo paccayabāhullāya āvattitvā paripuṇṇakāyo pīṇindriyo suvaṇṇavaṇṇo hutvā āgacchati, imassa abhivādanādīni na karissāma, mahākulapasuto kho panesa āsanābhihāraṃ arahati, tenassa āsanamattaṃ paññāpessāmā’’ti katikaṃ akaṃsu. Bhagavā sadevakassa lokassa cittācāraṃ jānanasamatthena ñāṇena ‘‘kiṃ nu kho ime cintayiṃsū’’ti āvajjetvā cittaṃ aññāsi. Atha ne sabbadevamanussesu anodissakavasena pharaṇasamatthaṃ mettacittaṃ saṅkhipitvā odissakavasena mettacittena phari. Te bhagavatā mettacittena phuṭṭhā tathāgate upasaṅkamante sakāya katikāya saṇṭhātuṃ asakkontā abhivādanapaccuṭṭhānādīni sabbakiccāni akaṃsu, sammāsambuddhabhāvaṃ panassa ajānamānā kevalaṃ nāmena ca āvusovādena ca samudācaranti.

Atha ne bhagavā ‘‘mā vo, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha, arahaṃ, bhikkhave, tathāgato sammāsambuddho’’ti attano buddhabhāvaṃ saññāpetvā paññatte varabuddhāsane nisinno uttarāsāḷhanakkhattayoge vattamāne aṭṭhārasahi brahmakoṭīhi parivuto pañcavaggiye there āmantetvā **dhammacakkappavattanasuttantaṃ** desesi. Tesu aññāsikoṇḍaññatthero desanānusārena ñāṇaṃ pesento suttapariyosāne aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Satthā tattheva vassaṃ upagantvā punadivase vappattheraṃ ovadanto vihāreyeva nisīdi, sesā cattāro piṇḍāya cariṃsu. Vappatthero pubbaṇheyeva sotāpattiphalaṃ pāpuṇi. Eteneva upāyena punadivase bhaddiyattheraṃ, punadivase mahānāmattheraṃ, punadivase assajittheranti sabbe sotāpattiphale patiṭṭhāpetvā pañcamiyaṃ pakkhassa pañcapi jane sannipātetvā **anattalakkhaṇasuttantaṃ** (saṃ. ni. 3.59; mahāva. 20 ādayo) desesi. Desanāpariyosāne pañcapi therā arahattaphale patiṭṭhahiṃsu. Atha satthā **yasakulaputtassa** upanissayaṃ disvā taṃ rattibhāge nibbijjitvā gehaṃ pahāya nikkhantaṃ ‘‘ehi yasā’’ti pakkositvā tasmiṃyeva rattibhāge sotāpattiphale, punadivase arahatte patiṭṭhāpetvā, aparepi tassa sahāyake **catupaṇṇāsa jane** ehibhikkhupabbajjāya pabbājetvā arahattaṃ pāpesi.

Evaṃ loke ekasaṭṭhiyā arahantesu jātesu satthā vutthavasso pavāretvā ‘‘caratha, bhikkhave, cārika’’nti saṭṭhi bhikkhū disāsu pesetvā sayaṃ uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe tiṃsa jane **bhaddavaggiyakumāre** vinesi. Tesu sabbapacchimako sotāpanno, sabbuttamo anāgāmī ahosi. Tepi sabbe ehibhikkhubhāveneva pabbājetvā disāsu pesetvā uruvelaṃ gantvā aḍḍhuḍḍhāni pāṭihāriyasahassāni dassetvā uruvelakassapādayo sahassajaṭilaparivāre **tebhātikajaṭile** vinetvā ehibhikkhubhāveneva pabbājetvā gayāsīse nisīdāpetvā **ādittapariyāyadesanāya** (mahāva. 54) arahatte patiṭṭhāpetvā tena arahantasahassena parivuto ‘‘bimbisārarañño dinnaṃ paṭiññaṃ mocessāmī’’ti rājagahaṃ gantvā nagarūpacāre laṭṭhivanuyyānaṃ agamāsi. Rājā uyyānapālassa santikā ‘‘satthā āgato’’ti sutvā dvādasanahutehi brāhmaṇagahapatikehi parivuto satthāraṃ upasaṅkamitvā cakkavicittatalesu suvaṇṇapaṭṭavitānaṃ viya pabhāsamudayaṃ vissajjantesu tathāgatassa pādesu sirasā nipatitvā ekamantaṃ nisīdi saddhiṃ parisāya.

Atha kho tesaṃ brāhmaṇagahapatikānaṃ etadahosi ‘‘kiṃ nu kho mahāsamaṇo uruvelakassape brahmacariyaṃ carati, udāhu uruvelakassapo mahāsamaṇe’’ti. Bhagavā tesaṃ cetasā cetoparivitakkamaññāya theraṃ gāthāya ajjhabhāsi –

‘‘Kimeva disvā uruvelavāsi, pahāsi aggiṃ kisako vadāno;
Pucchāmi taṃ kassapa etamatthaṃ, kathaṃ pahīnaṃ tava aggihutta’’nti. (mahāva. 55);

Theropi bhagavato adhippāyaṃ viditvā –

‘‘Rūpe ca sadde ca atho rase ca, kāmitthiyo cābhivadanti yaññā;
Etaṃ malanti upadhīsu ñatvā, tasmā na yiṭṭhe na hute arañji’’nti. (mahāva. 55) –

Imaṃ gāthaṃ vatvā attano sāvakabhāvapakāsanatthaṃ tathāgatassa pādapiṭṭhe sīsaṃ ṭhapetvā ‘‘satthā me, bhante, bhagavā, sāvakohamasmī’’ti vatvā ekatālaṃ dvitālaṃ titālanti yāva sattatālappamāṇaṃ sattakkhattuṃ vehāsaṃ abbhuggantvā oruyha tathāgataṃ vanditvā ekamantaṃ nisīdi. Taṃ pāṭihāriyaṃ disvā mahājano ‘‘aho mahānubhāvā buddhā, evaṃ thāmagatadiṭṭhiko nāma ‘arahā’ti maññamāno uruvelakassapopi diṭṭhijālaṃ bhinditvā tathāgatena damito’’ti satthu guṇakathaṃyeva kathesi. Bhagavā ‘‘nāhaṃ idāniyeva uruvelakassapaṃ damemi, atītepi esa mayā damitoyevā’’ti vatvā imissā aṭṭhuppattiyā **mahānāradakassapajātakaṃ** (jā. 2.22.545 ādayo) kathetvā cattāri saccāni pakāsesi. Magadharājā ekādasahi nahutehi saddhiṃ sotāpattiphale patiṭṭhāsi, ekaṃ nahutaṃ upāsakattaṃ paṭivedesi. Rājā satthu santike nisinnoyeva pañca assāsake pavedetvā saraṇaṃ gantvā svātanāya nimantetvā āsanā vuṭṭhāya bhagavantaṃ padakkhiṇaṃ katvā pakkāmi.

Punadivase yehi ca bhagavā diṭṭho, yehi ca adiṭṭho, sabbepi rājagahavāsino aṭṭhārasakoṭisaṅkhā manussā tathāgataṃ daṭṭhukāmā pātova rājagahato laṭṭhivanuyyānaṃ agamaṃsu. Tigāvuto maggo nappahosi, sakalalaṭṭhivanuyyānaṃ nirantaraṃ phuṭaṃ ahosi. Mahājano dasabalassa rūpasobhaggappattaṃ attabhāvaṃ passanto tittiṃ kātuṃ nāsakkhi. Vaṇṇabhūmi nāmesā. Evarūpesu hi ṭhānesu tathāgatassa lakkhaṇānubyañjanādippabhedā sabbāpi rūpakāyasirī vaṇṇetabbā. Evaṃ rūpasobhaggappattaṃ dasabalassa sarīraṃ passamānena mahājanena nirantaraṃ phuṭe uyyāne ca magge ca ekabhikkhussapi nikkhamanokāso nāhosi. Taṃ divasaṃ kira bhagavā chinnabhatto bhaveyya, taṃ mā ahosīti sakkassa nisinnāsanaṃ uṇhākāraṃ dassesi. So āvajjamāno taṃ kāraṇaṃ ñatvā māṇavakavaṇṇaṃ abhinimminitvā buddhadhammasaṅghapaṭisaṃyuttā thutiyo vadamāno dasabalassa purato otaritvā devatānubhāvena okāsaṃ katvā –

‘‘Danto dantehi saha purāṇajaṭilehi, vippamutto vippamuttehi;
Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā.

‘‘Mutto muttehi saha purāṇajaṭilehi, vippamutto vippamuttehi;
Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā.

‘‘Tiṇṇo tiṇṇehi saha purāṇajaṭilehi, vippamutto vippamuttehi;
Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā.

‘‘Dasavāso dasabalo, dasadhammavidū dasabhi cupeto;
So dasasataparivāro, rājagahaṃ pāvisi bhagavā’’ti. (mahāva. 58) –

Imāhi gāthāhi satthu vaṇṇaṃ vadamāno purato pāyāsi. Tadā mahājano māṇavakassa rūpasiriṃ disvā ‘‘ativiya abhirūpo ayaṃ māṇavako, na kho pana amhehi diṭṭhapubbo’’ti cintetvā ‘‘kuto ayaṃ māṇavako, kassa vāya’’nti āha. Taṃ sutvā māṇavo –

‘‘Yo dhīro sabbadhi danto, suddho appaṭipuggalo;
Arahaṃ sugato loke, tassāhaṃ paricārako’’ti. (mahāva. 58) – gāthamāha;

Satthā sakkena katokāsaṃ maggaṃ paṭipajjitvā bhikkhusahassaparivuto rājagahaṃ pāvisi. Rājā buddhappamukhassa saṅghassa mahādānaṃ datvā ‘‘ahaṃ, bhante, tīṇi ratanāni vinā vattituṃ na sakkhissāmi, velāya vā avelāya vā bhagavato santikaṃ āgamissāmi, laṭṭhivanuyyānaṃ nāma atidūre, idaṃ pana amhākaṃ veḷuvanaṃ nāma uyyānaṃ nātidūre nāccāsanne gamanāgamanasampannaṃ buddhārahaṃ senāsanaṃ. Idaṃ me bhagavā paṭiggaṇhātū''ti suvaṇṇabhiṅkārena pupphagandhavāsitaṃ maṇivaṇṇaṃ udakaṃ ādāya veḷuvanuyyānaṃ pariccajanto dasabalassa hatthe udakaṃ pātesi. Tasmiṃ ārāmapaṭiggahaṇe ''buddhasāsanassa mūlāni otiṇṇānī''ti mahāpathavī kampi. Jambudīpasmiñhi ṭhapetvā veḷuvanaṃ aññaṃ mahāpathaviṃ kampetvā gahitasenāsanaṃ nāma natthi. Tambapaṇṇidīpepi ṭhapetvā mahāvihāraṃ aññaṃ pathaviṃ kampetvā gahitasenāsanaṃ nāma natthi. Satthā veḷuvanārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā uṭṭhāyāsanā bhikkhusaṅghaparivuto veḷuvanaṃ agamāsi.

Tasmiṃ kho pana samaye sāriputto ca moggallāno cāti dve paribbājakā rājagahaṃ upanissāya viharanti amataṃ pariyesamānā. Tesu sāriputto assajittheraṃ piṇḍāya paviṭṭhaṃ disvā pasannacitto payirupāsitvā ''ye dhammā hetuppabhavā''ti gāthaṃ sutvā sotāpattiphale patiṭṭhāya attano sahāyakassa moggallānaparibbājakassapi tameva gāthaṃ abhāsi. Sopi sotāpattiphale patiṭṭhāsi. Te ubhopi janā sañcayaṃ oloketvā attano parisāya saddhiṃ bhagavato santike pabbajiṃsu. Tesu mahāmoggallāno sattāhena arahattaṃ pāpuṇi, sāriputtatthero aḍḍhamāsena. Ubhopi ca ne satthā aggasāvakaṭṭhāne ṭhapesi. Sāriputtattherena arahattappattadivaseyeva sāvakasannipātaṃ akāsi.

Tathāgate pana tasmiṃyeva veḷuvanuyyāne viharante suddhodanamahārājā ''putto kira me chabbassāni dukkarakārikaṃ caritvā paramābhisambodhiṃ patvā pavattavaradhammacakko rājagahaṃ upanissāya veḷuvane viharatī''ti sutvā aññataraṃ amaccaṃ āmantesi ''ehi, bhaṇe, purisasahassaparivāro rājagahaṃ gantvā mama vacanena 'pitā vo suddhodanamahārājā daṭṭhukāmo'ti vatvā puttaṃ me gaṇhitvā ehī''ti āha. So ''evaṃ, devā''ti rañño vacanaṃ sirasā sampaṭicchitvā purisasahassaparivāro khippameva saṭṭhiyojanamaggaṃ gantvā dasabalassa catuparisamajjhe nisīditvā dhammadesanāvelāya vihāraṃ pāvisi. So ''tiṭṭhatu tāva rañño pahitasāsana''nti pariyante ṭhito satthu dhammadesanaṃ sutvā yathāṭhitova saddhiṃ purisasahassena arahattaṃ patvā pabbajjaṃ yāci. Bhagavā ''etha bhikkhavo''ti hatthaṃ pasāresi, sabbe taṅkhaṇaṃyeva iddhimayapattacīvaradharā saṭṭhivassattherā viya ahesuṃ. Arahattaṃ pattakālato paṭṭhāya pana ariyā nāma majjhattāva hontīti so raññā pahitasāsanaṃ dasabalassa na kathesi. Rājā ''neva gato āgacchati, na sāsanaṃ suyyatī''ti ''ehi, bhaṇe, tvaṃ gacchāhī''ti teneva niyāmena aññaṃ amaccaṃ pesesi. Sopi gantvā purimanayeneva saddhiṃ parisāya arahattaṃ patvā tuṇhī ahosi. Rājā eteneva niyāmena purisasahassaparivāre nava amacce pesesi, sabbe attano kiccaṃ niṭṭhāpetvā tuṇhībhūtā tattheva vihariṃsu.

Rājā sāsanamattampi āharitvā ācikkhantaṃ alabhitvā cintesi ''ettakā janā mayi sinehābhāvena sāsanamattampi na paccāhariṃsu, ko nu kho mama vacanaṃ karissatī''ti sabbaṃ rājabalaṃ olokento kāḷudāyiṃ addasa. So kira rañño sabbatthasādhako amacco abbhantariko ativissāsiko bodhisattena saddhiṃ ekadivase jāto sahapaṃsukīḷako sahāyo. Atha naṃ rājā āmantesi ''tāta, kāḷudāyi ahaṃ mama puttaṃ passitukāmo nava purisasahassāni pesesiṃ, ekapurisopi āgantvā sāsanamattaṃ ārocentopi natthi, dujjāno kho pana jīvitantarāyo, ahaṃ jīvamānova puttaṃ daṭṭhuṃ icchāmi, sakkhissasi nu kho me puttaṃ dassetu''nti. Sakkhissāmi, deva, sace pabbajituṃ labhissāmīti. Tāta, tvaṃ pabbajitvā vā apabbajitvā vā mayhaṃ puttaṃ dassehīti. So ''sādhu, devā''ti rañño sāsanaṃ ādāya rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaphalaṃ patvā ehibhikkhubhāve patiṭṭhāsi.

Satthā buddho hutvā paṭhamaṃ antovassaṃ isipatane vasitvā vutthavasso pavāretvā uruvelaṃ gantvā tattha tayo māse vasanto tebhātikajaṭile vinetvā bhikkhusahassaparivāro phussamāsapuṇṇamāyaṃ rājagahaṃ gantvā dve māse vasi. Ettāvatā bārāṇasito nikkhantassa pañca māsā jātā, sakalo hemanto atikkanto. Kāḷudāyittherassa āgatadivasato sattaṭṭha divasā vītivattā, so phagguṇīpuṇṇamāsiyaṃ cintesi ''atikkanto hemanto, vasantasamayo anuppatto, manussehi sassādīni uddharitvā sammukhasammukhaṭṭhānehi maggā dinnā, haritatiṇasañchannā pathavī, supupphitā vanasaṇḍā, paṭipajjanakkhamā maggā, kālo dasabalassa ñātisaṅgahaṃ kātu''nti. Atha bhagavantaṃ upasaṅkamitvā –

‘‘Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra aṅgīrasānaṃ…pe….

‘‘Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmunī’’ti. –

Saṭṭhimattāhi gāthāhi dasabalassa kulanagaraṃ gamanatthāya gamanavaṇṇaṃ vaṇṇesi. Atha naṃ satthā ‘‘kiṃ nu kho udāyi madhurassarena gamanavaṇṇaṃ vaṇṇesī’’ti āha. Bhante, tumhākaṃ pitā suddhodanamahārājā passitukāmo, karotha ñātakānaṃ saṅgahanti. Sādhu udāyi, karissāmi ñātakānaṃ saṅgahaṃ, bhikkhusaṅghassa ārocehi, gamikavattaṃ pūressantīti. ‘‘Sādhu, bhante’’ti thero tesaṃ ārocesi.

Bhagavā aṅgamagadhavāsīnaṃ kulaputtānaṃ dasahi sahassehi, kapilavatthuvāsīnaṃ dasahi sahassehīti sabbeheva vīsatisahassehi khīṇāsavabhikkhūhi parivuto rājagahā nikkhamitvā divase divase yojanaṃ gacchati. ‘‘Rājagahato saṭṭhiyojanaṃ kapilavatthuṃ dvīhi māsehi pāpuṇissāmī’’ti aturitacārikaṃ pakkāmi. Theropi ‘‘bhagavato nikkhantabhāvaṃ rañño ārocessāmī’’ti vehāsaṃ abbhuggantvā rañño nivesane pāturahosi. Rājā theraṃ disvā tuṭṭhacitto mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasabhojanassa pattaṃ pūretvā adāsi. Thero uṭṭhāya gamanākāraṃ dassesi. Nisīditvā bhuñjatha, tātāti. Satthu santikaṃ gantvā bhuñjissāmi, mahārājāti. Kahaṃ pana, tāta, satthāti? Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya cārikaṃ nikkhanto, mahārājāti. Rājā tuṭṭhamānaso āha ‘‘tumhe imaṃ paribhuñjitvā yāva mama putto imaṃ nagaraṃ pāpuṇāti, tāvassa itova piṇḍapātaṃ harathā’’ti. Thero adhivāsesi. Rājā theraṃ parivisitvā pattaṃ gandhacuṇṇena ubbaṭṭetvā uttamabhojanassa pūretvā ‘‘tathāgatassa dethā’’ti therassa hatthe patiṭṭhāpesi. Thero sabbesaṃ passantānaṃyeva pattaṃ ākāse khipitvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ āharitvā satthu hatthe ṭhapesi. Satthā taṃ paribhuñji. Etenupāyena thero divase divase āhari, satthāpi antarāmagge raññoyeva piṇḍapātaṃ paribhuñji. Theropi bhattakiccāvasāne divase divase ‘‘ajja ettakaṃ bhagavā āgato, ajja ettaka’’nti buddhaguṇapaṭisaṃyuttāya kathāya sakalaṃ rājakulaṃ satthu dassanaṃ vināyeva satthari sañjātappasādaṃ akāsi. Teneva naṃ bhagavā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kulappasādakānaṃ yadidaṃ kāḷudāyī’’ti (a. ni. 1.219, 225) etadagge ṭhapesi.

Sākiyāpi kho ‘‘anuppatte bhagavati amhākaṃ ñātiseṭṭhaṃ passissāmā’’ti sannipatitvā bhagavato vasanaṭṭhānaṃ vīmaṃsamānā ‘‘nigrodhasakkassa ārāmo ramaṇīyo’’ti sallakkhetvā tattha sabbaṃ paṭijagganavidhiṃ kāretvā gandhapupphahatthā paccuggamanaṃ karontā sabbālaṅkārapaṭimaṇḍite daharadahare nāgaradārake ca nāgaradārikāyo ca paṭhamaṃ pahiṇiṃsu, tato rājakumāre ca rājakumārikāyo ca, tesaṃ anantaraṃ sāmaṃ gandhapupphacuṇṇādīhi pūjayamānā bhagavantaṃ gahetvā nigrodhārāmameva agamaṃsu. Tatra bhagavā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Sākiyā nāma mānajātikā mānatthaddhā, te ‘‘siddhatthakumāro amhehi daharataro, amhākaṃ kaniṭṭho, bhāgineyyo, putto, nattā’’ti cintetvā daharadahare rājakumāre āhaṃsu ‘‘tumhe vandatha, mayaṃ tumhākaṃ piṭṭhito nisīdissāmā’’ti.

Tesu evaṃ avanditvā nisinnesu bhagavā tesaṃ ajjhāsayaṃ oloketvā ‘‘na maṃ ñātayo vandanti, handa dāni ne vandāpessāmī’’ti abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya ākāsaṃ abbhuggantvā tesaṃ sīse pādapaṃsuṃ okiramāno viya kaṇḍambarukkhamūle yamakapāṭihāriyasadisaṃ pāṭihāriyaṃ akāsi. Rājā taṃ acchariyaṃ disvā āha – ‘‘bhagavā tumhākaṃ jātadivase kāḷadevalassa vandanatthaṃ upanītānaṃ pāde vo parivattitvā brāhmaṇassa matthake patiṭṭhite disvāpi ahaṃ tumhe vandiṃ, ayaṃ me paṭhamavandanā. Vappamaṅgaladivase jambucchāyāya sirisayane nisinnānaṃ vo jambucchāyāya aparivattanaṃ disvāpi pāde vandiṃ, ayaṃ me dutiyavandanā. Idāni imaṃ adiṭṭhapubbaṃ pāṭihāriyaṃ disvāpi ahaṃ tumhākaṃ pāde vandāmi, ayaṃ me tatiyavandanā’’ti. Raññā pana vandite bhagavantaṃ avanditvā ṭhātuṃ samattho nāma ekasākiyopi nāhosi, sabbe vandiṃsuyeva.

Iti bhagavā ñātayo vandāpetvā ākāsato otaritvā paññattāsane nisīdi. Nisinne bhagavati sikhāpatto ñātisamāgamo ahosi, sabbe ekaggacittā hutvā nisīdiṃsu. Tato mahāmegho pokkharavassaṃ vassi. Tambavaṇṇaṃ udakaṃ heṭṭhā viravantaṃ gacchati, temitukāmova temeti, atemitukāmassa sarīre ekabindumattampi na patati. Taṃ disvā sabbe acchariyabbhutacittajātā ‘‘aho acchariyaṃ, aho abbhuta’’nti kathaṃ samuṭṭhāpesuṃ. Satthā ‘‘na idāneva mayhaṃ ñātisamāgame pokkharavassaṃ vassati, atītepi vassī’’ti imissā aṭṭhuppattiyā **vessantarajātakaṃ** kathesi. Dhammadesanaṃ sutvā sabbe uṭṭhāya vanditvā pakkamiṃsu. Ekopi rājā vā rājamahāmatto vā ‘‘sve amhākaṃ bhikkhaṃ gaṇhathā’’ti vatvā gato nāma natthi.

Satthā punadivase vīsatisahassabhikkhuparivuto kapilavatthuṃ piṇḍāya pāvisi. Taṃ na koci gantvā nimantesi, pattaṃ vā aggahosi. Bhagavā indakhīle ṭhitova āvajjesi ‘‘kathaṃ nu kho pubbabuddhā kulanagare piṇḍāya cariṃsu, kiṃ uppaṭipāṭiyā issarajanānaṃ gharāni agamaṃsu, udāhu sapadānacārikaṃ cariṃsū’’ti. Tato ekabuddhassapi uppaṭipāṭiyā gamanaṃ adisvā ‘‘mayāpi idāni ayameva vaṃso, ayaṃ paveṇī paggahetabbā, āyatiñca me sāvakāpi mamaññeva anusikkhantā piṇḍacārikavattaṃ paripūressantī’’ti koṭiyaṃ niviṭṭhagehato paṭṭhāya sapadānaṃ piṇḍāya cari. ‘‘Ayyo kira siddhatthakumāro piṇḍāya caratī’’ti dvibhūmakatibhūmakādīsu pāsādesu sīhapañjare vivaritvā mahājano dassanabyāvaṭo ahosi.

Rāhulamātāpi devī ‘‘ayyaputto kira imasmiṃyeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā idāni kesamassuṃ ohāretvā kāsāyavatthavasano kapālahattho piṇḍāya carati, sobhati nu kho’’ti sīhapañjaraṃ vivaritvā olokayamānā bhagavantaṃ nānāvirāgasamujjalāya sarīrappabhāya nagaravīthiyo obhāsetvā byāmappabhāparikkhepasamaṅgībhūtāya asītianubyañjanāvabhāsitāya dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitāya anopamāya buddhasiriyā virocamānaṃ disvā uṇhīsato paṭṭhāya yāva pādatalā –

‘‘Siniddhanīlamudukuñcitakeso, sūriyanimmalatalābhinalāṭo;
Yuttatuṅgamudukāyatanāso, raṃsijālavitato narasīho.

‘‘Cakkavaraṅkitarattasupādo, lakkhaṇamaṇḍitaāyatapaṇhi;
Cāmarihatthavibhūsitapaṇho, esa hi tuyhaṃ pitā narasīho.

‘‘Sakyakumāro varado sukhumālo, lakkhaṇavicittapasannasarīro;
Lokahitāya āgato naravīro, esa hi tuyhaṃ pitā narasīho.

‘‘Āyatayuttasusaṇṭhitasoto, gopakhumo abhinīlanetto;
Indadhanuabhinīlabhamuko, esa hi tuyhaṃ pitā narasīho.

‘‘Puṇṇacandanibho mukhavaṇṇo, devanarānaṃ piyo naranāgo;
Mattagajindavilāsitagāmī, esa hi tuyhaṃ pitā narasīho.

‘‘Siniddhasugambhīramañjusaghoso, hiṅgulavaṇṇarattasujivho;
Vīsativīsatisetasudanto, esa hi tuyhaṃ pitā narasīho.

‘‘Khattiyasambhavaaggakulindo, devamanussanamassitapādo;
Sīlasamādhipatiṭṭhitacitto, esa hi tuyhaṃ pitā narasīho.

‘‘Vaṭṭasuvaṭṭasusaṇṭhitagīvo, sīhahanumigarājasarīro;
Kañcanasucchaviuttamavaṇṇo, esa hi tuyhaṃ pitā narasīho.

‘‘Añjanasamavaṇṇasunīlakeso, kañcanapaṭṭavisuddhanalāṭo;
Osadhipaṇḍarasuddhasuuṇṇo, esa hi tuyhaṃ pitā narasīho.

> ‘‘Gacchantonilapathe viya cando, tārāgaṇaparivaḍḍhitarūpo;
> Sāvakamajjhagato samaṇindo, esa hi tuyhaṃ pitā narasīho’’ti. –

Evamimāhi dasahi **narasīhagāthāhi** nāma abhitthavitvā ‘‘tumhākaṃ putto kira idāni piṇḍāya caratī’’ti rañño ārocesi. Rājā saṃviggahadayo hatthena sāṭakaṃ saṇṭhapento turitaturitaṃ nikkhamitvā vegena gantvā bhagavato purato ṭhatvā āha – ‘‘kiṃ, bhante, amhe lajjāpetha, kimatthaṃ piṇḍāya caratha, kiṃ ‘ettakānaṃ bhikkhūnaṃ na sakkā bhattaṃ laddhu’nti saññaṃ karitthā’’ti. Vaṃsacārittametaṃ, mahārāja, amhākanti. Nanu, bhante, amhākaṃ mahāsammatakhattiyavaṃso nāma vaṃso, tattha ca ekakhattiyopi bhikkhācaro nāma natthīti. ‘‘Ayaṃ, mahārāja, rājavaṃso nāma tava vaṃso, amhākaṃ pana dīpaṅkaro koṇḍañño…pe… kassapoti ayaṃ buddhavaṃso nāma. Ete ca aññe ca anekasahassasaṅkhā buddhā bhikkhācarā, bhikkhācāreneva jīvikaṃ kappesu’’nti antaravīthiyaṃ ṭhitova –

> ‘‘Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;
> Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā’’ti. (dha. pa. 168) –

Imaṃ gāthamāha. Gāthāpariyosāne rājā sotāpattiphale patiṭṭhāsi.

> ‘‘Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;
> Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā’’ti. (dha. pa. 169) –

Imaṃ pana gāthaṃ sutvā sakadāgāmiphale patiṭṭhāsi. **Mahādhammapālajātakaṃ** (jā. 1.10.92 ādayo) sutvā anāgāmiphale patiṭṭhāsi, maraṇasamaye setacchattassa heṭṭhā sirisayane nipannoyeva arahattaṃ pāpuṇi. Araññavāsena pana padhānānuyogakiccaṃ rañño nāhosi. Sotāpattiphalaṃ sacchikatvāyeva pana bhagavato pattaṃ gahetvā saparisaṃ bhagavantaṃ mahāpāsādaṃ āropetvā paṇītena khādanīyena bhojanīyena parivisi. Bhattakiccapariyosāne sabbaṃ itthāgāraṃ āgantvā bhagavantaṃ vandi ṭhapetvā rāhulamātaraṃ. Sā pana ‘‘gaccha, ayyaputtaṃ vandāhī’’ti parijanena vuccamānāpi ‘‘sace mayhaṃ guṇo atthi, sayameva mama santikaṃ ayyaputto āgamissati, āgatameva naṃ vandissāmī’’ti vatvā na agamāsi.

Bhagavā rājānaṃ pattaṃ gāhāpetvā dvīhi aggasāvakehi saddhiṃ rājadhītāya sirigabbhaṃ gantvā ‘‘rājadhītā yathāruci vandamānā na kiñci vattabbā’’ti vatvā paññattāsane nisīdi. Sā vegenāgantvā gopphakesu gahetvā pādapiṭṭhiyaṃ sīsaṃ parivattetvā yathāajjhāsayaṃ vandi. Rājā rājadhītāya bhagavati sinehabahumānādiguṇasampattiyo kathesi ‘‘bhante, mama dhītā ‘tumhehi kāsāyāni vatthāni nivāsitānī’ti sutvā tato paṭṭhāya kāsāyavatthanivatthā jātā, tumhākaṃ ekabhattikabhāvaṃ sutvā ekabhattikāva jātā, tumhehi mahāsayanassa chaḍḍitabhāvaṃ sutvā paṭṭikāmañcakeyeva nipannā, tumhākaṃ mālāgandhādīhi viratabhāvaṃ ñatvā viratamālāgandhāva jātā, attano ñātakehi ‘mayaṃ paṭijaggissāmā’ti sāsane pesitepi ekañātakampi na olokesi, evaṃ guṇasampannā me dhītā bhagavā’’ti. ‘‘Anacchariyaṃ, mahārāja, yaṃ idāni tayā rakkhiyamānā rājadhītā paripakke ñāṇe attānaṃ rakkheyya, esā pubbe anārakkhā pabbatapāde vicaramānā aparipakke ñāṇe attānaṃ rakkhī’’ti vatvā **candakinnarījātakaṃ** (jā. 1.14.18 ādayo) kathetvā uṭṭhāyāsanā pakkāmi.

Dutiyadivase pana nandassa rājakumārassa abhisekagehappavesanavivāhamaṅgalesu vattamānesu tassa gehaṃ gantvā kumāraṃ pattaṃ gāhāpetvā pabbājetukāmo maṅgalaṃ vatvā uṭṭhāyāsanā pakkāmi. Janapadakalyāṇī kumāraṃ gacchantaṃ disvā ‘‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti vatvā gīvaṃ pasāretvā olokesi. Sopi bhagavantaṃ ‘‘pattaṃ gaṇhathā’’ti vattuṃ avisahamāno vihāraṃyeva agamāsi, taṃ anicchamānaṃyeva bhagavā pabbājesi. Iti bhagavā kapilavatthuṃ gantvā tatiyadivase nandaṃ pabbājesi.

Sattame divase rāhulamātā kumāraṃ alaṅkaritvā bhagavato santikaṃ pesesi ‘‘passa, tāta, etaṃ vīsatisahassasamaṇaparivutaṃ suvaṇṇavaṇṇaṃ brahmarūpavaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhayo ahesuṃ, tyāssa nikkhamanakālato paṭṭhāya na passāma, gaccha, naṃ dāyajjaṃ yācāhi – ‘ahaṃ tāta kumāro abhisekaṃ patvā cakkavattī bhavissāmi, dhanena me attho, dhanaṃ me dehi.

Sāmiko hi putto pitu santakassā'ti''. Kumāro ca bhagavato santikaṃ gantvā pitu sinehaṃ paṭilabhitvā haṭṭhatuṭṭho ''sukhā te, samaṇa, chāyā''ti vatvā aññañca bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā katabhattakicco anumodanaṃ katvā uṭṭhāyāsanā pakkāmi. Kumāropi ''dāyajjaṃ me, samaṇa, dehi, dāyajjaṃ me, samaṇa, dehī''ti bhagavantaṃ anubandhi. Bhagavā kumāraṃ na nivattāpesi, parijanopi bhagavatā saddhiṃ gacchantaṃ nivattetuṃ nāsakkhi. Iti so bhagavatā saddhiṃ ārāmameva agamāsi.

Tato bhagavā cintesi ''yaṃ ayaṃ pitu santakaṃ dhanaṃ icchati, taṃ vaṭṭānugataṃ savighātaṃ, handassa bodhimaṇḍe paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demi, lokuttaradāyajjassa naṃ sāmikaṃ karomī''ti āyasmantaṃ sāriputtaṃ āmantesi ''tena hi, tvaṃ sāriputta, rāhulakumāraṃ pabbājehī''ti. Thero taṃ pabbājesi. Pabbajite pana kumāre rañño adhimattaṃ dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto bhagavato nivedetvā ''sādhu, bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyu''nti varaṃ yāci. Bhagavā tassa taṃ varaṃ datvā punadivase rājanivesane katapātarāso ekamantaṃ nisinnena raññā ''bhante, tumhākaṃ dukkarakārikakāle ekā devatā maṃ upasaṅkamitvā 'putto te kālakato'ti āha, tassā vacanaṃ asaddahanto 'na mayhaṃ putto bodhiṃ appatvā kālaṃ karotī'ti taṃ paṭikkhipi''nti vutte ''idāni kiṃ saddahissatha, ye tumhe pubbepi aṭṭhikāni dassetvā 'putto te mato'ti vutte na saddahitthā''ti imissā aṭṭhuppattiyā **mahādhammapālajātakaṃ** kathesi. Kathāpariyosāne rājā anāgāmiphale patiṭṭhāsi.

Iti bhagavā pitaraṃ tīsu phalesu patiṭṭhāpetvā bhikkhusaṅghaparivuto punadeva rājagahaṃ gantvā veḷuvane vihāsi. Tasmiṃ samaye anāthapiṇḍiko gahapati pañcahi sakaṭasatehi bhaṇḍaṃ ādāya rājagahe attano piyasahāyakassa seṭṭhino gehaṃ gantvā tattha buddhassa bhagavato uppannabhāvaṃ sutvā balavapaccūsasamaye devatānubhāvena vivaṭena dvārena satthāraṃ upasaṅkamitvā dhammaṃ sutvā sotāpattiphale patiṭṭhāya dutiyadivase buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā sāvatthiṃ āgamanatthāya satthu paṭiññaṃ gahetvā antarāmagge pañcacattālīsayojanaṭṭhāne satasahassaṃ satasahassaṃ datvā yojanike yojanike vihāre kāretvā jetavanaṃ koṭisanthārena aṭṭhārasahiraññakoṭīhi kiṇitvā navakammaṃ paṭṭhapesi. So majjhe dasabalassa gandhakuṭiṃ kāresi, taṃ parivāretvā asītimahātherānaṃ pāṭiyekkasannivesane āvāse ekakūṭāgāradvikūṭāgārahaṃsavaṭṭakadīghasālāmaṇḍapādivasena sesasenāsanāni pokkharaṇīcaṅkamanarattiṭṭhānadivāṭṭhānāni cāti aṭṭhārasakoṭipariccāgena ramaṇīye bhūmibhāge manoramaṃ vihāraṃ kārāpetvā dasabalassa āgamanatthāya dūtaṃ pesesi. Satthā dūtassa vacanaṃ sutvā mahābhikkhusaṅghaparivuto rājagahā nikkhamitvā anupubbena sāvatthinagaraṃ pāpuṇi.

Mahāseṭṭhipi kho vihāramahaṃ sajjetvā tathāgatassa jetavanappavisanadivase puttaṃ sabbālaṅkārapaṭimaṇḍitaṃ katvā alaṅkatapaṭiyatteheva pañcahi kumārasatehi saddhiṃ pesesi. So saparivāro pañcavaṇṇavatthasamujjalāni pañca dhajasatāni gahetvā dasabalassa purato ahosi. Tesaṃ pacchato mahāsubhaddā cūḷasubhaddāti dve seṭṭhidhītaro pañcahi kumārikāsatehi saddhiṃ puṇṇaghaṭe gahetvā nikkhamiṃsu. Tāsaṃ pacchato seṭṭhibhariyā sabbālaṅkārapaṭimaṇḍitā pañcahi mātugāmasatehi saddhiṃ puṇṇapātiyo gahetvā nikkhami. Sabbesaṃ pacchato sayaṃ mahāseṭṭhi ahatavatthanivattho ahatavatthanivattheheva pañcahi seṭṭhisatehi saddhiṃ bhagavantaṃ abbhuggañchi. Bhagavā imaṃ upāsakaparisaṃ purato katvā mahābhikkhusaṅghaparivuto attano sarīrappabhāya suvaṇṇarasasekapiñjarāni viya vanantarāni kurumāno anantāya buddhalīḷāya apaṭisamāya buddhasiriyā jetavanavihāraṃ pāvisi.

Atha naṃ anāthapiṇḍiko pucchi – ''kathāhaṃ, bhante, imasmiṃ vihāre paṭipajjāmī''ti. Tena hi gahapati imaṃ vihāraṃ āgatānāgatassa cātuddisassa bhikkhusaṅghassa dehīti. ''Sādhu, bhante''ti mahāseṭṭhi suvaṇṇabhiṅkāraṃ ādāya dasabalassa hatthe udakaṃ pātetvā ''imaṃ jetavanavihāraṃ āgatānāgatassa cātuddisassa bhikkhusaṅghassa dammī''ti adāsi. Satthā vihāraṃ paṭiggahetvā anumodanaṃ karonto –

''Sītaṃ uṇhaṃ paṭihanti, tato vāḷamigāni ca;

Sarīsape ca makase, sisire cāpi vuṭṭhiyo.

‘‘Tato vātātapo ghoro, sañjāto paṭihaññati;
Leṇatthañca sukhatthañca, jhāyituñca vipassituṃ.

‘‘Vihāradānaṃ saṅghassa, aggaṃ buddhena vaṇṇitaṃ;
Tasmā hi paṇḍito poso, sampassaṃ atthamattano.

‘‘Vihāre kāraye ramme, vāsayettha bahussute;
Tesaṃ annañca pānañca, vatthasenāsanāni ca.

‘‘Dadeyya ujubhūtesu, vippasannena cetasā;
Te tassa dhammaṃ desenti, sabbadukkhāpanūdanaṃ;
Yaṃ so dhammaṃ idhaññāya, parinibbāti anāsavo’’ti. (cūḷava. 295) –

Vihārānisaṃsaṃ kathesi. Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramahaṃ ārabhi. Visākhāya pāsādamaho catūhi māsehi niṭṭhito, anāthapiṇḍikassa pana vihāramaho navahi māsehi niṭṭhāsi. Vihāramahepi aṭṭhāraseva koṭiyo pariccāgaṃ agamaṃsu. Iti ekasmiṃyeva vihāre catupaṇṇāsakoṭisaṅkhyaṃ dhanaṃ pariccaji.

Atīte pana vipassissa bhagavato kāle punabbasumitto nāma seṭṭhi suvaṇṇiṭṭhakāsanthārena kiṇitvā tasmiṃyeva ṭhāne yojanappamāṇaṃ saṅghārāmaṃ kāresi. Sikhissa bhagavato kāle sirivaḍḍho nāma seṭṭhi suvaṇṇaphālasanthārena kiṇitvā tasmiṃyeva ṭhāne tigāvutappamāṇaṃ saṅghārāmaṃ kāresi. Vessabhussa bhagavato kāle sotthijo nāma seṭṭhi suvaṇṇahatthipadasanthārena kiṇitvā tasmiṃyeva ṭhāne aḍḍhayojanappamāṇaṃ saṅghārāmaṃ kāresi. Kakusandhassa bhagavato kāle accuto nāma seṭṭhi suvaṇṇiṭṭhakāsanthārena kiṇitvā tasmiṃyeva ṭhāne gāvutappamāṇaṃ saṅghārāmaṃ kāresi. Koṇāgamanassa bhagavato kāle uggo nāma seṭṭhi suvaṇṇakacchapasanthārena kiṇitvā tasmiṃyeva ṭhāne aḍḍhagāvutappamāṇaṃ saṅghārāmaṃ kāresi. Kassapassa bhagavato kāle sumaṅgalo nāma seṭṭhi suvaṇṇakaṭṭisanthārena kiṇitvā tasmiṃyeva ṭhāne soḷasakarīsappamāṇaṃ saṅghārāmaṃ kāresi. Amhākaṃ pana bhagavato kāle anāthapiṇḍiko nāma seṭṭhi kahāpaṇakoṭisanthārena kiṇitvā tasmiṃyeva ṭhāne aṭṭhakarīsappamāṇaṃ saṅghārāmaṃ kāresi. Idaṃ kira ṭhānaṃ sabbabuddhānaṃ avijahitaṭṭhānameva.

Iti mahābodhimaṇḍe sabbaññutappattito yāva mahāparinibbānamañcā yasmiṃ yasmiṃ ṭhāne bhagavā vihāsi, idaṃ **santikenidānaṃ** nāma, tassa vasena sabbajātakāni vaṇṇayissāma.

Nidānakathā niṭṭhitā.

1. Ekakanipāto

1. Apaṇṇakavaggo

1. Apaṇṇakajātakavaṇṇanā

Imaṃ tāva apaṇṇakadhammadesanaṃ bhagavā sāvatthiṃ upanissāya jetavanamahāvihāre viharanto kathesi. Kaṃ pana ārabbha ayaṃ kathā samuṭṭhitāti? Seṭṭhissa sahāyake pañcasate titthiyasāvake. Ekasmiñhi divase anāthapiṇḍiko seṭṭhi attano sahāyake pañcasate aññatitthiyasāvake ādāya bahuṃ mālāgandhavilepanañceva sappitelamadhuphāṇitavatthacchādanāni ca gāhāpetvā jetavanaṃ gantvā bhagavantaṃ vanditvā gandhamālādīhi pūjetvā bhesajjāni ceva vatthāni ca bhikkhusaṅghassa vissajjetvā cha nisajjādose vajjetvā ekamantaṃ nisīdi. Tepi aññatitthiyasāvakā tathāgataṃ vanditvā satthu puṇṇacandasassirikaṃ mukhaṃ, lakkhaṇānubyañjanapaṭimaṇḍitaṃ byāmappabhāparikkhittaṃ brahmakāyaṃ, āveḷāveḷā yamakayamakā hutvā niccharantiyo ghanabuddharasmiyo ca olokayamānā anāthapiṇḍikassa samīpeyeva nisīdiṃsu.

Atha nesaṃ satthā manosilātale sīhanādaṃ nadanto taruṇasīho viya gajjanto pāvussakamegho viya ca ākāsagaṅgaṃ otārento viya ca ratanadāmaṃ ganthento viya ca aṭṭhaṅgasamannāgatena savanīyena kamanīyena brahmassarena nānānayavicittaṃ madhuradhammakathaṃ kathesi. Te satthu dhammadesanaṃ sutvā pasannacittā uṭṭhāya dasabalaṃ vanditvā aññatitthiyasaraṇaṃ bhinditvā buddhaṃ saraṇaṃ agamaṃsu. Te tato paṭṭhāya niccakālaṃ anāthapiṇḍikena saddhiṃ gandhamālādihatthā vihāraṃ gantvā dhammaṃ suṇanti, dānaṃ denti, sīlaṃ rakkhanti, uposathakammaṃ karonti.

Atha bhagavā sāvatthito punadeva rājagahaṃ agamāsi. Te tathāgatassa gatakāle taṃ saraṇaṃ bhinditvā puna aññatitthiyasaraṇaṃ gantvā attano mūlaṭṭhāneyeva patiṭṭhitā. Bhagavāpi sattaṭṭha māse vītināmetvā puna jetavanameva agamāsi. Anāthapiṇḍiko punapi te ādāya satthu santikaṃ gantvā satthāraṃ gandhamālādīhi pūjetvā vanditvā ekamantaṃ nisīdi. Tepi bhagavantaṃ vanditvā ekamantaṃ nisīdiṃsu. Atha nesaṃ tathāgate cārikaṃ pakkante gahitasaraṇaṃ bhinditvā puna aññatitthiyasaraṇameva gahetvā mūle patiṭṭhitabhāvaṃ bhagavato ārocesi.

Bhagavā aparimitakappakoṭiyo nirantaraṃ pavattitavacīsucaritānubhāvena dibbagandhagandhitaṃ nānāgandhapūritaṃ ratanakaraṇḍakaṃ vivaranto viya mukhapadumaṃ vivaritvā madhurassaraṃ nicchārento ‘‘saccaṃ kira tumhe upāsakā tīṇi saraṇāni bhinditvā aññatitthiyasaraṇaṃ gatā’’ti pucchi. Atha tehi paṭicchādetuṃ asakkontehi ‘‘saccaṃ bhagavā’’ti vutte satthā ‘‘upāsakā heṭṭhā avīciṃ upari bhavaggaṃ paricchedaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sīlādīhi guṇehi buddhena sadiso nāma natthi, kuto adhikataro’’ti. ‘‘Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā, tathāgato tesaṃ aggamakkhāyati (saṃ. ni. 5.139; a. ni. 4.34), yaṃ kiñci vittaṃ idha vā huraṃ vā…pe… (khu. pā. 6.3; su. ni. 226) aggato ve pasannāna’’ntiādīhi (a. ni. 4.34; itivu. 90) suttehi pakāsite ratanattayaguṇe pakāsetvā ‘‘evaṃ uttamaguṇehi samannāgataṃ ratanattayaṃ saraṇaṃ gatā upāsakā vā upāsikā vā nirayādīsu nibbattakā nāma natthi, apāyanibbattito pana muccitvā devaloke uppajjitvā mahāsampattiṃ anubhonti, tasmā tumhehi evarūpaṃ saraṇaṃ bhinditvā aññatitthiyasaraṇaṃ gacchantehi ayuttaṃ kata’’nti āha.

Ettha ca tīṇi ratanāni mokkhavasena uttamavasena saraṇagatānaṃ apāyesu nibbattiyā abhāvadīpanatthaṃ imāni suttāni dassetabbāni –

‘‘Ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti. (dī. ni. 2.332; saṃ. ni. 1.37);

‘‘Ye keci dhammaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti.

‘‘Ye keci saṅghaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti.

‘‘Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca;
Ārāmarukkhacetyāni, manussā bhayatajjitā.

‘‘Netaṃ kho saraṇaṃ khemaṃ, netaṃ saraṇamuttamaṃ;
Netaṃ saraṇamāgamma, sabbadukkhā pamuccati.

‘‘Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

‘‘Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti. (dha. pa. 188-192);

Na kevalañca nesaṃ satthā ettakaṃyeva dhammaṃ desesi, apica kho ‘‘upāsakā buddhānussatikammaṭṭhānaṃ nāma, dhammānussatikammaṭṭhānaṃ nāma, saṅghānussatikammaṭṭhānaṃ nāma sotāpattimaggaṃ deti, sotāpattiphalaṃ deti, sakadāgāmimaggaṃ deti, sakadāgāmiphalaṃ deti, anāgāmimaggaṃ deti, anāgāmiphalaṃ deti, arahattamaggaṃ deti, arahattaphalaṃ detī’’tievamādīhipi nayehi dhammaṃ desetvā ‘‘evarūpaṃ nāma saraṇaṃ bhindantehi ayuttaṃ tumhehi kata’’nti āha. Ettha ca buddhānussatikammaṭṭhānādīnaṃ sotāpattimaggādippadānaṃ ‘‘ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo? Buddhānussatī’’tievamādīhi (a. ni. 1.296) suttehi dīpetabbaṃ.

Evaṃ bhagavā nānappakārehi upāsake ovaditvā ‘‘upāsakā pubbepi manussā asaraṇaṃ ‘saraṇa’nti takkaggāhena viraddhaggāhena gahetvā amanussapariggahite kantāre yakkhabhakkhā hutvā mahāvināsaṃ pattā, apaṇṇakaggāhaṃ pana ekaṃsikaggāhaṃ aviraddhaggāhaṃ gahitamanussā tasmiṃyeva kantāre sotthibhāvaṃ pattā’’ti vatvā tuṇhī ahosi. Atha kho anāthapiṇḍiko gahapati uṭṭhāyāsanā bhagavantaṃ vanditvā abhitthavitvā sirasmiṃ añjaliṃ patiṭṭhāpetvā evamāha ‘‘bhante, idāni tāva imesaṃ upāsakānaṃ uttamasaraṇaṃ bhinditvā takkaggahaṇaṃ amhākaṃ pākaṭaṃ, pubbe pana amanussapariggahite kantāre takkikānaṃ vināso, apaṇṇakaggāhaṃ gahitamanussānañca sotthibhāvo amhākaṃ paṭicchanno, tumhākameva pākaṭo, sādhu vata no bhagavā ākāse puṇṇacandaṃ uṭṭhāpento viya imaṃ kāraṇaṃ pākaṭaṃ karotū’’ti. Atha bhagavā ‘‘mayā kho, gahapati, aparimitakālaṃ dasa pāramiyo pūretvā lokassa kaṅkhacchedanatthameva sabbaññutaññāṇaṃ paṭividdhaṃ, sīhavasāya suvaṇṇanāḷiṃ pūrento viya sakkaccaṃ sotaṃ odahitvā suṇohī’’ti seṭṭhino satuppādaṃ janetvā himagabbhaṃ padāletvā puṇṇacandaṃ nīharanto viya bhavantarena paṭicchannakāraṇaṃ pākaṭaṃ akāsi.

Atīte kāsiraṭṭhe bārāṇasinagare brahmadatto nāma rājā ahosi. Tadā bodhisatto satthavāhakule paṭisandhiṃ gahetvā dasamāsaccayena mātukucchito nikkhamitvā anupubbena vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati. So kadāci pubbantato aparantaṃ gacchati, kadāci aparantato pubbantaṃ. Bārāṇasiyaṃyeva aññopi satthavāhaputto atthi bālo abyatto anupāyakusalo. Tadā bodhisatto bārāṇasito mahagghaṃ bhaṇḍaṃ gahetvā pañca sakaṭasatāni pūretvā gamanasajjāni katvā ṭhapesi. Sopi bālasatthavāhaputto tatheva pañca sakaṭasatāni pūretvā gamanasajjāni katvā ṭhapesi.

Tadā bodhisatto cintesi ‘‘sace ayaṃ bālasatthavāhaputto mayā saddhiṃyeva gamissati, sakaṭasahasse ekato maggaṃ gacchante maggopi nappahossati, manussānaṃ dārudakādīnipi, balibaddānaṃ tiṇānipi dullabhāni bhavissanti, etena vā mayā vā purato gantuṃ vaṭṭatī’’ti. So taṃ pakkosāpetvā etamatthaṃ ārocetvā ‘‘dvīhipi amhehi ekato gantuṃ na sakkā, kiṃ tvaṃ purato gamissasi, udāhu pacchato’’ti āha. So cintesi ‘‘mayi purato gacchante bahū ānisaṃsā, maggena abhinneneva gamissāmi, goṇā anāmaṭṭhatiṇaṃ khādissanti, manussānaṃ anāmaṭṭhaṃ sūpeyyapaṇṇaṃ bhavissati, pasannaṃ udakaṃ bhavissati, yathāruciṃ agghaṃ ṭhapetvā bhaṇḍaṃ vikkiṇissāmī’’ti. So ‘‘ahaṃ, samma, purato gamissāmī’’ti āha. Bodhisattopi pacchato gamane bahū ānisaṃse addasa. Evaṃ hissa ahosi – ‘‘purato gacchantā magge visamaṭṭhānaṃ samaṃ karissanti, ahaṃ tehi gatamaggena gamissāmi, purato gatehi balibaddehi pariṇatathaddhatiṇe khādite mama goṇā puna uṭṭhitāni madhuratiṇāni khādissanti, gahitapaṇṇaṭṭhānato uṭṭhitaṃ manussānaṃ sūpeyyapaṇṇaṃ madhuraṃ bhavissati, anudake ṭhāne āvāṭaṃ khanitvā ete udakaṃ uppādessanti, tehi katesu āvāṭesu mayaṃ udakaṃ pivissāma, agghaṭṭhapanaṃ nāma manussānaṃ jīvitā voropanasadisaṃ, ahaṃ pacchato gantvā etehi ṭhapitagghena bhaṇḍaṃ vikkiṇissāmī’’ti. Atha so ettake ānisaṃse disvā ‘‘samma, tvaṃ purato gacchāhī’’ti āha. ‘‘Sādhu, sammā’’ti bālasatthavāho sakaṭāni yojetvā nikkhanto anupubbena manussāvāsaṃ atikkamitvā kantāramukhaṃ pāpuṇi.

Kantāraṃ nāma – corakantāraṃ, vāḷakantāraṃ, nirudakakantāraṃ, amanussakantāraṃ, appabhakkhakantāranti pañcavidhaṃ. Tattha corehi adhiṭṭhitamaggo **corakantāraṃ** nāma. Sīhādīhi adhiṭṭhitamaggo **vāḷakantāraṃ** nāma. Yattha nhāyituṃ vā pātuṃ vā udakaṃ natthi, idaṃ **nirudakakantāraṃ** nāma. Amanussādhiṭṭhitaṃ **amanussakantāraṃ** nāma. Mūlakhādanīyādivirahitaṃ **appabhakkhakantāraṃ** nāma. Imasmiṃ pañcavidhe kantāre taṃ kantāraṃ nirudakakantārañceva amanussakantārañca. Tasmā so bālasatthavāhaputto sakaṭesu mahantamahantā cāṭiyo ṭhapetvā udakassa pūrāpetvā saṭṭhiyojanikaṃ kantāraṃ paṭipajji.

Athassa kantāramajjhaṃ gatakāle kantāre adhivatthayakkho ‘‘imehi manussehi gahitaṃ udakaṃ chaḍḍāpetvā dubbale katvā sabbeva ne khādissāmī’’ti sabbasetataruṇabalibaddayuttaṃ manoramaṃ yānakaṃ māpetvā dhanukalāpaphalakāvudhahatthehi dasahi dvādasahi amanussehi parivuto uppalakumudāni piḷandhitvā allakoso allavattho issarapuriso viya tasmiṃ yānake nisīditvā kaddamamakkhitehi cakkehi paṭipathaṃ agamāsi. Parivāraamanussāpissa purato ca pacchato ca gacchantā allakesā allavatthā uppalakumudamālā piḷandhitvā padumapuṇḍarīkakalāpe gahetvā bhisamuḷālāni khādantā udakabindūhi ceva kalalehi ca paggharantehi agamaṃsu. Satthavāhā ca nāma yadā dhuravāto vāyati, tadā yānake nisīditvā upaṭṭhākaparivutā rajaṃ pariharantā purato gacchanti. Yadā pacchato vāto vāyati, tadā teneva nayena pacchato gacchanti. Tadā pana dhuravāto ahosi, tasmā so satthavāhaputto purato agamāsi.

Yakkho taṃ āgacchantaṃ disvā attano yānakaṃ maggā okkamāpetvā ‘‘kahaṃ gacchathā’’ti tena saddhiṃ paṭisanthāraṃ akāsi. Satthavāhopi attano yānakaṃ maggā okkamāpetvā sakaṭānaṃ gamanokāsaṃ datvā ekamante ṭhito taṃ yakkhaṃ avoca ‘‘bho, amhe tāva bārāṇasito āgacchāma. Tumhe pana uppalakumudāni piḷandhitvā padumapuṇḍarīkahatthā bhisamuḷālāni khādantā kaddamamakkhitā udakabindūhi paggharantehi āgacchatha. Kiṃ nu kho tumhehi āgatamagge devo vassati, uppalādisañchannāni vā sarāni atthī’’ti pucchi. Yakkho tassa kathaṃ sutvā ‘‘samma, kiṃ nāmetaṃ kathesi. Esā nīlavanarāji paññāyati. Tato paṭṭhāya sakalaṃ araññaṃ ekodakaṃ, nibaddhaṃ devo vassati, kandarā pūrā, tasmiṃ tasmiṃ ṭhāne padumādisañchannāni sarāni atthī’’ti vatvā paṭipāṭiyā gacchantesu sakaṭesu ‘‘imāni sakaṭāni ādāya kahaṃ gacchathā’’ti pucchi. ‘‘Asukajanapadaṃ nāmā’’ti. ‘‘Imasmiṃ cimasmiñca sakaṭe kiṃ nāma bhaṇḍa’’nti? ‘‘Asukañca asukañcā’’ti. ‘‘Pacchato āgacchantaṃ sakaṭaṃ ativiya garukaṃ hutvā āgacchati, etasmiṃ kiṃ bhaṇḍa’’nti? ‘‘Udakaṃ etthā’’ti. ‘‘Parato tāva udakaṃ ānentehi vo manāpaṃ kataṃ, ito paṭṭhāya pana udakena kiccaṃ natthi, purato bahu udakaṃ, cāṭiyo bhinditvā udakaṃ chaḍḍetvā sukhena gacchathā’’ti āha. Evañca pana vatvā ‘‘tumhe gacchatha, amhākaṃ papañco hotī’’ti thokaṃ gantvā tesaṃ adassanaṃ patvā attano yakkhanagarameva agamāsi.

Sopi bālasatthavāho attano bālatāya yakkhassa vacanaṃ gahetvā cāṭiyo bhindāpetvā pasatamattampi udakaṃ anavasesetvā sabbaṃ chaḍḍāpetvā sakaṭāni pājāpesi, purato appamattakampi udakaṃ nāhosi, manussā pānīyaṃ alabhantā kilamiṃsu. Te yāva sūriyatthaṅgamanā gantvā sakaṭāni mocetvā parivaṭṭakena ṭhapetvā goṇe cakkesu bandhiṃsu. Neva goṇānaṃ udakaṃ ahosi, na manussānaṃ yāgubhattaṃ vā. Dubbalamanussā tattha tattha nipajjitvā sayiṃsu. Rattibhāgasamanantare yakkhā yakkhanagarato āgantvā sabbepi goṇe ca manusse ca jīvitakkhayaṃ pāpetvā maṃsaṃ khāditvā aṭṭhīni avasesetvā agamaṃsu. Evamekaṃ bālasatthavāhaputtaṃ nissāya sabbepi te vināsaṃ pāpuṇiṃsu, hatthaṭṭhikādīni disāvidisāsu vippakiṇṇāni ahesuṃ. Pañca sakaṭasatāni yathāpūritāneva aṭṭhaṃsu.

Bodhisattopi kho bālasatthavāhaputtassa nikkhantadivasato māsaḍḍhamāsaṃ vītināmetvā pañcahi sakaṭasatehi nagarā nikkhamma anupubbena kantāramukhaṃ pāpuṇi. So tattha udakacāṭiyo pūretvā bahuṃ udakaṃ ādāya khandhāvāre bheriṃ carāpetvā manusse sannipātetvā evamāha ‘‘tumhe maṃ anāpucchitvā pasatamattampi udakaṃ mā vaḷañjayittha, kantāre visarukkhā nāma honti, pattaṃ vā pupphaṃ vā phalaṃ vā tumhehi pure akhāditapubbaṃ maṃ anāpucchitvā mā khāditthā’’ti. Evaṃ manussānaṃ ovādaṃ datvā pañcahi sakaṭasatehi kantāraṃ paṭipajji. Tasmiṃ kantāramajjhaṃ sampatte so yakkho purimanayeneva bodhisattassa paṭipathe attānaṃ dassesi. Bodhisatto taṃ disvāva aññāsi ‘‘imasmiṃ kantāre udakaṃ natthi, nirudakakantāro nāmesa, ayañca nibbhayo rattanetto, chāyāpissa na paññāyati, nissaṃsayaṃ iminā purato gato bālasatthavāhaputto sabbaṃ udakaṃ chaḍḍāpetvā kilametvā sapariso khādito bhavissati, mayhaṃ pana paṇḍitabhāvaṃ upāyakosallaṃ na jānāti maññe''ti. Tato naṃ āha ''gacchatha tumhe, mayaṃ vāṇijā nāma aññaṃ udakaṃ adisvā gahitaudakaṃ na chaḍḍema, diṭṭhaṭṭhāne pana chaḍḍetvā sakaṭāni sallahukāni katvā gamissāmā''ti yakkho thokaṃ gantvā adassanaṃ upagamma attano yakkhanagarameva gato.

Yakkhe pana gate manussā bodhisattaṃ āhaṃsu ''ayya, ete manussā 'esā nīlavanarāji paññāyati, tato paṭṭhāya nibaddhaṃ devo vassatī'ti vatvā uppalakumudamālādhārino padumapuṇḍarīkakalāpe ādāya bhisamuḷālāni khādantā allavatthā allakesā udakabindūhi paggharantehi āgatā, udakaṃ chaḍḍetvā sallahukehi sakaṭehi khippaṃ gacchāmā''ti. Bodhisatto tesaṃ kathaṃ sutvā sakaṭāni ṭhapāpetvā sabbe manusse sannipātāpetvā ''tumhehi 'imasmiṃ kantāre saro vā pokkharaṇī vā atthī'ti kassaci sutapubba''nti pucchi. ''Na, ayya, sutapubba''nti. Nirudakakantāro nāma eso, idāni ekacce manussā ''etāya nīlavanarājiyā purato devo vassatī''ti vadanti, ''vuṭṭhivāto nāma kittakaṃ ṭhānaṃ vāyatī''ti? ''Yojanamattaṃ, ayyā''ti. ''Kacci pana vo ekassāpi sarīraṃ vuṭṭhivāto paharatī''ti? ''Natthi ayyā''ti. ''Meghasīsaṃ nāma kittake ṭhāne paññāyatī''ti? ''Tiyojanamatte ayyā''ti. ''Atthi pana vo kenaci ekampi meghasīsaṃ diṭṭha''nti? ''Natthi, ayyā''ti. ''Vijjulatā nāma kittake ṭhāne paññāyatī''ti? ''Catuppañcayojanamatte, ayyā''ti. ''Atthi pana vo kenaci vijjulatobhāso diṭṭho''ti? ''Natthi, ayyā''ti. ''Meghasaddo nāma kittake ṭhāne suyyatī''ti? ''Ekadviyojanamatte, ayyā''ti. ''Atthi pana vo kenaci meghasaddo suto''ti? ''Natthi, ayyā''ti. ''Na ete manussā, yakkhā ete, amhe udakaṃ chaḍḍāpetvā dubbale katvā khāditukāmā āgatā bhavissanti. Purato gato bālasatthavāhaputto na upāyakusalo. Addhā so etehi udakaṃ chaḍḍāpetvā kilametvā khādito bhavissati, pañca sakaṭasatāni yathāpūritāneva ṭhitāni bhavissanti. Ajja mayaṃ tāni passissāma, pasatamattampi udakaṃ achaḍḍetvā sīghasīghaṃ pājethā''ti pājāpesi.

So gacchanto yathāpūritāneva pañca sakaṭasatāni goṇamanussānañca hatthaṭṭhikādīni disāvidisāsu vippakiṇṇāni disvā sakaṭāni mocāpetvā sakaṭaparivaṭṭakena khandhāvāraṃ bandhāpetvā kālasseva manusse ca goṇe ca sāyamāsabhattaṃ bhojāpetvā manussānaṃ majjhe goṇe nipajjāpetvā sayaṃ balanāyako hutvā khaggahattho tiyāmarattiṃ ārakkhaṃ gahetvā ṭhitakova aruṇaṃ uṭṭhāpesi. Punadivase pana pātova sabbakiccāni niṭṭhāpetvā goṇe bhojetvā dubbalasakaṭāni chaḍḍāpetvā thirāni gāhāpetvā appagghaṃ bhaṇḍaṃ chaḍḍāpetvā mahagghaṃ bhaṇḍaṃ āropāpetvā yathādhippetaṃ ṭhānaṃ gantvā diguṇatiguṇena mūlena bhaṇḍaṃ vikkiṇitvā sabbaṃ parisaṃ ādāya puna attano nagarameva agamāsi.

Satthā imaṃ dhammakathaṃ kathetvā ''evaṃ, gahapati, pubbe takkaggāhagāhino mahāvināsaṃ pattā, apaṇṇakaggāhagāhino pana amanussānaṃ hatthato muccitvā sotthinā icchitaṭṭhānaṃ gantvā puna sakaṭṭhānameva paccāgamiṃsū''ti vatvā dvepi vatthūni ghaṭetvā imissā apaṇṇakadhammadesanāya abhisambuddho hutvā imaṃ gāthamāha –

1. ''Apaṇṇakaṃ ṭhānameke, dutiyaṃ āhu takkikā;
Etadaññāya medhāvī, taṃ gaṇhe yadapaṇṇaka''nti.

Tattha **apaṇṇaka**nti ekaṃsikaṃ aviraddhaṃ niyyānikaṃ. **Ṭhāna**nti kāraṇaṃ. Kāraṇañhi yasmā tadāyattavuttitāya phalaṃ tiṭṭhati nāma, tasmā ''ṭhāna''nti vuccati, ''ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato''tiādīsu (vibha. 809) cassa payogo veditabbo. Iti ''apaṇṇakaṃ ṭhāna''nti padadvayenāpi ''yaṃ ekantahitasukhāvahattā paṇḍitehi paṭipannaṃ ekaṃsikakāraṇaṃ aviraddhakāraṇaṃ niyyānikakāraṇaṃ, taṃ ida''nti dīpeti. Ayamettha saṅkhepo, pabhedato pana tīṇi saraṇagamanāni, pañca sīlāni, dasa sīlāni, pātimokkhasaṃvaro, indriyasaṃvaro, ājīvapārisuddhi, paccayapaṭisevanaṃ, sabbampi catupārisuddhisīlaṃ; indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, jhānaṃ, vipassanā, abhiññā, samāpatti, ariyamaggo, ariyaphalaṃ, sabbampetaṃ apaṇṇakaṭṭhānaṃ apaṇṇakapaṭipadā, niyyānikapaṭipadāti attho.

Yasmā ca pana niyyānikapaṭipadāya etaṃ nāmaṃ, tasmāyeva bhagavā apaṇṇakapaṭipadaṃ dassento imaṃ suttamāha –

> ‘‘Tīhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāya. Katamehi tīhi? Idha, bhikkhave, bhikkhu indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti. Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti…pe… evaṃ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.
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> ‘‘Kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madāya…pe… evaṃ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.
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> ‘‘Kathañca, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti. Idha, bhikkhave, bhikkhu divasaṃ caṅkamena nisajjāya…pe… evaṃ kho, bhikkhave, bhikkhu jāgariyaṃ anuyutto hotī’’ti (a. ni. 3.16).

Imasmiñcāpi sutte tayova dhammā vuttā. Ayaṃ pana apaṇṇakapaṭipadā yāva arahattaphalaṃ labbhateva. Tattha arahattaphalampi, phalasamāpattivihārassa ceva, anupādāparinibbānassa ca, paṭipadāyeva nāma hoti.

Eketi ekacce paṇḍitamanussā. Tattha kiñcāpi ‘‘asukā nāmā’’ti niyamo natthi, idaṃ pana saparisaṃ bodhisattaṃyeva sandhāya vuttanti veditabbaṃ. **Dutiyaṃ āhu takkikā**ti **dutiya**nti paṭhamato apaṇṇakaṭṭhānato niyyānikakāraṇato dutiyaṃ takkaggāhakāraṇaṃ aniyyānikakāraṇaṃ. **Āhu takkikā**ti ettha pana saddhiṃ purimapadena ayaṃ yojanā – **apaṇṇakaṭṭhānaṃ** ekaṃsikakāraṇaṃ aviraddhakāraṇaṃ niyyānikakāraṇaṃ **eke** bodhisattappamukhā paṇḍitamanussā gaṇhiṃsu. Ye pana bālasatthavāhaputtappamukhā takkikā āhu, te **dutiyaṃ** sāparādhaṃ anekaṃsikaṭṭhānaṃ viraddhakāraṇaṃ aniyyānikakāraṇaṃ aggahesuṃ. Tesu ye apaṇṇakaṭṭhānaṃ aggahesuṃ, te sukkapaṭipadaṃ paṭipannā. Ye dutiyaṃ ‘‘purato bhavitabbaṃ udakenā’’ti takkaggāhasaṅkhātaṃ aniyyānikakāraṇaṃ aggahesuṃ. Te kaṇhapaṭipadaṃ paṭipannā.

Tattha sukkapaṭipadā aparihānipaṭipadā, kaṇhapaṭipadā parihānipaṭipadā. Tasmā ye sukkapaṭipadaṃ paṭipannā, te aparihīnā sotthibhāvaṃ pattā. Ye pana kaṇhapaṭipadaṃ paṭipannā, te parihīnā anayabyasanaṃ āpannāti imamatthaṃ bhagavā anāthapiṇḍikassa gahapatino vatvā uttari idamāha **‘‘etadaññāya medhāvī, taṃ gaṇhe yadapaṇṇaka’’**nti.

Tattha **etadaññāya medhāvī**ti ‘‘medhā’’ti laddhanāmāya vipulāya visuddhāya uttamāya paññāya samannāgato kulaputto etaṃ apaṇṇake ceva sapaṇṇake cāti dvīsu atakkaggāhatakkaggāhasaṅkhātesu ṭhānesu guṇadosaṃ vuddhihāniṃ atthānatthaṃ ñatvāti attho. **Taṃ gaṇhe yadapaṇṇaka**nti yaṃ apaṇṇakaṃ ekaṃsikaṃ sukkapaṭipadāaparihāniyapaṭipadāsaṅkhātaṃ niyyānikakāraṇaṃ, tadeva gaṇheyya. Kasmā? Ekaṃsikādibhāvatoyeva. Itaraṃ pana na gaṇheyya. Kasmā? Anekaṃsikādibhāvatoyeva. Ayañhi apaṇṇakapaṭipadā nāma sabbesaṃ buddhapaccekabuddhabuddhaputtānaṃ paṭipadā. Sabbabuddhā hi apaṇṇakapaṭipadāyameva ṭhatvā daḷhena vīriyena pāramiyo pūretvā bodhimūle buddhā nāma honti, paccekabuddhā paccekabodhiṃ uppādenti, buddhaputtā sāvakapāramiñāṇaṃ paṭivijjhanti.

Iti bhagavā tesaṃ upāsakānaṃ tisso kulasampattiyo ca cha kāmasagge brahmalokasampattiyo ca datvāpi pariyosāne arahattamaggaphaladāyikā apaṇṇakapaṭipadā nāma, catūsu apāyesu pañcasu ca nīcakulesu nibbattidāyikā sapaṇṇakapaṭipadā nāmāti imaṃ apaṇṇakadhammadesanaṃ dassetvā uttari cattāri saccāni soḷasahi ākārehi pakāsesi. Catusaccapariyosāne sabbepi te pañcasatā upāsakā sotāpattiphale patiṭṭhahiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānetvā dassesi – ‘‘tasmiṃ samaye bālasatthavāhaputto devadatto ahosi, tassa parisā devadattaparisāva, paṇḍitasatthavāhaputtaparisā buddhaparisā, paṇḍitasatthavāhaputto pana ahameva ahosi’’nti desanaṃ niṭṭhāpesi.

Apaṇṇakajātakavaṇṇanā paṭhamā.

2. Vaṇṇupathajātakavaṇṇanā

Akilāsunoti imaṃ dhammadesanaṃ bhagavā sāvatthiyaṃ viharanto kathesi. Kaṃ pana ārabbhāti? Ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ. Tathāgate kira sāvatthiyaṃ viharante eko sāvatthivāsī kulaputto jetavanaṃ gantvā satthu santike dhammadesanaṃ sutvā pasannacitto kāmesu ādīnavaṃ disvā pabbajitvā upasampadāya pañcavassiko hutvā dve mātikā uggaṇhitvā vipassanācāraṃ sikkhitvā satthu santike attano cittaruciyaṃ kammaṭṭhānaṃ gahetvā ekaṃ araññaṃ pavisitvā vassaṃ upagantvā temāsaṃ vāyamantopi obhāsamattaṃ vā nimittamattaṃ vā uppādetuṃ nāsakkhi.

Athassa etadahosi ‘‘satthārā cattāro puggalā kathitā, tesu mayā padaparamena bhavitabbaṃ, natthi maññe mayhaṃ imasmiṃ attabhāve maggo vā phalaṃ vā, kiṃ karissāmi araññavāsena, satthu santikaṃ gantvā rūpasobhaggappattaṃ buddhasarīraṃ olokento madhuraṃ dhammadesanaṃ suṇanto viharissāmī’’ti puna jetavanameva paccāgamāsi. Atha naṃ sandiṭṭhasambhattā āhaṃsu – ‘‘āvuso, tvaṃ satthu santike kammaṭṭhānaṃ gahetvā ‘samaṇadhammaṃ karissāmī’ti gato, idāni pana āgantvā saṅgaṇikāya abhiramamāno carasi, kiṃ nu kho te pabbajitakiccaṃ matthakaṃ pattaṃ, appaṭisandhiko jātosī’’ti? Āvuso, ahaṃ maggaṃ vā phalaṃ vā alabhitvā ‘‘abhabbapuggalena mayā bhavitabba’’nti vīriyaṃ ossajitvā āgatomhīti. ‘‘Akāraṇaṃ te, āvuso, kataṃ daḷhavīriyassa satthu sāsane pabbajitvā vīriyaṃ ossajantena, ayuttaṃ te kataṃ, ehi tathāgatassa dassemā’’ti taṃ ādāya satthu santikaṃ agamaṃsu.

Satthā taṃ disvā evamāha ‘‘bhikkhave, tumhe etaṃ bhikkhuṃ anicchamānaṃ ādāya āgatā, kiṃ kataṃ iminā’’ti? ‘‘Bhante, ayaṃ bhikkhu evarūpe niyyānikasāsane pabbajitvā samaṇadhammaṃ karonto vīriyaṃ ossajitvā āgato’’ti āhaṃsu. Atha naṃ satthā āha ‘‘saccaṃ kira tayā bhikkhu vīriyaṃ ossaṭṭha’’nti? ‘‘Saccaṃ, bhagavā’’ti. ‘‘Kiṃ pana tvaṃ bhikkhu evarūpe mama sāsane pabbajitvā ‘appiccho’ti vā ‘santuṭṭho’ti vā ‘pavivitto’ti vā ‘āraddhavīriyo’ti vā evaṃ attānaṃ ajānāpetvā ‘ossaṭṭhavīriyo bhikkhū’ti jānāpesi. Nanu tvaṃ pubbe vīriyavā ahosi, tayā ekena kataṃ vīriyaṃ nissāya marukantāre pañcasu sakaṭasatesu manussā ca goṇā ca pānīyaṃ labhitvā sukhitā jātā, idāni kasmā vīriyaṃ ossajasī’’ti. So bhikkhu ettakena vacanena upatthambhito ahosi.

Taṃ pana kathaṃ sutvā bhikkhū bhagavantaṃ yāciṃsu – ‘‘bhante, idāni iminā bhikkhunā vīriyassa ossaṭṭhabhāvo amhākaṃ pākaṭo, pubbe panassa ekassa vīriyaṃ nissāya marukantāre goṇamanussānaṃ pānīyaṃ labhitvā sukhitabhāvo paṭicchanno, tumhākaṃ sabbaññutaññāṇasseva pākaṭo, amhākampetaṃ kāraṇaṃ kathethā’’ti. ‘‘Tena hi, bhikkhave, suṇāthā’’ti bhagavā tesaṃ bhikkhūnaṃ satuppādaṃ janetvā bhavantarena paṭicchannakāraṇaṃ pākaṭamakāsi.

Atīte kāsiraṭṭhe bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto satthavāhakule paṭisandhiṃ gahetvā vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati. So ekadā saṭṭhiyojanikaṃ marukantāraṃ paṭipajji. Tasmiṃ kantāre sukhumavālukā muṭṭhinā gahitā hatthe na tiṭṭhati, sūriyuggamanato paṭṭhāya aṅgārarāsi viya uṇhā hoti, na sakkā akkamituṃ. Tasmā taṃ paṭipajjantā dārudakatilataṇḍulādīni sakaṭehi ādāya rattimeva gantvā aruṇuggamane sakaṭāni parivaṭṭaṃ katvā matthake maṇḍapaṃ kāretvā kālasseva āhārakiccaṃ niṭṭhāpetvā chāyāya nisinnā divasaṃ khepetvā atthaṅgate sūriye sāyamāsaṃ bhuñjitvā bhūmiyā sītalāya jātāya sakaṭāni yojetvā gacchanti, samuddagamanasadisameva gamanaṃ hoti. Thalaniyāmako nāma laddhuṃ vaṭṭati, so tārakasaññā satthaṃ tāreti.

Sopi satthavāho tasmiṃ kāle imināva niyāmena taṃ kantāraṃ gacchanto ekūnasaṭṭhi yojanāni gantvā ‘‘idāni ekaratteneva marukantārā nikkhamanaṃ bhavissatī’’ti sāyamāsaṃ bhuñjitvā sabbaṃ dārudakaṃ khepetvā sakaṭāni yojetvā pāyāsi. Niyāmako pana purimasakaṭe āsanaṃ pattharāpetvā ākāse tārakaṃ olokento ‘‘ito pājetha, ito pājethā’’ti vadamāno nipajji. So dīghamaddhānaṃ aniddāyanabhāvena kilanto niddaṃ okkami, goṇe nivattitvā āgatamaggameva gaṇhante na aññāsi. Goṇā sabbarattiṃ agamaṃsu. Niyāmako aruṇuggamanavelāya pabuddho nakkhattaṃ oloketvā ‘‘sakaṭāni nivattetha nivattethā’’ti āha. Sakaṭāni nivattetvā paṭipāṭiṃ karontānaññeva aruṇo uggato. Manussā ‘‘hiyyo amhākaṃ niviṭṭhakhandhāvāraṭṭhānamevetaṃ, dārudakampi no khīṇaṃ, idāni naṭṭhamhā’’ti sakaṭāni mocetvā parivaṭṭakena ṭhapetvā matthake maṇḍapaṃ katvā attano attano sakaṭassa heṭṭhā anusocantā nipajjiṃsu.

Bodhisatto ‘‘mayi vīriyaṃ ossajante sabbe vinassissantī’’ti pāto sītalavelāyameva āhiṇḍanto ekaṃ dabbatiṇagacchaṃ disvā ‘‘imāni tiṇāni heṭṭhā udakasinehena uṭṭhitāni bhavissantī’’ti cintetvā kuddālaṃ gāhāpetvā taṃ padesaṃ khaṇāpesi, te saṭṭhihatthaṭṭhānaṃ khaṇiṃsu. Ettakaṃ ṭhānaṃ khaṇitvā paharantānaṃ kuddālo heṭṭhāpāsāṇe paṭihaññi, pahaṭamatte sabbe vīriyaṃ ossajiṃsu. Bodhisatto pana ‘‘imassa pāsāṇassa heṭṭhā udakena bhavitabba’’nti otaritvā pāsāṇe ṭhito oṇamitvā sotaṃ odahitvā saddaṃ āvajjento heṭṭhā udakassa pavattanasaddaṃ sutvā uttaritvā cūḷupaṭṭhākaṃ āha – ‘‘tāta, tayā vīriye ossaṭṭhe sabbe vinassissāma, tvaṃ vīriyaṃ anossajanto imaṃ ayakūṭaṃ gahetvā āvāṭaṃ otaritvā etasmiṃ pāsāṇe pahāraṃ dehī’’ti. So tassa vacanaṃ sampaṭicchitvā sabbesu vīriyaṃ ossajitvā ṭhitesupi vīriyaṃ anossajanto otaritvā pāsāṇe pahāraṃ adāsi. Pāsāṇo majjhe bhijjitvā heṭṭhā patitvā sotaṃ sannirumbhitvā aṭṭhāsi, tālakkhandhappamāṇā udakavaṭṭi uggañchi. Sabbe pānīyaṃ pivitvā nhāyiṃsu, atirekāni akkhayugādīni phāletvā yāgubhattaṃ pacitvā bhuñjitvā goṇe ca bhojetvā sūriye atthaṅgate udakāvāṭasamīpe dhajaṃ bandhitvā icchitaṭṭhānaṃ agamaṃsu. Te tattha bhaṇḍaṃ vikkiṇitvā diguṇaṃ tiguṇaṃ catugguṇaṃ lābhaṃ labhitvā attano vasanaṭṭhānameva agamaṃsu. Te tattha yāvatāyukaṃ ṭhatvā yathākammaṃ gatā, bodhisattopi dānādīni puññāni katvā yathākammameva gato.

Sammāsambuddho imaṃ dhammadesanaṃ kathetvā abhisambuddhova imaṃ gāthaṃ kathesi –

2. ‘‘Akilāsuno vaṇṇupathe khaṇantā, udaṅgaṇe tattha papaṃ avinduṃ;
Evaṃ munī vīriyabalūpapanno, akilāsu vinde hadayassa santi’’nti.

Tattha **akilāsuno**ti nikkosajjā āraddhavīriyā. **Vaṇṇupathe**ti vaṇṇu vuccati vālukā, vālukāmaggeti attho. **Khaṇantā**ti bhūmiṃ khaṇamānā. **Udaṅgaṇe**ti ettha **udā**ti nipāto, **aṅgaṇe**ti manussānaṃ sañcaraṇaṭṭhāne, anāvāṭe bhūmibhāgeti attho. **Tatthā**ti tasmiṃ vaṇṇupathe. **Papaṃ avindu**nti udakaṃ paṭilabhiṃsu. Udakañhi papīyanabhāvena ‘‘papā’’ti vuccati. Pavaddhaṃ vā āpaṃ papaṃ, mahodakanti attho.

Evanti opammapaṭipādanaṃ. **Munī**ti monaṃ vuccati ñāṇaṃ, kāyamoneyyādīsu vā aññataraṃ, tena samannāgatattā puggalo ‘‘munī’’ti vuccati. So panesa agāriyamuni, anagāriyamuni, sekkhamuni, asekkhamuni, paccekabuddhamuni, munimunīti anekavidho. Tattha **agāriyamunī**ti gihī āgataphalo viññātasāsano. **Anagāriyamunī**ti tathārūpova pabbajito. **Sekkhamunī**ti satta sekkhā. **Asekkhamunī**ti khīṇāsavo. **Paccekabuddhamunī**ti paccekasambuddho. **Munimunī**ti sammāsambuddho. Imasmiṃ panatthe sabbasaṅgāhakavasena moneyyasaṅkhātāya paññāya samannāgato ‘‘munī’’ti veditabbo. **Vīriyabalūpapanno**ti vīriyena ceva kāyabalañāṇabalena ca samannāgato. **Akilāsū**ti nikkosajjo –

‘‘Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu;
Upasussatu nissesaṃ, sarīre maṃsalohita’’nti. –

Evaṃ vuttena caturaṅgasamannāgatena vīriyena samannāgatattā analaso. **Vinde hadayassa santi**nti cittassapi hadayarūpassapi sītalabhāvakaraṇena ‘‘santi’’nti saṅkhaṃ gataṃ jhānavipassanābhiññāarahattamaggañāṇasaṅkhātaṃ ariyadhammaṃ vindati paṭilabhatīti attho.

Bhagavatā hi –

> ‘‘Dukkhaṃ, bhikkhave, kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ parihāpeti. Āraddhavīriyo ca kho, bhikkhave, sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ paripūreti, na, bhikkhave, hīnena aggassa patti hotī’’ti (saṃ. ni. 2.22) –

Evaṃ anekehi suttehi kusītassa dukkhavihāro, āraddhavīriyassa ca sukhavihāro saṃvaṇṇito. Idhāpi āraddhavīriyassa akatābhinivesassa vipassakassa vīriyabalena adhigantabbaṃ tameva sukhavihāraṃ dassento ‘‘evaṃ munī vīriyabalūpapanno, akilāsu vinde hadayassa santi’’nti āha. Idaṃ vuttaṃ hoti – yathā te vāṇijā akilāsuno vaṇṇupathe khaṇantā udakaṃ labhiṃsu, evaṃ imasmimpi sāsane akilāsu hutvā vāyamamāno paṇḍito bhikkhu imaṃ jhānādibhedaṃ hadayassa santiṃ labhati. So tvaṃ bhikkhu pubbe udakamattassa atthāya vīriyaṃ katvā idāni evarūpe maggaphaladāyake niyyānikasāsane kasmā vīriyaṃ ossajasīti evaṃ imaṃ dhammadesanaṃ dassetvā cattāri saccāni pakāsesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu aggaphale arahatte patiṭṭhāsi.

Satthāpi dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānetvā dassesi ‘‘tasmiṃ samaye vīriyaṃ anossajitvā pāsāṇaṃ bhinditvā mahājanassa udakadāyako cūḷupaṭṭhāko ayaṃ ossaṭṭhavīriyo bhikkhu ahosi, avasesaparisā idāni buddhaparisā jātā, satthavāhajeṭṭhako pana ahameva ahosi’’nti desanaṃ niṭṭhāpesi.

Vaṇṇupathajātakavaṇṇanā dutiyā.

3. Serivavāṇijajātakavaṇṇanā

Idha ce naṃ virādhesīti imampi dhammadesanaṃ bhagavā sāvatthiyaṃ viharanto ekaṃ ossaṭṭhavīriyameva bhikkhuṃ ārabbha kathesi. Tañhi purimanayeneva bhikkhūhi ānītaṃ disvā satthā āha – ‘‘tvaṃ bhikkhu, evarūpe maggaphaladāyake sāsane pabbajitvā vīriyaṃ ossajanto satasahassagghanikāya kañcanapātiyā parihīno serivavāṇijo viya ciraṃ socissasī’’ti. Bhikkhū tassatthassa āvibhāvatthaṃ bhagavantaṃ yāciṃsu, bhagavā bhavantarena paṭicchannakāraṇaṃ pākaṭamakāsi.

Atīte ito pañcame kappe bodhisatto serivaraṭṭhe kacchapuṭavāṇijo ahosi. So serivanāmakena ekena lolakacchapuṭavāṇijena saddhiṃ vohāratthāya gacchanto nīlavāhaṃ nāma nadiṃ uttaritvā ariṭṭhapuraṃ nāma nagaraṃ pavisanto nagaravīthiyo bhājetvā attano pattavīthiyā bhaṇḍaṃ vikkiṇanto vicari. Itaropi attano pattavīthiṃ gaṇhi. Tasmiñca nagare ekaṃ seṭṭhikulaṃ parijiṇṇaṃ ahosi, sabbe puttabhātikā ca dhanañca parikkhayaṃ agamaṃsu, ekā dārikā ayyikāya saddhiṃ avasesā ahosi, tā dvepi paresaṃ bhatiṃ katvā jīvanti. Gehe pana tāsaṃ mahāseṭṭhinā paribhuttapubbā suvaṇṇapāti bhājanantare nikkhittā dīgharattaṃ avalañjiyamānā malaggahitā ahosi, tā tassā suvaṇṇapātibhāvampi na jānanti. So lolavāṇijo tasmiṃ samaye ‘‘maṇike gaṇhatha, maṇike gaṇhathā’’ti vicaranto taṃ gharadvāraṃ pāpuṇi. Sā kumārikā taṃ disvā ayyikaṃ āha ‘‘amma mayhaṃ ekaṃ piḷandhanaṃ gaṇhā’’ti. Amma mayaṃ duggatā, kiṃ datvā gaṇhissāmāti. Ayaṃ no pāti atthi, no ca amhākaṃ upakārā, imaṃ datvā gaṇhāti. Sā vāṇijaṃ pakkosāpetvā āsane nisīdāpetvā taṃ pātiṃ datvā ‘‘ayya, imaṃ gahetvā tava bhaginiyā kiñcideva dehī’’ti āha. Vāṇijo pātiṃ hatthena gahetvāva ‘‘suvaṇṇapāti bhavissatī’’ti parivattetvā pātipiṭṭhiyaṃ sūciyā lekhaṃ kaḍḍhitvā suvaṇṇabhāvaṃ ñatvā ‘‘imāsaṃ kiñci adatvāva imaṃ pātiṃ harissāmī’’ti ‘‘ayaṃ kiṃ agghati, aḍḍhamāsakopissā mūlaṃ na hotī’’ti bhūmiyaṃ khipitvā uṭṭhāyāsanā pakkāmi. Ekena pavisitvā nikkhantavīthiṃ itaro pavisituṃ labhatīti bodhisatto taṃ vīthiṃ pavisitvā ‘‘maṇike gaṇhatha, maṇike gaṇhathā’’ti vicaranto tameva gharadvāraṃ pāpuṇi.

Puna sā kumārikā tatheva ayyikaṃ āha. Atha naṃ ayyikā ‘‘amma, paṭhamaṃ āgatavāṇijo pātiṃ bhūmiyaṃ khipitvā gato, idāni kiṃ datvā gaṇhissāmā’’ti āha. Amma, so vāṇijo pharusavāco, ayaṃ pana piyadassano mudusallāpo, appeva nāma naṃ gaṇheyyāti. Amma, tena hi pakkosāhīti. Sā taṃ pakkosi.

Athassa gehaṃ pavisitvā nisinnassa taṃ pātiṃ adaṃsu. So tassā suvaṇṇapātibhāvaṃ ñatvā ‘‘amma, ayaṃ pāti satasahassaṃ agghati, satasahassagghanakabhaṇḍaṃ mayhaṃ hatthe natthī’’ti āha. Ayya, paṭhamaṃ āgatavāṇijo ‘‘ayaṃ aḍḍhamāsakampi na agghatī’’ti vatvā bhūmiyaṃ khipitvā gato, ayaṃ pana tava puññena suvaṇṇapāti jātā bhavissati, mayaṃ imaṃ tuyhaṃ dema, kiñcideva no datvā imaṃ gahetvā yāhīti. Bodhisatto tasmiṃ khaṇe hatthagatāni pañca kahāpaṇasatāni pañcasatagghanakañca bhaṇḍaṃ sabbaṃ datvā ‘‘mayhaṃ imaṃ tulañca pasibbakañca aṭṭha ca kahāpaṇe dethā’’ti ettakaṃ yācitvā ādāya pakkāmi. So sīghameva nadītīraṃ gantvā nāvikassa aṭṭha kahāpaṇe datvā nāvaṃ abhiruhi.

Tato lolavāṇijopi puna taṃ gehaṃ gantvā ‘‘āharatha taṃ pātiṃ, tumhākaṃ kiñcideva dassāmī’’ti āha. Sā taṃ paribhāsitvā ‘‘tvaṃ amhākaṃ satasahassagghanikaṃ suvaṇṇapātiṃ aḍḍhamāsagghanikampi na akāsi, tuyhaṃ pana sāmikasadiso eko dhammiko vāṇijo amhākaṃ sahassaṃ datvā taṃ ādāya gato’’ti āha. Taṃ sutvāva ‘‘satasahassagghanikāya suvaṇṇapātiyā parihīnomhi, mahājānikaro vata me aya’’nti sañjātabalavasoko satiṃ paccupaṭṭhāpetuṃ asakkonto visaññī hutvā attano hatthagate kahāpaṇe ceva bhaṇḍikañca gharadvāreyeva vikiritvā nivāsanapārupanaṃ pahāya tulādaṇḍaṃ muggaraṃ katvā ādāya bodhisattassa anupadaṃ pakkanto nadītīraṃ gantvā bodhisattaṃ gacchantaṃ disvā ‘‘ambho, nāvika, nāvaṃ nivattehī’’ti āha. Bodhisatto pana ‘‘tāta, mā nivattayī’’ti paṭisedhesi. Itarassapi bodhisattaṃ gacchantaṃ passantasseva balavasoko udapādi, hadayaṃ uṇhaṃ ahosi, mukhato lohitaṃ uggañchi, vāpikaddamo viya hadayaṃ phali. So bodhisatte āghātaṃ bandhitvā tattheva jīvitakkhayaṃ pāpuṇi. Idaṃ paṭhamaṃ devadattassa bodhisatte āghātabandhanaṃ. Bodhisatto dānādīni puññāni katvā yathākammaṃ gato.

Sammāsambuddho imaṃ dhammadesanaṃ kathetvā abhisambuddhova imaṃ gāthaṃ kathesi –

3. ‘‘Idha ce naṃ virādhesi, saddhammassa niyāmataṃ;
Ciraṃ tvaṃ anutappesi, serivāyaṃva vāṇijo’’ti.

Tattha **idha ce naṃ virādhesi, saddhammassa niyāmata**nti imasmiṃ sāsane etaṃ saddhammassa niyāmatāsaṅkhātaṃ sotāpattimaggaṃ virādhesi. Yadi virādhesi, vīriyaṃ ossajanto nādhigacchasi na paṭilabhasīti attho. **Ciraṃ tvaṃ anutappesī**ti evaṃ sante tvaṃ dīghamaddhānaṃ socanto paridevanto anutapessasi, atha vā ossaṭṭhavīriyatāya ariyamaggassa virādhitattā dīgharattaṃ nirayādīsu uppanno nānappakārāni dukkhāni anubhavanto anutappissasi kilamissasīti ayamettha attho. Kathaṃ? **Serivāyaṃva vāṇijo**ti ‘‘serivā’’ti evaṃnāmako ayaṃ vāṇijo yathā. Idaṃ vuttaṃ hoti – yathā pubbe serivanāmako vāṇijo satasahassagghanikaṃ suvaṇṇapātiṃ labhitvā tassā gahaṇatthāya vīriyaṃ akatvā tato parihīno anutappi, evameva tvampi imasmiṃ sāsane paṭiyattasuvaṇṇapātisadisaṃ ariyamaggaṃ ossaṭṭhavīriyatāya anadhigacchanto tato parihīno dīgharattaṃ anutappissasi. Sace pana vīriyaṃ na ossajissasi, paṇḍitavāṇijo suvaṇṇapātiṃ viya mama sāsane navavidhampi lokuttaradhammaṃ paṭilabhissasīti.

Evamassa satthā arahattena kūṭaṃ gaṇhanto imaṃ dhammadesanaṃ dassetvā cattāri saccāni pakāsesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu aggaphale arahatte patiṭṭhāsi.

Satthāpi dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānetvā dassesi – ‘‘tadā bālavāṇijo devadatto ahosi, paṇḍitavāṇijo pana ahameva ahosi’’nti desanaṃ niṭṭhāpesi.

Serivavāṇijajātakavaṇṇanā tatiyā.

4. Cūḷaseṭṭhijātakavaṇṇanā

Appakenapi medhāvīti imaṃ dhammadesanaṃ bhagavā rājagahaṃ upanissāya jīvakambavane viharanto cūḷapanthakattheraṃ ārabbha kathesi.

Tattha cūḷapanthakassa tāva nibbatti kathetabbā. Rājagahe kira dhanaseṭṭhikulassa dhītā attano dāseneva saddhiṃ santhavaṃ katvā ‘‘aññepi me imaṃ kammaṃ jāneyyu’’nti bhītā evamāha ‘‘amhehi imasmiṃ ṭhāne vasituṃ na sakkā, sace me mātāpitaro imaṃ dosaṃ jānissanti, khaṇḍākhaṇḍaṃ karissanti, videsaṃ gantvā vasissāmā’’ti hatthasāraṃ gahetvā aggadvārena nikkhamitvā ‘‘yattha vā tattha vā aññehi ajānanaṭṭhānaṃ gantvā vasissāmā’’ti ubhopi agamaṃsu.

Tesaṃ ekasmiṃ ṭhāne vasantānaṃ saṃvāsamanvāya tassā kucchiyaṃ gabbho patiṭṭhāsi. Sā gabbhaparipākaṃ āgamma sāmikena saddhiṃ mantesi ‘‘gabbho me paripākaṃ gato, ñātibandhuvirahite ṭhāne gabbhavuṭṭhānaṃ nāma ubhinnampi amhākaṃ dukkhameva, kulagehameva gacchāmā’’ti. So ‘‘sacāhaṃ gamissāmi, jīvitaṃ me natthī’’ti cintetvā ‘‘ajja gacchāma, sve gacchāmā’’ti divase atikkāmesi. Sā cintesi ‘‘ayaṃ bālo attano dosamahantatāya gantuṃ na ussahati, mātāpitaro nāma ekantahitā, ayaṃ gacchatu vā mā vā, mayā gantuṃ vaṭṭatī’’ti. Sā tasmiṃ gehā nikkhante gehaparikkhāraṃ paṭisāmetvā attano kulagharaṃ gatabhāvaṃ anantaragehavāsīnaṃ ārocetvā maggaṃ paṭipajji.

Atha so puriso gharaṃ āgato taṃ adisvā paṭivissake pucchitvā ‘‘kulagharaṃ gatā’’ti sutvā vegena anubandhitvā antarāmagge sampāpuṇi. Tassāpi tattheva gabbhavuṭṭhānaṃ ahosi. So ‘‘kiṃ idaṃ bhadde’’ti pucchi. ‘‘Sāmi, eko putto jāto’’ti. ‘‘Idāni kiṃ karissāmā’’ti? ‘‘Yassatthāya mayaṃ kulagharaṃ gaccheyyāma, taṃ kammaṃ antarāva nipphannaṃ, tattha gantvā kiṃ karissāma, nivattāmā’’ti dvepi ekacittā hutvā nivattiṃsu. Tassa ca dārakassa panthe jātattā ‘‘panthako’’ti nāmaṃ akaṃsu. Tassā na cirasseva aparopi gabbho patiṭṭhahi. Sabbaṃ purimanayeneva vitthāretabbaṃ. Tassāpi dārakassa panthe jātattā paṭhamajātassa ‘‘mahāpanthako’’ti nāmaṃ katvā itarassa ‘‘cūḷapanthako’’ti nāmaṃ akaṃsu. Te dvepi dārake gahetvā attano vasanaṭṭhānameva āgatā.

Tesaṃ tattha vasantānaṃ ayaṃ mahāpanthakadārako aññe dārake ‘‘cūḷapitā mahāpitā’’ti, ‘‘ayyako ayyikā’’ti ca vadante sutvā mātaraṃ pucchi ‘‘amma, aññe dārakā ‘cūḷapitā mahāpitā’tipi vadanti, ‘ayyako ayyikā’tipi vadanti, amhākaṃ ñātakā natthī’’ti. ‘‘Āma, tāta, tumhākaṃ ettha ñātakā natthi, rājagahanagare pana vo dhanaseṭṭhi nāma ayyako, tattha tumhākaṃ bahū ñātakā’’ti. ‘‘Kasmā tattha na gacchatha, ammā’’ti? Sā attano agamanakāraṇaṃ puttassa akathetvā puttesu punappunaṃ kathentesu sāmikaṃ āha – ‘‘ime dārakā maṃ ativiya kilamenti, kiṃ no mātāpitaro disvā maṃsaṃ khādissanti, ehi dārakānaṃ ayyakakulaṃ dassessāmā’’ti. ‘‘Ahaṃ sammukhā bhavituṃ na sakkhissāmi, taṃ pana tattha nayissāmī’’ti. ‘‘Sādhu, ayya, yena kenaci upāyena dārakānaṃ ayyakakulameva daṭṭhuṃ vaṭṭatī’’ti dvepi janā dārake ādāya anupubbena rājagahaṃ patvā nagaradvāre ekissā sālāya nivāsaṃ katvā dārakamātā dve dārake gahetvā āgatabhāvaṃ mātāpitūnaṃ ārocāpesi.

Te taṃ sāsanaṃ sutvā ‘‘saṃsāre vicarantānaṃ na putto na dhītā nāma natthi, te amhākaṃ mahāparādhikā, na sakkā tehi amhākaṃ cakkhupathe ṭhātuṃ, ettakaṃ pana dhanaṃ gahetvā dvepi janā phāsukaṭṭhānaṃ gantvā jīvantu, dārake pana idha pesentū’’ti. Seṭṭhidhītā mātāpitūhi pesitaṃ dhanaṃ gahetvā dārake āgatadūtānaṃyeva hatthe datvā pesesi, dārakā ayyakakule vaḍḍhanti. Tesu cūḷapanthako atidaharo, mahāpanthako pana ayyakena saddhiṃ dasabalassa dhammakathaṃ sotuṃ gacchati. Tassa niccaṃ satthu sammukhā dhammaṃ suṇantassa pabbajjāya cittaṃ nami. So ayyakaṃ āha ‘‘sace tumhe sampaṭicchatha, ahaṃ pabbajeyya’’nti. ‘‘Kiṃ vadesi, tāta, mayhaṃ sakalalokassapi pabbajjāto taveva pabbajjā bhaddikā, sace sakkosi, pabbaja tātā’’ti sampaṭicchitvā satthu santikaṃ gato. Satthā ‘‘kiṃ mahāseṭṭhi dārako te laddho’’ti. ‘‘Āma, bhante ayaṃ dārako mayhaṃ nattā, tumhākaṃ santike pabbajāmīti vadatī’’ti āha. Satthā aññataraṃ piṇḍacārikaṃ bhikkhuṃ ‘‘imaṃ dārakaṃ pabbājehī’’ti āṇāpesi. Thero tassa tacapañcakakammaṭṭhānaṃ ācikkhitvā pabbājesi. So bahuṃ buddhavacanaṃ uggaṇhitvā paripuṇṇavasso upasampadaṃ labhi. Upasampanno hutvā yoniso manasikāre kammaṃ karonto arahattaṃ pāpuṇi.

So jhānasukhena, maggasukhena, phalasukhena vītināmento cintesi ‘‘sakkā nu kho imaṃ sukhaṃ cūḷapanthakassa dātu’’nti. Tato ayyakaseṭṭhissa santikaṃ gantvā ‘‘mahāseṭṭhi sace tumhe sampaṭicchatha, ahaṃ cūḷapanthakaṃ pabbājeyya’’nti āha. ‘‘Pabbājetha, bhante’’ti. Thero cūḷapanthakadārakaṃ pabbājetvā dasasu sīlesu patiṭṭhāpesi. Cūḷapanthakasāmaṇero pabbajitvāva dandho ahosi.

> ‘‘Padumaṃ yathā kokanadaṃ sugandhaṃ, pāto siyā phullamavītagandhaṃ;
> Aṅgīrasaṃ passa virocamānaṃ, tapantamādiccamivantalikkhe’’ti. (saṃ. ni. 1.123; a. ni. 5.195) –

Imaṃ ekagāthaṃ catūhi māsehi gaṇhituṃ nāsakkhi. So kira kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabhikkhuno uddesaggahaṇakāle parihāsakeḷiṃ akāsi. So bhikkhu tena parihāsena lajjito neva uddesaṃ gaṇhi, na sajjhāyamakāsi. Tena kammena ayaṃ pabbajitvāva dandho jāto, gahitagahitaṃ padaṃ uparūpari padaṃ gaṇhantassa nassati. Tassa imameva gāthaṃ gahetuṃ vāyamantassa cattāro māsā atikkantā.

Atha naṃ mahāpanthako āha ‘‘cūḷapanthaka, tvaṃ imasmiṃ sāsane abhabbo, catūhi māsehi ekampi gāthaṃ gahetuṃ na sakkosi, pabbajitakiccaṃ pana tvaṃ kathaṃ matthakaṃ pāpessasi, nikkhama ito’’ti vihārā nikkaḍḍhi. Cūḷapanthako buddhasāsane sinehena gihibhāvaṃ na pattheti. Tasmiñca kāle mahāpanthako bhattuddesako hoti. Jīvako komārabhacco bahuṃ gandhamālaṃ ādāya attano ambavanaṃ gantvā satthāraṃ pūjetvā dhammaṃ sutvā uṭṭhāyāsanā dasabalaṃ vanditvā mahāpanthakaṃ upasaṅkamitvā ‘‘kittakā, bhante, satthu santike bhikkhū’’ti pucchi. ‘‘Pañcamattāni bhikkhusatānī’’ti. ‘‘Sve, bhante, buddhappamukhāni pañca bhikkhusatāni ādāya amhākaṃ nivesane bhikkhaṃ gaṇhathā’’ti. ‘‘Upāsaka, cūḷapanthako nāma bhikkhu dandho aviruḷhidhammo, taṃ ṭhapetvā sesānaṃ nimantanaṃ sampaṭicchāmī’’ti thero āha. Taṃ sutvā cūḷapanthako cintesi ‘‘thero ettakānaṃ bhikkhūnaṃ nimantanaṃ sampaṭicchanto maṃ bāhiraṃ katvā sampaṭicchati, nissaṃsayaṃ mayhaṃ bhātikassa mayi cittaṃ bhinnaṃ bhavissati, kiṃ idāni mayhaṃ iminā sāsanena, gihī hutvā dānādīni puññāni karonto jīvissāmī’’ti.

So punadivase pātova ‘‘gihī bhavissāmī’’ti pāyāsi. Satthā paccūsakāleyeva lokaṃ olokento imaṃ kāraṇaṃ disvā paṭhamataraṃ gantvā cūḷapanthakassa gamanamagge dvārakoṭṭhake caṅkamanto aṭṭhāsi. Cūḷapanthako gharaṃ gacchanto satthāraṃ disvā upasaṅkamitvā vandi. Atha naṃ satthā ‘‘kahaṃ pana, tvaṃ cūḷapanthaka, imāya velāya gacchasī’’ti āha. Bhātā maṃ, bhante, nikkaḍḍhati, tenāhaṃ vibbhamituṃ gacchāmīti. Cūḷapanthaka, tava pabbajjā nāma mama santakā, bhātarā nikkaḍḍhito kasmā mama santikaṃ nāgañchi? Ehi kiṃ te gihibhāvena, mama santike bhavissasī’’ti bhagavā cūḷapanthakaṃ ādāya gantvā gandhakuṭippamukhe nisīdāpetvā ‘‘cūḷapanthaka, tvaṃ puratthābhimukho hutvā imaṃ pilotikaṃ ‘rajoharaṇaṃ rajoharaṇa’nti parimajjanto idheva hohī’’ti iddhiyā abhisaṅkhataṃ parisuddhaṃ pilotikākhaṇḍaṃ datvā kāle ārocite bhikkhusaṅghaparivuto jīvakassa gehaṃ gantvā paññattāsane nisīdi.

Cūḷapanthakopi sūriyaṃ olokento taṃ pilotikākhaṇḍaṃ ‘‘rajoharaṇaṃ rajoharaṇa’’nti parimajjanto nisīdi, tassa taṃ pilotikākhaṇḍaṃ parimajjantassa parimajjantassa kiliṭṭhaṃ ahosi. Tato cintesi ‘‘idaṃ pilotikākhaṇḍaṃ ativiya parisuddhaṃ, imaṃ pana attabhāvaṃ nissāya purimapakatiṃ vijahitvā evaṃ kiliṭṭhaṃ jātaṃ, aniccā vata saṅkhārā’’ti khayavayaṃ paṭṭhapento vipassanaṃ vaḍḍhesi. Satthā ‘‘cūḷapanthakassa cittaṃ vipassanaṃ āruḷha’’nti ñatvā ‘‘cūḷapanthaka, tvaṃ etaṃ pilotikākhaṇḍameva saṃkiliṭṭhaṃ rajorañjitaṃ jātanti mā saññaṃ kari, abbhantare pana te rāgarajādayo atthi, te harāhī’’ti vatvā obhāsaṃ vissajjetvā purato nisinno viya paññāyamānarūpo hutvā imā gāthā abhāsi –

> ‘‘Rāgo rajo na ca pana reṇu vuccati, rāgassetaṃ adhivacanaṃ rajoti;
> Etaṃ rajaṃ vippajahitva bhikkhavo, viharanti te vigatarajassa sāsane.
>
> ‘‘Doso rajo na ca pana reṇu vuccati, dosassetaṃ adhivacanaṃ rajoti;
> Etaṃ rajaṃ vippajahitva bhikkhavo, viharanti te vigatarajassa sāsane.
>
> ‘‘Moho rajo na ca pana reṇu vuccati, mohassetaṃ adhivacanaṃ rajoti;

> Etaṃ rajaṃ vippajahitva bhikkhavo, viharanti te vigatarajassa sāsane''ti. (mahāni. 209; cūḷani. udayamāṇavapucchāniddesa 74);

Gāthāpariyosāne cūḷapanthako saha paṭisambhidāhi arahattaṃ pāpuṇi, paṭisambhidāhiyevassa tīṇi piṭakāni āgamaṃsu. So kira pubbe rājā hutvā nagaraṃ padakkhiṇaṃ karonto nalāṭato sede muccante parisuddhena sāṭakena nalāṭantaṃ puñchi, sāṭako kiliṭṭho ahosi. So ''imaṃ sarīraṃ nissāya evarūpo parisuddho sāṭako pakatiṃ jahitvā kiliṭṭho jāto, aniccā vata saṅkhārā''ti aniccasaññaṃ paṭilabhi. Tena kāraṇenassa rajoharaṇameva paccayo jāto.

Jīvakopi kho komārabhacco dasabalassa dakkhiṇodakaṃ upanāmesi. Satthā ''nanu, jīvaka, vihāre bhikkhū atthī''ti hatthena pattaṃ pidahi. Mahāpanthako ''bhante, vihāre natthi bhikkhū''ti āha. Satthā ''atthi jīvakā''ti āha. Jīvako ''tena hi, bhaṇe, gaccha, vihāre bhikkhūnaṃ atthibhāvaṃ vā natthibhāvaṃ vā jānāhī''ti purisaṃ pesesi. Tasmiṃ khaṇe cūḷapanthako ''mayhaṃ bhātiko 'vihāre bhikkhū natthī'ti bhaṇati, vihāre bhikkhūnaṃ atthibhāvamassa pakāsessāmī''ti sakalaṃ ambavanaṃ bhikkhūnaṃyeva pūresi. Ekacce bhikkhū cīvarakammaṃ karonti, ekacce rajanakammaṃ, ekacce sajjhāyaṃ karontīti evaṃ aññamaññaṃ asadisaṃ bhikkhusahassaṃ māpesi. So puriso vihāre bahū bhikkhū disvā nivattitvā ''ayya, sakalaṃ ambavanaṃ bhikkhūhi paripuṇṇa''nti jīvakassa ārocesi. Theropi kho tattheva –

> ''Sahassakkhattumattānaṃ, nimminitvāna panthako;
> Nisīdambavane ramme, yāva kālappavedanā''ti. (theragā. 563);

Atha satthā taṃ purisaṃ āha – ''vihāraṃ gantvā 'satthā cūḷapanthakaṃ nāma pakkosatī'ti vadehī''ti. Tena gantvā tathāvutte ''ahaṃ cūḷapanthako, ahaṃ cūḷapanthako''ti mukhasahassaṃ uṭṭhahi. Puriso gantvā ''sabbepi kira te, bhante, cūḷapanthakāyeva nāmā''ti āha. Tena hi tvaṃ gantvā yo paṭhamaṃ ''ahaṃ cūḷapanthako''ti vadati, taṃ hatthe gaṇha, avasesā antaradhāyissantīti. So tathā akāsi, tāvadeva sahassamattā bhikkhū antaradhāyiṃsu. Thero tena purisena saddhiṃ agamāsi. Satthā bhattakiccapariyosāne jīvakaṃ āmantesi ''jīvaka, cūḷapanthakassa pattaṃ gaṇha, ayaṃ te anumodanaṃ karissatī''ti. Jīvako tathā akāsi. Thero sīhanādaṃ nadanto taruṇasīho viya tīṇi piṭakāni saṃkhobhetvā anumodanaṃ akāsi.

Satthā uṭṭhāyāsanā bhikkhusaṅghaparivāro vihāraṃ gantvā bhikkhūhi vatte dassite uṭṭhāyāsanā gandhakuṭippamukhe ṭhatvā bhikkhusaṅghassa sugatovādaṃ datvā kammaṭṭhānaṃ kathetvā bhikkhusaṅghaṃ uyyojetvā surabhigandhavāsitaṃ gandhakuṭiṃ pavisitvā dakkhiṇena passena sīhaseyyaṃ upagato. Atha sāyanhasamaye dhammasabhāyaṃ bhikkhū ito cito ca samosaritvā rattakambalasāṇiṃ parikkhipantā viya nisīditvā satthu guṇakathaṃ ārabhiṃsu ''āvuso, mahāpanthako cūḷapanthakassa ajjhāsayaṃ ajānanto 'catūhi māsehi ekagāthaṃ gaṇhituṃ na sakkoti, dandho aya'nti vihārā nikkaḍḍhi, sammāsambuddho pana attano anuttaradhammarājatāya ekasmiṃyevassa antarabhatte saha paṭisambhidāhi arahattaṃ adāsi, tīṇi piṭakāni paṭisambhidāhiyeva āgatāni, aho buddhānaṃ balaṃ nāma mahanta''nti.

Atha bhagavā dhammasabhāyaṃ imaṃ kathāpavattiṃ ñatvā ''ajja mayā gantuṃ vaṭṭatī''ti buddhaseyyāya uṭṭhāya surattadupaṭṭaṃ nivāsetvā vijjulataṃ viya kāyabandhanaṃ bandhitvā rattakambalasadisaṃ sugatamahācīvaraṃ pārupitvā surabhigandhakuṭito nikkhamma mattavāraṇo viya sīhavikkantavilāsena vijambhamāno sīho viya anantāya buddhalīlāya dhammasabhaṃ gantvā alaṅkatamaṇḍapamajjhe supaññattavarabuddhāsanaṃ abhiruyha chabbaṇṇabuddharasmiyo vissajjento aṇṇavakucchiṃ obhāsayamāno yugandharamatthake bālasūriyo viya āsanamajjhe nisīdi. Sammāsambuddhe pana āgatamatte bhikkhusaṅgho kathaṃ pacchinditvā tuṇhī ahosi.

Satthā mudukena mettacittena parisaṃ oloketvā ''ayaṃ parisā ativiya sobhati, ekassapi hatthakukkuccaṃ vā pādakukkuccaṃ vā ukkāsitasaddo vā khipitasaddo vā natthi, sabbepime buddhagāravena sagāravā buddhatejena tajjitā mayi āyukappampi akathetvā nisinne paṭhamaṃ kathaṃ samuṭṭhāpetvā na kathessanti, kathāsamuṭṭhāpanavattaṃ nāma mayāva jānitabbaṃ, ahameva paṭhamaṃ kathessāmī''ti madhurena brahmassarena bhikkhū āmantetvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā''ti āha. Bhante, na mayaṃ imasmiṃ ṭhāne nisinnā aññaṃ tiracchānakathaṃ kathema, tumhākaṃyeva pana guṇe vaṇṇayamānā nisinnāmha ''āvuso mahāpanthako cūḷapanthakassa ajjhāsayaṃ ajānanto 'catūhi māsehi ekaṃ gāthaṃ gaṇhituṃ na sakkoti, dandho aya'nti vihārā nikkaḍḍhi, sammāsambuddho pana anuttaradhammarājatāya ekasmiṃyevassa antarabhatte saha paṭisambhidāhi arahattaṃ adāsi, aho buddhānaṃ balaṃ nāma mahanta''nti. Satthā bhikkhūnaṃ kathaṃ sutvā ''bhikkhave, cūḷapanthako maṃ nissāya idāni tāva dhammesu dhammamahantataṃ patto, pubbe pana maṃ nissāya bhogesupi bhogamahantataṃ pāpuṇī''ti āha. Bhikkhū tassatthassa āvibhāvatthaṃ bhagavantaṃ yāciṃsu. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte kāsiraṭṭhe bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā vayappatto seṭṭhiṭṭhānaṃ labhitvā cūḷaseṭṭhi nāma ahosi, so paṇḍito byatto sabbanimittāni jānāti. So ekadivasaṃ rājupaṭṭhānaṃ gacchanto antaravīthiyaṃ matamūsikaṃ disvā taṅkhaṇaññeva nakkhattaṃ samānetvā idamāha ''sakkā cakkhumatā kulaputtena imaṃ undūraṃ gahetvā puttadārabharaṇañca kātuṃ kammante ca payojetu''nti? Aññataro duggatakulaputto taṃ seṭṭhissa vacanaṃ sutvā ''nāyaṃ ajānitvā kathessatī''ti taṃ mūsikaṃ gahetvā ekasmiṃ āpaṇe biḷālassatthāya vikkiṇitvā kākaṇikaṃ labhitvā tāya kākaṇikāya phāṇitaṃ gahetvā ekena ghaṭena pānīyaṃ gaṇhi. So araññato āgacchante mālākāre disvā thokaṃ thokaṃ phāṇitakhaṇḍaṃ datvā uḷuṅkena pānīyaṃ adāsi, te cassa ekekaṃ pupphamuṭṭhiṃ adaṃsu. So tena pupphamūlena punadivasepi phāṇitañca pānīyaghaṭañca gahetvā pupphārāmameva gato. Tassa taṃ divasaṃ mālākārā aḍḍhocitake pupphagacche datvā agamaṃsu. So na cirasseva iminā upāyena aṭṭha kahāpaṇe labhi.

Puna ekasmiṃ vātavuṭṭhidivase rājuyyāne bahū sukkhadaṇḍakā ca sākhā ca palāsañca vātena pātitaṃ hoti, uyyānapālo chaḍḍetuṃ upāyaṃ na passati. So tattha gantvā ''sace imāni dārupaṇṇāni mayhaṃ dassasi, ahaṃ te imāni sabbāni nīharissāmī''ti uyyānapālaṃ āha, so ''gaṇha ayyā''ti sampaṭicchi. Cūḷantevāsiko dārakānaṃ kīḷanamaṇḍalaṃ gantvā phāṇitaṃ datvā muhuttena sabbāni dārupaṇṇāni nīharāpetvā uyyānadvāre rāsiṃ kāresi. Tadā rājakumbhakāro rājakule bhājanānaṃ pacanatthāya dārūni pariyesamāno uyyānadvāre tāni disvā tassa hatthato kiṇitvā gaṇhi. Taṃ divasaṃ cūḷantevāsiko dāruvikkayena soḷasa kahāpaṇe cāṭiādīni ca pañca bhājanāni labhi.

So catuvīsatiyā kahāpaṇesu jātesu ''atthi ayaṃ upāyo mayha''nti nagaradvārato avidūre ṭhāne ekaṃ pānīyacāṭiṃ ṭhapetvā pañcasate tiṇahārake pānīyena upaṭṭhahi. Te āhaṃsu ''samma, tvaṃ amhākaṃ bahūpakāro, kiṃ te karomā''ti? So ''mayhaṃ kicce uppanne karissathā''ti vatvā ito cito ca vicaranto thalapathakammikena ca jalapathakammikena ca saddhiṃ mittasanthavaṃ akāsi. Tassa thalapathakammiko ''sve imaṃ nagaraṃ assavāṇijako pañca assasatāni gahetvā āgamissatī''ti ācikkhi. So tassa vacanaṃ sutvā tiṇahārake āha ''ajja mayhaṃ ekekaṃ tiṇakalāpaṃ detha, mayā ca tiṇe avikkiṇite attano tiṇaṃ mā vikkiṇathā''ti. Te ''sādhū''ti sampaṭicchitvā pañca tiṇakalāpasatāni āharitvā tassa ghare pāpayiṃsu. Assavāṇijo sakalanagare assānaṃ gocaraṃ alabhitvā tassa sahassaṃ datvā taṃ tiṇaṃ gaṇhi.

Tato katipāhaccayenassa jalapathakammiko sahāyako ārocesi ''paṭṭanamhi mahānāvā āgatā''ti. So ''atthi ayaṃ upāyo''ti aṭṭhahi kahāpaṇehi sabbaparivārasampannaṃ tāvakālikaṃ rathaṃ gahetvā mahantena yasena nāvāpaṭṭanaṃ gantvā ekaṃ aṅgulimuddikaṃ nāvikassa saccakāraṃ datvā avidūre ṭhāne sāṇiyā parikkhipāpetvā nisinno purise āṇāpesi ''bāhirato vāṇijesu āgatesu tatiyena paṭihārena maṃ ārocethā''ti. ''Nāvā āgatā''ti sutvā bārāṇasito satamattā vāṇijā ''bhaṇḍaṃ gaṇhāmā''ti āgamiṃsu. Bhaṇḍaṃ tumhe na labhissatha, asukaṭṭhāne nāma mahāvāṇijena saccakāro dinnoti. Te taṃ sutvā tassa santikaṃ āgatā. Pādamūlikapurisā purimasaññāvasena tatiyena paṭihārena tesaṃ āgatabhāvaṃ ārocesuṃ. Te satamattā vāṇijā ekekaṃ sahassaṃ datvā tena saddhiṃ nāvāya pattikā hutvā puna ekekaṃ sahassaṃ datvā pattiṃ vissajjāpetvā bhaṇḍaṃ attano santakamakaṃsu.

Cūḷantevāsiko dve satasahassāni gaṇhitvā bārāṇasiṃ āgantvā ‘‘kataññunā me bhavituṃ vaṭṭatī’’ti ekaṃ satasahassaṃ gāhāpetvā cūḷaseṭṭhissa samīpaṃ gato. Atha naṃ seṭṭhi ‘‘kiṃ te, tāta, katvā idaṃ dhanaṃ laddha’’nti pucchi. So ‘‘tumhehi kathitaupāye ṭhatvā catumāsambhantareyeva laddha’’nti matamūsikaṃ ādiṃ katvā sabbaṃ vatthuṃ kathesi. Cūḷaseṭṭhi tassa vacanaṃ sutvā ‘‘idāni evarūpaṃ dārakaṃ mama santakaṃ kātuṃ vaṭṭatī’’ti vayappattaṃ attano dhītaraṃ datvā sakalakuṭumbassa sāmikaṃ akāsi. So seṭṭhino accayena tasmiṃ nagare seṭṭhiṭṭhānaṃ labhi. Bodhisattopi yathākammaṃ agamāsi.

Sammāsambuddhopi imaṃ dhammadesanaṃ kathetvā abhisambuddhova imaṃ gāthaṃ kathesi –

4. ‘‘Appakenapi medhāvī, pābhatena vicakkhaṇo;
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhama’’nti.

Tattha **appakenapī**ti thokenapi parittakenapi. **Medhāvī**ti paññavā. **Pābhatenā**ti bhaṇḍamūlena. **Vicakkhaṇo**ti vohārakusalo. **Samuṭṭhāpeti attāna**nti mahantaṃ dhanañca yasañca uppādetvā tattha attānaṃ saṇṭhāpeti patiṭṭhāpeti. Yathā kiṃ? **Aṇuṃ aggiṃva sandhamaṃ,** yathā paṇḍitapuriso parittaṃ aggiṃ anukkamena gomayacuṇṇādīni pakkhipitvā mukhavātena dhamanto samuṭṭhāpeti vaḍḍheti mahantaṃ aggikkhandhaṃ karoti, evameva paṇḍito thokampi pābhataṃ labhitvā nānāupāyehi payojetvā dhanañca yasañca vaḍḍheti, vaḍḍhetvā ca pana tattha attānaṃ patiṭṭhāpeti, tāya eva vā pana dhanayasamahantatāya attānaṃ samuṭṭhāpeti, abhiññātaṃ pākaṭaṃ karotīti attho.

Iti bhagavā ‘‘bhikkhave, cūḷapanthako maṃ nissāya idāni dhammesu dhammamahantataṃ patto, pubbe pana bhogesupi bhogamahantataṃ pāpuṇī’’ti evaṃ imaṃ dhammadesanaṃ dassetvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā cūḷantevāsiko cūḷapanthako ahosi, cūḷakaseṭṭhi pana ahameva ahosi’’nti desanaṃ niṭṭhāpesi.

Cūḷaseṭṭhijātakavaṇṇanā catutthā.

5. Taṇḍulanāḷijātakavaṇṇanā

Kimagghati taṇḍulanāḷikāti idaṃ satthā jetavane viharanto lāludāyittheraṃ ārabbha kathesi. Tasmiṃ samaye āyasmā dabbo mallaputto saṅghassa bhattuddesako hoti. Tasmiṃ pātova salākabhattāni uddisamāne lāludāyittherassa kadāci varabhattaṃ pāpuṇāti, kadāci lāmakabhattaṃ. So lāmakabhattassa pattadivase salākaggaṃ ākulaṃ karoti, ‘‘kiṃ dabbova salākaṃ dātuṃ jānāti, amhe na jānāmā’’ti vadati. Tasmiṃ salākaggaṃ ākulaṃ karonte ‘‘handa dāni tvameva salākaṃ dehī’’ti salākapacchiṃ adaṃsu. Tato paṭṭhāya so saṅghassa salākaṃ adāsi. Dento ca pana ‘‘idaṃ varabhatta’’nti vā ‘‘lāmakabhatta’’nti vā ‘‘asukavassagge varabhatta’’nti vā ‘‘asukavassagge lāmakabhatta’’nti vā na jānāti, ṭhitikaṃ karontopi ‘‘asukavassagge ṭhitikā’’ti na sallakkheti. Bhikkhūnaṃ ṭhitavelāya ‘‘imasmiṃ ṭhāne ayaṃ ṭhitikā ṭhitā, imasmiṃ ṭhāne aya’’nti bhūmiyaṃ vā bhittiyaṃ vā lekhaṃ kaḍḍhati. Punadivase salākagge bhikkhū mandatarā vā honti bahutarā vā, tesu mandataresu lekhā heṭṭhā hoti, bahutaresu upari. So ṭhitikaṃ ajānanto lekhāsaññāya salākaṃ deti.

Atha naṃ bhikkhū ‘‘āvuso, udāyi, lekhā nāma heṭṭhā vā hoti upari vā, varabhattaṃ pana asukavassagge ṭhitaṃ, lāmakabhattaṃ asukavassagge’’ti āhaṃsu. So bhikkhū paṭippharanto ‘‘yadi evaṃ ayaṃ lekhā kasmā evaṃ ṭhitā, kiṃ ahaṃ tumhākaṃ saddahāmi, imissā lekhāya saddahāmī’’ti vadati. Atha naṃ daharā ca sāmaṇerā ca ‘‘āvuso lāludāyi tayi salākaṃ dente bhikkhū lābhena parihāyanti, na tvaṃ dātuṃ anucchaviko, gaccha ito’’ti salākaggato nikkaḍḍhiṃsu. Tasmiṃ khaṇe salākagge mahantaṃ kolāhalaṃ ahosi. Taṃ sutvā satthā ānandattheraṃ pucchi ‘‘ānanda, salākagge mahantaṃ kolāhalaṃ, kiṃ saddo nāmeso’’ti. Thero tathāgatassa tamatthaṃ ārocesi. ‘‘Ānanda, na idāneva lāludāyi attano bālatāya paresaṃ lābhahāniṃ karoti, pubbepi akāsiyevā’’ti āha. Thero tassatthassa āvibhāvatthaṃ bhagavantaṃ yāci. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte kāsiraṭṭhe bārāṇasiyaṃ brahmadatto rājā ahosi. Tadā amhākaṃ bodhisatto tassa agghāpaniko ahosi. Hatthiassādīni ceva maṇisuvaṇṇādīni ca agghāpesi, agghāpetvā bhaṇḍasāmikānaṃ bhaṇḍānurūpameva mūlaṃ dāpesi. Rājā pana luddho hoti, so lobhapakatitāya evaṃ cintesi ‘‘ayaṃ agghāpaniko evaṃ agghāpento na cirasseva mama gehe dhanaṃ parikkhayaṃ gamessati, aññaṃ agghāpanikaṃ karissāmī’’ti. So sīhapañjaraṃ ugghāṭetvā rājaṅgaṇaṃ olokento ekaṃ gāmikamanussaṃ lolabālaṃ rājaṅgaṇena gacchantaṃ disvā ‘‘esa mayhaṃ agghāpanikakammaṃ kātuṃ sakkhissatī’’ti taṃ pakkosāpetvā ‘‘sakkhissasi, bhaṇe, amhākaṃ agghāpanikakammaṃ kātu’’nti āha. Sakkhissāmi, devāti. Rājā attano dhanarakkhaṇatthāya taṃ bālaṃ agghāpanikakamme ṭhapesi. Tato paṭṭhāya so bālo hatthiassādīni agghāpento agghaṃ hāpetvā yathāruciyā katheti. Tassa ṭhānantare ṭhitattā yaṃ so katheti, tameva mūlaṃ hoti.

Tasmiṃ kāle uttarāpathato eko assavāṇijo pañca assasatāni ānesi. Rājā taṃ purisaṃ pakkosāpetvā asse agghāpesi. So pañcannaṃ assasatānaṃ ekaṃ taṇḍulanāḷikaṃ agghamakāsi. Katvā ca pana ‘‘assavāṇijassa ekaṃ taṇḍulanāḷikaṃ dethā’’ti vatvā asse assasālāyaṃ saṇṭhāpesi. Assavāṇijo porāṇaagghāpanikassa santikaṃ gantvā taṃ pavattiṃ ārocetvā ‘‘idāni kiṃ kattabba’’nti pucchi. So āha ‘‘tassa purisassa lañjaṃ datvā evaṃ pucchatha ‘amhākaṃ tāva assā ekaṃ taṇḍulanāḷikaṃ agghantīti ñātametaṃ, tumhe pana nissāya taṇḍulanāḷiyā agghaṃ jānitukāmamhā, sakkhissatha no rañño santike ṭhatvā sā taṇḍulanāḷikā idaṃ nāma agghatīti vattu’nti, sace sakkomīti vadati, taṃ gahetvā rañño santikaṃ gacchatha, ahampi tattha āgamissāmī’’ti.

Assavāṇijo ‘‘sādhū’’ti bodhisattassa vacanaṃ sampaṭicchitvā agghāpanikassa lañjaṃ datvā tamatthaṃ ārocesi. So lañjaṃ labhitvāva ‘‘sakkhissāmi taṇḍulanāḷiṃ agghāpetu’’nti. ‘‘Tena hi gacchāma rājakula’’nti taṃ ādāya rañño santikaṃ agamāsi. Bodhisattopi aññepi bahū amaccā agamiṃsu. Assavāṇijo rājānaṃ vanditvā āha – ‘‘deva, pañcannaṃ assasatānaṃ ekaṃ taṇḍulanāḷiṃ agghanakabhāvaṃ jānāma, sā pana taṇḍulanāḷi kiṃ agghatīti agghāpanikaṃ pucchatha devā’’ti. Rājā taṃ pavattiṃ ajānanto ‘‘ambho agghāpanika, pañca assasatāni kiṃ agghantī’’ti pucchi. Taṇḍulanāḷiṃ, devāti. ‘‘Hotu, bhaṇe, assā tāva taṇḍulanāḷiṃ agghantu. Sā pana kiṃ agghati taṇḍulanāḷikā’’ti pucchi. So bālapuriso ‘‘bārāṇasiṃ santarabāhiraṃ agghati taṇḍulanāḷikā’’ti āha. So kira pubbe rājānaṃ anuvattanto ekaṃ taṇḍulanāḷiṃ assānaṃ agghamakāsi. Puna vāṇijassa hatthato lañjaṃ labhitvā tassā taṇḍulanāḷikāya bārāṇasiṃ santarabāhiraṃ agghamakāsi. Tadā pana bārāṇasiyā pākāraparikkhepo dvādasayojaniko hoti. Idamassa antaraṃ, bāhiraṃ pana tiyojanasatikaṃ raṭṭhaṃ. Iti so bālo evaṃ mahantaṃ bārāṇasiṃ santarabāhiraṃ taṇḍulanāḷikāya agghamakāsi.

Taṃ sutvā amaccā pāṇiṃ paharitvā hasamānā ‘‘mayaṃ pubbe pathaviñca rajjañca anagghanti saññino ahumha, evaṃ mahantaṃ kira sarājakaṃ bārāṇasirajjaṃ taṇḍulanāḷimattaṃ agghati, aho agghāpanikassa ñāṇasampadā. Kahaṃ ettakaṃ kālaṃ ayaṃ agghāpaniko vihāsi, amhākaṃ rañño eva anucchaviko’’ti parihāsaṃ akaṃsu –

5. ‘‘Kimagghati taṇḍulanāḷikāyaṃ, assāna mūlāya vadehi rāja;
Bārāṇasiṃ santarabāhiraṃ, ayamagghati taṇḍulanāḷikā’’ti.

Tasmiṃ kāle rājā lajjito taṃ bālaṃ nikkaḍḍhāpetvā bodhisattasseva agghāpanikaṭṭhānaṃ adāsi. Bodhisattopi yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā gāmikabālaagghāpaniko lāludāyī ahosi, paṇḍitaagghāpaniko pana ahameva ahosi’’nti desanaṃ niṭṭhāpesi.

Taṇḍulanāḷijātakavaṇṇanā pañcamā.

6. Devadhammajātakavaṇṇanā

Hiriottappasampannāti idaṃ bhagavā jetavane viharanto aññataraṃ bahubhaṇḍikaṃ bhikkhuṃ ārabbha kathesi. Sāvatthivāsī kireko kuṭumbiko bhariyāya kālakatāya pabbaji. So pabbajanto attano pariveṇañca aggisālañca bhaṇḍagabbhañca kāretvā bhaṇḍagabbhaṃ sappitaṇḍulādīhi pūretvā pabbaji. Pabbajitvā ca pana attano dāse pakkosāpetvā yathārucitaṃ āhāraṃ pacāpetvā bhuñjati, bahuparikkhāro ca ahosi, rattiṃ aññaṃ nivāsanapārupanaṃ hoti, divā aññaṃ. Vihārapaccante vasati. Tassekadivasaṃ cīvarapaccattharaṇādīni nīharitvā pariveṇe pattharitvā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikaṃ āhiṇḍantā pariveṇaṃ gantvā cīvarādīni disvā ‘‘kassimānī’’ti pucchiṃsu. So ‘‘mayhaṃ, āvuso’’ti āha. ‘‘Āvuso, idampi cīvaraṃ, idampi nivāsanaṃ, idampi paccattharaṇaṃ, sabbaṃ tuyhamevā’’ti? ‘‘Āma mayhamevā’’ti. ‘‘Āvuso bhagavatā tīṇi cīvarāni anuññātāni, tvaṃ evaṃ appicchassa buddhassa sāsane pabbajitvā evaṃ bahuparikkhāro jāto, ehi taṃ dasabalassa santikaṃ nessāmā’’ti taṃ ādāya satthu santikaṃ agamaṃsu.

Satthā disvāva ‘‘kiṃ nu kho, bhikkhave, anicchamānakaṃyeva bhikkhuṃ gaṇhitvā āgatatthā’’ti āha. ‘‘Bhante, ayaṃ bhikkhu bahubhaṇḍo bahuparikkhāro’’ti. ‘‘Saccaṃ kira tvaṃ bhikkhu bahubhaṇḍo’’ti? ‘‘Saccaṃ, bhagavā’’ti. ‘‘Kasmā pana tvaṃ bhikkhu bahubhaṇḍo jāto’’? ‘‘Nanu ahaṃ appicchatāya santuṭṭhitāya pavivekassa vīriyārambhassa vaṇṇaṃ vadāmī’’ti. So satthu vacanaṃ sutvā kupito ‘‘iminā dāni nīhārena carissāmī’’ti pārupanaṃ chaḍḍetvā parisamajjhe ekacīvaro aṭṭhāsi.

Atha naṃ satthā upatthambhayamāno ‘‘nanu tvaṃ bhikkhu pubbe hirottappagavesako dakarakkhasakālepi hirottappaṃ gavesamāno dvādasa saṃvaccharāni vihāsi, atha kasmā idāni evaṃ garuke buddhasāsane pabbajitvā catuparisamajjhe pārupanaṃ chaḍḍetvā hirottappaṃ pahāya ṭhitosī’’ti? So satthu vacanaṃ sutvā hirottappaṃ paccupaṭṭhāpetvā taṃ cīvaraṃ pārupitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Bhikkhū tassatthassa āvibhāvatthaṃ bhagavantaṃ yāciṃsu, bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte kāsiraṭṭhe bārāṇasiyaṃ brahmadatto nāma rājā ahosi. Tadā bodhisatto tassa aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi. Tassa nāmaggahaṇadivase ‘‘mahisāsakumāro’’ti nāmaṃ akaṃsu. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle rañño aññopi putto jāto, tassa ‘‘candakumāro’’ti nāmaṃ akaṃsu. Tassa pana ādhāvitvā paridhāvitvā vicaraṇakāle bodhisattassa mātā kālamakāsi, rājā aññaṃ aggamahesiṭṭhāne ṭhapesi. Sā rañño piyā ahosi manāpā, sāpi saṃvāsamanvāya ekaṃ puttaṃ vijāyi, ‘‘sūriyakumāro’’tissa nāmaṃ akaṃsu. Rājā puttaṃ disvā tuṭṭhacitto ‘‘bhadde, puttassa te varaṃ dammī’’ti āha. Devī, varaṃ icchitakāle gahetabbaṃ katvā ṭhapesi. Sā putte vayappatte rājānaṃ āha – ‘‘devena mayhaṃ puttassa jātakāle varo dinno, puttassa me rajjaṃ dehī’’ti. Rājā ‘‘mayhaṃ dve puttā aggikkhandhā viya jalamānā vicaranti, na sakkā tava puttassa rajjaṃ dātu’’nti paṭikkhipitvāpi taṃ punappunaṃ yācamānameva disvā ‘‘ayaṃ mayhaṃ puttānaṃ pāpakampi cinteyyā’’ti putte pakkosāpetvā āha – ‘‘tātā, ahaṃ sūriyakumārassa jātakāle varaṃ adāsiṃ. Idānissa mātā rajjaṃ yācati, ahaṃ tassa na dātukāmo, mātugāmo nāma pāpo, tumhākaṃ pāpakampi cinteyya, tumhe araññaṃ pavisitvā mama accayena kulasantake nagare rajjaṃ kareyyāthā’’ti roditvā kanditvā sīse cumbitvā uyyojesi. Te pitaraṃ vanditvā pāsādā otarante rājaṅgaṇe kīḷamāno sūriyakumāro disvā taṃ kāraṇaṃ ñatvā ‘‘ahampi bhātikehi saddhiṃ gamissāmī’’ti tehi saddhiṃyeva nikkhami. Te himavantaṃ pavisiṃsu.

Bodhisatto maggā okkamma rukkhamūle nisīditvā sūriyakumāraṃ āmantesi ‘‘tāta sūriyakumāra, etaṃ saraṃ gantvā nhatvā ca pivitvā ca paduminipaṇṇehi amhākampi pānīyaṃ ānehī’’ti. Taṃ pana saraṃ vessavaṇassa santikā ekena dakarakkhasena laddhaṃ hoti, vessavaṇo ca taṃ āha – ‘‘ṭhapetvā devadhammajānanake ye aññe imaṃ saraṃ otaranti, te khādituṃ labhasi. Anotiṇṇe na labhasī’’ti. Tato paṭṭhāya so rakkhaso ye taṃ saraṃ otaranti, te devadhamme pucchitvā ye na jānanti, te khādati. Atha kho sūriyakumāro taṃ saraṃ gantvā avīmaṃsitvāva otari. Atha naṃ so rakkhaso gahetvā ‘‘devadhamme jānāsī’’ti pucchi. So ‘‘devadhammā nāma candimasūriyā’’ti āha. Atha naṃ ‘‘tvaṃ devadhamme na jānāsī’’ti vatvā udakaṃ pavesetvā attano vasanaṭṭhāne ṭhapesi. Bodhisattopi taṃ aticirāyantaṃ disvā candakumāraṃ pesesi. Rakkhaso tampi gahetvā ‘‘devadhamme jānāsī’’ti pucchi. ‘‘Āma jānāmi, devadhammā nāma catasso disā’’ti. Rakkhaso ‘‘na tvaṃ devadhamme jānāsī’’ti tampi gahetvā tattheva ṭhapesi.

Bodhisatto tasmimpi cirāyante ‘‘ekena antarāyena bhavitabba’’nti sayaṃ tattha gantvā dvinnampi otaraṇapadavaḷañjaṃ disvā ‘‘rakkhasapariggahitena iminā sarena bhavitabba’’nti khaggaṃ sannayhitvā dhanuṃ gahetvā aṭṭhāsi. Dakarakkhaso bodhisattaṃ udakaṃ anotarantaṃ disvā vanakammikapuriso viya hutvā bodhisattaṃ āha – ‘‘bho, purisa, tvaṃ maggakilanto kasmā imaṃ saraṃ otaritvā nhatvā pivitvā bhisamuḷālaṃ khāditvā pupphāni piḷandhitvā yathāsukhaṃ na gacchasī’’ti? Bodhisatto taṃ disvā ‘‘eso yakkho bhavissatī’’ti ñatvā ‘‘tayā me bhātikā gahitā’’ti āha. ‘‘Āma, gahitā’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Ahaṃ imaṃ saraṃ otiṇṇake labhāmī’’ti. ‘‘Kiṃ pana sabbeva labhasī’’ti? ‘‘Ye devadhamme jānanti, te ṭhapetvā avasese labhāmī’’ti. ‘‘Atthi pana te devadhammehi attho’’ti? ‘‘Āma, atthī’’ti. ‘‘Yadi evaṃ ahaṃ te devadhamme kathessāmī’’ti. ‘‘Tena hi kathehi, ahaṃ devadhamme suṇissāmī’’ti. Bodhisatto āha ‘‘ahaṃ devadhamme katheyyaṃ, kiliṭṭhagatto panamhī’’ti. Yakkho bodhisattaṃ nhāpetvā bhojanaṃ bhojetvā pānīyaṃ pāyetvā pupphāni piḷandhāpetvā gandhehi vilimpāpetvā alaṅkatamaṇḍapamajjhe pallaṅkaṃ attharitvā adāsi.

Bodhisatto āsane nisīditvā yakkhaṃ pādamūle nisīdāpetvā ‘‘tena hi ohitasoto sakkaccaṃ devadhamme suṇāhī’’ti imaṃ gāthamāha –

6. ‘‘Hiriottappasampannā, sukkadhammasamāhitā;
Santo sappurisā loke, devadhammāti vuccare’’ti.

Tattha **hiriottappasampannā**ti hiriyā ca ottappena ca samannāgatā. Tesu kāyaduccaritādīhi hiriyatīti hirī, lajjāyetaṃ adhivacanaṃ. Tehiyeva ottappatīti ottappaṃ, pāpato ubbegassetaṃ adhivacanaṃ. Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipateyyā hirī, lokādhipateyyaṃ ottappaṃ. Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ. Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti – jātiṃ paccavekkhitvā vayaṃ paccavekkhitvā sūrabhāvaṃ paccavekkhitvā bāhusaccaṃ paccavekkhitvā. Kathaṃ? ‘‘Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ, mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta’’nti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta’’nti evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakammaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta’’nti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ‘‘pāpakammaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta’’nti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ hirī ajjhattasamuṭṭhānā nāma hoti.

Kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma? ‘‘Sace tvaṃ pāpakammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi.

‘‘Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
Vajjito sīlavantehi, kathaṃ bhikkhu karissasī’’ti. (dha. sa. aṭṭha. 1 balarāsivaṇṇanā) –

Evaṃ paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma hoti.

Kathaṃ hirī attādhipateyyā nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘‘mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa na yuttaṃ pāpakammaṃ kātu’’nti pāpaṃ na karoti. Evaṃ hirī attādhipateyyā nāma hoti. Tenāha bhagavā –

> ‘‘So attānaṃyeva adhipatiṃ katvā akusalaṃ pajahati, kusalaṃ bhāveti. Sāvajjaṃ pajahati, anavajjaṃ bhāveti. Suddhamattānaṃ pariharatī’’ti (a. ni. 3.40).

Kathaṃ ottappaṃ lokādhipateyyaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha –

> ‘‘Mahā kho panāyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti, tepi maṃ evaṃ jānissanti ‘passatha bho, imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti.
>
> ‘‘Santi devatā iddhimantiyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti, tāpi maṃ evaṃ jānissanti ‘passatha bho, imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. So lokaṃyeva adhipatiṃ jeṭṭhakaṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti. Sāvajjaṃ pajahati, anavajjaṃ bhāveti. Suddhamattānaṃ pariharatī’’ti (a. ni. 3.40).

Evaṃ ottappaṃ lokādhipateyyaṃ nāma hoti.

‘‘Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappa’’nti ettha pana **lajjā**ti lajjanākāro, tena sabhāvena saṇṭhitā hirī. **Bhaya**nti apāyabhayaṃ, tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayampi pāpaparivajjane pākaṭaṃ hoti. Ekacco hi yathā nāmeko kulaputto uccārapassāvādīni karonto lajjitabbayuttakaṃ ekaṃ disvā lajjanākārappatto bhaveyya hīḷito, evamevaṃ ajjhattaṃ lajjidhammaṃ okkamitvā pāpakammaṃ na karoti. Ekacco apāyabhayabhīto hutvā pāpakammaṃ na karoti. Tatridaṃ opammaṃ – yathā hi dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tattha paṇḍito sītalaṃ gūthamakkhitattā jigucchanto na gaṇhāti, itaraṃ ḍāhabhayena. Tattha sītalassa gūthamakkhitassa jigucchāya agaṇhanaṃ viya ajjhattaṃ lajjidhammaṃ okkamitvā pāpassa akaraṇaṃ, uṇhassa ḍāhabhayena agaṇhanaṃ viya apāyabhayena pāpassa akaraṇaṃ veditabbaṃ.

‘‘Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappa’’nti idampi dvayaṃ pāpaparivajjaneyeva pākaṭaṃ hoti. Ekacco hi jātimahattapaccavekkhaṇā, satthumahattapaccavekkhaṇā, dāyajjamahattapaccavekkhaṇā, sabrahmacārimahattapaccavekkhaṇāti catūhi kāraṇehi sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayanti catūhi kāraṇehi vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Tattha jātimahattapaccavekkhaṇādīni ceva attānuvādabhayādīni ca vitthāretvā kathetabbāni. Tesaṃ vitthāro aṅguttaranikāyaṭṭhakathāyaṃ vutto.

Sukkadhammasamāhitāti idameva hirottappaṃ ādiṃ katvā kattabbā kusalā dhammā sukkadhammā nāma, te sabbasaṅgāhakanayena catubhūmakalokiyalokuttaradhammā. Tehi samāhitā samannāgatāti attho. **Santo sappurisā loke**ti kāyakammādīnaṃ santatāya santo, kataññukataveditāya sobhanā purisāti sappurisā. **Loko** pana saṅkhāraloko, sattaloko, okāsaloko, khandhaloko, āyatanaloko, dhātulokoti anekavidho. Tattha ‘‘eko loko sabbe sattā āhāraṭṭhitikā…pe… aṭṭhārasa lokā aṭṭhārasa dhātuyo’’ti (paṭi. ma. 1.112) ettha saṅkhāraloko vutto. Khandhalokādayo tadantogadhāyeva. ‘‘Ayaṃ loko paraloko, devaloko manussaloko’’tiādīsu (mahāni. 3; cūḷani. ajitamāṇavapucchāniddesa 2) pana sattaloko vutto.

‘‘Yāvatā candimasūriyā, pariharanti disā bhanti virocamānā;
Tāva sahassadhā loko, ettha te vattate vaso’’ti. (ma. ni. 1.503) –

Ettha okāsaloko vutto. Tesu idha sattaloko adhippeto. Sattalokasmiñhi ye evarūpā sappurisā, te **devadhammā**ti vuccanti.

Tattha **devā**ti sammutidevā, upapattidevā, visuddhidevāti tividhā. Tesu mahāsammatakālato paṭṭhāya lokena ‘‘devā’’ti sammatattā rājarājakumārādayo **sammutidevā** nāma. Devaloke uppannā **upapattidevā** nāma. Khīṇāsavā pana **visuddhidevā** nāma. Vuttampi cetaṃ –

> ‘‘Sammutidevā nāma rājāno deviyo rājakumārā. Upapattidevā nāma bhummadeve upādāya taduttaridevā. Visuddhidevā nāma buddhā paccekabuddhā khīṇāsavā’’ti (cūḷani. dhotakamāṇavapucchāniddesa 32; pārāyanānugītigāthāniddesa 119).

Imesaṃ devānaṃ dhammāti **devadhammā. Vuccare**ti vuccanti. Hirottappamūlakā hi kusalā dhammā kulasampadāya ceva devaloke nibbattiyā ca visuddhibhāvassa ca kāraṇattā kāraṇaṭṭhena tividhānampi tesaṃ devānaṃ dhammāti devadhammā, tehi devadhammehi samannāgatā puggalāpi devadhammā. Tasmā puggalādhiṭṭhānadesanāya te dhamme dassento ‘‘santo sappurisā loke, devadhammāti vuccare’’ti āha.

Yakkho imaṃ dhammadesanaṃ sutvā pasannacitto bodhisattaṃ āha – ‘‘paṇḍita, ahaṃ tumhākaṃ pasanno, ekaṃ bhātaraṃ demi, kataraṃ ānemī’’ti? ‘‘Kaniṭṭhaṃ ānehī’’ti. ‘‘Paṇḍita, tvaṃ kevalaṃ devadhamme jānāsiyeva, na pana tesu vattasī’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Yaṃkāraṇā jeṭṭhakaṃ ṭhapetvā kaniṭṭhaṃ āṇāpento jeṭṭhāpacāyikakammaṃ na karosī’’ti. Devadhamme cāhaṃ, yakkha, jānāmi, tesu ca vattāmi. Mayañhi imaṃ araññaṃ etaṃ nissāya paviṭṭhā. Etassa hi atthāya amhākaṃ pitaraṃ etassa mātā rajjaṃ yāci, amhākaṃ pana pitā taṃ varaṃ adatvā amhākaṃ anurakkhaṇatthāya araññavāsaṃ anujāni. So kumāro anuvattitvā amhehi saddhiṃ āgato. ‘‘Taṃ araññe eko yakkho khādī’’ti vuttepi na koci saddahissati, tenāhaṃ garahabhayabhīto tameva āṇāpemīti. ‘‘Sādhu sādhu paṇḍita, tvaṃ devadhamme ca jānāsi, tesu ca vattasī’’ti pasanno yakkho bodhisattassa sādhukāraṃ datvā dvepi bhātaro ānetvā adāsi.

Atha naṃ bodhisatto āha – ‘‘samma, tvaṃ pubbe attanā katena pāpakammena paresaṃ maṃsalohitakhādako yakkho hutvā nibbatto, idānipi pāpameva karosi, idaṃ te pāpakammaṃ nirayādīhi muccituṃ okāsaṃ na dassati, tasmā ito paṭṭhāya pāpaṃ pahāya kusalaṃ karohī’’ti. Asakkhi ca pana taṃ dametuṃ. So taṃ yakkhaṃ dametvā tena saṃvihitārakkho tattheva vasanto ekadivasaṃ nakkhattaṃ oloketvā pitu kālakatabhāvaṃ ñatvā yakkhaṃ ādāya bārāṇasiṃ gantvā rajjaṃ gahetvā candakumārassa oparajjaṃ, sūriyakumārassa senāpatiṭṭhānaṃ, datvā yakkhassa ramaṇīye ṭhāne āyatanaṃ kāretvā, yathā so aggamālaṃ aggapupphaṃ aggabhattañca labhati, tathā akāsi. So dhammena rajjaṃ kāretvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā saccāni pakāsesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Sammāsambuddhopi dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā dakarakkhaso bahubhaṇḍikabhikkhu ahosi, sūriyakumāro ānando, candakumāro sāriputto, jeṭṭhakabhātā mahisāsakumāro pana ahameva ahosi’’nti.

Devadhammajātakavaṇṇanā chaṭṭhā.

7. Kaṭṭhahārijātakavaṇṇanā

Putto tyāhaṃ mahārājāti idaṃ satthā jetavane viharanto vāsabhakhattiyaṃ ārabbha kathesi. Vāsabhakhattiyāya vatthu dvādasakanipāte bhaddasālajātake āvibhavissati. Sā kira mahānāmassa sakkassa dhītā nāgamuṇḍāya nāma dāsiyā kucchismiṃ jātā kosalarājassa aggamahesī ahosi. Sā rañño puttaṃ vijāyi. Rājā panassā pacchā dāsibhāvaṃ ñatvā ṭhānaṃ parihāpesi, puttassa viṭaṭūbhassāpi ṭhānaṃ parihāpesiyeva. Te ubhopi antonivesaneyeva vasanti. Satthā taṃ kāraṇaṃ ñatvā pubbaṇhasamaye pañcasatabhikkhuparivuto rañño nivesanaṃ gantvā paññattāsane nisīditvā ‘‘mahārāja, kahaṃ vāsabhakhattiyā’’ti āha. ‘‘Rājā taṃ kāraṇaṃ ārocesi. Mahārāja vāsabhakhattiyā kassa dhītā’’ti? ‘‘Mahānāmassa bhante’’ti. ‘‘Āgacchamānā kassa āgatā’’ti? ‘‘Mayhaṃ bhante’’ti. Mahārāja sā rañño dhītā, raññova āgatā, rājānaṃyeva paṭicca puttaṃ labhi, so putto kiṃkāraṇā pitu santakassa rajjassa sāmiko na hoti, pubbe rājāno muhuttikāya kaṭṭhahārikāya kucchismimpi puttaṃ labhitvā puttassa rajjaṃ adaṃsūti. Rājā tassatthassāvibhāvatthāya bhagavantaṃ yāci, bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte bārāṇasiyaṃ brahmadatto rājā mahantena yasena uyyānaṃ gantvā tattha pupphaphalalobhena vicaranto uyyānavanasaṇḍe gāyitvā dārūni uddharamānaṃ ekaṃ itthiṃ disvā paṭibaddhacitto saṃvāsaṃ kappesi. Taṅkhaṇaññeva bodhisatto tassā kucchiyaṃ paṭisandhiṃ gaṇhi, tāvadeva tassā vajirapūritā viya garukā kucchi ahosi. Sā gabbhassa patiṭṭhitabhāvaṃ ñatvā ‘‘gabbho me, deva, patiṭṭhito’’ti āha. Rājā aṅgulimuddikaṃ datvā ‘‘sace dhītā hoti, imaṃ vissajjetvā poseyyāsi, sace putto hoti, aṅgulimuddikāya saddhiṃ mama santikaṃ āneyyāsī’’ti vatvā pakkāmi.

Sāpi paripakkagabbhā bodhisattaṃ vijāyi. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle kīḷāmaṇḍale kīḷantassa evaṃ vattāro honti ‘‘nippitikenamhā pahaṭā’’ti. Taṃ sutvā bodhisatto mātu santikaṃ gantvā ‘‘amma, ko mayhaṃ pitā’’ti pucchi. ‘‘Tāta, tvaṃ bārāṇasirañño putto’’ti. ‘‘Amma, atthi pana koci sakkhī’’ti? Tāta rājā imaṃ muddikaṃ datvā ‘‘sace dhītā hoti, imaṃ vissajjetvā poseyyāsi, sace putto hoti, imāya aṅgulimuddikāya saddhiṃ āneyyāsī’’ti vatvā gatoti. ‘‘Amma, evaṃ sante kasmā maṃ pitu santikaṃ na nesī’’ti. Sā puttassa ajjhāsayaṃ ñatvā rājadvāraṃ gantvā rañño ārocāpesi. Raññā ca pakkosāpitā pavisitvā rājānaṃ vanditvā ‘‘ayaṃ te, deva, putto’’ti āha. Rājā jānantopi parisamajjhe lajjāya ‘‘na mayhaṃ putto’’ti āha. ‘‘Ayaṃ te, deva, muddikā, imaṃ sañjānāsī’’ti. ‘‘Ayampi mayhaṃ muddikā na hotī’’ti. ‘‘Deva, idāni ṭhapetvā saccakiriyaṃ añño mama sakkhi natthi, sacāyaṃ dārako tumhe paṭicca jāto, ākāse tiṭṭhatu, no ce, bhūmiyaṃ patitvā maratū’’ti bodhisattassa pāde gahetvā ākāse khipi. Bodhisatto ākāse pallaṅkamābhujitvā nisinno madhurassarena pitu dhammaṃ kathento imaṃ gāthamāha –

7. ‘‘Putto tyāhaṃ mahārāja, tvaṃ maṃ posa janādhipa;
Aññepi devo poseti, kiñca devo sakaṃ paja’’nti.

Tattha **putto tyāha**nti putto te ahaṃ. Putto ca nāmesa atrajo, khettajo, antevāsiko, dinnakoti catubbidho. Tattha attānaṃ paṭicca jāto **atrajo** nāma. Sayanapiṭṭhe pallaṅke uretievamādīsu nibbatto **khettajo** nāma. Santike sippuggaṇhanako **antevāsiko** nāma. Posāvanatthāya dinno **dinnako** nāma. Idha pana atrajaṃ sandhāya ‘‘putto’’ti vuttaṃ. Catūhi saṅgahavatthūhi janaṃ rañjetīti rājā, mahanto rājā **mahārājā**. Tamālapanto āha **‘‘mahārājā’’**ti. **Tvaṃ maṃ posa janādhipā**ti janādhipa mahājanajeṭṭhaka tvaṃ maṃ posa bharassu vaḍḍhehi. **Aññepi devo posetī**ti aññepi hatthibandhādayo manusse, hatthiassādayo tiracchānagate ca bahujane devo poseti. **Kiñca devo sakaṃ paja**nti ettha pana **kiñcā**ti garahatthe ca anuggahaṇatthe ca nipāto. ‘‘Sakaṃ pajaṃ attano puttaṃ maṃ devo na posetī’’ti vadanto garahati nāma, ‘‘aññe bahujane posetī’’ti vadanto anuggaṇhati nāma. Iti bodhisatto garahantopi anuggaṇhantopi ‘‘kiñca devo sakaṃ paja’’nti āha.

Rājā bodhisattassa ākāse nisīditvā evaṃ dhammaṃ desentassa sutvā ‘‘ehi, tātā’’ti hatthaṃ pasāresi, ‘‘ahameva posessāmi, ahameva posessāmī’’ti hatthasahassaṃ pasāriyittha. Bodhisatto aññassa hatthe anotaritvā raññova hatthe otaritvā aṅke nisīdi. Rājā tassa oparajjaṃ datvā mātaraṃ aggamahesiṃ akāsi. So pitu accayena kaṭṭhavāhanarājā nāma hutvā dhammena rajjaṃ kāretvā yathākammaṃ gato.

Satthā kosalarañño imaṃ dhammadesanaṃ āharitvā dve vatthūni dassetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mātā mahāmāyā ahosi, pitā suddhodanamahārājā, kaṭṭhavāhanarājā pana ahameva ahosi’’nti.

Kaṭṭhahārijātakavaṇṇanā sattamā.

8. Gāmaṇijātakavaṇṇanā

Api ataramānānanti idaṃ satthā jetavane viharanto ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Imasmiṃ pana jātake paccuppannavatthu ca atītavatthu ca ekādasakanipāte saṃvarajātake āvibhavissati. Vatthu hi tasmiñca imasmiñca ekasadisameva, gāthā pana nānā. Gāmaṇikumāro bodhisattassa ovāde ṭhatvā bhātikasatassa kaniṭṭhopi hutvā bhātikasataparivārito setacchattassaheṭṭhā varapallaṅke nisinno attano yasasampattiṃ oloketvā ‘‘ayaṃ mayhaṃ yasasampatti amhākaṃ ācariyassa santakā’’ti tuṭṭho imaṃ udānaṃ udānesi –

8. ‘‘Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi gāmaṇī’’ti.

Tattha **apī**ti nipātamattaṃ. **Ataramānāna**nti paṇḍitānaṃ ovāde ṭhatvā ataritvā avegāyitvā upāyena kammaṃ karontānaṃ. **Phalāsāva samijjhatī**ti yathāpatthike phale āsā tassa phalassa nipphattiyā samijjhatiyeva. Atha vā **phalāsā**ti āsāphalaṃ, yathāpatthitaṃ phalaṃ samijjhatiyevāti attho. **Vipakkabrahmacariyosmī**ti ettha cattāri saṅgahavatthūni seṭṭhacariyattā brahmacariyaṃ nāma, tañca tammūlikāya yasasampattiyā paṭiladdhattā vipakkaṃ nāma. Yo vāssa yaso nipphanno, sopi seṭṭhaṭṭhena brahmacariyaṃ nāma. Tenāha ‘‘vipakkabrahmacariyosmī’’ti. **Evaṃ jānāhi gāmaṇī**ti katthaci gāmikapurisopi gāmajeṭṭhakopi gāmaṇī. Idha pana sabbajanajeṭṭhakaṃ attānaṃ sandhāyāha. Ambho gāmaṇi, tvaṃ etaṃ kāraṇaṃ evaṃ jānāhi, ācariyaṃ nissāya bhātikasataṃ atikkamitvā idaṃ mahārajjaṃ pattosmīti udānaṃ udānesi.

Tasmiṃ pana rajjaṃ patte sattaṭṭhadivasaccayena sabbepi bhātaro attano attano vasanaṭṭhānaṃ gatā. Gāmaṇirājā dhammena rajjaṃ kāretvā yathākammaṃ gato, bodhisattopi puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā saccāni pakāsesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu arahatte patiṭṭhito. Satthā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā gāmaṇikumāro ossaṭṭhavīriyo bhikkhu ahosi, ācariyo pana ahameva ahosi’’nti.

Gāmaṇijātakavaṇṇanā aṭṭhamā.

9. Maghadevajātakavaṇṇanā

Uttamaṅgaruhā mayhanti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Taṃ heṭṭhā nidānakathāyaṃ kathitameva. Tasmiṃ pana kāle bhikkhū dasabalassa nekkhammaṃ vaṇṇayantā nisīdiṃsu. Atha satthā dhammasabhaṃ āgantvā buddhāsane nisinno bhikkhū āmantesi ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti. ‘‘Bhante, na aññāya kathāya, tumhākaṃyeva pana nekkhammaṃ vaṇṇayamānā nisinnāmhā’’ti vutte ‘‘na, bhikkhave, tathāgato etarahiyeva nekkhammaṃ nikkhanto, pubbepi nikkhantoyevā’’ti āha. Bhikkhū tassatthassāvibhāvatthaṃ bhagavantaṃ yāciṃsu, bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte videharaṭṭhe mithilāyaṃ maghadevo nāma rājā ahosi dhammiko dhammarājā. So caturāsīti vassasahassāni kumārakīḷaṃ kīḷi, tathā oparajjaṃ, tathā mahārajjaṃ katvā dīghamaddhānaṃ khepetvā ekadivasaṃ kappakaṃ āmantesi ‘‘yadā me, samma kappaka, sirasmiṃ palitāni passeyyāsi, atha me āroceyyāsī’’ti. Kappakopi dīghamaddhānaṃ khepetvā ekadivasaṃ rañño añjanavaṇṇānaṃ kesānaṃ antare ekameva palitaṃ disvā ‘‘deva, ekaṃ te palitaṃ dissatī’’ti ārocesi. ‘‘Tena hi me, samma, taṃ palitaṃ uddharitvā pāṇimhi ṭhapehī’’ti ca vutte suvaṇṇasaṇḍāsena uddharitvā rañño pāṇimhi patiṭṭhāpesi. Tadā rañño caturāsīti vassasahassāni āyu avasiṭṭhaṃ hoti. Evaṃ santepi palitaṃ disvāva maccurājānaṃ āgantvā samīpe ṭhitaṃ viya attānaṃ ādittapaṇṇasālaṃ paviṭṭhaṃ viya ca maññamāno saṃvegaṃ āpajjitvā ‘‘bāla maghadeva, yāva palitassuppādāva ime kilese jahituṃ nāsakkhī’’ti cintesi.

Tassevaṃ palitapātubhāvaṃ āvajjentassa antoḍāho uppajji, sarīrā sedā mucciṃsu, sāṭakā pīḷetvā apanetabbākārappattā ahesuṃ. So ‘‘ajjeva mayā nikkhamitvā pabbajituṃ vaṭṭatī’’ti kappakassa satasahassuṭṭhānakaṃ gāmavaraṃ datvā jeṭṭhaputtaṃ pakkosāpetvā ‘‘tāta, mama sīse palitaṃ pātubhūtaṃ, mahallakomhi jāto, bhuttā kho pana me mānusakā kāmā, idāni dibbe kāme pariyesissāmi, nekkhammakālo mayhaṃ, tvaṃ imaṃ rajjaṃ paṭipajja, ahaṃ pana pabbajitvā maghadevaambavanuyyāne vasanto samaṇadhammaṃ karissāmī’’ti āha. Taṃ evaṃ pabbajitukāmaṃ amaccā upasaṅkamitvā ‘‘deva, kiṃ tumhākaṃ pabbajjākāraṇa’’nti pucchiṃsu. Rājā palitaṃ hatthena gahetvā amaccānaṃ imaṃ gāthamāha –

9. ‘‘Uttamaṅgaruhā mayhaṃ, ime jātā vayoharā;
Pātubhūtā devadūtā, pabbajjāsamayo mamā’’ti.

Tattha **uttamaṅgaruhā**ti kesā. Kesā hi sabbesaṃ hatthapādādīnaṃ aṅgānaṃ uttame sirasmiṃ ruhattā ‘‘uttamaṅgaruhā’’ti vuccanti. **Ime jātā vayoharā**ti passatha, tātā, palitapātubhāvena tiṇṇaṃ vayānaṃ haraṇato ime jātā vayoharā. **Pātubhūtā**ti nibbattā. **Devadūtā**ti devo vuccati maccu, tassa dūtāti devadūtā. Sirasmiñhi palitesu pātubhūtesu maccurājassa santike ṭhito viya hoti, tasmā palitāni ‘‘maccudevassa dūtā’’ti vuccanti. Devā viya dūtātipi devadūtā. Yathā hi alaṅkatapaṭiyattāya devatāya ākāse ṭhatvā ‘‘asukadivase tvaṃ marissasī’’ti vutte taṃ tatheva hoti, evaṃ sirasmiṃ palitesu pātubhūtesu devatāya byākaraṇasadisameva hoti, tasmā palitāni ‘‘devasadisā dūtā’’ti vuccanti. Visuddhidevānaṃ dūtātipi devadūtā. Sabbabodhisattā hi jiṇṇabyādhimatapabbajite disvāva saṃvegamāpajjitvā nikkhamma pabbajanti. Yathāha –

‘‘Jiṇṇañca disvā dukhitañca byādhitaṃ, matañca disvā gatamāyusaṅkhayaṃ;
Kāsāyavatthaṃ pabbajitañca disvā, tasmā ahaṃ pabbajitomhi rājā’’ti. (theragā. 73 thokaṃ visadisaṃ);

Iminā pariyāyena palitāni visuddhidevānaṃ dūtattā ‘‘devadūtā’’ti vuccanti. **Pabbajjāsamayo mamā**ti gihibhāvato nikkhantaṭṭhena ‘‘pabbajjā’’ti laddhanāmassa samaṇaliṅgagahaṇassa kālo mayhanti dasseti.

So evaṃ vatvā taṃ divasameva rajjaṃ pahāya isipabbajjaṃ pabbajitvā tasmiṃyeva maghadevaambavane viharanto caturāsīti vassasahassāni cattāro brahmavihāre bhāvetvā aparihīnajjhāne ṭhito kālaṃ katvā brahmaloke nibbattitvā puna tato cuto mithilāyaṃyeva nimi nāma rājā hutvā osakkamānaṃ attano vaṃsaṃ ghaṭetvā tattheva ambavane pabbajitvā brahmavihāre bhāvetvā puna brahmalokūpagova ahosi.

Satthāpi ‘‘na, bhikkhave, tathāgato idāneva mahābhinikkhamanaṃ nikkhanto, pubbepi nikkhantoyevā’’ti imaṃ dhammadesanaṃ āharitvā dassetvā cattāri saccāni pakāsesi, saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino. Iti bhagavā imāni dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā kappako ānando ahosi, putto rāhulo, maghadevarājā pana ahameva ahosi’’nti.

Maghadevajātakavaṇṇanā navamā.

10. Sukhavihārijātakavaṇṇanā

Yañca aññe na rakkhantīti idaṃ satthā anupiyanagaraṃ nissāya anupiyaambavane viharanto sukhavihāriṃ bhaddiyattheraṃ ārabbha kathesi. Sukhavihārī bhaddiyatthero chakhattiyasamāgame upālisattamo pabbajito. Tesu bhaddiyatthero ca, kimilatthero ca, bhagutthero ca, upālitthero ca arahattaṃ pattā, ānandatthero sotāpanno jāto, anuruddhatthero dibbacakkhuko, devadatto jhānalābhī jāto. Channaṃ pana khattiyānaṃ vatthu yāva anupiyanagarā khaṇḍahālajātake āvibhavissati. Āyasmā pana bhaddiyo rājakāle attano rakkhasaṃvidhānañceva tāva bahūhi rakkhāhi rakkhiyamānassa uparipāsādavaratale mahāsayane samparivattamānassāpi attano bhayuppattiñca idāni arahattaṃ patvā araññādīsu yattha katthaci viharantopi attano vigatabhayatañca samanussaranto ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānesi. Taṃ sutvā bhikkhū ‘‘āyasmā bhaddiyo aññaṃ byākarotī’’ti bhagavato ārocesuṃ. Bhagavā ‘‘na, bhikkhave, bhaddiyo idāneva sukhavihārī, pubbepi sukhavihārīyevā’’ti āha. Bhikkhū tassatthassāvibhāvatthāya bhagavantaṃ yāciṃsu. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārayamāne bodhisatto udiccabrāhmaṇamahāsālo hutvā kāmesu ādīnavaṃ, nekkhamme cānisaṃsaṃ disvā kāme pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā aṭṭha samāpattiyo nibbattesi, parivāropissa mahā ahosi pañca tāpasasatāni. So vassakāle himavantato nikkhamitvā tāpasagaṇaparivuto gāmanigamādīsu cārikaṃ caranto bārāṇasiṃ patvā rājānaṃ nissāya rājuyyāne vāsaṃ kappesi. Tattha vassike cattāro māse vasitvā rājānaṃ āpucchi. Atha naṃ rājā ‘‘tumhe, bhante, mahallakā, kiṃ vo himavantena, antevāsike himavantaṃ pesetvā idheva vasathā’’ti yāci. Bodhisatto jeṭṭhantevāsikaṃ pañca tāpasasatāni paṭicchāpetvā ‘‘gaccha, tvaṃ imehi saddhiṃ himavante vasa, ahaṃ pana idheva vasissāmī’’ti te uyyojetvā sayaṃ tattheva vāsaṃ kappesi.

So panassa jeṭṭhantevāsiko rājapabbajito mahantaṃ rajjaṃ pahāya pabbajitvā kasiṇaparikammaṃ katvā aṭṭhasamāpattilābhī ahosi. So tāpasehi saddhiṃ himavante vasamāno ekadivasaṃ ācariyaṃ daṭṭhukāmo hutvā te tāpase āmantetvā ‘‘tumhe anukkaṇṭhamānā idheva vasatha, ahaṃ ācariyaṃ vanditvā āgamissāmī’’ti ācariyassa santikaṃ gantvā vanditvā paṭisanthāraṃ katvā ekaṃ kaṭṭhattharikaṃ attharitvā ācariyassa santikeyeva nipajji. Tasmiñca samaye rājā ‘‘tāpasaṃ passissāmī’’ti uyyānaṃ gantvā vanditvā ekamantaṃ nisīdi. Antevāsikatāpaso rājānaṃ disvā neva vuṭṭhāsi, nipannoyeva pana ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānesi. Rājā ‘‘ayaṃ tāpaso maṃ disvāpi na uṭṭhito’’ti anattamano bodhisattaṃ āha – ‘‘bhante, ayaṃ tāpaso yadicchakaṃ bhutto bhavissati, udānaṃ udānento sukhaseyyameva kappetī’’ti. Mahārāja, ayaṃ tāpaso pubbe tumhādiso eko rājā ahosi, svāyaṃ ‘‘ahaṃ pubbe gihikāle rajjasiriṃ anubhavanto āvudhahatthehi bahūhi rakkhiyamānopi evarūpaṃ sukhaṃ nāma nālattha’’nti attano pabbajjāsukhaṃ jhānasukhañca ārabbha imaṃ udānaṃ udānetīti. Evañca pana vatvā bodhisatto rañño dhammakathaṃ kathetuṃ imaṃ gāthamāha –

10. ‘‘Yañca aññe na rakkhanti, yo ca aññe na rakkhati;
Sa ve rāja sukhaṃ seti, kāmesu anapekkhavā’’ti.

Tattha **yañca aññe na rakkhantī**ti yaṃ puggalaṃ aññe bahū puggalā na rakkhanti. **Yo ca aññe na rakkhatī**ti yo ca ‘‘ekako ahaṃ rajjaṃ kāremī’’ti aññe bahū jane na rakkhati. **Sa ve rāja sukhaṃ setī**ti mahārāja so puggalo eko adutiyo pavivitto kāyikacetasikasukhasamaṅgī hutvā sukhaṃ seti. Idañca desanāsīsameva. Na kevalaṃ pana setiyeva, evarūpo pana puggalo sukhaṃ gacchati tiṭṭhati nisīdati sayatīti sabbiriyāpathesu sukhappattova hoti. **Kāmesu anapekkhavā**ti vatthu kāmakilesakāmesu apekkhārahito vigatacchandarāgo nittaṇho evarūpo puggalo sabbiriyāpathesu sukhaṃ viharati mahārājāti.

Rājā dhammadesanaṃ sutvā tuṭṭhamānaso vanditvā nivesanameva gato, antevāsikopi ācariyaṃ vanditvā himavantameva gato. Bodhisatto pana tattheva viharanto aparihīnajjhāno kālaṃ katvā brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā antevāsiko bhaddiyatthero ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Sukhavihārijātakavaṇṇanā dasamā.

Apaṇṇakavaggo paṭhamo.

Tassuddānaṃ –

Apaṇṇakaṃ vaṇṇupathaṃ, serivaṃ cūḷaseṭṭhi ca;
Taṇḍulaṃ devadhammañca, kaṭṭhavāhanagāmaṇi;
Maghadevaṃ vihārīti, piṇḍitā dasa jātakāti.

2. Sīlavaggo

[11] 1. Lakkhaṇamigajātakavaṇṇanā

Hoti sīlavataṃ atthoti idaṃ satthā rājagahaṃ upanissāya veḷuvane viharanto devadattaṃ ārabbha kathesi. Devadattassa vatthu yāva abhimārappayojanā khaṇḍahālajātake āvibhavissati, yāva dhanapālakavissajjanā pana cūḷahaṃsajātake āvibhavissati, yāva pathavippavesanā dvādasanipāte samuddavāṇijajātake āvibhavissati.

Ekasmiñhi samaye devadatto pañca vatthūni yācitvā alabhanto saṅghaṃ bhinditvā pañca bhikkhusatāni ādāya gayāsīse viharati. Atha tesaṃ bhikkhūnaṃ ñāṇaṃ paripākaṃ agamāsi. Taṃ ñatvā satthā dve aggasāvake āmantesi ‘‘sāriputtā, tumhākaṃ nissitakā pañcasatā bhikkhū devadattassa laddhiṃ rocetvā tena saddhiṃ gatā, idāni pana tesaṃ ñāṇaṃ paripākaṃ gataṃ, tumhe bahūhi bhikkhūhi saddhiṃ tattha gantvā tesaṃ dhammaṃ desetvā te bhikkhū maggaphalehi pabodhetvā gahetvā āgacchathā’’ti. Te tatheva gantvā tesaṃ dhammaṃ desetvā maggaphalehi pabodhetvā punadivase aruṇuggamanavelāya te bhikkhū ādāya veḷuvanameva āgamaṃsu. Āgantvā ca pana sāriputtattherassa bhagavantaṃ vanditvā ṭhitakāle bhikkhū theraṃ pasaṃsitvā bhagavantaṃ āhaṃsu – ‘‘bhante, amhākaṃ jeṭṭhabhātiko dhammasenāpati pañcahi bhikkhusatehi parivuto āgacchanto ativiya sobhati, devadatto pana parihīnaparivāro jāto’’ti. Na, bhikkhave, sāriputto idāneva ñātisaṅghaparivuto āgacchanto sobhati, pubbepi sobhiyeva. Devadattopi na idāneva gaṇato parihīno, pubbepi parihīnoyevāti. Bhikkhū tassatthassāvibhāvatthāya bhagavantaṃ yāciṃsu, bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte magadharaṭṭhe rājagahanagare eko magadharājā rajjaṃ kāresi. Tadā bodhisatto migayoniyaṃ paṭisandhiṃ gahetvā vuddhippatto migasahassaparivāro araññe vasati. Tassa lakkhaṇo ca kāḷo cāti dve puttā ahesuṃ. So attano mahallakakāle ‘‘tātā, ahaṃ idāni mahallako, tumhe imaṃ gaṇaṃ pariharathā’’ti pañca pañca migasatāni ekekaṃ puttaṃ paṭicchāpesi. Tato paṭṭhāya te dve janā migagaṇaṃ pariharanti. Magadharaṭṭhasmiñca sassapākasamaye kiṭṭhasambādhe araññe migānaṃ paripantho hoti. Manussā sassakhādakānaṃ migānaṃ māraṇatthāya tattha tattha opātaṃ khaṇanti, sūlāni ropenti, pāsāṇayantāni sajjenti, kūṭapāsādayo pāse oḍḍenti, bahū migā vināsaṃ āpajjanti. Bodhisatto kiṭṭhasambādhasamayaṃ ñatvā dve putte pakkosāpetvā āha – ‘‘tātā, ayaṃ kiṭṭhasambādhasamayo, bahū migā vināsaṃ pāpuṇanti, mayaṃ mahallakā yena kenaci upāyena ekasmiṃ ṭhāne vītināmessāma, tumhe tumhākaṃ migagaṇe gahetvā araññe pabbatapādaṃ pavisitvā sassānaṃ uddhaṭakāle āgaccheyyāthā’’ti. Te ‘‘sādhū’’ti pitu vacanaṃ sutvā saparivārā nikkhamiṃsu. Tesaṃ pana gamanamaggaṃ manussā jānanti ‘‘imasmiṃ kāle migā pabbatamārohanti, imasmiṃ kāle orohantī’’ti. Te tattha tattha paṭicchannaṭṭhāne nilīnā bahū mige vijjhitvā mārenti.

Kāḷamigo attano dandhatāya ‘‘imāya nāma velāya gantabbaṃ, imāya velāya na gantabba’’nti ajānanto migagaṇaṃ ādāya pubbaṇhepi sāyanhepi padosepi paccūsepi gāmadvārena gacchati. Manussā tattha tattha pakatiyā ṭhitā ca nilīnā ca bahū mige vināsaṃ pāpenti. Evaṃ so attano dandhatāya bahū mige vināsaṃ pāpetvā appakeheva migehi araññaṃ pāvisi. Lakkhaṇamigo pana paṇḍito byatto upāyakusalo ‘‘imāya velāya gantabbaṃ, imāya velāya na gantabba’’nti jānāti. So gāmadvārenapi na gacchati, divāpi na gacchati, padosepi na gacchati, paccūsepi na gacchati, migagaṇaṃ ādāya aḍḍharattasamayeyeva gacchati. Tasmā ekampi migaṃ avināsetvā araññaṃ pāvisi. Te tattha cattāro māse vasitvā sassesu uddhaṭesu pabbatā otariṃsu.

Kāḷo paccāgacchantopi purimanayeneva avasesamige vināsaṃ pāpento ekakova āgami. Lakkhaṇo pana ekamigampi avināsetvā pañcahi migasatehi parivuto mātāpitūnaṃ santikaṃ āgami. Bodhisatto dvepi putte āgacchante disvā migagaṇena saddhiṃ mantento imaṃ gāthaṃ samuṭṭhāpesi –

11. ‘‘Hoti sīlavataṃ attho, paṭisanthāravuttinaṃ;
Lakkhaṇaṃ passa āyantaṃ, ñātisaṅghapurakkhataṃ;
Atha passasimaṃ kāḷaṃ, suvihīnaṃva ñātibhī’’ti.

Tattha **sīlavata**nti sukhasīlatāya sīlavantānaṃ ācārasampannānaṃ. **Attho**ti vuḍḍhi. **Paṭisanthāravuttina**nti dhammapaṭisanthāro ca āmisapaṭisanthāro ca etesaṃ vuttīti paṭisanthāravuttino, tesaṃ paṭisanthāravuttinaṃ. Ettha ca pāpanivāraṇaovādānusāsanivasena dhammapaṭisanthāro ca, gocaralābhāpanagilānupaṭṭhānadhammikarakkhāvasena āmisapaṭisanthāro ca veditabbo. Idaṃ vuttaṃ hoti – imesu dvīsu paṭisanthāresu ṭhitānaṃ ācārasampannānaṃ paṇḍitānaṃ vuḍḍhi nāma hotīti. Idāni taṃ vuḍḍhiṃ dassetuṃ puttamātaraṃ ālapanto viya **‘‘lakkhaṇaṃ passā’’**tiādimāha. Tatrāyaṃ saṅkhepattho – ācārapaṭisanthārasampannaṃ attano puttaṃ ekamigampi avināsetvā ñātisaṅghena purakkhataṃ parivāritaṃ āgacchantaṃ passa. Tāya pana ācārapaṭisanthārasampadāya vihīnaṃ dandhapaññaṃ atha passasimaṃ kāḷaṃ ekampi ñātiṃ anavasesetvā suvihīnameva ñātīhi ekakaṃ āgacchantanti. Evaṃ puttaṃ abhinanditvā pana bodhisatto yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthāpi ‘‘na, bhikkhave, sāriputto idāneva ñātisaṅghaparivārito sobhati, pubbepi sobhatiyeva. Na ca devadatto etarahiyeva gaṇamhā parihīno, pubbepi parihīnoyevā’’ti imaṃ dhammadesanaṃ dassetvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā kāḷo devadatto ahosi, parisāpissa devadattaparisāva, lakkhaṇo sāriputto, parisā panassa buddhaparisā, mātā rāhulamātā, pitā pana ahameva ahosi’’nti.

Lakkhaṇamigajātakavaṇṇanā paṭhamā.

[12] 2. Nigrodhamigajātakavaṇṇanā

Nigrodhameva seveyyāti idaṃ satthā jetavane viharanto kumārakassapattherassa mātaraṃ ārabbha kathesi. Sā kira rājagahanagare mahāvibhavassa seṭṭhino dhītā ahosi ussannakusalamūlā parimadditasaṅkhārā pacchimabhavikā, antoghaṭe padīpo viya tassā hadaye arahattūpanissayo jalati. Sā attānaṃ jānanakālato paṭṭhāya gehe anabhiratā pabbajitukāmā hutvā mātāpitaro āha – ‘‘ammatātā, mayhaṃ gharāvāse cittaṃ nābhiramati, ahaṃ niyyānike buddhasāsane pabbajitukāmā, pabbājetha ma’’nti. Amma, kiṃ vadesi, idaṃ kulaṃ bahuvibhavaṃ, tvañca amhākaṃ ekadhītā, na labbhā tayā pabbajitunti. Sā punappunaṃ yācitvāpi mātāpitūnaṃ santikā pabbajjaṃ alabhamānā cintesi ‘‘hotu, patikulaṃ gatā sāmikaṃ ārādhetvā pabbajissāmī’’ti. Sā vayappattā patikulaṃ gantvā patidevatā hutvā sīlavatī kalyāṇadhammā agāraṃ ajjhāvasi.

Athassā saṃvāsamanvāya kucchiyaṃ gabbho patiṭṭhahi. Sā gabbhassa patiṭṭhitabhāvaṃ na aññāsi. Atha tasmiṃ nagare nakkhattaṃ ghosayiṃsu, sakalanagaravāsino nakkhattaṃ kīḷiṃsu, nagaraṃ devanagaraṃ viya alaṅkatapaṭiyattaṃ ahosi. Sā pana tāva uḷārāyapi nakkhattakīḷāya vattamānāya attano sarīraṃ na vilimpati nālaṅkaroti, pakativeseneva vicarati.

Atha naṃ sāmiko āha – ‘‘bhadde, sakalanagaraṃ nakkhattanissitaṃ, tvaṃ pana sarīraṃ nappaṭijaggasī’’ti. Ayyaputta, dvattiṃsāya me kuṇapehi pūritaṃ sarīraṃ, kiṃ iminā alaṅkatena, ayañhi kāyo neva devanimmito, na brahmanimmito, na suvaṇṇamayo, na maṇimayo, na haricandanamayo, na puṇḍarīkakumuduppalagabbhasambhūto, na amatosadhapūrito, atha kho kuṇape jāto, mātāpettikasambhavo, aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, kaṭasivaḍḍhano, taṇhūpādinno, sokānaṃ nidānaṃ, paridevānaṃ vatthu, sabbarogānaṃ ālayo, kammakaraṇānaṃ paṭiggaho, antopūti, bahi niccapaggharaṇo, kimikulānaṃ āvāso, sivathikapayāto, maraṇapariyosāno, sabbalokassa cakkhupathe vattamānopi –

‘‘Aṭṭhinahārusaṃyutto, tacamaṃsāvalepano;
Chaviyā kāyo paṭicchanno, yathābhūtaṃ na dissati.

‘‘Antapūro udarapūro, yakanapeḷassa vatthino;
Hadayassa papphāsassa, vakkassa pihakassa ca.

‘‘Siṅghāṇikāya kheḷassa, sedassa ca medassa ca;
Lohitassa lasikāya, pittassa ca vasāya ca.

‘‘Athassa navahi sotehi, asucī savati sabbadā;
Akkhimhā akkhigūthako, kaṇṇamhā kaṇṇagūthako.

‘‘Siṅghāṇikā ca nāsato, mukhena vamatekadā;
Pittaṃ semhañca vamati, kāyamhā sedajallikā.

‘‘Athassa susiraṃ sīsaṃ, matthaluṅgassa pūritaṃ;
Subhato naṃ maññati bālo, avijjāya purakkhato. (su. ni. 196-201);

‘‘Anantādīnavo kāyo, visarukkhasamūpamo;
Āvāso sabbarogānaṃ, puñjo dukkhassa kevalo. (apa. thera 2.54.55);

‘‘Sace imassa kāyassa, anto bāhirako siyā;
Daṇḍaṃ nūna gahetvāna, kāke soṇe ca vāraye.

‘‘Duggandho asuci kāyo, kuṇapo ukkarūpamo;
Nindito cakkhubhūtehi, kāyo bālābhinandito.

‘‘Allacammapaṭicchanno, navadvāro mahāvaṇo;
Samantato paggharati, asucī pūtigandhiyo’’ti. (visuddhi. 1.122);

Ayyaputta, imaṃ kāyaṃ alaṅkaritvā kiṃ karissāmi? Nanu imassa alaṅkatakaraṇaṃ gūthapuṇṇaghaṭassa bahi cittakammakaraṇaṃ viya hotīti? Seṭṭhiputto tassā vacanaṃ sutvā āha ‘‘bhadde, tvaṃ imassa sarīrassa ime dose passamānā kasmā na pabbajasī’’ti? ‘‘Ayyaputta, ahaṃ pabbajjaṃ labhamānā ajjeva pabbajeyya’’nti. Seṭṭhiputto ‘‘sādhu, ahaṃ taṃ pabbājessāmī’’ti vatvā mahādānaṃ pavattetvā mahāsakkāraṃ katvā mahantena parivārena bhikkhunupassayaṃ netvā taṃ pabbājento devadattapakkhiyānaṃ bhikkhunīnaṃ santike pabbājesi. Sā pabbajjaṃ labhitvā paripuṇṇasaṅkappā attamanā ahosi.

Athassā gabbhe paripākaṃ gacchante indriyānaṃ aññathattaṃ hatthapādapiṭṭhīnaṃ bahalattaṃ udarapaṭalassa ca mahantataṃ disvā bhikkhuniyo taṃ pucchiṃsu ‘‘ayye, tvaṃ gabbhinī viya paññāyasi, kiṃ eta’’nti? Ayye, ‘‘idaṃ nāma kāraṇa’’nti na jānāmi, sīlaṃ pana me paripuṇṇanti. Atha naṃ tā bhikkhuniyo devadattassa santikaṃ netvā devadattaṃ pucchiṃsu ‘‘ayya, ayaṃ kuladhītā kicchena sāmikaṃ ārādhetvā pabbajjaṃ labhi, idāni panassā gabbho paññāyati, mayaṃ imassa gabbhassa gihikāle vā pabbajitakāle vā laddhabhāvaṃ na jānāma, kiṃdāni karomā’’ti? Devadatto attano abuddhabhāvena ca khantimettānuddayānañca natthitāya evaṃ cintesi ‘‘devadattapakkhikā bhikkhunī kucchinā gabbhaṃ pariharati, devadatto ca taṃ ajjhupekkhatiyevāti mayhaṃ garahā uppajjissati, mayā imaṃ uppabbājetuṃ vaṭṭatī’’ti. So avīmaṃsitvāva selaguḷaṃ pavaṭṭayamāno viya pakkhanditvā ‘‘gacchatha, imaṃ uppabbājethā’’ti āha. Tā tassa vacanaṃ sutvā uṭṭhāya vanditvā upassayaṃ gatā.

Atha sā daharā tā bhikkhuniyo āha – ‘‘ayye, na devadattatthero buddho, nāpi mayhaṃ tassa santike pabbajjā, loke pana aggapuggalassa sammāsambuddhassa santike mayhaṃ pabbajjā, sā ca pana me dukkhena laddhā, mā naṃ antaradhāpetha, etha maṃ gahetvā satthu santikaṃ jetavanaṃ gacchathā''ti. Tā taṃ ādāya rājagahā pañcacattālīsayojanikaṃ maggaṃ atikkamma anupubbena jetavanaṃ patvā satthāraṃ vanditvā tamatthaṃ ārocesuṃ. Satthā cintesi – ''kiñcāpi gihikāle etissā gabbho patiṭṭhito, evaṃ santepi 'samaṇo gotamo devadattena jahitaṃ ādāya caratī'ti titthiyānaṃ okāso bhavissati. Tasmā imaṃ kathaṃ pacchindituṃ sarājikāya parisāya majjhe imaṃ adhikaraṇaṃ vinicchituṃ vaṭṭatī''ti. Punadivase rājānaṃ pasenadikosalaṃ mahāanāthapiṇḍikaṃ cūḷaanāthapiṇḍikaṃ visākhaṃ mahāupāsikaṃ aññāni ca abhiññātāni mahākulāni pakkosāpetvā sāyanhasamaye catūsu parisāsu sannipatitāsu upālittheraṃ āmantesi ''gaccha, tvaṃ catuparisamajjhe imissā daharabhikkhuniyā kammaṃ sodhehī''ti. ''Sādhu, bhante''ti thero parisamajjhaṃ gantvā attano paññattāsane nisīditvā rañño purato visākhaṃ upāsikaṃ pakkosāpetvā imaṃ adhikaraṇaṃ paṭicchāpesi ''gaccha visākhe, 'ayaṃ daharā asukamāse asukadivase pabbajitā'ti tathato ñatvā imassa gabbhassa pure vā pacchā vā laddhabhāvaṃ jānāhī''ti. Upāsikā ''sādhū''ti sampaṭicchitvā sāṇiṃ parikkhipāpetvā antosāṇiyaṃ daharabhikkhuniyā hatthapādanābhiudarapariyosānādīni oloketvā māsadivase samānetvā gihibhāve gabbhassa laddhabhāvaṃ tathato ñatvā therassa santikaṃ gantvā tamatthaṃ ārocesi. Thero catuparisamajjhe taṃ bhikkhuniṃ suddhaṃ akāsi. Sā suddhā hutvā bhikkhusaṅghañca satthārañca vanditvā bhikkhunīhi saddhiṃ upassayameva gatā. Sā gabbhaparipākamanvāya padumuttarapādamūle patthitapatthanaṃ mahānubhāvaṃ puttaṃ vijāyi.

Athekadivasaṃ rājā bhikkhunupassayasamīpena gacchanto dārakasaddaṃ sutvā amacce pucchi. Amaccā taṃ kāraṇaṃ ñatvā ''deva, daharabhikkhunī puttaṃ vijātā, tasseso saddo''ti āhaṃsu. ''Bhikkhunīnaṃ, bhaṇe, dārakapaṭijagganaṃ nāma palibodho, mayaṃ naṃ paṭijaggissāmā''ti rājā taṃ dārakaṃ nāṭakitthīnaṃ dāpetvā kumāraparihārena vaḍḍhāpesi. Nāmaggahaṇadivase cassa ''kassapo''ti nāmaṃ akaṃsu. Atha naṃ kumāraparihārena vaḍḍhitattā ''kumārakassapo''ti sañjāniṃsu. So sattavassikakāle satthu santike pabbajitvā paripuṇṇavasso upasampadaṃ labhitvā gacchante gacchante kāle dhammakathikesu citrakathī ahosi. Atha naṃ satthā ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ cittakathikānaṃ yadidaṃ kumārakassapo''ti (a. ni. 1.209, 217) etadagge ṭhapesi. So pacchā vammikasutte (ma. ni. 1.249 ādayo) arahattaṃ pāpuṇi. Mātāpissa bhikkhunī vipassanaṃ vaḍḍhetvā aggaphalaṃ pattā. Kumārakassapatthero buddhasāsane gaganamajjhe puṇṇacando viya pākaṭo jāto.

Athekadivasaṃ tathāgato pacchābhattaṃ piṇḍapātapaṭikkanto bhikkhūnaṃ ovādaṃ datvā gandhakuṭiṃ pāvisi. Bhikkhū ovādaṃ gahetvā attano attano rattiṭṭhānadivāṭṭhānesu divasabhāgaṃ khepetvā sāyanhasamaye dhammasabhāyaṃ sannipatitvā ''āvuso, devadattena attano abuddhabhāvena ceva khantimettādīnañca abhāvena kumārakassapatthero ca therī ca ubho nāsitā, sammāsambuddho pana attano dhammarājatāya ceva khantimettānuddayasampattiyā ca ubhinnampi tesaṃ paccayo jāto''ti buddhaguṇe vaṇṇayamānā nisīdiṃsu. Satthā buddhalīlāya dhammasabhaṃ āgantvā paññattāsane nisīditvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchi. ''Bhante, tumhākameva guṇakathāyā''ti sabbaṃ ārocayiṃsu. Na, bhikkhave, tathāgato idāneva imesaṃ ubhinnaṃ paccayo ca patiṭṭhā ca jāto, pubbepi ahosiyevāti. Bhikkhū tassatthassāvibhāvatthāya bhagavantaṃ yāciṃsu. Bhagavā bhavantarena paṭicchannaṃ kāraṇaṃ pākaṭaṃ akāsi.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārayamāne bodhisatto migayoniyaṃ paṭisandhiṃ gaṇhi. So mātukucchito nikkhanto suvaṇṇavaṇṇo ahosi, akkhīni panassa maṇiguḷasadisāni ahesuṃ, siṅgāni rajatavaṇṇāni, mukhaṃ rattakambalapuñjavaṇṇaṃ, hatthapādapariyantā lākhārasaparikammakatā viya, vāladhi camarassa viya ahosi, sarīraṃ panassa mahantaṃ assapotakappamāṇaṃ ahosi. So pañcasatamigaparivāro araññe vāsaṃ kappesi nāmena nigrodhamigarājā nāma. Avidūre panassa aññopi pañcasatamigaparivāro sākhamigo nāma vasati, sopi suvaṇṇavaṇṇova ahosi.

Tena samayena bārāṇasirājā migavadhappasuto hoti, vinā maṃsena na bhuñjati, manussānaṃ kammacchedaṃ katvā sabbe negamajānapade sannipātetvā devasikaṃ migavaṃ gacchati. Manussā cintesuṃ – ''ayaṃ rājā amhākaṃ kammacchedaṃ karoti, yaṃnūna mayaṃ uyyāne migānaṃ nivāpaṃ vapitvā pānīyaṃ sampādetvā bahū mige uyyānaṃ pavesetvā dvāraṃ bandhitvā rañño niyyādeyyāmā''ti.

Te sabbe uyyāne migānaṃ nivāpatiṇāni ropetvā udakaṃ sampādetvā dvāraṃ yojetvā vāgurāni ādāya muggarādinānāvudhahatthā araññaṃ pavisitvā mige pariyesamānā ‘‘majjhe ṭhite mige gaṇhissāmā’’ti yojanamattaṃ ṭhānaṃ parikkhipitvā saṅkhipamānā nigrodhamigasākhamigānaṃ vasanaṭṭhānaṃ majjhe katvā parikkhipiṃsu. Atha naṃ migagaṇaṃ disvā rukkhagumbādayo ca bhūmiñca muggarehi paharantā migagaṇaṃ gahanaṭṭhānato nīharitvā asisattidhanuādīni āvudhāni uggiritvā mahānādaṃ nadantā taṃ migagaṇaṃ uyyānaṃ pavesetvā dvāraṃ pidhāya rājānaṃ upasaṅkamitvā ‘‘deva, nibaddhaṃ migavaṃ gacchantā amhākaṃ kammaṃ nāsetha, amhehi araññato mige ānetvā tumhākaṃ uyyānaṃ pūritaṃ, ito paṭṭhāya tesaṃ maṃsāni khādathā’’ti rājānaṃ āpucchitvā pakkamiṃsu.

Rājā tesaṃ vacanaṃ sutvā uyyānaṃ gantvā mige olokento dve suvaṇṇamige disvā tesaṃ abhayaṃ adāsi. Tato paṭṭhāya pana kadāci sayaṃ gantvā ekaṃ migaṃ vijjhitvā āneti, kadācissa bhattakārako gantvā vijjhitvā āharati. Migā dhanuṃ disvāva maraṇabhayena tajjitā palāyanti, dve tayo pahāre labhitvā kilamantipi, gilānāpi honti, maraṇampi pāpuṇanti. Migagaṇo taṃ pavattiṃ bodhisattassa ārocesi. So sākhaṃ pakkosāpetvā āha – ‘‘samma, bahū migā nassanti, ekaṃsena maritabbe sati ito paṭṭhāya mā kaṇḍena mige vijjhantu, dhammagaṇḍikaṭṭhāne migānaṃ vāro hotu. Ekadivasaṃ mama parisāya vāro pāpuṇātu, ekadivasaṃ tava parisāya, vārappatto migo gantvā dhammagaṇḍikāya gīvaṃ ṭhapetvā nipajjatu, evaṃ sante migā kilantā na bhavissantī’’ti. So ‘‘sādhū’’ti sampaṭicchi. Tato paṭṭhāya vārappattova migo gantvā dhammagaṇḍikāya gīvaṃ ṭhapetvā nipajjati, bhattakārako āgantvā tattha nipannakameva gahetvā gacchati.

Athekadivasaṃ sākhamigassa parisāya ekissā gabbhinimigiyā vāro pāpuṇi. Sā sākhaṃ upasaṅkamitvā ‘‘sāmi, ahaṃ gabbhinī, puttaṃ vijāyitvā dve janā vāraṃ gamissāma, mayhaṃ vāraṃ atikkāmehī’’ti āha. So ‘‘na sakkā tava vāraṃ aññesaṃ pāpetuṃ, tvameva tuyhaṃ vāraṃ jānissasi, gacchāhī’’ti āha. Sā tassa santikā anuggahaṃ alabhamānā bodhisattaṃ upasaṅkamitvā tamatthaṃ ārocesi. So tassā vacanaṃ sutvā ‘‘hotu gaccha tvaṃ, ahaṃ te vāraṃ atikkāmessāmī’’ti sayaṃ gantvā dhammagaṇḍikāya sīsaṃ katvā nipajji. Bhattakārako taṃ disvā ‘‘laddhābhayo migarājā dhammagaṇḍikāya nipanno, kiṃ nu kho kāraṇa’’nti vegena gantvā rañño ārocesi.

Rājā tāvadeva rathaṃ āruyha mahantena parivārena āgantvā bodhisattaṃ disvā āha ‘‘samma migarāja, nanu mayā tuyhaṃ abhayaṃ dinnaṃ, kasmā tvaṃ idha nipanno’’ti. Mahārāja, gabbhinī migī āgantvā ‘‘mama vāraṃ aññassa pāpehī’’ti āha, na sakkā kho pana mayā ekassa maraṇadukkhaṃ aññassa upari nikkhipituṃ, svāhaṃ attano jīvitaṃ tassā datvā tassā santakaṃ maraṇaṃ gahetvā idha nipanno, mā aññaṃ kiñci āsaṅkittha, mahārājāti. Rājā āha – ‘‘sāmi, suvaṇṇavaṇṇamigarāja, mayā na tādiso khantimettānuddayasampanno manussesupi diṭṭhapubbo, tena te pasannosmi, uṭṭhehi, tuyhañca tassā ca abhayaṃ dammī’’ti. ‘‘Dvīhi abhaye laddhe avasesā kiṃ karissanti, narindā’’ti? ‘‘Avasesānampi abhayaṃ dammi, sāmī’’ti. ‘‘Mahārāja, evampi uyyāneyeva migā abhayaṃ labhissanti, sesā kiṃ karissantī’’ti? ‘‘Etesampi abhayaṃ dammi, sāmī’’ti. ‘‘Mahārāja, migā tāva abhayaṃ labhantu, sesā catuppadā kiṃ karissantī’’ti? ‘‘Etesampi abhayaṃ dammi, sāmī’’ti. ‘‘Mahārāja, catuppadā tāva abhayaṃ labhantu, dijagaṇā kiṃ karissantī’’ti? ‘‘Etesampi abhayaṃ dammi, sāmī’’ti. ‘‘Mahārāja, dijagaṇā tāva abhayaṃ labhantu, udake vasantā macchā kiṃ karissantī’’ti? ‘‘Etesampi abhayaṃ dammi, sāmī’’ti. Evaṃ mahāsatto rājānaṃ sabbasattānaṃ abhayaṃ yācitvā uṭṭhāya rājānaṃ pañcasu sīlesu patiṭṭhāpetvā ‘‘dhammaṃ cara, mahārāja, mātāpitūsu puttadhītāsu brāhmaṇagahapatikesu negamajānapadesu dhammaṃ caranto samaṃ caranto kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ gamissasī’’ti rañño buddhalīlāya dhammaṃ desetvā katipāhaṃ uyyāne vasitvā rañño ovādaṃ datvā migagaṇaparivuto araññaṃ pāvisi. Sāpi kho migadhenu pupphakaṇṇikasadisaṃ puttaṃ vijāyi. So kīḷamāno sākhamigassa santikaṃ gacchati. Atha naṃ mātā tassa santikaṃ gacchantaṃ disvā ‘‘putta, ito paṭṭhāya mā etassa santikaṃ gaccha, nigrodhasseva santikaṃ gaccheyyāsī’’ti ovadantī imaṃ gāthamāha –

12. ‘‘Nigrodhameva seveyya, na sākhamupasaṃvase;

Nigrodhasmiṃ mataṃ seyyo, yañce sākhasmi jīvita’’nti.

Tattha **nigrodhameva seveyyā**ti tāta tvaṃ vā añño vā attano hitakāmo nigrodhameva seveyya bhajeyya upasaṅkameyya, **na sākhamupasaṃvase**ti sākhamigaṃ pana na upasaṃvase upagamma na saṃvaseyya, etaṃ nissāya jīvikaṃ na kappeyya. **Nigrodhasmiṃ mataṃ seyyo**ti nigrodharañño pādamūle maraṇampi seyyo varaṃ uttamaṃ. **Yañce sākhasmi jīvita**nti yaṃ pana sākhassa santike jīvitaṃ, taṃ neva seyyo na varaṃ na uttamanti attho.

Tato paṭṭhāya ca pana abhayaladdhakā migā manussānaṃ sassāni khādanti, manussā ‘‘laddhābhayā ime migā’’ti mige paharituṃ vā palāpetuṃ vā na visahanti, te rājaṅgaṇe sannipatitvā rañño tamatthaṃ ārocesuṃ. Rājā ‘‘mayā pasannena nigrodhamigarājassa varo dinno, ahaṃ rajjaṃ jaheyyaṃ, na ca taṃ paṭiññaṃ bhindāmi, gacchatha na koci mama vijite mige paharituṃ labhatī’’ti āha. Nigrodhamigo taṃ pavattiṃ sutvā migagaṇaṃ sannipātāpetvā ‘‘ito paṭṭhāya paresaṃ sassaṃ khādituṃ na labhissathā’’ti mige ovaditvā manussānaṃ ārocāpesi ‘‘ito paṭṭhāya sassakārakā manussā sassarakkhaṇatthaṃ vatiṃ mā karontu, khettaṃ pana āvijjhitvā paṇṇasaññaṃ bandhantū’’ti. Tato paṭṭhāya kira khettesu paṇṇabandhanasaññā udapādi. Tato paṭṭhāya paṇṇasaññaṃ atikkamanamigo nāma natthi. Ayaṃ kira nesaṃ bodhisattato laddhaovādo. Evaṃ migagaṇaṃ ovaditvā bodhisatto yāvatāyukaṃ ṭhatvā saddhiṃ migehi yathākammaṃ gato, rājāpi bodhisattassa ovāde ṭhatvā puññāni katvā yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, idānevāhaṃ theriyā ca kumārakassapassa ca avassayo, pubbepi avassayo evā’’ti imaṃ dhammadesanaṃ āharitvā catusaccadhammadesanaṃ vinivaṭṭetvā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā sākhamigo devadatto ahosi, parisāpissa devadattaparisāva, migadhenu therī ahosi, putto kumārakassapo, rājā ānando, nigrodhamigarājā pana ahameva ahosi’’nti.

Nigrodhamigajātakavaṇṇanā dutiyā.

## [13] 3. Kaṇḍijātakavaṇṇanā

Dhiratthu kaṇḍinaṃ sallanti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Taṃ aṭṭhakanipāte indriyajātake āvibhavissati. Bhagavā pana taṃ bhikkhuṃ etadavoca ‘‘bhikkhu, pubbepi tvaṃ etaṃ mātugāmaṃ nissāya jīvitakkhayaṃ patvā vītaccitesu aṅgāresu pakko’’ti. Bhikkhū tassatthassāvibhāvatthāya bhagavantaṃ yāciṃsu, bhagavā bhavantarena paṭicchannakāraṇaṃ pākaṭaṃ akāsi. Ito paraṃ pana bhikkhūnaṃ yācanaṃ bhavantarapaṭicchannatañca avatvā ‘‘atītaṃ āharī’’ti ettakameva vakkhāma, ettake vuttepi yācanañca valāhakagabbhato candanīharaṇūpamāya bhavantarapaṭicchannakāraṇabhāvo cāti sabbametaṃ heṭṭhā vuttanayeneva yojetvā veditabbaṃ.

Atīte magadharaṭṭhe rājagahe magadharājā rajjaṃ kāresi. Magadhavāsikānaṃ sassasamaye migānaṃ mahāparipantho hoti. Te araññe pabbatapādaṃ pavisanti. Tattha eko araññavāsī pabbateyyamigo ekāya gāmantavāsiniyā migapotikāya saddhiṃ santhavaṃ katvā tesaṃ migānaṃ pabbatapādato oruyha puna gāmantaṃ otaraṇakāle migapotikāya paṭibaddhacittattā tehi saddhiṃyeva otari. Atha naṃ sā āha – ‘‘tvaṃ khosi, ayya, pabbateyyo bālamigo, gāmanto ca nāma sāsaṅko sappaṭibhayo, mā amhehi saddhiṃ otarī’’ti. So tassā paṭibaddhacittattā anivattitvā saddhiṃyeva agamāsi. Magadhavāsino ‘‘idāni migānaṃ pabbatapādā otaraṇakālo’’ti ñatvā magge paṭicchannakoṭṭhakesu tiṭṭhanti. Tesampi dvinnaṃ āgamanamagge eko luddako paṭicchannakoṭṭhake ṭhito hoti. Migapotikā manussagandhaṃ ghāyitvā ‘‘eko luddako ṭhito bhavissatī’’ti taṃ bālamigaṃ purato katvā sayaṃ pacchato ahosi. Luddako ekeneva sarappahārena migaṃ tattheva pāteti. Migapotikā tassa viddhabhāvaṃ ñatvā uppatitvā vātagatiyāva palāyi. Luddako koṭṭhakato nikkhamitvā migaṃ okkantitvā aggiṃ katvā vītaccitesu aṅgāresu madhuramaṃsaṃ pacitvā khāditvā pānīyaṃ pivitvā avasesaṃ lohitabindūhi paggharantehi kājenādāya dārake tosento gharaṃ agamāsi.

Tadā bodhisatto tasmiṃ vanasaṇḍe rukkhadevatā hutvā nibbatto hoti. So taṃ kāraṇaṃ disvā ‘‘imassa bālamigassa maraṇaṃ neva mātaraṃ nissāya, na pitaraṃ nissāya, atha kho kāmaṃ nissāya. Kāmanimittañhi sattā sugatiyaṃ hatthacchedādikaṃ, duggatiyañca pañcavidhabandhanādinānappakārakaṃ dukkhaṃ pāpuṇanti, paresaṃ maraṇadukkhuppādanampi nāma imasmiṃ loke garahitameva. Yaṃ janapadaṃ mātugāmo vicāreti anusāsati, so itthipariṇāyako janapadopi garahitoyeva. Ye sattā mātugāmassa vasaṃ gacchanti, tepi garahitāyevā’’ti ekāya gāthāya tīṇi garahavatthūni dassetvā vanadevatāsu sādhukāraṃ datvā gandhapupphādīhi pūjayamānāsu madhurena sarena taṃ vanasaṇḍaṃ unnādento imāya gāthāya dhammaṃ desesi –

13. ‘‘Dhiratthu kaṇḍinaṃ sallaṃ, purisaṃ gāḷhavedhinaṃ;
Dhiratthu taṃ janapadaṃ, yatthitthī pariṇāyikā;
Te cāpi dhikkitā sattā, ye itthīnaṃ vasaṃ gatā’’ti.

Tattha **dhiratthū**ti garahaṇatthe nipāto, svāyamidha uttāsubbegavasena garahaṇe daṭṭhabbo. Uttasitubbiggo hi honto bodhisatto evamāha. Kaṇḍamassa atthīti kaṇḍī, taṃ **kaṇḍinaṃ**. Taṃ pana kaṇḍaṃ anupavisanaṭṭhena ‘‘salla’’nti vuccati, tasmā **kaṇḍinaṃ salla**nti ettha sallakaṇḍinanti attho. Sallaṃ vā assatthītipi sallo, taṃ sallaṃ. Mahantaṃ vaṇamukhaṃ katvā balavappahāraṃ dento gāḷhaṃ vijjhatīti gāḷhavedhī, taṃ **gāḷhavedhinaṃ**. Nānappakārena kaṇḍena, kumudapattasaṇṭhānathalena ujukagamaneneva sallena ca samannāgataṃ gāḷhavedhinaṃ purisaṃ dhiratthūti ayamettha attho. **Pariṇāyikā**ti issarā saṃvidhāyikā. **Dhikkitā**ti garahitā. Sesamettha uttānatthameva. Ito paraṃ pana ettakampi avatvā yaṃ yaṃ anuttānaṃ, taṃ tadeva vaṇṇayissāma. Evaṃ ekāya gāthāya tīṇi garahavatthūni dassetvā bodhisatto vanaṃ unnādetvā buddhalīlāya dhammaṃ desesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Satthā dve vatthūni kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi. Ito paraṃ pana ‘‘dve vatthūni kathetvā’’ti idaṃ avatvā ‘‘anusandhiṃ ghaṭetvā’’ti ettakameva vakkhāma, avuttampi pana heṭṭhā vuttanayeneva yojetvā gahetabbaṃ.

Tadā pabbateyyamigo ukkaṇṭhitabhikkhu ahosi, migapotikā purāṇadutiyikā, kāmesu dosaṃ dassetvā dhammadesakadevatā pana ahameva ahosinti.

Kaṇḍijātakavaṇṇanā tatiyā.

## [14] 4. Vātamigajātakavaṇṇanā

Na kiratthi rasehi pāpiyoti idaṃ satthā jetavane viharanto cūḷapiṇḍapātikatissattheraṃ ārabbha kathesi. Satthari kira rājagahaṃ upanissāya veḷuvane viharante tissakumāro nāma mahāvibhavassa seṭṭhikulassa putto ekadivasaṃ veḷuvanaṃ gantvā satthu dhammadesanaṃ sutvā pabbajitukāmo pabbajjaṃ yācitvā mātāpitūhi ananuññātattā paṭikkhitto sattāhaṃ bhattacchedaṃ katvā raṭṭhapālatthero viya mātāpitaro anujānāpetvā satthu santike pabbaji. Satthā taṃ pabbājetvā aḍḍhamāsamattaṃ veḷuvane viharitvā jetavanaṃ agamāsi. Tatrāyaṃ kulaputto terasa dhutaṅgāni samādāya sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno kālaṃ vītināmeti, ‘‘cūḷapiṇḍapātikatissatthero nāmā’’ti vutte gaganatale puṇṇacando viya buddhasāsane pākaṭo paññāto ahosi.

Tasmiṃ kāle rājagahe nakkhattakīḷāya vattamānāya therassa mātāpitaro yaṃ tassa gihikāle ahosi ābharaṇabhaṇḍakaṃ, taṃ ratanacaṅkoṭake nikkhipitvā ure ṭhapetvā ‘‘aññāsu nakkhattakīḷāsu amhākaṃ putto iminā alaṅkārena alaṅkato nakkhattaṃ kīḷati, taṃ no ekaputtaṃ gahetvā samaṇo gotamo sāvatthinagaraṃ gato, kahaṃ nu kho so etarahi nisinno, kahaṃ ṭhito’’ti vatvā rodanti.

Athekā vaṇṇadāsī taṃ kulaṃ gantvā seṭṭhibhariyaṃ rodantiṃ disvā pucchi ‘‘kiṃ pana, ayye, rodasī’’ti? ‘‘Sā tamatthaṃ ārocesi’’. ‘‘Kiṃ pana, ayye, ayyaputto piyāyatī’’ti? ‘‘Asukañca asukañcā’’ti. ‘‘Sace tumhe imasmiṃ gehe sabbaṃ issariyaṃ mayhaṃ detha, ahaṃ vo puttaṃ ānessāmī’’ti. Seṭṭhibhariyā ‘‘sādhū’’ti sampaṭicchitvā paribbayaṃ datvā mahantena parivārena taṃ uyyojesi ‘‘gaccha, attano balena mama puttaṃ ānehī''ti. Sā paṭicchannayāne nisinnā sāvatthiṃ gantvā therassa bhikkhācāravīthiyaṃ nivāsaṃ gahetvā seṭṭhikulā āgate manusse therassa adassetvā attano parivāreneva parivutā therassa piṇḍāya paviṭṭhassa āditova uḷuṅkayāguñca rasakabhikkhañca datvā rasataṇhāya bandhitvā anukkamena gehe nisīdāpetvā bhikkhaṃ dadamānā ca attano vasaṃ upagatabhāvaṃ ñatvā gilānālayaṃ dassetvā antogabbhe nipajji. Theropi bhikkhācāravelāya sapadānaṃ caranto gehadvāraṃ agamāsi. Parijano therassa pattaṃ gahetvā theraṃ ghare nisīdāpesi. Thero nisīditvāva ''kahaṃ upāsikā''ti pucchi. ''Gilānā, bhante, tumhākaṃ dassanaṃ icchatī''ti. So rasataṇhāya baddho attano vatasamādānaṃ bhinditvā tassā nipannaṭṭhānaṃ pāvisi. Sā attano āgatakāraṇaṃ kathetvā taṃ palobhetvā rasataṇhāya bandhitvā uppabbājetvā attano vase ṭhapetvā yāne nisīdāpetvā mahantena parivārena rājagahameva agamāsi. Sā pavatti pākaṭā jātā.

Bhikkhū dhammasabhāyaṃ sannisinnā ''cūḷapiṇḍapātikatissattheraṃ kira ekā vaṇṇadāsī rasataṇhāya bandhitvā ādāya gatā''ti kathaṃ samuṭṭhāpesuṃ. Satthā dhammasabhaṃ upagantvā alaṅkatadhammāsane nisīditvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti āha. Te taṃ pavattiṃ kathayiṃsu. ''Na, bhikkhave, idāneva eso bhikkhu rasataṇhāya bajjhitvā tassā vasaṃ gato, pubbepi tassā vasaṃ gatoyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ rañño brahmadattassa sañjayo nāma uyyānapālo ahosi. Atheko vātamigo taṃ uyyānaṃ āgantvā sañjayaṃ disvā palāyati, sañjayopi na taṃ tajjetvā nīharati. So punappunaṃ āgantvā uyyāneyeva carati. Uyyānapālo uyyāne nānappakārāni pupphaphalāni gahetvā divase divase rañño abhiharati. Atha naṃ ekadivasaṃ rājā pucchi ''samma uyyānapāla, uyyāne kiñci acchariyaṃ passasī''ti? ''Deva, aññaṃ na passāmi, eko pana vātamigo āgantvā uyyāne carati, etaṃ passāmī''ti. ''Sakkhissati pana taṃ gahetu''nti. ''Thokaṃ madhuṃ labhanto anto rājanivesanampi naṃ ānetuṃ sakkhissāmi, devā''ti. Rājā tassa madhuṃ dāpesi. So taṃ gahetvā uyyānaṃ gantvā vātamigassa caraṇaṭṭhāne tiṇāni madhunā makkhetvā nilīyi. Migo āgantvā madhumakkhitāni tiṇāni khāditvā rasataṇhāya baddho aññatra agantvā uyyānameva āgacchati. Uyyānapālo tassa madhumakkhitatiṇesu paluddhabhāvaṃ ñatvā anukkamena attānaṃ dassesi. So taṃ disvā katipāhaṃ palāyitvā punappunaṃ passanto vissāsaṃ āpajjitvā anukkamena uyyānapālassa hatthe ṭhitatiṇāni khādituṃ ārabhi.

So tassa vissāsaṃ āpannabhāvaṃ ñatvā yāva rājanivesanā vīthiṃ kilañjehi parikkhipitvā tahiṃ tahiṃ sākhābhaṅgaṃ pātetvā madhulābukaṃ aṃse laggetvā tiṇakalāpaṃ upakacchake ṭhapetvā madhumakkhitāni tiṇāni migassa purato purato vikiranto antorājanivesanaṃyeva agamāsi. Mige anto paviṭṭhe dvāraṃ pidahiṃsu. Migo manusse disvā kampamāno maraṇabhayatajjito antonivesanaṅgaṇe ādhāvati paridhāvati. Rājā pāsādā oruyha taṃ kampamānaṃ disvā ''vātamigo nāma manussānaṃ diṭṭhaṭṭhānaṃ sattāhaṃ na gacchati, tajjitaṭṭhānaṃ yāvajīvaṃ na gacchati, so evarūpo gahananissito vātamigo rasataṇhāya baddho idāni evarūpaṃ ṭhānaṃ āgato, natthi vata bho loke rasataṇhāya pāpataraṃ nāmā''ti imāya gāthāya dhammadesanaṃ paṭṭhapesi –

14. ''Na kiratthi rasehi pāpiyo, āvāsehiva santhavehi vā;
Vātamigaṃ gahananissitaṃ, vasamānesi rasehi sañjayo''ti.

Tattha **kirā**ti anussavanatthe nipāto. **Rasehī**ti jivhāviññeyyehi madhurambilādīhi. **Pāpiyo**ti pāpataro. **Āvāsehiva santhavehi vā**ti nibaddhavasanaṭṭhānasaṅkhātesu hi āvāsesupi mittasanthavesupi chandarāgo pāpakova, tehi pana sacchandarāgaparibhogehi āvāsehi vā mittasanthavehi vā sataguṇena ca sahassaguṇena ca satasahassaguṇena ca dhuvapaṭisevanaṭṭhena āhāraṃ vinā jīvitindriyapālanāya abhāvena ca sacchandarāgaparibhogarasāva pāpatarāti. Bodhisatto pana anussavāgataṃ viya imamatthaṃ katvā ''na kiratthi rasehi pāpiyo, āvāsehiva santhavehi vā''ti āha. Idāni tesaṃ pāpiyabhāvaṃ dassento **''vātamiga''**ntiādimāha. Tattha **gahananissita**nti gahanaṭṭhānanissitaṃ. Idaṃ vuttaṃ hoti – passatha rasānaṃ pāpiyabhāvaṃ, idaṃ nāma araññāyatane gahananissitaṃ vātamigaṃ sañjayo uyyānapālo madhurasehi attano vasaṃ ānesi, sabbathāpi sacchandarāgaparibhogehi rasehi nāma aññaṃ pāpataraṃ lāmakataraṃ natthīti rasataṇhāya ādīnavaṃ kathesi. Kathetvā ca pana taṃ migaṃ araññameva pesesi.

Satthāpi ‘‘na, bhikkhave, sā vaṇṇadāsī idāneva etaṃ rasataṇhāya bandhitvā attano vase karoti, pubbepi akāsiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi. ‘‘Tadā sañjayo ayaṃ vaṇṇadāsī ahosi, vātamigo cūḷapiṇḍapātiko, bārāṇasirājā pana ahameva ahosi’’nti.

Vātamigajātakavaṇṇanā catutthā.

## [15] 5. Kharādiyajātakavaṇṇanā

Aṭṭhakkhuraṃ kharādiyeti idaṃ satthā jetavane viharanto aññataraṃ dubbacabhikkhuṃ ārabbha kathesi. So kira bhikkhu dubbaco ovādaṃ na gaṇhāti. Atha naṃ satthā pucchi ‘‘saccaṃ kira tvaṃ bhikkhu dubbaco ovādaṃ na gaṇhāsī’’ti? ‘‘Saccaṃ bhagavā’’ti. Satthā ‘‘pubbepi tvaṃ dubbacatāya paṇḍitānaṃ ovādaṃ aggahetvā pāsena baddho jīvitakkhayaṃ patto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto migo hutvā migagaṇaparivuto araññe vasati. Athassa bhaginimigī puttakaṃ dassetvā ‘‘bhātika, ayaṃ te bhāgineyyo, etaṃ migamāyaṃ uggaṇhāpehī’’ti paṭicchāpesi. So taṃ bhāgineyyaṃ ‘‘asukavelāya nāma āgantvā uggaṇhāhī’’ti āha. So vuttavelāya nāgacchati. Yathā ca ekadivasaṃ, evaṃ satta divase sattovāde atikkanto so migamāyaṃ anuggaṇhitvāva vicaranto pāse bajjhi. Mātāpissa bhātaraṃ upasaṅkamitvā ‘‘kiṃ te, bhātika, bhāgineyyo migamāyaṃ uggaṇhāpito’’ti pucchi. Bodhisatto ca ‘‘tassa anovādakassa mā cintayi, na te puttena migamāyā uggahitā’’ti vatvā idānipi taṃ anovaditukāmova hutvā imaṃ gāthamāha –

15. ‘‘Aṭṭhakkhuraṃ kharādiye, migaṃ vaṅkātivaṅkinaṃ;
Sattahi kālātikkantaṃ, na naṃ ovaditussahe’’ti.

Tattha **aṭṭhakkhura**nti ekekasmiṃ pāde dvinnaṃ dvinnaṃ vasena aṭṭhakkhuraṃ. **Kharādiye**ti taṃ nāmena ālapati. **Miga**nti sabbasaṅgāhikavacanaṃ. **Vaṅkātivaṅkina**nti mūle vaṅkāni, agge ativaṅkānīti vaṅkātivaṅkāni, tādisāni siṅgāni assa atthīti vaṅkātivaṅkī, taṃ vaṅkātivaṅkinaṃ. **Sattahi kālātikkanta**nti sattahi ovādakālehi ovādaṃ atikkantaṃ. **Na naṃ ovaditussahe**ti etaṃ dubbacamigaṃ ahaṃ ovadituṃ na ussahāmi, etassa me ovādatthāya cittampi na uppajjatīti dasseti. Atha naṃ dubbacamigaṃ pāse baddhaṃ luddo māretvā maṃsaṃ ādāya pakkāmi.

Satthāpi ‘‘na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacoyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi. ‘‘Tadā bhāgineyyo migo dubbacabhikkhu ahosi, bhaginī uppalavaṇṇā, ovādamigo pana ahameva ahosi’’nti.

Kharādiyajātakavaṇṇanā pañcamā.

## [16] 6. Tipallatthamigajātakavaṇṇanā

Migaṃ tipallatthanti idaṃ satthā kosambiyaṃ badarikārāme viharanto sikkhākāmaṃ rāhulattheraṃ ārabbha kathesi. Ekasmiñhi kāle satthari āḷavinagaraṃ upanissāya aggāḷave cetiye viharante bahū upāsakā upāsikā bhikkhū bhikkhuniyo ca vihāraṃ dhammassavanatthāya gacchanti, divā dhammassavanaṃ hoti. Gacchante pana kāle upāsikāyo bhikkhuniyo ca na gacchiṃsu, bhikkhū ceva upāsakā ca ahesuṃ. Tato paṭṭhāya rattiṃ dhammassavanaṃ jātaṃ. Dhammassavanapariyosāne therā bhikkhū attano attano vasanaṭṭhānāni gacchanti. Daharā sāmaṇerā ca upāsakehi saddhiṃ upaṭṭhānasālāyaṃ sayanti. Tesu niddaṃ upagatesu ekacce ghurughurupassāsā kākacchamānā dante khādantā nipajjiṃsu, ekacce muhuttaṃ niddāyitvā uṭṭhahiṃsu. Te taṃ vippakāraṃ disvā bhagavato ārocesuṃ. Bhagavā ‘‘yo pana bhikkhu anupasampannena sahaseyyaṃ kappeyya pācittiya’’nti (pāci. 49) sikkhāpadaṃ paññapetvā kosambiṃ agamāsi.

Tattha bhikkhū āyasmantaṃ rāhulaṃ āhaṃsu – ‘‘āvuso rāhula, bhagavatā sikkhāpadaṃ paññattaṃ, idāni tvaṃ attano vasanaṭṭhānaṃ jānāhī''ti. Pubbe pana te bhikkhū bhagavati ca gāravaṃ tassa cāyasmato sikkhākāmataṃ paṭicca taṃ attano vasanaṭṭhānaṃ āgataṃ ativiya saṅgaṇhanti, khuddakamañcakaṃ paññapetvā ussīsakakaraṇatthāya cīvaraṃ denti. Taṃ divasaṃ pana sikkhāpadabhayena vasanaṭṭhānampi na adaṃsu. Rāhulabhaddopi ''pitā me''ti dasabalassa vā, ''upajjhāyo me''ti dhammasenāpatino vā, ''ācariyo me''ti mahāmoggallānassa vā, ''cūḷapitā me''ti ānandattherassa vā santikaṃ agantvā dasabalassa vaḷañjanavaccakuṭiṃ brahmavimānaṃ pavisanto viya pavisitvā vāsaṃ kappesi. Buddhānañhi vaḷañjanakuṭiyaṃ dvāraṃ supihitaṃ hoti, gandhaparibhaṇḍakatā bhūmi, gandhadāmamālādāmāni osāritāneva honti, sabbarattiṃ dīpo jhāyati. Rāhulabhaddo pana na tassā kuṭiyā imaṃ sampattiṃ paṭicca tattha vāsaṃ upagato, bhikkhūhi pana ''vasanaṭṭhānaṃ jānāhī''ti vuttattā ovādagāravena sikkhākāmatāya tattha vāsaṃ upagato. Antarantarā hi bhikkhū taṃ āyasmantaṃ dūratova āgacchantaṃ disvā tassa vīmaṃsanatthāya muṭṭhisammajjaniṃ vā kacavarachaḍḍanakaṃ vā bahi khipitvā tasmiṃ āgate ''āvuso, imaṃ kena chaḍḍita''nti vadanti. Tattha kehici ''rāhulo iminā maggena gato''ti vutte so āyasmā ''nāhaṃ, bhante, etaṃ jānāmī''ti avatvāva taṃ paṭisāmetvā ''khamatha me, bhante''ti khamāpetvā gacchati. Evamesa sikkhākāmo.

So taṃ sikkhākāmataṃyeva paṭicca tattha vāsaṃ upagato. Atha satthā purearuṇaṃyeva vaccakuṭidvāre ṭhatvā ukkāsi, sopāyasmā ukkāsi. ''Ko eso''ti? ''Ahaṃ rāhulo''ti nikkhamitvā vandi. ''Kasmā tvaṃ rāhula idha nipannosī''ti? ''Vasanaṭṭhānassa abhāvato''. ''Pubbe hi, bhante, bhikkhū mama saṅgahaṃ karonti, idāni attano āpattibhayena vasanaṭṭhānaṃ na denti, svāhaṃ 'idaṃ aññesaṃ asaṅghaṭṭanaṭṭhāna'nti iminā kāraṇena idha nipannosmīti. Atha bhagavato ''rāhulaṃ tāva bhikkhū evaṃ pariccajanti, aññe kuladārake pabbājetvā kiṃ karissantī''ti dhammasaṃvego udapādi.

Atha bhagavā pātova bhikkhū sannipātāpetvā dhammasenāpatiṃ pucchi ''jānāsi pana tvaṃ, sāriputta, ajja katthaci rāhulassa vutthabhāva''nti? ''Na jānāmi, bhante''ti. ''Sāriputta, ajja rāhulo vaccakuṭiyaṃ vasi, sāriputta, tumhe rāhulaṃ evaṃ pariccajantā aññe kuladārake pabbājetvā kiṃ karissatha? Evañhi sante imasmiṃ sāsane pabbajitā na patiṭṭhā bhavissanti, ito dāni paṭṭhāya anupasampannena ekaṃ dve divase attano santike vasāpetvā tatiyadivase tesaṃ vasanaṭṭhānaṃ ñatvā bahi vāsethā''ti imaṃ anupaññattiṃ katvā puna sikkhāpadaṃ paññapesi.

Tasmiṃ samaye dhammasabhāyaṃ sannisinnā bhikkhū rāhulassa guṇakathaṃ kathenti ''passathāvuso, yāva sikkhākāmo vatāyaṃ rāhulo, 'tava vasanaṭṭhānaṃ jānāhī'ti vutto nāma 'ahaṃ dasabalassa putto, tumhākaṃ senāsanasmā tumheyeva nikkhamathā'ti ekaṃ bhikkhumpi appaṭippharitvā vaccakuṭiyaṃ vāsaṃ kappesī''ti. Evaṃ tesu kathayamānesu satthā dhammasabhaṃ gantvā alaṅkatāsane nisīditvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti āha. ''Bhante, rāhulassa sikkhākāmakathāya, na aññāya kathāyā''ti. Satthā ''na, bhikkhave, rāhulo idāneva sikkhākāmo, pubbe tiracchānayoniyaṃ nibbattopi sikkhākāmoyevā''ti vatvā atītaṃ āhari.

Atīte rājagahe eko magadharājā rajjaṃ kāresi. Tadā bodhisatto migayoniyaṃ nibbattitvā migagaṇaparivuto araññe vasati. Athassa bhaginī attano puttakaṃ upanetvā ''bhātika, imaṃ te bhāgineyyaṃ migamāyaṃ sikkhāpehī''ti āha. Bodhisatto ''sādhū''ti paṭissuṇitvā ''gaccha, tāta, asukavelāya nāma āgantvā sikkheyyāsī''ti āha. So mātulena vuttavelaṃ anatikkamitvā taṃ upasaṅkamitvā migamāyaṃ sikkhi. So ekadivasaṃ vane vicaranto pāsena baddho baddharavaṃ ravi, migagaṇo palāyitvā ''putto te pāsena baddho''ti tassa mātuyā ārocesi. Sā bhātu santikaṃ gantvā ''bhātika, bhāgineyyo te migamāyaṃ sikkhāpito''ti pucchi. Bodhisatto ''mā tvaṃ puttassa kiñci pāpakaṃ āsaṅki, suggahitā tena migamāyā, idāni taṃ hāsayamāno āgacchissatī''ti vatvā imaṃ gāthamāha –

16. ''Migaṃ tipallatthamanekamāyaṃ, aṭṭhakkhuraṃ aḍḍharattāpapāyiṃ;
Ekena sotena chamāssasanto, chahi kalāhitibhoti bhāgineyyo''ti.

Tattha **migan**ti bhāgineyyamigaṃ. **Tipallattha**nti pallatthaṃ vuccati sayanaṃ, ubhohi passehi ujukameva ca nipannakavasenāti tīhākārehi pallatthaṃ assa, tīṇi vā pallatthāni assāti tipallattho, taṃ tipallatthaṃ. **Anekamāya**nti bahumāyaṃ bahuvañcanaṃ. **Aṭṭhakkhura**nti ekekasmiṃ pāde dvinnaṃ dvinnaṃ vasena aṭṭhahi khurehi samannāgataṃ. **Aḍḍharattāpapāyi**nti purimayāmaṃ atikkamitvā majjhimayāme araññato āgamma pānīyassa pivanato aḍḍharatte āpaṃ pivatīti aḍḍharattāpapāyī. Taṃ aḍḍharatte apāyinti attho. Mama bhāgineyyaṃ migaṃ ahaṃ sādhukaṃ migamāyaṃ uggaṇhāpesiṃ. Kathaṃ? Yathā **ekena sotena chamāssasanto, chahi kalāhitibhoti bhāgineyyo**ti. Idaṃ vuttaṃ hoti – ahañhi tava puttaṃ tathā uggaṇhāpesiṃ, yathā ekasmiṃ uparimanāsikāsote vātaṃ sannirumbhitvā pathaviyā allīnena ekena heṭṭhimasotena tattheva chamāyaṃ assasanto chahi kalāhi luddakaṃ atibhoti, chahi koṭṭhāsehi ajjhottharati vañcetīti attho. Katamāhi chahi? Cattāro pāde pasāretvā ekena passena seyyāya, khurehi tiṇapaṃsukhaṇanena, jivhāninnāmanena udarassa uddhumātabhāvakaraṇena, uccārapassāvavissajjanena, vātasannirumbhanenāti.

Aparo nayo – pādena paṃsuṃ gahetvā abhimukhākaḍḍhanena, paṭipaṇāmanena, ubhosu passesu sañcaraṇena, udaraṃ uddhaṃ pakkhipanena, adho avakkhipanenāti imāhi chahi kalāhi yathā atibhoti, ‘‘mato aya’’nti saññaṃ uppādetvā vañceti, evaṃ taṃ migamāyaṃ uggaṇhāpesinti dīpeti.

Aparo nayo – tathā naṃ uggaṇhāpesiṃ, yathā ekena sotena chamāssasanto chahi kalāhiti dvīsupi nayesu dassitehi chahi kāraṇehi kalāhiti kalāyissati, luddaṃ vañcessatīti attho. **Bhotī**ti bhaginiṃ ālapati. **Bhāgineyyo**ti evaṃ chahi kāraṇehi vañcanakaṃ bhāgineyyaṃ niddisati. Evaṃ bodhisatto bhāgineyyassa migamāyāya sādhukaṃ uggahitabhāvaṃ dassento bhaginiṃ samassāseti.

Sopi migapotako pāse baddho avipphanditvāyeva bhūmiyaṃ mahāphāsukapassena pāde pasāretvā nipanno pādānaṃ āsannaṭṭhāne khureheva paharitvā paṃsuñca tiṇāni ca uppāṭetvā uccārapassāvaṃ vissajjetvā sīsaṃ pātetvā jivhaṃ ninnāmetvā sarīraṃ kheḷakilinnaṃ katvā vātaggahaṇena udaraṃ uddhumātakaṃ katvā akkhīni parivattetvā heṭṭhā nāsikāsotena vātaṃ sañcarāpento uparimanāsikāsotena vātaṃ sannirumbhitvā sakalasarīraṃ thaddhabhāvaṃ gāhāpetvā matākāraṃ dassesi. Nīlamakkhikāpi naṃ samparivāresuṃ, tasmiṃ tasmiṃ ṭhāne kākā nilīyiṃsu. Luddo āgantvā udaraṃ hatthena paharitvā ‘‘atipātova baddho bhavissati, pūtiko jāto’’ti tassa bandhanarajjukaṃ mocetvā ‘‘etthevadāni naṃ ukkantitvā maṃsaṃ ādāya gamissāmī’’ti nirāsaṅko hutvā sākhāpalāsaṃ gahetuṃ āraddho. Migapotakopi uṭṭhāya catūhi pādehi ṭhatvā kāyaṃ vidhunitvā gīvaṃ pasāretvā mahāvātena chinnavalāhako viya vegena mātu santikaṃ agamāsi.

Satthāpi ‘‘na, bhikkhave, rāhulo idāneva sikkhākāmo, pubbepi sikkhākāmoyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā bhāgineyyamigapotako rāhulo ahosi, mātā uppalavaṇṇā, mātulamigo pana ahameva ahosi’’nti.

Tipallatthamigajātakavaṇṇanā chaṭṭhā.

[17] 7. Mālutajātakavaṇṇanā

Kāḷe vā yadi vā juṇheti idaṃ satthā jetavane viharanto dve vuḍḍhapabbajite ārabbha kathesi. Te kira kosalajanapade ekasmiṃ araññāvāse vasanti. Eko kāḷatthero nāma, eko juṇhatthero nāma. Athekadivasaṃ juṇho kāḷaṃ pucchi ‘‘bhante kāḷa, sītaṃ nāma kasmiṃ kāle hotī’’ti. So ‘‘kāḷe hotī’’ti āha. Athekadivasaṃ kāḷo juṇhaṃ pucchi – ‘‘bhante juṇha, sītaṃ nāma kasmiṃ kāle hotī’’ti. So ‘‘juṇhe hotī’’ti āha. Te ubhopi attano kaṅkhaṃ chindituṃ asakkontā satthu santikaṃ gantvā satthāraṃ vanditvā ‘‘bhante, sītaṃ nāma kasmiṃ kāle hotī’’ti pucchiṃsu. Satthā tesaṃ kathaṃ sutvā ‘‘pubbepi ahaṃ, bhikkhave, tumhākaṃ imaṃ pañhaṃ kathesiṃ, bhavasaṅkhepagatattā pana na sallakkhayitthā’’ti vatvā atītaṃ āhari.

Atīte ekasmiṃ pabbatapāde sīho ca byaggho ca dve sahāyā ekissāyeva guhāya vasanti. Tadā bodhisattopi isipabbajjaṃ pabbajitvā tasmiṃyeva pabbatapāde vasati. Athekadivasaṃ tesaṃ sahāyakānaṃ sītaṃ nissāya vivādo udapādi. Byaggho ‘‘kāḷeyeva sītaṃ hotī’’ti āha. Sīho ‘‘juṇheyeva sītaṃ hotī’’ti āha. Te ubhopi attano kaṅkhaṃ chindituṃ asakkontā bodhisattaṃ pucchiṃsu. Bodhisatto imaṃ gāthamāha –

17. ‘‘Kāḷe vā yadi vā juṇhe, yadā vāyati māluto;
Vātajāni hi sītāni, ubhotthamaparājitā’’ti.

Tattha **kāḷe vā yadi vā juṇhe**ti kāḷapakkhe vā juṇhapakkhe vā. **Yadā vāyati māluto**ti yasmiṃ samaye puratthimādibhedo vāto vāyati, tasmiṃ samaye sītaṃ hoti. Kiṃkāraṇā? **Vātajāni hi sītāni,** yasmā vāte vijjanteyeva sītāni honti, kāḷapakkho vā juṇhapakkho vā ettha apamāṇanti vuttaṃ hoti. **Ubhotthamaparājitā**ti ubhopi tumhe imasmiṃ pañhe aparājitāti. Evaṃ bodhisatto te sahāyake saññāpesi.

Satthāpi ‘‘bhikkhave, pubbepi mayā tumhākaṃ ayaṃ pañho kathito’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne dvepi therā sotāpattiphale patiṭṭhahiṃsu. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā byaggho kāḷo ahosi, sīho juṇho, pañhavissajjanakatāpaso pana ahameva ahosi’’nti.

Mālutajātakavaṇṇanā sattamā.

## [18] 8. Matakabhattajātakavaṇṇanā

Evaṃ ce sattā jāneyyunti idaṃ satthā jetavane viharanto matakabhattaṃ ārabbha kathesi. Tasmiñhi kāle manussā bahū ajeḷakādayo māretvā kālakate ñātake uddissa matakabhattaṃ nāma denti. Bhikkhū te manusse tathā karonte disvā satthāraṃ pucchiṃsu ‘‘etarahi, bhante, manussā bahū pāṇe jīvitakkhayaṃ pāpetvā matakabhattaṃ nāma denti. Atthi nu kho, bhante, ettha vuḍḍhī’’ti? Satthā ‘‘na, bhikkhave, ‘matakabhattaṃ dassāmā’ti katepi pāṇātipāte kāci vuḍḍhi nāma atthi, pubbe paṇḍitā ākāse nisajja dhammaṃ desetvā ettha ādīnavaṃ kathetvā sakalajambudīpavāsike etaṃ kammaṃ jahāpesuṃ. Idāni pana bhavasaṅkhepagatattā puna pātubhūta’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko tiṇṇaṃ vedānaṃ pāragū disāpāmokkho ācariyabrāhmaṇo ‘‘matakabhattaṃ dassāmī’’ti ekaṃ eḷakaṃ gāhāpetvā antevāsike āha – ‘‘tātā, imaṃ eḷakaṃ nadiṃ netvā nhāpetvā kaṇṭhe mālaṃ parikkhipitvā pañcaṅgulikaṃ datvā maṇḍetvā ānethā’’ti. Te ‘‘sādhū’’ti paṭissuṇitvā taṃ ādāya nadiṃ gantvā nhāpetvā maṇḍetvā nadītīre ṭhapesuṃ. So eḷako attano pubbakammaṃ disvā ‘‘evarūpā nāma dukkhā ajja muccissāmī’’ti somanassajāto mattikāghaṭaṃ bhindanto viya mahāhasitaṃ hasitvā puna ‘‘ayaṃ brāhmaṇo maṃ ghātetvā mayā laddhadukkhaṃ labhissatī’’ti brāhmaṇe kāruññaṃ uppādetvā mahantena saddena parodi.

Atha naṃ te māṇavā pucchiṃsu ‘‘samma eḷaka, tvaṃ mahāsaddena hasi ceva rodi ca, kena nu kho kāraṇena hasi, kena kāraṇena parodī’’ti? ‘‘Tumhe maṃ imaṃ kāraṇaṃ attano ācariyassa santike puccheyyāthā’’ti. Te taṃ ādāya gantvā idaṃ kāraṇaṃ ācariyassa ārocesuṃ. Ācariyo tesaṃ vacanaṃ sutvā eḷakaṃ pucchi ‘‘kasmā tvaṃ eḷaka, hasi, kasmā rodī’’ti? Eḷako attanā katakammaṃ jātissarañāṇena anussaritvā brāhmaṇassa kathesi ‘‘ahaṃ, brāhmaṇa, pubbe tādisova mantajjhāyakabrāhmaṇo hutvā ‘matakabhattaṃ dassāmī’ti ekaṃ eḷakaṃ māretvā matakabhattaṃ adāsiṃ, svāhaṃ ekassa eḷakassa ghātitattā ekenūnesu pañcasu attabhāvasatesu sīsacchedaṃ pāpuṇiṃ, ayaṃ me koṭiyaṃ ṭhito pañcasatimo attabhāvo, svāhaṃ ‘ajja evarūpā dukkhā muccissāmī’ti somanassajāto iminā kāraṇena hasiṃ. Rodanto pana ‘ahaṃ tāva ekaṃ eḷakaṃ māretvā pañca jātisatāni sīsacchedadukkhaṃ patvā ajja tamhā dukkhā muccissāmi, ayaṃ pana brāhmaṇo maṃ māretvā ahaṃ viya pañca jātisatāni sīsacchedadukkhaṃ labhissatī’ti tayi kāruññena rodi’’nti. ‘‘Eḷaka, mā bhāyi, nāhaṃ taṃ māressāmī’’ti. ‘‘Brāhmaṇa, kiṃ vadesi, tayi mārentepi amārentepi na sakkā ajja mayā maraṇā muccitu’’nti. ‘‘Eḷaka, mā bhāyi, ahaṃ te ārakkhaṃ gahetvā tayā saddhiṃyeva vicarissāmī’’ti. ‘‘Brāhmaṇa, appamattako tava ārakkho, mayā katapāpaṃ pana mahantaṃ balava’’nti.

Brāhmaṇo eḷakaṃ muñcitvā ‘‘imaṃ eḷakaṃ kassacipi māretuṃ na dassāmī’’ti antevāsike ādāya eḷakeneva saddhiṃ vicari. Eḷako vissaṭṭhamattova ekaṃ pāsāṇapiṭṭhiṃ nissāya jātagumbe gīvaṃ ukkhipitvā paṇṇāni khādituṃ āraddho. Taṅkhaṇaññeva tasmiṃ pāsāṇapiṭṭhe asani pati, tato ekā pāsāṇasakalikā chijjitvā eḷakassa pasāritagīvāya patitvā sīsaṃ chindi, mahājano sannipati. Tadā bodhisatto tasmiṃ ṭhāne rukkhadevatā hutvā nibbatto. So passantasseva tassa mahājanassa devatānubhāvena ākāse pallaṅkena nisīditvā ‘‘ime sattā evaṃ pāpassa phalaṃ jānamānā appevanāma pāṇātipātaṃ na kareyyu’’nti madhurassarena dhammaṃ desento imaṃ gāthamāha –

18. ‘‘Evaṃ ce sattā jāneyyuṃ, dukkhāyaṃ jātisambhavo;
Na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatī’’ti.

Tattha **evaṃ ce sattā jāneyyu**nti ime sattā evaṃ ce jāneyyuṃ. Kathaṃ? **Dukkhāyaṃ jātisambhavo**ti ayaṃ tattha tattha jāti ca jātassa anukkamena vaḍḍhisaṅkhāto sambhavo ca jarābyādhimaraṇaappiyasampayogapiyavippayogahatthapādacchedādīnaṃ dukkhānaṃ vatthubhūtattā ‘‘dukkho’’ti yadi jāneyyuṃ. **Na pāṇo pāṇinaṃ haññe**ti ‘‘paraṃ vadhanto jātisambhave vadhaṃ labhati, pīḷento pīḷaṃ labhatī’’ti jātisambhavassa dukkhavatthutāya dukkhabhāvaṃ jānanto koci pāṇo aññaṃ pāṇinaṃ na haññe, satto sattaṃ na haneyyāti attho. Kiṃkāraṇā? **Pāṇaghātī hi socatī**ti, yasmā sāhatthikādīsu chasu payogesu yena kenaci payogena parassa jīvitindriyupacchedanena pāṇaghātī puggalo aṭṭhasu mahānirayesu soḷasasu ussadanirayesu nānappakārāya tiracchānayoniyā pettivisaye asurakāyeti imesu catūsu apāyesu mahādukkhaṃ anubhavamāno dīgharattaṃ antonijjhāyanalakkhaṇena sokena socati. Yathā vāyaṃ eḷako maraṇabhayena socati, evaṃ dīgharattaṃ socatītipi ñatvā na pāṇo pāṇinaṃ haññe, koci pāṇātipātakammaṃ nāma na kareyya. Mohena pana mūḷhā avijjāya andhīkatā imaṃ ādīnavaṃ apassantā pāṇātipātaṃ karontīti.

Evaṃ mahāsatto nirayabhayena tajjetvā dhammaṃ desesi. Manussā taṃ dhammadesanaṃ sutvā nirayabhayabhītā pāṇātipātā viramiṃsu. Bodhisattopi dhammaṃ desetvā mahājanaṃ sīle patiṭṭhāpetvā yathākammaṃ gato, mahājanopi bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā devanagaraṃ pūresi. Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘ahaṃ tena samayena rukkhadevatā ahosi’’nti.

Matakabhattajātakavaṇṇanā aṭṭhamā.

## [19] 9. Āyācitabhattajātakavaṇṇanā

Sace mucce pecca mucceti idaṃ satthā jetavane viharanto devatānaṃ āyācanabalikammaṃ ārabbha kathesi. Tadā kira manussā vaṇijjāya gacchantā pāṇe vadhitvā devatānaṃ balikammaṃ katvā ‘‘mayaṃ anantarāyena atthasiddhiṃ patvā āgantvā puna tumhākaṃ balikammaṃ karissāmā’’ti āyācitvā gacchanti. Tatthānantarāyena atthasiddhiṃ patvā āgatā ‘‘devatānubhāvena idaṃ jāta’’nti maññamānā bahū pāṇe vadhitvā āyācanato muccituṃ balikammaṃ karonti, taṃ disvā bhikkhū ‘‘atthi nu kho, bhante, ettha attho’’ti bhagavantaṃ pucchiṃsu. Bhagavā atītaṃ āhari.

Atīte kāsiraṭṭhe ekasmiṃ gāmake kuṭumbiko gāmadvāre ṭhitanigrodharukkhe devatāya balikammaṃ paṭijānitvā anantarāyena āgantvā bahū pāṇe vadhitvā ‘‘āyācanato muccissāmī’’ti rukkhamūlaṃ gato. Rukkhadevatā khandhaviṭape ṭhatvā imaṃ gāthamāha –

19. ‘‘Sace mucce pecca mucce, muccamāno hi bajjhati;
Na hevaṃ dhīrā muccanti, mutti bālassa bandhana’’nti.

Tattha **sace mucce pecca mucce**ti bho purisa, tvaṃ sace mucce yadi muccitukāmosi. **Pecca mucce**ti yathā paraloke na bajjhasi, evaṃ muccāhi. **Muccamāno hi bajjhatī**ti yathā pana tvaṃ pāṇaṃ vadhitvā muccituṃ icchasi, evaṃ muccamāno hi pāpakammena bajjhati. Tasmā **na hevaṃ dhīrā muccantī**ti ye paṇḍitapurisā, te evaṃ paṭissavato na muccanti. Kiṃkāraṇā? Evarūpā hi **mutti bālassa**

bandhanaṃ, esā pāṇātipātaṃ katvā mutti nāma bālassa bandhanameva hotīti dhammaṃ desesi. Tato paṭṭhāya manussā evarūpā pāṇātipātakammā viratā dhammaṃ caritvā devanagaraṃ pūrayiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘ahaṃ tena samayena rukkhadevatā ahosi’’nti.

Āyācitabhattajātakavaṇṇanā navamā.

## [20] 10. Naḷapānajātakavaṇṇanā

Disvā padamanuttiṇṇanti idaṃ satthā kosalesu cārikaṃ caramāno naḷakapānagāmaṃ patvā naḷakapānapokkharaṇiyaṃ ketakavane viharanto naḷadaṇḍake ārabbha kathesi. Tadā kira bhikkhū naḷakapānapokkharaṇiyaṃ nhatvā sūcigharatthāya sāmaṇerehi naḷadaṇḍake gāhāpetvā te sabbatthakameva chidde disvā satthāraṃ upasaṅkamitvā ‘‘bhante, mayaṃ sūcigharatthāya naḷadaṇḍake gaṇhāpema, te mūlato yāva aggā sabbatthakameva chiddā, kiṃ nu kho eta’’nti pucchiṃsu. Satthā ‘‘idaṃ, bhikkhave, mayhaṃ porāṇakaadhiṭṭhāna’’nti vatvā atītaṃ āhari.

Pubbe kira so vanasaṇḍo arañño ahosi. Tassāpi pokkharaṇiyā eko dakarakkhaso otiṇṇotiṇṇe khādati. Tadā bodhisatto rohitamigapotakappamāṇo kapirājā hutvā asītisahassamattavānaraparivuto yūthaṃ pariharanto tasmiṃ araññe vasati. So vānaragaṇassa ovādaṃ adāsi ‘‘tātā, imasmiṃ araññe visarukkhāpi amanussapariggahitapokkharaṇiyopi honti, tumhe akhāditapubbaṃ phalāphalaṃ khādantā vā apītapubbaṃ pānīyaṃ pivantā vā maṃ paṭipuccheyyāthā’’ti. Te ‘‘sādhū’’ti paṭissuṇitvā ekadivasaṃ agatapubbaṭṭhānaṃ gatā tattha bahudeva divasaṃ caritvā pānīyaṃ gavesamānā ekaṃ pokkharaṇiṃ disvā pānīyaṃ apivitvāva bodhisattassāgamanaṃ olokayamānā nisīdiṃsu. Bodhisatto āgantvā ‘‘kiṃ tātā, pānīyaṃ na pivathā’’ti āha. ‘‘Tumhākaṃ āgamanaṃ olokemā’’ti. ‘‘Suṭṭhu, tātā’’ti bodhisatto pokkharaṇiṃ āvijjhitvā padaṃ paricchindanto otiṇṇameva passi, na uttiṇṇaṃ. So ‘‘nissaṃsayaṃ esā amanussapariggahitā’’ti ñatvā ‘‘suṭṭhu vo kataṃ, tātā, pānīyaṃ apivantehi, amanussapariggahitā aya’’nti āha.

Dakarakkhasopi tesaṃ anotaraṇabhāvaṃ ñatvā nīlodaro paṇḍaramukho surattahatthapādo bībhacchadassano hutvā udakaṃ dvidhā katvā nikkhamitvā ‘‘kasmā nisinnāttha, otaritvā pānīyaṃ pivathā’’ti āha. Atha naṃ bodhisatto pucchi ‘‘tvaṃ idha nibbattadakarakkhasosī’’ti? ‘‘Āma, aha’’nti. ‘‘Tvaṃ pokkharaṇiṃ otiṇṇake labhasī’’ti? ‘‘Āma, labhāmi, ahaṃ idhotiṇṇaṃ antamaso sakuṇikaṃ upādāya na kiñci muñcāmi, tumhepi sabbe khādissāmī’’ti. ‘‘Na mayaṃ attānaṃ tuyhaṃ khādituṃ dassāmā’’ti. ‘‘Pānīyaṃ pana pivissathā’’ti. ‘‘Āma, pānīyaṃ pivissāma, na ca te vasaṃ gamissāmā’’ti. ‘‘Atha kathaṃ pānīyaṃ pivissathā’’ti? Kiṃ pana tvaṃ maññasi ‘‘otaritvā pivissantī’’ti. ‘‘Mayañhi anotaritvā asītisahassānipi ekamekaṃ naḷadaṇḍakaṃ gahetvā uppalanāḷena udakaṃ pivantā viya tava pokkharaṇiyā pānīyaṃ pivissāma, evaṃ no tvaṃ khādituṃ na sakkhissasī’’ti. Etamatthaṃ viditvā satthā abhisambuddho hutvā imissā gāthāya purimapadadvayaṃ abhāsi –

20. ‘‘Disvā padamanuttiṇṇaṃ, disvānotaritaṃ pada’’nti.

Tassattho – bhikkhave, so kapirājā tassā pokkharaṇiyā ekampi uttiṇṇapadaṃ nāddasa, otaritaṃ pana otiṇṇapadameva addasa. Evaṃ **disvā padaṃ anuttiṇṇaṃ disvāna otaritaṃ padaṃ** ‘‘addhāyaṃ pokkharaṇī amanussapariggahitā’’ti ñatvā tena saddhiṃ sallapanto sapariso āha –

‘‘Naḷena vāriṃ pissāmā’’ti;

Tassattho – mayaṃ tava pokkharaṇiyaṃ naḷena pānīyaṃ pivissāmāti. Puna mahāsatto āha –

‘‘Neva maṃ tvaṃ vadhissasī’’ti;

Evaṃ naḷena pānīyaṃ pivantaṃ saparisampi maṃ tvaṃ neva vadhissasīti attho.

Evañca pana vatvā bodhisatto ekaṃ naḷadaṇḍakaṃ āharāpetvā pāramiyo āvajjetvā saccakiriyaṃ katvā mukhena dhami, naḷo anto kiñci gaṇṭhiṃ asesetvā sabbatthakameva susiro ahosi. Iminā niyāmena aparampi aparampi āharāpetvā mukhena dhamitvā adāsi. Evaṃ santepi na sakkā niṭṭhāpetuṃ, tasmā evaṃ na gahetabbaṃ. Bodhisatto pana ‘‘imaṃ pokkharaṇiṃ parivāretvā jātā sabbepi naḷā ekacchiddā hontū’’ti adhiṭṭhāsi. Bodhisattānañhi hitūpacārassa mahantatāya adhiṭṭhānaṃ samijjhati. Tato paṭṭhāya sabbepi taṃ pokkharaṇiṃ parivāretvā uṭṭhitanaḷā ekacchiddā jātā. Imasmiñhi kappe **cattāri kappaṭṭhiyapāṭihāriyāni** nāma. Katamāni cattāri? Cande sasalakkhaṇaṃ sakalampi imaṃ kappaṃ ṭhassati, vaṭṭakajātake aggino nibbutaṭṭhānaṃ sakalampi imaṃ kappaṃ aggi na jhāyissati, ghaṭīkāranivesanaṭṭhānaṃ sakalampi imaṃ kappaṃ anovassakaṃ ṭhassati, imaṃ pokkharaṇiṃ parivāretvā uṭṭhitanaḷā sakalampi imaṃ kappaṃ ekacchiddā bhavissantīti imāni cattāri kappaṭṭhiyapāṭihāriyāni nāma.

Bodhisatto evaṃ adhiṭṭhahitvā ekaṃ naḷaṃ ādāya nisīdi. Tepi asītisahassavānarā ekekaṃ ādāya pokkharaṇiṃ parivāretvā nisīdiṃsu. Tepi bodhisattassa naḷena ākaḍḍhitvā pānīyaṃ pivanakāle sabbe tīre nisinnāva piviṃsu. Evaṃ tehi pānīye pivite dakarakkhaso kiñci alabhitvā anattamano sakanivesanameva gato. Bodhisattopi saparivāro araññameva pāvisi.

Satthā pana ‘‘imesaṃ, bhikkhave, naḷānaṃ ekacchiddabhāvo nāma mayhamevetaṃ porāṇakaadhiṭṭhāna’’nti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā dakarakkhaso devadatto ahosi, asītisahassavānarā buddhaparisā, upāyakusalo pana kapirājā ahameva ahosi’’nti.

Naḷapānajātakavaṇṇanā dasamā.

Sīlavaggo dutiyo.

Tassuddānaṃ –

Nigrodhaṃ lakkhaṇaṃ kaṇḍi, vātamigaṃ kharādiyaṃ;
Tipallatthaṃ mālutañca, matabhatta ayācitaṃ;
Naḷapānanti te dasāti.

3. Kuruṅgavaggo

[21] 1. Kuruṅgamigajātakavaṇṇanā

Ñātametaṃ kuruṅgassāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Ekasmiñhi samaye dhammasabhāyaṃ sannipatitā bhikkhū ‘‘āvuso devadatto tathāgatassa ghātanatthāya dhanuggahe payojesi, silaṃ pavijjhi, dhanapālaṃ vissajjesi, sabbathāpi dasabalassa vadhāya parisakkatī’’ti devadattassa avaṇṇaṃ kathentā nisīdiṃsu. Satthā āgantvā paññattāsane nisinno ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi. Bhante, devadatto tumhākaṃ vadhāya parisakkatīti tassa aguṇakathāya sannisinnāmhāti. Satthā ‘‘na, bhikkhave, devadatto idāneva mama vadhāya parisakkati, pubbepi mama vadhāya parisakkiyeva, na ca pana maṃ vadhituṃ asakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kuruṅgamigo hutvā ekasmiṃ araññāyatane phalāni khādanto vasati. So ekasmiṃ kāle phalasampanne sepaṇṇirukkhe sepaṇṇiphalāni khādati. Atheko gāmavāsī aṭṭakaluddako phalarukkhamūlesu migānaṃ padāni upadhāretvā uparirukkhe aṭṭakaṃ bandhitvā tattha nisīditvā phalāni khādituṃ āgatāgate mige sattiyā vijjhitvā tesaṃ maṃsaṃ vikkiṇanto jīvikaṃ kappeti. So ekadivasaṃ tasmiṃ rukkhamūle bodhisattassa padavaḷañjaṃ disvā tasmiṃ sepaṇṇirukkhe aṭṭakaṃ bandhitvā pātova bhuñjitvā sattiṃ ādāya vanaṃ pavisitvā taṃ rukkhaṃ āruhitvā aṭṭake nisīdi. Bodhisattopi pātova vasanaṭṭhānā nikkhamitvā ‘‘sepaṇṇiphalāni khādissāmī’’ti āgamma taṃ rukkhamūlaṃ sahasāva apavisitvā ‘‘kadāci aṭṭakaluddakā rukkhesu aṭṭakaṃ bandhanti, atthi nu kho evarūpo upaddavo’’ti pariggaṇhanto bāhiratova aṭṭhāsi.

Luddakopi bodhisattassa anāgamanabhāvaṃ ñatvā aṭṭake nisinnova sepaṇṇiphalāni khipitvā khipitvā tassa purato pātesi. Bodhisatto ‘‘imāni phalāni āgantvā mayhaṃ purato patanti, atthi nu kho upari luddako’’ti punappunaṃ ullokento luddakaṃ disvā apassanto viya hutvā ‘‘ambho, rukkha-pubbe tvaṃ olambakaṃ cārento viya ujukameva phalāni pātesi, ajja pana te rukkhadhammo pariccatto, evaṃ tayā rukkhadhamme pariccatte ahampi aññaṃ rukkhamūlaṃ upasaṅkamitvā mayhaṃ āhāraṃ pariyesissāmī’’ti vatvā imaṃ gāthamāha –

21. ‘‘Ñātametaṃ kuruṅgassa, yaṃ tvaṃ sepaṇṇi seyyasi;
Aññaṃ sepaṇṇi gacchāmi, na me te ruccate phala’’nti.

Tattha **ñāta**nti pākaṭaṃ jātaṃ. **Eta**nti idaṃ. **Kuruṅgassā**ti kuruṅgamigassa. **Yaṃ tvaṃ sepaṇṇi seyyasī**ti yaṃ tvaṃ ambho sepaṇṇirukkha purato phalāni pātayamāno seyyasi viseyyasi visiṇṇaphalo hosi, taṃ sabbaṃ kuruṅgamigassa pākaṭaṃ jātaṃ. **Na me te ruccate phala**nti evaṃ phalaṃ dadamānāya na me tava phalaṃ ruccati, tiṭṭha tvaṃ, ahaṃ aññattha gacchissāmīti agamāsi.

Athassa luddako aṭṭake nisinnova sattiṃ khipitvā ‘‘gaccha, viraddho dānimhi ta’’nti āha. Bodhisatto nivattitvā ṭhito āha ‘‘ambho purisa, idānīsi kiñcāpi maṃ viraddho, aṭṭha pana mahāniraye soḷasaussadaniraye pañcavidhabandhanādīni ca kammakāraṇāni aviraddhoyevāsī’’ti. Evañca pana vatvā palāyitvā yathāruciṃ gato, luddopi otaritvā yathāruciṃ gato.

Satthāpi ‘‘na, bhikkhave, devadatto idāneva mama vadhāya parisakkati, pubbepi parisakkiyeva, na ca pana maṃ vadhituṃ asakkhī’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā aṭṭakaluddako devadatto ahosi, kuruṅgamigo pana ahameva ahosi’’nti.

Kuruṅgamigajātakavaṇṇanā paṭhamā.

## [22] 2. Kukkurajātakavaṇṇanā

Ye kukkurāti idaṃ satthā jetavane viharanto ñātatthacariyaṃ ārabbha kathesi. Sā dvādasakanipāte bhaddasālajātake āvibhavissati. Idaṃ pana vatthuṃ patiṭṭhapetvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tathārūpaṃ kammaṃ paṭicca kukkurayoniyaṃ nibbattitvā anekasatakukkuraparivuto mahāsusāne vasati. Athekadivasaṃ rājā setasindhavayuttaṃ sabbālaṅkārapaṭimaṇḍitaṃ rathaṃ āruyha uyyānaṃ gantvā tattha divasabhāgaṃ kīḷitvā atthaṅgate sūriye nagaraṃ pāvisi. Tassa taṃ rathavarattaṃ yathānaddhameva rājaṅgaṇe ṭhapayiṃsu, so rattibhāge deve vassante tinto. Uparipāsādato koleyyakasunakhā otaritvā tassa cammañca naddhiñca khādiṃsu. Punadivase rañño ārocesuṃ ‘‘deva, niddhamanamukhena sunakhā pavisitvā rathassa cammañca naddhiñca khādiṃsū’’ti. Rājā sunakhānaṃ kujjhitvā ‘‘diṭṭhadiṭṭhaṭṭhāne sunakhe ghātethā’’ti āha. Tato paṭṭhāya sunakhānaṃ mahābyasanaṃ udapādi. Te diṭṭhidiṭṭhaṭṭhāne ghātiyamānā palāyitvā susānaṃ gantvā bodhisattassa santikaṃ agamaṃsu.

Bodhisatto ‘tumhe bahū sannipatitā, kiṃ nu kho kāraṇa’’nti pucchi. Te ‘‘antepure kira rathassa cammañca naddhi ca sunakhehi khāditā’ti kuddho rājā sunakhavadhaṃ āṇāpesi, bahū sunakhā vinassanti, mahābhayaṃ uppanna’’nti āhaṃsu. Bodhisatto cintesi ‘‘ārakkhaṭṭhāne bahi sunakhānaṃ okāso natthi, antorājanivesane koleyyakasunakhānameva taṃ kammaṃ bhavissati. Idāni pana corānaṃ kiñci bhayaṃ natthi, acorā maraṇaṃ labhanti, yaṃnūnāhaṃ core rañño dassetvā ñātisaṅghassa jīvitadānaṃ dadeyya’’nti. So ñātake samassāsetvā ‘‘tumhe mā bhāyittha, ahaṃ vo abhayaṃ āharissāmi, yāva rājānaṃ passāmi, tāva idheva hothā’’ti pāramiyo āvajjetvā mettābhāvanaṃ purecārikaṃ katvā ‘‘mayhaṃ upari leḍḍuṃ vā muggaraṃ vā mā koci khipituṃ ussahī’’ti adhiṭṭhāya ekakova antonagaraṃ pāvisi. Atha naṃ disvā ekasattopi kujjhitvā olokento nāma nāhosi. Rājāpi sunakhavadhaṃ āṇāpetvā sayaṃ vinicchaye nisinno hoti. Bodhisatto tattheva gantvā pakkhanditvā rañño āsanassa heṭṭhā pāvisi. Atha naṃ rājapurisā nīharituṃ āraddhā, rājā pana vāresi.

So thokaṃ vissamitvā heṭṭhāsanā nikkhamitvā rājānaṃ vanditvā ‘‘deva, tumhe kukkure mārāpethā’’ti pucchi. ‘‘Āma, mārāpemaha’’nti. ‘‘Ko nesaṃ aparādho narindā’’ti? ‘‘Rathassa me parivāracammañca naddhiñca khādiṃsū’’ti. ‘‘Ye khādiṃsu, te jānāthā’’ti? ‘‘Na jānāmā’’ti. ‘‘‘Ime nāma cammakhādakacorā’ti tathato ajānitvā diṭṭhadiṭṭhaṭṭhāneyeva mārāpanaṃ na yuttaṃ, devā’’ti. ‘‘Rathacammassa kukkurehi khāditattā ‘diṭṭhadiṭṭhe sabbeva mārethā’ti sunakhavadhaṃ āṇāpesi’’nti. ‘‘Kiṃ pana vo manussā sabbeva kukkure mārenti, udāhu maraṇaṃ alabhantāpi atthī’’ti? ‘‘Atthi, amhākaṃ ghare koleyyakā maraṇaṃ na labhantī’’ti. Mahārāja idāneva tumhe ‘‘rathacammassa kukkurehi khāditattā ‘diṭṭhadiṭṭhe sabbeva mārethā’ti sunakhavadhaṃ āṇāpesi’’nti avocuttha, idāni pana ‘‘amhākaṃ ghare koleyyakā maraṇaṃ na labhantī’’ti vadetha. ‘‘Nanu evaṃ sante tumhe chandādivasena agatigamanaṃ gacchatha, agatigamanañca nāma na yuttaṃ, na ca rājadhammo, raññā nāma kāraṇagavesakena tulāsadisena bhavituṃ vaṭṭati, idāni ca koleyyakā maraṇaṃ na labhanti, dubbalasunakhāva labhanti, evaṃ sante nāyaṃ sabbasunakhaghaccā, dubbalaghātikā nāmesā’’ti. Evañca pana vatvā mahāsatto madhurassaraṃ nicchāretvā ‘‘mahārāja, yaṃ tumhe karotha, nāyaṃ dhammo’’ti rañño dhammaṃ desento imaṃ gāthamāha –

22. ‘‘Ye kukkurā rājakulamhi vaddhā, koleyyakā vaṇṇabalūpapannā;
Teme na vajjhā mayamasma vajjhā, nāyaṃ saghaccā dubbalaghātikāya’’nti.

Tattha **ye kukkurā**ti ye sunakhā. Yathā hi dhāruṇhopi passāvo ‘‘pūtimutta’’nti, tadahujātopi siṅgālo ‘‘jarasiṅgālo’’ti, komalāpi galocilatā ‘‘pūtilatā’’ti, suvaṇṇavaṇṇopi kāyo ‘‘pūtikāyo’’ti vuccati, evamevaṃ vassasatikopi sunakho ‘‘kukkuro’’ti vuccati. Tasmā mahallakā kāyabalūpapannāpi te ‘‘kukkurā’’tveva vuttā. **Vaddhā**ti vaḍḍhitā. **Koleyyakā**ti rājakule jātā sambhūtā saṃvaḍḍhā. **Vaṇṇabalūpapannā**ti sarīravaṇṇena ceva kāyabalena ca sampannā. **Teme na vajjhā**ti te ime sassāmikā sārakkhā na vajjhā. **Mayamasma vajjhā**ti assāmikā anārakkhā mayaṃ vajjhā nāma jātā. **Nāyaṃ saghaccā**ti evaṃ sante ayaṃ avisesena saghaccā nāma na hoti. **Dubbalaghātikāya**nti ayaṃ pana dubbalānaṃyeva ghātanato dubbalaghātikā nāma hoti. Rājūhi nāma corā niggaṇhitabbā, no acorā. Idha pana corānaṃ kiñci bhayaṃ natthi, acorā maraṇaṃ labhanti. Aho imasmiṃ loke ayuttaṃ vattati, aho adhammo vattatīti.

Rājā bodhisattassa vacaraṃ sutvā āha – ‘‘jānāsi tvaṃ, paṇḍita, asukehi nāma rathacammaṃ khādita’’nti? ‘‘Āma, jānāmī’’ti. ‘‘Kehi khādita’’nti? ‘‘Tumhākaṃ gehe vasanakehi koleyyakasunakhehī’’ti. ‘‘Kathaṃ tehi khāditabhāvo jānitabbo’’ti? ‘‘Ahaṃ tehi khāditabhāvaṃ dassesāmī’’ti. ‘‘Dassehi paṇḍitā’’ti. ‘‘Tumhākaṃ ghare koleyyakasunakhe āharāpetvā thokaṃ takkañca dabbatiṇāni ca āharāpethā’’ti. Rājā tathā akāsi. Atha naṃ mahāsatto ‘‘imāni tiṇāni takkena maddāpetvā ete sunakhe pāyethā’’ti āha. Rājā tathā katvā pāyāpesi, pītā pītā sunakhā saddhiṃ cammehi vamiṃsu. Rājā ‘‘sabbaññubuddhassa byākaraṇaṃ viyā’’ti tuṭṭho bodhisattassa setacchattena pūjaṃ akāsi. Bodhisatto ‘‘dhammaṃ cara, mahārāja, mātāpitūsu khattiyā’’tiādīhi (jā. 2.17.39) tesakuṇajātake āgatāhi dasahi dhammacariyagāthāhi rañño dhammaṃ desetvā ‘‘mahārāja, ito paṭṭhāya appamatto hohī’’ti rājānaṃ pañcasu sīlesu patiṭṭhāpetvā setacchattaṃ raññova paṭiadāsi.

Rājā mahāsattassa dhammakathaṃ sutvā sabbasattānaṃ abhayaṃ datvā bodhisattaṃ ādiṃ katvā sabbasunakhānaṃ attano bhojanasadisameva niccabhattaṃ paṭṭhapetvā bodhisattassa ovāde ṭhito yāvatāyukaṃ dānādīni puññāni katvā kālaṃ katvā devaloke uppajji. Kukkurovādo dasa vassasahassāni pavatti. Bodhisattopi yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, tathāgato idāneva ñātakānaṃ atthaṃ carati, pubbepi cariyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, avasesā parisā buddhaparisā, kukkurapaṇḍito pana ahameva ahosi’’nti.

Kukkurajātakavaṇṇanā dutiyā.

## [23] 3. Bhojājānīyajātakavaṇṇanā

Api passena semānoti idaṃ satthā jetavane viharanto ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Tasmiñhi samaye satthā taṃ bhikkhuṃ āmantetvā ‘‘bhikkhu, pubbe paṇḍitā anāyatanepi vīriyaṃ akaṃsu, pahāraṃ laddhāpi neva ossajiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bhojājānīyasindhavakule nibbatto sabbālaṅkārasampanno bārāṇasirañño maṅgalasso ahosi. So satasahassagghanikāya suvaṇṇapātiyaṃyeva nānaggarasasampannaṃ tivassikagandhasālibhojanaṃ bhuñjati, cātujjātikagandhūpalittāyameva bhūmiyaṃ tiṭṭhati, taṃ ṭhānaṃ rattakambalasāṇiparikkhittaṃ upari suvaṇṇatārakakhacitacelavitānaṃ samosaritagandhadāmamālādāmaṃ avijahitagandhatelapadīpaṃ hoti. Bārāṇasirajjaṃ pana apatthentā rājāno nāma natthi. Ekaṃ samayaṃ satta rājāno bārāṇasiṃ parikkhipitvā ‘‘amhākaṃ rajjaṃ vā detu, yuddhaṃ vā’’ti bārāṇasirañño paṇṇaṃ pesesuṃ. Rājā amacce sannipātetvā taṃ pavattiṃ ācikkhitvā ‘‘idāni kiṃ karoma, tātā’’ti pucchi. ‘‘Deva, tumhehi tāva āditova yuddhāya na gantabbaṃ, asukaṃ nāma assārohaṃ pesetvā yuddhaṃ kāretha, tasmiṃ asakkonte pacchā jānissāmā’’ti. Rājā taṃ pakkosāpetvā ‘‘sakkhissasi, tāta, sattahi rājūhi saddhiṃ yuddhaṃ kātu’’nti āha. ‘‘Deva, sace bhojājānīyasindhavaṃ labhāmi, tiṭṭhantu satta rājāno, sakalajambudīpe rājūhipi saddhiṃ yujjhituṃ sakkhissāmī’’ti. ‘‘Tāta, bhojājānīyasindhavo vā hotu añño vā, yaṃ icchasi, taṃ gahetvā yuddhaṃ karohī’’ti.

So ‘‘sādhu, devā’’ti rājānaṃ vanditvā pāsādā oruyha bhojājānīyasindhavaṃ āharāpetvā suvammitaṃ katvā attanāpi sabbasannāhasannaddho khaggaṃ bandhitvā sindhavapiṭṭhivaragato nagarā nikkhamma vijjulatā viya caramāno paṭhamaṃ balakoṭṭhakaṃ bhinditvā ekaṃ rājānaṃ jīvaggāhameva gahetvā āgantvā nagare balassa niyyādetvā puna gantvā dutiyaṃ balakoṭṭhakaṃ bhinditvā tathā tatiyanti evaṃ pañca rājāno jīvaggāhaṃ gahetvā chaṭṭhaṃ balakoṭṭhakaṃ bhinditvā chaṭṭhassa rañño gahitakāle bhojājānīyo pahāraṃ labhati, lohitaṃ paggharati, vedanā balavatiyo vattanti. Assāroho tassa pahaṭabhāvaṃ ñatvā bhojājānīyasindhavaṃ rājadvāre nipajjāpetvā sannāhaṃ sithilaṃ katvā aññaṃ assaṃ sannayhituṃ āraddho. Bodhisatto mahāphāsukapassena nipannova akkhīni ummiletvā assārohaṃ disvā ‘‘ayaṃ aññaṃ assaṃ sannayhati, ayañca asso sattamaṃ balakoṭṭhakaṃ bhinditvā sattamaṃ rājānaṃ gaṇhituṃ na sakkhissati, mayā katakammañca nassissati, appaṭisamo assārohopi nassissati, rājāpi parahatthaṃ gamissati, ṭhapetvā maṃ añño asso sattamaṃ balakoṭṭhakaṃ bhinditvā sattamaṃ rājānaṃ gahetuṃ samattho nāma natthī’’ti nipannakova assārohaṃ pakkosāpetvā ‘‘samma assāroha, sattamaṃ balakoṭṭhakaṃ bhinditvā sattamaṃ rājānaṃ gahetuṃ samattho ṭhapetvā maṃ añño asso nāma natthi, nāhaṃ mayā katakammaṃ nāsessāmi, mamaññeva uṭṭhāpetvā sannayhāhī’’ti vatvā imaṃ gāthamāha –

23. ‘‘Api passena semāno, sallebhi sallalīkato;
Seyyova vaḷavā bhojjho, yuñja maññeva sārathī’’ti.

Tattha **api passena semāno**ti ekena passena sayamānakopi. **Sallebhi sallalīkato**ti sallehi viddhopi samāno. **Seyyova vaḷavā bhojjho**ti **vaḷavā**ti sindhavakulesu ajāto khaluṅkasso. **Bhojjho**ti bhojājānīyasindhavo. Iti etasmā vaḷavā sallehi viddhopi bhojājānīyasindhavova seyyo varo uttamo. **Yuñja maññeva sārathī**ti yasmā eva gatopi ahameva seyyo, tasmā mamaññeva yojehi, maṃ vammehīti vadati.

Assāroho bodhisattaṃ uṭṭhāpetvā vaṇaṃ bandhitvā susannaddhaṃ sannayhitvā tassa piṭṭhiyaṃ nisīditvā sattamaṃ balakoṭṭhakaṃ bhinditvā sattamaṃ rājānaṃ jīvaggāhaṃ gahetvā rājabalassa niyyādesi, bodhisattampi rājadvāraṃ ānayiṃsu. Rājā tassa dassanatthāya nikkhami. Mahāsatto rājānaṃ āha – ‘‘mahārāja, satta rājāno mā ghātayittha, sapathaṃ kāretvā vissajjetha, mayhañca assārohassa ca dātabbaṃ yasaṃ assārohasseva detha, satta rājāno gahetvā dinnayodhaṃ nāma nāsetuṃ na vaṭṭati.

Tumhepi dānaṃ detha, sīlaṃ rakkhatha, dhammena samena rajjaṃ kārethā’’ti. Evaṃ bodhisattena rañño ovāde dinne bodhisattassa sannāhaṃ mocayiṃsu, so sannāhe muttamatteyeva nirujjhi. Rājā tassa sarīrakiccaṃ kāretvā assārohassa mahantaṃ yasaṃ datvā satta rājāno puna attanno adubbhāya sapathaṃ kāretvā sakasakaṭṭhānāni pesetvā dhammena samena rajjaṃ kāretvā jīvitapariyosāne yathākammaṃ gato.

Satthā ‘‘evaṃ bhikkhu pubbe paṇḍitā anāyatanepi vīriyaṃ akaṃsu, evarūpaṃ pahāraṃ laddhāpi na ossajiṃsu, tvaṃ pana evarūpe niyyānikasāsane pabbajitvā kasmā vīriyaṃ ossajasī’’ti vatvā cattāri saccāni pakāsesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu arahattaphale patiṭṭhāsi.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, assāroho sāriputto, bhojājānīyasindhavo pana ahameva ahosi’’nti.

Bhojājānīyajātakavaṇṇanā tatiyā.

## [24] 4. Ājaññajātakavaṇṇanā

Yadā yadāti idampi satthā jetavane viharanto ossaṭṭhavīriyameva bhikkhuṃ ārabbha kathesi. Taṃ pana bhikkhuṃ satthā āmantetvā ‘‘bhikkhu pubbe paṇḍitā anāyatanepi laddhappahārāpi hutvā vīriyaṃ akaṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente purimanayeneva satta rājāno nagaraṃ parivārayiṃsu. Atheko rathikayodho dve bhātikasindhave rathe yojetvā nagarā nikkhamma cha balakoṭṭhake bhinditvā cha rājāno aggahesi. Tasmiṃ khaṇe jeṭṭhakaasso pahāraṃ labhi. Rathiko rathaṃ pesento rājadvāraṃ āgantvā jeṭṭhabhātikaṃ rathā mocetvā sannāhaṃ sithilaṃ katvā ekeneva passena nipajjāpetvā aññaṃ assaṃ sannayhituṃ āraddho. Bodhisatto taṃ disvā purimanayeneva cintetvā rathikaṃ pakkosāpetvā nipannakova imaṃ gāthamāha –

24. ‘‘Yadā yadā yattha yadā, yattha yattha yadā yadā;
Ājañño kurute vegaṃ, hāyanti tattha vāḷavā’’ti.

Tattha **yadā yadā**ti pubbaṇhādīsu yasmiṃ yasmiṃ kāle. **Yatthā**ti yasmiṃ ṭhāne magge vā saṅgāmasīse vā. **Yadā**ti yasmiṃ khaṇe. **Yattha yatthā**ti sattannaṃ balakoṭṭhakānaṃ vasena bahūsu yuddhamaṇḍalesu. **Yadā yadā**ti yasmiṃ yasmiṃ kāle pahāraṃ laddhakāle vā aladdhakāle vā. **Ājañño kurute vega**nti sārathissa cittarucitaṃ kāraṇaṃ ājānanasabhāvo ājañño varasindhavo vegaṃ karoti vāyamati vīriyaṃ ārabhati. **Hāyanti tattha vāḷavā**ti tasmiṃ vege kariyamāne itare vaḷavasaṅkhātā khaḷuṅkassā hāyanti parihāyanti, tasmā imasmiṃ rathe maṃyeva yojehīti āha.

Sārathi bodhisattaṃ uṭṭhāpetvā rathe yojetvā sattamaṃ balakoṭṭhakaṃ bhinditvā sattamaṃ rājānaṃ ādāya rathaṃ pesento rājadvāraṃ āgantvā sindhavaṃ mocesi. Bodhisatto ekena passena nipanno purimanayeneva rañño ovādaṃ datvā nirujjhi. Rājā tassa sarīrakiccaṃ kāretvā sārathissa sammānaṃ katvā dhammena rajjaṃ kāretvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne so bhikkhu arahatte patiṭṭhāsi. Satthā jātakaṃ samodhānesi ‘‘tadā rājā ānandatthero ahosi, asso sammāsambuddho’’ti.

Ājaññajātakavaṇṇanā catutthā.

## [25] 5. Titthajātakavaṇṇanā

Aññamaññehi titthehīti idaṃ satthā jetavane viharanto dhammasenāpatissa saddhivihārikaṃ ekaṃ suvaṇṇakārapubbakaṃ bhikkhuṃ ārabbha kathesi. Āsayānusayañāṇañhi buddhānaṃyeva hoti, na aññesaṃ. Tasmā dhammasenāpati attano āsayānusayañāṇassa natthitāya saddhivihārikassa āsayānusayaṃ ajānanto asubhakammaṭṭhānameva kathesi, tassa taṃ na sappāyamahosi. Kasmā? So kira paṭipāṭiyā pañca jātisatāni suvaṇṇakārageheyeva paṭisandhiṃ gaṇhi, athassa dīgharattaṃ parisuddhasuvaṇṇadassanavasena paricitattā asubhaṃ na sappāyamahosi. So tattha nimittamattampi uppādetuṃ asakkonto cattāro māse khepesi.

Dhammasenāpati attano saddhivihārikassa arahattaṃ dātuṃ asakkonto ‘‘addhā ayaṃ buddhaveneyyo bhavissati, tathāgatassa santikaṃ nessāmī’’ti cintetvā pātova taṃ ādāya satthu santikaṃ agamāsi. Satthā ‘‘kiṃ nu kho, sāriputta, ekaṃ bhikkhuṃ ādāya āgatosī’’ti pucchi. ‘‘Ahaṃ, bhante, imassa kammaṭṭhānaṃ adāsiṃ, ayaṃ pana catūhi māsehi nimittamattampi na uppādesi, svāhaṃ ‘buddhaveneyyo eso bhavissatī’ti cintetvā tumhākaṃ santikaṃ ādāya āgato’’ti. ‘‘Sāriputta, kataraṃ pana te kammaṭṭhānaṃ saddhivihārikassa dinna’’nti? ‘‘Asubhakammaṭṭhānaṃ bhagavā’’ti. ‘‘Sāriputta, natthi tava santāne āsayānusayañāṇaṃ, gaccha, tvaṃ sāyanhasamaye āgantvā tava saddhivihārikaṃ ādāya gaccheyyāsī’’ti. Evaṃ satthā theraṃ uyyojetvā tassa bhikkhussa manāpaṃ cīvarañca nivāsanañca dāpetvā taṃ ādāya gāmaṃ piṇḍāya pavisitvā paṇītaṃ khādanīyabhojanīyaṃ dāpetvā mahābhikkhusaṅghaparivāro puna vihāraṃ āgantvā gandhakuṭiyaṃ divasabhāgaṃ khepetvā sāyanhasamaye taṃ bhikkhuṃ gahetvā vihāracārikaṃ caramāno ambavane ekaṃ pokkharaṇiṃ māpetvā tattha mahantaṃ paduminigacchaṃ, tatrāpi ca mahantaṃ ekaṃ padumapupphaṃ māpetvā ‘‘bhikkhu imaṃ pupphaṃ olokento nisīdā’’ti nisīdāpetvā gandhakuṭiṃ pāvisi.

So bhikkhu taṃ pupphaṃ punappunaṃ oloketi. Bhagavā taṃ pupphaṃ jaraṃ pāpesi, taṃ tassa passantasseva jaraṃ patvā vivaṇṇaṃ ahosi. Athassa pariyantato paṭṭhāya pattāni patantāni muhuttena sabbāni patiṃsu. Tato kiñjakkhaṃ pati, kaṇṇikāva avasissi. So bhikkhu taṃ passanto cintesi ‘‘idaṃ padumapupphaṃ idāneva abhirūpaṃ ahosi dassanīyaṃ, athassa vaṇṇo pariṇato, pattāni ca kiñcakkhañca patitaṃ, kaṇṇikāmattameva avasiṭṭhaṃ, evarūpassa nāma padumassa jarā pattā, mayhaṃ sarīrassa kiṃ na pāpuṇissati, sabbe saṅkhārā aniccā’’ti vipassanaṃ paṭṭhapesi. Satthā ‘‘tassa cittaṃ vipassanaṃ āruḷha’’nti ñatvā gandhakuṭiyaṃ nisinnova obhāsaṃ pharitvā imaṃ gāthamāha –

‘‘Ucchinda sinehamattano, kumudaṃ sāradikaṃva pāṇinā;
Santimaggameva brūhaya, nibbānaṃ sugatena desita’’nti. (dha. pa. 285);

So bhikkhu gāthāpariyosāne arahattaṃ patvā ‘‘mutto vatamhi sabbabhavehī’’ti cintetvā –

‘‘So vutthavāso paripuṇṇamānaso, khīṇāsavo antimadehadhārī;
Visuddhasīlo susamāhitindriyo, cando yathā rāhumukhā pamutto.

‘‘Samotataṃ mohamahandhakāraṃ, vinodayiṃ sabbamalaṃ asesaṃ;
Ālokapajjotakaro pabhaṅkaro, sahassaraṃsī viya bhāṇumā nabhe’’ti. –

Ādīhi gāthāhi udānaṃ udānesi. Udānetvā ca pana gantvā bhagavantaṃ vandi. Theropi āgantvā satthāraṃ vanditvā attano saddhivihārikaṃ gahetvā agamāsi. Ayaṃ pavatti bhikkhūnaṃ antare pākaṭā jātā. Bhikkhū dhammasabhāyaṃ dasabalassa guṇe vaṇṇayamānā nisīdiṃsu – ‘‘āvuso, sāriputtatthero āsayānusayañāṇassa abhāvena attano saddhivihārikassa āsayaṃ na jānāti, satthā pana ñatvā ekadivaseneva tassa saha paṭisambhidāhi arahattaṃ adāsi, aho buddhā nāma mahānubhāvā’’ti.

Satthā āgantvā paññattāsane nisīditvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi. ‘‘Na bhagavā aññāya kathāya, tumhākaññeva pana dhammasenāpatino saddhivihārikassa āsayānusayañāṇakathāyā’’ti. Satthā ‘‘na, bhikkhave, etaṃ acchariyaṃ, svāhaṃ etarahi buddho hutvā tassa āsayaṃ jānāmi, pubbepāhaṃ tassa āsayaṃ jānāmiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto rajjaṃ kāresi. Tadā bodhisatto taṃ rājānaṃ atthe ca dhamme ca anusāsati. Tadā rañño maṅgalaassanhānatitthe aññataraṃ vaḷavaṃ khaḷuṅkassaṃ nhāpesuṃ. Maṅgalasso vaḷavena nhānatitthaṃ otāriyamāno jigucchitvā otarituṃ na icchi. Assagopako gantvā rañño ārocesi ‘‘deva, maṅgalasso titthaṃ otarituṃ na icchatī’’ti. Rājā bodhisattaṃ pesesi – ‘‘gaccha, paṇḍita, jānāhi kena kāraṇena asso titthaṃ otāriyamāno na otaratī’’ti. Bodhisatto ‘‘sādhu, devā’’ti nadītīraṃ gantvā assaṃ oloketvā nirogabhāvamassa ñatvā ‘‘kena nu kho kāraṇena ayaṃ imaṃ titthaṃ na otaratī’’ti upadhārento ‘‘paṭhamataraṃ ettha añño nhāpito bhavissati, tenesa jigucchamāno titthaṃ na otarati maññe’’ti cintetvā assagopake pucchi ‘‘ambho, imasmiṃ titthe kaṃ paṭhamaṃ nhāpayitthā’’ti? ‘‘Aññataraṃ vaḷavassaṃ, sāmī’’ti.

Bodhisatto ‘‘esa attano sindhavatāya jigucchanto ettha nhāyituṃ na icchati, imaṃ aññatitthe nhāpetuṃ vaṭṭatī’’ti tassa āsayaṃ ñatvā ‘‘bho assagopaka, sappimadhuphāṇitādibhisaṅkhatapāyāsampi tāva punappunaṃ bhuñjantassa titti hoti. Ayaṃ asso bahū vāre idha titthe nhāto, aññampi tāva naṃ titthaṃ otāretvā nhāpetha ca pāyetha cā’’ti vatvā imaṃ gāthamāha –

25. ‘‘Aññamaññehi titthehi, assaṃ pāyehi sārathi;
Accāsanassa puriso, pāyāsassapi tappatī’’ti.

Tattha **aññamaññehī**ti aññehi aññehi. **Pāyehī**ti desanāsīsametaṃ, nhāpehi ca pāyehi cāti attho. **Accāsanassā**ti karaṇatthe sāmivacanaṃ, atiasanena atibhuttenāti attho. **Pāyāsassapi tappatī**ti sappiādīhi abhisaṅkhatena madhurapāyāsena tappati titto hoti, dhāto suhito na puna bhuñjitukāmataṃ āpajjati. Tasmā ayampi asso imasmiṃ titthe nibaddhaṃ nhānena pariyattiṃ āpanno bhavissati, aññattha naṃ nhāpethāti.

Te tassa vacanaṃ sutvā assaṃ aññatitthaṃ otāretvā pāyiṃsu ceva nhāpayiṃsu ca. Bodhisatto assassa pānīyaṃ pivitvā nhānakāle rañño santikaṃ agamāsi. Rājā ‘‘kiṃ, tāta, asso nhāto ca pīto cā’’ti pucchi. ‘‘Āma, devā’’ti. ‘‘Paṭhamaṃ kiṃ kāraṇā na icchatī’’ti? ‘‘Iminā nāma kāraṇenā’’ti sabbaṃ ācikkhi. Rājā ‘‘evarūpassa tiracchānassāpi nāma āsayaṃ jānāti, aho paṇḍito’’ti bodhisattassa mahantaṃ yasaṃ datvā jīvitapariyosāne yathākammaṃ gato. Bodhisattopi yathākammameva gato.

Satthā ‘‘na, bhikkhave, ahaṃ etassa idāneva āsayaṃ jānāmi, pubbepi jānāmiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā maṅgalaasso ayaṃ bhikkhu ahosi, rājā ānando, paṇḍitāmacco pana ahameva ahosi’’nti.

Titthajātakavaṇṇanā pañcamā.

## [26] 6. Mahiḷāmukhajātakavaṇṇanā

Purāṇacorāna vaco nisammāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Devadatto ajātasattukumāraṃ pasādetvā lābhasakkāraṃ nipphādesi. Ajātasattukumāro devadattassa gayāsīse vihāraṃ kāretvā nānaggarasehi tivassikagandhasālibhojanassa divase divase pañca thālipākasatāni abhihari. Lābhasakkāraṃ nissāya devadattassa parivāro mahanto jāto, devadatto parivārena saddhiṃ vihāreyeva hoti. Tena samayena rājagahavāsikā dve sahāyā. Tesu eko satthu santike pabbajito, eko devadattassa. Te aññamaññaṃ tasmiṃ tasmiṃ ṭhānepi passanti, vihāraṃ gantvāpi passantiyeva.

Athekadivasaṃ devadattassa nissitako itaraṃ āha – ‘‘āvuso, kiṃ tvaṃ devasikaṃ sedehi muccamānehi piṇḍāya carasi, devadatto gayāsīsavihāre nisīditvāva nānaggarasehi subhojanaṃ bhuñjati, evarūpo upāyo natthi, kiṃ tvaṃ dukkhaṃ anubhosi, kiṃ te pātova gayāsīsaṃ āgantvā sauttaribhaṅgaṃ yāguṃ pivitvā aṭṭhārasavidhaṃ khajjakaṃ khāditvā nānaggarasehi subhojanaṃ bhuñjituṃ na vaṭṭatī’’ti? So punappunaṃ vuccamāno gantukāmo hutvā tato paṭṭhāya gayāsīsaṃ gantvā bhuñjitvā kālasseva veḷuvanaṃ āgacchati. So sabbakālaṃ paṭicchādetuṃ nāsakkhi, ‘‘gayāsīsaṃ gantvā devadattassa paṭṭhapitaṃ bhattaṃ bhuñjatī’’ti na cirasseva pākaṭo jāto. Atha naṃ sahāyā pucchiṃsu ‘‘saccaṃ kira, tvaṃ āvuso, devadattassa paṭṭhapitaṃ bhattaṃ bhuñjasī’’ti. ‘‘Ko evamāhā’’ti? ‘‘Asuko ca asuko cā’’ti.

‘‘Saccaṃ ahaṃ āvuso gayāsīsaṃ gantvā bhuñjāmi, na pana me devadatto bhattaṃ deti, aññe manussā dentī’’ti. ‘‘Āvuso, devadatto buddhānaṃ paṭikaṇṭako dussīlo ajātasattuṃ pasādetvā adhammena attano lābhasakkāraṃ uppādesi, tvaṃ evarūpe niyyānike buddhasāsane pabbajitvā devadattassa adhammena uppannaṃ bhojanaṃ bhuñjasi, ehi taṃ satthu santikaṃ nessāmā’’ti taṃ bhikkhuṃ ādāya dhammasabhaṃ āgamiṃsu.

Satthā disvāva ‘‘kiṃ, bhikkhave, etaṃ bhikkhuṃ anicchantaññeva ādāya āgatatthā’’ti? ‘‘Āma bhante, ayaṃ bhikkhu tumhākaṃ santike pabbajitvā devadattassa adhammena uppannaṃ bhojanaṃ bhuñjatī’’ti. ‘‘Saccaṃ kira tvaṃ bhikkhu devadattassa adhammena uppannaṃ bhojanaṃ bhuñjasī’’ti? ‘‘Na bhante, devadatto mayhaṃ deti, aññe manussā denti, tamahaṃ bhuñjāmī’’ti. Satthā ‘‘mā bhikkhu ettha parihāraṃ kari, devadatto anācāro dussīlo, kathañhi nāma tvaṃ idha pabbajitvā mama sāsanaṃ bhajantoyeva devadattassa bhattaṃ bhuñjasi, niccakālampi bhajanasīlakova tvaṃ diṭṭhadiṭṭheyeva bhajasī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amacco ahosi. Tadā rañño mahiḷāmukho nāma maṅgalahatthī ahosi sīlavā ācārasampanno, na kañci viheṭheti. Athekadivasaṃ tassa sālāya samīpe rattibhāgasamanantare corā āgantvā tassa avidūre nisinnā coramantaṃ mantayiṃsu ‘‘evaṃ ummaṅgo bhinditabbo, evaṃ sandhicchedakammaṃ kattabbaṃ, ummaṅgañca sandhicchedañca maggasadisaṃ titthasadisaṃ nijjaṭaṃ niggumbaṃ katvā bhaṇḍaṃ harituṃ vaṭṭati, harantena māretvāva haritabbaṃ, evaṃ uṭṭhātuṃ samattho nāma na bhavissati, corena ca nāma sīlācārayuttena na bhavitabbaṃ, kakkhaḷena pharusena sāhasikena bhavitabba’’nti. Evaṃ mantetvā aññamaññaṃ uggaṇhāpetvā agamaṃsu. Eteneva upāyena punadivasepi punadivasepīti bahū divase tattha āgantvā mantayiṃsu. So tesaṃ vacanaṃ sutvā ‘‘te maṃ sikkhāpentī’’ti saññāya ‘‘idāni mayā kakkhaḷena pharusena sāhasikena bhavitabba’’nti tathārūpova ahosi. Pātova āgataṃ hatthigopakaṃ soṇḍāya gahetvā bhūmiyaṃ pothetvā māresi. Aparampi tathā aparampi tathāti āgatāgataṃ māretiyeva.

‘‘Mahiḷāmukho ummattako jāto diṭṭhadiṭṭhe māretī’’ti rañño ārocayiṃsu. Rājā bodhisattaṃ pahiṇi ‘‘gaccha paṇḍita, jānāhi kena kāraṇena so duṭṭho jāto’’ti. Bodhisatto gantvā tassa sarīre arogabhāvaṃ ñatvā ‘‘kena nu kho kāraṇena esa duṭṭho jāto’’ti upadhārento ‘‘addhā avidūre kesañci vacanaṃ sutvā ‘maṃ ete sikkhāpentī’ti saññāya duṭṭho jāto’’ti sanniṭṭhānaṃ katvā hatthigopake pucchi ‘‘atthi nu kho hatthisālāya samīpe rattibhāge kehici kiñci kathitapubba’’nti? ‘‘Āma, sāmi, corā āgantvā kathayiṃsū’’ti. Bodhisatto gantvā rañño ārocesi ‘‘deva, añño hatthissa sarīre vikāro natthi, corānaṃ kathaṃ sutvā duṭṭho jāto’’ti. ‘‘Idāni kiṃ kātuṃ vaṭṭatī’’ti? ‘‘Sīlavante samaṇabrāhmaṇe hatthisālāyaṃ nisīdāpetvā sīlācārakathaṃ kathāpetuṃ vaṭṭatī’’ti. ‘‘Evaṃ kārehi, tātā’’ti.

Bodhisatto gantvā sīlavante samaṇabrāhmaṇe hatthisālāyaṃ nisīdāpetvā ‘‘sīlakathaṃ kathetha, bhante’’ti āha. Te hatthissa avidūre nisinnā ‘‘na koci parāmasitabbo na māretabbo, sīlācārasampannena khantimettānuddayayuttena bhavituṃ vaṭṭatī’’ti sīlakathaṃ kathayiṃsu. So taṃ sutvā ‘‘maṃ ime sikkhāpenti, ito dāni paṭṭhāya sīlavantena bhavitabba’’nti sīlavā ahosi. Rājā bodhisattaṃ pucchi ‘‘kiṃ, tāta, sīlavā jāto’’ti? Bodhisatto ‘‘āma, devā’’ti. ‘‘Evarūpo duṭṭhahatthī paṇḍite nissāya porāṇakadhammeyeva patiṭṭhito’’ti vatvā imaṃ gāthamāha –

26. ‘‘Purāṇacorāna vaco nisamma, mahiḷāmukho pothayamanvacārī;
Susaññatānañhi vaco nisamma, gajuttamo sabbaguṇesu aṭṭhā’’ti.

Tattha **purāṇacorāna**nti porāṇacorānaṃ. **Nisammā**ti sutvā, paṭhamaṃ corānaṃ vacanaṃ sutvāti attho. **Mahiḷāmukho**ti hatthinimukhena sadisamukho. Yathā mahiḷā purato olokiyamānā sobhati, na pacchato, tathā sopi purato olokiyamāno sobhati. Tasmā ‘‘mahiḷāmukho’’tissa nāmaṃ akaṃsu. **Pothayamanvacārī**ti pothayanto mārento anucārī. Ayameva vā pāṭho. **Susaññatāna**nti suṭṭhu saññatānaṃ sīlavantānaṃ. **Gajuttamo**ti uttamagajo maṅgalahatthī. **Sabbaguṇesu aṭṭhā**ti sabbesu porāṇaguṇesu patiṭṭhito. Rājā ‘‘tiracchānagatassāpi āsayaṃ jānātī’’ti bodhisattassa mahantaṃ yasaṃ adāsi. So yāvatāyukaṃ ṭhatvā saddhiṃ bodhisattena yathākammaṃ gato.

Satthā ‘‘pubbepi tvaṃ bhikkhu diṭṭhadiṭṭheyeva bhaji, corānaṃ vacanaṃ sutvā core bhaji, dhammikānaṃ vacanaṃ sutvā dhammike bhajī’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mahiḷāmukho vipakkhasevakabhikkhu ahosi, rājā ānando, amacco pana ahameva ahosi’’nti.

Mahiḷāmukhajātakavaṇṇanā chaṭṭhā.

## [27] 7. Abhiṇhajātakavaṇṇanā

Nālaṃ kabaḷaṃ padātaveti idaṃ satthā jetavane viharanto ekaṃ upāsakañca mahallakattherañca ārabbha kathesi. Sāvatthiyaṃ kira dve sahāyakā. Tesu eko pabbajitvā devasikaṃ itarassa gharaṃ gacchati. So tassa bhikkhaṃ datvā sayampi bhuñjitvā teneva saddhiṃ vihāraṃ gantvā yāva sūriyatthaṅgamanā ālāpasallāpena nisīditvā nagaraṃ pavisati, itaropi naṃ yāva nagaradvārā anugantvā nivattati. So tesaṃ vissāso bhikkhūnaṃ antare pākaṭo jāto. Athekadivasaṃ bhikkhū tesaṃ vissāsakathaṃ kathentā dhammasabhāyaṃ nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi, te ‘‘imāya nāma, bhante’’ti kathayiṃsu. Satthā ‘‘na, bhikkhave, idāneva ime vissāsikā, pubbepi vissāsikāyeva ahesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amacco ahosi. Tadā eko kukkuro maṅgalahatthisālaṃ gantvā maṅgalahatthissa bhuñjanaṭṭhāne patitāni bhattasitthāni khādati. So teneva bhojanena saṃvaddhamāno maṅgalahatthissa vissāsiko jāto hatthisseva santike bhuñjati, ubhopi vinā vattituṃ na sakkonti. So hatthī naṃ soṇḍāya gahetvā aparāparaṃ karonto kīḷati, ukkhipitvā kumbhe patiṭṭhāpeti. Athekadivasaṃ eko gāmikamanusso hatthigopakassa mūlaṃ datvā taṃ kukkuraṃ ādāya attano gāmaṃ agamāsi. Tato paṭṭhāya so hatthī kukkuraṃ apassanto neva khādati na pivati na nhāyati. Tamatthaṃ rañño ārocesuṃ. Rājā bodhisattaṃ pahiṇi ‘‘gaccha paṇḍita, jānāhi kiṃkāraṇā hatthī evaṃ karotī’’ti.

Bodhisatto hatthisālaṃ gantvā hatthissa dummanabhāvaṃ ñatvā ‘‘imassa sarīre rogo na paññāyati, kenaci panassa saddhiṃ mittasanthavena bhavitabbaṃ, taṃ apassanto esa maññe sokābhibhūto’’ti hatthigopake pucchi ‘‘atthi nu kho imassa kenaci saddhiṃ vissāso’’ti? ‘‘Āma, atthi sāmi ekena sunakhena saddhiṃ balavā mettī’’ti. ‘‘Kahaṃ so etarahī’’ti? ‘‘Ekena manussena nīto’’ti. ‘‘Jānātha panassa nivāsanaṭṭhāna’’nti? ‘‘Na jānāma, sāmī’’ti. Bodhisatto rañño santikaṃ gantvā ‘‘natthi, deva, hatthissa koci ābādho, ekena panassa sunakhena saddhiṃ balavavissāso, taṃ apassanto na bhuñjati maññe’’ti vatvā imaṃ gāthamāha –

27. ‘‘Nālaṃ kabaḷaṃ padātave, na ca piṇḍaṃ na kuse na ghaṃsituṃ;
Maññāmi abhiṇhadassanā, nāgo snehamakāsi kukkure’’ti.

Tattha **nāla**nti na samattho. **Kabaḷa**nti bhojanakāle paṭhamameva dinnaṃ kaṭukakabaḷaṃ. **Padātave**ti paādātave, sandhivasena ākāralopo veditabbo, gahetunti attho. **Na ca piṇḍa**nti vaḍḍhetvā dīyamānaṃ bhattapiṇḍampi nālaṃ gahetuṃ. **Na kuse**ti khādanatthāya dinnāni tiṇānipi nālaṃ gahetuṃ. **Na ghaṃsitu**nti nhāpiyamāno sarīrampi ghaṃsituṃ nālaṃ. Evaṃ yaṃ yaṃ so hatthī kātuṃ na samattho, taṃ taṃ sabbaṃ rañño ārocetvā tassa asamatthabhāve attanā sallakkhitakāraṇaṃ ārocento **‘‘maññāmī’’**tiādimāha.

Rājā tassa vacanaṃ sutvā ‘‘idāni kiṃ kātabbaṃ paṇḍitā’’ti pucchi. ‘‘‘Amhākaṃ kira maṅgalahatthissa sahāyaṃ sunakhaṃ eko manusso gahetvā gato, yassa ghare taṃ sunakhaṃ passanti, tassa ayaṃ nāma daṇḍo’ti bheriṃ carāpetha devā’’ti. Rājā tathā kāresi. Taṃ pavattiṃ sutvā so puriso sunakhaṃ vissajjesi, sunakho vegenāgantvā hatthissa santikameva agamāsi. Hatthī taṃ soṇḍāya gahetvā kumbhe ṭhapetvā roditvā paridevitvā kumbhā otāretvā tena bhutte pacchā attanāpi bhuñji.

‘‘Tiracchānagatassa āsayaṃ jānātī’’ti rājā bodhisattassa mahantaṃ yasaṃ adāsi.

Satthā ‘‘na, bhikkhave, ime idāneva vissāsikā, pubbepi vissāsikāyevā’’ti imaṃ dhammadesanaṃ āharitvā catusaccakathāya vinivaṭṭetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi. Idaṃ catusaccakathāya vinivaṭṭanaṃ nāma sabbajātakesupi atthiyeva. Mayaṃ pana yatthassa ānisaṃso paññāyati, tattheva dassayissāma.

Tadā sunakho upāsako ahosi, hatthī mahallakatthero, rājā ānando, amaccapaṇḍito pana ahameva ahosinti.

Abhiṇhajātakavaṇṇanā sattamā.

## [28] 8. Nandivisālajātakavaṇṇanā

Manuññameva bhāseyyāti idaṃ satthā jetavane viharanto chabbaggiyānaṃ bhikkhūnaṃ omasavādaṃ ārabbha kathesi. Tasmiñhi samaye chabbaggiyā kalahaṃ karontā pesale bhikkhū khuṃsenti vambhenti ovijjhanti, dasahi akkosavatthūhi akkosanti. Bhikkhū bhagavato ārocesuṃ. Bhagavā chabbaggiye pakkosāpetvā ‘‘saccaṃ kira bhikkhavo’’ti pucchitvā ‘‘sacca’’nti vutte vigarahitvā ‘‘bhikkhave, pharusavācā nāma tiracchānagatānampi amanāpā, pubbepi eko tiracchānagato attānaṃ pharusena samudācarantaṃ sahassaṃ parājesī’’ti vatvā atītaṃ āhari.

Atīte gandhāraraṭṭhe takkasilāyaṃ gandhārarājā rajjaṃ kāresi. Tadā bodhisatto goyoniyaṃ nibbatti. Atha naṃ taruṇavacchakakāleyeva eko brāhmaṇo godakkhiṇādāyakānaṃ santikā labhitvā ‘‘nandivisālo’’ti nāmaṃ katvā puttaṭṭhāne ṭhapetvā sampiyāyamāno yāgubhattādīni datvā posesi. Bodhisatto vayappatto cintesi ‘‘ahaṃ iminā brāhmaṇena kicchena paṭijaggito, mayā ca saddhiṃ sakalajambudīpe añño samadhuro goṇo nāma natthi, yaṃnūnāhaṃ attano balaṃ dassetvā brāhmaṇassa posāvaniyaṃ dadeyya’’nti so ekadivasaṃ brāhmaṇaṃ āha ‘‘gaccha, brāhmaṇa, ekaṃ govittakaseṭṭhiṃ upasaṅkamitvā ‘mayhaṃ balibaddo atibaddhaṃ sakaṭasataṃ pavaṭṭetī’ti vatvā sahassena abbhutaṃ karohī’’ti. So brāhmaṇo seṭṭhissa santikaṃ gantvā kathaṃ samuṭṭhāpesi ‘‘imasmiṃ nagare kassa goṇo thāmasampanno’’ti. Atha naṃ seṭṭhi ‘‘asukassa ca asukassa cā’’ti vatvā ‘‘sakalanagare pana amhākaṃ goṇehi sadiso nāma natthī’’ti āha. Brāhmaṇo ‘‘mayhaṃ eko goṇo atibaddhaṃ sakaṭasataṃ pavaṭṭetuṃ samattho atthī’’ti āha. Seṭṭhi gahapati ‘‘kuto evarūpo goṇo’’ti āha. Brāhmaṇo ‘‘mayhaṃ gehe atthī’’ti. ‘‘Tena hi abbhutaṃ karohī’’ti. ‘‘Sādhu karomī’’ti sahassena abbhutaṃ akāsi.

So sakaṭasataṃ vālukāsakkharapāsāṇānaṃyeva pūretvā paṭipāṭiyā ṭhapetvā sabbāni akkhabandhanayottena ekato bandhitvā nandivisālaṃ nhāpetvā gandhapañcaṅgulikaṃ katvā kaṇṭhe mālaṃ piḷandhitvā purimasakaṭadhure ekakameva yojetvā sayaṃ dhure nisīditvā patodaṃ ukkhipitvā ‘‘gaccha kūṭa, vahassu kūṭā’’ti āha. Bodhisatto ‘‘ayaṃ maṃ akūṭaṃ kūṭavādena samudācaratī’’ti cattāro pāde thambhe viya niccale katvā aṭṭhāsi. Seṭṭhi taṅkhaṇaññeva brāhmaṇaṃ sahassaṃ āharāpesi. Brāhmaṇo sahassaparājito goṇaṃ muñcitvā gharaṃ gantvā sokābhibhūto nipajji. Nandivisālo caritvā āgato brāhmaṇaṃ sokābhibhūtaṃ disvā upasaṅkamitvā ‘‘kiṃ, brāhmaṇa, niddāyasī’’ti āha. ‘‘Kuto me, niddā, sahassaparājitassāti, brāhmaṇa, mayā ettakaṃ kālaṃ tava gehe vasantena atthi kiñci bhājanaṃ vā bhinditapubbaṃ, koci vā madditapubbo, aṭṭhāne vā pana uccārapassāvo katapubbo’’ti? ‘‘Natthi tātā’’ti. Atha tvaṃ maṃ kasmā kūṭavādena samudācarasi, taveveso doso, mayhaṃ doso natthi, gaccha, tena saddhiṃ dvīhi sahassehi abbhutaṃ karohi, kevalaṃ maṃ akūṭaṃ kūṭavādena mā samudācarasīti.

Brāhmaṇo tassa vacanaṃ sutvā gantvā dvīhi sahassehi abbhutaṃ katvā purimanayeneva sakaṭasataṃ atibandhitvā nandivisālaṃ maṇḍetvā purimasakaṭadhure yojesi. Kathaṃ yojesīti? Yugaṃ dhure niccalaṃ bandhitvā ekāya koṭiyā nandivisālaṃ yojetvā ekaṃ koṭiṃ dhurayottena paliveṭhetvā yugakoṭiñca akkhapādañca nissāya muṇḍarukkhadaṇḍakaṃ datvā tena yottena niccalaṃ bandhitvā ṭhapesi. Evañhi kate yugaṃ etto vā ito vā na gacchati, sakkā hoti ekeneva goṇena ākaḍḍhituṃ. Athassa brāhmaṇo dhure nisīditvā nandivisālassa piṭṭhiṃ parimajjitvā ‘‘gaccha bhadra, vahassu, bhandrā’’ti āha.

Bodhisatto atibaddhaṃ sakaṭasataṃ ekavegeneva ākaḍḍhitvā pacchā ṭhitaṃ sakaṭaṃ purato ṭhitassa sakaṭassa ṭhāne ṭhapesi. Govittakaseṭṭhi parājito brāhmaṇassa dve sahassāni adāsi. Aññepi manussā bodhisattassa bahuṃ dhanaṃ adaṃsu, sabbaṃ brāhmaṇasseva ahosi. Evaṃ so bodhisattaṃ nissāya bahuṃ dhanaṃ labhi.

Satthā ''na, bhikkhave, pharusavacanaṃ nāma kassaci manāpa''nti chabbaggiye bhikkhū garahitvā sikkhāpadaṃ paññapetvā abhisambuddho hutvā imaṃ gāthamāha –

28. ''Manuññameva bhāseyya, nāmanuññaṃ kudācanaṃ;
Manuññaṃ bhāsamānassa, garuṃ bhāraṃ udaddhari;
Dhanañca naṃ alābhesi, tena cattamano ahū''ti.

Tattha **manuññameva bhāseyyā**ti parena saddhiṃ bhāsamāno catudosavirahitaṃ madhuraṃ manāpaṃ saṇhaṃ mudukaṃ piyavacanameva bhāseyya. **Garuṃ bhāraṃ udaddharī**ti nandivisālo balibaddo amanāpaṃ bhāsamānassa bhāraṃ anuddharitvā pacchā manāpaṃ piyavacanaṃ bhāsamānassa brāhmaṇassa garuṃ bhāraṃ uddhari, uddharitvā kaḍḍhitvā pavaṭṭesīti attho, da-kāro panettha byañjanasandhivasena padasandhikaro.

Iti satthā ''manuññameva bhāseyyā''ti imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā brāhmaṇo ānando ahosi, nandivisālo pana ahameva ahosi''nti.

Nandivisālajātakavaṇṇanā aṭṭhamā.

## [29] 9. Kaṇhajātakavaṇṇanā

Yato yato garu dhuranti idaṃ satthā jetavane viharanto yamakapāṭihāriyaṃ ārabbha kathesi. Taṃ saddhiṃ devorohaṇena terasakanipāte **sarabhamigajātake** (jā. 1.13.134 ādayo) āvi bhavissati. Sammāsambuddhe pana yamakapāṭihāriyaṃ katvā devaloke temāsaṃ vasitvā mahāpavāraṇāya saṅkassanagaradvāre oruyha mahantena parivārena jetavanaṃ paviṭṭhe bhikkhū dhammasabhāyaṃ sannipatitvā ''āvuso, tathāgato nāma asamadhuro, tathāgatena vuḷhadhuraṃ añño vahituṃ samattho nāma natthi, cha satthāro 'mayameva pāṭihāriyaṃ karissāma, mayameva pāṭihāriyaṃ karissāmā'ti vatvā ekampi pāṭihāriyaṃ na akaṃsu, aho satthā asamadhuro''ti satthu guṇakathaṃ kathentā nisīdiṃsu. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchi. ''Mayaṃ, bhante, na aññāya kathāya, evarūpāya nāma tumhākameva guṇakathāyā''ti. Satthā ''bhikkhave, idāni mayā vuḷhadhuraṃ ko vahissati, pubbe tiracchānayoniyaṃ nibbattopi ahaṃ attanā samadhuraṃ kañci nālattha''nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto goyoniyaṃ paṭisandhiṃ gaṇhi. Atha naṃ sāmikā taruṇavacchakakāleyeva ekissā mahallikāya ghare vasitvā tassā nivāsavetanato paricchinditvā adaṃsu. Sā taṃ yāgubhattādīhi paṭijaggamānā puttaṭṭhāne ṭhapetvā vaḍḍhesi. So ''ayyikākāḷako'' tveva nāmaṃ paññāyittha. Vayappatto ca añjanavaṇṇo hutvā gāmagoṇehi saddhiṃ carati, sīlācārasampanno ahosi. Gāmadārakā siṅgesupi kaṇṇesupi galepi gahetvā olambanti, naṅguṭṭhepi gahetvā kīḷanti, piṭṭhiyampi nisīdanti. So ekadivasaṃ cintesi ''mayhaṃ mātā duggatā, maṃ puttaṭṭhāne ṭhapetvā dukkhena posesi, yaṃnūnāhaṃ bhatiṃ katvā imaṃ duggatabhāvato moceyya''nti. So tato paṭṭhāya bhatiṃ upadhārento carati.

Athekadivasaṃ eko satthavāhaputto pañcahi sakaṭasatehi visamatitthaṃ sampatto, tassa goṇā sakaṭāni uttāretuṃ na sakkonti, pañcasu sakaṭasatesu goṇā yugaparamparāya yojitā ekampi sakaṭaṃ uttāretuṃ nāsakkhiṃsu. Bodhisattopi gāmagoṇehi saddhiṃ tattha samīpe carati. Satthavāhaputtopi gosuttavittako, so ''atthi nu kho etesaṃ gunnaṃ antare imāni sakaṭāni uttāretuṃ samattho usabhājānīyo''ti upadhārayamāno bodhisattaṃ disvā ''ayaṃ ājānīyo sakkhissati mayhaṃ sakaṭāni uttāretuṃ, ko nu kho assa sāmiko''ti gopālake pucchi ''ko nu kho bho imassa sāmiko, ahaṃ imaṃ sakaṭe yojetvā sakaṭesu uttāritesu vetanaṃ dassāmī''ti. Te āhaṃsu ''gahetvā naṃ yojetha, natthi imassa imasmiṃ ṭhāne sāmiko''ti. So naṃ nāsāya rajjukena bandhitvā ākaḍḍhento cāletumpi nāsakkhi. Bodhisatto kira ''bhatiyā kathitāya gamissāmī''ti na agamāsi. Satthavāhaputto tassādhippāyaṃ ñatvā ''sāmi, tayā pañcasu sakaṭasatesu uttāritesu ekekassa sakaṭassa dve dve kahāpaṇe bhatiṃ katvā sahassaṃ dassāmī''ti āha. Tadā bodhisatto sayameva agamāsi. Atha naṃ purisā purimasakaṭesu yojesuṃ. Atha naṃ ekavegeneva ukkhipitvā thale patiṭṭhāpesi. Etenupāyena sabbasakaṭāni uttāresi.

Satthavāhaputto ekekassa sakaṭassa ekekaṃ katvā pañcasatāni bhaṇḍikaṃ katvā tassa gale bandhi. So ''ayaṃ mayhaṃ yathāparicchinnaṃ bhatiṃ na deti, na dānissa gantuṃ dassāmī''ti gantvā sabbapurimasakaṭassa purato maggaṃ nivāretvā aṭṭhāsi. Apanetuṃ vāyamantāpi naṃ apanetuṃ nāsakkhiṃsu. Satthavāhaputto ''jānāti maññe esa attano bhatiyā ūnabhāva''nti ekekasmiṃ sakaṭe dve dve katvā sahassabhaṇḍikaṃ bandhitvā ''ayaṃ te sakaṭuttaraṇabhatī''ti gīvāyaṃ laggesi. So sahassabhaṇḍikaṃ ādāya mātu santikaṃ agamāsi. Gāmadārakā ''kiṃ nāmetaṃ ayyikākāḷakassa gale''ti bodhisattassa santikaṃ āgacchanti. So te anubandhitvā dūratova palāpento mātu santikaṃ gato. Pañcannaṃ pana sakaṭasatānaṃ uttāritattā rattehi akkhīhi kilantarūpo paññāyittha. Ayyikā tassa gīvāya sahassatthavikaṃ disvā ''tāta, ayaṃ te kahaṃ laddhā''ti gopālakadārake pucchitvā tamatthaṃ sutvā ''tāta, kiṃ ahaṃ tayā laddhabhatiyā jīvitukāmā, kiṃkāraṇā evarūpaṃ dukkhaṃ anubhosī''ti vatvā bodhisattaṃ uṇhodakena nhāpetvā sakalasarīraṃ telena makkhetvā pānīyaṃ pāyetvā sappāyaṃ bhojanaṃ bhojetvā jīvitapariyosāne saddhiṃ bodhisattena yathākammaṃ gatā.

Satthā ''na, bhikkhave, tathāgato idāneva asamadhuro, pubbepi asamadhuroyevā''ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā abhisambuddho hutvā imaṃ gāthamāha –

29. ''Yato yato garu dhuraṃ, yato gambhīravattanī;
Tadāssu kaṇhaṃ yuñjanti, svāssu taṃ vahate dhura''nti.

Tattha **yato yato garu dhura**nti yasmiṃ yasmiṃ ṭhāne dhuraṃ garu bhāriyaṃ hoti, aññe balibaddā ukkhipituṃ na sakkonti. **Yato gambhīravattanī**ti vattanti etthāti vattanī, maggassetaṃ nāmaṃ, yasmiṃ ṭhāne udakacikkhallamahantatāya vā visamacchinnataṭabhāvena vā maggo gambhīro hotīti attho. **Tadāssu kaṇhaṃ yuñjantī**ti ettha **assū**ti nipātamattaṃ, tadā kaṇhaṃ yuñjantīti attho. Yadā dhurañca garu hoti maggo ca gambhīro, tadā aññe balibadde apanetvā kaṇhameva yojentīti vuttaṃ hoti. **Svāssu taṃ vahate dhura**nti etthāpi **assū**ti nipātamattameva, so taṃ dhuraṃ vahatīti attho.

Evaṃ bhagavā ''tadā, bhikkhave, kaṇhova taṃ dhuraṃ vahatī''ti dassetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ''tadā mahallikā uppalavaṇṇā ahosi, ayyikākāḷako pana ahameva ahosi''nti.

Kaṇhajātakavaṇṇanā navamā.

## [30] 10. Munikajātakavaṇṇanā

Mā munikassa pihayīti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Taṃ terasakanipāte **cūḷanāradakassapajātake** (jā. 1.13.40 ādayo) āvi bhavissati. Satthā pana taṃ bhikkhuṃ ''saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī''ti pucchi. ''Āma, bhante''ti. ''Kiṃ nissāyā''ti? ''Thullakumārikāpalobhanaṃ bhante''ti. Satthā ''bhikkhu esā tava anatthakārikā, pubbepi tvaṃ imissā vivāhadivase jīvitakkhayaṃ patvā mahājanassa uttaribhaṅgabhāvaṃ patto''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmake ekassa kuṭumbikassa gehe goyoniyaṃ nibbatti ''mahālohito''ti nāmena, kaniṭṭhabhātāpissa cūḷalohito nāma ahosi. Teyeva dve bhātike nissāya tasmiṃ kule kammadhuraṃ vattati. Tasmiṃ pana kule ekā kumārikā atthi, taṃ eko nagaravāsī kulaputto attano puttassa vāresi. Tassā mātāpitaro ''kumārikāya vivāhakāle āgatānaṃ pāhunakānaṃ uttaribhaṅgo bhavissatī''ti yāgubhattaṃ datvā munikaṃ nāma sūkaraṃ posesuṃ. Taṃ disvā cūḷalohito bhātaraṃ pucchi ''imasmiṃ kule kammadhuraṃ vattamānaṃ amhe dve bhātike nissāya vattati, ime pana amhākaṃ tiṇapalālādīneva denti, sūkaraṃ yāgubhattena posenti, kena nu kho kāraṇena esa etaṃ labhatī’’ti. Athassa bhātā ‘‘tāta cūḷalohita, mā tvaṃ etassa bhojanaṃ pihayi, ayaṃ sūkaro maraṇabhattaṃ bhuñjati. Etissā hi kumārikāya vivāhakāle āgatānaṃ pāhunakānaṃ uttaribhaṅgo bhavissatīti ime etaṃ sūkaraṃ posenti, ito katipāhaccayena te manussā āgamissanti, atha naṃ sūkaraṃ pādesu gahetvā kaḍḍhentā heṭṭhāmañcato nīharitvā jīvitakkhayaṃ pāpetvā pāhunakānaṃ sūpabyañjanaṃ kariyamānaṃ passissasī’’ti vatvā imaṃ gāthamāha –

30. ‘‘Mā munikassa pihayi, āturannāni bhuñjati;
Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇa’’nti.

Tattha **mā munikassa pihayī**ti munikassa bhojane pihaṃ mā uppādayi, ‘‘esa muniko subhojanaṃ bhuñjatī’’ti mā munikassa pihayi, ‘‘kadā nu kho ahampi evaṃ sukhito bhaveyya’’nti mā munikabhāvaṃ patthayi. Ayañhi āturannāni bhuñjati. **Āturannānī**ti maraṇabhojanāni. **Appossukko bhusaṃ khādā**ti tassa bhojane nirussukko hutvā attanā laddhaṃ bhusaṃ khāda. **Etaṃ dīghāyulakkhaṇa**nti etaṃ dīghāyubhāvassa kāraṇaṃ. Tato na cirasseva te manussā āgamiṃsu, munikaṃ ghātetvā nānappakārehi paciṃsu. Bodhisatto cūḷalohitaṃ āha ‘‘diṭṭho te, tāta, muniko’’ti. Diṭṭhaṃ me, bhātika, munikassa bhojanaphalaṃ, etassa bhojanato sataguṇena sahassaguṇena amhākaṃ tiṇapalālabhusamattameva uttamañca anavajjañca dīghāyulakkhaṇañcāti.

Satthā ‘‘evaṃ kho tvaṃ bhikkhu pubbepi imaṃ kumārikaṃ nissāya jīvitakkhayaṃ patvā mahājanassa uttaribhaṅgabhāvaṃ gato’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhito bhikkhu sotāpattiphale patiṭṭhāsi. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā munikasūkaro ukkaṇṭhitabhikkhu ahosi, thullakumārikā esā eva, cūḷalohito ānando, mahālohito pana ahameva ahosi’’nti.

Munikajātakavaṇṇanā dasamā.

Kuruṅgavaggo tatiyo.

Tassuddānaṃ –

Kuruṅgaṃ kukkurañceva, bhojājānīyañca ājaññaṃ;
Titthaṃ mahiḷāmukhābhiṇhaṃ, nandikaṇhañca munikanti.

4. Kulāvakavaggo

[31] 1. Kulāvakajātakavaṇṇanā

Kulāvakāti idaṃ satthā jetavane viharanto aparissāvetvā pānīyaṃ pītaṃ bhikkhuṃ ārabbha kathesi. Sāvatthito kira dve sahāyakā daharabhikkhū janapadaṃ gantvā ekasmiṃ phāsukaṭṭhāne yathājjhāsayaṃ vasitvā ‘‘sammāsambuddhaṃ passissāmā’’ti puna tato nikkhamitvā jetavanābhimukhā pāyiṃsu. Ekassa hatthe parissāvanaṃ atthi, ekassa natthi. Dvepi ekato pānīyaṃ parissāvetvā pivanti. Te ekadivasaṃ vivādaṃ akaṃsu. Parissāvanasāmiko itarassa parissāvanaṃ adatvā sayameva pānīyaṃ parissāvetvā pivi, itaro pana parissāvanaṃ alabhitvā pipāsaṃ sandhāretuṃ asakkonto aparissāvetvā pānīyaṃ pivi. Te ubhopi anupubbena jetavanaṃ patvā satthāraṃ vanditvā nisīdiṃsu. Satthā sammodanīyaṃ kathaṃ kathetvā ‘‘kuto āgatatthā’’ti pucchi. ‘‘Bhante, mayaṃ kosalajanapade ekasmiṃ gāmake vasitvā tato nikkhamitvā tumhākaṃ dassanatthāya āgatā’’ti. ‘‘Kacci pana vo samaggā āgatatthā’’ti? Aparissāvanako āha ‘‘ayaṃ, bhante, antarāmagge mayā saddhiṃ vivādaṃ katvā parissāvanaṃ nādāsī’’ti. Itaropi āha ‘‘ayaṃ, bhante, aparissāvetvāva jānaṃ sapāṇakaṃ udakaṃ pivī’’ti. ‘‘Saccaṃ kira tvaṃ bhikkhu jānaṃ sapāṇakaṃ udakaṃ pivī’’ti? ‘‘Āma, bhante, aparissāvitaṃ udakaṃ pivinti. Satthā ‘‘bhikkhu pubbe paṇḍitā devanagare rajjaṃ kārentā yuddhaparājitā samuddapiṭṭhena palāyantā ‘issariyaṃ nissāya pāṇavadhaṃ na karissāmā’ti tāva mahantaṃ yasaṃ pariccajitvā supaṇṇapotakānaṃ jīvitaṃ datvā rathaṃ nivattayiṃsū''ti vatvā atītaṃ āhari.

Atīte magadharaṭṭhe rājagahe eko māgadharājā rajjaṃ kāresi. Tadā bodhisatto yathā etarahi sakko purimattabhāve magadharaṭṭhe macalagāmake nibbatti, evaṃ tasmiṃyeva macalagāmake mahākulassa putto hutvā nibbatti. Nāmaggahaṇadivase cassa ''maghakumāro''tveva nāmaṃ akaṃsu. So vayappatto ''maghamāṇavo''ti paññāyittha. Athassa mātāpitaro samānajātikakulato dārikaṃ ānayiṃsu. So puttadhītāhi vaḍḍhamāno dānapati ahosi, pañca sīlāni rakkhati. Tasmiñca gāme tettiṃseva kulāni honti, tepi tettiṃsa kulā manussā ekadivasaṃ gāmamajjhe ṭhatvā gāmakammaṃ karonti. Bodhisatto ṭhitaṭṭhāne pādehi paṃsuṃ viyūhitvā taṃ padesaṃ ramaṇīyaṃ katvā aṭṭhāsi, athañño eko āgantvā tasmiṃ ṭhāne ṭhito. Bodhisatto aparaṃ ṭhānaṃ ramaṇīyaṃ katvā aṭṭhāsi, tatrāpi añño ṭhito. Bodhisatto aparampi aparampīti sabbesampi ṭhitaṭṭhānaṃ ramaṇīyaṃ katvā aparena samayena tasmiṃ ṭhāne maṇḍapaṃ kāresi, maṇḍapampi apanetvā sālaṃ kāresi, tattha phalakāsanāni santharitvā pānīyacāṭiṃ ṭhapesi.

Aparena samayena tepi tettiṃsajanā bodhisattena samānacchandā ahesuṃ. Te bodhisatto pañcasu sīlesu patiṭṭhāpetvā tato paṭṭhāya tehi saddhiṃ puññāni karonto vicarati. Tepi teneva saddhiṃ puññāni karontā kālasseva vuṭṭhāya vāsipharasumusalahatthā catumahāpathādīsu musalena pāsāṇe ubbattetvā pavaṭṭenti, yānānaṃ akkhapaṭighātarukkhe haranti, visamaṃ samaṃ karonti, setuṃ attharanti, pokkharaṇiyo khaṇanti, sālaṃ karonti, dānāni denti, sīlāni rakkhanti. Evaṃ yebhuyyena sakalagāmavāsino bodhisattassa ovāde ṭhatvā sīlāni rakkhiṃsu.

Atha nesaṃ gāmabhojako cintesi ''ahaṃ pubbe etesu suraṃ pivantesu pāṇātipātādīni karontesu cāṭikahāpaṇādivasena ceva daṇḍabalivasena ca dhanaṃ labhāmi, idāni pana magho māṇavo sīlaṃ rakkhāpeti, tesaṃ pāṇātipātādīni kātuṃ na deti, idāni pana te pañca sīlāni na rakkhāpessāmī''ti kuddho rājānaṃ upasaṅkamitvā ''deva, bahū corā gāmaghātādīni karontā vicarantī''ti āha. Rājā tassa vacanaṃ sutvā ''gaccha, te ānehī''ti āha. So gantvā sabbepi te bandhitvā ānetvā ''ānītā, deva, corā''ti rañño ārocesi. Rājā tesaṃ kammaṃ asodhetvāva ''hatthinā ne maddāpethā''ti āha. Tato sabbepi te rājaṅgaṇe nipajjāpetvā hatthiṃ ānayiṃsu. Bodhisatto tesaṃ ovādaṃ adāsi ''tumhe sīlāni āvajjetha, pesuññakārake ca raññe ca hatthimhi ca attano sarīre ca ekasadisameva mettaṃ bhāvethā''ti. Te tathā akaṃsu. Atha nesaṃ maddanatthāya hatthiṃ upanesuṃ. So upanīyamānopi na upagacchati, mahāviravaṃ viravitvā palāyati. Aññaṃ aññaṃ hatthiṃ ānayiṃsu, tepi tatheva palāyiṃsu.

Rājā ''etesaṃ hatthe kiñci osadhaṃ bhavissatī''ti cintetvā ''vicinathā''ti āha. Vicinantā adisvā ''natthi, devā''ti āhaṃsu. Tena hi kiñci mantaṃ parivattessanti, pucchatha ne ''atthi vo parivattanamanto''ti? Rājapurisā pucchiṃsu, bodhisatto ''atthī''ti āha. Rājapurisā ''atthi kira, devā''ti ārocayiṃsu, rājā sabbepi te pakkosāpetvā ''tumhākaṃ jānanamantaṃ kathethā''ti āha. Bodhisatto avoca ''deva, añño amhākaṃ manto nāma natthi, amhe pana tettiṃsamattā janā pāṇaṃ na hanāma, adinnaṃ nādiyāma, micchācāraṃ na carāma, musāvādaṃ na bhaṇāma, majjaṃ na pivāma, mettaṃ bhāvema, dānaṃ dema, maggaṃ samaṃ karoma, pokkharaṇiyo khaṇāma, sālaṃ karoma, ayaṃ amhākaṃ manto ca parittañca vuḍḍhi cā''ti. Rājā tesaṃ pasanno pesuññakārakassa sabbaṃ gehavibhavaṃ tañca tesaṃyeva dāsaṃ katvā adāsi, taṃ hatthiñca gāmañca tesaṃyeva adāsi.

Te tato paṭṭhāya yathāruciyā puññāni karontā ''catumahāpathe mahantaṃ sālaṃ kāressāmā''ti vaḍḍhakiṃ pakkosāpetvā sālaṃ paṭṭhapesuṃ. Mātugāmesu pana vigatacchandatāya tassā sālāya mātugāmānaṃ pattiṃ nādaṃsu. Tena ca samayena bodhisattassa gehe sudhammā, cittā, nandā, sujāti catasso itthiyo honti. Tāsu sudhammā vaḍḍhakinā saddhiṃ ekato hutvā ''bhātika, imissā sālāya maṃ jeṭṭhikaṃ karohī''ti vatvā lañjaṃ adāsi. So ''sādhū''ti sampaṭicchitvā paṭhamameva kaṇṇikārukkhaṃ sukkhāpetvā tacchetvā vijjhitvā kaṇṇikaṃ niṭṭhāpetvā vatthena paliveṭhetvā ṭhapesi. Atha sālaṃ niṭṭhāpetvā kaṇṇikāropanakāle ''aho, ayyā, ekaṃ na sarimhā''ti āha. ''Kiṃ nāma, bho''ti. ''Kaṇṇikā laddhuṃ vaṭṭatī''ti. ''Hotu āharissāmā''ti? ''Idāni chinnarukkhena kātuṃ na sakkā, pubbeyeva chinditvā tacchetvā vijjhitvā ṭhapitakaṇṇikā laddhuṃ vaṭṭatī''ti. ''Idāni kiṃ kātabba''nti? ''Sace kassaci gehe niṭṭhāpetvā ṭhapitā vikkāyikakaṇṇikā atthi, sā pariyesitabbā''ti. Te pariyesantā sudhammāya gehe disvā mūlena na labhiṃsu. ‘‘Sace maṃ sālāya pattikaṃ karotha, dassāmī’’ti vutte ‘‘na mayaṃ mātugāmānaṃ pattiṃ damhā’’ti āhaṃsu.

Atha ne vaḍḍhakī āha ‘‘ayyā, tumhe kiṃ kathetha, ṭhapetvā brahmalokaṃ aññaṃ mātugāmarahitaṭṭhānaṃ nāma natthi, gaṇhatha kaṇṇikaṃ, evaṃ sante amhākaṃ kammaṃ niṭṭhaṃ gamissatī’’ti. Te ‘‘sādhū’’ti kaṇṇikaṃ gahetvā sālaṃ niṭṭhāpetvā āsanaphalakāni santharitvā pānīyacāṭiyo ṭhapetvā yāgubhattaṃ nibandhiṃsu. Sālaṃ pākārena parikkhipitvā dvāraṃ yojetvā antopākāre vālukaṃ ākiritvā bahipākāre tālapantiyo ropesuṃ. Cittāpi tasmiṃ ṭhāne uyyānaṃ kāresi, ‘‘pupphūpagaphalūpagarukkho asuko nāma tasmiṃ natthī’’ti nāhosi. Nandāpi tasmiṃyeva ṭhāne pokkharaṇiṃ kāresi pañcavaṇṇehi padumehi sañchannaṃ ramaṇīyaṃ. Sujā na kiñci akāsi.

Bodhisatto mātu upaṭṭhānaṃ pitu upaṭṭhānaṃ kule jeṭṭhāpacāyikakammaṃ saccavācaṃ apharusavācaṃ apisuṇavācaṃ maccheravinayanti imāni satta vatapadāni pūretvā –

‘‘Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyinaṃ;
Saṇhaṃ sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ.

‘‘Maccheravinaye yuttaṃ, saccaṃ kodhābhibhuṃ naraṃ;
Taṃ ve devā tāvatiṃsā, āhu sappuriso itī’’ti. (saṃ. ni. 1.257) –

Evaṃ pasaṃsiyabhāvaṃ āpajjitvā jīvitapariyosāne tāvatiṃsabhavane sakko devarājā hutvā nibbatti, tepissa sahāyā tattheva nibbattiṃsu. Tasmiṃ kāle tāvatiṃsabhavane asurā paṭivasanti. Sakko devarājā ‘‘kiṃ no sādhāraṇena rajjenā’’ti asure dibbapānaṃ pāyetvā matte samāne pādesu gāhāpetvā sinerupabbatapāde khipāpesi. Te asurabhavanameva sampāpuṇiṃsu.

Asurabhavanaṃ nāma sinerussa heṭṭhimatale tāvatiṃsadevalokappamāṇameva, tattha devānaṃ pāricchattako viya cittapāṭali nāma kappaṭṭhiyarukkho hoti. Te cittapāṭaliyā pupphitāya jānanti ‘‘nāyaṃ amhākaṃ devaloko, devalokasmiñhi pāricchattako pupphatī’’ti. Atha te ‘‘jarasakko amhe matte katvā mahāsamuddapiṭṭhe khipitvā amhākaṃ devanagaraṃ gaṇhi, te mayaṃ tena saddhiṃ yujjhitvā amhākaṃ devanagarameva gaṇhissāmā’’ti kipillikā viya thambhaṃ sineruṃ anusañcaramānā uṭṭhahiṃsu. Sakko ‘‘asurā kira uṭṭhitā’’ti sutvā samuddapiṭṭheyeva abbhuggantvā yujjhamāno tehi parājito diyaḍḍhayojanasatikena vejayantarathena dakkhiṇasamuddassa matthakena palāyituṃ āraddho. Athassa ratho samuddapiṭṭhena vegena gacchanto simbalivanaṃ pakkhanto, tassa gamanamagge simbalivanaṃ naḷavanaṃ viya chijjitvā chijjitvā samuddapiṭṭhe patati. Supaṇṇapotakā samuddapiṭṭhe paripatantā mahāviravaṃ raviṃsu. Sakko mātaliṃ pucchi ‘‘samma mātali, kiṃ saddo nāmesa, atikāruññaravo vattatī’’ti? ‘‘Deva, tumhākaṃ rathavegena vicuṇṇite simbalivane patante supaṇṇapotakā maraṇabhayatajjitā ekaviravaṃ viravantī’’ti.

Mahāsatto ‘‘samma mātali, mā amhe nissāya ete kilamantu, na mayaṃ issariyaṃ nissāya pāṇavadhakammaṃ karoma, etesaṃ pana atthāya mayaṃ jīvitaṃ pariccajitvā asurānaṃ dassāma, nivattayetaṃ ratha’’nti vatvā imaṃ gāthamāha –

31. ‘‘Kulāvakā mātali simbalismiṃ, īsāmukhena parivajjayassu;
Kāmaṃ cajāma asuresu pāṇaṃ, māme dijā vikulāvā ahesu’’nti.

Tattha **kulāvakā**ti supaṇṇapotakā. **Mātalī**ti sārathiṃ āmantesi. **Simbalismi**nti passa ete simbalirukkhe olambantā ṭhitāti dasseti. **Īsāmukhena parivajjayassū**ti ete etassa rathassa īsāmukhena yathā na haññanti, evaṃ te parivajjayassu. **Kāmaṃ cajāma asuresu pāṇa**nti yadi amhesu asurānaṃ pāṇaṃ cajantesu etesaṃ sotthi hoti, kāmaṃ cajāma ekaṃseneva mayaṃ asuresu amhākaṃ pāṇaṃ cajāma. **Māme dijā vikulāvā ahesu**nti ime pana dijā ime garuḷapotakā viddhastavicuṇṇitakulāvakatāya vikulāvā mā ahesuṃ, mā amhākaṃ dukkhaṃ etesaṃ upari khipa, nivattaya nivattaya rathanti.

Mātalisaṅgāhako tassa vacanaṃ sutvā rathaṃ nivattetvā aññena maggena devalokābhimukhaṃ akāsi. Asurā pana taṃ nivattayamānameva disvā ‘‘addhā aññehipi cakkavāḷehi sakkā āgacchanti, balaṃ labhitvā ratho nivatto bhavissatī’’ti maraṇabhayabhītā palāyitvā asurabhavanameva pavisiṃsu.

Sakkopi devanagaraṃ pavisitvā dvīsu devalokesu devagaṇena parivuto nagaramajjhe aṭṭhāsi. Tasmiṃ khaṇe pathaviṃ bhinditvā yojanasahassubbedho vejayantapāsādo uṭṭhahi. Vijayante uṭṭhitattā ‘‘vejayanto’’ tveva nāmaṃ akaṃsu. Atha sakko puna asurānaṃ anāgamanatthāya pañcasu ṭhānesu ārakkhaṃ ṭhapesi. Yaṃ sandhāya vuttaṃ –

‘‘Antarā dvinnaṃ ayujjhapurānaṃ, pañcavidhā ṭhapitā abhirakkhā;
Uragakaroṭipayassa ca hārī, madanayutā caturo ca mahantā’’ti. (saṃ. ni. aṭṭha. 1.1.247);

Dve nagarānipi yuddhena gahetuṃ asakkuṇeyyatāya ayujjhapurāni nāma jātāni devanagarañca asuranagarañca. Yadā hi asurā balavantā honti, atha devehi palāyitvā devanagaraṃ pavisitvā dvāre pihite asurānaṃ satasahassampi kiñci kātuṃ na sakkoti. Yadā devā balavantā honti, atha asurehi palāyitvā asuranagaraṃ pavisitvā dvāre pihite sakkānaṃ satasahassampi kiñci kātuṃ na sakkoti. Iti imāni dve nagarāni ayujjhapurāni nāma. Tesaṃ antarā etesu uragādīsu pañcasu ṭhānesu sakkena ārakkhā ṭhapitā. Tattha **uraga-**saddena nāgā gahitā. Te udake balavantā honti, tasmā sinerussa paṭhamālinde tesaṃ ārakkhā. **Karoṭi-**saddena supaṇṇā gahitā. Tesaṃ kira karoṭi nāma pānabhojanaṃ, tena taṃ nāmaṃ labhiṃsu, dutiyālinde tesaṃ ārakkhā. **Payassahāri-**saddena kumbhaṇḍā gahitā. Dānavarakkhasā kirete, tatiyālinde tesaṃ ārakkhā. **Madanayuta-**saddena yakkhā gahitā. Visamacārino kira te yuddhasoṇḍā, catutthālinde tesaṃ ārakkhā. **Caturo ca mahantā**ti cattāro mahārājāno vuttā, pañcamālinde tesaṃ ārakkhā. Tasmā yadi asurā kupitā āvilacittā devapuraṃ upayanti, pañcavidhesu yaṃ girino paṭhamaṃ paribhaṇḍaṃ, taṃ uragā paribāhiya tiṭṭhanti. Evaṃ sesesu sesā.

Imesu pana pañcasu ṭhānesu ārakkhaṃ ṭhapetvā sakke devānaminde dibbasampattiṃ anubhavamāne sudhammā cavitvā tasseva pādaparicārikā hutvā nibbatti, kaṇṇikāya dinnanissandena cassā pañcayojanasatikā sudhammā nāma devasabhā udapādi, yattha dibbasetacchattassa heṭṭhā yojanappamāṇe kañcanapallaṅke nisinno sakko devānamindo devamanussānaṃ kattabbakiccāni karoti. Cittāpi cavitvā tasseva pādaparicārikā hutvā nibbatti, uyyānassa karaṇanissandena cassā cittalatāvanaṃ nāma uyyānaṃ udapādi. Nandāpi cavitvā tasseva pādaparicārikā hutvā nibbatti, pokkharaṇiyā nissandena cassā nandā nāma pokkharaṇī udapādi.

Sujā pana kusalakammassa akatattā ekasmiṃ araññe kandarāya bakasakuṇikā hutvā nibbattā. Sakko ‘‘sujā na paññāyati, kattha nu kho nibbattā’’ti āvajjento taṃ disvā tattha gantvā taṃ ādāya devalokaṃ āgantvā tassā ramaṇīyaṃ devanagaraṃ sudhammaṃ devasabhaṃ cittalatāvanaṃ nandāpokkharaṇiñca dassetvā ‘‘etā kusalaṃ katvā mayhaṃ pādaparicārikā hutvā nibbattā, tvaṃ pana kusalaṃ akatvā tiracchānayoniyaṃ nibbattā, ito paṭṭhāya sīlaṃ rakkhāhī’’ti taṃ ovaditvā pañcasu sīlesu patiṭṭhāpetvā tattheva netvā vissajjesi. Sāpi tato paṭṭhāya sīlaṃ rakkhati. Sakko katipāhaccayena ‘‘sakkā nu kho sīlaṃ rakkhitu’’nti gantvā maccharūpena uttāno hutvā purato nipajji, sā ‘‘matamacchako’’ti saññāya sīse aggahesi, maccho naṅguṭṭhaṃ cālesi, atha naṃ ‘‘jīvati maññe’’ti vissajjesi. Sakko ‘‘sādhu sādhu, sakkhissasi sīlaṃ rakkhitu’’nti agamāsi. Sā tato cutā bārāṇasiyaṃ kumbhakāragehe nibbatti.

Sakko ‘‘kahaṃ nu kho nibbattā’’ti tattha nibbattabhāvaṃ ñatvā suvaṇṇaeḷālukānaṃ yānakaṃ pūretvā majjhe gāmassa mahallakavesena nisīditvā ‘‘eḷālukāni gaṇhatha, eḷālukāni gaṇhathā’’ti ugghosesi. Manussā āgantvā ‘‘dehi, tātā’’ti āhaṃsu. ‘‘Ahaṃ sīlarakkhakānaṃ dammi, tumhe sīlaṃ rakkhathā’’ti? ‘‘Mayaṃ sīlaṃ nāma na jānāma, mūlena dehī’’ti. ‘‘Na mayhaṃ mūlena attho, sīlarakkhakānaññevāhaṃ dammī’’ti. Manussā ‘‘ko cāyaṃ eḷāluko’’ti pakkamiṃsu. Sujā taṃ pavattiṃ sutvā ‘‘mayhaṃ ānītaṃ bhavissatī’’ti cintetvā gantvā taṃ ‘‘dehi, tātā’’ti āha. ‘‘Sīlaṃ rakkhasi, ammā’’ti? ‘‘Āma, rakkhāmī’’ti. ‘‘Idaṃ mayā tuyhameva atthāya ābhata’’nti saddhiṃ yānakena gehadvāre ṭhapetvā pakkāmi.

Sāpi yāvajīvaṃ sīlaṃ rakkhitvā tato cutā vepacittissa asurindassa dhītā hutvā nibbatti, sīlānisaṃsena abhirūpā ahosi. So tassā vayappattakāle ‘‘mayhaṃ dhītā attano cittarucitaṃ sāmikaṃ gaṇhatū’’ti asure sannipātesi. Sakko ‘‘kahaṃ nu kho sā nibbattā’’ti olokento tattha nibbattabhāvaṃ ñatvā ‘‘sujā cittarucitaṃ sāmikaṃ gaṇhantī maṃ gaṇhissatī’’ti asuravaṇṇaṃ māpetvā tattha agamāsi. Sujaṃ alaṅkaritvā sannipātaṭṭhānaṃ ānetvā ‘‘cittarucitaṃ sāmikaṃ gaṇhā’’ti āhaṃsu. Sā olokentī sakkaṃ disvā pubbepi sinehavasena uppannapemena mahoghena viya ajjhotthaṭahadayā hutvā ‘‘ayaṃ me sāmiko’’ti vatvā tassa upari pupphadāmaṃ khipitvā aggahesi. Asurā ‘‘amhākaṃ rājā ettakaṃ kālaṃ dhītu anucchavikaṃ alabhitvā idāni labhati, ayamevassā dhītu pitāmahato mahallako anucchaviko’’ti lajjamānā pakkamiṃsu. So taṃ devanagaraṃ ānetvā aḍḍhateyyānaṃ nāṭikākoṭīnaṃ jeṭṭhikaṃ katvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhu pubbe paṇḍitā devanagare rajjaṃ kārayamānā attano jīvitaṃ pariccajantāpi pāṇātipātaṃ na kariṃsu, tvaṃ nāma evarūpe niyyānike sāsane pabbajitvā aparissāvitaṃ sapāṇakaṃ udakaṃ pivissasī’’ti taṃ bhikkhuṃ garahitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mātalisaṅgāhako ānando ahosi, sakko pana ahameva ahosi’’nti.

Kulāvakajātakavaṇṇanā paṭhamā.

## [32] 2. Naccajātakavaṇṇanā

Rudaṃ manuññanti idaṃ satthā jetavane viharanto ekaṃ bahubhaṇḍikaṃ bhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā **devadhammajātake** (jā. 1.1.6) vuttasadisameva. Satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ bhikkhu bahubhaṇḍo’’ti pucchi. ‘‘Āma, bhante’’ti. ‘‘Kiṃkāraṇā tvaṃ bhikkhu bahubhaṇḍo jātosī’’ti? So ettakaṃ sutvāva kuddho nivāsanapārupanaṃ chaḍḍetvā ‘‘iminā dāni nīhārena vicarāmī’’ti satthu purato naggo aṭṭhāsi. Manussā ‘‘dhī dhī’’ti āhaṃsu. So tato palāyitvā hīnāyāvatto. Bhikkhū dhammasabhāyaṃ sannisinnā ‘‘satthu nāma purato evarūpaṃ karissatī’’ti tassa aguṇakathaṃ kathesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti bhikkhū pucchi. Bhante, ‘‘so hi nāma bhikkhu tumhākaṃ purato catuparisamajjhe hirottappaṃ pahāya gāmadārako viya naggo ṭhatvā manussehi jigucchiyamāno hīnāyāvattitvā sāsanā parihīno’’ti tassa aguṇakathāya nisinnāmhāti. Satthā ‘‘na, bhikkhave, idāneva so bhikkhu hirottappābhāvena ratanasāsanā parihīno, pubbe itthiratanapaṭilābhatopi parihīnoyevā’’ti vatvā atītaṃ āhari.

Atīte paṭhamakappe catuppadā sīhaṃ rājānaṃ akaṃsu, macchā ānandamacchaṃ, sakuṇā suvaṇṇahaṃsaṃ. Tassa pana suvaṇṇahaṃsarājassa dhītā haṃsapotikā abhirūpā ahosi. So tassā varaṃ adāsi, sā attano cittarucitaṃ sāmikaṃ vāresi. Haṃsarājā tassā varaṃ datvā himavante sabbe sakuṇe sannipātāpesi, nānappakārā haṃsamorādayo sakuṇagaṇā samāgantvā ekasmiṃ mahante pāsāṇatale sannipatiṃsu. Haṃsarājā ‘‘attano cittarucitaṃ sāmikaṃ āgantvā gaṇhātū’’ti dhītaraṃ pakkosāpesi. Sā sakuṇasaṅghaṃ olokentī maṇivaṇṇagīvaṃ citrapekhuṇaṃ moraṃ disvā ‘‘ayaṃ me sāmiko hotū’’ti ārocesi. Sakuṇasaṅghā moraṃ upasaṅkamitvā āhaṃsu ‘‘samma mora, ayaṃ rājadhītā ettakānaṃ sakuṇānaṃ majjhe sāmikaṃ rocentī tayi ruciṃ uppādesī’’ti. Moro ‘‘ajjāpi tāva me balaṃ na passatī’’ti atituṭṭhiyā hirottappaṃ bhinditvā tāva mahato sakuṇasaṅghassa majjhe pakkhe pasāretvā naccituṃ ārabhi, naccanto appaṭicchanno ahosi.

Suvaṇṇahaṃsarājā lajjito ‘‘imassa neva ajjhattasamuṭṭhānā hirī atthi, na bahiddhāsamuṭṭhānaṃ ottappaṃ, nāssa bhinnahirottappassa mama dhītaraṃ dassāmī’’ti sakuṇasaṅghamajjhe imaṃ gāthamāha –

32. ‘‘Rudaṃ manuññaṃ rucirā ca piṭṭhi, veḷuriyavaṇṇūpanibhā ca gīvā;
Byāmamattāni ca pekhuṇāni, naccena te dhītaraṃ no dadāmī’’ti.

Tattha **rudaṃ manuñña**nti ta-kārassa da-kāro kato, rutaṃ manāpaṃ, vassitasaddo madhuroti attho. **Rucirā ca piṭṭhī**ti piṭṭhipi te citrā ceva sobhanā ca. **Veḷuriyavaṇṇūpanibhā**ti veḷuriyamaṇivaṇṇasadisā.

Byāmamattānīti ekabyāmappamāṇāni. **Pekhuṇānī**ti piñchāni. **Naccena te dhītaraṃ no dadāmī**ti hirottappaṃ bhinditvā naccitabhāveneva te evarūpassa nillajjassa dhītaraṃ no dadāmīti vatvā haṃsarājā tasmiṃyeva parisamajjhe attano bhāgineyyassa haṃsapotakassa dhītaraṃ adāsi. Moro haṃsapotikaṃ alabhitvā lajjitvā tatova uppatitvā palāyi. Haṃsarājāpi attano vasanaṭṭhānameva gato.

Satthā ''na, bhikkhave, idāneva esa hirottappaṃ bhinditvā ratanasāsanā parihīno, pubbepi itthiratanapaṭilābhato parihīnoyevā''ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ''tadā moro bahubhaṇḍiko ahosi, haṃsarājā pana ahameva ahosi''nti.

Naccajātakavaṇṇanā dutiyā.

## [33] 3. Sammodamānajātakavaṇṇanā

Sammodamānāti idaṃ satthā kapilavatthuṃ upanissāya nigrodhārāme viharanto cumbaṭakakalahaṃ ārabbha kathesi. So **kuṇālajātake** (jā. 2.21.kuṇālajātaka) āvi bhavissati. Tadā pana satthā ñātake āmantetvā ''mahārājā ñātakānaṃ aññamaññaṃ viggaho nāma na yutto, tiracchānagatāpi hi pubbe samaggakāle paccāmitte abhibhavitvā sotthiṃ pattā yadā vivādamāpannā, tadā mahāvināsaṃ pattā''ti vatvā ñātirājakulehi āyācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto vaṭṭakayoniyaṃ nibbattitvā anekavaṭṭakasahassaparivāro araññe paṭivasati. Tadā eko vaṭṭakaluddako tesaṃ vasanaṭṭhānaṃ gantvā vaṭṭakavassitaṃ katvā tesaṃ sannipatitabhāvaṃ ñatvā tesaṃ upari jālaṃ khipitvā pariyantesu maddanto sabbe ekato katvā pacchiṃ pūretvā gharaṃ gantvā te vikkiṇitvā tena mūlena jīvikaṃ kappeti. Athekadivasaṃ bodhisatto te vaṭṭake āha – ''ayaṃ sākuṇiko amhākaṃ ñātake vināsaṃ pāpeti, ahaṃ ekaṃ upāyaṃ jānāmi, enesa amhe gaṇhituṃ na sakkhissati, ito dāni paṭṭhāya etena tumhākaṃ upari jāle khittamatte ekeko ekekasmiṃ jālakkhike sīsaṃ ṭhapetvā jālaṃ ukkhipitvā icchitaṭṭhānaṃ haritvā ekasmiṃ kaṇṭakagumbe pakkhipatha, evaṃ sante heṭṭhā tena tena ṭhānena palāyissāmā''ti. Te sabbe ''sādhū''ti paṭissuṇiṃsu. Dutiyadivase upari jāle khitte te bodhisattena vuttanayeneva jālaṃ ukkhipitvā ekasmiṃ kaṇṭakagumbe khipitvā sayaṃ heṭṭhābhāgena tato tato palāyiṃsu. Sākuṇikassa gumbato jālaṃ mocentasseva vikālo jāto, so tucchahatthova agamāsi.

Punadivasato paṭṭhāyapi vaṭṭakā tatheva karonti. Sopi yāva sūriyatthaṅgamanā jālameva mocento kiñci alabhitvā tucchahatthova gehaṃ gacchati. Athassa bhariyā kujjhitvā ''tvaṃ divase divase tucchahattho āgacchasi, aññampi te bahi positabbaṭṭhānaṃ atthi maññe''ti āha. Sākuṇiko ''bhadde, mama aññaṃ positabbaṭṭhānaṃ natthi, apica kho pana te vaṭṭakā samaggā hutvā caranti, mayā khittamatte jālaṃ ādāya kaṇṭakagumbe khipitvā gacchanti, na kho panete sabbakālameva sammodamānā viharissanti, tvaṃ mā cintayi, yadā te vivādamāpajjissanti, tadā te sabbeva ādāya tava mukhaṃ hāsayamāno āgacchissāmī''ti vatvā bhariyāya imaṃ gāthamāha –

33. ''Sammodamānā gacchanti, jālamādāya pakkhino;
Yadā te vivadissanti, tadā ehinti me vasa''nti.

Tattha **yadā te vivadissantī**ti yasmiṃ kāle te vaṭṭakā nānāladdhikā nānāgāhā hutvā vivadissanti, kalahaṃ karissantīti attho. **Tadā ehinti me vasan**ti tasmiṃ kāle sabbepi te mama vasaṃ āgacchissanti. Athāhaṃ te gahetvā tava mukhaṃ hāsento āgacchissāmīti bhariyaṃ samassāsesi.

Katipāhasseva pana accayena eko vaṭṭako gocarabhūmiṃ otaranto asallakkhetvā aññassa sīsaṃ akkami, itaro ''ko maṃ sīse akkamī''ti kujjhiṃ. ''Ahaṃ asallakkhetvā akkamiṃ, mā kujjhī''ti vuttepi kujjhiyeva. Te punappunaṃ kathentā ''tvameva maññe jālaṃ ukkhipasī''ti aññamaññaṃ vivādaṃ kariṃsu. Tesu vivadantesu bodhisatto cintesi ''vivādake sotthibhāvo nāma natthi, idāneva te jālaṃ na ukkhipissanti, tato mahantaṃ vināsaṃ pāpuṇissanti, sākuṇiko okāsaṃ labhissati, mayā imasmiṃ ṭhāne na sakkā vasitu''nti. So attano parisaṃ ādāya aññattha gato. Sākuṇikopi kho katipāhaccayena āgantvā vaṭṭakavassitaṃ vassitvā tesaṃ sannipatitānaṃ upari jālaṃ khipi. Atheko vaṭṭako ‘‘tuyhaṃ kira jālaṃ ukkhipantasseva matthake lomāni patitāni, idāni ukkhipā’’ti āha. Aparo ‘‘tuyhaṃ kira jālaṃ ukkhipantasseva dvīsu pakkhesu pattāni patitāni, idāni ukkhipā’’ti āha. Iti tesaṃ ‘‘tvaṃ ukkhipa, tvaṃ ukkhipā’’ti vadantānaññeva sākuṇiko jālaṃ ukkhipitvā sabbeva te ekato katvā pacchiṃ pūretvā bhariyaṃ hāsayamāno gehaṃ agamāsi.

Satthā ‘‘evaṃ mahārājā ñātakānaṃ kalaho nāma na yutto, kalaho vināsamūlameva hotī’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā apaṇḍitavaṭṭako devadatto ahosi, paṇḍitavaṭṭako pana ahameva ahosi’’nti.

Sammodamānajātakavaṇṇanā tatiyā.

## [34] 4. Macchajātakavaṇṇanā

Na maṃ sītaṃ na maṃ uṇhanti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Tadā hi satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchi. ‘‘Saccaṃ, bhagavā’’ti. ‘‘Kenāsi ukkaṇṭhāpito’’ti? ‘‘Purāṇadutiyikā me, bhante madhurahattharasā, taṃ jahituṃ na sakkomī’’ti. Atha naṃ satthā ‘‘bhikkhu esā itthī tava anatthakārikā, pubbepi tvaṃ etaṃ nissāya maraṇaṃ pāpuṇanto maṃ āgamma maraṇā mutto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi. Tadā kevaṭṭā nadiyaṃ jālaṃ khipiṃsu. Atheko mahāmaccho rativasena attano macchiyā saddhiṃ kīḷamāno āgacchati. Tassa sā macchī purato gacchamānā jālagandhaṃ ghāyitvā jālaṃ pariharamānā gatā. So pana kāmagiddho lolamaccho jālakucchimeva paviṭṭho. Kevaṭṭā tassa jālaṃ paviṭṭhabhāvaṃ ñatvā jālaṃ ukkhipitvā macchaṃ gahetvā amāretvāva vālikāpiṭṭhe khipitvā ‘‘imaṃ aṅgāresu pacitvā khādissāmā’’ti aṅgāre karonti, sūlaṃ tacchenti. Maccho ‘‘etaṃ aṅgāratāpanaṃ vā sūlavijjhanaṃ vā aññaṃ vā pana dukkhaṃ na maṃ kilameti, yaṃ panesā macchī ‘aññaṃ so nūna ratiyā gato’ti mayi domanassaṃ āpajjati, tameva maṃ bādhatī’’ti paridevamāno imaṃ gāthamāha –

34. ‘‘Na maṃ sītaṃ na maṃ uṇhaṃ, na maṃ jālasmi bādhanaṃ;
Yañca maṃ maññate macchī, aññaṃ so ratiyā gato’’ti.

Tattha **na maṃ sītaṃ na maṃ uṇha**nti macchānaṃ udakā nīhaṭakāle sītaṃ hoti, tasmiṃ vigate uṇhaṃ hoti, tadubhayampi sandhāya ‘‘na maṃ sītaṃ na maṃ uṇhaṃ bādhatī’’ti paridevati. Yampi aṅgāresu paccanamūlakaṃ dukkhaṃ bhavissati, tampi sandhāya ‘‘na maṃ uṇha’’nti paridevateva. **Na maṃ jālasmi bādhana**nti yampi me jālasmiṃ bādhanaṃ ahosi, tampi maṃ na bādhetīti paridevati. **‘‘Yañca ma’’**ntiādīsu ayaṃ piṇḍattho – sā macchī mama jāle patitassa imehi kevaṭṭehi gahitabhāvaṃ ajānantī maṃ apassamānā ‘‘so maccho idāni aññaṃ macchiṃ kāmaratiyā gato bhavissatī’’ti cinteti, taṃ tassā domanassappattāya cintanaṃ maṃ bādhatīti vālikāpiṭṭhe nipanno paridevati.

Tasmiṃ samaye purohito dāsaparivuto nhānatthāya nadītīraṃ āgato. So pana sabbarutaññū hoti. Tenassa macchaparidevanaṃ sutvā etadahosi ‘‘ayaṃ maccho kilesavasena paridevati, evaṃ āturacitto kho panesa mīyamāno nirayeyeva nibbattissati, ahamassa avassayo bhavissāmī’’ti kevaṭṭānaṃ santikaṃ gantvā ‘‘ambho tumhe amhākaṃ ekadivasampi byañjanatthāya macchaṃ na dethā’’ti āha. Kevaṭṭā ‘‘kiṃ vadetha, sāmi, tumhākaṃ ruccanakamacchaṃ gaṇhitvā gacchathā’’ti āhaṃsu. ‘‘Amhākaṃ aññena kammaṃ natthi, imaññeva dethā’’ti. ‘‘Gaṇhatha sāmī’’ti. Bodhisatto taṃ ubhohi hatthehi gahetvā nadītīre nisīditvā ‘‘ambho maccha, sace tāhaṃ ajja na passeyyaṃ, jīvitakkhayaṃ pāpuṇeyyāsi, idāni ito paṭṭhāya mā kilesavasiko ahosī’’ti ovaditvā udake vissajjetvā nhatvā nagaraṃ pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhāsi. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā macchī purāṇadutiyikā ahosi, maccho ukkaṇṭhitabhikkhu purohito pana ahameva ahosi’’nti.

Macchajātakavaṇṇanā catutthā.

## [35] 5. Vaṭṭakajātakavaṇṇanā

Santi pakkhā apatanāti idaṃ satthā magadhesu cārikaṃ caramāno dāvagginibbānaṃ ārabbha kathesi. Ekasmiñhi samaye satthā magadhesu cārikaṃ caramāno aññatarasmiṃ magadhagāmake piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto bhikkhugaṇaparivuto maggaṃ paṭipajji. Tasmiṃ samaye mahāḍāho uṭṭhahi, purato ca pacchato ca bahū bhikkhū dissanti, sopi kho aggi ekadhūmo ekajālo hutvā avattharamāno āgacchateva. Tattheke puthujjanabhikkhū maraṇabhayabhītā ‘‘paṭaggiṃ dassāma, tena daḍḍhaṭṭhānaṃ itaro aggi na ottharissatī’’ti araṇisahitaṃ nīharitvā aggiṃ karonti. Apare āhaṃsu ‘‘āvuso, tumhe kiṃ nāma karotha, gaganamajjhe ṭhitaṃ candamaṇḍalaṃ, pācīnalokadhātuto uggacchantaṃ sahassaraṃsipaṭimaṇḍitaṃ sūriyamaṇḍalaṃ, velāya tīre ṭhitā samuddaṃ, sineruṃ nissāya ṭhitā sineruṃ apassantā viya sadevake loke aggapuggalaṃ attanā saddhiṃ gacchantameva sammāsambuddhaṃ anoloketvā ‘paṭaggiṃ demā’ti vadatha, buddhabalaṃ nāma na jānātha, etha satthu santikaṃ gamissāmā’’ti. Te purato ca pacchato ca gacchantā sabbepi ekato hutvā dasabalassa santikaṃ agamaṃsu. Satthā mahābhikkhusaṅghaparivāro aññatarasmiṃ padese aṭṭhāsi. Dāvaggi abhibhavanto viya viravanto āgacchati. Āgantvā tathāgatassa ṭhitaṭṭhānaṃ patvā tassa padesassa samantā soḷasakarīsamattaṭṭhānaṃ patto udake opilāpitatiṇukkā viya nibbāyi, vinibbedhato dvattiṃsakarīsamattaṭṭhānaṃ avattharituṃ nāsakkhi.

Bhikkhū satthu guṇakathaṃ ārabhiṃsu – ‘‘aho buddhānaṃ guṇā nāma, ayañhi nāma acetano aggi buddhānaṃ ṭhitaṭṭhānaṃ avattharituṃ na sakkoti, udake tiṇukkā viya nibbāyati, aho buddhānaṃ ānubhāvo nāmā’’ti. Satthā tesaṃ kathaṃ sutvā ‘‘na, bhikkhave, etaṃ etarahi mayhaṃ balaṃ, yaṃ imaṃ bhūmippadesaṃ patvā esa aggi nibbāyati. Idaṃ pana mayhaṃ porāṇakasaccabalaṃ. Imasmiñhi padese sakalampi imaṃ kappaṃ aggi na jalissati, kappaṭṭhiyapāṭihāriyaṃ nāmeta’’nti āha. Athāyasmā ānando satthu nisīdanatthāya catugguṇaṃ saṅghāṭiṃ paññapesi, nisīdi satthā pallaṅkaṃ ābhujitvā. Bhikkhusaṅghopi tathāgataṃ vanditvā parivāretvā nisīdi. Atha satthā ‘‘idaṃ tāva, bhante, amhākaṃ pākaṭaṃ, atītaṃ paṭicchannaṃ, taṃ no pākaṭaṃ karothā’’ti bhikkhūhi āyācito atītaṃ āhari.

Atīte magadharaṭṭhe tasmiṃyeva padese bodhisatto vaṭṭakayoniyaṃ paṭisandhiṃ gahetvā mātukucchito jāto aṇḍakosaṃ padāletvā nikkhantakāle mahāgeṇḍukappamāṇo vaṭṭakapotako ahosi. Atha naṃ mātāpitaro kulāvake nipajjāpetvā mukhatuṇḍakena gocaraṃ āharitvā posenti. Tassa pakkhe pasāretvā ākāse gamanabalaṃ vā pāde ukkhipitvā thale gamanabalaṃ vā natthi. Tañca padesaṃ saṃvacchare saṃvacchare dāvaggi gaṇhāti, so tasmimpi samaye mahāravaṃ ravanto taṃ padesaṃ gaṇhi, sakuṇasaṅghā attano attano kulāvakehi nikkhamitvā maraṇabhayabhītā viravantā palāyanti, bodhisattassapi mātāpitaro maraṇabhayabhītā bodhisattaṃ chaḍḍetvā palāyiṃsu. Bodhisatto kulāvake nipannakova gīvaṃ ukkhipitvā avattharitvā āgacchantaṃ aggiṃ disvā cintesi ‘‘sace mayhaṃ pakkhe pasāretvā ākāsena gamanabalaṃ bhaveyya, uppatitvā aññattha gaccheyyaṃ. Sace pāde ukkhipitvā gamanabalaṃ bhaveyya, padavārena aññattha gaccheyyaṃ. Mātāpitaropi kho me maraṇabhayabhītā maṃ ekakaṃ pahāya attānaṃ parittāyantā palātā. Idāni me aññaṃ paṭisaraṇaṃ natthi, atāṇomhi asaraṇo, kiṃ nu kho ajja mayā kātuṃ vaṭṭatī’’ti.

Athassa etadahosi ‘‘imasmiṃ loke sīlaguṇo nāma atthi, saccaguṇo nāma atthi, atīte pāramiyo pūretvā bodhimūle nisīditvā abhisambuddhā sīlasamādhipaññāvimuttivimuttiñāṇadassanasampannā saccānuddayakāruññakhantisamannāgatā sabbasattesu samappavattamettābhāvanā sabbaññubuddhā nāma atthi, tehi ca paṭividdhā dhammaguṇā nāma atthi, mayi cāpi ekaṃ saccaṃ atthi, saṃvijjamāno eko sabhāvadhammo paññāyati, tasmā atīte buddhe ceva tehi paṭividdhaguṇe ca āvajjetvā mayi vijjamānaṃ saccasabhāvadhammaṃ gahetvā saccakiriyaṃ katvā aggiṃ paṭikkamāpetvā ajja mayā attano ceva sesasakuṇānañca sotthibhāvaṃ kātuṃ vaṭṭatī’’ti. Tena vuttaṃ –

‘‘Atthi loke sīlaguṇo, saccaṃ soceyyanuddayā;
Tena saccena kāhāmi, saccakiriyamanuttaraṃ.

‘‘Āvajjetvā dhammabalaṃ, saritvā pubbake jine;
Saccabalamavassāya, saccakiriyamakāsaha’’nti. (cariyā. 3.79-80);

Atha bodhisatto atīte parinibbutānaṃ buddhānaṃ guṇe āvajjetvā attani vijjamānaṃ saccasabhāvaṃ ārabbha saccakiriyaṃ karonto imaṃ gāthamāha –

35. ‘‘Santi pakkhā apatanā, santi pādā avañcanā;
Mātāpitā ca nikkhantā, jātaveda paṭikkamā’’ti.

Tattha **santi pakkhā apatanā**ti mayhaṃ pakkhā nāma atthi upalabbhanti, no ca kho sakkā etehi uppatituṃ ākāsena gantunti apatanā. **Santi pādā avañcanā**ti pādāpi me atthi, tehi pana vañcituṃ padavāragamanena gantuṃ na sakkāti avañcanā. **Mātāpitā ca nikkhantā**ti ye ca maṃ aññattha neyyuṃ, tepi maraṇabhayena mātāpitaro nikkhantā. **Jātavedā**ti aggiṃ ālapati. So hi jātova vedayati paññāyati, tasmā ‘‘jātavedo’’ti vuccati. **Paṭikkamā**ti paṭigaccha nivattāti jātavedaṃ āṇāpeti.

Iti mahāsatto ‘‘sace mayhaṃ pakkhānaṃ atthibhāvo, te ca pasāretvā ākāse apatanabhāvo, pādānaṃ atthibhāvo, te ca ukkhipitvā avañcanabhāvo, mātāpitūnaṃ maṃ kulāvakeyeva chaḍḍetvā palātabhāvo ca sacco sabhāvabhūtoyeva, jātaveda, etena saccena tvaṃ ito paṭikkamā’’ti kulāvake nipannakova saccakiriyaṃ akāsi. Tassa saha saccakiriyāya soḷasakarīsamatte ṭhāne jātavedo paṭikkami. Paṭikkamanto ca na jhāyamānova aññaṃ gato, udake pana opilāpitā ukkā viya tattheva nibbāyi. Tena vuttaṃ –

‘‘Saha sacce kate mayhaṃ, mahāpajjalito sikhī;
Vajjesi soḷasa karīsāni, udakaṃ patvā yathā sikhī’’ti. (cariyā. 3.82);

Taṃ pana ṭhānaṃ sakalepi imasmiṃ kappe agginā anabhibhavanīyattā kappaṭṭhiyapāṭihāriyaṃ nāma jātaṃ. Evaṃ bodhisatto saccakiriyaṃ katvā jīvitapariyosāne yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, imassa vanassa agginā anajjhottharaṇaṃ etarahi mayhaṃ balaṃ, porāṇaṃ panetaṃ vaṭṭapotakakāle mayhameva saccabala’’nti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi. Saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino, keci arahattaṃ pattāti. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mātāpitaro etarahi mātāpitarova ahesuṃ, vaṭṭakarājā pana ahameva ahosi’’nti.

Vaṭṭakajātakavaṇṇanā pañcamā.

## [36] 6. Sakuṇajātakavaṇṇanā

Yaṃ nissitāti idaṃ satthā jetavane viharanto daḍḍhapaṇṇasālaṃ bhikkhuṃ ārabbha kathesi. Eko kira bhikkhu satthu santike kammaṭṭhānaṃ gahetvā jetavanato nikkhamma kosalesu ekaṃ paccantagāmaṃ nissāya ekasmiṃ araññasenāsane vasati. Athassa paṭhamamāseyeva paṇṇasālā ḍayhittha. So ‘‘paṇṇasālā me daḍḍhā, dukkhaṃ vasāmī’’ti manussānaṃ ācikkhi. Manussā ‘‘idāni no khettaṃ parisukkhaṃ, kedāre pāyetvā karissāma’’, tasmiṃ pāyite ‘‘bījaṃ vapitvā’’, bīje vutte ‘‘vatiṃ katvā’’, vatiyā katāya ‘‘niddāyitvā, lāyitvā, madditvā’’ti evaṃ taṃ taṃ kammaṃ apadisantāyeva temāsaṃ vītināmesuṃ. So bhikkhu temāsaṃ ajjhokāse dukkhaṃ vasanto kammaṭṭhānaṃ vaḍḍhetvā visesaṃ nibbattetuṃ nāsakkhi. Pavāretvā pana satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ‘‘kiṃ bhikkhu sukhena vassaṃvutthosi, kammaṭṭhānaṃ te matthakaṃ patta’’nti pucchi. So taṃ pavattiṃ ācikkhitvā ‘‘senāsanasappāyassa me abhāvena kammaṭṭhānaṃ matthakaṃ na patta’’nti āha. Satthā ‘‘pubbe bhikkhu tiracchānagatāpi attano sappāyāsappāyaṃ jāniṃsu, tvaṃ kasmā na aññāsī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakuṇayoniyaṃ nibbattitvā sakuṇasaṅghaparivuto araññāyatane sākhāviṭapasampannaṃ mahārukkhaṃ nissāya vasati.

Athekadivasaṃ tassa rukkhassa sākhāsu aññamaññaṃ ghaṃsantīsu cuṇṇaṃ patati, dhūmo uṭṭhāti. Taṃ disvā bodhisatto cintesi ‘‘imā dve sākhā evaṃ ghaṃsamānā aggiṃ vissajjessanti, so patitvā purāṇapaṇṇāni gaṇhissati, tato paṭṭhāya imampi rukkhaṃ jhāpessati, na sakkā idha amhehi vasituṃ, ito palāyitvā aññattha gantuṃ vaṭṭatī’’ti. So sakuṇasaṅghassa imaṃ gāthamāha –

36. ‘‘Yaṃ nissitā jagatiruhaṃ vihaṅgamā, svāyaṃ aggiṃ pamuñcati;
Disā bhajatha vakkaṅgā, jātaṃ saraṇato bhaya’’nti.

Tattha **jagatiruha**nti jagati vuccati pathavī, tattha jātattā rukkho ‘‘jagatiruho’’ti vuccati. **Vihaṅgamā**ti vihaṃ vuccati ākāsaṃ, tattha gamanato pakkhī ‘‘vihaṅgamā’’ti vuccanti. **Disā bhajathā**ti imaṃ rukkhaṃ muñcitvā ito palāyantā catasso disā bhajatha. **Vakkaṅgā**ti sakuṇe ālapati. Te hi uttamaṅgaṃ galaṃ kadāci kadāci vaṅkaṃ karonti, tasmā ‘‘vakkaṅgā’’ti vuccanti. Vaṅkā vā tesaṃ ubhosu passesu pakkhā jātāti vakkaṅgā. **Jātaṃ saraṇato bhaya**nti amhākaṃ avassayarukkhatoyeva bhayaṃ nibbattaṃ, etha aññattha gacchāmāti.

Bodhisattassa vacanakarā paṇḍitasakuṇā tena saddhiṃ ekappahāreneva uppatitvā aññattha gatā. Ye pana apaṇḍitā, te ‘‘evameva esa bindumatte udake kumbhīle passatī’’ti tassa vacanaṃ aggahetvā tattheva vasiṃsu. Tato na cirasseva bodhisattena cintitākāreneva aggi nibbattitvā taṃ rukkhaṃ aggahesi. Dhūmesu ca jālāsu ca uṭṭhitāsu dhūmandhā sakuṇā aññattha gantuṃ nāsakkhiṃsu, aggimhi patitvā patitvā vināsaṃ pāpuṇiṃsu.

Satthā ‘‘evaṃ bhikkhu pubbe tiracchānagatāpi rukkhagge vasantā attano sappāyāsappāyaṃ jānanti, tvaṃ kasmā na aññāsī’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi. Saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhito. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā bodhisattassa vacanakarā sakuṇā buddhaparisā ahesuṃ, paṇḍitasakuṇo pana ahameva ahosi’’nti.

Sakuṇajātakavaṇṇanā chaṭṭhā.

## [37] 7. Tittirajātakavaṇṇanā

Ye vuḍḍhamapacāyantīti idaṃ satthā sāvatthiṃ gacchanto sāriputtattherassa senāsanapaṭibāhanaṃ ārabbha kathesi. Anāthapiṇḍikena hi vihāraṃ kāretvā dūte pesite satthā rājagahā nikkhamma vesāliṃ patvā tattha yathābhirantaṃ viharitvā ‘‘sāvatthiṃ gamissāmī’’ti maggaṃ paṭipajji. Tena ca samayena chabbaggiyānaṃ antevāsikā purato purato gantvā therānaṃ senāsanesu aggahitesveva ‘‘idaṃ senāsanaṃ amhākaṃ upajjhāyassa, idaṃ ācariyassa, idaṃ amhākameva bhavissatī’’ti senāsanāni palibundhenti. Pacchā āgatā therā senāsanāni na labhanti. Sāriputtatherassāpi antevāsikā therassa senāsanaṃ pariyesantā na labhiṃsu. Thero senāsanaṃ alabhanto satthu senāsanassa avidūre ekasmiṃ rukkhamūle nisajjāya ca caṅkamena ca rattiṃ vītināmesi. Satthā paccūsasamaye nikkhamitvā ukkāsi, theropi ukkāsi. ‘‘Ko eso’’ti? ‘‘Ahaṃ, bhante, sāriputto’’ti. ‘‘Sāriputta, imāya velāya idha kiṃ karosī’’ti? ‘‘So taṃ pavattiṃ ārocesi’’. Satthā therassa vacanaṃ sutvā ‘‘idāni tāva mayi jīvanteyeva bhikkhū aññamaññaṃ agāravā apatissā viharanti, parinibbute kiṃ nu kho karissantī’’ti āvajjentassa dhammasaṃvego udapādi.

So pabhātāya rattiyā bhikkhusaṅghaṃ sannipātāpetvā bhikkhū pucchi ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū purato purato gantvā therānaṃ bhikkhūnaṃ senāsanaṃ paṭibāhantī’’ti. ‘‘Saccaṃ, bhagavā’’ti? Tato chabbaggiye garahitvā dhammiṃ kathaṃ katvā bhikkhū āmantesi ‘‘ko nu kho, bhikkhave, aggāsanaṃ aggodakaṃ aggapiṇḍaṃ arahatī’’ti? Ekacce ‘‘khattiyakulā pabbajito’’ti āhaṃsu, ekacce ‘‘brāhmaṇakulā, gahapatikulā pabbajito’’ti, apare ‘‘vinayadharo, dhammakathiko, paṭhamassa jhānassa lābhī, dutiyassa, tatiyassa, catutthassa jhānassa lābhī’’ti. Apare ‘‘sotāpanno, sakadāgāmī, anāgāmī, arahā, tevijjo, chaḷabhiñño’’ti āhaṃsu. Evaṃ tehi bhikkhūhi attano attano rucivasena aggāsanādirahānaṃ kathitakāle satthā āha – ‘‘na, bhikkhave, mayhaṃ sāsane aggāsanādīni patvā khattiyakulā pabbajito pamāṇaṃ, na brāhmaṇakulā pabbajito, na gahapatikulā pabbajito, na vinayadharo, na suttantiko, na ābhidhammiko, na paṭhamajjhānādilābhino, na sotāpannādayo pamāṇaṃ, atha kho, bhikkhave, imasmiṃ sāsane yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabbaṃ, aggāsanaṃ aggodakaṃ aggapiṇḍo laddhabbo. Idamettha pamāṇaṃ. Tasmā vuḍḍhataro bhikkhu etesaṃ anucchaviko. Idāni kho pana, bhikkhave, sāriputto mayhaṃ aggasāvako anudhammacakkappavattako mamānantaraṃ senāsanaṃ laddhuṃ arahati, so imaṃ rattiṃ senāsanaṃ alabhanto rukkhamūle vītināmesi, tumhe idāneva evaṃ agāravā apatissā, gacchante gacchante kāle kinti katvā viharissathā''ti. Atha nesaṃ ovādadānatthāya ''pubbe, bhikkhave, tiracchānagatāpi 'na kho panetaṃ amhākaṃ patirūpaṃ, yaṃ mayaṃ aññamaññaṃ agāravā apatissā asabhāgavuttino vihareyyāma, amhesu mahallakataraṃ jānitvā tassa abhivādanādīni karissāmā'ti sādhukaṃ vīmaṃsitvā 'ayaṃ no mahallako'ti ñatvā tassa abhivādanādīni katvā devapathaṃ pūrayamānā gatā''ti vatvā atītaṃ āhari.

Atīte himavantappadese ekaṃ mahānigrodhaṃ upanissāya tayo sahāyā vihariṃsu – tittiro, makkaṭo, hatthīti. Te aññamaññaṃ agāravā apatissā asabhāgavuttino ahesuṃ. Atha nesaṃ etadahosi ''na yuttaṃ amhākaṃ evaṃ viharituṃ, yaṃnūna mayaṃ yo no mahallakataro, tassa abhivādanādīni karontā vihareyyāmā''ti. ''Ko pana no mahallakataro''ti cintentā ekadivasaṃ ''attheso upāyo''ti tayopi janā nigrodhamūle nisīditvā tittiro ca makkaṭo ca hatthiṃ pucchiṃsu ''samma hatthi, tvaṃ imaṃ nigrodharukkhaṃ kīvappamāṇakālato paṭṭhāya jānāsī''ti? So āha ''sammā, ahaṃ taruṇapotakakāle imaṃ nigrodhagacchaṃ antarasatthīsu katvā gacchāmi, avattharitvā ṭhitakāle ca pana me etassa aggasākhā nābhiṃ ghaṭṭeti, evāhaṃ imaṃ gacchakālato paṭṭhāya jānāmī''ti puna ubhopi janā purimanayeneva makkaṭaṃ pucchiṃsu. So āha ''ahaṃ sammā makkaṭacchāpako samāno bhūmiyaṃ nisīditvā gīvaṃ anukkhipitvāva imassa nigrodhapotakassa aggaṅkure khādāmi, evāhaṃ imaṃ khuddakakālato paṭṭhāya jānāmī''ti. Atha itare ubhopi purimanayeneva tittiraṃ pucchiṃsu. So āha ''sammā, pubbe asukasmiṃ nāma ṭhāne mahānigrodharukkho ahosi, ahaṃ tassa phalāni khāditvā imasmiṃ ṭhāne vaccaṃ pātesiṃ, tato esa rukkho jāto, evāhaṃ imaṃ ajātakālato paṭṭhāya jānāmi, tasmā ahaṃ tumhehi jātiyā mahallakataro''ti.

Evaṃ vutte makkaṭo ca hatthī ca tittirapaṇḍitaṃ āhaṃsu ''samma, tvaṃ amhehi mahallakataro, ito paṭṭhāya mayaṃ tava sakkāragarukāramānanavandanapūjanāni ceva abhivādanapaccuṭṭhānaañjalikammasāmīcikammāni ca karissāma, ovāde ca te ṭhassāma, tvaṃ pana ito paṭṭhāya amhākaṃ ovādānusāsaniṃ dadeyyāsī''ti. Tato paṭṭhāya tittiro tesaṃ ovādaṃ adāsi, sīlesu patiṭṭhāpesi, sayampi sīlāni samādiyi. Te tayopi janā pañcasu sīlesu patiṭṭhāya aññamaññaṃ sagāravā sappatissā sabhāgavuttino hutvā jīvitapariyosāne devalokaparāyaṇā ahesuṃ. Tesaṃ tiṇṇaṃ samādānaṃ tittiriyaṃ brahmacariyaṃ nāma ahosi.

Te hi nāma, bhikkhave, tiracchānagatā aññamaññaṃ sagāravā sappatissā vihariṃsu, tumhe evaṃ svākhāte dhammavinaye pabbajitvā kasmā aññamaññaṃ agāravā apatissā viharatha. Anujānāmi, bhikkhave, ito paṭṭhāya tumhākaṃ yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ, yathāvuḍḍhaṃ aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na ito paṭṭhāya ca navakatarena vuḍḍhataro senāsanena paṭibāhitabbo, yo paṭibāheyya, āpattidukkaṭassāti evaṃ satthā imaṃ dhammadesanaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

37. ''Ye vuḍḍhamapacāyanti, narā dhammassa kovidā;
Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatī''ti.

Tattha **ye vuḍḍhamapacāyantī**ti jātivuḍḍho, vayovuḍḍho, guṇavuḍḍhoti tayo vuḍḍhā. Tesu jātisampanno jātivuḍḍho nāma, vaye ṭhito vayovuḍḍho nāma, guṇasampanno guṇavuḍḍho nāma. Tesu guṇasampanno vayovuḍḍho imasmiṃ ṭhāne ''vuḍḍho''ti adhippeto. **Apacāyantī**ti jeṭṭhāpacāyikakammena pūjenti. **Dhammassa kovidā**ti jeṭṭhāpacāyanadhammassa kovidā kusalā. **Diṭṭheva dhamme**ti imasmiṃyeva attabhāve. **Pāsaṃsā**ti pasaṃsārahā. **Samparāye ca suggatī**ti samparetabbe imaṃ lokaṃ hitvā gantabbe paralokepi tesaṃ sugatiyeva hotīti. Ayaṃ panettha piṇḍattho

– bhikkhave, khattiyā vā hontu brāhmaṇā vā vessā vā suddā vā gahaṭṭhā vā pabbajitā vā tiracchānagatā vā, ye keci sattā jeṭṭhāpacitikamme chekā kusalā guṇasampannānaṃ vayovuḍḍhānaṃ apacitiṃ karonti, te imasmiñca attabhāve jeṭṭhāpacitikārakāti pasaṃsaṃ vaṇṇanaṃ thomanaṃ labhanti, kāyassa ca bhedā sagge nibbattantīti.

Evaṃ satthā jeṭṭhāpacitikammassa guṇaṃ kathetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā hatthināgo moggallāno ahosi, makkaṭo sāriputto, tittirapaṇḍito pana ahameva ahosi’’nti.

Tittirajātakavaṇṇanā sattamā.

## [38] 8. Bakajātakavaṇṇanā

Nāccantaṃ nikatippaññoti idaṃ satthā jetavane viharanto cīvaravaḍḍhakaṃ bhikkhu ārabbha kathesi. Eko kira jetavanavāsiko bhikkhu yaṃkiñci cīvare kattabbaṃ chedanaghaṭṭanavicāraṇasibbanādikaṃ kammaṃ, tattha sukusalo. So tāya kusalatāya cīvaraṃ vaḍḍheti, tasmā ‘‘cīvaravaḍḍhako’’ tveva paññāyittha. Kiṃ panesa karotīti? Jiṇṇapilotikāsu hatthakammaṃ dassetvā suphassikaṃ manāpaṃ cīvaraṃ katvā rajanapariyosāne piṭṭhodakena rajitvā saṅkhena ghaṃsitvā ujjalaṃ manuññaṃ katvā nikkhipati. Cīvarakammaṃ kātuṃ ajānantā bhikkhū ahate sāṭake gahetvā tassa santikaṃ āgantvā ‘‘mayaṃ cīvaraṃ kātuṃ na jānāma, cīvaraṃ no katvā dethā’’ti vadanti. So ‘‘cīvaraṃ āvuso kariyamānaṃ cirena niṭṭhāti, mayā katacīvarameva atthi, ime sāṭake ṭhapetvā taṃ gaṇhitvā gacchathā’’ti nīharitvā dasseti. Te tassa vaṇṇasampattimeva disvā antaraṃ ajānantā ‘‘thira’’nti saññāya ahatasāṭake cīvaravaḍḍhakassa datvā taṃ gaṇhitvā gacchanti. Taṃ tehi thokaṃ kiliṭṭhakāle uṇhodakena dhoviyamānaṃ attano pakatiṃ dasseti, tattha tattha jiṇṇaṭṭhānaṃ paññāyati, te vippaṭisārino honti. Evaṃ āgatāgate pilotikāhi vañcento so bhikkhu sabbattha pākaṭo jāto.

Yathā cesa jetavane, tathā aññatarasmiṃ gāmakepi eko cīvaravaḍḍhako lokaṃ vañceti. Tassa sambhattā bhikkhū ‘‘bhante, jetavane kira eko cīvaravaḍḍhako evaṃ lokaṃ vañcetī’’ti ārocesuṃ. Athassa etadahosi ‘‘handāhaṃ, taṃ nagaravāsikaṃ vañcemī’’ti pilotikacīvaraṃ atimanāpaṃ katvā surattaṃ rajitvā taṃ pārupitvā jetavanaṃ agamāsi. Itaro taṃ disvāva lobhaṃ uppādetvā ‘‘bhante, imaṃ cīvaraṃ tumhehi kata’’nti pucchi. ‘‘Āmāvuso’’ti. ‘‘Bhante, imaṃ cīvaraṃ mayhaṃ detha, tumhe aññaṃ labhissathā’’ti? ‘‘Āvuso, mayaṃ gāmavāsikā dullabhapaccayā, imāhaṃ tuyhaṃ datvā attanā kiṃ pārupissāmī’’ti? ‘‘Bhante, mama santike ahatasāṭakā atthi, te gahetvā tumhākaṃ cīvaraṃ karothā’’ti. ‘‘Āvuso, mayā ettha hatthakammaṃ dassitaṃ, tayi pana evaṃ vadante kiṃ sakkā kātuṃ, gaṇhāhi na’’nti tassa pilotikacīvaraṃ datvā ahatasāṭake ādāya taṃ vañcetvā pakkāmi. Jetavanavāsikopi taṃ cīvaraṃ pārupitvā katipāhaccayena uṇhodakena dhovanto jiṇṇapilotikabhāvaṃ disvā lajjito ‘‘gāmavāsicīvaravaḍḍhakena kira jetavanavāsiko vañcito’’ti tassa vañcitabhāvo saṅghamajjhe pākaṭo jāto.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ taṃ kathaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi. Te tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, jetavanavāsī cīvaravaḍḍhako idāneva aññe vañceti, pubbepi vañcesiyeva. Na gāmavāsikenāpi idāneva esa jetavanavāsī cīvaravaḍḍhako vañcito, pubbepi vañcitoyevā’’ti vatvā atītaṃ āhari.

Atīte ekasmiṃ araññāyatane bodhisatto aññataraṃ padumasaraṃ nissāya ṭhite varaṇarukkhe rukkhadevatā hutvā nibbatti. Tadā aññatarasmiṃ nātimahante sare nidāghasamaye udakaṃ mandaṃ ahosi, bahū cettha macchā honti. Atheko bako te macche disvā ‘‘ekena upāyena ime macche vañcetvā khādissāmī’’ti gantvā udakapariyante cintento nisīdi. Atha naṃ macchā disvā ‘‘kiṃ, ayya, cintento nisinnosī’’ti pucchiṃsu. ‘‘Tumhākaṃ cintento nisinnomhī’’ti. ‘‘Kiṃ amhākaṃ cintesi, ayyā’’ti? ‘‘‘Imasmiṃ sare udakaṃ parittaṃ, gocaro mando, nidāgho ca mahanto, idānime macchā kiṃ nāma karissantī’ti tumhākaṃ cintento nisinnomhī’’ti. ‘‘Atha kiṃ karoma, ayyā’’ti? ‘‘Tumhe sace mayhaṃ vacanaṃ kareyyātha, ahaṃ vo ekekaṃ mukhatuṇḍakena gahetvā ekaṃ pañcavaṇṇapadumasañchannaṃ mahāsaraṃ netvā vissajjeyya''nti. ''Ayya, paṭhamakappikato paṭṭhāya macchānaṃ cintanakabako nāma natthi, tvaṃ amhesu ekekaṃ khāditukāmosī''ti. ''Nāhaṃ tumhe mayhaṃ saddahante khādissāmi''. ''Sace pana sarassa atthibhāvaṃ mayhaṃ na saddahatha, ekaṃ macchaṃ mayā saddhiṃ saraṃ passituṃ pesethā''ti. Macchā tassa saddahitvā ''ayaṃ jalepi thalepi samattho''ti ekaṃ kāḷamahāmacchaṃ adaṃsu ''imaṃ gahetvā gacchathā''ti. So taṃ gahetvā netvā sare vissajjetvā sabbaṃ saraṃ dassetvā puna ānetvā tesaṃ macchānaṃ santike vissajjesi. So tesaṃ macchānaṃ sarassa sampattiṃ vaṇṇesi. Te tassa kathaṃ sutvā gantukāmā hutvā ''sādhu, ayya, amhe gaṇhitvā gacchāhī''ti āhaṃsu.

Bako paṭhamaṃ taṃ kāḷamahāmacchameva gahetvā saratīraṃ netvā saraṃ dassetvā saratīre jāte varaṇarukkhe nilīyitvā taṃ viṭapantare pakkhipitvā tuṇḍena vijjhanto jīvitakkhayaṃ pāpetvā maṃsaṃ khāditvā kaṇṭake rukkhamūle pātetvā puna gantvā ''vissaṭṭho, me so maccho, añño āgacchatū''ti etenupāyena ekekaṃ gahetvā sabbe macche khāditvā puna āgato ekaṃ macchampi nāddasa. Eko panettha kakkaṭako avasiṭṭho. Bako tampi khāditukāmo hutvā ''bho, kakkaṭaka, mayā sabbete macchā netvā padumasañchanne mahāsare vissajjitā, ehi tampi nessāmī''ti. ''Maṃ gahetvā gacchanto kathaṃ gaṇhissasī''ti? ''Ḍaṃsitvā gaṇhissāmī''ti. ''Tvaṃ evaṃ gahetvā gacchanto maṃ pātessasi, nāhaṃ tayā saddhiṃ gamissāmī''ti. ''Mā bhāyi, ahaṃ taṃ suggahitaṃ gahetvā gamissāmī''ti. Kakkaṭako cintesi ''imassa macche netvā sare vissajjanaṃ nāma natthi. Sace pana maṃ sare vissajjessati, iccetaṃ kusalaṃ. No ce vissajjessati, gīvamassa chinditvā jīvitaṃ harissāmī''ti.

Atha naṃ evamāha ''samma baka, na kho tvaṃ suggahitaṃ gahetuṃ sakkhissasi, amhākaṃ pana gahaṇaṃ suggahaṇaṃ, sacāhaṃ aḷehi tava gīvaṃ gahetuṃ labhissāmi, tava gīvaṃ suggahitaṃ katvā tayā saddhiṃ gamissāmī''ti. So taṃ ''vañcetukāmo esa ma''nti ajānanto ''sādhū''ti sampaṭicchi. Kakkaṭako attano aḷehi kammārasaṇḍāsena viya tassa gīvaṃ suggahitaṃ katvā ''idāni gacchā''ti āha. So taṃ netvā saraṃ dassetvā varaṇarukkhābhimukho pāyāsi. Kakkaṭako āha ''mātula, ayaṃ saro etto, tvaṃ pana ito kiṃ nesī''ti? Bako ''na te mātulo ahaṃ, na bhaginiputtosi vata me tva''nti vatvā ''tvaṃ 'esa maṃ ukkhipitvā vicaranto mayhaṃ dāso'ti saññaṃ karosi maññe, passetaṃ varaṇarukkhassa mūle kaṇṭakarāsiṃ, yathā me te sabbe macchā khāditā, tampi tatheva khādissāmī''ti āha. Kakkaṭako ''ete macchā attano bālatāya tayā khāditā, ahaṃ pana te maṃ khādituṃ na dassāmi, taññeva pana vināsaṃ pāpessāmi. Tvañhi bālatāya mayā vañcitabhāvaṃ na jānāsi, marantā ubhopi marissāma, ahaṃ te sīsaṃ chinditvā bhūmiyaṃ khipissāmī''ti vatvā kammārasaṇḍāsena viya aḷehi tassa gīvaṃ nippīḷesi. So vivaṭena mukhena akkhīhi assunā paggharantena maraṇabhayatajjito ''sāmi, ahaṃ taṃ na khādissāmi, jīvitaṃ me dehī''ti āha. ''Yadi evaṃ otaritvā maṃ sarasmiṃ vissajjehī''ti. So nivattitvā sarameva otaritvā kakkaṭakaṃ sarapariyante paṅkapiṭṭhe ṭhapesi, kakkaṭako kattarikāya kumudanāḷaṃ kappento viya tassa gīvaṃ kappetvā udakaṃ pāvisi.

Taṃ acchariyaṃ disvā varaṇarukkhe adhivatthā devatā sādhukāraṃ dadamānā vanaṃ unnādayamānā madhurassarena imaṃ gāthamāha –

38. ''Nāccantaṃ nikatippañño, nikatyā sukhamedhati;
Ārādheti nikatippañño, bako kakkaṭakāmivā''ti.

Tattha **nāccantaṃ nikatippañño, nikatyā sukhamedhatī**ti nikati vuccati vañcanā, nikatippañño vañcanapañño puggalo tāya nikatyā nikatiyā vañcanāya na accantaṃ sukhamedhati, niccakāle sukhasmiṃyeva patiṭṭhātuṃ na sakkoti, ekaṃsena pana vināsaṃ pāpuṇātiyevāti attho. **Ārādhetī**ti paṭilabhati. **Nikatippañño**ti kerāṭikabhāvaṃ sikkhitapañño pāpapuggalo attanā katassa pāpassa phalaṃ ārādheti paṭilabhati vindatīti attho. Kathaṃ? **Bako kakkaṭakāmiva,** yathā bako kakkaṭakā gīvacchedaṃ pāpuṇāti, evaṃ pāpapuggalo attanā katapāpato diṭṭhadhamme vā samparāye vā bhayaṃ ārādheti paṭilabhatīti imamatthaṃ pakāsento mahāsatto vanaṃ unnādento dhammaṃ desesi.

Satthā ''na, bhikkhave, idāneva gāmavāsicīvaravaḍḍhakenesa vañcito, atītepi vañcitoyevā''ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā so bako jetavanavāsī cīvaravaḍḍhako ahosi, kakkaṭako gāmavāsī cīvaravaḍḍhako, rukkhadevatā pana ahameva ahosi’’nti.

Bakajātakavaṇṇanā aṭṭhamā.

## [39] 9. Nandajātakavaṇṇanā

Maññe sovaṇṇayo rāsīti idaṃ satthā jetavane viharanto sāriputtattherassa saddhivihārikaṃ ārabbha kathesi. So kira bhikkhu subbaco ahosi vacanakkhamo, therassa mahantenussāhena upakāraṃ karoti. Athekaṃ samayaṃ thero satthāraṃ āpucchitvā cārikaṃ caranto dakkhiṇāgirijanapadaṃ agamāsi. So bhikkhu tattha gatakāle mānatthaddho hutvā therassa vacanaṃ na karoti ‘‘āvuso, idaṃ nāma karohī’’ti vutte pana therassa paṭipakkho hoti. Thero tassa āsayaṃ na jānāti. So tattha cārikaṃ caritvā puna jetavanaṃ āgato. So bhikkhu therassa jetavanavihāraṃ āgatakālato paṭṭhāya puna tādisova jāto. Thero tathāgatassa ārocesi ‘‘bhante, mayhaṃ eko saddhivihāriko ekasmiṃ ṭhāne satena kītadāso viya hoti, ekasmiṃ ṭhāne mānatthaddho hutvā ‘idaṃ nāma karohī’ti vutte paṭipakkho hotī’’ti. Satthā ‘‘nāyaṃ, sāriputta, bhikkhu idāneva evaṃsīlo, pubbepesa ekaṃ ṭhānaṃ gato satena kītadāso viya hoti. Ekaṃ ṭhānaṃ gato paṭipakkho paṭisattu hotī’’ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ kuṭumbiyakule paṭisandhiṃ gaṇhi. Tasseko sahāyako kuṭumbiko sayaṃ mahallako, bhariyā panassa taruṇī. Sā taṃ nissāya puttaṃ paṭilabhi. So cintesi ‘‘ayaṃ itthī taruṇattā mamaccayena kañcideva purisaṃ gahetvā imaṃ dhanaṃ vināseyya, puttassa me na dadeyya, yaṃnūnāhaṃ imaṃ dhanaṃ pathavigataṃ kareyya’’nti ghare nandaṃ nāma dāsaṃ gahetvā araññaṃ gantvā ekasmiṃ ṭhāne taṃ dhanaṃ nidahitvā tassa ācikkhitvā ‘‘tāta, nanda, imaṃ dhanaṃ mamaccayena mayhaṃ puttassa ācikkheyyāsi, mā ca naṃ pariccajasī’’ti ovaditvā kālamakāsi.

Puttopissa anukkamena vayappatto jāto. Atha naṃ mātā āha – ‘‘tāta, tava pitā nandaṃ dāsaṃ gahetvā dhanaṃ nidhesi, taṃ āharāpetvā kuṭumbaṃ saṇṭhapehī’’ti. So ekadivasaṃ nandaṃ āha – ‘‘mātula, atthi kiñci mayhaṃ pitarā dhanaṃ nidahita’’nti. ‘‘Āma, sāmī’’ti. ‘‘Kuhiṃ taṃ nidahita’’nti. ‘‘Araññe, sāmī’’ti. ‘‘Tena hi gacchāmā’’ti kuddālapiṭakaṃ ādāya nidhiṭṭhānaṃ gantvā ‘‘kahaṃ mātula, dhana’’nti āha. Nando āruyha dhanamatthake ṭhatvā dhanaṃ nissāya mānaṃ uppādetvā ‘‘are dāsiputta ceṭaka, kuto te imasmiṃ ṭhāne dhana’’nti kumāraṃ akkosati. Kumāro tassa pharusavacanaṃ sutvā asuṇanto viya ‘‘tena hi gacchāmā’’ti taṃ gahetvā paṭinivattitvā puna dve tayo divase atikkamitvā agamāsi, nando tatheva akkosati. Kumāro tena saddhiṃ pharusavacanaṃ avatvāva nivattitvā ‘‘ayaṃ dāso ito paṭṭhāya ‘dhanaṃ ācikkhissāmī’ti gacchati, gantvā pana maṃ akkosati, tattha kāraṇaṃ na jānāmi, atthi kho pana me pitu sahāyo kuṭumbiko, taṃ paṭipucchitvā jānissāmī’’ti bodhisattassa santikaṃ gantvā sabbaṃ taṃ pavattiṃ ārocetvā ‘‘kiṃ nu kho, tāta, kāraṇa’’nti pucchi.

Bodhisatto ‘‘yasmiṃ te, tāta, ṭhāne ṭhito nando akkosati, tattheva te pitu santakaṃ dhanaṃ, tasmā yadā te nando akkosati, tadā naṃ ‘ehi re dāsa, kiṃ akkosasī’ti ākaḍḍhitvā taṃ ṭhānaṃ bhinditvā kulasantakaṃ dhanaṃ nīharitvā dāsaṃ ukkhipāpetvā dhanaṃ āharā’’ti vatvā imaṃ gāthamāha –

39. ‘‘Maññe sovaṇṇayo rāsi, sovaṇṇamālā ca nandako;
Yattha dāso āmajāto, ṭhito thullāni gajjatī’’ti.

Tattha **maññe**ti evaṃ ahaṃ jānāmi. **Sovaṇṇayo**ti sundaro vaṇṇo etesanti sovaṇṇāni. Kāni tāni? Rajatamaṇikañcanapavāḷādīni ratanāni. Imasmiñhi ṭhāne sabbānetāni ‘‘suvaṇṇānī’’ti adhippetāni, tesaṃ rāsi sovaṇṇayo rāsi. **Sovaṇṇamālā cā**ti tuyhaṃ pitusantakā suvaṇṇamālā ca etthevāti maññāmi. **Nandako yattha dāso**ti yasmiṃ ṭhāne ṭhito nandako dāso. **Āmajāto**ti ‘‘āma, ahaṃ vo dāsī’’ti evaṃ dāsabyaṃ upagatāya āmadāsisaṅkhātāya dāsiyā putto. **Ṭhito thullāni gajjatī**ti ‘‘so yasmiṃ ṭhāne ṭhito thullāni pharusavacanāni vadati, tattheva te kulasantakaṃ dhanaṃ, evaṃ ahaṃ taṃ maññāmī’’ti bodhisatto kumārassa dhanaggahaṇūpāyaṃ ācikkhi.

Kumāro bodhisattaṃ vanditvā gharaṃ gantvā nandaṃ ādāya nidhiṭṭhānaṃ gantvā yathānusiṭṭhaṃ paṭipajjitvā taṃ dhanaṃ āharitvā kuṭumbaṃ saṇṭhapetvā bodhisattassa ovāde ṭhito dānādīni puññāni katvā jīvitapariyosāne yathākammaṃ gato.

Satthā ‘‘pubbepesa evaṃsīloyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā nando sāriputtassa saddhivihāriko ahosi, paṇḍitakuṭumbiko pana ahameva ahosi’’nti.

Nandajātakavaṇṇanā navamā.

## [40] 10. Khadiraṅgārajātakavaṇṇanā

Kāmaṃ patāmi nirayanti idaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi. Anāthapiṇḍiko hi vihārameva ārabbha catupaññāsakoṭidhanaṃ buddhasāsane pariccajitvā vikiritvā ṭhapetvā tīṇi ratanāni aññattha ratanasaññameva anuppādetvā satthari jetavane viharante devasikaṃ tīṇi mahāupaṭṭhānāni gacchati. Pātova ekavāraṃ gacchati, katapātarāso ekavāraṃ, sāyanhe ekavāraṃ. Aññānipi antarantarupaṭṭhānāni hontiyeva. Gacchanto ca ‘‘kiṃ nu kho ādāya āgatoti sāmaṇerā vā daharā vā hatthampi me olokeyyu’’nti tucchahattho nāma na gatapubbo. Pātova gacchanto yāguṃ gāhāpetvā gacchati, katapātarāso sappinavanītamadhuphāṇitādīnipi, sāyanhasamaye gandhamālāvatthādihatthoti. Evaṃ divase divase pariccajantassa panassa pariccāge pamāṇaṃ natthi.

Bahū vohārūpajīvinopissa hatthato paṇṇe āropetvā aṭṭhārasakoṭisaṅkhyaṃ dhanaṃ iṇaṃ gaṇhiṃsu, te mahāseṭṭhi na āharāpeti. Aññā panassa kulasantakā aṭṭhārasa koṭiyo nadītīre nidahitvā ṭhapitā aciravatodakena nadīkūle bhinne mahāsamuddaṃ paviṭṭhā, tā yathāpihitalañchi tāva lohacāṭiyo aṇḍavakucchiyaṃ pavaṭṭantā vicaranti. Gehe panassa pañcannaṃ bhikkhusatānaṃ niccabhattaṃ nibaddhameva hoti. Seṭṭhino hi gehaṃ bhikkhusaṅghassa catumahāpathe khatapokkharaṇisadisaṃ, sabbabhikkhūnaṃ mātāpituṭṭhāne ṭhitaṃ. Tenassa gharaṃ sammāsambuddhopi gacchati, asītimahātherāpi gacchantiyeva. Sesabhikkhūnaṃ pana gacchantānañca āgacchantānañca pamāṇaṃ natthi. Taṃ pana gharaṃ sattabhūmakaṃ sattadvārakoṭṭhakapaṭimaṇḍitaṃ, tassa catutthe dvārakoṭṭhake ekā micchādiṭṭhikā devatā vasati, sā sammāsambuddhe gehaṃ pavisante attano vimāne ṭhātuṃ na sakkoti, dārake gahetvā otaritvā bhūmiyaṃ tiṭṭhati. Asītimahātheresupi avasesattheresupi pavisantesu ca nikkhamantesu ca tatheva karoti. Sā cintesi ‘‘samaṇe gotame ca sāvakesu cassa imaṃ gehaṃ pavisantesu mayhaṃ sukhaṃ nāma natthi, niccakālaṃ otaritvā otaritvā bhūmiyaṃ ṭhātuṃ na sakkhissāmi. Yathā ime etaṃ gharaṃ na pavisanti, tathā mayā kātuṃ vaṭṭatī’’ti. Athekadivasaṃ sayanūpagatasseva mahākammantikassa santikaṃ gantvā obhāsaṃ pharitvā aṭṭhāsi. ‘‘Ko etthā’’ti ca vutte ‘‘ahaṃ catutthadvārakoṭṭhake nibbattadevatā’’ti āha. ‘‘Kasmā āgatāsī’’ti? ‘‘Kiṃ tumhe seṭṭhissa kiriyaṃ na passatha, attano pacchimakālaṃ anoloketvā dhanaṃ nīharitvā samaṇaṃ gotamaṃyeva pūjeti, neva vaṇijjaṃ payojeti, na kammante paṭṭhapeti, tumhe seṭṭhiṃ tathā ovadatha, yathā attano kammantaṃ karoti. Yathā ca samaṇo gotamo sasāvako imaṃ gharaṃ na pavisati, tathā karothā’’ti. Atha naṃ so āha ‘‘bāladevate, seṭṭhi dhanaṃ vissajjento niyyānike buddhasāsane vissajjeti, so sace maṃ cūḷāyaṃ gahetvā vikkiṇissati, nevāhaṃ kiñci kathessāmi, gaccha tvaṃ’’nti. Sā punekadivasaṃ seṭṭhino jeṭṭhaputtaṃ upasaṅkamitvā tatheva ovadi, sopi taṃ purimanayeneva tajjesi. Seṭṭhinā pana saddhiṃ kathetuṃyeva na sakkoti.

Seṭṭhinopi nirantaraṃ dānaṃ dentassa vohāre akarontassa āye mandībhūte dhanaṃ parikkhayaṃ agamāsi. Athassa anukkamena dāliddiyappattassa paribhogasāṭakasayanabhojanānipi purāṇasadisāni na bhaviṃsu. Evaṃbhūtopi bhikkhusaṅghassa dānaṃ deti, paṇītaṃ pana katvā dātuṃ na sakkoti. Atha naṃ ekadivasaṃ vanditvā nisinnaṃ satthā ‘‘dīyati pana te, gahapati, kule dāna’’nti pucchi. So ‘‘dīyati, bhante, tañca kho kaṇājakaṃ bilaṅgadutiya’’nti āha. Atha naṃ satthā ‘‘gahapati, ‘lūkhaṃ dānaṃ demī’ti mā cittaṃ saṅkocayittha. Cittasmiñhi paṇīte buddhapaccekabuddhabuddhasāvakānaṃ dinnadānaṃ lūkhaṃ nāma na hoti. Kasmā? Vipākamahantattā’’ti āha. Cittañhi paṇītaṃ kātuṃ sakkontassa dānaṃ lūkhaṃ nāma natthīti cetaṃ evaṃ veditabbaṃ –

‘‘Natthi citte pasannamhi, appakā nāma dakkhiṇā;
Tathāgate vā sambuddhe, atha vā tassa sāvake. (vi. va. 804);

‘‘Na kiratthi anomadassisu, pāricariyā buddhesu appakā;
Sukkhāya aloṇikāya ca, passa phalaṃ kummāsapiṇḍiyā’’ti.

Aparampi naṃ āha ‘‘gahapati, tvaṃ tāva lūkhaṃ dānaṃ dadamāno aṭṭhannaṃ ariyapuggalānaṃ desi, ahaṃ velāmakāle sakalajambudīpaṃ unnaṅgalaṃ katvā satta ratanāni dadamāno pañca mahānadiyo ekoghapuṇṇaṃ katvā viya ca mahādānaṃ pavattayamāno tisaraṇagataṃ vā pañcasīlarakkhanakaṃ vā kañci nālatthaṃ, dakkhiṇeyyapuggalā nāma evaṃ dullabhā. Tasmā ‘lūkhaṃ me dāna’nti mā cittaṃ saṅkocayitthā’’ti evañca pana vatvā **velāmasuttaṃ** (a. ni. 9.20) kathesi.

Atha kho sā devatā issarakāle seṭṭhinā saddhiṃ kathetumpi asakkontī ‘‘idānāyaṃ duggatattā mama vacanaṃ gaṇhissatī’’ti maññamānā aḍḍharattasamaye sirigabbhaṃ pavisitvā obhāsaṃ pharitvā ākāse aṭṭhāsi. Seṭṭhi taṃ disvā ‘‘ko eso’’ti āha. ‘‘Ahaṃ mahāseṭṭhi catutthadvārakoṭṭhake adhivatthā, devatā’’ti. ‘‘Kimatthamāgatāsī’’ti? ‘‘Tuyhaṃ ovādaṃ kathetukāmā hutvā āgacchāmī’’ti. ‘‘Tena hi kathehī’’ti. Mahāseṭṭhi tvaṃ pacchimakālaṃ na cintesi, puttadhītaro na olokesi, samaṇassa te gotamassa sāsane bahuṃ dhanaṃ vippakiṇṇaṃ, so tvaṃ ativelaṃ dhanavissajjanena vā vaṇijjādikammānaṃ akaraṇena vā samaṇaṃ gotamaṃ nissāya duggato jāto, evaṃbhūtopi samaṇaṃ gotamaṃ na muñcasi, ajjapi te samaṇā gharaṃ pavisantiyeva. Yaṃ tāva tehi nītaṃ, taṃ na sakkā paccāharāpetuṃ, gahitaṃ gahitameva hotu, ito paṭṭhāya pana sayañca samaṇassa gotamassa santikaṃ mā gamittha, sāvakānañcassa imaṃ gharaṃ pavisituṃ mā adāsi, samaṇaṃ gotamaṃ nivattitvāpi anolokento attano vohāre ca vaṇijjañca katvā kuṭumbaṃ saṇṭhapehī’’ti. Atha naṃ so evamāha ‘‘ayaṃ tayā mayhaṃ dātabbaovādo’’ti. ‘‘Āma, ayyā’’ti. Tādisānaṃ devatānaṃ satenapi sahassenapi satasahassenapi akampanīyo ahaṃ dasabalena kato. Mama hi saddhā sineru viya acalā suppatiṭṭhitā, mayā niyyānike ratanasāsane dhanaṃ vissajjitaṃ, ayuttaṃ te kathitaṃ, buddhasāsane pahāro dinno, evarūpāya anācārāya dussīlāya kāḷakaṇṇiyā saddhiṃ tayā mama ekagehe vasanakiccaṃ natthi, sīghaṃ mama gehā nikkhamitvā aññattha gacchāti.

Sā sotāpannassa ariyasāvakassa vacanaṃ sutvā ṭhātuṃ asakkontī attano vasanaṭṭhānaṃ gantvā dārake hatthena gahetvā nikkhami. Nikkhamitvā ca pana aññattha vasanaṭṭhānaṃ alabhamānā ‘‘seṭṭhiṃ khamāpetvā tattheva vasissāmī’’ti cintetvā nagarapariggāhakadevaputtassa santikaṃ gantvā taṃ vanditvā aṭṭhāsi. ‘‘Kenaṭṭhena āgatāsī’’ti ca vutte ‘‘ahaṃ sāmi, attano bālatāya anupadhāretvā anāthapiṇḍikena seṭṭhinā saddhiṃ kathesiṃ, so maṃ kujjhitvā vasanaṭṭhānā nikkaḍḍhi, maṃ seṭṭhissa santikaṃ netvā khamāpetvā vasanaṭṭhānaṃ me dethā’’ti. ‘‘Kiṃ pana tayā seṭṭhi vutto’’ti ‘‘ito paṭṭhāya buddhupaṭṭhānaṃ saṅghupaṭṭhānaṃ mā kari, samaṇassa gotamassa gharappavesanaṃ mā adāsī’’ti ‘‘evaṃ me vutto, sāmī’’ti. Ayuttaṃ tayā vuttaṃ, sāsane pahāro dinno, ‘‘ahaṃ taṃ ādāya seṭṭhino santikaṃ gantuṃ na ussahāmī’’ti. Sā tassa santikā saṅgahaṃ alabhitvā catunnaṃ mahārājānaṃ santikaṃ agamāsi.

Tehipi tatheva paṭikkhittā sakkaṃ devarājaṃ upasaṅkamitvā taṃ pavattiṃ ācikkhitvā ‘‘ahaṃ, deva, vasanaṭṭhānaṃ alabhamānā dārake hatthena gahetvā anāthā vicarāmi, tumhākaṃ siriyā mayhaṃ vasanaṭṭhānaṃ dāpethā’’ti suṭṭhutaraṃ yāci. Sopi naṃ āha ‘‘tayā ayuttaṃ kataṃ, jinasāsane pahāro dinno, ahampi taṃ nissāya seṭṭhinā saddhiṃ kathetuṃ na sakkomi, ekaṃ pana te seṭṭhissa khamanūpāyaṃ kathessāmī’’ti. ‘‘Sādhu, deva, kathehī’’ti. Mahāseṭṭhissa hatthato manussehi paṇṇe āropetvā aṭṭhārasakoṭisaṅkhyaṃ dhanaṃ gahitaṃ atthi, tvaṃ tassa āyuttakavesaṃ gahetvā kañci ajānāpetvā tāni paṇṇāni ādāya katipayehi yakkhataruṇehi parivāritā ekena hatthena paṇṇaṃ, ekena lekhaniṃ gahetvā tesaṃ gehaṃ gantvā gehamajjhe ṭhitā attano yakkhānubhāvena te uttāsetvā ‘‘idaṃ tumhākaṃ iṇapaṇṇaṃ, amhākaṃ seṭṭhi attano issarakāle tumhe na kiñci āha, idāni duggato jāto, tumhehi gahitakahāpaṇāni dethā’’ti attano yakkhānubhāvaṃ dassetvā sabbāpi tā aṭṭhārasa hiraññakoṭiyo sādhetvā seṭṭhissa tucchakoṭṭhake pūretvā aññaṃ aciravatinadītīre nidahitaṃ dhanaṃ nadīkūle bhinne samuddaṃ paviṭṭhaṃ atthi, tampi attano ānubhāvena āharitvā tucchakoṭṭhake pūretvā, aññampi asukaṭṭhāne nāma assāmikaṃ aṭṭhārasakoṭimattameva dhanaṃ atthi, tampi āharitvā tucchakoṭṭhake pūrehi, imāhi catupaññāsakoṭīhi imaṃ tucchakoṭṭhakapūrakaṃ daṇḍakammaṃ katvā mahāseṭṭhiṃ khamāpehīti.

Sā ‘‘sādhu, devā’’ti tassa vacanaṃ sampaṭicchitvā vuttanayeneva sabbaṃ dhanaṃ āharitvā koṭṭhake pūretvā aḍḍharattasamaye seṭṭhissa sirigabbhaṃ pavisitvā obhāsaṃ pharitvā ākāse aṭṭhāsi. ‘‘Ko eso’’ti vutte ‘‘ahaṃ te mahāseṭṭhi catutthadvārakoṭṭhake adhivatthā andhabāladevatā, mayā mahāmohamūḷhāya buddhaguṇe ajānitvā purimesu divasesu tumhehi saddhiṃ kiñci kathitaṃ atthi, taṃ me dosaṃ khamatha. Sakkassa hi me devarājassa vacanena tumhākaṃ iṇaṃ sodhetvā aṭṭhārasa koṭiyo, samuddaṃ gatā aṭṭhārasa koṭiyo, tasmiṃ tasmiṃ ṭhāne assāmikadhanassa aṭṭhārasa koṭiyoti catupaṇṇāsa koṭiyo āharitvā tucchakoṭṭhakapūraṇena daṇḍakammaṃ kataṃ, jetavanavihāraṃ ārabbha parikkhayaṃ gatadhanaṃ sabbaṃ sampiṇḍitaṃ, vasanaṭṭhānaṃ alabhamānā kilamāmi, mayā aññāṇatāya kathitaṃ manasi akatvā khamatha mahāseṭṭhī’’ti āha.

Anāthapiṇḍiko tassā vacanaṃ sutvā cintesi ‘‘ayaṃ devatā ‘daṇḍakammañca me kata’nti vadati, attano ca dosaṃ paṭijānāti, satthā imaṃ vinetvā attano guṇe jānāpessati, sammāsambuddhassa naṃ dassessāmī’’ti. Atha naṃ āha ‘‘amma, devate, sacesi maṃ khamāpetukāmā, satthu santike maṃ khamāpehī’’ti. Sādhu evaṃ karissāmi, ‘‘satthu pana maṃ santikaṃ gahetvā gacchāhī’’ti. So ‘‘sādhū’’ti vatvā vibhātāya rattiyā pātova taṃ gahetvā satthu santikaṃ gantvā tāya katakammaṃ sabbaṃ tathāgatassa ārocesi. Satthā tassa vacanaṃ sutvā ‘‘idha, gahapati, pāpapuggalopi yāva pāpaṃ na paccati, tāva bhadrāni passati. Yadā panassa pāpaṃ paccati, tadā pāpameva passati. Bhadrapuggalopi yāva bhadraṃ na paccati, tāva pāpāni passati. Yadā panassa bhadraṃ paccati, tadā bhadrameva passatī’’ti vatvā imā dhammapade dve gāthā abhāsi –

> ‘‘Pāpopi passatī bhadraṃ, yāva pāpaṃ na paccati;
> Yadā ca paccatī pāpaṃ, atha pāpo pāpāni passati.
>
> ‘‘Bhadropi passatī pāpaṃ, yāva bhadraṃ na paccati;
> Yadā ca paccatī bhadraṃ, atha bhadro bhadrāni passatī’’ti. (dha. pa. 119-120);

Imāsañca pana gāthānaṃ pariyosāne sā devatā sotāpattiphale patiṭṭhāsi. Sā cakkaṅkitesu satthu pādesu nipatitvā ‘‘mayā, bhante, rāgarattāya dosapaduṭṭhāya mohamūḷhāya avijjandhāya tumhākaṃ guṇe ajānantiyā pāpakaṃ vacanaṃ vuttaṃ, taṃ me khamathā’’ti satthāraṃ khamāpetvā mahāseṭṭhimpi khamāpesi.

Tasmiṃ samaye anāthapiṇḍiko satthu purato attano guṇaṃ kathesi ‘‘bhante, ayaṃ devatā ‘buddhupaṭṭhānādīni mā karohī’ti vārayamānāpi maṃ vāretuṃ nāsakkhi, ‘dānaṃ na dātabba’nti imāya vāriyamānopahaṃ dānaṃ adāsimeva, nūna esa, bhante, mayhaṃ guṇo’’ti. Satthā ‘‘tvaṃ khosi gahapati sotāpanno ariyasāvako acalasaddho visuddhadassano, tuyhaṃ imāya appesakkhadevatāya vārentiyā avāritabhāvo na acchariyo. Yaṃ pana pubbe paṇḍitā anuppanne buddhe aparipakkañāṇe ṭhitā kāmāvacarissarena mārena ākāse ṭhatvā ‘sace dānaṃ dassasi, imasmiṃ niraye paccissasī’ti asītihatthagambhīraṃ aṅgārakāsuṃ dassetvā ‘mā dānaṃ adāsī’ti vāritāpi padumakaṇṇikāmajjhe ṭhatvā dānaṃ adaṃsu, idaṃ acchariya’’nti vatvā anāthapiṇḍikena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiseṭṭhissa kule nibbattitvā nānappakārehi sukhūpakaraṇehi devakumāro viya saṃvaḍḍhiyamāno anukkamena viññutaṃ patvā soḷasavassakāleyeva sabbasippesu nipphattiṃ patto. So pitu accayena seṭṭhiṭṭhāne ṭhatvā catūsu nagaradvāresu catasso dānasālāyo, majjhe nagarassa ekaṃ, attano nivesanadvāre ekanti cha dānasālāyo kāretvā mahādānaṃ deti, sīlaṃ rakkhati, uposathakammaṃ karoti.

Athekadivasaṃ pātarāsavelāya bodhisattassa nānaggarase manuññabhojane upanīyamāne eko paccekabuddho sattāhaccayena nirodhā vuṭṭhāya bhikkhācāravelaṃ sallakkhetvā ‘‘ajja mayā bārāṇasiseṭṭhissa gehadvāraṃ gantuṃ vaṭṭatī’’ti nāgalatādantakaṭṭhaṃ khāditvā anotattadahe mukhadhovanaṃ katvā manosilātale ṭhito nivāsetvā vijjulatāsadisaṃ kāyabandhanaṃ bandhitvā cīvaraṃ pārupitvā iddhimayamattikāpattaṃ ādāya ākāsenāgantvā bodhisattassa bhatte upanītamatte gehadvāre aṭṭhāsi. Bodhisatto taṃ disvāva āsanā vuṭṭhāya nipaccakāraṃ dassetvā parikammakārakaṃ olokesi. ‘‘Kiṃ karomi, sāmī’’ti ca vutte ‘‘ayyassa pattaṃ āharathā’’ti āha. Taṅkhaṇaññeva māro pāpimā vikampamāno uṭṭhāya ‘‘ayaṃ paccekabuddho ito sattame divase āhāraṃ labhi, ajja alabhamāno vinassissati, imañca vināsessāmi, seṭṭhino ca dānantarāyaṃ karissāmī’’ti taṅkhaṇaññeva āgantvā antaravatthumhi asītihatthamattaṃ aṅgārakāsuṃ nimmini. Sā khadiraṅgārapuṇṇā sampajjalitā sajotibhūtā avīcimahānirayo viya khāyittha. Taṃ pana māpetvā sayaṃ ākāse aṭṭhāsi. Pattāharaṇatthāya gacchamāno puriso taṃ disvā mahābhayappatto nivatti. Bodhisatto ‘‘kiṃ, tāta, nivattosī’’ti pucchi. Ayaṃ sāmi antaravatthumhi mahatī aṅgārakāsu sampajjalitā sajotibhūtāti. Athañño athaññoti evaṃ āgatāgatā sabbepi bhayappattā vegena palāyiṃsu.

Bodhisatto cintesi ‘‘ajja mayhaṃ dānantarāyaṃ kātukāmo vasavattī māro uyyutto bhavissati, na kho pana jānāti mārasatena mārasahassenapi mayhaṃ akampiyabhāvaṃ, ajja dāni mayhaṃ vā mārassa vā balamahantataṃ, ānubhāvamahantataṃ jānissāmī’’ti taṃ yathāsajjitameva bhattapātiṃ sayaṃ ādāya gehā nikkhamma aṅgārakāsutaṭe ṭhatvā ākāsaṃ ulloketvā māraṃ disvā ‘‘kosi tva’’nti āha. ‘‘Ahaṃ, māro’’ti. ‘‘Ayaṃ aṅgārakāsu tayā nimmitā’’ti? ‘‘Āma, mayā’’ti. ‘‘Kimatthāyā’’ti. ‘‘Tava dānassa antarāyakaraṇatthāya ca paccekabuddhassa ca jīvitanāsanatthāyā’’ti. Bodhisatto ‘‘neva te ahaṃ attano dānassa antarāyaṃ, na paccekabuddhassa jīvitantarāyaṃ kātuṃ dassāmi, ajja dāni mayhaṃ vā tuyhaṃ vā balamahantataṃ, ānubhāvamahantataṃ jānissāmī’’ti aṅgārakāsutaṭe ṭhatvā ‘‘bhante, paccekabuddha ahaṃ imissā aṅgārakāsuyā adhosīso patamānopi na nivattissāmi, kevalaṃ tumhe mayā dinnaṃ bhojanaṃ paṭigganhathā’’ti vatvā imaṃ gāthamāha –

40. ‘‘Kāmaṃ patāmi nirayaṃ, uddhaṃpādo avaṃsiro;
Nānariyaṃ karissāmi, handa piṇḍaṃ paṭiggahā’’ti.

Tatthāyaṃ piṇḍattho – bhante, paccekavarabuddha sacepahaṃ tumhākaṃ piṇḍapātaṃ dento ekaṃseneva imaṃ nirayaṃ uddhaṃpādo avaṃsiro hutvā patāmi, tathāpi yadidaṃ adānañca asīlañca ariyehi akattabbattā anariyehi ca kattabbattā **‘‘anariya’’**nti vuccati, ‘‘na taṃ anariyaṃ karissāmi, handa imaṃ mayā dīyamānaṃ piṇḍaṃ paṭiggaha paṭigganhāhī’’ti. Ettha ca **handā**ti vossaggatthe nipāto.

Evaṃ vatvā bodhisatto daḷhasamādānena bhattapātiṃ gahetvā aṅgārakāsumatthakena pakkhanto, tāvadeva asītihatthagambhīrāya aṅgārakāsuyā talato uparūparijātaṃ satapattapupphitaṃ ekaṃ mahāpadumaṃ uggantvā bodhisattassa pāde sampaṭicchi. Tato mahātumbamattā reṇu uggantvā mahāsattassa muddhani ṭhatvā sakalasarīraṃ suvaṇṇacuṇṇasamokiṇṇamiva akāsi. So padumakaṇṇikāya ṭhatvā nānaggarasabhojanaṃ paccekabuddhassa patte patiṭṭhāpesi. So taṃ paṭiggahetvā anumodanaṃ katvā pattaṃ ākāse khipitvā passantasseva mahājanassa sayampi vehāsaṃ abbhuggantvā nānappakāraṃ valāhakapantiṃ maddamāno viya himavantameva gato. Māropi parājito domanassaṃ patvā attano vasanaṭṭhānameva gato. Bodhisatto pana padumakaṇṇikāya ṭhitakova mahājanassa dānasīlasaṃvaṇṇanena dhammaṃ desetvā mahājanena parivuto attano nivesanameva pavisitvā yāvajīvaṃ dānādīni puññāni katvā yathākammaṃ gato.

Satthā ‘‘nayidaṃ, gahapati, acchariyaṃ, yaṃ tvaṃ evaṃ dassanasampanno etarahi devatāya na kampito, pubbe paṇḍitehi katameva acchariya’’nti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā paccekabuddho tattheva parinibbāyi, māraṃ parājetvā padumakaṇṇikāya ṭhatvā paccekabuddhassa piṇḍapātadāyako bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Khadiraṅgārajātakavaṇṇanā dasamā.

Kulāvakavaggo catuttho.

Tassuddānaṃ –

Kulāvakañca naccañca, sammodamacchavaṭṭakaṃ;
Sakuṇaṃ tittiraṃ bakaṃ, nandañca khadiraṅgāranti.

5. Atthakāmavaggo

[41] 1. Losakajātakavaṇṇanā

Yo atthakāmassāti idaṃ satthā jetavane viharanto losakatissattheraṃ nāma ārabbha kathesi. Ko panesa losakatissatthero nāmāti? Kosalaraṭṭhe eko attano kulanāsako kevaṭṭaputtako alābhī bhikkhu. So kira nibbattaṭṭhānetā cavitvā kosalaraṭṭhe ekasmiṃ kulasahassavāse kevaṭṭagāme ekissā kevaṭṭiyā kucchismiṃ paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇadivase taṃ kulasahassaṃ jālahatthaṃ nadiyañca taḷākādīsu ca macche pariyesantaṃ ekaṃ khuddakamacchampi nālattha. Tato paṭṭhāya ca te kevaṭṭā parihāyantiyeva. Tasmiñhi kucchigateyeva nesaṃ gāmo satta vāre agginā daḍḍho, satta vāre raññā daṇḍito. Evaṃ anukkamena duggatā jātā. Te cintayiṃsu ‘‘pubbe amhākaṃ evarūpaṃ natthi, idāni pana parihāyāma, amhākaṃ antare ekāya kāḷakaṇṇiyā bhavitabbaṃ, dve bhāgā homā’’ti pañca pañca kulasatāni ekato ahesuṃ. Tato yattha tassa mātāpitaro, sova koṭṭhāso parihāyati, itaro vaḍḍhati. Te tampi koṭṭhāsaṃ dvidhā, tampi dvidhāti evaṃ yāva tameva kulaṃ ekaṃ ahosi, tāva vibhajitvā tesaṃ kāḷakaṇṇibhāvaṃ ñatvā pothetvā nikkaḍḍhiṃsu.

Athassa mātā kicchena jīvamānā paripakke gabbhe ekasmiṃ ṭhāne vijāyi. Pacchimabhavikasattaṃ na sakkā nāsetuṃ, antoghaṭe padīpo viya tassa hadaye arahattassa upanissayo jalati. Sā taṃ dārakaṃ paṭijaggitvā ādhāvitvā paridhāvitvā vicaraṇakāle ekamassa kapālakaṃ hatthe datvā ‘‘putta, etaṃ gharaṃ pavisā’’ti pesetvā palātā. So tato paṭṭhāya ekakova hutvā tattha tattha bhikkhaṃ pariyesitvā ekasmiṃ ṭhāne sayati, na nhāyati, na sarīraṃ paṭijaggati, paṃsupisācako viya kicchena jīvikaṃ kappeti. So anukkamena sattavassiko hutvā ekasmiṃ gehadvāre ukkhalidhovanassa chaḍḍitaṭṭhāne kāko viya ekekaṃ bhattasitthaṃ uccinitvā khādati.

Atha naṃ dhammasenāpati sāvatthiyaṃ piṇḍāya caramāno disvā ‘‘ayaṃ satto atikāruññappatto, kataragāmavāsiko nu kho’’ti tasmiṃ mettacittaṃ vaḍḍhetvā ‘‘ehi, re’’ti āha. So āgantvā theraṃ vanditvā aṭṭhāsi. Atha naṃ thero ‘‘kataragāmavāsikosi, kahaṃ vā te mātāpitaro’’ti pucchi. ‘‘Ahaṃ, bhante, nippaccayo, mayhaṃ mātāpitaro maṃ nissāya ‘kilantamhā’ti maṃ chaḍḍetvā palātā’’ti. ‘‘Api pana pabbajissasī’’ti. ‘‘Bhante, ahaṃ tāva pabbajeyyaṃ, mādisaṃ pana kapaṇaṃ ko pabbājessasī’’ti? ‘‘Ahaṃ pabbājessāmī’’ti. ‘‘Sādhu, bhante, pabbājethā’’ti. Thero tassa khādanīyabhojanīyaṃ datvā taṃ vihāraṃ netvā sahattheneva nhāpetvā pabbājetvā paripuṇṇavassaṃ upasampādesi. So mahallakakāle ‘‘losakatissatthero’’ti paññāyittha appapuñño appalābho. Tena kira asadisadānepi kucchipūro na laddhapubbo, jīvitaghaṭanamattameva labhati. Tassa hi patte ekasmiṃyeva yāguuḷuṅke dinne patto samatittiko viya hutvā paññāyati. Atha manussā ‘‘imassa patto pūro’’ti heṭṭhā yāguṃ denti. Tassa patte yāguṃ dānakāle manussānaṃ bhājane yāgu antaradhāyatītipi vadanti. Khajjakādīsupi eseva nayo.

So aparena samayena vipassanaṃ vaḍḍhetvā aggaphale arahatte patiṭṭhitopi appalābhova ahosi. Athassa anupubbena āyusaṅkhāresu parihīnesu parinibbānadivaso sampāpuṇi. Dhammasenāpati āvajjento tassa parinibbānabhāvaṃ ñatvā ‘‘ayaṃ losakatissatthero ajja parinibbāyissati, ajja mayā etassa yāvadatthaṃ āhāraṃ dātuṃ vaṭṭatī’’ti taṃ ādāya sāvatthiṃ piṇḍāya pāvisi. Thero taṃ nissāya tāva bahumanussāya sāvatthiyā hatthaṃ pasāretvā vandanamattampi nālattha. Atha naṃ thero ‘‘gacchāvuso, āsanasālāya nisīdā’’ti uyyojetvā gato. Taṃ āgatameva manussā ‘‘ayyo, āgato’’ti āsane nisīdāpetvā bhojesi. Theropi ‘‘imaṃ losakassa dethā’’ti laddhāhāraṃ pesesi. Taṃ gahetvā gatā losakatissattheraṃ asaritvā sayameva bhuñjiṃsu. Atha therassa uṭṭhāya vihāraṃ gamanakāle losakatissatthero āgantvā theraṃ vandi, thero nivattitvā ṭhitakova ‘‘laddhaṃ te, āvuso, bhatta’’nti pucchi. Labhissāma no, bhanteti. Thero saṃvegapatto kālaṃ olokesi, kālo atikkanto. Thero ‘‘hotāvuso, idheva nisīdā’’ti losakattheraṃ āsanasālāyaṃ nisīdāpetvā kosalarañño nivesanaṃ agamāsi. Rājā therassa pattaṃ gāhāpetvā ‘‘bhattassa akālo’’ti pattapūraṃ catumadhuraṃ dāpesi. Thero taṃ ādāya gantvā ‘‘ehāvuso, tissa imaṃ catumadhuraṃ bhuñjā’’ti vatvā pattaṃ gahetvā aṭṭhāsi. So there gāravena lajjanto na paribhuñjati. Atha naṃ thero ‘‘ehāvuso tissa, ahaṃ imaṃ pattaṃ gahetvāva ṭhassāmi, tvaṃ nisīditvā paribhuñja. Sace ahaṃ pattaṃ hatthato muñceyyaṃ, kiñci na bhaveyyā’’ti āha. Athāyasmā losakatissatthero aggasāvake dhammasenāpatimhi pattaṃ gahetvā ṭhite catumadhuraṃ paribhuñji. Taṃ therassa ariyiddhibalena parikkhayaṃ na agamāsi. Tadā losakatissatthero yāvadatthaṃ udarapūraṃ katvā paribhuñji, taṃ divasaṃyeva ca anupādisesāya nibbānadhātuyā parinibbāyi. Sammāsambuddho santike ṭhatvā sarīranikkhepaṃ kāresi, dhātuyo gahetvā cetiyaṃ kariṃsu.

Tadā bhikkhū dhammasabhāyaṃ sannipatitvā ‘‘āvuso, aho losakatissatthero appapuñño appalābhī, evarūpena nāma appapuññena appalābhinā kathaṃ ariyadhammo laddho’’ti kathentā nisīdiṃsu. Satthā dhammasabhaṃ gantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi. Te ‘‘imāya nāma, bhante’’ti ārocayiṃsu. Satthā ‘‘bhikkhave, eso bhikkhu attano alābhibhāvañca ariyadhammalābhibhāvañca attanāva akāsi. Ayañhi pubbe paresaṃ lābhantarāyaṃ katvā appalābhī jāto, ‘‘aniccaṃ, dukkhaṃ, anattā’’ti vipassanāya yuttabhāvassa balena ariyadhammalābhī jāto’’ti vatvā atītaṃ āhari.

Atīte kira kassapasammāsambuddhakāle aññataro bhikkhu ekaṃ kuṭumbikaṃ nissāya gāmakāvāse vasati pakatatto sīlavā vipassanāya yuttappayutto. Atheko khīṇāsavatthero samavattavāsaṃ vasamāno anupubbena tassa bhikkhuno upaṭṭhākakuṭumbikassa vasanagāmaṃ sampatto. Kuṭumbiko therassa iriyāpatheyeva pasīditvā pattaṃ ādāya gharaṃ pavesetvā sakkaccaṃ bhojetvā thokaṃ dhammakathaṃ sutvā theraṃ vanditvā ‘‘bhante, amhākaṃ dhuravihārameva gacchatha, mayaṃ sāyanhasamaye āgantvā passissāmā’’ti āha. Thero vihāraṃ gantvā nevāsikattheraṃ vanditvā āpucchitvā ekamantaṃ nisīdi. Sopi tena saddhiṃ paṭisanthāraṃ katvā ‘‘laddho te, āvuso, bhikkhāhāro’’ti pucchi. ‘‘Āma, laddho’’ti. ‘‘Kahaṃ laddho’’ti? ‘‘Tumhākaṃ dhuragāme kuṭumbikaghare’’ti. Evañca pana vatvā attano senāsanaṃ pucchitvā paṭijaggitvā pattacīvaraṃ paṭisāmetvā jhānasukhena phalasukhena ca vītināmento nisīdi.

Sopi kuṭumbiko sāyanhe gandhamālañceva padīpeyyañca gāhāpetvā vihāraṃ gantvā nevāsikattheraṃ vanditvā ‘‘bhante, eko āgantukatthero atthi, āgato nu kho’’ti pucchi. ‘‘Āma, āgato’’ti. ‘‘Idāni kaha’’nti. ‘‘Asukasenāsane nāmā’’ti. So tassa santikaṃ gantvā vanditvā ekamantaṃ nisinno dhammakathaṃ sutvā sītalavelāya cetiyañca bodhiñca pūjetvā dīpe jāletvā ubhopi jane nimantetvā gato. Nevāsikattheropi kho ‘‘ayaṃ kuṭumbiko paribhinno, sacāyaṃ bhikkhu imasmiṃ vihāre vasissati, na maṃ esa kismiñci gaṇayissatī’’ti there anattamanataṃ āpajjitvā ‘‘imasmiṃ vihāre etassa avasanākāro mayā kātuṃ vaṭṭatī’’ti tena upaṭṭhānavelāya āgatena saddhiṃ kiñci na kathesi. Khīṇāsavatthero tassa ajjhāsayaṃ jānitvā ‘‘ayaṃ thero mama kule vā gaṇe vā apalibuddhabhāvaṃ na jānātī’’ti attano vasanaṭṭhānaṃ gantvā jhānasukhena phalasukhena vītināmesi.

Nevāsikopi punadivase nakhapiṭṭhena gaṇḍiṃ paharitvā nakhena dvāraṃ ākoṭetvā kuṭumbikassa gehaṃ agamāsi. So tassa pattaṃ gahetvā paññattāsane nisīdāpetvā ‘‘āgantukatthero kahaṃ, bhante’’ti pucchi. ‘‘Nāhaṃ tava kulūpakassa pavattiṃ jānāmi, gaṇḍiṃ paharantopi dvāraṃ ākoṭentopi pabodhetuṃ nāsakkhiṃ, hiyyo tava gehe paṇītabhojanaṃ bhuñjitvā jīrāpetuṃ asakkonto idāni niddaṃ okkantoyeva bhavissati, tvaṃ pasīdamāno evarūpesuyeva ṭhānesu pasīdasī’’ti āha – ‘‘khīṇāsavattheropi attano bhikkhācāravelaṃ sallakkhetvā sarīraṃ paṭijaggitvā pattacīvaramādāya ākāse uppatitvā aññattha agamāsi. So kuṭumbiko nevāsikattheraṃ sappimadhusakkharābhisaṅkhataṃ pāyāsaṃ pāyetvā pattaṃ gandhacuṇṇehi ubbaṭṭetvā puna pūretvā ‘‘bhante, so thero maggakilanto bhavissati, idamassa harathā’’ti adāsi. Itaro apaṭikkhipitvāva gahetvā gacchanto ‘‘sace so bhikkhu imaṃ pāyāsaṃ pivissati, gīvāyaṃ gahetvā nikkaḍḍhiyamānopi na gamissati. Sace panāhaṃ imaṃ pāyāsaṃ manussānaṃ dassāmi, pākaṭaṃ me kammaṃ bhavissati. Sace udake opilāpessāmi, udakapiṭṭhe sappi paññāyissati. Sace bhūmiyaṃ chaḍḍessāmi, kākasannipātena paññāyissati. Kattha nu kho imaṃ chaḍḍeyya’’nti upadhārento ekaṃ jhāmakkhettaṃ disvā aṅgāre viyūhitvā tattha pakkhipitvā upari aṅgārehi paṭicchādetvā vihāraṃ gato taṃ bhikkhuṃ adisvā cintesi ‘‘addhā so bhikkhu khīṇāsavo mama ajjhāsayaṃ viditvā aññattha gato bhavissati, aho mayā udarahetu ayuttaṃ kata’’nti tāvadevassa mahantaṃ domanassaṃ udapādi. Tato paṭṭhāyeva ca manussapeto hutvā na cirasseva kālaṃ katvā niraye nibbatti.

So bahūni vassasatasahassāni niraye paccitvā pakkāvasesena paṭipāṭiyā pañcajātisatesu yakkho hutvā ekadivasampi udarapūraṃ āhāraṃ na labhi. Ekadivasaṃ pana gabbhamalaṃ udarapūraṃ labhi. Puna pañcajātisatesu sunakho ahosi. Tadāpi ekadivasaṃ bhattavamanaṃ udarapūraṃ labhi, sesakāle pana tena udarapūro āhāro nāma na laddhapubbo. Sunakhayonito pana cavitvā kāsiraṭṭhe ekasmiṃ gāme duggatakule nibbatti. Tassa nibbattito paṭṭhāya taṃ kulaṃ paramaduggatameva jātaṃ, jātito uddhaṃ udakakañjikāmattampi na labhi. Tassa pana ‘‘mittavindako’’ti nāmaṃ ahosi. Mātāpitaro chātakadukkhaṃ adhivāsetuṃ asakkontā ‘‘gaccha kāḷakaṇṇī’’ti taṃ pothetvā nīhariṃsu. So apaṭisaraṇo vicaranto bārāṇasiṃ agamāsi. Tadā bodhisatto bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ vāceti. Tadā bārāṇasivāsino duggatānaṃ paribbayaṃ datvā sippaṃ sikkhāpenti. Ayampi mittavindako bodhisattassa santike sippaṃ sikkhati. So pharuso anovādakkhamo taṃ taṃ paharanto vicarati, bodhisattena ovadiyamānopi ovādaṃ na gaṇhāti. Taṃ nissāya āyopissa mando jāto.

Atha so māṇavakehi saddhiṃ bhaṇḍitvā ovādaṃ aggaṇhanto tato palāyitvā āhiṇḍanto ekaṃ paccantagāmaṃ patvā bhatiṃ katvā jīvati. So tattha ekāya duggatitthiyā saddhiṃ saṃvāsaṃ kappesi. Sā taṃ nissāya dve dārake vijāyi. Gāmavāsino ‘‘amhākaṃ susāsanaṃ dussāsanaṃ āroceyyāsī’’ti mittavindakassa bhatiṃ datvā taṃ gāmadvāre kuṭikāya vasāpesuṃ. Taṃ pana mittavindakaṃ nissāya te paccantagāmavāsino sattakkhattuṃ rājadaṇḍaṃ agamaṃsu, sattakkhattuṃ nesaṃ gehāni jhāyiṃsu, sattakkhattuṃ taḷākaṃ bhijji. Te cintayiṃsu ‘‘amhākaṃ pubbe imassa mittavindakassa anāgamanakāle evarūpaṃ natthi, idāni panassa āgatakālato paṭṭhāya parihāyāmā’’ti taṃ pothetvā nīhariṃsu.

So attano dārake gahetvā aññattha gacchanto ekaṃ amanussapariggahaṃ aṭaviṃ pāvisi. Tatthassa amanussā dārake ca bhariyañca māretvā maṃsaṃ khādiṃsu. So tato palāyitvā tato tato āhiṇḍanto ekaṃ gambhīraṃ nāma paṭṭanagāmaṃ nāvāvissajjanadivaseyeva patvā kammakārako hutvā nāvaṃ abhiruhi. Nāvā samuddapiṭṭhe sattāhaṃ gantvā sattame divase samuddamajjhe ākoṭetvā ṭhapitā viya aṭṭhāsi. Te kāḷakaṇṇisalākaṃ cāresuṃ, sattakkhattuṃ mittavindakasseva pāpuṇi. Manussā tassekaṃ veḷukalāpaṃ datvā hatthe gahetvā samuddapiṭṭhe khipiṃsu, tasmiṃ khittamatte nāvā agamāsi. Mittavindako veḷukalāpe nipajjitvā samuddapiṭṭhe gacchanto kassapasammāsambuddhakāle rakkhitasīlassa phalena samuddapiṭṭhe ekasmiṃ phalikavimāne catasso devadhītaro paṭilabhitvā tāsaṃ santike sukhaṃ anubhavamāno sattāhaṃ vasi. Tā pana vimānapetiyo sattāhaṃ sukhaṃ anubhavanti, sattāhaṃ dukkhaṃ. Sattāhaṃ dukkhaṃ anubhavituṃ gacchamānā ‘‘yāva mayaṃ āgacchāma, tāva idheva hohī’’ti vatvā agamaṃsu.

Mittavindako tāsaṃ gatakāle veḷukalāpe nipajjitvā purato gacchanto rajatavimāne aṭṭha devadhītaro labhi. Tatopi paraṃ gacchanto maṇivimāne soḷasa, kanakavimāne dvattiṃsa devadhītaro labhi. Tāsampi vacanaṃ akatvā parato gacchanto antaradīpake ekaṃ yakkhanagaraṃ addasa. Tatthekā yakkhinī ajarūpena vicarati. Mittavindako tassā yakkhinibhāvaṃ ajānanto ‘‘ajamaṃsaṃ khādissāmī’’ti taṃ pāde aggahesi, sā yakkhānubhāvena taṃ ukkhipitvā khipi. So tāya khitto samuddamatthakena gantvā bārāṇasiyaṃ parikhāpiṭṭhe ekasmiṃ kaṇṭakagumbamatthake patitvā pavaṭṭamāno bhūmiyaṃ patiṭṭhāsi. Tasmiñca samaye tasmiṃ parikhāpiṭṭhe rañño ajikā caramānā corā haranti. Ajikagopakā ‘‘core gaṇhissāmā’’ti ekamantaṃ nilīnā aṭṭhaṃsu. Mittavindako pavaṭṭitvā bhūmiyaṃ ṭhito tā ajikā disvā cintesi ‘‘ahaṃ samudde ekasmiṃ dīpake ajikaṃ pāde gahetvā tāya khitto idha patito. Sace idāni ekaṃ ajikaṃ pāde gahessāmi, sā maṃ parato samuddapiṭṭhe vimānadevatānaṃ santike khipissatī’’ti. So evaṃ ayoniso manasikaritvā ajikaṃ pāde gaṇhi, sā gahitamattā viravi. Ajikagopakā ito cito ca āgantvā taṃ gahetvā ‘‘ettakaṃ kālaṃ rājakule ajikakhādako esa coro’’ti taṃ koṭṭetvā bandhitvā rañño santikaṃ nenti.

Tasmiṃ khaṇe bodhisatto pañcasatamāṇavakaparivuto nagarā nikkhamma nhāyituṃ gacchanto mittavindakaṃ disvā sañjānitvā te manusse āha – ‘‘tātā, ayaṃ amhākaṃ antevāsiko, kasmā naṃ gaṇhathā’’ti? ‘‘Ajikacorako, ayya, ekaṃ ajikaṃ pāde gaṇhi, tasmā gahito’’ti. ‘‘Tena hetaṃ amhākaṃ dāsaṃ katvā detha, amhe nissāya jīvissatī’’ti. Te, ‘‘sādhu ayyā’’ti taṃ vissajjetvā agamaṃsu. Atha naṃ bodhisatto ‘‘mittavindaka, tvaṃ ettakaṃ kālaṃ kahaṃ vasī’’ti pucchi. So sabbaṃ attanā katakammaṃ ārocesi. Bodhisatto ‘‘atthakāmānaṃ vacanaṃ akaronto evaṃ dukkhaṃ pāpuṇātī’’ti vatvā imaṃ gāthamāha –

41. ‘‘Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Ajiyā pādamolamba, mittako viya socatī’’ti.

Tattha **atthakāmassā**ti vuḍḍhiṃ icchantassa. **Hitānukampino**ti hitena anukampamānassa. **Ovajjamāno**ti mudukena hitacittena ovadiyamāno. **Na karoti sāsana**nti anusiṭṭhaṃ na karoti, dubbaco anovādako hoti. **Mittako viya socatī**ti yathāyaṃ mittavindako ajikāya pādaṃ gahetvā socati kilamati, evaṃ niccakālaṃ socatīti imāya gāthāya bodhisatto dhammaṃ desesi.

Evaṃ tena therena ettake addhāne tīsuyeva attabhāvesu kucchipūro laddhapubbo. Yakkhena hutvā ekadivasaṃ gabbhamalaṃ laddhaṃ, sunakhena hutvā ekadivasaṃ bhattavamanaṃ, parinibbānadivase dhammasenāpatissānubhāvena catumadhuraṃ laddhaṃ. Evaṃ parassa lābhantarāyakaraṇaṃ nāma mahādosanti veditabbaṃ. Tasmiṃ pana kāle sopi ācariyo mittavindakopi yathākammaṃ gato.

Satthā ‘‘evaṃ, bhikkhave, attano appalābhibhāvañca ariyadhammalābhibhāvañca sayameva esa akāsī’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mittavindako losakatissatthero ahosi, disāpāmokkhācariyo pana ahameva ahosi’’nti.

Losakajātakavaṇṇanā paṭhamā.

[42] 2. Kapotajātakavaṇṇanā

Yo atthakāmassāti idaṃ satthā jetavane viharanto aññataraṃ lolabhikkhuṃ ārabbha kathesi. Tassa lolabhāvo navakanipāte **kākajātake** āvi bhavissati. Tadā pana taṃ bhikkhū ‘‘ayaṃ, bhante, bhikkhu lolo’’ti satthu ārocesuṃ. Atha naṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu lolosī’’ti pucchi. ‘‘Āma, bhante’’ti. Satthā ‘‘pubbepi tvaṃ bhikkhu lolo lolakāraṇā jīvitakkhayaṃ patto, paṇḍitāpi taṃ nissāya attano vasanaṭṭhānā parihīnā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto pārāvatayoniyaṃ nibbatti. Tadā bārāṇasivāsino puññakāmatāya tasmiṃ tasmiṃ ṭhāne sakuṇānaṃ sukhavasanatthāya thusapacchiyo olambenti. Bārāṇasiseṭṭhinopi bhattakārako attano mahānase ekaṃ thusapacchiṃ olambetvā ṭhapesi, bodhisatto tattha vāsaṃ kappesi. So pātova nikkhamitvā gocare caritvā sāyaṃ āgantvā tattha vasanto kālaṃ khepesi. Athekadivasaṃ eko kāko mahānasamatthakena gacchanto ambilānambilamacchamaṃsānaṃ dhūpanavāsaṃ ghāyitvā lobhaṃ uppādetvā ‘‘kaṃ nu kho nissāya imaṃ macchamaṃsaṃ labhissāmī’’ti avidūre nisīditvā pariggaṇhanto sāyaṃ bodhisattaṃ āgantvā mahānasaṃ pavisantaṃ disvā ‘‘imaṃ pārāvataṃ nissāya macchamaṃsaṃ labhissāmī’’ti punadivase pātova āgantvā bodhisattassa nikkhamitvā gocaratthāya gamanakāle piṭṭhito piṭṭhito agamāsi. Atha naṃ bodhisatto ‘‘kasmā tvaṃ, samma, amhehi saddhiṃ carasī’’ti āha. ‘‘Sāmi, tumhāhaṃ kiriyā mayhaṃ ruccati, ito paṭṭhāya tumhe upaṭṭhahissāmī’’ti. ‘‘Samma, tumhe aññagocarā, mayaṃ aññagocarā, tumhehi amhākaṃ upaṭṭhānaṃ dukkara’’nti. ‘‘Sāmi, tumhākaṃ gocaraggahaṇakāle ahampi gocaraṃ gahetvā tumhehi saddhiṃyeva gamissāmī’’ti. ‘‘Sādhu, kevalaṃ te appamattena bhavitabba’’nti evaṃ bodhisatto kākaṃ ovaditvā gocaraṃ caranto tiṇabījādīni khādati. Bodhisattassa pana gocaraggahaṇakāle kāko gantvā gomayapiṇḍaṃ apanetvā pāṇake khāditvā udaraṃ pūretvā bodhisattassa santikaṃ āgantvā ‘‘sāmi, tumhe ativelaṃ caratha, atibahubhakkhena nāma bhavituṃ na vaṭṭatī’’ti vatvā bodhisattena gocaraṃ gahetvā sāyaṃ āgacchantena saddhiṃyeva mahānasaṃ pāvisi. Bhattakārako ‘‘amhākaṃ kapoto aññampi gahetvā āgato’’ti kākassapi pacchiṃ ṭhapesi. Tato paṭṭhāya dve janā vasanti.

Athekadivasaṃ seṭṭhissa bahuṃ macchamaṃsaṃ āhariṃsu. Taṃ ādāya bhattakārako mahānase tattha tattha olambesi. Kāko taṃ disvā lobhaṃ uppādetvā ‘‘sve gocarabhūmiṃ agantvā mayā idameva khāditabba’’nti rattiṃ nitthunanto nipajji. Punadivase bodhisatto gocarāya gacchanto ‘‘ehi, samma, kākā’’ti āha. ‘‘Sāmi, tumhe gacchatha, mayhaṃ kucchirogo atthī’’ti. ‘‘Samma, kākānaṃ kucchirogo nāma na kadāci bhūtapubbo, rattiṃ tīsu yāmesu ekekasmiṃ yāme mucchitā honti, dīpavaṭṭiṃ gilitakāle pana nesaṃ muhuttaṃ titti hoti, tvaṃ imaṃ macchamaṃsaṃ khāditukāmo bhavissasi, ehi manussaparibhogo nāma tumhākaṃ dupparibhuñjiyo, mā evarūpaṃ akāsi, mayā saddhiṃyeva gocarāya gacchāhī’’ti. ‘‘Na sakkomi, sāmī’’ti. ‘‘Tena hi paññāyissasi sakena kammena, lobhavasaṃ agantvā appamatto hohī’’ti taṃ ovaditvā bodhisatto gocarāya gato.

Bhattakārako nānappakāraṃ macchamaṃsavikatiṃ sampādetvā usumanikkhamanatthaṃ bhājanāni thokaṃ vivaritvā rasaparissāvanakaroṭiṃ bhājanamatthake ṭhapetvā bahi nikkhamitvā sedaṃ puñchamāno aṭṭhāsi. Tasmiṃ khaṇe kāko pacchito sīsaṃ ukkhipitvā bhattagehaṃ olokento tassa nikkhantabhāvaṃ ñatvā ‘‘ayaṃdāni mayhaṃ manorathaṃ pūretvā maṃsaṃ khādituṃ kālo, kiṃ nu kho mahāmaṃsaṃ khādāmi, udāhu cuṇṇikamaṃsa’’nti cintetvā ‘‘cuṇṇikamaṃsena nāma khippaṃ kucchiṃ pūretuṃ na sakkā, mahantaṃ maṃsakhaṇḍaṃ āharitvā pacchiyaṃ nikkhipitvā khādamāno nipajjissāmī’’ti pacchito uppatitvā rasakaroṭiyaṃ nilīyi. Sā ‘‘kirī’’ti saddamakāsi. Bhattakārako taṃ saddaṃ sutvā ‘‘kiṃ nu kho eta’’nti paviṭṭho kākaṃ disvā ‘‘ayaṃ duṭṭhakāko mahāseṭṭhino pakkamaṃsaṃ khāditukāmo, ahaṃ kho pana seṭṭhiṃ nissāya jīvāmi, na imaṃ bālaṃ, kiṃ me iminā’’ti dvāraṃ pidhāya kākaṃ gahetvā sakalasarīre pattāni luñcitvā allasiṅgīveraloṇajīrakādayo koṭṭetvā ambilatakkena āloḷetvā tenassa sakalasarīraṃ makkhetvā taṃ kākaṃ pacchiyaṃ khipi. So adhimattavedanābhibhūto nitthunanto nipajji.

Bodhisatto sāyaṃ āgantvā taṃ byasanappattaṃ disvā ‘‘lolakāka, mama vacanaṃ akatvā tava lobhaṃ nissāya mahādukkhaṃ pattosī’’ti vatvā imaṃ gāthamāha –

42. ‘‘Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Kapotakassa vacanaṃ akatvā, amittahatthatthagatova setī’’ti.

Tattha **kapotakassa vacanaṃ akatvā**ti pārāvatassa hitānusāsanavacanaṃ akatvā. **Amittahatthatthagatova setī**ti amittānaṃ anatthakārakānaṃ dukkhuppādakapuggalānaṃ hatthatthaṃ hatthapathaṃ gato ayaṃ kāko viya so puggalo mahantaṃ byasanaṃ patvā anusocamāno setīti.

Bodhisatto imaṃ gāthaṃ vatvā ‘‘idāni mayā ca imasmiṃ ṭhāne na sakkā vasitu’’nti aññattha gato. Kākopi tattheva jīvitakkhayaṃ patto. Atha naṃ bhattakārako saddhiṃ pacchiyā gahetvā saṅkāraṭṭhāne chaḍḍesi.

Satthāpi ‘‘na tvaṃ bhikkhu idāneva lolo, pubbepi loloyeva, tañca pana te lolyaṃ nissāya paṇḍitāpi sakāvāsā parihīnā’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne so bhikkhu anāgāmiphalaṃ patto. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā kāko lolabhikkhu ahosi, pārāvato pana ahameva ahosi’’nti.

Kapotajātakavaṇṇanā dutiyā.

## [43] 3. Veḷukajātakavaṇṇanā

Yo atthakāmassāti idaṃ satthā jetavane viharanto aññataraṃ dubbacabhikkhuṃ ārabbha kathesi. Tañhi bhagavā ‘‘saccaṃ kira tvaṃ bhikkhu dubbacosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacoyeva, dubbacattāyeva ca paṇḍitānaṃ vacanaṃ akatvā sappamukhe jīvitakkhayaṃ patto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe mahābhogakule nibbatto viññutaṃ patvā kāmesu ādīnavaṃ nekkhamme cānisaṃsaṃ disvā kāme pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā kasiṇaparikammaṃ katvā pañcābhiññā aṭṭha samāpattiyo ca uppādetvā jhānasukhena vītināmento aparabhāge mahāparivāro pañcahi tāpasasatehi parivuto gaṇassa satthā hutvā vihāsi. Atheko āsivisapotako attano dhammatāya caranto aññatarassa tāpasassa assamapadaṃ patto. Tāpaso tasmiṃ puttasinehaṃ uppādetvā taṃ ekasmiṃ veḷupabbe sayāpetvā paṭijaggati. Tassa veḷupabbe sayanato ‘‘veḷuko’’tveva nāmaṃ akaṃsu. Taṃ puttasinehena paṭijagganato tāpasassa ‘‘veḷukapitā’’tveva nāmaṃ akaṃsu.

Tadā bodhisatto ‘‘eko kira tāpaso āsivisaṃ paṭijaggatī’’ti sutvā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ āsivisaṃ paṭijaggasī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘āsivisena saddhiṃ vissāso nāma natthi, mā evaṃ jaggāhī’’ti āha. ‘‘So me ācariya putto, nāhaṃ tena vinā vattituṃ sakkhissāmī’’ti. ‘‘Tena hi etasseva santikā jīvitakkhayaṃ pāpuṇissasī’’ti. Tāpaso bodhisattassa vacanaṃ na gaṇhi, āsivisampi jahituṃ nāsakkhi. Tato katipāhaccayeneva sabbe tāpasā phalāphalatthāya gantvā gataṭṭhāne phalāphalassa sulabhabhāvaṃ disvā dve tayo divase tattheva vasiṃsu, veḷukapitāpi tehi saddhiṃ gacchanto āsivisaṃ veḷupabbeyeva sayāpetvā pidahitvā gato. So puna tāpasehi saddhiṃ dvīhatīhaccayena āgantvā ‘‘veḷukassa gocaraṃ dassāmī’’ti veḷupabbaṃ ugghāṭetvā ‘‘ehi, puttaka, chātakosī’’ti hatthaṃ pasāresi. Āsiviso dvīhatīhaṃ nirāhāratāya kujjhitvā pasāritahatthaṃ ḍaṃsitvā tāpasaṃ tattheva jīvitakkhayaṃ pāpetvā araññaṃ pāvisi. Tāpasā taṃ disvā bodhisattassa ārocesuṃ. Bodhisatto tassa sarīrakiccaṃ kāretvā isigaṇassa majjhe nisīditvā isīnaṃ ovādavasena imaṃ gāthamāha –

43. ‘‘Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Evaṃ so nihato seti, veḷukassa yathā pitā’’ti.

Tattha **evaṃ so nihato setī**ti yo hi isīnaṃ ovādaṃ na gaṇhāti, so yathā esa tāpaso āsivisamukhe pūtibhāvaṃ patvā nihato seti, evaṃ mahāvināsaṃ patvā nihato setīti attho. Evaṃ bodhisatto isigaṇaṃ ovaditvā cattāro brahmavihāre bhāvetvā āyupariyosāne brahmaloke uppajji.

Satthā ‘‘na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacoyeva, dubbacabhāveneva ca āsivisamukhe pūtibhāvaṃ patto’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā veḷukapitā dubbacabhikkhu ahosi, sesaparisā buddhaparisā, gaṇasatthā pana ahameva ahosi’’nti.

Veḷukajātakavaṇṇanā tatiyā.

## [44] 4. Makasajātakavaṇṇanā

Seyyo amittoti idaṃ satthā magadhesu cārikaṃ caramāno aññatarasmiṃ gāmake bālagāmikamanusse ārabbha kathesi. Tathāgato kira ekasmiṃ samaye sāvatthito magadharaṭṭhaṃ gantvā tattha cārikaṃ caramāno aññataraṃ gāmakaṃ sampāpuṇi. So ca gāmako yebhuyyena andhabālamanussehiyeva ussanno. Tatthekadivasaṃ te andhabālamanussā sannipatitvā ‘‘bho, amhe araññaṃ pavisitvā kammaṃ karonte makasā khādanti, tappaccayā amhākaṃ kammacchedo hoti, sabbeva dhanūni ceva āvudhāni ca ādāya gantvā makasehi saddhiṃ yujjhitvā sabbamakase vijjhitvā chinditvā ca māressāmā’’ti mantayitvā araññaṃ gantvā ‘‘makase vijjhissāmā’’ti aññamaññaṃ vijjhitvā ca paharitvā ca dukkhappattā āgantvā antogāme ca gāmamajjhe ca gāmadvāre ca nipajjiṃsu.

Satthā bhikkhusaṅghaparivuto taṃ gāmaṃ piṇḍāya pāvisi. Avasesā paṇḍitamanussā bhagavantaṃ disvā gāmadvāre maṇḍapaṃ kāretvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā satthāraṃ vanditvā nisīdiṃsu. Satthā tasmiṃ tasmiṃ ṭhāne patitamanusse disvā te upāsake pucchi ‘‘bahū ime gilānā manussā, kiṃ etehi kata’’nti? ‘‘Bhante, ete manussā ‘makasayuddhaṃ karissāmā’ti gantvā aññamaññaṃ vijjhitvā sayaṃ gilānā jātā’’ti. Satthā ‘‘na idāneva andhabālamanussā ‘makase paharissāmā’ti attānaṃ paharanti, pubbepi ‘makasaṃ paharissāmā’ti paraṃ paharaṇakamanussā ahesuṃyevā’’ti vatvā tehi manussehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto vaṇijjāya jīvikaṃ kappeti. Tadā kāsiraṭṭhe ekasmiṃ paccantagāme bahū vaḍḍhakī vasanti. Tattheko khalitavaḍḍhakī rukkhaṃ tacchati, athassa eko makaso tambalohathālakapiṭṭhisadise sīse nisīditvā sattiyā paharanto viya sīsaṃ mukhatuṇḍakena vijjhi. So attano santike nisinnaṃ puttaṃ āha – ‘‘tāta, mayhaṃ sīsaṃ makaso sattiyā paharanto viya vijjhati, vārehi na’’nti. ‘‘Tāta, adhivāsehi, ekappahāreneva taṃ māressāmī’’ti. Tasmiṃ samaye bodhisattopi attano bhaṇḍaṃ pariyesamāno taṃ gāmaṃ patvā tassā vaḍḍhakisālāya nisinno hoti. Atha so vaḍḍhakī puttaṃ āha – ‘‘tāta, imaṃ makasaṃ vārehī’’ti. So ‘‘vāressāmi, tātā’’ti tikhiṇaṃ mahāpharasuṃ ukkhipitvā pitu piṭṭhipasse ṭhatvā ‘‘makasaṃ paharissāmī’’ti pitu matthakaṃ dvidhā bhindi, vaḍḍhakī tattheva jīvitakkhayaṃ patto.

Bodhisatto tassa taṃ kammaṃ disvā ‘‘paccāmittopi paṇḍitova seyyo. So hi daṇḍabhayenapi manusse na māressatī’’ti cintetvā imaṃ gāthamāha –

44. ‘‘Seyyo amitto matiyā upeto, na tveva mitto mativippahīno;
‘Makasaṃ vadhissa’nti hi eḷamūgo, putto pitu abbhidā uttamaṅga’’nti.

Tattha **seyyo**ti pavaro uttamo. **Matiyā upeto**ti paññāya samannāgato. **Eḷamūgo**ti lālāmukho bālo. **Putto pitu abbhidā uttamaṅga**nti attano bālatāya puttopi hutvā pitu uttamaṅgaṃ matthakaṃ ‘‘makasaṃ paharissāmī’’ti dvidhā bhindi. Tasmā bālamittato paṇḍitaamittova seyyoti imaṃ gāthaṃ vatvā bodhisatto uṭṭhāya yathākammaṃ gato. Vaḍḍhakissapi ñātakā sarīrakiccaṃ akaṃsu.

Satthā ‘‘evaṃ upāsakā pubbepi ‘makasaṃ paharissāmā’ti paraṃ paharaṇakamanussā ahesuṃyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā gāthaṃ vatvā pakkanto paṇḍitavāṇijo pana ahameva ahosi’’nti.

Makasajātakavaṇṇanā catutthā.

## [45] 5. Rohiṇijātakavaṇṇanā

Seyyo amittotiidaṃ satthā jetavane viharanto ekaṃ anāthapiṇḍikaseṭṭhino dāsiṃ ārabbha kathesi. Anāthapiṇḍikassa kira ekā rohiṇī nāma dāsī ahosi. Tassā vīhipaharaṇaṭṭhāne āgantvā mahallikā mātā nipajji, taṃ makkhikā parivāretvā sūciyāvijjhamānā viya khādanti. Sā dhītaraṃ āha – ‘‘amma, makkhikā maṃ khādanti, etā vārehī’’ti. Sā ‘‘vāressāmi, ammā’’ti musalaṃ ukkhipitvā ‘‘mātu sarīre makkhikā māretvā vināsaṃ pāpessāmī’’ti mātaraṃ musalena paharitvā jīvitakkhayaṃ pāpesi. Taṃ disvā ‘‘mātā me matā’’ti rodituṃ ārabhi. Taṃ pavattiṃ seṭṭhissa ārocesuṃ. Seṭṭhi tassā sarīrakiccaṃ kāretvā vihāraṃ gantvā sabbaṃ taṃ pavattiṃ satthu ārocesi. Satthā ‘‘na kho, gahapati, esā ‘mātu sarīre makkhikā māressāmī’ti idāneva musalena paharitvā mātaraṃ māresi, pubbepi māresiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā pituaccayena seṭṭhiṭṭhānaṃ pāpuṇi. Tassāpi rohiṇīyeva nāma dāsī ahosi. Sāpi attano vīhipaharaṇaṭṭhānaṃ āgantvā nipannaṃ mātaraṃ ‘‘makkhikā me, amma, vārehī’’ti vuttā evameva musalena paharitvā mātaraṃ jīvitakkhayaṃ pāpetvā rodituṃ ārabhi. Bodhisatto taṃ pavattiṃ sutvā ‘‘amittopi hi imasmiṃ loke paṇḍitova seyyo’’ti cintetvā imaṃ gāthamāha –

45. ‘‘Seyyo amitto medhāvī, yañce bālānukampako;
Passa rohiṇikaṃ jammiṃ, mātaraṃ hantvāna socatī’’ti.

Tattha **medhāvī**ti paṇḍito ñāṇī vibhāvī. **Yañce bālānukampako**ti ettha **ya**nti liṅgavipallāso kato,

ceti nāmatthe nipāto. Yo nāma bālo anukampako, tato sataguṇena sahassaguṇena paṇḍito amitto hontopi seyyoyevāti attho. Atha vā **ya**nti paṭisedhanatthe nipāto, no ce bālānukampakoti attho. **Jammi**nti lāmikaṃ dandhaṃ. **Mātaraṃ hantvāna socatī**ti ‘‘makkhikā māressāmī’’ti mātaraṃ hantvā idāni ayaṃ bālā sayameva rodati paridevati. Iminā kāraṇena imasmiṃ loke amittopi paṇḍito seyyoti bodhisatto paṇḍitaṃ pasaṃsanto imāya gāthāya dhammaṃ desesi.

Satthā ‘‘na kho, gahapati, esā idāneva ‘makkhikā māressāmī’ti mātaraṃ ghātesi, pubbepi ghātesiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mātāyeva mātā ahosi, dhītāyeva dhītā, mahāseṭṭhi pana ahameva ahosi’’nti.

Rohiṇijātakavaṇṇanā pañcamā.

## [46] 6. Ārāmadūsakajātakavaṇṇanā

Na ve anatthakusalenāti idaṃ satthā aññatarasmiṃ kosalagāmake viharanto uyyānadūsakaṃ ārabbha kathesi. Satthā kira kosalesu cārikaṃ caramāno aññataraṃ gāmakaṃ sampāpuṇi. Tattheko kuṭumbiko tathāgataṃ nimantetvā attano uyyāne nisīdāpetvā buddhappamukhassa saṅghassa mahādānaṃ datvā ‘‘bhante, yathāruciyā imasmiṃ uyyāne vicarathā’’ti āha. Bhikkhū uṭṭhāya uyyānapālaṃ gahetvā uyyāne vicarantā ekaṃ aṅgaṇaṭṭhānaṃ disvā uyyānapālaṃ pucchiṃsu ‘‘upāsaka, imaṃ uyyānaṃ aññattha sandacchāyaṃ, imasmiṃ pana ṭhāne na koci rukkho vā gaccho vā atthi, kiṃ nu kho kāraṇa’’nti? ‘‘Bhante, imassa uyyānassa ropanakāle eko gāmadārako udakaṃ siñcanto imasmiṃ ṭhāne rukkhapotake ummūlaṃ katvā mūlappamāṇena udakaṃ siñci. Te rukkhapotakā milāyitvā matā. Iminā kāraṇena idaṃ ṭhānaṃ aṅgaṇaṃ jāta’’nti. Bhikkhū satthāraṃ upasaṅkamitvā etamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, so gāmadārako idāneva ārāmadūsako, pubbepi ārāmadūsakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiyaṃ nakkhattaṃ ghosayiṃsu. Nakkhattabherisaddasavanakālato paṭṭhāya sakalanagaravāsino nakkhattanissitakā hutvā vicaranti. Tadā rañño uyyāne bahū makkaṭā vasanti. Uyyānapālo cintesi ‘‘nagare nakkhattaṃ ghuṭṭhaṃ, ime vānare ‘udakaṃ siñcathā’ti vatvā ahaṃ nakkhattaṃ kīḷissāmī’’ti jeṭṭhakavānaraṃ upasaṅkamitvā ‘‘samma vānarajeṭṭhaka, imaṃ uyyānaṃ tumhākampi bahūpakāraṃ, tumhe ettha pupphaphalapallavāni khādatha, nagare nakkhattaṃ ghuṭṭhaṃ, ahaṃ nakkhattaṃ kīḷissāmi. Yāvāhaṃ āgacchāmi, tāva imasmiṃ uyyāne rukkhapotakesu udakaṃ siñcituṃ sakkhissathā’’ti pucchi. ‘‘Sādhu, siñcissāmī’’ti. ‘‘Tena hi appamattā hothā’’ti udakasiñcanatthāya tesaṃ cammakuṭe ca dārukuṭe ca datvā gato. Vānarā cammakuṭe ceva dārukuṭe ca gahetvā rukkhapotakesu udakaṃ siñcanti. Atha ne vānarajeṭṭhako evamāha ‘‘bhonto vānarā, udakaṃ nāma rakkhitabbaṃ, tumhe rukkhapotakesu udakaṃ siñcantā uppāṭetvā uppāṭetvā mūlaṃ oloketvā gambhīragatesu mūlesu bahuṃ udakaṃ siñcatha, agambhīragatesu appaṃ, pacchā amhākaṃ udakaṃ dullabhaṃ bhavissatī’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā tathā akaṃsu.

Tasmiṃ samaye eko paṇḍitapuriso rājuyyāne te vānare tathā karonte disvā evamāha ‘‘bhonto vānarā, kasmā tumhe rukkhapotake uppāṭetvā uppāṭetvā mūlappamāṇena udakaṃ siñcathā’’ti? Te ‘‘evaṃ no vānarajeṭṭhako ovadatī’’ti āhaṃsu. So taṃ vacanaṃ sutvā ‘‘aho vata bho bālā apaṇḍitā, ‘atthaṃ karissāmā’ti anatthameva karontī’’ti cintetvā imaṃ gāthamāha –

46. ‘‘Na ve anatthakusalena, atthacariyā sukhāvahā;
Hāpeti atthaṃ dummedho, kapi ārāmiko yathā’’ti.

Tattha **ve**ti nipātamattaṃ. **Anatthakusalenā**ti anatthe anāyatane kusalena, atthe āyatane kāraṇe akusalena vāti attho. **Atthacariyā**ti vuḍḍhikiriyā. **Sukhāvahā**ti evarūpena anatthakusalena kāyikacetasikasukhasaṅkhātassa atthassa cariyā na sukhāvahā, na sakkā āvahituntі attho. Kiṃkāraṇā? Ekanteneva hi **hāpeti atthaṃ dummedho**ti, bālapuggalo ‘‘atthaṃ karissāmī’’ti atthaṃ hāpetvā anatthameva karoti. **Kapi ārāmiko yathā**ti yathā ārāme niyutto ārāmarakkhanako makkaṭo ‘‘atthaṃ karissāmī''ti anatthameva karoti, evaṃ yo koci anatthakusalo, tena na sakkā atthacariyaṃ āvahituṃ, so ekaṃsena atthaṃ hāpetiyevāti. Evaṃ so paṇḍito puriso imāya gāthāya vānarajeṭṭhakaṃ garahitvā attano parisaṃ ādāya uyyānā nikkhami.

Satthāpi ''na, bhikkhave, esa gāmadārako idāneva ārāmadūsako, pubbepi ārāmadūsakoyevā''ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ''tadā vānarajeṭṭhako ārāmadūsakagāmadārako ahosi, paṇḍitapuriso pana ahameva ahosi''nti.

Ārāmadūsakajātakavaṇṇanā chaṭṭhā.

## [47] 7. Vāruṇidūsakajātakavaṇṇanā

Na ve anatthakusalenāti idaṃ satthā jetavane viharanto vāruṇidūsakaṃ ārabbha kathesi. Anāthapiṇḍikassa kira sahāyo eko vāruṇivāṇijo tikhiṇaṃ vāruṇiṃ yojetvā hiraññasuvaṇṇādīni gahetvā vikkiṇanto mahājane sannipatite ''tāta, tvaṃ mūlaṃ gahetvā vāruṇiṃ dehī''ti antevāsikaṃ āṇāpetvā sayaṃ nhāyituṃ agamāsi. Antevāsiko mahājanassa vāruṇiṃ dento manusse antarantarā loṇasakkharā āharāpetvā khādante disvā ''ayaṃ surā aloṇikā bhavissati, loṇamettha pakkhipissāmī''ti surācāṭiyaṃ nāḷimattaṃ loṇaṃ pakkhipitvā tesaṃ suraṃ adāsi. Te mukhaṃ pūretvā pūretvā chaḍḍetvā ''kiṃ te kata''nti pucchiṃsu. ''Tumhe suraṃ pivitvā loṇaṃ āharāpente disvā loṇena yojesi''nti. ''Evarūpaṃ nāma manāpaṃ vāruṇiṃ nāsesi bālā''ti taṃ garahitvā uṭṭhāyuṭṭhāya pakkantā. Vāruṇivāṇijo āgantvā ekampi adisvā ''vāruṇipāyakā kahaṃ gatā''ti pucchi, so tamatthaṃ ārocesi. Atha naṃ ācariyo ''bāla, evarūpā nāma te surā nāsitā''ti garahitvā imaṃ kāraṇaṃ anāthapiṇḍikassa ārocesi. Anāthapiṇḍiko ''atthidāni me idaṃ kathāpābhata''nti jetavanaṃ gantvā satthāraṃ vanditvā etamatthaṃ ārocesi. Satthā ''na esa, gahapati, idāneva vāruṇidūsako, pubbepi vāruṇidūsakoyevā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ seṭṭhi ahosi. Taṃ upanissāya eko vāruṇivāṇijo jīvati. So tikhiṇaṃ suraṃ yojetvā ''imaṃ vikkiṇāhī''ti antevāsikaṃ vatvā nhāyituṃ gato. Antevāsiko tasmiṃ gatamatteyeva surāya loṇaṃ pakkhipitvā imināva nayena suraṃ vināsesi. Athassa ācariyo āgantvā taṃ kāraṇaṃ ñatvā seṭṭhissa ārocesi. Seṭṭhi ''anatthakusalā nāma bālā 'atthaṃ karissāmā'ti anatthameva karontī''ti vatvā imaṃ gāthamāha –

47. ''Na ve anatthakusalena, atthacariyā sukhāvahā;
Hāpeti atthaṃ dummedho, koṇḍañño vāruṇiṃ yathā''ti.

Tattha **koṇḍañño vāruṇiṃ yathā**ti yathā ayaṃ koṇḍaññanāmako antevāsiko ''atthaṃ karissāmī''ti loṇaṃ pakkhipitvā vāruṇiṃ hāpesi parihāpesi vināsesi, evaṃ sabbopi anatthakusalo atthaṃ hāpetīti bodhisatto imāya gāthāya dhammaṃ desesi.

Satthāpi ''na esa gahapati idāneva vāruṇidūsako, pubbepi vāruṇidūsakoyevā''ti vatvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ''tadā vāruṇidūsako idānipi vāruṇidūsakova ahosi, bārāṇasiseṭṭhi pana ahameva ahosi''nti.

Vāruṇidūsakajātakavaṇṇanā sattamā.

## [48] 8. Vedabbajātakavaṇṇanā

Anupāyena yo atthanti idaṃ satthā jetavane viharanto dubbacabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ''na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacoyeva, teneva ca kāraṇena paṇḍitānaṃ vacanaṃ akatvā tiṇhena asinā dvidhā katvā chinno hutvā magge nipatittha, tañca ekakaṃ nissāya purisasahassaṃ jīvitakkhayaṃ patta''nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente ekasmiṃ gāmake aññataro brāhmaṇo vedabbaṃ nāma mantaṃ jānāti. So kira manto anaggho mahāraho, nakkhattayoge laddhe taṃ mantaṃ parivattetvā ākāse ullokite ākāsato sattaratanavassaṃ vassati. Tadā bodhisatto tassa brāhmaṇassa santike sippaṃ uggaṇhāti. Athekadivasaṃ brāhmaṇo bodhisattaṃ ādāya kenacideva karaṇīyena attano gāmā nikkhamitvā cetaraṭṭhaṃ agamāsi, antarāmagge ca ekasmiṃ araññaṭṭhāne pañcasatā pesanakacorā nāma panthaghātaṃ karonti. Te bodhisattañca vedabbabrāhmaṇañca gaṇhiṃsu. Kasmā panete ‘‘pesanakacorā’’ti vuccanti? Te kira dve jane gahetvā ekaṃ dhanāharaṇatthāya pesenti, tasmā ‘‘pesanakacorā’’tveva vuccanti. Tepi ca pitāputte gahetvā pitaraṃ ‘‘tvaṃ amhākaṃ dhanaṃ āharitvā puttaṃ gahetvā yāhī’’ti vadanti. Etenupāyena mātudhītaro gahetvā mātaraṃ vissajjenti, jeṭṭhakaniṭṭhe gahetvā jeṭṭhabhātikaṃ vissajjenti, ācariyantevāsike gahetvā antevāsikaṃ vissajjenti. Te tasmiṃ kāle vedabbabrāhmaṇaṃ gahetvā bodhisattaṃ vissajjesuṃ.

Bodhisatto ācariyaṃ vanditvā ‘‘ahaṃ ekāhadvīhaccayena āgamissāmi, tumhe mā bhāyittha, apica kho pana mama vacanaṃ karotha, ajja dhanavassāpanakanakkhattayogo bhavissati, mā kho tumhe dukkhaṃ asahantā mantaṃ parivattetvā dhanaṃ vassāpayittha. Sace vassāpessatha, tumhe ca vināsaṃ pāpuṇissatha, ime ca pañcasatā corā’’ti evaṃ ācariyaṃ ovaditvā dhanatthāya agamāsi. Corāpi sūriye atthaṅgate brāhmaṇaṃ bandhitvā nipajjāpesuṃ. Taṅkhaṇaññeva pācīnalokadhātuto paripuṇṇacandamaṇḍalaṃ uṭṭhahi. Brāhmaṇo nakkhattaṃ olokento ‘‘dhanavassāpanakanakkhattayogo laddho, kiṃ me dukkhena anubhūtena, mantaṃ parivattetvā ratanavassaṃ vassāpetvā corānaṃ dhanaṃ datvā yathāsukhaṃ gamissāmī’’ti cintetvā core āmantesi ‘‘bhonto corā, tumhe maṃ kimatthāya gaṇhathā’’ti? ‘‘Dhanatthāya, ayyā’’ti. ‘‘Sace vo, dhanena attho, khippaṃ maṃ bandhanā mocetvā sīsaṃ nhāpetvā ahatavatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭhapethā’’ti. ‘‘Corā tassa kathaṃ sutvā tathā akaṃsu’’.

Brāhmaṇo nakkhattayogaṃ ñatvā mantaṃ parivattetvā ākāsaṃ ullokesi, tāvadeva ākāsato ratanāni patiṃsu. Corā taṃ dhanaṃ saṅkaḍḍhitvā uttarāsaṅgesu bhaṇḍikaṃ katvā pāyiṃsu. Brāhmaṇopi tesaṃ pacchatova agamāsi. Atha te core aññe pañcasatā corā gaṇhiṃsu. ‘‘Kimatthaṃ amhe gaṇhathā’’ti ca vuttā ‘‘dhanatthāyā’’ti āhaṃsu. ‘‘Yadi vo dhanena attho, etaṃ brāhmaṇaṃ gaṇhatha, eso ākāsaṃ ulloketvā dhanaṃ vassāpesi, amhākampetaṃ eteneva dinna’’nti. Corā core vissajjetvā ‘‘amhākampi dhanaṃ dehī’’ti brāhmaṇaṃ gaṇhiṃsu. Brāhmaṇo ‘‘ahaṃ tumhākaṃ dhanaṃ dadeyyaṃ, dhanavassāpanakanakkhattayogo pana ito saṃvaccharamatthake bhavissati. Yadi vo dhanenattho, adhivāsetha, tadā dhanavassaṃ vassāpessāmī’’ti āha. Corā kujjhitvā ‘‘ambho, duṭṭhabrāhmaṇa, aññesaṃ idāneva dhanaṃ vassāpetvā amhe aññaṃ saṃvaccharaṃ adhivāsāpesī’’ti tiṇhena asinā brāhmaṇaṃ dvidhā chinditvā magge chaḍḍetvā vegena anubandhitvā tehi corehi saddhiṃ yujjhitvā te sabbepi māretvā dhanaṃ ādāya puna dve koṭṭhāsā hutvā aññamaññaṃ yujjhitvā aḍḍhateyyāni purisasatāni ghātetvā etena upāyena yāva dve janā avasiṭṭhā ahesuṃ, tāva aññamaññaṃ ghātayiṃsu. Evaṃ taṃ purisasahassaṃ vināsaṃ pattaṃ.

Te pana dve janā upāyena taṃ dhanaṃ āharitvā ekasmiṃ gāmasamīpe gahanaṭṭhāne dhanaṃ paṭicchādetvā eko khaggaṃ gahetvā rakkhanto nisīdi, eko taṇḍule gahetvā bhattaṃ pacāpetuṃ gāmaṃ pāvisi. Lobho ca nāmesa vināsamūlamevāti dhanasantike nisinno cintesi ‘‘tasmiṃ āgate idaṃ dhanaṃ dve koṭṭhāsā bhavissanti, yaṃnūnāhaṃ taṃ āgatamattameva khaggena paharitvā ghāteyya’’nti. So khaggaṃ sannayhitvā tassa āgamanaṃ olokento nisīdi. Itaropi cintesi ‘‘taṃ dhanaṃ dve koṭṭhāsā bhavissanti, yaṃnūnāhaṃ bhatte visaṃ pakkhipitvā taṃ purisaṃ bhojetvā jīvitakkhayaṃ pāpetvā ekakova dhanaṃ gaṇheyya’’nti. So niṭṭhite bhatte sayaṃ bhuñjitvā sesake visaṃ pakkhipitvā taṃ ādāya tattha agamāsi. Taṃ bhattaṃ otāretvā ṭhitamattameva itaro khaggena dvidhā chinditvā taṃ paṭicchannaṭṭhāne chaḍḍetvā tañca bhattaṃ bhuñjitvā sayampi tattheva jīvitakkhayaṃ pāpuṇi. Evañca taṃ dhanaṃ nissāya sabbeva vināsaṃ pāpuṇiṃsu.

Bodhisattopi kho ekāhadvīhaccayena dhanaṃ ādāya āgato tasmiṃ ṭhāne ācariyaṃ adisvā vippakiṇṇaṃ pana dhanaṃ disvā ‘‘ācariyena mama vacanaṃ akatvā dhanaṃ vassāpitaṃ bhavissati, sabbehi vināsaṃ pattehi bhavitabba’’nti mahāmaggena pāyāsi. Gacchanto ācariyaṃ mahāmagge dvidhā chinnaṃ disvā ‘‘mama vacanaṃ akatvā mato’’ti dārūni uddharitvā citakaṃ katvā ācariyaṃ jhāpetvā vanapupphehi pūjetvā purato gacchanto jīvitakkhayaṃ patte pañcasate, purato aḍḍhateyyasateti anukkamena avasāne dve jane jīvitakkhayaṃ patte disvā cintesi ‘‘imaṃ dvīhi ūnaṃ purisasahassaṃ vināsaṃ pattaṃ, aññehi dvīhi corehi bhavitabbaṃ, tepi santhambhituṃ na sakkhissanti, kahaṃ nu kho te gatā’’ti gacchanto tesaṃ dhanaṃ ādāya gahanaṭṭhānaṃ paviṭṭhamaggaṃ disvā gacchanto bhaṇḍikabaddhassa dhanassa rāsiṃ disvā ekaṃ bhattapātiṃ avattharitvā mataṃ addasa. Tato ‘‘idaṃ nāma tehi kataṃ bhavissatī’’ti sabbaṃ ñatvā ‘‘kahaṃ nu kho so puriso’’ti vicinanto tampi paṭicchannaṭṭhāne apaviddhaṃ disvā ‘‘amhākaṃ ācariyo mama vacanaṃ akatvā attano dubbacabhāvena attanāpi vināsaṃ patto, aparampi tena purisasahassaṃ vināsitaṃ, anupāyena vata akāraṇena attano vuḍḍhiṃ patthayamānā amhākaṃ ācariyo viya mahāvināsameva pāpuṇissantī’’ti cintetvā imaṃ gāthamāha –

48. ‘‘Anupāyena yo atthaṃ, icchati so vihaññati;
Cetā haniṃsu vedabbaṃ, sabbe te byasanamajjhagū’’ti.

Tattha **so vihaññatī**ti so anupāyena ‘‘attano atthaṃ vuḍḍhiṃ sukhaṃ icchāmī’’ti akāle vāyāmaṃ karonto puggalo vihaññati kilamati mahāvināsaṃ pāpuṇāti. **Cetā**ti cetaraṭṭhavāsino corā. **Haniṃsu vedabba**nti vedabbamantavasena ‘‘vedabbo’’ti laddhanāmaṃ brāhmaṇaṃ haniṃsu. **Sabbe te byasanamajjhagū**ti tepi ca anavasesā aññamaññaṃ ghātayamānā byasanaṃ adhigacchiṃsu paṭilabhiṃsūti.

Evaṃ bodhisatto ‘‘yathā amhākaṃ ācariyo anupāyena aṭṭhāne parakkamaṃ karonto dhanaṃ vassāpetvā attanāpi jīvitakkhayaṃ patto, aññesañca vināsapaccayo jāto, evameva yo aññopi anupāyena attano atthaṃ icchanto vāyāmaṃ karissati, sabbo so attanā ca vinassissati, paresañca vināsapaccayo bhavissatī’’ti vanaṃ unnādento devatāsu sādhukāraṃ dadamānāsu imāya gāthāya dhammaṃ desetvā taṃ dhanaṃ upāyena attano gehaṃ āharitvā dānādīni puññāni karonto yāvatāyukaṃ ṭhatvā jīvitapariyosāne saggapathaṃ pūrayamāno agamāsi.

Satthāpi ‘‘na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacova, dubbacattā pana mahāvināsaṃ patto’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā vedabbabrāhmaṇo dubbacabhikkhu ahosi, antevāsiko pana ahameva ahosi’’nti.

Vedabbajātakavaṇṇanā aṭṭhamā.

## [49] 9. Nakkhattajātakavaṇṇanā

Nakkhattaṃ patimānentanti idaṃ satthā jetavane viharanto aññataraṃ ājīvakaṃ ārabbha kathesi. Sāvatthiyaṃ kirekaṃ kuladhītaraṃ janapade eko kulaputto attano puttassa vāretvā ‘‘asukadivase nāma gaṇhissāmī’’ti divasaṃ ṭhapetvā tasmiṃ divase sampatte attano kulūpakaṃ ājīvakaṃ pucchi ‘‘bhante, ajja mayaṃ ekaṃ maṅgalaṃ karissāma, sobhanaṃ nu kho nakkhatta’’nti. So ‘‘ayaṃ maṃ paṭhamaṃ apucchitvāva divasaṃ ṭhapetvā idāni paṭipucchati, hotu, sikkhāpessāmi na’’nti kujjhitvā ‘‘ajja asobhanaṃ nakkhattaṃ, mā ajja maṅgalaṃ karittha, sace karissatha, mahāvināso bhavissatī’’ti āha. Tasmiṃ kule manussā tassa saddahitvā taṃ divasaṃ na gacchiṃsu. Nagaravāsino sabbaṃ maṅgalakiriyaṃ katvā tesaṃ anāgamanaṃ disvā ‘‘tehi ajja divaso ṭhapito, no ca kho āgatā, amhākampi bahu vayakammaṃ kataṃ, kiṃ no tehi, amhākaṃ dhītaraṃ aññassa dassāmā’’ti yathākateneva maṅgalena dhītaraṃ aññassa kulassa adaṃsu.

Itare punadivase āgantvā ‘‘detha no dārika’’nti āhaṃsu. Atha ne sāvatthivāsino ‘‘janapadavāsino nāma tumhe gahapatikā pāpamanussā divasaṃ ṭhapetvā avaññāya na āgatā, āgatamaggeneva paṭigacchatha, amhehi aññesaṃ dārikā dinnā’’ti paribhāsiṃsu. Te tehi saddhiṃ kalahaṃ katvā dārikaṃ alabhitvā yathāgatamaggeneva gatā. Tenapi ājīvakena tesaṃ manussānaṃ maṅgalantarāyassa katabhāvo bhikkhūnaṃ antare pākaṭo jāto. Te bhikkhū dhammasabhāyaṃ sannipatitā ‘‘āvuso, ājīvakena kulassa maṅgalantarāyo kato’’ti kathayamānā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi. Te ‘‘imāya nāmā’’ti kathayiṃsu. ‘‘Na, bhikkhave, idāneva ājīvako tassa kulassa maṅgalantarāyaṃ karoti, pubbepi esa tesaṃ kujjhitvā maṅgalantarāyaṃ akāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente nagaravāsino janapadavāsīnaṃ dhītaraṃ vāretvā divasaṃ ṭhapetvā attano kulūpakaṃ ājīvakaṃ pucchiṃsu ‘‘bhante, ajja amhākaṃ ekā maṅgalakiriyā, sobhanaṃ nu kho nakkhatta’’nti. So ‘‘ime attano ruciyā divasaṃ ṭhapetvā idāni maṃ pucchantī’’ti kujjhitvā ‘‘ajja nesaṃ maṅgalantarāyaṃ karissāmī’’ti cintetvā ‘‘ajja asobhanaṃ nakkhattaṃ, sace karotha, mahāvināsaṃ pāpuṇissathā’’ti āha. Te tassa saddahitvā na gamiṃsu. Janapadavāsino tesaṃ anāgamanaṃ ñatvā ‘‘te ajja divasaṃ ṭhapetvāpi na āgatā, kiṃ no tehi, aññesaṃ dhītaraṃ dassāmā’’ti aññesaṃ dhītaraṃ adaṃsu. Nagaravāsino punadivase āgantvā dārikaṃ yāciṃsu. Janapadavāsino ‘‘tumhe nagaravāsino nāma chinnahirikā gahapatikā, divasaṃ ṭhapetvā dārikaṃ na gaṇhittha, mayaṃ tumhākaṃ anāgamanabhāvena aññesaṃ adamhā’’ti. Mayaṃ ājīvakaṃ paṭipucchitvā ‘‘‘nakkhattaṃ na sobhana’nti nāgatā, detha no dārika’’nti. ‘‘Amhehi tumhākaṃ anāgamanabhāvena aññesaṃ dinnā, idāni dinnadārikaṃ kathaṃ puna ānessāmā’’ti.

Evaṃ tesu aññamaññaṃ kalahaṃ karontesu eko nagaravāsī paṇḍitapuriso ekena kammena janapadaṃ gato tesaṃ nagaravāsīnaṃ ‘‘mayaṃ ājīvakaṃ pucchitvā nakkhattassa asobhanabhāvena nāgatā’’ti kathentānaṃ sutvā ‘‘nakkhattena ko attho, nanu dārikāya laddhabhāvova nakkhatta’’nti vatvā imaṃ gāthamāha –

49. ‘‘Nakkhattaṃ patimānentaṃ, attho bālaṃ upaccagā;
Attho atthassa nakkhattaṃ, kiṃ karissanti tārakā’’ti.

Tattha **patimānenta**nti olokentaṃ, ‘‘idāni nakkhattaṃ bhavissati, idāni nakkhattaṃ bhavissatī’’ti āgamayamānaṃ. **Attho bālaṃ upaccagā**ti etaṃ nagaravāsikaṃ bālaṃ dārikāpaṭilābhasaṅkhāto attho atikkanto. **Attho atthassa nakkhatta**nti yaṃ atthaṃ pariyesanto carati, so paṭiladdho atthova atthassa nakkhattaṃ nāma. **Kiṃ karissanti tārakā**ti itare pana ākāse tārakā kiṃ karissanti, kataraṃ atthaṃ sādhessantīti attho. Nagaravāsino kalahaṃ katvā dārikaṃ alabhitvāva agamaṃsu.

Satthā ‘‘na, bhikkhave, esa ājīvako idāneva kulassa maṅgalantarāyaṃ karoti, pubbepi akāsiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā ājīvako etarahi ājīvakova ahosi, tānipi kulāni etarahi kulāniyeva, gāthaṃ vatvā ṭhito paṇḍitapuriso pana ahameva ahosi’’nti.

Nakkhattajātakavaṇṇanā navamā.

## [50] 10. Dummedhajātakavaṇṇanā

Dummedhānanti idaṃ satthā jetavane viharanto lokatthacariyaṃ ārabbha kathesi. Sā dvādasakanipāte **mahākaṇhajātake** (jā. 1.12.61 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa rañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi. Tassa mātukucchito nikkhantassa nāmaggahaṇadivase ‘‘brahmadattakumāro’’ti nāmaṃ akaṃsu. So soḷasavassuddesiko hutvā takkasilāyaṃ sippaṃ uggaṇhitvā tiṇṇaṃ vedānaṃ pāraṃ gantvā aṭṭhārasannaṃ vijjaṭṭhānānaṃ nipphattiṃ pāpuṇi, athassa pitā oparajjaṃ adāsi. Tasmiṃ samaye bārāṇasivāsino devatāmaṅgalikā honti, devatā namassanti, bahū ajeḷakakukkuṭabhūkarādayo vadhitvā nānappakārehi pupphagandhehi ceva maṃsalohitehi ca balikammaṃ karonti. Bodhisatto cintesi ‘‘idāni sattā devatāmaṅgalikā, bahuṃ pāṇavadhaṃ karonti, mahājano yebhuyyena adhammasmiṃyeva niviṭṭho, ahaṃ pitu accayena rajjaṃ labhitvā ekampi akilametvā upāyeneva pāṇavadhaṃ kātuṃ na dassāmī’’ti. So ekadivasaṃ rathaṃ abhiruyha nagarā nikkhanto addasa ekasmiṃ mahante vaṭarukkhe mahājanaṃ sannipatitaṃ, tasmiṃ rukkhe nibbattadevatāya santike puttadhītuyasadhanādīsu yaṃ yaṃ icchati, taṃ

taṃ patthentaṃ. So taṃ disvā rathā oruyha taṃ rukkhaṃ upasaṅkamitvā gandhapupphehi pūjetvā udakena abhisekaṃ katvā rukkhaṃ padakkhiṇaṃ katvā devatāmaṅgaliko viya hutvā devataṃ namassitvā rathaṃ abhiruyha nagaraṃ pāvisi. Tato paṭṭhāya imināva niyāmena antarantare tattha gantvā devatāmaṅgaliko viya pūjaṃ karoti.

So aparena samayena pitu accayena rajje patiṭṭhāya catasso agatiyo vajjetvā dasa rājadhamme akopento dhammena rajjaṃ kārento cintesi ‘‘mayhaṃ manoratho matthakaṃ patto, rajje patiṭṭhitomhi. Yaṃ panāhaṃ pubbe ekaṃ atthaṃ cintayiṃ, idāni taṃ matthakaṃ pāpessāmī’’ti amacce ca brāhmaṇagahapatikādayo ca sannipātāpetvā āmantesi ‘‘jānātha bho mayā kena kāraṇena rajjaṃ patta’’nti? ‘‘Na jānāma, devā’’ti. ‘‘Api vohaṃ asukaṃ nāma vaṭarukkhaṃ gandhādīhi pūjetvā añjaliṃ paggahetvā namassamāno diṭṭhapubbo’’ti. ‘‘Āma, devā’’ti. Tadāhaṃ patthanaṃ akāsiṃ ‘‘sace rajjaṃ pāpuṇissāmi, balikammaṃ te karissāmī’’ti. ‘‘Tassā me devatāya ānubhāvena idaṃ rajjaṃ laddhaṃ, idānissā balikammaṃ karissāmi, tumhe papañcaṃ akatvā khippaṃ devatāya balikammaṃ sajjethā’’ti. ‘‘Kiṃ kiṃ gaṇhāma, devā’’ti? Bho ahaṃ devatāya āyācamāno ‘‘ye mayhaṃ rajje pāṇātipātādīni pañca dussīlakammāni dasa akusalakammapathe samādāya vattissanti, te ghātetvā antavaṭṭimaṃsalohitādīhi balikammaṃ karissāmī’’ti āyāciṃ. Tasmā tumhe evaṃ bheriṃ carāpetha ‘‘amhākaṃ rājā uparājakāleyeva evaṃ āyāci ‘sacāhaṃ rajjaṃ pāpuṇissāmi, ye me rajje dussīlā bhavissanti, te sabbe ghātetvā balikammaṃ karissāmī’ti, so idāni pañcavidhaṃ dussīlakammaṃ dasavidhaṃ akusalakammapathaṃ samādāya vattamānānaṃ dussīlānaṃ sahassaṃ ghātetvā tesaṃ hadayamaṃsādīni gāhāpetvā devatāya balikammaṃ kātukāmo, evaṃ nagaravāsino jānantū’’ti. Evañca pana vatvā ‘‘yedāni ito paṭṭhāya dussīlakamme vattissanti, tesaṃ sahassaṃ ghātetvā yaññaṃ yajitvā āyācanato muccissāmī’’ti etamatthaṃ pakāsento imaṃ gāthamāha –

50. ‘‘Dummedhānaṃ sahassena, yañño me upayācito;
Idāni khohaṃ yajissāmi, bahu adhammiko jano’’ti.

Tattha **dummedhānaṃ sahassenā**ti ‘‘idaṃ kammaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī’’ti ajānanabhāvena, dasasu vā pana akusalakammapathesu samādāya vattanabhāvena duṭṭhā medhā etesanti dummedhā, tesaṃ dummedhānaṃ nippaññānaṃ bālapuggalānaṃ gaṇitvā gahitena sahassena. **Yañño me upayācito**ti mayā devataṃ upasaṅkamitvā ‘‘evaṃ yajissāmī’’ti yañño yācito. **Idāni khohaṃ yajissāmī**ti so ahaṃ iminā āyācanena rajjassa paṭiladdhattā idāni yajissāmi. Kiṃkāraṇā? Idāni hi **bahu adhammiko jano,** tasmā idāneva naṃ gahetvā balikammaṃ karissāmīti.

Amaccā bodhisattassa vacanaṃ sutvā ‘‘sādhu, devā’’ti dvādasayojanike bārāṇasinagare bheriṃ carāpesuṃ. Bheriyā āṇaṃ sutvā ekampi dussīlakammaṃ samādāya ṭhito ekapurisopi nāhosi. Iti yāva bodhisatto rajjaṃ kāresi, tāva ekapuggalopi pañcasu dasasu vā dussīlakammesu ekampi kammaṃ karonto na paññāyittha. Evaṃ bodhisatto ekapuggalampi akilamento sakalaraṭṭhavāsino sīlaṃ rakkhāpetvā sayampi dānādīni puññāni katvā jīvitapariyosāne attano parisaṃ ādāya devanagaraṃ pūrento agamāsi.

Satthāpi ‘‘na, bhikkhave, tathāgato idāneva lokassa atthaṃ carati, pubbepi cariyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadāparisā buddhaparisā ahesuṃ, bārāṇasirājā pana ahameva ahosi’’nti.

Dummedhajātakavaṇṇanā dasamā.

Atthakāmavaggo pañcamo.

Tassuddānaṃ –

Losakatissakapota, veḷukaṃ makasampi ca;

Rohiṇī ārāmadūsaṃ, vāruṇīdūsavedabbaṃ;
Nakkhattaṃ dummedhaṃ dasāti.

Paṭhamo paṇṇāsako.

6. Āsīsavaggo

[51] 1. Mahāsīlavajātakavaṇṇanā

Āsīsetheva purisoti idaṃ satthā jetavane viharanto ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ossaṭṭhavīriyosī’’ti pucchi. ‘‘Āma, bhante’’ti ca vutte ‘‘kasmā tvaṃ bhikkhu evarūpe niyyānikasāsane pabbajitvā vīriyaṃ ossaji, pubbe paṇḍitā rajjā parihāyitvāpi attano vīriye ṭhatvāva naṭṭhampi yasaṃ puna uppādayiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto rañño aggamahesiyā kucchimhi nibbatto. Tassa nāmaggahaṇadivase ‘‘sīlavakumāro’’ti nāmaṃ akaṃsu. So soḷasavassuddesikova sabbasippesu nipphattiṃ patvā aparabhāge pitu accayena rajje patiṭṭhito mahāsīlavarājā nāma ahosi dhammiko dhammarājā. So nagarassa catūsu dvāresu catasso, majjhe ekaṃ, nivesanadvāre ekanti niccaṃ cha dānasālāyo kārāpetvā kapaṇaddhikānaṃ dānaṃ deti, sīlaṃ rakkhati, uposathakammaṃ karoti, khantimettānuddayasampanno aṅke nisinnaṃ puttaṃ paritosayamāno viya sabbasatte paritosayamāno dhammena rajjaṃ kāreti. Tasseko amacco antepure padubbhitvā aparabhāge pākaṭo jāto. Amaccā rañño ārocesuṃ. Rājā pariggaṇhanto attanā paccakkhato ñatvā taṃ amaccaṃ pakkosāpetvā ‘‘andhabāla ayuttaṃ te kataṃ, na tvaṃ mama vijite vasituṃ arahasi, attano dhanañca puttadāre ca gahetvā aññattha yāhī’’ti raṭṭhā pabbājesi. So nikkhamitvā kāsiraṭṭhaṃ atikkamma kosalajanapadaṃ gantvā kosalarājānaṃ upaṭṭhahanto anukkamena rañño abbhantariko vissāsiko jāto.

So ekadivasaṃ kosalarājānaṃ āha – ‘‘deva bārāṇasirajjaṃ nāma nimmakkhikamadhupaṭalasadisaṃ, rājā atimuduko, appeneva balavāhanena sakkā bārāṇasirajjaṃ gaṇhitu’’nti. Rājā tassa vacanaṃ sutvā ‘‘bārāṇasirajjaṃ nāma mahā, ayañca ‘appeneva balavāhanena sakkā bārāṇasirajjaṃ gaṇhitu’nti āha, kiṃ nu kho pana payuttakacoro siyā’’ti cintetvā ‘‘payuttakosi maññe’’ti āha. ‘‘Nāhaṃ, deva, payuttako, saccameva vadāmi. Sace me na saddahatha, manusse pesetvā paccantagāmaṃ hanāpetha, te manusse gahetvā attano santikaṃ nīte dhanaṃ datvā vissajjessatī’’ti. Rājā ‘‘ayaṃ ativiya sūro hutvā vadati, vīmaṃsissāmi tāvā’’ti attano purise pesetvā paccantagāmaṃ hanāpesi. Manussā te core gahetvā bārāṇasirañño dassesuṃ. Rājā te disvā ‘‘tātā, kasmā gāmaṃ hanathā’’ti pucchi. ‘‘Jīvituṃ asakkontā, devā’’ti vutte rājā ‘‘atha kasmā mama santikaṃ nāgamittha, itodāni paṭṭhāya evarūpaṃ kammaṃ mā karitthā’’ti tesaṃ dhanaṃ datvā vissajjesi. Te gantvā kosalarañño taṃ pavattiṃ ārocesuṃ. So ettakenāpi gantuṃ avisahanto puna majjhejanapadaṃ hanāpesi. Tepi core rājā tatheva dhanaṃ datvā vissajjesi. So ettakenāpi agantvā puna pesetvā antaravīthiyaṃ vilumpāpesi, rājā tesampi corānaṃ dhanaṃ datvā vissajjesiyeva. Tadā kosalarājā ‘‘ativiya dhammiko rājā’’ti ñatvā ‘‘bārāṇasirajjaṃ gahessāmī’’ti balavāhanaṃ ādāya niyyāsi.

Tadā pana bārāṇasirañño mattavāraṇepi abhimukhaṃ āgacchante anivattanadhammā asaniyāpi sīse patantiyā asantasanasabhāvā sīlavamahārājassa ruciyā sati sakalajambudīpe rajjaṃ gahetuṃ samatthā sahassamattā abhejjavarasūrā mahāyodhā honti. Te ‘‘kosalarājā āgacchatī’’ti sutvā rājānaṃ upasaṅkamitvā ‘‘deva, kosalarājā kira ‘bārāṇasirajjaṃ gaṇhissāmī’ti āgacchati, gacchāma, naṃ amhākaṃ rajjasīmaṃ anokkantameva pothetvā gaṇhāmā’’ti vadiṃsu. Rājā ‘‘tātā, maṃ nissāya aññesaṃ kilamanakiccaṃ natthi, rajjatthiko rajjaṃ gaṇhātu, māgamitthā’’ti nivāresi. Kosalarājā rajjasīmaṃ atikkamitvā janapadamajjhaṃ pāvisi. Amaccā punapi rājānaṃ upasaṅkamitvā tatheva vadiṃsu, rājā purimanayeneva nivāresi. Kosalarājā bahinagare ṭhatvā ‘‘rajjaṃ vā detu yuddhaṃ vā’’ti sīlavamahārājassa sāsanaṃ pesesi. Rājā taṃ sutvā ‘‘natthi mayā saddhiṃ yuddhaṃ, rajjaṃ gaṇhātū’’ti paṭisāsanaṃ pesesi. Punapi amaccā rājānaṃ upasaṅkamitvā ‘‘deva, na mayaṃ kosalarañño nagaraṃ pavisituṃ dema, bahinagareyeva naṃ pothetvā gaṇhāmā’’ti āhaṃsu, rājā purimanayeneva nivāretvā nagaradvārāni vivarāpetvā saddhiṃ amaccasahassena mahātale pallaṅkamajjhe nisīdi.

Kosalarājā mahantena balavāhanena bārāṇasiṃ pāvisi. So ekampi paṭisattuṃ apassanto rañño nivesanadvāraṃ gantvā amaccagaṇaparivuto apārutadvāre nivesane alaṅkatapaṭiyattaṃ mahātalaṃ āruyha nisinnaṃ nirāparādhaṃ sīlavamahārājānaṃ saddhiṃ amaccasahassena gaṇhāpetvā ‘‘gacchatha, imaṃ rājānaṃ saddhiṃ amaccehi pacchābāhaṃ gāḷhabandhanaṃ bandhitvā āmakasusānaṃ netvā galappamāṇe āvāṭe khanitvā yathā ekopi hatthaṃ ukkhipituṃ na sakkoti, evaṃ paṃsuṃ pakkhipitvā nikhanatha, rattiṃ siṅgālā āgantvā etesaṃ kātabbayuttakaṃ karissantī’’ti āha. Manussā corarañño āṇaṃ sutvā rājānaṃ saddhiṃ amaccehi pacchābāhaṃ gāḷhabandhanaṃ bandhitvā nikkhamiṃsu. Tasmimpi kāle sīlavamahārājā corarañño āghātamattampi nākāsi. Tesupi amaccesu evaṃ bandhitvā nīyamānesu ekopi rañño vacanaṃ bhindituṃ samattho nāma nāhosi. Evaṃ suvinītā kirassa parisā. Atha te rājapurisā sāmaccaṃ sīlavamahārājānaṃ āmakasusānaṃ netvā galappamāṇe āvāṭe khanitvā sīlavamahārājānaṃ majjhe, ubhosu passesu sesaamacceti evaṃ sabbepi āvāṭesu otāretvā paṃsuṃ ākiritvā ghanaṃ ākoṭetvā agamaṃsu. Tadā sīlavamahārājā amacce āmantetvā ‘‘corarañño upari kopaṃ akatvā mettaṃ eva bhāvetha, tātā’’ti ovadi.

Atha aḍḍharattasamaye ‘‘manussamaṃsaṃ khādissāmā’’ti siṅgālā āgamiṃsu. Te disvā rājā ca amaccā ca ekappahāreneva saddamakaṃsu, siṅgālā bhītā palāyiṃsu. Te nivattitvā olokentā pacchato kassaci anāgamanabhāvaṃ ñatvā puna paccāgamiṃsu. Itarepi tatheva saddamakaṃsu. Evaṃ yāvatatiyaṃ palāyitvā puna olokentā tesu ekassapi anāgamanabhāvaṃ ñatvā ‘‘vajjhappattā ete bhavissantī’’ti sūrā hutvā nivattitvā puna tesu saddaṃ karontesupi na palāyiṃsu. Jeṭṭhakasiṅgālo rājānaṃ upagañchi, sesā siṅgālā sesānaṃ amaccānaṃ santikaṃ agamaṃsu. Upāyakusalo rājā tassa attano santikaṃ āgatabhāvaṃ ñatvā ḍaṃsituṃ okāsaṃ dento viya gīvaṃ ukkhipitvā taṃ gīvāya ḍaṃsamānaṃ hanukaṭṭhikena ākaḍḍhitvā yante pakkhipitvā viya gāḷhaṃ gaṇhi, nāgabalena raññā hanukaṭṭhikena ākaḍḍhitvā gīvāya gāḷhaṃ gahitasiṅgālo attānaṃ mocetuṃ asakkonto maraṇabhayatajjito mahāviravaṃ viravi. Avasesā siṅgālā tassa taṃ aṭṭassaraṃ sutvā ‘‘ekena purisena suggahito bhavissatī’’ti amacce upasaṅkamituṃ asakkontā maraṇabhayatajjitā sabbe palāyiṃsu. Rañño hanukaṭṭhikena daḷhaṃ katvā gahitasiṅgāle aparāparaṃ sañcarante paṃsu sithilā ahosi. Sopi siṅgālo maraṇabhayabhīto catūhi pādehi rañño uparibhāge paṃsuṃ apabyūhi, rājā paṃsuno sithilabhāvaṃ ñatvā siṅgālaṃ vissajjetvā nāgabalo thāmasampanno aparāparaṃ sañcaranto ubho hatthe ukkhipitvā āvāṭamukhavaṭṭiyaṃ olubbha vātacchinnavalāhako viya nikkhamitvā ṭhito amacce assāsetvā paṃsuṃ viyūhitvā sabbe uddharitvā amaccaparivuto āmakasusāne aṭṭhāsi.

Tasmiṃ samaye manussā ekaṃ matamanussaṃ āmakasusāne chaḍḍentā dvinnaṃ yakkhānaṃ sīmantarikāya chaḍḍesuṃ. Te yakkhā taṃ matamanussaṃ bhājetuṃ asakkontā ‘‘na mayaṃ imaṃ bhājetuṃ sakkoma, ayaṃ sīlavarājā dhammiko, esa no bhājetvā dassati, etassa santikaṃ gacchāmā’’ti taṃ matamanussaṃ pāde gahetvā ākaḍḍhantā rañño santikaṃ gantvā ‘‘deva, amhākaṃ imaṃ matakaṃ bhājetvā dehī’’ti āhaṃsu. ‘‘Bho yakkhā, ahaṃ imaṃ tumhākaṃ bhājetvā dadeyyaṃ, aparisuddho panamhi, nhāyissāmi tāvā’’ti. Yakkhā corarañño ṭhapitaṃ vāsitaudakaṃ attano ānubhāvena āharitvā rañño nhānatthāya adaṃsu. Nhatvā ṭhitassa saṃharitvā ṭhapite corarañño sāṭake āharitvā adaṃsu, te nivāsetvā ṭhitassa catujjātiyagandhasamuggaṃ āharitvā adaṃsu, gandhe vilimpitvā ṭhitassa suvaṇṇasamugge maṇitālavaṇṭesu ṭhapitāni nānāpupphāni āharitvā adaṃsu. Pupphāni piḷandhitvā ṭhitakāle ‘‘aññaṃ kiṃ karomā’’ti pucchiṃsu. Rājā attano chātakākāraṃ dassesi, te gantvā corarañño sampāditaṃ nānaggarasabhojanaṃ āharitvā adaṃsu, rājā nhātānulitto sumaṇḍitappasādhito nānaggarasabhojanaṃ bhuñji. Yakkhā corarañño ṭhapitaṃ vāsitapānīyaṃ suvaṇṇabhiṅkāreneva suvaṇṇasarakenapi saddhiṃ āhariṃsu. Athassa pānīyaṃ pivitvā mukhaṃ vikkhāletvā hatthe dhovitvā ṭhitakāle corarañño sampāditaṃ pañcasugandhikasuparibhāvitaṃ tambūlaṃ āharitvā adaṃsu. Taṃ khāditvā ṭhitakāle ‘‘aññaṃ kiṃ karomā’’ti pucchiṃsu. Gantvā corarañño ussīsake nikkhittaṃ maṅgalakhaggaṃ āharathāti. Tampi gantvā āhariṃsu. Rājā taṃ khaggaṃ gahetvā taṃ matamanussaṃ ujukaṃ ṭhapāpetvā matthakamajjhe asinā paharitvā dve koṭṭhāse katvā dvinnaṃ yakkhānaṃ samavibhattameva vibhajitvā adāsi, datvā ca pana khaggaṃ dhovitvā sannayhitvā aṭṭhāsi. Atha te yakkhā manussamamaṃsaṃ khāditvā suhitā hutvā tuṭṭhacittā ‘‘aññaṃ te, mahārāja, kiṃ karomā’’ti pucchiṃsu. Tena hi tumhe attano ānubhāvena maṃ coraraññño sirigabbhe otāretha, ime ca amacce attano attano gehesu patiṭṭhāpethāti. Te ‘‘sādhu devā’’ti sampaṭicchitvā tathā akaṃsu.

Tasmiṃ samaye corarājā alaṅkatasirigabbhe sirisayanapiṭṭhe nipanno niddāyati. Rājā tassa pamattassa niddāyantassa khaggatalena udaraṃ pahari. So bhīto pabujjhitvā dīpālokena sīlavamahārājānaṃ sañjānitvā sayanā uṭṭhāya satiṃ upaṭṭhapetvā ṭhito rājānaṃ āha ‘‘mahārāja, evarūpāya rattiyā gahitārakkhe pihitadvāre bhavane ārakkhamanussehi nirokāse ṭhāne khaggaṃ sannayhitvā alaṅkatapaṭiyatto kathaṃ nāma tvaṃ imaṃ sayanapiṭṭhaṃ āgatosī’’ti. Rājā attano āgamanākāraṃ sabbaṃ vitthārato kathesi. Taṃ sutvā corarājā saṃviggamānaso ‘‘mahārāja, ahaṃ manussabhūtopi samāno tumhākaṃ guṇe na jānāmi, paresaṃ lohitamaṃsakhādakehi pana kakkhaḷehi pharusehi yakkhehi tava guṇā ñātā, na dānāhaṃ, narinda, evarūpe sīlasampanne tayi dubbhissāmī’’ti khaggaṃ ādāya sapathaṃ katvā rājānaṃ khamāpetvā mahāsayane nipajjāpetvā attanā khuddakamañcake nipajjitvā pabhātāya rattiyā uṭṭhite sūriye bheriṃ carāpetvā sabbaseniyo ca amaccabrāhmaṇagahapatike ca sannipātāpetvā tesaṃ purato ākāse puṇṇacandaṃ ukkhipanto viya sīlavarañño guṇe kathetvā parisamajjheyeva puna rājānaṃ khamāpetvā rajjaṃ paṭicchāpetvā ‘‘mahārāja, ito paṭṭhāya tumhākaṃ uppanno corūpaddavo mayhaṃ bhāro, mayā gahitārakkhā tumhe rajjaṃ karothā’’ti vatvā pesuññakārakassa āṇaṃ kāretvā attano balavāhanaṃ ādāya sakaraṭṭhameva gato.

Sīlavarājāpi kho alaṅkatapaṭiyatto setacchattassa heṭṭhā sarabhapādake kañcanapallaṅke nisinno attano sampattiṃ oloketvā ‘‘ayañca evarūpā sampatti amaccasahassassa ca jīvitapaṭilābho mayi vīriyaṃ akaronte na kiñci abhavissa, vīriyabalena panāhaṃ naṭṭhañca imaṃ yasaṃ paṭilabhiṃ, amaccasahassassa ca jīvitadānaṃ adāsiṃ, āsacchedaṃ vata akatvā vīriyameva kattabbaṃ. Katavīriyassa hi phalaṃ nāma evaṃ samijjhatī’’ti cintetvā udānavasena imaṃ gāthamāha –

51. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahū’’ti.

Tattha **āsīsethevā**ti ‘‘evāhaṃ vīriyaṃ ārabhanto imamhā dukkhā muccissāmī’’ti attano vīriyabalena āsaṃ karotheva. **Na nibbindeyya paṇḍito**ti paṇḍito upāyakusalo yuttaṭṭhāne vīriyaṃ karonto ‘‘ahaṃ imassa vīriyassa phalaṃ na labhissāmī’’ti na ukkaṇṭheyya, āsacchedaṃ kareyyāti attho. **Passāmi vohaṃ attāna**nti ettha **vo**ti nipātamattaṃ, ahaṃ ajja attānaṃ passāmi. **Yathā icchiṃ tathā ahū**ti ahañhi āvāṭe nikhāto tamhā dukkhā muccitvā puna attano rajjasampattiṃ icchiṃ, so ahaṃ imaṃ sampattiṃ pattaṃ attānaṃ passāmi. Yathevāhaṃ pubbe icchiṃ, tatheva me attā jātoti. Evaṃ bodhisatto ‘‘aho vata bho sīlasampannānaṃ vīriyaphalaṃ nāma samijjhatī’’ti imāya gāthāya udānaṃ udānetvā yāvajīvaṃ puññāni katvā yathākammaṃ gato.

Satthāpi imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu arahatte patiṭṭhāsi. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā paduṭṭhāmacco devadatto ahosi, amaccasahassaṃ buddhaparisā, sīlavamahārājā pana ahameva ahosi’’nti.

Mahāsīlavajātakavaṇṇanā paṭhamā.

[52] 2. Cūḷajanakajātakavaṇṇanā

Vāyametheva purisoti idaṃ satthā jetavane viharanto ossaṭṭhavīriyamevārabbha kathesi. Tattha yaṃ vattabbaṃ, taṃ sabbaṃ **mahājanakajātake** (jā. 2.22.123 ādayo) āvi bhavissati. Janakarājā pana setacchattassa heṭṭhā nisinno imaṃ gāthamāha –

52. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhata’’nti.

Tattha **vāyamethevā**ti vāyāmaṃ karotheva. **Udakā thalamubbhata**nti udakato thalamuttiṇṇaṃ thale patiṭṭhitaṃ attānaṃ passāmīti. Idhāpi ossaṭṭhavīriyo bhikkhu arahattaṃ patto, janakarājā sammāsambuddhova ahosīti.

Cūḷajanakajātakavaṇṇanā dutiyā.

## [53] 3. Puṇṇapātijātakavaṇṇanā

Tatheva puṇṇā pātiyoti idaṃ satthā jetavane viharanto visavāruṇiṃ ārabbha kathesi. Ekaṃ samayaṃ sāvatthiyaṃ surādhuttā sannipatitvā mantayiṃsu – ‘‘surāmūlaṃ no khīṇaṃ, kahaṃ nu kho labhissāmā’’ti. Atheko kakkhaḷadhutto āha ‘‘mā cintayittha, attheko upāyo’’ti. ‘‘Kataro upāyo nāmā’’ti? ‘‘Anāthapiṇḍiko aṅgulimuddikā piḷandhitvā maṭṭhasāṭakanivattho rājupaṭṭhānaṃ gacchati, mayaṃ surāpātiyaṃ visaññīkaraṇaṃ bhesajjaṃ pakkhipitvā āpānaṃ sajjetvā nisīditvā anāthapiṇḍikassa āgamanakāle ‘ito ehi mahāseṭṭhī’ti pakkositvā taṃ suraṃ pāyetvā visaññībhūtassa aṅgulimuddikā ca sāṭake ca gahetvā surāmūlaṃ karissāmā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā tathā katvā seṭṭhissa āgamanakāle paṭimaggaṃ gantvā ‘‘sāmi, ito tāva āgacchatha, ayaṃ amhākaṃ santike atimanāpā surā, thokaṃ pivitvā gacchathā’’ti vadiṃsu. Sotāpanno ariyasāvako kiṃ suraṃ pivissati, anatthiko samānopi pana ‘‘ime dhutte pariggaṇhissāmī’’ti tesaṃ āpānabhūmiṃ gantvā tesaṃ kiriyaṃ oloketvā ‘‘ayaṃ surā imehi iminā nāma kāraṇena yojitā’’ti ñatvā ‘‘ito dāni paṭṭhāya ime ito palāpessāmī’’ti cintetvā āha – ‘‘hare duṭṭhadhuttā, tumhe ‘surāpātiyaṃ bhesajjaṃ pakkhipitvā āgatāgate pāyetvā visaññī katvā vilumpissāmā’ti āpānamaṇḍalaṃ sajjetvā nisinnā kevalaṃ imaṃ suraṃ vaṇṇetha, ekopi taṃ ukkhipitvā pivituṃ na ussahati. Sace ayaṃ ayojitā assa, imaṃ tumheva piveyyāthā’’ti te dhutte tajjetvā tato palāpetvā attano gehaṃ gantvā ‘‘dhuttehi katakāraṇaṃ tathāgatassa ārocessāmī’’ti cintento jetavanaṃ gantvā ārocesi. Satthā ‘‘idāni tāva gahapati te dhuttā taṃ vañcetukāmā jātā, pubbe pana paṇḍitepi vañcetukāmā ahesu’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiseṭṭhi ahosi. Tadāpete dhuttā evameva sammantetvā suraṃ yojetvā bārāṇasiseṭṭhissa āgamanakāle paṭimaggaṃ gantvā evameva kathayiṃsu. Seṭṭhi anatthikopi hutvā te pariggaṇhitukāmo gantvā tesaṃ kiriyaṃ oloketvā ‘‘idaṃ nāmete kātukāmā, palāpessāmi ne ito’’ti cintetvā evamāha ‘‘bhonto, dhuttā suraṃ pivitvā rājakulaṃ gantuṃ nāma ayuttaṃ, rājānaṃ disvā puna āgacchanto jānissāmi, tumhe idheva nisīdathā’’ti rājupaṭṭhānaṃ gantvā paccāgañchi. Dhuttā ‘‘ito etha, sāmī’’ti. Sopi tattha gantvā bhesajjena saṃyojitā surāpātiyo oloketvā evamāha ‘‘bhonto dhuttā tumhākaṃ kiriyā mayhaṃ na ruccati, tumhākaṃ surāpātiyo yathāpūritāva ṭhitā, tumhe kevalaṃ suraṃ vaṇṇetha, na pana pivatha. Sacāyaṃ manāpā assa, tumhepi piveyyātha, imāya pana visasaṃyuttāya bhavitabba’’nti tesaṃ manorathaṃ bhindanto imaṃ gāthamāha –

53. ‘‘Tatheva puṇṇā pātiyo, aññāyaṃ vattate kathā;
Ākāraṇena jānāmi, na cāyaṃ bhaddikā surā’’ti.

Tattha **tathevā**ti yathā mayā gamanakāle diṭṭhā, idānipi imā surāpātiyo tatheva puṇṇā. **Aññāyaṃ vattate kathā**ti yā ayaṃ tumhākaṃ surāvaṇṇanakathā vattati, sā aññāva abhūtā atacchā. Yadi hi esā surā manāpā assa, tumhepi piveyyātha, upaḍḍhapātiyo avasisseyyuṃ. Tumhākaṃ pana ekenāpi surā na pītā. **Ākāraṇena jānāmī**ti tasmā iminā kāraṇena jānāmi. **Na cāyaṃ bhaddikā surā**ti ‘‘nevāyaṃ bhaddikā surā, visasaṃyojitāya etāya bhavitabba’’nti dhutte niggaṇhitvā yathā na puna evarūpaṃ karonti, tathā te tajjetvā vissajjesi. So yāvajīvaṃ dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dhuttā etarahi dhuttā, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Puṇṇapātijātakavaṇṇanā tatiyā.

## [54] 4. Kiṃphalajātakavaṇṇanā

Nāyaṃ rukkho durāruhāti idaṃ satthā jetavane viharanto ekaṃ phalakusalaṃ upāsakaṃ ārabbha kathesi. Eko kira sāvatthivāsī kuṭumbiko buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā attano ārāme nisīdāpetvā yāgukhajjakaṃ datvā uyyānapālaṃ āṇāpesi ‘‘bhikkhūhi saddhiṃ uyyāne vicaritvā ayyānaṃ ambādīni nānāphalāni dehī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā bhikkhūsaṅghamādāya uyyāne vicaranto rukkhaṃ ulloketvāva ‘‘etaṃ phalaṃ āmaṃ, etaṃ na supakkaṃ, etaṃ supakka’’nti jānāti. Yaṃ so vadati, taṃ tatheva hoti. Bhikkhū gantvā tathāgatassa ārocesuṃ ‘‘bhante, ayaṃ uyyānapālo phalakusalo bhūmiyaṃ ṭhitova rukkhaṃ ulloketvā ‘etaṃ phalaṃ āmaṃ, etaṃ na supakkaṃ, etaṃ supakka’nti jānāti. Yaṃ so vadati, taṃ tatheva hotī’’ti. Satthā ‘‘na, bhikkhave, ayameva uyyānapālo phalakusalo, pubbe paṇḍitāpi phalakusalāyeva ahesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto satthavāhakule nibbattitvā vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto ekasmiṃ kāle mahāvattaniaṭaviṃ patvā aṭavimukhe ṭhatvā sabbe manusse sannipātāpetvā ‘‘imissā aṭaviyā visarukkhā nāma honti, visapattāni, visapupphāni, visaphalāni, visamadhūni hontiyeva, pubbe tumhehi aparibhuttaṃ, yaṃ kiñci pattaṃ vā pupphaṃ vā phalaṃ vā pallavaṃ vā maṃ aparipucchitvā mā khādathā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā aṭaviṃ otariṃsu. Aṭavimukhe ca ekasmiṃ gāmadvāre kiṃphalarukkho nāma atthi, tassa khandhasākhāpalāsapupphaphalāni sabbāni ambasadisāneva honti. Na kevalaṃ vaṇṇasaṇṭhānatova, gandharasehipissa āmapakkāni phalāni ambaphalasadisāneva, khāditāni pana halāhalavisaṃ viya taṅkhaṇaññeva jīvitakkhayaṃ pāpenti. Purato gacchantā ekacce lolapurisā ‘‘amburukkho aya’’nti saññāya phalāni khādiṃsu, ekacce ‘‘satthavāhaṃ pucchitvāva khādissāmā’’ti hatthena gahetvā aṭṭhaṃsu. Te satthavāhe āgate ‘‘ayya, imāni ambaphalāni khādāmā’’ti pucchiṃsu. Bodhisatto ‘‘nāyaṃ ambarukkho’’ti ñatvā ‘‘kiṃ phalarukkho nāmesa, nāyaṃ ambarukkho, mā khāditthā’’ti vāretvā ye khādiṃsu. Tepi vamāpetvā catumadhuraṃ pāyetvā niroge akāsi.

Pubbe pana imasmiṃ rukkhamūle manussā nivāsaṃ kappetvā ‘‘ambaphalānī’’ti saññāya imāni visaphalāni khāditvā jīvitakkhayaṃ pāpuṇanti. Punadivase gāmavāsino nikkhamitvā matamanusse disvā pāde gaṇhitvā paṭicchannaṭṭhāne chaḍḍetvā sakaṭehi saddhiṃyeva sabbaṃ tesaṃ santakaṃ gahetvā gacchanti. Te taṃ divasampi aruṇuggamanakāleyeva ‘‘mayhaṃ balibaddo bhavissati, mayhaṃ sakaṭaṃ, mayhaṃ bhaṇḍa’’nti vegena taṃ rukkhamūlaṃ gantvā manusse niroge disvā ‘‘kathaṃ tumhe imaṃ rukkhaṃ ‘nāyaṃ ambarukkho’ti jānitthā’’ti pucchiṃsu. Te ‘‘mayaṃ na jānāma, satthavāhajeṭṭhako no jānātī’’ti āhaṃsu. Manussā bodhisattaṃ pucchiṃsu ‘‘paṇḍita, kinti katvā tvaṃ imassa rukkhassa anambarukkhabhāvaṃ aññāsī’’ti? So ‘‘dvīhi kāraṇehi aññāsi’’nti vatvā imaṃ gāthamāha –

54. ‘‘Nāyaṃ rukkho durāruho, napi gāmato ārakā;
Ākāraṇena jānāmi, nāyaṃ sāduphalo dumo’’ti.

Tattha **nāyaṃ rukkho durāruho**ti ayaṃ visarukkho na dukkhāruho, ukkhipitvā ṭhapitanisseṇī viya sukhenārohituṃ sakkāti vadati. **Napi gāmato ārakā**ti gāmato dūre ṭhitopi na hoti, gāmadvāre ṭhitoyevāti dīpeti. **Ākāraṇena jānāmī**ti iminā duvidhena kāraṇenāhaṃ imaṃ rukkhaṃ jānāmi. Kinti? **Nāyaṃ sāduphalo dumo**ti. Sace hi ayaṃ madhuraphalo ambarukkho abhavissa, evaṃ sukhāruḷhe avidūre ṭhite etasmiṃ ekampi phalaṃ na tiṭṭheyya, phalakhādakamanussehi niccaṃ parivutova assa. Evaṃ ahaṃ attano ñāṇena paricchinditvā imassa visarukkhabhāvaṃ aññāsinti mahājanassa dhammaṃ desetvā sotthigamanaṃ gato.

Satthāpi ‘‘evaṃ, bhikkhave, pubbe paṇḍitāpi phalakusalā ahesu’’nti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā parisā buddhaparisā ahesuṃ, satthavāho pana ahameva ahosi’’nti.

Kiṃphalajātakavaṇṇanā catutthā.

[55] 5. Pañcāvudhajātakavaṇṇanā

Yo alīnena cittenāti idaṃ satthā jetavane viharanto ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā āmantetvā ‘‘saccaṃ kira tvaṃ bhikkhu ossaṭṭhavīriyosī’’ti pucchitvā ‘‘saccaṃ, bhagavā’’ti vutte ‘‘bhikkhu pubbe paṇḍitā vīriyaṃ kātuṃ yuttaṭṭhāne vīriyaṃ katvā rajjasampattiṃ pāpuṇiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa rañño aggamahesiyā kucchismiṃ nibbatti. Tassa nāmaggahaṇadivase aṭṭhasate brāhmaṇe sabbakāmehi santappetvā lakkhaṇāni pucchiṃsu. Lakkhaṇakusalā brāhmaṇā lakkhaṇasampattiṃ disvā ‘‘puññasampanno, mahārāja, kumāro tumhākaṃ accayena rajjaṃ pāpuṇissati, pañcāvudhakamme paññāto pākaṭo jambudīpe aggapuriso bhavissatī’’ti byākariṃsu. Rājā brāhmaṇānaṃ vacanaṃ sutvā kumārassa nāmaṃ gaṇhanto ‘‘pañcāvudhakumāro’’ti nāmaṃ akāsi. Atha naṃ viññutaṃ patvā soḷasavassuddese ṭhitaṃ rājā āmantetvā ‘‘tāta, sippaṃ uggaṇhāhī’’ti āha. ‘‘Kassa santike uggaṇhāmi, devā’’ti? ‘‘Gaccha, tāta, gandhāraraṭṭhe takkasilanagare disāpāmokkhassa ācariyassa santike uggaṇha, idañcassa ācariyabhāgaṃ dajjeyyāsī’’ti sahassaṃ datvā uyyojesi. So tattha gantvā sippaṃ sikkhitvā ācariyena dinnaṃ pañcāvudhaṃ gahetvā ācariyaṃ vanditvā takkasilanagarato nikkhamitvā sannaddhapañcāvudho bārāṇasimaggaṃ paṭipajji.

So antarāmagge silesalomayakkhena nāma adhiṭṭhitaṃ ekaṃ aṭaviṃ pāpuṇi. Atha naṃ aṭavimukhe manussā disvā ‘‘bho māṇava, mā imaṃ aṭaviṃ pavisa, silesalomayakkho nāmettha atthi, so diṭṭhadiṭṭhe manusse jīvitakkhayaṃ pāpetī’’ti vārayiṃsu. Bodhisatto attānaṃ takkento asambhītakesarasīho viya aṭaviṃ pāvisiyeva. Tasmiṃ aṭavimajjhaṃ sampatte so yakkho tālamatto hutvā kūṭāgāramattaṃ sīsaṃ pattappamāṇāni akkhīni, dakalimakuḷamattā dve dāṭhā ca māpetvā setamukho kabarakucchi nīlahatthapādo hutvā bodhisattassa attānaṃ dassetvā ‘‘kahaṃ yāsi, tiṭṭha bhakkhosi me’’ti āha. Atha naṃ bodhisatto ‘‘yakkha, ahaṃ attānaṃ takketvā idha paviṭṭho, tvaṃ appamatto hutvā maṃ upagaccheyyāsi. Visapītena hi sarena taṃ vijjhitvā ettheva pātessāmī’’ti santajjetvā halāhalavisapītaṃ saraṃ sannayhitvā muñci, so yakkhassa lomesuyeva allīyi. Tato aññaṃ, tato aññanti evaṃ paññāsa sare muñci, sabbe tassa lomesuyeva allīyiṃsu. Yakkho sabbepi te sare phoṭetvā attano pādamūleyeva pātetvā bodhisattaṃ upasaṅkami.

Bodhisatto punapi taṃ tajjetvā khaggaṃ kaḍḍhitvā pahari, tettiṃsaṅgulāyato khaggo lomesuyeva allīyi. Atha naṃ kaṇayena pahari, sopi lomesuyeva allīyi. Tassa allīnabhāvaṃ ñatvā muggarena pahari, sopi lomesuyeva allīyi. Tassa allīnabhāvaṃ ñatvā kuntena pahari, sopi lomesuyeva allīyi. Tassa allīnabhāvaṃ ñatvā ‘‘bho yakkhana, te ahaṃ ‘pañcāvudhakumāro nāmā’ti sutapubbo, ahaṃ tayā adhiṭṭhitaṃ aṭaviṃ pavisanto na dhanuādīni takketvā paviṭṭho, attānaṃyeva pana takketvā paviṭṭho, ajja taṃ pothetvā cuṇṇavicuṇṇaṃ karissāmī’’ti unnādento attānaṃ takketvā dakkhiṇahatthena yakkhaṃ pahari, hattho lomesuyeva allīyi. Vāmahatthena pahari, sopi allīyi. Dakkhiṇapādena pahari, sopi allīyi. Vāmapādena pahari, sopi allīyi. ‘‘Sīsena taṃ pothetvā cuṇṇavicuṇṇaṃ karissāmī’’ti sīsena pahari, tampi lomesuyeva allīyi. So pañcoḍḍito pañcasu ṭhānesu baddho olambantopi nibbhayo nissārajjova ahosi.

Yakkho cintesi ‘‘ayaṃ eko purisasīho purisājānīyo, na purisamattova, mādisena nāmassa yakkhena gahitassa santāsamattampi na bhavissati, mayā imaṃ maggaṃ hanantena ekopi evarūpo puriso na diṭṭhapubbo, kasmā nu kho esa na bhāyatī’’ti. So taṃ khādituṃ avisahanto ‘‘kasmā nu kho, tvaṃ māṇava, maraṇabhayaṃ na bhāyasī’’ti pucchi. ‘‘Kiṃkāraṇā, yakkha, bhāyissāmi. Ekasmiñhi attabhāve ekaṃ maraṇaṃ niyatameva, apica mayhaṃ kucchimhi vajirāvudhaṃ atthi. Sace maṃ khādissasi, taṃ āvudhaṃ jīrāpetuṃ na sakkhissasi, taṃ te antāni khaṇḍākhaṇḍikaṃ chinditvā jīvitakkhayaṃ pāpessati. Iti ubhopi nassissāma, iminā kāraṇenāhaṃ na bhāyāmī’’ti. Idaṃ kira bodhisatto attano abbhantare ñāṇāvudhaṃ sandhāya kathesi. Taṃ sutvā yakkho cintesi ‘‘ayaṃ māṇavo saccameva bhaṇati, imassa purisasīhassa sarīrato muggabījamattampi maṃsakhaṇḍaṃ mayhaṃ kucchi jīretuṃ na sakkhissati, vissajjessāmi na’’nti maraṇabhayatajjito bodhisattaṃ vissajjetvā ‘‘māṇava, purisasīho tvaṃ, na te ahaṃ maṃsaṃ khādissāmi, tvaṃ ajja rāhumukhā muttacando viya mama hatthato muccitvā ñātisuhajjamaṇḍalaṃ tosento yāhī’’ti āha.

Atha naṃ bodhisatto āha – ‘‘yakkha, ahaṃ tāva gacchissāmi, tvaṃ pana pubbepi akusalaṃ katvā luddo lohitapāṇi pararuhiramaṃsabhakkho yakkho hutvā nibbatto. Sace idhāpi ṭhatvā akusalameva karissasi, andhakārā andhakārameva gamissasi, maṃ diṭṭhakālato paṭṭhāya pana na sakkā tayā akusalaṃ kātuṃ, pāṇātipātakammaṃ nāma niraye tiracchānayoniyaṃ pettivisaye asurakāye ca nibbatteti, manussesu nibbattanibbattaṭṭhāne appāyukasaṃvattanikaṃ hotī’’ti evamādinā nayena pañcannaṃ dussīlyakammānaṃ ādīnavaṃ, pañcannaṃ sīlānaṃ ānisaṃsañca kathetvā nānākāraṇehi yakkhaṃ tajjetvā dhammaṃ desetvā dametvā nibbisevanaṃ katvā pañcasu sīlesu patiṭṭhāpetvā tassāyeva naṃ aṭaviyā balipaṭiggāhakaṃ devataṃ katvā appamādena ovaditvā aṭavito nikkhamitvā aṭavimukhe manussānaṃ ācikkhitvā sannaddhapañcāvudho bārāṇasiṃ gantvā mātāpitaro disvā aparabhāge rajje patiṭṭhāya dhammena rajjaṃ kārento dānādīni puññāni katvā yathākammaṃ gato.

Satthāpi imaṃ dhammadesanaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

55. ‘‘Yo alīnena cittena, alīnamanaso naro;
Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṃyojanakkhaya’’nti.

Tatrāyaṃ piṇḍattho – yo puriso alīnena asaṃkuṭitena cittena pakatiyāpi alīnamano alīnajjhāsayova hutvā anavajjaṭṭhena kusalaṃ sattatiṃ sabodhipakkhiyabhedaṃ dhammaṃ bhāveti vaḍḍheti, visālena cittena vipassanaṃ anuyuñjati catūhi yogehi khemassa nibbānassa pattiyā, so evaṃ sabbasaṅkhāresu ‘‘aniccaṃ dukkhaṃ anattā’’ti tilakkhaṇaṃ āropetvā taruṇavipassanato paṭṭhāya uppanne bodhipakkhiyadhamme bhāvento anupubbena ekasaṃyojanampi anavasesetvā sabbasaṃyojanakkhayakarassa catutthamaggassa pariyosāne uppannattā ‘‘sabbasaṃyojanakkhayo’’ti saṅkhyaṃ gataṃ arahattaṃ pāpuṇeyyāti.

Evaṃ satthā arahattena dhammadesanāya kūṭaṃ gahetvā matthake cattāri saccāni pakāsesi, saccapariyosāne so bhikkhu arahattaṃ pāpuṇi. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā yakkho aṅgulimālo ahosi, pañcāvudhakumāro pana ahameva ahosi’’nti.

Pañcāvudhajātakavaṇṇanā pañcamā.

## [56] 6. Kañcanakkhandhajātakavaṇṇanā

Yo pahaṭṭhena cittenāti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. Eko kira sāvatthivāsī kulaputto satthu dhammadesanaṃ sutvā ratanasāsane uraṃ datvā pabbaji. Athassa ācariyupajjhāyā ‘‘āvuso, ekavidhena sīlaṃ nāma, duvidhena, tividhena, catubbidhena, pañcavidhena, chabbidhena, sattavidhena, aṭṭhavidhena, navavidhena, dasavidhena, bahuvidhena sīlaṃ nāma. Idaṃ cūḷasīlaṃ nāma, idaṃ majjhimasīlaṃ nāma, idaṃ mahāsīlaṃ nāma. Idaṃ pātimokkhasaṃvarasīlaṃ nāma, idaṃ indriyasaṃvarasīlaṃ nāma, idaṃ ājīvapārisuddhisīlaṃ nāma, idaṃ paccayapaṭisevanasīlaṃ nāmā’’ti sīlaṃ ācikkhanti. So cintesi ‘‘idaṃ sīlaṃ nāma atibahu, ahaṃ ettakaṃ samādāya vattituṃ na sakkhissāmi, sīlaṃ pūretuṃ asakkontassa ca nāma pabbajjāya ko attho, ahaṃ gihī hutvā dānādīni puññāni ca karissāmi, puttadārañca posessāmī’’ti. Evañca pana cintetvā ‘‘bhante, ahaṃ sīlaṃ rakkhituṃ na sakkhissāmi, asakkontassa ca nāma pabbajjāya ko attho, ahaṃ hīnāyāvattissāmi, tumhākaṃ pattacīvaraṃ gaṇhathā’’ti āha.

Atha naṃ āhaṃsu ‘‘āvuso evaṃ sante dasabalaṃ vanditvāva yāhī’’ti te taṃ ādāya satthu santikaṃ dhammasabhaṃ agamaṃsu. Satthā disvāva ‘‘kiṃ, bhikkhave, anatthikaṃ bhikkhuṃ ādāya āgatatthā’’ti āha. Bhante, ayaṃ bhikkhu ‘‘ahaṃ sīlaṃ rakkhituṃ na sakkhissāmī’’ti pattacīvaraṃ niyyādeti, atha naṃ mayaṃ gahetvā āgatamhāti. ‘‘Kasmā pana tumhe, bhikkhave, imassa bhikkhuno bahuṃ sīlaṃ ācikkhatha. Yattakaṃ esa rakkhituṃ sakkoti, tattakameva rakkhissati. Ito paṭṭhāya tumhe etaṃ mā kiñci avacuttha, ahamettha kattabbaṃ jānissāmi, ehi tvaṃ bhikkhu, kiṃ te bahunā sīlena, tīṇiyeva sīlāni rakkhituṃ sakkhissasī’’ti? ‘‘Rakkhissāmi, bhante’’ti. Tena hi tvaṃ ito paṭṭhāya kāyadvāraṃ vacīdvāraṃ manodvāranti tīṇi dvārāni rakkha, mā kāyena pāpakammaṃ kari, mā vācāya, mā manasā. ‘‘Gaccha mā hīnāyāvatti, imāni tīṇiyeva sīlāni rakkhā’’ti. Ettāvatā so bhikkhu tuṭṭhamānaso ‘‘sādhu, bhante, rakkhissāmi imāni tīṇi sīlānī’’ti satthāraṃ vanditvā ācariyupajjhāyehi saddhiṃyeva agamāsi. So tāni tīṇi sīlāni pūrentova aññāsi ‘‘ācariyupajjhāyehi mayhaṃ ācikkhitaṃ sīlampi ettakameva, te pana attano abuddhabhāvena maṃ bujjhāpetuṃ nāsakkhiṃsu, sammāsambuddho attano buddhasubuddhatāya anuttaradhammarājatāya ettakaṃ sīlaṃ tīsuyeva dvāresu pakkhipitvā maṃ gaṇhāpesi, avassayo vata me satthā jāto’’ti vipassanaṃ vaḍḍhetvā katipāheneva arahatte patiṭṭhāsi.

Taṃ pavattiṃ ñatvā dhammasabhāyaṃ sannipatitā bhikkhū ‘‘āvuso, taṃ kira bhikkhuṃ ‘bahusīlāni rakkhituṃ na sakkomī’ti hīnāyāvattantaṃ sabbāni sīlāni tīhi koṭṭhāsehi saṅkhipitvā gāhāpetvā satthā arahattaṃ pāpesi, aho buddhānaṃ balaṃ nāma acchariya’’nti buddhaguṇe kathentā nisīdiṃsu. Atha satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, atigarukopi bhāro koṭṭhāsavasena bhājetvā dinno lahuko viya hoti, pubbepi paṇḍitā mahantaṃ kañcanakkhandhaṃ labhitvā ukkhipituṃ asakkontā vibhāgaṃ katvā ukkhipitvā agamaṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmake kassako ahosi. So ekadivasaṃ aññatarasmiṃ chaḍḍitagāmake khette kasiṃ kasati. Pubbe ca tasmiṃ gāme eko vibhavasampanno seṭṭhi ūrumattapariṇāhaṃ catuhatthāyāmaṃ kañcanakkhandhaṃ nidahitvā kālamakāsi. Tasmiṃ bodhisattassa naṅgalaṃ lagitvā aṭṭhāsi. So ‘‘mūlasantānakaṃ bhavissatī’’ti paṃsuṃ viyūhanto taṃ disvā paṃsunā paṭicchādetvā divasaṃ kasitvā atthaṅgate sūriye yuganaṅgalādīni ekamante nikkhipitvā ‘‘kañcanakkhandhaṃ gaṇhitvā gacchissāmī’’ti taṃ ukkhipituṃ nāsakkhi. Asakkonto nisīditvā ‘‘ettakaṃ kucchibharaṇāya bhavissati, ettakaṃ nidahitvā ṭhapessāmi, ettakena kammante payojessāmi, ettakaṃ dānādipuññakiriyāya bhavissatī’’ti cattāro koṭṭhāse akāsi. Tassevaṃ vibhattakāle so kañcanakkhandho sallahuko viya ahosi. So taṃ ukkhipitvā gharaṃ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṃ gato.

Iti bhagavā imaṃ dhammadesanaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

56. ‘‘Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro;
Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṃyojanakkhaya’’nti.

Tattha **pahaṭṭhenā**ti vinīvaraṇena. **Pahaṭṭhamanaso**ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvaṇṇaṃ viya pahaṃsitvā samujjotitasappabhāsacitto hutvāti attho.

Evaṃ satthā arahattakūṭena desanaṃ niṭṭhāpetvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā kañcanakkhandhaladdhapuriso ahameva ahosi’’nti.

Kañcanakkhandhajātakavaṇṇanā chaṭṭhā.

[57] 7. Vānarindajātakavaṇṇanā

Yassete caturo dhammāti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tasmiñhi samaye satthā ‘‘devadatto vadhāya parisakkatī’’ti sutvā ‘‘na, bhikkhave, idāneva devadatto mayhaṃ vadhāya parisakkati, pubbepi parisakkiyeva, tāsamattampi pana kātuṃ nāsakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kapiyoniyaṃ nibbattitvā vuḍḍhimanvāya assapotakappamāṇo thāmasampanno ekacaro hutvā nadītīre viharati. Tassā pana nadiyā vemajjhe eko dīpako nānappakārehi ambapanasādīhi phalarukkhehi sampanno. Bodhisatto nāgabalo thāmasampanno nadiyā orimatīrato uppatitvā dīpakassa orato nadīmajjhe eko piṭṭhipāsāṇo atthi, tasmiṃ nipatati, tato uppatitvā tasmiṃ dīpake patati. Tattha nānappakārāni phalāni khāditvā sāyaṃ teneva upāyena paccāgantvā attano vasanaṭṭhāne vasitvā punadivasepi tatheva karoti. Iminā niyāmena tattha vāsaṃ kappeti.

Tasmiṃ pana kāle eko kumbhīlo sapajāpatiko tassā nadiyā vasati. Tassa bhariyā bodhisattaṃ aparāparaṃ gacchantaṃ disvā bodhisattassa hadayamaṃse dohaḷaṃ uppādetvā kumbhīlaṃ āha – ‘‘mayhaṃ kho, ayya, imassa vānarindassa hadayamaṃse dohaḷo uppanno’’ti. Kumbhīlo ‘‘sādhu, bhadde, lacchasī’’ti vatvā ‘‘ajja taṃ sāyaṃ dīpakato āgacchantameva gaṇhissāmī’’ti gantvā piṭṭhipāsāṇe nipajji.

Bodhisatto divasaṃ caritvā sāyanhasamaye dīpake ṭhitova pāsāṇaṃ oloketvā – ‘‘ayaṃ pāsāṇo idāni uccataro khāyati, kiṃ nu kho kāraṇa’’nti cintesi. Tassa kira udakappamāṇañca pāsāṇappamāṇañca suvavatthāpitameva hoti. Tenassa etadahosi ‘‘ajja imissā nadiyā udakaṃ neva hāyati, na ca vaḍḍhati, atha ca panāyaṃ pāsāṇo mahā hutvā paññāyati, kacci nu kho ettha mayhaṃ gahaṇatthāya kumbhīlo nipanno’’ti. So ‘‘vīmaṃsāmi tāva na’’nti tattheva ṭhatvā pāsāṇena saddhiṃ kathento viya ‘‘bho pāsāṇā’’ti vatvā paṭivacanaṃ alabhanto yāvatatiyaṃ ‘‘bho pāsāṇā’’ti āha. Pāsāṇo kiṃ paṭivacanaṃ dassati. Punapi vānaro ‘‘kiṃ bho pāsāṇa, ajja mayhaṃ paṭivacanaṃ na desī’’ti āha. Kumbhīlo ‘‘addhā aññesu divasesu ayaṃ pāsāṇo vānarindassa paṭivacanaṃ adāsi, dassāmi dānissa paṭivacana’’nti cintetvā ‘‘kiṃ, bho vānarindā’’ti āha. ‘‘Kosi tva’’nti? ‘‘Ahaṃ kumbhīlo’’ti. ‘‘Kimatthaṃ ettha nipannosī’’ti? ‘‘Tava hadayamaṃsaṃ patthayamāno’’ti. Bodhisatto cintesi ‘‘añño me gamanamaggo natthi, ajja mayā esa kumbhīlo vañcetabbo’’ti. Atha naṃ evamāha ‘‘samma kumbhīla, ahaṃ attānaṃ tuyhaṃ pariccajissāmi, tvaṃ mukhaṃ vivaritvā maṃ tava santikaṃ āgatakāle gaṇhāhī’’ti. Kumbhīlānañhi mukhe vivaṭe akkhīni nimmīlanti. So taṃ kāraṇaṃ asallakkhetvā mukhaṃ vivari, athassa akkhīni pithīyiṃsu. So mukhaṃ vivaritvā akkhīni nimmīletvā nipajji. Bodhisatto tathābhāvaṃ ñatvā dīpakā uppatito gantvā kumbhīlassa matthake akkamitvā tato uppatito vijjulatā viya vijjotamāno paratīre aṭṭhāsi.

Kumbhīlo taṃ acchariyaṃ disvā ‘‘iminā vānarindena atiaccherakaṃ kata’’nti cintetvā ‘‘bho vānarinda, imasmiṃ loke catūhi dhammehi samannāgato puggalo paccāmitte adhibhavati. Te sabbepi tuyhaṃ abbhantare atthi maññe’’ti vatvā imaṃ gāthamāha –

57. ‘‘Yassete caturo dhammā, vānarinda yathā tava;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattatī’’ti.

Tattha **yassā**ti yassa kassaci puggalassa. **Ete**ti idāni vattabbe paccakkhato niddisati. **Caturo dhammā**ti cattāro guṇā. **Sacca**nti vacīsaccaṃ, ‘‘mama santikaṃ āgamissāmī’’ti vatvā musāvādaṃ akatvā āgatoyevāti etaṃ te vacīsaccaṃ. **Dhammo**ti vicāraṇapaññā, ‘‘evaṃ kate idaṃ nāma bhavissatī’’ti esā te vicāraṇapaññā atthi. **Dhitī**ti abbocchinnaṃ vīriyaṃ vuccati, etampi te atthi. **Cāgo**ti attapariccāgo, tvaṃ attānaṃ pariccajitvā mama santikaṃ āgato. Yaṃ panāhaṃ gaṇhituṃ nāsakkhiṃ, mayhamevesa doso. **Diṭṭha**nti paccāmittaṃ. **So ativattatī**ti yassa puggalassa yathā tava, evaṃ ete cattāro dhammā atthi, so yathā maṃ ajja tvaṃ atikkanto, tatheva attano paccāmittaṃ atikkamati abhibhavatīti. Evaṃ kumbhīlo bodhisattaṃ pasaṃsitvā attano vasaṭṭhānaṃ gato.

Satthāpi ‘‘na, bhikkhave, devadatto idāneva mayhaṃ vadhāya parisakkati, pubbepi parisakkiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā kumbhīlo devadatto ahosi, bhariyāssa ciñcamāṇavikā, vānarindo pana ahameva ahosi’’nti.

Vānarindajātakavaṇṇanā sattamā.

## [58] 8. Tayodhammajātakavaṇṇanā

Yassa ete tayo dhammāti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanamevārabbha kathesi.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente devadatto vānarayoniyaṃ nibbattitvā himavantappadese yūthaṃ pariharanto attānaṃ paṭicca jātānaṃ vānarapotakānaṃ ‘‘vuḍḍhippattā ime yūthaṃ parihareyyu’’nti bhayena dantehi ḍaṃsitvā tesaṃ bījāni uppāṭeti. Tadā bodhisattopi taññeva paṭicca ekissā vānariyā kucchismiṃ paṭisandhiṃ gaṇhi. Atha sā vānarī gabbhassa patiṭṭhitabhāvaṃ ñatvā attano gabbhaṃ anurakkhamānā aññaṃ pabbatapādaṃ agamāsi. Sā paripakkagabbhā bodhisattaṃ vijāyi. So vuḍḍhimanvāya viññutaṃ patto thāmasampanno ahosi. So ekadivasaṃ mātaraṃ pucchi ‘‘amma, mayhaṃ pitā kaha’’nti? ‘‘Tāta, asukasmiṃ nāma pabbatapāde yūthaṃ pariharanto vasatī’’ti. ‘‘Amma, tassa maṃ santikaṃ nehī’’ti. ‘‘Tāta, na sakkā tayā pitu santikaṃ gantuṃ. Pitā hi te attānaṃ paṭicca jātānaṃ vānarapotakānaṃ yūthapariharaṇabhayena dantehi ḍaṃsitvā bījāni uppāṭetī’’ti. ‘‘Amma, nehi maṃ tattha, ahaṃ jānissāmī’’ti. Sā puttaṃ ādāya tassa santikaṃ agamāsi.

So vānaro attano puttaṃ disvāva ‘‘ayaṃ vaḍḍhanto mayhaṃ yūthaṃ pariharituṃ na dassati, idāneva māretabbo’’ti ‘‘etaṃ āliṅganto viya gāḷhaṃ pīḷetvā jīvitakkhayaṃ pāpessāmī’’ti cintetvā ‘‘ehi, tāta, ettakaṃ kālaṃ kahaṃ gatosī’’ti bodhisattaṃ āliṅganto viya nippīḷesi. Bodhisatto pana nāgabalo thāmasampanno, sopi naṃ nippīḷesi, athassa aṭṭhīni bhijjanākārappattāni ahesuṃ. Athassa etadahosi ‘‘ayaṃ vaḍḍhanto maṃ māressati, kena nu kho upāyena puretaraññeva māreyya’’nti. Tato cintesi ‘‘ayaṃ avidūre rakkhasapariggahito saro atthi, tattha naṃ rakkhasena khādāpessāmī’’ti. Atha naṃ evamāha ‘‘tāta, ahaṃ mahallako, imaṃ yūthaṃ tuyhaṃ niyyādemi, ajjeva taṃ rājānaṃ karomi, asukasmiṃ nāma ṭhāne saro atthi, tattha dve kumudiniyo, tisso uppaliniyo, pañca paduminiyo ca pupphanti, gaccha, tato pupphāni āharā’’ti. So ‘‘sādhu, tāta, āharissāmī’’ti gantvā sahasā anotaritvā samantā padaṃ paricchindanto otiṇṇapadaññeva addasa, na uttiṇṇapadaṃ. So ‘‘iminā sarena rakkhasapariggahitena bhavitabbaṃ, mayhaṃ pitā attanā māretuṃ asakkonto rakkhasena maṃ khādāpetukāmo bhavissati, ahaṃ imañca saraṃ na otarissāmi, pupphāni ca gahessāmī’’ti nirudakaṭṭhānaṃ gantvā vegaṃ gahetvā uppatitvā parato gacchanto nirudake okāse ṭhitāneva dve pupphāni gahetvā paratīre pati. Paratīratopi orimatīraṃ āgacchanto tenevupāyena dve gaṇhi. Evaṃ ubhosu passesu rāsiṃ karonto pupphāni ca gaṇhi, rakkhasassa ca āṇaṭṭhānaṃ na otari.

Athassa ‘‘ito uttari ukkhipituṃ na sakkhissāmī’’ti tāni pupphāni gahetvā ekasmiṃ ṭhāne rāsiṃ karontassa so rakkhaso ‘‘mayā ettakaṃ kālaṃ evarūpo paññavā acchariyapuriso na diṭṭhapubbo, pupphāni ca nāma yāvadicchakaṃ gahitāni, mayhañca āṇaṭṭhānaṃ na otarī’’ti udakaṃ dvidhā bhindanto udakato uṭṭhāya bodhisattaṃ upasaṅkamitvā ‘‘vānarinda, imasmiṃ loke yassa tayo dhammā atthi, so paccāmittaṃ abhibhavati, te sabbepi tava abbhantare atthi maññe’’ti vatvā bodhisattassa thutiṃ karonto imaṃ gāthamāha –

58. ‘‘Yassa ete tayo dhammā, vānarinda yathā tava;
Dakkhiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattatī’’ti.

Tattha **dakkhiya**nti dakkhabhāvo, sampattabhayaṃ vidhamituṃ jānanapaññāya sampayuttauttamavīriyassetaṃ nāmaṃ. **Sūriya**nti sūrabhāvo, nibbhayabhāvassetaṃ nāmaṃ. **Paññā**ti paññāpadaṭṭhānāya upāyapaññāyetaṃ nāmaṃ.

Evaṃ so dakarakkhaso imāya gāthāya bodhisattassa thutiṃ katvā ‘‘imāni pupphāni kimatthaṃ harasī’’ti pucchi. ‘‘Pitā maṃ rājānaṃ kātukāmo, tena kāraṇena harāmī’’ti. ‘‘Na sakkā tādisena uttamapurisena pupphāni vahituṃ ahaṃ vahissāmī’’ti ukkhipitvā tassa pacchato pacchato agamāsi. Athassa pitā dūratova taṃ disvā ‘‘ahaṃ imaṃ ‘rakkhasabhattaṃ bhavissatī’ti pahiṇiṃ, so dānesa rakkhasaṃ pupphāni gāhāpento āgacchati, idānimhi naṭṭho’’ti cintento sattadhā hadayaphālanaṃ patvā tattheva jīvitakkhayaṃ patto. Sesavānarā sannipatitvā bodhisattaṃ rājānaṃ akaṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā yūthapati devadatto ahosi, yūthapatiputto pana ahameva ahosi’’nti.

Tayodhammajātakavaṇṇanā aṭṭhamā.

## [59] 9. Bherivādakajātakavaṇṇanā

Dhame dhameti idaṃ satthā jetavane viharanto aññataraṃ dubbacabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu dubbacosī’’ti pucchitvā ‘‘saccaṃ, bhagavā’’ti vutte ‘‘na tvaṃ bhikkhu idāneva dubbaco, pubbepi dubbacoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bherivādakakule nibbattitvā gāmake vasati. So ‘‘bārāṇasiyaṃ nakkhattaṃ ghuṭṭha’’nti sutvā ‘‘samajjamaṇḍale bheriṃ vādetvā dhanaṃ āharissāmī’’ti puttaṃ ādāya tattha gantvā bheriṃ vādetvā bahudhanaṃ labhi. So taṃ ādāya attano gāmaṃ gacchanto corāṭaviṃ patvā puttaṃ nirantaraṃ bheriṃ vādentaṃ vāresi ‘‘tāta, nirantaraṃ avādetvā maggapaṭipannassa issarassa bheriṃ viya antarantarā vādehī’’ti so pitarā vāriyamānopi ‘‘bherisaddeneva core palāpessāmī’’ti vatvā nirantarameva vādesi. Corā paṭhamaññeva bherisaddaṃ sutvā ‘‘issarabherī bhavissatī’’ti palāyitvā ati viya ekābaddhaṃ saddaṃ sutvā ‘‘nāyaṃ issarabherī bhavissatī’’ti āgantvā upadhārentā dveyeva jane disvā pothetvā vilumpiṃsu. Bodhisatto ‘‘kicchena vata no laddhaṃ dhanaṃ ekābaddhaṃ katvā vādento nāsesī’’ti vatvā imaṃ gāthamāha –

59. ‘‘Dhame dhame nātidhame, atidhantañhi pāpakaṃ;
Dhantena hi sataṃ laddhaṃ, atidhantena nāsita’’nti.

Tattha **dhame dhame**ti dhameyya no na dhameyya, bheriṃ vādeyya no na vādeyyāti attho. **Nātidhame**ti atikkamitvā pana nirantarameva katvā na vādeyya. Kiṃkāraṇā? **Atidhantañhi pāpakaṃ,** nirantaraṃ bherivādanaṃ idāni amhākaṃ pāpakaṃ lāmakaṃ jātaṃ. **Dhantena hi sataṃ laddha**nti nagare dhamantena bherivādanena kahāpaṇasataṃ laddhaṃ. **Atidhantena nāsita**nti idāni pana me puttena vacanaṃ akatvā yadidaṃ aṭaviyaṃ atidhantaṃ, tena atidhantena sabbaṃ nāsitanti.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā putto dubbacabhikkhu ahosi, pitā pana ahameva ahosi’’nti.

Bherivādakajātakavaṇṇanā navamā.

## [60] 10. Saṅkhadhamajātakavaṇṇanā

Dhame dhameti idaṃ satthā jetavane viharanto dubbacamevārabbha kathesi.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto saṅkhadhamakakule nibbattitvā bārāṇasiyaṃ nakkhatte ghuṭṭhe pitaraṃ ādāya saṅkhadhamanakammena dhanaṃ labhitvā āgamanakāle corāṭaviyaṃ pitaraṃ nirantaraṃ saṅkhaṃ dhamantaṃ vāresi. So ‘‘saṅkhasaddena core palāpessāmī’’ti nirantarameva dhami, corā purimanayeneva āgantvā vilumpiṃsu. Bodhisatto purimanayeneva gāthaṃ abhāsi –

60. ‘‘Dhame dhame nātidhame, atidhantañhi pāpakaṃ;
Dhantenādhigatā bhogā, te tāto vidhamī dhama’’nti.

Tattha **te tāto vidhamī dhama**nti te saṅkhaṃ dhamitvā laddhabhoge mama pitā punappunaṃ dhamanto vidhami viddhaṃsesi vināsesīti.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā pitā dubbacabhikkhu ahosi, putto panassa ahameva ahosi’’nti.

Saṅkhadhamajātakavaṇṇanā dasamā.

Āsīsavaggo chaṭṭho.

Tassuddānaṃ –

Mahāsīlavajanakaṃ, puṇṇapāti ca kiṃphalaṃ;
Pañcāvudhakañcanakkhandhaṃ, vānarindaṃ tayodhammaṃ;
Bherivādasaṅkhadhamanti.

7. Itthivaggo

[61] 1. Asātamantajātakavaṇṇanā

Asā lokitthiyo nāmāti idaṃ satthā jetavane viharanto ukkaṇṭhitaṃ bhikkhuṃ ārabbha kathesi. Tassa vatthu ummādantijātake āvi bhavissati. Taṃ pana bhikkhuṃ satthā ‘‘bhikkhu itthiyo nāma asātā asatiyo lāmikā pacchimikā, tvaṃ evarūpaṃ lāmikaṃ itthiṃ nissāya kasmā ukkaṇṭhitosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gandhāraraṭṭhe takkasilāyaṃ brāhmaṇakule nibbattitvā viññutaṃ patto tīsu vedesu sabbasippesu ca nipphattiṃ patto disāpāmokkho ācariyo ahosi. Tadā bārāṇasiyaṃ ekasmiṃ brāhmaṇakule puttassa jātadivase aggiṃ gahetvā anibbāyantaṃ ṭhapayiṃsu. Atha naṃ brāhmaṇakumāraṃ soḷasavassakāle mātāpitaro āhaṃsu ‘‘putta, mayaṃ tava jātadivase aggiṃ gahetvā ṭhapayimha. Sace brahmalokaparāyaṇo bhavitukāmo, tvaṃ aggiṃ ādāya araññaṃ pavisitvā aggiṃ bhagavantaṃ namassamāno brahmalokaparāyaṇo hohi. Sace agāraṃ ajjhāvasitukāmo, takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike sippaṃ uggaṇhitvā kuṭumbaṃ saṇṭhapehī’’ti. Māṇavo ‘‘nāhaṃ sakkhissāmi araññe aggiṃ paricarituṃ, kuṭumbameva saṇṭhapessāmī’’ti mātāpitaro vanditvā ācariyabhāgaṃ sahassaṃ gahetvā takkasilaṃ gantvā sippaṃ uggaṇhitvā paccāgamāsi.

Mātāpitaro panassa anatthikā gharāvāsena, araññe aggiṃ paricarāpetukāmā honti. Atha naṃ mātā itthīnaṃ dosaṃ dassetvā araññaṃ pesetukāmā ‘‘so ācariyo paṇḍito byatto sakkhissati me puttassa itthīnaṃ dosaṃ kathetu’’nti cintetvā āha – ‘‘uggahitaṃ te, tāta, sippa’’nti. ‘‘Āma, ammā’’ti. ‘‘Asātamantopi te uggahito’’ti. ‘‘Na uggahito, ammā’’ti. ‘‘Tāta, yadi te asātamanto na uggahito, kiṃ nāma te sippaṃ uggahitaṃ, gaccha, uggaṇhitvā ehī’’ti. So ‘‘sādhū’’ti puna takkasilābhimukho pāyāsi. Tassapi ācariyassa mātā mahallikā vīsativassasatikā. So taṃ sahatthā nhāpento bhojento pāyento paṭijaggati. Aññe manussā naṃ tathā karontaṃ jigucchanti. So cintesi ‘‘yaṃnūnāhaṃ araññaṃ pavisitvā tattha mātaraṃ paṭijagganto vihareyya’’nti. Athekasmiṃ vivitte araññe udakaphāsukaṭṭhāne paṇṇasālaṃ kāretvā sappitaṇḍulādīni āharāpetvā mātaraṃ ukkhipitvā tattha gantvā mātaraṃ paṭijagganto vāsaṃ kappesi.

Sopi kho māṇavo takkasilaṃ gantvā ācariyaṃ apassanto ‘‘kahaṃ ācariyo’’ti pucchitvā taṃ pavattiṃ sutvā tattha gantvā vanditvā aṭṭhāsi. Atha naṃ ācariyo ‘‘kiṃ nu kho, tāta, atisīghaṃ āgatosī’’ti? ‘‘Nanu ahaṃ tumhehi asātamanto nāma na uggaṇhāpito’’ti? ‘‘Ko pana te asātamante uggaṇhitabbe katvā kathesī’’ti? ‘‘Mayhaṃ mātā ācariyā’’ti. Bodhisatto cintesi ‘‘asātamanto nāma koci natthi, imassa pana mātā imaṃ itthidose jānāpetukāmā bhavissatī’’ti. Atha naṃ ‘‘sādhu, tāta, dassāmi te asātamante, tvaṃ ajja ādiṃ katvā mama ṭhāne ṭhatvā mama mātaraṃ sahatthā nhāpento bhojento pāyento paṭijaggāhi, hatthapādasīsapiṭṭhisambāhanādīni cassā karonto ‘ayye jaraṃ pattakālepi tāva te evarūpaṃ sarīraṃ, daharakāle kīdisaṃ ahosī’ti hatthapādaparikammādikaraṇakāle hatthapādādīnaṃ vaṇṇaṃ katheyyāsi. Yañca te mama mātā katheti, taṃ alajjanto aniguhanto mayhaṃ āroceyyāsi, evaṃ karonto asātamante lacchasi, akaronto na lacchasī’’ti āha. So ‘‘sādhu ācariyā’’ti tassa vacanaṃ sampaṭicchitvā tato paṭṭhāya sabbaṃ yathāvuttavidhānaṃ akāsi.

Athassā tasmiṃ māṇave punappunaṃ vaṇṇayamāne ‘‘ayaṃ mayā saddhiṃ abhiramitukāmo bhavissatī''ti andhāya jarājiṇṇāya abbhantare kileso uppajji. Sā ekadivasaṃ attano sarīravaṇṇaṃ kathayamānaṃ māṇavaṃ āha ''mayā saddhiṃ abhiramituṃ icchasī''ti? ''Ayye, ahaṃ tāva iccheyyaṃ, ācariyo pana garuko''ti. ''Sace maṃ icchasi, puttaṃ me mārehī''ti. ''Ahaṃ ācariyassa santike ettakaṃ sippaṃ uggaṇhitvā kilesamattaṃ nissāya kinti katvā ācariyaṃ māressāmī''ti. ''Tena hi sace tvaṃ maṃ na pariccajasi, ahameva naṃ māressāmī''ti. Evaṃ itthiyo nāma asātā lāmikā pacchimikā, tathārūpe nāma vaye ṭhitā rāgacittaṃ uppādetvā kilesaṃ anuvattamānā evaṃ upakārakaṃ puttaṃ māretukāmā jātā. Māṇavo sabbaṃ taṃ kathaṃ bodhisattassa ārocesi.

Bodhisatto ''suṭṭhu te, māṇava, kataṃ mayhaṃ ārocentenā''ti vatvā mātu āyusaṅkhāraṃ olokento ''ajjeva marissatī''ti ñatvā ''ehi, māṇava, vīmaṃsissāma na''nti ekaṃ udumbararukkhaṃ chinditvā attano pamāṇena kaṭṭharūpakaṃ katvā sasīsaṃ pārupitvā attano sayanaṭṭhāne uttānaṃ nipajjāpetvā rajjukaṃ bandhitvā antevāsikaṃ āha – ''tāta, pharasuṃ ādāya gantvā mama mātu saññaṃ dehī''ti. Māṇavo gantvā ''ayye, ācariyo paṇṇasālāyaṃ attano sayanaṭṭhāne nipanno, rajjusaññā me baddhā, imaṃ pharasuṃ ādāya gantvā sace sakkosi, mārehi na''nti āha. ''Tvaṃ pana maṃ na pariccajissasī''ti? ''Kiṃkāraṇā pariccajissāmī''ti? Sā pharasuṃ ādāya pavedhamānā uṭṭhāya rajjusaññāya gantvā hatthena parāmasitvā ''ayaṃ me putto''ti saññāya kaṭṭharūpakassa mukhato sāṭakaṃ apanetvā pharasuṃ ādāya ''ekappahāreneva māressāmī''ti gīvāyameva paharitvā ''dha''nti sadde uppanne rukkhabhāvaṃ aññāsi. Atha bodhisattena ''kiṃ karosi, ammā''ti vutte sā ''vañcitāmhī''ti tattheva maritvā patitā. Attano kira paṇṇasālāya nipannāyapi taṅkhaṇaññeva tāya maritabbameva.

So tassā matabhāvaṃ ñatvā sarīrakiccaṃ katvā āḷāhanaṃ nibbāpetvā vanapupphehi pūjetvā māṇavaṃ ādāya paṇṇasāladvāre nisīditvā ''tāta, pāṭiyekko asātamanto nāma natthi, itthiyo asātā nāma, tava mātā 'asātamantaṃ uggaṇhā'ti mama santikaṃ pesayamānā itthīnaṃ dosaṃ jānanatthaṃ pesesi. Idāni pana te paccakkhameva mama mātu doso diṭṭho, iminā kāraṇena 'itthiyo nāma asātā lāmikā pacchimikā'ti jāneyyāsī''ti taṃ ovaditvā uyyojesi. Sopi ācariyaṃ vanditvā mātāpitūnaṃ santikaṃ agamāsi. Atha naṃ mātā pucchi ''tāta, uggahito te asātamanto''ti? ''Āma, ammā''ti. ''Idāni kiṃ karissasi, pabbajitvā aggiṃ vā paricarissasi, agāramajjhe vā vasissasī''ti? Māṇavo ''mayā, amma, paccakkhato itthīnaṃ dosā diṭṭhā, agārena me kiccaṃ natthi, pabbajissāmaha''nti attano adhippāyaṃ pakāsento imaṃ gāthamāha –

61. ''Asā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā;
Tā hitvā pabbajissāmi, vivekamanubrūhaya''nti.

Tattha **asā**ti asatiyo lāmikā. Atha vā sātaṃ vuccati sukhaṃ, taṃ tāsu natthi. Attani paṭibaddhacittānaṃ asātameva dentītipi asā, dukkhā dukkhavatthubhūtāti attho. Imassa panatthassa sādhanatthāya idaṃ suttaṃ āharitabbaṃ –

''Māyā cetā marīcī ca, soko rogo cupaddavo;
Kharā ca bandhanā cetā, maccupāsā guhāsayā;
Tāsu yo vissase poso, so naresu narādhamo''ti. (jā. 2.21.118);

Lokitthiyoti loke itthiyo. **Velā tāsaṃ na vijjatī**ti amma, tāsaṃ itthīnaṃ kilesuppattiṃ patvā velā saṃvaro mariyādā pamāṇaṃ nāma natthi. **Sārattā ca pagabbhā cā**ti velā ca etāsaṃ natthi, pañcasu kāmaguṇesu sārattā allīnā, tathā kāyapāgabbhiyena, vācāpāgabbhiyena, manopāgabbhiyenāti tividhena pāgabbhiyena samannāgatattā pagabbhā cetā. Etāsañhi abbhantare kāyadvārādīni patvā saṃvaro nāma natthi, lolā kākapaṭibhāgāti dasseti. **Sikhī sabbaghaso yathā**ti amma, yathā jālasikhāya ''sikhī''ti saṅkhaṃ gato aggi nāma gūthagatādibhedaṃ asucimpi, sappimadhuphāṇitādibhedaṃ sucimpi, iṭṭhampi aniṭṭhampi yaṃ yadeva labhati, sabbaṃ ghasati khādati, tasmā ''sabbaghaso''ti vuccati. Tatheva tā itthiyopi hatthimeṇḍagomeṇḍādayo vā hontu hīnajaccā hīnakammantā, khattiyādayo vā hontu uttamakammantā, hīnukkaṭṭhabhāvaṃ acintetvā lokassādavasena kilesasanthave uppanne yaṃ yaṃ labhanti, sabbameva sevantīti sabbaghasasikhisadisā honti. Tasmā sikhī sabbaghaso yathā, tathevetāti veditabbā.

Tā hitvā pabbajissāmīti ahaṃ tā lāmikā dukkhavatthubhūtā itthiyo hitvā araññaṃ pavisitvā isipabbajjaṃ pabbajissāmi. **Vivekamanubrūhayanti** kāyaviveko cittaviveko upadhivivekoti tayo vivekā, tesu idha kāyavivekopi vaṭṭati cittavivekopi. Idaṃ vuttaṃ hoti – ahaṃ, amma, pabbajitvā kasiṇaparikammaṃ katvā aṭṭha samāpattiyo ca pañcābhiññā ca uppādetvā gaṇato kāyaṃ, kilesehi ca cittaṃ vivecetvā imaṃ vivekaṃ brūhento vaḍḍhento brahmalokaparāyaṇo bhavissāmi, alaṃ me agārenāti. Evaṃ itthiyo garahitvā mātāpitaro vanditvā himavantaṃ pavisitvā pabbajitvā vuttappakāraṃ vivekaṃ brūhento brahmalokaparāyaṇo ahosi.

Satthāpi ‘‘evaṃ bhikkhu itthiyo nāma asātā lāmikā pacchimikā dukkhadāyikā’’ti itthīnaṃ aguṇaṃ kathetvā saccāni pakāsesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhāsi. Satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā mātā bhaddakāpilānī, pitā mahākassapo ahosi, antevāsiko ānando, ācariyo pana ahameva ahosi’’nti.

Asātamantajātakavaṇṇanā paṭhamā.

## [62] 2. Aṇḍabhūtajātakavaṇṇanā

Yaṃ brāhmaṇo avādesīti idaṃ satthā jetavane viharanto ukkaṇṭhitamevārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘bhikkhu itthiyo nāma arakkhiyā, pubbe paṇḍitā itthiṃ gabbhato paṭṭhāya rakkhantāpi rakkhituṃ nāsakkhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ nibbattitvā vayappatto sabbasippesu nipphattiṃ patvā pitu accayena rajje patiṭṭhāya dhammena rajjaṃ kāresi. So purohitena saddhiṃ jūtaṃ kīḷati. Kīḷanto pana –

‘‘Sabbā nadī vaṅkagatī, sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ, labhamāne nivātake’’ti. (jā. 2.21.308) –

Imaṃ jūtagītaṃ gāyanto rajataphalake suvaṇṇapāsake khipati. Evaṃ kīḷanto pana rājā niccaṃ jināti, purohito parājīyati.

So anukkamena ghare vibhave parikkhayaṃ gacchante cintesi ‘‘evaṃ sante sabbaṃ imasmiṃ ghare dhanaṃ khīyissati, pariyesitvā purisantaraṃ agataṃ ekaṃ mātugāmaṃ ghare karissāmī’’ti. Athassa etadahosi ‘‘aññaṃ purisaṃ diṭṭhapubbaṃ itthiṃ rakkhituṃ na sakkhissāmi, gabbhato paṭṭhāyekaṃ mātugāmaṃ rakkhitvā taṃ vayappattaṃ vase ṭhapetvā ekapurisikaṃ katvā gāḷhaṃ ārakkhaṃ saṃvidahitvā rājakulato dhanaṃ āharissāmī’’ti. So ca aṅgavijjāya cheko hoti, athekaṃ duggatitthiṃ gabbhiniṃ disvā ‘‘dhītaraṃ vijāyissatī’’ti ñatvā taṃ pakkosāpetvā paribbayaṃ datvā ghareyeva vasāpetvā vijātakāle dhanaṃ datvā uyyojetvā taṃ kumārikaṃ aññesaṃ purisānaṃ daṭṭhuṃ adatvā itthīnaṃyeva hatthe datvā posāpetvā vayappattakāle taṃ attano vase ṭhapesi. Yāva cesā vaḍḍhati, tāva raññā saddhiṃ jūtaṃ na kīḷi. Taṃ pana vase ṭhapetvā brāhmaṇo ‘‘mahārāja, jūtaṃ kīḷāmā’’ti āha. Rājā ‘‘sādhū’’ti purimaniyāmeneva kīḷi. Purohito rañño gāyitvā pāsakaṃ khipanakāle ‘‘ṭhapetvā mama māṇavika’’nti āha. Tato paṭṭhāya purohito jināti, rājā parājīyati.

Bodhisatto ‘‘imassa ghare ekapurisikāya ekāya itthiyā bhavitabba’’nti pariggaṇhāpento atthibhāvaṃ ñatvā ‘‘sīlamassā bhindāpessāmī’’ti ekaṃ dhuttaṃ pakkosāpetvā ‘‘sakkhissasi purohitassa itthiyā sīlaṃ bhinditu’’nti āha. ‘‘Sakkomi, devā’’ti. Athassa rājā dhanaṃ datvā ‘‘tena hi khippaṃ niṭṭhāpehī’’ti taṃ pahiṇi. So rañño santikā dhanaṃ ādāya gandhadhūmacuṇṇakappūrādīni gahetvā tassa gharato avidūre sabbagandhāpaṇaṃ pasāresi. Purohitassapi gehaṃ sattabhūmakaṃ sattadvārakoṭṭhakaṃ hoti, sabbesu dvārakoṭṭhakesu itthīnaṃyeva ārakkhā. Ṭhapetvā pana brāhmaṇaṃ añño puriso gehaṃ pavisituṃ labhanto nāma natthi, kacavarachaḍḍanapacchimpi sodhetvāyeva pavesenti. Taṃ māṇavikaṃ purohitoyeva daṭṭhuṃ labhati. Tassā ca ekā paricārikā itthī atthi. Athassā sā paricārikā gandhapupphamūlaṃ gahetvā gacchantī tassa dhuttassa āpaṇasamīpena gacchati. So ‘‘ayaṃ tassā paricārikā’’ti suṭṭhu ñatvā ekadivasaṃ taṃ āgacchantiṃ disvā āpaṇā uṭṭhāya gantvā tassā pādamūle patitvā ubhohi hatthehi pāde gāḷhaṃ gahetvā ‘‘amma, ettakaṃ kālaṃ kahaṃ gatāsī’’ti paridevi, avasesāpi payuttakadhuttā ekamantaṃ ṭhatvā ‘‘hatthapādamukhasaṇṭhānehi ca ākappena ca mātāputtā ekasadisāyevā’’ti āhaṃsu. Sā itthī tesu tesu kathentesu attano asaddahitvā ‘‘ayaṃ me putto bhavissatī’’ti sayampi rodituṃ ārabhi. Te ubhopi kanditvā roditvā aññamaññaṃ āliṅgetvā aṭṭhaṃsu.

Atha so dhutto āha ‘‘amma, kahaṃ vasasī’’ti? ‘‘Kinnarilīlāya vasamānāya rūpasobhaggappattāya purohitassa daharitthiyā upaṭṭhānaṃ kurumānā vasāmi, tātā’’ti. ‘‘Idāni kahaṃ yāsi, ammā’’ti? ‘‘Tassā gandhamālādīnaṃ atthāyā’’ti. ‘‘Amma, kiṃ te aññattha gatāya, ito paṭṭhāya mameva santikā harā’’ti mūlaṃ aggahetvāva bahūni tambūlatakkolakādīni ceva nānāpupphāni ca adāsi. Māṇavikā bahūni gandhapupphādīni disvā ‘‘kiṃ, amma, ajja amhākaṃ brāhmaṇo pasanno’’ti āha. ‘‘Kasmā evaṃ vadasī’’ti? ‘‘Imesaṃ bahubhāvaṃ disvā’’ti. Na brāhmaṇo bahumūlaṃ adāsi, mayā panetaṃ mayhaṃ puttassa santikā ābhatanti. Tato paṭṭhāya sā brāhmaṇena dinnamūlaṃ attanā gahetvā tasseva santikā gandhapupphādīni āharati. Dhutto katipāhaccayena gilānālayaṃ katvā nipajji. Sā tassa āpaṇadvāraṃ gantvā taṃ adisvā ‘‘kahaṃ me putto’’ti pucchi. ‘‘Puttassa te aphāsukaṃ jāta’’nti? Sā tassa nipannaṭṭhānaṃ gantvā nisīditvā piṭṭhiṃ parimajjantī ‘‘kiṃ te, tāta, aphāsuka’’nti pucchi. So tuṇhī ahosi. ‘‘Kiṃ na kathesi puttā’’ti? ‘‘Amma, marantenāpi tuyhaṃ kathetuṃ na sakkā’’ti. ‘‘Tāta, mayhaṃ akathetvā kassa katheyyāsi, kathehi, tātā’’ti. ‘‘Amma, mayhaṃ aññaṃ aphāsukaṃ natthi, tassā pana māṇavikāya vaṇṇaṃ sutvā paṭibaddhacittosmi, taṃ labhanto jīvissāmi, alabhanto idheva marissāmī’’ti. ‘‘Tāta, mayhaṃ esa bhāro, mā tvaṃ etaṃ nissāya cintayī’’ti taṃ assāsetvā bahūni gandhapupphādīni ādāya māṇavikāya santikaṃ gantvā ‘‘putto me, amma, mama santikā tava vaṇṇaṃ sutvā paṭibaddhacitto jāto, kiṃ kātabba’’nti? ‘‘Sace ānetuṃ sakkotha, mayā katokāsoyevā’’ti.

Sā tassā vacanaṃ sutvā tato paṭṭhāya tassa gehassa kaṇṇakaṇṇehi bahuṃ kacavaraṃ saṅkaḍḍhitvā ārakkhitthiyā upari chaḍḍesi. Sā tena aṭṭīyamānā apeti. Itarā teneva niyāmena yā yā kiñci katheti, tassā tassā upari kacavaraṃ chaḍḍesi. Tato paṭṭhāya pana sā yaṃ yaṃ āharati vā harati vā, taṃ taṃ na kāci sodhetuṃ ussahati. Tasmiṃ kāle sā taṃ dhuttaṃ pupphapacchiyaṃ nipajjāpetvā māṇavikāya santikaṃ abhihari. Dhutto māṇavikāya sīlaṃ bhinditvā ekāhadvīhaṃ pāsādeyeva ahosi. Purohite bahi nikkhante ubho abhiramanti. Tasmiṃ āgate dhutto nilīyati.

Atha naṃ sā ekāhadvīhaccayena ‘‘sāmi, idāni tayā gantuṃ vaṭṭatī’’ti āha. ‘‘Ahaṃ brāhmaṇaṃ paharitvā gantukāmo’’ti. Sā ‘‘evaṃ hotū’’ti dhuttaṃ nilīyāpetvā brāhmaṇe āgate evamāha ‘‘ahaṃ, ayya, tumhesu vīṇaṃ vādentesu naccituṃ icchāmī’’ti. ‘‘Sādhu, bhadde, naccassū’’ti vīṇaṃ vādesi. ‘‘Tumhesu olokentesu lajjāmi, mukhaṃ pana vo sāṭakena bandhitvā naccissāmī’’ti. ‘‘Sace lajjasi, evaṃ karohī’’ti. Māṇavikā ghanasāṭakaṃ gahetvā tassa akkhīni pidahamānā mukhaṃ bandhi. Brāhmaṇo mukhaṃ bandhāpetvā vīṇaṃ vādesi. Sā muhuttaṃ naccitvā ‘‘ayya, ahaṃ te ekavāraṃ sīse paharitukāmā’’ti āha. Itthilolo brāhmaṇo kiñci kāraṇaṃ ajānanto ‘‘paharāhī’’ti āha, māṇavikā dhuttassa saññaṃ adāsi. So saṇikaṃ āgantvā brāhmaṇassa piṭṭhipasse ṭhatvā sīse kapparena pahari, akkhīni patanākārappattāni ahesuṃ, sīse gaṇḍo uṭṭhahi. So vedanāṭṭo hutvā ‘‘āhara te hattha’’nti āha. Māṇavikā attano hatthaṃ ukkhipitvā tassa hatthe ṭhapesi. Brāhmaṇo ‘‘hattho muduko, pahāro pana thaddho’’ti āha. Dhutto brāhmaṇaṃ paharitvā nilīyi. Māṇavikā tasmiṃ nilīne brāhmaṇassa mukhato sāṭakaṃ mocetvā telaṃ ādāya sīsaṃ parisambāhi. Brāhmaṇe bahi nikkhante puna sā itthī dhuttaṃ pacchiyaṃ nipajjāpetvā nīhari.

So rañño santikaṃ gantvā sabbaṃ taṃ pavattiṃ ārocesi. Rājā attano upaṭṭhānaṃ āgataṃ brāhmaṇaṃ āha ‘‘jūtaṃ kīḷāma brāhmaṇā’’ti? ‘‘Sādhu, mahārājā’’ti. Rājā jūtamaṇḍalaṃ sajjāpetvā purimanayeneva jūtagītaṃ gāyitvā pāsake khipati. Brāhmaṇo māṇavikāya tapassa bhinnabhāvaṃ ajānanto ‘‘ṭhapetvā mama māṇavika’’nti āha. Evaṃ vadantopi parājitoyeva. Rājā jinitvā ‘‘brāhmaṇa, kiṃ vadesi, māṇavikāya te tapo bhinno, tvaṃ ‘mātugāmaṃ gabbhato paṭṭhāya rakkhanto sattasu ṭhānesu ārakkhaṃ karonto rakkhituṃ sakkhissāmī’ti maññasi, mātugāmo nāma kucchiyaṃ pakkhipitvā carantenāpi rakkhituṃ na sakkā, ekapurisikā itthī nāma natthi, tava māṇavikā ‘naccitukāmāmhī’ti vatvā vīṇaṃ vādentassa tava sāṭakena mukhaṃ bandhitvā attano jāraṃ tava sīse kapparena paharāpetvā uyyojesi, idāni kiṃ kathesī’’ti vatvā imaṃ gāthamāha –

62. ‘‘Yaṃ brāhmaṇo avādesi, vīṇaṃ samukhaveṭhito;
Aṇḍabhūtābhatā bhariyā, tāsu ko jātu vissase’’ti.

Tattha **yaṃ brāhmaṇo avādesi, vīṇaṃ samukhaveṭhito**ti yena kāraṇena brāhmaṇo ghanasāṭakena saha mukhena veṭhito hutvā vīṇaṃ vādesi, taṃ kāraṇaṃ na jānātīti attho. Tañhi sā vañcetukāmā evamakāsi. Brāhmaṇo pana taṃ itthiṃ bahumāyābhāvaṃ ajānanto mātugāmassa saddahitvā ‘‘maṃ esā lajjatī’’ti evaṃsaññī ahosi, tenassa aññāṇabhāvaṃ pakāsento rājā evamāha, ayametthādhippāyo. **Aṇḍabhūtābhatā bhariyā**ti aṇḍaṃ vuccati bījaṃ, bījabhūtā mātukucchito anikkhantakāleyeva ābhatā ānītā, **bhatā**ti vā puṭṭhāti attho. Kā sā? **Bhariyā** pajāpati pādaparicārikā. Sā hi bhattavatthādīhi bharitabbatāya, bhinnasaṃvaratāya, lokadhammehi bharitatāya vā ‘‘bhariyā’’ti vuccati. **Tāsu ko jātu vissase**ti **jātū**ti ekaṃsādhivacanaṃ, tāsu mātukucchito paṭṭhāya rakkhiyamānāsupi evaṃ vippakāraṃ āpajjantīsu bhariyāsu ko nāma paṇḍito puriso ekaṃsena vissase, ‘‘nibbikārā esā mayī’’ti ko saddaheyyāti attho. Asaddhammavasena hi āmantakesu nimantakesu vijjamānesu mātugāmo nāma na sakkā rakkhitunti.

Evaṃ bodhisatto brāhmaṇassa dhammaṃ desesi. Brāhmaṇo bodhisattassa dhammadesanaṃ sutvā nivesanaṃ gantvā taṃ māṇavikaṃ āha – ‘‘tayā kira evarūpaṃ pāpakammaṃ kata’’nti? ‘‘Ayya, ko evamāha, na karomi, ‘ahameva pahariṃ, na añño koci’. Sace na saddahatha, ahaṃ ‘tumhe ṭhapetvā aññassa purisassa hatthasamphassaṃ na jānāmī’ti saccakiriyaṃ katvā aggiṃ pavisitvā tumhe saddahāpessāmī’’ti. Brāhmaṇo ‘‘evaṃ hotū’’ti mahantaṃ dārurāsiṃ kāretvā aggiṃ katvā taṃ pakkosāpetvā ‘‘sace attano saddahasi, aggiṃ pavisāhī’’ti āha.

Māṇavikā attano paricārikaṃ paṭhamameva sikkhāpesi ‘‘amma, tava puttaṃ tattha gantvā mama aggiṃ pavisanakāle hatthaggahaṇaṃ kātuṃ vadehī’’ti. Sā gantvā tathā avaca. Dhutto āgantvā parisamajjhe aṭṭhāsi. Sā māṇavikā brāhmaṇaṃ vañcetukāmā mahājanamajjhe ṭhatvā ‘‘brāhmaṇa, taṃ ṭhapetvā aññassa purisassa hatthasamphassaṃ nāma na jānāmi, iminā saccena ayaṃ aggi mā maṃ jhāpesī’’ti aggiṃ pavisituṃ āraddhā. Tasmiṃ khaṇe dhutto ‘‘passatha bho purohitabrāhmaṇassa kammaṃ, evarūpaṃ mātugāmaṃ aggiṃ pavesāpetī’’ti gantvā taṃ māṇavikaṃ hatthe gaṇhi. Sā hatthaṃ vissajjāpetvā purohitaṃ āha – ‘‘ayya, mama saccakiriyā bhinnā, na sakkā aggiṃ pavisitu’’nti. ‘‘Kiṃkāraṇā’’ti? ‘‘Ajja mayā evarūpā saccakiriyā katā ‘ṭhapetvā mama sāmikaṃ aññassa purisassa hatthasamphassaṃ na jānāmī’ti, idāni camhi iminā purisena hatthe gahitā’’ti. Brāhmaṇo ‘‘vañcito ahaṃ imāyā’’ti ñatvā taṃ pothetvā nīharāpesi. Evaṃ asaddhammasamannāgatā kiretā itthiyo tāva mahantampi pāpakammaṃ katvā attano sāmikaṃ vañcetuṃ ‘‘nāhaṃ evarūpaṃ kammaṃ karomī’’ti divasampi sapathaṃ kurumānā nānācittāva honti. Tena vuttaṃ –

‘‘Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevodake gataṃ. (jā. 2.21.347);

‘‘Musā tāsaṃ yathā saccaṃ, saccaṃ tāsaṃ yathā musā;
Gāvo bahi tiṇasseva, omasanti varaṃ varaṃ.

‘‘Coriyo kathinā hetā, vāḷā ca lapasakkharā;
Na tā kiñci na jānanti, yaṃ manussesu vañcana’’nti. (jā. 2.21.332, 334);

Satthā ‘‘evaṃ arakkhiyo mātugāmo’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā bārāṇasirājā ahameva ahosi’’nti.

Aṇḍabhūtajātakavaṇṇanā dutiyā.

## [63] 3. Takkapaṇḍitajātakavaṇṇanā

Kodhanā akataññū cāti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuññevārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘itthiyo nāma bhikkhu akataññū mittadubbhā, kasmā tā nissāya ukkaṇṭhitosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto isipabbajjaṃ pabbajitvā gaṅgātīre assamaṃ māpetvā samāpattiyo ceva abhiññāyo ca nibbattetvā jhānasukhena viharati. Tasmiṃ samaye bārāṇasiseṭṭhino dhītā duṭṭhakumārī nāma caṇḍā ahosi pharusā, dāsakammakare akkosati paribhāsati paharati. Atha naṃ ekadivasaṃ parivāramanussā gahetvā ‘‘gaṅgāya kīḷissāmā’’ti agamaṃsu. Tesaṃ kīḷantānaññeva sūriyatthaṅgamanavelā jātā, megho uṭṭhahi, manussā meghaṃ disvā ito cito ca vegena palāyiṃsu. Seṭṭhidhītāyapi dāsakammakarā ‘‘ajja amhehi etissā piṭṭhiṃ passituṃ vaṭṭatī’’ti taṃ antoudakasmiṃyeva chaḍḍetvā uttariṃsu. Devo pāvassi, sūriyopi atthaṅgato, andhakāro jāto. Te tāya vināva gehaṃ gantvā ‘‘kahaṃ sā’’ti vutte ‘‘gaṅgāto tāva uttiṇṇā, atha naṃ na jānāma kahaṃ gatā’’ti. Ñātakā vicinitvāpi na passiṃsu.

Sā mahāviravaṃ viravantī udakena vuyhamānā aḍḍharattasamaye bodhisattassa paṇṇasālāsamīpaṃ pāpuṇi. So tassā saddaṃ sutvā ‘‘mātugāmassa saddo eso, parittāṇamassā karissāmī’’ti tiṇukkaṃ ādāya nadītīraṃ gantvā taṃ disvā ‘‘mā bhāyi, mā bhāyī’’ti assāsetvā nāgabalo thāmasampanno bodhisatto nadiṃ taramāno gantvā taṃ ukkhipitvā assamapadaṃ ānetvā aggiṃ katvā adāsi. Sīte vigate madhurāni phalāphalāni upanāmesi. Tāni khāditvā ṭhitaṃ ‘‘kattha vāsikāsi, kathañca gaṅgāya patitāsī’’ti pucchi. Sā taṃ pavattiṃ ārocesi. Atha naṃ ‘‘tvaṃ idheva vasā’’ti paṇṇasālāya vasāpento dvīhatīhaṃ sayaṃ abbhokāse vasitvā ‘‘idāni gacchā’’ti āha. Sā ‘‘imaṃ tāpasaṃ sīlabhedaṃ pāpetvā gahetvā gamissāmī’’ti na gacchati. Atha gacchante kāle itthikuttaṃ itthilīlaṃ dassetvā tassa sīlabhedaṃ katvā jhānaṃ antaradhāpesi. So taṃ gahetvā araññeyeva vasati. Atha naṃ sā āha ‘‘ayya, kiṃ no araññavāsena, manussapathaṃ gamissāmā’’ti? So taṃ ādāya ekaṃ paccantagāmakaṃ gantvā takkabhatiyā jīvikaṃ kappetvā taṃ poseti. Tassa takkaṃ vikkiṇitvā jīvatīti ‘‘takkapaṇḍito’’ti nāmaṃ akaṃsu. Athassa gāmavāsino paribbayaṃ datvā ‘‘amhākaṃ suyuttaduyuttakaṃ ācikkhanto ettha vasā’’ti gāmadvāre kuṭiyaṃ vāsesuṃ.

Tena ca samayena corā pabbatā oruyha paccantaṃ paharanti. Te ekadivasaṃ taṃ gāmaṃ paharitvā gāmavāsikehiyeva bhaṇḍikā ukkhipāpetvā gacchantā tampi seṭṭhidhītaraṃ gahetvā attano vasanaṭṭhānaṃ gantvā sesajane vissajjesuṃ. Corajeṭṭhako pana tassā rūpe bajjhitvā taṃ attano bhariyaṃ akāsi. Bodhisatto ‘‘itthannāmā kaha’’nti pucchi. ‘‘Corajeṭṭhakena gahetvā attano bhariyā katā’’ti ca sutvāpi ‘‘na sā tattha mayā vinā vasissati, palāyitvā āgacchissatī’’ti tassā āgamanaṃ olokento tattheva vasi.

Seṭṭhidhītāpi cintesi ‘‘ahaṃ idha sukhaṃ vasāmi, kadāci maṃ takkapaṇḍito kiñcideva nissāya āgantvā ito ādāya gaccheyya, atha etasmā sukhā parihāyissāmi, yannūnāhaṃ sampiyāyamānā viya taṃ pakkosāpetvā ghātāpeyya’’nti. Sā ekaṃ manussaṃ pakkositvā ‘‘ahaṃ idha dukkhaṃ jīvāmi, takkapaṇḍito āgantvā maṃ ādāya gacchatū’’ti sāsanaṃ pesesi. So taṃ sāsanaṃ sutvā saddahitvā tattha gantvā gāmadvāre ṭhatvā sāsanaṃ pesesi. Sā nikkhamitvā taṃ disvā ‘‘ayya, sace mayaṃ idāni gacchissāma, corajeṭṭhako anubandhitvā ubhopi amhe ghātessati, rattibhāge gacchissāmā’’ti taṃ ānetvā bhojetvā koṭṭhake nisīdāpetvā sāyaṃ corajeṭṭhakassa āgantvā suraṃ pivitvā mattakāle ‘‘sāmi, sace imāya velāya tava sattuṃ passeyyāsi, kinti naṃ kareyyāsī’’ti āha. ‘‘Idañcidañca karissāmīti’’. ‘‘Kiṃ pana so dūre, nanu koṭṭhake nisinno’’ti? Corajeṭṭhako ukkaṃ ādāya tattha gantvā taṃ disvā gahetvā gehamajjhe pātetvā kapparādīhi yathāruciṃ pothesi. So pothiyamānopi aññaṃ kiñci avatvā ‘‘kodhanā akataññū ca, pisuṇā mittabhedikā’’ti ettakameva vadati. Coro taṃ pothetvā bandhitvā nipajjāpetvā sāyamāsaṃ bhuñjitvā sayi. Pabuddho jiṇṇāya surāya puna taṃ pothetuṃ ārabhi, sopi tāneva cattāri padāni vadati.

Coro cintesi ‘‘ayaṃ evaṃ pothiyamānopi aññaṃ kiñci avatvā imāneva cattāri padāni vadati, pucchissāmi na’’nti tassā suttabhāvaṃ ñatvā taṃ pucchi ‘‘ambho tvaṃ evaṃ pothiyamānopi kasmā etāneva padāni vadasī’’ti? Takkapaṇḍito ‘‘tena hi suṇāhī’’ti taṃ kāraṇaṃ ādito paṭṭhāya kathesi. ‘‘Ahaṃ pubbe araññavāsiko eko tāpaso jhānalābhī, svāhaṃ etaṃ gaṅgāya vuyhamānaṃ uttāretvā paṭijaggiṃ. Atha maṃ esā palobhetvā jhānā parihāpesi, svāhaṃ araññaṃ pahāya etaṃ posento paccantagāmake vasāmi, athesā corehi idhānītā ‘ahaṃ dukkhaṃ vasāmi, āgantvā maṃ netū’ti mayhaṃ sāsanaṃ pesetvā idāni tava hatthe pātesi, iminā kāraṇenāhaṃ evaṃ kathemī’’ti. Coro cintesi ‘‘yā esā evarūpe guṇasampanne upakārake evaṃ vippaṭipajji, sā mayhaṃ kataraṃ nāma upaddavaṃ na kareyya, māretabbā esā’’ti so takkapaṇḍitaṃ assāsetvā taṃ pabodhetvā khaggaṃ ādāya nikkhamma ‘‘etaṃ purisaṃ gāmadvāre ghātessāmī’’ti vatvā tāya saddhiṃ bahigāmaṃ gantvā ‘‘etaṃ hatthe gaṇhā’’ti taṃ tāya hatthe gāhāpetvā khaggaṃ ādāya takkapaṇḍitaṃ paharanto viya taṃ dvidhā chinditvā sasīsaṃ nhāpetvā takkapaṇḍitaṃ katipāhaṃ paṇītena bhojanena santappetvā idāni kahaṃ gamissasī’’ti āha. Takkapaṇḍito ‘‘gharāvāsena me kiccaṃ natthi, isipabbajjaṃ pabbajitvā tattheva araññe vasissāmī’’ti āha. ‘‘Tena hi ahampi pabbajissāmī’’ti ubhopi pabbajitvā taṃ araññāyatanaṃ gantvā pañca abhiññā aṭṭha ca samāpattiyo nibbattetvā jīvitapariyosāne brahmalokūpagā ahesuṃ.

Satthā imāni dve vatthūni kathetvā anusandhiṃ ghaṭetvā abhisambuddho hutvā imaṃ gāthamāha –

63. ‘‘Kodhanā akataññū ca, pisuṇā mittabhedikā;
Brahmacariyaṃ cara bhikkhu, so sukhaṃ na vihāhisī’’ti.

Tatrāyaṃ piṇḍattho – **bhikkhu** itthiyo nāmetā **kodhanā,** uppannaṃ kodhaṃ nivāretuṃ na sakkonti. **Akataññū ca,** atimahantampi upakāraṃ na jānanti. **Pisuṇā** ca, piyasuññabhāvakaraṇameva kathaṃ kathenti. **Mittabhedikā,** mitte bhindanti, mittabhedanakathaṃ kathanasīlāyeva, evarūpehi pāpadhammehi samannāgatā etā. Kiṃ te etāhi, **brahmacariyaṃ cara bhikkhu,** ayañhi methunavirati parisuddhaṭṭhena brahmacariyaṃ nāma, taṃ cara. **So sukhaṃ na vihāhisī**ti so tvaṃ etaṃ brahmacariyavāsaṃ vasanto jhānasukhaṃ maggasukhaṃ phalasukhañca na vihāhisi, etaṃ sukhaṃ na vijahissati, etasmā sukhā na parihāyissasīti attho. ‘‘Na parihāhisī’’tipi pāṭho, ayamevattho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Satthā jātakaṃ samodhānesi – ‘‘tadā corajeṭṭhako ānando ahosi, takkapaṇḍito pana ahameva ahosi’’nti.

Takkapaṇḍitajātakavaṇṇanā tatiyā.

## [64] 4. Durājānajātakavaṇṇanā

Māsu nandi icchati manti idaṃ satthā jetavane viharanto ekaṃ upāsakaṃ ārabbha kathesi. Eko kira sāvatthivāsī upāsako tīsu saraṇesu pañcasu ca sīlesu patiṭṭhito buddhamāmako, dhammamāmako, saṅghamāmako, bhariyā panassa dussīlā pāpadhammā. Yaṃ divasaṃ micchācāraṃ carati, taṃ divasaṃ satakītadāsī viya hoti, micchācārassa pana akatadivase sāminī viya hoti caṇḍā pharusā. So tassā bhāvaṃ jānituṃ na sakkoti, atha tāya ubbāḷho buddhūpaṭṭhānaṃ na gacchati. Atha naṃ ekadivasaṃ gandhapupphādīni ādāya āgantvā vanditvā nisinnaṃ satthā āha – ‘‘kiṃ nu kho tvaṃ, upāsaka, sattaṭṭha divase buddhūpaṭṭhānaṃ nāgacchasī’’ti. Gharaṇī me, bhante, ekasmiṃ divase satakītadāsī viya hoti, ekasmiṃ divase sāminī viya caṇḍā pharusā. Ahaṃ tassā bhāvaṃ jānituṃ na sakkomi, svāhaṃ tāya ubbāḷho buddhūpaṭṭhānaṃ nāgacchāmīti. Athassa vacanaṃ sutvā satthā ‘‘upāsaka, ‘mātugāmassa bhāvo nāma dujjāno’ti pubbepi te paṇḍitā kathayiṃsu, tvaṃ pana taṃ bhavasaṅkhepagatattā sallakkhetuṃ na sakkosī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ sikkhāpeti. Atheko tiroraṭṭhavāsiko brāhmaṇamāṇavako āgantvā tassa santike sippaṃ uggaṇhanto ekāya itthiyā paṭibaddhacitto hutvā taṃ bhariyaṃ katvā tasmiṃyeva bārāṇasinagare vasanto dve tisso velāyo ācariyassa upaṭṭhānaṃ na gacchati. Sā panassa bhariyā dussīlā pāpadhammā. Micchācāraṃ ciṇṇadivase dāsī viya hoti, aciṇṇadivase sāminī viya hoti caṇḍā pharusā. So tassā bhāvaṃ jānituṃ asakkonto tāya ubbāḷho ākulacitto ācariyassa upaṭṭhānaṃ na gacchati. Atha naṃ sattaṭṭha divase atikkamitvā āgataṃ ‘‘kiṃ, māṇava, na paññāyasī’’ti ācariyo pucchi. So ‘‘bhariyā maṃ, ācariya, ekadivasaṃ icchati pattheti, dāsī viya nihatamānā hoti. Ekadivasaṃ sāminī viya thaddhā caṇḍā pharusā, ahaṃ tassā bhāvaṃ jānituṃ na sakkomi, tāya ubbāḷho ākulacitto tumhākaṃ upaṭṭhānaṃ nāgatomhī’’ti. Ācariyo ‘‘evametaṃ, māṇava, itthiyo nāma anācāraṃ ciṇṇadivase sāmikaṃ anuvattanti, dāsī viya nihatamānā honti. Anāciṇṇadivase pana mānatthaddhā hutvā sāmikaṃ na gaṇenti. Evaṃ itthiyo nāmetā anācārā dussīlā, tāsaṃ bhāvo nāma dujjāno, tāsu icchantīsupi anicchantīsupi majjhatteneva bhavitabba’’nti vatvā tassovādavasena imaṃ gāthamāha –

64. ‘‘Mā su nandi icchati maṃ, mā su soci na micchati;
Thīnaṃ bhāvo durājāno, macchassevodake gata’’nti.

Tattha **mā su nandi icchati ma**nti **su**-kāro nipātamattaṃ, ‘‘ayaṃ itthī maṃ icchati pattheti, mayi sinehaṃ karotī’’ti mā tussi. **Mā su soci na micchatī**ti ‘‘ayaṃ maṃ na icchatī’’tipi mā soci, tassā icchamānāya nandiṃ, na icchamānāya ca sokaṃ akatvā majjhattova hohīti dīpeti. **Thīnaṃ bhāvo durājāno**ti itthīnaṃ bhāvo nāma itthimāyāya paṭicchannattā durājāno. Yathā kiṃ? **Macchassevodake gata**nti yathā macchassa gamanaṃ udakena paṭicchannattā dujjānaṃ, teneva so kevaṭṭe āgate udakena gamanaṃ paṭicchādetvā palāyati, attānaṃ gaṇhituṃ na deti, evameva itthiyo mahantampi dussīlakammaṃ katvā ‘‘mayaṃ evarūpaṃ na karomā’’ti attanā katakammaṃ itthimāyāya paṭicchādetvā sāmike vañcenti. Evaṃ itthiyo nāmetā pāpadhammā durājānā, tāsu majjhattoyeva sukhito hotīti.

Evaṃ bodhisatto antevāsikassa ovādaṃ adāsi. Tato paṭṭhāya so tassā upari majjhattova ahosi. Sāpissa bhariyā ‘‘ācariyena kira me dussīlabhāvo ñāto’’ti tato paṭṭhāya na anācāraṃ cari. Sāpi tassa upāsakassa itthī ‘‘sammāsambuddhena kira mayhaṃ durācārabhāvo ñāto’’ti tato paṭṭhāya pāpakammaṃ nāma na akāsi.

Satthāpi imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne so upāsako sotāpattiphale patiṭṭhahi, satthā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā jayampatikāyeva idāni jayampatikā, ācariyo pana ahameva ahosi’’nti.

Durājānajātakavaṇṇanā catutthā.

[65] 5. Anabhiratijātakavaṇṇanā

Yathā nadī ca pantho cāti idaṃ satthā jetavane viharanto tathārūpaṃyeva upāsakaṃ ārabbha kathesi. So pana pariggaṇhanto tassā dussīlabhāvaṃ ñatvā bhaṇḍito cittabyākulatāya sattaṭṭha divase upaṭṭhānaṃ nāgamāsi. So ekadivasaṃ vihāraṃ gantvā tathāgataṃ vanditvā nisinno ‘‘kasmā sattaṭṭha divasāni nāgatosī’’ti vutte ‘‘bhariyā me, bhante, dussīlā, tassā upari byākulacittatāya nāgatomhī’’ti āha. Satthā ‘‘upāsaka, itthīsu ‘anācārā etā’ti kopaṃ akatvā majjhatteneva bhavituṃ vaṭṭatīti pubbepi te paṇḍitā kathayiṃsu, tvaṃ pana bhavantarena paṭicchannattā taṃ kāraṇaṃ na sallakkhesī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto purimanayeneva disāpāmokkho ācariyo ahosi. Athassa antevāsiko bhariyāya dosaṃ disvā byākulacittatāya katipāhaṃ anāgantvā ekadivasaṃ ācariyena pucchito taṃ kāraṇaṃ nivedesi. Athassa ācariyo ‘‘tāta, itthiyo nāma sabbasādhāraṇā, tāsu ‘dussīlā etā’ti paṇḍitā kopaṃ na karontī’’ti vatvā ovādavasena imaṃ gāthamāha –

65. ‘‘Yathā nadī ca panto ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, nāsaṃ kujjhanti paṇḍitā’’ti.

Tattha **yathā nadī**ti yathā anekatitthā nadī nhānatthāya sampattasampattānaṃ caṇḍālādīnampi khattiyādīnampi sādhāraṇā, na tattha koci nhāyituṃ na labhati nāma. **‘‘Pantho’’**tiādīsupi yathā mahāmaggopi sabbesaṃ sādhāraṇo, na koci tena gantuṃ na labhati. **Pānāgāra**mpi surāgehaṃ sabbesaṃ sādhāraṇaṃ, yo yo pātukāmo, sabbo tattha pavisateva. Puññatthikehi tattha tattha manussānaṃ nivāsatthāya katā **sabhā**pi sādhāraṇā, na tattha koci pavisituṃ na labhati. Mahāmagge pānīyacāṭiyo ṭhapetvā katā **papā**pi sabbesaṃ sādhāraṇā, na tattha koci pānīyaṃ pivituṃ na labhati. **Evaṃ lokitthiyo nāmā**ti evameva tāta māṇava imasmiṃ loke itthiyopi sabbasādhāraṇāva, teneva ca sādhāraṇaṭṭhena nadīpanthapānāgārasabhāpapāsadisā. Tasmā **nāsaṃ kujjhanti paṇḍitā,** etāsaṃ itthīnaṃ ‘‘lāmikā etā anācārā dussīlā sabbasādhāraṇā’’ti cintetvā paṇḍitā chekā buddhisampannā na kujjhantīti.

Evaṃ bodhisatto antevāsikassa ovādaṃ adāsi, so taṃ ovādaṃ sutvā majjhatto ahosi. Bhariyāpissa ‘‘ācariyena kiramhi ñātā’’ti tato paṭṭhāya pāpakammaṃ na akāsi. Tassapi upāsakassa bhariyā ‘‘satthārā kiramhi ñātā’’ti tato paṭṭhāya pāpakammaṃ na akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā jayampatikāva etarahi jayampatikā, ācariyabrāhmaṇo pana ahameva ahosi’’nti.

Anabhiratijātakavaṇṇanā pañcamā.

## [66] 6. Mudulakkhaṇajātakavaṇṇanā

Ekā icchā pure āsīti idaṃ satthā jetavane viharanto saṃkilesaṃ ārabbha kathesi. Eko kira sāvatthivāsī kulaputto satthu dhammadesanaṃ sutvā ratanasāsane uraṃ datvā pabbajitvā paṭipannako yogāvacaro avissaṭṭhakammaṭṭhāno hutvā ekadivasaṃ sāvatthiyaṃ piṇḍāya caranto ekaṃ alaṅkatapaṭiyattaṃ itthiṃ disvā subhavasena indriyāni bhinditvā olokesi. Tassa abbhantare kileso cali, vāsiyā ākoṭitakhīrarukkho viya ahosi. So tato paṭṭhāya kilesavasiko hutvā neva kāyassādaṃ na cittassādaṃ labhati, bhantamigasappaṭibhāgo sāsane anabhirato parūḷhakesalomanakho kiliṭṭhacīvaro ahosi. Athassa indriyavikāraṃ disvā sahāyakā bhikkhū ‘‘kiṃ nu kho te, āvuso, na yathā porāṇāni indriyānī’’ti pucchiṃsu. Anabhiratosmi, āvusoti.

Atha naṃ te satthu santikaṃ nayiṃsu. Satthā ‘‘kiṃ, bhikkhave, anicchamānaṃ bhikkhuṃ ādāya āgatatthā’’ti pucchi. ‘‘Ayaṃ, bhante, bhikkhu anabhirato’’ti? ‘‘Saccaṃ bhikkhū’’ti. ‘‘Saccaṃ bhagavā’’ti. ‘‘Ko taṃ ukkaṇṭhāpesī’’ti? ‘‘Ahaṃ, bhante, piṇḍāya caranto ekaṃ itthiṃ disvā indriyāni bhinditvā olokesiṃ, atha me kileso cali, tenamhi ukkaṇṭhito’’ti. Atha naṃ satthā ‘‘anacchariyametaṃ bhikkhu, yaṃ tvaṃ indriyāni bhinditvā visabhāgārammaṇaṃ subhavasena olokento kilesehi kampito, pubbe pañcābhiññā aṭṭhasamāpattilābhino jhānabalena kilese vikkhambhetvā visuddhacittā gaganatalacarā bodhisattāpi indriyāni bhinditvā visabhāgārammaṇaṃ olokayamānā jhānā parihāyitvā kilesehi kampitā mahādukkhaṃ anubhaviṃsu. Na hi sineruuppāṭanakavāto hatthimattaṃ muṇḍapabbataṃ, mahājambuummūlakavāto chinnataṭe virūḷhagacchakaṃ, mahāsamuddaṃ vā pana sosanakavāto khuddakataḷākaṃ kismiñcideva gaṇeti, evaṃ uttamabuddhīnaṃ nāma visuddhacittānaṃ bodhisattānaṃ aññāṇabhāvakarā kilesā tayi kiṃ lajjissanti, visuddhāpi sattā saṃkilissanti, uttamayasasamaṅginopi āyasakyaṃ pāpuṇantī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe ekassa mahāvibhavassa brāhmaṇassa kule nibbattitvā viññutaṃ patto sabbasippānaṃ pāraṃ gantvā kāme pahāya isipabbajjaṃ pabbajitvā kasiṇaparikammaṃ katvā pañca abhiññā ca aṭṭha samāpattiyo ca uppādetvā jhānasukhena vītināmento himavantappadese vāsaṃ kappesi. So ekasmiṃ kāle loṇambilasevanatthāya himavantā otaritvā bārāṇasiṃ patvā rājuyyāne vasitvā punadivase katasarīrapaṭijaggano rattavākamayaṃ nivāsanapārupanaṃ saṇṭhāpetvā ajinacammaṃ ekasmiṃ aṃse katvā jaṭāmaṇḍalaṃ bandhitvā bhikkhābhājanamādāya bārāṇasiyaṃ bhikkhāya caramāno rañño gharadvāraṃ sampāpuṇi. Rājā tassa iriyāpatheyeva pasīditvā pakkosāpetvā mahārahe āsane nisīdāpetvā paṇītena khādanīyabhojanīyena santappetvā katānumodanaṃ uyyāne vasanatthāya yāci. So sampaṭicchitvā rājagehe bhuñjitvā rājakulaṃ ovadamāno tasmiṃ uyyāne soḷasa vassāni vasi.

Athekadivasaṃ rājā kupitaṃ paccantaṃ vūpasametuṃ gacchanto mudulakkhaṇaṃ nāma aggamahesiṃ ‘‘appamattā ayyassa upaṭṭhānaṃ karohī’’ti vatvā agamāsi. Bodhisatto rañño gatakālato paṭṭhāya attano ruccanavelāya rājagehaṃ gacchati. Athekadivasaṃ mudulakkhaṇā bodhisattassa āhāraṃ sampādetvā – ‘‘ajja ayyo cirāyatī’’ti gandhodakena nhāyitvā sabbālaṅkārapaṭimaṇḍitā mahātale cūḷasayanaṃ paññāpetvā bodhisattassa āgamanaṃ olokayamānā nipajji. Bodhisattopi attano velaṃ sallakkhetvā jhānā vuṭṭhāya ākāseneva rājanivesanaṃ agamāsi. Mudulakkhaṇā vākacīrasaddaṃ sutvāva ‘‘ayyo, āgato’’ti vegena uṭṭhahi, tassā vegena uṭṭhahantiyā maṭṭhasāṭako bhassi. Tāpasopi sīhapañjarena pavisanto deviyā visabhāgarūpārammaṇaṃ indriyāni bhinditvā subhavasena olokesi. Athassa abbhantare kileso cali, vāsiyā pahaṭakhīrarukkho viya ahosi. Tāvadevassa jhānaṃ antaradhāyi, chinnapakkho kāko viya ahosi. So ṭhitakova āhāraṃ gahetvā abhuñjitvāva kilesakampito pāsādā oruyha uyyānaṃ gantvā paṇṇasālaṃ pavisitvā phalakattharaṇasayanassa heṭṭhā āhāraṃ ṭhapetvā visabhāgārammaṇena baddho kilesagginā ḍayhamāno nirāhāratāya sussamāno satta divasāni phalakattharaṇe nipajji.

Sattame divase rājā paccantaṃ vūpasametvā āgato nagaraṃ padakkhiṇaṃ katvā nivesanaṃ agantvāva ‘‘ayyaṃ passissāmī’’ti uyyānaṃ gantvā paṇṇasālaṃ pavisitvā taṃ nipannakaṃ disvā ‘‘ekaṃ aphāsukaṃ jātaṃ maññe’’ti paṇṇasālaṃ sodhāpetvā pāde parimajjanto ‘‘kiṃ, ayya, aphāsuka’’nti pucchi. ‘‘Mahārāja aññaṃ me aphāsukaṃ natthi, kilesavasena panamhi paṭibaddhacitto jāto’’ti. ‘‘Kahaṃ paṭibaddhaṃ te, ayya, citta’’nti? ‘‘Mudulakkhaṇāya, mahārājā’’ti. ‘‘Sādhu ayya, ahaṃ mudulakkhaṇaṃ tumhākaṃ dammī’’ti tāpasaṃ ādāya nivesanaṃ pavisitvā deviṃ sabbālaṅkārapaṭimaṇḍitaṃ katvā tāpasassa adāsi. Dadamānoyeva ca mudulakkhaṇāya saññamadāsi ‘‘tayā attano balena ayyaṃ rakkhituṃ vāyamitabba’’nti. ‘‘Sādhu, deva, rakkhissāmī’’ti. Tāpaso deviṃ gahetvā rājanivesanā otari.

Atha naṃ mahādvārato nikkhantakāle ‘‘ayya, amhākaṃ ekaṃ gehaṃ laddhuṃ vaṭṭati, gaccha, rājānaṃ gehaṃ yācāhī’’ti āha. Tāpaso gantvā gehaṃ yāci. Rājā manussānaṃ vaccakuṭikiccaṃ sādhayamānaṃ ekaṃ chaḍḍitagehaṃ dāpesi. So deviṃ gahetvā tattha agamāsi, sā pavisituṃ na icchati. ‘‘Kiṃkāraṇā na pavisasī’’ti? ‘‘Asucibhāvenā’’ti. Idāni ‘‘kiṃ karomī’’ti. ‘‘Paṭijaggāhi na’’nti vatvā rañño santikaṃ pesetvā ‘‘gaccha, kuddālaṃ āhara, pacchiṃ āharā’’ti āharāpetvā asuciñca saṅkārañca chaḍḍāpetvā gāmayaṃ āharāpetvā limpāpetvā punapi ‘‘gaccha, mañcaṃ āhara, pīṭhaṃ āhara, attharaṇaṃ āhara, cāṭiṃ āhara, ghaṭaṃ āharā’’ti ekamekaṃ āharāpetvā puna udakāharaṇādīnaṃ atthāya āṇāpesi. So ghaṭaṃ ādāya udakaṃ āharitvā cāṭiṃ pūretvā nhānodakaṃ sajjetvā sayanaṃ atthari. Atha naṃ sayane ekato nisinnaṃ dāṭhikāsu gahetvā ‘‘tava samaṇabhāvaṃ vā brāhmaṇabhāvaṃ vā na jānāsī’’ti oṇametvā attano abhimukhaṃ ākaḍḍhi. So tasmiṃ kāle satiṃ paṭilabhi, ettakaṃ pana kālaṃ aññāṇī ahosi. Evaṃ aññāṇakaraṇā kilesā nāma. ‘‘Kāmacchandanīvaraṇaṃ, bhikkhave, andhakaraṇaṃ aññāṇakaraṇa’’ntiādi (saṃ. ni. 5.221) cettha vattabbaṃ.

So satiṃ paṭilabhitvā cintesi ‘‘ayaṃ taṇhā vaḍḍhamānā mama catūhi apāyehi sīsaṃ ukkhipituṃ na dassati, ajjeva mayā imaṃ rañño niyyādetvā himavantaṃ pavisituṃ vaṭṭatī’’ti. So taṃ ādāya rājānaṃ upasaṅkamitvā ‘‘mahārāja, tava deviyā mayhaṃ attho natthi, kevalaṃ me imaṃ nissāya taṇhā vaḍḍhitā’’ti vatvā imaṃ gāthamāha –

66. ‘‘Ekā icchā pure āsi, aladdhā mudulakkhaṇaṃ;
Yato laddhā aḷārakkhī, icchā icchaṃ vijāyathā’’ti.

Tatrāyaṃ piṇḍattho – mahārāja, mayhaṃ imaṃ tava deviṃ mudulakkhaṇaṃ alabhitvā pure ‘‘aho vatāhaṃ etaṃ labheyya’’nti **ekā icchā āsi,** ekāva taṇhā uppajji. Yato pana me ayaṃ **aḷārakkhī** visālanettā sobhanalocanā laddhā, atha me sā purimikā **icchā** gehataṇhaṃ upakaraṇataṇhaṃ upabhogataṇhanti uparūpari aññaṃ nānappakāraṃ **icchaṃ vijāyatha** janesi uppādesi. Sā kho pana me evaṃ vaḍḍhamānā icchā apāyato sīsaṃ ukkhipituṃ na dassati, alaṃ me imāya, tvaññeva tava bhariyaṃ gaṇha, ahaṃ pana himavantaṃ gamissāmīti tāvadeva naṭṭhaṃ jhānaṃ uppādetvā ākāse nisinno dhammaṃ desetvā rañño ovādaṃ datvā ākāseneva himavantaṃ gantvā puna manussapathaṃ nāma nāgamāsi, brahmavihāre pana bhāvetvā aparihīnajjhāno brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne so bhikkhu arahattaphale patiṭṭhahi. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, mudulakkhaṇā uppalavaṇṇā, isi pana ahameva ahosi’’nti.

Mudulakkhaṇajātakavaṇṇanā chaṭṭhā.

## [67] 7. Ucchaṅgajātakavaṇṇanā

Ucchaṅge deva me puttoti idaṃ satthā jetavane viharanto aññataraṃ jānapaditthiṃ ārabbha kathesi. Ekasmiñhi samaye kosalaraṭṭhe tayo janā aññatarasmiṃ aṭavimukhe kasanti. Tasmiṃ samaye antoaṭaviyaṃ corā manusse vilumpitvā palāyiṃsu. Manussā te core pariyesitvā apassantā taṃ ṭhānaṃ āgamma ‘‘tumhe aṭaviyaṃ vilumpitvā idāni kassakā viya hothā’’ti ‘‘te corā ime’’ti bandhitvā ānetvā kosalarañño adaṃsu. Athekā itthī āgantvā ‘‘acchādanaṃ me detha, acchādanaṃ me dethā’’ti paridevantī punappunaṃ rājanivesanaṃ pariyāti. Rājā tassā saddaṃ sutvā ‘‘gacchatha, detha imissā acchādana’’nti āha. Manussā sāṭakaṃ gahetvā adaṃsu. Sā taṃ disvā ‘‘nāhaṃ etaṃ acchādanaṃ yācāmi, sāmikacchādanaṃ yācāmī’’ti āha. Manussā gantvā rañño ārocayiṃsu ‘‘na kiresā idaṃ acchādanaṃ katheti, sāmikacchādanaṃ kathetī’’ti. Atha naṃ rājā pakkosāpetvā ‘‘tvaṃ kira sāmikacchādanaṃ yācasī’’ti pucchi. Āma, deva, itthiyā hi sāmiko acchādanaṃ nāma, sāmike hi asati sahassamūlampi sāṭakaṃ nivatthā itthī naggāyeva nāma. Imassa panatthassa sādhanatthaṃ –

> ‘‘Naggā nadī anūdakā, naggaṃ raṭṭhaṃ arājakaṃ;
> Itthīpi vidhavā naggā, yassāpi dasa bhātaro’’ti. (jā. 2.22.1840) –

Idaṃ suttaṃ āharitabbaṃ.

Rājā tassā pasanno ‘‘ime te tayo janā ke hontī’’ti pucchi. ‘‘Eko me, deva, sāmiko, eko bhātā, eko putto’’ti. Rājā ‘‘ahaṃ te tuṭṭho, imesu tīsu ekaṃ demi, kataraṃ icchasī’’ti pucchi. Sā āha ‘‘ahaṃ, deva, jīvamānā ekaṃ sāmikaṃ labhissāmi, puttampi labhissāmiyeva, mātāpitūnaṃ pana me matattā bhātāva dullabho, bhātaraṃ me dehi, devā’’ti. Rājā tussitvā tayopi vissajjesi. Evaṃ taṃ ekikaṃ nissāya te tayo janā dukkhato muttā. Taṃ kāraṇaṃ bhikkhusaṅghe pākaṭaṃ jātaṃ. Athekadivasaṃ bhikkhū dhammasabhāyaṃ sannipatitā ‘‘āvuso, ekaṃ itthiṃ nissāya tayo janā dukkhato muttā’’ti tassā guṇakathāya nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, esā itthī idāneva te tayo jane dukkhā moceti, pubbepi mocesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tayo janā aṭavimukhe kasantīti sabbaṃ purimasadisameva. Tadā pana raññā ‘‘tīsu janesu kaṃ icchasī’’ti vutte sā āha – ‘‘tayopi dātuṃ na sakkotha, devā’’ti? ‘‘Āma, na sakkomī’’ti. ‘‘Sace tayo dātuṃ na sakkotha, bhātaraṃ me dethā’’ti. ‘‘Puttaṃ vā sāmikaṃ vā gaṇha, kiṃ te bhātarā’’ti ca vuttā ‘‘ete nāma deva sulabhā, bhātā pana dullabho’’ti vatvā imaṃ gāthamāha –

67. ‘‘Ucchaṅge deva me putto, pathe dhāvantiyā pati;
Tañca desaṃ na passāmi, yato sodariyamānaye’’ti.

Tattha **ucchaṅge, deva, me putto**ti deva, mayhaṃ putto ucchaṅgeyeva. Yathā hi araññaṃ pavisitvā ucchaṅge katvā ḍākaṃ uccinitvā tattha pakkhipantiyā ucchaṅge ḍākaṃ nāma sulabhaṃ hoti, evaṃ itthiyā puttopi sulabho ucchaṅge ḍākasadisova. Tena vuttaṃ ‘‘ucchaṅge, deva, me putto’’ti. **Pathe dhāvantiyā patī**ti maggaṃ āruyha ekikāya gacchamānāyapi hi itthiyā pati nāma sulabho, diṭṭhadiṭṭhoyeva hoti. Tena vuttaṃ ‘‘pathe dhāvantiyā patī’’ti. **Tañca desaṃ na passāmi, yato sodariyamānaye**ti yasmā pana me mātāpitaro natthi, tasmā idāni taṃ mātukucchisaṅkhātaṃ aññaṃ desaṃ na passāmi. Yato ahaṃ samāne udare jātattā saudariyasaṅkhātaṃ bhātaraṃ āneyyaṃ, tasmā bhātaraṃyeva me dethāti.

Rājā ‘‘saccaṃ esā vadatī’’ti tuṭṭhacitto tayopi jane bandhanāgārato ānetvā adāsi, sā tayopi te gahetvā gatā.

Satthāpi ‘‘na, bhikkhave, idāneva, pubbepesā ime tayo jane dukkhato mocesiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘atīte cattārova etarahi cattāro, rājā pana ahameva ahosi’’nti.

Ucchaṅgajātakavaṇṇanā sattamā.

## [68] 8. Sāketajātakavaṇṇanā

Yasmiṃ mano nivisatīti idaṃ satthā sāketaṃ nissāya añjanavane viharanto ekaṃ brāhmaṇaṃ ārabbha kathesi. Bhagavato kira bhikkhusaṅghaparivutassa sāketaṃ piṇḍāya pavisanakāle eko sāketanagaravāsī mahallakabrāhmaṇo nagarato bahi gacchanto antaradvāre dasabalaṃ disvā pādesu patitvā gopphakesu gāḷhaṃ gahetvā ‘‘tāta, nanu nāma puttehi jiṇṇakāle mātāpitaro paṭijaggitabbā, kasmā ettakaṃ kālaṃ amhākaṃ attānaṃ na dassesi? Mayā tāva diṭṭhosi, mātaraṃ pana passituṃ ehī’’ti satthāraṃ gahetvā attano gehaṃ agamāsi. Satthā tattha gantvā nisīdi paññatte āsane saddhiṃ bhikkhusaṅghena. Brāhmaṇīpi āgantvā satthu pādesu patitvā ‘‘tāta, ettakaṃ kālaṃ kahaṃ gatosi, nanu nāma mātāpitaro mahallakakāle upaṭṭhātabbā’’ti paridevi. Puttadhītaropi ‘‘etha, bhātaraṃ vandathā’’ti vandāpesi. Ubho tuṭṭhamānasā mahādānaṃ adaṃsu. Satthā bhattakiccaṃ niṭṭhāpetvā tesaṃ dvinnampi janānaṃ **jarāsuttaṃ** (su. ni. 810 ādayo) kathesi. Suttapariyosāne ubhopi anāgāmiphale patiṭṭhahiṃsu. Satthā uṭṭhāyāsanā añjanavanameva agamāsi.

Bhikkhū dhammasabhāyaṃ sannisinnā kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, brāhmaṇo ‘tathāgatassa pitā suddhodano, mātā mahāmāyā’ti jānāti, jānantova saddhiṃ brāhmaṇiyā tathāgataṃ ‘amhākaṃ putto’ti vadati, satthāpi adhivāseti. Kiṃ nu kho kāraṇa’’nti? Satthā tesaṃ kathaṃ sutvā ‘‘bhikkhave, ubhopi te attano puttameva ‘putto’ti vadantī’’ti vatvā atītaṃ āhari.

Bhikkhave, ayaṃ brāhmaṇo atīte nirantaraṃ pañca jātisatāni mayhaṃ pitā ahosi, pañca jātisatāni cūḷapitā, pañca jātisatāni mahāpitā. Esāpi brāhmaṇī nirantarameva pañca jātisatāni mātā ahosi, pañca jātisatāni cūḷamātā, pañca jātisatāni mahāmātā. Evāhaṃ diyaḍḍhajātisahassaṃ brāhmaṇassa hatthe saṃvaḍḍho, diyaḍḍhajātisahassaṃ brāhmaṇiyā hatthe saṃvaḍḍhoti tīṇi jātisahassāni kathetvā abhisambuddho hutvā imaṃ gāthamāha –

68. ‘‘Yasmiṃ mano nivisati, cittañcāpi pasīdati;
Adiṭṭhapubbake pose, kāmaṃ tasmimpi vissase’’ti.

Tattha **yasmiṃ mano nivisatī**ti yasmiṃ puggale diṭṭhamatteyeva cittaṃ patiṭṭhāti. **Cittañcāpi pasīdatī**ti yasmiṃ diṭṭhamatte cittaṃ pasīdati, mudukaṃ hoti. **Adiṭṭhapubbake pose**ti pakatiyā tasmiṃ attabhāve adiṭṭhapubbepi puggale. **Kāmaṃ tasmimpi vissase**ti anubhūtapubbasineheneva tasmimpi puggale ekaṃsena vissase, vissāsaṃ āpajjatiyevāti attho.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo ca brāhmaṇī ca ete eva ahesuṃ, putto pana ahameva ahosi’’nti.

Sāketajātakavaṇṇanā aṭṭhamā.

## [69] 9. Visavantajātakavaṇṇanā

Dhiratthu taṃ visaṃ vantanti idaṃ satthā jetavane viharanto dhammasenāpatiṃ ārabbha kathesi. Therassa kira piṭṭhakhajjakakhādanakāle manussā saṅghassa bahuṃ piṭṭhakhādanīyaṃ gahetvā vihāraṃ agamaṃsu, bhikkhusaṅghassa gahitāvasesaṃ bahu atirittaṃ ahosi. Manussā ‘‘bhante, antogāmagatānampi gaṇhathā’’ti āhaṃsu. Tasmiṃ khaṇe therassa saddhivihāriko daharo antogāme hoti, tassa koṭṭhāsaṃ gahetvā tasmiṃ anāgacchante ‘‘atidivā hotī’’ti therassa adaṃsu. Therena tasmiṃ paribhutte daharo agamāsi. Atha naṃ thero ‘‘mayaṃ, āvuso, tuyhaṃ ṭhapitakhādanīyaṃ paribhuñjimhā’’ti āha. So ‘‘madhuraṃ nāma, bhante, kassa appiya’’nti āha. Mahātherassa saṃvego uppajji. So ito paṭṭhāya ‘‘piṭṭhakhādanīyaṃ na khādissāmī’’ti adhiṭṭhāsi. Tato paṭṭhāya kira sāriputtattherena piṭṭhakhādanīyaṃ nāma na khāditapubbaṃ. Tassa piṭṭhakhādanīyaṃ akhādanabhāvo bhikkhusaṅghe pākaṭo jāto. Bhikkhū taṃ kathaṃ kathentā dhammasabhāyaṃ nisīdiṃsu. Atha satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, sāriputto ekavāraṃ jahitakaṃ jīvitaṃ pariccajantopi puna na gaṇhātiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto visavejjakule nibbattitvā vejjakammena jīvikaṃ kappesi. Athekaṃ janapadamanussaṃ sappo ḍaṃsi, tassa ñātakā pamādaṃ akatvā khippaṃ vejjaṃ ānayiṃsu. Vejjo āha ‘‘kiṃ tāva osadhena, paribhāvetvā visaṃ harāmi, daṭṭhasappaṃ āvāhetvā daṭṭhaṭṭhānato teneva visaṃ ākaḍḍhāpemī’’ti. ‘‘Sappaṃ āvāhetvā visaṃ ākaḍḍhāpehī’’ti. So sappaṃ āvāhetvā ‘‘tayā ayaṃ daṭṭho’’ti āha. ‘‘Āma, mayā’’ti. ‘‘Tayā daṭṭhaṭṭhānato tvaññeva mukhena visaṃ ākaḍḍhāhī’’ti. ‘‘Mayā ekavāraṃ jahitakaṃ puna na gahitapubbaṃ, nāhaṃ mayā jahitavisaṃ ākaḍḍhissāmī’’ti. So dārūni āharāpetvā aggiṃ katvā āha ‘‘sace attano visaṃ nākaḍḍhasi, imaṃ aggiṃ pavisā’’ti. Sappo ‘‘api aggiṃ pavisissāmi, nevattanā ekavāraṃ jahitavisaṃ paccāharissāmī’’ti vatvā imaṃ gāthamāha –

69. ‘‘Dhiratthu taṃ visaṃ vantaṃ, yamahaṃ jīvitakāraṇā;
Vantaṃ paccāharissāmi, mataṃ me jīvitā vara’’nti.

Tattha **dhiratthū**ti garahatthe nipāto. **Taṃ visa**nti yamahaṃ jīvitakāraṇā vantaṃ visaṃ paccāharissāmi, taṃ vantaṃ visaṃ dhiratthu. **Mataṃ me jīvitā vara**nti tassa visassa apaccāharaṇakāraṇā yaṃ aggiṃ pavisitvā maraṇaṃ, taṃ mama jīvitato varanti attho.

Evañca pana vatvā aggiṃ pavisituṃ pāyāsi. Atha naṃ vejjo nivāretvā taṃ purisaṃ osadhehi ca mantehi ca nibbisaṃ arogaṃ katvā sappassa sīlāni datvā ‘‘ito paṭṭhāya mā kañci viheṭhesī’’ti vatvā vissajjesi.

Satthāpi ‘‘na, bhikkhave, sāriputto ekavāraṃ jahitakaṃ jīvitampi pariccajanto puna gaṇhātī’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā sappo sāriputto ahosi, vejjo pana ahameva ahosi’’nti.

Visavantajātakavaṇṇanā navamā.

## [70] 10. Kuddālajātakavaṇṇanā

Na taṃ jitaṃ sādhu jitanti idaṃ satthā jetavane viharanto cittahatthasāriputtaṃ ārabbha kathesi. So kira sāvatthiyaṃ eko kuladārako. Athekadivasaṃ kasitvā āgacchanto vihāraṃ pavisitvā ekassa therassa pattato siniddhaṃ madhuraṃ paṇītabhojanaṃ labhitvā cintesi ‘‘mayaṃ rattindivaṃ sahatthena nānākammāni kurumānāpi evarūpaṃ madhurāhāraṃ na labhāma, mayāpi samaṇena bhavitabba’’nti. So pabbajitvā māsaḍḍhamāsaccayena ayoniso manasikaronto kilesavasiko hutvā vibbhamitvā puna bhattena kilamanto āgantvā pabbajitvā abhidhammaṃ uggaṇhi. Imināva upāyena cha vāre vibbhamitvā pabbajito.

Tato sattame bhikkhubhāve sattappakaraṇiko hutvā bahū bhikkhū dhammaṃ vācento vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Athassa sahāyakā bhikkhū ‘‘kiṃ nu kho, āvuso cittahattha, pubbe viya te etarahi kilesā na vaḍḍhantī’’ti parihāsaṃ kariṃsu. ‘‘Āvuso, abhabbo dāni ahaṃ ito paṭṭhāya gihibhāvāyā’’ti.

Evaṃ tasmiṃ arahattaṃ patte dhammasabhāyaṃ kathā udapādi ‘‘āvuso, evarūpassa nāma arahattassa upanissaye sati āyasmā cittahatthasāriputto chakkhattuṃ uppabbajito, aho mahādoso puthujjanabhāvo’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, puthujjanacittaṃ nāma lahukaṃ dunniggahaṃ, ārammaṇavasena gantvā allīyati, ekavāraṃ allīnaṃ na sakkā hoti khippaṃ mocetuṃ, evarūpassa cittassa damatho sādhu. Dantameva hi taṃ sukhaṃ āvahati.

‘‘Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ’’. (dha. pa. 35);

Tassa pana dunniggahatāya pubbe paṇḍitā ekaṃ kuddālakaṃ nissāya taṃ jahituṃ asakkontā lobhavasena chakkhattuṃ uppabbajitvā sattame pabbajitabhāve jhānaṃ uppādetvā taṃ lobhaṃ niggaṇhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto paṇṇikakule nibbattitvā viññutaṃ pāpuṇi, ‘‘kuddālapaṇḍito’’tissa nāmaṃ ahosi. So kuddālakena bhūmiparikammaṃ katvā ḍākañceva alābukumbhaṇḍaeḷālukādīni ca vapitvā tāni vikkiṇanto kapaṇajīvikaṃ kappesi. Tañhissa ekaṃ kuddālakaṃ ṭhapetvā aññaṃ dhanaṃ nāma natthi. So ekadivasaṃ cintesi ‘‘kiṃ me gharāvāsena, nikkhamitvā pabbajissāmī’’ti. Athekadivasaṃ kuddālakaṃ paṭicchannaṭṭhāne ṭhapetvā isipabbajjaṃ pabbajitvā taṃ kuddālakaṃ anussaritvā lobhaṃ chindituṃ asakkonto kuṇṭhakuddālakaṃ nissāya uppabbaji. Evaṃ dutiyampi, tatiyampīti cha vāre taṃ kuddālakaṃ paṭicchannaṭṭhāne nikkhipitvā pabbajito ceva uppabbajito ca.

Sattame pana vāre cintesi ‘‘ahaṃ imaṃ kuṇṭhakuddālakaṃ nissāya punappunaṃ uppabbajito, idāni naṃ mahānadiyaṃ pakkhipitvā pabbajissāmī’’ti nadītīraṃ gantvā ‘‘sacassa patitaṭṭhānaṃ passissāmi, punāgantvā uddharitukāmatā bhaveyyā’’ti taṃ kuddālakaṃ daṇḍe gahetvā nāgabalo thāmasampanno sīsassa uparibhāge tikkhattuṃ āvijjhitvā akkhīni nimmīletvā nadīmajjhe khipitvā ‘‘jitaṃ me jitaṃ me’’ti tikkhattuṃ sīhanādaṃ nadi. Tasmiṃ khaṇe bārāṇasirājā paccantaṃ vūpasametvā āgato nadiyā sīsaṃ nhāyitvā sabbālaṅkārapaṭimaṇḍito hatthikkhandhena gacchamāno taṃ bodhisattassa saddaṃ sutvā ‘‘ayaṃ puriso ‘jitaṃ me jitaṃ me’ti vadati, ko nu kho etena jito, pakkosatha na’’nti pakkosāpetvā ‘‘bho purisa, ahaṃ tāva vijitasaṅgāmo idāni jayaṃ gahetvā āgacchāmi, tayā pana ko jito’’ti pucchi. Bodhisatto ‘‘mahārāja, tayā saṅgāmasatampi saṅgāmasahassampi saṅgāmasatasahassampi jinantena dujjitameva kilesānaṃ ajitattā. Ahaṃ pana mama abbhantare lobhaṃ niggaṇhanto kilese jini’’nti kathentoyeva mahānadiṃ oloketvā āpokasiṇārammaṇaṃ jhānaṃ nibbattetvā sampattānubhāvo ākāse nisīditvā rañño dhammaṃ desento imaṃ gāthamāha –

70. ‘‘Na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyati;
Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatī’’ti.

Tattha **na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyatī**ti yaṃ paccāmitte parājinitvā raṭṭhaṃ jitaṃ paṭiladdhaṃ punapi tehi paccāmittehi avajīyati, taṃ jitaṃ sādhujitaṃ nāma na hoti. Kasmā? Puna avajīyanato. Aparo nayo – jitaṃ vuccati jayo. Yo paccāmittehi saddhiṃ yujjhitvā adhigato jayo puna tesu jinantesu, parājayo hoti, so na sādhu na sobhano. Kasmā? Yasmā puna parājayova hoti. **Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatī**ti yaṃ kho pana paccāmitte nimmathetvā jitaṃ puna tehi nāvajīyati, yo vā ekavāraṃ laddho jayo na puna parājayo hoti, taṃ jitaṃ sādhu jitaṃ sobhanaṃ, so jayo sādhu sobhano nāma hoti. Kasmā? Puna nāvajīyanato. Tasmā, tvaṃ mahārāja, satakkhattumpi sahassakkhattumpi satasahassakkhattumpi saṅgāmasīsaṃ jinitvāpi saṅgāmayodho nāma na hosi. Kiṃkāraṇā? Attano kilesānaṃ ajitattā. Yo pana ekavārampi attano abbhantare kilese jināti, ayaṃ uttamo saṅgāmasīsayodhoti ākāse nisinnakova buddhalīlāya rañño dhammaṃ desesi. Uttamasaṅgāmayodhabhāvo panettha –

‘‘Yo sahassaṃ sahassena, saṅgāme mānuse jine;
Ekañca jeyyamattānaṃ, sa ve saṅgāmajuttamo’’ti. (dha. pa. 103) –

Idaṃ suttaṃ sādhakaṃ.

Rañño pana dhammaṃ suṇantasseva tadaṅgappahānavasena kilesā pahīnā, pabbajjāya cittaṃ nami. Rājabalassapi tatheva kilesā pahīyiṃsu. Rājā ‘‘idāni tumhe kahaṃ gamissathā’’ti bodhisattaṃ pucchi. ‘‘Himavantaṃ pavisitvā isipabbajjaṃ pabbajissāmi, mahārājā’’ti. ‘‘Tena hi ahampi pabbajissāmī’’ti bodhisatteneva saddhiṃ nikkhami, balakāyo brāhmaṇagahapatikā sabbā seniyoti sabbopi tasmiṃ ṭhāne sannipatito mahājanakāyo raññā saddhiṃyeva nikkhami. Bārāṇasivāsinopi ‘‘amhākaṃ kira rājā kuddālapaṇḍitassa dhammadesanaṃ sutvā pabbajjābhimukho hutvā saddhiṃ balakāyena nikkhanto, mayaṃ idha kiṃ karissāmā’’ti dvādasayojanikāya bārāṇasiyā sakalanagaravāsino nikkhamiṃsu. Dvādasayojanikā parisā ahosi. Taṃ ādāya bodhisatto himavantaṃ pāvisi.

Tasmiṃ khaṇe sakkassa devarañño nisinnāsanaṃ uṇhākāraṃ dassesi. So āvajjamāno ‘‘kuddālapaṇḍito mahābhinikkhamanaṃ nikkhanto’’ti disvā ‘‘mahāsamāgamo bhavissati, vasanaṭṭhānaṃ laddhuṃ vaṭṭatī’’ti vissakammaṃ āmantetvā ‘‘tāta, kuddālapaṇḍito mahābhinikkhamanaṃ nikkhanto, vasanaṭṭhānaṃ laddhuṃ vaṭṭati, tvaṃ himavantappadesaṃ gantvā same bhūmibhāge dīghato tiṃsayojanaṃ vitthārato pannarasayojanaṃ assamapadaṃ māpehī’’ti āha. So ‘‘sādhu, devā’’ti paṭissuṇitvā gantvā tathā akāsi. Ayamettha saṅkhepo, vitthāro pana hatthipālajātake āvi bhavissati. Idañca hi tañca ekaparicchedameva. Vissakammopi assamapade paṇṇasālaṃ māpetvā dussadde mige ca sakuṇe ca amanusse ca paṭikkamāpetvā tena tena disābhāgena ekapadikamaggaṃ māpetvā attano vasanaṭṭhānameva agamāsi. Kuddālapaṇḍitopi taṃ parisaṃ ādāya himavantaṃ pavisitvā sakkadattiyaṃ assamapadaṃ gantvā vissakammena māpitaṃ pabbajitaparikkhāraṃ gahetvā paṭhamaṃ attanā pabbajitvā pacchā parisaṃ pabbājetvā assamapadaṃ bhājetvā adāsi. Satta rājāno satta rajjāni chaḍḍayiṃsu. Tiṃsayojanaṃ assamapadaṃ pūri. Kuddālapaṇḍito sesakasiṇesupi parikammaṃ katvā brahmavihāre bhāvetvā parisāya kammaṭṭhānaṃ ācikkhi. Sabbe samāpattilābhino hutvā brahmavihāre bhāvetvā brahmalokaparāyaṇā ahesuṃ. Ye pana tesaṃ pāricariyaṃ akaṃsu, te devalokaparāyaṇā ahesuṃ.

Satthā ‘‘evaṃ, bhikkhave, cittaṃ nāmetaṃ kilesavasena allīnaṃ dummocayaṃ hoti, uppannā lobhadhammā duppajahā, evarūpepi paṇḍite aññāṇe karontī’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino, keci arahattaṃ pāpuṇiṃsu. Satthāpi anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, parisā buddhaparisā, kuddālapaṇḍito pana ahameva ahosi’’nti.

Kuddālajātakavaṇṇanā dasamā.

Itthivaggo sattamo.

Tassuddānaṃ –

Asātamantaṇḍabhūtaṃ, takkapaṇḍi durājānaṃ;
Anabhirati mudulakkhaṇaṃ, ucchaṅgampi ca sāketaṃ;
Visavantaṃ kuddālakanti.

8. Varuṇavaggo

[71] 1. Varuṇajātakavaṇṇanā

Yo pubbe karaṇīyānīti idaṃ satthā jetavane viharanto kuṭumbikaputtatissattheraṃ ārabbha kathesi. Ekasmiṃ kira divase sāvatthivāsino aññamaññasahāyakā tiṃsamattā kulaputtā gandhapupphavatthādīni gahetvā ‘‘satthu dhammadesanaṃ suṇissāmā’’ti mahājanaparivutā jetavanaṃ gantvā nāgamāḷakasālamāḷakādīsu thokaṃ nisīditvā sāyanhasamaye satthari surabhigandhavāsitāya gandhakuṭito nikkhamitvā dhammasabhaṃ gantvā alaṅkatabuddhāsane nisinne saparivārā dhammasabhaṃ gantvā satthāraṃ gandhapupphehi pūjetvā cakkaṅkitatalesu phullapadumasassirikesu pādesu vanditvā ekamantaṃ nisinnā dhammaṃ suṇiṃsu.

Atha nesaṃ etadahosi ‘‘yathā yathā kho mayaṃ bhagavatā dhammaṃ desitaṃ ājānāma, pabbajeyyāmā’’ti. Te tathāgatassa dhammasabhāto nikkhantakāle tathāgataṃ upasaṅkamitvā vanditvā pabbajjaṃ yāciṃsu, satthā tesaṃ pabbajjaṃ adāsi. Te ācariyupajjhāye ārādhetvā upasampadaṃ labhitvā pañca vassāni ācariyupajjhāyānaṃ santike vasitvā dve mātikā paguṇaṃ katvā kappiyākappiyaṃ ñatvā tisso anumodanā uggaṇhitvā cīvarāni sibbetvā rajitvā ‘‘samaṇadhammaṃ karissāmā’’ti ācariyupajjhāye āpucchitvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā ‘‘mayaṃ, bhante, bhavesu ukkaṇṭhitā jātijarābyādhimaraṇabhayabhītā, tesaṃ no saṃsāraparimocanatthāya kammaṭṭhānaṃ kathethā’’ti yāciṃsu. Satthā tesaṃ aṭṭhatiṃsāya kammaṭṭhānesu sappāyaṃ vicinitvā kammaṭṭhānaṃ kathesi. Te satthu santike kammaṭṭhānaṃ gahetvā satthāraṃ vanditvā padakkhiṇaṃ katvā pariveṇaṃ gantvā ācariyupajjhāye oloketvā pattacīvaramādāya ‘‘samaṇadhammaṃ karissāmā’’ti nikkhamiṃsu.

Atha nesaṃ abbhantare eko bhikkhu nāmena kuṭumbikaputtatissatthero nāma kusīto hīnavīriyo rasagiddho. So evaṃ cintesi ‘‘ahaṃ neva araññe vasituṃ, na padhānaṃ padahituṃ, na bhikkhācariyāya yāpetuṃ sakkhissāmi, ko me gamanena attho, nivattissāmī’’ti so vīriyaṃ ossajitvā te bhikkhū anugantvā nivatti. Tepi kho bhikkhū kosalesu cārikaṃ caramānā aññataraṃ paccantagāmaṃ gantvā taṃ upanissāya ekasmiṃ araññāyatane vassaṃ upagantvā antotemāsaṃ appamattā ghaṭentā vāyamantā vipassanāgabbhaṃ gāhāpetvā pathaviṃ unnādayamānā arahattaṃ patvā vutthavassā pavāretvā ‘‘paṭiladdhaguṇaṃ satthu ārocessāmā’’ti tato nikkhamitvā anupubbena jetavanaṃ patvā pattacīvaraṃ paṭisāmetvā ācariyupajjhāye disvā tathāgataṃ daṭṭhukāmā satthu santikaṃ gantvā vanditvā nisīdiṃsu. Satthā tehi saddhiṃ madhurapaṭisanthāraṃ akāsi. Te katapaṭisanthārā attanā paṭiladdhaguṇaṃ tathāgatassa ārocesuṃ, satthā te bhikkhū pasaṃsi. Kuṭumbikaputtatissatthero satthāraṃ tesaṃ guṇakathaṃ kathentaṃ disvā sayampi samaṇadhammaṃ kātukāmo jāto. Tepi kho bhikkhū ‘‘mayaṃ, bhante, tameva araññavāsaṃ gantvā vasissāmā’’ti satthāraṃ āpucchiṃsu. Satthā ‘‘sādhū’’ti anujāni. Te satthāraṃ vanditvā pariveṇaṃ agamaṃsu.

Atha so kuṭumbikaputtatissatthero rattibhāgasamanantare accāraddhavīriyo hutvā ativegena samaṇadhammaṃ karonto majjhimayāmasamanantare ālambanaphalakaṃ nissāya ṭhitakova niddāyanto parivattitvā pati, ūruṭṭhikaṃ bhijji, vedanā mahantā jātā. Tesaṃ bhikkhūnaṃ taṃ paṭijaggantānaṃ gamanaṃ na sampajji. Atha ne upaṭṭhānavelāyaṃ āgate satthā pucchi ‘‘nanu tumhe, bhikkhave, ‘sve gamissāmā’ti hiyyo āpucchitthā’’ti? ‘‘Āma, bhante, apica kho pana amhākaṃ sahāyako kuṭumbikaputtatissatthero akāle ativegena samaṇadhammaṃ karonto niddābhibhūto parivattitvā patito, ūruṭṭhissa bhinnaṃ, taṃ nissāya amhākaṃ gamanaṃ na sampajjī’’ti. Satthā ‘‘na, bhikkhave, idānevesa attano hīnavīriyabhāvena akāle ativegena vīriyaṃ karonto tumhākaṃ gamanantarāyaṃ karoti, pubbepesa tumhākaṃ gamanantarāyaṃ akāsiyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte gandhāraraṭṭhe takkasilāyaṃ bodhisatto disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ uggaṇhāpesi. Athassa te māṇavā ekadivasaṃ dāruṃ āharaṇatthāya araññaṃ gantvā dārūni uddhariṃsu. Tesaṃ antare eko kusītamāṇavo mahantaṃ varuṇarukkhaṃ disvā ‘‘sukkharukkho eso’’ti saññāya ‘‘muhuttaṃ tāva nipajjitvā pacchā rukkhaṃ abhiruhitvā dārūni pātetvā ādāya gamissāmī’’ti uttarisāṭakaṃ pattharitvā nipajjitvā kākacchamāno niddaṃ okkami. Itare māṇavakā dārukalāpe bandhitvā ādāya gacchantā taṃ pādena piṭṭhiyaṃ paharitvā pabodhetvā agamaṃsu. Kusītamāṇavo uṭṭhāya akkhīni puñchitvā puñchitvā avigataniddova varuṇarukkhaṃ abhiruhitvā sākhaṃ gahetvā attano abhimukhaṃ ākaḍḍhitvā bhañjanto bhijjitvā uṭṭhitakoṭiyā attano akkhiṃ bhindāpetvā ekena hatthena taṃ pidhāya ekena hatthena alladārūni bhañjitvā rukkhato oruyha dārukalāpaṃ bandhitvā ukkhipitvā vegena gantvā tehi pātitānaṃ dārūnaṃ upari pātesi.

Taṃ divasañca janapadagāmake ekaṃ kulaṃ ‘‘sve brāhmaṇavācanakaṃ karissāmā’’ti ācariyaṃ nimantesi. Ācariyo māṇavake āha ‘‘tātā, sve ekaṃ gāmakaṃ gantabbaṃ, tumhe pana nirāhārā na sakkhissatha gantuṃ, pātova yāguṃ pacāpetvā tattha gantvā attanā laddhakoṭṭhāsañca amhākaṃ pattakoṭṭhāsañca sabbamādāya āgacchathā’’ti. Te pātova yāgupacanatthāya dāsiṃ uṭṭhāpetvā ‘‘khippaṃ no yāguṃ pacāhī’’ti āhaṃsu. Sā dārūni gaṇhantī upari ṭhitāni allavaruṇadārūni gahetvā punappunaṃ mukhavātaṃ dadamānāpi aggiṃ ujjāletuṃ asakkontī sūriyaṃ uṭṭhāpesi. Māṇavakā ‘‘atidivā jāto, idāni na sakkā gantu’’nti ācariyassa santikaṃ agamiṃsu. Ācariyo ‘‘kiṃ, tātā, na gatatthā’’ti? ‘‘Āma, ācariya na gatamhā’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Asuko nāma kusītamāṇavo amhehi saddhiṃ dārūnamatthāya araññaṃ gantvā varuṇarukkhamūle niddāyitvā pacchā vegena rukkhaṃ āruyha akkhiṃ bhindāpetvā allavaruṇadārūni āharitvā amhehi ānītadārūnaṃ upari pakkhipi. Yāgupācikā tāni sukkhadārusaññāya gahetvā yāva sūriyuggamanā ujjāletuṃ nāsakkhi. Iminā no kāraṇena gamanantarāyo jāto’’ti. Ācariyo māṇavena katakammaṃ sutvā ‘‘andhabālānaṃ kammaṃ nissāya evarūpā parihāni hotī’’ti vatvā imaṃ gāthaṃ samuṭṭhāpesi –

71. ‘‘Yo pubbe karaṇīyāni, pacchā so kātumicchati;
Varuṇakaṭṭhabhañjova, sa pacchā manutappatī’’ti.

Tattha **sa pacchā manutappatī**ti yo koci puggalo ‘‘idaṃ pubbe kattabbaṃ, idaṃ pacchā’’ti avīmaṃsitvā pubbe karaṇīyāni paṭhamameva kattabbakammāni pacchā karoti, ayaṃ varuṇakaṭṭhabhañjo amhākaṃ māṇavako viya so bālapuggalo pacchā anutappati socati paridevatīti attho.

Evaṃ bodhisatto antevāsikānaṃ imaṃ kāraṇaṃ kathetvā dānādīni puññāni karitvā jīvitapariyosāne yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, idānevesa tumhākaṃ antarāyaṃ karoti, pubbepi akāsiyevā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā akkhibhedaṃ patto māṇavo ūrubhedaṃ pattabhikkhu ahosi, sesamāṇavā buddhaparisā, ācariyabrāhmaṇo pana ahameva ahosi’’nti.

Varuṇajātakavaṇṇanā paṭhamā.

## [72] 2. Sīlavanāgarājajātakavaṇṇanā

Akataññussa posassāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhū ‘‘āvuso, devadatto akataññū tathāgatassa guṇe na jānātī’’ti kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatto akataññū, pubbepi akataññūyeva, na kadāci mayhaṃ guṇaṃ jānātī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantappadese hatthiyoniyaṃ nibbatti. So mātukucchito nikkhanto sabbaseto ahosi rajatapuñjasannibho, akkhīni panassa maṇiguḷasadisāni, paññāyamānāni pañca pasādāni ahesuṃ, mukhaṃ rattakambalasadisaṃ, soṇḍā rattasuvaṇṇabindupaṭimaṇḍitaṃ rajatadāmaṃ viya, cattāro pādā katalākhārasaparikammā viya. Evamassa dasahi pāramīhi alaṅkato rūpasobhaggappatto attabhāvo ahosi. Atha naṃ viññutaṃ pattaṃ sakalahimavante vāraṇā sannipatitvā upaṭṭhahantā vicariṃsu. Evaṃ so asītisahassavāraṇaparivāro himavantappadese vasamāno aparabhāge gaṇe dosaṃ disvā gaṇamhā kāyavivekāya ekakova araññe vāsaṃ kappesi. Sīlavantatāya ca panassa ‘‘sīlavanāgarājā’’ tveva nāmaṃ ahosi.

Atheko bārāṇasivāsiko vanacarako himavantaṃ pavisitvā attano ājīvabhaṇḍakaṃ gavesamāno disā vavatthāpetuṃ asakkonto maggamūḷho hutvā maraṇabhayabhīto bāhā paggayha paridevamāno vicarati. Bodhisatto tassa taṃ balavaparidevitaṃ sutvā ‘‘imaṃ purisaṃ dukkhā mocessāmī’’ti kāruññena codito tassa santikaṃ agamāsi. So taṃ disvāva bhīto palāyi. Bodhisatto taṃ palāyantaṃ disvā tattheva aṭṭhāsi. So puriso bodhisattaṃ ṭhitaṃ disvā aṭṭhāsi. Bodhisatto puna agamāsi, so puna palāyitvā tassa ṭhitakāle ṭhatvā cintesi ‘‘ayaṃ vāraṇo mama palāyanakāle tiṭṭhati, ṭhitakāle āgacchati, nāyaṃ mayhaṃ anatthakāmo, imamhā pana maṃ dukkhā mācetukāmo bhavissatī’’ti sūro hutvā aṭṭhāsi. Bodhisatto taṃ upasaṅkamitvā ‘‘kasmā bho tvaṃ purisa, paridevamāno vicarasī’’ti pucchi. ‘‘Sāmi, disā vavatthāpetuṃ asakkonto maggamūḷho hutvā maraṇabhayenā’’ti. Atha naṃ bodhisatto attano vasanaṭṭhānaṃ netvā katipāhaṃ phalāphalehi santappetvā ‘‘bho, purisa, mā bhāyi, ahaṃ taṃ manussapathaṃ nessāmī’’ti attano piṭṭhe nisīdāpetvā manussapathaṃ pāyāsi.

Atha kho so mittadubbhī puriso ‘‘sace koci pucchissati, ācikkhitabbaṃ bhavissatī’’ti bodhisattassa piṭṭhe nisinnoyeva rukkhanimittaṃ pabbatanimittaṃ upadhārentova gacchati. Atha naṃ bodhisatto araññā nīharitvā bārāṇasigāmimahāmagge ṭhapetvā ‘‘bho purisa, iminā maggena gaccha, mayhaṃ pana vasanaṭṭhānaṃ pucchitopi apucchitopi mā kassaci ācikkhī’’ti taṃ uyyojetvā attano vasanaṭṭhānaṃyeva agamāsi. Atha so puriso bārāṇasiṃ gantvā anuvicaranto dantakāravīthiṃ patvā dantakāre dantavikatiyo kurumāne disvā ‘‘kiṃ pana bho, jīvadantampi labhitvā gaṇheyyāthā’’ti? ‘‘Bho, kiṃ vadesi, jīvadanto nāma matahatthidantato mahagghataro’’ti. ‘‘Tena hi ahaṃ vo jīvadantaṃ āharissāmī’’ti pātheyyaṃ gahetvā kharakakacaṃ ādāya bodhisattassa vasanaṭṭhānaṃ agamāsi.

Bodhisatto taṃ disvā ‘‘kimatthaṃ āgatosī’’ti pucchi. ‘‘Ahaṃ, sāmi, duggato kapaṇo jīvituṃ asakkonto tumhe dantakhaṇḍaṃ yācitvā sace dassatha, taṃ ādāya gantvā vikkiṇitvā tena mūlena jīvissāmī’’ti āgatoti. ‘‘Hotu bho, dantaṃ te dassāmi, sace dantakappanatthāya kakacaṃ atthī’’ti. ‘‘Kakacaṃ gahetvā āgatomhi sāmī’’ti. ‘‘Tena hi dante kakacena kantitvā ādāya gacchā’’ti bodhisatto pāde samiñjitvā gonisinnakaṃ nisīdi. So dvepi aggadante chindi. Bodhisatto te dante soṇḍāya gahetvā ‘‘bho purisa, nāhaṃ ‘ete dantā mayhaṃ appiyā amanāpā’ti dammi, imehi pana me dantehi sataguṇena sahassaguṇena satasahassaguṇena sabbadhammapaṭivedhanasamatthā sabbaññutaññāṇadantāva piyatarā, tassa me idaṃ dantadānaṃ sabbaññutaññāṇapaṭivijjhanatthāya hotū’’ti sabbaññutaññāṇassa ārādhanaṃ katvā dantayugalaṃ adāsi.

So taṃ ādāya gantvā vikkiṇitvā tasmiṃ mūle khīṇe puna bodhisattassa santikaṃ gantvā ‘‘sāmi, tumhākaṃ dante vikkiṇitvā laddhamūlaṃ mayhaṃ iṇasodhanamattameva jātaṃ, avasesadante dethā’’ti āha. Bodhisatto ‘‘sādhū’’ti paṭissuṇitvā purimanayeneva kappāpetvā avasesadante adāsi. So tepi vikkiṇitvā puna āgantvā ‘‘sāmi, jīvituṃ na sakkomi, mūladāṭhā me dethā’’ti āha. Bodhisatto ‘‘sādhū’’ti paṭissuṇitvā purimanayeneva nisīdi. So pāpapuriso mahāsattassa rajatadāmasadisaṃ soṇḍaṃ maddamāno kelāsakūṭasadisaṃ kumbhaṃ abhiruhitvā ubho dantakoṭiyo paṇhiyā paharanto maṃsaṃ viyūhitvā kumbhaṃ āruyha kharakakacena mūladāṭhā kappetvā pakkāmi. Bodhisattassa dassanūpacāraṃ vijahanteyeva pana tasmiṃ pāpapurise catunahutādhikadviyojanasatasahassabahalā ghanapathavī sineruyugandharādayo mahābhāre duggandhajegucchāni gūthamuttādīni ca dhāretuṃ samatthāpi tassa aguṇarāsiṃ dhāretuṃ asakkontī viya bhijjitvā vivaraṃ adāsi. Tāvadeva avīcimahānirayato aggijālā nikkhamitvā taṃ mittadubbhipurisaṃ kulasantakena kambalena pārupantī viya parikkhipitvā gaṇhi.

Evaṃ tassa pāpapuggalassa pathaviṃ paviṭṭhakāle tasmiṃ vanasaṇḍe adhivatthā rukkhadevatā ‘‘akataññū mittadubbhī puggalo cakkavattirajjaṃ datvāpi tosetuṃ na sakkā’’ti vanaṃ unnādetvā dhammaṃ desayamānā imaṃ gāthamāha –

72. ‘‘Akataññussa posassa, niccaṃ vivaradassino;
Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye’’ti.

Tattha **akataññussā**ti attano kataguṇaṃ ajānantassa. **Posassā**ti purisassa. **Vivaradassino**ti chiddameva okāsameva olokentassa. **Sabbaṃ ce pathaviṃ dajjā**ti sacepi tādisassa puggalassa sakalaṃ cakkavattirajjaṃ, imaṃ vā pana mahāpathaviṃ parivattetvā pathavojaṃ dadeyya. **Neva naṃ abhirādhaye**ti evaṃ karontopi evarūpaṃ kataguṇaviddhaṃsakaṃ koci paritosetuṃ vā pasādetuṃ vā na sakkuṇeyyāti attho.

Evaṃ sā devatā vanaṃ unnādetvā dhammaṃ desesi. Bodhisatto yāvatāyukaṃ ṭhatvā yathākammaṃ agamāsi.

Satthā ‘‘na, bhikkhave, devadatto idāneva akataññū, pubbepi akataññūyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi ‘‘tadā mittadubbhī puggalo devadatto ahosi, rukkhadevatā sāriputto, sīlavanāgarājā pana ahameva ahosi’’nti.

Sīlavanāgarājajātakavaṇṇanā dutiyā.

## [73] 3. Saccaṃkirajātakavaṇṇanā

Saccaṃ kirevamāhaṃsūti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Bhikkhusaṅghasmiñhi dhammasabhāyaṃ nisīditvā ‘‘āvuso, devadatto satthu guṇaṃ na jānāti, vadhāyayeva parisakkatī’’ti devadattassa aguṇaṃ kathente satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatto mayhaṃ vadhāya parisakkati, pubbepi parisakkiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa duṭṭhakumāro nāma putto ahosi kakkhaḷo pharuso pahaṭāsīvisūpamo, anakkositvā vā apaharitvā vā kenaci saddhiṃ na katheti. So antojanassa ca bahijanassa ca akkhimhi patitarajaṃ viya, khādituṃ āgatapisāco viya ca amanāpo ahosi ubbejanīyo. So ekadivasaṃ nadīkīḷaṃ kīḷitukāmo mahantena parivārena nadītīraṃ agamāsi. Tasmiṃ khaṇe mahāmegho uṭṭhahi, disā andhakārā jātā. So dāsapessajanaṃ āha ‘‘etha bhaṇe, maṃ gahetvā nadīmajjhaṃ netvā nhāpetvā ānethā’’ti. Te taṃ tattha netvā ‘‘kiṃ no rājā karissati, imaṃ pāpapurisaṃ ettheva māremā’’ti mantayitvā ‘‘ettha gaccha kāḷakaṇṇī’’ti udake naṃ opilāpetvā paccuttaritvā tīre aṭṭhaṃsu. ‘‘Kahaṃ kumāro’’ti ca vutte ‘‘na mayaṃ kumāraṃ passāma, meghaṃ uṭṭhitaṃ disvā udake nimujjitvā purato āgato bhavissatī’’ti. Amaccā rañño santikaṃ agamaṃsu. Rājā ‘‘kahaṃ me putto’’ti pucchi. Na jānāma deva, meghe uṭṭhite ‘‘purato āgato bhavissatī’’ti saññāya āgatamhāti. Rājā dvāraṃ vivarāpetvā ‘‘nadītīraṃ gantvā vicinathā’’ti tattha tattha vicināpesi, koci kumāraṃ nāddasa.

Sopi kho meghandhakāre deve vassante nadiyā vuyhamāno ekaṃ dārukkhandhaṃ disvā tattha nisīditvā maraṇabhayatajjito paridevamāno gacchati. Tasmiṃ pana kāle bārāṇasivāsī eko seṭṭhi nadītīre cattālīsakoṭidhanaṃ nidahitvāva maranto dhanataṇhāya dhanapiṭṭhe sappo hutvā nibbatti. Aparo tasmiṃyeva padese tiṃsa koṭiyo nidahitvā dhanataṇhāya tattheva undūro hutvā nibbatti. Tesaṃ vasanaṭṭhānaṃ udakaṃ pāvisi. Te udakassa paviṭṭhamaggeneva nikkhamitvā sotaṃ chindantā gantvā taṃ rājakumārena abhinisinnaṃ dārukkhandhaṃ patvā eko ekaṃ koṭiṃ, itaro itaraṃ āruyha khandhapiṭṭheyeva nipajjiṃsu. Tassāyeva kho pana nadiyā tīre eko simbalirukkho atthi, tattheko suvapotako vasati. Sopi rukkho udakena dhotamūlo nadīpiṭṭhe pati, suvapotako deve vassante uppatitvā gantuṃ asakkonto gantvā tasseva khandhassa ekapasse nilīyi. Evaṃ te cattāro janā ekato vuyhamānā gacchanti.

Bodhisattopi kho tasmiṃ kāle kāsiraṭṭhe udiccabrāhmaṇakule nibbattitvā vuḍḍhippatto isipabbajjaṃ pabbajitvā ekasmiṃ nadīnivattane paṇṇasālaṃ māpetvā vasati. So aḍḍharattasamaye caṅkamamāno tassa rājakumārassa balavaparidevanasaddaṃ sutvā cintesi ‘‘mādise nāma mettānuddayasampanne tāpase passante etassa purisassa maraṇaṃ ayuttaṃ, udakato uddharitvā tassa jīvitadānaṃ dassāmī’’ti. So taṃ ‘‘mā bhāyi, mā bhāyī’’ti assāsetvā udakasotaṃ chindanto gantvā taṃ dārukkhandhaṃ ekāya koṭiyā gahetvā ākaḍḍhanto nāgabalo thāmasampanno ekavegena tīraṃ patvā kumāraṃ ukkhipitvā tīre patiṭṭhāpesi. Tepi sappādayo disvā ukkhipitvā assamapadaṃ netvā aggiṃ jāletvā ‘‘ime dubbalatarā’’ti paṭhamaṃ sappādīnaṃ sarīraṃ sedetvā pacchā rājakumārassa sarīraṃ sedetvā tampi arogaṃ katvā āhāraṃ dentopi paṭhamaṃ sappādīnaṃyeva datvā pacchā tassa phalāphalāni upanāmesi. Rājakumāro ‘‘ayaṃ kūṭatāpaso maṃ rājakumāraṃ agaṇetvā tiracchānagatānaṃ sammānaṃ karotī’’ti bodhisatte āghātaṃ bandhi.

Tato katipāhaccayena sabbesupi tesu thāmabalappattesu nadiyā oghe pacchinne sappo tāpasaṃ vanditvā āha ‘‘bhante, tumhehi mayhaṃ mahāupakāro kato, na kho panāhaṃ daliddo, asukaṭṭhāne me cattālīsa hiraññakoṭiyo nidahitvā ṭhapitā, tumhākaṃ dhanena kicce sati sabbampetaṃ dhanaṃ tumhākaṃ dātuṃ sakkomi, taṃ ṭhānaṃ āgantvā ‘dīghā’ti pakkoseyyāthā’’ti vatvā pakkāmi. Undūropi tatheva tāpasaṃ nimantetvā ‘‘asukaṭṭhāne ṭhatvā ‘undūrā’ti pakkoseyyāthā’’ti vatvā pakkāmi. Suvapotako pana tāpasaṃ vanditvā ‘‘bhante, mayhaṃ dhanaṃ natthi, rattasālīhi pana vo atthe sati asukaṃ nāma mayhaṃ vasanaṭṭhānaṃ, tattha gantvā ‘suvā’ti pakkoseyyātha, ahaṃ ñātakānaṃ ārocetvā anekasakaṭapūramattā rattasāliyo āharāpetvā dātuṃ sakkomī’’ti vatvā pakkāmi. Itaro pana mittadubbhī ‘‘dhammasudhammatāya kiñci avatvā gantuṃ ayuttaṃ, evaṃ taṃ attano santikaṃ āgataṃ māressāmī’’ti cintetvā ‘‘bhante, mayi rajje patiṭṭhite āgaccheyyātha, ahaṃ vo catūhi paccayehi upaṭṭhahissāmī’’ti vatvā pakkāmi. So gantvā na cirasseva rajje patiṭṭhāsi.

Bodhisatto ‘‘vīmaṃsissāmi tāva ne’’ti paṭhamaṃ sappassa santikaṃ gantvā avidūre ṭhatvā ‘‘dīghā’’ti pakkosi. So ekavacaneneva nikkhamitvā bodhisattaṃ vanditvā ‘‘bhante, imasmiṃ ṭhāne cattālīsa hiraññakoṭiyo, tā sabbāpi nīharitvā gaṇhathā’’ti āha. Bodhisatto ‘‘evamatthu, uppanne kicce jānissāmī’’ti taṃ nivattetvā undūrassa santikaṃ gantvā saddamakāsi. Sopi tatheva paṭipajji. Bodhisatto tampi nivattetvā suvassa santikaṃ gantvā ‘‘suvā’’ti pakkosi. Sopi ekavacaneneva rukkhaggato otaritvā bodhisattaṃ vanditvā ‘‘kiṃ, bhante, mayhaṃ ñātakānaṃ santikaṃ gantvā himavantappadesato tumhākaṃ sayaṃjātasālī āharāpemī’’ti pucchi. Bodhisatto ‘‘atthe sati jānissāmī’’ti tampi nivattetvā ‘‘idāni rājānaṃ parigganhissāmī’’ti gantvā rājuyyāne vasitvā punadivase ākappasampattiṃ katvā bhikkhācāravattena nagaraṃ pāvisi. Tasmiṃ khaṇe so mittadubbhī rājā alaṅkatahatthikkhandhavaragato mahantena parivārena nagaraṃ padakkhiṇaṃ karoti. So bodhisattaṃ dūratova disvā ‘‘ayaṃ so kūṭatāpaso mama santike bhuñjitvā vasitukāmo āgato, yāva parisamajjhe attano mayhaṃ kataguṇaṃ nappakāseti, tāvadevassa sīsaṃ chindāpessāmī’’ti purise olokesi. ‘‘Kiṃ karoma, devā’’ti ca vutte ‘‘esa kūṭatāpaso maṃ kiñci yācitukāmo āgacchati maññe, etassa kāḷakaṇṇitāpasassa maṃ passituṃ adatvāva etaṃ gahetvā pacchābāhaṃ bandhitvā catukke catukke paharantā nagarā nikkhāmetvā āghātane sīsamassa chinditvā sarīraṃ sūle uttāsethā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā gantvā niraparādhaṃ mahāsattaṃ bandhitvā catukke catukke paharantā āghātanaṃ netuṃ ārabhiṃsu. Bodhisatto pahaṭapahaṭaṭṭhāne ‘‘amma, tātā’’ti akanditvā nibbikāro imaṃ gāthamāha –

73. ‘‘Saccaṃ kirevamāhaṃsu, narā ekacciyā idha;
Kaṭṭhaṃ niplavitaṃ seyyo, na tvevekacciyo naro’’ti.

Tattha **saccaṃ kirevamāhaṃsū**ti avitathameva kira evaṃ vadanti. **Narā ekacciyā idhā**ti idhekacce paṇḍitapurisā. **Kaṭṭhaṃ niplavitaṃ seyyo**ti nadiyā vuyhamānaṃ sukkhadāruṃ niplavitaṃ uttāretvā thale ṭhapitaṃ seyyo sundarataro. Evañhi vadamānā te purisā saccaṃ kira vadanti. Kiṃkāraṇā? Tañhi yāgubhattādīnaṃ pacanatthāya, sītāturānaṃ visibbanatthāya, aññesampi ca parissayānaṃ haraṇatthāya upakāraṃ hoti. **Na tvevekacciyo naro**ti ekacco pana mittadubbhī akataññū pāpapuriso oghena vuyhamāno hatthena gahetvā uttārito na tveva seyyo. Tathā hi ahaṃ imaṃ pāpapurisaṃ uttāretvā imaṃ attano dukkhaṃ āharinti. Evaṃ pahaṭapahaṭaṭṭhāne imaṃ gāthamāha.

Taṃ sutvā ye tattha paṇḍitapurisā, te āhaṃsu ‘‘kiṃ pana, bho pabbajita, tayā amhākaṃ rañño atthi koci guṇo kato’’ti? Bodhisatto taṃ pavattiṃ ārocetvā ‘‘evamimaṃ mahoghato uttārento ahameva attano dukkhaṃ akāsiṃ, ‘na vata me porāṇakapaṇḍitānaṃ vacanaṃ kata’nti anussaritvā evaṃ vadāmī’’ti āha. Taṃ sutvā khattiyabrāhmaṇādayo nagaravāsino ‘‘svāyaṃ mittadubbhī rājā evaṃ guṇasampannassa attano jīvitadāyakassa guṇamattampi na jānāti, taṃ nissāya kuto amhākaṃ vuḍḍhi, gaṇhatha na’’nti kupitā samantato uṭṭhahitvā ususattipāsāṇamuggarādippahārehi hatthikkhandhagatameva naṃ ghātetvā pāde gahetvā kaḍḍhitvā parikhāpiṭṭhe chaḍḍetvā bodhisattaṃ abhisiñcitvā rajje patiṭṭhāpesuṃ.

So dhammena rajjaṃ kārento puna ekadivasaṃ sappādayo pariggaṇhitukāmo mahantena parivārena sappassa vasanaṭṭhānaṃ gantvā ‘‘dīghā’’ti pakkosi. Sappo āgantvā vanditvā ‘‘idaṃ te sāmi dhanaṃ gaṇhā’’ti āha. Rājā cattālīsahiraññakoṭidhanaṃ amacce paṭicchāpetvā undūrassa santikaṃ gantvā ‘‘undūrā’’ti pakkosi. Sopi āgantvā vanditvā tiṃsakoṭidhanaṃ niyyādesi. Rājā tampi amacce paṭicchāpetvā suvassa vasanaṭṭhānaṃ gantvā ‘‘suvā’’ti pakkosi. Sopi āgantvā pāde vanditvā ‘‘kiṃ, sāmi, sāliṃ āharāmī’’ti āha. Rājā ‘‘sālīhi atthe sati āharissasi, ehi gacchāmā’’ti sattatiyā hiraññakoṭīhi saddhiṃ te tayopi jane gāhāpetvā nagaraṃ gantvā pāsādavare mahātalaṃ āruyhaṃ dhanaṃ saṅgopetvā sappassa vasanatthāya suvaṇṇanāḷiṃ, undūrassa phalikaguhaṃ, suvassa suvaṇṇapañjaraṃ kārāpetvā sappassa ca suvassa ca bhojanatthāya devasikaṃ kañcanataṭṭake madhulāje, undūrassa gandhasālitaṇḍule dāpesi, dānādīni ca puññāni karoti. Evaṃ te cattāropi janā yāvajīvaṃ samaggā sammodamānā viharitvā jīvitakkhaye yathākammaṃ agamaṃsu.

Satthā ‘‘na, bhikkhave, devadatto idāneva mayhaṃ vadhāya parisakkati, pubbepi parisakkiyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā duṭṭharājā devadatto ahosi, sappo sāriputto, undūro moggallāno, suvo ānando, pacchā rajjappatto dhammarājā pana ahameva ahosi’’nti.

Saccaṃkirajātakavaṇṇanā tatiyā.

## [74] 4. Rukkhadhammajātakavaṇṇanā

Sādhū sambahulā ñātīti idaṃ satthā jetavane viharanto udakakalahe attano ñātakānaṃ mahāvināsaṃ paccupaṭṭhitaṃ ñatvā ākāsena gantvā rohiṇīnadiyā upari pallaṅkena nisīditvā nīlaraṃsiṃ vissajjetvā ñātake saṃvejetvā ākāsā oruyha nadītīre nisinno taṃ kalahaṃ ārabbha kathesi. Ayamettha saṅkhepo, vitthāro pana kuṇālajātake (jā. 2.21.kuṇālajātaka) āvi bhavissati. Tadā pana satthā ñātake āmantetvā ‘‘mahārājā, tumhe ñātakā, ñātakehi nāma samaggehi sammodamānehi bhavituṃ vaṭṭati. Ñātakānañhi sāmaggiyā sati paccāmittā okāsaṃ na labhanti, tiṭṭhantu tāva manussabhūtā, acetanānaṃ rukkhānampi sāmaggiṃ laddhuṃ vaṭṭati. Atītasmiñhi himavantappadese mahāvāto sālavanaṃ pahari, tassa pana sālavanassa aññamaññaṃ rukkhagacchagumbalatāhi sambandhattā ekarukkhampi pātetuṃ asakkonto matthakamatthakeneva agamāsi. Ekaṃ pana aṅgaṇe ṭhitaṃ sākhāviṭapasampannampi mahārukkhaṃ aññehi rukkhehi asambandhattā ummūletvā bhūmiyaṃ pātesi, iminā kāraṇena tumhehipi samaggehi sammodamānehi bhavituṃ vaṭṭatī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente paṭhamaṃ uppanno vessavaṇo mahārājā cavi, sakko aññaṃ vessavaṇaṃ ṭhapesi. Etasmiṃ vessavaṇe parivatte pacchā nibbattavessavaṇo ‘‘rukkhagacchagumbalatānaṃ attano attano ruccanaṭṭhāne vimānaṃ gaṇhantū’’ti sāsanaṃ pesesi. Tadā bodhisatto himavantappadese ekasmiṃ sālavane rukkhadevatā hutvā nibbatti. So ñātake āha ‘‘tumhe vimānāni gaṇhantā aṅgaṇe ṭhitarukkhesu mā gaṇhatha, imasmiṃ pana sālavane mayā gahitavimānaṃ parivāretvā ṭhitavimānāni gaṇhathā’’ti. Tattha bodhisattassa vacanakarā paṇḍitadevatā bodhisattassa vimānaṃ parivāretvā ṭhitavimānāni gaṇhiṃsu. Apaṇḍitā pana devatā ‘‘kiṃ amhākaṃ attho araññavimānehi, mayaṃ manussapathe gāmanigamarājadhānidvāresu vimānāni gaṇhissāma. Gāmādayo hi upanissāya vasamānā devatā lābhaggayasaggappattā hontī’’ti manussapathe aṅgaṇaṭṭhāne nibbattamahārukkhesu vimānāni gaṇhiṃsu.

Athekasmiṃ divase mahatī vātavuṭṭhi uppajji. Vātassa atibalavatāya daḷhamūlā vanajeṭṭhakarukkhāpi saṃbhaggasākhāviṭapā samūlā nipatiṃsu. Taṃ pana aññamaññaṃ sambandhanena ṭhitaṃ sālavanaṃ patvā ito cito ca paharanto ekarukkhampi pātetuṃ nāsakkhi. Bhaggavimānā devatā nippaṭisaraṇā dārake hatthesu gahetvā himavantaṃ gantvā attano pavattiṃ sālavanadevatānaṃ kathayiṃsu. Tā tāsaṃ evaṃ āgatabhāvaṃ bodhisattassa ārocesuṃ. Bodhisatto ‘‘paṇḍitānaṃ vacanaṃ aggahetvā nippaccayaṭṭhānaṃ gatā nāma evarūpāva hontī’’ti vatvā dhammaṃ desento imaṃ gāthamāha –

74. ‘‘Sādhū sambahulā ñātī, api rukkhā araññajā;
Vāto vahati ekaṭṭhaṃ, brahantampi vanappati’’nti.

Tattha **sambahulā ñātī**ti cattāro upādāya tatuttari satasahassampi sambahulā nāma, evaṃ sambahulā aññamaññaṃ nissāya vasantā ñātakā. **Sādhū**ti sobhanā pasatthā, parehi appadhaṃsiyāti attho. **Api rukkhā araññajā**ti tiṭṭhantu manussabhūtā, araññe jātarukkhāpi sambahulā aññamaññūpatthambhena ṭhitā sādhuyeva. Rukkhānampi hi sapaccayabhāvo laddhuṃ vaṭṭati. **Vāto vahati ekaṭṭha**nti puratthimādibhedo vāto vāyanto aṅgaṇaṭṭhāne ṭhitaṃ ekaṭṭhaṃ ekakameva ṭhitaṃ **brahantampi vanappatiṃ** sākhāviṭapasampannaṃ mahārukkhampi vahati, ummūletvā pātetīti attho. Bodhisatto imaṃ kāraṇaṃ kathetvā āyukkhaye yathākammaṃ gato.

Satthāpi ‘‘evaṃ, mahārājā, ñātakānaṃ tāva sāmaggiyeva laddhuṃ vaṭṭati, samaggā sammodamānā piyasaṃvāsameva vasathā’’ti imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā devatā buddhaparisā ahesuṃ, paṇḍitadevatā pana ahameva ahosi’’nti.

Rukkhadhammajātakavaṇṇanā catutthā.

[75] 5. Macchajātakavaṇṇanā

Abhitthanaya pajjunnāti idaṃ satthā jetavane viharanto attanā vassāpitavassaṃ ārabbha kathesi. Ekasmiṃ kira samaye kosalaraṭṭhe devo na vassi, sassāni milāyanti, tesu tesu ṭhānesu taḷākapokkharaṇisarāni sussanti. Jetavanadvārakoṭṭhakasamīpe jetavanapokkharaṇiyāpi udakaṃ chijji. Kalalagahanaṃ pavisitvā nipanne macchakacchape kākakulalādayo kaṇayaggasadisehi tuṇḍehi koṭṭetvā nīharitvā nīharitvā vipphandamāne khādanti.

Satthā macchakacchapānaṃ taṃ byasanaṃ disvā mahākaruṇāya ussāhitahadayo ‘‘ajja mayā devaṃ vassāpetuṃ vaṭṭatī’’ti pabhātāya rattiyā sarīrapaṭijagganaṃ katvā bhikkhācāravelaṃ sallakkhetvā mahābhikkhusaṅghaparivuto buddhalīlāya sāvatthiyaṃ piṇḍāya pavisitvā pacchābhattaṃ piṇḍapātapaṭikkanto sāvatthito vihāraṃ gacchanto jetavanapokkharaṇiyā sopāne ṭhatvā ānandattheraṃ āmantesi ‘‘ānanda, udakasāṭikaṃ āhara, jetavanapokkharaṇiyaṃ nhāyissāmī’’ti. ‘‘Nanu, bhante, jetavanapokkharaṇiyaṃ udakaṃ chinnaṃ, kalalamattameva avasiṭṭha’’nti? ‘‘Ānanda, buddhabalaṃ nāma mahantaṃ, āhara tvaṃ udakasāṭika’’nti. Thero āharitvā adāsi. Satthā ekenantena udakasāṭikaṃ nivāsetvā ekenantena sarīraṃ pārupitvā ‘‘jetavanapokkharaṇiyaṃ nhāyissāmī’’ti sopāne aṭṭhāsi. Taṅkhaṇaññeva sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So ‘‘kiṃ nu kho’’ti āvajjento taṃ kāraṇaṃ ñatvā vassavalāhakadevarājānaṃ pakkosāpetvā ‘‘tāta, satthā ‘jetavanapokkharaṇiyaṃ nhāyissāmī’ti dhurasopāne ṭhito, khippaṃ sakalakosalaraṭṭhaṃ ekameghaṃ katvā vassāpehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā ekaṃ valāhakaṃ nivāsetvā ekaṃ pārupitvā meghagītaṃ gāyanto pācīnalokadhātuabhimukho pakkhandi. Pācīnadisābhāge khalamaṇḍalamattaṃ ekaṃ meghapaṭalaṃ uṭṭhāya satapaṭalaṃ sahassapaṭalaṃ hutvā abhitthanantaṃ vijjulatā nicchārentaṃ adhomukhaṃ ṭhapitaudakakumbhākārena vassamānaṃ sakalakosalaraṭṭhaṃ mahoghena viya ajjhotthari. Devo acchinnadhāraṃ vassanto muhutteneva jetavanapokkharaṇiṃ pūresi, dhurasopānaṃ āhacca udakaṃ aṭṭhāsi.

Satthā pokkharaṇiyaṃ nhāyitvā surattadupaṭṭaṃ nivāsetvā kāyabandhanaṃ bandhitvā sugatamahācīvaraṃ ekaṃsaṃ katvā bhikkhusaṅghaparivuto gantvā gandhakuṭipariveṇe paññattavarabuddhāsane nisīditvā bhikkhusaṅghena vatte dassite uṭṭhāya maṇisopānaphalake ṭhatvā bhikkhusaṅghassa ovādaṃ datvā uyyojetvā surabhigandhakuṭiṃ pavisitvā dakkhiṇena passena sīhaseyyaṃ kappetvā sāyanhasamaye dhammasabhāyaṃ sannipatitānaṃ bhikkhūnaṃ ‘‘passathāvuso, dasabalassa khantimettānuddayasampattiṃ, vividhasassesu milāyantesu nānājalāsayesu sussantesu macchakacchapesu mahādukkhaṃ pāpuṇantesu kāruññaṃ paṭicca ‘mahājanaṃ dukkhā mocessāmī’ti udakasāṭikaṃ nivāsetvā jetavanapokkharaṇiyā dhurasopāne ṭhatvā muhuttena sakalakosalaraṭṭhaṃ mahoghena opilāpento viya devaṃ vassāpetvā mahājanaṃ kāyikacetasikadukkhato mocetvā vihāraṃ paviṭṭho’’ti kathāya vattamānāya gandhakuṭito nikkhamitvā dhammasabhaṃ āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva mahājane kilamante devaṃ vassāpeti, pubbe tiracchānayoniyaṃ nibbattitvā maccharājakālepi vassāpesiyevā’’ti vatvā atītaṃ āhari.

Atīte imasmiṃyeva kosalaraṭṭhe imissā sāvatthiyā imasmiṃyeva jetavanapokkharaṇiṭṭhāne ekā valligahanaparikkhittā kandarā ahosi. Tadā bodhisatto macchayoniyaṃ nibbattitvā macchagaṇaparivuto tattha paṭivasati. Yathā pana idāni, evameva tadāpi tasmiṃ raṭṭhe devo na vassi, manussānaṃ sassāni milāyiṃsu, vāpitaḷākakandarādīsu udakaṃ chijji, macchakacchapā kalalagahanaṃ pavisiṃsu. Imissāpi kandarāya macchakacchapā kalalagahanaṃ pavisitvā tasmiṃ tasmiṃ ṭhāne nilīyiṃsu. Kākādayo tuṇḍena koṭṭetvā nīharitvā khādiṃsu.

Bodhisatto ñātisaṅghassa taṃ byasanaṃ disvā ‘‘imaṃ tesaṃ dukkhaṃ ṭhapetvā maṃ añño mocetuṃ samattho nāma natthi, saccakiriyaṃ katvā devaṃ vassāpetvā ñātake maraṇadukkhā mocessāmī’’ti kāḷavaṇṇaṃ kaddamaṃ dvidhā viyūhitvā nikkhamitvā añjanarukkhasāraghaṭikavaṇṇo mahāmaccho sudhotalohitaṅgamaṇiguḷasadisāni akkhīni ummīletvā ākāsaṃ ulloketvā pajjunnadevarājassa saddaṃ datvā ‘‘bho pajjunna, ahaṃ ñātake nissāya dukkhito, tvaṃ mayi sīlavante kilamante kasmā devaṃ na vassāpesi? Mayā samānajātikānaṃ khādanaṭṭhāne nibbattitvā taṇḍulappamāṇampi macchaṃ ādiṃ katvā khāditapubbo nāma natthi, aññopi me pāṇo jīvitā na voropitapubbo, iminā saccena devaṃ vassāpetvā ñātisaṅghaṃ me dukkhā mocehī’’ti vatvā paricārakaceṭakaṃ āṇāpento viya pajjunnadevarājānaṃ ālapanto imaṃ gāthamāha –

75. ‘‘Abhitthanaya pajjunna, nidhiṃ kākassa nāsaya;
Kākaṃ sokāya randhehi, mañca sokā pamocayā’’ti.

Tattha **abhitthanaya pajjunnā**ti pajjunno vuccati megho, ayaṃ pana meghavasena laddhanāmaṃ vassavalāhakadevarājānaṃ ālapati. Ayaṃ kirassa adhippāyo – devo nāma anabhitthananto vijjulatā anicchārento vassantopi na sobhati, tasmā tvaṃ abhitthananto vijjulatā nicchārento vassāpehīti. **Nidhiṃ kākassa nāsayā**ti kākā kalalaṃ pavisitvā ṭhite macche tuṇḍena koṭṭetvā nīharitvā khādanti, tasmā tesaṃ antokalale macchā ‘‘nidhī’’ti vuccanti, taṃ kākasaṅghassa nidhiṃ devaṃ vassāpento udakena paṭicchādetvā nāsehīti. **Kākaṃ sokāya randhehī**ti kākasaṅgho imissā kandarāya udakena puṇṇāya macche alabhamāno socissati, taṃ kākagaṇaṃ tvaṃ imaṃ kandaraṃ pūrento sokāya randhehi, sokassatthāya macchassa assāsatthāya devaṃ vassāpehi. Yathā antonijjhānalakkhaṇaṃ sokaṃ pāpuṇāti, evaṃ karohīti attho, **mañca sokā pamocayā**ti ettha **ca**-kāro sampiṇḍanattho, mañca mama ñātake ca sabbeva imamhā maraṇasokā mocehīti.

Evaṃ bodhisatto paricārakaceṭakaṃ āṇāpento viya pajjunnaṃ ālapitvā sakalakosalaraṭṭhe mahāvassaṃ vassāpetvā mahājanaṃ maraṇadukkhā mocetvā jīvitapariyosāne yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, tathāgato idāneva devaṃ vassāpeti, pubbe macchayoniyaṃ nibbattopi vassāpesiyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā macchagaṇā buddhaparisā ahesuṃ, pajjunnadevarājā ānando, maccharājā pana ahameva ahosi’’nti.

Macchajātakavaṇṇanā pañcamā.

## [76] 6. Asaṅkiyajātakavaṇṇanā

Asaṅkiyomhi gāmamhīti idaṃ satthā jetavane viharanto ekaṃ sāvatthivāsiṃ upāsakaṃ ārabbha kathesi. So kira sotāpanno ariyasāvako kenacideva karaṇīyena ekena sakaṭasatthavāhena saddhiṃ maggaṃ paṭipajjitvā ekasmiṃ araññaṭṭhāne sakaṭāni mocetvā khandhāvārabandhe kate satthavāhassa avidūre aññatarasmiṃ rukkhamūle caṅkamati. Athattano kālaṃ sallakkhetvā pañcasatā corā ‘‘khandhāvāraṃ vilumpissāmā’’ti dhanumuggarādihatthā taṃ ṭhānaṃ parivārayiṃsu. Upāsakopi caṅkamatiyeva. Corā naṃ disvā ‘‘addhā esa khandhāvārarakkhako bhavissati, imassa niddaṃ okkantakāle vilumpissāmā’’ti ajjhottharituṃ asakkontā tattha tattheva aṭṭhaṃsu. Sopi upāsako paṭhamayāmepi majjhimayāmepi pacchimayāmepi caṅkamantoyeva aṭṭhāsi. Paccūsakāle jāte corā okāsaṃ alabhantā gahite pāsāṇamuggarādayo chaḍḍetvā palāyiṃsu.

Upāsakopi attano kammaṃ niṭṭhāpetvā puna sāvatthiṃ āgantvā satthāraṃ upasaṅkamitvā ‘‘bhante, attānaṃ rakkhamānā pararakkhakā hontī’’ti pucchi. ‘‘Āma, upāsaka, attānaṃ rakkhanto parampi rakkhati, paraṃ rakkhanto attānampi rakkhatī’’ti. So ‘‘yāva subhāsitañcidaṃ, bhante, bhagavatā, ahaṃ ekena satthavāhena saddhiṃ maggaṃ paṭipanno rukkhamūle caṅkamanto ‘maṃ rakkhissāmī’ti sakalasatthaṃ rakkhi’’nti āha. Satthā ‘‘upāsaka, pubbepi paṇḍitā attānaṃ rakkhantā paraṃ rakkhiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto kāmesu ādīnavaṃ disvā isipabbajjaṃ pabbajitvā himavante vasanto loṇambilasevanatthāya janapadaṃ āgantvā janapadacārikaṃ caranto ekena satthavāhena saddhiṃ maggaṃ paṭipajjitvā ekasmiṃ araññaṭṭhāne satthe niviṭṭhe satthato avidūre jhānasukhena vītināmento aññatarasmiṃ rukkhamūle caṅkamanto aṭṭhāsi. Atha kho pañcasatā corā ‘‘sāyamāsabhattassa bhuttakāle taṃ sakaṭasatthaṃ vilumpissāmā’’ti āgantvā parivārayiṃsu. Te taṃ tāpasaṃ disvā ‘‘sace ayaṃ amhe passissati, satthavāsikānaṃ ārocessati, etassa niddūpagatavelāya vilumpissāmā’’ti tattheva aṭṭhaṃsu. Tāpaso sakalampi rattiṃ caṅkamiyeva. Corā okāsaṃ alabhitvā gahitagahite muggarapāsāṇe chaḍḍetvā sakaṭasatthavāsīnaṃ saddaṃ datvā ‘‘bhonto, satthavāsino sace esa rukkhamūle caṅkamanakatāpaso ajja nābhavissa, sabbe mahāvilopaṃ pattā abhavissatha, sve tāpasassa mahāsakkāraṃ kareyyāthā’’ti vatvā pakkamiṃsu.

Te pabhātāya rattiyā corehi chaḍḍite muggarapāsāṇādayo disvā bhītā bodhisattassa santikaṃ gantvā vanditvā ‘‘bhante, diṭṭhā vo corā’’ti pucchiṃsu. ‘‘Āmāvuso, diṭṭhā’’ti. ‘‘Bhante, ettakevo core disvā bhayaṃ vā sārajjaṃ vā na uppajjī’’ti? Bodhisatto ‘‘āvuso core disvā bhayaṃ nāma sadhanassa hoti, ahaṃ pana niddhano, svāhaṃ kiṃ bhāyissāmi. Mayhañhi gāmepi araññepi vasantassa bhayaṃ vā sārajjaṃ vā natthī’’ti vatvā tesaṃ dhammaṃ desento imaṃ gāthamāha –

76. ‘‘Asaṅkiyomhi gāmamhi, araññe natthi me bhayaṃ;
Ujumaggaṃ samāruḷho, mettāya karuṇāya cā’’ti.

Tattha **asaṅkiyomhi gāmamhī**ti saṅkāya niyutto patiṭṭhitoti saṅkiyo, na saṅkiyo asaṅkiyo. Ahaṃ gāme vasantopi saṅkāya appatiṭṭhitattā asaṅkiyo nibbhayo nirāsaṅkoti dīpeti. **Araññe**ti gāmagāmūpacāravinimutte ṭhāne. **Ujumaggaṃ samāruḷho, mettāya karuṇāya cā**ti ahaṃ tikacatukkajjhānikāhi mettākaruṇāhi kāyavaṅkādivirahitaṃ ujuṃ brahmalokagāmimaggaṃ āruḷhoti vadati. Atha vā parisuddhasīlatāya kāyavacīmanovaṅkavirahitaṃ ujuṃ devalokamaggaṃ āruḷhomhīti dassetvā tato uttari mettāya karuṇāya ca patiṭṭhitattā ujuṃ brahmalokamaggampi āruḷhomhītipi dasseti. Aparihīnajjhānassa hi ekantena brahmalokaparāyaṇattā mettākaruṇādayo ujumaggā nāma.

Evaṃ bodhisatto imāya gāthāya dhammaṃ desetvā tuṭṭhacittehi tehi manussehi sakkato pūjito yāvajīvaṃ cattāro brahmavihāre bhāvetvā brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā satthavāsino buddhaparisā ahesuṃ, tāpaso pana ahameva ahosi’’nti.

Asaṅkiyajātakavaṇṇanā chaṭṭhā.

## [77] 7. Mahāsupinajātakavaṇṇanā

Lābūni sīdantīti idaṃ satthā jetavane viharanto soḷasa mahāsupine ārabbha kathesi. Ekadivasaṃ kira kosalamahārājā rattiṃ niddūpagato pacchimayāme soḷasa mahāsupine disvā bhītatasito pabujjhitvā ‘‘imesaṃ supinānaṃ diṭṭhattā kiṃ nu kho me bhavissatī’’ti maraṇabhayatajjito sayanapiṭṭhe nisinnakova rattiṃ vītināmesi.

Atha naṃ pabhātāya rattiyā brāhmaṇapurohitā upasaṅkamitvā ‘‘sukhaṃ sayittha, mahārājā’’ti pucchiṃsu. ‘‘Kuto me ācariyā sukhaṃ, ajjāhaṃ paccūsasamaye soḷasa mahāsupine passiṃ, somhi tesaṃ diṭṭhakālato paṭṭhāya bhayappatto’’ti. ‘‘Vadetha, mahārāja, sutvā jānissāmā’’ti vuttaṃ brāhmaṇānaṃ diṭṭhasupine kathetvā ‘‘kiṃ nu kho me imesaṃ diṭṭhakāraṇā bhavissatī’’ti pucchi. Brāhmaṇā hatthe vidhuniṃsu. ‘‘Kasmā hatthe vidhunathā’’ti ca vutte ‘‘kakkhaḷā, mahārāja, supinā’’ti. ‘‘Kā tesaṃ nipphatti bhavissatī’’ti? ‘‘Rajjantarāyo jīvitantarāyo bhogantarāyoti imesaṃ tiṇṇaṃ antarāyānaṃ aññataro’’ti. ‘‘Sappaṭikammā, appaṭikammā’’ti? ‘‘Kāmaṃ ete supinā atipharusattā appaṭikammā, mayaṃ pana te sappaṭikamme karissāma, ete paṭikkamāpetuṃ asakkontānaṃ amhākaṃ sikkhitabhāvo nāma kiṃ karissatī’’ti. ‘‘Kiṃ pana katvā paṭikkamāpessathā’’ti? ‘‘Sabbacatukkena yaññaṃ yajissāma, mahārājā’’ti. Rājā bhītatasito ‘‘tena hi ācariyā mama jīvitaṃ tumhākaṃ hatthe hotu, khippaṃ me sotthiṃ karothā’’ti āha. Brāhmaṇā ‘‘bahuṃ dhanaṃ labhissāma, bahuṃ khajjabhojjaṃ āharāpessāmā’’ti haṭṭhatuṭṭhā ‘‘mā cintayittha, mahārājā’’ti rājānaṃ samassāsetvā rājanivesanā nikkhamitvā bahinagare yaññāvāṭaṃ katvā bahū catuppadagaṇe thūṇūpanīte katvā pakkhigaṇe samāharitvā ‘‘idañcidañca laddhuṃ vaṭṭatī’’ti punappunaṃ sañcaranti.

Atha kho mallikā devī taṃ kāraṇaṃ ñatvā rājānaṃ upasaṅkamitvā pucchi ‘‘kiṃ nu kho, mahārāja, brāhmaṇā punappunaṃ sañcarantī’’ti? ‘‘Sukhitā, tvaṃ bhadde, amhākaṃ kaṇṇamūle āsīvisaṃ carantaṃ na jānāsī’’ti. ‘‘Kiṃ etaṃ, mahārājā’’ti? Mayā evarūpā dussupinā diṭṭhā, brāhmaṇā ‘‘tiṇṇaṃ antarāyānaṃ aññataro paññāyatī’’ti vatvā ‘‘‘tesaṃ paṭighātāya yaññaṃ yajissāmā’ti vatvā punappunaṃ sañcarantī’’ti. ‘‘Kiṃ pana te, mahārāja, sadevake loke aggabrāhmaṇo supinapaṭikammaṃ pucchito’’ti? ‘‘Kataro panesa, bhadde, sadevake loke aggabrāhmaṇo’’ti. ‘‘Sadevake loke aggapuggalaṃ sabbaññuṃ visuddhaṃ nikkilesaṃ mahābrāhmaṇaṃ na jānāsi. So hi bhagavā supinantaraṃ jāneyya, gaccha tvaṃ puccha taṃ, mahārājā’’ti. ‘‘Sādhu, devī’’ti rājā vihāraṃ gantvā satthāraṃ vanditvā nisīdi.

Satthā madhurassaraṃ nicchāretvā ‘‘kiṃ nu kho, mahārāja, atippagova āgatosī’’ti āha. Ahaṃ, bhante, paccūsasamaye soḷasa mahāsupine disvā bhīto brāhmaṇānaṃ ārocesiṃ. Brāhmaṇā ‘‘kakkhaḷā, mahārāja, supinā, etesaṃ paṭighātatthāya sabbacatukkena yaññaṃ yajissāmā’’ti yaññaṃ sajjenti, bahū pāṇā maraṇabhayatajjitā, tumhe ca sadevake loke aggapuggalā, atītānāgatapaccuppannaṃ upādāya natthi so ñeyyadhammo, yo vo ñāṇamukhe āpāthaṃ nāgacchati. ‘‘Etesaṃ me supinānaṃ nipphattiṃ kathetha bhagavā’’ti. ‘‘Evametaṃ, mahārāja, sadevake loke maṃ ṭhapetvā añño etesaṃ supinānaṃ antaraṃ vā nipphattiṃ vā jānituṃ samattho nāma natthi, ahaṃ te kathessāmi, apica kho tvaṃ diṭṭhadiṭṭhaniyāmeneva supine kathehī’’ti. ‘‘Sādhu, bhante’’ti rājā diṭṭhaniyāmeneva kathento –

‘‘Usabhā rukkhā gāviyo gavā ca,
Asso kaṃso siṅgālī ca kumbho;
Pokkharaṇī ca apākacandanaṃ.

‘‘Lābūni sīdanti silā plavanti, maṇḍūkiyo kaṇhasappe gilanti;
Kākaṃ suvaṇṇā parivārayanti, tasā vakā eḷakānaṃ bhayā hī’’ti. –

Imaṃ mātikaṃ nikkhipitvā kathesi.

(1) Ahaṃ, bhante, ekaṃ tāva supinaṃ evaṃ addasaṃ – cattāro añjanavaṇṇā kāḷausabhā

‘‘yujjhissāmā’’ti catūhi disāhi rājaṅgaṇaṃ āgantvā ‘‘usabhayuddhaṃ passissāmā’’ti mahājane sannipatite yujjhanākāraṃ dassetvā naditvā gajjitvā ayujjhitvāva paṭikkantā. Imaṃ paṭhamaṃ supinaṃ addasaṃ, imassa ko vipākoti? ‘‘Mahārāja, imassa vipāko neva tava, na mama kāle bhavissati, anāgate pana adhammikānaṃ kapaṇarājūnaṃ adhammikānañca manussānaṃ kāle loke viparivattamāne kusale ossanne, akusale ussanne, lokassa parihāyanakāle devo na sammā vassissati, meghapādā pacchijjissanti, sassāni milāyissanti, dubbhikkhaṃ bhavissati, vassitukāmā viya catūhi disāhi meghā uṭṭhahitvā itthikāhi ātape patthaṭānaṃ vīhiādīnaṃ temanabhayena antopavesitakāle purisesu kuddālapiṭakahatthesu āḷibandhanatthāya nikkhantesu vassanākāraṃ dassetvā gajjitvā vijjulatā nicchāretvā te usabhā viya ayujjhitvā avassitvāva palāyissanti. Ayametassa vipāko. Tuyhaṃ pana tappaccayā koci antarāyo natthi, anāgataṃ ārabbha diṭṭho supino esa, brāhmaṇā pana attano jīvitavuttiṃ nissāya kathayiṃsū’’ti evaṃ satthā supinassa nipphattiṃ kathetvā āha ‘‘dutiyaṃ kathehi, mahārājā’’ti.

(2) Dutiyāhaṃ, bhante, evaṃ addasaṃ – khuddakā rukkhā ceva gacchā ca pathaviṃ bhinditvā vidatthimattampi ratanamattampi anuggantvāva pupphanti ceva phalanti ca. Imaṃ dutiyaṃ addasaṃ, imassa ko vipākoti? Mahārāja, imassāpi vipāko lokassa parihāyanakāle manussānaṃ parittāyukakāle bhavissati. Anāgatasmiñhi sattā tibbarāgā bhavissanti, asampattavayāva kumāriyo purisantaraṃ gantvā utuniyo ceva gabbhiniyo ca hutvā puttadhītāhi vaḍḍhissanti. Khuddakarukkhānaṃ pupphaṃ viya hi tāsaṃ utunibhāvo, phalaṃ viya ca puttadhītaro bhavissanti. Itonidānampi te bhayaṃ natthi, tatiyaṃ kathehi, mahārājāti.

(3) Gāviyo, bhante, tadahujātānaṃ vacchakānaṃ khīraṃ pivantiyo addasaṃ. Ayaṃ me tatiyo supino, imassa ko vipākoti? Imassāpi vipāko anāgate eva manussānaṃ jeṭṭhāpacāyikakammassa naṭṭhakāle bhavissati. Anāgatasmiñhi sattā mātāpitūsu vā sassusasuresu vā lajjaṃ anupaṭṭhāpetvā sayameva kuṭumbaṃ saṃvidahantāva ghāsacchādanamattampi mahallakānaṃ dātukāmā dassanti, adātukāmā na dassanti. Mahallakā anāthā asayaṃvasī dārake ārādhetvā jīvissanti tadahujātānaṃ vacchakānaṃ khīraṃ pivantiyo mahāgāviyo viya. Itonidānampi te bhayaṃ natthi, catutthaṃ kathehi, mahārājāti.

(4) Dhuravāhe, bhante, ārohapariṇāhasampanne mahāgoṇeyugaparamparāya ayojetvā taruṇe godamme dhure yojente addasaṃ. Te dhuraṃ vahituṃ asakkontā chaḍḍetvā aṭṭhaṃsu, sakaṭāni nappavaṭṭiṃsu. Ayaṃ me catuttho supino, imassa ko vipākoti? Imassāpi vipāko anāgate eva adhammikarājūnaṃ kāle bhavissati. Anāgatasmiñhi adhammikakapaṇarājāno paṇḍitānaṃ paveṇikusalānaṃ kammaṃ nittharaṇasamatthānaṃ mahāmattānaṃ yasaṃ na dassanti. Dhammasabhāyaṃ vinicchayaṭṭhānepi paṇḍite vohārakusale mahallake amacce na ṭhapessanti, tabbiparītānaṃ pana taruṇataruṇānaṃ yasaṃ dassanti, tathārūpe eva vinicchayaṭṭhāne ṭhapessanti, te rājakammāni ceva yuttāyuttañca ajānantā neva taṃ yasaṃ ukkhipituṃ sakkhissanti, na rājakammāni nittharituṃ. Te asakkontā kammadhuraṃ chaḍḍessanti, mahallakāpi paṇḍitāmaccā yasaṃ alabhantā kiccāni nittharituṃ samatthāpi ‘‘kiṃ amhākaṃ etehi, mayaṃ bāhirakā jātā, abbhantarikā taruṇadārakā jānissantī’’ti uppannāni kammāni na karissanti, evaṃ sabbathāpi tesaṃ rājūnaṃ hāniyeva bhavissati, dhuraṃ vahituṃ asamatthānaṃ vacchadammānaṃ dhure yojitakālo viya, dhuravāhānañca mahāgoṇānaṃ yugaparamparāya ayojitakālo viya bhavissati. Itonidānampi te bhayaṃ natthi, pañcamaṃ kathehi, mahārājāti.

(5) Bhante, ekaṃ ubhatomukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavasaṃ denti, so dvīhi mukhehi khādati. Ayaṃ me pañcamo supino, imassa ko vipākoti? Imassāpi anāgate adhammikarājakāleyeva vipāko bhavissati. Anāgatasmiñhi adhammikā bālarājāno adhammike lolamanusse vinicchaye ṭhapessanti, te pāpapuññesu anādarā bālā sabhāyaṃ nisīditvā vinicchayaṃ dentā ubhinnampi atthapaccatthikānaṃ hatthato lañjaṃ gahetvā khādissanti asso viya dvīhi mukhehi yavasaṃ. Itonidānampi te bhayaṃ natthi, chaṭṭhaṃ kathehi, mahārājāti.

(6) Bhante, mahājano satasahassagghanikaṃ suvaṇṇapātiṃ sammajjitvā ‘‘idha passāvaṃ karohī’’ti

ekassa jarasiṅgālassa upanāmesi, taṃ tattha passāvaṃ karontaṃ addasaṃ. Ayaṃ me chaṭṭho supino, imassa ko vipākoti? Imassāpi vipāko anāgateyeva bhavissati. Anāgatasmiñhi adhammikā vijātirājāno jātisampannānaṃ kulaputtānaṃ āsaṅkāya yasaṃ na dassanti, akulīnānaṃyeva dassanti. Evaṃ mahākulāni duggatāni bhavissanti, lāmakakulāni issarāni. Te ca kulīnapurisā jīvituṃ asakkontā ‘‘ime nissāya jīvissāmā’’ti akulīnānaṃ dhītaro dassanti, iti tāsaṃ kuladhītānaṃ akulīnehi saddhiṃ saṃvāso jarasiṅgālassa suvaṇṇapātiyaṃ passāvakaraṇasadiso bhavissati. Itonidānampi te bhayaṃ natthi, sattamaṃ kathehīti.

(7) Bhante, eko puriso rajjuṃ vaṭṭetvā vaṭṭetvā pādamūle nikkhipati, tena nisinnapīṭhassa heṭṭhā sayitā ekā chātasiṅgālī tassa ajānantasseva taṃ khādati, evāhaṃ addasaṃ. Ayaṃ me sattamo supino, imassa ko vipākoti? Imassāpi anāgateyeva vipāko bhavissati. Anāgatasmiñhi itthiyo purisalolā surālolā alaṅkāralolā visikhālolā āmisalolā bhavissanti dussīlā durācārā, tā sāmikehi kasigorakkhādīni kammāni katvā kicchena kasirena sambhataṃ dhanaṃ jārehi saddhiṃ suraṃ pivantiyo mālāgandhavilepanaṃ dhārayamānā antogehe accāyikampi kiccaṃ anoloketvā gehe parikkhepassa uparibhāgenapi chiddaṭṭhānehipi jāre upadhārayamānā sve vapitabbayuttakaṃ bījampi koṭṭetvā yāgubhattakhajjakādīni sampādetvā khādamānā vilumpissanti heṭṭhāpīṭhake nipannachātasiṅgālī viya vaṭṭetvā vaṭṭetvā pādamūle nikkhittarajjuṃ. Itonidānampi te bhayaṃ natthi, aṭṭhamaṃ kathehīti.

(8) Bhante, rājadvāre bahūhi tucchakumbhehi parivāretvā ṭhapitaṃ ekaṃ mahantaṃ pūritakumbhaṃ addasaṃ. Cattāropi pana vaṇṇā catūhi disāhi catūhi anudisāhi ca ghaṭehi udakaṃ āharitvā āharitvā pūritakumbhameva pūrenti, pūritapūritaṃ udakaṃ uttaritvā palāyati, tepi punappunaṃ tattheva udakaṃ āsiñcanti, tucchakumbhe pana olokentāpi natthi. Ayaṃ me aṭṭhamo supino, imassa ko vipākoti? Imassāpi anāgateyeva vipāko bhavissati. Anāgatasmiñhi loko parihāyissati, raṭṭhaṃ nirojaṃ bhavissati, rājāno duggatā kapaṇā bhavissanti. Yo issaro bhavissati, tassa bhaṇḍāgāre satasahassamattā kahāpaṇā bhavissanti, te evaṃ duggatā sabbe jānapade attanova kamme kāressanti, upaddutā manussā sake kammante chaḍḍetvā rājūnaññeva atthāya pubbaṇṇāparaṇṇāni vapantā rakkhantā lāyantā maddantā pavesentā ucchukhettāni karontā yantāni karontā yantāni vāhentā phāṇitādīni pacantā pupphārāme ca phalārāme ca karontā tattha tattha nipphannāni pubbaṇṇādīni āharitvā rañño koṭṭhāgārameva pūressanti, attano gehesu tucchakoṭṭhe olokentāpi na bhavissanti, tucchakumbhe anoloketvā pūritakumbhe pūraṇasadisameva bhavissati. Itonidānampi te bhayaṃ natthi, navamaṃ kathehīti.

(9) Bhante, ekaṃ pañcavaṇṇapadumasañchannaṃ gambhīraṃ sabbato titthaṃ pokkharaṇiṃ addasaṃ. Samantato dvipadacatuppadā otaritvā tattha pānīyaṃ pivanti. Tassā majjhe gambhīraṭṭhāne udakaṃ āvilaṃ, tīrappadesesu dvipadacatuppadānaṃ akkamaṭṭhāne acchaṃ vippasannaṃ anāvilaṃ. Evāhaṃ addasaṃ. Ayaṃ me navamo supino, imassa ko vipākoti? Imassāpi anāgateyeva vipāko bhavissati. Anāgatasmiñhi rājāno adhammikā bhavissanti, chandādivasena agatiṃ gacchantā rajjaṃ kāressanti, dhammena vinicchayaṃ nāma na dassanti, lañjavittakā bhavissanti dhanalolā, raṭṭhavāsikesu nesaṃ khantimettānuddayā nāma na bhavissanti, kakkhaḷā pharusā ucchuyante ucchugaṇṭhikā viya manusse pīḷentā nānappakārena baliṃ uppādentā dhanaṃ gaṇhissanti. Manussā balipīḷitā kiñci dātuṃ asakkontā gāmanigamādayo chaḍḍetvā paccantaṃ gantvā vāsaṃ kappessanti, majjhimajanapado suñño bhavissati, paccanto ghanavāso seyyathāpi pokkharaṇiyā majjhe udakaṃ āvilaṃ pariyante vippasannaṃ. Itonidānampi te bhayaṃ natthi, dasamaṃ kathehīti.

(10) Bhante, ekissāyeva kumbhiyā paccamānaṃ odanaṃ apākaṃ addasaṃ ‘‘apāka’’nti vicāretvā vibhajitvā ṭhapitaṃ viya tīhākārehi paccamānaṃ, ekasmiṃ passe atikilinno hoti, ekasmiṃ uttaṇḍulo, ekasmiṃ supakkoti. Ayaṃ me dasamo supino, imassa ko vipākoti? Imassāpi anāgateyeva vipāko bhavissati. Anāgatasmiñhi rājāno adhammikā bhavissanti, tesu adhammikesu rājayuttāpi brāhmaṇagahapatikāpi negamajānapadāpīti samaṇabrāhmaṇe upādāya sabbe manussā adhammikā bhavissanti, tato tesaṃ ārakkhadevatā, balipaṭiggāhikā devatā, rukkhadevatā, ākāsaṭṭhadevatāti evaṃ devatāpi adhammikā bhavissanti. Adhammikarājūnañca rajje vātā visamā kharā vāyissanti, te ākāsaṭṭhavimānāni kampessanti, tesu kampitesu devatā kupitā devaṃ vassituṃ na dassanti, vassamānopi

sakalaraṭṭhe ekappahārena na vassissati, vassamānopi sabbattha kasikammassa vā vappakammassa vā upakārako hutvā na vassissati. Yathā ca raṭṭhe, evaṃ janapadepi gāmepi ekataḷākepi ekasarepi ekappahāreneva na vassissati, taḷākassa uparibhāge vassanto heṭṭhābhāge na vassissati, heṭṭhā vassanto upari na vassissati. Ekasmiṃ bhāge sassaṃ ativassena nassissati, ekasmiṃ avassanena milāyissati, ekasmiṃ sammā vassamāno sampādessati. Evaṃ ekassa rañño rajje vuttasassā tippakārā bhavissanti ekakumbhiyā odano viya. Itonidānampi te bhayaṃ natthi, ekādasamaṃ kathehīti.

(11) Bhante, satasahassagghanikaṃ candanasāraṃ pūtitakkena vikkiṇante addasaṃ. Ayaṃ me ekādasamo supino, imassa ko vipākoti? Imassāpi anāgateyeva mayhaṃ sāsane parihāyante vipāko bhavissati. Anāgatasmiñhi paccayalolā alajjī bhikkhū bahū bhavissanti, te mayā paccayaloluppaṃ nimmathetvā kathitadhammadesanaṃ cīvarādicatupaccayahetu paresaṃ desessanti, paccayehi mucchitā nissaraṇapakkhe ṭhitā nibbānābhimukhaṃ katvā desetuṃ na sakkhissanti, kevalaṃ ‘‘padabyañjanasampattiñceva madhurasaddañca sutvā mahagghāni cīvarādīni dassanti’’ iccevaṃ desessanti. Apare antaravīthicatukkarājadvārādīsu nisīditvā kahāpaṇaaḍḍhakahāpaṇapādamāsakarūpādīnipi nissāya desessanti. Iti mayā nibbānagghanakaṃ katvā desitaṃ dhammaṃ catupaccayatthāya ceva kahāpaṇaḍḍhakahāpaṇādīnaṃ atthāya ca vikkiṇitvā desentā satasahassagghanakaṃ candanasāraṃ pūtitakkena vikkiṇantā viya bhavissanti. Itonidānampi te bhayaṃ natthi, dvādasamaṃ kathehīti.

(12) Bhante, tucchalābūni udake sīdantāni addasaṃ, imassa ko vipākoti? Imassapi anāgate adhammikarājakāle loke viparivattanteyeva vipāko bhavissati. Tadā hi rājāno jātisampannānaṃ kulaputtānaṃ yasaṃ na dassanti, akulīnānaṃyeva dassanti, te issarā bhavissanti, itare daliddā. Rājasammukhepi rājadvārepi amaccasammukhepi vinicchayaṭṭhānepi tucchalābusadisānaṃ akulīnānaṃyeva kathā osīditvā ṭhitā viya niccalā suppatiṭṭhitā bhavissati. Saṅghasannipātesupi saṅghakammagaṇakammaṭṭhānesu ceva pattacīvarapariveṇādivinicchayaṭṭhānesu ca dussīlānaṃ pāpapuggalānaṃyeva kathā niyyānikā bhavissati, na lajjibhikkhūnanti evaṃ sabbathāpi tucchalābusīdanakālo viya bhavissati. Itonidānampi te bhayaṃ natthi, terasamaṃ kathehīti.

(13) Bhante, mahantamahantā kūṭāgārappamāṇā ghanasilā nāvā viya udake plavamānā addasaṃ, imassa ko vipākoti? Imassapi tādiseyeva kāle vipāko bhavissati. Tadā hi adhammikarājāno akulīnānaṃ yasaṃ dassanti, te issarā bhavissanti, kulīnā duggatā. Tesu na keci gāravaṃ karissanti, itaresuyeva karissanti. Rājasammukhe vā amaccasammukhe vā vinicchayaṭṭhāne vā vinicchayakusalānaṃ ghanasilāsadisānaṃ kulaputtānaṃ kathā na ogāhitvā patiṭṭhahissati. Tesu kathentesu ‘‘kiṃ ime kathentī’’ti itare parihāsameva karissanti. Bhikkhusannipātesupi vuttappakāresu ṭhānesu neva pesale bhikkhū garukātabbe maññissanti, nāpi tesaṃ kathā pariyogāhitvā patiṭṭhahissati, silānaṃ plavanakālo viya bhavissati. Itonidānampi te bhayaṃ natthi, cuddasamaṃ kathehīti.

(14) Bhante, khuddakamadhukapupphappamāṇā maṇḍūkiyo mahantamahante kaṇhasappe vegena anubandhitvā uppalanāḷe viya chinditvā chinditvā maṃsaṃ khāditvā gilantiyo addasaṃ, imassa ko vipākoti? Imassapi loke parihāyante anāgate eva vipāko bhavissati. Tadā hi manussā tibbarāgajātikā kilesānuvattakā hutvā taruṇataruṇānaṃ attano bhariyānaṃ vase vattissanti, gehe dāsakammakarādayopi gomahiṃsādayopi hiraññasuvaṇṇampi sabbaṃ tāsaññeva āyattaṃ bhavissati. ‘‘Asukaṃ hiraññasuvaṇṇaṃ vā paricchadādijātaṃ vā kaha’’nti vutte ‘‘yattha vā tattha vā hotu, kiṃ tuyhiminā byāpārena, tvaṃ mayhaṃ ghare santaṃ vā asantaṃ vā jānitukāmo jāto’’ti vatvā nānappakārehi akkositvā mukhasattīhi koṭṭetvā dāsaceṭake viya attano vase katvā attano issariyaṃ pavattessanti. Evaṃ madhukapupphappamāṇānaṃ maṇḍūkapotikānaṃ āsīvise kaṇhasappe gilanakālo viya bhavissati. Itonidānampi te bhayaṃ natthi, pannarasamaṃ kathehīti.

(15) Bhante, dasahi asaddhammehi samannāgataṃ gāmagocaraṃ kākaṃ kañcanavaṇṇatāya ‘‘suvaṇṇā’’ti laddhanāme suvaṇṇarājahaṃse parivārente addasaṃ, imassa ko vipākoti? Imassāpi anāgate dubbalarājakāleyeva vipāko bhavissati. Anāgatasmiñhi rājāno hatthisippādīsu akusalā yuddhesu

avisāradā bhavissanti, te attano rajjavipattiṃ āsaṅkamānā samānajātikānaṃ kulaputtānaṃ issariyaṃ adatvā attano pādamūlikanhāpakakappakādīnaṃ dassanti, jātigottasampannā kulaputtā rājakule patiṭṭhaṃ alabhamānā jīvikaṃ kappetuṃ asamatthā hutvā issariye ṭhite jātigottahīne akulīne upaṭṭhahantā vicarissanti, suvaṇṇarājahaṃsehi kākassa parivāritakālo viya bhavissati. Itonidānampi te bhayaṃ natthi, soḷasamaṃ kathehīti.

(16) Bhante, pubbe dīpino eḷake khādanti, ahaṃ pana eḷake dīpino anubandhitvā murumurūti khādante addasaṃ. Athaññe tasā vakā eḷake dūratova disvā tasitā tāsappattā hutvā eḷakānaṃ bhayāpalāyitvā gumbagahanādīni pavisitvā nilīyiṃsu, evāhaṃ addasaṃ, imassa ko vipākoti? Imassapi anāgate adhammikarājakāleyeva vipāko bhavissati. Tadā hi akulīnā rājavallabhā issarā bhavissanti, kulīnā apaññātā duggatā. Te rājavallabhā rājānaṃ attano kathaṃ gāhāpetvā vinicchayaṭṭhānādīsu balavanto hutvā kulīnānaṃ paveṇiāgatāni khettavatthādīni ‘‘amhākaṃ santakāni etānī’’ti abhiyuñjitvā tesu ‘‘na tumhākaṃ, amhāka’’nti āgantvā vinicchayaṭṭhānādīsu vivadantesu vettalatādīhi paharāpetvā gīvāyaṃ gahetvā apakaḍḍhāpetvā ‘‘attano pamāṇaṃ na jānātha, amhehi saddhiṃ vivadatha, idāni vo rañño kathetvā hatthapādacchedanādīni kāressāmā’’ti santajjessanti. Te tesaṃ bhayena attano santakāni vatthūni ‘‘tumhākaṃyevetāni gaṇhathā’’ti niyyādetvā attano gehāni pavisitvā bhītā nipajjissanti. Pāpabhikkhūpi pesale bhikkhū yathāruci viheṭhessanti, te pesalā bhikkhū paṭisaraṇaṃ alabhamānā araññaṃ pavisitvā gahanaṭṭhānesu nilīyissanti. Evaṃ hīnajaccehi ceva pāpabhikkhūhi ca upaddutānaṃ jātimantakulaputtānañceva pesalabhikkhūnañca eḷakānaṃ bhayena tasavakānaṃ palāyanakālo viya bhavissati. Itonidānampi te bhayaṃ natthi. Ayampi hi supino anāgataṃyeva ārabbha diṭṭho. Brāhmaṇā pana na dhammasudhammatāya tayi sinehena kathayiṃsu, ‘‘bahudhanaṃ labhissāmā’’ti āmisāpekkhatāya jīvitavuttiṃ nissāya kathayiṃsūti.

Evaṃ satthā soḷasannaṃ mahāsupinānaṃ nipphattiṃ kathetvā ‘‘na kho, mahārāja, etarahi tvaññeva ime supine addasa, porāṇakarājānopi addasaṃsu. Brāhmaṇāpi nesaṃ evameva ime supine gahetvā yaññamatthake khipiṃsu, tato paṇḍitehi dinnanayena gantvā bodhisattaṃ pucchiṃsu. Porāṇakā paṇḍitāpi nesaṃ ime supine kathentā imināva niyāmena kathesu’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā abhiññā ceva samāpattiyo ca nibbattetvā himavantappadese jhānakīḷaṃ kīḷanto viharati. Tadā bārāṇasiyaṃ brahmadatto imināva niyāmena ime supine disvā brāhmaṇe pucchi. Brāhmaṇā evameva yaññaṃ yajituṃ ārabhiṃsu. Tesu purohitassa antevāsikamāṇavo paṇḍito byatto ācariyaṃ āha – ‘‘ācariya, tumhehi mayaṃ tayo vede uggaṇhāpitā, nanu tesu ekaṃ māretvā ekassa sotthikammassa kāraṇaṃ nāma natthī’’ti. Tāta, iminā upāyena amhākaṃ bahudhanaṃ uppajjissati, tvaṃ pana rañño dhanaṃ rakkhitukāmo maññeti. Māṇavo ‘‘tena hi, ācariya, tumhe tumhākaṃ kammaṃ karotha, ahaṃ tumhākaṃ santike kiṃ karissāmī’’ti vicaranto rañño uyyānaṃ agamāsi.

Taṃ divasameva bodhisattopi taṃ kāraṇaṃ ñatvā ‘‘ajja mayi manussapathaṃ gate mahājanassa bandhanā mokkho bhavissatī’’ti ākāsena gantvā uyyāne otaritvā suvaṇṇapaṭimā viya maṅgalasilātale nisīdi. Māṇavo bodhisattaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā paṭisanthāramakāsi. Bodhisattopi tena saddhiṃ madhurapaṭisanthāraṃ katvā ‘‘kiṃ nu kho, māṇava, rājā dhammena rajjaṃ kāretī’’ti pucchi. ‘‘Bhante, rājā nāma dhammiko, apica kho taṃ brāhmaṇā atitthe pakkhandāpe’’nti. Rājā soḷasa supine disvā brāhmaṇānaṃ ārocesi. Brāhmaṇā ‘‘yaññaṃ yajissāmā’’ti āraddhā. Kiṃ nu kho, bhante, ‘‘ayaṃ nāma imesaṃ supinānaṃ nipphattī’’ti rājānaṃ saññāpetvā tumhākaṃ mahājanaṃ bhayā mocetuṃ na vaṭṭatīti. Mayaṃ kho, māṇava, rājānaṃ na jānāma, rājāpi amhe na jānāti. Sace pana idhāgantvā puccheyya, katheyyāmassa mayanti. Māṇavo ‘‘ahaṃ, bhante, taṃ ānessāmi, tumhe mamāgamanaṃ udikkhantā muhuttaṃ nisīdathā’’ti bodhisattaṃ paṭijānāpetvā rañño santikaṃ gantvā ‘‘mahārāja, eko ākāsacāriko tāpaso tumhākaṃ uyyāne otaritvā ‘tumhehi diṭṭhasupinānaṃ nipphattiṃ kathessāmī’ti tumhe pakkosatī’’ti āha.

Rājā tassa kathaṃ sutvā tāvadeva mahantena parivārena uyyānaṃ gantvā tāpasaṃ vanditvā ekamantaṃ nisinno pucchi ‘‘tumhe kira, bhante, mayā diṭṭhasupinānaṃ nipphattiṃ jānāthā’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Tena hi kathethā’’ti. ‘‘Kathemi, mahārāja, yathādiṭṭhe tāva supine maṃ sāvehī’’ti. ‘‘Sādhu, bhante’’ti rājā –

77. ‘‘Usabhā rukkhā gāviyo gavā ca,
Asso kaṃso siṅgālī ca kumbho;
Pokkharaṇī ca apākacandanaṃ.

‘‘Lābūni sīdanti silā plavanti, maṇḍūkiyo kaṇhasappe gilanti;
Kākaṃ suvaṇṇā parivārayanti, tasā vakā eḷakānaṃ bhayā hī’’ti. –

Vatvā pasenadiraññā kathitaniyāmeneva supine kathesi.

Bodhisattopi tesaṃ idāni satthārā kathitaniyāmeneva vitthārato nipphattiṃ kathetvā pariyosāne sayaṃ idaṃ kathesi –

‘‘Vipariyāso vattati nayidha matthī’’ti;

Tatrāyamattho – ayaṃ, mahārāja, imesaṃ supinānaṃ nipphatti. Yaṃ panetaṃ tesaṃ paṭighātatthāya yaññakammaṃ vattati, taṃ **vipariyāso vattati** viparītato vattati, vipallāsena vattatīti vuttaṃ hoti. Kiṃkāraṇā? Imesañhi nipphatti nāma lokassa viparivattanakāle, akāraṇassa kāraṇanti gahaṇakāle, kāraṇassa akāraṇanti chaḍḍanakāle, abhūtassa bhūtanti gahaṇakāle, bhūtassa abhūtanti jahanakāle, alajjīnaṃ ussannakāle, lajjīnañca parihīnakāle bhavissati. **Nayidha matthī**ti idāni pana tava vā mama vā kāle idha imasmiṃ purisayuge vattamāne etesaṃ nipphatti natthi. Tasmā etesaṃ paṭighātāya vattamānaṃ yaññakammaṃ vipallāsena vattati, alaṃ tena. Natthi te itonidānaṃ bhayaṃ vā chambhitattaṃ vāti mahāpuriso rājānaṃ samassāsetvā mahājanaṃ bandhanā mocetvā puna ākāse ṭhatvā rañño ovādaṃ datvā pañcasu sīlesu patiṭṭhāpetvā ‘‘ito paṭṭhāya, mahārāja, brāhmaṇehi saddhiṃ ekato hutvā pasughātayaññaṃ mā yajī’’ti dhammaṃ desetvā ākāseneva attano vasanaṭṭhānaṃ agamāsi. Rājāpi tassa ovāde ṭhito dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘supinapaccayā te bhayaṃ natthi, haretaṃ yañña’’nti yaññaṃ hāretvā mahājanassa jīvitadānaṃ datvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, māṇavo sāriputto, tāpaso pana ahameva ahosi’’nti.

Parinibbute pana bhagavati saṅgītikārakā ‘‘usabhā’’tiādīni tīṇi padāni aṭṭhakathaṃ āropetvā ‘‘lābūnī’’tiādīni cattāri padāni ekaṃ gāthaṃ katvā ekakanipātapāḷiṃ āropesunti.

Mahāsupinajātakavaṇṇanā sattamā.

## [78] 8. Illisajātakavaṇṇanā

Ubho khañjāti idaṃ satthā jetavane viharanto macchariyakosiyaseṭṭhiṃ ārabbha kathesi. Rājagahanagarassa kira avidūre sakkāraṃ nāma nigamo ahosi, tattheko macchariyakosiyo nāma seṭṭhi asītikoṭivibhavo paṭivasati. So tiṇaggena telabindumattampi neva paresaṃ deti, na attanā paribhuñjati. Iti tassa taṃ vibhavajātaṃ neva puttadārādīnaṃ, na samaṇabrāhmaṇānaṃ atthaṃ anubhoti, rakkhasapariggahitapokkharaṇī viya aparibhogaṃ tiṭṭhati.

Satthā ekadivasaṃ paccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya sakalalokadhātuyaṃ bodhaneyyabandhave olokento pañcacattālīsayojanamatthake vasantassa tassa seṭṭhino sapajāpatikassa sotāpattiphalassa upanissayaṃ addasa. Tato purimadivase pana rājānaṃ upaṭṭhātuṃ rājagehaṃ gantvā rājūpaṭṭhānaṃ katvā āgacchanto ekaṃ chātajjhattaṃ janapadamanussaṃ kummāsapūraṃ kapallapūvaṃ khādantaṃ disvā tattha pipāsaṃ uppādetvā attano gharaṃ gantvā cintesi ‘‘sacāhaṃ ‘kapallapūvaṃ khāditukāmomhī’ti vakkhāmi, bahū mayā saddhiṃ khāditukāmā bhavissanti, evaṃ me bahūni taṇḍulasappimadhuphāṇitādīni parikkhayaṃ gamissanti, na kassaci kathessāmī’’ti taṇhaṃ adhivāsento vicarati. So gacchante gacchante kāle uppaṇḍupaṇḍukajāto dhamanisanthatagatto jāto. Tato taṇhaṃ adhivāsetuṃ asakkonto gabbhaṃ pavisitvā mañcakaṃ upagūhitvā nipajji. Evaṃgatopi dhanahānibhayena kassaci kiñci na kathesi.

Atha naṃ bhariyā upasaṅkamitvā piṭṭhiṃ parimajjitvā ‘‘kiṃ te sāmi, aphāsuka’’nti pucchi. ‘‘Na me kiñci aphāsukaṃ atthī’’ti. ‘‘Kiṃ nu kho te rājā kupito’’ti? ‘‘Rājāpi me na kuppatī’’ti. ‘‘Atha kiṃ te puttadhītāhi vā dāsakammakarādīhi vā kiñci amanāpaṃ kataṃ atthī’’ti? ‘‘Evarūpampi natthī’’ti. ‘‘Kismiñci pana te taṇhā atthī’’ti? Evaṃ vuttepi dhanahānibhayena kiñci avatvā nissaddova nipajji. Atha naṃ bhariyā ‘‘kathehi, sāmi, kismiṃ te taṇhā’’ti āha. So vacanaṃ parigilanto viya ‘‘atthi me ekā taṇhā’’ti āha. ‘‘Kiṃ taṇhā, sāmī’’ti? ‘‘Kapallapūvaṃ khāditukāmomhī’’ti. ‘‘Atha kimatthaṃ na kathesi, kiṃ tvaṃ daliddo, idāni sakalasakkāranigamavāsīnaṃ pahonake kapallapūve pacissāmī’’ti? ‘‘Kiṃ te etehi, te attano kammaṃ katvā khādissantī’’ti? ‘‘Tena hi ekaracchavāsīnaṃ pahonake pacāmī’’ti. Jānāmahaṃ tava mahaddhanabhāvanti. ‘‘Tena hi imasmiṃ gehamatte sabbesaṃ pahonakaṃ katvā pacāmī’’ti. ‘‘Jānāmahaṃ tava mahajjhāsayabhāva’’nti. ‘‘Tena hi te puttadāramattasseva pahonakaṃ katvā pacāmī’’ti. ‘‘Kiṃ pana te etehī’’ti? ‘‘Tena hi tuyhañca mayhañca pahonakaṃ katvā pacāmī’’ti. ‘‘Tvaṃ kiṃ karissasī’’ti? ‘‘Tena hi ekasseva te pahonakaṃ katvā pacāmī’’ti. ‘‘Imasmiṃ ṭhāne paccamānaṃ bahū paccāsīsanti, sakalataṇḍule ṭhapetvā bhinnataṇḍule ca uddhanakapallādīni ca ādāya thokaṃ khīrasappimadhuphāṇitañca gahetvā sattabhūmikassa pāsādassa uparimatalaṃ āruyha paca, tatthāhaṃ ekakova nisīditvā khādissāmī’’ti. Sā ‘‘sādhū’’ti paṭissuṇitvā gahetabbaṃ gāhāpetvā pāsādaṃ āruyha dāsiyo vissajjetvā seṭṭhiṃ pakkosāpesi. So ādito paṭṭhāya dvārāni pidahanto sabbadvāresu sūcighaṭikāni datvā sattamatalaṃ abhiruhitvā tatthapi dvāraṃ pidahitvā nisīdi. Bhariyāpissa uddhane aggiṃ jāletvā kapallakaṃ āropetvā pūve pacituṃ ārabhi.

Atha satthā pātova mahāmoggallānattheraṃ āmantesi, ‘‘eso, moggallāna, rājagahanagarassa avidūre sakkāranigame macchariyakosiyaseṭṭhi ‘kapallapūve khādissāmī’ti aññesaṃ dassanabhayena sattabhūmike pāsāde kapallapūve pacāpeti. Tvaṃ tattha gantvā taṃ seṭṭhiṃ dametvā nibbisevanaṃ katvā ubhopi jayampatike pūve ca khīrasappimadhuphāṇitādīni ca gāhāpetvā attano balena jetavanaṃ ānehi. Ajjāhaṃ pañcahi bhikkhusatehi saddhiṃ vihāreyeva nisīdissāmi, pūveheva bhattakiccaṃ karissāmī’’ti. Thero ‘‘sādhu, bhante’’ti satthu vacanaṃ sampaṭicchitvā tāvadeva iddhibalena taṃ nigamaṃ gantvā tassa pāsādassa sīhapañjaradvāre sunivattho supāruto ākāseyeva maṇirūpakaṃ viya aṭṭhāsi.

Mahāseṭṭhino theraṃ disvāva hadayamaṃsaṃ kampi. So ‘‘ahaṃ evarūpānaññeva bhayena imaṃ ṭhānaṃ āgato, ayañca āgantvā vātapānadvāre ṭhito’’ti gahetabbagahaṇaṃ apassanto aggimhi pakkhittaloṇasakkharā viya dosena taṭataṭāyanto evamāha ‘‘samaṇa, ākāse ṭhatvā tvaṃ kiṃ labhissasi, ākāse apade padaṃ dassetvā caṅkamantopi neva labhissasī’’ti. Thero tasmiṃyeva ṭhāne aparāparaṃ caṅkami. Seṭṭhi ‘‘caṅkamanto kiṃ labhissasi, ākāse pallaṅkena nisīdamānopi na labhissasiyevā’’ti āha. Thero pallaṅkaṃ ābhujitvā nisīdi. Atha naṃ ‘‘nisinno kiṃ labhissasi, āgantvā vātapānaummāre ṭhitopi na labhissasī’’ti āha. Atha thero ummāre aṭṭhāsi. Atha naṃ ‘‘ummāre ṭhito kiṃ labhissasi, dhūmāyantopi na labhissasiyevā’’ti āha. Thero dhūmāyi, sakalapāsādo ekadhūmo ahosi, seṭṭhino akkhīnaṃ sūciyā vijjhanakālo viya jāto. Gehajjhāyanabhayena pana naṃ ‘‘pajjalantopi na labhissasī’’ti avatvā cintesi ‘‘ayaṃ samaṇo suṭṭhu laggo, aladdhā na gamissati, ekamassa pūvaṃ dāpessāmī’’ti bhariyaṃ āha – ‘‘bhadde, ekaṃ khuddakapūvaṃ pacitvā samaṇassa datvā uyyojehi na’’nti. Sā thokaññeva piṭṭhaṃ kapallapātiyaṃ pakkhipi, mahāpūvo hutvā sakalapātiṃ pūretvā uddhumāto aṭṭhāsi.

Seṭṭhi taṃ disvā ‘‘bahu tayā piṭṭhaṃ gahitaṃ bhavissatī’’ti sayameva dabbikaṇṇena thokataraṃ piṭṭhaṃ gahetvā pakkhipi, pūvo purimapūvato mahantataro jāto. Evaṃ yaṃ yaṃ pacati, so so mahantamahantova hoti. So nibbinno bhariyaṃ āha ‘‘bhadde, imassa ekaṃ pūvaṃ dehī’’ti. Tassā pacchito ekaṃ pūvaṃ gaṇhantiyā sabbe ekābaddhā allīyiṃsu. Sā seṭṭhiṃ āha ‘‘sāmi, sabbe pūvā ekato laggā, visuṃ kātuṃ na sakkomī’’ti. ‘‘Ahaṃ karissāmī’’ti sopi kātuṃ nāsakkhi. Ubho janā koṭiyaṃ gahetvā kaḍḍhantāpi viyojetuṃ nāsakkhiṃsuyeva. Athassa pūvehi saddhiṃ vāyamantasseva sarīrato sedā mucciṃsu, pipāsā ca pacchijji. Tato bhariyaṃ āha ‘‘bhadde, na me pūvehi attho, pacchiyā saddhiṃyeva imassa bhikkhussa dehī’’ti. Sā pacchiṃ ādāya theraṃ upasaṅkamitvā sabbe pūve therassa adāsi. Thero ubhinnampi dhammaṃ desesi, tiṇṇaṃ ratanānaṃ guṇe kathesi, ‘‘atthi dinnaṃ, atthi yiṭṭha’’nti dānādīnaṃ phalaṃ gaganatale puṇṇacandaṃ viya dassesi.

Taṃ sutvā pasannacitto seṭṭhi ‘‘bhante, āgantvā imasmiṃ pallaṅke nisīditvā pūve paribhuñjathā’’ti āha. Thero ‘‘mahāseṭṭhi, sammāsambuddho ‘pūve khādissāmī’ti pañcahi bhikkhusatehi saddhiṃ vihāre nisinno, tumhākaṃ ruciyā sati seṭṭhibhariyaṃ pūve ca khīrādīni ca gaṇhāpetha, satthu santikaṃ gamissāmā’’ti āha. ‘‘Kahaṃ pana, bhante, etarahi satthā’’ti? ‘‘Ito pañcacattālīsayojanamatthake jetavanamahāvihāre’’ti. ‘‘Bhante, kālaṃ anatikkamitvā ettakaṃ addhānaṃ kathaṃ gamissāmā’’ti? ‘‘Mahāseṭṭhi tumhākaṃ ruciyā sati ahaṃ vo attano iddhibalena nessāmi, tumhākaṃ pāsāde sopānasīsaṃ attano ṭhāneyeva bhavissati, sopānapariyosānaṃ pana jetavanadvārakoṭṭhake bhavissati, uparipāsādā heṭṭhāpāsādaṃ otaraṇakālamattena vo jetavanaṃ nessāmī’’ti. So ‘‘sādhu, bhante’’ti sampaṭicchi. Thero sopānasīsaṃ tattheva katvā ‘‘sopānapādamūlaṃ jetavanadvārakoṭṭhake hotū’’ti adhiṭṭhāsi, tathevāhosi.

Iti thero seṭṭhiñca seṭṭhibhariyañca uparipāsādā heṭṭhāotaraṇakālato khippataraṃ jetavanaṃ sampāpesi. Te ubhopi satthāraṃ upasaṅkamitvā vanditvā kālaṃ ārocesuṃ. Satthā bhattaggaṃ pavisitvā paññattavarabuddhāsane nisīdi saddhiṃ bhikkhusaṅghena. Mahāseṭṭhi buddhappamukhassa bhikkhusaṅghassa dakkhiṇodakaṃ adāsi, seṭṭhibhariyā tathāgatassa patte pūve patiṭṭhāpesi. Satthā attano yāpanamattaṃ gaṇhi, pañcasatā bhikkhūpi tatheva gaṇhiṃsu. Seṭṭhi khīrasappimadhuphāṇitasakkharādīni dadamāno agamāsi. Satthā pañcahi bhikkhusatehi saddhiṃ bhattakiccaṃ niṭṭhāpesi. Mahāseṭṭhipi saddhiṃ bhariyāya yāvadatthaṃ khādi, pūvānaṃ pariyosānameva na paññāyati, sakalavihāre bhikkhūnañca vighāsādānañca dinnepi na pariyanto paññāyati. ‘‘Bhante, pūvā parikkhayaṃ na gacchantī’’ti bhagavato ārocesuṃ. Tena hi jetavanadvārakoṭṭhake chaḍḍethāti. Atha ne dvārakoṭṭhakassa avidūre pabbhāraṭṭhāne chaḍḍayiṃsu. Ajjatanāpi taṃ ṭhānaṃ ‘‘kapallapūvapabbhāro’’tveva paññāyati. Mahāseṭṭhi saddhiṃ bhariyāya bhagavantaṃ upasaṅkamitvā ekamantaṃ aṭṭhāsi. Bhagavā anumodanaṃ akāsi. Anumodanāpariyosāne ubhopi sotāpattiphale patiṭṭhāya satthāraṃ vanditvā dvārakoṭṭhake sopānaṃ āruyha attano pāsādeyeva patiṭṭhahiṃsu. Tato paṭṭhāya mahāseṭṭhi asītikoṭidhanaṃ buddhasāsaneyeva vikiri.

Punadivase sammāsambuddhe sāvatthiyaṃ piṇḍāya caritvā jetavanaṃ āgamma bhikkhūnaṃ sugatovādaṃ datvā gandhakuṭiṃ pavisitvā paṭisallīne sāyanhasamaye dhammasabhāyaṃ sannipatitā bhikkhū ‘‘passathāvuso, mahāmoggallānattherassānubhāvaṃ, anupahacca saddhaṃ anupahacca bhoge macchariyaseṭṭhiṃ muhutteneva dametvā nibbisevanaṃ katvā pūve gāhāpetvā jetavanaṃ ānetvā satthu sammukhaṃ katvā sotāpattiphale patiṭṭhāpesi, aho mahānubhāvo thero’’ti therassa guṇakathaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, kuladamakena nāma bhikkhunā kule aviheṭhetvā akilametvā pupphato reṇuṃ gaṇhantena bhamarena viya upasaṅkamitvā buddhaguṇe jānāpetabba’’nti vatvā theraṃ pasaṃsanto –

‘‘Yathāpi bhamaro pupphaṃ, vaṇṇagandhamaheṭhayaṃ;
Paleti rasamādāya, evaṃ gāme munī care’’ti. (dha. pa. 49) –

Imaṃ dhammapade gāthaṃ vatvā uttaripi therassa guṇaṃ pakāsetuṃ ‘‘na bhikkhave, idāneva moggallānena macchariyaseṭṭhi damito, pubbepi taṃ dametvā kammaphalasambandhaṃ jānāpesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiyaṃ illiso nāma seṭṭhi ahosi asītikoṭivibhavo purisadosasamannāgato khañjo kuṇī visamakkhimaṇḍalo assaddho appasanno maccharī, neva aññesaṃ deti, na sayaṃ paribhuñjati. Rakkhasapariggahitapokkharaṇī viyassa gehaṃ ahosi. Mātāpitaro panassa yāva sattamā kulaparivaṭṭā dāyakā dānapatino. So seṭṭhiṭṭhānaṃ labhitvāyeva kulavaṃsaṃ nāsetvā dānasālaṃ jhāpetvā yācake pothetvā nikkaḍḍhitvā dhanameva saṇṭhāpesi.

So ekadivasaṃ rājūpaṭṭhānaṃ gantvā attano gharaṃ āgacchanto ekaṃ maggakilantaṃ jānapadamanussaṃ, ekaṃ surāvārakaṃ, ādāya pīṭhake nisīditvā ambilasurāya kosakaṃ pūretvā pūretvā pūtimacchakena uttaribhaṅgena pivantaṃ disvā suraṃ pātukāmo hutvā cintesi ‘‘sacāhaṃ suraṃ pivissāmi, mayi pivante bahū pivitukāmā bhavissanti, evaṃ me dhanaparikkhayo bhavissatī’’ti. So taṇhaṃ adhivāsento vicaritvā gacchante gacchante kāle adhivāsetuṃ asakkonto vihatakappāso viya paṇḍusarīro ahosi dhammanisanthatagatto jāto. Athekadivasaṃ gabbhaṃ pavisitvā mañcakaṃ upagūhitvā nipajji. Tamenaṃ bhariyā upasaṅkamitvā piṭṭhiṃ parimajjitvā ‘‘kiṃ te, sāmi, aphāsuka’’nti pucchi. Sabbaṃ heṭṭhā kathitaniyāmeneva veditabbaṃ. ‘‘Tena hi ekasseva te pahonakaṃ suraṃ karomī’’ti pana vutte ‘‘gehe surāya kāriyamānāya bahū paccāsīsanti, antarāpaṇato āharāpetvāpi na sakkā idha nisinnena pivitu’’nti māsakamattaṃ datvā antarāpaṇato surāvārakaṃ āharāpetvā ceṭakena gāhāpetvā nagarā nikkhamma nadītīraṃ gantvā mahāmaggasamīpe ekaṃ gumbaṃ pavisitvā surāvārakaṃ ṭhapāpetvā ‘‘gaccha tva’’nti ceṭakaṃ dūre nisīdāpetvā kosakaṃ pūretvā suraṃ pātuṃ ārabhi.

Pitā panassa dānādīnaṃ puññānaṃ katattā devaloke sakko hutvā nibbatti. So tasmiṃ khaṇe ‘‘pavattati nu kho me dānaggaṃ, udāhu no’’ti āvajjento tassa appavattiṃ ñatvā, puttassa kulavaṃsaṃ nāsetvā dānasālaṃ jhāpetvā yācake nikkaḍḍhitvā macchariyabhāve patiṭṭhāya ‘‘aññesaṃ dātabbaṃ bhavissatī’’ti bhayena gumbaṃ pavisitvā ekakasseva suraṃ pivanabhāvañca disvā ‘‘gacchāmi, naṃ saṅkhobhetvā dametvā kammaphalasambandhaṃ jānāpetvā dānaṃ dāpetvā devaloke nibbattanārahaṃ karomī’’ti manussapathaṃ otaritvā illisaseṭṭhinā sadisaṃ khañjaṃ kuṇiṃ visamacakkhumaṇḍalaṃ attabhāvaṃ nimminitvā bārāṇasinagaraṃ pavisitvā rañño nivesanadvāre ṭhatvā attano āgatabhāvaṃ ārocāpetvā ‘‘pavisatū’’ti vutte pavisitvā rājānaṃ vanditvā aṭṭhāsi. Rājā ‘‘kiṃ, mahāseṭṭhi, avelāya āgatosī’’ti āha. ‘‘Āma, āgatomhi, deva ghare me asītikoṭimattaṃ dhanaṃ atthi, taṃ devo āharāpetvā attano bhaṇḍāgāraṃ pūrāpetū’’ti. ‘‘Alaṃ mahāseṭṭhi, tava dhanato amhākaṃ gehe bahutaraṃ dhana’’nti. ‘‘Sace, deva, tumhākaṃ kammaṃ natthi, yathāruciyā dhanaṃ gahetvā dānaṃ dammī’’ti. ‘‘Dehi, mahāseṭṭhī’’ti. So ‘‘sādhu, devā’’ti rājānaṃ vanditvā nikkhamitvā illisaseṭṭhino gehaṃ agamāsi, sabbe upaṭṭhākamanussā parivāresuṃ, ekopi ‘‘nāyaṃ, illiso’’ti jānituṃ samattho nāma natthi.

So gehaṃ pavisitvā antoummāre ṭhatvā dovārikaṃ pakkosāpetvā ‘‘yo añño mayā samānarūpo āgantvā ‘mametaṃ geha’nti pavisituṃ āgacchati, taṃ piṭṭhiyaṃ paharitvā nīhareyyāthā’’ti vatvā pāsādaṃ āruyha mahārahe āsane nisīditvā seṭṭhibhariyaṃ pakkosāpetvā sitākāraṃ dassetvā ‘‘bhadde, dānaṃ demā’’ti āha. Tassa taṃ vacanaṃ sutvāva seṭṭhibhariyā ca puttadhītaro ca dāsakammakarā ca ‘‘ettakaṃ kālaṃ dānaṃ dātuṃ cittameva natthi, ajja pana suraṃ pivitvā muducitto hutvā dātukāmo jāto bhavissatī’’ti vadiṃsu. Atha naṃ seṭṭhibhariyā ‘‘yathāruciyā detha, sāmī’’ti āha. Tena hi bherivādakaṃ pakkosāpetvā ‘‘‘suvaṇṇarajatamaṇimuttādīhi atthikā illisaseṭṭhissa gharaṃ gacchantū’nti sakalanagare bheriṃ carāpehī’’ti. Sā ca tathā kāresi. Mahājano pacchipasibbakādīni gahetvā gehadvāre sannipati. Sakko sattaratanapūre gabbhe vivarāpetvā ‘‘tumhākaṃ dammi, yāvadicchakaṃ gahetvā gacchathā’’ti āha. Mahājano dhanaṃ nīharitvā mahātale rāsiṃ katvā ābhatabhājanāni pūretvā gacchati.

Aññataro janapadamanusso illisaseṭṭhino goṇe tasseva rathe yojetvā sattahi ratanehi pūretvā nagarā nikkhamma mahāmaggaṃ paṭipajjitvā tassa gumbassa avidūrena rathaṃ pesento ‘‘vassasataṃ jīva, sāmi, illisaseṭṭhi, taṃ nissāya idāni me yāvajīvaṃ kammaṃ akatvā jīvitabbaṃ jātaṃ, taveva ratho, taveva goṇā, taveva gehe satta ratanāni, neva mātarā dinnāni, na pitarā, taṃ nissāya laddhāni, sāmī’’ti seṭṭhino guṇakathaṃ kathento gacchati. So taṃ saddaṃ sutvā bhītatasito cintesi ‘‘ayaṃ mama nāmaṃ gahetvā idañcidañca vadati, kacci nu kho mama dhanaṃ raññā lokassa dinna’’nti gumbā nikkhamitvā goṇe ca rathañca sañjānitvā ‘‘are, ceṭaka, mayhaṃ goṇā, mayhaṃ ratho’’ti vatvā gantvā goṇe nāsārajjuyaṃ gaṇhi, gahapatiko rathā oruyha ‘‘are, duṭṭhaceṭaka, illisamahāseṭṭhi sakalanagarassa dānaṃ deti, tvaṃ kiṃ ahosī’’ti pakkhanditvā asaniṃ pātento viya khandhe paharitvā rathaṃ ādāya agamāsi. So puna kampamāno uṭṭhāya paṃsuṃ puñchitvā puñchitvā vegena gantvā rathaṃ gaṇhi, gahapatiko rathā otaritvā kesesu gahetvā oṇāmetvā kapparapahārehi koṭṭetvā gale gahetvā āgatamaggābhimukhaṃ khipitvā pakkāmi. Ettāvatāssa surāmado chijji. So kampamāno vegena nivesanadvāraṃ gantvā dhanaṃ ādāya gacchante mahājane disvā ‘‘ambho kiṃ nāmetaṃ, kiṃ rājā mama dhanaṃ vilumpāpetī’’ti taṃ taṃ gantvā gaṇhāti, gahitagahitā paharitvā pādamūleyeva pātenti. So vedanāppatto gehaṃ pavisituṃ ārabhi. Dvārapālā ‘‘are, duṭṭhagahapati, kahaṃ pavisasī’’ti vaṃsapesikāhi pothetvā gīvāyaṃ gahetvā nīhariṃsu.

So ‘‘ṭhapetvā idāni rājānaṃ natthi me añño koci paṭisaraṇo’’ti rañño santikaṃ gantvā ‘‘deva, mama gehaṃ tumhe vilumpāpethā’’ti āha. Nāhaṃ seṭṭhi vilumpāpemi, nanu tvameva āgantvā ‘‘sace tumhe na gaṇhatha, ahaṃ mama dhanaṃ dānaṃ dassāmī’’ti nagare bheriṃ carāpetvā dānaṃ adāsīti. Nāhaṃ, deva, tumhākaṃ santikaṃ āgacchāmi, kiṃ tumhe mayhaṃ macchariyabhāvaṃ na jānātha, ahaṃ tiṇaggena telabindumpi na kassaci demi. Yo dānaṃ deti, taṃ pakkosāpetvā vīmaṃsatha, devāti. Rājā sakkaṃ pakkosāpesi, dvinnaṃ janānaṃ visesaṃ neva rājā jānāti, na amaccā. Macchariyaseṭṭhi ‘‘kiṃ, deva, ayaṃ seṭṭhi, ahaṃ seṭṭhī’’ti āha. ‘‘Mayaṃ na sañjānāma, atthi te koci sañjānanako’’ti? ‘‘Bhariyā me, devā’’ti. Bhariyaṃ pakkosāpetvā ‘‘kataro te sāmiko’’ti pucchiṃsu. Sā ‘‘aya’’nti sakkasseva santike aṭṭhāsi. Puttadhītaro dāsakammakare ca pakkosāpetvā pucchiṃsu, sabbepi sakkasseva santike tiṭṭhanti.

Puna seṭṭhi cintesi ‘‘mayhaṃ sīse piḷakā atthi, kesehi paṭicchannā, taṃ kho pana kappako eva jānāti, taṃ pakkosāpessāmī’’ti. So ‘‘kappako maṃ, deva, sañjānāti, taṃ pakkosāpethā’’ti āha. Tasmiṃ pana kāle bodhisatto tassa kappako ahosi. Rājā taṃ pakkosāpetvā ‘‘illisaseṭṭhiṃ jānāsī’’ti pucchi. ‘‘Sīsaṃ oloketvā jānissāmi, devā’’ti. ‘‘Tena hi dvinnampi sīsaṃ olokehī’’ti. Tasmiṃ khaṇe sakko sīse piḷakaṃ māpesi. Bodhisatto dvinnampi sīsaṃ olokento piḷakā disvā ‘‘mahārāja, dvinnampi sīse piḷakā attheva, nāhaṃ etesu ekassāpi illisabhāvaṃ sañjānituṃ sakkomī’’ti vatvā imaṃ gāthamāha –

78. ‘‘Ubho khañjā ubho kuṇī, ubho visamacakkhukā;
Ubhinnaṃ piḷakā jātā, nāhaṃ passāmi illisa’’nti.

Tattha **ubho**ti dvepi janā. **Khañjā**ti kuṇṭhapādā. **Kuṇī**ti kuṇṭhahatthā. **Visamacakkhukā**ti visamakkhimaṇḍalā kekarā. **Piḷakā**ti dvinnampi ekasmiṃyeva sīsapadese ekasaṇṭhānāva piḷakā jātā. **Nāhaṃ passāmī**ti ahaṃ ‘‘imesu ayaṃ nāma illiso’’ti na passāmi, ekassāpi illisabhāvaṃ na jānāmīti avoca.

Bodhisattassa vacanaṃ sutvā seṭṭhi kampamāno dhanasokena satiṃ paccupaṭṭhāpetuṃ asakkonto tattheva pati. Tasmiṃ khaṇe sakko ‘‘nāhaṃ, mahārāja, illiso, sakkohamasmī’’ti mahatiyā sakkalīḷāya ākāse aṭṭhāsi. Illisassa mukhaṃ puñchitvā udakena siñciṃsu, so uṭṭhāya sakkaṃ devarājānaṃ vanditvā aṭṭhāsi. Atha naṃ sakko āha ‘‘illisa, idaṃ dhanaṃ mama santakaṃ, na tava. Ahañhi te pitā, tvaṃ mama putto. Ahaṃ dānādīni puññāni katvā sakkattaṃ patto, tvaṃ pana me vaṃsaṃ upacchinditvā adānasīlo hutvā macchariye patiṭṭhāya dānasālāyo jhāpetvā yācake nikkaḍḍhitvā dhanameva saṇṭhāpesi. Taṃ neva tvaṃ paribhuñjasi, na aññesaṃ desi, rakkhasapariggahitaṃ viya tiṭṭhati. Sace me dānasālā pākatikā katvā dānaṃ dassasi, iccetaṃ kusalaṃ. No ce dassasi, sabbaṃ te dhanaṃ antaradhāpetvā iminā indavajirena te sīsaṃ chinditvā jīvitakkhayaṃ pāpessāmī’’ti. Illisaseṭṭhi maraṇabhayena santajjito ‘‘ito paṭṭhāya dānaṃ dassāmī’’ti paṭiññaṃ adāsi. Sakko tassa paṭiññaṃ gahetvā ākāse nisinnova dhammaṃ desetvā taṃ sīlesu patiṭṭhāpetvā sakaṭṭhānameva agamāsi. Illisopi dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā ‘‘na, bhikkhave, idāneva moggallāno macchariyaseṭṭhiṃ dameti, pubbepesa iminā damitoyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā illiso macchariyaseṭṭhi ahosi, sakko devarājā mahāmoggallāno, rājā ānando, kappako pana ahameva ahosi’’nti.

Illisajātakavaṇṇanā aṭṭhamā.

## [79] 9. Kharassarajātakavaṇṇanā

Yato viluttā ca hatā ca gāvoti idaṃ satthā jetavane viharanto aññataraṃ amaccaṃ ārabbha kathesi. Kosalarañño kira eko amacco rājānaṃ ārādhetvā paccantagāme rājabaliṃ labhitvā corehi saddhiṃ ekato hutvā ‘‘ahaṃ manusse ādāya araññaṃ pavisissāmi, tumhe gāmaṃ vilumpitvā upaḍḍhaṃ mayhaṃ dadeyyāthā’’ti vatvā pageva manusse sannipātetvā araññaṃ gantvā coresu āgantvā gāviyo ghātetvā maṃsaṃ khāditvā gāmaṃ vilumpitvā gatesu sāyanhasamaye mahājanaparivuto āgacchati. Tassa na cirasseva taṃ kammaṃ pākaṭaṃ jātaṃ. Manussā rañño ārocesuṃ. Rājā taṃ pakkosāpetvā dosaṃ patiṭṭhāpetvā suniggahitaṃ niggahetvā aññaṃ gāmabhojakaṃ pesetvā jetavanaṃ gantvā bhagavato etamatthaṃ ārocesi. Bhagavā ‘‘na, mahārāja, idāneva esa evaṃsīlo, pubbepi evaṃsīloyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente ekassa amaccassa paccantagāmaṃ adāsi. Sabbaṃ purimasadisameva. Tadā pana bodhisatto vaṇijjāya paccante vicaranto tasmiṃ gāmake nivāsaṃ kappesi. So tasmiṃ gāmabhojake sāyanhasamaye mahājanaparivārena bheriyā vajjamānāya āgacchante ‘‘ayaṃ duṭṭhagāmabhojako corehi saddhiṃ ekato hutvā gāmaṃ vilumpāpetvā coresu palāyitvā aṭaviṃ paviṭṭhesu idāni upasantūpasanto viya bheriyā vajjamānāya āgacchatī’’ti vatvā imaṃ gāthamāha –

79. ‘‘Yato viluttā ca hatā ca gāvo, daḍḍhāni gehāni jano ca nīto;
Athāgamā puttahatāya putto, kharassaraṃ ḍiṇḍimaṃ vādayanto’’ti.

Tattha **yato**ti yadā. **Viluttā ca hatā cā**ti vilumpitvā bandhitvā ca nītā, maṃsaṃ khādanatthāya ca hatā. **Gāvo**ti gorūpāni. **Daḍḍhānī**ti aggiṃ datvā jhāpitāni. **Jano ca nīto**ti karamaraggāhaṃ gahetvā nīto. **Puttahatāya putto**ti hataputtāya putto, nillajjoti attho. Chinnahirottappassa hi mātā nāma natthi, iti so tassā jīvantopi hataputtaṭṭhāne tiṭṭhatīti hataputtāya putto nāma hoti. **Kharassara**nti thaddhasaddaṃ. **Ḍiṇḍima**nti paṭahabheriṃ.

Evaṃ bodhisatto imāya gāthāya taṃ paribhāsi. Na cireneva ca tassa taṃ kammaṃ pākaṭaṃ jātaṃ, athassa rājā dosānurūpaṃ niggahaṃ akāsi.

Satthā ‘‘na, mahārāja, idānevesa evaṃsīlo, pubbepi evaṃsīloyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā amacco idāni amaccoyeva, gāthāya udāhārakapaṇḍitamanusso pana ahameva ahosi’’nti.

Kharassarajātakavaṇṇanā navamā.

## [80] 10. Bhīmasenajātakavaṇṇanā

Yaṃ te pavikatthitaṃ pureti idaṃ satthā jetavane viharanto aññataraṃ vikatthitaṃ bhikkhuṃ ārabbha kathesi. Eko kira bhikkhu ‘‘āvuso, amhākaṃ jātisamā jāti, gottasamaṃ gottaṃ nāma natthi, mayaṃ evarūpe nāma mahākhattiyakule jātā, gottena vā dhanena vā kulappadesena vā amhehi sadiso nāma natthi, amhākaṃ suvaṇṇarajatādīnaṃ anto natthi, dāsakammakarāpi no sālimaṃsodanaṃ bhuñjanti, kāsikavatthaṃ nivāsenti, kāsikavilepanaṃ vilimpanti. Mayaṃ pabbajitabhāvena etarahi evarūpāni lūkhāni bhojanāni bhuñjāma, lūkhāni cīvarāni dhāremā’’ti theranavamajjhimānaṃ bhikkhūnaṃ antare vikatthento jātiādivasena vambhento khuṃsento vicarati. Athassa eko bhikkhu kulappadesaṃ pariggaṇhitvā taṃ vikatthanabhāvaṃ bhikkhūnaṃ ārocesi. Bhikkhū dhammasabhāyaṃ sannipatitā ‘‘āvuso, asuko nāma bhikkhu evarūpe niyyānikasāsane pabbajitvā vikatthento vambhento khuṃsento vicaratī’’ti etassa aguṇaṃ kathayiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, so bhikkhu idāneva vikatthento vambhento khuṃsento vicarati, pubbepi vikatthento vambhento khuṃsento vicarī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ nigamagāme udiccabrāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ disāpāmokkhassa ācariyassa santike tayo vede aṭṭhārasa vijjaṭṭhānāni uggahetvā sabbasippesu nipphattiṃ patvā cūḷadhanuggahapaṇḍito nāma ahosi. So takkasilāto nikkhamitvā sabbasamayasippāni pariyesamāno mahiṃsakaraṭṭhaṃ agamāsi. Imasmiṃ pana jātake bodhisatto thokaṃ rasso oṇatākāro ahosi. So cintesi ‘‘sacāhaṃ kañci rājānaṃ upasaṅkamissāmi, so ‘evaṃ rassasarīro tvaṃ kiṃ amhākaṃ kammaṃ karissasī’ti vakkhati, yaṃnūnāhaṃ ārohapariṇāhasampannaṃ abhirūpaṃ ekaṃ purisaṃ phalakaṃ katvā tassa piṭṭhicchāyāya jīvikaṃ kappeyya’’nti. So tathārūpaṃ purisaṃ pariyesamāno bhīmasenassa nāmekassa tantavāyassa tantavītaṭṭhānaṃ gantvā tena saddhiṃ paṭisanthāraṃ katvā ‘‘samma, tvaṃ kinnāmosī’’ti pucchi. ‘‘Ahaṃ bhīmaseno nāmā’’ti? ‘‘Kiṃ pana tvaṃ evaṃ abhirūpo upadhisampanno hutvā imaṃ lāmakakammaṃ karosī’’ti? ‘‘Jīvituṃ asakkonto’’ti. ‘‘Samma, mā etaṃ kammaṃ kari, sakalajambudīpe mayā sadiso dhanuggaho nāma natthi. Sace panāhaṃ kañci rājānaṃ passeyyaṃ, so maṃ ‘evaṃrasso ayaṃ kiṃ amhākaṃ kammaṃ karissatī’ti kopeyya, tvaṃ rājānaṃ disvā ‘ahaṃ dhanuggaho’ti vakkhasi. Rājā te paribbayaṃ datvā vuttiṃ nibaddhaṃ dassati. Ahaṃ te uppannakammaṃ karonto tava piṭṭhicchāyāya jīvissāmi. Evaṃ ubhopi sukhitā bhavissāma. Karohi mama vacana’’nti āha. So ‘‘sādhū’’ti sampaṭicchi.

Atha naṃ ādāya bārāṇasiṃ gantvā sayaṃ cūḷūpaṭṭhāko hutvā taṃ purato katvā rājadvāre ṭhatvā rañño ārocāpesi. ‘‘Āgacchantū’’ti vutte ubhopi pavisitvā rājānaṃ vanditvā aṭṭhaṃsu. ‘‘Kiṃkāraṇā āgatatthā’’ti ca vutte bhīmaseno āha – ‘‘ahaṃ dhanuggaho, mayā sadiso sakalajambudīpe dhanuggaho natthī’’ti. ‘‘Kiṃ pana labhanto maṃ upaṭṭhahissasī’’ti? ‘‘Aḍḍhamāse sahassaṃ labhanto upaṭṭhahissāmi, devā’’ti. ‘‘Ayaṃ te puriso kiṃ hotī’’ti? ‘‘Cūḷūpaṭṭhāko, devā’’ti. ‘‘Sādhu upaṭṭhahā’’ti. Tato paṭṭhāya bhīmaseno rājānaṃ upaṭṭhahati. Uppannakiccaṃ panassa bodhisattova nittharati.

Tena kho pana samayena kāsiraṭṭhe ekasmiṃ araññe bahūnaṃ manussānaṃ sañcaraṇamaggaṃ byaggho chaḍḍāpeti, bahū manusse gahetvā gahetvā khādati. Taṃ pavattiṃ rañño ārocesuṃ. Rājā bhīmasenaṃ pakkosāpetvā ‘‘sakkhissasi, tāta, naṃ byagghaṃ gaṇhitu’’nti āha. ‘‘Deva, kiṃ dhanuggaho nāmāhaṃ, yadi byagghaṃ gahetuṃ na sakkomī’’ti. Rājā tassa paribbayaṃ datvā uyyojesi. So gharaṃ gantvā bodhisattassa kathesi. Bodhisatto ‘‘sādhu, samma, gacchā’’ti āha. ‘‘Tvaṃ pana na gamissasī’’ti? ‘‘Āma na gamissāmi, upāyaṃ pana te ācikkhissāmī’’ti. ‘‘Ācikkha, sammā’’ti. Tvaṃ byagghassa vasanaṭṭhānaṃ sahasā ekakova mā agamāsi, janapadamanusse pana sannipātetvā ekaṃ vā dve vā dhanusahassāni gāhāpetvā tattha gantvā byagghassa uṭṭhitabhāvaṃ ñatvā palāyitvā ekaṃ gumbaṃ pavisitvā urena nipajjeyyāsi, jānapadāva byagghaṃ pothetvā gaṇhissanti, tehi byagghe gahite tvaṃ dantehi ekaṃ valliṃ chinditvā koṭiyaṃ gahetvā matabyagghassa santikaṃ gantvā ‘‘bho, kenesa, byaggho mārito, ahaṃ imaṃ byagghaṃ goṇaṃ viya valliyā bandhitvā rañño santikaṃ nessāmī’ti valliatthāya gumbaṃ paviṭṭho, mayā valliyā anābhatāya eva kenesa mārito’’ti katheyyāsi. Atha te jānapadā bhītatasitā ‘‘sāmi, mā rañño ācikkhī’’ti bahuṃ dhanaṃ dassanti, byaggho tayā gahito bhavissati, raññopi santikā bahuṃ dhanaṃ labhissasīti. So ‘‘sādhū’’ti sampaṭicchitvā bodhisattena kathitaniyāmeneva byagghaṃ gahetvā araññaṃ khemaṃ katvā mahājanaparivuto bārāṇasiṃ āgantvā rājānaṃ disvā ‘‘gahito me, deva, byaggho, araññaṃ khemaṃ kata’’nti āha. Rājā tuṭṭho bahuṃ dhanaṃ adāsi. Punekadivasaṃ ‘‘ekamaggaṃ mahiṃso chaḍḍāpetī’’ti ārocesuṃ, rājā tatheva bhīmasenaṃ pesesi. Sopi bodhisattena dinnanayena byagghaṃ viya tampi gahetvā āgañchi, rājā puna bahuṃ dhanaṃ adāsi, mahantaṃ issariyaṃ jātaṃ. So issariyamadamatto bodhisattaṃ avamaññaṃ katvā tassa vacanaṃ na gaṇhāti, ‘‘nāhaṃ taṃ nissāya jīvāmi, kiṃ tvaññeva puriso’’tiādīni pharusavacanāni vadati.

Atha katipāhaccayena eko sāmantarājā āgantvā bārāṇasiṃ uparundhitvā ‘‘rajjaṃ vā detu, yuddhaṃ vā’’ti rañño sāsanaṃ pesesi. Rājā ‘‘yujjhāhī’’ti bhīmasenaṃ pesesi. So sabbasannāhasannaddho rājavesaṃ gahetvā susannaddhassa vāraṇassa piṭṭhe nisīdi. Bodhisattopi tassa maraṇabhayena sabbasannāhasannaddho bhīmasenasseva pacchimāsane nisīdi. Vāraṇo mahājanaparivuto nagaradvārena nikkhamitvā saṅgāmasīsaṃ pāpuṇi. Bhīmaseno yuddhabherisaddaṃ sutvāva kampituṃ āraddho. Bodhisatto ‘‘idānesa hatthipiṭṭhito patitvā marissatī’’ti hatthikkhandhato apatanatthaṃ bhīmasenaṃ yottena parikkhipitvā gaṇhi, bhīmaseno sampahāraṭṭhānaṃ disvā maraṇabhayatajjito sarīravaḷañjena hatthipiṭṭhiṃ dūsesi. Bodhisatto ‘‘na kho te bhīmasena purimena pacchimaṃ sameti, tvaṃ pubbe saṅgāmayodho viya ahosi, idāni hatthipiṭṭhiṃ dūsesī’’ti vatvā imaṃ gāthamāha –

80. ‘‘Yaṃ te pavikatthitaṃ pure, atha te pūtisarā sajanti pacchā;
Ubhayaṃ na sameti bhīmasena, yuddhakathā ca idañca te vihañña’’nti.

Tattha **yaṃ te pavikatthitaṃ pure**ti yaṃ tayā pubbe ‘‘kiṃ tvaṃyeva puriso, nāhaṃ puriso, ahampi saṅgāmayodho’’ti vikatthitaṃ vambhanavacanaṃ vuttaṃ, idaṃ tāva ekaṃ. **Atha te pūtisarā sajanti pacchā**ti atha te ime pūtibhāvena saraṇabhāvena ca ‘‘pūtisarā’’ti laddhanāmā sarīravaḷañjadhārā sajanti vaḷañjanti paggharanti. **Pacchā**ti tato pure vikatthitato aparabhāge, idāni imasmiṃ saṅgāmasīseti attho. **Ubhayaṃ na sameti bhīmasenā**ti idaṃ bhīmasena ubhayaṃ na sameti. Kataraṃ? **Yuddhakathā ca idañca te vihañña**nti, yā ca pure kathitā yuddhakathā, yañca te idāni vihaññaṃ kilamatho hatthipiṭṭhidūsanākārappatto vighātoti attho.

Evaṃ bodhisatto taṃ garahitvā ‘‘mā bhāyi, samma, kasmā mayi ṭhite vihaññasī’’ti bhīmasenaṃ hatthipiṭṭhito otāretvā ‘‘nhāyitvā gehameva gacchā’’ti uyyojetvā ‘‘ajja mayā pākaṭena bhavituṃ vaṭṭatī’’ti saṅgāmaṃ pavisitvā unnaditvā balakoṭṭhakaṃ bhinditvā sapattarājānaṃ jīvaggāhaṃ gāhāpetvā bārāṇasirañño santikaṃ agamāsi. Rājā tuṭṭho bodhisattassa mahantaṃ yasaṃ adāsi. Tato paṭṭhāya ‘‘cūḷadhanuggahapaṇḍito’’ti sakalajambudīpe pākaṭo ahosi. So bhīmasenassa paribbayaṃ datvā sakaṭṭhānameva pesetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā ‘‘na, bhikkhave, idānevesa bhikkhu vikattheti, pubbepi vikatthiyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā anusandhiṃ ghaṭetvā jātakaṃ samodhānesi – ‘‘tadā bhīmaseno vikatthitabhikkhu ahosi, cūḷadhanuggahapaṇḍito pana ahameva ahosi’’nti.

Bhīmasenajātakavaṇṇanā dasamā.

Varuṇavaggo aṭṭhamo.

Tassuddānaṃ –

Varuṇaṃ sīlavanāgaṃ, saccaṃkira rukkhadhammaṃ;
Maccharājā asaṅkiyaṃ, mahāsupinaillisaṃ;
Kharassaraṃ bhīmasenanti.

9. Apāyimhavaggo

[81] 1. Surāpānajātakavaṇṇanā

Apāyimha anaccimhāti idaṃ satthā kosambiṃ upanissāya ghositārāme viharanto sāgatattheraṃ ārabbha kathesi. Bhagavati hi sāvatthiyaṃ vassaṃ vasitvā cārikāgamanena bhaddavatikaṃ nāma nigamaṃ sampatte gopālakā pasupālakā kassakā pathāvino ca satthāraṃ disvā vanditvā ‘‘mā, bhante, bhagavā ambatitthaṃ agamāsi, ambatitthe jaṭilassa assame ambatitthako nāma nāgo āsīviso ghoraviso, so bhagavantaṃ viheṭheyyā’’ti vārayiṃsu. Bhagavāpi tesaṃ kathaṃ asuṇanto viya tesu yāvatatiyaṃ vārayamānesupi agamāsiyeva.

Tatra sudaṃ bhagavā bhaddavatikāya avidūre aññatarasmiṃ vanasaṇḍe viharati. Tena kho pana samayena buddhūpaṭṭhāko sāgato nāma thero pothujjanikāya iddhiyā samannāgato taṃ assamaṃ upasaṅkamitvā tassa nāgarājassa vasanaṭṭhāne tiṇasanthārakaṃ paññāpetvā pallaṅkena nisīdi. Nāgo makkhaṃ asahamāno dhūmāyi, theropi dhūmāyi. Nāgo pajjali, theropi pajjali. Nāgassa tejo theraṃ na bādhati, therassa tejo nāgaṃ bādhati. Evaṃ so khaṇena taṃ nāgarājānaṃ dametvā saraṇesu ca sīlesu ca patiṭṭhāpetvā satthu santikaṃ agamāsi.

Satthā bhaddavatikāyaṃ yathābhirantaṃ viharitvā kosambiṃ agamāsi. Sāgatattherena nāgassa damitabhāvo sakalajanapadaṃ patthari. Kosambinagaravāsino satthu paccuggamanaṃ katvā satthāraṃ vanditvā sāgatattherassa santikaṃ gantvā vanditvā ekamantaṃ ṭhitā evamāhaṃsu ‘‘bhante, yaṃ tumhākaṃ dullabhaṃ, taṃ vadeyyātha, tadeva mayaṃ paṭiyādessāmā’’ti. Thero tuṇhī ahosi. Chabbaggiyā panāhaṃsu ‘‘āvuso, pabbajitānaṃ nāma kāpotikā surā dullabhā ceva manāpā ca. Sace tumhe therassa pasannā, kāpotikaṃ suraṃ paṭiyādethā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā satthāraṃ svātanāya nimantetvā nagaraṃ pavisitvā attano attano gehe ‘‘therassa dassāmā’’ti kāpotikaṃ suraṃ pasannaṃ paṭiyādetvā theraṃ nimantetvā ghare ghare pasannaṃ suraṃ adaṃsu. Thero pivitvā surāmadamatto nagarato nikkhamanto dvārantare patitvā vilapamāno nipajji.

Satthā katabhattakicco nagarā nikkhamanto theraṃ tenākārena nipannaṃ disvā ‘‘gaṇhatha, bhikkhave, sāgata’’nti gāhāpetvā ārāmaṃ agamāsi. Bhikkhū therassa sīsaṃ tathāgatassa pādamūle katvā taṃ nipajjāpesuṃ, so parivattitvā pāde tathāgatābhimukhe katvā nipajji. Satthā bhikkhū paṭipucchi ‘‘kiṃ nu kho, bhikkhave, yaṃ pubbe sāgatassa mayi gāravaṃ, taṃ idāni atthī’’ti? ‘‘Natthi, bhante’’ti. ‘‘Bhikkhave, ambatitthakaṃ nāgarājānaṃ ko damesī’’ti. ‘‘Sāgato, bhante’’ti. ‘‘Kiṃ panetarahi, bhikkhave, sāgato udakadeḍḍūbhakampi dametuṃ sakkuṇeyyā’’ti. ‘‘No hetaṃ, bhante’’. ‘‘Api nu kho, bhikkhave, evarūpaṃ pātuṃ yuttaṃ, yaṃ pivitvā evaṃvisaññī hotī’’ti. ‘‘Ayuttaṃ, bhante’’ti. Atha kho bhagavā theraṃ garahitvā bhikkhū āmantetvā ‘‘surāmerayapāne pācittiya’’nti (pāci. 327) sikkhāpadaṃ paññāpetvā uṭṭhāyāsanā gandhakuṭiṃ pāvisi.

Dhammasabhāyaṃ sannipatitā bhikkhū surāpānassa avaṇṇaṃ kathayiṃsu ‘‘yāva mahādosañcetaṃ, āvuso, surāpānaṃ nāma, tāva paññāsampannaṃ nāma iddhimantaṃ sāgataṃ yathā satthu guṇamattampi na jānāti, tathā akāsī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva suraṃ pivitvā pabbajitā visaññino honti, pubbepi ahesuṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe udiccabrāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca uppādetvā jhānakīḷaṃ kīḷanto himavantappadese vasati pañcahi antevāsikasatehi parivuto. Atha naṃ vassānasamaye sampatte antevāsikā āhaṃsu ‘‘ācariya, manussapathaṃ gantvā loṇambilaṃ sevitvā āgacchāmā’’ti. ‘‘Āvuso, ahaṃ idheva vasissāmi, tumhe pana gantvā sarīraṃ santappetvā vassaṃ vītināmetvā āgacchathā’’ti. Te ‘‘sādhū’’ti ācariyaṃ vanditvā bārāṇasiṃ gantvā rājuyyāne vasitvā punadivase bahidvāragāmeyeva bhikkhāya caritvā suhitā hutvā punadivase nagaraṃ pavisiṃsu. Manussā sampiyāyamānā bhikkhaṃ adaṃsu. Katipāhaccayena ca raññopi ārocesuṃ ‘‘deva, himavantato pañcasatā isayo āgantvā uyyāne vasanti ghoratapā paramadhitindriyā sīlavanto’’ti. Rājā tesaṃ guṇe sutvā uyyānaṃ gantvā vanditvā katapaṭisanthāro vassānaṃ catumāsaṃ tattheva vasanatthāya paṭiññaṃ gahetvā nimantesi, te tato paṭṭhāya rājageheyeva bhuñjitvā uyyāne vasanti.

Athekadivasaṃ nagare surānakkhattaṃ nāma ahosi. Rājā ‘‘pabbajitānaṃ surā dullabhā’’ti bahuṃ uttamasuraṃ dāpesi. Tāpasā suraṃ pivitvā uyyānaṃ gantvā surāmadamattā hutvā ekacce uṭṭhāya nacciṃsu, ekacce gāyiṃsu, naccitvā gāyitvā khārikādīni avattharitvā niddāyitvā surāmade chinne pabujjhitvā taṃ attano vippakāraṃ disvā ‘‘na amhehi pabbajitasāruppaṃ kata’’nti roditvā paridevitvā ‘‘mayaṃ ācariyena vinābhūtattā evarūpaṃ pāpakammaṃ karimhā’’ti taṅkhaṇaññeva uyyānaṃ pahāya himavantaṃ gantvā paṭisāmitaparikkhārā ācariyaṃ vanditvā nisīditvā ‘‘kiṃ nu kho, tātā, manussapathe bhikkhāya akilamamānā sukhaṃ vasittha, samaggavāsañca pana vasitthā’’ti pucchitā ‘‘ācariya, sukhaṃ vasimha, apica kho pana mayaṃ apātabbayuttakaṃ pivitvā visaññībhūtā satiṃ paccupaṭṭhāpetuṃ asakkontā naccimha ceva gāyimha cā’’ti etamatthaṃ ārocentā imaṃ gāthaṃ samuṭṭhāpetvā āhaṃsu –

81. ‘‘Apāyimha anaccimha, agāyimha rudimha ca;
Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā’’ti.

Tattha **apāyimhā**ti suraṃ pivimha. **Anaccimhā**ti taṃ pivitvā hatthapāde lāḷentā naccimha. **Agāyimhā**ti mukhaṃ vivaritvā āyatakena sarena gāyimha. **Rudimha cā**ti puna vippaṭisārino ‘‘evarūpaṃ nāma amhehi kata’’nti rodimha ca. **Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā**ti evarūpaṃ saññāvināsanato visaññīkaraṇiṃ suraṃ pivitvā ‘‘etadeva sādhu, yaṃ vānarā nāhumhā’’ti. Evaṃ te attano aguṇaṃ kathesuṃ.

Bodhisatto ‘‘garusaṃvāsarahitānaṃ nāma evarūpaṃ hotiyevā’’ti te tāpase garahitvā ‘‘puna evarūpaṃ mākaritthā’’ti tesaṃ ovādaṃ datvā aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi. Ito paṭṭhāya hi ‘‘anusandhiṃ ghaṭetvā’’ti idampi na vakkhāma. Tadā isigaṇo buddhaparisā ahosi, gaṇasatthā pana ahameva ahosinti.

Surāpānajātakavaṇṇanā paṭhamā.

## [82] 2. Mittavindakajātakavaṇṇanā

Atikkamma ramaṇakanti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Imassa pana jātakassa kassapasammāsambuddhakālikaṃ vatthu, taṃ dasakanipāte **mahāmittavindakajātake** (jā. 1.1.82; 1.5.100 ādayo) āvi bhavissati. Tadā pana bodhisatto imaṃ gāthamāha –

82. ‘‘Atikkamma ramaṇakaṃ, sadāmattañca dūbhakaṃ;
Svāsi pāsāṇamāsīno, yasmā jīvaṃ na mokkhasī’’ti.

Tattha **ramaṇaka**nti tasmiṃ kāle phalikassa nāmaṃ, phalikapāsādañca atikkantosīti dīpeti. **Sadāmattañcā**ti rajatassa nāmaṃ, rajatapāsādañca atikkantosīti dīpeti. **Dūbhaka**nti maṇino nāmaṃ, maṇipāsādañca atikkantosīti dīpeti. **Svāsī**ti so asi tvaṃ. **Pāsāṇamāsīno**ti khuracakkaṃ nāma pāsāṇamayaṃ vā hoti rajatamayaṃ vā maṇimayaṃ vā, taṃ pana pāsāṇamayameva. So ca tena āsīno atiniviṭṭho ajjhotthaṭo. Tasmā pāsāṇena āsīnattā ‘‘pāsāṇāsīno’’ti vattabbe byañjanasandhivasena makāraṃ ādāya ‘‘pāsāṇamāsīno’’ti vuttaṃ. Pāsāṇaṃ vā āsīno, taṃ khuracakkaṃ āsajja pāpuṇitvā ṭhitoti attho. **Yasmā jīvaṃ na mokkhasī**ti yasmā khuracakkā yāva te pāpaṃ na khīyati, tāva jīvantoyeva na muccissasi, taṃ āsīnosīti.

Imaṃ gāthaṃ vatvā bodhisatto attano vasanaṭṭhānaṃyeva gato. Mittavindakopi khuracakkaṃ ukkhipitvā mahādukkhaṃ anubhavamāno pāpakamme parikkhīṇe yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mittavindako dubbacabhikkhu ahosi, devarājā pana ahameva ahosi’’nti.

Mittavindakajātakavaṇṇanā dutiyā.

## [83] 3. Kāḷakaṇṇijātakavaṇṇanā

Mitto have sattapadena hotīti idaṃ satthā jetavane viharanto ekaṃ anāthapiṇḍikassa mittaṃ ārabbha kathesi. So kira anāthapiṇḍikena saddhiṃ sahapaṃsukīḷiko ekācariyasseva santike uggahitasippo nāmena kāḷakaṇṇī nāma. So gacchante kāle duggato hutvā jīvituṃ asakkonto seṭṭhissa santikaṃ agamāsi. So taṃ samassāsetvā paribbayaṃ datvā attano kuṭumbaṃ paṭicchāpesi. So seṭṭhino upakārako hutvā sabbakiccāni karoti. Taṃ seṭṭhissa santikaṃ āgatakāle ‘‘tiṭṭha, kāḷakaṇṇi, nisīda, kāḷakaṇṇi, bhuñja kāḷakaṇṇī’’ti vadanti. Athekadivasaṃ seṭṭhino mittāmaccā seṭṭhiṃ upasaṅkamitvā evamāhaṃsu ‘‘mahāseṭṭhi, mā etaṃ tava santike kari, ‘tiṭṭha, kāḷakaṇṇi, nisīda kāḷakaṇṇi, bhuñja kāḷakaṇṇī’ti hi iminā saddena yakkhopi palāyeyya, na cesa tayā samāno, duggato durūpeto, kiṃ te iminā’’ti. Anāthapiṇḍiko ‘‘nāmaṃ nāma vohāramattaṃ, na taṃ paṇḍitā pamāṇaṃ karonti, sutamaṅgalikena nāma bhavituṃ na vaṭṭati, na sakkā mayā nāmamattaṃ nissāya sahapaṃsukīḷikaṃ sahāyaṃ pariccajitu''nti tesaṃ vacanaṃ anādāya ekadivasaṃ attano bhogagāmaṃ gacchanto taṃ geharakkhakaṃ katvā agamāsi.

Corā ''seṭṭhi kira bhogagāmaṃ gato, gehamassa vilumpissāmā''ti nānāvudhahatthā rattibhāge āgantvā gehaṃ parivāresuṃ. Itaropi corānaññeva āgamanaṃ āsaṅkamāno aniddāyantova nisīdi. So corānaṃ āgatabhāvaṃ ñatvā manusse pabodhetuṃ ''tvaṃ saṅkhaṃ dhama, tvaṃ mudiṅgaṃ vādehī''ti mahāsamajjaṃ karonto viya sakalanivesanaṃ ekasaddaṃ kāresi. Corā ''suññaṃ gehanti dussutaṃ amhehi, attheva idha mahāseṭṭhī''ti pāsāṇamuggarādīni tattheva chaḍḍetvā palāyiṃsu.

Punadivase manussā tattha tattha chaḍḍite pāsāṇamuggarādayo disvā saṃvegappattā hutvā ''sace ajja evarūpo buddhisampanno gharavicārako nābhavissa, corehi yathāruciyā pavisitvā sabbaṃ gehaṃ viluttaṃ assa, imaṃ daḷhamittaṃ nissāya seṭṭhino vuḍḍhi jātā''ti taṃ pasaṃsitvā seṭṭhissa bhogagāmato āgatakāle sabbaṃ taṃ pavattiṃ ārocayiṃsu. Atha ne seṭṭhi avoca ''tumhe evarūpaṃ mama geharakkhakaṃ mittaṃ nikkaḍḍhāpetha, sacāyaṃ tumhākaṃ vacanena mayā nikkaḍḍhito assa, ajja me kuṭumbaṃ kiñci nābhavissa, nāmaṃ nāma appamāṇaṃ, hitacittameva pamāṇa''nti tassa uttaritaraṃ paribbayaṃ datvā ''atthi dāni me idaṃ kathāpābhata''nti satthu santikaṃ gantvā ādito paṭṭhāya sabbaṃ taṃ pavattiṃ ārocesi. Satthā ''na kho, gahapati, idāneva kāḷakaṇṇimitto attano mittassa ghare kuṭumbaṃ rakkhati, pubbepi rakkhiyevā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāyaso seṭṭhi ahosi. Tassa kāḷakaṇṇī nāma mittoti sabbaṃ paccuppannavatthusadisameva. Bodhisatto bhogagāmato āgato taṃ pavattiṃ sutvā ''sace mayā tumhākaṃ vacanena evarūpo mitto nikkaḍḍhito assa, ajja me kuṭumbaṃ kiñci nābhavissā''ti vatvā imaṃ gāthamāha –

83. ''Mitto have sattapadena hoti, sahāyo pana dvādasakena hoti;
Māsaḍḍhamāsena ca ñāti hoti, tatuttariṃ attasamopi hoti;
Sohaṃ kathaṃ attasukhassa hetu, cirasanthutaṃ kāḷakaṇṇiṃ jaheyya''nti.

Tattha **have**ti nipātamattaṃ. Mettāyatīti **mitto,** mettaṃ paccupaṭṭhāpeti, sinehaṃ karotīti attho. So panesa **sattapadena hoti,** ekato sattapadavītihāragamanamattena hotīti attho. **Sahāyo pana dvādasakena hotī**ti sabbakiccāni ekato karaṇavasena sabbiriyāpathesu saha gacchatīti sahāyo. So panesa dvādasakena hoti, dvādasāhaṃ ekato nivāsena hotīti attho. **Māsaḍḍhamāsena cā**ti māsena vā aḍḍhamāsena vā. **Ñāti hotī**ti ñātisamo hoti. **Tatuttari**nti tato uttariṃ ekato vāsena **attasamopi hoti**yeva. **Jaheyya**nti ''evarūpaṃ sahāyaṃ kathaṃ jaheyya''nti mittassa guṇaṃ kathesi. Tato paṭṭhāya puna koci tassa antare vattā nāma nāhosīti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā kāḷakaṇṇī ānando ahosi, bārāṇasiseṭṭhi pana ahameva ahosi''nti.

Kāḷakaṇṇijātakavaṇṇanā tatiyā.

## [84] 4. Atthassadvārajātakavaṇṇanā

Ārogyamicche paramañca lābhanti idaṃ satthā jetavane viharanto ekaṃ atthakusalaṃ kulaputtaṃ ārabbha kathesi. Sāvatthiyañhi ekassa mahāvibhavassa seṭṭhino putto jātiyā sattavasso paññavā atthakusalo. So ekadivasaṃ pitaraṃ upasaṅkamitvā atthassa dvārapañhaṃ nāma pucchi, so taṃ na jānāti. Athassa etadahosi ''ayaṃ pañho atisukhumo, ṭhapetvā sabbaññubuddhaṃ añño upari bhavaggena, heṭṭhā ca avīcinā paricchinne lokasannivāse etaṃ pañhaṃ kathetuṃ samattho nāma natthī''ti. So puttamādāya bahuṃ mālāgandhavilepanaṃ gāhāpetvā jetavanaṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisinno bhagavantaṃ etadavoca ''ayaṃ, bhante, dārako paññavā atthakusalo maṃ atthassa dvārapañhaṃ nāma pucchi, ahaṃ taṃ pañhaṃ ajānanto tumhākaṃ santikaṃ āgato, sādhu me, bhante, bhagavā taṃ pañhaṃ kathetū''ti. Satthā ''pubbepāhaṃ, upāsaka, iminā kumārakenetaṃ pañhaṃ puṭṭho, mayā cassa kathito, tadā naṃ esa jānāti, idāni pana bhavasaṅkhepagatattā na sallakkhetī''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhavo seṭṭhi ahosi. Athassa putto sattavassiko jātiyā paññavā atthakusalo. So ekadivasaṃ pitaraṃ upasaṅkamitvā ''tāta, atthassa dvāraṃ nāma ki''nti atthassa dvārapañhaṃ pucchi. Athassa pitā taṃ pañhaṃ kathento imaṃ gāthamāha –

84. ''Ārogyamicche paramañca lābhaṃ, sīlañca vuddhānumataṃ sutañca;
Dhammānuvattī ca alīnatā ca, atthassa dvārā pamukhā chaḷete''ti.

Tattha **ārogyamicche paramañca lābha**nti ca-kāro nipātamattaṃ. Tāta, paṭhamameva ārogyasaṅkhātaṃ paramaṃ lābhaṃ iccheyyāti imamatthaṃ dīpento evamāha. Tattha ārogyaṃ nāma sarīrassa ceva cittassa ca arogabhāvo anāturatā. Sarīre hi rogāture neva aladdhaṃ bhogalābhaṃ uppādetuṃ sakkoti, na laddhaṃ paribhuñjituṃ, anāture pana ubhayampetaṃ sakkoti. Citte ca kilesāture neva aladdhaṃ jhānādibhedaṃ lābhaṃ uppādetuṃ sakkoti, na laddhaṃ puna samāpattivasena paribhuñjituṃ. Etasmiṃ anārogye sati aladdhopi lābho na labbhati, laddhopi niratthako hoti, asati panetasmiṃ aladdhopi lābho labbhati, laddhopi sātthako hotīti ārogyaṃ paramo lābho nāma. Taṃ sabbapaṭhamaṃ icchitabbaṃ. Idamekaṃ atthassa dvāranti ayamettha attho. **Sīlañcā**ti ācārasīlaṃ. Iminā lokacārittaṃ dasseti. **Vuddhānumata**nti guṇavuddhānaṃ paṇḍitānaṃ anumataṃ. Iminā ñāṇasampannānaṃ garūnaṃ ovādaṃ dasseti. **Sutañcā**ti kāraṇanissitaṃ sutaṃ. Iminā imasmiṃ loke atthanissitaṃ bāhusaccaṃ dasseti. **Dhammānuvattī cā**ti tividhassa sucaritadhammassa anuvattanaṃ. Iminā duccaritadhammaṃ vajjetvā sucaritadhammassa anuvattanabhāvaṃ dasseti. **Alīnatā cā**ti cittassa alīnatā anīcatā. Iminā cittassa asaṅkocataṃ paṇītabhāvaṃ uttamabhāvaṃ dasseti. **Atthassa dvārā pamukhā chaḷete**ti attho nāma vuḍḍhi, tassa vuḍḍhisaṅkhātassa lokiyalokuttarassa atthassa ete pamukhā uttamā cha dvārā upāyā adhigamamukhānīti.

Evaṃ bodhisatto puttassa atthassa dvārapañhaṃ kathesi. So tato paṭṭhāya tesu chasu dhammesu vatti. Bodhisattopi dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā puttova paccuppannaputto, mahāseṭṭhi pana ahameva ahosi''nti.

Atthassadvārajātakavaṇṇanā catutthā.

## [85] 5. Kiṃpakkajātakavaṇṇanā

Āyatiṃ dosaṃ nāññāyāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Aññataro kira kulaputto buddhasāsane uraṃ datvā pabbajito ekadivasaṃ sāvatthiyaṃ piṇḍāya caranto ekaṃ alaṅkataitthiṃ disvā ukkaṇṭhi. Atha naṃ ācariyupajjhāyā satthu santikaṃ ānayiṃsu. Satthā ''saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī''ti pucchitvā ''sacca''nti vutte ''pañca kāmaguṇā nāmete bhikkhu paribhogakāle ramaṇīyā. So pana tesaṃ paribhogo nirayādīsu paṭisandhidāyakattā kiṃpakkaphalaparibhogasadiso hoti. Kiṃpakkaphalaṃ nāma vaṇṇagandharasasampannaṃ, khāditaṃ pana antāni khaṇḍitvā jīvitakkhayaṃ pāpeti. Pubbe bahū bālajanā tassa dosaṃ adisvā vaṇṇagandharasesu bajjhitvā taṃ phalaṃ paribhuñjitvā jīvitakkhayaṃ pāpuṇiṃsū''ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto satthavāho hutvā pañcahi sakaṭasatehi pubbantāparantaṃ gacchanto aṭavimukhaṃ patvā manusse sannipātetvā ''imissā aṭaviyā visarukkhā nāma atthi, mā kho maṃ anāpucchā pubbe akhāditapubbāni phalāphalāni khāditthā''ti ovadi. Manussā aṭaviṃ atikkamitvā aṭavimukhe ekaṃ kiṃpakkarukkhaṃ phalabhāraoṇamitasākhaṃ addasaṃsu. Tassa khandhasākhāpattaphalāni saṇṭhānavaṇṇarasagandhehi ambasadisāneva. Tesu ekacce vaṇṇagandharasesu bajjhitvā ambaphalasaññāya phalāni khādiṃsu, ekacce ''satthavāhaṃ pucchitvā khādissāmā''ti gahetvā aṭṭhaṃsu. Bodhisatto taṃ ṭhānaṃ patvā ye gahetvā ṭhitā, te phalāni chaḍḍāpetvā, ye khādamānā aṭṭhaṃsu, te vamanaṃ kāretvā tesaṃ bhesajjaṃ adāsi. Tesu ekacce arogā jātā, paṭhamameva khāditvā ṭhitā pana jīvitakkhayaṃ pattā. Bodhisattopi icchitaṭṭhānaṃ sotthinā gantvā lābhaṃ labhitvā puna sakaṭṭhānameva āgantvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā taṃ vatthuṃ kathetvā abhisambuddho hutvā imaṃ gāthamāha –

85. ''Āyatiṃ dosaṃ nāññāya, yo kāme paṭisevati;
Vipākante hananti naṃ, kiṃpakkamiva bhakkhita''nti.

Tattha **āyatiṃ dosaṃ nāññāyā**ti anāgate dosaṃ na aññāya, ajānitvāti attho. **Yo kāme paṭisevatī**ti yo vatthukāme ca kilesakāme ca paṭisevati. **Vipākante hananti na**nti te kāmā taṃ purisaṃ attano vipākasaṅkhāte ante nirayādīsu uppannaṃ nānappakārena dukkhena saṃyojayamānā hananti. Kathaṃ? **Kiṃpakkamiva bhakkhita**nti, yathā paribhogakāle vaṇṇagandharasasampattiyā manāpaṃ kiṃpakkaphalaṃ anāgatadosaṃ adisvā bhakkhitaṃ ante hanati, jīvitakkhayaṃ pāpeti, evaṃ paribhogakāle manāpāpi kāmā vipākakāle hanantīti desanaṃ yathānusandhiṃ pāpetvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphalaṃ pāpuṇi. Sesaparisāyapi keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahanto ahesuṃ.

Satthāpi imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā parisā buddhaparisā ahosi, satthavāho pana ahameva ahosi''nti.

Kiṃpakkajātakavaṇṇanā pañcamā.

[86] 6. Sīlavīmaṃsakajātakavaṇṇanā

Sīlaṃ kireva kalyāṇanti idaṃ satthā jetavane viharanto ekaṃ sīlavīmaṃsakaṃ brāhmaṇaṃ ārabbha kathesi. So kira kosalarājānaṃ nissāya jīvati tisaraṇaṃ gato akhaṇḍapañcasīlo tiṇṇaṃ vedānaṃ pāragū. Rājā ''ayaṃ sīlavā''ti tassa atirekasammānaṃ karoti. So cintesi ''ayaṃ rājā mayhaṃ aññehi brāhmaṇehi atirekasammānaṃ karoti, ativiya maṃ garuṃ katvā passati, kiṃ nu kho esa mama jātigottakulappadesasippasampattiṃ nissāya imaṃ sammānaṃ karoti, udāhu sīlasampattiṃ, vīmaṃsissāmi tāvā''ti. So ekadivasaṃ rājūpaṭṭhānaṃ gantvā gharaṃ āgacchanto ekassa heraññikassa phalakato anāpucchitvā ekaṃ kahāpaṇaṃ gahetvā agamāsi, heraññiko brāhmaṇe garubhāvena kiñci avatvā nisīdi. Punadivase dve kahāpaṇe gaṇhi, heraññiko tatheva adhivāsesi. Tatiyadivase kahāpaṇamuṭṭhiṃ aggahesi, atha naṃ heraññiko ''ajja te tatiyo divaso rājakuṭumbaṃ vilumpantassā''ti ''rājakuṭumbavilumpakacoro me gahito''ti tikkhattuṃ viravi. Atha naṃ manussā ito cito ca āgantvā ''ciraṃdāni tvaṃ sīlavā viya vicarī''ti dve tayo pahāre datvā bandhitvā rañño dassesuṃ.

Rājā vippaṭisārī hutvā ''kasmā, brāhmaṇa, evarūpaṃ dussīlakammaṃ karosī''ti vatvā ''gacchatha, tassa rājāṇaṃ karothā''ti āha. Brāhmaṇo ''nāhaṃ, mahārāja, coro''ti āha. Atha ''kasmā rājakuṭumbikassa phalakato kahāpaṇe gaṇhī''ti? ''Etaṃ mayā tayi mama atisammānaṃ karonte 'kiṃ nu kho rājā mama jātiādīni nissāya atisammānaṃ karoti, udāhu sīlaṃ nissāyā'ti vīmaṃsanatthāya kataṃ, idāni pana mayā ekaṃsena ñātaṃ. Yathā sīlameva nissāya tayā mama sammāno kato, na jātiādīni. Tathā hi me idāni rājāṇaṃ kāresi, svāhaṃ iminā kāraṇena 'imasmiṃ loke sīlameva uttamaṃ sīlaṃ pamukha'nti sanniṭṭhānaṃ gato. Imassa panāhaṃ sīlassa anucchavikaṃ karonto gehe ṭhito kilese paribhuñjanto na sakkhissāmi kātuṃ, ajjeva jetavanaṃ gantvā satthu santike pabbajissāmi, pabbajjaṃ me detha, devā''ti vatvā rājānaṃ anujānāpetvā jetavanābhimukho pāyāsi.

Atha naṃ ñātisuhajjabandhavā sannipatitvā nivāretuṃ asakkontā nivattiṃsu. So satthu santikaṃ gantvā pabbajjaṃ yācitvā pabbajjañca upasampadañca labhitvā avissaṭṭhakammaṭṭhāno vipassanaṃ vaḍḍhetvā arahattaṃ patvā satthāraṃ upasaṅkamitvā ''bhante, mayhaṃ pabbajjā matthakaṃ pattā''ti aññaṃ byākāsi. Tassa taṃ aññabyākaraṇaṃ bhikkhusaṅghe pākaṭaṃ jātaṃ. Athekadivasaṃ dhammasabhāyaṃ sannipatitā bhikkhū ‘‘āvuso, asuko nāma rañño upaṭṭhākabrāhmaṇo attano sīlaṃ vīmaṃsitvā rājānaṃ āpucchitvā pabbajitvā arahatte patiṭṭhito’’ti tassa guṇaṃ kathayamānā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāni ayameva brāhmaṇo attano sīlaṃ vīmaṃsitvā pabbajitvā attano patiṭṭhaṃ akāsi, pubbepi paṇḍitā attano sīlaṃ vīmaṃsitvā pabbajitvā attano patiṭṭhaṃ kariṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi dānādhimutto sīlajjhāsayo akhaṇḍapañcasīlo. Rājā sesabrāhmaṇehi atirekaṃ tassa sammānaṃ karotīti sabbaṃ purimasadisameva. Bodhisatte pana bandhitvā rañño santikaṃ nīyamāne ahituṇḍikā antaravīthiyaṃ sappaṃ kīḷāpentā naṅguṭṭhe gaṇhanti, gīvāya gaṇhanti, gale veṭhenti. Bodhisatto te disvā ‘‘mā, tātā, evaṃ sappaṃ naṅguṭṭhe gaṇhatha, mā gīvāya gaṇhatha, mā gale veṭhetha. Ayañhi vo ḍaṃsitvā jīvitakkhayaṃ pāpeyyā’’ti āha. Ahituṇḍikā ‘‘ayaṃ, brāhmaṇa, sappo sīlavā ācārasampanno tādiso dussīlo na hoti, tvaṃ pana attano dussīlatāya anācārena rājakuṭumbavilumpakacoroti bandhitvā nīyasī’’ti āhaṃsu.

So cintesi ‘‘sappāpi tāva aḍaṃsantā aviheṭhentā ‘sīlavanto’ti nāmaṃ labhanti, kimaṅgaṃ pana manussabhūtā. Sīlameva imasmiṃ loke uttamaṃ, natthi tato uttaritara’’nti. Atha naṃ netvā rañño dassesuṃ. Rājā ‘‘kiṃ idaṃ, tātā’’ti pucchi. ‘‘Rājakuṭumbavilumpako coro, devā’’ti. ‘‘Tena hissa rājāṇaṃ karothā’’ti. Brāhmaṇo ‘‘nāhaṃ, mahārāja, coro’’ti āha. ‘‘Atha kasmā kahāpaṇe aggahesī’’ti ca vutte purimanayeneva sabbaṃ ārocento ‘‘svāhaṃ iminā kāraṇena ‘imasmiṃ loke sīlameva uttamaṃ, sīlaṃ pāmokkha’nti sanniṭṭhānaṃ gato’’ti vatvā ‘‘tiṭṭhatu tāva idaṃ, āsīvisopi tāva aḍaṃsanto aviheṭhento ‘sīlavā’ti vattabbataṃ labhati. Imināpi kāraṇena sīlameva uttamaṃ, sīlaṃ pavara’’nti sīlaṃ vaṇṇento imaṃ gāthamāha –

86. ‘‘Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññatī’’ti.

Tattha **sīlaṃ kirevā**ti kāyavācācittehi avītikkamasaṅkhātaṃ ācārasīlameva. **Kirā**ti anussavavasena vadati. **Kalyāṇa**nti sundarataraṃ. **Anuttara**nti jeṭṭhakaṃ sabbaguṇadāyakaṃ. **Passā**ti attanā diṭṭhakāraṇaṃ abhimukhaṃ karonto katheti. **Sīlavāti na haññatī**ti ghoravisopi samāno aḍaṃsanaaviheṭhanamattakena sīlavāti pasaṃsaṃ labhati, na haññati na vihaññatīti. Imināpi kāraṇena sīlameva uttamanti.

Evaṃ bodhisatto imāya gāthāya rañño dhammaṃ desetvā kāme pahāya isipabbajjaṃ pabbajitvā himavantaṃ pavisitvā pañcābhiññā aṭṭha samāpattiyo nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, rājaparisā buddhaparisā, purohito pana ahameva ahosi’’nti.

Sīlavīmaṃsakajātakavaṇṇanā chaṭṭhā.

## [87] 7. Maṅgalajātakavaṇṇanā

Yassa maṅgalā samūhatāti idaṃ satthā veḷuvane viharanto ekaṃ sāṭakalakkhaṇabrāhmaṇaṃ ārabbha kathesi. Rājagahavāsiko kireko brāhmaṇo kotuhalamaṅgaliko tīsu ratanesu appasanno micchādiṭṭhiko aḍḍho mahaddhano mahābhogo, tassa samugge ṭhapitaṃ sāṭakayugaṃ mūsikā khādiṃsu. Athassa sīsaṃ nhāyitvā ‘‘sāṭake āharathā’’ti vuttakāle mūsikāya khāditabhāvaṃ ārocayiṃsu. So cintesi ‘‘sace idaṃ mūsikādaṭṭhaṃ sāṭakayugaṃ imasmiṃ gehe bhavissati, mahāvināso bhavissati. Idañhi avamaṅgalaṃ kāḷakaṇṇisadisaṃ puttadhītādīnaṃ vā dāsakammakarādīnaṃ vā na sakkā dātuṃ. Yo hi idaṃ gaṇhissati, sabbassa mahāvināso bhavissati, āmakasusāne taṃ chaḍḍāpessāmi, na kho pana sakkā dāsakammakarādīnaṃ hatthe dātuṃ. Te hi ettha lobhaṃ uppādetvā imaṃ gahetvā vināsaṃ pāpuṇeyyuṃ, puttassa taṃ hatthe dassāmī’’ti. So puttaṃ pakkosāpetvā tamatthaṃ ārocetvā ‘‘tvampi naṃ, tāta, hatthena aphusitvā daṇḍakena gahetvā āmakasusāne chaḍḍetvā sīsaṃ nhāyitvā ehī’’ti pesesi.

Satthāpi kho taṃ divasaṃ paccūsasamaye bodhaneyyabandhave olokento imesaṃ pitāputtānaṃ sotāpattiphalassa upanissayaṃ disvā migavīthiṃ gahetvā migaluddako viya gantvā āmakasusānadvāre nisīdi chabbaṇṇabuddharasmiyo vissajjento. Māṇavopi pitu vacanaṃ sampaṭicchitvā ajagarasappaṃ viya taṃ yugasāṭakaṃ yaṭṭhikoṭiyā gahetvā āmakasusānadvāraṃ pāpuṇi. Atha naṃ satthā ‘‘kiṃ karosi māṇavā’’ti āha. ‘‘Bho gotama, idaṃ sāṭakayugaṃ mūsikādaṭṭhaṃ kāḷakaṇṇisadisaṃ halāhalavisūpamaṃ, mama pitā ‘añño etaṃ chaḍḍento lobhaṃ uppādetvā gaṇheyyā’ti bhayena maṃ pahiṇi, ahametaṃ chaḍḍetvā sīsaṃ nhāyissāmīti āgatomhi, bho gotamā’’ti. ‘‘Tena hi chaḍḍehī’’ti. Māṇavo chaḍḍesi, satthā ‘‘amhākaṃ dāni vaṭṭatī’’ti tassa sammukhāva gaṇhi. ‘‘Avamaṅgalaṃ, bho gotama, etaṃ kāḷakaṇṇisadisaṃ, mā gaṇhi mā gaṇhī’’ti tasmiṃ vārayamāneyeva taṃ gahetvā veḷuvanābhimukho pāyāsi.

Māṇavo vegena gantvā pitu ārocesi ‘‘tāta, mayā āmakasusāne chaḍḍitaṃ sāṭakayugaṃ samaṇo gotamo ‘amhākaṃ vaṭṭatī’ti mayā vāriyamānopi gahetvā veḷuvanaṃ gato’’ti. Brāhmaṇo cintesi ‘‘taṃ sāṭakayugaṃ avamaṅgalaṃ kāḷakaṇṇisadisaṃ, taṃ vaḷañjento samaṇopi gotamo nassissati, vihāropi nassissati, tato amhākaṃ garahā bhavissati, samaṇassa gotamassa aññe bahū sāṭake datvā taṃ chaḍḍāpessāmī’’ti. So bahū sāṭake gāhāpetvā puttena saddhiṃ veḷuvanaṃ gantvā satthāraṃ disvā ekamantaṃ ṭhito evamāha ‘‘saccaṃ kira vo, bho gotama, āmakasusāne sāṭakayugaṃ gahita’’nti? ‘‘Saccaṃ, brāhmaṇā’’ti. ‘‘Bho gotama, taṃ sāṭakayugaṃ avamaṅgalaṃ, tumhe taṃ paribhuñjamānā nassissatha, sakalavihāropi nassissati. Sace vo nivāsanaṃ vā pārupanaṃ vā nappahoti, ime sāṭake gahetvā taṃ chaḍḍāpethā’’ti. Atha naṃ satthā ‘‘mayaṃ brāhmaṇa pabbajitā nāma, amhākaṃ āmakasusāne antaravīthiyaṃ saṅkāraṭṭhāne nhānatitthe mahāmaggeti evarūpesu ṭhānesu chaḍḍitā vā patitā vā pilotikā vaṭṭati, tvaṃ pana na idāneva evaṃladdhiko, pubbepi evaṃladdhikoyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte magadharaṭṭhe rājagahanagare dhammiko magadharājā rajjaṃ kāresi. Tadā bodhisatto ekasmiṃ udiccabrāhmaṇakule nibbattitvā viññutaṃ patto isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavante vasamāno ekasmiṃ kāle himavantato nikkhamitvā rājagahanagare rājuyyānaṃ patvā tattha vasitvā dutiyadivase bhikkhācāratthāya nagaraṃ pāvisi. Rājā taṃ disvā pakkosāpetvā pāsāde nisīdāpetvā bhojetvā uyyāneyeva vasanatthāya paṭiññaṃ gaṇhi. Bodhisatto rañño nivesane bhuñjitvā uyyāne vasati. Tasmiṃ kāle rājagahanagare dussalakkhaṇabrāhmaṇo nāma ahosi. Tassa samugge ṭhapitaṃ sāṭakayuganti sabbaṃ purimasadisameva.

Māṇave pana susānaṃ gacchante bodhisatto paṭhamataraṃ gantvā susānadvāre nisīditvā tena chaḍḍitaṃ sāṭakayugaṃ gahetvā uyyānaṃ agamāsi. Māṇavo gantvā pitu ārocesi. Pitā ‘‘rājakulūpako tāpaso nasseyyā’’ti bodhisattassa santikaṃ gantvā ‘‘tāpasa, tayā gahitasāṭake chaḍḍehi, mā nassī’’ti āha. Tāpaso ‘‘amhākaṃ susāne chaḍḍitapilotikā vaṭṭati, na mayaṃ kotuhalamaṅgalikā, kotuhalamaṅgalaṃ nāmetaṃ na buddhapaccekabuddhabodhisattehi vaṇṇitaṃ, tasmā paṇḍitena nāma kotuhalamaṅgalikena na bhavitabba’’nti brāhmaṇassa dhammaṃ desesi. Brāhmaṇo dhammaṃ sutvā diṭṭhiṃ bhinditvā bodhisattaṃ saraṇaṃ gato. Bodhisattopi aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthāpi imaṃ atītaṃ āharitvā abhisambuddho hutvā brāhmaṇassa dhammaṃ desento imaṃ gāthamāha –

87. ‘‘Yassa maṅgalā samūhatā, uppātā supinā ca lakkhaṇā ca;
So maṅgaladosavītivatto, yugayogādhigato na jātumetī’’ti.

Tattha **yassa maṅgalā samūhatā**ti yassa arahato khīṇāsavassa diṭṭhamaṅgalaṃ, sutamaṅgalaṃ, mutamaṅgalanti ete maṅgalā samucchinnā. **Uppātā supinā ca lakkhaṇā ca**ti ‘‘evarūpo candaggāho bhavissati, evarūpo sūriyaggāho bhavissati, evarūpo nakkhattaggāho bhavissati, evarūpo ukkāpāto bhavissati, evarūpo disāḍāho bhavissatī''ti ime pañca mahāuppātā, nānappakārā supinā, subhagalakkhaṇaṃ, dubbhagalakkhaṇaṃ, itthilakkhaṇaṃ, purisalakkhaṇaṃ, dāsilakkhaṇaṃ, dāsalakkhaṇaṃ, asilakkhaṇaṃ, hatthilakkhaṇaṃ, assalakkhaṇaṃ, usabhalakkhaṇaṃ, āvudhalakkhaṇaṃ, vatthalakkhaṇanti evamādikāni lakkhaṇāni ime ca diṭṭhiṭṭhānā yassa samūhatā, na etehi uppātādīhi attano maṅgalaṃ vā avamaṅgalaṃ vā pacceti. **So maṅgaladosavītivatto**ti so khīṇāsavo sabbamaṅgaladose vītivatto atikkanto pajahitvā ṭhito. **Yugayogādhigato**ti ''kodho ca upanāho ca, makkho ca paḷāso cā''tiādinā (vibha. 833) nayena dve dve ekato āgatakilesā yugā nāma. Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogoti ime saṃsāre yojanabhāvato cattāro yogā nāma. Te yuge ca yoge cāti yugayoge adhigato abhibhavitvā gato vītivatto samatikkanto khīṇāsavo bhikkhu. **Na jātumetī**ti puna paṭisandhivasena ekaṃseneva imaṃ lokaṃ na eti nāgacchatīti.

Evaṃ satthā imāya gāthāya brāhmaṇassa dhammaṃ desetvā saccāni pakāsesi, saccapariyosāne brāhmaṇo saddhiṃ puttena sotāpattiphale patiṭṭhahi. Satthā jātakaṃ samodhānesi – ''tadā eteva pitāputtā idāni pitāputtā ahesuṃ, tāpaso pana ahameva ahosi''nti.

Maṅgalajātakavaṇṇanā sattamā.

## [88] 8. Sārambhajātakavaṇṇanā

Kalyāṇimeva muñceyyāti idaṃ satthā jetavane viharanto omasavādasikkhāpadaṃ (pāci. 15) ārabbha kathesi. Dvepi vatthūni heṭṭhā nandivisālajātake vuttasadisāneva. Imasmiṃ pana jātake bodhisatto gandhāraraṭṭhe takkasilāyaṃ aññatarassa brāhmaṇassa sārambho nāma balibaddo ahosi. Satthā idaṃ atītavatthuṃ kathetvā abhisambuddho hutvā imaṃ gāthamāha –

88. ''Kalyāṇimeva muñceyya, na hi muñceyya pāpikaṃ;
Mokkho kalyāṇiyā sādhu, mutvā tappati pāpika''nti.

Tattha **kalyāṇimeva muñceyyā**ti catudosavinimuttaṃ kalyāṇiṃ sundaraṃ anavajjaṃ vācameva muñceyya vissajjeyya katheyya. **Na hi muñceyya pāpika**nti pāpikaṃ lāmikaṃ paresaṃ appiyaṃ amanāpaṃ na muñceyya na katheyya. **Mokkho kalyāṇiyā sādhū**ti kalyāṇavācāya vissajjanameva imasmiṃ loke sādhu sundaraṃ bhaddakaṃ. **Mutvā tappati pāpika**nti pāpikaṃ pharusavācaṃ muñcitvā vissajjetvā kathetvā so puggalo tappati socati kilamatīti.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā brāhmaṇo ānando ahosi, brāhmaṇī uppalavaṇṇā, sārambho pana ahameva ahosi''nti.

Sārambhajātakavaṇṇanā aṭṭhamā.

## [89] 9. Kuhakajātakavaṇṇanā

Vācāva kira te āsīti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Kuhakavatthu uddālakajātake āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente ekaṃ gāmakaṃ upanissāya eko kūṭajaṭilo kuhakatāpaso vasati. Eko kuṭumbiko tassa araññe paṇṇasālaṃ kāretvā tattha naṃ vāsento attano gehe paṇītāhārena paṭijaggati. So taṃ kūṭajaṭilaṃ ''sīlavā eso''ti saddahitvā corabhayena suvaṇṇanikkhasataṃ tassa paṇṇasālaṃ netvā bhūmigataṃ katvā ''idaṃ olokeyyāsi, bhante''ti āha. Atha naṃ tāpaso ''pabbajitānaṃ nāma, āvuso, evarūpaṃ kathetuṃ, na vaṭṭati, amhākaṃ pana parasantake lobho nāma natthī''ti āha. So ''sādhu, bhante''ti tassa vacanaṃ saddahitvā pakkāmi. Duṭṭhatāpaso ''sakkā ettakena jīvitu''nti katipāhaṃ atikkamitvā taṃ suvaṇṇaṃ gahetvā antarāmagge ekasmiṃ ṭhāne ṭhapetvā āgantvā paṇṇasālāyameva vasitvā punadivase tassa gehe bhattakiccaṃ katvā evamāha ''āvuso, mayaṃ tumhe nissāya ciraṃ vasimha, aticiraṃ ekasmiṃ ṭhāne vasantānaṃ manussehi saddhiṃ saṃsaggo hoti, saṃsaggo ca nāma pabbajitānaṃ malaṃ, tasmā gacchāmaha’’nti vatvā tena punappunaṃ yāciyamānopi nivattituṃ na icchi. Atha naṃ so ‘‘evaṃ sante gacchatha, bhante’’ti yāva gāmadvāraṃ anugantvā nivatti. Tāpasopi thokaṃ gantvāva ‘‘imaṃ kuṭumbikaṃ mayā vañcetuṃ vaṭṭatī’’ti cintetvā jaṭānaṃ antare tiṇaṃ ṭhapetvā paṭinivatti. Kuṭumbiko ‘‘kiṃ, bhante, nivattitthā’’ti pucchi. Āvuso tumhākaṃ gehacchadanato me jaṭāsu ekatiṇaṃ laggaṃ, adinnādānañca nāma pabbajitānaṃ na vaṭṭati, taṃ ādāya āgatomhīti. Kuṭumbiko ‘‘chaḍḍetvā gacchatha, bhante’’ti vatvā ‘‘tiṇasalākampi nāma parasantakaṃ na gaṇhāti, aho kukkuccako me ayyo’’ti pasīditvā vanditvā uyyojesi.

Tadā pana bodhisattena bhaṇḍatthāya paccantaṃ gacchantena tasmiṃ nivesane nivāso gahito hoti. So tāpasassa vacanaṃ sutvāva ‘‘addhā iminā duṭṭhatāpasena imassa kiñci gahitaṃ bhavissatī’’ti kuṭumbikaṃ pucchi ‘‘atthi pana te, samma, kiñci etassa tāpasassa santike nikkhitta’’nti? ‘‘Atthi, samma, suvaṇṇanikkhasata’’nti. ‘‘Tena hi gaccha, taṃ upadhārehī’’ti. So paṇṇasālaṃ gantvā taṃ adisvā vegenāgantvā ‘‘natthi, sammā’’ti āha. ‘‘Na te suvaṇṇaṃ aññena gahitaṃ, teneva kuhakatāpasena gahitaṃ, ehi, taṃ anubandhitvā gaṇhāmā’’ti vegena gantvā kūṭatāpasaṃ gaṇhitvā hatthehi ca pādehi ca pothetvā suvaṇṇaṃ āharāpetvā gaṇhiṃsu. Bodhisatto suvaṇṇaṃ disvā ‘‘nikkhasataṃ haramāno asajjitvā tiṇamatte sattosī’’ti vatvā taṃ garahanto imaṃ gāthamāha –

89. ‘‘Vācāva kira te āsi, saṇhā sakhilabhāṇino;
Tiṇamatte asajjittho, no ca nikkhasataṃ hara’’nti.

Tattha **vācāva kira te āsi, saṇhā sakhilabhāṇino**ti ‘‘pabbajitānaṃ tiṇamattampi adinnaṃ ādātuṃ na vaṭṭatī’’ti evaṃ sakhilaṃ muduvacanaṃ vadantassa vācā eva kira te saṇhā āsi, vacanamattameva maṭṭhaṃ ahosīti attho. **Tiṇamatte asajjittho**ti kūṭajaṭila ekissā tiṇasalākāya kukkuccaṃ kurumāno tvaṃ satto āsatto laggo ahosi. **No ca nikkhasataṃ hara**nti imaṃ pana nikkhasataṃ haranto asatto nillaggova jātosīti.

Evaṃ bodhisatto taṃ garahitvā ‘‘mā puna, kūṭajaṭila, evarūpamakāsī’’ti ovādaṃ datvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idānevesa bhikkhu kuhako, pubbepi kuhakoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kūṭatāpaso kuhakabhikkhu ahosi, paṇḍitapuriso pana ahameva ahosi’’nti.

Kuhakajātakavaṇṇanā navamā.

## [90] 10. Akataññujātakavaṇṇanā

Yo pubbe katakalyāṇoti idaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi. Tassa kireko paccantavāsiko seṭṭhi adiṭṭhasahāyo ahosi. So ekadā paccante uṭṭhānakabhaṇḍassa pañca sakaṭasatāni pūretvā kammantikamanusse āha – ‘‘gacchatha, bho, imaṃ bhaṇḍaṃ sāvatthiṃ netvā amhākaṃ sahāyakassa anāthapiṇḍikamahāseṭṭhissa paccagghena vikkiṇitvā paṭibhaṇḍaṃ āharathā’’ti. Te ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā sāvatthiṃ gantvā mahāseṭṭhiṃ disvā paṇṇākāraṃ datvā taṃ pavattiṃ ārocesuṃ. Mahāseṭṭhi ‘‘svāgataṃ vo’’ti tesaṃ āvāsañca paribbayañca dāpetvā sahāyakassa sukhaṃ pucchitvā bhaṇḍaṃ vikkiṇitvā paṭibhaṇḍaṃ dāpesi. Te paccantaṃ gantvā tamatthaṃ attano seṭṭhissa ārocesuṃ.

Aparabhāge anāthapiṇḍikopi tatheva pañca sakaṭasatāni tattha pesesi. Manussā tattha gantvā paṇṇākāraṃ ādāya paccantavāsikaseṭṭhiṃ passiṃsu. So ‘‘kuto āgacchathā’’ti pucchitvā ‘‘sāvatthito tumhākaṃ sahāyakassa anāthapiṇḍikassa santikā’’ti vutte ‘‘anāthapiṇḍikoti kassaci purisassa nāmaṃ bhavissatī’’ti parihāsaṃ katvā paṇṇākāraṃ gahetvā ‘‘gacchatha tumhe’’ti uyyojesi, neva nivāsaṃ, na paribbayaṃ dāpesi. Te sayameva bhaṇḍaṃ vikkiṇitvā paṭibhaṇḍaṃ ādāya sāvatthiṃ āgantvā seṭṭhissa taṃ pavattiṃ ārocesuṃ.

Atha so paccantavāsī punapi ekavāraṃ tatheva pañca sakaṭasatāni sāvatthiṃ pesesi, manussā paṇṇākāraṃ ādāya mahāseṭṭhiṃ passiṃsu. Te pana disvā anāthapiṇḍikassa manussā ‘‘mayaṃ, sāmi, etesaṃ nivāsañca bhattañca paribbayañca jānissāmā’’ti vatvā tesaṃ sakaṭāni bahinagare tathārūpe ṭhāne mocāpetvā ‘‘tumhe idheva vasatha, amhākaṃ vo ghare yāgubhattañca paribbayo ca bhavissatī’’ti gantvā dāsakammakare sannipātetvā majjhimayāmasamanantare pañca sakaṭasatāni vilumpitvā nivāsanapārupanānipi nesaṃ acchinditvā goṇe palāpetvā sakaṭāni vicakkāni katvā bhūmiyaṃ ṭhapetvā cakkānipi gaṇhitvāva agamaṃsu. Paccantavāsino nivāsanamattassapi sāmikā ahutvā bhītā vegena palāyitvā paccantameva gatā. Seṭṭhimanussāpi tamatthaṃ mahāseṭṭhino ārocesuṃ. So ‘‘atthi dānidaṃ kathāpābhata’’nti satthu santikaṃ gantvā ādito paṭṭhāya sabbaṃ taṃ pavattiṃ ārocesi. Satthā ‘‘na kho, gahapati, so paccantavāsī idāneva evaṃsīlo, pubbepi evaṃsīloyeva ahosī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ mahāvibhavo seṭṭhi ahosi. Tasseko paccantavāsiko seṭṭhi adiṭṭhasahāyo ahosi. Sabbaṃ atītavatthu paccuppannavatthusadisameva bodhisatto pana attano manussehi ‘‘ajja amhehi idaṃ nāma kata’’nti ārocite ‘‘paṭhamaṃ attano kataṃ upakāraṃ ajānantā pacchā evarūpaṃ labhantiyevā’’ti vatvā sampattaparisāya dhammaṃ desento imaṃ gāthamāha –

90. ‘‘Yo pubbe katakalyāṇo, katattho nāvabujjhati;
Pacchā kicce samuppanne, kattāraṃ nādhigacchatī’’ti.

Tatrāyaṃ piṇḍattho – khattiyādīsu **yo** koci puriso **pubbe** paṭhamataraṃ aññena **katakalyāṇo** katūpakāro **katattho** nipphāditakicco hutvā taṃ parena attani kataṃ kalyāṇañceva atthañca na jānāti, so **pacchā** attano **kicce samuppanne** tassa kiccassa **kattāraṃ nādhigacchati** na labhatīti.

Evaṃ bodhisatto imāya gāthāya dhammaṃ desetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paccantavāsī idānīpi paccantavāsīyeva, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Akataññujātakavaṇṇanā dasamā.

Apāyimhavaggo navamo.

Tassuddānaṃ –

Surāpānaṃ mittavindaṃ, kāḷakaṇṇī atthadvāraṃ;
Kiṃpakkasīlavīmaṃsaṃ, maṅgalañcāpi sārambhaṃ;
Kuhakaṃ akataññū cāti.

10. Littavaggo

[91] 1. Littajātakavaṇṇanā

Littaṃ paramena tejasāti idaṃ satthā jetavane viharanto apaccavekkhitaparibhogaṃ ārabbha kathesi. Tasmiṃ kira kāle bhikkhū cīvarādīni labhitvā yebhuyyena apaccavekkhitvā paribhuñjanti. Te cattāro paccaye apaccavekkhitvā paribhuñjamānā yebhuyyena nirayatiracchānayonito na muccanti. Satthā taṃ kāraṇaṃ ñatvā bhikkhūnaṃ anekapariyāyena dhammiṃ kathaṃ kathetvā apaccavekkhitaparibhoge ādīnavaṃ dassetvā ‘‘bhikkhave, bhikkhunā nāma cattāro paccaye labhitvā apaccavekkhitvā paribhuñjituṃ na vaṭṭati, tasmā ito paṭṭhāya cattāro paccaye paccavekkhitvā paribhuñjeyyāthā’’ti paccavekkhanavidhiṃ dassento ‘‘idha pana, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati sītassa paṭighātāyā’’tiādinā (ma. ni. 1.23; a. ni. 6.58) nayena tantiṃ ṭhapetvā ‘‘bhikkhave, cattāro paccaye evaṃ paccavekkhitvā paribhuñjituṃ vaṭṭati, apaccavekkhitvā paribhogo nāma halāhalavisaparibhogasadiso. Porāṇakā hi apaccavekkhitvā dosaṃ ajānitvā visaṃ paribhuñjitvā vipākante mahādukkhaṃ anubhaviṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ mahābhogakule nibbattitvā vayappatto akkhadhutto ahosi. Athāparo kūṭakkhadhutto bodhisattena saddhiṃ kīḷanto attano jaye vattamāne keḷimaṇḍalaṃ na bhindati, parājayakāle pana akkhaṃ mukhe pakkhipitvā ‘‘akkho naṭṭho’’ti keḷimaṇḍalaṃ bhinditvā pakkamati. Bodhisatto tassa taṃ kāraṇaṃ ñatvā ‘‘hotu, jānissāmettha patirūpakāraṇa’’nti akkhe ādāya attano ghare halāhalavisena rañjitvā punappunaṃ sukkhāpetvā te ādāya tassa santikaṃ gantvā ‘‘ehi, samma, akkhehi kīḷāmā’’ti āha. So ‘‘sādhu, sammā’’ti keḷimaṇḍalaṃ sajjetvā tena saddhiṃ kīḷanto attano parājayakāle ekaṃ akkhaṃ mukhe pakkhipi. Atha naṃ bodhisatto tathā karontaṃ disvā ‘‘gilāhi tāva, pacchā idaṃ nāmetanti jānissasī’’ti codetuṃ imaṃ gāthamāha –

91. ‘‘Littaṃ paramena tejasā, gilamakkhaṃ puriso na bujjhati;
Gila re gila pāpadhuttaka, pacchā te kaṭukaṃ bhavissatī’’ti.

Tattha **litta**nti makkhitaṃ rañjitaṃ. **Paramena tejasā**ti uttamatejasampannena halāhalavisena. **Gila**nti gilanto. **Akkha**nti guḷakaṃ. **Na bujjhatī**ti ‘‘ayaṃ me gilato idaṃ nāma karissatī’’ti na jānāti. **Gila re**ti gilāhi are. **Gilā**ti punapi codento vadati. **Pacchā te kaṭukaṃ bhavissatī**ti imasmiṃ te akkhe gilite pacchā etaṃ visaṃ tikhiṇaṃ bhavissatīti attho.

So bodhisattassa kathentasseva visavegena mucchito akkhīni parivattetvā khandhaṃ nāmetvā pati. Bodhisatto ‘‘idānissa jīvitadānaṃ dātuṃ vaṭṭatī’’ti osadhaparibhāvitaṃ vamanayogaṃ datvā vametvā sappiphāṇitamadhusakkarādayo khādāpetvā arogaṃ katvā ‘‘puna evarūpaṃ mā akāsī’’ti ovaditvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘bhikkhave, apaccavekkhitaparibhogo nāma apaccavekkhitvā katavisaparibhogasadiso hotī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā paṇḍitadhutto ahameva ahosiṃ, kūṭadhutto panettha na kathīyati, yathā ca ettha, evaṃ sabbattha. Yo pana imasmiṃ kāle na paññāyati, so na kathīyatevā’’ti.

Littajātakavaṇṇanā paṭhamā.

## [92] 2. Mahāsārajātakavaṇṇanā

Ukkaṭṭhe sūramicchantīti idaṃ satthā jetavane viharanto āyasmantaṃ ānandattheraṃ ārabbha kathesi. Ekasmiñhi samaye kosalarañño itthiyo cintayiṃsu ‘‘buddhuppādo nāma dullabho, tathā manussapaṭilābho, paripuṇṇāyatanatā ca. Mayañca imaṃ dullabhaṃ khaṇasamavāyaṃ labhitvāpi attano ruciyā vihāraṃ gantvā dhammaṃ vā sotuṃ buddhapūjaṃ vā kātuṃ dānaṃ vā dātuṃ na labhāma, mañjūsāya pakkhittā viya vasāma, rañño kathetvā amhākaṃ dhammaṃ desetuṃ anucchavikaṃ ekaṃ bhikkhuṃ pakkosāpetvā tassa santike dhammaṃ sossāma, tato yaṃ sakkhissāma, taṃ uggaṇhissāma, dānādīni ca puññāni karissāma. Evaṃ no ayaṃ khaṇapaṭilābho saphalo bhavissatī’’ti. Tā sabbāpi rājānaṃ upasaṅkamitvā attanā cintitakāraṇaṃ kathayiṃsu. Rājā ‘‘sādhū’’ti sampaṭicchi.

Athekadivasaṃ rājā uyyānakīḷaṃ kīḷitukāmo uyyānapālaṃ pakkosāpetvā ‘‘uyyānaṃ sodhehī’’ti āha. Uyyānapālo uyyānaṃ sodhento satthāraṃ aññatarasmiṃ rukkhamūle nisinnaṃ disvā rañño santikaṃ gantvā ‘‘suddhaṃ, deva, uyyānaṃ, apicettha aññatarasmiṃ rukkhamūle bhagavā nisinno’’ti āha. Rājā ‘‘sādhu, samma, satthu santike dhammampi sossāmā’’ti alaṅkataratham abhiruhitvā uyyānaṃ gantvā satthu santikaṃ agamāsi.

Tasmiñca samaye chattapāṇi nāmeko anāgāmī upāsako satthu santike dhammaṃ suṇamāno nisinno hoti. Rājā taṃ disvā āsaṅkamāno muhuttaṃ ṭhatvā puna ‘‘sacāyaṃ pāpako bhaveyya, na satthu santike nisīditvā dhammaṃ suṇeyya, apāpakena iminā bhavitabba’’nti cintetvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdi. Upāsako buddhagāravena rañño paccuṭṭhānaṃ vā vandanaṃ vā na akāsi, tenassa rājā anattamano ahosi. Satthā tassa anattamanabhāvaṃ ñatvā upāsakassa guṇaṃ kathesi ‘‘ayaṃ, mahārāja, upāsako bahussuto āgatāgamo kāmesu vītarāgo’’ti rājā ‘‘na iminā orakena bhavitabbaṃ, yassa satthā guṇaṃ vaṇṇetī’’ti cintetvā ‘‘upāsaka, vadeyyāsi yena te attho’’ti āha. Upāsako ‘‘sādhū’’ti sampaṭicchi. Rājā satthu santike dhammaṃ sutvā satthāraṃ padakkhiṇaṃ katvā pakkāmi.

So ekadivasaṃ uparipāsāde mahāvātapānaṃ vivaritvā ṭhito taṃ upāsakaṃ bhuttapātarāsaṃ chattamādāya jetavanaṃ gacchantaṃ disvā pakkosāpetvā evamāha ‘‘tvaṃ kira, upāsaka, bahussuto, amhākañca itthiyo dhammaṃ sotukāmā ceva uggahetukāmā ca, sādhu vatassa sace tāsaṃ dhammaṃ vāceyyāsī’’ti. ‘‘Deva, gihīnaṃ nāma rājantepure dhammaṃ desetuṃ vā vācetuṃ vā nappatirūpaṃ, ayyānaṃ eva patirūpa’’nti. Rājā ‘‘saccaṃ esa vadatī’’ti uyyojetvā itthiyo pakkosāpetvā ‘‘bhadde, ahaṃ tumhākaṃ dhammadesanatthāya ca dhammavācanatthāya ca satthu santikaṃ gantvā ekaṃ bhikkhuṃ yācāmi, asītiyā mahāsāvakesu kataraṃ yācāmī’’ti āha. Tā sabbāpi mantetvā dhammabhaṇḍāgārikaṃ ānandattherameva ārocesuṃ. Rājā satthu santikaṃ gantvā vanditvā ekamantaṃ nisinno evamāha ‘‘bhante, amhākaṃ gehe itthiyo ānandattherassa santike dhammaṃ sotuñca uggaṇhituñca icchanti, sādhu vata sace thero amhākaṃ gehe dhammaṃ deseyya ceva vāceyya cā’’ti. Satthā ‘‘sādhū’’ti sampaṭicchitvā theraṃ āṇāpesi. Tato paṭṭhāya rañño itthiyo therassa santike dhammaṃ suṇanti ceva uggaṇhanti ca.

Athekadivasaṃ rañño cūḷāmaṇi naṭṭho. Rājā tassa naṭṭhabhāvaṃ sutvā amacce āṇāpesi ‘‘sabbe antovaḷañjanake manusse gahetvā cūḷāmaṇiṃ āharāpethā’’ti. Amaccā mātugāme ādiṃ katvā cūḷāmaṇiṃ paripucchantā adisvā mahājanaṃ kilamenti. Taṃ divasaṃ ānandatthero rājanivesanaṃ paviṭṭho. Yathā tā itthiyo pubbe theraṃ disvāva haṭṭhatuṭṭhā dhammaṃ suṇanti ceva uggaṇhanti ca, tathā akatvā sabbā domanassappattāva ahesuṃ. Tato therena ‘‘kasmā tumhe ajja evarūpā jātā’’ti pucchitā evamāhaṃsu ‘‘bhante, rañño cūḷāmaṇiṃ pariyesāmāti amaccā mātugāme upādāya antovaḷañjanake kilamenti, na jānāma kassa ‘kiṃ bhavissatī’ti, tenamha domanassappattā’’ti. Thero ‘‘mā cintayitthā’’ti tā samassāsetvā rañño santikaṃ gantvā paññattāsane nisīditvā ‘‘maṇi kira te, mahārāja, naṭṭho’’ti pucchi. ‘‘Āma, bhante’’ti. ‘‘Asakkhi pana taṃ āharāpetu’’nti. ‘‘Bhante, sabbaṃ antojanaṃ gahetvā kilamentopi na sakkomi āharāpetu’’nti. ‘‘Mahārāja, mahājanaṃ akilametvāva āharaṇūpāyo atthī’’ti. ‘‘Kataro, bhante’’ti? ‘‘Piṇḍadānaṃ, mahārājā’’ti. ‘‘Kataraṃ piṇḍadānaṃ, bhante’’ti? ‘‘Mahārāja, yattakesu āsaṅkā atthi, te gahetvā ekekassa ekekaṃ palālapiṇḍaṃ vā mattikāpiṇḍaṃ vā datvā ‘imaṃ paccūsakāle āharitvā asukaṭṭhāne nāma pātethā’ti vattabbaṃ. Yena gahito bhavissati, so tasmiṃ pakkhipitvā āharissati. Sace paṭhamadivaseyeva pātenti, iccetaṃ kusalaṃ. No ce pātenti, dutiyadivasepi tatiyadivasepi tatheva kātabbaṃ. Evaṃ mahājano ca na kilamissati, maṇiñca labhissasī’’ti evaṃ vatvā thero agamāsi.

Rājā vuttanayeneva tayo divase dāpesi, neva maṇiṃ āhariṃsu. Thero tatiyadivase āgantvā ‘‘kiṃ, mahārāja, pātito maṇī’’ti pucchi. ‘‘Na pātenti, bhante’’ti. ‘‘Tena hi, mahārāja, mahātalasmiṃyeva paṭicchannaṭṭhāne mahācāṭiṃ ṭhapāpetvā udakassa pūrāpetvā sāṇiṃ parikkhipāpetvā ‘sabbe antovaḷañjanakamanussā ca itthiyo ca uttarāsaṅgaṃ katvā ekekova antosāṇiṃ pavisitvā hatthaṃ dhovitvā āgacchantū’ti vadehī’’ti thero imaṃ upāyaṃ ācikkhitvā pakkāmi. Rājā tathā kāresi. Maṇicoro cintesi ‘‘dhammabhaṇḍāgāriko imaṃ adhikaraṇaṃ ādāya maṇiṃ adassetvā osakkissatīti aṭṭhānametaṃ, pātetuṃ dāni vaṭṭatī’’ti maṇiṃ paṭicchannaṃ katvā ādāya antosāṇiṃ pavisitvā cāṭiyaṃ pātetvā nikkhami. Sabbesaṃ nikkhantakāle udakaṃ chaḍḍetvā maṇiṃ addasaṃsu. Rājā ‘‘theraṃ nissāya mahājanaṃ akilametvāva me maṇi laddho’’ti tussi, antovaḷañjanakamanussāpi ‘‘theraṃ nissāya mahādukkhato muttamhā’’ti tussiṃsu. ‘‘Therassānubhāvena rañño cūḷāmaṇi laddho’’ti therassānubhāvo sakalanagare ceva bhikkhusaṅghe ca pākaṭo jāto.

Dhammasabhāyaṃ sannisinnā bhikkhū therassa guṇaṃ vaṇṇayiṃsu ‘‘āvuso, ānandatthero attano bahussutatāya paṇḍiccena upāyakusalatāya mahājanaṃ akilametvā upāyeneva rañño maṇiṃ dassesī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāni ānandeneva parahatthagataṃ bhaṇḍaṃ dassitaṃ, pubbepi paṇḍitā mahājanaṃ akilametvā upāyeneva tiracchānahatthagataṃ bhaṇḍaṃ dassayiṃsū''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sabbasippesu nipphattiṃ patto tasseva amacco ahosi. Athekadivasaṃ rājā mahantena parivārena uyyānaṃ gantvā vanantarāni vicaritvā udakakīḷaṃ kīḷitukāmo maṅgalapokkharaṇiṃ otaritvā itthāgārampi pakkosi. Itthiyo attano attano sīsūpagagīvūpagādīni ābharaṇāni omuñcitvā uttarāsaṅgesu pakkhipitvā samuggapiṭṭhesu ṭhapetvā dāsiyo paṭicchāpetvā pokkharaṇiṃ otariṃsu. Athekā uyyānamakkaṭī sākhantare nisinnā deviṃ piḷandhanāni omuñcitvā uttarāsaṅge pakkhipitvā samuggapiṭṭhe ṭhapayamānaṃ disvā tassā muttāhāraṃ piḷandhitukāmā hutvā dāsiyā pamādaṃ olokayamānā nisīdi, dāsīpi taṃ rakkhamānā tahaṃ tahaṃ oloketvā nisinnāyeva niddāyituṃ ārabhi. Makkaṭī tassā pamādabhāvaṃ ñatvā vātavegena otaritvā mahāmuttāhāraṃ gīvāya paṭimuñcitvā vātavegena uppatitvā sākhantare nisīditvā aññāsaṃ makkaṭīnaṃ dassanabhayena ekasmiṃ rukkhasusiraṭṭhāne ṭhapetvā upasantūpasantā viya taṃ rakkhamānā nisīdi.

Sāpi kho dāsī paṭibujjhitvā muttāhāraṃ apassantī kampamānā aññaṃ upāyaṃ adisvā ''puriso deviyā muttāhāraṃ gahetvā palāto''ti mahāviravaṃ viravi. Ārakkhamanussā tato tato sannipatitvā tassā vacanaṃ sutvā rañño ārocayiṃsu. Rājā ''coraṃ gaṇhathā''ti āha. Purisā uyyānā nikkhamitvā ''coraṃ gaṇhatha, coraṃ gaṇhathā''ti ito cito ca olokenti. Atheko jānapado balikārakapuriso taṃ saddaṃ sutvā kampamāno palāyi. Taṃ disvā rājapurisā ''ayaṃ coro bhavissatī''ti anubandhitvā taṃ gahetvā pothetvā ''are, duṭṭhacora, evaṃ mahāsāraṃ nāma piḷandhanaṃ avaharissasī''ti paribhāsiṃsu. So cintesi ''sacāhaṃ 'na gaṇhāmī'ti vakkhāmi, ajja me jīvitaṃ natthi, pothentāyeva maṃ māressanti, sampaṭicchāmi na''nti. So ''āma, sāmi, gahitaṃ me''ti āha. Atha naṃ bandhitvā rañño santikaṃ ānayiṃsu. Rājāpi naṃ pucchi ''gahitaṃ te mahāsārapiḷandhana''nti? ''Āma, devā''ti. ''Idāni taṃ kaha''nti. ''Deva, mayā mahāsāraṃ nāma mañcapīṭhampi na diṭṭhapubbaṃ, seṭṭhi pana maṃ mahāsārapiḷandhanaṃ gaṇhāpesi, sohaṃ taṃ gahetvāva tassa adāsiṃ, so naṃ jānātī''ti.

Rājā seṭṭhiṃ pakkosāpetvā ''gahitaṃ te imassa hatthato mahāsārapiḷandhana''nti pucchi. ''Āma, devā''ti. ''Kahaṃ ta''nti. ''Purohitassa me dinna''nti. Purohitampi pakkosāpetvā tatheva pucchi, sopi sampaṭicchitvā ''gandhabbassa me dinna''nti āha. Tampi pakkosāpetvā ''purohitassa hatthato te mahāsārapiḷandhanaṃ gahita''nti pucchi. ''Āma, devā''ti. ''Kahaṃ ta''nti. ''Kilesavasena me vaṇṇadāsiyā dinna''nti. Tampi pakkosāpetvā pucchi, sā ''na gaṇhāmī''ti āha. Te pañca jane pucchantānaññeva sūriyo atthaṃ gato. Rājā ''idāni vikālo jāto, sve jānissāmā''ti te pañca jane amaccānaṃ datvā nagaraṃ pāvisi.

Bodhisatto cintesi – ''idaṃ piḷandhanaṃ antovaḷañje naṭṭhaṃ, ayañca gahapatiko bahivaḷañjo, dvārepi balavārakkho, tasmā antovaḷañjanakānampi taṃ gahetvā palāyituṃ na sakkā. Evaṃ neva bahivaḷañjanakānaṃ, na anto, uyyāne vaḷañjanakānaṃ gahaṇūpāyo dissati. Iminā duggatamanussena 'seṭṭhissa me dinna'nti kathentena attano mokkhatthāya kathitaṃ bhavissati, seṭṭhināpi 'purohitassa me dinna'nti kathentena 'ekato hutvā nittharissāmī'ti cintetvā kathitaṃ bhavissati, purohitenāpi 'gandhabbassa me dinna'nti kathentena 'bandhanāgāre gandhabbaṃ nissāya sukhena vasissāmā'ti cintetvā kathitaṃ bhavissati, gandhabbenāpi 'vaṇṇadāsiyā me dinna'nti kathentena 'ekantena anukkaṇṭhitā bhavissāmā'ti cintetvā kathitaṃ bhavissati, imehi pañcahipi corehi na bhavitabbaṃ, uyyāne makkaṭā bahū, piḷandhanena ekissā makkaṭiyā hatthe āruḷhena bhavitabba''nti. So rājānaṃ upasaṅkamitvā ''mahārāja, core amhākaṃ niyyādetha, mayaṃ taṃ kiccaṃ sodhessāmā''ti āha. Rājā ''sādhu, paṇḍita, sodhehī''ti tassa niyyādesi.

Bodhisatto attano dāsapurise pakkosāpetvā te pañca jane ekasmiṃyeva ṭhāne vasāpetvā samantā ārakkhaṃ katvā kaṇṇaṃ datvā ''yaṃ te aññamaññaṃ kathenti, taṃ mayhaṃ ārocethā''ti vatvā pakkāmi. Te tathā akaṃsu. Tato manussānaṃ sannisinnavelāya seṭṭhi taṃ gahapatikaṃ āha – ''are, duṭṭhagahapati, tayā ahaṃ, mayā vā tvaṃ kahaṃ diṭṭhapubbo, kadā te mayhaṃ piḷandhanaṃ dinna''nti āha. So ''sāmi mahāseṭṭhi, ahaṃ mahāsāraṃ nāma rukkhasārapādakaṃ mañcapīṭhampi na jānāmi, 'taṃ nissāya pana mokkhaṃ labhissāmī'ti evaṃ avacaṃ, mā me kujjha, sāmī''ti āha. Purohitopi seṭṭhiṃ āha ''mahāseṭṭhi, tvaṃ iminā attano adinnakameva mayhaṃ kathaṃ adāsī''ti? ''Mayampi dve issarā, amhākaṃ ekato hutvā ṭhitakāle kammaṃ khippaṃ nipphajjissatī''ti kathesinti. Gandhabbopi purohitaṃ āha ''brāhmaṇa, kadā tayā mayhaṃ piḷandhanaṃ dinna''nti? ''Ahaṃ taṃ nissāya vasanaṭṭhāne sukhaṃ vasissāmī''ti kathesinti. Vaṇṇadāsīpi gandhabbaṃ āha ''are duṭṭhagandhabba, ahaṃ kadā tava santikaṃ gatapubbā, tvaṃ vā mama santikaṃ āgatapubbo, kadā te mayhaṃ piḷandhanaṃ dinna''nti? Bhagini kiṃkāraṇā kujjhasi, ''amhesu pañcasu ekato vasantesu gharāvāso bhavissati, anukkaṇṭhamānā sukhaṃ vasissāmā''ti kathesinti. Bodhisatto payojitamanussānaṃ santikā taṃ kathaṃ sutvā tesaṃ tathato acorabhāvaṃ ñatvā ''makkaṭiyā gahitapiḷandhanaṃ upāyeneva pātessāmī''ti geṇḍumayāni bahūni piḷandhanāni kāretvā uyyāne makkaṭiyo gāhāpetvā hatthapādagīvāsu geṇḍupiḷandhanāni piḷandhāpetvā vissajjesi. Itarā makkaṭī piḷandhanaṃ rakkhamānā uyyāne eva nisīdi.

Bodhisatto manusse āṇāpesi ''gacchatha tumhe, uyyāne sabbā makkaṭiyo upadhāretha, yassā taṃ piḷandhanaṃ passatha, taṃ uttāsetvā piḷandhanaṃ gaṇhathā''ti. Tāpi kho makkaṭiyo ''piḷandhanaṃ no laddha''nti tuṭṭhapahaṭṭhā uyyāne vicarantiyo tassā santikaṃ gantvā ''passa amhākaṃ piḷandhana''nti āhaṃsu. Sā makkaṭī asahamānā ''kiṃ iminā geṇḍupiḷandhanenā''ti muttāhāraṃ piḷandhitvā nikkhami. Atha naṃ te purisā disvā piḷandhanaṃ chaḍḍāpetvā āharitvā bodhisattassa adaṃsu. So taṃ ādāya rañño dassetvā ''idaṃ te deva piḷandhanaṃ, te pañcapi acorā, idaṃ pana uyyāne makkaṭiyā ābhata''nti āha. ''Kathaṃ pana te, paṇḍita, makkaṭiyā hatthaṃ āruḷhabhāvo ñāto, kathaṃ te gahita''nti? So sabbaṃ ācikkhi. Rājā tuṭṭhamānaso ''saṅgāmasīsādīsu nāma sūrādayo icchitabbā hontī''ti bodhisattassa thutiṃ karonto imaṃ gāthamāha –

92. ''Ukkaṭṭhe sūramicchanti, mantīsu akutūhalaṃ;
Piyañca annapānamhi, atthe jāte ca paṇḍita''nti.

Tattha **ukkaṭṭhe**ti upakaṭṭhe, ubhatobyūḷhe saṅgāme sampahāre vattamāneti attho. **Sūramicchantī**ti asaniyāpi matthake patamānāya apalāyinaṃ sūraṃ icchanti, tasmiṃ khaṇe evarūpo saṅgāmayodho patthetabbo hoti. **Mantīsu akutūhala**nti kattabbākattabbakiccaṃ sammantanakāle uppanne mantīsu yo akutūhalo avikiṇṇavāco mantaṃ na bhindati, taṃ icchanti, tādiso tesu ṭhānesu patthetabbo hoti. **Piyañca annapānamhī**ti madhure annapāne paccupaṭṭhite sahaparibhuñjanatthāya piyapuggalaṃ patthenti, tādiso tasmiṃ kāle patthetabbo hoti. **Atthe jāte ca paṇḍita**nti atthagambhīre dhammagambhīre kismiñcideva kāraṇe vā pañhe vā uppanne paṇḍitaṃ vicakkhaṇaṃ icchanti. Tathārūpo hi tasmiṃ samaye patthetabbo hotīti.

Evaṃ rājā bodhisattaṃ vaṇṇetvā thometvā ghanavassaṃ vassento mahāmegho viya sattāhi ratanehi pūjetvā tassovāde ṭhatvā dānādīni puññāni katvā yathākammaṃ gato, bodhisattopi yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā therassa guṇaṃ kathetvā jātakaṃ samodhānesi – ''tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi''nti.

Mahāsārajātakavaṇṇanā dutiyā.

## [93] 3. Vissāsabhojanajātakavaṇṇanā

Na vissase avissattheti idaṃ satthā jetavane viharanto vissāsabhojanaṃ ārabbha kathesi. Tasmiṃ kira samaye yebhuyyena bhikkhū ''mātarā no dinnaṃ, pitarā no dinnaṃ, bhātarā, bhaginiyā, cūḷamātarā, cūḷapitarā, mātulena, mātulāniyā dinnaṃ. Amhākaṃ gihikālepi bhikkhukālepi ete dātuṃ yuttarūpāvā''ti ñātīhi dinne cattāro paccaye vissatthā hutvā apaccavekkhitvā paribhuñjanti. Satthā taṃ kāraṇaṃ ñatvā ''bhikkhūnaṃ mayā dhammadesanaṃ kātuṃ vaṭṭatī''ti bhikkhū sannipātāpetvā ''bhikkhave, bhikkhunā nāma ñātīhipi aññātīhipi dinnake cattāro paccaye paccavekkhitvāva paribhogo kātabbo.

Apaccavekkhitvā paribhogaṃ katvā hi kālaṃ kurumāno bhikkhu yakkhapetaattabhāvato na muccati, apaccavekkhitaparibhogo nāmesa visaparibhogasadiso. Visañhi vissāsikena dinnakampi avissāsikena dinnakampi māretiyeva. Pubbepi vissāsena dinnaṃ visaṃ paribhuñjitvā jīvitakkhayaṃ pattā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhavo seṭṭhi ahosi. Tasseko gopālako kiṭṭhasambādhasamaye gāvo gahetvā araññaṃ pavisitvā tattha gosālaṃ katvā rakkhanto vasati. Seṭṭhino ca kālena kālaṃ gorasaṃ āharati. Athassa gosālāya avidūre sīho nivāsaṃ gaṇhi. Gāvīnaṃ sīhasantāsena milātānaṃ khīraṃ mandaṃ ahosi. Atha naṃ ekadivasaṃ sappiṃ ādāya āgataṃ seṭṭhi pucchi ''kiṃ nu kho, samma gopālaka, mandaṃ sappī''ti? So taṃ kāraṇaṃ ācikkhi. ''Atthi pana, samma, tassa sīhassa katthaci paṭibandho''ti? ''Atthissa sāmi, ekāya migamātukāya saddhiṃ saṃsaggo''ti. ''Sakkā pana taṃ gāhāpetu''nti? ''Sakkā, sāmī''ti. ''Tena hi taṃ gahetvā tassā nalāṭato paṭṭhāya sarīre lomāni visena punappunaṃ rajitvā sukkhāpetvā dve tayo divase atikkāmetvā taṃ migamātukaṃ vissajjehi, so tassā sinehena sarīraṃ lehitvā jīvitakkhayaṃ pāpuṇissati. Athassa cammanakhadāṭhā ceva vasañca maṃsañca gahetvā āgaccheyyāsī''ti halāhalavisaṃ datvā uyyojesi.

So gopālako jālaṃ khipitvā upāyena taṃ migamātukaṃ gaṇhitvā tathā akāsi. Sīho taṃ disvāva balavasinehena tassā sarīraṃ lehitvā jīvitakkhayaṃ pāpuṇi. Gopālakopi cammādīni gahetvā bodhisattassa santikaṃ agamāsi. Bodhisatto taṃ kāraṇaṃ ñatvā ''paresu sineho nāma na kātabbo, evaṃ balasampannopi sīho migarājā kilesavasena saṃsaggaṃ nissāya migamātukāya sarīraṃ lehanto visaparibhogaṃ katvā jīvitakkhayaṃ patto''ti vatvā sampattaparisāya dhammaṃ desento imaṃ gāthamāha –

93. ''Na vissase avissatthe, vissatthepi na vissase;
Vissāsā bhayamanveti, sīhaṃva migamātukā''ti.

Tatrāyaṃ saṅkhepattho – yo pubbe sabhayo attani avissattho ahosi, tasmiṃ **avissatthe,** yo pubbepi nibbhayo attani vissāsikoyeva, tasmiṃ **vissatthepi na vissase,** neva vissāsaṃ kareyya. Kiṃkāraṇā? **Vissāsā bhayamanveti,** yo hi mittepi amittepi vissāso, tato bhayameva āgacchati. Kathaṃ? **Sīhaṃva migamātukā,** yathā mittasanthavavasena katavissāsāya migamātukāya santikā sīhassa bhayaṃ anveti, upagataṃ sampattanti attho. Yathā vā vissāsavasena sīhaṃ migamātukā anvetā upagatātipi attho.

Evaṃ bodhisatto sampattaparisāya dhammaṃ desetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā mahāseṭṭhi ahameva ahosi''nti.

Vissāsabhojanajātakavaṇṇanā tatiyā.

[94] 4. Lomahaṃsajātakavaṇṇanā

Sotatto sosinno cevāti idaṃ satthā vesāliṃ upanissāya pāṭikārāme viharanto sunakkhattaṃ ārabbha kathesi. Ekasmiñhi samaye sunakkhatto satthu upaṭṭhāko hutvā pattacīvaramādāya vicaramāno korakkhattiyassa dhammaṃ rocento dasabalassa pattacīvaraṃ niyyādetvā korakkhattiyaṃ nissāya vasati. Tassa kālakañjikaasurayoniyaṃ nibbattakāle gihi hutvā ''natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito, na so niyyāti takkarassa sammā dukkhakkhayāyā''ti (ma. ni. 1.146) vesāliyaṃ tiṇṇaṃ pākārānaṃ antare vicaranto satthu avaṇṇaṃ bhāsati.

Athāyasmā sāriputto piṇḍāya caranto tassevaṃ avaṇṇaṃ bhāsantassa sutvā piṇḍapātapaṭikkanto tamatthaṃ bhagavato ārocesi. Bhagavā ''kodhano, sāriputta, sunakkhatto moghapuriso, kodhavasenevamāha, kodhavasenāpi pana ‘na so niyyāti takkarassa sammā dukkhakkhayāyā’ti vadanto ajānitvāpi mayhaṃ guṇameva bhāsati. Na kho pana so moghapuriso mayhaṃ guṇaṃ jānāti. Mayhañhi, sāriputta, cha abhiññā nāma atthi, ayampi me uttarimanussadhammova. Dasabalañāṇāni atthi, catuvesārajjañāṇaṃ atthi, catuyoniparicchedakañāṇaṃ atthi, pañcagatiparicchedakañāṇaṃ atthi, ayampi me uttarimanussadhammova. Evaṃ uttarimanussadhammasamannāgataṃ pana maṃ yo evaṃ vadeyya ‘natthi samaṇassa gotamassa uttarimanussadhammo’ti, so taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye’’ti evaṃ attano vijjamānaṃ uttarimanussadhammassa guṇaṃ kathetvā ‘‘sunakkhatto kira, sāriputta, korakkhattiyassa dukkarakārikāya micchātape pasanno, micchātape pasīdantena pana mayi eva pasīdituṃ vaṭṭati. Ahañhi ito ekanavutikappamatthake ‘atthi nu kho ettha sāro’ti bāhirakaṃ micchātapaṃ vīmaṃsanto caturaṅgasamannāgataṃ brahmacariyavāsaṃ vasiṃ, tapassī sudaṃ homi paramatapassī, lūkho sudaṃ homi paramalūkho, jegucchī sudaṃ homi paramajegucchī, pavivitto sudaṃ homi paramapavivitto’’ti vatvā therena yācito atītaṃ āhari.

Atīte ekanavutikappamatthake bodhisatto ‘‘bāhirakatapaṃ vīmaṃsissāmī’’ti ājīvakapabbajjaṃ pabbajitvā acelako ahosi rajojalliko, pavivitto ahosi ekavihārī. Manusse disvā migo viya palāyi, mahāvikatibhojano ahosi, vacchakagomayādīni paribhuñji, appamādavihāratthāya araññe ekasmiṃ bhiṃsanake vanasaṇḍe vihāsi. Tasmimpi viharanto himapātasamaye antaraṭṭhake rattiṃ vanasaṇḍā nikkhamitvā abbhokāse viharitvā sūriye uggate vanasaṇḍaṃ pavisati. So yathā rattiṃ abbhokāse himodakena tinto, tatheva divā vanasaṇḍato paggharantehi udakabindūhi temayi. Evaṃ ahorattaṃ sītadukkhaṃ anubhoti. Gimhānaṃ pana pacchime māse divā abbhokāse viharitvā rattiṃ vanasaṇḍaṃ pavisati. So yathā divā abbhokāse ātapena pariḷāhappatto, tatheva rattiṃ nivāte vanasaṇḍe pariḷāhaṃ pāpuṇāti, sarīrā sedadhārā muccanti. Athassa pubbe assutapubbā ayaṃ gāthā paṭibhāsi –

94. ‘‘Sotatto sosinno ceva, eko bhiṃsanake vane;
Naggo na caggimāsīno, esanāpasuto munī’’ti.

Tattha **sotatto**ti sūriyasantāpena suṭṭhu tatto. **Sosinno**ti himodakena susinno suṭṭhu tinto. **Eko bhiṃsanake vane**ti yattha paviṭṭhānaṃ yebhuyyena lomāni haṃsanti, tathārūpe bhiṃsanakevanasaṇḍe eko adutiyova ahosinti dīpeti. **Naggo na caggimāsīno**ti naggo ca na ca aggimāsīno. Tathā sītena pīḷiyamānopi neva nivāsanapārupanaṃ vā ādiyiṃ, na ca aggiṃ āgamma nisīdinti dīpeti. **Esanāpasuto**ti abrahmacariyepi tasmiṃ brahmacariyasaññī hutvā ‘‘brahmacariyamevetaṃ esanā gavesanā upāyo brahmalokassā’’ti evaṃ tāya brahmacariyesanāya pasuto anuyutto ussukkaṃ āpanno ahosinti dasseti. **Munī**ti ‘‘muni kho esa monatthāya paṭipanno’’ti evaṃ lokena sambhāvito ahosinti dīpeti.

Evaṃ caturaṅgasamannāgataṃ brahmacariyaṃ caritvā bodhisatto maraṇakāle upaṭṭhitaṃ nirayanimittaṃ disvā ‘‘idaṃ vatasamādānaṃ niratthaka’’nti ñatvā taṅkhaṇaññeva taṃ laddhiṃ bhinditvā sammādiṭṭhiṃ gahetvā devaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘ahaṃ tena samayena so ājīvako ahosi’’nti.

Lomahaṃsajātakavaṇṇanā catutthā.

## [95] 5. Mahāsudassanajātakavaṇṇanā

Aniccā vata saṅkhārāti idaṃ satthā parinibbānamañce nipanno ānandattherassa ‘‘mā, bhante, bhagavā imasmiṃ khuddakanagarake’’tyādivacanaṃ (dī. ni. 2.210) ārabbha kathesi. Tathāgate hi jetavane viharante sāriputtatthero kattikapuṇṇamāyaṃ nāḷakagāmake jātovarake parinibbāyi, mahāmoggallāno kattikamāsasseva kāḷapakkhaamāvasiyaṃ. Evaṃ parinibbute aggasāvakayuge ‘‘ahampi kusinārāyaṃ parinibbāyissāmī’’ti anupubbena cārikaṃ caramāno tattha gantvā yamakasālānamantare uttarasīsake mañcake anuṭṭhānaseyyāya nipajji. Atha naṃ āyasmā ānandatthero ‘‘mā, bhante, bhagavā imasmiṃ khuddakanagarake visame ujjaṅgalanagarake, sākhānagarake parinibbāyi, aññesaṃ campārājagahādīnaṃ mahānagarānaṃ aññatarasmiṃ bhagavā parinibbāyatū’’ti yāci. Satthā ‘‘mā, ānanda, imaṃ ‘khuddakanagarakaṃ, ujjaṅgalanagarakaṃ sākhānagaraka’nti vadehi, ahañhi pubbe sudassanacakkavattirājakāle imasmiṃ nagare vasiṃ, tadā idaṃ dvādasayojanikena ratanapākārena parikkhittaṃ mahānagaraṃ ahosī’’ti vatvā therena yācito atītaṃ āharanto **mahāsudassanasuttaṃ** (dī. ni. 2.241 ādayo) kathesi.

Tadā pana mahāsudassanaṃ sudhammapāsādā otaritvā avidūre sattaratanamaye tālavane paññattasmiṃ kappiyamañcake dakkhiṇena passena anuṭṭhānaseyyāya nipannaṃ disvā ‘‘imāni te, deva, caturāsīti nagarasahassāni kusāvatirājadhānippamukhāni, ettha chandaṃ karohī’’ti subhaddāya deviyā vutte mahāsudassano ‘‘mā devi evaṃ avaca, atha kho ‘ettha chandaṃ vinehi, mā apekkhaṃ akāsī’ti evaṃ maṃ ovadā’’ti vatvā ‘‘kiṃkāraṇā, devā’’ti pucchito ‘‘ajjāhaṃ kālakiriyaṃ karissāmī’’ti. Atha naṃ devī rodamānā akkhīni puñchitvā kicchena kasirena tathā vatvā rodi paridevi. Sesāpi caturāsītisahassaitthiyo rodiṃsu parideviṃsu. Amaccādīsupi ekopi adhivāsetuṃ nāsakkhi, sabbepi rodiṃsu. Bodhisatto ‘‘alaṃ, bhaṇe, mā saddamakatthā’’ti sabbe nivāretvā deviṃ āmantetvā ‘‘mā tvaṃ devi rodi, mā paridevi. Tilaphalamattopi hi saṅkhāro nicco nāma natthi, sabbepi aniccā bhedanadhammā evā’’ti vatvā deviṃ ovadanto imaṃ gāthamāha –

95. ‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho’’ti.

Tattha **aniccā vata saṅkhārā**ti bhadde subhaddādevi, yattakā kehici paccayehi samāgantvā katā khandhāyatanādayo saṅkhārā, sabbe te aniccāyeva nāma. Etesu hi rūpaṃ aniccaṃ…pe… viññāṇaṃ aniccaṃ. Cakkhu aniccaṃ…pe… dhammā aniccā. Yaṃkiñci saviññāṇakaṃ aviññāṇakaṃ ratanaṃ, sabbaṃ taṃ aniccameva. Iti ‘‘aniccā vata saṅkhārā’’ti gaṇha. Kasmā? **Uppādavayadhammino**ti, sabbe hete uppādadhammino ceva vayadhammino ca uppajjanabhijjanasabhāvāyeva, tasmā ‘‘aniccā’’ti veditabbā. Yasmā ca aniccā, tasmā **uppajjitvā nirujjhanti,** uppajjitvā ṭhitiṃ patvāpi nirujjhantiyeva. Sabbeva hete nibbattamānā uppajjanti nāma, bhijjamānā nirujjhanti nāma. Tesaṃ uppāde satiyeva ca ṭhiti nāma hoti, ṭhitiyā satiyeva bhaṅgo nāma hoti, na hi anuppannassa ṭhiti nāma, nāpi ṭhitaṃ abhijjanakaṃ nāma atthi. Iti sabbepi saṅkhārā tīṇi lakkhaṇāni patvā tattha tattheva nirujjhanti, tasmā sabbepime aniccā khaṇikā ittarā adhuvā pabhaṅguno calitā samīritā anaddhaniyā payātā tāvakālikā nissārā, tāvakālikaṭṭhena māyāmarīcipheṇasadisā. Tesu bhadde subhaddādevi, kasmā sukhasaññaṃ uppādesi, evaṃ pana gaṇha **tesaṃ vūpasamo sukho**ti, sabbavaṭṭavūpasamanato tesaṃ vūpasamo nāma nibbānaṃ, tadevekaṃ ekantato sukhaṃ, tato aññaṃ sukhaṃ nāma natthīti.

Evaṃ mahāsudassano amatamahānibbānena desanāya kūṭaṃ gahetvā avasesassapi mahājanassa ‘‘dānaṃ detha, sīlaṃ rakkhatha, uposathakammaṃ karothā’’ti ovādaṃ datvā devalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā subhaddā devī rāhulamātā ahosi, pariṇāyakaratanaṃ rāhulo, sesaparisā buddhaparisā, mahāsudassano pana ahameva ahosi’’nti.

Mahāsudassanajātakavaṇṇanā pañcamā.

## [96] 6. Telapattajātakavaṇṇanā

Samatittikaṃ anavasesakanti idaṃ satthā sumbharaṭṭhe sedakaṃ nāma nigamaṃ upanissāya aññatarasmiṃ vanasaṇḍe viharanto janapadakalyāṇisuttaṃ ārabbha kathesi. Tatra hi bhagavā –

> ‘‘Seyyathāpi, bhikkhave, ‘janapadakalyāṇī janapadakalyāṇī’ti kho, bhikkhave, mahājanakāyo sannipateyya, sā kho panassa janapadakalyāṇī paramapāsāvinī nacce, paramapāsāvinī gīte. ‘Janapadakalyāṇī naccati gāyatī’ti kho, bhikkhave, bhiyyosomattāya mahājanakāyo sannipateyya. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo

> dukkhapaṭikūlo. Tamenaṃ evaṃ vadeyya ‘‘ayaṃ te, ambho purisa, samatittiko telapatto antarena ca mahājanakāyassa antarena ca janapadakalyāṇiyā pariharitabbo, puriso ca taṃ ukkhittāsiko piṭṭhito piṭṭhito anubandhissati ‘yattheva naṃ thokampi chaḍḍessasi, tattheva te sīsaṃ pātessāmī’’’ti. ‘‘Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ telapattaṃ amanasikaritvā bahiddhā pamādaṃ āhareyyā’’ti? ‘‘No hetaṃ, bhante’’. Upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya. Ayamevettha attho – ‘samatittiko telapatto’ti kho, bhikkhave, kāyagatāyetaṃ satiyā adhivacanaṃ. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ ‘kāyagatā no sati bhāvitā bhavissati susamāraddhā’ti evañhi vo, bhikkhave, sikkhitabba’’nti (saṃ. ni. 5.386) –

Idaṃ janapadakalyāṇisuttaṃ sātthaṃ sabyañjanaṃ kathesi.

Tatrāyaṃ saṅkhepattho – **janapadakalyāṇī**ti janapadamhi kalyāṇī uttamā chasarīradosarahitā pañcakalyāṇasamannāgatā. Sā hi yasmā nātidīghā, nātirassā, nātikisā, nātithūlā, nātikāḷā, nāccodātā, atikkantā mānusakavaṇṇaṃ, apattā dibbavaṇṇaṃ, tasmā chasarīradosarahitā. Chavikalyāṇaṃ, maṃsakalyāṇaṃ, nhārukalyāṇaṃ, aṭṭhikalyāṇaṃ, vayokalyāṇanti imehi pana pañcahi kalyāṇehi samannāgatattā pañcakalyāṇasamannāgatā nāma. Tassā hi āgantukobhāsakiccaṃ nāma natthi, attano sarīrobhāseneva dvādasahatthe ṭhāne ālokaṃ karoti, piyaṅgusāmā vā hoti suvaṇṇasāmā vā. Ayamassā **chavikalyāṇatā**. Cattāro panassā hatthapādā mukhapariyosānañca lākhārasaparikammakataṃ viya rattapavāḷarattakambalasadisaṃ hoti. Ayamassā **maṃsakalyāṇatā**. Vīsati nakhapattāni maṃsato amuttaṭṭhāne lākhārasapūritāni viya, muttaṭṭhāne khīradhārāsadisāni. Ayamassā **nhārukalyāṇatā**. Dvattiṃsa dantā suphusitā sudhotavajirapanti viya khāyanti. Ayamassā **aṭṭhikalyāṇatā**. Vīsativassasatikāpi pana samānā soḷasavassuddesikā viya hoti nibbalipalitā. Ayamassā **vayokalyāṇatā**.

Paramapāsāvinīti ettha pana pasavanaṃ pasavo, pavattīti attho. Pasavo eva pāsāvo, paramo pāsāvo paramapāsāvo, so assā atthīti paramapāsāvinī. Nacce ca gīte ca uttamappavatti seṭṭhakiriyā. Uttamameva naccaṃ naccati, gītañca gāyatīti vuttaṃ hoti.

Atha puriso āgaccheyyāti na attano ruciyā āgaccheyya, ayaṃ panettha adhippāyo – athevaṃ mahājanamajjhe janapadakalyāṇiyā naccamānāya ‘‘sādhu sādhū’’ti sādhukāresu aṅguliphoṭanesu celukkhepesu ca pavattamānesu taṃ pavattiṃ sutvā rājā bandhanāgārato ekaṃ corapurisaṃ pakkosāpetvā nigaḷāni chinditvā samatittikaṃ suparipuṇṇaṃ telapattaṃ tassa hatthe datvā ubhohi hatthehi daḷhaṃ gāhāpetvā ekaṃ asihatthaṃ purisaṃ āṇāpesi ‘‘etaṃ gahetvā janapadakalyāṇiyā samajjaṭṭhānaṃ gaccha. Yattheva cesa pamādaṃ āgamma ekampi telabinduṃ chaḍḍeti, tatthevassa sīsaṃ chindā’’ti. So puriso asiṃ ukkhipitvā taṃ tajjento tattha nesi. So maraṇabhayatajjito jīvitukāmatāya pamādavasena taṃ amanasikaritvā sakimpi akkhīni ummīletvā taṃ janapadakalyāṇiṃ na olokesi. Evaṃ bhūtapubbamevetaṃ vatthu, sutte pana parikappavasenetaṃ vuttanti veditabbaṃ.

Upamā kho myāyanti ettha pana telapattassa tāva kāyagatāsatiyā opammasaṃsandanaṃ katameva. Ettha pana rājā viya kammaṃ daṭṭhabbaṃ, asi viya kilesā, ukkhittāsikapuriso viya māro, telapattahattho puriso viya kāyagatāsatibhāvako vipassakayogāvacaro. Iti bhagavā ‘‘kāyagatāsatiṃ bhāvetukāmena bhikkhunā telapattahatthena tena purisena viya satiṃ avissajjetvā appamattena kāyagatāsati bhāvetabbā’’ti imaṃ suttaṃ āharitvā dassesi.

Bhikkhū imaṃ suttañca atthañca sutvā evamāhaṃsu – ‘‘dukkaraṃ, bhante, tena purisena kataṃ tathārūpiṃ janapadakalyāṇiṃ anoloketvā telapattaṃ ādāya gacchantenā’’ti. Satthā ‘‘na, bhikkhave, tena dukkaraṃ kataṃ, sukaramevetaṃ. Kasmā? Ukkhittāsikena purisena santajjetvā nīyamānatāya. Yaṃ pana pubbe paṇḍitā appamādena satiṃ avissajjetvā abhisaṅkhataṃ dibbarūpampi indriyāni bhinditvā anoloketvāva gantvā rajjaṃ pāpuṇiṃsu, etaṃ dukkara’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa rañño puttasatassa sabbakaniṭṭho hutvā nibbatti, so anupubbena viññutaṃ pāpuṇi. Tadā ca rañño gehe paccekabuddhā bhuñjanti, bodhisatto tesaṃ veyyāvaccaṃ karoti. So ekadivasaṃ cintesi ‘‘mama bahū bhātaro, lacchāmi nu kho ahaṃ imasmiṃ nagare kulasantakaṃ rajjaṃ, udāhu no’’ti? Athassa etadahosi ‘‘paccekabuddhe pucchitvā jānissāmī’’ti. So dutiyadivase paccekabuddhesu āgatesu dhamakaraṇaṃ ādāya pānīyaṃ parissāvetvā pāde dhovitvā telena makkhetvā tesaṃ antarakhajjakaṃ khāditvā nisinnakāle vanditvā ekamantaṃ nisinno tamatthaṃ pucchi. Atha naṃ te avocuṃ – kumāra, na tvaṃ imasmiṃ nagare rajjaṃ labhissasi, ito pana vīsayojanasatamatthake gandhāraraṭṭhe takkasilānagaraṃ nāma atthi, tattha gantuṃ sakkonto ito sattame divase rajjaṃ lacchasi. Antarāmagge pana mahāvattaniaṭaviyaṃ paripantho atthi, taṃ aṭaviṃ pariharitvā gacchantassa yojanasatiko maggo hoti, ujukaṃ gacchantassa paññāsa yojanāni honti. So hi amanussakantāro nāma. Tattha yakkhiniyo antarāmagge gāme ca sālāyo ca māpetvā upari suvaṇṇatārakavicittavitānaṃ mahārahaseyyaṃ paññāpetvā nānāvirāgapaṭasāṇiyo parikkhipitvā dibbālaṅkārehi attabhāvaṃ maṇḍetvā sālāsu nisīditvā āgacchante purise madhurāhi vācāhi saṅgaṇhitvā ‘‘kilantarūpā viya paññāyatha, idhāgantvā nisīditvā pānīyaṃ pivitvā gacchathā’’ti pakkositvā āgatāgatānaṃ āsanāni datvā attano rūpalīlāvilāsehi palobhetvā kilesavasike katvā attanā saddhiṃ ajjhācāre kate tattheva ne lohitena paggharantena khāditvā jīvitakkhayaṃ pāpenti. Rūpagocaraṃ sattaṃ rūpeneva gaṇhanti, saddagocaraṃ madhurena gītavāditasaddena, gandhagocaraṃ dibbagandhehi, rasagocaraṃ dibbena nānaggarasabhojanena, phoṭṭhabbagocaraṃ ubhatolohitakūpadhānehi dibbasayanehi gaṇhanti. Sace indriyāni bhinditvā tā anoloketvā satiṃ paccupaṭṭhāpetvā gamissasi, sattame divase tattha rajjaṃ lacchasīti.

Bodhisatto ‘‘hotu, bhante, tumhākaṃ ovādaṃ gahetvā kiṃ tā olokessāmī’’ti paccekabuddhehi parittaṃ kārāpetvā parittavālukañceva parittasuttañca ādāya paccekabuddhe ca mātāpitaro ca vanditvā nivesanaṃ gantvā attano purise āha – ‘‘ahaṃ takkasilāyaṃ rajjaṃ gahetuṃ gacchāmi, tumhe idheva tiṭṭhathā’’ti. Atha naṃ pañca janā āhaṃsu ‘‘mayampi anugacchāmā’’ti. ‘‘Na sakkā tumhehi anugantuṃ, antarāmagge kira yakkhiniyo rūpādigocare manusse evañcevañca rūpādīhi palobhetvā gaṇhanti, mahā paripantho, ahaṃ pana attānaṃ takketvā gacchāmī’’ti. ‘‘Kiṃ pana, deva, mayaṃ tumhehi saddhiṃ gacchantā attano piyāni rūpādīni olokessāma, mayampi tatheva gamissāmā’’ti. Bodhisatto ‘‘tena hi appamattā hothā’’ti te pañca jane ādāya maggaṃ paṭipajji.

Yakkhiniyo gāmādīni māpetvā nisīdiṃsu. Tesu rūpagocaro puriso tā yakkhiniyo oloketvā rūpārammaṇe paṭibaddhacitto thokaṃ ohīyi. Bodhisatto ‘‘kiṃ bho, thokaṃ ohīyasī’’ti āha. ‘‘Deva, pādā me rujjanti, thokaṃ sālāyaṃ nisīditvā āgacchāmī’’ti. ‘‘Ambho, etā yakkhiniyo, mā kho patthesī’’ti. ‘‘Yaṃ hoti, taṃ hotu, na sakkomi, devā’’ti. ‘‘Tena hi paññāyissasī’’ti itare cattāro ādāya agamāsi. Sopi rūpagocarako tāsaṃ santikaṃ agamāsi. Tā attanā saddhiṃ ajjhācāre kate taṃ tattheva jīvitakkhayaṃ pāpetvā purato gantvā aññaṃ sālaṃ māpetvā nānātūriyāni gahetvā gāyamānā nisīdiṃsu, tattha saddagocarako ohīyi. Purimanayeneva tampi khāditvā purato gantvā nānappakāre gandhakaraṇḍake pūretvā āpaṇaṃ pasāretvā nisīdiṃsu, tattha gandhagocarako ohīyi. Tampi khāditvā purato gantvā nānaggarasānaṃ dibbabhojanānaṃ bhājanāni pūretvā odanikāpaṇaṃ pasāretvā nisīdiṃsu, tattha rasagocarako ohīyi. Tampi khāditvā purato gantvā dibbasayanāni paññāpetvā nisīdiṃsu, tattha phoṭṭhabbagocarako ohīyi. Tampi khādiṃsu, bodhisatto ekakova ahosi.

Athekā yakkhinī ‘‘atikharamanto vatāyaṃ, ahaṃ taṃ khāditvāva nivattissāmī’’ti bodhisattassa pacchato pacchato agamāsi. Aṭaviyā parabhāge vanakammikādayo yakkhiniṃ disvā ‘‘ayaṃ te purato gacchanto puriso kiṃ hotī’’ti pucchiṃsu. ‘‘Komārasāmiko me, ayyā’’ti. ‘‘Ambho, ayaṃ evaṃ sukumālā pupphadāmasadisā suvaṇṇavaṇṇā kumārikā attano kulaṃ chaḍḍetvā bhavantaṃ takketvā nikkhantā, kasmā etaṃ akilametvā ādāya na gacchasī’’ti? ‘‘Nesā, ayyā, mayhaṃ pajāpati, yakkhinī esā, etāya me pañca manussā khāditā’’ti. ‘‘Ayyā, purisā nāma kuddhakāle attano pajāpatiyo yakkhiniyopi karonti petiniyopī’’ti. Sā gacchamānā gabbhinivaṇṇaṃ dassetvā puna sakiṃ vijātavaṇṇaṃ katvā puttaṃ aṅkena ādāya bodhisattaṃ anubandhi, diṭṭhadiṭṭhā purimanayeneva pucchanti. Bodhisattopi tatheva vatvā gacchanto takkasilaṃ pāpuṇi. Sā puttaṃ antaradhāpetvā ekikāva anubandhi. Bodhisatto nagaradvāraṃ gantvā ekissā sālāya nisīdi. Sā bodhisattassa tejena pavisituṃ asakkontī dibbarūpaṃ māpetvā sālādvāre aṭṭhāsi.

Tasmiṃ samaye takkasilarājā uyyānaṃ gacchanto taṃ disvā paṭibaddhacitto hutvā ‘‘gaccha, imissā sassāmikaassāmikabhāvaṃ jānāhī’’ti manussaṃ pesesi. So taṃ upasaṅkamitvā ‘‘sassāmikāsī’’ti pucchi. ‘‘Āma, ayya, ayaṃ me sālāya nisinno sāmiko’’ti. Bodhisatto ‘‘nesā mayhaṃ pajāpati, yakkhinī esā, etāya me pañca manussā khāditā’’ti āha. Sāpi ‘‘purisā nāma ayyā kuddhakāle yaṃ icchanti, taṃ vadantī’’ti āha. So ubhinnampi vacanaṃ rañño ārocesi. Rājā ‘‘assāmikabhaṇḍaṃ nāma rājasantakaṃ hotī’’ti yakkhiniṃ pakkosāpetvā ekahatthipiṭṭhe nisīdāpetvā nagaraṃ padakkhiṇaṃ katvā pāsādaṃ abhiruyha taṃ aggamahesiṭṭhāne ṭhapesi.

So nhātavilitto sāyamāsaṃ bhuñjitvā sirīsayanaṃ abhiruhi. Sāpi yakkhinī attano upakappanakaṃ āhāraṃ āharitvā alaṅkatapaṭiyattā sirisayane raññā saddhiṃ nipajjitvā rañño rativasena sukhaṃ samappitassa nipannakāle ekena passena parivattitvā parodi. Atha naṃ rājā ‘‘kiṃ, bhadde, rodasī’’ti pucchi. ‘‘Deva, ahaṃ tumhehi magge disvā ānītā, tumhākañca gehe bahū itthiyo, ahaṃ sapattīnaṃ antare vasamānā kathāya uppannāya ‘ko tuyhaṃ mātaraṃ vā pitaraṃ vā gottaṃ vā jātiṃ vā jānāti, tvaṃ antarāmagge disvā ānītā nāmā’ti sīse gahetvā nippīḷiyamānā viya maṅku bhavissāmi. Sace tumhe sakalarajje issariyañca āṇañca mayhaṃ dadeyyātha, koci mayhaṃ cittaṃ kopetvā kathetuṃ na sakkhissatī’’ti. ‘‘Bhadde, mayhaṃ sakalaraṭṭhavāsino na kiñci honti, nāhaṃ etesaṃ sāmiko. Ye pana rājāṇaṃ kopetvā akattabbaṃ karonti, tesaññevāhaṃ sāmiko. Iminā kāraṇena na sakkā tuyhaṃ sakalaraṭṭhe vā nagare vā issariyañca āṇañca dātu’’nti. ‘‘Tena hi, deva, sace raṭṭhe vā nagare vā āṇaṃ dātuṃ na sakkotha, antonivesane antovaḷañjanakānaṃ upari mama vasaṃ vattanatthāya āṇaṃ dethā’’ti. Rājā dibbaphoṭṭhabbena baddho tassā vacanaṃ atikkamituṃ asakkonto ‘‘sādhu, bhadde, antovaḷañjanakesu tuyhaṃ āṇaṃ dammi, tvaṃ ete attano vase vattāpehī’’ti āha. Sā ‘‘sādhū’’ti sampaṭicchitvā rañño niddaṃ okkantakāle yakkhanagaraṃ gantvā yakkhe pakkositvā attanā rājānaṃ jīvitakkhayaṃ pāpetvā aṭṭhimattaṃ sesetvā sabbaṃ nhārucammamaṃsalohitaṃ khādi, avasesā yakkhā mahādvārato paṭṭhāya antonivesane kukkuṭakukkure ādiṃ katvā sabbe khāditvā aṭṭhimattasese akaṃsu.

Punadivase dvāraṃ yathāpihitameva disvā manussā pharasūhi kavāṭāni koṭṭetvā anto pavisitvā sabbaṃ nivesanaṃ aṭṭhikaparikiṇṇaṃ disvā ‘‘saccaṃ vata so puriso āha ‘nāyaṃ mayhaṃ pajāpati, yakkhinī esā’ti. Rājā pana kiñci ajānitvā taṃ gahetvā attano bhariyaṃ akāsi, sā yakkhe pakkositvā sabbaṃ janaṃ khāditvā gatā bhavissatī’’ti āhaṃsu. Bodhisattopi taṃ divasaṃ tassāyeva sālāyaṃ parittavālukaṃ sīse katvā parittasuttañca parikkhipitvā khaggaṃ gahetvā ṭhitakova aruṇaṃ uṭṭhāpesi. Manussā sakalarājanivesanaṃ sodhetvā haritūpalittaṃ katvā upari gandhehi vilimpitvā pupphāni vikiritvā pupphadāmāni osāretvā dhūmaṃ datvā navamālā bandhitvā sammantayiṃsu ‘‘ambho, yo puriso dibbarūpaṃ māpetvā pacchato āgacchantiṃ yakkhiniṃ indriyāni bhinditvā olokanamattampi na akāsi, so ativiya uḷārasatto dhitimā ñāṇasampanno, tādise purise rajjaṃ anusāsante sabbaraṭṭhaṃ sukhitaṃ bhavissati, taṃ rājānaṃ karomā’’ti. Atha sabbe amaccā ca nāgarā ca ekacchandā hutvā bodhisattaṃ upasaṅkamitvā ‘‘deva, tumhe imaṃ rajjaṃ kārethā’’ti nagaraṃ pavesetvā ratanarāsimhi ṭhapetvā abhisiñcitvā takkasilarājānaṃ akaṃsu. So cattāri agatigamanāni vajjetvā dasa rājadhamme akopetvā dhammena rajjaṃ kārento dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

96. ‘‘Samatittikaṃ anavasesakaṃ, telapattaṃ yathā parihareyya;
Evaṃ sacittamanurakkhe, patthayāno disaṃ agatapubba’’nti.

Tattha **samatittika**nti antomukhavaṭṭilekhaṃ pāpetvā samabharitaṃ. **Anavasesaka**nti anavasiñcanakaṃ aparissāvanakaṃ katvā. **Telapatta**nti pakkhittatilatelapattaṃ. **Parihareyyā**ti hareyya, ādāya gaccheyya. **Evaṃ sacittamanurakkhe**ti taṃ telabharitaṃ pattaṃ viya attano cittaṃ kāyagatāsatiyā gocare ceva sampayuttasatiyā cāti ubhinnaṃ antare pakkhipitvā yathā muhuttampi bahiddhā gocare na vikkhipati, tathā paṇḍito yogāvacaro rakkheyya gopeyya. Kiṃkāraṇā? Etassa hi –

‘‘Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvaha’’nti. (dha. pa. 35);

Tasmā –

‘‘Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ’’. (dha. pa. 36);

Idañhi –

‘‘Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā’’. (dha. pa. 37);

Itarassa pana –

‘‘Anavaṭṭhitacittassa, saddhammaṃ avijānato;
Pariplavapasādassa, paññā na paripūrati’’. (dha. pa. 38);

Thirakammaṭṭhānasahāyassa pana –

‘‘Anavassutacittassa, ananvāhatacetaso;
Puññapāpapahīnassa, natthi jāgarato bhayaṃ’’. (dha. pa. 39);

Tasmā etaṃ –

‘‘Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ;
Ujuṃ karoti medhāvī, usukārova tejanaṃ’’. (dha. pa. 33);

Evaṃ ujuṃ karonto sacittamanurakkhe.

Patthayāno disaṃ agatapubbanti imasmiṃ kāyagatāsatikammaṭṭhāne kammaṃ ārabhitvā anamatagge saṃsāre agatapubbaṃ disaṃ patthento pihento vuttanayena sakaṃ cittaṃ rakkheyyāti attho. Kā panesā disā nāma? –

‘‘Mātāpitā disā pubbā, ācariyā dakkhiṇā disā;
Puttadārā disā pacchā, mittāmaccā ca uttarā.

‘‘Dāsakammakarā heṭṭhā, uddhaṃ samaṇabrāhmaṇā;
Etā disā namasseyya, alamatto kule gihī’’ti. (dī. ni. 3.273) –

Ettha tāva puttadārādayo ‘‘disā’’ti vuttā.

‘‘Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Katamaṃ disaṃ tiṭṭhati nāgarājā, yamaddasā supine chabbisāṇa’’nti. (jā. 1.16.104) –

Ettha puratthimādibhedā disāva ‘‘disā’’ti vuttā.

‘‘Agārino annadapānavatthadā, avhāyikā tampi disaṃ vadanti;
Esā disā paramā setaketu, yaṃ patvā dukkhī sukhino bhavantī’’ti. (jā. 1.6.9) –

Ettha pana nibbānaṃ ‘‘disā’’ti vuttaṃ. Idhāpi tadeva adhippetaṃ. Tañhi ‘‘khayaṃ virāga’’ntiādīhi dissati apadissati, tasmā ‘‘disā’’ti vuccati. Anamatagge pana saṃsāre kenaci bālaputhujjanena supinenapi agatapubbatāya agatapubbā disā nāmāti vuttaṃ. Taṃ patthayantena kāyagatāsatiyā yogo karaṇīyoti.

Evaṃ satthā nibbānena desanāya kūṭaṃ gahetvā jātakaṃ samodhānesi – ‘‘tadā rājaparisā buddhaparisā ahosi, rajjappattakumāro pana ahameva ahosi’’nti.

Telapattajātakavaṇṇanā chaṭṭhā.

## [97] 7. Nāmasiddhijātakavaṇṇanā

Jīvakañca mataṃ disvāti idaṃ satthā jetavane viharanto ekaṃ nāmasiddhikaṃ bhikkhuṃ ārabbha kathesi. Eko kira kulaputto nāmena pāpako nāma. So sāsane uraṃ datvā pabbajito bhikkhūhi ‘‘ehāvuso, pāpaka, tiṭṭhāvuso, pāpakā’’ti vuccamāno cintesi ‘‘loke pāpakaṃ nāma lāmakaṃ kāḷakaṇṇibhūtaṃ vuccati, aññaṃ maṅgalapaṭisaṃyuttaṃ nāmaṃ āharāpessāmī’’ti. So ācariyupajjhāye upasaṅkamitvā ‘‘bhante, mayhaṃ nāmaṃ avamaṅgalaṃ, aññaṃ me nāmaṃ karothā’’ti āha. Atha naṃ te evamāhaṃsu – ‘‘āvuso, nāmaṃ nāma paṇṇattimattaṃ, nāmena kāci atthasiddhi nāma natthi, attano nāmeneva santuṭṭho hohī’’ti. So punappunaṃ yāciyeva. Tassāyaṃ nāmasiddhikabhāvo bhikkhusaṅghe pākaṭo jāto. Athekadivasaṃ dhammasabhāyaṃ sannisinnā bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko kira bhikkhu nāmasiddhiko maṅgalaṃ nāmaṃ āharāpetī’’ti. Atha satthā dhammasabhaṃ āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, so idāneva, pubbepi nāmasiddhikoyevā’’ti vatvā atītaṃ āhari.

Atīte takkasilāyaṃ bodhisatto disāpāmokkho ācariyo hutvā pañca māṇavakasatāni mante vācesi. Tasseko māṇavo pāpako nāma nāmena. So ‘‘ehi, pāpaka, yāhi, pāpakā’’ti vuccamāno cintesi ‘‘mayhaṃ nāmaṃ avamaṅgalaṃ, aññaṃ nāmaṃ āharāpessāmī’’ti. So ācariyaṃ upasaṅkamitvā ‘‘ācariya, mayhaṃ nāmaṃ avamaṅgalaṃ, aññaṃ me nāmaṃ karothā’’ti āha. Atha naṃ ācariyo avoca ‘‘gaccha, tāta, janapadacārikaṃ caritvā attano abhirucitaṃ ekaṃ maṅgalanāmaṃ gahetvā ehi, āgatassa te nāmaṃ parivattetvā aññaṃ nāmaṃ karissāmī’’ti. So ‘‘sādhū’’ti pātheyyaṃ gahetvā nikkhanto gāmena gāmaṃ caranto ekaṃ nagaraṃ pāpuṇi. Tattha ceko puriso kālakato jīvako nāma nāmena. So taṃ ñātijanena āḷāhanaṃ nīyamānaṃ disvā ‘‘kiṃ nāmako esa puriso’’ti pucchi. ‘‘Jīvako nāmeso’’ti. ‘‘Jīvakopi maratī’’ti? ‘‘Jīvakopi marati, ajīvakopi marati, nāmaṃ nāma paṇṇattimattaṃ, tvaṃ bālo maññe’’ti. So taṃ kathaṃ sutvā nāme majjhatto hutvā antonagaraṃ pāvisi.

Athekaṃ dāsiṃ bhatiṃ adadamānaṃ sāmikā dvāre nisīdāpetvā rajjuyā paharanti, tassā ca ‘‘dhanapālī’’ti nāmaṃ hoti. So antaravīthiyā gacchanto taṃ pothiyamānaṃ disvā ‘‘kasmā imaṃ pothethā’’ti pucchi. ‘‘Bhatiṃ dātuṃ na sakkotī’’ti. ‘‘Kiṃ panassā nāma’’nti? ‘‘Dhanapālī nāmā’’ti. Nāmena dhanapālī samānāpi bhatimattaṃ dātuṃ na sakkotīti dhanapāliyopi adhanapāliyopi duggatā honti, nāmaṃ nāma paṇṇattimattaṃ, tvaṃ bālo maññeti. So nāme majjhattataro hutvā nagarā nikkhamma maggaṃ paṭipanno antarāmagge maggamūḷhapurisaṃ disvā ‘‘ambho kiṃ karonto vicarasī’’ti pucchi. ‘‘Maggamūḷhomhi, sāmī’’ti. ‘‘Kiṃ pana te nāma’’nti? ‘‘Panthako nāmā’’ti. ‘‘Panthakopi maggamūḷho hotī’’ti? ‘‘Panthakopi apanthakopi maggamūḷho hoti, nāmaṃ nāma paṇṇattimattaṃ tvaṃ pana bālo maññeti’’. So nāme atimajjhatto hutvā bodhisattassa santikaṃ gantvā ‘‘kiṃ, tāta, nāmaṃ rocetvā āgatosī’’ti vutte ‘‘ācariya, jīvakāpi nāma maranti ajīvakāpi, dhanapāliyopi duggatā honti adhanapāliyopi, panthakāpi maggamūḷhā honti apanthakāpi, nāmaṃ nāma paṇṇattimattaṃ, nāmena siddhi natthi, kammeneva siddhi. Alaṃ mayhaṃ aññena nāmena, tadeva me nāmaṃ hotū’’ti āha. Bodhisatto tena diṭṭhañca katañca saṃsandetvā imaṃ gāthamāha –

97. ‘‘Jīvakañca mataṃ disvā, dhanapāliñca duggataṃ;
Panthakañca vane mūḷhaṃ, pāpako punarāgato’’ti.

Tattha **punarāgato**ti imāni tīṇi kāraṇāni disvā puna āgato, ra-kāro sandhivasena vutto.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepesa nāmasiddhikoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā nāmasiddhiko idānipi nāmasiddhikoyeva, ācariyaparisā buddhaparisā, ācariyo pana ahameva ahosi’’nti.

Nāmasiddhijātakavaṇṇanā sattamā.

## [98] 8. Kūṭavāṇijajātakavaṇṇanā

Sādhu kho paṇḍito nāmāti idaṃ satthā jetavane viharanto ekaṃ kūṭavāṇijaṃ ārabbha kathesi. Sāvatthiyañhi dve janā ekato vaṇijjaṃ karontā bhaṇḍaṃ sakaṭenādāya janapadaṃ gantvā laddhalābhā paccāgamiṃsu. Tesu kūṭavāṇijo cintesi ‘‘ayaṃ bahū divase dubbhojanena dukkhaseyyāya kilanto, idāni attano ghare nānaggarasehi yāvadatthaṃ subhojanaṃ bhuñjitvā ajīrakena marissati. Athāhaṃ imaṃ bhaṇḍaṃ tayo koṭṭhāse katvā ekaṃ tassa dārakānaṃ dassāmi, dve koṭṭhāse attanā gahessāmī’’ti. So ‘‘ajja bhājessāma, sve bhājessāmā’’ti bhaṇḍaṃ bhājetuṃ na icchi. Atha naṃ paṇḍitavāṇijo akāmakaṃ nippīḷetvā bhājāpetvā vihāraṃ gantvā satthāraṃ vanditvā katapaṭisanthāro ‘‘atipapañco te kato, idhāgantvāpi cirena buddhupaṭṭhānaṃ āgatosī’’ti vutte taṃ pavattiṃ bhagavato ārocesi. Satthā ‘‘na kho so, upāsaka, idāneva kūṭavāṇijo, pubbepi kūṭavāṇijoyeva. Idāni pana taṃ vañcetukāmo jāto, pubbe paṇḍitepi vañcetuṃ ussahī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ vāṇijakule nibbatti, nāmaggahaṇadivase cassa ‘‘paṇḍito’’ti nāmaṃ akaṃsu. So vayappatto aññena vāṇijena saddhiṃ ekato hutvā vaṇijjaṃ karoti, tassa ‘‘atipaṇḍito’’ti nāmaṃ ahosi. Te bārāṇasito pañcahi sakaṭasatehi bhaṇḍaṃ ādāya janapadaṃ gantvā vaṇijjaṃ katvā laddhalābhā puna bārāṇasiṃ āgamiṃsu. Atha nesaṃ bhaṇḍabhājanakāle atipaṇḍito āha ‘‘mayā dve koṭṭhāsā laddhabbā’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Tvaṃ paṇḍito, ahaṃ atipaṇḍito. Paṇḍito ekaṃ laddhuṃ arahati, atipaṇḍito dve’’ti. ‘‘Nanu amhākaṃ dvinnaṃ bhaṇḍamūlakampi goṇādayopi samasamāyeva, tvaṃ kasmā dve koṭṭhāse laddhuṃ arahasī’’ti. ‘‘Atipaṇḍitabhāvenā’’ti. Evaṃ te kathaṃ vaḍḍhetvā kalahaṃ akaṃsu.

Tato atipaṇḍito ‘‘attheko upāyo’’ti cintetvā attano pitaraṃ ekasmiṃ susirarukkhe pavesetvā ‘‘tvaṃ amhesu āgatesu ‘atipaṇḍito dve koṭṭhāse laddhuṃ arahatī’ti vadeyyāsī’’ti vatvā bodhisattaṃ upasaṅkamitvā ‘‘samma, mayhaṃ dvinnaṃ koṭṭhāsānaṃ yuttabhāvaṃ vā ayuttabhāvaṃ vā esā rukkhadevatā jānāti, ehi, taṃ pucchissāmā’’ti taṃ tattha netvā ‘‘ayye rukkhadevate, amhākaṃ aṭṭaṃ pacchindā’’ti āha. Athassa pitā saraṃ parivattetvā ‘‘tena hi kathethā’’ti āha. ‘‘Ayye, ayaṃ paṇḍito, ahaṃ atipaṇḍito. Amhehi ekato vohāro kato, tattha kena kiṃ laddhabbanti. Paṇḍitena eko koṭṭhāso, atipaṇḍitena pana dve koṭṭhāsā laddhabbā’’ti. Bodhisatto evaṃ vinicchitaṃ aṭṭaṃ sutvā ‘‘idāni devatābhāvaṃ vā adevatābhāvaṃ vā jānissāmī’’ti palālaṃ āharitvā susiraṃ pūretvā aggiṃ adāsi, atipaṇḍitassa pitā jālāya phuṭṭhakāle aḍḍhajjhāmena sarīrena upari āruyha sākhaṃ gahetvā olambanto bhūmiyaṃ patitvā imaṃ gāthamāha –

98. ‘‘Sādhu kho paṇḍito nāma, na tveva atipaṇḍito;
Atipaṇḍitena puttena, manamhi upakūḷito’’ti.

Tattha **sādhu kho paṇḍito nāmā**ti imasmiṃ loke paṇḍiccena samannāgato kāraṇākāraṇaññū puggalo sādhu sobhano. **Atipaṇḍito**ti nāmamattena atipaṇḍito kūṭapuriso na tveva varaṃ. **Manamhi upakūḷito**ti thokenamhi jhāmo, aḍḍhajjhāmakova muttoti attho. Te ubhopi majjhe bhinditvā samaññeva koṭṭhāsaṃ gaṇhitvā yathākammaṃ gatā.

Satthā ‘‘pubbepi esa kūṭavāṇijoyevā’’ti imaṃ atītaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kūṭavāṇijo paccuppannepi kūṭavāṇijoyeva, paṇḍitavāṇijo pana ahameva ahosi’’nti.

Kūṭavāṇijajātakavaṇṇanā aṭṭhamā.

## [99] 9. Parosahassajātakavaṇṇanā

Parosahassampi samāgatānanti idaṃ satthā jetavane viharanto puthujjanapucchāpañcakaṃ ārabbha kathesi. Vatthu **sarabhajātake** (jā. 1.13.134 ādayo) āvi bhavissati. Ekasmiṃ pana samaye bhikkhū dhammasabhāyaṃ sannipatitvā ‘‘āvuso, dasabalena saṃkhittena kathitaṃ dhammasenāpati sāriputto vitthārena byākāsī’’ti therassa guṇaṃ kathayamānā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, sāriputto idāneva mayā saṃkhittena bhāsitaṃ vitthārena byākaroti, pubbepi byākāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā takkasilāyaṃ sabbasippāni uggaṇhitvā kāme pahāya isipabbajjaṃ pabbajitvā pañcābhiññā aṭṭha samāpattiyo nibbattetvā himavante vihāsi. Parivāropissa pañca tāpasasatāni ahesuṃ. Athassa jeṭṭhantevāsiko vassārattasamaye upaḍḍhaṃ isigaṇaṃ ādāya loṇambilasevanatthāya manussapathaṃ agamāsi. Tadā bodhisattassa kālakiriyāsamayo jāto. Atha naṃ antevāsikā ‘‘ācariya, kataro vo guṇo laddho’’ti adhigamaṃ pucchiṃsu. So ‘‘natthi kiñcī’’ti vatvā ābhassarabrahmaloke nibbatti. Bodhisattā hi arūpasamāpattilābhino hutvāpi abhabbaṭṭhānattā āruppe na nibbattanti. Antevāsikā ‘‘ācariyassa adhigamo natthī’’ti āḷāhane sakkāraṃ na kariṃsu.

Jeṭṭhantevāsiko āgantvā ‘‘kahaṃ ācariyo’’ti pucchitvā ‘‘kālakato’’ti sutvā ‘‘api ācariyaṃ adhigamaṃ pucchitthā’’ti āha. ‘‘Āma, pucchimhā’’ti. ‘‘Kiṃ kathesī’’ti? ‘‘Natthi kiñcīti tena vuttaṃ, athassa amhehi sakkāro na kato’’ti āhaṃsu. Jeṭṭhantevāsiko ‘‘tumhe ācariyassa vacanatthaṃ na jānātha, ākiñcaññāyatanasamāpattilābhī ācariyo’’ti āha. Te tasmiṃ punappunaṃ kathentepi na saddahiṃsu. Bodhisatto taṃ kāraṇaṃ ñatvā ‘‘andhabālā mama jeṭṭhantevāsikassa vacanaṃ na saddahanti. Imaṃ tesaṃ kāraṇaṃ pākaṭaṃ karissāmī’’ti brahmalokā āgantvā assamapadamatthake mahantenānubhāvena ākāse ṭhatvā jeṭṭhantevāsikassa paññānubhāvaṃ vaṇṇento imaṃ gāthamāha –

99. ‘‘Parosahassampi samāgatānaṃ, kandeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño, yo bhāsitassa vijānāti attha’’nti.

Tattha **parosahassampī**ti atirekasahassampi. **Samāgatāna**nti sannipatitānaṃ bhāsitassa atthaṃ jānituṃ asakkontānaṃ bālānaṃ. **Kandeyyuṃ te vassasataṃ apaññā**ti te evaṃ samāgatā apaññā ime bālatāpasā viya vassasatampi vassasahassampi rodeyyuṃ parideveyyuṃ, rodamānāpi pana atthaṃ vā kāraṇaṃ vā neva jāneyyunti dīpeti. **Ekova seyyo puriso sapañño**ti evarūpānaṃ bālānaṃ parosahassatopi eko paṇḍitapurisova seyyo varataroti attho. Kīdiso sapaññoti? **Yo bhāsitassa vijānāti atthaṃ** ayaṃ jeṭṭhantevāsiko viyāti.

Evaṃ mahāsatto ākāse ṭhitova dhammaṃ desetvā tāpasagaṇaṃ bujjhāpetvā brahmalokameva gato. Tepi tāpasā jīvitapariyosāne brahmalokaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jeṭṭhantevāsiko sāriputto ahosi, mahābrahmā pana ahameva ahosi’’nti.

Parosahassajātakavaṇṇanā navamā.

## [100] 10. Asātarūpajātakavaṇṇanā

Asātaṃ sātarūpenāti idaṃ satthā kuṇḍiyanagaraṃ upanissāya kuṇḍadhānavane viharanto koliyarājadhītaraṃ suppavāsaṃ upāsikaṃ ārabbha kathesi. Sā hi tasmiṃ samaye satta vassāni kucchinā gabbhaṃ pariharitvā sattāhaṃ mūḷhagabbhā ahosi, adhimattā vedanā pavattiṃsu. Sā evaṃ adhimattavedanābhibhūtāpi ‘‘sammāsambuddho vata so bhagavā, yo evarūpassa dukkhassa pahānāya dhammaṃ deseti. Suppaṭipanno vata tassa bhagavato sāvakasaṅgho, yo evarūpassa dukkhassa pahānāya paṭipanno. Susukhaṃ vata nibbānaṃ, yattheva rūpaṃ dukkhaṃ natthī''ti (udā. 18) imehi tīhi vitakkehi adhivāsesi. Sā sāmikaṃ pakkosetvā tañca attano pavattiṃ vandanasāsanañca ārocetuṃ satthu santikaṃ pesesi. Satthā vandanasāsanaṃ sutvāva ''sukhinī hotu suppavāsā koliyadhītā, sukhinī arogā arogaṃ puttaṃ vijāyatū''ti āha. Saha vacaneneva pana bhagavato suppavāsā koliyadhītā sukhinī arogā arogaṃ puttaṃ vijāyi. Athassā sāmiko gehaṃ gantvā taṃ vijātaṃ disvā ''acchariyaṃ vata, bho''ti ativiya tathāgatassa ānubhāvena acchariyabbhutacittajāto ahosi.

Suppavāsāpi puttaṃ vijāyitvā sattāhaṃ buddhappamukhassa saṅghassa dānaṃ dātukāmā puna nimantanatthāya taṃ pesesi. Tena kho pana samayena mahāmoggallānassa upaṭṭhākena buddhappamukho saṅgho nimantito hoti. Satthā suppavāsāya dānassa okāsadānatthāya theraṃ tassa santikaṃ pesetvā taṃ saññāpetvā sattāhaṃ tassā dānaṃ paṭiggahesi saddhiṃ bhikkhusaṅghena. Sattame pana divase suppavāsā puttaṃ sīvalikumāraṃ maṇḍetvā satthārañceva bhikkhusaṅghañca vandāpesi. Tasmiṃ paṭipāṭiyā sāriputtattherassa santikaṃ nīte thero tena saddhiṃ ''kacci te, sīvali, khamanīya''nti paṭisanthāramakāsi. So ''kuto me, bhante, sukhaṃ, svāhaṃ satta vassāni lohitakumbhiyaṃ vasi''nti therena saddhiṃ evarūpaṃ kathaṃ kathesi. Suppāvāsā tassa vacanaṃ sutvā ''sattāhajāto me putto anubuddhena dhammasenāpatinā saddhiṃ mantetī''ti somanassappattā ahosi. Satthā ''api nu suppavāse aññepi evarūpe putte icchasī''ti āha. ''Sace, bhante, evarūpe aññe satta putte labheyyaṃ, iccheyyamevāha''nti. Satthā udānaṃ udānetvā anumodanaṃ katvā pakkāmi. Sīvalikumāropi kho sattavassikakāleyeva sāsane uraṃ datvā pabbajitvā paripuṇṇavasso upasampadaṃ labhitvā puññavā lābhaggappatto hutvā pathaviṃ unnādetvā arahattaṃ patvā puññavantānaṃ antare etadaggaṭṭhānaṃ pāpuṇi.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ sannipatitvā ''āvuso, sīvalitthero nāma evarūpo mahāpuñño patthitapatthano pacchimabhavikasatto satta vassāni lohitakumbhiyaṃ vasitvā sattāhaṃ mūḷhagabbhabhāvaṃ āpajji, aho mātāputtā mahantaṃ dukkhaṃ anubhaviṃsu, kiṃ nu kho kammaṃ akaṃsū''ti kathaṃ samuṭṭhāpesuṃ. Satthā tatthāgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''bhikkhave, sīvalino mahāpuññatova satta vassāni lohitakumbhiyaṃ nivāso ca sattāhaṃ mūḷhagabbhabhāvappatti ca attanā katakammamūlakāva, suppavāsāyapi satta vassāni kucchinā gabbhapariharaṇadukkhañca sattāhaṃ mūḷhagabbhadukkhañca attanā katakammamūlakamevā''ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gaṇhitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajjaṃ patvā dhammena rajjaṃ kāresi. Tasmiṃ samaye kosalamahārājā mahantena balenāgantvā bārāṇasiṃ gahetvā rājānaṃ māretvā tasseva aggamahesiṃ attano aggamahesiṃ akāsi. Bārāṇasirañño pana putto pitu maraṇakāle niddhamanadvārena palāyitvā balaṃ saṃharitvā bārāṇasiṃ āgantvā avidūre nisīditvā tassa rañño paṇṇaṃ pesesi ''rajjaṃ vā detu yuddhaṃ vā''ti. So ''yuddhaṃ demī''ti paṭipaṇṇaṃ pesesi. Rājakumārassa pana mātā taṃ sāsanaṃ sutvā ''yuddhena kammaṃ natthi, sabbadisāsu sañcāraṃ pacchinditvā bārāṇasinagaraṃ parivāretu, tato dārūdakabhattaparikkhayena kilantamanussaṃ nagaraṃ vināva yuddhena gaṇhissasī''ti paṇṇaṃ pesesi. So mātu sāsanaṃ sutvā satta divasāni sañcāraṃ pacchinditvā nagaraṃ rundhi, nāgarā sañcāraṃ alabhamānā sattame divase tassa rañño sīsaṃ gahetvā kumārassa adaṃsu. Kumāro pana nagaraṃ pavisitvā rajjaṃ gahetvā jīvitapariyosāne yathākammaṃ gato.

So etarahi satta divasāni sañcāraṃ pacchinditvā nagaraṃ rundhitvā gahitakammanissandena satta vassāni lohitakumbhiyaṃ vasitvā sattāhaṃ mūḷhagabbhabhāvaṃ āpajji. Yaṃ pana so padumuttarassa bhagavato pādamūle ''lābhīnaṃ aggo bhaveyya''nti mahādānaṃ datvā patthanaṃ akāsi, yañca vipassibuddhakāle nāgarehi saddhiṃ sahassagghanakaṃ guḷadadhiṃ datvā patthanamakāsi, tassānubhāvena lābhīnaṃ aggo jāto. Suppavāsāpi ''nagaraṃ rundhitvā gaṇha, tātā''ti pesitabhāvena satta vassāni kucchinā gabbhaṃ pariharitvā sattāhaṃ mūḷhagabbhā jātā.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

100. ‘‘Asātaṃ sātarūpena, piyarūpena appiyaṃ;
Dukkhaṃ sukhassa rūpena, pamattamativattatī’’ti.

Tattha **asātaṃ sātarūpenā**ti amadhurameva madhurapatirūpakena. **Pamattamativattatī**ti asātaṃ appiyaṃ dukkhanti etaṃ tividhampi etena sātarūpādinā ākārena sativippavāsavasena pamattaṃ puggalaṃ ativattati abhibhavati ajjhottharatīti attho. Idaṃ bhagavatā yañca te mātāputtā iminā gabbhapariharaṇagabbhavāsasaṅkhātena asātādinā pubbe nagararundhanasātādipatirūpakena ajjhotthaṭā, yañca idāni sā upāsikā punapi sattakkhattuṃ evarūpaṃ asātaṃ appiyaṃ dukkhaṃ pemavatthubhūtena puttasaṅkhātena sātādipatirūpakena ajjhotthaṭā hutvā tathā avaca, taṃ sabbampi sandhāya vuttanti veditabbaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā nagaraṃ rundhitvā rajjappattakumāro sīvali ahosi, mātā suppavāsā, pitā pana bārāṇasirājā ahameva ahosi’’nti.

Asātarūpajātakavaṇṇanā dasamā.

Littavaggo dasamo.

Tassuddānaṃ –

Littatejaṃ mahāsāraṃ, vissāsa lomahaṃsanaṃ;
Sudassana telapattaṃ, nāmasiddhi kūṭavāṇijaṃ;
Parosahassa asātarūpanti.

Majjhimapaṇṇāsako niṭṭhito.

11. Parosatavaggo

[101] 1. Parosatajātakavaṇṇanā

101. ‘‘Parosatañcepi samāgatānaṃ, jhāyeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño, yo bhāsitassa vijānāti attha’’nti. –

Idaṃ jātakaṃ vatthuto ca veyyākaraṇato ca samodhānato ca parosahassajātakasadisameva. Kevalañhettha ‘‘jhāyeyyu’’nti padamattameva viseso. Tassattho – vassasatampi apaññā jhāyeyyuṃ olokeyyuṃ upadhāreyyuṃ, evaṃ olokentāpi pana atthaṃ vā kāraṇaṃ vā na passanti, tasmā yo bhāsitassa atthaṃ jānāti, so ekova sapañño seyyoti.

Parosatajātakavaṇṇanā paṭhamā.

[102] 2. Paṇṇikajātakavaṇṇanā

Yo dukkhaphuṭṭhāya bhaveyya tāṇanti idaṃ satthā jetavane viharanto ekaṃ paṇṇikaṃ upāsakaṃ ārabbha kathesi. So kira sāvatthivāsī upāsako nānappakārāni mūlapaṇṇādīni ceva lābukumbhaṇḍādīni ca vikkiṇitvā jīvikaṃ kappeti. Tassekā dhītā abhirūpā pāsādikā ācārasīlasampannā hirottappasamannāgatā kevalaṃ niccappahasitamukhā. Tassā samānakulesu vāreyyatthāya āgatesu so cintesi ‘‘imissā vāreyyaṃ vattati, ayañca niccappahasitamukhā. Kumārikādhamme pana asati kumārikāya parakulaṃ gatāya mātāpitūnaṃ garahā hoti, ‘atthi nu kho imissā kumārikādhammo, natthī’ti vīmaṃsissāmi na’’nti. So ekadivasaṃ dhītaraṃ pacchiṃ gāhāpetvā paṇṇatthāya araññaṃ gantvā vīmaṃsanavasena kilesasannissito viya hutvā rahassakathaṃ kathetvā taṃ hatthe gaṇhi. Sā gahitamattāva rodantī kandantī ‘‘ayuttametaṃ, tāta, udakato aggipātubhāvasadisaṃ, mā evarūpaṃ karothā’’ti āha. ‘‘Amma, mayā vīmaṃsanatthāya tvaṃ hatthe gahitā, na ca kilesavasena. Vadehi, atthi dāni te kumārikādhammo''ti. ''Āma, tāta, atthi. Mayā hi lobhavasena na koci puriso olokitapubbo''ti. So dhītaraṃ assāsetvā gharaṃ netvā maṅgalaṃ katvā parakulaṃ pesetvā ''satthāraṃ vandissāmī''ti gandhamālādihattho jetavanaṃ gantvā satthāraṃ vanditvā pūjetvā ekamantaṃ nisīdi, ''cirassamāgatosī''ti ca vutte tamatthaṃ bhagavato ārocesi. Satthā ''upāsaka, kumārikā ciraṃ paṭṭhāya ācārasīlasampannāva, tvaṃ pana na idāneva evaṃ vīmaṃsasi, pubbepi vīmaṃsiyevā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe rukkhadevatā hutvā nibbatti. Atheko bārāṇasiyaṃ paṇṇikaupāsakoti atītavatthu paccuppannasadisameva. Tena pana sā vīmaṃsanatthāya hatthe gahitamattā paridevamānā imaṃ gāthamāha –

102. ''Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ, so me pitā dubbhi vane karoti;
Sā kassa kandāmi vanassa majjhe, yo tāyitā so sahasaṃ karotī''ti.

Tattha **yo dukkhaphuṭṭhāya bhaveyya tāṇa**nti kāyikacetasikehi dukkhehi phuṭṭhāya tāyitā paritāyitā patiṭṭhā bhaveyya. **So me pitā dubbhi vane karotī**ti so mayhaṃ dukkhaparitāyako pitāva imasmiṃ vane evarūpaṃ mittadubbhi kammaṃ karoti, attano jātāya dhītari vītikkamaṃ kātuṃ maññatīti attho. **Sā kassa kandāmī**ti kassa rodāmi, ko me patiṭṭhā bhavissatīti dīpeti. **Yo tāyitā so sahasaṃ karotī**ti yo mayhaṃ tāyitā rakkhitā avassayo bhavituṃ arahati, so pitāyeva sāhasikakammaṃ karotīti attho.

Atha naṃ pitā assāsetvā ''amma, rakkhitattāsī''ti pucchi. ''Āma, tāta rakkhito me attā''ti. So taṃ gharaṃ netvā maṇḍetvā maṅgalaṃ katvā parakulaṃ pesesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi.

Tadā pitā etarahi pitāva, dhītā ca etarahi dhītāva, taṃ kāraṇaṃ paccakkhato diṭṭharukkhadevatā pana ahameva ahosinti.

Paṇṇikajātakavaṇṇanā dutiyā.

## [103] 3. Verijātakavaṇṇanā

Yattha verī nivisatīti idaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi. Anāthapiṇḍiko kira bhogagāmaṃ gantvā āgacchanto antarāmagge core disvā ''antarāmagge vasituṃ na yuttaṃ, sāvatthimeva gamissāmī''ti vegena goṇe pājetvā sāvatthimeva āgantvā punadivase vihāraṃ gato satthu etamatthaṃ ārocesi. Satthā ''pubbepi gahapati paṇḍitā antarāmagge core disvā antarā avilambamānā attano vasanaṭṭhānameva gamiṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhavo seṭṭhi hutvā ekaṃ gāmakaṃ nimantanaṃ bhuñjanatthāya gantvā paccāgacchanto antarāmagge core disvā antarāmagge avasitvāva vegena goṇe pājento attano gehameva āgantvā nānaggarasehi bhuñjitvā mahāsayane nisinno ''corānaṃ hatthato muccitvā nibbhayaṭṭhānaṃ attano gehaṃ āgatomhī''ti udānavasena imaṃ gāthamāha –

103. ''Yattha verī nivisati, na vase tattha paṇḍito;
Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisū''ti.

Tattha **verī**ti veracetanāsamaṅgipuggalo. **Nivisatī**ti patiṭṭhāti. **Na vase tattha paṇḍito**ti so verīpuggalo yasmiṃ ṭhāne patiṭṭhito hutvā vasati, tattha paṇḍito paṇḍiccena samannāgato na vaseyya. Kiṃkāraṇā? **Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisū**ti, verīnañhi antare vasanto ekāhampi dvīhampi dukkhameva vasatīti attho.

Evaṃ mahāsatto udānaṃ udānetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ahameva bārāṇasiseṭṭhi ahosi’’nti.

Verijātakavaṇṇanā tatiyā.

## [104] 4. Mittavindakajātakavaṇṇanā

Catubbhi aṭṭhajjhagamāti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā mittavindakajātake vuttanayena vitthāretabbaṃ. Idaṃ pana jātakaṃ kassapabuddhakālikaṃ. Tasmiñhi kāle uracakkaṃ ukkhipitvā niraye paccamāno eko nerayikasatto ‘‘bhante, kiṃ nu kho pāpakammaṃ akāsi’’nti bodhisattaṃ pucchi. Bodhisatto ‘‘tayā idañcidañca pāpakammaṃ kata’’nti vatvā imaṃ gāthamāha –

104. ‘‘Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthake’’ti.

Tattha **catubbhi aṭṭhajjhagamā**ti samuddantare catasso vimānapetiyo labhitvā tāhi asantuṭṭho atricchatāya parato gantvā aparā aṭṭha adhigatosīti attho. Sesapadadvayepi eseva nayo. **Atricchaṃ cakkamāsado**ti evaṃ sakalābhena asantuṭṭho atra atra icchanto parato parato lābhaṃ patthento idāni cakkamāsado idaṃ uracakkaṃ pattosi. Tassa te evaṃ **icchāhatassa posassa** taṇhāya hatassa upahatassa tava **cakkaṃ bhamati matthake**. Pāsāṇacakkaṃ, ayacakkanti imesu dvīsu khuradhāraṃ ayacakkaṃ tassa matthake punappunaṃ patanavasena bhamantaṃ disvā evamāha. Vatvā ca pana attano devalokameva gato. Sopi nerayikasatto attano pāpe khīṇe yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mittavindako dubbacabhikkhu ahosi, devaputto pana ahameva ahosi’’nti.

Mittavindakajātakavaṇṇanā catutthā.

## [105] 5. Dubbalakaṭṭhajātakavaṇṇanā

Bahumpetaṃ vane kaṭṭhanti idaṃ satthā jetavane viharanto ekaṃ uttasitabhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī eko kulaputto satthu dhammadesanaṃ sutvā pabbajitvā maraṇabhīruko ahosi, rattiṭṭhānadivāṭṭhānesu vātassa vā vījantassa sukkhadaṇḍakassa vā patantassa pakkhicatuppadānaṃ vā saddaṃ sutvā maraṇabhayatajjito mahāravaṃ ravanto palāyati. Tassa hi ‘‘maritabbaṃ mayā’’ti satimattampi natthi. Sace hi so ‘‘ahaṃ marissāmī’’ti jāneyya, na maraṇaṃ bhāyeyya. Maraṇassatikammaṭṭhānassa pana tassa abhāvitattāva bhāyati. Tassa so maraṇabhīrukabhāvo bhikkhusaṅghe pākaṭo jāto.

Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma bhikkhu maraṇabhīruko maraṇaṃ bhāyati, bhikkhunā nāma ‘avassaṃ mayā maritabba’nti maraṇassatikammaṭṭhānaṃ bhāvetuṃ vaṭṭatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ maraṇabhīruko’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhave, mā etassa bhikkhuno anattamanā hotha, nāyaṃ idāneva maraṇabhīruko, pubbepi maraṇabhīrukoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavante rukkhadevatā hutvā nibbatti. Tasmiṃ kāle bārāṇasirājā attano maṅgalahatthiṃ āneñjakāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi.

Taṃ āḷāne niccalaṃ bandhitvā tomarahatthā manussā parivāretvā āneñjakāraṇaṃ kārenti. So taṃ kāraṇaṃ kāriyamāno vedanaṃ adhivāsetuṃ asakkonto āḷānaṃ bhinditvā manusse palāpetvā himavantaṃ pāvisi. Manussā taṃ gahetuṃ asakkontā nivattiṃsu. So tattha maraṇabhīruko ahosi, vātasaddāni sutvā kampamāno maraṇabhayatajjito soṇḍaṃ vidhunitvā vegena palāyati, āḷāne bandhitvā āneñjakāraṇaṃ karaṇakālo viyassa hoti, kāyassādaṃ vā cittassādaṃ vā alabhanto kampamāno vicarati.

Rukkhadevatā taṃ disvā khandhaviṭape ṭhatvā imaṃ gāthamāha –

105. ‘‘Bahumpetaṃ vane kaṭṭhaṃ, vāto bhañjati dubbalaṃ;
Tassa ce bhāyasi nāga, kiso nūna bhavissasī’’ti.

Tatthāyaṃ piṇḍattho – yaṃ etaṃ dubbalaṃ kaṭṭhaṃ puratthimādibhedo vāto bhañjati, taṃ imasmiṃ vane bahuṃ sulabhaṃ, tattha tattha saṃvijjati. Sace tvaṃ tassa bhāyasi, evaṃ sante niccaṃ bhīto maṃsalohitakkhayaṃ patvā kiso nūna bhavissasi, imasmiṃ pana vane tava bhayaṃ nāma natthi, tasmā ito paṭṭhāya mā bhāyīti.

Evaṃ devatā tassa ovādaṃ adāsi, sopi tato paṭṭhāya nibbhayo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā nāgo ayaṃ bhikkhu ahosi, rukkhadevatā pana ahameva ahosi’’nti.

Dubbalakaṭṭhajātakavaṇṇanā pañcamā.

## [106] 6. Udañcanījātakavaṇṇanā

Sukhaṃ vata maṃ jīvantanti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Vatthu terasakanipāte **cūḷanāradakassapajātake** (jā. 1.13.40 ādayo) āvi bhavissati. Taṃ pana bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhagavā’’ti vutte ‘‘kattha te cittaṃ paṭibaddha’’nti pucchi. So ‘‘ekissā thullakumārikāyā’’ti āha. Atha naṃ satthā ‘‘ayaṃ te bhikkhu anatthakārikā, pubbepi tvaṃ etaṃ nissāya sīlabyasanaṃ patvā kampanto vicaramāno paṇḍite nissāya sukhaṃ labhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārenteti atītavatthupi cūḷanāradakassapajātakeyeva āvi bhavissati. Tadā pana bodhisatto sāyaṃ phalāphale ādāya āgantvā paṇṇasālādvāraṃ vivaritvā pavisitvā puttaṃ cūḷatāpasaṃ etadavoca ‘‘tāta, tvaṃ aññesu divasesu dārūni āharasi, pānīyaṃ paribhojanīyaṃ āharasi, aggiṃ karosi, ajja pana ekampi akatvā kasmā dummukho pajjhāyanto nipannosī’’ti? ‘‘Tāta, tumhesu phalāphalatthāya gatesu ekā itthī āgantvā maṃ palobhetvā ādāya gantuṃ ārabhi, ahaṃ pana ‘tumhehi vissajjito gamissāmī’ti na gacchiṃ, asukaṭṭhāne pana naṃ nisīdāpetvā āgatomhi, idāni gacchāmahaṃ tātā’’ti. Bodhisatto ‘‘na sakkā etaṃ nivattetu’’nti ñatvā ‘‘tena hi, tāta, gaccha, esā pana taṃ netvā yadā macchamaṃsādīni vā khāditukāmā bhavissati, sappiloṇataṇḍulādīhi vā panassā attho bhavissati, tadā ‘idañcidañcāharā’ti taṃ kilamessati. Tadā mayhaṃ guṇaṃ saritvā palāyitvā idheva āgaccheyyāsī’’ti vissajjesi. So tāya saddhiṃ manussapathaṃ agamāsi. Atha naṃ sā attano vasaṃ gametvā ‘‘maṃsaṃ āhara, macchaṃ āharā’’ti yena yena atthikā hoti, taṃ taṃ āharāpeti. Tadā so ‘‘ayaṃ maṃ attano dāsaṃ viya kammakāraṃ viya ca katvā pīḷetī’’ti palāyitvā pitu santikaṃ āgantvā pitaraṃ vanditvā ṭhitakova imaṃ gāthamāha –

106. ‘‘Sukhaṃ vata maṃ jīvantaṃ, pacamānā udañcanī;
Corī jāyappavādena, telaṃ loṇañca yācatī’’ti.

Tattha **sukhaṃ vata maṃ jīvanta**nti tāta, tumhākaṃ santike maṃ sukhaṃ jīvantaṃ. **Pacamānā**ti tāpayamānā pīḷayamānā, yaṃ yaṃ vā khāditukāmā hoti, taṃ taṃ pacamānā. Udakaṃ añcanti etāyāti

udañcanī, cāṭito vā kūpato vā udakaussiñcanaghaṭikāyetaṃ nāmaṃ. Sā pana udañcanī viya, udakaṃ viya ghaṭikā, yena yenatthikā hoti, taṃ taṃ ākaḍḍhatiyevāti attho. **Corī jāyappavādenā**ti ‘‘bhariyā’’ti nāmena ekā corī maṃ madhuravacanena upalāpetvā tattha netvā **telaṃ loṇañca** yañca aññaṃ icchati, taṃ sabbaṃ **yācati,** dāsaṃ viya kammakāraṃ viya ca katvā āharāpetīti tassā aguṇaṃ kathesi.

Atha naṃ bodhisatto assāsetvā ‘‘hotu, tāta, ehi tvaṃ mettaṃ bhāvehi, karuṇaṃ bhāvehī’’ti cattāro brahmavihāre ācikkhi, ācikkhitvā kasiṇaparikammaṃ ācikkhi. So na cirasseva abhiññā ca samāpattiyo ca uppādetvā brahmavihāre bhāvetvā saddhiṃ pitarā brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi.

‘‘Tadā thullakumārikāva etarahi thullakumārikā. Cūḷatāpaso ukkaṇṭhitabhikkhu ahosi, pitā pana ahameva ahosi’’nti.

Udañcanījātakavaṇṇanā chaṭṭhā.

## [107] 7. Sālittakajātakavaṇṇanā

Sādhū kho sippakaṃ nāmāti idaṃ satthā jetavane viharanto ekaṃ haṃsapaharanakaṃ bhikkhuṃ ārabbha kathesi. So kireko sāvatthivāsī kulaputto sālittakasippe nipphattiṃ patto. ‘‘Sālittakasippa’’nti sakkharākhipanasippaṃ vuccati. So ekadivasaṃ dhammaṃ sutvā sāsane uraṃ datvā pabbajitvā upasampadaṃ labhi, na pana sikkhākāmo, na paṭipattisādhako ahosi. So ekadivasaṃ ekaṃ daharabhikkhuṃ ādāya aciravatiṃ gantvā nhāyitvā nadītīre aṭṭhāsi. Tasmiṃ samaye dve setahaṃsā ākāsena gacchanti. So taṃ daharaṃ āha ‘‘imaṃ pacchimahaṃsaṃ sakkharāya akkhimhi paharitvā pādamūle pātemī’’ti. Itaro ‘‘kathaṃ pātessasi, na sakkhissasi paharitu’’nti āha. Itaro ‘‘tiṭṭhatu tāvassa orato akkhi, parato akkhimhi taṃ paharāmī’’ti. Idāni pana tvaṃ asantaṃ kathesīti. ‘‘Tena hi upadhārehī’’ti ekaṃ tikhiṇasakkharaṃ gahetvā aṅguliyā pariyante katvā tassa haṃsassa pacchato khipi. Sā ‘‘ru’’nti saddaṃ akāsi, haṃso ‘‘parissayena bhavitabba’’nti nivattitvā saddaṃ sotuṃ ārabhi. Itaro tasmiṃ khaṇe ekaṃ vaṭṭasakkharaṃ gahetvā tassa nivattitvā olokentassa parabhāge akkhiṃ pahari. Sakkharā itarampi akkhiṃ vinivijjhitvā gatā. Haṃso mahāravaṃ ravanto pādamūleyeva pati. Tato tato bhikkhū āgantvā garahitvā ‘‘ananucchavikaṃ te kata’’nti satthu santikaṃ netvā ‘‘bhante, iminā idaṃ nāma kata’’nti tamatthaṃ ārocesuṃ. Satthā taṃ bhikkhuṃ garahitvā ‘‘na, bhikkhave, idānevesa etasmiṃ sippe kusalo, pubbepi kusaloyeva ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amacco ahosi. Tasmiṃ kāle rañño purohito atimukharo hoti bahubhāṇī, tasmiṃ kathetuṃ āraddhe aññe okāsameva na labhanti. Rājā cintesi ‘‘kadā nu kho etassa vacanupacchedakaṃ kañci labhissāmī’’ti. So tato paṭṭhāya tathārūpaṃ ekaṃ upadhārento vicarati. Tasmiṃ kāle bārāṇasiyaṃ eko pīṭhasappī sakkharākhipanasippe nipphattiṃ patto hoti. Gāmadārakā taṃ rathakaṃ āropetvā ākaḍḍhamānā bārāṇasinagaradvāramūle eko viṭapasampanno mahānigrodho atthi, tattha ānetvā samparivāretvā kākaṇikādīni datvā ‘‘hatthirūpakaṃ kara, assarūpakaṃ karā’’ti vadanti. So sakkharā khipitvā khipitvā nigrodhapaṇṇesu nānārūpāni dasseti, sabbāni paṇṇāni chiddāvachiddāneva ahesuṃ.

Atha bārāṇasirājā uyyānaṃ gacchanto taṃ ṭhānaṃ pāpuṇi. Ussāraṇābhayena sabbe dārakā palāyiṃsu, pīṭhasappī tattheva nipajji. Rājā nigrodhamūlaṃ patvā rathe nisinno pattānaṃ chiddatāya chāyaṃ kabarakabaraṃ disvā olokento sabbesaṃ pattānaṃ chiddabhāvaṃ disvā ‘‘kenetāni evaṃ katānī’’ti pucchi. ‘‘Pīṭhasappinā, devā’’ti. Rājā ‘‘imaṃ nissāya brāhmaṇassa vacanupacchedaṃ kātuṃ sakkā bhavissatī’’ti cintetvā ‘‘kahaṃ, bhaṇe, pīṭhasappī’’ti pucchi. Vicinantā mūlantare nipannaṃ disvā ‘‘ayaṃ, devā’’ti āhaṃsu. Rājā naṃ pakkosāpetvā parisaṃ ussāretvā pucchi ‘‘amhākaṃ santike eko mukharabrāhmaṇo atthi, sakkhissasi taṃ nissaddaṃ kātu’’nti. Nāḷimattā ajalaṇḍikā labhanto sakkhissāmi, devāti. Rājā pīṭhasappiṃ gharaṃ netvā antosāṇiyaṃ nisīdāpetvā sāṇiyaṃ chiddaṃ kāretvā brāhmaṇassa chiddābhimukhaṃ āsanaṃ paññapetvā nāḷimattā sukkhā ajalaṇḍikā pīṭhasappissa santike ṭhapāpetvā brāhmaṇaṃ upaṭṭhānakāle āgataṃ tasmiṃ āsane nisīdāpetvā kathaṃ samuṭṭhāpesi. Brāhmaṇo aññesaṃ okāsaṃ adatvā raññā saddhiṃ kathetuṃ ārabhi. Athassa so pīṭhasappī sāṇicchiddena ekekaṃ ajalaṇḍikaṃ pacchiyaṃ pavesento viya tālutalamhiyeva pāteti, brāhmaṇo āgatāgataṃ nāḷiyaṃ telaṃ pavesento viya gilati, sabbā parikkhayaṃ gamiṃsu. Tassetā nāḷimattā ajalaṇḍikā kucchiṃ paviṭṭhā aḍḍhāḷhakamattā ahesuṃ.

Rājā tāsaṃ parikkhīṇabhāvaṃ ñatvā āha – ‘‘ācariya, tumhe atimukharatāya nāḷimattā ajalaṇḍikā gilantā kiñci na jānittha, ito dāni uttari jīrāpetuṃ na sakkhissatha. Gacchatha, piyaṅgudakaṃ pivitvā chaḍḍetvā attānaṃ arogaṃ karothā’’ti brāhmaṇo tato paṭṭhāya pihitamukho viya hutvā kathentenāpi saddhiṃ akathanasīlo ahosi. Rājā ‘‘iminā me kaṇṇasukhaṃ kata’’nti pīṭhasappissa satasahassuṭṭhānake catūsu disāsu cattāro gāme adāsi. Bodhisatto rājānaṃ upasaṅkamitvā ‘‘deva, sippaṃ nāma loke paṇḍitehi uggahitabbaṃ, pīṭhasappinā sālittakamattenāpi ayaṃ sampatti laddhā’’ti vatvā imaṃ gāthamāha –

107. ‘‘Sādhuṃ kho sippakaṃ nāma, api yādisa kīdisaṃ;
Passa khañjappahārena, laddhā gāmā catuddisā’’ti.

Tattha **passa khañjappahārenā**ti passa, mahārāja, iminā khañjapīṭhasappinā ajalaṇḍikāpahārena catuddisā cattāro gāmā laddhā, aññesaṃ sippānaṃ ko ānisaṃsaparicchedoti sippaguṇaṃ kathesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pīṭhasappī ayaṃ bhikkhu ahosi, rājā ānando, paṇḍitāmacco pana ahameva ahosi’’nti.

Sālittakajātakavaṇṇanā sattamā.

## [108] 8. Bāhiyajātakavaṇṇanā

Sikkheyya sikkhitabbānīti idaṃ satthā vesāliṃ upanissāya mahāvane kūṭāgārasālāyaṃ viharanto ekaṃ licchaviṃ ārabbha kathesi. So kira licchavirājā saddho pasanno buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā attano nivesane mahādānaṃ pavattesi. Bhariyā panassa thūlaṅgapaccaṅgā uddhumātakanimittasadisā anākappasampannā ahosi. Satthā bhattakiccāvasāne anumodanaṃ katvā vihāraṃ gantvā bhikkhūnaṃ ovādaṃ datvā gandhakuṭiṃ pāvisi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, tassa nāma licchavirañño tāva abhirūpassa tādisā bhariyā thūlaṅgapaccaṅgā anākappasampannā, kathaṃ so tāya saddhiṃ abhiramatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, esa idāneva, pubbepi thūlasarīrāya eva itthiyā saddhiṃ abhiramī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amacco ahosi. Athekā janapaditthī thūlasarīrā anākappasampannā bhatiṃ kurumānā rājaṅgaṇassa avidūrena gacchamānā sarīravaḷañjapīḷitā hutvā nivatthasāṭakena sarīraṃ paṭicchādetvā nisīditvā sarīravaḷañjaṃ muñcitvā khippameva uṭṭhāsi. Tasmiṃ khaṇe bārāṇasirājā vātapānena rājaṅgaṇaṃ olokento taṃ disvā cintesi ‘‘ayaṃ evarūpe aṅgaṇaṭṭhāne sarīravaḷañjaṃ muñcamānā hirottappaṃ appahāya nivāsaneneva paṭicchannā hutvā sarīravaḷañjaṃ mocetvā khippaṃ uṭṭhitā, imāya nirogāya bhavitabbaṃ, etissā vatthu visadaṃ bhavissati, visade pana vatthusmiṃ eko putto labbhamāno visado puññavā bhavissati, imaṃ mayā aggamahesiṃ kātuṃ vaṭṭatī’’ti. So tassā apariggahitabhāvaṃ ñatvā āharāpetvā aggamahesiṭṭhānaṃ adāsi. Sā tassa piyā ahosi manāpā, na cirasseva ekaṃ puttaṃ vijāyi. So panassā putto cakkavattī rājā ahosi.

Bodhisatto tassā sampattiṃ disvā tathārūpaṃ vacanokāsaṃ labhitvā ‘‘deva, sikkhitabbayuttakaṃ nāma sippaṃ kasmā na sikkhitabbaṃ, yatra hi nāmāyaṃ mahāpuññā hirottappaṃ appahāya paṭicchannākārena sarīravaḷañjaṃ kurumānā tumhe ārādhetvā evarūpaṃ sampattiṃ pattā’’ti vatvā sikkhitabbayuttakānaṃ sippānaṃ vaṇṇaṃ kathento imaṃ gāthamāha –

108. ‘‘Sikkheyya sikkhitabbāni, santi sacchandino janā;
Bāhiyā hi suhannena, rājānamabhirādhayī’’ti.

Tattha **santi sacchandino janā**ti tesu tesu sippesu sacchandā janā atthiyeva. **Bāhiyā**ti bahijanapade jātā saṃvaḍḍhā itthī. **Suhannenā**ti hirottappaṃ appahāya paṭicchannenākārena hannaṃ suhannaṃ nāma, tena suhannena. **Rājānamabhirādhayī**ti devaṃ abhirādhayitvā imaṃ sampattiṃ pattāti. Evaṃ mahāsatto sikkhitabbayuttakānaṃ sippānaṃ guṇaṃ kathesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jayampatikā etarahipi jayampatikāva, paṇḍitāmacco pana ahameva ahosi’’nti.

Bāhiyajātakavaṇṇanā aṭṭhamā.

[109] 9. Kuṇḍakapūvajātakavaṇṇanā

Yathanno puriso hotīti idaṃ satthā sāvatthiyaṃ viharanto mahāduggataṃ ārabbha kathesi. Sāvatthiyañhi kadāci ekameva kulaṃ buddhappamukhassa bhikkhusaṅghassa dānaṃ deti, kadāci tīṇi cattāri ekato hutvā, kadāci gaṇabandhanena, kadāci vīthisabhāgena, kadāci sakalanagaraṃ chandakaṃ saṃharitvā. Tadā pana vīthibhattaṃ nāma ahosi. Atha manussā buddhappamukhassa bhikkhusaṅghassa yāguṃ datvā ‘‘khajjakaṃ āharathā’’ti āhaṃsu. Tadā paneko paresaṃ bhatikārako duggatamanusso tassaṃ vīthiyaṃ vasamāno cintesi ‘‘ahaṃ yāguṃ dātuṃ na sakkhissāmi, khajjakaṃ pana dassāmī’’ti saṇhasaṇhaṃ kuṇḍakaṃ vaḍḍhāpetvā udakena temetvā akkapaṇṇena veṭhetvā kukkuḷe pacitvā ‘‘idaṃ buddhassa dassāmī’’ti taṃ ādāya gantvā satthu santike ṭhito ‘‘khajjakaṃ āharathā’’ti ekasmiṃ vacane vuttamatte sabbapaṭhamaṃ gantvā taṃ pūvaṃ satthu patte patiṭṭhāpesi, satthā aññehi dīyamānaṃ khajjakaṃ aggahetvā tameva pūvakhajjakaṃ paribhuñji.

Tasmiṃyeva pana khaṇe ‘‘sammāsambuddhena kira mahāduggatassa kuṇḍakakhajjakaṃ ajigucchitvā amataṃ viya paribhutta’’nti sakalanagaraṃ ekakolāhalaṃ ahosi. Rājarājamahāmattādayo antamaso dovārike upādāya sabbeva sannipatitvā satthāraṃ vanditvā mahāduggataṃ upasaṅkamitvā ‘‘handa bho, sataṃ gahetvā, dve satāni gahetvā, pañca satāni gahetvā amhākaṃ pattiṃ dehī’’ti vadiṃsu. So ‘‘satthāraṃ paṭipucchitvā jānissāmī’’ti satthu santikaṃ gantvā tamatthaṃ ārocesi. Satthā ‘‘dhanaṃ gahetvā vā aggahetvā vā sabbasattānaṃ pattiṃ dehī’’ti āha. So dhanaṃ gahetuṃ ārabhi. Manussā diguṇacatugguṇaaṭṭhaguṇādivasena dadantā nava hiraññakoṭiyo adaṃsu. Satthā anumodanaṃ katvā vihāraṃ gantvā bhikkhūhi vatte dassite sugatovādaṃ datvā gandhakuṭiṃ pāvisi. Rājā sāyanhasamaye mahāduggataṃ pakkosāpetvā seṭṭhiṭṭhānena pūjesi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā mahāduggatena dinnaṃ kuṇḍakapūvaṃ ajigucchanto amataṃ viya paribhuñji, mahāduggatopi bahudhanañca seṭṭhiṭṭhānañca labhitvā mahāsampattiṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva mayā ajigucchantena tassa kuṇḍakapūvo paribhutto, pubbepi rukkhadevatāya hutvā paribhuttoyeva, tadāpi cesa maṃ nissāya seṭṭhiṭṭhānaṃ alatthevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ ṭhāne eraṇḍarukkhe rukkhadevatā hutvā nibbatti. Tadā tasmiṃ gāmake manussā devatāmaṅgalikā honti. Athekasmiṃ chaṇe sampatte manussā attano attano rukkhadevatānaṃ balikammaṃ akaṃsu. Atheko duggatamanusso te manusse rukkhadevatā paṭijaggante disvā ekaṃ eraṇḍarukkhaṃ paṭijaggi. Te manussā attano attano devatānaṃ nānappakārāni mālāgandhavilepanādīni ceva khajjabhojjāni ca ādāya gacchiṃsu. So pana kuṇḍakapūvañceva uḷuṅkena ca udakaṃ ādāya gantvā eraṇḍarukkhassa avidūre ṭhatvā cintesi ‘‘devatā nāma dibbakhajjakāni khādanti, mayhaṃ devatā imaṃ kuṇḍakapūvaṃ na khādissati, kiṃ imaṃ akāraṇena nāsemi, ahameva naṃ khādissāmī’’ti tatova nivatti. Bodhisatto khandhaviṭape ṭhatvā ‘‘bho purisa, sace tvaṃ issaro bhaveyyāsi, mayhaṃ madhurakhajjakaṃ dadeyyāsi. Tvaṃ pana duggato, ahaṃ tava pūvaṃ na khāditvā aññaṃ kiṃ khādissāmi, mā me koṭṭhāsaṃ nāsehī’’ti vatvā imaṃ gāthamāha –

109. ‘‘Yathanno puriso hoti, tathannā tassa devatā;
Āharetaṃ kuṇḍapūvaṃ, mā me bhāgaṃ vināsayā’’ti.

Tattha **yathanno**ti yathārūpabhojano hoti. **Tathannā**ti tassa purisassa devatāpi tathārūpabhojanāva hoti. **Āharetaṃ kuṇḍapūva**nti etaṃ kuṇḍakena pakkapūvaṃ ānehi, mayhaṃ bhāgaṃ mā vināsehīti.

So nivattitvā bodhisattaṃ oloketvā balikammamakāsi. Bodhisatto tato ojaṃ paribhuñjitvā ‘‘purisa, tvaṃ kimatthaṃ maṃ paṭijaggasī’’ti āha. ‘‘Duggatomhi, sāmi, taṃ nissāya duggatabhāvato muccitukāmatāya paṭijaggāmī’’ti. ‘‘Bho purisa, mā cintayi, tayā kataññussa katavedino pūjā katā, imaṃ eraṇḍaṃ parikkhipitvā nidhikumbhiyo gīvāya gīvaṃ āhaccaṭhitā. Tvaṃ rañño ācikkhitvā sakaṭehi dhanaṃ āharāpetvā rājaṅgaṇe rāsiṃ kārehi, rājā te tussitvā seṭṭhiṭṭhānaṃ dassatī’’ti vatvā bodhisatto antaradhāyi. So tathā akāsi. Rājāpi tassa seṭṭhiṭṭhānaṃ adāsi. Iti so bodhisattaṃ nissāya mahāsampattiṃ patvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā duggato etarahi duggatova, eraṇḍarukkhadevatā pana ahameva ahosi’’nti.

Kuṇḍakapūvajātakavaṇṇanā navamā.

[110] 10. Sabbasaṃhārakapañhajātakavaṇṇanā

Sabbasaṃhārako natthīti ayaṃ sabbasaṃhārakapañho sabbākārena umaṅgajātake āvi bhavissatīti.

Sabbasaṃhārakapañhajātakavaṇṇanā dasamā.

Parosatavaggo ekādasamo.

Tassuddānaṃ –

Parosatampi paṇṇikaṃ, verī ca mittavindakaṃ;
Dubbalañca udañcanī, sālittampi ca bāhiyaṃ;
Kuṇḍakapūvasabbasaṃhārakanti.

12. Haṃcivaggo

[111] 1. Gadrabhapañhajātakavaṇṇanā

Haṃci tuvaṃ evamaññasīti ayampi gadrabhapañho **mahāumaṅgajātake**yeva (jā. 2.22.590 ādayo) āvi bhavissati.

Gadrabhapañhajātakavaṇṇanā paṭhamā.

[112] 2. Amarādevīpañhajātakavaṇṇanā

Yena sattubilaṅgā cāti ayampi amarādevipañho nāma tattheva āvi bhavissati.

Amarādevīpañhajātakavaṇṇanā dutiyā.

## [113] 3. Siṅgālajātakavaṇṇanā

Saddahāsi siṅgālassāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tasmiñhi samaye bhikkhū dhammasabhāyaṃ sannipatitvā ‘‘āvuso, devadattena pañca bhikkhusatāni ādāya gayāsīsaṃ gantvā ‘yaṃ samaṇo gotamo karoti, na so dhammo. Yamahaṃ karomi, ayameva dhammo’ti te bhikkhū attano laddhiṃ gāhāpetvā ṭhānappattaṃ musāvādaṃ katvā saṅghaṃ bhinditvā ekasīmāya dve uposathā katā’’ti devadattassa aguṇakathaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva musāvādī, pubbepi musāvādīyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto susānavane rukkhadevatā hutvā nibbatti. Tadā bārāṇasiyaṃ nakkhattaṃ ghuṭṭhaṃ ahosi. Manussā ‘‘yakkhabalikammaṃ karomā’’ti tesu tesu caccararacchādiṭṭhānesu macchamaṃsādīni vippakiritvā kapālakesu bahuṃ suraṃ ṭhapayiṃsu. Atheko siṅgālo aḍḍharattasamaye niddhamanena nagaraṃ pavisitvā macchamaṃsaṃ khāditvā suraṃ pivitvā punnāgagacchantaraṃ pavisitvā yāva aruṇuggamanā niddaṃ okkami. So pabujjhitvā ālokaṃ disvā ‘‘idāni nikkhamituṃ na sakkā’’ti maggasamīpaṃ gantvā adissamāno nipajjitvā aññe manusse disvāpi kiñci avatvā ekaṃ brāhmaṇaṃ mukhadhovanatthāya gacchantaṃ disvā cintesi ‘‘brāhmaṇā nāma dhanalolā honti, imaṃ dhanena palobhetvā yathā maṃ upakacchakantare katvā uttarāsaṅgena paṭicchādetvā nagarā nīharati, tathā karissāmī’’ti. So manussabhāsāya ‘‘brāhmaṇā’’ti āha. So nivattitvā ‘‘ko maṃ pakkosatī’’ti āha. ‘‘Ahaṃ, brāhmaṇā’’ti. ‘‘Kiṃkāraṇā’’ti. ‘‘Brāhmaṇa, mayhaṃ dve kahāpaṇasatāni atthi. Sace maṃ upakacchakantare katvā uttarāsaṅgena paṭicchādetvā yathā na koci passati, tathā nagarā nikkhāmetuṃ sakkosi, tuyhaṃ te kahāpaṇe dassāmī’’ti. Brāhmaṇo dhanalobhena ‘‘sādhū’’ti sampaṭicchitvā taṃ tathā katvā ādāya nagarā nikkhamitvā thokaṃ agamāsi. Atha naṃ siṅgālo pucchi ‘‘katara‌ṭṭhānaṃ, brāhmaṇā’’ti? ‘‘Asukaṃ nāmā’’ti. ‘‘Aññaṃ thokaṃ ṭhānaṃ gacchā’’ti. Evaṃ punappunaṃ vadanto mahāsusānaṃ patvā ‘‘idha maṃ otārehī’’ti āha. Tattha naṃ otāresi. Atha siṅgālo ‘‘tena hi, brāhmaṇa, uttarisāṭakaṃ attharā’’ti āha. So dhanalobhena ‘‘sādhū’’ti patthari. Atha naṃ ‘‘imaṃ rukkhamūlaṃ khaṇāhī’’ti pathavikhaṇane yojetvā brāhmaṇassa uttarisāṭakaṃ abhiruyha catūsu kaṇṇesu ca majjhe cāti pañcasu ṭhānesu sarīranissandaṃ pātetvā makkhetvā ceva temetvā ca susānavanaṃ pāvisi. Bodhisatto rukkhaviṭape ṭhatvā imaṃ gāthamāha –

113. ‘‘Saddahāsi siṅgālassa, surāpītassa brāhmaṇa;
Sippikānaṃ sataṃ natthi, kuto kaṃsasatā duve’’ti.

Tattha **saddahāsī**ti saddahasi, ayameva vā pāṭho, pattiyāyasīti attho. **Sippikānaṃ sataṃ natthī**ti etassa hi sippikāsatampi natthi. **Kuto kaṃsasatā duve**ti dve kahāpaṇasatāni panassa kuto evāti.

Bodhisatto imaṃ gāthaṃ vatvā ‘‘gaccha, brāhmaṇa, tava sāṭakaṃ dhovitvā nhāyitvā attano kammaṃ karohī’’ti vatvā antaradhāyi. Brāhmaṇo tathā katvā ‘‘vañcito vatamhī’’ti domanassappatto pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo devadatto ahosi, rukkhadevatā pana ahameva ahosi’’nti.

Siṅgālajātakavaṇṇanā tatiyā.

## [114] 4. Mitacintījātakavaṇṇanā

Bahucintī appacintīti idaṃ satthā jetavane viharanto dve mahallakatthere ārabbha kathesi. Te kira janapade ekasmiṃ araññāvāse vassaṃ vasitvā ‘‘satthu dassanatthāya gacchissāmā’’ti pātheyyaṃ sajjetvā ‘‘ajja gacchāma, sve gacchāmā’’ti māsaṃ atikkāmetvā puna pātheyyaṃ sajjetvā tatheva māsaṃ, puna māsanti evaṃ attano kusītabhāvena ceva nivāsaṭṭhāne ca apekkhāya tayo māse atikkāmetvā tato nikkhamma jetavanaṃ gantvā sabhāgaṭṭhāne pattacīvaraṃ paṭisāmetvā satthāraṃ passiṃsu. Atha ne bhikkhū pucchiṃsu ‘‘ciraṃ vo, āvuso, buddhupaṭṭhānaṃ akarontānaṃ, kasmā evaṃ cirāyitthā’’ti? Te tamatthaṃ ārocesuṃ. Atha nesaṃ so ālasiyakusītabhāvo bhikkhusaṅghe pākaṭo jāto. Dhammasabhāyampi tesaṃ bhikkhūnameva ālasiyabhāvaṃ nissāya kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte te pakkosāpetvā ‘‘saccaṃ kira tumhe, bhikkhave, alasā kusītā’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘na, bhikkhave, idānevete alasā, pubbepi alasā ceva nivāsaṭṭhāne ca sālayā sāpekkhā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasinadiyaṃ tayo macchā ahesuṃ, bahucintī, appacintī, mitacintīti tesaṃ nāmāni. Te araññato manussapathaṃ āgamiṃsu. Tattha mitacintī itare dve evamāha ‘‘ayaṃ manussapatho nāma sāsaṅko sappaṭibhayo, kevaṭṭā nānappakārāni jālakuminādīni khipitvā macche gaṇhanti, mayaṃ araññameva gacchāmā’’ti. Itare dve janā alasatāya ceva āmisagiddhatāya ca ‘‘ajja gacchāma, sve gacchāmā’’ti tayo māse atikkāmesuṃ. Atha kevaṭṭā nadiyaṃ jālaṃ khipiṃsu. Bahucintī ca appacintī ca gocaraṃ gaṇhantā purato gacchanti. Te attano andhabālatāya jālagandhaṃ asallakkhetvā jālakucchimeva pavisiṃsu. Mitacintī pacchato āgacchanto jālagandhaṃ sallakkhetvā tesañca jālakucchiṃ paviṭṭhabhāvaṃ ñatvā ‘‘imesaṃ kusītānaṃ andhabālānaṃ jīvitadānaṃ dassāmī’’ti cintetvā bahipassena jālakucchiṭṭhānaṃ gantvā jālakucchiṃ phāletvā nikkhantasadiso hutvā udakaṃ āluḷento jālassa purato patitvā puna jālakucchiṃ pavisitvā pacchimabhāgena phāletvā nikkhantasadiso udakaṃ āluḷento pacchimabhāge pati. Kevaṭṭā ‘‘macchā jālaṃ phāletvā gatā’’ti maññamānā jālakoṭiyaṃ gahetvā ukkhipiṃsu. Te dvepi macchā jālato muccitvā udake patiṃsu. Iti tehi mitacintiṃ nissāya jīvitaṃ laddhaṃ.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

114. ‘‘Bahucintī appacintī, ubho jāle abajjhare;
Mitacintī pamocesi, ubho tattha samāgatā’’ti.

Tattha **bahucintī**ti bahucintanatāya vitakkabahulatāya evaṃladdhanāmo. Itaresupi dvīsu ayameva nayo. **Ubho tattha samāgatā**ti mitacintiṃ nissāya laddhajīvitā tattha udake puna ubhopi janā mitacintinā saddhiṃ samāgatāti attho.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mahallakā bhikkhū sotāpattiphale patiṭṭhahiṃsu. Tadā bahucintī ca appacintī ca ime dve ahesuṃ, mitacintī pana ahameva ahosinti.

Mitacintījātakavaṇṇanā catutthā.

[115] 5. Anusāsikajātakavaṇṇanā

Yāyaññe manusāsatīti idaṃ satthā jetavane viharanto ekaṃ anusāsikaṃ bhikkhuniṃ ārabbha kathesi. Sā kira sāvatthivāsinī ekā kuladhītā pabbajitvā upasampannakālato paṭṭhāya samaṇadhamme ananuyuttā āmisagiddhā hutvā yattha aññā bhikkhuniyo na gacchanti, tādise nagarassa ekadese piṇḍāya carati. Athassā manussā paṇītapiṇḍapātaṃ denti. Sā rasataṇhāya bajjhitvā ‘‘sace imasmiṃ padese aññāpi bhikkhuniyo piṇḍāya carissanti, mayhaṃ lābho parihāyissati. Yathā etaṃ padesaṃ aññā nāgacchanti, evaṃ mayā kātuṃ vaṭṭatī’’ti cintetvā bhikkhunūpassayaṃ gantvā ‘‘ayye, asukaṭṭhāne caṇḍo hatthī, caṇḍo asso, caṇḍo meṇḍo, caṇḍo kukkuro carati, saparissayaṭṭhānaṃ, mā tattha piṇḍāya caritthā’’ti bhikkhuniyo anusāsati. Tassā vacanaṃ sutvā ekā bhikkhunīpi taṃ padesaṃ gīvaṃ parivattetvā na olokesi. Tassā ekasmiṃ divase tasmiṃ padese piṇḍāya carantiyā vegenekaṃ gehaṃ pavisantiyā caṇḍo meṇḍako paharitvā ūruṭṭhikaṃ bhindi. Manussā vegena upadhāvitvā dvidhā bhinnaṃ ūruṭṭhikaṃ ekato bandhitvā taṃ bhikkhuniṃ mañcenādāya bhikkhunūpassayaṃ nayiṃsu. Bhikkhuniyo ‘‘ayaṃ aññā bhikkhuniyo anusāsitvā sayaṃ tasmiṃ padese carantī ūruṭṭhikaṃ bhindāpetvā āgatā’’ti parihāsaṃ akaṃsu. Tampi tāya katakāraṇaṃ na cirasseva bhikkhusaṅghe pākaṭaṃ ahosi.

Athekadivasaṃ dhammasabhāyaṃ bhikkhū ‘‘āvuso, asukā anusāsikā bhikkhunī aññaṃ anusāsitvā sayaṃ tasmiṃ padese caramānā caṇḍena meṇḍakena ūruṃ bhindāpesī’’ti tassā aguṇakathaṃ kathesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesā aññe anusāsatiyeva, sayaṃ pana na vattati, niccakālaṃ dukkhameva anubhotī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe sakuṇayoniyaṃ nibbattitvā vayappatto sakuṇajeṭṭhako hutvā anekasakuṇasahassaparivāro himavantaṃ pāvisi. Tassa tattha vasanakāle ekā caṇḍasakuṇikā mahāvattanimaggaṃ gantvā gocaraṃ gaṇhāti. Sā tattha sakaṭehi patitāni vīhimuggabījādīni labhitvā ‘‘yathā idāni imaṃ padesaṃ aññe sakuṇā nāgacchanti, tathā karissāmī’’ti cintetvā sakuṇasaṅghassa ovādaṃ deti ‘‘vattanimahāmaggo nāma sappaṭibhayo, hatthiassādayo ceva caṇḍagoṇayuttayānādīni ca sañcaranti, sahasā uppatitumpi na sakkā hoti, na tattha gantabba’’nti. Sakuṇasaṅgho tassā ‘‘anusāsikā’’teva nāmaṃ akāsi.

Sā ekadivasaṃ vattanimahāmagge carantī atimahāvegena āgacchantassa yānassa saddaṃ sutvā nivattitvā oloketvā ‘‘dūre tāvā’’ti caratiyeva. Atha naṃ yānaṃ vātavegena sīghameva sampāpuṇi, sā uṭṭhātuṃ nāsakkhi, cakkena dvidhā chinditvā gatā. Sakuṇajeṭṭhako sakuṇe samānento taṃ adisvā ‘‘anusāsikā na dissati, upadhāretha na’’nti āha. Sakuṇā upadhārentā taṃ mahāmagge dvidhā chinnaṃ disvā sakuṇajeṭṭhakassa ārocesuṃ. Sakuṇajeṭṭhako ‘‘sā aññā sakuṇikā vāretvā sayaṃ tattha caramānā dvidhā chinnā’’ti vatvā imaṃ gāthamāha –

115. ‘‘Yāyaññe manusāsati, sayaṃ loluppacārinī;
Sāyaṃ vipakkhikā seti, hatā cakkena sāsikā’’ti.

Tattha **yāyaññe manusāsatī**ti yakāro padasandhikaro, yā aññe anusāsatīti attho. **Sayaṃ loluppacārinī**ti attanā loluppacārinī samānā. **Sāyaṃ vipakkhikā setī**ti sā esā vihatapakkhā hutvā mahāmagge sayati. **Hatā cakkena sāsikā**ti yānacakkena hatā sāsikā sakuṇikāti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā anusāsikā sakuṇikā ayaṃ anusāsikā bhikkhunī ahosi, sakuṇajeṭṭhako pana ahameva ahosi’’nti.

Anusāsikajātakavaṇṇanā pañcamā.

[116] 6. Dubbacajātakavaṇṇanā

Atikaramakarācariyāti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Tassa vatthu navakanipāte **gijjhajātake** (jā. 1.9.1 ādayo) āvi bhavissati. Satthā pana taṃ bhikkhuṃ āmantetvā ‘‘bhikkhu na tvaṃ idāneva dubbaco, pubbepi dubbacoyeva. Dubbacabhāveneva paṇḍitānaṃ ovādaṃ akaronto sattippahārena jīvitakkhayaṃ pattosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto laṅghanaṭakayoniyaṃ paṭisandhiṃ gahetvā vayappatto paññavā upāyakusalo ahosi. So ekassa laṅghanakassa santike sattilaṅghanasippaṃ sikkhitvā ācariyena saddhiṃ sippaṃ dassento vicarati. Ācariyo panassa catunnaṃyeva sattīnaṃ laṅghanasippaṃ jānāti, na pañcannaṃ. So ekadivasaṃ ekasmiṃ gāmake sippaṃ dassento surāmadamatto ‘‘pañca sattiyo laṅghissāmī’’ti paṭipāṭiyā ṭhapesi. Atha naṃ bodhisatto āha ‘‘ācariya, tvaṃ pañcasattilaṅghanasippaṃ na jānāsi, ekaṃ sattiṃ hara. Sace laṅghissasi, pañcamāya sattiyā viddho marissasī’’ti. So suṭṭhu mattatāya ‘‘tvañhi mayhaṃ pamāṇaṃ na jānāsī’’ti tassa vacanaṃ anādiyitvā catasso laṅghitvā pañcamāya sattiyā daṇḍake madhukapupphaṃ viya āvuto paridevamāno nipajji. Atha naṃ bodhisatto ‘‘paṇḍitānaṃ vacanaṃ akatvā imaṃ byasanaṃ pattosī’’ti imaṃ gāthamāha –

116. ‘‘Atikaramakarācariya, mayhampetaṃ na ruccati;
Catutthe laṅghayitvāna, pañcamāyasi āvuto’’ti.

Tattha **atikaramakarācariyā**ti ācariya ajja tvaṃ atikaraṃ akari, attano karaṇato atirekaṃ karaṇaṃ akarīti attho. **Mayhampetaṃ na ruccatī**ti mayhaṃ antevāsikassapi samānassa etaṃ tava karaṇaṃ na ruccati, tena te ahaṃ paṭhamameva kathesinti dīpeti. **Catutthe laṅghayitvānā**ti catutthe sattithale apatitvā attānaṃ laṅghayitvā. **Pañcamāyasi āvuto**ti paṇḍitānaṃ vacanaṃ aggaṇhanto idāni pañcamāya sattiyā āvutosīti. Idaṃ vatvā ācariyaṃ sattito apanetvā kattabbayuttakaṃ akāsi.

Satthā imaṃ atītaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ācariyo ayaṃ dubbaco ahosi, antevāsiko pana ahameva ahosi’’nti.

Dubbacajātakavaṇṇanā chaṭṭhā.

## [117] 7. Tittirajātakavaṇṇanā

Accuggatātibalatāti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Tassa vatthu terasakanipāte **takkāriyajātake** (jā. 1.13.104 ādayo) āvi bhavissati. Satthā pana ‘‘na, bhikkhave, kokāliko idāneva attano vācaṃ nissāya naṭṭho, pubbepi naṭṭhoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā kāme pahāya isipabbajjaṃ pabbajitvā pañcābhiññā aṭṭha samāpattiyo nibbattesi. Himavantappadese sabbo isigaṇo sannipatitvā taṃ ovādācariyaṃ katvā parivāresi. So pañcannaṃ isisatānaṃ ovādācariyo hutvā jhānakīḷaṃ kīḷanto himavante vasati. Tadā eko cettha paṇḍurogī tāpaso kuṭhāriṃ gahetvā kaṭṭhaṃ phāleti. Atheko mukharatāpaso tassa santike nisīditvā ‘‘idha pahāraṃ dehi, idha pahāraṃ dehī’’ti taṃ tāpasaṃ rosesi. So kujjhitvā ‘‘na dāni me tvaṃ dāruphālanasippaṃ sikkhāpanakācariyo’’ti tiṇhaṃ kuṭhāriṃ ukkhipitvā naṃ ekappahāreneva jīvitakkhayaṃ pāpesi. Bodhisatto tassa sarīrakiccaṃ kāresi. Tadā assamato avidūre ekasmiṃ vammikapāde eko tittiro vasati. So sāyaṃ pātaṃ tasmiṃ vammikamatthake ṭhatvā mahāvassitaṃ vassati. Taṃ sutvā eko luddako ‘‘tittirena bhavitabba’’nti cintetvā saddasaññāya tattha gantvā taṃ vadhitvā ādāya gato.

Bodhisatto tassa saddaṃ asuṇanto ‘‘asukaṭṭhāne tittiro vasati, kiṃ nu kho tassa saddo na sūyatī’’ti tāpase pucchi. Te tassa tamatthaṃ ārocesuṃ. So ubhopi tāni kāraṇāni saṃsandetvā isigaṇamajjhe imaṃ gāthamāha –

117. ‘‘Accuggatātibalatā, ativelaṃ pabhāsitā;
Vācā hanati dummedhaṃ, tittiraṃ vātivassita’’nti.

Tattha **accuggatā**ti atiuggatā. **Atibalatā**ti punappunaṃ bhāsanena atibalasabhāvā. **Ativelaṃ pabhāsitā**ti atikkantavelā pamāṇātikkamena bhāsitā. **Tittiraṃ vātivassita**nti yathā tittiraṃ ativassitaṃ hanati, tathā evarūpā vācā dummedhaṃ bālapuggalaṃ hanatīti.

Evaṃ bodhisatto isigaṇassa ovādaṃ datvā cattāro brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi.

Satthā ‘‘na, bhikkhave, kokāliko idāneva attano vacanaṃ nissāya naṭṭho, pubbepi naṭṭhoyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mukharatāpaso kokāliko ahosi, isigaṇo buddhaparisā, gaṇasatthā pana ahameva ahosi’’nti.

Tittirajātakavaṇṇanā sattamā.

## [118] 8. Vaṭṭajātakavaṇṇanā

Nācintayanto purisoti idaṃ satthā jetavane viharanto uttaraseṭṭhiputtaṃ ārabbha kathesi. Sāvatthiyaṃ kira uttaraseṭṭhi nāma ahosi mahāvibhavo. Tassa bhariyāya kucchiyaṃ eko puññavā satto brahmalokā cavitvā paṭisandhiṃ gahetvā vayappatto abhirūpo pāsādiko ahosi brahmavaṇṇī. Atha ekadivasaṃ sāvatthiyaṃ kattikachaṇe nakkhatte ghuṭṭhe sabbo loko nakkhattanissito ahosi. Tassa sahāyakā aññe seṭṭhiputtā sapajāpatikā ahesuṃ. Uttaraseṭṭhiputtassa pana dīgharattaṃ brahmaloke vasitattā kilesesu cittaṃ na allīyati. Athassa sahāyakā ‘‘uttaraseṭṭhiputtassapi ekaṃ itthiṃ ānetvā nakkhattaṃ kīḷissāmā’’ti sammantayitvā taṃ upasaṅkamitvā ‘‘samma, imasmiṃ nagare kattikachaṇo ghuṭṭho, tuyhampi ekaṃ itthiṃ ānetvā nakkhattaṃ kīḷissāmā’’ti āhaṃsu. ‘‘Na me attho itthiyā’’ti ca vuttepi punappunaṃ nibandhitvā sampaṭicchāpetvā ekaṃ vaṇṇadāsiṃ sabbālaṅkārapaṭimaṇḍitaṃ katvā tassa gharaṃ netvā ‘‘tvaṃ seṭṭhiputtassa santikaṃ gacchā’’ti sayanigharaṃ pesetvā nikkhamiṃsu. Taṃ sayanigharaṃ paviṭṭhampi seṭṭhiputto neva oloketi, nālapati. Sā cintesi ‘‘ayaṃ evaṃ rūpasobhaggappattaṃ uttamavilāsasampannaṃ maṃ neva oloketi, nālapati, idāni naṃ attano itthikuttalīlāya olokāpessāmī’’ti itthilīlaṃ dassentī pahaṭṭhākārena aggadante vivaritvā hasitaṃ akāsi. Seṭṭhiputto oloketvā dantaṭṭhike nimittaṃ gaṇhi. Athassa aṭṭhikasaññā uppajji, sakalampi taṃ sarīraṃ aṭṭhikasaṅkhalikā viya paññāyi. So tassā paribbayaṃ datvā ‘‘gacchā’’ti uyyojesi.

Taṃ tassa gharā otiṇṇaṃ eko issaro antaravīthiyaṃ disvā paribbayaṃ datvā attano gharaṃ nesi, sattāhe vītivatte nakkhattaṃ ositaṃ. Vaṇṇadāsiyā mātā dhītu āgamanaṃ adisvā seṭṭhiputtānaṃ santikaṃ gantvā ‘‘kahaṃ sā’’ti pucchi. Te uttaraseṭṭhiputtassa gharaṃ gantvā ‘‘kahaṃ sā’’ti pucchiṃsu. ‘‘Taṅkhaṇaññeva tassā paribbayaṃ datvā uyyojesi’’nti. Athassā mātā rodantī ‘‘dhītaraṃ me na passāmi, dhītaraṃ me samānethā’’ti uttaraseṭṭhiputtaṃ ādāya rañño santikaṃ agamāsi. Rājā aṭṭaṃ vinicchinanto ‘‘ime te seṭṭhiputtā vaṇṇadāsiṃ ānetvā tuyhaṃ adaṃsū’’ti pucchi. ‘‘Āma, devā’’ti. ‘‘Idāni sā kaha’’nti? ‘‘Na jānāmi, taṅkhaṇaññeva naṃ uyyojesi’’nti. ‘‘Idāni taṃ samānetuṃ sakkosī’’ti? ‘‘Na sakkomi, devā’’ti. Rājā ‘‘sace samānetuṃ na sakkoti, rājāṇamassa karothā’’ti āha. Atha naṃ pacchābāhaṃ bandhitvā ‘‘rājāṇaṃ karissāmā’’ti gahetvā pakkamiṃsu. ‘‘Seṭṭhiputtaṃ kira vaṇṇadāsiṃ samānetuṃ asakkontaṃ rājā rājāṇaṃ kāretī’’ti sakalanagaraṃ ekakolāhalaṃ ahosi. Mahājano ure hatthe ṭhapetvā ‘‘kiṃ nāmetaṃ, sāmi, attano te ananucchavikaṃ laddha’’nti paridevati. Seṭṭhipi puttassa pacchato pacchato paridevanto gacchati.

Seṭṭhiputto cintesi ‘‘idaṃ mayhaṃ evarūpaṃ dukkhaṃ agāre vasanabhāvena uppannaṃ. Sace ito muccissāmi, mahāgotamasammāsambuddhassa santike pabbajissāmī’’ti. Sāpi kho vaṇṇadāsī taṃ kolāhalasaddaṃ sutvā ‘‘kiṃsaddo nāmeso’’ti pucchitvā taṃ pavattiṃ sutvā vegena otaritvā ‘‘ussaratha, ussaratha, sāmī, maṃ rājapurisānaṃ daṭṭhuṃ dethā’’ti attānaṃ dassesi. Rājapurisā taṃ disvā mātaraṃ paṭicchāpetvā seṭṭhiputtaṃ muñcitvā pakkamiṃsu. So sahāyakaparivutova nadiṃ gantvā sasīsaṃ nhāyitvā gehaṃ gantvā bhuttapātarāso mātāpitaro vanditvā pabbajjaṃ anujānāpetvā cīvarasāṭake ādāya mahantena parivārena satthu santikaṃ gantvā vanditvā pabbajjaṃ yācitvā pabbajjañca upasampadañca labhitvā avissaṭṭhakammaṭṭhāno vipassanaṃ vaḍḍhetvā na cirasseva arahatte patiṭṭhāsi.

Athekadivasaṃ dhammasabhāyaṃ sannipatitā bhikkhū ‘‘āvuso, uttaraseṭṭhiputto attano bhaye uppanne sāsanassa guṇaṃ jānitvā ‘imamhā dukkhā muccamāno pabbajissāmī’ti cintetvā tena sucintitena maraṇamutto ceva, pabbajito ca aggaphale patiṭṭhito’’ti tassa guṇakathaṃ kathesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, uttaraseṭṭhiputtova attano bhaye uppanne ‘iminā upāyena imamhā dukkhā muccissāmī’ti cintetvā maraṇabhayā mutto, atīte paṇḍitāpi attano bhaye uppanne ‘iminā upāyena imamhā dukkhā muccissāmā’ti cintetvā maraṇabhayato mucciṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto cutipaṭisandhivasena parivattanto vaṭṭakayoniyaṃ nibbatti. Tadā eko vaṭṭakaluddako araññā bahū vaṭṭake āharitvā gehe ṭhapetvā gocaraṃ datvā mūlaṃ gahetvā āgatāgatānaṃ hatthe vaṭṭake vikkiṇanto jīvikaṃ kappeti. So ekadivasaṃ bahūhi vaṭṭakehi saddhiṃ bodhisattampi gahetvā ānesi. Bodhisatto cintesi ‘‘sacāhaṃ iminā dinnaṃ gocarañca pānīyañca paribhuñjissāmi, ayaṃ maṃ gahetvā āgatānaṃ manussānaṃ dassati. Sace pana na paribhuñjissāmi, ahaṃ milāyissāmi, atha maṃ milāyantaṃ disvā manussā na gaṇhissanti. Evaṃ me sotthi bhavissati, imaṃ upāyaṃ karissāmī''ti. So tathā karonto milāyitvā aṭṭhicammamatto ahosi. Manussā taṃ disvā na gaṇhiṃsu. Luddako bodhisattaṃ ṭhapetvā sesesu vaṭṭakesu parikkhīṇesu pacchiṃ nīharitvā dvāre ṭhapetvā bodhisattaṃ hatthatale katvā ''kiṃ nu kho ayaṃ vaṭṭako''ti cintetvā oloketuṃ āraddho. Athassa pamattabhāvaṃ ñatvā bodhisatto pakkhe pasāretvā uppatitvā araññameva gato. Aññe vaṭṭakā taṃ disvā ''kiṃ nu kho na paññāyasi, kahaṃ gatosī''ti pucchitvā ''luddakena gahitomhī''ti vutte ''kinti katvā muttosī''ti pucchiṃsu. Bodhisatto ''ahaṃ tena dinnaṃ gocaraṃ aggahetvā pānīyaṃ apivitvā upāyacintāya mutto''ti vatvā imaṃ gāthamāha –

118. ''Nācintayanto puriso, visesamadhigacchati;
Cintitassa phalaṃ passa, muttosmi vadhabandhanā''ti.

Tatthāyaṃ piṇḍattho – **puriso** dukkhaṃ patvā ''iminā nāma upāyena imamhā dukkhā muccissāmī''ti **acintayanto** attano dukkhā mokkhasaṅkhātaṃ visesaṃ **nādhigacchati**. Idāni pana mayā **cintita**kammassa **phalaṃ passa**. Teneva upāyena **muttosmi vadhabandhanā,** maraṇato ca bandhanato ca muttosmi ahanti. Evaṃ bodhisatto attanā katakāraṇaṃ ācikkhi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā maraṇamutto vaṭṭako ahameva ahosi''nti.

Vaṭṭajātakavaṇṇanā aṭṭhamā.

## [119] 9. Akālarāvijātakavaṇṇanā

Amātāpitarasaṃvaddhoti idaṃ satthā jetavane viharanto ekaṃ akālarāviṃ bhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī kulaputto sāsane pabbajitvā vattaṃ vā sikkhaṃ vā na uggaṇhi. So ''imasmiṃ kāle mayā vattaṃ kātabbaṃ, imasmiṃ kāle upaṭṭhātabbaṃ, imasmiṃ kāle uggahetabbaṃ, imasmiṃ kāle sajjhāyitabba''nti na jānāti, paṭhamayāmepi majjhimayāmepi pacchimayāmepi pabuddhapabuddhakkhaṇeyeva mahāsaddaṃ karoti, bhikkhū niddaṃ na labhanti. Dhammasabhāyaṃ bhikkhū ''āvuso, asuko nāma bhikkhu evarūpe ratanasāsane pabbajitvā vattaṃ vā sikkhaṃ vā kālaṃ vā akālaṃ vā na jānātī''ti tassa aguṇakathaṃ kathesuṃ. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idānevesa akālarāvī, pubbepi akālarāvīyeva, kālākālaṃ ajānanabhāvena ca gīvāya vaṭṭitāya jīvitakkhayaṃ patto''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā vayappatto sabbasippesu pāraṃ gantvā bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañcasate māṇave sippaṃ vāceti. Tesaṃ māṇavānaṃ eko kālarāvī kukkuṭo atthi, te tassa vassitasaddena uṭṭhāya sippaṃ sikkhanti. So kālamakāsi. Te aññaṃ kukkuṭaṃ pariyesantā caranti. Atheko māṇavako susānavane dārūni uddharanto ekaṃ kukkuṭaṃ disvā ānetvā pañjare ṭhapetvā paṭijaggati. So susāne vaḍḍhitattā ''asukavelāya nāma vassitabba''nti ajānanto kadāci atirattiṃ vassati, kadāci aruṇuggamane. Māṇavā tassa atirattiṃ vassitakāle sippaṃ sikkhantā yāva aruṇuggamanā sikkhituṃ na sakkonti, niddāyamānā gahitaṭṭhānampi na passanti. Atipabhāte vassitakāle sajjhāyassa okāsameva na labhanti. Māṇavā ''ayaṃ atirattiṃ vā vassati atipabhāte vā, imaṃ nissāya amhākaṃ sippaṃ na niṭṭhāyissatī''ti taṃ gahetvā gīvaṃ vaṭṭetvā jīvitakkhayaṃ pāpetvā ''akālarāvī kukkuṭo amhehi ghātito''ti ācariyassa kathesuṃ. Ācariyo ''ovādaṃ aggahetvā saṃvaḍḍhitabhāvena maraṇaṃ patto''ti vatvā imaṃ gāthamāha –

119. ''Amātāpitara-saṃvaddho, anācerakule vasaṃ;
Nāyaṃ kālaṃ akālaṃ vā, abhijānāti kukkuṭo''ti.

Tattha **amātāpitarasaṃvaddho**ti mātāpitaro nissāya tesaṃ ovādaṃ aggahetvā saṃvaḍḍho. **Anācerakule vasa**nti ācariyakulepi avasamāno, ācārasikkhāpakaṃ kañci nissāya avasitattāti attho. **Nāyaṃ kālaṃ akālaṃ vā**ti ''imasmiṃ kāle vassitabbaṃ, imasmiṃ na vassitabba''nti evaṃ vassitabbayuttakaṃ kālaṃ vā akālaṃ vā esa kukkuṭo na jānāti, ajānanabhāveneva jīvitakkhayaṃ pattoti. Idaṃ kāraṇaṃ dassetvā bodhisatto yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā akālarāvī kukkuṭo ayaṃ bhikkhu ahosi, antevāsikā buddhaparisā, ācariyo pana ahameva ahosi’’nti.

Akālarāvijātakavaṇṇanā navamā.

## [120] 10. Bandhanamokkhajātakavaṇṇanā

Abaddhā tattha bajjhantīti idaṃ satthā jetavane viharanto ciñcamāṇavikaṃ ārabbha kathesi. Tassā vatthu dvādasakanipāte **mahāpadumajātake** (jā. 1.12.106 ādayo) āvi bhavissati. Tadā pana satthā ‘‘na, bhikkhave, ciñcamāṇavikā idāneva maṃ abhūtena abbhācikkhati, pubbepi abbhācikkhiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto purohitassa gehe nibbattitvā vayappatto pitu accayena tasseva purohito ahosi. Tena aggamahesiyā varo dinno hoti ‘‘bhadde, yaṃ icchasi, taṃ vadeyyāsī’’ti. Sā evamāha ‘‘na mayhaṃ añño varo nāma dullabho, ito pana te paṭṭhāya aññā itthī kilesavasena na oloketabbā’’ti. So paṭikkhipitvā punappunaṃ nippīḷiyamāno tassā vacanaṃ atikkamituṃ asakkonto sampaṭicchitvā tato paṭṭhāya soḷasasu nāṭakitthisahassesu kilesavasena ekitthimpi na olokesi.

Athassa paccanto kuppi, paccante ṭhitā yodhā corehi saddhiṃ dve tayo saṅgāme katvā ‘‘ito uttari mayaṃ na sakkomā’’ti rañño paṇṇaṃ pesesuṃ. Rājā tattha gantukāmo balakāyaṃ saṃharitvā taṃ pakkosāpetvā ‘‘bhadde, ahaṃ paccantaṃ gacchāmi, tattha nānappakārāni yuddhāni honti, jayaparājayopi anibaddho, tādisesu ṭhānesu mātugāmo dupparihāro, tvaṃ idheva nivattāhī’’ti āha. Sā ‘‘na sakkā, deva, mayā nivattitu’’nti punappunaṃ raññā paṭikkhittā āha ‘‘tena hi ekekaṃ yojanaṃ gantvā mayhaṃ sukhadukkhajānanatthaṃ ekekaṃ manussaṃ peseyyāthā’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā bodhisattaṃ nagare ṭhapetvā mahantena balakāyena nikkhamitvā gacchanto yojane yojane ekekaṃ purisaṃ ‘‘amhākaṃ ārogyaṃ ārocetvā deviyā sukhadukkhaṃ jānitvā āgacchā’’ti pesesi. Sā āgatāgataṃ purisaṃ ‘‘rājā kimatthaṃ taṃ pesetī’’ti pucchitvā ‘‘tumhākaṃ sukhadukkhajānanatthāyā’’ti vutte ‘‘tena hi ehī’’ti tena saddhiṃ asaddhammaṃ paṭisevati. Rājā dvattiṃsayojanamaggaṃ gacchanto dvattiṃsa jane pesesi, sā sabbehipi tehi saddhiṃ tatheva akāsi.

Rājā paccantaṃ vūpasametvā janapadaṃ samassāsetvā puna āgacchantopi tatheva dvattiṃsa jane pesesi, sā tehipi saddhiṃ tatheva vippaṭipajjiyeva. Rājā āgantvā jayakkhandhāvāraṭṭhāne ṭhatvā ‘‘nagaraṃ paṭijaggāpetū’’ti bodhisattassa paṇṇaṃ pesesi. Bodhisatto sakalanagaraṃ paṭijaggāpetvā rājanivesanaṃ paṭijaggāpento deviyā vasanaṭṭhānaṃ agamāsi. Sā bodhisattassa rūpasobhaggappattaṃ kāyaṃ disvā saṇṭhātuṃ asakkontī ‘‘ehi, brāhmaṇa, sayanaṃ abhiruhā’’ti āha. Bodhisatto ‘‘mā evaṃ avaca, rājāpi garu, akusalampi bhāyāmi, na sakkā mayā evaṃ kātu’’nti āha. ‘‘Catusaṭṭhiyā pādamūlikānaṃ neva rājā garu, na akusalaṃ bhāyanti. Taveva rājā garu, tvaṃyeva ca akusalaṃ bhāyasī’’ti. ‘‘Āma, devi, sace tesampi evaṃ bhaveyya, na evarūpaṃ kareyyuṃ’’. ‘‘Ahaṃ pana jānamāno evarūpaṃ sāhasiyakammaṃ na karissāmī’’ti. ‘‘Kiṃ bahuṃ vippalapasi, sace me vacanaṃ na karosi, sīsaṃ te chindāpessāmī’’ti. ‘‘Tiṭṭhatu tāva ekasmiṃ attabhāve sīsaṃ, attabhāvasahassepi sīse chijjante na sakkā mayā evarūpaṃ kātu’’nti. Sā ‘‘hotu, jānissāmī’’ti bodhisattaṃ tajjetvā attano gabbhaṃ pavisitvā sarīre nakhavaḷañjaṃ dassetvā telena gattāni abbhañjitvā kiliṭṭhavatthaṃ nivāsetvā gilānālayaṃ katvā dāsiyo āṇāpesi ‘raññā kahaṃ devī’ti vutte ‘gilānā’ti katheyyāthā’’ti.

Bodhisattopi rañño paṭipathaṃ agamāsi. Rājā nagaraṃ padakkhiṇaṃ katvā pāsādaṃ āruyha deviṃ apassanto ‘‘kahaṃ, devī’’ti pucchi. ‘‘Gilānā, devā’’ti. Sopi sirigabbhaṃ pavisitvā tassā piṭṭhiṃ parimajjanto ‘‘kiṃ te, bhadde, aphāsuka’’nti pucchi. Sā tuṇhī ahosi. Tatiyavāre rājānaṃ oloketvā ‘‘tvampi, mahārāja, jīvasi nāma, mādisāpi itthiyo sassāmikāyeva nāmā’’ti āha. ‘‘Kiṃ etaṃ, bhadde’’ti? Tumhehi nagaraṃ rakkhanatthāya ṭhapito purohito ‘‘tumhākaṃ nivesanaṃ paṭijaggāmī’’ti idhāgantvā attano vacanaṃ akarontiṃ maṃ paharitvā attano manaṃ pūretvā gatoti. Rājā aggimhi pakkhittaloṇasakkharā viya kodhena taṭataṭāyanto sirigabbhā nikkhamitvā dovārikapādamūlikādayo pakkosāpetvā ‘‘gacchatha, bhaṇe, purohitaṃ pacchābāhaṃ bandhitvā vajjhabhāvappattaṃ katvā nagarā nīharitvā āghātanaṃ netvā sīsamassa chindathā’’ti āha. Te vegena gantvā taṃ pacchābāhaṃ bandhitvā vajjhabheriṃ carāpesuṃ.

Bodhisatto cintesi – ‘‘addhā tāya duṭṭhadeviyā rājā puretarameva paribhinno, ajja dānāhaṃ attano baleneva attānaṃ mocessāmī’’ti. So te purise āha ‘‘bho, tumhe maṃ mārentā rañño dassetvāva mārethā’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Ahaṃ rājakammiko, bahu me kammaṃ kataṃ, bahūni mahānidhiṭṭhānāni jānāmi, rājakuṭumbaṃ mayā vicāritaṃ. Sace maṃ rañño na dassessatha, bahudhanaṃ nassissati, mayā rañño sāpateyye ācikkhite pacchā kātabbaṃ karothā’’ti. Te taṃ rañño dassayiṃsu. Rājā taṃ disvāva ‘‘kasmā bho, brāhmaṇa, mayi lajjaṃ na akāsi, kasmā te evarūpaṃ pāpakammaṃ kata’’nti āha. ‘‘Mahārāja, ahaṃ sotthiyakule jāto, mayā kunthakipillikamattopi pāṇātipāto na katapubbo, tiṇasalākamattampi adinnaṃ nādinnapubbaṃ, lobhavasena paresaṃ itthī akkhīni ummīletvāpi na olokitapubbā, hassavasenāpi musā na bhāsitapubbā, kusaggenāpi majjaṃ na pītapubbaṃ, ahaṃ tumhesu niraparādho. Sā pana bālā lobhavasena maṃ hatthe gahetvā mayā paṭikkhittā maṃ tajjetvā attanā kataṃ pāpaṃ uttānaṃ katvā mama ācikkhitvā antogabbhaṃ paviṭṭhā. Ahaṃ niraparādho, paṇṇaṃ gahetvā pana āgatā catusaṭṭhi janā sāparādhā, te pakkosāpetvā ‘‘tāya vo vacanaṃ kataṃ, na kata’’nti puccha, devāti. Rājā te catusaṭṭhi jane bandhāpetvā deviṃ pakkosāpetvā ‘‘tayā etehi saddhiṃ pāpaṃ kataṃ, na kata’’nti pucchi. ‘‘Kataṃ, devā’’ti vutte te pacchābāhaṃ bandhāpetvā ‘‘imesaṃ catusaṭṭhijanānaṃ sīsāni chindathā’’ti āṇāpesi.

Atha naṃ bodhisatto āha – ‘‘natthi, mahārāja, etesaṃ doso, devī attano ruciṃ kārāpesi. Niraparādhā ete, tasmā nesaṃ khamatha. Tassāpi doso natthi, itthiyo nāma methunadhammena atittā. Jātisabhāvo hi esa. Etāsaṃ khamitabbayuttameva hoti. Tasmā etissāpi khamathā’’ti nānappakārena rājānaṃ saññāpetvā te catusaṭṭhipi jane tañca bālaṃ mocāpetvā sabbesaṃ yathāsakāni ṭhānāni dāpesi. Evaṃ te sabbe mocetvā sakaṭṭhāne patiṭṭhāpetvā bodhisatto rājānaṃ upasaṅkamitvā ‘‘mahārāja, andhabālānaṃ nāma avatthukena vacanena abandhitabbayuttakāpi paṇḍitā pacchābāhaṃ baddhā, paṇḍitānaṃ kāraṇayuttena vacanena pacchābāhaṃ baddhāpi muttā. Evaṃ bālā nāma abandhitabbayuttakepi bandhāpenti, paṇḍitā baddhepi mocentī’’ti vatvā imaṃ gāthamāha –

120. ‘‘Abaddhā tattha bajjhanti, yattha bālā pabhāsare;
Baddhāpi tattha muccanti, yattha dhīrā pabhāsare’’ti.

Tattha **abaddhā**ti abandhitabbayuttā. **Pabhāsare**ti pabhāsanti vadanti kathenti.

Evaṃ mahāsatto imāya gāthāya rañño dhammaṃ desetvā ‘‘mayā imaṃ dukkhaṃ agāre vasanabhāvena laddhaṃ, idāni me agārena kiccaṃ natthi, pabbajjaṃ me anujāna, devā’’ti pabbajjaṃ anujānāpetvā assumukhaṃ ñātijanaṃ mahantañca vibhavaṃ pahāya isipabbajjaṃ pabbajitvā himavante vasanto abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā duṭṭhadevī ciñcamāṇavikā ahosi, rājā ānando, purohito pana ahameva ahosi’’nti.

Bandhanamokkhajātakavaṇṇanā dasamā.

Haṃcivaggo dvādasamo.

Tassuddānaṃ –

Gadrabhapañhā amarā, siṅgālaṃ mitacinti ca;

Anusāsikadubbacaṃ, tittiraṃ vaṭṭakaṃ puna;
Akālarāvi bandhananti.

13. Kusanāḷivaggo

[121] 1. Kusanāḷijātakavaṇṇanā

Kare sarikkhoti idaṃ satthā jetavane viharanto anāthapiṇḍikassa mittaṃ ārabbha kathesi. Anāthapiṇḍikassa hi mittasuhajjañātibandhavā ekato hutvā ‘‘mahāseṭṭhi ayaṃ tayā jātigottadhanadhaññādīhi neva sadiso, na uttaritaro, kasmā etena saddhiṃ santhavaṃ karosi, mā karohī’’ti punappunaṃ nivāresuṃ. Anāthapiṇḍiko pana ‘‘mittasanthavo nāma hīnehipi samehipi atirekehipi kattabboyevā’’ti tesaṃ vacanaṃ aggahetvā bhogagāmaṃ gacchanto taṃ kuṭumbarakkhakaṃ katvā agamāsīti sabbaṃ kāḷakaṇṇivatthusmiṃ vuttanayeneva veditabbaṃ. Idha pana anāthapiṇḍikena attano ghare pavattiyā ārocitāya satthā ‘‘gahapati, mitto nāma khuddako natthi, mittadhammaṃ rakkhituṃ samatthabhāvovettha pamāṇaṃ, mitto nāma attanā samopi hīnopi seṭṭhopi gahetabbo. Sabbepi hete attano pattabhāraṃ nittharantiyeva, idāni tāva tvaṃ attano nīcamittaṃ nissāya kuṭumbassa sāmiko jāto, porāṇā pana nīcamittaṃ nissāya vimānasāmikā jātā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto rañño uyyāne kusanāḷigacche devatā hutvā nibbatti. Tasmiṃyeva ca uyyāne maṅgalasilaṃ nissāya ujugatakkhandho parimaṇḍalasākhāviṭapasampanno rañño santikā laddhasammāno rucamaṅgalarukkho atthi, ‘‘mukhako’’tipi vuccati. Tasmiṃ eko mahesakkho devarājā nibbatti. Bodhisattassa tena saddhiṃ mittasanthavo ahosi. Tadā rājā ekasmiṃ ekatthambhake pāsāde vasati, tassa so thambho cali. Athassa calitabhāvaṃ rañño ārocesuṃ. Rājā vaḍḍhakī pakkosāpetvā ‘‘tātā, mama ekatthambhakassa maṅgalapāsādassa thambho calito, ekaṃ sāratthambhaṃ āharitvā taṃ niccalaṃ karothā’’ti āha. Te ‘‘sādhu, devā’’ti rañño vacanaṃ sampaṭicchitvā tadanucchavikaṃ rukkhaṃ pariyesamānā aññattha adisvā uyyānaṃ pavisitvā taṃ mukhakarukkhaṃ disvā rañño santikaṃ gantvā ‘‘kiṃ, tātā, diṭṭho vo tadanucchaviko rukkho’’ti vutte ‘‘diṭṭho, deva, apica taṃ chindituṃ na visahāmā’’ti āhaṃsu. ‘‘Kiṃkāraṇā’’ti? Mayañhi aññattha rukkhaṃ apassantā uyyānaṃ pavisimha, tatrapi ṭhapetvā maṅgalarukkhaṃ aññaṃ na passāma. Iti naṃ maṅgalarukkhatāya chindituṃ na visahāmāti. Gacchatha, taṃ chinditvā pāsādaṃ thiraṃ karotha, mayaṃ aññaṃ maṅgalarukkhaṃ karissāmāti. Te ‘‘sādhū’’ti balikammaṃ gahetvā uyyānaṃ gantvā ‘‘sve chindissāmā’’ti rukkhassa balikammaṃ katvā nikkhamiṃsu.

Rukkhadevatā taṃ kāraṇaṃ ñatvā ‘‘sve mayhaṃ vimānaṃ nāsessanti, dārake gahetvā kuhiṃ gamissāmī’’ti gantabbaṭṭhānaṃ apassantī puttake gīvāya gahetvā parodi. Tassā sandiṭṭhasambhattā rukkhadevatā āgantvā ‘‘kiṃ eta’’nti pucchitvā taṃ kāraṇaṃ sutvā sayampi vaḍḍhakīnaṃ paṭikkamanūpāyaṃ apassantiyo taṃ parissajitvā roditum ārabhiṃsu. Tasmiṃ samaye bodhisatto ‘‘rukkhadevataṃ passissāmī’’ti tattha gantvā taṃ kāraṇaṃ sutvā ‘‘hotu, mā cintayittha, ahaṃ rukkhaṃ chindituṃ na dassāmi, sve vaḍḍhakīnaṃ āgatakāle mama kāraṇaṃ passathā’’ti tā devatā samassāsetvā punadivase vaḍḍhakīnaṃ āgatavelāya kakaṇṭakavesaṃ gahetvā vaḍḍhakīnaṃ purato gantvā maṅgalarukkhassa mūlantaraṃ pavisitvā taṃ rukkhaṃ susiraṃ viya katvā rukkhamajjhena abhiruhitvā khandhamatthakena nikkhamitvā sīsaṃ kampayamāno nipajji. Mahāvaḍḍhakī taṃ kakaṇṭakaṃ disvā rukkhaṃ hatthena paharitvā ‘‘susirarukkho eso nissāro, hiyyo anupadhāretvāva balikammaṃ karimhā’’ti ekaghanaṃ mahārukkhaṃ garahitvā pakkāmi. Rukkhadevatā bodhisattaṃ nissāya vimānassa sāminī jātā.

Tassā paṭisanthāratthāya sandiṭṭhasambhattā bahū devatā sannipatiṃsu. Rukkhadevatā ‘‘vimānaṃ me laddha’’nti tuṭṭhacittā tāsaṃ devatānaṃ majjhe bodhisattassa guṇaṃ kathayamānā ‘‘bho, devatā, mayaṃ mahesakkhā hutvāpi dandhapaññatāya imaṃ upāyaṃ na jānimha, kusanāḷidevatā pana attano ñāṇasampattiyā amhe vimānasāmike akāsi, mitto nāma sadisopi adhikopi hīnopi kattabbova. Sabbepi hi attano thāmena sahāyakānaṃ uppannaṃ dukkhaṃ nittharitvā sukhe patiṭṭhāpentiyevā’’ti mittadhammaṃ vaṇṇetvā imaṃ gāthamāha –

121. ‘‘Kare sarikkho atha vāpi seṭṭho, nihīnako vāpi kareyya eko;
Kareyyumete byasane uttamatthaṃ, yathā ahaṃ kusanāḷi rucāya’’nti.

Tattha **kare sarikkho**ti jātiādīhi sadisopi mittadhammaṃ kareyya. **Atha vāpi seṭṭho**ti jātiādīhi adhikopi kareyya. **Nihīnako vāpi kareyya eko**ti eko jātiādīhi hīnopi mittadhammaṃ kareyya. Tasmā sabbepi ete mittā kātabbāyevāti dīpeti. Kiṃkāraṇā? **Kareyyumete byasane uttamattha**nti sabbepete sahāyassa byasane uppanne attano attano pattabhāraṃ vahamānā uttamatthaṃ kareyyuṃ, kāyikacetasikadukkhato taṃ sahāyakaṃ moceyyumevāti attho. Tasmā hīnopi mitto kātabboyeva, pageva itare. Tatridaṃ opammaṃ – **yathā ahaṃ kusanāḷi rucāya**nti, yathā ahaṃ rucāyaṃ nibbattadevatā ayañca kusanāḷidevatā, appesakkhāpi mittasanthavaṃ karimha, tatrapāhaṃ mahesakkhāpi samānā attano uppannadukkhaṃ bālatāya anupāyakusalatāya harituṃ nāsakkhiṃ, imaṃ pana appesakkhampi samānaṃ paṇḍitadevataṃ nissāya dukkhato muttomhi. Tasmā aññehipi dukkhā muccitukāmehi samavisiṭṭhabhāvaṃ anoloketvā hīnopi paṇḍito mitto kātabboti.

Rucādevatā imāya gāthāya devasaṅghassa dhammaṃ desetvā yāvatāyukaṃ ṭhatvā saddhiṃ kusanāḷidevatāya yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rucādevatā ānando ahosi, kusanāḷidevatā pana ahameva ahosi’’nti.

Kusanāḷijātakavaṇṇanā paṭhamā.

## [122] 2. Dummedhajātakavaṇṇanā

Yasaṃ laddhāna dummedhoti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhū ‘‘āvuso devadatto, tathāgatassa puṇṇacandasassirikamukhaṃ asītānubyañjanadvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ byāmappabhāparikkhittaṃ āveḷāveḷābhūtā yamakayamakabhūtā ghanabuddharasmiyo vissajjentaṃ paramasobhaggappattaṃ attabhāvañca oloketvā cittaṃ pasādetuṃ na sakkoti, usūyameva karoti. ‘Buddhā nāma evarūpena sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassanena samannāgatā’ti vuccamāne vaṇṇaṃ sahituṃ na sakkoti, usūyameva karotī’’ti devadattassa aguṇakathaṃ kathayiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatto mama vaṇṇe bhaññamāne usūyaṃ karoti, pubbepi akāsiyevā’’ti vatvā atītaṃ āhari.

Atīte magadharaṭṭhe rājagahanagare ekasmiṃ magadharāje rajjaṃ kārente bodhisatto hatthiyoniyaṃ nibbattitvā sabbaseto ahosi heṭṭhā vaṇṇitasadisāya rūpasampattiyā samannāgato. Atha naṃ ‘‘lakkhaṇasampanno aya’’nti so rājā maṅgalahatthiṃ akāsi. Athekasmiṃ chaṇadivase sakalanagaraṃ devanagaraṃ viya alaṅkārāpetvā sabbālaṅkārapaṭimaṇḍitaṃ maṅgalahatthiṃ abhiruhitvā mahantena rājānubhāvena nagaraṃ padakkhiṇaṃ akāsi. Mahājano tattha tattha ṭhatvā maṅgalahatthino rūpasobhaggappattaṃ sarīraṃ disvā ‘‘aho rūpaṃ, aho gati, aho līḷā, aho lakkhaṇasampatti, evarūpo nāma sabbasetavaravāraṇo cakkavattirañño anucchaviko’’ti maṅgalahatthimeva vaṇṇesi.

Rājā maṅgalahatthissa vaṇṇaṃ sutvā sahituṃ asakkonto usūyaṃ uppādetvā ‘‘ajjeva taṃ pabbatapāde pātetvā jīvitakkhayaṃ pāpessāmī’’ti hatthācariyaṃ pakkosāpetvā ‘‘kinti katvā tayā ayaṃ nāgo sikkhāpito’’ti āha. ‘‘Susikkhāpito, devā’’ti. ‘‘Na susikkhito, dusikkhito’’ti. ‘‘Susikkhito, devā’’ti. ‘‘Yadi susikkhito, sakkhissasi naṃ vepullapabbatamatthakaṃ āropetu’’nti. ‘‘Āma, devā’’ti. ‘‘Tena hi ehī’’ti sayaṃ otaritvā hatthācariyaṃ āropetvā pabbatapādaṃ gantvā hatthācariyena hatthipiṭṭhiyaṃ nisīditvāva hatthimhi vepullapabbatamatthakaṃ āropite sayampi amaccagaṇaparivuto pabbatamatthakaṃ abhiruhitvā hatthiṃ papātābhimukhaṃ kāretvā ‘‘tvaṃ ‘mayā esa susikkhāpito’ti vadesi, tīhiyeva tāva naṃ pādehi ṭhapehī’’ti āha. Hatthācariyo piṭṭhiyaṃ nisīditvāva ‘‘bho tīhi pādehi tiṭṭhā’’ti hatthissa paṇhikāya saññaṃ adāsi, mahāsatto tathā akāsi. Puna rājā ‘‘dvīhi purimapādehiyeva ṭhapehī’’ti āha, mahāsatto dve pacchimapāde ukkhipitvā purimapādehi aṭṭhāsi. ‘‘Pacchimapādehiyevā’’ti vuttepi dve purimapāde ukkhipitvā pacchimapādehi aṭṭhāsi, ‘‘ekenā’’ti vuttepi tayo pāde ukkhipitvā ekeneva aṭṭhāsi. Athassa apatanabhāvaṃ ñatvā ‘‘sace pahosi, ākāse naṃ ṭhapehī’’ti āha.

Ācariyo cintesi – ‘‘sakalajambudīpe iminā sadiso susikkhito hatthī nāma natthi, nissaṃsayaṃ panetaṃ esa papāte pātetvā māretukāmo bhavissatī’’ti. So tassa kaṇṇamūle mantesi ‘‘tāta, ayaṃ rājā taṃ papāte pātetvā māretukāmo, na tvaṃ etassa anucchaviko. Sace te ākāsena gantuṃ balaṃ atthi, maṃ yathānisinnaṃyeva ādāya vehāsaṃ abbhuggantvā bārāṇasiṃ gacchā’’ti. Puññiddhiyā samannāgato mahāsatto taṅkhaṇaññeva ākāse aṭṭhāsi. Hatthācariyo ‘‘mahārāja, ayaṃ hatthī puññiddhiyā samannāgato, na tādisassa mandapuññassa dubbuddhino anucchaviko, paṇḍitassa puññasampannassa rañño anucchaviko, tādisā nāma mandapuññā evarūpaṃ vāhanaṃ labhitvā tassa guṇaṃ ajānantā tañceva vāhanaṃ avasesañca yasasampattiṃ nāsentiyevā’’ti vatvā hatthikkhandhe nisinnova imaṃ gāthamāha –

122. ‘‘Yasaṃ laddhāna dummedho, anatthaṃ carati attano;
Attano ca paresañca, hiṃsāya paṭipajjatī’’ti.

Tatrāyaṃ saṅkhepattho – mahārāja, tādiso dummedho nippañño puggalo parivārasampattiṃ labhitvā attano anatthaṃ carati. Kiṃkāraṇā? So hi yasamadamatto kattabbākattabbaṃ ajānanto attano ca paresañca hiṃsāya paṭipajjati. Hiṃsā vuccati kilamanaṃ dukkhuppādanaṃ, tadatthāya eva paṭipajjatīti.

Evaṃ imāya gāthāya rañño dhammaṃ desetvā ‘‘tiṭṭha dāni tva’’nti vatvā ākāse uppatitvā bārāṇasinagaraṃ gantvā rājaṅgaṇe ākāse aṭṭhāsi. Sakalanagaraṃ saṅkhubhitvā ‘‘amhākaṃ rañño ākāsena setavaravāraṇo āgantvā rājaṅgaṇe ṭhito’’ti ekakolāhalaṃ ahosi. Vegena raññopi ārocesuṃ. Rājā nikkhamitvā ‘‘sace mayhaṃ upabhogatthāya āgatosi, bhūmiyaṃ patiṭṭhāhī’’ti āha. Bodhisatto bhūmiyaṃ patiṭṭhāsi, ācariyo otaritvā rājānaṃ vanditvā ‘‘kuto āgatosi, tātā’’ti vutte ‘‘rājagahato’’ti vatvā sabbaṃ pavattiṃ ārocesi. Rājā ‘‘manāpaṃ te, tāta, kataṃ idhāgacchantenā’’ti tuṭṭhahaṭṭho nagaraṃ sajjāpetvā vāraṇaṃ maṅgalahatthiṭṭhāne ṭhapetvā sakalarajjaṃ tayo koṭṭhāse katvā ekaṃ bodhisattassa adāsi, ekaṃ ācariyassa, ekaṃ attanā aggahesi. Bodhisattassa āgatakālato paṭṭhāyeva pana rañño sakalajambudīpe rajjaṃ hatthagatameva jātaṃ. So jambudīpe aggarājā hutvā dānādīni puññāni katvā yathākammaṃ agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā magadharājā devadatto ahosi, bārāṇasirājā sāriputto, hatthācariyo ānando, hatthī pana ahameva ahosi’’nti.

Dummedhajātakavaṇṇanā dutiyā.

[123] 3. Naṅgalīsajātakavaṇṇanā

Asabbatthagāmiṃ vācanti idaṃ satthā jetavane viharanto lāḷudāyittheraṃ ārabbha kathesi. So kira dhammaṃ kathento ‘‘imasmiṃ ṭhāne idaṃ kathetabbaṃ, imasmiṃ ṭhāne idaṃ na kathetabba’’nti yuttāyuttaṃ na jānāti, maṅgale avamaṅgalaṃ vadanto ‘‘tirokuṭṭesu tiṭṭhanti, sandhisiṅghāṭakesu cā’’ti idaṃ avamaṅgalaṃ maṅgalaṃ katvā anumodanaṃ katheti. Avamaṅgalesu anumodanaṃ karonto ‘‘bahū devā manussā ca, maṅgalāni acintayu’’nti vatvā ‘‘evarūpānaṃ maṅgalānaṃ satampi sahassampi kātuṃ samatthā hothā’’ti vadati. Athekadivasaṃ dhammasabhāyaṃ bhikkhū ‘‘āvuso, lāḷudāyī yuttāyuttaṃ na jānāti, sabbattha abhāsitabbavācaṃ bhāsatī’’ti kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, lāḷudāyī idāneva dandhaparisakkano yuttāyuttaṃ na jānāti, pubbepi evarūpo ahosi, niccaṃ lāḷakoyeva eso’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇamahāsālakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ vācesi. Tadā tesu māṇavesu eko dandhaparisakkano lāḷako māṇavo dhammantevāsiko hutvā sippaṃ uggaṇhāti, dandhabhāvena pana uggaṇhituṃ na sakkoti. Bodhisattassa pana upakāro hoti, dāso viya sabbakiccāni karoti. Athekadivasaṃ bodhisatto sāyamāsaṃ bhuñjitvā sayane nipanno taṃ māṇavaṃ hatthapādapiṭṭhiparikammāni katvā gacchantaṃ āha ‘‘tāta, mañcapāde upatthambhetvā yāhī’’ti. Māṇavo ekaṃ pādaṃ upatthambhetvā ekassa upatthambhakaṃ alabhanto attano ūrumhi ṭhapetvā rattiṃ khepesi.

Bodhisatto paccūsasamaye uṭṭhāya taṃ disvā ‘‘kiṃ, tāta, nisinnosī’’ti pucchi. ‘‘Ācariya, ekassa mañcapādassa upatthambhakaṃ alabhanto ūrumhi ṭhapetvā nisinnomhī’’ti. Bodhisatto saṃviggamānaso hutvā ‘‘ayaṃ ati viya mayhaṃ upakāro, ettakānaṃ pana māṇavakānaṃ antare ayameva dandho sippaṃ sikkhituṃ na sakkoti, kathaṃ nu kho ahaṃ imaṃ paṇḍitaṃ kareyya’’nti cintesi. Athassa etadahosi ‘‘attheko upāyo, ahaṃ imaṃ māṇavaṃ dāruatthāya paṇṇatthāya ca vanaṃ gantvā āgataṃ ‘ajja te kiṃ diṭṭhaṃ, kiṃ kata’nti pucchissāmi. Atha me ‘idaṃ nāma ajja mayā diṭṭhaṃ, idaṃ kata’nti ācikkhissati. Atha naṃ ‘tayā diṭṭhañca katañca kīdisa’nti pucchissāmi, so ‘evarūpaṃ nāmā’ti upamāya ca kāraṇena ca kathessati. Iti naṃ navaṃ navaṃ upamañca kāraṇañca kathāpetvā iminā upāyena paṇḍitaṃ karissāmī’’ti. So taṃ pakkosāpetvā ‘‘tāta māṇava, ito paṭṭhāya dāruatthāya vā paṇṇatthāya vā gataṭṭhāne yaṃ te tattha diṭṭhaṃ vā sutaṃ vā bhuttaṃ vā pītaṃ vā khāditaṃ vā hoti, taṃ āgantvā mayhaṃ āroceyyāsī’’ti āha.

So ‘‘sādhū’’ti paṭissuṇitvā ekadivasaṃ māṇavehi saddhiṃ dāruatthāya araññaṃ gato tattha sappaṃ disvā āgantvā ‘‘ācariya, sappo me diṭṭho’’ti ārocesi. ‘‘Sappo nāma, tāta, kīdiso hotī’’ti? ‘‘Seyyathāpi naṅgalīsā’’ti. ‘‘Sādhu, tāta, manāpā te upamā āhaṭā, sappā nāma naṅgalīsasadisāva hontī’’ti. Atha bodhisatto ‘‘māṇavakena manāpā upamā āhaṭā, sakkhissāmi naṃ paṇḍitaṃ kātu’’nti cintesi. Māṇavo puna ekadivasaṃ araññe hatthiṃ disvā ‘‘hatthī me ācariya diṭṭho’’ti āha. ‘‘Hatthī nāma, tāta, kīdiso’’ti? ‘‘Seyyathāpi, naṅgalīsā’’ti. Bodhisatto ‘‘hatthissa soṇḍā naṅgalīsasadisā honti, dantādayo evarūpā ca evarūpā ca. Ayaṃ pana bālatāya vibhajitvā kathetuṃ asakkonto soṇḍaṃ sandhāya kathesi maññe’’ti tuṇhī ahosi. Athekadivasaṃ nimantane ucchuṃ labhitvā ‘‘ācariya, ajja mayaṃ ucchu khādimhā’’ti āha. ‘‘Ucchu nāma kīdiso’’ti vutte ‘‘seyyathāpi naṅgalīsā’’ti āha. Ācariyo ‘‘thokaṃ patirūpaṃ kāraṇaṃ kathesī’’ti tuṇhī jāto.

Punekadivasaṃ nimantane ekacce māṇavā guḷaṃ dadhinā bhuñjiṃsu, ekacce khīrena. So āgantvā ‘‘ācariya, ajja mayaṃ dadhinā khīrena ca bhuñjimhā’’ti vatvā ‘‘dadhikhīraṃ nāma kīdisaṃ hotī’’ti vutte ‘‘seyyathāpi naṅgalīsā’’ti āha. Ācariyo ‘‘ayaṃ māṇavo ‘sappo naṅgalīsasadiso’ti kathento tāva sukathitaṃ kathesi, ‘hatthī naṅgalīsasadiso’ti kathentenāpi soṇḍaṃ sandhāya lesena kathitaṃ. ‘Ucchu naṅgalīsasadisa’nti kathanepi leso atthi, ‘dadhikhīrāni pana niccaṃ paṇḍarāni pakkhittabhājanasaṇṭhānānī’ti idha sabbena sabbaṃ upamaṃ na kathesi, na sakkā imaṃ lāḷakaṃ sikkhāpetu’’nti vatvā imaṃ gāthamāha –

123. ‘‘Asabbatthagāmiṃ vācaṃ, bālo sabbattha bhāsati;
Nāyaṃ dadhiṃ vedi na naṅgalīsaṃ, dadhippayaṃ maññati naṅgalīsa’’nti.

Tatrāyaṃ saṅkhepattho – yā vācā opammavasena sabbattha na gacchati, taṃ **asabbatthagāmiṃ vācaṃ bālo** dandhapuggalo **sabbattha bhāsati,** ‘‘dadhi nāma kīdisa’’nti puṭṭhopi ‘‘seyyathāpi, naṅgalīsā’’ti vadateva. Evaṃ vadanto **nāyaṃ dadhiṃ vedi na naṅgalīsaṃ**. Kiṃkāraṇā? **Dadhippayaṃ maññati naṅgalīsaṃ,** yasmā ayaṃ dadhimpi naṅgalīsameva maññati. Atha vā **dadhī**ti dadhimeva, **paya**nti khīraṃ, dadhi ca payañca dadhippayaṃ. Yasmā dadhikhīrānipi ayaṃ naṅgalīsameva maññati, ediso cāyaṃ bālo, kiṃ imināti antevāsikānaṃ dhammakathaṃ kathetvā paribbayaṃ datvā taṃ uyyojesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā lāḷakamāṇavo lāḷudāyī ahosi, disāpāmokkho ācariyo pana ahameva ahosi’’nti.

Naṅgalīsajātakavaṇṇanā tatiyā.

## [124] 4. Ambajātakavaṇṇanā

Vāyametheva purisoti idaṃ satthā jetavane viharanto ekaṃ vattasampannaṃ bhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī kulaputto sāsane uraṃ datvā pabbajito vattasampanno ahosi, ācariyupajjhāyavattāni pānīyaparibhojanīyauposathāgārajantāgharādivattāni ca sādhukaṃ karoti, cuddasasu mahāvattesu asītikhandhakavattesu ca paripūrakārīyeva hoti, vihāraṃ sammajjati, pariveṇaṃ vitakkamāḷakaṃ vihāramaggaṃ sammajjati, manussānaṃ pānīyaṃ deti. Manussā tassa vattasampattiyaṃ pasīditvā pañcasatamattāni dhuvabhattāni adaṃsu, mahālābhasakkāro uppajji. Taṃ nissāya bahūnaṃ phāsuvihāro jāto. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma bhikkhu attano vattasampattiyā mahantaṃ lābhasakkāraṃ nibbattesi, etaṃ ekaṃ nissāya bahūnaṃ phāsuvihāro jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepāyaṃ bhikkhu vattasampanno, pubbepetaṃ ekaṃ nissāya pañca isisatāni phalāphalatthāya araññaṃ agantvā eteneva ānītaphalāphalehi yāpesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā pañcasataisiparivāro pabbatapāde vihāsi. Tadā himavante caṇḍo nidāgho ahosi, tattha tattha pānīyāni chijjiṃsu, tiracchānā pānīyaṃ alabhamānā kilamanti. Atha tesu tāpasesu eko tāpaso tesaṃ pipāsadukkhaṃ disvā ekaṃ rukkhaṃ chinditvā doṇiṃ katvā pānīyaṃ ussiñcitvā doṇiṃ pūretvā tesaṃ pānīyaṃ adāsi. Bahūsu sannipatitvā pānīyaṃ pivantesu tāpasassa phalāphalatthāya gamanokāso nāhosi. So nirāhāropi pānīyaṃ detiyeva. Migagaṇā cintesuṃ ‘‘ayaṃ amhākaṃ pānīyaṃ dento phalāphalatthāya gantuṃ okāsaṃ na labhati, nirāhāratāya ativiya kilamati, handamayaṃ katikaṃ karomā’’ti. Te katikaṃ akaṃsu ‘‘ito paṭṭhāya pānīyaṃ pivanatthāya āgacchantena attano balānurūpena phalāphalaṃ gahetvāva āgantabba’’nti. Te tato paṭṭhāya ekeko tiracchāno attano attano balānurūpena madhuramadhurāni ambajambupanasādīnigahetvāva āgacchati. Ekassa atthāya ābhataṃ phalāphalaṃ aḍḍhateyyasakaṭabhārappamāṇaṃ ahosi. Pañcasatatāpasā tadeva paribhuñjanti. Atirekaṃ chaḍḍiyittha.

Bodhisatto taṃ disvā ‘‘ekaṃ nāma vattasampannaṃ nissāya ettakānaṃ tāpasānaṃ phalāphalatthāya agantvā yāpanaṃ uppannaṃ, vīriyaṃ nāma kātabbamevā’’ti vatvā imaṃ gāthamāha –

124. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Vāyāmassa phalaṃ passa, bhuttā ambā anītiha’’nti.

Tatrāyaṃ saṅkhepattho – paṇḍito attano vattapūraṇādike kammasmiṃ vāyametheva, na ukkaṇṭheyya. Kiṃkāraṇā? Vāyāmassa nipphalatāya abhāvato. Iti mahāsatto ‘‘vāyāmo nāmesa saphalova hotī’’ti isigaṇaṃ ālapanto **‘‘vāyāmassa phalaṃ passā’’**ti āha. Kīdisaṃ? **Bhuttā ambā anītihaṃ**. Tattha **ambā**ti desanāmattaṃ, tehi pana nānappakārāni phalāphalāni ābhatāni. Tesu sampannatarānaṃ ussannatarānaṃ vā vasena ‘‘ambā’’ti vuttaṃ. Ye imehi pañcahi isisatehi sayaṃ araññaṃ agantvā ekassa atthāya ānītā ambā bhuttā, idaṃ vāyāmassa phalaṃ. Tañca kho pana anītihaṃ, ‘‘iti āha iti āhā’’ti evaṃ itihītihena gahetabbaṃ na hoti, paccakkhameva taṃ phalaṃ passāti. Evaṃ mahāsatto isigaṇassa ovādaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā vattasampanno tāpaso ayaṃ bhikkhu ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Ambajātakavaṇṇanā catutthā.

## [125] 5. Kaṭāhakajātakavaṇṇanā

Bahumpi so vikattheyyāti idaṃ satthā jetavane viharanto ekaṃ vikatthakabhikkhuṃ ārabbha kathesi. Tassa vatthu heṭṭhā kathitasadisameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhavo seṭṭhi ahosi. Tassa bhariyā puttaṃ vijāyi, dāsīpissa taṃ divasaññeva puttaṃ vijāyi. Te ekatova vaḍḍhiṃsu. Seṭṭhiputte lekhaṃ sikkhante dāsopissa phalakaṃ vahamāno gantvā teneva saddhiṃ lekhaṃ sikkhi, gaṇanaṃ sikkhi, dve tayo vohāre akāsi. So anukkamena vacanakusalo vohārakusalo yuvā abhirūpo ahosi, nāmena kaṭāheko nāma. So seṭṭhighare bhaṇḍāgārikakammaṃ karonto cintesi ‘‘na maṃ ime sabbakālaṃ bhaṇḍāgārikakammaṃ kāressanti, kiñcideva dosaṃ disvā tāḷetvā bandhitvā lakkhaṇena aṅketvā dāsaparibhogenapi paribhuñjissanti. Paccante kho pana seṭṭhissa sahāyako seṭṭhi atthi, yaṃnūnāhaṃ seṭṭhissa vacanena lekhaṃ ādāya tattha gantvā ‘ahaṃ seṭṭhiputto’ti vatvā taṃ seṭṭhiṃ vañcetvā tassa dhītaraṃ gahetvā sukhaṃ vaseyya’’nti. So sayameva paṇṇaṃ gahetvā ‘‘ahaṃ asukaṃ nāma mama puttaṃ tava santikaṃ pahiṇiṃ, āvāhavivāhasambandho nāma mayhañca tayā, tuyhañca mayā saddhiṃ patirūpo, tasmā tvaṃ imassa dārakassa attano dhītaraṃ datvā etaṃ tattheva vasāpehi, ahampi okāsaṃ labhitvā āgamissāmī’’ti likhitvā seṭṭhisseva muddikāya lañjetvā yathārucitaṃ paribbayañceva gandhavatthādīni ca gahetvā paccantaṃ gantvā seṭṭhiṃ disvā vanditvā aṭṭhāsi.

Atha naṃ seṭṭhi ‘‘kuto āgatosi, tātā’’ti pucchi. ‘‘Bārāṇasito’’ti. ‘‘Kassa puttosī’’ti? ‘‘Bārāṇasiseṭṭhissā’’ti. ‘‘Kenatthenāgatosī’’ti? Tasmiṃ khaṇe kaṭāhako ‘‘idaṃ disvā jānissathā’’ti paṇṇaṃ adāsi. Seṭṭhi paṇṇaṃ vācetvā ‘‘idānāhaṃ jīvāmi nāmā’’ti tuṭṭhacitto dhītaraṃ datvā patiṭṭhāpesi. Tassa parivāro mahanto ahosi. So yāgukhajjakādīsu vā vatthagandhādīsu vā upanītesu ‘‘evampi nāma yāguṃ pacanti, evaṃ khajjakaṃ, evaṃ bhattaṃ, aho paccantavāsikā nāmā’’ti yāguādīni garahati. ‘‘Ime paccantavāsibhāveneva ahatasāṭake vaḷañjituṃ na jānanti, gandhe pisituṃ, pupphāni ganthituṃ na jānantī’’ti vatthakammantikādayo garahati.

Bodhisattopi dāsaṃ apassanto ‘‘kaṭāhako na dissati, kahaṃ gato, pariyesatha na’’nti samantā manusse payojesi. Tesu eko tattha gantvā taṃ disvā sañjānitvā attānaṃ ajānāpetvā āgantvā bodhisattassa ārocesi. Bodhisatto taṃ pavattiṃ sutvā ‘‘ayuttaṃ tena kataṃ, gantvā naṃ gahetvā āgacchissāmī’’ti rājānaṃ āpucchitvā mahantena parivārena nikkhami. ‘‘Seṭṭhi kira paccantaṃ gacchatī’’ti sabbattha pākaṭo jāto. Kaṭāhako ‘‘seṭṭhi kira āgacchatī’’ti sutvā cintesi ‘‘na so aññena kāraṇena āgacchissati, maṃ nissāyevassa āgamanena bhavitabbaṃ. Sace panāhaṃ palāyissāmi, puna āgantuṃ na sakkā bhavissati. Atthi panesa upāyo. Mama sāmikassa paṭipathaṃ gantvā dāsakammaṃ katvā tameva ārādhessāmī’’ti. So tato paṭṭhāya parisamajjhe evaṃ bhāsati ‘‘aññe bālamanussā attano bālabhāvena mātāpitūnaṃ guṇaṃ ajānantā tesaṃ bhojanavelāya apacitikammaṃ akatvā tehi saddhiṃyeva bhuñjanti, mayaṃ pana mātāpitūnaṃ bhojanakāle paṭiggahaṃ upanema, kheḷamallakaṃ upanema, bhājanāni upanema, pānīyampi bījanimpi gahetvā upatiṭṭhāmā’’ti yāva sarīravaḷañjanakāle udakakalasaṃ ādāya paṭicchannaṭṭhānagamanā sabbaṃ dāsehi sāmikānaṃ kattabbakiccaṃ pakāsesi.

So evaṃ parisaṃ uggaṇhāpetvā bodhisattassa paccantasamīpaṃ āgatakāle sasuraṃ avoca ‘‘tāta, mama kira pitā tumhākaṃ dassanatthāya āgacchati, tumhe khādanīyabhojanīyaṃ paṭiyādāpetha, ahaṃ paṇṇākāraṃ gahetvā paṭipathaṃ gamissāmī’’ti. So ‘‘sādhu, tātā’’ti sampaṭicchi. Kaṭāhako bahuṃ paṇṇākāramādāya mahantena parivārena gantvā bodhisattaṃ vanditvā paṇṇākāraṃ adāsi. Bodhisattopi paṇṇākāraṃ gahetvā tena saddhiṃ paṭisanthāraṃ katvā pātarāsakāle khandhāvāraṃ nivāsetvā sarīravaḷañjanatthāya paṭicchannaṭṭhānaṃ pāvisi. Kaṭāhako attano parivāraṃ nivattetvā kalasaṃ ādāya bodhisattassa santikaṃ gantvā udakakiccapariyosāne pādesu patitvā ‘‘sāmi, ahaṃ tumhākaṃ yattakaṃ icchatha, tattakaṃ dhanaṃ dassāmi, mā me yasaṃ antaradhāpayitthā’’ti āha. Bodhisatto tassa vattasampadāya pasīditvā ‘‘mā bhāyi, natthi te mama santikā antarāyo’’ti samassāsetvā paccantanagaraṃ pāvisi. Mahanto sakkāro ahosi, kaṭāhakopissa nirantaraṃ dāsena kattabbakiccaṃ karoti. Atha naṃ ekāya velāya sukhanisinnaṃ paccantaseṭṭhi āha ‘‘mahāseṭṭhi, mayā tumhākaṃ paṇṇaṃ disvāva tumhākaṃ puttassa dārikā dinnā’’ti bodhisatto kaṭāhakaṃ puttameva katvā tadanucchavikaṃ piyavacanaṃ vatvā seṭṭhiṃ tosesi. Tato paṭṭhāya kaṭāhakassa mukhaṃ ulloketuṃ samattho nāma nāhosi.

Athekadivasaṃ mahāsatto seṭṭhidhītaraṃ pakkositvā ‘‘ehi, amma, sīse me ūkā vicināhī’’ti vatvā taṃ āgantvā ūkā gahetvā ṭhitaṃ piyavacanaṃ vatvā ‘‘kathehi, amma, kacci te mama putto sukhadukkhesu appamatto, ubho janā sammodamānā samaggavāsaṃ vasathā’’ti pucchi. ‘‘Tāta, mahāseṭṭhi tumhākaṃ puttassa añño doso natthi, kevalaṃ āhāraṃ garahatī’’ti. ‘‘Amma, niccakālamesa dukkhasīlova, apica te ahaṃ tassa mukhabandhanamantaṃ dassāmi, taṃ tvaṃ sādhukaṃ uggaṇhitvā mama puttassa bhojanakāle garahantassa uggahitaniyāmeneva purato ṭhatvā vadeyyāsī’’ti gāthaṃ uggaṇhāpetvā katipāhaṃ vasitvā bārāṇasimeva agamāsi. Kaṭāhakopi bahuṃ khādanīyabhojanīyaṃ ādāya anumaggaṃ gantvā bahudhanaṃ datvā vanditvā nivatti. So bodhisattassa gatakālato paṭṭhāya atirekamānī ahosi. So ekadivasaṃ seṭṭhidhītāya nānaggarasabhojanaṃ upanetvā kaṭacchuṃ ādāya parivisantiyā bhattaṃ garahituṃ ārabhi. Seṭṭhidhītā bodhisattassa santike uggahitaniyāmeneva imaṃ gāthamāha –

125. ‘‘Bahumpi so vikattheyya, aññaṃ janapadaṃ gato;
Anvāgantvāna dūseyya, bhuñja bhoge kaṭāhakā’’ti.

Tattha **bahumpi so vikattheyya, aññaṃ janapadaṃ gato**ti yo attano jātibhūmito aññaṃ janapadaṃ gato hoti, yatthassa jātiṃ na jānanti, so bahumpi vikattheyya, vambhanavacanaṃ vañcanavacanaṃ vadeyya. **Anvāgantvāna dūseyyā**ti imaṃ tāva vāraṃ sāmikassa paṭipathaṃ gantvā dāsakiccassa katattā kasāhi paharitvā piṭṭhicammuppāṭanato ca lakkhaṇāhananato ca muttosi. Sace anācāraṃ karosi, puna aññasmiṃ āgamanavāre tava sāmiko anvāgantvāna dūseyya, imaṃ gehaṃ anuāgantvā kasābhighātehi ceva lakkhaṇāhananena ca jātippakāsanena ca taṃ dūseyya upahaneyya. Tasmā imaṃ anācāraṃ pahāya **bhuñja bhoge kaṭāhaka,** mā pacchā attano dāsabhāvaṃ pākaṭaṃ kāretvā vippaṭisārī ahosīti ayamettha seṭṭhino adhippāyo.

Seṭṭhidhītā pana etamatthaṃ ajānantī uggahitaniyāmena byañjanameva payirudāhāsi. Kaṭāhako ‘‘addhā seṭṭhinā mama kulaṃ ācikkhitvā etissā sabbaṃ kathitaṃ bhavissatī’’ti tato paṭṭhāya puna bhattaṃ garahituṃ na visahi, nihatamāno yathāladdhaṃ bhuñjitvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā kaṭāhako vikatthakabhikkhu ahosi, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Kaṭāhakajātakavaṇṇanā pañcamā.

## [126] 6. Asilakkhaṇajātakavaṇṇanā

Tathevekassa kalyāṇanti idaṃ satthā jetavane viharanto kosalarañño asilakkhaṇapāṭhakaṃ brāhmaṇaṃ ārabbha kathesi. So kira kammārehi rañño asīnaṃ āhaṭakāle asiṃ upasiṅghitvā asilakkhaṇaṃ udāharati. So yesaṃ hatthato lābhaṃ labhati, tesaṃ asiṃ ‘‘lakkhaṇasampanno maṅgalasaṃyutto’’ti vadati. Yesaṃ hatthato lābhaṃ na labhati, tesaṃ asiṃ ‘‘avalakkhaṇo’’ti garahati. Atheko kammāro asiṃ katvā kosiyaṃ sukhumaṃ maricacuṇṇaṃ pakkhipitvā rañño asiṃ āhari. Rājā brāhmaṇaṃ pakkosāpetvā ‘‘asiṃ vīmaṃsā’’ti āha. Brāhmaṇassa asiṃ ākaḍḍhitvā upasiṅghantassa maricacuṇṇāni nāsaṃ pavisitvā khipitukāmataṃ uppādesuṃ. Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji. Tassevaṃ nāsikāya chinnabhāvo bhikkhusaṅghe pākaṭo jāto. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, rañño kira asilakkhaṇapāṭhako asiṃ upasiṅghanto nāsikaṃ chindāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva so brāhmaṇo asiṃ upasiṅghanto nāsikāchedaṃ patto, pubbepi pattoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa asilakkhaṇapāṭhako brāhmaṇo ahosīti sabbaṃ paccuppannavatthusadisameva. Rājā pana tassa vejje datvā nāsikākoṭiṃ phāsukaṃ kārāpetvā lākhāya paṭināsikaṃ kāretvā puna taṃ upaṭṭhākameva akāsi. Bārāṇasirañño pana putto natthi, ekā dhītā ceva bhāgineyyo ca ahesuṃ. So ubhopi te attano santikeyeva vaḍḍhāpesi. Te ekato vaḍḍhantā aññamaññaṃ paṭibaddhacittā ahesuṃ. Rājāpi amacce pakkosāpetvā ‘‘mayhaṃ bhāgineyyopi imassa rajjassa sāmikova, dhītaraṃ etasseva datvā abhisekamassa karomī’’ti vatvā puna cintesi ‘‘mayhaṃ bhāgineyyo sabbathāpi ñātakoyeva, etassa aññaṃ rājadhītaraṃ ānetvā abhisekaṃ katvā dhītaraṃ aññassa rañño dassāmi, evaṃ no ñātakā bahū bhavissanti, dvinnampi rajjānaṃ mayameva sāmikā bhavissāmā’’ti. So amaccehi saddhiṃ sammantetvā ‘‘ubhopete visuṃ kātuṃ vaṭṭatī’’ti bhāgineyyaṃ aññasmiṃ nivesane, dhītaraṃ aññasmiṃ vāsesi.

Te soḷasavassuddesikabhāvaṃ pattā ativiya paṭibaddhacittā ahesuṃ. Rājakumāro ‘‘kena nu kho upāyena mātuladhītaraṃ rājagehā nīharāpetuṃ sakkā bhaveyyā’’ti cintento ‘‘attheko upāyo’’ti mahāikkhaṇikaṃ pakkosāpetvā tassā sahassabhaṇḍikaṃ datvā ‘‘kiṃ mayā kattabba’’nti vutte ‘‘amma, tayi karontiyā anipphatti nāma natthi, kiñcideva kāraṇaṃ vatvā yathā mama mātulo rājā dhītaraṃ antogehā nīharāpeti, tathā karohī’’ti āha. Sādhu, sāmi, ahaṃ rājānaṃ upasaṅkamitvā evaṃ vakkhāmi ‘‘deva, rājadhītāya upari kāḷakaṇṇī atthi, ettakaṃ kālaṃ nivattitvā olokentopi natthi, ahaṃ rājadhītaraṃ asukadivase nāma rathaṃ āropetvā bahuāvudhahatthe purise ādāya mahantena parivārena susānaṃ gantvā maṇḍalapīṭhikāya heṭṭhāmañce matamanussaṃ nipajjāpetvā uparimañce rājadhītaraṃ ṭhapetvā gandhodakaghaṭānaṃ aṭṭhuttarasatena nhāpetvā kāḷakaṇṇiṃ pavāhessāmī’’ti evaṃ vatvā rājadhītaraṃ susānaṃ nessāmi, tvaṃ amhākaṃ tattha gamanadivase amhehi puretarameva thokaṃ maricacuṇṇaṃ ādāya āvudhahatthehi attano manussehi parivuto rathaṃ abhiruyha susānaṃ gantvā rathaṃ susānadvāre ekapadese ṭhapetvā āvudhahatthe manusse susānavanaṃ pesetvā sayaṃ susāne maṇḍalapīṭhikaṃ pasāretvā matako viya paṭikujjo hutvā nipajja. Ahaṃ tattha āgantvā tava upari mañcakaṃ attharitvā rājadhītaraṃ ukkhipitvā mañce sayāpessāmi, tvaṃ tasmiṃ khaṇe maricacuṇṇaṃ nāsikāya pakkhipitvā dve tayo vāre khipeyyāsi. Tayā khipitakāle mayaṃ rājadhītaraṃ pahāya palāyissāma. Atha tvaṃ rājadhītaraṃ sīsaṃ nhāpetvā sayampi sīsaṃ nhāyitvā taṃ ādāya attano nivesanaṃ gaccheyyāsīti. So ‘‘sādhu sundaro upāyo’’ti sampaṭicchi.

Sāpi gantvā rañño tamatthaṃ ārocesi, rājāpi sampaṭicchi. Rājadhītāyapi taṃ antaraṃ ācikkhi, sāpi sampaṭicchi. Sā nikkhamanadivase kumārassa saññaṃ datvā mahantena parivārena susānaṃ gacchantī ārakkhamanussānaṃ bhayajananatthaṃ āha – ‘‘mayā rājadhītāya mañce ṭhapitakāle heṭṭhāmañce matapuriso khipissati, khipitvā ca heṭṭhāmañcā nikkhamitvā yaṃ paṭhamaṃ passissati, tameva gahessati, appamattā bhaveyyāthā’’ti. Rājakumāro puretaraṃ gantvā vuttanayeneva tattha nipajji. Mahāikkhaṇikā rājadhītaraṃ ukkhipitvā maṇḍalapīṭhikāṭhānaṃ gacchantī ‘‘mā bhāyī’’ti saññāpetvā mañce ṭhapesi. Tasmiṃ khaṇe kumāro maricacuṇṇaṃ nāsāya pakkhipitvā khipi. Tena khipitamatteyeva mahāikkhaṇikā rājadhītaraṃ pahāya mahāravaṃ ravamānā sabbapaṭhamaṃ palāyi, tassā palātakālato paṭṭhāya ekopi ṭhātuṃ samattho nāma nāhosi, gahitagahitāni āvudhāni chaḍḍetvā sabbe palāyiṃsu. Kumāro yathāsammantitaṃ sabbaṃ katvā rājadhītaraṃ ādāya attano nivesanaṃ agamāsi.

Ikkhaṇikā gantvā taṃ kāraṇaṃ rañño ārocesi. Rājā ‘‘pakatiyāpi sā mayā tassevatthāya puṭṭhā, pāyāse chaḍḍitasappi viya jāta’’nti sampaṭicchitvā aparabhāge bhāgineyyassa rajjaṃ datvā dhītaraṃ mahādeviṃ kāresi. So tāya saddhiṃ samaggavāsaṃ vasamāno dhammena rajjaṃ kāresi. Sopi asilakkhaṇapāṭhako tasseva upaṭṭhāko ahosi. Tassekadivasaṃ rājūpaṭṭhānaṃ āgantvā paṭisūriyaṃ ṭhatvā upaṭṭhahantassa lākhā vilīyi, paṭināsikā bhūmiyaṃ pati. So lajjāya adhomukho aṭṭhāsi. Atha naṃ rājā parihasanto ‘‘ācariya, mā cintayittha, khipitaṃ nāma ekassa kalyāṇaṃ hoti, ekassa pāpakaṃ. Tumhehi khipitena nāsikā chijjīyittha, mayaṃ pana khipantā mātuladhītaraṃ labhitvā rajjaṃ pāpuṇimhā’’ti vatvā imaṃ gāthamāha –

126. ‘‘Tathevekassa kalyāṇaṃ, tathevekassa pāpakaṃ;
Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ vāpi na pāpaka’’nti.

Tattha **tathevekassā**ti tadevekassa. Ayameva vā pāṭho. Dutiyapadepi eseva nayo.

Iti so imāya gāthāya taṃ kāraṇaṃ āharitvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imāya desanāya lokasammatānaṃ kalyāṇapāpakānaṃ anekaṃsikabhāvaṃ pakāsetvā jātakaṃ samodhānesi – ‘‘tadā asilakkhaṇapāṭhakova etarahi asilakkhaṇapāṭhako, bhāgineyyarājā pana ahameva ahosi’’nti.

Asilakkhaṇajātakavaṇṇanā chaṭṭhā.

## [127] 7. Kalaṇḍukajātakavaṇṇanā

Te desā tāni vatthūnīti idaṃ satthā jetavane viharanto ekaṃ vikatthakabhikkhuṃ ārabbha kathesi. Tattha dvepi vatthūni kaṭāhakajātakasadisāneva.

Idha panesa bārāṇasiseṭṭhino dāso kalaṇḍuko nāma ahosi. Tassa palāyitvā paccantavāsiseṭṭhino dhītaraṃ gahetvā mahantena parivārena vasanakāle bārāṇasiseṭṭhi pariyesāpetvāpi tassa gataṭṭhānaṃ ajānanto ‘‘gaccha, kalaṇḍukaṃ pariyesā’’ti attanā puṭṭhaṃ sukapotakaṃ pesesi. Sukapotako ito cito ca vicaranto taṃ nagaraṃ pāpuṇi. Tasmiñca kāle kalaṇḍuko nadīkīḷaṃ kīḷitukāmo bahuṃ mālāgandhavilepanañceva khādanīyabhojanīyāni ca gāhāpetvā nadiṃ gantvā seṭṭhidhītāya saddhiṃ nāvaṃ āruyha udake kīḷati. Tasmiñca padese nadīkīḷaṃ kīḷantā issarajātikā tikhiṇabhesajjaparibhāvitaṃ khīraṃ pivanti, tena tesaṃ divasabhāgampi udake kīḷantānaṃ sītaṃ na bādhati. Ayaṃ pana kalaṇḍuko khīragaṇḍūsaṃ gahetvā mukhaṃ vikkhāletvā taṃ khīraṃ nuṭṭhubhati. Nuṭṭhubhantopi udake anuṭṭhubhitvā seṭṭhidhītāya sīse nuṭṭhubhati. Sukapotakopi nadītīraṃ gantvā ekissā udumbarasākhāya nisīditvā oloketvā kalaṇḍukaṃ sañjānitvā seṭṭhidhītāya sīse nuṭṭhubhantaṃ disvā ‘‘are, kalaṇḍuka dāsa, attano jātiñca vasanaṭṭhānañca anussara, khīragaṇḍūsaṃ gahetvā mukhaṃ vikkhāletvā jātisampannāya sukhasaṃvaḍḍhāya seṭṭhidhītāya sīse mā nuṭṭhubhi, attano pamāṇaṃ na jānāsī’’ti vatvā imaṃ gāthamāha –

127. ‘‘Te desā tāni vatthūni, ahañca vanagocaro;
Anuvicca kho taṃ gaṇheyyuṃ, piva khīraṃ kalaṇḍukā’’ti.

Tattha **te desā tāni vatthūnī**ti mātukucchiṃ sandhāya vadati. Ayametthādhippāyo – yattha te vasitaṃ, na te khattiyadhītādīnaṃ kucchidesā. Yattha vāsi patiṭṭhito, na tāni khattiyadhītādīnaṃ kucchivatthūni. Atha kho dāsikucchiyaṃ tvaṃ vasi ceva patiṭṭhito cāti. **Ahañca vanagocaro**ti tiracchānabhūtopi etamatthaṃ jānāmīti dīpeti. **Anuvicca kho taṃ gaṇheyyu**nti evaṃ anācāraṃ caramānaṃ mayā gantvā ārocite anuvicca jānitvā tava sāmikā tāḷetvā ceva lakkhaṇāhatañca katvā taṃ gaṇheyyuṃ, gahetvā gamissanti, tasmā attano pamāṇaṃ ñatvā seṭṭhidhītāya sīse anuṭṭhubhitvā piva khīraṃ. **Kalaṇḍukā**ti taṃ nāmenālapati.

Kalaṇḍukopi suvapotakaṃ sañjānitvā ‘‘maṃ pākaṭaṃ kareyyā’’ti bhayena ‘‘ehi, sāmi, kadā āgatosī’’ti āha. Suko ‘‘na esa maṃ hitakāmatāya pakkosati, gīvaṃ pana me vaṭṭetvā māretukāmo’’ti ñatvāva ‘‘na me tayā attho’’ti tato uppatitvā bārāṇasiṃ gantvā yathādiṭṭhaṃ seṭṭhino vitthārena kathesi. Seṭṭhi ‘‘ayuttaṃ tena kata’’nti vatvā gantvā tassa āṇaṃ kāretvā bārāṇasimeva naṃ ānetvā dāsaparibhogena paribhuñji.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kalaṇḍuko ayaṃ bhikkhu ahosi, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Kalaṇḍukajātakavaṇṇanā sattamā.

## [128] 8. Biḷāravatajātakavaṇṇanā

Yo ve dhammaṃ dhajaṃ katvāti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Tadā hi satthā tassa kuhakabhāve ārocite ‘‘na, bhikkhave, idāneva, pubbepesa kuhakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mūsikayoniyaṃ paṭisandhiṃ gahetvā vuḍḍhimanvāya mahāsarīro sūkaracchāpakasadiso hutvā anekasatamūsikāhi parivuto araññe viharati. Atheko siṅgālo ito cito ca vicaranto taṃ mūsikayūthaṃ disvā ‘‘imā mūsikā vañcetvā khādissāmī’’ti cintetvā mūsikānaṃ āsayassa avidūre sūriyābhimukho vātaṃ pivanto ekena pādena aṭṭhāsi. Bodhisatto gocarāya caramāno taṃ disvā ‘‘sīlavā eso bhavissatī’’ti tassa santikaṃ gantvā ‘‘bhante, tvaṃ ko nāmo’’ti pucchi. ‘‘Dhammiko nāmā’’ti. ‘‘Cattāro pāde bhūmiyaṃ aṭhapetvā kasmā ekeneva ṭhitosī’’ti. ‘‘Mayi cattāro pāde pathaviyaṃ ṭhapente pathavī vahituṃ na sakkoti, tasmā ekeneva tiṭṭhāmī’’ti. ‘‘Mukhaṃ vivaritvā kasmā ṭhitosī’’ti? ‘‘Mayaṃ aññaṃ na bhakkhayāma, vātameva bhakkhayāmā’’ti. ‘‘Atha kasmā sūriyābhimukho tiṭṭhasī’’ti? ‘‘Sūriyaṃ namassāmī’’ti. Bodhisatto tassa vacanaṃ sutvā ‘‘sīlavā eso bhavissatī’’ti tato paṭṭhāya mūsikagaṇena saddhiṃ sāyaṃ pātaṃ tassa upaṭṭhānaṃ gacchati.

Athassa upaṭṭhānaṃ katvā gamanakāle siṅgālo sabbapacchimaṃ mūsikaṃ gahetvā maṃsaṃ khāditvā ajjhoharitvā mukhaṃ puñchitvā tiṭṭhati. Anupubbena mūsikagaṇo tanuko jāto. Mūsikā ‘‘pubbe amhākaṃ ayaṃ āsayo nappahoti, nirantarā tiṭṭhāma. Idāni sithilā, evampi āsayo na pūrateva, kiṃ nu kho eta’’nti bodhisattassa taṃ pavattiṃ ārocesuṃ. Bodhisatto ‘‘kena nu kho kāraṇena musikā tanuttaṃ gatā’’ti cintento siṅgāle āsaṅkaṃ ṭhapetvā ‘‘vīmaṃsissāmi na’’nti upaṭṭhānakāle sesamūsikā purato katvā sayaṃ pacchato ahosi. Siṅgālo tassa upari pakkhandi, bodhisatto attano gahaṇatthāya taṃ pakkhandantaṃ disvā nivattitvā ‘‘bho siṅgāla, idaṃ te vatasamādānaṃ na dhammasudhammatāya, paresaṃ pana vihiṃsanatthāya dhammaṃ dhajaṃ katvā carasī’’ti vatvā imaṃ gāthamāha –

128. ‘‘Yo ve dhammaṃ dhajaṃ katvā, nigūḷho pāpamācare;
Vissāsayitvā bhūtāni, biḷāraṃ nāma taṃ vata’’nti.

Tattha **yo ve**ti khattiyādīsu yo kocideva. **Dhammaṃ dhajaṃ katvā**ti dasakusalakammapathadhammaṃ dhajaṃ karitvā, kūṭaṃ karonto viya ussāpetvā dassentoti attho. **Vissāsayitvā**ti ‘‘sīlavā aya’’nti saññāya sañjātavissāsāni katvā. **Biḷāraṃ nāma taṃ vata**nti taṃ evaṃ dhammaṃ dhajaṃ katvā raho pāpāni karontassa vataṃ kerāṭikavataṃ nāma hotīti attho.

Mūsikarājā kathentova uppatitvā tassa gīvāyaṃ patitvā hanukassa heṭṭhā antogalanāḷiyaṃ ḍaṃsitvā galanāḷiṃ phāletvā jīvitakkhayaṃ pāpesi. Mūsikagaṇo nivattitvā siṅgālaṃ ‘‘muru murū’’ti khāditvā agamāsi. Paṭhamāgatāva kirassa maṃsaṃ labhiṃsu, pacchā āgatā na labhiṃsu. Tato paṭṭhāya mūsikagaṇo nibbhayo jāto.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo kuhakabhikkhu ahosi, mūsikarājā pana ahameva ahosi’’nti.

Biḷāravatajātakavaṇṇanā aṭṭhamā.

[129] 9. Aggikabhāradvājajātakavaṇṇanā

Nāyaṃ sikhā puññahetūti idaṃ satthā jetavane viharanto kuhakaññeva bhikkhuṃ ārabbha kathesi.

Atītasmiñhi bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mūsikarājā hutvā araññe vasati. Atheko siṅgālo davaḍāhe uṭṭhite palāyituṃ asakkonto ekasmiṃ rukkhe sīsaṃ āhacca aṭṭhāsi. Tassa sakalasarīre lomāni jhāyiṃsu, rukkhaṃ āhacca ṭhitaṭṭhāne pana matthake cūḷā viya thokāni lomāni aṭṭhaṃsu. So ekadivasaṃ soṇḍiyaṃ pānīyaṃ pivanto chāyaṃ olokento cūḷaṃ disvā ‘‘uppannaṃ dāni me bhaṇḍamūla’’nti araññe vicaranto taṃ mūsikādariṃ disvā ‘‘imā mūsikā vañcetvā khādissāmī’’ti heṭṭhā vuttanayeneva avidūre aṭṭhāsi. Atha naṃ bodhisatto gocarāya caranto disvā ‘‘sīlavā aya’’nti saññāya upasaṅkamitvā ‘‘tvaṃ kinnāmosī’’ti pucchi. ‘‘Ahaṃ aggikabhāradvājo nāmā’’ti. ‘‘Atha kasmā āgatosī’’ti? ‘‘Tumhākaṃ rakkhanatthāyā’’ti. ‘‘Kinti katvā amhe rakkhissasī’’ti? ‘‘Ahaṃ aṅguṭṭhagaṇanaṃ nāma jānāmi, tumhākaṃ pātova nikkhamitvā gocarāya gamanakāle ‘ettakā’ti gaṇetvā paccāgamanakālepi gaṇessāmi, evaṃ sāyaṃ pātaṃ gaṇento rakkhissāmī''ti. ''Tena hi rakkha mātulā''ti. So ''sādhū''ti sampaṭicchitvā nikkhamanakāle ''eko dve tayo''ti gaṇetvā paccāgamanakālepi tatheva gaṇetvā sabbapacchimaṃ gahetvā khādati. Sesaṃ purimasadisameva.

Idha pana mūsikarājā nivattitvā ṭhito ''bho aggikabhāradvāja, nāyaṃ tava dhammasudhammatāya matthake cūḷā ṭhapitā, kucchikāraṇā pana ṭhapitā''ti vatvā imaṃ gāthamāha –

129. ''Nāyaṃ sikhā puññahetu, ghāsahetu ayaṃ sikhā;
Nāguṭṭhigaṇanaṃ yāti, alaṃ te hotu aggikā''ti.

Tattha **nāguṭṭhigaṇanaṃ yātī**ti ''aṅguṭṭhigaṇanā''ti aṅguṭṭhagaṇanā vuccati, ayaṃ mūsikagaṇo aṅguṭṭhagaṇanaṃ na gacchati na upeti na pūreti, parikkhayaṃ gacchatīti attho. **Alaṃ te hotu aggikā**ti siṅgālaṃ nāmena ālapanto āha. Ettāvatā te alaṃ hotu, na ito paraṃ mūsike khādissasi. Amhehi vā tayā saddhiṃ saṃvāso alaṃ hotu, na mayaṃ idāni tayā saddhiṃ vasissāmātipi attho. Sesaṃ purimasadisameva.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ''tadā siṅgālo ayaṃ bhikkhu ahosi, mūsikarājā pana ahameva ahosi''nti.

Aggikabhāradvājajātakavaṇṇanā navamā.

## [130] 10. Kosiyajātakavaṇṇanā

Yathā vācā ca bhuñjassūti idaṃ satthā jetavane viharanto ekaṃ sāvatthiyaṃ mātugāmaṃ ārabbha kathesi. Sā kirekassa saddhāsampannassa upāsakabrāhmaṇassa brāhmaṇī dussīlā pāpadhammā rattiṃ aticaritvā divā kiñci kammaṃ akatvā gilānālayaṃ dassetvā nitthunamānā nipajjati. Atha naṃ brāhmaṇo ''kiṃ te bhadde aphāsuka''nti pucchi. ''Vātā me vijjhantī''ti. ''Atha kiṃ laddhuṃ vaṭṭatī''ti? ''Siniddhamadhurāni paṇītapaṇītāni yāgubhattatelādīnī''ti. Brāhmaṇo yaṃ yaṃ sā icchati, taṃ taṃ āharitvā deti, dāso viya sabbakiccāni karoti. Sā pana brāhmaṇassa gehaṃ paviṭṭhakāle nipajjati, bahi nikkhantakāle jārehi saddhiṃ vītināmeti.

Atha brāhmaṇo ''imissā sarīre vijjhanavātānaṃ pariyanto na paññāyatī''ti ekadivasaṃ gandhamālādīni ādāya jetavanaṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīditvā ''kiṃ, brāhmaṇa, na paññāyasī''ti vutte ''bhante, brāhmaṇiyā kira me sarīre vātā vijjhanti, svāhaṃ tassā sappitelādīni ceva paṇītapaṇītabhojanāni ca pariyesāmi, sarīramassā ghanaṃ vippasannacchavivaṇṇaṃ jātaṃ, vātarogassa pana pariyanto na paññāyati. Ahaṃ taṃ paṭijaggantova idhāgamanassa okāsaṃ na labhāmī''ti āha. Satthā brāhmaṇiyā pāpabhāvaṃ ñatvā ''brāhmaṇa, 'evaṃ nipannassa mātugāmassa roge avūpasamante idañcidañca bhesajjaṃ kātuṃ vaṭṭatī'ti pubbepi te paṇḍitehi kathitaṃ, bhavasaṅkhepagatattā pana na sallakkhesī''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇamahāsālakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiyaṃ disāpāmokkho ācariyo ahosi. Ekasatarājadhānīsu khattiyakumārā ca brāhmaṇakumārā ca yebhuyyena tasseva santike sippaṃ uggaṇhanti. Atheko janapadavāsī brāhmaṇamāṇavo bodhisattassa santike tayo vede aṭṭhārasa ca vijjāṭṭhānāni uggaṇhitvā bārāṇasiyaṃyeva kuṭumbaṃ saṇṭhapetvā divase divase dvattikkhattuṃ bodhisattassa santikaṃ āgacchati. Tassa brāhmaṇī dussīlā ahosi pāpadhammāti sabbaṃ paccuppannavatthusadisameva.

Bodhisatto pana ''iminā kāraṇena ovādagahaṇāya okāsaṃ na labhāmī''ti vutte ''sā māṇavikā imaṃ vañcetvā nipajjatī''ti ñatvā ''tassā rogānucchavikaṃ bhesajjaṃ ācikkhissāmī''ti cintetvā āha ''tāta, tvaṃ ito paṭṭhāya tassā sappikhīrarasādīni mā adāsi, gomutte pana pañcapaṇṇāni phalādīni ca pakkhipitvā koṭṭetvā navatambalohabhājane pakkhipitvā lohagandhaṃ gāhāpetvā rajjuṃ vā yottaṃ vā rukkhaṃ vā latamṃ vā gahetvā ‘idaṃ te rogassa anucchavikabhesajjaṃ, idaṃ vā piva, uṭṭhāya vā tayā bhuttabhattassa anucchavikaṃ kammaṃ karohī’’ti vatvā imaṃ gāthaṃ vadeyyāsi. ‘‘Sace bhesajjaṃ na pivati, atha naṃ rajjuyā vā yottena vā rukkhena vā latāya vā katici pahāre paharitvā kesesu gahetvā ākaḍḍhitvā kapparena potheyyāsi, sā taṅkhaṇaññeva uṭṭhāya kammaṃ karissatī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā vuttaniyāmeneva bhesajjaṃ katvā ‘‘bhadde, imaṃ bhesajjaṃ pivā’’ti āha. ‘‘Kena te idaṃ ācikkhita’’nti? ‘‘Ācariyena, bhadde’’ti. ‘‘Apanehi taṃ, na pivissāmī’’ti. Māṇavo ‘‘na tvaṃ attano ruciyā pivissasī’’ti rajjuṃ gahetvā ‘‘attano rogassa anucchavikaṃ bhesajjaṃ vā piva, yāgubhattānucchavikaṃ kammaṃ vā karohī’’ti vatvā imaṃ gāthamāha –

130. ‘‘Yathāvācā ca bhuñjassu, yathābhuttañca byāhara;
Ubhayaṃ te na sameti, vācā bhuttañca kosiye’’ti.

Tattha **yathāvācā ca bhuñjassū**ti yathā te vācā, tathā bhuñjassu, ‘‘vātā me vijjhantī’’ti vācāya anucchavikameva katvā bhuñjassūti attho. ‘‘Yathāvācaṃ vā’’tipi pāṭho yujjati, ‘‘yathāvācāyā’’tipi paṭhanti, sabbattha ayameva attho. **Yathābhuttañca byāharā**ti yaṃ yathā te bhuttaṃ, tassa anucchavikameva byāhara, ‘‘arogamhī’’ti vatvā gehe kattabbaṃ karosīti attho. ‘‘Yathābhūtañcā’’tipi pāṭho, atha vā arogamhīti yathābhūtameva vatvā kammaṃ karohīti attho. **Ubhayaṃ te na sameti, vācābhuttañca kosiye**ti yā ca te ayaṃ vācā ‘‘vātā maṃ vijjhantī’’ti yañca te idaṃ paṇītabhojanaṃ bhuttaṃ, idaṃ ubhayampi tuyhaṃ na sameti, tasmā uṭṭhāya kammaṃ karohi. ‘‘Kosiye’’ti taṃ gottenālapati.

Evaṃ vutte kosiyabrāhmaṇadhītā ‘‘ācariyena ussukkaṃ āpannakālato paṭṭhāya na sakkā mayā esa vañcetuṃ, uṭṭhāya kammaṃ karissāmī’’ti uṭṭhāya kammaṃ akāsi. ‘‘Ācariyena me dussīlabhāvo ñāto, idāni na sakkā ito paṭṭhāya puna evarūpaṃ kātu’’nti ācariye gāravena pāpakammatopi viramitvā sīlavatī ahosi. Sāpi brāhmaṇī ‘‘sammāsambuddhena kiramhi ñātā’’ti sattharipi gāravena na puna anācāraṃ akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jayampatikā idāni jayampatikāva, ācariyo pana ahameva ahosi’’nti.

Kosiyajātakavaṇṇanā dasamā.

Kusanāḷivaggo terasamo.

Tassuddānaṃ –

Kusanāḷi ca dummedhaṃ, naṅgalīsambakaṭāhaṃ;
Asilakkhaṇakalaṇḍukaṃ, biḷāraggikakosiyanti.

14. Asampadānavaggo

[131] 1. Asampadānajātakavaṇṇanā

Asampadānenitarītarassāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tasmiñhi kāle bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso devadatto, akataññū tathāgatassa guṇaṃ na jānātī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatto akataññū, pubbepi akataññūyevā’’ti vatvā atītaṃ āhari.

Atīte magadharaṭṭhe rājagahe ekasmiṃ magadharaññe rajjaṃ kārente bodhisatto tasseva seṭṭhi ahosi asītikoṭivibhavo saṅkhaseṭṭhīti nāmena. Bārāṇasiyaṃ pīḷiyaseṭṭhi nāma asītikoṭivibhavova ahosi. Te aññamaññaṃ sahāyakā ahesuṃ. Tesu bārāṇasiyaṃ pīḷiyaseṭṭhissa kenacideva kāraṇena mahantaṃ bhayaṃ uppajji, sabbaṃ sāpateyyaṃ parihāyi. So daliddo appaṭisaraṇo hutvā bhariyaṃ ādāya saṅkhaseṭṭhiṃ paccayaṃ katvā bārāṇasito nikkhamitvā padasāva rājagahaṃ patvā saṅkhaseṭṭhissa nivesanaṃ agamāsi. So taṃ disvāva ‘‘sahāyo me āgato’’ti parissajitvā sakkārasammānaṃ katvā katipāhaṃ vītināmetvā ekadivasaṃ ‘‘samma, kenaṭṭhena āgatosī’’ti pucchi. ‘‘Bhayaṃ me, samma, uppannaṃ, sabbaṃ dhanaṃ parikkhīṇaṃ, upatthambho me hohī’’ti. ‘‘Sādhu samma, mā bhāyī’’ti bhaṇḍāgāraṃ vivarāpetvā cattālīsa hiraññakoṭiyo dāpetvā sesampi paricchadaparivāraṃ sabbaṃ attano santakaṃ saviññāṇakaṃ aviññāṇakaṃ majjhe bhinditvā upaḍḍhameva adāsi. So taṃ vibhavaṃ ādāya puna bārāṇasiṃ gantvā nivāsaṃ kappesi.

Aparabhāge saṅkhaseṭṭhissapi tādisameva bhayaṃ uppajji. So attano paṭisaraṇaṃ upadhārento ‘‘sahāyassa me mahāupakāro kato, upaḍḍhavibhavo dinno. Na so maṃ disvā pariccajissati, tassa santikaṃ gamissāmī’’ti cintetvā bhariyaṃ ādāya padasāva bārāṇasiṃ gantvā bhariyaṃ āha ‘‘bhadde, tava mayā saddhiṃ antaravīthiyā gamanaṃ nāma na yuttaṃ, mayā pesitayānamāruyha mahantena parivārena pacchā āgamissasi. Yāva yānaṃ pesemi, tāva idheva hohī’’ti vatvā taṃ sālāya ṭhapetvā sayaṃ nagaraṃ pavisitvā seṭṭhissa gharaṃ gantvā ‘‘rājagahanagarato tumhākaṃ sahāyo saṅkhaseṭṭhi nāma āgato’’ti ārocāpesi. So ‘‘āgacchatū’’ti pakkosāpetvā taṃ disvā neva āsanā vuṭṭhāsi, na paṭisanthāraṃ akāsi, kevalaṃ ‘‘kimatthaṃ āgatosī’’ti pucchi. ‘‘Tumhākaṃ dassanatthaṃ āgatomhī’’ti. ‘‘Nivāso te kahaṃ gahito’’ti? ‘‘Na tāva nivāsaṭṭhānaṃ atthi, seṭṭhigharaṇimpi sālāya ṭhapetvāva āgatomhī’’ti. ‘‘Tumhākaṃ idha nivāsaṭṭhānaṃ natthi, nivāpaṃ gahetvā ekasmiṃ ṭhāne pacāpetvā bhuñjitvā gacchatha, puna amhākaṃ gharaṃ mā pavisathā’’ti vatvā ‘‘mayhaṃ sahāyassa dussante bandhitvā ekaṃ bahalapalāpatumbaṃ dehī’’ti dāsaṃ āṇāpesi. Taṃ divasaṃ kira so rattasālīnaṃ sakaṭasahassamattaṃ ophunāpetvā koṭṭhāgāraṃ pūrāpesi, cattālīsakoṭidhanaṃ gahetvā āgato akataññū mahācoro sahāyakassa tumbamatte palāpe dāpesi. Dāso pacchiyaṃ ekaṃ palāpatumbaṃ pakkhipitvā bodhisattassa santikaṃ agamāsi.

Bodhisatto cintesi – ‘‘ayaṃ asappuriso mama santikā cattālīsakoṭidhanaṃ labhitvā idāni palāpatumbaṃ dāpesi, gaṇhāmi nu kho, na gaṇhāmī’’ti? Athassa etadahosi ‘‘ayaṃ tāva akataññū mittadubbhī katavināsakabhāvena mayā saddhiṃ mittabhāvaṃ bhindi. Sacāhaṃ etena dinnaṃ palāpatumbaṃ lāmakattā na gaṇhissāmi, ahampi mittabhāvaṃ bhindissāmi. Andhabālā parittakaṃ laddhaṃ agganhantā mittabhāvaṃ vināsenti, ahaṃ pana etena dinnaṃ palāpatumbaṃ gahetvā mama vasena mittabhāvaṃ patiṭṭhāpessāmī’’ti. So palāpatumbaṃ dussante bandhitvā pāsādā oruyha sālaṃ agamāsi. Atha naṃ bhariyā ‘‘kiṃ te, ayya, laddha’’nti pucchi. ‘‘Bhadde amhākaṃ sahāyo pīḷiyaseṭṭhi palāpatumbaṃ datvā amhe ajjeva vissajjesī’’ti. Sā ‘‘ayya, kimatthaṃ aggahesi, kiṃ etaṃ cattālīsakoṭidhanassa anucchavika’’nti rodituṃ ārabhi. Bodhisattopi ‘‘bhadde, mā rodi, ahaṃ tena saddhiṃ mittabhāvabhedanabhayena mama vasena mittabhāvaṃ patiṭṭhāpetuṃ gaṇhiṃ, tvaṃ kiṃkāraṇā rodasī’’ti vatvā imaṃ gāthamāha –

131. ‘‘Asampadānenitarītarassa, bālassa mittāni kalībhavanti;
Tasmā harāmi bhusaṃ aḍḍhamānaṃ, mā me mitti jīyittha sassatāya’’nti.

Tattha **asampadānenā**ti asampādānena. Akāralope sandhi, aggahaṇenāti attho. **Itarītarassā**ti yassa kassaci lāmakālāmakassa. **Bālassa mittāni kalībhavantī**ti dandhassa apaññassa mittāni kalīni kāḷakaṇṇisadisāni honti, bhijjantīti attho. **Tasmā harāmi bhusaṃ aḍḍhamāna**nti tena kāraṇena ahaṃ sahāyena dinnaṃ ekapalāpatumbaṃ harāmi gaṇhāmīti dasseti. ‘‘Māna’’nti hi aṭṭhannaṃ nāḷīnaṃ nāmaṃ, catunnaṃ aḍḍhamānaṃ, catasso ca nāḷiyo tumbo nāma. Tena vuttaṃ ‘‘palāpatumba’’nti. **Mā me mitti jīyittha sassatāya**nti mama sahāyena saddhiṃ mitti mā bhijjittha, sassatāva ayaṃ hotūti attho.

Evaṃ vuttepi seṭṭhibhariyā rodateva. Tasmiṃ khaṇe saṅkhaseṭṭhinā pīḷiyaseṭṭhissa dinno kammantadāso sālādvārena āgacchanto seṭṭhibhariyāya rodanasaddaṃ sutvā sālaṃ pavisitvā attano sāmike disvā pādesu nipatitvā roditvā kanditvā ‘‘kimatthaṃ idhāgatattha, sāmī’’ti pucchi. Seṭṭhi sabbaṃ ārocesi. Kammantadāso ‘‘hotu, sāmi, mā cintayitthā’’ti ubhopi assāsetvā attano gehaṃ netvā gandhodakena nhāpetvā bhojetvā ‘‘sāmikā, vo āgatā’’ti sesadāse sannipātetvā dassetvā katipāhaṃ vītināmetvā sabbe dāse gahetvā rājaṅgaṇaṃ gantvā uparavaṃ akāsi. Rājā pakkosāpetvā ‘‘kiṃ eta’’nti pucchi, te sabbaṃ taṃ pavattiṃ rañño ārocesuṃ.

Rājā tesaṃ vacanaṃ sutvā ubhopi seṭṭhī pakkosāpetvā saṅkhaseṭṭhiṃ pucchi ‘‘saccaṃ kira tayā mahāseṭṭhi pīḷiyaseṭṭhissa cattālīsakoṭidhanaṃ dinna’’nti? ‘‘Āma, mahārāja, mama sahāyassa maṃ takketvā rājagahaṃ āgatassa na kevalaṃ dhanaṃ, sabbaṃ vibhavajātaṃ saviññāṇakaṃ aviññāṇakaṃ dve koṭṭhāse katvā samabhāge adāsinti. Rājā ‘‘saccameta’’nti pīḷiyaseṭṭhiṃ pucchi. ‘‘Āma, devā’’ti. ‘‘Tayā panassa taññeva takketvā āgatassa atthi koci sakkāro vā sammāno vā kato’’ti. So tuṇhī ahosi. Api pana te etassa palāpatumbamattaṃ dussante pakkhipāpetvā dāpitaṃ atthīti. Tampi sutvā tuṇhīyeva ahosi. Rājā ‘‘kiṃ kātabba’’nti amaccehi saddhiṃ mantetvā taṃ paribhāsitvā ‘‘gacchatha, pīḷiyaseṭṭhissa ghare sabbaṃ vibhavaṃ saṅkhaseṭṭhissa dethā’’ti āha. Bodhisatto ‘‘mahārāja, mayhaṃ parasantakena attho natthi, mayā dinnamattameva pana dāpethā’’ti āha. Rājā bodhisattassa santakaṃ dāpesi. Bodhisatto sabbaṃ attano dinnavibhavaṃ paṭilabhitvā dāsaparivuto rājagahameva gantvā kuṭumbaṃ saṇṭhapetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pīḷiyaseṭṭhi devadatto ahosi, saṅkhaseṭṭhi pana ahameva ahosi’’nti.

Asampadānajātakavaṇṇanā paṭhamā.

## [132] 2. Bhīrukajātakavaṇṇanā

Kusalūpadese dhitiyā daḷhāya cāti idaṃ satthā jetavane viharanto ajapālanigrodhe māradhītānaṃ palobhanasuttantaṃ ārabbha kathesi. Bhagavatā hi ādito paṭṭhāya vuttaṃ –

‘‘Daddallamānā āgañchuṃ, taṇhā ca aratī ragā;
Tā tattha panudī satthā, tūlaṃ bhaṭṭhaṃva māluto’’ti. (saṃ. ni. 1.161);

Evaṃ yāva pariyosānā tassa suttantassa kathitakāle dhammasabhāyaṃ sannipatitā bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, sammāsambuddho māradhītaro anekasatānipi dibbarūpāni māpetvā palobhanatthāya upasaṅkamantiyo akkhīnipi ummīletvā na olokesi, aho buddhabalaṃ nāma acchariya’’nti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva mayhaṃ sabbāsave khepetvā sabbaññutaṃ sampattassa māradhītānaṃ anolokanaṃ nāma acchariyaṃ, ahañhi pubbe bodhiñāṇaṃ pariyesamāno sakilesakālepi abhisaṅkhataṃ dibbarūpaṃ indriyāni bhinditvā kilesavasena anoloketvāva gantvā mahārajjaṃ pāpuṇi’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bhātikasatassa kaniṭṭho ahosīti sabbaṃ heṭṭhā takkasilājātake vuttanayeneva vitthāretabbaṃ. Tadā pana takkasilānagaravāsīhi bahinagare sālāyaṃ bodhisattaṃ upasaṅkamitvā yācitvā rajjaṃ paṭicchāpetvā abhiseke kate takkasilānagaravāsino nagaraṃ devanagaraṃ viya, rājabhavanañca indabhavanaṃ viya alaṅkariṃsu. Tadā bodhisatto nagaraṃ pavisitvā rājabhavane pāsāde mahātale samussitasetacchattaṃ ratanavarapallaṅkaṃ abhiruyha devarājalīlāya nisīdi, amaccā ca brāhmaṇagahapatikādayo ca khattiyakumārā ca sabbālaṅkārapaṭimaṇḍitā parivāretvā aṭṭhaṃsu, devaccharāpaṭibhāgā soḷasasahassanāṭakitthiyo naccagītavāditakusalā uttamavilāsasampannā naccagītavāditāni payojesuṃ. Gītavāditasaddena rājabhavanaṃ meghatthanitapūritā mahāsamuddakucchi viya ekaninnādaṃ ahosi. Bodhisatto taṃ attano sirisobhaggaṃ olokayamānova cintesi ‘‘sacāhaṃ tāsaṃ yakkhinīnaṃ abhisaṅkhataṃ dibbarūpaṃ olokessaṃ, jīvitakkhayaṃ patto abhavissaṃ, imaṃ sirisobhaggaṃ na olokessaṃ. Paccekabuddhānaṃ pana ovāde ṭhitabhāvena idaṃ mayā sampatta’’nti. Evañca pana cintetvā udānaṃ udānento imaṃ gāthamāha –

132. ‘‘Kusalūpadese dhitiyā daḷhāya ca, anivattitattā bhayabhīrutāya ca;
Na rakkhasīnaṃ vasamāgamimhase, sa sotthibhāvo mahatā bhayena me’’ti.

Tattha **kusalūpadese**ti kusalānaṃ upadese, paccekabuddhānaṃ ovādeti attho. **Dhitiyā daḷhāya cā**ti daḷhāya dhitiyā ca, thirena abbocchinnanirantaravīriyena cāti attho. **Anivattitattā bhayabhīrutāya cā**ti bhayabhīrutāya anivattitatāya ca. Tattha **bhaya**nti cittutrāsamattaṃ parittabhayaṃ. **Bhīrutā**ti sarīrakampanappattaṃ mahābhayaṃ. Idaṃ ubhayampi mahāsattassa ‘‘yakkhiniyo nāmetā manussakhādikā’’ti bheravārammaṇaṃ disvāpi nāhosi. Tenāha ‘‘anivattitattā bhayabhīrutāya cā’’ti. Bhayabhīrutāya abhāveneva bheravārammaṇaṃ disvāpi anivattanabhāvenāti attho. **Na rakkhasīnaṃ vasamāgamimhase**ti yakkhakantāre tāsaṃ rakkhasīnaṃ vasaṃ na agamimha. Yasmā amhākaṃ kusalūpadese dhiti ca daḷhā ahosi, bhayabhīrutābhāvena ca anivattanasabhāvā ahumhā, tasmā rakkhasīnaṃ vasaṃ na agamimhāti vuttaṃ hoti. **Sa sotthibhāvo mahatā bhayena me**ti so mayhaṃ ayaṃ ajja mahatā bhayena rakkhasīnaṃ santikā pattabbena dukkhadomanassena sotthibhāvo khemabhāvo pītisomanassabhāvoyeva jātoti.

Evaṃ mahāsatto imāya gāthāya dhammaṃ desetvā dhammena rajjaṃ kāretvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘ahaṃ tena samayena takkasilaṃ gantvā rajjappattakumāro ahosi’’nti.

Bhīrukajātakavaṇṇanā dutiyā.

[133] 3. Ghatāsanajātakavaṇṇanā

Khemaṃ yahinti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So hi bhikkhu satthu santike kammaṭṭhānaṃ gahetvā paccantaṃ gantvā ekaṃ gāmakaṃ upanissāya araññasenāsane vassaṃ upagañchi. Tassa paṭhamamāseyeva piṇḍāya paviṭṭhassa paṇṇasālā jhāyittha. So vasanaṭṭhānābhāvena kilamanto upaṭṭhākānaṃ ācikkhi. Te ‘‘hotu, bhante, paṇṇasālaṃ karissāma, kasāma tāva, vapāma tāvā’’tiādīni vadantā temāsaṃ vītināmesuṃ. So senāsanasappāyābhāvena kammaṭṭhānaṃ matthakaṃ pāpetuṃ nāsakkhi. So nimittamattampi anuppādetvā vutthavasso jetavanaṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ‘‘kiṃ nu kho te, bhikkhu, kammaṭṭhānaṃ sappāyaṃ jāta’’nti pucchi. So ādito paṭṭhāya asappāyabhāvaṃ kathesi. Satthā ‘‘pubbe kho, bhikkhu, tiracchānāpi attano sappāyāsappāyaṃ ñatvā sappāyakāle vasitvā asappāyakāle vasanaṭṭhānaṃ pahāya aññattha agamaṃsu, tvaṃ kasmā attano sappāyāsappāyaṃ na aññāsī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakuṇayoniyaṃ nibbattitvā viññutaṃ patvā sobhaggappatto sakuṇarājā hutvā ekasmiṃ araññāyatane jātassaratīre sākhāviṭapasampannaṃ bahalapattapalāsaṃ mahārukkhaṃ upanissāya saparivāro vāsaṃ kappesi. Bahū sakuṇā tassa rukkhassa udakamatthake patthaṭasākhāsu vasantā sarīravaḷañjaṃ udake pātenti. Tasmiñca jātassare caṇḍo nāgarājā vasati. Tassa etadahosi ‘‘ime sakuṇā mayhaṃ nivāse jātassare sarīravaḷañjaṃ pātenti, yaṃnūnāhaṃ udakato aggiṃ uṭṭhāpetvā rukkhaṃ jhāpetvā ete palāpeyya’’nti. So kuddhamānaso rattibhāge sabbesaṃ sakuṇānaṃ sannipatitvā rukkhasākhāsu nipannakāle paṭhamaṃ tāva uddhanāropitaṃ viya udakaṃ pakkudhāpetvā dutiyavāre dhūmaṃ uṭṭhāpetvā tatiyavāre tālakkhandhappamāṇaṃ jālaṃ uṭṭhāpesi. Bodhisatto udakato jālaṃ uṭṭhahamānaṃ disvā ‘‘bho, sakuṇā, agginā ādittaṃ nāma udakena nibbāpenti, idāni pana udakameva ādittaṃ. Na sakkā amhehi idha vasituṃ, aññattha gamissāmā’’ti vatvā imaṃ gāthamāha –

133. ‘‘Khemaṃ yahiṃ tattha arī udīrito, dakassa majjhe jalate ghatāsano;
Na ajja vāso mahiyā mahīruhe, disā bhajavho saraṇājja nobhaya’’nti.

Tattha **khemaṃ yahiṃ tattha arī udīrito**ti yasmiṃ udakapiṭṭhe khemabhāvo nibbhayabhāvo, tasmiṃ attapaccatthiko sapatto uṭṭhito. **Dakassā**ti udakassa. **Ghatāsano**ti aggi. So hi ghataṃ asnāti, tasmā ''ghatāsano''ti vuccati. **Na ajja vāso**ti ajja no vāso natthi. **Mahiyā mahīruhe**ti mahiruho vuccati rukkho, tasmiṃ imissā mahiyā jāte rukkheti attho. **Disā bhajavho**ti disā bhajatha gacchatha. **Saraṇājja no bhaya**nti ajja amhākaṃ saraṇato bhayaṃ jātaṃ, paṭisaraṇaṭṭhānato bhayaṃ uppannanti attho.

Evaṃ vatvā bodhisatto attano vacanakare sakuṇe ādāya uppatitvā aññattha gato. Bodhisattassa vacanaṃ aggahetvā ṭhitasakuṇā jīvitakkhayaṃ pattā.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu arahatte patiṭṭhāsi.

Tadā bodhisattassa vacanakarā sakuṇā buddhaparisā ahesuṃ, sakuṇarājā pana ahameva ahosinti.

Ghatāsanajātakavaṇṇanā tatiyā.

[134] 4. Jhānasodhanajātakavaṇṇanā

Ye saññinoti idaṃ satthā jetavane viharanto saṅkassanagaradvāre attanā saṃkhittena pucchitapañhassa dhammasenāpatino vitthārabyākaraṇaṃ ārabbha kathesi. Tatridaṃ atītavatthu – atīte kira bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane kālaṃ karonto antevāsikehi pucchito ''nevasaññīnāsaññī''ti āha…pe… tāpasā jeṭṭhantevāsikassa kathaṃ na gaṇhiṃsu. Bodhisatto ābhassarato āgantvā ākāse ṭhatvā imaṃ gāthamāha –

134. ''Ye saññino tepi duggatā, yepi asaññino tepi duggatā;
Etaṃ ubhayaṃ vivajjaya, taṃ samāpattisukhaṃ anaṅgaṇa''nti.

Tattha **ye saññino**ti ṭhapetvā nevasaññānāsaññāyatanalābhino avasese sacittakasatte dasseti. **Tepi duggatā**ti tassā samāpattiyā alābhato tepi duggatā nāma. **Yepi asaññino**ti asaññabhave nibbatte acittakasatte dasseti. **Tepi duggatā**ti tepi imissāyeva samāpattiyā alābhato duggatāyeva nāma. **Etaṃ ubhayaṃ vivajjayā**ti etaṃ ubhayampi saññibhavañca asaññibhavañca vivajjaya pajahāti antevāsikaṃ ovadati. **Taṃ samāpattisukhaṃ anaṅgaṇa**nti taṃ nevasaññānāsaññāyatanasamāpattilābhino santaṭṭhena ''sukha''nti saṅkhaṃ gataṃ jhānasukhaṃ anaṅgaṇaṃ niddosaṃ balavacittekaggatāsabhāvenapi taṃ anaṅgaṇaṃ nāma jātaṃ.

Evaṃ bodhisatto dhammaṃ desetvā antevāsikassa guṇaṃ kathetvā brahmalokameva agamāsi. Tadā sesatāpasā jeṭṭhantevāsikassa saddahiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā jeṭṭhantevāsiko sāriputto, mahābrahmā pana ahameva ahosi''nti.

Jhānasodhanajātakavaṇṇanā catutthā.

[135] 5. Candābhajātakavaṇṇanā

Candābhanti idaṃ satthā jetavane viharanto saṅkassanagaradvāre therasseva pañhabyākaraṇaṃ ārabbha kathesi. Atīte kira bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane kālaṃ karonto antevāsikehi pucchito ''candābhaṃ sūriyābha''nti vatvā ābhassare nibbatto. Tāpasā jeṭṭhantevāsikassa na saddahiṃsu. Bodhisatto ābhassarato āgantvā ākāse ṭhito imaṃ gāthamāha –

135. ''Candābhaṃ sūriyābhañca, yodha paññāya gādhati;
Avitakkena jhānena, hoti ābhassarūpago''ti.

Tattha **candābha**nti odātakasiṇaṃ dasseti. **Sūriyābha**nti pītakasiṇaṃ. **Yodha paññāya gādhatī**ti yo puggalo idha sattaloke idaṃ kasiṇadvayaṃ paññāya gādhati, ārammaṇaṃ katvā anupavisati, tattheva patiṭṭhahati. Atha vā **candābhaṃ sūriyābhañca, yodha paññāya gādhatī**ti yattakaṃ ṭhānaṃ candābhā ca sūriyābhā ca patthaṭā, tatthake ṭhāne paṭibhāgakasiṇaṃ vaḍḍhetvā taṃ ārammaṇaṃ katvā jhānaṃ nibbattento ubhayampetaṃ ābhaṃ paññāya gādhati nāma. Tasmā ayampettha atthoyeva. **Avitakkena jhānena, hoti ābhassarūpago**ti so puggalo tathā katvā paṭiladdhena dutiyena jhānena ābhassarabrahmalokūpago hotīti.

Evaṃ bodhisatto tāpase bodhetvā jeṭṭhantevāsikassa guṇaṃ kathetvā brahmalokameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jeṭṭhantevāsiko sāriputto, mahābrahmā pana ahameva ahosi’’nti.

Candābhajātakavaṇṇanā pañcamā.

[136] 6. Suvaṇṇahaṃsajātakavaṇṇanā

Yaṃ laddhaṃ tena tuṭṭhabbanti idaṃ satthā jetavane viharanto thullanandaṃ bhikkhuniṃ ārabbha kathesi. Sāvatthiyañhi aññataro upāsako bhikkhunisaṅghaṃ lasuṇena pavāretvā khettapālaṃ āṇāpesi ‘‘sace bhikkhuniyo āgacchanti, ekekāya bhikkhuniyā dve tayo bhaṇḍike dehī’’ti. Tato paṭṭhāya bhikkhuniyo tassa gehampi khettampi lasuṇatthāya gacchanti. Athekasmiṃ ussavadivase tassa gehe lasuṇaṃ parikkhayaṃ agamāsi. Thullanandā bhikkhunī saparivārā gehaṃ gantvā ‘‘lasuṇenāvuso attho’’ti vatvā ‘‘natthayye, yathābhataṃ lasuṇaṃ parikkhīṇaṃ, khettaṃ gacchathā’’ti vuttā khettaṃ gantvā na mattaṃ jānitvā lasuṇaṃ āharāpesi. Khettapālo ujjhāyi ‘‘kathañhi nāma bhikkhuniyo na mattaṃ jānitvā lasuṇaṃ harāpessantī’’ti? Tassa kathaṃ sutvā yā tā bhikkhuniyo appicchā, tāpi, tāsaṃ sutvā bhikkhūpi, ujjhāyiṃsu. Ujjhāyitvā ca pana bhagavato etamatthaṃ ārocesuṃ. Bhagavā thullanandaṃ bhikkhaniṃ garahitvā ‘‘bhikkhave, mahiccho puggalo nāma vijātamātuyāpi appiyo hoti amanāpo, appasanne pasādetuṃ, pasannānaṃ vā bhiyyosomattāya pasādaṃ janetuṃ, anuppannaṃ vā lābhaṃ uppādetuṃ, uppannaṃ vā pana lābhaṃ thiraṃ kātuṃ na sakkoti. Appiccho pana puggalo appasanne pasādetuṃ, pasannānaṃ vā bhiyyosomattāya pasādaṃ janetuṃ, anuppannaṃ vā lābhaṃ uppādetuṃ, uppannaṃ vā pana lābhaṃ thiraṃ kātuṃ sakkotī’’tiādinā nayena bhikkhūnaṃ tadanucchavikaṃ dhammaṃ kathetvā ‘‘na, bhikkhave, thullanandā idāneva mahicchā, pubbepi mahicchāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ brāhmaṇakule nibbatti. Tassa vayappattassa samānajātikā kulā pajāpatiṃ āhariṃsu. Tassā nandā nandāvatī sundarīnandāti tisso dhītaro ahesuṃ. Tāsu patikulaṃ agatāsuyeva bodhisatto kālaṃ katvā suvaṇṇahaṃsayoniyaṃ nibbatti, jātissarañāṇañcassa uppajji. So vayappatto suvaṇṇasañchannaṃ sobhaggappattaṃ mahantaṃ attabhāvaṃ disvā ‘‘kuto nu kho cavitvā ahaṃ idhūpapanno’’ti āvajjento ‘‘manussalokato’’ti ñatvā puna ‘‘kathaṃ nu kho me brāhmaṇī ca dhītaro ca jīvantī’’ti upadhārento ‘‘paresaṃ bhatiṃ katvā kicchena jīvantī’’ti ñatvā cintesi ‘‘mayhaṃ sarīre sovaṇṇamayāni pattāni koṭṭanaghaṭṭanakhamāni, ito tāsaṃ ekekaṃ pattaṃ dassāmi, tena me pajāpati ca dhītaro ca sukhaṃ jīvissantī’’ti. So tattha gantvā piṭṭhivaṃsakoṭiyaṃ nilīyi, brāhmaṇī ca dhītaro ca bodhisattaṃ disvā ‘‘kuto āgatosi, sāmī’’ti pucchiṃsu. ‘‘Ahaṃ tumhākaṃ pitā kālaṃ katvā suvaṇṇahaṃsayoniyaṃ nibbatto tumhe daṭṭhuṃ āgato. Ito paṭṭhāya tumhākaṃ paresaṃ bhatiṃ katvā dukkhajīvikāya jīvanakiccaṃ natthi, ahaṃ vo ekekaṃ pattaṃ dassāmi, taṃ vikkiṇitvā sukhena jīvathā’’ti ekaṃ pattaṃ datvā agamāsi. So eteneva niyāmena antarantarā āgantvā ekekaṃ pattaṃ deti, brāhmaṇī ca dhītaro ca aḍḍhā sukhitā ahesuṃ.

Athekadivasaṃ sā brāhmaṇī dhītaro āmantesi ‘‘ammā, tiracchānānaṃ nāma cittaṃ dujjānaṃ. Kadāci vo pitā idha nāgaccheyya, idānissa āgatakāle sabbāni pattānipi luñcitvā gaṇhāmā’’ti. Tā ‘‘evaṃ no pitā kilamissatī’’ti na sampaṭicchiṃsu. Brāhmaṇī pana mahicchatāya puna ekadivasaṃ suvaṇṇahaṃsarājassa āgatakāle ‘‘ehi tāva, sāmī’’ti vatvā taṃ attano santikaṃ upagataṃ ubhohi hatthehi gahetvā sabbapattāni luñci. Tāni pana bodhisattassa ruciṃ vinā balakkārena gahitattā sabbāni bakapattasadisāni ahesuṃ. Bodhisatto pakkhe pasāretvā gantuṃ nāsakkhi. Atha naṃ sā mahācāṭiyaṃ pakkhipitvā posesi. Tassa puna uṭṭhahantāni pattāni setāni sampajjiṃsu. So sañjātapatto uppatitvā attano vasanaṭṭhānameva gantvā na puna āgamāsi.

Satthā imaṃ atītaṃ āharitvā ‘‘na, bhikkhave, thullanandā idāneva mahicchā, pubbepi mahicchāyeva, mahicchatāya ca pana suvaṇṇamhā parihīnā. Idāni pana attano mahicchatāya eva lasuṇamhāpi parihāyissati, tasmā ito paṭṭhāya lasuṇaṃ khādituṃ na labhissati. Yathā ca thullanandā, evaṃ taṃ nissāya sesabhikkhuniyopi. Tasmā bahuṃ labhitvāpi pamāṇameva jānitabbaṃ, appaṃ labhitvā pana yathāladdheneva santoso kātabbo, uttari na patthetabba’’nti vatvā imaṃ gāthamāha –

136. ‘‘Yaṃ laddhaṃ tena tuṭṭhabbaṃ, atilobho hi pāpako;
Haṃsarājaṃ gahetvāna, suvaṇṇā parihāyathā’’ti.

Tattha **tuṭṭhabba**nti tussitabbaṃ.

Idaṃ pana vatvā satthā anekapariyāyena garahitvā ‘‘yā pana bhikkhunī lasuṇaṃ khādeyya, pācittiya’’nti (pāci. 794) sikkhāpadaṃ paññāpetvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇī ayaṃ thullanandā ahosi, tisso dhītaro idāni tissoyeva bhaginiyo, suvaṇṇahaṃsarājā pana ahameva ahosi’’nti.

Suvaṇṇahaṃsajātakavaṇṇanā chaṭṭhā.

## [137] 7. Babbujātakavaṇṇanā

Yattheko labhate babbūti idaṃ satthā jetavane viharanto kāṇamātusikkhāpadaṃ (pāci. 230 ādayo) ārabbha kathesi. Sāvatthiyañhi kāṇamātā nāma dhītuvasena pākaṭanāmā upāsikā ahosi sotāpannā ariyasāvikā. Sā dhītaraṃ kāṇaṃ aññatarasmiṃ gāmake samānajātikassa purisassa adāsi. Kāṇā kenacideva karaṇīyena mātu gharaṃ agamāsi. Athassā sāmiko katipāhaccayena dūtaṃ pāhesi ‘‘āgacchatu kāṇā, icchāmi kāṇāya āgamana’’nti. Kāṇā dūtassa vacanaṃ sutvā ‘‘amma, gamissāmī’’ti mātaraṃ āpucchi. Kāṇamātā ‘‘ettakaṃ kālaṃ vasitvā kathaṃ tucchahatthāva gamissasī’’ti pūvaṃ paci. Tasmiṃyeva khaṇe eko piṇḍacāriko bhikkhu tassā nivesanaṃ agamāsi, upāsikā taṃ nisīdāpetvā pattapūraṃ pūvaṃ dāpesi. So bhikkhu nikkhamitvā aññassa ācikkhi, tassapi tatheva dāpesi. Sopi nikkhamitvā aññassa ācikkhi, tassapi tathevāti evaṃ catunnaṃ janānaṃ dāpesi. Yathāpaṭiyattaṃ pūvaṃ parikkhayaṃ agamāsi, kāṇāya gamanaṃ na sampajji. Athassā sāmiko dutiyampi, tatiyampi dūtaṃ pāhesi. Tatiyaṃ pāhento ca ‘‘sace kāṇā nāgacchissati, ahaṃ aññaṃ pajāpatiṃ ānessāmī’’ti pāhesi. Tayopi vāre teneva upāyena gamanaṃ na sampajji, kāṇāya sāmiko aññaṃ pajāpatiṃ ānesi. Kāṇā taṃ pavattiṃ sutvā rodamānā aṭṭhāsi.

Satthā taṃ kāraṇaṃ ñatvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kāṇamātāya nivesanaṃ gantvā paññattāsane nisīditvā kāṇamātaraṃ pucchi ‘‘kissāyaṃ kāṇā rodatī’’ti? ‘‘Iminā nāma kāraṇenā’’ti ca sutvā kāṇamātaraṃ samassāsetvā dhammiṃ kathaṃ kathetvā uṭṭhāyāsanā vihāraṃ agamāsi. Atha tesaṃ catunnaṃ bhikkhūnaṃ tayo vāre yathāpaṭiyattapūvaṃ gahetvā kāṇāya gamanassa upacchinnabhāvo bhikkhusaṅghe pākaṭo jāto. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, catūhi nāma bhikkhūhi tayo vāre kāṇamātāya pakkapūvaṃ khāditvā kāṇāya gamanantarāyaṃ katvā sāmikena pariccattaṃ dhītaraṃ nissāya mahāupāsikāya domanassaṃ uppādita’’nti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva te cattāro bhikkhū kāṇamātāya santakaṃ khāditvā tassā domanassaṃ uppādesuṃ, pubbepi uppādesuṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto pāsāṇakoṭṭakakule nibbattitvā vayappatto pariyodātasippo ahosi. Kāsiraṭṭhe ekasmiṃ nigame eko mahāvibhavo seṭṭhi ahosi, tassa nidhānagatāyeva cattālīsa hiraññakoṭiyo ahesuṃ. Athassa bhariyā kālaṃ katvā dhanasinehena gantvā dhanapiṭṭhiyaṃ mūsikā hutvā nibbatti. Evaṃ anukkamena sabbampi taṃ kulaṃ abbhatthaṃ agamāsi, vaṃso upacchijji. So gāmopi chaḍḍito apaṇṇattikabhāvaṃ agamāsi. Tadā bodhisatto tasmiṃ purāṇagāmaṭṭhāne pāsāṇe uppāṭetvā koṭṭeti. Atha sā mūsikā gocarāya caramānā bodhisattaṃ punappunaṃ passantī uppannasinehā hutvā cintesi ‘‘mayhaṃ dhanaṃ bahu nikkāraṇena nassissati, iminā saddhiṃ ekato hutvā idaṃ dhanaṃ datvā maṃsaṃ vikkiṇāpetvā khādissāmī’’ti. Sā ekadivasaṃ ekaṃ kahāpaṇaṃ mukhena ḍaṃsitvā bodhisattassa santikaṃ agamāsi. So taṃ disvā piyavācāya samālapanto ‘‘kiṃ nu kho, amma, kahāpaṇaṃ gahetvā āgatāsī’’ti āha. Tāta, imaṃ gahetvā attanāpi paribhuñja, mayhampi maṃsaṃ āharāti. So ‘‘sādhū’’ti sampaṭicchitvā kahāpaṇaṃ ādāya gharaṃ gantvā ekena māsakena maṃsaṃ kiṇitvā āharitvā tassā adāsi. Sā taṃ gahetvā attano nivāsaṭṭhānaṃ gantvā yathāruciyā khādi. Tato paṭṭhāya imināva niyāmena divase divase bodhisattassa kahāpaṇaṃ deti, sopissā maṃsaṃ āharati.

Athekadivasaṃ taṃ mūsikaṃ biḷāro aggahesi. Atha naṃ sā evamāha ‘‘mā, samma, maṃ māresī’’ti. Kiṃkāraṇā na māressāmi? Ahañhi chāto maṃsaṃ khāditukāmo, na sakkā mayā na māretunti. Kiṃ pana ekadivasameva maṃsaṃ khāditukāmosi, udāhu niccakālanti? ‘‘Labhamāno niccakālampi khāditukāmomhī’’ti. ‘‘Yadi evaṃ ahaṃ te niccakālaṃ maṃsaṃ dassāmi, vissajjehi ma’’nti. Atha naṃ biḷāro ‘‘tena hi appamattā hohī’’ti vissajjesi. Tato paṭṭhāya sā attano ābhataṃ maṃsaṃ dve koṭṭhāse katvā ekaṃ biḷārassa deti, ekaṃ sayaṃ khādati. Atha naṃ ekadivasaṃ aññopi biḷāro aggahesi, tampi tatheva saññāpetvā attānaṃ vissajjāpesi. Tato paṭṭhāya tayo koṭṭhāse katvā khādanti. Puna añño aggahesi, tampi tatheva saññāpetvā attānaṃ mocāpesi. Tato paṭṭhāya cattāro koṭṭhāse katvā khādanti. Puna añño aggahesi, tampi tatheva saññāpetvā attānaṃ mocāpesi. Tato paṭṭhāya pañca koṭṭhāse katvā khādanti. Sā pañcamaṃ koṭṭhāsaṃ khādamānā appāhāratāya kilantā kisā ahosi appamaṃsalohitā

Bodhisatto taṃ disvā ‘‘amma, kasmā milātāsī’’ti vatvā ‘‘iminā nāma kāraṇenā’’ti vutte ‘‘tvaṃ ettakaṃ kālaṃ kasmā mayhaṃ nācikkhi, ahamettha kātabbaṃ jānissāmī’’ti taṃ samassāsetvā suddhaphalikapāsāṇena guhaṃ katvā āharitvā ‘‘amma, tvaṃ imaṃ guhaṃ pavisitvā nipajjitvā āgatāgatānaṃ pharusāhi vācāhi santajjeyyāsī’’ti āha. Sā guhaṃ pavisitvā nipajji. Atheko biḷāro āgantvā ‘‘dehi, ajja me maṃsa’’nti āha. Atha naṃ mūsikā ‘‘are, duṭṭhabiḷāra, kiṃ te ahaṃ maṃsahārikā, attano puttānaṃ maṃsaṃ khādā’’ti tajjesi. Biḷāro phalikaguhāya nipannabhāvaṃ ajānanto kodhavasena mūsikaṃ gaṇhissāmī’’ti sahasāva pakkhanditvā hadayena phalikaguhāyaṃ pahari. Tāvadevassa hadayaṃ bhijji, akkhīni nikkhamanākārappattāni jātāni. So tattheva jīvitakkhayaṃ patvā ekamantaṃ paṭicchannaṭṭhāne pati. Etenūpāyena aparopi aparopīti cattāropi janā jīvitakkhayaṃ pāpuṇiṃsu. Tato paṭṭhāya mūsikā nibbhayā hutvā bodhisattassa devasikaṃ dve tayo kahāpaṇe deti. Evaṃ anukkamena sabbampi dhanaṃ bodhisattasseva adāsi. Te ubhopi yāvajīvaṃ mettiṃ abhinditvā yathākammaṃ gatā.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imaṃ gāthamāha –

137. ‘‘Yattheko labhate babbu, dutiyo tattha jāyati;
Tatiyo ca catuttho ca, idaṃ te babbukā bila’’nti.

Tattha **yatthā**ti yasmiṃ ṭhāne. **Babbū**ti biḷāro. **Dutiyo tattha jāyatī**ti yattha eko mūsikaṃ vā maṃsaṃ vā labhati, dutiyopi tattha biḷāro jāyati uppajjati, tathā tatiyo ca catuttho ca. Evaṃ te tadā cattāro biḷārā ahesuṃ. Hutvā ca pana divase divase maṃsaṃ khādantā te babbukā idaṃ phalikamayaṃ bilaṃ urena paharitvā sabbepi jīvitakkhayaṃ pattāti.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā cattāro biḷārā cattāro bhikkhū ahesuṃ, mūsikā kāṇamātā, pāsāṇakoṭṭakamaṇikāro pana ahameva ahosi’’nti.

Babbujātakavaṇṇanā sattamā.

## [138] 8. Godhājātakavaṇṇanā

Kiṃ te jaṭāhi dummedhāti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Paccuppannavatthu heṭṭhā kathitasadisameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto godhāyoniyaṃ paṭisandhiṃ gaṇhi. Tadā eko pañcābhiñño uggatapo tāpaso ekaṃ paccantagāmaṃ nissāya araññāyatane paṇṇasālāyaṃ vasati, gāmavāsino tāpasaṃ sakkaccaṃ upaṭṭhahanti. Bodhisatto tassa caṅkamanakoṭiyaṃ ekasmiṃ vammike vasati, vasanto ca pana divase divase dve tayo vāre tāpasaṃ upasaṅkamitvā dhammūpasaṃhitaṃ atthūpasaṃhitañca vacanaṃ sutvā tāpasaṃ vanditvā vasanaṭṭhānameva gacchati. Aparabhāge tāpaso gāmavāsino āpucchitvā pakkāmi. Pakkamante ca pana tasmiṃ sīlavatasampanne tāpase añño kūṭatāpaso āgantvā tasmiṃ assamapade vāsaṃ kappesi. Bodhisatto ‘‘ayampi sīlavā’’ti sallakkhetvā purimanayeneva tassa santikaṃ agamāsi.

Athekadivasaṃ nidāghasamaye akālameghe vuṭṭhe vammikehi makkhikā nikkhamiṃsu, tāsaṃ khādanatthaṃ godhā āhiṇḍiṃsu. Gāmavāsino nikkhamitvā makkhikākhādakā godhā gahetvā siniddhasambhārasaṃyuttaṃ ambilānambilaṃ godhāmaṃsaṃ sampādetvā tāpasassa adaṃsu. Tāpaso godhāmaṃsaṃ khāditvā rasataṇhāya baddho ‘‘idaṃ maṃsaṃ atimadhuraṃ, kissa maṃsaṃ nāmeta’’nti pucchitvā ‘‘godhāmaṃsa’’nti sutvā ‘‘mama santikaṃ mahāgodhā āgacchati, taṃ māretvā maṃsaṃ khādissāmī’’ti cintesi. Cintetvā ca pana bhājanañca sappiloṇādīni ca āharāpetvā ekamante ṭhapetvā muggaramādāya kāsāvena paṭicchādetvā paṇṇasālādvāre bodhisattassa āgamanaṃ olokayamāno upasantūpasanto viya hutvā nisīdi bodhisatto sāyanhasamaye ‘‘tāpasassa santikaṃ gamissāmī’’ti nikkhamitvā upasaṅkamantova tassa indriyavippakāraṃ disvā cintesi ‘‘nāyaṃ tāpaso aññesu divasesu nisīdanākārena nisinno, ajjesa maṃ olokentopi duṭṭhindriyo hutvā oloketi, pariggaṇhissāmi na’’nti. So tāpasassa heṭṭhāvāte ṭhatvā godhāmaṃsagandhaṃ ghāyitvā ‘‘iminā kūṭatāpasena ajja godhāmaṃsaṃ khāditaṃ bhavissati, tenesa rasataṇhāya baddho ajja maṃ attano santikaṃ upasaṅkamantaṃ muggarena paharitvā maṃsaṃ pacitvā khāditukāmo bhavissatī’’ti tassa santikaṃ anupagantvāva paṭikkamitvā vicarati.

Tāpaso bodhisattassa anāgamanabhāvaṃ ñatvā ‘‘iminā ‘ayaṃ maṃ paharitukāmo’ti ñātaṃ bhavissati, tena kāraṇena nāgacchati, anāgacchantassāpissa kuto muttī’’ti muggaraṃ nīharitvā khipi. So tassa agganaṅguṭṭhameva āsādesi. Bodhisatto vegena vammikaṃ pavisitvā aññena chiddena sīsaṃ ukkhipitvā ‘‘ambho kūṭajaṭila, ahaṃ tava santikaṃ upasaṅkamanto ‘sīlavā’ti saññāya upasaṅkamiṃ, idāni pana te mayā kūṭabhāvo ñāto, tādisassa mahācorassa kiṃ iminā pabbajjāliṅgenā’’ti vatvā taṃ garahanto imaṃ gāthamāha –

138. ‘‘Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasī’’ti.

Tattha **kiṃ te jaṭāhi dummedhā**ti ambho dummedha, nippañña etā pabbajitena dhāretabbā jaṭā, pabbajjāguṇarahitassa kiṃ te tāhi jaṭāhīti attho. **Kiṃ te ajinasāṭiyā**ti ajinasāṭiyā anucchavikassa saṃvarassa abhāvakālato paṭṭhāya kiṃ te ajinasāṭiyā. **Abbhantaraṃ te gahana**nti tava abbhantaraṃ hadayaṃ rāgadosamohagahanena gahanaṃ paṭicchannaṃ. **Bāhiraṃ parimajjasī**ti so tvaṃ abbhantare gahane nhānādīhi ceva liṅgagahanena ca bāhiraṃ parimajjasi, taṃ parimajjanto kañjikapūritalābu viya visapūritacāṭi viya āsīvisapūritavammiko viya gūthapūritacittaghaṭo viya ca bahimaṭṭhova hosi, kiṃ tayā corena idha vasantena, sīghaṃ ito palāyāhi, no ce palāyasi, gāmavāsīnaṃ te ācikkhitvā niggahaṃ kārāpessāmīti.

Evaṃ bodhisatto kūṭatāpasaṃ tajjetvā vammikameva pāvisi, kūṭatāpasopi tato pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kūṭatāpaso ayaṃ kuhako ahosi, purimo sīlavantatāpaso sāriputto, godhāpaṇḍito pana ahameva ahosi’’nti.

Godhājātakavaṇṇanā aṭṭhamā.

## [139] 9. Ubhatobhaṭṭhajātakavaṇṇanā

Akkhī bhinnā paṭo naṭṭhoti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tadā kira dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, seyyathāpi nāma chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ nevāraññe kaṭṭhatthaṃ pharati, na gāme kaṭṭhatthaṃ pharati, evameva devadatto evarūpe niyyānikasāsane pabbajitvā ubhato bhaṭṭho ubhato paribāhiro jāto, gihiparibhogā ca parihīno, sāmaññatthañca na paripūretī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva ubhato bhaṭṭho hoti, atītepi ubhato bhaṭṭho ahosiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto rukkhadevatā hutvā nibbatti. Tadā ekasmiṃ gāmake bāḷisikā vasanti. Atheko bāḷisiko baḷisaṃ ādāya daharena puttena saddhiṃ yasmiṃ sobbhe pakatiyāpi bāḷisikā macche gaṇhanti, tattha gantvā baḷisaṃ khipi. Baḷiso udakapaṭicchanne ekasmiṃ khāṇuke laggi. Bāḷisiko taṃ ākaḍḍhituṃ asakkonto cintesi ‘‘ayaṃ baḷiso mahāmacche laggo bhavissati, puttakaṃ mātu santikaṃ pesetvā paṭivissakehi saddhiṃ kalahaṃ kārāpemi, evaṃ ito na koci koṭṭhāsaṃ paccāsīsissatī’’ti. So puttaṃ āha ‘‘gaccha, tāta, amhehi mahāmacchassa laddhabhāvaṃ mātu ācikkhāhi, ‘paṭivissakehi kira saddhiṃ kalahaṃ karohī’ti vadehī’’ti. So puttaṃ pesetvā baḷisaṃ ākaḍḍhituṃ asakkonto rajjucchedanabhayena uttarisāṭakaṃ thale ṭhapetvā udakaṃ otaritvā macchalobhena macchaṃ upadhārento khāṇukehi paharitvā dvepi akkhīni bhindi. Thale ṭhapitasāṭakampissa coro hari. So vedanāppatto hutvā hatthena akkhīni uppīḷayamāno gahetvā udakā uttaritvā kampamāno sāṭakaṃ pariyesati.

Sāpissa bhariyā ‘‘kalahaṃ katvā kassaci apaccāsīsanabhāvaṃ karissāmī’’ti ekasmiṃyeva kaṇṇe tālapaṇṇaṃ piḷandhitvā ekaṃ akkhiṃ ukkhalimasiyā añjetvā kukkuraṃ aṅkenādāya paṭivissakagharaṃ agamāsi. Atha naṃ ekā sahāyikā evamāha ‘‘ekasmiṃyeva te kaṇṇe tālapaṇṇaṃ piḷandhitaṃ, ekaṃ akkhi añjitaṃ, piyaputtaṃ viya kukkuraṃ aṅkenādāya gharato gharaṃ gacchasi, kiṃ ummattikāsi jātā’’ti. ‘‘Nāhaṃ ummattikā, tvaṃ pana maṃ akāraṇena akkosasi paribhāsasi, idāni taṃ gāmabhojakassa santikaṃ gantvā aṭṭha kahāpaṇe daṇḍāpessāmī’’ti evaṃ kalahaṃ katvā ubhopi gāmabhojakassa santikaṃ agamaṃsu. Kalahe visodhiyamāne tassāyeva matthake daṇḍo pati. Atha naṃ bandhitvā ‘‘daṇḍaṃ dehī’’ti pothetuṃ ārabhiṃsu.

Rukkhadevatā gāme tassā imaṃ pavattiṃ, araññe cassā patino taṃ byasanaṃ disvā khandhantare ṭhitā ‘‘bho purisa, tuyhaṃ udakepi kammanto paduṭṭho thalepi, ubhatobhaṭṭho jāto’’ti vatvā imaṃ gāthamāha –

139. ‘‘Akkhī bhinnā paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ;
Ubhato paduṭṭhā kammantā, udakamhi thalamhi cā’’ti.

Tattha **sakhigehe ca bhaṇḍana**nti sakhī nāma sahāyikā, tassā ca gehe tava bhariyāya bhaṇḍanaṃ kataṃ, bhaṇḍanaṃ katvā bandhitvā pothetvā daṇḍaṃ dāpiyati. **Ubhato paduṭṭhā kammantā**ti evaṃ tava dvīsupi ṭhānesu kammantā paduṭṭhāyeva bhinnāyeva. Kataresu dvīsu? **Udakamhi thalamhi cā**ti, akkhibhedena paṭanāsena ca udake kammantā paduṭṭhā, sakhigehe bhaṇḍanena thale kammantā paduṭṭhāti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā bāḷisiko devadatto ahosi, rukkhadevatā pana ahameva ahosi’’nti.

Ubhatobhaṭṭhajātakavaṇṇanā navamā.

## [140] 10. Kākajātakavaṇṇanā

Niccaṃ ubbiggahadayāti idaṃ satthā jetavane viharanto ñātatthacariyaṃ ārabbha kathesi.

Paccuppannavatthu dvādasakanipāte **bhaddasālajātake** (jā. 1.12.13 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kākayoniyaṃ nibbatti. Athekadivasaṃ rañño purohito bahinagare nadiyaṃ nhāyitvā gandhe vilimpitvā mālaṃ piḷandhitvā varavatthanivattho nagaraṃ pāvisi. Nagaradvāratoraṇe dve kākā nisinnā honti. Tesu eko ekaṃ āha – ‘‘samma, ahaṃ imassa brāhmaṇassa matthake sarīravaḷañjaṃ pātessāmī’’ti. Itaro ‘‘mā te etaṃ rucci, ayaṃ brāhmaṇo issaro, issarajanena ca saddhiṃ veraṃ nāma pāpakaṃ. Ayañhi kuddho sabbepi kāke vināseyyā’’ti. ‘‘Na sakkā mayā na kātu’’nti. ‘‘Tena hi paññāyissasī’’ti vatvā itaro kāko palāyi. So toraṇassa heṭṭhābhāgaṃ sampatte brāhmaṇe olambakaṃ cālento viya tassa matthake vaccaṃ pātesi. Brāhmaṇo kujjhitvā kākesu veraṃ bandhi.

Tasmiṃ kāle ekā bhatiyā vīhikoṭṭikadāsī vīhiṃ gehadvāre ātape pattharitvā rakkhantī nisinnāva niddaṃ okkami. Tassā pamādaṃ ñatvā eko dīghalomako eḷako āgantvā vīhiṃ khādi, sā pabujjhitvā taṃ disvā palāpesi. Eḷako dutiyampi, tatiyampi tassā tatheva niddāyanakāle āgantvā vīhiṃ khādi. Sāpi taṃ tikkhattuṃ palāpetvā cintesi ‘‘ayaṃ punappunaṃ khādanto upaḍḍhavīhiṃ khādissati, bahu me chedo bhavissati, idānissa puna anāgamanakāraṇaṃ karissāmī’’ti. Sā alātaṃ gahetvā niddāyamānā viya nisīditvā vīhikhādanatthāya eḷake sampatte uṭṭhāya alātena eḷakaṃ pahari, lomāni aggiṃ gaṇhiṃsu. So sarīre jhāyante ‘‘aggiṃ nibbāpessāmī’’ti vegena gantvā hatthisālāya samīpe ekissā tiṇakuṭiyā sarīraṃ ghaṃsi, sā pajjali. Tato uṭṭhitā jālā hatthisālaṃ gaṇhi. Hatthisālāsu jhāyantīsu hatthipiṭṭhāni jhāyiṃsu, bahū hatthī vaṇitasarīrā ahesuṃ. Vejjā hatthī aroge kātuṃ asakkontā rañño ārocesuṃ. Rājā purohitaṃ āha ‘‘ācariya, hatthivejjā hatthī tikicchituṃ na sakkonti, api kiñci bhesajjaṃ jānāsī’’ti. ‘‘Jānāmi, mahārājā’’ti. ‘‘Kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Kākavasā, mahārājā’’ti. Rājā ‘‘tena hi kāke māretvā vasaṃ āharathā’’ti āha. Tato paṭṭhāya kāke māretvā vasaṃ alabhitvā tattha tattheva rāsiṃ karonti, kākānaṃ mahābhayaṃ uppajji.

Tadā bodhisatto asītikākasahassaparivāro mahāsusāne vasati. Atheko kāko gantvā kākānaṃ uppannabhayaṃ bodhisattassa ārocesi. So cintesi ‘‘ṭhapetvā maṃ añño mayhaṃ ñātakānaṃ uppannabhayaṃ harituṃ samattho nāma natthi, harissāmi na’’nti dasa pāramiyo āvajjetvā mettāpāramiṃ purecārikaṃ katvā ekavegena pakkhanditvā vivaṭamahāvātapānena pavisitvā rañño āsanassa heṭṭhā pāvisi. Atha naṃ eko manusso gahitukāmo ahosi. Rājā ‘‘saraṇaṃ paviṭṭho, mā gaṇhī’’ti vāresi. Mahāsatto thokaṃ vissamitvā mettāpāramiṃ āvajjetvā heṭṭhāsanā nikkhamitvā rājānaṃ āha – ‘‘mahārāja, raññā nāma chandādivasena agantvā rajjaṃ kāretuṃ vaṭṭati. Yaṃ yaṃ kammaṃ kattabbaṃ hoti, sabbaṃ nisamma upadhāretvā kātuṃ vaṭṭati. Yañca kayiramānaṃ nipphajjati, tadeva kātuṃ vaṭṭati, na itaraṃ. Sace hi rājāno yaṃ kayiramānaṃ na nipphajjati, taṃ karonti, mahājanassa maraṇabhayapariyosānaṃ mahābhayaṃ uppajjati. Purohito veravasiko hutvā musāvādaṃ abhāsi, kākānaṃ vasā nāma natthī’’ti. Taṃ sutvā rājā pasannacitto bodhisattassa kañcanabhaddapīṭhaṃ dāpetvā tattha nisinnassa pakkhantarāni satapākasahassapākatelehi makkhāpetvā kañcanataṭṭake rājārahaṃ subhojanaṃ bhojāpetvā pānīyaṃ pāyetvā suhitaṃ vigatadarathaṃ mahāsattaṃ etadavoca ‘‘paṇḍita, tvaṃ ‘kākānaṃ vasā nāma natthī’ti vadesi, kena kāraṇena nesaṃ vasā na hotī’’ti bodhisatto ‘‘iminā ca iminā ca kāraṇenā’’ti sakalanivesanaṃ ekaravaṃ katvā dhammaṃ desento imaṃ gāthamāha –

140. ‘‘Niccaṃ ubbiggahadayā, sabbalokavihesakā;
Tasmā nesaṃ vasā natthi, kākānamhāka ñātina’’nti.

Tatrāyaṃ saṅkhepattho – mahārāja, kākā nāma **niccaṃ** ubbiggamānasā bhayappattāva viharanti, **sabbalokassa** ca **vihesakā,** khattiyādayo manussepi itthipurisepi kumārakumārikādayopi viheṭhentā kilamentāva vicaranti, **tasmā** imehi dvīhi kāraṇehi **nesaṃ amhākaṃ ñātīnaṃ kākānaṃ vasā** nāma **natthi**. Atītepi na bhūtapubbā, anāgatepi na bhavissatīti.

Evaṃ mahāsatto imaṃ kāraṇaṃ uttānaṃ katvā ‘‘mahārāja, raññā nāma anisamma anupadhāretvā kammaṃ na kattabba’’nti rājānaṃ bodhesi. Rājā tussitvā bodhisattaṃ rajjena pūjesi. Bodhisatto rajjaṃ raññoyeva paṭidatvā rājānaṃ pañcasu sīlesu patiṭṭhāpetvā sabbasattānaṃ abhayaṃ yāci. Rājā tassa dhammadesanaṃ sutvā sabbasattānaṃ abhayaṃ datvā kākānaṃ nibaddhadānaṃ paṭṭhapesi. Divase divase taṇḍulambaṇassa bhattaṃ pacitvā nānaggarasehi omadditvā kākānaṃ dīyati, mahāsattassa pana rājabhojanameva dīyittha.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā ānando ahosi, kākarājā pana ahameva ahosi’’nti.

Kākajātakavaṇṇanā dasamā.

Asampadānavaggo cuddasamo.

Tassuddānaṃ –

Asampadānabhīrukaṃ, ghatāsanajhānasodhaṃ;
Candābhaṃ suvaṇṇahaṃsaṃ, babbugodhubhatobhaṭṭhaṃ;
Kākarājāti te dasāti.

15. Kakaṇṭakavaggo

[141] 1. Godhājātakavaṇṇanā

Na pāpajanasaṃsevīti idaṃ satthā veḷuvane viharanto ekaṃ vipakkhaseviṃ bhikkhuṃ ārabbha kathesi. Paccuppannavatthu mahiḷāmukhajātake kathitasadisameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto godhāyoniyaṃ paṭisandhiṃ gaṇhi. So vayappatto nadītīre mahābile anekagodhāsataparivāro vāsaṃ kappesi. Tassa putto godhāpillako ekena kakaṇṭakena saddhiṃ santhavaṃ katvā tena saddhiṃ sammodamāno viharanto ‘‘kakaṇṭakaṃ parissajissāmī’’ti avattharati. Tassa tena saddhiṃ vissāsaṃ godhārājassa ārocesuṃ. Godhārājā puttaṃ pakkosāpetvā ‘‘tāta, tvaṃ aṭṭhāne vissāsaṃ karosi, kakaṇṭakā nāma nīcajātikā, tehi saddhiṃ vissāso na kattabbo. Sace tvaṃ tena saddhiṃ vissāsaṃ karissasi, taṃ kakaṇṭakaṃ nissāya sabbampetaṃ godhākulaṃ vināsaṃ pāpuṇissati, ito paṭṭhāya etena saddhiṃ vissāsaṃ mā akāsī’’ti āha. So karotiyeva. Bodhisatto punappunaṃ kathentopi tassa tena saddhiṃ vissāsaṃ vāretuṃ asakkonto ‘‘avassaṃ amhākaṃ etaṃ kakaṇṭakaṃ nissāya bhayaṃ uppajjissati, tasmiṃ uppanne palāyanamaggaṃ sampādetuṃ vaṭṭatī’’ti ekena passena vātabilaṃ kārāpesi.

Puttopissa anukkamena mahāsarīro ahosi, kakaṇṭako pana purimappamāṇoyeva. Itaro ‘‘kakaṇṭakaṃ parissajissāmī’’ti antarantarā avattharatiyeva, kakaṇṭakassa pabbatakūṭena avattharaṇakālo viya hoti. So kilamanto cintesi ‘‘sace ayaṃ aññāni katipayāni divasāni maṃ evaṃ parissajissati, jīvitaṃ me natthi, ekena luddakena saddhiṃ ekato hutvā imaṃ godhākulaṃ vināsessāmī’’ti. Athekadivasaṃ nidāghasamaye meghe vuṭṭhe vammikamakkhikā uṭṭhahiṃsu, tato tato godhā nikkhamitvā makkhikāyo khādanti. Eko godhāluddako godhābilaṃ bhindanatthāya kuddālaṃ gahetvā sunakhehi saddhiṃ araññaṃ pāvisi. Kakaṇṭako taṃ disvā ‘‘ajja attano manorathaṃ pūressāmī’’ti taṃ upasaṅkamitvā avidūre nipajjitvā ‘‘bho purisa, kasmā araññe vicarasī’’ti pucchi. So ‘‘godhānaṃ atthāyā’’ti āha. ‘‘Ahaṃ anekasatānaṃ godhānaṃ āsayaṃ jānāmi, aggiñca palālañca ādāya ehī’’ti taṃ tattha netvā ‘‘imasmiṃ ṭhāne palālaṃ pakkhipitvā aggiṃ datvā dhūmaṃ katvā samantā sunakhe ṭhapetvā sayaṃ mahāmuggaraṃ gahetvā nikkhantā nikkhantā godhā paharitvā māretvā rāsiṃ katvā yāhī’’ti evañca pana vatvā ‘‘ajja paccāmittassa piṭṭhiṃ passissāmī’’ti ekasmiṃ ṭhāne sīsaṃ ukkhipitvā nipajji. Luddakopi palāladhūmaṃ akāsi, dhūmo bilaṃ pāvisi, godhā dhūmandhā maraṇabhayatajjitā nikkhamitvā palāyituṃ āraddhā. Luddako nikkhantaṃ nikkhantaṃ paharitvā māresi, tassa hatthato muttā sunakhā gaṇhiṃsu. Godhānaṃ mahāvināso uppajji.

Bodhisatto ‘‘kakaṇṭakaṃ nissāya bhayaṃ uppanna’’nti ñatvā ‘‘pāpapurisasaṃsaggo nāma na kattabbo, pāpe nissāya hitasukhaṃ nāma natthi, ekassa pāpakakaṇṭakassa vasena ettakānaṃ godhānaṃ vināso jāto’’ti vātabilena palāyanto imaṃ gāthamāha –

141. ‘‘Na pāpajanasaṃsevī, accantasukhamedhati;
Godhākulaṃ kakaṇṭāva, kaliṃ pāpeti attāna’’nti.

Tatrāyaṃ saṅkhepattho – **pāpajanasaṃsevī** puggalo **accantasukhaṃ** ekantasukhaṃ nirantarasukhaṃ nāma na edhati na vindati na paṭilabhati. Yathā kiṃ? **Godhākulaṃ kakaṇṭāva**. Yathā kakaṇṭakato godhākulaṃ sukhaṃ na labhati, evaṃ pāpajanasaṃsevī puggalo sukhaṃ na labhati. Pāpajanaṃ pana sevanto ekanteneva **kaliṃ pāpeti attānaṃ,** kali vuccati vināso, ekanteneva pāpasevī attānañca aññe ca attanā saddhiṃ vasante vināsaṃ pāpeti. Pāḷiyaṃ pana ‘‘phalaṃ pāpeyyā’’ti likhanti. Taṃ byañjanaṃ aṭṭhakathāyaṃ natthi, atthopissa na yujjati. Tasmā yathāvuttameva gahetabbaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kakaṇṭako devadatto ahosi, bodhisattassa putto anovādako godhāpillako vipakkhasevī bhikkhu, godhārājā pana ahameva ahosi’’nti.

Godhājātakavaṇṇanā paṭhamā.

## [142] 2. Siṅgālajātakavaṇṇanā

Etañhi te durājānanti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhūnaṃ kathaṃ sutvā satthā ‘‘na, bhikkhave, devadatto idāneva mayhaṃ vadhāya parisakkati, pubbepi parisakkiyeva, na ca maṃ māretuṃ asakkhi, sayameva pana kilanto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto siṅgālayoniyaṃ nibbattitvā siṅgālarājā hutvā siṅgālagaṇaparivuto susānavane vihāsi. Tena samayena rājagahe ussavo ahosi, yebhuyyena manussā suraṃ pivanti, surāchaṇoyeva kireso. Athettha sambahulā dhuttā bahuṃ surañca maṃsañca āharāpetvā maṇḍitapasādhitā gāyitvā gāyitvā surañca pivanti, maṃsañca khādanti. Tesaṃ paṭhamayāmāvasāne maṃsaṃ khīyi, surā pana bahukāva. Atheko dhutto ‘‘maṃsakhaṇḍaṃ dehī’’ti āha. ‘‘Maṃsaṃ khīṇa’’nti ca vutte ‘‘mayi ṭhite maṃsakkhayo nāma natthī’’ti vatvā ‘‘āmakasusāne matamanussamaṃsaṃ khādanatthāya āgate siṅgāle māretvā maṃsaṃ āharissāmī’’ti muggaraṃ gahetvā niddhamanamaggena nagarā nikkhamitvā susānaṃ gantvā muggaraṃ gahetvā matako viya uttāno nipajji. Tasmiṃ khaṇe bodhisatto siṅgālagaṇaparivuto tattha gato taṃ disvā ‘‘nāyaṃ matako’’ti ñatvāpi ‘‘suṭṭhutaraṃ upaparikkhissāmī’’ti tassa adhovātena gantvā sarīragandhaṃ ghāyitvā tathatovassa amatakabhāvaṃ ñatvā ‘‘lajjāpetvā naṃ uyyojessāmī’’ti gantvā muggarakoṭiyaṃ ḍaṃsitvā ākaḍḍhi, dhutto muggaraṃ na vissaji, upasaṅkamantampi na olokento naṃ gāḷhataraṃ aggahesi. Bodhisatto paṭikkamitvā ‘‘bho purisa, sace tvaṃ matako bhaveyyāsi, na mayi muggaraṃ ākaḍḍhante gāḷhataraṃ gaṇheyyāsi, iminā kāraṇena tava matakabhāvo vā amatakabhāvo vā dujjāno’’ti vatvā imaṃ gāthamāha –

142. ‘‘Etañhi te durājānaṃ, yaṃ sesi matasāyikaṃ;
Yassa te kaḍḍhamānassa, hatthā daṇḍo na muccatī’’ti.

Tattha **etañhi te durājāna**nti etaṃ kāraṇaṃ tava duviññeyyaṃ. **Yaṃ sesi matasāyika**nti yena kāraṇena tvaṃ matasāyikaṃ sesi, matako viya hutvā sayasi. **Yassa te kaḍḍhamānassā**ti yassa tava daṇḍakoṭiyaṃ gahetvā kaḍḍhiyamānassa hatthato daṇḍo na muccati, so tvaṃ tathato matako nāma na hosīti.

Evaṃ vutte so dhutto ‘‘ayaṃ mama amatakabhāvaṃ jānātī’’ti uṭṭhāya daṇḍaṃ khipi, daṇḍo virajjhi. Dhutto ‘‘gaccha, viraddho dānisi mayā’’ti āha. Bodhisatto nivattitvā ‘‘bho purisa, maṃ virajjhantopi tvaṃ aṭṭha mahāniraye soḷasa ca ussadaniraye aviraddhoyevā’’ti vatvā pakkāmi. Dhutto kiñci alabhitvā susānā nikkhamitvā parikhāyaṃ nhāyitvā āgatamaggeneva nagaraṃ pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dhutto devadatto ahosi, siṅgālarājā pana ahameva ahosi’’nti.

Siṅgālajātakavaṇṇanā dutiyā.

## [143] 3. Virocajātakavaṇṇanā

Lasī ca te nipphalitāti idaṃ satthā veḷuvane viharanto devadattassa gayāsīse sugatālayassa dassitabhāvaṃ ārabbha kathesi. Devadatto hi parihīnajjhāno lābhasakkāraparihīno ‘‘attheko upāyo’’ti cintetvā satthāraṃ pañca vatthūni yācitvā alabhamāno dvinnaṃ aggasāvakānaṃ saddhivihārike adhunā pabbajite dhammavinayamhi akovide pañcasate bhikkhū gahetvā gayāsīsaṃ gantvā saṅghaṃ bhinditvā ekasīmāyaṃ āveṇikaṃ saṅghakammaṃ akāsi. Satthā tesaṃ bhikkhūnaṃ ñāṇaparipākakālaṃ ñatvā dve aggasāvake pesesi. Te disvā devadatto tuṭṭhamānaso rattiṃ dhammaṃ desayamāno ‘‘buddhalīlaṃ karissāmī’’ti sugatālayaṃ dassento ‘‘vigatathinamiddho kho, āvuso sāriputta, bhikkhusaṅgho, paṭibhātu taṃ bhikkhūnaṃ dhammīkathā, piṭṭhi me āgilāyati, tamahaṃ āyamissāmī’’ti vatvā niddaṃ upagato. Dve aggasāvakā tesaṃ bhikkhūnaṃ dhammaṃ desetvā maggaphalehi pabodhetvā sabbe ādāya veḷuvanameva paccāgamiṃsu.

Kokāliko vihāraṃ tucchaṃ disvā devadattassa santikaṃ gantvā ‘‘āvuso devadatta, parisaṃ te bhinditvā dve aggasāvakā vihāraṃ tucchaṃ katvā gatā, tvaṃ pana niddāyasiyevā’’ti vatvā uttarāsaṅgamassa apanetvā bhittiyaṃ piṭṭhikaṇṭakaṃ phusanto viya paṇhiyā naṃ hadaye pahari. Tāvadevassa mukhato lohitaṃ uggañchi. So tato paṭṭhāya gilāno ahosi. Satthā theraṃ pucchi ‘‘sāriputta, tumhākaṃ gatakāle devadatto kiṃ akāsī’’ti? Bhante, devadatto amhe disvā ‘‘buddhalīlaṃ karissāmī’’ti sugatālayaṃ dassetvā mahāvināsaṃ pattoti. Satthā ‘‘na kho sāriputta, devadatto idāneva mama anukaronto vināsaṃ patto, pubbepi pattoyevā’’ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kesarasīho hutvā himavantappadese kañcanaguhāyaṃ vāsaṃ kappesi. So ekadivasaṃ kañcanaguhāya nikkhamitvā vijambhitvā catuddisaṃ oloketvā sīhanādaṃ naditvā gocarāya pakkanto mahāmahiṃsaṃ vadhitvā varamaṃsaṃ khāditvā ekaṃ saraṃ otaritvā maṇivaṇṇassa udakassa kucchiṃ pūretvā guhaṃ sandhāya pāyāsi. Atheko siṅgālo gocarappasuto sahasāva sīhaṃ disvā palāyituṃ asakkonto sīhassa purato pādesu patitvā nipajji. ‘‘Kiṃ, jambukā’’ti ca vutte ‘‘ahaṃ te, sāmi, pāde upaṭṭhātukāmo’’ti āha. Sīho ‘‘sādhu ehi, maṃ upaṭṭhaha, varamaṃsāni taṃ khādāpessāmī’’ti vatvā siṅgālaṃ ādāya kañcanaguhaṃ agamāsi. Siṅgālo tato paṭṭhāya sīhavighāsaṃ khādati. So katipāhaccayeneva thūlasarīro ahosi.

Atha naṃ ekadivasaṃ guhāya nipannakova sīho āha ‘‘gaccha jambuka, pabbatasikhare ṭhatvā pabbatapāde sañcarantesu hatthiassamahiṃsādīsu yassa maṃsaṃ khāditukāmosi, taṃ oloketvā āgantvā ‘asukamaṃsaṃ khāditukāmomhī’ti vatvā maṃ vanditvā ‘viroca, sāmī’ti vadāhi, ahaṃ taṃ vadhitvā madhuramaṃsaṃ khāditvā tuyhampi dassāmī’’ti. Siṅgālo pabbatasikharaṃ abhiruhitvā nānappakāre mige oloketvā yasseva maṃsaṃ khāditukāmo hoti, kañcanaguhaṃ pavisitvā tameva sīhassa ārocetvā pādesu patitvā ‘‘viroca, sāmī’’ti vadati. Sīho vegena pakkhanditvā sacepi mattavaravāraṇo hoti, tattheva naṃ jīvitakkhayaṃ pāpetvā sayampi varamaṃsaṃ khādati, siṅgālassapi deti. Siṅgālo kucchipūraṃ maṃsaṃ khāditvā guhaṃ pavisitvā niddāyati. So gacchante gacchante kāle mānaṃ vaḍḍhesi ‘‘ahampi catuppadova, kiṃkāraṇā divase divase parehi posiyamāno viharāmi, ito paṭṭhāya ahampi hatthiādayo hanitvā maṃsaṃ khādissāmi, sīhopi migarājā ‘viroca, sāmī’ti vuttameva padaṃ nissāya varavāraṇe vadheti, ahampi sīhena ‘viroca, jambukā’ti maṃ vadāpetvā ekaṃ varavāraṇaṃ vadhitvā maṃsaṃ khādissāmī’’ti.

So sīhaṃ upasaṅkamitvā etadavoca ‘‘sāmi, mayā dīgharattaṃ tumhehi vadhitavaravāraṇānaṃ maṃsaṃ khāditaṃ, ahampi ekaṃ varavāraṇaṃ māretvā maṃsaṃ khāditukāmo, tasmā tumhehi nipannaṭṭhāne kañcanaguhāyaṃ nipajjissāmi, tumhe pabbatapāde vicarantaṃ varavāraṇaṃ oloketvā mama santikaṃ āgantvā ‘viroca, jambukā’ti vadetha, ettakamattasmiṃ maccheraṃ mā karitthā’’ti. Atha naṃ sīho āha ‘‘na, tvaṃ jambuka, vāraṇe vadhituṃ samatthe sīhakule uppanno, vāraṇaṃ vadhitvā maṃsaṃ khādanasamattho siṅgālo nāma loke natthi, mā te etaṃ rucci, mayā vadhitavaravāraṇānaññeva maṃsaṃ khāditvā vasā’’ti. So evaṃ vuttepi viramituṃ na icchi, punappunaṃ yāciyeva. Sīho taṃ vāretuṃ asakkonto sampaṭicchitvā ‘‘tena hi mama vasanaṭṭhānaṃ pavisitvā nipajjā’’ti jambukaṃ kañcanaguhāyaṃ nipajjāpetvā sayaṃ pabbatapāde mattavaravāraṇaṃ oloketvā guhādvāraṃ gantvā ‘‘viroca, jambukā’’ti āha. Siṅgālo kañcanaguhāya nikkhamitvā vijambhitvā catuddisaṃ oloketvā tikkhattuṃ vassitvā ‘‘mattavaravāraṇassa kumbhe patissāmī’’ti pakkhanditvā virajjhitvā pādamūle pati. Vāraṇo dakkhiṇapādaṃ ukkhipitvā tassa sīsaṃ akkami, sīsaṭṭhīni cuṇṇavicuṇṇāni ahesuṃ. Athassa sarīraṃ vāraṇo pādena saṅgharitvā rāsiṃ katvā upari laṇḍaṃ pātetvā koñcanādaṃ nadanto araññaṃ pāvisi.

Bodhisatto imaṃ pavattiṃ disvā ‘‘idāni viroca, jambukā’’ti vatvā imaṃ gāthamāha –

143. ‘‘Lasī ca te nipphalitā, matthako ca padālito;
Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasī’’ti.

Tattha **lasī**ti matthaluṅgaṃ. **Nipphalitā**ti nikkhantā. Evaṃ bodhisatto imaṃ gāthaṃ vatvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo devadatto ahosi, sīho pana ahameva ahosi’’nti.

Virocajātakavaṇṇanā tatiyā.

## [144] 4. Naṅguṭṭhajātakavaṇṇanā

Bahumpetaṃ asabbhi jātavedāti idaṃ satthā jetavane viharanto ājīvakānaṃ micchātapaṃ ārabbha kathesi. Tadā kira ājīvakā jetavanapiṭṭhiyaṃ nānappakāraṃ micchātapaṃ caranti. Sambahulā bhikkhū tesaṃ ukkuṭikappadhānavaggulivatakaṇṭakāpassayapañcātapatapanādibhedaṃ micchātapaṃ disvā bhagavantaṃ pucchiṃsu ‘‘atthi nu kho, bhante, imaṃ micchātapaṃ nissāya kusalaṃ vā vuḍḍhi vā’’ti. Satthā ‘‘na, bhikkhave, evarūpaṃ micchātapaṃ nissāya kusalaṃ vā vuḍḍhi vā atthi, pubbe paṇḍitā ‘evarūpaṃ tapaṃ nissāya kusalaṃ vā vuḍḍhi vā bhavissatī’ti saññāya jātaggiṃ gahetvā araññaṃ pavisitvā aggijuhanādivasena kiñci vuḍḍhiṃ apassantā aggiṃ udakena nibbāpetvā kasiṇaparikammaṃ katvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇā ahesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbatti. Tassa jātadivase mātāpitaro jātaggiṃ gahetvā ṭhapesuṃ. Atha naṃ soḷasavassakāle etadavocuṃ ‘‘mayaṃ te, putta, jātadivase aggiṃ gaṇhimha. Sacesi agāraṃ ajjhāvasitukāmo, tayo vede uggaṇha. Atha brahmalokaṃ gantukāmo, aggiṃ gahetvā araññaṃ pavisitvā aggiṃ paricaranto mahābrahmānaṃ ārādhetvā brahmalokaparāyaṇo hohī’’ti. So ‘‘na mayhaṃ agārena attho’’ti aggiṃ gahetvā araññaṃ pavisitvā assamapadaṃ māpetvā aggiṃ paricaranto araññe vihāsi. So ekadivasaṃ paccantagāmake godakkhiṇaṃ labhitvā taṃ goṇaṃ assamapadaṃ netvā cintesi ‘‘aggibhagavantaṃ gomaṃsaṃ khādāpessāmī’’ti. Athassa etadahosi ‘‘idha loṇaṃ natthi, aggibhagavā aloṇaṃ khādituṃ na sakkhissati, gāmato loṇaṃ āharitvā aggibhagavantaṃ saloṇakaṃ khādāpessāmī’’ti. So taṃ tattheva bandhitvā loṇatthāya gāmakaṃ agamāsi. Tasmiṃ gate sambahulā luddakā taṃ ṭhānaṃ āgatā. Goṇaṃ disvā vadhitvā maṃsaṃ pacitvā khāditvā naṅguṭṭhañca jaṅghañca cammañca tattheva chaḍḍetvā avasesamaṃsaṃ ādāya agamaṃsu.

Brāhmaṇo āgantvā naṅguṭṭhādimattameva disvā cintesi ‘‘ayaṃ aggibhagavā attano santakampi rakkhituṃ na sakkoti, maṃ pana kadā rakkhissati. Iminā aggiparicaraṇena niratthakena bhavitabbaṃ, natthi itonidānaṃ kusalaṃ vā vuḍḍhi vā’’ti. So aggiparicariyāya vigatacchando ‘‘hambho aggibhagavā, tvaṃ attanopi santakaṃ rakkhituṃ asakkonto maṃ kadā rakkhissasi, maṃsaṃ natthi, ettakenapi tussāhī’’ti naṅguṭṭhādīni aggimhi pakkhipanto imaṃ gāthamāha –

144. ‘‘Bahumpetaṃ asabbhi jātaveda, yaṃ taṃ vāladhinābhipūjayāma;
Maṃsārahassa natthajja maṃsaṃ, naṅguṭṭhampi bhavaṃ paṭiggahātū’’ti.

Tattha **bahumpeta**nti ettakampi bahuṃ. **Asabbhī**ti asappurisa asādhujātika. **Jātavedā**ti aggiṃ ālapati. Aggi hi jātamattova vediyati paññāyati pākaṭo hoti, tasmā ‘‘jātavedo’’ti vuccati. **Yaṃ taṃ vāladhinābhipūjayāmā**ti yaṃ ajja mayaṃ attanopi santakaṃ rakkhituṃ asamatthaṃ bhagavantaṃ vāladhinā abhipūjayāma, etampi tava bahumevāti dasseti. **Maṃsārahassā**ti maṃsaṃ arahassa tuyhaṃ natthi ajja maṃsaṃ. **Naṅguṭṭhampi bhavaṃ paṭiggahātū**ti attano santakaṃ rakkhituṃ asakkonto bhavaṃ imaṃ sajaṅghacammaṃ naṅguṭṭhampi paṭigganhātūti.

Evaṃ vatvā mahāsatto aggiṃ udakena nibbāpetvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘nibbutaggitāpaso ahameva tena samayenā’’ti.

Naṅguṭṭhajātakavaṇṇanā catutthā.

## [145] 5. Rādhajātakavaṇṇanā

Na tvaṃ rādha vijānāsīti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Paccuppannavatthu indriyajātake āvi bhavissati. Satthā pana taṃ bhikkhuṃ āmantetvā ‘‘bhikkhu mātugāmo nāma arakkhiyo, ārakkhaṃ ṭhapetvā rakkhantāpi rakkhituṃ na sakkonti. Tvampi pubbe etaṃ ārakkhaṃ ṭhapetvā rakkhantopi rakkhituṃ nāsakkhi, idāni kathaṃ rakkhissasī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sukayoniyaṃ nibbatti. Kāsiraṭṭhe eko brāhmaṇo bodhisattañca kaniṭṭhabhātarañcassa puttaṭṭhāne ṭhapetvā posesi. Tesu bodhisattassa ‘‘poṭṭhapādo’’ti nāmaṃ ahosi, itarassa ‘‘rādho’’ti. Tassa pana brāhmaṇassa bhariyā anācārā hoti dussīlā. So vohāratthāya gacchanto ubhopi bhātaro āha – ‘‘tātā, sace vo mātā brāhmaṇī anācāraṃ ācarati, vāreyyātha na’’nti. Bodhisatto āha ‘‘sādhu, tāta, vāretuṃ sakkontā vāreyyāma, asakkontā tuṇhī bhavissāmā’’ti. Evaṃ brāhmaṇo brāhmaṇiṃ sukānaṃ niyyādetvā vohāratthāya gato.

Tassa pana gatadivasato paṭṭhāya brāhmaṇī aticarituṃ āraddhā, pavisantānañca nikkhamantānañca anto natthi, tassā kiriyaṃ disvā rādho bodhisattaṃ āha – ‘‘bhātika, amhākaṃ pitā ‘sace vo mātā anācāraṃ ācarati, vāreyyāthā’ti vatvā gato, idāni cesā anācāraṃ ācarati, vārema na’’nti. Bodhisatto ‘‘tāta, tvaṃ attano abyattatāya bālabhāvena evaṃ vadesi, mātugāmaṃ nāma ukkhipitvā carantāpi rakkhituṃ na sakkonti. Yaṃ kammaṃ kātuṃ na sakkā, na taṃ kātuṃ vaṭṭatī’’ti vatvā imaṃ gāthamāha –

145. ‘‘Na tvaṃ rādha vijānāsi, aḍḍharatte anāgate;
Abyayataṃ vilapasi, virattā kosiyāyane’’ti.

Tattha **na tvaṃ rādha vijānāsi, aḍḍharatte anāgate**ti tāta rādha, tvaṃ na jānāsi, aḍḍharatte anāgate paṭhamayāmeyeva ettakā janā āgatā, idāni ko jānāti, kittakāpi āgamissanti. **Abyayataṃ vilapasī**ti tvaṃ abyattavilāpaṃ vilapasi. **Virattā kosiyāyane**ti mātā no kosiyāyanī brāhmaṇī virattā amhākaṃ pitari nippemā jātā. Sacassā tasmiṃ sineho vā pemaṃ vā bhaveyya, na evarūpaṃ anācāraṃ kareyyāti imamatthaṃ etehi byañjanehi pakāsesi.

Evaṃ pakāsetvā ca pana brāhmaṇiyā saddhiṃ rādhassa vattuṃ na adāsi. Sāpi yāva brāhmaṇassa anāgamanā yathāruciyā vicari. Brāhmaṇo āgantvā poṭṭhapādaṃ pucchi – ‘‘tāta, kīdisī vo mātā’’ti. Bodhisatto brāhmaṇassa sabbaṃ yathābhūtaṃ kathetvā ‘‘kiṃ te, tāta, evarūpāya dussīlāyā’’ti vatvā ‘‘tāta, amhehi mātuyā dosassa kathitakālato paṭṭhāya na sakkā idha vasitu’’nti brāhmaṇassa pāde vanditvā saddhiṃ rādhena uppatitvā araññaṃ agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā brāhmaṇo ca brāhmaṇī ca eteyeva dve janā ahesuṃ, rādho ānando, poṭṭhapādo pana ahameva ahosi’’nti.

Rādhajātakavaṇṇanā pañcamā.

## [146] 6. Samuddakākajātakavaṇṇanā

Api nu hanukā santāti idaṃ satthā jetavane viharanto sambahule mahallake bhikkhū ārabbha kathesi. Te kira gihikāle sāvatthiyaṃ kuṭumbikā aḍḍhā mahaddhanā aññamaññasahāyakā ekato hutvā puññāni karontā satthu dhammadesanaṃ sutvā ‘‘mayaṃ mahallakā, kiṃ no gharāvāsena, satthu santike ramaṇīye buddhasāsane pabbajitvā dukkhassantaṃ karissāmā’’ti sabbaṃ sāpateyyaṃ puttadhītādīnaṃ datvā assumukhaṃ ñātisaṅghaṃ pahāya satthāraṃ pabbajjaṃ yācitvā pabbajiṃsu. Pabbajitvā pana pabbajjānurūpaṃ samaṇadhammaṃ na kariṃsu, mahallakabhāvena dhammampi na pariyāpuṇiṃsu, gihikāle viya pabbajitakālepi vihārapariyante paṇṇasālaṃ kāretvā ekatova vasiṃsu. Piṇḍāya carantāpi aññattha agantvā yebhuyyena attano puttadārasseva gehaṃ gantvā bhuñjiṃsu. Tesu ekassa purāṇadutiyikā sabbesampi mahallakattherānaṃ upakārā ahosi, tasmā sesāpi attanā laddhaṃ āhāraṃ gahetvā tassāyeva gehe nisīditvā bhuñjanti. Sāpi tesaṃ yathāsannihitaṃ sūpabyañjanaṃ deti. Sā aññatarena rogena phuṭṭhā kālamakāsi. Atha te mahallakattherā vihāraṃ gantvā aññamaññaṃ gīvāsu gahetvā ‘‘madhurahattharasā upāsikā kālakatā’’ti vihārapaccante rodantā vicariṃsu. Tesaṃ saddaṃ sutvā ito cito ca bhikkhū sannipatitvā ‘‘āvuso, kasmā rodathā’’ti pucchiṃsu. Te ‘‘amhākaṃ sahāyassa purāṇadutiyikā madhurahattharasā kālakatā amhākaṃ ativiya upakārā, ‘idāni kuto tathārūpiṃ labhissāmā’ti iminā kāraṇena rodimhā’’ti āhaṃsu.

Tesaṃ taṃ vippakāraṃ disvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, iminā nāma kāraṇena mahallakattherā aññamaññaṃ gīvāsu gahetvā vihārapaccante rodantā vicarantī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idānevete tassā kālakiriyāya rodantā vicaranti, pubbepete imaṃ kākayoniyaṃ nibbattitvā samudde mataṃ nissāya ‘samuddaudakaṃ ussiñcitvā etaṃ nīharissāmā’ti vāyamantā paṇḍite nissāya jīvitaṃ labhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto samuddadevatā hutvā nibbatti. Atheko kāko attano bhariyaṃ kākiṃ ādāya gocaraṃ pariyesamāno samuddatīraṃ agamāsi. Tasmiṃ kāle manussā samuddatīre khīrapāyāsamacchamaṃsasurādīhi nāgabalikammaṃ katvā pakkamiṃsu. Atha so kāko balikammaṭṭhānaṃ gantvā khīrādīni disvā saddhiṃ kākiyā khīrapāyāsamacchamaṃsādīni bhuñjitvā bahuṃ suraṃ pivi. Te ubhopi surāmadamattā ‘‘samuddakīḷaṃ kīḷissāmā’’ti velante nisīditvā nhāyituṃ ārabhiṃsu athekā ūmi āgantvā kākiṃ gahetvā samuddaṃ pavesesi. Tameko maccho maṃsaṃ khāditvā ajjhohari. Kāko ‘‘bhariyā me matā’’ti rodi paridevi. Athassa paridevanasaddaṃ sutvā bahū kākā sannipatitvā ‘‘kiṃkāraṇā rodasī’’ti pucchiṃsu. ‘‘Sahāyikā vo velante nhāyamānā ūmiyā haṭā’’ti. Te sabbepi ekaravaṃ ravantā rodiṃsu. Atha nesaṃ etadahosi ‘‘idaṃ samuddaudakaṃ nāma amhākaṃ kiṃ pahosi, udakaṃ ussiñcitvā samuddaṃ tucchaṃ katvā sahāyikaṃ nīharissāmā’’ti. Te mukhaṃ pūretvā pūretvā udakaṃ bahi chaḍḍenti, loṇūdakena ca gale sussamāne uṭṭhāyuṭṭhāya thalaṃ gantvā vissamanti.

Te hanūsu kilantesu mukhesu sukkhantesu akkhīsu rattesu dīnā kilantā hutvā aññamaññaṃ āmantetvā ‘‘ambho, mayaṃ samuddaudakaṃ gahetvā bahi pātema, gahitagahitaṭṭhānaṃ puna udakena pūrati, samuddaṃ tucchaṃ kātuṃ na sakkhissāmā’’ti vatvā imaṃ gāthamāhaṃsu –

146. ‘‘Api nu hanukā santā, mukhañca parisussati;
Oramāma na pārema, pūrateva mahodadhī’’ti.

Tattha **api nu hanukā santā**ti api no hanukā santā, api amhākaṃ hanukā kilantā. **Oramāma na pāremā**ti mayaṃ attano balena mahāsamuddaudakaṃ ākaḍḍhāma osārema, tucchaṃ pana naṃ kātuṃ na sakkoma. Ayañhi **pūrateva mahodadhī**ti.

Evañca pana vatvā sabbepi te kākā ‘‘tassā kākiyā evarūpaṃ nāma tuṇḍaṃ ahosi, evarūpāni vaṭṭakkhīni, evarūpaṃ chavisaṇṭhānaṃ, evarūpo madhurasaddo. Sā no imaṃ corasamuddaṃ nissāya naṭṭhā’’ti bahuṃ vippalapiṃsu. Te evaṃ vippalapamāne samuddadevatā bheravarūpaṃ dassetvā palāpesi, evaṃ tesaṃ sotthi ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kākī ayaṃ purāṇadutiyikā ahosi, kāko mahallakatthero, sesakākā sesamahallakattherā, samuddadevatā pana ahameva ahosi’’nti.

Samuddakākajātakavaṇṇanā chaṭṭhā.

## [147] 7. Puppharattajātakavaṇṇanā

Nayidaṃ dukkhaṃ aduṃ dukkhanti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So hi bhagavatā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhito’’ti vutte ‘‘sacca’’nti vatvā ‘‘kena ukkaṇṭhāpitosī’’ti ca puṭṭho ‘‘purāṇadutiyikāyā’’ti vatvā ‘‘madhurahattharasā, bhante, sā itthī, na sakkomi taṃ vinā vasitu’’nti āha. Atha naṃ satthā ‘‘esā te bhikkhu anatthakārikā, pubbepi tvaṃ etaṃ nissāya sūle uttāsito etaññeva patthayamāno kālaṃ katvā niraye nibbatto, idāni naṃ kasmā puna patthesī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ākāsaṭṭhadevatā ahosi. Atha bārāṇasiyaṃ kattikarattivārachaṇo sampatto hoti, nagaraṃ devanagaraṃ viya alaṅkariṃsu. Sabbo jano khaṇakīḷānissito ahosi. Ekassa pana duggatamanussassa ekameva ghanasāṭakayugaṃ ahosi. So taṃ sudhotaṃ dhovāpetvā obhañjāpetvā satavalikaṃ sahassavalikaṃ kāretvā ṭhapesi. Atha naṃ bhariyā evamāha ‘‘icchāmahaṃ, sāmi, ekaṃ kusumbharattaṃ nivāsetvā ekaṃ pārupitvā tava kaṇṭhe laggā kattikarattivāraṃ caritu’’nti. ‘‘Bhadde, kuto amhākaṃ daliddānaṃ kusumbhaṃ, suddhavatthaṃ nivāsetvā kīḷāhī’’ti? ‘‘Kusumbharattaṃ alabhamānā chaṇakīḷaṃ na kīḷissāmi, tvaṃ aññaṃ itthiṃ gahetvā kīḷassū’’ti. ‘‘Bhadde, kiṃ maṃ pīḷesi, kuto amhākaṃ kusumbha’’nti? ‘‘Sāmi, purisassa icchāya sati kiṃ nāma natthi, nanu rañño kusumbhavatthusmiṃ bahu kusumbha’’nti. ‘‘Bhadde, taṃ ṭhānaṃ rakkhasapariggahitapokkharaṇisadisaṃ, balavārakkhā, na sakkā upasaṅkamituṃ, mā te etaṃ rucci, yathāladdheneva tussassū’’ti. ‘‘Sāmi, rattibhāge andhakāre sati purisassa agamanīyaṭṭhānaṃ nāma natthī’’ti. Iti so tāya punappunaṃ kathentiyā kilesavasena tassā vacanaṃ gahetvā ‘‘hotu bhadde, mā cintayitthā’’ti taṃ samassāsetvā rattibhāge jīvitaṃ pariccajitvā nagarā nikkhamitvā rañño kusumbhavatthuṃ gantvā vatiṃ madditvā antovatthuṃ pāvisi. Ārakkhamanussā vatisaddaṃ sutvā ‘‘coro coro’’ti parivāretvā gahetvā paribhāsitvā koṭṭetvā bandhitvā pabhātāya rattiyā rañño dassesuṃ. Rājā ‘‘gacchatha, naṃ sūle uttāsethā’’ti āha. Atha naṃ pacchābāhaṃ bandhitvā vajjhabheriyā vajjamānāya nagarā nikkhamāpetvā sūle uttāsesuṃ. Balavavedanā pavattanti, kākā sīse nilīyitvā kaṇayaggasadisehi tuṇhehi akkhīni vijjhanti.

So tathārūpampi dukkhaṃ amanasikaritvā tameva itthiṃ anussaritvā ‘‘tāya nāmamhi ghanapuppharattavatthanivatthāya kaṇṭhe āsattabāhuyugaḷāya saddhiṃ kattikarattivārato parihīno’’ti cintetvā imaṃ gāthamāha –

147. ‘‘Nayidaṃ dukkhaṃ aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso;

Yaṃ sāmā puppharattena, kattikaṃ nānubhossatī’’ti.

Tattha **nayidaṃ dukkhaṃ aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso**ti yañca idaṃ sūle lagganapaccayaṃ kāyikacetasikadukkhaṃ, yañca lohamayehi viya tuṇḍehi vāyaso tudati, idaṃ sabbampi mayhaṃ na dukkhaṃ, aduṃ dukkhaṃ etaṃyeva pana me dukkhanti attho. Kataraṃ? **Yaṃ sāmā puppharattena, kattikaṃ nānubhossatī**ti, yaṃ sā piyaṅgusāmā mama bhariyā ekaṃ kusumbharattaṃ nivāsetvā ekaṃ pārupitvā evaṃ ghanapuppharattena vatthayugena acchannā mama kaṇṭhe gahetvā kattikarattivāraṃ nānubhavissati, idaṃ mayhaṃ dukkhaṃ, etadeva hi maṃ bādhatīti? So evaṃ mātugāmaṃ ārabbha vippalapantoyeva kālaṃ katvā niraye nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jayampatikāva idāni jayampatikā, taṃ kāraṇaṃ paccakkhaṃ katvā ṭhitā ākāsaṭṭhadevatā pana ahameva ahosi’’nti.

Puppharattajātakavaṇṇanā sattamā.

## [148] 8. Siṅgālajātakavaṇṇanā

Nāhaṃ punaṃ na ca punanti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Sāvatthiyaṃ kira pañcasatamattā sahāyakā mahāvibhavā seṭṭhiputtā satthu dhammadesanaṃ sutvā sāsane uraṃ datvā pabbajitvā jetavane antokoṭisanthāre vihariṃsu. Athekadivasaṃ tesaṃ aḍḍharattasamaye kilesanissito saṅkappo uppajji. Te ukkaṇṭhitvā attanā jahitakilese puna gaṇhituṃ cittaṃ uppādayiṃsu. Atha satthā aḍḍharattasamanantare sabbaññutaññāṇadaṇḍadīpakaṃ ukkhipitvā ‘‘katarāya nu kho ratiyā jetavane bhikkhū viharantī’’ti bhikkhūnaṃ ajjhāsayaṃ olokento tesaṃ bhikkhūnaṃ abbhantare kāmarāgasaṅkappassa uppannabhāvaṃ aññāsi. Satthā ca nāma ekaputtikā itthī attano puttaṃ viya, ekacakkhuko puriso cakkhuṃ viya attano sāvake rakkhati. Pubbaṇhādīsu yasmiṃ yasmiṃ samaye tesaṃ kilesā uppajjanti, te tesaṃ kilese tato paraṃ vaḍḍhituṃ adatvā tasmiṃ tasmiṃyeva samaye niggaṇhāti. Tenassa etadahosi ‘‘ayaṃ cakkavattirañño antonagareyeva corānaṃ uppannakālo viya vattati, idāneva tesaṃ dhammadesanaṃ katvā te kilese niggaṇhitvā arahattaṃ dassāmī’’ti. So surabhigandhakuṭito nikkhamitvā madhurassarena ‘‘ānandā’’ti āyasmantaṃ dhammabhaṇḍāgārikaṃ ānandattheraṃ āmantesi. Thero ‘‘kiṃ, bhante’’ti āgantvā vanditvā aṭṭhāsi. ‘‘Ānanda, yattakā bhikkhū antokoṭisanthāre viharanti, sabbeva gandhakuṭipariveṇe sannipātehī’’ti. Evaṃ kirassa ahosi ‘‘sacāhaṃ teyeva pañcasate bhikkhū pakkosāpessāmi. ‘Satthārā no abbhantare kilesānaṃ uppannabhāvo ñāto’ti saṃviggamānasā dhammadesanaṃ sampaṭicchituṃ na sakkhissantī’’ti. Tasmā ‘‘sabbe sannipātehī’’ti āha. Thero ‘‘sādhu, bhante’’ti avāpuraṇaṃ ādāya pariveṇena pariveṇaṃ āhiṇḍitvā sabbe bhikkhū gandhakuṭipariveṇe sannipātetvā buddhāsanaṃ paññapesi.

Satthā pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya silāpathaviyaṃ patiṭṭhahamāno sineru viya paññatte buddhāsane nisīdi āveḷāveḷā yamakayamakā chabbaṇṇaghanabuddharasmiyo vissajjento. Tāpi rasmiyo pātimattā chattamattā kūṭāgārakucchimattā chijjitvā chijjitvā gaganatale vijjulatā viya sañcariṃsu, aṇṇavakucchiṃ khobhetvā bālasūriyuggamanakālo viya ahosi. Bhikkhusaṅghopi satthāraṃ vanditvā garucittaṃ paccupaṭṭhapetvā rattakambalasāṇiyā parikkhipanto viya parivāretvā nisīdi. Satthā brahmassaraṃ nicchārento bhikkhū āmantetvā ‘‘na, bhikkhave, bhikkhunā nāma kāmavitakkaṃ byāpādavitakkaṃ vihiṃsāvitakkanti ime tayo akusalavitakke vitakketuṃ vaṭṭati. Anto uppannakileso hi ‘parittako’ti avamaññituṃ na vaṭṭati, kileso nāma paccāmittasadiso. Paccāmitto ca khuddako nāma natthi, okāsaṃ labhitvā vināsameva pāpeti, evameva appamattakopi kileso uppajjitvā vaḍḍhituṃ labhanto mahāvināsaṃ pāpeti. Kileso nāmesa halāhalavisūpamo uppāṭitacchavigaṇḍasadiso āsīvisapaṭibhāgo asaniaggisadiso allīyituṃ na yutto āsaṅkitabbo. Uppannuppannakkhaṇeyeva paṭisaṅkhānabalena bhāvanābalena yathā muhuttampi hadaye aṭṭhatvā paduminipattā udakabindu viya vivaṭṭati, evaṃ pajahitabbo. Porāṇakapaṇḍi tāpi appamattakampi kilesaṃ garahitvā yathā puna abbhantare nuppajjati, evaṃ niggaṇhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto siṅgālayoniyaṃ paṭisandhiṃ gahetvā araññe nadītīre nivāsaṃ kappesi. Atheko jarahatthī gaṅgātīre kālamakāsi. Siṅgālo gocarappasuto taṃ matahatthisarīraṃ disvā ‘‘mahā me gocaro uppanno’’ti gantvā taṃ soṇḍe ḍaṃsi, naṅgalīsāya daṭṭhakālo viya ahosi. So ‘‘natthettha khāditabbayuttaka’’nti dantesu ḍaṃsi, thambhe daṭṭhakālo viya ahosi. Kaṇṇe ḍaṃsi, suppakoṭiyaṃ daṭṭhakālo viya ahosi. Udare ḍaṃsi, kusūle daṭṭhakālo viya ahosi. Pāde ḍaṃsi, udukkhale daṭṭhakālo viya ahosi. Naṅguṭṭhe ḍaṃsi, musale daṭṭhakālo viya ahosi. So ‘‘etthāpi natthi khāditabbayuttaka’’nti sabbattha assādaṃ alabhanto vaccamagge ḍaṃsi, mudupūve daṭṭhakālo viya ahosi. So ‘‘laddhaṃ dāni me imasmiṃ sarīre mudu khāditabbayuttakaṭṭhāna’’nti tato paṭṭhāya khādanto antokucchiṃ pavisitvā vakkahadayādīni khāditvā pipāsitakāle lohitaṃ pivitvā nipajjitukāmakāle udaraṃ pattharitvā nipajjati.

Athassa etadahosi – ‘‘idaṃ hatthisarīraṃ mayhaṃ nivāsasukhatāya gehasadisaṃ, khāditukāmatāya sati pahūtamaṃsaṃ, kiṃ dāni me aññattha kamma’’nti so aññattha agantvā hatthikucchiyaṃyeva maṃsaṃ khāditvā vasati. Gacchante gacchante kāle nidāghe vātasamphassena ceva sūriyarasmisantāpena ca taṃ kuṇapaṃ sussitvā valiyo gaṇhi, siṅgālassa paviṭṭhadvāraṃ pihitaṃ, antokucchiyaṃ andhakāro ahosi. Siṅgālassa lokantarikanivāso viya jāto. Kuṇape sussante maṃsampi sussi, lohitampi pacchijji. So nikkhamanadvāraṃ alabhanto bhayappatto hutvā sandhāvanto ito cito ca paharitvā nikkhamanadvāraṃ pariyesamāno vicarati. Evaṃ tasmiṃ ukkhaliyaṃ piṭṭhapiṇḍi viya antokucchiyaṃ paccamāne katipāhaccayena mahāmegho pāvassi. Atha naṃ kuṇapaṃ temetvā uṭṭhāya pakatisaṇṭhānena aṭṭhāsi. Vaccamaggo vivaṭo hutvā tārakā viya paññāyi. Siṅgālo taṃ chiddaṃ disvā ‘‘idāni me jīvitaṃ laddha’’nti yāva hatthisīsā paṭikkamitvā vegena pakkhanditvā vaccamaggaṃ sīsena paharitvā nikkhami. Tassa sañchannasarīrattā sabbalomāni vaccamagge allīyiṃsu. So tālakkhandhasadisena nillomena sarīrena ubbiggacitto muhuttaṃ dhāvitvā nivattitvā nisinno sarīraṃ oloketvā ‘‘idaṃ dukkhaṃ mayhaṃ na aññena kataṃ, lobhahetu pana lobhakāraṇā lobhaṃ nissāya mayā etaṃ kataṃ, ito dāni paṭṭhāya na lobhavasiko bhavissāmi, puna hatthisarīraṃ nāma na pavisissāmī’’ti saṃviggahadayo hutvā imaṃ gāthamāha –

148. ‘‘Nāhaṃ punaṃ na ca punaṃ, na cāpi apunappunaṃ;
Hatthibondiṃ pavekkhāmi, tathā hi bhayatajjito’’ti.

Tattha **na cāpi apunappuna**nti a-kāro nipātamatto. Ayaṃ panetissā sakalāyapi gāthāya attho – ahañhi ito puna, tato ca punāti vuttavārato puna tatopi ca punappunaṃ vāraṇasarīrasaṅkhātaṃ **hatthibondiṃ na pavekkhāmi**. Kiṃkāraṇā? **Tathā hi bhayatajjito,** tathā hi ahaṃ imasmiññeva pavesane bhayatajjito maraṇabhayena santāsaṃ saṃvegaṃ āpāditoti.

Evañca pana vatvā tatova palāyitvā puna taṃ vā aññaṃ vā hatthisarīraṃ nivattitvāpi na olokesi. Tato paṭṭhāya na lobhavasiko ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘bhikkhave, anto uppannakilesassa nāma vaḍḍhituṃ adatvā tattha tattheva naṃ niggaṇhituṃ vaṭṭatī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi. Saccapariyosāne pañcasatāpi te bhikkhū arahatte patiṭṭhahiṃsu, avasesesu keci sotāpannā, keci sakadāgāmino, keci anāgāmino ahesuṃ. Tadā siṅgālo ahameva ahosinti.

Siṅgālajātakavaṇṇanā aṭṭhamā.

[149] 9. Ekapaṇṇajātakavaṇṇanā

Ekapaṇṇo ayaṃ rukkhoti idaṃ satthā vesāliṃ upanissāya mahāvane kūṭāgārasālāyaṃ viharanto vesālikaṃ duṭṭhalicchavikumāraṃ ārabbha kathesi. Tasmiñhi kāle vesālinagaraṃ gāvutagāvutantare tīhi pākārehi parikkhittaṃ tīsu ṭhānesu gopuraṭṭālakayuttaṃ paramasobhaggappattaṃ. Tattha niccakālaṃ rajjaṃ kāretvā vasantānaññeva rājūnaṃ satta sahassāni satta satāni satta ca rājāno honti, tattakāyeva uparājāno, tattakā senāpatino, tattakā bhaṇḍāgārikā. Tesaṃ rājakumārānaṃ antare eko duṭṭhalicchavikumāro nāma ahosi kodhano caṇḍo pharuso sāhasiko, daṇḍena ghaṭṭitaāsīviso viya niccaṃ pajjalito kodhena. Tassa purato dve tīṇi vacanāni kathetuṃ samattho nāma natthi. Taṃ neva mātāpitaro, na ñātayo, na mittasuhajjā sikkhāpetuṃ sakkhiṃsu. Athassa mātāpitūnaṃ etadahosi ‘‘ayaṃ kumāro atipharuso sāhasiko, ṭhapetvā sammāsambuddhaṃ añño imaṃ vinetuṃ samattho nāma natthi, buddhaveneyyena bhavitabba’’nti. Te taṃ ādāya satthu santikaṃ gantvā vanditvā āhaṃsu ‘‘bhante, ayaṃ kumāro caṇḍo pharuso kodhena pajjalati, imassa ovādaṃ dethā’’ti.

Satthā taṃ kumāraṃ ovadi – ‘‘kumāra, imesu nāma sattesu caṇḍena pharusena sāhasikena viheṭhakajātikena na bhavitabbaṃ, pharusavāco ca nāma vijātamātuyāpi pitunopi puttadārassapi bhātibhaginīnampi pajāpatiyāpi mittabandhavānampi appiyo hoti amanāpo, ḍaṃsituṃ āgacchanto sappo viya, aṭaviyaṃ uṭṭhitacoro viya, khādituṃ āgacchanto yakkho viya ca ubbejanīyo hutvā dutiyacittavāre nirayādīsu nibbattati. Diṭṭheyeva ca dhamme kodhano puggalo maṇḍitapasādhitopi dubbaṇṇova hoti, puṇṇacandasassirikampissa mukhaṃ jālābhihatapadumaṃ viya malaggahitakañcanādāsamaṇḍalaṃ viya ca virūpaṃ hoti duddasikaṃ. Kodhaṃ nissāya hi sattā satthaṃ ādāya attanāva attānaṃ paharanti, visaṃ khādanti, rajjuyā ubbandhanti, papātā papatanti. Evaṃ kodhavasena kālaṃ katvā nirayādīsu uppajjanti, viheṭhakajātikāpi diṭṭheva dhamme garahaṃ patvā kāyassa bhedā nirayādīsu uppajjanti, puna manussattaṃ labhitvā vijātakālato paṭṭhāya rogabahulāva honti. Cakkhurogo sotarogotiādīsu ca rogesu ekato uṭṭhāya ekasmiṃ patanti, rogena aparimuttāva hutvā niccaṃ dukkhitāva honti, tasmā sabbesu sattesu mettacittena hitacittena muducittena bhavitabbaṃ. Evarūpo hi puggalo nirayādibhayehi na parimuccatī’’ti. So kumāro satthu ovādaṃ sutvā ekovādeneva nihatamāno danto nibbisevano mettacitto muducitto ahosi. Aññaṃ akkosantampi paharantampi nivattitvā na olokesi, uddhaṭadāṭho viya sappo, aḷacchinno viya kakkaṭako, chinnavisāṇo viya ca usabho ahosi.

Tassa taṃ pavattiṃ ñatvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, duṭṭhalicchavikumāraṃ sucirampi ovaditvā neva mātāpitaro, na ñātimittādayo dametuṃ sakkhiṃsu, sammāsambuddho pana taṃ ekovādeneva dametvā nibbisevanaṃ katvā mattavaravāraṇaṃ viya samuggahitāneñjakāraṇaṃ akāsi. Yāva subhāsitaṃ cidaṃ – ‘hatthidamakena, bhikkhave, hatthidammo sārito ekaṃyeva disaṃ dhāvati puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadamakena…pe… godamakena…pe… dakkhiṇaṃ vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārito aṭṭha disā vidhāvati, rūpī rūpāni passati. Ayamekā disā…pe… so vuccati ‘yoggācariyānaṃ anuttaro purisadammasārathī’ti (ma. ni. 3.312). Na hi, āvuso, sammāsambuddhena sadiso purisadammasārathī nāma atthī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idānevesa mayā ekovādeneva damito, pubbepāhaṃ imaṃ ekovādeneva damesi’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ tayo vede sabbasippāni ca uggahetvā kiñci kālaṃ gharāvāsaṃ vasitvā mātāpitūnaṃ accayena isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavante vāsaṃ kappesi. Tattha ciraṃ vasitvā loṇambilasevanatthāya janapadaṃ gantvā bārāṇasiṃ patvā rājuyyāne vasitvā punadivase sunivattho supāruto tāpasākappasampanno bhikkhāya nagaraṃ pavisitvā rājaṅgaṇaṃ pāpuṇi. Rājā sīhapañjarena olokento taṃ disvā iriyāpathe pasīditvā ‘‘ayaṃ tāpaso santindriyo santamānaso yugamattadaso, padavāre padavāre sahassatthavikaṃ ṭhapento viya sīhavijambhitena āgacchati. Sace santadhammo nāmeko atthi, imassa tenabbhantare bhavitabba’’nti cintetvā ekaṃ amaccaṃ olokesi. So ‘‘kiṃ karomi, devā’’ti āha. Etaṃ ‘‘tāpasaṃ ānehī’’ti. So ‘‘sādhu, devā’’ti bodhisattaṃ upasaṅkamitvā vanditvā hatthato bhikkhābhājanaṃ gahetvā ‘‘kiṃ, mahāpuññā’’ti vutte ‘‘bhante, rājā taṃ pakkosatī’’ti āha. Bodhisatto ‘‘na mayaṃ rājakulūpakā, hemavantikā nāmamhā’’ti āha. Amacco gantvā tamatthaṃ rañño ārocesi. Rājā ‘‘añño amhākaṃ kulūpako natthi, ānehi na’’nti āha. Amacco gantvā bodhisattaṃ vanditvā yācitvā rājanivesanaṃ pavesesi.

Rājā bodhisattaṃ vanditvā samussitasetacchatte kañcanapallaṅke nisīdāpetvā attano paṭiyattaṃ nānaggarasabhojanaṃ bhojetvā ‘‘kahaṃ, bhante, vasathā’’ti pucchi. ‘‘Hemavantikā mayaṃ, mahārājā’’ti. ‘‘Idāni kahaṃ gacchathā’’ti? ‘‘Vassārattānurūpaṃ senāsanaṃ upadhārema, mahārājā’’ti.

‘‘Tena hi, bhante, amhākaññeva uyyāne vasathā’’ti paṭiññaṃ gahetvā sayampi bhuñjitvā bodhisattaṃ ādāya uyyānaṃ gantvā paṇṇasālaṃ māpetvā rattiṭṭhānadivāṭṭhānāpi kāretvā pabbajitaparikkhāre datvā uyyānapālaṃ paṭicchāpetvā nagaraṃ pāvisi. Tato paṭṭhāya bodhisatto uyyāne vasati. Rājāpissa divase divase dvattikkhattuṃ upaṭṭhānaṃ gacchati.

Tassa pana rañño duṭṭhakumāro nāma putto ahosi caṇḍo pharuso, neva naṃ rājā dametuṃ asakkhi, na sesañātakā. Amaccāpi brāhmaṇagahapatikāpi ekato hutvā ‘‘sāmi, mā evaṃ kari, evaṃ kātuṃ na labbhā’’ti kujjhitvā kathentāpi kathaṃ gāhāpetuṃ nāsakkhiṃsu. Rājā cintesi ‘‘ṭhapetvā mama ayyaṃ himavantatāpasaṃ añño imaṃ kumāraṃ dametuṃ samattho nāma natthi, soyeva naṃ damessatī’’ti. So kumāraṃ ādāya bodhisattassa santikaṃ gantvā ‘‘bhante, ayaṃ kumāro caṇḍo pharuso, mayaṃ imaṃ dametuṃ na sakkoma, tumhe naṃ ekena upāyena sikkhāpethā’’ti kumāraṃ bodhisattassa niyyādetvā pakkāmi. Bodhisatto kumāraṃ gahetvā uyyāne vicaranto ekato ekena, ekato ekenāti dvīhiyeva pattehi ekaṃ nimbapotakaṃ disvā kumāraṃ āha – ‘‘kumāra, etassa tāva rukkhapotakassa paṇṇaṃ khāditvā rasaṃ jānāhī’’ti? So tassa ekaṃ pattaṃ khāditvā rasaṃ ñatvā ‘‘dhī’’ti saha kheḷena bhūmiyaṃ nuṭṭhābhi. ‘‘Kiṃ etaṃ, kumārā’’ti vutte ‘‘bhante, idānevesa rukkho halāhalavisūpamo, vaḍḍhanto pana bahū manusse māressatī’’ti taṃ nimbapotakaṃ uppāṭetvā hatthehi parimadditvā imaṃ gāthamāha –

149. ‘‘Ekapaṇṇo ayaṃ rukkho, na bhūmyā caturaṅgulo;
Phalena visakappena, mahāyaṃ kiṃ bhavissatī’’ti.

Tattha **ekapaṇṇo**ti ubhosu passesu ekekapaṇṇo. **Na bhūmyā caturaṅgulo**ti bhūmito caturaṅgulamattampi na vaḍḍhito. **Phalenā**ti phalarasena. **Visakappenā**ti halāhalavisasadisena. Evaṃ khuddakopi samāno evarūpena tittakena paṇṇena samannāgatoti attho. **Mahāyaṃ kiṃ bhavissatī**ti yadā panāyaṃ vuddhippatto mahā bhavissati, tadā kiṃ nāma bhavissati, addhā manussamārako bhavissatīti etaṃ uppāṭetvā madditvā chaḍḍesinti āha.

Atha naṃ bodhisatto etadavoca ‘‘kumāra, tvaṃ imaṃ nimbapotakaṃ ‘idāneva evaṃtittako, mahallakakāle kiṃ bhavissati, kuto imaṃ nissāya vuḍḍhī’ti uppāṭetvā madditvā chaḍḍesi? Yathā tvaṃ etasmiṃ paṭipajji, evameva tava raṭṭhavāsinopi ‘ayaṃ kumāro daharakāleyeva evaṃ caṇḍo pharuso, mahallakakāle rajjaṃ patvā kiṃ nāma karissati, kuto amhākaṃ etaṃ nissāya vuḍḍhī’ti tava kulasantakaṃ rajjaṃ adatvā nimbapotakaṃ viya taṃ uppāṭetvā raṭṭhā pabbājanīyakammaṃ karissanti, tasmā nimbarukkhapaṭibhāgataṃ hitvā ito paṭṭhāya khantimettānuddayasampanno hohī’’ti. So tato paṭṭhāya nihatamāno nibbisevano khantimettānuddayasampanno hutvā bodhisattassa ovāde ṭhatvā pitu accayena rajjaṃ patvā dānādīni puññāni katvā yathākammaṃ agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idānevesa duṭṭhalicchavikumāro mayā damito, pubbepāhaṃ etaṃ damesiṃyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā duṭṭhakumāro ayaṃ licchavikumāro ahosi, rājā ānando, ovādadāyakatāpaso pana ahameva ahosi’’nti.

Ekapaṇṇajātakavaṇṇanā navamā.

[150] 10. Sañjīvajātakavaṇṇanā

Asantaṃ yo paggaṇhātīti idaṃ satthā veḷuvane viharanto ajātasattussa rañño asantapaggahaṃ ārabbha kathesi. So hi buddhānaṃ paṭikaṇṭakabhūte dussīle pāpadhamme devadatte pasīditvā taṃ asantaṃ asappurisaṃ paggayha ‘‘tassa sakkāraṃ karissāmī’’ti bahuṃ dhanaṃ pariccajitvā gayāsīse vihāraṃ kāretvā tasseva vacanaṃ gahetvā pitaraṃ dhammarājānaṃ sotāpannaṃ ariyasāvakaṃ ghātetvā attano sotāpattimaggassa upanissayaṃ bhinditvā mahāvināsaṃ patto. So hi ‘‘devadatto pathaviyaṃ paviṭṭho’’ti sutvā ‘‘kacci nu kho mampi pathavī gileyyā’’ti bhītatasito rajjasukhaṃ na labhati, sayane assādasukhaṃ na vindati, tibbakāraṇābhitunno hatthipoto viya kampamāno vicarati. So pathaviṃ phalamānaṃ viya, avīcijālaṃ nikkhamantiṃ viya, pathaviyā attānaṃ giliyamānaṃ viya, ādittāya lohapathaviyā uttānakaṃ nipajjāpetvā ayasūlehi koṭiyamānaṃ viya ca samanupassi. Tenassa pahaṭakukkuṭasseva muhuttampi kampamānassa avatthānaṃ nāma nāhosi. So sammāsambuddhaṃ passitukāmo khamāpetukāmo pañhaṃ pucchitukāmo ahosi, attano pana aparādhamahantatāya upasaṅkamituṃ na sakkoti.

Athassa rājagahanagare kattikarattivāre sampatte devanagaraṃ viya nagare alaṅkate mahātale amaccagaṇaparivutassa kañcanāsane nisinnassa jīvakaṃ komārabhaccaṃ avidūre nisinnaṃ disvā etadahosi ‘‘jīvakaṃ gahetvā sammāsambuddhassa santikaṃ gamissāmi, na kho pana sakkā mayā ujukameva vattuṃ ‘ahaṃ, samma jīvaka, sayaṃ gantuṃ na sakkomi, ehi maṃ satthu santikaṃ nehī'ti, pariyāyena pana rattisampadaṃ vaṇṇetvā ‘kaṃ nu khvajja mayaṃ samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsataṃ cittaṃ pasīdeyyā'ti vakkhāmi, taṃ sutvā amaccā attano attano satthārānaṃ vaṇṇaṃ kathessanti, jīvakopi sammāsambuddhassa vaṇṇaṃ kathessati. Atha naṃ gahetvā satthu santikaṃ gamissāmī''ti. So pañcahi padehi rattiṃ vaṇṇesi ‘‘lakkhaññā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, ramaṇīyā vata bho dosinā ratti, kaṃ nu khvajja mayaṃ samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsataṃ cittaṃ pasīdeyyā''ti (dī. ni. 1.150).

Atheko amacco pūraṇakassapassa vaṇṇaṃ kathesi, eko makkhaligosālassa, eko ajitakesakambalassa, eko pakudhakaccāyanassa, eko sañcayassa belaṭṭhaputtassa, eko nāṭaputtanigaṇṭhassāti. Rājā tesaṃ kathaṃ sutvā tuṇhī ahosi. So hi jīvakasseva mahāamaccassa kathaṃ paccāsīsati. Jīvakopi ‘‘raññā maṃ ārabbha kathiteyeva jānissāmī''ti avidūre tuṇhī nisīdi. Atha naṃ rājā āha ‘‘tvaṃ pana, samma jīvaka, kiṃ tuṇhī''ti? Tasmiṃ khaṇe jīvako uṭṭhāyāsanā yena bhagavā tenañjaliṃ paṇāmetvā ‘‘eso, deva, bhagavā arahaṃ sammāsambuddho amhākaṃ ambavane viharati saddhiṃ aḍḍhateḷasehi bhikkhusatehi. Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo abbhuggato''ti nava arahādiguṇe vatvā jātito paṭṭhāya pubbanimittādibhedaṃ bhagavato ānubhāvaṃ pakāsetvā ‘‘taṃ bhagavantaṃ devo payirupāsatu, dhammaṃ suṇātu, pañhaṃ pucchatū''ti āha.

Rājā sampuṇṇamanoratho hutvā ‘‘tena hi, samma jīvaka, hatthiyānāni kappāpehī''ti yānāni kappāpetvā mahantena rājānubhāvena jīvakambavanaṃ gantvā tattha maṇḍalamāḷe bhikkhusaṅghaparivutaṃ tathāgataṃ disvā santavīcimajjhe mahānāvaṃ viya niccalaṃ bhikkhusaṅghaṃ ito cito ca anuviloketvā ‘‘evarūpā nāma me parisā na diṭṭhapubbā''ti iriyāpatheyeva pasīditvā saṅghassa añjaliṃ paggaṇhitvā thutiṃ katvā bhagavantaṃ vanditvā ekamantaṃ nisinno sāmaññaphalapañhaṃ pucchi. Athassa bhagavā dvīhi bhāṇavārehi paṭimaṇḍitaṃ **sāmaññaphalasuttaṃ** (dī. ni. 1.150 ādayo) kathesi. So suttapariyosāne attamano bhagavantaṃ khamāpetvā uṭṭhāyāsanā padakkhiṇaṃ katvā pakkāmi. Satthā acirapakkantassa rañño bhikkhū āmantetvā ‘‘khatāyaṃ, bhikkhave, rājā, upahatāyaṃ, bhikkhave, rājā. Sacāyaṃ, bhikkhave, rājā issariyassa kāraṇā pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā na voropessatha, imasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ uppajjissatha. Devadattaṃ nissāya asantapaggahaṃ katvā sotāpattiphalā parihīno''ti āha.

Punadivase bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, ajātasattu kira asantapaggahaṃ katvā dussīlaṃ pāpadhammaṃ devadattaṃ nissāya pitughātakakammassa katattā sotāpattiphalā parihīno, devadattena nāsito rājā''ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ‘‘imāya nāmā''ti vutte ‘‘na, bhikkhave, ajātasattu idāneva asantapaggahaṃ katvā mahāvināsaṃ patto, pubbepesa asantapaggaheneva attānaṃ nāsesī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhave brāhmaṇakule nibbattitvā vayappatto takkasilaṃ gantvā sabbasippāni uggaṇhitvā bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ vācesi. Tesu māṇavesu eko sañjīvo nāma māṇavo atthi, bodhisatto tassa matakuṭṭhāpanakamantaṃ adāsi. So uṭṭhāpanakamantameva gahetvā paṭibāhanamantaṃ pana aggahetvāva ekadivasaṃ māṇavehi saddhiṃ dāruatthāya araññaṃ gantvā ekaṃ matabyagghaṃ disvā māṇave āha ‘‘bho, imaṃ matabyagghaṃ uṭṭhāpessāmī''ti. Māṇavā ‘‘na sakkhissasī''ti āhaṃsu.

‘‘Passantānaññeva vo taṃ uṭṭhāpessāmī’’ti. ‘‘Sace, māṇava, sakkosi, uṭṭhāpehī’’ti. Evañca pana vatvā te māṇavā rukkhaṃ abhiruhiṃsu. Sañjīvo mantaṃ parivattetvā matabyagghaṃ sakkharāhi pahari, byaggho uṭṭhāya vegenāgantvā sañjīvaṃ galanāḷiyaṃ ḍaṃsitvā jīvitakkhayaṃ pāpetvā tattheva pati, sañjīvopi tattheva pati. Ubhopi ekaṭṭhāneyeva matā nipajjiṃsu.

Māṇavā dārūni ādāya āgantvā taṃ pavattiṃ ācariyassa ārocesuṃ. Ācariyo māṇave āmantetvā ‘‘tātā, asantapaggahakārā nāma ayuttaṭṭhāne sakkārasammānaṃ karontā evarūpaṃ dukkhaṃ paṭilabhantiyevā’’ti vatvā imaṃ gāthamāha –

150. ‘‘Asantaṃ yo paggaṇhāti, asantaṃ cūpasevati;
Tameva ghāsaṃ kurute, byaggho sañjīviko yathā’’ti.

Tattha **asanta**nti tīhi duccaritehi samannāgataṃ dussīlaṃ pāpadhammaṃ. **Yo paggaṇhātī**ti khattiyādīsu yo koci evarūpaṃ dussīlaṃ pabbajitaṃ vā cīvarādisampadānena, gahaṭṭhaṃ vā uparajjasenāpatiṭṭhānādisampadānena paggaṇhāti, sakkārasammānaṃ karotīti attho. **Asantaṃ cūpasevatī**ti yo ca evarūpaṃ asantaṃ dussīlaṃ upasevati bhajati payirupāsati. **Tameva ghāsaṃ kurute**ti tameva asantapaggaṇhakaṃ so dussīlo pāpapuggalo ghasati saṃkhādati vināsaṃ pāpeti. Kathaṃ? **Byaggho sañjīviko yathā**ti, yathā sañjīvena māṇavena mantaṃ parivattetvā matabyaggho sañjīviko jīvitasampadānena sampaggahito attano jīvitadāyakaṃ sañjīvameva jīvitā voropetvā tattheva pātesi, evaṃ aññopi yo asantapaggahaṃ karoti, so dussīlo taṃ attano sampaggāhakameva vināseti. Evaṃ asantasampaggāhakā vināsaṃ pāpuṇantīti.

Bodhisatto imāya gāthāya māṇavānaṃ dhammaṃ desetvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā matabyagghuṭṭhāpanako māṇavo ajātasattu ahosi, disāpāmokkho ācariyo pana ahameva ahosi’’nti.

Sañjīvajātakavaṇṇanā dasamā.

Kakaṇṭakavaggo pannarasamo.

Tassuddānaṃ –

Godhasiṅgālavirocaṃ, naṅguṭṭharādhakākañca;
Puppharattañca siṅgālaṃ, ekapaṇṇañca sañjīvaṃ.

Atha vagguddānaṃ –

Apaṇṇako sīlavaggo, kuruṅgo ca kulāvako;
Atthakāmo ca āsīso, itthīvaruṇapāyimhā.

Litto parosataṃ haṃci, kusanāḷā sampadāno;
Kakaṇṭako pannarasa, satapaṇṇāsa jātakāti.

Ekakanipātavaṇṇanā niṭṭhitā.

(Paṭhamo bhāgo niṭṭhito).

Namo tassa bhagavato arahato sammāsambuddhassa

Jātaka-aṭṭhakathā

(Dutiyo bhāgo)

2. Dukanipāto

1. Daḷhavaggo

[151] 1. Rājovādajātakavaṇṇanā

Daḷhaṃ daḷhassa khipatīti idaṃ satthā jetavane viharanto rājovādaṃ ārabbha kathesi. So **tesakuṇajātake** (jā. 2.17.1 ādayo) āvi bhavissati. Ekasmiṃ pana divase kosalarājā ekaṃ agatigataṃ dubbinicchayaṃ aḍḍaṃ vinicchinitvā bhuttapātarāso allahatthova alaṅkataratham abhiruyha satthu santikaṃ gantvā phullapadumasassirikesu pādesu nipatitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Atha naṃ satthā etadavoca – ‘‘handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā’’ti. ‘‘Bhante, ajja ekaṃ agatigataṃ dubbinicchayaṃ aḍḍaṃ vinicchinanto okāsaṃ alabhitvā idāni taṃ tīretvā bhuñjitvā allahatthova tumhākaṃ upaṭṭhānaṃ āgatomhī’’ti. Satthā ‘‘mahārāja, dhammena samena aḍḍavinicchayaṃ nāma kusalaṃ, saggamaggo esa. Anacchariyaṃ kho panetaṃ, yaṃ tumhe mādisassa sabbaññubuddhassa santikā ovādaṃ labhamānā dhammena samena aḍḍaṃ vinicchineyyātha. Etadeva acchariyaṃ, yaṃ pubbe rājāno asabbaññūnampi paṇḍitānaṃ vacanaṃ sutvā dhammena samena aḍḍaṃ vinicchinantā cattāri agatigamanāni vajjetvā dasa rājadhamme akopetvā dhammena rajjaṃ kāretvā saggapuraṃ pūrayamānā agamiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. Nāmaggahaṇadivase panassa ‘‘brahmadattakumāro’’tveva nāmaṃ akaṃsu. So anupubbena vayappatto soḷasavassakāle takkasilaṃ gantvā sabbasippesu nipphattiṃ patvā pitu accayena rajje patiṭṭhāya dhammena samena rajjaṃ kāresi, chandādivasena agantvā vinicchayaṃ anusāsi. Tasmiṃ evaṃ dhammena rajjaṃ kārente amaccāpi dhammeneva vohāraṃ vinicchiniṃsu. Vohāresu dhammena vinicchayamānesu kūṭaḍḍakārakā nāma nāhesuṃ, tesaṃ abhāvā aḍḍatthāya rājaṅgaṇe uparavo pacchijji. Amaccā divasampi vinicchayaṭṭhāne nisīditvā kañci vinicchayatthāya āgacchantaṃ adisvā uṭṭhāya pakkamanti, vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pāpuṇi.

Bodhisatto cintesi – ‘‘mayi dhammena rajjaṃ kārente vinicchayaṭṭhānaṃ āgacchantā nāma natthi, uparavo pacchijji, vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pattaṃ, idāni mayā attano aguṇaṃ pariyesituṃ vaṭṭati ‘ayaṃ nāma me aguṇo’ti sutvā taṃ pahāya guṇesuyeva vattissāmī’’ti. Tato paṭṭhāya ‘‘atthi nu kho me koci aguṇavādī’’ti pariggaṇhanto antovaḷañjakānaṃ antare kañci aguṇavādiṃ adisvā attano guṇakathameva sutvā ‘‘ete mayhaṃ bhayenāpi aguṇaṃ avatvā guṇameva vadeyyu’’nti bahivaḷañjanake pariggaṇhanto tatthāpi adisvā antonagare pariggaṇhi. Bahinagare catūsu dvāresu catugāmake pariggaṇhi. Tatthāpi kañci aguṇavādiṃ adisvā attano guṇakathameva sutvā ‘‘janapadaṃ pariggaṇhissāmī’’ti amacce rajjaṃ paṭicchāpetvā rathaṃ āruyha sārathimeva gahetvā aññātakavesena nagarā nikkhamitvā janapadaṃ pariggaṇhamāno yāva paccantabhūmiṃ gantvā kañci aguṇavādiṃ adisvā attano guṇakathameva sutvā paccantasīmato mahāmaggena nagarābhimukhoyeva nivatti.

Tasmiṃ pana kāle balliko nāma kosalarājāpi dhammena rajjaṃ kārento aguṇakathaṃ gavesanto hutvā antovaḷañjakādīsu aguṇavādiṃ adisvā attano guṇakathameva sutvā janapadaṃ pariggaṇhanto taṃ padesaṃ agamāsi. Te ubhopi ekasmiṃ ninnaṭṭhāne sakaṭamagge abhimukhā ahesuṃ, rathassa ukkamanaṭṭhānaṃ natthi. Atha ballikarañño sārathi bārāṇasirañño sārathiṃ ‘‘tava rathaṃ ukkamāpehī’’ti āha. Sopi ‘‘ambho sārathi, tava rathaṃ ukkamāpehi, imasmiṃ rathe bārāṇasirajjasāmiko brahmadattamahārājā nisinno''ti āha. Itaropi naṃ ''ambho sārathi, imasmiṃ rathe kosalarajjasāmiko ballikamahārājā nisinno, tava rathaṃ ukkamāpetvā amhākaṃ rañño rathassa okāsaṃ dehī''ti āha. Bārāṇasirañño sārathi ''ayampi kira rājāyeva, kiṃ nu kho kātabba''nti cintento ''attheso upāyo''ti vayaṃ pucchitvā ''daharassa rathaṃ ukkamāpetvā mahallakassa okāsaṃ dāpessāmī''ti sanniṭṭhānaṃ katvā taṃ sārathiṃ kosalarañño vayaṃ pucchitvā pariggaṇhanto ubhinnampi samānavayabhāvaṃ ñatvā rajjaparimāṇaṃ balaṃ dhanaṃ yasaṃ jātiṃ gottaṃ kulapadesanti sabbaṃ pucchitvā ''ubhopi tiyojanasatikassa rajjassa sāmino samānabaladhanayasajātigottakulapadesā''ti ñatvā ''sīlavantassa okāsaṃ dassāmī''ti cintetvā ''bho sārathi, tumhākaṃ rañño sīlācāro kīdiso''ti pucchi. So ''ayañca ayañca amhākaṃ rañño sīlācāro''ti attano rañño aguṇameva guṇato pakāsento paṭhamaṃ gāthamāha –

1. ''Daḷhaṃ daḷhassa khipati, balliko mudunā muduṃ;
Sādhumpi sādhunā jeti, asādhumpi asādhunā;
Etādiso ayaṃ rājā, maggā uyyāhi sārathī''ti.

Tattha **daḷhaṃ daḷhassa khipatī**ti yo daḷho hoti balavadaḷhena pahārena vā vacanena vā jinitabbo, tassa daḷhameva pahāraṃ vā vacanaṃ vā khipati. Evaṃ daḷhova hutvā taṃ jinātīti dasseti. **Balliko**ti tassa rañño nāmaṃ. **Mudunā mudu**nti mudupuggalaṃ sayampi mudu hutvā mudunāva upāyena jināti. **Sādhumpi sādhunā jetī**ti ye sādhū sappurisā, te sayampi sādhu hutvā sādhunāva upāyena jināti. **Asādhumpi asādhunā**ti ye pana asādhū, te sayampi asādhu hutvā asādhunāva upāyena jinātīti dasseti. **Etādiso ayaṃ rājā**ti ayaṃ amhākaṃ kosalarājā sīlācārena evarūpo. **Maggā uyyāhi sārathī**ti attano rathaṃ maggā ukkamāpetvā uyyāhi, uppathena yāhi, amhākaṃ rañño maggaṃ dehīti vadati.

Atha naṃ bārāṇasirañño sārathi ''ambho, kiṃ pana tayā attano rañño guṇakathā kathitā''ti vatvā ''āmā''ti vutte ''yadi pana ete guṇāti vadasi, aguṇā pana kīdisī''ti vatvā ''ete tāva aguṇā hontu, tumhākaṃ pana rañño kīdiso guṇo''ti vutte ''tena hi suṇāhī''ti dutiyaṃ gāthamāha –

2. ''Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenālikavādinaṃ;
Etādiso ayaṃ rājā, maggā uyyāhi sārathī''ti.

Tattha **etādiso**ti etehi ''akkodhena jine kodha''ntiādivasena vuttehi guṇehi samannāgato. Ayañhi kuddhaṃ puggalaṃ sayaṃ akkodho hutvā akkodhena jināti, asādhuṃ pana sayaṃ sādhu hutvā sādhunāva upāyena jināti, kadariyaṃ thaddhamacchariṃ sayaṃ dāyako hutvā dānena jināti. **Saccenālikavādina**nti musāvādiṃ sayaṃ saccavādī hutvā saccena jināti. **Maggā uyyāhi sārathī**ti, samma sārathi, maggato apagaccha. Evaṃvidhasīlācāraguṇayuttassa amhākaṃ rañño maggaṃ dehi, amhākaṃ rājā maggassa anucchavikoti.

Evaṃ vutte ballikarājā ca sārathi ca ubhopi rathā otaritvā asse mocetvā rathaṃ apanetvā bārāṇasirañño maggaṃ adaṃsu. Bārāṇasirājā ballikarañño ''raññā nāma idañcidañca kātuṃ vaṭṭatī''ti ovādaṃ datvā bārāṇasiṃ gantvā dānādīni puññāni katvā jīvitapariyosāne saggapuraṃ pūresi. Ballikarājāpi tassa ovādaṃ gahetvā janapadaṃ pariggahetvā attano aguṇavādiṃ adisvāva sakanagaraṃ gantvā dānādīni puññāni katvā jīvitapariyosāne saggapurameva pūresi.

Satthā kosalarājassa ovādatthāya imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā ballikarañño sārathi moggallāno ahosi, ballikarājā ānando, bārāṇasirañño sārathi sāriputto, bārāṇasirājā pana ahameva ahosi''nti.

Rājovādajātakavaṇṇanā paṭhamā.

## [152] 2. Siṅgālajātakavaṇṇanā

Asamekkhitakammantanti idaṃ satthā kūṭāgārasālāyaṃ viharanto vesālivāsikaṃ ekaṃ nhāpitaputtaṃ ārabbha kathesi. Tassa kira pitā rājūnaṃ rājorodhānaṃ rājakumārānaṃ rājakumārikānañca massukaraṇakesasaṇṭhapanaaṭṭhapadaṭṭhapanādīni sabbakiccāni karoti saddho pasanno tisaraṇagato samādinnapañcasīlo, antarantare satthu dhammaṃ suṇanto kālaṃ vītināmeti. So ekasmiṃ divase rājanivesane kammaṃ kātuṃ gacchanto attano puttaṃ gahetvā gato. So tattha ekaṃ devaccharāpaṭibhāgaṃ alaṅkatapaṭiyattaṃ licchavikumārikaṃ disvā kilesavasena paṭibaddhacitto hutvā pitarā saddhiṃ rājanivesanā nikkhamitvā ‘‘etaṃ kumārikaṃ labhamāno jīvissāmi, alabhamānassa me ettheva maraṇa’’nti āhārupacchedaṃ katvā mañcakaṃ parissajitvā nipajji.

Atha naṃ pitā upasaṅkamitvā ‘‘tāta, avatthumhi chandarāgaṃ mā kari, hīnajacco tvaṃ nhāpitaputto, licchavikumārikā khattiyadhītā jātisampannā, na sā tuyhaṃ anucchavikā, aññaṃ te jātigottehi sadisaṃ kumārikaṃ ānessāmī’’ti āha. So pitu kathaṃ na gaṇhi. Atha naṃ mātā bhātā bhaginī cūḷapitā cūḷamātāti sabbepi ñātakā ceva mittasuhajjā ca sannipatitvā saññāpentāpi saññāpetuṃ nāsakkhiṃsu. So tattheva sussitvā parisussitvā jīvitakkhayaṃ pāpuṇi. Athassa pitā sarīrakiccapetakiccāni katvā tanusoko ‘‘satthāraṃ vandissāmī’’ti bahuṃ gandhamālāvilepanaṃ gahetvā mahāvanaṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisinno ‘‘kiṃ nu kho, upāsaka, bahūni divasāni na dissasī’’ti vutte tamatthaṃ ārocesi. Satthā ‘‘na kho, upāsaka, idāneva tava putto avatthusmiṃ chandarāgaṃ uppādetvā vināsaṃ pāpuṇi, pubbepi pattoyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese sīhayoniyaṃ nibbatti. Tassa cha kaniṭṭhabhātaro ekā ca bhaginī ahosi, sabbepi kañcanaguhāyaṃ vasanti. Tassā pana guhāya avidūre rajatapabbate ekā phalikaguhā atthi, tattheko siṅgālo vasati. Aparabhāge sīhānaṃ mātāpitaro kālamakaṃsu. Te bhaginiṃ sīhapotikaṃ kañcanaguhāyaṃ ṭhapetvā gocarāya pakkamitvā maṃsaṃ āharitvā tassā denti. So siṅgālo taṃ sīhapotikaṃ disvā paṭibaddhacitto ahosi. Tassā pana mātāpitūnaṃ dharamānakāle okāsaṃ nālattha, so sattannampi tesaṃ gocarāya pakkantakāle phalikaguhāya otaritvā kañcanaguhāya dvāraṃ gantvā sīhapotikāya purato lokāmisapaṭisaṃyuttaṃ evarūpaṃ rahassakathaṃ kathesi – ‘‘sīhapotike, ahampi catuppado, tvampi catuppadā, tvaṃ me pajāpatī hohi, ahaṃ te pati bhavissāmi, te mayaṃ samaggā sammodamānā vasissāma, tvaṃ ito paṭṭhāya maṃ kilesavasena saṅgaṇhāhī’’ti. Sā tassa vacanaṃ sutvā cintesi – ‘‘ayaṃ siṅgālo catuppadānaṃ antare hīno paṭikuṭṭho caṇḍālasadiso, mayaṃ uttamarājakulasammatā, esa kho mayā saddhiṃ asabbhiṃ ananucchavikaṃ kathaṃ katheti, ahaṃ evarūpaṃ kathaṃ sutvā jīvitena kiṃ karissāmi, nāsāvātaṃ sannirujjhitvā marissāmī’’ti. Athassā etadahosi – ‘‘mayhaṃ evameva maraṇaṃ ayuttaṃ, bhātikā tāva me āgacchantu, tesaṃ kathetvā marissāmī’’ti. Siṅgālopi tassā santikā paṭivacanaṃ alabhitvā ‘‘idāni esā mayhaṃ kujjhatī’’ti domanassappatto phalikaguhāyaṃ pavisitvā nipajji.

Atheko sīhapotako mahiṃsavāraṇādīsu aññataraṃ vadhitvā maṃsaṃ khāditvā bhaginiyā bhāgaṃ āharitvā ‘‘amma, maṃsaṃ khādassū’’ti āha. ‘‘Bhātika, nāhaṃ maṃsaṃ khādāmi, marissāmī’’ti. ‘‘Kiṃ kāraṇā’’ti? Sā taṃ pavattiṃ ācikkhi. ‘‘Idāni kahaṃ so siṅgālo’’ti ca vutte phalikaguhāyaṃ nipannaṃ siṅgālaṃ ‘‘ākāse nipanno’’ti maññamānā ‘‘bhātika, kiṃ na passasi, eso rajatapabbate ākāse nipanno’’ti. Sīhapotako tassa phalikaguhāyaṃ nipannabhāvaṃ ajānanto ‘‘ākāse nipanno’’ti saññī hutvā ‘‘māressāmi na’’nti sīhavegena pakkhanditvā phalikaguhaṃ hadayeneva pahari. So hadayena phalitena tattheva jīvitakkhayaṃ patvā pabbatapāde pati. Athāparo āgacchi, sā tassapi tatheva kathesi. Sopi tatheva katvā jīvitakkhayaṃ patvā pabbatapāde pati.

Evaṃ chasupi bhātikesu matesu sabbapacchā bodhisatto āgacchi. Sā tassapi taṃ kāraṇaṃ ārocetvā ‘‘idāni so kuhi’’nti vutte ‘‘eso rajatapabbatamatthake ākāse nipanno’’ti āha. Bodhisatto cintesi – ‘‘siṅgālānaṃ ākāse patiṭṭhā nāma natthi, phalikaguhāyaṃ nipannako bhavissatī’’ti. So pabbatapādaṃ otaritvā cha bhātike mate disvā ‘‘ime attano bālatāya pariggaṇhanapaññāya abhāvena phalikaguhabhāvaṃ ajānitvā hadayena paharitvā matā bhavissanti, asamekkhitvā atituritaṃ karontānaṃ kammaṃ nāma evarūpaṃ hotī’’ti vatvā paṭhamaṃ gāthamāha –

3. ‘‘Asamekkhitakammantaṃ, turitābhinipātinaṃ;
Sāni kammāni tappenti, uṇhaṃvajjhohitaṃ mukhe’’ti.

Tattha **asamekkhitakammantaṃ, turitābhinipātina**nti yo puggalo yaṃ kammaṃ kattukāmo hoti, tattha dosaṃ asamekkhitvā anupadhāretvā turito hutvā vegeneva taṃ kammaṃ kātuṃ abhinipatati pakkhandati paṭipajjati, taṃ asamekkhitakammantaṃ turitābhinipātinaṃ evaṃ sāni kammāni tappenti, socenti kilamenti. Yathā kiṃ? **Uṇhaṃvajjhohitaṃ mukhe**ti, yathā bhuñjantena ‘‘idaṃ sītalaṃ idaṃ uṇha’’nti anupadhāretvā uṇhaṃ ajjhoharaṇīyaṃ mukhe ajjhoharitaṃ ṭhapitaṃ mukhampi kaṇṭhampi kucchimpi dahati soceti kilameti, evaṃ tathārūpaṃ puggalaṃ sāni kammāni tappenti.

Iti so sīho imaṃ gāthaṃ vatvā ‘‘mama bhātikā anupāyakusalatāya ‘siṅgālaṃ māressāmā’ti ativegena pakkhanditvā sayaṃ matā, ahaṃ pana evarūpaṃ akatvā siṅgālassa phalikaguhāyaṃ nipannasseva hadayaṃ phālessāmī’’ti siṅgālassa ārohanaorohanamaggaṃ sallakkhetvā tadabhimukho hutvā tikkhattuṃ sīhanādaṃ nadi, pathaviyā saddhiṃ ākāsaṃ ekaninnādaṃ ahosi. Siṅgālassa phalikaguhāyaṃ nipannasseva sītatasitassa hadayaṃ phali, so tattheva jīvitakkhayaṃ pāpuṇi.

Satthā ‘‘evaṃ so siṅgālo sīhanādaṃ sutvā jīvitakkhayaṃ patto’’ti vatvā abhisambuddho hutvā dutiyaṃ gāthamāha –

4. ‘‘Sīho ca sīhanādena, daddaraṃ abhinādayi;
Sutvā sīhassa nigghosaṃ, siṅgālo daddare vasaṃ;
Bhīto santāsamāpādi, hadayañcassa apphalī’’ti.

Tattha **sīho**ti cattāro sīhā – tiṇasīho, paṇḍusīho, kāḷasīho, surattahatthapādo kesarasīhoti. Tesu kesarasīho idha adhippeto. **Daddaraṃ abhinādayī**ti tena asanipātasaddasadisena bheravatarena sīhanādena taṃ rajatapabbataṃ abhinādayi ekaninnādaṃ akāsi. **Daddare vasa**nti phalikamissake rajatapabbate vasanto. **Bhīto santāsamāpādī**ti maraṇabhayena bhīto cittutrāsaṃ āpādi. **Hadayañcassa apphalī**ti tena cassa bhayena hadayaṃ phalīti.

Evaṃ sīho siṅgālaṃ jīvitakkhayaṃ pāpetvā bhātaro ekasmiṃ ṭhāne paṭicchādetvā tesaṃ matabhāvaṃ bhaginiyā ācikkhitvā taṃ samassāsetvā yāvajīvaṃ kañcanaguhāyaṃ vasitvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi. ‘‘Tadā siṅgālo nhāpitaputto ahosi, sīhapotikā licchavikumārikā, cha kaniṭṭhabhātaro aññatarattherā ahesuṃ, jeṭṭhabhātikasīho pana ahameva ahosi’’nti.

Siṅgālajātakavaṇṇanā dutiyā.

## [153] 3. Sūkarajātakavaṇṇanā

Catuppado ahaṃ, sammāti idaṃ satthā jetavane viharanto aññataraṃ mahallakattheraṃ ārabbha kathesi. Ekasmiñhi divase rattiṃ dhammassavane vattamāne satthari gandhakuṭidvāre ramaṇīye sopānaphalake ṭhatvā bhikkhusaṅghassa sugatovādaṃ datvā gandhakuṭiṃ paviṭṭhe dhammasenāpati satthāraṃ vanditvā attano pariveṇaṃ agamāsi. Mahāmoggallānopi pariveṇameva gantvā muhuttaṃ vissamitvā therassa santikaṃ āgantvā pañhaṃ pucchi, pucchitapucchitaṃ dhammasenāpati gaganatale puṇṇacandaṃ uṭṭhāpento viya vissajjetvā pākaṭamakāsi. Catassopi parisā dhammaṃ suṇamānā nisīdiṃsu. Tattheko mahallakatthero cintesi – ‘‘sacāhaṃ imissā parisāya majjhe sāriputtaṃ āluḷento pañhaṃ pucchissāmi, ayaṃ me parisā ‘bahussuto aya’nti ñatvā sakkārasammānaṃ karissatī’’ti parisantarā uṭṭhāya theraṃ upasaṅkamitvā ekamantaṃ ṭhatvā ‘‘āvuso sāriputta, mayampi taṃ ekaṃ pañhaṃ pucchāma, amhākampi okāsaṃ karohi, dehi me vinicchayaṃ āvedhikāya vā nivedhikāya vā niggahe vā paggahe vā visese vā paṭivisese vā’’ti āha. Thero taṃ oloketvā ‘‘ayaṃ mahallako icchācāre ṭhito tuccho na kiñci jānātī''ti tena saddhiṃ akathetvāva lajjamāno bījaniṃ ṭhapetvā āsanā otaritvā pariveṇaṃ pāvisi, moggallānattheropi attano pariveṇameva agamāsi.

Manussā uṭṭhāya ''gaṇhathetaṃ tucchamahallakaṃ, madhuradhammassavanaṃ no sotuṃ na adāsī''ti anubandhiṃsu. So palāyanto vihārapaccante bhinnapadarāya vaccakuṭiyā patitvā gūthamakkhito aṭṭhāsi. Manussā taṃ disvā vippaṭisārino hutvā satthu santikaṃ agamaṃsu. Satthā te disvā ''kiṃ upāsakā avelāya āgatatthā''ti pucchi, manussā tamatthaṃ ārocesuṃ. Satthā ''na kho upāsakā idānevesa mahallako uppilāvito hutvā attano balaṃ ajānitvā mahābalehi saddhiṃ payojetvā gūthamakkhito jāto, pubbepesa uppilāvito hutvā attano balaṃ ajānitvā mahābalehi saddhiṃ payojetvā gūthamakkhito ahosī''ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīho hutvā himavantapadese pabbataguhāya vāsaṃ kappesi. Tassā avidūre ekaṃ saraṃ nissāya bahū sūkarā nivāsaṃ kappesuṃ. Tameva saraṃ nissāya tāpasāpi paṇṇasālāsu vāsaṃ kappesuṃ. Athekadivasaṃ sīho mahiṃsavāraṇādīsu aññataraṃ vadhitvā yāvadatthaṃ maṃsaṃ khāditvā taṃ saraṃ otaritvā pānīyaṃ pivitvā uttari. Tasmiṃ khaṇe eko thūlasūkaro taṃ saraṃ nissāya gocaraṃ gaṇhāti. Sīho taṃ disvā ''aññaṃ ekadivasaṃ imaṃ khādissāmi, maṃ kho pana disvā puna na āgaccheyyā''ti tassa anāgamanabhayena sarato uttaritvā ekena passena gantuṃ ārabhi. Sūkaro oloketvā ''esa maṃ disvā mama bhayena upagantuṃ asakkonto bhayena palāyati, ajja mayā iminā sīhena saddhiṃ payojetuṃ vaṭṭatī''ti sīsaṃ ukkhipitvā taṃ yuddhatthāya avhayanto paṭhamaṃ gāthamāha –

5. ''Catuppado ahaṃ samma, tvampi samma catuppado;
Ehi samma nivattassu, kiṃ nu bhīto palāyasī''ti.

Sīho tassa kathaṃ sutvā ''samma sūkara, ajja amhākaṃ tayā saddhiṃ saṅgāmo natthi, ito pana sattame divase imasmiṃyeva ṭhāne saṅgāmo hotū''ti vatvā pakkāmi. Sūkaro ''sīhena saddhiṃ saṅgāmessāmī''ti haṭṭhapahaṭṭho taṃ pavattiṃ ñātakānaṃ ārocesi. Te tassa kathaṃ sutvā bhītatasitā ''idāni tvaṃ sabbepi amhe nāsessasi, attano balaṃ ajānitvā sīhena saddhiṃ saṅgāmaṃ kattukāmoti, sīho āgantvā sabbepi amhe jīvitakkhayaṃ pāpessati, sāhasikakammaṃ mā karī''ti āhaṃsu. Sopi bhītatasito ''idāni kiṃ karomī''ti pucchi. Sūkarā ''samma, tvaṃ etesaṃ tāpasānaṃ uccārabhūmiṃ gantvā pūtigūthe satta divasāni sarīraṃ parivaṭṭetvā sukkhāpetvā sattame divase sarīraṃ ussāvabindūhi temetvā sīhassa āgamanato purimataraṃ gantvā vātayogaṃ ñatvā uparivāte tiṭṭha, sucijātiko sīho tava sarīragandhaṃ ghāyitvā tuyhaṃ jayaṃ datvā gamissatī''ti āhaṃsu. So tathā katvā sattame divase tattha aṭṭhāsi. Sīho tassa sarīragandhaṃ ghāyitvā gūthamakkhitabhāvaṃ ñatvā ''samma sūkara, sundaro te leso cintito, sace tvaṃ gūthamakkhito nābhavissa, idheva taṃ jīvitakkhayaṃ apāpessaṃ, idāni pana te sarīraṃ neva mukhena ḍaṃsituṃ, na pādena paharituṃ sakkā, jayaṃ te dammī''ti vatvā dutiyaṃ gāthamāha –

6. ''Asuci pūtilomosi, duggandho vāsi sūkara;
Sace yujjitukāmosi, jayaṃ samma dadāmi te''ti.

Tattha **pūtilomo**ti mīḷhamakkhitattā duggandhalomo. **Duggandho vāsī**ti aniṭṭhajegucchapaṭikūlagandho hutvā vāyasi. **Jayaṃ, samma, dadāmi te**ti ''tuyhaṃ jayaṃ demi, ahaṃ parājito, gaccha tva''nti vatvā sīho tatova nivattitvā gocaraṃ gahetvā sare pānīyaṃ pivitvā pabbataguhameva gato. Sūkaropi ''sīho me jito''ti ñātakānaṃ ārocesi. Te bhītatasitā ''puna ekadivasaṃ āgacchanto sīho sabbeva amhe jīvitakkhayaṃ pāpessatī''ti palāyitvā aññattha agamaṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā sūkaro mahallako ahosi, sīho pana ahameva ahosi''nti.

Sūkarajātakavaṇṇanā tatiyā.

## [154] 4. Uragajātakavaṇṇanā

Idhūragānaṃ pavaro paviṭṭhoti idaṃ satthā jetavane viharanto seṇibhaṇḍanaṃ ārabbha kathesi. Kosalarañño kira sevakā seṇipamukhā dve mahāmattā aññamaññaṃ diṭṭhaṭṭhāne kalahaṃ karonti, tesaṃ veribhāvo sakalanagare pākaṭo jāto. Te neva rājā, na ñātimittā samagge kātuṃ sakkhiṃsu. Athekadivasaṃ satthā paccūsasamaye bodhaneyyabandhave olokento tesaṃ ubhinnampi sotāpattimaggassa upanissayaṃ disvā punadivase ekakova sāvatthiyaṃ piṇḍāya pavisitvā tesu ekassa gehadvāre aṭṭhāsi. So nikkhamitvā pattaṃ gahetvā satthāraṃ antonivesanaṃ pavesetvā āsanaṃ paññapetvā nisīdāpesi. Satthā nisīditvā tassa mettābhāvanāya ānisaṃsaṃ kathetvā kallacittataṃ ñatvā saccāni pakāsesi, so saccapariyosāne sotāpattiphale patiṭṭhahi.

Satthā tassa sotāpannabhāvaṃ ñatvā tameva pattaṃ gāhāpetvā uṭṭhāya itarassa gehadvāraṃ agamāsi. Sopi nikkhamitvā satthāraṃ vanditvā ‘‘pavisatha, bhante’’ti gharaṃ pavesetvā nisīdāpesi. Itaropi pattaṃ gahetvā satthārā saddhiṃyeva pāvisi. Satthā tassa ekādasa mettānisaṃse vaṇṇetvā kallacittataṃ ñatvā saccāni pakāsesi, saccapariyosāne sopi sotāpattiphale patiṭṭhahi. Iti te ubhopi sotāpannā hutvā aññamaññaṃ accayaṃ dassetvā khamāpetvā samaggā sammodamānā ekajjhāsayā ahesuṃ. Taṃ divasaññeva ca bhagavato sammukhāva ekato bhuñjiṃsu. Satthā bhattakiccaṃ niṭṭhāpetvā vihāraṃ agamāsi. Te bahūni mālāgandhavilepanāni ceva sappimadhuphāṇitādīni ca ādāya satthārā saddhiṃyeva nikkhamiṃsu. Satthā bhikkhusaṅghena vatte dassite sugatovādaṃ datvā gandhakuṭiṃ pāvisi.

Bhikkhū sāyanhasamaye dhammasabhāyaṃ satthu guṇakathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā adantadamako, ye nāma dve mahāmatte ciraṃ vāyamamānopi neva rājā samagge kātuṃ sakkhi, na ñātimittādayo sakkhiṃsu, te ekadivaseneva tathāgatena damitā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idānevāhaṃ ime dve jane samagge akāsiṃ, pubbepete mayā samaggā katāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiyaṃ ussave ghosite mahāsamajjaṃ ahosi. Bahū manussā ceva devanāgasupaṇṇādayo ca samajjadassanatthaṃ sannipatiṃsu. Tatrekasmiṃ ṭhāne eko nāgo ca supaṇṇo ca samajjaṃ passamānā ekato aṭṭhaṃsu. Nāgo supaṇṇassa supaṇṇabhāvaṃ ajānanto aṃse hatthaṃ ṭhapesi. Supaṇṇo ‘‘kena me aṃse hattho ṭhapito’’ti nivattitvā olokento nāgaṃ sañjāni. Nāgopi olokento supaṇṇaṃ sañjānitvā maraṇabhayatajjito nagarā nikkhamitvā nadīpiṭṭhena palāyi. Supaṇṇopi ‘‘taṃ gahessāmī’’ti anubandhi. Tasmiṃ samaye bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya vasamāno divā darathapaṭippassambhanatthaṃ udakasāṭikaṃ nivāsetvā vakkalaṃ bahi ṭhapetvā nadiṃ otaritvā nhāyati. Nāgo ‘‘imaṃ pabbajitaṃ nissāya jīvitaṃ labhissāmī’’ti pakativaṇṇaṃ vijahitvā maṇikkhandhavaṇṇaṃ māpetvā vakkalantaraṃ pāvisi. Supaṇṇo anubandhamāno taṃ tattha paviṭṭhaṃ disvā vakkale garubhāvena aggahetvā bodhisattaṃ āmantetvā ‘‘bhante, ahaṃ chāto, tumhākaṃ vakkalaṃ gaṇhatha, imaṃ nāgaṃ khādissāmī’’ti imamatthaṃ pakāsetuṃ paṭhamaṃ gāthamāha –

7. ‘‘Idhūragānaṃ pavaro paviṭṭho, selassa vaṇṇena pamokkhamicchaṃ;
Brahmañca vaṇṇaṃ apacāyamāno, bubhukkhito no vitarāmi bhottu’’nti.

Tattha **idhūragānaṃ pavaro paviṭṭho**ti imasmiṃ vakkale uragānaṃ pavaro nāgarājā paviṭṭho. **Selassa vaṇṇenā**ti maṇivaṇṇena, maṇikkhandho hutvā paviṭṭhoti attho. **Pamokkhamiccha**nti mama santikā mokkhaṃ icchamāno. **Brahmañca vaṇṇaṃ apacāyamāno**ti ahaṃ pana tumhākaṃ brahmavaṇṇaṃ seṭṭhavaṇṇaṃ pūjento garuṃ karonto. **Bubhukkhito no vitarāmi bhottu**nti etaṃ nāgaṃ vakkalantaraṃ paviṭṭhaṃ chātopi samāno bhakkhituṃ na sakkomīti.

Bodhisatto udake ṭhitoyeva supaṇṇarājassa thutiṃ katvā dutiyaṃ gāthamāha –

8. ‘‘So brahmagutto cirameva jīva, dibyā ca te pātubhavantu bhakkhā;
Yo brahmavaṇṇaṃ apacāyamāno, bubhukkhito no vitarāsi bhottu’’nti.

Tattha **so brahmagutto**ti so tvaṃ brahmagopito brahmarakkhito hutvā. **Dibyā ca te pātubhavantu bhakkhā**ti devatānaṃ paribhogārahā bhakkhā ca tava pātubhavantu, mā pāṇātipātaṃ katvā nāgamaṃsakhādako ahosi.

Iti bodhisatto udake ṭhitova anumodanaṃ katvā uttaritvā vakkalaṃ nivāsetvā te ubhopi gahetvā assamapadaṃ gantvā mettābhāvanāya vaṇṇaṃ kathetvā dvepi jane samagge akāsi. Te tato paṭṭhāya samaggā sammodamānā sukhaṃ vasiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā nāgo ca supaṇṇo ca ime dve mahāmattā ahesuṃ, tāpaso pana ahameva ahosi''nti.

Uragajātakavaṇṇanā catutthā.

## [155] 5. Bhaggajātakavaṇṇanā

Jīva vassasataṃ bhaggāti idaṃ satthā jetavanasamīpe pasenadikosalena raññā kārite rājakārāme viharanto attano khipitakaṃ ārabbha kathesi. Ekasmiñhi divase satthā rājakārāme catuparisamajjhe nisīditvā dhammaṃ desento khipi. Bhikkhū ''jīvatu, bhante bhagavā, jīvatu, sugato''ti uccāsaddaṃ mahāsaddaṃ akaṃsu, tena saddena dhammakathāya antarāyo ahosi. Atha kho bhagavā bhikkhū āmantesi – ''api nu kho, bhikkhave, khipite 'jīvā'ti vutto tappaccayā jīveyya vā mareyya vā''ti? ''No hetaṃ bhante''ti. ''Na, bhikkhave, khipite 'jīvā'ti vattabbo, yo vadeyya āpatti dukkaṭassā''ti (cūḷava. 288). Tena kho pana samayena manussā bhikkhūnaṃ khipite ''jīvatha, bhante''ti vadanti, bhikkhū kukkuccāyantā nālapanti. Manussā ujjhāyanti – ''kathañhi nāma samaṇā sakyaputtiyā 'jīvatha, bhante'ti vuccamānā nālapissantī''ti. Bhagavato etamatthaṃ ārocesuṃ. Gihī, bhikkhave, maṅgalikā, anujānāmi, bhikkhave, gihīnaṃ ''jīvatha, bhante''ti vuccamānena ''ciraṃ jīvā''ti vattunti. Bhikkhū bhagavantaṃ pucchiṃsu – ''bhante, jīvapaṭijīvaṃ nāma kadā uppanna''nti? Satthā ''bhikkhave, jīvapaṭijīvaṃ nāma porāṇakāle uppanna''nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe ekasmiṃ brāhmaṇakule nibbatti. Tassa pitā vohāraṃ katvā jīvikaṃ kappeti, so soḷasavassuddesikaṃ bodhisattaṃ maṇikabhaṇḍaṃ ukkhipāpetvā gāmanigamādīsu caranto bārāṇasiṃ patvā dovārikassa ghare bhattaṃ pacāpetvā bhuñjitvā nivāsaṭṭhānaṃ alabhanto ''avelāya āgatā āgantukā kattha vasantī''ti pucchi. Atha naṃ manussā ''bahinagare ekā sālā atthi, sā pana amanussapariggahitā. Sace icchatha, tattha vasathā''ti āhaṃsu. Bodhisatto ''etha, tāta, gacchāma, mā yakkhassa bhāyittha, ahaṃ taṃ dametvā tumhākaṃ pādesu pātessāmī''ti pitaraṃ gahetvā tattha gato. Athassa pitā phalake nipajji, sayaṃ pitu pāde sambāhanto nisīdi. Tattha adhivattho yakkho dvādasa vassāni vessavaṇaṃ upaṭṭhahitvā taṃ sālaṃ labhanto ''imaṃ sālaṃ paviṭṭhamanussesu yo khipite 'jīvā'ti vadati, yo ca 'jīvā'ti vutte 'paṭijīvā'ti vadati, te jīvapaṭijīvabhāṇino ṭhapetvā avasese khādeyyāsī''ti labhi. So piṭṭhivaṃsathūṇāya vasati. So ''bodhisattassa pitaraṃ khipāpessāmī''ti attano ānubhāvena sukhumacuṇṇaṃ vissajjesi, cuṇṇo āgantvā tassa nāsapuṭe pāvisi. So phalake nipannakova khipi, bodhisatto na ''jīvā''ti āha. Yakkho taṃ khādituṃ thūṇāya otarati. Bodhisatto taṃ otarantaṃ disvā ''iminā me pitā khipāpito bhavissati, ayaṃ so khipite 'jīvā'ti avadantaṃ khādakayakkho bhavissatī''ti pitaraṃ ārabbha paṭhamaṃ gāthamāha –

9. ''Jīva vassasataṃ bhagga, aparāni ca vīsatiṃ;
Mā maṃ pisācā khādantu, jīva tvaṃ saradosata''nti.

Tattha **bhaggā**ti pitaraṃ nāmenālapati. **Aparāni ca vīsati**nti aparāni ca vīsati vassāni jīva. **Mā maṃ pisācā khādantū**ti maṃ pisācā mā khādantu. **Jīva tvaṃ saradosata**nti tvaṃ pana vīsuttaraṃ vassasataṃ jīvāti. Saradosatañhi gaṇiyamānaṃ vassasatameva hoti, taṃ purimehi vīsāya saddhiṃ vīsuttaraṃ idha adhippetaṃ.

Yakkho bodhisattassa vacanaṃ sutvā ''imaṃ tāva māṇavaṃ 'jīvā'ti vuttattā khādituṃ na sakkā, pitaraṃ panassa khādissāmī’’ti pitu santikaṃ agamāsi. So taṃ āgacchantaṃ disvā cintesi – ‘‘ayaṃ so ‘paṭijīvā’ti abhaṇantānaṃ khādakayakkho bhavissati, paṭijīvaṃ karissāmī’’ti. So puttaṃ ārabbha dutiyaṃ gāthamāha –

10. ‘‘Tvampi vassasataṃ jīvaṃ, aparāni ca vīsatiṃ;
Visaṃ pisācā khādantu, jīva tvaṃ saradosata’’nti.

Tattha **visaṃ pisācā khādantū**ti pisācā halāhalavisaṃ khādantu.

Yakkho tassa vacanaṃ sutvā ‘‘ubhopi me na sakkā khāditu’’nti paṭinivatti. Atha naṃ bodhisatto pucchi – ‘‘bho yakkha, kasmā tvaṃ imaṃ sālaṃ paviṭṭhamanusse khādasī’’ti? ‘‘Dvādasa vassāni vessavaṇaṃ upaṭṭhahitvā laddhattā’’ti. ‘‘Kiṃ pana sabbeva khādituṃ labhasī’’ti? ‘‘Jīvapaṭijīvabhāṇino ṭhapetvā avasese khādāmī’’ti. ‘‘Yakkha, tvaṃ pubbepi akusalaṃ katvā kakkhaḷo pharuso paravihiṃsako hutvā nibbatto, idānipi tādisaṃ kammaṃ katvā tamo tamaparāyaṇo bhavissati, tasmā ito paṭṭhāya pāṇātipātādīhi viramassū’’ti taṃ yakkhaṃ dametvā nirayabhayena tajjetvā pañcasu sīlesu patiṭṭhāpetvā yakkhaṃ pesanakārakaṃ viya akāsi.

Punadivase sañcarantā manussā yakkhaṃ disvā bodhisattena cassa damitabhāvaṃ ñatvā rañño ārocesuṃ – ‘‘deva, eko māṇavo taṃ yakkhaṃ dametvā pesanakārakaṃ viya katvā ṭhito’’ti. Rājā bodhisattaṃ pakkosāpetvā senāpatiṭṭhāne ṭhapesi, pitu cassa mahantaṃ yasaṃ adāsi. So yakkhaṃ balipaṭiggāhakaṃ katvā bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘jīvapaṭijīvaṃ nāma tasmiṃ kāle uppanna’’nti vatvā jātakaṃ samodhānesi – ‘‘tadā yakkho aṅgulimālo ahosi, rājā ānando, pitā kassapo, putto pana ahameva ahosi’’nti.

Bhaggajātakavaṇṇanā pañcamā.

## [156] 6. Alīnacittajātakavaṇṇanā

Alīnacittaṃ nissāyāti idaṃ satthā jetavane viharanto ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Vatthu ekādasanipāte **saṃvarajātake** (jā. 1.11.97 ādayo) āvibhavissati. So pana bhikkhu satthārā ‘‘saccaṃ kira tvaṃ, bhikkhu, vīriyaṃ ossajī’’ti vutte ‘‘saccaṃ, bhagavā’’ti āha. Atha naṃ satthā ‘‘nanu tvaṃ, bhikkhu, pubbe vīriyaṃ avissajjetvā maṃsapesisadisassa daharakumārassa dvādasayojanike bārāṇasinagare rajjaṃ gahetvā adāsi, idāni kasmā evarūpe sāsane pabbajitvā vīriyaṃ ossajasī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasito avidūre vaḍḍhakīgāmo ahosi, tattha pañcasatā vaḍḍhakī vasanti. Te nāvāya uparisotaṃ gantvā araññe gehasambhāradārūni koṭṭetvā tattheva ekabhūmikadvibhūmikādibhede gehasambhāre sajjetvā thambhato paṭṭhāya sabbadārūsu saññaṃ katvā nadītīraṃ netvā nāvaṃ āropetvā anusotena nagaraṃ āgantvā ye yādisāni gehāni ākaṅkhanti, tesaṃ tādisāni katvā kahāpaṇe gahetvā puna tattheva gantvā gehasambhāre āharanti. Evaṃ tesaṃ jīvikaṃ kappentānaṃ ekasmiṃ kāle khandhāvāraṃ bandhitvā dārūni koṭṭentānaṃ avidūre eko hatthī khadirakhāṇukaṃ akkami. Tassa so khāṇuko pādaṃ vijjhi, balavavedanā vattanti, pādo uddhumāyitvā pubbaṃ gaṇhi. So vedanāppatto tesaṃ dārukoṭṭanasaddaṃ sutvā ‘‘ime vaḍḍhakī nissāya mayhaṃ sotthi bhavissatī’’ti maññamāno tīhi pādehi tesaṃ santikaṃ gantvā avidūre nipajji, vaḍḍhakī taṃ uddhumātapādaṃ disvā upasaṅkamitvā pāde khāṇukaṃ disvā tikhiṇavāsiyā khāṇukassa samantato odhiṃ datvā rajjuyā bandhitvā ākaḍḍhantā khāṇuṃ nīharitvā pubbaṃ mocetvā uṇhodakena dhovitvā tadanurūpehi bhesajjehi makkhetvā nacirasseva vaṇaṃ phāsukaṃ kariṃsu.

Hatthī arogo hutvā cintesi – ‘‘mayā ime vaḍḍhakī nissāya jīvitaṃ laddhaṃ, idāni tesaṃ mayā upakāraṃ kātuṃ vaṭṭatī’’ti. So tato paṭṭhāya vaḍḍhakīhi saddhiṃ rukkhe nīharati, tacchentānaṃ parivattetvā deti, vāsiādīni upasaṃharati, soṇḍāya veṭhetvā kāḷasuttakoṭiyaṃ gaṇhāti. Vaḍḍhakīpissa bhojanavelāya ekekaṃ piṇḍaṃ dentā pañca piṇḍasatāni denti. Tassa pana hatthissa putto sabbaseto hatthājānīyapotako atthi, tenassa etadahosi – ‘‘ahaṃ etarahi mahallako. Idāni mayā imesaṃ vaḍḍhakīnaṃ kammakaraṇattāya puttaṃ datvā gantuṃ vaṭṭatī’’ti. So vaḍḍhakīnaṃ anācikkhitvāva araññaṃ pavisitvā puttaṃ ānetvā ‘‘ayaṃ hatthipotako mama putto, tumhehi mayhaṃ jīvitaṃ dinnaṃ, ahaṃ vo vejjavetanatthāya imaṃ dammi, ayaṃ tumhākaṃ ito paṭṭhāya kammāni karissatī’’ti vatvā ‘‘ito paṭṭhāya, puttaka, yaṃ mayā kattabbaṃ kammaṃ, taṃ tvaṃ karohī’’ti puttaṃ ovaditvā vaḍḍhakīnaṃ datvā sayaṃ araññaṃ pāvisi.

Tato paṭṭhāya hatthipotako vaḍḍhakīnaṃ vacanakaro ovādakkhamo hutvā sabbakiccāni karoti. Tepi taṃ pañcahi piṇḍasatehi posenti, so kammaṃ katvā nadiṃ otaritvā nhatvā kīḷitvā āgacchati, vaḍḍhakīdārakāpi taṃ soṇḍādīsu gahetvā udakepi thalepi tena saddhiṃ kīḷanti. Ājānīyā pana hatthinopi assāpi purisāpi udake uccāraṃ vā passāvaṃ vā na karonti, tasmā sopi udake uccārapassāvaṃ akatvā bahinadītīreyeva karoti. Athekasmiṃ divase uparinadiyā devo vassi, atha sukkhaṃ hatthilaṇḍaṃ udakena nadiṃ otaritvā gacchantaṃ bārāṇasīnagaratitthe ekasmiṃ gumbe laggetvā aṭṭhāsi. Atha rañño hatthigopakā ‘‘hatthī nhāpessāmā’’ti pañca hatthisatāni nayiṃsu. Ājānīyalaṇḍassa gandhaṃ ghāyitvā ekopi hatthī nadiṃ otarituṃ na ussahi. Sabbepi naṅguṭṭhaṃ ukkhipitvā palāyituṃ ārabhiṃsu, hatthigopakā hatthācariyānaṃ ārocesuṃ. Te ‘‘udake paripanthena bhavitabba’’nti udakaṃ sodhāpetvā tasmiṃ gumbe taṃ ājānīyalaṇḍaṃ disvā ‘‘idamettha kāraṇa’’nti ñatvā cāṭiṃ āharāpetvā udakassa pūretvā taṃ tattha madditvā hatthīnaṃ sarīre siñcāpesuṃ, sarīrāni sugandhāni ahesuṃ. Tasmiṃ kāle te nadiṃ otaritvā nhāyiṃsu.

Hatthācariyā rañño taṃ pavattiṃ ārocetvā ‘‘taṃ hatthājānīyaṃ pariyesitvā ānetuṃ vaṭṭati, devā’’ti āhaṃsu. Rājā nāvāsaṅghāṭehi nadiṃ pakkhanditvā uddhaṃgāmīhi nāvāsaṅghāṭehi vaḍḍhakīnaṃ vasanaṭṭhānaṃ sampāpuṇi. Hatthipotako nadiyaṃ kīḷanto bherisaddaṃ sutvā gantvā vaḍḍhakīnaṃ santike aṭṭhāsi. Vaḍḍhakī rañño paccuggamanaṃ katvā ‘‘deva, sace dārūhi attho, kiṃ kāraṇā āgatattha, kiṃ pesetvā āharāpetuṃ na vaṭṭatī’’ti āhaṃsu. ‘‘Nāhaṃ, bhaṇe, dārūnaṃ atthāya āgato, imassa pana hatthissa atthāya āgatomhī’’ti. ‘‘Gāhāpetvā gacchatha, devā’’ti. Hatthipotako gantuṃ na icchi. ‘‘Kiṃ kārāpeti, bhaṇe, hatthī’’ti? ‘‘Vaḍḍhakīnaṃ posāvanikaṃ āharāpeti, devā’’ti. ‘‘Sādhu, bhaṇe’’ti rājā hatthissa catunnaṃ pādānaṃ soṇḍāya naṅguṭṭhassa ca santike satasahassasatasahassakahāpaṇe ṭhapāpesi. Hatthī ettakenāpi agantvā sabbavaḍḍhakīnaṃ dussayugesu vaḍḍhakībhariyānaṃ nivāsanasāṭakesu dinnesu saddhiṃkīḷitānaṃ dārakānañca dārakaparihāre kate nivattitvā vaḍḍhakī ca itthiyo ca dārake ca oloketvā raññā saddhiṃ agamāsi.

Rājā taṃ ādāya nagaraṃ gantvā nagarañca hatthisālañca alaṅkārāpetvā hatthiṃ nagaraṃ padakkhiṇaṃ kāretvā hatthisālaṃ pavesetvā sabbālaṅkārehi alaṅkaritvā abhisekaṃ datvā opavayhaṃ katvā attano sahāyaṭṭhāne ṭhapetvā upaḍḍharajjaṃ hatthissa datvā attanā samānaparihāraṃ akāsi. Hatthissa āgatakālato paṭṭhāya rañño sakalajambudīpe rajjaṃ hatthagatameva ahosi. Evaṃ kāle gacchante bodhisatto tassa rañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi. Tassā gabbhaparipākakāle rājā kālamakāsi. Hatthī pana sace rañño kālakatabhāvaṃ jāneyya, tatthevassa hadayaṃ phaleyya, tasmā hatthiṃ rañño kālakatabhāvaṃ ajānāpetvāva upaṭṭhahiṃsu. Rañño pana kālakatabhāvaṃ sutvā ‘‘tucchaṃ kira rajja’’nti anantarasāmantakosalarājā mahatiyā senāya āgantvā nagaraṃ parivāresi. Nagaravāsino dvārāni pidahitvā kosalarañño sāsanaṃ pahiṇiṃsu – ‘‘amhākaṃ rañño aggamahesī paripuṇṇagabbhā ‘ito kira sattame divase puttaṃ vijāyissatī’ti aṅgavijjāpāṭhakā āhaṃsu. Sace sā puttaṃ vijāyissati, mayaṃ sattame divase yuddhaṃ dassāma, na rajjaṃ, ettakaṃ kālaṃ āgamethā’’ti. Rājā ‘‘sādhū’’ti sampaṭicchi.

Devī sattame divase puttaṃ vijāyi. Tassa nāmaggahaṇadivase pana mahājanassa alīnacittaṃ paggaṇhanto jātoti ‘‘alīnacittakumāro’’tvevassa nāmaṃ akaṃsu. Jātadivasatoyeva panassa paṭṭhāya nāgarā kosalaraññā saddhiṃ yujjhiṃsu. Ninnāyakattā saṅgāmassa mahantampi balaṃ yujjhamānaṃ thokaṃ thokaṃ osakkati. Amaccā deviyā tamatthaṃ ārocetvā ‘‘mayaṃ evaṃ osakkamāne bale parājayabhāvassa bhāyāma, amhākaṃ pana rañño kālakatabhāvaṃ, puttassa jātabhāvaṃ, kosalarañño āgantvā yujjhānabhāvañca rañño sahāyako maṅgalahatthī na jānāti, jānāpema na''nti pucchiṃsu. Sā ''sādhū''ti sampaṭicchitvā puttaṃ alaṅkaritvā dukūlacumbaṭake nipajjāpetvā pāsādā oruyha amaccagaṇaparivutā hatthisālaṃ gantvā bodhisattaṃ hatthissa pādamūle nipajjāpetvā ''sāmi, sahāyo te kālakato, mayaṃ tuyhaṃ hadayaphālanabhayena nārocayimha, ayaṃ te sahāyassa putto, kosalarājā āgantvā nagara ṃ parivāretvā tava puttena saddhiṃ yujjhati, balaṃ osakkati, tava puttaṃ tvaññeva vā mārehi, rajjaṃ vāssa gaṇhitvā dehī''ti āha.

Tasmiṃ kāle hatthī bodhisattaṃ soṇḍāya parāmasitvā ukkhipitvā kumbhe ṭhapetvā roditvā bodhisattaṃ otāretvā deviyā hatthe nipajjāpetvā ''kosalarājaṃ gaṇhissāmī''ti hatthisālato nikkhami. Athassa amaccā vammaṃ paṭimuñcitvā alaṅkaritvā nagaradvāraṃ avāpuritvā taṃ parivāretvā nikkhamiṃsu. Hatthī nagarā nikkhamitvā koñcanādaṃ katvā mahājanaṃ santāsetvā palāpetvā balakoṭṭhakaṃ bhinditvā kosalarājānaṃ cūḷāya gahetvā ānetvā bodhisattassa pādamūle nipajjāpetvā māraṇatthāyassa uṭṭhite vāretvā ''ito paṭṭhāya appamatto hohi, 'kumāro daharo'ti saññaṃ mā karī''ti ovaditvā uyyojesi. Tato paṭṭhāya sakalajambudīpe rajjaṃ bodhisattassa hatthagatameva jātaṃ, añño paṭisattu nāma uṭṭhahituṃ samattho nāhosi. Bodhisatto sattavassikakāle abhisekaṃ katvā alīnacittarājā nāma hutvā dhammena rajjaṃ kāretvā jīvitapariyosāne saggapuraṃ pūresi.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imaṃ gāthādvayamāha –

11. ''Alīnacittaṃ nissāya, pahaṭṭhā mahatī camū;
Kosalaṃ senāsantuṭṭhaṃ, jīvaggāhaṃ agāhayi.

12. ''Evaṃ nissayasampanno, bhikkhu āraddhavīriyo;
Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṃyojanakkhaya''nti.

Tattha **alīnacittaṃ nissāyā**ti alīnacittaṃ rājakumāraṃ nissāya. **Pahaṭṭhā mahatī camū**ti ''paveṇīrajjaṃ no diṭṭha''nti haṭṭhatuṭṭhā hutvā mahatī senā. **Kosalaṃ senāsantuṭṭha**nti kosalarājānaṃ sena rajjena asantuṭṭhaṃ pararajjalobhena āgataṃ. **Jīvaggāhaṃ agāhayī**ti amāretvāva sā camū taṃ rājānaṃ hatthinā jīvaggāhaṃ gaṇhāpesi. **Evaṃ nissayasampanno**ti yathā sā camū, evaṃ aññopi kulaputto nissayasampanno kalyāṇamittaṃ buddhaṃ vā buddhasāvakaṃ vā nissayaṃ labhitvā. **Bhikkhū**ti parisuddhādhivacanametaṃ. **Āraddhavīriyo**ti paggahitavīriyo catudosāpagatena vīriyena samannāgato. **Bhāvayaṃ kusalaṃ dhamma**nti kusalaṃ niravajjaṃ sattatiṃsabodhipakkhiyasaṅkhātaṃ dhammaṃ bhāvento. **Yogakkhemassa pattiyā**ti catūhi yogehi khemassa nibbānassa pāpuṇanatthāya taṃ dhammaṃ bhāvento. **Pāpuṇe anupubbena, sabbasaṃyojanakkhaya**nti evaṃ vipassanato paṭṭhāya imaṃ kusalaṃ dhammaṃ bhāvento so kalyāṇamittupanissayasampanno bhikkhu anupubbena vipassanāñāṇāni ca heṭṭhimamaggaphalāni ca pāpuṇanto pariyosāne dasannampi saṃyojanānaṃ khayante uppannattā sabbasaṃyojanakkhayasaṅkhātaṃ arahattaṃ pāpuṇāti. Yasmā vā nibbānaṃ āgamma sabbasaṃyojanāni khīyanti, tasmā tampi sabbasaṃyojanakkhayameva, evaṃ anupubbena nibbānasaṅkhātaṃ sabbasaṃyojanakkhayaṃ pāpuṇātīti attho.

Iti bhagavā amatamahānibbānena dhammadesanāya kūṭaṃ gahetvā uttaripi saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu arahatte patiṭṭhahi. ''Tadā mātā mahāmāyā, pitā suddhodanamahārājā ahosi, rajjaṃ gahetvā dinnahatthī ayaṃ ossaṭṭhavīriyo bhikkhu, hatthissa pitā sāriputto, sāmantakosalarājā moggallāno, alīnacittakumāro pana ahameva ahosi''nti.

Alīnacittajātakavaṇṇanā chaṭṭhā.

## [157] 7. Guṇajātakavaṇṇanā

Yena kāmaṃ paṇāmetīti idaṃ satthā jetavane viharanto ānandattherassa sāṭakasahassalābhaṃ ārabbha kathesi. Therassa kosalarañño antepure dhammavācanavatthu heṭṭhā **mahāsārajātake** (jā. 1.1.92) āgatameva. Iti there rañño antepure dhammaṃ vācente rañño sahassagghanikānaṃ sāṭakānaṃ sahassaṃ āhariyittha. Rājā tato pañca sāṭakasatāni pañcannaṃ devīsatānaṃ adāsi. Tā sabbāpi te sāṭake ṭhapetvā punadivase ānandattherassa datvā sayaṃ purāṇasāṭakeyeva pārupitvā rañño pātarāsaṭṭhānaṃ agamaṃsu.

Rājā ‘‘mayā tumhākaṃ sahassagghanikā sāṭakā dāpitā, kasmā tumhe te apārupitvāva āgatā’’ti pucchi. ‘‘Deva, amhehi te ānandattherassa dinnā’’ti. ‘‘Ānandattherena sabbe gahitā’’ti? ‘‘Āma, devā’’ti. ‘‘Sammāsambuddhena ticīvaraṃ anuññātaṃ, ānandatthero dussavaṇijjaṃ maññe karissati, atibahū tena sāṭakā gahitā’’ti therassa kujjhitvā bhuttapātarāso vihāraṃ gantvā therassa pariveṇaṃ pavisitvā theraṃ vanditvā nisinno pucchi – ‘‘api, bhante, amhākaṃ ghare itthiyo tumhākaṃ santike dhammaṃ uggaṇhanti vā suṇanti vā’’ti? ‘‘Āma, mahārāja, gahetabbayuttakaṃ gaṇhanti, sotabbayuttakaṃ suṇantī’’ti. ‘‘Kiṃ tā suṇantiyeva, udāhu tumhākaṃ nivāsanaṃ vā pārupanaṃ vā dadantī’’ti? ‘‘Tā ajja, mahārāja, sahassagghanikāni pañca sāṭakasatāni adaṃsū’’ti. ‘‘Tumhehi gahitāni tāni, bhante’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Nanu, bhante, satthārā ticīvarameva anuññāta’’nti? ‘‘Āma, mahārāja, bhagavatā ekassa bhikkhuno ticīvarameva paribhogasīsena anuññātaṃ, paṭiggahaṇaṃ pana avāritaṃ, tasmā mayāpi aññesaṃ jiṇṇacīvarikānaṃ dātuṃ te sāṭakā paṭiggahitā’’ti. ‘‘Te pana bhikkhū tumhākaṃ santikā sāṭake labhitvā porāṇacīvarāni kiṃ karissantī’’ti? ‘‘Porāṇasaṅghāṭiṃ uttarāsaṅgaṃ karissantī’’ti? ‘‘Porāṇauttarāsaṅgaṃ kiṃ karissantī’’ti? ‘‘Antaravāsakaṃ karissantī’’ti. ‘‘Porāṇaantaravāsakaṃ kiṃ karissantī’’ti? ‘‘Paccattharaṇaṃ karissantī’’ti. ‘‘Porāṇapaccattharaṇaṃ kiṃ karissantī’’ti? ‘‘Bhummattharaṇaṃ karissantī’’ti. ‘‘Porāṇabhummattharaṇaṃ kiṃ karissantī’’ti? ‘‘Pādapuñchanaṃ karissantī’’ti. ‘‘Porāṇapādapuñchanaṃ kiṃ karissantī’’ti? ‘‘Mahārāja, saddhādeyyaṃ nāma vinipātetuṃ na labbhati, tasmā porāṇapādapuñchanaṃ vāsiyā koṭṭetvā mattikāya makkhetvā senāsanesu mattikālepanaṃ karissantī’’ti. ‘‘Bhante, tumhākaṃ dinnaṃ yāva pādapuñchanāpi nassituṃ na labbhatī’’ti? ‘‘Āma, mahārāja, amhākaṃ dinnaṃ nassituṃ na labbhati, paribhogameva hotī’’ti.

Rājā tuṭṭho somanassappatto hutvā itarānipi gehe ṭhapitāni pañca sāṭakasatāni āharāpetvā therassa datvā anumodanaṃ sutvā theraṃ vanditvā padakkhiṇaṃ katvā pakkāmi. Thero paṭhamaladdhāni pañca sāṭakasatāni jiṇṇacīvarikānaṃ bhikkhūnaṃ adāsi. Therassa pana pañcamattāni saddhivihārikasatāni, tesu eko daharabhikkhu therassa bahūpakāro pariveṇaṃ sammajjati, pānīyaparibhojanīyaṃ upaṭṭhapeti, dantakaṭṭhaṃ mukhodakaṃ nhānodakaṃ deti, vaccakuṭijantāgharasenāsanāni paṭijaggati, hatthaparikammapādaparikammapiṭṭhiparikammādīni karoti. Thero pacchā laddhāni pañca sāṭakasatāni ‘‘ayaṃ me bahūpakāro’’ti yuttavasena sabbāni tasseva adāsi. Sopi sabbe te sāṭake bhājetvā attano samānupajjhāyānaṃ adāsi.

Evaṃ sabbepi te laddhasāṭakā bhikkhū sāṭake chinditvā rajitvā kaṇikārapupphavaṇṇāni kāsāyāni nivāsetvā ca pārupitvā ca satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā evamāhaṃsu – ‘‘bhante, sotāpannassa ariyasāvakassa mukholokanadānaṃ nāma atthī’’ti. ‘‘Na, bhikkhave, ariyasāvakānaṃ mukholokanadānaṃ nāma atthī’’ti. ‘‘Bhante, amhākaṃ upajjhāyena dhammabhaṇḍāgārikattherena sahassagghanikānaṃ sāṭakānaṃ pañca satāni ekasseva daharabhikkhuno dinnāni, so pana attanā laddhe bhājetvā amhākaṃ adāsī’’ti. ‘‘Na, bhikkhave, ānando mukholokanabhikkhaṃ deti, so panassa bhikkhu bahūpakāro, tasmā attano upakārassa upakāravasena guṇavasena yuttavasena ‘upakārassa nāma paccupakāro kātuṃ vaṭṭatī’ti kataññukatavedibhāvena adāsi. Porāṇakapaṇḍitāpi hi attano upakārānaññeva paccupakāraṃ kariṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīho hutvā pabbataguhāyaṃ vasati. So ekadivasaṃ guhāya nikkhamitvā pabbatapādaṃ olokesi, taṃ pana pabbatapādaṃ parikkhipitvā mahāsaro ahosi. Tassa ekasmiṃ unnataṭṭhāne uparithaddhakaddamapiṭṭhe mudūni haritatiṇāni jāyiṃsu. Sasakā ceva hariṇādayo ca sallahukamigā kaddamamatthake vicarantā tāni khādanti. Taṃ divasampi eko migo tāni khādanto vicarati. Sīho ‘‘taṃ migaṃ gaṇhissāmī’’ti pabbatamatthakā uppatitvā sīhavegena pakkhandi, migo maraṇabhayatajjito viravanto palāyi. Sīho vegaṃ sandhāretuṃ asakkonto kalalapiṭṭhe nipatitvā osīditvā uggantuṃ asakkonto cattāro pādā thambhā viya osīditvā sattāhaṃ nirāhāro aṭṭhāsi.

Atha naṃ eko siṅgālo gocarappasuto taṃ disvā bhayena palāyi. Sīho taṃ pakkositvā ‘‘bho siṅgāla, mā palāyi, ahaṃ kalale laggo, jīvitaṃ me dehī’’ti āha. Siṅgālo tassa santikaṃ gantvā ‘‘ahaṃ taṃ uddhareyyaṃ, uddhaṭo pana maṃ khādeyyāsīti bhāyāmī’’ti āha. ‘‘Mā bhāyi, nāhaṃ taṃ khādissāmi, mahantaṃ pana te guṇaṃ karissāmi, ekenupāyena maṃ uddharāhī’’ti. Siṅgālo tassa paṭiññaṃ gahetvā catunnaṃ pādānaṃ samantā kalale apanetvā catunnampi pādānaṃ catasso mātikā khaṇitvā udakābhimukhaṃ akāsi, udakaṃ pavisitvā kalalaṃ muduṃ akāsi. Tasmiṃ khaṇe siṅgālo sīhassa udarantaraṃ attano sīsaṃ pavesetvā ‘‘vāyāmaṃ karohi, sāmī’’ti uccāsaddaṃ karonto sīsena udaraṃ pahari. Sīho vegaṃ janetvā kalalā uggantvā pakkhanditvā thale aṭṭhāsi. So muhuttaṃ vissamitvā saraṃ oruyha kaddamaṃ dhovitvā nhāyitvā darathaṃ paṭippassambhetvā ekaṃ mahiṃsaṃ vadhitvā dāṭhāhi ovijjhitvā maṃsaṃ ubbattetvā ‘‘khāda, sammā’’ti siṅgālassa purato ṭhapetvā tena khādite pacchā attanā khādi. Puna siṅgālo ekaṃ maṃsapesiṃ ḍaṃsitvā gaṇhi. ‘‘Idaṃ kimatthāya, sammā’’ti ca vutte ‘‘tumhākaṃ dāsī atthi, tassā bhāgo bhavissatī’’ti āha. Sīho ‘‘gaṇhāhī’’ti vatvā sayampi sīhiyā atthāya maṃsaṃ gaṇhitvā ‘‘ehi, samma, amhākaṃ pabbatamuddhani ṭhatvā sakhiyā vasanaṭṭhānaṃ gamissāmā’’ti vatvā tattha gantvā maṃsaṃ khādāpetvā siṅgālañca siṅgāliñca assāsetvā ‘‘ito paṭṭhāya idāni ahaṃ tumhe paṭijaggissāmī’’ti attano vasanaṭṭhānaṃ netvā guhāya dvāre aññissā guhāya vasāpesi. Te tato paṭṭhāya gocarāya gacchantā sīhiñca siṅgāliñca ṭhapetvā siṅgālena saddhiṃ gantvā nānāmige vadhitvā ubhopi tattheva maṃsaṃ khāditvā itarāsampi dvinnaṃ āharitvā denti.

Evaṃ kāle gacchante sīhī dve putte vijāyi, siṅgālīpi dve putte vijāyi. Te sabbepi samaggavāsaṃ vasiṃsu. Athekadivasaṃ sīhiyā etadahosi – ‘‘ayaṃ sīho siṅgālañca siṅgāliñca siṅgālapotake ca ativiya piyāyati, nūnamassa siṅgāliyā saddhiṃ santhavo atthi, tasmā evaṃ sinehaṃ karoti, yaṃnūnāhaṃ imaṃ pīḷetvā tajjetvā ito palāpeyya’’nti. Sā sīhassa siṅgālaṃ gahetvā gocarāya gatakāle siṅgāliṃ pīḷesi tajjesi ‘‘kiṃkāraṇā imasmiṃ ṭhāne vasati, na palāyasī’’ti? Puttāpissā siṅgāliputte tatheva tajjayiṃsu. Siṅgālī tamatthaṃ siṅgālassa kathetvā ‘‘sīhassa vacanena etāya evaṃ katabhāvampi na jānāma, ciraṃ vasimhā, nāsāpeyyāpi no, amhākaṃ vasanaṭṭhānameva gacchāmā’’ti āha. Siṅgālo tassā vacanaṃ sutvā sīhaṃ upasaṅkamitvā āha – ‘‘sāmi, ciraṃ amhehi tumhākaṃ santike nivutthaṃ, aticiraṃ vasantā nāma appiyā honti, amhākaṃ gocarāya pakkantakāle sīhī siṅgāliṃ viheṭheti ‘imasmiṃ ṭhāne kasmā vasatha, palāyathā’ti tajjeti, sīhapotakāpi siṅgālapotake tajjenti. Yo nāma yassa attano santike vāsaṃ na roceti, tena so ‘yāhī’ti nīharitabbova, viheṭhanaṃ nāma kimatthiya’’nti vatvā paṭhamaṃ gāthamāha –

13. ‘‘Yena kāmaṃ paṇāmeti, dhammo balavataṃ migī;
Unnadantī vijānāhi, jātaṃ saraṇato bhaya’’nti.

Tattha **yena kāmaṃ paṇāmeti, dhammo balavata**nti balavā nāma issaro attano sevakaṃ yena disābhāgena icchati, tena disābhāgena so paṇāmeti nīharati. Esa dhammo balavataṃ ayaṃ issarānaṃ sabhāvo paveṇidhammova, tasmā sace amhākaṃ vāsaṃ na rocetha, ujukameva no nīharatha, viheṭhanena ko atthoti dīpento evamāha. **Migī**ti sīhaṃ ālapati. So hi migarājatāya migā assa atthīti migī. **Unnadantī**tipi tameva ālapati. So hi unnatānaṃ dantānaṃ atthitāya unnatā dantā assa atthīti unnadantī. ‘‘Unnatadantī’’tipi pāṭhoyeva. **Vijānāhī**ti ‘‘esa issarānaṃ dhammo’’ti evaṃ jānāhi. **Jātaṃ saraṇato bhaya**nti amhākaṃ tumhe patiṭṭhānaṭṭhena saraṇaṃ, tumhākaññeva santikā bhayaṃ jātaṃ, tasmā attano vasanaṭṭhānameva gamissāmāti dīpeti.

Aparo nayo – tava **migī sīhī unnadantī**mama puttadāraṃ tajjentī **yena kāmaṃ paṇāmeti,** yena yenākārena icchati, tena paṇāmeti pavattati, viheṭhetipi palāpetipi, evaṃ tvaṃ vijānāhi, tattha kiṃ sakkā amhehi kātuṃ. **Dhammo balavataṃ** esa balavantānaṃ sabhāvo, idāni mayaṃ gamissāma. Kasmā? **Jātaṃ saraṇato bhaya**nti.

Tassa vacanaṃ sutvā sīho sīhiṃ āha – ‘‘bhadde, asukasmiṃ nāma kāle mama gocaratthāya gantvā sattame divase iminā siṅgālena imāya ca siṅgāliyā saddhiṃ āgatabhāvaṃ sarasī''ti. ''Āma, sarāmī''ti. ''Jānāsi pana mayhaṃ sattāhaṃ anāgamanassa kāraṇa''nti? ''Na jānāmi, sāmī''ti. ''Bhadde, ahaṃ 'ekaṃ migaṃ gaṇhissāmī'ti virajjhitvā kalale laggo, tato nikkhamituṃ asakkonto sattāhaṃ nirāhāro aṭṭhāsiṃ, svāhaṃ imaṃ siṅgālaṃ nissāya jīvitaṃ labhiṃ, ayaṃ me jīvitadāyako sahāyo. Mittadhamme ṭhātuṃ samattho hi mitto dubbalo nāma natthi, ito paṭṭhāya mayhaṃ sahāyassa ca sahāyikāya ca puttakānañca evarūpaṃ avamānaṃ mā akāsī''ti vatvā sīho dutiyaṃ gāthamāha –

14. ''Api cepi dubbalo mitto, mittadhammesu tiṭṭhati;
So ñātako ca bandhu ca, so mitto so ca me sakhā;
Dāṭhini mātimaññittho, siṅgālo mama pāṇado''ti.

Tattha **api cepī**ti eko **api**saddo anuggahattho, eko sambhāvanattho. Tatrāyaṃ yojanā – **dubbalopi ce mitto mittadhammesu api tiṭṭhati,** sace ṭhātuṃ sakkoti, **so ñātako ca bandhu ca, so** mettacittatāya **mitto, so ca me** sahāyaṭṭhena **sakhā. Dāṭhini mātimaññittho**ti, bhadde, dāṭhāsampanne sīhi mā mayhaṃ sahāyaṃ vā sahāyiṃ vā atimaññi, ayañhi **siṅgālo mama pāṇado**ti.

Sā tassa vacanaṃ sutvā siṅgāliṃ khamāpetvā tato paṭṭhāya saputtāya tāya saddhiṃ samaggavāsaṃ vasi. Sīhapotakāpi siṅgālapotakehi saddhiṃ kīḷamānā sammodamānā mātāpitūnaṃ atikkantakālepi mittabhāvaṃ abhinditvā sammodamānā vasiṃsu. Tesaṃ kira sattakulaparivaṭṭe abhijjamānā metti agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahanto ahesuṃ. ''Tadā siṅgālo ānando ahosi, sīho pana ahameva ahosi''nti.

Guṇajātakavaṇṇanā sattamā.

## [158] 8. Suhanujātakavaṇṇanā

Nayidaṃ visamasīlenāti idaṃ satthā jetavane viharanto dve caṇḍabhikkhū ārabbha kathesi. Tasmiñhi samaye jetavanepi eko bhikkhu caṇḍo ahosi pharuso sāhasiko janapadepi. Athekadivasaṃ jānapado bhikkhu kenacideva karaṇīyena jetavanaṃ agamāsi, sāmaṇerā ceva daharabhikkhū ca tassa caṇḍabhāvaṃ jānanti. ''Tesaṃ dvinnaṃ caṇḍānaṃ kalahaṃ passissāmā''ti kutūhalena taṃ bhikkhuṃ jetavanavāsikassa pariveṇaṃ pahiṇiṃsu. Te ubhopi caṇḍā aññamaññaṃ disvāva piyasaṃvāsaṃ saṃsandiṃsu samiṃsu, hatthapādapiṭṭhisambāhanādīni akaṃsu. Dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ''āvuso, caṇḍā bhikkhū aññesaṃ upari caṇḍā pharusā sāhasikā, aññamaññaṃ pana ubhopi samaggā sammodamānā piyasaṃvāsā jātā''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepete aññesaṃ caṇḍā pharusā sāhasikā, aññamaññaṃ pana samaggā sammodamānā piyasaṃvāsā ca ahesu''nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa sabbatthasādhako atthadhammānusāsako amacco ahosi. So pana rājā thokaṃ dhanalobhapakatiko, tassa mahāsoṇo nāma kūṭaasso atthi. Atha uttarāpathakā assavāṇijā pañca assasatāni ānesuṃ, assānaṃ āgatabhāvaṃ rañño ārocesuṃ. Tato pubbe pana bodhisatto asse agghāpetvā mūlaṃ aparihāpetvā dāpesi. Rājā taṃ parihāyamāno aññaṃ amaccaṃ pakkosāpetvā ''tāta, asse agghāpehi, agghāpento ca paṭhamaṃ mahāsoṇaṃ yathā tesaṃ assānaṃ antaraṃ pavisati, tathā vissajjetvā asse ḍaṃsāpetvā vaṇite kārāpetvā dubbalakāle mūlaṃ hāpetvā asse agghāpeyyāsī''ti āha. So ''sādhū''ti sampaṭicchitvā tathā akāsi.

Assavāṇijā anattamanā hutvā tena katakiriyaṃ bodhisattassa ārocesuṃ. Bodhisatto ''kiṃ pana tumhākaṃ nagare kūṭaasso natthī''ti pucchi. ''Atthi sāmi, suhanu nāma kūṭaasso caṇḍo pharuso''ti. ''Tena hi puna āgacchantā taṃ assaṃ āneyyāthā''ti. Te ''sādhū''ti paṭissuṇitvā puna āgacchantā taṃ kūṭassaṃ gāhāpetvā āgacchiṃsu. Rājā ‘‘assavāṇijā āgatā’’ti sutvā sīhapañjaraṃ ugghāṭetvā asse oloketvā mahāsoṇaṃ vissajjāpesi. Assavāṇijāpi mahāsoṇaṃ āgacchantaṃ disvā suhanuṃ vissajjāpesuṃ. Te aññamaññaṃ patvā sarīrāni lehantā sammodamānā aṭṭhaṃsu. Rājā bodhisattaṃ pucchi – ‘‘passasi ime dve kūṭassā aññesaṃ caṇḍā pharusā sāhasikā, aññe asse ḍaṃsitvā gelaññaṃ pāpenti, idāni aññamaññaṃ pana sarīraṃ lehantā sammodamānā aṭṭhaṃsu, kiṃ nāmeta’’nti? Bodhisatto ‘‘nayime, mahārāja, visamasīlā, samasīlā samadhātukā ca ete’’ti vatvā imaṃ gāthādvayamāha –

15. ‘‘Nayidaṃ visamasīlena, soṇena suhanū saha;
Suhanūpi tādisoyeva, yo soṇassa sagocaro.

16. ‘‘Pakkhandinā pagabbhena, niccaṃ sandānakhādinā;
Sameti pāpaṃ pāpena, sameti asatā asa’’nti.

Tattha **nayidaṃ visamasīlena, soṇena suhanū sahā**ti yaṃ idaṃ suhanu kūṭasso soṇena saddhiṃ pemaṃ karoti, idaṃ na attano visamasīlena, atha kho attano samasīleneva saddhiṃ karoti. Ubhopi hete attano anācāratāya dussīlatāya samasīlā samadhātukā. **Suhanūpi tādisoyeva, yo soṇassa sagocaro**ti yādiso soṇo, suhanupi tādisoyeva, yo soṇassa sagocaro yaṃgocaro soṇo, sopi taṃgocaroyeva. Yatheva hi soṇo assagocaro asse ḍaṃsentova carati, tathā suhanupi. Iminā nesaṃ samānagocarataṃ dasseti.

Te pana ācāragocare ekato katvā dassetuṃ **‘‘pakkhandinā’’**tiādi vuttaṃ. Tattha **pakkhandinā**ti assānaṃ upari pakkhandanasīlena pakkhandanagocarena. **Pagabbhenā**ti kāyapāgabbhiyādisamannāgatena dussīlena. **Niccaṃ sandānakhādinā**ti sadā attano bandhanayottaṃ khādanasīlena khādanagocarena ca. **Sameti pāpaṃ pāpenā**ti etesu aññatarena pāpena saddhiṃ aññatarassa pāpaṃ dussīlyaṃ sameti. **Asatā asa**nti etesu aññatarena asatā anācāragocarasampannena saha itarassa asaṃ asādhukammaṃ sameti, gūthādīni viya gūthādīhi ekato saṃsandati sadisaṃ nibbisesameva hotīti.

Evaṃ vatvā ca pana bodhisatto ‘‘mahārāja, raññā nāma atiluddhena na bhavitabbaṃ, parassa santakaṃ nāma nāsetuṃ na vaṭṭatī’’ti rājānaṃ ovaditvā asse agghāpetvā bhūtameva mūlaṃ dāpesi. Assavāṇijā yathāsabhāvameva mūlaṃ labhitvā haṭṭhatuṭṭhā agamaṃsu. Rājāpi bodhisattassa ovāde ṭhatvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dve assā ime dve duṭṭhabhikkhū ahesuṃ, rājā ānando, paṇḍitāmacco pana ahameva ahosi’’nti.

Suhanujātakavaṇṇanā aṭṭhamā.

## [159] 9. Morajātakavaṇṇanā

Udetayaṃ cakkhumā ekarājāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So hi bhikkhu bhikkhūhi satthu santikaṃ nīto ‘‘saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhito’’ti vutte ‘‘saccaṃ, bhante’’ti vatvā ‘‘kiṃ disvā’’ti vutte ‘‘ekaṃ alaṅkatapaṭiyattasarīraṃ mātugāmaṃ oloketvā’’ti āha. Atha naṃ satthā ‘‘bhikkhu mātugāmo nāma kasmā tumhādisānaṃ cittaṃ nāluḷessati, porāṇakapaṇḍitānampi hi mātugāmassa saddaṃ sutvā satta vassasatāni asamudāciṇṇakilesā okāsaṃ labhitvā khaṇeneva samudācariṃsu. Visuddhāpi sattā saṃkilissanti, uttamayasasamaṅginopi āyasakyaṃ pāpuṇanti, pageva aparisuddhā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto morayoniyaṃ paṭisandhiṃ gahetvā aṇḍakālepi kaṇikāramakuḷavaṇṇaaṇḍakoso hutvā aṇḍaṃ bhinditvā nikkhanto suvaṇṇavaṇṇo ahosi dassanīyo pāsādiko pakkhānaṃ antare surattarājivirājito, so attano jīvitaṃ rakkhanto tisso pabbatarājiyo atikkamma catutthāya pabbatarājiyā ekasmiṃ daṇḍakahiraññapabbatatale vāsaṃ kappesi. So pabhātāya rattiyā pabbatamatthake nisinno sūriyaṃ uggacchantaṃ oloketvā attano gocarabhūmiyaṃ rakkhāvaraṇatthāya brahmamantaṃ bandhanto **‘‘udetaya’’**ntiādimāha.

17. ‘‘Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu divasa’’nti.

Tattha **udetī**ti pācīnalokadhātuto uggacchati. **Cakkhumā**ti sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā cakkhupaṭilābhakaraṇena yaṃ tena tesaṃ dinnaṃ cakkhu, tena cakkhunā cakkhumā. **Ekarājā**ti sakalacakkavāḷe ālokakarānaṃ antare seṭṭhavisiṭṭhaṭṭhena ekarājā. **Harissavaṇṇo**ti harisamānavaṇṇo, suvaṇṇavaṇṇoti attho. **Pathavippabhāso**ti pathaviyā pabhāso. **Taṃ taṃ namassāmī**ti tasmā taṃ evarūpaṃ bhavantaṃ namassāmi vandāmi. **Tayājja guttā viharemu divasa**nti tayā ajja rakkhitā gopitā hutvā imaṃ divasaṃ catuiriyāpathavihārena sukhaṃ vihareyyāma.

Evaṃ bodhisatto imāya gāthāya sūriyaṃ namassitvā dutiyagāthāya atīte parinibbute buddhe ceva buddhaguṇe ca namassati.

‘‘Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā, moro carati esanā’’ti.

Tattha **ye brāhmaṇā**ti ye bāhitapāpā visuddhibrāhmaṇā. **Vedagū**ti vedānaṃ pāraṃ gatātipi vedagū, vedehi pāraṃ gatātipi vedagū. Idha pana sabbe saṅkhatāsaṅkhatadhamme vidite pākaṭe katvā gatāti vedagū. Tenevāha ‘‘sabbadhamme’’ti. Sabbe khandhāyatanadhātudhamme salakkhaṇasāmaññalakkhaṇavasena attano ñāṇassa vidite pākaṭe katvā gatā, tiṇṇaṃ mārānaṃ matthakaṃ madditvā dasasahassilokadhātuṃ unnādetvā bodhitale sammāsambodhiṃ patvā saṃsāraṃ vā atikkantāti attho. **Te me namo**ti te mama imaṃ namakkāraṃ paṭicchantu. **Te ca maṃ pālayantū**ti evaṃ mayā namassitā ca te bhagavanto maṃ pālentu rakkhantu gopentu. **Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā**ti ayaṃ mama namakkāro atītānaṃ parinibbutānaṃ buddhānaṃ atthu, tesaññeva catūsu ca maggesu catūsu phalesu ñāṇasaṅkhātāya bodhiyā atthu, tathā tesaññeva arahattaphalavimuttiyā vimuttānaṃ atthu, yā ca nesaṃ tadaṅgavimutti vikkhambhanavimutti samucchedavimutti paṭippassaddhivimutti nissaraṇavimuttīti pañcavidhā vimutti, tassā nesaṃ vimuttiyāpi ayaṃ mayhaṃ namakkāro atthūti. ‘‘Imaṃ so parittaṃ katvā, moro carati esanā’’ti idaṃ pana padadvayaṃ satthā abhisambuddho hutvā āha. Tassattho – bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano gocarabhūmiyaṃ pupphaphalādīnaṃ atthāya nānappakārāya esanāya carati.

Evaṃ divasaṃ caritvā sāyaṃ pabbatamatthake nisīditvā atthaṅgataṃ sūriyaṃ olokento buddhaguṇe āvajjetvā nivāsaṭṭhāne rakkhāvaraṇatthāya puna brahmamantaṃ bandhanto **‘‘apetaya’’**ntiādimāha.

18. ‘‘Apetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu rattiṃ.

‘‘Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā, moro vāsamakappayī’’ti.

Tattha **apetī**ti apayāti atthaṃ gacchati. **Imaṃ so parittaṃ katvā, moro vāsamakappayī**ti idampi abhisambuddho hutvā āha. Tassattho – bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano nivāsaṭṭhāne vāsaṃ kappayittha, tassa rattiṃ vā divā vā imassa parittassānubhāvena neva bhayaṃ, na lomahaṃso ahosi.

Atheko bārāṇasiyā avidūre nesādagāmavāsī nesādo himavantapadese vicaranto tasmiṃ daṇḍakahiraññapabbatamatthake nisinnaṃ bodhisattaṃ disvā āgantvā puttassa ārocesi. Athekadivasaṃ khemā nāma bārāṇasirañño devī supinena suvaṇṇavaṇṇaṃ moraṃ dhammaṃ desentaṃ disvā pabuddhakāle rañño ārocesi – ''ahaṃ, deva, suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmā''ti. Rājā amacce pucchi. Amaccā ''brāhmaṇā jānissantī''ti āhaṃsu. Brāhmaṇā taṃ sutvā ''suvaṇṇavaṇṇā morā nāma hontī''ti vatvā ''kattha hontī''ti vutte ''nesādā jānissantī''ti āhaṃsu. Rājā nesāde sannipātetvā pucchi. Atha so nesādaputto ''āma, mahārāja, daṇḍakahiraññapabbato nāma atthi, tattha suvaṇṇavaṇṇo moro vasatī''ti āha. ''Tena hi taṃ moraṃ amāretvā bandhitvāva ānehī''ti. Nesādo gantvā tassa gocarabhūmiyaṃ pāse oḍḍesi. Morena akkantaṭṭhānepi pāso na sañcarati. Nesādo gaṇhituṃ asakkonto satta vassāni vicaritvā tattheva kālamakāsi. Khemāpi devī patthitaṃ alabhamānā kālamakāsi.

Rājā ''moraṃ me nissāya devī kālakatā''ti kujjhitvā ''himavantapadese daṇḍakahiraññapabbato nāma atthi, tattha suvaṇṇavaṇṇo moro vasati, ye tassa maṃsaṃ khādanti, te ajarā amarā hontī''ti akkharaṃ suvaṇṇapaṭṭe likhāpetvā suvaṇṇapaṭṭaṃ mañjūsāya nikkhipāpesi. Tasmiṃ kālakate añño rājā rajjaṃ patvā suvaṇṇapaṭṭaṃ vācetvā ''ajaro amaro bhavissāmī''ti aññaṃ nesādaṃ pesesi. Sopi gantvā bodhisattaṃ gahetuṃ asakkonto tattheva kālamakāsi. Eteneva niyāmena cha rājaparivaṭṭā gatā. Atha sattamo rājā rajjaṃ patvā ekaṃ nesādaṃ pahiṇi. So gantvā bodhisattena akkantaṭṭhānepi pāsassa asañcaraṇabhāvaṃ, attano parittaṃ katvā gocarabhūmigamanabhāvañcassa ñatvā paccantaṃ otaritvā ekaṃ moriṃ gahetvā yathā hatthatāḷasaddena naccati, accharāsaddena ca vassati, evaṃ sikkhāpetvā taṃ ādāya gantvā morena paritte akate pātoyeva pāsayaṭṭhiyo ropetvā pāse oḍḍetvā moriṃ vassāpesi. Moro visabhāgaṃ mātugāmasaddaṃ sutvā kilesāturo hutvā parittaṃ kātuṃ asakkuṇitvā gantvā pāse bajjhi. Atha naṃ nesādo gahetvā gantvā bārāṇasirañño adāsi.

Rājā tassa rūpasampattiṃ disvā tuṭṭhamānaso āsanaṃ dāpesi. Bodhisatto paññattāsane nisīditvā ''mahārāja, kasmā maṃ gaṇhāpesī''ti pucchi. ''Ye kira tava maṃsaṃ khādanti, te ajarā amarā honti, svāhaṃ tava maṃsaṃ khāditvā ajaro amaro hotukāmo taṃ gaṇhāpesi''nti. ''Mahārāja, mama tāva maṃsaṃ khādantā ajarā amarā hontu, ahaṃ pana marissāmī''ti? ''Āma, marissasī''ti. ''Mayi marante pana mama maṃsameva khāditvā kinti katvā na marissantī''ti? ''Tvaṃ suvaṇṇavaṇṇo, tasmā kira tava maṃsaṃ khādakā ajarā amarā bhavissantī''ti. ''Mahārāja, ahaṃ pana na akāraṇā suvaṇṇavaṇṇo jāto, pubbe panāhaṃ imasmiṃyeva nagare cakkavattī rājā hutvā sayampi pañca sīlāni rakkhiṃ, sakalacakkavāḷavāsinopi rakkhāpesiṃ, svāhaṃ kālaṃ karitvā tāvatiṃsabhavane nibbatto, tattha yāvatāyukaṃ ṭhatvā tato cuto aññassa akusalassa nissandena morayoniyaṃ nibbattitvāpi porāṇasīlānubhāvena suvaṇṇavaṇṇo jāto''ti. '''Tvaṃ cakkavattī rājā hutvā sīlaṃ rakkhitvā sīlaphalena suvaṇṇavaṇṇo jāto'ti kathamidaṃ amhehi saddhātabbaṃ. Atthi no koci sakkhī''ti? ''Atthi, mahārājā''ti. ''Ko nāmā''ti? ''Mahārāja, ahaṃ cakkavattikāle ratanamaye rathe nisīditvā ākāse vicariṃ, so me ratho maṅgalapokkharaṇiyā antobhūmiyaṃ nidahāpito, taṃ maṅgalapokkharaṇito ukkhipāpehi, so me sakkhi bhavissatī''ti.

Rājā ''sādhū''ti paṭissuṇitvā pokkharaṇito udakaṃ harāpetvā rathaṃ nīharāpetvā bodhisattassa saddahi. Bodhisatto ''mahārāja, ṭhapetvā amatamahānibbānaṃ avasesā sabbe saṅkhatadhammā hutvā abhāvino aniccā khayavayadhammāyevā''ti rañño dhammaṃ desetvā rājānaṃ pañcasu sīlesu patiṭṭhāpesi. Rājā pasanno bodhisattaṃ rajjena pūjetvā mahantaṃ sakkāraṃ akāsi. So rajjaṃ tasseva paṭiniyyādetvā katipāhaṃ vasitvā ''appamatto hohi, mahārājā''ti ovaditvā ākāse uppatitvā daṇḍakahiraññapabbatameva agamāsi. Rājāpi bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu arahatte patiṭṭhahi. ''Tadā rājā ānando ahosi, suvaṇṇamoro pana ahameva ahosi''nti.

Morajātakavaṇṇanā navamā.

[160] 10. Vinīlajātakavaṇṇanā

Evameva nūna rājānanti idaṃ satthā veḷuvane viharanto devadattassa sugatālayaṃ ārabbha kathesi. Devadatte hi gayāsīsagatānaṃ dvinnaṃ aggasāvakānaṃ sugatālayaṃ dassetvā nipanne ubhopi therā dhammaṃ desetvā attano nissitake ādāya veḷuvanaṃ agamiṃsu. Te satthārā ‘‘sāriputta, devadatto tumhe disvā kiṃ akāsī’’ti puṭṭhā ‘‘bhante, sugatālayaṃ dassetvā mahāvināsaṃ pāpuṇī’’ti ārocesuṃ. Satthā ‘‘na kho, sāriputta, devadatto idāneva mama anukiriyaṃ karonto vināsaṃ patto, pubbepi pāpuṇiyevā’’ti vatvā therehi yācito atītaṃ āhari.

Atīte videharaṭṭhe mithilāyaṃ videharāje rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatti. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajje patiṭṭhāsi. Tadā ekassa suvaṇṇahaṃsarājassa gocarabhūmiyaṃ kākiyā saddhiṃ saṃvāso ahosi. Sā puttaṃ vijāyi. So neva mātupatirūpako ahosi, na pitu. Athassa vinīlakadhātukattā ‘‘vinīlako’’tveva nāmaṃ akaṃsu. Haṃsarājā abhiṇhaṃ gantvā puttaṃ passati. Apare panassa dve haṃsapotakā puttā ahesuṃ. Te pitaraṃ abhiṇhaṃ manussapathaṃ gacchantaṃ disvā pucchiṃsu – ‘‘tāta, tumhe kasmā abhiṇhaṃ manussapathaṃ gacchathā’’ti? ‘‘Tātā, ekāya me kākiyā saddhiṃ saṃvāsamanvāya eko putto jāto, ‘vinīlako’tissa nāmaṃ, tamahaṃ daṭṭhuṃ gacchāmī’’ti. ‘‘Kahaṃ panete vasantī’’ti? ‘‘Videharaṭṭhe mithilāya avidūre asukasmiṃ nāma ṭhāne ekasmiṃ tālagge vasantī’’ti. ‘‘Tāta, manussapatho nāma sāsaṅko sappaṭibhayo, tumhe mā gacchatha, mayaṃ gantvā taṃ ānessāmā’’ti dve haṃsapotakā pitarā ācikkhitasaññāya tattha gantvā taṃ vinīlakaṃ ekasmiṃ daṇḍake nisīdāpetvā mukhatuṇḍakena daṇḍakoṭiyaṃ ḍaṃsitvā mithilānagaramatthakena pāyiṃsu. Tasmiṃ khaṇe videharājā sabbasetacatusindhavayuttarathavare nisīditvā nagaraṃ padakkhiṇaṃ karoti. Vinīlako taṃ disvā cintesi – ‘‘mayhaṃ videharaññā kiṃ nānākāraṇaṃ, esa catusindhavayuttarathe nisīditvā nagaraṃ anusañcarati, ahaṃ pana haṃsayuttarathe nisīditvā gacchāmī’’ti. So ākāsena gacchanto paṭhamaṃ gāthamāha –

19. ‘‘Evameva nūna rājānaṃ, vedehaṃ mithilaggahaṃ;
Assā vahanti ājaññā, yathā haṃsā vinīlaka’’nti.

Tattha **evamevā**ti evaṃ eva, **nūnā**ti parivitakke nipāto. Ekaṃsepi vaṭṭatiyeva. **Vedeha**nti videharaṭṭhasāmikaṃ. **Mithilaggaha**nti mithilagehaṃ, mithilāyaṃ gharaṃ pariggahetvā vasamānanti attho. **Ājaññā**ti kāraṇākāraṇājānanakā. **Yathā haṃsā vinīlaka**nti yathā ime haṃsā maṃ vinīlakaṃ vahanti, evameva vahantīti.

Haṃsapotakā tassa vacanaṃ sutvā kujjhitvā ‘‘idheva naṃ pātetvā gamissāmā’’ti cittaṃ uppādetvāpi ‘‘evaṃ kate pitā no kiṃ vakkhatī’’ti garahabhayena pitu santikaṃ netvā tena katakiriyaṃ pitu ācikkhiṃsu. Atha naṃ pitā kujjhitvā ‘‘kiṃ tvaṃ mama puttehi adhikatarosi, yo mama putte abhibhavitvā rathe yuttasindhave viya karosi, attano pamāṇaṃ na jānāsi. Imaṃ ṭhānaṃ tava agocaro, attano mātu vasanaṭṭhānameva gacchāhī’’ti tajjetvā dutiyaṃ gāthamāha –

20. ‘‘Vinīla duggaṃ bhajasi, abhūmiṃ tāta sevasi;
Gāmantakāni sevassu, etaṃ mātālayaṃ tavā’’ti.

Tattha **vinīlā**ti taṃ nāmenālapati. **Duggaṃ bhajasī**ti imesaṃ vasena giriduggaṃ bhajasi. **Abhūmiṃ, tāta, sevasī**ti, tāta, girivisamaṃ nāma tava abhūmi, taṃ sevasi upagacchasi. **Etaṃ mātālayaṃ tavā**ti etaṃ gāmantaṃ ukkāraṭṭhānaṃ āmakasusānaṭṭhānañca tava mātu ālayaṃ gehaṃ vasanaṭṭhānaṃ, tattha gacchāhīti. Evaṃ taṃ tajjetvā ‘‘gacchatha, naṃ mithilanagarassa ukkārabhūmiyaññeva otāretvā ethā’’ti putte āṇāpesi, te tathā akaṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā vinīlako devadatto ahosi, dve haṃsapotakā dve aggasāvakā ahesuṃ, pitā ānando ahosi, videharājā pana ahameva ahosi’’nti.

Vinīlajātakavaṇṇanā dasamā.

Daḷhavaggo paṭhamo.

Tassuddānaṃ –

Rājovādañca siṅgālaṃ, sūkaraṃ uragaṃ bhaggaṃ;
Alīnacittaguṇañca, suhanu moravinīlaṃ.

2. Santhavavaggo

[161] 1. Indasamānagottajātakavaṇṇanā

Na santhavaṃ kāpurisena kayirāti idaṃ satthā jetavane viharanto ekaṃ dubbacajātikaṃ ārabbha kathesi. Tassa vatthu navakanipāte **gijjhajātake** (jā. 1.9.1 ādayo) āvibhavissati. Satthā pana taṃ bhikkhuṃ ‘‘pubbepi tvaṃ, bhikkhu, dubbacatāya paṇḍitānaṃ vacanaṃ akatvā mattahatthipādehi sañcuṇṇito’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vuḍḍhippatto gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā pañcannaṃ isisatānaṃ gaṇasatthā hutvā himavantapadese vāsaṃ kappesi. Tadā tesu tāpasesu indasamānagotto nāmeko tāpaso ahosi dubbaco anovādako. So ekaṃ hatthipotakaṃ posesi. Bodhisatto sutvā taṃ pakkositvā ‘‘saccaṃ kira tvaṃ hatthipotakaṃ posesī’’ti pucchi. ‘‘Saccaṃ, ācariya, matamātikaṃ ekaṃ hatthipotakaṃ posemī’’ti. ‘‘Hatthino nāma vuḍḍhippattā posakeyeva mārenti, mā taṃ posehī’’ti. ‘‘Tena vinā vattituṃ na sakkomi ācariyā’’ti. ‘‘Tena hi paññāyissasī’’ti. So tena posiyamāno aparabhāge mahāsarīro ahosi.

Athekasmiṃ kāle te isayo vanamūlaphalāphalatthāya dūraṃ gantvā tattheva katipāhaṃ vasiṃsu. Hatthīpi aggadakkhiṇavāte pabhinnamado hutvā tassa paṇṇasālaṃ viddhaṃsetvā pānīyaghaṭaṃ bhinditvā pāsāṇaphalakaṃ khipitvā ālambanaphalakaṃ luñcitvā ‘‘taṃ tāpasaṃ māretvāva gamissāmī’’ti ekaṃ gahanaṭṭhānaṃ pavisitvā tassa āgamanamaggaṃ olokento aṭṭhāsi. Indasamānagotto tassa gocaraṃ gahetvā sabbesaṃ puratova āgacchanto taṃ disvā pakatisaññāyevassa santikaṃ agamāsi. Atha naṃ so hatthī gahanaṭṭhānā nikkhamitvā soṇḍāya parāmasitvā bhūmiyaṃ pātetvā sīsaṃ pādena akkamitvā jīvitakkhayaṃ pāpetvā madditvā koñcanādaṃ katvā araññaṃ pāvisi. Sesatāpasā taṃ pavattiṃ bodhisattassa ārocesuṃ. Bodhisatto ‘‘kāpurisehi nāma saddhiṃ saṃsaggo na kātabbo’’ti vatvā imā gāthā āha –

21. ‘‘Na santhavaṃ kāpurisena kayirā, ariyo anariyena pajānamatthaṃ;
Cirānuvutthopi karoti pāpaṃ, gajo yathā indasamānagottaṃ.

22. ‘‘Yaṃ tveva jaññā sadiso mamanti, sīlena paññāya sutena cāpi;
Teneva mettiṃ kayirātha saddhiṃ, sukho have sappurisena saṅgamo’’ti.

Tattha **na santhavaṃ kāpurisena kayirā**ti kucchitena kodhapurisena saddhiṃ taṇhāsanthavaṃ vā mittasanthavaṃ vā na kayirātha. **Ariyo anariyena pajānamattha**nti **ariyo**ti cattāro ariyā ācāraariyo liṅgaariyo dassanaariyo paṭivedhaariyoti. Tesu ācāraariyo idha adhippeto. So pajānamatthaṃ atthaṃ pajānanto atthānatthakusalo ācāre ṭhito ariyapuggalo anariyena nillajjena dussīlena saddhiṃ santhavaṃ na kareyyāti attho. Kiṃ kāraṇā? **Cirānuvutthopi karoti pāpa**nti, yasmā anariyo ciraṃ ekato anuvutthopi taṃ ekato nivāsaṃ agaṇetvā karoti pāpaṃ lāmakakammaṃ karotiyeva. Yathā kiṃ? **Gajo yathā indasamānagotta**nti, yathā so gajo indasamānagottaṃ mārento pāpaṃ akāsīti attho. **Yaṃ tveva jaññā sadiso mama**ntiādīsu yaṃ tveva puggalaṃ ‘‘ayaṃ mama sīlādīhi sadiso’’ti jāneyya, teneva saddhiṃ mettiṃ kayirātha, sappurisena saddhiṃ samāgamo sukhāvahoti.

Evaṃ bodhisatto ‘‘anovādakena nāma na bhavitabbaṃ, susikkhitena bhavituṃ vaṭṭatī’’ti isigaṇaṃ ovaditvā indasamānagottassa sarīrakiccaṃ kāretvā brahmavihāre bhāvetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā indasamānagotto ayaṃ dubbaco ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Indasamānagottajātakavaṇṇanā paṭhamā.

## [162] 2. Santhavajātakavaṇṇanā

Na santhavasmā paramatthi pāpiyoti idaṃ satthā jetavane viharanto aggijuhanaṃ ārabbha kathesi. Vatthu heṭṭhā **naṅguṭṭhajātake** (jā. 1.1.144 ādayo) kathitasadisameva. Bhikkhū te aggiṃ juhante disvā ‘‘bhante, jaṭilā nānappakāraṃ micchātapaṃ karonti, atthi nu kho ettha vuḍḍhī’’ti bhagavantaṃ pucchiṃsu. ‘‘Na, bhikkhave, etthakāci vuḍḍhi nāma atthi, porāṇakapaṇḍitāpi aggijuhane vuḍḍhi atthīti saññāya ciraṃ aggiṃ juhitvā tasmiṃ kamme avuḍḍhimeva disvā aggiṃ udakena nibbāpetvā sākhādīhi pothetvā puna nivattitvāpi na olokesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbatti. Mātāpitaro tassa jātaggiṃ gahetvā taṃ soḷasavassuddese ṭhitaṃ āhaṃsu – ‘‘kiṃ, tāta, jātaggiṃ gahetvā araññe aggiṃ paricarissasi, udāhu tayo vede uggaṇhitvā kuṭumbaṃ saṇṭhapetvā gharāvāsaṃ vasissasī’’ti. So ‘‘na me gharāvāsena attho, araññe aggiṃ paricaritvā brahmalokaparāyaṇo bhavissāmī’’ti jātaggiṃ gahetvā mātāpitaro vanditvā araññaṃ pavisitvā paṇṇasālāya vāsaṃ kappetvā aggiṃ paricari. So ekadivasaṃ nimantitaṭṭhānaṃ gantvā sappinā pāyāsaṃ labhitvā ‘‘imaṃ pāyāsaṃ mahābrahmuno yajissāmī’’ti taṃ pāyāsaṃ āharitvā aggiṃ jāletvā ‘‘aggiṃ tāva bhavantaṃ sappiyuttaṃ pāyāsaṃ pāyemī’’ti pāyāsaṃ aggimhi pakkhipi. Bahusinehe pāyāse aggimhi pakkhittamatteyeva aggi jalitvā paccuggatāhi accīhi paṇṇasālaṃ jhāpesi. Brāhmaṇo bhītatasito palāyitvā bahi ṭhatvā ‘‘kāpurisehi nāma santhavo na kātabbo, idāni me iminā agginā kicchena katā paṇṇasālā jhāpitā’’ti vatvā paṭhamaṃ gāthamāha –

23. ‘‘Na santhavasmā paramatthi pāpiyo, yo santhavo kāpurisena hoti;
Santappito sappinā pāyasena, kicchākataṃ paṇṇakuṭiṃ adayhī’’ti.

Tattha **na santhavasmā**ti taṇhāsanthavāpi ca mittasanthavāpi cāti duvidhāpi etasmā santhavā paraṃ uttari aññaṃ pāpataraṃ natthi, lāmakataraṃ nāma natthīti attho. **Yo santhavo kāpurisenā**ti yo pāpakena kāpurisena saddhiṃ duvidhopi santhavo, tato pāpataraṃ aññaṃ natthi. Kasmā? **Santappito …pe…adayhī**ti, yasmā sappinā ca pāyāsena ca santappitopi ayaṃ aggi mayā kicchena kataṃ paṇṇasālaṃ jhāpesīti attho.

So evaṃ vatvā ‘‘na me tayā mittadubbhinā attho’’ti taṃ aggiṃ udakena nibbāpetvā sākhāhi pothetvā antohimavantaṃ pavisitvā ekaṃ sāmamigiṃ sīhassa ca byagghassa ca dīpino ca mukhaṃ lehantiṃ disvā ‘‘sappurisehi saddhiṃ santhavā paraṃ seyyo nāma natthī’’ti cintetvā dutiyaṃ gāthamāha –

24. ‘‘Na santhavasmā paramatthi seyyo, yo santhavo sappurisena hoti;
Sīhassa byagghassa ca dīpino ca, sāmā mukhaṃ lehati santhavenā’’ti.

Tattha **sāmā mukhaṃ lehati santhavenā**ti sāmā nāma migī imesaṃ tiṇṇaṃ janānaṃ santhavena sinehena mukhaṃ lehatīti.

Evaṃ vatvā bodhisatto antohimavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jīvitapariyosāne brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tena samayena tāpaso ahameva ahosi’’nti.

Santhavajātakavaṇṇanā dutiyā.

## [163] 3. Susīmajātakavaṇṇanā

Kāḷā migā setadantā tavīmeti idaṃ satthā jetavane viharanto chandakadānaṃ ārabbha kathesi. Sāvatthiyañhi kadāci ekameva kulaṃ buddhappamukhassa bhikkhusaṅghassa dānaṃ deti, kadāci aññatitthiyānaṃ deti, kadāci gaṇabandhanena bahū ekato hutvā denti, kadāci vīthisabhāgena, kadāci sakalanagaravāsino chandakaṃ saṃharitvā dānaṃ denti. Imasmiṃ pana kāle sakalanagaravāsino chandakaṃ saṃharitvā sabbaparikkhāradānaṃ sajjetvā dve koṭṭhāsā hutvā ekacce ''imaṃ sabbaparikkhāradānaṃ aññatitthiyānaṃ dassāmā''ti āhaṃsu, ekacce ''buddhappamukhassa bhikkhusaṅghassā''ti. Evaṃ punappunaṃ kathāya vattamānāya aññatitthiyasāvakehi aññatitthiyānaññeva, buddhasāvakehi '''buddhappamukhassa bhikkhusaṅghassevā'ti vutte sambahulaṃ karisāmā''ti sambahulāya kathāya ''buddhappamukhassa bhikkhusaṅghassa dassāmā''ti vadantāyeva bahukā jātā, tesaññeva kathā patiṭṭhāsi. Aññatitthiyasāvakā buddhānaṃ dātabbadānassa antarāyaṃ kātuṃ nāsakkhiṃsu. Nāgarā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sattāhaṃ mahādānaṃ pavattetvā sattame divase sabbaparikkhāre adaṃsu. Satthā anumodanaṃ katvā mahājanaṃ maggaphalehi pabodhetvā jetavanavihārameva gantvā bhikkhusaṅghena vatte dassite gandhakuṭippamukhe ṭhatvā sugatovādaṃ datvā gandhakuṭiṃ pāvisi.

Sāyanhasamaye bhikkhū dhammasabhāyaṃ sannipatitvā kathaṃ samuṭṭhāpesuṃ – ''āvuso, aññatitthiyasāvakā buddhānaṃ dātabbadānassa antarāyakaraṇatthāya vāyamantāpi antarāyaṃ kātuṃ nāsakkhiṃsu, taṃ sabbaparikkhāradānaṃ buddhānaṃyeva pādamūlaṃ āgataṃ, aho buddhabalaṃ nāma mahanta''nti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, ete aññatitthiyasāvakā idāneva mayhaṃ dātabbadānassa antarāyakaraṇatthāya vāyamanti, pubbepi vāyamiṃsu, so pana parikkhāro sabbakālepi mameva pādamūlaṃ āgacchatī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ susīmo nāma rājā ahosi. Tadā bodhisatto tassa purohitassa brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi, tassa soḷasavassikakāle pitā kālamakāsi. So pana dharamānakāle rañño hatthimaṅgalakārako ahosi. Hatthīnaṃ maṅgalakaraṇaṭṭhāne ābhataupakaraṇabhaṇḍañca hatthālaṅkārañca sabbaṃ soyeva alattha. Evamassa ekekasmiṃ maṅgale koṭimattaṃ dhanaṃ uppajjati. Atha tasmiṃ kāle hatthimaṅgalachaṇo sampāpuṇi. Sesā brāhmaṇā rājānaṃ upasaṅkamitvā ''mahārāja, hatthimaṅgalachaṇo sampatto, maṅgalaṃ kātuṃ vaṭṭati. Purohitabrāhmaṇassa pana putto atidaharo, neva tayo vede jānāti, na hatthisuttaṃ, mayaṃ hatthimaṅgalaṃ karissāmā''ti āhaṃsu. Rājā ''sādhū''ti sampaṭicchi. Brāhmaṇā purohitaputtassa hatthimaṅgalaṃ kātuṃ adatvā ''hatthimaṅgalaṃ katvā mayaṃ dhanaṃ gaṇhissāmā''ti haṭṭhatuṭṭhā vicaranti. Atha ''catutthe divase hatthimaṅgalaṃ bhavissatī''ti bodhisattassa mātā taṃ pavattiṃ sutvā ''hatthimaṅgalakaraṇaṃ nāma yāva sattamā kulaparivaṭṭā amhākaṃ vaṃso, vaṃso ca no osakkissati, dhanā ca parihāyissāmā''ti anusocamānā parodi.

Bodhisatto ''kasmā, amma, rodasī''ti vatvā taṃ kāraṇaṃ sutvā ''nanu, amma, ahaṃ maṅgalaṃ karissāmī''ti āha. ''Tāta, tvaṃ neva tayo vede jānāsi, na hatthisuttaṃ, kathaṃ maṅgalaṃ karissasī''ti. ''Amma, kadā pana hatthimaṅgalaṃ karissatī''ti? ''Ito catutthe divase, tātā''ti. ''Amma, tayo pana vede paguṇe katvā hatthisuttaṃ jānanakaācariyo kahaṃ vasatī''ti? ''Tāta, evarūpo disāpāmokkho ācariyo ito vīsayojanasatamatthake gandhāraraṭṭhe takkasilāyaṃ vasatī''ti. ''Amma, amhākaṃ vaṃsaṃ na nāsessāmi, ahaṃ sve ekadivaseneva takkasilaṃ gantvā ekaratteneva tayo vede ca hatthisuttañca uggaṇhitvā punadivase āgantvā catutthe divase hatthimaṅgalaṃ karissāmi, mā rodī''ti mātaraṃ samassāsetvā punadivase bodhisatto pātova bhuñjitvā ekakova nikkhamitvā ekadivaseneva takkasilaṃ gantvā ācariyaṃ vanditvā ekamantaṃ nisīdi.

Atha naṃ ācariyo ''kuto āgatosi, tātā''ti pucchi. ''Bārāṇasito, ācariyā''ti. ''Kenatthenā''ti? ''Tumhākaṃ santike tayo vede ca hatthisuttañca uggaṇhanatthāyā''ti. ''Sādhu, tāta, uggaṇhā''ti. Bodhisatto ''ācariya, mayhaṃ kammaṃ accāyika''nti sabbaṃ pavattiṃ ārocetvā ''ahaṃ ekadivaseneva vīsayojanasataṃ āgato, ajjevekarattiṃ mayhameva okāsaṃ karotha, ito tatiyadivase hatthimaṅgalaṃ bhavissati, ahaṃ ekeneva uddesamaggena sabbaṃ uggaṇhissāmī''ti vatvā ācariyaṃ okāsaṃ kāretvā ācariyassa bhuttakāle sayaṃ bhuñjitvā ācariyassa pāde dhovitvā sahassatthavikaṃ purato ṭhapetvā vanditvā ekamantaṃ nisinno pariyattiṃ paṭṭhapetvā aruṇe uggacchante tayo vede ca hatthisuttañca niṭṭhapetvā ''aññopi atthi, ācariyā''ti pucchitvā ''natthi tāta, sabbaṃ niṭṭhita''nti vutte ''ācariya, imasmiṃ ganthe ettakaṃ padapaccābhaṭṭhaṃ, ettakaṃ sajjhāyasammohaṭṭhānaṃ, ito paṭṭhāya tumhe antevāsike evaṃ vāceyyāthā''ti ācariyassa sippaṃ sodhetvā pātova bhuñjitvā ācariyaṃ vanditvā ekadivaseneva bārāṇasiṃ paccāgantvā mātaraṃ vanditvā ''uggahitaṃ te, tāta, sippa''nti vutte ''āma, ammā''ti vatvā mātaraṃ paritosesi.

Punadivase hatthimaṅgalachaṇo paṭiyādiyittha. Satamatte hatthisoṇḍālaṅkāre ca suvaṇṇaddhaje hemajālasañchanne katvā ṭhapesuṃ, rājaṅgaṇaṃ alaṅkariṃsu. Brāhmaṇā ''mayaṃ hatthimaṅgalaṃ karissāma, mayaṃ karissāmā''ti maṇḍitapasādhitā aṭṭhaṃsu. Susīmopi rājā sabbālaṅkārapaṭimaṇḍito upakaraṇabhaṇḍaṃ gāhāpetvā maṅgalaṭṭhānaṃ agamāsi. Bodhisattopi kumāraparihārena alaṅkato attano parisāya purakkhataparivārito rañño santikaṃ gantvā ''saccaṃ kira, mahārāja, tumhe amhākaṃ vaṃsañca attano vaṃsañca nāsetvā 'aññehi brāhmaṇehi hatthimaṅgalaṃ kāretvā hatthālaṅkārañca upakaraṇāni ca tesaṃ dassāmā'ti avacutthā''ti vatvā paṭhamaṃ gāthamāha –

25. ''Kāḷā migā setadantā tavīme, parosataṃ hemajālābhichannā;
Te te dadāmīti susīma brūsi, anussaraṃ pettipitāmahāna''nti.

Tattha **te te dadāmīti susīma brūsī**ti te ete tava santake ''kāḷā migā setadantā''ti evaṃ gate parosataṃ sabbālaṅkārapaṭimaṇḍite hatthī aññesaṃ brāhmaṇānaṃ dadāmīti saccaṃ kira, bho susīma, evaṃ brūsīti attho. **Anussaraṃ pettipitāmahānan**ti amhākañca attano ca vaṃse pitupitāmahānaṃ āciṇṇaṃ sarantoyeva. Idaṃ vuttaṃ hoti – mahārāja, yāva sattamakulaparivaṭṭā tumhākaṃ pettipitāmahānaṃ amhākaṃ pettipitāmahā ca hatthimaṅgalaṃ karonti, so tvaṃ evaṃ anussarantopi amhākañca attano ca vaṃsaṃ nāsetvā saccaṃ kira evaṃ brūsīti.

Susīmo rājā bodhisattassa vacanaṃ sutvā dutiyaṃ gāthamāha –

26. ''Kāḷā migā setadantā mamīme, parosataṃ hemajālābhichannā;
Te te dadāmīti vadāmi māṇava, anussaraṃ pettipitāmahāna''nti.

Tattha **te te dadāmī**ti te ete hatthī aññesaṃ brāhmaṇānaṃ dadāmīti saccameva māṇava vadāmi, neva hatthī brāhmaṇānaṃ dadāmīti attho. **Anussara**nti pettipitāmahānaṃ kiriyaṃ anussarāmiyeva, no nānussarāmi, amhākaṃ pettipitāmahānaṃ hatthimaṅgalaṃ tumhākaṃ pettipitāmahā karontīti pana anussarantopi evaṃ vadāmiyevāti adhippāyenevamāha.

Atha naṃ bodhisatto etadavoca – ''mahārāja, amhākañca attano ca vaṃsaṃ anussarantoyeva kasmā maṃ ṭhapetvā aññehi hatthimaṅgalaṃ kārāpethā''ti. ''Tvaṃ kira, tāta, tayo vede hatthisuttañca na jānāsī''ti mayhaṃ ārocesuṃ, tenāhaṃ aññehi brāhmaṇehi kārāpemīti. ''Tena hi, mahārāja, ettakesu brāhmaṇesu ekabrāhmaṇopi tīsu vedesu vā hatthisuttesu vā ekadesampi yadi mayā saddhiṃ kathetuṃ samatto atthi, uṭṭhahatu, tayopi vede hatthisuttañca saddhiṃ hatthimaṅgalakaraṇena maṃ ṭhapetvā añño sakalajambudīpepi jānanto nāma natthī''ti sīhanādaṃ nadi. Ekabrāhmaṇopi tassa paṭisattu hutvā uṭṭhātuṃ nāsakkhi. Bodhisatto attano kulavaṃsaṃ patiṭṭhāpetvā maṅgalaṃ katvā bahuṃ dhanaṃ ādāya attano nivesanaṃ agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino, keci arahattaṃ pāpuṇiṃsu. ''Tadā mātā mahāmāyā ahosi, pitā suddhodanamahārājā, susīmo rājā ānando, disāpāmokkho ācariyo sāriputto, māṇavo pana ahameva ahosi''nti.

Susīmajātakavaṇṇanā tatiyā.

## [164] 4. Gijjhajātakavaṇṇanā

Yaṃ nu gijjho yojanasatanti idaṃ satthā jetavane viharanto ekaṃ mātuposakabhikkhuṃ ārabbha kathesi. Vatthu **sāmajātake** (jā. 2.22.296 ādayo) āvibhavissati. Satthā pana taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ, bhikkhu, gihī posesī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘kiṃ pana te hontī’’ti pucchitvā ‘‘mātāpitaro me, bhante’’ti vutte ‘‘sādhu sādhū’’ti tassa sādhukāraṃ datvā ‘‘mā, bhikkhave, imaṃ bhikkhuṃ ujjhāyittha, porāṇakapaṇḍitāpi guṇavasena aññātakānampi upakāraṃ akaṃsu, imassa pana mātāpitūnaṃ upakārakaraṇaṃ bhāroyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gijjhakūṭapabbate gijjhayoniyaṃ nibbattitvā mātāpitaro poseti. Athekasmiṃ kāle mahatī vātavuṭṭhi ahosi. Gijjhā vātavuṭṭhiṃ sahituṃ asakkontā sītabhayena bārāṇasiṃ gantvā pākārasamīpe ca parikhāsamīpe ca sītena kampamānā nisīdiṃsu. Tadā bārāṇasiseṭṭhi nagarā nikkhamitvā nhāyituṃ gacchanto te gijjhe kilamante disvā ekasmiṃ anovassakaṭṭhāne sannipātetvā aggiṃ kārāpetvā gosusānaṃ pesetvā gomaṃsaṃ āharāpetvā tesaṃ dāpetvā ārakkhaṃ ṭhapesi. Gijjhā vūpasantāya vātavuṭṭhiyā kallasarīrā hutvā pabbatameva agamaṃsu. Te tattheva sannipatitvā evaṃ mantayiṃsu – ‘‘bārāṇasiseṭṭhinā amhākaṃ upakāro kato, katūpakārassa ca nāma paccupakāraṃ kātuṃ vaṭṭati, tasmā ito paṭṭhāya tumhesu yo yaṃ vatthaṃ vā ābharaṇaṃ vā labhati, tena taṃ bārāṇasiseṭṭhissa gehe ākāsaṅgaṇe pātetabba’’nti.

Tato paṭṭhāya gijjhā manussānaṃ vatthābharaṇāni ātape sukkhāpentānaṃ pamādaṃ oloketvā senā viya maṃsapesiṃ sahasā gahetvā bārāṇasiseṭṭhissa gehe ākāsaṅgaṇe pātenti. So gijjhānaṃ āharaṇabhāvaṃ ñatvā sabbāni tāni visuṃyeva ṭhapesi. ‘‘Gijjhā nagaraṃ vilumpantī’’ti rañño ārocesuṃ. Rājā ‘‘ekaṃ gijjhampi tāva gaṇhatha, sabbaṃ āharāpessāmī’’ti tattha tattha pāse ceva jālāni ca oḍḍāpesi. Mātuposakagijjho pāse bajjhi, taṃ gahetvā ‘‘rañño dassessāmā’’ti nenti. Bārāṇasiseṭṭhi rājupaṭṭhānaṃ gacchanto te manusse gijjhaṃ gahetvā gacchante disvā ‘‘mā imaṃ gijjhaṃ bādhayiṃsū’’ti saddhiṃñeva agamāsi. Gijjhaṃ rañño dassesuṃ. Atha naṃ rājā pucchi – ‘‘tumhe nagaraṃ vilumpitvā vatthādīni gaṇhathā’’ti. ‘‘Āma, mahārājā’’ti. ‘‘Kassa tāni dinnānī’’ti? ‘‘Bārāṇasiseṭṭhissā’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Amhākaṃ tena jīvitaṃ dvinnaṃ, upakārassa nāma paccupakāraṃ kātuṃ vaṭṭati, tasmā adamhā’’ti. Atha naṃ rājā ‘‘gijjhā kira yojanasatamatthake ṭhatvā kuṇapaṃ passanti, kasmā tvaṃ attano oḍḍitaṃ pāsaṃ na passasī’’ti vatvā paṭhamaṃ gāthamāha –

27. ‘‘Yaṃ nu gijjho yojanasataṃ, kuṇapāni avekkhati;
Kasmā jālañca pāsañca, āsajjāpi na bujjhasī’’ti.

Tattha **ya**nti nipātamattaṃ, **nū**ti nāmatthe nipāto. Gijjho nāma yojanasataṃ atikkamitvā ṭhitāni kuṇapāni avekkhati, passatīti attho. **Āsajjāpī**ti āsādetvāpi, sampāpuṇitvāpīti attho. ‘‘Tvaṃ attano atthāya oḍḍitaṃ jālañca pāsañca patvāpi kasmā na bujjhasī’’ti pucchi.

Gijjho tassa vacanaṃ sutvā dutiyaṃ gāthamāha –

28. ‘‘Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhatī’’ti.

Tattha **parābhavo**ti vināso. **Poso**ti satto.

Gijjhassa vacanaṃ sutvā rājā seṭṭhiṃ pucchi – ‘‘saccaṃ kira, mahāseṭṭhi, gijjhehi tumhākaṃ gehe vatthādīni ābhatānī’’ti. ‘‘Saccaṃ, devā’’ti. ‘‘Kahaṃ tānī’’ti? ‘‘Deva, mayā tāni sabbāni visuṃ ṭhapitāni, yaṃ yesaṃ santakaṃ, taṃ tesaṃ dassāmi, imaṃ gijjhaṃ vissajjethā’’ti gijjhaṃ vissajjāpetvā mahāseṭṭhiṃ sabbesaṃ santakāni dāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā rājā ānando ahosi, bārāṇasiseṭṭhi sāriputto, mātuposakagijjho pana ahameva ahosi’’nti.

Gijjhajātakavaṇṇanā catutthā.

## [165] 5. Nakulajātakavaṇṇanā

Saddhiṃ katvā amittenāti idaṃ satthā jetavane viharanto seṇibhaṇḍanaṃ ārabbha kathesi. Vatthu heṭṭhā **uragajātake** (jā. 1.2.7-8) kathitasadisameva. Idhāpi satthā ‘‘na, bhikkhave, ime dve mahāmattā idāneva mayā samaggā katā, pubbepāhaṃ ime samagge akāsiṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmake brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggahetvā gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā uñchācariyāya vanamūlaphalāhāro himavantapadese vāsaṃ kappesi. Tassa caṅkamanakoṭiyaṃ ekasmiṃ vammike nakulo, tasseva santike ekasmiṃ rukkhabile sappo ca vāsaṃ kappesi. Te ubhopi ahinakulā niccakālaṃ kalahaṃ karonti. Bodhisatto tesaṃ kalahe ādīnavañca mettābhāvanāya ca ānisaṃsaṃ kathetvā ‘‘kalahaṃ nāma akatvā samaggavāsaṃ vasituṃ vaṭṭatī’’ti ovaditvā ubhopi te samagge akāsi. Atha sappassa bahinikkhantakāle nakulo caṅkamanakoṭiyaṃ vammikassa biladvāre sīsaṃ nīharitvā mukhaṃ vivaritvā nipanno assasanto passasanto niddaṃ upagañchi. Bodhisatto taṃ tathā niddāyamānaṃ disvā ‘‘kiṃ nu kho te nissāya bhayaṃ uppanna’’nti pucchanto paṭhamaṃ gāthamāha –

29. ‘‘Sandhiṃ katvā amittena, aṇḍajena jalābuja;
Vivariya dāṭhaṃ sesi, kuto te bhayamāgata’’nti.

Tattha **sandhiṃ katvā**ti mittabhāvaṃ karitvā. **Aṇḍajenā**ti aṇḍakose nibbattena nāgena. **Jalābujā**ti nakulaṃ ālapati. So hi jalābumhi jātattā ‘‘jalābujo’’ti vuccati. **Vivariyā**ti vivaritvā.

Evaṃ bodhisattena vutto nakulo ‘‘ayya, paccāmitto nāma na avajānitabbo āsaṅkitabboyevā’’ti vatvā dutiyaṃ gāthamāha –

30. ‘‘Saṅketheva amittasmiṃ, mittasmimpi na vissase;
Abhayā bhayamuppannaṃ, api mūlāni kantatī’’ti.

Tattha **abhayā bhayamuppanna**nti na ito te bhayamuppannanti abhayo, ko so? Mitto. Yañhi mittasmimpi vissāse sati tato bhayaṃ uppajjati, taṃ **mūlāni**pi **kantati,** mittassa sabbarandhānaṃ viditattā mūlaghaccāya saṃvattatīti attho.

Atha naṃ bodhisatto ‘‘mā bhāyi, yathā sappo tayi na dubbhati, evamahaṃ karissāmi, tvaṃ ito paṭṭhāya tasmiṃ āsaṅkaṃ mā karī’’ti ovaditvā cattāro brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi. Tepi yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sappo ca nakulo ca ime dve mahāmattā ahesuṃ, tāpaso pana ahameva ahosi’’nti.

Nakulajātakavaṇṇanā pañcamā.

## [166] 6. Upasāḷakajātakavaṇṇanā

Upasāḷakanāmānīti idaṃ satthā veḷuvane viharanto ekaṃ upasāḷakaṃ nāma susānasuddhikaṃ brāhmaṇaṃ ārabbha kathesi. So kira aḍḍho ahosi mahaddhano, diṭṭhigatikattā pana dhuravihāre vasantānampi buddhānaṃ saṅgahaṃ nāma na akāsi. Putto panassa paṇḍito ahosi ñāṇasampanno. So mahallakakāle puttaṃ āha – ‘‘mā kho maṃ, tāta, aññassa vasalassa jhāpitasusāne jhāpehi, ekasmiṃ pana anucchiṭṭhasusāneyeva maṃ jhāpeyyāsī’’ti. ‘‘Tāta, ahaṃ tumhākaṃ jhāpetabbayuttakaṃ ṭhānaṃ na jānāmi, sādhu vata maṃ ādāya gantvā ‘imasmiṃ ṭhāne maṃ jhāpeyyāsī’ti tumheva ācikkhathā’’ti. Brāhmaṇo ‘‘sādhu, tātā’’ti taṃ ādāya nagarā nikkhamitvā gijjhakūṭamatthakaṃ abhiruhitvā ‘‘tāta, idaṃ aññassa vasalassa ajhāpitaṭṭhānaṃ, ettha maṃ jhāpeyyāsī’’ti vatvā puttena saddhiṃ pabbatā otarituṃ ārabhi.

Satthā pana taṃ divasaṃ paccūsakāle bodhaneyyabandhave olokento tesaṃ pitāputtānaṃ sotāpattimaggassa upanissayaṃ addasa. Tasmā maggaṃ gahetvā ṭhitaluddako viya pabbatapādaṃ gantvā tesaṃ pabbatamatthakā otarantānaṃ āgamayamāno nisīdi, te otarantā satthāraṃ addasaṃsu. Satthā paṭisanthāraṃ karonto ‘‘kahaṃ gamissatha brāhmaṇā’’ti pucchi. Māṇavo tamatthaṃ ārocesi. Satthā ‘‘tena hi ehi, tava pitarā ācikkhitaṭṭhānaṃ gacchāmā’’ti ubho pitāputte gahetvā pabbatamatthakaṃ āruyha ‘‘kataraṃ ṭhāna’’nti pucchi. Māṇavo ‘‘imesaṃ tiṇṇaṃ pabbatānaṃ antaraṃ ācikkhi, bhante’’ti āha. Satthā ‘‘na kho, māṇava, tava pitā idāneva susānasuddhiko, pubbepi susānasuddhikova, na cesa idāneva ‘imasmiṃ ṭhāne maṃ jhāpeyyāsī’ti tava ācikkhati, pubbepi imasmiṃyeva ṭhāne attano jhāpitabhāvaṃ ācikkhī’’ti vatvā tena yācito atītaṃ āhari.

Atīte imasmiññeva rājagahe ayameva upasāḷako brāhmaṇo ayamevassa putto ahosi. Tadā bodhisatto magadharaṭṭhe brāhmaṇakule nibbattitvā paripuṇṇasippo isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto himavantapadese ciraṃ vasitvā loṇambilasevanatthāya gijjhakūṭe paṇṇasālāyaṃ vihāsi. Tadā so brāhmaṇo imināva niyāmena puttaṃ vatvā puttena ‘‘tumheyeva me tathārūpaṃ ṭhānaṃ ācikkhathā’’ti vutte ‘‘idameva ṭhāna’’nti ācikkhitvā puttena saddhiṃ otaranto bodhisattaṃ disvā tassa santikaṃ upasaṅkami. Bodhisatto imināva niyāmena pucchitvā māṇavassa vacanaṃ sutvā ‘‘ehi, tava pitarā ācikkhitaṭṭhānassa ucchiṭṭhabhāvaṃ vā anucchiṭṭhabhāvaṃ vā jānissāmā’’ti tehi saddhiṃ pabbatamatthakaṃ āruyha ‘‘idaṃ tiṇṇaṃ pabbatānaṃ antaraṃ anucchiṭṭhaṭṭhāna’’nti māṇavena vutte ‘‘māṇava, imasmiṃyeva ṭhāne jhāpitakānaṃ pamāṇaṃ natthi, taveva pitā imasmiṃyeva rājagahe brāhmaṇakuleyeva nibbattitvā upasāḷakoyeva nāma hutvā imasmiṃyeva pabbatantare cuddasa jātisahassāni jhāpito. Pathaviyañhi ajhāpitaṭṭhānaṃ vā asusānaṭṭhānaṃ vā sīsānaṃ anivesitaṭṭhānaṃ vā laddhuṃ na sakkā’’ti pubbenivāsañāṇena paricchinditvā imaṃ gāthādvayamāha –

31. ‘‘Upasāḷakanāmāni, sahassāni catuddasa;
Asmiṃ padese daḍḍhāni, natthi loke anāmataṃ.

32. ‘‘Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Etaṃ ariyā sevanti, etaṃ loke anāmata’’nti.

Tattha **anāmata**nti mataṭṭhānaṃ. Tañhi upacāravasena ‘‘amata’’nti vuccati, taṃ paṭisedhento ‘‘anāmata’’nti āha. ‘‘Anamata’’ntipi pāṭho, lokasmiñhi anamataṭṭhānaṃ asusānaṃ nāma natthīti attho. **Yamhi saccañca dhammo cā**ti yasmiṃ puggale catusaccavatthukaṃ pubbabhāgasaccañāṇañca lokuttaradhammo ca atthi. **Ahiṃsā**ti paresaṃ avihesā aviheṭhanā. **Saṃyamo**ti sīlasaṃyamo. **Damo**ti indriyadamanaṃ. Idañca guṇajātaṃ yamhi puggale atthi, **etaṃ ariyā sevantī**ti, ariyā buddhā ca paccekabuddhā ca buddhasāvakā ca etaṃ ṭhānaṃ sevanti, evarūpaṃ puggalaṃ upasaṅkamanti bhajantīti attho. **Etaṃ loke anāmata**nti etaṃ guṇajātaṃ loke amatabhāvasādhanato anāmataṃ nāma.

Evaṃ bodhisatto pitāputtānaṃ dhammaṃ desetvā cattāro brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ubho pitāputtā sotāpattiphale patiṭṭhahiṃsu. ‘‘Tadā pitāputtāva etarahi pitāputtā ahesuṃ, tāpaso pana ahameva ahosi’’nti.

Upasāḷakajātakavaṇṇanā chaṭṭhā.

## [167] 7. Samiddhijātakavaṇṇanā

Abhutvā bhikkhasi bhikkhūti idaṃ satthā rājagahaṃ upanissāya tapodārāme viharanto samiddhitheraṃ ārabbha kathesi. Ekadivasañhi āyasmā samiddhi sabbarattiṃ padhānaṃ padahitvā aruṇuggamanavelāya nhatvā suvaṇṇavaṇṇaṃ attabhāvaṃ sukkhāpayamāno antaravāsakaṃ nivāsetvā uttarāsaṅgaṃ hatthena gahetvā aṭṭhāsi suparikammakatā viya suvaṇṇapaṭimā. Attabhāvasamiddhiyāyeva hissa ‘‘samiddhī’’ti nāmaṃ ahosi. Athassa sarīrasobhaggaṃ disvā ekā devadhītā paṭibaddhacittā theraṃ evamāha – ‘‘tvaṃ khosi, bhikkhu, daharo yuvā susu kāḷakeso bhadrena yobbanena samannāgato abhirūpo dassanīyo pāsādiko, evarūpassa tava kāme aparibhuñjitvā ko attho pabbajjāya, kāme tāva paribhuñjassu, pacchā pabbajitvā samaṇadhammaṃ karissasī’’ti. Atha naṃ thero āha – ‘‘devadhīte, ‘asukasmiṃ nāma vaye ṭhito marissāmī’ti mama maraṇakālaṃ na jānāmi, esa me kālo paṭicchanno, tasmā taruṇakāleyeva samaṇadhammaṃ katvā dukkhassantaṃ karissāmī’’ti. Sā therassa santikā paṭisanthāraṃ alabhitvā tattheva antaradhāyi. Thero satthāraṃ upasaṅkamitvā etamatthaṃ ārocesi. Satthā ‘‘na kho, samiddhi, tvaññeva etarahi devadhītāya palobhito, pubbepi devadhītaro pabbajite palobhiṃsuyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ kāsigāmake brāhmaṇakule nibbattitvā vayappatto sabbasippesu nipphattiṃ patvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavantapadese ekaṃ jātassaraṃ nissāya vāsaṃ kappesi. So sabbarattiṃ padhānaṃ padahitvā aruṇuggamanavelāya nhatvā ekaṃ vakkalaṃ nivāsetvā ekaṃ hatthena gahetvā sarīraṃ vodakaṃ karonto aṭṭhāsi. Athassa rūpasobhaggappattaṃ attabhāvaṃ oloketvā paṭibaddhacittā ekā devadhītā bodhisattaṃ palobhayamānā paṭhamaṃ gāthamāha –

33. ‘‘Abhutvā bhikkhasi bhikkhu, na hi bhutvāna bhikkhasi;
Bhutvāna bhikkhu bhikkhassu, mā taṃ kālo upaccagā’’ti.

Tattha **abhutvā bhikkhasi bhikkhū**ti bhikkhu tvaṃ daharakāle kilesakāmavasena vatthukāme abhutvāva bhikkhāya carasi. **Na hi bhutvāna bhikkhasī**ti nanu nāma pañca kāmaguṇe bhutvā bhikkhāya caritabbaṃ, kāme abhutvāva bhikkhācariyaṃ upagatosi. **Bhutvāna bhikkhu bhikkhassū**ti bhikkhu daharakāle tāva kāme bhuñjitvā pacchā mahallakakāle bhikkhassu. **Mā taṃ kālo upaccagā**ti ayaṃ kāme bhuñjanakālo daharakālo, taṃ mā atikkamatūti.

Bodhisatto devatāya vacanaṃ sutvā attano ajjhāsayaṃ pakāsento dutiyaṃ gāthamāha –

34. ‘‘Kālaṃ vohaṃ na jānāmi, channo kālo na dissati;
Tasmā abhutvā bhikkhāmi, mā maṃ kālo upaccagā’’ti.

Tattha **kālaṃ vohaṃ na jānāmī**ti **vo**ti nipātamattaṃ. Ahaṃ pana ‘‘paṭhamavaye vā mayā maritabbaṃ majjhimavaye vā pacchimavaye vā’’ti evaṃ attano maraṇakālaṃ na jānāmi. Paṇḍitena hi puggalena –

> ‘‘Jīvitaṃ byādhi kālo ca, dehanikkhepanaṃ gati;
> Pañcete jīvalokasmiṃ, animittā na nāyare’’ti.

Channo kālo na dissatīti yasmā ‘‘asukasmiṃ nāma vayakāle hemantādiutukāle vā mayā maritabba’’nti mayhampesa channo hutvā kālo na dissati, suppaṭicchanno hutvā ṭhito na paññāyati. **Tasmā abhutvā bhikkhāmī**ti tena kāraṇena pañca kāmaguṇe abhutvā bhikkhāmi. **Mā maṃ kālo upaccagā**ti maṃ samaṇadhammakaraṇakālo mā atikkamatūti attho. Iminā kāraṇena daharova samāno pabbajitvā samaṇadhammaṃ karomīti. Devadhītā bodhisattassa vacanaṃ sutvā tattheva antaradhāyi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā devadhītā ayaṃ devadhītā ahosi, ahameva tena samayena tāpaso ahosi’’nti.

Samiddhijātakavaṇṇanā sattamā.

## [168] 8. Sakuṇagghijātakavaṇṇanā

Seno balasā patamānoti idaṃ satthā jetavane viharanto attajjhāsayaṃ **sakuṇovādasuttaṃ** (saṃ. ni. 5.372) ārabbha kathesi. Ekadivasañhi satthā bhikkhū āmantetvā ‘‘gocare, bhikkhave, caratha sake pettike visaye’’ti (saṃ. ni. 5.372) imaṃ saṃyuttamahāvagge suttantaṃ kathento ‘‘tumhe tāva tiṭṭhatha, pubbe tiracchānagatāpi sakaṃ pettikavisayaṃ pahāya agocare carantā paccāmittānaṃ hatthapathaṃ gantvāpi attano paññāsampattiyā upāyakosallena paccāmittānaṃ hatthā mucciṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto lāpasakuṇayoniyaṃ nibbattitvā naṅgalakaṭṭhakaraṇe leḍḍuṭṭhāne vāsaṃ kappesi. So ekadivasaṃ ‘‘sakavisaye gocaragahaṇaṃ pahāya paravisaye gocaraṃ gaṇhissāmī’’ti aṭavipariyantaṃ agamāsi. Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakuṇagghi sahasā ajjhappattā aggahesi. So sakuṇagghiyā hariyamāno evaṃ paridevasi – ‘‘mayamevamha alakkhikā, mayaṃ appapuññā, ye mayaṃ agocare carimha paravisaye, sacejja mayaṃ gocare careyyāma sake pettike visaye, na myāyaṃ sakuṇagghi alaṃ abhavissa yadidaṃ yuddhāyā’’ti. ‘‘Ko pana, te lāpa, gocaro sako pettiko visayo’’ti? ‘‘Yadidaṃ naṅgalakaṭṭhakaraṇaṃ leḍḍuṭṭhāna’’nti. Atha naṃ sakuṇagghi sake bale apatthaddhā amuñci – ‘‘gaccha kho, tvaṃ lāpa, tatrapi me gantvā na mokkhasī’’ti. So tattha gantvā mahantaṃ leḍḍuṃ abhiruhitvā ‘‘ehi kho dāni sakuṇagghī’’ti senaṃ avhayanto aṭṭhāsi. Sakuṇagghi sake bale apatthaddhā ubho pakkhe sannayha lāpasakuṇaṃ sahasā ajjhappattā. Yadā pana taṃ lāpo ‘‘bahuāgatā kho myāyaṃ sakuṇagghī’’ti aññāsi, atha parivattitvā tasseva leḍḍussa antaraṃ paccāpādi. Sakuṇagghi vegaṃ sandhāretuṃ asakkontī tattheva uraṃ paccatāḷesi. Evaṃ sā bhinnena hadayena nikkhantehi akkhīhi jīvitakkhayaṃ pāpuṇi.

Satthā imaṃ atītaṃ dassetvā ‘‘evaṃ, bhikkhave, tiracchānagatāpi agocare carantā sapattahatthaṃ gacchanti, gocare pana sake pettike visaye carantā sapatte niggaṇhanti, tasmā tumhepi mā agocare caratha paravisaye. Agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno agocaro paravisayo? Yadidaṃ pañca kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā…pe… ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo’’ti vatvā abhisambuddho hutvā paṭhamaṃ gāthamāha –

35. ‘‘Seno balasā patamāno, lāpaṃ gocaraṭhāyinaṃ;
Sahasā ajjhappattova, maraṇaṃ tenupāgamī’’ti.

Tattha **balasā patamāno**ti ‘‘lāpaṃ gaṇhissāmī’’ti balena thāmena patamāno. **Gocaraṭhāyina**nti sakavisayā nikkhamitvā gocaratthāya aṭavipariyante ṭhitaṃ. **Ajjhappatto**ti sampatto. **Maraṇaṃ tenupāgamī**ti tena kāraṇena maraṇaṃ patto.

Tasmiṃ pana maraṇaṃ patte lāpo nikkhamitvā ‘‘diṭṭhā vata me paccāmittassa piṭṭhī’’ti tassa hadaye ṭhatvā udānaṃ udānento dutiyaṃ gāthamāha –

36. ‘‘Sohaṃ nayena sampanno, pettike gocare rato;
Apetasattu modāmi, sampassaṃ atthamattano’’ti.

Tattha **nayenā**ti upāyena. **Atthamattano**ti attano arogabhāvasaṅkhātaṃ vuḍḍhiṃ.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū bhikkhū sotāpattiphalādīni pāpuṇiṃsu. ‘‘Tadā seno devadatto ahosi, lāpo pana ahameva ahosi’’nti.

Sakuṇagghijātakavaṇṇanā aṭṭhamā.

## [169] 9. Arakajātakavaṇṇanā

Yo ve mettena cittenāti idaṃ satthā jetavane viharanto mettasuttaṃ ārabbha kathesi. Ekasmiñhi samaye satthā bhikkhū āmantesi – ‘‘mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti. Mettāya, bhikkhave, cetovimuttiyā āsevitāya…pe… susamāraddhāya ime ekādasānisaṃsā pāṭikaṅkhā’’ti (a. ni. 11.15). Ime ekādasānisaṃse gahetvā ṭhitaṃ mettābhāvanaṃ vaṇṇetvā ‘‘bhikkhave, bhikkhunā nāma sabbasattesu odissakānodissakavasena mettā bhāvetabbā, hitopi hitena pharitabbo, ahitopi hitena pharitabbo, majjhattopi hitena pharitabbo. Evaṃ sabbasattesu odissakānodissakavasena mettā bhāvetabbā, karuṇā muditā upekkhā bhāvetabbā, catūsu brahmavihāresu kammaṃ kātabbameva. Evaṃ karonto hi maggaṃ vā phalaṃ vā alabhantopi brahmalokaparāyaṇo ahosi, porāṇakapaṇḍitāpi satta vassāni mettaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe brahmalokasmiṃyeva vasiṃsū’’ti vatvā atītaṃ āhari.

Atīte ekasmiṃ kappe bodhisatto brāhmaṇakule nibbattitvā vayappatto kāme pahāya isipabbajjaṃ pabbajitvā catunnaṃ brahmavihārānaṃ lābhī arako nāma satthā hutvā himavantapadese vāsaṃ kappesi, tassa mahā parivāro ahosi. So isigaṇaṃ ovadanto ‘‘pabbajitena nāma mettā bhāvetabbā, karuṇā muditā upekkhā bhāvetabbā. Mettacittañhi nāmetaṃ appanāppattaṃ brahmalokaparāyaṇataṃ sādhetī’’ti mettāya ānisaṃsaṃ pakāsento imā gāthā āha –

37. ‘‘Yo ve mettena cittena, sabbalokānukampati;
Uddhaṃ adho ca tiriyaṃ, appamāṇena sabbaso.

38. ‘‘Appamāṇaṃ hitaṃ cittaṃ, paripuṇṇaṃ subhāvitaṃ;
Yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissatī’’ti.

Tattha **yo ve mettena cittena, sabbalokānukampatī**ti khattiyādīsu vā samaṇabrāhmaṇesu vā yo koci appamāṇena mettena cittena sakalaṃ sattalokaṃ anukampati. **Uddha**nti pathavito yāva nevasaññānāsaññāyatanabrahmalokā. **Adho**ti pathaviyā heṭṭhā ussade mahāniraye. **Tiriya**nti manussaloke, yattakāni cakkavāḷāni ca tesu sabbesu ettake ṭhāne nibbattā sabbe sattā averā hontu, abyāpajjhā anīghā, sukhī attānaṃ pariharantūti evaṃ bhāvitena mettena cittenāti attho. **Appamāṇenā**ti appamāṇasattānaṃ appamāṇārammaṇattā appamāṇena. **Sabbaso**ti sabbākārena, uddhaṃ adho tiriyanti evaṃ sabbasugatiduggativasenāti attho.

Appamāṇaṃ hitaṃ cittanti appamāṇaṃ katvā bhāvitaṃ sabbasattesu hitacittaṃ. **Paripuṇṇa**nti avikalaṃ. **Subhāvita**nti suvaḍḍhitaṃ, appanācittassetaṃ nāmaṃ. **Yaṃ pamāṇakataṃ kamma**nti yaṃ ‘‘appamāṇaṃ appamāṇārammaṇa’’nti evaṃ ārammaṇattikavasena ca vasībhāvappattivasena ca avaḍḍhitvā kataṃ parittaṃ kāmāvacarakammaṃ. **Na taṃ tatrāvasissatī**ti taṃ parittaṃ kammaṃ yaṃ taṃ ‘‘appamāṇaṃ hitaṃ citta’’nti saṅkhagataṃ rūpāvacarakammaṃ, tatra na avasissati. Yathā nāma mahoghena ajjhotthaṭaṃ parittodakaṃ oghassa abbhantare tena asaṃhīramānaṃ nāvasissati na tiṭṭhati, atha kho mahoghova taṃ ajjhottharitvā tiṭṭhati, evameva taṃ parittakammaṃ tassa mahaggatakammassa abbhantare tena mahaggatakammena acchinditvā aggahitavipākokāsaṃ hutvā na avasissati na tiṭṭhati, na sakkoti attano vipākaṃ dātuṃ, atha kho mahaggatakammameva taṃ ajjhottharitvā tiṭṭhati vipākaṃ detīti.

Evaṃ bodhisatto antevāsikānaṃ mettābhāvanāya ānisaṃsaṃ kathetvā aparihīnajjhāno brahmaloke nibbattitvā satta saṃvaṭṭavivaṭṭakappe na imaṃ lokaṃ puna agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā isigaṇo buddhaparisā ahosi, arako pana satthā ahameva ahosi’’nti.

Arakajātakavaṇṇanā navamā.

[170] 10. Kakaṇṭakajātakavaṇṇanā

Nāyaṃ pure uṇṇamatīti idaṃ kakaṇṭakajātakaṃ mahāumaṅgajātake (jā. 2.22.590 ādayo) āvibhavissati.

Kakaṇṭakajātakavaṇṇanā dasamā.

Santhavavaggo dutiyo.

Tassuddānaṃ –

Indasamānagottañca, santhavaṃ susīmaṃ gijjhaṃ;
Nakulaṃ upasāḷakaṃ, samiddhi ca sakuṇagghi;
Arakañca kakaṇṭakaṃ.

3. Kalyāṇavaggo

[171] 1. Kalyāṇadhammajātakavaṇṇanā

Kalyāṇadhammoti idaṃ satthā jetavane viharanto ekaṃ badhirasassuṃ ārabbha kathesi. Sāvatthiyañhi eko kuṭumbiko saddho pasanno tisaraṇagato pañcasīlena samannāgato. So ekadivasaṃ bahūni sappiādīni bhesajjāni ceva pupphagandhavatthādīni ca gahetvā ‘‘jetavane satthu santike dhammaṃ sossāmī’’ti agamāsi. Tassa tattha gatakāle sassu khādanīyabhojanīyaṃ gahetvā dhītaraṃ daṭṭhukāmā taṃ gehaṃ agamāsi, sā ca thokaṃ badhiradhātukā hoti. Sā dhītarā saddhiṃ bhuttabhojanā bhattasammadaṃ vinodayamānā dhītaraṃ pucchi – ‘‘kiṃ, amma, bhattā te sammodamāno avivadamāno piyasaṃvāsaṃ vasatī’’ti. ‘‘Kiṃ, amma, kathetha yādiso tumhākaṃ jāmātā sīlena ceva ācārasampadāya ca, tādiso pabbajitopi dullabho’’ti. Upāsikā dhītu vacanaṃ sādhukaṃ asallakkhetvā ‘‘pabbajito’’ti padameva gahetvā ‘‘amma, kasmā te bhattā pabbajito’’ti mahāsaddaṃ akāsi. Taṃ sutvā sakalagehavāsino ‘‘amhākaṃ kira kuṭumbiko pabbajito’’ti viraviṃsu. Tesaṃ saddaṃ sutvā dvārena sañcarantā ‘‘kiṃ nāma kireta’’nti pucchiṃsu. ‘‘Imasmiṃ kira gehe kuṭumbiko pabbajito’’ti. Sopi kho kuṭumbiko dasabalassa dhammaṃ sutvā vihārā nikkhamma nagaraṃ pāvisi.

Atha naṃ antarāmaggeyeva eko puriso disvā ‘‘samma, tvaṃ kira pabbajitoti tava gehe puttadāraparijano paridevatī’’ti āha. Athassa etadahosi – ‘‘ayaṃ apabbajitameva kira maṃ ‘pabbajito’ti vadati, uppanno kho pana me kalyāṇasaddo na antaradhāpetabbo, ajjeva mayā pabbajituṃ vaṭṭatī’’ti tatova nivattitvā satthu santikaṃ gantvā ‘‘kiṃ nu kho, upāsaka, idāneva buddhupaṭṭhānaṃ katvā gantvā idāneva paccāgatosī’’ti vutte tamatthaṃ ārocetvā ‘‘bhante, kalyāṇasaddo nāma uppanno na antaradhāpetuṃ vaṭṭati, tasmā pabbajitukāmo hutvā āgatomhī’’ti āha. So pabbajjañca upasampadañca labhitvā sammā paṭipanno nacirasseva arahattaṃ pāpuṇi. Idaṃ kira kāraṇaṃ bhikkhusaṅghe pākaṭaṃ jātaṃ. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko nāma kuṭumbiko ‘uppanno kalyāṇasaddo na antaradhāpetabbo’ti pabbajitvā idāni arahattaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, porāṇakapaṇḍitāpi ‘uppanno kalyāṇasaddo virādhetuṃ na vaṭṭatī’ti pabbajiṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā vayappatto pitu accayena seṭṭhiṭṭhānaṃ pāpuṇi. So ekadivasaṃ nivesanā nikkhamitvā rājupaṭṭhānaṃ agamāsi. Athassa sassu ‘‘dhītaraṃ passissāmī’’ti taṃ gehaṃ agamāsi, sā thokaṃ badhiradhātukāti sabbaṃ paccuppannavatthusadisameva. Taṃ pana rājupaṭṭhānaṃ gantvā attano gharaṃ āgacchantaṃ disvā eko puriso ‘‘tumhe kira pabbajitāti tumhākaṃ gehe mahāparidevo pavattatī’’ti āha. Bodhisatto ‘‘uppanno kalyāṇasaddo nāma na antaradhāpetuṃ vaṭṭatī’’ti tatova nivattitvā rañño santikaṃ gantvā ‘‘kiṃ, mahāseṭṭhi, idāneva gantvā puna āgatosī’’ti vutte ‘‘deva, gehajano kira maṃ apabbajitameva ‘pabbajito’ti vatvā paridevati, uppanno kho pana kalyāṇasaddo na antaradhāpetabbo, pabbajissāmahaṃ, pabbajjaṃ me anujānāhī’’ti etamatthaṃ pakāsetuṃ imā gāthā āha –

41. ‘‘Kalyāṇadhammoti yadā janinda, loke samaññaṃ anupāpuṇāti;
Tasmā na hiyyetha naro sapañño, hiriyāpi santo ghuramādiyanti.

42. ‘‘Sāyaṃ samaññā idha majja pattā, kalyāṇadhammoti janinda loke;
Tāhaṃ samekkhaṃ idha pabbajissaṃ, na hi matthi chando idha kāmabhoge’’ti.

Tattha **kalyāṇadhammo**ti sundaradhammo. **Samaññaṃ anupāpuṇātī**ti yadā sīlavā kalyāṇadhammo pabbajitoti idaṃ paññattivohāraṃ pāpuṇāti. **Tasmā na hiyyethā**ti tato sāmaññato na parihāyetha. **Hiriyāpi santo dhuramādiyantī**ti, mahārāja, sappurisā nāma ajjhattasamuṭṭhitāya hiriyā bahiddhasamuṭṭhitena ottappenapi etaṃ pabbajitadhuraṃ gaṇhanti. **Idha majja pattā**ti idha mayā ajja pattā. **Tāhaṃ samekkha**nti taṃ ahaṃ guṇavasena laddhasamaññaṃ samekkhanto passanto. **Na hi matthi chando**ti na hi me atthi chando. **Idha kāmabhoge**ti imasmiṃ loke kilesakāmavatthukāmaparibhogehi.

Bodhisatto evaṃ vatvā rājānaṃ pabbajjaṃ anujānāpetvā himavantapadesaṃ gantvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Kalyāṇadhammajātakavaṇṇanā paṭhamā.

## [172] 2. Daddarajātakavaṇṇanā

Ko nu saddena mahatāti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Tasmiñhi kāle bahū bahussutā bhikkhū manosilātale nadamānā taruṇasīhā viya ākāsagaṅgaṃ otārentā viya saṅghamajjhe sarabhāṇaṃ bhaṇanti. Kokāliko tesu sarabhāṇaṃ bhaṇantesu attano tucchabhāvaṃ ajānitvāva ‘‘ahampi sarabhāṇaṃ bhaṇissāmī’’ti bhikkhūnaṃ antaraṃ pavisitvā ‘‘amhākaṃ sarabhāṇaṃ na pāpenti. Sace amhākampi pāpeyyuṃ, mayampi bhaṇeyyāmā’’ti bhikkhusaṅghassa nāmaṃ aggahetvāva tattha tattha kathento āhiṇḍati. Tassa sā kathā bhikkhusaṅghe pākaṭā jātā. Bhikkhū ‘‘vīmaṃsissāma tāva na’’nti saññāya evamāhaṃsu – ‘‘āvuso kokālika, ajja saṅghassa sarabhāṇaṃ bhaṇāhī’’ti. So attano balaṃ ajānitvāva ‘‘sādhū’’ti sampaṭicchitvā ‘‘ajja sarabhāṇaṃ bhaṇissāmī’’ti attano sappāyaṃ yāguṃ pivi, khajjakaṃ khādi, sappāyeneva sūpena bhuñji.

Sūriye atthaṅgate dhammassavanakāle ghosite bhikkhusaṅgho sannipati. So kaṇṭakuraṇḍakavaṇṇaṃ kāsāvaṃ nivāsetvā kaṇikārapupphavaṇṇaṃ cīvaraṃ pārupitvā saṅghamajjhaṃ pavisitvā there vanditvā alaṅkataratanamaṇḍape paññattavaradhammāsanaṃ abhiruhitvā citrabījaniṃ gahetvā ‘‘sarabhāṇaṃ bhaṇissāmī’’ti nisīdi, tāvadevassa sarīrā sedā mucciṃsu, sārajjaṃ okkami, pubbagāthāya paṭhamaṃ padaṃ udāharitvā anantaraṃ na passi. So kampamāno āsanā oruyha lajjito saṅghamajjhato apakkamma attano pariveṇaṃ agamāsi. Añño bahussuto bhikkhu sarabhāṇaṃ bhaṇi. Tato paṭṭhāya bhikkhū tassa tucchabhāvaṃ jāniṃsu. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, paṭhamaṃ kokālikassa tucchabhāvo dujjāno, idāni panesa sayaṃ naditvā pākaṭo jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, kokāliko idāneva naditvā pākaṭo jāto, pubbepi naditvā pākaṭo ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese sīhayoniyaṃ nibbattitvā bahūnaṃ sīhānaṃ rājā ahosi. So anekasīhaparivāro rajataguhāyaṃ vāsaṃ kappesi. Tassa avidūre ekissāya guhāya eko siṅgālopi vasati. Athekadivasaṃ deve vassitvā vigate sabbe sīhā sīharājasseva guhadvāre sannipatitvā sīhanādaṃ nadantā sīhakīḷaṃ kīḷiṃsu. Tesaṃ evaṃ naditvā kīḷanakāle sopi siṅgālo nadati. Sīhā tassa saddaṃ sutvā ‘‘ayaṃ siṅgālo amhehi saddhiṃ nadatī’’ti lajjitā tuṇhī ahesuṃ. Tesaṃ tuṇhībhūtakāle bodhisattassa putto sīhapotako ‘‘tāta, ime sīhā naditvā sīhakīḷaṃ kīḷantā etassa saddaṃ sutvā lajjāya tuṇhī jātā, ko nāmesa attano saddena attānaṃ jānāpetī’’ti pitaraṃ pucchanto paṭhamaṃ gāthamāha –

43. ‘‘Ko nu saddena mahatā, abhinādeti daddaraṃ;
Taṃ sīhā nappaṭinadanti, ko nāmeso migādhibhū’’ti.

Tattha **abhinādeti daddara**nti daddaraṃ rajatapabbataṃ ekanādaṃ karoti. **Migādhibhū**ti pitaraṃ ālapati. Ayañhettha attho – migādhibhū migajeṭṭhaka sīharāja pucchāmi taṃ ‘‘ko nāmeso’’ti.

Athassa vacanaṃ sutvā pitā dutiyaṃ gāthamāha –

44. ‘‘Adhamo migajātānaṃ, siṅgālo tāta vassati;
Jātimassa jigucchantā, tuṇhī sīhā samaccare’’ti.

Tattha **samaccare**ti **sa**nti upasaggamattaṃ, accantīti attho, tuṇhī hutvā nisīdantīti vuttaṃ hoti. Potthakesu pana ‘‘samacchare’’ti likhanti.

Satthā ‘‘na, bhikkhave, kokāliko idāneva attano nādena attānaṃ pākaṭaṃ karoti, pubbepi akāsiyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo kokāliko ahosi, sīhapotako rāhulo, sīharājā pana ahameva ahosi’’nti.

Daddarajātakavaṇṇanā dutiyā.

## [173] 3. Makkaṭajātakavaṇṇanā

Tātamāṇavako esoti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Vatthu pakiṇṇakanipāte **uddālakajātake** (jā. 1.14.62 ādayo) āvibhavissati. Tadā pana satthā ‘‘bhikkhave, nāyaṃ bhikkhu idāneva kuhako, pubbepi makkaṭo hutvā aggissa kāraṇā kohaññaṃ akāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ kāsigāmake brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sippaṃ uggaṇhitvā gharāvāsaṃ saṇṭhapesi. Athassa brāhmaṇī ekaṃ puttaṃ vijāyitvā puttassa ādhāvitvā paridhāvitvā vicaraṇakāle kālamakāsi. Bodhisatto tassā petakiccaṃ katvā ‘‘kiṃ me dāni gharāvāsena, puttaṃ gahetvā pabbajissāmī’’ti assumukhaṃ ñātimittavaggaṃ pahāya puttaṃ ādāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā tattha vanamūlaphalāhāro vāsaṃ kappesi. So ekadivasaṃ vassānakāle deve vassante sāradārūni aggiṃ jāletvā visibbanto phalakatthare nipajji, puttopissa tāpasakumārako pitu pāde sambāhantova nisīdi.

Atheko vanamakkaṭo sītena pīḷiyamāno tassa paṇṇasālāya taṃ aggiṃ disvā ‘‘sacāhaṃ ettha pavisissāmi, ‘makkaṭo makkaṭo’ti maṃ pothetvā nīharissanti, aggiṃ visibbetuṃ na labhissāmi, atthi dāni me upāyo, tāpasavesaṃ gahetvā kohaññaṃ katvā pavisissāmī’’ti cintetvā ekassa matatāpasassa vakkalāni nivāsetvā pacchiñca aṅkusayaṭṭhiñca gahetvā paṇṇasāladvāre ekaṃ tālarukkhaṃ nissāya saṃkuṭito aṭṭhāsi. Tāpasakumārako taṃ disvā makkaṭabhāvaṃ ajānanto ‘‘eko mahallakatāpaso sītena pīḷito aggiṃ visibbetuṃ āgato bhavissatī’’ti pitu tāpasassa kathetvā ‘‘etaṃ paṇṇasālaṃ pavesetvā visibbāpessāmī’’ti cintetvā pitaraṃ ālapanto paṭhamaṃ gāthamāha –

45. ‘‘Tāta māṇavako eso, tālamūlaṃ apassito;
Agārakañcidaṃ atthi, handa demassagāraka’’nti.

Tattha **māṇavako**ti sattādhivacanaṃ. Tena ‘‘tāta, eso eko māṇavako satto eko tāpaso’’ti dīpeti. **Tālamūlaṃ apassito**ti tālakkhandhaṃ nissāya ṭhito. **Agārakañcidaṃ atthī**ti idañca amhākaṃ pabbajitāgāraṃ atthi, paṇṇasālaṃ sandhāya vadati. **Handā**ti vavassaggatthe nipāto. **Demassagārakan**ti etassa ekamante vasanatthāya agārakaṃ dema.

Bodhisatto puttassa vacanaṃ sutvā uṭṭhāya paṇṇasāladvāre ṭhatvā olokento tassa makkaṭabhāvaṃ ñatvā ‘‘tāta, manussānaṃ nāma na evarūpaṃ mukhaṃ hoti, makkaṭo esa, nayidha pakkositabbo’’ti vatvā dutiyaṃ gāthamāha –

46. ‘‘Mā kho tvaṃ tāta pakkosi, dūseyya no agārakaṃ;
Netādisaṃ mukhaṃ hoti, brāhmaṇassa susīlino’’ti.

Tattha **dūseyya no agārakan**ti ayañhi idha paviṭṭho samāno imaṃ kicchena kataṃ paṇṇasālaṃ agginā vā jhāpento uccārādīni vā karonto dūseyya. **Netādisan**ti ‘‘etādisaṃ brāhmaṇassa susīlino mukhaṃ na hoti, makkaṭo eso’’ti vatvā bodhisatto ekaṃ ummukaṃ gahetvā ‘‘kiṃ ettha tiṭṭhasī’’ti khipitvā taṃ palāpesi. Makkaṭo vakkalāni chaḍḍetvā rukkhaṃ abhiruhitvā vanasaṇḍaṃ pāvisi. Bodhisatto cattāro brahmavihāre bhāvetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā makkaṭo ayaṃ kuhakabhikkhu ahosi, tāpasakumāro rāhulo, tāpaso pana ahameva ahosi’’nti.

Makkaṭajātakavaṇṇanā tatiyā.

[174] 4. Dubbhiyamakkaṭajātakaṇṇanā

Adamha te vāri pahūtarūpanti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Ekadivasañhi dhammasabhāyaṃ bhikkhū devadattassa akataññumittadubbhibhāvaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘na, bhikkhave, devadatto idāneva akataññū mittadubbhī, pubbepi evarūpo ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ kāsigāmake brāhmaṇakule nibbattitvā vayappatto gharāvāsaṃ saṇṭhapesi. Tasmiṃ pana samaye kāsiraṭṭhe vattanimahāmagge eko gambhīro udapāno hoti anotaraṇīyo tiracchānānaṃ, maggappaṭipannā puññatthikā manussā dīgharajjukena vārakena udakaṃ ussiñcitvā ekissā doṇiyā pūretvā tiracchānānaṃ pānīyaṃ denti. Tassa sāmantato mahantaṃ araññaṃ, tattha bahū makkaṭā vasanti. Atha tasmiṃ magge dve tīṇi divasāni manussasañcāro pacchijji, tiracchānā pānīyaṃ na labhiṃsu. Eko makkaṭo pipāsāturo hutvā pānīyaṃ pariyesanto udapānassa santike vicarati. Bodhisatto kenacideva karaṇīyena taṃ maggaṃ paṭipajjitvā tattha gacchanto pānīyaṃ uttāretvā pivitvā hatthapāde dhovitvā ṭhito taṃ makkaṭaṃ addasa. Athassa pipāsitabhāvaṃ ñatvā pānīyaṃ ussiñcitvā doṇiyaṃ ākiritvā adāsi, datvā ca pana ‘‘vissamissāmī’’ti ekasmiṃ rukkhamūle nipajji. Makkaṭo pānīyaṃ pivitvā avidūre nisīditvā mukhamakkaṭikaṃ karonto bodhisattaṃ bhiṃsāpesi. Bodhisatto tassa taṃ kiriyaṃ disvā ‘‘are duṭṭhamakkaṭa, ahaṃ tava pipāsitassa kilantassa bahuṃ pānīyaṃ adāsiṃ, idāni tvaṃ mayhaṃ mukhamakkaṭikaṃ karosi, aho pāpajanassa nāma kato upakāro niratthako’’ti vatvā paṭhamaṃ gāthamāha –

47. ‘‘Adamha te vāri pahūtarūpaṃ, ghammābhitattassa pipāsitassa;
So dāni pitvāna kiriṅkarosi, asaṅgamo pāpajanena seyyo’’ti.

Tattha **so dāni pitvāna kiriṅkarosī**ti so idāni tvaṃ mayā dinnapānīyaṃ pivitvā mukhamakkaṭikaṃ karonto ‘‘kiri kirī’’ti saddaṃ karosi. **Asaṅgamo pāpajanena seyyo**ti pāpajanena saddhiṃ saṅgamo na seyyo, asaṅgamova seyyoti.

Taṃ sutvā so mittadubbhī makkaṭo ‘‘tvaṃ ‘ettakenavetaṃ niṭṭhita’nti saññaṃ karosi, idāni te sīse vaccaṃ pātetvā gamissāmī’’ti vatvā dutiyaṃ gāthamāha –

48. ‘‘Ko te suto vā diṭṭho vā, sīlavā nāma makkaṭo;
Idāni kho taṃ ohacchaṃ, esā asmāka dhammatā’’ti.

Tatrāyaṃ saṅkhepattho – bho brāhmaṇa, ‘‘makkaṭo kataguṇajānanako ācārasampanno sīlavā nāma atthī’’ti kahaṃ tayā suto vā diṭṭho vā, idāni kho ahaṃ taṃ ohacchaṃ vaccaṃ te sīse katvā pakkamissāmi, asmākañhi makkaṭānaṃ nāma esā dhammatā ayaṃ jātisabhāvo, yadidaṃ upakārakassa sīse vaccaṃ kātabbanti.

Taṃ sutvā bodhisatto uṭṭhāya gantuṃ ārabhi. Makkaṭo taṅkhaṇaññeva uppatitvā sākhāyaṃ nisīditvā olambakaṃ otaranto viya tassa sīse vaccaṃ pātetvā viravanto vanasaṇḍaṃ pāvisi. Bodhisatto nhatvā agamāsi.

Satthā ‘‘na, bhikkhave, idāneva devadatto, pubbepi mayā kataguṇaṃ na jānāsiyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā makkaṭo devadatto ahosi, brāhmaṇo pana ahameva ahosi’’nti.

Dubbhiyamakkaṭajātakavaṇṇanā catutthā.

## [175] 5. Ādiccupaṭṭhānajātakavaṇṇanā

Sabbesu kira bhūtesūti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā kathitasadisameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā mahāparivāro gaṇasatthā hutvā himavante vāsaṃ kappesi. So tattha ciraṃ vasitvā loṇambilasevanatthāya pabbatā oruyha paccante ekaṃ gāmaṃ nissāya paṇṇasālāyaṃ vāsaṃ upagañchi. Atheko lolamakkaṭo isigaṇe bhikkhācāraṃ gate assamapadaṃ āgantvā paṇṇasālā uttiṇṇā karoti, pānīyaghaṭesu udakaṃ chaḍḍeti, kuṇḍikaṃ bhindati, aggisālāyaṃ vaccaṃ karoti. Tāpasā vassaṃ vasitvā ‘‘idāni himavanto pupphaphalasamiddho ramaṇīyo, tattheva gamissāmā’’ti paccantagāmavāsike āpucchiṃsu. Manussā ‘‘sve, bhante, mayaṃ bhikkhaṃ gahetvā assamapadaṃ āgamissāma, taṃ paribhuñjitvāva gamissathā’’ti vatvā dutiyadivase pahūtaṃ khādanīyabhojanīyaṃ gahetvā tattha agamaṃsu. Taṃ disvā so makkaṭo cintesi – ‘‘kohaññaṃ katvā manusse ārādhetvā mayhampi khādanīyabhojanīyaṃ āharāpessāmī’’ti. So tāpasacaraṇaṃ caranto viya sīlavā viya ca hutvā tāpasānaṃ avidūre sūriyaṃ namassamāno aṭṭhāsi. Manussā taṃ disvā ‘‘sīlavantānaṃ santike vasantā sīlavantā hontī’’ti vatvā paṭhamaṃ gāthamāha –

49. ‘‘Sabbesu kira bhūtesu, santi sīlasamāhitā;
Passa sākhamigaṃ jammaṃ, ādiccamupatiṭṭhatī’’ti.

Tattha **santi sīlasamāhitā**ti sīlena samannāgatā saṃvijjanti, sīlavantā ca samāhitā ca ekaggacittā saṃvijjantītipi attho. **Jamma**nti lāmakaṃ. **Ādiccamupatiṭṭhatī**ti sūriyaṃ namassamāno tiṭṭhati.

Evaṃ te manusse tassa guṇaṃ kathente disvā bodhisatto ‘‘tumhe imassa lolamakkaṭassa sīlācāraṃ ajānitvā avatthusmiṃyeva pasannā’’ti vatvā dutiyaṃ gāthamāha –

50. ‘‘Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;

Aggihuttañca uhannaṃ, dve ca bhinnā kamaṇḍalū''ti.

Tattha **anaññāyā**ti ajānitvā. **Uhanna**nti iminā pāpamakkaṭena ūhadaṃ. **Kamaṇḍalū**ti kuṇḍikā. ''Dve ca kuṇḍikā tena bhinnā''ti evamassa aguṇaṃ kathesi.

Manussā makkaṭassa kuhakabhāvaṃ ñatvā leḍḍuñca yaṭṭhiñca gahetvā pothetvā palāpetvā isigaṇassa bhikkhaṃ adaṃsu. Isayopi himavantameva gantvā aparihīnajjhānā brahmalokaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā makkaṭo ayaṃ kuhako bhikkhu ahosi, isigaṇo buddhaparisā, gaṇasatthā pana ahameva ahosi''nti.

Ādiccupaṭṭhānajātakavaṇṇanā pañcamā.

## [176] 6. Kaḷāyamuṭṭhijātakavaṇṇanā

Bālo vatāyaṃ dumasākhagocaroti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Ekasmiñhi samaye vassakāle kosalarañño paccanto kupi. Tattha ṭhitā yodhā dve tīṇi yuddhāni katvā paccatthike abhibhavituṃ asakkontā rañño sāsanaṃ pesesuṃ. Rājā akāle vassāneyeva nikkhamitvā jetavanasamīpe khandhāvāraṃ bandhitvā cintesi – ''ahaṃ akāle nikkhanto, kandarapadarādayo udakapūrā, duggamo maggo, satthāraṃ upasaṅkamissāmi, so maṃ 'kahaṃ gacchasi, mahārājā'ti pucchissati, athāhaṃ etamatthaṃ ārocessāmi, na kho pana maṃ satthā samparāyikenevatthena anuggaṇhāti, diṭṭhadhammikenāpi anuggaṇhātiyeva, tasmiṃ sace me gamanena avuḍḍhi bhavissati, 'akālo, mahārājā'ti vakkhati. Sace pana vuḍḍi bhavissati, tuṇhī bhavissatī''ti. So jetavanaṃ pavisitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā ''handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā''ti pucchi. ''Bhante, ahaṃ paccantaṃ vūpasametuṃ nikkhanto 'tumhe vanditvā gamissāmī'ti āgatomhī''ti. Satthā ''pubbepi, mahārāja, rājāno senāya abbhuggacchamānāya paṇḍitānaṃ kathaṃ sutvā akāle abbhuggamanaṃ nāma na gamiṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako sabbatthakaamacco ahosi. Atha rañño paccante kupite paccantayodhā paṇṇaṃ pesesuṃ. Rājā vassakāle nikkhamitvā uyyāne khandhāvāraṃ bandhi, bodhisatto rañño santike aṭṭhāsi. Tasmiṃ khaṇe assānaṃ kaḷāye sedetvā āharitvā doṇiyaṃ pakkhipiṃsu. Uyyāne makkaṭesu eko makkaṭo rukkhā otaritvā tato kaḷāye gahetvā mukhaṃ pūretvā hatthehipi gahetvā uppatitvā rukkhe nisīditvā khādituṃ ārabhi, athassa khādamānassa hatthako eko kaḷāyo bhūmiyaṃ pati. So mukhena ca hatthehi ca gahite sabbe kaḷāye chaḍḍetvā rukkhā oruyha tameva kaḷāyaṃ olokento taṃ kaḷāyaṃ adisvāva puna rukkhaṃ abhiruhitvā aḍḍe sahassaparājito viya socamāno dummukho rukkhasākhāyaṃ nisīdi. Rājā makkaṭassa kiriyaṃ disvā bodhisattaṃ āmantetvā ''passatha, kiṃ nāmetaṃ makkaṭena kata''nti pucchi. Bodhisatto ''mahārāja, bahuṃ anavaloketvā appaṃ oloketvā dubbuddhino bālā evarūpaṃ karontiyevā''ti vatvā paṭhamaṃ gāthamāha –

51. ''Bālo vatāyaṃ dumasākhagocaro, paññā janinda nayimassa vijjati;
Kaḷāyamuṭṭhiṃ avakiriya kevalaṃ, ekaṃ kaḷāyaṃ patitaṃ gavesatī''ti.

Tattha **dumasākhagocaro**ti makkaṭo. So hi dumasākhāsu gocaraṃ gaṇhāti, sāva assa gocaro sañcaraṇabhūmibhūtā, tasmā ''dumasākhagocaro''ti vuccati. **Janindā**ti rājānaṃ ālapati. Rājā hi paramissarabhāvena janassa indoti janindo. **Kaḷāyamuṭṭhi**nti caṇakamuṭṭhiṃ. ''Kāḷarājamāsamuṭṭhi''ntipi vadantiyeva. **Avakiriyā**ti avakiritvā. **Kevala**nti sabbaṃ. **Gavesatī**ti bhūmiyaṃ patitaṃ ekameva pariyesati.

Evaṃ vatvā puna bodhisatto taṃ upasaṅkamitvā rājānaṃ āmantetvā dutiyaṃ gāthamāha –

52. ‘‘Evameva mayaṃ rāja, ye caññe atilobhino;
Appena bahuṃ jiyyāma, kaḷāyeneva vānaro’’ti.

Tatrāyaṃ saṅkhepattho – mahārāja, evameva mayañca ye caññe lobhābhibhūtā janā sabbepi appena bahuṃ jiyyāma. Mayañhi etarahi akāle vassānasamaye maggaṃ gacchantā appakassa atthassa kāraṇā bahukā atthā parihāyāma. **Kaḷāyeneva vānaro**ti yathā ayaṃ vānaro ekaṃ kaḷāyaṃ pariyesamāno tenekena kaḷāyena sabbakaḷāyehi parihīno, evaṃ mayampi akālena kandarapadarādīsu pūresu gacchamānā appamattakaṃ atthaṃ pariyesamānā bahūhi hatthivāhanaassavāhanādīhi ceva balakāyena ca parihāyissāma. Tasmā akāle gantuṃ na vaṭṭatīti rañño ovādaṃ adāsi.

Rājā tassa kathaṃ sutvā tato nivattitvā bārāṇasimeva pāvisi. Corāpi ‘‘rājā kira coramaddanaṃ karissāmīti nagarā nikkhanto’’ti sutvā paccantato palāyiṃsu. Paccuppannepi corā ‘‘kosalarājā kira nikkhanto’’ti sutvā palāyiṃsu. Rājā satthu dhammadesanaṃ sutvā uṭṭhāyāsanā vanditvā padakkhiṇaṃ katvā sāvatthimeva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Kaḷāyamuṭṭhijātakavaṇṇanā chaṭṭhā.

## [177] 7. Tindukajātakavaṇṇanā

Dhanuhatthakalāpehīti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Satthā hi **mahābodhijātake** (jā. 2.18.124 ādayo) viya **umaṅgajātake** (jā. 2.22.590 ādayo) viya ca attano paññāya vaṇṇaṃ vaṇṇitaṃ sutvā ‘‘na, bhikkhave, idāneva tathāgato paññavā, pubbepi paññavā upāyakusaloyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto vānarayoniyaṃ nibbattitvā asītisahassavānaragaṇaparivāro himavantapadese vāsaṃ kappesi. Tassāsanne eko paccantagāmako kadāci vasati, kadāci ubbasati. Tassa pana gāmassa majjhe sākhāviṭapasampanno madhuraphalo eko tindukarukkho atthi, vānaragaṇo ubbasitakāle āgantvā tassa phalāni khādati. Athāparasmiṃ phalavāre so gāmo puna āvāso ahosi daḷhaparikkhitto dvārayutto, sopi rukkho phalabhāranamitasākho aṭṭhāsi. Vānaragaṇo cintesi – ‘‘mayaṃ pubbe asukagāme tindukaphalāni khādāma, phalito nu kho so etarahi rukkho, udāhu no, āvasito so gāmo, udāhu no’’ti. Evañca pana cintetvā ‘‘gaccha imaṃ pavattiṃ jānāhī’’ti ekaṃ vānaraṃ pesesi. So gantvā rukkhassa ca phalitabhāvaṃ gāmassa ca gāḷhavāsabhāvaṃ ñatvā āgantvā vānarānaṃ ārocesi.

Vānarā tassa phalitabhāvaṃ sutvā ‘‘madhurāni tindukaphalāni khādissāmā’’ti ussāhajātā vānarindassa tamatthaṃ ārocesuṃ. Vānarindo ‘‘gāmo āvāso anāvāso’’ti pucchi. ‘‘Āvāso, devā’’ti. ‘‘Tena hi na gantabbaṃ. Manussā hi bahumāyā hontī’’ti. ‘‘Deva, manussānaṃ paṭisallānavelāya aḍḍharattasamaye khādissāmā’’ti bahū gantvā vānarindaṃ sampaṭicchāpetvā himavantā otaritvā tassa gāmassa avidūre manussānaṃ paṭisallānakālaṃ āgamayamānā mahāpāsāṇapiṭṭhe sayitvā majjhimayāme manussesu niddaṃ okkamantesu rukkhaṃ āruyha phalāni khādiṃsu. Atheko puriso sarīrakiccena gehā nikkhamitvā gāmamajjhagato vānare disvā manussānaṃ ācikkhi. Bahū manussā dhanukalāpaṃ sannayhitvā nānāvudhahatthā leḍḍudaṇḍādīni ādāya ‘‘pabhātāya rattiyā vānare gaṇhissāmā’’ti rukkhaṃ parivāretvā aṭṭhaṃsu. Asītisahassavānarā manusse disvā maraṇabhayatajjitā ‘‘natthi no aññaṃ paṭissaraṇaṃ aññatra vānarindenā’’ti tassa santikaṃ gantvā paṭhamaṃ gāthamāhaṃsu –

53. ‘‘Dhanuhatthakalāpehi, nettiṃsavaradhāribhi;
Samantā parikiṇṇamha, kathaṃ mokkho bhavissatī’’ti.

Tattha **dhanuhatthakalāpehī**ti dhanukalāpahatthehi, dhanūni ceva sarakalāpe ca gahetvā ṭhitehīti attho. **Nettiṃsavaradhāribhī**ti nettiṃsā vuccanti khaggā, uttamakhaggadhārīhīti attho. **Parikiṇṇamhā**ti parivāritamha. **Katha**nti kena nu kho upāyena amhākaṃ mokkho bhavissatīti.

Tesaṃ kathaṃ sutvā vānarindo ‘‘mā bhāyittha, manussā nāma bahukiccā, ajjapi majjhimayāmo vattati, api nāma tesaṃ ‘amhe māressāmā’ti parivāritānaṃ imassa kiccassa antarāyakaraṃ aññaṃ kiccaṃ uppajjeyyā’’ti vānare samassāsetvā dutiyaṃ gāthamāha –

54. ‘‘Appeva bahukiccānaṃ, attho jāyetha koci naṃ;
Atthi rukkhassa acchinnaṃ, khajjathaññeva tinduka’’nti.

Tattha **na**nti nipātamattaṃ, appeva bahukiccānaṃ manussānaṃ añño koci attho uppajjeyyāti ayamevettha attho. **Atthi rukkhassa acchinna**nti imassa rukkhassa phalānaṃ ākaḍḍhanaparikaḍḍhanavasena acchinnaṃ bahu ṭhānaṃ atthi. **Khajjathaññeva tinduka**nti tindukaphalaṃ khajjathaññeva. Tumhe hi yāvatakena vo attho atthi, tattakaṃ khādatha, amhākaṃ paharaṇakālaṃ jānissāmāti.

Evaṃ mahāsatto kapigaṇaṃ samassāsesi. Ettakañhi assāsaṃ alabhamānā sabbepi te phalitena hadayena jīvitakkhayaṃ pāpuṇeyyuṃ. Mahāsatto pana evaṃ vānaragaṇaṃ assāsetvā ‘‘sabbe vānare samānethā’’ti āha. Samānentā tassa bhāgineyyaṃ senakaṃ nāma vānaraṃ adisvā ‘‘senako nāgato’’ti ārocesuṃ. ‘‘Sace senako nāgato, tumhe mā bhāyittha, idāni vo so sotthiṃ karissatī’’ti. Senakopi kho vānaragaṇassa gamanakāle niddāyitvā pacchā pabuddho kañci adisvā padānupadiko hutvā āgacchanto manusse disvā ‘‘vānaragaṇassa bhayaṃ uppanna’’nti ñatvā ekasmiṃ pariyante gehe aggiṃ jāletvā suttaṃ kantantiyā mahallakitthiyā santikaṃ gantvā khettaṃ gacchanto gāmadārako viya ekaṃ ummukaṃ gahetvā uparivāte ṭhatvā gāmaṃ padīpesi. Manussā makkaṭe chaḍḍetvā aggiṃ nibbāpetuṃ agamaṃsu. Vānarā palāyantā senakassatthāya ekekaṃ phalaṃ gahetvā palāyiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bhāgineyyo senako mahānāmo sakko ahosi, vānaragaṇo buddhaparisā, vānarindo pana ahameva ahosi’’nti.

Tindukajātakavaṇṇanā sattamā.

## [178] 8. Kacchapajātakavaṇṇanā

Janittaṃ me bhavittaṃ meti idaṃ satthā jetavane viharanto ekaṃ ahivātakarogamuttaṃ ārabbha kathesi. Sāvatthiyaṃ kira ekasmiṃ kule ahivātakarogo uppajji. Mātāpitaro puttaṃ āhaṃsu – ‘‘tāta, mā imasmiṃ gehe vasa, bhittiṃ bhinditvā palāyitvā yattha katthaci gantvā jīvitaṃ rakkha, pacchā āgantvā imasmiṃ nāma ṭhāne mahānidhānaṃ atthi, taṃ uddharitvā kuṭumbaṃ saṇṭhapetvā sukhena jīveyyāsī’’ti. Putto tesaṃ vacanaṃ sampaṭicchitvā bhittiṃ bhinditvā palāyitvā attano roge vūpasante āgantvā mahānidhānaṃ uddharitvā kuṭumbaṃ saṇṭhapetvā gharāvāsaṃ vasi. So ekadivasaṃ sappitelādīni ceva vatthacchādanādīni ca gāhāpetvā jetavanaṃ gantvā satthāraṃ vanditvā nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ‘‘tumhākaṃ gehe ahivātakarogo uppannoti assumha, kinti katvā muttosī’’ti pucchi, so taṃ pavattiṃ ācikkhi. Satthā ‘‘pubbepi kho, upāsaka, bhaye uppanne attano vasanaṭṭhāne ālayaṃ katvā aññattha agatā jīvitakkhayaṃ pāpuṇiṃsu, anālayaṃ pana katvā aññattha gatā jīvitaṃ labhiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsigāmake kumbhakārakule nibbattitvā kumbhakārakammaṃ katvā puttadāraṃ posesi. Tadā pana bārāṇasiyaṃ mahānadiyā saddhiṃ ekābaddho mahājātassaro ahosi. So bahuudakakāle nadiyā saddhiṃ ekodako hoti, udake mandībhūte visuṃ hoti. Macchakacchapā pana ‘‘imasmiṃ saṃvacchare suvuṭṭhikā bhavissati, imasmiṃ saṃvacchare dubbuṭṭhikā’’ti jānanti. Atha tasmiṃ sare nibbattamacchakacchapā ‘‘imasmiṃ saṃvacchare dubbuṭṭhikā bhavissatī’’ti ñatvā udakassa ekābaddhakāleyeva tamhā sarā nikkhamitvā nadiṃ agamiṃsu. Eko pana kacchapo ‘‘idaṃ me jātaṭṭhānaṃ vaḍḍhitaṭṭhānaṃ, mātāpitūhi vasitaṭṭhānaṃ, na sakkomi imaṃ jahitu''nti nadiṃ na agamāsi. Atha nidāghasamaye tattha udakaṃ chijji, so kacchapo bodhisattassa mattikagahaṇaṭṭhāne bhūmiṃ khaṇitvā pāvisi. Bodhisatto ''mattikaṃ gahessāmī''ti tattha gantvā mahākuddālena bhūmiṃ khaṇanto kacchapassa piṭṭhiṃ bhinditvā mattikapiṇḍaṃ viya kuddāleneva naṃ uddharitvā thale pātesi. So vedanāppatto hutvā ''vasanaṭṭhāne ālayaṃ jahituṃ asakkonto evaṃ vināsaṃ pāpuṇi''nti vatvā paridevamāno imā gāthā avoca –

55. ''Janittaṃ me bhavittaṃ me, iti paṅke avassayiṃ;
Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā;
Taṃ taṃ vadāmi bhaggava, suṇohi vacanaṃ mama.

56. ''Gāme vā yadi vāraññe, sukhaṃ yatrādhigacchati;
Taṃ janittaṃ bhavittañca, purisassa pajānato;
Yamhi jīve tamhi gacche, na niketahato siyā''ti.

Tattha **janittaṃ me bhavittaṃ me**ti idaṃ mama jātaṭṭhānaṃ, idaṃ mama vaḍḍhitaṭṭhānaṃ. **Iti paṅke avassayi**nti iminā kāraṇenāhaṃ imasmiṃ kaddame avassayiṃ nipajjiṃ, vāsaṃ kappesinti attho. **Ajjhabhavī**ti adhiabhavi vināsaṃ pāpesi. **Bhaggavā**ti kumbhakāraṃ ālapati. Kumbhakārānañhi nāmagottapaññatti esā, yadidaṃ bhaggavāti. **Sukha**nti kāyikacetasikassādaṃ. **Taṃ janittaṃ bhavittañcā**ti taṃ jātaṭṭhānañca vaḍḍhitaṭṭhānañca. ''Jānittaṃ bhāvitta''nti dīghavasenapi pāṭho, soyevattho. **Pajānato**ti atthānatthaṃ kāraṇākāraṇaṃ jānantassa. **Na niketahato siyā**ti nikete ālayaṃ katvā aññattha agantvā niketena hato, evarūpaṃ maraṇadukkhaṃ pāpito na bhaveyyāti.

Evaṃ so bodhisattena saddhiṃ kathento kālamakāsi. Bodhisatto taṃ gahetvā sakalagāmavāsino sannipātāpetvā te manusse ovadanto evamāha – ''passatha imaṃ kacchapaṃ, ayaṃ aññesaṃ macchakacchapānaṃ mahānadiṃ gamanakāle attano vasanaṭṭhāne ālayaṃ chindituṃ asakkonto tehi saddhiṃ agantvā mama mattikagahaṇaṭṭhānaṃ pavisitvā nipajji. Athassāhaṃ mattikaṃ gaṇhanto mahākuddālena piṭṭhiṃ bhinditvā mattikapiṇḍaṃ viya naṃ thale pātesiṃ, ayaṃ attanā katakammaṃ saritvā dvīhi gāthāhi paridevitvā kālamakāsi. Evamesa attano vasanaṭṭhāne ālayaṃ katvā maraṇaṃ patto, tumhepi mā iminā kacchapena sadisā ahuvattha, ito paṭṭhāya 'mayhaṃ rūpaṃ mayhaṃ saddo mayhaṃ gandho mayhaṃ raso mayhaṃ phoṭṭhabbo mayhaṃ putto mayhaṃ dhītā mayhaṃ dāsadāsiparicchedo mayhaṃ hiraññasuvaṇṇa'nti taṇhāvasena upabhogavasena mā gaṇhittha, ekakovesa satto tīsu bhavesu parivattatī''ti. Evaṃ buddhalīlāya mahājanassa ovādamadāsi, so ovādo sakalajambudīpaṃ pattharitvā saṭṭhimattāni vassasahassāni aṭṭhāsi. Mahājano bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā āyupariyosāne saggapuraṃ pūresi, bodhisattopi tatheva puññāni katvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so kulaputto sotāpattiphale patiṭṭhāsi. ''Tadā kacchapo ānando ahosi, kumbhakāro pana ahameva ahosi''nti.

Kacchapajātakavaṇṇanā aṭṭhamā.

## [179] 9. Satadhammajātakavaṇṇanā

Tañca appanti idaṃ satthā jetavane viharanto ekavīsatividhaṃ anesanaṃ ārabbha kathesi. Ekasmiñhi kāle bahū bhikkhū vejjakammena dūtakammena pahiṇakammena jaṅghapesanikena piṇḍapaṭipiṇḍenāti evarūpāya ekavīsatividhāya anesanāya jīvikaṃ kappesuṃ. Sā **sāketajātake** (jā. 1.2.173-174) āvibhavissati. Satthā tesaṃ tathā jīvikakappanabhāvaṃ ñatvā ''etarahi kho bahū bhikkhū anesanāya jīvikaṃ kappenti, te pana evaṃ jīvikaṃ kappetvā yakkhattabhāvā petattabhāvā na muccissanti, dhuragoṇā hutvāva nibbattissanti, niraye paṭisandhiṃ gaṇhissanti, etesaṃ hitatthāya sukhatthāya attajjhāsayaṃ sakapaṭibhānaṃ ekaṃ dhammadesanaṃ kathetuṃ vaṭṭatī''ti bhikkhusaṅghaṃ sannipātāpetvā ''na, bhikkhave, ekavīsatividhāya anesanāya paccayā uppādetabbā. Anesanāya hi uppanno piṇḍapāto ādittalohaguḷasadiso halāhalavisūpamo. Anesanā hi nāmesā buddhapaccekabuddhasāvakehi garahitabbā paṭikuṭṭhā. Anesanāya uppannaṃ piṇḍapātaṃ bhuñjantassa hi hāso vā somanassaṃ vā natthi. Evaṃ uppanno hi piṇḍapāto mama sāsane caṇḍālassa ucchiṭṭhabhojanasadiso, tassa paribhogo satadhammamāṇavassa caṇḍālucchiṭṭhabhattaparibhogo viya hotī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto caṇḍālayoniyaṃ nibbattitvā vayappatto kenacideva karaṇīyena pātheyyataṇḍule ca bhattapuṭañca gahetvā maggaṃ paṭipajji. Tasmiñhi kāle bārāṇasiyaṃ eko māṇavo atthi satadhammo nāma udiccabrāhmaṇamahāsālakule nibbatto. Sopi kenacideva karaṇīyena taṇḍule ca bhattapuṭañca agahetvāva maggaṃ paṭipajji, te ubhopi mahāmagge samāgacchiṃsu. Māṇavo bodhisattaṃ ''kiṃjātikosī''ti pucchi. So ''ahaṃ caṇḍālo''ti vatvā ''tvaṃ kiṃjātikosī''ti māṇavaṃ pucchi. ''Udiccabrāhmaṇo aha''nti. ''Sādhu gacchāmā''ti te ubhopi maggaṃ agamaṃsu. Bodhisatto pātarāsavelāya udakaphāsukaṭṭhāne nisīditvā hatthe dhovitvā bhattapuṭaṃ mocetvā ''māṇava, bhattaṃ bhuñjāhī''ti āha. ''Natthi, are caṇḍāla, mama bhattena attho''ti. Bodhisatto ''sādhū''ti puṭakabhattaṃ ucchiṭṭhaṃ akatvāva attano yāpanamattaṃ aññasmiṃ paṇṇe pakkhipitvā puṭakabhattaṃ bandhitvā ekamante ṭhapetvā bhuñjitvā pānīyaṃ pivitvā dhotahatthapādo taṇḍule ca sesabhattañca ādāya ''gacchāma, māṇavā''ti maggaṃ paṭipajji.

Te sakaladivasaṃ gantvā sāyaṃ ubhopi ekasmiṃ udakaphāsukaṭṭhāne nhatvā paccuttariṃsu. Bodhisatto phāsukaṭṭhāne nisīditvā bhattapuṭaṃ mocetvā māṇavaṃ anāpucchitvā bhuñjituṃ ārabhi. Māṇavo sakaladivasaṃ maggagamanena kilanto chātajjhatto ''sace me bhattaṃ dassati, bhuñjissāmī''ti olokento aṭṭhāsi. Itaro kiñci avatvā bhuñjateva. Māṇavo cintesi – ''ayaṃ caṇḍālo mayhaṃ avatvāva sabbaṃ bhuñjati nippīḷetvāpi taṃ gahetvā upari ucchiṭṭhabhattaṃ chaḍḍetvā sesaṃ bhuñjituṃ vaṭṭatī''ti. So tathā katvā ucchiṭṭhabhattaṃ bhuñji. Athassa bhuttamattasseva ''mayā attano jātigottakulapadesānaṃ ananucchavikaṃ kataṃ, caṇḍālassa nāma me ucchiṭṭhabhattaṃ bhutta''nti balavavippaṭisāro uppajji, tāvadevassa salohitaṃ bhattaṃ mukhato uggacchi. So ''appamattakassa vata me kāraṇā ananucchavikaṃ kammaṃ kata''nti uppannabalavasokatāya paridevamāno paṭhamaṃ gāthamāha –

57. ''Tañca appañca ucchiṭṭhaṃ, tañca kicchena no adā;
Sohaṃ brāhmaṇajātiko, yaṃ bhuttaṃ tampi uggata''nti.

Tatrāyaṃ saṅkhepattho – yaṃ mayā bhuttaṃ, taṃ appañca ucchiṭṭhañca, tañca so caṇḍālo na attano ruciyā maṃ adāsi, atha kho nippīḷiyamāno kicchena kasirena adāsi, sohaṃ parisuddhabrāhmaṇajātiko, teneva me yaṃ bhuttaṃ, tampi saddhiṃ lohitena uggatanti.

Evaṃ māṇavo paridevitvā ''kiṃ dāni me evarūpaṃ ananucchavikaṃ kammaṃ katvā jīvitenā''ti araññaṃ pavisitvā kassaci attānaṃ adassetvāva anāthamaraṇaṃ patto.

Satthā imaṃ atītaṃ dassetvā ''seyyathāpi, bhikkhave, satadhammamāṇavassa taṃ caṇḍālucchiṭṭhakaṃ bhuñjitvā attano ayuttabhojanassa bhuttattā neva hāso, na somanassaṃ uppajji, evameva yo imasmiṃ sāsane pabbajito anesanāya jīvikaṃ kappento tathāladdhapaccayaṃ paribhuñjati, tassa buddhapaṭikuṭṭhagarahitajīvitabhāvato neva hāso, na somanassaṃ uppajjatī''ti vatvā abhisambuddho hutvā dutiyaṃ gāthamāha –

58. ''Evaṃ dhammaṃ niraṃkatvā, yo adhammena jīvati;
Satadhammova lābhena, laddhenapi na nandatī''ti.

Tattha **dhamma**nti ājīvapārisuddhisīladhammaṃ. **Niraṃkatvā**ti nīharitvā chaḍḍetvā. **Adhammenā**ti ekavīsatiyā anesanasaṅkhātena micchājīvena. **Satadhammo**ti tassa nāmaṃ, ''santadhammo''tipi pāṭho. **Na nandatī**ti yathā satadhammo māṇavo ''caṇḍālucchiṭṭhakaṃ me laddha''nti tena lābhena na nandati, evaṃ imasmimpi sāsane pabbajito kulaputto anesanāya laddhalābhaṃ paribhuñjanto na nandati na tussati, ''buddhagarahitajīvikāya jīvāmī''ti domanassappatto hoti. Tasmā anesanāya jīvikaṃ kappentassa satadhammamāṇavasseva araññaṃ pavisitvā anāthamaraṇaṃ marituṃ varanti.

Evaṃ satthā imaṃ dhammadesanaṃ desetvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū bhikkhū sotāpattiphalādīni pāpuṇiṃsu. ‘‘Tadā māṇavo ānando ahosi, ahameva caṇḍālaputto ahosi’’nti.

Satadhammajātakavaṇṇanā navamā.

## [180] 10. Duddadajātakavaṇṇanā

Duddadaṃ dadamānānanti idaṃ satthā jetavane viharanto gaṇadānaṃ ārabbha kathesi. Sāvatthiyaṃ kira dve sahāyakā kuṭumbiyaputtā chandakaṃ saṃharitvā sabbaparikkhāradānaṃ sajjetvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sattāhaṃ mahādānaṃ pavattetvā sattame divase sabbaparikkhāre adaṃsu. Tesu gaṇajeṭṭhako satthāraṃ vanditvā ekamantaṃ nisīditvā ‘‘bhante, imasmiṃ dāne bahudāyakāpi atthi appadāyakāpi, tesaṃ sabbesampi ‘idaṃ dānaṃ mahapphalaṃ hotū’’’ti dānaṃ niyyādesi. Satthā ‘‘tumhehi kho upāsakā buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā evaṃ niyyādentehi mahākammaṃ kataṃ, porāṇakapaṇḍitāpi dānaṃ datvā evameva niyyādiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā gaṇasatthā hutvā himavantapadese ciraṃ vasitvā loṇambilasevanatthāya janapadacārikaṃ caramāno bārāṇasiṃ patvā rājuyyāne vasitvā punadivase dvāragāme saparivāro bhikkhāya cari. Manussā bhikkhaṃ adaṃsu. Punadivase bārāṇasiyaṃ cari, manussā sampiyāyamānā bhikkhaṃ datvā gaṇabandhanena chandakaṃ saṃharitvā dānaṃ sajjetvā isigaṇassa mahādānaṃ pavattayiṃsu. Dānapariyosāne gaṇajeṭṭhako evameva vatvā imināva niyāmena dānaṃ niyyādesi. Bodhisatto ‘‘āvuso, cittappasāde sati appakaṃ nāma dānaṃ natthī’’ti vatvā anumodanaṃ karonto imā gāthā avoca –

59. ‘‘Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

60. ‘‘Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyaṇā’’ti.

Tattha **duddada**nti dānaṃ nāma lobhadosavasikehi apaṇḍitehi dātuṃ na sakkā, tasmā ‘‘duddada’’nti vuccati. Taṃ dadamānānaṃ. **Dukkaraṃ kamma kubbata**nti tadeva dānakammaṃ sabbehi kātuṃ na sakkāti dukkaraṃ. Taṃ kurumānānaṃ. **Asanto**ti apaṇḍitā bālā. **Nānukubbantī**ti taṃ kammaṃ nānukaronti. **Sataṃ dhammo**ti paṇḍitānaṃ sabhāvo. Dānaṃ sandhāyetaṃ vuttaṃ. **Durannayo**ti phalasambandhavasena dujjāno, evarūpassa dānassa evarūpo phalavipāko hotīti duranubodho. Apica **durannayo**ti duradhigamo, apaṇḍitehi dānaṃ datvā dānaphalaṃ nāma laddhuṃ na sakkātipi attho. **Nānā hoti ito gatī**ti ito cavitvā paralokaṃ gacchantānaṃ paṭisandhiggahaṇaṃ nānā hoti. **Asanto nirayaṃ yantī**ti apaṇḍitā dussīlā dānaṃ adatvā sīlaṃ arakkhitvā nirayaṃ gacchanti. **Santo saggaparāyaṇā**ti paṇḍitā pana dānaṃ datvā sīlaṃ rakkhitvā uposathakammaṃ karitvā tīṇi sucaritāni pūretvā saggaparāyaṇā honti, mahantaṃ saggasukhasampattiṃ anubhavantīti.

Evaṃ bodhisatto anumodanaṃ katvā cattāro vassike māse tattheva vasitvā vassātikkame himavantaṃ gantvā jhānaṃ nibbattetvā aparihīnajjhāno brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā isigaṇo buddhaparisā ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Duddadajātakavaṇṇanā dasamā.

Kalyāṇavaggo tatiyo.

Tassuddānaṃ –

Kalyāṇadhammaṃ daddaraṃ, makkaṭi dubbhimakkaṭaṃ;
Ādiccupaṭṭhānañceva, kaḷāyamuṭṭhi tindukaṃ;
Kacchapaṃ satadhammañca, duddadanti ca te dasa.

4. Asadisavaggo

[181] 1. Asadisajātakavaṇṇanā

Dhanuggaho asadisoti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ sannisinnā bhagavato mahānikkhamapāramiṃ vaṇṇentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva mahābhinikkhamanaṃ nikkhanto, pubbepi setacchattaṃ pahāya nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi, tassa sotthinā jātassa nāmaggahaṇadivase ‘‘asadisakumāro’’ti nāmaṃ akaṃsu. Athassa ādhāvitvā paridhāvitvā vicaraṇakāle añño puññavā satto deviyā kucchimhi paṭisandhiṃ gaṇhi, tassa sotthinā jātassa nāmaggahaṇadivase ‘‘brahmadattakumāro’’ti nāmaṃ akaṃsu. Tesu bodhisatto soḷasavassakāle takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike tayo vede aṭṭhārasa ca sippāni uggaṇhitvā tesu issāsasippe asadiso hutvā bārāṇasiṃ paccāgami. Rājā kālaṃ karonto ‘‘asadisakumārassa rajjaṃ datvā brahmadattassa oparajjaṃ dethā’’ti vatvā kālamakāsi. Tasmiṃ kālakate bodhisatto attano rajje dīyamāne ‘‘na mayhaṃ rajjenattho’’ti paṭikkhipi, brahmadattaṃ rajje abhisiñciṃsu. Bodhisatto ‘‘mayhaṃ rajjena attho natthī’’ti kiñcipi na icchi, kaniṭṭhe rajjaṃ kārente pakatiyā vasanākāreneva vasi. Rājapādamūlikā ‘‘asadisakumāro rajjaṃ patthetī’’ti vatvā rañño santike bodhisattaṃ paribhindiṃsu. Sopi tesaṃ vacanaṃ gahetvā paribhinnacitto ‘‘bhātaraṃ me gaṇhathā’’ti manusse payojesi.

Atheko bodhisattassa atthacarako taṃ kāraṇaṃ bodhisattassa ārocesi. Bodhisatto kaniṭṭhabhātikassa kujjhitvā nagarā nikkhamitvā aññaṃ raṭṭhaṃ gantvā ‘‘eko dhanuggaho āgantvā rājadvāre ṭhito’’ti rañño ārocāpesi. Rājā ‘‘kittakaṃ bhogaṃ icchasī’’ti pucchi. ‘‘Ekasaṃvaccharena satasahassa’’nti. ‘‘Sādhu āgacchatū’’ti. Atha naṃ āgantvā samīpe ṭhitaṃ pucchi – ‘‘tvaṃ dhanaggahosī’’ti? ‘‘Āma, devā’’ti. ‘‘Sādhu maṃ upaṭṭhahassū’’ti. So tato paṭṭhāya rājānaṃ upaṭṭhahi. Tassa paribbayaṃ dīyamānaṃ disvā ‘‘atibahuṃ labhatī’’ti porāṇakadhanuggahā ujjhāyiṃsu. Athekadivasaṃ rājā uyyānaṃ gantvā maṅgalasilāpaṭṭasamīpe sāṇipākāraṃ parikkhipāpetvā ambarukkhamūle mahāsayane nipanno uddhaṃ olokento rukkhagge ekaṃ ambapiṇḍiṃ disvā ‘‘imaṃ na sakkā abhiruhitvā gaṇhitu’’nti dhanuggahe pakkosāpetvā ‘‘imaṃ ambapiṇḍiṃ sarena chinditvā pātetuṃ sakkhissathā’’ti āha. Na taṃ, deva, amhākaṃ garu, devena pana no bahuvāre kammaṃ diṭṭhapubbaṃ, adhunāgato dhanuggaho amhehi bahutaraṃ labhati, taṃ pātāpethāti.

Rājā bodhisattaṃ pakkosāpetvā ‘‘sakkhissasi, tāta, etaṃ pātetu’’nti pucchi. ‘‘Āma, mahārāja, ekaṃ okāsaṃ labhamāno sakkhissāmī’’ti. ‘‘Katarokāsa’’nti? ‘‘Tumhākaṃ sayanassa antokāsa’’nti. Rājā sayanaṃ harāpetvā okāsaṃ kāresi. Bodhisattassa hatthe dhanu natthi, nivāsanantare dhanuṃ sannayhitvā vicarati, tasmā ‘‘sāṇiṃ laddhuṃ vaṭṭatī’’ti āha. Rājā ‘‘sādhū’’ti sāṇiṃ āharāpetvā parikkhipāpesi. Bodhisatto antosāṇiṃ pavisitvā uparinivatthaṃ setavatthaṃ haritvā ekaṃ rattapaṭaṃ nivāsetvā kacchaṃ bandhitvā ekaṃ rattapaṭaṃ udare bandhitvā pasibbakato sandhiyuttaṃ khaggaṃ nīharitvā vāmapasse sannayhitvā suvaṇṇakañcukaṃ paṭimuñcitvā cāpanāḷiṃ piṭṭhiyaṃ sannayhitvā sandhiyuttameṇḍakamahādhanuṃ ādāya pavāḷavaṇṇaṃ jiyaṃ āropetvā uṇhīsaṃ sīse paṭimuñcitvā tikhiṇakhurappaṃ nakhehi parivattayamāno sāṇiṃ dvidhā katvā pathaviṃ phāletvā alaṅkatanāgakumāro viya nikkhamitvā sarakhipanaṭṭhānaṃ gantvā khurappaṃ sannayhitvā rājānaṃ āha – ‘‘kiṃ, mahārāja, etaṃ ambapiṇḍiṃ uddhaṃ ārohanakaṇḍena pātemi, udāhu adho orohanakaṇḍenā’’ti. ‘‘Tāta, bahū mayā ārohanakaṇḍena pātentā diṭṭhapubbā, orohanakaṇḍena pana pātentā mayā na diṭṭhapubbā, orohanakaṇḍena pātehī’’ti. ‘‘Mahārāja, idaṃ kaṇḍaṃ dūraṃ ārohissati, yāva cātumahārājikabhavanaṃ, tāva gantvā sayaṃ orohissati, yāvassa orohanaṃ, tāva tumhehi adhivāsetuṃ vaṭṭatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchi.

Atha naṃ puna āha – ‘‘mahārāja, idaṃ kaṇḍaṃ pana ārohamānaṃ ambapiṇḍivaṇṭaṃ yāvamajjhaṃ kantamānaṃ ārohissati, orohamānaṃ kesaggamattampi ito vā etto vā agantvā ujuññeva patitvā ambapiṇḍiṃ gahetvā otarissati, passa, mahārājā’’ti vegaṃ janetvā kaṇḍaṃ khipi. Taṃ kaṇḍaṃ ambapiṇḍivaṇṭaṃ yāvamajjhaṃ kantamānaṃ abhiruhi. Bodhisatto ‘‘idāni taṃ kaṇḍaṃ yāva cātumahārājikabhavanaṃ gataṃ bhavissatī’’ti ñatvā paṭhamaṃ khittakaṇḍato adhikataraṃ vegaṃ janetvā aññaṃ kaṇḍaṃ khipi, taṃ gantvā purimakaṇḍapuṅkhe paharitvā nivattitvā sayaṃ tāvatiṃsabhavanaṃ abhiruhi. Tattha naṃ devatā aggahesuṃ, nivattanakaṇḍassa vātachinnasaddo asanisaddo viya ahosi. Mahājanena ‘‘kiṃ eso saddo’’ti vutte bodhisatto ‘‘nivattanakaṇḍassa saddo’’ti vatvā attano attano sarīre kaṇḍassa patanabhāvaṃ ñatvā bhītatasitaṃ mahājanaṃ ‘‘mā bhāyitthā’’ti samassāsetvā ‘‘kaṇḍassa bhūmiyaṃ patituṃ na dassāmī’’ti āha. Kaṇḍaṃ otaramānaṃ kesaggamattampi ito vā etto vā agantvā ujuññeva patitvā ambapiṇḍiṃ chindi. Bodhisatto ambapiṇḍiyā ca kaṇḍassa ca bhūmiyaṃ patituṃ adatvā ākāseyeva sampaṭicchanto ekena hatthena ambapiṇḍiṃ, ekena hatthena kaṇḍaṃ aggahesi. Mahājano taṃ acchariyaṃ disvā ‘‘na no evarūpaṃ diṭṭhapubba’’nti mahāpurisaṃ pasaṃsati unnadati apphoṭeti aṅguliyo vidhūnati, celukkhepasahassāni pavatteti. Rājaparisāya tuṭṭhapahaṭṭhāya bodhisattassa dinnadhanaṃ koṭimattaṃ ahosi. Rājāpissa dhanavassaṃ vassento viya bahuṃ dhanaṃ mahantañca yasaṃ adāsi.

Evaṃ bodhisatte tena raññā sakkate garukate tattha vasante ‘‘asadisakumāro kira bārāṇasiyaṃ natthī’’ti satta rājāno āgantvā bārāṇasinagaraṃ parivāretvā ‘‘rajjaṃ vā detu yuddhaṃ vā’’ti rañño paṇṇaṃ pesesuṃ. Rājā maraṇabhayabhīto ‘‘kuhiṃ me bhātā vasatī’’ti pucchitvā ‘‘ekaṃ sāmantarājānaṃ upaṭṭhahatī’’ti sutvā ‘‘mama bhātike anāgacchante mayhaṃ jīvitaṃ natthi, gacchatha tassa mama vacanena pāde vanditvā khamāpetvā gaṇhitvā āgacchathā’’ti dūte pāhesi. Te gantvā bodhisattassa taṃ pavattiṃ ārocesuṃ. Bodhisatto taṃ rājānaṃ āpucchitvā bārāṇasiṃ paccāgantvā rājānaṃ ‘‘mā bhāyī’’ti samassāsetvā kaṇḍe akkharāni chinditvā ‘‘ahaṃ asadisakumāro āgato, aññaṃ ekakaṇḍaṃ khipanto sabbesaṃ vo jīvitaṃ harissāmi, jīvitena atthikā palāyantū’’ti aṭṭālake ṭhatvā sattannaṃ rājūnaṃ bhuñjantānaṃ kañcanapātimakuleyeva kaṇḍaṃ pātesi. Te akkharāni disvā maraṇabhayabhītā sabbeva palāyiṃsu. Evaṃ mahāsatto khuddakamakkhikāya pivanamattampi lohitaṃ anuppādetvā satta rājāno palāpetvā kaniṭṭhabhātaraṃ apaloketvā kāme pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jīvitapariyosāne brahmalokūpago ahosi.

Satthā ‘‘evaṃ, bhikkhave, asadisakumāro satta rājāno palāpetvā vijitasaṅgāmo isipabbajjaṃ pabbajito’’ti abhisambuddho hutvā imā gāthā avoca –

61. ‘‘Dhanuggaho asadiso, rājaputto mahabbalo;
Dūrepātī akkhaṇavedhī, mahākāyappadālano.

62. ‘‘Sabbāmitte raṇaṃ katvā, na ca kañci viheṭhayi;
Bhātaraṃ sotthiṃ katvāna, saṃyamaṃ ajjhupāgamī’’ti.

Tattha **asadiso**ti na kevalaṃ nāmeneva, balavīriyapaññāhipi asadisova. **Mahabbalo**ti kāyabalenapi paññābalenapi mahabbalo. **Dūrepātī**ti yāva cātumahārājikabhavanā tāvatiṃsabhavanā ca kaṇḍaṃ pesetuṃ samatthatāya dūrepātī. **Akkhaṇavedhī**ti avirādhitavedhī. Atha vā akkhaṇā vuccati vijju, yāva ekā vijju niccharati, tāva tenobhāsena sattaṭṭha vāre kaṇḍāni gahetvā vijjhatīti **akkhaṇavedhī.**

Mahākāyappadālanoti mahante kāye padāleti. Cammakāyo, dārukāyo, lohakāyo, ayokāyo, vālikakāyo, udakakāyo, phalakakāyoti ime satta mahākāyā nāma. Tattha añño cammakāyapadālano mahiṃsacammaṃ vinivijjhati, so pana satampi mahiṃsacammānaṃ vinivijjhatiyeva. Añño aṭṭhaṅgulabahalaṃ udumbarapadaraṃ, caturaṅgulabahalaṃ asanapadaraṃ vinivijjhati, so pana phalakasatampi ekato baddhaṃ vinivijjhati, tathā dvaṅgulabahalaṃ tambalohapaṭṭaṃ, aṅgulabahalaṃ ayapaṭṭaṃ. Vālikasakaṭassa badarasakaṭassa palālasakaṭassa vā pacchābhāgena kaṇḍaṃ pavesetvā purebhāgena atipāteti, pakatiyā udake catuusabhaṭṭhānaṃ kaṇḍaṃ peseti, thale aṭṭhausabhanti evaṃ imesaṃ sattannaṃ mahākāyānaṃ padālanato mahākāyappadālano. **Sabbāmitte**ti sabbe amitte. **Raṇaṃ katvā**ti yuddhaṃ katvā palāpesīti attho. **Na ca kañci viheṭhayī**ti ekampi na viheṭhesi. Aviheṭhayantoyeva pana tehi saddhiṃ kaṇḍapesaneneva raṇaṃ katvā. **Saṃyamaṃ ajjhupāgamī**ti sīlasaṃyamaṃ pabbajjaṃ upagato.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kaniṭṭhabhātā ānando ahosi, asadisakumāro pana ahameva ahosi’’nti.

Asadisajātakavaṇṇanā paṭhamā.

## [182] 2. Saṅgāmāvacarajātakavaṇṇanā

Saṅgāmāvacaro sūroti idaṃ satthā jetavane viharanto nandattheraṃ ārabbha kathesi. Satthari hi paṭhamagamanena kapilapuraṃ gantvā kaniṭṭhabhātikaṃ nandarājakumāraṃ pabbājetvā kapilapurā nikkhamma anupubbena sāvatthiṃ gantvā viharante āyasmā nando bhagavato pattaṃ ādāya tathāgatena saddhiṃ gehā nikkhamanakāle ‘‘nandakumāro kira satthārā saddhiṃ gacchatī’’ti sutvā aḍḍhullikhitehi kesehi vātapānantarena oloketvā ‘‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti idaṃ janapadakalyāṇiyā vuttavacanaṃ anussaranto ukkaṇṭhito anabhirato uppaṇḍuppaṇḍukajāto dhamanisanthatagatto ahosi. Satthā tassa taṃ pavattiṃ ñatvā ‘‘yaṃnūnāhaṃ nandaṃ arahatte patiṭṭhāpeyya’’nti cintetvā tassa vasanapariveṇaṃ gantvā paññattāsane nisinno ‘‘kacci, nanda, imasmiṃ sāsane abhiramasī’’ti pucchi. ‘‘Bhante, janapadakalyāṇiyā paṭibaddhacitto hutvā nābhiramāmī’’ti. ‘‘Himavantacārikaṃ gatapubbosi nandā’’ti? ‘‘Na gatapubbo, bhante’’ti. ‘‘Tena hi gacchāmā’’ti. ‘‘Natthi me, bhante, iddhi, katāhaṃ gamissāmī’’ti. Satthā ‘‘ahaṃ taṃ, nanda, mama iddhibalena nessāmī’’ti theraṃ hatthe gahetvā ākāsaṃ pakkhandanto antarāmagge ekasmiṃ jhāmakhette jhāmakhāṇuke nisinnaṃ chinnakaṇṇanāsanaṅguṭṭhaṃ jhāmalomaṃ chinnachaviṃ cammamattaṃ lohitapaliguṇṭhitaṃ ekaṃ paluṭṭhamakkaṭiṃ dassesi – ‘‘passasi, nanda, etaṃ makkaṭi’’nti. ‘‘Āma, bhante’’ti. ‘‘Suṭṭhu paccakkhaṃ karohī’’ti.

Atha naṃ gahetvā saṭṭhiyojanikaṃ manosilātalaṃ, anotattadahādayo satta mahāsare, pañca mahānadiyo, suvaṇṇapabbatarajatapabbatamaṇipabbatapaṭimaṇḍitaṃ anekasatarāmaṇeyyakaṃ himavantapabbatañca dassetvā ‘‘tāvatiṃsabhavanaṃ te, nanda, diṭṭhapubba’’nti pucchitvā ‘‘na, diṭṭhapubbaṃ, bhante’’ti vutte ‘‘ehi, nanda, tāvatiṃsabhavanaṃ te dassayissāmī’’ti tattha netvā paṇḍukambalasilāsane nisīdi. Sakko devarājā dvīsu devalokesu devasaṅghena saddhiṃ āgantvā vanditvā ekamantaṃ nisīdi. Aḍḍhatiyakoṭisaṅkhā tassa paricārikā pañcasatā kakuṭapādā devaccharāyopi āgantvā vanditvā ekamantaṃ nisīdiṃsu. Satthā āyasmantaṃ nandaṃ tā pañcasatā accharā kilesavasena punappunaṃ olokāpesi. ‘‘Passasi, nanda, imā kakuṭapādiniyo accharāyo’’ti? ‘‘Āma, bhante’’ti. ‘‘Kiṃ nu kho etā sobhanti, udāhu janapadakalyāṇī’’ti. ‘‘Seyyathāpi, bhante, janapadakalyāṇiṃ upanidhāya sā paluṭṭhamakkaṭī, evameva imā upanidhāya janapadakalyāṇī’’ti. ‘‘Idāni kiṃ karissasi nandā’’ti? ‘‘Kiṃ kammaṃ katvā, bhante, imā accharā labhantī’’ti? ‘‘Samaṇadhammaṃ katvā’’ti. ‘‘Sace me, bhante, imāsaṃ paṭilābhatthāya bhagavā pāṭibhogo hoti, ahaṃ samaṇadhammaṃ karissāmī’’ti. ‘‘Karohi, nanda, ahaṃ te pāṭibhogo’’ti. Evaṃ thero devasaṅghassa majjhe tathāgataṃ pāṭibhogaṃ gahetvā ‘‘mā, bhante, atipapañcaṃ karotha, etha gacchāma, ahaṃ samaṇadhammaṃ karissāmī’’ti āha. Satthā taṃ ādāya jetavanameva paccāgami. Thero samaṇadhammaṃ kātuṃ ārabhi.

Satthā dhammasenāpatiṃ āmantetvā ‘‘sāriputta, mayhaṃ kaniṭṭhabhātā nando tāvatiṃsadevaloke devasaṅghassa majjhe devaccharānaṃ kāraṇā maṃ pāṭibhogaṃ aggahesī’’ti tassa ācikkhi. Etenupāyena mahāmoggallānattherassa mahākassapattherassa anuruddhattherassa dhammabhaṇḍāgārikaānandattherassāti asītiyā mahāsāvakānaṃ yebhuyyena ca sesabhikkhūnaṃ ācikkhi. Dhammasenāpati sāriputtatthero nandattheraṃ upasaṅkamitvā ‘‘saccaṃ kira tvaṃ, āvuso nanda, tāvatiṃsadevaloke devasaṅghassa majjhe ‘devaccharā labhanto samaṇadhammaṃ karissāmī’ti dasabalaṃ pāṭibhogaṃ gaṇhī’’ti vatvā ‘‘nanu evaṃ sante tava brahmacariyavāso mātugāmasannissito kilesasannissito, tassa te itthīnaṃ atthāya samaṇadhammaṃ karontassa bhatiyā kammaṃ karontena kammakārakena saddhiṃ kiṃ nānākaraṇa’’nti theraṃ lajjāpesi nittejaṃ akāsi. Etenupāyena sabbepi asītimahāsāvakā avasesabhikkhū ca taṃ āyasmantaṃ nandaṃ lajjāpayiṃsu.

So ‘‘ayuttaṃ vata me kata’’nti hiriyā ca ottappena ca vīriyaṃ daḷhaṃ paggaṇhitvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā satthāraṃ upasaṅkamitvā ‘‘ahaṃ, bhante, bhagavato paṭissavaṃ muñcāmī’’ti āha. Satthāpi ‘‘yadā tvaṃ, nanda, arahattaṃ patto, tadāyevāhaṃ paṭissavā mutto’’ti āha. Etamatthaṃ viditvā dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘yāva ovādakkhamo cāyaṃ, āvuso, nandatthero ekovādeneva hirottappaṃ paccupaṭṭhapetvā samaṇadhammaṃ katvā arahattaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi nando ovādakkhamoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto hatthācariyakule nibbattitvā vayappatto hatthācariyasippe nipphattiṃ patto ekaṃ bārāṇasirañño sapattarājānaṃ upaṭṭhāsi. So tassa maṅgalahatthiṃ susikkhitaṃ katvā sikkhāpesi. So rājā ‘‘bārāṇasirajjaṃ gaṇhissāmī’’ti bodhisattaṃ gahetvā maṅgalahatthiṃ āruyha mahatiyā senāya bārāṇasiṃ gantvā parivāretvā ‘‘rajjaṃ vā detu yuddhaṃ vā’’ti rañño paṇṇaṃ pesesi. Brahmadatto ‘‘yuddhaṃ dassāmī’’ti pākāradvāraṭṭālakagopuresu balakāyaṃ āropetvā yuddhaṃ adāsi. Sapattarājā maṅgalahatthiṃ vammena chādetvā sayampi vammaṃ paṭimuñcitvā hattikkhandhavaragato tikhiṇaṃ aṅkusaṃ ādāya ‘‘nagaraṃ bhinditvā paccāmittaṃ jīvitakkhayaṃ pāpetvā rajjaṃ hatthagataṃ karissāmī’’ti hatthiṃ nagarābhimukhaṃ pesesi. So uṇhakalalāni ceva yantapāsāṇe ca nānappakārāni ca paharaṇāni vissajjente disvā maraṇabhayabhīto upasaṅkamituṃ asakkonto paṭikkami. Atha naṃ hatthācariyo upasaṅkamitvā ‘‘tāta, tvaṃ sūro saṅgāmāvacaro, evarūpe ṭhāne paṭikkamanaṃ nāma tuyhaṃ nānucchavika’’nti vatvā hatthiṃ ovadanto imā gāthā avoca –

63. ‘‘Saṅgāmāvacaro sūro, balavā iti vissuto;
Kiṃ nu toraṇamāsajja, paṭikkamasi kuñjara.

64. ‘‘Omadda khippaṃ palighaṃ, esikāni ca abbaha;
Toraṇāni ca madditvā, khippaṃ pavisa kuñjarā’’ti.

Tattha **iti vissuto**ti, tāta, tvaṃ pavattasampahāraṃ saṅgāmaṃ madditvā avacaraṇato **saṅgāmāvacaro,** thirahadayatāya **sūro,** thāmasampattiyā **balavā**ti evaṃ vissuto paññāto pākaṭo. **Toraṇamāsajjā**ti nagaradvārasaṅkhātaṃ toraṇaṃ patvā. **Paṭikkamasī**ti kiṃ nu kho osakkasi, kena kāraṇena nivattasīti vadati. **Omaddā**ti avamadda adho pātaya. **Esikāni ca abbahā**ti nagaradvāre soḷasaratanaṃ aṭṭharatanaṃ bhūmiyaṃ pavesetvā niccalaṃ katvā nikhātā esikatthambhā honti, te khippaṃ uddhara luñcāhīti āṇāpeti. **Toraṇāni ca madditvā**ti nagaradvārassa piṭṭhasaṅghāṭe madditvā. **Khippaṃ pavisā**ti sīghaṃ nagaraṃ pavisa. **Kuñjarā**ti nāgaṃ ālapati.

Taṃ sutvā nāgo bodhisattassa ekovādeneva nivattitvā esikatthambhe soṇḍāya paliveṭhetvā ahicchattakāni viya luñcitvā toraṇaṃ madditvā palighaṃ otāretvā nagaradvāraṃ bhinditvā nagaraṃ pavisitvā rajjaṃ gahetvā adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā hatthī nando ahosi, rājā ānando, hatthācariyo pana ahameva ahosi’’nti.

Saṅgāmāvacarajātakavaṇṇanā dutiyā.

## [183] 3. Vālodakajātakavaṇṇanā

Vālodakaṃ apparasaṃ nihīnanti idaṃ satthā jetavane viharanto pañcasate vighāsāde ārabbha kathesi. Sāvatthiyaṃ kira pañcasatā upāsakā gharāvāsapalibodhaṃ puttadārassa niyyādetvā satthu dhammadesanaṃ suṇantā ekatova vicaranti. Tesu keci sotāpannā, keci sakadāgāmino, keci anāgāmino, ekopi puthujjano nāma natthi, satthāraṃ nimantentāpi te upāsake antokaritvāva nimantenti. Tesaṃ pana dantakaṭṭhamukhodakavatthagandhamāladāyakā pañcasatā cūḷupaṭṭhākā vighāsādā hutvā vasanti. Te bhuttapātarāsā niddāyitvā uṭṭhāya aciravatiṃ gantvā nadītīre unnadantā mallayuddhaṃ yujjhanti. Te pana pañcasatā upāsakā appasaddā appanigghosā paṭisallānamanuyuñjanti. Satthā tesaṃ vighāsādānaṃ uccāsaddaṃ sutvā ‘‘kiṃ eso, ānanda, saddo’’ti theraṃ pucchitvā ‘‘vighāsādasaddo, bhante’’ti vutte ‘‘na kho, ānanda, ime vighāsādā idāneva vighāsaṃ khāditvā unnadanti, pubbepi unnadantiyeva, imepi upāsakā na idāneva sannisinnā, pubbepi sannisinnāyevā’’ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto amaccakule nibbattitvā vayappatto rañño atthadhammānusāsako ahosi. Athekasmiṃ kāle so rājā ‘‘paccanto kupito’’ti sutvā pañcasate sindhave kappāpetvā caturaṅginiyā senāya gantvā paccantaṃ vūpasametvā bārāṇasimeva paccāgantvā ‘‘sindhavā kilantā allarasameva nesaṃ muddikapānaṃ dethā’’ti āṇāpesi. Sindhavā gandhapānaṃ pivitvā assasālaṃ gantvā attano attano ṭhānesu aṭṭhaṃsu. Tesaṃ pana dinnāvasiṭṭhakaṃ apparasaṃ bahukasaṭaṃ ahosi. Manussā ‘‘idaṃ kiṃ karomā’’ti rājānaṃ pucchiṃsu. Rājā udakena madditvā makacipilotikāhi parissāvetvā ‘‘ye gadrabhā sindhavānaṃ nivāpaṃ pahiṃsu, tesaṃ dāpethā’’ti dāpesi. Gadrabhā kasaṭaudakaṃ pivitvā mattā hutvā viravantā rājaṅgaṇe vicariṃsu. Rājā mahāvātapānaṃ vivaritvā rājaṅgaṇaṃ olokayamāno samīpe ṭhitaṃ bodhisattaṃ āmantetvā ‘‘passa, ime gadrabhā kasaṭodakaṃ pivitvā mattā hutvā viravantā uppatantā vicaranti, sindhavakule jātasindhavā pana gandhapānaṃ pivitvā nissaddā sannisinnā na uppilavanti, kiṃ nu kho kāraṇa’’nti pucchanto paṭhamaṃ gāthamāha –

65. ‘‘Vālodakaṃ apparasaṃ nihīnaṃ, pitvā mado jāyati gadrabhānaṃ;
Imañca pitvāna rasaṃ paṇītaṃ, mado na sañjāyati sindhavāna’’nti.

Tattha **vālodaka**nti makacivālehi parissāvitaudakaṃ. ‘‘Vāludaka’’ntipi pāṭho. **Nihīna**nti nihīnarasabhāvena nihīnaṃ. **Na sañjāyatī**ti sindhavānaṃ mado na jāyati, kiṃ nu kho kāraṇanti pucchi.

Athassa kāraṇaṃ ācikkhanto bodhisatto dutiyaṃ gāthamāha –

66. ‘‘Appaṃ pivitvāna nihīnajacco, so majjatī tena janinda puṭṭho;
Dhorayhasīlī ca kulamhi jāto, na majjatī aggarasaṃ pivitvā’’ti.

Tattha **tena janinda puṭṭho**ti janinda uttamarāja yo nihīnajacco, tena nihīnajaccabhāvena puṭṭho majjati pamajjati. **Dhorayhasīlī**ti dhorayhasīlo dhuravahanakaācārena sampanno jātisindhavo. **Aggarasa**nti sabbapaṭhamaṃ gahitaṃ muddikarasaṃ pivitvāpi na majjati.

Rājā bodhisattassa vacanaṃ sutvā gadrabhe rājaṅgaṇā nīharāpetvā tasseva ovāde ṭhito dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pañcasatā gadrabhā ime vighāsādā ahesuṃ, pañcasatā sindhavā ime upāsakā, rājā ānando, paṇḍitāmacco pana ahameva ahosi’’nti.

Vālodakajātakavaṇṇanā tatiyā.

## [184] 4. Giridattajātakavaṇṇanā

Dūsito giridattenāti idaṃ satthā veḷuvane viharanto ekaṃ vipakkhaseviṃ bhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā **mahiḷāmukhajātake** (jā. 1.1.26) kathitameva. Satthā pana ''na, bhikkhave, ayaṃ bhikkhu idāneva vipakkhaṃ sevati, pubbepesa vipakkhasevakoyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ sāmarājā rajjaṃ kāresi. Tadā bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako ahosi. Rañño pana paṇḍavo nāma maṅgalasso, tassa giridatto nāma assabandho, so khañjo ahosi. Asso mukharajjuke gahetvā taṃ purato purato gacchantaṃ disvā ''maṃ esa sikkhāpetī''ti saññāya tassa anusikkhanto khañjo ahosi. Tassa assassa khañjabhāvaṃ rañño ārocesuṃ, rājā vejje pesesi. Te gantvā assassa sarīre rogaṃ apassantā ''rogamassa na passāmā''ti rañño kathayiṃsu. Rājā bodhisattaṃ pesesi – ''gaccha vayassa, ettha kāraṇaṃ jānāhī''ti. So gantvā khañjaassabandhasaṃsaggena tassa khañjabhūtabhāvaṃ ñatvā rañño tamatthaṃ ārocetvā ''saṃsaggadosena nāma evaṃ hotī''ti dassento paṭhamaṃ gāthamāha –

67. ''Dūsito giridattena, hayo sāmassa paṇḍavo;
Porāṇaṃ pakatiṃ hitvā, tassevānuvidhiyyatī''ti.

Tattha **hayo sāmassā**ti sāmassa rañño maṅgalasso. **Porāṇaṃ pakatiṃ hitvā**ti attano porāṇapakatiṃ siṅgārabhāvaṃ pahāya. **Anuvidhiyyatī**ti anusikkhati.

Atha naṃ rājā ''idāni vayassa kiṃ kattabba''nti pucchi. Bodhisatto ''sundaraṃ assabandhaṃ labhitvā yathā porāṇo bhavissatī''ti vatvā dutiyaṃ gāthamāha –

68. ''Sace ca tanujo poso, sikharākārakappito;
Ānane naṃ gahetvāna, maṇḍale parivattaye;
Khippameva pahantvāna, tassevānuvidhiyyatī''ti.

Tattha **tanujo**ti tassa anujo. Anurūpaṃ jāto hi anujo, tassa anujo tanujo. Idaṃ vuttaṃ hoti – sace hi, mahārāja, tassa siṅgārassa ācārasampannassa assassa anurūpaṃ jāto siṅgāro ācārasampanno poso. **Sikharākārakappito**ti sikharena sundarena ākārena kappitakesamassu taṃ assaṃ ānane gahetvā assamaṇḍale parivatteyya, khippamevesa taṃ khañjabhāvaṃ pahāya ''ayaṃ siṅgāro ācārasampanno assagopako maṃ sikkhāpetī''ti saññāya khippameva tassa anuvidhiyyati anusikkhissati, pakatibhāveyeva ṭhassatīti attho. Rājā tathā kāresi, asso pakatibhāve patiṭṭhāsi. Rājā ''tiracchānānampi nāma āsayaṃ jānissatī''ti tuṭṭhacitto bodhisattassa mahantaṃ yasaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā giridatto devadatto ahosi, asso vipakkhasevako bhikkhu, rājā ānando, amaccapaṇḍito pana ahameva ahosi''nti.

Giridattajātakavaṇṇanā catutthā.

[185] 5. Anabhiratijātakavaṇṇanā

Yathodake āvile appasanneti idaṃ satthā jetavane viharanto aññataraṃ brāhmaṇakumāraṃ ārabbha kathesi. Sāvatthiyaṃ kira eko brāhmaṇakumāro tiṇṇaṃ vedānaṃ pāragū bahū khattiyakumāre ca brāhmaṇakumāre ca mante vācesi. So aparabhāge gharāvāsaṃ saṇṭhapetvā vatthālaṅkāradāsadāsikhettavatthugomahiṃsaputtadārādīnaṃ atthāya cintayamāno rāgadosamohavasiko hutvā āvilacitto ahosi, mante paṭipāṭiyā parivattetuṃ nāsakkhi, ito cito ca mantā na paṭibhaṃsu. So ekadivasaṃ bahuṃ gandhamālādiṃ gahetvā jetavanaṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ''kiṃ, māṇava, mante vācesi, paguṇā te mantā''ti pucchi. ''Pubbe me, bhante, mantā paguṇā ahesuṃ, gharāvāsassa pana gahitakālato paṭṭhāya cittaṃ me āvilaṃ jātaṃ, tena me mantā na paguṇā''ti. Atha naṃ satthā ''na kho, māṇava, idāneva, pubbepi te cittassa anāvilakāle tava mantā paguṇā ahesuṃ, rāgādīhi pana āvilakāle tava mantā na paṭibhaṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇamahāsālakule nibbattitvā vayappatto takkasilāyaṃ mante uggaṇhitvā disāpāmokkho ācariyo hutvā bārāṇasiyaṃ bahū khattiyakumāre ca brāhmaṇakumāre ca mante vācesi. Tassa santike eko brāhmaṇamāṇavo tayo vede paguṇe akāsi, ekapadepi nikkaṅkho piṭṭhiācariyo hutvā mante vācesi. So aparena samayena gharāvāsaṃ gahetvā gharāvāsacintāya āvilacitto mante parivattetuṃ nāsakkhi. Atha naṃ ācariyo attano santikaṃ āgataṃ ‘‘kiṃ, māṇava, paguṇā te mantā’’ti pucchitvā ‘‘gharāvāsagahitakālato paṭṭhāya me cittaṃ āvilaṃ jātaṃ, mante parivattetuṃ na sakkomī’’ti vutte ‘‘tāta, āvile cittamhi paguṇāpi mantā na paṭibhanti, anāvile pana citte appaṭibhāṇaṃ nāma natthī’’ti vatvā imā gāthā āha –

69. ‘‘Yathodake āvile appasanne, na passati sippikasambukañca;
Sakkharaṃ vālukaṃ macchagumbaṃ, evaṃ āvilamhi citte;
Na so passati attadatthaṃ paratthaṃ.

70. ‘‘Yathodake acche vippasanne, so passati sippikasambukañca;
Sakkharaṃ vālukaṃ macchagumbaṃ, evaṃ anāvilamhi citte;
So passati atthadatthaṃ parattha’’nti.

Tattha **āvile**ti kaddamāluḷite. **Appasanne**ti tāyeva āvilatāya avippasanne. **Sippikasambukañcā**ti sippikañca sambukañca. **Macchagumba**nti macchaghaṭaṃ. **Evaṃ āvilamhī**ti evameva rāgādīhi āvile citte. **Attadatthaṃ parattha**nti neva attadatthaṃ na paratthaṃ passatīti attho. **So passatī**ti evameva anāvile citte so puriso attadatthaṃ paratthañca passatīti.

Satthā imaṃ atītaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne brāhmaṇakumāro sotāpattiphale patiṭṭhahi. ‘‘Tadā māṇavo ayameva māṇavo ahosi, ācariyo pana ahameva ahosi’’nti.

Anabhiratijātakavaṇṇanā pañcamā.

## [186] 6. Dadhivāhanajātakavaṇṇanā

Vaṇṇagandharasūpetoti idaṃ satthā veḷuvane viharanto vipakkhaseviṃ bhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā kathitameva. Satthā pana ‘‘bhikkhave, asādhusannivāso nāma pāpo anatthakaro, tattha manussabhūtānaṃ tāva pāpasannivāsassa anatthakaratāya kiṃ vattabbaṃ, pubbe pana asātena amadhurena nimbarukkhena saddhiṃ sannivāsamāgamma madhuraraso dibbarasapaṭibhāgo acetano ambarukkhopi amadhuro tittako jāto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kāsiraṭṭhe cattāro bhātaro brāhmaṇā isipabbajjaṃ pabbajitvā himavantapadese paṭipāṭiyā paṇṇasālā katvā vāsaṃ kappesuṃ. Tesaṃ jeṭṭhakabhātā kālaṃ katvā sakkattaṃ pāpuṇi. So taṃ kāraṇaṃ ñatvā antarantarā sattaṭṭhadivasaccayena tesaṃ upaṭṭhānaṃ gacchanto ekadivasaṃ jeṭṭhakatāpasaṃ vanditvā ekamantaṃ nisīditvā – ‘‘bhante, kena te attho’’ti pucchi. Paṇḍurogo tāpaso ‘‘agginā me attho’’ti āha. So taṃ sutvā tassa vāsipharasukaṃ adāsi. Vāsipharasuko nāma daṇḍe pavesanavasena vāsipi hoti pharasupi. Tāpaso ‘‘ko me imaṃ ādāya dārūni āharissatī’’ti āha. Atha naṃ sakko evamāha – ‘‘yadā te, bhante, dārūhi attho, imaṃ pharasuṃ hatthena paharitvā ‘dārūni me āharitvā aggiṃ karohī’ti vadeyyāsi, dārūni āharitvā aggiṃ katvā dassatī’’ti. Tassa vāsipharasukaṃ datvā dutiyampi upasaṅkamitvā ‘‘bhante, kena te attho’’ti pucchi. Tassa paṇṇasālāya hatthimaggo hoti, so hatthīhi upadduto ‘‘hatthīnaṃ me vasena dukkhaṃ uppajjati, te palāpehī’’ti āha. Sakko tassa ekaṃ bheriṃ upanāmetvā ‘‘bhante, imasmiṃ tale pahaṭe tumhākaṃ paccāmittā palāyissanti, imasmiṃ tale pahaṭe mettacittā hutvā caturaṅginiyā senāya parivāressantī’’ti vatvā taṃ bheriṃ datvā kaniṭṭhassa santikaṃ gantvā ‘‘bhante, kena te attho’’ti pucchi. Sopi paṇḍurogadhātukova, tasmā ‘‘dadhinā me attho’’ti āha. Sakko tassa ekaṃ dadhighaṭaṃ datvā ‘‘sace tumhe icchamānā imaṃ āsiñceyyātha, mahānadī hutvā mahoghaṃ pavattetvā tumhākaṃ rajjaṃ gahetvā dātuṃ samatthopi bhavissatī’’ti vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko jeṭṭhabhātikassa aggiṃ karoti, itarena bheritale pahaṭe hatthī palāyanti, kaniṭṭho dadhiṃ paribhuñjati.

Tasmiṃ kāle eko sūkaro ekasmiṃ purāṇagāmaṭṭhāne caranto ānubhāvasampannaṃ ekaṃ maṇikkhandhaṃ addasa. So taṃ maṇikkhandhaṃ mukhena ḍaṃsitvā tassānubhāvena ākāse uppatitvā samuddassa majjhe ekaṃ dīpakaṃ gantvā ‘‘ettha dāni mayā vasituṃ vaṭṭatī’’ti otaritvā phāsukaṭṭhāne ekassa udumbararukkhassa heṭṭhā vāsaṃ kappesi. So ekadivasaṃ tasmiṃ rukkhamūle maṇikkhandhaṃ purato ṭhapetvā niddaṃ okkami. Atheko kāsiraṭṭhavāsī manusso ‘‘nirupakāro esa amhāka’’nti mātāpitūhi gehā nikkaḍḍhito ekaṃ paṭṭanagāmaṃ gantvā nāvikānaṃ kammakāro hutvā nāvaṃ āruyha samuddamajjhe bhinnāya nāvāya phalake nipanno taṃ dīpakaṃ patvā phalāphalāni pariyesanto taṃ sūkaraṃ niddāyantaṃ disvā saṇikaṃ gantvā maṇikkhandhaṃ gaṇhitvā tassa ānubhāvena ākāse uppatitvā udumbararukkhe nisīditvā cintesi – ‘‘ayaṃ sūkaro imassa maṇikkhandhassa ānubhāvena ākāsacāriko hutvā idha vasati maññe, mayā paṭhamameva imaṃ sūkaraṃ māretvā maṃsaṃ khāditvā pacchā gantuṃ vaṭṭatī’’ti. So ekaṃ daṇḍakaṃ bhañjitvā tassa sīse pāteti. Sūkaro pabujjhitvā maṇiṃ apassanto ito cito ca kampamāno vidhāvati, rukkhe nisinnapuriso hasi. Sūkaro olokento taṃ disvā taṃ rukkhaṃ sīsena paharitvā tattheva mato.

So puriso otaritvā aggiṃ katvā tassa maṃsaṃ pacitvā khāditvā ākāse uppatitvā himavantamatthakena gacchanto assamapadaṃ disvā jeṭṭhabhātikassa tāpasassa assame otaritvā dvīhatīhaṃ vasitvā tāpasassa vattapaṭivattaṃ akāsi, vāsipharasukassa ānubhāvañca passi. So ‘‘imaṃ mayā gahetuṃ vaṭṭatī’’ti maṇikkhandhassa ānubhāvaṃ tāpasassa dassetvā ‘‘bhante, imaṃ maṇiṃ gahetvā vāsipharasukaṃ dethā’’ti āha. Tāpaso ākāsena caritukāmo taṃ gahetvā vāsipharasukaṃ adāsi. So taṃ gahetvā thokaṃ gantvā vāsipharasukaṃ paharitvā ‘‘vāsipharasuka tāpasassa sīsaṃ chinditvā maṇikkhandhaṃ me āharā’’ti āha. So gantvā tāpasassa sīsaṃ chinditvā maṇikkhandhaṃ āhari. So vāsipharasukaṃ paṭicchannaṭṭhāne ṭhapetvā majjhimatāpasassa santikaṃ gantvā katipāhaṃ vasitvā bheriyā ānubhāvaṃ disvā maṇikkhandhaṃ datvā bheriṃ gaṇhitvā purimanayeneva tassapi sīsaṃ chindāpetvā kaniṭṭhaṃ upasaṅkamitvā dadhighaṭassa ānubhāvaṃ disvā maṇikkhandhaṃ datvā dadhighaṭaṃ gahetvā purimanayeneva tassa sīsaṃ chindāpetvā maṇikkhandhañca vāsipharasukañca bheriñca dadhighaṭañca gahetvā ākāse uppatitvā bārāṇasiyā avidūre ṭhatvā bārāṇasirañño ‘‘yuddhaṃ vā me detu rajjaṃ vā’’ti ekassa purisassa hatthe paṇṇaṃ pāhesi.

Rājā sāsanaṃ sutvāva ‘‘coraṃ gaṇhissāmī’’ti nikkhami. So ekaṃ bheritalaṃ pahari, caturaṅginī senā parivāresi. Rañño avattharaṇabhāvaṃ ñatvā dadhighaṭaṃ vissajjesi, mahānadī pavatti. Mahājano dadhimhi osīditvā nikkhamituṃ nāsakkhi. Vāsipharasukaṃ paharitvā ‘‘rañño sīsaṃ āharā’’ti āha, vāsipharasuko gantvā rañño sīsaṃ āharitvā pādamūle nikkhipi. Ekopi āvudhaṃ ukkhipituṃ nāsakkhi. So mahantena balena parivuto nagaraṃ pavisitvā abhisekaṃ kāretvā dadhivāhano nāma rājā hutvā dhammena samena rajjaṃ kāresi.

Tassekadivasaṃ mahānadiyaṃ jālakaraṇḍake kīḷantassa kaṇṇamuṇḍadahato devaparibhogaṃ ekaṃ ambapakkaṃ āgantvā jāle laggi, jālaṃ ukkhipantā taṃ disvā rañño adaṃsu. Taṃ mahantaṃ ghaṭappamāṇaṃ parimaṇḍalaṃ suvaṇṇavaṇṇaṃ ahosi. Rājā ‘‘kissa phalaṃ nāmeta’’nti vanacarake pucchitvā ‘‘ambaphala’’nti sutvā paribhuñjitvā tassa aṭṭhiṃ attano uyyāne ropāpetvā khīrodakena siñcāpesi. Rukkho nibbattitvā tatiye saṃvacchare phalaṃ adāsi. Ambassa sakkāro mahā ahosi, khīrodakena siñcanti, gandhapañcaṅgulikaṃ denti, mālādāmāni parikkhipanti, gandhatelena dīpaṃ jālenti, parikkhepo panassa paṭasāṇiyā ahosi. Phalāni madhurāni suvaṇṇavaṇṇāni ahesuṃ. Dadhivāhanarājā aññesaṃ rājūnaṃ ambaphalaṃ pesento aṭṭhito rukkhanibbattanabhayena aṅkuranibbattanaṭṭhānaṃ maṇḍūkakaṇṭakena vijjhitvā pesesi. Tesaṃ ambaṃ khāditvā aṭṭhi ropitaṃ na sampajjati. Te ‘‘kiṃ nu kho ettha kāraṇa’’nti pucchantā taṃ kāraṇaṃ jāniṃsu.

Atheko rājā uyyānapālaṃ pakkositvā ‘‘dadhivāhanassa ambaphalānaṃ rasaṃ nāsetvā tittakabhāvaṃ kātuṃ sakkhissasī’’ti pucchitvā ‘‘āma, devā’’ti vutte ‘‘tena hi gacchāhī’’ti sahassaṃ datvā pesesi. So bārāṇasiṃ gantvā ‘‘eko uyyānapālo āgato’’ti rañño ārocāpetvā tena pakkosāpito pavisitvā rājānaṃ vanditvā ‘‘tvaṃ uyyānapālo’’ti puṭṭho ‘‘āma, devā’’ti vatvā attano ānubhāvaṃ vaṇṇesi. Rājā ‘‘gaccha amhākaṃ uyyānapālassa santike hohī’’ti āha. Te tato paṭṭhāya dve janā uyyānaṃ paṭijagganti. Adhunāgato uyyānapālo akālapupphāni suṭṭhu pupphāpento akālaphalāni gaṇhāpento uyyānaṃ ramaṇīyaṃ akāsi. Rājā tassa pasīditvā porāṇakauyyānapālaṃ nīharitvā tasseva uyyānaṃ adāsi. So uyyānassa attano hatthagatabhāvaṃ ñatvā ambarukkhaṃ parivāretvā nimbe ca phaggavavalliyo ca ropesi, anupubbena nimbā vaḍḍhiṃsu, mūlehi mūlāni, sākhāhi ca sākhā saṃsaṭṭhā onaddhavinaddhā ahesuṃ. Tena asātaamadhurasaṃsaggena tāvamadhuraphalo ambo tittako jāto nimbapaṇṇasadisaraso, ambaphalānaṃ tittakabhāvaṃ ñatvā uyyānapālo palāyi.

Dadhivāhano uyyānaṃ gantvā ambaphalaṃ khādanto mukhe paviṭṭhaṃ ambarasaṃ nimbakasaṭaṃ viya ajjhoharituṃ asakkonto kakkāretvā niṭṭhubhi. Tadā bodhisatto tassa atthadhammānusāsako amacco ahosi. Rājā bodhisattaṃ āmantetvā ‘‘paṇḍita, imassa rukkhassa porāṇakaparihārato parihīnaṃ natthi, evaṃ santepissa phalaṃ tittakaṃ jātaṃ, kiṃ nu kho kāraṇa’’nti pucchanto paṭhamaṃ gāthamāha –

71. ‘‘Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure;
Tameva pūjaṃ labhamāno, kenambo kaṭukapphalo’’ti.

Athassa kāraṇaṃ ācikkhanto bodhisatto dutiyaṃ gāthamāha –

72. ‘‘Pucimandaparivāro, ambo te dadhivāhana;
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākhā sākhā nisevare;
Asātasannivāsena, tenambo kaṭukapphalo’’ti.

Tattha **pucimandaparivāro**ti nimbarukkhaparivāro. **Sākhā sākhā nisevare**ti pucimandassa sākhāyo ambarukkhassa sākhāyo nisevanti. **Asātasannivāsenā**ti amadhurehi pucimandehi saddhiṃ sannivāsena. **Tenā**ti tena kāraṇena ayaṃ ambo kaṭukapphalo asātaphalo tittakaphalo jātoti.

Rājā tassa vacanaṃ sutvā sabbepi pucimande ca phaggavavalliyo ca chindāpetvā mūlāni uddharāpetvā samantā amadhurapaṃsuṃ harāpetvā madhurapaṃsuṃ pakkhipāpetvā khīrodakasakkharodakagandhodakehi ambaṃ paṭijaggāpesi. So madhurasaṃsaggena puna madhurova ahosi. Rājā pakatiuyyānapālasseva uyyānaṃ niyyādetvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ahameva paṇḍitāmacco ahosi’’nti.

Dadhivāhanajātakavaṇṇanā chaṭṭhā.

## [187] 7. Catumaṭṭhajātakavaṇṇanā

Ucce viṭabhimāruyhāti idaṃ satthā jetavane viharanto aññataraṃ mahallakabhikkhuṃ ārabbha kathesi. Ekadivasaṃ kira dvīsu aggasāvakesu aññamaññaṃ pañhapucchanavissajjanakathāya nisinnesu eko mahallako bhikkhu tesaṃ santikaṃ gantvā tatiyo hutvā nisīditvā ‘‘bhante, mayampi tumhe pañhaṃ pucchissāma, tumhepi attano kaṅkhaṃ amhe pucchathā’’ti āha. Therā taṃ jigucchitvā uṭṭhāya pakkamiṃsu. Therānaṃ dhammaṃ sotuṃ nisinnaparisā samāgamassa bhinnakāle satthu santikaṃ gantvā ‘‘kiṃ akāle āgatatthā’’ti vutte taṃ kāraṇaṃ ārocayiṃsu. Satthā ‘‘na, bhikkhave, idāneva sāriputtamoggallānā etaṃ jigucchitvā akathetvā pakkamanti, pubbepi pakkamiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane rukkhadevatā ahosi. Atha dve haṃsapotakā cittakūṭapabbatā nikkhamitvā tasmiṃ rukkhe nisīditvā gocarāya gantvā nivattantāpi tasmiṃyeva vissamitvā cittakūṭaṃ gacchanti. Gacchante gacchante kāle tesaṃ bodhisattena saddhiṃ vissāso ahosi. Gacchantā ca āgacchantā ca aññamaññaṃ sammoditvā dhammakathaṃ kathetvā pakkamiṃsu. Athekadivasaṃ tesu rukkhagge nisīditvā bodhisattena saddhiṃ kathentesu eko siṅgālo tassa rukkhassa heṭṭhā ṭhatvā tehi haṃsapotakehi saddhiṃ mantento paṭhamaṃ gāthamāha –

73. ‘‘Ucce viṭabhimāruyha, mantayavho rahogatā;
Nīce oruyha mantavho, migarājāpi sossatī’’ti.

Tattha **ucce viṭabhimāruyhā**ti pakatiyā ca ucce imasmiṃ rukkhe uccataraṃ ekaṃ viṭapaṃ abhiruhitvā. **Mantayavho**ti mantetha kathetha. **Nīce oruyhā**ti otaritvā nīce ṭhāne ṭhatvā mantetha. **Migarājāpi sossatī**ti attānaṃ migarājānaṃ katvā āha. Haṃsapotakā jigucchitvā uṭṭhāya cittakūṭameva gatā.

Tesaṃ gatakāle bodhisatto siṅgālassa dutiyaṃ gāthamāha –

74. ‘‘Yaṃ suvaṇṇo suvaṇṇena, devo devena mantaye;
Kiṃ tettha catumaṭṭhassa, bilaṃ pavisa jambukā’’ti.

Tattha **suvaṇṇo**ti sundaravaṇṇo. **Suvaṇṇenā**ti dutiyena haṃsapotakena. **Devo devenā**ti teyeva dve deve katvā katheti. **Catumaṭṭhassā**ti sarīrena jātiyā sarena guṇenāti imehi catūhi maṭṭhassa suddhassāti akkharattho. Asuddhaṃyeva pana taṃ pasaṃsāvacanena nindanto evamāha, catūhi lāmakassa kiṃ te ettha siṅgālassāti ayamettha adhippāyo. **‘‘Bilaṃ pavisā’’**ti idaṃ bodhisatto bheravārammaṇaṃ dassetvā taṃ palāpento āha.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo mahallako ahosi, dve haṃsapotakā sāriputtamoggallānā, rukkhadevatā pana ahameva ahosi’’nti.

Catumaṭṭhajātakavaṇṇanā sattamā.

## [188] 8. Sīhakotthujātakavaṇṇanā

Sīhaṅgulī sīhanakhoti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Ekadivasaṃ kira kokāliko aññesu bahussutesu dhammaṃ kathentesu sayampi kathetukāmo ahosīti sabbaṃ heṭṭhā vuttanayeneva vitthāretabbaṃ. Taṃ pana pavattiṃ sutvā satthā ‘‘na, bhikkhave, kokāliko idāneva attano saddena pākaṭo jāto, pubbepi pākaṭo ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese sīho hutvā ekāya siṅgāliyā saddhiṃ saṃvāsamanvāya puttaṃ paṭilabhi. So aṅgulīhi nakhehi kesarena vaṇṇena saṇṭhānenāti imehi ākārehi pitusadiso ahosi, saddena mātusadiso. Athekadivasaṃ deve vassitvā vigate sīhesu naditvā sīhakīḷaṃ kīḷantesu sopi tesaṃ antare naditukāmo hutvā siṅgālikaṃ nādaṃ nadi. Athassa saddaṃ sutvā sīhā tuṇhī ahesuṃ. Tassa saddaṃ sutvā aparo bodhisattassa sajātiputto ‘‘tāta, ayaṃ sīho vaṇṇādīhi amhehi samāno, saddo panassa aññādiso, ko nāmeso’’ti pucchanto paṭhamaṃ gāthamāha –

75. ‘‘Sīhaṅgulī sīhanakho, sīhapādapatiṭṭhito;
So sīho sīhasaṅghamhi, eko nadati aññathā’’ti.

Tattha **sīhapādapatiṭṭhito**ti sīhapādeheva patiṭṭhito. **Eko nadati aññathā**ti ekova avasesasīhehi asadisena siṅgālasaddena nadanto aññathā nadati.

Taṃ sutvā bodhisatto ‘‘tāta, esa tava bhātā siṅgāliyā putto, rūpena mayā sadiso, saddena mātarā sadiso’’ti vatvā siṅgāliputtaṃ āmantetvā ‘‘tāta, tvaṃ ito paṭṭhāya idha vasanto appasaddo vasa, sace puna nadissasi, siṅgālabhāvaṃ te jānissantī’’ti ovadanto dutiyaṃ gāthamāha –

76. ‘‘Mā tvaṃ nadi rājaputta, appasaddo vane vasa;
Sarena kho taṃ jāneyyuṃ, na hi te pettiko saro’’ti.

Tattha **rājaputtā**ti sīhassa migarañño putta. Imañca pana ovādaṃ sutvā puna so nadituṃ nāma na ussahi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo kokāliko ahosi, sajātiputto rāhulo, migarājā pana ahameva ahosi’’nti.

Sīhakotthujātakavaṇṇanā aṭṭhamā.

## [189] 9. Sīhacammajātakavaṇṇanā

Netaṃ sīhassa naditanti idaṃ satthā jetavane viharanto kokālikaññeva ārabbha kathesi. So imasmiṃ kāle sarabhaññaṃ bhaṇitukāmo ahosi. Satthā taṃ pavattiṃ sutvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kassakakule nibbattitvā vayappatto kasikammena jīvikaṃ kappesi. Tasmiṃ kāle eko vāṇijo gadrabhabhārakena vohāraṃ karonto vicarati. So gatagataṭṭhāne gadrabhassa piṭṭhito bhaṇḍikaṃ otāretvā gadrabhaṃ sīhacammena pārupitvā sāliyavakhettesu vissajjeti. Khettarakkhakā taṃ disvā ‘‘sīho’’ti saññāya upasaṅkamituṃ na sakkonti. Athekadivasaṃ so vāṇijo ekasmiṃ gāmadvāre nivāsaṃ gahetvā pātarāsaṃ pacāpento tato gadrabhaṃ sīhacammaṃ pārupitvā yavakhette vissajjesi. Khettarakkhakā ‘‘sīho’’ti saññāya taṃ upasaṅkamituṃ asakkontā gehaṃ gantvā ārocesuṃ. Sakalagāmavāsino āvudhāni gahetvā saṅkhe dhamentā bheriyo vādentā khettasamīpaṃ gantvā unnadiṃsu, gadrabho maraṇabhayabhīto gadrabharavaṃ ravi. Athassa gadrabhabhāvaṃ ñatvā bodhisatto paṭhamaṃ gāthamāha –

77. ‘‘Netaṃ sīhassa naditaṃ, na byagghassa na dīpino;
Pāruto sīhacammena, jammo nadati gadrabho’’ti.

Tattha **jammo**ti lāmako. Gāmavāsinopi tassa gadrabhabhāvaṃ ñatvā taṃ aṭṭhīni bhañjantā pothetvā sīhacammaṃ ādāya agamaṃsu.

Atha so vāṇijo āgantvā taṃ byasanabhāvappattaṃ gadrabhaṃ disvā dutiyaṃ gāthamāha –

78. ‘‘Cirampi kho taṃ khādeyya, gadrabho haritaṃ yavaṃ;
Pāruto sīhacammena, ravamānova dūsayī’’ti.

Tattha **ta**nti nipātamattaṃ, ayaṃ gadrabho attano gadrabhabhāvaṃ ajānāpetvā sīhacammena pāruto cirampi kālaṃ haritaṃ yavaṃ khādeyyāti attho. **Ravamānova dūsayī**ti attano pana gadrabharavaṃ ravamānovesa attānaṃ dūsayi, natthettha sīhacammassa dosoti. Tasmiṃ evaṃ kathenteyeva gadrabho tattheva nipanno mari, vāṇijopi taṃ pahāya pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā vāṇijo devadatto ahosi, gadrabho kokāliko, paṇḍitakassako pana ahameva ahosi’’nti.

Sīhacammajātakavaṇṇanā navamā.

## [190] 10. Sīlānisaṃsajātakavaṇṇanā

Passa saddhāya sīlassāti idaṃ satthā jetavane viharanto ekaṃ saddhaṃ upāsakaṃ ārabbha kathesi. So kira saddho pasanno ariyasāvako ekadivasaṃ jetavanaṃ gacchanto sāyaṃ aciravatinadītīraṃ gantvā nāvike nāvaṃ tīre ṭhapetvā dhammassavanatthāya gate titthe nāvaṃ adisvā buddhārammaṇaṃ pītiṃ gahetvā nadiṃ otari, pādā udakamhi na osīdiṃsu. So pathavītale gacchanto viya vemajjhaṃ gatakāle vīciṃ passi. Athassa buddhārammaṇā pīti mandā jātā, pādā osīdituṃ ārabhiṃsu, so puna buddhārammaṇaṃ pītiṃ daḷhaṃ katvā udakapiṭṭheneva gantvā jetavanaṃ pavisitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ katvā ‘‘upāsaka, kacci maggaṃ āgacchanto appakilamathena āgatosī''ti pucchitvā ''bhante, buddhārammaṇaṃ pītiṃ gahetvā udakapiṭṭhe patiṭṭhaṃ labhitvā pathaviṃ maddanto viya āgatomhī''ti vutte ''na kho pana, upāsaka, tvaññeva buddhaguṇe anussaritvā patiṭṭhaṃ laddho, pubbepi upāsakā samuddamajjhe nāvāya bhinnāya buddhaguṇe anussarantā patiṭṭhaṃ labhiṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte kassapasammāsambuddhakāle sotāpanno ariyasāvako ekena nhāpitakuṭumbikena saddhiṃ nāvaṃ abhiruhi, tassa nhāpitassa bhariyā ''ayya, imassa sukhadukkhaṃ tava bhāro''ti nhāpitaṃ tassa upāsakassa hatthe nikkhipi. Atha sā nāvā sattame divase samuddamajjhe bhinnā, tepi dve janā ekasmiṃ phalake nipannā ekaṃ dīpakaṃ pāpuṇiṃsu. Tattha so nhāpito sakuṇe māretvā pacitvā khādanto upāsakassapi deti. Upāsako ''alaṃ mayha''nti na khādati. So cintesi – ''imasmiṃ ṭhāne amhākaṃ ṭhapetvā tīṇi saraṇāni aññā patiṭṭhā natthī''ti. So tiṇṇaṃ ratanānaṃ guṇe anussari. Athassānusarantassa tasmiṃ dīpake nibbatto nāgarājā attano sarīraṃ mahānāvaṃ katvā māpesi, samuddadevatā niyāmako ahosi, nāvā sattahi ratanehi pūrayittha, tayo kūpakā indanīlamaṇimayā ahesuṃ, suvaṇṇamayo laṅkāro, rajatamayāni yottāni, suvaṇṇamayāni yaṭṭhiphiyāni.

Samuddadevatā nāvāya ṭhatvā ''atthi jambudīpagamikā''ti ghosesi. Upāsako ''mayaṃ gamissāmā''ti āha. Tena hi ehi, nāvaṃ abhiruhāti. So nāvaṃ abhiruhitvā nhāpitaṃ pakkosi, samuddadevatā – ''tuyhaññeva labbhati, na etassā''ti āha. ''Kiṃkāraṇā''ti? ''Etassa sīlaguṇācāro natthi, taṃ kāraṇaṃ. Ahañhi tuyhaṃ nāvaṃ āhariṃ, na etassā''ti. ''Hotu, ahaṃ attanā dinnadānena rakkhitasīlena bhāvitabhāvanāya etassa pattiṃ dammī''ti. Nhāpito ''anumodāmi, sāmī''ti āha. Devatā ''idāni gaṇhissāmī''ti tampi āropetvā ubhopi jane samuddā nikkhāmetvā nadiyā bārāṇasiṃ gantvā attano ānubhāvena dvinnampi tesaṃ gehe dhanaṃ patiṭṭhapetvā ''paṇḍiteheva saddhiṃ saṃsaggo nāma kātabbo. Sace hi imassa nhāpitassa iminā upāsakena saddhiṃ saṃsaggo nābhavissa, samuddamajjheyeva nassissā''ti paṇḍitasaṃsaggaguṇaṃ kathayamānā imā gāthā avoca –

79. ''Passa saddhāya sīlassa, cāgassa ca ayaṃ phalaṃ;
Nāgo nāvāya vaṇṇena, saddhaṃ vahatupāsakaṃ.

80. ''Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Satañhi sannivāsena, sotthiṃ gacchati nhāpito''ti.

Tattha **passā**ti kañci aniyametvā passathāti ālapati. **Saddhāyā**ti lokiyalokuttarāya saddhāya. Sīlepi eseva nayo. **Cāgassā**ti deyyadhammapariccāgassa ceva kilesapariccāgassa ca. **Ayaṃ phala**nti idaṃ phalaṃ, guṇaṃ ānisaṃsanti attho. Atha vā cāgassa ca phalaṃ passa, ayaṃ nāgo nāvāya vaṇṇenāti evampettha attho daṭṭhabbo. **Nāvāya vaṇṇenā**ti nāvāya saṇṭhānena. **Saddha**nti tīsu ratanesu patiṭṭhitasaddhaṃ. **Sabbhirevā**ti paṇḍitehiyeva. **Samāsethā**ti ekato āvaseyya, upavaseyyāti attho. **Kubbethā**ti kareyya. **Santhava**nti mittasanthavaṃ. Taṇhāsanthavo pana kenacipi saddhiṃ na kātabbo. **Nhāpito**ti nhāpitakuṭumbiko. ''Nahāpito''tipi pāṭho.

Evaṃ samuddadevatā ākāse ṭhatvā dhammaṃ desetvā ovaditvā nāgarājānaṃ gaṇhitvā attano vimānameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne upāsako sakadāgāmiphale patiṭṭhahi. ''Tadā sotāpannaupāsako parinibbāyi, nāgarājā sāriputto ahosi, samuddadevatā pana ahameva ahosi''nti.

Sīlānisaṃsajātakavaṇṇanā dasamā.

Asadisavaggo catuttho.

Tassuddānaṃ –

Asadisañca saṅgāmaṃ, vālodakaṃ giridattaṃ;
Nabhirati dadhivāhaṃ, catumaṭṭhaṃ sīhakoṭṭhaṃ;
Sīhacammaṃ sīlānisaṃsaṃ.

5. Ruhakavaggo

[191] 1. Ruhakajātakavaṇṇanā

Api ruhaka chinnāpīti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Vatthu aṭṭhakanipāte **indriyajātake** (jā. 1.8.60 ādayo) āvibhavissati. Satthā pana taṃ bhikkhuṃ ‘‘ayaṃ te bhikkhu itthī anatthakārikā, pubbepi te esā sarājikāya parisāya majjhe lajjāpetvā gehā nikkhamanākāraṃ kāresī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbattitvā vayappatto pitu accayena rajje patiṭṭhāya dhammena rajjaṃ kāresi. Tassa ruhako nāma purohito ahosi, tassa purāṇī nāma brāhmaṇī bhariyā. Rājā brāhmaṇassa assabhaṇḍakena alaṅkaritvā assaṃ adāsi. So taṃ assaṃ āruyha rañño upaṭṭhānaṃ gacchati. Atha naṃ alaṅkataassassa piṭṭhe nisīditvā gacchantaṃ āgacchantañca disvā tahiṃ tahiṃ ṭhitā manussā ‘‘aho assassa rūpaṃ, aho asso sobhatī’’ti assameva pasaṃsanti. So gehaṃ āgantvā pāsādaṃ abhiruyha bhariyaṃ āmantesi – ‘‘bhadde, amhākaṃ asso ativiya sobhati, ubhosu passesu ṭhitā manussā amhākaṃ assameva vaṇṇentī’’ti. Sā pana brāhmaṇī thokaṃ chinnikā dhuttikadhātukā, tena naṃ evamāha – ‘‘ayya, tvaṃ assassa sobhanakāraṇaṃ na jānāsi, ayaṃ asso attano alaṅkataṃ assabhaṇḍakaṃ nissāya sobhati, sace tvampi asso viya sobhitukāmo assabhaṇḍakaṃ piḷandhitvā antaravīthiṃ oruyha asso viya pāde koṭṭayamāno gantvā rājānaṃ passa, rājāpi taṃ vaṇṇayissati, manussāpi taññeva vaṇṇayissantī’’ti.

So ummattakajātiko brāhmaṇo tassā vacanaṃ sutvā ‘‘iminā nāma kāraṇena sā maṃ vadatī’’ti ajānitvā tathāsaññī hutvā tathā akāsi. Ye ye passanti, te te parihāsaṃ karontā ‘‘sobhati ācariyo’’ti vadiṃsu. Rājā pana naṃ ‘‘kiṃ, ācariya, pittaṃ te kupitaṃ, ummattakosi jāto’’tiādīni vatvā lajjāpesi. Tasmiṃ kāle brāhmaṇo ‘‘ayuttaṃ mayā kata’’nti lajjito brāhmaṇiyā kujjhitvā ‘‘tāyamhi sarājikāya parisāya antare lajjāpito, pothetvā taṃ nikkaḍḍhissāmī’’ti gehaṃ agamāsi. Dhuttikabrāhmaṇī tassa kujjhitvā āgamanabhāvaṃ ñatvā puretaraññeva cūḷadvārena nikkhamitvā rājanivesanaṃ gantvā catūhapañcāhaṃ tattheva ahosi. Rājā taṃ kāraṇaṃ ñatvā purohitaṃ pakkosāpetvā ‘‘ācariya, mātugāmassa nāma doso hotiyeva, brāhmaṇiyā khamituṃ vaṭṭatī’’ti khamāpanatthāya paṭhamaṃ gāthamāha –

81. ‘‘Api ruhaka chinnāpi, jiyā sandhīyate puna;
Sandhīyassu purāṇiyā, mā kodhassa vasaṃ gamī’’ti.

Tatrāyaṃ saṅkhepattho – bho ruhaka, nanu chinnāpi dhanujiyā puna sandhīyati ghaṭīyati, evameva tvampi purāṇiyā saddhiṃ sandhīyassu, kodhassa vasaṃ mā gamīti.

Taṃ sutvā ruhako dutiyaṃ gāthamāha –

82. ‘‘Vijjamānesu vākesu, vijjamānesu kārisu;
Aññaṃ jiyaṃ karissāmi, alaññeva purāṇiyā’’ti.

Tassattho – mahārāja, dhanukāramuduvākesu ca jiyakārakesu ca manussesu vijjamānesu aññaṃ jiyaṃ karissāmi, imāya chinnāya purāṇiyā jiyāya alaṃ, natthi me koci atthoti. Evañca pana vatvā taṃ nīharitvā aññaṃ brāhmaṇiṃ ānesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā, brāhmaṇī, purāṇadutiyikā ahosi, ruhako ukkaṇṭhitabhikkhu, bārāṇasirājā pana ahameva ahosi’’nti.

Ruhakajātakavaṇṇanā paṭhamā.

## [192] 2. Sirikāḷakaṇṇijātakavaṇṇanā

Itthī siyā rūpavatīti idaṃ sirikāḷakaṇṇijātakaṃ mahāumaṅgajātake āvibhavissati.

Sirikāḷakaṇṇijātakavaṇṇanā dutiyā.

## [193] 3. Cūḷapadumajātakavaṇṇanā

Ayameva sā ahamapi so anaññoti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Vatthu **ummādantījātake** (jā. 2.20.57 ādayo) āvibhavissati. So pana bhikkhu satthārā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhito’’ti vutte ‘‘saccaṃ, bhagavā’’ti vatvā ‘‘kena pana tvaṃ ukkaṇṭhāpito’’ti vutte ‘‘ahaṃ, bhante, ekaṃ alaṅkatapaṭiyattaṃ mātugāmaṃ disvā kilesānuvattako hutvā ukkaṇṭhitomhī’’ti āha. Atha naṃ satthā ‘‘bhikkhu, mātugāmo nāma akataññū mittadubbhī bahumāyā, porāṇakapaṇḍitāpi attano dakkhiṇajāṇulohitaṃ pāyetvā yāvajīvitadānampi datvā mātugāmassa cittaṃ na labhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatti, nāmaggahaṇadivase cassa ‘‘padumakumāro’’ti nāmaṃ akaṃsu. Tassa aparena cha kaniṭṭhabhātikā ahesuṃ. Te sattapi janā anupubbena vuḍḍhippattā gharāvāsaṃ gahetvā rañño sahāyā viya vicaranti. Athekadivasaṃ rājā rājaṅgaṇaṃ olokento ṭhito te mahāparivārena rājupaṭṭhānaṃ āgacchante disvā ‘‘ime maṃ vadhitvā rajjampi gaṇheyyu’’nti āsaṅkaṃ uppādetvā te pakkosāpetvā – ‘‘tātā, tumhe imasmiṃ nagare vasituṃ na labhatha, aññattha gantvā mama accayena āgantvā kulasantakaṃ rajjaṃ gaṇhathā’’ti āha. Te pitu vacanaṃ sampaṭicchitvā roditvā kanditvā attano attano gharāni gantvā pajāpatiyo ādāya ‘‘yattha vā tattha vā gantvā jīvissāmā’’ti nagarā nikkhamitvā maggaṃ gacchantā ekaṃ kantāraṃ patvā annapānaṃ alabhamānā khudaṃ adhivāsetuṃ asakkontā ‘‘mayaṃ jīvamānā itthiyo labhissāmā’’ti kaniṭṭhassa bhariyaṃ māretvā terasa koṭṭhāse katvā maṃsaṃ khādiṃsu. Bodhisatto attano ca bhariyāya ca laddhakoṭṭhāsesu ekaṃ ṭhapetvā ekaṃ dvepi khādiṃsu. Evaṃ cha divase cha itthiyo māretvā maṃsaṃ khādiṃsu.

Bodhisatto pana divase divase ekekaṃ ṭhapetvā cha koṭṭhāse ṭhapesi. Sattame divase ‘‘bodhisattassa bhariyaṃ māressāmā’’ti vutte bodhisatto te cha koṭṭhāse tesaṃ datvā ‘‘ajja tāva ime cha koṭṭhāse khādatha, sve jānissāmā’’ti vatvā tesaṃ maṃsaṃ khāditvā niddāyanakāle bhariyaṃ gahetvā palāyi. Sā thokaṃ gantvā ‘‘gantuṃ na sakkomi, sāmī’’ti āha. Atha naṃ bodhisatto khandhenādāya aruṇuggamanavelāya kantārā nikkhami. Sā sūriye uggate ‘‘pipāsitāmhi, sāmī’’ti āha. Bodhisatto ‘‘udakaṃ natthi, bhadde’’ti vatvā punappunaṃ kathite khaggena dakkhiṇajāṇukaṃ paharitvā – ‘‘bhadde, pānīyaṃ natthi, idaṃ pana me dakkhiṇajāṇulohitaṃ pivamānā nisīdāhī’’ti āha. Sā tathā akāsi. Te anupubbena mahāgaṅgaṃ patvā pivitvā ca nhatvā ca phalāphalaṃ khāditvā phāsukaṭṭhāne vissamitvā ekasmiṃ gaṅgānivattane assamapadaṃ māpetvā vāsaṃ kappesuṃ.

Athekadivasaṃ uparigaṅgāya rājāparādhikaṃ coraṃ hatthapāde ca kaṇṇanāsañca chinditvā ekasmiṃ ambaṇake nipajjāpetvā mahāgaṅgāya pavāhesuṃ. So mahantaṃ aṭṭassaraṃ karonto taṃ ṭhānaṃ pāpuṇi. Bodhisatto tassa karuṇaṃ paridevitasaddaṃ sutvā ‘‘dukkhappatto satto mayi ṭhite mā nassī’’ti gaṅgātīraṃ gantvā taṃ uttāretvā assamapadaṃ ānetvā kāsāvadhovanalepanādīhi vaṇapaṭikammaṃ akāsi. Bhariyā panassa ‘‘evarūpaṃ nāma dussīlaṃ kuṇṭhaṃ gaṅgāya āvāhetvā paṭijagganto vicaratī’’ti vatvā taṃ kuṇṭhaṃ jigucchamānā niṭṭhubhantī vicarati. Bodhisatto tassa vaṇesu saṃviruḷhesu bhariyāya saddhiṃ taṃ assamapadeyeva ṭhapetvā aṭavito phalāphalāni āharitvā tañca bhariyañca posesi. Tesu evaṃ vasantesu sā itthī etasmiṃ kuṇṭhe paṭibaddhacittā hutvā tena saddhiṃ anācāraṃ caritvā ekenupāyena bodhisattaṃ māretukāmā hutvā evamāha – ‘‘sāmi, ahaṃ tumhākaṃ aṃse nisīditvā kantārā nikkhamamānā ekaṃ pabbataṃ oloketvā ayye pabbatamhi nibbattadevate ‘sace ahaṃ sāmikena saddhiṃ arogā jīvitaṃ labhissāmi, balikammaṃ te karissāmī'ti āyāciṃ, sā maṃ idāni uttāseti, karomassā balikamma''nti. Bodhisatto taṃ māyaṃ ajānanto ''sādhū''ti sampaṭicchitvā balikammaṃ sajjetvā tāya balibhājanaṃ gāhāpetvā pabbatamatthakaṃ abhiruhi. Atha naṃ sā evamāha – ''sāmi, devatāyapi tvaññeva uttamadevatā, paṭhamaṃ tāva taṃ vanapupphehi pūjetvā padakkhiṇaṃ katvā vanditvā pacchā devatāya balikammaṃ karissāmī''ti. Sā bodhisattaṃ papātābhimukhaṃ ṭhapetvā vanapupphehi pūjetvā padakkhiṇaṃ katvā vanditukāmā viya hutvā piṭṭhipasse ṭhatvā piṭṭhiyaṃ paharitvā papāte pātetvā ''diṭṭhā me paccāmittassa piṭṭhī''ti tuṭṭhamānasā pabbatā orohitvā kuṇṭhassa santikaṃ agamāsi.

Bodhisattopi papātānusārena pabbatā patanto udumbararukkhamatthake ekasmiṃ akaṇṭake pattasañchanne gumbe laggi, heṭṭhāpabbataṃ pana orohituṃ na sakkā. So udumbaraphalāni khāditvā sākhantare nisīdi. Atheko mahāsarīro godharājā heṭṭhāpabbatapādato abhiruhitvā tasmiṃ udumbaraphalāni khādati. So taṃ divasaṃ bodhisattaṃ disvā palāyi, punadivase āgantvā ekasmiṃ passe phalāni khāditvā pakkāmi. So evaṃ punappunaṃ āgacchanto bodhisattena saddhiṃ vissāsaṃ āpajjitvā ''tvaṃ imaṃ ṭhānaṃ kena kāraṇena āgatosī''ti pucchitvā ''iminā nāma kāraṇenā''ti vutte ''tena hi mā bhāyī''ti vatvā bodhisattaṃ attano piṭṭhiyaṃ nipajjāpetvā otāretvā araññato nikkhamitvā mahāmagge ṭhapetvā ''tvaṃ iminā maggena gacchāhī''ti uyyojetvā araññameva pāvisi. Bodhisatto ekaṃ gāmakaṃ gantvā tattheva vasanto pitu kālakatabhāvaṃ sutvā bārāṇasiṃ gantvā kulasantake rajje patiṭṭhāya padumarājā nāma hutvā dasa rājadhamme akopetvā dhammena rajjaṃ kārento catūsu nagaradvāresu nagaramajjhe nivesanadvāreti cha dānasālāyo kāretvā devasikaṃ cha satasahassāni vissajjetvā dānaṃ adāsi.

Sāpi kho itthī taṃ kuṇṭhaṃ khandhe nisīdāpetvā araññā nikkhamitvā manussapathe bhikkhaṃ caramānā yāgubhattaṃ saṃharitvā taṃ kuṇṭhaṃ posesi. Manussā ''ayaṃ te kiṃ hotī''ti pucchiyamānā ''ahaṃ etassa mātuladhītā, pitucchāputto me eso, etasseva maṃ adaṃsu, sāhaṃ vajjhappattampi attano sāmikaṃ ukkhipitvā pariharantī bhikkhaṃ caritvā posemī''ti. Manussā ''ayaṃ patibbatā''ti tato paṭṭhāya bahutaraṃ yāgubhattaṃ adaṃsu. Apare pana janā evamāhaṃsu – ''tvaṃ mā evaṃ vicari, padumarājā bārāṇasiyaṃ rajjaṃ kāreti, sakalajambudīpaṃ saṅkhobhetvā dānaṃ deti, so taṃ disvā tussissati, tuṭṭho te bahuṃ dhanaṃ dassati, tava sāmikaṃ idheva nisīdāpetvā gacchā''ti thiraṃ katvā vettapacchiṃ adaṃsu. Sā anācārā taṃ kuṇṭhaṃ vettapacchiyaṃ nisīdāpetvā pacchiṃ ukkhipitvā bārāṇasiṃ gantvā dānasālāsu bhuñjamānā vicarati. Bodhisatto alaṅkatahatthikkhandhavaragato dānaggaṃ gantvā aṭṭhannaṃ vā dasannaṃ vā sahatthā dānaṃ datvā puna gehaṃ gacchati. Sā anācārā taṃ kuṇṭhaṃ pacchiyaṃ nisīdāpetvā pacchiṃ ukkhipitvā tassa gamanamagge aṭṭhāsi.

Rājā disvā ''kiṃ eta''nti pucchi. ''Ekā, deva, patibbatā''ti. Atha naṃ pakkosāpetvā sañjānitvā kuṇṭhaṃ pacchiyā nīharāpetvā ''ayaṃ te kiṃ hotī''ti pucchi. Sā ''pitucchāputto me, deva, kuladattiko sāmiko''ti āha. Manussā taṃ antaraṃ ajānantā ''aho patibbatā''tiādīni vatvā taṃ anācāritthiṃ vaṇṇayiṃsu. Puna rājā ''ayaṃ te kuṇṭho kuladattiko sāmiko''ti pucchi. Sā rājānaṃ asañjānantī ''āma, devā''ti sūrā hutvā kathesi. Atha naṃ rājā ''kiṃ esa bārāṇasirañño putto, nanu tvaṃ padumakumārassa bhariyā asukarañño dhītā, asukā nāma mama jāṇulohitaṃ pivitvā imasmiṃ kuṇṭhe paṭibaddhacittā maṃ papāte pātesi. Sā idāni tvaṃ nalāṭena maccuṃ gahetvā maṃ 'mato'ti maññamānā imaṃ ṭhānaṃ āgatā, nanu ahaṃ jīvāmī''ti vatvā amacce āmantetvā ''bho, amaccā nanu cāhaṃ tumhehi puṭṭho evaṃ kathesiṃ 'mama kaniṭṭhabhātikā cha itthiyo māretvā maṃsaṃ khādiṃsu, ahaṃ pana mayhaṃ bhariyaṃ arogaṃ katvā gaṅgātīraṃ netvā assamapade vasanto ekaṃ vajjhappattaṃ kuṇṭhaṃ uttāretvā paṭijaggiṃ. Sā itthī etasmiṃ paṭibaddhacittā maṃ pabbatapāde pātesi. Ahaṃ attano mettacittatāya jīvitaṃ labhi'nti. Yāya ahaṃ pabbatā pātito, na sā aññā, esā dussīlā, sopi vajjhappatto kuṇṭho na añño, ayamevā''ti vatvā imā gāthā avoca –

85. ''Ayameva sā ahamapi so anañño, ayameva so hatthacchinno anañño;
Yamāha 'komārapatī mama'nti, vajjhitthiyo natthi itthīsu saccaṃ.

86. ‘‘Imañca jammaṃ musalena hantvā, luddaṃ chavaṃ paradārūpaseviṃ;
Imissā ca naṃ pāpapatibbatāya, jīvantiyā chindatha kaṇṇanāsa’’nti.

Tattha **yamāha komārapatī mama**nti yaṃ esā ‘‘ayaṃ me, komārapati, kuladattiko sāmiko’’ti āha, ayameva so, na añño. ‘‘Yamāhu, komārapatī’’tipi pāṭho. Ayameva hi potthakesu likhito, tassāpi ayamevattho, vacanavipallāso panettha veditabbo. Yañhi raññā vuttaṃ, tadeva idha āgataṃ. **Vajjhitthiyo**ti itthiyo nāma vajjhā vadhitabbā eva. **Natthi itthīsu sacca**nti etāsu sabhāvo nāmeko natthi. **‘‘Imañca jamma’’**ntiādi dvinnampi tesaṃ daṇḍāṇāpanavasena vuttaṃ. Tattha **jamma**nti lāmakaṃ. **Musalena hantvā**ti musalena hanitvā pothetvā aṭṭhīni bhañjitvā cuṇṇavicuṇṇaṃ katvā. **Ludda**nti dāruṇaṃ. **Chava**nti guṇābhāvena nijjīvaṃ matasadisaṃ. **Imissā ca na**nti ettha **na**nti nipātamattaṃ, imissā ca pāpapatibbatāya anācārāya dussīlāya jīvantiyāva kaṇṇanāsaṃ chindathāti attho.

Bodhisatto kodhaṃ adhivāsetuṃ asakkonto evaṃ tesaṃ daṇḍaṃ āṇāpetvāpi na tathā kāresi. Kopaṃ pana mandaṃ katvā yathā sā pacchiṃ sīsato oropetuṃ na sakkoti, evaṃ gāḷhataraṃ bandhāpetvā kuṇṭhaṃ tattha pakkhipāpetvā attano vijitā nīharāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā cha bhātaro aññatarā therā ahesuṃ, bhariyā ciñcamāṇavikā, kuṇṭho devadatto, godharājā ānando, padumarājā pana ahameva ahosi’’nti.

Cūḷapadumajātakavaṇṇanā tatiyā.

## [194] 4. Maṇicorajātakavaṇṇanā

Na santi devā pavasanti nūnāti idaṃ satthā veḷuvane viharanto vadhāya parisakkantaṃ devadattaṃ ārabbha kathesi. Tadā pana satthā ‘‘devadatto vadhāya parisakkatī’’ti sutvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayhaṃ vadhāya parisakkatiyeva, parisakkantopi pana maṃ vadhituṃ nāsakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasito avidūre gāmake gahapatikule nibbatti. Athassa vayappattassa bārāṇasito kuladhītaraṃ ānesuṃ, sā suvaṇṇavaṇṇā ahosi abhirūpā dassanīyā devaccharā viya pupphalatā viya laḷamānā mattakinnarī viya ca sujātāti nāmena patibbatā sīlācārasampannā vattasampannā. Niccakālampissā pativattaṃ sassuvattaṃ sasuravattañca katameva hoti, sā bodhisattassa piyā ahosi manāpā. Iti ubhopi te sammodamānā ekacittā samaggavāsaṃ vasiṃsu.

Athekadivasaṃ sujātā ‘‘mātāpitaro daṭṭhukāmāmhī’’ti bodhisattassa ārocesi. ‘‘Sādhu, bhadde, maggapātheyyaṃ pahonakaṃ paṭiyādehī’’ti khajjavikatiṃ pacāpetvā khajjakādīni yānake ṭhapetvā yānakaṃ pājento yānakassa purato ahosi, itarā pacchato. Te nagarasamīpaṃ gantvā yānakaṃ mocetvā nhatvā bhuñjiṃsu. Puna bodhisatto yānakaṃ yojetvā purato nisīdi, sujātā vatthāni parivattetvā alaṅkaritvā pacchato nisīdi. Yānakassa antonagaraṃ paviṭṭhakāle bārāṇasirājā hatthikkhandhavaragato nagaraṃ padakkhiṇaṃ karonto taṃ padesaṃ agamāsi. Sujātā otaritvā yānakassa pacchato padasā pāyāsi. Rājā taṃ disvā tassā rūpasampattiyā ākaḍḍhiyamānalocano paṭibaddhacitto hutvā ekaṃ amaccaṃ āṇāpesi – ‘‘gaccha tvaṃ etissā sassāmikabhāvaṃ vā assāmikabhāvaṃ vā jānāhī’’ti. So gantvā tassā sassāmikabhāvaṃ ñatvā ‘‘sassāmikā kira, deva, yānake nisinno puriso etissā sāmiko’’ti āha.

Rājā paṭibaddhacittaṃ vinodetuṃ asakkonto kilesāturo hutvā ‘‘ekena naṃ upāyena mārāpetvā itthiṃ gaṇhissāmī’’ti cintetvā ekaṃ purisaṃ āmantetvā ‘‘gaccha, bho, imaṃ cūḷāmaṇiṃ vīthiṃ gacchanto viya hutvā etassa purisassa yānake pakkhipitvā ehī’’ti cūḷāmaṇiṃ datvā uyyojesi. So ‘‘sādhū’’ti taṃ gahetvā gantvā yānake ṭhapetvā ‘‘ṭhapito me, devā’’ti āgantvā ārocesi. Rājā ‘‘cūḷāmaṇi me naṭṭho’’ti āha, manussā ekakolāhalaṃ akaṃsu. Rājā ‘‘sabbadvārāni pidahitvā sañcāraṃ chinditvā coraṃ pariyesathā’’ti āha, rājapurisā tathā akaṃsu, nagaraṃ ekasaṅkhobhaṃ ahosi. Itaro puriso manusse gahetvā bodhisattassa santikaṃ gantvā ‘‘bho, yānakaṃ ṭhapehi, rañño cūḷāmaṇi naṭṭho, yānakaṃ sodhessāmī’’ti yānakaṃ sodhento attanā ṭhapitamaṇiṃ gahetvā bodhisattaṃ gahetvā ‘‘maṇicoro’’ti hatthehi ca pādehi ca pothetvā pacchābāhaṃ bandhitvā netvā ‘‘ayaṃ maṇicoro’’ti rañño dassesi. Rājāpi ‘‘sīsamassa chindathā’’ti āṇāpesi.

Atha naṃ rājapurisā catukke catukke kasāhi tāḷentā dakkhiṇadvārena nagarā nikkhamāpesuṃ. Sujātāpi yānakaṃ pahāya bāhā paggayha paridevamānā ‘‘sāmi, maṃ nissāya imaṃ dukkhaṃ pattosī’’ti paridevamānā pacchato pacchato agamāsi. Rājapurisā ‘‘sīsamassa chindissāmā’’ti bodhisattaṃ uttānaṃ nipajjāpesuṃ. Taṃ disvā sujātā attano sīlaguṇaṃ āvajjetvā ‘‘natthi vata maññe imasmiṃ loke sīlavantānaṃ viheṭhake pāpasāhasikamanusse nisedhetuṃ samatthā devatā nāmā’’tiādīni vatvā paṭhamaṃ gāthamāha –

87. ‘‘Na santi devā pavasanti nūna, na hi nūna santi idha lokapālā;
Sahasā karontānamasaññatānaṃ, na hi nūna santi paṭisedhitāro’’ti.

Tattha **na santi, devā**ti imasmiṃ loke sīlavantānaṃ olokanakā pāpānañca nisedhakā na santi nūna devā. **Pavasanti nūnā**ti evarūpesu vā kiccesu uppannesu nūna pavasanti pavāsaṃ gacchanti. **Idha, lokapālā**ti imasmiṃ loke lokapālasammatā samaṇabrāhmaṇāpi sīlavantānaṃ anuggāhakā na hi nūna santi. **Sahasā karontānamasaññatāna**nti sahasā avīmaṃsitvā sāhasikaṃ dāruṇaṃ kammaṃ karontānaṃ dussīlānaṃ. **Paṭisedhitāro**ti evarūpaṃ kammaṃ mā karittha, na labbhā etaṃ kātunti paṭisedhentā natthīti attho.

Evaṃ tāya sīlasampannāya paridevamānāya sakkassa devarañño nisinnāsanaṃ uṇhākāraṃ dassesi, sakko ‘‘ko nu kho maṃ sakkattato cāvetukāmo’’ti āvajjento imaṃ kāraṇaṃ ñatvā ‘‘bārāṇasirājā atipharusakammaṃ karoti, sīlasampannaṃ sujātaṃ kilameti, gantuṃ dāni me vaṭṭatī’’ti devalokā oruyha attano ānubhāvena hatthipiṭṭhe nisinnaṃ taṃ pāparājānaṃ hatthikkhandhato otāretvā dhammagaṇḍikāya uttānaṃ nipajjāpetvā bodhisattaṃ ukkhipitvā sabbālaṅkārehi alaṅkaritvā rājavesaṃ gāhāpetvā hatthikkhandhe nisīdāpesi. Rājapurisā pharasuṃ ukkhipitvā sīsaṃ chindantā rañño sīsaṃ chindiṃsu, chinnakāleyeva cassa rañño sīsabhāvaṃ jāniṃsu. Sakko devarājā dissamānakasarīreneva bodhisattassa santikaṃ gantvā bodhisattassa rājābhisekaṃ katvā sujātāya ca aggamahesiṭṭhānaṃ dāpesi. Amaccā ceva brāhmaṇagahapatikādayo ca sakkaṃ devarājānaṃ disvā ‘‘adhammikarājā mārito, idāni amhehi sakkadattiko dhammikarājā laddho’’ti somanassappattā ahesuṃ.

Sakkopi ākāse ṭhatvā ‘‘ayaṃ vo sakkadattiko rājā, ito paṭṭhāya dhammena rajjaṃ kāressati. Sace hi rājā adhammiko hoti, devo akāle vassati, kāle na vassati, chātabhayaṃ rogabhayaṃ satthabhayanti imāni tīṇi bhayāni upagatāneva hontī’’ti ovadanto dutiyaṃ gāthamāha –

88. ‘‘Akāle vassatī tassa, kāle tassa na vassati;
Saggā ca cavati ṭhānā, nanu so tāvatā hato’’ti.

Tattha **akāle**ti adhammikarañño rajje ayuttakāle sassānaṃ pakkakāle vā lāyanamaddanādikāle vā devo vassati. **Kāle**ti yuttapayuttakāle vapanakāle taruṇasassakāle gabbhaggahaṇakāle ca na vassati. **Saggā ca cavati ṭhānā**ti saggasaṅkhātā ṭhānā devalokā cavatīti attho. Adhammikarājā hi appaṭilābhavasena devalokā cavati nāma, saggepi vā rajjaṃ kārento adhammikarājā tato cavatītipi attho. **Nanu so tāvatā hato**ti nanu so adhammiko rājā ettakena hato hoti. Atha vā ekaṃsavācī ettha nu-kāro, neso ekaṃsena ettāvatā hato, aṭṭhasu pana mahānirayesu soḷasasu ca ussadanirayesu dīgharattaṃ so haññissatīti ayamettha attho.

Evaṃ sakko mahājanassa ovādaṃ datvā attano devaṭṭhānameva agamāsi. Bodhisattopi dhammena rajjaṃ kāretvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā adhammikarājā devadatto ahosi, sakko anuruddho, sujātā rāhulamātā, sakkadattiyarājā pana ahameva ahosi''nti.

Maṇicorajātakavaṇṇanā catutthā.

## [195] 5. Pabbatūpattharajātakavaṇṇanā

Pabbatūpatthare rammeti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Kosalarañño kira eko amacco antepure padussi. Rājāpi parivīmaṃsamāno taṃ tathato ñatvā ''satthu ārocessāmī''ti jetavanaṃ gantvā satthāraṃ vanditvā ''bhante, amhākaṃ antepure eko amacco padussi, tassa kiṃ kātuṃ vaṭṭatī''ti pucchi. Atha naṃ satthā ''upakārako te, mahārāja, so ca amacco sā ca itthī piyā''ti pucchitvā ''āma, bhante, ativiya upakārako sakalaṃ rājakulaṃ sandhāreti, sāpi me itthī piyā''ti vutte ''mahārāja, 'attano upakārakesu sevakesu piyāsu ca itthīsu dubbhituṃ na sakkā'ti pubbepi rājāno paṇḍitānaṃ kathaṃ sutvā majjhattāva ahesu''nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako ahosi. Athassa rañño eko amacco antepure padussi. Rājā naṃ tathato ñatvā ''amaccopi me bahūpakāro, ayaṃ itthīpi me piyā, dvepi ime nāsetuṃ na sakkā, paṇḍitāmaccaṃ pañhaṃ pucchitvā sace sahitabbaṃ bhavissati, sahissāmi, no ce, na sahissāmī''ti bodhisattaṃ pakkosāpetvā āsanaṃ datvā ''paṇḍita, pañhaṃ pucchissāmī''ti vatvā ''pucchatha, mahārāja, vissajjessāmī''ti vutte pañhaṃ pucchanto paṭhamaṃ gāthamāha –

89. ''Pabbatūpatthare ramme, jātā pokkharaṇī sivā;
Taṃ siṅgālo apāpāyi, jānaṃ sīhena rakkhita''nti.

Tattha **pabbatūpatthare ramme**ti himavantapabbatapāde pattharitvā ṭhite aṅgaṇaṭṭhāneti attho. **Jātā pokkharaṇī sivā**ti sivā sītalā madhurodakā pokkharaṇī nibbattā, apica kho pokkharasañchannā nadīpi pokkharaṇīyeva. **Apāpāyī**ti **apa**-iti upasaggo, apāyīti attho. **Jānaṃ sīhena rakkhita**nti sā pokkharaṇī sīhaparibhogā sīhena rakkhitā, sopi naṃ siṅgālo ''sīhena rakkhitā aya''nti jānantova apāyi. Taṃ kiṃ maññati, bālo siṅgālo sīhassa abhāyitvā piveyya evarūpaṃ pokkharaṇinti ayametthādhippāyo.

Bodhisatto ''addhā etassa antepure eko amacco paduṭṭho bhavissatī''ti ñatvā dutiyaṃ gāthamāha –

90. ''Pivanti ce mahārāja, sāpadāni mahānadiṃ;
Na tena anadī hoti, khamassu yadi te piyā''ti.

Tattha **sāpadānī**ti na kevalaṃ siṅgālova, avasesāni sunakhapasadabiḷāramigādīni sabbasāpadāni taṃ pokkharasañchannattā ''pokkharaṇī''ti laddhanāmaṃ nadiṃ pivanti ce. **Na tena anadī hotī**ti nadiyañhi dvipadacatuppadāpi ahimacchāpi sabbe pipāsitā pānīyaṃ pivanti, na sā tena kāraṇena anadī nāma hoti, nāpi ucchiṭṭhanadī. Kasmā? Sabbesaṃ sādhāraṇattā. Yathā nadī yena kenaci pītā na dussati, evaṃ itthīpi kilesavasena sāmikaṃ atikkamitvā aññena saddhiṃ saṃvāsaṃ gatā neva anitthī hoti. Kasmā? Sabbesaṃ sādhāraṇabhāvena. Nāpi ucchiṭṭhitthī. Kasmā? Odakantikatāya suddhabhāvena. **Khamassu yadi te piyā**ti yadi pana te sā itthī piyā, so ca amacco bahūpakāro, tesaṃ ubhinnampi khamassu majjhattabhāvena tiṭṭhāhīti.

Evaṃ mahāsatto rañño ovādaṃ adāsi. Rājā tassa ovāde ṭhatvā ''puna evarūpaṃ pāpakammaṃ mā karitthā''ti vatvā ubhinnampi khami. Tato paṭṭhāya te oramiṃsu. Rājāpi dānādīni puññāni katvā jīvitapariyosāne saggapuraṃ pūresi. Kosalarājāpi imaṃ dhammadesanaṃ sutvā tesaṃ ubhinnampi khamitvā majjhatto ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi''nti.

Pabbatūpattharajātakavaṇṇanā pañcamā.

## [196] 6. Valāhakassajātakavaṇṇanā

Ye na kāhanti ovādanti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So hi bhikkhu satthārā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti puṭṭho ‘‘sacca’’nti vatvā ‘‘kiṃ kāraṇā’’ti vutte ‘‘ekaṃ alaṅkataṃ mātugāmaṃ disvā kilesavasenā’’ti āha. Atha naṃ satthā ‘‘itthiyo nāmetā bhikkhu attano rūpasaddagandharasaphoṭṭhabbehi ceva itthikuttavilāsehi ca purise palobhetvā attano vase katvā vasaṃ upagatabhāvaṃ ñatvā sīlavināsañceva dhanavināsañca pāpanaṭṭhena ‘yakkhiniyo’ti vuccanti. Pubbepi hi yakkhiniyo itthikuttena ekaṃ purisasatthaṃ upasaṅkamitvā vāṇije palobhetvā attano vase katvā puna aññe purise disvā te sabbepi jīvitakkhayaṃ pāpetvā ubhohi hanukapassehi lohitena paggharantena mukhaṃ pūrāpetvā khādiṃsū’’ti vatvā atītaṃ āhari.

Atīte tambapaṇṇidīpe sirīsavatthu nāma yakkhanagaraṃ ahosi, tattha yakkhiniyo vasiṃsu. Tā bhinnanāvānaṃ vāṇijānaṃ āgatakāle alaṅkatapaṭiyattā khādanīyabhojanīyaṃ gāhāpetvā dāsigaṇaparivutā dārake aṅkenādāya vāṇije upasaṅkamanti. Tesaṃ ‘‘manussāvāsaṃ āgatamhā’’ti sañjānanatthaṃ tattha tattha kasigorakkhādīni karonte manusse gogaṇe sunakheti evamādīni dassenti, vāṇijānaṃ santikaṃ gantvā ‘‘imaṃ yāguṃ pivatha, bhattaṃ bhuñjatha, khādanīyaṃ khādathā’’ti vadanti. Vāṇijā ajānantā tāhi dinnaṃ paribhuñjanti. Atha tesaṃ khāditvā bhuñjitvā pivitvā vissamitakāle paṭisanthāraṃ karonti, ‘‘tumhe kattha vāsikā, kuto āgatā, kahaṃ gacchissatha, kena kammena idhāgatatthā’’ti pucchanti. ‘‘Bhinnanāvā hutvā idhāgatamhā’’ti vutte ‘‘sādhu, ayyā, amhākampi sāmikānaṃ nāvaṃ abhiruhitvā gatānaṃ tīṇi saṃvaccharāni atikkantāni, te matā bhavissanti; tumhepi vāṇijāyeva, mayaṃ tumhākaṃ pādaparicārikā bhavissāmā’’ti vatvā te vāṇije itthikuttahāvabhāvavilāsehi palobhetvā yakkhanagaraṃ netvā sace paṭhamagahitā manussā atthi, te devasaṅkhalikāya bandhitvā kāraṇaghare pakkhipanti, attano vasanaṭṭhāne bhinnanāve manusse alabhantiyo pana parato kalyāṇiṃ orato nāgadīpanti evaṃ samuddatīraṃ anusañcaranti. Ayaṃ tāsaṃ dhammatā.

Athekadivasaṃ pañcasatā bhinnanāvā vāṇijā tāsaṃ nagarasamīpe uttariṃsu. Tā tesaṃ santikaṃ gantvā palobhetvā yakkhanagaraṃ netvā paṭhamaṃ gahite manusse devasaṅkhalikāya bandhitvā kāraṇaghare pakkhipitvā jeṭṭhayakkhinī jeṭṭhakavāṇijaṃ, sesā seseti tā pañcasatā yakkhiniyo te pañcasate vāṇije attano sāmike akaṃsu. Atha sā jeṭṭhayakkhinī rattibhāge vāṇije niddaṃ upagate uṭṭhāya gantvā kāraṇaghare manusse māretvā maṃsaṃ khāditvā āgacchati, sesāpi tatheva karonti. Jeṭṭhayakkhiniyā manussamaṃsaṃ khāditvā āgatakāle sarīraṃ sītalaṃ hoti. Jeṭṭhavāṇijo pariggaṇhanto tassā yakkhinibhāvaṃ ñatvā ‘‘imā pañcasatā yakkhiniyo bhavissanti, amhehi palāyituṃ vaṭṭatī’’ti punadivase pātova mukhadhovanatthāya gantvā sesavāṇijānaṃ ārocesi – ‘‘imā yakkhiniyo, na manussitthiyo, aññesaṃ bhinnanāvānaṃ āgatakāle te sāmike katvā amhepi khādissanti, etha ito palāyissāmā’’ti tesu pañcasatesu aḍḍhateyyasatā ‘‘na mayaṃ etā vijahituṃ sakkhissāma, tumhe gacchatha, mayaṃ na palāyissāmā’’ti āhaṃsu. Jeṭṭhavāṇijo attano vacanakāre aḍḍhateyyasate gahetvā tāsaṃ bhīto palāyi.

Tasmiṃ pana kāle bodhisatto valāhakassayoniyaṃ nibbatti, sabbaseto kāḷasīso muñjakeso iddhimā vehāsaṅgamo ahosi. So himavantato ākāse uppatitvā tambapaṇṇidīpaṃ gantvā tattha tambapaṇṇisare pallale sayaṃjātasāliṃ khāditvā gacchati. Evaṃ gacchanto ca ‘‘janapadaṃ gantukāmā atthī’’ti tikkhattuṃ karuṇāparibhāvitaṃ mānusiṃ vācaṃ bhāsati. Te bodhisattassa vacanaṃ sutvā upasaṅkamitvā añjaliṃ paggayha ‘‘sāmi, mayaṃ janapadaṃ gamissāmā’’ti āhaṃsu. Tena hi mayhaṃ piṭṭhiṃ abhiruhathāti. Appekacce abhiruhiṃsu, tesu ekacce vāladhiṃ gaṇhiṃsu, ekacce añjaliṃ paggahetvā aṭṭhaṃsuyeva. Bodhisatto antamaso añjaliṃ paggahetvā ṭhite sabbepi te aḍḍhateyyasate vāṇije attano ānubhāvena janapadaṃ netvā sakasakaṭṭhānesu patiṭṭhapetvā attano vasanaṭṭhānaṃ āgamāsi. Tāpi kho yakkhiniyo aññesaṃ āgatakāle tattha ohīnake aḍḍhateyyasate manusse vadhitvā khādiṃsu.

Satthā bhikkhū āmantetvā ‘‘bhikkhave, yathā te yakkhinīnaṃ vasaṃ gatā vāṇijā jīvitakkhayaṃ pattā, valāhakassarājassa vacanakarā vāṇijā sakasakaṭṭhānesu patiṭṭhitā, evameva buddhānaṃ ovādaṃ akarontā bhikkhūpi bhikkhuniyopi upāsakāpi upāsikāyopi catūsu apāyesu pañcavidhabandhanakammakaraṇaṭṭhānādīsu mahādukkhaṃ pāpuṇanti. Ovādakarā pana tisso kulasampattiyo ca cha kāmasagge vīsati brahmaloketi imāni ca ṭhānāni patvā amatamahānibbānaṃ sacchikatvā mahantaṃ sukhaṃ anubhavantī''ti vatvā abhisambuddho hutvā imā gāthā avoca –

91. ''Ye na kāhanti ovādaṃ, narā buddhena desitaṃ;
Byasanaṃ te gamissanti, rakkhasīhiva vāṇijā.

92. ''Ye ca kāhanti ovādaṃ, narā buddhena desitaṃ;
Sotthiṃ pāraṃ gamissanti, valāheneva vāṇijā''ti.

Tattha **ye na kāhantī**ti ye na karissanti. **Byasanaṃ te gamissantī**ti te mahāvināsaṃ pāpuṇissanti. **Rakkhasīhiva vāṇijā**ti rakkhasīhi palobhitavāṇijā viya. **Sotthiṃ pāraṃ gamissantī**ti anantarāyena nibbānaṃ pāpuṇissanti. **Valāheneva vāṇijā**ti valāheneva ''āgacchathā''ti vuttā tassa vacanakarā vāṇijā viya. Yathā hi te samuddapāraṃ gantvā sakasakaṭṭhānaṃ agamaṃsu, evaṃ buddhānaṃ ovādakarā saṃsārapāraṃ nibbānaṃ gacchantīti amatamahānibbānena dhammadesanāya kūṭaṃ gaṇhi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi, aññepi bahū sotāpattiphalasakadāgāmiphalaanāgāmiphalaarahattaphalāni pāpuṇiṃsu. ''Tadā valāhakassarājassa vacanakarā aḍḍhateyyasatā vāṇijā buddhaparisā ahesuṃ, valāhakassarājā pana ahameva ahosi''nti.

Valāhakassajātakavaṇṇanā chaṭṭhā.

[197] 7. Mittāmittajātakavaṇṇanā

Na naṃ umhayate disvāti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. Aññataro bhikkhu ''mayā gahite mayhaṃ upajjhāyo na kujjhissatī''ti upajjhāyena ṭhapitaṃ vissāsena ekaṃ vatthakhaṇḍaṃ gahetvā upāhanatthavikaṃ katvā pacchā upajjhāyaṃ āpucchi. Atha taṃ upajjhāyo ''kiṃkāraṇā gaṇhī''ti vatvā ''mayā gahite na kujjhissatīti tumhākaṃ vissāsenā''ti vutte ''ko mayā saddhiṃ tuyhaṃ vissāso nāmā''ti vatvā kuddho uṭṭhahitvā pahari. Tassa sā kiriyā bhikkhūsu pākaṭā jātā. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''āvuso, asuko kira daharo upajjhāyassa vissāsena vatthakhaṇḍaṃ gahetvā upāhanatthavikaṃ akāsi. Atha naṃ upajjhāyo 'ko mayā saddhiṃ tuyhaṃ vissāso nāmā'ti vatvā kuddho uṭṭhahitvā paharī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idānevesa bhikkhu attano saddhivihārikena saddhiṃ avissāsiko, pubbepi avissāsikoyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā gaṇasatthā hutvā himavantapadese vāsaṃ kappesi. Tasmiṃ isigaṇe eko tāpaso bodhisattassa vacanaṃ akatvā ekaṃ matamātikaṃ hatthipotakaṃ paṭijaggi. Atha naṃ so vuddhippatto māretvā araññaṃ pāvisi. Tassa sarīrakiccaṃ katvā isigaṇo bodhisattaṃ parivāretvā – ''bhante, kena nu ko kāraṇena mittabhāvo vā amittabhāvo vā sakkā jānitu''nti pucchi. Bodhisatto ''iminā ca iminā ca kāraṇenā''ti ācikkhanto imā gāthā avoca –

93. ''Na naṃ umhayate disvā, na ca naṃ paṭinandati;
Cakkhūni cassa na dadāti, paṭilomañca vattati.

94. ''Ete bhavanti ākārā, amittasmiṃ patiṭṭhitā;
Yehi amittaṃ jāneyya, disvā sutvā ca paṇḍito''ti.

Tattha **na naṃ umhayate disvā**ti yo hi yassa amitto hoti, so taṃ puggalaṃ disvā na umhayate, hasitaṃ na karoti, pahaṭṭhākāraṃ na dasseti. **Na ca naṃ paṭinandatī**ti tassa vacanaṃ sutvāpi taṃ puggalaṃ na paṭinandati, sādhu subhāsitanti na cānumodati. **Cakkhūni cassa na dadātī**ti cakkhunā cakkhuṃ āhacca paṭimukho hutvā na oloketi, aññato cakkhūni harati. **Paṭilomañca vattatī**ti tassa kāyakammampi vacīkammampi na roceti, paṭilomagāhaṃ gaṇhāti paccanīkagāhaṃ. **Ākārā**ti kāraṇāni. **Yehi amitta**nti yehi kāraṇehi tāni kāraṇāni disvā sutvā ca paṇḍito puggalo ‘‘ayaṃ me amitto’’ti jāneyya, tato viparītehi pana mittabhāvo jānitabboti.

Evaṃ bodhisatto mittāmittabhāvakāraṇāni ācikkhitvā brahmavihāre bhāvetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā hatthiposakatāpaso saddhivihāriko ahosi, hatthī upajjhāyo, isigaṇo buddhaparisā, gaṇasatthā pana ahameva ahosi’’nti.

Mittāmittajātakavaṇṇanā sattamā.

## [198] 8. Rādhajātakavaṇṇanā

Pavāsā āgato tātāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So kira satthārā ‘‘saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhito’’ti puṭṭho ‘‘saccaṃ, bhante’’ti vatvā ‘‘kiṃkāraṇā’’ti vutte ‘‘ekaṃ alaṅkataitthiṃ disvā kilesavasenā’’ti āha. Atha naṃ satthā ‘‘mātugāmo nāma bhikkhu na sakkā rakkhituṃ, pubbepi dovārike ṭhapetvā rakkhantāpi rakkhituṃ na sakkhiṃsu, kiṃ te itthiyā, laddhāpi sā rakkhituṃ na sakkā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto suvayoniyaṃ nibbatti, ‘‘rādho’’tissa nāmaṃ, kaniṭṭhabhātā panassa poṭṭhapādo nāma. Te ubhopi taruṇakāleyeva eko luddako gahetvā bārāṇasiyaṃ aññatarassa brāhmaṇassa adāsi, brāhmaṇo te puttaṭṭhāne ṭhapetvā paṭijaggi. Brāhmaṇassa pana brāhmaṇī arakkhitā dussīlā. So vohārakaraṇatthāya gacchanto te suvapotake āmantetvā ‘‘tātā, ahaṃ vohārakaraṇatthāya gacchāmi, kāle vā vikāle vā tumhākaṃ mātu karaṇakammaṃ olokeyyātha, aññassa purisassa gamanabhāvaṃ vā agamanabhāvaṃ vā jāneyyāthā’’ti brāhmaṇiṃ suvapotakānaṃ paṭicchāpetvā agamāsi. Sā tassa nikkhantakālato paṭṭhāya anācāraṃ cari, rattimpi divāpi āgacchantānañca gacchantānañca pamāṇaṃ natthi.

Taṃ disvā poṭṭhapādo rādhaṃ pucchi – ‘‘brāhmaṇo imaṃ brāhmaṇiṃ amhākaṃ niyyādetvā gato, ayañca pāpakammaṃ karoti, vadāmi na’’nti. Rādho ‘‘mā vadāhī’’ti āha. So tassa vacanaṃ aggahetvā ‘‘amma, kiṃkāraṇā pāpakammaṃ karosī’’ti āha. Sā taṃ māretukāmā hutvā ‘‘tāta, tvaṃ nāma mayhaṃ putto, ito paṭṭhāya na karissāmi, ehi, tāta, tāvā’’ti piyāyamānā viya pakkositvā āgataṃ gahetvā ‘‘tvaṃ maṃ ovadasi, attano pamāṇaṃ na jānāsī’’ti gīvaṃ parivattetvā māretvā uddhanantaresu pakkhipi. Brāhmaṇo āgantvā vissamitvā bodhisattaṃ ‘‘kiṃ, tāta rādha, mātā te anācāraṃ karoti, na karotī’’ti pucchanto paṭhamaṃ gāthamāha –

95. ‘‘Pavāsā āgato tāta, idāni nacirāgato;
Kaccinnu tāta te mātā, na aññamupasevatī’’ti.

Tassattho – ahaṃ, tāta rādha, pavāsā āgato, so camhi idāneva āgato nacirāgato, tena pavattiṃ ajānanto taṃ pucchāmi – ‘‘kacci nu te, tāta, mātā aññaṃ purisaṃ na upasevatī’’ti.

Rādho ‘‘tāta, paṇḍitā nāma bhūtaṃ vā abhūtaṃ vā aniyyānikaṃ nāma na kathesu’’nti ñāpento dutiyaṃ gāthamāha –

96. ‘‘Na kho panetaṃ subhaṇaṃ, giraṃ saccupasaṃhitaṃ;
Sayetha poṭṭhapādova, mummure upakūthito’’ti.

Tattha **gira**nti vacanaṃ. Tañhi yathā idāni girā, evaṃ tadā ‘‘gira’’nti vuccati, so suvapotako liṅgaṃ anādiyitvā evamāha. Ayaṃ panettha attho – tāta, paṇḍitena nāma saccupasaṃhitaṃ yathābhūtaṃ atthayuttaṃ sabhāvavacanampi aniyyānikaṃ na subhaṇaṃ. Aniyyānikañca saccaṃ bhaṇanto **sayetha poṭṭhapādova, mummure upakūthito,** yathā poṭṭhapādo kukkuḷe jhāmo sayati, evaṃ sayeyyāti. ‘‘Upakūdhito’’tipi pāṭho, ayamevattho.

Evaṃ bodhisatto brāhmaṇassa dhammaṃ desetvā ‘‘mayāpi imasmiṃ ṭhāne vasituṃ na sakkā’’ti brāhmaṇaṃ āpucchitvā araññameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā poṭṭhapādo ānando ahosi, rādho pana ahameva ahosi’’nti.

Rādhajātakavaṇṇanā aṭṭhamā.

[199] 9. Gahapatijātakavaṇṇanā

Ubhayaṃ me na khamatīti idaṃ satthā jetavane viharanto ukkaṇṭhitameva bhikkhuṃ ārabbha kathesi. Kathento ca ‘‘mātugāmo nāma arakkhito, pāpakammaṃ katvā yena kenaci upāyena sāmikaṃ vañcetiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe gahapatikule nibbattitvā vayappatto gharāvāsaṃ gaṇhi. Tassa bhariyā dussīlā gāmabhojakena saddhiṃ anācāraṃ carati. Bodhisatto taṃ ñatvā pariggaṇhanto carati. Tadā pana antovasse bījesu nīhaṭesu chātakaṃ ahosi, sassānaṃ gabbhagahaṇakālo jāto. Sakalagāmavāsino ‘‘ito māsadvayena sassāni uddharitvā vīhiṃ dassāmā’’ti ekato hutvā gāmabhojakassa hatthato ekaṃ jaragoṇaṃ gahetvā maṃsaṃ khādiṃsu.

Athekadivasaṃ gāmabhājako khaṇaṃ oloketvā bodhisattassa bahigatavelāyaṃ gehaṃ pāvisi. Tesaṃ sukhanipannakkhaṇeyeva bodhisatto gāmadvārena pavisitvā gehābhimukho pāyāsi. Sā itthī gāmadvārābhimukhī taṃ disvā ‘‘ko nu kho eso’’ti ummāre ṭhatvā olokentī ‘‘soyevā’’ti ñatvā gāmabhojakassa ācikkhi, gāmabhojako bhīto pakampi. Atha naṃ sā ‘‘mā bhāyi, attheko upāyo, amhehi tava hatthato goṇamaṃsaṃ khāditaṃ, tvaṃ maṃsamūlaṃ sodhento viya hohi, ahaṃ koṭṭhaṃ āruyha koṭṭhadvāre ṭhatvā ‘vīhi natthī’ti vakkhāmi. Tvaṃ gehamajjhe ṭhatvā ‘amhākaṃ ghare dārakā chātā, maṃsamūlaṃ me dehī’ti punappunaṃ codeyyāsī’’ti vatvā koṭṭhaṃ āruyha koṭṭhadvāre nisīdi. Itaro gehamajjhe ṭhatvā ‘‘maṃsamūlaṃ dehī’’ti vadati. Sā koṭṭhadvāre nisinnā ‘‘koṭṭhe vīhi natthi, sasse uddharante dassāmi gacchāhī’’ti āha.

Bodhisatto gehaṃ pavisitvā tesaṃ kiriyaṃ disvā ‘‘imāya pāpāya kataupāyo esa bhavissatī’’ti ñatvā gāmabhojakaṃ āmantetvā ‘‘so gāmabhojaka amhe tava jaragoṇassa maṃsaṃ khādantā ‘ito māsadvayena vīhiṃ dassāmā’ti khādimha, tvaṃ aḍḍhamāsampi anatikkamitvā idāneva kasmā āharāpesi, na tvaṃ iminā kāraṇena āgato, aññena kāraṇena āgato bhavissasi, mayhaṃ tava kiriyā na ruccati, ayampi anācārā pāpadhammā koṭṭhe vīhīnaṃ abhāvaṃ jānāti, sā dāni koṭṭhaṃ āruyha ‘vīhi natthī’ti vadati, tvampi ‘dehī’ti vadati, ubhinnampi vo karaṇaṃ mayhaṃ na ruccatī’’ti etamatthaṃ pakāsento imā gāthā avoca –

97. ‘‘Ubhayaṃ me na khamati, ubhayaṃ me na ruccati;
Yācāyaṃ koṭṭhamotiṇṇā, nadassaṃ iti bhāsati.

98. ‘‘Taṃ taṃ gāmapati brūmi, kadare appasmi jīvite;
Dve māse saṅgaraṃ katvā, maṃsaṃ jaraggavaṃ kisaṃ;
Appattakāle codesi, tampi mayhaṃ na ruccatī’’ti.

Tattha **taṃ taṃ gāmapati brūmī**ti, ambho gāmajeṭṭhaka, tena kāraṇena taṃ vadāmi. **Kadare appasmi jīvite**ti amhākaṃ jīvitaṃ nāma kadarañceva thaddhaṃ lūkhaṃ kasiraṃ appañca mandaṃ parittaṃ, tasmiṃ no evarūpe jīvite vattamāne. **Dve māse saṅgaraṃ katvā, maṃsaṃ jaraggavaṃ kisa**nti amhākaṃ maṃsaṃ gaṇhantānaṃ jaraggavaṃ kisaṃ dubbalaṃ jaragoṇaṃ dadamāno tvaṃ ‘‘dvīhi māsehi mūlaṃ dātabba’’nti evaṃ dve māse saṅgaraṃ paricchedaṃ katvā. **Appattakāle codesī**ti tasmiṃ kāle asampatte antarāva codesi. **Tampi mayhaṃ na ruccatī**ti yā cāyaṃ pāpadhammā dussīlā antokoṭṭhe vīhīnaṃ natthibhāvaṃ jānamānāva ajānantī viya hutvā koṭṭhamotiṇṇā koṭṭhadvāre ṭhatvā na dassaṃ iti bhāsati, yañca tvaṃ akāle codesi, tampīti idaṃ ubhayampi mama neva khamati na ruccatīti.

Evaṃ so kathentova gāmabhojakaṃ cūḷāya gahetvā kaḍḍhitvā gehamajjhe pātetvā ‘‘gāmabhojakomhīti parassa rakkhitagopitabhaṇḍe aparajjhasī’’tiādīhi paribhāsitvā pothetvā dubbalaṃ katvā gīvāya gahetvā gehā nikkaḍḍhitvā tampi duṭṭhaitthiṃ kesesu gahetvā koṭṭhā otāretvā nippothetvā ‘‘sace puna evarūpaṃ karosi, jānissasī’’ti santajjesi. Tato paṭṭhāya gāmabhojako taṃ gehaṃ oloketumpi na visahi, sāpi pāpā puna manasāpi aticarituṃ nāsakkhi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā gāmabhojako devadatto, niggahakārako gahapati pana ahameva ahosi’’nti.

Gahapatijātakavaṇṇanā navamā.

## [200] 10. Sādhusīlajātakavaṇṇanā

Sarīradabyanti idaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi. Tassa kira catasso dhītaro ahesuṃ. Tā cattāro janā patthenti, tesu eko abhirūpo sarīrasampanno, eko vayappatto mahallako, eko jātisampanno, eko sīlavā. Brāhmaṇo cintesi – ‘‘dhītaro nivesentena patiṭṭhāpentena kassa nu kho dātabbā, kiṃ rūpasampannassa, udāhu vayappattassa, jātisampannasīlavantānaṃ aññatarassā’’ti. So cintentopi ajānitvā ‘‘imaṃ kāraṇaṃ sammāsambuddho jānissati, taṃ pucchitvā etesaṃ antare anucchavikassa dassāmī’’ti gandhamālādīni gāhāpetvā vihāraṃ gantvā satthāraṃ vanditvā ekamantaṃ nisinno ādito paṭṭhāya tamatthaṃ ārocetvā ‘‘bhante, imesu catūsu janesu kassa dātuṃ vaṭṭatī’’ti pucchi. Satthā ‘‘pubbepi paṇḍitā etaṃ pañhaṃ kathayiṃsu, bhavasaṅkhepagatattā pana sallakkhetuṃ na sakkosī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sippaṃ uggaṇhitvā āgantvā bārāṇasiyaṃ disāpāmokkho ācariyo ahosi. Athekassa brāhmaṇassa catasso dhītaro ahesuṃ, tā evameva cattāro janā patthayiṃsu. Brāhmaṇo ‘‘kassa nu kho dātabbā’’ti ajānanto ‘‘ācariyaṃ pucchitvā dātabbayuttakassa dassāmī’’ti tassa santikaṃ gantvā tamatthaṃ pucchanto paṭhamaṃ gāthamāha –

99. ‘‘Sarīradabyaṃ vuḍḍhabyaṃ, sojaccaṃ sādhusīliyaṃ;
Brāhmaṇaṃ teva pucchāma, kannu tesaṃ vanimhase’’ti.

Tattha **‘‘sarīradabya’’**ntiādīhi tesaṃ catunnaṃ vijjamāne guṇe pakāseti. Ayañhettha adhippāyo – dhītaro me cattāro janā patthenti, tesu ekassa sarīradabyamatthi, sarīrasampadā abhirūpabhāvo saṃvijjati. Ekassa vuḍḍhabyaṃ vuḍḍhibhāvo mahallakatā atthi. Ekassa sojaccaṃ sujātitā jātisampadā atthi. ‘‘Sujacca’’ntipi pāṭho. Ekassa sādhusīliyaṃ sundarasīlabhāvo sīlasampadā atthi. **Brāhmaṇaṃ teva pucchāmā**ti tesu asukassa nāmetā dātabbāti ajānantā mayaṃ bhavantaṃ brāhmaṇaññeva pucchāma. **Kannu tesaṃ vanimhase**ti tesaṃ catunnaṃ janānaṃ kaṃ vanimhase, kaṃ icchāma, kassa tā kumārikā dadāmāti pucchati.

Taṃ sutvā ācariyo ‘‘rūpasampadādīsu vijjamānāsupi vipannasīlo gārayho, tasmā taṃ nappamāṇaṃ, amhākaṃ sīlavantabhāvo ruccatī’’ti imamatthaṃ pakāsento dutiyaṃ gāthamāha –

100. ‘‘Attho atthi sarīrasmiṃ, vuḍḍhabyassa namo kare;
Attho atthi sujātasmiṃ, sīlaṃ asmāka ruccatī’’ti.

Tattha **attho atthi sarīrasmi**nti rūpasampanne sarīrepi attho viseso vuddhi atthiyeva, ‘‘natthī’’ti na vadāmi. **Vuḍḍhabyassa namo kare**ti vuḍḍhabhāvassa pana namakkārameva karomi. Vuḍḍhabhāvo hi vandanamānanaṃ labhati. **Attho atthi sujātasmi**nti sujātepi purise vuḍḍhi atthi, jātisampattipi icchitabbāyeva. **Sīlaṃ asmāka ruccatī**ti amhākaṃ pana sīlameva ruccati. Sīlavā hi ācārasampanno sarīradabyavirahitopi pujjo pāsaṃsoti. Brāhmaṇo tassa vacanaṃ sutvā sīlavantasseva dhītaro adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – saccapariyosāne brāhmaṇo sotāpattiphale patiṭṭhahi. ‘‘Tadā brāhmaṇo ayameva brāhmaṇo ahosi, disāpāmokkho ācariyo pana ahameva ahosi’’nti.

Sādhusīlajātakavaṇṇanā dasamā.

Ruhakavaggo pañcamo.

Tassuddānaṃ –

Ruhakaṃ sirikāḷakaṃ, padumaṃ maṇicorakaṃ;
Pabbatūpattharavalāhaṃ, mittāmittañca rādhañca;
Gahapati sādhusīlaṃ.

6. Nataṃdaḷhavaggo

[201] 1. Bandhanāgārajātakavaṇṇanā

Na taṃ daḷhaṃ bandhanamāhu dhīrāti idaṃ satthā jetavane viharanto bandhanāgāraṃ ārabbha kathesi. Tasmiṃ kira kāle bahū sandhicchedakapanthaghātakacore ānetvā kosalarañño dassesuṃ. Te rājā addubandhanarajjubandhanasaṅkhalikabandhanehi bandhāpesi. Tiṃsamattā jānapadā bhikkhū satthāraṃ daṭṭhukāmā āgantvā disvā vanditvā punadivase piṇḍāya carantā bandhanāgāraṃ gantvā te core disvā piṇḍapātapaṭikkantā sāyanhasamaye tathāgataṃ upasaṅkamitvā ‘‘bhante, ajja amhehi piṇḍāya carantehi bandhanāgāre bahū corā addubandhanādīhi baddhā mahādukkhaṃ anubhavantā diṭṭhā, te tāni bandhanāni chinditvā palāyituṃ na sakkonti, atthi nu kho tehi bandhanehi thirataraṃ nāma aññaṃ bandhana’’nti pucchiṃsu. Satthā ‘‘bhikkhave, kiṃ bandhanāni nāmetāni, yaṃ panetaṃ dhanadhaññaputtadārādīsu taṇhāsaṅkhātaṃ kilesabandhanaṃ, etaṃ etehi bandhanehi sataguṇena sahassaguṇena thirataraṃ, evaṃ mahantampi panetaṃ ducchindaniyaṃ bandhanaṃ porāṇakapaṇḍitā chinditvā himavantaṃ pavisitvā pabbajiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ duggatagahapatikule nibbatti, tassa vayappattassa pitā kālamakāsi. So bhatiṃ katvā mātaraṃ posesi, athassa mātā anicchamānasseva ekaṃ kuladhītaraṃ gehe katvā aparabhāge kālamakāsi. Bhariyāyapissa kucchiyaṃ gabbho patiṭṭhāsi. So gabbhassa patiṭṭhitabhāvaṃ ajānanto ‘‘bhadde, tvaṃ bhatiṃ katvā jīvāhi, ahaṃ pabbajissāmī’’ti āha. Sāpi ‘‘gabbho me patiṭṭhito, mayi vijātāya dārakaṃ disvā pabbajissasī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā tassā vijātakāle ‘‘bhadde, tvaṃ sotthinā vijātā, idānāhaṃ pabbajissāmī’’ti āpucchi. Atha naṃ sā ‘‘puttakassa tāva thanapānato apagamanakālaṃ āgamehī’’ti vatvā puna gabbhaṃ gaṇhi.

So cintesi – ‘‘imaṃ sampaṭicchāpetvā gantuṃ na sakkā, imissā anācikkhitvāva palāyitvā pabbajissāmī’’ti. So tassā anācikkhitvā ratthibhāge uṭṭhāya palāyi. Atha naṃ nagaraguttikā aggahesuṃ. So ‘‘ahaṃ, sāmi, mātuposako nāma, vissajjetha ma’’nti tehi attānaṃ vissajjāpetvā ekasmiṃ ṭhāne vasitvā aggadvāreneva nikkhamitvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto vihāsi. So tattha vasanto ‘‘evarūpampi nāma me ducchindaniyaṃ puttadārabandhanaṃ kilesabandhanaṃ chindita''nti udānaṃ udānento imā gāthā avoca –

101. ''Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca;
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

102. ''Etaṃ daḷhaṃ bandhanamāhu dhīrā, ohārinaṃ sīthilaṃ duppamuñcaṃ;
Etampi chetvāna vajanti dhīrā, anapekkhino kāmasukhaṃ pahāyā''ti.

Tattha **dhīrā**ti dhitimantā, dhikkatapāpāti dhīrā. Atha vā dhī vuccati paññā, tāya paññāya samannāgatāti dhīrā, buddhā paccekabuddhā buddhasāvakā bodhisattā ca ime dhīrā nāma. **Yadāyasa**ntiādīsu yaṃ saṅkhalikasaṅkhātaṃ ayasā nibbattaṃ āyasaṃ, yaṃ addubandhanasaṅkhātaṃ dārujaṃ, yañca pabbajatiṇehi vā aññehi vā vākādīhi rajjuṃ katvā katarajjubandhanaṃ, taṃ āyasādiṃ chindituṃ sakkuṇeyyabhāvena dhīrā daḷhaṃ thiranti nāhu na kathenti. **Sārattarattā**ti sārattā hutvā rattā, balavarāgarattāti attho. **Maṇikuṇḍalesū**ti maṇīsu ca kuṇḍalesu ca, maṇiyuttesu vā kuṇḍalesu.

Etaṃ daḷhanti ye maṇikuṇḍalesu sārattarattā, tesaṃ yo ca sārāgo, yā ca tesaṃ puttadāresu apekkhā taṇhā, etaṃ kilesamayaṃ bandhanaṃ daḷhaṃ thiranti dhīrā āhu. **Ohārina**nti ākaḍḍhitvā catūsu apāyesu pātanato avaharati heṭṭhā haratīti ohārinaṃ. **Sithila**nti bandhanaṭṭhāne chavicammamaṃsāni na chindati, lohitaṃ na nīharati, bandhanabhāvampi na jānāpeti, thalapathajalapathādīsu kammāni kātuṃ detīti sithilaṃ. **Duppamuñca**nti taṇhālobhavasena hi ekavārampi uppannaṃ kilesabandhanaṃ daṭṭhaṭṭhānato kacchapo viya dummocayaṃ hotīti duppamuñcaṃ. **Etampi chetvānā**ti etaṃ evaṃ daḷhampi kilesabandhanaṃ ñāṇakhaggena chinditvā ayadāmāni chinditvā mattavaravāraṇā viya pañjare chinditvā sīhapotakā viya ca dhīrā vatthukāmakilesakāme ukkārabhūmiṃ viya jigucchamānā anapekkhino hutvā kāmasukhaṃ pahāya vajanti pakkamanti, pakkamitvā ca pana himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānasukhena vītināmentīti.

Evaṃ bodhisatto imaṃ udānaṃ udānetvā aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahanto ahesuṃ. ''Tadā mātā mahāmāyā ahosi, pitā suddhodanamahārājā, bhariyā rāhulamātā, putto rāhulo, puttadāraṃ pahāya nikkhamitvā pabbajito puriso pana ahameva ahosi''nti.

Bandhanāgārajātakavaṇṇanā paṭhamā.

[202] 2. Keḷisīlajātakavaṇṇanā

Haṃsā koñcā mayūrā cāti idaṃ satthā jetavane viharanto āyasmantaṃ lakuṇḍakabhaddiyaṃ ārabbha kathesi. So kirāyasmā buddhasāsane pākaṭo ahosi paññāto madhurassaro madhuradhammakathiko paṭisambhidāppatto mahākhīṇāsavo asītiyā mahātherānaṃ antaro pamāṇena omako lakuṇḍako sāmaṇero viya, khuddako kīḷanatthāya kato viya. Tasmiṃ ekadivasaṃ tathāgataṃ vanditvā jetavanakoṭṭhakaṃ gate janapadā tiṃsamattā bhikkhū ''dasabalaṃ vandissāmā''ti jetavanaṃ pavisantā vihārakoṭṭhake theraṃ disvā ''sāmaṇero eso''ti saññāya theraṃ cīvarakaṇṇe gaṇhantā hatthe gaṇhantā sīsaṃ gaṇhantā nāsāya parāmasantā kaṇṇesu gahetvā cāletvā hatthakukkuccaṃ katvā pattacīvaraṃ paṭisāmetvā satthāraṃ upasaṅkamitvā vanditvā nisīditvā satthārā madhurapaṭisanthāre kate pucchiṃsu – ''bhante, lakuṇḍakabhaddiyatthero kira nāmeko tumhākaṃ sāvako madhuradhammakathiko atthi, kahaṃ so idānī''ti. ''Kiṃ pana, bhikkhave, daṭṭhukāmatthā''ti? ''Āma, bhante''ti. ''Yaṃ, bhikkhave, tumhe dvārakoṭṭhake disvā cīvarakaṇṇādīsu gaṇhantā hatthakukkuccaṃ katvā āgatā, esa so''ti. ''Bhante, evarūpo patthitapatthano abhinīhārasampanno sāvako kiṃkāraṇā appesakkho jāto''ti? Satthā ''attanā katapāpakammaṃ nissāyā''ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakko devarājā ahosi. Tadā brahmadattassa jiṇṇaṃ jarāppattaṃ hatthiṃ vā assaṃ vā goṇaṃ vā dassetuṃ na sakkā, keḷisīlo hutvā tathārūpaṃ disvāva anubandhāpeti, jiṇṇasakaṭampi disvā bhindāpeti, jiṇṇamātugāme disvā pakkosāpetvā udare paharāpetvā pātāpetvā puna uṭṭhāpetvā bhāyāpeti, jiṇṇapurise disvā laṅghake viya bhūmiyaṃ saṃparivattakādikīḷaṃ kīḷāpeti, apassanto ‘‘asukaghare kira mahallako atthī’’ti sutvāpi pakkosāpetvā kīḷati. Manussā lajjantā attano mātāpitaro tiroraṭṭhāni pesenti, mātupaṭṭhānadhammo pitupaṭṭhānadhammo pacchijji, rājasevakāpi keḷisīlāva ahesuṃ. Matamatā cattāro apāye pūrenti, devaparisā parihāyati.

Sakko abhinave devaputte apassanto ‘‘kiṃ nu kho kāraṇa’’nti āvajjento taṃ kāraṇaṃ ñatvā ‘‘damessāmi na’’nti mahallakavaṇṇaṃ abhinimminitvā jiṇṇayānake dve takkacāṭiyo āropetvā dve jaragoṇe yojetvā ekasmiṃ chaṇadivase alaṅkatahatthiṃ abhiruhitvā brahmadatte alaṅkatanagaraṃ padakkhiṇaṃ karonte pilotikanivattho taṃ yānakaṃ pājento rañño abhimukho agamāsi. Rājā jiṇṇayānakaṃ disvā ‘‘etaṃ yānakaṃ apanethā’’ti vadati. Manussā ‘‘kahaṃ, deva, na passāmā’’ti āhaṃsu. Sakko attano ānubhāvena raññoyeva dassesi. Atha naṃ bahusampatte tasmiṃ tassa uparibhāgena pājento rañño matthake ekaṃ cāṭiṃ bhinditvā nivattāpento dutiyaṃ bhindi. Athassa sīsato paṭṭhāya ito cito ca takkaṃ paggharati, so tena aṭṭīyati harāyati jigucchati. Athassa taṃ upaddutabhāvaṃ ñatvā sakko yānakaṃ antaradhāpetvā sakkattabhāvaṃ māpetvā vajirahattho ākāse ṭhatvā ‘‘pāpa adhammikarāja, kiṃ tvaṃ mahallako na bhavissasi, tava sarīraṃ jarā na paharissati, keḷisīlo hutvā vuḍḍhe viheṭhanakammaṃ karosi, ekakaṃ taṃ nissāya etaṃ kammaṃ katvā matamatā apāye paripūrenti, manussā mātāpitaro paṭijaggituṃ na labhanti. Sace imamhā kammā na viramissasi, vajirena te sīsaṃ padālessāmi, mā ito paṭṭhāyetaṃ kammaṃ akatthā’’ti santajjetvā mātāpitūnaṃ guṇaṃ kathetvā vuḍḍhāpacāyikakammassa ānisaṃsaṃ pakāsetvā ovaditvā sakaṭṭhānameva agamāsi. Rājā tato paṭṭhāya tathārūpaṃ kammaṃ kātuṃ cittampi na uppādesi.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

103. ‘‘Haṃsā koñcā mayūrā ca, hatthayo pasadā migā;
Sabbe sīhassa bhāyanti, natthi kāyasmi tulyatā.

104. ‘‘Evameva manussesu, daharo cepi paññavā;
So hi tattha mahā hoti, neva bālo sarīravā’’ti.

Tattha **pasadā migā**ti pasadasaṅkhātā migā, pasadā migā ca avasesā migā cātipi attho. ‘‘Pasadamigā’’tipi pāṭho, pasadā migāti attho. **Natthi kāyasmi tulyatā**ti sarīre pamāṇaṃ nāma natthi. Yadi bhaveyya, mahāsarīrā hatthino ceva pasadamigā ca sīhaṃ māreyyuṃ, sīho haṃsādayo khuddakasarīreyeva māreyya, khuddakāyeva sīhassa bhāyeyyuṃ, na mahantā. Yasmā panetaṃ natthi, tasmā sabbepi te sīhassa bhāyanti. **Sarīravā**ti bālo mahāsarīropi mahā nāma na hoti, tasmā lakuṇḍakabhaddiyo sarīrena khuddakopi mā taṃ ñāṇenapi khuddakoti maññitthāti attho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne tesu bhikkhūsu keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahanto ahesuṃ. ‘‘Tadā rājā lakuṇḍakabhaddiyo ahosi, so tāya keḷisīlatāya paresaṃ keḷinissayo jāto, sakko pana ahameva ahosi’’nti.

Keḷisīlajātakavaṇṇanā dutiyā.

## [203] 3. Khandhajātakavaṇṇanā

Virūpakkhehi me mettanti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. Taṃ kira jantāgharadvāre kaṭṭhāni phālentaṃ pūtirukkhantarā nikkhamitvā eko sappo pādaṅguliyaṃ ḍaṃsi, so tattheva mato. Tassa matabhāvo sakalavihāre pākaṭo ahosi. Dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko kira bhikkhu jantāgharadvāre kaṭṭhāni phālento sappena daṭṭho tattheva mato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘sace so, bhikkhave, bhikkhu cattāri ahirājakulāni ārabbha mettaṃ abhāvayissa, na naṃ sappo ḍaṃseyya. Porāṇakatāpasāpi anuppanne buddhe catūsu ahirājakulesu mettaṃ bhāvetvā tāni ahirājakulāni nissāya uppajjanakabhayato mucciṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto kāme pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavantapadese ekasmiṃ gaṅgānivattane assamapadaṃ māpetvā jhānakīḷaṃ kīḷanto isigaṇaparivuto vihāsi. Tadā gaṅgātīre nānappakārā dīghajātikā isīnaṃ paripanthaṃ karonti, yebhuyyena isayo jīvitakkhayaṃ pāpuṇanti. Tāpasā tamatthaṃ bodhisattassa ārocesuṃ. Bodhisatto sabbe tāpase sannipātāpetvā ‘‘sace tumhe catūsu ahirājakulesu mettaṃ bhāveyyātha, na vo sappā ḍaṃseyyuṃ, tasmā ito paṭṭhāya catūsu ahirājakulesu evaṃ mettaṃ bhāvethā’’ti vatvā imaṃ gāthamāha –

105. ‘‘Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi cā’’ti.

Tattha **virūpakkhehi me metta**nti virūpakkhanāgarājakulehi saddhiṃ mayhaṃ mettaṃ. **Erāpathā**dīsupi eseva nayo. Etānipi hi erāpathanāgarājakulaṃ chabyāputtanāgarājakulaṃ kaṇhāgotamakanāgarājakulanti nāgarājakulāneva.

Evaṃ cattāri nāgarājakulāni dassetvā ‘‘sace tumhe etesu mettaṃ bhāvetuṃ sakkhissatha, dīghajātikā vo na ḍaṃsissanti na viheṭhessantī’’ti vatvā dutiyaṃ gāthamāha –

‘‘Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me’’ti.

Tattha paṭhamapadena odissakaṃ katvā sabbesu apādakesu dīghajātikesu ceva macchesu ca mettābhāvanā dassitā, dutiyapadena manussesu ceva pakkhijātesu ca, tatiyapadena hatthiassādīsu sabbacatuppadesu, catutthapadena vicchikasatapadiuccāliṅgapāṇakamakkaṭakādīsu.

Evaṃ sarūpena mettābhāvanaṃ dassetvā idāni āyācanavasena dassento imaṃ gāthamāha –

‘‘Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado’’ti.

Tattha **mā ma**nti etesu apādakādīsu koci ekopi mā maṃ hiṃsatu, mā viheṭhetūti evaṃ āyācantā mettaṃ bhāvethāti attho.

Idāni anodissakavasena mettābhāvanaṃ dassento imaṃ gāthamāha –

‘‘Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu, mā kañci pāpamāgamā’’ti.

Tattha taṇhādiṭṭhivasena vaṭṭe pañcasu khandhesu āsattā visattā laggā laggitāti **sattā,** assāsapassāsapavattanasaṅkhātena pāṇanavasena **pāṇā,** bhūtabhāvitanibbattanavasena **bhūtā**ti evaṃ vacanamattaviseso veditabbo. Avisesena pana sabbānipetāni padāni sabbasattasaṅgāhakāneva. **Kevalā**ti sakalā. Idaṃ sabbasaddasseva hi pariyāyavacanaṃ. **Bhadrāni passantū**ti sabbepete sattā bhadrāni sādhūni kalyāṇāneva passantu. **Mā kañci pāpamāgamā**ti etesu kañci ekaṃ sattampi pāpaṃ lāmakaṃ dukkhaṃ mā āgamā, mā āgacchatu mā pāpuṇātu, sabbe averā abyāpajjā sukhī niddukkhā hontūti.

Evaṃ ‘‘sabbasattesu anodissakavasena mettaṃ bhāvethā’’ti vatvā puna tiṇṇaṃ ratanānaṃ guṇe anussarāpetuṃ –

106. ‘‘Appamāṇo buddho, appamāṇo dhammo;
Appamāṇo saṅgho’’ti āha.

Tattha pamāṇakarānaṃ kilesānaṃ abhāvena guṇānañca pamāṇābhāvena buddharatanaṃ **appamāṇaṃ. Dhammo**ti navavidho lokuttaradhammo. Tassapi pamāṇaṃ kātuṃ na sakkāti **appamāṇo**. Tena appamāṇena dhammena samannāgatattā **saṅghopi appamāṇo**.

Iti bodhisatto ‘‘imesaṃ tiṇṇaṃ ratanānaṃ guṇe anussarathā’’ti vatvā tiṇṇaṃ ratanānaṃ appamāṇaguṇataṃ dassetvā sappamāṇe satte dassetuṃ –

‘‘Pamāṇavantāni sarīsapāni, ahi vicchika satapadī;
Uṇṇanābhi sarabū mūsikā’’ti āha.

Tattha **sarīsapānī**ti sappadīghajātikānaṃ nāmaṃ. Te hi sarantā gacchanti, sirena vā sapantīti sarīsapā. **‘‘Ahī’’**tiādi tesaṃ sarūpato nidassanaṃ. Tattha **uṇṇanābhī**ti makkaṭako. Tassa hi nābhito uṇṇāsadisaṃ suttaṃ nikkhamati, tasmā ‘‘uṇṇanābhī’’ti vuccati. **Sarabū**ti gharagoḷikā.

Iti bodhisatto ‘‘yasmā etesaṃ antorāgādayo pamāṇakarā dhammā atthi, tasmā tāni sarīsapādīni pamāṇavantānī’’ti dassetvā ‘‘appamāṇānaṃ tiṇṇaṃ ratanānaṃ ānubhāvena ime pamāṇavantā sattā rattindivaṃ parittakammaṃ karontūti evaṃ tiṇṇaṃ ratanānaṃ guṇe anussarathā’’ti vatvā tato uttari kattabbaṃ dassetuṃ imaṃ gāthamāha –

‘‘Katā me rakkhā katā me parittā, paṭikkamantu bhūtāni;
Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhāna’’nti.

Tattha **katā me rakkhā**ti mayā ratanattayaguṇe anussarantena attano rakkhā gutti katā. **Katā me parittā**ti parittāṇampi me attano kataṃ. **Paṭikkamantu bhūtānī**ti mayi ahitajjhāsayāni bhūtāni paṭikkamantu apagacchantu. **Sohaṃ namo bhagavato**ti so ahaṃ evaṃ kataparitto atītassa parinibbutassa sabbassapi buddhassa bhagavato namo karomi. **Namo sattannaṃ sammāsambuddhāna**nti visesena pana atīte paṭipāṭiyā parinibbutānaṃ sattannaṃ sammāsambuddhānaṃ namo karomīti.

Evaṃ ‘‘namakkāraṃ karontāpi satta buddhe anussarathā’’ti bodhisatto isigaṇassa imaṃ parittaṃ bandhitvā adāsi. Ādito pana paṭṭhāya dvīhi gāthāhi catūsu ahirājakulesu mettāya dīpitattā odissakānodissakavasena vā dvinnaṃ mettābhāvanānaṃ dīpitattā idaṃ parittaṃ idha vuttanti veditabbaṃ, aññaṃ vā kāraṇaṃ pariyesitabbaṃ. Tato paṭṭhāya isigaṇo bodhisattassa ovāde ṭhatvā mettaṃ bhāvesi, buddhaguṇe anussari. Evametesu buddhaguṇe anussarantesuyeva sabbe dīghajātikā paṭikkamiṃsu. Bodhisattopi brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā isigaṇo buddhaparisā ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Khandhajātakavaṇṇanā tatiyā.

## [204] 4. Vīrakajātakavaṇṇanā

Api vīraka passesīti idaṃ satthā jetavane viharanto sugatālayaṃ ārabbha kathesi. Devadattassa parisaṃ gahetvā āgatesu hi theresu satthā ‘‘sāriputta, devadatto tumhe disvā kiṃ akāsī’’ti pucchitvā ‘‘sugatālayaṃ, bhante, dassesī’’ti vutte ‘‘na kho, sāriputta, idāneva devadatto mama anukiriyaṃ karonto vināsaṃ patto, pubbepi vināsaṃ pāpuṇī’’ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese udakakākayoniyaṃ nibbattitvā ekaṃ saraṃ upanissāya vasi, ‘‘vīrako’’tissa nāmaṃ ahosi. Tadā kāsiraṭṭhe dubbhikkhaṃ ahosi, manussā kākabhattaṃ vā dātuṃ yakkhanāgabalikammaṃ vā kātuṃ nāsakkhiṃsu. Chātakaraṭṭhato kākā yebhuyyena araññaṃ pavisiṃsu. Tattheko bārāṇasivāsī saviṭṭhako nāma kāko kākiṃ ādāya vīrakassa vasanaṭṭhānaṃ gantvā taṃ saraṃ nissāya ekamante vāsaṃ kappesi. So ekadivasaṃ tasmiṃ sare gocaraṃ gaṇhanto vīrakaṃ saraṃ otaritvā macche khāditvā paccuttaritvā sarīraṃ sukkhāpentaṃ disvā ‘‘imaṃ udakakākaṃ nissāya sakkā bahū macche laddhuṃ, imaṃ upaṭṭhahissāmī’’ti taṃ upasaṅkamitvā ‘‘kiṃ, sammā’’ti vutte ‘‘icchāmi taṃ sāmi upaṭṭhahitu’’nti vatvā ‘‘sādhū’’ti tena sampaṭicchito tato paṭṭhāya upaṭṭhāsi. Vīrakopi tato paṭṭhāya attano yāpanamattaṃ khāditvā macche uddharitvā saviṭṭhakassa deti. Sopi attano yāpanamattaṃ khāditvā sesaṃ kākiyā deti.

Tassa aparabhāge māno uppajji – ‘‘ayampi udakakāko kāḷako, ahampi kāḷako, akkhituṇḍapādehipi etassa ca mayhañca nānākaraṇaṃ natthi, ito paṭṭhāya iminā gahitamacchehi mayhaṃ kammaṃ natthi, ahameva gaṇhissāmī’’ti. So vīrakaṃ upasaṅkamitvā ‘‘samma, ito paṭṭhāya ahameva saraṃ otaritvā macche gaṇhissāmī’’ti vatvā ‘‘na tvaṃ, samma, udakaṃ otaritvā macche gaṇhanakakule nibbatto, mā nassī’’ti tena vāriyamānopi vacanaṃ anādiyitvā saraṃ oruyha udakaṃ pavisitvā ummujjamāno sevālaṃ chinditvā nikkhamituṃ nāsakkhi, sevālantare laggi, aggatuṇḍameva paññāyi. So nirassāso antoudakeyeva jīvitakkhayaṃ pāpuṇi. Athassa bhariyā āgamanaṃ apassamānā taṃ pavattiṃ jānanatthaṃ vīrakassa santikaṃ gantvā ‘‘sāmi, saviṭṭhako na paññāyati, kahaṃ nu kho so’’ti pucchamānā paṭhamaṃ gāthamāha –

107. ‘‘Api vīraka passesi, sakuṇaṃ mañjubhāṇakaṃ;
Mayūragīvasaṅkāsaṃ, patiṃ mayhaṃ saviṭṭhaka’’nti.

Tattha **api, vīraka, passesī**ti, sāmi vīraka, api passasi. **Mañjubhāṇaka**nti mañjubhāṇinaṃ. Sā hi rāgavasena ‘‘madhurassaro me patī’’ti maññati, tasmā evamāha. **Mayūragīvasaṅkāsa**nti moragīvasamānavaṇṇaṃ.

Taṃ sutvā vīrako ‘‘āma, jānāmi te sāmikassa gataṭṭhāna’’nti vatvā dutiyaṃ gāthamāha –

108. ‘‘Udakathalacarassa pakkhino, niccaṃ āmakamacchabhojino;
Tassānukaraṃ saviṭṭhako, sevāle paliguṇṭhito mato’’ti.

Tattha **udakathalacarassā**ti udake ca thale ca carituṃ samatthassa. **Pakkhino**ti attānaṃ sandhāya vadati. **Tassānukara**nti tassa anukaronto. **Sevāle paliguṇṭhito mato**ti udakaṃ pavisitvā sevālaṃ chinditvā nikkhamituṃ asakkonto sevālapariyonaddho antoudakeyeva mato, passa, etassa tuṇḍaṃ dissatīti. Taṃ sutvā kākī paridevitvā bārāṇasimeva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā saviṭṭhako devadatto ahosi, vīrako pana ahameva ahosi’’nti.

Vīrakajātakavaṇṇanā catutthā.

## [205] 5. Gaṅgeyyajātakavaṇṇanā

Sobhati maccho gaṅgeyyoti idaṃ satthā jetavane viharanto dve daharabhikkhū ārabbha kathesi. Te kira sāvatthivāsino kulaputtā sāsane pabbajitvā asubhabhāvanaṃ anunuyuñjitvā rūpapasaṃsakā hutvā rūpaṃ upalāḷentā vicariṃsu. Te ekadivasaṃ ‘‘tvaṃ na sobhasi, ahaṃ sobhāmī’’ti rūpaṃ nissāya uppannavivādā avidūre nisinnaṃ ekaṃ mahallakattheraṃ disvā ‘‘eso amhākaṃ sobhanabhāvaṃ vā asobhanabhāvaṃ vā jānissatī’’ti taṃ upasaṅkamitvā ‘‘bhante, ko amhesu sobhano’’ti pucchiṃsu. So ‘‘āvuso, tumhehi ahameva sobhanataro’’ti āha. Daharā ‘‘ayaṃ mahallako amhehi pucchitaṃ akathetvā apucchitaṃ kathetī’’ti taṃ paribhāsitvā pakkamiṃsu. Sā tesaṃ kiriyā bhikkhusaṅghe pākaṭā jātā.

Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko mahallako thero kira te rūpanissitake dahare lajjāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, ime dve daharā idāneva rūpapasaṃsakā, pubbepete rūpameva upalāḷentā vicariṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gaṅgātīre rukkhadevatā ahosi. Tadā gaṅgāyamunānaṃ samāgamaṭṭhāne gaṅgeyyo ca yāmuneyyo ca dve macchā ‘‘ahaṃ sobhāmi, tvaṃ na sobhasī’’ti rūpaṃ nissāya vivadamānā avidūre gaṅgātīre kacchapaṃ nipannaṃ disvā ‘‘eso amhākaṃ sobhanabhāvaṃ vā asobhanabhāvaṃ vā jānissatī’’ti taṃ upasaṅkamitvā ‘‘kiṃ nu kho, samma kacchapa, gaṅgeyyo sobhati, udāhu yāmuneyyo’’ti pucchiṃsu. Kacchapo ‘‘gaṅgeyyopi sobhati, yāmuneyyopi sobhati, tumhehi pana dvīhi ahameva atirekataraṃ sobhāmī’’ti imamatthaṃ pakāsento paṭhamaṃ gāthamāha –

109. ‘‘Sobhati maccho gaṅgeyyo, atho sobhati yāmuno;
Catuppadoyaṃ puriso, nigrodhaparimaṇḍalo;
Īsakāyatagīvo ca, sabbeva atirocatī’’ti.

Tattha **catuppadoya**nti catuppado ayaṃ. **Puriso**ti attānaṃ sandhāya vadati. **Nigrodhaparimaṇḍalo**ti sujāto nigrodho viya parimaṇḍalo. **Īsakāyatagīvo**ti rathīsā viya āyatagīvo. **Sabbeva atirocatī**ti evaṃ saṇṭhānasampanno kacchapo sabbeva atirocati, ahameva sabbe tumhe atikkamitvā sobhāmīti vadati.

Macchā tassa kathaṃ hutvā ‘‘ambho! Pāpakacchapa amhehi pucchitaṃ akathetvā aññameva kathesī’’ti vatvā dutiyaṃ gāthamāha –

110. ‘‘Yaṃ pucchito na taṃ akkhāsi, aññaṃ akkhāsi pucchito;
Atthappasaṃsako poso, nāyaṃ asmāka ruccatī’’ti.

Tattha **attappasaṃsako**ti attānaṃ pasaṃsanasīlo attukkaṃsako poso. **Nāyaṃ asmāka ruccatī**ti ayaṃ pāpakacchapo amhākaṃ na ruccati na khamatīti kacchapassa upari udakaṃ khipitvā sakaṭṭhānameva gamiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dve macchā dve daharabhikkhū ahesuṃ, kacchapo mahallako, imassa kāraṇassa paccakkhakārikā gaṅgātīre nibbattarukkhadevatā pana ahameva ahosi’’nti.

Gaṅgeyyajātakavaṇṇanā pañcamā.

[206] 6. Kuruṅgamigajātakavaṇṇanā

Iṅgha vaṭṭamayaṃ pāsanti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tadā hi satthā ‘‘devadatto vadhāya parisakkatī’’ti sutvā ‘‘na, bhikkhave, devadatto idāneva mayhaṃ vadhāya parisakkati, pubbepi parisakkiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kuruṅgamigo hutvā araññe ekassa sarassa avidūre ekasmiṃ gumbe vāsaṃ kappesi. Tasseva sarassa avidūre ekasmiṃ rukkhagge satapatto, sarasmiṃ pana kacchapo vāsaṃ kappesi. Evaṃ te tayopi sahāyakā aññamaññaṃ piyasaṃvāsaṃ vasiṃsu. Atheko migaluddako araññe caranto pānīyatitthe bodhisattassa padavalañjaṃ disvā lohanigaḷasadisaṃ vaṭṭamayaṃ pāsaṃ oḍḍetvā agamāsi. Bodhisatto pānīyaṃ pātuṃ āgato paṭhamayāmeyeva pāse bajjhitvā baddharavaṃ ravi. Tassa tena saddena rukkhaggato satapatto udakato ca kacchapo āgantvā ‘‘kiṃ nu kho kātabba’’nti mantayiṃsu. Atha satapatto kacchapaṃ āmantetvā ‘‘samma, tava dantā atthi, tvaṃ imaṃ pāsaṃ chinda, ahaṃ gantvā yathā so nāgacchati, tathā karissāmi, evaṃ amhehi dvīhipi kataparakkamena sahāyo no jīvitaṃ labhissatī’’ti imamatthaṃ pakāsento paṭhamaṃ gāthamāha –

111. ‘‘Iṅgha vaṭṭamayaṃ pāsaṃ, chinda dantehi kacchapa;
Ahaṃ tathā karissāmi, yathā nehiti luddako’’ti.

Atha kacchapo cammavarattaṃ khādituṃ ārabhi, satapatto luddakassa vasanagāmaṃ gato avidūre rukkhe nisīdi. Luddako paccūsakāleyeva sattiṃ gahetvā nikkhami. Sakuṇo tassa nikkhamanabhāvaṃ ñatvā vassitvā pakkhe papphoṭetvā taṃ purimadvārena nikkhamantaṃ mukhe pahari. Luddo ‘‘kāḷakaṇṇinā sakuṇenamhi pahaṭo’’ti nivattitvā thokaṃ sayitvā puna sattiṃ gahetvā uṭṭhāsi. Sakuṇo ‘‘ayaṃ paṭhamaṃ purimadvārena nikkhanto idāni pacchimadvārena nikkhamissatī’’ti ñatvā gantvā pacchimagehe nisīdi. Luddopi ‘‘purimadvārena me nikkhantena kāḷakaṇṇī sakuṇo diṭṭho, idāni pacchimadvārena nikkhamissāmī’’ti pacchimadvārena nikkhami, sakuṇo puna vassitvā gantvā mukhe pahari. Luddo ‘‘punapi kāḷakaṇṇīsakuṇena pahaṭo, na dāni me esa nikkhamituṃ detī’’ti nivattitvā yāva aruṇuggamanā sayitvā aruṇuggamanavelāya sattiṃ gahetvā nikkhami. Sakuṇo vegena gantvā ‘‘luddo āgacchatī’’ti bodhisattassa kathesi.

Tasmiṃ khaṇe kacchapena ekameva cammavaddhaṃ ṭhapetvā sesavarattā khāditā honti. Dantā panassa patanākārappattā jātā, mukhato lohitaṃ paggharati. Bodhisatto luddaputtaṃ sattiṃ gahetvā asanivegena āgacchantaṃ disvā taṃ vaddhaṃ chinditvā vanaṃ pāvisi, sakuṇo rukkhagge nisīdi, kacchapo pana dubbalattā tattheva nipajji. Luddo kacchapaṃ gahetvā pasibbake pakkhipitvā ekasmiṃ khāṇuke laggesi. Bodhisatto nivattitvā olokento kacchapassa gahitabhāvaṃ ñatvā ‘‘sahāyassa jīvitadānaṃ dassāmī’’ti dubbalo viya hutvā luddassa attānaṃ dassesi. So ‘‘dubbalo esa bhavissati, māressāmi na’’nti sattiṃ ādāya anubandhi. Bodhisatto nātidūre nāccāsanne gacchanto taṃ ādāya araññaṃ pāvisi, dūraṃ gatabhāvaṃ ñatvā padaṃ vañcetvā aññena maggena vātavegena gantvā siṅgena pasibbakaṃ ukkhipitvā bhūmiyaṃ pātetvā phāletvā kacchapaṃ nīhari. Satapattopi rukkhā otari. Bodhisatto dvinnampi ovādaṃ dadamāno ‘‘ahaṃ tumhe nissāya jīvitaṃ labhiṃ, tumhehi sahāyakassa kattabbaṃ mayhaṃ kataṃ, idāni luddo āgantvā tumhe gaṇheyya, tasmā, samma satapatta, tvaṃ attano puttake gahetvā aññattha yāhi, tvampi, samma kacchapa, udakaṃ pavisāhī’’ti āha. Te tathā akaṃsu.

Satthā abhisambuddho hutvā dutiyaṃ gāthamāha –

112. ‘‘Kacchapo pāvisī vāriṃ, kuruṅgo pāvisī vanaṃ;
Satapatto dumaggamhā, dūre putte apānayī’’ti.
Tattha **apānayī**ti ānayi, gahetvā agamāsīti attho;

Luddopi taṃ ṭhānaṃ āgantvā kañci apassitvā chinnapasibbakaṃ gahetvā domanassappatto attano gehaṃ agamāsi. Te tayopi sahāyā yāvajīvaṃ vissāsaṃ acchinditvā yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā luddako devadatto ahosi, satapatto sāriputto, kacchapo moggallāno, kuruṅgamigo pana ahameva ahosi’’nti.

Kuruṅgamigajātakavaṇṇanā chaṭṭhā.

## [207] 7. Assakajātakavaṇṇanā

Ayamassakarājenāti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. So hi bhikkhu satthārā ‘‘saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhitosī’’ti puṭṭho ‘‘sacca’’nti vatvā ‘‘kena ukkaṇṭhāpitosī’’ti vutte ‘‘purāṇadutiyikāyā’’ti āha. Atha naṃ satthā ‘‘na idāneva tassā bhikkhu itthiyā tayi sineho atthi, pubbepi tvaṃ taṃ nissāya mahādukkhaṃ patto’’ti vatvā atītaṃ āhari.

Atīte kāsiraṭṭhe pāṭalinagare assako nāma rājā rajjaṃ kāresi. Tassa uparī nāma aggamahesī piyā ahosi manāpā abhirūpā dassanīyā pāsādikā atikkantā mānusavaṇṇaṃ, apattā dibbavaṇṇaṃ. Sā kālamakāsi, tassā kālakiriyāya rājā sokābhibhūto ahosi dukkhī dummano. So tassā sarīraṃ doṇiyaṃ nipajjāpetvā telakalalaṃ pakkhipāpetvā heṭṭhāmañce ṭhapāpetvā nirāhāro rodamāno paridevamāno nipajji. Mātāpitaro avasesañātakā mittāmaccabrāhmaṇagahapatikādayopi ‘‘mā soci, mahārāja, aniccā saṅkhārā’’tiādīni vadantā saññāpetuṃ nāsakkhiṃsu. Tassa vilapantasseva satta divasā atikkantā. Tadā bodhisatto pañcābhiññaaṭṭhasamāpattilābhī tāpaso hutvā himavantapadese viharanto ālokaṃ vaḍḍhetvā dibbena cakkhunā jambudīpaṃ olokento taṃ rājānaṃ tathā paridevamānaṃ disvā ‘‘etassa mayā avassayena bhavitabba’’nti iddhānubhāvena ākāse uppatitvā rañño uyyāne otaritvā maṅgalasilāpaṭṭe kañcanapaṭimā viya nisīdi.

Atheko pāṭalinagaravāsī brāhmaṇamāṇavo uyyānaṃ gato bodhisattaṃ disvā vanditvā nisīdi. Bodhisatto tena saddhiṃ paṭisanthāraṃ katvā ‘‘kiṃ, māṇava, rājā dhammiko’’ti pucchi. ‘‘Āma, bhante, dhammiko rājā, bhariyā panassa kālakatā, so tassā sarīraṃ doṇiyaṃ pakkhipāpetvā vilapamāno nipanno, ajja sattamo divaso, kissa tumhe rājānaṃ evarūpā dukkhā na mocetha, yuttaṃ nu kho tumhādisesu sīlavantesu saṃvijjamānesu rañño evarūpaṃ dukkhaṃ anubhavitu’’nti. ‘‘Na kho ahaṃ, māṇava, rājānaṃ jānāmi, sace pana so āgantvā maṃ puccheyya, ahamevassa tassā nibbattaṭṭhānaṃ ācikkhitvā rañño santikeyeva taṃ kathāpeyya’’nti. ‘‘Tena hi, bhante, yāva rājānaṃ ānemi, tāva imeva nisīdathā’’ti māṇavo bodhisattassa paṭiññaṃ gahetvā rañño santikaṃ gantvā tamatthaṃ ārocetvā ‘‘tassa dibbacakkhukassa santikaṃ gantuṃ vaṭṭatī’’ti āha.

Rājā ‘‘upariṃ kira daṭṭhuṃ labhissāmī’’ti tuṭṭhamānaso rathaṃ abhiruhitvā tattha gantvā bodhisattaṃ vanditvā ekamantaṃ nisinno – ‘‘saccaṃ kira tumhe deviyā nibbattaṭṭhānaṃ jānāthā’’ti pucchi. ‘‘Āma, mahārājā’’ti. ‘‘Kattha nibbattā’’ti? ‘‘Sā kho, mahārāja, rūpasmiṃyeva mattā pamādamāgamma kalyāṇakammaṃ akatvā imasmiṃyeva uyyāne gomayapāṇakayoniyaṃ nibbattā’’ti. ‘‘Nāhaṃ saddahāmī’’ti. ‘‘Tena hi te dassetvā kathāpemī’’ti. ‘‘Sādhu kathāpethā’’ti. Bodhisatto attano ānubhāvena ‘‘ubhopi gomayapiṇḍaṃ vaṭṭayamānā rañño purato āgacchantū’’ti tesaṃ āgamanaṃ akāsi. Te tatheva āgamiṃsu. Bodhisatto taṃ dassento ‘‘ayaṃ te, mahārāja, uparidevī, taṃ jahitvā gomayapāṇakassa pacchato pacchato gacchati, passatha na’’nti āha. Bhante ‘‘‘uparī nāma gomayapāṇakayoniyaṃ nibbattissatī’ti na saddahāmaha’’nti. ‘‘Kathāpemi naṃ, mahārājā’’ti. ‘‘Kathāpetha, bhante’’ti.

Bodhisatto attano ānubhāvena taṃ kathāpento ‘‘uparī’’ti āha. Sā manussabhāsāya ‘‘kiṃ, bhante’’ti āha. ‘‘Tvaṃ atītabhave kā nāma ahosī’’ti? ‘‘Bhante, assakarañño aggamahesī uparī nāma ahosi’’nti. ‘‘Kiṃ pana te idāni assakarājā piyo, udāhu gomayapāṇako’’ti? ‘‘Bhante, so mayhaṃ purimajātiyā sāmiko, tadā ahaṃ imasmiṃ uyyāne tena saddhiṃ rūpasaddagandharasaphoṭṭhabbe anubhavamānā vicariṃ. Idāni pana me bhavasaṅkhepagatakālato paṭṭhāya so kiṃ hoti, ahañhi idāni assakarājānaṃ māretvā tassa galalohitena mayhaṃ sāmikassa gomayapāṇakassa pāde makkheyya’’nti vatvā parisamajjhe manussabhāsāya imā gāthā avoca –

113. ‘‘Ayamassakarājena, deso vicarito mayā;
Anukāmaya kāmena, piyena patinā saha.

114. ‘‘Navena sukhadukkhena, porāṇaṃ apidhīyati;
Tasmā assakaraññāva, kīṭo piyataro mamā’’ti.

Tattha **ayamassakarājena, deso vicarito mayā**ti ayaṃ ramaṇīyo uyyānapadeso pubbe mayā assakarājena saddhiṃ vicarito. **Anukāmaya kāmenā**ti **anū**ti nipātamattaṃ, mayā taṃ kāmayamānāya tena maṃ kāmayamānena sahāti attho. **Piyenā**ti tasmiṃ attabhāve piyena. **Navena sukhadukkhena, porāṇaṃ apidhīyatī**ti, bhante, navena hi sukhena porāṇaṃ sukhaṃ, navena ca dukkhena porāṇaṃ dukkhaṃ pidhīyati paṭicchādīyati, esā lokassa dhammatāti dīpeti. **Tasmā assakaraññāva, kīṭo piyataro mamā**ti yasmā navena porāṇaṃ pidhīyati, tasmā mama assakarājato sataguṇena sahassaguṇena kīṭova piyataroti.

Taṃ sutvā assakarājā vippaṭisārī hutvā tattha ṭhitova kuṇapaṃ nīharāpetvā sīsaṃ nhatvā bodhisattaṃ vanditvā nagaraṃ pavisitvā aññaṃ aggamahesiṃ katvā dhammena rajjaṃ kāresi. Bodhisattopi rājānaṃ ovaditvā nissokaṃ katvā himavantameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā uparī purāṇadutiyikā ahosi, assakarājā ukkaṇṭhito bhikkhu, māṇavo sāriputto, tāpaso pana ahameva ahosi’’nti.

Assakajātakavaṇṇanā sattamā.

## [208] 8. Susumārajātakavaṇṇanā

Alaṃ metehi ambehīti idaṃ satthā jetavane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tadā hi satthā ‘‘devadatto vadhāya parisakkatī’’ti sutvā ‘‘na, bhikkhave, idāneva devadatto mayhaṃ vadhāya parisakkati, pubbepi parisakkiyeva, santāsamattampi pana kātuṃ na sakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente himavantapadese bodhisatto kapiyoniyaṃ nibbattitvā nāgabalo thāmasampanno mahāsarīro sobhaggappatto hutvā gaṅgānivattane araññāyatane vāsaṃ kappesi. Tadā gaṅgāya eko susumāro vasi. Athassa bhariyā bodhisattassa sarīraṃ disvā tassa hadayamaṃse dohaḷaṃ uppādetvā susumāraṃ āha – ‘‘ahaṃ sāmi, etassa kapirājassa hadayamaṃsaṃ khāditukāmā’’ti. ‘‘Bhadde, mayaṃ jalagocarā, eso thalagocaro, kinti naṃ gaṇhituṃ sakkhissāmā’’ti. ‘‘Yena kenaci upāyena gaṇha, sace na labhissāmi, marissāmī’’ti. ‘‘Tena hi mā soci, attheko upāyo, khādāpessāmi taṃ tassa hadayamaṃsa’’nti susumāriṃ samassāsetvā bodhisattassa gaṅgāya pānīyaṃ pivitvā gaṅgātīre nisinnakāle santikaṃ gantvā evamāha – ‘‘vānarinda, imasmiṃ padese kasāyaphalāni khādanto kiṃ tvaṃ niviṭṭhaṭṭhāneyeva carasi, pāragaṅgāya ambalabujādīnaṃ madhuraphalānaṃ anto natthi, kiṃ te tattha gantvā phalāphalaṃ khādituṃ na vaṭṭatī’’ti? ‘‘Kumbhīlarāja, gaṅgā mahodakā vitthiṇṇā, kathaṃ tattha gamissāmī’’ti? ‘‘Sace icchasi, ahaṃ taṃ mama piṭṭhiṃ āropetvā nessāmī’’ti. So saddahitvā ‘‘sādhū’’ti sampaṭicchi. ‘‘Tena hi ehi piṭṭhiṃ me abhirūhā’’ti ca vutte taṃ abhiruhi. Susumāro thokaṃ netvā udake osīdāpesi.

Bodhisatto ‘‘samma, udake maṃ osīdāpesi, kiṃ nu kho eta’’nti āha. ‘‘Nāhaṃ taṃ dhammasudhammatāya gahetvā gacchāmi, bhariyāya pana me tava hadayamaṃse dohaḷo uppanno, tamahaṃ tava hadayaṃ khādāpetukāmo’’ti. ‘‘Samma, kathentena te sundaraṃ kataṃ. Sace hi amhākaṃ udare hadayaṃ bhaveyya, sākhaggesu carantānaṃ cuṇṇavicuṇṇaṃ bhaveyyā’’ti. ‘‘Kahaṃ pana tumhe ṭhapethā’’ti? Bodhisatto avidūre ekaṃ udumbaraṃ pakkaphalapiṇḍisañchannaṃ dassento ‘‘passetāni amhākaṃ hadayāni etasmiṃ udumbare olambantī’’ti āha. ‘‘Sace me hadayaṃ dassasi, ahaṃ taṃ na māressāmī’’ti. ‘‘Tena hi maṃ ettha nehi, ahaṃ te rukkhe olambantaṃ dassāmī’’ti. So taṃ ādāya tattha agamāsi. Bodhisatto tassa piṭṭhito uppatitvā udumbararukkhe nisīditvā ‘‘samma, bāla susumāra, ‘imesaṃ sattānaṃ hadayaṃ nāma rukkhagge hotī’ti saññī ahosi, bālosi, ahaṃ taṃ vañcesiṃ, tava phalāphalaṃ taveva hotu, sarīrameva pana te mahantaṃ paññā pana natthī’’ti vatvā imamatthaṃ pakāsento imā gāthā avoca –

115. ‘‘Alaṃ metehi ambehi, jambūhi panasehi ca;
Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.

116. ‘‘Mahatī vata te bondi, na ca paññā tadūpikā;
Susumāra vañcito mesi, gaccha dāni yathāsukha’’nti.

Tattha **alaṃ metehī**ti yāni tayā dīpake niddiṭṭhāni, etehi mayhaṃ alaṃ. **Varaṃ mayhaṃ**

udumbaroti mayhaṃ ayameva udumbararukkho varaṃ. **Bondī**ti sarīraṃ. **Tadūpikā**ti paññā pana te tadūpikā tassa sarīrassa anucchavikā natthi. **Gaccha dāni yathāsukha**nti idāni yathāsukhaṃ gaccha, natthi te hadayamaṃsagahaṇūpāyoti attho. Susumāro sahassaṃ parājito viya dukkhī dummano pajjhāyantova attano nivāsaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā susumāro devadatto ahosi, susumārī ciñcamāṇavikā, kapirājā pana ahameva ahosi’’nti.

Susumārajātakavaṇṇanā aṭṭhamā.

## [209] 9. Kukkuṭajātakavaṇṇanā

Diṭṭhā mayā vane rukkhāti idaṃ satthā jetavane viharanto dhammasenāpatisāriputtattherassa saddhivihārikaṃ daharabhikkhuṃ ārabbha kathesi. So kira attano sarīrassa guttikamme cheko ahosi. ‘‘Sarīrassa me na sukhaṃ bhaveyyā’’ti bhayena atisītaṃ accuṇhaṃ paribhogaṃ na karoti, ‘‘sītuṇhehi sarīraṃ kilameyyā’’ti bhayena bahi na nikkhamati, atikilinnauttaṇḍulādīni na bhuñjati. Tassa sā sarīraguttikusalatā saṅghamajjhe pākaṭā jātā. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko daharo kira bhikkhu sarīraguttikamme cheko’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, ayaṃ daharo idāneva sarīraguttikamme cheko, pubbepi chekova ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññāyatane rukkhadevatā ahosi. Atheko sakuṇaluddako ekaṃ dīpakakukkuṭamādāya vālarajjuñca yaṭṭhiñca gahetvā araññe kukkuṭe bandhanto ekaṃ palāyitvā araññaṃ paviṭṭhaṃ porāṇakukkuṭaṃ bandhituṃ ārabhi. So vālapāse kusalatāya attānaṃ bandhituṃ na deti, uṭṭhāyuṭṭhāya nilīyati. Luddako attānaṃ sākhāpallavehi paṭicchādetvā punappunaṃ yaṭṭhiñca pāsañca oḍḍeti. Kukkuṭo taṃ lajjāpetukāmo mānusiṃ vācaṃ nicchāretvā paṭhamaṃ gāthamāha –

117. ‘‘Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhīṭakā;
Na tāni evaṃ sakkanti, yathā tvaṃ rukkha sakkasī’’ti.

Tassattho – samma luddaka, mayā imasmiṃ vane jātā bahū assakaṇṇā ca vibhīṭakā ca rukkhā diṭṭhapubbā, tāni pana rukkhāni yathā tvaṃ sakkasi saṅkamasi ito cito ca vicarasi, evaṃ na sakkanti na saṅkamanti na vicarantīti.

Evaṃ vatvā ca pana so kukkuṭo palāyitvā aññattha agamāsi. Tassa palāyitvā gatakāle luddako dutiyaṃ gāthamāha –

118. ‘‘Porāṇakukkuṭo ayaṃ, bhetvā pañjaramāgato;
Kusalo vālapāsānaṃ, apakkamati bhāsatī’’ti.

Tattha **kusalo vālapāsāna**nti vālamayesu pāsesu kusalo attānaṃ bandhituṃ adatvā apakkamati ceva bhāsati ca, bhāsitvā ca pana palātoti evaṃ vatvā luddako araññe caritvā yathāladdhamādāya gehameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā luddako devadatto ahosi, kukkuṭo kāyaguttikusalo daharabhikkhu, tassa pana kāraṇassa paccakkhakārikā rukkhadevatā pana ahameva ahosi’’nti.

Kukkuṭajātakavaṇṇanā navamā.

## [210] 10. Kandagalakajātakavaṇṇanā

Ambho ko nāmayaṃ rukkhoti idaṃ satthā veḷuvane viharanto sugatālayaṃ ārabbha kathesi. Tadā hi satthā ‘‘devadatto sugatālayaṃ akāsī’’ti sutvā ‘‘na, bhikkhave, idāneva devadatto mayhaṃ anukiriyaṃ karonto vināsaṃ patto, pubbepi pāpuṇiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese rukkhakoṭṭakasakuṇayoniyaṃ nibbatti, ‘‘khadiravaniyo’’tissa nāmaṃ ahosi. So khadiravaneyeva gocaraṃ gaṇhi, tasseko kandagalako nāma sahāyo ahosi, so simbalipālibhaddakavane gocaraṃ gaṇhāti. So ekadivasaṃ khadiravaniyassa santikaṃ agamāsi. Khadiravaniyo ‘‘sahāyo me āgato’’ti kandagalakaṃ gahetvā khadiravanaṃ pavisitvā khadirakhandhaṃ tuṇḍena paharitvā rukkhato pāṇake nīharitvā adāsi. Kandagalako dinne dinne madhurapūve viya chinditvā chinditvā khādi. Tassa khādantasseva māno uppajji – ‘‘ayampi rukkhakoṭṭakayoniyaṃ nibbatto, ahampi, kiṃ me etena dinnagocarena, sayameva khadiravane gocaraṃ gaṇhissāmī’’ti. So khadiravaniyaṃ āha – ‘‘samma, mā tvaṃ dukkhaṃ anubhavi, ahameva khadiravane gocaraṃ gaṇhissāmī’’ti.

Atha naṃ so ‘‘handa tvaṃ samma, simbalipālibhaddakādivane nissāre gocaraggahaṇakule jāto, khadirā nāma jātasārā thaddhā, mā te etaṃ ruccī’’ti āha. Kandagalako ‘‘kiṃ dānāhaṃ na rukkhakoṭṭakayoniyaṃ nibbatto’’ti tassa vacanaṃ anādiyitvā vegena gantvā khadirarukkhaṃ tuṇḍena pahari. Tāvadevassa tuṇḍaṃ bhijji, akkhīni nikkhamanākārappattāni jātāni, sīsaṃ phalitaṃ. So khandhe patiṭṭhātuṃ asakkonto bhūmiyaṃ patitvā paṭhamaṃ gāthamāha –

119. ‘‘Ambho ko nāmayaṃ rukkho, sinnapatto sakaṇṭako;
Yattha ekappahārena, uttamaṅgaṃ vibhijjita’’nti.

Tattha **ambho ko nāmayaṃ rukkho**ti, bho khadiravaniya, ko nāma ayaṃ rukkho. ‘‘Ko nāma so’’tipi pāṭho. **Sinnapatto**ti sukhumapatto. **Yattha ekappahārenā**ti yasmiṃ rukkhe ekeneva pahārena. **Uttamaṅgaṃ vibhijjita**nti sīsaṃ bhinnaṃ, na kevalañca sīsaṃ, tuṇḍampi bhinnaṃ. So vedanāppattatāya khadirarukkhaṃ ‘‘kiṃ rukkho nāmeso’’ti jānituṃ asakkonto vedanāppatto hutvā imāya gāthāya vippalapi.

Taṃ vacanaṃ sutvā khadiravaniyo dutiyaṃ gāthamāha –

120. ‘‘Acāri vatāyaṃ vitudaṃ vanāni, kaṭṭhaṅgarukkhesu asārakesu;
Athāsadā khadiraṃ jātasāraṃ, yatthabbhidā garuḷo uttamaṅga’’nti.

Tattha **acāri vatāya**nti acari vata ayaṃ. **Vitudaṃ vanānī**ti nissārasimbalipālibhaddakavanāni vitudanto vijjhanto. **Kaṭṭhaṅgarukkhesū**ti vanakaṭṭhakoṭṭhāsesu rukkhesu. **Asārakesū**ti nissāresu pālibhaddakasimbaliādīsu. **Athāsadā khadiraṃ jātasāra**nti atha potakakālato paṭṭhāya jātasāraṃ khadiraṃ sampāpuṇi. **Yatthabbhidā garuḷo uttamaṅga**nti **yatthabbhidā**ti yasmiṃ khadire abhindi padālayi. **Garuḷo**ti sakuṇo. Sabbasakuṇānañhetaṃ sagāravasappatissa vacanaṃ.

Iti naṃ khadiravaniyo vatvā ‘‘bho kandagalaka, yattha tvaṃ uttamaṅgaṃ abhindi, khadiro nāmeso sārarukkho’’ti āha. So tattheva jīvitakkhayaṃ pāpuṇi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kandagalako devadatto ahosi, khadiravaniyo pana ahameva ahosi’’nti.

Kandagalakajātakavaṇṇanā dasamā.

Nataṃdaḷhavaggo chaṭṭho.

Tassuddānaṃ –

Bandhanāgāraṃ keḷisīlaṃ, khaṇḍaṃ vīrakagaṅgeyyaṃ;
Kuruṅgamassakañceva, susumārañca kukkuṭaṃ;
Kandagalakanti te dasa.

7. Bīraṇathambhavaggo

[211] 1. Somadattajātakavaṇṇanā

Akāsi yogganti idaṃ satthā jetavane viharanto lāḷudāyittheraṃ ārabbha kathesi. So hi dvinnaṃ tiṇṇaṃ janānaṃ antare ekavacanampi sampādetvā kathesuṃ na sakkoti, sārajjabahulo ‘‘aññaṃ kathessāmī’’ti aññameva kathesi. Tassa taṃ pavattiṃ bhikkhū dhammasabhāyaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, lāḷudāyī idāneva sārajjabahulo, pubbepi sārajjabahuloyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe aññatarasmiṃ brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sippaṃ uggaṇhitvā puna gehaṃ āgantvā mātāpitūnaṃ duggatabhāvaṃ ñatvā ‘‘parihīnakulato seṭṭhikulaṃ patiṭṭhapessāmī’’ti mātāpitaro āpucchitvā bārāṇasiṃ gantvā rājānaṃ upaṭṭhāsi. So raññā piyo ahosi manāpo. Athassa pituno ‘‘dvīhiyeva goṇehi kasiṃ katvā jīvikaṃ kappentassa eko goṇo mato. So bodhisattaṃ upasaṅkamitvā ‘‘tāta, eko goṇo mato, kasikammaṃ na pavattati, rājānaṃ ekaṃ goṇaṃ yācāhī’’ti āha. ‘‘Tāta, nacirasseva me rājā diṭṭho, idāneva goṇaṃ yācituṃ na yuttaṃ, tumhe yācathā’’ti. ‘‘Tāta, tvaṃ mayhaṃ sārajjabahulabhāvaṃ na jānāsi, ahañhi dvinnaṃ tiṇṇaṃ sammukhe kathaṃ sampādetuṃ na sakkomi. Sace ahaṃ rañño santikaṃ goṇaṃ yācituṃ gamissāmi, imampi datvā āgamissāmī’’ti. ‘‘Tāta, yaṃ hoti, taṃ hotu, na sakkā mayā rājānaṃ yācituṃ, apica kho panāhaṃ tumhe yoggaṃ kāressāmī’’ti. ‘‘Tena hi sādhu maṃ yoggaṃ kārehī’’ti.

Bodhisatto pitaraṃ ādāya bīraṇatthambhakasusānaṃ gantvā tattha tattha tiṇakalāpe bandhitvā ‘‘ayaṃ rājā, ayaṃ uparājā, ayaṃ senāpatī’’ti nāmāni katvā paṭipāṭiyā pitu dassetvā ‘‘tāta, tvaṃ rañño santikaṃ gantvā ‘jayatu, mahārājā’ti evaṃ imaṃ gāthaṃ vatvā goṇaṃ yāceyyāsī’’ti gāthaṃ uggaṇhāpesi –

‘‘Dve me goṇā mahārāja, yehi khettaṃ kasāmase;
Tesu eko mato deva, dutiyaṃ dehi khattiyā’’ti.

Brāhmaṇo ekena saṃvaccharena imaṃ gāthaṃ paguṇaṃ katvā bodhisattaṃ āha – ‘‘tāta, somadatta, gāthā me paguṇā jātā, idāni ahaṃ yassa kassaci santike vattuṃ sakkomi, maṃ rañño santikaṃ nehī’’ti. So ‘‘sādhu, tātā’’ti tathārūpaṃ paṇṇākāraṃ gāhāpetvā pitaraṃ rañño santikaṃ nesi. Brāhmaṇo ‘‘jayatu, mahārājā’’ti vatvā paṇṇākāraṃ adāsi. Rājā ‘‘ayaṃ te somadatta brāhmaṇo kiṃ hotī’’ti āha. ‘‘Pitā me, mahārājā’’ti. ‘‘Kenaṭṭhenāgato’’ti? Tasmiṃ khaṇe brāhmaṇo goṇayācanatthāya gāthaṃ vadanto –

‘‘Dve me goṇā mahārāja, yehi khettaṃ kasāmase;
Tesu eko mato deva, dutiyaṃ gaṇha khattiyā’’ti. – āha;

Rājā brāhmaṇena virajjhitvā kathitabhāvaṃ ñatvā sitaṃ katvā ‘‘somadatta, tumhākaṃ gehe bahū maññe goṇā’’ti āha. ‘‘Tumhehi dinnā bhavissanti, mahārājā’’ti. Rājā bodhisattassa tussitvā brāhmaṇassa soḷasa goṇe alaṅkārabhaṇḍake nivāsanagāmañcassa brahmadeyyaṃ datvā mahantena yasena brāhmaṇaṃ uyyojesi. Brāhmaṇo sabbasetasindhavayuttaṃ rathaṃ abhiruyha mahantena parivārena gāmaṃ agamāsi. Bodhisatto pitarā saddhiṃ rathe nisīditvā gacchanto ‘‘tāta, ahaṃ tumhe sakalasaṃvaccharaṃ yoggaṃ kāresiṃ, sanniṭṭhānakāle pana tumhākaṃ goṇaṃ rañño adatthā’’ti vatvā paṭhamaṃ gāthamāha –

121. ‘‘Akāsi yoggaṃ dhuvamappamatto, saṃvaccharaṃ bīraṇathambhakasmiṃ;
Byākāsi saññaṃ parisaṃ vigayha, na niyyamo tāyati appapañña’’nti.

Tattha **akāsi yoggaṃ dhuvamappamatto, saṃvaccharaṃ bīraṇathambhakasmi**nti, tāta, tvaṃ niccaṃ appamatto bīraṇatthambhamaye susāne yoggaṃ akāsi. **Byākāsi saññaṃ parisaṃ vigayhā**ti atha ca pana parisaṃ vigāhitvā taṃ saññaṃ viakāsi vikāraṃ āpādesi, parivattesīti attho. **Na niyyamo tāyati appapañña**nti appahaññaṃ nāma puggalaṃ niyyamo yoggāciṇṇaṃ caraṇaṃ na tāyati na rakkhatīti.

Athassa vacanaṃ sutvā brāhmaṇo dutiyaṃ gāthamāha –

122. ''Dvayaṃ yācanako tāta, somadatta nigacchati;
Alābhaṃ dhanalābhaṃ vā, evaṃdhammā hi yācanā''ti.

Tattha **evaṃdhammā hi yācanā**ti yācanā hi evaṃsabhāvāti.

Satthā ''na, bhikkhave, lāḷudāyī idāneva sārajjabahulo, pubbepi sārajjabahuloyevā''ti vatvā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā rājā ānando, somadattassa pitā lāḷudāyī ahosi, somadatto pana ahameva ahosi''nti.

Somadattajātakavaṇṇanā paṭhamā.

[212] 2. Ucchiṭṭhabhattajātakavaṇṇanā

Añño uparimo vaṇṇoti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. So hi bhikkhu satthārā ''saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhitosī''ti puṭṭho ''sacca''nti vatvā ''ko taṃ ukkaṇṭhāpesī''ti vutte ''purāṇadutiyikā''ti āha. Atha naṃ satthā ''bhikkhu ayaṃ te itthī anatthakārikā, pubbepi attano jārassa ucchiṭṭhakaṃ bhojesī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ ṭhāne bhikkhaṃ caritvā jīvikakappake kapaṇe naṭakakule nibbattitvā vayappatto duggato durūpako hutvā bhikkhaṃ caritvā jīvikaṃ kappesi. Tadā kāsiraṭṭhe ekasmiṃ gāmake ekassa brāhmaṇassa brāhmaṇī dussīlā pāpadhammā aticāraṃ carati. Athekadivasaṃ brāhmaṇe kenacideva karaṇīyena bahi gate tassā jāro taṃ khaṇaṃ oloketvā taṃ gehaṃ pāvisi. Sā tena saddhiṃ aticaritvā ''muhuttaṃ accha, bhuñjitvāva gamissasī''ti bhattaṃ sampādetvā sūpabyañjanasampannaṃ uṇhabhattaṃ vaḍḍhetvā ''tvaṃ bhuñjā''ti tassa datvā sayaṃ brāhmaṇassa āgamanaṃ olokayamānā dvāre aṭṭhāsi. Bodhisatto brāhmaṇiyā jārassa bhuñjanaṭṭhāne piṇḍaṃ paccāsīsanto aṭṭhāsi.

Tasmiṃ khaṇe brāhmaṇo gehābhimukho āgacchati. Brāhmaṇī taṃ āgacchantaṃ disvā vegena pavisitvā ''uṭṭhehi, brāhmaṇo āgacchatī''ti jāraṃ koṭṭhe otāretvā brāhmaṇassa pavisitvā nisinnakāle phalakaṃ upanetvā hatthadhovanaṃ datvā itarena bhuttāvasiṭṭhassa sītabhattassa upari uṇhabhattaṃ vaḍḍhetvā brāhmaṇassa adāsi. So bhatte hatthaṃ otāretvā upari uṇhaṃ heṭṭhā ca bhattaṃ sītalaṃ disvā cintesi – ''iminā aññassa bhuttādhikena ucchiṭṭhabhattena bhavitabba''nti. So brāhmaṇiṃ pucchanto paṭhamaṃ gāthamāha –

123. ''Añño uparimo vaṇṇo, añño vaṇṇo ca heṭṭhimo;
Brāhmaṇī tveva pucchāmi, kiṃ heṭṭhā kiñca upparī''ti.

Tattha **vaṇṇo**ti ākāro. Ayañhi uparimassa uṇhabhāvaṃ heṭṭhimassa ca sītabhāvaṃ pucchanto evamāha. **Kiṃ heṭṭhā kiñca upparī**ti vuḍḍhitabhattena nāma upari sītalena, heṭṭhā uṇhena bhavitabbaṃ, idañca pana na tādisaṃ, tena taṃ pucchāmi – ''kena kāraṇena upari bhattaṃ uṇhaṃ, heṭṭhimaṃ sītala''nti.

Brāhmaṇī attanā katakammassa uttānabhāvabhayena brāhmaṇe punappunaṃ kathentepi tuṇhīyeva ahosi. Tasmiṃ khaṇe naṭaputtassa etadahosi – ''koṭṭhe nisīdāpitapāpapurisena jārena bhavitabbaṃ, iminā gehassāmikena, brāhmaṇī pana attanā katakammassa pākaṭabhāvabhayena kiñci na katheti, handāhaṃ imissā katakammaṃ pakāsetvā jārassa koṭṭhake nisīdāpitabhāvaṃ brāhmaṇassa kathemī''ti. So brāhmaṇassa gehā nikkhantakālato paṭṭhāya itarassa gehapavesanaṃ aticaraṇaṃ aggabhattabhuñjanaṃ brāhmaṇiyā dvāre ṭhatvā maggaṃ olokanaṃ itarassa koṭṭhe otāritabhāvanti sabbaṃ taṃ pavattiṃ ācikkhitvā dutiyaṃ gāthamāha –

124. ''Ahaṃ naṭosmi bhaddante, bhikkhakosmi idhāgato;
Ayañhi koṭṭhamotiṇṇo, ayaṃ so yaṃ gavesasī''ti.

Tattha **ahaṃ naṭosmi, bhaddante**ti, sāmi, ahaṃ naṭajātiko. **Bhikkhakosmi idhāgato**ti svāhaṃ imaṃ ṭhānaṃ bhikkhako bhikkhaṃ pariyesamāno āgatosmi. **Ayañhi koṭṭhamotiṇṇo**ti ayaṃ pana etissā jāro imaṃ bhattaṃ bhuñjanto tava bhayena koṭṭhaṃ otiṇṇo. **Ayaṃ so yaṃ gavesasī**ti yaṃ tvaṃ kassa nu kho iminā ucchiṭṭhakena bhavitabbanti gavesasi, ayaṃ so. Cūḷāya naṃ gahetvā koṭṭhā nīharitvā yathā na punevarūpaṃ pāpaṃ karoti, tathā assa satiṃ janehīti vatvā pakkāmi. Brāhmaṇo ubhopi te yathā naṃ na punevarūpaṃ pāpaṃ karonti, tajjanapothanehi tathā sikkhāpetvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhito bhikkhu sotāpattiphale patiṭṭhahi. ''Tadā brāhmaṇī purāṇadutiyikā ahosi, brāhmaṇo ukkaṇṭhito bhikkhu, naṭaputto pana ahameva ahosi''nti.

Ucchiṭṭhabhattajātakavaṇṇanā dutiyā.

## [213] 3. Bharujātakavaṇṇanā

Isīnamantaraṃ katvāti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Bhagavato hi bhikkhusaṅghassa ca lābhasakkāro mahā ahosi. Yathāha –

''Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Bhikkhusaṅghopi kho sakkato hoti… pe… parikkhārānaṃ. Aññatitthiyā pana paribbājakā asakkatā honti…pe… parikkhārāna''nti (udā. 14).

Te evaṃ parihīnalābhasakkārā ahorattaṃ guḷhasannipātaṃ katvā mantayanti ''samaṇassa gotamassa uppannakālato paṭṭhāya mayaṃ hatalābhasakkārā jātā, samaṇo gotamo lābhaggayasaggappatto jāto, kena nu kho kāraṇenassa esā sampattī''ti. Tatreke evamāhaṃsu – ''samaṇo gotamo sakalajambudīpassa uttamaṭṭhāne bhūmisīse vasati. Tenassa lābhasakkāro uppajjatī''ti, sesā ''atthetaṃ kāraṇaṃ, mayampi jetavanapiṭṭhe titthiyārāmaṃ kāremu, evaṃ lābhino bhavissāmā''ti āhaṃsu. Te sabbepi ''evameta''nti sanniṭṭhānaṃ katvā ''sacepi mayaṃ rañño anārocetvā ārāmaṃ kāressāma, bhikkhū vāressanti, lañjaṃ labhitvā abhijjanako nāma natthi, tasmā rañño lañjaṃ datvā ārāmaṭṭhānaṃ gaṇhissāmā''ti sammantetvā upaṭṭhāke yācitvā rañño satasahassaṃ datvā ''mahārāja, mayaṃ jetavanapiṭṭhiyaṃ titthiyārāmaṃ karissāma, sace bhikkhū 'kātuṃ na dassāmā'ti tumhākaṃ ārocenti, nesaṃ paṭivacanaṃ na dātabba''nti āhaṃsu. Rājā lañjalobhena ''sādhū''ti sampaṭicchi.

Titthiyā rājānaṃ saṅgaṇhitvā vaḍḍhakiṃ pakkosāpetvā kammaṃ paṭṭhapesuṃ, mahāsaddo ahosi. Satthā ''ke panete, ānanda, uccāsaddamahāsaddā''ti pucchi. ''Aññatitthiyā, bhante, jetavanapiṭṭhiyaṃ titthiyārāmaṃ kārenti, tattheso saddo''ti. ''Ānanda, netaṃ ṭhānaṃ titthiyārāmassa anucchavikaṃ, titthiyā uccāsaddakāmā, na sakkā tehi saddhiṃ vasitu''nti vatvā bhikkhusaṅghaṃ sannipātetvā ''gacchatha, bhikkhave, rañño ācikkhitvā titthiyārāmakaraṇaṃ nivāretha''ti āha. Bhikkhusaṅgho gantvā rañño nivesanadvāre aṭṭhāsi. Rājā saṅghassa āgatabhāvaṃ sutvāpi ''titthiyārāmaṃ nissāya āgatā bhavissantī''ti lañjassa gahitattā ''rājā gehe natthī''ti vadāpesi. Bhikkhū gantvā satthu ārocesuṃ. Satthā ''lañjaṃ nissāya evaṃ karotī''ti dve aggasāvake pesesi. Rājā tesampi āgatabhāvaṃ sutvā tatheva vadāpesi. Tepi āgantvā satthu ārācesuṃ. Satthā ''na idāni, sāriputta, rājā gehe nisīdituṃ labhissati, bahi nikkhamissatī''ti punadivase pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya pañcahi bhikkhusatehi saddhiṃ rañño nivesanadvāraṃ agamāsi. Rājā sutvā pāsādā otaritvā pattaṃ gahetvā satthāraṃ pavesetvā buddhappamukhassa saṅghassa yāgukhajjakaṃ datvā satthāraṃ vanditvā ekamantaṃ nisīdi. Satthā rañño ekaṃ pariyāyadhammadesanaṃ ārabhanto ‘‘mahārāja, porāṇakarājāno lañjaṃ gahetvā sīlavante aññamaññaṃ kalahaṃ kāretvā attano raṭṭhassa assāmino hutvā mahāvināsaṃ pāpuṇiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bharuraṭṭhe bharurājā nāma rajjaṃ kāresi. Tadā bodhisatto pañcābhiñño aṭṭhasamāpattilābhī gaṇasatthā tāpaso hutvā himavantapadese ciraṃ vasitvā loṇambilasevanatthāya pañcasatatāpasaparivuto himavantā otaritvā anupubbena bharunagaraṃ patvā tattha piṇḍāya caritvā nagarā nikkhamitvā uttaradvāre sākhāviṭapasampannassa vaṭarukkhassa mūle nisīditvā bhattakiccaṃ katvā tattheva rukkhamūle vāsaṃ kappesi. Evaṃ tasmiṃ isigaṇe tattha vasante aḍḍhamāsaccayena añño gaṇasatthā pañcasataparivāro āgantvā nagare bhikkhāya caritvā nagarā nikkhamitvā dakkhiṇadvāre tādisasseva vaṭarukkhassa mūle nisīditvā bhattakiccaṃ katvā tattha rukkhamūle vāsaṃ kappesi. Iti te dvepi isigaṇā tattha yathābhirantaṃ viharitvā himavantameva agamaṃsu.

Tesaṃ gatakāle dakkhiṇadvāre vaṭarukkho sukkho. Punavāre tesu āgacchantesu dakkhiṇadvāre vaṭarukkhavāsino paṭhamataraṃ āgantvā attano vaṭarukkhassa sukkhabhāvaṃ ñatvā bhikkhāya caritvā nagarā nikkhamitvā uttaradvāre vaṭarukkhamūlaṃ gantvā bhattakiccaṃ katvā tattha vāsaṃ kappesuṃ. Itare pana isayo pacchā āgantvā nagare bhikkhāya caritvā attano rukkhamūlameva gantvā bhattakiccaṃ katvā vāsaṃ kappesuṃ. Te ‘‘na so tumhākaṃ rukkho, amhākaṃ rukkho’’ti rukkhaṃ nissāya aññamaññaṃ kalahaṃ kariṃsu, kalaho mahā ahosi. Eke ‘‘amhākaṃ paṭhamaṃ vasitaṭṭhānaṃ tumhe na labhissathā’’ti vadanti. Eke ‘‘mayaṃ imasmiṃ vāre paṭhamataraṃ idhāgatā, tumhe na labhissathā’’ti vadanti. Iti te ‘‘mayaṃ sāmino, mayaṃ sāmino’’ti kalahaṃ karontā rukkhamūlassatthāya rājakulaṃ agamaṃsu. Rājā paṭhamaṃ vutthaisigaṇaññeva sāmikaṃ akāsi. Itare ‘‘na dāni mayaṃ imehi parājitāti attānaṃ vadāpessāmā’’ti dibbacakkhunā oloketvā ekaṃ cakkavattiparibhogaṃ rathapañjaraṃ disvā āharitvā rañño lañjaṃ datvā ‘‘mahārāja, amhepi sāmike karohī’’ti āhaṃsu.

Rājā lañjaṃ gahetvā ‘‘dvepi gaṇā vasantū’’ti dvepi sāmike akāsi. Itare isayo tassa rathapañjarassa rathacakkāni nīharitvā lañjaṃ datvā ‘‘mahārāja, amheyeva sāmike karohī’’ti āhaṃsu. Rājā tathā akāsi. Isigaṇā ‘‘amhehi vatthukāme ca kilesakāme ca pahāya pabbajitehi rukkhamūlassa kāraṇā kalahaṃ karontehi lañjaṃ dadantehi ayuttaṃ kata’’nti vippaṭisārino hutvā vegena palāyitvā himavantameva agamaṃsu. Sakalabharuraṭṭhavāsino devatā ekato hutvā ‘‘sīlavante kalahaṃ karontena raññā ayuttaṃ kata’’nti bharurañño kujjhitvā tiyojanasatikaṃ bharuraṭṭhaṃ samuddaṃ ubbattetvā araṭṭhamakaṃsu. Iti ekaṃ bharurājānaṃ nissāya sakalaraṭṭhavāsinopi vināsaṃ pattāti.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

125. ‘‘Isīnamantaraṃ katvā, bharurājāti me sutaṃ;
Ucchinno saha raṭṭhehi, sa rājā vibhavaṅgato.

126. ‘‘Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccupasaṃhita’’nti.

Tattha **antaraṃ katvā**ti chandāgativasena vivaraṃ katvā. **Bharurājā**ti bharuraṭṭhe rājā. **Iti me suta**nti iti mayā pubbe etaṃ sutaṃ. **Tasmā hi chandāgamana**nti yasmā hi chandāgamanaṃ gantvā bharurājā saha raṭṭhena ucchinno, tasmā chandāgamanaṃ paṇḍitā nappasaṃsanti. **Aduṭṭhacitto**ti kilesehi adūsitacitto hutvā. **Bhāseyya giraṃ saccupasaṃhita**nti sabhāvanissitaṃ atthanissitaṃ kāraṇanissitameva giraṃ bhāseyya. Ye hi tattha bharurañño lañjaṃ gaṇhantassa ayuttaṃ etanti paṭikkosantā saccupasaṃhitaṃ giraṃ bhāsiṃsu, tesaṃ ṭhitaṭṭhānaṃ nāḷikeradīpe ajjāpi dīpakasahassaṃ paññāyatīti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘mahārāja, chandavasikena nāma na bhavitabbaṃ, dve pabbajitagaṇe kalahaṃ kāretuṃ na vaṭṭatī''ti vatvā jātakaṃ samodhānesi – ''ahaṃ tena samayena jeṭṭhakaisi ahosi''nti, rājā tathāgatassa bhattakiccaṃ katvā gatakāle manusse pesetvā titthiyārāmaṃ viddhaṃsāpesi, titthiyā appatiṭṭhā ahesuṃ.

Bharujātakavaṇṇanā tatiyā.

## [214] 4. Puṇṇanadījātakavaṇṇanā

Puṇṇaṃ nadinti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Ekasmiñhi divase dhammasabhāyaṃ bhikkhū tathāgatassa paññaṃ ārabbha kathaṃ samuṭṭhāpesuṃ – ''āvuso, sammāsambuddho mahāpañño puthupañño hāsapañño javanapañño tikkhapañño gambhīrapañño nibbedhikapañño upāyapaññāya samannāgato''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi tathāgato paññavā upāyakusaloyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto purohitakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena purohitaṭṭhānaṃ labhitvā bārāṇasirañño atthadhammānusāsako ahosi. Aparabhāge rājā paribhedakānaṃ kathaṃ gahetvā bodhisattassa kuddho ''mā mama santike vasī''ti bodhisattaṃ bārāṇasito pabbājesi. Bodhisatto puttadāraṃ gahetvā ekasmiṃ kāsikagāmake vāsaṃ kappesi. Aparabhāge rājā tassa guṇaṃ saritvā ''mayhaṃ kañci pesetvā ācariyaṃ pakkosituṃ na yuttaṃ, ekaṃ pana gāthaṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇañca maṃsañca setavatthena paliveṭhetvā rājamuddikāya lañchetvā pesessāmi. Yadi paṇḍito bhavissati, paṇṇaṃ vācetvā kākamaṃsabhāvaṃ ñatvā āgamissati, no ce, nāgamissatī''ti ''puṇṇaṃ nadi''nti imaṃ gāthaṃ paṇṇe likhi –

127. ''Puṇṇaṃ nadiṃ yena ca peyyamāhu, jātaṃ yavaṃ yena ca guyhamāhu;
Dūraṃ gataṃ yena ca avhayanti, so tyāgato handa ca bhuñja brāhmaṇā''ti.

Tattha **puṇṇaṃ nadiṃ yena ca peyyamāhū**ti kākapeyyā nadīhi vadantā yena puṇṇaṃ nadiṃ kākapeyyamāhu, na hi apuṇṇā nadī ''kākapeyyā''ti vuccati. Yadāpi nadītīre ṭhatvā gīvaṃ pasāretvā kākena pātuṃ sakkā hoti, tadā naṃ ''kākapeyyā''ti vadanti. **Jātaṃ yavaṃ yena ca guyhamāhū**ti **yava**nti desanāsīsamattaṃ, idha pana sabbampi jātaṃ uggataṃ sampannataruṇasassaṃ adhippetaṃ. Tañhi yadā anto paviṭṭhakākaṃ paṭicchādetuṃ sakkoti, tadā guyhatīti guyhaṃ. Kiṃ guyhati? Kākaṃ. Iti kākassa guyhaṃ kākaguyhanti taṃ vadamānā kākena guyhavacanassa kāraṇabhūtena ''guyha''nti vadanti. Tena vuttaṃ ''yena ca guyhamāhū''ti. **Dūraṃ gataṃ yena ca avhayantī**ti dūraṃ gataṃ vippavutthaṃ piyapuggalaṃ yaṃ āgantvā nisinnaṃ disvā sace itthannāmo āgacchati, vassa kākāti vā vassantaññeva vā sutvā ''yathā kāko vassati, itthannāmo āgamissatī''ti evaṃ vadantā yena ca avhayanti kathenti mantenti, udāharantīti attho. **So tyāgato**ti so te ānīto. **Handa ca bhuñja, brāhmaṇā**ti gaṇha, brāhmaṇa, bhuñjassu naṃ, khāda idaṃ kākamaṃsanti attho.

Iti rājā imaṃ gāthaṃ paṇṇe likhitvā bodhisattassa pesesi. So paṇṇaṃ vācetvā ''rājā maṃ daṭṭhukāmo''ti ñatvā dutiyaṃ gāthamāha –

128. ''Yato maṃ saratī rājā, vāyasampi pahetave;
Haṃsā koñcā mayūrā ca, asatīyeva pāpiyā''ti.

Tattha **yato maṃ saratī rājā, vāyasampi pahetave**ti yadā rājā vāyasamaṃsaṃ labhitvā tampi pahetuṃ maṃ sarati. **Haṃsā koñcā mayūrā cā**ti yadā panassa ete haṃsādayo upanītā bhavissanti, ekāni haṃsamaṃsādīni lacchati, tadā maṃ kasmā na sarissatīti attho? Aṭṭhakathāyaṃ pana ''haṃsakoñcamayūrāna''nti pāṭho. So sundaratarā, imesaṃ haṃsādīnaṃ maṃsaṃ labhitvā kasmā maṃ na sarissati, sarissatiyevāti attho. **Asatīyeva pāpiyā**ti yaṃ vā taṃ vā labhitvā saraṇaṃ nāma sundaraṃ, lokasmiṃ pana asatiyeva pāpiyā, asatikaraṇaṃyeva hīnaṃ lāmakaṃ, tañca amhākaṃ rañño natthi. Sarati maṃ rājā, āgamanaṃ me paccāsīsati, tasmā gamissāmīti yānaṃ yojāpetvā gantvā rājānaṃ passi, rājā tussitvā purohitaṭṭhāneyeva patiṭṭhāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, purohito pana ahameva ahosi’’nti.

Puṇṇanadījātakavaṇṇanā catutthā.

[215] 5. Kacchapajātakavaṇṇanā

Avadhī vata attānanti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Vatthu **mahātakkārijātake** (jā. 1.13.104 ādayo) āvi-bhavissati. Tadā pana satthā ‘‘na, bhikkhave, kokāliko idāneva vācāya hato, pubbepi vācāya hatoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako ahosi. So pana rājā bahubhāṇī ahosi, tasmiṃ kathente aññesaṃ vacanassa okāso nāma natthi. Bodhisatto tassa taṃ bahubhāṇitaṃ vāretukāmo ekaṃ upāyaṃ upadhārento vicarati. Tasmiñca kāle himavantapadese ekasmiṃ sare kacchapo vasati, dve haṃsapotakā gocarāya carantā tena saddhiṃ vissāsaṃ akaṃsu. Te daḷhavissāsikā hutvā ekadivasaṃ kacchapaṃ āhaṃsu – ‘‘samma kacchapa, amhākaṃ himavante cittakūṭapabbatatale kañcanaguhāyaṃ vasanaṭṭhānaṃ ramaṇīyo padeso, gacchasi amhākaṃ saddhi’’nti. ‘‘Ahaṃ kinti katvā gamissāmī’’ti? ‘‘Mayaṃ taṃ gahetvā gamissāma, sace tvaṃ mukhaṃ rakkhituṃ sakkhissasi, kassaci kiñci na kathessasī’’ti. ‘‘Rakkhissāmi, sāmi, gahetvā maṃ gacchathā’’ti. Te ‘‘sādhū’’ti vatvā ekaṃ daṇḍakaṃ kacchapena ḍaṃsāpetvā sayaṃ tassa ubho koṭiyo ḍaṃsitvā ākāsaṃ pakkhandiṃsu. Taṃ tathā haṃsehi nīyamānaṃ gāmadārakā disvā ‘‘dve haṃsā kacchapaṃ daṇḍakena harantī’’ti āhaṃsu.

Kacchapo ‘‘yadi maṃ sahāyakā nenti, tumhākaṃ ettha kiṃ duṭṭhaceṭakā’’ti vattukāmo haṃsānaṃ sīghavegatāya bārāṇasinagare rājanivesanassa uparibhāgaṃ sampattakāle daṭṭhaṭṭhānato daṇḍakaṃ vissajjetvā ākāsaṅgaṇe patitvā dvebhāgo ahosi, ‘‘kacchapo ākāsato patitvā dvedhā bhinno’’ti ekakolāhalaṃ ahosi. Rājā bodhisattaṃ ādāya amaccagaṇaparivuto taṃ ṭhānaṃ gantvā kacchapaṃ disvā bodhisattaṃ pucchi – ‘‘paṇḍita, kinti katvā esa patito’’ti? Bodhisatto ‘‘cirapaṭikaṅkhohaṃ rājānaṃ ovaditukāmo upāyaṃ upadhārento carāmi, iminā kacchapena haṃsehi saddhiṃ vissāso kato bhavissati, tehi imaṃ ‘himavantaṃ nesssāmā’ti daṇḍakaṃ ḍaṃsāpetvā ākāsaṃ pakkhantehi bhavitabbaṃ, atha iminā kassaci vacanaṃ sutvā arakkhitamukhatāya kiñci vattukāmena daṇḍakā vissaṭṭho bhavissati, evaṃ ākāsato patitvā jīvitakkhayaṃ patteneva bhavitabba’’nti cintetvā ‘‘āma mahārāja, atimukharā nāma apariyantavacanā evarūpaṃ dukkhaṃ pāpuṇantiyevā’’ti vatvā imā gāthā avoca –

129. ‘‘Avadhī vata attānaṃ, kacchapo byāharaṃ giraṃ;
Suggahītasmiṃ kaṭṭhasmiṃ, vācāya sakiyāvadhi.

130. ‘‘Etampi disvā naravīriyaseṭṭha, vācaṃ pamuñce kusalaṃ nātivelaṃ;
Passasi bahubhāṇena, kacchapaṃ byasanaṃ gata’’nti.

Tattha **avadhī vatā**ti ghātesi vata. **Byāhara**nti byāharanto. **Suggahītasmiṃ kaṭṭhasmi**nti mukhena suṭṭhu ḍaṃsitvā gahite daṇḍake. **Vācāya sakiyāvadhī**ti atimukharatāya akāle vācaṃ nicchārento daṭṭhaṭṭhānaṃ vissajjetvā tāya sakāya vācāya attānaṃ avadhi ghātesi. Evamesa jīvitakkhayaṃ patto, na aññathāti. **Etampi disvā**ti etampi kāraṇaṃ disvā. **Naravīriyaseṭṭhā**ti naresu vīriyena seṭṭha uttamavīriya rājavara. **Vācaṃ pamuñce kusalaṃ nātivela**nti saccādipaṭisaṃyuttaṃ kusalameva paṇḍito puriso muñceyya nicchāreyya, tampi hitaṃ kālayuttaṃ, na ativelaṃ, atikkantakālaṃ apariyantavācaṃ na bhāseyya. **Passasī**ti nanu paccakkhato passasi. **Bahubhāṇenā**ti bahubhaṇanena. **Kacchapaṃ byasanaṃ gata**nti etaṃ kacchapaṃ jīvitakkhayaṃ pattanti.

Rājā ‘‘maṃ sandhāya bhāsatī’’ti ñatvā ‘‘amhe sandhāya kathesi, paṇḍitā’’ti āha. Bodhisatto ‘‘mahārāja, tvaṃ vā hohi añño vā, yo koci pamāṇātikkantaṃ bhāsanto evarūpaṃ byasanaṃ pāpuṇātī’’ti pākaṭaṃ katvā kathesi. Rājā tato paṭṭhāya viramitvā mandabhāṇī ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kacchapo kokāliko ahosi, dve haṃsapotakā dve mahātherā, rājā ānando, amaccapaṇḍito pana ahameva ahosi’’nti.

Kacchapajātakavaṇṇanā pañcamā.

## [216] 6. Macchajātakavaṇṇanā

Na māyamaggi tapatīti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti pucchi. ‘‘Saccaṃ, bhante’’ti vutte ‘‘kena ukkaṇṭhāpitosī’’ti puṭṭho ‘‘purāṇadutiyikāyā’’ti āha. Atha naṃ satthā ‘‘ayaṃ te bhikkhu itthī anatthakārikā, pubbepi tvaṃ etaṃ nissāya sūlena vijjhitvā aṅgāresu pacitvā khāditabbataṃ patto paṇḍite nissāya jīvitaṃ alatthā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi. Athekadivasaṃ kevaṭṭā jāle laggaṃ macchaṃ uddharitvā uṇhavālukāpiṭṭhe ṭhapetvā ‘‘aṅgāresu naṃ pacitvā khādissāmā’’ti sūlaṃ tacchiṃsu. Maccho macchiṃ ārabbha paridevamāno imā gāthā avoca –

131. ‘‘Na māyamaggi tapati, na sūlo sādhutacchito;
Yañca maṃ maññate macchī, aññaṃ so ratiyā gato.

132. ‘‘So maṃ dahati rāgaggi, cittaṃ cūpatapeti maṃ;
Jālino muñcathāyirā maṃ, na kāme haññate kvacī’’ti.

Tattha **na māyamaggi tapatī**ti na maṃ ayaṃ aggi tapati, na tāpaṃ janeti, na socayatīti attho. **Na sūlo**ti ayaṃ sūlopi sādhutacchito maṃ na tapati, na me sokaṃ uppādeti. **Yañca maṃ maññate**ti yaṃ pana maṃ macchī evaṃ maññati ‘‘aññaṃ macchiṃ so pañcakāmaguṇaratiyā gato’’ti, tadeva maṃ tapati socayati. **So maṃ dahatī**ti yo panesa rāgaggi, so maṃ dahati jhāpeti. **Cittaṃ cūpatapeti ma**nti rāgasampayuttakaṃ mama cittameva ca maṃ upatāpeti kilameti viheṭheti. **Jālino**ti kevaṭṭe ālapati. Te hi jālassa atthitāya ‘‘jālino’’ti vuccanti. **Muñcathāyirā ma**nti muñcatha maṃ sāminoti yācati. **Na kāme haññate kvacī**ti kāme patiṭṭhito kāmena nīyamāno satto na kvaci haññati. Na hi taṃ tumhādisā hanituṃ anucchavikāti paridevati. Atha vā **kāme**ti hetuvacane bhummaṃ, kāmahetu macchiṃ anubandhamāno nāma na kvaci tumhādisehi haññatīti paridevati. Tasmiṃ khaṇe bodhisatto nadītīraṃ gato tassa macchassa paridevitasaddaṃ sutvā kevaṭṭe upasaṅkamitvā taṃ macchaṃ mocesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā macchī purāṇadutiyikā ahosi, maccho ukkaṇṭhitabhikkhu, purohito pana ahameva ahosi’’nti.

Macchajātakavaṇṇanā chaṭṭhā.

## [217] 7. Seggujātakavaṇṇanā

Sabbo lokoti idaṃ satthā jetavane viharanto ekaṃ paṇṇikaupāsakaṃ ārabbha kathesi. Vatthu ekakanipāte vitthāritameva. Idhāpi satthā taṃ ‘‘kiṃ, upāsaka, cirassaṃ āgatosī’’ti pucchi. Paṇṇikaupāsako ‘‘dhītā me, bhante, niccaṃ pahaṃsitamukhī, tamahaṃ vīmaṃsitvā ekassa kuladārakassa adāsiṃ, tattha itikattabbatāya tumhākaṃ dassanāya āgantuṃ okāsaṃ na labhi’’nti āha. Atha naṃ satthā ‘‘na kho, upāsaka, idānevesā sīlavatī, pubbepi sīlavatī, tvañca na idānevetaṃ vīmaṃsasi, pubbepi vīmaṃsiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto rukkhadevatā ahosi. Tadā ayameva paṇṇikaupāsako ‘‘dhītaraṃ vīmaṃsissāmī’’ti araññaṃ netvā kilesavasena icchanto viya hatthe gaṇhi. Atha naṃ paridevamānaṃ paṭhamagāthāya ajjhabhāsi –

133. ‘‘Sabbo loko attamano ahosi, akovidā gāmadhammassa seggu;
Komāri ko nāma tavajja dhammo, yaṃ tvaṃ gahitā pavane parodasī’’ti.

Tattha **sabbo loko attamano ahosī**ti, amma, sakalopi sattaloko etissā kāmasevanāya attamano jāto. **Akovidā gāmadhammassa seggū**ti **seggū**ti tassā nāmaṃ. Tena tvaṃ pana, amma, seggu akovidā gāmadhammassa, imasmiṃ gāmadhamme vasaladhamme akusalāsīti vuttaṃ hoti. **Komāri ko nāma tavajja dhammo**ti, amma, kumāri ko nāmesa tava ajja sabhāvo. **Yaṃ tvaṃ gahitā pavane parodasī**ti tvaṃ mayā imasmiṃ pavane santhavavasena hatthe gahitā parodasi na sampaṭicchasi, ko esa tava sabhāvo, kiṃ kumārikāyeva tvanti pucchati.

Taṃ sutvā kumārikā ‘‘āma, tāta, kumārikāyevāhaṃ, nāhaṃ methunadhammaṃ nāma jānāmī’’ti vatvā paridevamānā dutiyaṃ gāthamāha –

134. ‘‘Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ, so me pitā dubbhi vane karoti;
Sā kassa kandāmi vanassa majjhe, yo tāyitā so sahasaṃ karotī’’ti.

Sā heṭṭhā kathitāyeva. Iti so paṇṇiko tadā dhītaraṃ vīmaṃsitvā gehaṃ netvā kuladārakassa datvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne paṇṇikaupāsako sotāpattiphale patiṭṭhahi. ‘‘Tadā dhītā dhītāyeva, pitā pitāyeva ahosi, tassa kāraṇassa paccakkhakārikā rukkhadevatā pana ahameva ahosi’’nti.

Seggujātakavaṇṇanā sattamā.

## [218] 8. Kūṭavāṇijajātakavaṇṇanā

Saṭhassa sāṭheyyamidanti idaṃ satthā jetavane viharanto ekaṃ kūṭavāṇijaṃ ārabbha kathesi. Sāvatthivāsino hi kūṭavāṇijo ca paṇḍitavāṇijo ca dve vāṇijā mittikā hutvā pañca sakaṭasatāni bhaṇḍassa pūrāpetvā pubbantato aparantaṃ vicaramānā vohāraṃ katvā bahuṃ lābhaṃ labhitvā sāvatthiṃ paccāgamiṃsu. Paṇḍitavāṇijo kūṭavāṇijaṃ āha – ‘‘samma, bhaṇḍaṃ bhājemā’’ti. Kūṭavāṇijo ‘‘ayaṃ dīgharattaṃ dukkhaseyyāya dubbhojanena kilanto attano ghare nānaggarasaṃ bhattaṃ bhuñjitvā ajīrakena marissati, atha sabbampetaṃ bhaṇḍaṃ mayhameva bhavissatī’’ti cintetvā ‘‘nakkhattaṃ na manāpaṃ, divaso na manāpo, sve jānissāmi, punadivase jānissāmī’’ti kālaṃ khepeti. Atha naṃ paṇḍitavāṇijo nippīḷetvā bhājāpetvā gandhamālaṃ ādāya satthu santikaṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi. Satthā ‘‘kadā āgatosī’’ti pucchitvā ‘‘aḍḍhamāsamatto me, bhante, āgatassā’’ti vatvā ‘‘atha kasmā evaṃ papañcaṃ katvā buddhupaṭṭhānaṃ āgatosī’’ti puṭṭho taṃ pavattiṃ ārocesi. Satthā ‘‘na kho, upāsaka, idāneva, pubbepesa kūṭavāṇijoyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto amaccakule nibbattitvā vayappatto tassa vinicchayāmacco ahosi. Tadā gāmavāsī ca nagaravāsī ca dve vāṇijā mittā ahesuṃ. Gāmavāsī nagaravāsissa santike pañca phālasatāni ṭhapesi. So te phāle vikkiṇitvā mūlaṃ gahetvā phālānaṃ ṭhapitaṭṭhāne mūsikavaccaṃ ākiritvā ṭhapesi. Aparabhāge gāmavāsī āgantvā ‘‘phāle me dehī’’ti āha. Kūṭavāṇijo ‘‘phālā te mūsikāhi khāditā’’ti mūsikavaccaṃ dassesi. Itaro ‘‘khāditāva hontu, mūsikāhi khādite kiṃ sakkā kātu’’nti nhānatthāya tassa puttaṃ ādāya gacchanto ekassa sahāyakassa gehe ‘‘imassa katthaci gantuṃ mā adatthā’’ti vatvā antogabbhe nisīdāpetvā sayaṃ nhāyitvā kūṭavāṇijassa gehaṃ agamāsi. So ‘‘putto me kaha’’nti āha. ‘‘Samma, tava puttaṃ tīre ṭhapetvā mama udake nimuggakāle eko kulalo āgantvā tava puttaṃ nakhapañjarena gahetvā ākāsaṃ pakkhanto, ahaṃ pāṇiṃ paharitvā viravitvā vāyamantopi mocetuṃ nāsakkhi''nti. ''Tvaṃ musā bhaṇasi, kulalā dārake gahetvā gantuṃ samatthā nāma natthī''ti. ''Samma, hotu, ayuttepi honte ahaṃ kiṃ karomi, kulaleneva te putto nīto''ti. So taṃ santajjetvā ''are duṭṭhacora manussamāraka, idāni taṃ vinicchayaṃ gantvā kaḍḍhāpessāmī''ti nikkhami. So ''mama ruccanakameva karosī''ti teneva saddhiṃ vinicchayaṭṭhānaṃ agamāsi.

Kūṭavāṇijo bodhisattaṃ āha – ''ayaṃ, sāmi, mama puttaṃ gahetvā nhāyituṃ gato, 'kahaṃ me putto'ti vutte 'kulalena haṭo'ti āha, vinicchinatha me aḍḍa''nti. Bodhisatto ''saccaṃ bhaṇe''ti itaraṃ pucchi. So āha – ''āma, sāmi, ahaṃ taṃ ādāya gato, senena pahaṭabhāvo saccameva, sāmī''ti. ''Kiṃ pana loke kulalā nāma dārake harantī''ti? ''Sāmi, ahampi tumhe pucchāmi – ''kulalā dārake gahetvā ākāse gantuṃ na sakkonti, mūsikā pana ayaphāle khādantī''ti. ''Idaṃ kiṃ nāmā''ti? ''Sāmi, mayā etassa ghare pañca phālasatāni ṭhapitāni, svāyaṃ 'phālā te mūsikāhi khāditā'ti vatvā 'idaṃ te phāle khāditamūsikānaṃ vacca'nti vaccaṃ dasseti, sāmi, mūsikā ce phāle khādanti, kulalāpi dārake harissanti. Sace na khādanti, senāpi taṃ na harissanti. Eso pana 'phālā te mūsikāhi khāditā'ti vadati, tesaṃ khāditabhāvaṃ vā akhāditabhāvaṃ vā jānātha, aḍḍaṃ me vinicchinathā''ti. Bodhisatto ''saṭhassa paṭisāṭheyyaṃ katvā jinissāmīti iminā cintitaṃ bhavissatī''ti ñatvā ''suṭṭhu te cintita''nti vatvā imā gāthā avoca –

135. ''Saṭhassa sāṭheyyamiṃda sucintitaṃ, paccoḍḍitaṃ paṭikūṭassa kūṭaṃ;
Phālaṃ ce khādeyyuṃ mūsikā, kasmā kumāraṃ kulalā na hareyyuṃ.

136. ''Kūṭassa hi santi kūṭakūṭā, bhavati cāpi nikatino nikatyā;
Dehi puttanaṭṭha phālanaṭṭhassa phālaṃ, mā te puttamahāsi phālanaṭṭho''ti.

Tattha **saṭhassā**ti saṭhabhāvena kerāṭikena ''ekaṃ upāyaṃ katvā parasantakaṃ khādituṃ vaṭṭatī''ti saṭhassa. **Sāṭheyyamidaṃ sucintita**nti idaṃ paṭisāṭheyyaṃ cintentena tayā suṭṭhu cintitaṃ. **Paccoḍḍitaṃ paṭikūṭassa kūṭa**nti kūṭassa puggalassa tayā paṭikūṭaṃ suṭṭhu paccoḍḍitaṃ, paṭibhāgaṃ katvā oḍḍitasadisameva katanti attho. **Phālaṃ ce khādeyyuṃ mūsikā**ti yadi mūsikā phālaṃ khādeyyuṃ. **Kasmā kumāraṃ kulalā na hareyyu**nti mūsikāsu phāle khādantīsu kulalā kiṃ kāraṇā kumāraṃ no hareyyuṃ.

Kūṭassa hi santi kūṭakūṭāti tvaṃ ''ahameva mūsikāhi phāle khādāpitapuriso kūṭo''ti maññasi, tādisassa pana kūṭassa imasmiṃ loke bahū kūṭā santi, kūṭassa kūṭāti kūṭapaṭikūṭānaṃ etaṃ nāmaṃ, kūṭassa paṭikūṭā nāma santīti vuttaṃ hoti. **Bhavati cāpi nikatino nikatyā**ti nikatino nekatikassa vañcanakapuggalassa nikatyā aparo nikatikārako vañcanakapuriso bhavatiyeva. **Dehi puttanaṭṭha phālanaṭṭhassa phāla**nti ambho naṭṭhaputta purisa, etassa naṭṭhaphālassa phālaṃ dehi. **Mā te puttamahāsi phālanaṭṭho**ti sace hissa phālaṃ na dassasi, puttaṃ te harissati, taṃ te esa mā haratu, phālamassa dehīti. ''Demi, sāmi, sace me puttaṃ detī''ti. ''Demi, sāmi, sace me phāle detī''ti. Evaṃ naṭṭhaputto puttaṃ, naṭṭhaphālo ca phālaṃ paṭilabhitvā ubhopi yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā kūṭavāṇijo idāni kūṭavāṇijova, paṇḍitavāṇijo paṇḍitavāṇijoyeva, vinicchayāmacco pana ahameva ahosi''nti.

Kūṭavāṇijajātakavaṇṇanā aṭṭhamā.

## [219] 9. Garahitajātakavaṇṇanā

Hiraññaṃ me suvaṇṇaṃ meti idaṃ satthā jetavane viharanto ekaṃ anabhiratiyā ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Etassa hi paccekaṃ gahitaṃ ārammaṇaṃ nāma natthi, anabhirativāsaṃ vasantaṃ pana taṃ satthu santikaṃ ānesuṃ. So satthārā ''saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī''ti puṭṭho ''sacca''nti vatvā ''kiṃkāraṇā''ti vutte ''kilesavasenā''ti āha. Atha naṃ satthā ''ayaṃ, bhikkhu, kileso nāma pubbe tiracchānehipi garahito, tvaṃ evarūpe sāsane pabbajito kasmā tiracchānehipi garahitakilesavasena ukkaṇṭhito''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese vānarayoniyaṃ nibbatti. Tamenaṃ eko vanacarako gahetvā ānetvā rañño adāsi. So ciraṃ rājagehe vasamāno vattasampanno ahosi, manussaloke vattamānaṃ kiriyaṃ yebhuyyena aññāsi. Rājā tassa vatte pasīditvā vanacarakaṃ pakkosāpetvā ‘‘imaṃ vānaraṃ gahitaṭṭhāneyeva vissajjehī’’ti āṇāpesi, so tathā akāsi. Vānaragaṇo bodhisattassa āgatabhāvaṃ ñatvā tassa dassanatthāya mahante pāsāṇapiṭṭhe sannipatitvā bodhisattena saddhiṃ sammodanīyaṃ kathaṃ katvā ‘‘samma, kahaṃ ettakaṃ kālaṃ vutthosī’’ti āha. ‘‘Bārāṇasiyaṃ rājanivesane’’ti. ‘‘Atha kathaṃ muttosī’’ti? ‘‘Rājā maṃ keḷimakkaṭaṃ katvā mama vatte pasanno maṃ vissajjesī’’ti.

Atha naṃ te vānarā ‘‘manussaloke vattamānakiriyaṃ nāma tumhe jānissatha, amhākampi tāva kathetha, sotukāmamhā’’ti āhaṃsu. ‘‘Mā maṃ manussānaṃ kiriyaṃ pucchathā’’ti. ‘‘Kathetha sotukāmamhā’’ti. Bodhisattopi ‘‘manussā nāma khattiyāpi brāhmaṇāpi ‘mayhaṃ mayha’nti vadanti, hutvā abhāvaṭṭhena aniccataṃ na jānanti, suṇātha dāni tesaṃ andhabālānaṃ kāraṇa’’nti vatvā imā gāthā avoca –

137. ‘‘Hiraññaṃ me suvaṇṇaṃ me, esā rattiṃ divā kathā;
Dummedhānaṃ manussānaṃ, ariyadhammaṃ apassataṃ.

138. ‘‘Dve dve gahapatayo gehe, eko tattha amassuko;
Lambatthano veṇikato, atho aṅkitakaṇṇako;
Kīto dhanena bahunā, so taṃ vitudate jana’’nti.

Tattha **hiraññaṃ me suvaṇṇaṃ me**ti desanāsīsamattametaṃ, iminā pana padadvayena dasavidhampi ratanaṃ sabbaṃ, pubbaṇṇāparaṇṇaṃ khettavatthuṃ dvipadacatuppadañca sabbaṃ dassento ‘‘idaṃ me idaṃ me’’ti āha. **Esā rattiṃ divā kathā**ti esā manussānaṃ rattiñca divā ca niccakālaṃ kathā. Aññaṃ pana te ‘‘pañcakkhandhā aniccā’’ti vā ‘‘hutvā na bhavantī’’ti vā na jānanti, evameva paridevantā vicaranti. **Dummedhāna**nti appapaññānaṃ. **Ariyadhammaṃ apassata**nti ariyānaṃ buddhādīnaṃ dhammaṃ, ariyaṃ vā niddosaṃ navavidhaṃ lokuttaradhammaṃ apassantānaṃ esāva kathā. Aññā pana ‘‘aniccaṃ vā dukkhaṃ vā’’ti tesaṃ kathā nāma natthi.

Gahapatayoti gehe adhipatibhūtā. **Eko tattha**ti tesu dvīsu gharasāmikesu ‘‘eko’’ti mātugāmaṃ sandhāya vadati. Tattha **veṇikato**ti kataveṇī, nānappakārena saṇṭhāpitakesakalāpoti attho. **Atho aṅkitakaṇṇako**ti atha sveva viddhakaṇṇo chiddakaṇṇoti lambakaṇṇataṃ sandhāyāha. **Kīto dhanena bahunā**ti so panesa amassuko lambatthano veṇikato aṅkitakaṇṇo mātāpitūnaṃ bahuṃ dhanaṃ datvā kīto, maṇḍetvā pasādhetvā yānaṃ āropetvā mahantena parivārena gharaṃ ānīto. **So taṃ vitudate jana**nti so gahapati āgatakālato paṭṭhāya tasmiṃ gehe dāsakammakarādibhedaṃ janaṃ ‘‘are duṭṭhadāsa duṭṭhadāsi, imaṃ na karosī’’ti mukhasattīhi vitudati, sāmiko viya hutvā mahājanaṃ vicāreti. Evaṃ tāva ‘‘manussaloke ativiya ayutta’’nti manussalokaṃ garahi.

Taṃ sutvā sabbe vānarā ‘‘mā kathetha, mā kathetha, asotabbayuttakaṃ assumhā’’ti ubhohi hatthehi kaṇṇe daḷhaṃ pidahiṃsu. ‘‘Imasmiṃ ṭhāne amhehi idaṃ ayuttaṃ suta’’nti taṃ ṭhānampi garahitvā aññattha agamaṃsu. So piṭṭhipāsāṇo garahitapiṭṭhipāsāṇoyeva kira nāma jāto.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā vānaragaṇo buddhaparisā ahosi, vānarindo pana ahameva ahosi’’nti.

Garahitajātakavaṇṇanā navamā.

## [220] 10. Dhammadhajajātakavaṇṇanā

Sukhaṃ jīvitarūposīti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayhaṃ vadhāya parisakkiyeva, santāsamattampi pana kātuṃ nāsakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ yasapāṇi nāma rājā rajjaṃ kāresi, kāḷako nāmassa senāpati ahosi. Tadā bodhisatto tasseva purohito ahosi nāmena dhammadhajo nāma, rañño pana sīsappasādhanakappako chattapāṇi nāma. Rājā dhammena rajjaṃ kāreti, senāpati panassa vinicchayaṃ karonto lañjaṃ khādati parapiṭṭhimaṃsiko, lañjaṃ gahetvā assāmike sāmike karoti. Athekadivasaṃ vinicchaye parājito manusso bāhā paggayha kandanto vinicchayā nikkhanto rājupaṭṭhānaṃ gacchantaṃ bodhisattaṃ disvā tassa pādesu patitvā ‘‘tumhādisesu nāma, sāmi, rañño atthañca dhammañca anusāsantesu kāḷakasenāpati lañjaṃ gahetvā assāmike sāmike karotī’’ti attano parājitabhāvaṃ bodhisattassa kathesi. Bodhisatto kāruññaṃ uppādetvā ‘‘ehi bhaṇe, aḍḍaṃ te vinicchinissāmī’’ti taṃ gahetvā vinicchayaṭṭhānaṃ agamāsi. Mahājano sannipati, bodhisatto taṃ aḍḍaṃ paṭivinicchinitvā sāmikaññeva sāmikaṃ akāsi.

Mahājano sādhukāraṃ adāsi, so saddo mahā ahosi. Rājā taṃ sutvā ‘‘kiṃ saddo nāmeso’’ti pucchi. ‘‘Deva, dhammadhajapaṇḍitena dubbinicchito aḍḍo suvinicchito, tatresa sādhukārasaddo’’ti. Rājā tuṭṭho bodhisattaṃ pakkosāpetvā ‘‘aḍḍo kira te ācariya vinicchito’’ti pucchi. ‘‘Āma, mahārāja, kāḷakena dubbinicchitaṃ aḍḍaṃ vinicchini’’nti vutte ‘‘ito dāni paṭṭhāya tumheva aḍḍaṃ vinicchinatha, mayhañca kaṇṇasukhaṃ bhavissati lokassa ca vuḍḍhī’’ti vatvā anicchantampi taṃ ‘‘sattānuddayāya vinicchaye nisīdathā’’ti yācitvā sampaṭicchāpesi. Tato paṭṭhāya bodhisatto vinicchaye nisīdati, sāmikeyeva sāmike karoti.

Kāḷako tato paṭṭhāya lañjaṃ alabhanto lābhato parihāyitvā bodhisattassa āghātaṃ bandhitvā ‘‘mahārāja, dhammadhajapaṇḍito tava rajjaṃ patthetī’’ti bodhisattaṃ rañño antare paribhindi. Rājā asaddahanto ‘‘mā evaṃ avacā’’ti paṭikkhipitvā puna tena ‘‘sace me na saddahatha, tassāgamanakāle vātapānena oloketha. Athānena sakalanagarassa attano hatthe katabhāvaṃ passissathā’’ti vutte rājā tassa aḍḍakārakaparisaṃ disvā ‘‘etasseva parisā’’ti saññāya bhijjitvā ‘‘kiṃ karoma senāpatī’’ti pucchi. ‘‘Deva, etaṃ māretuṃ vaṭṭatī’’ti. ‘‘Oḷārikadosaṃ apassantā kathaṃ māressāmā’’ti? ‘‘Attheko upāyo’’ti. ‘‘Katarūpāyo’’ti. ‘‘Asayhamassa kammaṃ āropetvā taṃ kātuṃ asakkontaṃ taṃ tena dosena māressāmā’’ti. ‘‘Kiṃ pana asayhakamma’’nti? ‘‘Mahārāja, uyyānaṃ nāma sārabhūmiyaṃ ropitaṃ paṭijaggiyamānaṃ tīhi catūhi saṃvacchharehi phalaṃ deti. Tumhe taṃ pakkosāpetvā ‘sve uyyānaṃ kīḷissāma, uyyānaṃ me māpehī’ti vadatha, so māpetuṃ na sakkhissati. Atha naṃ tasmiṃ dose māressāmā’’ti.

Rājā bodhisattaṃ āmantetvā ‘‘paṇḍita, mayhaṃ purāṇauyyāne ciraṃ kīḷimha, idāni navauyyāne kīḷitukāmamha, sve kīḷissāma, uyyānaṃ no māpehi, sace māpetuṃ na sakkhissasi, jīvitaṃ te natthī’’ti. Bodhisatto ‘‘kāḷakena lañjaṃ alabhamānena rājā antare paribhinno bhavissatī’’ti ñatvā ‘‘sakkonto jānissāmi, mahārājā’’ti vatvā gehaṃ gantvā subhojanaṃ bhuñjitvā cintayamāno sayane nipajji, sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko āvajjento bodhisattassa cittaṃ ñatvā vegenāgantvā sirigabbhaṃ pavisitvā ākāse ṭhatvā ‘‘kiṃ cintesi paṇḍitā’’ti pucchi. ‘‘Kosi tva’’nti? ‘‘Sakkohamasmī’’ti. ‘‘Rājā maṃ ‘uyyānaṃ māpehī’ti āha, taṃ cintemī’’ti. ‘‘Paṇḍita, mā cintayi, ahaṃ te nandanavanacittalatāvanasadisaṃ uyyānaṃ māpessāmi, katarasmiṃ ṭhāne māpemī’’ti? ‘‘Asukaṭṭhāne māpehī’’ti. Sakko māpetvā devapurameva gato.

Punadivase bodhisatto uyyānaṃ paccakkhato disvā gantvā rañño ārocesi – ‘‘niṭṭhitaṃ te, mahārāja, uyyānaṃ, kīḷassū’’ti. Rājā gantvā aṭṭhārasahatthena manosilāvaṇṇena pākārena parikkhittaṃ dvāraṭṭālakasampannaṃ pupphaphalabhārabharitanānārukkhapaṭimaṇḍitaṃ uyyānaṃ disvā kāḷakaṃ pucchi – ‘‘paṇḍitena amhākaṃ vacanaṃ kataṃ, idāni kiṃ karomā’’ti. ‘‘Mahārāja, ekarattena uyyānaṃ māpetuṃ sakkonto rajjaṃ gahetuṃ kiṃ na sakkotī’’ti? ‘‘Idāni kiṃ karomā’’ti? ‘‘Aparampi naṃ asayhakammaṃ kāremā’’ti. ‘‘Kiṃ kammaṃ nāmā’’ti? ‘‘Sattaratanamayaṃ pokkharaṇiṃ māpemā’’ti. Rājā ‘‘sādhū’’ti bodhisattaṃ āmantetvā ‘‘ācariya, uyyānaṃ tāva te māpitaṃ, etassa pana anucchavikaṃ sattaratanamayaṃ pokkharaṇiṃ māpehi. Sace māpetuṃ na sakkhissasi, jīvitaṃ te natthī’’ti āha.

Bodhisatto ‘‘sādhu, mahārāja, sakkonto māpessāmī’’ti āha. Athassa sakko pokkharaṇiṃ māpesi sobhaggappattaṃ satatitthaṃ sahassavaṅkaṃ pañcavaṇṇapadumasañchannaṃ nandanapokkharaṇisadisaṃ.

Punadivase bodhisatto tampi paccakkhaṃ katvā rañño ārocesi – ‘‘māpitā, deva, pokkharaṇī’’ti. Rājā tampi disvā ‘‘idāni kiṃ karomā’’ti kāḷakaṃ pucchi. ‘‘Uyyānassa anucchavikaṃ gehaṃ māpetuṃ āṇāpehi, devā’’ti. Rājā bodhisattaṃ āmantetvā ‘‘idāni, ācariya, imassa uyyānassa ceva pokkharaṇiyā ca anucchavikaṃ sabbadantamayaṃ gehaṃ māpehi, no ce māpessasi, jīvitaṃ te natthī’’ti āha. Athassa sakko gehampi māpesi. Bodhisatto punadivase tampi paccakkhaṃ katvā rañño ārocesi. Rājā tampi disvā ‘‘idāni kiṃ karomā’’ti kāḷakaṃ pucchi. ‘‘Gehassa anucchavikaṃ maṇiṃ māpetuṃ āṇāpehi, mahārājā’’ti āha. Rājā bodhisattaṃ āmantetvā ‘‘paṇḍita, imassa dantamayagehassa anucchavikaṃ maṇiṃ māpehi, maṇiālokena vicarissāma. Sace māpetuṃ na sakkosi, jīvitaṃ te natthī’’ti āha. Athassa sakko maṇimpi māpesi.

Bodhisatto punadivase taṃ paccakkhaṃ katvā rañño ārocesi. Rājā tampi disvā ‘‘idāni kiṃ karissāmā’’ti kāḷakaṃ pucchi. ‘‘Mahārāja, dhammadhajabrāhmaṇassa icchiticchitadāyikā devatā atthi maññe, idāni yaṃ devatāpi māpetuṃ na sakkoti, taṃ āṇāpehi. Caturaṅgasamannāgataṃ nāma manussaṃ devatāpi māpetuṃ na sakkoti, tasmā ‘caturaṅgasamannāgataṃ me uyyānapālaṃ māpehī’ti taṃ vadāhī’’ti. Rājā bodhisattaṃ āmantetvā ‘‘ācariya, tayā amhākaṃ uyyānaṃ, pokkharaṇī, dantamayapāsādo, tassa ālokakaraṇatthāya maṇiratanañca māpitaṃ, idāni me uyyānarakkhakaṃ caturaṅgasamannāgataṃ uyyānapālaṃ māpehi, no ce māpessasi, jīvitaṃ te natthī’’ti āha. Bodhisatto ‘‘hotu, labhamāno jānissāmī’’ti gehaṃ gantvā subhojanaṃ bhuñjitvā nipanno paccūsakāle pabujjhitvā sayanapīṭhe nisinno cintesi – ‘‘sakko devarājā yaṃ attanā sakkā māpetuṃ, taṃ māpesi, caturaṅgasamannāgataṃ pana uyyānapālaṃ na sakkā māpetuṃ, evaṃ sante paresaṃ hatthe maraṇato araññe anāthamaraṇameva varatara’’nti. So kassaci anārocetvā pāsādā otaritvā aggadvāreneva nagarā nikkhamitvā araññaṃ pavisitvā aññatarasmiṃ rukkhamūle sataṃ dhammaṃ āvajjamāno nisīdi.

Sakko taṃ kāraṇaṃ ñatvā vanacarako viya hutvā bodhisattaṃ upasaṅkamitvā ‘‘brāhmaṇa, tvaṃ sukhumālo, adiṭṭhapubbadukkharūpo viya imaṃ araññaṃ pavisitvā kiṃ karonto nisinnosī’’ti imamatthaṃ pucchanto paṭhamaṃ gāthamāha –

136. ‘‘Sukhaṃ jīvitarūposi, raṭṭhā vivanamāgato;
So ekako rukkhamūle, kapaṇo viya jhāyasī’’ti.

Tattha **sukhaṃ jīvitarūposī**ti tvaṃ sukhena jīvitasadiso sukhedhito sukhaparihato viya. **Raṭṭhā**ti ākiṇṇamanussaṭṭhānā. **Vivanamāgato**ti nirudakaṭṭhānaṃ araññaṃ paviṭṭho. **Rukkhamūle**ti rukkhasamīpe. **Kapaṇo viya jhāyasī**ti kapaṇo viya ekako nisinno jhāyasi pajjhāyasi, kiṃ nāmetaṃ cintesīti pucchi.

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

140. ‘‘Sukhaṃ jīvitarūposmi, raṭṭhā vivanamāgato;
So ekako rukkhamūle, kapaṇo viya jhāyāmi;
Sataṃ dhammaṃ anussara’’nti.

Tattha **sataṃ dhammaṃ anussara**nti, samma, saccametaṃ, ahaṃ sukhaṃ jīvitarūpo raṭṭhā ca vivanamāgato, sohaṃ ekakova imasmiṃ rukkhamūle nisīditvā kapaṇo viya jhāyāmi. Yaṃ pana vadesi ‘‘kiṃ nāmetaṃ cintesī’’ti, taṃ te pavedemi ‘‘sataṃ dhamma’’nti. Ahañhi sataṃ dhammaṃ anussaranto idha nisinno. **Sataṃ dhamma**nti buddhapaccekabuddhabuddhasāvakānaṃ sataṃ sappurisānaṃ paṇḍitānaṃ dhammaṃ. Lābho alābho yaso ayaso nindā pasaṃsā sukhaṃ dukkhanti ayañhi aṭṭhavidho lokadhammo. Iminā pana abbhāhatā santo na kampanti na pavedhenti, ayamettha akampanasaṅkhāto sataṃ dhammo imaṃ anussaranto nisinnomhīti dīpeti.

Atha naṃ sakko ‘‘evaṃ sante, brāhmaṇa, imasmiṃ ṭhāne kasmā nisinnosī’’ti. ‘‘Rājā caturaṅgasamannāgataṃ uyyānapālaṃ āharāpeti, tādisaṃ na sakkomi laddhuṃ, sohaṃ ‘kiṃ me parassa hatthe maraṇena, araññaṃ pavisitvā anāthamaraṇaṃ marissāmī’ti cintetvā idhāgantvā nisinno’’ti. ‘‘Brāhmaṇa, ahaṃ sakko devarājā, mayā te uyyānādīni māpitāni, caturaṅgasamannāgataṃ uyyānapālaṃ māpetuṃ na sakkā, tumhākaṃ rañño sīsappasādhanakappako chattapāṇi nāma, so caturaṅgasamannāgato, caturaṅgasamannāgatena uyyānapālena atthe sati etaṃ kappakaṃ uyyānapālaṃ kātuṃ vadehī’’ti. Iti sakko bodhisattassa ovādaṃ datvā ‘‘mā bhāyī’’ti samassāsetvā attano devapurameva gato.

Bodhisatto gehaṃ gantvā bhuttapātarāso rājadvāraṃ gantvā chattapāṇimpi tattheva disvā hatthe gahetvā ‘‘tvaṃ kira, samma chattapāṇi, caturaṅgasamannāgatosī’’ti pucchitvā ‘‘ko te mayhaṃ caturaṅgasamannāgatabhāvaṃ ācikkhī’’ti vutte ‘‘sakko, devarājā’’ti vatvā ‘‘kiṃkāraṇā ācikkhī’’ti puṭṭho ‘‘iminā nāma kāraṇenā’’ti sabbaṃ ācikkhi. So ‘‘āma, ahaṃ caturaṅgasamannāgato’’ti āha. Atha naṃ bodhisatto hatthe gahetvāva rañño santikaṃ gantvā ‘‘ayaṃ, mahārāja, chattapāṇi, caturaṅgasamannāgato, caturaṅgasamannāgatena uyyānapālena atthe sati imaṃ uyyānapālaṃ karothā’’ti āha. Atha naṃ rājā ‘‘tvaṃ kira caturaṅgasamannāgatosī’’ti pucchi. ‘‘Āma, mahārājā’’ti. ‘‘Katamehi caturaṅgehi samannāgatosī’’ti?

‘‘Anusūyako ahaṃ deva, amajjapāyako ahaṃ;
Nisnehako ahaṃ deva, akkodhanaṃ adhiṭṭhito’’ti.

‘‘Mayhañhi, mahārāja, usūyā nāma natthi, majjaṃ me na pivitapubbaṃ, paresu me sneho vā kodho vā na bhūtapūbbo. Imehi catūhi aṅgehi samannāgatomhī’’ti.

Atha naṃ rājā, bho chattapāṇi, ‘‘anusūyakosmī’’ti vadasīti. ‘‘Āma, deva, anusūyakomhī’’ti. ‘‘Kiṃ ārammaṇaṃ disvā anusūyako jātosī’’ti? ‘‘Suṇāhi devā’’ti attano anusūyakakāraṇaṃ kathento imaṃ gāthamāha –

‘‘Itthiyā kāraṇā rāja, bandhāpesiṃ purohitaṃ;
So maṃ atthe nivedesi, tasmāhaṃ anusūyako’’ti.

Tassattho – ahaṃ, deva, pubbe imasmiṃyeva bārāṇasinagare tādisova rājā hutvā itthiyā kāraṇā purohitaṃ bandhāpesiṃ.

‘‘Abaddhā tattha bajjhanti, yattha bālā pabhāsare;
Baddhāpi tattha muccanti, yattha dhīrā pabhāsare’’ti. (jā. 1.1.120) –

Imasmiñhi jātake āgatanayeneva ekasmiṃ kāle ayaṃ chattapāṇi rājā hutvā catusaṭṭhiyā pādamūlikehi saddhiṃ sampadussitvā bodhisattaṃ attano manorathaṃ apūrentaṃ nāsetukāmāya deviyā paribhinno bandhāpesi. Tadā naṃ bandhitvā ānīto bodhisatto yathābhūtaṃ deviyā dosaṃ āropetvā sayaṃ mutto raññā bandhāpite sabbepi te pādamūlike mocetvā ‘‘etesañca deviyā ca aparādhaṃ khamatha, mahārājā’’ti ovadi. Sabbaṃ heṭṭhā vuttanayeneva vitthārato veditabbaṃ. Taṃ sandhāyāha –

‘‘Itthiyā kāraṇā rāja, bandhāpesiṃ purohitaṃ;
So maṃ atthe nivedesi, tasmāhaṃ anusūyako’’ti.

Tadā pana sohaṃ cintesiṃ – ‘‘ahaṃ soḷasa sahassaitthiyo pahāya etaṃ ekameva kilesavasena saṅgaṇhantopi santappetuṃ nāsakkhiṃ, evaṃ duppūraṇīyānaṃ itthīnaṃ kujjhanaṃ nāma nivatthavatthe kilissante ‘kasmā kilissasī’ti kujjhanasadisaṃ hoti, bhuttabhatte gūthabhāvaṃ āpajjante ‘kasmā etaṃ sabhāvaṃ āpajjasī’ti kujjhanasadisaṃ hoti. ‘Ito dāni paṭṭhāya yāva arahattaṃ na pāpuṇāmi, tāva kilesaṃ nissāya mayi usūyā mā uppajjatū’’’ti adhiṭṭhahiṃ. Tato paṭṭhāya anusūyako jāto. Idaṃ sandhāya – ‘‘tasmāhaṃ anusūyako’’ti āha.

Atha naṃ rājā ‘‘samma chattapāṇi, kiṃ ārammaṇaṃ disvā amajjapo jātosī’’ti pucchi. So taṃ kāraṇaṃ ācikkhanto imaṃ gāthamāha –

‘‘Matto ahaṃ mahārāja, puttamaṃsāni khādayiṃ;
Tassa sokenahaṃ phuṭṭho, majjapānaṃ vivajjayi’’nti.

Ahaṃ, mahārāja, pubbe tādiso bārāṇasirājā hutvā majjena vinā vattituṃ nāsakkhiṃ, amaṃsakabhattampi bhuñjituṃ nāsakkhiṃ. Nagare uposathadivasesu māghāto hoti, bhattakārako pakkhassa terasiyaññeva maṃsaṃ gahetvā ṭhapesi, taṃ dunnikkhittaṃ sunakhā khādiṃsu. Bhattakārako uposathadivase maṃsaṃ alabhitvā rañño nānaggarasabhojanaṃ pacitvā pāsādaṃ āropetvā upanāmetuṃ asakkonto deviṃ upasaṅkamitvā ‘‘devi, ajja me maṃsaṃ na laddhaṃ, amaṃsakabhojanaṃ nāma upanāmetuṃ na sakkomi, kinti karomī’’ti āha. ‘‘Tāta, mayhaṃ putto raññā piyo manāpo, puttaṃ me disvā rājā tameva cumbanto parissajanto attano atthibhāvampi na jānāti, ahaṃ puttaṃ maṇḍetvā rañño ūrumhi nisīdāpeyyaṃ, rañño puttena saddhiṃ kīḷanakāle tvaṃ bhattaṃ upaneyyāsī’’ti. Sā evaṃ vatvā attano puttaṃ alaṅkatābharaṇaṃ maṇḍetvā rañño ūrumhi nisīdāpesi. Rañño puttena saddhiṃ kīḷanakāle bhattakārako bhattaṃ upanāmesi. Rājā surāmadamatto pātiyaṃ maṃsaṃ adisvā ‘‘maṃsaṃ kaha’’nti pucchitvā ‘‘ajja, deva, uposathadivasaṃ māghātatāya maṃsaṃ na laddha’’nti vutte ‘‘mayhaṃ maṃsaṃ nāma dullabha’’nti vatvā ūrumhi nisinnassa piyaputtassa gīvaṃ vaṭṭetvā jīvitakkhayaṃ pāpetvā bhattakārakassa purato khipitvā ‘‘vegena sampādetvā āharā’’ti āha. Bhattakārako tathā akāsi, rājā puttamaṃsena bhattaṃ bhuñji. Rañño bhayena ekopi kandituṃ vā roditum vā kathetuṃ vā samattho nāma nāhosi.

Rājā bhuñjitvā sayanapiṭṭhe niddaṃ upagantvā paccūsakāle pabujjhitvā vigatamado ‘‘puttaṃ me ānethā’’ti āha. Tasmiṃ kāle devī kandamānā pādamūle pati. ‘‘Kiṃ, bhadde’’ti ca vutte, ‘‘deva, hiyyo te puttaṃ māretvā puttamaṃsena bhattaṃ bhutta’’nti āha. Rājā puttasokena roditvā kanditvā ‘‘idaṃ me dukkhaṃ surāpānaṃ nissāya uppanna’’nti surāpāne dosaṃ disvā ‘‘ito paṭṭhāya yāva arahattaṃ na pāpuṇāmi, tāva evarūpaṃ vināsakārakaṃ suraṃ nāma na pivissāmī’’ti paṃsuṃ gahetvā mukhaṃ puñchitvā adhiṭṭhāsi. Tato paṭṭhāya majjaṃ nāma na piviṃ. Imamatthaṃ sandhāya – ‘‘matto ahaṃ, mahārājā’’ti imaṃ gāthamāha.

Atha naṃ rājā ‘‘kiṃ pana, samma chattapāṇi, ārammaṇaṃ disvā nisneho jātosī’’ti pucchi. So taṃ kāraṇaṃ ācikkhanto imaṃ gāthamāha –

‘‘Kitavāso nāmahaṃ rāja, putto paccekabodhi me;
Pattaṃ bhinditvā cavito, nisneho tassa kāraṇā’’ti.

Mahārāja, pubbe ahaṃ bārāṇasiyaṃyeva kitavāso nāma rājā. Tassa me putto vijāyi. Lakkhaṇapāṭhakā taṃ disvā ‘‘mahārāja, ayaṃ kumāro pānīyaṃ alabhitvā marissatī’’ti āhaṃsu. ‘‘Duṭṭhakumāro’’tissa nāmaṃ ahosi. So viññutaṃ patto oparajjaṃ kāresi, rājā kumāraṃ purato vā pacchato vā katvā vicari, pānīyaṃ alabhitvā maraṇabhayena cassa catūsu dvāresu antonagaresu ca tattha tattha pokkharaṇiyo kāresi, catukkādīsu maṇḍape kāretvā pānīyacāṭiyo ṭhapāpesi. So ekadivase alaṅkatapaṭiyatto pātova uyyānaṃ gacchanto antarāmagge paccekabuddhaṃ passi. Mahājanopi paccekabuddhaṃ disvā tameva vandati pasaṃsati, añjaliñcassa paggaṇhāti.

Kumāro cintesi – ‘‘mādisena saddhiṃ gacchantā imaṃ muṇḍakaṃ vandanti pasaṃsanti, añjaliñcassa paggaṇhantī’’ti. So kupito hatthikkhandhato oruyha paccekabuddhaṃ upasaṅkamitvā ‘‘laddhaṃ te, samaṇa, bhatta’’nti vatvā ‘‘āma, kumārā’’ti vutte tassa hatthato pattaṃ gahetvā bhūmiyaṃ pātetvā saddhiṃ bhattena madditvā pādappahārena cuṇṇavicuṇṇaṃ akāsi. Paccekabuddho ‘‘naṭṭho vatāyaṃ satto’’ti tassa mukhaṃ olokesi. Kumāro ‘‘ahaṃ, samaṇa, kitavāsaraññño putto, nāmena duṭṭhakumāro nāma, tvaṃ me kuddho akkhīni ummīletvā olokento kiṃ karissasī’’ti āha.

Paccekabuddho chinnabhatto hutvā vehāsaṃ abbhuggantvā uttarahimavante nandanamūlapabbhārameva gato. Kumārassāpi taṅkhaṇaññeva pāpakammaṃ paripacci. So ‘‘ḍayhāmi ḍayhāmī’’ti samuggatasarīraḍāho tattheva pati. Tattha tattheva yattakaṃ pānīyaṃ, tattakaṃ pānīyaṃ sabbaṃ chijji, mātikā sussiṃsu, tattheva jīvitakkhayaṃ patvā avīcimhi nibbatti. Rājā taṃ pavattiṃ sutvā puttasokena abhibhūto cintesi – ‘‘ayaṃ me soko piyavatthuto uppajji, sace me sneho nābhavissa, soko na uppajjissa, ito dāni me paṭṭhāya saviññāṇake vā aviññāṇake vā kismiñci vatthusmiṃ sneho nāma mā uppajjatū’’ti adhiṭṭhāsi, tato paṭṭhāya sneho nāma natthi. Taṃ sandhāya ‘‘kitavāso nāmāha’’nti gāthamāha.

Tattha **putto paccekabodhi me. Pattaṃ bhinditvā cavito**ti mama putto paccekabodhipattaṃ bhinditvā cavitoti attho. **Nisneho tassa kāraṇā**ti tadā uppannasnehavatthussa kāraṇā ahaṃ nisneho jātoti attho.

Atha naṃ rājā ‘‘kiṃ pana, samma, ārammaṇaṃ disvā nikkodho jātosī’’ti pucchi. So taṃ kāraṇaṃ ācikkhanto imaṃ gāthamāha –

‘‘Arako hutvā mettacittaṃ, satta vassāni bhāvayiṃ;
Satta kappe brahmaloke, tasmā akkodhano aha’’nti.

Tassattho – ahaṃ, mahārāja, arako nāma tāpaso hutvā satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe brahmaloke vasiṃ, tasmā ahaṃ dīgharattaṃ mettābhāvanāya āciṇṇapariciṇṇattā akkodhano jātoti.

Evaṃ chattapāṇinā attano catūsu aṅgesu kathitesu rājā parisāya iṅgitasaññaṃ adāsi. Taṅkhaṇaññeva amaccā ca brāhmaṇagahapatikādayo ca uṭṭhahitvā ‘‘are lañjakhādaka duṭṭhacora, tvaṃ lañjaṃ alabhitvā paṇḍitaṃ upavaditvā māretukāmo jāto’’ti kāḷakaṃ senāpatiṃ hatthapādesu gahetvā rājanivesanā otāretvā gahitagahiteheva pāsāṇamuggarehi sīsaṃ bhinditvā jīvitakkhayaṃ pāpetvā pādesu gahetvā kaḍḍhantā saṅkāraṭṭhāne chaḍḍesuṃ. Tato paṭṭhāya rājā dhammena rajjaṃ kārento yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kāḷakasenāpati devadatto ahosi, chattapāṇikappako sāriputto, sakko anuruddho, dhammadhajo pana ahameva ahosi’’nti.

Dhammadhajajātakavaṇṇanā dasamā.

Bīraṇathambhavaggo sattamo.

Tassuddānaṃ –

Somadattañca ucchiṭṭhaṃ, kuru puṇṇanadīpi ca;
Kacchapamacchaseggu ca, kūṭavāṇijagarahi;
Dhammadhajanti te dasa.

8. Kāsāvavaggo

[221] 1. Kāsāvajātakavaṇṇanā

Anikkasāvo kāsāvanti idaṃ satthā jetavane viharanto devadattaṃ ārabbha kathesi. Vatthu pana rājagahe samuṭṭhitaṃ. Ekasmiṃ samaye dhammasenāpati pañcahi bhikkhusatehi saddhiṃ veḷuvane viharati. Devadattopi attano anurūpāya dussīlaparisāya parivuto gayāsīse viharati. Tasmiṃ samaye rājagahavāsino chandakaṃ saṅgharitvā dānaṃ sajjayiṃsu. Atheko vohāratthāya āgatavāṇijo imaṃ sāṭakaṃ vissajjetvā ‘‘mampi pattikaṃ karothā’’ti mahagghaṃ gandhakāsāvaṃ adāsi. Nāgarā mahādānaṃ pavattayiṃsu, sabbaṃ chandakena saṅkaḍḍhitaṃ kahāpaṇeheva niṭṭhāsi. So sāṭako atireko ahosi. Mahājano sannipatitvā ‘‘ayaṃ gandhakāsāvasāṭako atireko. Kassa naṃ dema, kiṃ sāriputtattherassa, udāhu devadattassā’’ti mantayiṃsu.

Tattheke ‘‘sāriputtattherassā’’ti āhaṃsu. Apare ‘‘sāriputtatthero katipāhaṃ vasitvā yathāruci pakkamissati, devadattatthero pana nibaddhaṃ amhākaṃ nagarameva upanissāya viharati, maṅgalāmaṅgalesu ayameva amhākaṃ avassayo, devadattassa dassāmā’’ti āhaṃsu. Sambahulikaṃ karontesupi ‘‘devadattassa dassāmā’’ti vattāro bahutarā ahesuṃ, atha naṃ devadattassa adaṃsu. Devadatto tassa dasā chindāpetvā ovaṭṭikaṃ sibbāpetvā rajāpetvā suvaṇṇapaṭṭavaṇṇaṃ katvā pārupi. Tasmiṃ kāle tiṃsamattā bhikkhū rājagahā nikkhamitvā sāvatthiṃ gantvā satthāraṃ vanditvā katapaṭisanthārā taṃ pavattiṃ ārocetvā ‘‘evaṃ, bhante, attano ananucchavikaṃ arahaddhajaṃ pārupī’’ti ārocesuṃ. Satthā ‘‘na, bhikkhave, devadatto idāneva attano ananurūpaṃ arahaddhajaṃ paridahati, pubbepi paridahiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese hatthikule nibbattitvā vayappatto asītisahassamattavāraṇaparivāro yūthapati hutvā araññāyatane vasati. Atheko duggatamanusso bārāṇasiyaṃ viharanto dantakāravīthiyaṃ dantakāre dantavalayādīni karonte disvā ‘‘hatthidante labhitvā gaṇhissathā’’ti pucchi. Te ‘‘āma gaṇhissāmā’’ti āhaṃsu. So āvudhaṃ ādāya kāsāvavatthavasano paccekabuddhavesaṃ gaṇhitvā paṭisīsakaṃ paṭimuñcitvā hatthivīthiyaṃ ṭhatvā āvudhena hatthiṃ māretvā dante ādāya bārāṇasiyaṃ vikkiṇanto jīvikaṃ kappesi. So aparabhāge bodhisattassa parivārahatthīnaṃ sabbapacchimaṃ hatthiṃ māretuṃ ārabhi. Hatthino devasikaṃ hatthīsu parihāyantesu ‘‘kena nu kho kāraṇena hatthino parihāyantī’’ti bodhisattassa ārocesuṃ.

Bodhisatto pariggaṇhanto ‘‘paccekabuddhavesaṃ gahetvā hatthivīthipariyante eko puriso tiṭṭhati, kacci nu kho so māreti, pariggaṇhissāmi na’’nti ekadivasaṃ hatthī purato katvā sayaṃ pacchato ahosi. So bodhisattaṃ disvā āvudhaṃ ādāya pakkhandi. Bodhisatto nivattitvā ṭhito ‘‘bhūmiyaṃ pothetvā māressāmi na’’nti soṇḍaṃ pasāretvā tena paridahitāni kāsāvāni disvā ‘‘imaṃ arahaddhajaṃ mayā garuṃ kātuṃ vaṭṭatī’’ti soṇḍaṃ paṭisaṃharitvā ‘‘ambho purisa, nanu esa arahaddhajo ananucchaviko tuyhaṃ, kasmā etaṃ paridahasī’’ti imā gāthā avoca –

141. ‘‘Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;
Apeto damasaccena, na so kāsāvamarahati.

142. ‘‘Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahatī’’ti.

Tattha **anikkasāvo**ti kasāvo vuccati rāgo doso moho makkho paḷāso issā macchariyaṃ māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe akusalā dhammā sabbe duccaritā sabbaṃ bhavagāmikammaṃ diyaḍḍhakilesasahassaṃ, eso kasāvo nāma. So yassa puggalassa appahīno santānato anissaṭṭho anikkhanto, so anikkasāvo nāma. **Kāsāva**nti kasāyarasapītaṃ arahaddhajabhūtaṃ. **Yo vatthaṃ paridahissatī**ti yo evarūpo hutvā evarūpaṃ vatthaṃ paridahissati nivāseti ceva pārupati ca. **Apeto damasaccenā**ti indriyadamasaṅkhātena damena ca nibbānasaṅkhātena ca paramatthasaccena apeto parivajjito. Nissakkatthe vā karaṇavacanaṃ, etasmā damasaccā apetoti attho. ‘‘Sacca’’nti cettha vacīsaccaṃ catusaccampi vaṭṭatiyeva. **Na so kāsāvamarahatī**ti so puggalo anikkasāvattā arahaddhajaṃ kāsāvaṃ na arahati ananucchaviko etassa.

Yo ca vantakasāvassāti yo pana puggalo yathāvuttasseva kasāvassa vantattā vantakasāvo assa.

Sīlesu susamāhitoti maggasīlesu ceva phalasīlesu ca sammā āhito, ānetvā ṭhapito viya tesu patiṭṭhito. Tehi sīlehi samaṅgībhūtassetaṃ adhivacanaṃ. **Upeto**ti samannāgato. **Damasaccenā**ti vuttappakārena damena ca saccena ca. **Sa ve kāsāvamarahatī**ti so evarūpo puggalo imaṃ arahaddhajaṃ kāsāvaṃ arahati.

Evaṃ bodhisatto tassa purisassa imaṃ kāraṇaṃ kathetvā ''ito paṭṭhāya mā idha āgami, āgacchasi ce, jīvitaṃ te natthī''ti tajjetvā palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā hatthimārakapuriso devadatto ahosi, yūthapati pana ahameva ahosi''nti.

Kāsāvajātakavaṇṇanā paṭhamā.

## [222] 2. Cūḷanandiyajātakavaṇṇanā

Idaṃ tadācariyavacoti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''āvuso, devadatto nāma kakkhaḷo pharuso sāhasiko sammāsambuddhe abhimāre payojesi, silaṃ pavijjhi, nāḷāgiriṃ payojesi, khantimettānuddayamattampissa tathāgate natthī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi devadatto kakkhaḷo pharuso nikkāruṇikoyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese mahānandiyo nāma vānaro ahosi, kaniṭṭhabhātiko panassa cūḷanandiyo nāma. Te ubhopi asītisahassavānaraparivārā himavantapadese andhamātaraṃ paṭijaggantā vāsaṃ kappesuṃ. Te mātaraṃ sayanagumbe ṭhapetvā araññaṃ pavisitvā madhurāni phalāphalāni mātuyā pesenti. Āharaṇakavānarā tassā na denti, sā khudāpīḷitā aṭṭhicammāvasesā kisā ahosi. Atha naṃ bodhisatto āha – ''mayaṃ, amma, tumhākaṃ madhuraphalāphalāni pesema, tumhe kasmā milāyathā''ti. ''Tāta, nāhaṃ labhāmī''ti. Bodhisatto cintesi – ''mayi yūthaṃ pariharante mātā me nassissati, yūthaṃ pahāya mātaraṃyeva paṭijaggissāmī''ti. So cūḷanandiyaṃ pakkositvā ''tāta, tvaṃ yūthaṃ parihara, ahaṃ mātaraṃ paṭijaggissāmī''ti āha. Sopi naṃ ''bhātika, mayhaṃ yūthapariharaṇena kammaṃ natthi, ahampi mātarameva paṭijaggissāmī''ti āha. Iti te ubhopi ekacchandā hutvā yūthaṃ pahāya mātaraṃ gahetvā himavantā oruyha paccante nigrodharukkhe vāsaṃ kappetvā mātaraṃ paṭijaggiṃsu.

Atheko bārāṇasivāsī brāhmaṇamāṇavo takkasilāyaṃ disāpāmokkhassa ācariyassa santike sabbasippāni uggaṇhitvā ''gamissāmī''ti ācariyaṃ āpucchi. Ācariyo aṅgavijjānubhāvena tassa kakkhaḷapharusasāhasikabhāvaṃ ñatvā ''tāta, tvaṃ kakkhaḷo pharuso sāhasiko, evarūpānaṃ na sabbakālaṃ ekasadisameva ijjhati, mahāvināsaṃ mahādukkhaṃ pāpuṇissasi, mā tvaṃ kakkhaḷo hohi, pacchānutāpanakāraṇaṃ kammaṃ mā karī''ti ovaditvā uyyojesi. So ācariyaṃ vanditvā bārāṇasiṃ gantvā gharāvāsaṃ gahetvā aññehi sippehi jīvikaṃ kappetuṃ asakkonto ''dhanukoṭiṃ nissāya jīvissāmi, luddakammaṃ katvā jīvikaṃ kappessāmī''ti bārāṇasito nikkhamitvā paccantagāmake vasanto dhanukalāpasannaddho araññaṃ pavisitvā nānāmige māretvā maṃsavikkayena jīvikaṃ kappesi. So ekadivasaṃ araññe kiñci alabhitvā āgacchanto aṅgaṇapariyante ṭhitaṃ nigrodharukkhaṃ disvā ''api nāmettha kiñci bhaveyyā''ti nigrodharukkhābhimukho pāyāsi.

Tasmiṃ khaṇe ubhopi te bhātaro mātaraṃ phalāni khādāpetvā purato katvā viṭapabbhantare nisinnā taṃ āgacchantaṃ disvā ''kiṃ no mātaraṃ karissatī''ti sākhantare nilīyiṃsu. Sopi kho sāhasikapuriso rukkhamūlaṃ āgantvā taṃ tesaṃ mātaraṃ jarādubbalaṃ andhaṃ disvā cintesi – ''kiṃ me tucchahatthagamanena imaṃ makkaṭiṃ vijjhitvā gahetvā gamissāmī''ti. So tassā vijjhanatthāya dhanuṃ gaṇhi. Taṃ disvā bodhisatto ''tāta cūḷanandiya, eso me puriso mātaraṃ vijjhitukāmo, ahamassā jīvitadānaṃ dassāmi, tvaṃ mamaccayena mātaraṃ paṭijaggeyyāsī''ti vatvā sākhantarā nikkhamitvā ''bho purisa, mā me mātaraṃ vijjhi, esā andhā jarādubbalā, ahamassā jīvitadānaṃ demi, tvaṃ etaṃ amāretvā maṃ mārehī’’ti tassa paṭiññaṃ gahetvā sarassa āsannaṭṭhāne nisīdi. So nikkaruṇo bodhisattaṃ vijjhitvā pātetvā mātarampissa vijjhituṃ puna dhanuṃ sannayhi. Taṃ disvā cūḷanandiyo ‘‘ayaṃ me mātaraṃ vijjhitukāmo, ekadivasampi kho me mātā jīvamānā laddhajīvitāyeva nāma hoti, jīvitadānamassā dassāmī’’ti sākhantarā nikkhamitvā ‘‘bho purisa, mā me mātaraṃ vijjhi, ahamassā jīvitadānaṃ dammi, tvaṃ maṃ vijjhitvā amhe dve bhātike gahetvā amhākaṃ mātu jīvitadānaṃ dehī’’ti tassa paṭiññaṃ gahetvā sarassa āsannaṭṭhāne nisīdi. So tampi vijjhitvā pātetvā ‘‘ayaṃ makkaṭī ghare dārakānaṃ bhavissatī’’ti mātarampi tesaṃ vijjhitvā pātetvā tayopi kājenādāya gehābhimukho pāyāsi.

Athassa pāpapurisassa gehe asani patitvā bhariyañca dve dārake ca geheneva saddhiṃ jhāpesi, piṭṭhivaṃsathūṇamattaṃ avasissi. Athassa naṃ gāmadvāreyeva eko puriso disvā taṃ pavattiṃ ārocesi. So puttadārasokena abhibhūto tasmiṃyeva ṭhāne maṃsakājañja dhanuñca chaḍḍetvā vatthaṃ pahāya naggo bāhā paggayha paridevamāno gantvā gharaṃ pāvisi. Athassa sā thūṇā bhijjitvā sīse patitvā sīsaṃ bhindi, pathavī vivaraṃ adāsi, avīcito jālā uṭṭhahi. So pathaviyā giliyamāno ācariyassa ovādaṃ saritvā ‘‘imaṃ vata kāraṇaṃ disvā pārāsariyabrāhmaṇo mayhaṃ ovādamadāsī’’ti paridevamāno imaṃ gāthādvayamāha –

143. ‘‘Idaṃ tadācariyavaco, pārāsariyo yadabravi;
Māsu tvaṃ akari pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape.

144. ‘‘Yāni karoti puriso, tāni attani passati;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;
Yādisaṃ vapate bījaṃ, tādisaṃ harate phala’’nti.

Tassattho – yaṃ pārāsariyo brāhmaṇo abravi – ‘‘māsu tvaṃ pāpaṃ akarī, yaṃ kataṃ pacchā tvaññeva tapeyyā’’ti, idaṃ taṃ ācariyassa vacanaṃ. Yāni kāyavacīmanodvārehi kammāni puriso karoti, tesaṃ vipākaṃ paṭilabhanto tāniyeva attani passati. Kalyāṇakammakārī kalyāṇaṃ phalamanubhoti, pāpakārī ca pāpakameva hīnaṃ lāmakaṃ aniṭṭhaphalaṃ anubhoti. Lokasmimpi hi yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ, bījānurūpaṃ bījānucchavikameva phalaṃ harati gaṇhāti anubhavatīti. Iti so paridevanto pathaviṃ pavisitvā avīcimahāniraye nibbatti.

Satthā ‘‘na, bhikkhave, devadatto idāneva, pubbepi kakkhaḷo pharuso nikkāruṇikoyevā’’ti vatvā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā luddakapuriso devadatto ahosi, disāpāmokkho ācariyo sāriputto, cūḷanandiyo ānando, mātā mahāpajāpatigotamī, mahānandiyo pana ahameva ahosi’’nti.

Cūḷanandiyajātakavaṇṇanā dutiyā.

[223] 3. Puṭabhattajātakavaṇṇanā

Name namantassa bhaje bhajantanti idaṃ satthā jetavane viharanto ekaṃ kuṭumbikaṃ ārabbha kathesi. Sāvatthinagaravāsī kireko kuṭumbiko ekena janapadakuṭumbikena saddhiṃ vohāraṃ akāsi. So attano bhariyaṃ ādāya tassa dhāraṇakassa santikaṃ agamāsi. Dhāraṇako ‘‘dātuṃ na sakkomī’’ti na kiñci adāsi, itaro kujjhitvā bhattaṃ abhuñjitvāva nikkhami. Atha naṃ antarāmagge chātajjhattaṃ disvā maggapaṭipannā purisā ‘‘bhariyāyapi datvā bhuñjāhī’’ti bhattapuṭaṃ adaṃsu. So taṃ gahetvā tassā adātukāmo hutvā ‘‘bhadde, idaṃ corānaṃ tiṭṭhanaṭṭhānaṃ, tvaṃ purato yāhī’’ti uyyojetvā sabbaṃ bhattaṃ bhuñjitvā tucchapuṭaṃ dassetvā ‘‘bhadde, abhattakaṃ tucchapuṭameva adaṃsū’’ti āha. Sā tena ekakeneva bhuttabhāvaṃ ñatvā domanassappattā ahosi. Te ubhopi jetavanapiṭṭhivihārena gacchantā ‘‘pānīyaṃ pivissāmā’’ti jetavanaṃ pavisiṃsu.

Satthāpi tesaññeva āgamanaṃ olokento maggaṃ gahetvā ṭhitaluddako viya gandhakuṭichāyāya nisīdi, te satthāraṃ disvā upasaṅkamitvā vanditvā nisīdiṃsu. Satthā tehi saddhiṃ paṭisanthāraṃ katvā ‘‘kiṃ, upāsike, ayaṃ te bhattā hitakāmo sasneho’’ti pucchi. ‘‘Bhante, ahaṃ etassa sasnehā, ayaṃ pana mayhaṃ nisneho, tiṭṭhantu aññepi divasā, ajjevesa antarāmagge puṭabhattaṃ labhitvā mayhaṃ adatvā attanāva bhuñjī''ti. ''Upāsike, niccakālampi tvaṃ etassa hitakāmā sasnehā, ayaṃ pana nisnehova. Yadā pana paṇḍite nissāya tava guṇe jānāti, tadā te sabbissariyaṃ niyyādetī''ti vatvā tāya yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto amaccakule nibbattitvā vayappatto tassa atthadhammānusāsako ahosi. Atha rājā ''padubbheyyāpi me aya''nti attano puttaṃ āsaṅkanto nīhari. So attano bhariyaṃ gahetvā nagarā nikkhamma ekasmiṃ kāsikagāmake vāsaṃ kappesi. So aparabhāge pitu kālakatabhāvaṃ sutvā ''kulasantakaṃ rajjaṃ gaṇhissāmī''ti bārāṇasiṃ paccāgacchanto antarāmagge ''bhariyāyapi datvā bhuñjāhī''ti bhattapuṭaṃ labhitvā tassā adatvā sayameva taṃ bhuñji. Sā ''kakkhaḷo vatāyaṃ puriso''ti domanassappattā ahosi. So bārāṇasiyaṃ rajjaṃ gahetvā taṃ aggamahesiṭṭhāne ṭhapetvā ''ettakameva etissā ala''nti na aññaṃ sakkāraṃ vā sammānaṃ vā karoti, ''kathaṃ yāpesī''tipi naṃ na pucchati.

Bodhisatto cintesi – ''ayaṃ devī rañño bahūpakārā sasnehā, rājā panetaṃ kismiñci na maññati, sakkārasammānamassā kāressāmī''ti taṃ upasaṅkamitvā upacāraṃ katvā ekamantaṃ ṭhatvā ''kiṃ, tātā''ti vutte ''kathaṃ samuṭṭhāpetuṃ mayaṃ, devi, tumhe upaṭṭhahāma, kiṃ nāma mahallakānaṃ pitūnaṃ vatthakhaṇḍaṃ vā bhattapiṇḍaṃ vā dātuṃ na vaṭṭatī''ti āha. ''Tāta, ahaṃ attanāva kiñci na labhāmi, tumhākaṃ kiṃ dassāmi, nanu labhanakāle adāsiṃ, idāni pana me rājā na kiñci deti. Tiṭṭhatu aññaṃ dānaṃ, rajjaṃ gaṇhituṃ āgacchanto antarāmagge bhattapuṭaṃ labhitvā bhattamattampi me adatvā attanāva bhuñjī''ti. ''Kiṃ pana, amma, rañño santike evaṃ kathetuṃ sakkhissathā''ti? ''Sakkhissāmi, tātā''ti. ''Tena hi ajjeva mama rañño santike ṭhitakāle mayi pucchante evaṃ kathetha ajjeva vo guṇaṃ jānāpessāmī''ti evaṃ vatvā bodhisatto purimataraṃ gantvā rañño santike aṭṭhāsi. Sāpi gantvā rañño samīpe aṭṭhāsi.

Atha naṃ bodhisatto ''amma, tumhe ativiya kakkhaḷā, kiṃ nāma pitūnaṃ vatthakhaṇḍaṃ vā bhattapiṇḍamattaṃ vā dātuṃ na vaṭṭatī''ti āha. ''Tāta, ahameva rañño santikā kiñci na labhāmi, tumhākaṃ kiṃ dassāmī''ti? ''Nanu aggamahesiṭṭhānaṃ te laddha''nti? ''Tāta, kismiñci sammāne asati aggamahesiṭṭhānaṃ kiṃ karissati, idāni me tumhākaṃ rājā kiṃ dassati, so antarāmagge bhattapuṭaṃ labhitvā tato kiñci adatvā sayameva bhuñjī''ti. Bodhisatto ''evaṃ kira, mahārājā''ti pucchi. Rājā adhivāsesi. Bodhisatto tassa adhivāsanaṃ viditvā ''tena hi, amma, rañño appiyakālato paṭṭhāya kiṃ tumhākaṃ idha vāsena. Lokasmiñhi appiyasampayogo ca dukkho, tumhākaṃ idha vāse sati rañño appiyasampayogova dukkhaṃ bhavissati, ime sattā nāma bhajante bhajanti, abhajanabhāvaṃ ñatvā aññattha gantabbaṃ, mahanto lokasannivāso''ti vatvā imā gāthā avoca –

145. ''Name namantassa bhaje bhajantaṃ, kiccānukubbassa kareyya kiccaṃ;
Nānatthakāmassa kareyya atthaṃ, asambhajantampi na sambhajeyya.

146. ''Caje cajantaṃ vanathaṃ na kayirā, apetacittena na sambhajeyya;
Dijo dumaṃ khīṇaphalanti ñatvā, aññaṃ samekkheyya mahā hi loko''ti.

Tattha **name namantassa bhaje bhajanta**nti yo attano namati, tasseva paṭinameyya. Yo ca bhajati, tameva bhajeyya. **Kiccānukubbassa kareyya kicca**nti attano uppannakiccaṃ anukubbantasseva tassapi uppannakiccaṃ paṭikareyya. **Caje cajantaṃ vanathaṃ na kayirā**ti attānaṃ jahantaṃ jaheyyeva, tasmiṃ taṇhāsaṅkhātaṃ vanathaṃ na kareyya. **Apetacittenā**ti vigatacittena vipallatthacittena. **Na sambhajeyyā**ti tathārūpena saddhiṃ na samāgaccheyya. **Dijo duma**nti yathā sakuṇo pubbe phalitampi rukkhaṃ phale khīṇe ''khīṇaphalo aya''nti ñatvā taṃ chaḍḍetvā aññaṃ samekkhati pariyesati, evaṃ aññaṃ samekkheyya. Mahā hi esa loko, atha tumhe sasnehaṃ ekaṃ purisaṃ labhissathāti.

Taṃ sutvā bārāṇasirājā deviyā sabbissariyaṃ adāsi. Tato paṭṭhāya samaggā sammodamānā vasiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne dve jayampatikā sotāpattiphale patiṭṭhahiṃsu. ‘‘Tadā jayampatikā ime dve jayampatikā ahesuṃ, paṇḍitāmacco pana ahameva ahosi’’nti.

Puṭabhattajātakavaṇṇanā tatiyā.

## [224] 4. Kumbhilajātakavaṇṇanā

Yassete caturo dhammāti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi.

147. ‘‘Yassete caturo dhammā, vānarinda yathā tava;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattati.

148. ‘‘Yassa cete na vijjanti, guṇā paramabhaddakā;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so nātivattatī’’ti.

Tattha **guṇā paramabhaddakā**ti yassa ete paramabhaddakā cattāro rāsaṭṭhena piṇḍaṭṭhena guṇā na vijjanti, so paccāmittaṃ atikkamituṃ na sakkotīti. Sesamettha sabbaṃ heṭṭhā kumbhilajātake vuttanayameva saddhiṃ samodhānenāti.

Kumbhilajātakavaṇṇanā catutthā.

## [225] 5. Khantivaṇṇajātakavaṇṇanā

Atthi me puriso, devāti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Tassa kireko bahūpakāro amacco antepure padussi. Rājā ‘‘upakārako me’’ti ñatvāpi adhivāsetvā satthu ārocesi. Satthā ‘‘porāṇakarājānopi, mahārāja, evaṃ adhivāsesuṃyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko amacco tassa antepure padussi, amaccassāpi sevako tassa gehe padussi. So tassa aparādhaṃ adhivāsetuṃ asakkonto taṃ ādāya rañño santikaṃ gantvā ‘‘deva, eko me upaṭṭhāko sabbakiccakārako, so mayhaṃ gehe padussi, tassa kiṃ kātuṃ vaṭṭatī’’ti pucchanto paṭhamaṃ gāthamāha –

149. ‘‘Atthi me puriso deva, sabbakiccesu byāvaṭo;
Tassa cekoparādhatthi, tattha tvaṃ kinti maññasī’’ti.

Tattha **tassa cekoparādhatthī**ti tassa ca purisassa eko aparādho atthi. **Tattha tvaṃ kinti maññasī**ti tattha tassa purisassa aparādhe tvaṃ ‘‘kiṃ kātabba’’nti maññasi, yathā te cittaṃ uppajjati, tadanurūpamassa daṇḍaṃ paṇehīti dīpeti.

Taṃ sutvā rājā dutiyaṃ gāthamāha –

150. ‘‘Amhākampatthi puriso, ediso idha vijjati;
Dullabho aṅgasampanno, khantirasmāka ruccatī’’ti.

Tassattho – amhākampi rājūnaṃ sataṃ ediso bahūpakāro agāre dussanakapuriso atthi, so ca kho idha vijjati, idānipi idheva saṃvijjati, mayaṃ rājānopi samānā tassa bahūpakārataṃ sandhāya adhivāsema, tuyhaṃ pana araññopi sato adhivāsanabhāro jāto. Aṅgasampanno hi sabbehi guṇakoṭṭhāsehi samannāgato puriso nāma dullabho, tena kāraṇena asmākaṃ evarūpesu ṭhānesu adhivāsanakhantiyeva ruccatīti.

Amacco attānaṃ sandhāya rañño vuttabhāvaṃ ñatvā tato paṭṭhāya antepure padussituṃ na visahi, sopissa sevako rañño ārocitabhāvaṃ ñatvā tato paṭṭhāya taṃ kammaṃ kātuṃ na visahi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ahameva bārāṇasirājā ahosi’’nti. Sopi amacco rañño satthu kathitabhāvaṃ ñatvā tato paṭṭhāya taṃ kammaṃ kātuṃ nāsakkhīti.

Khantivaṇṇajātakavaṇṇanā pañcamā.

[226] 6. Kosiyajātakavaṇṇanā

Kāle nikkhamanā sādhūti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Kosalarājā paccantavūpasamanatthāya akāle nikkhami. Vatthu heṭṭhā vuttanayameva.

Satthā pana atītaṃ āharitvā āha – ‘‘mahārāja, atīte bārāṇasirājā akāle nikkhamitvā uyyāne khandhāvāraṃ nivesayi. Tasmiṃ kāle eko ulūkasakuṇo veḷugumbaṃ pavisitvā nilīyi. Kākasenā āgantvā ‘nikkhantameva taṃ gaṇhissāmā’’’ti parivāresi. So sūriyatthaṅgamanaṃ anoloketvā akāleyeva nikkhamitvā palāyituṃ ārabhi. Atha naṃ kākā parivāretvā tuṇḍehi koṭṭentā paripātesuṃ. Rājā bodhisattaṃ āmantetvā ‘‘kiṃ nu kho, paṇḍita, ime kākā kosiyaṃ paripātentī’’ti pucchi. Bodhisatto ‘‘akāle, mahārāja, attano vasanaṭṭhānā nikkhamantā evarūpaṃ dukkhaṃ paṭilabhantiyeva, tasmā akāle attano vasanaṭṭhānā nikkhamituṃ na vaṭṭatī’’ti imamatthaṃ pakāsento imaṃ gāthādvayamāha –

151. ‘‘Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo;
Akālena hi nikkhamma, ekakampi bahujjano;
Na kiñci atthaṃ joteti, dhaṅkasenāva kosiyaṃ.

152. ‘‘Dhīro ca vidhividhānaññū, paresaṃ vivarānugū;
Sabbāmitte vasīkatvā, kosiyova sukhī siyā’’ti.

Tattha **kāle nikkhamanā sādhū**ti, mahārāja, nikkhamanā nāma nikkhamanaṃ vā parakkamanaṃ vā yuttapayuttakāle sādhu. **Nākāle sādhu nikkhamo**ti akāle pana attano vasanaṭṭhānato aññattha gantuṃ nikkhamo nāma nikkhamanaṃ vā parakkamanaṃ vā na sādhu. **‘‘Akālena hī’’**tiādīsu catūsu padesu paṭhamena saddhiṃ tatiyaṃ, dutiyena catutthaṃ yojetvā evaṃ attho veditabbo. Attano vasanaṭṭhānato hi koci puriso akālena nikkhamitvā vā parakkamitvā vā **na kiñci atthaṃ joteti,** attano appamattakampi vuḍḍhiṃ uppādetuṃ na sakkoti, atha kho **ekakampi bahujjano** bahupi so paccatthikajano etaṃ akāle nikkhamantaṃ vā parakkamantaṃ vā ekakaṃ parivāretvā mahāvināsaṃ pāpeti. Tatrāyaṃ upamā – **dhaṅkasenāva kosiyaṃ,** yathā ayaṃ dhaṅkasenā imaṃ akāle nikkhamantañca parakkamantañca kosiyaṃ tuṇḍehi vitudanti mahāvināsaṃ pāpenti, tathā tasmā tiracchānagate ādiṃ katvā kenaci akāle attano vasanaṭṭhānato na nikkhamitabbaṃ na parakkamitabbanti.

Dutiyagāthāya **dhīro**ti paṇḍito. **Vidhī**ti porāṇakapaṇḍitehi ṭhapitapaveṇī. **Vidhāna**nti koṭṭhāso vā saṃvidahanaṃ vā. **Vivarānugū**ti vivaraṃ anugacchanto jānanto. **Sabbāmitte**ti sabbe amitte. **Vasīkatvā**ti attano vase katvā. **Kosiyovā**ti imamhā bālakosiyā añño paṇḍitakosiyo viya. Idaṃ vuttaṃ hoti – yo ca kho paṇḍito ‘‘imasmiṃ kāle nikkhamitabbaṃ parakkamitabbaṃ, imasmiṃ na nikkhamitabbaṃ na parakkamitabba’’nti porāṇakapaṇḍitehi ṭhapitassa paveṇisaṅkhātassa vidhino koṭṭhāsasaṅkhātaṃ vidhānaṃ vā tassa vā vidhino vidhānaṃ saṃvidahanaṃ anuṭṭhānaṃ jānāti, so vidhividhānaññū paresaṃ attano paccāmittānaṃ vivaraṃ ñatvā yathā nāma paṇḍito kosiyo rattisaṅkhāte attano kāle nikkhamitvā ca parakkamitvā ca tattha tattha sayitānaññeva kākānaṃ sīsāni chindamāno te sabbe amitte vasīkatvā sukhī siyā, evaṃ dhīropi kāle nikkhamitvā parakkamitvā attano paccāmitte vasīkatvā sukhī niddukkho bhaveyyāti. Rājā bodhisattassa vacanaṃ sutvā nivatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Kosiyajātakavaṇṇanā chaṭṭhā.

[227] 7. Gūthapāṇajātakavaṇṇanā

Sūro sūrena saṅgammāti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. Tasmiṃ kira kāle jetavanato tigāvutaḍḍhayojanamatte eko nigamagāmo, tattha bahūni salākabhattapakkhiyabhattāni atthi. Tatreko pañhapucchako koṇḍo vasati. So salākabhattapakkhiyabhattānaṃ atthāya āgate dahare ca sāmaṇere ca ‘‘ke khādanti, ke pivanti, ke bhuñjantī’’ti pañhaṃ pucchitvā kathetuṃ asakkonte lajjāpesi. Te tassa bhayena salākabhattapakkhiyabhattatthāya taṃ gāmaṃ na gacchanti. Athekadivasaṃ eko bhikkhu salākaggaṃ gantvā ‘‘bhante, asukagāme salākabhattaṃ vā pakkhiyabhattaṃ vā atthī’’ti pucchitvā ‘‘atthāvuso, tattha paneko koṇḍo pañhaṃ pucchati, taṃ kathetuṃ asakkonte akkosati paribhāsati, tassa bhayena koci gantuṃ na sakkotī’’ti vutte ‘‘bhante, tattha bhattāni mayhaṃ pāpetha, ahaṃ taṃ dametvā nibbisevanaṃ katvā tato paṭṭhāya tumhe disvā palāyanakaṃ karissāmī’’ti āha. Bhikkhū ‘‘sādhū’’ti sampaṭicchitvā tassa tattha bhattāni pāpesuṃ.

So tattha gantvā gāmadvāre cīvaraṃ pārupi. Taṃ disvā koṇḍo caṇḍameṇḍako viya vegena upagantvā ‘‘pañhaṃ me, samaṇa, kathehī’’ti āha. ‘‘Upāsaka, gāme caritvā yāguṃ ādāya āsanasālaṃ tāva me āgantuṃ dehī’’ti. So yāguṃ ādāya āsanasālaṃ āgatepi tasmiṃ tatheva āha. Sopi naṃ bhikkhu ‘‘yāguṃ tāva me pātuṃ dehi, āsanasālaṃ tāva sammajjituṃ dehi, salākabhattaṃ tāva me āharituṃ dehī’’ti vatvā salākabhattaṃ āharitvā tameva pattaṃ gāhāpetvā ‘‘ehi, pañhaṃ te kathessāmī’’ti bahigāmaṃ netvā cīvaraṃ saṃharitvā aṃse ṭhapetvā tassa hatthato pattaṃ gahetvā aṭṭhāsi. Tatrāpi naṃ so ‘‘samaṇa, pañhaṃ me kathehī’’ti āha. Atha naṃ ‘‘kathemi te pañha’’nti ekappahāreneva pātetvā aṭṭhīni saṃcuṇṇento viya pothetvā gūthaṃ mukhe pakkhipitvā ‘‘ito dāni paṭṭhāya imaṃ gāmaṃ āgataṃ kañci bhikkhuṃ pañhaṃ pucchitakāle jānissāmī’’ti santajjetvā pakkāmi. So tato paṭṭhāya bhikkhū disvāva palāyati. Aparabhāge tassa bhikkhuno sā kiriyā bhikkhusaṅghe pākaṭā jātā. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asukabhikkhu kira koṇḍassa mukhe gūthaṃ pakkhipitvā gato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, so bhikkhu idāneva taṃ mīḷhena āsādeti, pubbepi āsādesiyevā’’ti vatvā atītaṃ āhari.

Atīte aṅgamagadhavāsino aññamaññassa raṭṭhaṃ gacchantā ekadivasaṃ dvinnaṃ raṭṭhānaṃ sīmantare ekaṃ saraṃ nissāya vasitvā suraṃ pivitvā macchamaṃsaṃ khāditvā pātova yānāni yojetvā pakkamiṃsu. Tesaṃ gatakāle eko gūthakhādako pāṇako gūthagandhena āgantvā tesaṃ pītaṭṭhāne chaḍḍitaṃ suraṃ disvā pipāsāya pivitvā matto hutvā gūthapuñjaṃ abhiruhi, allagūthaṃ tasmiṃ āruḷhe thokaṃ onami. So ‘‘pathavī maṃ dhāretuṃ na sakkotī’’ti viravi. Tasmiññeva khaṇe eko mattavaravāraṇo taṃ padesaṃ patvā gūthagandhaṃ ghāyitvā jigucchanto paṭikkami. So taṃ disvā ‘‘esa mama bhayena palāyatī’’ti saññī hutvā ‘‘iminā me saddhiṃ saṅgāmaṃ kātuṃ vaṭṭatī’’ti taṃ avhayanto paṭhamaṃ gāthamāha –

153. ‘‘Sūro sūrena saṅgamma, vikkantena pahārinā;
Ehi nāga nivattassu, kiṃ nu bhīto palāyasi;
Passantu aṅgamagadhā, mama tuyhañca vikkama’’nti.

Tassattho – tvaṃ sūro mayā sūrena saddhiṃ samāgantvā vīriyavikkamena vikkantena pahāradānasamatthatāya pahārinā kiṃkāraṇā asaṅgāmetvāva gacchasi, nanu nāma ekasampahāropi dātabbo siyā, tasmā ehi nāga nivattassu, ettakeneva maraṇabhayatajjito hutvā kiṃ nu bhīto palāyasi, ime imaṃ sīmaṃ antaraṃ katvā vasantā passantu, aṅgamagadhā mama tuyhañca vikkamaṃ ubhinnampi amhākaṃ parakkamaṃ passantūti.

So hatthī kaṇṇaṃ datvā tassa vacanaṃ sutvā nivattitvā tassa santikaṃ gantvā taṃ apasādento dutiyaṃ gāthamāha –

154. ‘‘Na taṃ pādā vadhissāmi, na dantehi na soṇḍiyā;
Mīḷhena taṃ vadhissāmi, pūti haññatu pūtinā’’ti.

Tassattho – na taṃ pādādīhi vadhissāmi, tuyhaṃ pana anucchavikena mīḷhena taṃ vadhissāmīti.

Evañca pana vatvā ‘‘pūtigūthapāṇako pūtināva haññatū’’ti tassa matthake mahantaṃ laṇḍaṃ pātetvā udakaṃ vissajjetvā tattheva taṃ jīvitakkhayaṃ pāpetvā koñcanādaṃ nadanto araññameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā gūthapāṇako koṇḍo ahosi, vāraṇo so bhikkhu, taṃ kāraṇaṃ paccakkhato disvā tasmiṃ vanasaṇḍe nivutthadevatā pana ahameva ahosi’’nti.

Gūthapāṇajātakavaṇṇanā sattamā.

## [228] 8. Kāmanītajātakavaṇṇanā

Tayo girinti idaṃ satthā jetavane viharanto kāmanītabrāhmaṇaṃ nāma ārabbha kathesi. Vatthu paccuppannañca atītañca dvādasakanipāte **kāmajātake** (jā. 1.12.37 ādayo) āvibhavissati. Tesu pana dvīsu rājaputtesu jeṭṭhako āgantvā bārāṇasiyaṃ rājā ahosi, kaniṭṭho uparājā. Tesu rājā vatthukāmakilesakāmesu atitto dhanalolo ahosi. Tadā bodhisatto sakko devarājā hutvā jambudīpaṃ olokento tassa rañño dvīsupi kāmesu atittabhāvaṃ ñatvā ‘‘imaṃ rājānaṃ niggaṇhitvā lajjāpessāmī’’ti brāhmaṇamāṇavavaṇṇena āgantvā rājānaṃ passi, raññā ca ‘‘kenatthena āgatosi māṇavā’’ti vutte ‘‘ahaṃ, mahārāja, tīṇi nagarāni passāmi khemāni subhikkhāni pahūtahatthiassarathapattīni hiraññasuvaṇṇālaṅkārabharitāni, sakkā ca pana tāni appakeneva balena gaṇhituṃ, ahaṃ te tāni gahetvā dātuṃ āgato’’ti āha. ‘‘Kadā gacchāma, māṇavā’’ti vutte ‘‘sve mahārājā’’ti. ‘‘Tena hi gaccha, pātova āgaccheyyāsī’’ti. ‘‘Sādhu, mahārāja, vegena balaṃ sajjehī’’ti vatvā sakko sakaṭṭhānameva gato.

Rājā punadivase bheriṃ carāpetvā balasajjaṃ kāretvā amacce pakkosāpetvā hiyyo eko brāhmaṇamāṇavo ‘‘uttarapañcāle indapatte kekaketi imesu tīsu nagaresu rajjaṃ gahetvā dassāmī’’ti āha, taṃ māṇavaṃ ādāya tīsu nagaresu rajjaṃ gaṇhissāma, vegena naṃ pakkosathāti. ‘‘Katthassa, deva, nivāso dāpito’’ti? ‘‘Na me tassa nivāsagehaṃ dāpita’’nti. ‘‘Nivāsaparibbayo pana dinno’’ti? ‘‘Sopi na dinno’’ti. Atha ‘‘kahaṃ naṃ passissāmā’’ti? ‘‘Nagaravīthīsu olokethā’’ti. Te olokentā adisvā ‘‘na passāma, mahārājā’’ti āhaṃsu. Rañño māṇavaṃ apassantassa ‘‘evaṃ mahantā nāma issariyā parihīnomhī’’ti mahāsoko udapādi, hadayavatthu uṇhaṃ ahosi, vatthulohitaṃ kuppi, lohitapakkhandikā udapādi, vejjā tikicchituṃ nāsakkhiṃsu.

Tato tīhacatūhaccayena sakko āvajjamāno tassa taṃ ābādhaṃ ñatvā ‘‘tikicchissāmi na’’nti brāhmaṇavaṇṇena āgantvā dvāre ṭhatvā ‘‘vejjabrāhmaṇo tumhākaṃ tikicchanatthāya āgato’’ti ārocāpesi. Rājā taṃ sutvā ‘‘mahantamahantā rājavejjā maṃ tikicchituṃ nāsakkhiṃsu, paribbayamassa dāpetvā uyyojethā’’ti āha. Sakko taṃ sutvā ‘‘mayhaṃ neva nivāsaparibbayena attho, vejjalābhampi na gaṇhissāmi, tikicchissāmi naṃ, puna rājā maṃ passatū’’ti āha. Rājā taṃ sutvā ‘‘tena hi āgacchatū’’ti āha. Sakko pavisitvā jayāpetvā ekamantaṃ aṭṭhāsi, rājā ‘‘tvaṃ maṃ tikicchasī’’ti āha. ‘‘Āma, devā’’ti. ‘‘Tena hi tikicchassū’’ti. ‘‘Sādhu, mahārāja, byādhino me lakkhaṇaṃ kathetha, kena kāraṇena uppanno, kiṃ khāditaṃ vā pītaṃ vā nissāya, udāhu diṭṭhaṃ vā sutaṃ vā’’ti? ‘‘Tāta, mayhaṃ byādhi sutaṃ nissāya uppanno’’ti. ‘‘Kiṃ te suta’’nti. ‘‘Tāta eko māṇavo āgantvā mayhaṃ ‘tīsu nagaresu rajjaṃ gaṇhitvā dassāmī’ti āha, ahaṃ tassa nivāsaṭṭhānaṃ vā nivāsaparibbayaṃ vā na dāpesiṃ, so mayhaṃ kujjhitvā aññassa rañño santikaṃ gato bhavissati. Atha me ‘evaṃ mahantā nāma issariyā parihīnomhī’ti cintentassa ayaṃ byādhi uppanno. Sace sakkosi tvaṃ me kāmacittaṃ nissāya uppannaṃ byādhiṃ tikicchituṃ, tikicchāhī’’ti etamatthaṃ pakāsento paṭhamaṃ gāthamāha –

155. ‘‘Tayo giriṃ antaraṃ kāmayāmi, pañcālā kuruyo kekake ca;
Tatuttariṃ brāhmaṇa kāmayāmi, tikiccha maṃ brāhmaṇa kāmanīta’’nti.

Tattha **tayo giri**nti tayo girī, ayameva vā pāṭho. Yathā ‘‘sudassanassa girino, dvārañhetaṃ pakāsatī’’ti ettha sudassanaṃ devanagaraṃ yujjhitvā duggaṇhatāya duccalanatāya ‘‘sudassanagirī’’ti vuttaṃ, evamidhāpi tīṇi nagarāni ‘‘tayo giri’’nti adhippetāni. Tasmā ayamettha attho – tīṇi ca nagarāni tesañca antaraṃ tividhampi raṭṭhaṃ kāmayāmi. ‘‘Pañcālā kuruyo kekake cā’’ti imāni tesaṃ raṭṭhānaṃ nāmāni. Tesu **pañcālā**ti uttarapañcālā, tattha kapilaṃ nāma nagaraṃ. **Kuruyo**ti kururaṭṭhaṃ, tattha indapattaṃ nāma nagaraṃ. **Kekake cā**ti paccatte upayogavacanaṃ, tena kekakaraṭṭhaṃ dasseti. Tattha kekakarājadhānīyeva nagaraṃ. **Tatuttari**nti taṃ ahaṃ ito paṭiladdhā bārāṇasirajjā tatuttariṃ tividhaṃ rajjaṃ kāmayāmi. **Tikiccha maṃ, brāhmaṇa, kāmanīta**nti imehi vatthukāmehi ca kilesakāmehi ca nītaṃ hataṃ pahataṃ sace sakkosi, tikiccha maṃ brāhmaṇāti.

Atha naṃ sakko ‘‘mahārāja, tvaṃ mūlosadhādīhi atekiccho. Ñāṇosadheneva tikicchitabbo’’ti vatvā dutiyaṃ gāthamāha –

156. ‘‘Kaṇhāhidaṭṭhassa karonti heke, amanussapaviṭṭhassa karonti paṇḍitā;
Na kāmanītassa karoti koci, okkantasukkassa hi kā tikicchā’’ti.

Tattha **kaṇhāhidaṭṭhassa karonti heke**ti ekacce hi tikicchakā ghoravisena kāḷasappena daṭṭhassa mantehi ceva osadhehi ca tikicchaṃ karonti. **Amanussapaviṭṭhassa karonti paṇḍitā**ti apare paṇḍitā bhūtavejjā bhūtayakkhādīhi amanussehi paviṭṭhassa abhibhūtassa gahitassa balikammaparittakaraṇaosadhaparibhāvitādīhi tikicchaṃ karonti. **Na kāmanītassa karoti kocī**ti kāmehi pana nītassa kāmavasikassa puggalassa aññatra paṇḍitehi añño koci tikicchaṃ na karoti, karontopi kātuṃ samattho nāma natthi. Kiṃkāraṇā? **Okkantasukkassa hi kā tikicchā**ti, okkantasukkassa avakkantassa kusaladhammamariyādaṃ atikkantassa akusaladhamme patiṭṭhitassa puggalassa mantosadhādīhi kā nāma tikicchā, na sakkā osadhehi tikicchitunti.

Itissa mahāsatto imaṃ kāraṇaṃ dassetvā uttari evamāha – ‘‘mahārāja, sace tvaṃ tāni tīṇi rajjāni lacchasi, api nu kho imesu catūsu nagaresu rajjaṃ karonto ekappahāreneva cattāri sāṭakayugāni paridaheyyāsi, catūsu vā suvaṇṇapātīsu bhuñjeyyāsi, catūsu vā sayanesu sayeyyāsi, mahārāja, taṇhāvasikena nāma bhavituṃ na vaṭṭati, taṇhā hi nāmesā vipattimūlā. Sā vaḍḍhamānā yo taṃ vaḍḍheti, taṃ puggalaṃ aṭṭhasu mahānirayesu soḷasasu ussadanirayesu nānappakārabhedesu ca avasesesu apāyesu khipatī’’ti. Evaṃ rājānaṃ nirayādibhayena tajjetvā mahāsatto dhammaṃ desesi. Rājāpissa dhammaṃ sutvā vigatasoko hutvā tāvadeva nibyādhitaṃ pāpuṇi. Sakkopissa ovādaṃ datvā sīlesu patiṭṭhāpetvā devalokameva gato. Sopi tato paṭṭhāya dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā rājā kāmanītabrāhmaṇo ahosi, sakko pana ahameva ahosi’’nti.

Kāmanītajātakavaṇṇanā aṭṭhamā.

## [229] 9. Palāyitajātakavaṇṇanā

Gajaggameghehīti idaṃ satthā jetavane viharanto palāyitaparibbājakaṃ ārabbha kathesi. So kira vādatthāya sakalajambudīpaṃ vicaritvā kañci paṭivādiṃ alabhitvā anupubbena sāvatthiṃ gantvā ‘‘atthi nu kho koci mayā saddhiṃ vādaṃ kātuṃ samattho’’ti manusse pucchi. Manussā ‘‘tādisānaṃ sahassenapi saddhiṃ vādaṃ kātuṃ samattho sabbaññū dvipadānaṃ aggo mahāgotamo dhammissaro parappavādamaddano, sakalepi jambudīpe uppanno parappavādo taṃ bhagavantaṃ atikkamituṃ samattho nāma natthi. Velantaṃ patvā samuddaūmiyo viya hi sabbavādā tassa pādamūlaṃ patvā cuṇṇavicuṇṇā hontī’’ti buddhaguṇe kathesuṃ. Paribbājako ‘‘kahaṃ pana so etarahī’’ti pucchitvā ‘‘jetavane’’ti sutvā ‘‘idānissa vādaṃ āropessāmī’’ti mahājanaparivuto jetavanaṃ gacchanto jetena rājakumārena navakoṭidhanaṃ vissajjetvā kāritaṃ jetavanadvārakoṭṭhakaṃ disvā ‘‘ayaṃ samaṇassa gotamassa vasanapāsādo’’ti pucchitvā ‘‘dvārakoṭṭhako aya’’nti sutvā ‘‘dvārakoṭṭhako tāva evarūpo, vasanagehaṃ kīdisaṃ bhavissatī’’ti vatvā ‘‘gandhakuṭi nāma appameyyā’’ti vutte ‘‘evarūpena samaṇena saddhiṃ ko vādaṃ karissatī’’ti tatova palāyi. Manussā unnādino hutvā jetavanaṃ pavisitvā satthārā ‘‘kiṃ akāle āgatatthā’’ti vuttā taṃ pavattiṃ kathayiṃsu. Satthā ‘‘na kho upāsakā idāneva, pubbepesa mama vasanaṭṭhānassa dvārakoṭṭhakaṃ disvā palāyatevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte gandhāraraṭṭhe takkasilāyaṃ bodhisatto rajjaṃ kāresi, bārāṇasiyaṃ brahmadatto. So ‘‘takkasilaṃ gaṇhissāmī’’ti mahantena balakāyena gantvā nagarato avidūre ṭhatvā ‘‘iminā niyāmena hatthī pesetha, iminā asse, iminā rathe, iminā pattī, evaṃ dhāvitvā āvudhehi paharatha, evaṃ ghanavassavalāhakā viya saravassaṃ vassathā’’ti tenaṃ vicārento imaṃ gāthādvayamāha –

157. ‘‘Gajaggameghehi hayaggamālibhi, rathūmijātehi sarābhivassebhi;
Tharuggahāvaṭṭadaḷhappahāribhi, parivāritā takkasilā samantato.

158. ‘‘Abhidhāvatha cūpadhāvatha ca, vividhā vināditā vadantibhi;
Vattatajja tumulo ghoso yathā, vijjulatā jaladharassa gajjato’’ti.

Tattha **gajaggameghehī**ti aggagajameghehi, koñcanādaṃ gajjantehi mattavaravāraṇavalāhakehīti attho. **Hayaggamālibhī**ti aggahayamālīhi, varasindhavavalāhakakulehi assānīkehīti attho. **Rathūmijātehī**ti sañjātaūmivegehi sāgarasalilehi viya sañjātarathūmīhi, rathānīkehīti attho. **Sarābhivassebhī**ti tehiyeva rathānīkehi ghanavassamegho viya saravassaṃ vassantehi. **Tharuggahāvaṭṭadaḷhappahāribhī**ti tharuggahehi āvaṭṭadaḷhappahārīhi, ito cito ca āvattitvā parivattitvā daḷhaṃ paharantehi gahitakhaggaratanatharudaṇḍehi pattiyodhehi cāti attho. **Parivāritā takkasilā samantato**ti yathā ayaṃ takkasilā parivāritā hoti, sīghaṃ tathā karothāti attho.

Abhidhāvatha cūpadhāvatha cāti vegena dhāvatha ceva upadhāvatha ca. **Vividhā vināditā vadantibhī**ti varavāraṇehi saddhiṃ vividhā vinaditā bhavatha, selitagajjitavāditehi nānāviravā hothāti attho. **Vattatajja tumulo ghoso**ti vattatu ajja tumulo mahanto asanisaddasadiso ghoso. **Yathā vijjulatā jaladharassa gajjato**ti yathā gajjantassa jaladharassa mukhato niggatā vijjulatā caranti, evaṃ vicarantā nagaraṃ parivāretvā rajjaṃ gaṇhathāti vadati.

Iti so rājā gajjitvā senaṃ vicāretvā nagaradvārasamīpaṃ gantvā dvārakoṭṭhakaṃ disvā ‘‘idaṃ rañño vasanageha’’nti pucchitvā ‘‘ayaṃ nagaradvārakoṭṭhako’’ti vutte ‘‘nagaradvārakoṭṭhako tāva evarūpo, rañño nivesanaṃ kīdisaṃ bhavissatī’’ti vatvā ‘‘vejayantapāsādasadisa’’nti sutvā ‘‘evaṃ yasasampannena raññā saddhiṃ yujjhituṃ na sakkhissāmā’’ti dvārakoṭṭhakaṃ disvāva nivattitvā palāyitvā bārāṇasimeva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā palāyitaparibbājako ahosi, takkasilarājā pana ahameva ahosi’’nti.

Palāyitajātakavaṇṇanā navamā.

## [230] 10. Dutiyapalāyitajātakavaṇṇanā

Dhajamaparimitanti idaṃ satthā jetavane viharanto ekaṃ palāyitaparibbājakameva ārabbha kathesi. Imasmiṃ pana vatthusmiṃ so paribbājako jetavanaṃ pāvisi. Tasmiṃ khaṇe satthā mahājanaparivuto alaṅkatadhammāsane nisinno manosilātale sīhanādaṃ nadanto sīhapotako viya dhammaṃ deseti. Paribbājako dasabalassa brahmasarīrapaṭibhāgaṃ rūpaṃ puṇṇacandasassirikaṃ mukhaṃ suvaṇṇapaṭṭasadisaṃ nalāṭañca disvā ‘‘ko evarūpaṃ purisuttamaṃ jinituṃ sakkhissatī’’ti nivattitvā parisantaraṃ pavisitvā palāyi. Mahājano taṃ anubandhitvā nivattitvā satthussa taṃ pavattiṃ ārocesi. Satthā ‘‘na so paribbājako idāneva, pubbepi mama suvaṇṇavaṇṇaṃ mukhaṃ disvā palātoyevā’’ti vatvā atītaṃ āhari.

Atīte bodhisatto bārāṇasiyaṃ rajjaṃ kāresi, takkasilāyaṃ eko gandhārarājā. So ‘‘bārāṇasiṃ gahessāmī’’ti caturaṅginiyā senāya āgantvā nagaraṃ parivāretvā nagaradvāre ṭhito attano balavāhanaṃ oloketvā ‘‘ko ettakaṃ balavāhanaṃ jinituṃ sakkhissatī’’ti attano senaṃ saṃvaṇṇetvā paṭhamaṃ

gāthamāha –

159. ‘‘Dhajamaparimitaṃ anantapāraṃ, duppasahaṃ dhaṅkehi sāgaraṃva;
Girimiva anilena duppasayho, duppasaho ahamajja tādisenā’’ti.

Tattha **dhajamaparimita**nti idaṃ tāva me rathesu morachade ṭhapetvā ussāpitadhajameva aparimitaṃ bahuṃ anekasatasaṅkhyaṃ. **Anantapāra**nti balavāhanampi me ‘‘ettakā hatthī ettakā assā ettakā rathā ettakā pattī’’ti gaṇanaparicchedarahitaṃ anantapāraṃ. **Duppasaha**nti na sakkā paṭisattūhi sahituṃ abhibhavituṃ. Yathā kiṃ? **Dhaṅkehi sāgaraṃva,** yathā sāgaro bahūhi kākehi vegavikkhambhanavasena vā atikkamanavasena vā duppasaho, evaṃ duppasahaṃ. **Girimiva anilena duppasayho**ti apica me ayaṃ balakāyo yathā pabbato vātena akampanīyato duppasaho, tathā aññena balakāyena duppasaho. **Duppasaho ahamajja tādisenā**ti svāhaṃ iminā balena samannāgato ajja tādisena duppasahoti aṭṭālake ṭhitaṃ bodhisattaṃ sandhāya vadati.

Athassa so puṇṇacandasassirikaṃ attano mukhaṃ dassetvā ‘‘bāla, mā vippalapasi, idāni te balavāhanaṃ mattavāraṇo viya naḷavanaṃ viddhaṃsessāmī’’ti santajjetvā dutiyaṃ gāthamāha –

160. ‘‘Mā bāliyaṃ vilapi na hissa tādisaṃ, viḍayhase na hi labhase nisedhakaṃ;
Āsajjasi gajamiva ekacārinaṃ, yo taṃ padā naḷamiva pothayissatī’’ti.

Tattha **mā bāliyaṃ vilapī**ti mā attano bālabhāvaṃ vippalapasi. **Na hissa tādisa**nti na hi assa tādiso, ayameva vā pāṭho. Tādiso ‘‘anantapāraṃ me balavāhana’’nti evarūpaṃ takkento rajjañca gahetuṃ samattho nāma na hi assa, na hotīti attho. **Viḍayhase**ti tvaṃ bāla, kevalaṃ rāgadosamohamānapariḷāhena viḍayhasiyeva. **Na hi labhase nisedhaka**nti mādisaṃ pana pasayha abhibhavitvā nisedhakaṃ na tāva labhasi, ajja taṃ āgatamaggeneva palāpessāmi. **Āsajjasī**ti upagacchasi. **Gajamiva ekacārina**nti ekacārinaṃ mattavaravāraṇaṃ viya. **Yo taṃ padā naḷamiva pothayissatī**ti yo taṃ yathā nāma mattavaravāraṇo pādā naḷaṃ potheti saṃcuṇṇeti, evaṃ pothayissati, taṃ tvaṃ āsajjasīti attānaṃ sandhāyāha.

Evaṃ tajjentassa panassa kathaṃ sutvā gandhārarājā ullokento kañcanapaṭṭasadisaṃ mahānalāṭaṃ disvā attano gahaṇabhīto nivattitvā palāyanto sakanagarameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā gandhārarājā palāyitaparibbājako ahosi, bārāṇasirājā pana ahameva ahosi’’nti.

Dutiyapalāyitajātakavaṇṇanā dasamā.

Kāsāvavaggo aṭṭhamo.

Tassuddānaṃ –

Kāsāvaṃ cūḷanandiyaṃ, puṭabhattañca kumbhilaṃ;
Khantivaṇṇaṃ kosiyañca, gūthapāṇaṃ kāmanītaṃ;
Palāyitadvayampi ca.

9. Upāhanavaggo

[231] 1. Upāhanajātakavaṇṇanā

Yathāpi kītāti idaṃ satthā jetavane viharanto devadattaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, devadatto ācariyaṃ paccakkhāya tathāgatassa paṭipakkho paṭisattu hutvā mahāvināsaṃ pāpuṇī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva ācariyaṃ paccakkhāya mama paṭipakkho hutvā mahāvināsaṃ patto, pubbepi pattoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto hatthācariyakule nibbattitvā vayappatto hatthisippe nipphattiṃ pāpuṇi. Atheko kāsigāmako māṇavako āgantvā tassa santike sippaṃ uggaṇhi. Bodhisattā nāma sippaṃ vācentā ācariyamuṭṭhiṃ na karonti, attano jānananiyāmena niravasesaṃ sikkhāpenti. Tasmā so māṇavo bodhisattassa jānanasippaṃ niravasesamuggaṇhitvā bodhisattaṃ āha – ‘‘ācariya, ahaṃ rājānaṃ upaṭṭhahissāmī’’ti. Bodhisatto ‘‘sādhu, tātā’’ti gantvā rañño ārocesi – ‘‘mahārāja, mama antevāsiko tumhe upaṭṭhātuṃ icchatī’’ti. ‘‘Sādhu, upaṭṭhātū’’ti. ‘‘Tena hissa paribbayaṃ jānāthā’’ti? ‘‘Tumhākaṃ antevāsiko tumhehi samakaṃ na lacchati, tumhesu sataṃ labhantesu paṇṇāsaṃ lacchati, dve labhantesu ekaṃ lacchatī’’ti. So gehaṃ gantvā taṃ pavattiṃ antevāsikassa ārocesi. Antevāsiko ‘‘ahaṃ, ācariya, tumhehi samaṃ sippaṃ jānāmi. Sace samakaññeva paribbayaṃ labhissāmi, upaṭṭhahissāmi. No ce, na upaṭṭhahissāmī’’ti āha. Bodhisatto taṃ pavattiṃ rañño ārocesi. Rājā ‘‘sace so tumhehi samappakāro, tumhehi samakaññeva sippaṃ dassetuṃ sakkonto samakaṃ labhissatī’’ti āha. Bodhisatto taṃ pavattiṃ tassa ārocetvā tena ‘‘sādhu dassessāmī’’ti vutte rañño ārocesi. Rājā ‘‘tena hi sve sippaṃ dassethā’’ti. ‘‘Sādhu, dassessāma, nagare bheriṃ carāpethā’’ti. Rājā ‘‘sve kira ācariyo ca antevāsiko ca ubho hatthisippaṃ dassessanti, rājaṅgaṇe sannipatitvā daṭṭhukāmā passantū’’ti bheriṃ carāpesi.

Ācariyo ‘‘na me antevāsiko upāyakosallaṃ jānātī’’ti ekaṃ hatthiṃ gahetvā ekaratteneva vilomaṃ sikkhāpesi. So taṃ ‘‘gacchā’’ti vutte osakkituṃ, ‘‘osakkā’’ti vutte gantuṃ, ‘‘tiṭṭhā’’ti vutte nipajjituṃ, ‘‘nipajjā’’ti vutte ṭhātuṃ, ‘‘gaṇhā’’ti vutte ṭhapetuṃ, ‘‘ṭhapehī’’ti vutte gaṇhituṃ sikkhāpetvā punadivase taṃ hatthiṃ abhiruhitvā rājaṅgaṇaṃ agamāsi. Antevāsikopi ekaṃ manāpaṃ hatthiṃ abhiruhi. Mahājano sannipati. Ubhopi samakaṃ sippaṃ dassesuṃ. Puna bodhisatto attano hatthiṃ vilomaṃ kāresi, so ‘‘gacchā’’ti vutte osakki, ‘‘osakkā’’ti vutte purato dhāvi, ‘‘tiṭṭhā’’ti vutte nipajji, ‘‘nipajjā’’ti vutte aṭṭhāsi, ‘‘gaṇhā’’ti vutte nikkhipi, ‘‘nikkhipā’’ti vutte gaṇhi. Mahājano ‘‘are duṭṭhaantevāsika, tvaṃ ācariyena saddhiṃ sārambhaṃ karosi, attano pamāṇaṃ na jānāsi, ‘ācariyena samakaṃ jānāmī’ti evaṃsaññī hosī’’ti leḍḍudaṇḍādīhi paharitvā tattheva jīvitakkhayaṃ pāpesi.

Bodhisatto hatthimhā oruyha rājānaṃ upasaṅkamitvā ‘‘mahārāja, sippaṃ nāma attano sukhatthāya gaṇhanti, ekaccassa pana gahitasippaṃ dukkaṭaupāhanā viya vināsameva āvahatī’’ti vatvā idaṃ gāthādvayamāha –

161. ‘‘Yathāpi kītā purisassupāhanā, sukhassa atthāya dukhaṃ udabbahe;
Ghammābhitattā talasā papīḷitā, tasseva pāde purisassa khādare.

162. ‘‘Evameva yo dukkulīno anariyo, tammāka vijjañca sutañca ādiya;
Tameva so tattha sutena khādati, anariyo vuccati pānadūpamo’’ti.

Tattha **udabbahe**ti udabbaheyya. **Ghammābhitattā talasā papīḷitā**ti ghammena abhitattā pādatalena ca pīḷitā. **Tassevā**ti yena tā sukhatthāya kiṇitvā pādesu paṭimukkā dukkaṭūpāhanā, tasseva. **Khādare**ti vaṇaṃ karontā pāde khādanti.

Dukkulīnoti dujjātiko akulaputto. **Anariyo**ti hirottappavajjito asappuriso. **Tammāka vijjañca sutañca ādiyā**ti ettha taṃ taṃ manatīti ‘‘tammo’’ti vattabbe tammāko, taṃ taṃ sippaṃ āsevati parivattetīti attho, ācariyassetaṃ nāmaṃ. Tasmā tammākā, gāthābandhasukhatthaṃ panassa rassabhāvo kato. **Vijja**nti aṭṭhārasasu vijjāṭṭhānesu yaṃkiñci. **Suta**nti yaṃkiñci sutapariyatti. **Ādiyā**tiādiyitvā. **Tameva so tattha sutena khādatī**ti **tamevā**ti attānameva. **So**ti yo dukkulīno anariyo ācariyamhā vijjañca sutañca ādiyati, so. **Tattha sutena khādatī**ti tassa santike sutena so attānameva khādatīti attho. Aṭṭhakathāyaṃ pana ‘‘teneva so tattha sutena khādatī’’tipi pāṭho. Tassāpi so tena tattha sutena attānameva khādatīti ayameva attho. **Anariyo vuccati pānadūpamo**ti iti anariyo dupāhanūpamo dukkaṭūpāhanūpamo vuccati. Yathā hi dukkaṭūpāhanā purisaṃ khādanti, evamesa sutena khādanto attanāva attānaṃ khādati. Atha vā pānāya dutoti pānadu, upāhanūpatāpitassa upāhanāya khāditapādassetaṃ nāmaṃ. Tasmā yo so attānaṃ sutena khādati, so tena sutena khāditattā ‘‘anariyo’’ti vuccati pānadūpamo, upāhanūpatāpitapādasadisoti vuccatīti ayamettha attho. Rājā tuṭṭho bodhisattassa mahantaṃ yasaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā antevāsiko devadatto ahosi, ācariyo pana ahameva ahosi’’nti.

Upāhanajātakavaṇṇanā paṭhamā.

## [232] 2. Vīṇāthūṇajātakavaṇṇanā

Ekacintitoyamatthoti idaṃ satthā jetavane viharanto aññataraṃ kumārikaṃ ārabbha kathesi. Sā kirekā sāvatthiyaṃ seṭṭhidhītā attano gehe usabharājassa sakkāraṃ kayiramānaṃ disvā dhātiṃ pucchi – ‘‘amma, ko nāmesa evaṃ sakkāraṃ labhatī’’ti. ‘‘Usabharājā nāma, ammā’’ti. Puna sā ekadivasaṃ pāsāde ṭhatvā antaravīthiṃ olokentī ekaṃ khujjaṃ disvā cintesi – ‘‘gunnaṃ antare jeṭṭhakassa piṭṭhiyaṃ kakudhaṃ hoti, manussajeṭṭhakassapi tena bhavitabbaṃ, ayaṃ manussesu purisūsabho bhavissati, etassa mayā pādaparicārikāya bhavituṃ vaṭṭatī’’ti. Sā dāsiṃ pesetvā ‘‘seṭṭhidhītā tayā saddhiṃ gantukāmā, asukaṭṭhānaṃ kira gantvā tiṭṭhā’’ti tassa ārocetvā sārabhaṇḍakaṃ ādāya aññātakavesena pāsādā otaritvā tena saddhiṃ palāyi. Aparabhāge taṃ kammaṃ nagare ca bhikkhusaṅghe ca pākaṭaṃ jātaṃ. Dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asukā kira seṭṭhidhītā khujjena saddhiṃ palātā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte satthā ‘‘na, bhikkhave, idānevesā khujjaṃ kāmeti, pubbepi kāmesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ nigamagāme seṭṭhikule nibbattitvā vayappatto gharāvāsaṃ vasanto puttadhītāhi vaḍḍhamāno attano puttassa bārāṇasīseṭṭhissa dhītaraṃ vāretvā divasaṃ ṭhapesi. Seṭṭhidhītā attano gehe usabhassa sakkārasammānaṃ disvā ‘‘ko nāmeso’’ti dhātiṃ pucchitvā ‘‘usabho’’ti sutvā antaravīthiyā gacchantaṃ ekaṃ khujjaṃ disvā ‘‘ayaṃ purisūsabho bhavissatī’’ti sārabhaṇḍakaṃ gahetvā tena saddhiṃ palāyi. Bodhisattopi kho ‘‘seṭṭhidhītaraṃ gehaṃ ānessāmī’’ti mahantena parivārena bārāṇasiṃ gacchanto tameva maggaṃ paṭipajji. Te ubhopi sabbarattiṃ maggaṃ agamaṃsu. Atha khujjassa sabbarattiṃ sītāsihatassa aruṇodaye sarīre vāto kuppi, mahantā vedanā vattanti. So maggā okkamma vedanāppatto hutvā vīṇādaṇḍako viya saṃkuṭito nipajji, seṭṭhidhītāpissa pādamūle nisīdi. Bodhisatto seṭṭhidhītaraṃ khujjassa pādamūle nisinnaṃ disvā sañjānitvā upasaṅkamitvā seṭṭhidhītāya saddhiṃ sallapanto paṭhamaṃ gāthamāha –

163. ‘‘Ekacintitoyamattho, bālo apariṇāyako;
Na hi khujjena vāmena, bhoti saṅgantumarahasī’’ti.

Tattha **ekacintitoyamattho**ti amma, yaṃ tvaṃ atthaṃ cintetvā iminā khujjena saddhiṃ palātā, ayaṃ tayā ekikāya eva cintito bhavissati. **Bālo apariṇāyako**ti ayaṃ khujjo bālo, duppaññabhāvena mahallakopi bālova, aññasmiṃ gahetvā gacchante asati gantuṃ asamatthatāya apariṇāyako. **Na hi khujjena vāmena, bhoti saṅgantumarahasī**ti iminā hi khujjena vāmanattā vāmena bhoti tvaṃ mahākule jātā abhirūpā dassanīyā saṅgantuṃ saha gantuṃ nārahasīti.

Athassa taṃ vacanaṃ sutvā seṭṭhidhītā dutiyaṃ gāthamāha –

164. ‘‘Purisūsabhaṃ maññamānā, ahaṃ khujjamakāmayiṃ;
Soyaṃ saṃkuṭito seti, chinnatanti yathā thuṇā’’ti.

Tassattho – ahaṃ, ayya, ekaṃ usabhaṃ disvā ‘‘gunnaṃ jeṭṭhakassa piṭṭhiyaṃ kakudhaṃ hoti, imassapi taṃ atthi, imināpi purisūsabhena bhavitabba’’nti evamahaṃ khujjaṃ purisūsabhaṃ maññamānā akāmayiṃ. Soyaṃ yathā nāma chinnatanti sadoṇiko vīṇādaṇḍako, evaṃ saṃkuṭito setīti.

Bodhisatto tassā aññātakavesena nikkhantabhāvameva ñatvā taṃ nhāpetvā alaṅkaritvā rathaṃ āropetvā gehameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ayameva seṭṭhidhītā ahosi, bārāṇasīseṭṭhi pana ahameva ahosi’’nti.

Vīṇāthūṇajātakavaṇṇanā dutiyā.

## [233] 3. Vikaṇṇakajātakavaṇṇanā

Kāmaṃ yahiṃ icchasi tena gacchāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So hi dhammasabhaṃ ānīto ‘‘saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhito’’ti satthārā puṭṭho ‘‘sacca’’nti vatvā ‘‘kasmā ukkaṇṭhitosī’’ti vutte ‘‘kāmaguṇakāraṇā’’ti āha. Atha naṃ satthā ‘‘kāmaguṇā nāmete bhikkhu vikaṇṇakasallasadisā, sakiṃ hadaye patiṭṭhaṃ labhamānā vikaṇṇakaṃ viya viddhaṃ suṃsumāraṃ maraṇameva pāpentī’’ti vatvā atītaṃ āhari.

Atīte bodhisatto bārāṇasiyaṃ dhammena rajjaṃ kārento ekadivasaṃ uyyānaṃ gantvā pokkharaṇītīraṃ sampāpuṇi. Naccagītāsu kusalā naccagītāni payojesuṃ, pokkharaṇiyaṃ macchakacchapā gītasaddalolatāya sannipatitvā raññāva saddhiṃ gacchanti. Rājā tālakkhandhappamāṇaṃ macchaghaṭaṃ disvā ‘‘kiṃ nu kho ime macchā mayā saddhiṃyeva carantī’’ti amacce pucchi. Amaccā ‘‘ete, deva, upaṭṭhahantī’’ti āhaṃsu. Rājā ‘‘ete kira maṃ upaṭṭhahantī’’ti tussitvā tesaṃ niccabhattaṃ paṭṭhapesi. Devasikaṃ taṇḍulambaṇaṃ pācesi. Macchā bhattavelāya ekacce āgacchanti, ekacce nāgacchanti, bhattaṃ nassati. Rañño tamatthaṃ ārocesuṃ. Rājā ‘‘ito paṭṭhāya sattavelāya bheriṃ paharitvā bherisaññāya macchesu sannipatitesu bhattaṃ dethā’’ti āha. Tato paṭṭhāya bhattakammiko bheriṃ paharāpetvā sannipatitānaṃ macchānaṃ bhattaṃ deti. Tepi bherisaññāya sannipatitvā bhuñjanti.

Tesu evaṃ sannipatitvā bhuñjantesu eko suṃsumāro āgantvā macche khādi. Bhattakammiko rañño ārocesi. Rājā taṃ sutvā ‘‘suṃsumāraṃ macchānaṃ khādanakāle vikaṇṇakena vijjhitvā gaṇhā’’ti āha. So ‘‘sādhū’’ti gantvā nāvāya ṭhatvā macche khādituṃ āgataṃ suṃsumāraṃ vikaṇṇakena pahari, taṃ tassa antopiṭṭhiṃ pāvisi. So vedanāppatto hutvā taṃ gahetvāva palāyi. Bhattakammiko tassa viddhabhāvaṃ ñatvā taṃ ālapanto paṭhamaṃ gāthamāha –

165. ‘‘Kāmaṃ yahiṃ icchasi tena gaccha, viddhosi mammamhi vikaṇṇakena;
Hatosi bhattena suvāditena, lolo ca macche anubandhamāno’’ti.

Tattha **kāma**nti ekaṃsena. **Yahiṃ icchasi tena gacchā**ti yasmiṃ icchasi, tasmiṃ gaccha. **Mammamhī**ti mammaṭṭhāne. **Vikaṇṇakenā**ti vikaṇṇakasallena. **Hatosi bhattena suvāditena, lolo ca macche anubandhamāno**ti tvaṃ bherivāditasaññāya bhatte dīyamāne lolo hutvā khādanatthāya macche anubandhamāno tena savāditena bhattena hato, gataṭṭhānepi te jīvitaṃ natthīti attho. So attano vasanaṭṭhānaṃ gantvā jīvitakkhayaṃ patto.

Satthā imaṃ kāraṇaṃ dassetvā abhisambuddho hutvā dutiyaṃ gāthamāha –

166. ‘‘Evampi lokāmisaṃ opatanto, vihaññatī cittavasānuvattī;
So haññatī ñātisakhāna majjhe, macchānugo soriva suṃsumāro’’ti.

Tattha **lokāmisa**nti pañca kāmaguṇā. Te hi loko iṭṭhato kantato manāpato gaṇhāti, tasmā ‘‘lokāmisa’’nti vuccati. **Opatanto**ti taṃ lokāmisaṃ anupatanto kilesavasena cittavasānuvattī puggalo vihaññati kilamati, **so haññatī**ti so evarūpo puggalo ñātīnañca sakhānañca majjhe so vikaṇṇakena viddho macchānugo suṃsumāro viya pañca kāmaguṇe manāpāti gahetvā haññati kilamati mahāvināsaṃ pāpuṇātiyevāti.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā suṃsumāro devadatto, macchā buddhaparisā, bārāṇasirājā pana ahameva ahosi’’nti.

Vikaṇṇakajātakavaṇṇanā tatiyā.

## [234] 4. Asitābhūjātakavaṇṇanā

Tvameva dānimakarāti idaṃ satthā jetavane viharanto aññataraṃ kumārikaṃ ārabbha kathesi. Sāvatthiyaṃ kirekasmiṃ dvinnaṃ aggasāvakānaṃ upaṭṭhākakule ekā kumārikā abhirūpā sobhaggappattā, sā vayappattā samānajātikaṃ kulaṃ agamāsi. Sāmiko taṃ kismiñci amaññamāno aññattha cittavasena carati. Sā tassa taṃ attani anādarataṃ agaṇetvā dve aggasāvake nimantetvā dānaṃ datvā dhammaṃ suṇantī sotāpattiphale patiṭṭhahi. Sā tato paṭṭhāya maggaphalasukhena vītināmayamānā ‘‘sāmikopi maṃ na icchati, gharāvāsena me kammaṃ natthi, pabbajissāmī’’ti cintetvā mātāpitūnaṃ ācikkhitvā pabbajitvā arahattaṃ pāpuṇi. Tassā sā kiriyā bhikkhūsu pākaṭā jātā. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asukakulassa dhītā atthagavesikā sāmikassa anicchabhāvaṃ ñatvā aggasāvakānaṃ dhammaṃ sutvā sotāpattiphale patiṭṭhāya puna mātāpitaro āpucchitvā pabbajitvā arahattaṃ pattā, evaṃ atthagavesikā, āvuso sā kumārikā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idānevesā kuladhītā atthagavesikā, pubbepi atthagavesikāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavantapadese vāsaṃ kappesi. Tadā bārāṇasirājā attano puttassa brahmadattakumārassa parivārasampattiṃ disvā uppannāsaṅko puttaṃ raṭṭhā pabbājesi. So asitābhuṃ nāma attano deviṃ ādāya himavantaṃ pavisitvā macchamaṃsaphalāphalāni khādanto paṇṇasālāya nivāsaṃ kappesi. So ekaṃ kinnariṃ disvā paṭibaddhacitto ‘‘imaṃ pajāpatiṃ karissāmī’’ti asitābhuṃ agaṇetvā tassā anupadaṃ agamāsi. Sā taṃ kinnariṃ anubandhamānaṃ disvā ‘‘ayaṃ maṃ agaṇetvā kinnariṃ anubandhati, kiṃ me iminā’’ti virattacittā hutvā bodhisattaṃ upasaṅkamitvā vanditvā attano kasiṇaparikammaṃ kathāpetvā kasiṇaṃ olokentī abhiññā ca samāpattiyo ca nibbattetvā bodhisattaṃ vanditvā āgantvā attano paṇṇasālāya dvāre aṭṭhāsi. Brahmadattopi kinnariṃ anubandhanto vicaritvā tassā gatamaggampi adisvā chinnāso hutvā paṇṇasālābhimukhova āgato. Asitābhū taṃ āgacchantaṃ disvā vehāsaṃ abbhuggantvā maṇivaṇṇe gaganatale ṭhitā ‘‘ayyaputta, taṃ nissāya mayā idaṃ jhānasukhaṃ laddha’’nti vatvā imaṃ gāthamāha –

167. ‘‘Tvameva dānimakara, yaṃ kāmo byagamā tayi;
Soyaṃ appaṭisandhiko, kharachinnaṃva renuka’’nti.

Tattha **tvameva dānimakarā**ti, ayyaputta, maṃ pahāya kinnariṃ anubandhanto tvaññeva idāni idaṃ akara. **Yaṃ kāmo byagamā tayī**ti yaṃ mama tayi kāmo vigato vikkhambhanappahānena pahīno, yassa pahīnattā ahaṃ imaṃ visesaṃ pattāti dīpeti. **Soyaṃ appaṭisandhiko**ti so pana kāmo idāni appaṭisandhiko jāto, na sakkā paṭisandhituṃ. **Kharachinnaṃva renuka**nti kharo vuccati kakaco, renukaṃ vuccati hatthidanto. Yathā kakacena chinno hatthidanto appaṭisandhiko hoti, na puna purimanayena allīyati, evaṃ puna mayhaṃ tayā saddhiṃ cittassa ghaṭanaṃ nāma natthīti vatvā tassa passantasseva uppatitvā aññattha agamāsi.

So tassā gatakāle paridevamāno dutiyaṃ gāthamāha –

168. ‘‘Atricchaṃ atilobhena, atilobhamadena ca;

Evaṃ hāyati atthamhā, ahaṃva asitābhuyā''ti.

Tattha **atricchaṃ atilobhenā**ti atricchā vuccati atra atra icchāsaṅkhātā apariyantataṇhā, atilobho vuccati atikkamitvā pavattalobho. **Atilobhamadena cā**ti purisamadaṃ uppādanato atilobhamado nāma jāyati. Idaṃ vuttaṃ hoti – atricchāvasena atricchamāno puggalo atilobhena ca atilobhamadena ca yathā ahaṃ asitābhuyā rājadhītāya parihīno, evaṃ atthā hāyatīti.

Iti so imāya gāthāya paridevitvā araññe ekakova vasitvā pitu accayena gantvā rajjaṃ gaṇhi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā rājaputto ca rājadhītā ca ime dve janā ahesuṃ, tāpaso pana ahameva ahosi''nti.

Asitābhūjātakavaṇṇanā catutthā.

## [235] 5. Vacchanakhajātakavaṇṇanā

Sukhā gharā vacchanakhāti idaṃ satthā jetavane viharanto rojamallaṃ ārabbha kathesi. So kirāyasmato ānandassa gihisahāyo. So ekadivasaṃ āgamanatthāya therassa sāsanaṃ pāhesi, thero satthāraṃ āpucchitvā agamāsi. So theraṃ nānaggarasabhojanaṃ bhojetvā ekamantaṃ nisinno therena saddhiṃ paṭisanthāraṃ katvā theraṃ gihibhogehi pañcahi kāmaguṇehi nimantento ''bhante ānanda, mama gehe pahūtaṃ saviññāṇakaaviññāṇakaratanaṃ, idaṃ majjhe bhinditvā tuyhaṃ dammi, ehi ubho agāraṃ ajjhāvasāmā''ti. Thero tassa kāmaguṇesu ādīnavaṃ kathetvā uṭṭhāyāsanā vihāraṃ gantvā ''diṭṭho te, ānanda, rojo''ti satthārā pucchito ''āma, bhante''ti vatvā ''kimassa kathesī''ti vutte ''bhante, maṃ rojo gharāvāsena nimantesi, athassāhaṃ gharāvāse ceva kāmaguṇesu ca ādīnavaṃ kathesi''nti. Satthā ''na kho, ānanda, rojo mallo idāneva pabbajite gharāvāsena nimantesi, pubbepi nimantesiyevā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ nigamagāme brāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā himavantapadese ciraṃ vasitvā loṇambilasevanatthāya bārāṇasiṃ patvā rājuyyāne vasitvā punadivase bārāṇasiṃ pāvisi. Athassa bārāṇasiseṭṭhi ācāravihāre pasīditvā gehaṃ netvā bhojetvā uyyāne vasanatthāya paṭiññaṃ gahetvā taṃ paṭijagganto uyyāne vasāpesi. Te aññamaññaṃ uppannasinehā ahesuṃ.

Athekadivasaṃ bārāṇasiseṭṭhi bodhisatte pemavissāsavasena evaṃ cintesi – ''pabbajjā nāma dukkhā, mama sahāyaṃ vacchanakhaparibbājakaṃ uppabbājetvā sabbaṃ vibhavaṃ majjhe bhinditvā tassa datvā dvepi samaggavāsaṃ vasissāmā''ti. So ekadivasaṃ bhattakiccapariyosāne tena saddhiṃ madhurapaṭisanthāraṃ katvā ''bhante vacchanakha, pabbajjā nāma dukkhā, sukho gharāvāso, ehi ubho samaggā kāme paribhuñjantā vasāmā''ti vatvā paṭhamaṃ gāthamāha –

169. ''Sukhā gharā vacchanakha, sahiraññā sabhojanā;
Yattha bhutvā pivitvā ca, sayeyyātha anussuko''ti.

Tattha **sahiraññā**ti sattaratanasampannā. **Sabhojanā**ti bahukhādanīyabhojanīyā. **Yattha bhutvā pivitvā cā**ti yesu sahiraññabhojanesu gharesu nānaggarasāni bhojanāni paribhuñjitvā nānāpānāni ca pivitvā. **Sayeyyātha anussuko**ti yesu alaṅkatasirisayanapiṭṭhe anussuko hutvā sayeyyāsi, te gharā nāma ativiya sukhāti.

Athassa taṃ sutvā bodhisatto ''mahāseṭṭhi, tvaṃ aññāṇatāya kāmagiddho hutvā gharāvāsassa guṇaṃ, pabbajjāya ca aguṇaṃ kathesi, gharāvāsassa te aguṇaṃ kathessāmi, suṇāhi dānī''ti vatvā dutiyaṃ gāthamāha –

170. ''Gharā nānīhamānassa, gharā nābhaṇato musā;

Gharā nādinnadaṇḍassa, paresaṃ anikubbato;
Evaṃ chiddaṃ durabhisambhavaṃ, ko gharaṃ paṭipajjatī''ti.

Tattha **gharā nānīhamānassā**ti niccakālaṃ kasigorakkhādikaraṇena anīhamānassa avāyamantassa gharā nāma natthi, gharāvāso na patiṭṭhātīti attho. **Gharā nābhaṇato musā**ti khettavatthuhiraññasuvaṇṇādīnaṃ atthāya amusābhaṇatopi gharā nāma natthi. **Gharā nādinnadaṇḍassa, paresaṃ anikubbato**ti **nādinnadaṇḍassā**ti aggahitadaṇḍassa, nikkhittadaṇḍassa paresaṃ anikubbato gharā nāma natthi. Yo pana ādinnadaṇḍo hutvā paresaṃ dāsakammakarādīnaṃ tasmiṃ tasmiṃ aparādhe aparādhānurūpaṃ vadhabandhanachedanatāḷanādivasena karoti, tasseva gharāvāso saṇṭhahatīti attho. **Evaṃ chiddaṃ durabhisambhavaṃ, ko gharaṃ paṭipajjatī**ti taṃ dāni evaṃ etesaṃ īhanādīnaṃ akaraṇe sati tāya tāya parihāniyā chiddaṃ karaṇepi sati niccameva kātabbato durabhisambhavaṃ durārādhanīyaṃ, niccaṃ karontassapi vā durabhisambhavameva duppūraṃ gharāvāsaṃ ''ahaṃ nipparitasso hutvā ajjhāvasissāmī''ti ko paṭipajjatīti.

Evaṃ mahāsatto gharāvāsassa dosaṃ kathetvā uyyānameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā bārāṇasiseṭṭhi rojo mallo ahosi, vacchanakhaparibbājako pana ahameva ahosi''nti.

Vacchanakhajātakavaṇṇanā pañcamā.

## [236] 6. Bakajātakavaṇṇanā

Bhaddako vatayaṃ pakkhīti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Tañhi satthā ānetvā dassitaṃ disvā ''na, bhikkhave, idāneva, pubbepesa kuhakoyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese ekasmiṃ sare maccho hutvā mahāparivāro vasi. Atheko bako ''macche khādissāmī''ti sarassa āsannaṭṭhāne sīsaṃ pātetvā pakkhe pasāretvā mandamando macche olokento aṭṭhāsi tesaṃ pamādaṃ āgamayamāno. Tasmiṃ khaṇe bodhisatto macchagaṇaparivuto gocaraṃ gaṇhanto taṃ ṭhānaṃ pāpuṇi. Macchagaṇo taṃ bakaṃ passitvā paṭhamaṃ gāthamāha –

171. ''Bhaddako vatayaṃ pakkhī, dijo kumudasannibho;
Vūpasantehi pakkhehi, mandamandova jhāyatī''ti.

Tattha **mandamandova jhāyatī**ti abalabalo viya hutvā kiñci ajānanto viya ekakova jhāyatīti.

Atha naṃ bodhisatto oloketvā dutiyaṃ gāthamāha –

172. ''Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;
Amhe dijo na pāleti, tena pakkhī na phandatī''ti.

Tattha **anaññāyā**ti ajānitvā. **Amhe dijo na pāletī**ti esa dijo amhe na rakkhati na gopāyati, ''kataraṃ nu kho etesu kabaḷaṃ karissāmī''ti upadhāreti. **Tena pakkhī na phandatī**ti tenāyaṃ sakuṇo na phandati na calatīti. Evaṃ vutte macchagaṇo udakaṃ khobhetvā bakaṃ palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā bako kuhako bhikkhu ahosi, maccharājā pana ahameva ahosi''nti.

Bakajātakavaṇṇanā chaṭṭhā.

## [237] 7. Sāketajātakavaṇṇanā

Ko nu kho bhagavā hetūti idaṃ satthā sāketaṃ upanissāya viharanto sāketaṃ brāhmaṇaṃ ārabbha kathesi. Vatthu panettha atītampi paccuppannampi heṭṭhā ekakanipāte (jā. aṭṭha. 1.1.sāketajātakavaṇṇanā) kathitameva. Tathāgatassa pana vihāraṃ gatakāle bhikkhū ‘‘sineho nāmesa, bhante, kathaṃ patiṭṭhātī’’ti pucchantā paṭhamaṃ gāthamāhaṃsu –

173. ‘‘Ko nu kho bhagavā hetu, ekacce idha puggale;
Atīva hadayaṃ nibbāti, cittañcāpi pasīdatī’’ti.

Tassattho – ko nu kho hetu, yena idhekacce puggale diṭṭhamatteyeva hadayaṃ ativiya nibbāti, suvāsitassa sītassa udakassa ghaṭasahassena parisittaṃ viya sītalaṃ hoti, ekacce na nibbāti. Ekacce diṭṭhamatteyeva cittaṃ pasīdati, mudu hoti, pemavasena allīyati, ekacce na allīyatīti.

Atha nesaṃ satthā pemakāraṇaṃ dassento dutiyaṃ gāthamāha –

174. ‘‘Pubbeva sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake’’ti.

Tassattho – bhikkhave, pemaṃ nāmetaṃ dvīhi kāraṇehi jāyati, purimabhave mātā vā pitā vā putto vā dhītā vā bhātā vā bhaginī vā pati vā bhariyā vā sahāyo vā mitto vā hutvā yo yena saddhiṃ ekaṭṭhāne vutthapubbo, tassa iminā **pubbeva sannivāsena** bhavantarepi anubandhanto so sineho na vijahati. Imasmiṃ attabhāve katena **paccuppannahitena vā evaṃ taṃ jāyate pemaṃ,** imehi dvīhi kāraṇehi pemaṃ nāma jāyati. Yathā kiṃ? **Uppalaṃva yathodake**ti. Vā-kārassa rassattaṃ kataṃ. Samuccayatthe cesa vutto, tasmā uppalañca sesaṃ jalajapupphañca yathā udake jāyamānaṃ dve kāraṇāni nissāya jāyati udakañceva kalalañca, tathā etehi dvīhi kāraṇehi pemaṃ jāyatīti evamettha attho daṭṭhabbo.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo ca brāhmaṇī ca ime dve janā ahesuṃ, putto pana ahameva ahosi’’nti.

Sāketajātakavaṇṇanā sattamā.

## [238] 8. Ekapadajātakavaṇṇanā

Iṅgha ekapadaṃ, tātāti idaṃ satthā jetavane viharanto ekaṃ kuṭumbikaṃ ārabbha kathesi. Sāvatthivāsī kiresa kuṭumbiko, athassa ekadivasaṃ aṅke nisinno putto atthassa dvāraṃ nāma pañhaṃ pucchi. So ‘‘buddhavisayo esa pañho, na taṃ añño kathetuṃ sakkhissatī’’ti puttaṃ gahetvā jetavanaṃ gantvā satthāraṃ vanditvā ‘‘bhante, ayaṃ me dārako ūrumhi nisinno atthassa dvāraṃ nāma pañhaṃ pucchi, ahaṃ taṃ ajānanto idhāgato, kathetha, bhante, imaṃ pañha’’nti. Satthā ‘‘na kho, upāsaka, ayaṃ dārako idāneva atthagavesako, pubbepi atthagavesakova hutvā imaṃ pañhaṃ paṇḍite pucchi, porāṇakapaṇḍitāpissa kathesuṃ, bhavasaṅkhepagatattā pana na sallakkhesī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā vayappatto pitu accayena seṭṭhiṭṭhānaṃ labhi. Athassa putto daharo kumāro ūrumhi nisīditvā ‘‘tāta, mayhaṃ ekapadaṃ anekatthanissitaṃ ekaṃ kāraṇaṃ kathethā’’ti pucchanto paṭhamaṃ gāthamāha –

175. ‘‘Iṅgha ekapadaṃ tāta, anekatthapadassitaṃ;
Kiñci saṅgāhikaṃ brūsi, yenatthe sādhayemase’’ti.

Tattha **iṅghā**ti yācanatthe codanatthe vā nipāto. **Ekapada**nti ekaṃ kāraṇapadaṃ, ekaṃ kāraṇūpasañhitaṃ vā byañjanapadaṃ. **Anekatthapadassita**nti anekāni atthapadāni kāraṇapadāni nissitaṃ. **Kiñci saṅgāhikaṃ brūsī**ti kiñci ekapadaṃ bahūnaṃ padānaṃ saṅgāhikaṃ brūhi, ayameva vā pāṭho. **Yenatthe sādhayemase**ti yena ekena padena anekatthanissitena mayaṃ attano vuḍḍhiṃ sādheyyāma, taṃ me kathehīti pucchi.

Athassa pitā kathento dutiyaṃ gāthamāha –

176. ‘‘Dakkheyyekapadaṃ tāta, anekatthapadassitaṃ;
Tañca sīlena saññuttaṃ, khantiyā upapāditaṃ;
Alaṃ mitte sukhāpetuṃ, amittānaṃ dukhāya cā’’ti.

Tattha **dakkheyyekapada**nti dakkheyyaṃ ekapadaṃ. Dakkheyyaṃ nāma lābhuppādakassa chekassa kusalassa ñāṇasampayuttaṃ vīriyaṃ. **Anekatthapadassita**nti evaṃ vuttappakāraṃ vīriyaṃ anekehi atthapadehi nissitaṃ. Katarehīti? Sīlādīhi. Teneva **‘‘tañca sīlena saññutta’’**ntiādimāha. Tassattho – tañca panetaṃ vīriyaṃ ācārasīlasampayuttaṃ adhivāsanakhantiyā upetaṃ mitte sukhāpetuṃ amittānañca dukkhāya alaṃ samatthaṃ. Ko hi nāma lābhuppādakañāṇasampayuttakusalavīriyasamannāgato ācārakhantisampanno mitte sukhāpetuṃ, amitte vā dukkhāpetuṃ na sakkotīti.

Evaṃ bodhisatto puttassa pañhaṃ kathesi. Sopi pitu kathitanayeneva attano atthaṃ sādhetvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne pitāputtā sotāpattiphale patiṭṭhitā. ‘‘Tadā putto ayameva putto ahosi, bārāṇasiseṭṭhi pana ahameva ahosi’’nti.

Ekapadajātakavaṇṇanā aṭṭhamā.

## [239] 9. Haritamaṇḍūkajātakavaṇṇanā

Āsīvisampi maṃ santanti idaṃ satthā veḷuvane viharanto ajātasattuṃ ārabbha kathesi. Kosalarājassa hi pitā mahākosalo bimbisārarañño dhītaraṃ dadamāno dhītu nhānamūlaṃ kāsigāmakaṃ nāma adāsi. Sā ajātasattunā pitughātakakamme kate rañño sinehena nacirasseva kālamakāsi. Ajātasattu mātari kālakatāyapi taṃ gāmaṃ bhuñjateva. Kosalarājā ‘‘pitughātakassa corassa mama kulasantakaṃ gāmaṃ na dassāmī’’ti tena saddhiṃ yujjhati. Kadāci mātulassa jayo hoti, kadāci bhāgineyyassa. Yadā pana ajātasattu jināti, tadā somanassappatto rathe dhajaṃ ussāpetvā mahantena yasena nagaraṃ pavisati. Yadā pana parājayati, tadā domanassappatto kañci ajānāpetvāva pavisati. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, ajātasattu mātulaṃ jinitvā tussati, parājito domanassappatto hotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa jinitvā tussati, parājito domanassappatto hotī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto nīlamaṇḍūkayoniyaṃ nibbatti. Tadā manussā nadīkandarādīsu tattha tattha macche gahaṇatthāya kumīnāni oḍḍesuṃ. Ekasmiṃ kumīne bahū macchā pavisiṃsu. Atheko udakāsīviso macche khādanto taṃ kumīnaṃ pāvisi, bahū macchā ekato hutvā taṃ khādantā ekalohitaṃ akaṃsu. So paṭisaraṇaṃ apassanto maraṇabhayatajjito kumīnamukhena nikkhamitvā vedanāppatto udakapariyante nipajji. Nīlamaṇḍūkopi tasmiṃ khaṇe uppatitvā kumīnasūlamatthake nipanno hoti. Āsīviso vinicchayaṭṭhānaṃ alabhanto tattha nipannaṃ taṃ disvā ‘‘samma nīlamaṇḍūka, imesaṃ macchānaṃ kiriyā ruccati tuyha’’nti pucchanto paṭhamaṃ gāthamāha –

177. ‘‘Āsīvisampi maṃ santaṃ, paviṭṭhaṃ kumināmukhaṃ;
Ruccate haritāmātā, yaṃ maṃ khādanti macchakā’’ti.

Tattha **āsīvisampi maṃ santa**nti maṃ āgatavisaṃ samānaṃ. **Ruccate haritāmātā, yaṃ maṃ khādanti macchakā**ti etaṃ tava ruccati haritamaṇḍūkaputtāti vadati.

Atha naṃ haritamaṇḍūko ‘‘āma, samma, ruccatī’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Sace tvampi tava padesaṃ āgate macche khādasi, macchāpi attano padesaṃ āgataṃ taṃ khādanti, attano visaye padese gocarabhūmiyaṃ abalavā nāma natthī’’ti vatvā dutiyaṃ gāthamāha –

178. ‘‘Vilumpateva puriso, yāvassa upakappati;
Yadā caññe vilumpanti, so vilutto vilumpatī’’ti.

Tattha **vilumpateva puriso, yāvassa upakappatī**ti yāva assa purisassa issariyaṃ upakappati ijjhati pavattati, tāva so aññaṃ vilumpatiyeva. ‘‘Yāva so upakappatī’’tipi pāṭho, yattakaṃ kālaṃ so puriso sakkoti vilumpituntі attho. **Yadā caññe vilumpantī**ti yadā ca aññe issarā hutvā vilumpanti. **So vilutto vilumpatī**ti atha so vilumpako aññehi vilumpati. ‘‘Vilumpate’’tipi pāṭho, ayamevattho. ‘‘Vilumpana’’ntipi paṭhanti, tassattho na sameti. Evaṃ ‘‘vilumpako puna vilumpaṃ pāpuṇātī’’ti bodhisattena aḍḍe vinicchite udakāsīvisassa dubbalabhāvaṃ ñatvā ‘‘paccāmittaṃ gaṇhissāmā’’ti macchagaṇā kumīnamukhā nikkhamitvā tattheva naṃ jīvitakkhayaṃ pāpetvā pakkamuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā udakāsīviso ajātasattu ahosi, nīlamaṇḍūko pana ahameva ahosi’’nti.

Haritamaṇḍūkajātakavaṇṇanā navamā.

[240] 10. Mahāpiṅgalajātakavaṇṇanā

Sabbo janoti idaṃ satthā jetavane viharanto devadattaṃ ārabbha kathesi. Devadatte satthari āghātaṃ bandhitvā navamāsaccayena jetavanadvārakoṭṭhake pathaviyaṃ nimugge jetavanavāsino ca sakalaraṭṭhavāsino ca ‘‘buddhapaṭikaṇṭako devadatto pathaviyā gilito, nihatapaccāmitto dāni sammāsambuddho jāto’’ti tuṭṭhahaṭṭhā ahesuṃ. Tesaṃ kathaṃ sutvā paramparaghosena sakalajambudīpavāsino yakkhabhūtadevagaṇā ca tuṭṭhahaṭṭhā eva ahesuṃ. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, devadatte pathaviyaṃ nimugge ‘buddhapaṭikaṇṭako devadatto pathaviyā gilito’ti mahājano attamano jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatte mate mahājano tussati ceva hasati ca, pubbepi tussi ceva hasi cā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ mahāpiṅgalo nāma rājā adhammena visamena rajjaṃ kāresi, chandādivasena pāpakammāni karonto daṇḍabalijaṅghakahāpaṇādiggahaṇena ucchuyante ucchuṃ viya mahājanaṃ pīḷesi kakkhaḷo pharuso sāhasiko, paresu anuddayāmattampi nāmassa natthi, gehe itthīnampi puttadhītānampi amaccabrāhmaṇagahapatikādīnampi appiyo amanāpo, akkhimhi patitarajaṃ viya, bhattapiṇḍe sakkharā viya, paṇhiṃ vijjhitvā paviṭṭhakaṇṭako viya ca ahosi. Tadā bodhisatto mahāpiṅgalassa putto hutvā nibbatti. Mahāpiṅgalo dīgharattaṃ rajjaṃ kāretvā kālamakāsi. Tasmiṃ kālakate sakalabārāṇasivāsino haṭṭhatuṭṭhā mahāhasitaṃ hasitvā dārūnaṃ sakaṭasahassena mahāpiṅgalaṃ jhāpetvā anekehi ghaṭasahassehi āḷāhanaṃ nibbāpetvā bodhisattaṃ rajje abhisiñcitvā ‘‘dhammiko no rājā laddho’’ti haṭṭhatuṭṭhā nagare ussavabheriṃ carāpetvā samussitadhajapaṭākaṃ nagaraṃ alaṅkaritvā dvāre dvāre maṇḍapaṃ kāretvā vippakiṇṇalājakusumamaṇḍitatalesu alaṅkatamaṇḍapesu nisīditvā khādiṃsu ceva piviṃsu ca.

Bodhisattopi alaṅkate mahātale samussitasetacchattassa pallaṅkavarassa majjhe mahāyasaṃ anubhavanto nisīdi. Amaccā ca brāhmaṇagahapatiraṭṭhikadovārikādayo ca rājānaṃ parivāretvā aṭṭhaṃsu. Atheko dovāriko nātidūre ṭhatvā assasanto passasanto parodi. Bodhisatto taṃ disvā ‘‘samma dovārika, mama pitari kālakate sabbe tuṭṭhapahaṭṭhā ussavaṃ kīḷantā vicaranti, tvaṃ pana rodamāno ṭhito, kiṃ nu kho mama pitā taveva piyo ahosi manāpo’’ti pucchanto paṭhamaṃ gāthamāha –

179. ‘‘Sabbo jano hiṃsito piṅgalena, tasmiṃ mate paccayā vedayanti;
Piyo nu te āsi akaṇhanetto, kasmā nu tvaṃ rodasi dvārapālā’’ti.

Tattha **hiṃsito**ti nānappakārehi daṇḍabaliādīhi pīḷito. **Piṅgalenā**ti piṅgalakkhena. Tassa kira dvepi akkhīni nibbiddhapiṅgalāni biḷārakkhivaṇṇāni ahesuṃ, tenevassa ‘‘piṅgalo’’ti nāmaṃ akaṃsu. **Paccayā vedayantī**ti pītiyo pavedayanti. **Akaṇhanetto**ti piṅgalanetto. **Kasmā nu tva**nti kena nu kāraṇena tvaṃ rodasi. Aṭṭhakathāyaṃ pana ‘‘kasmā tuva’’nti pāṭho.

So tassa vacanaṃ sutvā ‘‘nāhaṃ, mahārāja, ‘mahāpiṅgalo mato’ti sokena rodāmi, sīsassa me sukhaṃ jātaṃ. Piṅgalarājā hi pāsādā otaranto ca ārohanto ca kammāramuṭṭhikāya paharanto viya mayhaṃ sīse aṭṭhaṭṭha khaṭake deti, so paralokaṃ gantvāpi mama sīse dadamāno viya nirayapālānampi yamassapi sīle khaṭake dassati, atha naṃ te ‘ativiya ayaṃ amhe bādhatī’ti puna idheva ānetvā vissajjeyyuṃ, atha me so punapi sīse khaṭake dadeyyāti bhayenāhaṃ rodāmī’’ti imamatthaṃ pakāsento dutiyaṃ gāthamāha –

180. ‘‘Na me piyo āsi akaṇhanetto, bhāyāmi paccāgamanāya tassa;
Ito gato hiṃseyya maccurājaṃ, so hiṃsito āneyya puna idhā’’ti.

Atha naṃ bodhisatto ‘‘so rājā dārūnaṃ vāhasahassena daḍḍho udakaghaṭasatehi sitto, sāpissa āḷāhanabhūmi samantato khatā, pakatiyāpi ca paralokaṃ gatā nāma aññattha gativasā puna teneva sarīrena nāgacchanti, mā tvaṃ bhāyī’’ti taṃ samassāsento imaṃ gāthamāha –

181. ‘‘Daḍḍho vāhasahassehi, sitto ghaṭasatehi so;
Parikkhatā ca sā bhūmi, mā bhāyi nāgamissatī’’ti.

Tato paṭṭhāya dovāriko assāsaṃ paṭilabhi. Bodhisatto dhammena rajjaṃ kāretvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mahāpiṅgalo devadatto ahosi, putto pana ahameva ahosi’’nti.

Mahāpiṅgalajātakavaṇṇanā dasamā.

Upāhanavaggo navamo.

Tassuddānaṃ –

Upāhanaṃ vīṇāthūṇaṃ, vikaṇṇakaṃ asitābhu;
Vacchanakhaṃ bakañceva, sāketañca ekapadaṃ;
Haritamātu piṅgalaṃ.

10. Siṅgālavaggo

[241] 1. Sabbadāṭhajātakavaṇṇanā

Siṅgālo mānatthaddhoti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Devadatto ajātasattuṃ pasādetvā uppāditaṃ lābhasakkāraṃ ciraṭṭhitikaṃ kātuṃ nāsakkhi, nāḷāgiripayojane pāṭihāriyassa diṭṭhakālato paṭṭhāya tassa so lābhasakkāro antaradhāyi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, devadatto lābhasakkāraṃ uppādetvā ciraṭṭhitikaṃ kātuṃ nāsakkhī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva attano uppannaṃ lābhasakkāraṃ antaradhāpeti, pubbepi antaradhāpesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi tiṇṇaṃ vedānaṃ aṭṭhārasannañca sippānaṃ pāraṃ gato. So pathavījayamantaṃ nāma jānāti. Pathavījayamantoti āvaṭṭanamanto vuccati. Athekadivasaṃ bodhisatto ‘‘taṃ mantaṃ sajjhāyissāmī’’ti ekasmiṃ aṅgaṇaṭṭhāne piṭṭhipāsāṇe nisīditvā sajjhāyamakāsi. Taṃ kira mantaṃ aññavihitaṃ dhitivirahitaṃ sāvetuṃ na sakkā, tasmā naṃ so tathārūpe ṭhāne sajjhāyati. Athassa sajjhāyanakāle eko siṅgālo ekasmiṃ bile nipanno taṃ mantaṃ sutvāva paguṇamakāsi. So kira anantarātīte attabhāve paguṇapathavījayamanto eko brāhmaṇo ahosi. Bodhisatto sajjhāyaṃ katvā uṭṭhāya ‘‘paguṇo vata me ayaṃ manto’’ti āha. Siṅgālo bilā nikkhamitvā ‘‘ambho brāhmaṇa, ayaṃ manto tayāpi mameva paguṇataro’’ti vatvā palāyi. Bodhisatto ‘‘ayaṃ siṅgālo mahantaṃ akusalaṃ karissatī’’ti ‘‘gaṇhatha gaṇhathā’’ti thokaṃ anubandhi. Siṅgālo palāyitvā araññaṃ pāvisi.

So gantvā ekaṃ siṅgāliṃ thokaṃ sarīre ḍaṃsi, ‘‘kiṃ, sāmī’’ti ca vutte ‘‘mayhaṃ jānāsi na jānāsī’’ti āha. Sā ‘‘āma, jānāmī’’ti sampaṭicchi. So pathavījayamantaṃ parivattetvā anekāni siṅgālasatāni āṇāpetvā sabbepi hatthiassasīhabyagghasūkaramigādayo catuppade attano santike akāsi. Katvā ca pana sabbadāṭho nāma rājā hutvā ekaṃ siṅgāliṃ aggamahesiṃ akāsi. Dvinnaṃ hatthīnaṃ piṭṭhe sīho tiṭṭhati, sīhapiṭṭhe sabbadāṭho siṅgālo rājā siṅgāliyā aggamahesiyā saddhiṃ nisīdati, mahanto yaso ahosi. So yasamahantena pamajjitvā mānaṃ uppādetvā ‘‘bārāṇasirajjaṃ gaṇhissāmī’’ti sabbacatuppadaparivuto bārāṇasiyā avidūraṭṭhānaṃ sampāpuṇi, parisā dvādasayojanā ahosi. So avidūre ṭhitoyeva ‘‘rajjaṃ vā detu, yuddhaṃ vā’’ti rañño sāsanaṃ pesesi. Bārāṇasivāsino bhītatasitā nagaradvārāni pidahitvā aṭṭhaṃsu.

Bodhisatto rājānaṃ upasaṅkamitvā ‘‘mā bhāyi, mahārāja, sabbadāṭhasiṅgālena saddhiṃ yuddhaṃ mama bhāro, ṭhapetvā maṃ añño tena saddhiṃ yujjhituṃ samattho nāma natthī’’ti rājānañca nāgare ca samassāsetvā ‘‘kinti katvā nu kho sabbadāṭho rajjaṃ gahessati, pucchissāmi tāva na’’nti dvāraṭṭālakaṃ abhiruhitvā ‘‘samma sabbadāṭha, kinti katvā imaṃ rajjaṃ gaṇhissasī’’ti pucchi. ‘‘Sīhanādaṃ nadāpetvā mahājanaṃ saddena santāsetvā gaṇhissāmī’’ti. Bodhisatto ‘‘attheta’’nti ñatvā aṭṭālakā oruyha ‘‘sakaladvādasayojanikabārāṇasinagaravāsino kaṇṇacchiddāni māsapiṭṭhena lañjantū’’ti bheriṃ carāpesi. Mahājano bheriyā āṇaṃ sutvā antamaso biḷāle upādāya sabbacatuppadānañceva attano ca kaṇṇacchiddāni yathā parassa saddaṃ sotuṃ na sakkā, evaṃ māsapiṭṭhena lañji.

Atha bodhisatto puna aṭṭālakaṃ abhiruhitvā ‘‘sabbadāṭhā’’ti āha. ‘‘Kiṃ, brāhmaṇā’’ti? ‘‘Imaṃ rajjaṃ kinti katvā gaṇhissasī’’ti? ‘‘Sīhanādaṃ nadāpetvā manusse tāsetvā jīvitakkhayaṃ pāpetvā gaṇhissāmī’’ti. ‘‘Sīhanādaṃ nadāpetuṃ na sakkhissasi. Jātisampannā hi surattahatthapādā kesarasīharājāno tādisassa jarasiṅgālassa āṇaṃ na karissantī’’ti. Siṅgālo mānatthaddho hutvā ‘‘aññe tāva sīhā tiṭṭhantu, yassāhaṃ piṭṭhe nisinno, taññeva nadāpessāmī’’ti āha. ‘‘Tena hi nadāpehi, yadi sakkosī’’ti. So yasmiṃ sīhe nisinno, tassa ‘‘nadāhī’’ti pādena saññaṃ adāsi. Sīho hatthikumbhe mukhaṃ uppīḷetvā tikkhattuṃ appaṭivattiyaṃ sīhanādaṃ nadi. Hatthī santāsappattā hutvā siṅgālaṃ pādamūle pātetvā pādenassa sīsaṃ akkamitvā cuṇṇavicuṇṇaṃ akaṃsu, sabbadāṭho tattheva jīvitakkhayaṃ patto. Tepi hatthī sīhanādaṃ sutvā maraṇabhayatajjitā aññamaññaṃ ovijjhitvā tattheva jīvitakkhayaṃ pāpuṇiṃsu, ṭhapetvā sīhe sesāpi migasūkarādayo sasabiḷārapariyosānā sabbe catuppādā tattheva jīvitakkhayaṃ pāpuṇiṃsu. Sīhā palāyitvā araññaṃ pavisiṃsu, dvādasayojaniko maṃsarāsi ahosi. Bodhisatto aṭṭālakā otaritvā nagaradvārāni vivarāpetvā ‘‘sabbe attano kaṇṇesu māsapiṭṭhaṃ apanetvā maṃsatthikā maṃsaṃ āharantū’’ti nagare bheriṃ carāpesi. Manussā allamaṃsaṃ khāditvā sesaṃ sukkhāpetvā vallūramakaṃsu. Tasmiṃ kira kāle vallūrakaraṇaṃ udapādīti vadanti.

Satthā imaṃ dhammadesanaṃ āharitvā imā abhisambuddhagāthā vatvā jātakaṃ samodhānesi –

182. ‘‘Siṅgālo mānatthaddho ca, parivārena atthiko;
Pāpuṇi mahatiṃ bhūmiṃ, rājāsi sabbadāṭhinaṃ.

183. ‘‘Evameva manussesu, yo hoti parivāravā;
So hi tattha mahā hoti, siṅgālo viya dāṭhina’’nti.

Tattha **mānatthaddho**ti parivāraṃ nissāya uppannena mānena thaddho. **Parivārena atthiko**ti uttarimpi parivārena atthiko hutvā. **Mahatiṃ bhūmi**nti mahantaṃ sampattiṃ. **Rājāsi sabbadāṭhina**nti sabbesaṃ dāṭhīnaṃ rājā āsi. **So hi tattha mahā hotī**ti so parivārasampanno puriso tesu parivāresu mahā nāma hoti. **Siṅgālo viya dāṭhina**nti yathā siṅgālo dāṭhīnaṃ mahā ahosi, evaṃ mahā hoti, atha so siṅgālo viya pamādaṃ āpajjitvā taṃ parivāraṃ nissāya vināsaṃ pāpuṇātīti.

‘‘Tadā siṅgālo devadatto ahosi, rājā sāriputto, purohito pana ahameva ahosi’’nti.

Sabbadāṭhajātakavaṇṇanā paṭhamā.

## [242] 2. Sunakhajātakavaṇṇanā

Bālo vatāyaṃ sunakhoti idaṃ satthā jetavane viharanto ambaṇakoṭṭhake āsanasālāya bhattabhuñjanasunakhaṃ ārabbha kathesi. Taṃ kira jātakālato paṭṭhāya pānīyahārakā gahetvā tattha posesuṃ. So aparabhāge tattha bhattaṃ bhuñjanto thūlasarīro ahosi. Athekadivasaṃ eko gāmavāsī puriso taṃ ṭhānaṃ patto sunakhaṃ disvā pānīyahārakānaṃ uttarisāṭakañca kahāpaṇañca datvā gaddūlena bandhitvā taṃ ādāya pakkāmi. So gahetvā nīyamāno na vassi, dinnaṃ dinnaṃ khādanto pacchato pacchato agamāsi. Atha so puriso ‘‘ayaṃ idāni maṃ piyāyatī’’ti gaddūlaṃ mocesi, so vissaṭṭhamatto ekavegena āsanasālameva gato. Bhikkhū taṃ disvā tena gatakāraṇaṃ jānitvā sāyanhasamaye dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, āsanasālāya sunakho bandhanamokkhakusalo vissaṭṭhamattova puna āgato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, so sunakho idāneva bandhanamokkhakusalo, pubbepi kusaloyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe ekasmiṃ mahābhogakule nibbattitvā vayappatto gharāvāsaṃ aggahesi. Tadā bārāṇasiyaṃ ekassa manussassa sunakho ahosi, so piṇḍibhattaṃ labhanto thūlasarīro jāto. Atheko gāmavāsī bārāṇasiṃ āgato taṃ sunakhaṃ disvā tassa manussassa uttarisāṭakañca kahāpaṇañca datvā sunakhaṃ gahetvā cammayottena bandhitvā yottakoṭiyaṃ gahetvā gacchanto aṭavimukhe ekaṃ sālaṃ pavisitvā sunakhaṃ bandhitvā phalake nipajjitvā niddaṃ okkami. Tasmiṃ kāle bodhisatto kenacideva karaṇīyena aṭaviṃ paṭipanno taṃ sunakhaṃ yottena bandhitvā ṭhapitaṃ disvā paṭhamaṃ gāthamāha –

184. ‘‘Bālo vatāyaṃ sunakho, yo varattaṃ na khādati;
Bandhanā ca pamuñceyya, asito ca gharaṃ vaje’’ti.

Tattha **pamuñceyyā**ti pamoceyya, ayameva vā pāṭho. **Asito ca gharaṃ vaje**ti asito suhito hutvā attano vasanaṭṭhānaṃ gaccheyya.

Taṃ sutvā sunakho dutiyaṃ gāthamāha –

185. ‘‘Aṭṭhitaṃ me manasmiṃ me, atho me hadaye kataṃ;
Kālañca paṭikaṅkhāmi, yāva passupatū jano’’ti.

Tattha **aṭṭhitaṃ me manasmiṃ me**ti yaṃ tumhe kathetha, taṃ mayā adhiṭṭhitameva, manasmiṃyeva me etaṃ. **Atho me hadaye kata**nti atha ca pana me tumhākaṃ vacanaṃ hadaye katameva. **Kālañca paṭikaṅkhāmī**ti kālaṃ paṭimānemi. **Yāva passupatū jano**ti yāvāyaṃ mahājano pasupatu niddaṃ okkamatu, tāvāhaṃ kālaṃ paṭimānemi. Itarathā hi ‘‘ayaṃ sunakho palāyatī’’ti ravo uppajjeyya, tasmā rattibhāge sabbesaṃ suttakāle cammayottaṃ khāditvā palāyissāmīti. So evaṃ vatvā mahājane niddaṃ okkante yottaṃ khāditvā suhito hutvā palāyitvā attano sāmikānaṃ gharameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sunakhova etarahi sunakho, paṇḍitapuriso pana ahameva ahosi’’nti.

Sunakhajātakavaṇṇanā dutiyā.

## [243] 3. Guttilajātakavaṇṇanā

Sattatantiṃ sumadhuranti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tasmiñhi kāle bhikkhū devadattaṃ āhaṃsu – ‘‘āvuso devadatta, sammāsambuddho tuyhaṃ ācariyo, tvaṃ sammāsambuddhaṃ nissāya tīṇi piṭakāni uggaṇhi, cattāri jhānāni uppādesi, ācariyassa nāma paṭisattunā bhavituṃ na yutta’’nti. Devadatto ‘‘kiṃ pana me, āvuso, samaṇo gotamo ācariyo, nanu mayā attano baleneva tīṇi piṭakāni uggahitāni, cattāri jhānāni uppāditānī’’ti ācariyaṃ paccakkhāsi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto ācariyaṃ paccakkhāya sammāsambuddhassa paṭisattu hutvā mahāvināsaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva ācariyaṃ paccakkhāya mama paṭisattu hutvā vināsaṃ pāpuṇāti, pubbepi pattoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gandhabbakule nibbatti, ‘‘guttilakumāro’’tissa nāmaṃ akaṃsu. So vayappatto gandhabbasippe nipphattiṃ patvā guttilagandhabbo nāma sakalajambudīpe aggagandhabbo ahosi. So dārābharaṇaṃ akatvā andhe mātāpitaro posesi. Tadā bārāṇasivāsino vāṇijā vaṇijjāya ujjeninagaraṃ gantvā ussave ghuṭṭhe chandakaṃ saṃharitvā bahuṃ mālāgandhavilepanañca khajjabhojjādīni ca ādāya kīḷanaṭṭhāne sannipatitvā ‘‘vetanaṃ datvā ekaṃ gandhabbaṃ ānethā’’ti āhaṃsu. Tena ca samayena ujjeniyaṃ mūsilo nāma jeṭṭhagandhabbo hoti, te taṃ pakkosāpetvā attano gandhabbaṃ kāresuṃ.

Mūsilo vīṇaṃ vādanto vīṇaṃ uttamamucchanāya mucchitvā vādesi. Tesaṃ guttilagandhabbassa gandhabbe jātaparicayānaṃ tassa gandhabbaṃ kilañjakaṇḍūvanaṃ viya hutvā upaṭṭhāsi, ekopi pahaṭṭhākāraṃ na dassesi. Mūsilo tesu tuṭṭhākāraṃ adassentesu ‘‘atikharaṃ katvā vādemi maññe’’ti majjhimamucchanāya mucchitvā majjhimasarena vādesi, te tatthapi majjhattāva ahesuṃ. Atha so ‘‘ime na kiñci jānanti maññe’’ti sayampi ajānanako viya hutvā tantiyo sithile vādesi, te tatthapi na kiñci āhaṃsu. Atha ne mūsilo ‘‘ambho vāṇijā, kiṃ nu kho mayi vīṇaṃ vādente tumhe na tussathā’’ti. ‘‘Kiṃ pana tvaṃ vīṇaṃ vādesi, mayañhi ‘ayaṃ vīṇaṃ mucchetī’ti saññaṃ akarimhā’’ti. ‘‘Kiṃ pana tumhe mayā uttaritaraṃ ācariyaṃ jānātha, udāhu attano ajānanabhāvena na tussathā’’ti. Vāṇijā ‘‘bārāṇasiyaṃ guttilagandhabbassa vīṇāsaddaṃ sutapubbānaṃ tava vīṇāsaddo itthīnaṃ dārake tosāpanasaddo viya hotī’’ti āhaṃsu. ‘‘Tena hi, handa, tumhehi dinnaparibbayaṃ paṭiggaṇhatha, na mayhaṃ etenattho, apica kho pana bārāṇasiṃ gacchantā maṃ gaṇhitvā gaccheyyāthā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā gamanakāle taṃ ādāya bārāṇasiṃ gantvā tassa ‘‘etaṃ guttilassa vasanaṭṭhāna’’nti ācikkhitvā sakasakanivesanaṃ agamiṃsu.

Mūsilo bodhisattassa gehaṃ pavisitvā laggetvā ṭhapitaṃ bodhisattassa jātivīṇaṃ disvā gahetvā vādesi, atha bodhisattassa mātāpitaro andhabhāvena taṃ apassantā ‘‘mūsikā maññe vīṇaṃ khādantī’’ti saññāya ‘‘susū’’ti āhaṃsu. Tasmiṃ kāle mūsilo vīṇaṃ ṭhapetvā bodhisattassa mātāpitaro vanditvā ‘‘kuto āgatosī’’ti vutte ‘‘ācariyassa santike sippaṃ uggaṇhituṃ ujjenito āgatomhī’’ti āha. So ‘‘sādhū’’ti vutte ‘‘kahaṃ ācariyo’’ti pucchitvā ‘‘vippavuttho, tāta, ajja āgamissatī’’ti sutvā tattheva nisīditvā bodhisattaṃ āgataṃ disvā tena katapaṭisanthāro attano āgatakāraṇaṃ ārocesi. Bodhisatto aṅgavijjāpāṭhako, so tassa asappurisabhāvaṃ ñatvā ‘‘gaccha tāta, natthi tava sippa’’nti paṭikkhipi. So bodhisattassa mātāpitūnaṃ pāde gahetvā upakāraṃ karonto te ārādhetvā ‘‘sippaṃ me dāpethā’’ti yāci. Bodhisatto mātāpitūhi punappunaṃ vuccamāno te atikkamituṃ asakkonto sippaṃ adāsi. So bodhisatteneva saddhiṃ rājanivesanaṃ gacchati. Rājā taṃ disvā ‘‘ko esa, ācariyā’’ti pucchi. ‘‘Mayhaṃ antevāsiko, mahārājā’’ti. So anukkamena rañño vissāsiko ahosi. Bodhisatto ācariyamuṭṭhiṃ akatvā attano jānananiyāmena sabbaṃ sippaṃ sikkhāpetvā ‘‘niṭṭhitaṃ te, tāta, sippa’’nti āha.

So cintesi – ‘‘mayhaṃ sippaṃ paguṇaṃ, idañca bārāṇasinagaraṃ sakalajambudīpe agganagaraṃ, ācariyopi mahallako, idheva mayā vasituṃ vaṭṭatī’’ti. So ācariyaṃ āha – ‘‘ācariya ahaṃ rājānaṃ upaṭṭhahissāmī’’ti. Ācariyo ‘‘sādhu, tāta, rañño ārocessāmī’’ti gantvā ‘‘amhākaṃ antevāsiko devaṃ upaṭṭhātuṃ icchati, deyyadhammamassa jānāthā''ti rañño ārocetvā raññā ''tumhākaṃ deyyadhammato upaḍḍhaṃ labhissatī''ti vutte taṃ pavattiṃ mūsilassa ārocesi. Mūsilo ''ahaṃ tumhehi samakaññeva labhanto upaṭṭhahissāmi, na alabhanto''ti āha. ''Kiṃkāraṇā''ti? ''Nanu ahaṃ tumhākaṃ jānanasippaṃ sabbaṃ jānāmī''ti? ''Āma, jānāsī''ti. ''Evaṃ sante kasmā mayhaṃ upaḍḍhaṃ detī''ti? Bodhisatto rañño ārocesi. Rājā ''yadi evaṃ tumhehi samakaṃ sippaṃ dassetuṃ sakkonto samakaṃ labhissatī''ti āha. Bodhisatto rañño vacanaṃ tassa ārocetvā tena ''sādhu dassessāmī''ti vutte rañño taṃ pavattiṃ ārocetvā ''sādhu dassetu, kataradivasaṃ sākacchā hotū''ti vutte ''ito sattame divase hotu, mahārājā''ti āha.

Rājā mūsilaṃ pakkosāpetvā ''saccaṃ kira tvaṃ ācariyena saddhiṃ sākacchaṃ karissasī''ti pucchitvā ''saccaṃ, devā''ti vutte ''ācariyena saddhiṃ viggaho nāma na vaṭṭati, mā karī''ti vāriyamānopi ''alaṃ, mahārāja, hotuyeva me ācariyena saddhiṃ sattame divase sākacchā, katarassa jānibhāvaṃ jānissāmā''ti āha. Rājā ''sādhū''ti sampaṭicchitvā ''ito kira sattame divase ācariyaguttilo ca antevāsikamūsilo ca rājadvāre aññamaññaṃ sākacchaṃ katvā sippaṃ dassessanti, nāgarā sannipatitvā sippaṃ passantū''ti bheriṃ carāpesi.

Bodhisatto cintesi – ''ayaṃ mūsilo daharo taruṇo, ahaṃ mahallako parihīnathāmo, mahallakassa kiriyā nāma na sampajjati. Antevāsike nāma parājitepi viseso natthi, antevāsikassa pana jaye sati pattabbalajjato araññaṃ pavisitvā maraṇaṃ varatara''nti. So araññaṃ pavisitvā maraṇabhayena nivattati, lajjābhayena gacchati. Evamassa gamanāgamanaṃ karontasseva cha divasā atikkantā, tiṇāni matāni, jaṅghamaggo nibbatti. Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko āvajjamāno taṃ kāraṇaṃ ñatvā ''guttilagandhabbo antevāsikassa bhayena araññe mahādukkhaṃ anubhoti, etassa mayā avassayena bhavituṃ vaṭṭatī''ti vegena gantvā bodhisattassa purato ṭhatvā ''ācariya, kasmā araññaṃ paviṭṭhosī''ti pucchitvā ''kosi tva''nti vutte ''sakkohamasmī''ti āha. Atha naṃ bodhisatto ''ahaṃ kho, devarāja, antevāsikato parājayabhayena araññaṃ paviṭṭho''ti vatvā paṭhamaṃ gāthamāha –

186. ''Sattatantiṃ sumadhuraṃ, rāmaṇeyyaṃ avācayiṃ;
So maṃ raṅgamhi avheti, saraṇaṃ me hoti kosiyā''ti.

Tassattho – ahaṃ, devarāja, mūsilaṃ nāma antevāsikaṃ sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ vīṇaṃ attano jānananiyāmena sikkhāpesiṃ, so maṃ idāni raṅgamaṇḍale pakkosati, tassa me tvaṃ, kosiyagotta, saraṇaṃ hohīti.

Sakko tassa vacanaṃ sutvā ''mā bhāyi, ahaṃ te tāṇañca leṇañcā''ti vatvā dutiyaṃ gāthamāha –

187. ''Ahaṃ taṃ saraṇaṃ samma, ahamācariyapūjako;
Na taṃ jayissati sisso, sissamācariya jessasī''ti.

Tattha **ahaṃ taṃ saraṇa**nti ahaṃ saraṇaṃ avassayo patiṭṭhā hutvā taṃ tāyissāmi. **Sammā**ti piyavacanametaṃ. **Sissamācariya, jessasī**ti, ācariya, tvaṃ vīṇaṃ vādayamāno sissaṃ jinissasi. Apica tvaṃ vīṇaṃ vādento ekaṃ tantiṃ chinditvā cha vādeyyāsi, vīṇāya te pakatisaddo bhavissati. Mūsilopi tantiṃ chindissati, athassa vīṇāya saddo na bhavissati. Tasmiṃ khaṇe so parājayaṃ pāpuṇissati. Athassa parājayabhāvaṃ ñatvā dutiyampi tatiyampi catutthampi pañcamampi sattamampi tantiṃ chinditvā suddhadaṇḍakameva vādeyyāsi, chinnatantikoṭīhi saro nikkhamitvā sakalaṃ dvādasayojanikaṃ bārāṇasinagaraṃ chādetvā ṭhassatīti.

Evaṃ vatvā sakko bodhisattassa tisso pāsakaghaṭikā datvā evamāha – ''vīṇāsaddeneva pana sakalanagare chādite ito ekaṃ pāsakaghaṭikaṃ ākāse khipeyyāsi, atha te purato otaritvā tīṇi accharāsatāni naccissanti. Tāsaṃ naccanakāle ca dutiyaṃ khipeyyāsi, athāparānipi tīṇi satāni otaritvā tava vīṇādhure naccissanti. Tato tatiyaṃ khipeyyāsi, athāparāni tīṇi satāni otaritvā raṅgamaṇḍale naccissanti. Ahampi te santikaṃ āgamissāmi, gaccha mā bhāyī''ti bodhisattaṃ assāsesi. Bodhisatto pubbaṇhasamaye gehaṃ agamāsi. Nāgarā rājadvārasamīpe maṇḍapaṃ katvā rañño āsanaṃ paññapesuṃ. Rājā pāsādā otaritvā alaṅkatamaṇḍape pallaṅkamajjhe nisīdi, dvādasasahassā alaṅkatitthiyo amaccabrāhmaṇagahapatikādayo ca rājānaṃ parivārayiṃsu, sabbe nāgarā sannipatiṃsu, rājaṅgaṇe cakkāticakke mañcātimañce bandhiṃsu.

Bodhisattopi nhātānulitto nānaggarasabhojanaṃ bhuñjitvā vīṇaṃ gāhāpetvā attano paññattāsane nisīdi. Sakko adissamānakāyena āgantvā ākāse aṭṭhāsi, bodhisattoyeva naṃ passati. Mūsilopi āgantvā attano āsane nisīdi. Mahājano parivāresi, āditova dvepi samasamaṃ vādayiṃsu. Mahājano dvinnampi vāditena tuṭṭho ukkuṭṭhisahassāni pavattesi. Sakko ākāse ṭhatvā bodhisattaññeva sāvento ‘‘ekaṃ tantiṃ chindā’’ti āha. Bodhisatto tantiṃ chindi, sā chinnāpi chinnakoṭiyā saraṃ muñcateva, devagandhabbaṃ viya vattati. Mūsilopi tantiṃ chindi, tato saddo na nikkhami. Ācariyo dutiyampi chindi …pe… sattamampi chindi. Suddhadaṇḍakaṃ vādentassa saddo nagaraṃ chādetvā aṭṭhāsi. Celukkhepasahassāni ceva ukkuṭṭhisahassāni ca pavattayiṃsu. Bodhisatto ekaṃ pāsakaṃ ākāse khipi, tīṇi accharāsatāni otaritvā nacciṃsu. Evaṃ dutiye ca tatiye ca khitte tīṇi tīṇi accharāsatāni otaritvā vuttanayeneva nacciṃsu.

Tasmiṃ khaṇe rājā mahājanassa iṅgitasaññaṃ adāsi, mahājano uṭṭhāya ‘‘tvaṃ ācariyena saddhiṃ virujjhitvā ‘samakāraṃ karomī’ti vāyamasi, attano pamāṇaṃ na jānāsī’’ti mūsilaṃ tajjetvā gahitagahiteheva pāsāṇadaṇḍādīhi saṃcuṇṇetvā jīvitakkhayaṃ pāpetvā pāde gahetvā saṅkāraṭṭhāne chaḍḍesi. Rājā tuṭṭhacitto ghanavassaṃ vassāpento viya bodhisattassa bahuṃ dhanaṃ adāsi, tathā nāgarā. Sakko bodhisattena saddhiṃ paṭisanthāraṃ katvā ‘‘ahaṃ te, paṇḍita, sahassayuttaṃ ājaññarathaṃ gāhāpetvā pacchā mātaliṃ pesessāmi, tvaṃ sahassayuttaṃ vejayantarathavaraṃ abhiruyha devalokaṃ āgaccheyyāsī’’ti vatvā pakkāmi.

Atha naṃ gantvā paṇḍukambalasilāyaṃ nisinnaṃ ‘‘kahaṃ gatāttha, mahārājā’’ti devadhītaro pucchiṃsu. Sakko tāsaṃ taṃ kāraṇaṃ vitthārena kathetvā bodhisattassa sīlañca guṇañca vaṇṇesi. Devadhītaro ‘‘mahārāja, mayampi ācariyaṃ daṭṭhukāmā, idha naṃ ānehī’’ti āhaṃsu. Sakko mātaliṃ āmantetvā ‘‘tāta, devaccharā guttilagandhabbaṃ daṭṭhukāmā, gaccha naṃ vejayantarathe nisīdāpetvā ānehī’’ti. So ‘‘sādhū’’ti gantvā bodhisattaṃ ānesi. Sakko bodhisattena saddhiṃ sammoditvā ‘‘devakaññā kira te, ācariya, gandhabbaṃ sotukāmā’’ti āha. ‘‘Mayaṃ mahārāja, gandhabbā nāma sippaṃ nissāya jīvāma, mūlaṃ labhantā vādeyyāmā’’ti. ‘‘Vādehi, ahaṃ te mūlaṃ dassāmī’’ti. ‘‘Na mayhaṃ aññena mūlenattho, imā pana devadhītaro attano attano kalyāṇakammaṃ kathentu, evāhaṃ vādessāmī’’ti. Atha naṃ devadhītaro āhaṃsu – ‘‘amhehi kataṃ kalyāṇakammaṃ pacchā tumhākaṃ kathessāma, gandhabbaṃ karohi ācariyā’’ti. Bodhisatto sattāhaṃ devatānaṃ gandhabbaṃ akāsi, taṃ dibbagandhabbaṃ abhibhavitvā pavatti. Sattame divase ādito paṭṭhāya devadhītānaṃ kalyāṇakammaṃ pucchi. Ekaṃ kassapasammāsambuddhakāle ekassa bhikkhuno uttamavatthaṃ datvā sakkassa paricārikā hutvā nibbattaṃ accharāsahassaparivāraṃ uttamavatthadevakaññaṃ ‘‘tvaṃ purimabhave kiṃ kammaṃ katvā nibbattā’’ti pucchi. Tassa pucchanākāro ca vissajjanā ca vimānavatthumhi āgatameva. Vuttañhi tattha –

‘‘Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate;
Obhāsentī disā sabbā, osadhī viya tārakā.

‘‘Kena tetādiso vaṇṇo, kena te idha mijjhati;
Uppajjanti ca te bhogā, ye keci manaso piyā.

‘‘Pucchāmi taṃ devi mahānubhāve, manussabhūtā kimakāsi puññaṃ;
Kenāsi evaṃ jalitānubhāvā, vaṇṇo ca te sabbadisā pabhāsatī’’ti.

‘‘Vatthuttamadāyikā nārī, pavarā hoti naresu nārīsu;
Evaṃ piyarūpadāyikā manāpaṃ, dibbaṃ sā labhate upecca ṭhānaṃ.

‘‘Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi;
Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākaṃ.

‘‘Tena metādiso vaṇṇo, tena me idha mijjhati;
Uppajjanti ca me bhogā, ye keci manaso piyā.

‘‘Tenamhi evaṃ jalitānubhāvā;
Vaṇṇo ca me sabbadisā pabhāsatī’’ti. (vi. va. 329-331, 333-336);

Aparā piṇḍāya caramānassa bhikkhuno pūjanatthāya pupphāni adāsi, aparā ‘‘cetiye gandhapañcaṅgulikaṃ dethā’’ti gandhe adāsi, aparā madhurāni phalāphalāni adāsi, aparā ucchurasaṃ adāsi, aparā kassapadasabalassa cetiye gandhapañcaṅgulikaṃ adāsi, aparā maggapaṭipannānaṃ bhikkhūnaṃ bhikkhunīnañca kulagehe vāsaṃ upagatānaṃ santike dhammaṃ assosi, aparā nāvāya upakaṭṭhāya velāya bhuttassa bhikkhuno udake ṭhatvā udakaṃ adāsi, aparā agāramajjhe vasamānā akkodhanā hutvā sassusasuravattaṃ akāsi, aparā attano laddhakoṭṭhāsatopi saṃvibhāgaṃ katvāva paribhuñji, sīlavatī ca ahosi, aparā paragehe dāsī hutvā nikkodhanā nimmānā attano laddhakoṭṭhāsato saṃvibhāgaṃ katvā devarañño paricārikā hutvā nibbattā (vi. va. aṭṭha. 328-336). Evaṃ sabbāpi guttilavimānavatthusmiṃ āgatā chattiṃsa devadhītā yaṃ yaṃ kammaṃ katvā tattha nibbattā, sabbaṃ bodhisatto pucchi. Tāpissa attano katakammaṃ gāthāhiyeva kathesuṃ. Taṃ sutvā bodhisatto ‘‘lābhā vata me, suladdhaṃ vata me, svāhaṃ idhāgantvā appamattakenapi kammena paṭiladdhadibbasampattiyo assosiṃ. Ito dāni paṭṭhāya manussalokaṃ gantvā dānādīni kusalakammāneva karissāmī’’ti vatvā imaṃ udānaṃ udānesi –

‘‘Svāgataṃ vata me ajja, suppabhātaṃ suhuṭṭhitaṃ;
Yaṃ addasāmi devatāyo, accharākāmavaṇṇiyo.

‘‘Imāsāhaṃ dhammaṃ sutvā, kāhāmi kusalaṃ bahuṃ;
Dānena samacariyāya, saṃyamena damena ca;
Svāhaṃ tattha gamissāmi, yattha gantvā na socare’’ti. (vi. va. 617-618);

Atha naṃ sattāhaccayena devarājā mātalisaṅgāhakaṃ āṇāpetvā rathe nisīdāpetvā bārāṇasimeva pesesi. So bārāṇasiṃ gantvā devaloke attanā diṭṭhakāraṇaṃ manussānaṃ ācikkhi. Tato paṭṭhāya manussā saussāhā puññāni kātuṃ maññiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mūsilo devadatto ahosi, sakko anuruddho, rājā ānando, guttilagandhabbo pana ahameva ahosi’’nti.

Guttilajātakavaṇṇanā tatiyā.

[244] 4. Vigaticchajātakavaṇṇanā

Yaṃ passati na taṃ icchatīti idaṃ satthā jetavane viharanto ekaṃ palāyikaṃ paribbājakaṃ ārabbha kathesi. So kira sakalajambudīpe paṭivādaṃ alabhitvā sāvatthiṃ āgantvā ‘‘ko mayā saddhiṃ vādaṃ kātuṃ samattho’’ti pucchitvā ‘‘sammāsambuddho’’ti sutvā mahājanaparivuto jetavanaṃ gantvā bhagavantaṃ catuparisamajjhe dhammaṃ desentaṃ pañhaṃ pucchi. Athassa satthā taṃ vissajjetvā ‘‘ekaṃ nāma ki’’nti pañhaṃ pucchi, so taṃ kathetuṃ asakkonto uṭṭhāya palāyi. Nisinnaparisā ‘‘ekapadeneva vo, bhante, paribbājako niggahito’’ti āhaṃsu. Satthā ‘‘nāhaṃ, upāsakā, idānevetaṃ ekapadeneva niggaṇhāmi, pubbepi niggaṇhiṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto kāme pahāya isipabbajjaṃ pabbajitvā dīgharattaṃ himavante vasi. So pabbatā oruyha ekaṃ nigamagāmaṃ nissāya gaṅgānivattane paṇṇasālāyaṃ vāsaṃ kappesi. Atheko paribbājako sakalajambudīpe paṭivādaṃ alabhitvā taṃ nigamaṃ patvā ‘‘atthi nu kho koci mayā saddhiṃ vādaṃ kātuṃ samattho’’ti pucchitvā ‘‘atthī’’ti bodhisattassa ānubhāvaṃ sutvā mahājanaparivuto tassa vasanaṭṭhānaṃ gantvā paṭisanthāraṃ katvā nisīdi. Atha naṃ bodhisatto ‘‘vaṇṇagandhaparibhāvitaṃ gaṅgāpānīyaṃ pivissatī’’ti pucchi. Paribbājako vādena ottharanto ‘‘kā gaṅgā, vālukā gaṅgā, udakaṃ gaṅgā, orimatīraṃ gaṅgā, pārimatīraṃ gaṅgā’’ti āha. Bodhisatto ‘‘tvaṃ pana, paribbājaka, ṭhapetvā udakaṃ vālukaṃ orimatīraṃ pārimatīrañca kahaṃ gaṅgaṃ labhissasī’’ti āha. Paribbājako appaṭibhāno hutvā uṭṭhāya palāyi. Tasmiṃ palāte bodhisatto nisinnaparisāya dhammaṃ desento imā gāthā avoca –

188. ‘‘Yaṃ passati na taṃ icchati, yañca na passati taṃ kiricchati;
Maññāmi ciraṃ carissati, na hi taṃ lacchati yaṃ sa icchati.

189. ‘‘Yaṃ labhati na tena tussati, yañca pattheti laddhaṃ hīḷeti;
Icchā hi anantagocarā, vigaticchāna namo karomase’’ti.

Tattha **yaṃ passatī**ti yaṃ udakādiṃ passati, taṃ gaṅgāti na icchati. **Yañca na passatī**ti yañca udakādivinimuttaṃ gaṅgaṃ na passati, taṃ kiricchati. **Maññāmi ciraṃ carissatī**ti ahaṃ evaṃ maññāmi – ayaṃ paribbājako evarūpaṃ gaṅgaṃ pariyesanto ciraṃ carissati. Yathā vā udakādivinimuttaṃ gaṅgaṃ, evaṃ rūpādivinimuttaṃ attānampi pariyesanto saṃsāre ciraṃ carissati. **Na hi taṃ lacchatī**ti ciraṃ carantopi yaṃ taṃ evarūpaṃ gaṅgaṃ vā attānaṃ vā icchati, taṃ na lacchati. **Yaṃ labhatī**ti yaṃ udakaṃ vā rūpādiṃ vā labhati, tena na tussati. **Yañca pattheti laddhaṃ hīḷetī**ti evaṃ laddhena atussanto yaṃ yaṃ sampattiṃ pattheti, taṃ taṃ labhitvā ‘‘kiṃ etāyā’’ti hīḷeti avamaññati. **Icchā hi anantagocarā**ti laddhaṃ hīḷetvā aññamaññaṃ ārammaṇaṃ icchanato ayaṃ icchā nāma taṇhā anantagocarā. **Vigaticchāna namo karomase**ti tasmā ye vigaticchā buddhādayo, tesaṃ mayaṃ namakkāraṃ karomāti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paribbājako etarahi paribbājako ahosi, tāpaso pana ahameva ahosi’’nti.

Vigaticchajātakavaṇṇanā catutthā.

[245] 5. Mūlapariyāyajātakavaṇṇanā

Kālo ghasati bhūtānīti idaṃ satthā ukkaṭṭhaṃ nissāya subhagavane viharanto mūlapariyāyasuttantaṃ ārabbha kathesi. Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pabbajitvā tīṇi piṭakāni uggaṇhitvā mānamadamattā hutvā ‘‘sammāsambuddhopi tīṇeva piṭakāni jānāti, mayampi tāni jānāma, evaṃ sante kiṃ tassa amhehi nānākaraṇa’’nti buddhupaṭṭhānaṃ na gacchanti, paṭipakkhā hutvā caranti.

Athekadivasaṃ satthā tesu āgantvā attano santike nisinnesu aṭṭhahi bhūmīhi paṭimaṇḍetvā mūlapariyāyasuttantaṃ kathesi, te na kiñci sallakkhesuṃ. Atha nesaṃ etadahosi – ‘‘mayaṃ amhehi sadisā paṇḍitā natthī’ti mānaṃ karoma, idāni pana na kiñci jānāma, buddhehi sadiso paṇḍito nāma natthi, aho buddhaguṇā nāmā’’ti. Te tato paṭṭhāya nihatamānā hutvā uddhaṭadāṭhā viya sappā nibbisevanā jātā. Satthā ukkaṭṭhāyaṃ yathābhirantaṃ viharitvā vesāliṃ gantvā gotamakacetiye gotamakasuttantaṃ nāma kathesi, dasasahassilokadhātu kampi, taṃ sutvā te bhikkhū arahattaṃ pāpuṇiṃsu. Mūlapariyāyasuttantapariyosāne pana satthari ukkaṭṭhāyaṃ viharanteyeva bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, aho buddhānaṃ ānubhāvo, te nāma brāhmaṇapabbajitā tathā mānamadamattā bhagavatā mūlapariyāyadesanāya nihatamānā katā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepāhaṃ ime evaṃ mānapaggahitasire vicarante nihatamāne akāsiṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū disāpāmokkho ācariyo hutvā pañca māṇavakasatāni mante vācesi. Te pañcasatāpi niṭṭhitasippā sippe anuyogaṃ datvā ‘‘yattakaṃ mayaṃ jānāma, ācariyopi tattakameva, viseso natthī’’ti mānatthaddhā hutvā ācariyassa santikaṃ na gacchanti, vattapaṭivattaṃ na karonti. Te ekadivasaṃ ācariye badarirukkhamūle nisinne taṃ vambhetukāmā badarirukkhaṃ nakhena ākoṭetvā ‘‘nissārovāyaṃ rukkho’’ti āhaṃsu. Bodhisatto attano vambhanabhāvaṃ ñatvā antevāsike ‘‘ekaṃ vo pañhaṃ pucchissāmī’’ti āha. Te haṭṭhatuṭṭhā ‘‘vadetha, kathessāmā’’ti. Ācariyo pañhaṃ pucchanto paṭhamaṃ gāthamāha –

190. ‘‘Kālo ghasati bhūtāni, sabbāneva sahattanā;
Yo ca kālaghaso bhūto, sa bhūtapacaniṃ pacī’’ti.

Tattha **kālo**ti purebhattakālopi pacchābhattakālopīti evamādi. **Bhūtānī**ti sattādhivacanametaṃ, na kālo bhūtānaṃ cammamaṃsādīni luñcitvā khādati, apica kho nesaṃ āyuvaṇṇabalāni khepento yobbaññaṃ maddanto ārogyaṃ vināsento ghasati khādatīti vuccati. Evaṃ ghasanto ca na kiñci vajjeti, **sabbāneva ghasati**. Na kevalañca bhūtāneva, apica kho **sahattanā** attānampi ghasati, purebhattakālo pacchābhattakālaṃ na pāpuṇāti. Esa nayo pacchābhattakālādīsu. **Yo ca kālaghaso bhūto**ti khīṇāsavassetaṃ adhivacanaṃ. So hi ariyamaggena āyatiṃ paṭisandhikālaṃ khepetvā khāditvā ṭhitattā ‘‘kālaghaso bhūto’’ti vuccati. **Sa bhūtapacaniṃ pacī**ti so yāyaṃ taṇhā apāyesu bhūte pacati, taṃ ñāṇagginā paci dahi bhasmamakāsi, tena ‘‘bhūtapacaniṃ pacī’’ti vuccati. ‘‘Pajani’’ntipi pāṭho, janikaṃ nibbattakinti attho.

Imaṃ pañhaṃ sutvā māṇavesu ekopi jānituṃ samattho nāma nāhosi. Atha ne bodhisatto ‘‘mā kho tumhe ‘ayaṃ pañho tīsu vedesu atthī’ti saññaṃ akattha, tumhe ‘yamahaṃ jānāmi, taṃ sabbaṃ jānāmā’ti maññamānā maṃ badarirukkhasadisaṃ karotha, mama tumhehi aññātassa bahuno jānanabhāvaṃ na jānātha, gacchatha sattame divase kālaṃ dammi, ettakena kālena imaṃ pañhaṃ cintethā’’ti. Te bodhisattaṃ vanditvā attano attano vasanaṭṭhānaṃ gantvā sattāhaṃ cintetvāpi pañhassa neva antaṃ, na koṭiṃ passiṃsu. Te sattamadivase ācariyassa santikaṃ gantvā vanditvā nisīditvā ‘‘kiṃ, bhadramukhā, jānittha pañha’’nti vutte ‘‘na jānāmā’’ti vadiṃsu. Atha bodhisatto te garahamāno dutiyaṃ gāthamāha –

191. ‘‘Bahūni narasīsāni, lomasāni brahāni ca;
Gīvāsu paṭimukkāni, kocidevettha kaṇṇavā’’ti.

Tassattho – bahūni narānaṃ sīsāni dissanti, sabbāni ca tāni lomasāni, sabbāni mahantāni gīvāsuyeva ṭhapitāni, na tālaphalaṃ viya hatthena gahitāni, natthi tesaṃ imehi dhammehi nānākaraṇaṃ. Ettha pana kocideva kaṇṇavāti attānaṃ sandhāyāha. **Kaṇṇavā**ti paññavā, kaṇṇachiddaṃ pana na kassaci natthi. Iti te māṇavake ‘‘kaṇṇachiddamattameva tumhākaṃ bālānaṃ atthi, na paññā’’ti garahitvā pañhaṃ vissajjesi. Te sutvā – ‘‘aho ācariyā nāma mahantā’’ti khamāpetvā nihatamānā bodhisattaṃ upaṭṭhahiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pañcasatā māṇavakā ime bhikkhū ahesuṃ, ācariyo pana ahameva ahosi’’nti.

Mūlapariyāyajātakavaṇṇanā pañcamā.

## [246] 6. Bālovādajātakavaṇṇanā

Hantvā chetvā vadhitvā cāti idaṃ satthā vesāliṃ upanissāya kūṭāgārasālāyaṃ viharanto sīhasenāpatiṃ ārabbha kathesi. So hi bhagavantaṃ saraṇaṃ gantvā nimantetvā punadivase samaṃsakabhattaṃ adāsi. Nigaṇṭhā taṃ sutvā kupitā anattamanā tathāgataṃ viheṭhetukāmā ‘‘samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ bhuñjatī’’ti akkosiṃsu. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, nigaṇṭho nāṭaputto ‘samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ bhuñjatī’ti saddhiṃ parisāya akkosanto āhiṇḍatī’’ti. Taṃ sutvā satthā ‘‘na, bhikkhave, nigaṇṭho nāṭaputto idāneva maṃ uddissakatamaṃsakhādanena garahati, pubbepi garahiyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto isipabbajjaṃ pabbajitvā loṇambilasevanatthāya himavantato bārāṇasiṃ gantvā punadivase nagaraṃ bhikkhāya pāvisi. Atheko kuṭumbiko ''tāpasaṃ viheṭhessāmī''ti gharaṃ pavesetvā paññattāsane nisīdāpetvā macchamaṃsena parivisitvā bhattakiccāvasāne ekamantaṃ nisīditvā ''imaṃ maṃsaṃ tumheyeva uddissa pāṇe māretvā kataṃ, idaṃ akusalaṃ mā amhākameva, tumhākampi hotū''ti vatvā paṭhamaṃ gāthamāha –

192. ''Hantvā chetvā vadhitvā ca, deti dānaṃ asaññato;
Edisaṃ bhattaṃ bhuñjamāno, sa pāpena upalippatī''ti.

Tattha **hantvā**ti paharitvā. **Chetvā**ti kilametvā. **Vadhitvā**ti māretvā. **Deti dānaṃ asaññato**ti asaññato dussīlo evaṃ katvā dānaṃ deti. **Edisaṃ bhattaṃ bhuñjamāno, sa pāpena upalippatī**ti edisaṃ uddissakatabhattaṃ bhuñjamāno so samaṇopi pāpena upalippati saṃyujjatiyevāti.

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

193. ''Puttadārampi ce hantvā, deti dānaṃ asaññato;
Bhuñjamānopi sappañño, na pāpena upalippatī''ti.

Tattha **bhuñjamānopi sappañño**ti tiṭṭhatu aññaṃ maṃsaṃ, puttadāraṃ vadhitvāpi dussīlena dinnaṃ sappañño khantimettādiguṇasampanno taṃ bhuñjamānopi pāpena na upalippatīti. Evamassa bodhisatto dhammaṃ kathetvā uṭṭhāyāsanā pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā kuṭumbiko nigaṇṭho nāṭaputto ahosi, tāpaso pana ahameva ahosi''nti.

Bālovādajātakavaṇṇanā chaṭṭhā.

## [247] 7. Pādañjalijātakavaṇṇanā

Addhā pādañjalī sabbeti idaṃ satthā jetavane viharanto lāḷudāyītheraṃ ārabbha kathesi. Ekasmiñhi divase dve aggasāvakā pañhaṃ vinicchinanti, bhikkhū pañhaṃ suṇantā there pasaṃsanti. Lāḷudāyīthero pana parisantare nisinno ''ete amhehi samaṃ kiṃ jānantī''ti oṭṭhaṃ bhañji. Taṃ disvā therā uṭṭhāya pakkamiṃsu, parisā bhijji. Dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ''āvuso lāḷudāyī, dve aggasāvake garahitvā oṭṭhaṃ bhañjī''ti. Taṃ sutvā satthā ''na, bhikkhave, idāneva, pubbepi lāḷudāyī ṭhapetvā oṭṭhabhañjanaṃ tato uttari aññaṃ na jānātī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako amacco ahosi. Rañño pādañjalī nāma putto lālo dandhaparisakkano ahosi. Aparabhāge rājā kālamakāsi. Amaccā rañño matakiccāni katvā ''taṃ rajje abhisiñcissāmā''ti mantayamānā rājaputtaṃ pādañjaliṃ āhaṃsu. Bodhisatto pana ''ayaṃ kumāro lālo dandhaparisakkano, pariggahetvā naṃ abhisiñcissāmā''ti āha. Amaccā vinicchayaṃ sajjetvā kumāraṃ samīpe nisīdāpetvā aḍḍaṃ vinicchinantā na sammā vinicchiniṃsu. Te assāmikaṃ sāmikaṃ katvā kumāraṃ pucchiṃsu – ''kīdisaṃ, kumāra, suṭṭhu aḍḍaṃ vinicchinimhā''ti. So oṭṭhaṃ bhañji. Bodhisatto ''paṇḍito vata maññe kumāro, asammāvinicchitabhāvo tena ñāto bhavissatī''ti maññamāno paṭhamaṃ gāthamāha –

194. ''Addhā pādañjalī sabbe, paññāya atirocati;
Tathā hi oṭṭhaṃ bhañjati, uttariṃ nūna passatī''ti.

Tassattho – ekaṃsena pādañjalikumāro sabbe amhe paññāya atirocati. Tathā hi oṭṭhaṃ bhañjati, nūna uttariṃ aññaṃ kāraṇaṃ passatīti.

Te aparasmimpi divase vinicchayaṃ sajjetvā aññaṃ aḍḍaṃ suṭṭhu vinicchinitvā ‘‘kīdisaṃ, deva, suṭṭhu vinicchinita’’nti pucchiṃsu. So punapi oṭṭhameva bhañji. Athassa andhabālabhāvaṃ ñatvā bodhisatto dutiyaṃ gāthamāha –

195. ‘‘Nāyaṃ dhammaṃ adhammaṃ vā, atthānatthañca bujjhati;
Aññatra oṭṭhanibbhogā, nāyaṃ jānāti kiñcana’’nti.

Amaccā pādañjalikumārassa lālabhāvaṃ ñatvā bodhisattaṃ rajje abhisiñciṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pādañjalī lāḷudāyī ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Pādañjalijātakavaṇṇanā sattamā.

## [248] 8. Kiṃsukopamajātakavaṇṇanā

Sabbehi kiṃsuko diṭṭhoti idaṃ satthā jetavane viharanto kiṃsukopamasuttantaṃ ārabbha kathesi. Cattāro hi bhikkhū tathāgataṃ upasaṅkamitvā kammaṭṭhānaṃ yāciṃsu, satthā tesaṃ kammaṭṭhānaṃ kathesi. Te kammaṭṭhānaṃ gahetvā attano rattiṭṭhānadivāṭṭhānāni agamiṃsu. Tesu eko cha phassāyatanāni pariggaṇhitvā arahattaṃ pāpuṇi, eko pañcakkhandhe, eko cattāro mahābhūte, eko aṭṭhārasa dhātuyo. Te attano attano adhigatavisesaṃ satthu ārocesuṃ. Athekassa bhikkhuno parivitakko udapādi – ‘‘imesaṃ kammaṭṭhānāni nānā, nibbānaṃ ekaṃ, kathaṃ sabbehi arahattaṃ patta’’nti. So satthāraṃ pucchi. Satthā ‘‘kiṃ te, bhikkhu, kiṃsukadiṭṭhabhātikehi nānatta’’nti vatvā ‘‘idaṃ no, bhante, kāraṇaṃ kathethā’’ti bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa cattāro puttā ahesuṃ. Te ekadivasaṃ sārathiṃ pakkosetvā ‘‘mayaṃ, samma, kiṃsukaṃ daṭṭhukāmā, kiṃsukarukkhaṃ no dassehī’’ti āhaṃsu. Sārathi ‘‘sādhu, dassessāmī’’ti vatvā catunnampi ekato adassetvā jeṭṭharājaputtaṃ tāva rathe nisīdāpetvā araññaṃ netvā ‘‘ayaṃ kiṃsuko’’ti khāṇukakāle kiṃsukaṃ dassesi. Aparassa bahalapalāsakāle, aparassa pupphitakāle, aparassa phalitakāle. Aparabhāge cattāropi bhātaro ekato nisinnā ‘‘kiṃsuko nāma kīdiso’’ti kathaṃ samuṭṭhāpesuṃ. Tato eko ‘‘seyyāthāpi jhāmathūṇo’’ti āha. Dutiyo ‘‘seyyathāpi nigrodharukkho’’ti, tatiyo ‘‘seyyathāpi maṃsapesī’’ti, catuttho ‘‘seyyathāpi sirīso’’ti. Te aññamaññassa kathāya aparituṭṭhā pitu santikaṃ gantvā ‘‘deva, kiṃsuko nāma kīdiso’’ti pucchitvā ‘‘tumhehi kiṃ kathita’’nti vutte attanā kathitanīhāraṃ rañño kathesuṃ. Rājā ‘‘catūhipi tumhehi kiṃsuko diṭṭho, kevalaṃ vo kiṃsukassa dassento sārathi ‘imasmiṃ kāle kiṃsuko kīdiso, imasmiṃ kīdiso’ti vibhajitvā na pucchito, tena vo kaṅkhā uppannā’’ti vatvā paṭhamaṃ gāthamāha –

196. ‘‘Sabbehi kiṃsuko diṭṭho, kiṃ nvettha vicikicchatha;
Na hi sabbesu ṭhānesu, sārathī paripucchito’’ti.

Tattha **na hi sabbesu ṭhānesu, sārathī paripucchito**ti sabbehi vo kiṃsuko diṭṭho, kiṃ nu tumhe ettha vicikicchatha, sabbesu ṭhānesu kiṃsukoveso, tumhehi pana na hi sabbesu ṭhānesu sārathi paripucchito, tena vo kaṅkhā uppannāti.

Satthā imaṃ kāraṇaṃ dassetvā ‘‘yathā, bhikkhu, te cattāro bhātikā vibhāgaṃ katvā apucchitattā kiṃsuke kaṅkhaṃ uppādesuṃ, evaṃ tvampi imasmiṃ dhamme kaṅkhaṃ uppādesī’’ti vatvā abhisambuddho hutvā dutiyaṃ gāthamāha –

197. ‘‘Evaṃ sabbehi ñāṇehi, yesaṃ dhammā ajānitā;
Te ve dhammesu kaṅkhanti, kiṃsukasmiṃva bhātaro’’ti.

Tassattho – yathā te bhātaro sabbesu ṭhānesu kiṃsukassa adiṭṭhattā kaṅkhiṃsu, evaṃ sabbehi vipassanāñāṇehi yesaṃ sabbe chaphassāyatanakhandhabhūtadhātubhedā dhammā ajānitā, sotāpattimaggassa anadhigatattā appaṭividdhā, te ve tesu phassāyatanādidhammesu kaṅkhanti yathā ekasmiṃyeva kiṃsukasmiṃ cattāro bhātaroti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā ahameva ahosi’’nti.

Kiṃsukopamajātakavaṇṇanā aṭṭhamā.

## [249] 9. Sālakajātakavaṇṇanā

Ekaputtako bhavissasīti idaṃ satthā jetavane viharanto aññataraṃ mahātheraṃ ārabbha kathesi. So kirekaṃ kumārakaṃ pabbājetvā pīḷento tattha viharati. Sāmaṇero pīḷaṃ sahituṃ asakkonto uppabbaji. Thero gantvā taṃ upalāpeti ‘‘kumāra, tava cīvaraṃ taveva bhavissati pattopi, mama santakaṃ pattacīvarampi taveva bhavissati, ehi pabbajāhī’’ti. So ‘‘nāhaṃ pabbajissāmī’’ti vatvāpi punappunaṃ vuccamāno pabbaji. Atha naṃ pabbajitadivasato paṭṭhāya puna thero viheṭhesi. So pīḷaṃ asahanto puna uppabbajitvā anekavāraṃ yācantepi tasmiṃ ‘‘tvaṃ neva maṃ sahasi, na vinā vattituṃ sakkosi, gaccha na pabbajissāmī’’ti na pabbaji. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, suhadayo vata so dārako mahātherassa āsayaṃ ñatvā na pabbajī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idānevesa suhadayo, pubbepi suhadayova, ekavāraṃ etassa dosaṃ disvā na puna upagacchī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kuṭumbikakule nibbattitvā vayappatto dhaññavikkayena jīvikaṃ kappesi. Aññataropi ahituṇḍiko ekaṃ makkaṭaṃ sikkhāpetvā osadhaṃ gāhāpetvā tena sappaṃ kīḷāpento jīvikaṃ kappesi. So bārāṇasiyaṃ ussave ghuṭṭhe ussavaṃ kīḷitukāmo ‘‘imaṃ mā pamajjī’’ti taṃ makkaṭaṃ tassa dhaññavāṇijassa hatthe ṭhapetvā ussavaṃ kīḷitvā sattame divase tassa santikaṃ gantvā ‘‘kahaṃ makkaṭo’’ti pucchi. Makkaṭo sāmikassa saddaṃ sutvāva dhaññāpaṇato vegena nikkhami. Atha naṃ so veḷupesikāya piṭṭhiyaṃ pothetvā ādāya uyyānaṃ gantvā ekamante bandhitvā niddaṃ okkami. Makkaṭo tassa niddāyanabhāvaṃ ñatvā attano bandhanaṃ mocetvā palāyitvā ambarukkhaṃ āruyha ambapakkaṃ khāditvā aṭṭhiṃ ahituṇḍikassa sarīre pātesi. So pabujjhitvā ullokento taṃ disvā ‘‘madhuravacanena naṃ vañcetvā rukkhā otāretvā gaṇhissāmī’’ti taṃ upalāpento paṭhamaṃ gāthamāha –

198. ‘‘Ekaputtako bhavissasi, tvañca no hessasi issaro kule;
Oroha dumasmā sālaka, ehi dāni gharakaṃ vajemase’’ti.

Tassattho – tvaṃ mayhaṃ ekaputtako bhavissasi, kule ca me bhogānaṃ issaro, etamhā rukkhā otara, ehi amhākaṃ gharaṃ gamissāma. **Sālakā**ti nāmena ālapanto āha.

Taṃ sutvā makkaṭo dutiyaṃ gāthamāha –

199. ‘‘Nanu maṃ suhadayoti maññasi, yañca maṃ hanasi veḷuyaṭṭhiyā;
Pakkambavane ramāmase, gaccha tvaṃ gharakaṃ yathāsukha’’nti.

Tattha **nanu maṃ suhadayoti maññasī**ti nanu tvaṃ maṃ ‘‘suhadayo’’ti maññasi, ‘‘suhadayo aya’’nti maññasīti attho. **Yañca maṃ hanasi veḷuyaṭṭhiyā**ti yaṃ maṃ evaṃ atimaññasi, yañca veḷupesikāya hanasi, tenāhaṃ nāgacchāmīti dīpeti. Atha naṃ ‘‘mayaṃ imasmiṃ **pakkambavane ramāmase, gaccha tvaṃ gharakaṃ yathāsukha’’**nti vatvā uppatitvā vanaṃ pāvisi. Ahituṇḍikopi anattamano attano gehaṃ agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā makkaṭo sāmaṇero ahosi, ahituṇḍiko mahāthero, dhaññavāṇijo pana ahameva ahosi’’nti.

Sālakajātakavaṇṇanā navamā.

## [250] 10. Kapijātakavaṇṇanā

Ayaṃ isī upasamasaṃyame ratoti idaṃ satthā jetavane viharanto ekaṃ kuhakaṃ bhikkhuṃ ārabbha kathesi. Tassa hi kuhakabhāvo bhikkhūsu pākaṭo jāto. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko bhikkhu niyyānike buddhasāsane pabbajitvā kuhakavattaṃ pūretī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, esa bhikkhu idāneva, pubbepi kuhakoyeva, aggimattassa kāraṇā makkaṭo hutvā kohaññamakāsī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto puttassa ādhāvitvā paridhāvitvā vicaraṇakāle brāhmaṇiyā matāya puttaṃ aṅkenādāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā tampi puttaṃ tāpasakumārakaṃ katvā paṇṇasālāya vāsaṃ kappesi. Vassārattasamaye acchinnadhāre deve vassante eko makkaṭo sītapīḷito dante khādanto kampanto vicarati. Bodhisatto mahante dārukkhandhe āharitvā aggiṃ katvā mañcake nipajji, puttakopissa pāde parimajjamāno nisīdi. So makkaṭo ekassa matatāpasassa santakāni vakkalāni nivāsetvā ca pārupitvā ca ajinacammaṃ aṃse katvā kājakamaṇḍaluṃ ādāya isivesenāgantvā paṇṇasāladvāre aggissa kāraṇā kuhakakammaṃ katvā aṭṭhāsi. Tāpasakumārako taṃ disvā ‘‘tāta, tāpaso eko sītapīḷito kampamāno tiṭṭhati, idha naṃ pakkosatha, visibbessatī’’ti pitaraṃ āyācanto paṭhamaṃ gāthamāha –

200. ‘‘Ayaṃ isī upasamasaṃyame rato, sa tiṭṭhati sisirabhayena aṭṭito;
Handa ayaṃ pavisatumaṃ agārakaṃ, vinetu sītaṃ darathañca kevala’’nti.

Tattha **upasamasaṃyame rato**ti rāgādikilesaupasame ca sīlasaṃyame ca rato. **Sa tiṭṭhatī**ti so tiṭṭhati. **Sisirabhayenā**ti vātavuṭṭhijanitassa sisirassa bhayena. **Aṭṭito**ti pīḷito. **Pavisatuma**nti pavisatu imaṃ. **Kevala**nti sakalaṃ anavasesaṃ.

Bodhisatto puttassa vacanaṃ sutvā uṭṭhāya olokento makkaṭabhāvaṃ ñatvā dutiyaṃ gāthamāha –

201. ‘‘Nāyaṃ isī upasamasaṃyame rato, kapī ayaṃ dumavarasākhagocaro;
So dūsako rosako cāpi jammo, sace vajemampi dūseyyagāra’’nti.

Tattha **dumavarasākhagocaro**ti dumavarānaṃ sākhagocaro. **So dūsako rosako cāpi jammo**ti so evaṃ gatagataṭṭhānassa dūsanato dūsako, ghaṭṭanatāya rosako, lāmakabhāvena jammo. **Sace vaje**ti yadi imaṃ paṇṇasālaṃ vaje paviseyya, sabbaṃ uccārapassāvakaraṇena ca aggidānena ca dūseyyāti.

Evañca pana vatvā bodhisatto ummukaṃ gahetvā taṃ santāsetvā palāpesi. So uppatitvā vanaṃ pakkhanto tathā pakkhantova ahosi, na puna taṃ ṭhānaṃ agamāsi. Bodhisatto abhiññā ca samāpattiyo ca nibbattetvā tāpasakumārassa kasiṇaparikammaṃ ācikkhi, sopi abhiññā ca samāpattiyo ca uppādesi. Te ubhopi aparihīnajjhānā brahmalokaparāyaṇā ahesuṃ.

Satthā ‘‘na, bhikkhave, idāneva, porāṇato paṭṭhāyapesa kuhakoyevā’’ti imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi. Saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino keci arahanto ahesuṃ. ‘‘Tadā makkaṭo kuhakabhikkhu ahosi, putto rāhulo, pitā pana ahameva ahosi’’nti.

Kapijātakavaṇṇanā dasamā.

Siṅgālavaggo dasamo.

Tassuddānaṃ –

Sabbadāṭhī ca sunakho, guttilo vigaticchā ca;
Mūlapariyāyaṃ bālovādaṃ, pādañjali kiṃ sukopamaṃ;
Sālakaṃ kapi te dasa.

Atha vagguddānaṃ –

Daḷhavaggo ca santhavo, kalyāṇadhammāsadiso;
Rūhako daḷhavaggo ca, bīraṇathambhakāsāvo;
Upāhano siṅgālo ca, dasavaggā duke siyuṃ.

Dukanipātavaṇṇanā niṭṭhitā.

3. Tikanipāto

1. Saṅkappavaggo

[251] 1. Saṅkapparāgajātakavaṇṇanā

Saṅkapparāgadhotenāti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Sāvatthinagaravāsī kireko kulaputto sāsane uraṃ datvā pabbajitvā ekadivasaṃ sāvatthiyaṃ piṇḍāya caranto ekaṃ alaṅkatapaṭiyattaṃ itthiṃ disvā uppannakāmarāgo anabhirato vicari. Tamenaṃ ācariyupajjhāyādayo disvā anabhiratikāraṇaṃ pucchitvā vibbhamitukāmabhāvamassa ñatvā ‘‘āvuso, satthā nāma kāmarāgādikilesapīḷitānaṃ kilese hāretvā saccāni pakāsetvā sotāpattiphalādīni deti, ehi taṃ satthu santikaṃ nessāmā’’ti ādāya agamaṃsu. Sattharā ca ‘‘kiṃ nu kho, bhikkhave, anicchamānakaññeva bhikkhuṃ gahetvā āgatatthā’’ti vutte tamatthaṃ ārocesuṃ. Satthā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhito’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃkāraṇā’’ti pucchi. So tamatthaṃ ārocesi. Atha naṃ satthā ‘‘itthiyo nāmetā, bhikkhu, pubbe jhānabalena vikkhambhitakilesānaṃ visuddhasattānampi saṃkilesaṃ uppādesuṃ, tādisaṃ tucchapuggalaṃ kiṃkāraṇā na saṃkilesissanti, visuddhāpi sattā saṃkilissanti, uttamayasasamaṅginopi āyasakyaṃ pāpuṇanti, pageva aparisuddhā. Sinerukampanakavāto purāṇapaṇṇakasaṭaṃ kiṃ na kampessati, bodhitale nisīditvā abhisambujjhanakasattaṃ ayaṃ kileso āloḷesi, tādisaṃ kiṃ na āloḷessatī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhave brāhmaṇamahāsālakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiṃ paccāgantvā katadārapariggaho mātāpitūnaṃ accayena tesaṃ matakiccāni katvā hiraññolokanakammaṃ karonto ‘‘idaṃ dhanaṃ paññāyati, yehi panetaṃ sambhataṃ, te na paññāyantī’’ti āvajjento saṃvegappatto ahosi, sarīrā sedā mucciṃsu. So gharāvāse ciraṃ vasanto mahādānaṃ datvā kāme pahāya assumukhaṃ ñātisaṅghaṃ pariccajitvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā ramaṇīye padese paṇṇasālaṃ māpetvā uñchācariyāya vanamūlaphalādīhi yāpento nacirasseva abhiññā ca samāpattiyo ca uppādetvā jhānakīḷaṃ kīḷanto ciraṃ vasitvā cintesi – ‘‘manussapathaṃ gantvā loṇambilaṃ upasevissāmi, evaṃ me sarīrañceva thiraṃ bhavissati, jaṅghavihāro ca kato bhavissati, ye ca mādisassa sīlasampannassa bhikkhaṃ vā dassanti, abhivādanādīni vā karissanti, te saggapuraṃ pūressantī’’ti.

So himavantā otaritvā anupubbena cārikaṃ caramāno bārāṇasiṃ patvā sūriyatthaṅgamanavelāya vasanaṭṭhānaṃ olokento rājuyyānaṃ disvā ‘‘idaṃ paṭisallānasāruppaṃ, ettha vasissāme’’ti uyyānaṃ pavisitvā aññatarasmiṃ rukkhamūle nisinno jhānasukhena rattiṃ khepetvā punadivase katasarīrapaṭijaggano pubbaṇhasamaye jaṭājinavakkalāni saṇṭhapetvā bhikkhābhājanaṃ ādāya santindriyo santamānaso iriyāpathasampanno yugamattadassano hutvā sabbākārasampannāya attano rūpasiriyā lokassa locanāni ākaḍḍhento nagaraṃ pavisitvā bhikkhāya caranto rañño nivesanadvāraṃ pāpuṇi. Rājā mahātale caṅkamanto vātapānantarena bodhisattaṃ disvā iriyāpathasmiññeva pasīditvā ‘‘sace santadhammo nāma atthi, imassa tena abbhantare bhavitabba’’nti cintetvā ‘‘gaccha, taṃ tāpasaṃ ānehī’’ti ekaṃ amaccaṃ āṇāpesi. So gantvā vanditvā bhikkhābhājanaṃ gahetvā ‘‘rājā, bhante, taṃ pakkosatī’’ti āha. Bodhisatto ‘‘mahāpuñña, amhe rājā na jānātī’’ti āha. ‘‘Tena hi, bhante, yāvāhaṃ āgacchāmi, tāva idheva hothā’’ti gantvā rañño ārocesi. Rājā ‘‘amhākaṃ kulūpakatāpaso natthi, gaccha, naṃ ānehī’’ti sayampi vātapānena hatthaṃ pasāretvā vandanto ‘‘ito etha, bhante’’ti āha. Bodhisatto amaccassa hatthe bhikkhābhājanaṃ datvā mahātalaṃ abhiruhi.

Atha naṃ rājā vanditvā rājapallaṅke nisīdāpetvā attano sampāditehi yāgukhajjakabhattehi parivisitvā katabhattakiccaṃ pañhaṃ pucchi. Pañhabyākaraṇena bhiyyosomattāya pasīditvā vanditvā ‘‘bhante, tumhe katthavāsikā, kuto āgatatthā’’ti pucchitvā ‘‘himavantavāsikā mayaṃ, mahārāja, himavantato āgatā’’ti vutte puna ‘‘kiṃkāraṇā’’ti pucchitvā ‘‘vassārattakāle, mahārāja, nibaddhavāso nāma laddhuṃ vaṭṭatī’’ti vutte ‘‘tena hi, bhante, rājuyyāne vasatha, tumhe ca catūhi paccayehi na kilamissatha, ahañca saggasaṃvattanikaṃ puññaṃ pāpuṇissāmī’’ti paṭiññaṃ gahetvā bhuttapātarāso bodhisattena saddhiṃ uyyānaṃ gantvā paṇṇasālaṃ kāretvā caṅkamaṃ māpetvā sesānipi rattiṭṭhānadivāṭṭhānādīni sampādetvā pabbajitaparikkhāre paṭiyādetvā ‘‘sukhena vasatha, bhante’’ti uyyānapālaṃ sampaṭicchāpesi. Bodhisatto tato paṭṭhāya dvādasa saṃvaccharāni tattheva vasi.

Athekadivasaṃ rañño paccanto kupito. So tassa vūpasamanatthāya gantukāmo deviṃ āmantetvā ‘‘bhadde, tayā nagare ohīyituṃ vaṭṭatī’’ti āha. ‘‘Kiṃ nissāya kathetha, devā’’ti. ‘‘Sīlavantaṃ tāpasaṃ, bhadde’’ti. ‘‘Deva, nāhaṃ tasmiṃ pamajjissāmi, amhākaṃ ayyassa paṭijagganaṃ mama bhāro, tumhe nirāsaṅkā gacchathā’’ti. Rājā nikkhamitvā gato, devīpi bodhisattaṃ tatheva sakkaccaṃ upaṭṭhāti. Bodhisatto pana rañño gatakāle nibaddhavelāyaṃ āgantvā attano rucitāya velāya rājanivesanaṃ gantvā bhattakiccaṃ karoti.

Athekadivasaṃ bodhisatte aticirāyante devī sabbaṃ khādanīyabhojanīyaṃ paṭiyādetvā nhatvā alaṅkaritvā nīcamañcakaṃ paññāpetvā bodhisattassa āgamanaṃ olokayamānā maṭṭhasāṭakaṃ sithilaṃ katvā nivāsetvā nipajji. Bodhisattopi velaṃ sallakkhetvā bhikkhābhājanaṃ ādāya ākāsenāgantvā mahāvātapānadvāraṃ pāpuṇi. Tassa vakkalasaddaṃ sutvā sahasā uṭṭhahamānāya deviyā sarīrā maṭṭhasāṭako bhassittha, bodhisatto visabhāgārammaṇaṃ disvā indriyāni bhinditvā subhavasena olokesi. Athassa jhānabalena sannisinnopi kileso karaṇḍake pakkhittaāsīviso viya phaṇaṃ katvā uṭṭhahi, khīrarukkhassa vāsiyā ākoṭitakālo viya ahosi. Kilesuppādanena saheva jhānaṅgāni parihāyiṃsu, indriyāni aparipuṇṇāni ahesuṃ, sayaṃ pakkhacchinnakāko viya ahosi. So pubbe viya nisīditvā bhattakiccaṃ kātuṃ nāsakkhi, nisīdāpiyamānopi na nisīdi. Athassa devī sabbaṃ khādanīyabhojanīyaṃ bhikkhābhājaneyeva pakkhipi. Yathā ca pubbe bhattakiccaṃ katvā sīhapañjarena nikkhamitvā ākāseneva gacchati, evaṃ taṃ divasaṃ gantuṃ nāsakkhi. Bhattaṃ pana gahetvā mahānisseṇiyā otaritvā uyyānaṃ agamāsi. Devīpi assa attani paṭibaddhacittataṃ aññāsi. So uyyānaṃ gantvā bhattaṃ abhuñjitvāva heṭṭhāmañcake nikkhipitvā ‘‘deviyā evarūpā hatthasobhā pādasobhā, evarūpaṃ kaṭipariyosānaṃ, evarūpaṃ ūrulakkhaṇa’’ntiādīni vippalapanto sattāhaṃ nipajji, bhattaṃ pūtikaṃ ahosi nīlamakkhikāparipuṇṇaṃ.

Atha rājā paccantaṃ vūpasametvā paccāgato alaṅkatapaṭiyattaṃ nagaraṃ padakkhiṇaṃ katvā rājanivesanaṃ agantvāva ‘‘bodhisattaṃ passissāmī’’ti uyyānaṃ gantvā uklāpaṃ assamapadaṃ disvā ‘‘pakkanto bhavissatī’’ti paṇṇasālāya dvāraṃ vivaritvā antopaviṭṭho taṃ nipannakaṃ disvā ‘‘kenaci aphāsukena bhavitabba’’nti pūtibhattaṃ chaḍḍāpetvā paṇṇasālaṃ paṭijaggāpetvā ‘‘bhante, kiṃ te aphāsuka’’nti pucchi. ‘‘Viddhosmi, mahārājā’’ti. Rājā ‘‘mama paccāmittehi mayi okāsaṃ alabhantehi ‘mamāyanaṭṭhānamassa dubbalaṃ karissāmā’ti āgantvā esa viddho bhavissati maññe’’ti sarīraṃ parivattetvā viddhaṭṭhānaṃ olokento viddhaṭṭhānaṃ adisvā ‘‘kattha viddhosi, bhante’’ti pucchi.

Bodhisatto ‘‘nāhaṃ, mahārāja, aññena viddho, ahaṃ pana attanāva attānaṃ hadaye vijjhi’’nti vatvā uṭṭhāya nisīditvā imā gāthā avoca –

1. ‘‘Saṅkapparāgadhotena, vitakkanisitena ca;
Nālaṅkatena bhadrena, usukārākatena ca.

2. ‘‘Na kaṇṇāyatamuttena, nāpi morūpasevinā;
Tenamhi hadaye viddho, sabbaṅgaparidāhinā.

3. ‘‘Āvedhañca na passāmi, yato ruhiramassave;
Yāva ayoniso cittaṃ, sayaṃ me dukkhamābhata’’nti.

Tattha **saṅkapparāgadhotenā**ti kāmavitakkasampayuttarāgadhotena. **Vitakkanisitena cā**ti teneva rāgodakena vitakkapāsāṇe nisitena. **Nālaṅkatena bhadrenā**ti neva alaṅkatena bhadrena, analaṅkatena bībhacchenāti attho. **Usukārākatena cā**ti usukārehipi akatena. **Na kaṇṇāyatamuttenā**ti yāva dakkhiṇakaṇṇacūḷakaṃ ākaḍḍhitvā amuttakena. **Nāpi morūpasevinā**ti morapattagijjhapattādīhi akatūpasevanena. **Tenamhi hadaye viddho**ti tena kilesakaṇḍenāhaṃ hadaye viddho amhi. **Sabbaṅgaparidāhinā**ti sabbāni aṅgāni paridahanasamatthena. Mahārāja, tena hi kilesakaṇḍena hadaye viddhakālato paṭṭhāya mama aggi padittāniva sabbāni aṅgāni ḍayhantīti dasseti.

Āvedhañca na passāmīti viddhaṭṭhāne vaṇañca na passāmi. **Yato ruhiramassave**ti yato me āvedhato lohitaṃ pagghareyya, taṃ na passāmīti attho. **Yāva ayoniso citta**nti ettha **yāvā**ti daḷhatthe nipāto, ativiya daḷhaṃ katvā ayoniso cittaṃ vaḍḍhitanti attho. **Sayaṃ me dukkhamābhata**nti attanāva mayā attano dukkhaṃ ānītanti.

Evaṃ bodhisatto imāhi tīhi gāthāhi rañño dhammaṃ desetvā rājānaṃ paṇṇasālato bahi katvā kasiṇaparikammaṃ katvā naṭṭhaṃ jhānaṃ uppādetvā paṇṇasālāya nikkhamitvā ākāse nisinno rājānaṃ ovaditvā ‘‘mahārāja, ahaṃ himavantameva gamissāmī’’ti vatvā ‘‘na sakkā, bhante, gantu’’nti vuccamānopi ‘‘mahārāja, mayā idha vasantena evarūpo vippakāro patto, idāni na sakkā idha vasitu’’nti rañño yācantasseva ākāse uppatitvā himavantaṃ gantvā tattha yāvatāyukaṃ ṭhatvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu arahatte patiṭṭhahi. Keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahanto ahesuṃ. ‘‘Tadā rājā ānando ahosi, tāpaso pana ahameva ahosi’’nti.

Saṅkapparāgajātakavaṇṇanā paṭhamā.

## [252] 2. Tilamuṭṭhijātakavaṇṇanā

Ajjāpi me taṃ manasīti idaṃ satthā jetavane viharanto aññataraṃ kodhanaṃ bhikkhuṃ ārabbha kathesi. Aññataro kira, bhikkhu, kodhano ahosi upāyāsabahulo, appampi vutto samāno kuppi abhisajji, kopañca dosañca appaccayañca pātvākāsi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko nāma bhikkhu kodhano upāyāsabahulo uddhane pakkhittaloṇaṃ viya taṭataṭāyanto vicarati, evarūpe nikkodhane buddhasāsane pabbajito samāno kodhamattampi niggaṇhituṃ na sakkotī’’ti. Satthā tesaṃ kathaṃ sutvā ekaṃ bhikkhuṃ pesetvā taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, bhikkhu, kodhano’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi ayaṃ kodhano ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa putto brahmadattakumāro nāma ahosi. Porāṇakarājāno ca attano putte ‘‘evaṃ ete nihatamānadappā sītuṇhakkhamā lokacārittaññū ca bhavissantī’’ti attano nagare disāpāmokkhaācariye vijjamānepi sippuggahaṇatthāya dūre tiroraṭṭhaṃ pesenti, tasmā sopi rājā soḷasavassuddesikaṃ puttaṃ pakkosāpetvā ekapaṭalikaupāhanā ca paṇṇacchattañca kahāpaṇasahassañca datvā ‘‘tāta, takkasilaṃ gantvā sippaṃ uggaṇhā’’ti pesesi. So ‘‘sādhū’’ti mātāpitaro vanditvā nikkhamitvā anupubbena takkasilaṃ patvā ācariyassa gehaṃ pucchitvā ācariye māṇavakānaṃ sippaṃ vācetvā uṭṭhāya gharadvāre caṅkamante gehaṃ gantvā yasmiṃ ṭhāne ṭhito ācariyaṃ addasa, tattheva upāhanā omuñcitvā chattañca apanetvā ācariyaṃ vanditvā aṭṭhāsi. So tassa kilantabhāvaṃ ñatvā āgantukasaṅgahaṃ kāresi. Kumāro bhuttabhojano thokaṃ vissamitvā ācariyaṃ upasaṅkamitvā vanditvā aṭṭhāsi, ‘‘kuto āgatosi, tātā’’ti ca vutte ‘‘bārāṇasito’’ti āha. ‘‘Kassa puttosī’’ti? ‘‘Bārāṇasiraññoʼ’ti. ‘‘Kenatthenāgatosī’’ti? ‘‘Sippaṃ uggaṇhatthāyā’’ti. ‘‘Kiṃ te ācariyabhāgo ābhato, udāhu dhammantevāsiko hotukāmosī’’ti? So ‘‘ācariyabhāgo me ābhato’’ti vatvā ācariyassa pādamūle sahassatthavikaṃ ṭhapetvā vandi.

Dhammantevāsikā divā ācariyassa kammaṃ katvā rattiṃ sippaṃ uggaṇhanti, ācariyabhāgadāyakā gehe jeṭṭhaputtā viya hutvā sippameva uggaṇhanti. Tasmā sopi ācariyo sallahukena subhanakkhattena kumārassa sippaṃ paṭṭhapesi. Kumāropi sippaṃ uggaṇhanto ekadivasaṃ ācariyena saddhiṃ nhāyituṃ agamāsi. Athekā mahallikā itthī tilāni sete katvā pattharitvā rakkhamānā nisīdi. Kumāro setatile disvā khāditukāmo hutvā ekaṃ tilamuṭṭhiṃ gahetvā khādi, mahallikā ‘‘taṇhāluko eso’’ti kiñci avatvā tuṇhī ahosi. So punadivasepi tāya velāya tatheva akāsi, sāpi naṃ na kiñci āha. Itaro tatiyadivasepi tathevākāsi, tadā mahallikā ‘‘disāpāmokkho ācariyo attano antevāsikehi maṃ vilumpāpetī’’ti bāhā paggayha kandi. Ācariyo nivattitvā ‘‘kiṃ etaṃ, ammā’’ti pucchi. ‘‘Sāmi, antevāsiko te mayā katānaṃ setatilānaṃ ajjekaṃ muṭṭhiṃ khādi, hiyyo ekaṃ, pare ekaṃ, nanu evaṃ khādanto mama santakaṃ sabbaṃ nāsessatī’’ti. ‘‘Amma, mā rodi, mūlaṃ te dāpessāmī’’ti. ‘‘Na me, sāmi, mūlenattho, yathā panesa kumāro puna evaṃ na karoti, tathā taṃ sikkhāpehī’’ti. Ācariyo ‘‘tena hi passa, ammā’’ti dvīhi māṇavehi taṃ kumāraṃ dvīsu hatthesu gāhāpetvā veḷupesikaṃ gahetvā ‘‘puna evarūpaṃ mā akāsī’’ti tikkhattuṃ piṭṭhiyaṃ pahari. Kumāro ācariyassa kujjhitvā rattāni akkhīni katvā pādapiṭṭhito yāva kesamatthakā olokesi. Sopissa kujjhitvā olokitabhāvaṃ aññāsi. Kumāro sippaṃ niṭṭhāpetvā ‘‘anuyogaṃ datvā mārāpetabbo esa mayā’’ti tena katadosaṃ hadaye ṭhapetvā gamanakāle ācariyaṃ vanditvā ‘‘yadāhaṃ, ācariya, bārāṇasirajjaṃ patvā tumhākaṃ santikaṃ pesessāmi, tadā tumhe āgaccheyyāthā’’ti sasineho viya paṭiññaṃ gahetvā pakkāmi.

So bārāṇasiṃ patvā mātāpitaro vanditvā sippaṃ dassesi. Rājā ‘‘jīvamānena me putto diṭṭho, jīvamānovassa rajjasiriṃ passāmī’’ti puttaṃ rajje patiṭṭhāpesi. So rajjasiriṃ anubhavamāno ācariyena katadosaṃ saritvā uppannakodho ‘‘mārāpessāmi na’’nti pakkosanatthāya ācariyassa dūtaṃ pāhesi. Ācariyo ‘‘taruṇakāle naṃ saññāpetuṃ na sakkhissāmī’’ti agantvā tassa rañño majjhimavayakāle ‘‘idāni naṃ saññāpetuṃ sakkhissāmī’’ti gantvā rājadvāre ṭhatvā ‘‘takkasilācariyo āgato’’ti ārocāpesi. Rājā tuṭṭho brāhmaṇaṃ pakkosāpetvā taṃ attano santikaṃ āgataṃ disvāva kodhaṃ uppādetvā rattāni akkhīni katvā amacce āmantetvā ‘‘bho, ajjāpi me ācariyena pahaṭaṭṭhānaṃ rujjati, ācariyo nalāṭena maccuṃ ādāya ‘marissāmī’ti āgato, ajjassa jīvitaṃ natthī’’ti vatvā purimā dve gāthā avoca –

4. ‘‘Ajjāpi me taṃ manasi, yaṃ maṃ tvaṃ tilamuṭṭhiyā;
Bāhāya maṃ gahetvāna, laṭṭhiyā anutāḷayi.

5. ‘‘Nanu jīvite na ramasi, yenāsi brāhmaṇāgato;
Yaṃ maṃ bāhā gahetvāna, tikkhattuṃ anutāḷayī’’ti.

Tattha **yaṃ maṃ bāhāya ma**nti dvīsu padesu upayogavacanaṃ anutāḷanagahaṇāpekkhaṃ. Yaṃ maṃ tvaṃ tilamuṭṭhiyā kāraṇā anutāḷayi, anutāḷento ca maṃ bāhāya gahetvā anutāḷayi, taṃ anutāḷanaṃ ajjāpi me manasīti ayañhettha attho. **Nanu jīvite na ramasī**ti maññe tvaṃ attano jīvitamhi nābhiramasi. **Yenāsi brāhmaṇāgato**ti yasmā brāhmaṇa idha mama santikaṃ āgatosi. **Yaṃ maṃ bāhā gahetvānā**ti yaṃ mama bāhā gahetvā, yaṃ maṃ bāhāya gahetvātipi attho. **Tikkhattuṃ anutāḷayī**ti tayo vāre veḷulaṭṭhiyā tāḷesi, ajja dāni tassa phalaṃ vindāhīti naṃ maraṇena santajjento evamāha.

Taṃ sutvā ācariyo tatiyaṃ gāthamāha –

6. ‘‘Ariyo anariyaṃ kubbantaṃ, yo daṇḍena nisedhati;
Sāsanaṃ taṃ na taṃ veraṃ, iti naṃ paṇḍitā vidū’’ti.

Tattha **ariyo**ti sundarādhivacanametaṃ. So pana ariyo catubbidho hoti ācāraariyo dassanaariyo liṅgaariyo paṭivedhaariyoti. Tattha manusso vā hotu tiracchāno vā, ariyācāre ṭhito **ācāraariyo** nāma. Vuttampi cetaṃ –

‘‘Ariyavattasi vakkaṅga, yo piṇḍamapacāyati;
Cajāmi te taṃ bhattāraṃ, gacchathūbho yathāsukha’’nti. (jā. 2.21.106);

Rūpena pana iriyāpathena ca pāsādikena dassanīyena samannāgato dassanaariyo nāma. Vuttampi cetaṃ –

‘‘Ariyāvakāsosi pasannanetto, maññe bhavaṃ pabbajito kulamhā;
Kathaṃ nu cittāni pahāya bhoge, pabbaji nikkhamma gharā sapaññā’’ti. (jā. 2.17.143);

Nivāsanapārupanaliṅgaggahaṇena pana samaṇasadiso hutvā vicaranto dussīlopi liṅgaariyo nāma. Yaṃ sandhāya vuttaṃ –

‘‘Chadanaṃ katvāna subbatānaṃ, pakkhandī kuladūsako pagabbho;
Māyāvī asaññato palāpo, patirūpena caraṃ sa maggadūsī’’ti.

Buddhādayo pana paṭivedhaariyā nāma. Tena vuttaṃ – ‘‘ariyā vuccanti buddhā ca paccekabuddhā ca buddhasāvakā cā’’ti. Tesu idha ācāraariyova adhippeto.

Anariyanti dussīlaṃ pāpadhammaṃ. **Kubbanta**nti pāṇātipātādikaṃ pañcavidhadussīlyakammaṃ karontaṃ, ekameva vā etaṃ atthapadaṃ, anariyaṃ hīnaṃ lāmakaṃ pañcaverabhayakammaṃ karontaṃ puggalaṃ. **Yo**ti khattiyādīsu yo koci. **Daṇḍenā**ti yena kenaci paharaṇakena. **Nisedhatī**ti ‘‘mā puna evarūpaṃ karī’’ti paharanto nivāreti. **Sāsanaṃ taṃ na taṃ vera**nti taṃ, mahārāja, akattabbaṃ karonte puttadhītaro vā antevāsike vā evaṃ paharitvā nisedhanaṃ nāma imasmiṃ loke sāsanaṃ anusiṭṭhi ovādo, na veraṃ. **Iti naṃ paṇḍitā vidū**ti evametaṃ paṇḍitā jānanti. Tasmā, mahārāja, tvampi evaṃ jāna, na evarūpe ṭhāne veraṃ kātuṃ arahasi. Sace hi tvaṃ, mahārāja, mayā evaṃ sikkhāpito nābhavissa, atha gacchante kāle pūvasakkhaliādīni ceva phalāphalādīni ca haranto corakammesu paluddho anupubbena sandhicchedanapanthadūhanagāmaghātakādīni katvā ‘‘rājāparādhiko coro’’ti sahoḍḍhaṃ gahetvā rañño dassito ‘‘gacchathassa dosānurūpaṃ daṇḍaṃ upanethā’’ti daṇḍabhayaṃ pāpuṇissa, kuto te evarūpā sampatti abhavissa, nanu maṃ nissāya idaṃ issariyaṃ tayā laddhanti evaṃ ācariyo rājānaṃ saññāpesi. Parivāretvā ṭhitā amaccāpissa kathaṃ sutvā ‘‘saccaṃ, deva, idaṃ issariyaṃ tumhākaṃ ācariyasseva santaka’’nti āhaṃsu.

Tasmiṃ khaṇe rājā ācariyassa guṇaṃ sallakkhetvā ‘‘sabbissariyaṃ te, ācariya, dammi, rajjaṃ paṭicchā’’ti āha. Ācariyo ‘‘na me, mahārāja, rajjenattho’’ti paṭikkhipi. Rājā takkasilaṃ pesetvā ācariyassa puttadāraṃ āharāpetvā mahantaṃ issariyaṃ datvā tameva purohitaṃ katvā pituṭṭhāne ṭhapetvā tassovāde ṭhito dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kodhano bhikkhu anāgāmiphale patiṭṭhahi, bahū janā sotāpannasakadāgāmianāgāmino ahesuṃ. ‘‘Tadā rājā kodhano bhikkhu ahosi, ācariyo pana ahameva ahosi’’nti.

Tilamuṭṭhijātakavaṇṇanā dutiyā.

## [253] 3. Maṇikaṇṭhajātakavaṇṇanā

Mamannapānanti idaṃ satthā āḷaviṃ nissāya aggāḷave cetiye viharanto **kuṭikārasikkhāpadaṃ** (pārā. 342) ārabbha kathesi. Āḷavakā hi bhikkhū saññācikāya kuṭiyo kārayamānā yācanabahulā viññattibahulā vihariṃsu ‘‘purisaṃ detha, purisatthakaraṃ dethā’’tiādīni vadantā. Manussā upaddutā yācanāya upaddutā viññattiyā bhikkhū disvā ubbijjiṃsupi uttasiṃsupi palāyiṃsupi. Athāyasmā mahākassapo āḷaviṃ upasaṅkamitvā piṇḍāya pāvisi, manussā therampi disvā tatheva paṭipajjiṃsu. So pacchābhattaṃ piṇḍapātapaṭikkanto bhikkhū āmantetvā ‘‘pubbāyaṃ, āvuso, āḷavī sulabhapiṇḍā, idāni kasmā dullabhapiṇḍā jātā’’ti pucchitvā taṃ kāraṇaṃ sutvā bhagavati āḷaviṃ āgantvā aggāḷavacetiye viharante bhagavantaṃ upasaṅkamitvā etamatthaṃ ārocesi. Satthā etasmiṃ kāraṇe bhikkhusaṅghaṃ sannipātāpetvā āḷavake bhikkhū paṭipucchi – ‘‘saccaṃ kira tumhe, bhikkhave, saññācikāya kuṭiyo kārethā’’ti. ‘‘Saccaṃ, bhante’’ti vutte te bhikkhū garahitvā ‘‘bhikkhave, yācanā nāmesā sattaratanaparipuṇṇe nāgabhavane vasantānaṃ nāgānampi amanāpā, pageva manussānaṃ, yesaṃ ekaṃ kahāpaṇakaṃ uppādentānaṃ pāsāṇato maṃsaṃ uppāṭanakālo viya hotī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhave brāhmaṇakule nibbatti. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle aññopi puññavā satto tassa mātu kucchismiṃ nibbatti. Te ubhopi bhātaro vayappattā mātāpitūnaṃ kālakiriyāya saṃviggahadayā isipabbajjaṃ pabbajitvā gaṅgātīre paṇṇasālaṃ māpetvā vasiṃsu. Tesu jeṭṭhassa uparigaṅgāya paṇṇasālā ahosi, kaniṭṭhassa adhogaṅgāya. Athekadivasaṃ maṇikaṇṭho nāma nāgarājā nāgabhavanā nikkhamitvā gaṅgātīre māṇavakavesena vicaranto kaniṭṭhassa assamaṃ gantvā vanditvā ekamantaṃ nisīdi, te aññamaññaṃ sammodanīyakathaṃ kathetvā vissāsikā ahesuṃ, vinā vattituṃ nāsakkhiṃsu. Maṇikaṇṭho abhiṇhaṃ kaniṭṭhatāpasassa santikaṃ āgantvā kathāsallāpena nisīditvā gamanakāle tāpase sinehena attabhāvaṃ vijahitvā bhogehi tāpasaṃ parikkhipanto parissajitvā uparimuddhani mahantaṃ phaṇaṃ dhāretvā thokaṃ vasitvā taṃ sinehaṃ vinodetvā sarīraṃ viniveṭhetvā tāpasaṃ vanditvā sakaṭṭhānameva gacchati. Tāpaso tassa bhayena kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto.

So ekadivasaṃ bhātu santikaṃ agamāsi. Atha naṃ so pucchi – ‘‘kissa, tvaṃ bho, kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto’’ti. So tassa taṃ pavattiṃ ārocetvā ‘‘kiṃ pana, tvaṃ bho, tassa nāgarājassa āgamanaṃ icchasi, na icchasī’’ti puṭṭho ‘‘na icchāmī’’ti vatvā ‘‘so pana nāgarājā tava santikaṃ āgacchanto kiṃ piḷandhanaṃ piḷandhitvā āgacchatī’’ti vutte ‘‘maṇiratana’’nti āha. Tena hi tvaṃ tasmiṃ nāgarāje tava santikaṃ āgantvā anisinneyeva ‘‘maṇiṃ me dehī’’ti yāca, evaṃ so nāgo taṃ bhogehi aparikkhipitvāva gamissati. Punadivase assamapadadvāre ṭhatvā āgacchantameva naṃ yāceyyāsi, tatiyadivase gaṅgātīre ṭhatvā udakā ummujjantameva naṃ yāceyyāsi, evaṃ so tava santikaṃ puna na āgamissatīti.

Tāpaso ‘‘sādhū’’ti paṭissuṇitvā attano paṇṇasālaṃ gantvā punadivase nāgarājānaṃ āgantvā ṭhitamattameva ‘‘etaṃ attano piḷandhanamaṇiṃ me dehī’’ti yāci, so anisīditvāva palāyi. Atha naṃ dutiyadivase assamapadadvāre ṭhatvā āgacchantameva ‘‘hiyyo me maṇiratanaṃ nādāsi, ajja dānaṃ laddhuṃ vaṭṭatī’’ti āha. Nāgo assamapadaṃ apavisitvāva palāyi. Tatiyadivase udakato ummujjantameva naṃ ‘‘ajja me tatiyo divaso yācantassa, dehi dāni me etaṃ maṇiratana’’nti āha. Nāgarājā udake ṭhatvāva tāpasaṃ paṭikkhipanto dve gāthā āha –

7. ‘‘Mamannapānaṃ vipulaṃ uḷāraṃ, uppajjatīmassa maṇissa hetu;
Taṃ te na dassaṃ atiyācakosi, na cāpi te assamamāgamissaṃ.

8. ‘‘Susū yathā sakkharadhotapāṇī, tāsesimaṃ selaṃ yācamāno;
Taṃ te na dassaṃ atiyācakosi, na cāpi te assamamāgamissa’’nti.

Tattha **mamannapāna**nti mama yāgubhattādidibbabhojanaṃ aṭṭhapānakabhedañca dibbapānaṃ. **Vipula**nti bahu. **Uḷāra**nti seṭṭhaṃ paṇītaṃ. **Taṃ te**ti taṃ maṇiṃ tuyhaṃ. **Atiyācakosī**ti kālañca pamāṇañca atikkamitvā ajja tīṇi divasāni mayhaṃ piyaṃ manāpaṃ maṇiratanaṃ yācamāno atikkamma yācakosi. **Na cāpi te**ti na kevalaṃ na dassaṃ, assamampi te nāgamissaṃ. **Susū yathā**ti yathā nāma yuvā taruṇamanusso. **Sakkharadhotapāṇī**ti sakkharāya dhotapāṇi, telena pāsāṇe dhotaasihattho. **Tāsesimaṃ selaṃ yācamāno**ti imaṃ maṇiṃ yācanto tvaṃ kañcanatharukhaggaṃ abbāhitvā ‘‘sīsaṃ te chindāmī’’ti vadanto taruṇapuriso viya maṃ tāsesi.

Evaṃ vatvā so nāgarājā udake nimujjitvā attano nāgabhavanameva gantvā na paccāgañchi. Atha so tāpaso tassa dassanīyassa nāgarājassa adassanena bhiyyosomattāya kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto. Atha jeṭṭhatāpaso ‘‘kaniṭṭhassa pavattiṃ jānissāmī’’ti tassa santikaṃ āgantvā taṃ bhiyyosomattāya paṇḍuroginaṃ disvā ‘‘kiṃ nu kho, bho, tvaṃ bhiyyosomattāya paṇḍurogī jāto’’ti vatvā ‘‘tassa dassanīyassa nāgarājassa adassanenā’’ti sutvā ‘‘ayaṃ tāpaso nāgarājānaṃ vinā vattituṃ na sakkotī’’ti sallakkhetvā tatiyaṃ gāthamāha –

9. ‘‘Na taṃ yāce yassa piyaṃ jigīse, desso hoti atiyācanāya;
Nāgo maṇiṃ yācito brāhmaṇena, adassanaṃyeva tadajjhagamā’’ti.

Tattha **na taṃ yāce**ti taṃ bhaṇḍaṃ na yāceyya. **Yassa piyaṃ jigīse**ti yaṃ bhaṇḍaṃ assa puggalassa piyanti jāneyya. **Desso hotī**ti appiyo hoti. **Atiyācanāyā**ti pamāṇaṃ atikkamitvā varabhaṇḍaṃ yācanto tāya atiyācanāya. **Adassanaṃyeva tadajjhagamā**ti tato paṭṭhāya adassanameva gatoti.

Evaṃ pana taṃ vatvā ‘‘ito dāni paṭṭhāya mā socī’’ti samassāsetvā jeṭṭhabhātā attano assamameva gato. Athāparabhāge te dvepi bhātaro abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇā ahesuṃ.

Satthā ‘‘evaṃ, bhikkhave, sattaratanaparipuṇṇe nāgabhavane vasantānaṃ nāgānampi yācanā nāma amanāpā, kimaṅgaṃ pana manussāna’’nti imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kaniṭṭho ānando ahosi, jeṭṭho pana ahameva ahosi’’nti.

Maṇikaṇṭhajātakavaṇṇanā tatiyā.

## [254] 4. Kuṇḍakakucchisindhavajātakavaṇṇanā

Bhutvā tiṇaparighāsanti idaṃ satthā jetavane viharanto sāriputtattheraṃ ārabbha kathesi. Ekasmiñhi samaye sammāsambuddhe sāvatthiyaṃ vassaṃ vasitvā cārikaṃ caritvā puna paccāgate manussā ‘‘āgantukasakkāraṃ karissāmā’’ti buddhappamukhassa bhikkhusaṅghassa mahādānaṃ dadanti. Vihāre ekaṃ dhammaghosakabhikkhuṃ ṭhapesuṃ, so ye ye āgantvā yattake bhikkhū icchanti, tesaṃ tesaṃ bhikkhū vicāretvā deti.

Athekā duggatamahallikā itthī ekameva paṭivīsaṃ sajjetvā tesaṃ tesaṃ manussānaṃ bhikkhūsu vicāretvā dinnesu ussūre dhammaghosakassa santikaṃ āgantvā ‘‘mayhaṃ ekaṃ bhikkhuṃ dethā’’ti āha. So ‘‘mayā sabbe bhikkhū vicāretvā dinnā, sāriputtatthero pana vihāreyeva, tvaṃ tassa bhikkhaṃ dehī’’ti āha. Sā ‘‘sādhū’’ti tuṭṭhacittā jetavanadvārakoṭṭhake ṭhatvā therassa āgatakāle vanditvā hatthato pattaṃ gahetvā gharaṃ netvā nisīdāpesi. ‘‘Ekāya kira mahallikāya dhammasenāpati attano ghare nisīdāpito’’ti bahūni saddhāni kulāni assosuṃ. Tesu rājā passenadī kosalo taṃ pavattiṃ sutvā tassā sāṭakena ceva sahassatthavikāya ca saddhiṃ bhattabhājanāni pahiṇi ‘‘mayhaṃ ayyaṃ parivisamānā imaṃ sāṭakaṃ nivāsetvā ime kahāpaṇe vaḷañjetvā theraṃ parivisatū’’ti. Yathā ca rājā, evaṃ anāthapiṇḍiko cūḷaanāthapiṇḍiko visākhā ca mahāupāsikā pahiṇi. Aññānipi pana kulāni ekasatadvisatādivasena attano attano balānurūpena kahāpaṇe pahiṇiṃsu. Evaṃ ekāheneva sā mahallikā satasahassamattaṃ labhi. Thero pana tāya dinnayāgumeva pivitvā tāya katakhajjakameva pakkabhattameva ca paribhuñjitvā anumodanaṃ katvā taṃ mahallikaṃ sotāpattiphale patiṭṭhāpetvā vihārameva agamāsi.

Dhammasabhāyaṃ bhikkhū therassa guṇakathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, dhammasenāpati mahallikagahapatāniṃ duggatabhāvato mocesi, patiṭṭhā ahosi. Tāya dinnamāhāraṃ ajigucchanto paribhuñjī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, sāriputto idāneva etissā mahallikāya avassayo jāto, na ca idāneva tāya dinnaṃ āhāraṃ ajigucchanto paribhuñjati, pubbepi paribhuñjiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto uttarāpathe assavāṇijakule nibbatti. Uttarāpathajanapadato pañcasatā assavāṇijā asse bārāṇasiṃ ānetvā vikkiṇanti. Aññataropi assavāṇijo pañcaassasatāni ādāya bārāṇasimaggaṃ paṭipajji. Antarāmagge ca bārāṇasito avidūre eko nigamagāmo atthi, tattha pubbe mahāvibhavo seṭṭhi ahosi. Tassa mahantaṃ nivesanaṃ, taṃ pana kulaṃ anukkamena parikkhayaṃ gataṃ, ekāva mahallikā avasiṭṭhā, sā tasmiṃ nivesane vasati. Atha so assavāṇijo taṃ nigamagāmaṃ patvā ‘‘vetanaṃ dassāmī’’ti tassā nivesane nivāsaṃ gaṇhitvā asse ekamante ṭhapesi. Taṃdivasamevassa ekissā ājānīyāvaḷavāya gabbhavuṭṭhānaṃ ahosi. So dve tayo divase vasitvā asse balaṃ gāhāpetvā ‘‘rājānaṃ passissāmī’’ti asse ādāya pāyāsi. Atha naṃ mahallikā ‘‘gehavetanaṃ dehī’’ti vatvā ‘‘sādhu, amma, demī’’ti vutte ‘‘tāta, vetanaṃ me dadamāno imampi assapotakaṃ vetanato khaṇḍetvā dehī’’ti āha. Vāṇijo tathā katvā pakkāmi. Sā tasmiṃ assapotake puttasinehaṃ paccupaṭṭhapetvā avassāvanajhāmakabhattavighāsatiṇāni datvā taṃ paṭijaggi.

Athāparabhāge bodhisatto pañca assasatāni ādāya āgacchanto tasmiṃ gehe nivāsaṃ gaṇhi. Kuṇḍakakhādakassa sindhavapotakassa ṭhitaṭṭhānato gandhaṃ ghāyitvā ekaassopi gehaṃ pavisituṃ nāsakkhi. Bodhisatto mahallikaṃ pucchi – ‘‘amma, kacci imasmiṃ gehe asso atthī’’ti. ‘‘Tāta, añño asso nāma natthi, ahaṃ pana puttaṃ katvā ekaṃ assapotakaṃ paṭijaggāmi, so ettha atthī’’ti. ‘‘Kahaṃ so, ammā’’ti? ‘‘Carituṃ gato, tātā’’ti. ‘‘Kāya velāya āgamissati, ammā’’ti? ‘‘Sāyanhe, tātā’’ti. Bodhisatto tassa āgamanaṃ paṭimānento asse bahi ṭhapetvāva nisīdi. Sindhavapotakopi vicaritvā kāleyeva āgami. Bodhisatto kuṇḍakakucchisindhavapotakaṃ disvā lakkhaṇāni samānetvā ‘‘ayaṃ sindhavo anaggho, mahallikāya mūlaṃ datvā gahetuṃ vaṭṭatī’’ti cintesi. Sindhavapotakopi gehaṃ pavisitvā attano vasanaṭṭhāneyeva ṭhito. Tasmiṃ khaṇe te assā gehaṃ pavisituṃ sakkhiṃsu.

Bodhisatto dvīhatīhaṃ vasitvā asse santappetvā gacchanto ‘‘amma, imaṃ assapotakaṃ mūlaṃ gahetvā mayhaṃ dehī’’ti āha. ‘‘Kiṃ vadesi, tāta, puttaṃ vikkiṇantā nāma atthī’’ti. ‘‘Amma, tvaṃ etaṃ kiṃ khādāpetvā paṭijaggasī’’ti? ‘‘Odanakañjikañca jhāmakabhattañca vighāsatiṇañca khādāpetvā kuṇḍakayāguñca pāyetvā paṭijaggāmi, tātā’’ti. ‘‘Amma, ahaṃ etaṃ labhitvā piṇḍarasabhojanaṃ bhojessāmi, ṭhitaṭṭhāne celavitānaṃ pasāretvā attharaṇapiṭṭhe ṭhapessāmī’’ti. ‘‘Tāta, evaṃ sante mama putto ca sukhaṃ anubhavatu, taṃ gahetvā gacchā’’ti. Atha bodhisatto tassa catunnaṃ pādānaṃ naṅguṭṭhassa mukhassa ca mūlaṃ ekekaṃ katvā cha sahassatthavikāyo ṭhapetvā mahallikaṃ navavatthaṃ nivāsāpetvā sindhavapotakassa purato ṭhapesi. So akkhīni ummīletvā mātaraṃ oloketvā assūni pavattesi. Sāpi tassa piṭṭhiṃ parimajjitvā āha – ‘‘mayā puttaposāvanikaṃ laddhaṃ, tvaṃ, tāta, gacchāhī’’ti, tadā so agamāsi.

Bodhisatto punadivase assapotakassa piṇḍarasabhojanaṃ sajjetvā ‘‘vīmaṃsissāmi tāva naṃ, jānāti nu kho attano balaṃ, udāhu na jānātī’’ti doṇiyaṃ kuṇḍakayāguṃ ākirāpetvā dāpesi. So ‘‘nāhaṃ imaṃ bhojanaṃ bhuñjissāmī’’ti taṃ yāguṃ pāyituṃ na icchi. Bodhisatto tassa vīmaṃsanavasena paṭhamaṃ gāthamāha –

10. ‘‘Bhutvā tiṇaparighāsaṃ, bhutvā ācāmakuṇḍakaṃ;
Etaṃ te bhojanaṃ āsi, kasmā dāni na bhuñjasī’’ti.

Tattha **bhutvā tiṇaparighāsa**nti tvaṃ pubbe mahallikāya dinnaṃ tesaṃ tesaṃ khāditāvasesaṃ vighāsatiṇasaṅkhātaṃ parighāsaṃ bhuñjitvā vaḍḍhito. **Bhutvā ācāmakuṇḍaka**nti ettha ācāmo vuccati odanāvasesaṃ. **Kuṇḍaka**nti kuṇḍakameva. Etañca bhuñjitvā vaḍḍhitosīti dīpeti. **Etaṃ te**ti etaṃ tava pubbe bhojanaṃ āsi. **Kasmā dāni na bhuñjasī**ti mayāpi te tameva dinnaṃ, tvaṃ taṃ kasmā idāni na bhuñjasīti.

Taṃ sutvā sindhavapotako itarā dve gāthā avoca –

11. ‘‘Yattha posaṃ na jānanti, jātiyā vinayena vā;
Bahu tattha mahābrahme, api ācāmakuṇḍakaṃ.

12. ‘‘Tvañca khomaṃ pajānāsi, yādisāyaṃ hayuttamo;
Jānanto jānamāgamma, na te bhakkhāmi kuṇḍaka’’nti.

Tattha **yatthā**ti yasmiṃ ṭhāne. **Posa**nti sattaṃ. **Jātiyā vinayena vā**ti ‘‘jātisampanno vā eso, na vā, ācārayutto vā, na vā’’ti evaṃ na jānanti. **Mahābrahme**ti garukālapanena ālapanto āha. **Yādisāya**nti yādiso ayaṃ, attānaṃ sandhāya vadati. **Jānanto jānamāgammā**ti ahaṃ attano balaṃ jānanto jānantameva taṃ āgamma paṭicca tava santike kuṇḍakaṃ kiṃ bhuñjissāmi. Na hi tvaṃ kuṇḍakaṃ bhojāpetukāmatāya cha sahassāni datvā maṃ gaṇhīti.

Taṃ sutvā bodhisatto ‘‘taṃ vīmaṃsanatthāya taṃ mayā kataṃ, mā kujjhī’’ti taṃ samassāsetvā subhojanaṃ bhojetvā ādāya rājaṅgaṇaṃ gantvā ekasmiṃ passe pañca assasatāni ṭhapetvā ekasmiṃ passe vicittasāṇiṃ parikkhipitvā heṭṭhā attharaṇaṃ pattharitvā upari celavitānaṃ bandhitvā sindhavapotakaṃ ṭhapesi.

Rājā āgantvā asse olokento ‘‘ayaṃ asso kasmā visuṃ ṭhapito’’ti pucchitvā ‘‘mahārāja, ayaṃ sindhavo ime asse visuṃ akato mocessatī’’ti sutvā ‘‘sobhano, bho, sindhavo’’ti pucchi. Bodhisatto ‘‘āma, mahārājā’’ti vatvā ‘‘tena hissa javaṃ passissāmī’’ti vutte taṃ assaṃ kappetvā abhiruhitvā ‘‘passa, mahārājā’’ti manusse ussāretvā rājaṅgaṇe assaṃ pāhesi. Sabbaṃ rājaṅgaṇaṃ nirantaraṃ assapantīhi parikkhittamivāhosi. Puna bodhisatto ‘‘passa, mahārāja, sindhavapotakassa vega’’nti vissajjesi, ekapurisopi naṃ na addasa. Puna ratthapaṭaṃ udare parikkhipitvā vissajjesi, rattapaṭameva passiṃsu. Atha naṃ antonagare ekissā uyyānapokkharaṇiyā udakapiṭṭhe vissajjesi, tatthassa udakapiṭṭhe dhāvato khuraggānipi na temiṃsu. Punavāraṃ paduminipattānaṃ upari dhāvanto ekapaṇṇampi na udake osīdāpesi. Evamassa javasampannaṃ dassetvā oruyha pāṇiṃ paharitvā hatthatalaṃ upanāmesi, asso upagantvā cattāro pāde ekato katvā hatthatale aṭṭhāsi. Atha mahāsatto rājānaṃ āha – ‘‘mahārāja, imassa assapotakassa sabbākārena vege dassiyamāne samuddapariyanto nappahotī’’ti. Rājā tussitvā mahāsattassa upaḍḍharajjaṃ adāsi. Sindhavapotakampi abhisiñcitvā maṅgalaassaṃ akāsi.

So rañño piyo ahosi manāpo, sakkāropissa mahā ahosi. Tassa hi vasanaṭṭhānaṃ rañño alaṅkatapaṭiyatto vāsagharagabbho viya ahosi, catujātigandhehi bhūmilepanaṃ akaṃsu, gandhadāmamālādāmāni osārayiṃsu, upari suvaṇṇatārakakhacitaṃ celavitānaṃ ahosi, samantato citrasāṇi parikkhittā ahosi, niccaṃ gandhatelapadīpā jhāyiṃsu, uccārapassāvaṭṭhānepissa suvaṇṇakaṭāhaṃ ṭhapayiṃsu, niccaṃ rājārahabhojanameva bhuñji. Tassa pana āgatakālato paṭṭhāya rañño sakalajambudīpe rajjaṃ hatthagatameva ahosi. Rājā bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpannā sakadāgāmino anāgāmino arahanto ca ahesuṃ. ‘‘Tadā mahallikā ayameva mahallikā ahosi, sindhavo sāriputto, rājā ānando, assavāṇijjo pana ahameva ahosi’’nti.

Kuṇḍakakucchisindhavajātakavaṇṇanā catutthā.

## [255] 5. Sukajātakavaṇṇanā

Yāva so mattamaññāsīti idaṃ satthā jetavane viharanto ekaṃ atibahuṃ bhuñjitvā ajīraṇena kālakataṃ bhikkhuṃ ārabbha kathesi. Tasmiṃ kira evaṃ kālakate dhammasabhāyaṃ bhikkhū tassa aguṇakathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko nāma bhikkhu attano kucchippamāṇaṃ ajānitvā atibahuṃ bhuñjitvā jīrāpetuṃ asakkonto kālakato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa atibhojanapaccayeneva mato’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese sukayoniyaṃ nibbattitvā anekānaṃ sukasahassānaṃ samuddānugate himavantapadese vasantānaṃ rājā ahosi. Tasseko putto ahosi, tasmiṃ balappatte bodhisatto dubbalacakkhuko ahosi. Sukānaṃ kira sīgho vego hoti, tena tesaṃ mahallakakāle paṭhamaṃ cakkhumeva dubbalaṃ hoti. Bodhisattassa putto mātāpitaro kulāvake ṭhapetvā gocaraṃ āharitvā posesi. So ekadivasaṃ gocarabhūmiṃ gantvā pabbatamatthake ṭhito samuddaṃ olokento ekaṃ dīpakaṃ passi. Tasmiṃ pana suvaṇṇavaṇṇaṃ madhuraphalaṃ ambavanaṃ atthi. So punadivase gocaravelāya uppatitvā tasmiṃ ambavane otaritvā ambarasaṃ pivitvā ambapakkaṃ ādāya āgantvā mātāpitūnaṃ adāsi. Bodhisatto taṃ khādanto rasaṃ sañjānitvā ‘‘tāta, nanu imaṃ asukadīpake ambapakka’’nti vatvā ‘‘āma, tātā’’ti vutte ‘‘tāta, etaṃ dīpakaṃ gacchantā nāma sukā dīghamāyuṃ pālentā nāma natthi, mā kho tvaṃ puna taṃ dīpakaṃ agamāsī’’ti āha. So tassa vacanaṃ aggahetvā agamāsiyeva.

Athekadivasaṃ bahuṃ ambarasaṃ pivitvā mātāpitūnaṃ atthāya ambapakkaṃ ādāya samuddamatthakenāgacchanto atidhātatāya kilantakāyo niddāyābhibhūto, so niddāyantopi āgacchateva, tuṇḍena panassa gahitaṃ ambapakkaṃ pati. So anukkamena āgamanavīthiṃ jahitvā osīdanto udakapiṭṭheneva āgacchanto udake pati. Atha naṃ eko maccho gahetvā khādi. Bodhisatto tasmiṃ āgamanavelāya anāgacchanteyeva ‘‘samudde patitvā mato bhavissatī’’ti aññāsi. Athassa mātāpitaropi āhāraṃ alabhamānā sussitvā mariṃsu.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

13. ‘‘Yāva so mattamaññāsi, bhojanasmiṃ vihaṅgamo;
Tāva addhānamāpādi, mātarañca aposayi.

14. ‘‘Yato ca kho bahutaraṃ, bhojanaṃ ajjhavāhari;
Tato tattheva saṃsīdi, amattaññū hi so ahu.

15. ‘‘Tasmā mattaññutā sādhu, bhojanasmiṃ agiddhatā;
Amattaññū hi sīdanti, mattaññū ca na sīdare’’ti.

Tattha **yāva so**ti yāva so vihaṅgamo bhojane mattamaññāsi. **Tāva addhānamāpādī**ti tatthakaṃ kālaṃ jīvitaaddhānaṃ āpādi, āyuṃ vindi. **Mātarañcā**ti desanāsīsametaṃ, mātāpitaro ca aposayīti attho. **Yato ca kho**ti yasmiñca kho kāle. **Bhojanaṃ ajjhavāharī**ti ambarasaṃ ajjhohari. **Tato**ti tasmiṃ kāle. **Tattheva saṃsīdī**ti tasmiṃ samuddeyeva osīdi nimujji, macchabhojanataṃ āpajji.

Tasmā mattaññutā sādhūti yasmā bhojane amattaññū suko samudde osīditvā mato, tasmā bhojanasmiṃ agiddhitāsaṅkhāto mattaññubhāvo sādhu, pamāṇajānanaṃ sundaranti attho. Atha vā ‘‘paṭisaṅkhā yoniso āhāraṃ āhāreti, neva davāya na madāya…pe… phāsuvihāro cā’’ti.

‘‘Allaṃ sukkhañca bhuñjanto, na bāḷhaṃ suhito siyā;
Ūnudaro mitāhāro, sato bhikkhu paribbaje.

‘‘Cattāro pañca ālope, abhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno. (theragā. 982-983);

‘‘Manujassa sadā satīmato, mattaṃ jānato laddhabhojane;

Tanū tassa bhavanti vedanā, saṇikaṃ jīrati āyuṃ pālaya''nti. (saṃ. ni. 1.124) –

Evaṃ vaṇṇitā mattaññutāpi sādhu.

''Kantāre puttamaṃsaṃva, akkhassabbhañjanaṃ yathā;
Evaṃ āhari āharaṃ, yāpanatthamamucchito''ti. (visuddhi. 1.19) –

Evaṃ vaṇṇitā agiddhitāpi sādhu. Pāḷiyaṃ pana ''agiddhimā''ti likhitaṃ, tato ayaṃ aṭṭhakathāpāṭhova sundarataro. **Amattaññū hi sīdantī**ti bhojane pamāṇaṃ ajānantā hi rasataṇhāvasena pāpakammaṃ katvā catūsu apāyesu sīdanti. **Mattaññū ca na sīdare**ti ye pana bhojane pamāṇaṃ jānanti, te diṭṭhadhammepi samparāyepi na sīdantīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpannāpi sakadāgāminopi anāgāminopi arahantopi ahesuṃ. ''Tadā sukarājaputto bhojane amattaññū bhikkhu ahosi, sukarājā pana ahameva ahosi''nti.

Sukajātakavaṇṇanā pañcamā.

## [256] 6. Jarūdapānajātakavaṇṇanā

Jarūdapānaṃ khaṇamānāti idaṃ satthā jetavane viharanto sāvatthivāsino vāṇije ārabbha kathesi. Te kira sāvatthiyaṃ bhaṇḍaṃ gahetvā sakaṭāni pūretvā vohāratthāya gamanakāle tathāgataṃ nimantetvā saraṇāni gahetvā sīlesu patiṭṭhāya satthāraṃ vanditvā ''mayaṃ, bhante, vohāratthāya dīghamaggaṃ gamissāma, bhaṇḍaṃ vissajjetvā siddhippattā sotthinā paccāgantvā pana tumhe vandissāmā''ti vatvā maggaṃ paṭipajjiṃsu. Te kantāramagge purāṇaudapānaṃ disvā ''imasmiṃ udapāne pānīyaṃ natthi, mayañca pipāsitā, khaṇissāma na''nti khaṇantā paṭipāṭiyā bahuṃ ayaṃ…pe… veḷuriyaṃ labhiṃsu. Te teneva santuṭṭhā hutvā tesaṃ ratanānaṃ sakaṭāni pūretvā sotthinā sāvatthiṃ paccāgamiṃsu. Te ābhataṃ dhanaṃ paṭisāmetvā mayaṃ ''siddhippattā bhattaṃ dassāmā''ti tathāgataṃ nimantetvā dānaṃ datvā vanditvā ekamantaṃ nisinnā attano dhanassa laddhākāraṃ satthu ārocesuṃ. Satthā ''tumhe kho upāsakā tena dhanena santuṭṭhā hutvā pamāṇaññutāya dhanañca jīvitañca alabhittha, porāṇakā pana asantuṭṭhā amattaññuno paṇḍitānaṃ vacanaṃ akatvā jīvikkhayaṃ pattā''ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ vāṇijakule nibbattitvā vayappatto satthavāhajeṭṭhako ahosi. So bārāṇasiyaṃ bhaṇḍaṃ gahetvā sakaṭāni pūretvā bahū vāṇije ādāya tameva kantāraṃ paṭipanno tameva udapānaṃ addasa. Tattha te vāṇijā ''pānīyaṃ pivissāmā''ti taṃ udapānaṃ khaṇantā paṭipāṭiyā bahūni ayādīni labhiṃsu. Te bahumpi ratanaṃ labhitvā tena asantuṭṭhā ''aññampi ettha ito sundarataraṃ bhavissatī''ti bhiyyosomattāya taṃ khaṇiṃsuyeva. Atha bodhisatto te āha – ''bho vāṇijā, lobho nāmesa vināsamūlaṃ, amhehi bahu dhanaṃ laddhaṃ, ettakeneva santuṭṭhā hotha, mā atikhaṇathā''ti. Te tena nivāriyamānāpi khaṇiṃsuyeva. So ca udapāno nāgapariggahito, athassa heṭṭhā vasanakanāgarājā attano vimāne bhijjante leḍḍūsū ca paṃsūsu ca patamānesu kuddho ṭhapetvā bodhisattaṃ avasese sabbepi nāsikavātena paharitvā jīvitakkhayaṃ pāpetvā nāgabhavanā nikkhamma sakaṭāni yojetvā sabbaratanānaṃ pūretvā bodhisattaṃ sukhayānake nisīdāpetvā nāgamāṇavakehi saddhiṃ sakaṭāni yojāpento bodhisattaṃ bārāṇasiṃ netvā gharaṃ pavesetvā taṃ paṭisāmetvā attano nāgabhavanameva gato. Bodhisatto taṃ dhanaṃ vissajjetvā sakalajambudīpaṃ unnaṅgalaṃ katvā dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā jīvitapariyosāne saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

16. ''Jarūdapānaṃ khaṇamānā, vāṇijā udakatthikā;
Ajjhagamuṃ ayasaṃ lohaṃ, tipusīsañca vāṇijā;
Rajataṃ jātarūpañca, muttā veḷuriyā bahū.

17. ‘‘Te ca tena asantuṭṭhā, bhiyyo bhiyyo akhāṇisuṃ;
Te tatthāsīviso ghoro, tejassī tejasā hani.

18. ‘‘Tasmā khaṇe nātikhaṇe, atikhātañhi pāpakaṃ;
Khātena ca dhanaṃ laddhaṃ, atikhātena nāsita’’nti.

Tattha **ayasa**nti kāḷalohaṃ. **Loha**nti tambalohaṃ. **Muttā**ti muttāyo. **Te ca tena asantuṭṭhā**ti te ca vāṇijā tena dhanena asantuṭṭhā. **Te tatthā**ti te vāṇijā tasmiṃ udapāne. **Tejassī**ti visatejena samannāgato. **Tejasā hanī**ti visatejena ghātesi. **Atikhātena nāsita**nti atikhaṇena tañca dhanaṃ jīvitañca nāsitaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā nāgarājā sāriputto ahosi, satthavāhajeṭṭhako pana ahameva ahosi’’nti.

Jarūdapānajātakavaṇṇanā chaṭṭhā.

[257] 7. Gāmaṇicandajātakavaṇṇanā

Nāyaṃ gharānaṃ kusaloti idaṃ satthā jetavane viharanto paññāpasaṃsanaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhū dasabalassa paññaṃ pasaṃsantā nisīdiṃsu – ‘‘āvuso, tathāgato mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño sadevakaṃ lokaṃ paññāya atikkamatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi tathāgato paññavāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ janasandho nāma rājā rajjaṃ kāresi. Bodhisatto tassa aggamahesiyā kucchimhi nibbatti. Tassa mukhaṃ suparimajjitakañcanādāsatalaṃ viya parisuddhaṃ ahosi atisobhaggappattaṃ, tenassa nāmaggahaṇadivase ‘‘ādāsamukhamāro’’ti nāmaṃ akaṃsu. Taṃ sattavassabbhantareyeva pana pitā tayo vede ca sabbañca loke kattabbākattabbaṃ sikkhāpetvā tassa sattavassikakāle kālamakāsi. Amaccā mahantena sakkārena rañño sarīrakiccaṃ katvā matakadānaṃ datvā sattame divase rājaṅgaṇe sannipatitvā ‘‘kumāro atidaharo, na sakkā rajje abhisiñcituṃ, vīmaṃsitvā naṃ abhisiñcissāmā’’ti ekadivasaṃ nagaraṃ alaṅkārāpetvā vinicchayaṭṭhānaṃ sajjetvā pallaṅkaṃ paññapetvā kumārassa santikaṃ gantvā ‘‘vinicchayaṭṭhānaṃ, deva, gantuṃ vaṭṭatī’’ti āhaṃsu. Kumāro ‘‘sādhū’’ti mahantena parivārena gantvā pallaṅke nisīdi.

Tassa nisinnakāle amaccā ekaṃ dvīhi pādehi vicaraṇamakkaṭaṃ vatthuvijjācariyavesaṃ gāhāpetvā vinicchayaṭṭhānaṃ netvā ‘‘deva, ayaṃ puriso pitu mahārājassa kāle vatthuvijjācariyo paguṇavijjo antobhūmiyaṃ sattaratanaṭṭhāne guṇadosaṃ passati, eteneva gahitaṃ rājakulānaṃ gehaṭṭhānaṃ hoti, imaṃ devo saṅgaṇhitvā ṭhānantare ṭhapetū’’ti āhaṃsu. Kumāro taṃ heṭṭhā ca uparica oloketvā ‘‘nāyaṃ manusso, makkaṭo eso’’ti ñatvā ‘‘makkaṭā nāma kataṃ kataṃ viddhaṃsetuṃ jānanti, akataṃ pana kātuṃ vā vicāretuṃ vā na jānantī’’ti cintetvā amaccānaṃ paṭhamaṃ gāthamāha –

19. ‘‘Nāyaṃ gharānaṃ kusalo, lolo ayaṃ valīmukho;
Kataṃ kataṃ kho dūseyya, evaṃ dhammamidaṃ kula’’nti.

Tattha **nāyaṃ gharānaṃ kusalo**ti ayaṃ satto na gharānaṃ kusalo, gharāni vicāretuṃ vā kātuṃ vā cheko na hoti. **Lolo**ti lolajātiko. **Valīmukho**ti valiyo mukhe assāti valīmukho. **Evaṃ dhammamidaṃkula**nti idaṃ makkaṭakulaṃ nāma kataṃ kataṃ dūsetabbaṃ vināsetabbanti evaṃ sabhāvanti.

Athāmaccā ‘‘evaṃ bhavissati, devā’’ti taṃ apanetvā ekāhadvīhaccayena puna tameva alaṅkaritvā vinicchayaṭṭhānaṃ ānetvā ‘‘ayaṃ, deva, pitu mahārājassa kāle vinicchayāmacco, vinicchayasuttamassa supavattitaṃ, imaṃ saṅgaṇhitvā vinicchayakammaṃ kāretuṃ vaṭṭatī’’ti āhaṃsu. Kumāro taṃ oloketvā ‘‘cittavato manussassa lomaṃ nāma evarūpaṃ na hoti, ayaṃ nicittako vānaro vinicchayakammaṃ kātuṃ na sakkhissatī’’ti ñatvā dutiyaṃ gāthamāha –

20. ‘‘Nayidaṃ cittavato lomaṃ, nāyaṃ assāsiko migo;
Siṭṭhaṃ me janasandhena, nāyaṃ kiñci vijānatī’’ti.

Tattha **nayidaṃ cittavato loma**nti yaṃ idaṃ etassa sarīre pharusalomaṃ, idaṃ vicāraṇapaññāya sampayuttacittavato na hoti. Pākatikacittena pana acittako nāma tiracchānagato natthi. **Nāyaṃ assāsiko**ti ayaṃ avassayo vā hutvā anusāsaniṃ vā datvā aññaṃ assāsetuṃ asamatthatāya na assāsiko. **Migo**ti makkaṭaṃ āha. **Siṭṭhaṃ me janasandhenā**ti mayhaṃ pitarā janasandhena etaṃ siṭṭhaṃ kathitaṃ, ‘‘makkaṭo nāma kāraṇākāraṇaṃ na jānātī’’ti evaṃ anusāsanī dinnāti dīpeti. **Nāyaṃ kiñci vijānatī**ti tasmā ayaṃ vānaro na kiñci jānātīti niṭṭhamettha gantabbaṃ. Pāḷiyaṃ pana ‘‘nāyaṃ kiñci na dūsaye’’ti likhitaṃ, taṃ aṭṭhakathāyaṃ natthi.

Amaccā imampi gāthaṃ sutvā ‘‘evaṃ bhavissati, devā’’ti taṃ apanetvā punapi ekadivasaṃ tameva alaṅkaritvā vinicchayaṭṭhānaṃ ānetvā ‘‘ayaṃ, deva, puriso pitu mahārājassa kāle mātāpituupaṭṭhānakārako, kulejeṭṭhāpacāyikakammakārako, imaṃ saṅgaṇhituṃ vaṭṭatī’’ti āhaṃsu. Kumāro taṃ oloketvā ‘‘makkaṭā nāma calacittā, evarūpaṃ kammaṃ kātuṃ na samatthā’’ti cintetvā tatiyaṃ gāthamāha –

21. ‘‘Na mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sakaṃ;
Bhareyya tādiso poso, siṭṭhaṃ dasarathena me’’ti.

Tattha **bhātaraṃ bhaginiṃ saka**nti attano bhātaraṃ vā bhaginiṃ vā. Pāḷiyaṃ pana ‘‘sakha’’nti likhitaṃ, taṃ pana aṭṭhakathāyaṃ ‘‘sakanti vutte sakabhātikabhaginiyo labbhanti, sakhanti vutte sahāyako labbhatī’’ti vicāritameva. **Bhareyyā**ti poseyya. **Tādiso poso**ti yādiso esa dissati, tādiso makkaṭajātiko satto na bhareyya. **Siṭṭhaṃ dasarathena me**ti evaṃ me pitarā anusiṭṭhaṃ. Pitā hissa janaṃ catūhi saṅgahavatthūhi sandahanato ‘‘janasandho’’ti vuccati, dasahi rathehi kattabbākattabbaṃ attano ekeneva rathena karaṇato ‘‘dasaratho’’ti. Tassa santikā evarūpassa ovādassa sutattā evamāha.

Amaccā ‘‘evaṃ bhavissati, devā’’ti makkaṭaṃ apanetvā ‘‘paṇḍito kumāro, sakkhissati rajjaṃ kāretu’’nti bodhisattaṃ rajje abhisiñcitvā ‘‘ādāsamukharañño āṇā’’ti nagare bheriṃ carāpesuṃ. Tato paṭṭhāya bodhisatto dhammena rajjaṃ kāresi, paṇḍitabhāvopissa sakalajambudīpaṃ pattharitvā gato.

Paṇḍitabhāvadīpanatthaṃ panassa imāni cuddasa vatthūni ābhatāni –

‘‘Goṇo putto hayo ceva, naḷakāro gāmabhojako;
Gaṇikā taruṇī sappo, migo tittiradevatā;
Nāgo tapassino ceva, atho brāhmaṇamāṇavo’’ti.

Tatrāyaṃ anupubbīkathā – bodhisattasmiñhi rajje abhisiñcite eko janasandharañño pādamūliko nāmena gāmaṇicando nāma evaṃ cintesi – ‘‘idaṃ rajjaṃ nāma samānavayehi saddhiṃ sobhati, ahañca mahallako, daharaṃ kumāraṃ upaṭṭhātuṃ na sakkhissāmi, janapade kasikammaṃ katvā jīvissāmī’’ti, so nagarato tiyojanamattaṃ gantvā ekasmiṃ gāmake vāsaṃ kappesi. Kasikammatthāya panassa goṇāpi natthi, so deve vuṭṭhe ekaṃ sahāyakaṃ dve goṇe yācitvā sabbadivasaṃ kasitvā tiṇaṃ khādāpetvā goṇe sāmikassa niyyādetuṃ gehaṃ agamāsi. So tasmiṃ khaṇe bhariyāya saddhiṃ gehamajjhe nisīditvā bhattaṃ bhuñjati. Goṇāpi paricayena gehaṃ pavisiṃsu, tesu pavisantesu sāmiko thālakaṃ ukkhipi, bhariyā thālakaṃ apanesi. Gāmaṇicando ‘‘bhattena maṃ nimanteyyu’’nti olokento goṇe aniyyādetvāva gato. Corā rattiṃ vajaṃ bhinditvā teyeva goṇe hariṃsu. Goṇasāmiko pātova vajaṃ paviṭṭho te goṇe adisvā corehi haṭabhāvaṃ jānantopi ‘‘gāmaṇicandassa gīvaṃ karissāmī’’ti taṃ upasaṅkamitvā ‘‘bho goṇe, me dehī’’ti āha. ‘‘Nanu goṇā gehaṃ paviṭṭhā’’ti. ‘‘Kiṃ pana te mayhaṃ niyyāditā’’ti? ‘‘Na niyyāditā''ti. ''Tena hi ayaṃ te rājadūto, ehī''ti āha. Tesu hi janapadesu yaṃkiñci sakkharaṃ vā kapālakhaṇḍaṃ vā ukkhipitvā ''ayaṃ te rājadūto, ehī''ti vutte yo na gacchati, tassa rājāṇaṃ karoti, tasmā so ''rājadūto''ti sutvāva nikkhami.

So tena saddhiṃ rājakulaṃ gacchanto ekaṃ sahāyakassa vasanagāmaṃ patvā ''bho, atichātomhi, yāva gāmaṃ pavisitvā āhārakiccaṃ katvā āgacchāmi, tāva idheva hohī''ti vatvā sahāyagehaṃ pāvisi. Sahāyo panassa gehe natthi, sahāyikā disvā ''sāmi, pakkhāro natthi, muhuttaṃ adhivāsehi, idāneva pacitvā dassāmī''ti nisseṇiyā vegena taṇḍulakoṭṭhakaṃ abhiruhantī bhūmiyaṃ pati, taṅkhaṇaññeva tassā sattamāsiko gabbho patito. Tasmiṃ khaṇe tassā sāmiko āgantvā taṃ disvā ''tvaṃ me bhariyaṃ paharitvā gabbhaṃ pātesi, ayaṃ te rājadūto, ehī''ti taṃ gahetvā nikkhami. Tato paṭṭhāya dve janā gāmaṇiṃ majjhe katvā gacchanti.

Athekasmiṃ gāmadvāre eko assagopako assaṃ nivattetuṃ na sakkoti, assopi tesaṃ santikena gacchati. Assagopako gāmaṇicandaṃ disvā ''mātula gāmaṇicanda, etaṃ tāva assaṃ kenacideva paharitvā nivattehī''ti āha. So ekaṃ pāsāṇaṃ gahetvā khipi, pāsāṇo assassa pāde paharitvā eraṇḍadaṇḍakaṃ viya bhindi. Atha naṃ assagopako ''tayā me assassa pādo bhinno, ayaṃ te rājadūto''ti vatvā gaṇhi.

So tīhi janehi nīyamāno cintesi – ''ime maṃ rañño dassessanti, ahaṃ goṇamūlampi dātuṃ na sakkomi, pageva gabbhapātanadaṇḍaṃ, assamūlaṃ pana kuto labhissāmi, mataṃ me seyyo''ti. So gacchanto antarāmagge aṭaviyaṃ maggasamīpeyeva ekaṃ ekato papātaṃ pabbataṃ addasa, tassa chāyāya dve pitāputtā naḷakārā ekato kilañjaṃ cinanti. Gāmaṇicando ''bho, sarīrakiccaṃ kātukāmomhi, thokaṃ idheva hotha, yāva āgacchāmī''ti vatvā pabbataṃ abhiruhitvā papātapasse patamāno pitunaḷakārassa piṭṭhiyaṃ pati, naḷakāro ekappahāreneva jīvitakkhayaṃ pāpuṇi. Gāmaṇi uṭṭhāya aṭṭhāsi. Naḷakāraputto ''tvaṃ me pitughātakacoro, ayaṃ te rājadūto''ti vatvā taṃ hatthe gahetvā gumbato nikkhami, ''kiṃ eta''nti ca vutte ''pitughātakacoro me''ti āha. Tato paṭṭhāya gāmaṇiṃ majjhe katvā cattāro janā parivāretvā nayiṃsu.

Athāparasmiṃ gāmadvāre eko gāmabhojako gāmaṇicandaṃ disvā ''mātula gāmaṇicanda, kahaṃ gacchasī''ti vatvā ''rājānaṃ passitu''nti vutte ''addhā tvaṃ rājānaṃ passissasi, ahaṃ rañño sāsanaṃ dātukāmo, harissasī''ti āha. ''Āma, harissāmī''ti. ''Ahaṃ pakatiyā abhirūpo dhanavā yasasampanno arogo, idāni panamhi duggato ceva paṇḍurogī ca, tattha kiṃ kāraṇanti rājānaṃ puccha, rājā kira paṇḍito, so te kathessati, tassa sāsanaṃ puna mayhaṃ katheyyāsī''ti. So ''sādhū''ti sampaṭicchi.

Atha naṃ purato aññatarasmiṃ gāmadvāre ekā gaṇikā disvā ''mātula gāmaṇicanda, kahaṃ gacchasī''ti vatvā ''rājānaṃ passitu''nti vutte ''rājā kira paṇḍito, mama sāsanaṃ harā''ti vatvā evamāha – ''pubbe ahaṃ bahuṃ bhatiṃ labhāmi, idāni pana tambulamattampi na labhāmi, koci me santikaṃ āgato nāma natthi, tattha kiṃ kāraṇanti rājānaṃ pucchitvā paccāgantvā mayhaṃ katheyyāsī''ti.

Atha naṃ purato aññatarasmiṃ gāmadvāre ekā taruṇitthī disvā tatheva pucchitvā ''ahaṃ neva sāmikassa gehe vasituṃ sakkomi, na kulagehe, tattha kiṃ kāraṇanti rājānaṃ pucchitvā paccāgantvā mayhaṃ katheyyāsī''ti āha.

Atha naṃ tato parabhāge mahāmaggasamīpe ekasmiṃ vammike vasanto sappo disvā ''gāmaṇicanda, kahaṃ yāsī''ti pucchitvā ''rājānaṃ passitu''nti vutte ''rājā kira paṇḍito, sāsanaṃ me harā''ti vatvā ''ahaṃ gocaratthāya gamanakāle chātajjhatto milātasarīro vammikato nikkhamanto sarīrena bilaṃ pūretvā sarīraṃ kaḍḍhento kicchena nikkhamāmi, gocaraṃ caritvā āgato pana suhito thūlasarīro hutvā pavisanto bilapassāni aphusanto sahasāva pavisāmi, tattha kiṃ kāraṇanti rājānaṃ pucchitvā mayhaṃ katheyyāsī''ti āha.

Atha naṃ purato eko migo disvā tatheva pucchitvā ''ahaṃ aññattha tiṇaṃ khādituṃ na sakkomi, ekasmiṃyeva rukkhamūle sakkomi, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āha.

Atha naṃ tato parabhāge eko tittiro disvā tatheva pucchitvā ''ahaṃ ekasmiṃyeva vammikapāde nisīditvā vassanto manāpaṃ karitvā vassituṃ sakkomi, sesaṭṭhānesu nisinno na sakkomi, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āha.

Atha naṃ purato ekā rukkhadevatā disvā ''canda, kahaṃ yāsī''ti pucchitvā ''rañño santika''nti vutte ''rājā kira paṇḍito, ahaṃ pubbe sakkārappatto ahosiṃ, idāni pana pallavamuṭṭhimattampi na labhāmi, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āha.

Tato aparabhāge eko nāgarājā taṃ disvā tatheva pucchitvā ''rājā kira paṇḍito, pubbe imasmiṃ sare udakaṃ pasannaṃ maṇivaṇṇaṃ, idāni āvilaṃ paṇṇakasevālapariyonaddhaṃ, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āha.

Atha naṃ purato nagarassa āsannaṭṭhāne ekasmiṃ ārāme vasantā tāpasā disvā tatheva pucchitvā ''rājā kira paṇḍito, pubbe imasmiṃ ārāme phalāphalāni madhurāni ahesuṃ, idāni nirojāni kasaṭāni jātāni, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āhaṃsu.

Tato naṃ purato gantvā nagaradvārasamīpe ekissaṃ sālāyaṃ brāhmaṇamāṇavakā disvā ''kahaṃ, bho canda, gacchasī''ti vatvā ''rañño santika''nti vutte ''tena hi no sāsanaṃ gahetvā gaccha, amhākañhi pubbe gahitagahitaṭṭhānaṃ pākaṭaṃ ahosi, idāni pana chiddaghaṭe udakaṃ viya na saṇṭhāti na paññāyati, andhakāro viya hoti, tattha kiṃ kāraṇanti rājānaṃ puccheyyāsī''ti āhaṃsu.

Gāmaṇicando imāni dasa sāsanāni gahetvā rañño santikaṃ agamāsi. Rājā vinicchayaṭṭhāne nisinno ahosi. Goṇasāmiko gāmaṇicandaṃ gahetvā rājānaṃ upasaṅkami. Rājā gāmaṇicandaṃ disvā sañjānitvā ''ayaṃ amhākaṃ pitu upaṭṭhāko, amhe ukkhipitvā parihari, kahaṃ nu kho ettakaṃ kālaṃ vasī''ti cintetvā ''ambho gāmaṇicanda, kahaṃ ettakaṃ kālaṃ vasasi, cirakālato paṭṭhāya na paññāyasi, kenatthena āgatosī''ti āha. ''Āma, deva, amhākaṃ devassa saggagatakālato paṭṭhāya janapadaṃ gantvā kasikammaṃ katvā jīvāmi, tato maṃ ayaṃ puriso goṇaaḍḍakāraṇā rājadūtaṃ dassetvā tumhākaṃ santikaṃ ākaḍḍhī''ti. ''Anākaḍḍhiyamāno nāgaccheyyāsi'', ''ākaḍḍhitabhāvoyeva sobhano, idāni taṃ daṭṭhuṃ labhāmi, kahaṃ so puriso''ti? ''Ayaṃ, devā''ti. ''Saccaṃ kira, bho, amhākaṃ candassa dūtaṃ dassesī''ti? ''Saccaṃ, devā''ti. ''Kiṃ kāraṇā''ti? ''Ayaṃ me deva dve goṇe na detī''ti. ''Saccaṃ kira, candā''ti. ''Tena hi, deva, mayhampi vacanaṃ suṇāthā''ti sabbaṃ pavattiṃ kathesi. Taṃ sutvā rājā goṇasāmikaṃ pucchi – ''kiṃ, bho, tava gehaṃ pavisante goṇe addasā''ti. ''Nāddasaṃ, devā''ti. ''Kiṃ, bho, maṃ 'ādāsamukharājā nāmā'ti kathentānaṃ na sutapubbaṃ tayā, vissattho kathehī''ti? ''Addasaṃ, devā''ti. ''Bho canda, goṇānaṃ aniyyāditattā goṇā tava gīvā, ayaṃ pana puriso disvāva 'na passāmī'ti sampajānamusāvādaṃ bhaṇi, tasmā tvaññeva kammiko hutvā imassa ca purisassa pajāpatiyāya cassa akkhīni uppāṭetvā sayaṃ goṇamūlaṃ catuvīsati kahāpaṇe dehī''ti. Evaṃ vutte goṇasāmikaṃ bahi kariṃsu. So ''akkhīsu uppāṭitesu catuvīsatikahāpaṇehi kiṃ karissāmī''ti gāmaṇicandassa pādesu patitvā ''sāmi canda, goṇamūlakahāpaṇā tuyheva hontu, ime ca gaṇhāhī''ti aññepi kahāpaṇe datvā palāyi.

Tato dutiyo āha – ''ayaṃ, deva, mama pajāpatiṃ paharitvā gabbhaṃ pātesī''ti. ''Saccaṃ candā''ti? ''Suṇohi mahārājā''ti cando sabbaṃ vitthāretvā kathesi. Atha naṃ rājā ''kiṃ pana tvaṃ etassa pajāpatiṃ paharitvā gabbhaṃ pātesī''ti pucchi. ''Na pātemi, devā''ti. ''Ambho sakkhissasi tvaṃ iminā gabbhassa pātitabhāvaṃ sādhetu''nti? ''Na sakkomi, devā''ti. ''Idāni kiṃ karosī''ti? ''Deva, puttaṃ me laddhuṃ vaṭṭatī''ti. ''Tena hi, ambho canda, tvaṃ etassa pajāpatiṃ tava gehe karitvā yadā puttavijātā hoti, tadā naṃ netvā etasseva dehī''ti. Sopi gāmaṇicandassa pādesu patitvā ''mā me, sāmi, gehaṃ, bhindī''ti kahāpaṇe datvā palāyi.

Atha tatiyo āgantvā ''iminā me, deva, paharitvā assassa pādo bhinno''ti āha. ''Saccaṃ candā''ti. ''Suṇohi, mahārājā''ti cando taṃ pavattiṃ vitthārena kathesi. Taṃ sutvā rājā assagopakaṃ āha –

‘‘saccaṃ kira tvaṃ ‘assaṃ paharitvā nivattehī’ti kathesī’’ti. ‘‘Na kathemi, devā’’ti. So punavāre pucchito ‘‘āma, kathemī’’ti āha. Rājā candaṃ āmantetvā ‘‘ambho canda, ayaṃ kathetvāva ‘na kathemī’ti musāvādaṃ vadati, tvaṃ etassa jivhaṃ chinditvā assamūlaṃ amhākaṃ santikā gahetvā sahassaṃ dehī’’ti āha. Assagopako aparepi kahāpaṇe datvā palāyi.

Tato naḷakāraputto ‘‘ayaṃ me, deva, pitughātakacoro’’ti āha. ‘‘Saccaṃ kira, candā’’ti. ‘‘Suṇohi, devā’’ti cando tampi kāraṇaṃ vitthāretvā kathesi. Atha rājā naḷakāraṃ āmantetvā ‘‘idāni kiṃ karosī’’ti pucchi. ‘‘Deva me pitaraṃ laddhuṃ vaṭṭatī’’ti. ‘‘Ambho canda, imassa kira pitaraṃ laddhuṃ vaṭṭati, matakaṃ pana na sakkā puna ānetuṃ, tvaṃ imassa mātaraṃ ānetvā tava gehe katvā etassa pitā hohī’’ti. Naḷakāraputto ‘‘mā me, sāmi, matassa pitu gehaṃ bhindī’’ti gāmaṇicandassa kahāpaṇe datvā palāyi.

Gāmaṇicando aḍḍe jayaṃ patvā tuṭṭhacitto rājānaṃ āha – ‘‘atthi, deva, tumhākaṃ kehici sāsanaṃ pahitaṃ, taṃ vo kathemī’’ti. ‘‘Kathehi, candā’’ti. Cando brāhmaṇamāṇavakānaṃ sāsanaṃ ādiṃ katvā paṭilomakkamena ekekaṃ kathaṃ kathesi. Rājā paṭipāṭiyā vissajjesi.

Kathaṃ? Paṭhamaṃ tāva sāsanaṃ sutvā ‘‘pubbe tesaṃ vasanaṭṭhāne velaṃ jānitvā vassanakukkuṭo ahosi, tesaṃ tena saddena uṭṭhāya mante gahetvā sajjhāyaṃ karontānaññeva aruṇo uggacchati, tena tesaṃ gahitagahitaṃ na nassati. Idāni pana nesaṃ vasanaṭṭhāne avelāya vassanakakukkuṭo atthi, so atirattiṃ vā vassati atipabhāte vā, atirattiṃ vassantassa tassa saddena uṭṭhāya mante gahetvā niddābhibhūtā sajjhāyaṃ akatvāva puna sayanti, atipabhāte vassantassa saddena uṭṭhāya sajjhāyituṃ na labhanti, tena tesaṃ gahitagahitaṃ na paññāyatī’’ti āha.

Dutiyaṃ sutvā ‘‘te pubbe samaṇadhammaṃ karontā kasiṇaparikamme yuttapayuttā ahesuṃ. Idāni pana samaṇadhammaṃ vissajjetvā akattabbesu yuttapayuttā ārāme uppannāni phalāphalāni upaṭṭhākānaṃ datvā piṇḍapaṭipiṇḍakena micchājīvena jīvikaṃ kappenti, tena nesaṃ phalāphalāni na madhurāni jātāni. Sace pana te pubbe viya puna samaṇadhamme yuttapayuttā bhavissanti, puna tesaṃ phalāphalāni madhurāni bhavissanti. Te tāpasā rājakulānaṃ paṇḍitabhāvaṃ na jānanti, samaṇadhammaṃ tesaṃ kātuṃ vadehī’’ti āha.

Tatiyaṃ sutvā ‘‘te nāgarājāno aññamaññaṃ kalahaṃ karonti, tena taṃ udakaṃ āvilaṃ jātaṃ. Sace te pubbe viya samaggā bhavissanti, puna pasannaṃ bhavissatī’’ti āha.

Catutthaṃ sutvā ‘‘sā rukkhadevatā pubbe aṭaviyaṃ paṭipanne manusse rakkhati, tasmā nānappakāraṃ balikammaṃ labhati. Idāni pana ārakkhaṃ na karoti, tasmā balikammaṃ na labhati. Sace pubbe viya ārakkhaṃ karissati, puna lābhaggappattā bhavissati. Sā rājūnaṃ atthibhāvaṃ na jānāti, tasmā aṭaviāruḷhamanussānaṃ ārakkhaṃ kātuṃ vadehī’’ti āha.

Pañcamaṃ sutvā ‘‘yasmiṃ vammikapāde nisīditvā so tittiro manāpaṃ vassati, tassa heṭṭhā mahantī nidhikumbhi atthi, taṃ uddharitvā tvaṃ gaṇhāhī’’ti āha.

Chaṭṭhaṃ sutvā ‘‘yassa rukkhassa mūle so migo tiṇāni khādituṃ sakkoti, tassa rukkhassa upari mahantaṃ bhamaramadhu atthi, so madhumakkhitesu tiṇesu paluddho aññāni khādituṃ na sakkoti, tvaṃ taṃ madhupaṭalaṃ haritvā aggamadhuṃ amhākaṃ pahiṇa, sesaṃ attanā paribhuñjā’’ti āha.

Sattamaṃ sutvā ‘‘yasmiṃ vammike so sappo vasati, tassa heṭṭhā mahantī nidhikumbhi atthi, so taṃ rakkhamāno vasanto nikkhamanakāle dhanalobhena sarīraṃ sithilaṃ katvā lagganto nikkhamati, gocaraṃ gahetvā dhanasinehena alagganto vegena sahasā pavisati. Taṃ nidhikumbhiṃ uddharitvā tvaṃ gaṇhāhī’’ti āha.

Aṭṭhamaṃ sutvā ‘‘tassā taruṇitthiyā sāmikassa ca mātāpitūnañca vasanagāmānaṃ antare ekasmiṃ gāmake jāro atthi. Sā taṃ saritvā tasmiṃ sinehena sāmikassa gehe vasituṃ asakkontī ‘mātāpitaro passissāmī'ti jārassa gehe katipāhaṃ vasitvā mātāpitūnaṃ gehaṃ gacchati, tattha katipāhaṃ vasitvā puna jāraṃ saritvā 'sāmikassa gehaṃ gamissāmī'ti puna jārasseva gehaṃ gacchati. Tassā itthiyā rājūnaṃ atthibhāvaṃ ācikkhitvā 'sāmikasseva kira gehe vasatu. Sace taṃ rājā gaṇhāpeti, jīvitaṃ te natthi, appamādaṃ kātuṃ vaṭṭatī'ti tassā kathehī''ti āha.

Navamaṃ sutvā ''sā gaṇikā pubbe ekassa hatthato bhatiṃ gahetvā taṃ ajīrāpetvā aññassa hatthato na gaṇhāti, tenassā pubbe bahuṃ uppajji. Idāni pana attano dhammataṃ vissajjetvā ekassa hatthato gahitaṃ ajīrāpetvāva aññassa hatthato gaṇhāti, purimassa okāsaṃ akatvā pacchimassa karoti, tenassā bhati na uppajjati, na keci naṃ upasaṅkamanti. Sace attano dhamme ṭhassati, pubbasadisāva bhavissati. Attano dhamme ṭhātumassā kathehī''ti āha.

Dasamaṃ sutvā ''so gāmabhojako pubbe dhammena samena aḍḍaṃ vinicchini, tena manussānaṃ piyo ahosi manāpo, sampiyāyamānā cassa manussā bahupaṇṇākāraṃ āhariṃsu, tena abhirūpo dhanavā yasasampanno ahosi. Idāni pana lañjavittako hutvā adhammena aḍḍaṃ vinicchinati, tena duggato kapaṇo hutvā paṇḍurogena abhibhūto. Sace pubbe viya dhammena aḍḍaṃ vinicchinissati, puna pubbasadiso bhavissati. So rañño atthibhāvaṃ na jānāti, dhammena aḍḍaṃ vinicchinitumassa kathehī''ti āha.

Iti so gāmaṇicando imāni ettakāni sāsanāni rañño ārocesi, rājā attano paññāya sabbānipi tāni sabbaññubuddho viya byākaritvā gāmaṇicandassa bahuṃ dhanaṃ datvā tassa vasanagāmaṃ brahmadeyyaṃ katvā tasseva datvā uyyojesi. So nagarā nikkhamitvā bodhisattena dinnasāsanaṃ brāhmaṇamāṇavakānañca tāpasānañca nāgarājassa ca rukkhadevatāya ca ārocetvā tittirassa vasanaṭṭhānato nidhiṃ gahetvā migassa tiṇakhādanaṭṭhāne rukkhato bhamaramadhuṃ gahetvā rañño madhuṃ pesetvā sappassa vasanaṭṭhāne vammikaṃ khaṇitvā nidhiṃ gahetvā taruṇitthiyā ca gaṇikāya ca gāmabhojakassa ca rañño kathitaniyāmeneva sāsanaṃ ārocetvā mahantena yasena attano gāmakaṃ gantvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato. Ādāsamukharājāpi dānādīni puññāni katvā jīvitapariyosāne saggapuraṃ pūrento gato.

Satthā ''na, bhikkhave, tathāgato idāneva mahāpañño, pubbepi mahāpaññoyevā''ti vatvā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpannasakadāgāmianāgāmiarahanto ahesuṃ. ''Tadā gāmaṇicando ānando ahosi, ādāsamukharājā pana ahameva ahosi''nti.

Gāmaṇicandajātakavaṇṇanā sattamā.

## [258] 8. Mandhātujātakavaṇṇanā

Yāvatā candimasūriyāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So kira sāvatthiṃ piṇḍāya caramāno ekaṃ alaṅkatapaṭiyattaṃ itthiṃ disvā ukkaṇṭhi. Atha naṃ bhikkhū dhammasabhaṃ ānetvā ''ayaṃ, bhante, bhikkhu ukkaṇṭhito''ti satthu dassesuṃ. Satthā ''saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhito''ti pucchitvā ''saccaṃ, bhante''ti vutte ''kadā tvaṃ, bhikkhu, agāraṃ ajjhāvasamāno taṇhaṃ pūretuṃ sakkhissasi, kāmataṇhā hi nāmesā samuddo viya duppūrā, porāṇakarājāno dvisahassaparittadīpaparivāresu catūsu mahādīpesu cakkavattirajjaṃ kāretvā manussaparihāreneva cātumahārājikadevaloke rajjaṃ kāretvā tāvatiṃsadevaloke chattiṃsāya sakkānañca vasanaṭṭhāne devarajjaṃ kāretvāpi attano kāmataṇhaṃ pūretuṃ asakkontāva kālamakaṃsu, tvaṃ panetaṃ taṇhaṃ kadā pūretuṃ sakkhissasī''ti vatvā atītaṃ āhari.

Atīte paṭhamakappikesu mahāsammato nāma rājā ahosi. Tassa putto rojo nāma, tassa putto vararojo nāma, tassa putto kalyāṇo nāma, tassa putto varakalyāṇo nāma, tassa putto uposatho nāma, tassa putto mandhātu nāma ahosi. So sattahi ratanehi catūhi ca iddhīhi samannāgato cakkavattirajjaṃ kāresi. Tassa vāmahatthaṃ samañjitvā dakkhiṇahatthena apphoṭitakāle ākāsā dibbamegho viya jāṇuppamāṇaṃ sattaratanavassaṃ vassati, evarūpo acchariyamanusso ahosi. So caturāsīti vassasahassāni kumārakīḷaṃ kīḷi. Caturāsīti vassasahassāni oparajjaṃ kāresi, caturāsīti vassasahassāni cakkavattirajjaṃ kāresi, āyuppamāṇaṃ asaṅkhyeyyaṃ ahosi.

So ekadivasaṃ kāmataṇhaṃ pūretuṃ asakkonto ukkaṇṭhitākāraṃ dassesi. Athāmaccā ‘‘kiṃ nu kho, deva, ukkaṇṭhitosī’’ti pucchiṃsu. ‘‘Mayhaṃ puññabale olokiyamāne idaṃ rajjaṃ kiṃ karissati, kataraṃ nu kho ṭhānaṃ ramaṇīya’’nti? ‘‘Devaloko, mahārājā’’ti. So cakkaratanaṃ abbhukkiritvā saddhiṃ parisāya cātumahārājikadevalokaṃ agamāsi. Athassa cattāro mahārājāno dibbamālāgandhahatthā devagaṇaparivutā paccuggamanaṃ katvā taṃ ādāya cātumahārājikadevalokaṃ gantvā devarajjaṃ adaṃsu. Tassa sakaparisāya parivāritasseva tasmiṃ rajjaṃ kārentassa dīgho addhā vītivatto.

So tatthāpi taṇhaṃ pūretuṃ asakkonto ukkaṇṭhitākāraṃ dassesi, cattāro mahārājāno ‘‘kiṃ nu kho, deva, ukkaṇṭhitosī’’ti pucchiṃsu. ‘‘Imamhā devalokā kataraṃ ṭhānaṃ ramaṇīya’’nti. ‘‘Mayaṃ, deva, paresaṃ upaṭṭhākaparisā, tāvatiṃsadevaloko ramaṇīyo’’ti. Mandhātā cakkaratanaṃ abbhukkiritvā attano parisāya parivuto tāvatiṃsābhimukho pāyāsi. Athassa sakko devarājā dibbamālāgandhahattho devagaṇaparivuto paccuggamanaṃ katvā taṃ hatthe gahetvā ‘‘ito ehi, mahārājā’’ti āha. Rañño devagaṇaparivutassa gamanakāle pariṇāyakaratanaṃ cakkaratanaṃ ādāya saddhiṃ parisāya manussapathaṃ otaritvā attano nagarameva pāvisi. Sakko mandhātuṃ tāvatiṃsabhavanaṃ netvā devatā dve koṭṭhāse katvā attano devarajjaṃ majjhe bhinditvā adāsi. Tato paṭṭhāya dve rājāno rajjaṃ kāresuṃ. Evaṃ kāle gacchante sakko saṭṭhi ca vassasatasahassāni tisso ca vassakoṭiyo āyuṃ khepetvā cavi, añño sakko nibbatti. Sopi devarajjaṃ kāretvā āyukkhayena cavi. Etenūpāyena chattiṃsa sakkā caviṃsu, mandhātā pana manussaparihārena devarajjaṃ kāresiyeva.

Tassa evaṃ kāle gacchante bhiyyosomattāya kāmataṇhā uppajji, so ‘‘kiṃ me upaḍḍharajjena, sakkaṃ māretvā ekarajjameva karissāmī’’ti cintesi. Sakkaṃ māretuṃ nāma na sakkā, taṇhā nāmesā vipattimūlā, tenassa āyusaṅkhāro parihāyi, jarā sarīraṃ pahari. Manussasarīrañca nāma devaloke na bhijjati, atha so devalokā bhassitvā uyyāne otari. Uyyānapālo tassa āgatabhāvaṃ rājakule nivedesi. Rājakulaṃ āgantvā uyyāneyeva sayanaṃ paññapesi. Rājā anuṭṭhānaseyyāya nipajji. Amaccā ‘‘deva, tumhākaṃ parato kinti kathemā’’ti pucchiṃsu. ‘‘Mama parato tumhe imaṃ sāsanaṃ mahājanassa katheyyātha – ‘mandhātumahārājā dvisahassaparittadīpaparivāresu catūsu mahādīpesu cakkavattirajjaṃ kāretvā dīgharattaṃ cātumahārājikesu rajjaṃ kāretvā chattiṃsāya sakkānaṃ āyuppamāṇena devaloke rajjaṃ kāretvā taṇhaṃ apūretvā kālamakāsī’’’ti. So evaṃ vatvā kālaṃ katvā yathākammaṃ gato.

Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

22. ‘‘Yāvatā candimasūriyā, pariharanti disā bhanti virocanā;
Sabbeva dāsā mandhātu, ye pāṇā pathavissitā.

23. ‘‘Na kahāpaṇavassena, titti kāmesu vijjati;
Appassādā dukhā kāmā, iti viññāya paṇḍito.

24. ‘‘Api dibbesu kāmesu, ratiṃ so nādhigacchati;
Taṇhakkhayarato hoti, sammāsambuddhasāvako’’ti.

Tattha **yāvatā**ti paricchedavacanaṃ. **Pariharantī**ti yattakena paricchedena sineruṃ pariharanti. **Disā bhantī**ti dasasu disāsu bhāsanti pabhāsanti. **Virocanā**ti ālokakaraṇatāya virocanasabhāvā. **Sabbeva dāsā mandhātu, ye pāṇā pathavissitā**ti ettake padese ye pathavinissitā pāṇā janapadavāsino manussā, sabbeva te ‘‘dāsā mayaṃ rañño mandhātussa, ayyako no rājā mandhātā’’ti evaṃ upagatattā bhujissāpi samānā dāsāyeva.

Na kahāpaṇavassenāti tesaṃ dāsabhūtānaṃ manussānaṃ anuggahāya yaṃ mandhātā apphoṭetvā sattaratanavassaṃ vassāpeti, taṃ idha ‘‘kahāpaṇavassa’’nti vuttaṃ. **Titti kāmesū**ti tenāpi kahāpaṇavassena vatthukāmakilesakāmesu titti nāma natthi, evaṃ duppūrā esā taṇhā. **Appassādā dukhā kāmā**ti supinakūpamattā kāmā nāma appassādā parittasukhā, dukkhameva panettha bahutaraṃ. Taṃ dukkhakkhandhasuttapariyāyena dīpetabbaṃ. **Iti viññāyā**ti evaṃ jānitvā.

Dibbesūti devatānaṃ paribhogesu rūpādīsu. **Ratiṃ so**ti so vipassako bhikkhu dibbehi kāmehi nimantiyamānopi tesu ratiṃ nādhigacchati āyasmā samiddhi viya. **Taṇhakkhayarato**ti nibbānarato. Nibbānañhi āgamma taṇhā khīyati, tasmā taṃ ‘‘taṇhakkhayo’’ti vuccati. Tattha rato hoti abhirato. **Sammāsambuddhasāvako**ti buddhassa savanante jāto bahussuto yogāvacarapuggalo.

Evaṃ satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi, aññe pana bahū sotāpattiphalādīni pāpuṇiṃsu. ‘‘Tadā mandhāturājā ahameva ahosi’’nti.

Mandhātujātakavaṇṇanā aṭṭhamā.

## [259] 9. Tirīṭavacchajātakavaṇṇanā

Nayimassa vijjāti idaṃ satthā jetavane viharanto āyasmato ānandassa kosalarañño mātugāmānaṃ hatthato pañcasatāni, rañño hatthato pañcasatānīti dussasahassapaṭilābhavatthuṃ ārabbha kathesi. Vatthu heṭṭhā dukanipāte **guṇajātake** (jā. aṭṭha. 2.2.guṇajātakavaṇṇanā) vitthāritameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā nāmaggahaṇadivase **tirīṭavacchakumāro**ti katanāmo anupubbena vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā agāraṃ ajjhāvasanto mātāpitūnaṃ kālakiriyāya saṃviggahadayo hutvā nikkhamitvā isipabbajjaṃ pabbajitvā araññāyatane vanamūlaphalāhāro hutvā vāsaṃ kappesi. Tasmiṃ tattha vasante bārāṇasirañño paccanto kupi, so tattha gantvā yuddhe parājito maraṇabhayabhīto hatthikkhandhagato ekena passena palāyitvā araññe vicaranto pubbaṇhasamaye tirīṭavacchassa phalāphalatthāya gatakāle tassa assamapadaṃ pāvisi. So ‘‘tāpasānaṃ vasanaṭṭhāna’’nti hatthito otaritvā vātātapena kilanto pipāsito pānīyaghaṭaṃ olokento katthaci adisvā caṅkamanakoṭiyaṃ udapānaṃ addasa. Udakaussiñcanatthāya pana rajjughaṭaṃ adisvā pipāsaṃ sandhāretuṃ asakkonto hatthissa kucchiyaṃ baddhayottaṃ gahetvā hatthiṃ udapānataṭe ṭhapetvā tassa pāde yottaṃ bandhitvā yottena udapānaṃ otaritvā yotte apāpuṇante uttaritvā uttarasāṭakaṃ yottakoṭiyā saṅghāṭetvā puna otari, tathāpi nappahosiyeva. So aggapādehi udakaṃ phusitvā atipipāsito ‘‘pipāsaṃ vinodetvā maraṇampi sumaraṇa’’nti cintetvā udapāne patitvā yāvadatthaṃ pivitvā paccuttarituṃ asakkonto tattheva aṭṭhāsi. Hatthīpi susikkhitattā aññattha agantvā rājānaṃ olokento tattheva aṭṭhāsi. Bodhisatto sāyanhasamaye phalāphalaṃ āharitvā hatthiṃ disvā ‘‘rājā āgato bhavissati, vammitahatthīyeva pana paññāyati, kiṃ nu kho kāraṇa’’nti so hatthisamīpaṃ upasaṅkami. Hatthīpi tassa upasaṅkamanabhāvaṃ ñatvā ekamantaṃ aṭṭhāsi. Bodhisatto udapānataṭaṃ gantvā rājānaṃ disvā ‘‘mā bhāyi, mahārājā’’ti samassāsetvā nisseṇiṃ bandhitvā rājānaṃ uttāretvā kāyamassa sambāhitvā telena makkhetvā nhāpetvā phalāphalāni khādāpetvā hatthissa sannāhaṃ mocesi. Rājā dvīhatīhaṃ vissamitvā bodhisattassa attano santikaṃ āgamanatthāya paṭiññaṃ gahetvā pakkāmi. Rājabalakāyo nagarassa avidūre khandhāvāraṃ bandhitvā ṭhito. Rājānaṃ āgacchantaṃ disvā parivāresi, rājā nagaraṃ pāvisi.

Bodhisattopi aḍḍhamāsaccayena bārāṇasiṃ patvā uyyāne vasitvā punadivase bhikkhaṃ caramāno rājadvāraṃ gato. Rājā mahāvātapānaṃ ugghāṭetvā rājaṅgaṇaṃ olokayamāno bodhisattaṃ disvā sañjānitvā pāsādā oruyha vanditvā mahātalaṃ āropetvā samussitasetacchatte rājapallaṅke nisīdāpetvā attano paṭiyāditaṃ āhāraṃ bhojetvā sayampi bhuñjitvā uyyānaṃ netvā tatthassa caṅkamanādiparivāraṃ vasanaṭṭhānaṃ kāretvā sabbe pabbajitaparikkhāre datvā uyyānapālaṃ paṭicchāpetvā vanditvā pakkāmi. Tato paṭṭhāya bodhisatto rājanivesaneyeva paribhuñji, mahāsakkārasammāno ahosi.

Taṃ asahamānā amaccā ‘‘evarūpaṃ sakkāraṃ ekopi yodho labhamāno kiṃ nāma na kareyyā’’ti vatvā uparājānaṃ upagantvā ‘‘deva, amhākaṃ rājā ekaṃ tāpasaṃ ativiya mamāyati, kiṃ nāma tena tasmiṃ diṭṭhaṃ, tumhepi tāva raññā saddhiṃ mantethā’’ti āhaṃsu. So ‘‘sādhū’’ti sampaṭicchitvā amaccehi saddhiṃ rājānaṃ upasaṅkamitvā paṭhamaṃ gāthamāha –

25. ‘‘Nayimassa vijjāmayamatthi kiñci, na bandhavo no pana te sahāyo;
Atha kena vaṇṇena tirīṭavaccho, tedaṇḍiko bhuñjati aggapiṇḍa’’nti.

Tattha **nayimassa vijjāmayamatthi kiñcī**ti imassa tāpasassa vijjāmayaṃ kiñci kammaṃ natthi. **Na bandhavo** tiputtabandhavasippabandhavagottabandhavañātibandhavesu aññataropi na hoti. **No pana te sahāyo**ti sahapaṃsukīḷiko sahāyakopi te na hoti. **Kena vaṇṇenā**ti kena kāraṇena. **Tirīṭavaccho**ti tassa nāmaṃ. **Tedaṇḍiko**ti kuṇḍikaṭhapanatthāya tidaṇḍakaṃ gahetvā caranto. **Aggapiṇḍa**nti rasasampannaṃ rājārahaṃ aggabhojanaṃ.

Taṃ sutvā rājā puttaṃ āmantetvā ‘‘tāta, mama paccantaṃ gantvā yuddhaparājitassa dvīhatīhaṃ anāgatabhāvaṃ sarasī’’ti vatvā ‘‘sarāmī’’ti vutte ‘‘tadā mayā imaṃ nissāya jīvitaṃ laddha’’nti sabbaṃ taṃ pavattiṃ ācikkhitvā ‘‘tāta, mayhaṃ jīvitadāyake mama santikaṃ āgate rajjaṃ dadantopi ahaṃ neva etena kataguṇānurūpaṃ kātuṃ sakkomī’’ti vatvā itarā dve gāthā avoca –

26. ‘‘Āpāsu me yuddhaparājitassa, ekassa katvā vivanasmi ghore;
Pasārayī kicchagatassa pāṇiṃ, tenūdatāriṃ dukhasampareto.

27. ‘‘Etassa kiccena idhānupatto, vesāyino visayā jīvaloke;
Lābhāraho tāta tirīṭavaccho, dethassa bhogaṃ yajathañca yañña’’nti.

Tattha **āpāsū**ti āpadāsu. **Ekassā**ti adutiyassa. **Katvā**ti anukampaṃ karitvā pemaṃ uppādetvā. **Vivanasmi**nti pānīyarahite araññe. **Ghore**ti dāruṇe. **Pasārayī kicchagatassa pāṇi**nti nisseṇiṃ bandhitvā kūpaṃ otāretvā dukkhagatassa mayhaṃ uttāraṇatthāya vīriyapaṭisaṃyuttaṃ hatthaṃ pasāresi. **Tenūdatāriṃ dukhasampareto**ti tena kāraṇenamhi dukkhaparivāritopi tamhā kūpā uttiṇṇo.

Etassa kiccena idhānupattoti ahaṃ etassa tāpasassa kiccena, etena katassa kiccassānubhāvena idhānuppatto. **Vesāyino visayā**ti vesāyī vuccati yamo, tassa visayā. **Jīvaloke**ti manussaloke. Ahañhi imasmiṃ jīvaloke ṭhito yamavisayaṃ maccuvisayaṃ paralokaṃ gato nāma ahosiṃ, somhi etassa kāraṇā tato puna idhāgatoti vuttaṃ hoti. **Lābhāraho**ti lābhaṃ araho catupaccayalābhassa anucchaviko. **Dethassa bhoga**nti etena paribhuñjitabbaṃ catupaccayasamaṇaparikkhārasaṅkhātaṃ bhogaṃ etassa detha. **Yajathañca yañña**nti tvañca amaccā ca nāgarā cāti sabbepi tumhe etassa bhogañca detha, yaññañca yajatha. Tassa hi dīyamāno deyyadhammo tena bhuñjitabbattā bhogo hoti, itaresaṃ dānayaññattā yañño. Tenāha ‘‘dethassa bhogaṃ yajathañca yañña’’nti.

Evaṃ raññā gaganatale puṇṇacandaṃ uṭṭhāpentena viya bodhisattassa guṇe pakāsite tassa guṇo sabbatthameva pākaṭo jāto, atirekataro tassa lābhasakkāro udapādi. Tato paṭṭhāya uparājā vā amaccā vā añño vā koci kiñci rājānaṃ vattuṃ na visahi. Rājā bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā saggapuraṃ pūresi. Bodhisattopi abhiññā ca samāpattiyo ca uppādetvā brahmalokaparāyaṇo ahosi.

Satthā ‘‘porāṇakapaṇḍitāpi upakāravasena kariṃsū’’ti imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, tāpaso pana ahameva ahosi’’nti.

Tirīṭavacchajātakavaṇṇanā navamā.

[260] 10. Dūtajātakavaṇṇanā

Yassatthā dūramāyantīti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. Vatthu navakanipāte **cakkavākajātake** (jā. 1.9.69 ādayo) āvibhavissati. Satthā pana taṃ bhikkhuṃ āmantetvā ‘‘na kho, bhikkhu, idāneva, pubbepi tvaṃ lolo, lolyakāraṇeneva pana asinā sīsacchedanaṃ labhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa putto hutvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajje patiṭṭhāya bhojanasuddhiko ahosi, tenassa **bhojanasuddhikarājā**tveva nāmaṃ jātaṃ. So kira tathārūpena vidhānena bhattaṃ bhuñjati, yathāssa ekissā bhattapātiyā satasahassaṃ vayaṃ gacchati. Bhuñjanto pana antogehe na bhuñjati, attano bhojanavidhānaṃ olokentaṃ mahājanaṃ puññaṃ kāretukāmatāya rājadvāre ratanamaṇḍapaṃ kāretvā bhojanavelāya taṃ alaṅkarāpetvā kañcanamaye samussitasetacchatte rājapallaṅke nisīditvā khattiyakaññāhi parivuto satasahassagghanikāya suvaṇṇapātiyā sabbarasabhojanaṃ bhuñjati. Atheko lolapuriso tassa bhojanavidhānaṃ oloketvā taṃ bhojanaṃ bhuñjitukāmo hutvā pipāsaṃ sandhāretuṃ asakkonto ‘‘attheko upāyo’’ti gāḷhaṃ nivāsetvā hatthe ukkhipitvā ‘‘bho, ahaṃ dūto, dūto’’ti uccāsaddaṃ karonto rājānaṃ upasaṅkami. Tena ca samayena tasmiṃ janapade ‘‘dūtomhī’’ti vadantaṃ na vārenti, tasmā mahājano dvidhā bhijjitvā okāsaṃ adāsi. So vegena gantvā rañño pātiyā ekaṃ bhattapiṇḍaṃ gahetvā mukhe pakkhipi, athassa ‘‘sīsaṃ chindissāmī’’ti asigāho asiṃ abbāhesi, rājā ‘‘mā paharī’’ti nivāresi, ‘‘mā bhāyi, bhuñjassū’’ti hatthaṃ dhovitvā nisīdi. Bhojanapariyosāne cassa attano pivanapānīyañceva tambūlañca dāpetvā ‘‘bho purisa, tvaṃ ‘dūtomhī’ti vadasi, kassa dūtosī’’ti pucchi. ‘‘Mahārāja ahaṃ taṇhādūto, udaradūto, taṇhā maṃ āṇāpetvā ‘tvaṃ gacchāhī’ti dūtaṃ katvā pesesī’’ti vatvā purimā dve gāthā avoca –

28. ‘‘Yassatthā dūramāyanti, amittamapi yācituṃ;
Tassūdarassahaṃ dūto, mā me kujjha rathesabha.

29. ‘‘Yassa divā ca ratto ca, vasamāyanti māṇavā;
Tassūdarassahaṃ dūto, mā me kujjha rathesabhā’’ti.

Tattha **yassatthā dūramāyantī**ti yassa atthāya ime sattā taṇhāvasikā hutvā dūrampi gacchanti. **Rathesabhā**ti rathayodhajeṭṭhaka.

Rājā tassa vacanaṃ sutvā ‘‘saccametaṃ, ime sattā udaradūtā taṇhāvasena vicaranti, taṇhāva ime satte vicāreti, yāva manāpaṃ vata iminā kathita’’nti tassa purisassa tussitvā tatiyaṃ gāthamāha –

30. ‘‘Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Dūto hi dūtassa kathaṃ na dajjaṃ, mayampi tasseva bhavāma dūtā’’ti.

Tattha **brāhmaṇā**ti ālapanamattametaṃ. **Rohiṇīna**nti rattavaṇṇānaṃ. **Saha puṅgavenā**ti yūthapariṇāyakena upaddavarakkhakena usabhena saddhiṃ. **Mayampī**ti ahañca avasesā ca sabbe sattā tasseva udarassa dūtā bhavāma, tasmā ahaṃ udaradūto samāno udaradūtassa tuyhaṃ kasmā na dajjanti. Evañca pana vatvā ‘‘iminā vata purisena assutapubbaṃ kāraṇaṃ kathita’’nti tuṭṭhacitto tassa mahantaṃ yasaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so lolabhikkhu sakadāgāmiphale patiṭṭhahi, aññepi bahū sotāpannādayo ahesuṃ. ‘‘Tadā lolapuriso etarahi lolabhikkhu ahosi, bhojanasuddhikarājā pana ahameva ahosi’’nti.

Dūtajātakavaṇṇanā dasamā.

Saṅkappavaggo paṭhamo.

Tassuddānaṃ –

Saṅkappa tilamuṭṭhi ca, maṇi ca sindhavāsukaṃ;
Jarūdapānaṃ gāmaṇi, mandhātā tirīṭadūtanti.

2. Padumavaggo

[261] 1. Padumajātakavaṇṇanā

Yathā kesā ca massū cāti idaṃ satthā jetavane viharanto ānandabodhimhi mālāpūjakārake bhikkhū ārabbha kathesi. Vatthu **kāliṅgabodhijātake** āvibhavissati. So pana ānandattherena ropitattā ‘‘ānandabodhī’’ti jāto. Therena hi jetavanadvārakoṭṭhake bodhissa ropitabhāvo sakalajambudīpe patthari. Athekacce janapadavāsino bhikkhū ‘‘ānandabodhimhi mālāpūjaṃ karissāmā’’ti jetavanaṃ āgantvā satthāraṃ vanditvā punadivase sāvatthiṃ pavisitvā uppalavīthiṃ gantvā mālaṃ alabhitvā āgantvā ānandattherassa ārocesuṃ – ‘‘āvuso, mayaṃ ‘bodhimhi mālāpūjaṃ karissāmā’ti uppalavīthiṃ gantvā ekamālampi na labhimhā’’ti. Thero ‘‘ahaṃ vo, āvuso, āharissāmī’’ti uppalavīthiṃ gantvā bahū nīluppalakalāpe ukkhipāpetvā āgamma tesaṃ dāpesi, te tāni gahetvā bodhissa pūjaṃ kariṃsu. Taṃ pavattiṃ sutvā dhammasabhāyaṃ bhikkhū therassa guṇakathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, jānapadā bhikkhū appapuññā uppalavīthiṃ gantvā mālaṃ na labhiṃsu, thero pana gantvāva āharāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva vattuchekā kathākusalā mālaṃ labhanti, pubbepi labhiṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhiputto ahosi. Antonagare ca ekasmiṃ sare padumāni pupphanti. Eko chinnanāso puriso taṃ saraṃ rakkhati. Athekadivasaṃ bārāṇasiyaṃ ussave ghuṭṭhe mālaṃ piḷandhitvā ussavaṃ kīḷitukāmā tayo seṭṭhiputtā ‘‘nāsacchinnassa abhūtena vaṇṇaṃ vatvā mālaṃ yācissāmā’’ti tassa padumāni bhañjanakāle sarassa santikaṃ gantvā ekamantaṃ aṭṭhaṃsu.

Tesu eko taṃ āmantetvā paṭhamaṃ gāthamāha –

31. ‘‘Yathā kesā ca massū ca, chinnaṃ chinnaṃ virūhati;
Evaṃ ruhatu te nāsā, padumaṃ dehi yācito’’ti.

So tassa kujjhitvā padumaṃ na adāsi.

Athassa dutiyo dutiyaṃ gāthamāha –

32. ‘‘Yathā sāradikaṃ bījaṃ, khette vuttaṃ virūhati;
Evaṃ ruhatu te nāsā, padumaṃ dehi yācito’’ti.

Tattha **sāradika**nti saradasamaye gahetvā nikkhittaṃ sārasampannaṃ bījaṃ. So tassapi kujjhitvā padumaṃ na adāsi.

Athassa tatiyo tatiyaṃ gāthamāha –

33. ‘‘Ubhopi palapantete, api padmāni dassati;
Vajjuṃ vā te na vā vajjuṃ, natthi nāsāya rūhanā;
Dehi samma padumāni, ahaṃ yācāmi yācito’’ti.

Tattha **ubhopi palapantete**ti ete dvepi musā vadanti. **Api padmānī**ti ‘‘api nāma no padumāni dassatī’’ti cintetvā evaṃ vadanti. **Vajjuṃ vā te na vā vajju**nti ‘‘tava nāsā ruhatū’’ti evaṃ vadeyyuṃ vā na vā vadeyyuṃ, etesaṃ vacanaṃ appamāṇaṃ, sabbatthāpi natthi nāsāya ruhanā, ahaṃ pana te nāsaṃ paṭicca na kiñci vadāmi, kevalaṃ yācāmi, tassa me dehi, samma, padumāni yācitoti.

Taṃ sutvā padumasaragopako ‘‘imehi dvīhi musāvādo kathito, tumhehi sabhāvo kathito, tumhākaṃ anucchavikāni padumānī’’ti mahantaṃ padumakalāpaṃ ādāya tassa datvā attano padumasarameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā padumalābhī seṭṭhiputto ahameva ahosi’’nti.

Padumajātakavaṇṇanā paṭhamā.

## [262] 2. Mudupāṇijātakavaṇṇanā

Pāṇi ce muduko cassāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi satthā dhammasabhaṃ ānītaṃ ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu, itthiyo nāmetā kilesavasena gamanato arakkhiyā, porāṇakapaṇḍitāpi attano dhītaraṃ rakkhituṃ nāsakkhiṃsu, pitarā hatthe gahetvā ṭhitāva pitaraṃ ajānāpetvā kilesavasena purisena saddhiṃ palāyī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajje patiṭṭhāya dhammena rajjaṃ kāresi. So dhītarañca bhāgineyyañca dvepi antonivesane posento ekadivasaṃ amaccehi saddhiṃ nisinno ‘‘mamaccayena mayhaṃ bhāgineyyo rājā bhavissati, dhītāpi me tassa aggamahesī bhavissatī’’ti vatvā aparabhāge bhāgineyyassa vayappattakāle puna amaccehi saddhiṃ nisinno ‘‘mayhaṃ bhāgineyyassa aññassa rañño dhītaraṃ ānessāma, mayhaṃ dhītarampi aññasmiṃ rājakule dassāma, evaṃ no ñātakā bahutarā bhavissantī’’ti āha. Amaccā sampaṭicchiṃsu.

Atha rājā bhāgineyyassa bahigehaṃ dāpesi, anto pavesanaṃ nivāresi. Te pana aññamaññaṃ paṭibaddhacittā ahesuṃ. Kumāro ‘‘kena nu kho upāyena rājadhītaraṃ bahi nīharāpeyya’’nti cintento ‘‘atthi upāyo’’ti dhātiyā lañjaṃ datvā ‘‘kiṃ, ayyaputta, kicca’’nti vutte ‘‘amma, kathaṃ nu kho rājadhītaraṃ bahi kātuṃ okāsaṃ labheyyāmā’’ti āha. ‘‘Rājadhītāya saddhiṃ kathetvā jānissāmī’’ti. ‘‘Sādhu, ammā’’ti. Sā gantvā ‘‘ehi, amma, sīse te ūkā gaṇhissāmī’’ti taṃ nīcapīṭhake nisīdāpetvā sayaṃ ucce nisīditvā tassā sīsaṃ attano ūrūsu ṭhapetvā ūkā gaṇhayamānā rājadhītāya sīsaṃ nakhehi vijjhi. Rājadhītā ‘‘nāyaṃ attano nakhehi vijjhati, pitucchāputtassa me kumārassa nakhehi vijjhatī’’ti ñatvā ‘‘amma, tvaṃ kumārassa santikaṃ agamāsī’’ti pucchi. ‘‘Āma, ammā’’ti. ‘‘Kiṃ tena sāsanaṃ kathita’’nti? ‘‘Tava bahikaraṇūpāyaṃ pucchati, ammā’’ti. Rājadhītā ‘‘paṇḍito honto jānissatī’’ti paṭhamaṃ gāthaṃ bandhitvā ‘‘amma, imaṃ uggahetvā kumārassa kathehī’’ti āha.

34. ‘‘Pāṇi ce muduko cassa, nāgo cassa sukārito;
Andhakāro ca vasseyya, atha nūna tadā siyā’’ti.

Sā taṃ uggaṇhitvā kumārassa santikaṃ gantvā ‘‘amma, rājadhītā kimāhā’’ti vutte ‘‘ayyaputta, aññaṃ kiñci avatvā imaṃ gāthaṃ pahiṇī’’ti taṃ gāthaṃ udāhāsi. Kumāro ca tassatthaṃ ñatvā ‘‘gaccha, ammā’’ti taṃ uyyojesi.

Gāthāyattho – sace te ekissā cūḷupaṭṭhākāya mama hattho viya hattho mudu assa, yadi ca te āneñjakāraṇaṃ sukārito eko hatthī assa, yadi ca taṃ divasaṃ caturaṅgasamannāgato ativiya bahalo andhakāro assa, devo ca vasseyya. **Atha nūna tadā siyā**ti tādise kāle ime cattāro paccaye āgamma ekaṃsena te manorathassa matthakagamanaṃ siyāti.

Kumāro etamatthaṃ tathato ñatvā ekaṃ abhirūpaṃ muduhatthaṃ cūḷupaṭṭhākaṃ sajjaṃ katvā maṅgalahatthigopakassa lañjaṃ datvā hatthiṃ āneñjakāraṇaṃ kāretvā kālaṃ āgamento acchi.

Athekasmiṃ kāḷapakkhuposathadivase majjhimayāmasamanantare ghanakāḷamegho vassi. So ‘‘ayaṃ dāni rājadhītāya vuttadivaso’’ti vāraṇaṃ abhiruhitvā muduhatthakaṃ cūḷupaṭṭhākaṃ hatthipiṭṭhe nisīdāpetvā gantvā rājanivesanassa ākāsaṅgaṇābhimukhe ṭhāne hatthiṃ mahābhittiyaṃ allīyāpetvā vātapānasamīpe temento aṭṭhāsi. Rājāpi dhītaraṃ rakkhanto aññattha sayituṃ na deti, attano santike cūḷasayane sayāpeti. Sāpi ‘‘ajja kumāro āgamissatī’’ti ñatvā niddaṃ anokkamitvāva nipannā ‘‘tāta nhāyitukāmāmhī’’ti āha. Rājā ‘‘ehi, ammā’’ti taṃ hatthe gahetvā vātapānasamīpaṃ netvā ‘‘nhāyāhi, ammā’’ti ukkhipitvā vātapānassa bahipasse pamukhe ṭhapetvā ekasmiṃ hatthe gahetvā aṭṭhāsi. Sā nhāyamānāva kumārassa hatthaṃ pasāresi, so tassā hatthato ābharaṇāni omuñcitvā upaṭṭhākāya hatthe piḷandhitvā taṃ ukkhipitvā rājadhītaraṃ nissāya pamukhe ṭhapesi. Sā tassā hatthaṃ gahetvā pitu hatthe ṭhapesi, so tassā hatthaṃ gahetvā dhītu hatthaṃ muñci, sā itarasmāpi hatthā ābharaṇāni omuñcitvā tassā dutiyahatthe piḷandhitvā pitu hatthe ṭhapetvā kumārena saddhiṃ agamāsi. Rājā ‘‘dhītāyeva me’’ti saññāya taṃ dārikaṃ nhānapariyosāne sirigabbhe sayāpetvā dvāraṃ pidhāya lañchetvā ārakkhaṃ datvā attano sayanaṃ gantvā nipajji.

So pabhātāya rattiyā dvāraṃ vivaritvā taṃ dārikaṃ disvā ‘‘kimeta’’nti pucchi. Sā tassā kumārena saddhiṃ gatabhāvaṃ kathesi. Rājā vippaṭisārī hutvā ‘‘hatthe gahetvā carantenapi mātugāmaṃ rakkhituṃ na sakkā, evaṃ arakkhiyā nāmitthiyo’’ti cintetvā itarā dve gāthā avoca –

35. ‘‘Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

36. ‘‘Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti na’’nti.

Tattha **analā mudusambhāsā**ti muduvacanenapi asakkuṇeyyā, neva sakkā saṇhavācāya saṅgaṇhituntī attho. Purisehi vā etāsaṃ na alanti analā. **Mudusambhāsā**ti hadaye thaddhepi sambhāsāva mudu etāsanti mudusambhāsā. **Duppūrā tā nadīsamā**ti yathā nadī āgatāgatassa udakassa sandanato udakena duppūrā, evaṃ anubhūtānubhūtehi methunādīhi aparitussanato duppūrā. Tena vuttaṃ –

> ‘‘Tiṇṇaṃ, bhikkhave, dhammānaṃ atitto appaṭivāno mātugāmo kālaṃ karoti. Katamesaṃ tiṇṇaṃ? Methunasamāpattiyā ca vijāyanassa ca alaṅkārassa ca. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ atitto appaṭivāno mātugāmo kālaṃ karotī’’ti.

Sīdantīti aṭṭhasu mahānirayesu soḷasasu ussadanirayesu nimujjanti. **Na**nti nipātamattaṃ. **Viditvānā**ti evaṃ jānitvā. **Ārakā parivajjaye**ti ‘‘etā itthiyo nāma methunadhammādīhi atittā kālaṃ katvā etesu nirayesu sīdanti, etā evaṃ attanā sīdamānā kassaññassa sukhāya bhavissantī’’ti evaṃ ñatvā paṇḍito puriso dūratova tā parivajjayeti dīpeti. **Chandasā vā dhanena vā**ti attano vā chandena ruciyā pemena, bhativasena laddhadhanena vā yaṃ purisaṃ etā itthiyo upasevanti bhajanti. **Jātavedo**ti aggi. So hi jātamattova vediyati, vidito pākaṭo hotīti jātavedo. So yathā attano ṭhānaṃ kāraṇaṃ okāsaṃ anudahati, evametāpi yaṃ upasevanti, taṃ purisaṃ dhanayasasīlapaññāsamannāgatampi tesaṃ sabbesaṃ dhanādīnaṃ vināsanato puna tāya sampattiyā abhabbuppattikaṃ kurumānā khippaṃ anudahanti jhāpenti. Vuttampi cetaṃ –

‘‘Balavanto dubbalā honti, thāmavantopi hāyare;
Cakkhumā andhakā honti, mātugāmavasaṃ gatā.

‘‘Guṇavanto nigguṇā honti, paññavantopi hāyare;
Pamattā bandhane senti, mātugāmavasaṃ gatā.

‘‘Ajjhenañca tapaṃ sīlaṃ, saccaṃ cāgaṃ satiṃ matiṃ;
Acchindanti pamattassa, panthadūbhīva takkarā.

‘‘Yasaṃ kittiṃ dhitiṃ sūraṃ, bāhusaccaṃ pajānanaṃ;
Khepayanti pamattassa, kaṭṭhapuñjaṃva pāvako’’ti.

Evaṃ vatvā mahāsatto ‘‘bhāgineyyopi mayāva posetabbo’’ti mahantena sakkārena dhītaraṃ tasseva datvā taṃ oparajje patiṭṭhapesi. Sopi mātulassa accayena rajje patiṭṭhahi.

Satthā imaṃ dhammadesenaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā rājā ahameva ahosi’’nti.

Mudupāṇijātakavaṇṇanā dutiyā.

## [263] 3. Cūḷapalobhanajātakavaṇṇanā

Abhijjamāne vārisminti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhumeva ārabbha kathesi. Tañhi satthā dhammasabhaṃ ānītaṃ ‘‘saccaṃ kira, tvaṃ bhikkhu, ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu, itthiyo nāmetā porāṇake suddhasattepi saṃkilesesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto rājā aputtako hutvā attano itthiyo ‘‘puttapatthanaṃ karothā’’ti āha. Tā putte patthenti. Evaṃ addhāne gate bodhisatto brahmalokā cavitvā aggamahesiyā kucchismiṃ nibbatti. Taṃ jātamattaṃ nhāpetvā thaññapāyanatthāya dhātiyā adaṃsu. So pāyamāno rodati, atha naṃ aññissā adaṃsu. Mātugāmahatthagato neva tuṇhī hoti. Atha naṃ ekassa pādamūlikassa adaṃsu, tena gahitamattoyeva tuṇhī ahosi. Tato paṭṭhāya purisāva taṃ gahetvā caranti. Thaññaṃ pāyentā duhitvā vā pāyenti, sāṇiantarena vā thanaṃ mukhe ṭhapenti. Tenassa **anitthigandhakumāro**ti nāmaṃ kariṃsu. Tassa aparāparaṃ vaddhamānassapi mātugāmaṃ nāma dassetuṃ na sakkā. Tenassa rājā visuṃyeva nisajjādiṭṭhānāni jhānāgārañca kāresi.

So tassa soḷasavassikakāle cintesi – ‘‘mayhaṃ añño putto natthi, ayaṃ pana kumāro kāme na paribhuñjati, rajjampi na icchissati, dulladdho vata me putto’’ti. Atha naṃ ekā naccagītavāditakusalā purise paricaritvā attano vase kātuṃ paṭibalā taruṇanāṭakitthī upasaṅkamitvā ‘‘deva, kiṃ nu cintesī’’ti āha, rājā taṃ kāraṇaṃ ācikkhi. ‘‘Hotu, deva, ahaṃ taṃ palobhetvā kāmarasaṃ jānāpessāmī’’ti. ‘‘Sace me puttaṃ anitthigandhakumāraṃ palobhetuṃ sakkissasi, so rājā bhavissati, tvaṃ aggamahesī’’ti. Sā ‘‘mameso bhāro, tumhe mā cintayitthā’’ti vatvā ārakkhamanusse upasaṅkamitvā āha – ‘‘ahaṃ paccūsasamaye āgantvā ayyaputtassa sayanaṭṭhāne bahijhānāgāre ṭhatvā gāyissāmi. Sace so kujjhati, mayhaṃ katheyyātha, ahaṃ apagacchissāmi. Sace suṇāti, vaṇṇaṃ me katheyyāthā’’ti. Te ‘‘sādhū’’ti sampaṭicchiṃsu.

Sāpi paccūsakāle tasmiṃ padese ṭhatvā tantissarena gītassaraṃ, gītassarena tantissaraṃ anatikkamitvā madhurena saddena gāyi, kumāro suṇantova nipajji, punadivase ca āsannaṭṭhāne ṭhatvā gāyituṃ āṇāpesi, punadivase jhānāgāre ṭhatvā gāyituṃ āṇāpesi, punadivase attano samīpe ṭhatvāti evaṃ anukkameneva taṇhaṃ uppādetvā lokadhammaṃ sevitvā kāmarasaṃ ñatvā ‘‘mātugāmaṃ nāma aññesaṃ na dassāmī’’ti asiṃ gahetvā antaravīthiṃ otaritvā purise anubandhanto vicari. Atha naṃ rājā gāhāpetvā tāya kumārikāya saddhiṃ nagarā nīharāpesi. Ubhopi araññaṃ pavisitvā adhogaṅgaṃ gantvā ekasmiṃ passe gaṅgaṃ, ekasmiṃ samuddaṃ katvā ubhinnamantare assamapadaṃ māpetvā vāsaṃ kappayiṃsu. Kumārikā paṇṇasālāyaṃ nisīditvā kandamūlādīni pacati, bodhisatto araññato phalāphalaṃ āharati.

Athekadivasaṃ tasmiṃ phalāphalatthāya gate samuddadīpakā eko tāpaso bhikkhācāratthāya ākāsena gacchanto dhūmaṃ disvā assamapade otari. Atha naṃ sā ‘‘nisīda, yāva paccatī’’ti nisīdāpetvā itthikuttena palobhetvā jhānā cāvetvā brahmacariyamassa antaradhāpesi. So pakkhacchinnakāko viya hutvā taṃ jahituṃ asakkonto sabbadivasaṃ tattheva ṭhatvā bodhisattaṃ āgacchantaṃ disvā vegena samuddābhimukho palāyi. Atha naṃ so ‘‘paccāmitto me ayaṃ bhavissatī’’ti asiṃ gahetvā anubandhi.

Tāpaso ākāse uppatanākāraṃ dassetvā samudde pati. Bodhisatto ‘‘esa tāpaso ākāsenāgato bhavissati, jhānassa parihīnattā samudde patito, mayā dānissa avassayena bhavituṃ vaṭṭatī’’ti cintetvā velante ṭhatvā imā gāthā avoca –

37. ‘‘Abhijjamāne vārismiṃ, sayaṃ āgamma iddhiyā;
Missībhāvitthiyā gantvā, saṃsīdasi mahaṇṇave.

38. ‘‘Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

39. ‘‘Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti na’’nti.

Tattha **abhijjamāne vārismin**ti imasmiṃ udake acalamāne akampamāne udakaṃ anāmasitvā sayaṃ ākāseneva iddhiyā āgantvā. **Missībhāvitthiyā**ti lokadhammavasena itthiyā saddhiṃ missībhāvaṃ. **Āvaṭṭanī mahāmāyā**ti itthiyo nāmetā kāmāvaṭṭena āvaṭṭanato āvaṭṭanī, anantāhi itthimāyāhi samannāgatattā mahāmāyā nāma. Vuttañhetaṃ –

‘‘Māyā cetā marīcī ca, soko rogo cupaddavo;
Kharā ca bandhanā cetā, maccupāso guhāsayo;
Tāsu yo vissase poso, so naresu narādhamo’’ti. (jā. 2.21.118);

Brahmacariyavikopanāti seṭṭhacariyassa methunaviratibrahmacariyassa vikopanā. **Sīdantī**ti itthiyo nāmetā isīnaṃ brahmacariyavikopanena apāyesu sīdanti. Sesaṃ purimanayeneva yojetabbaṃ.

Etaṃ pana bodhisattassa vacanaṃ sutvā tāpaso samuddamajjhe ṭhitoyeva naṭṭhajjhānaṃ puna uppādetvā ākāsena attano vasanaṭṭhānameva gato. Bodhisatto cintesi – ‘‘ayaṃ tāpaso evaṃ bhāriko samāno simbalitūlaṃ viya ākāsena gato, mayāpi iminā viya jhānaṃ uppādetvā ākāsena carituṃ vaṭṭatī’’ti. So assamaṃ gantvā taṃ itthiṃ manussapathaṃ netvā ‘‘gaccha, tva’’nti uyyojetvā araññaṃ pavisitvā manuññe bhūmibhāge assamaṃ māpetvā isipabbajjaṃ pabbajitvā kasiṇaparikammaṃ katvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. ‘‘Tadā anitthigandhakumāro ahameva ahosi’’nti.

Cūḷapalobhanajātakavaṇṇanā tatiyā.

## [264] 4. Mahāpanādajātakavaṇṇanā

Panādo nāma so rājāti idaṃ satthā gaṅgātīre nisinno bhaddajittherassānubhāvaṃ ārabbha kathesi. Ekasmiñhi samaye satthā sāvatthiyaṃ vassaṃ vasitvā ‘‘bhaddajikumārassa saṅgahaṃ karissāmī’’ti bhikkhusaṅghaparivuto cārikaṃ caramāno bhaddiyanagaraṃ patvā jātiyāvane tayo māse vasi kumārassa ñāṇaparipākaṃ āgamayamāno. Bhaddajikumāro mahāyaso asītikoṭivibhavassa bhaddiyaseṭṭhino ekaputtako. Tassa tiṇṇaṃ utūnaṃ anucchavikā tayo pāsādā ahesuṃ. Ekekasmiṃ cattāro cattāro māse vasati. Ekasmiṃ vasitvā nāṭakaparivuto mahantena yasena aññaṃ pāsādaṃ gacchati. Tasmiṃ khaṇe ‘‘kumārassa yasaṃ passissāmā’’ti sakalanagaraṃ saṅkhubhi, pāsādantare cakkāticakkāni mañcātimañcāni bandhanti.

Satthā tayo māse vasitvā ‘‘mayaṃ gacchāmā’’ti nagaravāsīnaṃ ārocesi. Nāgarā ‘‘bhante, sve gamissathā’’ti satthāraṃ nimantetvā dutiyadivase buddhappamukhassa bhikkhusaṅghassa mahādānaṃ sajjetvā nagaramajjhe maṇḍapaṃ katvā alaṅkaritvā āsanāni paññapetvā kālaṃ ārocesuṃ. Satthā bhikkhusaṅghaparivuto tattha gantvā nisīdi, manussā mahādānaṃ adaṃsu. Satthā niṭṭhitabhattakicco madhurassarena anumodanaṃ ārabhi. Tasmiṃ khaṇe bhaddajikumāropi pāsādato pāsādaṃ gacchati, tassa sampattidassanatthāya taṃ divasaṃ na koci agamāsi, attano manussāva parivāresuṃ. So manusse pucchi – ‘‘aññasmiṃ kāle mayi pāsādato pāsādaṃ gacchante sakalanagaraṃ saṅkhubhati, cakkāticakkāni mañcātimañcāni bandhanti, ajja pana ṭhapetvā mayhaṃ manusse añño koci natthi, kiṃ nu kho kāraṇa’’nti. ‘‘Sāmi, sammāsambuddho imaṃ bhaddiyanagaraṃ upanissāya tayo māse vasitvā ajjeva gamissati, so bhattakiccaṃ niṭṭhāpetvā mahājanassa dhammaṃ deseti, sakalanagaravāsinopi tassa dhammakathaṃ suṇantī’’ti. So ‘‘tena hi etha, mayampi suṇissāmā’’ti sabbābharaṇapaṭimaṇḍitova mahantena parivārena upasaṅkamitvā parisapariyante ṭhito dhammaṃ suṇanto ṭhitova sabbakilese khepetvā aggaphalaṃ arahattaṃ pāpuṇi.

Satthā bhaddiyaseṭṭhiṃ āmantetvā ‘‘mahāseṭṭhi, putto te alaṅkatapaṭiyattova dhammakathaṃ suṇanto arahatte patiṭṭhito, tenassa ajjeva pabbajituṃ vā vaṭṭati parinibbāyituṃ vā’’ti āha. ‘‘Bhante, mayhaṃ puttassa parinibbānena kiccaṃ natthi, pabbājetha naṃ, pabbājetvā ca pana naṃ gahetvā sve amhākaṃ gehaṃ upasaṅkamathā’’ti. Bhagavā nimantanaṃ adhivāsetvā kulaputtaṃ ādāya vihāraṃ gantvā pabbājetvā upasampadaṃ dāpesi. Tassa mātāpitaro sattāhaṃ mahāsakkāraṃ kariṃsu. Satthā sattāhaṃ vasitvā kulaputtamādāya cārikaṃ caranto koṭigāmaṃ pāpuṇi. Koṭigāmavāsino manussā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adaṃsu. Satthā bhattakiccāvasāne anumodanaṃ ārabhi. Kulaputto anumodanakaraṇakāle bahigāmaṃ gantvā ‘‘satthu āgatakāleyeva uṭṭhahissāmī’’ti gaṅgātitthasamīpe ekasmiṃ rukkhamūle jhānaṃ samāpajjitvā nisīdi. Mahallakattheresu āgacchantesupi anuṭṭhahitvā satthu āgatakāleyeva uṭṭhahi. Puthujjanā bhikkhū ‘‘ayaṃ pure viya pabbajitvā mahāthere āgacchantepi disvā na uṭṭhahatī’’ti kujjhiṃsu.

Koṭigāmavāsino manussā nāvāsaṅghāte bandhiṃsu. Satthā nāvāsaṅghāte ṭhatvā ‘‘kahaṃ, bhaddajī’’ti pucchi. ‘‘Esa, bhante, idhevā’’ti. ‘‘Ehi, bhaddaji, amhehi saddhiṃ ekanāvaṃ abhiruhā’’ti. Theropi uppatitvā ekanāvāya aṭṭhāsi. Atha naṃ gaṅgāya majjhaṃ gatakāle satthā āha – ‘‘bhaddaji, tayā mahāpanādarājakāle ajjhāvutthapāsādo kaha’’nti. Imasmiṃ ṭhāne nimuggo, bhanteti. Puthujjanā bhikkhū ‘‘bhaddajitthero aññaṃ byākarotī’’ti āhaṃsu. Satthā ‘‘tena hi, bhaddaji, sabrahmacārīnaṃ kaṅkhaṃ chindā’’ti āha. Tasmiṃ khaṇe thero satthāraṃ vanditvā iddhibalena gantvā pāsādathūpikaṃ pādaṅguliyā gahetvā pañcavīsatiyojanaṃ pāsādaṃ gahetvā ākāse uppati. Uppatito ca pana heṭṭhāpāsāde ṭhitānaṃ pāsādaṃ bhinditvā paññāyi. So ekayojanaṃ dviyojanaṃ tiyojananti yāva vīsatiyojanā udakato pāsādaṃ ukkhipi. Athassa purimabhave ñātakā pāsādalobhena macchakacchapanāgamaṇḍūkā hutvā tasmiṃyeva pāsāde nibbattā pāsāde uṭṭhahante parivattitvā parivattitvā udakeyeva patiṃsu. Satthā te patante disvā ‘‘ñātakā te, bhaddaji, kilamantī’’ti āha. Thero satthu vacanaṃ sutvā pāsādaṃ vissajjesi, pāsādo yathāṭhāneyeva patiṭṭhahi, satthā pāragaṅgaṃ gato. Athassa gaṅgātīreyeva āsanaṃ paññāpayiṃsu, so paññatte varabuddhāsane taruṇasūriyo viya rasmiyo muñcanto nisīdi. Atha naṃ bhikkhū ‘‘kasmiṃ kāle, bhante, ayaṃ pāsādo bhaddajittherena ajjhāvuttho’’ti pucchiṃsu. Satthā ‘‘mahāpanādarājakāle’’ti vatvā atītaṃ āhari.

Atīte videharaṭṭhe mithilāyaṃ suruci nāma rājā ahosi, puttopi tassa suruciyeva, tassa pana putto mahāpanādo nāma ahosi, te imaṃ pāsādaṃ paṭilabhiṃsu. Paṭilābhatthāya panassa idaṃ pubbakammaṃ – dve pitāputtā naḷehi ca udumbaradārūhi ca paccekabuddhassa vasanapaṇṇasālaṃ kariṃsu. Imasmiṃ jātake sabbaṃ atītavatthu pakiṇṇakanipāte **surucijātake** (jā. 1.14.102 ādayo) āvibhavissati.

Satthā imaṃ atītaṃ āharitvā sammāsambuddho hutvā imā gāthā avoca –

40. ‘‘Panādo nāma so rājā, yassa yūpo suvaṇṇayo;
Tiriyaṃ soḷasubbedho, uddhamāhu sahassadhā.

41. ‘‘Sahassakaṇḍo satageṇḍu, dhajālu haritāmayo;
Anaccuṃ tattha gandhabbā, cha sahassāni sattadhā.

42. ‘‘Evametaṃ tadā āsi, yathā bhāsasi bhaddaji;
Sakko ahaṃ tadā āsiṃ, veyyāvaccakaro tavā’’ti.

Tattha **yūpo**ti pāsādo. **Tiriyaṃ soḷasubbedho**ti vitthārato soḷasakaṇḍapātavitthāro ahosi. **Uddhamāhu sahassadhā**ti ubbedhena sahassakaṇḍagamanamattaṃ ucco ahu, sahassakaṇḍagamanagaṇanāya pañcavīsatiyojanappamāṇaṃ hoti. Vitthāro panassa aṭṭhayojanamatto.

Sahassakaṇḍo satageṇḍūti so panesa sahassakaṇḍubbedho pāsādo satabhūmiko ahosi. **Dhajālū**ti dhajasampanno. **Haritāmayo**ti haritamaṇiparikkhitto. Aṭṭhakathāyaṃ pana ‘‘samāluharitāmayo’’ti pāṭho, haritamaṇimayehi dvārakavāṭavātapānehi samannāgatoti attho. **Samālū**ti kira dvārakavāṭavātapānānaṃ nāmaṃ. **Gandhabbā**ti naṭā, **cha sahassāni sattadhā**ti cha gandhabbasahassāni sattadhā hutvā tassa pāsādassa sattasu ṭhānesu rañño ratijananatthāya nacciṃsūti attho. Te evaṃ naccantāpi rājānaṃ hāsetuṃ nāsakkhiṃsu, atha sakko devarājā devanaṭaṃ pesetvā samajjaṃ kāresi, tadā mahāpanādo hasi.

Yathā bhāsasi, bhaddajīti bhaddajittherena hi ‘‘bhaddaji, tayā mahāpanādarājakāle ajjhāvutthapāsādo kaha’’nti vutte ‘‘imasmiṃ ṭhāne nimuggo, bhante’’ti vadantena tasmiṃ kāle attano atthāya tassa pāsādassa nibbattabhāvo ca mahāpanādarājabhāvo ca bhāsito hoti. Taṃ gahetvā satthā ‘‘yathā tvaṃ, bhaddaji, bhāsasi, tadā etaṃ tatheva ahosi, ahaṃ tadā tava kāyaveyyāvaccakaro sakko devānamindo ahosi’’nti āha. Tasmiṃ khaṇe puthujjanabhikkhū nikkaṅkhā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mahāpanādo rājā bhaddaji ahosi, sakko pana ahameva ahosi’’nti.

Mahāpanādajātakavaṇṇanā catutthā.

## [265] 5. Khurappajātakavaṇṇanā

Disvā khurappeti idaṃ satthā jetavane viharanto ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ, bhikkhu, ossaṭṭhavīriyo’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu, kasmā evaṃ tvaṃ niyyānikasāsane pabbajitvā vīriyaṃ ossaji, porāṇakapaṇḍitā aniyyānikaṭṭhānepi vīriyaṃ kariṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ aṭaviārakkhakakule nibbattitvā vayappatto pañcapurisasataparivāro aṭaviārakkhakesu sabbajeṭṭhako hutvā aṭavimukhe ekasmiṃ gāme vāsaṃ kappesi. So bhatiṃ gahetvā manusse aṭaviṃ atikkāmeti. Athekasmiṃ divase bārāṇaseyyako satthavāhaputto pañcahi sakaṭasatehi taṃ gāmaṃ patvā taṃ pakkosāpetvā ‘‘samma, sahassaṃ gahetvā maṃ aṭaviṃ atikkāmehī’’ti āha. So ‘‘sādhū’’ti tassa hatthato sahassaṃ gaṇhi, bhatiṃ gaṇhantoyeva tassa jīvitaṃ pariccaji. So taṃ ādāya aṭaviṃ pāvisi, aṭavimajjhe pañcasatā corā uṭṭhahiṃsu, core disvāva sesapurisā urena nipajjiṃsu, ārakkhakajeṭṭhako ekova nadanto vagganto paharitvā pañcasatepi core palāpetvā satthavāhaputtaṃ sotthinā kantāraṃ tāresi.

Satthavāhaputto parakantāre satthaṃ nivesetvā ārakkhakajeṭṭhakaṃ nānaggarasabhojanaṃ bhojetvā sayampi bhuttapātarāso sukhanisinno tena saddhiṃ sallapanto ‘‘samma, tathādāruṇānaṃ corānaṃ āvudhāni gahetvā avattharaṇakāle kena nu kho te kāraṇena cittutrāsamattampi na uppanna’’nti pucchanto paṭhamaṃ gāthamāha –

43. ‘‘Disvā khurappe dhanuveganunne, khagge gahīte tikhiṇe teladhote;
Tasmiṃ bhayasmiṃ maraṇe viyūḷhe, kasmā nu te nāhu chambhitatta’’nti.

Tattha **dhanuveganunne**ti dhanuvegena vissaṭṭhe. **Khagge gahīte**ti tharudaṇḍehi sugahite khagge. **Maraṇe viyūḷhe**ti maraṇe paccupaṭṭhite. **Kasmā nu te nāhū**ti kena nu kho kāraṇena nāhosi.

Chambhitattanti sarīracalanaṃ.

Taṃ sutvā ārakkhakajeṭṭhako itarā dve gāthā abhāsi –

44. ‘‘Disvā khurappe dhanuveganunne, khagge gahīte tikhiṇe teladhote;
Tasmiṃ bhayasmiṃ maraṇe viyūḷhe, vedaṃ alatthaṃ vipulaṃ uḷāraṃ.

45. ‘‘So vedajāto ajjhabhaviṃ amitte, pubbeva me jīvitamāsi cattaṃ;
Na hi jīvite ālayaṃ kubbamāno, sūro kayirā sūrakiccaṃ kadācī’’ti.

Tattha **vedaṃ alattha**nti tuṭṭhiñceva somanassañca paṭilabhiṃ. **Vipula**nti bahuṃ. **Uḷāra**nti uttamaṃ. **Ajjhabhavi**nti jīvitaṃ pariccajitvā abhibhaviṃ. **Pubbeva me jīvitamāsi catta**nti mayā pubbeva tava hatthato bhatiṃ gaṇhanteneva jīvitaṃ cattamāsi. **Na hi jīvite ālayaṃ kubbamāno**ti jīvitasmiñhi nikantiṃ kurumāno purisakiccaṃ kadācipi na karoti.

Evaṃ so saravasse vassante jīvitanikantiyā vissaṭṭhattā attanā sūrakiccassa katabhāvaṃ ñāpetvā satthavāhaputtaṃ uyyojetvā sakagāmameva paccāgantvā dānādīni puññāni katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ossaṭṭhavīriyo bhikkhu arahatte patiṭṭhahi. ‘‘Tadā ārakkhakajeṭṭhako ahameva ahosi’’nti.

Khurappajātakavaṇṇanā pañcamā.

[266] 6. Vātaggasindhavajātakavaṇṇanā

Yenāsi kisiyā paṇḍūti idaṃ satthā jetavane viharanto sāvatthiyaṃ aññataraṃ kuṭumbikaṃ ārabbha kathesi. Sāvatthiyaṃ kirekā abhirūpā itthī ekaṃ abhirūpaṃ kuṭumbikaṃ disvā paṭibaddhacittā ahosi, sakalasarīraṃ jhāyamāno viyassā abbhantare kilesaggi uppajji. Sā neva kāyassādaṃ labhi, na cittassādaṃ, bhattampissā na rucci, kevalaṃ mañcakaaṭaniṃ gahetvā nipajji. Atha naṃ upaṭṭhāyikā ca sahāyikā ca pucchiṃsu – ‘‘kiṃ nu kho tvaṃ kampamānacittā aṭaniṃ gahetvā nipannā, kiṃ te aphāsuka’’nti. Sā ekaṃ dve vāre akathetvā punappunaṃ vuccamānā tamatthaṃ ārocesi. Atha naṃ tā samassāsetvā ‘‘tvaṃ mā cintayi, mayaṃ taṃ ānessāmā’’ti vatvā gantvā kuṭumbikena saddhiṃ mantesuṃ, so paṭikkhipitvā punappunaṃ vuccamāno adhivāsesi. Tā ‘‘asukadivase asukavelāyaṃ āgacchā’’ti paṭiññaṃ gahetvā gantvā tassā ārocesuṃ. Sā attano sayanagabbhaṃ sajjetvā attānaṃ alaṅkaritvā sayanapiṭṭhe nisinnā tasmiṃ āgantvā sayanekadese nisinne cintesi – ‘‘sacāhaṃ imassa garukaṃ akatvā idāneva okāsaṃ karissāmi, issariyaṃ me parihāyissati, āgatadivaseyeva okāsakaraṇaṃ nāma akāraṇaṃ, ajja na maṅkuṃ katvā aññasmiṃ divase okāsaṃ karissāmī’’ti. Atha naṃ hatthagahaṇādivasena keḷiṃ kātuṃ āraddhaṃ hatthe gahetvā ‘‘apehi apehi, na me tayā attho’’ti nibbhacchesi. So osakkitvā lajjito uṭṭhāya attano gehameva gato.

Itarā itthiyo tāya tathā katabhāvaṃ ñatvā kuṭumbike nikkhante taṃ upasaṅkamitvā evamāhaṃsu – ‘‘tvaṃ etasmiṃ paṭibaddhacittā āhāraṃ paṭikkhipitvā nipajji, atha naṃ mayaṃ punappunaṃ yācitvā ānayimha, tassa kasmā okāsaṃ na akāsī’’ti. Sā tamatthaṃ ārocesi. Itarā ‘‘tena hi paññāyissasī’’ti vatvā pakkamiṃsu. Kuṭumbiko puna nivattitvāpi na olokesi. Sā taṃ alabhamānā nirāhārā tattheva jīvitakkhayaṃ pāpuṇi. Kuṭumbiko tassā matabhāvaṃ ñatvā bahuṃ mālāgandhavilepanaṃ ādāya jetavanaṃ gantvā satthāraṃ pūjetvā ekamantaṃ nisīditvā satthārā ca ‘‘kiṃ nu kho, upāsaka, na paññāyasī’’ti pucchite tamatthaṃ ārocetvā ‘‘svāhaṃ, bhante, ettakaṃ kālaṃ lajjāya buddhupaṭṭhānaṃ nāgato’’ti āha. Satthā ‘‘na, upāsaka, idānevesā kilesavasena taṃ pakkosāpetvā āgatakāle taṃ okāsaṃ akatvā lajjāpesi, pubbepi pana paṇḍitesu paṭibaddhacittā hutvā pakkosāpetvā āgatakāle okāsaṃ akatvā kilametvāva uyyojesī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sindhavakule nibbattitvā vātaggasindhavo nāma hutvā tassa maṅgalaasso ahosi. Assagopakā taṃ netvā gaṅgāyaṃ nhāpenti. Atha naṃ bhaddalī nāma gadrabhī disvā paṭibaddhacittā hutvā kilesavasena kampamānā neva tiṇaṃ khādi, na udakaṃ pivi, parisussitvā kisā aṭṭhicammamattā ahosi. Atha naṃ putto gadrabhapotako mātaraṃ parisussamānaṃ disvā ‘‘kiṃ nu kho tvaṃ, amma, neva tiṇaṃ khādasi, na udakaṃ pivasi, parisussitvā tattha tattha kampamānā nipajjasi, kiṃ te aphāsuka’’nti pucchi. Sā akathetvā punappunaṃ vuccamānā tamatthaṃ kathesi. Atha naṃ putto samassāsetvā ‘‘amma, mā cintayi, ahaṃ taṃ ānessāmī’’ti vatvā vātaggasindhavassa nhāyituṃ āgatakāle taṃ upasaṅkamitvā ‘‘tāta, mayhaṃ mātā tumhesu paṭibaddhacittā nirāhārā sussitvā marissati, jīvitadānamassā dethā’’ti āha. ‘‘Sādhu, tāta, dassāmi, assagopakā maṃ nhāpetvā thokaṃ gaṅgātīre vicaraṇatthāya vissajjenti, tvaṃ mātaraṃ gahetvā taṃ padesaṃ ehī’’ti. So gantvā mātaraṃ ānetvā tasmiṃ padese vissajjetvā ekamantaṃ paṭicchanno aṭṭhāsi.

Assagopakāpi vātaggasindhavaṃ tasmiṃ ṭhāne vissajjesuṃ. So taṃ gadrabhiṃ oloketvā upasaṅkami. Atha sā gadrabhī tasmiṃ upasaṅkamitvā attano sarīraṃ upasiṅghamāne ‘‘sacāhaṃ garuṃ akatvā āgatakkhaṇeyevassa okāsaṃ karissāmi, evaṃ me yaso ca issariyañca parihāyissati, anicchamānā viya bhavituṃ vaṭṭatī’’ti cintetvā sindhavassa heṭṭhāhanuke pādena paharitvā palāyi, dantamūlamassa bhijjitvā gatakālo viya ahosi. Vātaggasindhavo ‘‘ko me etāya attho’’ti lajjito tatova palāyi. Sā vippaṭisārinī hutvā tattheva patitvā socamānā nipajji.

Atha naṃ putto upasaṅkamitvā pucchanto paṭhamaṃ gāthamāha –

46. ‘‘Yenāsi kisiyā paṇḍu, yena bhattaṃ na ruccati;
Ayaṃ so āgato bhattā, kasmā dāni palāyasī’’ti.

Tattha **yenā**ti tasmiṃ paṭibaddhacittatāya yena kāraṇabhūtena.

Puttassa vacanaṃ sutvā gadrabhī dutiyaṃ gāthamāha –

47. ‘‘Sace panādikeneva, santhavo nāma jāyati;
Yaso hāyati itthīnaṃ, tasmā tāta palāyaha’’nti.

Tattha **ādikenevā**tiāditova paṭhamameva. **Santhavo**ti methunadhammasaṃyogavasena mittasanthavo. **Yaso hāyati itthīna**nti, tāta, itthīnañhi garukaṃ akatvā āditova santhavaṃ kurumānānaṃ yaso hāyati, issariyagabbitabhāvo parihāyatīti. Evaṃ sā itthīnaṃ sabhāvaṃ puttassa kathesi.

Tatiyagāthaṃ pana satthā abhisambuddho hutvā āha –

48. ‘‘Yasassinaṃ kule jātaṃ, āgataṃ yā na icchati;
Socati cirarattāya, vātaggamiva bhaddalī’’ti.

Tattha **yasassina**nti yasasampannaṃ. **Yā na icchatī**ti yā itthī tathārūpaṃ purisaṃ na icchati. **Cirarattāyā**ti cirarattaṃ, dīghamaddhānanti attho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. ‘‘Tadā gadrabhī sā itthī ahosi, vātaggasindhavo pana ahameva ahosi’’nti.

Vātaggasindhavajātakavaṇṇanā chaṭṭhā.

## [267] 7. Kakkaṭakajātakavaṇṇanā

Siṅgī migoti idaṃ satthā jetavane viharanto aññataraṃ itthiṃ ārabbha kathesi. Sāvatthiyaṃ kireko kuṭumbiko attano bhariyaṃ gahetvā uddhārasodhanatthāya janapadaṃ gantvā uddhāraṃ sodhetvā āgacchanto antarāmagge corehi gahito. Bhariyā panassa abhirūpā pāsādikā dassanīyā, corajeṭṭhako tassā sinehena kuṭumbikaṃ māretuṃ ārabhi. Sā pana itthī sīlavatī ācārasampannā patidevatā, sā corajeṭṭhakassa pādesu nipatitvā ‘‘sāmi, sace mayi sineho atthi, mā mayhaṃ sāmikaṃ mārehi. Sace māresi, ahampi visaṃ vā khāditvā nāsavātaṃ vā sannirumbhitvā marissāmi, tayā pana saddhiṃ na gamissāmi, mā me akāraṇena sāmikaṃ mārehī’’ti yācitvā taṃ vissajjāpesi. Te ubhopi sotthinā sāvatthiṃ patvā jetavanapiṭṭhivihārena gacchantā ‘‘vihāraṃ pavisitvā satthāraṃ vandissāmā’’ti gandhakuṭipariveṇaṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu. Te satthārā ‘‘kahaṃ gatattha, upāsakā’’ti puṭṭhā ‘‘uddhārasodhanatthāyā’’ti āhaṃsu. ‘‘Antarāmagge pana ārogyena āgatatthā’’ti vutte kuṭumbiko āha – ‘‘antarāmagge no, bhante, corā gaṇhiṃsu, tatresā maṃ māriyamānaṃ corajeṭṭhakaṃ yācitvā mocesi, imaṃ nissāya mayā jīvitaṃ laddha’’nti. Satthā ‘‘na, upāsaka, idānevetāya evaṃ tuyhaṃ jīvitaṃ dinnaṃ, pubbepi paṇḍitānampi jīvitaṃ adāsiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente himavante mahāudakarahado, tattha mahāsuvaṇṇakakkaṭako ahosi. So tassa nivāsabhāvena ‘‘kuḷīradaho’’ti paññāyittha. Kakkaṭako mahā ahosi khalamaṇḍalappamāṇo, hatthī gahetvā vadhitvā khādati. Hatthī tassa bhayena tattha otaritvā gocaraṃ gaṇhituṃ na sakkonti. Tadā bodhisatto kuḷīradahaṃ upanissāya vasamānaṃ hatthiyūthajeṭṭhakaṃ paṭicca kareṇuyā kucchismiṃ paṭisandhiṃ gaṇhi. Athassa mātā ‘‘gabbhaṃ rakkhissāmī’’ti aññaṃ pabbatappadesaṃ gantvā gabbhaṃ rakkhitvā puttaṃ vijāyi. So anukkamena viññutaṃ patto mahāsarīro thāmasampanno sobhaggappatto añjanapabbato viya ahosi. So ekāya kareṇuyā saddhiṃ saṃvāsaṃ kappetvā ‘‘kakkaṭakaṃ gaṇhissāmī’’ti attano bhariyañca mātarañca ādāya taṃ hatthiyūthaṃ upasaṅkamitvā pitaraṃ passitvā ‘‘tāta, ahaṃ kakkaṭakaṃ gaṇhissāmī’’ti āha. Atha naṃ pitā ‘‘na sakkhissasi, tātā’’ti vāretvā punappunaṃ vadantaṃ ‘‘tvaññeva jānissasī’’ti āha.

So kuḷīradahaṃ upanissāya vasante sabbavāraṇe sannipātetvā sabbehi saddhiṃ dahasamīpaṃ gantvā ‘‘kiṃ so kakkaṭako otaraṇakāle gaṇhāti, udāhu gocaraṃ gaṇhanakāle, udāhu uttaraṇakāle’’ti pucchitvā ‘‘uttaraṇakāle’’ti sutvā ‘‘tena hi tumhe kuḷīradahaṃ otaritvā yāvadatthaṃ gocaraṃ gahetvā paṭhamaṃ uttaratha, ahaṃ pacchato bhavissāmī’’ti āha. Vāraṇā tathā kariṃsu. Kuḷīro pacchato uttarantaṃ bodhisattaṃ mahāsaṇḍāsena kammāro lohasalākaṃ viya aḷadvayena pāde daḷhaṃ gaṇhi, kareṇukā bodhisattaṃ avijahitvā samīpeyeva aṭṭhāsi. Bodhisatto ākaḍḍhanto kuḷīraṃ cāletuṃ nāsakkhi, kuḷīro pana taṃ ākaḍḍhanto attano abhimukhaṃ karoti. So maraṇabhayatajjito baddharavaṃ ravi, sabbe vāraṇā maraṇabhayatajjitā koñcanādaṃ katvā muttakarīsaṃ cajamānā palāyiṃsu, kareṇukāpissa saṇṭhātuṃ asakkontī palāyituṃ ārabhi.

Atha naṃ so attano baddhabhāvaṃ saññāpetvā tassā apalāyanatthaṃ paṭhamaṃ gāthamāha –

49. Tattha **siṅgī migo**ti siṅgī suvaṇṇavaṇṇo migo. Dvīhi aḷehi siṅgakiccaṃ sādhentehi yuttatāya siṅgīti attho. Migoti pana sabbapāṇasaṅgāhakavasena idha kuḷīro vutto. **Āyatacakkhunetto**ti ettha dassanaṭṭhena cakkhu, nayanaṭṭhena nettaṃ, āyatāni cakkhusaṅkhātāni nettāni assāti āyatacakkhunetto, dīghaakkhīti attho. Aṭṭhimevassa tacakiccaṃ sādhetīti **aṭṭhittaco. Tenābhibhūto**ti tena migena abhibhūto ajjhotthato niccalaṃ gahito hutvā. **Kapaṇaṃ rudāmī**ti kāruññappatto hutvā rudāmi viravāmi. **Mā heva ma**nti maṃ evarūpaṃ byasanappattaṃ attano pāṇasamaṃ piyasāmikaṃ tvaṃ mā heva jahīti.

Atha sā kareṇukā nivattitvā taṃ assāsayamānā dutiyaṃ gāthamāha –

50. ‘‘Ayya na taṃ jahissāmi, kuñjaraṃ saṭṭhihāyanaṃ;
Pathabyā cāturantāya, suppiyo hosi me tuva’’nti.

Tattha **saṭṭhihāyana**nti jātiyā saṭṭhivassakālasmiñhi kuñjarā thāmena parihāyanti, sā ahaṃ evaṃ thāmahīnaṃ imaṃ byasanaṃ pattaṃ taṃ na jahissāmi, mā bhāyi, imissā hi catūsu disāsu samuddaṃ patvā ṭhitāya cāturantāya pathaviyā tvaṃ mayhaṃ suṭṭhu piyoti.

Atha naṃ santhambhetvā ‘‘ayya, idāni taṃ kuḷīrena saddhiṃ thokaṃ kathāsallāpaṃ labhamānā vissajjāpessāmī’’ti vatvā kuḷīraṃ yācamānā tatiyaṃ gāthamāha –

51. ‘‘Ye kuḷīrā samuddasmiṃ, gaṅgāya yamunāya ca;
Tesaṃ tvaṃ vārijo seṭṭho, muñca rodantiyā pati’’nti.

Tassattho – ye samudde vā gaṅgāya vā yamunāya vā kuḷīrā, sabbesaṃ vaṇṇasampattiyā ca mahantattena ca tvameva seṭṭho uttamo. Tena taṃ yācāmi, mayhaṃ rodamānāya sāmikaṃ muñcāti.

Kuḷīro tassā kathayamānāya itthisadde nimittaṃ gahetvā ākaḍḍhiyamānaso hutvā vāraṇassa pādato aḷe viniveṭhento ‘‘ayaṃ vissaṭṭho idaṃ nāma karissatī’’ti na kiñci aññāsi. Atha naṃ vāraṇo pādaṃ ukkhipitvā piṭṭhiyaṃ akkami, tāvadeva aṭṭhīni bhijjiṃsu. Vāraṇo tuṭṭharavaṃ ravi, sabbe vāraṇā sannipatitvā kuḷīraṃ nīharitvā mahītale ṭhapetvā maddantā cuṇṇavicuṇṇamakaṃsu. Tassa dve aḷā sarīrato bhijjitvā ekamante patiṃsu. So ca kuḷīradaho gaṅgāya ekābaddho, gaṅgāya pūraṇakāle gaṅgodakena pūrati, udake mandībhūte dahato udakaṃ gaṅgaṃ otarati. Atha dvepi te aḷā uplavitvā gaṅgāya vuyhiṃsu. Tesu eko samuddaṃ pāvisi, ekaṃ dasabhātikarājāno udake kīḷamānā labhitvā āḷiṅgaṃ nāma mudiṅgaṃ akaṃsu. Samuddaṃ pana paviṭṭhaṃ asurā gahetvā ālambaraṃ nāma bheriṃ kāresuṃ. Te aparabhāge sakkena saṅgāme parājitā taṃ chaḍḍetvā palāyiṃsu, atha naṃ sakko attano atthāya gaṇhāpesi. ‘‘Ālambaramegho viya thanatī’’ti taṃ sandhāya vadanti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ubho jayampatikā sotāpattiphale patiṭṭhahiṃsu. ‘‘Tadā kareṇukā ayaṃ upāsikā ahosi, vāraṇo pana ahameva ahosi’’nti.

Kakkaṭakajātakavaṇṇanā sattamā.

## [268] 8. Ārāmadūsakajātakavaṇṇanā

Yo ve sabbasametānanti idaṃ satthā dakkhiṇāgirijanapade aññataraṃ uyyānapālaputtaṃ ārabbha kathesi. Satthā kira vutthavasso jetavanā nikkhamitvā dakkhiṇāgirijanapade cārikaṃ cari. Atheko upāsako buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā uyyāne nisīdāpetvā yāgukhajjakehi santappetvā ‘‘ayyā, uyyānacārikaṃ caritukāmā iminā uyyānapālena saddhiṃ carantū’’ti vatvā ‘‘ayyānaṃ phalāphalāni dadeyyāsī’’ti uyyānapālaṃ āṇāpesi. Bhikkhū caramānā ekaṃ chiddaṭṭhānaṃ disvā ‘‘idaṃ ṭhānaṃ chiddaṃ viraḷarukkhaṃ, kiṃ nu kho kāraṇa’’nti pucchiṃsu. Atha nesaṃ uyyānapālo ācikkhi – ‘‘eko kira uyyānapālaputto uparopakesu udakaṃ āsiñcanto ‘mūlappamāṇena āsiñcissāmī’ti uppāṭetvā mūlappamāṇena udakaṃ āsiñci, tena taṃ ṭhānaṃ chiddaṃ jāta’’nti. Bhikkhū satthu santikaṃ gantvā tamatthaṃ ārocesuṃ. Satthā ‘‘na, bhikkhave, idāneva pubbepi so kumārako ārāmadūsakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ vissasene nāma raññe rajjaṃ kārente ussave ghuṭṭhe uyyānapālo ‘‘ussavaṃ kīḷissāmī’’ti uyyānavāsino makkaṭe āha – ‘‘idaṃ uyyānaṃ tumhākaṃ bahūpakāraṃ, ahaṃ sattāhaṃ ussavaṃ kīḷissāmi, tumhe satta divase uparopakesu udakaṃ āsiñcathā’’ti. Te ‘‘sādhū’’ti sampaṭicchiṃsu. So tesaṃ cammaghaṭake datvā pakkāmi. Makkaṭā udakaṃ āsiñcantā uparopakesu āsiñciṃsu. Atha ne makkaṭajeṭṭhako āha – ‘‘āgametha tāva, udakaṃ nāma sabbakālaṃ dullabhaṃ, taṃ rakkhitabbaṃ, uparopake uppāṭetvā mūlappamāṇaṃ ñatvā dīghamūlakesu bahuṃ, rassamūlakesu appaṃ udakaṃ siñcituṃ vaṭṭatī’’ti. Te ‘‘sādhū’’ti vatvā ekacce uparopake uppāṭetvā gacchanti, ekacce te ropetvā udakaṃ siñcanti.

Tasmiṃ kāle bodhisatto bārāṇasiyaṃ ekassa kulassa putto ahosi, so kenacideva karaṇīyena uyyānaṃ gantvā te makkaṭe tathā karonte disvā ‘‘ko tumhe evaṃ kāretī’’ti pucchitvā ‘‘vānarajeṭṭhako’’ti vutte ‘‘jeṭṭhakassa tāva vo ayaṃ paññā, tumhākaṃ pana kīdisī bhavissatī’’ti tamatthaṃ pakāsento imaṃ paṭhamaṃ gāthamāha –

52. ‘‘Yo ve sabbasametānaṃ, ahuvā seṭṭhasammato;
Tassāyaṃ edisī paññā, kimeva itarā pajā’’ti.

Tattha **sabbasametāna**nti imesaṃ sabbesaṃ samānajātīnaṃ. **Ahuvā**ti ahosi. **Kimeva itarā pajā**ti yā itarā etesu lāmikā pajā, kīdisā nu kho tassā paññāti.

Tassa kathaṃ sutvā vānarā dutiyaṃ gāthamāhaṃsu –

53. ‘‘Evameva tuvaṃ brahme, anaññāya vinindasi;
Kathaṃ mūlaṃ adisvāna, rukkhaṃ jaññā patiṭṭhita’’nti.

Tattha **brahme**ti ālapanamattaṃ. Ayaṃ panettha saṅkhepattho – tvaṃ, bho purisa, kāraṇākāraṇaṃ ajānitvā evameva amhe vinindasi, rukkhaṃ nāma ‘‘gambhīre patiṭṭhito vā esa, na vā’’ti mūlaṃ anuppāṭetvā kathaṃ ñātuṃ sakkā, tena mayaṃ uppāṭetvā mūlappamāṇena udakaṃ āsiñcāmāti.

Taṃ sutvā bodhisatto tatiyaṃ gāthamāha –

54. ‘‘Nāhaṃ tumhe vinindāmi, ye caññe vānarā vane;
Vissasenova gārayho, yassatthā rukkharopakā’’ti.

Tattha **vissasenova gārayho**ti bārāṇasirājā vissasenoyeva ettha garahitabbo. **Yassatthā rukkharopakā**ti yassatthāya tumhādisā rukkharopakā jātāti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā vānarajeṭṭhako ārāmadūsakakumāro ahosi, paṇḍitapuriso pana ahameva ahosi’’nti.

Ārāmadūsakajātakavaṇṇanā aṭṭhamā.

## [269] 9. Sujātajātakavaṇṇanā

Na hi vaṇṇena sampannāti idaṃ satthā jetavane viharanto anāthapiṇḍikassa suṇisaṃ dhanañcayaseṭṭhidhītaraṃ visākhāya kaniṭṭhabhaginiṃ sujātaṃ ārabbha kathesi. Sā kira mahantena yasena anāthapiṇḍikassa gharaṃ pūrayamānā pāvisi, ‘‘mahākulassa dhītā aha’’nti mānathaddhā ahosi kodhanā caṇḍī pharusā, sassusasurasāmikavattāni na karoti, gehajanaṃ tajjentī paharantī carati. Athekadivasaṃ satthā pañcahi bhikkhusatehi parivuto anāthapiṇḍikassa gehaṃ gantvā nisīdi. Mahāseṭṭhi dhammaṃ suṇantova bhagavantaṃ upanisīdi, tasmiṃ khaṇe sujātā dāsakammakarehi saddhiṃ kalahaṃ karoti. Satthā dhammakathaṃ ṭhapetvā ‘‘kiṃ saddo eso’’ti āha. Esā, bhante, kulasuṇhā agāravā, nevassā sassusasurasāmikavattaṃ atthi, assaddhā appasannā ahorattaṃ kalahaṃ kurumānā vicaratīti. Tena hi naṃ pakkosathāti. Sā āgantvā vanditvā ekamantaṃ aṭṭhāsi.

Atha naṃ satthā ‘‘sattimā, sujāte, purisassa bhariyā, tāsaṃ tvaṃ katarā’’ti pucchi. ‘‘Bhante, nāhaṃ saṃkhittena kathitassa atthaṃ ājānāmi, vitthārena me kathethā’’ti. Satthā ‘‘tena hi ohitasotā suṇohī’’ti vatvā imā gāthā abhāsi –

‘‘Paduṭṭhacittā ahitānukampinī, aññesu rattā atimaññate patiṃ,
Dhanena kītassa vadhāya ussukā; Yā evarūpā purisassa bhariyā,
Vadhakā ca bhariyāti ca sā pavuccati. [1]

‘‘Yaṃ itthiyā vindati sāmiko dhanaṃ, sippaṃ vaṇijjañca kasiṃ adhiṭṭhahaṃ,
Appampi tassa apahātumicchati; Yā evarūpā purisassa bhariyā,
Corī ca **bhariyā**ti ca sā pavuccati. [2]

> ‘‘Akammakāmā alasā mahagghasā, pharusā ca caṇḍī ca duruttavādinī,
> Uṭṭhāyakānaṃ abhibhuyya vattati; Yā evarūpā purisassa bhariyā,
> **Ayyā ca bhariyā**ti ca sā pavuccati. [3]
>
> ‘‘Yā sabbadā hoti hitānukampinī, mātāva puttaṃ anurakkhate patiṃ,
> Tato dhanaṃ sambhatamassa rakkhati; Yā evarūpā purisassa bhariyā,
> Mātā ca **bhariyā**ti ca sā pavuccati. [4]
>
> ‘‘Yathāpi jeṭṭhā bhaginī kaniṭṭhakā, sagāravā hoti sakamhi sādhike,
> Hirīmanā bhattu vasānuvattinī; Yā evarūpā purisassa bhariyā,
> **Bhaginī ca bhariyā**ti ca sā pavuccati. [5]
>
> ‘‘Yācīdha disvāna patiṃ pamodati, sakhī sakhāraṃva cirassamāgataṃ,
> Koleyyakā sīlavatī patibbatā; Yā evarūpā purisassa bhariyā,
> **Sakhī ca bhariyā**ti ca sā pavuccati. [6]
>
> ‘‘Akkuddhasantā vadhadaṇḍatajjitā, aduṭṭhacittā patino titikkhati,
> Akkodhanā bhattu vasānuvattinī; Yā evarūpā purisassa bhariyā,
> **Dāsī ca bhariyā**ti ca sā pavuccati’’. (a. ni. 7.63); [7]

Imā kho, sujāte, purisassa satta bhariyā. Tāsu vadhakasamā corīsamā ayyasamāti imā tisso niraye nibbattanti, itarā catasso nimmānaratidevaloke.

> ‘‘Yācīdha bhariyā vadhakāti vuccati, corīti ayyāti ca yā pavuccati;
> Dussīlarūpā pharusā anādarā, kāyassa bhedā nirayaṃ vajanti tā.
>
> ‘‘Yācīdha mātā bhaginī sakhīti ca, dāsīti bhariyāti ca yā pavuccati;
> Sīle ṭhitattā cirarattasaṃvutā, kāyassa bhedā sugatiṃ vajanti tā’’ti. (a. ni. 7.63);

Evaṃ satthari imā satta bhariyā dassenteyeva sujātā sotāpattiphale patiṭṭhahi. ‘‘Sujāte, tvaṃ imāsaṃ sattannaṃ bhariyānaṃ katarā’’ti vutte ‘‘dāsisamā ahaṃ, bhante’’ti vatvā tathāgataṃ vanditvā khamāpesi. Iti satthā sujātaṃ gharasuṇhaṃ ekovādeneva dametvā katabhattakicco jetavanaṃ gantvā bhikkhusaṅghena vatte dassite gandhakuṭiṃ pāvisi. Dhammasabhāyampi kho, bhikkhū, satthu guṇakathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, ekovādeneva satthā sujātaṃ gharasuṇhaṃ dametvā sotāpattiphale patiṭṭhāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi mayā sujātā ekovādeneva damitā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajje patiṭṭhāya dhammena samena rajjaṃ kāresi. Tassa mātā kodhanā ahosi caṇḍā pharusā akkosikā paribhāsikā. So mātu ovādaṃ dātukāmopi ‘‘avatthukaṃ kathetuṃ na yutta’’nti tassā anusāsanatthaṃ ekaṃ upamaṃ olokento carati. Athekadivasaṃ uyyānaṃ agamāsi, mātāpi puttena saddhiṃyeva agamāsi. Atha antarāmagge kikī sakuṇo viravi, bodhisattaparisā taṃ saddaṃ sutvā kaṇṇe pidahitvā ‘‘ambho, caṇḍavāce pharusavāce mā saddamakāsī’’ti āha. Bodhisatte pana nāṭakaparivārite mātarā saddhiṃ uyyāne vicarante ekasmiṃ supupphitasālarukkhe nilīnā ekā kokilā madhurena sarena vassi. Mahājano tassā saddena sammatto hutvā añjaliṃ paggahetvā ‘‘saṇhavāce sakhilavāce muduvāce vassa vassā’’ti gīvaṃ ukkhipitvā ohitasoto olokento aṭṭhāsi.

Atha mahāsatto tāni dve kāraṇāni disvā ‘‘idāni mātaraṃ saññāpetuṃ sakkhissāmī’’ti cintetvā ‘‘amma, antarāmagge kikīsaddaṃ sutvā mahājano ‘mā saddamakāsi, mā saddamakāsī’ti kaṇṇe pidahi, pharusavācā nāma na kassaci piyā’’ti vatvā imā gāthā avoca –

55. ‘‘Na hi vaṇṇena sampannā, mañjukā piyadassanā;
Kharavācā piyā honti, asmiṃ loke paramhi ca.

56. ‘‘Nanu passasimaṃ kāḷiṃ, dubbaṇṇaṃ tilakāhataṃ;
Kokilaṃ saṇhabhāṇena, bahūnaṃ pāṇinaṃ piyaṃ.

57. ‘‘Tasmā sakhilavācassa, mantabhāṇī anuddhato;
Atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsita’’nti.

Tāsaṃ ayamattho – amma, ime sattā piyaṅgusāmādinā sarīravaṇṇena samannāgatā kathānigghosassa madhuratāya **mañjukā,** abhirūpatāya **piyadassanā** samānāpi antamaso mātāpitaropi akkosaparibhāsādivasena pavattāya kharavācāya samannāgatattā **kharavācā** imasmiñca parasmiñca loke piyā nāma na honti antarāmagge kharavācā kikī viya, saṇhabhāṇino pana maṭṭhāya madhurāya vācāya samannāgatā virūpāpi piyā honti. Tena taṃ vadāmi – nanu passasi tvaṃ imaṃ kāḷiṃ dubbaṇṇaṃ sarīravaṇṇatopi kāḷatarehi tilakehi āhataṃ kokilaṃ, yā evaṃ dubbaṇṇā samānāpi saṇhabhāsanena bahūnaṃ piyā jātā. Iti yasmā kharavāco satto loke mātāpitūnampi appiyo, tasmā bahujanassa piyabhāvaṃ icchanto poso sakhilavāco saṇhamaṭṭhamuduvāco assa. Paññāsaṅkhātāya mantāya paricchinditvā vacanato **mantabhāṇī,** vinā uddhaccena pamāṇayuttasseva kathanato **anuddhato**. Yo hi evarūpo puggalo pāḷiñca atthañca dīpeti, tassa bhāsitaṃ kāraṇasannissitaṃ katvā paraṃ anakkosetvā kathitatāya madhuranti.

Evaṃ bodhisatto imāhi tīhi gāthāhi mātu dhammaṃ desetvā mātaraṃ saññāpesi, sā tato paṭṭhāya ācārasampannā ahosi. Bodhisattopi mātaraṃ ekovādena nibbisevanaṃ katvā yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirañño mātā sujātā ahosi, rājā pana ahameva ahosi’’nti.

Sujātajātakavaṇṇanā navamā.

## [270] 10. Ulūkajātakavaṇṇanā

Sabbehi kira ñātīhīti idaṃ satthā jetavane viharanto kākolūkakalahaṃ ārabbha kathesi. Tasmiñhi kāle kākā divā ulūke khādanti, ulūkā sūriyatthaṅgamanato paṭṭhāya tattha tattha sayitānaṃ kākānaṃ sīsāni chinditvā te jīvitakkhayaṃ pāpenti. Athekassa bhikkhuno jetavanapaccante ekasmiṃ pariveṇe vasantassa sammajjanakāle rukkhato patitāni sattaṭṭhanāḷimattānipi bahutarānipi kākasīsāni chaḍḍetabbāni honti. So tamatthaṃ bhikkhūnaṃ ārocesi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, amukassa kira bhikkhuno vasanaṭṭhāne divase divase ettakāni nāma kākasīsāni chaḍḍetabbāni hontī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchi, bhikkhū ‘‘imāya nāmā’’ti vatvā ‘‘kadā paṭṭhāya pana, bhante, kākānañca ulūkānañca aññamaññaṃ veraṃ uppanna’’nti pucchiṃsu, satthā ‘‘paṭhamakappikakālato paṭṭhāyā’’ti vatvā atītaṃ āhari.

Atīte paṭhamakappikā manussā sannipatitvā ekaṃ abhirūpaṃ sobhaggappattaṃ ācārasampannaṃ sabbākāraparipuṇṇaṃ purisaṃ gahetvā rājānaṃ kariṃsu, catuppadāpi sannipatitvā ekaṃ sīhaṃ rājānaṃ akaṃsu, mahāsamudde macchā ānandaṃ nāma macchaṃ rājānaṃ akaṃsu. Tato sakuṇagaṇā himavantapadese ekasmiṃ piṭṭhipāsāṇe sannipatitvā ‘‘manussesu rājā paññāyati, tathā catuppadesu ceva macchesu ca. Amhākaṃ panantare rājā nāma natthi, appatissavāso nāma na vaṭṭati, amhākampi rājānaṃ laddhuṃ vaṭṭati, ekaṃ rājaṭṭhāne ṭhapetabbayuttakaṃ jānāthā’’ti. Te tādisaṃ sakuṇaṃ olokayamānā ekaṃ ulūkaṃ rocetvā ‘‘ayaṃ no ruccatī’’ti āhaṃsu. Atheko sakuṇo sabbesaṃ ajjhāsayaggahaṇatthaṃ tikkhattuṃ sāvesi. Tassa sāventassa dve sāvanā adhivāsetvā tatiyasāvanāya eko kāko uṭṭhāya ‘‘tiṭṭha tāvetassa imasmiṃ rājābhisekakāle evarūpaṃ mukhaṃ bhavati, kuddhassa kīdisaṃ bhavissati, iminā hi kuddhena olokitā mayaṃ tattakapāle pakkhittaloṇaṃ viya tattha tattheva bhijjissāma, imaṃ rājānaṃ kātuṃ mayhaṃ na ruccatī''ti imamatthaṃ pakāsetuṃ paṭhamaṃ gāthamāha –

58. ''Sabbehi kira ñātīhi, kosiyo issaro kato;
Sace ñātīhanuññāto, bhaṇeyyāhaṃ ekavācika''nti.

Tassattho – yā esā sāvanā vattati, taṃ sutvā vadāmi. Sabbehi kira imehi samāgatehi ñātīhi ayaṃ kosiyo rājā kato. Sace panāhaṃ ñātīhi anuññāto bhaveyyaṃ, ettha vattabbaṃ ekavācikaṃ kiñci bhaṇeyyanti.

Atha naṃ anujānantā sakuṇā dutiyaṃ gāthamāhaṃsu –

59. ''Bhaṇa samma anuññāto, atthaṃ dhammañca kevalaṃ;
Santi hi daharā pakkhī, paññavanto jutindharā''ti.

Tattha **bhaṇa, samma, anuññāto**ti, samma, vāyasa tvaṃ amhehi sabbehi anuññāto, yaṃ te bhaṇitabbaṃ, taṃ bhaṇa. **Atthaṃ dhammañca kevala**nti bhaṇanto ca kāraṇañceva paveṇiāgatañca vacanaṃ amuñcitvā bhaṇa. **Paññavanto jutindharā**ti paññāsampannā ceva ñāṇobhāsadharā ca daharāpi pakkhino atthiyeva.

So evaṃ anuññāto tatiyaṃ gāthamāha –

60. ''Na me ruccati bhaddaṃ vo, ulūkassābhisecanaṃ;
Akkuddhassa mukhaṃ passa, kathaṃ kuddho karissatī''ti.

Tassattho – bhaddaṃ tumhākaṃ hotu, yaṃ panetaṃ tikkhattuṃ sāvanavācāya ulūkassa abhisecanaṃ karīyati, etaṃ mayhaṃ na ruccati. Etassa hi idāni tuṭṭhacittassa akkuddhassa mukhaṃ passatha, kuddho panāyaṃ kathaṃ karissatīti na jānāmi, sabbathāpi etaṃ mayhaṃ na ruccatīti.

So evaṃ vatvā ''mayhaṃ na ruccati, mayhaṃ na ruccatī''ti viravanto ākāse uppati, ulūkopi naṃ uṭṭhāya anubandhi. Tato paṭṭhāya te aññamaññaṃ veraṃ bandhiṃsu. Sakuṇā suvaṇṇahaṃsaṃ rājānaṃ katvā pakkamiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpannādayo ahesuṃ. ''Tadā rajje abhisittahaṃsapoto ahameva ahosi''nti.

Ulūkajātakavaṇṇanā dasamā.

Padumavaggo dutiyo.

Tassuddānaṃ –

Padumaṃ mudupāṇī ca, palobhanaṃ panādakaṃ;
Khurappaṃ sindhavañceva, kakkaṭā, rāmadūsakaṃ;
Sujātaṃ ulūkaṃ dasa.

3. Udapānavaggo

[271] 1. Udapānadūsakajātakavaṇṇanā

Āraññikassa isinoti idaṃ satthā jetavane viharanto ekaṃ udapānadūsakasiṅgālaṃ ārabbha kathesi.

Eko kira siṅgālo bhikkhusaṅghassa pānīyaudapānaṃ uccārapassāvakaraṇena dūsetvā pakkāmi. Atha naṃ ekadivasaṃ udapānasamīpaṃ āgataṃ sāmaṇerā leḍḍūhi paharitvā kilamesuṃ, so tato paṭṭhāya taṃ ṭhānaṃ puna nivattitvāpi na olokesi. Bhikkhū taṃ pavattiṃ ñatvā dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, udapānadūsakasiṅgālo kira sāmaṇerehi kilamitakālato paṭṭhāya puna nivattitvāpi na olokesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa siṅgālo udapānadūsakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ idameva isipatanaṃ ayameva udapāno ahosi. Tadā bodhisatto bārāṇasiyaṃ kulaghare nibbattitvā vayappatto isipabbajjaṃ pabbajitvā isigaṇaparivuto isipatane vāsaṃ kappesi. Tadā eko siṅgālo idameva udapānaṃ dūsetvā pakkamati. Atha naṃ ekadivasaṃ tāpasā parivāretvā ṭhitā ekenupāyena gahetvā bodhisattassa santikaṃ ānayiṃsu. Bodhisatto siṅgālena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

61. ‘‘Āraññikassa isino, cirarattatapassino;
Kicchākataṃ udapānaṃ, kathaṃ samma avāhayī’’ti.

Tassattho – arañña vasanatāya **āraññikassa,** esitaguṇattā **isino,** cirarattaṃ tapaṃ nissāya vutthattā **cirarattatapassino kicchākataṃ** kicchena dukkhena nipphāditaṃ udapānaṃ **kathaṃ** kimatthāya **samma** siṅgāla, tvaṃ **avāhayi** muttakarīsena ajjhotthari dūsesi, taṃ vā muttakarīsaṃ ettha avāhayi pātesīti.

Taṃ sutvā siṅgālo dutiyaṃ gāthamāha –

62. ‘‘Esa dhammo siṅgālānaṃ, yaṃ pitvā ohadāmase;
Pitupitāmahaṃ dhammo, na taṃ ujjhātumarahasī’’ti.

Tattha **esa dhammo**ti esa sabhāvo. **Yaṃ pitvā ohadāmase**ti, samma, yaṃ mayaṃ yattha pānīyaṃ pivāma, tameva ūhadāmapi omuttemapi, esa amhākaṃ siṅgālānaṃ dhammoti dasseti. **Pitupitāmaha**nti pitūnañca pitāmahānañca no esa dhammo. **Na taṃ ujjhātumarahasī**ti taṃ amhākaṃ paveṇiāgataṃ dhammaṃ sabhāvaṃ tvaṃ ujjhātuṃ na arahasi, na yuttaṃ te ettha kujjhitunti.

Athassa bodhisatto tatiyaṃ gāthamāha –

63. ‘‘Yesaṃ vo ediso dhammo, adhammo pana kīdiso;
Mā vo dhammaṃ adhammaṃ vā, addasāma kudācana’’nti.

Tattha **mā vo**ti tumhākaṃ dhammaṃ vā adhammaṃ vā na mayaṃ kadāci addasāmāti.

Evaṃ bodhisatto tassa ovādaṃ datvā ‘‘mā puna āgacchā’’ti āha. So tato paṭṭhāya puna nivattitvāpi na olokesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā udapānadūsako ayameva siṅgālo ahosi, gaṇasatthā pana ahameva ahosi’’nti.

Udapānadūsakajātakavaṇṇanā paṭhamā.

## [272] 2. Byagghajātakavaṇṇanā

Yena mittena saṃsaggāti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Kokālikavatthu terasakanipāte **takkāriyajātake** (jā. 1.13.104 ādayo) āvibhavissati. Kokāliko pana ‘‘sāriputtamoggallāne gahetvā āgamissāmī’’ti kokālikaraṭṭhato jetavanaṃ āgantvā satthāraṃ vanditvā there upasaṅkamitvā ‘‘āvuso, kokālikaraṭṭhavāsino manussā tumhe pakkosanti, etha gacchāmā’’ti āha. ‘‘Gaccha tvaṃ, āvuso, na mayaṃ āgacchāmā’’ti. So therehi paṭikkhitto sayameva agamāsi. Atha bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, kokāliko sāriputtamoggallānehi sahāpi vināpi vattituṃ na sakkoti, saṃyogampi na sahati, viyogampi na sahatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi kokāliko sāriputtamoggallānehi neva saha, na vinā vattituṃ sakkotī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ araññāyatane rukkhadevatā hutvā nibbatti. Tassa vimānato avidūre aññatarasmiṃ vanappatijeṭṭhake aññā rukkhadevatā vasati. Tasmiṃ vanasaṇḍe sīho ca byaggho ca vasanti. Tesaṃ bhayena koci tattha na khettaṃ karoti, na rukkhaṃ chindati, nivattitvā oloketuṃ samattho nāma natthi. Te pana sīhabyagghā nānappakāre mige vadhitvā khādanti, khāditāvasesaṃ tattheva pahāya gacchanti. Tena so vanasaṇḍo asucikuṇapagandho hoti. Atha itarā rukkhadevatā andhabālā kāraṇākāraṇaṃ ajānamānā ekadivasaṃ bodhisattaṃ āha – ‘‘samma, ete no sīhabyagghe nissāya vanasaṇḍo asucikuṇapagandho jāto, ahaṃ ete palāpemī’’ti. Bodhisatto ‘‘samma, ime dve nissāya amhākaṃ vimānāni rakkhiyanti, etesu palāyantesu vimānāni no vinassissanti, sīhabyagghānaṃ padaṃ apassantā manussā sabbaṃ vanaṃ chinditvā ekaṅgaṇaṃ katvā khettāni karissanti, mā te evaṃ ruccī’’ti vatvā purimā dve gāthā avoca –

64. ‘‘Yena mittena saṃsaggā, yogakkhemo vihiyyati;
Pubbevajjhābhavaṃ tassa, rakkhe akkhīva paṇḍito.

65. ‘‘Yena mittena saṃsaggā, yogakkhemo pavaḍḍhati;
Kareyyattasamaṃ vuttiṃ, sabbakiccesu paṇḍito’’ti.

Tattha **yena mittena saṃsaggā**ti yena pāpamittena saddhiṃ saṃsaggahetu saṃsaggakāraṇā, yena saddhiṃ dassanasaṃsaggo savanasaṃsaggo kāyasaṃsaggo samullapanasaṃsaggo paribhogasaṃsaggoti imassa pañcavidhassa saṃsaggassa katattāti attho. **Yogakkhemo**ti kāyacittasukhaṃ. Tañhi dukkhayogato khemattā idha yogakkhemoti adhippetaṃ. **Vihiyyatī**ti parihāyati. **Pubbevajjhābhavaṃ tassa, rakkhe akkhīva paṇḍito**ti tassa pāpamittassa ajjhābhavaṃ tena abhibhavitabbaṃ attano lābhayasajīvitaṃ, yathā naṃ so na ajjhābhavati, tathā paṭhamatarameva attano akkhī viya paṇḍito puriso rakkheyya.

Dutiyagāthāya **yenā**ti yena kalyāṇamittena saha saṃsaggakāraṇā. **Yogakkhemo pavaḍḍhatī**ti kāyacittasukhaṃ vaḍḍhati. **Kareyyattasamaṃ vutti**nti tassa kalyāṇamittassa sabbakiccesu paṇḍito puriso yathā attano jīvitavuttiñca upabhogaparibhogavuttiñca karoti, evametaṃ sabbaṃ kareyya, adhikampi kareyya, hīnaṃ pana na kareyyāti.

Evaṃ bodhisattena kāraṇe kathitepi sā bāladevatā anupadhāretvā ekadivasaṃ bheravarūpārammaṇaṃ dassetvā te sīhabyagghe palāpesi. Manussā tesaṃ padavalañjaṃ adisvā ‘‘sīhabyagghā aññaṃ vanasaṇḍaṃ gatā’’ti ñatvā vanasaṇḍassa ekapassaṃ chindiṃsu. Devatā bodhisattaṃ upasaṅkamitvā ‘‘ahaṃ, samma, tava vacanaṃ akatvā te palāpesiṃ, idāni tesaṃ gatabhāvaṃ ñatvā manussā vanasaṇḍaṃ chindanti, kiṃ nu kho kātabba’’nti vatvā ‘‘idāni te asukavanasaṇḍe nāma vasanti, gantvā te ānehī’’ti vuttā tattha gantvā tesaṃ purato ṭhatvā añjaliṃ paggayha tatiyaṃ gāthamāha –

66. ‘‘Etha byagghā nivattavho, paccupetha mahāvanaṃ;
Mā vanaṃ chindi nibyagghaṃ, byagghā māhesu nibbanā’’ti.

Tattha **byagghā**ti ubhopi te byagghanāmenevālapantī āha. **Nivattavho**ti nivattatha. **Paccupetha mahāvana**nti taṃ mahāvanaṃ paccupetha puna upagacchatha, ayameva vā pāṭho. **Mā vanaṃ chindi nibyaggha**nti amhākaṃ vasanakavanasaṇḍaṃ idāni tumhākaṃ abhāvena nibyagghaṃ manussā mā chindiṃsu. **Byagghā māhesu nibbanā**ti tumhādisā ca byaggharājāno attano vasanaṭṭhānā palāyitattā nibbanā vasanaṭṭhānabhūtena vanena virahitā mā ahesuṃ. Te evaṃ tāya devatāya yāciyamānāpi ‘‘gaccha tvaṃ, na mayaṃ āgamissāmā’’ti paṭikkhipiṃsuyeva. Devatā ekikāva vanasaṇḍaṃ paccāgañchi. Manussāpi katipāheneva sabbaṃ vanaṃ chinditvā khettāni karitvā kasikammaṃ kariṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā apaṇḍitā devatā kokāliko ahosi, sīho sāriputto, byaggho moggallāno, paṇḍitadevatā pana ahameva ahosi’’nti.

Byagghajātakavaṇṇanā dutiyā.

## [273] 3. Kacchapajātakavaṇṇanā

Ko nu uddhitabhattovāti idaṃ satthā jetavane viharanto kosalarājassa dvinnaṃ mahāmattānaṃ kalahavūpasamanaṃ ārabbha kathesi. Paccuppannavatthu dukanipāte kathitameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā kāme pahāya isipabbajjaṃ pabbajitvā himavantapadese gaṅgātīre assamapadaṃ māpetvā tattha abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto vāsaṃ kappesi. Imasmiṃ kira jātake bodhisatto paramamajjhatto ahosi, upekkhāpāramiṃ pūresi. Tassa paṇṇasāladvāre nisinnassa eko pagabbho dussīlo makkaṭo āgantvā kaṇṇasotesu aṅgajātena salākapavesanakammaṃ karoti, bodhisatto avāretvā majjhatto hutvā nisīdatiyeva. Athekadivasaṃ eko kacchapo udakā uttaritvā gaṅgātīre mukhaṃ vivaritvā ātapaṃ tappanto niddāyati. Taṃ disvā so lolavānaro tassa mukhe salākapavesanakammaṃ akāsi. Athassa kacchapo pabujjhitvā aṅgajātaṃ samugge pakkhipanto viya ḍaṃsi, balavavedanā uppajji. Vedanaṃ adhivāsetuṃ asakkonto ‘‘ko nu kho maṃ imamhā dukkhā moceyya, kassa santikaṃ gacchāmī’’ti cintetvā ‘‘añño maṃ imamhā dukkhā mocetuṃ samattho natthi aññatra tāpasena, tasseva santikaṃ mayā gantuṃ vaṭṭatī’’ti kacchapaṃ dvīhi hatthehi ukkhipitvā bodhisattassa santikaṃ agamāsi. Bodhisatto tena dussīlamakkaṭena saddhiṃ davaṃ karonto paṭhamaṃ gāthamāha –

67. ‘‘Ko nu uddhitabhattova, pūrahatthova brāhmaṇo;
Kahaṃ nu bhikkhaṃ acari, kaṃ saddhaṃ upasaṅkamī’’ti.

Tattha **ko nu uddhitabhattovā**ti ko nu esa vaḍḍhitabhatto viya, ekaṃ vaḍḍhitabhattaṃ bhattapūrapātiṃ hatthehi gahetvā viya ko nu eso āgacchatīti attho. **Pūrahatthova brāhmaṇo**ti kattikamāse vācanakaṃ labhitvā pūrahattho brāhmaṇo viya ca ko nu kho esoti vānaraṃ sandhāya vadati. **Kahaṃ nu bhikkhaṃ acarī**ti, bho vānara, kasmiṃ padese ajja tvaṃ bhikkhaṃ acari. **Kaṃ saddhaṃ upasaṅkamī**ti kataraṃ nāma pubbapete uddissa kataṃ saddhabhattaṃ, kataraṃ vā saddhaṃ puggalaṃ tvaṃ upasaṅkami, kuto te ayaṃ deyyadhammo laddhoti dīpeti.

Taṃ sutvā dussīlavānaro dutiyaṃ gāthamāha –

68. ‘‘Ahaṃ kapismi dummedho, anāmāsāni āmasiṃ;
Tvaṃ maṃ mocaya bhaddaṃ te, mutto gaccheyya pabbata’’nti.

Tattha **ahaṃ kapismi dummedho**ti bhaddaṃ te ahaṃ asmi dummedho capalacitto makkaṭo. **Anāmāsāni āmasi**nti anāmasitabbaṭṭhānāni āmasiṃ. **Tvaṃ maṃ mocaya bhaddaṃ te**ti tvaṃ dayālu anukampako maṃ imamhā dukkhā mocehi, **bhaddaṃ** te hotu. **Mutto gaccheyya pabbata**nti sohaṃ tavānubhāvena imamhā byasanā mutto pabbatameva gaccheyyaṃ, na te puna cakkhupathe attānaṃ dasseyyanti.

Bodhisatto tasmiṃ kāruññena kacchapena saddhiṃ sallapanto tatiyaṃ gāthamāha –

69. ‘‘Kacchapā kassapā honti, koṇḍaññā honti makkaṭā;
Muñca kassapa koṇḍaññaṃ, kataṃ methunakaṃ tayā’’ti.

Tassattho – kacchapā nāma kassapagottā honti, makkaṭā koṇḍaññagottā, kassapakoṇḍaññānañca aññamaññaṃ āvāhavivāhasambandho atthi. Addhā tayidaṃ lolena dussīlamakkaṭena tayā saddhiṃ, tayā ca dussīlena iminā makkaṭena saddhiṃ gottasadisatāsaṅkhātassa methunadhammassa anucchavikaṃ dussīlyakammasaṅkhātampi methunakaṃ kataṃ, tasmā **muñca, kassapa, koṇḍañña**nti.

Kacchapo bodhisattassa vacanaṃ sutvā kāraṇena pasanno vānarassa aṅgajātaṃ muñci. Makkaṭo muttamattova bodhisattaṃ vanditvā palāto, puna taṃ ṭhānaṃ nivattitvāpi na olokesi. Kacchapopi bodhisattaṃ vanditvā sakaṭṭhānameva gato. Bodhisattopi aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā kacchapavānarā dve mahāmattā ahesuṃ, tāpaso pana ahameva ahosi’’nti.

Kacchapajātakavaṇṇanā tatiyā.

[274] 4. Lolajātakavaṇṇanā

Kāyaṃ balākā sikhinīti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. Tañhi dhammasabhaṃ ānītaṃ satthā ‘‘na tvaṃ bhikkhu idāneva lolo, pubbepi loloyeva, lolatāyeva ca jīvitakkhayaṃ patto, taṃ nissāya porāṇakapaṇḍitāpi attano vasanaṭṭhānā paribāhirā ahesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiseṭṭhino mahānase bhattakārako puññatthāya nīḷapacchiṃ ṭhapesi. Tadā bodhisatto pārāvatayoniyaṃ nibbattitvā tattha vāsaṃ kappesi. Atheko lolakāko mahānasamatthakena gacchanto nānappakāraṃ macchamaṃsavikatiṃ disvā pipāsābhibhūto ‘‘kaṃ nu kho nissāya sakkā bhaveyyaṃ okāsaṃ laddhu’’nti cintetvā bodhisattaṃ disvā ‘‘imaṃ nissāya sakkā’’ti sanniṭṭhānaṃ katvā tassa gocarāya araññagamanakāle piṭṭhito piṭṭhito anubandhi. Atha naṃ bodhisatto ‘‘mayaṃ kho, kāka, aññagocarā, tvampi aññagocaro, kiṃ nu kho maṃ anubandhasī’’ti āha. ‘‘Tumhākaṃ, sāmi, kiriyā mayhaṃ ruccati, ahampi tumhehi samānagocaro hutvā tumhe upaṭṭhātuṃ icchāmī’’ti. Bodhisatto sampaṭicchi. So tena saddhiṃ gocarabhūmiyaṃ ekagocaraṃ caranto viya osakkitvā gomayarāsiṃ viddhaṃsetvā pāṇake khāditvā kucchipūraṃ katvā bodhisattaṃ upasaṅkamitvā ‘‘tumhe ettakaṃ kālaṃ caratheva, nanu bhojane nāma pamāṇaṃ ñātuṃ vaṭṭati, etha nātisāyameva gacchāmā’’ti āha. Bodhisatto taṃ ādāya vasanaṭṭhānaṃ agamāsi. Bhattakārako ‘‘amhākaṃ pārāvato sahāyaṃ gahetvā āgato’’ti kākassāpi ekaṃ thusapacchiṃ ṭhapesi. Kākopi catūhapañcāhaṃ teneva nīhārena vasi.

Athekadivasaṃ seṭṭhino bahumacchamaṃsaṃ āhariyittha, kāko taṃ disvā lobhābhibhūto paccūsakālato paṭṭhāya nitthunanto nipajji. Atha naṃ punadivase bodhisatto ‘‘ehi, samma, gocarāya pakkamissāmā’’ti āha. ‘‘Tumhe gacchatha, mayhaṃ ajiṇṇāsaṅkā atthī’’ti. ‘‘Samma, kākānaṃ ajīrako nāma natthi, dīpavaṭṭimattameva hi tumhākaṃ kucchiyaṃ thokaṃ tiṭṭhati, sesaṃ ajjhohaṭamattameva jīrati, mama vacanaṃ karohi, mā etaṃ macchamaṃsaṃ disvā evamakāsī’’ti. ‘‘Sāmi, kiṃ nāmetaṃ kathetha, ajiṇṇāsaṅkāva mayha’’nti. ‘‘Tena hi appamatto hohī’’ti taṃ ovaditvā bodhisatto pakkāmi.

Bhattakārakopi nānāmacchamaṃsavikatiyo sampādetvā sarīrato sedaṃ apanento mahānasadvāre aṭṭhāsi. Kāko ‘‘ayaṃ idāni kālo maṃsaṃ khāditu’’nti gantvā rasakaroṭimatthake nisīdi. Bhattakārako ‘‘kirī’’ti saddaṃ sutvā nivattitvā olokento kākaṃ disvā pavisitvā taṃ gahetvā sakalasarīralomaṃ luñcitvā matthake cūḷaṃ ṭhapetvā siṅgīveramaricādīni pisitvā takkena āloḷetvā ‘‘tvaṃ amhākaṃ seṭṭhino macchamaṃsaṃ ucchiṭṭhakaṃ karosī’’ti sakalasarīramassa makkhetvā khipitvā nīḷapacchiyaṃ pātesi, balavavedanā uppajji. Bodhisatto gocarabhūmito āgantvā taṃ nitthunantaṃ disvā davaṃ karonto paṭhamaṃ gāthamāha –

70. ‘‘Kāyaṃ balākā sikhinī, corī laṅghipitāmahā;
Oraṃ balāke āgaccha, caṇḍo me vāyaso sakhā’’ti.

Tattha **kāyaṃ balākā sikhinī**ti taṃ kākaṃ tassa bahalatakkena makkhitasarīrasetavaṇṇattā matthake ca sikhāya ṭhapitattā ‘‘kā esā balākā sikhinī’’ti pucchanto ālapati. **Corī**ti kulassa ananuññāya kulagharaṃ, kākassa vā aruciyā pacchiṃ paviṭṭhattā ‘‘corī’’ti vadati. **Laṅghipitāmahā**ti laṅghī vuccati ākāse laṅghanato megho, balākā ca nāma meghasaddena gabbhaṃ gaṇhantīti meghasaddo balākānaṃ pitā, megho pitāmaho hoti. Tenāha ‘‘laṅghipitāmahā’’ti. **Oraṃ balāke āgacchā**ti, ambho balāke, ito ehi. **Caṇḍo me vā yaso sakhā**ti mayhaṃ sakhā pacchisāmiko vāyaso caṇḍo pharuso, so āgato taṃ disvā kaṇayasadisena tuṇḍena koṭṭetvā jīvitakkhayaṃ pāpeyya, tasmā yāva vāyaso nāgacchati, tāva pacchito otaritvā ito ehi, sīghaṃ palāyassūti vadati.

Taṃ sutvā kāko dutiyaṃ gāthamāha –

71. ‘‘Nāhaṃ balākā sikhinī, ahaṃ lolosmi vāyaso;
Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato’’ti.

Tattha **āgato**ti tvaṃ idāni gocarabhūmito āgato, maṃ lūnaṃ passāti attho.

Taṃ sutvā bodhisatto tatiyaṃ gāthamāha –

72. ‘‘Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhinā’’ti.

Tattha **punapāpajjasī sammā**ti samma vāyasa, punapi tvaṃ evarūpaṃ dukkhaṃ paṭilabhissaseva, natthi te ettakena mokkho. Kiṃkāraṇā? **Sīlañhi tava tādisaṃ** pāpakaṃ, yasmā tava ācārasīlaṃ tādisaṃ dukkhādhigamasseva anurūpaṃ. **Na hi mānusakā**ti manussā nāma mahāpuññā, tiracchānagatānaṃ tathārūpaṃ puññaṃ natthi, tasmā mānusakā bhogā tiracchānagatena pakkhinā na bhuñjīyantīti.

Evañca pana vatvā bodhisatto ‘‘ito dāni paṭṭhāya mayā ettha vasituṃ na sakkā’’ti uppatitvā aññattha agamāsi. Kākopi nitthunanto tattheva kālamakāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. ‘‘Tadā lolakāko lolabhikkhu ahosi, pārāvato pana ahameva ahosi’’nti.

Lolajātakavaṇṇanā catutthā.

[275] 5. Rucirajātakavaṇṇanā

Kāyaṃ balākā rucirāti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. Dvepi vatthūni purimasadisāneva gāthāpi.

73. ‘‘Kāyaṃ balākā rucirā, kākanīḷasmimacchati;
Caṇḍo kāko sakhā mayhaṃ, yassa cetaṃ kulāvakaṃ.

74. ‘‘Nanu maṃ samma jānāsi, dija sāmākabhojana;
Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato.

75. ‘‘Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhinā’’ti. –

Gāthā hi ekantarikāyeva.

Tattha **‘‘rucirā’’**ti takkamakkhitasarīratāya setavaṇṇataṃ sandhāya vadati. Rucirā piyadassanā, paṇḍarāti attho. **Kākanīḷasmi**nti kākakulāvake. ‘‘Kākaniḍḍhasmi’’ntipi pāṭho. **Dijā**ti kāko pārevataṃ ālapati. **Sāmākabhojanā**ti tiṇabījabhojana. Sāmākaggahaṇena hettha sabbampi tiṇabījaṃ gahitaṃ. Idhāpi bodhisatto ‘‘na idāni sakkā ito paṭṭhāya mayā ettha vasitu’’nti uppatitvā aññattha gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. ‘‘Tadā lolakāko lolabhikkhu ahosi, pārāvato pana ahameva ahosi’’nti.

Rucirajātakavaṇṇanā pañcamā.

## [276] 6. Kurudhammajātakavaṇṇanā

Tava saddhañca sīlañcāti idaṃ satthā jetavane viharanto ekaṃ haṃsaghātakabhikkhuṃ ārabbha kathesi. Sāvatthivāsino dve sahāyakā bhikkhū pabbajitvā laddhūpasampadā yebhuyyena ekato vicaranti. Te ekadivasaṃ aciravatiṃ gantvā nhatvā vālukapuline ātapaṃ tappamānā sāraṇīyakathaṃ kathentā aṭṭhaṃsu, tasmiṃ khaṇe dve haṃsā ākāsena gacchanti. Atheko daharabhikkhu sakkharaṃ gahetvā ‘‘ekassa haṃsapotakassa akkhiṃ paharissāmī’’ti āha, itaro ‘‘na sakkhissasī’’ti āha. ‘‘Tiṭṭhatu imasmiṃ passe akkhi, parapasse akkhiṃ paharissāmī’’ti. ‘‘Idampi na sakkhissasiyevā’’ti. ‘‘Tena hi upadhārehī’’ti tiyaṃsaṃ sakkharaṃ gahetvā haṃsassa pacchābhāge khipi. Haṃso sakkharasaddaṃ sutvā nivattitvā olokesi, atha naṃ itaro vaṭṭasakkharaṃ gahetvā parapasse akkhimhi paharitvā orimakkhinā nikkhamāpesi. Haṃso viravanto parivattitvā tesaṃ pādamūleyeva pati. Tattha tattha ṭhitā bhikkhū disvā āgantvā ‘‘āvuso, evarūpe niyyānikasāsane pabbajitvā ananucchavikaṃ vo kataṃ pāṇātipātaṃ karontehī’’ti vatvā te ādāya tathāgatassa dassesuṃ. Satthā ‘‘saccaṃ, kira tayā bhikkhu pāṇātipāto kato’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu, kasmā evarūpe niyyānikasāsane pabbajitvā evamakāsi, porāṇakapaṇḍitā anuppanne buddhe agāramajjhe saṃkiliṭṭhavāsaṃ vasamānā appamattakesupi ṭhānesu kukkuccaṃ kariṃsu, tvaṃ pana evarūpe niyyānikasāsane pabbajitvā kukkuccamattampi na akāsi, nanu nāma bhikkhunā kāyavācācittehi saññatena bhavitabba’’nti vatvā atītaṃ āhari.

Atīte kururaṭṭhe indapatthanagare dhanañcaye korabye rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi paṭisandhiṃ gahetvā anupubbena viññutaṃ patto takkasilāyaṃ sabbasippāni uggaṇhitvā pitarā oparajje patiṭṭhāpito aparabhāge pitu accayena rajjaṃ patvā dasa rājadhamme akopento kurudhamme vattittha. Kurudhammo nāma pañca sīlāni, tāni bodhisatto parisuddhāni katvā rakkhi. Yathā ca bodhisatto, evamassa mātā aggamahesī kaniṭṭhabhātā uparājā purohito brāhmaṇo rajjugāhako amacco sārathi seṭṭhi doṇamāpako mahāmatto dovāriko nagarasobhinī vaṇṇadāsīti evamete.

‘‘Rājā mātā mahesī ca, uparājā purohito;
Rajjuko sārathi seṭṭhi, doṇo dovāriko tathā;
Gaṇikekādasa janā, kurudhamme patiṭṭhitā’’ti.

Iti ime sabbepi parisuddhāni katvā pañca sīlāni rakkhiṃsu. Rājā catūsu nagaradvāresu ca nagaramajjhe ca nivesanadvāre cāti cha dānasālāyo kāretvā devasikaṃ chasatasahassaṃ dhanaṃ vissajjento sakalajambudīpaṃ unnaṅgalaṃ katvā dānaṃ adāsi, tassa pana dānajjhāsayatā dānābhiratatā sakalajambudīpaṃ ajjhotthari. Tasmiṃ kāle kāliṅgaraṭṭhe dantapuranagare kāliṅgarājā rajjaṃ kāresi. Tassa raṭṭhe devo na vassi, tasmiṃ avassante sakalaraṭṭhe chātakaṃ jātaṃ, āhāravipattiyā ca manussānaṃ rogo udapādi, dubbuṭṭhibhayaṃ chātakabhayaṃ rogabhayanti tīṇi bhayāni uppajjiṃsu. Manussā niggahaṇā dārake hatthesu gahetvā tattha tattha vicaranti.

Sakalaraṭṭhavāsino ekato hutvā dantapuraṃ gantvā rājadvāre ukkuṭṭhimakaṃsu. Rājā vātapānaṃ nissāya ṭhito taṃ saddaṃ sutvā ‘‘kiṃ kāraṇā ete viravantī’’ti pucchi. ‘‘Mahārāja, sakalaraṭṭhe tīṇi bhayāni uppannāni, devo na vassati, sassāni na vipannāni, chātakaṃ jātaṃ. Manussā dubbhojanā rogābhibhūtā niggahaṇā putte hatthesu gahetvā vicaranti, devaṃ vassāpehi mahārājā’’ti. ‘‘Porāṇakarājāno deve avassante kiṃ karontī’’ti? ‘‘Porāṇakarājāno, mahārāja, deve avassante dānaṃ datvā uposathaṃ adhiṭṭhāya samādinnasīlā sirigabbhaṃ pavisitvā dabbasanthare sattāhaṃ nipajjanti, tadā devo vassatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā tathā akāsi. Evaṃ santepi devo na vassi.

Rājā amacce pucchi – ‘‘ahaṃ kattabbakiccaṃ akāsiṃ, devo na vassati, kinti karomā’’ti? ‘‘Mahārāja, indapatthanagare dhanañcayassa korabyarañño añjanavaṇṇo nāma maṅgalahatthī atthi, taṃ ānessāma, evaṃ sante devo vassatī’’ti. ‘‘So rājā balavāhanasampanno duppasaho, kathamassa hatthiṃ ānessāmā’’ti? ‘‘Mahārāja, tena saddhiṃ yuddhakiccaṃ natthi, dānajjhāsayo rājā dānābhirato yācito samāno alaṅkatasīsampi chinditvā pasādasampannāni akkhīnipi uppāṭetvā sakalarajjampi niyyādetvā dadeyya, hatthimhi vattabbameva natthi, avassaṃ yācito dassatī’’ti. ‘‘Ke pana taṃ yācituṃ samatthā’’ti? ‘‘Brāhmaṇā, mahārājā’’ti. Rājā brāhmaṇagāmato aṭṭha brāhmaṇe pakkosāpetvā sakkārasammānaṃ katvā hatthiṃ yācanatthāya pesesi. Te paribbayaṃ ādāya addhikavesaṃ gahetvā sabbattha ekarattivāsena turitagamanaṃ gantvā katipāhaṃ nagaradvāre dānasālāsu bhuñjitvā sarīraṃ santappetvā ‘‘kadā rājā dānaggaṃ āgacchissatī’’ti pucchiṃsu. Manussā ‘‘pakkhassa tayo divase cātuddase pannarase aṭṭhamiyañca āgacchati, sve pana puṇṇamī, tasmā sve āgacchissatī’’ti vadiṃsu.

Brāhmaṇā punadivase pātova gantvā pācīnadvāre aṭṭhaṃsu. Bodhisatto pātova nhatvā gattānulitto sabbālaṅkārapaṭimaṇḍito alaṅkatahatthikkhandhavaragato mahantena parivārena pācīnadvārena dānasālaṃ gantvā otaritvā sattaṭṭhajanānaṃ sahatthā bhattaṃ datvā ‘‘imināva nīhārena dethā’’ti vatvā hatthiṃ abhiruhitvā dakkhiṇadvāraṃ agamāsi. Brāhmaṇā pācīnadvāre ārakkhassa balavatāya okāsaṃ alabhitvā dakkhiṇadvārameva gantvā rājānaṃ āgacchantaṃ olokayamānā dvārato nātidūre unnataṭṭhāne ṭhitā sampattaṃ rājānaṃ hatthe ukkhipitvā ‘‘jayatu bhavaṃ, mahārājā’’ti jayāpesuṃ. Rājā vajiraṅkusena vāraṇaṃ nivattetvā tesaṃ santikaṃ gantvā ‘‘bho brāhmaṇā, kiṃ icchathā’’ti pucchi. Brāhmaṇā bodhisattassa guṇaṃ vaṇṇentā paṭhamaṃ gāthamāhaṃsu –

76. ‘‘Tava saddhañca sīlañca, viditvāna janādhipa;
Vaṇṇaṃ añjanavaṇṇena, kāliṅgasmiṃ nimimhase’’ti.

Tattha **saddha**nti kammaphalānaṃ saddahanavasena okappaniyasaddhaṃ. **Sīla**nti saṃvarasīlaṃ avītikkamasīlaṃ. **Vaṇṇa**nti tadā tasmiṃ dese suvaṇṇaṃ vuccati, desanāsīsameva cetaṃ. Iminā pana padena sabbampi hiraññasuvaṇṇādidhanadhaññaṃ saṅgahitaṃ. **Añjanavaṇṇenā**ti añjanapuñjasamānavaṇṇena iminā tava nāgena, **kāliṅgasmi**nti kāliṅgarañño santike. **Nimimhase**ti vinimayavasena gaṇhimha, paribhogavasena vā udare pakkhipimhāti attho. **Se**ti nipātamattaṃ. Idaṃ vuttaṃ hoti – mayañhi, janādhipa, tava saddhañca sīlañca viditvāna ‘‘addhā no evaṃ saddhāsīlasampanno rājā yācito añjanavaṇṇaṃ nāgaṃ dassatī’’ti iminā attano santakena viya añjanavaṇṇena kāliṅgarañño santike nāgaṃ vo āharissāmāti vatvā bahudhanadhaññaṃ nimimhase parivattayimha ceva udare ca pakkhipimha. Evaṃ taṃ mayaṃ dhārayamānā idhāgatā. Tattha kattabbaṃ devo jānātūti.

Aparo nayo – tava saddhañca sīlaguṇasaṅkhātaṃ vaṇṇañca sutvā ‘‘uḷāraguṇo rājā jīvitampi yācito dadeyya, pageva tiracchānagataṃ nāga’’nti evaṃ kāliṅgassa santike iminā añjanavaṇṇena tava vaṇṇaṃ nimimhase nimimha tulayimha, tenamhā idhāgatāti.

Taṃ sutvā bodhisatto ‘‘sace, vo brāhmaṇā, imaṃ nāgaṃ parivattetvā dhanaṃ khāditaṃ sukhāditaṃ mā cintayittha, yathālaṅkatameva vo nāgaṃ dassāmī’’ti samassāsetvā itarā dve gāthā avoca –

77. ‘‘Annabhaccā cabhaccā ca, yodha uddissa gacchati;
Sabbe te appaṭikkhippā, pubbācariyavaco idaṃ.

78. ‘‘Dadāmi vo brāhmaṇā nāgametaṃ, rājārahaṃ rājabhoggaṃ yasassinaṃ;
Alaṅkataṃ hemajālābhichannaṃ, sasārathiṃ gacchatha yenakāma’’nti.

Tattha **annabhaccā cabhaccā cā**ti purisaṃ upanissāya jīvamānā yāgubhattādinā annena bharitabbāti annabhaccā, itare tathā abharitabbattā abhaccā. Sandhivasena panettha akāralopo veditabbo. Ettāvatā attānaṃ upanissāya ca anupanissāya ca jīvamānavasena sabbepi sattā dve koṭṭhāse katvā dassitā honti. **Yodha uddissa gacchatī**ti tesu sattesu idha jīvaloke yo satto yaṃ purisaṃ kāyacideva paccāsīsanāya uddissa gacchati. **Sabbe te appaṭikkhippā**ti tathā uddissa gacchantā sacepi bahū honti, tathāpi tena purisena sabbe te appaṭikkhippā, ‘‘apetha, na vo dassāmī’’ti evaṃ na paṭikkhipitabbāti attho. **Pubbācariyavaco ida**nti pubbācariyā vuccanti mātāpitaro, idaṃ tesaṃ vacanaṃ. Evamahaṃ mātāpitūhi sikkhāpitoti dīpeti.

Dadāmi vo brāhmaṇā nāgametanti yasmā idaṃ amhākaṃ pubbācariyavaco, tasmāhaṃ brāhmaṇā tumhākaṃ imaṃ nāgaṃ dadāmi. **Rājāraha**nti rañño anucchavikaṃ. **Rājabhogga**nti rājaparibhogaṃ. **Yasassina**nti parivārasampannaṃ, taṃ kira hatthiṃ nissāya hatthigopakahatthivejjādīni pañca kulasatāni jīvanti, tehi saddhiññeva vo dadāmīti attho. **Alaṅkata**nti nānāvidhehi hatthialaṅkārehi alaṅkataṃ. **Hemajālābhichanna**nti suvaṇṇajālena abhicchannaṃ. **Sasārathi**nti yo panassa sārathi hatthigopako ācariyo, tena saddhiṃyeva dadāmi, tasmā sasārathi hutvā tumhe saparivāraṃ imaṃ nāgaṃ gahetvā yenakāmaṃ gacchathāti.

Evaṃ hatthikkhandhavaragatova mahāsatto vācāya datvā puna hatthikkhandhā oruyha ‘‘sace analaṅkataṭṭhānaṃ atthi, alaṅkaritvā dassāmī’’ti vatvā tikkhattuṃ padakkhiṇaṃ karonto upadhāretvā analaṅkataṭṭhānaṃ adisvā tassa soṇḍaṃ brāhmaṇānaṃ hatthesu ṭhapetvā suvaṇṇabhiṅkārena pupphagandhavāsitaṃ udakaṃ pātetvā adāsi. Brāhmaṇā saparivāraṃ nāgaṃ sampaṭicchitvā hatthipiṭṭhe nisinnā dantapuraṃ gantvā hatthiṃ rañño adaṃsu, hatthimhi āgatepi devo na vassateva. Rājā ‘‘kiṃ nu kho kāraṇa’’nti uttariṃ pucchanto ‘‘dhanañcayakorabyarājā kurudhammaṃ rakkhati, tenassa raṭṭhe anvaḍḍhamāsaṃ anudasāhaṃ devo vassati, rañño guṇānubhāvo cesa, imassa pana tiracchānagatassa guṇā hontāpi kittakā bhaveyyu’’nti sutvā ‘‘tena hi yathālaṅkatameva saparivāraṃ hatthiṃ patinetvā rañño datvā yaṃ so kurudhammaṃ rakkhati, taṃ suvaṇṇapaṭṭe likhitvā ānethā’’ti brāhmaṇe ca amacce ca pesesi. Te gantvā rañño hatthiṃ niyyādetvā ‘‘deva, imasmiṃ hatthimhi gatepi amhākaṃ raṭṭhe devo na vassati, tumhe kira kurudhammaṃ nāma rakkhatha, amhākampi rājā taṃ rakkhitukāmo imasmiṃ suvaṇṇapaṭṭe likhitvā ānethā’’ti pesesi. ‘‘Detha no kurudhamma’’nti. ‘‘Tātā, saccāhaṃ etaṃ kurudhammaṃ rakkhāmi, idāni pana me tattha kukkuccaṃ atthi, na me so kurudhammo cittaṃ ārādheti, tasmā tumhākaṃ dātuṃ na sakkā’’ti.

Kasmā pana taṃ sīlaṃ rājānaṃ na ārādhetīti? Tadā kira rājūnaṃ tatiye tatiye saṃvacchare kattikamāse pavatto chaṇo nāma hoti, taṃ chaṇaṃ kīḷantā rājāno sabbālaṅkārapaṭimaṇḍitā devavesaṃ gahetvā cittarājassa nāma yakkhassa santike ṭhatvā catuddisā pupphapaṭimaṇḍite cittasare khipanti. Ayampi rājā taṃ khaṇaṃ kīḷanto ekissā taḷākapāḷiyā cittarājassa yakkhassa santike ṭhatvā catuddisā cittasare khipitvā tesu sesadisāgate tayo sare disvā udakapiṭṭhe khittasaraṃ na addasa. Rañño ‘‘kacci nu kho mayā khitto saro macchasarīre patito’’ti kukkuccaṃ ahosi pāṇātipātakammena sīlabhedaṃ ārabbha, tasmā sīlaṃ na ārādheti. So evamāha – ‘‘tātā, mayhaṃ kurudhamme kukkuccaṃ atthi, mātā pana me surakkhitaṃ rakkhati, tassā santike gaṇhathā’’ti. ‘‘Mahārāja, tumhākaṃ ‘pāṇaṃ vadhissāmī’ti cetanā natthi, taṃ vinā pāṇātipāto nāma na hoti, detha no attanā rakkhitaṃ kurudhamma’’nti. ‘‘Tena hi likhathā’’ti suvaṇṇapaṭṭe likhāpesi – ‘‘pāṇo na hantabbo, adinnaṃ nādātabbaṃ, kāmesu micchā na caritabbaṃ, musā na bhaṇitabbaṃ, majjaṃ na pātabba’’nti likhāpetvā ca pana ‘‘evaṃ santepi neva maṃ ārādheti, mātu me santike gaṇhathā’’ti āha.

Dūtā rājānaṃ vanditvā tassā santikaṃ gantvā ‘‘devi, tumhe kira kurudhammaṃ rakkhatha, taṃ no dethā’’ti vadiṃsu. ‘‘Tātā, saccāhaṃ kurudhammaṃ rakkhāmi, idāni pana me tattha kukkuccaṃ uppannaṃ, na me so kurudhammo ārādheti tena vo dātuṃ na sakkā’’ti. Tassā kira dve puttā jeṭṭho rājā, kaniṭṭho uparājā. Atheko rājā bodhisattassa satasahassagghanakaṃ candanasāraṃ sahassagghanakaṃ kañcanamālaṃ pesesi. So ‘‘mātaraṃ pūjessāmī’’ti taṃ sabbaṃ mātu pesesi. Sā cintesi – ‘‘ahaṃ neva candanaṃ vilimpāmi, na mālaṃ dhāremi, suṇisānaṃ dassāmī’’ti. Athassā etadahosi – ‘‘jeṭṭhasuṇisā me issarā, aggamahesiṭṭhāne ṭhitā, tassā suvaṇṇamālaṃ dassāmi. Kaniṭṭhasuṇisā pana duggatā, tassā candanasāraṃ dassāmī’’ti. Sā rañño deviyā suvaṇṇamālaṃ datvā uparājabhariyāya candanasāraṃ adāsi, datvā ca panassā ‘‘ahaṃ kurudhammaṃ rakkhāmi, etāsaṃ duggatāduggatabhāvo mayhaṃ appamāṇaṃ, jeṭṭhāpacāyikakammameva pana kātuṃ mayhaṃ anurūpaṃ, kacci nu kho me tassa akatattā sīlaṃ bhinna’’nti kukkuccaṃ ahosi, tasmā evamāha. Atha naṃ dūtā ‘‘attano santakaṃ nāma yathāruciyā dīyati, tumhe ettakenapi kukkuccaṃ kurumānā kiṃ aññaṃ pāpaṃ karissatha, sīlaṃ nāma evarūpena na bhijjati, detha no kurudhamma’’nti vatvā tassāpi santike gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Tātā, evaṃ santepi neva maṃ ārādheti, suṇisā pana me suṭṭhu rakkhati, tassā santike gaṇhathā’’ti vuttā ca pana aggamahesiṃ upasaṅkamitvā purimanayeneva kurudhammaṃ yāciṃsu. Sāpi purimanayeneva vatvā ‘‘idāni maṃ sīlaṃ nārādheti, tena vo dātuṃ na sakkā’’ti āha. Sā kira ekadivasaṃ sīhapañjare ṭhitā rañño nagaraṃ padakkhiṇaṃ karontassa pacchato hatthipiṭṭhe nisinnaṃ uparājaṃ disvā lobhaṃ uppādetvā ‘‘sacāhaṃ iminā saddhiṃ santhavaṃ kareyyaṃ, bhātu accayena rajje patiṭṭhito maṃ esa saṅgaṇheyyā’’ti cintesi. Athassā ‘‘ahaṃ kurudhammaṃ rakkhamānā sasāmikā hutvā kilesavasena aññaṃ purisaṃ olokesiṃ, sīlena me bhinnena bhavitabba’’nti kukkuccaṃ ahosi, tasmā evamāha. Atha naṃ dūtā ‘‘aticāro nāma ayye cittuppādamattena na hoti, tumhe ettakenapi kukkuccaṃ kurumānā vītikkamaṃ kiṃkarissatha, na ettakena sīlaṃ bhijjati, detha no kurudhamma’’nti vatvā tassāpi santike gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Tātā, evaṃ santepi neva maṃ ārādheti, uparājā pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana uparājānaṃ upasaṅkamitvā purimanayeneva kurudhammaṃ yāciṃsu. So pana sāyaṃ rājupaṭṭhānaṃ gacchanto ratheneva rājaṅgaṇaṃ patvā sace rañño santike bhuñjitvā tattheva sayitukāmo hoti, rasmiyo ca patodañca antodhure chaḍḍeti. Tāya saññāya jano pakkamitvā punadivase pātova gantvā tassa nikkhamanaṃ olokentova tiṭṭhati. Sārathipi rathaṃ gopayitvā punadivase pātova taṃ ādāya rājadvāre tiṭṭhati. Sace taṅkhaṇaññeva nikkhantukāmo hoti, rasmiyo ca patodañca antoratheyeva ṭhapetvā rājupaṭṭhānaṃ gacchati. Mahājano tāya saññāya ‘‘idāneva nikkhamissatī’’ti rājadvāreyeva tiṭṭhati. So ekadivasaṃ evaṃ katvā rājanivesanaṃ pāvisi, paviṭṭhamattassayevassa devo pāvassi. Rājā ‘‘devo vassatī’’ti tassa nikkhantuṃ nādāsi, so tattheva bhuñjitvā sayi. Mahājano ‘‘idāni nikkhamissatī’’ti sabbarattiṃ temento aṭṭhāsi. Uparājā dutiyadivase nikkhamitvā temetvā ṭhitaṃ mahājanaṃ disvā ‘‘ahaṃ kurudhammaṃ rakkhanto ettakaṃ janaṃ kilamesiṃ, sīlena me bhinnena bhavitabba’’nti kukkuccaṃ ahosi, tena tesaṃ dūtānaṃ ‘‘saccāhaṃ kurudhammaṃ rakkhāmi, idāni pana me kukkuccaṃ atthi, tena vo na sakkā dātu’’nti vatvā tamatthaṃ ārocesi. Atha naṃ dūtā ‘‘tumhākaṃ, deva, ‘ete kilamantū’ti cittaṃ natthi, acetanakaṃ kammaṃ na hoti, ettakenapi kukkuccaṃ karontānaṃ kathaṃ tumhākaṃ vītikkamo bhavissatī’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, purohito pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana purohitaṃ upasaṅkamitvā yāciṃsu. Sopi ekadivasaṃ rājupaṭṭhānaṃ gacchanto ekena raññā tassa rañño pesitaṃ taruṇaravivaṇṇaṃ rathaṃ antarāmagge disvā ‘‘kassāyaṃ ratho’’ti pucchitvā ‘‘rañño ābhato’’ti sutvā ‘‘ahaṃ mahallako, sace me rājā imaṃ rathaṃ dadeyya, sukhaṃ imaṃ āruyha vicareyya’’nti cintetvā rājupaṭṭhānaṃ gato. Tassa jayāpetvā ṭhitakāle rañño rathaṃ dassesuṃ. Rājā disvā ‘‘ati viya sundaro ayaṃ ratho, ācariyassa naṃ dethā’’ti āha. Purohito na icchi, punappunaṃ vuccamānopi na icchiyeva. Kiṃkāraṇā? Evaṃ kirassa ahosi – ‘‘ahaṃ kurudhammaṃ rakkhantova parasantake lobhaṃ akāsiṃ, bhinnena me sīlena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘tātā, kurudhamme me kukkuccaṃ atthi, na maṃ so dhammo ārādheti, tasmā na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘ayya, lobhuppādamattena na sīlaṃ bhijjati, tumhe ettakenapi kukkuccaṃ karontā kiṃ vītikkamaṃ karissathā’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, rajjugāhako amacco pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. Sopi ekadivasaṃ janapade khettaṃ minanto rajjuṃ daṇḍake bandhitvā ekaṃ koṭiṃ khettasāmikena gaṇhāpetvā ekaṃ attanā aggahesi, tena gahitarajjukoṭiyā baddhadaṇḍako ekassa kakkaṭakassa bilamajjhaṃ pāpuṇi. So cintesi – ‘‘sace daṇḍakaṃ bile otāressāmi, antobile kakkaṭako nassissati. Sace pana parato karissāmi, rañño santakaṃ nassissati. Sace orato karissāmi, kuṭumbikassa santakaṃ nassissati, kiṃ nu kho kātabba’’nti? Athassa etadahosi – ‘‘bile kakkaṭakena bhavitabbaṃ, sace bhaveyya, paññāyeyya, ettheva naṃ otāressāmī’’ti bile daṇḍakaṃ otāresi, kakkaṭako ‘‘kirī’’ti saddamakāsi. Athassa etadahosi – ‘‘daṇḍako kakkaṭakapiṭṭhe otiṇṇo bhavissati, kakkaṭako mato bhavissati, ahañca kurudhammaṃ rakkhāmi, tena me sīlena bhinnena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘iminā me kāraṇena kurudhamme kukkuccaṃ atthi, tena vo na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘tumhākaṃ ‘kakkaṭako maratū’ti cittaṃ natthi, acetanakaṃ kammaṃ nāma na hoti. Tumhe ettakenapi kukkuccaṃ karontā kiṃ vītikkamaṃ karissathā’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, sārathi pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. So ekadivasaṃ rājānaṃ rathena uyyānaṃ nesi. Rājā tattha divā kīḷitvā sāyaṃ nikkhamitvā rathaṃ abhiruhi, tassa nagaraṃ asampattasseva sūriyatthaṅgamanavelāya megho uṭṭhahi. Sārathi rañño temanabhayena sindhavānaṃ patodasaññamadāsi. Sindhavā javena pakkhandiṃsu. Tato paṭṭhāya ca pana te uyyānaṃ gacchantāpi tato āgacchantāpi taṃ ṭhānaṃ patvā javena gacchanti āgacchanti. Kiṃ kāraṇā? Tesaṃ kira etadahosi – ‘‘imasmiṃ ṭhāne parissayena bhavitabbaṃ, tena no sārathi tadā patodasaññaṃ adāsī’’ti. Sārathissapi etadahosi – ‘‘rañño temane vā atemane vā mayhaṃ doso natthi, ahaṃ pana aṭṭhāne susikkhitasindhavānaṃ patodasaññaṃ adāsiṃ, tena ime idāni aparāparaṃ javantā kilamanti, ahañca kurudhammaṃ rakkhāmi, tena me bhinnena sīlena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘iminā kāraṇena kurudhamme kukkuccaṃ atthi, tena vo na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘tumhākaṃ ‘sindhavā kilamantū’ti cittaṃ natthi, acetanakaṃ kammaṃ nāma na hoti, ettakenapi ca tumhe kukkuccaṃ karontā kiṃ vītikkamaṃ karissathā’’ti vatvā tassa santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, seṭṭhi pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. Sopi ekadivasaṃ gabbhato nikkhantasālisīsaṃ attano sālikhettaṃ gantvā paccavekkhitvā nivattamāno ‘‘vīhimālaṃ bandhāpessāmī’’ti ekaṃ sālisīsamuṭṭhiṃ gāhāpetvā thūṇāya bandhāpesi. Athassa etadahosi – ‘‘imamhā kedārā mayā rañño bhāgo dātabbo, adinnabhāgatoyeva me kedārato sālisīsamuṭṭhi gāhāpito, ahañca kurudhammaṃ rakkhāmi, tena me bhinnena sīlena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘iminā me kāraṇena kurudhamme kukkuccaṃ atthi, tena vo na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘tumhākaṃ theyyacittaṃ natthi, tena vinā adinnādānaṃ nāma paññāpetuṃ na sakkā, ettakenapi kukkuccaṃ karontā tumhe parasantakaṃ nāma kiṃ gaṇhissathā’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, doṇamāpako pana mahāmatto suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. So kira ekadivasaṃ koṭṭhāgāradvāre nisīditvā rājabhāge vīhiṃ mināpento amitavīhirāsito vīhiṃ gahetvā lakkhaṃ ṭhapesi, tasmiṃ khaṇe devo pāvassi. Mahāmatto lakkhāni gaṇetvā ‘‘mitavīhī ettakā nāma hontī’’ti vatvā lakkhavīhiṃ saṃkaḍḍhitvā mitarāsimhi pakkhipitvā vegena gantvā dvārakoṭṭhake ṭhatvā cintesi – ‘‘kiṃ nu kho mayā lakkhavīhī mitavīhirāsimhi pakkhittā, udāhu amitarāsimhī’’ti. Athassa etadahosi – ‘‘sace me mitavīhirāsimhi pakkhittā akāraṇeneva rañño santakaṃ vaḍḍhitaṃ, gahapatikānaṃ santakaṃ nāsitaṃ, ahañca kurudhammaṃ rakkhāmi, tena me bhinnena sīlena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘iminā me kāraṇena kurudhamme kukkuccaṃ atthi, tena vo na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘tumhākaṃ theyyacittaṃ natthi, tena vinā adinnādānaṃ nāma paññāpetuṃ na sakkā, ettakenapi kukkuccaṃ karontā kiṃ tumhe parassa santakaṃ gaṇhissathā’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, dovāriko pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. Sopi ekadivasaṃ nagaradvāraṃ pidhānavelāya tikkhattuṃ saddamanussāvesi. Atheko daliddamanusso attano kaniṭṭhabhaginiyā saddhiṃ dārupaṇṇatthāya araññaṃ gantvā nivattanto tassa saddaṃ sutvā bhaginiṃ ādāya vegena dvāraṃ sampāpuṇi. Atha naṃ dovāriko ‘‘tvaṃ nagare rañño atthibhāvaṃ kiṃ na jānāsi, ‘sakalasseva imassa nagarassa dvāraṃ pidhīyatī’ti na jānāsi, attano mātugāmaṃ gahetvā araññe kāmaratikīḷaṃ kīḷanto divasaṃ vicarasī’’ti āha. Athassa itarena ‘‘na me, sāmi, bhariyā, bhaginī me esā’’ti vutte etadahosi – ‘‘akāraṇaṃ vata me kataṃ bhaginiṃ bhariyāti kathentena, ahañca kurudhammaṃ rakkhāmi, tena me bhinnena sīlena bhavitabba’’nti. So etamatthaṃ ācikkhitvā ‘‘iminā me kāraṇena kurudhamme kukkuccaṃ atthi, tena vo na sakkā dātu’’nti āha. Atha naṃ dūtā ‘‘etaṃ tumhehi tathāsaññāya kathitaṃ, ettha vo sīlabhedo natthi, ettakenapi ca tumhe kukkuccāyantā kurudhamme sampajānamusāvādaṃ nāma kiṃ karissathā’’ti vatvā tassapi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

‘‘Evaṃ santepi neva maṃ ārādheti, vaṇṇadāsī pana suṭṭhu rakkhati, tassa santike gaṇhathā’’ti vuttā ca pana tampi upasaṅkamitvā yāciṃsu. Sā purimanayeneva paṭikkhipi. Kiṃkāraṇā? Sakko kira devānamindo ‘‘tassā sīlaṃ vīmaṃsissāmī’’ti māṇavakavaṇṇena āgantvā ‘‘ahaṃ āgamissāmī’’ti vatvā sahassaṃ datvā devalokameva gantvā tīṇi saṃvaccharāni nāgacchi. Sā attano sīlabhedabhayena tīṇi saṃvaccharāni aññassa purisassa hatthato tambūlamattampi na gaṇhi, sā anukkamena duggatā hutvā cintesi – ‘‘mayhaṃ sahassaṃ datvā gatapurisassa tīṇi saṃvaccharāni anāgacchantassa duggatā jātā, jīvitavuttiṃ ghaṭetuṃ na sakkomi, ito dāni paṭṭhāya mayā vinicchayamahāmattānaṃ ārocetvā paribbayaṃ gahetuṃ vaṭṭatī’’ti. Sā vinicchayaṃ gantvā ‘‘sāmi, paribbayaṃ datvā gatapurisassa me tīṇi saṃvaccharāni, matabhāvampissa na jānāmi, jīvitaṃ ghaṭetuṃ na sakkomi, kiṃ karomi, sāmī’’ti āha. Tīṇi saṃvaccharāni anāgacchante kiṃ karissasi, ito paṭṭhāya paribbayaṃ gaṇhāti. Tassā laddhavinicchayāya vinicchayato nikkhamamānāya eva eko puriso sahassabhaṇḍikaṃ upanāmesi.

Tassa gahaṇatthāya hatthaṃ pasāraṇakāle sakko attānaṃ dassesi. Sā disvāva ‘‘mayhaṃ saṃvaccharattayamatthake sahassadāyako puriso āgato, tāta, natthi me tava kahāpaṇehi attho’’ti hatthaṃ samiñjesi. Sakko attano sarīraññeva abhinimminitvā taruṇasūriyo viya jalanto ākāse aṭṭhāsi, sakalanagaraṃ sannipati. Sakko mahājanamajjhe ‘‘ahaṃ etissā vīmaṃsanavasena saṃvaccharattayamatthake sahassaṃ adāsiṃ, sīlaṃ rakkhantā nāma evarūpā hutvā rakkhathā’’ti ovādaṃ datvā tassā nivesanaṃ sattaratanehi pūretvā ‘‘ito paṭṭhāya appamattā hohī’’ti taṃ anusāsitvā devalokameva agamāsi. Iminā kāraṇena sā ‘‘ahaṃ gahitabhatiṃ ajīrāpetvāva aññena dīyamānāya bhatiyā hatthaṃ pasāresiṃ, iminā kāraṇena maṃ sīlaṃ nārādheti, tena vo dātuṃ na sakkā’’ti paṭikkhipi. Atha naṃ dūtā ‘‘hatthappasāraṇamattena sīlabhedo natthi, sīlaṃ nāma etaṃ paramavisuddhi hotī’’ti vatvā tassāpi santike sīlaṃ gahetvā suvaṇṇapaṭṭe likhiṃsu.

Iti imesaṃ ekādasannaṃ janānaṃ rakkhaṇasīlaṃ suvaṇṇapaṭṭe likhitvā dantapuraṃ gantvā kāliṅgarañño suvaṇṇapaṭṭaṃ datvā taṃ pavattiṃ ārocesuṃ. Rājā tasmiṃ kurudhamme vattamāno pañca sīlāni pūresi. Tasmiṃ khaṇe sakalakāliṅgaraṭṭhe devo vassi, tīṇi bhayāni vūpasantāni, raṭṭhaṃ khemaṃ subhikkhaṃ ahosi. Bodhisatto yāvajīvaṃ dānādīni puññāni katvā saparivāro saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi. ‘‘Saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino, keci arahanto’’ti. Jātakasamodhāne pana –

‘‘Gaṇikā uppalavaṇṇā, puṇṇo dovāriko tadā;
Rajjugāho kaccāyano, moggallāno doṇamāpako.

‘‘Sāriputto tadā seṭṭhi, anuruddho ca sārathi;
Brāhmaṇo kassapo thero, uparājā nandapaṇḍito.

‘‘Mahesī rāhulamātā, māyādevī janettiyā;
Kururājā bodhisatto, evaṃ dhāretha jātaka’’nti.

Kurudhammajātakavaṇṇanā chaṭṭhā.

## [277] 7. Romakajātakavaṇṇanā

Vassāni paññāsa samādhikānīti idaṃ satthā veḷuvane viharanto bhagavato vadhāya parisakkanaṃ ārabbha kathesi. Paccuppannavatthu uttānameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto pārāvato hutvā bahupārāvataparivuto araññe pabbataguhāyaṃ vāsaṃ kappesi. Aññataropi kho tāpaso sīlasampanno tesaṃ pārāvatānaṃ vasanaṭṭhānato avidūre ekaṃ paccantagāmaṃ upanissāya assamapadaṃ māpetvā pabbataguhāyaṃ vāsaṃ kappesi. Bodhisatto antarantarā tassa santikaṃ āgantvā sotabbayuttakaṃ suṇāti. Tāpaso tattha ciraṃ vasitvā pakkāmi, athañño kūṭajaṭilo āgantvā tattha vāsaṃ kappesi. Bodhisatto pārāvataparivuto taṃ upasaṅkamitvā vanditvā paṭisanthāraṃ katvā assamapade vicaritvā girikandarasamīpe gocaraṃ gahetvā sāyaṃ attano vasanaṭṭhānaṃ gacchati. Kūṭatāpaso tattha atirekapaṇṇāsavassāni vasi.

Athassa ekadivasaṃ paccantagāmavāsino manussā pārāvatamaṃsaṃ abhisaṅkharitvā adaṃsu. So tattha rasataṇhāya bajjhitvā ‘‘kiṃ maṃsaṃ nāmeta’’nti pucchitvā ‘‘pārāvatamaṃsa’’nti sutvā cintesi – ‘‘mayhaṃ assamapadaṃ bahū pārāvatā āgacchanti, te māretvā maṃsaṃ khādituṃ vaṭṭatī’’ti. So taṇḍulasappidadhikhīramaricādīni āharitvā ekamante ṭhapetvā muggaraṃ cīvarakaṇṇena paṭicchādetvā pārāvatānaṃ āgamanaṃ olokento paṇṇasāladvāre nisīdi. Bodhisatto pārāvataparivuto āgantvā tassa kūṭajaṭilassa duṭṭhakiriyaṃ oloketvā ‘‘ayaṃ duṭṭhatāpaso aññenākārena nisinno, kacci nu kho amhākaṃ samānajātīnaṃ maṃsaṃ khādi, parigaṇhissāmi na’’nti anuvāte ṭhatvā tassa sarīragandhaṃ ghāyitvā ‘‘ayaṃ amhe māretvā maṃsaṃ khāditukāmo, na tassa santikaṃ gantuṃ vaṭṭatī’’ti pārāvate ādāya paṭikkamitvā cari. Tāpaso taṃ anāgacchantaṃ disvā ‘‘madhurakathaṃ tehi saddhiṃ kathetvā vissāsena upagate māretvā maṃsaṃ khādituṃ vaṭṭatī’’ti cintetvā purimā dve gāthā avoca –

79. ‘‘Vassāni paññāsa samādhikāni, vasimha selassa guhāya romaka;
Asaṅkamānā abhinibbutattā, hatthattamāyanti mamaṇḍajā pure.

80. ‘‘Tedāni vakkaṅga kimatthamussukā, bhajanti aññaṃ girikandaraṃ dijā;
Na nūna maññanti mamaṃ yathā pure, cirappavutthā atha vā na te ime’’ti.

Tattha **samādhikānī**ti samaadhikāni. **Romakā**ti rumāya uppanna, sudhotapavāḷena samānavaṇṇanettapādatāya bodhisattaṃ pārāvataṃ ālapati. **Asaṅkamānā**ti evaṃ atirekapaññāsavassāni imissā pabbataguhāya vasantesu amhesu ete aṇḍajā ekadivasampi mayi āsaṅkaṃ akatvā abhinibbutacittāva hutvā pubbe mama hatthattaṃ hatthappasāraṇokāsaṃ āgacchantīti attho.

Tedānīti te idāni. **Vakkaṅgā**ti bodhisattaṃ ālapati, sabbepi pana pakkhino uppatanakāle gīvaṃ vakkaṃ katvā uppatanato ‘‘vakkaṅgā’’ti vuccanti. **Kimattha**nti kiṃkāraṇaṃ sampassamānā? **Ussukā**ti ukkaṇṭhitarūpā hutvā. **Girikandara**nti girito aññaṃ pabbatakandaraṃ. **Yathā pure**ti yathā pubbe ete pakkhino maṃ garuṃ katvā piyaṃ katvā maññanti, tathā idāni na nūna maññanti, pubbe idha nivutthatāpaso añño, ayaṃ añño, evaṃ maññe ete maṃ maññantīti dīpeti. **Cirappavutthā atha vā na te ime**ti kiṃ nu kho ime ciraṃ vippavasitvā dīghassa addhuno accayena āgatattā maṃ ‘‘soyeva aya’’nti na sañjānanti, udāhu ye amhesu abhinibbutacittā, na te ime, aññeva āgantukapakkhino, ime kena maṃ na upasaṅkamantīti pucchati.

Taṃ sutvā bodhisatto pakkamitvā ṭhitova tatiyaṃ gāthamāha –

81. ‘‘Jānāma taṃ na mayaṃ sampamūḷhā, soyeva tvaṃ te mayamasma nāññe;
Cittañca te asmiṃ jane paduṭṭhaṃ, ājīvikā tena tamuttasāmā’’ti.

Tattha **na mayaṃ sampamūḷhā**ti mayaṃ mūḷhā pamattā na homa. **Cittañca te asmiṃ jane paduṭṭha**nti tvaṃ, soyeva mayampi teyeva, na taṃ sañjānāma, apica kho pana tava cittaṃ asmiṃ jane paduṭṭhaṃ amhe māretuṃ uppannaṃ. **Ājīvikā**ti ājīvahetu pabbajita paduṭṭhatāpasa. **Tena tamuttasāmā**ti tena kāraṇena taṃ uttasāma bhāyāma na upasaṅkamāma.

Kūṭatāpaso ''ñāto ahaṃ imehī''ti muggaraṃ khipitvā virajjhitvā ''gaccha tāva tvaṃ viraddhomhī''ti āha. Atha naṃ bodhisatto ''maṃ tāva viraddhosi, cattāro pana apāye na virajjhasi. Sace idha vasissasi, gāmavāsīnaṃ 'coro aya'nti ācikkhitvā taṃ gāhāpessāmi sīghaṃ palāyassū''ti taṃ tajjetvā pakkāmi. Kūṭajaṭilo tattha vasituṃ nāsakkhi, aññattha agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ''tadā kūṭatāpaso devadatto ahosi, purimo sīlavantatāpaso sāriputto, pārāvatajeṭṭhako pana ahameva ahosi''nti.

Romakajātakavaṇṇanā sattamā.

## [278] 8. Mahiṃsarājajātakavaṇṇanā

Kimatthamabhisandhāyāti idaṃ satthā jetavane viharanto ekaṃ lolamakkaṭaṃ ārabbha kathesi. Sāvatthiyaṃ kira ekasmiṃ kule eko posāvaniyalolamakkaṭo hatthisālaṃ gantvā ekassa sīlavantassa hatthissa piṭṭhiyaṃ nisīditvā uccārapassāvaṃ karoti, piṭṭhiyaṃ caṅkamati. Hatthī attano sīlavantatāya khantisampadāya na kiñci karoti. Athekadivasaṃ tassa hatthissa ṭhāne añño duṭṭhahatthipoto aṭṭhāsi. Makkaṭo ''soyeva aya''nti saññāya duṭṭhahatthissa piṭṭhiṃ abhiruhi. Atha naṃ so soṇḍāya gahetvā bhūmiyaṃ ṭhapetvā pādena akkamitvā sañcuṇṇesi. Sā pavatti bhikkhusaṅghe pākaṭā jātā. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ''āvuso, lolamakkaṭo kira sīlavantahatthisaññāya duṭṭhahatthipiṭṭhiṃ abhiruhi, atha naṃ so jīvitakkhayaṃ pāpesī''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idānevesa, lolamakkaṭo evaṃsīlo, porāṇato paṭṭhāya evaṃsīloyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese mahiṃsayoniyaṃ nibbattitvā vayappatto thāmasampanno mahāsarīro pabbatapādapabbhāragiriduggavanaghaṭesu vicaranto ekaṃ phāsukaṃ rukkhamūlaṃ disvā gocaraṃ gahetvā divā tasmiṃ rukkhamūle aṭṭhāsi. Atheko lolamakkaṭo rukkhā otaritvā tassa piṭṭhiṃ abhiruhitvā uccārapassāvaṃ katvā siṅge gaṇhitvā olambanto naṅguṭṭhe gahetvā dolāyantova kīḷi. Bodhisatto khantimettānuddayasampadāya taṃ tassa anācāraṃ na manasākāsi, makkaṭo punappunaṃ tatheva kari. Athekadivasaṃ tasmiṃ rukkhe adhivatthā devatā rukkhakkhandhe ṭhatvā naṃ ''mahiṃsarāja kasmā imassa duṭṭhamakkaṭassa avamānaṃ sahasi, nisedhehi na''nti vatvā etamatthaṃ pakāsentī purimā dve gāthā avoca –

82. ''Kimatthamabhisandhāya, lahucittassa dubbhino;
Sabbakāmadadasseva, imaṃ dukkhaṃ titikkhasi.

83. ''Siṅgena nihanāhetaṃ, padasā ca adhiṭṭhaha;
Bhiyyo bālā pakujjheyyuṃ, no cassa paṭisedhako''ti.

Tattha **kimatthamabhisandhāyā**ti kiṃ nu kho kāraṇaṃ paṭicca kiṃ sampassamāno. **Dubbhino**ti mittadubbhissa. **Sabbakāmadadassevā**ti sabbakāmadadassa sāmikassa iva. **Titikkhasī**ti adhivāsesi. **Padasā ca adhiṭṭhahā**ti pādena ca naṃ tiṇhakhuraggena yathā ettheva marati, evaṃ akkama. **Bhiyyo bālā**ti sace hi paṭisedhako na bhaveyya, bālā aññāṇasattā punappunaṃ kujjheyyuṃ ghaṭṭeyyuṃ viheṭheyyuṃ evāti dīpeti.

Taṃ sutvā bodhisatto ''rukkhadevate, sacāhaṃ iminā jātigottabalādīhi adhiko samāno imassa dosaṃ na sahissāmi, kathaṃ me manoratho nipphattiṃ gamissati. Ayaṃ pana maṃ viya aññampi maññamāno evaṃ anācāraṃ karissati, tato yesaṃ caṇḍamahiṃsānaṃ esa evaṃ karissati, eteyeva etaṃ vadhissanti. Sā tassa aññehi māraṇā mayhaṃ dukkhato ca pāṇātipātato ca vimutti bhavissatī''ti vatvā tatiyaṃ gāthamāha –

84. ''Mamevāyaṃ maññamāno, aññepevaṃ karissati;
Te naṃ tattha vadhissanti, sā me mutti bhavissatī''ti.

Katipāhaccayena pana bodhisatto aññattha gato. Añño caṇḍamahiṃso tattha āgantvā aṭṭhāsi. Duṭṭhamakkaṭo ''soyeva aya''nti saññāya tassa piṭṭhiṃ abhiruhitvā tatheva anācāraṃ cari. Atha naṃ so vidhunanto bhūmiyaṃ pātetvā siṅgena hadaye vijjhitvā pādehi madditvā sañcuṇṇesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ''tadā duṭṭhamahiṃso ayaṃ duṭṭhahatthī ahosi, duṭṭhamakkaṭo etarahi ayaṃ makkaṭo, sīlavā mahiṃsarājā pana ahameva ahosi''nti.

Mahiṃsarājajātakavaṇṇanā aṭṭhamā.

## [279] 9. Satapattajātakavaṇṇanā

Yathā māṇavako pantheti idaṃ satthā jetavane viharanto paṇḍukalohitake ārabbha kathesi. Chabbaggiyānañhi dve janā mettiyabhūmajakā rājagahaṃ upanissāya vihariṃsu, dve assajipunabbasukā kīṭāgiriṃ upanissāya vihariṃsu, paṇḍukalohitakā ime pana dve sāvatthiṃ upanissāya jetavane vihariṃsu. Te dhammena nīhaṭaṃ adhikaraṇaṃ ukkoṭenti. Yepi tesaṃ sandiṭṭhasambhattā honti, tesaṃ upatthambhā hutvā ''na, āvuso, tumhe etehi jātiyā vā gottena vā sīlena vā nihīnatarā. Sace tumhe attano gāhaṃ vissajjetha, suṭṭhutaraṃ vo ete adhibhavissantī''tiādīni vatvā gāhaṃ vissajjetuṃ na denti. Tena bhaṇḍanāni ceva kalahaviggahavivādā ca pavattanti. Bhikkhū etamatthaṃ bhagavato ārocesuṃ. Atha bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhū sannipātāpetvā paṇḍukalohitake pakkosāpetvā ''saccaṃ kira tumhe, bhikkhave, attanāpi adhikaraṇaṃ ukkoṭetha, aññesampi gāhaṃ vissajjetuṃ na dethā''ti pucchitvā ''saccaṃ, bhante''ti vutte ''evaṃ sante, bhikkhave, tumhākaṃ kiriyā satapattamāṇavassa kiriyā viya hotī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ kāsigāmake ekasmiṃ kule nibbattitvā vayappatto kasivaṇijjādīhi jīvikaṃ akappetvā pañcasatamatte core gahetvā tesaṃ jeṭṭhako hutvā panthadūhanasandhicchedādīni karonto jīvikaṃ kappesi. Tadā bārāṇasiyaṃ eko kuṭumbiko ekassa jānapadassa kahāpaṇasahassaṃ datvā puna aggahetvāva kālamakāsi. Athassa bhariyā aparabhāge gilānā maraṇamañce nipannā puttaṃ āmantetvā ''tāta, pitā te ekassa sahassaṃ datvā anāharāpetvāva mato, sace ahampi marissāmi, na so tuyhaṃ dassati, gaccha naṃ mayi jīvantiyā āharāpetvā gaṇhā''ti āha. So ''sādhū''ti sampaṭicchitvā tattha gantvā kahāpaṇe labhi. Athassa mātā kālakiriyaṃ katvā puttasinehena tassa āgamanamagge opapātikasiṅgālī hutvā nibbati.

Tadā so corajeṭṭhako maggapaṭipanne vilumpamāno sapariso tasmiṃ magge aṭṭhāsi. Atha sā siṅgālī putte aṭavīmukhaṃ sampatte ''tāta, mā aṭaviṃ abhiruhi, corā ettha ṭhitā, te taṃ māretvā kahāpaṇe gaṇhissantī''ti punappunaṃ maggaṃ occhindamānā nivāreti. So taṃ kāraṇaṃ ajānanto ''ayaṃ kāḷakaṇṇī siṅgālī mayhaṃ maggaṃ occhindatī''ti leḍḍudaṇḍaṃ gahetvā mātaraṃ palāpetvā aṭaviṃ paṭipajji. Atheko satapattasakuṇo ''imassa purisassa hatthe kahāpaṇasahassaṃ atthi, imaṃ māretvā taṃ kahāpaṇaṃ gaṇhathā''ti viravanto corābhimukho pakkhandi. Māṇavo tena katakāraṇaṃ ajānanto ''ayaṃ maṅgalasakuṇo, idāni me sotthi bhavissatī''ti cintetvā ''vassa, sāmi, vassa, sāmī''ti vatvā añjaliṃ paggaṇhi.

Bodhisatto sabbarutaññū tesaṃ dvinnaṃ kiriyaṃ disvā cintesi – imāya siṅgāliyā etassa mātarā bhavitabbaṃ, tena sā ''imaṃ māretvā kahāpaṇe gaṇhantī''ti bhayena vāreti. Iminā pana satapattena paccāmittena bhavitabbaṃ, tena so ''imaṃ māretvā kahāpaṇe gaṇhathā''ti amhākaṃ ārocesi. Ayaṃ pana etamatthaṃ ajānanto atthakāmaṃ mātaraṃ tajjetvā palāpesi, anatthakāmassa satapattassa ‘‘atthakāmo me’’ti saññāya añjaliṃ paggaṇhāti, aho vatāyaṃ bāloti. Bodhisattānañhi evaṃ mahāpurisānampi sataṃ parasantakaggahaṇaṃ visamapaṭisandhiggahaṇavasena hoti, ‘‘nakkhattadosenā’’tipi vadanti.

Māṇavo āgantvā corānaṃ sīmantaraṃ pāpuṇi. Bodhisatto taṃ gāhāpetvā ‘‘kattha vāsikosī’’ti pucchi. ‘‘Bārāṇasivāsikomhī’’ti. ‘‘Kahaṃ agamāsī’’ti? ‘‘Ekasmiṃ gāmake sahassaṃ laddhabbaṃ atthi, tattha agamāsi’’nti. ‘‘Laddhaṃ pana te’’ti? ‘‘Āma, laddha’’nti. ‘‘Kena tvaṃ pesitosī’’ti? ‘‘Sāmi, pitā me mato, mātāpi me gilānā, sā ‘mayi matāya esa na labhissatī’ti maññamānā maṃ pesesī’’ti. ‘‘Idāni tava mātu pavattiṃ jānāsī’’ti? ‘‘Na jānāmi, sāmī’’ti. ‘‘Mātā te tayi nikkhante kālaṃ katvā puttasinehena siṅgālī hutvā tava maraṇabhayabhītā maggaṃ te occhinditvā taṃ vāresi, taṃ tvaṃ tajjetvā palāpesi, satapattasakuṇo pana te paccāmitto. So ‘imaṃ māretvā kahāpaṇe gaṇhathā’ti amhākaṃ ācikkhi, tvaṃ attano bālatāya atthakāmamaṃ mātaraṃ ‘anatthakāmā me’ti maññasi, anatthakāmamaṃ satapattaṃ ‘atthakāmo me’ti. Tassa tumhākaṃ kataguṇo nāma natthi, mātā pana te mahāguṇā, kahāpaṇe gahetvā gacchā’’ti vissajjesi.

Satthā imaṃ dhammadesanaṃ āharitvā abhisambuddho hutvā imā gāthā avoca –

85. ‘‘Yathā māṇavako panthe, siṅgāliṃ vanagocariṃ;
Atthakāmamaṃ pavedentiṃ, anatthakāmāti maññati;
Anatthakāmamaṃ satapattaṃ, atthakāmoti maññati.

86. ‘‘Evameva idhekacco, puggalo hoti tādiso;
Hitehi vacanaṃ vutto, paṭiggaṇhāti vāmato.

87. ‘‘Ye ca kho naṃ pasaṃsanti, bhayā ukkaṃsayanti vā;
Tañhi so maññate mittaṃ, satapattaṃva māṇavo’’ti.

Tattha **hitehī**ti hitaṃ vuḍḍhiṃ icchamānehi. **Vacanaṃ vutto**ti hitasukhāvahaṃ ovādānusāsanaṃ vutto. **Paṭiggaṇhāti vāmato**ti ovādaṃ agaṇhanto ‘‘ayaṃ me na atthāvaho hoti, anatthāvaho me aya’’nti gaṇhanto vāmato paṭiggaṇhāti nāma.

Ye ca kho nanti ye ca kho taṃ attano gāhaṃ gahetvā ṭhitapuggalaṃ ‘‘adhikaraṇaṃ gahetvā ṭhitehi nāma tumhādisehi bhavitabba’’nti vaṇṇenti. **Bhayā ukkaṃsayanti vā**ti imassa gāhassa vissaṭṭhapaccayā tumhākaṃ idañcidañca bhayaṃ uppajjissati, mā vissajjayittha, na ete bāhusaccakulaparivārādīhi tumhe sampāpuṇantīti evaṃ vissajjanapaccayā bhayaṃ dassetvā ukkhipanti. **Tañhi so maññate mitta**nti ye evarūpā honti, tesu yaṃkiñci so ekacco bālapuggalo attano bālatāya mittaṃ maññati, ‘‘ayaṃ me atthakāmo mitto’’ti maññati. **Satapattaṃva māṇavo**ti yathā anatthakāmaññeva satapattaṃ so māṇavo attano bālatāya ‘‘atthakāmo me’’ti maññati, paṇḍito pana evarūpaṃ ‘‘anuppiyabhāṇī mitto’’ti agahetvā dūratova naṃ vivajjeti. Tena vuttaṃ –

‘‘Aññadatthuharo mitto, yo ca mitto vacīparo;
Anuppiyañca yo āha, apāyesu ca yo sakhā.

‘‘Ete amitte cattāro, iti viññāya paṇḍito;
Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā’’ti. (dī. ni. 3.259);

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā corajeṭṭhako ahameva ahosi’’nti.

Satapattajātakavaṇṇanā navamā.

[280] 10. Puṭadūsakajātakavaṇṇanā

Addhā hi nūna migarājāti idaṃ satthā jetavane viharanto ekaṃ puṭadūsakaṃ ārabbha kathesi. Sāvatthiyaṃ kireko amacco buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā uyyāne nisīdāpetvā dānaṃ dadamāno ‘‘antarābhatte uyyāne caritukāmā carantū’’ti āha. Bhikkhū uyyānacārikaṃ cariṃsu. Tasmiṃ khaṇe uyyānapālo pattasampannaṃ rukkhaṃ abhiruhitvā mahantamahantāni paṇṇāni gahetvā ‘‘ayaṃ pupphānaṃ bhavissati, ayaṃ phalāna’’nti puṭe katvā rukkhamūle pāteti. Tassa putto dārako pātitapātitaṃ puṭaṃ viddhaṃseti. Bhikkhū tamatthaṃ bhagavato ārocesuṃ. Satthā ‘‘na, bhikkhave, idāneva, pubbepesa puṭadūsakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ ekasmiṃ brāhmaṇakule nibbattitvā vayappatto agāraṃ ajjhāvasamāno ekadivasaṃ kenacideva karaṇīyena uyyānaṃ agamāsi. Tattha bahū vānarā vasanti. Uyyānapālo imināva niyāmena pattapuṭe pāteti, jeṭṭhavānaro pātitapātite viddhaṃseti. Bodhisatto taṃ āmantetvā ‘‘uyyānapālena pātitapātitaṃ puṭaṃ viddhaṃsetvā manāpataraṃ kātukāmo maññe’’ti vatvā paṭhamaṃ gāthamāha –

88. ‘‘Addhā hi nūna migarājā, puṭakammassa kovido;
Tathā hi puṭaṃ dūseti, aññaṃ nūna karissatī’’ti.

Tattha **migarājā**ti makkaṭaṃ vaṇṇento vadati. **Puṭakammassā**ti mālāpuṭakaraṇassa. **Kovido**ti cheko. Ayaṃ panettha saṅkhepattho – ayaṃ migarājā ekaṃsena puṭakammassa kovido maññe, tathā hi pātitapātitaṃ puṭaṃ dūseti, aññaṃ nūna tato manāpataraṃ karissatīti.

Taṃ sutvā makkaṭo dutiyaṃ gāthamāha –

89. ‘‘Na me mātā vā pitā vā, puṭakammassa kovido;
Kataṃ kataṃ kho dūsema, evaṃ dhammamidaṃ kula’’nti.

Taṃ sutvā bodhisatto tatiyaṃ gāthamāha –

90. ‘‘Yesaṃ vo ediso dhammo, adhammo pana kīdiso;
Mā vo dhammaṃ adhammaṃ vā, addasāma kudācana’’nti.

Evaṃ vatvā ca pana vānaragaṇaṃ garahitvā pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā vānaro puṭadūsakadārako ahosi, paṇḍitapuriso pana ahameva ahosi’’nti.

Puṭadūsakajātakavaṇṇanā dasamā.

Udapānavaggo tatiyo.

Tassuddānaṃ –

Udapānavaraṃ vanabyaggha kapi, sikhinī ca balāka ruciravaro;
Sujanādhipa romaka dūsa puna, satapattavaro puṭakamma dasāti.

4. Abbhantaravaggo

[281] 1. Abbhantarajātakavaṇṇanā

Abbhantaro nāma dumoti idaṃ satthā jetavane viharanto sāriputtattherassa bimbādevītheriyā ambarasadānaṃ ārabbha kathesi. Sammāsambuddhe hi pavattitavaradhammacakke vesāliyaṃ kūṭāgārasālāyaṃ viharante mahāpajāpatī gotamī pañca sākiyasatāni ādāya gantvā pabbajjaṃ yācitvā pabbajjañceva upasampadañca labhi. Aparabhāge tā pañcasatā bhikkhuniyo **nandakovādaṃ** (ma. ni. 3.398 ādayo) sutvā arahattaṃ pāpuṇiṃsu. Satthari pana sāvatthiṃ upanissāya viharante rāhulamātā bimbādevī ‘‘sāmiko me pabbajitvā sabbaññutaṃ patto, puttopi me pabbajitvā tasseva santike vasati, ahaṃ agāramajjhe kiṃkarissāmi, ahampi pabbajitvā sāvatthiṃ gantvā sammāsambuddhañca puttañca nibaddhaṃ passamānā viharissāmī’’ti cintetvā bhikkhunupassayaṃ gantvā pabbajitvā ācariyupajjhāyāhi saddhiṃ sāvatthiṃ gantvā satthārañca piyaputtañca passamānā ekasmiṃ bhikkhunupassaye vāsaṃ kappesi. Rāhulasāmaṇero āgantvā mātaraṃ passati.

Athekadivasaṃ theriyā udaravāto kuppi. Sā putte daṭṭhuṃ āgate tassa dassanatthāya nikkhamituṃ nāsakkhi, aññāva āgantvā aphāsukabhāvaṃ kathayiṃsu. So mātu santikaṃ gantvā ‘‘kiṃ te laddhuṃ vaṭṭatī’’ti pucchi. ‘‘Tāta, agāramajjhe me sakkharayojite ambarase pīte udaravāto vūpasammati, idāni piṇḍāya caritvā jīvikaṃ kappema, kuto taṃ labhissāmā’’ti. Sāmaṇero ‘‘labhanto āharissāmī’’ti vatvā nikkhami. Tassa panāyasmato upajjhāyo dhammasenāpati, ācariyo mahāmoggallāno, cūḷapitā ānandatthero, pitā sammāsambuddhoti mahāsampatti. Evaṃ santepi aññassa santikaṃ agantvā upajjhāyassa santikaṃ gantvā vanditvā dummukhākāro hutvā aṭṭhāsi. Atha naṃ thero ‘‘kiṃ nu kho, rāhula, dummukho viyāsī’’ti āha. ‘‘Mātu me, bhante, theriyā udaravāto kupito’’ti. ‘‘Kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Sakkharayojitena kira ambarasena phāsu hotī’’ti. ‘‘Hotu labhissāmi, mā cintayī’’ti.

So punadivase taṃ ādāya sāvatthiṃ pavisitvā sāmaṇeraṃ āsanasālāyaṃ nisīdāpetvā rājadvāraṃ agamāsi. Kosalarājā theraṃ disvā nisīdāpesi, taṅkhaṇaññeva uyyānapālo piṇḍipakkānaṃ madhuraambānaṃ ekaṃ puṭaṃ āhari. Rājā ambānaṃ tacaṃ apanetvā sakkharaṃ pakkhipitvā sayameva madditvā therassa pattaṃ pūretvā adāsi. Thero rājanivesanā nikkhamitvā āsanasālaṃ gantvā sāmaṇerassa adāsi ‘‘haritvā mātu te dehī’’ti. So haritvā adāsi, theriyā paribhuttamatteva udaravāto vūpasami. Rājāpi manussaṃ pesesi – ‘‘thero idha nisīditvā ambarasaṃ na paribhuñji, gaccha kassaci dinnabhāvaṃ jānāhī’’ti. So therena saddhiṃyeva gantvā taṃ pavattiṃ ñatvā āgantvā rañño kathesi. Rājā cintesi – ‘‘sace satthā agāraṃ ajjhāvasissa, cakkavattirājā abhavissa, rāhulasāmaṇero pariṇāyakaratanaṃ, therī itthiratanaṃ, sakalacakkavāḷarajjaṃ etesaññeva abhavissa. Amhehi ete upaṭṭhahantehi caritabbaṃ assa, idāni pabbajitvā amhe upanissāya vasantesu etesu na yuttaṃ amhākaṃ pamajjitu’’nti. So tato paṭṭhāya theriyā nibaddhaṃ ambarasaṃ dāpesi. Therena bimbādevītheriyā ambarasassa dinnabhāvo bhikkhusaṅghe pākaṭo jāto. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, sāriputtatthero kira bimbādevītheriṃ ambarasena santappesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva rāhulamātā sāriputtena ambarasena santappitā, pubbepesa etaṃ santappesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsigāmake brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā saṇṭhapitagharāvāso mātāpitūnaṃ accayena isipabbajjaṃ pabbajitvā himavantapadese abhiññā ca samāpattiyo ca nibbattetvā isigaṇaparivuto gaṇasatthā hutvā dīghassa addhuno accayena loṇambilasevanatthāya pabbatapādā otaritvā cārikaṃ caramāno bārāṇasiṃ patvā uyyāne vāsaṃ kappesi. Athassa isigaṇassa sīlatejena sakkassa bhavanaṃ kampi. Sakko āvajjamāno taṃ kāraṇaṃ ñatvā ‘‘imesaṃ tāpasānaṃ avāsāya parisakkissāmi, atha te bhinnāvāsā upaddutā caramānā cittekaggataṃ na labhissanti, evaṃ me phāsukaṃ bhavissatī’’ti cintetvā ‘‘ko nu kho upāyo’’ti vīmaṃsanto imaṃ upāyaṃ addasa – majjhimayāmasamanantare rañño aggamahesiyā sirigabbhaṃ pavisitvā ākāse ṭhatvā ‘‘bhadde, sace tvaṃ abbhantaraambapakkaṃ khādeyyāsi, puttaṃ labhissasi, so cakkavattirājā bhavissatī’’ti ācikkhissāmi. Rājā deviyā kathaṃ sutvā ambapakkatthāya uyyānaṃ pesessati, athāhaṃ ambāni antaradhāpessāmi, rañño uyyāne ambānaṃ abhāvaṃ ārocessanti, ‘‘ke te khādantī’’ti vutte ‘‘tāpasā khādantī’’ti vakkhanti, taṃ sutvā rājā tāpase pothetvā nīharāpessati, evaṃ te upaddutā bhavissantīti.

So majjhimayāmasamanantare sirigabbhaṃ pavisitvā ākāse ṭhito attano devarājabhāvaṃ jānāpetvā tāya saddhiṃ sallapanto purimā dve gāthā avoca –

91. ‘‘Abbhantaro nāma dumo, yassa dibyamidaṃ phalaṃ;
Bhutvā dohaḷinī nārī, cakkavattiṃ vijāyati.

92. ‘‘Tvampi bhadde mahesīsi, sā cāpi patino piyā;
Āharissati te rājā, idaṃ abbhantaraṃ phala’’nti.

Tattha **abbhantaro nāma dumo**ti iminā tāva gāmanigamajanapadapabbatādīnaṃ asukassa abbhantaroti avatvā kevalaṃ ekaṃ abbhantaraṃ ambarukkhaṃ kathesi. **Yassa dibyamidaṃ phala**nti yassa ambarukkhassa devatānaṃ paribhogārahaṃ dibyaṃ phalaṃ. **Ida**nti pana nipātamattameva. **Dohaḷinī**ti sañjātadohaḷā. **Tvampi, bhadde, mahesīsī**ti tvaṃ, sobhane mahesī, asi. Aṭṭhakathāyaṃ pana ‘‘mahesī cā’’tipi pāṭho. **Sā cāpi patino piyā**ti soḷasannaṃ devīsahassānaṃ abbhantare aggamahesī cāpi patino cāpi piyāti attho. **Āharissati te rājā, idaṃ abbhantaraṃ phala**nti tassā te piyāya aggamahesiyā idaṃ mayā vuttappakāraṃ phalaṃ rājā āharāpessati, sā tvaṃ taṃ paribhuñjitvā cakkavattigabbhaṃ labhissasīti.

Evaṃ sakko deviyā imā dve gāthā vatvā ‘‘tvaṃ appamattā hohi, mā papañcaṃ akāsi, sve rañño āroceyyāsī’’ti taṃ anusāsitvā attano vasanaṭṭhānameva gato. Sā punadivase gilānālayaṃ dassetvā paricārikānaṃ saññaṃ datvā nipajji. Rājā samussitasetacchatte sīhāsane nisinno nāṭakāni passanto deviṃ adisvā ‘‘kahaṃ, devī’’ti paricārike pucchi. ‘‘Gilānā, devā’’ti. So tassā santikaṃ gantvā sayanapasse nisīditvā piṭṭhiṃ parimajjanto ‘‘kiṃ te, bhadde, aphāsuka’’nti pucchi. ‘‘Mahārāja aññaṃ aphāsukaṃ nāma natthi, dohaḷo me uppanno’’ti. ‘‘Kiṃ icchasi, bhadde’’ti? ‘‘Abbhantaraambaphalaṃ devā’’ti. ‘‘Abbhantaraambo nāma kahaṃ atthī’’ti? ‘‘Nāhaṃ, deva, abbhantaraambaṃ jānāmi, tassa pana me phalaṃ labhamānāya jīvitaṃ atthi, alabhamānāya natthī’’ti. ‘‘Tena hi āharāpessāmi, mā cintayī’’ti rājā deviṃ assāsetvā uṭṭhāya gantvā rājapallaṅke nisinno amacce pakkosāpetvā ‘‘deviyā abbhantaraambe nāma dohaḷo uppanno, kiṃ kātabba’’nti pucchi. ‘‘Deva dvinnaṃ ambānaṃ antare ṭhito ambo abbhantaraambo nāma, uyyānaṃ pesetvā abbhantare ṭhitaambato phalaṃ āharāpetvā deviyā dāpethā’’ti.

Rājā ‘‘sādhu, evarūpaṃ ambaṃ āharathā’’ti uyyānaṃ pesesi. Sakko attano ānubhāvena uyyāne ambāni khāditasadisāni katvā antaradhāpesi. Ambatthāya gatā manussā sakalauyyānaṃ vicarantā ekaṃ ambampi alabhitvā gantvā uyyāne ambānaṃ abhāvaṃ rañño kathayiṃsu. ‘‘Ke ambāni khādantī’’ti? ‘‘Tāpasā, devā’’ti. ‘‘Tāpase uyyānato pothetvā nīharathā’’ti. Manussā ‘‘sādhū’’ti paṭissuṇitvā nīhariṃsu. Sakkassa manoratho matthakaṃ pāpuṇi. Devī ambaphalatthāya nibaddhaṃ katvā nipajjiyeva. Rājā kattabbakiccaṃ apassanto amacce ca brāhmaṇe ca sannipātāpetvā ‘‘abbhantaraambassa atthibhāvaṃ jānāthā’’ti pucchi. Brāhmaṇā āhaṃsu – ‘‘deva, abbhantaraambo nāma devatānaṃ paribhogo, ‘himavante kañcanaguhāya anto atthī’ti ayaṃ no paramparāgato anussavo’’ti. ‘‘Ko pana tato ambaṃ āharituṃ sakkhissatī’’ti? ‘‘Na sakkā tattha manussabhūtena gantuṃ, ekaṃ suvapotakaṃ pesetuṃ vaṭṭatī’’ti.

Tena ca samayena rājakule eko suvapotako mahāsarīro kumārakānaṃ yānakacakkanābhimatto thāmasampanno paññavā upāyakusalo. Rājā taṃ āharāpetvā ‘‘tāta suvapotaka, ahaṃ tava bahūpakāro, kañcanapañjare vasasi, suvaṇṇataṭṭake madhulāje khādasi, sakkharapānakaṃ pivasi, tayāpi amhākaṃ ekaṃ kiccaṃ nittharituṃ vaṭṭatī’’ti āha. ‘‘Kiṃ, devā’’ti. ‘‘Tāta deviyā abbhantaraambe dohaḷo uppanno, so ca ambo himavante kañcanapabbatantare atthi devatānaṃ paribhogo, na sakkā manussabhūtena tattha gantuṃ, tayā tato ambaphalaṃ āharituṃ vaṭṭatī’’ti. ‘‘Sādhu, deva, āharissāmī’’ti. Atha naṃ rājā suvaṇṇataṭṭake madhulāje khādāpetvā sakkharapānakaṃ pāyetvā satapākatelena tassa pakkhantarāni makkhetvā ubhohi hatthehi gahetvā sīhapañjare ṭhatvā ākāse vissajjesi. Sopi rañño nipaccakāraṃ dassetvā ākāse pakkhandanto manussapathaṃ atikkamma himavante paṭhame pabbatantare vasantānaṃ sukānaṃ santikaṃ gantvā abbhantaraambo nāma kattha atthi, kathetha me taṃ ṭhāna’’nti pucchi. ‘‘Mayaṃ na jānāma, dutiye pabbatantare sukā jānissantī’’ti.

So tesaṃ vacanaṃ sutvā tato uppatitvā dutiyaṃ pabbatantaraṃ agamāsi, tathā tatiyaṃ, catutthaṃ, pañcamaṃ, chaṭṭhaṃ agamāsi. Tatthapi naṃ sukā ‘‘na mayaṃ jānāma, sattamapabbatantare sukā jānissantī''ti āhaṃsu. So tatthapi gantvā ''abbhantaraambo nāma kattha atthī''ti pucchi. ''Asukaṭṭhāne nāma kañcanapabbatantare''ti āhaṃsu. ''Ahaṃ tassa phalatthāya āgato, maṃ tattha netvā tato me phalaṃ dāpethā''ti. Sukagaṇā āhaṃsu – ''samma, so vessavaṇamahārājassa paribhogo, na sakkā upasaṅkamituṃ, sakalarukkho mūlato paṭṭhāya sattahi lohajālehi parikkhitto, sahassakumbhaṇḍarakkhasā rakkhanti, tehi diṭṭhassa jīvitaṃ nāma natthi, kappuṭṭhānaggiavīcimahānirayasadisaṭṭhānaṃ, mā tattha patthanaṃ karī''ti. ''Sace tumhe na gacchatha, mayhaṃ ṭhānaṃ ācikkhathā''ti. ''Tena hi asukena ca asukena ca ṭhānena yāhī''ti. So tehi ācikkhitavaseneva suṭṭhu maggaṃ upadhāretvā taṃ ṭhānaṃ gantvā divā attānaṃ adassetvā majjhimayāmasamanantare rakkhasānaṃ niddokkamanasamaye abbhantaraambassa santikaṃ gantvā ekena mūlantarena saṇikaṃ abhiruhituṃ ārabhi. Lohajālaṃ ''kirī''ti saddamakāsi.

Rakkhasā pabujjhitvā sukapotakaṃ disvā ''ambacoroya''nti gahetvā kammakaraṇaṃ saṃvidahiṃsu. Eko ''mukhe pakkhipitvā gilissāmi na''nti āha, aparo ''hatthehi madditvā puñjitvā vippakirissāmi na''nti, aparo ''dvedhā phāletvā aṅgāresu pacitvā khādissāmī''ti. So tesaṃ kammakaraṇasaṃvidhānaṃ sutvāpi asantasitvāva te rakkhase āmantetvā ''ambho rakkhasā, tumhe kassa manussā''ti āha. ''Vessavaṇamahārājassā''ti. ''Ambho, tumhepi ekassa raññova manussā, ahampi raññova manusso, bārāṇasirājā maṃ abbhantaraambaphalatthāya pesesi, svāhaṃ tattheva attano rañño jīvitaṃ datvā āgato. Yo hi attano mātāpitūnañceva sāmikassa ca atthāya jīvitaṃ pariccajati, so devalokeyeva nibbattati, tasmā ahampi imamhā tiracchānayoniyā cavitvā devaloke nibbattissāmī''ti vatvā tatiyaṃ gāthamāha –

93. ''Bhatturatthe parakkanto, yaṃ ṭhānamadhigacchati;
Sūro attapariccāgī, labhamāno bhavāmaha''nti.

Tattha **bhatturatthe**ti bhattā vuccanti bhattādīhi bharaṇaposakā pitā mātā sāmiko ca, iti tividhassapetassa bhattu atthāya. **Parakkanto**ti parakkamaṃ karonto vāyamanto. **Yaṃ ṭhānamadhigacchatī**ti yaṃ sukhakāraṇaṃ yasaṃ vā lābhaṃ vā saggaṃ vā adhigacchati. **Sūro**ti abhīru vikkamasampanno. **Attapariccāgī**ti kāye ca jīvite ca nirapekkho hutvā tassa tividhassapi bhattu atthāya attānaṃ pariccajanto. **Labhamāno bhavāmaha**nti yaṃ so evarūpo sūro devasampattiṃ vā manussasampattiṃ vā labhati, ahampi taṃ labhamāno bhavāmi, tasmā hāsova me ettha, na tāso, kiṃ maṃ tumhe tāsethāti.

Evaṃ so imāya gāthāya tesaṃ dhammaṃ desesi. Te tassa dhammakathaṃ sutvā pasannacittā ''dhammiko esa, na sakkā māretuṃ, vissajjema na''nti vatvā sukapotakaṃ vissajjetvā 'ambho sukapotaka, muttosi, amhākaṃ hatthato sotthinā gacchā''ti āhaṃsu. ''Mayhaṃ āgamanaṃ mā tucchaṃ karotha, detha me ekaṃ ambaphala''nti. ''Sukapotaka, tuyhaṃ ekaṃ ambaphalaṃ dātuṃ nāma na bhāro, imasmiṃ pana rukkhe ambāni aṅketvā gahitāni, ekasmiṃ phale asamente amhākaṃ jīvitaṃ natthi. Vessavaṇena hi kujjhitvā sakiṃ olokite tattakapāle pakkhittatilā viya kumbhaṇḍasahassaṃ bhijjitvā vippakirīyati, tena te dātuṃ na sakkoma, labhanaṭṭhānaṃ pana ācikkhissāmā''ti. ''Yo koci detu, phaleneva me attho, labhanaṭṭhānaṃ ācikkhathā''ti. ''Etassa kañcanapabbatassa antare jotiraso nāma tāpaso aggiṃ juhamāno kañcanapattiyā nāma paṇṇasālāyaṃ vasati vessavaṇassa kulūpako, vessavaṇo tassa nibaddhaṃ cattāri ambaphalāni peseti, tassa santikaṃ gacchā''ti.

So ''sādhū''ti sampaṭicchitvā tāpasassa santikaṃ gantvā vanditvā ekamantaṃ nisīdi. Atha naṃ tāpaso ''kuto āgatosī''ti pucchi. ''Bārāṇasirañño santikā''ti. ''Kimatthāya āgatosī''ti? ''Sāmi, amhākaṃ rañño deviyā abbhantaraambapakke dohaḷo uppanno, tadatthaṃ āgatomhi, rakkhasā pana me sayaṃ ambapakkaṃ adatvā tumhākaṃ santikaṃ pesesu''nti. ''Tena hi nisīda, labhissasī''ti. Athassa vessavaṇo cattāri phalāni pesesi. Tāpaso tato dve paribhuñji, ekaṃ suvapotakassa khādanatthāya adāsi. Tena tasmiṃ khādite ekaṃ phalaṃ sikkāya pakkhipitvā suvapotakassa gīvāya paṭimuñcitvā ''idāni gacchā''ti sukapotakaṃ vissajjesi. So taṃ āharitvā deviyā adāsi. Sā taṃ khāditvā dohaḷaṃ paṭippassambhesi, tatonidānaṃ panassā putto nāhosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā devī rāhulamātā ahosi, suko ānando, ambapakkadāyako tāpaso sāriputto, uyyāne nivutthatāpaso pana ahameva ahosi’’nti.

Abbhantarajātakavaṇṇanā paṭhamā.

## [282] 2. Seyyajātakavaṇṇanā

Seyyaṃso seyyaso hotīti idaṃ satthā jetavane viharanto ekaṃ kosalarañño amaccaṃ ārabbha kathesi. So kira rañño bahūpakāro sabbakiccanipphādako ahosi. Rājā ‘‘bahūpakāro me aya’’nti tassa mahantaṃ yasaṃ adāsi. Taṃ asahamānā aññe rañño pesuññaṃ upasaṃharitvā taṃ paribhindiṃsu. Rājā tesaṃ vacanaṃ saddahitvā dosaṃ anupaparikkhitvāva taṃ sīlavantaṃ niddosaṃ saṅkhalikabandhanena bandhāpetvā bandhanāgāre pakkhipāpesi. So tattha ekako vasanto sīlasampattiṃ nissāya cittekaggataṃ labhitvā ekaggacitto saṅkhāre sammasitvā sotāpattiphalaṃ pāpuṇi. Athassa rājā aparabhāge niddosabhāvaṃ ñatvā saṅkhalikabandhanaṃ bhindāpetvā purimayasato mahantataraṃ yasaṃ adāsi. So ‘‘satthāraṃ vandissāmī’’ti bahūni mālāgandhādīni ādāya vihāraṃ gantvā tathāgataṃ pūjetvā vanditvā ekamantaṃ nisīdi. Satthā tena saddhiṃ paṭisanthāraṃ karonto ‘‘anattho kira te uppannoti assumhā’’ti āha. ‘‘Āma, bhante, uppanno, ahaṃ pana tena anatthena atthaṃ akāsiṃ, bandhanāgāre nisīditvā sotāpattiphalaṃ nibbattesi’’nti. Satthā ‘‘na kho, upāsaka, tvaññeva anatthena atthaṃ āhari, porāṇakapaṇḍitāpi attano anatthena atthaṃ āhariṃ suyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā pitu accayena rajje patiṭṭhāya dasa rājadhamme akopetvā dānaṃ deti, pañca sīlāni rakkhati, uposathakammaṃ karoti. Athasseko amacco antepure padussi. Pādamūlikādayo ñatvā ‘‘asukaamacco antepure paduṭṭho’’ti rañño ārocesuṃ. Rājā pariggaṇhanto yathāsabhāvato ñatvā pakkosāpetvā ‘‘mā maṃ ito paṭṭhāya upaṭṭhāhī’’ti nibbisayaṃ akāsi. So gantvā aññataraṃ sāmantarājānaṃ upaṭṭhahīti sabbaṃ vatthu heṭṭhā **mahāsīlavajātake** (jā. 1.1.51) kathitasadisameva. Idhāpi so rājā tikkhattuṃ vīmaṃsitvā tassa amaccassa vacanaṃ saddahitvā ‘‘bārāṇasirajjaṃ gaṇhissāmī’’ti mahantena parivārena rajjasīmaṃ pāpuṇi. Bārāṇasirañño sattasatamattā mahāyodhā taṃ pavattiṃ sutvā ‘‘deva, asuko nāma kira rājā bārāṇasirajjaṃ gaṇhissāmī’ti janapadaṃ bhindanto āgacchati, ettheva naṃ gantvā gaṇhissāmā’’ti āhaṃsu. ‘‘Mayhaṃ paravihiṃsāya laddhena rajjena kiccaṃ natthi, mā kiñci karitthā’’ti?

Corarājā āgantvā nagaraṃ parikkhipi, puna amaccā rājānaṃ upasaṅkamitvā ‘‘deva, mā evaṃ karittha, gaṇhissāma na’’nti āhaṃsu. Rājā ‘‘na labbhā kiñci kātuṃ, nagaradvārāni vivarathā’’ti vatvā sayaṃ amaccagaṇaparivuto mahātale rājapallaṅke nisīdi. Corarājā catūsu dvāresu manusse pothento nagaraṃ pavisitvā pāsādaṃ abhiruyha amaccaparivutaṃ rājānaṃ gāhāpetvā saṅkhalikāhi bandhāpetvā bandhanāgāre pakkhipāpesi. Rājā bandhanāgāre nisinnova corarājānaṃ mettāyanto mettajjhānaṃ uppādesi. Tassa mettānubhāvena corarañño kāye ḍāho uppajji, sakalasarīraṃ yamakaukkāhi jhāpiyamānaṃ viya jātaṃ. So mahādukkhābhitunno ‘‘kiṃ nu kho kāraṇa’’nti pucchi. ‘‘Tumhe sīlavantaṃ rājānaṃ bandhanāgāre pakkhipetha, tena vo idaṃ dukkhaṃ uppannaṃ bhavissatī’’ti. So gantvā bodhisattaṃ khamāpetvā ‘‘tumhākaṃ rajjaṃ tumhākameva hotū’’ti rajjaṃ tasseva niyyādetvā ‘‘ito paṭṭhāya tumhākaṃ paccatthiko me bhāro hotū’’ti vatvā paduṭṭhāmaccassa rājāṇaṃ kāretvā attano nagarameva gato.

Bodhisatto alaṅkatamahātale samussitasetacchatte rājapallaṅke nisinno amaccehi saddhiṃ sallapanto purimā dvegāthā avoca –

94. ‘‘Seyyaṃso seyyaso hoti, yo seyyamupasevati;
Ekena sandhiṃ katvāna, sataṃ vajjhe amocayiṃ.

95. ‘‘Tasmā sabbena lokena, sandhiṃ katvāna ekato;
Pecca saggaṃ nigaccheyya, idaṃ suṇātha kāsiyā’’ti.

Tattha **seyyaṃso seyyaso hoti, yo seyyamupasevatī**ti anavajjauttamadhammasaṅkhāto seyyo aṃso koṭṭhāso assāti seyyaṃso, kusaladhammanissitapuggalo. Yo punappunaṃ taṃ seyyaṃ kusaladhammabhāvanaṃ kusalābhirataṃ vā uttamapuggalamupasevati, so seyyaso hoti pāsaṃsataro ceva uttaritaro ca hoti. **Ekena sandhiṃ katvāna, sataṃ vajjhe amocayi**nti tadamināpi cetaṃ veditabbaṃ – ahañhi seyyaṃ mettābhāvanaṃ upasevanto tāya mettābhāvanāya ekena corarañña sandhiṃ santhavaṃ katvā mettābhāvanaṃ bhāvetvā tumhe satajane vajjhe amocayiṃ.

Dutiyagāthāya attho – yasmā ahaṃ ekena saddhiṃ ekato mettābhāvanāya sandhiṃ katvā tumhe vajjhappatte satajane mocayiṃ, tasmā veditabbamevetaṃ, tasmā sabbena lokena saddhiṃ mettābhāvanāya sandhiṃ katvā ekato puggalo pecca paraloke saggaṃ nigaccheyya. Mettāya hi upacāraṃ kāmāvacare paṭisandhiṃ deti, appanā brahmaloke. Idaṃ mama vacanaṃ sabbepi tumhe kāsiraṭṭhavāsino suṇāthāti.

Evaṃ mahāsatto mahājanassa mettābhāvanāya guṇaṃ vaṇṇetvā dvādasayojanike bārāṇasinagare setacchattaṃ pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbaji. Satthā sammāsambuddho hutvā tatiyaṃ gāthamāha –

96. ‘‘Idaṃ vatvā mahārājā, kaṃso bārāṇasiggaho;
Dhanuṃ kaṇḍañca nikkhippa, saṃyamaṃ ajjhupāgamī’’ti.

Tattha mahanto rājāti **mahārājā. Kaṃso**ti tassa nāmaṃ. Bārāṇasiṃ gahetvā ajjhāvasanato **bārāṇasiggaho**. So rājā idaṃ vacanaṃ vatvā **dhanu**ñca sarasaṅkhātaṃ **kaṇḍañca nikkhippa** ohāya chaḍḍetvā sīlasaṃyamaṃ upagato pabbajito, pabbajitvā ca pana jhānaṃ uppādetvā aparihīnajjhāno brahmaloke uppannoti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā corarājā ānando ahosi, bārāṇasirājā pana ahameva ahosi’’nti.

Seyyajātakavaṇṇanā dutiyā.

[283] 3. Vaḍḍhakīsūkarajātakavaṇṇanā

Varaṃ varaṃ tvanti idaṃ satthā jetavane viharanto dhanuggahatissattheraṃ ārabbha kathesi. Pasenadirañño pitā mahākosalo bimbisārarañño dhītaraṃ vedehiṃ nāma kosaladeviṃ dadamāno tassā nhānacuṇṇamūlaṃ satasahassuṭṭhānaṃ kāsigāmaṃ adāsi. Ajātasattunā pana pitari mārite kosaladevīpi sokābhibhūtā kālamakāsi. Tato pasenadi kosalarājā cintesi – ‘‘ajātasattunā pitā mārito, bhaginīpi me sāmike kālakate tena sokena kālakatā, pitughātakassa corassa kāsigāmaṃ na dassāmī’’ti. So taṃ ajātasattussa na adāsi. Taṃ gāmaṃ nissāya tesaṃ dvinnampi kālena kālaṃ yuddhaṃ hoti, ajātasattu taruṇo samattho, pasenadi mahallakoyeva. So abhikkhaṇaṃ parajjati, mahākosalassāpi manussā yebhuyyena parājitā. Atha rājā ‘‘mayaṃ abhiṇhaṃ parajjāma, kiṃ nu kho kātabba’’nti amacce pucchi. ‘‘Deva, ayyā nāma mantacchekā honti, jetavanavihāre bhikkhūnaṃ kathaṃ sotuṃ vaṭṭatī’’ti. Rājā ‘‘tena hi tāyaṃ velāyaṃ bhikkhūnaṃ kathāsallāpaṃ suṇāthā’’ti carapurise āṇāpesi. Te tato paṭṭhāya tathā akaṃsu.

Tasmiṃ pana kāle dve mahallakattherā vihārapaccante paṇṇasālāyaṃ vasanti dattatthero ca dhanuggahatissatthero ca. Tesu dhanuggahatissatthero paṭhamayāmepi majjhimayāmepi niddāyitvā pacchimayāme pabujjhitvā ummukkāni sodhetvā aggiṃ jāletvā nisinnako āha – ‘‘bhante, dattattherā’’ti. ‘‘Kiṃ, bhante, tissattherā’’ti? ‘‘Kiṃ niddāyasi no tva’’nti. ‘‘Aniddāyantā kiṃ karissāmā’’ti? ‘‘Uṭṭhāya tāva nisīdathā’’ti. So uṭṭhāya nisinno taṃ dattattheraṃ āha – ‘‘bhante dattatthera, ayaṃ te lolo mahodarakosalo cāṭimattaṃ bhattameva pūtiṃ karoti, yuddhavicāraṇaṃ pana kiñci na jānāti, parājito parājitotveva vadāpetī’’ti. ‘‘Kiṃ pana kātuṃ vaṭṭatī’’ti? Tasmiṃ khaṇe te carapurisā tesaṃ kathaṃ suṇantā aṭṭhaṃsu.

Dhanuggahatissatthero yuddhaṃ vicāresi – ‘‘bhante, yuddho nāma tividho – padumabyūho, cakkabyūho, sakaṭabyūhoti. Ajātasattuṃ gaṇhitukāmena asuke nāma pabbatakucchismiṃ dvīsu pabbatabhittīsu manusse ṭhapetvā purato dubbalabalaṃ dassetvā pabbatantaraṃ paviṭṭhabhāvaṃ jānitvā paviṭṭhamaggaṃ occhinditvā purato ca pacchato ca ubhosu pabbatabhittīsu vaggitvā unnaditvā khipe patitamacchaṃ viya antomuṭṭhiyaṃ vaṭṭapotakaṃ viya ca katvā sakkā assa taṃ gahetu’’nti. Carapurisā taṃ sāsanaṃ rañño ārocesuṃ. Taṃ sutvā rājā saṅgāmabheriṃ carāpetvā gantvā sakaṭabyūhaṃ katvā ajātasattuṃ jīvaggāhaṃ gāhāpetvā attano dhītaraṃ vajirakumāriṃ bhāgineyyassa datvā kāsigāmaṃ tassā nhānamūlaṃ katvā datvā uyyojesi. Sā pavatti bhikkhusaṅghe pākaṭā jātā. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, kosalarājā kira dhanuggahatissattherassa vicāraṇāya ajātasattuṃ jinī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi dhanuggahatisso yuddhavicāraṇāya chekoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe rukkhadevatā hutvā nibbatti. Tadā bārāṇasiṃ nissāya nivutthavaḍḍhakigāmakā eko vaḍḍhakī thambhatthāya araññaṃ gantvā āvāṭe patitaṃ sūkarapotakaṃ disvā taṃ gharaṃ netvā paṭijaggi. So vuḍḍhippatto mahāsarīro vaṅkadāṭho ācārasampanno ahosi, vaḍḍhakinā positattā pana ‘‘vaḍḍhakīsūkaro’’tveva paññāyi. Vaḍḍhakissa rukkhatacchanakāle tuṇḍena rukkhaṃ parivatteti, mukhena ḍaṃsitvā vāsipharasunikhādanamuggare āharati, kālasuttakoṭiyaṃ gaṇhāti. Atha so vaḍḍhakī ‘‘kocideva, naṃ khādeyyā’’ti bhayena netvā araññe vissajjesi. Sopi araññaṃ pavisitvā khemaṃ phāsukaṭṭhānaṃ olokento ekaṃ pabbatantare mahantaṃ girikandaraṃ addasa sampannakandamūlaphalaṃ phāsukaṃ vasanaṭṭhānaṃ anekasatasūkarasamākiṇṇaṃ. Te sūkarā taṃ disvā tassa santikaṃ āgamaṃsu. Sopi te āha – ‘‘ahaṃ tumheva olokento vicarāmi, apica vo mayā diṭṭhā, idañca ṭhānaṃ ramaṇīyaṃ, ahampi idāni idheva vasissāmī’’ti. ‘‘Saccaṃ idaṃ ṭhānaṃ ramaṇīyaṃ, parissayo panettha atthī’’ti. ‘‘Ahampi tumhe disvā etaṃ aññāsiṃ, evaṃ gocarasampanne ṭhāne vasantānaṃ vo sarīresu maṃsalohitaṃ natthi, kiṃ pana vo ettha bhaya’’nti? ‘‘Eko byaggho pātova āgantvā diṭṭhadiṭṭhaṃyeva gahetvā gacchatī’’ti. ‘‘Kiṃ pana so nibaddhaṃ gaṇhāti, udāhu antarantarā’’ti? ‘‘Nibaddhaṃ gaṇhātī’’ti. ‘‘Kati pana te byagghā’’ti? ‘‘Ekoyevā’’ti. ‘‘Ettakā tumhe ekassa yujjhituṃ na sakkothā’’ti? ‘‘Āma, na sakkomā’’ti. ‘‘Ahaṃ taṃ gaṇhissāmi, kevalaṃ tumhe mama vacanaṃ karotha, so byaggho kahaṃ vasatī’’ti? ‘‘Etasmiṃ pabbate’’ti.

So rattiññeva sūkare carāpetvā yuddhaṃ vicārento ‘‘yuddhaṃ nāma padumabyūhacakkabyūhasakaṭabyūhavasena tividhaṃ hotī’’ti vatvā padumabyūhavasena vicāresi. So hi bhūmisīsaṃ jānāti. Tasmā ‘‘imasmiṃ ṭhāne yuddhaṃ vicāretuṃ vaṭṭatī’’ti sūkarapillake mātaro ca tesaṃ majjhaṭṭhāne ṭhapesi. So tā āvijjhitvā majjhimasūkariyo, tā āvijjhitvā potakasūkare, te āvijjhitvā jarasūkare, te āvijjhitvā dīghadāṭhasūkare, te āvijjhitvā yuddhasamatthe balavatarasūkare dasa vīsa tiṃsa jane tasmiṃ tasmiṃ ṭhāne balagumbaṃ katvā ṭhapesi. Attano ṭhitaṭṭhānassa purato ekaṃ parimaṇḍalaṃ āvāṭaṃ khaṇāpesi, pacchato ekaṃ suppasaṇṭhānaṃ anupubbaninnaṃ pabbhārasadisaṃ. Tassa saṭṭhisattatimatte yodhasūkare ādāya tasmiṃ tasmiṃ ṭhāne ‘‘mā bhāyitthā’’ti kammaṃ vicārato aruṇaṃ uṭṭhahi.

Byaggho uṭṭhāya ‘‘kālo’’ti ñatvā gantvā tesaṃ sammukhā ṭhite pabbatatale ṭhatvā akkhīni ummīletvā sūkare olokesi. Vaḍḍhakīsūkaro ‘‘paṭioloketha na’’nti sūkarānaṃ saññaṃ adāsi, te paṭiolokesuṃ. Byaggho mukhaṃ ugghāṭetvā assosi, sūkarāpi tathā kariṃsu. Byaggho muttaṃ chaḍḍesi, sūkarāpi chaḍḍayiṃsu. Iti yaṃ yaṃ so karoti, taṃ taṃ te paṭikariṃsu. So cintesi – ‘‘pubbe sūkarā mayā olokitakāle palāyantā palāyitumpi na sakkonti, ajja apalāyitvā mama paṭisattu hutvā mayā katameva paṭikaronti. Etasmiṃ bhūmisīse ṭhito eko tesaṃ saṃvidhāyakopi atthi, ajja mayhaṃ gatassa jayo na paññāyatī’’ti. So nivattitvā attano vasanaṭṭhānameva agamāsi. Tena pana gahitamaṃsakhādako eko kūṭajaṭilo atthi, so taṃ tucchahatthameva āgacchantaṃ disvā tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

97. ‘‘Varaṃ varaṃ tvaṃ nihanaṃ pure cari,
Asmiṃ padese abhibhuyya sūkare;
Sodāni eko byapagamma jhāyasi,
Balaṃ nu te byaggha na cajja vijjatī’’ti.

Tattha **varaṃ varaṃ tvaṃ nihanaṃ pure cari, asmiṃ padese abhibhuyya sūkare**ti ambho byaggha, tvaṃ pubbe imasmiṃ padese sabbasūkare abhibhavitvā imesu sūkaresu varaṃ varaṃ tvaṃ uttamuttamaṃ sūkaraṃ nihananto vicari. **Sodāni eko byapagamma jhāyasī**ti so tvaṃ idāni aññataraṃ sūkaraṃ aggahetvā ekakova apagantvā jhāyasi pajjhāyasi. **Balaṃ nu te byaggha na cajja vijjatī**ti kiṃ nu te, ambho byaggha, ajja kāyabalaṃ natthīti.

Taṃ sutvā byaggho dutiyaṃ gāthamāha –

98. ‘‘Ime sudaṃ yanti disodisaṃ pure, bhayaṭṭitā leṇagavesino puthū;
Te dāni saṅgamma vasanti ekato, yatthaṭṭhitā duppasahajjame mayā’’ti.

Tattha **suda**nti nipāto. Ayaṃ pana saṅkhepattho – ime sūkarā pubbe maṃ disvā bhayena aṭṭitā pīḷitā attano leṇagavesino **puthū** visuṃ visuṃ hutvā **disodisaṃ yanti,** taṃ taṃ disaṃ abhimukhā palāyanti, te dāni sabbepi samāgantvā ekato vasanti tiṭṭhanti, tañca bhūmisīsaṃ upagatā, yattha ṭhitā duppasahā dummaddayā ajja ime mayāti.

Athassa ussāhaṃ janento kūṭajaṭilo ‘‘mā bhāyi, gaccha tayi naditvā pakkhandante sabbepi bhītā bhijjitvā palāyissantī’’ti āha. Byaggho tasmiṃ ussāhaṃ janente sūro hutvā puna gantvā pabbatatale aṭṭhāsi. Vaḍḍhakīsūkaro dvinnaṃ āvāṭānaṃ antare aṭṭhāsi. Sūkarā ‘‘sāmi, mahācoro punāgato’’ti āhaṃsu. ‘‘Mā bhāyittha, idāni taṃ gaṇhissāmī’’ti. Byaggho naditvā vaḍḍhakīsūkarassa upari patati, sūkaro tassa attano upari patanakāle parivattitvā vegena ujukaṃ khataāvāṭe pati. Byaggho vegaṃ sandhāretuṃ asakkonto uparibhāgena gantvā suppamukhassa tiriyaṃ khataāvāṭassa atisambādhe mukhaṭṭhāne patitvā puñjakato viya ahosi. Sūkaro āvāṭā uttaritvā asanivegena gantvā byagghaṃ antarasatthimhi dāṭhāya paharitvā yāva vakkapadesā phāletvā pañcamadhuramaṃsaṃ dāṭhāya paliveṭhetvā byagghassa matthake āvijjhitvā ‘‘gaṇhatha tumhākaṃ paccāmitta’’nti ukkhipitvā bahiāvāṭe chaḍḍesi. Paṭhamaṃ āgatā byagghamaṃsaṃ labhiṃsu, pacchā āgatā ‘‘byagghamaṃsaṃ kīdisaṃ hotī’’ti tesaṃ mukhaṃ upasiṅghantā vicariṃsu.

Sūkarā na tāva tussanti. Vaḍḍhakīsūkaro tesaṃ iṅghitaṃ disvā ‘‘kiṃ nu kho tumhe na tussathā’’ti āha. ‘‘Sāmi, kiṃ etena byagghena ghātitena, añño pana byagghaāṇāpanasamattho kūṭajaṭilo atthiyevā’’ti. ‘‘Ko nāmeso’’ti? ‘‘Eko dussīlatāpaso’’ti. ‘‘Byagghopi mayā ghātito, so me kiṃ pahoti, etha gaṇhissāma na’’nti sūkaraghaṭāya saddhiṃ pāyāsi. Kūṭatāpasopi byagghe cirāyante ‘‘kiṃ nu kho sūkarā byagghaṃ gaṇhiṃsū’’ti paṭipathaṃ gacchanto te sūkare āgacchante disvā attano parikkhāraṃ ādāya palāyanto tehi anubandhito parikkhāraṃ chaḍḍetvā vegena udumbararukkhaṃ abhiruhi. Sūkarā ‘‘idānimha, sāmi, naṭṭhā, tāpaso palāyitvā rukkhaṃ abhiruhī’’ti āhaṃsu. ‘‘Kiṃ rukkhaṃ nāmā’’ti? ‘‘Udumbararukkha’’nti. So ‘‘sūkariyo udakaṃ āharantu, sūkarapotakā pathaviṃ khaṇantu, dīghadāṭhā sūkarā mūlāni chindantu, sesā parivāretvā ārakkhantū’’ti saṃvidahitvā tesu tathā karontesu sayaṃ udumbarassa ujukaṃ thūlamūlaṃ pharasunā paharanto viya ekappahārameva katvā udumbararukkhaṃ pātesi. Parivāretvā ṭhitasūkarā kūṭajaṭilaṃ bhūmiyaṃ pātetvā khaṇḍākhaṇḍikaṃ katvā yāva aṭṭhito khāditvā vaḍḍhakīsūkaraṃ udumbarakhandheyeva nisīdāpetvā kūṭajaṭilassa paribhogasaṅkhena udakaṃ āharitvā abhisiñcitvā rājānaṃ kariṃsu, ekañca taruṇasūkariṃ tassa aggamahesiṃ akaṃsu. Tato paṭṭhāya kira yāvajjatanā rājāno udumbarabhaddapīṭhe nisīdāpetvā tīhi saṅkhehi abhisiñcanti.

Tasmiṃ vanasaṇḍe adhivatthā devatā taṃ acchariyaṃ disvā ekasmiṃ viṭapantare sūkarānaṃ abhimukhā hutvā tatiyaṃ gāthamāha –

99. ‘‘Namatthu saṅghāna samāgatānaṃ, disvā sayaṃ sakhya vadāmi abbhutaṃ;
Byagghaṃ migā yattha jiniṃsu dāṭhino, sāmaggiyā dāṭhabalesu muccare’’ti.

Tattha **namatthu saṅghāna**nti ayaṃ mama namakkāro samāgatānaṃ sūkarasaṅghānaṃ atthu. **Disvā sayaṃ sakhya vadāmi abbhuta**nti idaṃ pubbe abhūtapubbaṃ abbhutaṃ sakhyaṃ mittabhāvaṃ sayaṃ disvā vadāmi. **Byagghaṃ migā yattha jiniṃsu dāṭhino**ti yatra hi nāma dāṭhino sūkaramigā byagghaṃ jiniṃsu, ayameva vā pāṭho. **Sāmaggiyā dāṭhabalesu muccare**ti yā sā dāṭhabalesu sūkaresu sāmaggī ekajjhāsayatā, tāya tesu sāmaggiyā te dāṭhabalā paccāmittaṃ gahetvā ajja maraṇabhayā muttāti attho.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dhanuggahatisso vaḍḍhakīsūkaro ahosi, rukkhadevatā pana ahameva ahosi’’nti.

Vaḍḍhakīsūkarajātakavaṇṇanā tatiyā.

## [284] 4. Sirijātakavaṇṇanā

Yaṃ ussukā saṅgharantīti idaṃ satthā jetavane viharanto ekaṃ siricorabrāhmaṇaṃ ārabbha kathesi. Imasmiṃ jātake paccuppannavatthu heṭṭhā **khadiraṅgārajātake** (jā. 1.1.40) vitthāritameva. Idhāpi pana sā anāthapiṇḍikassa ghare catutthe dvārakoṭṭhake vasanakā micchādiṭṭhidevatā daṇḍakammaṃ karontī catupaññāsahiraññakoṭiyo āharitvā koṭṭhe pūretvā seṭṭhinā saddhiṃ sahāyikā ahosi. Atha naṃ so ādāya satthu santikaṃ nesi. Satthā tassā dhammaṃ desesi, sā dhammaṃ sutvā sotāpannā ahosi. Tato paṭṭhāya seṭṭhino yaso yathāporāṇova jāto. Atheko sāvatthivāsī sirilakkhaṇaññū brāhmaṇo cintesi – ‘‘anāthapiṇḍiko duggato hutvā puna issaro jāto, yaṃnūnāhaṃ taṃ daṭṭhukāmo viya gatvā tassa gharato siriṃ thenetvā āgaccheyya’’nti. So tassa gharaṃ gantvā tena katasakkārasammāno sāraṇīyakathāya vattamānāya ‘‘kimatthaṃ āgatosī’’ti vutte ‘‘kattha nu kho sirī patiṭṭhitā’’ti olokesi. Seṭṭhino ca sabbaseto dhotasaṅkhapaṭibhāgo kukkuṭo suvaṇṇapañjare pakkhipitvā ṭhapito atthi, tassa cūḷāya sirī patiṭṭhāsi. Brāhmaṇo olokayamāno siriyā tattha patiṭṭhitabhāvaṃ ñatvā āha – ‘‘ahaṃ, mahāseṭṭhi, pañcasate māṇave mante vācemi, akālaraviṃ ekaṃ kukkuṭaṃ nissāya te ca mayañca kilamāma, ayañca kira kukkuṭo kālaravī, imassatthāya āgatomhi, dehi me etaṃ kukkuṭa’’nti. ‘‘Gaṇha, brāhmaṇa, demi te kukkuṭa’’nti. ‘‘Demī’’ti ca vuttakkhaṇeyeva sirī tassa cūḷato apagantvā ussīsake ṭhapite maṇikkhandhe patiṭṭhāsi.

Brāhmaṇo siriyā maṇimhi patiṭṭhitabhāvaṃ ñatvā maṇimpi yāci. ‘‘Maṇimpi demī’’ti vuttakkhaṇeyeva sirī maṇito apagantvā ussīsake ṭhapitaārakkhayaṭṭhiyaṃ patiṭṭhāsi. Brāhmaṇo siriyā tattha patiṭṭhitabhāvaṃ ñatvā tampi yāci. ‘‘Gahetvā gacchāhī’’ti vuttakkhaṇeyeva sirī yaṭṭhito apagantvā puññalakkhaṇadeviyā nāma seṭṭhino aggamahesiyā sīse patiṭṭhāsi. Siricorabrāhmaṇo tattha patiṭṭhitabhāvaṃ ñatvā ‘‘avissajjiyabhaṇḍaṃ etaṃ, yācitumpi na sakkā’’ti cintetvā seṭṭhiṃ etadavoca – ‘‘mahāseṭṭhi, ahaṃ tumhākaṃ gehe ‘siriṃ thenetvā gamissāmī’ti āgacchiṃ, sirī pana te kukkuṭassa cūḷāyaṃ patiṭṭhitā ahosi, tasmiṃ mama dinne tato apagantvā maṇimhi patiṭṭhahi, maṇimhi dinne ārakkhayaṭṭhiyaṃ patiṭṭhahi, ārakkhayaṭṭhiyā dinnāya tato apagantvā puññalakkhaṇadeviyā sīse patiṭṭhahi, ‘idaṃ kho pana avissajjiyabhaṇḍa’nti imampi me na gahitaṃ, na sakkā tava siriṃ thenetuṃ, tava santakaṃ taveva hotū’’ti uṭṭhāyāsanā pakkāmi. Anāthapiṇḍiko ‘‘imaṃ kāraṇaṃ satthu kathessāmī’’ti vihāraṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisinno sabbaṃ tathāgatassa ārocesi. Satthā taṃ sutvā ‘‘na kho, gahapati, idāneva aññesaṃ sirī aññattha gacchati, pubbepi appapuññehi uppāditasirī pana puññavantānaṃyeva pādamūlaṃ gatā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sippaṃ uggaṇhitvā agāraṃ ajjhāvasanto mātāpitūnaṃ kālakiriyāya saṃviggo nikkhamitvā himavantapadese isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca uppādetvā dīghassa addhuno accayena loṇambilasevanatthāya janapadaṃ gantvā bārāṇasirañño uyyāne vasitvā punadivase bhikkhaṃ caramāno hatthācariyassa gharadvāraṃ agamāsi. So tassa ācāravihāre pasanno bhikkhaṃ datvā uyyāne vasāpetvā niccaṃ paṭijaggi. Tasmiṃ kāle eko kaṭṭhahārako araññato dārūni āharanto velāya nagaradvāraṃ pāpuṇituṃ nāsakkhi. Sāyaṃ ekasmiṃ devakule dārukalāpaṃ ussīsake katvā nipajji, devakule vissaṭṭhā bahū kukkuṭā tassa avidūre ekasmiṃ rukkhe sayiṃsu. Tesu uparisayitakukkuṭo paccūsakāle vaccaṃ pātento heṭṭhāsayitakukkuṭassa sarīre pātesi. ‘‘Kena me sarīre vaccaṃ pātita’’nti ca vutte ‘‘mayā’’ti āha. ‘‘Kiṃkāraṇā’’ti ca vutte ‘‘anupadhāretvā’’ti vatvā punapi pātesi. Tato ubhopi aññamaññaṃ kuddhā ‘‘kiṃ te balaṃ, kiṃ te bala’’nti kalahaṃ kariṃsu. Atha heṭṭhāsayitakukkuṭo āha – ‘‘maṃ māretvā aṅgāre pakkamaṃsaṃ khādanto pātova kahāpaṇasahassaṃ labhatī’’ti. Uparisayitakukkuṭo āha – ‘‘ambho, mā tvaṃ ettakena gajji, mama thūlamaṃsaṃ khādanto rājā hoti, bahimaṃsaṃ khādanto puriso ce, senāpatiṭṭhānaṃ, itthī ce, aggamahesiṭṭhānaṃ labhati. Aṭṭhimaṃsaṃ pana me khādanto gihī ce, bhaṇḍāgārikaṭṭhānaṃ, pabbajito ce, rājakulūpakabhāvaṃ labhatī’’ti.

Kaṭṭhahārako tesaṃ vacanaṃ sutvā ‘‘rajje patte sahassena kiccaṃ natthī’’ti saṇikaṃ abhiruhitvā uparisayitakukkuṭaṃ gahetvā māretvā ucchaṅge katvā ‘‘rājā bhavissāmī’’ti gantvā vivaṭadvāreneva nagaraṃ pavisitvā kukkuṭaṃ nittacaṃ katvā udaraṃ sodhetvā ‘‘idaṃ kukkuṭamaṃsaṃ sādhukaṃ sampādehī’’ti pajāpatiyā adāsi. Sā kukkuṭamaṃsañca bhattañca sampādetvā ‘‘bhuñja, sāmī’’ti tassa upanāmesi. ‘‘Bhadde, etaṃ maṃsaṃ mahānubhāvaṃ, etaṃ khāditvā ahaṃ rājā bhavissāmi, tvaṃ aggamahesī bhavissasi, taṃ bhattañca maṃsañca ādāya gaṅgātīraṃ gantvā nhāyitvā bhuñjissāmā’’ti bhattabhājanaṃ tīre ṭhapetvā nhānatthāya otariṃsu. Tasmiṃ khaṇe vātena khubhitaṃ udakaṃ āgantvā bhattabhājanaṃ ādāya agamāsi. Taṃ nadīsotena vuyhamānaṃ heṭṭhānadiyaṃ hatthiṃ nhāpento eko hatthācariyo mahāmatto disvā ukkhipāpetvā vivarāpetvā ‘‘kimetthā’’ti pucchi. ‘‘Bhattañceva kukkuṭamaṃsañca sāmī’’ti. So taṃ pidahāpetvā lañchāpetvā ‘‘yāva mayaṃ āgacchāma, tāvimaṃ bhattaṃ mā vivarā’’ti bhariyāya pesesi. Sopi kho kaṭṭhahārako mukhato paviṭṭhena vālukodakena uddhumātaudaro palāyi.

Atheko tassa hatthācariyassa kulūpako dibbacakkhukatāpaso ‘‘mayhaṃ upaṭṭhāko hatthiṭṭhānaṃ na vijahati, kadā nu kho sampattiṃ pāpuṇissatī’’ti dibbacakkhunā upadhārento taṃ purisaṃ disvā taṃ kāraṇaṃ ñatvā puretaraṃ gantvā hatthācariyassa nivesane nisīdi. Hatthācariyo āgantvā taṃ vanditvā ekamantaṃ nisinno taṃ bhattabhājanaṃ āharāpetvā ‘‘tāpasaṃ maṃsodanena parivisathā’’ti āha. Tāpaso bhattaṃ gahetvā maṃse dīyamāne aggahetvā ‘‘imaṃ maṃsaṃ ahaṃ vicāremī’’ti vatvā ‘‘vicāretha, bhante’’ti vutte thūlamaṃsādīni ekekaṃ koṭṭhāsaṃ kāretvā thūlamaṃsaṃ hatthācariyassa dāpesi, bahimaṃsaṃ tassa bhariyāya, aṭṭhimaṃsaṃ attanā paribhuñji. So bhattakiccāvasāne gacchanto ‘‘tvaṃ ito tatiyadivase rājā bhavissasi, appamatto hohī’’ti vatvā pakkāmi. Tatiyadivase eko sāmantarājā āgantvā bārāṇasiṃ parivāresi. Bārāṇasirājā hatthācariyaṃ rājavesaṃ gāhāpetvā ‘‘hatthiṃ abhiruhitvā yujjhā’’ti āṇāpetvā sayaṃ aññātakavesena senāya vicārento ekena mahāvegena sarena viddho taṅkhaṇaññeva mari. Tassa matabhāvaṃ ñatvā hatthācariyo bahū kahāpaṇe nīharāpetvā ‘‘dhanatthikā purato hutvā yujjhantū’’ti bheriṃ carāpesi. Balakāyo muhutteneva sāmantarājānaṃ jīvitakkhayaṃ pāpesi. Amaccā rañño sarīrakiccaṃ katvā ‘‘kaṃ rājānaṃ karomā’’ti mantayamānā ‘‘amhākaṃ rājā jīvamāno attano vesaṃ hatthācariyassa adāsi, ayameva yuddhaṃ katvā rajjaṃ gaṇhi, etasseva rajjaṃ dassāmā’’ti taṃ rajjena abhisiñciṃsu, bhariyampissa aggamahesiṃ akaṃsu. Bodhisatto rājakulūpako ahosi.

Satthā atītaṃ āharitvā abhisambuddho hutvā imā dve gāthā abhāsi –

100. ‘‘Yaṃ ussukā saṅgharanti, alakkhikā bahuṃ dhanaṃ;
Sippavanto asippā ca, lakkhivā tāni bhuñjati.

101. ‘‘Sabbattha katapuññassa, aticcaññeva pāṇino;
Uppajjanti bahū bhogā, appanāyatanesupī’’ti.

Tattha **yaṃ ussukā**ti yaṃ dhanasaṅgharaṇe ussukkamāpannā chandajātā kicchena bahuṃ dhanaṃ saṅgharanti.‘‘Ye ussukā’’tipi pāṭho, ye purisā dhanasaṃharaṇe ussukā hatthisippādivasena sippavanto asippā ca antamaso vetanena kammaṃ katvā bahuṃ dhanaṃ saṅgharantīti attho. **Lakkhivā tāni bhuñjatī**ti tāni ‘‘bahuṃ dhana’’nti vuttāni dhanāni puññavā puriso attano puññaphalaṃ paribhuñjanto kiñci kammaṃ akatvāpi paribhuñjati.

Aticcaññeva pāṇinoti aticca aññe eva pāṇino. Eva-kāro purimapadena yojetabbo, sabbattheva katapuññassa aññe akatapuññe satte atikkamitvāti attho. **Appanāyatanesupī**ti api anāyatanesupi aratanākaresu ratanāni asuvaṇṇāyatanādīsu suvaṇṇādīni ahatthāyatanādīsu hatthiādayoti saviññāṇakaaviññāṇakā bahū bhogā uppajjanti. Tattha muttāmaṇiādīnaṃ anākare uppattiyaṃ duṭṭhagāmaṇiabhayamahārājassa vatthu kathetabbaṃ.

Satthā pana imā gāthā vatvā ‘‘gahapati, imesaṃ sattānaṃ puññasadisaṃ aññaṃ āyatanaṃ nāma natthi, puññavantānañhi anākaresu ratanāni uppajjantiyevā’’ti vatvā imaṃ dhammaṃ desesi –

‘‘Esa devamanussānaṃ, sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti, sabbametena labbhati.

‘‘Suvaṇṇatā susaratā, susaṇṭhānā surūpatā;
Ādhipaccaparivāro, sabbametena labbhati.

‘‘Padesarajjaṃ issariyaṃ, cakkavattisukhaṃ piyaṃ;
Devarajjampi dibbesu, sabbametena labbhati.

‘‘Mānussikā ca sampatti, devaloke ca yā rati;
Yā ca nibbānasampatti, sabbametena labbhati.

‘‘Mittasampadamāgamma, yonisova payuñjato;
Vijjāvimuttivasībhāvo, sabbametena labbhati.

‘‘Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī;
Paccekabodhi buddhabhūmi, sabbametena labbhati.

‘‘Evaṃ mahatthikā esā, yadidaṃ puññasampadā;
Tasmā dhīrā pasaṃsanti, paṇḍitā katapuññata’’nti. (khu. pā. 8.10-16);

Idāni yesu anāthapiṇḍikassa sirī patiṭṭhitā, tāni ratanāni dassetuṃ **‘‘kukkuṭo’’**tiādimāha.

102. ‘‘Kukkuṭo maṇayo daṇḍo, thiyo ca puññalakkhaṇā;
Uppajjanti apāpassa, katapuññassa jantuno’’ti.

Tattha **daṇḍo**ti ārakkhayaṭṭhiṃ sandhāya vuttaṃ, **thiyo**ti seṭṭhibhariyaṃ puññalakkhaṇadeviṃ. Sesamettha uttānameva. Gāthaṃ vatvā ca pana jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, kulūpakatāpaso pana ahameva sammāsambuddho ahosi’’nti.

Sirijātakavaṇṇanā catutthā.

## [285] 5. Maṇisūkarajātakavaṇṇanā

Dariyā satta vassānīti idaṃ satthā jetavane viharanto sundarīmāraṇaṃ ārabbha kathesi. Tena kho pana samayena bhagavā sakkato hoti garukatoti vatthu **udāne** (udā. 38) āgatameva. Ayaṃ panettha saṅkhepo – bhagavato kira bhikkhusaṅghassa ca pañcannaṃ mahānadīnaṃ mahoghasadise lābhasakkāre uppanne hatalābhasakkārā aññatitthiyā sūriyuggamanakāle khajjopanakā viya nippabhā hutvā ekato sannipatitvā mantayiṃsu – ‘‘mayaṃ samaṇassa gotamassa uppannakālato paṭṭhāya hatalābhasakkārā, na koci amhākaṃ atthibhāvampi jānāti, kena nu kho saddhiṃ ekato hutvā samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāramassa antaradhāpeyyāmā’’ti. Atha nesaṃ etadahosi – ‘‘sundariyā saddhiṃ ekato hutvā sakkuṇissāmā’’ti.

Te ekadivasaṃ sundariṃ titthiyārāmaṃ pavisitvā vanditvā ṭhitaṃ nālapiṃsu. Sā punappunaṃ sallapantīpi paṭivacanaṃ alabhitvā ‘‘api nu, ayyā, tumhe kenaci viheṭhitāttha’’ti pucchi. ‘‘Kiṃ, bhagini, samaṇaṃ gotamaṃ amhe viheṭhetvā hatalābhasakkāre katvā vicarantaṃ na passasī’’ti. Sā evamāha – ‘‘mayā ettha kiṃ kātuṃ vaṭṭatī’’ti? Tvaṃ khosi, bhagini, abhirūpā sobhaggappattā, samaṇassa gotamassa ayasaṃ āropetvā mahājanaṃ tava kathaṃ gāhāpetvā hatalābhasakkāraṃ karohī’’ti? Sā ‘‘sādhū’’ti sampaṭicchitvā vanditvā pakkantā. Tato paṭṭhāya mālāgandhavilepanakappūrakaṭukaphalādīni gahetvā sāyaṃ mahājanassa satthu dhammadesanaṃ sutvā nagaraṃ pavisanakāle jetavanābhimukhī gacchati. ‘‘Kahaṃ gacchasī’’ti ca puṭṭhā ‘‘samaṇassa gotamassa santikaṃ, ahañhi tena saddhiṃ ekagandhakuṭiyaṃ vasāmī’’ti vatvā aññatarasmiṃ titthiyārāme vasitvā pātova jetavanamaggaṃ otaritvā nagarābhimukhī gacchati. ‘‘Kiṃ, sundari, kahaṃ gatāsī’’ti ca puṭṭhā ‘‘samaṇena gotamena saddhiṃ ekagandhakuṭiyaṃ vasitvā taṃ kilesaratiyā ramāpetvā āgatāmhī’’ti vadati.

Atha naṃ katipāhaccayena dhuttānaṃ kahāpaṇe datvā ‘‘gacchatha sundariṃ māretvā samaṇassa gotamassa gandhakuṭiyā samīpe mālākacavarantare nikkhipitvā ethā’’ti vadiṃsu, te tathā akaṃsu. Tato titthiyā ‘‘sundariṃ na passāmā’’ti kolāhalaṃ katvā rañño ārocetvā ‘‘kahaṃ vo āsaṅkā’’ti vuttā ‘‘imesu divasesu jetavane vasati, tatrassā pavattiṃ na jānāmā’’ti vatvā ‘‘tena hi gacchatha, naṃ vicinathā’’ti raññā anuññātā attano upaṭṭhāke gahetvā jetavanaṃ gantvā vicinantā mālākacavarantare disvā mañcakaṃ āropetvā nagaraṃ pavesetvā ‘‘samaṇassa gotamassa sāvakā ‘satthārā katapāpakammaṃ paṭicchādessāmā’ti sundariṃ māretvā mālākacavarantare nikkhipiṃsū’’ti rañño ārocesuṃ, rājā ‘‘tena hi gacchatha, nagaraṃ āhiṇḍathā’’ti āha. Te nagaravīthīsu ‘‘passatha samaṇānaṃ sakyaputtiyānaṃ kamma’’ntiādīni viravitvā puna rañño nivesanadvāraṃ agamaṃsu.

Rājā sundariyā sarīraṃ āmakasusāne aṭṭakaṃ āropetvā rakkhāpesi. Sāvatthivāsino ṭhapetvā ariyasāvake sesā yebhuyyena ‘‘passatha samaṇānaṃ sakyaputtiyānaṃ kamma’’ntiādīni vatvā antonagare ca bahinagare ca bhikkhū akkosantā paribhāsantā vicaranti. Bhikkhū taṃ pavattiṃ tathāgatassa ārocesuṃ. Satthā ‘‘tena hi tumhepi te manusse evaṃ paṭicodethā’’ti –

‘‘Abhūtavādī nirayaṃ upeti, yo vāpi katvā na karomi cāha;
Ubhopi te pecca samā bhavanti, nihīnakammā manujā paratthā’’ti. (udā. 38) –

Imaṃ gāthamāha.

Rājā ‘‘sundariyā aññehi māritabhāvaṃ jānāthā’’ti purise pesesi. Tepi kho dhuttā tehi kahāpaṇehi suraṃ pivantā aññamaññaṃ kalahaṃ karonti. Tattheko evamāha – ‘‘tvaṃ sundariṃ ekappahāreneva māretvā mālākacavarantare nikkhipitvā tato laddhakahāpaṇehi suraṃ pivasi, hotu hotū’’ti. Rājapurisā te dhutte gahetvā rañño dassesuṃ. Atha te rājā ‘‘tumhehi māritā’’ti pucchi. ‘‘Āma, devā’’ti. ‘‘Kehi mārāpitā’’ti? ‘‘Aññatitthiyehi, devā’’ti. Rājā titthiye pakkosāpetvā sundariṃ ukkhipāpetvā ‘‘gacchatha tumhe, evaṃ vadantā nagaraṃ āhiṇḍatha ‘ayaṃ sundarī samaṇassa gotamassa avaṇṇaṃ āropetukāmehi amhehi mārāpitā, neva samaṇassa gotamassa, na gotamasāvakānaṃ doso atthi, amhākaṃyeva doso’’’ti āṇāpesi. Te tathā akaṃsu. Bālamahājano tadā saddahi, titthiyāpi purisavadhadaṇḍena palibuddhā. Tato paṭṭhāya buddhānaṃ mahantataro lābhasakkāro ahosi.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, titthiyā ‘buddhānaṃ kāḷakabhāvaṃ uppādessāmā’ti sayaṃ kāḷakā jātā, buddhānaṃ pana mahantataro lābhasakkāro udapādī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, sakkā buddhānaṃ saṃkilesaṃ uppādetuṃ, buddhānaṃ saṃkiliṭṭhabhāvakaraṇaṃ nāma jātimaṇino kiliṭṭhabhāvakaraṇasadisaṃ, pubbe jātimaṇiṃ ‘kiliṭṭhaṃ karissāmā’ti vāyamantāpi nāsakkhiṃsu kiliṭṭhaṃ kātu’’nti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmake brāhmaṇakule nibbattitvā vayappatto kāmesu ādīnavaṃ disvā nikkhamitvā himavantapadese tisso pabbatarājiyo atikkamitvā tāpaso hutvā paṇṇasālāyaṃ vasi. Tassā avidūre maṇiguhā ahosi, tattha tiṃsamattā sūkarā vasanti, guhāya avidūre eko sīho carati, tassa maṇimhi chāyā paññāyati. Sūkarā sīhacchāyaṃ disvā bhītā utrastā appamaṃsalohitā ahesuṃ. Te ‘‘imassa maṇino vippasannattā ayaṃ chāyā paññāyati, imaṃ maṇiṃ saṃkiliṭṭhaṃ vivaṇṇaṃ karomā’’ti cintetvā avidūre ekaṃ saraṃ gantvā kalale pavaṭṭetvā āgantvā taṃ maṇiṃ ghaṃsanti. So sūkaralomehi ghaṃsiyamāno vippasannataro ahosi. Sūkarā upāyaṃ apassantā ‘‘imassa maṇino vivaṇṇakaraṇūpāyaṃ tāpasaṃ pucchissāmā’’ti bodhisattaṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhitā purimā dve gāthā udāhariṃsu –

103. ‘‘Dariyā satta vassāni, tiṃsamattā vasāmase;
Haññāma maṇino ābhaṃ, iti no mantaraṃ ahu.

104. ‘‘Yāvatā maṇiṃ ghaṃsāma, bhiyyo vodāyate maṇi;
Idañcadāni pucchāma, kiṃ kiccaṃ idha maññasī’’ti.

Tattha **dariyā**ti maṇiguhāyaṃ. **Vasāmase**ti vasāma. **Haññāmā**ti hanissāma, mayampi vivaṇṇaṃ karissāma. **Idañcadāni pucchāmā**ti idāni mayaṃ ‘‘kena kāraṇena ayaṃ maṇi kilissamāno vodāyate’’ti idaṃ taṃ pucchāma. **‘‘Kiṃ kiccaṃ ‘idha maññasī’**ti imasmiṃ atthe tvaṃ imaṃ kiccaṃ kinti maññasī’’ti.

Atha nesaṃ ācikkhanto bodhisatto tatiyaṃ gāthamāha –

105. ‘‘Ayaṃ maṇi veḷuriyo, akāco vimalo subho;
Nāssa sakkā siriṃ hantuṃ, apakkamatha sūkarā’’ti.

Tattha **akāco**ti akakkaso. **Subho**ti sobhano. **Siri**nti pabhaṃ. **Apakkamathā**ti imassa maṇissa pabhā nāsetuṃ na sakkā, tumhe pana imaṃ maṇiguhaṃ pahāya aññattha gacchathāti.

Te tassa kathaṃ sutvā tathā akaṃsu. Bodhisatto jhānaṃ uppādetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā tāpaso ahameva ahosi’’nti.

Maṇisūkarajātakavaṇṇanā pañcamā.

## [286] 6. Sālūkajātakavaṇṇanā

Mā sālūkassa pihayīti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Taṃ **cūḷanāradakassapajātake** (jā. 1.13.40 ādayo) āvibhavissati. Taṃ pana bhikkhuṃ satthā pakkosāpetvā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti pucchi. ‘‘Evaṃ, bhante’’ti. ‘‘Ko taṃ ukkaṇṭhāpetī’’ti? ‘‘Thullakumārikā, bhante’’ti. Satthā ‘‘esā te bhikkhu anatthakārikā, pubbepi tvaṃ etissā vivāhatthāya āgataparisāya uttaribhaṅgo ahosī’’ti vatvā bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahālohitagoṇo nāma ahosi, kaniṭṭhabhātā panassa cūḷalohito nāma. Ubhopi goṇā gāmake ekasmiṃ kule kammaṃ karonti. Tassa kulassa ekā vayappattā kumārikā atthi, taṃ aññakulaṃ vāresi. Atha naṃ kulaṃ ‘‘vivāhakāle uttaribhaṅgo bhavissatī’’ti sālūkaṃ nāma sūkaraṃ yāgubhattena paṭijaggi, so heṭṭhāmañce sayati. Athekadivasaṃ cūḷalohito bhātaraṃ āha – ‘‘bhātika, mayaṃ imasmiṃ kule kammaṃ karoma, amhe nissāya imaṃ kulaṃ jīvati, atha ca panime manussā amhākaṃ tiṇapalālamattaṃ denti, imaṃ sūkaraṃ yāgubhattena posenti, heṭṭhāmañce sayāpenti, kiṃ nāmesa etesaṃ karissatī''ti. Mahālohito ''tāta, mā tvaṃ etassa yāgubhattaṃ patthaya, etissā kumārikāya vivāhadivase etaṃ uttaribhaṅgaṃ kātukāmā ete maṃsassa thūlabhāvakaraṇatthaṃ posenti, katipāhaccayena taṃ passissasi heṭṭhāmañcato nikkhāmetvā vadhitvā khaṇḍākhaṇḍikaṃ chinditvā āgantukabhattaṃ kariyamāna''nti vatvā purimā dve gāthā samuṭṭhāpesi –

106. ''Mā sālūkassa pihayi, āturannāni bhuñjati;
Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇaṃ.

107. ''Idāni so idhāgantvā, atithī yuttasevako;
Atha dakkhasi sālūkaṃ, sayantaṃ musaluttara''nti.

Tatthāyaṃ saṅkhepattho – tāta, tvaṃ mā sālūkasūkarabhāvaṃ patthayi, ayañhi **āturannāni** maraṇabhojanāni bhuñjati, yāni bhuñjitvā nacirasseva maraṇaṃ pāpuṇissati, tvaṃ pana **appossukko** nirālayo hutvā attanā laddhaṃ imaṃ palālamissakaṃ bhusaṃ khāda, etaṃ dīghāyubhāvassa **lakkhaṇaṃ** sañjānananimittaṃ. Idāni katipāhasseva so vevāhikapuriso mahatiyā parisāya yutto yuttasevako idha atithi hutvā āgato bhavissati, athetaṃ sālūkaṃ musalasadisena uttaroṭṭhena samannāgatattā **musaluttaraṃ** māritaṃ sayantaṃ dakkhasīti.

Tato katipāhasseva vevāhikesu āgatesu sālūkaṃ māretvā uttaribhaṅgamakaṃsu. Ubho goṇā taṃ tassa vipattiṃ disvā ''amhākaṃ bhusameva vara''nti cintayiṃsu. Satthā abhisambuddho hutvā tadatthajotikaṃ tatiyaṃ gāthamāha –

108. ''Vikantaṃ sūkaraṃ disvā, sayantaṃ musaluttaraṃ;
Jaraggavā vicintesuṃ, varamhākaṃ bhusāmivā''ti.

Tattha **bhusāmivā**ti bhusameva amhākaṃ varaṃ uttamanti attho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. ''Tadā kumārikā etarahi thullakumārikā ahosi, sālūko ukkaṇṭhitabhikkhu, cūḷalohito ānando, mahālohito pana ahameva ahosi''nti.

Sālūkajātakavaṇṇanā chaṭṭhā.

[287] 7. Lābhagarahajātakavaṇṇanā

Nānummattoti idaṃ satthā jetavane viharanto sāriputtattherassa saddhivihārikaṃ ārabbha kathesi. Therassa kira saddhivihāriko theraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno ''lābhuppattipaṭipadaṃ me, bhante, kathetha, kiṃ karonto cīvarādīnaṃ lābhī hotī''ti pucchi. Athassa thero ''āvuso, catūhaṅgehi samannāgatassa lābhasakkāro uppajjati, attano abbhantare hirottappaṃ bhinditvā sāmaññaṃ pahāya anummatteneva ummattena viya bhavitabbaṃ, pisuṇavācā vattabbā, naṭasadisena bhavitabbaṃ, vikiṇṇavācena kutūhalena bhavitabba''nti imaṃ lābhuppattipaṭipadaṃ kathesi. So taṃ paṭipadaṃ garahitvā uṭṭhāya pakkanto. Thero satthāraṃ upasaṅkamitvā vanditvā taṃ pavattiṃ ācikkhi. Satthā ''neso, sāriputta, bhikkhu idāneva lābhaṃ garahati, pubbepesa garahiyevā''ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto soḷasavassikakāleyeva tiṇṇaṃ vedānaṃ aṭṭhārasannañca sippānaṃ pariyosānaṃ patvā disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ vācesi. Tatreko māṇavo sīlācārasampanno ekadivasaṃ ācariyaṃ upasaṅkamitvā ''kathaṃ imesaṃ sattānaṃ lābho uppajjatī''ti lābhuppattipaṭipadaṃ pucchi. Ācariyo ''tāta, imesaṃ sattānaṃ catūhi kāraṇehi lābho uppajjatī''ti vatvā paṭhamaṃ gāthamāha –

109. ‘‘Nānummatto nāpisuṇo, nānaṭo nākutūhalo;
Mūḷhesu labhate lābhaṃ, esā te anusāsanī’’ti.

Tattha **nānummatto**ti na anummatto. Idaṃ vuttaṃ hoti – yathā ummattako nāma itthipurisadārikadārake disvā tesaṃ vatthālaṅkārādīni vilumpati, tato tato macchamaṃsapūvādīni balakkārena gahetvā khādati, evameva yo gihibhūto ajjhattabahiddhasamuṭṭhānaṃ hirottappaṃ pahāya kusalākusalaṃ agaṇetvā nirayabhayaṃ abhāyanto lobhābhibhūto pariyādiṇṇacitto kāmesu pamatto sandhicchedādīni sāhasikakammāni karoti, pabbajitopi hirottappaṃ pahāya kusalākusalaṃ agaṇetvā nirayabhayaṃ abhāyanto satthārā paññattaṃ sikkhāpadaṃ maddanto lobhena abhibhūto pariyādiṇṇacitto cīvarādimattaṃ nissāya attano sāmaññaṃ vijahitvā pamatto vejjakammadūtakammādīni karoti, veḷudānādīni nissāya jīvikaṃ kappeti, ayaṃ anummattopi ummattasadisattā ummatto nāma, evarūpassa khippaṃ lābho uppajjati. Yo pana evaṃ anummatto lajjī kukkuccako, esa mūḷhesu apaṇḍitesu purisesu lābhaṃ na labhati, tasmā lābhatthikena ummattakena viya bhavitabbanti.

Nāpisuṇoti etthāpi yo pisuṇo hoti, ‘‘asukena idaṃ nāma kata’’nti rājakule pesuññaṃ upasaṃharati, so aññesaṃ yasaṃ acchinditvā attano gaṇhāti. Rājānopi naṃ ‘‘ayaṃ amhesu sasasneho’’ti ucce ṭhāne ṭhapenti, amaccādayopissa ‘‘ayaṃ no rājakule paribhindeyyā’’ti bhayena dātabbaṃ maññanti, evaṃ etarahi pisuṇassa lābho uppajjati. Yo pana apisuṇo, so mūḷhesu lābhaṃ na labhatīti evamattho veditabbo.

Nānaṭoti lābhaṃ uppādentena naṭena viya bhavitabbaṃ. Yathā naṭo hirottappaṃ pahāya naccagītavāditehi kīḷaṃ katvā dhanaṃ saṃharati, evameva lābhatthikena hirottappaṃ bhinditvā itthipurisadārikadārakānaṃ soṇḍasahāyena viya nānappakāraṃ keḷiṃ karontena vicaritabbaṃ. Yo evaṃ anaṭo, so mūḷhesu lābhaṃ na labhati.

Nākutūhaloti kutūhalo nāma vippakiṇṇavāco. Rājāno hi amacce pucchanti – ‘‘asukaṭṭhāne kira ‘manusso mārito, gharaṃ viluttaṃ, paresaṃ dārā padhaṃsitā’ti suyyati, kesaṃ nu kho idaṃ kamma’’nti. Tattha sesesu akathentesuyeva yo uṭṭhahitvā ‘‘asuko ca asuko ca nāmā’’ti vadati, ayaṃ kutūhalo nāma. Rājāno tassa vacanena te purise pariyesitvā nisedhetvā ‘‘imaṃ nissāya no nagaraṃ niccoraṃ jāta’’nti tassa mahantaṃ yasaṃ denti, sesāpi janā ‘‘ayaṃ no rājapurisehi puṭṭho suyuttaduyuttaṃ katheyyā’’ti bhayena tasseva dhanaṃ denti, evaṃ kutūhalassa lābho uppajjati. Yo pana akutūhalo, esa na mūḷhesu labhati lābhaṃ. **Esā te anusāsanī**ti esā amhākaṃ santikā tuyhaṃ lābhānusiṭṭhīti.

Antevāsiko ācariyassa kathaṃ sutvā lābhaṃ garahanto –

110. ‘‘Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā.

111. ‘‘Api ce pattamādāya, anagāro paribbaje;
Esāva jīvikā seyyo, yā cādhammena esanā’’ti. – gāthādvayamāha;

Tattha **yā vuttī**ti yā jīvitavutti. **Vinipātenā**ti attano vinipātena. **Adhammacaraṇenā**ti adhammakiriyāya visamakiriyāya vadhabandhanagarahādīhi attānaṃ vinipātetvā adhammaṃ caritvā yā vutti, tañca yasadhanalābhañca sabbaṃ **dhiratthu** nindāmi garahāmi, na me etenatthoti adhippāyo. **Pattamādāyā**ti bhikkhābhājanaṃ gahetvā. **Anagāro paribbaje**ti ageho pabbajito hutvā careyya, na ca sappuriso kāyaduccaritādivasena adhammacariyaṃ careyya. Kiṃkāraṇā? **Esāva jīvikā seyyo. Yā cādhammena esanā**ti, yā esā adhammena jīvikapariyesanā, tato esā pattahatthassa parakulesu bhikkhācariyāva seyyo, sataguṇena sahassaguṇena sundaratароti dasseti.

Evaṃ māṇavo pabbajjāya guṇaṃ vaṇṇetvā nikkhamitvā isipabbajjaṃ pabbajitvā dhammena bhikkhaṃ pariyesanto abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā māṇavo lābhagarahī bhikkhu ahosi, ācariyo pana ahameva ahosi’’nti.

Lābhagarahajātakavaṇṇanā sattamā.

## [288] 8. Macchuddānajātakavaṇṇanā

Agghanti macchāti idaṃ satthā jetavane viharanto ekaṃ kūṭavāṇijaṃ ārabbha kathesi. Vatthu heṭṭhā kathitameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kuṭumbikakule nibbattitvā viññutaṃ patto kuṭumbaṃ saṇṭhapesi. Kaniṭṭhabhātāpissa atthi, tesaṃ aparabhāge pitā kālakato. Te ekadivasaṃ ‘‘pitu santakaṃ vohāraṃ sādhessāmā’’ti ekaṃ gāmaṃ gantvā kahāpaṇasahassaṃ labhitvā āgacchantā nadītitthe nāvaṃ paṭimānentā puṭabhattaṃ bhuñjiṃsu. Bodhisatto atirekabhattaṃ gaṅgāya macchānaṃ datvā nadīdevatāya pattiṃ adāsi. Devatā pattiṃ anumoditvāyeva dibbena yasena vaḍḍhitvā attano yasavuḍḍhiṃ āvajjamānā taṃ kāraṇaṃ aññāsi. Bodhisattopi vālikāyaṃ uttarāsaṅgaṃ pattharitvā nipanno niddaṃ okkami, kaniṭṭhabhātā panassa thokaṃ corapakatiko. So te kahāpaṇe bodhisattassa adatvā sayameva gaṇhitukāmatāya kahāpaṇabhaṇḍikasadisaṃ ekaṃ sakkharabhaṇḍikaṃ katvā dvepi bhaṇḍikā ekatova ṭhapesi. Tesaṃ nāvaṃ abhiruhitvā gaṅgāmajjhagatānaṃ kaniṭṭho nāvaṃ khobhetvā ‘‘sakkharabhaṇḍikaṃ udake khipissāmī’’ti sahassabhaṇḍikaṃ khipitvā ‘‘bhātika, sahassabhaṇḍikā udake patitā, kinti karomā’’ti āha. ‘‘Udake patitāya kiṃ karissāma, mā cintayī’’ti. Nadīdevatā cintesi – ‘‘ahaṃ iminā dinnapattiṃ anumoditvā dibbayasena vaḍḍhitvā etassa santakaṃ rakkhissāmī’’ti attano ānubhāvena taṃ bhaṇḍikaṃ ekaṃ mahāmacchaṃ gilāpetvā sayaṃ ārakkhaṃ gaṇhi. Sopi coro gehaṃ gantvā ‘‘bhātā me vañcito’’ti bhaṇḍikaṃ mocento sakkharā passitvā hadayena sussantena mañcassa aṭaniṃ upagūhitvā nipajji.

Tadā kevaṭṭā macchagahaṇatthāya jālaṃ khipiṃsu. So maccho devatānubhāvena jālaṃ pāvisi. Kevaṭṭā taṃ gahetvā vikkiṇituṃ nagaraṃ paviṭṭhā. Manussā mahāmacchaṃ disvā mūlaṃ pucchanti. Kevaṭṭā ‘‘kahāpaṇasahassañca satta ca māsake datvā gaṇhathā’’ti vadanti. Manussā ‘‘sahassagghanakamacchopi no diṭṭho’’ti parihāsaṃ karonti. Kevaṭṭā macchaṃ gahetvā bodhisattassa gharadvāraṃ gantvā ‘‘imaṃ macchaṃ gaṇhathā’’ti āhaṃsu. ‘‘Kimassa mūla’’nti? ‘‘Satta māsake datvā gaṇhathā’’ti. ‘‘Aññesaṃ dadamānā kathaṃ dethā’’ti? ‘‘Aññesaṃ sahassena ca sattahi ca māsakehi dema, tumhe pana satta māsake datvā gaṇhathā’’ti. So tesaṃ satta māsake datvā macchaṃ bhariyāya pesesi. Sā macchassa kucchiṃ phālayamānā sahassabhaṇḍikaṃ disvā bodhisattassa ārocesi. Bodhisatto taṃ oloketvā attano lañchaṃ disvā sakasantakabhāvaṃ ñatvā ‘‘idāni ime kevaṭṭā imaṃ macchaṃ aññesaṃ dadamānā sahassena ceva sattahi ca māsakehi denti, amhe pana patvā sahassassa amhākaṃ santakattā satteva māsake gahetvā adaṃsu, idaṃ antaraṃ ajānantaṃ na sakkā kañci saddahāpetu’’nti cintetvā paṭhamaṃ gāthamāha –

112. ‘‘Agghanti macchā adhikaṃ sahassaṃ, na so atthi yo imaṃ saddaheyya;
Mayhañca assu idha satta māsā, ahampi taṃ macchuddānaṃ kiṇeyya’’nti.

Tattha **adhika**nti aññehi pucchitā kevaṭṭā ‘‘sattamāsādhikaṃ sahassaṃ agghantī’’ti vadanti. **Na so atthi yo imaṃ saddaheyyā**ti so puriso na atthi, yo imaṃ kāraṇaṃ paccakkhato ajānanto mama vacanena saddaheyya, ettakaṃ vā macchā agghantīti yo imaṃ saddaheyya, so natthi, tasmāyeva te aññehi na gahitātipi attho. **Mayhañca assū**ti mayhaṃ pana satta māsakā ahesuṃ. **Macchuddāna**nti macchavaggaṃ. Tena hi macchena saddhiṃ aññepi macchā ekato baddhā taṃ sakalampi macchuddānaṃ sandhāyetaṃ vuttaṃ. **Kiṇeyya**nti kiṇiṃ, satteva māsake datvā ettakaṃ macchavaggaṃ gaṇhinti attho.

Evañca pana vatvā idaṃ cintesi – ‘‘kiṃ nu kho nissāya mayā ete kahāpaṇā laddhā’’ti? Tasmiṃ khaṇe nadīdevatā ākāse dissamānarūpena ṭhatvā ‘‘ahaṃ, gaṅgādevatā, tayā macchānaṃ atirekabhattaṃ datvā mayhaṃ patti dinnā, tenāhaṃ tava santakaṃ rakkhantī āgatā’’ti dīpayamānā gāthamāha –

113. ‘‘Macchānaṃ bhojanaṃ datvā, mama dakkhiṇamādisi;
Taṃ dakkhiṇaṃ sarantiyā, kataṃ apacitiṃ tayā’’ti.

Tattha **dakkhiṇa**nti imasmiṃ ṭhāne pattidānaṃ dakkhiṇā nāma. **Sarantiyā kataṃ apacitiṃ tayā**ti taṃ tayā mayhaṃ kataṃ apacitiṃ sarantiyā mayā idaṃ tava dhanaṃ rakkhitanti attho.

Idaṃ vatvā ca pana sā devatā tassa kaniṭṭhena katakūṭakammaṃ sabbaṃ kathetvā ‘‘eso idāni hadayena sussantena nipanno, duṭṭhacittassa vuḍḍhi nāma natthi, ahaṃ pana ‘tava santakaṃ mā nassī’ti dhanaṃ te āharitvā adāsiṃ, idaṃ kaniṭṭhacorassa adatvā sabbaṃ tvaññeva gaṇhā’’ti vatvā tatiyaṃ gāthamāha –

114. ‘‘Paduṭṭhacittassa na phāti hoti, na cāpi taṃ devatā pūjayanti;
Yo bhātaraṃ pettikaṃ sāpateyyaṃ, avañcayī dukkaṭakammakārī’’ti.

Tattha **na phāti hotī**ti evarūpassa puggalassa idhaloke vā paraloke vā vuḍḍhi nāma na hoti. **Na cāpi ta**nti taṃ puggalaṃ tassa santakaṃ rakkhamānā devatā na pūjayanti.

Iti devatā mittadubbhicorassa kahāpaṇe adātukāmā evamāha. Bodhisatto pana ‘‘na sakkā evaṃ kātu’’nti tassapi pañca kahāpaṇasatāni pesesiyeva.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne vāṇijo sotāpattiphale patiṭṭhahi. ‘‘Tadā kaniṭṭhabhātā idāni kūṭavāṇijo, jeṭṭhabhātā pana ahameva ahosi’’nti.

Macchuddānajātakavaṇṇanā aṭṭhamā.
[289] 9. Nānāchandajātakavaṇṇanā

Nānāchandā, mahārājāti idaṃ satthā jetavane viharanto āyasmato ānandassa aṭṭhavaralābhaṃ ārabbha kathesi. Vatthu ekādasakanipāte **juṇhajātake** (jā. 1.11.13 ādayo) āvibhavissati.

Atīte pana bodhisatto bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa aggamahesiyā kucchimhi nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggahetvā pitu accayena rajjaṃ pāpuṇi. Tassa ṭhānato apanīto pitu purohito atthi. So duggato hutvā ekasmiṃ jaragehe vasati. Athekadivasaṃ bodhisatto aññātakavesena rattibhāge nagaraṃ pariggaṇhanto vicarati. Tamenaṃ katakammacorā ekasmiṃ surāpāne suraṃ pivitvā aparampi ghaṭenādāya attano gehaṃ gacchantā antaravīthiyaṃ disvā ‘‘are kosi tva’’nti vatvā paharitvā uttarisāṭakaṃ gahetvā ghaṭaṃ ukkhipāpetvā tāsentā gacchiṃsu. Sopi kho brāhmaṇo tasmiṃ khaṇe nikkhamitvā antaravīthiyaṃ ṭhito nakkhattaṃ olokento rañño amittānaṃ hatthagatabhāvaṃ ñatvā brāhmaṇiṃ āmantesi. Sā ‘‘kiṃ, ayyā’’ti vatvā vegena tassa santikaṃ āgatā. Atha naṃ so āha – ‘‘bhoti amhākaṃ rājā amittānaṃ vasaṃ gato’’ti. ‘‘Ayya, kiṃ te rañño santike pavattiyā, brāhmaṇā jānissantī’’ti.

Rājā brāhmaṇassa saddaṃ sutvā thokaṃ gantvā dhutte āha – ‘‘duggatomhi, sāmi, uttarāsaṅgaṃ gahetvā vissajjetha ma’’nti. Te punappunaṃ kathentaṃ kāruññena vissajjesuṃ. So tesaṃ vasanagehaṃ sallakkhetvā nivatti. Atha porāṇakapurohito brāhmaṇopi ‘‘bhoti, amhākaṃ rājā amittahatthato mutto’’ti āha. Rājā tampi sutvā tampi gehaṃ sallakkhetvā pāsādaṃ abhiruhi. So vibhātāya rattiyā brāhmaṇe pakkosāpetvā ‘‘kiṃ ācariyā rattiṃ nakkhattaṃ olokayitthā’’ti pucchi. ‘‘Āma, devā’’ti. ‘‘Kiṃ sobhana’’nti? ‘‘Sobhanaṃ, devā’’ti. ‘‘Koci gāho natthī’’ti. ‘‘Natthi, devā’’ti. Rājā ‘‘asukagehato brāhmaṇaṃ pakkosathā’’ti porāṇakapurohitaṃ pakkosāpetvā ‘‘kiṃ, ācariya, rattiṃ te nakkhattaṃ diṭṭha’’nti pucchi. ‘‘Āma, devā’’ti. ‘‘Atthi koci gāho’’ti. ‘‘Āma, mahārāja, ajja rattiṃ tumhe amittavasaṃ gantvā muhutteneva muttā’’ti. Rājā ‘‘nakkhattajānanakena nāma evarūpena bhavitabba’’nti sesabrāhmaṇe nikkaḍḍhāpetvā ‘‘brāhmaṇa, pasannosmi te, varaṃ tvaṃ gaṇhā’’ti āha. ‘‘Mahārāja, puttadārena saddhiṃ mantetvā gaṇhissāmī''ti. ''Gaccha mantetvā ehī''ti.

So gantvā brāhmaṇiñca puttañca suṇisañca dāsiñca pakkositvā ''rājā me varaṃ dadāti, kiṃ gaṇhāmā''ti pucchi. Brāhmaṇī ''mayhaṃ dhenusataṃ ānehī''ti āha, putto chattamāṇavo nāma ''mayhaṃ kumudavaṇṇehi catūhi sindhavehi yuttaṃ ājaññaratha''nti, suṇisā ''mayhaṃ maṇikuṇḍalaṃ ādiṃ katvā sabbālaṅkāra''nti, puṇṇā nāma dāsī ''mayhaṃ udukkhalamusalañceva suppañcā''ti. Brāhmaṇo pana gāmavaraṃ gahetukāmo rañño santikaṃ gantvā ''kiṃ, brāhmaṇa, pucchito te puttadāro''ti puṭṭho ''āma, deva, pucchito, anekacchando''ti vatvā paṭhamaṃ gāthādvayamāha –

115. ''Nānāchandā mahārāja, ekāgāre vasāmase;
Ahaṃ gāmavaraṃ icche, brāhmaṇī ca gavaṃ sataṃ.

116. ''Putto ca ājaññarathaṃ, kaññā ca maṇikuṇḍalaṃ;
Yā cesā puṇṇikā jammī, udukkhalaṃbhikaṅkhatī''ti.

Tattha **icche**ti icchāmi. **Gavaṃ sata**nti dhenūnaṃ gunnaṃ sataṃ. **Kaññā**ti suṇisā. **Yā cesā**ti yā esā amhākaṃ ghare puṇṇikā nāma dāsī, sā jammī lāmikā suppamusalehi saddhiṃ udukkhalaṃ abhikaṅkhati icchatīti.

Rājā ''sabbesaṃ icchiticchitaṃ dethā''ti āṇāpento –

117. ''Brāhmaṇassa gāmavaraṃ, brāhmaṇiyā gavaṃ sataṃ;
Puttassa ājaññarathaṃ, kaññāya maṇikuṇḍalaṃ;
Yañcetaṃ puṇṇikaṃ jammiṃ, paṭipādethudukkhala''nti. – gāthamāha;

Tattha **yañceta**nti yañca etaṃ puṇṇikanti vadati, taṃ jammiṃ udukkhalaṃ paṭipādetha sampaṭicchāpethāti.

Iti rājā brāhmaṇena patthitañca aññañca mahantaṃ yasaṃ datvā ''ito paṭṭhāya amhākaṃ kattabbakiccesu ussukkaṃ āpajjā''ti vatvā brāhmaṇaṃ attano santike akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā brāhmaṇo ānando ahosi, rājā pana ahameva ahosi''nti.

Nānāchandajātakavaṇṇanā navamā.

## [290] 10. Sīlavīmaṃsakajātakavaṇṇanā

Sīlaṃ kireva kalyāṇanti idaṃ satthā jetavane viharanto ekaṃ sīlavīmaṃsakabrāhmaṇaṃ ārabbha kathesi. Vatthu pana paccuppannampi atītampi heṭṭhā ekakanipāte **sīlavīmaṃsakajātake** (jā. 1.1.86) vitthāritameva. Idha pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa purohito sīlasampanno ''attano sīlaṃ vīmaṃsissāmī''ti heraññikaphalakato dve divase ekekaṃ kahāpaṇaṃ gaṇhi. Atha naṃ tatiyadivase ''coro''ti gahetvā rañño santikaṃ nayiṃsu. So antarāmagge ahituṇḍike sappaṃ kīḷāpente addasa. Atha naṃ rājā disvā ''kasmā evarūpaṃ akāsī''ti pucchi. Brāhmaṇo ''attano sīlaṃ vīmaṃsitukāmatāyā''ti vatvā imā gāthā avoca –

118. ''Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññati.

119. ''Sohaṃ sīlaṃ samādissaṃ, loke anumataṃ sivaṃ;
Ariyavuttisamācāro, yena vuccati sīlavā.

120. ‘‘Ñātīnañca piyo hoti, mittesu ca virocati;
Kāyassa bhedā sugatiṃ, upapajjati sīlavā’’ti.

Tattha **sīla**nti ācāro. **Kirā**ti anussavatthe nipāto. **Kalyāṇa**nti sobhanaṃ, ‘‘sīlaṃ kireva kalyāṇa’’nti evaṃ paṇḍitā vadantīti attho. **Passā**ti attānameva vadati. **Na haññatī**ti parampi na viheṭheti, parehipi na viheṭhīyati. **Samādissa**nti samādiyissāmi. **Anumataṃ siva**nti ‘‘khemaṃ nibbhaya’’nti evaṃ paṇḍitehi sampaṭicchitaṃ. **Yena vuccatī**ti yena sīlena sīlavā puriso ariyānaṃ buddhādīnaṃ paṭipattiṃ samācaranto ‘‘ariyavuttisamācāro’’ti vuccati, tamahaṃ samādiyissāmīti attho. **Virocatī**ti pabbatamatthake aggikkhandho viya virocati.

Evaṃ bodhisatto tīhi gāthāhi sīlassa vaṇṇaṃ pakāsento rañño dhammaṃ desetvā ‘‘mahārāja, mama gehe pitu santakaṃ mātu santakaṃ attanā uppāditaṃ tayā dinnañca bahu dhanaṃ atthi, pariyanto nāma na paññāyati, ahaṃ pana sīlaṃ vīmaṃsanto heraññikaphalakato kahāpaṇe gaṇhiṃ. Idāni mayā imasmiṃ loke jātigottakulapadesānaṃ lāmakabhāvo, sīlasseva ca jeṭṭhakabhāvo ñāto, ahaṃ pabbajissāmi, pabbajjaṃ me anujānāhī’’ti anujānāpetvā raññā punappunaṃ yāciyamānopi nikkhamma himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sīlavīmaṃsako purohito brāhmaṇo ahameva ahosi’’nti.

Sīlavīmaṃsakajātakavaṇṇanā dasamā.

Abbhantaravaggo catuttho.

Tassuddānaṃ –

Duma kaṃsavaruttamabyagghamigā, maṇayo maṇi sālukamavhayano;
Anusāsaniyopi ca macchavaro, maṇikuṇḍalakena kirena dasāti.

5. Kumbhavaggo

[291] 1. Surāghaṭajātakavaṇṇanā

Sabbakāmadadaṃ kumbhanti idaṃ satthā jetavane viharanto anāthapiṇḍikassa bhāgineyyaṃ ārabbha kathesi. So kira mātāpitūnaṃ santakā cattālīsa hiraññakoṭiyo pānabyasanena nāsetvā seṭṭhino santikaṃ agamāsi. Sopissa ‘‘vohāraṃ karohī’’ti sahassaṃ adāsi, tampi nāsetvā puna agamāsi. Punassa pañca satāni dāpesi, tānipi nāsetvā puna āgatassa dve thūlasāṭake dāpesi. Tepi nāsetvā puna āgataṃ gīvāyaṃ gāhāpetvā nīharāpesi. So anātho hutvā parakuṭṭaṃ nissāya kālamakāsi, tamenaṃ kaḍḍhitvā bahi chaḍḍesuṃ. Anāthapiṇḍiko vihāraṃ gantvā sabbaṃ taṃ bhāgineyyassa pavattiṃ tathāgatassa ārocesi. Satthā ‘‘tvaṃ etaṃ kathaṃ santappessasi, yamahaṃ pubbe sabbakāmadadaṃ kumbhaṃ datvāpi santappetuṃ nāsakkhi’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā pitu accayena seṭṭhiṭṭhānaṃ labhi. Tassa gehe bhūmigatameva cattālīsakoṭidhanaṃ ahosi, putto panassa ekoyeva. Bodhisatto dānādīni puññāni katvā kālakato sakko devarājā hutvā nibbatti. Athassa putto vīthiṃ āvaritvā maṇḍapaṃ kāretvā mahājanaparivuto nisīditvā suraṃ pātuṃ ārabhi. So laṅghanadhāvananaccagītādīni karontānaṃ sahassaṃ sahassaṃ dadamāno itthisoṇḍasurāsoṇḍamaṃsasoṇḍādibhāvaṃ āpajjitvā ‘‘kva gītaṃ, kva naccaṃ, kva vādita’’nti samajjatthiko pamatto hutvā āhiṇḍanto nacirasseva cattālīsakoṭidhanaṃ upabhogaparibhogūpakaraṇāni ca vināsetvā duggato kapaṇo pilotikaṃ nivāsetvā vicari. Sakko āvajjento tassa duggatabhāvaṃ ñatvā puttapemena āgantvā sabbakāmadadaṃ kumbhaṃ datvā ‘‘tāta, yathā ayaṃ kumbho na bhijjati, tathā naṃ rakkha, imasmiṃ te sati dhanassa paricchedo nāma na bhavissati, appamatto hohī’’ti ovaditvā devalokameva gato. Tato paṭṭhāya suraṃ pivanto vicari.

Athekadivasaṃ matto taṃ kumbhaṃ ākāse khipitvā sampaṭicchanto ekavāraṃ virajjhi, kumbho bhūmiyaṃ patitvā bhijji. Tato paṭṭhāya puna daliddo hutvā pilotikaṃ nivāsetvā kapālahattho bhikkhaṃ caranto parakuṭṭaṃ nissāya kālamakāsi.

Satthā imaṃ atītaṃ āharitvā –

121. ‘‘Sabbakāmadadaṃ kumbhaṃ, kuṭaṃ laddhāna dhuttako;
Yāva naṃ anupāleti, tāva so sukhamedhati.

122. ‘‘Yadā matto ca ditto ca, pamādā kumbhamabbhidā;
Tadā naggo ca pottho ca, pacchā bālo vihaññati.

123. ‘‘Evameva yo dhanaṃ laddhā, pamatto paribhuñjati;
Pacchā tappati dummedho, kuṭaṃ bhitvāva dhuttako’’ti. –

Imā abhisambuddhagāthā vatvā jātakaṃ samodhānesi.

Tattha **sabbakāmadada**nti sabbe vatthukāme dātuṃ samatthaṃ kumbhaṃ. **Kuṭa**nti kumbhavevacanaṃ. **Yāvā**ti yattakaṃ kālaṃ. **Anupāletī**ti yo koci evarūpaṃ labhitvā yāva rakkhati, tāva so sukhamedhatīti attho. **Matto ca ditto cā**ti surāmadena matto dappena ditto. **Pamādā kumbhamabbhidā**ti pamādena kumbhaṃ bhindi. **Naggo ca pottho cā**ti kadāci naggo, kadāci potthakapilotikāya nivatthattā pottho. **Evamevā**ti evaṃ eva. **Pamatto**ti pamādena. **Tappatī**ti socati.

‘‘Tadā surāghaṭabhedako dhutto seṭṭhibhāgineyyo ahosi, sakko pana ahameva ahosi’’nti.

Surāghaṭajātakavaṇṇanā paṭhamā.

[292] 2. Supattajātakavaṇṇanā

Bārāṇasyaṃ, **mahārājā**ti idaṃ satthā jetavane viharanto bimbādeviyā sāriputtattherena dinnaṃ rohitamaccharasaṃ navasappimissakaṃ sālibhattaṃ ārabbha kathesi. Vatthu heṭṭhā kathita**abbhantarajātake** (jā. 1.3.91-93) vatthusadisameva. Tadāpi hi theriyā udaravāto kuppi, rāhulabhaddo therassa ācikkhi. Thero taṃ āsanasālāyaṃ nisīdāpetvā kosalarañño nivesanaṃ gantvā rohitamaccharasaṃ navasappimissakaṃ sālibhattaṃ āharitvā tassa adāsi. So āharitvā mātu theriyā adāsi, tassā bhuttamattāya udaravāto paṭippassambhi. Rājā purise pesetvā pariggaṇhāpetvā tato paṭṭhāya theriyā tathārūpaṃ bhattaṃ adāsi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso dhammasenāpati, theriṃ evarūpena nāma bhojanena santappesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva sāriputto rāhulamātāya patthitaṃ deti, pubbepi adāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kākayoniyaṃ nibbattitvā vayappatto asītiyā kākasahassānaṃ jeṭṭhako supatto nāma kākarājā ahosi, aggamahesī panassa suphassā nāma kākī ahosi, senāpati sumukho nāma. So asītiyā kākasahassehi parivuto bārāṇasiṃ upanissāya vasi. So ekadivasaṃ suphassaṃ ādāya gocaraṃ pariyesanto bārāṇasirañño mahānasamatthakena agamāsi. Sūdo rañño nānāmacchamaṃsavikatiparivāraṃ bhojanaṃ sampādetvā thokaṃ bhājanāni vivaritvā usumaṃ palāpento aṭṭhāsi. Suphassā macchamaṃsagandhaṃ ghāyitvā rājabhojanaṃ bhuñjitukāmā hutvā taṃ divasaṃ akathetvā dutiyadivase ‘‘ehi, bhadde, gocarāya gamissāmā’’ti vuttā ‘‘tumhe gacchatha, mayhaṃ eko dohaḷo atthī’’ti vatvā ‘‘kīdiso dohaḷo’’ti vutte ‘‘bārāṇasirañño bhojanaṃ bhuñjitukāmāmhi, na kho pana sakkā mayā taṃ laddhuṃ, tasmā jīvitaṃ pariccajissāmi, devā’’ti āha. Bodhisatto cintayamāno nisīdi. Sumukho āgantvā ‘‘kiṃ, mahārāja, anattamanosī’’ti pucchi, rājā tamatthaṃ ārocesi. Senāpati ‘‘mā cintayi, mahārājā’’ti te ubhopi assāsetvā ‘‘ajja tumhe idheva hotha, mayaṃ bhattaṃ āharissāmā’’ti vatvā pakkāmi.

So kāke sannipātetvā taṃ kāraṇaṃ kathetvā ‘‘etha bhattaṃ āharissāmā’’ti kākehi saddhiṃ bārāṇasiṃ pavisitvā mahānasassa avidūre kāke vagge vagge katvā tasmiṃ tasmiṃ ṭhāne ārakkhatthāya ṭhapetvā sayaṃ aṭṭhahi kākayodhehi saddhiṃ mahānasachadane nisīdi rañño bhattaharaṇakālaṃ olokayamāno. Te ca kāke āha – ‘‘ahaṃ rañño bhatte hariyamāne bhājanāni pātessāmi, bhājanesu patitesu mayhaṃ jīvitaṃ natthi, tumhesu cattāro janā mukhapūraṃ bhattaṃ, cattāro macchamaṃsaṃ gahetvā netvā supattaṃ sapajāpatikaṃ kākarājānaṃ bhojetha, ‘kahaṃ senāpatī’ti vutte ‘pacchato ehitī’ti vadeyyāthā’’ti. Atha sūdo rañño bhojanavikatiṃ sampādetvā kājena gahetvā rājakulaṃ pāyāsi. Tassa rājaṅgaṇaṃ gatakāle kākasenāpati kākānaṃ saññaṃ datvā sayaṃ uppatitvā bhattahārakassa ure nisīditvā nakhapañjarena paharitvā kaṇayaggasadisena tuṇḍena nāsaggamassa abhihantvā uṭṭhāya dvīhi pakkhehi mukhamassa pidahi. Rājā mahātale caṅkamanto mahāvātapānena oloketvā taṃ kākassa kiriyaṃ disvā bhattahārakassa saddaṃ datvā ‘‘bho bhattakāraka, bhājanāni chaḍḍetvā kākameva gaṇhā’’ti āha. So bhājanāni chaḍḍetvā kākaṃ daḷhaṃ gaṇhi. Rājāpi naṃ ‘‘ito ehī’’ti āha.

Tasmiṃ khaṇe kākā āgantvā attano pahonakaṃ bhuñjitvā sesaṃ vuttaniyāmeneva gahetvā agamiṃsu. Tato sesā āgantvā sesaṃ bhuñjiṃsu. Tepi aṭṭha janā gantvā rājānaṃ sapajāpatikaṃ bhojesuṃ, suphassāya dohaḷo vūpasami. Bhattahārako kākaṃ rañño upanesi. Atha naṃ rājā pucchi – ‘‘bho kāka, tvaṃ mamañca na lajji, bhattahārakassa ca nāsaṃ khaṇḍesi, bhattabhājanāni ca bhindi, attano ca jīvitaṃ na rakkhi, kasmā evarūpaṃ kammamakāsī’’ti? Kāko ‘‘mahārāja, amhākaṃ rājā bārāṇasiṃ upanissāya vasati, ahamassa senāpati, tassa suphassā nāma bhariyā dohaḷinī tumhākaṃ bhojanaṃ bhuñjitukāmā, rājā tassā dohaḷaṃ mayhaṃ ācikkhi. Ahaṃ tattheva mama jīvitaṃ pariccajitvā āgato, idāni me tassā bhojanaṃ pesitaṃ, mayhaṃ manoratho matthakaṃ patto, iminā kāraṇena mayā evarūpaṃ kammaṃ kata’’nti dīpento imā gāthā āha.

124. ‘‘Bārāṇasyaṃ mahārāja, kākarājā nivāsako;
Asītiyā sahassehi, supatto parivārito.

125. ‘‘Tassa dohaḷinī bhariyā, suphassā bhakkhitumicchati;
Rañño mahānase pakkaṃ, paccagghaṃ rājabhojanaṃ.

126. ‘‘Tesāhaṃ pahito dūto, rañño camhi idhāgato;
Bhattu apacitiṃ kummi, nāsāyamakaraṃ vaṇa’’nti.

Tattha **bārāṇasya**nti bārāṇasiyaṃ. **Nivāsako**ti nibaddhavasanako. **Pakka**nti nānappakārena sampāditaṃ. Keci ‘‘siddha’’nti sajjhāyanti. **Paccaggha**nti abbhuṇhaṃ apārivāsikaṃ, macchamaṃsavikatīsu vā paccekaṃ mahagghaṃ etthāti paccagghaṃ. **Tesāhaṃ pahito dūto, rañño camhi idhāgato**ti tesaṃ ubhinnampi ahaṃ dūto āṇattikaro rañño ca amhi pahito, tasmā idha āgatoti attho. **Bhattu apacitiṃ kummī**ti svāhaṃ evaṃ āgato attano bhattu apacitiṃ sakkārasammānaṃ karomi. **Nāsāyamakaraṃ vaṇa**nti, mahārāja, iminā kāraṇena tumhe ca attano ca jīvitaṃ agaṇetvā bhattabhājanaṃ pātāpetuṃ bhattahārakassa nāsāya mukhatuṇḍakena vaṇaṃ akāsiṃ, mayā attano rañño apaciti katā, idāni tumhe yaṃ icchatha, taṃ daṇḍaṃ karothāti.

Rājā tassa vacanaṃ sutvā ‘‘mayaṃ tāva manussabhūtānaṃ mahantaṃ yasaṃ datvā amhākaṃ suhajje kātuṃ na sakkoma, gāmādīni dadamānāpi amhākaṃ jīvitadāyakaṃ na labhāma, ayaṃ kāko samāno attano rañño jīvitaṃ pariccajati, ativiya sappuriso madhurassaro dhammakathiko’’ti guṇesu pasīditvā taṃ setacchattena pūjesi. So attanā laddhena setacchattena rājānameva pūjetvā bodhisattassa guṇe kathesi. Rājā naṃ pakkosāpetvā dhammaṃ sutvā ubhinnampi tesaṃ attano bhojananiyāmena bhattaṃ paṭṭhapesi, sesakākānaṃ devasikaṃ ekaṃ taṇḍulambaṇaṃ pacāpesi, sayañca bodhisattassa ovāde ṭhatvā sabbasattānaṃ abhayaṃ datvā pañca sīlāni rakkhi. Supattakākovādo pana satta vassasatāni pavatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, sumukho senāpati sāriputto, suphassā rāhulamātā, supatto pana ahameva ahosi’’nti.

Supattajātakavaṇṇanā dutiyā.

## [293] 3. Kāyanibbindajātakavaṇṇanā

Phuṭṭhassa meti idaṃ satthā jetavane viharanto aññataraṃ purisaṃ ārabbha kathesi. Sāvatthiyaṃ kireko puriso paṇḍurogena aṭṭito vejjehi paṭikkhitto. Puttadāropissa ‘‘ko imaṃ paṭijaggituṃ sakkotī’’ti cintesi. Tassa etadahosi – ‘‘sacāhaṃ imamhā rogā vuṭṭhahissāmi, pabbajissāmī’’ti. So katipāheneva kiñci sappāyaṃ labhitvā arogo hutvā jetavanaṃ gantvā satthāraṃ pabbajjaṃ yāci. So satthu santike pabbajjañca upasampadañca labhitvā nacirasseva arahattaṃ pāpuṇi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko nāma paṇḍurogī ‘imamhā rogā vuṭṭhito pabbajissāmī’ti cintetvā pabbajito ceva arahattañca patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti. Pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāni ayameva; pubbe paṇḍitāpi evaṃ vatvā rogā vuṭṭhāya pabbajitvā attano vuḍḍhimakaṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto kuṭumbaṃ saṇṭhapetvā vasanto paṇḍurogī ahosi. Vejjāpi paṭijaggituṃ nāsakkhiṃsu, puttadāropissa vippaṭisārī ahosi. So ‘‘imamhā rogā vuṭṭhito pabbajissāmī’’ti cintetvā kiñcideva sappāyaṃ labhitvā arogo hutvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca uppādetvā jhānasukhena viharanto ‘‘ettakaṃ kālaṃ evarūpaṃ sukhaṃ nāma nālattha’’nti udānaṃ udānento imā gāthā āha –

127. ‘‘Phuṭṭhassa me aññatarena byādhinā, rogena bāḷhaṃ dukhitassa ruppato;
Parisussati khippamidaṃ kaḷevaraṃ, pupphaṃ yathā paṃsuni ātape kataṃ.

128. ‘‘Ajaññaṃ jaññasaṅkhātaṃ, asuciṃ sucisammataṃ;
Nānākuṇapaparipūraṃ, jaññarūpaṃ apassato.

129. ‘‘Dhiratthumaṃ āturaṃ pūtikāyaṃ, jegucchiyaṃ assuciṃ byādhidhammaṃ;
Yatthappamattā adhimucchitā pajā, hāpenti maggaṃ sugatūpapattiyā’’ti.

Tattha **aññatarenā**ti aṭṭhanavutiyā rogesu ekena paṇḍurogabyādhinā. **Rogenā**ti rujjanasabhāvattā evaṃladdhanāmena. **Ruppato**ti ghaṭṭiyamānassa pīḷiyamānassa. **Paṃsuni ātape kata**nti yathā ātape tattavālikāya ṭhapitaṃ sukhumapupphaṃ parisusseyya, evaṃ parisussatīti attho.

Ajaññaṃ jaññasaṅkhātanti paṭikūlaṃ amanāpameva bālānaṃ manāpanti saṅkhaṃ gataṃ. **Nānākuṇapaparipūra**nti kesādīhi dvattiṃsāya kuṇapehi paripuṇṇaṃ. **Jaññarūpaṃ apassato**ti apassantassa andhabālaputhujjanassa manāpaṃ sādhurūpaṃ paribhogasabhāvaṃ hutvā upaṭṭhāti, ‘‘akkhimhā akkhigūthako’’tiādinā nayena pakāsito asubhasabhāvo bālānaṃ na upaṭṭhāti.

Āturanti niccagilānaṃ. **Adhimucchitā**ti kilesamucchāya ativiya mucchitā. **Pajā**ti andhabālaputhujjanā. **Hāpenti maggaṃ sugatūpapattiyā**ti imasmiṃ pūtikāye laggā laggitā hutvā apāyamaggaṃ pūrentā devamanussabhedāya sugatiupapattiyā maggaṃ parihāpenti.

Iti mahāsatto nānappakārena asucibhāvañca niccāturabhāvañca pariggaṇhanto kāye nibbinditvā yāvajīvaṃ cattāro brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahujanā sotāpattiphalādīni pāpuṇiṃsu. ‘‘Tadā tāpaso ahameva ahosi’’nti.

Kāyanibbindajātakavaṇṇanā tatiyā.

## [294] 4. Jambukhādakajātakavaṇṇanā

Koyaṃ bindussaro vaggūti idaṃ satthā veḷuvane viharanto devadattakokālike ārabbha kathesi. Tadā hi devadatte parihīnalābhasakkāre kokāliko kulāni upasaṅkamitvā ‘‘devadattatthero nāma mahāsammatapaveṇiyā okkākarājavaṃse jāto asambhinnakhattiyavaṃse vaḍḍhito tipiṭakadharo jhānalābhī madhurakatho dhammakathiko, detha karotha therassā’’ti devadattassa vaṇṇaṃ bhāsati. Devadattopi ‘‘kokāliko udiccabrāhmaṇakulā nikkhamitvā pabbajito bahussuto dhammakathiko, detha karotha kokālikassā’’ti kokālikassa vaṇṇaṃ bhāsati. Iti te aññamaññassa vaṇṇaṃ bhāsitvā kulagharesu bhuñjantā vicaranti. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso devadattakokālikā, aññamaññassa abhūtaguṇakathaṃ kathetvā bhuñjantā vicarantī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva te aññamaññassa abhūtaguṇakathaṃ kathetvā bhuñjanti, pubbepevaṃ bhuñjiṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ jambuvanasaṇḍe rukkhadevatā hutvā nibbatti. Tatreko kāko jambusākhāya nisinno jambupakkāni khādati. Atheko siṅgālo āgantvā uddhaṃ olokento kākaṃ disvā ‘‘yaṃnūnāhaṃ imassa abhūtaguṇakathaṃ kathetvā jambūni khādeyya’’nti tassa vaṇṇaṃ kathento imaṃ gāthamāha –

130. ‘‘Koyaṃ bindussaro vaggu, saravantānamuttamo;
Accuto jambusākhāya, moracchāpova kūjatī’’ti.

Tattha **bindussaro**ti bindunā avisārena piṇḍitena sarena samannāgato. **Vaggū**ti madhurasaddo. **Accuto**ti na cuto sannisinno. **Moracchāpova kūjatī**ti taruṇamorova manāpena saddena ‘‘ko nāmeso kūjatī’’ti vadati.

Atha naṃ kāko paṭipasaṃsanto dutiyaṃ gāthamāha –

131. ‘‘Kulaputtova jānāti, kulaputtaṃ pasaṃsituṃ;
Byagghacchāpasarīvaṇṇa, bhuñja samma dadāmi te’’ti.

Tattha **byagghacchāpasarīvaṇṇā**ti tvaṃ amhākaṃ byagghapotakasamānavaṇṇova khāyasi, tena taṃ vadāmi ambho byagghacchāpasarīvaṇṇa. **Bhuñja, samma, dadāmi te**ti vayassa yāvadatthaṃ jambupakkāni khāda, ahaṃ te dadāmīti.

Evañca pana vatvā jambusākhaṃ cāletvā phalāni pātesi. Atha tasmiṃ jamburukkhe adhivatthā devatā te ubhopi abhūtaguṇakathaṃ kathetvā jambūni khādante disvā tatiyaṃ gāthamāha –

132. ‘‘Cirassaṃ vata passāmi, musāvādī samāgate;
Vantādaṃ kuṇapādañca, aññamaññaṃ pasaṃsake’’ti.

Tattha **vantāda**nti paresaṃ vantabhattakhādakaṃ kākaṃ. **Kuṇapādañcā**ti kuṇapakhādakaṃ siṅgālañca.

Imañca pana gāthaṃ vatvā sā devatā bheravarūpārammaṇaṃ dassetvā te tato palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo devadatto ahosi, kāko kokāliko, rukkhadevatā pana ahameva ahosi’’nti.

Jambukhādakajātakavaṇṇanā catutthā.

## [295] 5. Antajātakavaṇṇanā

Usabhasseva te khandhoti idaṃ satthā jetavane viharanto teyeva dve jane ārabbha kathesi. Paccuppannavatthu purimasadisameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmūpacāre eraṇḍarukkhadevatā hutvā nibbatti. Tadā ekasmiṃ gāmake mataṃ jaraggavaṃ nikkaḍḍhitvā gāmadvāre eraṇḍavane chaḍḍesuṃ. Eko siṅgālo āgantvā tassa maṃsaṃ khādi. Eko kāko āgantvā eraṇḍe nilīno taṃ disvā ‘‘yaṃnūnāhaṃ etassa abhūtaguṇakathaṃ kathetvā maṃsaṃ khādeyya’’nti cintetvā paṭhamaṃ gāthamāha –

133. ‘‘Usabhasseva te khandho, sīhasseva vijambhitaṃ;
Migarāja namo tyatthu, api kiñci labhāmase’’ti.

Tattha **namo tyatthū**ti namo te atthu.

Taṃ sutvā siṅgālo dutiyaṃ gāthamāha –

134. ‘‘Kulaputtova jānāti, kulaputtaṃ pasaṃsituṃ;
Mayūragīvasaṅkāsa, ito pariyāhi vāyasā’’ti.

Tattha **ito pariyāhī**ti eraṇḍato otaritvā ito yenāhaṃ, tenāgantvā maṃsaṃ khādāti vadati.

Taṃ tesaṃ kiriyaṃ disvā rukkhadevatā tatiyaṃ gāthamāha –

135. ‘‘Migānaṃ siṅgālo anto, pakkhīnaṃ pana vāyaso;
Eraṇḍo anto rukkhānaṃ, tayo antā samāgatā’’ti.

Tattha **anto**ti hīno lāmako.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo devadatto ahosi, kāko kokāliko, rukkhadevatā pana ahameva ahosi’’nti.

Antajātakavaṇṇanā pañcamā.

[296] 6. Samuddajātakavaṇṇanā

Ko nāyanti idaṃ satthā jetavane viharanto upanandattheraṃ ārabbha kathesi. So hi mahagghaso mahātaṇho ahosi, sakaṭapūrehi paccayehipi santappetuṃ na sakkā. Vassūpanāyikakāle dvīsu tīsu vihāresu vassaṃ upagantvā ekasmiṃ upāhane ṭhapeti, ekasmiṃ kattarayaṭṭhiṃ, ekasmiṃ udakatumbaṃ. Ekasmiṃ sayaṃ vasati, janapadavihāraṃ gantvā paṇītaparikkhāre bhikkhū disvā ariyavaṃsakathaṃ kathetvā tesaṃ paṃsukūlāni gāhāpetvā tesaṃ cīvarāni gaṇhāti, mattikāpatte gāhāpetvā manāpamanāpe patte thālakāni ca gahetvā yānakaṃ pūretvā jetavanaṃ āgacchati. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, upanando sakyaputto mahagghaso mahiccho aññesaṃ paṭipattiṃ kathetvā samaṇaparikkhārena yānakaṃ pūretvā āgacchatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘ayuttaṃ, bhikkhave, upanandena kataṃ paresaṃ ariyavaṃsakathaṃ kathentena, paṭhamataraññhi attanā appicchena hutvā pacchā paresaṃ ariyavaṃsaṃ kathetuṃ vaṭṭatī’’ti.

‘‘Attānameva paṭhamaṃ, patirūpe nivesaye;
Athaññamanusāseyya, na kilisseyya paṇḍito’’ti. (dha. pa. 158) –

Imaṃ dhammapade gāthaṃ desetvā upanandaṃ garahitvā ‘‘na, bhikkhave, idāneva upanando mahiccho, pubbe mahāsamuddepi udakaṃ rakkhitabbaṃ maññī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto samuddadevatā hutvā nibbatti. Atheko kāko samuddassa uparibhāge vicaranto ‘‘samudde udakaṃ pamāṇena pivatha, rakkhantā pivathā’’ti macchasaṅghasakuṇasaṅghe vārento vārento carati. Taṃ disvā samuddadevatā paṭhamaṃ gāthamāha –

136. ‘‘Ko nāyaṃ loṇatoyasmiṃ, samantā paridhāvati;
Macche makare ca vāreti, ūmīsu ca vihaññatī’’ti.

Tattha **ko nāya**nti ko nu ayaṃ.

Taṃ sutvā samuddakāko dutiyaṃ gāthamāha –

137. ‘‘Anantapāyī sakuṇo, atittoti disāsuto;
Samuddaṃ pātumicchāmi, sāgaraṃ saritampati’’nti.

Tassattho – ahaṃ anantasāgaraṃ pātumicchāmi, tenamhi **anantapāyī** nāma **sakuṇo** mahatiyāpi apūraṇiyā taṇhāya samannāgatattā **atittoti**pi ahaṃ disāsu **suto** vissuto pākaṭo, svāhaṃ imaṃ sakalasamuddaṃ sundarānaṃ ratanānaṃ ākarattā sāgarena vā khatattā **sāgaraṃ** saritānaṃ patibhāvena **saritampatiṃ** pātumicchāmīti.

Taṃ sutvā samuddadevatā tatiyaṃ gāthamāha –

138. ‘‘So ayaṃ hāyati ceva, pūrate ca mahodadhi;
Nāssa nāyati pītanto, apeyyo kira sāgaro’’ti.

Tattha **so ayaṃ hāyati cevā**ti udakassa osakkanavelāya hāyati, nikkhamanavelāya pūrati. **Nāssa nāyatī**ti assa mahāsamuddassa sacepi naṃ sakalaloko piveyya, tathāpi ‘‘ito ettakaṃ nāma udakaṃ pīta’’nti pariyanto na paññāyati. **Apeyyo kirā**ti eso kira sāgaro na sakkā kenaci udakaṃ khepetvā pātunti.

Evañca pana vatvā sā bheravarūpārammaṇaṃ dassetvā samuddakākaṃ palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā samuddakāko upanando ahosi, devatā pana ahameva ahosi’’nti.

Samuddajātakavaṇṇanā chaṭṭhā.

## [297] 7. Kāmavilāpajātakavaṇṇanā

Ucce sakuṇa ḍemānāti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Paccuppannavatthu **puppharattajātake** (jā. 1.1.147) kathitaṃ, atītavatthu **indriyajātake** (jā. 1.8.60 ādayo) āvibhavissati. Taṃ pana purisaṃ jīvantaṃ sūle uttāsesuṃ. So tattha nisinno ākāsena gacchantaṃ ekaṃ kākaṃ disvā tāvakharampi taṃ vedanaṃ agaṇetvā piyabhariyāya sāsanaṃ pesetuṃ kākaṃ āmantento imā gāthā āha –

139. ‘‘Ucce sakuṇa ḍemāna, pattayāna vihaṅgama;
Vajjāsi kho tvaṃ vāmūruṃ, ciraṃ kho sā karissati.

140. ‘‘Idaṃ kho sā na jānāti, asiṃ sattiñca oḍḍitaṃ;
Sā caṇḍī kāhati kodhaṃ, taṃ me tapati no idaṃ.

141. ‘‘Esa uppalasannāho, nikkhañcussīsakohitaṃ;
Kāsikañca muduṃ vatthaṃ, tappetu dhanikā piyā’’ti.

Tattha **ḍemānā**ti gacchamāna caramāna. **Pattayānā**ti tamevālapati, tathā **vihaṅgamā**ti. So hi pattehi yānaṃ katvā gamanato pattayāno, ākāse gamanato vihaṅgamo. **Vajjāsī**ti vadeyyāsi. **Vāmūru**nti kadalikkhandhasamānaūruṃ, mama sūle nisinnabhāvaṃ vadeyyāsi. **Ciraṃ kho sā karissatī**ti sā imaṃ pavattiṃ ajānamānā mama āgamanaṃ ciraṃ karissati, ‘‘ciraṃ me gatassa piyassa na ca āgacchatī’’ti evaṃ cintessatīti attho.

Asiṃ sattiñcāti asisamānatāya sattisamānatāya ca sūlameva sandhāya vadati. Tañhi tassa uttāsanatthāya oḍḍitaṃ ṭhapitaṃ. **Caṇḍī**ti kodhanā. **Kāhati kodha**nti ‘‘aticirāyatī’’ti mayi kodhaṃ karissati. **Taṃ me tapatī**ti taṃ tassā kujjhanaṃ maṃ tapati. **No ida**nti idha pana idaṃ sūlaṃ maṃ na tapatīti dīpeti.

‘‘Esa uppalasannāho’’tiādīhi ghare ussīsake ṭhapitaṃ attano bhaṇḍaṃ ācikkhati. Tattha **uppalasannāho**ti uppalo ca sannāho ca uppalasannāho, uppalasadiso kaṇayo ca sannāhako cāti attho. **Nikkhañcā**ti pañcahi suvaṇṇehi kataṃ aṅgulimuddikaṃ. **Kāsikañca mudu vattha**nti muduṃ kāsikasāṭakayugaṃ sandhāyāha. Ettakaṃ kira tena ussīsake nikkhittaṃ. **Tappetu dhanikā piyā**ti etaṃ sabbaṃ gahetvā sā mama piyā dhanatthikā iminā dhanena tappetu pūretu, santuṭṭhā hotūti.

Evaṃ so paridevamānova kālaṃ katvā niraye nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu, sotāpattiphale patiṭṭhahi. ‘‘Tadā bhariyā etarahi bhariyā ahosi, yena pana devaputtena taṃ kāraṇaṃ diṭṭhaṃ, so ahameva ahosi’’nti.

Kāmavilāpajātakavaṇṇanā sattamā.

## [298] 8. Udumbarajātakavaṇṇanā

Udumbarā cime pakkāti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So kira aññatarasmiṃ paccantagāmake vihāraṃ kāretvā vasati. Ramaṇīyo vihāro piṭṭhipāsāṇe niviṭṭho, mandaṃ sammajjanaṭṭhānaṃ udakaphāsukaṃ, gocaragāmo nātidūre nāccāsanne, sampiyāyamānā manussā bhikkhaṃ denti. Atheko bhikkhu cārikaṃ caramāno taṃ vihāraṃ pāpuṇi. Nevāsiko tassa āgantukavattaṃ katvā punadivase taṃ ādāya gāmaṃ piṇḍāya pāvisi. Manussā paṇītaṃ bhikkhaṃ datvā svātanāya nimantayiṃsu. Āgantuko katipāhaṃ bhuñjitvā cintesi – ‘‘ekenupāyena imaṃ bhikkhuṃ vañcetvā nikkaḍḍhitvā imaṃ vihāraṃ gaṇhissāmī’’ti. Atha naṃ therūpaṭṭhānaṃ āgataṃ pucchi – ‘‘kiṃ, āvuso, buddhūpaṭṭhānaṃ nākāsī’’ti? ‘‘Bhante, imaṃ vihāraṃ paṭijagganto natthi, tenamhi na gatapubbo’’ti. ‘‘Yāva tvaṃ buddhūpaṭṭhānaṃ gantvā āgacchasi, tāvāhaṃ paṭijaggissāmī’’ti. ‘‘Sādhu, bhante’’ti nevāsiko ‘‘yāva mamāgamanā there mā pamajjitthā’’ti manussānaṃ vatvā pakkāmi.

Tato paṭṭhāya āgantuko ‘‘tassa nevāsikassa ayañca ayañca doso’’ti te manusse paribhindi. Itaropi satthāraṃ vanditvā punāgato, athassa so senāsanaṃ na adāsi. So ekasmiṃ ṭhāne vasitvā punadivase piṇḍāya gāmaṃ pāvisi, manussā sāmīcimattampi na kariṃsu. So vippaṭisārī hutvā puna jetavanaṃ gantvā taṃ kāraṇaṃ bhikkhūnaṃ ārocesi. Te bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko kira bhikkhu asukaṃ bhikkhuṃ vihārā nikkaḍḍhitvā sayaṃ tattha vasī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi so imaṃ vasanaṭṭhānā nikkaḍḍhiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe rukkhadevatā hutvā nibbatti. Tattha vassāne sattasattāhaṃ devo vassi. Atheko rattamukhakhuddakamakkaṭo ekissā anovassikāya pāsāṇadariyā vasamāno ekadivasaṃ daridvāre atemanaṭṭhāne sukhena nisīdi. Tattha eko kāḷamukhamahāmakkaṭo tinto sītena pīḷiyamāno vicaranto taṃ tathānisinnaṃ disvā ‘‘upāyena naṃ nīharitvā ettha vasissāmī’’ti cintetvā kucchiṃ olambetvā suhitākāraṃ dassetvā tassa purato ṭhatvā paṭhamaṃ gāthamāha –

142. ‘‘Udumbarā cime pakkā, nigrodhā ca kapitthanā;
Ehi nikkhama bhuñjassu, kiṃ jighacchāya miyyasī’’ti.

Tattha **kapitthanā**ti pilakkhā. **Ehi nikkhamā**ti ete udumbarādayo phalabhāranamitā, ahampi khāditvā suhito āgatosmi, tvampi gaccha bhuñjassūti.

Sopi tassa vacanaṃ sutvā saddahitvā phalāni khāditukāmo nikkhamitvā tattha tattha vicaritvā kiñci alabhanto punāgantvā taṃ antopāsāṇadariyaṃ pavisitvā nisinnaṃ disvā ‘‘vañcessāmi na’’nti tassa purato ṭhatvā dutiyaṃ gāthamāha –

143. ‘‘Evaṃ so suhito hoti, yo vuḍḍhamapacāyati;
Yathāhamajja suhito, dumapakkāni māsito’’ti.

Tattha **dumapakkāni māsito**ti udumbarādīni rukkhaphalāni khāditvā asito dhāto suhito.

Taṃ sutvā mahāmakkaṭo tatiyaṃ gāthamāha –

144. ‘‘Yaṃ vanejo vanejassa, vañceyya kapino kapi;
Daharo kapi saddheyya, na hi jiṇṇo jarākapī’’ti.

Tassattho – yaṃ vane jāto kapi vane jātassa kapino vañcanaṃ kareyya, taṃ tayā sadiso daharo vānaro saddaheyya, mādiso pana jiṇṇo jarākapi mahallakamakkaṭo na hi saddaheyya, satakkhattumpi bhaṇantassa tumhādisassa na saddahati. Imasmiñhi himavantapadese sabbaṃ phalāphalaṃ vassena kilinnaṃ patitaṃ, puna tava idaṃ ṭhānaṃ natthi, gacchāti. So tatova pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā khuddakamakkaṭo nevāsiko ahosi, kāḷamahāmakkaṭo āgantuko, rukkhadevatā pana ahameva ahosi’’nti.

Udumbarajātakavaṇṇanā aṭṭhamā.

## [299] 9. Komāraputtajātakavaṇṇanā

Pure tuvanti idaṃ satthā pubbārāme viharanto keḷisīle bhikkhū ārabbha kathesi. Te kira bhikkhū satthari uparipāsāde viharante heṭṭhāpāsāde diṭṭhasutādīni kathentā kalahañca paribhāsañca karontā nisīdiṃsu. Satthā mahāmoggallānaṃ āmantetvā ‘‘ete bhikkhū saṃvejehī’’ti āha. Thero ākāse uppatitvā pādaṅguṭṭhakena pāsādathupikaṃ paharitvā yāva udakapariyantā pāsādaṃ kampesi. Te bhikkhū maraṇabhayabhītā nikkhamitvā bahi aṭṭhaṃsū. Tesaṃ so keḷisīlabhāvo bhikkhūsu pākaṭo jāto. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, ekacce bhikkhū evarūpe niyyānikasāsane pabbajitvā keḷisīlā hutvā vicaranti, ‘aniccaṃ dukkhaṃ anattā’ti vipassanāya kammaṃ na karontī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepete keḷisīlakāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāmake brāhmaṇakule nibbatti, ‘‘komāraputto’’ti naṃ sañjāniṃsu. So aparabhāge nikkhamitvā isipabbajjaṃ pabbajitvā himavantapadese vasi. Athaññe keḷisīlā tāpasā himavantapadese assamaṃ māpetvā vasiṃsu, kasiṇaparikammamattampi nesaṃ natthi, araññato phalāphalāni āharitvā khāditvā hasamānā nānappakārāya keḷiyā vītināmenti. Tesaṃ santike eko makkaṭo atthi, sopi keḷisīlakova mukhavikārādīni karonto tāpasānaṃ nānāvidhaṃ keḷiṃ dasseti. Tāpasā tattha ciraṃ vasitvā loṇambilasevanatthāya manussapathaṃ agamaṃsu. Tesaṃ gatakālato paṭṭhāya bodhisatto taṃ ṭhānaṃ gantvā vāsaṃ kappesi, makkaṭo tesaṃ viya tassapi keḷiṃ dassesi.

Bodhisatto accharaṃ paharitvā ‘‘susikkhitapabbajitānaṃ santike vasantena nāma ācārasampannena kāyādīhi susaññatena jhānesu yuttena bhavituṃ vaṭṭatī''ti tassa ovādaṃ adāsi. So tato paṭṭhāya sīlavā ācārasampanno ahosi, bodhisattopi tato aññattha agamāsi. Atha te tāpasā loṇambilaṃ sevitvā taṃ ṭhānaṃ agamaṃsu. Makkaṭo pubbe viya tesaṃ keḷiṃ na dassesi. Atha naṃ tāpasā ''pubbe, tvaṃ āvuso, amhākaṃ purato keḷiṃ akāsi, idāni na karosi, kiṃkāraṇā''ti pucchantā paṭhamaṃ gāthamāhaṃsu –

145. ''Pure tuvaṃ sīlavataṃ sakāse, okkantikaṃ kīḷasi assamamhi;
Karohare makkaṭiyāni makkaṭa, na taṃ mayaṃ sīlavataṃ ramāmā''ti.

Tattha **sīlavataṃ sakāse**ti keḷisīlānaṃ amhākaṃ santike. **Okkantika**nti migo viya okkantitvā kīḷasi. **Karohare**ti ettha **are**ti ālapanaṃ. **Makkaṭiyānī**ti mukhamakkaṭikakīḷāsaṅkhātāni mukhavikārāni. **Na taṃ mayaṃ sīlavataṃ ramāmā**ti yaṃ pubbe tava keḷisīlaṃ keḷivataṃ, taṃ mayaṃ etarahi na ramāma, tvampi no na ramāpesi, kiṃ nu kho kāraṇanti.

Taṃ sutvā makkaṭo dutiyaṃ gāthamāha –

146. ''Sutā hi mayhaṃ paramā visuddhi, komāraputtassa bahussutassa;
Mā dāni maṃ maññi tuvaṃ yathā pure, jhānānuyutto viharāmi āvuso''ti.

Tattha **mayha**nti karaṇatthe sampadānaṃ. **Visuddhī**ti jhānavisuddhi. **Bahussutassā**ti bahūnaṃ kasiṇaparikammānaṃ aṭṭhannañca samāpattīnaṃ sutattā ceva paṭividdhattā ca bahussutassa. **Tuva**nti tesu ekaṃ tāpasaṃ ālapanto idāni mā maṃ tvaṃ pure viya sañjāni, nāhaṃ purimasadiso, ācariyo me laddhoti dīpeti.

Taṃ sutvā tāpasā tatiyaṃ gāthamāhaṃsu –

147. ''Sacepi selasmi vapeyya bījaṃ, devo ca vasse na hi taṃ virūḷhe;
Sutā hi te sā paramā visuddhi, ārā tuvaṃ makkaṭa jhānabhūmiyā''ti.

Tassattho – sacepi pāsāṇapiṭṭhe pañcavidhaṃ bījaṃ vapeyya, devo ca sammā vasseyya, akhettatāya taṃ na virūḷheyya, evameva tayā paramā jhānavisuddhi sutā, tvaṃ pana tiracchānayonikattā ārā jhānabhūmiyā dūre ṭhito, na sakkā tayā jhānaṃ nibbattetunti makkaṭaṃ garahiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā keḷisīlā tāpasā ime bhikkhū ahesuṃ, komāraputto pana ahameva ahosi''nti.

Komāraputtajātakavaṇṇanā navamā.

[300] 10. Vakajātakavaṇṇanā

Parapāṇarodhā jīvantoti idaṃ satthā jetavane viharanto purāṇasanthataṃ ārabbha kathesi. Vatthu **vinaye** (pārā. 565 ādayo) vitthārato āgatameva. Ayaṃ panettha saṅkhepo – āyasmā upaseno duvassiko ekavassikena saddhivihārikena saddhiṃ satthāraṃ upasaṅkamitvā satthārā garahito vanditvā pakkanto vipassanaṃ paṭṭhapetvā arahattappatto appicchatādiguṇayutto terasa dhutaṅgāni samādāya parisampi terasadhutaṅgadharaṃ katvā bhagavati temāsaṃ paṭisallīne sapariso satthāraṃ upasaṅkamitvā parisaṃ nissāya paṭhamaṃ garahaṃ labhitvā adhammikāya katikāya ananuvattane dutiyaṃ sādhukāraṃ labhitvā ''ito paṭṭhāya dhutaṅgadharā bhikkhū yathāsukhaṃ upasaṅkamitvā maṃ passantū''ti satthārā katānuggaho nikkhamitvā bhikkhūnaṃ tamatthaṃ ārocesi. Tato pabhuti bhikkhū dhutaṅgadharā hutvā satthāraṃ dassanāya upasaṅkamitvā satthari paṭisallānā vuṭṭhite tattha tattha paṃsukūlāni chaḍḍetvā attano pattacīvarāneva gaṇhiṃsu. Satthā sambahulehi bhikkhūhi saddhiṃ senāsanacārikaṃ caranto tattha tattha patitāni paṃsukūlāni disvā pucchitvā tamatthaṃ sutvā ''bhikkhave, imesaṃ nāma bhikkhūnaṃ dhutaṅgasamādānaṃ na ciraṭṭhitikaṃ vakassa uposathakammasadisaṃ ahosī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakko devarājā ahosi. Atheko vako gaṅgātīre pāsāṇapiṭṭhe vasati, atha gaṅgāya mahodakaṃ āgantvā taṃ pāsāṇaṃ parikkhipi. Vako abhiruhitvā pāsāṇapiṭṭhe nipajji, nevassa gocaro atthi, na gocarāya gamanamaggo, udakampi vaḍḍhateva. So cintesi – ‘‘mayhaṃ neva gocaro atthi, na gocarāya gamanamaggo, nikkammassa pana nipajjanato uposathakammaṃ vara’’nti manasāva uposathaṃ adhiṭṭhāya sīlāni samādiyitvā nipajji. Tadā sakko devarājā āvajjamāno tassa taṃ dubbalasamādānaṃ ñatvā ‘‘etaṃ vakaṃ viheṭhessāmī’’ti eḷakarūpena āgantvā tassa avidūre ṭhatvā attānaṃ dassesi. Vako taṃ disvā ‘‘aññasmiṃ divase uposathakammaṃ jānissāmī’’ti uṭṭhāya taṃ gaṇhituṃ pakkhandi. Eḷakopi ito cito ca pakkhanditvā attānaṃ gahetuṃ nādāsi. Vako taṃ gahetuṃ asakkonto nivattitvā āgamma ‘‘uposathakammaṃ tāva me na bhijjatī’’ti tattheva puna nipajji. Sakko sakkattabhāveneva ākāse ṭhatvā ‘‘tādisassa dubbalajjhāsayassa kiṃ uposathakammena, tvaṃ mama sakkabhāvaṃ ajānanto eḷakamaṃsaṃ khāditukāmo ahosī’’ti taṃ viheṭhetvā garahitvā devalokameva gato.

148. ‘‘Parapāṇarodhā jīvanto, maṃsalohitabhojano;
Vako vataṃ samādāya, upapajji uposathaṃ.

149. ‘‘Tassa sakko vataññāya, ajarūpenupāgami;
Vītatapo ajjhappatto, bhañji lohitapo tapaṃ.

150. ‘‘Evameva idhekacce, samādānamhi dubbalā;
Lahuṃ karonti attānaṃ, vakova ajakāraṇā’’ti. –

Tissopi abhisambuddhagāthāva.

Tattha **upapajji uposatha**nti uposathavāsaṃ upagato. **Vataññāyā**ti tassa dubbalavataṃ aññāya. **Vītatapo ajjhappatto**ti vigatatapo hutvā upagato, taṃ khādituṃ pakkhandīti attho. **Lohitapo**ti lohitapāyī. **Tapa**nti taṃ attano samādānatapaṃ bhindi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sakko ahameva ahosi’’nti.

Vakajātakavaṇṇanā dasamā.

Kumbhavaggo pañcamo.

Tassuddānaṃ –

Varakumbha supatta sirivhayano, sucisammata bindusaro cusabho;
Saritampati caṇḍi jarākapinā, atha makkaṭiyā vakakena dasāti.

Atha vagguddānaṃ –

Saṅkappo padumo ceva, udapānena tatiyaṃ;
Abbhantaraṃ ghaṭabhedaṃ, tikanipātamhilaṅkatanti.

Tikanipātavaṇṇanā niṭṭhitā.

(Dutiyo bhāgo niṭṭhito.)

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

(Tatiyo bhāgo)

4. Catukkanipāto

1. Kāliṅgavaggo

[301] 1. Cūḷakāliṅgajātakavaṇṇanā

Vivarathimāsaṃ dvāranti idaṃ satthā jetavane viharanto catunnaṃ paribbājikānaṃ pabbajjaṃ ārabbha kathesi. Vesāliyaṃ kira licchavirājūnaṃ satta sahassāni satta satāni satta ca licchavī vasiṃsu. Te sabbepi pucchāpaṭipucchācittakā ahesuṃ. Atheko pañcasu vādasatesu byatto nigaṇṭho vesāliyaṃ sampāpuṇi, te tassa saṅgahaṃ akaṃsu. Aparāpi evarūpā nigaṇṭhī sampāpuṇi. Rājāno dvepi jane vādaṃ kāresuṃ, ubhopi sadisāva ahesuṃ. Tato licchavīnaṃ etadahosi ‘‘ime dvepi paṭicca uppanno putto byatto bhavissatī’’ti. Tesaṃ vivāhaṃ kāretvā dvepi ekato vāsesuṃ. Atha nesaṃ saṃvāsamanvāya paṭipāṭiyā catasso dārikāyo eko ca dārako jāyi. Dārikānaṃ ‘‘saccā, lolā, avadhārikā, paṭicchādā’’ti nāmaṃ akaṃsu, dārakassa ‘‘saccako’’ti. Te pañcapi janā viññutaṃ pattā mātito pañca vādasatāni, pitito pañca vādasatānīti vādasahassaṃ uggaṇhiṃsu. Mātāpitaro dārikānaṃ evaṃ ovadiṃsu ‘‘sace koci gihī tumhākaṃ vādaṃ bhindissati, tassa pādaparicārikā bhaveyyātha. Sace pabbajito bhindissati, tassa santike pabbajeyyāthā’’ti.

Aparabhāge mātāpitaro kālamakaṃsu. Tesu kālakatesu saccakanigaṇṭho tattheva vesāliyaṃ licchavīnaṃ sippaṃ sikkhāpento vasi. Bhaginiyo jambusākhaṃ gahetvā vādatthāya nagarā nagaraṃ caramānā sāvatthiṃ patvā nagaradvāre sākhaṃ nikhaṇitvā ‘‘yo amhākaṃ vādaṃ āropetuṃ sakkoti gihī vā pabbajito vā, so etaṃ paṃsupuñjaṃ pādehi vikiritvā pādeheva sākhaṃ maddatū’’ti dārakānaṃ vatvā bhikkhāya nagaraṃ pavisiṃsu. Athāyasmā sāriputto asammaṭṭhaṭṭhānaṃ sammajjitvā rittaghaṭesu pānīyaṃ upaṭṭhapetvā gilāne ca paṭijaggitvā divātaraṃ sāvatthiṃ piṇḍāya pavisanto taṃ sākhaṃ disvā dārake pucchi, dārakā taṃ pavattiṃ ācikkhiṃsu. Thero dārakeheva pātāpetvā maddāpetvā ‘‘yehi ayaṃ sākhā ṭhapitā, te katabhattakiccāva āgantvā jetavanadvārakoṭṭhake maṃ passantū’’ti dārakānaṃ vatvā nagaraṃ pavisitvā katabhattakicco vihāradvārakoṭṭhake aṭṭhāsi. Tāpi paribbājikā bhikkhāya caritvā āgatā sākhaṃ madditaṃ disvā ‘‘kenāyaṃ madditā’’ti vatvā ‘‘sāriputtattherena, sace tumhe vādatthikā, jetavanadvārakoṭṭhakaṃ gacchathā’’ti dārakehi vuttā puna nagaraṃ pavisitvā mahājanaṃ sannipātetvā vihāradvārakoṭṭhakaṃ gantvā theraṃ vādasahassaṃ pucchiṃsu. Thero taṃ vissajjetvā ‘‘aññaṃ kiñci jānāthā’’ti pucchi. ‘‘Na jānāma, sāmī’’ti. ‘‘Ahaṃ pana vo kiñci pucchāmī’’ti. ‘‘Puccha, sāmi, jānantiyo kathessāmā’’ti.

Thero ‘‘ekaṃ nāma ki’’nti pucchi. Tā na jāniṃsu. Thero vissajjesi. Tā ‘‘amhākaṃ, sāmi, parājayo, tumhākaṃ jayo’’ti āhaṃsu. ‘‘Idāni kiṃ karissathā’’ti? ‘‘Amhākaṃ mātāpitūhi ayaṃ ovādo dinno ‘sace vo gihī vādaṃ bhindissati, tassa pajāpatiyo bhaveyyātha. Sace pabbajito, tassa santike pabbajeyyāthā’ti, pabbajjaṃ no dethā’’ti. Thero ‘‘sādhū’’ti vatvā tā uppalavaṇṇāya theriyā santike pabbājesi. Tā sabbāpi na cirasseva arahattaṃ pāpuṇiṃsu. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, sāriputtatthero catunnaṃ paribbājikānaṃ avassayo hutvā sabbā arahattaṃ pāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa etāsaṃ avassayo ahosi, idāni pana pabbajjābhisekaṃ dāpesi, pubbe rājamahesiṭṭhāne ṭhapesī’’ti vatvā atītaṃ āhari.

Atīte kāliṅgaraṭṭhe dantapuranagare kāliṅgarāje rajjaṃ kārente assakaraṭṭhe pāṭalinagare assako nāma rājā rajjaṃ kāresi. Kāliṅgo sampannabalavāhano sayampi nāgabalo paṭiyodhaṃ na passati. So yujjhitukāmo hutvā amaccānaṃ ārocesi ‘‘ahaṃ yuddhatthiko, paṭiyodhaṃ pana na passāmi, kiṃ karomā’’ti. Amaccā ‘‘attheko, mahārāja, upāyo, dhītaro te catasso uttamarūpadharā, tā pasādhetvā paṭicchannayāne nisīdāpetvā balaparivutā gāmanigamarājadhāniyo carāpetha. Yo rājā tā attano gehe kātukāmo bhavissati, tena saddhiṃ yuddhaṃ karissāmā’’ti vadiṃsu. Rājā tathā kāresi. Tāhi gatagataṭṭhāne rājāno bhayena tāsaṃ nagaraṃ pavisituṃ na denti, paṇṇākāraṃ pesetvā bahinagareyeva vasāpenti. Evaṃ sakalajambudīpaṃ vicaritvā assakaraṭṭhe pāṭalinagaraṃ pāpuṇiṃsu. Assakopi nagaradvārāni pidahāpetvā paṇṇākāraṃ pesesi. Tassa nandiseno nāma amacco paṇḍito byatto upāyakusalo. So cintesi ‘‘imā kira rājadhītaro sakalajambudīpaṃ vicaritvā paṭiyodhaṃ na labhiṃsu, evaṃ sante jambudīpo tuccho nāma ahosi, ahaṃ kāliṅgena saddhiṃ yujjhissāmī’’ti. So nagaradvāraṃ gantvā dovārike āmantetvā tāsaṃ dvāraṃ vivarāpetuṃ paṭhamaṃ gāthamāha –

1. ‘‘Vivarathimāsaṃ dvāraṃ, nagaraṃ pavisantu aruṇarājassa;
Sīhena susiṭṭhena, surakkhitaṃ nandisenenā’’ti.

Tattha **aruṇarājassā**ti so hi rajje patiṭṭhitakāle raṭṭhanāmavasena assako nāma jāto, kuladattiyaṃ panassa nāmaṃ aruṇoti. Tenāha ‘‘aruṇarājassā’’ti. **Sīhenā**ti purisasīhena. **Susiṭṭhenā**ti ācariyehi suṭṭhu anusāsitena. **Nandisenenā**ti mayā nandisenena nāma.

So evaṃ vatvā dvāraṃ vivarāpetvā tā gahetvā assakarañño datvā ‘‘tumhe mā bhāyittha, yuddhe sati ahaṃ jinissāmi, imā uttamarūpadharā rājadhītaro mahesiyo karothā’’ti tāsaṃ abhisekaṃ dāpetvā tāhi saddhiṃ āgate purise ‘‘gacchatha, tumhe rājadhītūnaṃ assakarājena mahesiṭṭhāne ṭhapitabhāvaṃ tumhākaṃ rañño ācikkhathā’’ti uyyojesi. Te gantvā ārocesuṃ. Kāliṅgo ‘‘na hi nūna so mayhaṃ balaṃ jānātī’’ti vatvā tāvadeva mahatiyā senāya nikkhami. Nandiseno tassa āgamanaṃ ñatvā ‘‘attano kira rajjasīmāyameva hotu, mā amhākaṃ rañño rajjasīmaṃ okkamatu, ubhinnaṃ rajjānaṃ antare yuddhaṃ bhavissatī’’ti sāsanaṃ pesesi. So sāsanaṃ sutvā attano rajjapariyanteyeva aṭṭhāsi. Assakopi attano rajjapariyante aṭṭhāsi. Tadā bodhisatto isipabbajjaṃ pabbajitvā tesaṃ dvinnaṃ rajjānaṃ antare paṇṇasālāyaṃ vasati. Kāliṅgo cintesi ‘‘samaṇā nāma kiñci jānissanti, ko jānāti, kiṃ bhavissati, kassa jayo vā parājayo vā bhavissati, tāpasaṃ pucchissāmī’’ti aññātakavesena bodhisattaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā paṭisanthāraṃ katvā ‘‘bhante, kāliṅgo ca assako ca yujjhitukāmā attano attano rajjasīmāyameva ṭhitā, etesu kassa jayo bhavissati, kassa parājayo’’ti pucchi. Mahāpuñña, ahaṃ ‘‘asukassa jayo, asukassa parājayo’’ti na jānāmi, sakko pana devarājā idhāgacchati, tamahaṃ pucchitvā kathessāmi, sve āgaccheyyāsīti. Sakko bodhisattassa upaṭṭhānaṃ āgantvā nisīdi, atha naṃ bodhisatto tamatthaṃ pucchi. Bhante, kāliṅgo jinissati, assako parājissati, idañcidañca pubbanimittaṃ paññāyissatīti.

Kāliṅgo punadivase āgantvā pucchi, bodhisattopissa ācikkhi. So ‘‘kiṃ nāma pubbanimittaṃ bhavissatī’’ti apucchitvāva ‘‘ahaṃ kira jinissāmī’’ti uṭṭhāya tuṭṭhiyā pakkāmi. Sā kathā vitthārikā ahosi. Taṃ sutvā assako nandisenaṃ pakkosāpetvā ‘‘kāliṅgo kira jinissatiṃ, mayaṃ parājissāma, kiṃ nu kho kātabba’’nti āha. So ‘‘ko etaṃ jānāti mahārāja, kassa jayo vā parājayo vā, tumhe mā cintayitthā’’ti rājānaṃ assāsetvā bodhisattaṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno ‘‘bhante, ko jinissati, ko parājissatī’’ti pucchi. ‘‘Kāliṅgo jinissati, assako parājissatī’’ti? ‘‘Bhante, jinantassa pubbanimittaṃ kiṃ bhavissati, kiṃ parājinantassā’’ti? ‘‘Mahāpuñña, jinantassa ārakkhadevatā sabbaseto usabho bhavissati, itarassa sabbakāḷako, ubhinnampi ārakkhadevatā yujjhitvā jayaparājayaṃ karissantī’’ti. Nandiseno taṃ sutvā uṭṭhāya gantvā rañño sahāye sahassamatte mahāyodhe gahetvā avidūre pabbataṃ abhiruyha ‘‘ambho, amhākaṃ rañño jīvitaṃ dātuṃ sakkhissathā’’ti pucchi. ‘‘Āma, sakkhissāmā’’ti. ‘‘Tena hi imasmiṃ papāte patathā’’ti. Te patituṃ ārabhiṃsu. Atha ne vāretvā ‘‘alaṃ ettha patanena, amhākaṃ rañño jīvitaṃ dātuṃ suhadayā anivattino hutvā yujjhathā’’ti āha. Te sampaṭicchiṃsuṃ.

Atha saṅgāme upaṭṭhite kāliṅgo ‘‘ahaṃ kira jinissāmī’’ti vosānaṃ āpajji, balakāyāpissa ‘‘amhākaṃ kira jayo’’ti vosānaṃ āpajjitvā sannāhaṃ akatvā vaggavaggā hutvā yathāruci pakkamiṃsu, vīriyakaraṇakāle vīriyaṃ na kariṃsu. Ubhopi rājāno assaṃ abhiruhitvā ‘‘yujjhissāmā’’ti aññamaññaṃ upasaṅkamanti. Ubhinnaṃ ārakkhadevatā purato gantvā kāliṅgarañño ārakkhadevatā sabbaseto usabho ahosi, itarassa sabbakāḷako. Tā devatāpi aññamaññaṃ yujjhanākāraṃ dassentā upasaṅkamiṃsu. Te pana usabhā ubhinnaṃ rājūnaṃyeva paññāyanti, na aññesaṃ. Nandiseno assakaṃ pucchi ‘‘paññāyati te, mahārāja, ārakkhadevatā’’ti. ‘‘Āma, paññāyatī’’ti. ‘‘Kenākārenā’’ti. ‘‘Kāliṅgarañño ārakkhadevatā sabbaseto usabho hutvā paññāyati, amhākaṃ ārakkhadevatā sabbakāḷako kilamanto hutvā tiṭṭhatī’’ti. ‘‘Mahārāja, tumhe mā bhāyatha, mayaṃ jinissāma, kāliṅgo parājissati, tumhe assapiṭṭhito otaritvā imaṃ sattiṃ gahetvā susikkhitasindhavaṃ udarapasse vāmahatthena uppīḷetvā iminā purisasahassena saddhiṃ vegena gantvā kāliṅgarañño ārakkhadevataṃ sattippahārena pātetha, tato mayaṃ sahassamattā sattisahassena paharissāma, evaṃ kāliṅgassa ārakkhadevatā nassissati, tato kāliṅgo parājissati, mayaṃ jinissāmā’’ti. Rājā ‘‘sādhū’’ti nandisenena dinnasaññāya gantvā sattiyā pahari, sūrayodhasahassāpi amaccā sattisahassena pahariṃsu. Ārakkhadevatā tattheva jīvitakkhayaṃ pāpuṇi, tāvadeva kāliṅgo parājitvā palāyi. Taṃ palāyamānaṃ disvā sahassamattā amaccā ‘‘kāliṅgo palāyatī’’ti unnadiṃsu. Kāliṅgo maraṇabhayabhīto palāyamāno taṃ tāpasaṃ akkosanto dutiyaṃ gāthamāha –

2. ‘‘Jayo kaliṅgānamasayhasāhinaṃ, parājayo anayo assakānaṃ;
Icceva te bhāsitaṃ brahmacāri, na ujjubhūtā vitathaṃ bhaṇantī’’ti.

Tattha **asayhasāhina**nti asayhaṃ dussahaṃ sahituṃ samatthānaṃ. **Icceva te bhāsita**nti evaṃ tayā kūṭatāpasa lañjaṃ gahetvā parājinakarājānaṃ jinissati, jinanarājānañca parājissatīti bhāsitaṃ. **Na ujjubhūtā**ti ye kāyena vācāya manasā ca ujubhūtā, na te musā bhaṇantīti.

Evaṃ so tāpasaṃ akkosanto palāyanto attano nagarameva gato, nivattitvā oloketumpi nāsakkhi. Tato katipāhaccayena sakko tāpasassa upaṭṭhānaṃ agamāsi. Tāpaso tena saddhiṃ kathento tatiyaṃ gāthamāha –

3. ‘‘Devā musāvādamupātivattā, saccaṃ dhanaṃ paramaṃ tesu sakka;
Taṃ te musā bhāsitaṃ devarāja, kiṃ vā paṭicca maghavā mahindā’’ti.

Tattha **taṃ te musā bhāsita**nti yaṃ tayā mayhaṃ bhāsitaṃ, taṃ atthabhañjanakamusāvādaṃ kathentena tayā musā bhāsitaṃ, tayā kiṃ kāraṇaṃ paṭicca evaṃ bhāsitanti?

Taṃ sutvā sakko catutthaṃ gāthamāha –

4. ‘‘Nanu te sutaṃ brāhmaṇa bhaññamāne, devā na issanti purisaparakkamassa;
Damo samādhi manaso abhejjo, abyaggatā nikkamanañca kāle;
Daḷhañca viriyaṃ purisaparakkamo ca, teneva āsi vijayo assakāna’’nti.

Tassattho – kiṃ tayā, brāhmaṇa, tattha tattha vacane bhaññamāne idaṃ na sutapubbaṃ, yaṃ devā purisaparakkamassa na issanti na usūyanti, assakarañño vīriyakaraṇavasena attadamanasaṅkhāto **damo,** samaggabhāvena **manaso abhejjo,** abhejja**samādhi,** assakarañño sahāyānaṃ vīriyakaraṇakāle **abyaggatā** yathā kāliṅgassa manussā vaggavaggā hutvā osakkiṃsu, evaṃ anosakkanaṃ samaggabhāvena abhejjacittānaṃ **vīriyañca purisaparakkamo** ca thiro ahosi, teneva kāraṇena assakānaṃ jayo ahosīti.

Palāte ca pana kāliṅge assakarājā vilopaṃ gāhāpetvā attano nagaraṃ gato. Nandiseno kāliṅgassa sāsanaṃ pesesi ‘‘imāsaṃ catunnaṃ rājakaññānaṃ dāyajjakoṭṭhāsaṃ pesetu, sace na peseti, kātabbamettha jānissāmī’’ti. So taṃ sāsanaṃ sutvā bhītatasito tāhi laddhabbadāyajjaṃ pesesi, tato paṭṭhāya samaggavāsaṃ vasiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā kāliṅgarañño dhītaro imā daharabhikkhuniyo ahesuṃ, nandiseno sāriputto, tāpaso pana ahameva ahosi’’nti.

Cūḷakāliṅgajātakavaṇṇanā paṭhamā.

## [302] 2. Mahāassārohajātakavaṇṇanā

Adeyyesuṃ dadaṃ **dāna**nti idaṃ satthā jetavane viharanto ānandattheraṃ ārabbha kathesi. Paccuppannavatthu heṭṭhā kathitameva. Satthā ‘‘porāṇakapaṇḍitāpi attano upakāravaseneva kiriṃsū’’ti vatvā idhāpi atītaṃ āhari.

Atīte bodhisatto bārāṇasirājā hutvā dhammena samena rajjaṃ kāreti, dānaṃ deti, sīlaṃ rakkhati. So ‘‘paccantaṃ kupitaṃ vūpasamessāmī’’ti balavāhanaparivuto gantvā parājito assaṃ abhiruhitvā palāyamāno ekaṃ paccantagāmaṃ pāpuṇi. Tattha tiṃsa janā rājasevakā vasanti. Te pātova gāmamajjhe sannipatitvā gāmakiccaṃ karonti. Tasmiṃ khaṇe rājā vammitaṃ assaṃ abhiruhitvā alaṅkatapaṭiyatto gāmadvārena antogāmaṃ pāvisi. Te ‘‘kiṃ nu kho ida’’nti bhītā palāyitvā sakasakagehāni pavisiṃsu. Eko panettha attano gehaṃ agantvā rañño paccuggamanaṃ katvā ‘‘rājā kira paccantaṃ gato’’ti suyyati, kosi tvaṃ rājapuriso corapurisoti? ‘‘Rājapuriso, sammā’’ti. ‘‘Tena hi ethā’’ti rājānaṃ gehaṃ netvā attano pīṭhake nisīdāpetvā ‘‘ehi, bhadde, sahāyakassa pāde dhovā’’ti bhariyaṃ tassa pāde dhovāpetvā attano balānurūpena āhāraṃ datvā ‘‘muhuttaṃ vissamathā’’ti sayanaṃ paññāpesi, rājā nipajji. Itaro assassa sannāhaṃ mocetvā caṅkamāpetvā udakaṃ pāyetvā piṭṭhiṃ telena makkhetvā tiṇaṃ adāsi. Evaṃ tayo cattāro divase rājānaṃ paṭijaggitvā ‘‘gacchāmahaṃ, sammā’’ti vutte puna rañño ca assassa ca kattabbayuttakaṃ sabbamakāsi. Rājā tussitvā gacchanto ‘‘ahaṃ, samma, mahāassāroho nāma, nagaramajjhe amhākaṃ gehaṃ, sace kenaci kiccena nagaraṃ āgacchasi, dakkhiṇadvāre ṭhatvā dovārikaṃ ‘mahāassāroho kataragehe vasatī’ti pucchitvā dovārikaṃ gahetvā amhākaṃ gehaṃ āgaccheyyāsī’’ti vatvā pakkāmi.

Balakāyopi rājānaṃ adisvā bahinagare khandhāvāraṃ bandhitvā ṭhito rājānaṃ disvā paccuggantvā parivāresi. Rājā nagaraṃ pavisanto dvārantare ṭhatvā dovārikaṃ pakkosāpetvā mahājanaṃ paṭikkamāpetvā ‘‘tāta, eko paccantagāmavāsī maṃ daṭṭhukāmo āgantvā ‘mahāassārohassa gehaṃ kaha’nti taṃ pucchissati, taṃ tvaṃ hatthe gahetvā ānetvā maṃ dasseyyāsi, tadā tvaṃ sahassaṃ labhissasī’’ti āha. So nāgacchati, tasmiṃ anāgacchante rājā tassa vasanagāme baliṃ vaḍḍhāpesi, balimhi vaḍḍhite nāgacchati. Evaṃ dutiyampi tatiyampi baliṃ vaḍḍhāpesi, neva āgacchati. Atha naṃ gāmavāsino sannipatitvā āhaṃsu ‘‘ayya, tava sahāyassa mahāassārohassa āgatakālato paṭṭhāya mayaṃ balinā pīḷiyamānā sīsaṃ ukkhipituṃ na sakkoma, gaccha tava sahāyassa mahāassārohassa vatvā amhākaṃ baliṃ vissajjāpehī’’ti. Sādhu gacchissāmi, na pana sakkā tucchahatthena gantuṃ, mayhaṃ sahāyassa dve dārakā atthi, tesañca bhariyāya cassa sahāyakassa ca me nivāsanapārupanapiḷandhanādīni sajjethāti. ‘‘Sādhu sajjissāmā’’ti te sabbaṃ paṇṇākāraṃ sajjayiṃsu.

So tañca attano ghare pakkapūvañca ādāya gantvā dakkhiṇadvāraṃ patvā dovārikaṃ pucchi ‘‘kahaṃ, samma, mahāassārohassa geha’’nti. So ‘‘ehi dassemi te’’ti taṃ hatthe gahetvā rājadvāraṃ gantvā ‘‘dovāriko ekaṃ paccantagāmavāsiṃ gahetvā āgato’’ti paṭivedesi. Rājā taṃ sutvā āsanā uṭṭhāya ‘‘mayhaṃ sahāyo ca tena saddhiṃ āgatā ca pavisantū’’ti paccuggamanaṃ katvā disvāva naṃ parissajitvā ‘‘mayhaṃ sahāyikā ca dārakā ca arogā’’ti pucchitvā hatthe gahetvā mahātalaṃ abhiruhitvā setacchattassa heṭṭhā rājāsane nisīdāpetvā aggamahesiṃ pakkosāpetvā ‘‘bhadde, sahāyassa me pāde dhovā’’ti āha. Sā tasssa pāde dhovi, rājā suvaṇṇabhiṅkārena udakaṃ āsiñci. Devīpi pāde dhovitvā gandhatelena makkhesi. Rājā ‘‘kiṃ, samma, atthi, kiñci amhākaṃ khādanīya’’nti pucchi. So ‘‘atthī’’ti pasibbakato pūve nīharāpesi. Rājā suvaṇṇataṭṭakena gahetvā tassa saṅgahaṃ karonto ‘‘mama sahāyena ānītaṃ khādathā’’ti deviyā ca amaccānañca khādāpetvā sayampi khādi. Itaro itarampi paṇṇākāraṃ dassesi. Rājā tassa saṅgahatthaṃ kāsikavatthāni apanetvā tena ābhatavatthayugaṃ nivāsesiṃ. Devīpi kāsikavatthañceva ābharaṇāni ca apanetvā tena ābhatavatthaṃ nivāsetvā ābharaṇāni piḷandhi.

Atha naṃ rājā rājārahaṃ bhojanaṃ bhojāpetvā ekaṃ amaccaṃ āṇāpesi ‘‘gaccha imassa mama karaṇaniyāmeneva massukammaṃ kāretvā gandhodakena nhāpetvā satasahassagghanikaṃ kāsikavatthaṃ nivāsāpetvā rājālaṅkārena alaṅkārāpetvā ānehī’’ti. So tathā akāsi. Rājā nagare bheriṃ carāpetvā amacce sannipātāpetvā setacchattassa majjhe jātihiṅgulakasuttaṃ pātetvā upaḍḍharajjaṃ adāsi. Te tato paṭṭhāya ekato bhuñjanti pivanti sayanti, vissāso thiro ahosi kenaci abhejjo. Athassa rājā puttadārepi pakkosāpetvā antonagare nivesanaṃ māpetvā adāsi. Te samaggā sammodamānā rajjaṃ kārenti.

Atha amaccā kujjhitvā rājaputtaṃ āhaṃsu ‘‘kumāra, rājā ekassa gahapatikassa upaḍḍharajjaṃ datvā tena saddhiṃ ekato bhuñjati pivati sayati, dārake ca vandāpeti, iminā raññā katakammaṃ na jānāma, kiṃ karoti rājā, mayaṃ lajjāma, tvaṃ rañño kathehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā sabbaṃ taṃ kathaṃ rañño ārocetvā ‘‘mā evaṃ karohi, mahārājā’’ti āha. ‘‘Tāta, ahaṃ yuddhaparājito kahaṃ vasiṃ, api nu jānāthā’’ti. ‘‘Na jānāma, devā’’ti. ‘‘Ahaṃ etassa ghare vasanto arogo hutvā āgantvā rajjaṃ kāresiṃ, evaṃ mama upakārino kasmā sampattiṃ na dassāmī’’ti evaṃ vatvā ca pana bodhisatto ‘‘tāta, yo hi adātabbayuttakassa deti, dātabbayuttakassa na deti, so āpadaṃ patvā kiñci upakāraṃ na labhatī’’ti dassento imā gāthā āha –

5. ‘‘Adeyyesu dadaṃ dānaṃ, deyyesu nappavecchati;
Āpāsu byasanaṃ patto, sahāyaṃ nādhigacchati.

6. ‘‘Nādeyyesu dadaṃ dānaṃ, deyyesu yo pavecchati;
Āpāsu byasanaṃ patto, sahāyamadhigacchati.

7. ‘‘Saññogasambhogavisesadassanaṃ, anariyadhammesu saṭhesu nassati;
Katañca ariyesu ca ajjavesu, mahapphalaṃ hoti aṇumpi tādisu.

8. ‘‘Yo pubbe katakalyāṇo, akā loke sudukkaraṃ;
Pacchā kayirā na vā kayirā, accantaṃ pūjanāraho’’ti.

Tattha **adeyyesū**ti pubbe akatūpakāresu. **Deyyesū**ti pubbe katūpakāresu. **Nappavecchatī**ti na paveseti na deti. **Āpāsū**ti āpadāsu. **Byasana**nti dukkhaṃ. **Saññogasambhogavisesadassana**nti yo mittena kato saññogo ceva sambhogo ca, tassa visesadassanaṃ guṇadassanaṃ sukataṃ mayhaṃ imināti etaṃ sabbaṃ asuddhadhammattā anariyadhammesu kerāṭikattā saṭhesu nassati. **Ariyesū**ti attano kataguṇajānanena ariyesu parisuddhesu. **Ajjavesū**ti teneva kāraṇena ujukesu akuṭilesu. **Aṇumpī**ti appamattakampi. **Tādisū**ti ye tādisā puggalā honti ariyā ujubhūtā, tesu appampi kataṃ mahapphalaṃ hoti mahājutikaṃ mahāvipphāraṃ, sukhette vuttabījamiva na nassati, itarasmiṃ pana pāpe bahumpi kataṃ aggimhi khittabījamiva nassatīti attho. Vuttampi cetaṃ –

‘‘Yathāpi bījamaggimhi, ḍayhati na virūhati;
Evaṃ kataṃ asappurise, nassati na virūhati.

‘‘Kataññumhi ca posamhi, sīlavante ariyavuttine;
Sukhette viya bījāni, kataṃ tamhi na nassatī’’ti. (jā. 1.10.77-78);

Pubbe katakalyāṇoti paṭhamataraṃ upakāraṃ katvā ṭhito. **Akā**ti akari, ayaṃ loke sudukkaraṃ nāma akāsīti attho. **Pacchā kayirā**ti so pacchā aññaṃ kiñci guṇaṃ karotu vā mā vā, teneva paṭhamakatena guṇena **accantaṃ pūjanāraho** hoti, sabbaṃ sakkārasammānaṃ arahatīti.

Idaṃ pana sutvā neva amaccā, na rājaputto puna kiñci kathesīti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paccantagāmavāsī ānando ahosi, bārāṇasirājā pana ahameva ahosi''nti.

Mahāassārohajātakavaṇṇanā dutiyā.

## [303] 3. Ekarājajātakavaṇṇanā

Anuttare kāmaguṇe samiddheti idaṃ satthā jetavane viharanto aññataraṃ kosalarājasevakaṃ ārabbha kathesi. Paccuppannavatthu heṭṭhā **seyyajātake** (jā. 1.3.94 ādayo) kathitameva. Idha pana satthā ''na tvaññeva anatthena atthaṃ āhari, porāṇakapaṇḍitāpi attano anatthena atthaṃ āhariṃsū''ti vatvā atītaṃ āhari.

Atīte bārāṇasirañño upaṭṭhāko amacco rājantepure dubbhi. Rājā paccakkhatova tassa dosaṃ disvā taṃ raṭṭhā pabbājesi. So dubbhisenaṃ nāma kosalarājānaṃ upaṭṭhahantoti sabbaṃ **mahāsīlavajātake** (jā. 1.1.51) kathitameva. Idha pana dubbhiseno mahātale amaccamajjhe nisinnaṃ bārāṇasirājānaṃ gaṇhāpetvā sikkāya pakkhipāpetvā uttarummāre heṭṭhāsīsakaṃ olambāpesi. Rājā corarājānaṃ ārabbha mettaṃ bhāvetvā kasiṇaparikammaṃ katvā jhānaṃ nibbattesi, bandhanaṃ chijji, tato rājā ākāse pallaṅkena nisīdi. Corarājassa sarīre dāho uppajji, ''ḍayhāmi ḍayhāmī''ti bhūmiyaṃ aparāparaṃ parivattati. ''Kimeta''nti vutte ''mahārāja, tumhe evarūpaṃ dhammikarājānaṃ niraparādhaṃ dvārassa uttarummāre heṭṭhāsīsakaṃ olambāpethā''ti vadiṃsu. Tena hi vegena gantvā mocetha nanti. Purisā gantvā rājānaṃ ākāse pallaṅkena nisinnaṃ disvā āgantvā dubbhisenassa ārocesuṃ. So vegena gantvā taṃ vanditvā khamāpetuṃ paṭhamaṃ gāthamāha –

9. ''Anuttare kāmaguṇe samiddhe, bhutvāna pubbe vasi ekarāja;
Sodāni dugge narakamhi khitto, nappajjahe vaṇṇabalaṃ purāṇa''nti.

Tattha **vasī**ti vuttho. **Ekarājā**ti bodhisattaṃ nāmenālapati. **Sodānī**ti so tvaṃ idāni. **Dugge**ti visame. **Narakamhī**ti āvāṭe. Olambitaṭṭhānaṃ sandhāyetaṃ vuttaṃ. **Nappajjahe vaṇṇabalaṃ purāṇa**nti evarūpe visamaṭṭhāne khittopi porāṇakavaṇṇañca balañca nappajahasīti pucchati.

Taṃ sutvā bodhisatto sesagāthā avoca –

10. ''Pubbeva khantī ca tapo ca mayhaṃ, sampatthitā dubbhisena ahosi;
Taṃdāni laddhāna kathaṃ nu rāja, jahe ahaṃ vaṇṇabalaṃ purāṇaṃ.

11. ''Sabbā kirevaṃ pariniṭṭhitāni, yasassinaṃ paññavantaṃ visayha;
Yaso ca laddhā purimaṃ uḷāraṃ, nappajjahe vaṇṇabalaṃ purāṇaṃ.

12. ''Panujja dukkhena sukhaṃ janinda, sukhena vā dukkhamasayhasāhi;
Ubhayattha santo abhinibbutattā, sukhe ca dukkhe ca bhavanti tulyā''ti.

Tattha **khantī**ti adhivāsanakhanti. **Tapo**ti tapacaraṇaṃ. **Sampatthitā**ti icchitā abhikaṅkhitā. **Dubbhisenā**ti taṃ nāmenālapati. **Taṃdāni laddhānā**ti taṃ patthanaṃ idānāhaṃ labhitvā. **Jahe**ti kena kāraṇena ahaṃ jaheyyaṃ. Yassa hi dukkhaṃ vā domanassaṃ vā hoti, so taṃ jaheyyāti dīpeti.

''Sabbā kirevaṃ pariniṭṭhitānī''ti anussavavasena attano sampattiṃ dassento āha. Idaṃ vuttaṃ hoti – sabbāneva mama kattabbakiccāni dānasīlabhāvanāuposathakammāni pubbeva niṭṭhitānīti. **Yasassinaṃ paññavantaṃ visayhā**ti parivārasampattiyā yasassi, paññāsampadāya paññavanta, asayhasāhitāya visayha. Evaṃ tīṇipetāni ālapanāneva. **Na**nti panettha nipāto. Byañjanasiliṭṭhatāvasenantakārassa sānunāsikatā katāti paccetabbā. **Yaso cā**ti yasañca, ayameva vā pāṭho. **Laddhā purima**nti labhitvā purimaṃ pubbe aladdhapubbaṃ. **Uḷāra**nti mahantaṃ. Kilesavikkhambhanamettābhāvanājhānuppattiyo sandhāyevamāha. **Nappajjahe**ti evarūpaṃ yasaṃ laddhā kiṃkāraṇā purāṇavaṇṇabalaṃ jahissāmīti attho.

Dukkhenāti tayā uppāditena narakamhi khipanadukkhena mama rajjasukhaṃ panuditvā. **Sukhena vā dukkha**nti jhānasukhena vā taṃ dukkhaṃ panuditvā. **Ubhayattha santo**ti ye santo honti mādisā, te dvīsupi etesu koṭṭhāsesu abhinibbutasabhāvā majjhattā **sukhe ca dukkhe ca bhavanti tulyā,** ekasadisā nibbikārāva hontīti.

Idaṃ sutvā dubbhiseno bodhisattaṃ khamāpetvā ‘‘tumhākaṃ rajjaṃ tumheva kāretha, ahaṃ vo core paṭibāhissāmī’’ti vatvā tassa duṭṭhāmaccassa rājāṇaṃ kāretvā pakkāmi. Bodhisattopi rajjaṃ amaccānaṃ niyyādetvā isipabbajjaṃ pabbajitvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dubbhiseno ānando ahosi, bārāṇasirājā pana ahameva ahosi’’nti.

Ekarājajātakavaṇṇanā tatiyā.

[304] 4. Daddarajātakavaṇṇanā

Imāni manti idaṃ satthā jetavane viharanto ekaṃ kodhanaṃ bhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā kathitameva. Tadā hi dhammasabhāyaṃ tassa kodhanabhāvakathāya samuṭṭhitāya satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu kodhanosī’’ti vatvā ‘‘āma, bhante’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa kodhanoyeva, kodhanabhāvenevassa porāṇakapaṇḍitā parisuddhā nāgarājabhāve ṭhitāpi tīṇi vassāni gūthapūritāya ukkārabhūmiyaṃ vasiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese daddarapabbatapāde daddaranāgabhavanaṃ nāma atthi, tattha rajjaṃ kārentassa daddararañño putto mahādaddaro nāma ahosi, kaniṭṭhabhātā panassa cūḷadaddaro nāma. So kodhano pharuso nāgamāṇavake akkosanto paribhāsanto paharanto vicarati. Nāgarājā tassa pharusabhāvaṃ ñatvā nāgabhavanato taṃ nīharāpetuṃ āṇāpesi. Mahādaddaro pana pitaraṃ khamāpetvā nivāresi. Dutiyampi rājā tassa kujjhi, dutiyampi khamāpesi. Tatiyavāre pana ‘‘tvaṃ maṃ imaṃ anācāraṃ nīharāpentaṃ nivāresi, gacchatha dvepi janā imamhā nāgabhavanā nikkhamitvā bārāṇasiyaṃ ukkārabhūmiyaṃ tīṇi vassāni vasathā’’ti nāgabhavanā nikkaḍḍhāpesi. Te tattha gantvā vasiṃsu. Atha ne ukkārabhūmiyaṃ udakapariyante gocaraṃ pariyesamāne gāmadārakā disvā paharantā leḍḍudaṇḍādayo khipantā ‘‘ke ime puthulasīsā sūcinaṅguṭṭhā udakadeḍḍubhā maṇḍūkabhakkhā’’tiādīni vatvā akkosanti paribhāsanti.

Cūḷadaddaro caṇḍapharusatāya tesaṃ taṃ avamānaṃ asahanto ‘‘bhātika, ime dārakā amhe paribhavanti, āsīvisabhāvaṃ no na jānanti, ahaṃ tesaṃ avamānaṃ sahituṃ na sakkomi, nāsāvātena te nāsessāmī’’ti bhātarā saddhiṃ sallapanto paṭhamaṃ gāthamāha –

13. ‘‘Imāni maṃ daddara tāpayanti, vācāduruttāni manussaloke;
Maṇḍūkabhakkhā udakantasevī, āsīvisaṃ maṃ avisā sapantī’’ti.

Tattha **tāpayantī**ti dukkhāpenti. **Maṇḍūkabhakkhā udakantasevī**ti ‘‘maṇḍūkabhakkhā’’ti ca ‘‘udakantasevī’’ti ca vadantā ete avisā gāmadārakā maṃ āsīvisaṃ samānaṃ sapanti akkosantīti.

Tassa vacanaṃ sutvā mahādaddaro sesagāthā abhāsi –

14. ‘‘Sakā raṭṭhā pabbājito, aññaṃ janapadaṃ gato;
Mahantaṃ koṭṭhaṃ kayirātha, duruttānaṃ nidhetave.

15. ‘‘Yattha posaṃ na jānanti, jātiyā vinayena vā;
Na tattha mānaṃ kayirātha, vasamaññātake jane.

16. ‘‘Videsavāsaṃ vasato, jātavedasamenapi;
Khamitabbaṃ sapaññena, api dāsassa tajjita’’nti.

Tattha **duruttānaṃ nidhetave**ti yathā dhaññanidhānatthāya mahantaṃ koṭṭhaṃ katvā pūretvā kicce uppanne dhaññaṃ vaḷañjenti, evamevaṃ videsaṃ gato antohadaye paṇḍito poso duruttānaṃ nidhānatthāya mahantaṃ koṭṭhaṃ kayirātha. Tattha tāni duruttāni nidahitvā puna attano pahonakakāle kātabbaṃ karissati. **Jātiyā vinayena vā**ti ‘‘ayaṃ khattiyo brāhmaṇo’’ti vā ‘‘sīlavā bahussuto guṇasampanno’’ti vā evaṃ yattha jātiyā vinayena vā na jānantīti attho. **Māna**nti evarūpaṃ maṃ lāmakavohārena voharanti, na sakkaronti na garuṃ karontīti mānaṃ na kareyya. **Vasamaññātake jane**ti attano jātigottādīni ajānantassa janassa santike vasanto. **Vasato**ti vasatā, ayameva vā pāṭho.

Evaṃ te tattha tīṇi vassāni vasiṃsu. Atha ne pitā pakkosāpesi. Te tato paṭṭhāya nihatamānā jātā.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kodhano bhikkhu anāgāmiphale patiṭṭhahi. ‘‘Tadā cūḷadaddaro kodhano bhikkhu ahosi, mahādaddaro pana ahameva ahosi’’nti.

Daddarajātakavaṇṇanā catutthā.

## [305] 5. Sīlavīmaṃsanajātakavaṇṇanā

Natthi loke raho nāmāti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Vatthu ekādasakanipāte **pānīyajātake** (jā. 1.11.59 ādayo) āvi bhavissati. Ayaṃ panettha saṅkhepo – pañcasatā bhikkhū antojetavane vasantā majjhimayāmasamanantare kāmavitakkaṃ vitakkayiṃsu. Satthā chasupi rattidivākoṭṭhāsesu yathā ekacakkhuko cakkhuṃ, ekaputto puttaṃ, cāmarī vālaṃ appamādena rakkhati, evaṃ niccakālaṃ bhikkhū oloketi. So rattibhāge dibbacakkhunā jetavanaṃ olokento cakkavattirañño attano nivesane uppannacore viya te bhikkhū disvā gandhakuṭiṃ vivaritvā ānandattheraṃ āmantetvā ‘‘ānanda, antojetavane koṭisanthāre vasanakabhikkhū sannipātāpetvā gandhakuṭidvāre āsanaṃ paññāpehī’’ti āha. So tathā katvā satthu paṭivedesi. Satthā paññattāsane nisīditvā sabbasaṅgāhikavasena āmantetvā ‘‘bhikkhave, porāṇakapaṇḍitā ‘pāpakaraṇe raho nāma natthī’ti pāpaṃ na kariṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto tattheva bārāṇasiyaṃ disāpāmokkhassa ācariyassa santike pañcannaṃ māṇavakasatānaṃ jeṭṭhako hutvā sippaṃ uggaṇhāti. Ācariyassa pana vayappattā dhītā atthi. So cintesi ‘‘imesaṃ māṇavakānaṃ sīlaṃ vīmaṃsitvā sīlasampannasseva dhītaraṃ dassāmī’’ti. So ekadivasaṃ māṇavake āmantetvā ‘‘tātā, mayhaṃ dhītā vayappattā, vivāhamassā kāressāmi, vatthālaṅkāraṃ laddhuṃ vaṭṭati, gacchatha tumhe attano attano ñātakānaṃ apassantānaññeva thenetvā vatthālaṅkāre āharatha, kenaci adiṭṭhameva gaṇhāmi, dassetvā ābhataṃ na gaṇhāmī’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya ñātakānaṃ apassantānaṃ thenetvā vatthapiḷandhanādīni āharanti. Ācariyo ābhatābhataṃ visuṃ visuṃ ṭhapesi. Bodhisatto pana na kiñci āhari. Atha naṃ ācariyo āha ‘‘tvaṃ pana, tāta, na kiñci āharasī’’ti. ‘‘Āma, ācariyā’’ti. ‘‘Kasmā, tātā’’ti. ‘‘Tumhe na kassaci passsantassa ābhataṃ gaṇhatha, ahaṃ pana pāpakaraṇe raho nāma na passāmī’’ti dīpento imā dve gāthā āha –

17. ‘‘Natthi loke raho nāma, pāpakammaṃ pakubbato;
Passanti vanabhūtāni, taṃ bālo maññatī raho.

18. ‘‘Ahaṃ raho na passāmi, suññaṃ vāpi na vijjati;
Yattha aññaṃ na passāmi, asuññaṃ hoti taṃ mayā’’ti.

Tattha **raho**ti paṭicchannaṭṭhānaṃ. **Vanabhūtānī**ti vane nibbattabhūtāni. **Taṃ bālo**ti taṃ pāpakammaṃ raho mayā katanti bālo maññati. **Suññaṃ vāpī**ti yaṃ vā ṭhānaṃ sattehi suññaṃ tucchaṃ bhaveyya, tampi natthīti āha.

Ācariyo tassa pasīditvā ‘‘tāta, na mayhaṃ gehe dhanaṃ natthi, ahaṃ pana sīlasampannassa dhītaraṃ dātukāmo ime māṇavake vīmaṃsanto evamakāsiṃ, mama dhītā tuyhameva anucchavikā’’ti dhītaraṃ alaṅkaritvā bodhisattassa adāsi. Sesamāṇavake ‘‘tumhehi ābhatābhataṃ tumhākaṃ gehameva nethā’’ti āha.

Satthā ‘‘iti kho, bhikkhave, te dussīlamāṇavakā attano dussīlatāya taṃ itthiṃ na labhiṃsu, itaro paṇḍitamāṇavo sīlasampannatāya labhī’’ti vatvā abhisambuddho hutvā itarā dve gāthā abhāsi –

19. ‘‘Dujjacco ca sujacco ca, nando ca sukhavaḍḍhito;
Vajjo ca addhuvasīlo ca, te dhammaṃ jahumatthikā.

20. ‘‘Brāhmaṇo ca kathaṃ jahe, sabbadhammāna pāragū;
Yo dhammamanupāleti, dhitimā saccanikkamo’’ti.

Tattha **dujjacco**tiādayo cha jeṭṭhakamāṇavā, tesaṃ nāmaṃ gaṇhi, avasesānaṃ nāmaṃ aggahetvā sabbasaṅgāhikavaseneva **‘‘te dhammaṃ jahumatthikā’’**ti āha. Tattha **te**ti sabbepi te māṇavā. **Dhamma**nti itthipaṭilābhasabhāvaṃ. **Jahumatthikā**ti jahuṃ atthikā, ayameva vā pāṭho. Makāro padabyañjanasandhivasena vutto. Idaṃ vuttaṃ hoti – sabbepi te māṇavā tāya itthiyā atthikāva hutvā attano dussīlatāya taṃ itthipaṭilābhasabhāvaṃ jahiṃsu.

Brāhmaṇo cāti itaro pana sīlasampanno brāhmaṇo. **Kathaṃ jahe**ti kena kāraṇena taṃ itthipaṭilābhasabhāvaṃ jahissati. **Sabbadhammāna**nti imasmiṃ ṭhāne lokiyāni pañca sīlāni, dasa sīlāni, tīṇi sucaritāni ca, sabbadhammā nāma, tesaṃ so pāraṃ gatoti **pāragū. Dhamma**nti vuttappakārameva dhammaṃ **yo anupāleti** rakkhati. **Dhitimā**ti sīlarakkhanadhitiyā samannāgato. **Saccanikkamo**ti sacce sabhāvabhūte yathāvutte sīladhamme nikkamena samannāgato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne tāni pañca bhikkhusatāni arahatte patiṭṭhahiṃsu.

Tadā ācariyo sāriputto ahosi, paṇḍitamāṇavo pana ahameva ahosinti.

Sīlavīmaṃsanajātakavaṇṇanā pañcamā.

## [306] 6. Sujātājātakavaṇṇanā

Kimaṇḍakāti idaṃ satthā jetavane viharanto mallikaṃ deviṃ ārabbha kathesi. Ekadivasaṃ kira rañño tāya saddhiṃ sirivivādo ahosi, ‘‘sayanakalaho’’tipi vadantiyeva. Rājā kujjhitvā tassā atthibhāvampi na jānāti. Mallikā devīpi ‘‘satthā rañño mayi kuddhabhāvaṃ na jānāti maññe’’ti cintesi. Satthāpi ñatvā ‘‘imesaṃ samaggabhāvaṃ karissāmī’’ti pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya pañcabhikkhusataparivāro sāvatthiṃ pavisitvā rājadvāraṃ agamāsi. Rājā tathāgatassa pattaṃ gahetvā nivesanaṃ pavesetvā paññattāsane nisīdāpetvā buddhappamukhassa bhikkhusaṅghassa dakkhiṇodakaṃ datvā yāgukhajjakaṃ āhari. Satthā pattaṃ hatthena pidahitvā ‘‘mahārāja, kahaṃ devī’’ti āha. ‘‘Kiṃ, bhante, tāya attano yasena mattāyā’’ti? ‘‘Mahārāja, sayameva yasaṃ datvā mātugāmaṃ ukkhipitvā tāya katassa aparādhassa asahanaṃ nāma na yutta’’nti. Rājā satthu vacanaṃ sutvā taṃ pakkosāpesi, sā satthāraṃ parivisi. Satthā ‘‘aññamaññaṃ samaggehi bhavituṃ vaṭṭatī’’ti sāmaggirasavaṇṇaṃ kathetvā pakkāmi. Tato paṭṭhāya ubho samaggavāsaṃ vasiṃsu. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā ekavacaneneva ubho samagge akāsī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepāhaṃ ete ekavādeneva samagge akāsi’’nti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako amacco ahosi. Athekadivasaṃ rājā vātapānaṃ vivaritvā rājaṅgaṇaṃ olokayamāno aṭṭhāsi. Tasmiṃ khaṇe ekā paṇṇikadhītā abhirūpā paṭhamavaye ṭhitā sujātā nāma badarapacchiṃ sīse katvā ‘‘badarāni gaṇhatha, badarāni gaṇhathā’’ti vadamānā rājaṅgaṇena gacchati. Rājā tassā saddaṃ sutvā tāya paṭibaddhacitto hutvā asāmikabhāvaṃ ñatvā taṃ pakkosāpetvā aggamahesiṭṭhāne ṭhapetvā mahantaṃ yasaṃ adāsi. Sā rañño piyā ahosi manāpā. Athekadivasaṃ rājā suvaṇṇataṭṭake badarāni khādanto nisīdi. Tadā sujātā devī rājānaṃ badarāni khādantaṃ disvā ‘‘mahārāja, kiṃ nāma tumhe khādathā’’ti pucchantī paṭhamaṃ gāthamāha –

21. ‘‘Kimaṇḍakā ime deva, nikkhittā kaṃsamallake;
Upalohitakā vaggū, taṃ me akkhāhi pucchito’’ti.

Tattha **kimaṇḍakā**ti kiṃphalāni nāmetāni, parimaṇḍalavasena pana aṇḍakāti āha. **Kaṃsamallake**ti suvaṇṇataṭṭake. **Upalohitakā**ti rattavaṇṇā. **Vaggū**ti cokkhā nimmalā.

Rājā kujjhitvā ‘‘badaravāṇijake paṇṇikagahapatikassa dhīte attano kulasantakāni badarānipi na jānāsī’’ti vatvā dve gāthā abhāsi –

22. ‘‘Yāni pure tuvaṃ devi, bhaṇḍu nantakavāsinī;
Ucchaṅgahatthā pacināsi, tassā te koliyaṃ phalaṃ.

23. ‘‘Uḍḍayhate na ramati, bhogā vippajahanti taṃ;
Tatthevimaṃ paṭinetha, yattha kolaṃ pacissatī’’ti.

Tattha **bhaṇḍū**ti muṇḍasīsā hutvā. **Nantakavāsinī**ti jiṇṇapilotikanivatthā. **Ucchaṅgahatthā pacināsī**ti aṭaviṃ pavisitvā aṅkusakena sākhaṃ onāmetvā ocitocitaṃ hatthena gahetvā ucchaṅge pakkhipanavasena ucchaṅgahatthā hutvā pacināsi ocināsi. **Tassā te koliyaṃ phala**nti tassā tava evaṃ pacinantiyā ocinantiyā yamahaṃ idāni khādāmi, idaṃ koliyaṃ kuladattiyaṃ phalanti attho.

Uḍḍayhate na ramatīti ayaṃ jammī imasmiṃ rājakule vasamānā lohakumbhiyaṃ pakkhittā viya ḍayhati nābhiramati. **Bhogā**ti rājabhogā imaṃ alakkhikaṃ vippajahanti. **Yattha kolaṃ pacissatī**ti yattha gantvā puna badarameva pacinitvā vikkiṇantī jīvikaṃ kappessati, tattheva naṃ nethāti vadati.

Bodhisatto ‘‘ṭhapetvā maṃ añño ime samagge kātuṃ na sakkhissatī’’ti rājānaṃ saññāpetvā ‘‘imissā anikkaḍḍhanaṃ karisssāmī’’ti cintetvā catutthaṃ gāthamāha –

24. ‘‘Honti hete mahārāja, iddhippattāya nāriyā;
Khama deva sujātāya, māssā kujjha rathesabhā’’ti.

Tassattho – mahārāja, ete evarūpā pamādadosā yasaṃ pattāya nāriyā hontiyeva, etaṃ evarūpe ucce ṭhāne ṭhapetvā idāni ‘‘ettakassa aparādhassa asahanaṃ nāma na yuttaṃ tumhākaṃ, tasmā khama, deva, sujātāya, etissā mā kujjha **rathesabha** rathajeṭṭhakāti.

Rājā tassa vacanena deviyā taṃ aparādhaṃ sahitvā yathāṭhāneyeva naṃ ṭhapesi. Tato paṭṭhāya ubho samaggavāsaṃ vasiṃsūti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā kosalarājā ahosi, sujātā mallikā, amacco pana ahameva ahosi’’nti.

Sujātājātakavaṇṇanā chaṭṭhā.

## [307] 7. Palāsajātakavaṇṇanā

Acetanaṃ brāhmaṇa assuṇantanti idaṃ satthā parinibbānamañce nipanno ānandattheraṃ ārabbha kathesi. Sohāyasmā ‘‘ajja rattiyā paccūsasamaye satthā parinibbāyissatī’’ti ñatvā ‘‘ahañcamhi sekkho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, pañcavīsati vassāni satthu kataṃ upaṭṭhānaṃ nipphalaṃ bhavissatī’’ti sokābhibhūto uyyānaovarake kapisīsaṃ ālambitvā parodi. Satthā taṃ apassanto ‘‘kahaṃ, bhikkhave, ānando’’ti pucchitvā tamatthaṃ sutvā taṃ pakkosāpetvā ‘‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo, mā cintayi, idāni tayā mama kataṃ upaṭṭhānaṃ kiṃkāraṇā nipphalaṃ bhavissati, yassa te pubbe sarāgādikālepi mama kataṃ upaṭṭhānaṃ nipphalaṃ nāhosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasito avidūre palāsarukkhadevatā hutvā nibbatti. Tadā bārāṇasivāsino manussā devatāmaṅgalikā ahesuṃ niccaṃ balikaraṇādīsu payuttā. Atheko duggatabrāhmaṇo ‘‘ahampi ekaṃ devataṃ paṭijaggissāmī’’ti ekasmiṃ unnatappadese ṭhitassa mahato palāsarukkhassa mūlaṃ samaṃ nittiṇaṃ katvā parikkhipitvā vālukaṃ okiritvāva sammajjitvā rukkhe gandhapañcaṅgulikāni datvā mālāgandhadhūmehi pūjetvā dīpaṃ jāletvā ‘‘sukhaṃ sayā’’ti vatvā rukkhaṃ padakkhiṇaṃ katvā pakkamati. Dutiyadivase pātova gantvā sukhaseyyaṃ pucchati. Athekadivasaṃ rukkhadevatā cintesi ‘‘ayaṃ brāhmaṇo ativiya maṃ paṭijaggati, imaṃ brāhmaṇaṃ vīmaṃsitvā yena kāraṇena maṃ paṭijaggati, taṃ dassāmī’’ti. Sā tasmiṃ khaṇe brāhmaṇe āgantvā rukkhamūle sammajjante mahallakabrāhmaṇavesena samīpe ṭhatvā paṭhamaṃ gāthamāha –

25. ‘‘Acetanaṃ brāhmaṇa assuṇantaṃ, jāno ajānantamimaṃ palāsaṃ;
Āraddhaviriyo dhuvaṃ appamatto, sukhaseyyaṃ pucchasi kissa hetū’’ti.

Tattha **assuṇanta**nti acetanattāva asuṇantaṃ. **Jāno**ti tuvaṃ jānamāno hutvā **dhuvaṃ appamatto**ti niccaṃ appamatto.

Taṃ sutvā brāhmaṇo dutiyaṃ gāthamāha –

26. ‘‘Dūre suto ceva brahā ca rukkho, dese ṭhito bhūtanivāsarūpo;
Tasmā namassāmi imaṃ palāsaṃ, ye cettha bhūtā te dhanassa hetū’’ti.

Tattha **dūre suto**ti brāhmaṇa ayaṃ rukkho dūre suto vissuto, na āsannaṭṭhāneyeva pākaṭo. **Brahā cā**ti mahanto ca. **Dese ṭhito**ti unnate same bhūmippadese ṭhito. **Bhūtanivāsarūpo**ti devatānivāsasabhāvo, addhā ettha mahesakkhā devatā nivutthā bhavissati. **Te dhanassa hetū**ti imañca rukkhaṃ ye cettha nivutthā bhūtā, te dhanassa hetu namassāmi, na nikkāraṇāti.

Taṃ sutvā rukkhadevatā brāhmaṇassa pasannā ‘‘ahaṃ, brāhmaṇa, imasmiṃ rukkhe nibbattadevatā, mā bhāyi, dhanaṃ te dassāmī’’ti taṃ assāsetvā attano vimānadvāre mahantena devatānubhāvena ākāse ṭhatvā itarā dve gāthā abhāsi –

27. ‘‘So te karissāmi yathānubhāvaṃ, kataññutaṃ brāhmaṇa pekkhamāno;
Kathañhi āgamma sataṃ sakāse, moghāni te assu pariphanditāni.

28. ‘‘Yo tindukarukkhassa paro pilakkho, parivārito pubbayañño uḷāro;
Tassesa mūlasmiṃ nidhi nikhāto, adāyādo gaccha taṃ uddharāhī’’ti.

Tattha **yathānubhāva**nti yathāsatti yathābalaṃ. **Kataññuta**nti tayā mayhaṃ kataguṇaṃ jānanto taṃ attani vijjamānaṃ kataññutaṃ pekkhamāno. **Āgammā**ti āgantvā. **Sataṃ sakāse**ti sappurisānaṃ santike. **Moghāni te assu pariphanditānī**ti sukhaseyyapucchanavasena vācāphanditāni sammajjanādikaraṇena kāyaphanditāni ca tava kathaṃ aphalāni bhavissanti.

Yo tindukarukkhassa paro pilakkhoti yo esa tindukarukkhassa parato pilakkharukkho ṭhitoti vimānadvāre ṭhitāva hatthaṃ pasāretvā dasseti. **Parivārito**tiādīsu tassa pilakkharukkhassa mūle esa taṃ rukkhamūlaṃ parikkhipitvā nihitatāya parivārito, pubbe yiṭṭhayaññavasena purimasāmikānaṃ uppannatāya **pubbayañño,** anekanidhikumbhi bhāvena mahantattā **uḷāro,** bhūmiṃ khaṇitvā ṭhapitattā **nikhāto,** idāni dāyādānaṃ abhāvato **adāyādo**. Idaṃ vuttaṃ hoti – esa taṃ rukkhamūlaṃ parikkhipitvā gīvāya gīvaṃ paharantīnaṃ nidhikumbhīnaṃ vasena mahānidhi nikhāto asāmiko, gaccha taṃ uddharitvā gaṇhāti.

Evañca pana vatvā sā devatā ''brāhmaṇa, tvaṃ etaṃ uddharitvā gaṇhanto kilamissasi, gaccha tvaṃ, ahameva taṃ tava gharaṃ netvā asukasmiṃ asukasmiñca ṭhāne nidahissāmi, tvaṃ etaṃ dhanaṃ yāvajīvaṃ paribhuñjanto dānaṃ dehi, sīlaṃ rakkhāhī''ti brāhmaṇassa ovādaṃ datvā taṃ dhanaṃ attano ānubhāvena tassa ghare patiṭṭhāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā brāhmaṇo ānando ahosi, rukkhadevatā pana ahameva ahosi''nti.

Palāsajātakavaṇṇanā sattamā.

## [308] 8. Sakuṇajātakavaṇṇanā

Akaramhasa te kiccanti idaṃ satthā jetavane viharanto devadattassa akataññutaṃ ārabbha kathesi. ''Na, bhikkhave, idāneva, pubbepi devadatto akataññūyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese rukkhakoṭṭakasakuṇo hutvā nibbatti. Athekassa sīhassa maṃsaṃ khādantassa aṭṭhi gale laggi, galo uddhumāyi, gocaraṃ gaṇhituṃ na sakkoti, kharā vedanā pavattati. Atha naṃ so sakuṇo gocarappasuto disvā sākhāya nilīno ''kiṃ te, samma, dukkha''nti pucchi. So tamatthaṃ ācikkhi. ''Ahaṃ te, samma, etaṃ aṭṭhiṃ apaneyyaṃ, bhayena pana te mukhaṃ pavisituṃ na visahāmi, khādeyyāsipi ma''nti. ''Mā bhāyi, samma, nāhaṃ taṃ khādāmi, jīvitaṃ me dehī''ti. So ''sādhū''ti taṃ vāmapassena nipajjāpetvā ''ko jānāti, kimpesa karissatī''ti cintetvā yathā mukhaṃ pidahituṃ na sakkoti, tathā tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṃ ṭhapetvā mukhaṃ pavisitvā aṭṭhikoṭiṃ tuṇḍena pahari, aṭṭhi patitvā gataṃ. So aṭṭhiṃ pātetvā sīhassa mukhato nikkhamanto daṇḍakaṃ tuṇḍena paharitvā pātentova nikkhamitvā sākhagge nilīyi. Sīho nirogo hutvā ekadivasaṃ ekaṃ vanamahiṃsaṃ vadhitvā khādati. Sakuṇo ''vīmaṃsissāmi na''nti tassa uparibhāge sākhāya nilīyitvā tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

29. ''Akaramhasa te kiccaṃ, yaṃ balaṃ ahuvamhase;
Migarāja namo tyatthu, api kiñci labhāmase''ti.

Tattha **akaramhasa te kicca**nti bho, sīha, mayampi tava ekaṃ kiccaṃ akarimha. **Yaṃ balaṃ ahuvamhase**ti yaṃ amhākaṃ balaṃ ahosi, tena balena tato kiñci ahāpetvā akarimhayeva.

Taṃ sutvā sīho dutiyaṃ gāthamāha –

30. ''Mama lohitabhakkhassa, niccaṃ luddāni kubbato;
Dantantaragato santo, taṃ bahuṃ yampi jīvasī''ti.

Taṃ sutvā sakuṇo itarā dve gāthā abhāsi –

31. ''Akataññumakattāraṃ, katassa appaṭikārakaṃ;
Yasmiṃ kataññutā natthi, niratthā tassa sevanā.

32. ''Yassa sammukhaciṇṇena, mittadhammo na labbhati;

Anusūyamanakkosaṃ, saṇikaṃ tamhā apakkame''nti.

Tattha **akataññu**nti kataguṇaṃ ajānantaṃ. **Akattāra**nti yaṃkiñci akarontaṃ. **Sammukhaciṇṇenā**ti sammukhe katena guṇena. **Anusūyamanakkosa**nti taṃ puggalaṃ na usūyanto na akkosanto saṇikaṃ tamhā pāpapuggalā apagaccheyyāti. Evaṃ vatvā so sakuṇo pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā sīho devadatto ahosi, sakuṇo pana ahameva ahosi''nti.

Sakuṇajātakavaṇṇanā aṭṭhamā.

[309] 9. Chavajātakavaṇṇanā

Sabbamidaṃ carimaṃ katanti idaṃ satthā jetavane viharanto chabbaggiye bhikkhū ārabbha kathesi. Vatthu **vinaye** (pāci. 646) vitthārato āgatameva. Ayaṃ panettha saṅkhepo – satthā chabbaggiye pakkosāpetvā ''saccaṃ kira tumhe, bhikkhave, nīce āsane nisīditvā ucce āsane nisinnassa dhammaṃ desethā''ti pucchitvā ''evaṃ, bhante''ti vutte te bhikkhū garahitvā ''ayuttaṃ, bhikkhave, tumhākaṃ mama dhamme agāravakaraṇaṃ, porāṇakapaṇḍitā hi nīce āsane nisīditvā bāhirakamantepi vācente garahiṃsū''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto caṇḍālakule nibbattitvā vayappatto kuṭumbaṃ saṇṭhapesi. Tassa bhariyā ambadohaḷinī hutvā taṃ āha ''sāmi, icchāmahaṃ ambaṃ khāditu''nti. ''Bhadde, imasmiṃ kāle ambaṃ natthi, aññaṃ kiñci ambilaphalaṃ āharissāmī''ti. ''Sāmi, ambaphalaṃ labhamānāva jīvissāmi, alabhamānāya me jīvitaṃ natthī''ti. So tassā paṭibaddhacitto ''kahaṃ nu kho ambaphalaṃ labhissāmī''ti cintesi. Tena kho pana samayena bārāṇasirañño uyyāne ambo dhuvaphalo hoti. So ''tato ambapakkaṃ āharitvā imissā dohaḷaṃ paṭippassambhessāmī''ti rattibhāge uyyānaṃ gantvā ambaṃ abhiruhitvā nilīno sākhāya sākhaṃ ambaṃ olokento vicari. Tassa tathā karontasseva ratti vibhāyi. So cintesi ''sace idāni otaritvā gamissāmi, disvā maṃ 'coro'ti gaṇhissanti, rattibhāge gamissāmī''ti. Athekaṃ viṭapaṃ abhiruhitvā nilīno acchi.

Tadā bārāṇasirājā ''purohitassa santike mante uggaṇhissāmī''ti uyyānaṃ pavisitvā ambarukkhamūle ucce āsane nisīditvā ācariyaṃ nīce āsane nisīdāpetvā mante uggaṇhi. Bodhisatto upari nilīno cintesi – ''yāva adhammiko ayaṃ rājā, yo uccāsane nisīditvā mante uggaṇhāti. Ayaṃ brāhmaṇopi adhammiko, yo nīcāsane nisīditvā mante vāceti. Ahampi adhammiko, yo mātugāmassa vasaṃ gantvā mama jīvitaṃ agaṇetvā ambaṃ āharāmī''ti. So rukkhato otaranto ekaṃ olambanasākhaṃ gahetvā tesaṃ ubhinnampi antare patiṭṭhāya ''mahārāja, ahaṃ naṭṭho, tvaṃ mūḷho, purohito mato''ti āha. So raññā ''kiṃkāraṇā''ti puṭṭho paṭhamaṃ gāthamāha –

33. ''Sabbamidaṃ carimaṃ kataṃ, ubho dhammaṃ na passare;
Ubho pakatiyā cutā, yo cāyaṃ mantejjhāpeti;
Yo ca mantaṃ adhīyatī''ti.

Tattha **sabbamidaṃ carimaṃ kata**nti yaṃ amhehi tīhi janehi kataṃ, sabbaṃ idaṃ kiccaṃ lāmakaṃ nimmariyādaṃ adhammikaṃ. Evaṃ attano corabhāvaṃ tesañca mantesu agāravaṃ garahitvā puna itare dveyeva garahanto **''ubho dhammaṃ na passare''**tiādimāha. Tattha **ubho**ti ime dvepi janā garukārārahaṃ porāṇakadhammaṃ na passanti, tato dhammapakatito cutā. Dhammo hi paṭhamuppattivasena pakati nāma. Vuttampi cetaṃ –

''Dhammo have pāturahosi pubbe;
Pacchā adhammo udapādi loke''ti. (jā. 1.11.28);

Yo cāyanti yo ca ayaṃ nīcāsane nisīditvā mante ajjhāpeti, yo ca ucce āsane nisīditvā adhīyatīti.

Taṃ sutvā brāhmaṇo dutiyaṃ gāthamāha –

34. ‘‘Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ;
Tasmā etaṃ na sevāmi, dhammaṃ isīhi sevita’’nti.

Tassattho – ahañhi bho imassa rañño santakaṃ sālīnaṃ odanaṃ **suciṃ** paṇḍaraṃ nānappakārāya maṃsavikatiyā sittaṃ **maṃsūpasecanaṃ** bhuñjāmi, tasmā udare baddho hutvā etaṃ esitaguṇehi isīhi sevitaṃ dhammaṃ na sevāmīti.

Taṃ sutvā itaro dve gāthā abhāsi –

35. ‘‘Paribbaja mahā loko, pacantaññepi pāṇino;
Mā taṃ adhammo ācarito, asmā kumbhamivābhidā.

36. ‘‘Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā’’ti.

Tattha **paribbajā**ti ito aññattha gaccha. **Mahā**ti ayaṃ loko nāma mahā. **Pacantaññepi pāṇino**ti imasmiṃ jambudīpe aññepi pāṇino pacanti, nāyameveko rājā. **Asmā kumbhamivābhidā**ti pāsāṇo ghaṭaṃ viya. Idaṃ vuttaṃ hoti – yaṃ tvaṃ aññattha agantvā idha vasanto adhammaṃ ācarasi, so adhammo evaṃ ācarito pāsāṇo ghaṭaṃ viya mā taṃ bhindi.

‘‘Dhiratthū’’ti gāthāya ayaṃ saṅkhepattho – brāhmaṇa yo esa evaṃ tava yasalābho ca dhanalābho ca dhiratthu, taṃ garahāma mayaṃ. Kasmā? Yasmā ayaṃ tayā laddhalābho āyatiṃ apāyesu vinipātanahetunā sampati ca adhammacaraṇena jīvitavutti nāma hoti, yā cesā vutti iminā āyatiṃ vinipātena idha adhammacaraṇena vā nippajjati, kiṃ tāya, tena taṃ evaṃ vadāmīti.

Athassa dhammakathāya rājā pasīditvā ‘‘bho, purisa, kiṃjātikosī’’ti pucchi. ‘‘Caṇḍālo ahaṃ, devā’’ti. Bho ‘‘sace tvaṃ jātisampanno abhavisssa, rajjaṃ te ahaṃ adassaṃ, ito paṭṭhāya pana ahaṃ divā rājā bhavissāmi, tvaṃ rattiṃ rājā hohī’’ti attano kaṇṭhe piḷandhanaṃ pupphadāmaṃ tassa gīvāyaṃ piḷandhāpetvā taṃ nagaraguttikaṃ akāsi. Ayaṃ nagaraguttikānaṃ kaṇṭhe rattapupphadāmapiḷandhanavaṃso. Tato paṭṭhāya pana rājā tassovāde ṭhatvā ācariye gāravaṃ karitvā nīce āsane nisinno mante uggaṇhīti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā rājā ānando ahosi, caṇḍālaputto pana ahameva ahosi’’nti.

Chavajātakavaṇṇanā navamā.

[310] 10. Seyyajātakavaṇṇanā

Sasamuddapariyāyanti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So hi sāvatthiyaṃ piṇḍāya caranto ekaṃ abhirūpaṃ alaṅkatapaṭiyattaṃ itthiṃ disvā ukkaṇṭhito sāsane nābhirami. Atha bhikkhū bhagavato ārocesuṃ. So bhagavatā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti puṭṭho ‘‘saccaṃ, bhante’’ti vatvā ‘‘ko taṃ ukkaṇṭhāpesī’’ti vutte tamatthaṃ ārocesi. Satthā ‘‘kasmā tvaṃ evarūpe niyyānikasāsane pabbajitvā ukkaṇṭhitosi, pubbe paṇḍitā purohitaṭṭhānaṃ labhantāpi taṃ paṭikkhipitvā pabbajiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto purohitassa brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhitvā rañño puttena saddhiṃ ekadivase vijāyi. Rājā ‘‘atthi nu kho koci me puttena saddhiṃ ekadivase jāto’’ti amacce pucchi. ‘‘Atthi, mahārāja, purohitassa putto’’ti. Rājā taṃ āharāpetvā dhātīnaṃ datvā puttena saddhiṃ ekatova paṭijaggāpesi. Ubhinnaṃ ābharaṇāni ceva pānabhojanādīni ca ekasadisāneva ahesuṃ. Te vayappattā ekatova takkasilaṃ gantvā sabbasippāni uggaṇhitvā āgamaṃsu. Rājā puttassa oparajjaṃ adāsi, mahāyaso ahosi. Tato paṭṭhāya bodhisatto rājaputtena saddhiṃ ekatova khādati pivati sayati, aññamaññaṃ vissāso thiro ahosi.

Aparabhāge rājaputto pitu accayena rajje patiṭṭhāya mahāsampattiṃ anubhavi. Bodhisatto cintesi ‘‘mayhaṃ sahāyo rajjamanusāsati, sallakkhitakkhaṇeyeva kho pana mayhaṃ purohitaṭṭhānaṃ dassati, kiṃ me gharāvāsena, pabbajitvā vivekamanubrūhessāmī’’ti? So mātāpitaro vanditvā pabbajjaṃ anujānāpetvā mahāsampattiṃ chaḍḍetvā ekakova nikkhamitvā himavantaṃ pavisitvā manorame bhūmibhāge paṇṇasālaṃ māpetvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto vihāsi. Tadā rājā taṃ anussaritvā ‘‘mayhaṃ sahāyo na paññāyati, kahaṃ so’’ti pucchi. Amaccā tassa pabbajitabhāvaṃ ārocetvā ‘‘ramaṇīye kira vanasaṇḍe vasatī’’ti āhaṃsu. Rājā tassa vasanokāsaṃ pucchitvā seyyaṃ nāma amaccaṃ ‘‘gaccha sahāyaṃ me gahetvā ehi, purohitaṭṭhānamassa dassāmī’’ti āha. So ‘‘sādhū’’ti paṭissuṇitvā bārāṇasito nikkhamitvā anupubbena paccantagāmaṃ patvā tattha khandhāvāraṃ ṭhapetvā vanacarakehi saddhiṃ bodhisattassa vasanokāsaṃ gantvā bodhisattaṃ paṇṇasāladvāre suvaṇṇapaṭimaṃ viya nisinnaṃ disvā vanditvā ekamantaṃ nisīditvā katapaṭisanthāro ‘‘bhante, rājā tuyhaṃ purohitaṭṭhānaṃ dātukāmo, āgamanaṃ te icchatī’’ti āha.

Bodhisatto ‘‘tiṭṭhatu purohitaṭṭhānaṃ, ahaṃ sakalaṃ kāsikosalajambudīparajjaṃ cakkavattisirimeva vā labhantopi na gacchissāmi, na hi paṇḍitā sakiṃ jahitakilese puna gaṇhanti, sakiṃ jahitañhi niṭṭhubhakheḷasadisaṃ hotī’’ti vatvā imā gāthā abhāsi –

37. ‘‘Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Na icche saha nindāya, evaṃ seyya vijānahi.

38. ‘‘Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā.

39. ‘‘Api ce pattamādāya, anagāro paribbaje;
Sāyeva jīvikā seyyo, yā cādhammena esanā.

40. ‘‘Api ce pattamādāya, anagāro paribbaje;
Aññaṃ ahiṃsayaṃ loke, api rajjena taṃ vara’’nti.

Tattha **sasamuddapariyāya**nti pariyāyo vuccati parivāro, samuddaṃ parivāretvā ṭhitena cakkavāḷapabbatena saddhiṃ, samuddasaṅkhātena vā parivārena saddhinti attho. **Sāgarakuṇḍala**nti sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtanti attho. **Nindāyā**ti jhānasukhasampannaṃ pabbajjaṃ chaḍḍetvā issariyaṃ gaṇhīti imāya nindāya. **Seyyā**ti taṃ nāmenālapati. **Vijānahī**ti dhammaṃ vijānāhi. **Yā vutti vinipātenā**ti yā purohitaṭṭhānavasena laddhā yasalābhadhanalābhavutti jhānasukhato attavinipātanasaṅkhātena vinipātena ito gantvā issariyamadamattassa adhammacaraṇena vā hoti, taṃ vuttiṃ dhiratthu.

Pattamādāyāti bhikkhābhājanaṃ gahetvā. **Anagāro**ti api ahaṃ agāravirahito parakulesu careyyaṃ. **Sāyeva jīvikā**ti sā eva me jīvikā seyyo varatarā. **Yā cādhammena esanā**ti yā ca adhammena esanā. Idaṃ vuttaṃ hoti – yā adhammena esanā, tato esāva jīvikā sundaratarāti. **Ahiṃsaya**nti aviheṭhento. **Api rajjenā**ti evaṃ paraṃ aviheṭhento kapālahatthassa mama jīvikakappanaṃ rajjenāpi varaṃ uttamanti.

Iti so punappunaṃ yācantampi taṃ paṭikkhipi. Seyyopi tassa manaṃ alabhitvā taṃ vanditvā gantvā tassa anāgamanabhāvaṃ rañño ārocesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi, aparepi bahū sotāpattiphalādīni sacchikariṃsu.

Tadā rājā ānando ahosi, seyyo sāriputto, purohitaputto pana ahameva ahosinti.

Seyyajātakavaṇṇanā dasamā.

Kāliṅgavaggo paṭhamo.

2. Pucimandavaggo

[311] 1. Pucimandajātakavaṇṇanā

Uṭṭhehi corāti idaṃ satthā veḷuvane viharanto āyasmantaṃ mahāmoggallānaṃ ārabbha kathesi. There kira rājagahaṃ upanissāya araññakuṭikāya viharante eko coro nagaradvāragāme ekasmiṃ gehe sandhiṃ chinditvā hatthasāraṃ ādāya palāyitvā therassa kuṭipariveṇaṃ pavisitvā ‘‘idha mayhaṃ ārakkho bhavissatī’’ti therassa paṇṇasālāya pamukhe nipajji. Thero tassa pamukhe sayitabhāvaṃ ñatvā tasmiṃ āsaṅkaṃ katvā ‘‘corasaṃsaggo nāma na vaṭṭatī’’ti nikkhamitvā ‘‘mā idha sayī’’ti nīhari. So coro tato nikkhamitvā padaṃ mohetvā palāyi. Manussā ukkaṃ ādāya corassa padānusārena tattha āgantvā tassa āgataṭṭhānaṭhitaṭṭhānanisinnaṭṭhānasayitaṭṭhānādīni disvā ‘‘coro ito āgato, idha ṭhito, idha nisinno, iminā ṭhānena apagato, na diṭṭho no’’ti ito cito ca pakkhanditvā adisvāva paṭigatā. Punadivase thero pubbaṇhasamayaṃ rājagahe piṇḍāya caritvā piṇḍapātapaṭikkanto veḷuvanaṃ gantvā taṃ pavattiṃ satthu ārocesi. Satthā ‘‘na kho, moggallāna, tvaññeva āsaṅkitabbayuttakaṃ āsaṅki, porāṇakapaṇḍitāpi āsaṅkiṃsū’’ti vatvā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto nagarassa susānavane nimbarukkhadevatā hutvā nibbatti. Athekadivasaṃ nagaradvāragāme katakammacoro taṃ susānavanaṃ pāvisi. Tadā ca pana tattha nimbo ca assattho cāti dve jeṭṭhakarukkhā. Coro nimbarukkhamūle bhaṇḍikaṃ ṭhapetvā nipajji. Tasmiṃ pana kāle core gahetvā nimbasūle uttāsenti. Atha sā devatā cintesi ‘‘sace manussā āgantvā imaṃ coraṃ gaṇhissanti, imasseva nimbarukkhassa sākhaṃ chinditvā sūlaṃ katvā etaṃ uttāsessanti, evaṃ sante rukkho nassissati, handa naṃ ito nīharissāmī’’ti. Sā tena saddhiṃ sallapantī paṭhamaṃ gāthamāha –

41. ‘‘Uṭṭhehi cora kiṃ sesi, ko attho supanena te;
Mā taṃ gahesuṃ rājāno, gāme kibbisakāraka’’nti.

Tattha **rājāno**ti rājapurise sandhāya vuttaṃ. **Kibbisakāraka**nti dāruṇasāhasikacorakammakārakaṃ.

Iti naṃ vatvā ‘‘yāva taṃ rājapurisā na gaṇhanti, tāva aññattha gacchā’’ti bhāyāpetvā palāpesi. Tasmiṃ palāte assatthadevatā dutiyaṃ gāthamāha –

42. ‘‘Yaṃ nu coraṃ gahessanti, gāme kibbisakārakaṃ;
Kiṃ tattha pucimandassa, vane jātassa tiṭṭhato’’ti.

Tattha **vane jātassa tiṭṭhato**ti nimbo vane jāto ceva ṭhito ca. Devatā pana tattha nibbattattā rukkhasamudācāreneva samudācari.

Taṃ sutvā nimbadevatā tatiyaṃ gāthamāha –

43. ‘‘Na tvaṃ assattha jānāsi, mama corassa cantaraṃ;
Coraṃ gahetvā rājāno, gāme kibbisakārakaṃ;

Appenti nimbasūlasmiṃ, tasmiṃ me saṅkate mano’’ti.

Tattha **assatthā**ti purimanayeneva tasmiṃ nibbattadevataṃ samudācarati. **Mama corassa cantara**nti mama ca corassa ca ekato avasanakāraṇaṃ. **Appenti nimbasūlasmi**nti imasmiṃ kāle rājāno coraṃ nimbasūle āvuṇanti. **Tasmiṃ me saṅkate mano**ti tasmiṃ kāraṇe mama cittaṃ saṅkati. Sace hi imaṃ sūle āvuṇissanti, vimānaṃ me nassissati, atha sākhāya olambessanti, vimāne me kuṇapagandho bhavissati, tenāhaṃ etaṃ palāpesinti attho.

Evaṃ tāsaṃ devatānaṃ aññamaññaṃ sallapantānaññeva bhaṇḍasāmikā ukkāhatthā padānusārena āgantvā corassa sayitaṭṭhānaṃ disvā ‘‘ambho idāneva coro uṭṭhāya palāto, na laddho no coro, sace labhissāma, imasseva naṃ nimbassa sūle vā āvuṇitvā sākhāya vā olambetvā gamissāmā’’ti vatvā ito cito ca pakkhanditvā coraṃ adisvāva gatā.

Tesaṃ vacanaṃ sutvā assatthadevatā catutthaṃ gāthamāha –

44. ‘‘Saṅkeyya saṅkitabbāni, rakkheyyānāgataṃ bhayaṃ;
Anāgatabhayā dhīro, ubho loke avekkhatī’’ti.

Tattha **rakkheyyānāgataṃ bhaya**nti dve anāgatabhayāni diṭṭhadhammikañceva samparāyikañcāti. Tesu pāpamitte parivajjento diṭṭhadhammikaṃ rakkhati, tīṇi duccaritāni parivajjento samparāyikaṃ rakkhati. **Anāgatabhayā**ti anāgatabhayahetutaṃ bhayaṃ bhāyamāno **dhīro** paṇḍito puriso pāpamittasaṃsaggaṃ na karoti, tīhipi dvārehi duccaritaṃ na carati. **Ubho loke**ti evaṃ bhāyanto hesa idhalokaparalokasaṅkhāte ubho loke avekkhati oloketi, olokayamāno idhalokabhayena pāpamitte vivajjeti, paralokabhayena pāpaṃ na karotīti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā assatthadevatā ānando ahosi, nimbadevatā pana ahameva ahosi’’nti.

Pucimandajātakavaṇṇanā paṭhamā.

[312] 2. Kassapamandiyajātakavaṇṇanā

Api kassapa mandiyāti idaṃ satthā jetavane viharanto ekaṃ mahallakabhikkhuṃ ārabbha kathesi. Sāvatthiyaṃ kireko kulaputto kāmesu ādīnavaṃ disvā satthu santike pabbajitvā kammaṭṭhāne anuyutto na cirasseva arahattaṃ pāpuṇi. Tassa aparabhāge mātā kālamakāsi. So mātu accayena pitarañca kaniṭṭhabhātarañca pabbājetvā jetavane vasitvā vassūpanāyikasamaye cīvarapaccayassa sulabhataṃ sutvā ekaṃ gāmakāvāsaṃ gantvā tayopi tattheva vassaṃ upagantvā vutthavassā jetavanameva āgamaṃsu. Daharabhikkhu jetavanassa āsannaṭṭhāne ‘‘sāmaṇera tvaṃ theraṃ vissāmetvā āneyyāsi, ahaṃ puretaraṃ gantvā pariveṇaṃ paṭijaggissāmī’’ti jetavanaṃ pāvisi. Mahallakatthero saṇikaṃ āgacchati. Sāmaṇero punappunaṃ sīsena uppīḷento viya ‘‘gaccha, bhante, gaccha, bhante’’ti taṃ balakkārena neti. Thero ‘‘tvaṃ maṃ attano vasaṃ ānesī’’ti puna nivattitvā koṭito paṭṭhāya āgacchati. Tesaṃ evaṃ aññamaññaṃ kalahaṃ karontānaññeva sūriyo atthaṅgato, andhakāro jāto.

Itaropi pariveṇaṃ sammajjitvā udakaṃ upaṭṭhapetvā tesaṃ āgamanaṃ apassanto ukkaṃ gahetvā paccuggamanaṃ katvā te āgacchante disvā ‘‘kiṃ cirāyitthā’’ti pucchi. Mahallako taṃ kāraṇaṃ kathesi. So te dvepi vissāmetvā saṇikaṃ ānesi. Taṃ divasaṃ buddhupaṭṭhānassa okāsaṃ na labhi. Atha naṃ dutiyadivase buddhupaṭṭhānaṃ āgantvā vanditvā nisinnaṃ satthā ‘‘kadā āgatosī’’ti pucchi. ‘‘Hiyyo, bhante’’ti. ‘‘Hiyyo āgantvā ajja buddhupaṭṭhānaṃ karosī’’ti? So ‘‘āma, bhante’’ti vatvā taṃ kāraṇaṃ ācikkhi. Satthā mahallakaṃ garahitvā ‘‘na esa idāneva evarūpaṃ kammaṃ karoti, pubbepi akāsi. Idāni pana tena tvaṃ kilamito, pubbepi paṇḍite kilamesī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsinigame brāhmaṇakule nibbatti. Tassa vayappattakāle mātā kālamakāsi. So mātu sarīrakiccaṃ katvā māsaddhamāsaccayena ghare vijjamānaṃ dhanaṃ dānaṃ datvā pitarañca kaniṭṭhabhātarañca gahetvā himavantapadese devadattiyaṃ vakkalaṃ gahetvā isipabbajjaṃ pabbajitvā uñchācariyāya vanamūlaphalāphalehi yāpento ramaṇīye vanasaṇḍe vasi. Himavante pana vassakāle acchinnadhāre deve vassante na sakkā hoti kandamūlaṃ khaṇituṃ, phalāni ca paṇṇāni ca patanti. Tāpasā yebhuyyena himavantato nikkhamitvā manussapathe vasanti. Tadā bodhisatto pitarañca kaniṭṭhabhātarañca gahetvā manussapathe vasitvā puna himavante pupphitaphalite te ubhopi gahetvā himavante attano assamapadaṃ āgacchanto assamassāvidūre sūriye atthaṅgate ‘‘tumhe saṇikaṃ āgaccheyyātha, ahaṃ purato gantvā assamaṃ paṭijaggissāmī’’ti vatvā te ohāya gato. Khuddakatāpaso pitarā saddhiṃ saṇikaṃ gacchanto taṃ kaṭippadese sīsena uppīḷento viya gaccha gacchāti taṃ balakkārena neti. Mahallako ‘‘tvaṃ maṃ attano ruciyā ānesī’’ti paṭinivattitvā koṭito paṭṭhāya āgacchati. Evaṃ tesaṃ kalahaṃ karontānaññeva andhakāro ahosi.

Bodhisattopi paṇṇasālaṃ sammajjitvā udakaṃ upaṭṭhapetvā ukkamādāya paṭipathaṃ āgacchanto te disvā ‘‘ettakaṃ kālaṃ kiṃ karitthā’’ti āha. Khuddakatāpaso pitarā katakāraṇaṃ kathesi. Bodhisatto ubhopi te saṇikaṃ netvā parikkhāraṃ paṭisāmetvā pitaraṃ nhāpetvā pādadhovanapiṭṭhisambāhanādīni katvā aṅgārakapallaṃ upaṭṭhapetvā paṭippassaddhakilamathaṃ pitaraṃ upanisīditvā ‘‘tāta, taruṇadārakā nāma mattikābhājanasadisā muhuttaneva bhijjanti, sakiṃ bhinnakālato paṭṭhāya puna na sakkā honti ghaṭetuṃ, te akkosantāpi paribhāsantāpi mahallakehi adhivāsetabbā’’ti vatvā pitaraṃ ovadanto imā gāthā abhāsi –

45. ‘‘Api kassapa mandiyā, yuvā sapati hanti vā;
Sabbaṃ taṃ khamate dhīro, paṇḍito taṃ titikkhati.

46. ‘‘Sacepi santo vivadanti, khippaṃ santīyare puna;
Bālā pattāva bhijjanti, na te samathamajjhagū.

47. ‘‘Ete bhiyyo samāyanti, sandhi tesaṃ na jīrati;
Yo cādhipannaṃ jānāti, yo ca jānāti desanaṃ.

48. ‘‘Eso hi uttaritaro, bhāravaho dhuraddharo;
Yo paresādhipannānaṃ, sayaṃ sandhātumarahatī’’ti.

Tattha **kassapā**ti pitaraṃ nāmenālapati. **Mandiyā**ti mandībhāvena taruṇatāya. **Yuvā sapati hanti vā**ti taruṇadārako akkosatipi paharatipi. **Dhīro**ti dhikkatapāpo, dhī vā vuccati paññā, tāya samannāgatotipi attho. Itaraṃ pana imasseva vevacanaṃ. Ubhayenāpi sabbaṃ taṃ bāladārakehi kataṃ aparādhaṃ mahallako dhīro paṇḍito sahati titikkhatīti dasseti.

Sandhīyareti puna mittabhāvena sandhīyanti ghaṭīyanti. **Bālā pattāvā**ti bālakā pana mattikāpattāva bhijjanti. **Na te samathamajjhagū**ti te bālakā appamattakampi vivādaṃ katvā verūpasamanaṃ na vindanti nādhigacchanti. **Ete bhiyyo**ti ete dve janā bhinnāpi puna samāgacchanti. **Sandhī**ti mittasandhi. **Tesa**nti tesaññeva dvinnaṃ sandhi na jīrati. **Yo cādhipanna**nti yo ca attanā adhipannaṃ atikkantaṃ aññasmiṃ katadosaṃ jānāti. **Desana**nti yo ca tena attano dosaṃ jānantena desitaṃ accayadesanaṃ paṭiggaṇhituṃ jānāti.

Yo paresādhipannānanti yo paresaṃ adhipannānaṃ dosena abhibhūtānaṃ aparādhakārakānaṃ. **Sayaṃ sandhātumarahatī**ti tesu akhamāpentesupi ‘‘ehi, bhadramukha, uddesaṃ gaṇha, aṭṭhakathaṃ suṇa, bhāvanamanuyuñja, kasmā paribāhiro hosī’’ti evaṃ sayaṃ sandhātuṃ arahati mittabhāvaṃ ghaṭeti, eso evarūpo mettāvihārī uttaritaro mittabhārassa mittadhurassa ca vahanato **‘‘bhāravaho’’**ti **‘‘dhuraddharo’’**ti ca saṅkhaṃ gacchatīti.

Evaṃ bodhisatto pitu ovādaṃ adāsi, sopi tato pabhuti danto ahosi sudanto.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pitā tāpaso mahallako ahosi, khuddakatāpaso sāmaṇero, pitu ovādadāyako pana ahameva ahosi’’nti.

Kassapamandiyajātakavaṇṇanā dutiyā.

[313] 3. Khantivādījātakavaṇṇanā

Yo te hatthe ca pāde cāti idaṃ satthā jetavane viharanto ekaṃ kodhanabhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā kathitameva. Satthā pana taṃ bhikkhuṃ ‘‘kasmā, tvaṃ bhikkhu, akkodhanassa buddhassa sāsane pabbajitvā kodhaṃ karosi, porāṇakapaṇḍitā sarīre pahārasahasse patante hatthapādakaṇṇanāsāsu chijjamānāsu parassa kodhaṃ na kariṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ kalābu nāma rājā rajjaṃ kāresi. Tadā bodhisatto asītikoṭivibhave brāhmaṇakule nibbattitvā kuṇḍalakumāro nāma māṇavo hutvā vayappatto takkasilaṃ gantvā sabbasippāni uggaṇhitvā kuṭumbaṃ saṇṭhapetvā mātāpitūnaṃ accayena dhanarāsiṃ oloketvā ‘‘imaṃ dhanaṃ uppādetvā mama ñātakā aggahetvāva gatā, mayā panetaṃ gahetvā gantuṃ vaṭṭatī’’ti sabbaṃ dhanaṃ viceyyadānavasena yo yaṃ āharati, tassa taṃ datvā himavantaṃ pavisitvā pabbajitvā phalāphalena yāpento ciraṃ vasitvā loṇambilasevanatthāya manussapathaṃ āgantvā anupubbena bārāṇasiṃ patvā rājuyyāne vasitvā punadivase nagare bhikkhāya caranto senāpatissa nivāsanadvāraṃ sampāpuṇi. Senāpati tassa iriyāpathesu pasīditvā gharaṃ pavesetvā attano paṭiyāditabhojanaṃ bhojetvā paṭiññaṃ gahetvā tattheva rājuyyāne vasāpesi.

Athekadivasaṃ kalāburājā surāmadamatto chekanāṭakaparivuto mahantena yasena uyyānaṃ gantvā maṅgalasilāpaṭṭe sayanaṃ attharāpetvā ekissā piyamanāpāya itthiyā aṅke sayi. Gītavāditanaccesu chekā nāṭakitthiyo gītādīni payojesuṃ, sakkassa devarañño viya mahāsampatti ahosi, rājā niddaṃ okkami. Atha tā itthiyo ‘‘yassatthāya mayaṃ gītādīni payojayāma, so niddaṃ upagato, kiṃ no gītādīhī’’ti vīṇādīni tūriyāni tattha tattheva chaḍḍetvā uyyānaṃ pakkantā pupphaphalapallavādīhi palobhiyamānā uyyāne abhiramiṃsu. Tadā bodhisatto tasmiṃ uyyāne supupphitasālamūle pabbajjāsukhena vītināmento mattavaravāraṇo viya nisinno hoti. Atha tā itthiyo uyyāne caramānā taṃ disvā ‘‘etha, ayyāyo, etasmiṃ rukkhamūle pabbajito nisinno, yāva rājā na pabujjhati, tāvassa santike kiñci suṇamānā nisīdissāmā’’ti gantvā vanditvā parivāretvā nisinnā ‘‘amhākaṃ kathetabbayuttakaṃ kiñci kathethā’’ti vadiṃsu. Bodhisatto tāsaṃ dhammaṃ kathesi. Atha sā itthī aṅkaṃ cāletvā rājānaṃ pabodhesi. Rājā pabuddho tā apassanto ‘‘kahaṃ gatā vasaliyo’’ti āha. Etā, mahārāja, gantvā ekaṃ tāpasaṃ parivāretvā nisīdiṃsūti. Rājā kupito khaggaṃ gahetvā ‘‘sikkhāpessāmi naṃ kūṭajaṭila’’nti vegena agamāsi.

Atha tā itthiyo rājānaṃ kuddhaṃ āgacchantaṃ disvā tāsu vallabhatarā gantvā rañño hatthā asiṃ gahetvā rājānaṃ vūpasamesuṃ. So āgantvā bodhisattassa santike ṭhatvā ‘‘kiṃvādī tvaṃ, samaṇā’’ti pucchi. ‘‘Khantivādī, mahārājā’’ti. ‘‘Kā esā khanti nāmā’’ti? ‘‘Akkosantesu paribhāsantesu paharantesu akujjhanabhāvo’’ti. Rājā ‘‘passissāmi dāni te khantiyā atthibhāva’’nti coraghātakaṃ pakkosāpesi. So attano cārittena pharasuñca kaṇṭakakasañca ādāya kāsāyanivasano rattamāladharo āgantvā rājānaṃ vanditvā ‘‘kiṃ karomi, devā’’ti āha. Imaṃ coraṃ duṭṭhatāpasaṃ gahetvā ākaḍḍhitvā bhūmiyaṃ pātetvā kaṇṭakakasaṃ gahetvā purato ca pacchato ca ubhosu passesu cāti catūsupi passesu dvepahārasahassamassa dehīti. So tathā akāsi. Bodhisattassa chavi bhijji. Cammaṃ bhijji, maṃsaṃ chijji, lohitaṃ paggharati.

Puna rājā ‘‘kiṃvādī tvaṃ bhikkhū’’ti āha. ‘‘Khantivādī, mahārāja’’. ‘‘Tvaṃ pana mayhaṃ cammantare khantī’’ti maññasi, natthi mayhaṃ cammantare khanti, tayā pana daṭṭhuṃ asakkuṇeyye hadayabbhantare mama khanti patiṭṭhitā. ‘‘Mahārājā’’ti. Puna coraghātako ‘‘kiṃ karomī’’ti pucchi. ‘‘Imassa kūṭajaṭilassa ubho hatthe chindā’’ti. So pharasuṃ gahetvā gaṇḍiyaṃ ṭhapetvā hatthe chindi. Atha naṃ ‘‘pāde chindā’’ti āha, pādepi chindi. Hatthapādakoṭīhi ghaṭachiddehi lākhāraso viya lohitaṃ paggharati. Puna rājā ‘‘kiṃvādīsī’’ti pucchi. ‘‘Khantivādī, mahārāja’’. ‘‘Tvaṃ pana mayhaṃ hatthapādakoṭīsu ‘khanti atthī’ti maññasi, natthesā ettha, mayhaṃ khanti gambhīraṭṭhāne patiṭṭhitā’’ti.

So ‘‘kaṇṇanāsamassa chindā’’ti āha. Itaro kaṇṇanāsaṃ chindi, sakalasarīre lohitaṃ ahosi. Puna naṃ ‘‘kiṃvādī nāma tva’’nti pucchi. ‘‘Mahārāja, khantivādī nāma’’. ‘‘Mā kho pana tvaṃ ‘kaṇṇanāsikakoṭīsu patiṭṭhitā khantī’ti maññasi, mama khanti gambhīre hadayabbhantare patiṭṭhitā’’ti. Rājā ‘‘kūṭajaṭila tava khantiṃ tvameva ukkhipitvā nisīdā’’ti bodhisattassa hadayaṃ pādena paharitvā pakkāmi.

Tasmiṃ gate senāpati bodhisattassa sarīrato lohitaṃ puñchitvā hatthapādakaṇṇanāsakoṭiyo sāṭakakaṇṇe katvā bodhisattaṃ saṇikaṃ nisīdāpetvā vanditvā ekamantaṃ nisīditvā ‘‘sace, bhante, tumhe kujjhitukāmā, tumhesu katāparādhassa raññova kujjheyyātha, mā aññesa’’nti yācanto paṭhamaṃ gāthamāha –

49. ‘‘Yo te hatthe ca pāde ca, kaṇṇanāsañca chedayi;
Tassa kujjha mahāvīra, mā raṭṭhaṃ vinasā ida’’nti.

Tattha **mahāvīrā**ti mahāvīriya. **Mā raṭṭhaṃ vinasā ida**nti idaṃ niraparādhaṃ kāsiraṭṭhaṃ mā vināsehi.

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

50. ‘‘Yo me hatthe ca pāde ca, kaṇṇanāsañca chedayi;
Ciraṃ jīvatu so rājā, na hi kujjhanti mādisā’’ti.

Tattha **mādisā**ti mama sadisā khantibalena samannāgatā paṇḍitā ‘‘ayaṃ maṃ akkosi paribhāsi pahari, chindi bhindī’’ti taṃ na kujjhanti.

Rañño uyyānā nikkhamantassa bodhisattassa cakkhupathaṃ vijahanakāleyeva ayaṃ catunahutādhikā dviyojanasatasahassabahalā mahāpathavī khalibaddhasāṭako viya phalitā, avīcito jālā nikkhamitvā rājānaṃ kuladattiyena rattakambalena pārupantī viya gaṇhi. So uyyānadvāreyeva pathaviṃ pavisitvā avīcimahāniraye patiṭṭhahi. Bodhisattopi taṃ divasameva kālamakāsi. Rājaparisā ca nāgarā ca gandhamālādhūmahatthā āgantvā bodhisattassa sarīrakiccaṃ akaṃsu. Keci panāhu ‘‘bodhisatto puna himavantameva gato’’ti, taṃ abhūtaṃ.

51. ‘‘Ahū atītamaddhānaṃ, samaṇo khantidīpano;
Taṃ khantiyāyeva ṭhitaṃ, kāsirājā achedayi.

52. ‘‘Tassa kammapharusassa, vipāko kaṭuko ahu;
Yaṃ kāsirājā vedesi, nirayamhi samappito’’ti. –

Imā dve abhisambuddhagāthā.

Tattha **atītamaddhāna**nti atīte addhāne. **Khantidīpano**ti adhivāsanakhantisaṃvaṇṇano. **Achedayī**ti mārāpesi. Ekacce pana ‘‘bodhisattassa puna hatthapādakaṇṇanāsā ghaṭitā’’ti vadanti, tampi abhūtameva. **Samappito**ti patiṭṭhito.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kodhano bhikkhu anāgāmiphale patiṭṭhahi, aññe bahū sotāpattiphalādīni pāpuṇiṃsu.

Tadā kalāburājā devadatto ahosi, senāpati sāriputto, khantivādī tāpaso pana ahameva ahosinti.

Khantivādījātakavaṇṇanā tatiyā.

## [314] 4. Lohakumbhijātakavaṇṇanā

Dujjīvitamajīvimhāti idaṃ satthā jetavane viharanto kosalarājānaṃ ārabbha kathesi. Tadā kira kosalarājā rattibhāge catunnaṃ nerayikasattānaṃ saddaṃ suṇi. Eko **du-**kārameva bhaṇi, eko **sa-**kāraṃ, eko **na-**kāraṃ, eko **so-**kāramevāti. Te kira atītabhave sāvatthiyaṃyeva pāradārikā rājaputtā ahesuṃ. Te paresaṃ rakkhitagopitamātugāmesu aparajjhitvā cittakeḷiṃ kīḷantā bahuṃ pāpakammaṃ katvā maraṇacakkena chinnā sāvatthisāmante catūsu lohakumbhīsu nibbattā saṭṭhi vassasahassāni tattha paccitvā uggatā lohakumbhimukhavaṭṭiṃ disvā ‘‘kadā nu kho imamhā dukkhā muccissāmā’’ti cattāropi mahantena saddena anupaṭipāṭiyā viraviṃsu. Rājā tesaṃ saddaṃ sutvā maraṇabhayatajjito nisinnakova aruṇaṃ uṭṭhāpesi.

Aruṇuggamanavelāya brāhmaṇā āgantvā rājānaṃ sukhasayitaṃ pucchiṃsu. Rājā ‘‘kuto me ācariyā sukhasayitaṃ, ajjāhaṃ evarūpe cattāro bhiṃsanakasadde suṇi’’nti. Brāhmaṇā hatthe vidhuniṃsu. ‘‘Kiṃ ācariyā’’ti? ‘‘Sāhasikasaddā, mahārājā’’ti. ‘‘Sapaṭikammā appaṭikammā’’ti? ‘‘Kāmaṃ appaṭikammā, mayaṃ pana susikkhitā, mahārājā’’ti. ‘‘Kiṃ katvā paṭibāhissathā’’ti? ‘‘Mahārāja, paṭikammaṃ mahantaṃ na sakkā kātuṃ, mayaṃ pana sabbacatukkaṃ yaññaṃ yajitvā hāressāmā’’ti. ‘‘Tena hi khippaṃ cattāro hatthī cattāro asse cattāro usabhe cattāro manusseti laṭukikasakuṇikā ādiṃ katvā cattāro cattāro pāṇe gahetvā sabbacatukkayaññaṃ yajitvā mama sotthibhāvaṃ karothā’’ti. ‘‘Sādhu, mahārājā’’ti sampaṭicchitvā yenattho, taṃ gahetvā yaññāvāṭaṃ paccupaṭṭhapesuṃ, bahupāṇe thūṇūpanīte katvā ṭhapesuṃ. ‘‘Bahuṃ macchamaṃsaṃ khādissāma, bahuṃ dhanaṃ labhissāmā’’ti ussāhappattā hutvā ‘‘idaṃ laddhuṃ vaṭṭati, idaṃ laddhuṃ vaṭṭati, devā’’ti aparāparaṃ caranti.

Mallikā devī rājānaṃ upasaṅkamitvā ‘‘kiṃ nu kho, mahārāja, brāhmaṇā ativiya ussāhayantā vicarantī’’ti pucchi. ‘‘Devi kiṃ tuyhiminā, tvaṃ attano yaseneva mattā pamattā, dukkhaṃ pana amhākameva na jānāsī’’ti? ‘‘Kiṃ, mahārājā’’ti. ‘‘Devi, ahaṃ evarūpaṃ nāma asotabbaṃ suṇiṃ, tato imesaṃ saddānaṃ sutattā ‘‘kiṃ bhavissatī’’ti brāhmaṇe pucchiṃ, brāhmaṇā ‘‘tumhākaṃ mahārāja rajjassa vā bhogānaṃ vā jīvitassa vā antarāyo paññāyati, sabbacatukkena yaññaṃ yajitvā sotthibhāvaṃ karissāmā’’ti vadiṃsu, te mayhaṃ vacanaṃ gahetvā yaññāvāṭaṃ katvā yena yenattho, tassa tassa kāraṇā āgacchantī’’ti. ‘‘Kiṃ pana deva, imesaṃ saddānaṃ nipphattiṃ sadevake loke aggabrāhmaṇaṃ pucchitthā’’ti? ‘‘Ko esa devi, sadevake loke aggabrāhmaṇo nāmā’’ti? ‘‘Mahāgotamo sammāsambuddho’’ti. ‘‘Devi, sammāsambuddho me na pucchito’’ti? ‘‘Tena hi gantvā pucchathā’’ti.

Rājā tassā vacanaṃ gahetvā bhuttapātarāso rathavaramāruyha jetavanaṃ gantvā satthāraṃ vanditvā pucchi ‘‘ahaṃ, bhante, rattibhāge cattāro sadde sutvā brāhmaṇe pucchiṃ, te ‘sabbacatukkayaññaṃ yajitvā sotthiṃ karissāmā’ti vatvā yaññāvāṭe kammaṃ karonti, tesaṃ saddānaṃ sutattā mayhaṃ kiṃ bhavissatī’’ti. ‘‘Na kiñci, mahārāja, nerayikasattā dukkhamanubhavantā evaṃ viraviṃsu, na ime saddā idāni tayā eva sutā, porāṇakarājūhipi sutāyeva, tepi brāhmaṇe pucchitvā pasughātayaññaṃ kattukāmā hutvā paṇḍitānaṃ kathaṃ sutvā na kariṃsu, paṇḍitā tesaṃ saddānaṃ antaraṃ kathetvā mahājanaṃ vissajjāpetvā sotthimakaṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto aññatarasmiṃ kāsigāme brāhmaṇakule nibbattitvā vayappatto kāmesu ādīnavaṃ disvā kāme pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca uppādetvā jhānakīḷaṃ kīḷanto himavante ramaṇīye vanasaṇḍe vasati. Tadā bārāṇasirājā catunnaṃ nerayikānaṃ imeva cattāro sadde sutvā bhītatasito imināva niyāmena brāhmaṇehi ‘‘tiṇṇaṃ antarāyānaṃ aññataro bhavissati, sabbacatukkayaññena taṃ vūpasamessāmā’’ti vutte sampaṭicchi. Purohito brāhmaṇehi saddhiṃ yaññāvāṭaṃ paccupaṭṭhāpesi, mahājano thūṇūpanīto ahosi. Tadā bodhisatto mettābhāvanaṃ purecārikaṃ katvā dibbacakkhunā lokaṃ olokento imaṃ kāraṇaṃ disvā ‘‘ajja, mayā gantuṃ vaṭṭati, mahājanassa sotthi bhavissatī’’ti iddhibalena vehāsaṃ uppatitvā bārāṇasirañño uyyāne otaritvā maṅgalasilāpaṭṭe kañcanarūpakaṃ viya nisīdi. Tadā purohitassa jeṭṭhantevāsiko ācariyaṃ upasaṅkamitvā ‘‘nanu, ācariya, amhākaṃ vedesu paraṃ māretvā sotthikaraṇaṃ nāma natthī’’ti āha. Purohito ‘‘tvaṃ rājadhanaṃ rakkhasi, bahuṃ macchamaṃsaṃ khādissāma, dhanaṃ labhissāma, tuṇhī hohī’’ti taṃ paṭibāhi.

So ‘‘nāhaṃ ettha sahāyo bhavissāmī’’ti nikkhamitvā rājuyyānaṃ gantvā bodhisattaṃ disvā vanditvā katapaṭisanthāro ekamantaṃ nisīdi. Bodhisatto ‘‘kiṃ, māṇava, rājā dhammena rajjaṃ kāretī’’ti pucchi. ‘‘Bhante, rājā dhammena rajjaṃ kāreti, rattibhāge pana cattāro sadde sutvā brāhmaṇe pucchi. Brāhmaṇā ‘sabbacatukkayaññaṃ yajitvā sotthiṃ karissāmā’’’ti vadiṃsu. Rājā pasughātakammaṃ katvā attano sotthiṃ kātukāmo mahājano thūṇūpanīto, ‘‘kiṃ nu kho, bhante, tumhādisānaṃ sīlavantānaṃ tesaṃ saddānaṃ nipphattiṃ vatvā mahājanaṃ maraṇamukhā mocetuṃ vaṭṭatī’’ti. ‘‘Māṇava, rājā amhe na jānāti, mayampi taṃ na jānāma, imesaṃ pana saddānaṃ nipphattiṃ jānāma, sace rājā amhe upasaṅkamitvā puccheyya, rājānaṃ nikkaṅkhaṃ katvā kathessāmā’’ti. ‘‘Tena hi, bhante, muhuttaṃ idheva hotha, ahaṃ rājānaṃ ānessāmī’’ti. ‘‘Sādhu, māṇavā’’ti. So gantvā rañño tamatthaṃ ārocetvā rājānaṃ ānesi.

Atha rājā bodhisattaṃ vanditvā ekamantaṃ nisinno pucchi ‘‘saccaṃ kira tumhe mayā sutasaddānaṃ nipphattiṃ jānāthā’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Kathetha, bhante’’ti. ‘‘Mahārāja, ete purimabhave paresaṃ rakkhitagopitesu dāresu cārittaṃ āpajjitvā bārāṇasisāmante catūsu lohakumbhīsu nibbattā pakkuthite khāralohodake pheṇuddehakaṃ paccamānā tiṃsa vassasahassāni adho gantvā kumbhitalaṃ āhacca uddhaṃ ārohantā tiṃsavassasahasseneva kālena kumbhimukhaṃ disvā bahi oloketvā cattāro janā catasso gāthā paripuṇṇaṃ katvā vattukāmāpi tathā kātuṃ asakkontā ekekameva akkharaṃ vatvā puna lohakumbhīsuyeva nimuggā. Tesu **du**-kāraṃ vatvā nimuggasatto evaṃ vattukāmo ahosi –

53. ‘Dujjīvitamajīvimha, ye sante na dadamhase;
Vijjamānesu bhogesu, dīpaṃ nākamha attano’ti. –

Taṃ gāthaṃ paripuṇṇaṃ kātuṃ nāsakkhī’’ti vatvā bodhisatto attano ñāṇena taṃ gāthaṃ paripuṇṇaṃ katvā kathesi. Sesāsupi eseva nayo.

Tesu **sa**-kāraṃ vatvā vattukāmassa ayaṃ gāthā –

54. ‘‘Saṭṭhi vassasahassāni, paripuṇṇāni sabbaso;
Niraye paccamānānaṃ, kadā anto bhavissatī’’ti.

Na-kāraṃ vatvā vattukāmassa ayaṃ gāthā –

55. ‘‘Natthi anto kuto anto, na anto paṭidissati;
Tadā hi pakataṃ pāpaṃ, mama tuyhañca mārisā’’ti.

So-kāraṃ vatvā vattukāmassa ayaṃ gāthā –

56. ‘‘Sohaṃ nūna ito gantvā, yoniṃ laddhāna mānusiṃ;
Vadaññū sīlasampanno, kāhāmi kusalaṃ bahu’’nti.

Tattha **dujjīvita**nti tīṇi duccaritāni caranto dujjīvitaṃ lāmakajīvitaṃ jīvati nāma, sopi tadeva sandhāyāha ‘‘dujjīvitamajīvimhā’’ti. **Ye sante na dadamhase**ti ye mayaṃ deyyadhamme ca paṭiggāhake ca saṃvijjamāneyeva na dānaṃ dadimha. **Dīpaṃ nākamha attano**ti attano patiṭṭhaṃ na karimha. **Paripuṇṇānī**ti anūnāni anadhikāni. **Sabbaso**ti sabbākārena. **Paccamānāna**nti amhākaṃ imasmiṃ niraye paccamānānaṃ.

Natthi antoti ‘‘amhākaṃ asukakāle nāma mokkho bhavissatī’’ti evaṃ kālaparicchedo natthi. **Kuto anto**ti kena kāraṇena anto paññāyissati. **Na anto**ti antaṃ daṭṭhukāmānampi no dukkhassa anto na paṭidissati. **Tadā hi pakata**nti tasmiṃ kāle mārisā mama ca tuyhañca pakataṃ pāpaṃ pakaṭṭhaṃ kataṃ atibahumeva kataṃ. ‘‘Tathā hi pakata’’ntipi pāṭho, tena kāraṇena kataṃ, yenassa anto daṭṭhuṃ na sakkāti attho. **Mārisā**ti mayā sadisā, piyālapanametaṃ etesaṃ. **Nūnā**ti ekaṃsatthe nipāto, so ahaṃ ito gantvā yoniṃ mānusiṃ laddhāna vadaññū sīlasampanno hutvā ekaṃseneva bahuṃ kusalaṃ karissāmīti ayamettha attho.

Iti bodhisatto ekamekaṃ gāthaṃ vatvā ‘‘mahārāja, so nerayikasatto imaṃ gāthaṃ paripuṇṇaṃ katvā vattukāmo attano pāpassa mahantatāya tathā kathetuṃ nāsakkhi, iti so attano kammavipākaṃ anubhavanto viravi. Tumhākaṃ etassa saddassa savanapaccayā antarāyo nāma natthi, tumhe mā bhāyitthā’’ti rājānaṃ saññāpesi. Rājā mahājanaṃ vissajjāpetvā suvaṇṇabheriṃ carāpetvā yaññāvāṭaṃ viddhaṃsāpesi. Bodhisatto mahājanassa sotthiṃ katvā katipāhaṃ vasitvā tattheva gantvā aparihīnajjhāno brahmaloke uppajji.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā purohitassa jeṭṭhantevāsikamāṇavo sāriputto ahosi, tāpaso pana ahameva ahosi’’nti.

Lohakumbhijātakavaṇṇanā catutthā.

## [315] 5. Sabbamaṃsalābhajātakavaṇṇanā

Pharusā vata te vācāti idaṃ satthā jetavane viharanto sāriputtattherena pītavirecanānaṃ dinnarasapiṇḍapātaṃ ārabbha kathesi. Tadā kira jetavane ekacce bhikkhū snehavirecanaṃ piviṃsu. Tesaṃ rasapiṇḍapātena attho hoti, gilānupaṭṭhākā ‘‘rasabhattaṃ āharissāmā’’ti sāvatthiṃ pavisitvā odanikagharavīthiyaṃ piṇḍāya caritvāpi rasabhattaṃ alabhitvā nivattiṃsu. Thero divātaraṃ piṇḍāya pavisamāno te bhikkhū disvā ‘‘kiṃ, āvuso, atipageva nivattathā’’ti pucchi. Te tamatthaṃ ārocesuṃ. Thero ‘‘tena hi ethā’’ti te gahetvā tameva vīthiṃ agamāsi, manussā pūretvā rasabhattaṃ adaṃsu. Gilānupaṭṭhākā rasabhattaṃ āharitvā gilānānaṃ adaṃsu, te paribhuñjiṃsu. Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, thero kira pītavirecanānaṃ upaṭṭhāke rasabhattaṃ alabhitvā nikkhamante gahetvā odanikagharavīthiyaṃ caritvā bahuṃ rasapiṇḍapātaṃ pesesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāni sāriputtova maṃsaṃ labhi, pubbepi muduvācā piyavacanā vattuṃ chekā paṇḍitā labhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhiputto ahosi. Athekadivasaṃ eko migaluddako bahuṃ maṃsaṃ labhitvā yānakaṃ pūretvā ‘‘vikkiṇissāmī’’ti nagaraṃ āgacchati. Tadā bārāṇasivāsikā cattāro seṭṭhiputtā nagarā nikkhamitvā ekasmiṃ maggasabhāgaṭṭhāne kiñci diṭṭhaṃ sutaṃ sallapantā nisīdiṃsu. Etesu eko seṭṭhiputto taṃ maṃsayānakaṃ disvā ‘‘etaṃ luddakaṃ maṃsakhaṇḍaṃ āharāpemī’’ti āha. ‘‘Gaccha āharāpehī’’ti. So taṃ upasaṅkamitvā ‘‘are, luddaka, dehi me maṃsakhaṇḍa’’nti āha. Luddako ‘‘mārisa, paraṃ kiñci yācantena nāma piyavacanena bhavitabbaṃ, tayā kathitavācāya anucchavikaṃ maṃsakhaṇḍaṃ labhissasī’’ti vatvā paṭhamaṃ gāthamāha –

57. ‘‘Pharusā vata te vācā, maṃsaṃ yācanako asi;
Kilomasadisī vācā, kilomaṃ samma dammi te’’ti.

Tattha **kilomasadisī**ti pharusatāya kilomasadisī. **Kilomaṃ samma dammi te**ti handa gaṇha, idaṃ te vācāya sadisaṃ kilomaṃ dammīti nirasaṃ nimaṃsalohitaṃ kilomakakhaṇḍaṃ ukkhipitvā adāsi.

Atha naṃ aparo seṭṭhiputto ‘‘kinti vatvā yācasī’’ti pucchi. ‘‘Are’’ti vatvāti. So ‘‘ahampi naṃ yācissāmī’’ti vatvā gantvā ‘‘jeṭṭhabhātika, maṃsakhaṇḍaṃ me dehī’’ti āha. Itaro ‘‘tava vacanasssa anucchavikaṃ maṃsakhaṇḍaṃ labhissasī’’ti vatvā dutiyaṃ gāthamāha –

58. ‘‘Aṅgametaṃ manussānaṃ, bhātā loke pavuccati;
Aṅgassa sadisī vācā, aṅgaṃ samma dadāmi te’’ti.

Tassattho – imasmiṃ loke manussānaṃ aṅgasadisattā aṅgametaṃ yadidaṃ bhātā bhaginīti, tasmā tavesā aṅgasadisī vācāti etissā anucchavikaṃ aṅgameva dadāmi teti. Evañca pana vatvā aṅgamaṃsaṃ ukkhipitvā adāsi.

Tampi aparo seṭṭhiputto ‘‘kinti vatvā yācasī’’ti pucchi. ‘‘Bhātikā’’ti vatvāti. So ‘‘ahampi naṃ yācissāmī’’ti vatvā gantvā ‘‘tāta, maṃsakhaṇḍaṃ me dehī’’ti āha. Luddako tava vacanānūrūpaṃ lacchasī’’ti vatvā tatiyaṃ gāthamāha –

59. ‘‘Tātāti putto vadamāno, kampeti hadayaṃ pitu;
Hadayassa sadisī vācā, hadayaṃ samma dammi te’’ti.

Evañca pana vatvā hadayamaṃsena saddhiṃ madhuramaṃsaṃ ukkhipitvā adāsi.

Taṃ catuttho seṭṭhiputto ‘‘kinti vatvā yācasī’’ti pucchi. So ‘‘tātā’’ti vatvāti. So ‘‘ahampi yācissāmī’’ti vatvā gantvā ‘‘sahāya maṃsakhaṇḍaṃ me dehī’’ti āha. Luddako ‘‘tava vacanānurūpaṃ lacchasī’’ti vatvā catutthaṃ gāthamāha –

60. ‘‘Yassa gāme sakhā natthi, yathāraññaṃ tatheva taṃ;
Sabbassa sadisī vācā, sabbaṃ samma dadāmi te’’ti.

Tassattho – yassa purisassa gāme sukhadukkhesu saha ayanato sahāyasaṅkhāto **sakhā** natthi, tassa taṃ ṭhānaṃ yathā amanussaṃ **araññaṃ** tatheva hoti, iti ayaṃ tava vācā **sabbassa sadisī,** sabbena attano santakena vibhavena sadisī, tasmā sabbameva imaṃ mama santakaṃ maṃsayānakaṃ dadāmi teti.

Evañca pana vatvā ‘‘ehi, samma, sabbameva idaṃ maṃsayānakaṃ tava gehaṃ āharissāmī’’ti āha. Seṭṭhiputto tena yānakaṃ pājāpento attano gharaṃ gantvā maṃsaṃ otārāpetvā luddakassa sakkārasammānaṃ katvā puttadārampissa pakkosāpetvā luddakammato apanetvā attano kuṭumbamajjhe vasāpento tena saddhiṃ abhejjasahāyo hutvā yāvajīvaṃ samaggavāsaṃ vasi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā luddako sāriputto ahosi, sabbamaṃsalābhī seṭṭhiputto pana ahameva ahosi’’nti.

Sabbamaṃsalābhajātakavaṇṇanā pañcamā.

## [316] 6. Sasapaṇḍitajātakavaṇṇanā

Satta me rohitā macchāti idaṃ satthā jetavane viharanto sabbaparikkhāradānaṃ ārabbha kathesi. Sāvatthiyaṃ kira eko kuṭumbiko buddhappamukhassa bhikkhusaṅghassa sabbaparikkhāradānaṃ sajjetvā gharadvāre maṇḍapaṃ kāretvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā susajjitamaṇḍape paññattavarāsane nisīdāpetvā nānaggarasaṃ paṇītadānaṃ datvā puna svātanāyāti sattāhaṃ nimantetvā sattame divase buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ sabbaparikkhāre adāsi. Satthā bhattakiccāvasāne anumodanaṃ karonto ‘‘upāsaka, tayā pītisomanassaṃ kātuṃ vaṭṭati, idañhi dānaṃ nāma porāṇakapaṇḍitānaṃ vaṃso, porāṇakapaṇḍitā hi sampattayācakānaṃ jīvitaṃ pariccajitvā attano maṃsampi adaṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sasayoniyaṃ nibbattitvā araññe vasi. Tassa pana araññassa ekato pabbatapādo ekato nadī ekato paccantagāmako ahosi. Aparepissa tayo sahāyā ahesuṃ makkaṭo ca siṅgālo ca uddo cāti. Te cattāropi paṇḍitā ekatova vasantā attano attano gocaraṭṭhāne gocaraṃ gahetvā sāyanhasamaye ekato sannipatanti. Sasapaṇḍito ‘‘dānaṃ dātabbaṃ, sīlaṃ rakkhitabbaṃ, uposathakammaṃ kātabba’’nti tiṇṇaṃ janānaṃ ovādavasena dhammaṃ deseti. Te tassa ovādaṃ sampaṭicchitvā attano attano nivāsagumbaṃ pavisitvā vasanti. Evaṃ kāle gacchante ekadivasaṃ bodhisatto ākāsaṃ oloketvā candaṃ disvā ‘‘sve uposathadivaso’’ti ñatvā itare tayo āha ‘‘sve uposatho, tumhepi tayo janā sīlaṃ samādiyitvā uposathikā hotha, sīle patiṭṭhāya dinnadānaṃ mahapphalaṃ hoti, tasmā yācake sampatte tumhehi khāditabbāhārato dānaṃ datvā khādeyyāthā''ti. Te ''sādhū''ti sampaṭicchitvā attano attano vasanaṭṭhānesu vasiṃsu.

Punadivase tesu uddo pātova ''gocaraṃ pariyesissāmī''ti nikkhamitvā gaṅgātīraṃ gato. Atheko bālisiko satta rohitamacche uddharitvā valliyā āvuṇitvā netvā gaṅgātīre vālukaṃ viyūhitvā vālikāya paṭicchādetvā puna macche gaṇhanto adhogaṅgaṃ gacchi. Uddo macchagandhaṃ ghāyitvā vālukaṃ viyūhitvā macche disvā nīharitvā ''atthi nu kho etesaṃ sāmiko''ti tikkhattuṃ ghosetvā sāmikaṃ apassanto vallikoṭiṃ ḍaṃsitvā netvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji. Siṅgālopi vasanaṭṭhānato nikkhamitvā gocaraṃ pariyesanto ekassa khettagopakassa kuṭiyaṃ dve maṃsasūlāni ekaṃ godhaṃ ekañca dadhivārakaṃ disvā ''atthi nu kho etesaṃ sāmiko''ti tikkhattuṃ ghosetvā sāmikaṃ adisvā dadhivārakassa uggahaṇarajjukaṃ gīvāya pavesetvā dve maṃsasūle ca godhañca mukhena ḍaṃsitvā netvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji. Makkaṭopi vasanaṭṭhānato nikkhamitvā vanasaṇḍaṃ pavisitvā ambapiṇḍaṃ āharitvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji.

Bodhisatto pana ''velāyameva vasanaṭṭhānato nikkhamitvā dabbatiṇāni khādissāmī''ti attano vasanagumbeyeva nipanno cintesi ''mama santikaṃ āgatānaṃ yācakānaṃ tiṇāni dātuṃ na sakkā, tilataṇḍulādayopi mayhaṃ natthi, sace me santikaṃ yācako āgacchissati, attano sarīramaṃsaṃ dassāmī''ti. Tassa sīlatejena sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So āvajjamāno idaṃ kāraṇaṃ disvā ''sasarājānaṃ vīmaṃsissāmī''ti paṭhamaṃ uddassa vasanaṭṭhānaṃ gantvā brāhmaṇavesena aṭṭhāsi. ''Brāhmaṇa, kimatthaṃ ṭhitosī''ti vutte paṇḍita sace kiñci āhāraṃ labheyyaṃ, uposathiko hutvā vaseyyanti. So ''sādhu dassāmi te āhāra''nti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

61. ''Satta me rohitā macchā, udakā thalamubbhatā;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti.

Tattha **thalamubbhatā**ti udakato thale ṭhapitā, kevaṭṭena vā uddhaṭā. **Etaṃ bhutvā**ti etaṃ mama santakaṃ macchāhāraṃ pacitvā bhuñjitvā samaṇadhammaṃ karonto ramaṇīye rukkhamūle nisinno imasmiṃ vane vasāti.

Brāhmaṇo ''pageva tāva hotu, pacchā jānissāmī''ti siṅgālassa santikaṃ gato. Tenāpi ''kimatthaṃ ṭhitosī''ti vutto tathevāha. Siṅgālo ''sādhu dassāmī''ti tena saddhiṃ sallapanto dutiyaṃ gāthamāha –

62. ''Dussa me khettapālassa, rattibhattaṃ apābhataṃ;
Maṃsasūlā ca dve godhā, ekañca dadhivārakaṃ;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti.

Tattha **dussa me**ti yo esa mama avidūre khettapālo vasati, dussa amussāti attho. **Apābhata**nti ābhataṃ ānītaṃ. **Maṃsasūlā ca dve godhā**ti aṅgārapakkāni dve maṃsasūlāni ca ekā ca godhā. **Dadhivāraka**nti dadhivārako. **Ida**nti idaṃ ettakaṃ mama atthi, etaṃ sabbampi yathābhirucitena pākena pacitvā paribhuñjitvā uposathiko hutvā ramaṇīye rukkhamūle nisīditvā samaṇadhammaṃ karonto imasmiṃ vanasaṇḍe vasāti attho.

Brāhmaṇo ''pageva tāva hotu, pacchā jānissāmī''ti makkaṭassa santikaṃ gato. Tenāpi ''kimatthaṃ ṭhitosī''ti vutto tathevāha. Makkaṭo ''sādhu dassāmī''ti tena saddhiṃ sallapanto tatiyaṃ gāthamāha –

63. ''Ambapakkaṃ dakaṃ sītaṃ, sītacchāyā manoramā;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti.

Tattha **ambapakka**nti madhuraambaphalaṃ. **Dakaṃ sīta**nti gaṅgāya udakaṃ sītalaṃ. **Etaṃ bhutvā vane vasā**ti brāhmaṇa etaṃ ambapakkaṃ paribhuñjitvā sītalaṃ udakaṃ pivitvā yathābhirucite ramaṇīye rukkhamūle nisinno samaṇadhammaṃ karonto imasmiṃ vanasaṇḍe vasāti.

Brāhmaṇo ''pageva tāva hotu, pacchā jānissāmī''ti sasapaṇḍitassa santikaṃ gato. Tenāpi ''kimatthaṃ ṭhitosī''ti vutto tathevāha. Taṃ sutvā bodhisatto somanassappatto ''brāhmaṇa, suṭṭhu te kataṃ āhāratthāya mama santikaṃ āgacchantena, ajjāhaṃ adinnapubbaṃ dānaṃ dassāmi. Tvaṃ pana sīlavā pāṇātipātaṃ na karissasi, gaccha, brāhmaṇa, nānādārūni saṅkaḍḍhitvā aṅgāre katvā mayhaṃ ārocehi, ahaṃ attānaṃ pariccajitvā aṅgāramajjhe patissāmi. Mama sarīre pakke tvaṃ maṃsaṃ khāditvā samaṇadhammaṃ kareyyāsī''ti tena saddhiṃ sallapanto catutthaṃ gāthamāha –

64. ''Na sasassa tilā atthi, na muggā napi taṇḍulā;
Iminā agginā pakkaṃ, mamaṃ bhutvā vane vasā''ti.

Tattha **mamaṃ bhutvā**ti yaṃ taṃ ahaṃ aggiṃ karohīti vadāmi, iminā agginā pakkaṃ maṃ bhuñjitvā imasmiṃ vane vasa, ekassa sasassa sarīraṃ nāma ekassa purisassa yāpanamattaṃ hotīti.

Sakko tassa vacanaṃ sutvā attano ānubhāvena ekaṃ aṅgārarāsiṃ māpetvā bodhisattassa ārocesi. So dabbatiṇasayanato uṭṭhāya tattha gantvā ''sace me lomantaresu pāṇakā atthi, te mā mariṃsū''ti tikkhattuṃ sarīraṃ vidhunitvā sakalasarīraṃ dānamukhe ṭhapetvā laṅghitvā padumasare rājahaṃso viya pamuditacitto aṅgārarāsimhi pati. So pana aggi bodhisattassa sarīre lomakūpamattampi uṇhaṃ kātuṃ nāsakkhi, himagabbhaṃ paviṭṭho viya ahosi. Atha sakkaṃ āmantetvā ''brāhmaṇa, tayā kato aggi atisītalo, mama sarīre lomakūpamattampi uṇhaṃ kātuṃ na sakkoti, kiṃ nāmeta''nti āha. ''Sasapaṇḍita, nāhaṃ brāhmaṇo, sakkohamasmi, tava vīmaṃsanatthāya āgatomhī''ti. ''Sakka, tvaṃ tāva tiṭṭha, sakalopi ce lokasannivāso maṃ dānena vīmaṃseyya, neva me adātukāmataṃ passeyyā''ti bodhisatto sīhanādaṃ nadi. Atha naṃ sakko ''sasapaṇḍita, tava guṇo sakalakappaṃ pākaṭo hotū''ti pabbataṃ pīḷetvā pabbatarasaṃ ādāya candamaṇḍale sasalakkhaṇaṃ likhitvā bodhisattaṃ ānetvā tasmiṃ vanasaṇḍe tasmiṃyeva vanagumbe taruṇadabbatiṇapiṭṭhe nipajjāpetvā attano vasanaṭṭhānameva gato. Tepi cattāro paṇḍitā samaggā sammodamānā sīlaṃ pūretvā dānaṃ datvā uposathakammaṃ katvā yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne sabbaparikkhāradānadāyako gahapati sotāpattiphale patiṭṭhahi.

Tadā uddo ānando ahosi, siṅgālo moggallāno, makkaṭo sāriputto, sakko anuruddho, sasapaṇḍito pana ahameva ahosinti.

Sasapaṇḍitajātakavaṇṇanā chaṭṭhā.

## [317] 7. Matarodanajātakavaṇṇanā

Mataṃ mataṃ eva rodathāti idaṃ satthā jetavane viharanto aññataraṃ sāvatthivāsiṃ kuṭumbikaṃ ārabbha kathesi. Tassa kira bhātā kālamakāsi. So tassa kālakiriyāya sokābhibhūto na nhāyati na bhuñjati na vilimpati, pātova susānaṃ gantvā sokasamappito rodati. Satthā paccūsasamaye lokaṃ olokento tassa sotāpattiphalūpanissayaṃ disvā ''imassa atītakāraṇaṃ āharitvā sokaṃ vūpasametvā sotāpattiphalaṃ dātuṃ ṭhapetvā maṃ añño koci samattho natthi, imassa mayā avassayena bhavituṃ vaṭṭatī''ti punadivase pacchābhattaṃ piṇḍapātapaṭikkanto pacchāsamaṇaṃ ādāya tassa gharadvāraṃ gantvā ''satthā āgato''ti sutvā āsanaṃ paññapetvā ''pavesethā''ti kuṭumbikena vutto pavisitvā paññatte āsane nisīdi. Kuṭumbikopi āgantvā satthāraṃ vanditvā ekamantaṃ nisīdi. Atha naṃ satthā ''kiṃ kuṭumbika cintesī''ti āha. ''Āma, bhante, mama bhātu matakālato paṭṭhāya cintemī''ti. ''Āvuso, sabbe saṅkhārā aniccā, bhijjitabbayuttakaṃ bhijjati, na tattha cintetabbaṃ, porāṇakapaṇḍitāpi bhātari matepi 'bhijjitabbayuttakaṃ bhijjatī'ti na cintayiṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhave seṭṭhikule nibbatti, tassa vayappattassa mātāpitaro kālamakaṃsu. Tesu kālakatesu bodhisattassa bhātā kuṭumbaṃ vicāreti, bodhisatto taṃ nissāya jīvati. So aparabhāge tathārūpena byādhinā kālamakāsi. Ñātimittā suhajjā sannipatitvā bāhā paggayha kandanti rodanti, ekopi sakabhāvena saṇṭhātuṃ nāsakkhi, bodhisatto pana neva kandati na rodati. Manussā ‘‘passatha bho, imassa bhātari mate mukhasaṅkocanamattampi natthi, ativiya thaddhahadayo, ‘dvepi koṭṭhāse ahameva paribhuñjissāmī’ti bhātu maraṇaṃ icchati maññe’’ti bodhisattaṃ garahiṃsu. Ñātakāpi naṃ ‘‘tvaṃ bhātari mate na rodasī’’ti garahiṃsuyeva. So tesaṃ kathaṃ sutvā ‘‘tumhe attano andhabālabhāvena aṭṭha lokadhamme ajānantā ‘mama bhātā mato’ti rodatha, ahampi marissāmi, tumhepi marissatha, attānampi ‘mayampi marissāmā’ti kasmā na rodatha. Sabbe saṅkhārā aniccā hutvā nirujjhanti, teneva sabhāvena saṇṭhātuṃ samattho ekasaṅkhāropi natthi. Tumhe andhabālā aññāṇatāya aṭṭha lokadhamme ajānitvā rodatha, ahaṃ kimatthaṃ rodissāmī’’ti vatvā imā gāthā abhāsi –

65. ‘‘Mataṃ mataṃ eva rodatha, na hi taṃ rodatha yo marissati;
Sabbepi sarīradhārino, anupubbena jahanti jīvitaṃ.

66. ‘‘Devamanussā catuppadā, pakkhigaṇā uragā ca bhogino;
Samhi sarīre anissarā, ramamānāva jahanti jīvitaṃ.

67. ‘‘Evaṃ calitaṃ asaṇṭhitaṃ, sukhadukkhaṃ manujesvapekkhiya;
Kanditaruditaṃ niratthakaṃ, kiṃ vo sokagaṇābhikīrare.

68. ‘‘Dhuttā ca soṇḍā akatā, bālā sūrā ayogino;
Dhīraṃ maññanti bāloti, ye dhammassa akovidā’’ti.

Tattha **mataṃ mataṃ evā**ti mataṃ mataṃyeva. **Anupubbenā**ti attano attano maraṇavāre sampatte paṭipāṭiyā jahanti jīvitaṃ, na ekatova sabbe maranti, yadi evaṃ mareyyuṃ, lokappavatti ucchijjeyya. **Bhogino**ti mahantena sarīrabhogena samannāgatā. **Ramamānāvā**ti tattha tattha nibbattā sabbepi ete devādayo sattā attano attano nibbattaṭṭhāne abhiramamānāva anukkaṇṭhitāva jīvitaṃ jahanti. **Evaṃ calita**nti evaṃ tīsu bhavesu niccalabhāvassa ca saṇṭhitabhāvassa ca abhāvā calitaṃ asaṇṭhitaṃ. **Kiṃ vo sokagaṇābhikīrare**ti kiṃkāraṇā tumhe sokarāsī abhikiranti ajjhottharanti.

Dhuttā ca soṇḍā akatāti itthidhuttā surādhuttā akkhadhuttā ca surāsoṇḍādayo soṇḍā ca akatabuddhino asikkhitakā ca. **Bālā**ti bālyena samannāgatā aviddasuno. **Sūrā ayogino**ti ayonisomanasikārena sūrā, yogesu ayuttatāya ayogino. ‘‘Ayodhino’’tipi pāṭho, kilesamārena saddhiṃ yujjhituṃ asamatthāti attho. **Dhīraṃ maññanti bāloti, ye dhammassa akovidā**ti ye evarūpā dhuttādayo aṭṭhavidhassa lokadhammassa akovidā, te appamattakepi dukkhadhamme uppanne attanā kandamānā rodamānā aṭṭha lokadhamme kathato jānitvā ñātimaraṇādīsu akandantaṃ arodantaṃ mādisaṃ dhīraṃ paṇḍitaṃ ‘‘bālo ayaṃ na rodatī’’ti maññantīti.

Evaṃ bodhisatto tesaṃ dhammaṃ desetvā sabbepi te nissoke akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. Tadā mahājanasssa dhammaṃ desetvā nissokabhāvakarapaṇḍito pana ahameva ahosinti.

Matarodanajātakavaṇṇanā sattamā.

[318] 8. Kaṇaverajātakavaṇṇanā

Yaṃ taṃ vasanta samayeti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Vatthu **indriyajātake** (jā. 1.8.60 ādayo) āvi bhavissati. Satthā pana taṃ bhikkhuṃ ‘‘pubbe tvaṃ bhikkhu etaṃ nissāya asinā sīsacchedaṃ paṭilabhī''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsigāmake ekassa gahapatikassa ghare coranakkhattena jāto vayappatto corakammaṃ katvā jīvikaṃ kappento loke pākaṭo ahosi sūro nāgabalo, koci naṃ gaṇhituṃ nāsakkhi. So ekadivasaṃ ekasmiṃ seṭṭhighare sandhiṃ chinditvā bahuṃ dhanaṃ avahari. Nāgarā rājānaṃ upasaṅkamitvā ''deva, eko mahācoro nagaraṃ vilumpati, taṃ gaṇhāpethā''ti vadiṃsu. Rājā tassa gahaṇatthāya nagaraguttikaṃ āṇāpesi. So rattibhāge tattha tattha vaggabandhanena manusse ṭhapetvā taṃ sahoḍḍhaṃ gāhāpetvā rañño ārocesi. Rājā ''sīsamassa chindā''ti nagaraguttikaññeva āṇāpesi. Nagaraguttiko taṃ pacchābāhaṃ gāḷhabandhanaṃ bandhāpetvā gīvāyassa rattakaṇavīramālaṃ laggetvā sīse iṭṭhakacuṇṇaṃ okiritvā catukke catukke kasāhi tāḷāpento kharassarena paṇavena āghātanaṃ neti. ''Imasmiṃ kira nagare vilopakārako coro gahito''ti sakalanagaraṃ saṅkhubhi.

Tadā ca bārāṇasiyaṃ sahassaṃ gaṇhantī sāmā nāma gaṇikā hoti rājavallabhā pañcasatavaṇṇadāsīparivārā. Sā pāsādatale vātapānaṃ vivaritvā ṭhitā taṃ nīyamānaṃ passi. So pana abhirūpo pāsādiko ativiya sobhaggappatto devavaṇṇo sabbesaṃ matthakamatthakena paññāyati. Sāmā taṃ disvā paṭibaddhacittā hutvā ''kena nu kho upāyenāhaṃ imaṃ purisaṃ attano sāmikaṃ kareyya''nti cintayantī ''attheko upāyo''ti attano atthacarikāya ekissā hatthe nagaraguttikassa sahassaṃ pesesi ''ayaṃ coro sāmāya bhātā, aññatra sāmāya añño etassa avassayo natthi, tumhe kira idaṃ sahassaṃ gahetvā etaṃ vissajjethā''ti. Sā gantvā tathā akāsi. Nagaraguttiko ''ayaṃ coro pākaṭo, na sakkā etaṃ vissajjetuṃ, aññaṃ pana manussaṃ labhitvā imaṃ paṭicchannayānake nisīdāpetvā pesetuṃ sakkā''ti āha. Sā gantvā tassā ārocesi.

Tadā paneko seṭṭhiputto sāmāya paṭibaddhacitto devasikaṃ sahassaṃ deti. So taṃ divasampi sūriyatthaṅgamanavelāya sahassaṃ gaṇhitvā taṃ gharaṃ agamāsi. Sāmāpi sahassabhaṇḍikaṃ gahetvā ūrūsu ṭhapetvā parodantī nisinnā hoti. ''Kiṃ eta''nti ca vuttā ''sāmi, ayaṃ coro mama bhātā, 'ahaṃ nīcakammaṃ karomī'ti mayhaṃ santikaṃ na eti, nagaraguttikassa pahitaṃ 'sahassaṃ labhamāno vissajjessāmi na'nti sāsanaṃ pesesi. Idāni imaṃ sahassaṃ ādāya nagaraguttikassa santikaṃ gacchantaṃ na labhāmī''ti āha. So tassā paṭibaddhacittatāya ''ahaṃ gamissāmī''ti āha. ''Tena hi tayā ābhatameva gahetvā gacchāhī''ti. So taṃ gahetvā nagaraguttikassa gehaṃ gañchi. So taṃ seṭṭhiputtaṃ paṭicchannaṭṭhāne ṭhapetvā coraṃ paṭicchannayānake nisīdāpetvā sāmāya pahiṇitvā ''ayaṃ coro raṭṭhe pākaṭo, tamandhakāraṃ tāva hotu, atha naṃ manusssānaṃ paṭisallīnavelāya ghātāpessāmī''ti apadesaṃ katvā muhuttaṃ vītināmetvā manussesu paṭisallīnesu seṭṭhiputtaṃ mahantenārakkhena āghātanaṃ netvā asinā sīsaṃ chinditvā sarīraṃ sūle āropetvā nagaraṃ pāvisi.

Tato paṭṭhāya sāmā aññesaṃ hatthato kiñci na gaṇhāti, teneva saddhiṃ abhiramamānā vicarati. So cintesi ''sace ayaṃ aññasmiṃ paṭibaddhacittā bhavissati, mampi mārāpetvā tena saddhiṃ abhiramissati, accantaṃ mittadubbhinī esā, mayā idha avasitvā khippaṃ palāyituṃ vaṭṭati, gacchanto ca pana tucchahattho agantvā etissā ābharaṇabhaṇḍaṃ gahetvā gacchissāmī''ti cintetvā ekasmiṃ divase taṃ āha – ''bhadde, mayaṃ pañjare pakkhittakukkuṭā viya niccaṃ ghareyeva homa, ekadivasaṃ uyyānakīḷaṃ karissāmā''ti. Sā ''sādhū''ti sampaṭicchitvā khādanīyabhojanīyādiṃ sabbaṃ paṭiyādetvā sabbābharaṇapaṭimaṇḍitā tena saddhiṃ paṭicchannayāne nisīditvā uyyānaṃ agamāsi. So tattha tāya saddhiṃ kīḷanto ''idāni mayhaṃ palāyituṃ vaṭṭatī''ti tāya saddhiṃ kilesaratiyā ramitukāmo viya ekaṃ kaṇavīragacchantaraṃ pavisitvā taṃ āliṅganto viya nippīḷetvā visaññaṃ katvā pātetvā sabbābharaṇāni omuñcitvā tassāyeva uttarāsaṅgena bandhitvā bhaṇḍikaṃ khandhe ṭhapetvā uyyānavatiṃ laṅghitvā pakkāmi.

Sāpi paṭiladdhasaññā uṭṭhāya paricārikānaṃ santikaṃ āgantvā ''ayyaputto kaha''nti pucchi. ''Na jānāma, ayye''ti. ''Maṃ matāti saññāya bhāyitvā palāto bhavissatī''ti anattamanā hutvā tatoyeva gehaṃ gantvā ''mama piyasāmikassa adiṭṭhakālato paṭṭhāyeva alaṅkatasayane na sayissāmī''ti bhūmiyaṃ nipajji. Tato paṭṭhāya manāpaṃ sāṭakaṃ na nivāseti, dve bhattāni na bhuñjati, gandhamālādīni na paṭisevati, ‘‘yena kenaci upāyena ayyaputtaṃ pariyesitvā pakkosāpessāmī’’ti naṭe pakkosāpetvā sahassaṃ adāsi. ‘‘Kiṃ karoma, ayye’’ti vutte ‘‘tumhākaṃ agamanaṭṭhānaṃ nāma natthi, tumhe gāmanigamarājadhāniyo carantā samajjaṃ katvā samajjamaṇḍale paṭhamameva imaṃ gītaṃ gāyeyyāthā’’ti naṭe sikkhāpentī paṭhamaṃ gāthaṃ vatvā ‘‘tumhehi imasmiṃ gītake gīte sace ayyaputto tasmiṃ parisantare bhavissati, tumhehi saddhiṃ kathessati, athassa mama arogabhāvaṃ kathetvā taṃ ādāya āgaccheyyātha, no ce āgacchati, sāsanaṃ peseyyāthā’’ti paribbayaṃ datvā naṭe uyyojesi. Te bārāṇasito nikkhamitvā tattha tattha samajjaṃ karontā ekaṃ paccantagāmakaṃ agamiṃsu. Sopi coro palāyitvā tattha vasati. Te tattha samajjaṃ karontā paṭhamameva imaṃ gītakaṃ gāyiṃsu –

69. ‘‘Yaṃ taṃ vasantasamaye, kaṇaveresu bhāṇusu;
Sāmaṃ bāhāya pīḷesi, sā taṃ ārogyamabravī’’ti.

Tattha **kaṇaveresū**ti karavīresu. **Bhāṇusū**ti rattavaṇṇānaṃ pupphānaṃ pabhāya sampannesu. **Sāma**nti evaṃnāmikaṃ. **Pīḷesī**ti kilesaratiyā ramitukāmo viya āliṅganto pīḷesi. **Sā ta**nti sā sāmā arogā, tvaṃ pana ‘‘sā matā’’ti saññāya bhīto palāyasi, sā attano ārogyaṃ **abravi** kathesi, ārocesīti attho.

Coro taṃ sutvā naṭaṃ upasaṅkamitvā ‘‘tvaṃ ‘sāmā jīvatī’ti vadasi, ahaṃ pana na saddahāmī’’ti tena saddhiṃ sallapanto dutiyaṃ gāthamāha –

70. ‘‘Ambho na kira saddheyyaṃ, yaṃ vāto pabbataṃ vahe;
Pabbatañce vahe vāto, sabbampi pathaviṃ vahe;
Yattha sāmā kālakatā, sā maṃ ārogyamabravī’’ti.

Tassattho – ambho naṭa, idaṃ kira na saddaheyyaṃ na saddahitabbaṃ. Yaṃ vāto tiṇapaṇṇāni viya pabbataṃ vaheyya, sacepi so pabbataṃ vaheyya, sabbampi pathaviṃ vaheyya, yathā cetaṃ asaddaheyyaṃ, tathā idanti. **Yattha sāmā kālakatā**ti yā nāma sāmā kālakatā, **sā maṃ ārogyaṃ abravī**ti kiṃkāraṇā saddaheyyaṃ. Matā nāma na kassaci sāsanaṃ pesentīti.

Tassa vacanaṃ sutvā naṭo tatiyaṃ gāthamāha –

71. ‘‘Na ceva sā kālakatā, na ca sā aññamicchati;
Ekabhattikinī sāmā, tameva abhikaṅkhatī’’ti.

Tattha **tameva abhikaṅkhatī**ti aññaṃ purisaṃ na icchati, taññeva kaṅkhati icchati patthetīti.

Taṃ sutvā coro ‘‘sā jīvatu vā mā vā, na tāya mayhaṃ attho’’ti vatvā catutthaṃ gāthamāha –

72. ‘‘Asanthutaṃ maṃ cirasanthutena, nimīni sāmā adhuvaṃ dhuvena;
Mayāpi sāmā nimineyya aññaṃ, ito ahaṃ dūrataraṃ gamissa’’nti.

Tattha **asanthuta**nti akatasaṃsaggaṃ. **Cirasanthutenā**ti cirakatasaṃsaggena. **Nimīnī**ti parivattesi. **Adhuvaṃ dhuvenā**ti maṃ adhuvaṃ tena dhuvasāmikena parivattetuṃ nagaraguttikassa sahassaṃ datvā maṃ gaṇhīti attho. **Mayāpi sāmā nimineyya añña**nti sāmā mayāpi aññaṃ sāmikaṃ parivattetvā gaṇheyya. **Ito ahaṃ dūrataraṃ gamissa**nti yattha na sakkā tassā sāsanaṃ vā pavattiṃ vā sotuṃ, tādisaṃ dūrataraṃ ṭhānaṃ gamissaṃ, tasmā mama ito aññattha gatabhāvaṃ tassā ārocethāti vatvā tesaṃ passantānaññeva gāḷhataraṃ nivāsetvā vegena palāyi.

Naṭā gantvā tena katakiriyaṃ tassā kathayiṃsu. Sā vippaṭisārinī hutvā attano pakatiyā eva vītināmesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi.

Tadā seṭṭhiputto ayaṃ bhikkhu ahosi, sāmā purāṇadutiyikā, coro pana ahameva ahosinti.

Kaṇaverajātakavaṇṇanā aṭṭhamā.

## [319] 9. Tittirajātakavaṇṇanā

Susukhaṃ vata jīvāmīti idaṃ satthā kosambiyaṃ nissāya badarikārāme viharanto rāhulattheraṃ ārabbha kathesi. Vatthu heṭṭhā **tipallatthajātake** (jā. 1.1.16) vitthāritameva. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, rāhulo sikkhākāmo kukkuccako ovādakkhamo’’ti. Tassāyasmato guṇakathāya samuṭṭhāpitāya satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi rāhulo sikkhākāmo kukkuccako ovādakkhamoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilaṃ gantvā sabbasippāni uggaṇhitvā nikkhamma himavantapadese isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto ramaṇīye vanasaṇḍe vasitvā loṇambilasevanatthāya aññataraṃ paccantagāmakaṃ agamāsi. Tattha naṃ manussā disvā pasannacittā aññatarasmiṃ araññe paṇṇasālaṃ kāretvā paccayehi upaṭṭhahantā vāsāpesuṃ. Tadā tasmiṃ gāmake eko sākuṇiko ekaṃ dīpakatittiraṃ gahetvā suṭṭhu sikkhāpetvā pañjare pakkhipitvā paṭijaggati. So taṃ araññaṃ netvā tassa saddena āgatāgate tittire gahetvā vikkiṇitvā jīvikaṃ kappesi. Tittiro ‘‘maṃ ekaṃ nissāya bahū mama ñātakā nassanti, mayhametaṃ pāpa’’nti nissaddo ahosi. So tassa nissaddabhāvaṃ ñatvā veḷupesikāya naṃ sīse paharati. Tittiro dukkhāturatāya saddaṃ karoti. Evaṃ so sākuṇiko taṃ nissāya tittire gahetvā jīvikaṃ kappesi.

Atha so tittiro cintesi ‘‘ime marantūti mayhaṃ cetanā natthi, paṭiccakammaṃ pana maṃ phusati, mayi saddaṃ akaronte ete nāgacchanti, karonteyeva āgacchanti, āgatāgate ayaṃ gahetvā jīvitakkhayaṃ pāpeti, atthi nu kho ettha mayhaṃ pāpaṃ, natthī’’ti. So tato paṭṭhāya ‘‘ko nu kho me imaṃ kaṅkhaṃ chindeyyā’’ti tathārūpaṃ paṇḍitaṃ upadhārento carati. Athekadivasaṃ so sākuṇiko bahū tittire gahetvā pacchiṃ pūretvā ‘‘pānīyaṃ pivissāmī’’ti bodhisattassa assamaṃ gantvā taṃ pañjaraṃ bodhisattassa santike ṭhapetvā pānīyaṃ pivitvā vālukātale nipanno niddaṃ okkami. Tittiro tassa niddokkantabhāvaṃ ñatvā ‘‘mama kaṅkhaṃ imaṃ tāpasaṃ pucchissāmi, jānanto me kathessatī’’ti pañjare nisinnoyeva taṃ pucchanto paṭhamaṃ gāthamāha –

73. ‘‘Susukhaṃ vata jīvāmi, labhāmi ceva bhuñjituṃ;
Paripanthe ca tiṭṭhāmi, kā nu bhante gatī mamā’’ti.

Tattha **susukhaṃ vata jīvāmī**ti ahaṃ, bhante, imaṃ sākuṇikaṃ nissāya suṭṭhu sukhaṃ jīvāmi. **Labhāmī**ti yathārucitaṃ khādanīyaṃ bhojanīyaṃ bhuñjitumpi labhāmi. **Paripanthe ca tiṭṭhāmī**ti apica kho yattha mama ñātakā mama saddena āgatāgatā vinassanti, tasmiṃ paripanthe tiṭṭhāmi. **Kā nu, bhante, gatī mamā**ti kā nu kho, bhante, mama gati, kā nipphatti bhavissatīti pucchi.

Tassa pañhaṃ vissajjento bodhisatto dutiyaṃ gāthamāha –

74. ‘‘Mano ce te nappaṇamati, pakkhi pāpassa kammuno;
Abyāvaṭassa bhadrassa, na pāpamupalimpatī’’ti.

Tattha **pāpassa kammuno**ti yadi tava mano pāpakammassatthāya na paṇamati, pāpakaraṇe tanninno tappoṇo tappabbhāro na hoti. **Abyāvaṭassā**ti evaṃ sante pāpakammakaraṇatthāya abyāvaṭassa ussukkaṃ anāpannassa tava bhadrassa suddhasseva sato pāpaṃ na upalimpati na allīyatīti.

Taṃ sutvā tittiro tatiyaṃ gāthamāha –

75. ‘‘Ñātako no nisinnoti, bahu āgacchate jano;
Paṭiccakammaṃ phusati, tasmiṃ me saṅkate mano’’ti.

Tassattho – bhante, sacāhaṃ saddaṃ na kareyyaṃ, ayaṃ tittirajano na āgaccheyya, mayi pana saddaṃ karonte ‘‘ñātako no nisinno’’ti ayaṃ bahu jano āgacchati, taṃ āgatāgataṃ luddo gahetvā jīvitakkhayaṃ pāpento maṃ paṭicca nissāya etaṃ pāṇātipātakammaṃ phusati paṭilabhati vindati, tasmiṃ maṃ paṭicca kate pāpe mama nu kho etaṃ pāpanti evaṃ me mano saṅkate parisaṅkati kukkuccaṃ āpajjatīti.

Taṃ sutvā bodhisatto catutthaṃ gāthamāha –

76. ‘‘Na paṭiccakammaṃ phusati, mano ce nappadussati;
Appossukkassa bhadrassa, na pāpamupalimpatī’’ti.

Tassattho – yadi tava pāpakiriyāya mano na padussati, tanninno tappono tappabbhāro na hoti, evaṃ sante luddena āyasmantaṃ paṭicca katampi pāpakammaṃ taṃ na phusati na allīyati, pāpakiriyāya hi appossukkassa nirālayassa bhadrassa parisuddhasseva sato tava pāṇātipātacetanāya abhāvā taṃ pāpaṃ na upalimpati, tava cittaṃ na allīyatīti.

Evaṃ mahāsatto tittiraṃ saññāpesi, sopi taṃ nissāya nikkukkucco ahosi. Luddo pabuddho bodhisattaṃ vanditvā pañjaraṃ ādāya pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā tittiro rāhulo ahosi, tāpaso pana ahameva ahosi’’nti.

Tittirajātakavaṇṇanā navamā.

## [320] 10. Succajajātakavaṇṇanā

Succajaṃ vata naccajīti idaṃ satthā jetavane viharanto ekaṃ kuṭumbikaṃ ārabbha kathesi. So kira ‘‘gāmake uddhāraṃ sādhessāmī’’ti bhariyāya saddhiṃ tattha gantvā sādhetvā dhanaṃ āharitvā ‘‘pacchā nessāmī’’ti ekasmiṃ kule ṭhapetvā puna sāvatthiṃ gacchanto antarāmagge ekaṃ pabbataṃ addasa. Atha naṃ bhariyā āha ‘‘sace, sāmi, ayaṃ pabbato suvaṇṇamayo bhaveyya, dadeyyāsi pana me kiñcī’’ti. ‘‘Kāsi tvaṃ, na kiñci dassāmī’’ti. Sā ‘‘yāva thaddhahadayo vatāyaṃ, pabbate suvaṇṇamaye jātepi mayhaṃ kiñci na dassatī’’ti anattamanā ahosi. Te jetavanasamīpaṃ āgantvā ‘‘pānīyaṃ pivissāmā’’ti vihāraṃ pavisitvā pānīyaṃ piviṃsu. Satthāpi paccūsakāleyeva tesaṃ sotāpattiphalassa upanissayaṃ disvā āgamanaṃ olokayamāno gandhakuṭipariveṇe nisīdi chabbaṇṇarasmiyo vissajjento. Tepi pānīyaṃ pivitvā āgantvā satthāraṃ vanditvā nisīdiṃsu. Satthā tehi saddhiṃ paṭisanthāraṃ katvā ‘‘kahaṃ gatātthā’’ti pucchi. ‘‘Amhākaṃ gāmake uddhāraṃ sādhanatthāya, bhante’’ti. ‘‘Kiṃ, upāsike tava sāmiko tuyhaṃ hitaṃ paṭikaṅkhati, upakāraṃ te karotī’’ti. Bhante, ahaṃ imasmiṃ sasinehā, ayaṃ pana mayi nissineho, ajja mayā pabbataṃ disvā ‘‘sacāyaṃ pabbato suvaṇṇamayo assa, kiñci me dadeyyāsī’’ti vutto ‘‘kāsi tvaṃ, na kiñci dassāmī’’ti āha, evaṃ thaddhahadayo ayanti. ‘‘Upāsike, evaṃ nāmesa vadati, yadā pana tava guṇaṃ sarati, tadā sabbissariyaṃ te detī’’ti vatvā ‘‘kathetha, bhante’’ti tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa sabbakiccakārako amacco ahosi. Athekadivasaṃ rājā puttaṃ uparājānaṃ upaṭṭhānaṃ āgacchantaṃ disvā ‘‘ayaṃ mama antepure dubbheyyā’’ti taṃ pakkosāpetvā ‘‘tāta, yāvāhaṃ jīvāmi, tāva nagare vasituṃ na lacchasi, aññattha vasitvā mamaccayena rajjaṃ kārehī’’ti āha. So ‘‘sādhū’’ti pitaraṃ vanditvā jeṭṭhabhariyāya saddhiṃ nagarā nikkhamitvā paccantaṃ gantvā araññaṃ pavisitvā paṇṇasālaṃ māpetvā vanamūlaphalāphalehi yāpento vasi. Aparabhāge rājā kālamakāsi. Uparājā nakkhattaṃ olokento tassa kālakatabhāvaṃ ñatvā bārāṇasiṃ āgacchanto antarāmagge ekaṃ pabbataṃ addasa. Atha naṃ bhariyā āha ‘‘sace, deva, ayaṃ pabbato suvaṇṇamayo assa, dadeyyāsi me kiñcī’’ti. ‘‘Kāsi tvaṃ, na kiñci dassāmī’’ti. Sā ‘‘ahaṃ imasmiṃ sinehaṃ chindituṃ asakkontī araññaṃ pāvisiṃ, ayañca evaṃ vadati, ativiya thaddhahadayo, rājā hutvāpi esa mayhaṃ kiṃ kalyāṇaṃ karissatī’’ti anattamanā ahosi. So āgantvā rajje patiṭṭhito taṃ aggamahesiṭṭhāne ṭhapesi, idaṃ yasamattakameva adāsi. Uttari pana sakkārasammāno natthi, tassā atthibhāvampi na jānāti.

Bodhisatto ‘‘ayaṃ devī imassa rañño upakārikā dukkhaṃ agaṇetvā araññavāsaṃ vasi. Ayaṃ panetaṃ agaṇetvā aññāhi saddhiṃ abhiramanto vicarati, yathā esā sabbissariyaṃ labhati, tathā karissāmī’’ti cintetvā ekadivasaṃ taṃ upasaṅkamitvā ‘‘mahādevi mayaṃ tumhākaṃ santikā piṇḍapātamattampi na labhāma, kasmā amhesu pamajjittha, ativiya thaddhahadayā atthā’’ti āha. ‘‘Tāta, sacāhaṃ attanā labheyyaṃ, tuyhampi dadeyyaṃ, alabhamānā pana kiṃ dassāmi, rājāpi mayhaṃ idāni kiṃ nāma dassati, so antarāmagge ‘imasmiṃ pabbate suvaṇṇamaye jāte mayhaṃ kiñci dassasī’ti vutto ‘kāsi tvaṃ, na kiñci dassāmī’ti āha, supariccajampi na pariccajī’’ti. ‘‘Kiṃ pana rañño santike imaṃ kathaṃ kathetuṃ sakkhissathā’’ti? ‘‘Sakkhissāmi, tātā’’ti. ‘‘Tena hi ahaṃ rañño santike ṭhito pucchissāmi, tumhe katheyyāthā’’ti. ‘‘Sādhu, tātā’’ti. Bodhisatto deviyā rañño upaṭṭhānaṃ āgantvā ṭhitakāle āha ‘‘nanu, ayye, mayaṃ tumhākaṃ santikā kiñci na labhāmā’’ti? ‘‘Tāta, ahaṃ labhamānā tuyhaṃ dadeyyaṃ, ahameva kiñci na labhāmi, alabhamānā tuyhaṃ kiṃ dassāmi, rājāpi idāni mayhaṃ kiṃ nāma dassati, so araññato āgamanakāle ekaṃ pabbataṃ disvā ‘sacāyaṃ pabbato suvaṇṇamayo assa, kiñci me dadeyyāsī’ti vutto ‘kāsi tvaṃ, na kiñci dassāmī’ti vadati, supariccajampi na pariccajī’’ti etamatthaṃ dīpentī paṭhamaṃ gāthamāha –

77. ‘‘Succajaṃ vata naccaji, vācāya adadaṃ giriṃ;
Kiñhi tassacajantassa, vācāya adada pabbata’’nti.

Tattha **succajaṃ vatā**ti sukhena cajituṃ sakkuṇeyyampi na caji. **Adada**nti vacanamattenāpi pabbataṃ adadamāno. **Kiñhi tassacajantassā**ti tassa nāmetassa mayā yācitassa na cajantassa kiñhi cajeyya. **Vācāya adada pabbata**nti sacāyaṃ mayā yācito mama vacanena suvaṇṇamayampi hontaṃ taṃ pabbataṃ vācāya adada, vacanamattena adassāti attho.

Taṃ sutvā rājā dutiyaṃ gāthamāha –

78. ‘‘Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā’’ti.

Tassattho – yadeva hi paṇḍito puriso kāyena kareyya, taṃ vācāya vadeyya. Yaṃ na kayirā, na taṃ vadeyya, dātukāmova dammīti vadeyya, na adātukāmoti adhippāyo. Kiṃkāraṇā? Yo hi ‘‘dassāmī’’ti vatvāpi pacchā na dadāti, taṃ akarontaṃ kevalaṃ musā bhāsamānaṃ parijānanti paṇḍitā. Ayaṃ ‘‘dassāmī’’ti vacanamattameva bhāsati, na pana deti, yañhi kho pana adinnampi vacanamatteneva dinnaṃ hoti, taṃ puretarameva laddhaṃ nāma bhavissatīti evaṃ tassa musāvādibhāvaṃ parijānanti paṇḍitā, bālā pana vacanamatteneva tussantīti.

Taṃ sutvā devī rañño añjaliṃ paggahetvā tatiyaṃ gāthamāha –

79. ‘‘Rājaputta namo tyatthu, sacce dhamme ṭhito casi;
Yassa te byasanaṃ patto, saccasmiṃ ramate mano’’ti.

Tattha **sacce dhamme**ti vacīsacce ca sabhāvadhamme ca. **Byasanaṃ patto**ti yassa tava raṭṭhā pabbājanīyasaṅkhātaṃ byasanaṃ pattopi mano saccasmiṃyeva ramati.

Evaṃ rañño guṇakathaṃ kathayamānāya deviyā taṃ sutvā bodhisatto tassā guṇakathaṃ kathento catutthaṃ gāthamāha –

80. ‘‘Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittima;
Sā hissa paramā bhariyā, sahiraññassa itthiyo’’ti.

Tattha **kittimā**ti kittisampannāti attho. **Sā hissa paramā**ti yā daliddassa sāmikassa daliddakāle sayampi daliddī hutvā taṃ na pariccajati. **Aḍḍhassā**ti aḍḍhakāle aḍḍhā hutvā sāmikameva anuvattati, samānasukhadukkhāva hoti, sā hi tassa paramā uttamā bhariyā nāma. **Sahiraññassa** pana issariye ṭhitassa itthiyo nāma hontiyeva, anacchariyameva etanti.

Evañca pana vatvā bodhisatto ‘‘ayaṃ, mahārāja, tumhākaṃ dukkhitakāle araññe samānadukkhā hutvā vasi, imissā sammānaṃ kātuṃ vaṭṭatī’’ti deviyā guṇaṃ kathesi. Rājā tassa vacanena deviyā guṇaṃ saritvā ‘‘paṇḍita, tava kathāyāhaṃ deviyā guṇaṃ anussari’’nti vatvā tassā sabbissariyamadāsi. ‘‘Tayāhaṃ deviyā guṇaṃ sarāpito’’ti bodhisattassapi mahantaṃ sakkāraṃ akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ubho jayampatikā sotāpattiphale patiṭṭhahiṃsu.

Tadā bārāṇasirājā ayaṃ kuṭumbiko ahosi, devī ayaṃ upāsikā, paṇḍitāmacco pana ahameva ahosinti.

Succajajātakavaṇṇanā dasamā.

Pucimandavaggo dutiyo.

3. Kuṭidūsakavaggo

## [321] 1. Kuṭidūsakajātakavaṇṇanā

Manussasseva te sīsanti idaṃ satthā jetavane viharanto mahākassapattherassa paṇṇasālajhāpakaṃ daharabhikkhuṃ ārabbha kathesi. Vatthu pana rājagahe samuṭṭhitaṃ. Tadā kira thero rājagahaṃ nissāya araññakuṭiyaṃ viharati, tassa dve daharā upaṭṭhānaṃ karonti. Tesu eko therassa upakārako, eko dubbaco itarena kataṃ attanā katasadisaṃ karoti. Tena mukhodakādīsu upaṭṭhāpitesu therassa santikaṃ gantvā vanditvā ‘‘bhante, udakaṃ ṭhapitaṃ, mukhaṃ dhovathā’’tiādīni vadati. Tena kālasseva vuṭṭhāya therassa pariveṇe sammaṭṭhe therassa nikkhamanavelāya ito cito ca paharanto sakalapariveṇaṃ attanā sammaṭṭhaṃ viya karoti. Vattasampanno cintesi ‘‘ayaṃ dubbaco mayā kataṃ attanā katasadisaṃ karoti, etassa saṭhakammaṃ pākaṭaṃ karissāmī’’ti.

Tasmiṃ antogāme bhutvā āgantvā niddāyanteva nhānodakaṃ tāpetvā piṭṭhikoṭṭhake ṭhapetvā aññaṃ aḍḍhanāḷimattaṃ udakaṃ uddhane ṭhapesi. Itaro pabujjhitvāva gantvā usumaṃ uṭṭhahantaṃ disvā ‘‘udakaṃ tāpetvā koṭṭhake ṭhapitaṃ bhavissatī’’ti therasssa santikaṃ gantvā ‘‘bhante, nhānakoṭṭhake udakaṃ ṭhapitaṃ, nhāyathā’’ti āha. Thero ‘nhāyissāmī’’ti tena saddhiṃyeva āgantvā koṭṭhake udakaṃ aditvā ‘‘kahaṃ udaka’’nti pucchi. So vegena aggisālaṃ gantvā tucchabhājane uḷuṅkaṃ otāresi, uḷuṅko tucchabhājanassa tale paṭihato ‘‘tatā’’ti saddamakāsi. Tato paṭṭhāya tassa ‘‘uḷuṅkasaddako’’tveva nāmaṃ jātaṃ.

Tasmiṃ khaṇe itaro piṭṭhikoṭṭhakato udakaṃ āharitvā ‘‘nhāyatha, bhante’’ti āha. Thero nhatvā āvajjento uḷuṅkasaddakassa dubbacabhāvaṃ ñatvā taṃ sāyaṃ therupaṭṭhānaṃ āgataṃ ovadi ‘‘āvuso, samaṇena nāma attanā katameva ‘kataṃ me’ti vattuṃ vaṭṭati, aññathā sampajānamusāvādo hoti, ito paṭṭhāya evarūpaṃ mā akāsī’’ti. So therassa kujjhitvā punadivase therena saddhiṃ piṇḍāya gāmaṃ na pāvisi. Thero itareneva saddhiṃ pāvisi. Uḷuṅkasaddakopi therassa upaṭṭhākakulaṃ gantvā ‘‘bhante, thero kaha’’nti vutte ‘‘aphāsukena vihāreyeva nisinno’’ti vatvā ‘‘kiṃ, bhante, laddhuṃ vaṭṭatī’’ti vutte ‘‘idañcidañca dethā’’ti gahetvā attano rucitaṭṭhānaṃ gantvā bhuñjitvā vihāraṃ agamāsi.

Punadivase thero taṃ kulaṃ gantvā nisīdi. Manussehi ‘‘kiṃ, bhante, ayyassa aphāsukaṃ, hiyyo kirattha vihāreyeva nisinnā, asukadaharassa hatthe āhāraṃ pesayimha, paribhutto ayyenā’’ti vutte thero tuṇhībhūtova bhattakiccaṃ katvā vihāraṃ gantvā sāyaṃ therupaṭṭhānakāle āgataṃ āmantetvā ‘‘āvuso, asukagāme nāma asukakule ‘therassa idañcidañca laddhuṃ vaṭṭatī’ti viññāpetvā kira te bhutta’’nti vatvā ‘‘viññatti nāma na vaṭṭati, mā puna evarūpaṃ anācāraṃ carā’’ti āha. So ettakena there āghātaṃ bandhitvā ‘‘ayaṃ hiyyopi udakamattaṃ nissāya mayā saddhiṃ kalahaṃ kari, idāni panassa upaṭṭhākānaṃ gehe mayā bhattamuṭṭhi bhuttāti asahanto puna kalahaṃ karoti, jānissāmissa kattabbayuttaka’’nti punadivase there piṇḍāya paviṭṭhe muggaraṃ gahetvā paribhogabhājanāni bhinditvā paṇṇasālaṃ jhāpetvā palāyi. So jīvamānova manussapeto hutvā sussitvā kālaṃ katvā avīcimahāniraye nibbatti. So tena kato anācāro mahājanassa majjhe pākaṭo jāto.

Athekacce bhikkhū rājagahā sāvatthiṃ gantvā sabhāgaṭṭhāne pattacīvaraṃ paṭisāmetvā satthu santikaṃ gantvā vanditvā nisīdiṃsu. Satthā tehi saddhiṃ paṭisanthāraṃ katvā ‘‘kuto āgatatthā’’ti pucchi. ‘‘Rājagahā, bhante’’ti. ‘‘Ko tattha ovādadāyako ācariyo’’ti. ‘‘Mahākassapatthero, bhante’’ti. ‘‘Sukhaṃ, bhikkhave, kassapassā’’ti. ‘‘Āma, bhante, therassa sukhaṃ, saddhivihāriko panassa ovāde dinne kujjhitvā therassa paṇṇasālaṃ jhāpetvā palāyīti. Taṃ sutvā satthā ‘‘bhikkhave, kassapassa evarūpena bālena saddhiṃ caraṇato ekacariyāva seyyo’’ti vatvā imaṃ dhammapade gāthamāha –

‘‘Carañce nādhigaccheyya, seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā, natthi bāle sahāyatā’’ti. (dha. pa. 61);

Idañca pana vatvā puna te bhikkhū āmantetvā ‘‘na, bhikkhave, idāneva so kuṭidūsako, pubbepi kuṭidūsakoyeva, na ca idāneva ovādadāyakassa kujjhati, pubbepi kujjhiyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto siṅgilasakuṇayoniyaṃ nibbattitvā vayappatto attano manāpaṃ anovassakaṃ kulāvakaṃ katvā himavantapadese vasati. Atheko makkaṭo vassakāle acchinnadhāre deve vassante sītapīḷito dante khādanto bodhisattassa avidūre nisīdi. Bodhisatto taṃ tathā kilamantaṃ disvā tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

81. ‘‘Manussasseva te sīsaṃ, hatthapādā ca vānara;
Atha kena nu vaṇṇena, agāraṃ te na vijjatī’’ti.

Tattha **vaṇṇenā**ti kāraṇena. **Agāra**nti tava nivāsagehaṃ kena kāraṇena natthīti pucchi.

Taṃ sutvā vānaro dutiyaṃ gāthamāha –

82. ‘‘Manussasseva me sīsaṃ, hatthapādā ca siṅgila;
Yāhu seṭṭhā manussesu, sā me paññā na vijjatī’’ti.

Tattha **siṅgilā**ti taṃ sakuṇaṃ nāmenālapati. **Yāhu seṭṭhā manussesū**ti yā manussesu seṭṭhāti kathenti, sā mama vicāraṇapaññā natthi. Sīsahatthapādakāyabalāni hi loke appamāṇaṃ, vicāraṇapaññāva seṭṭhā, sā mama natthi, tasmā me agāraṃ na vijjatīti.

Taṃ sutvā bodhisatto itaraṃ gāthādvayamāha –

83. ‘‘Anavaṭṭhitacittassa, lahucittassa dubbhino;

Niccaṃ addhuvasīlassa, sukhabhāvo na vijjati.

84. ‘‘So karassu ānubhāvaṃ, vītivattassu sīliyaṃ;
Sītavātaparittāṇaṃ, karassu kuṭavaṃ kapī’’ti.

Tattha **anavaṭṭhitacittassā**ti appatiṭṭhitacittassa. **Dubbhino**ti mittadubbhissa. **Addhuvasīlassā**ti na sabbakālaṃ sīlarakkhakassa. **So karassu ānubhāva**nti so tvaṃ samma makkaṭa paññāya uppādanatthaṃ ānubhāvaṃ balaṃ upāyaṃ karohi. **Vītivattassu sīliya**nti attano dussīlabhāvasaṅkhātaṃ sīliyaṃ atikkamitvā sīlavā hoti. **Kuṭavaṃ kapī**ti sītavātassa parittāṇasamatthaṃ attano kuṭavaṃ kulāvakaṃ ekaṃ vasanāgārakaṃ karohīti.

Makkaṭo cintesi ‘‘ayaṃ tāva attano anovassakaṭṭhāne nisinnabhāvena maṃ paribhāsati, na nisīdāpessāmi naṃ imasmiṃ kulāvake’’ti. Tato bodhisattaṃ gaṇhitukāmo pakkhandi, bodhisatto uppatitvā aññattha gato. Makkaṭo kulāvakaṃ viddhaṃsetvā cuṇṇavicuṇṇaṃ katvā pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā makkaṭo kuṭijhāpako ahosi, siṅgilasakuṇo pana ahameva ahosi’’nti.

Kuṭidūsakajātakavaṇṇanā paṭhamā.

## [322] 2. Duddubhajātakavaṇṇanā

Duddubhāyati bhaddanteti idaṃ satthā jetavane viharanto aññatitthiye ārabbha kathesi. Titthiyā kira jetavanassa samīpe tasmiṃ tasmiṃ ṭhāne kaṇṭakāpassaye seyyaṃ kappenti, pañcātapaṃ tapenti, nānappakāraṃ micchātapaṃ caranti. Atha sambahulā bhikkhū sāvatthiyaṃ piṇḍāya caritvā jetavanaṃ āgacchantā antarāmagge te disvā gantvā satthāraṃ upasaṅkamitvā ‘‘atthi nu kho, bhante, aññatitthiyānaṃ vatasamādāne sāro’’ti pucchiṃsu. Satthā ‘‘na, bhikkhave, tesaṃ vatasamādāne sāro vā viseso vā atthi, tañhi nighaṃsiyamānaṃ upaparikkhiyamānaṃ ukkārabhūmimaggasadisaṃ sasakassa duddubhasadisaṃ hotī’’ti vatvā ‘‘duddubhasadisabhāvamassa mayaṃ na jānāma, kathetha no, bhante’’ti tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīhayoniyaṃ nibbattitvā vayappatto araññe paṭivasati. Tadā pana pacchimasamuddasamīpe beluvamissakatālavanaṃ hoti. Tatreko sasako beluvarukkhamūle ekassa tālagacchassa heṭṭhā vasati. So ekadivasaṃ gocaraṃ ādāya āgantvā tālapaṇṇassa heṭṭhā nipanno cintesi ‘‘sace ayaṃ pathavī saṃvaṭṭeyya, kahaṃ nu kho gamissāmī’’ti. Tasmiṃ khaṇe ekaṃ beluvapakkaṃ tālapaṇṇassa upari pati. So tassa saddena ‘‘addhā pathavī saṃvaṭṭatī’’ti uppatitvā pacchato anolokentova palāyi. Taṃ maraṇabhayabhītaṃ vegena palāyantaṃ añño sasako disvā pucchi ‘‘kiṃ bho, ativiya bhīto palāyasī’’ti. ‘‘Mā pucchi, bho’’ti. So ‘‘kiṃ bho, kiṃ bho’’ti pacchato dhāvateva. Itaro nivattitvā anolokentova ‘‘ettha pathavī saṃvaṭṭatī’’ti āha. Sopi tassa pacchato palāyi. Evaṃ tamañño addasa, tamaññoti evaṃ sasakasahassaṃ ekato hutvā palāyi. Te ekopi migo disvā ekato hutvā palāyi. Eko sūkaro, eko gokaṇṇo, eko mahiṃso, eko gavayo, eko khaggo, eko byaggho, eko sīho, eko hatthī disvā ‘‘kimeta’’nti pucchitvā ‘‘ettha pathavī saṃvaṭṭatī’’ti vutte palāyi. Evaṃ anukkamena yojanamattaṃ tiracchānabalaṃ ahosi.

Tadā bodhisatto taṃ balaṃ palāyantaṃ disvā ‘‘kimeta’’nti pucchitvā ‘‘ettha pathavī saṃvaṭṭatī’’ti sutvā cintesi ‘‘pathavīsaṃvaṭṭanaṃ nāma na kadāci atthi, addhā etesaṃ kiñci dussutaṃ bhavissati, mayi kho pana ussukkaṃ anāpajjante sabbe nassissanti, jīvitaṃ nesaṃ dassāmī’’ti sīhavegena purato pabbatapādaṃ gantvā tikkhattuṃ sīhanādaṃ nadi. Te sīhabhayatajjitā nivattitvā piṇḍitā aṭṭhaṃsu. Sīho tesaṃ antaraṃ pavisitvā ‘‘kimatthaṃ palāyathā’’ti pucchi. ‘‘Pathavī saṃvaṭṭatī’’ti. ‘‘Kena saṃvaṭṭamānā diṭṭhā’’ti? ‘‘Hatthī jānantī’’ti. Hatthī pucchi. Te ‘‘mayaṃ na jānāma, sīhā jānantī’’ti vadiṃsu, sīhāpi ‘‘mayaṃ na jānāma, byagghā jānantī’’ti, byagghāpi ‘‘mayaṃ na jānāma, khaggā jānantī’’ti, khaggāpi ‘‘gavayā jānantī’’ti, gavayāpi ‘‘mahiṃsā jānantī’’ti, mahiṃsāpi ‘‘gokaṇṇā jānantī’’ti, gokaṇṇāpi ‘‘sūkarā jānantī’’ti, sūkarāpi ‘‘migā jānantī’’ti, migāpi ‘‘mayaṃ na jānāma, sasakā jānantī’’ti, sasakesu pucchiyamānesu ‘‘ayaṃ kathetī’’ti taṃ sasakaṃ dassesuṃ. Atha naṃ ‘‘evaṃ kira, samma, passasi pathavī saṃvaṭṭatī’’ti pucchi. ‘‘Āma, sāmi mayā diṭṭhā’’ti. ‘‘Kattha vasanto passasī’’ti? ‘‘Pacchimasamuddasamīpe beluvamissakatālavane vasāmi. Ahañhi tattha beluvarukkhamūle tālagacche tālapaṇṇassa heṭṭhā nipanno cintesiṃ ‘‘sace pathavī saṃvaṭṭati, kahaṃ gamissāmī’’ti, atha taṅkhaṇaññeva pathaviyā saṃvaṭṭanasaddaṃ sutvā palātomhī’’ti.

Sīho cintesi ‘‘addhā tassa tālapaṇṇassa upari beluvapakkaṃ patitvā duddubhāyanasaddamakāsi, svāyaṃ taṃ saddaṃ sutvā ‘pathavī saṃvaṭṭatī’ti saññaṃ uppādetvā palāyi, tathato jānissāmī’’ti. So taṃ sasakaṃ gahetvā mahājanaṃ assāsetvā ‘‘ahaṃ iminā diṭṭhaṭṭhāne pathaviyā saṃvaṭṭanabhāvaṃ vā asaṃvaṭṭanabhāvaṃ vā tathato jānitvā āgamissāmi, yāva mamāgamanā tumhe ettheva hothā’’ti sasakaṃ piṭṭhiyaṃ āropetvā sīhavegena pakkhanditvā tālavane sasakaṃ otāretvā ‘‘ehi tayā diṭṭhaṭṭhānaṃ dassehī’’ti āha. ‘‘Na visahāmi sāmī’’ti. ‘‘Ehi mā bhāyī’’ti. So beluvarukkhaṃ upasaṅkamituṃ asakkonto avidūre ṭhatvā ‘‘idaṃ sāmi duddubhāyanaṭṭhāna’’nti vatvā paṭhamaṃ gāthamāha –

85. ‘‘Duddubhāyati bhaddante, yasmiṃ dese vasāmahaṃ;
Ahampetaṃ na jānāmi, kimetaṃ duddubhāyatī’’ti.

Tattha **duddubhāyatī**ti duddubhasaddaṃ karoti. **Bhaddante**ti bhaddaṃ tava atthu. **Kimeta**nti yasmiṃ padese ahaṃ vasāmi, tattha duddubhāyati, ahampi na jānāmi ‘‘kiṃ vā etaṃ duddubhāyati, kena vā kāraṇena duddubhāyati, kevalaṃ duddubhāyanasaddaṃ assosi’’nti.

Evaṃ vutte sīho beluvarukkhamūlaṃ gantvā tālapaṇṇassa heṭṭhā sasakena nipannaṭṭhānañceva tālapaṇṇamatthake patitaṃ beluvapakkañca disvā pathaviyā asaṃvaṭṭanabhāvaṃ tathato jānitvā sasakaṃ piṭṭhiyaṃ āropetvā sīhavegena khippaṃ migasaṅghānaṃ santikaṃ gantvā sabbaṃ pavattiṃ ārocetvā ‘‘tumhe mā bhāyathā’’ti migagaṇaṃ assāsetvā vissajjesi. Sace hi tadā bodhisatto na bhaveyya, sabbe samuddaṃ pavisitvā nasseyyuṃ. Bodhisattaṃ pana nissāya sabbe jīvitaṃ labhiṃsūti.

86. ‘‘Beluvaṃ patitaṃ sutvā, duddubhanti saso javi;
Sasassa vacanaṃ sutvā, santattā migavāhinī.

87. ‘‘Appatvā padaviññāṇaṃ, paraghosānusārino;
Panādaparamā bālā, te honti parapattiyā.

88. ‘‘Ye ca sīlena sampannā, paññāyūpasame ratā;
Ārakā viratā dhīrā, na honti parapattiyā’’ti. –

Imā tisso abhisambuddhagāthā.

Tattha **beluva**nti beluvapakkaṃ. **Duddubhantī**ti evaṃ saddaṃ kurumānaṃ. **Santattā**ti utrastā. **Migavāhinī**ti anekasahassasaṅkhā migasenā. **Padaviññāṇa**nti viññāṇapadaṃ, sotaviññāṇakoṭṭhāsaṃ apāpuṇitvāti attho. **Te honti parapattiyā**ti te paraghosānusārino tameva paraghosasaṅkhātaṃ panādaṃ ‘‘parama’’nti maññamānā bālā andhaputhujjanā viññāṇapadassa appattatāya parapattiyāva honti, paresaṃ vacanaṃ saddahitvā yaṃ vā taṃ vā karonti.

Sīlenāti ariyamaggena āgatasīlena samannāgatā. **Paññāyūpasame ratā**ti maggeneva āgatapaññāya kilesūpasame ratā, yathā vā sīlena, evaṃ paññāyapi sampannā, kilesūpasame ratātipi attho. **Ārakā viratā dhīrā**ti pāpakiriyato ārakā viratā paṇḍitā. Na hontīti te evarūpā sotāpannā pāpato oratabhāvena kilesūpasame abhiratabhāvena ca ekavāraṃ maggañāṇena paṭividdhadhammā aññesaṃ kathentānampi na saddahanti na gaṇhanti. Kasmā? Attano paccakkhattāti. Tena vuttaṃ –

‘‘Assaddho akataññū ca, sandhicchedo ca yo naro;
Hatāvakāso vantāso, sa ve uttamaporiso’’ti. (dha. pa. 97);

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sīho ahameva ahosi’’nti.

Duddubhajātakavaṇṇanā dutiyā.

## [323] 3. Brahmadattajātakavaṇṇanā

Dvayaṃ yācanakoti idaṃ satthā āḷaviṃ nissāya aggāḷave cetiye viharanto kuṭikārasikkhāpadaṃ ārabbha kathesi. Vatthu pana heṭṭhā **maṇikaṇṭhajātake** (jā. 1.3.7 ādayo) āgatameva. Idha pana satthā ‘‘saccaṃ kira tumhe, bhikkhave, yācanabahulā viññattibahulā viharathā’’ti vatvā ‘‘āma, bhante’’ti vutte te bhikkhū garahitvā ‘‘bhikkhave, porāṇakapaṇḍitā pathavissarena raññā pavāritāpi paṇṇacchattañca ekapaṭalikaṃ upāhanayugañca yācitukāmā hirottappabhedanabhayena mahājanamajjhe akathetvā raho kathayiṃsū’’ti vatvā atītaṃ āhari.

Atīte kapilaraṭṭhe uttarapañcālanagare uttarapañcālarāje rajjaṃ kārente bodhisatto ekasmiṃ nigamagāme brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā aparabhāge tāpasapabbajjaṃ pabbajitvā himavante uñchācariyāya vanamūlaphalāphalena yāpento ciraṃ vasitvā loṇambilasevanatthāya manussapathaṃ vicaranto uttarapañcālanagaraṃ patvā rājuyyāne vasitvā punadivase bhikkhaṃ pariyesamāno nagaraṃ pavisitvā rājadvāraṃ sampāpuṇi. Rājā tassācāre ca vihāre ca pasīditvā mahātale nisīdāpetvā rājārahaṃ paṇītabhojanaṃ bhojetvā paṭiññaṃ gahetvā uyyāneyeva vasāpesi. So nibaddhaṃ rājaghareyeva bhuñjanto vassānassa accayena himavantameva gantukāmo hutvā cintesi ‘‘mayhaṃ maggaṃ gacchantassa ekapaṭalikā upāhanā ceva paṇṇacchattañca laddhuṃ vaṭṭati, rājānaṃ yācissāmī’’ti. So ekadivasaṃ rājānaṃ uyyānaṃ āgantvā vanditvā nisinnaṃ disvā ‘‘upāhanañca chattañca yācissāmī’’ti cintetvā puna cintesi ‘‘paraṃ ‘imaṃ nāma dehī’ti yācanto rodati nāma, paropi ‘natthī’ti vadanto paṭirodati nāma, ‘mā kho pana maṃ rodantaṃ mahājano addasa, mā rājāna’’nti raho paṭicchannaṭṭhāne ubhopi roditvā tuṇhī bhavissāmā’’ti. Atha naṃ ‘‘mahārāja, raho paccāsīsāmī’’ti āha. Rājā taṃ sutvā rājapurise apasakki. Bodhisatto ‘‘sace mayi yācante rājā na dassati, metti no bhijjissati, tasmā na yācissāmī’’ti taṃ divasaṃ nāmaṃ gahetuṃ asakkonto ‘‘gaccha, tāva, mahārāja, punekadivasaṃ jānissāmī’’ti āha.

Punekadivasaṃ rañño uyyānaṃ āgatakāle tatheva puna tathevāti evaṃ yācituṃ asakkontasseva dvādasa saṃvaccharāni atikkantāni. Tato rājā cintesi ‘‘mayhaṃ ayyo ‘mahārāja, raho paccāsīsāmī’ti vatvā parisāya apagatāya kiñci vattuṃ na visahati, vattukāmassevassa dvādasa vassāni atikkantāni, ciraṃ kho panassa brahmacariyaṃ carantassa ukkaṇṭhitvā bhoge bhuñjitukāmo rajjaṃ paccāsīsati maññe, rajjassa pana nāmaṃ gahetuṃ asakkonto tuṇhī hoti, ajja dānissāhaṃ rajjaṃ ādiṃ katvā yaṃ icchati, taṃ dassāmī’’ti. So uyyānaṃ gantvā vanditvā nisinno bodhisattena ‘‘raho paccāsīsāmī’’ti vutte parisāya apagatāya taṃ kiñci vattuṃ asakkontaṃ āha ‘‘tumhe dvādasa vassāni ‘raho paccāsīsāmī’ti vatvā raho laddhāpi kiñci vattuṃ na sakkotha, ahaṃ vo rajjaṃ ādiṃ katvā sabbaṃ pavāremi, nibbhayā hutvā yaṃ vo ruccati, taṃ yācathā’’ti. ‘‘Mahārāja, yamahaṃ yācāmi, taṃ dassasī’’ti? ‘‘Dassāmi, bhante’’ti. ‘‘Mahārāja, mayhaṃ maggaṃ gacchantassa ekapaṭalikā upāhanā ca paṇṇacchattañca laddhuṃ vaṭṭatī’’ti. ‘‘Ettakaṃ, bhante, tumhe dvādasa saṃvaccharāni yācituṃ na sakkothā’’ti. ‘‘Āma, mahārājā’’ti. ‘‘Kiṃkāraṇā, bhante, evamakatthā’’ti. ‘‘Mahārāja, ‘imaṃ nāma me dehī’ti yācanto rodati nāma, ‘natthī’ti vadanto paṭirodati nāma. ‘Sace tvaṃ mayā yācito na dadeyyāsi, taṃ no roditapaṭiroditaṃ nāma mahājano mā passatū’ti etadatthaṃ raho paccāsīsāmī’’ti vatvā ādito tisso gāthā abhāsi –

89. ‘‘Dvayaṃ yācanako rāja, brahmadatta nigacchati;
Alābhaṃ dhanalābhaṃ vā, evaṃdhammā hi yācanā.

90. ‘‘Yācanaṃ rodanaṃ āhu, pañcālānaṃ rathesabha;

Yo yācanaṃ paccakkhāti, tamāhu paṭirodanaṃ.

91. ‘‘Mā maddasaṃsu rodantaṃ, pañcālā susamāgatā;
Tuvaṃ vā paṭirodantaṃ, tasmā icchāmahaṃ raho’’ti.

Tattha **rāja brahmadattā**ti dvīhipi rājānaṃ ālapati. **Nigacchatī**ti labhati vindati. **Evaṃdhammā**ti evaṃsabhāvā. **Āhū**ti paṇḍitā kathenti. **Pañcālānaṃ rathesabhā**ti pañcālaraṭṭhassa issara rathapavara. **Yo yācanaṃ paccakkhātī**ti yo pana yaṃ yācanakaṃ ‘‘natthī’’ti paṭikkhipati. **Tamāhū**ti taṃ paṭikkhipanaṃ ‘‘paṭirodana’’nti vadanti. **Mā maddasaṃsū**ti tava raṭṭhavāsino pañcālā susamāgatā maṃ rodantaṃ mā addasaṃsūti.

Rājā bodhisattassa gāravalakkhaṇe pasīditvā varaṃ dadamāno catutthaṃ gāthamāha –

92. ‘‘Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Ariyo hi ariyassa kathaṃ na dajjā, sutvāna gāthā tava dhammayuttā’’ti.

Tattha **rohiṇīna**nti rattavaṇṇānaṃ. **Ariyo**ti ācārasampanno. **Ariyassā**ti ācārasampannassa. **Kathaṃ na dajjā**ti kena kāraṇena na dadeyya. **Dhammayuttā**ti kāraṇayuttā.

Bodhisatto pana ‘‘nāhaṃ, mahārāja, vatthukāmehi atthiko, yaṃ ahaṃ yācāmi, tadeva me dehī’’ti ekapaṭalikā upāhanā ca paṇṇacchattañca gahetvā ‘‘mahārāja, appamatto hohi, dānaṃ dehi, sīlaṃ rakkhāhi, uposathakammaṃ karohī’’ti rājānaṃ ovaditvā tassa yācantasseva himavantameva gato. Tattha abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, tāpaso pana ahameva ahosi’’nti.

Brahmadattajātakavaṇṇanā tatiyā.

## [324] 4. Cammasāṭakajātakavaṇṇanā

Kalyāṇarūpo vatayanti idaṃ satthā jetavane viharanto cammasāṭakaṃ nāma paribbājakaṃ ārabbha kathesi. Tassa kira cammameva nivāsanañca pārupanañca hoti. So ekadivasaṃ paribbājakārāmā nikkhamitvā sāvatthiyaṃ bhikkhāya caranto eḷakānaṃ yujjhanaṭṭhānaṃ sampāpuṇi. Eḷako taṃ disvā paharitukāmo osakki. Paribbājako ‘‘esa mayhaṃ apacitiṃ dassetī’’ti na paṭikkami. Eḷako vegenāgantvā taṃ ūrumhi paharitvā pātesi. Tassa taṃ asantapaggahaṇakāraṇaṃ bhikkhusaṅghe pākaṭaṃ ahosi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, cammasāṭakaparibbājako asantapaggahaṃ katvā vināsaṃ patto’’ti satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa asantapaggahaṃ katvā vināsaṃ pattoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ vāṇijakule nibbattitvā vayappatto vaṇijjaṃ karoti. Tadā eko cammasāṭakaparibbājako bārāṇasiyaṃ bhikkhāya caranto eḷakānaṃ yujjhanaṭṭhānaṃ patvā eḷakaṃ osakkantaṃ disvā ‘‘apacitiṃ me karotī’’ti saññāya apaṭikkamitvā ‘‘imesaṃ ettakānaṃ manussānaṃ antare ayaṃ eko eḷako amhākaṃ guṇaṃ jānātī’’ti tassa añjaliṃ paggahetvā ṭhitova paṭhamaṃ gāthamāha –

93. ‘‘Kalyāṇarūpo vatayaṃ catuppado, subhaddako ceva supesalo ca;
Yo brāhmaṇaṃ jātimantūpapannaṃ, apacāyati meṇḍavaro yasassī’’ti.

Tattha **kalyāṇarūpo**ti kalyāṇajātiko. **Supesalo**ti suṭṭhu piyasīlo. **Jātimantūpapanna**nti jātiyā ca mantehi ca sampannaṃ. **Yasassī**ti vaṇṇabhaṇanametaṃ.

Tasmiṃ khaṇe āpaṇe nisinno paṇḍitavāṇijo taṃ paribbājakaṃ nisedhento dutiyaṃ gāthamāha –

94. ‘‘Mā brāhmaṇa ittaradassanena, vissāsamāpajji catuppadassa;
Daḷhappahāraṃ abhikaṅkhamāno, avasakkatī dassati suppahāra’’nti.

Tattha **ittaradassanenā**ti khaṇikadassanena.

Tassa paṇḍitavāṇijassa kathentasseva so meṇḍako vegenāgantvā ūrumhi paharitvā taṃ tattheva vedanāppattaṃ katvā pātesi. So paridevamāno nipajji. Satthā taṃ kāraṇaṃ pakāsento tatiyaṃ gāthamāha –

95. ‘‘Ūruṭṭhi bhaggaṃ vaṭṭito khāribhāro, sabbañca bhaṇḍaṃ brāhmaṇassa bhinnaṃ;
Ubhopi bāhā paggayha kandati, atidhāvatha haññate brahmacārī’’ti.

Tassattho – bhikkhave, tassa paribbājakassa ūruṭṭhikaṃ bhaggaṃ, khāribhāro vaṭṭito pavaṭṭito, tasmiṃ pavaṭṭamāne yaṃ tattha tassa brāhmaṇassa upakaraṇabhaṇḍaṃ, tampi sabbaṃ bhinnaṃ, sopi ubho bāhā ukkhipitvā parivāretvā ṭhitaparisaṃ sandhāya ‘‘abhidhāvatha, haññate brahmacārī’’ti vadanto kandati rodati paridevatīti.

Paribbājako catutthaṃ gāthaṃ āha –

96. ‘‘Evaṃ so nihato seti, yo apūjaṃ pasaṃsati;
Yathāhamajja pahato, hato meṇḍena dummatī’’ti.

Tattha **apūja**nti apūjanīyaṃ. **Yathāhamajjā**ti yathā ahaṃ ajja asantapaggahaṃ katvā ṭhito meṇḍena daḷhappahārena pahato ettheva mārito. **Dummatī**ti duppañño. Evaṃ yo aññopi asantapaggahaṃ karissati, sopi ahaṃ viya dukkhaṃ anubhavissatīti so paridevanto tattheva jīvitakkhayaṃ pattoti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā cammasāṭako etarahi cammasāṭako ahosi, paṇḍitavāṇijo pana ahameva ahosi’’nti.

Cammasāṭakajātakavaṇṇanā catutthā.

## [325] 5. Godharājajātakavaṇṇanā

Samaṇaṃ taṃ maññamānoti idaṃ satthā jetavane viharanto ekaṃ kuhakaṃ bhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā vitthāritameva. Idhāpi bhikkhū taṃ bhikkhuṃ ānetvā ‘‘ayaṃ, bhante, bhikkhu kuhako’’ti satthu dassesuṃ. Satthā ‘‘na, bhikkhave, idāneva, pubbepesa kuhakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto godhayoniyaṃ nibbattitvā vayappatto kāyabalena sampanno araññe vasati. Eko dusīlatāpasopi tassa avidūre paṇṇasālaṃ māpetvā vāsaṃ kappesi. Bodhisatto gocarāya caranto taṃ disvā ‘‘sīlavantatāpasassa paṇṇasālā bhavissatī’’ti tattha gantvā taṃ vanditvā attano vasanaṭṭhānameva gacchati. Athekadivasaṃ so kūṭatāpaso upaṭṭhākakule sampāditaṃ madhuramaṃsaṃ labhitvā ‘‘kiṃ maṃsaṃ nāmeta’’nti pucchitvā ‘‘godhamaṃsa’’nti sutvā rasataṇhāya abhibhūto ‘‘mayhaṃ assamapadaṃ nibaddhaṃ āgacchamānaṃ godhaṃ māretvā yathāruci pacitvā khādissāmī’’ti sappidadhikaṭukabhaṇḍādīni gahetvā tattha gantvā muggaraṃ gahetvā kāsāvena paṭicchādetvā bodhisattassa āgamanaṃ olokento paṇṇasāladvāre upasantūpasanto viya nisīdi.

So āgantvā taṃ paduṭṭhindriyaṃ disvā ‘‘iminā amhākaṃ sajātikamaṃsaṃ khāditaṃ bhavissati, pariggaṇhissāmi na’’nti adhovāte ṭhatvā sarīragandhaṃ ghāyitvā sajātimaṃsassa khāditabhāvaṃ ñatvā tāpasaṃ anupagamma paṭikkamitvā cari. Tāpasopi tassa anāgamanabhāvaṃ ñatvā muggaraṃ khipi, muggaro sarīre apatitvā naṅguṭṭhakoṭiṃ pāpuṇi. Tāpaso ‘‘gaccha viraddhosmī’’ti āha. Bodhisatto ‘‘maṃ tāva viraddhosi, cattāro pana apāye na viraddhosī’’ti vatvā palāyitvā caṅkamanakoṭiyaṃ ṭhitaṃ vammikaṃ pavisitvā aññena chiddena sīsaṃ nīharitvā tena saddhiṃ sallapanto dve gāthā abhāsi –

97. ‘‘Samaṇaṃ taṃ maññamāno, upagacchimasaññataṃ;
So maṃ daṇḍena pāhāsi, yathā assamaṇo tathā.

98. ‘‘Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasī’’ti.

Tattha **asaññata**nti ahaṃ kāyādīhi asaññataṃ assamaṇameva samānaṃ taṃ ‘‘samaṇo eso’’ti samitapāpatāya samaṇaṃ maññamāno upagacchiṃ. **Pāhāsī**ti pahari. **Ajinasāṭiyā**ti ekaṃsaṃ katvā pārutena ajinacammena tuyhaṃ ko attho. **Abbhantaraṃ te gahana**nti tava sarīrabbhantaraṃ visapūrā viya alābu, gūthapūro viya āvāṭo, āsīvisapūro viya vammiko kilesagahanaṃ. **Bāhira**nti kevalaṃ bahisarīraṃ **parimajjasi**, taṃ antopharusatāya bahimaṭṭhatāya hatthilaṇḍaṃ viya assalaṇḍaṃ viya ca hotīti.

Taṃ sutvā tāpaso tatiyaṃ gāthamāha –

99. ‘‘Ehi godha nivattassu, bhuñja sālīnamodanaṃ;
Telaṃ loṇañca me atthi, pahūtaṃ mayha pipphalī’’ti.

Tattha **pahūtaṃ mayha pipphalī**ti na kevalaṃ sālīnamodanaṃ telaloṇameva, hiṅgujīrakasiṅgiveralasuṇamaricapipphalippabhedaṃ kaṭukabhaṇḍampi mayhaṃ bahu atthi, tenābhisaṅkhataṃ sālīnamodanaṃ bhuñjāhīti.

Taṃ sutvā bodhisatto catutthaṃ gāthamāha –

100. ‘‘Esa bhiyyo pavekkhāmi, vammikaṃ sataporisaṃ;
Telaṃ loṇañca kittesi, ahitaṃ mayha pipphalī’’ti.

Tattha **pavekkhāmī**ti pavisissāmi. **Ahita**nti yaṃ etaṃ tava kaṭukabhaṇḍasaṅkhātaṃ pipphali, etaṃ mayhaṃ ahitaṃ asappāyanti.

Evañca pana vatvā ‘‘are, kūṭajaṭila, sace idha vasissasi, gocaragāme manusseheva taṃ ‘ayaṃ coro’ti gāhāpetvā vippakāraṃ pāpessāmi, sīghaṃ palāyassū’’ti santajjesi. Kūṭajaṭilo tato palāyi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kūṭajaṭilo ayaṃ kuhakabhikkhu ahosi, godharājā pana ahameva ahosi’’nti.

Godharājajātakavaṇṇanā pañcamā.

## [326] 6. Kakkārujātakavaṇṇanā

Kāyena yo nāvahareti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Tassa hi saṅghaṃ bhinditvā gatassa aggasāvakehi saddhiṃ parisāya pakkantāya uṇhaṃ lohitaṃ mukhato uggañchi. Atha bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto musāvādaṃ katvā saṅghaṃ bhinditvā idāni gilāno hutvā mahādukkhaṃ anubhotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa musāvādīyeva, na cesa idāneva musāvādaṃ katvā mahādukkhaṃ anubhoti, pubbepi anubhosiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tāvatiṃsabhavane aññataro devaputto ahosi. Tena kho pana samayena bārāṇasiyaṃ mahāussavo ahosi. Bahū nāgā ca supaṇṇā ca bhūmaṭṭhakā ca devā āgantvā ussavaṃ olokayiṃsu. Tāvatiṃsabhavanatopi cattāro devaputtā kakkārūni nāma dibbapupphāni tehi katacumbaṭakaṃ piḷandhitvā ussavadassanaṃ āgamiṃsu. Dvādasayojanikaṃ bārāṇasinagaraṃ tesaṃ pupphānaṃ gandhena ekagandhaṃ ahosi. Manussā ‘‘imāni pupphāni kena piḷandhitānī’’ti upadhārentā vicaranti. Te devaputtā ‘‘amhe ete upadhārentī’’ti ñatvā rājaṅgaṇe uppatitvā mahantena devānubhāvena ākāse aṭṭhaṃsu. Mahājano sannipati, rājāpi saddhiṃ uparājādīhi agamāsi. Atha ne ‘‘kataradevalokato, sāmi, āgacchathā’’ti pucchiṃsu. ‘‘Tāvatiṃsadevalokato āgacchāmā’’ti. ‘‘Kena kammena āgatatthā’’ti. ‘‘Ussavadassanatthāyā’’ti. ‘‘Kiṃpupphāni nāmetānī’’ti? ‘‘Dibbakakkārupupphāni nāmā’’ti. ‘‘Sāmi, tumhe devaloke aññāni piḷandheyyātha, imāni amhākaṃ dethā’’ti. Devaputtā ‘‘dibbakakkārupupphāni mahānubhāvāni devānaññeva anucchavikāni, manussaloke lāmakānaṃ duppaññānaṃ hīnādhimuttikānaṃ dussīlānaṃ nānucchavikāni. Ye pana manussā imehi ca imehi ca guṇehi samannāgatā, tesaṃ etāni anucchavikānī’’ti āhaṃsu.

Evañca pana vatvā tesu jeṭṭhakadevaputto paṭhamaṃ gāthamāha –

101. ‘‘Kāyena yo nāvahare, vācāya na musā bhaṇe;
Yaso laddhā na majjeyya, sa ve kakkārumarahatī’’ti.

Tassattho – yo kāyena parassa santakaṃ tiṇasalākampi nāvaharati, vācāya jīvitaṃ pariccajamānopi musāvādaṃ na bhaṇati. Desanāsīsamevetaṃ, kāyadvāravacīdvāramanodvārehi pana yo dasapi akusalakammapathe na karotīti ayamettha adhippāyo. **Yaso laddhā**ti issariyañca labhitvā yo issariyamadamatto satiṃ vissajjetvā pāpakammaṃ na karoti, sa ve evarūpo imehi guṇehi yutto puggalo imaṃ dibbapupphaṃ arahati. Tasmā yo imehi guṇehi samannāgato, so imāni pupphāni yācituṃ arahati, tassa dassāmīti.

Taṃ sutvā purohito cintesi ‘‘mayhaṃ imesu guṇesu ekopi natthi, musāvādaṃ pana vatvā etāni pupphāni gahetvā piḷandhissāmi, evaṃ maṃ mahājano ‘guṇasampanno aya’nti jānissatī’’ti. So ‘‘ahaṃ etehi guṇehi samannāgato’’ti vatvā tāni pupphāni āharāpetvā piḷandhitvā dutiyaṃ devaputtaṃ yāci. So dutiyaṃ gāthamāha –

102. ‘‘Dhammena vittameseyya, na nikatyā dhanaṃ hare;
Bhoge laddhā na majjeyya, sa ve kakkārumarahatī’’ti.

Tassattho – dhammena parisuddhājīvena suvaṇṇarajatādivittaṃ pariyeseyya. **Na nikatyā**ti na vañcanāya dhanaṃ hareyya, vatthābharaṇādike bhoge labhitvā pamādaṃ nāpajjeyya, evarūpo imāni pupphāni arahatīti.

Purohito ‘‘ahaṃ etehi guṇehi samannāgato’’ti vatvā tāni āharāpetvā piḷandhitvā tatiyaṃ devaputtaṃ yāci. So tatiyaṃ gāthamāha –

103. ‘‘Yassa cittaṃ ahāliddaṃ, saddhā ca avirāginī;
Eko sāduṃ na bhuñjeyya, sa ve kakkārumarahatī’’ti.

Tassattho – yassa puggalassa cittaṃ ahāliddaṃ haliddirāgo viya khippaṃ na virajjati, thirameva hoti. **Saddhā ca avirāginī**ti kammaṃ vā vipākaṃ vā okappanīyassa vā puggalassa vacanaṃ saddahitvā appamattakeneva na virajjati na bhijjati. Yo yācake vā aññe vā saṃvibhāgārahe puggale bahi katvā ekakova sādurasabhojanaṃ na bhuñjati, nesaṃ saṃvibhajitvā bhuñjati, so imāni pupphāni arahatīti.

Purohito ‘‘ahaṃ etehi guṇehi samannāgato’’ti vatvā tāni pupphāni āharāpetvā piḷandhitvā catutthaṃ devaputtaṃ yāci. So catutthaṃ gāthamāha –

104. ‘‘Sammukhā vā tirokkhā vā, yo sante na paribhāsati;
Yathāvādī tathākārī, sa ve kakkārumarahatī’’ti.

Tassattho – yo puggalo sammukhā vā parammukhā vā sīlādiguṇayutte sante uttamapaṇḍitapurise na akkosati na paribhāsati, yaṃ vācāya vadati, tadeva kāyena karoti, so imāni pupphāni arahatīti.

Purohito ‘‘ahaṃ etehi guṇehi samannāgato’’ti vatvā tānipi āharāpetvā piḷandhi. Cattāro devaputtā cattāri pupphacumbaṭakāni purohitassa datvā devalokameva gatā. Tesaṃ gatakāle purohitassa sīse mahatī vedanā uppajji, tikhiṇasikharena nimmathitaṃ viya ca ayapaṭṭena pīḷitaṃ viya ca sīsaṃ ahosi. So vedanāppatto aparāparaṃ parivattamāno mahāsaddena viravi, ‘‘kimeta’’nti ca vutte ‘‘ahaṃ mamabbhantare avijjamāneyeva guṇe ‘atthī’ti musāvādaṃ katvā te devaputte imāni pupphāni yāciṃ, harathetāni mama sīsato’’ti āha. Tāni harantāpi harituṃ nāsakkhiṃsu, ayapaṭṭena baddhāni viya ahesuṃ. Atha naṃ ukkhipitvā gehaṃ nayiṃsu. Tattha tassa viravantassa satta divasā vītivattā.

Rājā amacce āmantetvā ‘‘dussīlabrāhmaṇo marissati, kiṃ karomā’’ti āha. ‘‘Deva, puna ussavaṃ kārema, devaputtā puna āgacchissantī’’ti. Rājā puna ussavaṃ kāresi. Devaputtā puna āgantvā sakalanagaraṃ pupphagandhena ekagandhaṃ katvā tatheva rājaṅgaṇe aṭṭhaṃsu, mahājano sannipatitvā dussīlabrāhmaṇaṃ ānetvā tesaṃ purato uttānaṃ nipajjāpesi. So ‘‘jīvitaṃ me detha, sāmī’’ti devaputte yāci. Devaputtā ‘‘tuyhaṃ dussīlassa pāpadhammassa ananucchavikānevetāni pupphāni, tvaṃ pana ‘amhe vañcessāmī’ti saññī ahosi, attano musāvādaphalaṃ laddha’’nti mahājanamajjhe dussīlabrāhmaṇaṃ garahitvā sīsato pupphacumbaṭakaṃ apanetvā mahājanassa ovādaṃ datvā sakaṭṭhānameva agamaṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo devadatto ahosi, tesu devaputtesu eko kassapo, eko moggallāno, eko sāriputto, jeṭṭhakadevaputto pana ahameva ahosi’’nti.

Kakkārujātakavaṇṇanā chaṭṭhā.

## [327] 7. Kākavatījātakavaṇṇanā

Vāti cāyaṃ tato gandhoti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tadā hi satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchi. ‘‘Saccaṃ, bhante’’ti. ‘‘Kasmā ukkaṇṭhitosī’’ti? ‘‘Kilesavasena, bhante’’ti. ‘‘Bhikkhu mātugāmo nāma arakkhiyo, na sakkā rakkhituṃ, porāṇakapaṇḍitā pana mātugāmaṃ mahāsamuddamajjhe simbalirukkhavimāne vasāpentāpi rakkhituṃ nāsakkhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchismiṃ nibbattitvā vayappatto pitu accayena rajjaṃ kāresi. Kākavatī nāmassa aggamahesī ahosi abhirūpā devaccharā viya. Ayamettha saṅkhepo, vitthārato pana atītavatthu **kuṇālajātake** (jā. 2.21.kuṇālajātaka) āvi bhavissati. Tadā paneko supaṇṇarājā manussavesena āgantvā raññā saha jūtaṃ kīḷanto kākavatiyā aggamahesiyā paṭibaddhacitto taṃ ādāya supaṇṇabhavanaṃ netvā tāya saddhiṃ abhirami. Rājā deviṃ apassanto naṭakuveraṃ nāma gandhabbaṃ ‘‘tvaṃ vicināhi na’’nti āha. So taṃ supaṇṇarājānaṃ pariggahetvā ekasmiṃ sare erakavane nipajjitvā tato supaṇṇassa gamanakāle pattantare nisīditvā supaṇṇabhavanaṃ patvā pattantarato nikkhamitvā tāya saddhiṃ kilesasaṃsaggaṃ katvā puna tasseva pattantare nisinno āgantvā supaṇṇassa raññā saddhiṃ jūtakīḷanakāle attano vīṇaṃ gahetvā jūtamaṇḍalaṃ gantvā rañño santike ṭhito gītavasena paṭhamaṃ gāthamāha –

105. ‘‘Vāti cāyaṃ tato gandho, yattha me vasatī piyā;
Dūre ito hi kākavatī, yattha me nirato mano’’ti.

Tattha **gandho**ti tassā dibbagandhavilittāya sarīragandho. **Yattha me**ti yattha supaṇṇabhavane mama piyā vasati, tato iminā saddhiṃ katakāyasaṃsaggāya tassā imassa kāyena saddhiṃ āgato gandho vāyatīti adhippāyo. **Dūre ito**ti imamhā ṭhānā dūre. **Hi**-kāro nipātamatto. **Kākavatī**ti kākavatī devī. **Yattha me**ti yassā upari mama mano nirato.

Taṃ sutvā supaṇṇo dutiyaṃ gāthamāha –

106. ‘‘Kathaṃ samuddamatarī, kathaṃ atari kepukaṃ;
Kathaṃ satta samuddāni, kathaṃ simbalimāruhī’’ti.

Tassattho – tvaṃ imaṃ jambudīpasamuddaṃ tassa parato kepukaṃ nāma nadiṃ pabbatantaresu ṭhitāni satta samuddāni ca kathaṃ atari, kenupāyena tiṇṇo satta samuddāni atikkamitvā ṭhitaṃ amhākaṃ bhavanaṃ simbalirukkhañca kathaṃ āruhīti.

Taṃ sutvā naṭakuvero tatiyaṃ gāthamāha –

107. ‘‘Tayā samuddamatariṃ, tayā atari kepukaṃ;
Tayā satta samuddāni, tayā simbalimāruhi’’nti.

Tattha **tayā**ti tayā karaṇabhūtena tava pattantare nisinno ahaṃ sabbametaṃ akāsinti attho.

Tato supaṇṇarājā catutthaṃ gāthamāha –

108. ‘‘Dhiratthu maṃ mahākāyaṃ, dhiratthu maṃ acetanaṃ;
Yattha jāyāyahaṃ jāraṃ, āvahāmi vahāmi cā’’ti.

Tattha **dhiratthu ma**nti attānaṃ garahanto āha. **Acetana**nti mahāsarīratāya lahubhāvagarubhāvassa ajānanatāya acetanaṃ. **Yatthā**ti yasmā. Idaṃ vuttaṃ hoti – yasmā ahaṃ attano jāyāya jāraṃ imaṃ gandhabbaṃ pattantare nisinnaṃ ānento āvahāmi nento ca vahāmi, tasmā dhiratthu manti. So taṃ ānetvā bārāṇasirañño datvā puna nagaraṃ nāgamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā naṭakuvero ukkaṇṭhitabhikkhu ahosi, rājā pana ahameva ahosinti.

Kākavatījātakavaṇṇanā sattamā.

## [328] 8. Ananusociyajātakavaṇṇanā

Bahūnaṃ vijjatī bhotīti idaṃ satthā jetavane viharanto ekaṃ matabhariyaṃ kuṭumbikaṃ ārabbha kathesi. So kira bhariyāya matāya na nhāyi na pivi na limpi na bhuñji, na kammante payojesi, aññadatthu sokābhibhūto āḷāhanaṃ gantvā paridevamāno vicari. Abbhantare panassa kuṭe padīpo viya sotāpattimaggassa upanissayo jalati. Satthā paccūsasamaye lokaṃ olokento taṃ disvā ‘‘imassa maṃ ṭhapetvā añño koci sokaṃ nīharitvā sotāpattimaggassa dāyako natthi, bhavissāmissa avassayo’’ti pacchābhattaṃ piṇḍapātapaṭikkanto pacchāsamaṇaṃ ādāya tassa gehadvāraṃ gantvā kuṭumbikena sutāgamano katapaccuggamanādisakkāro paññattāsane nisinno kuṭumbikaṃ āgantvā vanditvā ekamantaṃ nisinnaṃ ‘‘kiṃ, upāsaka, cintesī’’ti pucchitvā ‘‘āma, bhante, bhariyā me kālakatā, tamahaṃ anusocanto cintemī’’ti vutte ‘‘upāsaka, bhijjanadhammaṃ nāma bhijjati, tasmiṃ bhinne na yuttaṃ cintetuṃ, porāṇakapaṇḍitāpi bhariyāya matāya ‘bhijjanadhammaṃ bhijjatī’ti na cintayiṃsū’’ti vatvā tena yācito atītaṃ āhari. Atītavatthu dasakanipāte **cūḷabodhijātake** (jā. 1.10.49 ādayo) āvi bhavissati, ayaṃ panettha saṅkhepo.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā mātāpitūnaṃ santikaṃ agamāsi. Imasmiṃ jātake bodhisatto komārabrahmacārī ahosi. Athassa mātāpitaro ‘‘tava dārikapariyesanaṃ karomā’’ti ārocayiṃsu. Bodhisatto ‘‘na mayhaṃ gharāvāsenattho, ahaṃ tumhākaṃ accayena pabbajissāmī’’ti vatvā tehi punappunaṃ yācito ekaṃ kañcanarūpakaṃ kāretvā ‘‘evarūpaṃ kumārikaṃ labhamāno gaṇhissāmī’’ti āha. Tassa mātāpitaro taṃ kañcanarūpakaṃ paṭicchannayāne āropetvā ‘‘gacchatha jambudīpatalaṃ vicarantā yattha evarūpaṃ brāhmaṇakumārikaṃ passatha, tattha imaṃ kañcanarūpakaṃ datvā taṃ ānethā’’ti mahantena parivārena manusse pesesuṃ.

Tasmiṃ pana kāle eko puññavā satto brahmalokato cavitvā kāsiraṭṭheyeva nigamagāme asītikoṭivibhavassa brāhmaṇassa gehe kumārikā hutvā nibbatti, ‘‘sammillahāsinī’’tissā nāmaṃ akaṃsu. Sā soḷasavassakāle abhirūpā ahosi pāsādikā devaccharappaṭibhāgā sabbaṅgasampannā. Tassāpi kilesavasena cittaṃ nāma na uppannapubbaṃ, accantabrahmacārinī ahosi. Kañcanarūpakaṃ ādāya vicarantā manussā taṃ gāmaṃ pāpuṇiṃsu. Tattha manussā taṃ disvā ‘‘asukabrāhmaṇassa dhītā sammillahāsinī kiṃkāraṇā idha ṭhitā’’ti āhaṃsu. Manussā taṃ sutvā brāhmaṇakulaṃ gantvā sammillahāsiniṃ vāresuṃ. Sā ‘‘ahaṃ tumhākaṃ accayena pabbajissāmi, na me gharāvāsenattho’’ti mātāpitūnaṃ sāsanaṃ pesesi. Te ‘‘kiṃ karosi kumārike’’ti vatvā kañcanarūpakaṃ gahetvā taṃ mahantena parivārena pesayiṃsu. Bodhisattassa ca sammillahāsiniyā ca ubhinnampi anicchantānaññeva maṅgalaṃ kariṃsu. Te ekagabbhe vasamānā ekasmiṃ sayane sayantāpi na aññamaññaṃ kilesavasena olokayiṃsu, dve bhikkhū dve brāhmāno viya ca ekasmiṃ ṭhāne vasiṃsu.

Aparabhāge bodhisattassa mātāpitaro kālamakaṃsu. So tesaṃ sarīrakiccaṃ katvā sammillahāsiniṃ pakkosāpetvā ‘‘bhadde, mama kulasantakā asītikoṭiyo, tava kulasantakā asītikoṭiyoti imaṃ ettakaṃ dhanaṃ gahetvā imaṃ kuṭumbaṃ paṭipajjāhi, ahaṃ pabbajissāmī’’ti āha. ‘‘Ayyaputta, tayi pabbajante ahampi pabbajissāmi, na sakkomi taṃ jahitu’’nti. ‘‘Tena hi ehī’’ti sabbaṃ dhanaṃ dānamukhe vissajjetvā kheḷapiṇḍaṃ viya sampattiṃ pahāya himavantaṃ pavisitvā ubhopi tāpasapabbajjaṃ pabbajitvā vanamūlaphalāhārā tattha ciraṃ vasitvā loṇambilasevanatthāya himavantā otaritvā anupubbena bārāṇasiṃ patvā rājuyyāne vasiṃsu.

Tesaṃ tattha vasantānaṃ sukhumālāya paribbājikāya nirojaṃ missakabhattaṃ paribhuñjantiyā lohitapakkhandikābādho uppajji. Sā sappāyabhesajjaṃ alabhamānā dubbalā ahosi. Bodhisatto bhikkhācāravelāya taṃ pariggahetvā nagaradvāraṃ netvā ekissā sālāya phalake nipajjāpetvā sayaṃ bhikkhāya pāvisi. Sā tasmiṃ anikkhanteyeva kālamakāsi. Mahājano paribbājikāya rūpasampattiṃ disvā parivāretvā rodati paridevati. Bodhisatto bhikkhaṃ caritvā āgato tassā matabhāvaṃ ñatvā ‘‘bhijjanadhammaṃ bhijjati, sabbe saṅkhārā aniccā evaṃgatikāyevā’’ti vatvā tāya nipannaphalakeyeva nisīditvā missakabhojanaṃ bhuñjitvā mukhaṃ vikkhālesi. Parivāretvā ṭhitamahājano ‘‘ayaṃ te, bhante, paribbājikā kiṃ hotī’’ti pucchi. ‘‘Gihikāle me pādaparicārikā ahosī’’ti. ‘‘Bhante, mayaṃ tāva na saṇṭhāma rodāma paridevāma, tumhe kasmā na rodathā’’ti? Bodhisatto ‘‘jīvamānā tāva esā mama kiñci hoti, idāni paralokasamaṅgitāya na kiñci hoti, maraṇavasaṃ gatā, ahaṃ kissa rodāmī’’ti mahājanassa dhammaṃ desento imā gāthā abhāsi –

109. ‘‘Bahūnaṃ vijjatī bhotī, tehi me kiṃ bhavissati;
Tasmā etaṃ na socāmi, piyaṃ sammillahāsiniṃ.

110. ‘‘Taṃ taṃ ce anusoceyya, yaṃ yaṃ tassa na vijjati;
Attānamanusoceyya, sadā maccuvasaṃ pataṃ.

111. ‘‘Na heva ṭhitaṃ nāsīnaṃ, na sayānaṃ na paddhaguṃ;
Yāva byāti nimisati, tatrāpi rasatī vayo.

112. ‘‘Tatthattani vatappaddhe, vinābhāve asaṃsaye;
Bhūtaṃ sesaṃ dayitabbaṃ, vītaṃ ananusociya’’nti.

Tattha **bahūnaṃ vijjatī bhotī**ti ayaṃ bhotī amhe chaḍḍetvā idāni aññesaṃ bahūnaṃ matakasattānaṃ antare vijjati atthi upalabbhati. **Tehi me kiṃ bhavissatī**ti tehi matakasattehi saddhiṃ vattamānā idānevesā mayhaṃ kiṃ bhavissati, tehi vā matakasattehi atirekasambandhavasenesā mayhaṃ kiṃ bhavissati, kā nāma bhavissati, kiṃ bhariyā, udāhu bhaginīti? ‘‘Tehi meka’’ntipi pāṭho, tehi matakehi saddhiṃ idampi me kaḷevaraṃ ekaṃ bhavissatīti attho. **Tasmā**ti yasmā esā matakesu saṅkhaṃ gatā, mayhaṃ sā na kiñci hoti, tasmā etaṃ na socāmi.

Yaṃ yaṃ tassāti yaṃ yaṃ tassa anusocanakassa sattassa na vijjati natthi, mataṃ niruddhaṃ, taṃ taṃ sace anusoceyyāti attho. ‘‘Yassā’’tipi pāṭho, yaṃ yaṃ yassa na vijjati, taṃ taṃ so anusoceyyāti attho. **Maccuvasaṃ pata**nti evaṃ sante niccaṃ maccuvasaṃ patantaṃ gacchantaṃ attānameva anusoceyya, tenassa asocanakāloyeva na bhaveyyāti attho.

Tatiyagāthāya **na heva ṭhitaṃ nāsīnaṃ, na sayānaṃ na paddhagu**nti kañci sattaṃ āyusaṅkhāro anugacchatīti pāṭhaseso. Tattha **paddhagu**nti parivattetvā caramānaṃ. Idaṃ vuttaṃ hoti – ime sattā catūsupi iriyāpathesu pamattā viharanti, āyusaṅkhārā pana rattiñca divā ca sabbiriyāpathesu appamattā attano khayagamanakammameva karontīti. **Yāva byātī**ti yāva ummisati. Ayañhi tasmiṃ kāle vohāro. Idaṃ vuttaṃ hoti – yāva ummisati ca nimisati ca, tatrāpi evaṃ appamattake kāle imesaṃ sattānaṃ **rasatī vayo,** tīsu vayesu so so vayo hāyateva na vaḍḍhatīti.

Tatthattani vatappaddheti tattha vata attani paddhe. Idaṃ vuttaṃ hoti tasmiṃ vata evaṃ rasamāne vaye ayaṃ ‘‘attā’’ti saṅkhyaṃ gato attabhāvo paddho hoti, vayena aḍḍho upaḍḍho aparipuṇṇova hoti. Evaṃ tattha imasmiṃ attani paddhe yo cesa tattha tattha nibbattānaṃ sattānaṃ vinābhāvo asaṃsayo, tasmiṃ **vinābhāve**pi **asaṃsaye** nissaṃsaye yaṃ **bhūtaṃ sesaṃ** amataṃ jīvamānaṃ, taṃ jīvamānameva **dayitabbaṃ** piyāyitabbaṃ mettāyitabbaṃ, ‘‘ayaṃ satto arogo hotu abyāpajjo’’ti evaṃ tasmiṃ mettābhāvanā kātabbā. Yaṃ panetaṃ **vītaṃ** vigataṃ mataṃ, taṃ **ananusociyaṃ** na anusocitabbanti.

Evaṃ mahāsatto catūhi gāthāhi aniccākāraṃ dīpento dhammaṃ desesi. Mahājano paribbājikāya sarīrakiccaṃ akāsi. Bodhisatto himavantameva pavisitvā jhānābhiññāsamāpattiyo nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. Tadā sammillahāsinī rāhulamātā ahosi, tāpaso pana ahameva ahosinti.

Ananusociyajātakavaṇṇanā aṭṭhamā.

## [329] 9. Kāḷabāhujātakavaṇṇanā

Yaṃ annapānassāti idaṃ satthā veḷuvane viharanto hatalābhasakkāraṃ devadattaṃ ārabbha kathesi. Devadattena hi tathāgate aṭṭhānakopaṃ bandhitvā dhanuggahesu payojitesu nāḷāgirivissajjanena tassa doso pākaṭo jāto. Athassa paṭṭhapitāni dhuvabhattādīni manusssā na kariṃsu, rājāpi naṃ na olokesi. So hatalābhasakkāro kulesu viññāpetvā bhuñjanto vicari. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto ‘lābhasakkāraṃ uppādessāmī’ti uppannampi thiraṃ kātuṃ nāsakkhī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa hatalābhasakkāro ahosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ dhanañjaye rajjaṃ kārente bodhisatto rādho nāma suko ahosi mahāsarīro paripuṇṇagatto, kaniṭṭho panassa poṭṭhapādo nāma. Eko luddako te dvepi jane bandhitvā netvā bārāṇasirañño adāsi. Rājā ubhopi te suvaṇṇapañjare pakkhipitvā suvaṇṇataṭṭakena madhulāje khādāpento sakkharodakaṃ pāyento paṭijaggi. Sakkāro ca mahā ahosi, lābhaggayasaggappattā ahesuṃ. Atheko vanacarako kāḷabāhuṃ nāmekaṃ mahākāḷamakkaṭaṃ ānetvā bārāṇasirañño adāsi. Tassa pacchā āgatattā mahantataro lābhasakkāro ahosi, sukānaṃ parihāyi. Bodhisatto tādilakkhaṇayogato na kiñci āha, kaniṭṭho panasssa tādilakkhaṇābhāvā taṃ makkaṭassa sakkāraṃ asahanto ‘‘bhātika, pubbe imasmiṃ rājakule sādhurasakhādanīyādīni amhākameva denti, idāni pana mayaṃ na labhāma, kāḷabāhumakkaṭasseva denti. Mayaṃ dhanañjayarañño santikā lābhasakkāraṃ alabhantā imasmiṃ ṭhāne kiṃ karissāma, ehi araññameva gantvā vasissāmā’’ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

113. ‘‘Yaṃ annapānassa pure labhāma, taṃ dāni sākhamigameva gacchati;
Gacchāma dāni vanameva rādha, asakkatā casma dhanañjayāyā’’ti.

Tattha **yaṃ annapānassā**ti yaṃ annapānaṃ assa rañño santikā. Upayogatthe vā sāmivacanaṃ. **Dhanañjayāyā**ti karaṇatthe sampadānavacanaṃ, dhanañjayena. **Asakkatā casmā**ti annapānaṃ na labhāma, iminā ca na sakkatamhāti attho.

Taṃ sutvā rādho dutiyaṃ gāthamāha –

114. ‘‘Lābho alābho yaso ayaso ca, nindā pasaṃsā ca sukhañca dukkhaṃ;
Ete aniccā manujesu dhammā, mā soci kiṃ socasi poṭṭhapādā’’ti.

Tattha **yaso**ti issariyaparivāro. **Ayaso**ti tassābhāvo. **Ete**ti ete aṭṭha lokadhammā manujesu aniccā, lābhaggayasaggappattā hutvāpi aparena samayena appalābhā appasakkārā honti, niccalābhino nāma na honti. Yasādīsupi eseva nayo.

Taṃ sutvā poṭṭhapādo makkaṭe usūyaṃ apanetuṃ asakkonto tatiyaṃ gāthamāha –

115. ‘‘Addhā tuvaṃ paṇḍitakosi rādha, jānāsi atthāni anāgatāni;
Kathaṃ nu sākhāmigaṃ dakkhisāma, niddhāvitaṃ rājakulatova jamma’’nti.

Tattha **kathaṃ nū**ti kena nu kho upāyena. **Dakkhisāmā**ti dakkhissāma. **Niddhāvita**nti nivuṭṭhāpitaṃ nikkaḍḍhāpitaṃ. **Jamma**nti lāmakaṃ.

Taṃ sutvā rādho catutthaṃ gāthamāha –

116. ‘‘Cāleti kaṇṇaṃ bhakuṭiṃ karoti, muhuṃ muhuṃ bhāyayate kumāre;
Sayameva taṃ kāhati kāḷabāhu, yenārakā ṭhassati annapānā’’ti.

Tattha **bhāyayate kumāre**ti rājakumāre utrāseti. **Yenārakā ṭhassati annapānā**ti yena kāraṇena imamhā annapānā dūre ṭhassati, sayameva taṃ kāraṇaṃ karissati, mā tvaṃ etassa cintayīti attho.

Kāḷabāhupi katipāheneva rājakumārānaṃ purato ṭhatvā kaṇṇacalanādīni karonto kumāre bhāyāpesi. Te bhītatasitā vissaramakaṃsu. Rājā ‘‘kiṃ eta’’nti pucchitvā tamatthaṃ sutvā ‘‘nikkaḍḍhatha na’’nti makkaṭaṃ nikkaḍḍhāpesi. Sukānaṃ lābhasakkāro puna pākatiko ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kāḷabāhu devadatto ahosi, poṭṭhapādo ānando, rādho pana ahameva ahosi’’nti.

Kāḷabāhujātakavaṇṇanā navamā.

## [330] 10. Sīlavīmaṃsajātakavaṇṇanā

Sīlaṃ kireva kalyāṇanti idaṃ satthā jetavane viharanto sīlavīmaṃsakabrāhmaṇaṃ ārabbha kathesi. Dvepi vatthūni heṭṭhā kathitāneva. Idha pana bodhisatto bārāṇasirañño purohito ahosi. So attano sīlaṃ vīmaṃsanto tīṇi divasāni heraññikaphalakato kahāpaṇaṃ gaṇhi. Taṃ ‘‘coro’’ti gahetvā rañño dassesuṃ. So rañño santike ṭhito –

117. ‘‘Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññatī’’ti. –

Imāya paṭhamagāthāya sīlaṃ vaṇṇetvā rājānaṃ pabbajjaṃ anujānāpetvā pabbajituṃ gacchati.

Athekasmiṃ divase sūnāpaṇato seno maṃsapesiṃ gahetvā ākāsaṃ pakkhandi. Tamaññe sakuṇā parivāretvā pādanakhatuṇḍakādīhi paharanti. So taṃ dukkhaṃ sahituṃ asakkonto maṃsapesiṃ chaḍḍesi, aparo gaṇhi. Sopi tatheva viheṭhiyamāno chaḍḍesi, athañño gaṇhi. Evaṃ yo yo gaṇhi, taṃ taṃ sakuṇā anubandhiṃsu. Yo yo chaḍḍesi, so so sukhito ahosi. Bodhisatto taṃ disvā ‘‘ime kāmā nāma maṃsapesūpamā, ete gaṇhantānaṃyeva dukkhaṃ, vissajjentānaṃ sukha’’nti cintetvā dutiyaṃ gāthamāha –

118. ‘‘Yāvadevassahū kiñci, tāvadeva akhādisuṃ;
Saṅgamma kulalā loke, na hiṃsanti akiñcana’’nti.

Tassattho – yāvadeva assa senassa ahu kiñci mukhena gahitaṃ maṃsakhaṇḍaṃ, tāvadeva naṃ imasmiṃ loke kulalā samāgantvā akhādiṃsu. Tasmiṃ pana vissaṭṭhe tamenaṃ akiñcanaṃ nippalibodhaṃ pakkhiṃ sesapakkhino na hiṃsantīti.

So nagarā nikkhamitvā antarāmagge ekasmiṃ gāme sāyaṃ ekassa gehe nipajji. Tattha pana piṅgalā nāma dāsī ‘‘asukavelāya āgaccheyyāsī’’ti ekena purisena saddhiṃ saṅketamakāsi. Sā sāmikānaṃ pāde dhovitvā tesu nipannesu tassāgamanaṃ olokentī ummāre nisīditvā ‘‘idāni āgamissati, idāni āgamissatī’’ti paṭhamayāmampi majjhimayāmampi vītināmesi. Paccūsasamaye pana ‘‘na so idāni āgamissatī’’ti chinnāsā hutvā nipajjitvā niddaṃ okkami. Bodhisatto idaṃ kāraṇaṃ disvā ‘‘ayaṃ dāsī ‘so puriso āgamissatī’ti āsāya ettakaṃ kālaṃ nisinnā, idānissa anāgamanabhāvaṃ ñatvā chinnāsā hutvā sukhaṃ supati. Kilesesu hi āsā nāma dukkhaṃ, nirāsabhāvova sukha’’nti cintetvā tatiyaṃ gāthamāha –

119. ‘‘Sukhaṃ nirāsā supati, āsā phalavatī sukhā;
Āsaṃ nirāsaṃ katvāna, sukhaṃ supati piṅgalā’’ti.

Tattha **phalavatī**ti yassā āsāya phalaṃ laddhaṃ hoti, sā tassa phalassa sukhatāya sukhā nāma. **Nirāsaṃ katvānā**ti anāsaṃ katvā chinditvā pajahitvāti attho. **Piṅgalā**ti esā piṅgaladāsī idāni sukhaṃ supatīti.

So punadivase tato gāmā araññaṃ pavisanto araññe ekaṃ tāpasaṃ jhānaṃ appetvā nisinnaṃ disvā ‘‘idhaloke ca paraloke ca jhānasukhato uttaritaraṃ sukhaṃ nāma natthī’’ti cintetvā catutthaṃ gāthamāha –

120. ‘‘Na samādhiparo atthi, asmiṃ loke paramhi ca;
Na paraṃ nāpi attānaṃ, vihiṃsati samāhito’’ti.

Tattha **na samādhiparo**ti samādhito paro añño sukhadhammo nāma natthīti.

So araññaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññā uppādetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā purohito ahameva ahosi’’nti.

Sīlavīmaṃsajātakavaṇṇanā dasamā.

Kuṭidūsakavaggo tatiyo.

4. Kokilavaggo

[331] 1. Kokilajātakavaṇṇanā

Yo ve kāle asampatteti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Vatthu takkāriyajātake vitthāritameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amacco ovādako ahosi, rājā bahubhāṇī ahosi. Bodhisatto ''tassa bahubhāṇitaṃ nisedhessāmī''ti ekaṃ upamaṃ upadhārento vicarati. Athekadivasaṃ rājā uyyānaṃ gato maṅgalasilāpaṭṭe nisīdi, tassupari ambarukkho atthi. Tatrekasmiṃ kākakulāvake kāḷakokilā attano aṇḍakaṃ nikkhipitvā agamāsi. Kākī taṃ kokilaaṇḍakaṃ paṭijaggi, aparabhāge tato kokilapotako nikkhami. Kākī ''putto me''ti saññāya mukhatuṇḍakena gocaraṃ āharitvā taṃ paṭijaggi. So avirūḷhapakkho akāleyeva kokilaravaṃ ravi. Kākī ''ayaṃ idāneva tāva aññaṃ ravaṃ ravati, vaḍḍhanto kiṃ karissatī''ti tuṇḍakena koṭṭetvā māretvā kulāvakā pātesi. So rañño pādamūle pati.

Rājā bodhisattaṃ pucchi ''kimetaṃ sahāyā''ti? Bodhisatto ''ahaṃ rājānaṃ nivāretuṃ ekaṃ upamaṃ pariyesāmi, laddhā dāni me sā''ti cintetvā ''mahārāja, atimukharā akāle bahubhāṇino evarūpaṃ labhanti. Ayaṃ mahārāja, kokilapotako kākiyā puṭṭho avirūḷhapakkho akāleyeva kokilaravaṃ ravi. Atha naṃ kākī 'nāyaṃ mama puttako'ti ñatvā mukhatuṇḍakena koṭṭetvā māretvā kulāvakā pātesi. Manussā vā hontu tiracchānā vā, akāle bahubhāṇino evarūpaṃ dukkhaṃ labhantī''ti vatvā imā gāthā abhāsi –

121. ''Yo ve kāle asampatte, ativelaṃ pabhāsati;
Evaṃ so nihato seti, kokilāyiva atrajo.

122. ''Na hi satthaṃ sunisitaṃ, visaṃ halāhalāmiva;
Evaṃ nikaṭṭhe pāteti, vācā dubbhāsitā yathā.

123. ''Tasmā kāle akāle vā, vācaṃ rakkheyya paṇḍito;
Nātivelaṃ pabhāseyya, api attasamamhi vā.

124. ''Yo ca kāle mitaṃ bhāse, matipubbo vicakkhaṇo;
Sabbe amitte ādeti, supaṇṇo uragāmivā''ti.

Tattha **kāle asampatte**ti attano vacanakāle asampatte. **Ativela**nti velātikkantaṃ katvā atirekappamāṇaṃ bhāsati. **Halāhalāmivā**ti halāhalaṃ iva. **Nikaṭṭhe**ti tasmiṃyeva khaṇe appamattake kāle. **Tasmā**ti yasmā sunisitasatthahalāhalavisatopi khippataraṃ dubbhāsitavacanameva pātesi, tasmā. **Kāle akāle vā**ti vattuṃ yuttakāle ca akāle ca **vācaṃ rakkheyya,** ativelaṃ na bhāseyya api attanā same ninnānākaraṇepi puggaleti attho.

Matipubboti matiṃ purecārikaṃ katvā kathanena matipubbo. **Vicakkhaṇo**ti ñāṇena vicāretvā atthavindanapuggalo vicakkhaṇo nāma. **Uragāmivā**ti uragaṃ iva. Idaṃ vuttaṃ hoti – yathā supaṇṇo samuddaṃ khobhetvā mahābhogaṃ uragaṃ **ādeti** gaṇhāti, ādiyitvā ca taṅkhaṇaññeva naṃ simbaliṃ āropetvā maṃsaṃ khādati, evameva yo matipubbaṅgamo vicakkhaṇo vattuṃ yuttakāle mitaṃ bhāsati, so sabbe amitte ādeti gaṇhāti, attano vase vattetīti.

Rājā bodhisattassa dhammadesanaṃ sutvā tato paṭṭhāya mitabhāṇī ahosi, yasañcassa vaḍḍhetvā mahantataraṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā kokilapotako kokāliko ahosi, paṇḍitāmacco pana ahameva ahosi''nti.

Kokilajātakavaṇṇanā paṭhamā.

## [332] 2. Rathalaṭṭhijātakavaṇṇanā

Api hantvā hato brūtīti idaṃ satthā jetavane viharanto kosalarañño purohitaṃ ārabbha kathesi. So kira rathena attano bhogagāmaṃ gacchanto sambādhe magge rathaṃ pājento ekaṃ sakaṭasatthaṃ disvā ‘‘tumhākaṃ sakaṭaṃ apanethā’’ti gacchanto sakaṭe anapanīyamāne kujjhitvā patodalaṭṭhiyā purimasakaṭe sākaṭikassa rathadhure pahari. Sā rathadhure paṭihatā nivattitvā tasseva nalāṭaṃ pahari. Tāvadevassa nalāṭe gaṇḍo uṭṭhahi. So nivattitvā ‘‘sākaṭikehi pahaṭomhī’’ti rañño ārocesi. Sākaṭike pakkosāpetvā vinicchinantā tasseva dosaṃ addasaṃsu. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, rañño kira purohito ‘sākaṭikehi pahaṭomhī’ti aḍḍaṃ karonto sayameva parajjī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa evarūpaṃ akāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tasseva vinicchayāmacco ahosi. Atha rañño purohito rathena attano bhogagāmaṃ gacchantoti sabbaṃ purimasadisameva. Idha pana tena rañño ārocite rājā sayaṃ vinicchaye nisīditvā sākaṭike pakkosāpetvā kammaṃ asodhetvāva ‘‘tumhehi mama purohitaṃ koṭṭetvā nalāṭe gaṇḍo uṭṭhāpito’’ti vatvā ‘‘sabbassaharaṇaṃ tesaṃ karothā’’ti āha. Atha naṃ bodhisatto ‘‘tumhe, mahārāja, kammaṃ asodhetvāva etesaṃ sabbassaṃ harāpetha, ekacce pana attanāva attānaṃ paharitvāpi ‘parena pahaṭamhā’ti vadanti, tasmā avicinitvā kātuṃ na yuttaṃ, rajjaṃ kārentena nāma nisāmetvā kammaṃ kātuṃ vaṭṭatī’’ti vatvā imā gāthā abhāsi.

125. ‘‘Api hantvā hato brūti, jetvā jitoti bhāsati;
Pubbamakkhāyino rāja, aññadatthu na saddahe.

126. ‘‘Tasmā paṇḍitajātiyo, suṇeyya itarassapi;
Ubhinnaṃ vacanaṃ sutvā, yathā dhammo tathā kare.

127. ‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

128. ‘‘Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhatī’’ti.

Tattha **api hantvā**ti api eko attanāva attānaṃ hantvā ‘‘parena pahaṭomhī’’ti **brūti** katheti. **Jetvā jito**ti sayaṃ vā pana paraṃ jitvā ‘‘ahaṃ jitomhī’’ti bhāsati. **Aññadatthū**ti mahārāja, pubbameva rājakulaṃ gantvā akkhāyantassa **pubbamakkhāyino** aññadatthu **na saddahe,** ekaṃsena vacanaṃ na saddaheyya. **Tasmā**ti yasmā paṭhamataraṃ āgantvā kathentassa ekaṃsena vacanaṃ na saddahātabbaṃ, tasmā. **Yathā dhammo**ti yathā vinicchayasabhāvo ṭhito, tathā kareyya.

Asaññatoti kāyādīhi asaññato dussīlo. **Taṃ na sādhū**ti yaṃ tassa paṇḍitassa ñāṇavato puggalassa ādhānaggāhivasena daḷhakopasaṅkhātaṃ kodhanaṃ, taṃ na sādhu. **Nānisammā**ti na anisāmetvā. **Disampatī**ti disānaṃ pati, mahārāja. **Yaso kitti cā**ti issariyaparivāro ceva kittisaddo ca vaḍḍhatīti.

Rājā bodhisattassa vacanaṃ sutvā dhammena vinicchini, dhammena vinicchiyamāne brāhmaṇasseva doso jātoti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo etarahi brāhmaṇova ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Rathalaṭṭhijātakavaṇṇanā dutiyā.

## [333] 3. Pakkagodhajātakavaṇṇanā

Tadeva me tvanti idaṃ satthā jetavane viharanto ekaṃ kuṭumbikaṃ ārabbha kathesi. Vatthu heṭṭhā vitthāritameva. Idha pana tesaṃ uddhāraṃ sādhetvā āgacchantānaṃ antarāmagge luddako ‘‘ubhopi khādathā’’ti ekaṃ pakkagodhaṃ adāsi. So puriso bhariyaṃ pānīyatthāya pesetvā sabbaṃ godhaṃ khāditvā tassā āgatakāle ‘‘bhadde, godhā palātā’’ti āha. ‘‘Sādhu, sāmi, pakkagodhāya palāyantiyā kiṃ sakkā kātu’’nti? Sā jetavane pānīyaṃ pivitvā satthu santike nisinnā satthārā ‘‘kiṃ upāsike, ayaṃ te hitakāmo sasineho upakārako’’ti pucchitā ‘‘bhante, ahaṃ etassa hitakāmā sasinehā, ayaṃ pana mayi nissineho’’ti āha. Satthā ‘‘hotu mā cintayi, evaṃ nāmesa karoti. Yadā pana te guṇaṃ sarati, tadā tuyhameva sabbissariyaṃ detī’’ti vatvā tehi yācito atītaṃ āhari.

Atītampi heṭṭhā vuttasadisameva. Idha pana tesaṃ nivattantānaṃ antarāmagge luddako kilantabhāvaṃ disvā ‘‘dvepi janā khādathā’’ti ekaṃ pakkagodhaṃ adāsi. Rājadhītā taṃ valliyā bandhitvā ādāya maggaṃ paṭipajji. Te ekaṃ saraṃ disvā maggā okkamma assatthamūle nisīdiṃsu. Rājaputto ‘‘gaccha bhadde, sarato paduminipattena udakaṃ āhara, maṃsaṃ khādissāmā’’ti āha. Sā godhaṃ sākhāya laggetvā pānīyatthāya gatā. Itaro sabbaṃ godhaṃ khāditvā agganaṅguṭṭhaṃ gahetvā parammukho nisīdi. So tāya pānīyaṃ gahetvā āgatāya ‘‘bhadde, godhā sākhāya otaritvā vammikaṃ pāvisi, ahaṃ dhāvitvā agganaṅguṭṭhaṃ aggahesiṃ, gahitaṭṭhānaṃ hattheyeva katvā chijjitvā bilaṃ paviṭṭhā’’ti āha. ‘‘Hotu, deva, pakkagodhāya palāyantiyā kiṃ karissāma, ehi gacchāmā’’ti. Te pānīyaṃ pivitvā bārāṇasiṃ agamaṃsu.

Rājaputto rajjaṃ patvā taṃ aggamahesiṭṭhānamatte ṭhapesi, sakkārasammāno panassā natthi. Bodhisatto tassā sakkāraṃ kāretukāmo rañño santike ṭhatvā ‘‘nanu mayaṃ ayye tumhākaṃ santikā kiñci na labhāma, kiṃ no na olokethā’’ti āha. ‘‘Tāta, ahameva rañño santikā kiñci na labhāmi, tuyhaṃ kiṃ dassāmi, rājāpi mayhaṃ idāni kiṃ dassati, so araññato āgamanakāle pakkagodhaṃ ekakova khādī’’ti. ‘‘Ayye, na devo evarūpaṃ karissati, mā evaṃ avacutthā’’ti. Atha naṃ devī ‘‘tuyhaṃ taṃ, tāta, na pākaṭaṃ, raññoyeva mayhañca pākaṭa’’nti vatvā paṭhamaṃ gāthamāha –

129. ‘‘Tadeva me tvaṃ vidito, vanamajjhe rathesabha;
Yassa te khaggabaddhassa, sannaddhassa tirīṭino;
Assatthadumasākhāya, pakkagodhā palāyathā’’ti.

Tattha **tadevā**ti tasmiṃyeva kāle ‘‘ayaṃ mayhaṃ adāyako’’ti evaṃ tvaṃ vidito. Aññe pana tava sabhāvaṃ na jānantīti attho. **Khaggabaddhassā**ti baddhakhaggassa. **Tirīṭino**ti tirīṭavatthanivatthassa maggāgamanakāle. **Pakkagodhā**ti aṅgārapakkā godhā palāyathāti.

Evaṃ raññā katadosaṃ parisamajjhe pākaṭaṃ katvā kathesi. Taṃ sutvā bodhisatto ‘‘ayye, devassa appiyakālato pabhuti ubhinnampi aphāsukaṃ katvā kasmā idha vasathā’’ti vatvā dve gāthā abhāsi –

130. ‘‘Name namantassa bhaje bhajantaṃ, kiccānukubbassa kareyya kiccaṃ;
Nānatthakāmassa kareyya atthaṃ, asambhajantampi na sambhajeyya.

131. ‘‘Caje cajantaṃ vanathaṃ na kayirā, apetacittena na sambhajeyya;
Dijo dumaṃ khīṇaphalanti ñatvā, aññaṃ samekkheyya mahā hi loko’’ti.

Tattha **name namantassā**ti yo attani muducittena namati, tasseva paṭinameyya. **Kiccānukubbassā**ti attano uppannaṃ kiccaṃ anukubbantasseva. **Anatthakāmassā**ti avaḍḍhikāmassa. **Vanathaṃ na kayirā**ti tasmiṃ cajante taṇhāsnehaṃ na kareyya. **Apetacittenā**ti apagatacittena virattacittena. **Na sambhajeyyā**ti na samāgaccheyya. **Aññaṃ samekkheyyā**ti aññaṃ **olokeyya, yathā dijo khīṇaphalaṃ dumaṃ** rukkhaṃ ñatvā aññaṃ phalabharitaṃ rukkhaṃ gacchati, tathā khīṇarāgaṃ purisaṃ ñatvā aññaṃ sasinehaṃ upagaccheyyāti adhippāyo.

Rājā bodhisatte kathente eva tassā guṇaṃ saritvā ‘‘bhadde, ettakaṃ kālaṃ tava guṇaṃ na sallakkhesiṃ, paṇḍitassayeva kathāya sallakkhesiṃ, mama aparādhaṃ sahantiyā idaṃ sakalarajjaṃ tuyhameva dammī''ti vatvā catutthaṃ gāthamāha –

132. ''So te karissāmi yathānubhāvaṃ, kataññutaṃ khattiye pekkhamāno;
Sabbañca te issariyaṃ dadāmi, yassicchasī tassa tuvaṃ dadāmī''ti.

Tattha **so**ti so ahaṃ. **Yathānubhāva**nti yathāsatti yathābalaṃ. **Yassicchasī**ti yassa icchasi, tassa idaṃ rajjaṃ ādiṃ katvā yaṃ tvaṃ icchasi, taṃ dadāmīti.

Evañca pana vatvā rājā deviyā sabbissariyaṃ adāsi, ''imināhaṃ etissā guṇaṃ sarāpito''ti paṇḍitassapi mahantaṃ issariyaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ubho jayampatikā sotāpattiphale patiṭṭhahiṃsu.

Tadā jayampatikā etarahi jayampatikāva ahesuṃ, paṇḍitāmacco pana ahameva ahosinti.

Pakkagodhajātakavaṇṇanā tatiyā.

## [334] 4. Rājovādajātakavaṇṇanā

Gavaṃ ce taramānānanti idaṃ satthā jetavane viharanto rājovādaṃ ārabbha kathesi. Vatthu **tesakuṇajātake** (jā. 2.17.1 ādayo) āvi bhavissati. Idha pana satthā ''mahārāja, porāṇakarājānopi paṇḍitānaṃ kathaṃ sutvā dhammena samena rajjaṃ kārentā saggapuraṃ pūrayamānā gamiṃsū''ti vatvā raññā yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasabbasippo isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā ramaṇīye himavantapadese vanamūlaphalāhāro vihāsi. Atha rājā aguṇapariyesako hutvā ''atthi nu kho me koci aguṇaṃ kathento''ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañci attano avaṇṇavādiṃ adisvā ''janapade nu kho katha''nti aññātakavesena janapadaṃ cari. Tatrāpi avaṇṇavādiṃ apassanto attano guṇakathameva sutvā ''himavantapadese nu kho katha''nti araññaṃ pavisitvā vicaranto bodhisattassa assamaṃ patvā taṃ abhivādetvā katapaṭisanthāro ekamantaṃ nisīdi.

Tadā bodhisatto araññato paripakkāni nigrodhaphalāni āharitvā paribhuñji, tāni honti madhurāni ojavantāni sakkharacuṇṇasamarasāni. So rājānampi āmantetvā ''imaṃ mahāpuñña, nigrodhapakkaphalaṃ khāditvā pānīyaṃ pivā''ti āha. Rājā tathā katvā bodhisattaṃ pucchi ''kiṃ nu kho, bhante, imaṃ nigrodhapakkaṃ ati viya madhura''nti? ''Mahāpuñña, nūna rājā dhammena samena rajjaṃ kāreti, tenetaṃ madhuranti. Rañño adhammikakāle amadhuraṃ nu kho, bhante, hotī''ti. ''Āma, mahāpuñña, rājūsu adhammikesu telamadhuphāṇitādīnipi vanamūlaphalānipi amadhurāni honti nirojāni, na kevalaṃ etāni, sakalampi raṭṭhaṃ nirojaṃ kasaṭaṃ hoti. Tesu pana dhammikesu sabbāni tāni madhurāni honti ojavantāni, sakalampi raṭṭhaṃ ojavantameva hotī''ti. Rājā ''evaṃ bhavissati, bhante''ti attano rājabhāvaṃ ajānāpetvāva bodhisattaṃ vanditvā bārāṇasiṃ gantvā ''tāpasassa vacanaṃ vīmaṃsissāmī''ti adhammena rajjaṃ kāretvā ''idāni jānissāmī''ti kiñci kālaṃ vītināmetvā puna tattha gantvā taṃ vanditvā ekamantaṃ nisīdi.

Bodhisattopissa tatheva vatvā nigrodhapakkaṃ adāsi, taṃ tassa tittakarasaṃ ahosi. Rājā ''amadhuraṃ nirasa''nti saha kheḷena chaḍḍetvā ''tittakaṃ, bhante''ti āha. Bodhisatto ''mahāpuñña, nūna rājā adhammiko bhavissati. Rājūnañhi adhammikakāle araññe phalāphalaṃ ādiṃ katvā sabbaṃ amadhuraṃ nirojaṃ jāta''nti vatvā imā gāthā abhāsi –

133. ''Gave ce taramānānaṃ, jimhaṃ gacchati puṅgavo;

Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

134. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

135. ‘‘Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

136. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko’’ti.

Tattha **gava**nti gunnaṃ. **Taramānāna**nti nadiṃ otarantānaṃ. **Jimha**nti kuṭilaṃ vaṅkaṃ. **Nette**ti nāyake gahetvā gacchante gavajeṭṭhake usabhe puṅgave. **Pageva itarā pajā**ti itare sattā puretarameva adhammaṃ carantīti attho. **Dukhaṃ setī**ti na kevalaṃ seti, catūsupi iriyāpathesu dukkhameva vindati. **Adhammiko**ti yadi rājā chandādiagatigamanavasena adhammiko hoti. **Sukhaṃ setī**ti sace rājā agatigamanaṃ pahāya dhammiko hoti, sabbaṃ raṭṭhaṃ catūsu iriyāpathesu sukhappattameva hotīti.

Rājā bodhisattassa dhammaṃ sutvā attano rājabhāvaṃ jānāpetvā ‘‘bhante, pubbe nigrodhapakkaṃ ahameva madhuraṃ katvā tittakaṃ akāsiṃ, idāni puna madhuraṃ karissāmī’’ti bodhisattaṃ vanditvā nagaraṃ gantvā dhammena rajjaṃ kārento sabbaṃ paṭipākatikaṃ akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, tāpaso pana ahameva ahosi’’nti.

Rājovādajātakavaṇṇanā catutthā.

## [335] 5. Jambukajātakavaṇṇanā

Brahā pavaḍḍhakāyo soti idaṃ satthā veḷuvane viharanto devadattassa sugatālayakaraṇaṃ ārabbha kathesi. Vatthu heṭṭhā vitthāritameva, ayaṃ panettha saṅkhepo. Satthārā ‘‘sāriputta, devadatto tumhe disvā kiṃ akāsī’’ti vutto thero āha ‘‘bhante, so tumhākaṃ anukaronto mama hatthe bījaniṃ datvā nipajji. Atha naṃ kokāliko ure jaṇṇunā pahari, iti so tumhākaṃ anukaronto dukkhaṃ anubhavī’’ti. Taṃ sutvā satthā ‘‘na kho, sāriputta, devadatto idāneva mama anukaronto dukkhaṃ anubhoti, pubbepesa anubhosiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīhayoniyaṃ nibbattitvā himavante guhāyaṃ vasanto ekadivasaṃ mahiṃsaṃ vadhitvā maṃsaṃ khāditvā pānīyaṃ pivitvā guhaṃ āgacchati. Eko siṅgālo taṃ disvā palāyituṃ asakkonto urena nipajji, ‘‘kiṃ jambukā’’ti ca vutte ‘‘upaṭṭhahissāmi taṃ, bhaddante’’ti āha. Sīho ‘‘tena hi ehī’’ti taṃ attano vasanaṭṭhānaṃ netvā divase divase maṃsaṃ āharitvā posesi. Tassa sīhavighāsena thūlasarīrataṃ pattassa ekadivasaṃ māno uppajji. So sīhaṃ upasaṅkamitvā āha ‘‘ahaṃ, sāmi, niccakālaṃ tumhākaṃ palibodho, tumhe niccaṃ maṃsaṃ āharitvā maṃ posetha, ajja tumhe idheva hotha, ahaṃ ekaṃ vāraṇaṃ vadhitvā maṃsaṃ khāditvā tumhākampi āharissāmī’’ti. Sīho ‘‘mā te, jambuka, etaṃ rucci, na tvaṃ vāraṇaṃ vadhitvā maṃsakhādakayoniyaṃ nibbatto, ahaṃ te vāraṇaṃ vadhitvā dassāmi, vāraṇo nāma mahākāyo pavaḍḍhakāyo, mā vāraṇaṃ gaṇhi, mama vacanaṃ karohī’’ti vatvā paṭhamaṃ gāthamāha.

137. ‘‘Brahā pavaḍḍhakāyo so, dīghadāṭho ca jambuka;
Na tvaṃ tattha kule jāto, yattha gaṇhanti kuñjara’’nti.

Tattha **brahā**ti mahanto. **Pavaḍḍhakāyo**ti uddhaṃ uggatakāyo. **Dīghadāṭho**ti dīghadanto tehi dantehi tumhādise paharitvā jīvitakkhaye pāpeti. **Yatthā**ti yasmiṃ sīhakule jātā mattavāraṇaṃ gaṇhanti, tvaṃ na tattha jāto, siṅgālakule pana jātosīti attho.

Siṅgālo sīhena vāritoyeva guhā nikkhamitvā tikkhattuṃ ‘‘bukka bukkā’’ti siṅgālikaṃ nadaṃ naditvā pabbatakūṭe ṭhito pabbatapādaṃ olokento ekaṃ kāḷavāraṇaṃ pabbatapādena āgacchantaṃ disvā ullaṅghitvā ‘‘tassa kumbhe patissāmī’’ti parivattitvā pādamūle pati. Vāraṇo purimapādaṃ ukkhipitvā tassa matthake patiṭṭhāpesi, sīsaṃ bhijjitvā cuṇṇavicuṇṇaṃ jātaṃ. So tattheva anutthunanto sayi, vāraṇo koñcanādaṃ karonto pakkāmi. Bodhisatto gantvā pabbatamatthake ṭhito taṃ vināsappattaṃ disvā ‘‘attano mānaṃ nissāya naṭṭho siṅgālo’’ti tisso gāthā abhāsi –

138. ‘‘Asīho sīhamānena, yo attānaṃ vikubbati;
Kotthūva gajamāsajja, seti bhūmyā anutthunaṃ.

139. ‘‘Yasassino uttamapuggalassa, sañjātakhandhassa mahabbalassa;
Asamekkhiya thāmabalūpapattiṃ, sa seti nāgena hatoyaṃ jambuko.

140. ‘‘Yo cīdha kammaṃ kurute pamāya, thāmabbalaṃ attani saṃviditvā;
Jappena mantena subhāsitena, parikkhavā so vipulaṃ jinātī’’ti.

Tattha **vikubbatī**ti parivatteti. **Kotthūvā**ti siṅgālo viya. **Anutthuna**nti anutthunanto. Idaṃ vuttaṃ hoti – yathā ayaṃ kotthu mahantaṃ gajaṃ patvā anutthunanto bhūmiyaṃ seti, evaṃ yo añño dubbalo balavatā viggahaṃ karoti, sopi evarūpova hotīti.

Yasassinoti issariyavato. **Uttamapuggalassā**ti kāyabalena ca ñāṇabalena ca uttamapuggalassa. **Sañjātakhandhassā**ti susaṇṭhitamahākhandhassa. **Mahabbalassā**tie mahāthāmassa. **Thāmabalūpapatti**nti evarūpassa sīhassa thāmasaṅkhātaṃ balañceva sīhajātisaṅkhātaṃ upapattiñca ajānitvā, kāyathāmañca ñāṇabalañca sīhaupapattiñca ajānitvāti attho. **Sa setī**ti attānampi sīhena sadisaṃ maññamāno, so ayaṃ jambuko nāgena hato matasayanaṃ seti.

Pamāyāti paminitvā upaparikkhitvā. ‘‘Pamāṇā’’tipi pāṭho, attano pamāṇaṃ gahetvā yo attano pamāṇena kammaṃ kuruteti attho. **Thāmabbala**nti thāmasaṅkhātaṃ balaṃ, kāyathāmañca ñāṇabalañcātipi attho. **Jappenā**ti japena, ajjhenenāti attho. **Mantenā**ti aññehi paṇḍitehi saddhiṃ mantetvā karaṇena. **Subhāsitenā**ti saccādiguṇayuttena anavajjavacanena. **Parikkhavā**ti parikkhāsampanno. **So vipulaṃ jinātī**ti yo evarūpo hoti, yaṃ kiñci kammaṃ kurumāno attano thāmañca balañca ñatvā jappamantavasena paricchinditvā subhāsitaṃ bhāsanto karoti, so vipulaṃ mahantaṃ atthaṃ jināti na parihāyatīti.

Evaṃ bodhisatto imāhi tīhi gāthāhi imasmiṃ loke kattabbayuttakaṃ kammaṃ kathesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo devadatto ahosi, sīho pana ahameva ahosi’’nti.

Jambukajātakavaṇṇanā pañcamā.

## [336] 6. Brahāchattajātakavaṇṇanā

Tiṇaṃ tiṇanti lapasīti idaṃ satthā jetavane viharanto kuhakabhikkhuṃ ārabbha kathesi. Paccuppannavatthu kathitameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako amacco ahosi. Bārāṇasirājā mahatiyā senāya kosalarājānaṃ abbhuggantvā sāvatthiṃ patvā yuddhena nagaraṃ pavisitvā rājānaṃ gaṇhi. Kosalarañño pana putto chatto nāma kumāro atthi. So aññātakavesena nikkhamitvā takkasilaṃ gantvā tayo vede ca aṭṭhārasa sippāni ca uggaṇhitvā takkasilato nikkhamma sabbasamayasippāni sikkhanto ekaṃ paccantagāmamaṃ pāpuṇi. Taṃ nissāya pañcasatatāpasā araññe paṇṇasālāsu vasanti. Kumāro te upasaṅkamitvā ‘‘imesampi santike kiñci sikkhissāmī’’ti pabbajitvā yaṃ te jānanti, taṃ sabbaṃ uggaṇhi. So aparabhāge gaṇasatthā jāto.

Athekadivasaṃ isigaṇaṃ āmantetvā ‘‘mārisā, kasmā majjhimadesaṃ na gacchathā’’ti pucchi. ‘‘Mārisa, majjhimadese manussā nāma paṇḍitā, te pañhaṃ pucchanti, anumodanaṃ kārāpenti, maṅgalaṃ bhaṇāpenti, asakkonte garahanti, mayaṃ tena bhayena na gacchāmā’’ti. ‘‘Mā tumhe bhāyatha, ahametaṃ sabbaṃ karissāmī’’ti. ‘‘Tena hi gacchāmā’’ti sabbe attano attano khārivividhamādāya anupubbena bārāṇasiṃ pattā. Bārāṇasirājāpi kosalarajjaṃ attano hatthagataṃ katvā tattha rājayutte ṭhapetvā sayaṃ tattha vijjamānaṃ dhanaṃ gahetvā bārāṇasiṃ gantvā uyyāne lohacāṭiyo pūrāpetvā nidahitvā tasmiṃ samaye bārāṇasiyameva vasati. Atha te isayo rājuyyāne rattiṃ vasitvā punadivase nagaraṃ bhikkhāya pavisitvā rājadvāraṃ agamaṃsu. Rājā tesaṃ iriyāpathessu pasīditvā pakkosāpetvā mahātale nisīdāpetvā yāgukhajjakaṃ datvā yāva bhattakālā taṃ taṃ pañhaṃ pucchi. Chatto rañño cittaṃ ārādhento sabbapañhe vissajjetvā bhattakiccāvasāne vicitraṃ anumodanaṃ akāsi. Rājā suṭṭhutaraṃ pasanno paṭiññaṃ gahetvā sabbepi te uyyāne vāsāpesi.

Chatto nidhiuddharaṇamantaṃ jānāti. So tattha vasanto ‘‘kahaṃ nu kho iminā mama pitu santakaṃ dhanaṃ nidahita’’nti mantaṃ parivattetvā olokento uyyāne nidahitabhāvaṃ ñatvā ‘‘idaṃ dhanaṃ gahetvā mama rajjaṃ gaṇhissāmī’’ti cintetvā tāpase āmantetvā ‘‘mārisā, ahaṃ kosalarañño putto, bārāṇasiraññā amhākaṃ rajje gahite aññātakavesena nikkhamitvā ettakaṃ kālaṃ attano jīvitaṃ anurakkhiṃ, idāni kulasantakaṃ dhanaṃ laddhaṃ, ahaṃ etaṃ ādāya gantvā attano rajjaṃ gaṇhissāmi, tumhe kiṃ karissathā’’ti āha. ‘‘Mayampi tayāva saddhiṃ gamissāmā’’ti. So ‘‘sādhū’’ti mahante mahante cammapasibbake kāretvā rattibhāge bhūmiṃ khaṇitvā dhanacāṭiyo uddharitvā pasibbakesu dhanaṃ pakkhipitvā cāṭiyo tiṇassa pūrāpetvā pañca ca isisatāni aññe ca manusse dhanaṃ gāhāpetvā palāyitvā sāvatthiṃ gantvā sabbe rājayutte gāhāpetvā rajjaṃ gahetvā pākāraaṭṭālakādipaṭisaṅkharaṇaṃ kārāpetvā puna sapattaraññā yuddhena aggahetabbaṃ katvā nagaraṃ ajjhāvasati. Bārāṇasiraññopi ‘‘tāpasā uyyānato dhanaṃ gahetvā palātā’’ti ārocayiṃsu. So uyyānaṃ gantvā cāṭiyo vivarāpetvā tiṇameva passi, tassa dhanaṃ nissāya mahanto soko uppajji. So nagaraṃ gantvā ‘‘tiṇaṃ tiṇa’’nti vippalapanto carati, nāssa koci sokaṃ nibbāpetuṃ sakkoti.

Bodhisatto cintesi ‘‘rañño mahanto soko, vippalapanto carati, ṭhapetvā kho pana maṃ nāssa añño koci sokaṃ vinodetuṃ samattho, nissokaṃ naṃ karissāmī’’ti. So ekadivasaṃ tena saddhiṃ sukhanisinno tassa vippalapanakāle paṭhamaṃ gāthamāha –

141. ‘‘Tiṇaṃ tiṇanti lapasi, ko nu te tiṇamāhari;
Kiṃ nu te tiṇakiccatthi, tiṇameva pabhāsasī’’ti.

Tattha **kiṃ nu te tiṇakiccatthī**ti kiṃ nu tava tiṇena kiccaṃ kātabbaṃ atthi. **Tiṇameva pabhāsasī**ti tvañhi kevalaṃ ‘‘tiṇaṃ tiṇa’’nti tiṇameva pabhāsasi, ‘‘asukatiṇaṃ nāmā’’ti na kathesi, tiṇanāmaṃ tāvassa kathehi ‘‘asukatiṇaṃ nāmā’’ti, mayaṃ te āharissāma, atha pana te tiṇenattho natthi, nikkāraṇā mā vippalapīti.

Taṃ sutvā rājā dutiyaṃ gāthamāha –

142. ‘‘Idhāgamā brahmacārī, brahā chatto bahussuto;
So me sabbaṃ samādāya, tiṇaṃ nikkhippa gacchatī’’ti.

Tattha **brahā**ti dīgho. **Chatto**ti tassa nāmaṃ. **Sabbaṃ samādāyā**ti sabbaṃ dhanaṃ gahetvā. **Tiṇaṃ nikkhippa gacchatī**ti cāṭīsu tiṇaṃ nikkhipitvā gatoti dassento evamāha.

Taṃ sutvā bodhisatto tatiyaṃ gāthamāha –

143. ‘‘Evetaṃ hoti kattabbaṃ, appena bahumicchatā;
Sabbaṃ sakassa ādānaṃ, anādānaṃ tiṇassa cā’’ti.

Tassattho – appena tiṇena bahudhanaṃ icchatā evaṃ etaṃ kattabbaṃ hoti, yadidaṃ pitu santakattā sakassa dhanassa sabbaṃ ādānaṃ agayhūpagassa tiṇassa ca anādānaṃ. Iti, mahārāja, so brahā chatto gahetabbayuttakaṃ attano pitu santakaṃ dhanaṃ gahetvā aggahetabbayuttakaṃ tiṇaṃ cāṭīsu pakkhipitvā gato, tattha kā paridevanāti.

Taṃ sutvā rājā catutthaṃ gāthamāha –

144. ‘‘Sīlavanto na kubbanti, bālo sīlāni kubbati;
Aniccasīlaṃ dussīlyaṃ, kiṃ paṇḍiccaṃ karissatī’’ti.

Tattha **sīlavanto**ti ye sīlasampannā brahmacārayo, te evarūpaṃ na kubbanti. **Bālo sīlāni kubbatī**ti bālo pana durācāro evarūpāni attano anācārasaṅkhātāni sīlāni karoti. **Aniccasīla**nti addhuvena dīgharattaṃ appavattena sīlena samannāgataṃ. **Dussīlya**nti dussīlaṃ. **Kiṃ paṇḍiccaṃ karissatī**ti evarūpaṃ puggalaṃ bāhusaccaparibhāvitaṃ paṇḍiccaṃ kiṃ karissati kiṃ sampādessati, vipattimevassa karissatīti. Taṃ garahanto vatvā so tāya bodhisattassa kathāya nissoko hutvā dhammena rajjaṃ kāresi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā brahāchatto kuhakabhikkhu ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Brahāchattajātakavaṇṇanā chaṭṭhā.

## [337] 7. Pīṭhajātakavaṇṇanā

Na te pīṭhamadāyimhāti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So kira janapadato jetavanaṃ gantvā pattacīvaraṃ paṭisāmetvā satthāraṃ vanditvā sāmaṇeradahare pucchi ‘‘āvuso, sāvatthiyaṃ āgantukabhikkhūnaṃ ke upakārakā’’ti. ‘‘Āvuso, anāthapiṇḍiko nāma mahāseṭṭhi, visākhā nāma mahāupāsikā ete bhikkhusaṅghassa upakārakā mātāpituṭṭhāniyā’’ti. So ‘‘sādhū’’ti punadivase pātova ekabhikkhussapi apaviṭṭhakāle anāthapiṇḍikassa gharadvāraṃ agamāsi. Taṃ avelāya gatattā koci na olokesi. So tato kiñci alabhitvā visākhāya gharadvāraṃ gato. Tatrāpi atipātova gatattā kiñci na labhi. So tattha tattha vicaritvā punāgacchanto yāguyā niṭṭhitāya gato, punapi tattha tattha vicaritvā bhatte niṭṭhite gato. So vihāraṃ gantvā ‘‘dvepi kulāni assaddhāni appasannāni eva, ime bhikkhū pana ‘saddhāni pasannānī’ti kathentī’’ti tāni kulāni paribhavanto carati.

Athekadivasaṃ dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, asuko kira jānapado bhikkhu atikālasseva kuladvāraṃ gato bhikkhaṃ alabhitvā kulāni paribhavanto caratī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira bhikkhū’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kasmā tvaṃ bhikkhu kujjhasi, pubbe anuppanne buddhe tāpasāpi tāva kuladvāraṃ gantvā bhikkhaṃ alabhitvā na kujjhiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā aparabhāge tāpasapabbajjaṃ pabbajitvā himavante ciraṃ vasitvā loṇambilasevanatthāya bārāṇasiṃ patvā uyyāne vasitvā punadivase nagaraṃ bhikkhāya pāvisi. Tadā bārāṇasiseṭṭhi saddho hoti pasanno. Bodhisatto ‘‘kataraṃ kulagharaṃ saddha’’nti pucchitvā ‘‘seṭṭhighara’’nti sutvā seṭṭhino gharadvāraṃ agamāsi. Tasmiṃ khaṇe seṭṭhi rājupaṭṭhānaṃ gato, manussāpi naṃ na passiṃsu, so nivattitvā gacchati. Atha naṃ seṭṭhi rājakulato nivattanto disvā vanditvā bhikkhābhājanaṃ gahetvā gharaṃ netvā nisīdāpetvā pādadhovanatelamakkhanayāgukhajjakādīhi santappetvā antarābhatte kiñci kāraṇaṃ apucchitvā katabhattakiccaṃ vanditvā ekamantaṃ nisinno ‘‘bhante, amhākaṃ gharadvāraṃ āgatā nāma yācakā vā dhammikasamaṇabrāhmaṇā vā sakkārasammānaṃ alabhitvā gatapubbā nāma natthi, tumhe pana ajja amhākaṃ dārakehi adiṭṭhattā āsanaṃ vā pānīyaṃ vā pādadhovanaṃ vā yāgubhattaṃ vā alabhitvāva gatā, ayaṃ amhākaṃ doso, taṃ no khamituṃ vaṭṭatī’’ti vatvā paṭhamaṃ gāthamāha –

145. ‘‘Na te pīṭhamadāyimhā, na pānaṃ napi bhojanaṃ;
Brahmacāri khamassu me, etaṃ passāmi accaya’’nti.

Tattha **na te pīṭhamadāyimhā**ti pīṭhampi te na dāpayimha.

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

146. ‘‘Nevābhisajjāmi na cāpi kuppe, na cāpi me appiyamāsi kiñci;
Athopi me āsi manovitakko, etādiso nūna kulassa dhammo’’ti.

Tattha **nevābhisajjāmī**ti neva laggāmi. **Etādiso**ti ‘‘imassa kulassa etādiso nūna sabhāvo, adāyakavaṃso esa bhavissatī’’ti evaṃ me manovitakko uppanno.

Taṃ sutvā seṭṭhi itarā dve gāthā abhāsi –

147. ‘‘Esasmākaṃ kule dhammo, pitupitāmaho sadā;
Āsanaṃ udakaṃ pajjaṃ, sabbetaṃ nipadāmase.

148. ‘‘Esasmākaṃ kule dhammo, pitupitāmaho sadā;
Sakkaccaṃ upatiṭṭhāma, uttamaṃ viya ñātaka’’nti.

Tattha **dhammo**ti sabhāvo. **Pitupitāmaho**ti pitūnañca pitāmahānañca santako. **Udaka**nti pādadhovanaudakaṃ. **Pajja**nti pādamakkhanatelaṃ. Sabbetanti sabbaṃ etaṃ. **Nipadāmase**ti **ni**kāra**pa**kārā upasaggā, dāmaseti attho, dadāmāti vuttaṃ hoti. Iminā yāva sattamā kulaparivaṭṭā dāyakavaṃso amhākaṃ vaṃsoti dasseti. **Uttamaṃ viya ñātaka**nti mātaraṃ viya pitaraṃ viya ca mayaṃ dhammikaṃ samaṇaṃ vā brāhmaṇaṃ vā disvā sakkaccaṃ sahatthena upaṭṭhahāmāti attho.

Bodhisatto pana katipāhaṃ bārāṇasiseṭṭhino dhammaṃ desento tattha vasitvā puna himavantameva gantvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Tadā bārāṇasiseṭṭhi ānando ahosi, tāpaso pana ahameva ahosinti.

Pīṭhajātakavaṇṇanā sattamā.

## [338] 8. Thusajātakavaṇṇanā

Viditaṃ thusanti idaṃ satthā veḷuvane viharanto ajātasattuṃ ārabbha kathesi. Tasmiṃ kira mātukucchigate tassa mātu kosalarājadhītāya bimbisārarañño dakkhiṇajāṇulohitapivanadohaḷo uppajjitvā paṇḍu ahosi. Sā paricārikāhi pucchitā tāsaṃ tamatthaṃ ārocesi. Rājāpi sutvā nemittake pakkosāpetvā ‘‘deviyā kira evarūpo dohaḷo uppanno, tassa kā nipphattī’’ti pucchi. Nemittakā ‘‘deviyā kucchimhi nibbattakasatto tumhe māretvā rajjaṃ gaṇhissatī’’ti āhaṃsu. Rājā ‘‘sace mama putto maṃ māretvā rajjaṃ gaṇhissati, ko ettha doso’’ti dakkhiṇajāṇuṃ satthena phālāpetvā lohitaṃ suvaṇṇataṭṭakena gāhāpetvā deviyā pāyesi. Sā cintesi ‘‘sace mama kucchiyaṃ nibbatto putto pitaraṃ māressati, kiṃ me tenā’’ti. Sā gabbhapātanatthaṃ kucchiṃ maddāpesi.

Rājā ñatvā taṃ pakkosāpetvā ‘‘bhadde mayhaṃ kira putto maṃ māretvā rajjaṃ gaṇhissati, na kho panāhaṃ ajaro amaro, puttamukhaṃ passituṃ me dehi, mā ito pabhuti evarūpaṃ kammaṃ akāsī’’ti āha. Sā tato paṭṭhāya uyyānaṃ gantvā kucchiṃ maddāpesi. Rājā ñatvā tato paṭṭhāya uyyānagamanaṃ nivāresi. Sā paripuṇṇagabbhā puttaṃ vijāyi. Nāmaggahaṇadivase cassa ajātasseva pitu sattubhāvato ‘‘ajātasattu’’tveva nāmamakaṃsu. Tasmiṃ kumāraparihārena vaḍḍhante satthā ekadivasaṃ pañcasatabhikkhuparivuto rañño nivesanaṃ gantvā nisīdi. Rājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyabhojanīyena parivisitvā satthāraṃ vanditvā dhammaṃ suṇanto nisīdi. Tasmiṃ khaṇe kumāraṃ maṇḍetvā rañño adaṃsu. Rājā balavasinehena puttaṃ gahetvā ūrumhi nisīdāpetvā puttagatena pemena puttameva mamāyanto na dhammaṃ suṇāti. Satthā tassa pamādabhāvaṃ ñatvā ‘‘mahārāja, pubbe rājāno putte āsaṅkamānā paṭicchanne kāretvā ‘amhākaṃ accayena nīharitvā rajje patiṭṭhāpeyyāthā’ti āṇāpesu’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto takkasilāyaṃ disāpāmokkhaācariyo hutvā bahū rājakumāre ca brāhmaṇakumāre ca sippaṃ vācesi. Bārāṇasiraññopi putto soḷasavassakāle tassa santikaṃ gantvā tayo vede ca sabbasippāni ca uggaṇhitvā paripuṇṇasippo ācariyaṃ āpucchi. Ācariyo aṅgavijjāvasena taṃ olokento ‘‘imassa puttaṃ nissāya antarāyo paññāyati, tamahaṃ attano ānubhāvena harissāmī’’ti cintetvā catasso gāthā bandhitvā rājakumārassa adāsi, evañca pana taṃ vadesi ‘‘tāta, paṭhamaṃ gāthaṃ rajje patiṭṭhāya tava puttassa soḷasavassakāle bhattaṃ bhuñjanto vadeyyāsi, dutiyaṃ mahāupaṭṭhānakāle, tatiyaṃ pāsādaṃ abhiruhamāno sopānasīse ṭhatvā, catutthaṃ sayanasirigabbhaṃ pavisanto ummāre ṭhatvā’’ti. So ‘‘sādhū’’ti sampaṭicchitvā ācariyaṃ vanditvā gato oparajje patiṭṭhāya pitu accayena rajje patiṭṭhāsi. Tassa putto soḷasavassakāle rañño uyyānakīḷādīnaṃ atthāya nikkhamantassa sirivibhavaṃ disvā pitaraṃ māretvā rajjaṃ gahetukāmo hutvā attano upaṭṭhākānaṃ kathesi. Te ‘‘sādhu deva, mahallakakāle laddhena issariyena ko attho, yena kenaci upāyena rājānaṃ māretvā rajjaṃ gaṇhituṃ vaṭṭatī’’ti vadiṃsu. Kumāro ‘‘visaṃ khādāpetvā māressāmī’’ti pitarā saddhiṃ sāyamāsaṃ bhuñjanto visaṃ gahetvā nisīdi. Rājā bhattapātiyaṃ bhatte acchupanteyeva paṭhamaṃ gāthamāha –

149. ‘‘Viditaṃ thusaṃ undurānaṃ, viditaṃ pana taṇḍulaṃ;
Thusaṃ thusaṃ vivajjetvā, taṇḍulaṃ pana khādare’’ti.

Tattha **vidita**nti kāḷavaddalepi andhakāre undurānaṃ thuso thusabhāvena taṇḍulo ca taṇḍulabhāvena vidito pākaṭoyeva. Idha pana liṅgavipallāsavasena ‘‘thusaṃ taṇḍula’’nti vuttaṃ. **Khādare**ti thusaṃ thusaṃ vajjetvā taṇḍulameva khādanti. Idaṃ vuttaṃ hoti – tāta kumāra, yathā undurānaṃ andhakārepi thuso thusabhāvena taṇḍulo ca taṇḍulabhāvena pākaṭo, te thusaṃ vajjetvā taṇḍulameva khādanti, evameva mamapi tava visaṃ gahetvā nisinnabhāvo pākaṭoti.

Kumāro ‘‘ñātomhī’’ti bhīto bhattapātiyaṃ visaṃ pātetuṃ avisahitvā uṭṭhāya rājānaṃ vanditvā gato. So tamatthaṃ attano upaṭṭhākānaṃ ārocetvā ‘‘ajja tāvamhi ñāto, idāni kathaṃ māressāmī’’ti pucchi. Te tato paṭṭhāya uyyāne paṭicchannā hutvā nikaṇṇikavasena mantayamānā ‘‘attheko upāyo, khaggaṃ sannayhitvā mahāupaṭṭhānaṃ gatakāle amaccānaṃ antare ṭhatvā rañño pamattabhāvaṃ ñatvā khaggena paharitvā māretuṃ vaṭṭatī’’ti vavatthapesuṃ. Kumāro ‘‘sādhū’’ti sampaṭicchitvā mahāupaṭṭhānakāle sannaddhakhaggo hutvā gantvā ito cito ca rañño paharaṇokāsaṃ upadhāreti. Tasmiṃ khaṇe rājā dutiyaṃ gāthamāha –

150. ‘‘Yā mantanā araññasmiṃ, yā ca gāme nikaṇṇikā;
Yañcetaṃ iti cīti ca, etampi viditaṃ mayā’’ti.

Tattha **araññasmi**nti uyyāne. **Nikaṇṇikā**ti kaṇṇamūle mantanā. **Yañcetaṃ iti cīti cā**ti yañca etaṃ idāni mama paharaṇokāsapariyesanaṃ. Idaṃ vuttaṃ hoti – tāta kumāra, yā esā tava attano upaṭṭhākehi saddhiṃ uyyāne ca gāme ca nikaṇṇikā mantanā, yañcetaṃ idāni mama māraṇatthāya iti cīti ca karaṇaṃ, etampi sabbaṃ mayā ñātanti.

Kumāro ‘‘jānāti me veribhāvaṃ pitā’’ti tato palāyitvā upaṭṭhākānaṃ ārocesi. Te sattaṭṭha divase atikkamitvā ‘‘kumāra, na te pitā, veribhāvaṃ jānāti, takkamattena tvaṃ evaṃsaññī ahosi, mārehi na’’nti vadiṃsu. So ekadivasaṃ khaggaṃ gahetvā sopānamatthake gabbhadvāre aṭṭhāsi. Rājā sopānamatthake ṭhito tatiyaṃ gāthamāha –

151. ‘‘Dhammena kira jātassa, pitā puttasssa makkaṭo;
Daharasseva santassa, dantehi phalamacchidā’’ti.

Tattha **dhammenā**ti sabhāvena. **Pitā puttassa makkaṭo**ti pitā makkaṭo puttassa makkaṭapotakassa. Idaṃ vuttaṃ hoti – yathā araññe jāto makkaṭo attano yūthapariharaṇaṃ āsaṅkanto taruṇassa makkaṭapotakassa dantehi phalaṃ chinditvā purisabhāvaṃ nāseti, tathā tava atirajjakāmassa phalāni uppāṭāpetvā purisabhāvaṃ nāsessāmīti.

Kumāro ‘‘gaṇhāpetukāmo maṃ pitā’’ti bhīto palāyitvā ‘‘pitarāmhi santajjito’’ti upaṭṭhākānaṃ ārocesi. Te aḍḍhamāsamatte vītivatte ‘‘kumāra, sace rājā jāneyya, ettakaṃ kālaṃ nādhivāseyya, takkamattena tayā kathitaṃ, mārehi na’’nti vadiṃsu. So ekadivasaṃ khaggaṃ gahetvā uparipāsāde sirisayanaṃ pavisitvā ‘‘āgacchantameva naṃ māressāmī’’ti heṭṭhāpallaṅke nisīdi. Rājā bhuttasāyamāso parijanaṃ uyyojetvā ‘‘nipajjissāmī’’ti sirigabbhaṃ pavisanto ummāre ṭhatvā catutthaṃ gāthamāha –

152. ‘‘Yametaṃ parisappasi, ajakāṇova sāsape;
Yopāyaṃ heṭṭhato seti, etampi viditaṃ mayā’’ti.

Tattha **parisappasī**ti bhayena ito cito ca sappasi. **Sāsape**ti sāsapakhette. **Yopāya**nti yopi ayaṃ. Idaṃ vuttaṃ hoti – yampi etaṃ tvaṃ sāsapavanaṃ paviṭṭhakāṇaeḷako viya bhayena ito cito ca saṃsappasi, paṭhamaṃ visaṃ gahetvā āgatosi, dutiyaṃ khaggena paharitukāmo hutvā āgatosi, tatiyaṃ khaggaṃ ādāya sopānamatthake aṭṭhāsi, idāni maṃ ‘‘māressāmī’’ti heṭṭhāsayane nipannosi, sabbametaṃ jānāmi, na taṃ idāni vissajjemi, gahetvā rājāṇaṃ kārāpessāmīti. Evaṃ tassa ajānantasseva sā sā gāthā taṃ taṃ atthaṃ dīpeti.

Kumāro ‘‘ñātomhi pitarā, idāni maṃ nāssessatī’’ti bhayappatto heṭṭhāsayanā nikkhamitvā khaggaṃ rañño pādamūle chaḍḍetvā ‘‘khamāhi me, devā’’ti pādamūle urena nipajji. Rājā ‘‘na mayhaṃ koci kammaṃ jānātīti tvaṃ cintesī’’ti taṃ tajjetvā saṅkhalikabandhanena bandhāpetvā bandhanāgāraṃ pavesāpetvā ārakkhaṃ ṭhapesi. Tadā rājā bodhisattassa guṇaṃ sallakkhesi. So aparabhāge kālamakāsi, tassa sarīrakiccaṃ katvā kumāraṃ bandhanāgārā nīharitvā rajje patiṭṭhāpesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā takkasilāyaṃ disāpāmokkho ācariyo ahameva ahosi’’nti.

Thusajātakavaṇṇanā aṭṭhamā.

[339] 9. Bāverujātakavaṇṇanā

Adassanena morassāti idaṃ satthā jetavane viharanto hatalābhasakkāre titthiye ārabbha kathesi. Titthiyā hi anuppanne buddhe lābhino ahesuṃ, uppanne pana buddhe hatalābhasakkārā sūriyuggamane khajjopanakā viya jātā. Tesaṃ taṃ pavattiṃ ārabbha bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi yāva guṇavantā na uppajjanti, tāva nigguṇā lābhaggayasaggappattā ahesuṃ, guṇavantesu pana uppannesu nigguṇā hatalābhasakkārā jātā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto morayoniyaṃ nibbattitvā vuḍḍhimanvāya sobhaggappatto araññe vicari. Tadā ekacce vāṇijā disākākaṃ gahetvā nāvāya bāveruraṭṭhaṃ agamaṃsu.

Tasmiṃ kira kāle bāveruraṭṭhe sakuṇā nāma natthi. Āgatāgatā raṭṭhavāsino taṃ pañjare nisinnaṃ disvā ‘‘passathimassa chavivaṇṇaṃ galapariyosānaṃ mukhatuṇḍakaṃ maṇiguḷasadisāni akkhīnī’’ti kākameva pasaṃsitvā te vāṇijake āhaṃsu ‘‘imaṃ, ayyā, sakuṇaṃ amhākaṃ detha, amhākaṃ iminā attho, tumhe attano raṭṭhe aññaṃ labhissathā’’ti. ‘‘Tena hi mūlena gaṇhathā’’ti. ‘‘Kahāpaṇena no dethā’’ti. ‘‘Na demā’’ti. Anupubbena vaḍḍhitvā ‘‘satena dethā’’ti vutte ‘‘amhākaṃ esa bahūpakāro, tumhehi saddhiṃ metti hotū’’ti kahāpaṇasataṃ gahetvā adaṃsu. Te taṃ netvā suvaṇṇapañjare pakkhipitvā nānappakārena macchamaṃsena ceva phalāphalena ca paṭijaggiṃsu. Aññesaṃ sakuṇānaṃ avijjamānaṭṭhāne dasahi asaddhammehi samannāgato kāko lābhaggayasaggappatto ahosi.

Punavāre te vāṇijā ekaṃ morarājānaṃ gahetvā yathā accharasaddena vassati, pāṇippaharaṇasaddena naccati, evaṃ sikkhāpetvā bāveruraṭṭhaṃ agamaṃsu. So mahājane sannipatite nāvāya dhure ṭhatvā pakkhe vidhunitvā madhurassaraṃ nicchāretvā nacci. Manussā taṃ disvā somanassajātā ‘‘etaṃ, ayyā, sobhaggappattaṃ susikkhitaṃ sakuṇarājānaṃ amhākaṃ dethā’’ti āhaṃsu. Amhehi paṭhamaṃ kāko ānīto, taṃ gaṇhittha, idāni ekaṃ morarājānaṃ ānayimhā, etampi yācatha, tumhākaṃ raṭṭhe sakuṇaṃ nāma gahetvā āgantuṃ na sakkāti. ‘‘Hotu, ayyā, attano raṭṭhe aññaṃ labhissatha, imaṃ no dethā’’ti mūlaṃ vaḍḍhetvā sahassena gaṇhiṃsu. Atha naṃ sattaratanavicitte pañjare ṭhapetvā macchamaṃsaphalāphalehi ceva madhulājasakkarapānakādīhi ca paṭijaggiṃsu, mayūrarājā lābhaggayasaggappatto jāto, tassāgatakālato paṭṭhāya kākassa lābhasakkāro parihāyi, koci naṃ oloketumpi na icchi. Kāko khādanīyabhojanīyaṃ alabhamāno ‘‘kākā’’ti vassanto gantvā ukkārabhūmiyaṃ otaritvā gocaraṃ gaṇhi.

Satthā dve vatthūni ghaṭetvā sambuddho hutvā imā gāthā abhāsi –

153. ‘‘Adassanena morassa, sikhino mañjubhāṇino;
Kākaṃ tattha apūjesuṃ, maṃsena ca phalena ca.

154. ‘‘Yadā ca sarasampanno, moro bāverumāgamā;
Atha lābho ca sakkāro, vāyasassa ahāyatha.

155. ‘‘Yāva nuppajjatī buddho, dhammarājā pabhaṅkaro;
Tāva aññe apūjesuṃ, puthū samaṇabrāhmaṇe.

156. ‘‘Yadā ca sarasampanno, buddho dhammaṃ adesayi;
Atha lābho ca sakkāro, titthiyānaṃ ahāyathā’’ti.

Tattha **sikhino**ti sikhāya samannāgatassa. **Mañjubhāṇino**ti madhurassarassa. **Apūjesu**nti apūjayiṃsu. **Maṃsena ca phalena cā**ti nānappakārena maṃsena phalāphalena ca. **Bāverumāgamā**ti bāveruraṭṭhaṃ āgato. ‘‘Bhāverū’’tipi pāṭho. **Ahāyathā**ti parihīno. **Dhammarājā**ti navahi lokuttaradhammehi parisaṃ rañjetīti dhammarājā. **Pabhaṅkaro**ti sattalokaokāsalokasaṅkhāralokesu ālokassa katattā pabhaṅkaro. **Sarasampanno**ti brahmassarena samannāgato. **Dhammaṃ adesayī**ti catusaccadhammaṃ pakāsesīti.

Iti imā catasso gāthā bhāsitvā jātakaṃ samodhānesi – ‘‘tadā kāko nigaṇṭho nāṭaputto ahosi, morarājā pana ahameva ahosi’’nti.

Bāverujātakavaṇṇanā navamā.

## [340] 10. Visayhajātakavaṇṇanā

Adāsi dānānīti idaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi. Vatthu heṭṭhā khadiraṅgārajātake (jā. 1.1.40) vitthāritameva. Idha pana satthā anāthapiṇḍikaṃ. Āmantetvā ‘‘porāṇakapaṇḍitāpi gahapati ‘dānaṃ mā dadāsī’ti ākāse ṭhatvā vārentaṃ sakkaṃ devānamindaṃ paṭibāhitvā dānaṃ adaṃsuyevā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhavo visayho nāma seṭṭhi hutvā pañcahi sīlehi samannāgato dānajjhāsayo dānābhirato ahosi. So catūsu nagaradvāresu, nagaramajjhe, attano gharadvāreti chasu ṭhānesu dānasālāyo kāretvā dānaṃ pavattesi, divase divase cha satasahassāni vissajjeti. Bodhisattassa ca vanibbakayācakānañca ekasadisameva bhattaṃ hoti. Tassa jambudīpaṃ unnaṅgalaṃ katvā dānaṃ dadato dānānubhāvena sakkassa bhavanaṃ kampi, sakkassa devarañño paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko ''ko nu kho maṃ ṭhānā cāvetukāmo''ti upadhārento mahāseṭṭhiṃ disvā ''ayaṃ visayho ativiya pattharitvā sakalajambudīpaṃ unnaṅgalaṃ karonto dānaṃ deti, iminā dānena maṃ cāvetvā sayaṃ sakko bhavissati maññe, dhanamassa nāsetvā etaṃ daliddaṃ katvā yathā dānaṃ na deti, tathā karissāmī''ti cintetvā sabbaṃ dhanadhaññaṃ telamadhuphāṇitasakkarādīni antamaso dāsakammakaraporisampi antaradhāpesi.

Tadā dānabyāvaṭā āgantvā ''sāmi dānaggaṃ pacchinnaṃ, ṭhapitaṭhapitaṭṭhāne na kiñci passāmā''ti ārocayiṃsu. ''Ito paribbayaṃ haratha, mā dānaṃ pacchindathā''ti bhariyaṃ pakkosāpetvā ''bhadde, dānaṃ pavattāpehī''ti āha. Sā sakalagehaṃ vicinitvā aḍḍhamāsakamattampi adisvā ''ayya, amhākaṃ nivatthavatthaṃ ṭhapetvā aññaṃ kiñci na passāmi, sakalagehaṃ tuccha''nti āha. Sattaratanagabbhesu dvāraṃ vivarāpetvā na kiñci addasa, seṭṭhiñca bhariyañca ṭhapetvā aññe dāsakammakarāpi na paññāyiṃsu. Puna mahāsatto. Bhariyaṃ āmantetvā ''bhadde, na sakkā dānaṃ pacchindituṃ, sakalanivesanaṃ vicinitvā kiñci upadhārehī''ti āha. Tasmiṃ khaṇe eko tiṇahārako asitañca kājañca tiṇabandhanarajjuñca dvārantare chaḍḍetvā palāyi. Seṭṭhibhariyā taṃ disvā ''sāmi, idaṃ ṭhapetvā aññaṃ na passāmī''ti āharitvā adāsi. Mahāsatto ''bhadde, mayā ettakaṃ kālaṃ tiṇaṃ nāma na lāyitapubbaṃ, ajja pana tiṇaṃ lāyitvā āharitvā vikkiṇitvā yathānucchavikaṃ dānaṃ dassāmī''ti dānupacchedabhayena asitañceva kājañca rajjuñca gahetvā nagarā nikkhamitvā tiṇavatthuṃ gantvā tiṇaṃ lāyitvā ''eko amhākaṃ bhavissati, ekena dānaṃ dassāmī''ti dve tiṇakalāpe bandhitvā kāje laggetvā ādāya gantvā nagaradvāre vikkiṇitvā māsake gahetvā ekaṃ koṭṭhāsaṃ yācakānaṃ adāsi. Yācakā bahū, tesaṃ ''mayhampi dehi, mayhampi dehī''ti vadantānaṃ itarampi koṭṭhāsaṃ datvā taṃ divasaṃ saddhiṃ bhariyāya anāhāro vītināmesi. Iminā niyāmena cha divasā vītivattā.

Athassa sattame divase tiṇaṃ āharamānassa sattāhaṃ nirāhārassa atisukhumālassa nalāṭe sūriyātapena pahaṭamatte akkhīni bhamiṃsu. So satiṃ paccupaṭṭhāpetuṃ asakkonto tiṇaṃ avattharitvā pati. Sakko tassa kiriyaṃ upadhārayamāno vicarati. So taṅkhaṇaññeva āgantvā ākāse ṭhatvā paṭhamaṃ gāthamāha –

157. ''Adāsi dānāni pure visayha, dadato ca te khayadhammo ahosi;
Ito paraṃ ce na dadeyya dānaṃ, tiṭṭheyyuṃ te saṃyamantassa bhogā''ti.

Tassattho – ambho visayha tvaṃ ito pubbe tava gehe dhane vijjamāne sakalajambudīpaṃ unnaṅgalaṃ karitvā dānāni adāsi. Tassa ca te evaṃ dadato bhogānaṃ khayadhammo khayasabhāvo ahosi, sabbaṃ sāpateyyaṃ khīṇaṃ, ito paraṃ cepi tvaṃ dānaṃ na dadeyya, kassaci kiñci na dadeyyāsi, tava saṃyamantassa adadantassa bhogā tatheva tiṭṭheyyuṃ, ''ito paṭṭhāya na dassāmī''ti tvaṃ mayhaṃ paṭiññaṃ dehi, ahaṃ te bhoge dassessāmīti.

Mahāsatto tassa vacanaṃ sutvā ''kosi tva''nti āha. ''Sakkohamasmī''ti. Bodhisatto ''sakko nāma sayaṃ dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā satta vattapadāni pūretvā sakkattaṃ patto, tvaṃ pana attano issariyakāraṇaṃ dānaṃ vāresi, anariyaṃ vata karosī''ti vatvā tisso gāthā abhāsi –

158. ''Anariyamariyena sahassanetta, suduggatenāpi akiccamāhu;
Mā vo dhanaṃ taṃ ahu devarāja, yaṃ bhogahetu vijahemu saddhaṃ.

159. ‘‘Yena eko ratho yāti, yāti tenaparo ratho;
Porāṇaṃ nihitaṃ vattaṃ, vattataññeva vāsava.

160. ‘‘Yadi hessati dassāma, asante kiṃ dadāmase;
Evaṃbhūtāpi dassāma, mā dānaṃ pamadamhase’’ti.

Tattha **anariya**nti lāmakaṃ pāpakammaṃ. **Ariyenā**ti parisuddhācārena ariyena. **Suduggatenāpī**ti sudaliddenāpi. **Akiccamāhū**ti akattabbanti buddhādayo ariyā vadanti, tvaṃ pana maṃ anariyaṃ maggaṃ ārocesīti adhippāyo. **Vo**ti nipātamattaṃ. **Yaṃ bhogahetū**ti yassa dhanassa paribhuñjanahetu mayaṃ dānasaddhaṃ vijahemu pariccajeyyāma, taṃ dhanameva mā ahu, na no tena dhanena atthoti dīpeti.

Rathoti yaṃkiñci yānaṃ. Idaṃ vuttaṃ hoti – yena maggena eko ratho yāti, aññopi ratho ‘‘rathassa gatamaggo eso’’ti teneva maggena yāti. **Porāṇaṃ nihitaṃ vatta**nti yaṃ mayā pubbe nihitaṃ vattaṃ, taṃ mayi dharante vattatuyeva, mā tiṭṭhatūti attho. **Evaṃbhūtā**ti evaṃ tiṇahārakabhūtāpi mayaṃ yāva jīvāma, tāva dassāmayeva. Kiṃkāraṇā? **Mā dānaṃ pamadamhase**ti. Adadanto hi dānaṃ pamajjati nāma na sarati na sallakkheti, ahaṃ pana jīvamāno dānaṃ pamussituṃ na icchāmi, tasmā dānaṃ dassāmiyevāti dīpeti.

Sakko taṃ paṭibāhituṃ asakkonto ‘‘kimatthāya dānaṃ dadāsī’’ti pucchi. Bodhisatto ‘‘neva sakkattaṃ, na brahmattaṃ patthayamāno, sabbaññutaṃ patthento panāhaṃ dadāmī’’ti āha. Sakko tassa vacanaṃ sutvā tuṭṭho hatthena piṭṭhiṃ parimajji. Bodhisattassa taṅkhaṇaññeva parimajjitamattasseva sakalasarīraṃ paripūri. Sakkānubhāvena cassa sabbo vibhavaparicchedo paṭipākatikova ahosi. Sakko ‘‘mahāseṭṭhi, tvaṃ ito paṭṭhāya divase divase dvādasa satasahassāni vissajjento dānaṃ dadāhī’’ti tassa gehe aparimāṇaṃ dhanaṃ katvā taṃ uyyojetvā sakaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā seṭṭhibhariyā rāhulamātā ahosi, visayho pana seṭṭhi ahameva ahosi’’nti.

Visayhajātakavaṇṇanā dasamā.

Kokilavaggo catuttho.

5. Cūḷakuṇālavaggo

[341] 1. Kaṇḍarījātakavaṇṇanā

Narānamārāmakarāsūti imassa jātakassa vitthārakathā **kuṇālajātake** (jā. 2.21.kuṇālajātaka) āvi bhavissati.

Kaṇḍarījātakavaṇṇanā paṭhamā.

[342] 2. Vānarajātakavaṇṇanā

Asakkhiṃ vata attānanti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Vatthu (jā. aṭṭha. 2.2.susumārajātakavaṇṇanā) heṭṭhā vitthāritameva.

Atīte pana bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese kapiyoniyaṃ nibbattitvā vayappatto gaṅgātīre vasi. Athekā antogaṅgāyaṃ saṃsumārī bodhisattassa hadayamaṃse dohaḷaṃ uppādetvā saṃsumārassa kathesi. So ‘‘taṃ kapiṃ udake nimujjāpetvā māretvā hadayamaṃsaṃ gahetvā saṃsumāriyā dassāmī’’ti cintetvā mahāsattaṃ āha – ‘‘ehi, samma, antaradīpake phalāphale khādituṃ gacchāmā’’ti. ‘‘Kathaṃ, samma, ahaṃ gamissāmī’’ti. ‘‘Ahaṃ taṃ mama piṭṭhiyaṃ nisīdāpetvā nessāmī’’ti. So tassa cittaṃ ajānanto laṅghitvā piṭṭhiyaṃ nisīdi. Saṃsumāro thokaṃ gantvā nimujjituṃ ārabhi. Atha naṃ vānaro ‘‘kiṃkāraṇā, bho, maṃ udake nimujjāpesī’’ti āha. ‘‘Ahaṃ taṃ māretvā tava hadayamaṃsaṃ mama bhariyāya dassāmī’’ti. ‘‘Dandha tvaṃ mama hadayamaṃsaṃ ure atthīti maññasī’’ti? ‘‘Atha kahaṃ te ṭhapita’’nti? ‘‘Etaṃ udumbare olambantaṃ na passasī’’ti? ‘‘Passāmi, dassasi pana me’’ti. ‘‘Āma, dassāmī’’ti. Saṃsumāro dandhatāya taṃ gahetvā nadītīre udumbaramūlaṃ gato. Bodhisatto tassa piṭṭhito laṅghitvā udumbararukkhe nisinno imā gāthā abhāsi –

161. ‘‘Asakkhiṃ vata attānaṃ, uddhātuṃ udakā thalaṃ;
Na dānāhaṃ puna tuyhaṃ, vasaṃ gacchāmi vārija.

162. ‘‘Alametehi ambehi, jambūhi panasehi ca;
Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.

163. ‘‘Yo ca uppatitaṃ atthaṃ, na khippamanubujjhati;
Amittavasamanveti, pacchā ca anutappati.

164. ‘‘Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, na ca pacchānutappatī’’ti.

Tattha **asakkhiṃ vatā**ti samattho vata ahosiṃ. **Uddhātu**nti uddharituṃ. **Vārijā**ti saṃsumāraṃ ālapati. **Yāni pāraṃ samuddassā**ti gaṅgaṃ samuddanāmenālapanto ‘‘yāni samuddassa pāraṃ gantvā khāditabbāni, alaṃ tehī’’ti vadati. **Pacchā ca anutappatī**ti uppannaṃ atthaṃ khippaṃ ajānanto amittavasaṃ gacchati, pacchā ca anutappati.

Iti so catūhi gāthāhi lokiyakiccānaṃ nipphattikāraṇaṃ kathetvā vanasaṇḍameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā saṃsumāro devadatto ahosi, vānaro pana ahameva ahosi’’nti.

Vānarajātakavaṇṇanā dutiyā.

## [343] 3. Kuntinījātakavaṇṇanā

Avasimha tavāgāreti idaṃ satthā jetavane viharanto kosalarañño gehe nivutthaṃ kuntinīsakuṇikaṃ ārabbha kathesi. Sā kira rañño dūteyyahārikā ahosi. Dve potakāpissā atthi, rājā taṃ sakuṇikaṃ ekassa rañño paṇṇaṃ gāhāpetvā pesesi. Tassā gatakāle rājakule dārakā te sakuṇapotake hatthehi parimaddantā māresuṃ. Sā āgantvā te potake mate passantī ‘‘kena me puttakā māritā’’ti pucchi. ‘‘Asukena ca asukena cā’’ti. Tasmiñca kāle rājakule posāvanikabyaggho atthi kakkhaḷo pharuso, bandhanabalena tiṭṭhati. Atha te dārakā taṃ byagghaṃ dassanāya agamaṃsu. Sāpi sakuṇikā tehi saddhiṃ gantvā ‘‘yathā imehi mama puttakā māritā, tatheva ne karissāmī’’ti te dārake gahetvā byagghassa pādamūle khipi, byaggho murāmurāpetvā khādi. Sā ‘‘idāni me manoratho paripuṇṇo’’ti uppatitvā himavantameva gatā. Taṃ kāraṇaṃ sutvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, rājakule kira asukā nāma kuntinī sakuṇikā ye hissā potakā māritā, te dārake byagghassa pādamūle khipitvā himavantameva gatā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesā attano potakaghātake dārake gahetvā byagghassa pādamūle khipitvā himavantameva gatā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ bodhisatto dhammena samena rajjaṃ kāresi. Tassa nivesane ekā kuntinī sakuṇikā dūteyyahārikāti sabbaṃ purimasadisameva. Ayaṃ pana viseso. Ayaṃ kuntinī byagghena dārake mārāpetvā cintesi ‘‘idāni na sakkā mayā idha vasituṃ, gamissāmi, gacchantī ca pana rañño anārocetvā na gamissāmi, ārocetvāva gamissāmī’’ti. Sā rājānaṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhitā ‘‘sāmi, tumhākaṃ pamādena mama puttake dārakā māresuṃ, ahaṃ kodhavasikā hutvā te dārake paṭimāresiṃ, idāni mayā idha vasituṃ na sakkā’’ti vatvā paṭhamaṃ gāthamāha –

165. ‘‘Avasimha tavāgāre, niccaṃ sakkatapūjitā,
Tvameva dānimakari, handa rāja vajāmaha’’nti.

Tattha **tvameva dānimakarī**ti maṃ paṇṇaṃ gāhāpetvā pesetvā attano pamādena mama piyaputtake arakkhanto tvaññeva idāni etaṃ mama domanassakāraṇaṃ akari. **Handā**ti vavassaggatthe nipāto. **Rājā**ti bodhisattaṃ ālapati. **Vajāmaha**nti ahaṃ himavantaṃ gacchāmīti.

Taṃ sutvā rājā dutiyaṃ gāthamāha –

166. ‘‘Yo ve kate paṭikate, kibbise paṭikibbise;
Evaṃ taṃ sammatī veraṃ, vasa kuntini māgamā’’ti.

Tassattho – yo puggalo parena kate kibbise attano puttamāraṇādike dāruṇe kamme kate puna attano tassa puggalassa paṭikate paṭikibbise ‘‘paṭikataṃ mayā tassā’’ti jānāti. **Evaṃ taṃ sammatī vera**nti ettakena taṃ veraṃ sammati vūpasantaṃ hoti, tasmā vasa kuntini māgamāti.

Taṃ sutvā kuntinī tatiyaṃ gāthamāha –

167. ‘‘Na katassa ca kattā ca, metti sandhīyate puna;
Hadayaṃ nānujānāti, gacchaññeva rathesabhā’’ti.

Tattha **na katassa ca kattā cā**ti katassa ca abhibhūtassa upapīḷitassa puggalassa, idāni vibhattivipariṇāmaṃ katvā yo kattā tassa cāti imesaṃ dvinnaṃ puggalānaṃ puna mittabhāvo nāma na sandhīyati na ghaṭīyatīti attho. **Hadayaṃ nānujānātī**ti tena kāraṇena mama hadayaṃ idha vāsaṃ nānujānāti. **Gacchaññeva rathesabhā**ti tasmā ahaṃ mahārāja gamissāmiyevāti.

Taṃ sutvā rājā catutthaṃ gāthamāha –

168. ‘‘Katassa ceva kattā ca, metti sandhīyate puna;
Dhīrānaṃ no ca bālānaṃ, vasa kuntini māgamā’’ti.

Tassattho – katassa ceva puggalassa, yo ca kattā tassa metti sandhīyate puna, sā pana dhīrānaṃ, no ca bālānaṃ. Dhīrānañhi metti bhinnāpi puna ghaṭīyati, bālānaṃ pana sakiṃ bhinnā bhinnāva hoti, tasmā vasa kuntini māgamāti.

Sakuṇikā ‘‘evaṃ santepi na sakkā mayā idha vasituṃ sāmī’’ti rājānaṃ vanditvā uppatitvā himavantameva gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kuntinīyeva etarahi kuntinī ahosi, bārāṇasirājā pana ahameva ahosi’’nti.

Kuntinījātakavaṇṇanā tatiyā.

## [344] 4. Ambajātakavaṇṇanā

Yo nīliyaṃ maṇḍayatīti idaṃ satthā jetavane viharanto ekaṃ ambagopakattheraṃ ārabbha kathesi. So kira mahallakakāle pabbajitvā jetavanapaccante ambavane paṇṇasālaṃ kāretvā ambe rakkhanto patitāni ambapakkāni khādanto vicarati, attano sambandhamanussānampi deti. Tasmiṃ bhikkhācāraṃ paviṭṭhe ambacorakā ambāni pātetvā khāditvā ca gahetvā ca gacchanti. Tasmiṃ khaṇe catasso seṭṭhidhītaro aciravatiyaṃ nhāyitvā vicarantiyo taṃ ambavanaṃ pavisiṃsu. Mahallako āgantvā tā disvā ‘‘tumhehi me ambāni khāditānī’’ti āha. ‘‘Bhante, mayaṃ idāneva āgatā, na tumhākaṃ ambāni khādāmā’’ti. ‘‘Tena hi sapathaṃ karothā’’ti? ‘‘Karoma, bhante’’ti sapathaṃ kariṃsu. Mahallako tā sapathaṃ kāretvā lajjāpetvā vissajjesi. Tassa taṃ kiriyaṃ sutvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko kira mahallako attano vasanakaṃ ambavanaṃ paviṭṭhā seṭṭhidhītaro sapathaṃ kāretvā lajjāpetvā vissajjesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa ambagopako hutvā catasso seṭṭhidhītaro sapathaṃ kāretvā lajjāpetvā vissajjesī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakkattaṃ kāresi. Tadā eko kūṭajaṭilo bārāṇasiṃ upanissāya nadītīre ambavane paṇṇasālaṃ māpetvā ambe rakkhanto patitāni ambapakkāni khādanto sambandhamanussānampi dento nānappakārena micchājīvena jīvikaṃ kappento vicarati. Tadā sakko devarājā ‘‘ke nu kho loke mātāpitaro upaṭṭhahanti, kule jeṭṭhāpacayanakammaṃ karonti, dānaṃ denti, sīlaṃ rakkhanti, uposathakammaṃ karonti, ke pabbajitā samaṇadhamme yuttapayuttā viharanti, ke anācāraṃ carantī’’ti lokaṃ volokento imaṃ ambagopakaṃ anācāraṃ kūṭajaṭilaṃ disvā ‘‘ayaṃ kūṭajaṭilo kasiṇaparikammādiṃ attano samaṇadhammaṃ pahāya ambavanaṃ rakkhanto vicarati, saṃvejessāmi na’’nti tassa gāmaṃ bhikkhāya paviṭṭhakāle attano ānubhāvena ambe pātetvā corehi vilumbite viya akāsi.

Tadā bārāṇasito catasso seṭṭhidhītaro taṃ ambavanaṃ pavisiṃsu. Kūṭajaṭilo tā disvā ‘‘tumhehi me ambāni khāditānī’’ti palibuddhi. ‘‘Bhante, mayaṃ idāneva āgatā, na te ambāni khādāmā’’ti. ‘‘Tena hi sapathaṃ karothā’’ti? ‘‘Katvā ca pana gantuṃ labhissāmā’’ti? ‘‘Āma, labhissathā’’ti. ‘‘Sādhu, bhante’’ti tāsu jeṭṭhikā sapathaṃ karontī paṭhamaṃ gāthamāha –

169. ‘‘Yo nīliyaṃ maṇḍayati, saṇḍāsena vihaññati;
Tassa sā vasamanvetu, yā te ambe avāharī’’ti.

Tassattho – yo puriso palitānaṃ kāḷavaṇṇakaraṇatthāya nīlaphalādīni yojetvā kataṃ nīliyaṃ maṇḍayati, nīlakesantare ca uṭṭhitaṃ palitaṃ uddharanto saṇḍāsena vihaññati kilamati, tassa evarūpassa mahallakassa sā vasaṃ anvetu, tathārūpaṃ patiṃ labhatu, yā te ambe avāharīti.

Tāpaso ‘‘tvaṃ ekamantaṃ tiṭṭhāhī’’ti vatvā dutiyaṃ seṭṭhidhītaraṃ sapathaṃ kāresi. Sā sapathaṃ karontī dutiyaṃ gāthamāha –

170. ‘‘Vīsaṃ vā pañcavīsaṃ vā, ūnatiṃsaṃva jātiyā;
Tādisā pati mā laddhā, yā te ambe avāharī’’ti.

Tassattho – nāriyo nāma pannarasasoḷasavassikakāle purisānaṃ piyā honti. Yā pana tava ambāni avāhari, sā evarūpe yobbane patiṃ alabhitvā jātiyā vīsaṃ vā pañcavīsaṃ vā ekena dvīhi ūnatāya ūnatiṃsaṃ vā vassāni patvā tādisā paripakkavayā hutvāpi patiṃ mā laddhāti.

Tāyapi sapathaṃ katvā ekamantaṃ ṭhitāya tatiyā tatiyaṃ gāthamāha –

171. ‘‘Dīghaṃ gacchatu addhānaṃ, ekikā abhisārikā;
Saṅkete pati mā adda, yā te ambe avāharī’’ti.

Tassattho – yā te ambe avāhari, sā patiṃ patthayamānā tassa santikaṃ abhisaraṇatāya abhisārikā nāma hutvā ekikā adutiyā gāvutadvigāvutamattaṃ dīghaṃ addhānaṃ gacchatu, gantvāpi ca tasmiṃ asukaṭṭhānaṃ nāma āgaccheyyāsīti kate saṅkete taṃ patiṃ mā addasāti.

Tāyapi sapathaṃ katvā ekamantaṃ ṭhitāya catutthā catutthaṃ gāthamāha –

172. ‘‘Alaṅkatā suvasanā, mālinī candanussadā;
Ekikā sayane setu, yā te ambe avāharī’’ti. – sā uttānatthāyeva;

Tāpaso ‘‘tumhehi atibhāriyā sapathā katā, aññehi ambāni khāditāni bhavissanti, gacchatha dāni tumhe’’ti tā uyyojesi. Sakko bheravarūpārammaṇaṃ dassetvā kūṭatāpasaṃ tato palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kūṭajaṭilo ayaṃ ambagopako mahallako ahosi, catasso seṭṭhidhītaro etāyeva, sakko pana ahameva ahosi’’nti.

Ambajātakavaṇṇanā catutthā.

## [345] 5. Rājakumbhajātakavaṇṇanā

Vanaṃ yadaggi dahatīti idaṃ satthā jetavane viharanto ekaṃ alasabhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī kulaputto sāsane uraṃ datvā pabbajitvāpi alaso ahosi uddesaparipucchāyonisomanasikāravattapaṭivattādīhi paribāhiro nīvaraṇābhibhūto. Nisinnaṭṭhānādīsu iriyāpathesu tathā eva hoti. Tassa taṃ ālasiyabhāvaṃ ārabbha bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma bhikkhu evarūpe niyyānikasāsane pabbajitvā ālasiyo kusīto nīvaraṇābhibhūto viharatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa ālasiyoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa amaccaratanaṃ ahosi, bārāṇasirājā ālasiyajātiko ahosi. Bodhisatto ‘‘rājānaṃ pabodhessāmī’’ti ekaṃ upamaṃ upadhārento vicarati. Athekadivasaṃ rājā uyyānaṃ gantvā amaccagaṇaparivuto tattha vicaranto ekaṃ rājakumbhaṃ nāma ālasiyaṃ passi. Tathārūpā kira ālasiyā sakaladivasaṃ gacchantāpi ekadvaṅgulamattameva gacchanti. Rājā taṃ disvā ‘‘vayassa ko nāma so’’ti bodhisattaṃ pucchi. Mahāsatto ‘‘rājakumbho nāmesa, mahārāja, ālasiyo. Evarūpo hi sakaladivasaṃ gacchantopi ekaṅguladvaṅgulamattameva gacchatī’’ti vatvā tena saddhiṃ sallapanto ‘‘ambho, rājakumbha, tumhākaṃ dandhagamanaṃ imasmiṃ araññe dāvaggimhi uṭṭhite kiṃ karothā’’ti vatvā paṭhamaṃ gāthamāha –

173. ‘‘Vanaṃ yadaggi dahati, pāvako kaṇhavattanī;
Kathaṃ karosi pacalaka, evaṃ dandhaparakkamo’’ti.

Tattha **yadaggī**ti yadā aggi. **Pāvako kaṇhavattanī**ti aggino vevacanaṃ. **Pacalakā**ti taṃ ālapati. So hi calanto calanto gacchati, niccaṃ vā pacalāyati, tasmā ‘‘pacalako’’ti vuccati. **Dandhaparakkamo**ti garuvīriyo.

Taṃ sutvā rājakumbho dutiyaṃ gāthamāha –

174. ‘‘Bahūni rukkhachiddāni, pathabyā vivarāni ca;
Tāni ce nābhisambhoma, hoti no kālapariyāyo’’ti.

Tassattho – paṇḍita, amhākaṃ ito uttarigamanaṃ nāma natthi. Imasmiṃ pana araññe rukkhachiddāni pathaviyaṃ vivarāni ca bahūni. Yadi tāni na pāpuṇāma, **hoti no kālapariyāyo**ti maraṇameva no hotīti.

Taṃ sutvā bodhisatto itarā dve gāthā abhāsi –

175. ‘‘Yo dandhakāle tarati, taraṇīye ca dandhati;
Sukkhapaṇṇaṃva akkamma, atthaṃ bhañjati attano.

176. ‘‘Yo dandhakāle dandheti, taraṇīye ca tārayi;
Sasīva rattiṃ vibhajaṃ, tassattho paripūratī’’ti.

Tattha **dandhakāle**ti tesaṃ tesaṃ kammānaṃ saṇikaṃ kattabbakāle. **Taratī**ti turitaturito vegena tāni kammāni karoti. **Sukkhapaṇṇaṃvā**ti yathā vātātapasukkhaṃ tālapaṇṇaṃ balavā puriso akkamitvā bhañjeyya, tattheva cuṇṇavicuṇṇaṃ kareyya, evaṃ so attano atthaṃ vuddhiṃ bhañjati. **Dandhetī**ti dandhayati dandhakātabbāni kammāni dandhameva karoti. **Tārayī**ti turitakātabbāni kammāni turitova karoti. **Sasīva rattiṃ vibhaja**nti yathā cando juṇhapakkhaṃ rattiṃ jotayamāno kāḷapakkharattito rattiṃ vibhajanto divase divase paripūrati, evaṃ tassa purisassa attho paripūratīti vuttaṃ hoti.

Rājā bodhisattassa vacanaṃ sutvā tato paṭṭhāya analaso jāto.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājakumbho ālasiyabhikkhu ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Rājakumbhajātakavaṇṇanā pañcamā.

## [346] 6. Kesavajātakavaṇṇanā

Manussindaṃ jahitvānāti idaṃ satthā jetavane viharanto vissāsabhojanaṃ ārabbha kathesi. Anāthapiṇḍikassa kira gehe pañcannaṃ bhikkhusatānaṃ nibaddhabhattaṃ hoti, gehaṃ niccakālaṃ bhikkhusaṅghassa opānabhūtaṃ kāsāvapajjotaṃ isivātapaṭivātaṃ. Athekadivasaṃ rājā nagaraṃ padakkhiṇaṃ karonto seṭṭhino nivesane bhikkhusaṅghaṃ disvā ‘‘ahampi ariyasaṅghassa nibaddhaṃ bhikkhaṃ dassāmī’’ti vihāraṃ gantvā satthāraṃ vanditvā pañcannaṃ bhikkhusatānaṃ nibaddhaṃ bhikkhaṃ paṭṭhapesi. Tato paṭṭhāya rājanivesane nibaddhaṃ bhikkhā diyyati, tivassikagandhasālibhojanaṃ paṇītaṃ. Vissāsenapi sinehenapi sahatthā dāyakā natthi, rājayutte dāpesi. Bhikkhū nisīditvā bhuñjituṃ na icchanti, nānaggarasabhattaṃ gahetvā attano attano upaṭṭhākakulaṃ gantvā taṃ bhattaṃ tesaṃ datvā tehi dinnaṃ lūkhaṃ vā paṇītaṃ vā bhuñjanti.

Athekadivasaṃ rañño bahuṃ phalāphalaṃ āhariṃsu. Rājā ‘‘saṅghassa dethā’’ti āha. Manussā bhattaggaṃ gantvā ekabhikkhumpi adisvā ‘‘eko bhikkhupi natthī’’ti rañño ārocesuṃ. ‘‘Nanu velāyeva tāvā’’ti? ‘‘Āma, velā, bhikkhū pana tumhākaṃ gehe bhattaṃ gahetvā attano attano vissāsikānaṃ upaṭṭhākānaṃ gehaṃ gantvā tesaṃ datvā tehi dinnaṃ lūkhaṃ vā paṇītaṃ vā bhuñjantī’’ti. Rājā ‘‘amhākaṃ bhattaṃ paṇītaṃ, kena nu kho kāraṇena abhutvā aññaṃ bhuñjanti, satthāraṃ pucchissāmī’’ti cintetvā vihāraṃ gantvā satthāraṃ vanditvā pucchi. Satthā ‘‘mahārāja, bhojanaṃ nāma vissāsaparamaṃ, tumhākaṃ gehe vissāsaṃ paccupaṭṭhāpetvā sinehena dāyakānaṃ abhāvā bhikkhū bhattaṃ gahetvā attano attano vissāsikaṭṭhāne paribhuñjanti. Mahārāja, vissāsasadiso añño raso nāma natthi, avissāsikena dinnaṃ catumadhurampi hi vissāsikena dinnaṃ sāmākabhattaṃ na agghati. Porāṇakapaṇḍitāpi roge uppanne raññā pañca vejjakulāni gahetvā bhesajje kāritepi roge avūpasante vissāsikānaṃ santikaṃ gantvā aloṇakaṃ sāmākanīvārayāguñceva udakamattasittaṃ aloṇakapaṇṇañca paribhuñjitvā nirogā jātā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāmhaṇakule nibbatti, ‘‘kappakumāro’’tissa nāmaṃ akaṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā aparabhāge isipabbajjaṃ pabbaji. Tadā kesavo nāma tāpaso pañcahi tāpasasatehi parivuto gaṇasatthā hutvā himavante vasati. Bodhisatto tassa santikaṃ gantvā pañcannaṃ antevāsikasatānaṃ jeṭṭhantevāsiko hutvā vihāsi, kesavatāpasassa hitajjhāsayo sasineho ahosi. Te aññamaññaṃ ativiya vissāsikā ahesuṃ. Aparabhāge kesavo te tāpase ādāya loṇambilasevanatthāya manussapathaṃ gantvā bārāṇasiṃ patvā rājuyyāne vasitvā punadivase nagaraṃ bhikkhāya pavisitvā rājadvāraṃ agamāsi. Rājā isigaṇaṃ disvā pakkosāpetvā antonivesane bhojetvā paṭiññaṃ gahetvā uyyāne vasāpesi. Atha vassāratte atikkante kesavo rājānaṃ āpucchi. Rājā ‘‘bhante, tumhe mahallakā, amhe tāva upanissāya vasatha, daharatāpase himavantaṃ pesethā’’ti āha. So ‘‘sādhū’’ti jeṭṭhantevāsikena saddhiṃ te himavantaṃ pesetvā sayaṃ ekakova ohiyi. Kappo himavantaṃ gantvā tāpasehi saddhiṃ vasi.

Kesavo kappena vinā vasanto ukkaṇṭhitvā taṃ daṭṭhukāmo hutvā niddaṃ na labhati, tassa niddaṃ alabhantassa sammā āhāro na pariṇāmaṃ gacchati, lohitapakkhandikā ahosi, bāḷhā vedanā vattanti. Rājā pañca vejjakulāni gahetvā tāpasaṃ paṭijaggi, rogo na vūpasammati. Kesavo rājānaṃ āha ‘‘mahārāja, kiṃ mayhaṃ maraṇaṃ icchatha, udāhu arogabhāva’’nti? ‘‘Arogabhāvaṃ, bhante’’ti. ‘‘Tena hi maṃ himavantaṃ pesethā’’ti. ‘‘Sādhu, bhante’’ti rājā nāradaṃ nāma amaccaṃ pakkāsāpetvā ‘‘nārada, amhākaṃ bhadantaṃ gahetvā vanacarakehi saddhiṃ himavantaṃ yāhī’’ti pesesi. Nārado taṃ tattha netvā paccāgamāsi. Kesavassapi kappe diṭṭhamatteyeva cetasikarogo vūpasanto, ukkaṇṭhā paṭippassambhi. Athassa kappo aloṇakena adhūpanena udakamattasittapaṇṇena saddhiṃ sāmākanīvārayāguṃ adāsi, tassa taṅkhaṇaññeva lohitapakkhandikā paṭippassambhi.

Puna rājā nāradaṃ pesesi ‘‘gaccha kesavassa tāpasassa pavattiṃ jānāhī’’ti. So gantvā taṃ arogaṃ disvā ‘‘bhante, bārāṇasirājā pañca vejjakulāni gahetvā paṭijagganto tumhe aroge kātuṃ nāsakkhi, kathaṃ te kappo paṭijaggī’’ti vatvā paṭhamaṃ gāthamāha –

177. ‘‘Manussindaṃ jahitvāna, sabbakāmasamiddhinaṃ;
Kathaṃ nu bhagavā kesī, kappassa ramati assame’’ti.

Tattha **manussinda**nti manussānaṃ indaṃ bārāṇasirājānaṃ. **Kathaṃ nu bhagavā kesī**ti kena nu kho upāyena ayaṃ amhākaṃ bhagavā kesavatāpaso kappassa assame ramatīti.

Evaṃ aññehi saddhiṃ sallapanto viya kesavassa abhiratikāraṇaṃ pucchi. Taṃ sutvā kesavo dutiyaṃ gāthamāha –

178. ‘‘Sādūni ramaṇīyāni, santi vakkhā manoramā;
Subhāsitāni kappassa, nārada ramayanti ma’’nti.

Tattha **vakkhā**ti rukkhā. Pāḷiyaṃ pana ‘‘rukkhā’’tveva likhitaṃ. **Subhāsitānī**ti kappena kathitāni subhāsitāni maṃ ramayantīti attho.

Evañca pana vatvā ‘‘evaṃ maṃ abhiramāpento kappo aloṇakaṃ adhūpanaṃ udakasittapaṇṇamissaṃ sāmākanīvārayāguṃ pāyesi, tāya me sarīre byādhi vūpasamito, arogo jātomhī’’ti āha. Taṃ sutvā nārado tatiyaṃ gāthamāha –

179. ‘‘Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ;
Kathaṃ sāmākanīvāraṃ, aloṇaṃ chādayanti ta’’nti.

Tattha **bhuñje**ti bhuñjasi, ayameva vā pāṭho. **Chādayantī**ti chādayati pīṇeti toseti. Gāthābandhasukhatthaṃ pana anunāsiko kato. Idaṃ vuttaṃ hoti – yo tvaṃ suciṃ maṃsūpasecanaṃ rājakule rājārahaṃ sālibhattaṃ bhuñjasi, taṃ kathamidaṃ sāmākanīvāraṃ aloṇaṃ pīṇeti toseti, kathaṃ te etaṃ ruccatīti.

Taṃ sutvā kesavo catutthaṃ gāthamāha –

180. ‘‘Sāduṃ vā yadi vāsāduṃ, appaṃ vā yadi vā bahuṃ;
Vissattho yattha bhuñjeyya, vissāsaparamā rasā’’ti.

Tattha **yadi vāsādu**nti yadi vā asāduṃ. **Vissattho**ti nirāsaṅko vissāsapatto hutvā. **Yattha bhuñjeyyā**ti yasmiṃ nivesane evaṃ bhuñjeyya, tattha evaṃ bhuttaṃ yaṃkiñci bhojanaṃ sādumeva. Kasmā? Yasmā **vissāsaparamā rasā,** vissāso paramo uttamo etesanti vissāsaparamā rasā. Vissāsasadiso hi añño raso nāma natthi. Avissāsikena hi dinnaṃ catumadhurampi vissāsikena dinnaṃ ambilakañjiyaṃ na agghatīti.

Nārado tassa vacanaṃ sutvā rañño santikaṃ gantvā ‘‘kesavo idaṃ nāma kathesī’’ti ācikkhi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, nārado sāriputto, kesavo bakabrahmā, kappo pana ahameva ahosi’’nti.

Kesavajātakavaṇṇanā chaṭṭhā.

## [347] 7. Ayakūṭajātakavaṇṇanā

Sabbāyasanti idaṃ satthā jetavane viharanto lokatthacariyaṃ ārabbha kathesi. Vatthu **mahākaṇhajātake** (jā. 1.12.61 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbattitvā vayappatto uggahitasabbasippo pitu accayena rajje patiṭṭhāya dhammena rajjaṃ kāresi. Tadā manussā devamaṅgalikā hutvā bahū ajeḷakādayo māretvā devatānaṃ balikammaṃ karonti. Bodhisatto ‘‘pāṇo na hantabbo’’ti bheriṃ carāpesi. Yakkhā balikammaṃ alabhamānā bodhisattassa kujjhitvā himavante yakkhasamāgamaṃ gantvā bodhisattassa māraṇatthāya ekaṃ kakkhaḷaṃ yakkhaṃ pesesuṃ. So kaṇṇikamattaṃ mahantaṃ ādittaṃ ayakūṭaṃ gahetvā ‘‘iminā naṃ paharitvā māressāmī’’ti āgantvā majjhimayāmasamanantare bodhisattassa sayanamatthake aṭṭhāsi. Tasmiṃ khaṇe sakkassa āsanaṃ uṇhākāraṃ dassesi. So āvajjamāno taṃ kāraṇaṃ ñatvā indavajiraṃ ādāya gantvā yakkhassa upari aṭṭhāsi. Bodhisatto yakkhaṃ disvā ‘‘kiṃ nu kho esa maṃ rakkhamāno ṭhito, udāhu māretukāmo’’ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

181. ‘‘Sabbāyasaṃ kūṭamatippamāṇaṃ, paggayha yo tiṭṭhasi antalikkhe;
Rakkhāya me tvaṃ vihito nusajja, udāhu me cetayase vadhāyā’’ti.

Tattha **vihito nusajjā**ti vihito nu asi ajja.

Bodhisatto pana yakkhameva passati, na sakkaṃ. Yakkho sakkassa bhayena bodhisattaṃ paharituṃ na sakkoti. So bodhisattassa kathaṃ sutvā ‘‘mahārāja, nāhaṃ tava rakkhaṇatthāya ṭhito, iminā pana jalitena ayakūṭena paharitvā taṃ māressāmīti āgatomhi, sakkassa bhayena taṃ paharituṃ na sakkomī’’ti etamatthaṃ dīpento dutiyaṃ gāthamāha –

182. ‘‘Dūto ahaṃ rājidha rakkhasānaṃ, vadhāya tuyhaṃ pahitohamasmi;
Indo ca taṃ rakkhati devarājā, tenuttamaṅgaṃ na te phālayāmī’’ti.

Taṃ sutvā bodhisatto itarā dve gāthā abhāsi –

183. ‘‘Sace ca maṃ rakkhati devarājā, devānamindo maghavā sujampati;
Kāmaṃ pisācā vinadantu sabbe, na santase rakkhasiyā pajāya.

184. ‘‘Kāmaṃ kandantu kumbhaṇḍā, sabbe paṃsupisācakā;
Nālaṃ pisācā yuddhāya, mahatī sā vibhiṃsikā’’ti.

Tattha **rakkhasiyā pajāyā**ti rakkhasisaṅkhātāya pajāya, rakkhasasattānanti attho. **Kumbhaṇḍā**ti kumbhamattarahassaṅgā mahodarā yakkhā. **Paṃsupisācakā**ti saṅkāraṭṭhāne pisācā. **Nāla**nti pisācā nāma mayā saddhiṃ yuddhāya na samatthā. **Mahatī sā vibhiṃsikā**ti yaṃ panete yakkhā sannipatitvā vibhiṃsikaṃ dassenti, sā mahatī vibhiṃsikā bhayakāraṇadassanamattameva mayhaṃ, na panāhaṃ bhāyāmīti attho.

Sakko yakkhaṃ palāpetvā mahāsattaṃ ovaditvā ‘‘mā bhāyi, mahārāja, ito paṭṭhāya tava rakkhā mamāyattā’’ti vatvā sakaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sakko anuruddho ahosi, bārāṇasirājā ahameva ahosi’’nti.

Ayakūṭajātakavaṇṇanā sattamā.

## [348] 8. Araññajātakavaṇṇanā

Araññā gāmamāgammāti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Vatthu **cūḷanāradakassapajātake** (jā. 1.13.40 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ uggahitasippo bhariyāya kālakatāya puttaṃ gahetvā isipabbajjaṃ pabbajitvā himavante vasanto puttaṃ assamapade ṭhapetvā phalāphalatthāya gacchati. Tadā coresu paccantagāmaṃ paharitvā karamare gahetvā gacchantesu ekā kumārikā palāyitvā taṃ assamapadaṃ patvā tāpasakumāraṃ palobhetvā sīlavināsaṃ pāpetvā ‘‘ehi gacchāmā’’ti āha. ‘‘Pitā tāva me āgacchatu, taṃ passitvā gamissāmī’’ti. ‘‘Tena hi disvā āgacchā’’ti nikkhamitvā antarāmagge nisīdi. Tāpasakumāro pitari āgate paṭhamaṃ gāthamāha –

185. ‘‘Araññā gāmamāgamma, kiṃsīlaṃ kiṃvataṃ ahaṃ;
Purisaṃ tāta seveyyaṃ, taṃ me akkhāhi pucchito’’ti.

Tattha **araññā gāmamāgammā**ti tāta ahaṃ ito araññato manussapathaṃ vasanatthāya gato vasanagāmaṃ patvā kiṃ karomīti.

Athassa pitā ovādaṃ dadanto tisso gāthā abhāsi –

186. ‘‘Yo taṃ vissāsaye tāta, vissāsañca khameyya te;
Sussūsī ca titikkhī ca, taṃ bhajehi ito gato.

187. ‘‘Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Urasīva patiṭṭhāya, taṃ bhajehi ito gato.

188. ‘‘Haliddirāgaṃ kapicittaṃ, purisaṃ rāgavirāginaṃ;
Tādisaṃ tāta mā sevi, nimmanussampi ce siyā’’ti.

Tattha **yo taṃ vissāsaye**ti yo puriso taṃ vissāseyya na parisaṅkeyya. **Vissāsañca khameyya te**ti yo ca attani kayiramānaṃ tava vissāsaṃ patto nirāsaṅko taṃ khameyya. **Sussūsī**ti yo ca tava vissāsavacanaṃ sotumicchati. **Titikkhī**ti yo ca tayā kataṃ aparādhaṃ khamati. **Taṃ bhajehī**ti taṃ purisaṃ bhajeyyāsi payirupāseyyāsi. **Urasīva patiṭṭhāyā**ti yathā tassa urasi patiṭṭhāya vaḍḍhito orasaputto tvampi tādiso urasi patiṭṭhitaputto viya hutvā evarūpaṃ purisaṃ bhajeyyāsīti attho.

Haliddirāganti haliddirāgasadisaṃ athiracittaṃ. **Kapicitta**nti lahuparivattitāya makkaṭacittaṃ. **Rāgavirāgina**nti muhutteneva rajjanavirajjanasabhāvaṃ. **Nimmanussampi ce siyā**ti sacepi sakalaṃ jambudīpatalaṃ kāyaduccaritādivirahitassa manussassa abhāvena nimmanussaṃ siyā, tathāpi, tāta, tādisaṃ lahucittaṃ mā sevi, sabbampi manussapathaṃ vicinitvā heṭṭhā vuttaguṇasampannameva bhajeyyāsīti attho.

Taṃ sutvā tāpasakumāro ‘‘ahaṃ, tāta, imehi guṇehi samannāgataṃ purisaṃ kattha labhissāmi, na gacchāmi, tumhākaññeva santike vasissāmī’’ti vatvā nivatti. Athassa pitā kasiṇaparikammaṃ ācikkhi. Ubhopi aparihīnajjhānā brahmalokaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā putto ca kumārikā ca eteyeva ahesuṃ, pitā tāpaso pana ahameva ahosi''nti.

Araññajātakavaṇṇanā aṭṭhamā.

## [349] 9. Sandhibhedajātakavaṇṇanā

Neva itthīsu sāmaññanti idaṃ satthā jetavane viharanto pesuññasikkhāpadaṃ ārabbha kathesi. Ekasmiṃ kira samaye satthā ''chabbaggiyā bhikkhū pesuññaṃ upasaṃharantī''ti sutvā te pakkosāpetvā ''saccaṃ kira tumhe, bhikkhave, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ pesuññaṃ upasaṃharatha, tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhiyyobhāvāya saṃvattantī''ti pucchitvā ''sacca''nti vutte te bhikkhū garahitvā ''bhikkhave, pisuṇā vācā nāma tikhiṇasattipahārasadisā, daḷho vissāsopi tāya khippaṃ bhijjati, tañca pana gahetvā attano mettibhindanakajano sīhausabhasadiso hotī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa putto hutvā vayappatto takkasilāyaṃ uggahitasippo pitu accayena dhammena rajjaṃ kāresi. Tadā eko gopālako araññe gokulesu gāvo paṭijaggitvā āgacchanto ekaṃ gabbhiniṃ asallakkhetvā pahāya āgato. Tassā ekāya sīhiyā saddhiṃ vissāso uppajji. Tā ubhopi daḷhamittā hutvā ekato vicaranti. Aparabhāge gāvī vacchakaṃ, sīhī sīhapotakaṃ vijāyi. Te ubhopi janā kulena āgatamettiyā daḷhamittā hutvā ekato vicaranti. Atheko vanacarako araññaṃ pavisitvā tesaṃ vissāsaṃ disvā araññe uppajjanakabhaṇḍaṃ ādāya bārāṇasiṃ gantvā rañño datvā ''api te, samma, kiñci araññe acchariyaṃ diṭṭhapubba''nti raññā puṭṭho ''deva, aññaṃ kiñci na passāmi, ekaṃ pana sīhañca usabhañca aññamaññaṃ vissāsike ekato vicarante addasa''nti āha. ''Etesaṃ tatiye uppanne bhayaṃ bhavissati, yadā tesaṃ tatiyaṃ passati, atha me ācikkheyyāsī''ti. ''Sādhu, devā''ti.

Vanacarake pana bārāṇasiṃ gate eko siṅgālo sīhañca usabhañca upaṭṭhahi. Vanacarako araññaṃ gantvā taṃ disvā ''tatiyassa uppannabhāvaṃ rañño kathessāmī''ti nagaraṃ gato. Siṅgālo cintesi ''mayā ṭhapetvā sīhamaṃsañca usabhamaṃsañca aññaṃ akhāditapubbaṃ nāma natthi, ime bhinditvā imesaṃ maṃsaṃ khādissāmī''ti. So ''ayaṃ taṃ evaṃ vadati, ayaṃ taṃ evaṃ vadatī''ti ubhopi te aññamaññaṃ bhinditvā na cirasseva kalahaṃ kāretvā maraṇākārappatte akāsi. Vanacarakopi gantvā rañño ''tesaṃ, deva, tatiyo uppanno''ti āha. ''Ko so''ti? ''Siṅgālo, devā''ti. Rājā ''so ubho mitte bhinditvā mārāpessati, mayaṃ tesaṃ matakāle sampāpuṇissāmā''ti vatvā rathaṃ abhiruyha vanacarakena maggadesakena gacchanto tesu aññamaññaṃ kalahaṃ katvā jīvitakkhayaṃ pattesu sampāpuṇi. Siṅgālo pana haṭṭhatuṭṭho ekavāraṃ sīhassa maṃsaṃ khādati, ekavāraṃ usabhassa maṃsaṃ khādati. Rājā te ubhopi jīvitakkhayappatte disvā rathe ṭhitova sārathinā saddhiṃ sallapanto imā gāthā abhāsi –

189. ''Neva itthīsu sāmaññaṃ, nāpi bhakkhesu sārathi;
Athassa sandhibhedassa, passa yāva sucintitaṃ.

190. ''Asi tikkhova maṃsamhi, pesuññaṃ parivattati;
Yatthūsabhañca sīhañca, bhakkhayanti migādhamā.

191. ''Imaṃ so sayanaṃ seti, yamimaṃ passasi sārathi;
Yo vācaṃ sandhibhedassa, pisuṇassa nibodhati.

192. ''Te janā sukhamedhanti, narā saggagatāriva;
Ye vācaṃ sandhibhedassa, nāvabodhanti sārathī''ti.

Tattha **neva itthīsū**ti samma sārathi, imesaṃ dvinnaṃ janānaṃ neva itthīsu sāmaññaṃ atthi na, bhakkhesupi. Aññameva hi itthiṃ sīho sevati, aññaṃ usabho, aññaṃ bhakkhaṃ sīho khādati, aññaṃ usabhoti attho. **Athassā**ti evaṃ kalahakāraṇe avijjamānepi atha imassa mittasandhibhedakassa duṭṭhasiṅgālassa ''ubhinnaṃ maṃsaṃ khādissāmī''ti cintetvā ime mārentassa **passa yāva sucintitaṃ,**

sucintitaṃ jātanti adhippāyo. **Yatthā**ti yasmiṃ pesuññe parivattamāne. Usabhañca sīhañca migādhamā siṅgālā khādanti, taṃ pesuññaṃ maṃsamhi tikhiṇo asi viya mittabhāvaṃ chindantameva parivattatīti dīpeti.

Yamimaṃ passasīti samma sārathi, yaṃ imaṃ passasi imesaṃ dvinnaṃ matasayanaṃ, aññopi yo puggalo sandhibhedassa pisuṇassa pisuṇavācaṃ nibodhati gaṇhāti, so imaṃ sayanaṃ seti, evamevaṃ maratīti dasseti. **Sukhamedhantī**ti sukhaṃ vindanti labhanti. **Narā saggagatārivā**ti saggagatā dibbabhogasamaṅgino narā viya te sukhaṃ vindanti. **Nāvabodhantī**ti na sārato paccenti, tādisaṃ pana vacanaṃ sutvā codetvā sāretvā mettiṃ abhinditvā pākatikāva hontīti.

Rājā imā gāthā bhāsitvā sīhassa kesaracammanakhadāṭhā gāhāpetvā nagarameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā ahameva ahosi’’nti.

Sandhibhedajātakavaṇṇanā navamā.

[350] 10. Devatāpañhajātakavaṇṇanā

Hanti hatthehi pādehīti ayaṃ devatāpucchā **umaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati.

Devatāpañhajātakavaṇṇanā dasamā.

Cūḷakuṇālavaggo pañcamo.

Jātakuddānaṃ –

Kāliṅgo assāroho ca, ekarājā ca daddaro;
Sīlavīmaṃsasujātā, palāso sakuṇo chavo;
Seyyoti dasa jātakā.

Pucimando kassapo ca, khantivādī lohakumbhī;
Sabbamaṃsalābhī saso, matārodakaṇaverā;
Tittiro succajo dasa.

Kuṭidūso duddabhāyo, brahmadattacammasāṭako;
Godharājā ca kakkāru, kākavatī nanu sociyo;
Kāḷabāhu sīlavīmaṃso dasa.

Kokāliko rathalaṭṭhi, pakkagodharājovādā;
Jambukabrahāchatto ca, pīṭhathusā ca bāveru;
Visayhaseṭṭhi dasadhā.

Kinnarīvānarakuntinī, ambahārī gajakumbho;
Kesavāyakūṭaraññaṃ, sandhibhedo devatāpañhā.

Vagguddānaṃ –

Kāliṅgo pucimando ca, kuṭidūsakakokilā;
Cūḷakuṇālavaggoti, pañcavaggā catukkamhi;
Honti paññāsa jātakā.

Catukkanipātavaṇṇanā niṭṭhitā.

5. Pañcakanipāto

1. Maṇikuṇḍalavaggo

[351] 1. Maṇikuṇḍalajātakavaṇṇanā

Jīno rathassaṃ maṇikuṇḍale cāti idaṃ satthā jetavane viharanto kosalarañño antepure sabbatthasādhakaṃ paduṭṭhāmaccaṃ ārabbha kathesi. Vatthu heṭṭhā vitthāritameva. Idha pana bodhisatto bārāṇasirājā ahosi. Paduṭṭhāmacco kosalarājānaṃ ānetvā kāsirajjaṃ gāhāpetvā bārāṇasirājānaṃ bandhāpetvā bandhanāgāre pakkhipāpesi. Rājā jhānaṃ uppādetvā ākāse pallaṅkena nisīdi, corarañño sarīre ḍāho uppajji. So bārāṇasirājānaṃ upasaṅkamitvā paṭhamaṃ gāthamāha –

1. ‘‘Jīno rathassaṃ maṇikuṇḍale ca, putte ca dāre ca tatheva jīno;
Sabbesu bhogesu asesakesu, kasmā na santappasi sokakāle’’ti.

Tattha **jīno rathassaṃ maṇikuṇḍale cā**ti mahārāja, tvaṃ rathañca assañca maṇikuṇḍalāni ca jīno, ‘‘jīno rathasse ca maṇikuṇḍale cā’’tipi pāṭho. **Asesakesū**ti nissesakesu.

Taṃ sutvā bodhisatto imā dve gāthā abhāsi –

2. ‘‘Pubbeva maccaṃ vijahanti bhogā, macco vā te pubbataraṃ jahāti;
Asassatā bhogino kāmakāmi, tasmā na socāmahaṃ sokakāle.

3. ‘‘Udeti āpūrati veti cando, atthaṃ tapetvāna paleti sūriyo;
Viditā mayā sattuka lokadhammā, tasmā na socāmahaṃ sokakāle’’ti.

Tattha **pubbeva macca**nti maccaṃ vā bhogā pubbeva paṭhamataraññeva vijahanti, macco vā te bhoge pubbataraṃ jahāti. **Kāmakāmī**ti corarājānaṃ ālapati. Ambho, kāme kāmayamāna kāmakāmi bhogino nāma loke asassatā, bhogesu vā naṭṭhesu jīvamānāva abhogino honti, bhoge vā pahāya sayaṃ nassanti, tasmā ahaṃ mahājanassa sokakālepi na socāmīti attho. **Viditā mayā sattuka lokadhammā**ti corarājānaṃ ālapati. Ambho, sattuka, mayā lābho alābho yaso ayasotiādayo lokadhammā viditā. Yatheva hi cando udeti ca pūrati ca puna ca khīyati, yathā ca sūriyo andhakāraṃ vidhamanto mahantaṃ ālokaṃ tapetvāna puna sāyaṃ atthaṃ paleti atthaṃ gacchati na dissati, evameva bhogā uppajjanti ca nassanti ca, tattha kiṃ sokena, tasmā na socāmīti attho.

Evaṃ mahāsatto corarañño dhammaṃ desetvā idāni tameva coraṃ garahanto āha –

4. ‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

5. ‘‘Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhatī’’ti.

Imā pana dve gāthā heṭṭhā vitthāritāyeva. Corarājā bodhisattaṃ khamāpetvā rajjaṃ paṭicchāpetvā attano janapadameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kosalarājā ānando ahosi, bārāṇasirājā pana ahameva ahosi’’nti.

Maṇikuṇḍalajātakavaṇṇanā paṭhamā.

## [352] 2. Sujātajātakavaṇṇanā

Kiṃ nu santaramānovāti idaṃ satthā jetavane viharanto matapitikaṃ kuṭumbikaṃ ārabbha kathesi. So kira pitari mate paridevamāno vicarati, sokaṃ vinodetuṃ na sakkoti. Atha satthā tassa sotāpattiphalūpanissayaṃ disvā sāvatthiṃ piṇḍāya caritvā pacchāsamaṇaṃ ādāya tassa gehaṃ gantvā paññattāsane nisinno taṃ vanditvā nisinnaṃ ‘‘kiṃ, upāsaka, socasī’’ti vatvā ‘‘āma, bhante’’ti vutte ‘‘āvuso, porāṇakapaṇḍitā paṇḍitānaṃ vacanaṃ sutvā pitari kālakate na sociṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kuṭumbikagehe nibbatti, ‘‘sujātakumāro’’tissa nāmaṃ kariṃsu. Tassa vayappattassa pitāmaho kālamakāsi. Athassa pitā pitu kālakiriyato paṭṭhāya sokasamappito āḷāhanaṃ gantvā āḷāhanato aṭṭhīni āharitvā attano ārāme mattikāthūpaṃ katvā tāni tattha nidahitvā gatagatavelāya thūpaṃ pupphehi pūjetvā cetiyaṃ āvijjhanto paridevati, neva nhāyati na limpati na bhuñjati na kammante vicāreti. Taṃ disvā bodhisatto ‘‘pitā me ayyakassa matakālato paṭṭhāya sokābhibhūto carati, ṭhapetvā pana maṃ añño etaṃ saññāpetuṃ na sakkoti, ekena naṃ upāyena nissokaṃ karissāmī’’ti bahigāme ekaṃ matagoṇaṃ disvā tiṇañca pānīyañca āharitvā tassa purato ṭhapetvā ‘‘khāda, khāda, piva, pivā’’ti āha. Āgatāgatā naṃ disvā ‘‘samma sujāta, kiṃ ummattakosi, matagoṇassa tiṇodakaṃ desī’’ti vadanti. So na kiñci paṭivadati. Athassa pitu santikaṃ gantvā ‘‘putto te ummattako jāto, matagoṇasssa tiṇodakaṃ detī’’ti āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato, puttasoko patiṭṭhito. So vegenāgantvā ‘‘nanu tvaṃ, tāta sujāta, paṇḍitosi, kiṃkāraṇā matagoṇassa tiṇodakaṃ desī’’ti vatvā dve gāthā abhāsi –

6. ‘‘Kiṃ nu santaramānova, lāyitvā haritaṃ tiṇaṃ;
Khāda khādāti lapasi, gatasattaṃ jaraggavaṃ.

7. ‘‘Na hi annena pānena, mato goṇo samuṭṭhahe;
Tvañca tucchaṃ vilapasi, yathā taṃ dummatī tathā’’ti.

Tattha **santaramānovā**ti turito viya hutvā. **Lāyitvā**ti lunitvā. **Lapasī**ti vilapasi. **Gatasattaṃ jaraggava**nti vigatajīvitaṃ jiṇṇagoṇaṃ. **Yathā ta**nti ettha **ta**nti nipātamattaṃ, yathā dummati appapañño vilapeyya, tathā tvaṃ tucchaṃ vilapasīti.

Tato bodhisatto dve gāthā abhāsi –

8. ‘‘Tatheva tiṭṭhati sīsaṃ, hatthapādā ca vāladhi;
Sotā tatheva tiṭṭhanti, maññe goṇo samuṭṭhahe.

9. ‘‘Nevayyakassa sīsañca, hatthapādā ca dissare;
Rudaṃ mattikathūpasmiṃ, nanu tvaññeva dummatī’’ti.

Tattha **tathevā**ti yathā pubbe ṭhitaṃ, tatheva tiṭṭhati. **Maññe**ti etesaṃ sīsādīnaṃ tatheva ṭhitattā ayaṃ goṇo samuṭṭhaheyyāti maññāmi. **Nevayyakassa sīsañcā**ti ayyakassa pana sīsañca hatthapādā ca na dissanti. ‘‘Piṭṭhipādā na dissare’’tipi pāṭho. **Nanu tvaññeva dummatī**ti ahaṃ tāva sīsādīni passanto evaṃ karomi, tvaṃ pana na kiñci passasi, jhāpitaṭṭhānato aṭṭhīni āharitvā mattikāthūpaṃ katvā paridevasi. Iti maṃ paṭicca sataguṇena sahassaguṇena satasahassaguṇena nanu tvaññeva dummati. Bhijjanadhammā nāma saṅkhārā bhijjanti, tattha kā paridevanāti.

Taṃ sutvā bodhisattassa pitā ‘‘mama putto paṇḍito idhalokaparalokakiccaṃ jānāti, mama saññāpanatthāya etaṃ kammaṃ akāsī’’ti cintetvā ‘‘tāta sujātapaṇḍita, ‘sabbe saṅkhārā aniccā’ti me ñātā, ito paṭṭhāya na socissāmi, pitusokaharaṇakaputtena nāma tādisena bhavitabba’’nti vatvā puttassa thutiṃ karonto āha –

10. ‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

11. ‘‘Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, pitusokaṃ apānudi.

12. ‘‘Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna māṇava.

13. ‘‘Evaṃ karonti sappaññā, ye honti anukampakā;
Vinivattenti sokamhā, sujāto pitaraṃ yathā’’ti.

Tattha **nibbāpaye**ti nibbāpayi. **Dara**nti sokadarathaṃ. **Sujāto pitaraṃ yathā**ti yathā mama putto sujāto maṃ pitaraṃ samānaṃ attano sappaññatāya sokamhā vinivattayi, evaṃ aññepi sappaññā sokamhā vinivattayantīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. Tadā sujāto ahameva ahosinti.

Sujātajātakavaṇṇanā dutiyā.

[353] 3. Venasākhajātakavaṇṇanā

Nayidaṃ niccaṃ bhavitabbanti idaṃ satthā bhaggesu saṃsumāragiraṃ nissāya bhesakaḷāvane viharanto bodhirājakumāraṃ ārabbha kathesi. Bodhirājakumāro nāma udenassa rañño putto tasmiṃ kāle saṃsumāragire vasanto ekaṃ pariyodātasippaṃ vaḍḍhakiṃ pakkosāpetvā aññehi rājūhi asadisaṃ katvā kokanadaṃ nāma pāsādaṃ kārāpesi. Kārāpetvā ca pana ‘‘ayaṃ vaḍḍhakī aññassapi rañño evarūpaṃ pāsādaṃ kareyyā’’ti maccharāyanto tassa akkhīni uppāṭāpesi. Tenassa akkhīnaṃ uppāṭitabhāvo bhikkhusaṅghe pākaṭo jāto. Tasmā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, bodhirājakumāro kira tathārūpassa vaḍḍhakino akkhīni uppāṭāpesi, aho kakkhaḷo pharuso sāhasiko’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa kakkhaḷo pharuso sāhasikova. Na kevalañca idāneva, pubbepesa khattiyasahassānaṃ akkhīni uppāṭāpetvā māretvā tesaṃ maṃsena balikammaṃ kāresī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto takkasilāyaṃ disāpāmokkho ācariyo ahosi. Jambudīpatale khattiyamāṇavā brāhmaṇamāṇavā ca tasseva santike sippaṃ uggaṇhiṃsu. Bārāṇasirañño putto brahmadattakumāro nāma tassa santike tayo vede uggaṇhi. So pana pakatiyāpi kakkhaḷo pharuso sāhasiko ahosi. Bodhisatto aṅgavijjāvasena tassa kakkhaḷapharusasāhasikabhāvaṃ ñatvā ‘‘tāta, tvaṃ kakkhaḷo pharuso sāhasiko, pharusena nāma laddhaṃ issariyaṃ aciraṭṭhitikaṃ hoti, so issariye vinaṭṭhe bhinnanāvo viya samudde patiṭṭhaṃ na labhati, tasmā mā evarūpo ahosī’’ti taṃ ovadanto dve gāthā abhāsi –

14. ‘‘Nayidaṃ niccaṃ bhavitabbaṃ brahmadatta, khemaṃ subhikkhaṃ sukhatā ca kāye;
Atthaccaye mā ahu sampamūḷho, bhinnaplavo sāgarasseva majjhe.

15. ‘‘Yāni karoti puriso, tāni attani passati;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;
Yādisaṃ vapate bījaṃ, tādisaṃ harate phala’’nti.

Tattha **sukhatā ca kāye**ti tāta brahmadatta, yadetaṃ khemaṃ vā subhikkhaṃ vā yā vā esā sukhatā kāye, idaṃ sabbaṃ imesaṃ sattānaṃ niccaṃ sabbakālameva na bhavati, idaṃ pana aniccaṃ hutvā abhāvadhammaṃ. **Atthaccaye**ti so tvaṃ aniccatāvasena issariye vigate attano atthassa accaye yathā nāma bhinnaplavo bhinnanāvo manusso sāgaramajjhe patiṭṭhaṃ alabhanto sampamūḷho hoti, evaṃ mā ahu sampamūḷho. **Tāni attani passatī**ti tesaṃ kammānaṃ vipākaṃ vindanto tāni attani passati nāma.

So ācariyaṃ vanditvā bārāṇasiṃ gantvā pitu sippaṃ dassetvā oparajje patiṭṭhāya pitu accayena rajjaṃ pāpuṇi. Tassa piṅgiyo nāma purohito ahosi kakkhaḷo pharuso sāhasiko. So yasalobhena cintesi ‘‘yaṃnūnāhaṃ iminā raññā sakalajambudīpe sabbe rājāno gāhāpeyyaṃ, evamesa ekarājā bhavissati, ahampi ekapurohito bhavissāmī’’ti. So taṃ rājānaṃ attano kathaṃ gāhāpesi. Rājā mahatiyā senāya nagarā nikkhamitvā ekassa rañño nagaraṃ rundhitvā taṃ rājānaṃ gaṇhi. Etenupāyena sakalajambudīpe rajjaṃ gahetvā rājasahassaparivuto ‘‘takkasilāyaṃ rajjaṃ gaṇhissāmī’’ti agamāsi. Bodhisatto nagaraṃ paṭisaṅkharitvā parehi appadhaṃsiyaṃ akāsi.

Bārāṇasirājā gaṅgānadītīre mahato nigrodharukkhasssa mūle sāṇiṃ parikkhipāpetvā upari vitānaṃ kārāpetvā sayanaṃ paññapetvā nivāsaṃ gaṇhi. So jambudīpatale sahassarājāno gahetvā yujjhamānopi takkasilaṃ gahetuṃ asakkonto attano purohitaṃ pucchi ‘‘ācariya, mayaṃ ettakehi rājūhi saddhiṃ āgantvāpi takkasilaṃ gahetuṃ na sakkoma, kiṃ nu kho kātabba’’nti. ‘‘Mahārāja, sahassarājūnaṃ akkhīni uppāṭetvā māretvā kucchiṃ phāletvā pañcamadhuramaṃsaṃ ādāya imasmiṃ nigrodhe adhivatthāya devatāya balikammaṃ katvā antavaṭṭīhi rukkhaṃ parikkhipitvā lohitapañcaṅgulikāni karoma, evaṃ no khippameva jayo bhavissatī’’ti. Rājā ‘‘sādhū’’ti paṭissuṇitvā antosāṇiyaṃ mahābale malle ṭhapetvā ekamekaṃ rājānaṃ pakkosāpetvā nippīḷanena visaññaṃ kāretvā akkhīni uppāṭetvā māretvā maṃsaṃ ādāya kaḷevarāni gaṅgāyaṃ pavāhetvā vuttappakāraṃ balikammaṃ kāretvā balibheriṃ ākoṭāpetvā yuddhāya gato.

Athassa aṭṭālakato eko yakkho āgantvā dakkhiṇakkhiṃ uppāṭetvā agamāsi, athassa mahatī vedanā uppajji. So vedanāppatto āgantvā nigrodharukkhamūle paññattāsane uttānako nipajji. Tasmiṃ khaṇe eko gijjho ekaṃ tikhiṇakoṭikaṃ aṭṭhiṃ gahetvā rukkhagge nisinno maṃsaṃ khāditvā aṭṭhiṃ vissajjesi, aṭṭhikoṭi āgantvā rañño vāmakkhimhi ayasūlaṃ viya patitvā akkhiṃ bhindi. Tasmiṃ khaṇe bodhisattassa vacanaṃ sallakkhesi. So ‘‘amhākaṃ ācariyo ‘ime sattā bījānurūpaṃ phalaṃ viya kammānurūpaṃ vipākaṃ anubhontī’ti kathento idaṃ disvā kathesi maññe’’ti vatvā vilapanto dve gāthā abhāsi –

16. ‘‘Idaṃ tadācariyavaco, pārāsariyo yadabravi;
‘Mā su tvaṃ akari pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape’.

17. ‘‘Ayameva so piṅgiya venasākho, yamhi ghātayiṃ khattiyānaṃ sahasssaṃ;
Alaṅkate candanasārānulitte, tameva dukkhaṃ paccāgataṃ mama’’nti.

Tattha **idaṃ tadācariyavaco**ti idaṃ taṃ ācariyassa vacanaṃ. **Pārāsariyo**ti taṃ gottena kitteti. **Pacchā kata**nti yaṃ pāpaṃ tayā kataṃ, pacchā taṃ tapeyya kilameyya, taṃ mā karīti ovādaṃ adāsi, ahaṃ panassa vacanaṃ na karinti. **Ayamevā**ti nigrodharukkhaṃ dassento vilapati. **Venasākho**ti patthaṭasākho. **Yamhi ghātayi**nti yamhi rukkhe khattiyasahassaṃ māresiṃ. **Alaṅkate candanasārānulitte**ti rājālaṅkārehi alaṅkate lohitacandanasārānulitte te khattiye yatthāhaṃ ghātesiṃ, ayameva so rukkho idāni mayhaṃ kiñci parittāṇaṃ kātuṃ na sakkotīti dīpeti. **Tameva dukkha**nti yaṃ mayā paresaṃ akkhiuppāṭanadukkhaṃ kataṃ, idaṃ me tatheva paṭiāgataṃ, idāni no ācariyassa vacanaṃ matthakaṃ pattanti paridevati.

So evaṃ paridevamāno aggamahesiṃ anussaritvā –

18. ‘‘Sāmā ca kho candanalittagattā, laṭṭhīva sobhañjanakassa uggatā;
Adisvā kālaṃ karissāmi ubbariṃ, taṃ me ito dukkhataraṃ bhavissatī’’ti. –

Gāthamāha –

Tassattho – mama bhariyā suvaṇṇasāmā ubbarī yathā nāma siggurukkhassa uju uggatā sākhā mandamāluteritā kampamānā sobhati, evaṃ itthivilāsaṃ kurumānā sobhati, tamahaṃ idāni akkhīnaṃ bhinnattā ubbariṃ adisvāva kālaṃ karissāmi, taṃ me tassā adassanaṃ ito maraṇadukkhatopi dukkhataraṃ bhavissatīti.

So evaṃ vilapantova maritvā niraye nibbatti. Na naṃ issariyaluddho purohito parittāṇaṃ kātuṃ sakkhi, na attano issariyaṃ. Tasmiṃ matamatteyeva balakāyo bhijjitvā palāyi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā bārāṇasirājā bodhirājakumāro ahosi, piṅgiyo devadatto, disāpāmokkhācariyo pana ahameva ahosi’’nti.

Venasākhajātakavaṇṇanā tatiyā.

## [354] 4. Uragajātakavaṇṇanā

Uragova tacaṃ jiṇṇanti idaṃ satthā jetavane viharanto mataputtakaṃ kuṭumbikaṃ ārabbha kathesi. Vatthu pana matabhariyamatapitikavatthusadisameva. Idhāpi tatheva satthā tassa nivesanaṃ gantvā taṃ āgantvā vanditvā nisinnaṃ ‘‘kiṃ, āvuso, socasī’’ti pucchitvā ‘‘āma, bhante, puttassa me matakālato paṭṭhāya socāmī’’ti vutte ‘‘āvuso, bhijjanadhammaṃ nāma bhijjati, nassanadhammaṃ nāma nassati, tañca kho na ekasmiṃyeva kule, nāpi ekasmiññeva gāme, atha kho aparimāṇesu cakkavāḷesu tīsu bhavesu amaraṇadhammo nāma natthi, tabbhāveneva ṭhātuṃ samattho ekasaṅkhāropi sassato nāma natthi, sabbe sattā maraṇadhammā, sabbe saṅkhārā bhijjanadhammā, porāṇakapaṇḍitāpi putte mate ‘maraṇadhammaṃ mataṃ, nassanadhammaṃ naṭṭha’nti na sociṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ dvāragāmake brāhmaṇakule nibbattitvā kuṭumbaṃ saṇṭhapetvā kasikammena jīvikaṃ kappesi. Tassa putto ca dhītā cāti dve dārakā ahesuṃ. So puttassa vayappattassa samānakulato kumārikaṃ āharitvā adāsi, iti te dāsiyā saddhiṃ cha janā ahesuṃ – bodhisatto, bhariyā, putto, dhītā, suṇisā, dāsīti. Te samaggā sammodamānā piyasaṃvāsā ahesuṃ. Bodhisatto sesānaṃ pañcannaṃ evaṃ ovādaṃ deti ‘‘tumhe yathāladdhaniyāmeneva dānaṃ detha, sīlaṃ rakkhatha, uposathakammaṃ karotha, maraṇassatiṃ bhāvetha, tumhākaṃ maraṇabhāvaṃ sallakkhetha, imesañhi sattānaṃ maraṇaṃ dhuvaṃ, jīvitaṃ addhuvaṃ, sabbe saṅkhārā aniccā khayavayadhamminova, rattiñca divā ca appamattā hothā’’ti. Te ‘‘sādhū’’ti ovādaṃ sampaṭicchitvā appamattā maraṇassatiṃ bhāventi.

Athekadivasaṃ bodhisatto puttena saddhiṃ khettaṃ gantvā kasati. Putto kacavaraṃ saṅkaḍḍhitvā jhāpeti. Tassāvidūre ekasmiṃ vammike āsīviso atthi. Dhūmo tassa akkhīni pahari. So kuddho nikkhamitvā ‘‘imaṃ nissāya mayhaṃ bhaya’’nti catasso dāṭhā nimujjāpento taṃ ḍaṃsi, so parivattitvā patito. Bodhisatto parivattitvā taṃ patitaṃ disvā goṇe ṭhapetvā gantvā tassa matabhāvaṃ ñatvā taṃ ukkhipitvā ekasmiṃ rukkhamūle nipajjāpetvā pārupitvā neva rodi na paridevi – ‘‘bhijjanadhammaṃ pana bhinnaṃ, maraṇadhammaṃ mataṃ, sabbe saṅkhārā aniccā maraṇanipphattikā’’ti aniccabhāvameva sallakkhetvā kasi. So khettasamīpena gacchantaṃ ekaṃ paṭivissakaṃ purisaṃ disvā ‘‘tāta, gehaṃ gacchasī’’ti pucchitvā ‘‘āmā’’ti vutte tena hi amhākampi gharaṃ gantvā brāhmaṇiṃ vadeyyāsi ‘‘ajja kira pubbe viya dvinnaṃ bhattaṃ anāharitvā ekassevāhāraṃ āhareyyātha, pubbe ca ekikāva dāsī āhāraṃ āharati, ajja pana cattāropi janā suddhavatthanivatthā gandhapupphahatthā āgaccheyyāthā’’ti. So ‘‘sādhū’’ti gantvā brāhmaṇiyā tatheva kathesi. Kena te, tāta, imaṃ sāsanaṃ dinnanti. Brāhmaṇena, ayyeti. Sā ‘‘putto me mato’’ti aññāsi, kampanamattampissā nāhosi. Evaṃ subhāvitacittā suddhavatthanivatthā gandhapupphahatthā dāsiṃ pana āhāraṃ āharāpetvā sesehi saddhiṃ khettaṃ agamāsi. Ekassapi roditaṃ vā paridevitaṃ vā nāhosi.

Bodhisatto puttassa nipannachāyāyameva nisīditvā bhuñji. Bhuttāvasāne sabbepi dārūni uddharitvā taṃ citakaṃ āropetvā gandhapupphehi pūjetvā jhāpesuṃ. Ekassa ca ekabindupi assu nāhosi, sabbepi subhāvitamaraṇassatino honti. Tesaṃ sīlatejena sakkassa āsanaṃ uṇhākāraṃ dassesi. So ‘‘ko nu kho maṃ ṭhānā cāvetukāmo’’ti upadhārento tesaṃ guṇatejena uṇhabhāvaṃ ñatvā pasannamānaso hutvā ‘‘mayā etesaṃ santikaṃ gantvā sīhanādaṃ nadāpetvā sīhanādapariyosāne etesaṃ nivesanaṃ sattaratanaparipuṇṇaṃ katvā āgantuṃ vaṭṭatī’’ti vegena tattha gantvā āḷāhanapasse ṭhito ‘‘tāta, kiṃ karothā’’ti āha. ‘‘Ekaṃ manussaṃ jhāpema, sāmī’’ti. ‘‘Na tumhe manussaṃ jhāpessatha, ekaṃ pana migaṃ māretvā pacatha maññe’’ti. ‘‘Natthetaṃ sāmi, manussameva jhāpemā’’ti. ‘‘Tena hi verimanusso vo bhavissatī’’ti. Atha naṃ bodhisatto ‘‘orasaputto no sāmi, na veriko’’ti āha. ‘‘Tena hi vo appiyaputto bhavissatī’’ti? ‘‘Ativiya piyaputto, sāmī’’ti. ‘‘Atha kasmā na rodasī’’ti? So arodanakāraṇaṃ kathento paṭhamaṃ gāthamāha –

19. ‘‘Uragova tacaṃ jiṇṇaṃ, hitvā gacchati saṃ tanuṃ;
Evaṃ sarīre nibbhoge, pete kālakate sati.

20. ‘‘Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī’’ti.

Tattha **saṃ tanu**nti attano sarīraṃ. **Nibbhoge**ti jīvitindriyassa abhāvena bhogarahite. **Pete**ti paralokaṃ paṭigate. **Kālakate**ti katakāle, mateti attho. Idaṃ vuttaṃ hoti – sāmi, mama putto yathā nāma urago jiṇṇatacaṃ nicchinditvā anoloketvā anapekkho chaḍḍetvā gaccheyya, evaṃ attano sarīraṃ chaḍḍetvā gacchati, tassa jīvitindriyarahite sarīre evaṃ nibbhoge tasmiñca me putte pete puna paṭigate maraṇakālaṃ katvā ṭhite sati ko kāruññena vā paridevena vā attho. Ayañhi yathā sūlehi vijjhitvā ḍayhamāno sukhadukkhaṃ na jānāti, evaṃ ñātīnaṃ paridevitampi na jānāti, tena kāraṇenāhaṃ etaṃ na socāmi. Yā tassa attano gati, taṃ so gatoti.

Sakko bodhisattassa vacanaṃ sutvā brāhmaṇiṃ pucchi ‘‘amma, tuyhaṃ so kiṃ hotī’’ti? ‘‘Dasa māse kucchinā pariharitvā thaññaṃ pāyetvā hatthapāde saṇṭhapetvā vaḍḍhitaputto me, sāmī’’ti. ‘‘Amma, pitā tāva purisabhāvena mā rodatu, mātu hadayaṃ pana mudukaṃ hoti, tvaṃ kasmā na rodasī’’ti? Sā arodanakāraṇaṃ kathentī –

21. ‘‘Anavhito tato āgā, ananuññāto ito gato;
Yathāgato tathā gato, tattha kā paridevanā.

22. ‘‘Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī’’ti. – gāthādvayamāha –

Tattha **anavhito**ti ayaṃ tāta mayā paralokato anavhito ayācito. **Āgā**ti amhākaṃ gehaṃ āgato. **Ito**ti ito manussalokato gacchantopi mayā ananuññātova gato. **Yathāgato**ti āgacchantopi yathā attanova ruciyā āgato, gacchantopi tatheva gato. **Tatthā**ti tasmiṃ tassa ito gamane kā paridevanā. **Ḍayhamāno**ti gāthā vuttanayena veditabbā.

Sakko brāhmaṇiyā kathaṃ sutvā tassa bhaginiṃ pucchi ‘‘amma, tuyhaṃ so kiṃ hotī’’ti? ‘‘Bhātā me, sāmī’’ti. ‘‘Amma, bhaginiyo nāma bhātūsu sinehā honti, tvaṃ kasmā na rodasī’’ti? Sā arodanakāraṇaṃ kathentī –

23. ‘‘Sace rode kisā assaṃ, tassā me kiṃ phalaṃ siyā;
Ñātimittasuhajjānaṃ, bhiyyo no aratī siyā.

24. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī’’ti. – gāthādvayamāha –

Tattha **sace**ti yadi ahaṃ bhātari mate rodeyyaṃ, kisasarīrā assaṃ. Bhātu pana me tappaccayā vuḍḍhi nāma natthīti dasseti. **Tassā me**ti tassā mayhaṃ rodantiyā kiṃ phalaṃ ko ānisaṃso bhaveyya. Mayhaṃ avuddhi pana paññāyatīti dīpeti. **Ñātimittasuhajjāna**nti ñātimittasuhadānaṃ. Ayameva vā pāṭho. **Bhiyyo no**ti ye amhākaṃ ñātī ca mittā ca suhadayā ca, tesaṃ adhikatarā arati siyā.

Sakko bhaginiyā kathaṃ sutvā bhariyaṃ pucchi ‘‘amma, tuyhaṃ so kiṃ hotī’’ti? ‘‘Pati me, sāmī’’ti. ‘‘Itthiyo nāma patimhi mate vidhavā honti anāthā, tvaṃ kasmā na rodasī’’ti. Sāpissa arodanakāraṇaṃ kathentī –

25. ‘‘Yathāpi dārako candaṃ, gacchantamanurodati;
Evaṃsampadamevetaṃ, yo petamanusocati.

26. ‘‘Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī’’ti. – gāthādvayamāha –

Tassattho – yathā nāma yattha katthaci yuttāyuttaṃ labbhanīyālabbhanīyaṃ ajānanto bāladārako mātu ucchaṅge nisinno puṇṇamāsiyaṃ puṇṇaṃ candaṃ ākāse gacchantaṃ disvā ‘‘amma, candaṃ me dehi, amma, candaṃ me dehī’’ti punappunaṃ rodati, evaṃsampadamevetaṃ, evaṃnipphattikameva etaṃ tassa ruṇṇaṃ hoti, yo petaṃ kālakataṃ anusocati. Itopi ca bālataraṃ. Kiṃkāraṇā? So hi vijjamānacandaṃ anurodati, mayhaṃ pana pati mato etarahi avijjamāno sūlehi vijjhitvā ḍayhamānopi na kiñci jānātīti.

Sakko bhariyāya vacanaṃ sutvā dāsiṃ pucchi ‘‘amma, tuyhaṃ so kiṃ hotī’’ti? ‘‘Ayyo me, sāmī’’ti. ‘‘Nanu tvaṃ iminā pīḷetvā pothetvā paribhuttā bhavissasi, tasmā ‘‘sumuttā aha’’nti na rodasī’’ti. ‘Sāmi, mā evaṃ avaca, na etaṃ etassa anucchavikaṃ, khantimettānuddayasampanno me ayyaputto, ure saṃvaḍḍhitaputto viya ahosī’ti. ‘‘Atha kasmā na rodasī’’ti? Sāpissa arodanakāraṇaṃ kathentī –

27. ‘‘Yathāpi udakakumbho, bhinno appaṭisandhiyo;
Evaṃsampadamevetaṃ, yo petamanusocati.

28. ‘‘Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatī’’ti. – gāthādvayamāha –

Tassattho – yathā nāma udakakumbho ukkhipiyamāno patitvā sattadhā bhinno puna tāni kapālāni paṭipāṭiyā ṭhapetvā saṃvidahitvā paṭipākatikaṃ kātuṃ na sakkoti, yo petamanusocati, tassapi etamanusocanaṃ evaṃnipphattikameva hoti, matassa puna jīvāpetuṃ asakkuṇeyyattā iddhimato vā iddhānubhāvena bhinnaṃ kumbhaṃ saṃvidahitvā udakassa pūretuṃ sakkā bhaveyya, kālakato pana iddhibalenāpi na sakkā paṭipākatitaṃ kātunti. Itarā gāthā vuttatthāyeva.

Sakko sabbesaṃ dhammakathaṃ sutvā pasīditvā ‘‘tumhehi appamattehi maraṇassati bhāvitā, tumhe ito paṭṭhāya sahatthena kammaṃ mā karittha, ahaṃ, sakko devarājā, ahaṃ vo gehe satta ratanāni aparimāṇāni karissāmi, tumhe dānaṃ detha, sīlaṃ rakkhatha, uposathakammaṃ karotha, appamattā hothā’’ti tesaṃ ovādaṃ datvā gehaṃ aparimitadhanaṃ katvā pakkāmi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. Tadā dāsī khujjuttarā ahosi, dhītā uppalavaṇṇā, putto rāhulo, mātā khemā, brāhmaṇo pana ahameva ahosinti.

Uragajātakavaṇṇanā catutthā.

## [355] 5. Ghaṭajātakavaṇṇanā

Aññe socanti rodantīti idaṃ satthā jetavane viharanto kosalarañño ekaṃ amaccaṃ ārabbha kathesi. Vatthu heṭṭhā kathitasadisameva. Idha pana rājā attano upakārasssa amaccassa mahantaṃ yasaṃ datvā paribhedakānaṃ kathaṃ gahetvā taṃ bandhāpetvā bandhanāgāre pavesesi. So tattha nisinnova sotāpattimaggaṃ nibbattesi. Rājā tassa guṇaṃ sallakkhetvā mocāpesi. So gandhamālaṃ ādāya satthu santikaṃ gantvā vanditvā nisīdi. Atha naṃ satthā ‘‘anattho kira te uppanno’’ti pucchitvā ‘‘āma, bhante, anatthena pana me attho āgato, sotāpattimaggo nibbatto’’ti vutte ‘‘na kho, upāsaka, tvaññeva anatthena atthaṃ āhari, porāṇakapaṇḍitāpi āhariṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatti, ‘‘ghaṭakumāro’’tissa nāmaṃ kariṃsu. So aparena samayena takkasilāyaṃ uggahitasippo dhammena rajjaṃ kāresi. Tassa antepure eko amacco dubbhi. So taṃ paccakkhato ñatvā raṭṭhā pabbājesi. Tadā sāvatthiyaṃ dhaṅkarājā nāma rajjaṃ kāresi. So tassa santikaṃ gantvā taṃ upaṭṭhahitvā heṭṭhā vuttanayena attano vacanaṃ gāhāpetvā bārāṇasirajjaṃ gaṇhāpesi. Sopi rajjaṃ gahetvā bodhisattaṃ saṅkhalikāhi bandhāpetvā bandhanāgāraṃ pavesesi. Bodhisatto jhānaṃ nibbattetvā ākāse pallaṅkena nisīdi, dhaṅkassa sarīre ḍāho uppajji. So gantvā bodhisattassa suvaṇṇādāsaphullapadumasassirikaṃ mukhaṃ disvā bodhisattaṃ pucchanto paṭhamaṃ gāthamāha –

29. ‘‘Aññe socanti rodanti, aññe assumukhā janā;
Pasannamukhavaṇṇosi, kasmā ghaṭa na socasī’’ti.

Tattha **aññe**ti taṃ ṭhapetvā sesamanussā.

Athassa bodhisatto asocanakāraṇaṃ kathento catasso gāthā abhāsi –

30. ‘‘Nābbhatītaharo soko, nānāgatasukhāvaho;
Tasmā dhaṅka na socāmi, natthi soke dutīyatā.

31. ‘‘Socaṃ paṇḍu kiso hoti, bhattañcassa na ruccati;
Amittā sumanā honti, sallaviddhassa ruppato.

32. ‘‘Gāme vā yadi vārañño, ninne vā yadi vā thale;
Ṭhitaṃ maṃ nāgamissati, evaṃ diṭṭhapado ahaṃ.

33. ‘‘Yassattā nālamekova, sabbakāmarasāharo;
Sabbāpi pathavī tassa, na sukhaṃ āvahissatī’’ti.

Tattha **nābbhatītaharo**ti nābbhatītāhāro, ayameva vā pāṭho. Soko nāma abbhatītaṃ atikkantaṃ niruddhaṃ atthaṅgataṃ puna nāharati. **Dutīyatā**ti sahāyatā. Atītāharaṇena vā anāgatāharaṇena vā soko nāma kassaci sahāyo na hoti, tenāpi kāraṇenāhaṃ na socāmīti vadati. **Soca**nti socanto. **Sallaviddhassa ruppato**ti sokasallena viddhassa teneva ghaṭṭiyamānasssa ‘‘diṭṭhā vata no paccāmittassa piṭṭhī’’ti amittā sumanā hontīti attho.

Ṭhitaṃ maṃ nāgamissatīti samma dhaṅkarāja, etesu gāmādīsu yattha katthaci ṭhitaṃ maṃ paṇḍukisabhāvādikaṃ sokamūlakaṃ byasanaṃ na āgamissati. **Evaṃ diṭṭhapado**ti yathā taṃ byasanaṃ nāgacchati, evaṃ mayā jhānapadaṃ diṭṭhaṃ. ‘‘Aṭṭhalokadhammapada’’ntipi vadantiyeva. Pāḷiyaṃ pana ‘‘na mattaṃ nāgamissatī’’ti likhitaṃ, taṃ aṭṭhakathāyaṃ natthi. Pariyosānagāthāya icchitapatthitatthena jhānasukhasaṅkhātaṃ sabbakāmarasaṃ āharatīti **sabbakāmarasāharo**. Idaṃ vuttaṃ hoti – yassa rañño pahāya aññasahāye attāva eko sabbakāmarasāharo nālaṃ, sabbaṃ jhānasukhasaṅkhātaṃ kāmarasaṃ āharituṃ asamattho, tassa rañño sabbāpi pathavī na sukhaṃ āvahissati. Kāmāturassa hi sukhaṃ nāma natthi, yo pana kilesadaratharahitaṃ jhānasukhaṃ āharituṃ samattho, so rājā sukhī hotīti. Yo panetāya gāthāya ‘‘yassatthā nālameko’’tipi pāṭho, tassattho na dissati.

Iti dhaṅko imā catasso gāthā sutvā bodhisattaṃ khamāpetvā rajjaṃ paṭicchāpetvā pakkāmi. Bodhisattopi rajjaṃ amaccānaṃ paṭiniyyādetvā himavantapadesaṃ gantvā isipabbajjaṃ pabbajitvā aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dhaṅkarājā ānando ahosi, ghaṭarājā pana ahameva ahosi’’nti.

Ghaṭajātakavaṇṇanā pañcamā.

## [356] 6. Koraṇḍiyajātakavaṇṇanā

Eko araññeti idaṃ satthā jetavane viharanto dhammasenāpatiṃ ārabbha kathesi. Thero kira āgatāgatānaṃ dussīlānaṃ migaluddakamacchabandhādīnaṃ diṭṭhadiṭṭhānaññeva ‘‘sīlaṃ gaṇhatha, sīlaṃ gaṇhathā’’ti sīlaṃ deti. Te there garubhāvena tassa kathaṃ bhindituṃ asakkontā sīlaṃ gaṇhanti, gahetvā ca pana na rakkhanti, attano attano kammameva karonti. Thero saddhivihārike āmantetvā ‘‘āvuso, ime manussā mama santike sīlaṃ gaṇhiṃsu, gaṇhitvā ca pana na rakkhantī’’ti āha. ‘‘Bhante, tumhe etesaṃ aruciyā sīlaṃ detha, ete tumhākaṃ kathaṃ bhindituṃ asakkontā gaṇhanti, tumhe ito paṭṭhāya evarūpānaṃ sīlaṃ mā adatthā’’ti. Thero anattamano ahosi. Taṃ pavattiṃ sutvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, sāriputtatthero kira diṭṭhadiṭṭhānaññeva sīlaṃ detī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa diṭṭhadiṭṭhānaṃ ayācantānaññeva sīlaṃ detī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ disāpāmokkhassa ācariyassa jeṭṭhantevāsiko koraṇḍiyo nāma ahosi. Tadā so ācariyo diṭṭhadiṭṭhānaṃ kevaṭṭādīnaṃ ayācantānaññeva ‘‘sīlaṃ gaṇhatha, sīlaṃ gaṇhathā’’ti sīlaṃ deti. Te gahetvāpi na rakkhanti ācariyo tamatthaṃ antevāsikānaṃ ārocesi. Antevāsikā ‘‘bhante, tumhe etesaṃ aruciyā sīlaṃ detha, tasmā bhindanti, ito dāni paṭṭhāya yācantānaññeva dadeyyātha, mā ayācantāna’’nti vadiṃsu. So vippaṭisārī ahosi, evaṃ santepi diṭṭhadiṭṭhānaṃ sīlaṃ detiyeva.

Athekadivasaṃ ekasmā gāmā manussā āgantvā brāhmaṇavācanakatthāya ācariyaṃ nimantayiṃsu. So koraṇḍiyamāṇavaṃ pakkositvā ‘‘tāta, ahaṃ na gacchāmi, tvaṃ ime pañcasate māṇave gahetvā tattha gantvā vācanakāni sampaṭicchitvā amhākaṃ dinnakoṭṭhāsaṃ āharā’’ti pesesi. So gantvā paṭinivattanto antarāmagge ekaṃ kandaraṃ disvā cintesi ‘‘amhākaṃ ācariyo diṭṭhadiṭṭhānaṃ ayācantānaññeva sīlaṃ deti, ito dāni paṭṭhāya yathā yācantānaññeva deti, tathā naṃ karissāmī’’ti. So tesu māṇavesu sukhanisinnesu uṭṭhāya mahantaṃ mahantaṃ selaṃ ukkhipitvā kandarāyaṃ khipi, punappunaṃ khipiyeva. Atha naṃ te māṇavā uṭṭhāya ‘‘ācariya, kiṃ karosī’’ti āhaṃsu. So na kiñci kathesi, te vegena gantvā ācariyassa ārocesuṃ. Ācariyo āgantvā tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

34. ‘‘Eko araññe girikandarāyaṃ, paggayha paggayha silaṃ pavecchasi;
Punappunaṃ santaramānarūpo, koraṇḍiya ko nu tava yidhattho’’ti.

Tattha **ko nu tava yidhattho**ti ko nu tava idha kandarāyaṃ silākhipanena attho.

So tassa vacanaṃ sutvā ācariyaṃ pabodhetukāmo dutiyaṃ gāthamāha –

35. ‘‘Ahañhimaṃ sāgarasevitantaṃ, samaṃ karissāmi yathāpi pāṇi;
Vikiriya sānūni ca pabbatāni ca, tasmā silaṃ dariyā pakkhipāmī’’ti.

Tattha **ahañhima**nti ahañhi imaṃ mahāpathaviṃ. **Sāgarasevitanta**nti sāgarehi sevitaṃ cāturantaṃ. **Yathāpi pāṇī**ti hatthatalaṃ viya samaṃ karissāmi. **Vikiriyā**ti vikiritvā. **Sānūni ca pabbatāni cā**ti paṃsupabbate ca silāpabbate ca.

Taṃ sutvā brāhmaṇo tatiyaṃ gāthamāha –

36. ‘‘Nayimaṃ mahiṃ arahati pāṇikappaṃ, samaṃ manusso karaṇāya meko;
Maññāmimaññeva dariṃ jigīsaṃ, koraṇḍiya hāhasi jīvaloka’’nti.

Tattha **karaṇāya meko**ti karaṇāya eko kātuṃ na sakkotīti dīpeti. **Maññāmimaññeva dariṃ jigīsa**nti ahaṃ maññāmi tiṭṭhatu pathavī, imaññeva ekaṃ dariṃ jigīsaṃ pūraṇatthāya vāyamanto silā pariyesanto upāyaṃ vicinantova tvaṃ imaṃ jīvalokaṃ hāhasi jahissasi, marissasīti attho.

Taṃ sutvā māṇavo catutthaṃ gāthamāha –

37. ‘‘Sace ayaṃ bhūtadharaṃ na sakkā, samaṃ manusso karaṇāya meko;
Evameva tvaṃ brahme ime manusse, nānādiṭṭhike nānayissasi te’’ti.

Tassattho – sace ayaṃ eko manusso imaṃ bhūtadharaṃ pathaviṃ samaṃ kātuṃ na sakkā na samattho, evameva tvaṃ ime dussīlamanusse nānādiṭṭhike nānayissasi, te evaṃ ‘‘sīlaṃ gaṇhatha, sīlaṃ gaṇhathā’’ti vadanto attano vasaṃ na ānayissasi, paṇḍitapurisāyeva hi pāṇātipātaṃ ‘‘akusala’’nti garahanti. Saṃsāramocakādayo panettha kusalasaññino, te tvaṃ kathaṃ ānayissasi, tasmā diṭṭhadiṭṭhānaṃ sīlaṃ adatvā yācantānaññeva dehīti.

Taṃ sutvā ācariyo ‘‘yuttaṃ vadati koraṇḍiyo, idāni na evarūpaṃ karissāmī’’ti attano viraddhabhāvaṃ ñatvā pañcamaṃ gāthamāha –

38. ‘‘Saṃkhittarūpena bhavaṃ mamatthaṃ, akkhāsi koraṇḍiya evametaṃ;
Yathā na sakkā pathavī samāyaṃ, kattuṃ manussena tathā manussā’’ti.

Tattha **samāya**nti samaṃ ayaṃ. Evaṃ ācariyo māṇavassa thutiṃ akāsi, sopi naṃ bodhetvā sayaṃ gharaṃ nesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo sāriputto ahosi, koraṇḍiyamāṇavo pana ahameva ahosi’’nti.

Koraṇḍiyajātakavaṇṇanā chaṭṭhā.

## [357] 7. Laṭukikajātakavaṇṇanā

Vandāmi taṃ kuñjara saṭṭhihāyananti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Ekasmiñhi divase bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto kakkhaḷo pharuso sāhasiko, sattesu karuṇāmattampissa natthī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa nikkaruṇoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto hatthiyoniyaṃ nibbattitvā vayappatto pāsādiko mahākāyo asītisahassavāraṇaparivāro yūthapati hutvā himavantapadese vihāsi. Tadā ekā laṭukikā sakuṇikā hatthīnaṃ vicaraṇaṭṭhāne aṇḍāni nikkhipi, tāni pariṇatāni bhinditvā sakuṇapotakā nikkhamiṃsu. Tesu aviruḷhapakkhesu uppatituṃ asakkontesuyeva mahāsatto asītisahassavāraṇaparivuto gocarāya caranto taṃ padesaṃ patto. Taṃ disvā laṭukikā cintesi ‘‘ayaṃ hatthirājā mama potake madditvā māressati, handa naṃ puttakānaṃ parittāṇatthāya dhammikārakkhaṃ yācāmī’’ti. Sā ubho pakkhe ekato katvā tassa purato ṭhatvā paṭhamaṃ gāthamāha –

39. ‘‘Vandāmi taṃ kuñjara saṭṭhihāyanaṃ, āraññakaṃ yūthapatiṃ yasassiṃ;
Pakkhehi taṃ pañjalikaṃ karomi, mā me vadhī puttake dubbalāyā’’ti.

Tattha **saṭṭhihāyana**nti saṭṭhivassakāle hāyanabalaṃ. **Yasassi**nti parivārasampannaṃ. **Pakkhehi taṃ pañcalikaṃ karomī**ti ahaṃ pakkhehi taṃ añjalikaṃ karomīti attho.

Mahāsatto ‘‘mā cintayi laṭukike, ahaṃ te puttake rakkhissāmī’’ti sakuṇapotakānaṃ upari ṭhatvā asītiyā hatthisahassesu gatesu laṭukikaṃ āmantetvā ‘‘laṭukike amhākaṃ pacchato eko ekacāriko hatthī āgacchati, so amhākaṃ vacanaṃ na karissati, tasmiṃ āgate tampi yācitvā puttakānaṃ sotthibhāvaṃ kareyyāsī’’ti vatvā pakkāmi. Sāpi tassa paccuggamanaṃ katvā ubhohi pakkhehi añjaliṃ katvā dutiyaṃ gāthamāha –

40. ‘‘Vandāmi taṃ kuñjara ekacāriṃ, āraññakaṃ pabbatasānugocaraṃ;
Pakkhehi taṃ pañjalikaṃ karomi, mā me vadhī puttake dubbalāyā’’ti.

Tattha **pabbatasānugocara**nti ghanaselapabbatesu ca paṃsupabbatesu ca gocaraṃ gaṇhantaṃ.

So tassā vacanaṃ sutvā tatiyaṃ gāthamāha –

41. ‘‘Vadhissāmi te laṭukike puttakāni, kiṃ me tuvaṃ kāhasi dubbalāsi;
Sataṃ sahassānipi tādisīnaṃ, vāmena pādena papothayeyya’’nti.

Tattha **vadhissāmi te**ti tvaṃ kasmā mama vicaraṇamagge puttakāni ṭhapesi, yasmā ṭhapesi, tasmā vadhissāmi te puttakānīti vadati. **Kiṃ me tuvaṃ kāhasī**ti mayhaṃ mahāthāmassa tvaṃ dubbalā kiṃ karissasi. **Papothayeyya**nti ahaṃ tādisānaṃ laṭukikānaṃ satasahassampi vāmena pādena sañcuṇṇeyyaṃ, dakkhiṇapādena pana kathāva natthīti.

Evañca pana vatvā so tassā puttake pādena sañcuṇṇetvā muttena pavāhetvā nadantova pakkāmi. Laṭukikā rukkhasākhāya nilīyitvā ‘‘idāni tāva vāraṇa nadanto gacchasi, katipāheneva me kiriyaṃ passissasi, kāyabalato ñāṇabalassa mahantabhāvaṃ na jānāsi, hotu, jānāpessāmi na’’nti taṃ santajjayamānāva catutthaṃ gāthamāha –

42. ‘‘Na heva sabbattha balena kiccaṃ, balañhi bālassa vadhāya hoti;
Karissāmi te nāgarājā anatthaṃ, yo me vadhī puttake dubbalāyā’’ti.

Tattha **balenā**ti kāyabalena. **Anattha**nti avuḍḍhiṃ. **Yo me**ti yo tvaṃ mama dubbalāya puttake vadhī ghātesi.

Sā evaṃ vatvā katipāhaṃ ekaṃ kākaṃ upaṭṭhahitvā tena tuṭṭhena ‘‘kiṃ te karomī’’ti vuttā ‘‘sāmi, aññaṃ me kātabbaṃ natthi, ekassa pana ekacārikavāraṇassa tuṇḍena paharitvā tumhehi akkhīni bhinnāni paccāsīsāmī’’ti āha. Sā tena ‘‘sādhū’’ti sampaṭicchitā ekaṃ nīlamakkhikaṃ upaṭṭhahi. Tāyapi ‘‘kiṃ te, karomī’’ti vuttā ‘‘iminā kākena ekacārikavāraṇassa akkhīsu bhinnesu tumhehi tattha āsāṭikaṃ pātetuṃ icchāmī’’ti vatvā tāyapi ‘‘sādhū’’ti vutte ekaṃ maṇḍūkaṃ upaṭṭhahitvā tena ‘‘kiṃ te, karomī’’ti vuttā ‘‘yadā ekacārikavāraṇo andho hutvā pānīyaṃ pariyesati, tadā pabbatamatthake ṭhito saddaṃ katvā tasmiṃ pabbatamatthakaṃ abhiruhante otaritvā papāte saddaṃ kareyyātha, ahaṃ tumhākaṃ santikā ettakaṃ paccāsīsāmī’’ti āha. Sopi tassā vacanaṃ ‘‘sādhū’’ti sampaṭicchi.

Athekadivasaṃ kāko vāraṇassa dvepi akkhīni tuṇḍena bhindi, nīlamakkhikā āsāṭikaṃ pātesi. So puḷavehi khajjanto vedanāppatto pipāsābhibhūto pānīyaṃ pariyesamāno vicari. Tasmiṃ kāle maṇḍūko pabbatamatthake ṭhatvā saddamakāsi. Vāraṇo ‘‘ettha pānīyaṃ bhavissatī’’ti pabbatamatthakaṃ abhiruhi. Atha maṇḍūko otaritvā papāte ṭhatvā saddamakāsi. Vāraṇo ‘‘ettha pānīyaṃ bhavissatī’’ti papātābhimukho gacchanto parigaḷitvā pabbatapāde patitvā jīvitakkhayaṃ pāpuṇi. Laṭukikā tassa matabhāvaṃ ñatvā ‘‘diṭṭhā me paccāmittassa piṭṭhī’’ti haṭṭhatuṭṭhā tassa khandhe caṅkamitvā yathākammaṃ gatā.

Satthā ‘‘na, bhikkhave, kenaci saddhiṃ veraṃ nāma kātabbaṃ, evaṃ balasampannampi vāraṇaṃ ime cattāro janā ekato hutvā vāraṇassa jīvitakkhayaṃ pāpesu’’nti –

43. ‘‘Kākañca passa laṭukikaṃ, maṇḍūkaṃ nīlamakkhikaṃ;
Ete nāgaṃ aghātesuṃ, passa verassa verinaṃ;
Tasmā hi veraṃ na kayirātha, appiyenapi kenacī’’ti. –

Imaṃ abhisambuddhagāthaṃ vatvā jātakaṃ samodhānesi.

Tattha **passā**ti aniyāmitālapanametaṃ, bhikkhū pana sandhāya vuttattā passatha bhikkhaveti vuttaṃ hoti. **Ete**ti ete cattāro ekato hutvā. **Aghātesu**nti taṃ vadhiṃsu. **Passa verassa verina**nti passatha verikānaṃ verassa gatinti attho.

Tadā ekacārikahatthī devadatto ahosi, yūthapati pana ahameva ahosinti.

Laṭukikajātakavaṇṇanā sattamā.

## [358] 8. Cūḷadhammapālajātakavaṇṇanā

Ahameva dūsiyā bhūnahatāti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Aññesu jātakesu devadatto bodhisattassa tāsamattampi kātuṃ nāsakkhi, imasmiṃ pana cūḷadhammapālajātake bodhisattassa sattamāsikakāle hatthapāde ca sīsañca chedāpetvā asimālakaṃ nāma kāresi. **Daddarajātake** (jā. 1.2.43-44) gīvaṃ gahetvā māretvā uddhane maṃsaṃ pacitvā khādi. **Khantīvādījātake** (jā. 1.4.49 ādayo) dvīhipi kasāhi pahārasahassehi tāḷāpetvā hatthapāde ca kaṇṇanāsañca chedāpetvā jaṭāsu gahetvā kaḍḍhāpetvā uttānakaṃ nipajjāpetvā ure pādena paharitvā gato. Bodhisatto taṃ divasaṃyeva jīvitakkhayaṃ pāpuṇi. **Cūḷanandiyajātakepi** (jā. 1.2.143-144) **mahākapijātakepi** (jā. 1.7.83 ādayo) māresiyeva. Evameva so dīgharattaṃ vadhāya parisakkanto buddhakālepi parisakkiyeva. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, devadatto buddhānaṃ māraṇatthameva upāyaṃ karoti, ‘sammāsambuddhaṃ mārāpessāmī’ti dhanuggahe payojesi, silaṃ pavijjhi, nāḷāgiriṃ vissajjāpesī’’ti. Satthā āgantvā ‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa mayhaṃ vadhāya parisakkiyeva, idāni pana tāsamattampi kātuṃ na sakkoti, pubbe maṃ cūḷadhammapālakumārakāle attano puttaṃ samānaṃ jīvatakkhayaṃ pāpetvā asimālakaṃ kāresī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ mahāpatāpe nāma rajjaṃ kārente bodhisatto tassa aggamahesiyā candādeviyā kucchimhi nibbatti, ‘‘dhammapālo’’tissa nāmaṃ kariṃsu. Tamenaṃ sattamāsikakāle mātā gandhodakena nhāpetvā alaṅkaritvā kīḷāpayamānā nisīdi. Rājā tassā vasanaṭṭhānaṃ agamāsi. Sā puttaṃ kīḷāpayamānā puttasinehena samappitā hutvā rājānaṃ passitvāpi na uṭṭhahi. So cintesi ‘‘ayaṃ idāneva tāva puttaṃ nissāya mānaṃ karoti, maṃ kismiñci na maññati, putte pana vaḍḍhante mayi ‘manusso’tipi saññaṃ na karissati, idāneva naṃ ghātessāmī’’ti. So nivattitvā rājāsane nisīditvā ‘‘attano vidhānena āgacchatū’’ti coraghātakaṃ pakkosāpesi. So kāsāyavatthanivattho rattamālādharo pharasuṃ aṃse ṭhapetvā upadhānaghaṭikaṃ hatthapādaṭhapanadaṇḍakañca ādāya āgantvā rājānaṃ vanditvā ‘‘kiṃ karomi, devā’’ti aṭṭhāsi. Deviyā sirigabbhaṃ gantvā dhammapālaṃ ānehīti. Devīpi rañño kujjhitvā nivattanabhāvaṃ ñatvā bodhisattaṃ ure nipajjāpetvā rodamānā nisīdi. Coraghātako gantvā taṃ piṭṭhiyaṃ hatthena paharitvā hatthato kumāraṃ acchinditvā ādāya rañño santikaṃ āgantvā ‘‘kiṃ karomi, devā’’ti āha. Rājā ekaṃ phalakaṃ āharāpetvā purato nikkhipāpetvā ‘‘idha naṃ nipajjāpehī’’ti āha. So tathā akāsi.

Candādevī puttassa pacchatova paridevamānā āgacchi. Puna coraghātako ‘‘kiṃ karomī, devā’’ti āha. Dhammapālassa hatthe chindāti. Candādevī ‘‘mahārāja, mama putto sattamāsiko bālako na kiñci jānāti, natthetassa doso, doso pana honto mayi bhaveyya, tasmā mayhaṃ hatthe chedāpehī’’ti imamatthaṃ pakāsentī paṭhamaṃ gāthamāha –

44. ‘‘Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, hatthe me deva chedehī’’ti.

Tattha **dūsiyā**ti dūsikā, tumhe disvā anuṭṭhahamānā dosakārikāti attho. ‘‘Dūsikā’’tipi pāṭho, ayamevattho. **Bhūnahatā**ti hatabhūnā, hatavuḍḍhīti attho. **Rañño**ti idaṃ ‘‘dūsiyā’’ti padena yojetabbaṃ. Ahaṃ rañño mahāpatāpassa aparādhakārikā, nāyaṃ kumāro, tasmā niraparādhaṃ etaṃ bālakaṃ muñcatu dhammapālaṃ, sacepi hatthe chedāpetukāmo, dosakārikāya hatthe me, deva, chedehīti ayamettha attho.

Rājā coraghātakaṃ olokesi. ‘‘Kiṃ karomi, devā’’ti? ‘‘Papañcaṃ akatvā hatthe chedā’’ti. Tasmiṃ khaṇe coraghātako tikhiṇapharasuṃ gahetvā kumārassa taruṇavaṃsakaḷīre viya dve hatthe chindi. So dvīsu hatthesu chijjamānesu neva rodi na paridevi, khantiñca mettañca purecārikaṃ katvā adhivāsesi. Candā pana devī chinnahatthakoṭiṃ gahetvā ucchaṅge katvā lohitalittā paridevamānā vicari. Puna coraghātako ‘‘kiṃ karomi, devā’’ti pucchi. ‘‘Dvepi pāde chindā’’ti. Taṃ sutvā candādevī dutiyaṃ gāthamāha –

45. ‘‘Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, pāde me deva chedehī’’ti.

Tattha adhippāyo vuttanayeneva veditabbo.

Rājāpi puna coraghātakaṃ āṇāpesi. So ubhopi pāde chindi. Candādevī pādakoṭimpi gahetvā ucchaṅge katvā lohitalittā paridevamānā ‘‘sāmi mahāpatāpa, chinnahatthapādā nāma dārakā mātarā posetabbā honti, ahaṃ bhatiṃ katvā mama puttakaṃ posessāmi, dehi me eta’’nti āha. Coraghātako ‘‘kiṃ deva katā rājāṇā, niṭṭhitaṃ mama kicca’’nti pucchi. ‘‘Na tāva niṭṭhita’’nti. ‘‘Atha kiṃ karomi, devā’’ti? ‘‘Sīsamassa chindā’’ti. Taṃ sutvā candādevī tatiyaṃ gāthamāha –

46. ‘‘Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, sīsaṃ me deva chedehī’’ti.

Vatvā ca pana attano sīsaṃ upanesi.

Puna coraghātako ‘‘kiṃ karomi, devā’’ti pucchi. ‘‘Sīsamassa chindā’’ti. So sīsaṃ chinditvā ‘‘katā, deva, rājāṇā’’ti pucchi. ‘‘Na tāva katā’’ti. ‘‘Atha kiṃ karomi, devā’’ti? ‘‘Asituṇḍena naṃ sampaṭicchitvā asimālakaṃ nāma karohī’’ti. So tassa kaḷevaraṃ ākāse khipitvā asituṇḍena sampaṭicchitvā asimālakaṃ nāma katvā mahātale vippakiri. Candādevī bodhisattassa maṃse ucchaṅge katvā mahātale rodamānā paridevamānā imā gāthā abhāsi –

47. ‘‘Na hi nūnimassa rañño, mittāmaccā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi orasaṃ puttaṃ.

48. ‘‘Na hi nūnimassa rañño, ñātī mittā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi atrajaṃ putta’’nti.

Tattha **mittāmaccā ca vijjare suhadā**ti nūna imassa rañño daḷhamittā vā sabbakiccesu sahabhāvino amaccā vā muduhadayatāya suhadā vā keci na vijjanti. **Ye na vadantī**ti ye adhunā āgantvā ‘‘attano piyaputtaṃ mā ghātayī’’ti na vadanti, imaṃ rājānaṃ paṭisedhenti, te natthiyevāti maññe. Dutiyagāthāyaṃ **ñātī**ti ñātakā.

Imā pana dve gāthā vatvā candādevī ubhohi hatthehi hadayamaṃsaṃ dhārayamānā tatiyaṃ gāthamāha –

49. ‘‘Candanasārānulittā, bāhā chijjanti dhammapālassa;
Dāyādassa pathabyā, pāṇā me deva rujjhantī’’ti.

Tattha **dāyādassa pathabyā**ti pitusantakāya cāturantāya pathaviyā dāyādassa lohitacandanasārānulittā hatthā chijjanti, pādā chijjanti, sīsañca chijjati, asimālakopi kato, tava vaṃsaṃ pacchinditvā gatosi dānīti evamādīni vilapanti evamāha. **Pāṇā me deva rujjhantī**ti deva, mayhampi imaṃ sokaṃ sandhāretuṃ asakkontiyā jīvitaṃ rujjhatīti.

Tassā evaṃ paridevamānāya eva ḍayhamāne veḷuvane veḷu viya hadayaṃ phali, sā tattheva jīvitakkhayaṃ pattā. Rājāpi pallaṅke ṭhātuṃ asakkonto mahātale pati, padaratalaṃ dvidhā bhijji, so tatopi bhūmiyaṃ pati. Tato catunahutādhikadviyojanasatasahassabahalāpi ghanapathavī tassa aguṇaṃ dhāretuṃ asakkontī bhijjitvā vivaramadāsi, avīcito jālā uṭṭhāya kuladattikena kambalena parikkhipantī viya taṃ gahetvā avīcimhi khipi. Candāya ca bodhisattassa ca amaccā sarīrakiccaṃ kariṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā devadatto ahosi, candādevī mahāpajāpatigotamī, dhammapālakumāro pana ahameva ahosi’’nti.

Cūḷadhammapālajātakavaṇṇanā aṭṭhamā.

## [359] 9. Suvaṇṇamigajātakavaṇṇanā

Vikkama re haripādāti idaṃ satthā jetavane viharanto sāvatthiyaṃ ekaṃ kuladhītaraṃ ārabbha kathesi. Sā kira sāvatthiyaṃ dvinnaṃ aggasāvakānaṃ upaṭṭhākakulassa dhītā saddhā pasannā buddhamāmakā dhammamāmakā saṅghamāmakā ācārasampannā paṇḍitā dānādipuññābhiratā. Taṃ aññaṃ sāvatthiyameva samānajātikaṃ micchādiṭṭhikakulaṃ vāresi. Athassā mātāpitaro ‘‘amhākaṃ dhītā saddhā pasannā tīṇi ratanāni mamāyati dānādipuññābhiratā, tumhe micchādiṭṭhikā imissāpi yathāruciyā dānaṃ vā dātuṃ dhammaṃ vā sotuṃ vihāraṃ vā gantuṃ sīlaṃ vā rakkhituṃ uposathakammaṃ vā kātuṃ na dassatha, na mayaṃ tumhākaṃ dema, attanā sadisaṃ micchādiṭṭhikakulāva kumārikaṃ gaṇhathā’’ti āhaṃsu. Te tehi paṭikkhittā ‘‘tumhākaṃ dhītā amhākaṃ gharaṃ gantvā yathādhippāyena sabbametaṃ karotu, mayaṃ na vāressāma, detha no eta’’nti vatvā ‘‘tena hi gaṇhathā’’ti vuttā bhaddakena nakkhattena maṅgalaṃ katvā taṃ attano gharaṃ nayiṃsu. Sā vattācārasampannā patidevatā ahosi, sassusasurasāmikavattāni katāneva honti.

Sā ekadivasaṃ sāmikaṃ āha – ‘‘icchāmahaṃ, ayyaputta, amhākaṃ kulūpakattherānaṃ dānaṃ dātu’’nti. Sādhu, bhadde, yathājjhāsayena dānaṃ dehīti. Sā there nimantāpetvā mahantaṃ sakkāraṃ katvā paṇītabhojanaṃ bhojetvā ekamantaṃ nisīditvā ‘‘bhante, imaṃ kulaṃ micchādiṭṭhikaṃ assaddhaṃ tiṇṇaṃ ratanānaṃ guṇaṃ na jānāti, sādhu, ayyā, yāva imaṃ kulaṃ tiṇṇaṃ ratanānaṃ guṇaṃ jānāti, tāva idheva bhikkhaṃ gaṇhathā’’ti āha. Therā adhivāsetvā tattha nibaddhaṃ bhuñjanti. Puna sāmikaṃ āha ‘‘ayyaputta, therā idha nibaddhaṃ āgacchanti, kiṃkāraṇā tumhe na passathā’’ti. ‘‘Sādhu, passissāmī’’ti. Sā punadivase therānaṃ bhattakiccapariyosāne tassa ārocesi. So upasaṅkamitvā therehi saddhiṃ paṭisanthāraṃ katvā ekamantaṃ nisīdi. Athassa dhammasenāpati dhammakathaṃ kathesi. So therassa dhammakathāya ca iriyāpathesu ca pasīditvā tato paṭṭhāya therānaṃ āsanaṃ paññapeti, pānīyaṃ parissāveti, antarābhatte dhammakathaṃ suṇāti, tassa aparabhāge micchādiṭṭhi bhijji.

Athekadivasaṃ thero dvinnampi dhammakathaṃ kathento saccāni pakāsesi, saccapariyosāne ubhopi jayampatikā sotāpattiphale patiṭṭhahiṃsu. Tato paṭṭhāya tassa mātāpitaro ādiṃ katvā antamaso dāsakammakarāpi sabbe micchādiṭṭhiṃ bhinditvā buddhadhammasaṅghamāmakāyeva jātā. Athekadivasaṃ dārikā sāmikaṃ āha – ‘‘ayyaputta, kiṃ me gharāvāsena, icchāmahaṃ pabbajitu’’nti. So ‘‘sādhu bhadde, ahampi pabbajissāmī’’ti mahantena parivārena taṃ bhikkhunupassayaṃ netvā pabbājetvā sayampi satthāraṃ upasaṅkamitvā pabbajjaṃ yāci. Taṃ satthā pabbājesi. Ubhopi vipassanaṃ vaḍḍhetvā na cirasseva arahattaṃ pāpuṇiṃsu. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asukā nāma daharabhikkhunī attano ceva paccayā jātā sāmikassa ca, attanāpi pabbajitvā arahattaṃ patvā tampi pāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva tāva esā sāmikaṃ rāgapāsā mocesi, pubbepesā porāṇakapaṇḍite pana maraṇapāsā mocesī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto migayoniyaṃ nibbattitvā vayappatto abhirūpo ahosi pāsādiko dassanīyo suvaṇṇavaṇṇo lākhārasaparikammakatehi viya hatthapādehi rajatadāmasadisehi visāṇehi maṇiguḷikapaṭibhāgehi akkhīhi rattakambalageṇḍusadisena mukhena samannāgato. Bhariyāpissa taruṇamigī abhirūpā ahosi dassanīyā. Te samaggavāsaṃ vasiṃsu, asītisahassacitramigā bodhisattaṃ upaṭṭhahiṃsu. Tadā luddakā migavīthīsu pāse oḍḍesuṃ. Athekadivasaṃ bodhisatto migānaṃ purato gacchanto pāde pāsena bajjhitvā ‘‘chindissāmi na’’nti ākaḍḍhi, cammaṃ chijji, puna ākaḍḍhantassa maṃsaṃ chijji, puna nhāru chijji, pāso aṭṭhimāhacca aṭṭhāsi. So pāsaṃ chindituṃ asakkonto maraṇabhayatajjito baddharavaṃ ravi. Taṃ sutvā bhīto migagaṇo palāyi. Bhariyā panassa palāyitvā migānaṃ antare olokentī taṃ adisvā ‘‘idaṃ bhayaṃ mayhaṃ piyasāmikassa uppannaṃ bhavissatī’’ti vegena tassa santikaṃ gantvā assumukhī rodamānā ‘‘sāmi, tvaṃ mahabbalo, kiṃ etaṃ pāsaṃ sandhāretuṃ na sakkhissasi, vegaṃ janetvā chindāhi na’’nti tassa ussāhaṃ janentī paṭhamaṃ gāthamāha –

50. ‘‘Vikkama re haripāda, vikkama re mahāmiga;
Chinda vārattikaṃ pāsaṃ, nāhaṃ ekā vane rame’’ti.

Tattha **vikkamā**ti parakkama, ākaḍḍhāti attho. **Re**ti āmantane nipāto. **Haripādā**ti suvaṇṇapāda. Sakalasarīrampi tassa suvaṇṇavaṇṇaṃ, ayaṃ pana gāravenevamāha. **Nāhaṃ ekā**ti ahaṃ tayā vinā ekikā vane na ramissāmi, tiṇodakaṃ pana aggahetvā sussitvā marissāmīti dasseti.

Taṃ sutvā migo dutiyaṃ gāthamāha –

51. ‘‘Vikkamāmi na pāremi, bhūmiṃ sumbhāmi vegasā;
Daḷho vārattiko pāso, pādaṃ me parikantatī’’ti.

Tattha **vikkamāmī**ti bhadde, ahaṃ vīriyaṃ karomi. **Na pāremī**ti pāsaṃ chindituṃ pana na sakkomīti attho. **Bhūmiṃ sumbhāmī**ti api nāma chijjeyyāti pādenāpi bhūmiṃ paharāmi. **Vegasā**ti vegena. **Parikantatī**ti cammādīni chindanto samantā kantatīti.

Atha naṃ migī ‘‘mā bhāyi, sāmi, ahaṃ attano balena luddakaṃ yācitvā tava jīvitaṃ āharissāmi. Sace yācanāya na sakkhissāmi, mama jīvitampi datvā tava jīvitaṃ āharissāmī’’ti mahāsattaṃ assāsetvā lohitalittaṃ bodhisattaṃ pariggahetvā aṭṭhāsi. Luddakopi asiñca sattiñca gahetvā kappuṭṭhānaggi viya āgacchati. Sā taṃ disvā ‘‘sāmi, luddako āgacchati, ahaṃ attano balaṃ karissāmi, tvaṃ mā bhāyī’’ti migaṃ assāsetvā luddakassa paṭipathaṃ gantvā paṭikkamitvā ekamantaṃ ṭhitā taṃ vanditvā ‘‘sāmi, mama sāmiko suvaṇṇavaṇṇo sīlācārasampanno, asītisahassānaṃ migānaṃ rājā’’ti bodhisattassa guṇaṃ kathetvā migarāje ṭhiteyeva attano vadhaṃ yācantī tatiyaṃ gāthamāha –

52. ‘‘Attharassu palāsāni, asiṃ nibbāha luddaka;
Paṭhamaṃ maṃ vadhitvāna, hana pacchā mahāmiga’’nti.

Tattha **palāsānī**ti maṃsaṭṭhapanatthaṃ palāsapaṇṇāni attharassu. **Asiṃ nibbāhā**ti asiṃ kosato nīhara.

Taṃ sutvā luddako ‘‘manussabhūtā tāva sāmikassa atthāya attano jīvitaṃ na pariccajanti, ayaṃ tiracchānagatā jīvitaṃ pariccajati, manussabhāsāya ca madhurena sarena katheti, ajja imissā ca patino cassā jīvitaṃ dassāmī’’ti pasannacitto catutthaṃ gāthamāha –

53. ‘‘Na me sutaṃ vā diṭṭhaṃ vā, bhāsantiṃ mānusiṃ migiṃ;
Tvañca bhadde sukhī hohi, eso cāpi mahāmigo’’ti.

Tattha **sutaṃ vā diṭṭhaṃ vā**ti mayā ito pubbe evarūpaṃ diṭṭhaṃ vā sutaṃ vā natthi. **Bhāsantiṃ mānusiṃ migi**nti ahañhi ito pubbe mānusiṃ vācaṃ bhāsantiṃ migiṃ neva addasaṃ na assosiṃ. Yesaṃ pana ‘‘na me sutā vā diṭṭhā vā, bhāsantī mānusī migī’’ti pāḷi, tesaṃ yathāpāḷimeva attho dissati. **Bhadde**ti bhaddake paṇḍike upāyakusale. Iti taṃ ālapitvā puna ‘‘tvañca eso cāpi mahāmigoti dvepi janā sukhī niddukkhā hothā’’ti taṃ samassāsetvā luddako bodhisattassa santikaṃ gantvā vāsiyā cammapāsaṃ chinditvā pāde laggapāsakaṃ saṇikaṃ nīharitvā nhārunā nhāruṃ, maṃsena maṃsaṃ, cammena cammaṃ paṭipāṭetvā pādaṃ hatthena parimajji. Taṅkhaṇaññeva mahāsattassa pūritapāramitānubhāvena luddakassa ca mettacittānubhāvena migiyā ca mettadhammānubhāvena nhārumaṃsacammāni nhārumaṃsacammehi ghaṭayiṃsu. Bodhisatto pana sukhī niddukkho aṭṭhāsi.

Migī bodhisattaṃ sukhitaṃ disvā somanassajātā luddakassa anumodanaṃ karontī pañcamaṃ gāthamāha –

54. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā mahāmiga’’nti.

Tattha **luddakā**ti dāruṇakammakiriyāya laddhanāmavasena ālapati.

Bodhisatto ‘‘ayaṃ luddo mayhaṃ avassayo jāto, mayāpissa avassayeneva bhavituṃ vaṭatī’’ti gocarabhūmiyaṃ diṭṭhaṃ ekaṃ maṇikkhandhaṃ tassa datvā ‘‘samma, ito paṭṭhāya pāṇātipātādīni mā kari, iminā kuṭumbaṃ saṇṭhapetvā dārake posento dānasīlādīni puññāni karohī’’ti tassovādaṃ datvā araññaṃ pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā luddako channo ahosi, migī daharabhikkhunī, migarājā pana ahameva ahosi’’nti.

Suvaṇṇamigajātakavaṇṇanā navamā.

## [360] 10. Suyonandījātakavaṇṇanā

Vāti gandho timirānanti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘kiṃ disvā’’ti vatvā ‘‘alaṅkatamātugāma’’nti vutte ‘‘mātugāmo nāmesa bhikkhu na sakkā rakkhituṃ, porāṇakapaṇḍitā supaṇṇabhavane katvā rakkhantāpi rakkhituṃ nāsakkhiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ tambarājā nāma rajjaṃ kāresi. Tassa suyonandī nāma aggamahesī ahosi uttamarūpadharā. Tadā bodhisatto supaṇṇayoniyaṃ nibbatti, tasmiṃ kāle nāgadīpo sedumadīpo nāma ahosi. Bodhisatto tasmiṃ dīpe supaṇṇabhavane vasati. So bārāṇasiṃ gantvā tambarājena saddhiṃ māṇavakavesena jūtaṃ kīḷati. Tassa rūpasampattiṃ disvā paricārikā ‘‘amhākaṃ raññā saddhiṃ evarūpo nāma māṇavako jūtaṃ kīḷatī’’ti suyonandiyā ārocesuṃ. Sā sutvā taṃ daṭṭhukāmā hutvā ekadivasaṃ alaṅkaritvā jūtamaṇḍalaṃ āgantvā paricārikānaṃ antare ṭhitā naṃ olokesi. Sopi deviṃ olokesi. Dvepi aññamaññaṃ paṭibaddhacittā ahesuṃ. Supaṇṇarājā attano ānubhāvena nagare vātaṃ samuṭṭhāpesi, gehapatanabhayena rājanivesanā manussā nikkhamiṃsu. So attano ānubhāvena andhakāraṃ katvā deviṃ gahetvā ākāsena āgantvā nāgadīpe attano bhavanaṃ pāvisi suyonandiyā gataṭṭhānaṃ jānantā nāma nāhesuṃ. So tāya saddhiṃ abhiramamāno gantvā raññā saddhiṃ jūtaṃ kīḷati.

Rañño pana saggo nāma gandhabbo atthi, so deviyā gataṭṭhānaṃ ajānanto taṃ gandhabbaṃ āmantetvā ‘‘gaccha, tāta, gandhabba sabbaṃ thalajalapathaṃ anuvicaritvā deviyā gataṭṭhānaṃ passā’’ti uyyojesi. So paribbayaṃ gahetvā dvāragāmato paṭṭhāya vicinanto kurukacchaṃ pāpuṇi. Tadā kurukacchavāṇijā nāvāya suvaṇṇabhūmiṃ gacchanti. So te upasaṅkamitvā ‘‘ahaṃ gandhabbo nāvāya vetanaṃ khaṇḍetvā tumhākaṃ gandhabbaṃ karissāmi, mampi nethā’’ti āha. Te ‘‘sādhū’’ti tampi āropetvā nāvaṃ vissajjesuṃ. Te sukhapayātāya nāvāya taṃ pakkositvā ‘‘gandhabbaṃ no karohī’’ti āhaṃsu. ‘‘Ahaṃ ce gandhabbaṃ kareyyaṃ, mayi pana gandhabbaṃ karonte macchā calissanti, atha vo nāvo bhijjissatī’’ti. ‘‘Manussamatte gandhabbaṃ karonte macchānaṃ calanaṃ nāma natthi, karohī’’ti. ‘‘Tena hi mā mayhaṃ kujjhitthā’’ti vīṇaṃ mucchitvā tantissarena gītassaraṃ, gītassarena tantissaraṃ anatikkamitvā gandhabbaṃ akāsi. Tena saddena sammattā hutvā macchā caliṃsu.

Atheko makaro uppatitvā nāvāya patanto nāvaṃ bhindi. Saggo phalake nipajjitvā yathāvātaṃ gacchanto nāgadīpe supaṇṇabhavanassa nigrodharukkhassa santikaṃ pāpuṇi. Suyonandīpi devī supaṇṇarājassa jūtaṃ kīḷituṃ gatakāle vimānā otaritvā velante vicarantī saggaṃ gandhabbaṃ disvā sañjānitvā ‘‘kathaṃ āgatosī’’ti pucchi. So sabbaṃ kathesi. ‘‘Tena hi mā bhāyī’’ti taṃ assāsetvā bāhāhi pariggahetvā vimānaṃ āropetvā sayanapiṭṭhe nipajjāpetvā samassatthakāle dibbabhojanaṃ datvā dibbagandhodakena nhāpetvā dibbavatthehi acchādetvā dibbagandhapupphehi alaṅkaritvā puna dibbasayane nipajjāpesi. Evaṃ divasaṃ pariggahamānā supaṇṇarañño āgamanavelāya paṭicchādetvā gatakāle tena saddhiṃ kilesavasena abhirami. Tato māsaddhamāsaccayena bārāṇasivāsino vāṇijā dārudakagahaṇatthāya tasmiṃ dīpe nigrodharukkhamūlaṃ sampattā. So tehi saddhiṃ nāvaṃ abhiruyha bārāṇasiṃ gantvā rājānaṃ disvāva tassa jūtakīḷanavelāya vīṇaṃ gahetvā rañño gandhabbaṃ karonto paṭhamaṃ gāthamāha –

55. ‘‘Vāti gandho timirānaṃ, kusamuddo ca ghosavā;
Dūre ito suyonandī, tamba kāmā tudanti ma’’nti.

Tattha **timirāna**nti timirarukkhapupphānaṃ. Taṃ kira nigrodhaṃ parivāretvā timirarukkhā atthi, te sandhāyevaṃ vadati. **Kusamuddo**ti khuddakasamuddo. **Ghosavā**ti mahāravo. Tasseva nigrodhassa santike samuddaṃ sandhāyevamāha. **Ito**ti imamhā nagarā. **Tambā**ti rājānaṃ ālapati. Atha vā **tambakāmā**ti tambena kāmitakāmā tambakāmā nāma. Te maṃ hadaye vijjhantīti dīpeti.

Taṃ sutvā supaṇṇo dutiyaṃ gāthamāha –

56. ‘‘Kathaṃ samuddamatari, kathaṃ addakkhi sedumaṃ;
Kathaṃ tassā ca tuyhañca, ahu sagga samāgamo’’ti.

Tattha **seduma**nti sedumadīpaṃ.

Tato saggo tisso gāthā abhāsi –

57. ‘‘Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Makarehi abhidā nāvā, phalakenāhamaplaviṃ.

58. ‘‘Sā maṃ saṇhena mudunā, niccaṃ candanagandhinī;
Aṅgena uddharī bhaddā, mātā puttaṃva orasaṃ.

59. ‘‘Sā maṃ annena pānena, vatthena sayanena ca;
Attanāpi ca mandakkhī, evaṃ tamba vijānahī’’ti.

Tattha **sā maṃ saṇhena mudunā**ti evaṃ phalakena tīraṃ uttiṇṇaṃ maṃ samuddatīre vicarantī sā disvā ‘‘mā bhāyī’’ti saṇhena mudunā vacanena samassāsetvāti attho. **Aṅgenā**ti bāhuyugaḷaṃ idha ‘‘aṅgenā’’ti vuttaṃ. **Bhaddā**ti dassanīyā pāsādikā. **Sā maṃ annenā**ti sā maṃ etena annādinā santappesīti attho. **Attanāpi cā**ti na kevalaṃ annādīheva, attanāpi maṃ abhiramentī santappesīti dīpeti. **Mandakkhī**ti mandadassanī, mudunā ākārena olokanasīlāti vuttaṃ hoti. ‘‘Mattakkhī’’tipi pāṭho, madamattehi viya akkhīhi samannāgatāti attho. **Evaṃ tambā**ti evaṃ tambarāja jānāhīti.

Supaṇṇo gandhabbassa kathentasseva vippaṭisārī hutvā ‘‘ahaṃ supaṇṇabhavane vasantopi rakkhituṃ nāsakkhiṃ, kiṃ me tāya dussīlāyā’’ti taṃ ānetvā rañño paṭidatvā pakkāmi, tato paṭṭhāya puna nāgacchīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājā ānando ahosi, supaṇṇarājā pana ahameva ahosinti.

Suyonandījātakavaṇṇanā dasamā.

Maṇikuṇḍalavaggo paṭhamo.

2. Vaṇṇārohavaggo

[361] 1. Vaṇṇārohajātakavaṇṇanā

Vaṇṇārohenāti idaṃ satthā jetavane viharanto dve aggasāvake ārabbha kathesi. Ekasmiñhi samaye ubhopi mahātherā ‘‘imaṃ antovassaṃ suññāgāraṃ anubrūhessāmā’’ti satthāraṃ āpucchitvā gaṇaṃ pahāya sayameva pattacīvaraṃ ādāya jetavanā nikkhamitvā ekaṃ paccantagāmaṃ nissāya araññe vihariṃsu. Aññataropi vighāsādapuriso therānaṃ upaṭṭhānaṃ karonto tattheva ekamante vasi. So therānaṃ samaggavāsaṃ disvā ‘‘ime ativiya samaggā vasanti, sakkā nu kho ete aññamaññaṃ bhinditu’’nti cintetvā sāriputtattheraṃ upasaṅkamitvā ‘‘kiṃ nu kho, bhante, ayyena mahāmoggallānattherena saddhiṃ tumhākaṃ kiñci veraṃ atthī’’ti pucchi. ‘‘Kiṃ panāvuso’’ti. Esa, bhante, mama āgatakāle ‘‘sāriputto nāma jātigottakulapadesehi vā sutaganthapaṭivedhaiddhīhi vā mayā saddhiṃ kiṃ pahotī’’ti tumhākaṃ aguṇameva kathesīti. Thero sitaṃ katvā ‘‘gaccha tvaṃ āvuso’’ti āha.

So aparasmimpi divase mahāmoggallānattherampi upasaṅkamitvā tatheva kathesi. Sopi naṃ sitaṃ katvā ‘‘gaccha, tvaṃ, āvuso’’ti vatvā sāriputtattheraṃ upasaṅkamitvā ‘‘āvuso, eso vighāsādo tumhākaṃ santike kiñci kathesī’’ti pucchi. ‘‘Āmāvuso, mayhampi santike kathesi, imaṃ nīharituṃ vaṭṭatī’’ti. ‘‘Sādhu, āvuso, nīharā’’ti vutte thero ‘‘mā idha vasī’’ti accharaṃ paharitvā taṃ nīhari. Te ubhopi samaggavāsaṃ vasitvā satthu santikaṃ gantvā vanditvā nisīdiṃsu. Satthā paṭisanthāraṃ katvā ‘‘sukhena vassaṃ vasitthā’’ti pucchitvā ‘‘bhante, eko vighāsādo amhe bhinditukāmo hutvā bhindituṃ asakkonto palāyī’’ti vutte ‘‘na kho so, sāriputta, idāneva, pubbepesa tumhe ‘bhindissāmī’ti bhindituṃ asakkonto palāyī’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe rukkhadevatā ahosi. Tadā sīho ca byaggho ca araññe pabbataguhāyaṃ vasanti. Eko siṅgālo te upaṭṭhahanto tesaṃ vighāsaṃ khāditvā mahākāyo hutvā ekadivasaṃ cintesi ‘‘mayā sīhabyagghānaṃ maṃsaṃ na khāditapubbaṃ, mayā ime dve jane bhindituṃ vaṭṭati, tato nesaṃ kalahaṃ katvā matānaṃ maṃsaṃ khādissāmī’’ti. So sīhaṃ upasaṅkamitvā ‘‘kiṃ, sāmi, tumhākaṃ byagghena saddhiṃ kiñci veraṃ atthī’’ti pucchi. ‘‘Kiṃ pana, sammā’’ti? Esa, bhante, mamāgatakāle ‘‘sīho nāma sarīravaṇṇena vā ārohapariṇāhena vā jātibalavīriyehi vā mama kalabhāgampi na pāpuṇātī’’ti tumhākaṃ aguṇameva kathesīti. Atha naṃ sīho ‘‘gaccha tvaṃ, na so evaṃ kathessatī’’ti āha. Byagghampi upasaṅkamitvā eteneva upāyena kathesi. Taṃ sutvā byagghopi sīhaṃ upasaṅkamitvā ‘‘samma, tvaṃ kira idañcidañca vadesī’’ti pucchanto paṭhamaṃ gāthamāha –

60. ‘‘Vaṇṇārohena jātiyā, balanikkamanena ca;
Subāhu na mayā seyyo, sudāṭha iti bhāsasī’’ti.

Tattha **balanikkamanena cā**ti kāyabalena ceva vīriyabalena ca. **Subāhu na mayā seyyo**ti ayaṃ subāhu nāma byaggho etehi kāraṇehi mayā neva sadiso na uttaritaroti saccaṃ kira tvaṃ sobhanāhi dāṭhāhi samannāgata sudāṭha migarāja, evaṃ vadesīti.

Taṃ sutvā sudāṭho sesā catasso gāthā abhāsi –

61. ‘‘Vaṇṇārohena jātiyā, balanikkamanena ca;
Sudāṭho na mayā seyyo, subāhu iti bhāsasi.

62. ‘‘Evaṃ ce maṃ viharantaṃ, subāhu samma dubbhasi;
Na dānāhaṃ tayā saddhiṃ, saṃvāsamabhirocaye.

63. ‘‘Yo paresaṃ vacanāni, saddaheyya yathātathaṃ;
Khippaṃ bhijjetha mittasmiṃ, verañca pasave bahuṃ.

64. ‘‘Na so mitto yo sadā appamatto, bhedāsaṅkī randhamevānupassī;
Yasmiñca setī urasīva putto, sa ve mitto yo abhejjo parehī’’ti.

Tattha **sammā**ti vayassa. **Dubbhasī**ti yadi evaṃ tayā saddhiṃ samaggavāsaṃ vasantaṃ maṃ siṅgālassa kathaṃ gahetvā tvaṃ dubbhasi hanituṃ icchasi, ito dāni paṭṭhāya ahaṃ tayā saddhiṃ saṃvāsaṃ na abhirocaye. **Yathātatha**nti tathato yathātathaṃ yathātacchaṃ avisaṃvādakena ariyena vuttavacanaṃ saddhātabbaṃ. Evaṃ yo yesaṃ kesañci paresaṃ vacanāni saddahethāti attho. **Yo sadā appamatto**ti yo niccaṃ appamatto hutvā mittassa vissāsaṃ na deti, so mitto nāma na hotīti attho. **Bhedāsaṅkī**ti ‘‘ajja bhijjissati, sve bhijjissatī’’ti evaṃ mittassa bhedameva āsaṅkati. **Randhamevānupassī**ti chiddaṃ vivarameva passanto. **Urasīva putto**ti yasmiṃ mitte mātu hadaye putto viya nirāsaṅko nibbhayo seti.

Iti imāhi catūhi gāthāhi sīhena mittaguṇe kathite byaggho ‘‘mayhaṃ doso’’ti sīhaṃ khamāpesi. Te tattheva samaggavāsaṃ vasiṃsu. Siṅgālo pana palāyitvā aññattha gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo vighāsādo ahosi, sīho sāriputto, byaggho moggallāno, taṃ kāraṇaṃ paccakkhato diṭṭhā tasmiṃ vane nivuttharukkhadevatā pana ahameva ahosi’’nti.

Vaṇṇārohajātakavaṇṇanā paṭhamā.

## [362] 2. Sīlavīmaṃsajātakavaṇṇanā

Sīlaṃ seyyoti idaṃ satthā jetavane viharanto ekaṃ sīlavīmaṃsakabrāhmaṇaṃ ārabbha kathesi. Taṃ kira rājā ‘‘esa sīlasampanno’’ti aññehi brāhmaṇehi atirekaṃ katvā passati. So cintesi ‘‘kiṃ nu kho maṃ rājā ‘sīlasampanno’ti aññehi atirekaṃ katvā passati, udāhu ‘sutadharayutto’ti, vīmaṃsissāmi tāva sīlassa vā sutassa vā mahantabhāva’’nti. So ekadivasaṃ heraññikaphalakato kahāpaṇaṃ gaṇhi. Heraññiko garubhāvena na kiñci āha, dutiyavārepi na kiñci āha. Tatiyavāre pana taṃ ‘‘vilopakhādako’’ti gāhāpetvā rañño dassetvā ‘‘kiṃ iminā kata’’nti vutte ‘‘kuṭumbaṃ vilumpatī’’ti āha. ‘‘Saccaṃ kira, brāhmaṇā’’ti? ‘‘Na, mahārāja, kuṭumbaṃ vilumpāmi, mayhaṃ pana ‘sīlaṃ nu kho mahantaṃ, sutaṃ nu kho’ti kukkuccaṃ ahosi, svāhaṃ ‘etesu kataraṃ nu kho mahanta’nti vīmaṃsanto tayo vāre kahāpaṇaṃ gaṇhiṃ, taṃ maṃ esa bandhāpetvā tumhākaṃ dasseti. Idāni me sutato sīlassa mahantabhāvo ñāto, na me gharāvāsenattho, pabbajissāmaha’’nti pabbajjaṃ anujānāpetvā gharadvāraṃ anoloketvāva jetavanaṃ gantvā satthāraṃ pabbajjaṃ yāci. Tassa satthā pabbajjañca upasampadañca dāpesi. So acirūpasampanno vipassanaṃ vipassitvā aggaphale patiṭṭhahi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asukabrāhmaṇo attano sīlaṃ vīmaṃsitvā pabbajito vipassitvā arahattaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāni ayameva, pubbe paṇḍitāpi sīlaṃ vīmaṃsitvā pabbajitvā attano patiṭṭhaṃ kariṃsuyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiṃ āgantvā rājānaṃ passi. Rājā tassa purohitaṭṭhānaṃ adāsi. So pañca sīlāni rakkhati. Rājāpi naṃ ''sīlavā''ti garuṃ katvā passi. So cintesi ''kiṃ nu kho rājā 'sīlavā'ti maṃ garuṃ katvā passati, udāhu 'sutadharayutto'''ti. Sabbaṃ paccuppannavatthusadisameva. Idha pana so brāhmaṇo ''idāni me sutato sīlassa mahantabhāvo ñāto''ti vatvā imā pañca gāthā abhāsi –

65. ''Sīlaṃ seyyo sutaṃ seyyo, iti me saṃsayo ahu;
Sīlameva sutā seyyo, iti me natthi saṃsayo.

66. ''Moghā jāti ca vaṇṇo ca, sīlameva kiruttamaṃ;
Sīlena anupetassa, sutenattho na vijjati.

67. ''Khattiyo ca adhammaṭṭho, vesso cādhammanissito;
Te pariccajjubho loke, upapajjanti duggatiṃ.

68. ''Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Idha dhammaṃ caritvāna, bhavanti tidive samā.

69. ''Na vedā samparāyāya, na jāti nāpi bandhavā;
Sakañca sīlaṃ saṃsuddhaṃ, samparāyāya sukhāya cā''ti.

Tattha **sīlameva sutā seyyo**ti sutapariyattito sataguṇena sahassaguṇena sīlameva uttaritaranti. Evañca pana vatvā sīlaṃ nāmetaṃ ekavidhaṃ saṃvaravasena, duvidhaṃ cārittavārittavasena, tividhaṃ kāyikavācasikamānasikavasena, catubbidhaṃ pātimokkhasaṃvaraindriyasaṃvaraājīvapārisuddhipaccayasannissitavasenāti mātikaṃ ṭhapetvā vitthārento sīlassa vaṇṇaṃ abhāsi.

Moghāti aphalā tucchā. **Jātī**ti khattiyakulādīsu nibbatti. **Vaṇṇo**ti sarīravaṇṇo abhirūpabhāvo. Yā hi yasmā sīlarahitassa jātisampadā vā vaṇṇasampadā vā saggasukhaṃ dātuṃ na sakkoti, tasmā ubhayampi taṃ ''mogha''nti āha. **Sīlameva kirā**ti anussavavasena vadati, na pana sayaṃ jānāti. **Anupetassā**ti anupagatassa. **Sutenattho na vijjatī**ti sīlarahitassa sutapariyattimattena idhaloke vā paraloke vā kāci vaḍḍhi nāma natthi.

Tato parā dve gāthā jātiyā moghabhāvadassanatthaṃ vuttā. Tattha **te pariccajjubho loke**ti te dussīlā devalokañca manussalokañcāti ubhopi loke pariccajitvā duggatiṃ upapajjanti. **Caṇḍālapukkusā**ti chavachaḍḍakacaṇḍālā ca pupphachaḍḍakapukkusā ca. **Bhavanti tidive samā**ti ete sabbepi sīlānubhāvena devaloke nibbattā samā honti nibbisesā, devātveva saṅkhyaṃ gacchanti.

Pañcamagāthā sabbesampi sutādīnaṃ moghabhāvadassanatthaṃ vuttā. Tassattho – mahārāja, ete vedādayo ṭhapetvā idhaloke yasamattadānaṃ samparāye dutiye vā tatiye vā bhave yasaṃ vā sukhaṃ vā dātuṃ nāma na sakkonti, parisuddhaṃ pana attano sīlameva taṃ dātuṃ sakkotīti.

Evaṃ mahāsatto sīlaguṇe thometvā rājānaṃ pabbajjaṃ anujānāpetvā taṃ divasameva himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā sīlaṃ vīmaṃsitvā isipabbajjaṃ pabbajito ahameva ahosi''nti.

Sīlavīmaṃsajātakavaṇṇanā dutiyā.

## [363] 3. Hirijātakavaṇṇanā

Hiriṃ tarantаnti idaṃ satthā jetavane viharanto anāthapiṇḍikassa sahāyaṃ paccantavāsiseṭṭhiṃ ārabbha kathesi. Dvepi vatthūni ekakanipāte navamavaggassa pariyosānajātake vitthāritāneva. Idha pana ‘‘paccantavāsiseṭṭhino manussā acchinnasabbasāpateyyā attano santakassa assāmino hutvā palātā’’ti bārāṇasiseṭṭhissa ārocite bārāṇasiseṭṭhi ‘‘attano santikaṃ āgatānaṃ kattabbaṃ akarontā nāma paṭikārake na labhantiyevā’’ti vatvā imā gāthā abhāsi –

70. ‘‘Hiriṃ tarantaṃ vijigucchamānaṃ, tavāhamasmī iti bhāsamānaṃ;
Seyyāni kammāni anādiyantaṃ, neso mamanti iti naṃ vijaññā.

71. ‘‘Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

72. ‘‘Na so mitto yo sadā appamatto, bhedāsaṅkī randhamevānupassī;
Yasmiñca setī urasīva putto, sa ve mitto yo abhejjo parehi.

73. ‘‘Pāmojjakaraṇaṃ ṭhānaṃ, pasaṃsāvahanaṃ sukhaṃ;
Phalānisaṃso bhāveti, vahanto porisaṃ dhuraṃ.

74. ‘‘Pavivekarasaṃ pitvā, rasaṃ upasamassa ca;
Niddaro hoti nippāpo, dhammappītirasaṃ piva’’nti.

Tattha **hiriṃ taranta**nti lajjaṃ atikkantaṃ. **Vijigucchamāna**nti mittabhāvena jigucchayamānaṃ. **Tavāhamasmī**ti ‘‘tava ahaṃ mitto’’ti kevalaṃ vacanamatteneva bhāsamānaṃ. **Seyyāni kammāni**ti ‘‘dassāmi karissāmī’’ti vacanassa anurūpāni uttamakammāni. **Anādiyanta**nti akarontaṃ. **Neso mama**nti evarūpaṃ puggalaṃ ‘‘na eso mama mitto’’ti vijaññā.

Pāmojjakaraṇaṃ ṭhānanti dānampi sīlampi bhāvanāpi paṇḍitehi kalyāṇamittehi saddhiṃ mittabhāvopi. Idha pana vuttappakāraṃ mittabhāvameva sandhāyevamāha. Paṇḍitena hi kalyāṇamittena saddhiṃ mittabhāvo pāmojjampi karoti, pasaṃsampi vahati. Idhalokaparalokesu kāyikacetasikasukhahetuto ‘‘sukha’’ntipi vuccati, tasmā etaṃ phalañca ānisaṃsañca sampassamāno phalānisaṃso kulaputto purisehi vahitabbaṃ dānasīlabhāvanāmittabhāvasaṅkhātaṃ catubbidhampi porisaṃ dhuraṃ vahanto etaṃ mittabhāvasaṅkhātaṃ pāmojjakaraṇaṃ ṭhānaṃ pasaṃsāvahanaṃ sukhaṃ bhāveti vaḍḍheti, na paṇḍitehi mittabhāvaṃ bhindatīti dīpeti.

Pavivekarasanti kāyacittaupadhivivekānaṃ rasaṃ te viveke nissāya uppannaṃ somanassarasaṃ. **Upasamassa cā**ti kilesūpasamena laddhasomanassassa. **Niddaro hoti nippāpo**ti sabbakilesadarathābhāvena niddaro, kilesābhāvena nippāpo hoti. **Dhammappītirasa**nti dhammapītisaṅkhātaṃ rasaṃ, vimuttipītiṃ pivantoti attho.

Iti mahāsatto pāpamittasaṃsaggato ubbiggo pavivekarasena amatamahānibbānaṃ pāpetvā desanāya kūṭaṃ gaṇhi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paccantavāsī idāni paccantavāsīyeva, tadā bārāṇasiseṭṭhi ahameva ahosi’’nti.

Hirijātakavaṇṇanā tatiyā.

## [364] 4. Khajjopanakajātakavaṇṇanā

75-79. Ko nu santamhi pajjoteti ayaṃ khajjopanakapañho mahāumaṅge vitthārato āvi bhavissati.

Khajjopanakajātakavaṇṇanā catutthā.

## [365] 5. Ahituṇḍikajātakavaṇṇanā

Dhuttomhīti idaṃ satthā jetavane viharanto ekaṃ mahallakabhikkhuṃ ārabbha kathesi. Vatthu heṭṭhā **sālūkajātake** (jā. 1.3.106 ādayo) vitthāritaṃ. Idhāpi so mahallako ekaṃ gāmadārakaṃ pabbājetvā akkosati paharati. Dārako palāyitvā vibbhami. Dutiyampi naṃ pabbājetvā tathevākāsi. Dutiyampi vibbhamitvā puna yāciyamāno oloketumpi na icchi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma mahallako attano sāmaṇerena sahāpi vināpi vattituṃ na sakkoti, itaro tassa dosaṃ disvā puna oloketumpi na icchi, suhadayo kumārako’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa sāmaṇero suhadayova, sakiṃ dosaṃ disvā puna oloketumpi na icchī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto dhaññavāṇijakule nibbattitvā vayappatto dhaññavikkayena jīvikaṃ kappesi. Atheko ahituṇḍiko makkaṭaṃ gahetvā sikkhāpetvā ahiṃ kīḷāpento bārāṇasiyaṃ ussave ghuṭṭhe taṃ makkaṭaṃ dhaññavāṇijakassa santike ṭhapetvā ahiṃ kīḷāpento satta divasāni vicari. Sopi vāṇijo makkaṭassa khādanīyaṃ bhojanīyaṃ adāsi. Ahituṇḍiko sattame divase ussavakīḷanato āgantvā taṃ makkaṭaṃ veḷupesikāya tikkhattuṃ paharitvā taṃ ādāya uyyānaṃ gantvā bandhitvā niddaṃ okkami. Makkaṭo bandhanaṃ mocetvā ambarukkhaṃ āruyha ambāni khādanto nisīdi. So pabuddho rukkhe makkaṭaṃ disvā ‘‘etaṃ mayā upalāpetvā gahetuṃ vaṭṭatī’’ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

80. ‘‘Dhuttomhi samma sumukha, jūte akkhaparājito;
Harehi ambapakkāni, vīriyaṃ te bhakkhayāmase’’ti.

Tattha **akkhaparājito**ti akkhehi parājito. **Harehī**ti pātehi. Ayameva vā pāṭho.

Taṃ sutvā makkaṭo sesagāthā abhāsi –

81. ‘‘Alikaṃ vata maṃ samma, abhūtena pasaṃsasi;
Ko te suto vā diṭṭho vā, sumukho nāma makkaṭo.

82. ‘‘Ajjāpi me taṃ manasi, yaṃ maṃ tvaṃ ahituṇḍika;
Dhaññāpaṇaṃ pavisitvā, matto chātaṃ hanāsi maṃ.

83. ‘‘Tāhaṃ saraṃ dukkhaseyyaṃ, api rajjampi kāraye;
Nevāhaṃ yācito dajjaṃ, tathā hi bhayatajjito.

84. ‘‘Yañca jaññā kule jātaṃ, gabbhe tittaṃ amacchariṃ;
Tena sakhiñca mittañca, dhīro sandhātumarahatī’’ti.

Tattha **alikaṃ vatā**ti musā vata. **Abhūtenā**ti avijjamānena. **Ko te**ti kva tayā. **Sumukho**ti sundaramukho. **Ahituṇḍikā**ti taṃ ālapati. ‘‘Ahikoṇḍikā’’tipi pāṭho. **Chāta**nti jighacchābhibhūtaṃ dubbalaṃ kapaṇaṃ. **Hanāsī**ti veḷupesikāya tikkhattuṃ paharasi. **Tāha**nti taṃ ahaṃ. **Sara**nti saranto. **Dukkhaseyya**nti tasmiṃ āpaṇe dukkhasayanaṃ. **Api rajjampi kāraye**ti sacepi bārāṇasirajjaṃ gahetvā mayhaṃ datvā maṃ rajjaṃ kāreyyāsi, evampi taṃ nevāhaṃ yācito dajjaṃ, taṃ ekampi ambapakkaṃ ahaṃ tayā yācito na dadeyyaṃ. Kiṃkāraṇā? **Tathā hi bhayatajjito**ti, tathā hi ahaṃ tayā bhayena tajjitoti attho.

Gabbhe tittanti subhojanarasena mātukucchiyaṃyeva alaṅkatapaṭiyatte sayanagabbheyeva vā tittaṃ bhogāsāya akapaṇaṃ. **Sakhiñca mittañcā**ti sakhibhāvañca mittabhāvañca tathārūpena kulajātena tittena akapaṇena amaccharinā saddhiṃ paṇḍito sandhātuṃ puna ghaṭetuṃ arahati, tayā pana kapaṇena ahituṇḍikena saddhiṃ ko mittabhāvaṃ puna ghaṭetunti attho. Evañca pana vatvā vānaro vanaṃ sahasā pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā ahituṇḍiko mahallako ahosi, makkaṭo sāmaṇero, dhaññavāṇijo pana ahameva ahosi’’nti.

Ahituṇḍikajātakavaṇṇanā pañcamā.

## [366] 6. Gumbiyajātakavaṇṇanā

Madhuvaṇṇaṃ madhurasanti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃ disvā’’ti vatvā ‘‘alaṅkatamātugāma’’nti vutte ‘‘bhikkhu ime pañca kāmaguṇā nāma ekena gumbiyena yakkhena halāhalavisaṃ pakkhipitvā magge ṭhapitamadhusadisā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto satthavāhakule nibbattitvā vayappatto bārāṇasito pañcahi sakaṭasatehi bhaṇḍaṃ ādāya vohāratthāya gacchanto mahāvattaniaṭavidvāraṃ patvā satthake sannipātāpetvā ‘‘ambho, imasmiṃ magge visapaṇṇapupphaphalādīni atthi, tumhe kiñci akhāditapubbaṃ khādantā maṃ apucchitvā mā khādittha, amanussāpi visaṃ pakkhipitvā bhattapuṭamadhukaphalāni magge ṭhapenti, tānipi maṃ anāpucchitvā mā khādittha’’ti ovādaṃ datvā maggaṃ paṭipajji. Atheko gumbiyo nāma yakkho aṭaviyā majjhaṭṭhāne magge paṇṇāni attharitvā halāhalavisasaṃyuttāni madhupiṇḍāni ṭhapetvā sayaṃ maggasāmante madhuṃ gaṇhanto viya rukkhe koṭṭento vicarati. Ajānantā ‘‘puññatthāya ṭhapitāni bhavissantī’’ti khāditvā jīvitakkhayaṃ pāpuṇanti. Amanussā āgantvā te khādanti. Bodhisattassa satthakamanussāpi tāni disvā ekacce lolajātikā adhivāsetuṃ asakkontā khādiṃsu, paṇḍitajātikā ‘‘pucchitvā khādissāmā’’ti gahetvā aṭṭhaṃsu. Bodhisatto te disvā hatthagatāni chaḍḍāpesi, yehi paṭhamataraṃ khāditāni, te mariṃsu. Yehi aḍḍhakhāditāni, tesaṃ vamanavirecanaṃ datvā vantakāle catumadhuraṃ adāsi. Iti te tassa ānubhāvena jīvitaṃ paṭilabhiṃsu. Bodhisatto sotthinā icchitaṭṭhānaṃ gantvā bhaṇḍaṃ vissajjetvā attano gehameva agamāsi. Tamatthaṃ kathento satthā imā abhisambuddhagāthā abhāsi –

85. ‘‘Madhuvaṇṇaṃ madhurasaṃ, madhugandhaṃ visaṃ ahu;
Gumbiyo ghāsamesāno, araññe odahī visaṃ.

86. ‘‘Madhu iti maññamānā, ye taṃ visamakhādisuṃ;
Tesaṃ taṃ kaṭukaṃ āsi, maraṇaṃ tenupāgamuṃ.

87. ‘‘Ye ca kho paṭisaṅkhāya, visaṃ taṃ parivajjayuṃ;
Te āturesu sukhitā, ḍayhamānesu nibbutā.

88. ‘‘Evameva manussesu, visaṃ kāmā samohitā;
Āmisaṃ bandhanañcetaṃ, maccuveso guhāsayo.

89. ‘‘Evameva ime kāme, āturā paricārike;
Ye sadā parivajjenti, saṅgaṃ loke upaccagu’’nti.

Tattha **gumbiyo**ti tasmiṃ vanagumbe vicaraṇena evaṃladdhanāmo yakkho. **Ghāsamesāno**ti ‘‘taṃ visaṃ khāditvā mate khādissāmī’’ti evaṃ attano ghāsaṃ pariyesanto. **Odahī**ti taṃ madhunā samānavaṇṇagandharasaṃ visaṃ nikkhipi. **Kaṭukaṃ āsī**ti tikhiṇaṃ ahosi. **Maraṇaṃ tenupāgamu**nti tena visena te sattā maraṇaṃ upagatā.

Āturesūti visavegena āsannamaraṇesu. **Ḍayhamānesū**ti visatejeneva ḍayhamānesu. **Visaṃ kāmā samohitā**ti yathā tasmiṃ vattanimahāmagge visaṃ samohitaṃ nikkhittaṃ, evaṃ manussesupi ye ete rūpādayo pañca vatthukāmā tattha tattha samohitā nikkhittā, te ‘‘visa’’nti veditabbā. **Āmisaṃ bandhanañceta**nti ete pañca kāmaguṇā nāma evaṃ imassa macchabhūtassa lokassa mārabālisikena pakkhittaṃ āmisañceva, bhavābhavato nikkhamituṃ appadānena anduādippabhedaṃ nānappakāraṃ bandhanañca. **Maccuveso guhāsayo**ti sarīraguhāya vasanako maraṇamaccuveso.

Evameva ime kāmeti yathā vattanimahāmagge visaṃ nikkhittaṃ, evaṃ tattha tattha nikkhitte ime kāme. **Āturā**ti ekantamaraṇadhammatāya āturā āsannamaraṇā paṇḍitamanussā. **Paricārike**ti kilesaparicārike kilesabandhake. **Ye sadā parivajjentī**ti ye vuttappakārā paṇḍitapurisā niccaṃ evarūpe kāme vajjenti. **Saṅgaṃ loke**ti loke saṅganaṭṭhena ‘‘saṅga’’nti laddhanāmaṃ rāgādibhedaṃ kilesajātaṃ. **Upaccagu**nti atītā nāmāti veditabbā, atikkamantīti vā attho.

Satthā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā satthavāho ahameva ahosinti.

Gumbiyajātakavaṇṇanā chaṭṭhā.

## [367] 7. Sāḷiyajātakavaṇṇanā

Yvāyaṃ sāḷiyachāpotīti idaṃ satthā veḷuvane viharanto ‘‘āvuso, devadatto tāsakārakopi bhavituṃ nāsakkhī’’ti vacanaṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, idāneva, pubbepesa mama tāsakārakopi bhavituṃ nāsakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gāmake kuṭumbikakule nibbattitvā taruṇakāle paṃsukīḷakehi dārakehi saddhiṃ gāmadvāre nigrodharukkhamūle kīḷati. Tadā eko dubbalavejjo gāme kiñci alabhitvā nikkhamanto taṃ ṭhānaṃ patvā ekaṃ sappaṃ viṭapabbhantarena sīsaṃ nīharitvā niddāyantaṃ disvā ‘‘mayā gāme kiñci na laddhaṃ, ime dārake vañcetvā sappena ḍaṃsāpetvā tikicchitvā kiñcideva gaṇhissāmī’’ti cintetvā bodhisattaṃ āha ‘‘sace sāḷiyachāpaṃ passeyyāsi, gaṇheyyāsī’’ti. ‘‘Āma, gaṇheyya’’nti. ‘‘Passeso viṭapabbhantare sayito’’ti. So tassa sappabhāvaṃ ajānanto rukkhaṃ āruyha taṃ gīvāyaṃ gahetvā ‘‘sappo’’ti ñatvā nivattituṃ adento suggahitaṃ gahetvā vegena khipi. So gantvā vejjassa gīvāyaṃ patito gīvaṃ paliveṭhetvā ‘‘kara karā’’ti ḍaṃsitvā tattheva naṃ pātetvā palāyi. Manussā parivārayiṃsu.

Mahāsatto sampattaparisāya dhammaṃ desento imā gāthā abhāsi –

90. ‘‘Yvāyaṃ sāḷiyachāpoti, kaṇhasappaṃ agāhayi;
Tena sappenayaṃ daṭṭho, hato pāpānusāsako.

91. ‘‘Ahantāramahantāraṃ, yo naro hantumicchati;
Evaṃ so nihato seti, yathāyaṃ puriso hato.

92. ‘‘Ahantāramaghātentaṃ, yo naro hantumicchati;
Evaṃ so nihato seti, yathāyaṃ puriso hato.

93. ‘‘Yathā paṃsumuṭṭhiṃ puriso, paṭivātaṃ paṭikkhipe;
Tameva so rajo hanti, tathāyaṃ puriso hato.

94. ‘‘Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa;
Tameva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃva khitto’’ti.

Tattha **yvāya**nti yo ayaṃ, ayameva vā pāṭho. **Sappenaya**nti so ayaṃ tena sappena daṭṭho.

Pāpānusāsakoti pāpakaṃ anusāsako.

Ahantāranti apaharantaṃ. **Ahantāra**nti amārentaṃ. **Setī**ti matasayanaṃ sayati. **Aghātenta**nti amārentaṃ. **Suddhassā**ti niraparādhassa. **Posassā**ti sattassa. **Anaṅgaṇassā**ti idampi niraparādhabhāvaññeva sandhāya vuttaṃ. **Paccetī**ti kammasarikkhakaṃ hutvā patieti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dubbalavejjo devadatto ahosi, paṇḍitadārako pana ahameva ahosi’’nti.

Sāḷiyajātakavaṇṇanā sattamā.

## [368] 8. Tacasārajātakavaṇṇanā

Amittahatthatthagatāti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato paññavā upāyakusaloyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gāmake kuṭumbikakule nibbattitvāti sabbaṃ purimajātakaniyāmeneva kathetabbaṃ. Idha pana vejje mate gāmavāsino manussā ‘‘manussamārakā’’ti te dārake kudaṇḍakehi bandhitvā ‘‘rañño dassessāmā’’ti bārāṇasiṃ nayiṃsu. Bodhisatto antarāmaggeyeva sesadārakānaṃ ovādaṃ adāsi ‘‘tumhe mā bhāyatha, rājānaṃ disvāpi abhītā tuṭṭhindriyā bhaveyyātha, rājā amhehi saddhiṃ paṭhamataraṃ kathessati, tato paṭṭhāya ahaṃ jānissāmī’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā tathā kariṃsu. Rājā te abhīte tuṭṭhindriye disvā ‘‘ime ‘manussamārakā’ti kudaṇḍakabaddhā ānītā, evarūpaṃ dukkhaṃ pattāpi na bhāyanti, tuṭṭhindriyāyeva, kiṃ nu kho etesaṃ asocanakāraṇaṃ, pucchissāmi ne’’ti pucchanto paṭhamaṃ gāthamāha –

95. ‘‘Amittahatthatthagatā, tacasārasamappitā;
Pasannamukhavaṇṇāttha, kasmā tumhe na socathā’’ti.

Tattha **amittahatthatthagatā**ti kudaṇḍakehi gīvāyaṃ bandhitvā ānentānaṃ amittānaṃ hatthagatā. **Tacasārasamappitā**ti veḷudaṇḍakehi baddhattā evamāha. **Kasmā**ti ‘‘evarūpaṃ byasanaṃ pattāpi tumhe kiṃkāraṇā na socathā’’ti pucchati.

Taṃ sutvā bodhisatto sesagāthā abhāsi –

96. ‘‘Na socanāya paridevanāya, atthova labbho api appakopi;
Socantamenaṃ dukhitaṃ viditvā, paccatthikā attamanā bhavanti.

97. ‘‘Yato ca kho paṇḍito āpadāsu, na vedhatī atthavinicchayaññū;
Paccatthikāssa dukhitā bhavanti, disvā mukhaṃ avikāraṃ purāṇaṃ.

98. ‘‘Jappena mantena subhāsitena, anuppadānena paveṇiyā vā;
Yathā yathā yattha labhetha atthaṃ, tathā tathā tattha parakkameyya.

99. ‘‘Yato ca jāneyya alabbhaneyyo, mayāva aññena vā esa attho;
Asocamāno adhivāsayeyya, kammaṃ daḷhaṃ kinti karomi dānī’’ti.

Tattha **attho**ti vuḍḍhi. **Paccatthikā attamanā**ti etaṃ purisaṃ socantaṃ dukkhitaṃ viditvā paccāmittā tuṭṭhacittā honti. Tesaṃ tussanakāraṇaṃ nāma paṇḍitena kātuṃ na vaṭṭatīti dīpeti. **Yato**ti yadā. **Na vedhatī**ti cittutrāsabhayena na kampati. **Atthavinicchayaññū**ti tassa tassa atthassa vinicchayakusalo.

Jappenāti mantaparijappanena. **Mantenā**ti paṇḍitehi saddhiṃ mantaggahaṇena. **Subhāsitenā**ti piyavacanena. **Anuppadānenā**ti lañjadānena. **Paveṇiyā**ti kulavaṃsena. Idaṃ vuttaṃ hoti – mahārāja, paṇḍitena nāma āpadāsu uppannāsu na socitabbaṃ na kilamitabbaṃ, imesu pana pañcasu kāraṇesu aññataravasena paccāmittā jinitabbā. Sace hi sakkoti, mantaṃ parijappitvā mukhabandhanaṃ katvāpi te jinitabbā, tathā asakkontena paṇḍitehi saddhiṃ mantetvā ekaṃ upāyaṃ sallakkhetvā jinitabbā, piyavacanaṃ vattuṃ sakkontena piyaṃ vatvāpi te jinitabbā, tathā asakkontena vinicchayāmaccānaṃ lañjaṃ datvāpi jinitabbā, tathā asakkontena kulavaṃsaṃ kathetvā ‘‘mayaṃ asukapaveṇiyā āgatā, tumhākañca amhākañca ekova pubbapuriso’’ti evaṃ vijjamānañātikoṭiṃ ghaṭetvāpi jinitabbā evāti. **Yathā yathā**ti etesu pañcasu kāraṇesu yena yena kāraṇena yattha yattha attano vuḍḍhiṃ labheyya. **Tathā tathā**ti tena tena kāraṇena tattha tattha parakkameyya, parakkamaṃ katvā paccatthike jineyyāti adhippāyo.

Yato ca jāneyyāti yadā pana jāneyya, mayā vā aññena vā esa attho alabbhaneyyo nānappakārena vāyamitvāpi na sakkā laddhuṃ, tadā paṇḍito puriso asocamāno akilamamāno ‘‘mayā pubbe katakammaṃ daḷhaṃ thiraṃ na sakkā paṭibāhituṃ, idāni kiṃ sakkā kātu’’nti adhivāsayeyyāti.

Rājā bodhisattassa dhammakathaṃ sutvā kammaṃ sodhetvā niddosabhāvaṃ ñatvā kudaṇḍake harāpetvā mahāsattassa mahantaṃ yasaṃ datvā attano atthadhammaanusāsakaṃ amaccaratanaṃ akāsi, sesadārakānampi yasaṃ datvā ṭhānantarāni adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā bārāṇasirājā ānando ahosi, dārakā therānutherā, paṇḍitadārako pana ahameva ahosi’’nti.

Tacasārajātakavaṇṇanā aṭṭhamā.

## [369] 9. Mittavindakajātakavaṇṇanā

Kyāhaṃ devānamakaranti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Vatthu **mahāmittavindakajātake** (jā. 1.5.100 ādayo) āvi bhavissati. Ayaṃ pana mittavindako samudde khitto atriccho hutvā purato gantvā nerayikasattānaṃ paccanaṭṭhānaṃ ussadanirayaṃ disvā ‘‘ekaṃ nagara’’nti saññāya pavisitvā khuracakkaṃ assādesi. Tadā bodhisatto devaputto hutvā ussadanirayacārikaṃ carati. So taṃ disvā pucchanto paṭhamaṃ gāthamāha –

100. ‘‘Kyāhaṃ devānamakaraṃ, kiṃ pāpaṃ pakataṃ mayā;
Yaṃ me sirasmiṃ ohacca, cakkaṃ bhamati matthake’’ti.

Tattha **kyāhaṃ devānamakara**nti sāmi devaputta, kiṃ nāma ahaṃ devānaṃ akariṃ, kiṃ maṃ devā pothentīti. **Kiṃ pāpaṃ pakataṃ mayā**ti dukkhamahantatāya vedanāppatto attanā kataṃ pāpaṃ asallakkhento evamāha. **Yaṃ me**ti yena pāpena mama sirasmiṃ ohacca ohanitvā idaṃ khuracakkaṃ mama matthake bhamati, taṃ kiṃ nāmāti?

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

101. ‘‘Atikkamma ramaṇakaṃ, sadāmattañca dūbhakaṃ;
Brahmattarañca pāsādaṃ, kenatthena idhāgato’’ti.

Tattha **ramaṇaka**nti phalikapāsādaṃ. **Sadāmatta**nti rajatapāsādaṃ. **Dūbhaka**nti maṇipāsādaṃ. **Brahmattarañca pāsāda**nti suvaṇṇapāsādañca. **Kenatthenā**ti tvaṃ etesu ramaṇakādīsu catasso aṭṭha soḷasa dvattiṃsāti etā devadhītaro pahāya te pāsāde atikkamitvā kena kāraṇena idha āgatoti.

Tato mittavindako tatiyaṃ gāthamāha –

102. ‘‘Ito bahutarā bhogā, atra maññe bhavissare;

Iti etāya saññāya, passa maṃ byasanaṃ gata''nti.

Tattha **ito bahutarā**ti imesu catūsu pāsādesu bhogehi atirekatarā bhavissanti.

Tato bodhisatto sesagāthā abhāsi –

103. ''Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthake.

104. ''Uparivisālā duppūrā, icchā visaṭagāminī;
Ye ca taṃ anugijjhanti, te honti cakkadhārino''ti.

Tattha **uparivisālā**ti mittavindaka taṇhā nāmesā āseviyamānā uparivisālā hoti patthaṭā, mahāsamuddo viya duppūrā, rūpādīsu ārammaṇesu taṃ taṃ ārammaṇaṃ icchamānāya icchāya patthaṭāya visaṭagāminī, tasmā ye purisā taṃ evarūpaṃ taṇhaṃ anugijjhanti, punappunaṃ giddhā hutvā gaṇhanti. **Te honti cakkadhārino**ti te etaṃ khuracakkaṃ dhārentīti vadati.

Mittavindakaṃ pana kathentameva nipisamānaṃ taṃ khuracakkaṃ bhassi, tena so puna kathetuṃ nāsakkhi. Devaputto attano devaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā mittavindako dubbacabhikkhu ahosi, devaputto pana ahameva ahosi''nti.

Mittavindakajātakavaṇṇanā navamā.

## [370] 10. Palāsajātakavaṇṇanā

Haṃso palāsamavacāti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Vatthu paññāsajātake āvi bhavissati. Idha pana satthā bhikkhū āmantetvā ''bhikkhave, kileso nāma āsaṅkitabbova, appamattako samānopi nigrodhagaccho viya vināsaṃ pāpeti, porāṇakapaṇḍitāpi āsaṅkitabbaṃ āsaṅkiṃsuyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto suvaṇṇahaṃsayoniyaṃ nibbattitvā vayappatto cittakūṭapabbate suvaṇṇaguhāyaṃ vasanto himavantapadese jātassare sayaṃjātasāliṃ khāditvā āgacchati. Tassa gamanāgamanamagge mahāpalāsarukkho ahosi. So gacchantopi tattha vissamitvā gacchati, āgacchantopi tattha vissamitvā āgacchati. Athassa tasmiṃ rukkhe nibbattadevatāya saddhiṃ vissāso ahosi. Aparabhāge ekā sakuṇikā ekasmiṃ nigrodharukkhe nigrodhapakkaṃ khāditvā āgantvā tasmiṃ palāsarukkhe nisīditvā viṭapantare vaccaṃ pātesi. Tattha nigrodhagaccho jāto, so caturaṅgulamattakāle rattaṅkurapalāsatāya sobhati. Haṃsarājā taṃ disvā rukkhadevataṃ āmantetvā ''samma palāsa, nigrodho nāma yamhi rukkhe jāyati, vaḍḍhanto taṃ nāseti, imassa vaḍḍhituṃ mā deti, vimānaṃ te nāsessati, paṭikacceva naṃ uddharitvā chaḍḍehi, āsaṅkitabbayuttakaṃ nāma āsaṅkituṃ vaṭṭatī''ti palāsadevatāya saddhiṃ mantento paṭhamaṃ gāthamāha –

105. ''Haṃso palāsamavaca, nigrodho samma jāyati;
Aṅkasmiṃ te nisinnova, so te mammāni checchatī''ti.

Paṭhamapādo panettha abhisambuddhena hutvā satthārā vutto. **Palāsa**nti palāsadevataṃ. **Sammā**ti vayassa. **Aṅkasmi**nti viṭabhiyaṃ. **So te mammāni checchatī**ti so te aṅke saṃvaḍḍho sapatto viya jīvitaṃ chindissatīti attho. Jīvitasaṅkhārā hi idha ''mammānī''ti vuttā.

Taṃ sutvā tassa vacanaṃ agaṇhantī palāsadevatā dutiyaṃ gāthamāha –

106. ‘‘Vaḍḍhatāmeva nigrodho, patiṭṭhassa bhavāmahaṃ;
Yathā pitā ca mātā ca, evaṃ me so bhavissatī’’ti.

Tassattho – samma, na tvaṃ jānāsi vaḍḍhatameva esa, ahamassa yathā bālakāle puttānaṃ mātāpitaro patiṭṭhā honti, tathā bhavissāmi, yathā pana saṃvaḍḍhā puttā pacchā mahallakakāle mātāpitūnaṃ patiṭṭhā honti, mayhampi pacchā mahallakakāle evameva so patiṭṭho bhavissatīti.

Tato haṃso tatiyaṃ gāthamāha –

107. ‘‘Yaṃ tvaṃ aṅkasmiṃ vaḍḍhesi, khīrarukkhaṃ bhayānakaṃ;
Āmanta kho taṃ gacchāma, vuḍḍhi massa na ruccatī’’ti.

Tattha **yaṃ tva**nti yasmā tvaṃ etañca bhayadāyakattena bhayānakaṃ khīrarukkhaṃ sapattaṃ viya aṅke vaḍḍhesi. **Āmanta kho ta**nti tasmā mayaṃ taṃ āmantetvā jānāpetvā gacchāma. **Vuḍḍhi massā**ti assa vuḍḍhi mayhaṃ na ruccatīti.

Evañca pana vatvā haṃsarājā pakkhe pasāretvā cittakūṭapabbatameva gato. Tato paṭṭhāya puna nāgacchi. Aparabhāge nigrodho vaḍḍhiṃ, tasmiṃ ekā rukkhadevatāpi nibbatti. So vaḍḍhanto palāsaṃ bhañji, sākhāhi saddhiṃyeva devatāya vimānaṃ pati. Sā tasmiṃ kāle haṃsarañño vacanaṃ sallakkhetvā ‘‘idaṃ anāgatabhayaṃ disvā haṃsarājā kathesi, ahaṃ panassa vacanaṃ nākāsi’’nti paridevamānā catutthaṃ gāthamāha –

108. ‘‘Idāni kho maṃ bhāyeti, mahānerunidassanaṃ;
Haṃsassa anabhiññāya, mahā me bhayamāgata’’nti.

Tattha **idāni kho maṃ bhāyetī**ti ayaṃ nigrodho taruṇakāle tosetvā idāni maṃ bhāyāpeti santāseti. **Mahānerunidassana**nti sinerupabbatasadisaṃ mahantaṃ haṃsarājassa vacanaṃ sutvā ajānitvā taruṇakāleyeva etassa anuddhaṭattā. **Mahā me bhayamāgata**nti idāni mayhaṃ mahantaṃ bhayaṃ āgatanti paridevi.

Nigrodhopi vaḍḍhanto sabbaṃ palāsaṃ bhañjitvā khāṇukamattameva akāsi. Devatāya vimānaṃ sabbaṃ antaradhāyi.

109. ‘‘Na tassa vuḍḍhi kusalappasatthā, yo vaḍḍhamāno ghasate patiṭṭhaṃ;
Tassūparodhaṃ parisaṅkamāno, patārayī mūlavadhāya dhīro’’ti. –

Pañcamā abhisambuddhagāthā.

Tattha **kusalappasatthā**ti kusalehi pasatthā. **Ghasate**ti khādati, vināsetīti attho. **Patārayī**ti patarati vāyamati. Idaṃ vuttaṃ hoti – bhikkhave, yo vaḍḍhamāno attano patiṭṭhaṃ nāseti, tassa vuḍḍhi paṇḍitehi na pasatthā, tassa pana abbhantarassa vā bāhirassa vā parissayassa ‘‘ito me uparodho bhavissatī’’ti evaṃ uparodhaṃ vināsaṃ parisaṅkamāno vīro ñāṇasampanno mūlavadhāya parakkamatīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne pañcasatā bhikkhū arahattaṃ pāpuṇiṃsu. Tadā suvaṇṇahaṃso ahameva ahosinti.

Palāsajātakavaṇṇanā dasamā.

Vaṇṇārohavaggo dutiyo.

3. Aḍḍhavaggo

## [371] 1. Dīghītikosalajātakavaṇṇanā

Evaṃbhūtassa te rājāti idaṃ satthā jetavane viharanto kosambake bhaṇḍanakārake ārabbha kathesi. Tesañhi jetavanaṃ āgantvā khamāpanakāle satthā te āmantetvā ‘‘bhikkhave, tumhe mayhaṃ orasā mukhato jātā puttā nāma, puttehi ca pitarā dinnaṃ ovādaṃ bhindituṃ na vaṭṭati, tumhe pana mama ovādaṃ na karittha, porāṇakapaṇḍitā attano mātāpitaro ghātetvā rajjaṃ gahetvā ṭhitacorepi araññe hatthapathaṃ āgate mātāpitūhi dinnaṃ ovādaṃ na bhindissāmāti na mārayiṃsū’’ti vatvā atītaṃ āhari.

Imasmiṃ pana jātake dvepi vatthūni. **Saṅghabhedakakkhandhake** vitthārato āvi bhavissanti. So pana dīghāvukumāro araññe attano aṅke nipannaṃ bārāṇasirājānaṃ cūḷāya gahetvā ‘‘idāni mayhaṃ mātāpitughātakaṃ coraṃ khaṇḍākhaṇḍaṃ katvā chindissāmī’’ti asiṃ ukkhipanto tasmiṃ khaṇe mātāpitūhi dinnaṃ ovādaṃ saritvā ‘‘jīvitaṃ cajantopi tesaṃ ovādaṃ na bhindissāmi, kevalaṃ imaṃ tajjessāmī’’ti cintetvā paṭhamaṃ gāthamāha –

110. ‘‘Evaṃbhūtassa te rāja, āgatassa vase mama;
Atthi nu koci pariyāyo, yo taṃ dukkhā pamocaye’’ti.

Tattha **vase mamā**ti mama vasaṃ āgatassa. **Pariyāyo**ti kāraṇaṃ.

Tato rājā dutiyaṃ gāthamāha –

111. ‘‘Evaṃbhūtassa me tāta, āgatassa vase tava;
Natthi no koci pariyāyo, yo maṃ dukkhā pamocaye’’ti.

Tattha **no**ti nipātamatthaṃ, natthi koci pariyāyo, yo maṃ etasmā dukkhā pamocayeti attho.

Tato bodhisatto avasesagāthā abhāsi –

112. ‘‘Nāññaṃ sucaritaṃ rāja, nāññaṃ rāja subhāsitaṃ;
Tāyate maraṇakāle, evamevitaraṃ dhanaṃ.

113. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

114. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

115. ‘‘Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano’’nti.

Tattha **nāññaṃ sucarita**nti nāññaṃ sucaritā, ayameva vā pāṭho, ṭhapetvā sucaritaṃ aññaṃ na passāmīti attho. Idha ‘‘sucarita’’ntipi ‘‘subhāsita’’ntipi mātāpitūhi dinnaṃ ovādaṃyeva sandhāyāha. **Evamevā**ti niratthakameva. Idaṃ vuttaṃ hoti – mahārāja, aññatra ovādānusiṭṭhisaṅkhātā sucaritasubhāsitā maraṇakāle tāyituṃ rakkhituṃ samattho nāma añño natthi, yaṃ etaṃ itaraṃ dhanaṃ, taṃ evameva niratthakameva hoti, tvañhi idāni mayhaṃ koṭisatasahassamattampi dhanaṃ dadanto jīvitaṃ na labheyyāsi, tasmā veditabbametaṃ ‘‘dhanato sucaritasubhāsitameva uttaritara’’nti.

Sesagāthāsupi ayaṃ saṅkhepattho – mahārāja, ye purisā ‘‘ayaṃ maṃ akkosi, ayaṃ maṃ pahari, ayaṃ maṃ ajini, ayaṃ mama santakaṃ ahāsī’’ti evaṃ veraṃ upanayhanti bandhitvā viya hadaye ṭhapenti, tesaṃ veraṃ na upasammati. Ye ca panetaṃ na upanayhanti hadaye na ṭhapenti, tesaṃ vūpasammati. Verāni hi na kadāci verena sammanti, avereneva pana sammanti. **Esa dhammo**

sanantanoti eso porāṇako dhammo cirakālappavatto sabhāvoti.

Evañca pana vatvā bodhisatto ‘‘ahaṃ, mahārāja, tayi na dubbhāmi, tvaṃ pana maṃ mārehī’’ti tassa hatthe asiṃ ṭhapesi. Rājāpi ‘‘nāhaṃ tayi dubbhāmī’’ti sapathaṃ katvā tena saddhiṃ nagaraṃ gantvā taṃ amaccānaṃ dassetvā ‘‘ayaṃ, bhaṇe, kosalarañño putto dīghāvukumāro nāma, iminā mayhaṃ jīvitaṃ dinnaṃ, na labbhā imaṃ kiñci kātu’’nti vatvā attano dhītaraṃ datvā pitu santake rajje patiṭṭhāpesi. Tato paṭṭhāya ubhopi samaggā sammodamānā rajjaṃ kāresuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mātāpitaro mahārājakulāni ahesuṃ, dīghāvukumāro pana ahameva ahosi’’nti.

Dīghītikosalajātakavaṇṇanā paṭhamā.

[372] 2. Migapotakajātakavaṇṇanā

Agārā paccupetassāti idaṃ satthā jetavane viharanto ekaṃ mahallakaṃ ārabbha kathesi. So kirekaṃ dārakaṃ pabbājesi. Sāmaṇero taṃ sakkaccaṃ upaṭṭhahitvā aparabhāge aphāsukena kālamakāsi. Tassa kālakiriyāya mahallako sokābhibhūto mahantena saddena paridevanto vicari. Bhikkhū saññāpetuṃ asakkontā dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma mahallako sāmaṇerassa kālakiriyāya paridevanto vicarati, maraṇassatibhāvanāya paribāhiro eso bhavissatī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa etasmiṃ mate paridevanto vicarī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakkattaṃ kāresi. Tadā eko kāsiraṭṭhavāsī brāhmaṇo himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā phalāphalehi yāpesi. So ekadivasaṃ arañño ekaṃ matamātikaṃ migapotakaṃ disvā assamaṃ ānetvā gocaraṃ datvā posesi. Migapotako vaḍḍhanto abhirūpo ahosi sobhaggappatto. Tāpaso taṃ attano puttakaṃ katvā pariharati. Ekadivasaṃ migapotako bahuṃ tiṇaṃ khāditvā ajīrakena kālamakāsi. Tāpaso ‘‘putto me mato’’ti paridevanto vicarati. Tadā sakko devarājā lokaṃ pariggaṇhanto taṃ tāpasaṃ disvā ‘‘saṃvejessāmi na’’nti āgantvā ākāse ṭhito paṭhamaṃ gāthamāha –

116. ‘‘Agārā paccupetassa, anagārassa te sato;
Samaṇassa na taṃ sādhu, yaṃ petamanusocasī’’ti.

Taṃ sutvā tāpaso dutiyaṃ gāthamāha –

117. ‘‘Saṃvāsena have sakka, manussassa migassa vā;
Hadaye jāyate pemaṃ, na taṃ sakkā asocitu’’nti.

Tattha **na taṃ sakkā**ti taṃ manussaṃ vā tiracchānaṃ vā na sakkā asocituṃ, socāmiyevāhanti.

Tato sakko dve gāthā abhāsi –

118. ‘‘Mataṃ marissaṃ rodanti, ye rudanti lapanti ca;
Tasmā tvaṃ isi mā rodi, roditaṃ moghamāhu santo.

119. ‘‘Roditena have brahme, mato peto samuṭṭhahe;
Sabbe saṅgamma rodāma, aññamaññassa ñātake’’ti.

Tattha **marissa**nti yo idāni marissati, taṃ. **Lapanti cā**ti vilapanti ca. Idaṃ vuttaṃ hoti – ye loke matañca marissantañca rodanti, te rudanti ceva vilapanti ca, tesaṃ assupacchijjanadivaso nāma natthi. Kiṃkāraṇā? Sadāpi matānañca marissantānañca atthitāya. **Tasmā tvaṃ isi mā rodi**. Kiṃkāraṇā?

Roditaṃ moghamāhu santoti, buddhādayo pana paṇḍitā roditaṃ ‘‘mogha’’nti vadanti. **Mato peto**ti yo esa mato petoti vuccati, yadi so roditena samuṭṭhaheyya, evaṃ sante kiṃ nikkammā acchāma, sabbeva samāgamma aññamaññassa ñātake rodāma. Yasmā pana te roditakāraṇā na uṭṭhahanti, tasmā roditassa moghabhāvaṃ sādheti.

Evaṃ sakkassa kathentassa tāpaso ‘‘niratthakaṃ rodita’’nti sallakkhetvā sakkassa thutiṃ karonto tisso gāthā abhāsi –

120. ‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

121. ‘‘Abbahi vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

122. ‘‘Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna vāsavā’’ti.

Tattha **yamāsī**ti yaṃ me āsi. **Hadayassita**nti hadaye nissitaṃ. **Apānudī**ti nīhari. Sakko tāpasassa ovādaṃ datvā sakaṭṭhānameva gato.

Satthā idhaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā tāpaso mahallako ahosi, migo sāmaṇero, sakko pana ahameva ahosi’’nti.

Migapotakajātakavaṇṇanā dutiyā.

## [373] 3. Mūsikajātakavaṇṇanā

Kuhiṃ gatā kattha gatāti idaṃ satthā veḷuvane viharanto ajātasattuṃ ārabbha kathesi. Vatthu heṭṭhā **thusajātake** (jā. 1.4.149 ādayo) vitthāritameva. Idhāpi satthā tatheva rājānaṃ sakiṃ puttena saddhiṃ kīḷamānaṃ sakiṃ dhammaṃ suṇantaṃ disvā ‘‘taṃ nissāya rañño bhayaṃ uppajjissatī’’ti ñatvā ‘‘mahārāja, porāṇakarājāno āsaṅkitabbaṃ āsaṅkitvā attano puttaṃ ‘amhākaṃ dhūmakāle rajjaṃ kāretū’ti ekamante akaṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto takkasilāyaṃ brāhmaṇakule nibbattitvā disāpāmokkhācariyo ahosi. Tassa santike bārāṇasirañño putto yavakumāro nāma sabbasippāni uggaṇhitvā anuyogaṃ datvā gantukāmo taṃ āpucchi. Ācariyo ‘‘puttaṃ nissāya tassa antarāyo bhavissatī’’ti aṅgavijjāvasena ñatvā ‘‘etamassa harissāmī’’ti ekaṃ upamaṃ upadhāretuṃ ārabhi. Tadā panassa eko asso ahosi, tassa pāde vaṇo uṭṭhahi, taṃ vaṇānurakkhaṇatthaṃ geheyeva kariṃsu. Tassāvidūre eko udapāno atthi. Athekā mūsikā gehā nikkhamitvā assassa pāde vaṇaṃ khādati, asso vāretuṃ na sakkoti. So ekadivasaṃ vedanaṃ adhivāsetuṃ asakkonto mūsikaṃ khādituṃ āgataṃ pādena paharitvā māretvā udapāne pātesi. Assagopakā mūsikaṃ apassantā ‘‘aññesu divasesu mūsikā āgantvā vaṇaṃ khādati, idāni na paññāyati, kahaṃ nu kho gatā’’ti vadiṃsu.

Bodhisatto taṃ kāraṇaṃ paccakkhaṃ katvā ‘‘aññe ajānantā ‘kahaṃ mūsikā gatā’ti vadanti, mūsikāya pana māretvā udapāne khittabhāvaṃ ahameva jānāmī’’ti idameva kāraṇaṃ upamaṃ katvā paṭhamaṃ gāthaṃ bandhitvā rājakumārassa adāsi. So aparaṃ upamaṃ upadhārento tameva assaṃ paruḷhavaṇaṃ nikkhamitvā ekaṃ yavavatthuṃ gantvā ‘‘yavaṃ khādissāmī’’ti vaticchiddena mukhaṃ pavesentaṃ disvā tameva kāraṇaṃ upamaṃ katvā dutiyaṃ gāthaṃ bandhitvā tassa adāsi. Tatiyagāthaṃ pana attano paññābaleneva bandhitvā tampi tassa datvā ‘‘tāta, tvaṃ rajje patiṭṭhāya sāyaṃ nhānapokkharaṇiṃ gacchanto yāva dhurasopānā paṭhamaṃ gāthaṃ sajjhāyanto gaccheyyāsi, tava nivasanapāsādaṃ pavisanto yāva sopānapādamūlā dutiyaṃ gāthaṃ sajjhāyanto gaccheyyāsi, tato yāva sopānamatthakā tatiyaṃ gāthaṃ sajjhāyanto gaccheyyāsī’’ti vatvā pesesi.

So kumāro gantvā uparājā hutvā pitu accayena rajjaṃ kāresi, tasseko putto jāyi. So soḷasavassakāle rajjalobhena ‘‘pitaraṃ māressāmī’’ti cintetvā upaṭṭhāke āha ‘‘mayhaṃ pitā taruṇo, ahaṃ etassa dhūmakālaṃ olokento mahallako bhavissāmi jarājiṇṇo, tādise kāle laddhenapi rajjena ko attho’’ti. Te āhaṃsu ‘‘deva, na sakkā paccantaṃ gantvā corattaṃ kātuṃ, tava pitaraṃ kenaci upāyena māretvā rajjaṃ gaṇhā’’ti. So ‘‘sādhū’’ti antonivesane rañño sāyaṃ nhānapokkharaṇīsamīpaṃ gantvā ‘‘ettha naṃ māressāmī’’ti khaggaṃ gahetvā aṭṭhāsi. Rājā sāyaṃ mūsikaṃ nāma dāsiṃ ‘‘gantvā pokkharaṇīpiṭṭhiṃ sodhetvā ehi, nhāyissāmī’’ti pesesi. Sā gantvā pokkharaṇīpiṭṭhiṃ sodhentī kumāraṃ passi. Kumāro attano kammassa pākaṭabhāvabhayena taṃ dvidhā chinditvā pokkharaṇiyaṃ pātesi. Rājā nhāyituṃ agamāsi. Sesajano ‘‘ajjāpi mūsikā dāsī na punāgacchati, kuhiṃ gatā kattha gatā’’ti āha. Rājā –

123. ‘‘Kuhiṃ gatā kattha gatā, iti lālappatī jano;
Ahameveko jānāmi, udapāne mūsikā hatā’’ti. –

Paṭhamaṃ gāthaṃ bhaṇanto pokkharaṇītīraṃ agamāsi.

Tattha **kuhiṃ gatā kattha gatā**ti aññamaññavevacanāni. **Iti lālappatī**ti evaṃ vippalapati. Iti ayaṃ gāthā ‘‘ajānanto jano mūsikā dāsī kuhiṃ gatāti vippalapati, rājakumārena dvidhā chinditvā mūsikāya pokkharaṇiyaṃ pātitabhāvaṃ ahameva eko jānāmī’’ti rañño ajānantasseva imamatthaṃ dīpeti.

Kumāro ‘‘mayā katakammaṃ mayhaṃ pitarā ñāta’’nti bhīto palāyitvā tamatthaṃ upaṭṭhākānaṃ ārocesi. Te sattaṭṭhadivasaccayena puna taṃ āhaṃsu ‘‘deva, sace rājā jāneyya, na tuṇhī bhaveyya, takkagāhena pana tena taṃ vuttaṃ bhavissati, mārehi na’’nti. So punekadivasaṃ khaggahattho sopānapādamūle ṭhatvā rañño āgamanakāle ito cito ca paharaṇokāsaṃ olokesi. Rājā –

124. ‘‘Yañcetaṃ iti cīti ca, gadrabhova nivattasi;
Udapāne mūsikaṃ hantvā, yavaṃ bhakkhetumicchasī’’ti. –

Dutiyaṃ gāthaṃ sajjhāyanto agamāsi. Ayampi gāthā ‘‘yasmā tvaṃ iti cīti ca ito cito ca paharaṇokāsaṃ olokento gadrabhova nivattasi, tasmā taṃ jānāmi ‘purimadivase pokkharaṇiyaṃ mūsikaṃ dāsiṃ hantvā ajja maṃ yavarājānaṃ bhakkhetuṃ māretuṃ icchasī’’’ti rañño ajānantasseva imamatthaṃ dīpeti.

Kumāro ‘‘diṭṭhomhi pitarā’’ti utrasto palāyi. So puna aḍḍhamāsamattaṃ atikkamitvā ‘‘rājānaṃ dabbiyā paharitvā māressāmī’’ti ekaṃ dīghadaṇḍakaṃ dabbipaharaṇaṃ gahetvā olumbitvā aṭṭhāsi. Rājā –

125. ‘‘Daharo cāsi dummedha, paṭhamuppattiko susu;
Dīghañcetaṃ samāsajja, na te dassāmi jīvita’’nti. –

Tatiyaṃ gāthaṃ sajjhāyanto sopānapādamatthakaṃ abhiruhi.

Tattha **paṭhamuppattiko**ti paṭhamavayena uppattito upeto, paṭhamavaye ṭhitoti attho. **Susū**ti taruṇo. **Dīgha**nti dīghadaṇḍakaṃ dabbipaharaṇaṃ. **Samāsajjā**ti gahetvā, olumbitvā ṭhitosīti attho. Ayampi gāthā ‘‘dummedha, attano vayaṃ paribhuñjituṃ na labhissasi, na te dāni nillajjassa jīvitaṃ dassāmi, māretvā khaṇḍākhaṇḍaṃ chinditvā sūleyeva āvuṇāpessāmī’’ti rañño ajānantasseva kumāraṃ santajjayamānā imamatthaṃ dīpeti.

So taṃ divasaṃ palāyituṃ asakkonto ‘‘jīvitaṃ me dehi, devā’’ti rañño pādamūle nipajji. Rājā taṃ tajjetvā saṅkhalikāhi bandhāpetvā bandhanāgāre kāretvā setacchattassa heṭṭhā alaṅkatarājāsane nisīditvā ‘‘amhākaṃ ācariyo disāpāmokkho brāhmaṇo imaṃ mayhaṃ antarāyaṃ disvā imā tisso gāthā abhāsī’’ti haṭṭhatuṭṭho udānaṃ udānento sesagāthā abhāsi –

126. ‘‘Nāntalikkhabhavanena, nāṅgaputtapinena vā;
Puttena hi patthayito, silokehi pamocito.

127. ‘‘Sabbaṃ sutamadhīyetha, hīnamukkaṭṭhamajjhimaṃ;
Sabbassa atthaṃ jāneyya, na ca sabbaṃ payojaye;
Hoti tādisako kālo, yattha atthāvahaṃ suta’’nti.

Tattha **nāntalikkhabhavanenā**ti antalikkhabhavanaṃ vuccati dibbavimānaṃ, ahaṃ ajja antalikkhabhavanampi na āruḷho, tasmā antalikkhabhavanenāpi ajja maraṇato na pamocitomhi. **Nāṅgaputtapinena vā**ti aṅgasarikkhakena vā puttapinenapi na pamocito. **Puttena hi patthayito**ti ahaṃ pana attano putteneva ajja māretuṃ patthito. **Silokehi pamocito**ti sohaṃ ācariyena bandhitvā dinnāhi gāthāhi pamocito.

Sutānti pariyattiṃ. **Adhīyethā**ti gaṇheyya sikkheyya. **Hīnamukkaṭṭhamajjhima**nti hīnaṃ vā hotu uttamaṃ vā majjhimaṃ vā, sabbaṃ adhīyitabbamevāti dīpeti. **Na ca sabbaṃ payojaye**ti hīnaṃ mantaṃ vā sippaṃ vā majjhimaṃ vā na payojaye, uttamameva payojayeyyāti attho. **Yattha atthāvahaṃ suta**nti yasmiṃ kāle mahosadhapaṇḍitassa kumbhakārakammakaraṇaṃ viya yaṃkiñci sikkhitasippaṃ atthāvahaṃ hoti, tādisopi kālo hotiyevāti attho. Aparabhāge rañño accayena kumāro rajje patiṭṭhāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā disāpāmokkho ācariyo ahameva ahosi’’nti.

Mūsikajātakavaṇṇanā tatiyā.

## [374] 4. Cūḷadhanuggahajātakavaṇṇanā

Sabbaṃ bhaṇḍanti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Tena bhikkhunā ‘‘purāṇadutiyikā maṃ, bhante, ukkaṇṭhāpetī’’ti vutte satthā ‘‘esā bhikkhu, itthī na idāneva tuyhaṃ anatthakārikā, pubbepi te etaṃ nissāya asinā sīsaṃ chinna’’nti vatvā bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakkattaṃ kāresi. Tadā eko bārāṇasivāsī brāhmaṇamāṇavo takkasilāyaṃ sabbasippāni uggaṇhitvā dhanukamme nipphattiṃ patto cūḷadhanuggahapaṇḍito nāma ahosi. Athassa ācariyo ‘‘ayaṃ mayā sadisaṃ sippaṃ uggaṇhī’’ti attano dhītaraṃ adāsi. So taṃ gahetvā ‘‘bārāṇasiṃ gamissāmī’’ti maggaṃ paṭipajji. Antarāmagge eko vāraṇo ekaṃ padesaṃ suññamakāsi, taṃ ṭhānaṃ abhiruhituṃ na koci ussahi. Cūḷadhanuggahapaṇḍito manussānaṃ vārentānaññeva bhariyaṃ gahetvā aṭavimukhaṃ abhiruhi. Athassa aṭavimajjhe vāraṇo uṭṭhahi, so taṃ kumbhe sarena vijjhi. Saro vinivijjhitvā pacchābhāgena nikkhami. Vāraṇo tattheva pati, dhanuggahapaṇḍito taṃ ṭhānaṃ khemaṃ katvā purato aññaṃ aṭaviṃ pāpuṇi. Tatthāpi paññāsa corā maggaṃ hananti. Tampi so manussehi vāriyamāno abhiruyha tesaṃ corānaṃ mige vadhitvā maggasamīpe maṃsaṃ pacitvā khādantānaṃ ṭhitaṭṭhānaṃ pāpuṇi.

Tadā taṃ corā alaṅkatapaṭiyattāya bhariyāya saddhiṃ āgacchantaṃ disvā ‘‘gaṇhissāma na’’nti ussāhaṃ kariṃsu. Corajeṭṭhako purisalakkhaṇakusalo, so taṃ oloketvāva ‘‘uttamapuriso aya’’nti ñatvā ekassapi uṭṭhahituṃ nādāsi. Dhanuggahapaṇḍito ‘‘gaccha ‘amhākampi ekaṃ maṃsasūlaṃ dethā’ti vatvā maṃsaṃ āharā’’ti tesaṃ santikaṃ bhariyaṃ pesesi. Sā gantvā ‘‘ekaṃ kira maṃsasūlaṃ dethā’’ti āha. Corajeṭṭhako ‘‘anaggho puriso’’ti maṃsasūlaṃ dāpesi. Corā ‘‘amhehi kira pakkaṃ khādita’’nti apakkamaṃsasūlaṃ adaṃsu. Dhanuggaho attānaṃ sambhāvetvā ‘‘mayhaṃ apakkamaṃsasūlaṃ dadantī’’ti corānaṃ kujjhi. Corā ‘‘kiṃ ayameveko puriso, mayaṃ itthiyo’’ti kujjhitvā uṭṭhahiṃsu. Dhanuggaho ekūnapaññāsa jane ekūnapaññāsakaṇḍehi vijjhitvā pātesi. Corajeṭṭhakaṃ vijjhituṃ kaṇḍaṃ nāhosi. Tassa kira kaṇḍanāḷiyaṃ samapaññāsayeva kaṇḍāni. Tesu ekena vāraṇaṃ vijjhi, ekūnapaññāsakaṇḍehi core vijjhitvā corajeṭṭhakaṃ pātetvā tassa ure nisinno ‘‘sīsamassa chindissāmī’’ti bhariyāya hatthato asiṃ āharāpesi. Sā taṅkhaṇaññeva corajeṭṭhake lobhaṃ katvā corassa hatthe tharuṃ, sāmikassa hatthe dhāraṃ ṭhapesi. Coro tharudaṇḍaṃ parāmasitvā asiṃ nīharitvā dhanuggahassa sīsaṃ chindi.

So taṃ ghātetvā itthiṃ ādāya gacchanto jātigottaṃ pucchi. Sā ‘‘takkasilāyaṃ disāpāmokkhācariyassa dhītāmhī’’ti āha. ‘‘Kathaṃ tvaṃ iminā laddhā’’ti. Mayhaṃ pitā ‘‘ayaṃ mayā sadisaṃ katvā sippaṃ sikkhī’’ti tussitvā imassa maṃ adāsi, sāhaṃ tayi sinehaṃ katvā attano kuladattiyaṃ sāmikaṃ mārāpesinti. Corajeṭṭhako ‘‘kuladattiyaṃ tāvesā sāmikaṃ māresi, aññaṃ panekaṃ disvā mampi evamevaṃ karissati, imaṃ chaḍḍetuṃ vaṭṭatī’’ti cintetvā gacchanto antarāmagge ekaṃ kunnadiṃ uttānatalaṃ taṅkhaṇodakapūraṃ disvā ‘‘bhadde, imissaṃ nadiyaṃ susumārā kakkhaḷā, kiṃ karomā’’ti āha. ‘‘Sāmi, sabbaṃ ābharaṇabhaṇḍaṃ mama uttarāsaṅgena bhaṇḍikaṃ katvā paratīraṃ netvā puna āgantvā maṃ gahetvā gacchā’’ti. So ‘‘sādhū’’ti sabbaṃ ābharaṇabhaṇḍaṃ ādāya nadiṃ otaritvā taranto viya paratīraṃ patvā taṃ chaḍḍetvā pāyāsi. Sā taṃ disvā ‘‘sāmi, kiṃ maṃ chaḍḍetvā viya gacchasi, kasmā evaṃ karosi, ehi mampi ādāya gacchā’’ti tena saddhiṃ sallapantī paṭhamaṃ gāthamāha –

128. ‘‘Sabbaṃ bhaṇḍaṃ samādāya, pāraṃ tiṇṇosi brāhmaṇa;
Paccāgaccha lahuṃ khippaṃ, mampi tārehi dānito’’ti.

Tattha **lahuṃ khippa**nti lahuṃ paccāgaccha, khippaṃ mampi tārehi dāni itoti attho.

Coro taṃ sutvā paratīre ṭhitoyeva dutiyaṃ gāthamāha –

129. ‘‘Asanthutaṃ maṃ cirasanthutena, nimīni bhotī adhuvaṃ dhuvena;
Mayāpi bhotī nimineyya aññaṃ, ito ahaṃ dūrataraṃ gamissa’’nti.

Sā heṭṭhā vuttatthāyeva –

Coro pana ‘‘ito ahaṃ dūrataraṃ gamissaṃ, tiṭṭha tva’’nti vatvā tassā viravantiyāva ābharaṇabhaṇḍikaṃ ādāya palāto. Tato sā bālā atricchatāya evarūpaṃ byasanaṃ pattā anāthā hutvā avidūre ekaṃ eḷagalāgumbaṃ upagantvā rodamānā nisīdi. Tasmiṃ khaṇe sakko devarājā lokaṃ olokento taṃ atricchatāhataṃ sāmikā ca jārā ca parihīnaṃ rodamānaṃ disvā ‘‘etaṃ niggaṇhitvā lajjāpetvā āgamissāmī’’ti mātaliñca pañcasikhañca ādāya tattha gantvā nadītīre ṭhatvā ‘‘mātali, tvaṃ maccho bhava, pañcasikha tvaṃ sakuṇo bhava, ahaṃ pana siṅgālo hutvā mukhena maṃsapiṇḍaṃ gahetvā etissā sammukhaṭṭhānaṃ gamissāmi, tvaṃ mayi tattha gate udakato ullaṅghitvā mama purato pata, athāhaṃ mukhena gahitamaṃsapiṇḍaṃ chaḍḍetvā macchaṃ gahetuṃ pakkhandissāmi, tasmiṃ khaṇe tvaṃ, pañcasikha, taṃ maṃsapiṇḍaṃ gahetvā ākāse uppata, tvaṃ mātali, udake patā’’ti āṇāpesi. ‘‘Sādhu, devā’’ti, mātali, maccho ahosi, pañcasikho sakuṇo ahosi. Sakko siṅgālo hutvā maṃsapiṇḍaṃ mukhenādāya tassā sammukhaṭṭhānaṃ agamāsi. Maccho udakā uppatitvā siṅgālassa purato pati. So mukhena gahitamaṃsapiṇḍaṃ chaḍḍetvā macchassatthāya pakkhandi. Maccho uppatitvā udake pati, sakuṇo maṃsapiṇḍaṃ gahetvā ākāse uppati, siṅgālo ubhopi alabhitvā eḷagalāgumbaṃ olokento dummukho nisīdi. Sā taṃ disvā ‘‘ayaṃ atricchatāhato neva maṃsaṃ, na macchaṃ labhī’’ti kuṭaṃ bhindantī viya mahāhasitaṃ hasi. Taṃ sutvā siṅgālo tatiyaṃ gāthamāha –

130. ‘‘Kāyaṃ eḷagalāgumbe, karoti ahuhāsiyaṃ;
Nayīdha naccagītaṃ vā, tāḷaṃ vā susamāhitaṃ;
Anamhikāle susoṇi, kinnu jagghasi sobhane’’ti.

Tattha **kāya**nti kā ayaṃ. **Eḷagalāgumbe**ti kambojigumbe. **Ahuhāsiya**nti dantavidaṃsakaṃ mahāhasitaṃ vuccati, taṃ kā esā etasmiṃ gumbe karotīti pucchati. **Nayīdha naccagītaṃ vā**ti imasmiṃ ṭhāne kassaci naccantassa naccaṃ vā gāyantassa gītaṃ vā hatthe susamāhite katvā vādentassa susamāhitaṃ hatthatāḷaṃ vā natthi, kaṃ disvā tvaṃ haseyyāsīti dīpeti. **Anamhikāle**ti rodanakāle. **Susoṇī**ti sundarasoṇi. **Kiṃ nu jagghasī**ti kena kāraṇena tvaṃ rodituṃ yuttakāle arodamānāva mahāhasitaṃ hasasi. **Sobhane**ti taṃ pasaṃsanto ālapati.

Taṃ sutvā sā catutthaṃ gāthamāha –

131. ‘‘Siṅgāla bāla dummedha, appapaññosi jambuka;
Jīno macchañca pesiñca, kapaṇo viya jhāyasī’’ti.

Tattha **jīno**ti jānippatto hutvā. **Pesi**nti maṃsapesiṃ. **Kapaṇo viya jhāyasī**ti sahassabhaṇḍikaṃ parājito kapaṇo viya jhāyasi socasi cintesi.

Tato siṅgālo pañcamaṃ gāthamāha –

132. ‘‘Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Jīnā patiñca jārañca, maññe tvaññeva jhāyasī’’ti.

Tattha **tvaññeva jhāyasī**ti pāpadhamme dussīle ahaṃ tāva mama gocaraṃ na labhissāmi, tvaṃ pana atricchatāya hatā taṃmuhuttadiṭṭhake core paṭibaddhacittā hutvā tañca jāraṃ kuladattiyañca patiṃ jīnā, maṃ upādāya sataguṇena sahassaguṇena kapaṇatarā hutvā jhāyasi rodasi paridevasīti lajjāpetvā vippakāraṃ pāpento mahāsatto evamāha.

Sā tassa vacanaṃ sutvā gāthamāha –

133. ‘‘Evametaṃ migarāja, yathā bhāsasi jambuka;
Sā nūnāhaṃ ito gantvā, bhattu hessaṃ vasānugā’’ti.

Tattha **nūnā**ti ekaṃsatthe nipāto. Sā ahaṃ ito gantvā puna aññaṃ bhattāraṃ labhitvā ekaṃseneva tassa bhattu vasānugā vasavattinī bhavissāmīti.

Athassā anācārāya dussīlāya vacanaṃ sutvā sakko devarājā osānagāthamāha –

134. ‘‘Yo hare mattikaṃ thālaṃ, kaṃsathālampi so hare;
Kataṃyeva tayā pāpaṃ, punapevaṃ karissasī’’ti.

Tassattho – anācāre kiṃ kathesi, yo mattikaṃ thālaṃ harati, suvaṇṇathālarajatathālādippabhedaṃ kaṃsathālampi so harateva, idañca tayā pāpaṃ katameva, na sakkā tava saddhātuṃ, sā tvaṃ punapi evaṃ karissasiyevāti. Evaṃ so taṃ lajjāpetvā vippakāraṃ pāpetvā sakaṭṭhānameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi.

Tadā dhanuggaho ukkaṇṭhitabhikkhu ahosi, sā itthī purāṇadutiyikā, sakko devarājā pana ahameva ahosinti.

Cūḷadhanuggahajātakavaṇṇanā catutthā.

## [375] 5. Kapotajātakavaṇṇanā

Idāni khomhīti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. Lolavatthu anekaso vitthāritameva. Taṃ pana satthā ‘‘saccaṃ kira tvaṃ bhikkhu, lolo’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘na kho bhikkhu idāneva, pubbepi tvaṃ lolosi, lolatāya pana jīvitakkhayaṃ patto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto pārāvatayoniyaṃ nibbattitvā bārāṇasiseṭṭhino mahānase nīḷapacchiyaṃ vasati. Atheko kāko macchamaṃsaluddho tena saddhiṃ mettiṃ katvā tattheva vasi. So ekadivasaṃ bahuṃ macchamaṃsaṃ disvā ''imaṃ khādissāmī''ti nitthunanto nīḷapacchiyaṃyeva nipajjitvā pārāvatena ''ehi, samma, gocarāya gamissāmā''ti vuccamānopi ''ajīrakena nipannomhi, gaccha tva''nti vatvā tasmiṃ gate ''gato me paccāmittakaṇṭako, idāni yathāruci macchamaṃsaṃ khādissāmī''ti cintento paṭhamaṃ gāthamāha –

135. ''Idāni khomhi sukhito arogo, nikkaṇṭako nippatito kapoto;
Kāhāmi dānī hadayassa tuṭṭhiṃ, tathā hi maṃ maṃsasākaṃ baletī''ti.

Tattha **nippatito**ti niggato. **Kapoto**ti pārāvato. **Kāhāmi dānī**ti karissāmi dāni. **Tathā hi maṃ maṃsasākaṃ baletī**ti tathā hi maṃsañca avasesaṃ sākañca mayhaṃ balaṃ karoti, uṭṭhehi khādāti vadamānaṃ viya ussāhaṃ mamaṃ karotīti attho.

So bhattakārake macchamaṃsaṃ pacitvā mahānasā nikkhamma sarīrato sedaṃ pavāhente pacchito nikkhamitvā rasakaroṭiyaṃ nilīyitvā ''kiri kirī''ti saddamakāsi. Bhattakārako vegenāgantvā kākaṃ gahetvā sabbapattāni luñjitvā allasiṅgīverañca siddhatthake ca pisitvā lasuṇaṃ pūtitakkena madditvā sakalasarīraṃ makkhetvā ekaṃ kaṭhalaṃ ghaṃsitvā vijjhitvā suttakena tassa gīvāyaṃ bandhitvā nīḷapacchiyaṃyeva taṃ pakkhipitvā agamāsi. Pārāvato āgantvā taṃ disvā ''kā esā balākā mama sahāyassa pacchiyaṃ nipannā, caṇḍo hi so āgantvā ghāteyyāpi na''nti parihāsaṃ karonto dutiyaṃ gāthamāha –

136. ''Kāyaṃ balākā sikhinī, corī laṅghipitāmahā;
Oraṃ balāke āgaccha, caṇḍo me vāyaso sakhā''ti.

Sā heṭṭhā (jā. aṭṭha. 2.3.70) vuttatthāyeva.

Taṃ sutvā kāko tatiyaṃ gāthamāha –

137. ''Alañhi te jagghitāye, mamaṃ disvāna edisaṃ;
Vilūnaṃ sūdaputtena, piṭṭhamaṇḍena makkhita''nti.

Tattha **ala**nti paṭisedhatthe nipāto. **Jagghitāye**ti hasituṃ. Idaṃ vuttaṃ hoti – idāni maṃ edisaṃ evaṃ dukkhappattaṃ disvā tava alaṃ hasituṃ, mā edise kāle parihāsakeḷiṃ karohīti.

So parihāsakeḷiṃ karontova puna catutthaṃ gāthamāha –

138. ''Sunhāto suvilittosi, annapānena tappito;
Kaṇṭhe ca te veḷuriyo, agamā nu kajaṅgala''nti.

Tattha **kaṇṭhe ca te veḷuriyo**ti ayaṃ te veḷuriyamaṇipi kaṇṭhe piḷandho, tvaṃ ettakaṃ kālaṃ amhākaṃ etaṃ na dassesīti kapālaṃ sandhāyevamāha. **Kajaṅgala**nti idha bārāṇasīyeva ''kajaṅgalā''ti adhippetā. Ito nikkhamitvā kacci antonagaraṃ gatosīti pucchati.

Tato kāko pañcamaṃ gāthamāha –

139. ''Mā te mitto amitto vā, agamāsi kajaṅgalaṃ;
Piñchāni tattha lāyitvā, kaṇṭhe bandhanti vaṭṭana''nti.

Tattha **piñchānī**ti pattāni. **Tattha lāyitvā**ti tasmiṃ bārāṇasinagare luñcitvā. **Vaṭṭana**nti kaṭhalikaṃ.

Taṃ sutvā pārāvato osānagāthamāha –

140. ‘‘Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhinā’’ti.

Tattha **punapāpajjasī**ti punapi evarūpaṃ āpajjissasi. Evarūpañhi te sīlanti.

Iti naṃ so ovaditvā tattha avasitvā pakkhe pasāretvā aññattha agamāsi. Kākopi tattheva jīvitakkhayaṃ pāpuṇi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. Tadā kāko lolabhikkhu ahosi, kapoto pana ahameva ahosinti.

Kapotajātakavaṇṇanā pañcamā.

Aḍḍhavaggo tatiyo.

Jātakuddānaṃ –

Maṇikuṇḍala sujātā, venasākhañca oragaṃ;
Ghaṭaṃ koraṇḍi laṭuki, dhammapālaṃ migaṃ tathā.

Suyonandī vaṇṇāroha, sīlaṃ hirī khajjopanaṃ;
Ahi gumbiya sāḷiyaṃ, tacasāraṃ mittavindaṃ.

Palāsañceva dīghiti, migapotaka mūsikaṃ;
Dhanuggaho kapotañca, jātakā pañcavīsati.

Pañcakanipātavaṇṇanā niṭṭhitā.

6. Chakkanipāto

1. Avāriyavaggo

[376] 1. Avāriyajātakavaṇṇanā

Māsu kujjha bhūmipatīti idaṃ satthā jetavane viharanto ekaṃ titthanāvikaṃ ārabbha kathesi. So kira bālo ahosi aññāṇo, neva so buddhādīnaṃ ratanānaṃ, na aññesaṃ puggalānaṃ guṇaṃ jānāti, caṇḍo pharuso sāhasiko. Atheko jānapado bhikkhu ‘‘buddhupaṭṭhānaṃ karissāmī’’ti āgacchanto sāyaṃ aciravatītitthaṃ patvā taṃ evamāha ‘‘upāsaka, paratīraṃ gamissāmi, nāvaṃ me dehī’’ti. ‘‘Bhante, idāni akālo, ekasmiṃ ṭhāne vasassū’’ti. ‘‘Upāsaka, idha kuhiṃ vasissāmi, maṃ gaṇhitvā gacchā’’ti. So kujjhitvā ‘‘ehi re samaṇa, vahāmī’’ti theraṃ nāvaṃ āropetvā ujukaṃ agantvā heṭṭhā nāvaṃ netvā ulloḷaṃ katvā tassa pattacīvaraṃ temetvā kilametvā tīraṃ patvā andhakāravelāyaṃ uyyojesi. Atha so vihāraṃ gantvā taṃ divasaṃ buddhupaṭṭhānassa okāsaṃ alabhitvā punadivase satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā satthārā katapaṭisanthāro ‘‘kadā āgatosī’’ti vutte ‘‘hiyyo, bhante’’ti vatvā ‘‘atha kasmā ajja buddhupaṭṭhānaṃ āgatosī’’ti vutte tamatthaṃ ārocesi. Taṃ sutvā satthā ‘‘na kho bhikkhu idāneva, pubbepesa caṇḍo pharuso sāhasiko, idāni pana tena tvaṃ kilamito, pubbepesa paṇḍite kilamesī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā isipabbajjaṃ pabbajitvā dīghamaddhānaṃ himavante phalāphalena yāpetvā loṇambilasevanatthāya bārāṇasiṃ patvā rājuyyāne vasitvā punadivase nagaraṃ bhikkhāya pāvisi. Atha naṃ rājaṅgaṇappattaṃ rājā disvā tassa iriyāpathe pasīditvā antepuraṃ ānetvā bhojetvā paṭiññaṃ gahetvā rājuyyāne vasāpesi, devasikaṃ upaṭṭhānaṃ agamāsi. Tamenaṃ bodhisatto ‘‘raññā nāma, mahārāja, cattāri agatigamanāni vajjetvā appamattena khantimettānuddayasampannena hutvā dhammena rajjaṃ kāretabba’’nti vatvā devasikaṃ ovadanto –

1. ‘‘Māsu kujjha bhūmipati, māsu kujjha rathesabha;
Kuddhaṃ appaṭikujjhanto, rājā raṭṭhassa pūjito.

2. ‘‘Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Sabbattha anusāsāmi, māsu kujjha rathesabhā’’ti. – dve gāthā abhāsi;

Tattha **raṭṭhassa pūjito**ti evarūpo rājā raṭṭhassa pūjanīyo hotīti attho. **Sabbattha anusāsāmī**ti etesu gāmādīsu yattha katthaci vasantopāhaṃ mahārāja, imāya eva anusiṭṭhiyā tamanusāsāmi, etesu vā gāmādīsu yattha katthaci ekasmimpi ekasattepi anusāsāmi. **Māsu kujjha rathesabhā**ti evamevāhaṃ taṃ anusāsāmi, raññā nāma kujjhatuṃ na vaṭṭati. Kiṃkāraṇā? Rājāno nāma vācāvudhā, tesaṃ kuddhānaṃ vacanamatteneva bahū jīvitakkhayaṃ pāpuṇantīti.

Evaṃ bodhisatto rañño āgatāgatadivase imā dve gāthā abhāsi. Rājā anusiṭṭhiyā pasannacitto mahāsattassa satasahassuṭṭhānakaṃ ekaṃ gāmavaraṃ adāsi, bodhisatto paṭikkhipi. Iti so tattheva dvādasasaṃvaccharaṃ vasitvā ‘‘aticiraṃ nivutthomhi, janapadacārikaṃ tāva caritvā āgamissāmī’’ti rañño akathetvāva uyyānapālaṃ āmantetvā ‘‘tāta, ukkaṇṭhitarūposmi, janapadaṃ caritvā āgamissāmi, tvaṃ rañño katheyyāsī’’ti vatvā pakkanto gaṅgāya nāvātitthaṃ pāpuṇi. Tattha avāriyapitā nāma nāviko ahosi. So bālo neva guṇavantānaṃ guṇaṃ jānāti, na attano āyāpāyaṃ jānāti, so gaṅgaṃ taritukāmaṃ janaṃ paṭhamaṃ tāretvā pacchā vetanaṃ yācati, vetanaṃ adentehi saddhiṃ kalahaṃ karonto akkosappahāreyeva bahū labhati, appaṃ lābhaṃ, evarūpo andhabālo. Taṃ sandhāya satthā abhisambuddho hutvā tatiyaṃ gāthamāha –

3. ‘‘Avāriyapitā nāma, ahu gaṅgāya nāviko;
Pubbe janaṃ tāretvāna, pacchā yācati vetanaṃ;
Tenassa bhaṇḍanaṃ hoti, na ca bhogehi vaḍḍhatī’’ti.

Tattha **avāriyapitā nāmā**ti avāriyā nāma tassa dhītā, tassā vasena avāriyapitā nāma jāto. **Tenassa bhaṇḍana**nti tena kāraṇena, tena vā pacchā yāciyamānena janena saddhiṃ tassa bhaṇḍanaṃ hoti.

Bodhisatto taṃ nāvikaṃ upasaṅkamitvā ‘‘āvuso, paratīraṃ maṃ nehī’’ti āha. Taṃ sutvā so āha ‘‘samaṇa, kiṃ me nāvāvetanaṃ dassasī’’ti? ‘‘Āvuso, ahaṃ bhogavaḍḍhiṃ atthavaḍḍhiṃ dhammavaḍḍhiṃ nāma te kathessāmī’’ti. Taṃ sutvā nāviko ‘‘dhuvaṃ esa mayhaṃ kiñci dassatī’’ti taṃ paratīraṃ netvā ‘‘dehi me nāvāya vetana’’nti āha. So tassa ‘‘sādhu, āvuso’’ti paṭhamaṃ bhogavaḍḍhiṃ kathento –

4. ‘‘Atiṇṇaṃyeva yācassu, apāraṃ tāta nāvika;
Añño hi tiṇṇassa mano, añño hoti pāresino’’ti. – gāthamāha;

Tattha **apāra**nti tāta, nāvika paratīraṃ atiṇṇameva janaṃ orimatīre ṭhitaññeva vetanaṃ yācassu, tato laddhañca gahetvā guttaṭṭhāne ṭhapetvā pacchā manusse paratīraṃ neyyāsi, evaṃ te bhogavaḍḍhi bhavissati. **Añño hi tiṇṇassa mano**ti tāta nāvika, paratīraṃ gatassa añño mano bhavati, adatvāva gantukāmo hoti. Yo panesa pāresī nāma paratīraṃ esati, paratīraṃ gantukāmo hoti, so atirekampi datvā gantukāmo hoti, iti pāresino añño mano hoti, tasmā tvaṃ atiṇṇameva yāceyyāsi, ayaṃ tāva te bhogānaṃ vaḍḍhi nāmāti.

Taṃ sutvā nāviko cintesi ‘‘ayaṃ tāva me ovādo bhavissati, idāni panesa aññaṃ kiñci mayhaṃ dassatī’’ti. Atha naṃ bodhisatto ‘‘ayaṃ tāva te, āvuso, bhogavaḍḍhi, idāni atthadhammavaḍḍhiṃ suṇāhī’’ti vatvā ovadanto –

5. ‘‘Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Sabbattha anusāsāmi, māsu kujjhittha nāvikā’’ti. – gāthamāha;

Itissa imāya gāthāya atthadhammavaḍḍhiṃ kathetvā ‘‘ayaṃ te atthavaḍḍhi ca dhammavaḍḍhi cā’’ti āha. So pana dandhapuriso taṃ ovādaṃ na kiñci maññamāno ‘‘idaṃ, samaṇa, tayā mayhaṃ dinnaṃ nāvāvetana’’nti āha. ‘‘Āmāvuso’’ti. ‘‘Mayhaṃ iminā kammaṃ natthi, aññaṃ me dehī’’ti. ‘‘Āvuso, idaṃ ṭhapetvā mayhaṃ aññaṃ natthī’’ti. ‘‘Atha tvaṃ kasmā mama nāvaṃ āruḷhosī’’ti tāpasaṃ gaṅgātīre pātetvā ure nisīditvā mukhamevassa pothesi.

Satthā ‘‘iti so, bhikkhave, tāpaso yaṃ ovādaṃ datvā rañño santikā gāmavaraṃ labhi, tameva ovādaṃ andhabālassa nāvikassa kathetvā mukhapothanaṃ pāpuṇi, tasmā ovādaṃ dentena yuttajanasseva dātabbo, na ayuttajanassā’’ti vatvā abhisambuddho hutvā tadanantaraṃ gāthamāha –

6. ‘‘Yāyevānusāsaniyā, rājā gāmavaraṃ adā;
Tāyevānusāsaniyā, nāviko paharī mukha’’nti.

Tassa taṃ paharantasseva bhariyā bhattaṃ gahetvā āgatā pāpapurisaṃ disvā ‘‘sāmi, ayaṃ tāpaso nāma rājakulūpako, mā paharī’’ti āha. So kujjhitvā ‘‘tvaṃ me imaṃ kūṭatāpasaṃ paharituṃ na desī’’ti uṭṭhāya taṃ paharitvā pātesi. Atha bhattapāti patitvā bhijji, tassā ca pana garugabbhāya gabbho bhūmiyaṃ pati. Atha naṃ manussā samparivāretvā ‘‘purisaghātakacoro’’ti gahetvā bandhitvā rañño dassesuṃ. Rājā vinicchinitvā tassa rājāṇaṃ kāresi. Satthā abhisambuddho hutvā tamatthaṃ pakāsento osānagāthamāha –

7. ‘‘Bhattaṃ bhinnaṃ hatā bhariyā, gabbho ca patito chamā;
Migova jātarūpena, na tenatthaṃ abandhi sū’’ti.

Tattha **bhattaṃ bhinna**nti bhattapāti bhinnā. **Hatā**ti pahatā. **Chamā**ti bhūmiyaṃ. **Migova jātarūpenā**ti yathā migo suvaṇṇaṃ vā hiraññaṃ vā muttāmaṇiādīni vā madditvā gacchantopi attharitvā nipajjantopi tena jātarūpena attano atthaṃ vaḍḍhetuṃ nibbattetuṃ na sakkoti, evameva so andhabālo paṇḍitehi dinnaṃ ovādaṃ sutvāpi attano atthaṃ vaḍḍhetuṃ nibbattetuṃ nāsakkhīti vuttaṃ hoti. **Abandhi sū**ti ettha abandhi soti evamattho daṭṭhabbo. Sa-oiti imesaṃ padānañhi sūti sandhi hoti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Tadā nāviko idāni nāvikova ahosi, rājā ānando, tāpaso pana ahameva ahosinti.

Avāriyajātakavaṇṇanā paṭhamā.

## [377] 2. Setaketujātakavaṇṇanā

Mā tāta kujjhi na hi sādhu kodhoti idaṃ satthā jetavane viharanto kuhakabhikkhuṃ ārabbha kathesi, paccuppannavatthu **uddālajātake** (jā. 1.14.62 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañcasate māṇave mante vācesi. Tesaṃ jeṭṭhako setaketu nāma udiccabrāhmaṇakule nibbattamāṇavo, tassa jātiṃ nissāya mahanto māno ahosi. So ekadivasaṃ aññehi māṇavehi saddhiṃ nagarā nikkhamanto nagaraṃ pavisantaṃ ekaṃ caṇḍālaṃ disvā ‘‘kosi tva’’nti pucchitvā ‘‘caṇḍālohamasmī’’ti vutte tassa sarīraṃ paharitvā āgatavātassa attano sarīre phusanabhayena ‘‘nassa, caṇḍāla, kāḷakaṇṇī, adhovātaṃ yāhī’’ti vatvā vegena tassa uparivātaṃ agamāsi. Caṇḍālo sīghataraṃ gantvā tassa uparivāte aṭṭhāsi. Atha naṃ so ‘‘nassa kāḷakaṇṇī’’ti suṭṭhutaraṃ akkosi paribhāsi. Taṃ sutvā caṇḍālo ‘‘tvaṃ kosī’’ti pucchi. ‘‘Brāhmaṇamāṇavohamasmī’’ti. ‘‘Brāhmaṇo hotu, mayā pana puṭṭhapañhaṃ kathetuṃ sakkhissasī’’ti. ‘‘Āma, sakkhissāmī’’ti. ‘‘Sace na sakkosi, pādantarena taṃ gamemī’’ti. So attānaṃ takketvā ‘‘gamehī’’ti āha.

Caṇḍālaputto tassa kathaṃ parisaṃ gāhāpetvā ‘‘māṇava, disā nāma katarā’’ti pañhaṃ pucchi. ‘‘Disā nāma puratthimādayo catasso disā’’ti. Caṇḍālo ‘‘nāhaṃ taṃ etaṃ disaṃ pucchāmi, tvaṃ ettakampi ajānanto mama sarīre pahaṭavātaṃ jigucchasī’’ti taṃ khandhaṭṭhike gahetvā onametvā attano pādantarena gamesi. Māṇavā taṃ pavattiṃ ācariyassa ācikkhiṃsu. Taṃ sutvā ācariyo ‘‘saccaṃ kira, tāta, setaketu caṇḍālenāsi pādantarena gamito’’ti? ‘‘Āma, ācariya, so maṃ caṇḍāladāsiputto disāmattampi na jānāsī’’ti attano pādantarena gamesi, idāni disvā kattabbaṃ assa jānissāmīti kuddho caṇḍālaputtaṃ akkosi paribhāsi. Atha naṃ ācariyo ‘tāta, setaketu mā tassa kujjhi, paṇḍito caṇḍāladāsiputto, na so taṃ etaṃ disaṃ pucchati, aññaṃ disaṃ pucchi, tayā pana diṭṭhasutaviññātato adiṭṭhāsutāviññātameva bahutara’’nti ovadanto dve gāthā abhāsi –

8. ‘‘Mā tāta kujjhi na hi sādhu kodho, bahumpi te adiṭṭhamassutañca;
Mātā pitā disatā setaketu, ācariyamāhu disataṃ pasatthā.

9. ‘‘Agārino annadapānavatthadā, avhāyikā tampi disaṃ vadanti;
Esā disā paramā setaketu, yaṃ patvā dukkhī sukhino bhavantī’’ti.

Tattha **na hi sādhu kodho**ti kodho nāma uppajjamāno subhāsitadubbhāsitaṃ atthānatthaṃ hitāhitaṃ jānituṃ na detīti na sādhu na laddhako. **Bahumpi te adiṭṭha**nti tayā cakkhunā adiṭṭhaṃ sotena ca assutameva bahutaraṃ. **Disatā**ti disā. Mātāpitaro puttānaṃ purimataraṃ uppannattā puratthimadisā nāma jātāti vadati. **Ācariyamāhu disataṃ pasatthā**ti ācariyā pana dakkhiṇeyyattā disataṃ pasatthā dakkhiṇā disāti buddhādayo ariyā āhu kathenti dīpenti.

Agārinoti gahaṭṭhā. **Annadapānavatthadā**ti annadā, pānadā, vatthadā ca. **Avhāyikā**ti ‘‘etha deyyadhammaṃ paṭiggaṇhathā’’ti pakkosanakā. **Tampi disaṃ vadantī**ti tampi buddhādayo ariyā ekaṃ disaṃ vadanti. Iminā catupaccayadāyakā gahaṭṭhā paccaye apadisitvā dhammikasamaṇabrāhmaṇehi upagantabbattā ekā disā nāmāti dīpeti. Aparo nayo – ye ete agārino annapānavatthadā, tesaṃ chakāmasaggasampattidāyakaṭṭhena uparūpari avhāyanato ye avhāyikā dhammikasamaṇabrāhmaṇā, tampi disaṃ vadanti, buddhādayo ariyā uparimadisaṃ nāma vadantīti dīpeti. Vuttampi cetaṃ –

‘‘Mātā pitā disā pubbā, ācariyā dakkhiṇā disā;
Puttadārā disā pacchā, mittāmaccā ca uttarā.

‘‘Dāsakammakarā heṭṭhā, uddhaṃ samaṇabrāhmaṇā;
Etā disā namasseyya, alamatto kule gihī’’ti. (dī. ni. 3.273);

Esā disāti idaṃ pana nibbānaṃ sandhāya vuttaṃ. Jātiādinā hi nānappakārena dukkhena dukkhitā sattā yaṃ patvā niddukkhā sukhino bhavanti, esā eva ca sattehi agatapubbā disā nāma. Teneva ca nibbānaṃ ‘‘paramā’’ti āha. Vuttampi cetaṃ –

‘‘Samatittikaṃ anavasesakaṃ, telapattaṃ yathā parihareyya;
Evaṃ sacittamanurakkhe, patthayāno disaṃ agatapubba’’nti. (jā. 1.1.96);

Evaṃ mahāsatto māṇavassa disā kathesi. So pana ‘‘caṇḍālenamhi pādantarena gamito’’ti tasmiṃ ṭhāne avasitvā takkasilaṃ gantvā disāpāmokkhācariyassa santike sabbasippāni uggaṇhitvā ācariyena anuññāto takkasilato nikkhamitvā sabbasamayasippaṃ sikkhanto vicari. So ekaṃ paccantagāmaṃ patvā taṃ nissāya vasante pañcasate tāpase disvā tesaṃ santike pabbajitvā yaṃ te jānanti sippamantacaraṇaṃ, taṃ uggaṇhitvā gaṇasatthā hutvā tehi parivārito bārāṇasiṃ gantvā punadivase bhikkhaṃ caranto rājaṅgaṇaṃ agamāsi. Rājā tāpasānaṃ iriyāpathe pasīditvā antonivesane bhojetvā te attano uyyāne vasāpesi. So ekadivasaṃ tāpase parivisitvā ‘‘ajja sāyanhe uyyānaṃ gantvā ayye vandissāmī’’ti āha.

Setaketu uyyānaṃ gantvā tāpase sannipātetvā ‘‘mārisā, ajja rājā āgamissati, rājāno ca nāma sakiṃ ārādhetvā yāvatāyukaṃ sukhaṃ jīvituṃ sakkā, ajja ekacce vaggulivataṃ caratha, ekacce kaṇṭakaseyyaṃ kappetha, ekacce pañcātapaṃ tappetha, ekacce ukkuṭikappadhānamanuyuñjatha, ekacce udakorohaṇakammaṃ karotha, ekacce mante sajjhāyathā’’ti vicāretvā sayaṃ pakkasāladvāre apassayapīṭhake nisīditvā pañcavaṇṇaraṅgasamujjalavāsanaṃ ekaṃ potthakaṃ vicitravaṇṇe ādhārake ṭhapetvā susikkhitehi catūhi pañcahi māṇavehi pucchite pucchite pañhe kathesi. Tasmiṃ khaṇe rājā āgantvā te micchātapaṃ karonte disvā tuṭṭho setaketuṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno purohitena saddhiṃ sallapanto tatiyaṃ gāthamāha –

10. ‘‘Kharājinā jaṭilā paṅkadantā, dummakkharūpā yeme jappanti mante;
Kacci nu te mānusake payoge, idaṃ vidū parimuttā apāyā’’ti.

Tattha **kharājinā**ti sakhurehi ajinacammehi samannāgatā. **Paṅkadantā**ti dantakaṭṭhassa akhādanena malaggahitadantā. **Dummakkharūpā**ti anañjitāmaṇḍitalūkhanivāsanapārupanā mālāgandhavilepanavajjitā, kiliṭṭharūpāti vuttaṃ hoti. **Yeme jappantī**ti ye ime mante sajjhāyanti. **Mānusake payoge**ti manussehi kattabbapayoge ṭhitā. **Idaṃ vidū parimuttā apāyā**ti imasmiṃ payoge ṭhatvā imaṃ lokaṃ viditvā pākaṭaṃ katvā ‘‘kacci ete isayo catūhi apāyehi muttā’’ti pucchati.

Taṃ sutvā purohito catutthaṃ gāthamāha –

11. ‘‘Pāpāni kammāni karitva rāja, bahussuto ce na careyya dhammaṃ;
Sahassavedopi na taṃ paṭicca, dukkhā pamuñce caraṇaṃ apatvā’’ti.

Tattha **karitvā**ti katvā. **Caraṇa**nti saha sīlena aṭṭha samāpattiyo. Idaṃ vuttaṃ hoti. Mahārāja, ‘‘ahaṃ bahussutomhī’’ti sahassavedopi ce tividhaṃ sucaritadhammaṃ na careyya, pāpāneva kareyya, so tāni pāpāni kammāni katvā taṃ bāhusaccaṃ paṭicca sīlasamāpattisaṅkhātaṃ caraṇaṃ appatvā dukkhā na pamuñce, apāyadukkhato na muccatevāti.

Taṃ sutvā rājā tāpasesu pasādaṃ hari. Tato setaketu cintesi ‘‘imassa rañño tāpasesu pasādo udapādi, taṃ panesa purohito vāsiyā paharitvā viya chindi, mayā etena saddhiṃ kathetuṃ vaṭṭatī’’ti. So tena saddhiṃ kathento pañcamaṃ gāthamāha –

12. ‘‘Sahassavedopi na taṃ paṭicca, dukkhā pamuñce caraṇaṃ apatvā;
Maññāmi vedā aphalā bhavanti, sasaṃyamaṃ caraṇameva sacca’’nti.

Tassattho – sace sahassavedopi taṃ bāhusaccaṃ paṭicca caraṇaṃ appatvā attānaṃ dukkhā na pamuñce, evaṃ sante ahaṃ maññāmi ‘‘tayo vedā aphalā honti, sasīlaṃ samāpatticaraṇameva saccaṃ hotī’’ti.

Taṃ sutvā purohito chaṭṭhaṃ gāthamāha –

13. ‘‘Na heva vedā aphalā bhavanti, sasaṃyamaṃ caraṇameva saccaṃ;
Kittiñhi pappoti adhicca vede, santiṃ puṇeti caraṇena danto’’ti.

Tassattho – tayo vedā aphalā na bhavanti, sasaṃyamaṃ caraṇameva saccaṃ seyyaṃ uttamaṃ pavaraṃ na heva hoti. Kiṃkāraṇā? **Kittiñhi pappoti adhicca vede**ti tayo vede adhicca diṭṭhadhamme kittimattaṃ yasamattaṃ lābhamattaṃ labhati, ito paraṃ aññaṃ natthi, tasmā na te aphalā. **Santiṃ puṇeti caraṇena danto**ti sīle patiṭṭhāya samāpattiyo nibbattetvā samāpattipadaṭṭhānaṃ vipassanaṃ vaḍḍhento accantaṃ santaṃ nibbānaṃ nāma taṃ eti pāpuṇāti.

Iti purohito setaketuno vādaṃ bhinditvā te sabbe gihī kāretvā phalakāvudhāni gāhāpetvā mahantatarake katvā rañño upaṭṭhāke kāresi. Ayaṃ kira mahantatarakānaṃ vaṃso.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā setaketu kuhakabhikkhu ahosi, caṇḍālo sāriputto, rājā ānando, purohito pana ahameva ahosi’’nti.

Setaketujātakavaṇṇanā dutiyā.

## [378] 3. Darīmukhajātakavaṇṇanā

Paṅko ca kāmāti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Paccuppannavatthu heṭṭhā kathitameva.

Atīte rājagahanagare magadharājā nāma rajjaṃ kāresi. Tadā bodhisatto tassa aggamahesiyā kucchimhi nibbatti, brahmadattakumārotissa nāmaṃ akaṃsu. Tassa jātadivaseyeva purohitassapi putto jāyi, tassa mukhaṃ ativiya sobhati, tenassa darīmukhoti nāmaṃ akaṃsu. Te ubhopi rājakuleyeva saṃvaḍḍhā aññamaññaṃ piyasahāyā hutvā soḷasavassakāle takkasilaṃ gantvā sabbasippāni uggaṇhitvā ‘‘sabbasamayasippañca sikkhissāma, desacārittañca jānissāmā’’ti gāmanigamādīsu carantā bārāṇasiṃ patvā devakule vasitvā punadivase bārāṇasiṃ bhikkhāya pavisiṃsu. Tattha ekasmiṃ kule ‘‘brāhmaṇe bhojetvā vācanakaṃ dassāmā’’ti pāyāsaṃ pacitvā āsanāni paññattāni honti. Manussā te ubhopi bhikkhāya carante disvā ‘‘brāhmaṇā āgatā’’ti gehaṃ pavesetvā mahāsattassa āsane suddhavatthaṃ paññāpesuṃ, darīmukhassa āsane rattakambalaṃ. Darīmukho taṃ nimittaṃ disvā ‘‘ajja mayhaṃ sahāyo bārāṇasirājā bhavissati, ahaṃ senāpatī’’ti aññāsi. Te tattha bhuñjitvā vācanakaṃ gahetvā maṅgalaṃ vatvā nikkhamma taṃ rājuyyānaṃ agamaṃsu. Tattha mahāsatto maṅgalasilāpaṭṭe nipajji, darīmukho panassa pāde parimajjanto nisīdi.

Tadā bārāṇasirañño matassa sattamo divaso hoti. Purohito rañño sarīrakiccaṃ katvā aputtake rajje sattame divase phussarathaṃ vissajjesi. Phussarathavissajjanakiccaṃ **mahājanakajātake** (jā. 2.22.123 ādayo) āvi bhavissati. Phussaratho nagarā nikkhamitvā caturaṅginiyā senāya parivuto anekasatehi tūriyehi vajjamānehi uyyānadvāraṃ pāpuṇi. Darīmukho tūriyasaddaṃ sutvā ‘‘sahāyassa me phussaratho āgacchati, ajjevesa rājā hutvā mayhaṃ senāpatiṭṭhānaṃ dassati, ko me gharāvāsenattho, nikkhamitvā pabbajissāmī’’ti bodhisattaṃ anāmantetvāva ekamantaṃ gantvā paṭicchanne aṭṭhāsi. Purohito uyyānadvāre rathaṃ ṭhapetvā uyyānaṃ paviṭṭho bodhisattaṃ maṅgalasilāpaṭṭe nipannaṃ disvā pādesu lakkhaṇāni oloketvā ‘‘ayaṃ puññavā satto dvisahassadīpaparivārānaṃ catunnampi mahādīpānaṃ rajjaṃ kāretuṃ samattho, dhiti panassa kīdisā’’ti sabbatūriyāni paggaṇhāpesi. Bodhisatto pabujjhitvā mukhato sāṭakaṃ apanetvā mahājanaṃ oloketvā puna sāṭakena mukhaṃ paṭicchādetvā thokaṃ nipajjitvā passaddhadaratho uṭṭhāya silāpaṭṭe pallaṅkena nisīdi. Purohito jāṇukena patiṭṭhāya ‘‘deva, rajjaṃ tumhākaṃ pāpuṇātī’’ti āha. ‘‘Aputtakaṃ bhaṇe rajja’’nti. ‘‘Āma, devā’’ti. ‘‘Tena hi sādhū’’ti sampaṭicchi. Te tassa uyyāneyeva abhisekaṃ akaṃsu. So yasamahantatāya darīmukhaṃ asaritvāva rathaṃ abhiruyha mahājanaparivuto nagaraṃ pavisitvā padakkhiṇaṃ katvā rājadvāre ṭhitova amaccānaṃ ṭhānantarāni vicāretvā pāsādaṃ abhiruhi.

Tasmiṃ khaṇe darīmukho ‘‘suññaṃ dāni uyyāna’’nti āgantvā maṅgalasilāya nisīdi, athassa purato paṇḍupalāsaṃ pati. So tasmiṃyeva paṇḍupalāse khayavayaṃ paṭṭhapetvā tilakkhaṇaṃ sammasitvā pathaviṃ unnādento paccekabodhiṃ nibbattesi. Tassa taṅkhaṇaññeva gihiliṅgaṃ antaradhāyi, iddhimayapattacīvaraṃ ākāsato otaritvā sarīre paṭimuñci. Tāvadeva aṭṭhaparikkhāradharo iriyāpathasampanno vassasaṭṭhikatthero viya hutvā iddhiyā ākāse uppatitvā himavantapadese nandamūlakapabbhāraṃ agamāsi. Bodhisattopi dhammena rajjaṃ kāresi, yasamahantatāya pana yasena pamatto hutvā cattālīsa vassāni darīmukhaṃ na sari, cattālīse pana saṃvacchare atīte taṃ saritvā ‘‘mayhaṃ sahāyo darīmukho nāma atthi, kahaṃ nu kho so’’ti taṃ daṭṭhukāmo ahosi. So tato paṭṭhāya antepurepi parisamajjhepi ‘‘kahaṃ nu kho mayhaṃ sahāyo darīmukho, yo me tassa vasanaṭṭhānaṃ katheti, mahantamassa yasaṃ dassāmī’’ti vadati. Evaṃ tassa punappunaṃ taṃ sarantasseva aññāni dasa saṃvaccharāni atikkantāni.

Darīmukhapaccekabuddhopi paññāsavassaccayena āvajjento ‘‘maṃ kho sahāyo saratī’’ti ñatvā ‘‘idāni so mahallako puttadhītādīhi vuddhippatto, gantvā dhammaṃ kathetvā pabbājessāmi na’’nti iddhiyā ākāsena āgantvā uyyāne otaritvā suvaṇṇapaṭimā viya silāpaṭṭe nisīdi. Uyyānapālo taṃ disvā upasaṅkamitvā ‘‘bhante, kuto tumhe ethā’’ti pucchi. ‘‘Nandamūlakapabbhārato’’ti. ‘‘Ke nāma tumhe’’ti? ‘‘Darīmukhapaccekabuddho nāmāhaṃ, āvuso’’ti. ‘‘Bhante, amhākaṃ rājānaṃ jānāthā’’ti? ‘‘Āma jānāmi, gihikāle no sahāyo’’ti. ‘‘Bhante, rājā tumhe daṭṭhukāmo, kathessāmi tassa tumhākaṃ āgatabhāva’’nti. ‘‘Gaccha kathehī’’ti. So ‘‘sādhū’’ti vatvā turitaturitova gantvā tassa silāpaṭṭe nisinnabhāvaṃ rañño kathesi. Rājā ‘‘āgato kira me sahāyo, passissāmi na’’nti rathaṃ āruyha mahantena parivārena uyyānaṃ gantvā paccekabuddhaṃ vanditvā paṭisanthāraṃ katvā ekamantaṃ nisīdi. Atha naṃ paccekabuddho ‘‘kiṃ, brahmadatta, dhammena rajjaṃ kāresi, agatigamanaṃ na gacchasi, dhanatthāya lokaṃ na pīḷesi, dānādīni puññāni karosī’’tiādīni vadanto paṭisanthāraṃ katvā ‘‘brahmadatta, mahallakosi, etarahi kāme pahāya pabbajituṃ te samayo’’ti vatvā tassa dhammaṃ desento paṭhamaṃ gāthamāha –

14. ‘‘Paṅko ca kāmā palipo ca kāmā, bhayañca metaṃ timūlaṃ pavuttaṃ;
Rajo ca dhūmo ca mayā pakāsitā, hitvā tuvaṃ pabbaja brahmadattā’’ti.

Tattha **paṅko**ti udake jātāni tiṇasevālakumudagacchādīni adhippetāni. Yathā hi udakaṃ tarantaṃ tāni laggāpenti sajjāpenti, tathā saṃsārasāgaraṃ tarantassa yogāvacarassa pañca kāmaguṇā sabbe vā pana vatthukāmakilesakāmā laggāpanavasena paṅko nāma. Imasmiñhi paṅke āsattā visattā devāpi manussāpi tiracchānāpi kilamanti rodanti paridevanti. **Palipo ca kāmā**ti palipo vuccati mahākaddamo, yamhi laggā sūkaramigādayopi sīhāpi vāraṇāpi attānaṃ uddharitvā gantuṃ na sakkonti, vatthukāmakilesakāmāpi taṃsarikkhatāya ‘‘palipā’’ti vuttā. Paññavantopi hi sattā tesu kāmesu sakiṃ laggakālato paṭṭhāya te kāme padāletvā sīghaṃ uṭṭhāya akiñcanaṃ apalibodhaṃ ramaṇīyaṃ pabbajjaṃ upagantuṃ na sakkonti. **Bhayañca metaṃ**ti bhayañca etaṃ, ma-kāro byañjanasandhivasena vutto. **Timūlaṃ**ti tīhi mūlehi patiṭṭhitaṃ viya acalaṃ. Balavabhayassetaṃ nāmaṃ. **Pavuttaṃ**ti mahārāja, ete kāmā nāma diṭṭhadhammikasamparāyikassa attānuvādabhayādikassa ceva dvattiṃsakammakaraṇachanavutirogavasappavattassa ca bhayassa paccayaṭṭhena balavabhayanti buddhapaccekabuddhabuddhasāvakehi ceva sabbaññubodhisattehi ca pavuttaṃ kathitaṃ, dīpitanti attho. Atha vā **bhayañca metaṃ**ti bhayañca mayā etaṃ timūlaṃ pavuttanti evañcettha attho daṭṭhabboyeva.

Rajo ca dhūmo cāti rajadhūmasadisattā ‘‘rajo’’ti ca ‘‘dhūmo’’ti ca mayā pakāsitā. Yathā hi sunhātassa suvilittālaṅkatassa purisassa sarīre sukhumarajaṃ patitaṃ, taṃ sarīraṃ dubbaṇṇaṃ sobhārahitaṃ kiliṭṭhaṃ karoti, evameva iddhibalena ākāsena āgantvā cando viya ca sūriyo viya ca loke paññātāpi sakiṃ kāmarajassa anto patitakālato paṭṭhāya guṇavaṇṇaguṇasobhāguṇasuddhīnaṃ upahatattā dubbaṇṇā sobhārahitā kiliṭṭhāyeva honti. Yathā ca dhūmena pahaṭakālato paṭṭhāya suparisuddhāpi bhitti kāḷavaṇṇā hoti, evaṃ atiparisuddhañāṇāpi kāmadhūmena pahaṭakālato paṭṭhāya guṇavināsappattiyā mahājanamajjhe kāḷakāva hutvā paññāyanti. Iti rajadhūmasarikkhatāya ete kāmā ‘‘rajo ca dhūmo cā’’ti mayā tuyhaṃ pakāsitā, tasmā ime kāme hitvā tuvaṃ pabbaja brahmadattāti rājānaṃ pabbajjāya ussāhaṃ janeti.

Taṃ sutvā rājā kilesehi attano baddhabhāvaṃ kathento dutiyaṃ gāthamāha –

15. ‘‘Gadhito ca ratto ca adhimucchito ca, kāmesvahaṃ brāhmaṇa bhiṃsarūpaṃ;
Taṃ nussahe jīvikattho pahātuṃ, kāhāmi puññāni anappakānī’’ti.

Tattha **gadhito**ti abhijjhākāyaganthena baddho. **Ratto**ti pakatijahāpanena rāgena ratto. **Adhimucchito**ti ativiya mucchito. **Kāmesvaha**nti duvidhesupi kāmesu ahaṃ. **Brāhmaṇā**ti darīmukhapaccekabuddhaṃ ālapati. **Bhiṃsarūpa**nti balavarūpaṃ. **Taṃ nussahe**ti taṃ duvidhampi kāmaṃ na ussahāmi na sakkomi. **Jīvikattho pahātu**nti imāya jīvikāya atthiko ahaṃ taṃ kāmaṃ pahātuṃ na sakkomīti vadati. **Kāhāmi puññānī**ti idāni dānasīlauposathakammasaṅkhātāni puññāni anappakāni bahūni karissāmīti.

Evaṃ kilesakāmo nāmesa sakiṃ allīnakālato paṭṭhāya apanetuṃ na sakkoti, yena saṃkiliṭṭhacitto mahāpuriso paccekabuddhena pabbajjāya guṇe kathitepi ‘‘pabbajituṃ na sakkomī’’ti āha. Yoyaṃ dīpaṅkarapādamūle attani sambhavena ñāṇena buddhakaradhamme vicinanto tatiyaṃ nekkhammapāramiṃ disvā –

‘‘Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janeti, muttiṃyeva gavesati.

‘‘Tatheva tvaṃ sabbabhave, passa andughare viya;
Nekkhammābhimukho hutvā, sambodhiṃ pāpuṇissasī’’ti. –

Evaṃ nekkhamme guṇaṃ parikittesi, so paccekabuddhena pabbajjāya vaṇṇaṃ vatvā ‘‘kilese chaḍḍetvā samaṇo hohī’’ti vuccamānopi ‘‘nāhaṃ kilese chaḍḍetvā samaṇo bhavituṃ sakkomī’’ti vadati.

Imasmiṃ kira loke aṭṭha ummattakā nāma. Tenāhu porāṇā ‘‘aṭṭha puggalā ummattakasaññaṃ paṭilabhanti, kāmummattako lobhavasaṃ gato, kodhummattako dosavasaṃ gato, diṭṭhummattako vipallāsavasaṃ gato, mohummattako aññāṇavasaṃ gato, yakkhummattako yakkhavasaṃ gato, pittummattako pittavasaṃ gato, surummattako pānavasaṃ gato, byasanummattako sokavasaṃ gato’’ti. Imesu aṭṭhasu ummattakesu mahāsatto imasmiṃ jātake kāmummattako hutvā lobhavasaṃ gato pabbajjāya guṇaṃ na aññāsi.

Evaṃ anatthakārakaṃ pana imaṃ guṇaparidhaṃsakaṃ lobhajātaṃ kasmā sattā parimuñcituṃ na sakkontīti? Anamatagge saṃsāre anekāni kappakoṭisatasahassāni ekato bandhitabhāvena. Evaṃ santepi taṃ paṇḍitā ‘‘appassādā kāmā’’tiādīnaṃ anekesaṃ paccavekkhaṇānaṃ vasena pajahanti. Teneva darīmukhapaccekabuddho mahāsattena ‘‘pabbajituṃ na sakkomī’’ti vuttepi dhuranikkhepaṃ akatvā uttarimpi ovadanto dve gāthā āha.

16. ‘‘Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Idameva seyyo iti maññamāno, punappunaṃ gabbhamupeti mando.

17. ‘‘So ghorarūpaṃ nirayaṃ upeti, subhāsubhaṃ muttakarīsapūraṃ;
Sattā sakāye na jahanti giddhā, ye honti kāmesu avītarāgā’’ti.

Tattha **atthakāmassā**ti vuḍḍhikāmassa. **Hitānukampino**ti hitena muducittena anukampantassa. **Ovajjamāno**ti ovadiyamāno. **Idameva seyyo**ti yaṃ attanā gahitaṃ aseyyaṃ anuttamampi samānaṃ, taṃ idameva seyyo iti maññamāno. **Mando**ti so aññāṇapuggalo mātukucchiyaṃ vāsaṃ nātikkamati, punappunaṃ gabbhaṃ upetiyevāti attho.

So ghorarūpanti mahārāja, so mando taṃ mātukucchiṃ upento ghorarūpaṃ dāruṇajātikaṃ nirayaṃ upeti nāma. Mātukucchi hi nirassādaṭṭhena idha ‘‘nirayo’’ti vutto, ‘‘catukuṭṭikanirayo’’ti vuccati. ‘‘Catukuṭṭikanirayo nāma kataro’’ti vutte mātukucchimeva vattuṃ vaṭṭati. Avīcimahāniraye nibbattasattassa hi aparāparaṃ ādhāvanaparidhāvanaṃ hotiyeva, tasmā taṃ ‘‘catukuṭṭikanirayo’’ti vattuṃ na labbhati, mātukucchiyaṃ pana nava vā dasa vā māse catūhipi passehi ito cito ca dhāvituṃ nāma na sakkā, atisambādhe okāse catukoṭena catusaṅkuṭiteneva hutvā acchitabbaṃ, tasmā esa ‘‘catukuṭṭikanirayo’’ti vuccati.

Subhāsubhanti subhānaṃ asubhaṃ. Subhānañhi saṃsārabhīrukānaṃ yogāvacarakulaputtānaṃ mātukucchi ekantaṃ asubhasammato. Tena vuttaṃ –

‘‘Ajaññaṃ jaññasaṅkhātaṃ, asuciṃ sucisammataṃ;
Nānākuṇapaparipūraṃ, jaññarūpaṃ apassato.

‘‘Dhiratthumaṃ āturaṃ pūtikāyaṃ, jegucchiyaṃ assuciṃ byādhidhammaṃ;
Yatthappamattā adhimucchitā pajā, hāpenti maggaṃ sugatūpapattiyā’’ti. (jā. 1.3.128-129);

Sattāti āsattā visattā laggā laggitā **sakāye na jahantī**ti taṃ mātukucchiṃ na pariccajanti. **Giddhā**ti gadhitā. **Ye hontī**ti ye kāmesu avītarāgā honti, te etaṃ gabbhavāsaṃ na jahantīti.

Evaṃ darīmukhapaccekabuddho gabbhaokkantimūlakañca, parihāramūlakañca dukkhaṃ dassetvā idāni gabbhavuṭṭhānamūlakaṃ dassetuṃ diyaḍḍhagāthamāha.

18. ‘‘Mīḷhena littā ruhirena makkhitā, semhena littā upanikkhamanti;
Yaṃ yañhi kāyena phusanti tāvade, sabbaṃ asātaṃ dukhameva kevalaṃ.

19. ‘‘Disvā vadāmi na hi aññato savaṃ, pubbenivāsaṃ bahukaṃ sarāmī’’ti.

Tattha **mīḷhena littā**ti mahārāja, ime sattā mātukucchito nikkhamantā na catujjātigandhehi vilimpitvā surabhimālaṃ piḷandhitvā nikkhamanti, purāṇagūthena pana makkhitā palibuddhā hutvā nikkhamanti. **Ruhirena makkhitā**ti rattalohitacandanānulittāpi ca hutvā na nikkhamanti, rattalohitamakkhitā pana hutvā nikkhamanti. **Semhena littā**ti na cāpi setacandanavilittā nikkhamanti, bahalapicchilasemhalittā pana hutvā nikkhamanti. Itthīnañhi gabbhavuṭṭhānakāle etā asuciyo nikkhamanti. **Tāvade**ti tasmiṃ samaye. Idaṃ vuttaṃ hoti – mahārāja, ime sattā tasmiṃ mātukucchito nikkhamanasamaye evaṃ mīḷhādilittā nikkhamantā yaṃ yaṃ nikkhamanamaggapadesaṃ vā hatthaṃ vā pādaṃ vā phusanti, taṃ sabbaṃ asātaṃ amadhuraṃ kevalaṃ asammissaṃ dukkhameva phusanti, sukhaṃ nāma tesaṃ tasmiṃ samaye natthīti.

Disvā vadāmi na hi aññato savanti mahārāja, ahaṃ imaṃ ettakaṃ vadanto na aññato savaṃ, aññassa samaṇassa vā brāhmaṇassa vā taṃ sutvā na vadāmi, attano pana paccekabodhiñāṇena disvā paṭivijjhitvā paccakkhaṃ katvā vadāmīti attho. **Pubbenivāsaṃ bahuka**nti idaṃ attano ānubhāvaṃ dassento āha. Idaṃ vuttaṃ hoti – mahārāja, ahañhi pubbe nivutthakkhandhapaṭipāṭisaṅkhātaṃ pubbenivāsaṃ bahukaṃ sarāmi, satasahassakappādhikāni dve asaṅkhyeyyāni sarāmīti.

Idāni satthā abhisambuddho hutvā ‘‘evaṃ so paccekabuddho rājānaṃ subhāsitakathāya saṅgaṇhī’’ti vatvā osāne upaḍḍhagāthamāha –

‘‘Citrāhi gāthāhi subhāsitāhi, darīmukho nijjhāpayi sumedha’’nti.

Tattha **citrāhī**ti anekatthasannissitāhi. **Subhāsitāhī**ti sukathitāhi. **Darīmukho nijjhāpayi sumedha**nti bhikkhave, so darīmukhapaccekabuddho taṃ sumedhaṃ sundarapaññaṃ kāraṇākāraṇajānanasamatthaṃ rājānaṃ nijjhāpesi saññāpesi, attano vacanaṃ gaṇhāpesīti attho.

Evaṃ paccekabuddho kāmesu dosaṃ dassetvā attano vacanaṃ gāhāpetvā ‘‘mahārāja, idāni pabbaja vā mā vā, mayā pana tuyhaṃ kāmesu ādīnavo pabbajjāya ca ānisaṃso kathito, tvaṃ appamatto hohī’’ti vatvā suvaṇṇarājahaṃso viya ākāse uppatitvā valāhakagabbhaṃ maddanto nandamūlakapabbhārameva gato. Mahāsatto dasanakhasamodhānasamujjalaṃ añjaliṃ sirasmiṃ ṭhapetvā namassamāno tasmiṃ dassanavisaye atīte jeṭṭhaputtaṃ pakkosāpetvā rajjaṃ paṭicchāpetvā mahājanassa rodantassa paridevantassa kāme pahāya himavantaṃ pavisitvā paṇṇasālaṃ māpetvā isipabbajjaṃ pabbajitvā na cirasseva abhiññā ca samāpattiyo ca nibbattetvā āyupariyosāne brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpannādayo ahesuṃ. Tadā rājā ahameva ahosinti.

Darīmukhajātakavaṇṇanā tatiyā.

## [379] 4. Nerujātakavaṇṇanā

Kākolā kākasaṅghā cati idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So kira satthu santike kammaṭṭhānaṃ gahetvā ekaṃ paccantagāmaṃ agamāsi. Manussā tassa iriyāpathe pasīditvā taṃ bhojetvā paṭiññaṃ gahetvā araññe paṇṇasālaṃ katvā tattha vasāpesuṃ, ativiya cassa sakkāraṃ kariṃsu. Atheke sassatavādā āgamaṃsu. Te tesaṃ vacanaṃ sutvā therassa vādaṃ vissajjetvā sassatavādaṃ gahetvā tesaññeva sakkāraṃ kariṃsu. Tato ucchedavādā āgamaṃsu te sassatavādaṃ vissajjetvā ucchedavādameva gaṇhiṃsu. Athaññe acelakā āgamiṃsu. Te ucchedavādaṃ vissajjetvā acelakavādaṃ gaṇhiṃsu. So tesaṃ guṇāguṇaṃ ajānantānaṃ manussānaṃ santike dukkhena vasitvā vutthavasso pavāretvā satthu santikaṃ gantvā katapaṭisanthāro ‘‘kahaṃ vassaṃvutthosī’’ti vutte ‘‘paccantaṃ nissāya, bhante’’ti vatvā ‘‘sukhaṃ vutthosī’’ti puṭṭho ‘‘bhante, guṇāguṇaṃ ajānantānaṃ santike dukkhaṃ vutthosmī’’ti āha. Satthā ‘‘bhikkhu porāṇakapaṇḍitā tiracchānayoniyaṃ nibbattāpi guṇāguṇaṃ ajānantehi saddhiṃ ekadivasampi na vasiṃsu, tvaṃ attano guṇāguṇaṃ ajānanaṭṭhāne kasmā vasī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto suvaṇṇahaṃsayoniyaṃ nibbatti, kaniṭṭhabhātāpissa atthi. Te cittakūṭapabbate vasantā himavantapadese sayaṃjātasāliṃ khādanti. Te ekadivasaṃ tattha caritvā cittakūṭaṃ āgacchantā antarāmagge ekaṃ neruṃ nāma kañcanapabbataṃ disvā tassa matthake nisīdiṃsu. Taṃ pana pabbataṃ nissāya vasantā sakuṇasaṅghā catuppadā ca gocarabhūmiyaṃ nānāvaṇṇā honti, pabbataṃ paviṭṭhakālato paṭṭhāya te sabbe tassobhāsena suvaṇṇavaṇṇā honti. Taṃ disvā bodhisattassa kaniṭṭho taṃ kāraṇaṃ ajānitvā ‘‘kiṃ nu kho ettha kāraṇa’’nti bhātarā saddhiṃ sallapanto dve gāthā abhāsi –

20. ‘‘Kākolā kākasaṅghā ca, mayañca patataṃ varā;
Sabbeva sadisā homa, imaṃ āgamma pabbataṃ.

21. ‘‘Idha sīhā ca byagghā ca, siṅgālā ca migādhamā;
Sabbeva sadisā honti, ayaṃ ko nāma pabbato’’ti.

Tattha **kākolā**ti vanakākā. **Kākasaṅghā**ti pakatikākasaṅghā ca. **Patataṃ varā**ti pakkhīnaṃ seṭṭhā. **Sadisā homā**ti sadisavaṇṇā homa.

Tassa vacanaṃ sutvā bodhisatto tatiyaṃ gāthamāha –

22. ‘‘Imaṃ nerūti jānanti, manussā pabbatuttamaṃ;
Idha vaṇṇena sampannā, vasanti sabbapāṇino’’ti.

Tattha **idha vaṇṇenā**ti imasmiṃ nerupabbate obhāsena vaṇṇasampannā hutvā.

Taṃ sutvā kaniṭṭho sesagāthā abhāsi –

23. ‘‘Amānanā yattha siyā, antānaṃ vā vimānanā;
Hīnasammānanā vāpi, na tattha visatiṃvase.

24. ‘‘Yatthālaso ca dakkho ca, sūro bhīru ca pūjiyā;
Na tattha santo vasanti, avisesakare nare.

25. ‘‘Nāyaṃ neru vibhajati, hīnaukkaṭṭhamajjhime;
Avisesakaro neru, handa neruṃ jahāmase’’ti.

Tattha paṭhamagāthāya ayamattho – yattha **santānaṃ** paṇḍitānaṃ sīlasampannānaṃ mānanassa abhāvena **amānanā** avamaññanā ca avamānavasena **vimānanā vā** hīnānaṃ vā dussīlānaṃ sammānanā siyā, tattha nivāse na vaseyya. **Pūjiyā**ti ete ettha ekasadisāya pūjāya pūjanīyā honti, samakaṃ sakkāraṃ labhanti. **Hīnaukkaṭṭhamajjhime**ti jātigottakulappadesasīlācārañāṇādīhi hīne ca majjhime ca ukkaṭṭhe ca ayaṃ na vibhajati. **Handā**ti vavassaggatthe nipāto. **Jahāmase**ti pariccajāma. Evañca pana vatvā ubhopi te haṃsā uppatitvā cittakūṭameva gatā.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Tadā kaniṭṭhahaṃso ānando ahosi, jeṭṭhakahaṃso pana ahameva ahosinti.

Nerujātakavaṇṇanā catutthā.

## [380] 5. Āsaṅkajātakavaṇṇanā

Āsāvatī nāma latāti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Vatthu **indriyajātake** (jā. 1.8.60 ādayo) āvi bhavissati. Idha pana satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kena ukkaṇṭhāpitosī’’ti vatvā ‘‘purāṇadutiyikāya, bhante’’ti vutte ‘‘bhikkhu esā itthī tuyhaṃ anatthakārikā, pubbepi tvaṃ etaṃ nissāya caturaṅginisenaṃ jahitvā himavantapadese mahantaṃ dukkhaṃ anubhavanto tīṇi saṃvaccharāni vasī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsigāme brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ uggahitasippo isipabbajjaṃ pabbajitvā vanamūlaphalāhāro abhiññā ca samāpattiyo ca nibbattetvā himavantapadese vasi. Tasmiṃ kāle eko puññasampanno satto tāvatiṃsabhavanato cavitvā tasmiṃ ṭhāne padumasare ekasmiṃ padumagabbhe dārikā hutvā nibbatti, sesapadumesu purāṇabhāvaṃ patvā patantesupi taṃ mahākucchikaṃ hutvā tiṭṭhateva. Tāpaso nahāyituṃ padumasaraṃ gato taṃ disvā ‘‘aññesu padumesu patantesupi idaṃ mahākucchikaṃ hutvā tiṭṭhati, kiṃ nu kho kāraṇa’’nti cintetvā udakasāṭakaṃ nivāsetvā otaranto gantvā taṃ padumaṃ vivaritvā taṃ dārikaṃ disvā dhītusaññaṃ uppādetvā paṇṇasālaṃ ānetvā paṭijaggi. Sā aparabhāge soḷasavassikā hutvā abhirūpā ahosi uttamarūpadharā atikkantā mānusakavaṇṇaṃ, apattā devavaṇṇaṃ. Tadā sakko bodhisattassa upaṭṭhānaṃ āgacchati, so taṃ dārikaṃ disvā ‘‘kuto esā’’ti pucchitvā laddhaniyāmaṃ sutvā ‘‘imissā kiṃ laddhuṃ vaṭṭatī’’ti pucchi. ‘‘Nivāsaṭṭhānaṃ vatthālaṅkārabhojanavidhānaṃ, mārisā’’ti. So ‘‘sādhu, bhante’’ti tassā vasanaṭṭhānassa āsanne phalikapāsādaṃ māpetvā dibbasayanadibbavatthālaṅkāradibbannapānāni māpesi.

So pāsādo tassā abhiruhanakāle otaritvā bhūmiyaṃ patiṭṭhāti, abhiruḷhakāle laṅghitvā ākāse tiṭṭhati. Sā bodhisattassa vattapaṭivattaṃ kurumānā pāsāde vasati. Tameko vanacarako disvā ‘‘ayaṃ, vo bhante, kiṃ hotī’’ti pucchitvā ‘‘dhītā me’’ti sutvā bārāṇasiṃ gantvā ‘‘deva, mayā himavantapadese evarūpā nāma ekassa tāpasassa dhītā diṭṭhā’’ti rañño ārocesi. Taṃ sutvā so savanasaṃsaggena bajjhitvā vanacarakaṃ maggadesakaṃ katvā caturaṅginiyā senāya taṃ ṭhānaṃ gantvā khandhāvāraṃ nivāsāpetvā vanacarakaṃ ādāya amaccagaṇaparivuto assamapadaṃ pavisitvā mahāsattaṃ vanditvā ekamantaṃ nisinno ‘‘bhante, itthiyo nāma brahmacariyassa malaṃ, tumhākaṃ dhītaraṃ ahaṃ paṭijaggissāmī’’ti āha. Bodhisatto pana ‘‘kiṃ nu kho etasmiṃ padume’’ti āsaṅkaṃ katvā udakaṃ otaritvā ānītabhāvena tassā kumārikāya āsaṅkāti nāmaṃ akāsi. So taṃ rājānaṃ ‘‘imaṃ gahetvā gacchā’’ti ujukaṃ avatvā ‘‘mahārāja, imāya kumārikāya nāmaṃ jānanto gaṇhitvā gacchā’’ti āha. ‘‘Tumhehi kathite ñassāmi, bhante’’ti. ‘‘Ahaṃ te na kathemi, tvaṃ attano paññābalena nāmaṃ jānantova gahetvā yāhī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya amaccehi saddhiṃ ‘‘kinnāmā nu kho esā’’ti nāmaṃ upadhāreti. So yāni dujjānāni nāmāni, tāni kittetvā ‘‘asukā nāma bhavissatī’’ti bodhisattena saddhiṃ katheti. Bodhisatto ‘‘na evaṃnāmā’’ti paṭikkhipati.

Rañño ca nāmaṃ upadhārentassa saṃvacchаro atīto. Tadā hatthiassamanusse sīhādayo vāḷā gaṇhanti, dīghajātikaparipantho hoti, makkhikaparipantho hoti, sītena kilamitvā bahū manussā maranti. Atha rājā kujjhitvā ‘‘kiṃ me etāyā’’ti bodhisattassa kathetvā pāyāsi. Āsaṅkā kumārikā taṃ divasaṃ phalikavātapānaṃ vivaritvā attānaṃ dassentī aṭṭhāsi. Rājā taṃ disvā ‘‘mayaṃ tava nāmaṃ jānituṃ na sakkoma, tvaṃ himavanteyeva vasa, mayaṃ gamissāmā’’ti āha. ‘‘Kahaṃ, mahārāja, gacchanto mādisaṃ itthiṃ labhissasi, mama vacanaṃ suṇāhi, tāvatiṃsadevaloke cittalatāvane āsāvatī nāma latā atthi, tassā phalassa abbhantare dibbapānaṃ nibbattaṃ, taṃ ekavāraṃ pivitvā cattāro māse mattā hutvā dibbasayane sayanti, sā pana vassasahassena phalati, surāsoṇḍā devaputtā ‘ito phalaṃ labhissāmā’ti dibbapānapipāsaṃ adhivāsetvā vassasahassaṃ nibaddhaṃ gantvā taṃ lataṃ ‘arogā nu kho’ti olokenti, tvaṃ pana ekasaṃvacchareneva ukkaṇṭhito, āsāphalavatī nāma sukhā, mā ukkaṇṭhī’’ti vatvā tisso gāthā abhāsi –

26. ‘‘Āsāvatī nāma latā, jātā cittalatāvane;
Tassā vassasahassena, ekaṃ nibbattate phalaṃ.

27. ‘‘Taṃ devā payirupāsanti, tāva dūraphalaṃ satiṃ;
Āsīseva tuvaṃ rāja, āsā phalavatī sukhā.

28. ‘‘Āsīsateva so pakkhī, āsīsateva so dijo;
Tassa cāsā samijjhati, tāva dūragatā satī;
Āsīseva tuvaṃ rāja, āsā phalavatī sukhā’’ti.

Tattha **āsāvatī**ti evaṃnāmikā. Sā hi yasmā tassā phale āsā uppajjati, tasmā etaṃ nāmaṃ labhati. **Cittalatāvane**ti evaṃnāmake uyyāne. Tasmiṃ kira uyyāne tiṇarukkhalatādīnaṃ pabhā tattha paviṭṭhapaviṭṭhānaṃ devatānaṃ sarīravaṇṇaṃ cittaṃ karoti, tenassa ‘‘cittalatāvana’’nti nāmaṃ jātaṃ. **Payirupāsantī**ti punappunaṃ upenti. **Āsīsevā**ti āsīsāhiyeva patthehiyeva, mā āsacchedaṃ karohīti.

Rājā tassā kathāya bajjhitvā puna amacce sannipātāpetvā dasanāmakaṃ kāretvā nāmaṃ gavesanto aparampi saṃvaccharaṃ vasi. Tassā dasanāmakampi nāmaṃ nāhosi, ‘‘asukā nāmā’’ti vutte bodhisatto paṭikkhipateva. Puna rājā ‘‘kiṃ me imāyā’’ti turaṅgaṃ āruyha pāyāsi. Sāpi puna vātapāne ṭhatvā attānaṃ dassesi. Rājā ‘‘tiṭṭha tvaṃ, mayaṃ gamissāmā’’ti āha. ‘‘Kasmā yāsi, mahārājā’’ti? ‘‘Tava nāmaṃ jānituṃ na sakkomī’’ti. ‘‘Mahārāja, kasmā nāmaṃ na jānissasi, āsā nāma asamijjhanakā nāma natthi, eko kira bako pabbatamuddhani ṭhito attanā patthitaṃ labhi, tvaṃ kasmā na labhissasi, adhivāsehi, mahārājā’’ti. Eko kira bako ekasmiṃ padumasare gocaraṃ gahetvā uppatitvā pabbatamatthake nilīyi. So taṃ divasaṃ tattheva vasitvā punadivase cintesi ‘‘ahaṃ imasmiṃ pabbatamatthake sukhaṃ nisinno, sace ito anotaritvā ettheva nisinno gocaraṃ gahetvā pānīyaṃ pivitvā imaṃ divasaṃ vaseyyaṃ, bhadrakaṃ vata assā’’ti. Atha taṃ divasameva sakko devarājā asuranimmathanaṃ katvā tāvatiṃsabhavane devissariyaṃ laddhā cintesi ‘mama tāva manoratho matthakaṃ patto, atthi nu kho añño koci aparipuṇṇamanoratho’ti upadhārento taṃ disvā ‘imassa manorathaṃ matthakaṃ pāpessāmī’ti bakassa nisinnaṭṭhānato avidūre ekā nadī atthi, taṃ nadiṃ oghapuṇṇaṃ katvā pabbatamatthakena pesesi. Sopi bako tattheva nisinno macche khāditvā pānīyaṃ pivitvā taṃ divasaṃ tattheva vasi, udakampi bhassitvā gataṃ. ‘‘Evaṃ, mahārāja, bakopi tāva attano āsāphalaṃ labhi, kiṃ tvaṃ na labhissasī’’ti vatvā **‘‘āsīsatevā’’**tiādimāha.

Tattha **āsīsatevā**ti āsīsatiyeva patthetiyeva. **Pakkhī**ti pakkhehi yuttatāya pakkhī. Dvikkhattuṃ jātatāya **dijo. Tāva dūragatā satī**ti pabbatamatthakato macchānañca udakassa ca dūrabhāvaṃ passa, evaṃ dūragatā samānā sakkassa ānubhāvena bakassa āsā pūriyevāti.

Atha rājā tassā kathaṃ sutvā rūpe bajjhitvā kathāya allīno gantuṃ asakkonto amacce sannipātetvā satanāmaṃ kāresi, satanāmavasena nāmaṃ gavesatopissa aññaṃ saṃvaccharaṃ atītaṃ. So tiṇṇaṃ saṃvaccharānaṃ accayena bodhisattaṃ upasaṅkamitvā satanāmavasena ‘‘asukā nāma bhavissatī’’ti pucchi. ‘‘Na jānāsi, mahārājā’’ti. So ‘‘gamissāma dāni maya’’nti bodhisattaṃ vanditvā pāyāsi. Āsaṅkā kumārikā ca puna phalikavātapānaṃ nissāya ṭhitāva. Rājā taṃ disvā ‘‘tvaṃ accha, mayaṃ gamissāmā’’ti āha. ‘‘Kasmā, mahārājā’’ti. ‘‘Tvaṃ maṃ vacaneneva santappesi, na ca kāmaratiyā, tava madhuravacanena bajjhitvā vasantassa mama tīṇi saṃvaccharāni atikkantāni, idāni gamissāmī’’ti imā gāthā āha –

29. ‘‘Sampesi kho maṃ vācāya, na ca sampesi kammunā;
Mālā sereyyakasseva, vaṇṇavantā agandhikā.

30. ‘‘Aphalaṃ madhuraṃ vācaṃ, yo mittesu pakubbati;
Adadaṃ avissajaṃ bhogaṃ, sandhi tenassa jīrati.

31. ‘‘Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

32. ‘‘Balañca vata me khīṇaṃ, pātheyyañca na vijjati;
Saṅke pāṇūparodhāya, handa dāni vajāmaha’’nti.

Tattha **sampesī**ti santappesi pīṇesi. **Sereyyakassā**ti suvaṇṇakuraṇḍakassa. Desanāsīsamevetaṃ, yaṃkiñci pana suvaṇṇakuraṇḍakajayasumanādikaṃ aññampi pupphaṃ vaṇṇasampannaṃ agandhakaṃ, sabbaṃ taṃ sandhāyevamāha. **Vaṇṇavantā agandhikā**ti yathā sereyyakādīnaṃ mālā vaṇṇavantatāya dassanena tappeti, agandhatāya gandhena na tappeti, evaṃ tvampi dassanena piyavacanena ca santappesi, na kammunāti dīpeti. **Adada**nti bhadde, yo ‘‘imaṃ nāma vo bhogaṃ dassāmī’’ti madhuravacanena vatvā taṃ bhogaṃ adadanto avissajjento kevalaṃ madhuravacanameva karoti, tena saddhiṃ assa mittassa sandhi jīrati, mittasanthavo na ghaṭīyati. **Pātheyyañcā**ti bhadde, mayhaṃ tava madhuravacanena bajjhitvā tīṇi saṃvaccharāni vasantasseva hatthiassarathapattisaṅkhātaṃ balañca khīṇaṃ, manussānaṃ bhattavetanasaṅkhātaṃ pātheyyañca natthi. **Saṅke pāṇūparodhāyā**ti svāhaṃ idheva attano jīvitavināsaṃ āsaṅkāmi, handa dānāhaṃ gacchāmīti.

Āsaṅkā kumārikā rañño vacanaṃ sutvā ‘‘mahārāja, tvaṃ mayhaṃ nāmaṃ jānāsi, tayā vuttameva mama nāmaṃ, idaṃ me pitu kathetvā maṃ gaṇhitvā yāhī’’ti raññā saddhiṃ sallapantī āha –

33. ‘‘Etadeva hi me nāmaṃ, yaṃnāmasmi rathesabha;
Āgamehi mahārāja, pitaraṃ āmantayāmaha’’nti.

Tassattho – yaṃnāmā ahaṃ asmi, taṃ etaṃ āsaṅkātveva mama nāmanti.

Taṃ sutvā rājā bodhisattassa santikaṃ gantvā ‘‘bhante, tumhākaṃ dhītā āsaṅkā nāmā’’ti āha. ‘‘Nāmaṃ ñātakālato paṭṭhāya taṃ gahetvā gaccha, mahārājā’’ti. So mahāsattaṃ vanditvā phalikavimānadvāraṃ āgantvā āha – ‘‘bhadde, pitarāpi te mayhaṃ dinnā, ehi dāni gamissāmā’’ti. ‘‘Āgamehi, mahārāja, pitaraṃ āmantayāmaha’’nti pāsādā otaritvā mahāsattaṃ vanditvā roditvā khamāpetvā rañño santikaṃ āgatā. Rājā taṃ gahetvā bārāṇasiṃ gantvā puttadhītāhi vaḍḍhanto piyasaṃvāsaṃ vasi. Bodhisatto aparihīnajjhāno brahmaloke uppajji.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā āsaṅkā kumārikā purāṇadutiyikā ahosi, rājā ukkaṇṭhitabhikkhu, tāpaso pana ahameva ahosinti.

Āsaṅkajātakavaṇṇanā pañcamā.

## [381] 6. Migālopajātakavaṇṇanā

Na me ruccīti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Satthā taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu dubbaco’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘na kho bhikkhu idāneva, pubbepi tvaṃ dubbacoyeva, dubbacabhāvañca pana nissāya paṇḍitānaṃ vacanaṃ akaronto verambhavātamukhe byasanaṃ gatosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gijjhayoniyaṃ nibbattitvā apanandagijjho nāma ahosi. So gijjhagaṇaparivuto gijjhakūṭapabbate vasi. Putto panassa migālopo nāma thāmabalasampanno ahosi, so aññesaṃ gijjhānaṃ sīmaṃ atikkamitvā atiuccaṃ uppati. Gijjhā ‘‘putto te atidūraṃ uppatatī’’ti gijjharañño ācikkhiṃsu. So taṃ pakkosetvā ‘‘tvaṃ kira, tāta, atiuccaṃ gacchasi, atiuccaṃ gacchanto jīvitakkhayaṃ pāpuṇissasī’’ti vatvā tisso gāthā abhāsi –

34. ‘‘Na me rucci migālopa, yassa te tādisī gatī;
Atuccaṃ tāta patasi, abhūmiṃ tāta sevasi.

35. ‘‘Catukkaṇṇaṃva kedāraṃ, yadā te pathavī siyā;
Tato tāta nivattassu, māssu etto paraṃ gami.

36. ‘‘Santi aññepi sakuṇā, pattayānā vihaṅgamā;
Akkhittā vātavegena, naṭṭhā te sassatīsamā’’ti.

Tattha **migālopā**ti puttaṃ nāmena ālapati. **Atuccaṃ tāta patasī**ti tāta, tvaṃ aññesaṃ gijjhānaṃ sīmaṃ atikkamitvā atiuccaṃ gacchasi. **Catukkaṇṇaṃva kedāra**nti imināssa sīmaṃ ācikkhati. Idaṃ vuttaṃ hoti – tāta, yadā te ayaṃ mahāpathavī catukkaṇṇaṃ kedāraṃ viya siyā, evaṃ khuddikā viya hutvā paññāyetha, atha tvaṃ ettakā ṭhānā nivatteyyāsi, etto paraṃ mā gamīti. **Santi aññepī**ti na kevalaṃ tvameva, aññepi gijjhā evaṃ kariṃsūti dīpeti. **Akkhittā**ti tepi gijjhā amhākaṃ sīmaṃ atikkamitvā gatā vātavegena ākaḍḍhitā nassiṃsu. **Sassatīsamā**ti sassatīhi pathavīpabbatādīhi samaṃ attānaṃ maññamānā attano vassasahassaparimāṇaṃ āyuṃ apūretvāpi antarā naṭṭhāti attho.

Migālopo anovādakattā pitu vacanaṃ akatvā laṅghanto pitarā akkhātaṃ sīmaṃ disvā taṃ atikkamma kālavāte patvā tepi chinditvā uppatito verambhavātamukhaṃ pakkhandi, atha naṃ verambhavātā pahariṃsu. So tehi pahaṭamattova khaṇḍākhaṇḍaṃ hutvā ākāseyeva antaradhāyi.

37. ‘‘Akatvā apanandassa, pitu vuddhassa sāsanaṃ;
Kālavāte atikkamma, verambhānaṃ vasaṃ agā.

38. ‘‘Tassa puttā ca dārā ca, ye caññe anujīvino;
Sabbe byasanamāpāduṃ, anovādakare dije.

39. ‘‘Evampi idha vuddhānaṃ, yo vākyaṃ nāvabujjhati;
Atisīmacaro ditto, gijjhovātītasāsano;
Sabbe byasanaṃ papponti, akatvā vuddhasāsana’’nti. –

Imā tisso abhisambuddhagāthā.

Tattha **anujīvino**ti taṃ nissāya jīvanakā. **Anovādakare dije**ti tasmiṃ migālope gijjhe ovādaṃ agaṇhante sabbepi te tena saddhiṃ atisīmaṃ gantvā vināsaṃ pāpuṇiṃsu. **Evampī**ti, bhikkhave, yathā so gijjho, evaṃ yo aññopi gahaṭṭho vā pabbajito vā hitānukampakānaṃ vuddhānaṃ vacanaṃ na gaṇhāti, sopi ayaṃ sīmaṃ atikkamitvā caranto ditto gabbito gijjhova byasanaṃ pāpuṇātīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā migālopo dubbacabhikkhu ahosi, apanando pana ahameva ahosi’’nti.

Migālopajātakavaṇṇanā chaṭṭhā.

## [382] 7. Sirikāḷakaṇṇijātakavaṇṇanā

Kā nu kāḷena vaṇṇenāti idaṃ satthā jetavane viharanto anāthapiṇḍikaṃ ārabbha kathesi. So hi sotāpattiphale patiṭṭhitakālato paṭṭhāya akhaṇḍāni pañca sīlāni rakkhi, bhariyāpissa puttadhītaropi dāsāpi bhatiṃ gahetvā kammaṃ karontā kammakarāpi sabbe rakkhiṃsuyeva. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, anāthapiṇḍiko suciyeva suciparivāro hutvā caratī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbe porāṇakapaṇḍitāpi sucīyeva suciparivārā ahesu’’nti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhi hutvā dānaṃ adāsi, sīlaṃ rakkhi, uposathakammaṃ kari, bhariyāpissa pañca sīlāni rakkhi, puttadhītaropi dāsakammakaraporisāpi pañca sīlāni rakkhiṃsu. So suciparivāraseṭṭhitveva paññāyittha. Athekadivasaṃ so cintesi ‘‘sace mayā suciparivārasīlo koci āgamissati, tassa mama nisīdanapallaṅkaṃ vā nipajjanasayanaṃ vā dātuṃ na yuttaṃ, anucchiṭṭhaṃ aparibhuttaṃ dātuṃ vaṭṭatī’’ti attano vasanaṭṭhāneyeva ekapasse aparibhuttapallaṅkañca senāsanañca paññāpesi. Tasmiṃ samaye cātumahārājikadevalokato virūpakkhamahārājassa dhītā kāḷakaṇṇī ca nāma dhataraṭṭhamahārājassa dhītā sirī ca nāmāti imā dve bahuṃ gandhamālaṃ ādāya ‘‘anotatte kīḷissāmā’’ti anotattatitthaṃ āgacchiṃsu. Tasmiṃ pana dahe bahūni titthāni, tesu buddhānaṃ titthe buddhāyeva nhāyanti, paccekabuddhānaṃ titthe paccekabuddhāva nhāyanti, bhikkhūnaṃ titthe bhikkhūva nhāyanti, tāpasānaṃ titthe tāpasāva nhāyanti, cātumahārājikādīsu chasu kāmasaggesu devaputtānaṃ titthe devaputtāva nhāyanti, devadhītānaṃ titthe devadhītāva nhāyanti.

Tatrimā dve āgantvā ‘‘ahaṃ paṭhamaṃ nhāyissāmi, ahaṃ paṭhama’’nti titthāya kalahaṃ kariṃsu. Kāḷakaṇṇī ‘‘ahaṃ lokaṃ pālemi vicāremi, tasmā paṭhamaṃ nāyituṃ yuttāmhī’’ti vadati. Sirī ‘‘ahaṃ mahājanassa issariyadāyikāya paṭipadāya ṭhitā, tasmā paṭhamaṃ nhāyituṃ yuttāmhī’’ti vadati. Tā ‘‘amhesu paṭhamaṃ nhāyituṃ yuttarūpaṃ vā ayuttarūpaṃ vā cattāro mahārājāno jānissantī’’ti tesaṃ santikaṃ gantvā ‘‘amhesu kā paṭhamaṃ anotattadahe nhāyituṃ yuttarūpā’’ti pucchiṃsu. Dhataraṭṭhavirūpakkhā ‘‘na sakkā amhehi vinicchinitu’’nti virūḷhakavessavaṇānaṃ bhāramakaṃsu. Te ‘‘amhepi na sakkhissāma, sakkassa pādamūle pesessāmā’’ti tā sakkassa santikaṃ pesesuṃ. Sakko tāsaṃ vacanaṃ sutvā cintesi ‘‘imā dvepi mama purisānaññeva dhītaro, na sakkā mayā imaṃ aḍḍaṃ vinicchinitu’’nti. Atha tā sakko āha ‘‘bārāṇasiyaṃ suciparivāro nāma seṭṭhi atthi, tassa ghare anucchiṭṭhasayanañca paññattaṃ, yā tattha nisīdituṃ vā sayituṃ vā labhati, sā paṭhamaṃ nhāyituṃ yuttarūpā’’ti. Taṃ sutvā kāḷakaṇṇī tasmiṃ khaṇeyeva nīlavatthaṃ nivāsetvā nīlavilepanaṃ vilimpitvā nīlamaṇipiḷandhanaṃ piḷandhitvā yantapāsāṇo viya devalokato otaritvā majjhimayāmasamanantare seṭṭhino pāsādassa upaṭṭhānadvāre sayanassa avidūre ṭhāne nīlarasmiṃ vissajjetvā ākāse aṭṭhāsi. Seṭṭhi oloketvā taṃ addasa, sahadassanenevassa sā appiyā ahosi amanāpā. So tāya saddhiṃ sallapanto paṭhamaṃ gāthamāha –

40. ‘‘Kā nu kāḷena vaṇṇena, na cāpi piyadassanā;

Kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ maya''nti.

Tattha **kāḷenā**ti nīlena. **Vaṇṇenā**ti sarīravatthābharaṇavaṇṇena. **Na cāpi piyadassanā**ti dhātuso, bhikkhave, sattā saṃsandantīti vuttaṃ, ayañca devadhītā anācārā dussīlā, tasmā sā sahadassanenevassa appiyā jātā, tenevamāha. **Kā vā tva**nti ''kā ca tvaṃ, ayameva vā pāṭho.

Taṃ sutvā kāḷakaṇṇī dutiyaṃ gāthamāha –

41. ''Mahārājassahaṃ dhītā, virūpakkhassa caṇḍiyā;
Ahaṃ kāḷī alakkhikā, kāḷakaṇṇīti maṃ vidū;
Okāsaṃ yācito dehi, vasemu tava santike''ti.

Tattha **caṇḍiyā**ti kodhanā. Kodhabhāvena hi mayhaṃ caṇḍīti nāmaṃ kariṃsu. **Alakkhikā**ti nippaññā. **Maṃ vidū**ti evaṃ maṃ cātumahārājikadevaloke jānanti. **Vasemū**ti mayaṃ ajja ekarattaṃ tava santike vaseyyāma, etasmiṃ me anucchiṭṭhāsanasayane okāsaṃ dehīti.

Tato bodhisatto tatiyaṃ gāthamāha –

42. ''Kiṃsīle kiṃsamācāre, purise nivisase tuvaṃ;
Puṭṭhā me kāḷi akkhāhi, kathaṃ jānemu taṃ maya''nti.

Tattha **nivisase**ti tava cittena nivisasi patiṭṭhahasīti.

Tato sā attano guṇaṃ kathentī catutthaṃ gāthamāha –

43. ''Makkhī paḷāsī sārambhī, issukī maccharī saṭho;
So mayhaṃ puriso kanto, laddhaṃ yassa vinassatī''ti.

Tassattho – yo puriso attano kataguṇaṃ na jānāti, guṇamakkhī hoti, attano kismiñci kāraṇe kathite ''kiṃ ahaṃ etaṃ na jānāmī''ti yugaggāhaṃ gaṇhāti, aññehi kiñci kataṃ disvā sārambhavasena karaṇuttarikaṃ karoti, pare lābhaṃ labhante na tussati, ''mayhaṃ issariyaṃ paresaṃ mā hotu, mayhameva hotū''ti sakasampattiṃ gopetvā parassa tiṇaggena telabindumpi na deti, kerāṭikalakkhaṇena samannāgato hutvā attano santakaṃ parassa adatvā tehi tehi upāyehi parasantakameva khādati, yassa laddhaṃ dhaññaṃ vā dhanaṃ vā vinassati na tiṭṭhati, surādhutto akkhadhutto itthidhutto vā hutvā laddhaṃ laddhaṃ vināsetiyeva, ayaṃ etehi guṇehi samannāgato puriso mayhaṃ kanto piyo manāpo, evarūpe ahaṃ cittena patiṭṭhahāmīti.

Sāyeva pañcamachaṭṭhasattamagāthā abhāsi –

44. ''Kodhano upanāhī ca, pisuṇo ca vibhedako;
Kaṇḍakavāco pharuso, so me kantataro tato.

45. ''Ajja suveti puriso, sadatthaṃ nāvabujjhati;
Ovajjamāno kuppati, seyyaṃ so atimaññati.

46. ''Davappaluddho puriso, sabbamittehi dhaṃsati;
So mayhaṃ puriso kanto, tasmiṃ homi anāmayā''ti.

Tāpi imināva nayena vitthāretabbā. Saṅkhepattho panettha – **kodhano**ti appamattakenāpi kujjhanako. **Upanāhī**ti parassa aparādhaṃ hadaye ṭhapetvā sucirenapi tassa anatthakārako. **Pisuṇo**ti pisuṇavāco. **Vibhedako**ti appamattakenapi mittabhindanako. **Kaṇḍakavāco**ti sadosavāco. **Pharuso**ti thaddhavāco. **Kantataro**ti so puriso mayhaṃ purimāpi kantataro piyataro. **Ajja suve**ti ‘‘idaṃ kammaṃ ajja kātabbaṃ, idaṃ sve, idaṃ tatiyadivasādīsū’’ti evaṃ so sadatthaṃ attano kiccaṃ nāvabujjhati na jānāti. **Ovajjamāno**ti ovadiyamāno. **Seyyaṃ so atimaññatī**ti jātigottakulappadesasīlācāraguṇehi uttaritaraṃ uttamapuggalaṃ ‘‘tvaṃ mayhaṃ kiṃ pahosī’’ti atikkamitvā maññati. **Davappaluddho**ti rūpādīsu kāmaguṇesu nirantaradavena paluddho abhibhūto vasaṃ gato. **Dhaṃsatī**ti ‘‘tayā mayhaṃ kiṃ kata’’ntiādīni vatvā sabbeheva mittehi dhaṃsati parihāyati. **Anāmayā**ti ayaṃ etehi guṇehi samannāgate puggale niddukkhā nissokā homi, taṃ labhitvā aññattha anālayā hutvā vasāmī’’ti.

Atha naṃ garahanto mahāsatto aṭṭhamaṃ gāthamāha –

47. ‘‘Apehi etto tvaṃ kāḷi, netaṃ amhesu vijjati;
Aññaṃ janapadaṃ gaccha, nigame rājadhāniyo’’ti.

Tattha **apehī**ti apagaccha. **Netaṃ amhesū**ti etaṃ makkhādikaṃ tava piyabhāvakaraṇaṃ amhesupi na vijjati natthi. **Nigame rājadhāniyo**ti aññe nigamepi aññā rājadhāniyopi gaccha, yattha mayaṃ taṃ na passāma, tattha gacchāti dīpeti.

Taṃ sutvā kāḷakaṇṇī additā hutvā anantaragāthamāha –

48. ‘‘Ahampi kho taṃ jānāmi, netaṃ tumhesu vijjati;
Santi loke alakkhikā, saṅgharanti bahuṃ dhanaṃ;
Ahaṃ devo ca me bhātā, ubho naṃ vidhamāmase’’ti.

Tattha **netaṃ tumhesū**ti yaṃ mama piyabhāvakaraṇaṃ makkhādikaṃ yena ahaṃ attanāpi samannāgatā, taṃ tumhesu natthīti ahampi etaṃ jānāmi. **Santi loke alakkhikā**ti aññe pana loke nissīlā nippaññā santi. **Saṅgharantī**ti te nissīlā nippaññāpi samānā etehi makkhādīhi bahuṃ dhanaṃ saṅgharanti piṇḍaṃ karonti. **Ubho na**nti taṃ pana etehi saṅgharitvā ṭhapitaṃ dhanaṃ ahañca mayhameva bhātā devo ca nāma devaputtoti ubho ekato hutvā vidhamāmase nāsema, amhākaṃ pana devaloke bahū dibbaparibhogā atthi dibbāni sayanāni, tvaṃ dadeyyāsi vā no vā, ko me tayā atthoti vatvā pakkāmi.

Tassā pakkantakāle sirī devadhītā suvaṇṇavaṇṇehi vatthavilepanehi suvaṇṇālaṅkārena āgantvā upaṭṭhānadvāre pītarasmiṃ vissajjetvā samehi pādehi samaṃ pathaviyaṃ patiṭṭhāya sagāravā aṭṭhāsi. Taṃ disvā mahāsatto paṭhamaṃ gāthamāha –

49. ‘‘Kā nu dibbena vaṇṇena, pathabyā supatiṭṭhitā;
Kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ maya’’nti.

Tattha **dibbenā**ti visiṭṭhena uttamena.

Taṃ sutvā sirī dutiyaṃ gāthamāha –

50. ‘‘Mahārājassahaṃ dhītā, dhataraṭṭhassa sirīmato;
Ahaṃ sirī ca lakkhī ca, bhūripaññāti maṃ vidū;
Okāsaṃ yācito dehi, vasemu tava santike’’ti.

Tattha **sirī ca lakkhī cā**ti sirīti ca lakkhīti ca ahamevaṃnāmā, na aññā. **Bhūripaññāti maṃ vidū**ti maṃ cātumahārājikadevaloke pathavīsamāya vipulāya paññāya samannāgatāti jānanti. **Vasemu tava santike**ti tava anucchiṭṭhāsane ceva anucchiṭṭhasayane ca ekarattiṃ vaseyyāma, okāsaṃ me dehīti.

Tato paraṃ bodhisatto āha –

51. ‘‘Kiṃsīle kiṃsamācāre, purise nivisase tuvaṃ;
Puṭṭhā me lakkhi akkhāhi, kathaṃ jānemu taṃ mayaṃ.

52. ‘‘Yo cāpi sīte atha vāpi uṇhe, vātātape ḍaṃsasarīsape ca;
Khudhaṃ pipāsaṃ abhibhuyya sabbaṃ, rattindivaṃ yo satataṃ niyutto.

53. ‘‘Kālāgatañca na hāpeti atthaṃ, so me manāpo nivise ca tamhi;
Akkodhano mittavā cāgavā ca, sīlūpapanno asaṭhojubhūto.

54. ‘‘Saṅgāhako sakhilo saṇhavāco, mahattapattopi nivātavutti;
Tasmiṃhaṃ pose vipulā bhavāmi, ūmi samuddassa yathāpi vaṇṇaṃ.

55. ‘‘Yo cāpi mitte atha vā amitte, seṭṭhe sarikkhe atha vāpi hīne;
Atthaṃ carantaṃ atha vā anatthaṃ, āvī raho saṅgahameva vatte.

56. ‘‘Vācaṃ na vajjā pharusaṃ kadāci, matassa jīvassa ca tassa homi;
Etesaṃ yo aññataraṃ labhitvā, kantā sirī majjati appapañño;
Taṃ dittarūpaṃ visamaṃ carantaṃ, karīsaṭhānaṃva vivajjayāmi.

57. ‘‘Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā;
Na hi lakkhiṃ alakkhiṃ vā, añño aññassa kārako’’ti.

Seṭṭhissa pucchā hoti, siriyā vissajjanā.

Tattha **ḍaṃsasarīsape cā**ti ḍaṃsā vuccanti piṅgalamakkhikā, sabbāpi vā makkhikājātikā idha ‘‘ḍaṃsā’’ti adhippetā. **Sarīsapā**ti dīghajātikā. Ḍaṃsā ca sarīsapā ca ḍaṃsasarīsapā, tasmiṃ ḍaṃsasarīsape sati. Idaṃ vuttaṃ hoti – yo mahāseṭṭhi sīte vā uṇhe vā vātātape vā ḍaṃsasarīsape vā sati etehi sītādīhi pīḷiyamānopi etāni ceva sītādīni khudhañca pipāsañcāti sabbampetaṃ parissayaṃ abhibhuyya abhibhavitvā tiṇaṃ viya agaṇetvā rattindivaṃ kasivaṇijjādīsu ceva dānasīlādīsu ca satataṃ attano kammesu niyutto attānaṃ yojetvā vattati.

Kālāgatañcāti kasikālādīsu kasiādīni dhanapariccāgasīlarakkhaṇadhammassavanādikālesu ca dhanapariccajanādippabhedaṃ diṭṭhadhammasamparāye sukhāvahaṃ atthaṃ na hāpeti, yuttappayuttakāle karotiyeva, so mayhaṃ manāpo tasmiñca purise ahaṃ nivisāmīti. **Akkodhano**ti adhivāsanakhantiyā samannāgato. **Mittavā**ti kalyāṇamittena samannāgato. **Cāgavā**ti dhanapariccāgayutto.

Saṅgāhakoti mittasaṅgahaāmisasaṅgahadhammasaṅgahānaṃ kārako. **Sakhilo**ti muduvāco. **Saṇhavāco**ti madhuravacano. **Mahattapattopi nivātavuttī**ti mahantaṃ ṭhānaṃ vipulaṃ issariyaṃ pattopi yasena anuddhato nīcavutti paṇḍitānaṃ ovādakaro hoti. **Tasmiṃhaṃ pose**ti tasmiṃ ahaṃ purise. **Vipulā bhavāmī**ti akhuddakā homi. So hi mahatiyā siriyā padaṭṭhānaṃ. **Ūmi samuddassa yathāpi vaṇṇa**nti yathā nāma samuddassa vaṇṇaṃ olokentānaṃ uparūpari āgacchamānā ūmi vipulā viya khāyati, evamahaṃ tasmiṃ puggale vipulā homīti dīpeti.

Āvī rahoti sammukhā ca parammukhā ca. **Saṅgahameva vatte**ti etasmiṃ mittādibhede puggale catubbidhaṃ saṅgahameva vatteti pavatteti.

Na vajjāti yo kadāci kismiñci kāle pharusavacanaṃ na vadeyya, madhuravacanova hoti. **Matassa jīvassa cā**ti tassāhaṃ puggalassa matassapi jīvantassapi bhattikā homi, idhalokepi paralokepi tādisameva bhajāmīti dasseti. **Etesaṃ yo**ti etesaṃ sītābhibhavanādīnaṃ heṭṭhā vuttaguṇānaṃ yo puggalo ekampi guṇaṃ labhitvā pamajjati pamussati, puna nānuyuñjatīti attho. **Kantā sirī, kantasiriṃ, kantaṃ siri**nti tayopi pāṭhā, tesaṃ vasena ayaṃ atthayojanā – yo puggalo siriṃ labhitvā ''kantā me siri yathāṭhāne ṭhitā''ti etesaṃ aññataraṃ guṇaṃ pamajjati, yo vā puggalo kantasiriṃ piyasiriṃ icchanto etesaṃ guṇānaṃ aññataraṃ labhitvā pamajjati, yo vā puggalo siriṃ labhitvā kantaṃ manāpaṃ siriṃ etesaṃ guṇānaṃ aññataraṃ pamajjati. **Appapañño**ti nippañño. **Taṃ dittarūpaṃ visamaṃ caranta**nti taṃ ahaṃ dittasabhāvaṃ gabbitasabhāvaṃ kāyaduccaritādibhedaṃ visamaṃ carantaṃ sucijātiko manusso gūthakūpaṃ viya dūrato vivajjayāmīti.

Añño aññassa kārakoti evaṃ sante lakkhiṃ vā alakkhiṃ vā añño puriso aññassa kārako nāma natthi, yo koci attanā attano lakkhiṃ vā alakkhiṃ vā karotīti.

Evaṃ mahāsatto deviyā vacanaṃ abhinanditvā ''idaṃ anucchiṭṭhaṃ āsanañca sayanañca tuyhaṃyeva anucchavikaṃ, pallaṅke ca sayane ca nisīda ceva nipajja cā''ti āha. Sā tattha vasitvā paccūsakāle nikkhamitvā cātumahārājikadevalokaṃ gantvā anotattadahe paṭhamaṃ nahāyi. Tampi sayanaṃ siridevatāya paribhuttabhāvā sirisayanaṃ nāma jātaṃ. Sirisayanassa ayaṃ vaṃso, iminā kāraṇena yāvajjatanā ''sirisayana''nti vuccati.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā siridevī uppalavaṇṇā ahosi, suciparivāraseṭṭhi pana ahameva ahosi''nti.

Sirikāḷakaṇṇijātakavaṇṇanā sattamā.

## [383] 8. Kukkuṭajātakavaṇṇanā

Sucittapattachadanāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ''kasmā ukkaṇṭhitosī''ti pucchitvā ''ekaṃ alaṅkatapaṭiyattaṃ itthiṃ disvā kilesavasena, bhante''ti vutte ''bhikkhu itthiyo nāma vañcetvā upalāpetvā attano vasaṃ gatakāle vināsaṃ pāpenti, lolabiḷārī viya hontī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto araññe kukkuṭayoniyaṃ nibbattitvā anekasatakukkuṭaparivāro araññe vasati. Tassa avidūre ekā biḷārikāpi vasati. Sā ṭhapetvā bodhisattaṃ avasese kukkuṭe upāyena vañcetvā khādi. Bodhisatto tassā gahaṇaṃ na gacchati. Sā cintesi ''ayaṃ kukkuṭo ativiya saṭho amhākañca saṭhabhāvaṃ upāyakusalabhāvañca na jānāti, imaṃ mayā 'ahaṃ bhariyā te bhavissāmī'ti upalāpetvā attano vasaṃ āgatakāle khādituṃ vaṭṭatī''ti. Sā tena nisinnarukkhassa mūlaṃ gantvā vaṇṇasambhāsanapubbaṅgamāya vācāya taṃ yācamānā paṭhamaṃ gāthamāha –

58. ''Sucittapattachadana, tambacūḷa vihaṅgama;
Oroha dumasākhāya, mudhā bhariyā bhavāmi te''ti.

Tattha **sucittapattachadanā**ti sucittehi pattehi katacchadana. **Mudhā**ti vinā mūlena na kiñci gahetvā ahaṃ bhariyā te bhavāmi.

Taṃ sutvā bodhisatto ''imāya mama sabbe ñātakā khāditā, idāni maṃ upalāpetvā khāditukāmā ahosi, uyyojessāmi na''nti cintetvā dutiyaṃ gāthamāha –

59. ''Catuppadī tvaṃ kalyāṇi, dvipadāhaṃ manorame;
Migī pakkhī asaññuttā, aññaṃ pariyesa sāmika''nti.

Tattha **migī**ti biḷāriṃ sandhāyāha. **Asaññuttā**ti jayampatikā bhavituṃ ayuttā asambandhā, natthi tesaṃ īdiso sambandhoti dīpeti.

Taṃ sutvā tato sā ‘‘ayaṃ ativiya saṭho, yena kenaci upāyena vañcetvā naṃ khādissāmī’’ti cintetvā tatiyaṃ gāthamāha –

60. ‘‘Komārikā te hessāmi, mañjukā piyabhāṇinī;
Vinda maṃ ariyena vedena, sāvaya maṃ yadicchasī’’ti.

Tattha **komārikā**ti ahaṃ ettakaṃ kālaṃ aññaṃ purisaṃ na jānāmi, tava komārikā bhariyā bhavissāmīti vadati. **Mañjukā piyabhāṇinī**ti tava madhurakathā piyabhāṇinīyeva bhavissāmi. **Vinda ma**nti paṭilabha maṃ. **Ariyena vedenā**ti sundarena paṭilābhena. Ahampi hi ito pubbe purisasamphassaṃ na jānāmi, tvampi itthisamphassaṃ na jānāsi, iti pakatiyā brahmacārī brahmacāriniṃ maṃ niddosena lābhena labha. Yadi maṃ icchasi, atha me vacanaṃ na saddahasi, dvādasayojanāya bārāṇasiyā bheriṃ carāpetvā ‘‘ayaṃ me dāsī’’ti sāvaya, maṃ attano dāsaṃ katvā gaṇhāhīti vadati.

Tato bodhisatto ‘‘imaṃ tajjetvā palāpetuṃ vaṭṭatī’’ti cintetvā catutthaṃ gāthamāha –

61. ‘‘Kuṇapādini lohitape, cori kukkuṭapothini;
Na tvaṃ ariyena vedena, mamaṃ bhattāramicchasī’’ti.

Tattha **na tvaṃ ariyenā**ti tvaṃ ariyena brahmacariyavāsalābhena maṃ bhattāraṃ na icchasi, vañcetvā pana maṃ khāditukāmāsi, nassa pāpeti taṃ palāpesi. Sā pana palāyitvāva gatā, na puna oloketumpi visahi.

62. ‘‘Evampi caturā nārī, disvāna sadhanaṃ naraṃ;
Nenti saṇhāhi vācāhi, biḷārī viya kukkuṭaṃ.

63. ‘‘Yo ca uppatitaṃ atthaṃ, na khippamanubujjhati;
Amittavasamanveti, pacchā ca anutappati.

64. ‘‘Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, kukkuṭova biḷāriyā’’ti. – imā abhisambuddhagāthā;

Tattha **caturā**ti cāturiyena samannāgatā. **Nārī**ti itthiyo. **Nentī**ti attano vasaṃ upanenti. **Biḷārī viyā**ti yathā sā biḷārī taṃ kukkuṭaṃ netuṃ vāyamati, evaṃ aññāpi nāriyo nentiyeva. **Uppatitaṃ attha**nti uppannaṃ kiñcideva atthaṃ. **Na anubujjhatī**ti yathāsabhāvena na jānāti, pacchā ca anutappati. **Kukkuṭovā**ti yathā so ñāṇasampanno kukkuṭo biḷārito mutto, evaṃ sattusambādhato muccatīti attho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā kukkuṭarājā ahameva ahosinti.

Kukkuṭajātakavaṇṇanā aṭṭhamā.

## [384] 9. Dhammadhajajātakavaṇṇanā

Dhammaṃ caratha ñātayoti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, ayaṃ idāneva kuhako, pubbepi kuhakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakuṇayoniyaṃ nibbattitvā vayappatto sakuṇasaṅghaparivuto samuddamajjhe dīpake vasi. Athekacce kāsiraṭṭhavāsino vāṇijā disākākaṃ gahetvā nāvāya samuddaṃ pakkhandiṃsu, samuddamajjhe nāvā bhijji. So disākāko taṃ dīpakaṃ gantvā cintesi ‘‘ayaṃ mahāsakuṇasaṅgho, mayā kuhakakammaṃ katvā etesaṃ aṇḍakāni ceva chāpake ca varaṃ varaṃ khādituṃ vaṭṭatī’’ti. So otaritvā sakuṇasaṅghassa majjhe mukhaṃ vivaritvā ekena pādena pathaviyaṃ aṭṭhāsi. ‘‘Ko nāma tvaṃ, sāmī’’ti sakuṇehi puṭṭho ‘‘ahaṃ dhammiko nāmā’’ti āha. ‘‘Kasmā pana ekena pādena ṭhitosī’’ti? ‘‘Mayā dutiye pāde nikkhitte pathavī dhāretuṃ na sakkotī’’ti. ‘‘Atha kasmā mukhaṃ vivaritvā tiṭṭhasī’’ti? ‘‘Ahaṃ aññaṃ āhāraṃ na khādāmi, vātameva khādāmī’’ti. Evañca pana vatvā te sakuṇe āmantetvā ‘‘ovādaṃ vo dassāmi, taṃ suṇāthā’’ti tesaṃ ovādavasena paṭhamaṃ gāthamāha –

65. ‘‘Dhammaṃ caratha ñātayo, dhammaṃ caratha bhaddaṃ vo;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā’’ti.

Tattha **dhammaṃ carathā**ti kāyasucaritādibhedaṃ dhammaṃ karotha. **Ñātayo**ti te ālapati. **Dhammaṃ caratha bhaddaṃ vo**ti ekavāraṃ caritvā mā osakkatha, punappunaṃ caratha, evaṃ bhaddaṃ vo bhavissati. **Sukhaṃ setī**ti desanāsīsametaṃ, dhammacārī pana sukhaṃ tiṭṭhati gacchati nisīdati seti, sabbiriyāpathesu sukhito hotīti dīpeti.

Sakuṇā ‘‘ayaṃ kāko kohaññena aṇḍakāni khādituṃ evaṃ vadatī’’ti ajānitvā taṃ dussīlaṃ vaṇṇentā dutiyaṃ gāthamāhaṃsu –

66. ‘‘Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Ekapādena tiṭṭhanto, dhammamevānusāsatī’’ti.

Tattha **dhammamevā**ti sabhāvameva. **Anusāsatī**ti kathesi.

Sakuṇā tassa dussīlassa saddahitvā ‘‘tvaṃ kira sāmi aññaṃ gocaraṃ na gaṇhasi, vātameva bhakkhasi, tena hi amhākaṃ aṇḍakāni ca chāpake ca olokeyyāsī’’ti vatvā gocarāya gacchanti. So pāpo tesaṃ gatakāle aṇḍakāni ca chāpake ca kucchipūraṃ khāditvā tesaṃ āgamanakāle upasantūpasanto hutvā mukhaṃ vivaritvā ekena pādena tiṭṭhati. Sakuṇā āgantvā puttake apassantā ‘‘ko nu kho khādatī’’ti mahāsaddena viravanti, ‘‘ayaṃ kāko dhammiko’’ti tasmiṃ āsaṅkāmattampi na karonti. Athekadivasaṃ mahāsatto cintesi ‘‘idha pubbe koci paripantho natthi, imassa āgatakālato paṭṭhāya jāto, imaṃ pariggaṇhituṃ vaṭṭatī’’ti. So sakuṇehi saddhiṃ gocarāya gacchanto viya hutvā nivattitvā paṭicchannaṭṭhāne aṭṭhāsi. Kākopi ‘‘gatā sakuṇā’’ti nirāsaṅko hutvā uṭṭhāya gantvā aṇḍakāni ca chāpake ca khāditvā punāgantvā mukhaṃ vivaritvā ekena pādena aṭṭhāsi.

Sakuṇarājā sakuṇesu āgatesu sabbe sannipātāpetvā ‘‘ahaṃ vo ajja puttakānaṃ paripanthaṃ pariggaṇhanto imaṃ pāpakākaṃ khādantaṃ addasaṃ, etha naṃ gaṇhāmā’’ti sakuṇasaṅghaṃ āmantetvā parivāretvā ‘‘sace palāyati, gaṇheyyātha na’’nti vatvā sesagāthā abhāsi –

67. ‘‘Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;
Bhutvā aṇḍañca potañca, dhammo dhammoti bhāsati.

68. ‘‘Aññaṃ bhaṇati vācāya, aññaṃ kāyena kubbati;
Vācāya no ca kāyena, na taṃ dhammaṃ adhiṭṭhito.

69. ‘‘Vācāya sakhilo manoviduggo, channo kūpasayova kaṇhasappo;
Dhammadhajo gāmanigamāsu sādhu, dujjāno purisena bālisena.

70. ‘‘Imaṃ tuṇḍehi pakkhehi, pādā cimaṃ viheṭhatha;
Chavañhimaṃ vināsetha, nāyaṃ saṃvāsanāraho’’ti.

Tattha **nāssa sīla**nti na assa sīlaṃ. **Anaññāyā**ti ajānitvā. **Bhutvā**ti khāditvā. **Vācāya no ca kāyenā**ti ayañhi vacaneneva dhammaṃ carati, kāyena pana na karoti. **Na taṃ dhammaṃ adhiṭṭhito**ti tasmā jānitabbo yathāyaṃ dhammaṃ bhaṇati, na taṃ adhiṭṭhito, tasmiṃ dhamme na adhiṭṭhito. **Vācāya**

Sakhiloti vacanena mudu. **Manoviduggo**ti manasā viduggo duppaveso visamo. **Channo**ti yasmiṃ bile sayati, tena channo. **Kūpasayo**ti bilāsayo. **Dhammadhajo**ti sucaritadhammaṃ dhajaṃ katvā vicaraṇena dhammaddhajo. **Gāmanigamāsu sādhū**ti gāmesu ca nigamesu ca sādhu bhaddako sambhāvito. **Dujjāno**ti ayaṃ evarūpo dussīlo paṭicchannakammanto bālisena aññāṇena purisena na sakkā jānituṃ. **Pādā cima**nti attano attano pādena ca imaṃ. **Viheṭhathā**ti paharatha hanatha. **Chava**nti lāmakaṃ. **Nāya**nti ayaṃ amhehi saddhiṃ ekasmiṃ ṭhāne saṃvāsaṃ na arahatīti.

Evañca pana vatvā sakuṇajeṭṭhako sayameva laṅghitvā tassa sīsaṃ tuṇḍena pahari, avasesā sakuṇā tuṇḍanakhapādapakkhehi pahariṃsu. So tattheva jīvitakkhayaṃ pāpuṇi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kuhakakāko idāni kuhakabhikkhu ahosi, sakuṇarājā pana ahameva ahosi’’nti.

Dhammadhajajātakavaṇṇanā navamā.

## [385] 10. Nandiyamigarājajātakavaṇṇanā

Sace brāhmaṇa gacchesīti idaṃ satthā jetavane viharanto ekaṃ mātuposakabhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu gihī posesī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃ te hontī’’ti vutte ‘‘mātāpitaro me, bhante’’ti vutte ‘‘sādhu sādhu bhikkhu porāṇakapaṇḍitānaṃ vaṃsaṃ pālesi, porāṇakapaṇḍitā hi tiracchānayoniyaṃ nibbattitvāpi mātāpitūnaṃ jīvitaṃ adaṃsū’’ti vatvā atītaṃ āhari.

Atīte kosalaraṭṭhe sākete kosalarāje rajjaṃ kārente bodhisatto migayoniyaṃ nibbattitvā vayappatto nandiyamigo nāma hutvā sīlācārasampanno mātāpitaro posesi. Tadā kosalarājā migavittakova ahosi. So pana manussānaṃ kasikammādīni kātuṃ adatvā mahāparivāro devasikaṃ migavaṃ gacchati. Manussā sannipatitvā ‘‘ayyā, ayaṃ rājā amhākaṃ kammacchedaṃ karoti, gharāvāsopi nassati, yaṃnūna mayaṃ ajjunavanaṃ uyyānaṃ parikkhipitvā dvāraṃ yojetvā porakkhaṇiṃ khaṇitvā tiṇāni āropetvā daṇḍamuggarādihatthā araññaṃ pavisitvā gumbe paharantā mige nīharitvā parivāretvā gorūpāni viya vajaṃ uyyānaṃ pavesetvā dvāraṃ pidahitvā rañño ārocetvā attano kammaṃ kareyyāmā’’ti mantayiṃsu. ‘‘Attheso upāyo’’ti sabbe ekacchandā hutvā uyyānaṃ sajjetvā araññaṃ pavisitvā yojanamattaṭṭhānaṃ parikkhipiṃsu.

Tasmiṃ khaṇe nandiyo ekasmiṃ khuddakagumbe mātāpitaro gahetvā bhūmiyaṃ nipanno hoti. Manussā nānāphalakāvudhahatthā bāhunā bāhuṃ pīḷetvā taṃ gumbaṃ parikkhipiṃsu. Athekacce mige olokentā taṃ gumbaṃ pavisiṃsu. Nandiyo te disvā ‘‘ajja mayā jīvitaṃ pariccajitvā mātāpitūnaṃ jīvitaṃ dātuṃ vaṭṭatī’’ti cintetvā uṭṭhāya mātāpitaro vanditvā ‘‘ammatāta, ime manussā imaṃ gumbaṃ pavisitvā amhe tayopi passissanti, tumhe ekena upāyena jīveyyātha, jīvitaṃ vo seyyo, ahaṃ tumhākaṃ jīvitadānaṃ datvā manussehi gumbapariyante ṭhatvā gumbe pahaṭamatteyeva nikkhamissāmi, atha te ‘imasmiṃ khuddakagumbe ekoyeva migo bhavissatī’ti maññamānā gumbaṃ na pavisissanti, tumhe appamattā hothā’’ti mātāpitaro khamāpetvā gamanasajjo aṭṭhāsi. So manussehi gumbapariyante ṭhatvā unnādetvā gumbe pahaṭamatteyeva tato nikkhami. Te ‘‘ekovettha migo bhavissatī’’ti gumbaṃ na pavisiṃsu. Atha nandiyo gantvā migānaṃ antaraṃ pāvisi. Manussā parivāretvā sabbe mige uyyānaṃ pavesetvā dvāraṃ thaketvā rañño ārocetvā sakasakaṭṭhānāni agamaṃsu.

Tato paṭṭhāya rājā sayameva gantvā ekaṃ migaṃ vijjhitvā taṃ gahetvā ehīti ekaṃ pesetvā āharāpesi. Migā vāraṃ ṭhapayiṃsu, pattavāro migo ekamante tiṭṭhati, taṃ vijjhitvā gaṇhanti. Nandiyo pokkharaṇiyaṃ pānīyaṃ pivati, tiṇāni khādati, vāro panassa na tāva pāpuṇāti. Atha bahūnaṃ divasānaṃ accayena tassa mātāpitaro taṃ daṭṭhukāmā hutvā ‘‘amhākaṃ putto nandiyamigarājā nāgabalo thāmasampanno, sace jīvati, avassaṃ vatiṃ laṅghitvā amhākaṃ dassanatthāya āgamissati, sāsanamassa pesessāmā’’ti cintetvā maggasamīpe ṭhatvā ekaṃ brāhmaṇaṃ disvā ‘‘ayya, kahaṃ gacchasī’’ti mānusikāya vācāya pucchitvā ‘‘sāketa’’nti vutte puttassa sāsanaṃ pahiṇantā paṭhamaṃ gāthamāhaṃsu –

71. ‘‘Sace brāhmaṇa gacchesi, sākete ajjunaṃ vanaṃ;
Vajjāsi nandiyaṃ nāma, puttaṃ asmākamorasaṃ;
Mātā pitā ca te vuddhā, te taṃ icchanti passitu’’nti.

Tassattho – sace, tvaṃ brāhmaṇa, sāketaṃ gacchasi, sākete ajjunavanaṃ nāma uyyānaṃ atthi, tattha amhākaṃ putto nandiyo nāma migo atthi, taṃ vadeyyāsi ‘‘mātāpitaro te vuḍḍhā yāva na maranti, tāva taṃ passituṃ icchantī’’ti.

So ‘‘sādhū’’ti sampaṭicchitvā sāketaṃ gantvā punadivase uyyānaṃ pavisitvā ‘‘nandiyamigo nāma kataro’’ti pucchi. Migo āgantvā tassa samīpe ṭhatvā ‘‘aha’’nti āha. Brāhmaṇo tamatthaṃ ārocesi. Nandiyo taṃ sutvā ‘‘gaccheyyāmahaṃ, brāhmaṇa, vatiṃ laṅghitvā no na gaccheyyaṃ, mayā pana rañño santakaṃ nivāpapānabhojanaṃ bhuttaṃ, taṃ me iṇaṭṭhāne ṭhitaṃ, imesañca migānaṃ majjhe ciravutthosmi, tassa me rañño ceva etesañca sotthibhāvaṃ akatvā attano balaṃ adassetvā gamanaṃ nāma na yuttaṃ, attano vāre pana sampatte ahaṃ etesaṃ sotthibhāvaṃ katvā sukhito āgacchissāmī’’ti tamatthaṃ pakāsento dve gāthā abhāsi –

72. ‘‘Bhuttā mayā nivāpāni, rājino pānabhojanaṃ;
Taṃ rājapiṇḍaṃ avabhottuṃ, nāhaṃ brāhmaṇa mussahe.

73. ‘‘Odahissāmahaṃ passaṃ, khurappānissa rājino;
Tadāhaṃ sukhito mutto, api passeyya mātara’’nti.

Tattha **nivāpānī**ti tesu tesu ṭhānesu nivutāni nivāpāni. **Pānabhojana**nti pānīyañca avasesatiṇañca. **Taṃ rājapiṇḍa**nti taṃ rañño santakaṃ saṅkaḍḍhitvā samodhānakaṭṭhena piṇḍaṃ. **Avabhottu**nti dubbhuttaṃ bhuñjituṃ. Rañño hi kiccaṃ anipphādento taṃ avabhuttaṃ bhuñjati nāma, svāhaṃ evaṃ avabhottuṃ na ussahāmīti vadati. **Brāhmaṇa mussahe**ti cettha **brāhmaṇā**ti ālapanaṃ, ma-kāro padasandhivasena vutto.

Odahissāmahaṃ passaṃ, khurappānissa rājinoti ahaṃ, brāhmaṇa, attano vāre sampatte khurappaṃ sannayhitvā āgatassa rañño migayūthato nikkhamitvā ekamante ṭhatvā ‘‘maṃ vijjha, mahārājā’’ti vatvā attano mahāphāsukapassaṃ odahissāmi oḍḍessāmi. **Sukhito mutto**ti tadā ahaṃ maraṇabhayā mutto sukhito niddukkho raññā anuññāto api nāma mātaraṃ passeyyanti.

Taṃ sutvā brāhmaṇo pakkāmi. Aparabhāge tassa vāradivase rājā mahantena parivārena uyyānaṃ āgacchi. Mahāsatto ekamante aṭṭhāsi. Rājā ‘‘migaṃ vijjhissāmī’’ti khurappaṃ sannayhi. Mahāsatto yathā aññe maraṇabhayatajjitā palāyanti, evaṃ apalāyitvā nibbhayo hutvā mettaṃ purecārikaṃ katvā mahāphāsukapassaṃ odahitvā niccalova aṭṭhāsi. Rājā tassa mettānubhāvena saraṃ vissajjetuṃ nāsakkhi. Mahāsatto ‘‘kiṃ, mahārāja, saraṃ na muccesi, muñcāhī’’ti āha. ‘‘Na sakkomi, migarājā’’ti. ‘‘Tena hi guṇavantānaṃ guṇaṃ jāna, mahārājā’’ti. Tadā rājā bodhisatte pasīditvā dhanuṃ chaḍḍetvā ‘‘imaṃ acittakaṃ kaliṅgarakaṇḍampi tāva tava guṇaṃ jānāti, ahaṃ sacittako manussabhūtopi tava guṇaṃ na jānāmi, migarāja, mayhaṃ khama, abhayaṃ te dammī’’ti āha. ‘‘Mahārāja, mayhaṃ tāva abhayaṃ desi, ayaṃ pana uyyāne migagaṇo kiṃ karissatī’’ti? ‘‘Etassapi abhayaṃ dammī’’ti. Evaṃ mahāsatto **nigrodhajātake** (jā. 1.1.12) vuttanayeneva sabbesaṃ arañña migānaṃ ākāsagatasakuṇānaṃ jalacaramacchānañca abhayaṃ dāpetvā rājānaṃ pañcasu sīlesu patiṭṭhāpetvā ‘‘mahārāja, raññā nāma agatigamanaṃ pahāya dasa rājadhamme akopentena dhammena samena rajjaṃ kāretuṃ vaṭṭatī’’ti.

‘‘Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantiñca avirodhanaṃ.

‘‘Iccete kusale dhamme, ṭhite passāmi attani;
Tato me jāyate pīti, somanassañcanappaka’’nti. (jā. 2.21.176-177) –

Evaṃ vutte rājadhamme gāthābandheneva desetvā katipāhaṃ rañño santike vasitvā nagare sabbasattānaṃ abhayadānapakāsanatthaṃ suvaṇṇabheriṃ carāpetvā ‘‘appamatto hohi, mahārājā’’ti vatvā mātāpitūnaṃ dassanatthāya gato.

74. ‘‘Migarājā pure āsiṃ, kosalassa niketane;
Nandiyo nāma nāmena, abhirūpo catuppado.

75. ‘‘Taṃ maṃ vadhitumāgacchi, dāyasmiṃ ajjune vane;
Dhanuṃ ārajjaṃ katvāna, usuṃ sannayha kosalo.

76. ‘‘Tassāhaṃ odahiṃ passaṃ, khurappānissa rājino;
Tadāhaṃ sukhito mutto, mātaraṃ daṭṭhumāgato’’ti. –

Imā tisso abhisambuddhagāthā honti.

Tattha **kosalassa niketane**ti kosalassa rañño niketane vasanaṭṭhāne, tassa santike araññasminti attho. **Dāyasmi**nti migānaṃ vasanatthāya dinnauyyāne. **Ārajjaṃ katvānā**ti jiyāya saddhiṃ ekato katvā, āropetvāti attho. **Sannayhā**ti sannayhitvā yojetvā. **Odahi**nti oḍḍesiṃ. **Mātaraṃ daṭṭhumāgato**ti desanāsīsametaṃ, rañño dhammaṃ desetvā sabbasattānaṃ abhayatthāya suvaṇṇabheriṃ carāpetvā mātāpitaro daṭṭhuṃ āgatosmīti attho.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi. Tadā mātāpitaro mahārājakulāni ahesuṃ, brāhmaṇo sāriputto, rājā ānando, nandiyamigarājā pana ahameva ahosinti.

Nandiyamigarājajātakavaṇṇanā dasamā.

Avāriyavaggo paṭhamo.

2. Kharaputtavaggo

[386] 1. Kharaputtajātakavaṇṇanā

Saccaṃ kirevamāhaṃsūti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘kena ukkaṇṭhāpitosī’’ti vatvā ‘‘purāṇadutiyikāyā’’ti vutte ‘‘bhikkhu ayaṃ te itthī anatthakārikā, pubbepi tvaṃ imaṃ nissāya aggiṃ pavisitvā maranto paṇḍite nissāya jīvitaṃ labhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ senake nāma raññe rajjaṃ kārente bodhisatto sakkattaṃ kāresi. Tadā senakassa rañño ekena nāgarājena saddhiṃ mittabhāvo hoti. So kira nāgarājā nāgabhavanā nikkhamitvā thale gocaraṃ gaṇhanto carati. Atha naṃ gāmadārakā disvā ‘‘sappo aya’’nti leḍḍudaṇḍādīhi pahariṃsu. Atha rājā uyyānaṃ kīḷituṃ gacchanto disvā ‘‘kiṃ ete dārakā karontī’’ti pucchitvā ‘‘ekaṃ sappaṃ paharantī’’ti sutvā ‘‘paharituṃ mā detha, palāpetha ne’’ti palāpesi. Nāgarājā jīvitaṃ labhitvā nāgabhavanaṃ gantvā bahūni ratanāni ādāya aḍḍharattasamaye rañño sayanagharaṃ pavisitvā tāni ratanāni datvā ‘‘mahārāja, mayā tumhe nissāya jīvitaṃ laddha’’nti raññā saddhiṃ mittabhāvaṃ katvā punappunaṃ gantvā rājānaṃ passati. So attano nāgamāṇavikāsu ekaṃ kāmesu atittaṃ nāgamāṇavikaṃ rakkhaṇatthāya rañño santike ṭhapetvā ‘‘yadā etaṃ na passasi, tadā imaṃ mantaṃ parivatteyyāsī’’ti tassa ekaṃ mantaṃ adāsi.

So ekadivasaṃ uyyānaṃ gantvā nāgamāṇavikāya saddhiṃ pokkharaṇiyaṃ udakakīḷaṃ kīḷi. Nāgamāṇavikā ekaṃ udakasappaṃ disvā attabhāvaṃ vijahitvā tena saddhiṃ asaddhammaṃ paṭisevi. Rājā taṃ apassanto ‘‘kahaṃ nu kho gatā’’ti mantaṃ parivattetvā anācāraṃ karontiṃ disvā veḷupesikāya pahari. Sā kujjhitvā tato nāgabhavanaṃ gantvā ‘‘kasmā āgatāsī’’ti puṭṭhā ‘‘tumhākaṃ sahāyo maṃ attano vacanaṃ agaṇhantiṃ piṭṭhiyaṃ paharī’’ti pahāraṃ dassesi. Nāgarājā tathato ajānitvāva cattāro nāgamāṇavake āmantetvā ‘‘gacchatha, senakassa sayanagharaṃ pavisitvā nāsavātena taṃ bhusaṃ viya viddhaṃsethā’’ti pesesi. Te gantvā rañño sirisayane nipannakāle gabbhaṃ pavisiṃsu. Tesaṃ pavisanavelāyameva rājā deviṃ āha – ‘‘jānāsi nu kho bhadde, nāgamāṇavikāya gataṭṭhāna’’nti? ‘‘Na jānāmi, devā’’ti. ‘‘Ajja sā amhākaṃ pokkharaṇiyaṃ kīḷanakāle attabhāvaṃ vijahitvā ekena udakasappena saddhiṃ anācāraṃ akāsi, atha naṃ ahaṃ ‘evaṃ mā karī’ti sikkhāpanatthāya veḷupesikāya pahariṃ, sā ‘nāgabhavanaṃ gantvā sahāyassa me aññaṃ kiñci kathetvā mettiṃ bhindeyyā’ti me bhayaṃ uppajjatī’’ti. Taṃ sutvā nāgamāṇavakā tatova nivattitvā nāgabhavanaṃ gantvā nāgarājassa tamatthaṃ ārocesuṃ. So saṃvegappatto hutvā taṅkhaṇaññeva rañño sayanagharaṃ āgantvā tamatthaṃ ācikkhitvā khamāpetvā ‘‘idaṃ me daṇḍakamma’’nti sabbarutajānanaṃ nāma mantaṃ datvā ‘‘ayaṃ, mahārāja, anaggho manto, sace imaṃ mantaṃ aññassa dadeyyāsi, datvāva aggiṃ pavisitvā mareyyāsī’’ti āha. Rājā ‘‘sādhū’’ti sampaṭicchi. So tato paṭṭhāya kipillikānampi saddaṃ jānāti.

Tassekadivasaṃ mahātale nisīditvā madhuphāṇitehi khādanīyaṃ khādantassa ekaṃ madhubindu ca phāṇitabindu ca pūvakhaṇḍañca bhūmiyaṃ pati. Ekā kipillikā taṃ disvā ‘‘rañño mahātale madhucāṭi bhinnā, phāṇitasakaṭaṃ pūvasakaṭaṃ nikkujjitaṃ, madhuphāṇitañca pūvañca khādathā’’ti viravantī vicarati. Atha rājā tassā ravaṃ sutvā hasi. Rañño samīpe ṭhitā devī ‘‘kiṃ nu kho disvā rājā hasī’’ti cintesi. Tasmiṃ khādanīyaṃ khāditvā nhatvā pallaṅke nisinne ekaṃ makkhikaṃ sāmiko ‘‘ehi bhadde, kilesaratiyā ramissāmā’’ti āha. Atha naṃ sā ‘‘adhivāsehi tāva sāmi, idāni rañño gandhe āharissanti, tassa vilimpantassa pādamūle gandhacuṇṇaṃ patissati, ahaṃ tattha vaṭṭetvā sugandhā bhavissāmi, tato rañño piṭṭhiyaṃ nipajjitvā ramissāmā’’ti āha. Rājā tampi saddaṃ sutvā hasi. Devīpi ‘‘kiṃ nu kho disvā hasī’’ti puna cintesi. Puna rañño sāyamāsaṃ bhuñjantassa ekaṃ bhattasitthaṃ bhūmiyaṃ pati. Kipillikā ‘‘rājakule bhattasakaṭaṃ bhaggaṃ, bhattaṃ bhuñjathā’’ti viravi. Taṃ sutvā rājā punapi hasi. Devī suvaṇṇakaṭacchuṃ gahetvā rājānaṃ parivisantī ‘‘maṃ nu kho disvā rājā hasatī’’ti vitakkesi.

Sā raññā saddhiṃ sayanaṃ āruyha nipajjanakāle ‘‘kiṃkāraṇā deva, hasī’’ti pucchi. So ‘‘kiṃ te mama hasitakāraṇenā’’ti vatvā punappunaṃ nibaddho kathesi. Atha naṃ sā ‘‘tumhākaṃ jānanamantaṃ mayhaṃ dethā’’ti vatvā ‘‘na sakkā dātu’’nti paṭikkhittāpi punappunaṃ nibandhi. Rājā ‘‘sacāhaṃ imaṃ mantaṃ tuyhaṃ dassāmi, marissāmī’’ti āha. ‘‘Marantopi mayhaṃ dehi, devā’’ti. Rājā mātugāmavasiko hutvā ‘‘sādhū’’ti sampaṭicchitvā ‘‘imissā mantaṃ datvā aggiṃ pavisissāmī’’ti rathena uyyānaṃ pāyāsi.

Tasmiṃ khaṇe sakko lokaṃ olokento imaṃ kāraṇaṃ disvā ‘‘ayaṃ bālarājā mātugāmaṃ nissāya ‘aggiṃ pavisissāmī’ti gacchati, jīvitamassa dassāmī’’ti sujaṃ asurakaññaṃ ādāya bārāṇasiṃ āgantvā taṃ ajikaṃ katvā attanā ajo hutvā ‘‘mahājano mā passatū’’ti adhiṭṭhāya rañño rathassa purato ahosi. Taṃ rājā ceva rathe yuttasindhavā ca passanti, añño koci na passati. Ajo kathāsamuṭṭhāpanatthaṃ rathapurato ajikāya saddhiṃ methunaṃ dhammaṃ paṭisevanto viya ahosi. Tameko rathe yuttasindhavo disvā ‘‘samma ajarāja, mayaṃ pubbe ‘ajā kira bālā ahirikā’ti assumha, na ca taṃ passimha, tvaṃ pana raho paṭicchannaṭṭhāne kattabbaṃ anācāraṃ amhākaṃ ettakānaṃ passantānaññeva karosi, na lajjasi, taṃ no pubbe sutaṃ iminā diṭṭhena sametī’’ti vatvā paṭhamaṃ gāthamāha –

77. ‘‘Saccaṃ kirevamāhaṃsu, vastaṃ bāloti paṇḍitā;
Passa bālo rahokammaṃ, āvikubbaṃ na bujjhatī’’ti.

Tattha **vasta**nti ajaṃ. **Paṇḍitā**ti ñāṇasampannā taṃ bāloti vadanti, saccaṃ kira vadanti. **Passā**ti ālapanaṃ, passathāhi attho. **Na bujjhatī**ti evaṃ kātuṃ ayuttanti na jānāti.

Taṃ sutvā ajo dve gāthā abhāsi –

78. ‘‘Tvaṃ khopi samma bālosi, kharaputta vijānahi;
Rajjuyā hi parikkhitto, vaṅkoṭṭho ohitomukho.

79. ‘‘Aparampi samma te bālyaṃ, yo mutto na palāyasi;
So ca bālataro samma, yaṃ tvaṃ vahati senaka’’nti.

Tattha **tvaṃ khopi sammā**ti samma sindhava mayāpi kho tvaṃ bālataro. **Kharaputtā**ti so kira gadrabhassa jātako, tena taṃ evamāha. **Vijānahī**ti ahameva bāloti evaṃ jānāhi. **Parikkhitto**ti yugena saddhiṃ gīvāya parikkhitto. **Vaṅkoṭṭho**ti vaṅkaoṭṭho. **Ohitomukho**ti mukhabandhanena pihitamukho. **Yo mutto na palāyasī**ti yo tvaṃ rathato mutto samāno muttakāle palāyitvā araññaṃ na pavisasi, taṃ te apalāyanaṃ aparampi bālyaṃ, **so ca bālataro**ti yaṃ tvaṃ senakaṃ vahasi, so senako tayāpi bālataro.

Rājā tesaṃ ubhinnampi kathaṃ jānāti, tasmā taṃ suṇanto saṇikaṃ rathaṃ pesesi. Sindhavopi tassa kathaṃ sutvā puna catutthaṃ gāthamāha –

80. ‘‘Yaṃ nu samma ahaṃ bālo, ajarāja vijānahi;
Atha kena senako bālo, taṃ me akkhāhi pucchito’’ti.

Tattha **ya**nti karaṇatthe paccattavacanaṃ. **Nū**ti anussavatthe nipāto. Idaṃ vuttaṃ hoti – samma ajarāja, yena tāva tiracchānagatattena kāraṇena ahaṃ bālo, taṃ tvaṃ kāraṇaṃ jānāhi, sakkā etaṃ tayā ñātuṃ, ahañhi tiracchānagatattāva bālo, tasmā maṃ kharaputtātiādīni vadanto suṭṭhu vadasi, ayaṃ pana senako rājā kena kāraṇena bālo, taṃ me kāraṇaṃ pucchito akkhāhīti.

Taṃ sutvā ajo ācikkhanto pañcamaṃ gāthamāha –

81. ‘‘Uttamatthaṃ labhitvāna, bhariyāya yo padassati;
Tena jahissatattānaṃ, sā cevassa na hessatī’’ti.

Tattha **uttamattha**nti sabbarutajānanamantaṃ. **Tenā**ti tassā mantappadānasaṅkhātena kāraṇena taṃ datvā aggiṃ pavisanto attānañca jahissati, sā cassa bhariyā na bhavissati, tasmā esa tayāpi bālataro, yo laddhaṃ yasaṃ rakkhituṃ na sakkotīti.

Rājā tassa vacanaṃ sutvā ‘‘ajarāja, amhākaṃ sotthiṃ karontopi tvaññeva karissasi, kathehi tāva no kattabbayuttaka’’nti āha. Atha naṃ ajarājā ‘‘mahārāja, imesaṃ sattānaṃ attanā añño piyataro nāma natthi, ekaṃ piyabhaṇḍaṃ nissāya attānaṃ nāsetuṃ laddhayasaṃ pahātuṃ na vaṭṭatī’’ti vatvā chaṭṭhaṃ gāthamāha –

82. ‘‘Na ve piyammeti janinda tādiso, attaṃ niraṃkatvā piyāni sevati;
Attāva seyyo paramā ca seyyo, labbhā piyā ocitatthena pacchā’’ti.

Tattha **piyamme**ti piyaṃ me, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – janinda, tādiso tumhādiso yasamahatte ṭhito puggalo ekaṃ piyabhaṇḍaṃ nissāya ‘‘idaṃ piyaṃ me’’ti attaṃ niraṃkatvā attānaṃ chaḍḍetvā tāni piyāni na sevateva. Kiṃkāraṇā? **Attāva seyyo paramā ca seyyo**ti, yasmā sataguṇena sahassaguṇena attāva seyyo varo uttamo, paramā ca seyyo, paramā uttamāpi aññasmā piyabhaṇḍāti attho. Ettha hi ca-kāro pi-kāratthe nipātoti daṭṭhabbo. **Labbhā piyā ocitatthena pacchā**ti ocitatthena vaḍḍhitatthena yasasampannena purisena pacchā piyā nāma sakkā laddhuṃ, na tassā kāraṇā attā nāsetabboti.

Evaṃ mahāsatto rañño ovādaṃ adāsi. Rājā tussitvā ‘‘ajarāja, kuto āgatosī’’ti pucchi. Sakko ahaṃ, mahārāja, tava anukampāya taṃ maraṇā mocetuṃ āgatomhīti. Devarāja, ahaṃ etissā ‘‘mantaṃ dassāmī’’ti avacaṃ, idāni ‘‘kiṃ karomī’’ti? ‘‘Mahārāja, tumhākaṃ ubhinnampi vināsena kiccaṃ natthi, ‘sippassa upacāro’ti vatvā etaṃ katipaye pahāre paharāpehi, iminā upāyena na gaṇhissatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchi. Mahāsatto rañño ovādaṃ datvā sakaṭṭhānameva gato. Rājā uyyānaṃ gantvā deviṃ pakkosāpetvā āha ‘‘gaṇhissasi bhadde, manta’’nti? ‘‘Āma, devā’’ti. ‘‘Tena hi upacāraṃ karomī''ti. ''Ko upacāro''ti? ''Piṭṭhiyaṃ pahārasate pavattamāne saddaṃ kātuṃ na vaṭṭatī''ti. Sā mantalobhena ''sādhū''ti sampaṭicchi. Rājā coraghātake pakkosāpetvā kasā gāhāpetvā ubhosu passesu paharāpesi. Sā dve tayo pahāre adhivāsetvā tato paraṃ ''na me mantena attho''ti ravi. Atha naṃ rājā ''tvaṃ maṃ māretvā mantaṃ gaṇhitukāmāsī''ti piṭṭhiyaṃ niccammaṃ kāretvā vissajjāpesi. Sā tato paṭṭhāya puna kathetuṃ nāsakkhi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājā ukkaṇṭhitabhikkhu ahosi, devī purāṇadutiyikā, asso sāriputto, sakko pana ahameva ahosinti.

Kharaputtajātakavaṇṇanā paṭhamā.

## [387] 2. Sūcijātakavaṇṇanā

Akakkasaṃ apharusanti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Vatthu **mahāumaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati. Tadā pana satthā bhikkhū āmantetvā ''na, bhikkhave, idāneva, pubbepi tathāgato paññavā upāyakusaloyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe kammārakule nibbattitvā vayappatto pariyodātasippo ahosi. Mātāpitaro panassa daliddā, tesaṃ gāmato avidūre añño sahassakuṭiko kammāragāmo. Tattha kammārasahassajeṭṭhako kammāro rājavallabho aḍḍho mahaddhano, tassekā dhītā ahosi uttamarūpadharā devaccharāpaṭibhāgā janapadakalyāṇilakkhaṇehi samannāgatā. Sāmantagāmesu manussā vāsipharasuphālapācanādikārāpanatthāya taṃ gāmaṃ gantvā yebhuyyena taṃ kumārikaṃ passanti, te attano attano gāmaṃ gantvā nisinnaṭṭhānādīsu tassā rūpaṃ vaṇṇenti. Bodhisatto taṃ sutvā savanasaṃsaggena bajjhitvā ''pādaparicārikaṃ naṃ karissāmī''ti uttamajātikaṃ ayaṃ gahetvā ekaṃ sukhumaṃ ghanaṃ sūciṃ katvā pāse vijjhitvā udake uppilāpetvā aparampi tathārūpameva tassā kosakaṃ katvā pāse vijjhi. Iminā niyāmena tassā satta kosake akāsi, ''kathaṃ akāsī''ti na vattabbaṃ. Bodhisattānañhi ñāṇamahantatāya karaṇaṃ samijjhatiyeva. So taṃ sūciṃ nāḷikāya pakkhipitvā ovaṭṭikāya katvā taṃ gāmaṃ gantvā kammārajeṭṭhakassa vasanavīthiṃ pucchitvā tattha gantvā dvāre ṭhatvā ''ko mama hatthato evarūpaṃ nāma sūciṃ mūlena kiṇituṃ icchatī''ti sūciṃ vaṇṇento jeṭṭhakakammārassa gharadvārasamīpe ṭhatvā paṭhamaṃ gāthamāha –

83. ''Akakkasaṃ apharusaṃ, kharadhotaṃ supāsiyaṃ;
Sukhumaṃ tikhiṇaggañca, ko sūciṃ ketumicchatī''ti.

Tassattho – mama paṭalassa vā tilakassa vā odhino vā abhāvena **akakkasaṃ,** sumaṭṭhatāya **apharusaṃ,** kharena pāsāṇena dhotattā **kharadhotaṃ,** sundarena suviddhena pāsena samannāgatattā **supāsiyaṃ**, saṇhatāya **sukhumaṃ,** aggassa tikhiṇatāya **tikhiṇaggaṃ** sūciṃ mama hatthato mūlaṃ datvā ko kiṇituṃ icchatīti.

Evañca pana vatvā punapi taṃ vaṇṇento dutiyaṃ gāthamāha –

84. ''Sumajjañca supāsañca, anupubbaṃ suvaṭṭitaṃ;
Ghanaghātimaṃ paṭithaddhaṃ, ko sūciṃ ketumicchatī''ti.

Tattha **sumajjañcā**ti kuruvindakacuṇṇena suṭṭhu majjitaṃ. **Supāsañcā**ti saṇhena pāsavedhakena viddhattā sundarapāsaṃ. **Ghanaghātima**nti yā ghātiyamānā adhikaraṇiṃ anupavisati, ayaṃ ''ghanaghātimā''ti vuccati, tādisinti attho. **Paṭithaddha**nti thaddhaṃ amudukaṃ.

Tasmiṃ khaṇe sā kumārikā bhuttapātarāsaṃ pitaraṃ darathapaṭippassambhanatthaṃ cūḷasayane nipannaṃ tālavaṇṭena bījayamānā bodhisattassa madhurasaddaṃ sutvā allamaṃsapiṇḍena hadaye pahaṭā viya ghaṭasahassena nibbāpitadarathā viya hutvā ''ko nu kho esa atimadhurena saddena kammārānaṃ vasanagāme sūciṃ vikkiṇāti, kena nu kho kammena āgato, jānissāmi na’’nti tālavaṇṭaṃ ṭhapetvā gehā nikkhamma bahiāḷindake ṭhatvā tena saddhiṃ kathesi. Bodhisattānañhi patthitaṃ nāma samijjhati, so hi tassāyevatthāya taṃ gāmaṃ āgato. Sā ca tena saddhiṃ kathentī ‘‘māṇava, sakalaraṭṭhavāsino sūciādīnaṃ atthāya imaṃ gāmaṃ āgacchanti, tvaṃ bālatāya kammāragāme sūciṃ vikkiṇituṃ icchasi, sacepi divasaṃ sūciyā vaṇṇaṃ bhāsissasi, na te koci hatthato sūciṃ gaṇhissati, sace tvaṃ mūlaṃ laddhuṃ icchasi, aññaṃ gāmaṃ yāhī’’ti vatvā dve gāthā abhāsi –

84. ‘‘Itodāni patāyanti, sūciyo baḷisāni ca;
Koyaṃ kammāragāmasmiṃ, sūciṃ vikketumicchati.

85. ‘‘Ito satthāni gacchanti, kammantā vividhā puthū;
Koyaṃ kammāragāmasmiṃ, sūciṃ vikketumicchatī’’ti.

Tattha **itodānī**ti imasmiṃ raṭṭhe idāni sūciyo ca baḷisāni ca aññāni ca upakaraṇāni imamhā kammāragāmā patāyanti nikkhamanti, taṃ taṃ disaṃ pattharantā niggacchanti. **Koya**nti evaṃ sante ko ayaṃ imasmiṃ kammāragāme sūciṃ vikkiṇituṃ icchati. **Satthānī**ti bārāṇasiṃ gacchantāni nānappakārāni satthāni itova gacchanti. **Vividhā puthū**ti nānappakārā bahū kammantāpi sakalaraṭṭhavāsīnaṃ ito gahitaupakaraṇeheva pavattanti.

Bodhisatto tassā vacanaṃ sutvā ‘‘bhadde, tvaṃ ajānantī aññāṇena evaṃ vadesī’’ti vatvā dve gāthā abhāsi –

86. ‘‘Sūciṃ kammāragāmasmiṃ, vikketabbā pajānatā;
Ācariyāva jānanti, kammaṃ sukatadukkaṭaṃ.

87. ‘‘Imañce te pitā bhadde, sūciṃ jaññā mayā kataṃ;
Tayā ca maṃ nimanteyya, yañcatthaññaṃ ghare dhana’’nti.

Tattha **sūci**nti vibhattivipallāso kato. Idaṃ vuttaṃ hoti – sūci nāma pajānatā paṇḍitena purisena kammāragāmasmiṃyeva vikketabbā. Kiṃkāraṇā? **Ācariyāva jānanti, kammaṃ sukatadukkaṭa**nti, tassa tassa sippassa ācariyāva tasmiṃ tasmiṃ sippe sukatadukkaṭakammaṃ jānanti, svāhaṃ kammārakammaṃ ajānantānaṃ gahapatikānaṃ gāmaṃ gantvā mama sūciyā sukatadukkaṭabhāvaṃ kathaṃ jānāpessāmi, imasmiṃ pana gāme mama balaṃ jānāpessāmīti. Evaṃ bodhisatto imāya gāthāya attano balaṃ vaṇṇesi.

Tayā ca maṃ nimanteyyāti bhadde sace tava pitā imaṃ mayā kataṃ sūciṃ ‘‘īdisā vā esā, evaṃ vā katā’’ti jāneyya, ‘‘imaṃ me dhītaraṃ tava pādaparicārikaṃ dammi, gaṇhāhi na’’nti evaṃ tayā ca maṃ nimanteyya. **Yañcatthaññaṃ ghare dhana**nti yañca aññaṃ saviññāṇakaṃ vā aviññāṇakaṃ vā ghare dhanaṃ atthi, tena maṃ nimanteyya. ‘‘Yañcassañña’’ntipi pāṭho, yañca assa ghare aññaṃ dhanaṃ atthīti attho.

Kammārajeṭṭhako sabbaṃ tesaṃ kathaṃ sutvā ‘‘ammā’’ti dhītaraṃ pakkositvā ‘‘kena saddhiṃ sallapasī’’ti pucchi. Tāta, eko puriso sūciṃ vikkiṇāti, tena saddhiṃ sallapemīti. ‘‘Tena hi pakkosāhi na’’nti. Sā gantvā pakkosi. Bodhisatto gehaṃ pavisitvā kammārajeṭṭhakaṃ vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ so ‘‘kataragāmavāsikosī’’ti pucchi. ‘‘Ahaṃ asukagāmavāsikomhi asukakammārassa putto’’ti. ‘‘Kasmā idhāgatosī’’ti. ‘‘Sūcivikkayatthāyā’’ti. ‘‘Āhara, sūciṃ te passāmā’’ti. Bodhisatto attano guṇaṃ sabbesaṃ majjhe pakāsetukāmo ‘‘nanu ekakānaṃ olokitato sabbesaṃ majjhe oloketuṃ varatara’’nti āha. So ‘‘sādhu, tātā’’ti sabbe kammāre sannipātāpetvā tehi parivuto ‘‘āhara, tāta, mayaṃ passāma te sūci’’nti āha. ‘‘Ācariya, ekaṃ adhikaraṇiñca udakapūrañca kaṃsathālaṃ āharāpethā’’ti. So āharāpesi. Bodhisatto ovaṭṭikato sūcināḷikaṃ nīharitvā adāsi. Kammārajeṭṭhako tato sūciṃ nīharitvā ‘‘tāta, ayaṃ sūcī’’ti pucchi. ‘‘Nāyaṃ sūci, kosako eso’’ti. So upadhārento neva antaṃ, na koṭiṃ addasa. Bodhisatto āharāpetvā nakhena kosakaṃ apanetvā ‘‘ayaṃ sūci, ayaṃ kosako’’ti mahājanassa dassetvā sūciṃ ācariyassa hatthe, kosakaṃ pādamūle ṭhapesi. Puna tena ‘‘ayaṃ maññe sūcī’’ti vutto ‘‘ayampi sūcikosakoyevā’’ti vatvā nakhena paharanto paṭipāṭiyā cha sūcikosake kammārajeṭṭhakassa pādamūle ṭhapetvā ‘‘ayaṃ sūcī’’ti tassa hatthe ṭhapesi. Kammārasahassāni aṅguliyo phoṭesuṃ, celukkhepā pavattiṃsu.

Atha naṃ kammārajeṭṭhako ‘‘tāta, imāya sūciyā kiṃ bala’’nti pucchi. ‘‘Ācariya balavatā purisena adhikaraṇiṃ ukkhipāpetvā adhikaraṇiyā heṭṭhā udakapātiṃ ṭhapāpetvā adhikaraṇiyā majjhe imaṃ sūciṃ paharathā’’ti. So tathā kāretvā adhikaraṇiyā majjhe sūciṃ aggena pahari. Sā adhikaraṇiṃ vinivijjhitvā udakapiṭṭhe kesaggamattampi uddhaṃ vā adho vā ahutvā tiriyaṃ patiṭṭhāsi. Sabbe kammārā ‘‘amhehi ettakaṃ kālaṃ ‘kammārā nāma edisā hontī’ti sutivasenapi na sutapubba’’nti aṅguliyo phoṭetvā celukkhepasahassaṃ pavattayiṃsu. Kammārajeṭṭhako dhītaraṃ pakkositvā tasmiññeva parisamajjhe ‘‘ayaṃ kumārikā tuyhameva anucchavikā’’ti udakaṃ pātetvā adāsi. So aparabhāge kammārajeṭṭhakassa accayena tasmiṃ gāme kammārajeṭṭhako ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kammārajeṭṭhakassa dhītā rāhulamātā ahosi, paṇḍitakammāraputto pana ahameva ahosi’’nti.

Sūcijātakavaṇṇanā dutiyā.

[388] 3. Tuṇḍilajātakavaṇṇanā

Navachannaketi idaṃ satthā jetavane viharanto ekaṃ maraṇabhīrukaṃ bhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī kulaputto buddhasāsane pabbajitvā maraṇabhīruko ahosi, appamattakampi sākhācalanaṃ daṇḍakapatanaṃ sakuṇacatuppadasaddaṃ vā aññaṃ vā tathārūpaṃ sutvā maraṇabhayatajjito hutvā kucchiyaṃ viddhasaso viya kampanto vicari. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko kira bhikkhu maraṇabhīruko appamattakampi saddaṃ sutvā vikampamāno palāyati, imesañca sattānaṃ maraṇameva dhuvaṃ, jīvitaṃ addhuvaṃ, nanu tadeva yoniso manasi kātabba’’nti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu maraṇabhīruko’’ti vatvā ‘‘āma, bhante’’ti tena paṭiññāto ‘‘na, bhikkhave, idāneva, pubbepesa maraṇabhīrukoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sūkariyā kucchimhi paṭisandhiṃ gaṇhi. Sūkarī pariṇatagabbhā dve putte vijāyi. Sā ekadivasaṃ te gahetvā ekasmiṃ āvāṭe nipajji. Athekā bārāṇasidvāragāmavāsinī mahallikā kappāsakhettato pacchipuṇṇaṃ kappāsaṃ ādāya yaṭṭhiyā bhūmiṃ ākoṭentī āgacchi. Sūkarī taṃ saddaṃ sutvā maraṇabhayena puttake chaḍḍetvā palāyi. Mahallikā sūkarapotake disvā puttasaññaṃ paṭilabhitvā pacchiyaṃ pakkhipitvā gharaṃ netvā jeṭṭhakassa mahātuṇḍilo, kaniṭṭhassa cūḷatuṇḍiloti nāmaṃ karitvā te puttake viya posesi. Te aparabhāge vaḍḍhitvā thūlasarīrā ahesuṃ. Mahallikā ‘‘ime no mūlena dehī’’ti vuccamānāpi ‘‘puttā me’’ti vatvā kassaci na deti. Athekasmiṃ chaṇakāle dhuttā suraṃ pivantā maṃse khīṇe ‘‘kuto nu kho maṃsaṃ labhissāmā’’ti vīmaṃsantā mahallikāya gehe sūkarānaṃ atthibhāvaṃ ñatvā mūlaṃ gahetvā tattha gantvā ‘‘amma, mūlaṃ gahetvā ekaṃ no sūkaraṃ dehī’’ti āhaṃsu. Sā ‘‘alaṃ, tātā, puttā me ete, puttaṃ nāma maṃsaṃ khādanatthāya kiṇantānaṃ dadantā nāma natthī’’ti paṭikkhipi. Dhuttā ‘‘amma, manussānaṃ sūkarā nāma puttā na honti, dehi no’’ti punappunaṃ yācantāpi alabhitvā mahallikaṃ suraṃ pāyetvā mattakāle ‘‘amma, sūkarehi kiṃ karissasi, mūlaṃ gahetvā paribbayaṃ karohī’’ti tassā hatthe kahāpaṇe ṭhapayiṃsu.

Sā kahāpaṇe gahetvā ‘‘tātā, mahātuṇḍilaṃ dātuṃ na sakkomi. Cūḷatuṇḍilaṃ pana gaṇhathā’’ti āha. ‘‘Kahaṃ so’’ti? ‘‘Ayaṃ etasmiṃ gaccheti, saddamassa dehī’’ti. ‘‘Āhāraṃ na passāmī’’ti. Dhuttā mūlena ekaṃ bhattapātiṃ āharāpesuṃ. Mahallikā taṃ gahetvā dvāre ṭhapitaṃ sūkaradoṇiṃ pūretvā doṇisamīpe aṭṭhāsi. Tiṃsamattāpi dhuttā pāsahatthā tattheva aṭṭhaṃsu. Mahallikā ‘‘tāta, cūḷatuṇḍila, ehī’’ti tassa saddamakāsi. Taṃ sutvā mahātuṇḍilo ‘‘ettakaṃ kālaṃ mama mātarā cūḷatuṇḍilassa saddo na dinnapubbo, maṃyeva paṭhamaṃ saddāyati, avassaṃ ajja amhākaṃ bhayaṃ uppannaṃ bhavissatī’’ti aññāsi. So kaniṭṭhaṃ āmantesi ‘‘tāta, mama mātā taṃ pakkosati, gaccha tāva jānāhī’’ti. So gacchā nikkhamitvā bhattadoṇisamīpe tesaṃ ṭhitabhāvaṃ disvā ‘‘ajja me maraṇaṃ uppanna’’nti maraṇabhayatajjito nivattitvā kampamāno bhātu santikaṃ āgantvā thambhituṃ nāsakkhi, kampamāno paribbhami. Mahātuṇḍilo taṃ disvā ‘‘tāta, tvaṃ ajja pana pavedhasi paribbhamasi, pavisanaṭṭhānaṃ olokesi, kiṃ nāmetaṃ karosī’’ti pucchi. So attanā diṭṭhakāraṇaṃ kathento paṭhamaṃ gāthamāha –

88. ‘‘Navachannakedāni diyyati, puṇṇāyaṃ doṇi suvāminī ṭhitā;
Bahuke jane pāsapāṇike, no ca kho me paṭibhāti bhuñjitu’’nti.

Tattha **navachannakedāni diyyatī**ti bhātika, pubbe amhākaṃ kuṇḍakayāgu vā jhāmabhattaṃ vā diyyati, ajja pana navachannakaṃ navākāraṃ dānaṃ diyyati. **Puṇṇāyaṃ doṇī**ti ayaṃ amhākaṃ bhattadoṇi suddhabhattassa puṇṇā. **Suvāminī ṭhitā**ti ayyāpi no tassā santike ṭhitā. **Bahuke jane**ti na kevalañca ayyāva, aññopi bahuko jano pāsapāṇiko ṭhito. **No ca kho me paṭibhātī**ti ayaṃ evaṃ etesaṃ ṭhitabhāvopi idaṃ bhattaṃ bhuñjitumpi mayhaṃ na paṭibhāti, na ruccatīti attho.

Taṃ sutvā mahāsatto ‘‘tāta cūḷatuṇḍila, mama kira mātā ettheva sūkare posentī nāma yadatthaṃ poseti, svāssā attho ajja matthakaṃ patto, tvaṃ mā cintayī’’ti vatvā madhurena sarena buddhalīḷāya dhammaṃ desento dve gāthā abhāsi –

89. ‘‘Tasasi bhamasi leṇamicchasi, attāṇosi kuhiṃ gamissasi;
Appossukko bhuñja tuṇḍila, maṃsatthāya hi positāmhase.

90. ‘‘Ogaha rahadaṃ akaddamaṃ, sabbaṃ sedamalaṃ pavāhaya;
Gaṇhāhi navaṃ vilepanaṃ, yassa gandho na kadāci chijjatī’’ti.

Tattha **tasasi bhamasī**ti maraṇabhayena uttasasi, teneva kilamanto bhamasi. **Leṇamicchasī**ti patiṭṭhaṃ olokesi. **Attāṇosī**ti tāta, pubbe amhākaṃ mātā paṭisaraṇaṃ ahosi, sā ajja pana nirapekkhā amhe chaḍḍesi, idāni kuhiṃ gamissasi. **Ogahā**ti ogāha, ayameva vā pāṭho. **Pavāhayā**ti pavāhehi, hārehīti attho. **Na chijjatī**ti na nassati. Idaṃ vuttaṃ hoti – tāta, sace maraṇato tasasi, akaddamaṃ pokkharaṇiṃ otaritvā tava sarīre sabbaṃ sedañca malañca pavāhetvā surabhigandhavilepanaṃ vilimpāti.

Tassa dasa pāramiyo āvajjetvā mettāpāramiṃ purecārikaṃ katvā paṭhamaṃ padaṃ udāharantasseva saddo sakalaṃ dvādasayojanikaṃ bārāṇasiṃ ajjhottharitvā gato. Sutasutakkhaṇeyeva rājauparājādayo ādiṃ katvā bārāṇasivāsino āgamaṃsu. Anāgatāpi gehe ṭhitāva suṇiṃsu. Rājapurisā gacche chinditvā bhūmiṃ samaṃ katvā vālukaṃ okiriṃsu. Dhuttānaṃ surāmado chijji. Pāse chaḍḍetvā dhammaṃ suṇamānā aṭṭhaṃsu. Mahallikāyapi surāmado chijji. Mahāsatto mahājanamajjhe cūḷatuṇḍilassa dhammadesanaṃ ārabhi. Taṃ sutvā cūḷatuṇḍilo ‘‘mayhaṃ bhātā evaṃ vadeti, amhākañca vaṃse pokkharaṇiṃ otaritvā nahānaṃ, sarīrato sedamalapavāhanaṃ, purāṇavilepanaṃ hāretvā navavilepanagahaṇañca kismiñci kāle natthi, kiṃ nu kho sandhāya bhātā maṃ eva māhā’’ti pucchanto catutthaṃ gāthamāha –

91. ‘‘Katamo rahado akaddamo, kiṃsu sedamalanti vuccati;
Katamañca navaṃ vilepanaṃ, yassa gandho na kadāci chijjatī’’ti.

Taṃ sutvā mahāsatto ‘‘tena hi kaniṭṭha ohitasoto suṇāhī’’ti buddhalīḷāya dhammaṃ desento imā gāthā abhāsi –

92. ‘‘Dhammo rahado akaddamo, pāpaṃ sedamalanti vuccati;
Sīlañca navaṃ vilepanaṃ, tassa gandho na kadāci chijjati.

93. ‘‘Nandanti sarīraghātino, na ca nandanti sarīradhārino;
Puṇṇāya ca puṇṇamāsiyā, ramamānāva jahanti jīvita’’nti.

Tattha **dhammo**ti pañcasīlaaṭṭhasīladasasīlāni tīṇi sucaritāni sattatiṃsabodhipakkhiyadhammā amatamahānibbānanti sabbopesa dhammo nāma. **Akaddamo**ti rāgadosamohamānadiṭṭhikilesakaddamānaṃ abhāvena akaddamo. Iminā sesadhammato vinivattetvā nibbānameva dasseti. ‘‘Yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ dhammānaṃ aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbāna’’nti (a. ni. 4.34; itivu. 90) hi vuttaṃ, tadeva dassento, tāta cūḷatuṇḍila, ahaṃ nibbānataḷākaṃ ‘‘rahado’’ti kathemi. Jātijarābyādhimaraṇādīni hi tattha natthi, sace maraṇato muñcitukāmo, nibbānagāminiṃ paṭipadaṃ gaṇhāti. Upanissayapaccayavasena kira bodhisatto evaṃ kathesi.

Pāpaṃ sedamalanti tāta cūḷatuṇḍila, pāpaṃ sedamalasadisattā ‘‘sedamala’’nti porāṇakapaṇḍitehi kathitaṃ. Taṃ panetaṃ ekavidhena pāpaṃ yadidaṃ manopadoso, duvidhena pāpaṃ pāpakañca sīlaṃ, pāpikā ca diṭṭhi, tividhena pāpaṃ tīṇi duccaritāni, catubbidhena pāpaṃ cattāri agatigamanāni, pañcavidhena pāpaṃ pañca cetokhilā, chabbidhena pāpaṃ cha agāravā, sattavidhena pāpaṃ satta asaddhammā, aṭṭhavidhena pāpaṃ aṭṭha micchattā, navavidhena pāpaṃ nava āghātavatthūni, dasavidhena pāpaṃ dasa akusalakammapathā, bahuvidhena pāpaṃ rāgo doso mohoti ekakadukatikādivasena vibhattā akusalā dhammā, iti sabbampetaṃ pāpaṃ ‘‘sarīranissitasedamalasadisa’’nti paṇḍitehi kathitaṃ.

Sīlanti pañcasīlaṃ dasasīlaṃ catupārisuddhisīlaṃ. ‘‘Idaṃ, tāta, sīlaṃ catujjātigandhavilepanasadisa’’nti vadati. **Tassā**ti tassa silassa gandho tīsu vayesu kadāci na chijjati, sakalalokaṃ pattharitvā gacchati.

‘‘Na pupphagandho paṭivātameti, na candanaṃ taggaramallikā vā;
Satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati.

‘‘Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

‘‘Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;
Yo ca sīlavataṃ gandho, vāti devesu uttamo’’ti. (dha. pa. 54-56);

Nandanti sarīraghātinoti tāta cūḷatuṇḍila, ime aññāṇamanussā ‘‘madhuramaṃsaṃ khādissāma, puttadārampi khādāpessāmā’’ti pāṇātipātaṃ karontā nandanti tussanti, pāṇātipāto āsevito bhāvito bahulīkato nirayasaṃvattaniko hoti, tiracchānayoni…pe… pettivisayasaṃvattaniko hoti, yo sabbalahuko pāṇātipātassa vipāko, so manussabhūtassa appāyukasaṃvattaniko hotīti imaṃ pāṇātipāte ādīnavaṃ na jānanti. Ajānantā –

‘‘Madhuvā maññati bālo, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchatī’’ti. (dha. pa. 69) –

Madhurasaññino hutvā –

‘‘Caranti bālā dummedhā, amitteneva attanā;
Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphala’’nti. (dha. pa. 66) –

Ettakampi na jānanti.

‘‘Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;
Yassa assumukho rodaṃ, vipākaṃ paṭisevatī’’ti. (dha. pa. 67);

Na ca nandanti sarīradhārinoti tāta cūḷatuṇḍila, ye panete sarīradhārino sattā, te attano maraṇe āgacchante ṭhapetvā sīhamigarājahatthājānīyaassājānīyakhīṇāsave avasesā bodhisattaṃ ādiṃ katvā abhāyantā nāma natthi.

‘‘Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye’’ti. (dha. pa. 129);

Puṇṇāyāti guṇapuṇṇāya. **Puṇṇamāsiyā**ti puṇṇacandayuttāya, māsaṃ vā pūretvā ṭhitāya. Tadā kira puṇṇamāsī uposathadivaso hoti. **Ramamānāva jahanti jīvita**nti tāta cūḷatuṇḍila, mā soci mā paridevi, maraṇassa nāma te bhāyanti, yesaṃ abbhantare sīlādiguṇā natthi. Mayaṃ pana sīlācārasampannā puññavanto, tasmā amhādisā sattā ramamānāva jahanti jīvitanti.

Evaṃ mahāsatto madhurena sarena buddhalīḷāya dhammaṃ desesi. Mahājanakāyā aṅguliyo phoṭesuṃ, celukkhepā ca pavattiṃsu, sādhukārasaddapuṇṇaṃ antalikkhaṃ ahosi. Bārāṇasirājā bodhisattaṃ rajjena pūjetvā mahallikāya yasaṃ datvā ubhopi te gandhodakena nhāpetvā gandhādīhi vilimpāpetvā gīvāsu maṇiratanāni piḷandhāpetvā gharaṃ netvā puttaṭṭhāne ṭhapetvā mahantena parivārena paṭijaggi. Bodhisatto rañño pañca sīlāni adāsi. Sabbe bārāṇasivāsino ca kāsiraṭṭhavāsino ca pañca sīlāni rakkhiṃsu. Mahāsatto nesaṃ pakkhadivasesu dhammaṃ desesi, vinicchaye nisīditvā aḍḍe tīresi. Tasmiṃ dharamāne kūṭaḍḍakārakā nāma nāhesuṃ. Aparabhāge rājā kālamakāsi. Mahāsatto tassa sarīraparihāraṃ kāretvā vinicchaye potthake likhāpetvā ‘‘imaṃ potthakaṃ oloketvā aḍḍaṃ tīreyyāthā’’ti vatvā mahājanassa dhammaṃ desetvā appamādena ovādaṃ datvā sabbesaṃ rodantānaṃ paridevantānaññeva saddhiṃ cūḷatuṇḍilena araññaṃ pāvisi. Tadā bodhisattassa ovādo saṭṭhi vassasahassāni pavatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so maraṇabhīruko bhikkhu sotāpattiphale patiṭṭhahi.

Tadā rājā ānando ahosi, cūḷatuṇḍilo maraṇabhīruko bhikkhu, parisā buddhaparisā, mahātuṇḍilo pana ahameva ahosinti.

Tuṇḍilajātakavaṇṇanā tatiyā.

[389] 4. Suvaṇṇakakkaṭakajātakavaṇṇanā

Siṅgīmigoti idaṃ satthā veḷuvane viharanto ānandattherassa attano atthāya jīvitapariccāgaṃ ārabbha kathesi. Vatthu yāva dhanuggahapayojanā **khaṇḍahālajātake** (jā. 2.22.982 ādayo) dhanapālavissajjanaṃ **cūḷahaṃsamahāhaṃsajātake** (jā. 1.15.133 ādayo) kathitaṃ. Tadā hi bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, dhammabhaṇḍāgārikaānandatthero sekkhapaṭisambhidāppatto hutvā dhanapālake āgacchante sammāsambuddhassa jīvitaṃ pariccajī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi ānando mayhaṃ jīvitaṃ pariccajiyevā’’ti vatvā atītaṃ āhari.

Atīte rājagahassa pubbapasse sālindiyo nāma brāhmaṇagāmo hoti. Tadā bodhisatto tasmiṃ gāme kassakabrāhmaṇakule nibbattitvā vayappatto kuṭumbaṃ saṇṭhapetvā tassa gāmassa pubbuttarāya disāya ekasmiṃ gāmakhette karīsasahassamattaṃ kasiṃ kāresi. So ekadivasaṃ manussehi saddhiṃ khettaṃ gantvā kammakāre ‘‘kasathā’’ti āṇāpetvā mukhadhovanatthāya khettakoṭiyaṃ mahantaṃ sobbhaṃ upasaṅkami. Tasmiṃ kho pana sobbhe eko suvaṇṇavaṇṇo kakkaṭako paṭivasati abhirūpo pāsādiko. Bodhisatto dantakaṭṭhaṃ khāditvā taṃ sobbhaṃ otari. Tassa mukhadhovanakāle kakkaṭako santikaṃ āgamāsi. Atha naṃ so ukkhipitvā attano uttarisāṭakantare nipajjāpetvā gahetvā khette kattabbakiccaṃ katvā gacchanto tattheva naṃ sobbhe pakkhipitvā gehaṃ agamāsi. Tato paṭṭhāya khettaṃ āgacchanto paṭhamaṃ taṃ sobbhaṃ gantvā kakkaṭakaṃ ukkhipitvā uttarisāṭakantare nipajjāpetvā pacchā kammantaṃ vicāresi. Iti tesaṃ aññamaññaṃ vissāso daḷho ahosi.

Bodhisatto nibaddhaṃ khettaṃ āgacchati, akkhīsu ca panassa pañca pasādā tīṇi maṇḍalāni visuddhāni hutvā paññāyanti. Athassa khettakoṭiyaṃ ekasmiṃ tāle kākakulāvake kākī akkhīni disvā khāditukāmā hutvā kākaṃ āha – ‘‘sāmi, dohaḷo me uppanno’’ti. ‘‘Kiṃ dohaḷo nāmā’’ti? ‘‘Etassa brāhmaṇassa akkhīni khāditukāmāmhī’’ti. ‘‘Duddohaḷo te uppanno, ko etāni āharituṃ sakkhissatī’’ti. ‘‘Tvaṃ na sakkosī’’ti ahampetaṃ jānāmi, yo panesa tālassa avidūre vammiko, ettha kaṇhasappo vasati. ‘‘Taṃ upaṭṭhaha, so etaṃ ḍaṃsitvā māressati, athassa akkhīni uppāṭetvā tvaṃ āharissasī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya kaṇhasappaṃ upaṭṭhahi. Bodhisattenapi vāpitasassānaṃ gabbhaggahaṇakāle kakkaṭako mahā ahosi. Athekadivasaṃ sappo kākamāha ‘‘samma, tvaṃ nibaddhaṃ maṃ upaṭṭhahasi, kiṃ te karomī’’ti. ‘‘Sāmi, tumhākaṃ dāsiyā etassa khettasāmikassa akkhīsu dohaḷo uppajji, svāhaṃ tumhākaṃ ānubhāvena tassa akkhīni labhissāmīti tumhe upaṭṭhahāmī’’ti. Sappo ‘‘hotu, nayidaṃ garukaṃ, labhissasī’’ti taṃ assāsetvā puna divase brāhmaṇassa āgamanamagge kedāramariyādaṃ nissāya tiṇehi paṭicchanno hutvā tassāgamanaṃ olokento nipajji.

Bodhisatto āgacchanto paṭhamaṃ sobbhaṃ otaritvā mukhaṃ dhovitvā sinehaṃ paccupaṭṭhāpetvā suvaṇṇakakkaṭakaṃ āliṅgetvā uttarisāṭakantare nipajjāpetvā khettaṃ pāvisi. Sappo taṃ āgacchantaṃ disvāva vegena pakkhanditvā piṇḍikamaṃse ḍaṃsitvā tattheva pātetvā vammikaṃ sandhāya palāyi. Bodhisattassa patanañca kakkaṭakassa sāṭakantarato laṅghanañca kākassa āgantvā bodhisattassa ure nilīyanañca apacchāapurimaṃ ahosi. Kāko nilīyitvā akkhīni tuṇḍena pahari. Kakkaṭako ‘‘imaṃ kākaṃ nissāya mama sahāyassa bhayaṃ uppannaṃ, etasmiṃ gahite sappo āgacchissatī’’ti saṇḍāsena gaṇhanto viya kākaṃ gīvāyaṃ aḷena daḷhaṃ gahetvā kilametvā thokaṃ sithilamakāsi. Kāko ‘‘kissa maṃ samma, chaḍḍetvā palāyasi, esa maṃ kakkaṭako bhiyyo viheṭheti, yāva na marāmi, tāva ehī’’ti sappaṃ pakkosanto paṭhamaṃ gāthamāha –

94. ‘‘Siṅgīmigo āyatacakkhunetto, aṭṭhittaco vārisayo alomo;
Tenābhibhūto kapaṇaṃ rudāmi, hare sakhā kissa nu maṃ jahāsī’’ti.

Tattha **siṅgīmigo**ti siṅgīsuvaṇṇavaṇṇatāya vā aḷasaṅkhātānaṃ vā siṅgānaṃ atthitāya kakkaṭako vutto. **Āyatacakkhunetto**ti dīghehi cakkhusaṅkhātehi nettehi samannāgato. Aṭṭhimeva taco assāti **aṭṭhittaco. Hare sakhā**ti ālapanametaṃ, ambho sahāyāti attho.

Sappo taṃ sutvā mahantaṃ phaṇaṃ katvā kākaṃ assāsento agamāsi. Satthā imamatthaṃ dīpento abhisambuddho hutvā dutiyaṃ gāthamāha –

95. ‘‘So passasanto mahatā phaṇena, bhujaṅgamo kakkaṭamajjhapatto;
Sakhā sakhāraṃ paritāyamāno, bhujaṅgamaṃ kakkaṭako gahesī’’ti.

Tattha **kakkaṭamajjhapatto**ti kakkaṭakaṃ sampatto. **Sakhā sakhāra**nti sahāyo sahāyaṃ. ‘‘Sakaṃ sakhāra’’ntipi pāṭho, attano sahāyanti attho. **Paritāyamāno**ti rakkhamāno. **Gahesī**ti dutiyena aḷena gīvāyaṃ daḷhaṃ gahesi.

Atha naṃ kilametvā thokaṃ sithilamakāsi. Atha sappo ‘‘kakkaṭakā nāma neva kākamaṃsaṃ khādanti, na sappamaṃsaṃ, atha kena nu kho kāraṇena ayaṃ amhe gaṇhī’’ti cintetvā taṃ pucchanto tatiyaṃ gāthamāha –

96. ‘‘Na vāyasaṃ no pana kaṇhasappaṃ, ghāsatthiko kakkaṭako adeyya;
Pucchāmi taṃ āyatacakkhunetta, atha kissa hetumha ubho gahītā’’ti.

Tattha **ghāsatthiko**ti āhāratthiko hutvā. **Adeyyā**tiādiyeyya, na-kārena yojetvā na gaṇhīti attho.

Taṃ sutvā kakkaṭako gahaṇakāraṇaṃ kathento dve gāthā abhāsi –

97. ''Ayaṃ puriso mama atthakāmo, yo maṃ gahetvāna dakāya neti;
Tasmiṃ mate dukkhamanappakaṃ me, ahañca eso ca ubho na homa.

98. ''Mamañca disvāna pavaddhakāyaṃ, sabbo jano hiṃsitumeva micche;
Sāduñca thūlañca muduñca maṃsaṃ, kākāpi maṃ disva viheṭhayeyyu''nti.

Tattha **aya**nti bodhisattaṃ niddisati. **Atthakāmo**ti hitakāmo. **Dakāya netī**ti yo maṃ sampiyāyamāno uttarisāṭakena gahetvāna udakāya neti, attano vasanakasobbhaṃ pāpeti. **Tasmiṃ mate**ti sace so imasmiṃ ṭhāne marissati, etasmiṃ mate mama kāyikaṃ cetasikaṃ mahantaṃ dukkhaṃ bhavissatīti dīpeti. **Ubho na homā**ti dvepi janā na bhavissāma. **Mamañca disvānā**ti gāthāya ayamattho – idañca aparaṃ kāraṇaṃ, imasmiṃ mate anāthaṃ nippaccayaṃ maṃ pavaḍḍhitakāyaṃ disvā sabbo jano ''imassa kakkaṭakassa sāduñca thūlañca muduñca maṃsa''nti maṃ māretuṃ iccheyya, na kevalañca jano manusso, tiracchānabhūtā kākāpi maṃ disvā viheṭhayeyyuṃ viheseyyuṃ māreyyuṃ.

Taṃ sutvā sappo cintesi ''ekenupāyena imaṃ vañcetvā kākañca attānañca mocessāmī''ti. Atha naṃ vañcetukāmo chaṭṭhaṃ gāthamāha –

99. ''Sacetassa hetumha ubho gahītā, uṭṭhātu pose visamāvamāmi;
Mamañca kākañca pamuñca khippaṃ, pure visaṃ gāḷhamupeti macca''nti.

Tattha **sacetassa hetū**ti sace etassa kāraṇā. **Uṭṭhātū**ti nibbiso hotu. **Visamāvamāmī**ti ahamassa visaṃ ākaḍḍhāmi, nibbisaṃ naṃ karomi. **Pure visaṃ gāḷhamupeti macca**nti imañhi maccaṃ mayā anāvamiyamānaṃ visaṃ gāḷhaṃ balavaṃ hutvā upagaccheyya, taṃ yāva na upagacchati, tāvadeva amhe dvepi jane khippaṃ muñcāti.

Taṃ sutvā kakkaṭako cintesi ''ayaṃ ekenupāyena maṃ dvepi jane vissajjāpetvā palāyitukāmo, mayhaṃ upāyakosallaṃ na jānāti, ahaṃ dāni yathā sappo sañcarituṃ sakkoti, evaṃ aḷaṃ sithilaṃ karissāmi, kākaṃ pana neva vissajjessāmī''ti evaṃ cintetvā sattamaṃ gāthamāha –

100. ''Sappaṃ pamokkhāmi na tāva kākaṃ, paṭibandhako hohiti tāva kāko;
Purisañca disvāna sukhiṃ arogaṃ, kākaṃ pamokkhāmi yatheva sappa''nti.

Tattha **paṭibandhako**ti pāṭibhogo. **Yatheva sappa**nti yathā bhavantaṃ sappaṃ muñcāmi, tathā kākaṃ pamokkhāmi, kevalaṃ tvaṃ imassa brāhmaṇassa sarīrato sīghaṃ visaṃ āvamāhīti.

Evañca pana vatvā tassa sukhasañcāraṇatthaṃ aḷaṃ sithilamakāsi. Sappo visaṃ āvamitvā mahāsattassa sarīraṃ nibbisaṃ akāsi. So niddukkho uṭṭhāya pakativaṇṇeneva aṭṭhāsi. Kakkaṭako ''sace ime dvepi janā arogā bhavissanti, mayhaṃ sahāyassa vaḍḍhi nāma na bhavissati, vināsessāmi ne''ti cintetvā kattarikāya uppalamakuḷaṃ viya aḷehi ubhinnampi sīsaṃ kappetvā jīvitakkhayaṃ pāpesi. Kākīpi tamhā ṭhānā palāyi. Bodhisatto sappassa sarīraṃ daṇḍake veṭhetvā gumbapiṭṭhe khipi. Suvaṇṇakakkaṭakaṃ sobbhe vissajjetvā nhatvā sālindiyagāmameva gato. Tato paṭṭhāya kakkaṭakena saddhiṃ adhikataro vissāso ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānento osānagāthamāha –

101. ''Kāko tadā devadatto ahosi, māro pana kaṇhasappo ahosi;

Ānandabhaddo kakkaṭako ahosi, ahaṃ tadā brāhmaṇo homi satthā''ti.

Saccapariyosāne bahū sotāpannādayo ahesuṃ. Kākī pana gāthāya na vuttā, sā ciñcamāṇavikā ahosīti.

Suvaṇṇakakkaṭakajātakavaṇṇanā catutthā.

## [390] 5. Mayhakajātakavaṇṇanā

Sakuṇo mayhako nāmāti idaṃ satthā jetavane viharanto āgantukaseṭṭhiṃ ārabbha kathesi. Sāvatthiyañhi āgantukaseṭṭhi nāma aḍḍho ahosi mahaddhano. So neva attanā bhoge bhuñji, na paresaṃ adāsi, nānaggarase paṇīte bhojane upanīte taṃ na bhuñjati, bilaṅgadutiyaṃ kaṇājakaṃ eva bhuñjati, dhūpitavāsitesu kāsikavatthesu upanītesu tāni hāretvā thūlathūlasāṭake nivāseti, ājānīyayutte maṇikanakavicitte rathe upanīte tampi harāpetvā kattararathakena gacchati, suvaṇṇacchatte dhāriyamāne taṃ apanetvā paṇṇacchattena dhāriyamānena. So yāvajīvaṃ dānādīsu puññesu ekampi akatvā kālaṃ katvā roruvaniraye nibbatti. Tassa aputtakaṃ sāpateyyaṃ rājabalaṃ sattahi rattidivasehi rājakulaṃ pavesesi. Tasmiṃ pavesite rājā bhuttapātarāso jetavanaṃ gantvā satthāraṃ vanditvā nisinno ''kiṃ, mahārāja, buddhupaṭṭhānaṃ na karosī''ti vutte ''bhante, sāvatthiyaṃ āgantukaseṭṭhino nāma kālakatassa assāmikadhane amhākaṃ ghare āhariyamāneyeva satta rattidivasā gatā, so pana etaṃ dhanaṃ labhitvāpi neva attanā paribhuñji, na paresaṃ adāsi, rakkhasapariggahitapokkharaṇī viyassa dhanaṃ ahosi, so ekadivasampi paṇītabhojanādīnaṃ rasaṃ ananubhavitvāva maraṇamukhaṃ paviṭṭho, evaṃ maccharī apuññasatto kiṃ katvā ettakaṃ dhanaṃ labhi, kena cassa bhogesu cittaṃ na ramī''ti satthāraṃ pucchi. Satthā ''mahārāja, dhanalābho ca, dhanaṃ laddhā aparibhuñjanakāraṇañca teneva kata''nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiseṭṭhi assaddho ahosi maccharī, na kassaci kiñci deti, na kañci saṅgaṇhāti. So ekadivasaṃ rājupaṭṭhānaṃ gacchanto tagarasikhiṃ nāma paccekabuddhaṃ piṇḍāya carantaṃ disvā vanditvā ''laddhā, bhante, bhikkhā''ti pucchitvā ''nanu carāma mahāseṭṭhī''ti vutte purisaṃ āṇāpesi ''gaccha, imaṃ amhākaṃ gharaṃ ānetvā mama pallaṅke nisīdāpetvā amhākaṃ paṭiyattabhattassa pattaṃ pūretvā dāpehī''ti. So paccekabuddhaṃ gharaṃ netvā nisīdāpetvā seṭṭhibhariyāya ācikkhi. Sā nānaggarasabhattassa pattaṃ pūretvā tassa adāsi. So bhattaṃ gahetvā seṭṭhinivesanā nikkhamitvā antaravīthiyaṃ paṭipajji. Seṭṭhi rājakulato paccāgacchanto taṃ disvā vanditvā ''laddhaṃ, bhante, bhatta''nti pucchi. ''Laddhaṃ mahāseṭṭhī''ti. So pattaṃ oloketvā cittaṃ pasādetuṃ nāsakkhi, ''imaṃ me bhattaṃ dāsā vā kammakarā vā bhuñjitvā dukkarampi kammaṃ kareyyuṃ, aho vata me jānī''ti aparacetanaṃ paripuṇṇaṃ kātuṃ nāsakkhi. Dānañhi nāma tisso cetanā paripuṇṇaṃ kātuṃ sakkontasseva mahapphalaṃ hoti.

> ''Pubbeva dānā sumanā bhavāma, dadampi ve attamanā bhavāma;
> Datvāpi ve nānutappāma pacchā, tasmā hi amhaṃ daharā namiyyare. (jā. 1.10.95);
>
> ''Pubbeva dānā sumano, dadaṃ cittaṃ pasādaye;
> Datvā attamano hoti, esā yaññassa sampadā''. (a. ni. 6.37; pe. va. 305);

Iti, mahārāja, āgantukaseṭṭhi tagarasikhipaccekabuddhassa dinnapaccayena bahuṃ dhanaṃ labhi, datvā aparacetanaṃ paṇītaṃ kātuṃ asamatthatāya bhoge bhuñjituṃ nāsakkhīti. ''Puttaṃ pana kasmā na labhi, bhante''ti? Satthā ''puttassa alabhanakāraṇampi teneva kataṃ, mahārājā''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhave seṭṭhikule nibbattitvā vayappatto mātāpitūnaṃ accayena kaniṭṭhaṃ saṅgaṇhitvā kuṭumbaṃ vicārento gharadvāre dānasālaṃ kāretvā mahādānaṃ pavattento agāraṃ ajjhāvasi. Athassa eko putto jāyi. So tassa padasā gamanakāle kāmesu ādīnavaṃ nekkhamme cānisaṃsaṃ disvā saddhiṃ puttadārena sabbaṃ gharavibhavaṃ kaniṭṭhassa niyyātetvā ‘‘appamatto dānaṃ pavattehī’’ti ovādaṃ datvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā himavantapadese vihāsi. Kaniṭṭhopissa ekaṃ puttaṃ paṭilabhi. So taṃ vaḍḍhantaṃ disvā cintesi ‘‘mama bhātu putte jīvante kuṭumbaṃ bhinditvā dvidhā bhavissati, bhātu puttaṃ māressāmī’’ti. Atha naṃ ekadivasaṃ nadiyaṃ opilāpetvā māresi. Tamenaṃ nhatvā āgataṃ bhātu jāyā ‘‘kuhiṃ mama putto’’ti pucchi. ‘‘Nadiyaṃ udakaṃ kīḷi, atha naṃ udake vicinanto nāddasa’’nti. Sā roditvā kanditvā tuṇhī ahosi.

Bodhisatto taṃ pavattiṃ ñatvā ‘‘idaṃ kiccaṃ pākaṭaṃ karissāmī’’ti ākāsenāgantvā bārāṇasiyaṃ otaritvā sunivattho supāruto tassa gharadvāre ṭhatvā dānasālaṃ adisvā ‘‘dānasālāpi iminā asappurisena nāsitā’’ti cintesi. Kaniṭṭho tassa āgatabhāvaṃ ñatvā āgantvā mahāsattaṃ vanditvā pāsādaṃ āropetvā subhojanaṃ bhojesi. So bhattakiccāvasāne sukhakathāya nisinno ‘‘dārako na paññāyati, kahaṃ nu kho’’ti pucchi. ‘‘Mato, bhante’’ti. ‘‘Kena kāraṇenā’’ti? ‘‘Udakakīḷanaṭṭhāne asukakāraṇenāti na jānāmī’’ti. ‘‘Kiṃ tvaṃ asappurisa na jānissasi, tayā katakiccaṃ mayhaṃ pākaṭaṃ, nanu tvaṃ iminā nāma kāraṇena taṃ māresi, kiṃ nu tvaṃ rājādīnaṃ vasena nassamānaṃ dhanaṃ rakkhituṃ sakkuṇeyyāsi, mayhakasakuṇassa ca tuyhañca kiṃ nānākaraṇa’’nti? Athassa mahāsatto buddhalīḷāya dhammaṃ desento imā gāthā abhāsi –

102. ‘‘Sakuṇo mayhako nāma, girisānudarīcaro;
Pakkaṃ pipphalimāruyha, ‘mayhaṃ mayha’nti kandati.

103. ‘‘Tassevaṃ vilapantassa, dijasaṅghā samāgatā;
Bhutvāna pipphaliṃ yanti, vilapatveva so dijo.

104. ‘‘Evameva idhekacco, saṅgharitvā bahuṃ dhanaṃ;
Nevattano na ñātīnaṃ, yathodhiṃ paṭipajjati.

105. ‘‘Na so acchādanaṃ bhattaṃ, na mālaṃ na vilepanaṃ;
Anubhoti sakiṃ kiñci, na saṅgaṇhāti ñātake.

106. ‘‘Tassevaṃ vilapantassa, mayhaṃ mayhanti rakkhato;
Rājāno atha vā corā, dāyādā yeva appiyā;
Dhanamādāya gacchanti, vilapatveva so naro.

107. ‘‘Dhīro bhoge adhigamma, saṅgaṇhāti ca ñātake;
Tena so kittiṃ pappoti, pecca sagge pamodatī’’ti.

Tattha **mayhako**ti ‘‘mayhaṃ mayha’’nti viravanavasena evaṃladdhanāmo. Girisānudarīsu caratīti **girisānudarīcaro. Pakkaṃ pipphali**nti himavantapadese ekaṃ phalabharitaṃ pipphalirukkhaṃ. **Kandatī**ti dijagaṇe taṃ rukkhaṃ parivāretvā pakkāni khādante vāretuṃ ‘‘mayhaṃ mayha’’nti paridevanto vicarati. **Tassevaṃ vilapantassā**ti tassa vilapantasseva. **Bhutvāna vipphaliṃ yantī**ti taṃ pipphalirukkhaṃ paribhuñjitvā aññaṃ phalasampannaṃ rukkhaṃ gacchanti. **Vilapatvevā**ti so pana dijo vilapatiyeva. **Yathodhi**nti yathākoṭṭhāsaṃ, mātāpitābhātubhaginīputtadhītādīnaṃ upabhogaparibhogavasena yo yo koṭṭhāso dātabbo, taṃ taṃ na detīti attho.

Sakinti ekavārampi nānubhoti. ‘‘Saka’’ntipi pāṭho, attano santakampīti attho. **Na saṅgaṇhātī**ti bhattacchādanabījanaṅgalādidānavasena na saṅgaṇhāti. **Vilapatveva so naro**ti etesu rājādīsu dhanaṃ gahetvā gacchantesu kevalaṃ so puriso vilapatiyeva. **Dhīro**ti paṇḍito. **Saṅgaṇhātī**ti attano santikaṃ āgate dubbalañātake bhattacchādanabījanaṅgalādidānena saṅgaṇhāti. **Tenā**ti so puriso tena ñātisaṅgahena catuparisamajjhe kittiñca attano vaṇṇabhaṇanañca pāpuṇāti, pecca sagge devanagare pamodati.

Evaṃ mahāsatto tassa dhammaṃ desetvā dānaṃ pākatikaṃ kāretvā himavantameva gantvā aparihīnajjhāno brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘iti kho, mahārāja, āgantukaseṭṭhi bhātu puttassa māritattā ettakaṃ kālaṃ neva puttaṃ, na dhītaraṃ alabhī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kaniṭṭho āgantukaseṭṭhi ahosi, jeṭṭhako pana ahameva ahosi’’nti.

Mayhakajātakavaṇṇanā pañcamā.

## [391] 6. Vijjādharajātakavaṇṇanā

Dubbaṇṇarūpanti idaṃ satthā jetavane viharanto lokatthacariyaṃ ārabbha kathesi. Vatthu **mahākaṇhajātake** (jā. 1.12.61 ādayo) āvi bhavissati. Tadā pana satthā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato lokatthacariyaṃ cariyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakko ahosi. Tadā eko vijjādharo vijjaṃ parivattetvā aḍḍharattasamaye āgantvā bārāṇasirañño aggamahesiyā saddhiṃ aticarati, tassā paricārikāyo sañjāniṃsu. Sā sayameva rājānaṃ upasaṅkamitvā ‘‘deva, eko puriso aḍḍharattasamaye sirigabbhaṃ pavisitvā maṃ dūsetī’’ti āha. ‘‘Sakkhissasi pana kiñci saññāṇaṃ kātu’’nti? ‘‘Sakkomi, devā’’ti sā jātihiṅgulikapātiṃ āharāpetvā tassa purisassa rattiṃ āgantvā abhiramitvā gacchantassa piṭṭhiyaṃ pañcaṅgulikaṃ datvā pātova rañño ārocesi. Rājā manusse āṇāpesi ‘‘gacchatha, sabbadisāsu oloketvā piṭṭhiyaṃ katajātihiṅgulapañcaṅgulikapurisaṃ gaṇhathā’’ti. Vijjādharopi rattiṃ anācāraṃ katvā divā susāne sūriyaṃ namassanto ekapādena tiṭṭhati. Rājapurisā taṃ disvā parivārayiṃsu. So ‘‘pākaṭaṃ me kammaṃ jāta’’nti vijjaṃ parivattetvā ākāsena uppatitvā gato.

Rājā taṃ disvā āgatapurise ‘‘addasathā’’ti pucchi. ‘‘Āma, addasāmā’’ti. ‘‘Ko nāmeso’’ti? ‘‘Pabbajito, devā’’ti. ‘‘So hi rattiṃ anācāraṃ katvā divā pabbajitavesena vasati’’. Rājā ‘‘ime divā samaṇavesena caritvā rattiṃ anācāraṃ karontī’’ti pabbajitānaṃ kujjhitvā micchāgahaṇaṃ gahetvā ‘‘mayhaṃ vijitā ime sabbe pabbajitā palāyantu, diṭṭhadiṭṭhaṭṭhāne rājāṇaṃ karissantū’’ti bheriṃ carāpesi. Tiyojanasatikā kāsiraṭṭhā palāyitvā sabbe pabbajitā aññarājadhāniyo agamiṃsu. Sakalakāsiraṭṭhe manussānaṃ ovādadāyako ekopi dhammikasamaṇabrāhmaṇo nāhosi. Anovādakā manussā pharusā ahesuṃ, dānasīlavimukhā matamatā yebhuyyena apāye nibbattiṃsu, sagge nibbattanakā nāma nāhesuṃ.

Sakko nave devaputte apassanto ‘‘kiṃ nu kho kāraṇa’’nti āvajjetvā vijjādharaṃ nissāya bārāṇasiraññā kuddhena micchāgahaṇaṃ gahetvā pabbajitānaṃ raṭṭhā pabbājitabhāvaṃ ñatvā ‘‘ṭhapetvā maṃ añño imassa rañño micchāgahaṇaṃ bhindituṃ samattho nāma natthi, rañño ca raṭṭhavāsīnañca avassayo bhavissāmī’’ti cintetvā nandamūlapabbhāre paccekabuddhānaṃ santikaṃ gantvā vanditvā ‘‘bhante, mayhaṃ ekaṃ mahallakaṃ paccekabuddhaṃ detha, kāsiraṭṭhaṃ pasādessāmī’’ti āha. So saṅghattherameva labhi, athassa pattacīvaraṃ gahetvā taṃ purato katvā sayaṃ pacchato hutvā sirasmiṃ añjaliṃ ṭhapetvā paccekabuddhaṃ namassanto uttamarūpadharo māṇavako hutvā sakalanagarassa matthakena tikkhattuṃ vicaritvā rājadvāraṃ āgantvā ākāse aṭṭhāsi. Amaccā rañño ārocesuṃ ‘‘deva, abhirūpo māṇavako ekaṃ samaṇaṃ ānetvā rājadvāre ākāse ṭhito’’ti. Rājā āsanā uṭṭhāya sīhapañjare ṭhatvā ‘‘māṇavaka, kasmā tvaṃ abhirūpo samāno etassa virūpassa samaṇassa pattacīvaraṃ gahetvā namassamāno ṭhito’’ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

108. ‘‘Dubbaṇṇarūpaṃ tuvamariyavaṇṇī, purakkhatvā pañjaliko namassasi;
Seyyo nu teso udavā sarikkho, nāmaṃ parassattano cāpi brūhī’’ti.

Tattha **ariyavaṇṇī**ti sundararūpo. **Seyyo nu teso**ti eso virūpo pabbajito kiṃ nu tayā uttaritaro, udāhu sarikkho. **Nāmaṃ parassattano cāpī**ti etassa parassa ca attano ca nāmaṃ brūhīti pucchati.

Atha naṃ sakko ‘‘mahārāja, samaṇā nāma garuṭṭhāniyā, tena me nāmaṃ lapituṃ na labbhati, mayhaṃ pana te nāmaṃ kathessāmī’’ti vatvā dutiyaṃ gāthamāha –

109. ‘‘Na nāmagottaṃ gaṇhanti rāja, sammaggatānujjugatāna devā;
Ahañca te nāmadheyyaṃ vadāmi, sakkohamasmī tidasānamindo’’ti.

Tattha **sammaggatānujjugatāna devā**ti mahārāja, sabbasaṅkhāre yathā sabhāvasarasavasena sammasitvā aggaphalaṃ arahattaṃ pattattā sammaggatānaṃ, ujunā ca aṭṭhaṅgikena maggena nibbānaṃ gatattā ujugatānaṃ mahākhīṇāsavānaṃ upapattidevehi uttaritarānaṃ visuddhidevānaṃ upapattidevā nāmagottaṃ na gaṇhanti. **Ahañca te nāmadheyya**nti apica ahaṃ attano nāmadheyyaṃ tuyhaṃ kathemi.

Taṃ sutvā rājā tatiyagāthāya bhikkhunamassane ānisaṃsaṃ pucchi –

110. ‘‘Yo disvā bhikkhuṃ caraṇūpapannaṃ, purakkhatvā pañjaliko namassati;
Pucchāmi taṃ devarājetamatthaṃ, ito cuto kiṃ labhate sukhaṃ so’’ti.

Sakko catutthagāthāya kathesi –

111. ‘‘Yo disvā bhikkhuṃ caraṇūpapannaṃ, purakkhatvā pañjaliko namassati;
Diṭṭheva dhamme labhate pasaṃsaṃ, saggañca so yāti sarīrabhedā’’ti.

Tattha **bhikkhu**nti bhinnakilesaṃ parisuddhapuggalaṃ. **Caraṇūpapanna**nti sīlacaraṇena upetaṃ. **Diṭṭheva dhamme**ti na kevalaṃ ito cutoyeva, imasmiṃ pana attabhāve so pasaṃsaṃ labhati, pasaṃsāsukhaṃ vindatīti.

Rājā sakkassa kathaṃ sutvā attano micchāgahaṇaṃ bhinditvā tuṭṭhamānaso pañcamaṃ gāthamāha –

112. ‘‘Lakkhī vata me udapādi ajja, yaṃ vāsavaṃ bhūtapatiddasāma;
Bhikkhuñca disvāna tuvañca sakka, kāhāmi puññāni anappakānī’’ti.

Tattha **lakkhī**ti sirī, paññātipi vadanti. Idaṃ vuttaṃ hoti – ajja mama tava vacanaṃ suṇantasseva kusalākusalavipākajānanapaññā udapādīti. **Ya**nti nipātamattaṃ. **Bhūtapatiddasāmā**ti bhūtapatiṃ addasāma.

Taṃ sutvā sakko paṇḍitassa thutiṃ karonto chaṭṭhaṃ gāthamāha –

113. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Bhikkhuñca disvāna mamañca rāja, karohi puññāni anappakānī’’ti.

Tattha **bahuṭhānacintino**ti bahūni kāraṇāni cintanasamatthā.

Taṃ sutvā rājā osānagāthamāha –

114. ‘‘Akkodhano niccapasannacitto, sabbātithīyācayogo bhavitvā;
Nihacca mānaṃ abhivādayissaṃ, sutvāna devinda subhāsitānī’’ti.

Tattha **sabbātithīyācayogo bhavitvā**ti sabbesaṃ atithīnaṃ āgatānaṃ āgantukānaṃ yaṃ yaṃ te yācanti, tassa tassa yutto anucchaviko bhavitvā, sabbaṃ tehi yācitayācitaṃ dadamānoti attho. **Sutvāna devinda subhāsitānī**ti tava subhāsitāni sutvā ahaṃ evarūpo bhavissāmīti vadati.

Evañca pana vatvā pāsādā oruyha paccekabuddhaṃ vanditvā ekamantaṃ aṭṭhāsi. Paccekabuddho ākāse pallaṅkena nisīditvā ‘‘mahārāja, vijjādharo na samaṇo, tvaṃ ito paṭṭhāya ‘atuccho loko, atthi dhammikasamaṇabrāhmaṇā’ti ñatvā dānaṃ dehi, sīlaṃ rakkha, uposathakammaṃ karohī’’ti rājānaṃ ovadi. Sakkopi sakkānubhāvena ākāse ṭhatvā ‘‘ito paṭṭhāya appamattā hothā’’ti nāgarānaṃ ovādaṃ datvā ‘‘palātā samaṇabrāhmaṇā āgacchantū’’ti bheriṃ carāpesi. Atha te ubhopi sakaṭṭhānameva agamaṃsu. Rājā tassa ovāde ṭhatvā dānādīni puññāni akāsi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paccekabuddho parinibbuto, rājā ānando ahosi, sakko pana ahameva ahosi’’nti.

Vijjādharajātakavaṇṇanā chaṭṭhā.

## [392] 7. Siṅghapupphajātakavaṇṇanā

Yametanti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So kira jetavanā nikkhamitvā kosalaraṭṭhe aññataraṃ araññaṃ nissāya viharanto ekadivasaṃ padumasaraṃ otaritvā supupphitapadumaṃ disvā adhovāte ṭhatvā upasiṅghi. Atha naṃ tasmiṃ vane adhivatthā devatā ‘‘mārisa, tvaṃ gandhatheno nāma, idaṃ te ekaṃ theyyaṅga’’nti saṃvejesi. So tāya saṃvejito puna jetavanaṃ āgantvā satthāraṃ vanditvā nisinno ‘‘kahaṃ bhikkhu nivutthosī’’ti puṭṭho ‘‘asukavanasaṇḍe nāma, tattha ca maṃ devatā evaṃ nāma saṃvejesī’’ti āha. Atha naṃ satthā ‘‘na kho bhikkhu pupphaṃ upasiṅghanto tvameva devatāya saṃvejito, porāṇakapaṇḍitāpi saṃvejitapubbā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ kāsikagāme brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ uggahitasippo aparabhāge isipabbajjaṃ pabbajitvā ekaṃ padumasaraṃ nissāya upavasanto ekadivasaṃ saraṃ otaritvā supupphitapadumaṃ upasiṅghamāno aṭṭhāsi. Atha naṃ ekā devadhītā rukkhakkhandhavivare ṭhatvā saṃvejayamānā paṭhamaṃ gāthamāha –

115. ‘‘Yametaṃ vārijaṃ pupphaṃ, adinnaṃ upasiṅghasi;
Ekaṅgametaṃ theyyānaṃ, gandhathenosi mārisā’’ti.

Tattha **ekaṅgameta**nti ekakoṭṭhāso esa.

Tato bodhisatto dutiyaṃ gāthamāha –

116. ‘‘Na harāmi na bhañjāmi, ārā siṅghāmi vārijaṃ;
Atha kena nu vaṇṇena, gandhathenoti vuccatī’’ti.

Tattha **ārā siṅghāmī**ti dūre ṭhito ghāyāmi. **Vaṇṇenā**ti kāraṇena.

Tasmiṃ khaṇe eko puriso tasmiṃ sare bhisāni ceva khaṇati, puṇḍarīkāni ca bhañjati. Bodhisatto taṃ disvā ‘‘maṃ ārā ṭhatvā upasiṅghantaṃ ‘coro’ti vadasi, etaṃ purisaṃ kasmā na bhaṇasī’’ti tāya saddhiṃ sallapanto tatiyaṃ gāthamāha –

117. ‘‘Yoyaṃ bhisāni khaṇati, puṇḍarīkāni bhañjati;
Evaṃ ākiṇṇakammanto, kasmā eso na vuccatī’’ti.

Tattha **ākiṇṇakammanto**ti kakkhaḷakammanto dāruṇakammanto.

Athassa avacanakāraṇaṃ ācikkhantī devatā catutthapañcamagāthā abhāsi –

118. ‘‘Ākiṇṇaluddo puriso, dhāticelaṃva makkhito;

Tasmiṃ me vacanaṃ natthi, tañcārahāmi vattave.

119. ‘‘Anaṅgaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhāmattaṃva khāyatī’’ti.

Tattha **dhāticelaṃvā**ti kheḷasiṅghāṇikamuttagūthamakkhitaṃ dhātidāsiyā nivatthacelaṃ viya ayaṃ pāpamakkhitoyeva, tena kāraṇena tasmiṃ mama vacanaṃ natthi. **Tañcārahāmī**ti samaṇā pana ovādakkhamā honti piyasīlā, tasmā taṃ appamattakampi ayuttaṃ karontaṃ vattuṃ arahāmi samaṇāti. **Anaṅgaṇassā**ti niddosassa tumhādisassa. **Abbhāmattaṃva khāyatī**ti mahāmeghappamāṇaṃ hutvā upaṭṭhāti, idāni kasmā evarūpaṃ dosaṃ abbohārikaṃ karosīti.

Tāya pana saṃvejito bodhisatto saṃvegappatto chaṭṭhaṃ gāthamāha –

120. ‘‘Addhā maṃ yakkha jānāsi, atho maṃ anukampasi;
Punapi yakkha vajjāsi, yadā passasi edisa’’nti.

Tattha **yakkhā**ti devataṃ ālapati. **Vajjāsī**ti vadeyyāsi. **Yadā passasi edisa**nti yadā mama evarūpaṃ dosaṃ passasi, tadā evaṃ mama vadeyyāsīti vadati.

Athassa sā devadhītā sattamaṃ gāthamāha –

121. ‘‘Neva taṃ upajīvāmi, napi te bhatakāmhase;
Tvameva bhikkhu jāneyya, yena gaccheyya suggati’’nti.

Tattha **bhatakāmhase**ti tava bhatihatā kammakarāpi na homa. Kiṃkāraṇā taṃ sabbakālaṃ rakkhamānā vicarissāmāti dīpeti. **Yena gaccheyyā**ti bhikkhu yena kammena tvaṃ sugatiṃ gaccheyyāsi, tvameva taṃ jāneyyāsīti.

Evaṃ sā tassa ovādaṃ datvā attano vimānameva paviṭṭhā. Bodhisattopi jhānaṃ nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi.

Tadā devadhītā uppalavaṇṇā ahosi, tāpaso pana ahameva ahosinti.

Siṅghapupphajātakavaṇṇanā sattamā.

## [393] 8. Vighāsādajātakavaṇṇanā

Susukhaṃ vata jīvantīti idaṃ satthā pubbārāme viharanto keḷisīlake bhikkhū ārabbha kathesi. Tesu hi mahāmoggallānattherena pāsādaṃ kampetvā saṃvejitesu dhammasabhāyaṃ bhikkhū tesaṃ aguṇaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepete keḷisīlakāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sakko ahosi. Atha aññatarasmiṃ kāsikagāme satta bhātaro kāmesu dosaṃ disvā nikkhamitvā isipabbajjaṃ pabbajitvā majjhāraññe vasantā yoge yogaṃ akatvā kāyadaḷhībahulā hutvā nānappakāraṃ kīḷaṃ kīḷantā cariṃsu. Sakko devarājā ‘‘ime saṃvejessāmī’’ti suko hutvā tesaṃ vasanaṭṭhānaṃ āgantvā ekasmiṃ rukkhe nilīyitvā te saṃvejento paṭhamaṃ gāthamāha –

122. ‘‘Susukhaṃ vata jīvanti, ye janā vighāsādino;
Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatī’’ti.

Tattha **vighāsādino**ti bhuttātirekaṃ bhuñjante sandhāyāha. **Diṭṭheva dhamme**ti ye evarūpā, te diṭṭheva dhamme pāsaṃsā, samparāye ca tesaṃ sugati hoti, sagge uppajjantīti adhippāyena vadati.

Atha tesu eko tassa vacanaṃ sutvā avasese āmantetvā dutiyaṃ gāthamāha –

123. ‘‘Sukassa bhāsamānassa, na nisāmetha paṇḍitā;
Idaṃ suṇātha sodariyā, amhevāyaṃ pasaṃsatī’’ti.

Tattha **bhāsamānassā**ti mānusikāya vācāya bhaṇantassa. **Na nisāmethā**ti na suṇātha. **Idaṃ suṇāthā**ti idamassa vacanaṃ suṇātha. **Sodariyā**ti samāne udare vutthabhāvena te ālapanto āha.

Atha ne paṭikkhipanto suko tatiyaṃ gāthamāha –

124. ‘‘Nāhaṃ tumhe pasaṃsāmi, kuṇapādā suṇātha me;
Ucchiṭṭhabhojino tumhe, na tumhe vighāsādino’’ti.

Tattha **kuṇapādā**ti kuṇapakhādakāti te ālapati.

Te tassa vacanaṃ sutvā sabbepi catutthaṃ gāthamāhaṃsu –

125. ‘‘Sattavassā pabbajitā, majjhāraññe sikhaṇḍino;
Vighāseneva yāpentā, mayañce bhoto gārayhā;
Ke nu bhoto pasaṃsiyā’’ti.

Tattha **sikhaṇḍino**ti cūḷāya samannāgatā. **Vighāsenevā**ti ettakaṃ kālaṃ satta vassāni sīhabyagghavighāseneva yāpentā yadi bhoto gārayhā, atha ke nu te pasaṃsiyāti.

Te lajjāpento mahāsatto pañcamaṃ gāthamāha –

126. ‘‘Tumhe sīhānaṃ byagghānaṃ, vāḷānañcāvasiṭṭhakaṃ;
Ucchiṭṭheneva yāpentā, maññivho vighāsādino’’ti.

Tattha **vāḷānañcāvasiṭṭhaka**nti sesavāḷamigānañca avasiṭṭhakaṃ ucchiṭṭhabhojanaṃ.

Taṃ sutvā tāpasā ‘‘sace mayaṃ na vighāsādā, atha ke carahi te vighāsādā’’ti? Atha tesaṃ so tamatthaṃ ācikkhanto chaṭṭhaṃ gāthamāha –

127. ‘‘Ye brāhmaṇassa samaṇassa, aññassa vā vanibbino;
Datvāva sesaṃ bhuñjanti, te janā vighāsādino’’ti.

Tattha **vanibbino**ti taṃ taṃ bhaṇḍaṃ yācanakassa. Evaṃ te lajjāpetvā mahāsatto sakaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā satta bhātaro ime keḷisīlakā bhikkhū ahesuṃ, sakko pana ahameva ahosi’’nti.

Vighāsādajātakavaṇṇanā aṭṭhamā.

[394] 9. Vaṭṭakajātakavaṇṇanā

Paṇītanti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu lolo’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘na kho bhikkhu idāneva lolo, pubbepi tvaṃ loloyeva, lolatāya pana bārāṇasiyaṃ hatthigavāssapurisakuṇapehi atitto ‘ito uttaritaraṃ labhissāmī’ti araññaṃ paviṭṭhosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto vaṭṭakayoniyaṃ nibbattitvā araññe lūkhatiṇabījāhāro vasi. Tadā bārāṇasiyaṃ eko lolakāko hatthikuṇapādīhi atitto ‘‘ito uttaritaraṃ labhissāmī’’ti araññaṃ pavisitvā phalāphalaṃ khādanto bodhisattaṃ disvā ‘‘ayaṃ vaṭṭako ativiya thūlasarīro, madhuraṃ gocaraṃ khādati maññe, etassa gocaraṃ pucchitvā taṃ khāditvā ahampi thūlo bhavissāmī’’ti cintetvā bodhisattassa uparibhāge sākhāya nilīyitvā bodhisattaṃ pucchi ‘‘bho vaṭṭaka, kiṃ nāma paṇītāhāraṃ bhuñjasi, thūlasarīro ahosī’’ti? Bodhisatto tena pucchito tena saddhiṃ paṭisanthāraṃ karonto paṭhamaṃ gāthamāha –

128. ‘‘Paṇītaṃ bhuñjase bhattaṃ, sappitelañca mātula;
Atha kena nu vaṇṇena, kiso tvamasi vāyasā’’ti.

Tattha **bhatta**nti manussānaṃ bhojananiyāmena paṭiyāditabhattaṃ. **Mātulā**ti taṃ piyasamudācārena ālapati. **Kiso**ti appamaṃsalohito.

Tassa vacanaṃ sutvā kāko tisso gāthā abhāsi –

129. ‘‘Amittamajjhe vasato, tesu āmisamesato;
Niccaṃ ubbiggahadayassa, kuto kākassa daḷhiyaṃ.

130. ‘‘Niccaṃ ubbegino kākā, dhaṅkā pāpena kammunā;
Laddho piṇḍo na pīṇeti, kiso tenasmi vaṭṭaka.

131. ‘‘Lūkhāni tiṇabījāni, appasnehāni bhuñjasi;
Atha kena nu vaṇṇena, thūlo tvamasi vaṭṭakā’’ti.

Tattha **daḷhiya**nti evarūpassa mayhaṃ kākassa kuto daḷhībhāvo, kuto thūlanti attho. **Ubbegino**ti ubbegavanto. **Dhaṅkā**ti kākānameva nāmaṃ. **Pāpena kammunā laddho**ti kākena manussasantakavilumpanasaṅkhātena pāpena kammena laddho piṇḍo. **Na pīṇetī**ti na tappeti. **Tenasmī**ti tena kāraṇenāhaṃ kiso asmi. **Appasnehānī**ti mandojāni. Idaṃ kāko bodhisattaṃ ‘‘paṇītabhojanaṃ khādatī’’ti saññī hutvāpi vaṭṭakānaṃ gahitagocaraṃ pucchanto āha.

Taṃ sutvā bodhisatto attano thūlabhāvakāraṇaṃ kathento imā gāthā abhāsi –

132. ‘‘Appicchā appacintāya, adūragamanena ca;
Laddhāladdhena yāpento, thūlo tenasmi vāyasa.

133. ‘‘Appicchassa hi posassa, appacintasukhassa ca;
Susaṅgahitamānassa, vuttī susamudānayā’’ti.

Tattha **appicchā**ti āhāresu appicchatāya nittaṇhatāya, kevalaṃ sarīrayāpanavaseneva āhārāharaṇatāyāti attho. **Appacintāyā**ti ‘‘ajja kahaṃ āhāraṃ labhissāmi, sve kaha’’nti evaṃ āhāracintāya abhāvena. **Adūragamanena cā**ti ‘‘asukasmiṃ nāma ṭhāne madhuraṃ labhissāmī’’ti cintetvā avidūragamanena ca. **Laddhāladdhenā**ti lūkhaṃ vā hotu paṇītaṃ vā, yaṃ laddhaṃ, teneva. **Thūlo tenasmī**ti tena catubbidhena kāraṇena thūlo asmi. **Vāyasā**ti kākaṃ ālapati. **Appacintasukhassā**ti āhāracintārahitānaṃ appacintānamariyānaṃ sukhaṃ assatthīti appacintasukho, tassa tādisena sukhena samannāgatassa. **Susaṅgahitamānassā**ti ‘‘ettakaṃ bhuñjitvā jīrāpetuṃ sakkhissāmī’’ti evaṃ suṭṭhu saṅgahitāhāramānassa. **Vuttī susamudānayā**ti evarūpassa puggalassa jīvitavutti sukhena sakkā samudānetuṃ susamudānayā sunibbattiyā.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu sotāpattiphale patiṭṭhahi.

Tadā kāko lolabhikkhu ahosi, vaṭṭako pana ahameva ahosinti.

Vaṭṭakajātakavaṇṇanā navamā.

## [395] 10. Pārāvatajātakavaṇṇanā

Cirassaṃ vata passāmīti idaṃ satthā jetavane viharanto lolabhikkhuṃyeva ārabbha kathesi. Paccuppannavatthu heṭṭhā vuttanayameva.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto pārāvato hutvā bārāṇasiseṭṭhino mahānase nīḷapacchiyaṃ vasati. Kākopi tena saddhiṃ vissāsaṃ katvā tattheva vasatīti sabbaṃ vitthāretabbaṃ. Bhattakārako kākapattāni luñcitvā piṭṭhena taṃ makkhetvā ekaṃ kapālakhaṇḍaṃ vijjhitvā kaṇṭhe piḷandhitvā pacchiyaṃ pakkhipi. Bodhisatto araññato āgantvā taṃ disvā parihāsaṃ karonto paṭhamaṃ gāthamāha –

134. ‘‘Cirassaṃ vata passāmi, sahāyaṃ maṇidhārinaṃ;
Sukatā massukuttiyā, sobhate vata me sakhā’’ti.

Tattha **massukuttiyā**ti imāya massukiriyāya.

Taṃ sutvā kāko dutiyaṃ gāthamāha –

135. ‘‘Parūḷhakacchanakhalomo, ahaṃ kammesu byāvaṭo;
Cirassaṃ nhāpitaṃ laddhā, lomaṃ taṃ ajja hārayi’’nti.

Tattha **ahaṃ kammesu byāvaṭo**ti ahaṃ samma pārāvata, rājakammesu byāvaṭo okāsaṃ alabhanto parūḷhakacchanakhalomo ahosinti vadati. **Ajja hārayi**nti ajja hāresiṃ.

Tato bodhisatto tatiyaṃ gāthamāha –

136. ‘‘Yaṃ nu lomaṃ ahāresi, dullabhaṃ laddha kappakaṃ;
Atha kiñcarahi te samma, kaṇṭhe kiṇikiṇāyatī’’ti.

Tassattho – yaṃ tāva dullabhaṃ kappakaṃ labhitvā lomaṃ harāpesi, taṃ harāpaya, atha kiñcarahi te vayassa idaṃ kaṇṭhe kiṇikiṇāyatīti.

Tato kāko dve gāthā abhāsi –

137. ‘‘Manussasukhumālānaṃ, maṇi kaṇṭhesu lambati;
Tesāhaṃ anusikkhāmi, mā tvaṃ maññi davā kataṃ.

138. ‘‘Sacepimaṃ pihayasi, massukuttiṃ sukāritaṃ;
Kārayissāmi te samma, maṇiñcāpi dadāmi te’’ti.

Tattha **maṇī**ti evarūpānaṃ manussānaṃ ekaṃ maṇiratanaṃ kaṇṭhesu lambati. **Tesāha**nti tesaṃ ahaṃ. **Mā tvaṃ maññī**ti tvaṃ pana ‘‘etaṃ mayā davā kata’’nti mā maññi. **Sacepimaṃ pihayasī**ti sace imaṃ mama kataṃ massukuttiṃ tvaṃ icchasi.

Taṃ sutvā bodhisatto chaṭṭhaṃ gāthamāha –

139. ‘‘Tvaññeva maṇinā channo, sukatāya ca massuyā;
Āmanta kho taṃ gacchāmi, piyaṃ me tavadassana’’nti.

Tattha **maṇinā**ti maṇino, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – samma vāyasa, tvaññeva imassa maṇino anucchaviko imissā ca sukatāya massuyā, mama pana tava adassanameva piyaṃ, tasmā taṃ āmantayitvā gacchāmīti.

Evañca pana vatvā bodhisatto uppatitvā aññattha gato. Kāko tattheva jīvitakkhayaṃ patto.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. Tadā kāko lolabhikkhu ahosi, pārāvato pana ahameva ahosinti.

Pārāvatajātakavaṇṇanā dasamā.

Kharaputtavaggo dutiyo niṭṭhito.

Jātakuddānaṃ –

Avāriyaṃ setaketu, darīmukhañca neru ca;
Āsaṅkamigālopañca, kāḷakaṇṇī ca kukkuṭaṃ.

Dhammadhajañca nandiyaṃ, kharaputtaṃ sūci ceva;
Tuṇḍilaṃ soṇṇakakkaṭaṃ, mayhakaṃ vijjādharañceva.

Siṅghapupphaṃ vighāsādaṃ, vaṭṭakañca pārāvataṃ;
Saṅgāyiṃsu mahātherā, chakke vīsati jātake.

Chakkanipātavaṇṇanā niṭṭhitā.

7. Sattakanipāto

1. Kukkuvaggo

[396] 1. Kukkujātakavaṇṇanā

Diyaḍḍhakukkūti idaṃ satthā jetavane viharanto rājovādaṃ ārabbha kathesi. Paccuppannavatthu **tesakuṇajātake** (jā. 2.17.1 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako amacco ahosi. Rājā agatigamane patiṭṭhāya adhammena rajjaṃ kāresi, janapadaṃ pīḷetvā dhanameva saṃhari. Bodhisatto rājānaṃ ovaditukāmo ekaṃ upamaṃ upadhārento vicarati, rañño uyyāne vāsāgāraṃ vippakataṃ hoti aniṭṭhitacchadanaṃ, dārukaṇṇikaṃ āropetvā gopānasiyo pavesitamattā honti. Rājā kīḷanatthāya uyyānaṃ gantvā tattha vicaritvā taṃ gehaṃ pavisitvā ullokento kaṇṇikamaṇḍalaṃ disvā attano uparipatanabhayena nikkhamitvā bahi ṭhito puna oloketvā ‘‘kiṃ nu kho nissāya kaṇṇikā ṭhitā, kiṃ nissāya gopānasiyo’’ti cintetvā bodhisattaṃ pucchanto paṭhamaṃ gāthamāha –

1. ‘‘Diyaḍḍhakukkū udayena kaṇṇikā, vidatthiyo aṭṭha parikkhipanti naṃ;

Sā siṃsapā, sāramayā apheggukā, kuhiṃ ṭhitā upparito na dhaṃsatī''ti.

Tattha **diyaḍḍhakukkū**ti diyaḍḍharatanā. **Udayenā**ti uccattena. **Parikkhipanti na**nti taṃ panetaṃ aṭṭha vidatthiyo parikkhipanti, parikkhepato aṭṭhavidatthipamāṇāti vuttaṃ hoti. **Kuhiṃ ṭhitā**ti kattha patiṭṭhitā hutvā. **Na dhaṃsatī**ti na patati.

Taṃ sutvā bodhisatto ''laddhā dāni me rañño ovādatthāya upamā''ti cintetvā imā gāthā āha –

2. ''Yā tiṃsati sāramayā anujjukā, parikiriya gopānasiyo samaṃ ṭhitā;
Tāhi susaṅgahitā balasā pīḷitā, samaṃ ṭhitā upparito na dhaṃsati.

3. ''Evampi mittehi daḷhehi paṇḍito, abhejjarūpehi sucīhi mantibhi;
Susaṅgahīto siriyā na dhaṃsati, gopānasībhāravahāva kaṇṇikā''ti.

Tattha **yā tiṃsati sāramayā**ti yā etā sārarukkhamayā tiṃsati gopānasiyo. **Parikiriyā**ti parivāretvā. **Samaṃ ṭhitā**ti samabhāgena ṭhitā. **Balasā pīḷitā**ti tāhi tāhi gopānasīhi balena pīḷitā suṭṭhu saṅgahitā ekābaddhā hutvā. **Paṇḍito**ti ñāṇasampanno rājā. **Sucīhī**ti sucisamācārehi kalyāṇamittehi. **Mantibhī**ti mantakusalehi. **Gopānasībhāravahāva kaṇṇikā**ti yathā gopānasīnaṃ bhāraṃ vahamānā kaṇṇikā na dhaṃsati na patati, evaṃ rājāpi vuttappakārehi mantīhi abhijjahadayehi susaṅgahito sirito na dhaṃsati na patati na parihāyati.

Rājā bodhisatte kathenteyeva attano kiriyaṃ sallakkhetvā kaṇṇikāya asati gopānasiyo na tiṭṭhanti, gopānasīhi asaṅgahitā kaṇṇikā na tiṭṭhati, gopānasīsu bhijjantīsu kaṇṇikā patati, evameva adhammiko rājā attano mittāmacce ca balakāye ca brāhmaṇagahapatike ca asaṅgaṇhanto tesu bhijjantesu tehi asaṅgahito issariyā dhaṃsati, raññā nāma dhammikena bhavitabbanti. Athassa tasmiṃ khaṇe paṇṇākāratthāya mātuluṅgaṃ āhariṃsu. Rājā ''sahāya, imaṃ mātuluṅgaṃ khādā''ti bodhisattaṃ āha. Bodhisatto taṃ gahetvā ''mahārāja, imaṃ khādituṃ ajānantā tittakaṃ vā karonti ambilaṃ vā, jānantā pana paṇḍitā tittakaṃ hāretvā ambilaṃ anīharitvā mātuluṅgarasaṃ anāsetvāva khādantī''ti rañño imāya upamāya dhanasaṅgharaṇūpāyaṃ dassento dve gāthā abhāsi –

4. ''Kharattacaṃ bellaṃ yathāpi satthavā, anāmasantopi karoti tittakaṃ;
Samāharaṃ sāduṃ karoti patthiva, asāduṃ kayirā tanubandhamuddharaṃ.

5. ''Evampi gāmanigamesu paṇḍito, asāhasaṃ rājadhanāni saṅgharaṃ;
Dhammānuvattī paṭipajjamāno, sa phāti kayirā aviheṭhayaṃ para''nti.

Tattha **kharattaca**nti thaddhatacaṃ. **Bella**nti mātuluṅgaṃ. 'Bela''ntipi pāṭho, ayamevattho. **Satthavā**ti satthakahattho. **Anāmasanto**ti bahitacaṃ tanukampi atacchanto idaṃ phalaṃ tittakaṃ karoti. **Samāhara**nti samāharanto bahitacaṃ tacchanto anto ca ambilaṃ anīharanto taṃ sāduṃ karoti. **Patthivā**ti rājānaṃ ālapati. **Tanubandhamuddhara**nti tanukaṃ pana tacaṃ uddharanto sabbaso tittakassa anapanītattā taṃ asādumeva kayirā. **Eva**nti evaṃ paṇḍito rājāpi asāhasaṃ sāhasiyā taṇhāya vasaṃ agacchanto agatigamanaṃ pahāya raṭṭhaṃ apīḷetvā upacikānaṃ vammikavaḍḍhananiyāmena madhukarānaṃ reṇuṃ gahetvā madhukaraṇaniyāmena ca dhanaṃ saṅgharanto –

''Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantiñca avirodhana''nti. –

Iti imesaṃ dasannaṃ rājadhammānaṃ anuvattanena dhammānuvattī hutvā paṭipajjamāno so attano ca paresañca phātiṃ vaḍḍhiṃ kareyya paraṃ aviheṭhentoyevāti.

Rājā bodhisattena saddhiṃ mantento pokkharaṇītīraṃ gantvā supupphitaṃ bālasūriyavaṇṇaṃ udakena anupalittaṃ padumaṃ disvā āha – ‘‘sahāya, imaṃ padumaṃ udake sañjātameva udakena alimpamānaṃ ṭhita’’nti. Atha naṃ bodhisatto ‘‘mahārāja, raññā nāma evarūpena bhavitabba’’nti ovadanto imā gāthā āha –

6. ‘‘Odātamūlaṃ sucivārisambhavaṃ, jātaṃ yathā pokkharaṇīsu ambujaṃ;
Padumaṃ yathā agginikāsiphālimaṃ, na kaddamo na rajo na vāri limpati.

7. ‘‘Evampi vohārasuciṃ asāhasaṃ, visuddhakammantamapetapāpakaṃ;
Na limpati kammakilesa tādiso, jātaṃ yathā pokkharaṇīsu ambuja’’nti.

Tattha **odātamūla**nti paṇḍaramūlaṃ. **Ambuja**nti padumasseva vevacanaṃ. **Agginikāsiphālima**nti agginikāsinā sūriyena phālitaṃ vikasitanti attho. **Na kaddamo na rajo na vāri limpatī**ti neva kaddamo na rajo na udakaṃ limpati, na makkhetīti attho. ‘‘Lippati’’cceva vā pāṭho, bhummatthe vā etāni paccattavacanāni, etesu kaddamādīsu na lippati, na allīyatīti attho. **Vohārasuci**nti porāṇakehi dhammikarājūhi likhāpetvā ṭhapitavinicchayavohāre suciṃ, agatigamanaṃ pahāya dhammena vinicchayakārakanti attho. **Asāhasa**nti dhammikavinicchaye ṭhitattāyeva sāhasikakiriyāya virahitaṃ. **Visuddhakammanta**nti teneva asāhasikaṭṭhena visuddhakammantaṃ saccavādiṃ nikkodhaṃ majjhattaṃ tulābhūtaṃ lokassa. **Apetapāpaka**nti apagatapāpakammaṃ. **Na limpati kammakilesa tādiso**ti taṃ rājānaṃ pāṇātipāto adinnādānaṃ kāmesumicchācāro musāvādoti ayaṃ kammakileso na allīyati. Kiṃkāraṇā? **Tādiso jātaṃ yathā pokkharaṇīsu ambujaṃ**. Tādiso hi rājā yathā pokkharaṇīsu jātaṃ padumaṃ anupalittaṃ, evaṃ anupalitto nāma hoti.

Rājā bodhisattassa ovādaṃ sutvā tato paṭṭhāya dhammena rajjaṃ kārento dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Kukkujātakavaṇṇanā paṭhamā.

## [397] 2. Manojajātakavaṇṇanā

Yathā cāpo ninnamatīti idaṃ satthā veḷuvane viharanto vipakkhasevakaṃ bhikkhuṃ ārabbha kathesi. Vatthu pana heṭṭhā **mahiḷāmukhajātake** (jā. 1.1.26) vitthāritameva. Tadā pana satthā ‘‘na, bhikkhave, idāneva, pubbepesa vipakkhasevakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīho hutvā sīhiyā saddhiṃ saṃvasanto dve potake labhi – puttañca dhītarañca. Puttassa manojoti nāmaṃ ahosi, so vayappatto ekaṃ sīhapotikaṃ gaṇhi. Iti te pañca janā ahesuṃ. Manojo vanamahiṃsādayo vadhitvā maṃsaṃ āharitvā mātāpitaro ca bhaginiñca pajāpatiñca poseti. So ekadivasaṃ gocarabhūmiyaṃ giriyaṃ nāma siṅgālaṃ palāyituṃ appahontaṃ urena nipannaṃ disvā ‘‘kiṃ, sammā’’ti pucchitvā ‘‘upaṭṭhātukāmomhi, sāmī’’ti vutte ‘‘sādhu, upaṭṭhahassū’’ti taṃ gahetvā attano vasanaguhaṃ ānesi. Bodhisatto taṃ disvā ‘‘tāta manoja, siṅgālā nāma dussīlā pāpadhammā akicce niyojenti, mā etaṃ attano santike karī’’ti vāretuṃ nāsakkhi.

Athekadivasaṃ siṅgālo assamaṃsaṃ khāditukāmo manojaṃ āha – ‘‘sāmi, amhehi ṭhapetvā assamaṃsaṃ aññaṃ akhāditapubbaṃ nāma natthi, assaṃ gaṇhissāmā’’ti. ‘‘Kahaṃ pana, samma, assā hontī’’ti? ‘‘Bārāṇasiyaṃ nadītīre’’ti. So tassa vacanaṃ gahetvā tena saddhiṃ assānaṃ nadiyā nhānavelāyaṃ gantvā ekaṃ assaṃ gahetvā piṭṭhiyaṃ āropetvā vegena attano guhādvārameva āgato. Athassa pitā assamaṃsaṃ khāditvā ‘‘tāta, assā nāma rājabhogā, rājāno ca nāma anekamāyā kusalehi dhanuggahehi vijjhāpenti, assamaṃsakhādanasīhā nāma dīghāyukā na honti, ito paṭṭhāya mā assaṃ gaṇhī’’ti āha. So pitu vacanaṃ akatvā gaṇhateva. ‘‘Sīho asse gaṇhātī’’ti sutvā rājā antonagareyeva assānaṃ pokkharaṇiṃ kārāpesi. Tatopi āgantvā gaṇhiyeva. Rājā assasālaṃ kāretvā antosālāyameva tiṇodakaṃ dāpesi. Sīho pākāramatthakena gantvā antosālātopi gaṇhiyeva.

Rājā ekaṃ akkhaṇavedhiṃ dhanuggahaṃ pakkosāpetvā ‘‘sakkhissasi tāta, sīhaṃ vijjhitu’’nti āha. So ‘‘sakkomī’’ti vatvā pākāraṃ nissāya sīhassa āgamanamagge aṭṭakaṃ kāretvā aṭṭhāsi. Sīho āgantvā bahisusāne siṅgālaṃ ṭhapetvā assagahaṇatthāya nagaraṃ pakkhandi. Dhanuggaho āgamanakāle ‘‘atitikhiṇo vego’’ti sīhaṃ avijjhitvā assaṃ gahetvā gamanakāle garubhāratāya olīnavegaṃ sīhaṃ tikhiṇena nārācena pacchābhāge vijjhi. Nārāco purimakāyena nikkhamitvā ākāsaṃ pakkhandi. Sīho ‘‘viddhosmī’’ti viravi. Dhanuggaho taṃ vijjhitvā asani viya jiyaṃ pothesi. Siṅgālo sīhassa ca jiyāya ca saddaṃ sutvā ‘‘sahāyo me dhanuggahena vijjhitvā mārito bhavissati, matakena hi saddhiṃ vissāso nāma natthi, idāni mama pakatiyā vasanavanameva gamissāmī’’ti attanāva saddhiṃ sallapanto dve gāthā abhāsi –

8. ‘‘Yathā cāpo ninnamati, jiyā cāpi nikūjati;
Haññate nūna manojo, migarājā sakhā mama.

9. ‘‘Handa dāni vanantāni, pakkamāmi yathāsukhaṃ;
Netādisā sakhā honti, labbhā me jīvato sakhā’’ti.

Tattha **yathā**ti yenākāreneva cāpo ninnamati. **Haññate nūnā**ti nūna haññati. **Netādisā**ti evarūpā matakā sahāyā nāma na honti. **Labbhā me**ti jīvato mama sahāyo nāma sakkā laddhuṃ.

Sīhopi ekavegena gantvā assaṃ guhādvāre pātetvā sayampi maritvā pati. Athassa ñātakā nikkhamitvā taṃ lohitamakkhitaṃ pahāramukhehi paggharitalohitaṃ pāpajanasevitāya jīvitakkhayaṃ pattaṃ addasaṃsu, disvā cassa mātā pitā bhaginī pajāpatīti paṭipāṭiyā catasso gāthā bhāsiṃsu –

10. ‘‘Na pāpajanasaṃsevī, accantaṃ sukhamedhati;
Manojaṃ passa semānaṃ, giriyassānusāsanī.

11. ‘‘Na pāpasampavaṅkena, mātā puttena nandati;
Manojaṃ passa semānaṃ, acchannaṃ samhi lohite.

12. ‘‘Evamāpajjate poso, pāpiyo ca nigacchati;
Yo ve hitānaṃ vacanaṃ, na karoti atthadassinaṃ.

13. ‘‘Evañca so hoti tato ca pāpiyo, yo uttamo adhamajanūpasevī;
Passuttamaṃ adhamajanūpasevitaṃ, migādhipaṃ saravaraveganiddhuta’’nti.

Tattha **accantaṃ sukhamedhatī**ti na ciraṃ sukhaṃ labhati. **Giriyassānusāsanī**ti ayaṃ evarūpā giriyassānusāsanīti garahanto āha. **Pāpasampavaṅkenā**ti pāpesu sampavaṅkena pāpasahāyena. **Acchanna**nti nimuggaṃ. **Pāpiyo ca nigacchatī**ti pāpañca vindati. **Hitāna**nti atthakāmānaṃ. **Atthadassina**nti anāgataatthaṃ passantānaṃ. **Pāpiyo**ti pāpataro. **Adhamajanūpasevī**ti adhamajanaṃ upasevī. **Uttama**nti sarīrabalena jeṭṭhakaṃ.

Pacchimā abhisambuddhagāthā –

14. ‘‘Nihīyati puriso nihīnasevī, na ca hāyetha kadāci tulyasevī;
Seṭṭhamupagamaṃ udeti khippaṃ, tasmāttanā uttaritaraṃ bhajethā’’ti.

Tattha **nihīyatī**ti bhikkhave, nihīnasevī nāma manojo sīho viya nihīyati parihāyati vināsaṃ pāpuṇāti. **Tulyasevī**ti sīlādīhi attanā sadisaṃ sevamāno na hāyati, vaḍḍhiyeva panassa hoti.

Seṭṭhamupagamanti sīlādīhi uttaritaraṃyeva upagacchanto. **Udeti khippa**nti sīghameva sīlādīhi guṇehi udeti, vuddhiṃ upagacchatīti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne vipakkhasevako sotāpattiphale patiṭṭhahi.

Tadā siṅgālo devadatto ahosi, manojo vipakkhasevako, bhaginī uppalavaṇṇā, bhariyā khemā bhikkhunī, mātā rāhulamātā, pitā sīharājā pana ahameva ahosinti.

Manojajātakavaṇṇanā dutiyā.

## [398] 3. Sutanujātakavaṇṇanā

Rājā te bhattanti idaṃ satthā jetavane viharanto mātuposakabhikkhuṃ ārabbha kathesi. Vatthu **sāmajātake** (jā. 2.22.296 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto duggatagahapatikule nibbatti, sutanūtissa nāmaṃ akaṃsu. So vayappatto bhatiṃ katvā mātāpitaro posetvā pitari kālakate mātaraṃ poseti. Tasmiṃ pana kāle bārāṇasirājā migavittako ahosi. So ekadivasaṃ mahantena parivārena yojanadviyojanamattaṃ araññaṃ pavisitvā ‘‘yassa ṭhitaṭṭhānena migo palāyati, so imaṃ nāma jito’’ti sabbesaṃ ārocāpesi. Amaccā rañño dhuvamaggaṭṭhāne koṭṭhakaṃ chādetvā adaṃsu. Manussehi migānaṃ vasanaṭṭhānāni parivāretvā unnādentehi uṭṭhāpitesu migesu eko eṇimigo rañño ṭhitaṭṭhānaṃ paṭipajji. Rājā ‘‘taṃ vijjhissāmī’’ti saraṃ khipi. Uggahitamāyo migo saraṃ mahāphāsukābhimukhaṃ āgacchantaṃ ñatvā parivattitvā sarena viddho viya hutvā pati. Rājā ‘‘migo me viddho’’ti gahaṇatthāya dhāvi. Migo uṭṭhāya vātavegena palāyi, amaccādayo rājānaṃ avahasiṃsu. So migaṃ anubandhitvā kilantakāle khaggena dvidhā chinditvā ekasmiṃ daṇḍake laggitvā kājaṃ vahanto viya āgacchanto ‘‘thokaṃ vissamissāmī’’ti maggasamīpe ṭhitaṃ vaṭarukkhaṃ upagantvā nipajjitvā niddaṃ okkami.

Tasmiṃ pana vaṭarukkhe nibbatto maghadevo nāma yakkho tattha paviṭṭhe vessavaṇassa santikā khādituṃ labhi. So rājānaṃ uṭṭhāya gacchantaṃ ‘‘tiṭṭha bhakkhosi me’’ti hatthe gaṇhi. ‘‘Tvaṃ konāmosī’’ti? ‘‘Ahaṃ idha nibbattayakkho, imaṃ ṭhānaṃ paviṭṭhake khādituṃ labhāmī’’ti. Rājā satiṃ upaṭṭhapetvā ‘‘kiṃ ajjeva maṃ khādissasi, udāhu nibaddhaṃ khādissasī’’ti pucchi. ‘‘Labhanto nibaddhaṃ khādissāmī’’ti. Rājā ‘‘imaṃ ajja migaṃ khāditvā maṃ vissajjehi, ahaṃ te sve paṭṭhāya ekāya bhattapātiyā saddhiṃ ekaṃ manussaṃ pesessāmī’’ti. ‘‘Tena hi appamatto hohi, apesitadivase taññeva khādissāmī’’ti. ‘‘Ahaṃ bārāṇasirājā, mayhaṃ avijjamānaṃ nāma natthī’’ti. Yakkho paṭiññaṃ gahetvā taṃ vissajjesi. So nagaraṃ pavisitvā tamatthaṃ ekassa atthacarakassa amaccassa kathetvā ‘‘idāni kiṃ kātabba’’nti pucchi. ‘‘Divasaparicchedo kato, devā’’ti? ‘‘Na kato’’ti. ‘‘Ayuttaṃ vo kataṃ, evaṃ santepi mā cintayittha, bahū bandhanāgāre manussā’’ti. ‘‘Tena hi tvaṃ etaṃ kammaṃ kara, mayhaṃ jīvitaṃ dehī’’ti.

Amacco ‘‘sādhū’’ti sampaṭicchitvā devasikaṃ bandhanāgārato manussaṃ nīharitvā bhattapātiṃ gahetvā kañci ajānāpetvāva yakkhassa pesesi. Yakkho bhattaṃ bhuñjitvā manussaṃ khādati. Aparabhāge bandhanāgārāni nimmanussāni jātāni. Rājā bhattahārakaṃ alabhanto maraṇabhayena kampi. Atha naṃ amacco assāsetvā ‘‘deva, jīvitāsāto dhanāsāva balavatarā, hatthikkhandhe sahassabhaṇḍikaṃ ṭhapetvā ‘ko imaṃ dhanaṃ gahetvā yakkhassa bhattaṃ ādāya gamissatī’ti bheriṃ carāpemā’’ti vatvā tathā kāresi. Atha taṃ sutvā bodhisatto cintesi ‘‘ahaṃ bhatiyā māsakaḍḍhamāsakaṃ saṅgharitvā kicchena mātaraṃ posemi, imaṃ dhanaṃ gahetvā mātu datvā yakkhassa santikaṃ gamissāmi, sace yakkhaṃ dametuṃ sakkhissāmi, iccetaṃ kusalaṃ, no ce sakkhissāmi, mātā me sukhaṃ jīvissatī’’ti. So tamatthaṃ mātu ārocetvā ‘‘alaṃ tāta, na mama attho dhanenā’’ti dve vāre paṭikkhipitvā tatiyavāre taṃ anāpucchitvāva ‘‘āharatha, ayya, sahassaṃ, ahaṃ bhattaṃ harissāmī’’ti sahassaṃ gahetvā mātu datvā ‘‘amma, mā cintayi, ahaṃ yakkhaṃ dametvā mahājanassa sotthiṃ karissāmi, ajjeva tava assukilinnamukhaṃ hāsāpentova āgacchissāmī’’ti mātaraṃ vanditvā rājapurisehi saddhiṃ rañño santikaṃ gantvā vanditvā aṭṭhāsi.

Tato raññā ‘‘tāta, tvaṃ bhattaṃ harissasī’’ti vutte ‘‘āma, devā’’ti āha. ‘‘Kiṃ te laddhuṃ vaṭṭatī’’ti? ‘‘Tumhākaṃ suvaṇṇapādukā, devā’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Deva, so yakkho attano rukkhamūle bhūmiyaṃ ṭhitake khādituṃ labhati, ahaṃ etassa santakabhūmiyaṃ aṭṭhatvā pādukāsu ṭhassāmī’’ti. ‘‘Aññaṃ kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Tumhākaṃ chattaṃ, devā’’ti. ‘‘Idaṃ kimatthāyā’’ti? ‘‘Deva, yakkho attano rukkhacchāyāya ṭhitake khādituṃ labhati, ahaṃ tassa rukkhacchāyāya aṭṭhatvā chattacchāyāya ṭhassāmī’’ti. ‘‘Aññaṃ kiṃ laddhuṃ vaṭṭatī’’ti. ‘‘Tumhākaṃ khaggaṃ, devā’’ti. ‘‘Iminā ko attho’’ti? ‘‘Deva, amanussāpi āvudhahatthānaṃ bhāyantiyevā’’ti. ‘‘Aññaṃ kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Suvaṇṇapātiṃ pūretvā tumhākaṃ bhuñjanakabhattaṃ detha, devā’’ti. ‘‘Kiṃkāraṇā, tātā’’ti? ‘‘Deva, mādisassa nāma paṇḍitassa purisassa mattikapātiyā lūkhabhojanaṃ harituṃ ananucchavika’’nti. ‘‘Sādhu, tātā’’ti rājā sabbaṃ dāpetvā tassa veyyāvaccakare paṭipādesi.

Bodhisatto ‘‘mahārāja, mā bhāyittha, ajjāhaṃ yakkhaṃ dametvā tumhākaṃ sotthiṃ katvā āgamissāmī’’ti rājānaṃ vanditvā upakaraṇāni gāhāpetvā tattha gantvā manusse rukkhassāvidūre ṭhapetvā suvaṇṇapādukaṃ āruyha khaggaṃ sannayhitvā setacchattaṃ matthake katvā kañcanapātiyā bhattaṃ gahetvā yakkhassa santikaṃ pāyāsi. Yakkho maggaṃ olokento taṃ disvā ‘‘ayaṃ puriso na aññesu divasesu āgamananiyāmena eti, kiṃ nu kho kāraṇa’’nti cintesi. Bodhisattopi rukkhasamīpaṃ gantvā asituṇḍena bhattapātiṃ antochāyāya karitvā chāyāya pariyante ṭhito paṭhamaṃ gāthamāha.

15. ‘‘Rājā te bhattaṃ pāhesi, suciṃ maṃsūpasecanaṃ;
Maghadevasmiṃ adhivatthe, ehi nikkhamma bhuñjasū’’ti.

Tattha **pāhesī**ti pahiṇi. **Maghadevasmiṃ adhivatthe**ti maghadevoti vaṭarukkho vuccati, tasmiṃ adhivattheti devataṃ ālapati.

Taṃ sutvā yakkho ‘‘imaṃ purisaṃ vañcetvā antochāyāya paviṭṭhaṃ khādissāmī’’ti cintetvā dutiyaṃ gāthamāha –

16. ‘‘Ehi māṇava orena, bhikkhamādāya sūpitaṃ;
Tvañca māṇava bhikkhā ca, ubho bhakkhā bhavissathā’’ti.

Tattha **bhikkha**nti mama nibaddhabhikkhaṃ. **Sūpita**nti sūpasampannaṃ.

Tato bodhisatto dve gāthā abhāsi –

17. ‘‘Appakena tuvaṃ yakkha, thullamatthaṃ jahissasi;
Bhikkhaṃ te nāharissanti, janā maraṇasaññino.

18. ‘‘Laddhāya yakkhā tava niccabhikkhaṃ, suciṃ paṇītaṃ rasasā upetaṃ;
Bhikkhañca te āhariyo naro idha, sudullabho hehiti bhakkhite mayī’’ti.

Tattha **thullamattha**nti appakena kāraṇena mahantaṃ atthaṃ jahissasīti dasseti. **Nāharissantī**ti ito paṭṭhāya maraṇasaññino hutvā na āharissanti, atha tvaṃ milātasākho viya rukkho nirāhāro dubbalo bhavissasīti. **Laddhāya**nti laddhaayaṃ laddhāgamanaṃ. Idaṃ vuttaṃ hoti – samma yakkha, yaṃ ahaṃ ajja āhariṃ, idaṃ tava niccabhikkhaṃ suciṃ paṇītaṃ uttamaṃ rasena upetaṃ laddhāgamanaṃ devasikaṃ te āgacchissati. **Āhariyo**ti āharaṇako. Idaṃ vuttaṃ hoti – ‘‘sace tvaṃ imaṃ bhikkhaṃ gahetvā āgataṃ maṃ bhakkhasi, athevaṃ mayi bhakkhite bhikkhañca te āharaṇako añño naro idha sudullabho bhavissati. Kiṃkāraṇā? Mādiso hi bārāṇasiyaṃ añño paṇḍitamanusso nāma natthi, mayi pana khādite sutanupi nāma yakkhena khādito, aññassa kassa so lajjissatī’’ti bhattāharaṇakaṃ na labhissasi, atha te ito paṭṭhāya bhojanaṃ dullabhaṃ bhavissati, amhākampi rājānaṃ gaṇhituṃ na labhissasi. Kasmā? Rukkhato bahibhāvena. Sace panidaṃ bhattaṃ bhuñjitvā maṃ pahiṇissasi, ahaṃ te rañño kathetvā nibaddhaṃ bhattaṃ pesessāmi, attānampi ca te khādituṃ na dassāmi, ahampi tava santike ṭhāne na ṭhassāmi, pādukāsu ṭhassāmi, rukkhacchāyāyampi te na ṭhassāmi, attano chattacchāyāyameva ṭhassāmi, sace pana mayā saddhiṃ virujjhissasi, khaggena taṃ dvidhā bhindissāmi, ahañhi ajja etadatthameva sajjo hutvā āgatoti. Evaṃ kira naṃ mahāsatto tajjesi.

Yakkho ‘‘yuttarūpaṃ māṇavo vadatī’’ti sallakkhetvā pasannacitto dve gāthā abhāsi –

19. ‘‘Mameva sutano attho, yathā bhāsasi māṇava;
Mayā tvaṃ samanuññāto, sotthiṃ passāhi mātaraṃ.

20. ‘‘Khaggaṃ chattañca pātiñca, gacchamādāya māṇava;
Sotthiṃ passatu te mātā, tvañca passāhi mātara’’nti.

Tattha **sutano**ti bodhisattaṃ ālapati. **Yathā bhāsasī**ti yathā tvaṃ bhāsasi, tathā yo esa tayā bhāsito attho, eso mamevattho, mayhameva vaḍḍhīti.

Yakkhassa kathaṃ sutvā bodhisatto ‘‘mama kammaṃ nipphannaṃ, damito me yakkho, bahuñca dhanaṃ laddhaṃ, rañño ca vacanaṃ kata’’nti tuṭṭhacitto yakkhassa anumodanaṃ karonto osānagāthamāha –

21. ‘‘Evaṃ yakkha sukhī hohi, saha sabbehi ñātibhi;
Dhanañca me adhigataṃ, rañño ca vacanaṃ kata’’nti. –

Vatvā ca pana yakkhaṃ āmantetvā ‘‘samma, tvaṃ pubbe akusalakammaṃ katvā kakkhaḷo pharuso paresaṃ lohitamaṃsabhakkho yakkho hutvā nibbatto, ito paṭṭhāya pāṇātipātādīni mā karī’’ti sīle ca ānisaṃsaṃ, dussīlye ca ādīnavaṃ kathetvā yakkhaṃ pañcasu sīlesu patiṭṭhāpetvā ‘‘kiṃ te araññavāsena, ehi nagaradvāre taṃ nisīdāpetvā aggabhattalābhiṃ karomī’’ti yakkhena saddhiṃ nikkhamitvā khaggādīni yakkhaṃ gāhāpetvā bārāṇasiṃ agamāsi. ‘‘Sutanu māṇavo yakkhaṃ gahetvā etī’’ti rañño ārocesuṃ. Rājā amaccaparivuto bodhisattassa paccuggamanaṃ katvā yakkhaṃ nagaradvāre nisīdāpetvā aggabhattalābhinaṃ katvā nagaraṃ pavisitvā bheriṃ carāpetvā nāgare sannipātāpetvā bodhisattassa guṇaṃ kathetvā senāpatiṭṭhānaṃ adāsi. Ayañca bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi. Tadā yakkho aṅgulimālo ahosi, rājā ānando, māṇavo pana ahameva ahosinti.

Sutanujātakavaṇṇanā tatiyā.

## [399] 4. Mātuposakagijjhajātakavaṇṇanā

Te kathaṃ nu karissantīti idaṃ satthā jetavane viharanto ekaṃ mātuposakabhikkhuṃ ārabbha kathesi. Vatthu **sāmajātake** (jā. 2.22.296 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto gijjhayoniyaṃ nibbattitvā vayappatto vuddhe parihīnacakkhuke mātāpitaro gijjhaguhāyaṃ ṭhapetvā gomaṃsādīni āharitvā posesi. Tasmiṃ kāle bārāṇasiyaṃ susāne eko nesādo aniyametvā gijjhānaṃ pāse oḍḍesi. Athekadivasaṃ bodhisatto gomaṃsādiṃ pariyesanto susānaṃ paviṭṭho pādena pāse bajjhitvā attano na cintesi, vuddhe parihīnacakkhuke mātāpitaro anussaritvā ‘‘kathaṃ nu kho me mātāpitaro yāpessanti, mama baddhabhāvampi ajānantā anāthā nippaccayā pabbataguhāyameva sussitvā marissanti maññe’’ti vilapanto paṭhamaṃ gāthamāha –

22. ‘‘Te kathaṃ nu karissanti, vuddhā giridarīsayā;
Ahaṃ baddhosmi pāsena, nilīyassa vasaṃ gato’’ti.

Tattha **nilīyassā**ti evaṃnāmakassa nesādaputtassa.

Atha nesādaputto gijjharājassa paridevitasaddaṃ sutvā dutiyaṃ gāthamāha –

23. ‘‘Kiṃ gijjha paridevasi, kā nu te paridevanā;
Na me suto vā diṭṭho vā, bhāsanto mānusiṃ dijo’’ti.

Gijjho āha –

24. ‘‘Bharāmi mātāpitaro, vuddhe giridarīsaye;
Te kathaṃ nu karissanti, ahaṃ vasaṃ gato tavā’’ti.

Nesādo āha –

25. ‘‘Yaṃ nu gijjho yojanasataṃ, kuṇapāni avekkhati;
Kasmā jālañca pāsañca, āsajjāpi na bujjhasī’’ti.

Gijjharājā āha –

26. ‘‘Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhatī’’ti.

27. ‘‘Bharassu mātāpitaro, vuddhe giridarīsaye;
Mayā tvaṃ samanuññāto, sotthiṃ passāhi ñātake.

28. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Bharissaṃ mātāpitaro, vuddhe giridarīsaye’’ti. –

Nesādaputtena dutiyā, gijjhena tatiyāti imā gāthā paṭipāṭiyā vuttā.

Tattha **yaṃ nū**ti yaṃ nu etaṃ loke kathīyati. **Gijjho yojanasataṃ, kuṇapāni avekkhatī**ti yojanasataṃ atikkamma ṭhitānipi kuṇapāni passati, taṃ yadi tathaṃ, atha kasmā tvaṃ imaṃ jālañca pāsañca āsajjāpi na bujjhasi, santikaṃ āgantvāpi na jānāsīti.

Parābhavoti vināso. **Bharassū**ti idaṃ so bodhisattassa dhammakathaṃ sutvā ‘‘paṇḍito gijjharājā paridevanto na attano paridevati, mātāpitūnaṃ paridevati, nāyaṃ māretuṃ yutto’’ti tussitvā āha, vatvā ca pana piyacittena muducittena pāsaṃ mocesi.

Athassa bodhisatto maraṇamukhā pamutto sukhito anumodanaṃ karonto osānagāthaṃ vatvā mukhapūraṃ maṃsaṃ ādāya mātāpitūnaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi.

Tadā nesādaputto channo ahosi, mātāpitaro mahārājakulāni, gijjharājā pana ahameva ahosinti.

Mātuposakagijjhajātakavaṇṇanā catutthā.

## [400] 5. Dabbhapupphajātakavaṇṇanā

Anutīracārī bhaddanteti idaṃ satthā jetavane viharanto upanandaṃ sakyaputtaṃ ārabbha kathesi. So hi sāsane pabbajitvā appicchatādiguṇe pahāya mahātaṇho ahosi. Vassūpanāyikāya dve tayo vihāre pariggahetvā ekasmiṃ chattaṃ vā upāhanaṃ vā ekasmiṃ kattarayaṭṭhiṃ vā udakatumbaṃ vā ṭhapetvā ekasmiṃ sayaṃ vasati. So ekasmiṃ janapadavihāre vassaṃ upagantvā ‘‘bhikkhūhi nāma appicchehi bhavitabba’’nti ākāse candaṃ uṭṭhāpento viya bhikkhūnaṃ paccayasantosadīpakaṃ ariyavaṃsapaṭipadaṃ kathesi. Taṃ sutvā bhikkhū manāpāni pattacīvarāni chaḍḍetvā mattikāpattāni ceva paṃsukūlacīvarāni ca gaṇhiṃsu. So tāni attano vasanaṭṭhāne ṭhapetvā vutthavasso pavāretvā yānakaṃ pūretvā jetavanaṃ gacchanto antarāmagge ekassa araññavihārassa piṭṭhibhāge pāde valliyā palibuddho ‘‘addhā ettha kiñci laddhabbaṃ bhavissatī’’ti taṃ vihāraṃ pāvisi. Tattha pana dve mahallakā bhikkhū vassaṃ upagacchiṃsu. Te dve ca thūlasāṭake ekañca sukhumakambalaṃ labhitvā bhājetuṃ asakkontā taṃ disvā ‘‘thero no bhājetvā dassatī’’ti tuṭṭhacittā ‘‘mayaṃ, bhante, imaṃ vassāvāsikaṃ bhājetuṃ na sakkoma, imaṃ no nissāya vivādo hoti, idaṃ amhākaṃ bhājetvā dethā’’ti āhaṃsu. So ‘‘sādhu bhājessāmī’’ti dve thūlasāṭake dvinnampi bhājetvā ‘‘ayaṃ amhākaṃ vinayadharānaṃ pāpuṇātī’’ti kambalaṃ gahetvā pakkāmi.

Tepi therā kambale sālayā teneva saddhiṃ jetavanaṃ gantvā vinayadharānaṃ bhikkhūnaṃ tamatthaṃ ārocetvā ‘‘labbhati nu kho, bhante, vinayadharānaṃ evaṃ vilopaṃ khāditu’’nti āhaṃsu. Bhikkhū upanandattherena ābhataṃ pattacīvararāsiṃ disvā ‘‘mahāpuññosi tvaṃ āvuso, bahuṃ te pattacīvaraṃ laddha’’nti vadiṃsu. So ‘‘kuto me āvuso, puññaṃ, iminā me upāyena idaṃ laddha’’nti sabbaṃ kathesi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, upanando sakyaputto mahātaṇho mahālobho’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, upanandena paṭipadāya anucchavikaṃ kataṃ, parassa paṭipadaṃ kathentena nāma bhikkhunā paṭhamaṃ attano anucchavikaṃ katvā pacchā paro ovaditabbo’’ti.

‘‘Attānameva paṭhamaṃ, patirūpe nivesaye;
Athaññamanusāseyya, na kilisseyya paṇḍito’’ti. (dha. pa. 158) –

Imāya dhammapade gāthāya dhammaṃ desetvā ‘‘na, bhikkhave, upanando idāneva, pubbepesa mahātaṇho mahālobhova, na ca pana idāneva, pubbepesa imesaṃ santakaṃ vilumpiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto nadītīre rukkhadevatā ahosi. Tadā eko siṅgālo māyāviṃ nāma bhariyaṃ gahetvā nadītīre ekasmiṃ ṭhāne vasi. Athekadivasaṃ siṅgālī siṅgālaṃ āha ‘‘dohaḷo me sāmi, uppanno, allarohitamacchaṃ khādituṃ icchāmī’’ti. Siṅgālo ‘‘appossukkā hohi, āharissāmi te’’ti nadītīre caranto valliyā pāde palibujjhitvā anutīrameva agamāsi. Tasmiṃ khaṇe gambhīracārī ca anutīracārī cāti dve uddā macche pariyesantā tīre aṭṭhaṃsu. Tesu gambhīracārī mahantaṃ rohitamacchaṃ disvā vegena udake pavisitvā taṃ naṅguṭṭhe gaṇhi. Balavā maccho parikaḍḍhanto yāsi. So gambhīracārī uddo ‘‘mahāmaccho ubhinnampi no pahossati, ehi me sahāyo hohī’’ti itarena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

29. ‘‘Anutīracārī bhaddante, sahāyamanudhāva maṃ;
Mahā me gahito maccho, so maṃ harati vegasā’’ti.

Tattha **sahāyamanudhāva ma**nti sahāya anudhāva maṃ, sandhivasena ma-kāro vutto. Idaṃ vuttaṃ hoti – yathāhaṃ iminā macchena na saṃhīrāmi, evaṃ maṃ naṅguṭṭhakhaṇḍe gahetvā tvaṃ anudhāvāti.

Taṃ sutvā itaro dutiyaṃ gāthamāha –

30. ‘‘Gambhīracārī bhaddante, daḷhaṃ gaṇhāhi thāmasā;

Ahaṃ taṃ uddharissāmi, supaṇṇo uragāmivā''ti.

Tattha **thāmasā**ti thāmena. **Uddharissāmī**ti nīharissāmi. **Supaṇṇo uragāmivā**ti garuḷo sappaṃ viya.

Atha dvepi te ekato hutvā rohitamacchaṃ nīharitvā thale ṭhapetvā māretvā ''tvaṃ bhājehi, tvaṃ bhājehī''ti kalahaṃ katvā bhājetuṃ asakkontā ṭhapetvā nisīdiṃsu. Tasmiṃ kāle siṅgālo taṃ ṭhānaṃ anuppatto. Te taṃ disvā ubhopi paccuggamanaṃ katvā ''ayaṃ, samma, dabbhapupphamaccho amhehi ekato hutvā gahito, taṃ no bhājetuṃ asakkontānaṃ vivādo uppanno, samabhāgaṃ no bhājetvā dehī''ti tatiyaṃ gāthamāhaṃsu –

31. ''Vivādo no samuppanno, dabbhapuppha suṇohi me;
Samehi medhagaṃ sammā, vivādo vūpasammata''nti.

Tattha **dabbhapupphā**ti dabbhapupphasamānavaṇṇatāya taṃ ālapanti. **Medhaga**nti kalahaṃ.

Tesaṃ vacanaṃ sutvā siṅgālo attano balaṃ dīpento –

32. ''Dhammaṭṭhohaṃ pure āsiṃ, bahū aḍḍā me tīritā;
Samemi medhagaṃ sammā, vivādo vūpasammata''nti. –

Idaṃ gāthaṃ vatvā bhājento –

33. ''Anutīracāri naṅguṭṭhaṃ, sīsaṃ gambhīracārino;
Accāyaṃ majjhimo khaṇḍo, dhammaṭṭhassa bhavissatī''ti. –

Imaṃ gāthamāha –

Tattha paṭhamagāthāya ayamattho – ahaṃ pubbe rājūnaṃ vinicchayāmacco āsiṃ, tena mayā vinicchaye nisīditvā bahū aḍḍā tīritā, tesaṃ tesaṃ brāhmaṇagahapatikādīnaṃ bahū aḍḍā tīritā vinicchitā, svāhaṃ tumhādisānaṃ samajātikānaṃ catuppadānaṃ aḍḍaṃ tīretuṃ kiṃ na sakkhissāmi, ahaṃ vo samemi medhagaṃ, sammā maṃ nissāya tumhākaṃ vivādo vūpasammatūti.

Evañca pana vatvā macchaṃ tayo koṭṭhāse katvā anutīracāri tvaṃ naṅguṭṭhaṃ gaṇha, sīsaṃ gambhīracārino hotu. **Accāyaṃ majjhimo khaṇḍo**ti apica ayaṃ majjhimo koṭṭhāso. Atha vā **accā**ti aticca, ime dve koṭṭhāse atikkamitvā ṭhito ayaṃ majjhimo khaṇḍo dhammaṭṭhassa vinicchayasāmikassa mayhaṃ bhavissatīti.

Evaṃ taṃ macchaṃ vibhajitvā ''tumhe kalahaṃ akatvā naṅguṭṭhañca sīsañca khādathā''ti vatvā majjhimakhaṇḍaṃ mukhena ḍaṃsitvā tesaṃ passantānaṃyeva palāyi. Te sahassaṃ parājitā viya dummukhā nisīditvā gāthamāhaṃsu –

34. ''Cirampi bhakkho abhavissa, sace na vivademase;
Asīsakaṃ anaṅguṭṭhaṃ, siṅgālo harati rohita''nti.

Tattha **cirampī**ti dve tayo divase sandhāya vuttaṃ.

Siṅgālopi ''ajja bhariyaṃ rohitamacchaṃ khādāpessāmī''ti tuṭṭhacitto tassā santikaṃ agamāsi. Sā taṃ āgacchantaṃ disvā abhinandamānā –

35. ''Yathāpi rājā nandeyya, rajjaṃ laddhāna khattiyo;

Evāhamajja nandāmi, disvā puṇṇamukhaṃ pati’’nti. –

Imaṃ gāthaṃ vatvā adhigamūpāyaṃ pucchantī –

36. ‘‘Kathaṃ nu thalajo santo, udake macchaṃ parāmasi;
Puṭṭho me samma akkhāhi, kathaṃ adhigataṃ tayā’’ti. –

Imaṃ gāthamāha –

Tattha **kathaṃ nū**ti ‘‘khāda, bhadde’’ti macchakhaṇḍe purato ṭhapite ‘‘kathaṃ nu tvaṃ thalajo samāno udake macchaṃ gaṇhī’’ti pucchi.

Siṅgālo tassā adhigamūpāyaṃ ācikkhanto anantaragāthamāha –

37. ‘‘Vivādena kisā honti, vivādena dhanakkhayā;
Jīnā uddā vivādena, bhuñja māyāvi rohita’’nti.

Tattha **vivādena kisā hontī**ti bhadde, ime sattā vivādaṃ karontā vivādaṃ nissāya kisā appamaṃsalohitā honti. **Vivādena dhanakkhayā**ti hiraññasuvaṇṇādīnaṃ dhanānaṃ khayā vivādeneva honti. Dvīsupi vivadantesu eko parājito parājitattā dhanakkhayaṃ pāpuṇāti, itaro jayabhāgadānena. **Jīnā uddā**ti dve uddāpi vivādeneva imaṃ macchaṃ jīnā, tasmā tvaṃ mayā ābhatassa uppattiṃ mā puccha, kevalaṃ imaṃ bhuñja māyāvi rohitanti.

Itarā abhisambuddhagāthā –

38. ‘‘Evameva manussesu, vivādo yattha jāyati;
Dhammaṭṭhaṃ paṭidhāvati, so hi nesaṃ vināyako;
Dhanāpi tattha jīyanti, rājakoso pavaḍḍhatī’’ti.

Tattha **evamevā**ti bhikkhave, yathā ete uddā jīnā, evameva manussesupi yasmiṃ ṭhāne vivādo jāyati, tattha te manussā dhammaṭṭhaṃ patidhāvanti, vinicchayasāmikaṃ upasaṅkamanti. Kiṃkāraṇā? **So hi nesaṃ vināyako,** so tesaṃ vivādāpannānaṃ vivādavūpasamakoti attho. **Dhanāpi tatthā**ti tattha te vivādāpannā dhanatopi jīyanti, attano santakā parihāyanti, daṇḍena ceva jayabhāgaggahaṇena ca rājakoso pavaḍḍhatīti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā siṅgālo upanando ahosi, uddā dve mahallakā, tassa kāraṇassa paccakkhakārikā rukkhadevatā pana ahameva ahosi’’nti.

Dabbhapupphajātakavaṇṇanā pañcamā.

[401] 6. Paṇṇakajātakavaṇṇanā

Paṇṇakaṃ tikhiṇadhāranti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhito’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kena ukkaṇṭhāpito’’ti vatvā ‘‘purāṇadutiyikāyā’’ti vutte ‘‘bhikkhu ayaṃ itthī tuyhaṃ anatthakārikā, pubbepi tvaṃ imaṃ nissāya cetasikarogena maranto paṇḍite nissāya jīvitaṃ alatthā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ maddavamahārāje rajjaṃ kārente bodhisatto brāhmaṇakule nibbatti, senakakumārotissa nāmaṃ akaṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiṃ paccāgantvā maddavarañño atthadhammānusāsako amacco ahosi, ‘‘senakapaṇḍito’’ti vutte sakalanagare cando viya sūriyo viya ca paññāyi. Tadā rañño purohitaputto rājupaṭṭhānaṃ āgato sabbālaṅkārapaṭimaṇḍitaṃ uttamarūpadharaṃ rañño aggamahesiṃ disvā paṭibaddhacitto hutvā gehaṃ gantvā nirāhāro nipajjitvā sahāyakehi puṭṭho tamatthaṃ ārocesi. Rājāpi ‘‘purohitaputto na dissati, kahaṃ nu kho’’ti pucchitvā tamatthaṃ sutvā taṃ pakkosāpetvā ‘‘ahaṃ te imaṃ satta divasāni dammi, sattāhaṃ ghare katvā aṭṭhame divase āneyyāsī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā taṃ gehaṃ netvā tāya saddhiṃ abhirami. Te aññamaññaṃ paṭibaddhacittā hutvā kañci ajānāpetvā aggadvārena palāyitvā aññassa rañño vijitaṃ agamasuṃ, koci gataṭṭhānaṃ na jāni, nāvāya gatamaggo viya ahosi. Rājā nagare bheriṃ carāpetvā nānappakārena vicinantopi tassa gataṭṭhānaṃ na aññāsi. Athassa taṃ nissāya balavasoko uppajji, hadayaṃ uṇhaṃ hutvā lohitaṃ pagghari. Tato paṭṭhāya cassa kucchito lohitaṃ nikkhami, byādhi mahanto ahosi. Mahantāpi rājavejjā tikicchituṃ nāsakkhiṃsu.

Bodhisatto ‘‘imassa rañño byādhi natthi, bhariyaṃ pana apassanto cetasikarogena phuṭṭho, upāyena taṃ tikicchissāmī’’ti āyurañca pukkusañcāti dve rañño paṇḍitāmacce āmantetvā ‘‘rañño deviyā adassanena cetasikaṃ rogaṃ ṭhapetvā añño rogo natthi, bahūpakāro ca kho pana amhākaṃ rājā, tasmā upāyena naṃ tikicchāma, rājaṅgaṇe samajjaṃ kāretvā asiṃ gilituṃ jānantena asiṃ gilāpetvā rājānaṃ sīhapañjare katvā samajjaṃ olokāpessāma, rājā asiṃ gilantaṃ disvā ‘atthi nu kho ito aññaṃ dukkaratara’nti pañhaṃ pucchissati. Taṃ samma āyura, tvaṃ ‘asukaṃ nāma dadāmīti vacanaṃ ito dukkaratara’nti byākareyyāsi, tato samma pukkusa, taṃ pucchissati, athassa tvaṃ ‘mahārāja, dadāmīti vatvā adadato sā vācā aphalā hoti, tathārūpaṃ vācaṃ na keci upajīvanti na khādanti na pivanti, ye pana tassa vacanassānucchavikaṃ karonti, yathāpaṭiññātamatthaṃ dentiyeva, idaṃ tato dukkaratara’nti evaṃ byākareyyāsi, ito paraṃ kattabbaṃ ahaṃ jānissāmī’’ti vatvā samajjaṃ kāresi.

Atha te tayopi paṇḍitā rañño santikaṃ gantvā ‘‘mahārāja, rājaṅgaṇe samajjo vattati, taṃ olokentānaṃ dukkhampi na dukkhaṃ hoti, ehi gacchāmā’’ti rājānaṃ netvā sīhapañjaraṃ vivaritvā samajjaṃ olokāpesuṃ. Bahū janā attano attano jānanakasippaṃ dassesuṃ. Eko pana puriso tettiṃsaṅgulaṃ tikhiṇadhāraṃ asiratanaṃ gilati. Rājā taṃ disvā ‘‘ayaṃ puriso etaṃ asiṃ gilati, ‘atthi nu kho ito aññaṃ dukkaratara’nti ime paṇḍite pucchissāmī’’ti cintetvā āyuraṃ pucchanto paṭhamaṃ gāthamāha –

39. ‘‘Paṇṇakaṃ tikhiṇadhāraṃ, asiṃ sampannapāyinaṃ;
Parisāyaṃ puriso gilati, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito’’ti.

Tattha **paṇṇaka**nti paṇṇakaraṭṭhe uppannaṃ. **Sampannapāyina**nti sampannaṃ paralohitapāyinaṃ. **Parisāya**nti parisamajjhe dhanalobhena ayaṃ puriso gilati. **Yadañña**nti ito asigilanato yaṃ aññaṃ dukkarataraṃ kāraṇaṃ, taṃ mayā pucchito kathehīti.

Athassa so taṃ kathento dutiyaṃ gāthamāha –

40. ‘‘Gileyya puriso lobhā, asiṃ sampannapāyinaṃ;
Yo ca vajjā dadāmīti, taṃ dukkarataraṃ tato;
Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddavā’’ti.

Tattha **vajjā**ti vadeyya. **Taṃ dukkaratara**nti ‘‘dadāmī’’ti vacanaṃ tato asigilanato dukkarataraṃ. **Sabbañña**nti ‘‘asukaṃ nāma tava dassāmī’’ti vacanaṃ ṭhapetvā aññaṃ sabbampi kāraṇaṃ sukaraṃ. **Maddavā**ti rājānaṃ gottena ālapati.

Rañño āyurapaṇḍitassa vacanaṃ sutvā ‘‘asigilanato kira ‘idaṃ nāma dammī’ti vacanaṃ dukkaraṃ, ahañca ‘purohitaputtassa deviṃ dammī’ti avacaṃ, atidukkaraṃ vata me kata’’nti vīmaṃsantasseva hadayasoko thokaṃ tanuttaṃ gato. So tato ‘‘parassa imaṃ dammīti vacanato pana aññaṃ dukkarataraṃ atthi nu kho’’ti cintetvā pukkusapaṇḍitena saddhiṃ sallapanto tatiyaṃ gāthamāha –

41. ‘‘Byākāsi āyuro pañhaṃ, atthaṃ dhammassa kovido;
Pukkusaṃ dāni pucchāmi, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito’’ti.

Tattha **pañhaṃ attha**nti pañhassa atthaṃ byākāsīti vuttaṃ hoti. **Dhammassa kovido**ti tadatthajotake ganthe kusalo. **Tato**ti tato vacanato kiṃ dukkarataranti.

Athassa byākaronto pukkusapaṇḍito catutthaṃ gāthamāha –

42. ‘‘Na vācamupajīvanti, aphalaṃ giramudīritaṃ;
Yo ca datvā avākayirā, taṃ dukkarataraṃ tato;
Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddavā’’ti.

Tattha **datvā**ti ‘‘asukaṃ nāma dammī’’ti paṭiññaṃ datvā. **Avākayirā**ti taṃ paṭiññātamatthaṃ dadanto tasmiṃ lobhaṃ avākareyya chindeyya, taṃ bhaṇḍaṃ dadeyyāti vuttaṃ hoti. **Tato**ti tato asigilanato ‘‘asukaṃ nāma te dammī’’ti vacanato ca tadeva dukkarataraṃ.

Rañño taṃ vacanaṃ sutvā ‘‘ahaṃ ‘purohitaputtassa deviṃ dammī’ti paṭhamaṃ vatvā vācāya anucchavikaṃ katvā taṃ adāsiṃ, dukkaraṃ vata me kata’’nti parivitakkentassa soko tanukataro jāto. Athassa etadahosi ‘‘senakapaṇḍitato añño paṇḍitataro nāma natthi, imaṃ pañhaṃ etaṃ pucchissāmī’’ti. Tato taṃ pucchanto pañcamaṃ gāthamāha –

43. ‘‘Byākāsi pukkuso pañhaṃ, atthaṃ dhammassa kovido;
Senakaṃ dāni pucchāmi, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito’’ti.

Athassa byākaronto senako chaṭṭhaṃ gāthamāha –

44. ‘‘Dadeyya puriso dānaṃ, appaṃ vā yadi vā bahuṃ;
Yo ca datvā nānutappe, taṃ dukkarataraṃ tato;
Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddavā’’ti.

Tattha **nānutappe**ti attano atikantaṃ atimanāpaṃ piyabhaṇḍaṃ parassa datvā ‘‘kimatthaṃ mayā idaṃ dinna’’nti evaṃ taṃ piyabhaṇḍaṃ ārabbha yo pacchā na tappati na socati, taṃ asigilanato ca ‘‘asukaṃ nāma te dammī’’ti vacanato ca tassa dānato ca dukkarataraṃ.

Iti mahāsatto rājānaṃ saññāpentā kathesi. Dānañhi datvā aparacetanāva dussandhāriyā, tassā sandhāraṇadukkaratā vessantarajātakena dīpitā. Vuttañhetaṃ –

‘‘Adu cāpaṃ gahetvāna, khaggaṃ bandhiya vāmato;
Ānessāmi sake putte, puttānañhi vadho dukho.

‘‘Aṭṭhānametaṃ dukkharūpaṃ, yaṃ kumārā vihaññare;
Satañca dhammamaññāya, ko datvā anutappatī’’ti. (jā. 2.22.2158-2159);

Rājāpi bodhisattassa vacanaṃ sutvā sallakkhesi ‘‘ahaṃ attano maneneva purohitaputtassa deviṃ datvā sakamanaṃ sandhāretuṃ na sakkomi, socāmi kilamāmi, na me idaṃ anucchavikaṃ, sace sā mayi sasinehā bhaveyya, imaṃ issariyaṃ chaḍḍetvā na palāyeyya, mayi pana sinehaṃ akatvā palātāya kiṃ tāya mayha’’nti. Tassevaṃ cintentassa padumapatte udakabindu viya sabbasoko nivattitvā gato, taṅkhaṇaññevassa kucchi parisaṇṭhāsi. So nirogo sukhito hutvā bodhisattassa thutiṃ karonto osānagāthamāha –

45. ‘‘Byākāsi āyuro pañhaṃ, atho pukkusaporiso;
Sabbe pañhe atibhoti, yathā bhāsati senako’’ti.

Tattha **yathā bhāsatī**ti yathā paṇḍito bhāsati, tathevetaṃ dānaṃ nāma datvā neva anutappitabbanti. Imaṃ panassa thutiṃ katvā tuṭṭho bahuṃ dhanamadāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājamahesī purāṇadutiyikā ahosi, rājā ukkaṇṭhitabhikkhu, āyurapaṇḍito moggallāno, pukkusapaṇḍito sāriputto, senakapaṇḍito ahameva ahosinti.

Paṇṇakajātakavaṇṇanā chaṭṭhā.

## [402] 7. Sattubhastajātakavaṇṇanā

Vibbhantacittoti idaṃ satthā jetavane viharanto attano paññāpāramiṃ ārabbha kathesi. Paccuppannavatthu **umaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati.

Atīte bārāṇasiyaṃ janako nāma rājā rajjaṃ kāresi. Tadā bodhisatto brāhmaṇakule nibbatti, senakakumārotissa nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā bārāṇasiṃ paccāgantvā rājānaṃ passi, rājā taṃ amaccaṭṭhāne ṭhapesi, mahantañcassa yasaṃ anuppadāsi. So rañño atthañca dhammañca anusāsi, madhurakatho dhammakathiko hutvā rājānaṃ pañcasu sīlesu patiṭṭhāpetvā dāne uposathakamme dasasu kusalakammapathesūti imāya kalyāṇapaṭipadāya patiṭṭhāpesi, sakalaraṭṭhe buddhānaṃ uppannakālo viya ahosi. Pakkhadivasesu rājā ca uparājādayo ca sabbe sannipatitvā dhammasabhaṃ sajjenti. Mahāsatto sajjitadhammasabhāyaṃ ratanapallaṅkavaragato buddhalīḷāya dhammaṃ deseti, buddhānaṃ dhammakathāsadisāvassa kathā hoti.

Atha aññataro mahallakabrāhmaṇo dhanabhikkhaṃ caritvā kahāpaṇasahassaṃ labhitvā ekasmiṃ brāhmaṇakule nikkhipitvā puna ‘‘bhikkhaṃ carissāmī’’ti gato. Tassa gatakāle taṃ kulaṃ kahāpaṇe vaḷañjesi. So āgantvā kahāpaṇe āharāpesi. Brāhmaṇo kahāpaṇe dātuṃ asakkonto attano dhītaraṃ tassa pādaparicārikaṃ katvā adāsi. Brāhmaṇo taṃ gahetvā bārāṇasito avidūre ekasmiṃ brāhmaṇagāme vāsaṃ kappesi. Athassa bhariyā daharatāya kāmesu atittā aññena taruṇabrāhmaṇena saddhiṃ micchācāraṃ cari. **Soḷasa** hi **atappanīyavatthūni** nāma. Katamāni soḷasa? Sāgaro sabbasavantīhi na tappati, aggi upādānena na tappati, rājā raṭṭhena na tappati, bālo pāpehi na tappati, itthī methunadhammena alaṅkārena vijāyanenāti imehi tīhi na tappati, brāhmaṇo mantehi na tappati, jhāyī vihārasamāpattiyā na tappati, sekkho apacayena na tappati, appiccho dhutaṅgaguṇena na tappati, āraddhavīriyo vīriyārambhena na tappati, dhammakathiko sākacchāya na tappati, visārado parisāya na tappati, saddho saṅghupaṭṭhānena na tappati, dāyako pariccāgena na tappati, paṇḍito dhammassavanena na tappati, catasso parisā tathāgatadassanena na tappantīti.

Sāpi brāhmaṇī methunadhammena, atittā taṃ brāhmaṇaṃ nīharitvā vissatthā pāpakammaṃ kātukāmā hutvā ekadivasaṃ dummanā nipajjitvā ‘‘kiṃ bhotī’’ti vuttā ‘‘brāhmaṇa, ahaṃ tava gehe kammaṃ kātuṃ na sakkomi, dāsidāsaṃ ānehī’’ti āha. ‘‘Bhoti dhanaṃ me natthi, kiṃ datvā ānemī’’ti. ‘‘Bhikkhaṃ caritvā dhanaṃ pariyesitvā ānehī’’ti. ‘‘Tena hi bhoti pātheyyaṃ me sajjehī’’ti. ‘‘Sā tassa baddhasattūnañca abaddhasattūnañca cammapasibbakaṃ pūretvā adāsi’’. Brāhmaṇo gāmanigamarājadhānīsu caranto satta kahāpaṇasatāni labhitvā ‘‘alaṃ me ettakaṃ dhanaṃ dāsidāsamūlāyā’’ti nivattitvā attano gāmaṃ āgacchanto ekasmiṃ udakaphāsukaṭṭhāne pasibbakaṃ muñcitvā sattuṃ khāditvā pasibbakamukhaṃ abandhitvāva pānīyaṃ pivituṃ otiṇṇo. Athekasmiṃ rukkhasusire eko kaṇhasappo sattugandhaṃ ghāyitvā pasibbakaṃ pavisitvā bhogaṃ ābhujitvā sattuṃ khādanto nipajji. Brāhmaṇo āgantvā pasibbakassa abbhantaraṃ anoloketvā pasibbakaṃ bandhitvā aṃse katvā pāyāsi. Antarāmagge ekasmiṃ rukkhe nibbattadevatā khandhaviṭape ṭhatvā ‘‘brāhmaṇa, sace antarāmagge vasissasi, sayaṃ marissasi, sace ajja gharaṃ gamissasi, bhariyā te marissatī’’ti vatvā antaradhāyi. So olokento devataṃ adisvā bhīto maraṇabhayatajjito rodanto paridevanto bārāṇasinagaradvāraṃ sampāpuṇi.

Tadā ca pannarasuposatho hoti alaṅkatadhammāsane nisīditvā bodhisattassa dhammakathanadivaso. Mahājano nānāgandhapupphādihattho vaggavaggo hutvā dhammiṃ kathaṃ sotuṃ gacchati. Brāhmaṇo taṃ disvā ‘‘kahaṃ gacchathā’’ti pucchitvā ‘‘brāhmaṇa, ajja senakapaṇḍito madhurassarena buddhalīḷāya dhammaṃ deseti, kiṃ tvampi na jānāsī’’ti vutte cintesi ‘‘paṇḍito kira dhammakathiko, ahañcamhi maraṇabhayatajjito, paṇḍitā kho pana mahantampi sokaṃ harituṃ sakkonti, mayāpi tattha gantvā dhammaṃ sotuṃ vaṭṭatī’’ti. So tehi saddhiṃ tattha gantvā mahāsattaṃ parivāretvā nisinnāya sarājikāya parisāya pariyante sattupasibbakena khandhagatena dhammāsanato avidūre maraṇabhayatajjito rodamāno aṭṭhāsi. Mahāsatto ākāsagaṅgaṃ otaranto viya amatavassaṃ vassento viya ca dhammaṃ desesi. Mahājano sañjātasomanasso sādhukāraṃ datvā dhammaṃ assosi.

Paṇḍitā ca nāma disācakkhukā honti. Tasmiṃ khaṇe mahāsatto pasannapañcapasādāni akkhīni ummīletvā samantato parisaṃ olokento taṃ brāhmaṇaṃ disvā cintesi ‘‘ettakā parisā somanassajātā sādhukāraṃ datvā dhammaṃ suṇanti, ayaṃ paneko brāhmaṇo domanassappatto rodati, etassa abbhantare assujananasamatthena sokena bhavitabbaṃ, tamassa ambilena paharitvā tambamalaṃ viya padumapalāsato udakabinduṃ viya vinivattetvā ettheva naṃ nissokaṃ tuṭṭhamānasaṃ katvā dhammaṃ desessāmī’’ti. So taṃ āmantetvā ‘‘brāhmaṇa, senakapaṇḍito nāmāhaṃ, idāneva taṃ nissokaṃ karissāmi, vissattho kathehī’’ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

46. ‘‘Vibbhantacitto kupitindriyosi, nettehi te vāriganā savanti;
Kiṃ te naṭṭhaṃ kiṃ pana patthayāno, idhāgamā brahme tadiṅgha brūhī’’ti.

Tattha **kupitindriyosī**ti cakkhundriyameva sandhāya ‘‘kupitindriyosī’’ti āha. **Vārigaṇā**ti assubindūni. **Iṅghā**ti codanatthe nipāto. Tañhi mahāsatto codento evamāha ‘‘brāhmaṇa, sattā nāma dvīhi kāraṇehi socanti paridevanti sattasaṅkhāresu kismiñcideva piyajātike naṭṭhe vā, kiñcideva piyajātikaṃ patthetvā alabhantā vā. Tattha kiṃ te naṭṭhaṃ, kiṃ vā pana patthayanto tvaṃ idha āgato, idaṃ me khippaṃ brūhī’’ti.

Athassa attano sokakāraṇaṃ kathento brāhmaṇo dutiyaṃ gāthamāha –

47. ‘‘Miyyetha bhariyā vajato mamajja, agacchato maraṇamāha yakkho;
Etena dukkhena pavedhitosmi, akkhāhi me senaka etamattha’’nti.

Tattha **vajato**ti gehaṃ gacchantassa. **Agacchato**ti agacchantassa. **Yakkho**ti antarāmagge ekā rukkhadevatā evamāhāti vadati. Sā kira devatā ‘‘pasibbake te brāhmaṇa, kaṇhasappo’’ti anācikkhantī bodhisattassa ñāṇānubhāvappakāsanatthaṃ nācikkhi. **Etena dukkhenā**ti gacchato bhariyāya maraṇadukkhena, agacchato attano maraṇadukkhena, tenasmi pavedhito ghaṭṭito kampito. **Etamattha**nti etaṃ kāraṇaṃ. Yena me kāraṇena gacchato bhariyāya maraṇaṃ, agacchato attano maraṇaṃ hoti, etaṃ me kāraṇaṃ ācikkhāhīti attho.

Mahāsatto brāhmaṇassa vacanaṃ sutvā samuddamatthake jālaṃ khipanto viya ñāṇajālaṃ pattharitvā ‘‘imesaṃ sattānaṃ bahūni maraṇakāraṇāni. Samudde nimuggāpi maranti, tattha vāḷamacchehi gahitāpi, gaṅgāya patitāpi, tattha susumārehi gahitāpi, rukkhato patitāpi, kaṇṭakena viddhāpi, nānappakārehi āvudhehi pahaṭāpi, visaṃ khāditvāpi, ubbandhitvāpi, papāte patitāpi, atisītādīhi vā nānappakārehi vā rogehi upaddutāpi marantiyeva, evaṃ bahūsu maraṇakāraṇesu katarena nu kho kāraṇena ajjesa brāhmaṇo antarāmagge vasanto sayaṃ marissati, gehamassa vajato bhariyā marissatī’’ti cintesi. Cintento eva brāhmaṇassa khandhe pasibbakaṃ disvā ‘‘imasmiṃ pasibbake ekena sappena paviṭṭhena bhavitabbaṃ, pavisanto ca paneso imasmiṃ brāhmaṇe pātarāsasamaye sattuṃ khāditvā pasibbakamukhaṃ abandhitvā pānīyaṃ pātuṃ gate sattugandhena sappo paviṭṭho bhavissati.

Brāhmaṇopi pānīyaṃ pivitvā āgato sappassa paviṭṭhabhāvaṃ ajānitvā pasibbakaṃ bandhitvā ādāya pakkanto bhavissati, sacāyaṃ antarāmagge vasanto sāyaṃ vasanaṭṭhāne ‘‘sattuṃ khādissāmī’’ti pasibbakaṃ muñcitvā hatthaṃ pavesessati, atha naṃ sappo hatthe ḍaṃsitvā jīvitakkhayaṃ pāpessati, idamassa antarāmagge vasantassa maraṇakāraṇaṃ. Sace pana gehaṃ gaccheyya, pasibbako bhariyāya hatthagato bhavissati, sā ‘antobhaṇḍaṃ olokessāmī’’ti pasibbakaṃ muñcitvā hatthaṃ pavesessati, atha naṃ sappo ḍaṃsitvā jīvitakkhayaṃ pāpessati, idamassa ajja gehaṃ gatassa bhariyāya maraṇakāraṇa’’nti upāyakosallañāṇeneva aññāsi.

Athassa etadahosi ‘‘iminā kaṇhasappena sūrena nibbhayena bhavitabbaṃ. Ayañhi brāhmaṇassa mahāphāsukaṃ paharantopi pasibbake attano calanaṃ vā phandanaṃ vā na dasseti, evarūpāya parisāya majjhepi attano atthibhāvaṃ na dasseti, tasmā iminā kaṇhasappena sūrena nibbhayena bhavitabba’’nti. Idampi so upāyakosallañāṇeneva dibbacakkhunā passanto viya aññāsi. Evaṃ sarājikāya parisāya majjhe sappaṃ pasibbakaṃ pavisantaṃ disvā ṭhitapuriso viya mahāsatto upāyakosallañāṇeneva paricchinditvā brāhmaṇassa pañhaṃ kathento tatiyaṃ gāthamāha –

48. ‘‘Bahūni ṭhānāni vicintayitvā, yamettha vakkhāmi tadeva saccaṃ;
Maññāmi te brāhmaṇa sattubhastaṃ, ajānato kaṇhasappo paviṭṭho’’ti.

Tattha **bahūni ṭhānānī**ti bahūni kāraṇāni. **Vicintayitvā**ti paṭivijjhitvā cintāvasena pavattapaṭivedho hutvā. **Yamettha vakkhāmī**ti yaṃ te ahaṃ etesu kāraṇesu etaṃ kāraṇaṃ vakkhāmi. **Tadeva sacca**nti tadeva tathaṃ dibbacakkhunā disvā kathitasadisaṃ bhavissatīti dīpeti. **Maññāmī**ti sallakkhemi. **Sattubhasta**nti sattupasibbakaṃ. **Ajānato**ti ajānantasseva eko kaṇhasappo paviṭṭhoti maññāmīti.

Evañca pana vatvā ‘‘atthi te brāhmaṇa, etasmiṃ pasibbake sattū’’ti pucchi. ‘‘Atthi, paṇḍitā’’ti. ‘‘Ajja pātarāsavelāya sattuṃ khādī’’ti? ‘‘Āma, paṇḍitā’’ti. ‘‘Kattha nisīditvā’’ti? ‘‘Araññe rukkhamūlasmiṃ, paṇḍitā’’ti. ‘‘Sattuṃ khāditvā pānīyaṃ pātuṃ gacchanto pasibbakamukhaṃ bandhi, na bandhī’’ti? ‘‘Na bandhiṃ, paṇḍitā’’ti. ‘‘Pānīyaṃ pivitvā āgato pasibbakaṃ oloketvā bandhī’’ti. ‘‘Anoloketvāva bandhiṃ, paṇḍitā’’ti. ‘‘Brāhmaṇa, tava pānīyaṃ pātuṃ gatakāle ajānantasseva te sattugandhena pasibbakaṃ sappo paviṭṭhoti maññāmi, evamettha āgato tvaṃ, tasmā pasibbakaṃ otāretvā parisamajjhe ṭhapetvā pasibbakamukhaṃ mocetvā paṭikkamma ṭhito ekaṃ daṇḍakaṃ gahetvā pasibbakaṃ tāva pahara, tato patthaṭaphaṇaṃ susūtisaddaṃ katvā nikkhamantaṃ kaṇhasappaṃ disvā nikkaṅkho bhavissatī’’ti catutthaṃ gāthamāha –

49. ‘‘Ādāya daṇḍaṃ parisumbha bhastaṃ, passeḷamūgaṃ uragaṃ dujivhaṃ;
Chindajja kaṅkhaṃ vicikicchitāni, bhujaṅgamaṃ passa pamuñca bhasta’’nti.

Tattha **parisumbhā**ti pahara. **Passeḷamūga**nti eḷaṃ paggharantena mukhena eḷamūgaṃ pasibbakato nikkhamantaṃ dujivhaṃ uragaṃ passa. **Chandajja kaṅkhaṃ vicikicchitānī**ti ‘‘atthi nu kho me pasibbake sappo, udāhu natthī’’ti kaṅkhameva punappunaṃ uppajjamānāni vicikicchitāni ca ajja chinda, mayhaṃ saddaha, avitathañhi me veyyākaraṇaṃ, idāneva nikkhamantaṃ bhujaṅgamaṃ passa pamuñca bhastanti.

Brāhmaṇo mahāsattassa kathaṃ sutvā saṃviggo bhayappatto tathā akāsi. Sappopi sattubhaste daṇḍena pahaṭe pasibbakamukhā nikkhamitvā mahājanaṃ olokento aṭṭhāsi. Tamatthaṃ pakāsento satthā pañcamaṃ gāthamāha –

50. ‘‘Saṃviggarūpo parisāya majjhe, so brāhmaṇo sattubhastaṃ pamuñci;
Atha nikkhami urago uggatejo, āsīviso sappo phaṇaṃ karitvā’’ti.

Sappassa phaṇaṃ katvā nikkhantakāle ‘‘mahāsattassa sabbaññubuddhasseva byākaraṇaṃ ahosī’’ti mahājano celukkhepasahassāni pavattesi, aṅguliphoṭanasahassāni paribbhamiṃsu, ghanameghavassaṃ viya sattaratanavassaṃ vassi, sādhukārasahassāni pavattiṃsu, mahāpathavībhijjanasaddo viya ahosi. Idaṃ pana buddhalīḷāya evarūpassa pañhassa kathanaṃ nāma neva jātiyā balaṃ, na gottakulappadesānaṃ balaṃ, kassa panetaṃ balanti? Paññāya balaṃ. Paññavā hi puggalo vipassanaṃ vaḍḍhetvā ariyamaggadvāraṃ vivaritvā amatamahānibbānaṃ pavisati, sāvakapāramimpi paccekabodhimpi sammāsambodhimpi paṭivijjhati. Amatamahānibbānasampāpakesu hi dhammesu paññāva seṭṭhā, avasesā tassā parivārā honti. Tenetaṃ vuttaṃ –

> ‘‘Paññā hi seṭṭhā kusalā vadanti, nakkhattarājāriva tārakānaṃ;
> Sīlaṃ sirī cāpi satañca dhammo, anvāyikā paññavato bhavantī’’ti. (jā. 2.17.81);

Evaṃ kathite ca pana mahāsattena pañhe eko ahituṇḍiko sappassa mukhabandhanaṃ katvā sappaṃ gahetvā araññe vissajjesi. Brāhmaṇo rājānaṃ upasaṅkamitvā jayāpetvā añjaliṃ paggayha rañño thutiṃ karonto upaḍḍhagāthamāha –

> **51**. ‘‘Suladdhalābhā janakassa rañño;
> Yo passatī senakaṃ sādhupañña’’nti.

Tassattho – yo sādhupaññaṃ uttamapaññaṃ senakapaṇḍitaṃ akkhīni ummīletvā icchiticchitakkhaṇe piyacakkhūhi passituṃ labhati, tassa rañño janakassa ete icchiticchitakkhaṇe dassanalābhā suladdhalābhā vata, etena laddhesu sabbalābhesu eteva lābhā suladdhalābhā nāmāti.

Brāhmaṇopi rañño thutiṃ katvā puna pasibbakato satta kahāpaṇasatāni gahetvā mahāsattassa thutiṃ katvā tuṭṭhidāyaṃ dātukāmo diyaḍḍhagāthamāha –

> ‘‘Vivaṭṭachaddo nusi sabbadassī, ñāṇaṃ nu te brāhmaṇa bhiṃsarūpaṃ.
>
> **52**. ‘‘Imāni me sattasatāni atthi, gaṇhāhi sabbāni dadāmi tuyhaṃ;
> Tayā hi me jīvitamajja laddhaṃ, athopi bhariyāya makāsi sotthi’’nti.

Tattha **vivaṭṭachaddo nusi sabbadassī**ti kiṃ nu kho tvaṃ sabbesu dhammākāresu vivaṭṭachadano vivaṭṭaneyyadhammo sabbaññubuddhoti thutivasena pucchati. **Ñāṇaṃ nu te brāhmaṇa bhiṃsarūpa**nti udāhu asabbaññussapi sato tava ñāṇaṃ ativiya bhiṃsarūpaṃ sabbaññutaññāṇaṃ viya balavanti. **Tayā hi me**ti tayā hi dinnattā ajja mayā jīvitaṃ laddhaṃ. **Athopi bhariyāya makāsi sotthi**nti athopi me bhariyāya tvameva sotthiṃ akāsi.

Iti so vatvā ‘‘sacepi satasahassaṃ bhaveyya, dadeyyamevāhaṃ, ettakameva me dhanaṃ, imāni me satta satāni gaṇhā’’ti punappunaṃ bodhisattaṃ yāci. Taṃ sutvā bodhisatto aṭṭhamaṃ gāthamāha –

> **53**. ‘‘Na paṇḍitā vetanamādiyanti, citrāhi gāthāhi subhāsitāhi;
> Itopi te brahme dadantu vittaṃ, ādāya tvaṃ gaccha sakaṃ niketa’’nti.

Tattha **vetana**nti vettanaṃ, ayameva vā pāṭho. **Itopi te brahme**ti brāhmaṇa, ito mama pādamūlatopi tuyhaṃ dhanaṃ dadantu. **Vittaṃ ādāya tvaṃ gacchā**ti ito aññāni tīṇi satāni gahetvā sahassabhaṇḍikaṃ ādāya sakanivesanaṃ gaccha.

Evañca pana vatvā mahāsatto brāhmaṇassa sahassaṃ pūrāpento kahāpaṇe dāpetvā ‘‘brāhmaṇa, kena tvaṃ dhanabhikkhāya pesito’’ti pucchi. ‘‘Bhariyāya me paṇḍitā’’ti. ‘‘Bhariyā pana te mahallikā, daharā’’ti. ‘‘Daharā, paṇḍitā’’ti. ‘‘Tena hi sā aññena saddhiṃ anācāraṃ karontī ‘nibbhayā hutvā karissāmī’ti taṃ pesesi, sace ime kahāpaṇe gharaṃ nessasi, sā te dukkhena laddhakahāpaṇe attano jārassa dassati, tasmā tvaṃ ujukameva gehaṃ agantvā bahigāme rukkhamūle vā yattha katthaci vā kahāpaṇe ṭhapetvā paviseyyāsī’’ti vatvā taṃ uyyojesi. So gāmasamīpaṃ gantvā ekasmiṃ rukkhamūle kahāpaṇe ṭhapetvā sāyaṃ gehaṃ agamāsi. Bhariyāpissa tasmiṃ khaṇe jārena saddhiṃ nisinnā ahosi. Brāhmaṇo dvāre ṭhatvā ‘‘bhotī’’ti āha. Sā tassa saddaṃ sallakkhetvā dīpaṃ nibbāpetvā dvāraṃ vivaritvā brāhmaṇe anto paviṭṭhe itaraṃ nīharitvā dvāramūle ṭhapetvā gehaṃ pavisitvā pasibbake kiñci adisvā ‘‘brāhmaṇa, kiṃ te bhikkhaṃ caritvā laddha’’nti pucchi. ‘‘Sahassaṃ me laddha’’nti. ‘‘Kahaṃ pana ta’’nti. ‘‘Asukaṭṭhāne nāma ṭhapitaṃ, pātova āharissāmi, mā cintayī’’ti. Sā gantvā jārassa ācikkhi. So nikkhamitvā attanā ṭhapitaṃ viya gaṇhi.

Brāhmaṇo punadivase gantvā kahāpaṇe apassanto bodhisattassa santikaṃ gantvā ‘‘kiṃ, brāhmaṇā’’ti vutte ‘‘kahāpaṇe na passāmi, paṇḍitā’’ti āha. ‘‘Bhariyāya te ācikkhī’’ti? ‘‘Āma, paṇḍitā’’ti. Mahāsatto tāya jārassa ācikkhitabhāvaṃ ñatvā ‘‘atthi pana te brāhmaṇa, bhariyāya kulūpakabrāhmaṇo’’ti pucchi. ‘‘Atthi, paṇḍitā’’ti. ‘‘Tuyhampi atthī’’ti? ‘‘Āma, paṇḍitā’’ti. Athassa mahāsatto sattannaṃ divasānaṃ paribbayaṃ dāpetvā ‘‘gaccha paṭhamadivase tava satta, bhariyāya te sattāti cuddasa brāhmaṇe nimantetvā bhojetha, punadivasato paṭṭhāya ekekaṃ hāpetvā sattame divase tava ekaṃ, bhariyāya te ekanti dve brāhmaṇe nimantetvā bhariyāya te satta divase nimantitabrāhmaṇassa nibaddhaṃ āgamanabhāvaṃ ñatvā mayhaṃ ārocehī’’ti āha. Brāhmaṇo tathā katvā ‘‘sallakkhito me paṇḍita, nibaddhaṃ bhuñjanakabrāhmaṇo’’ti mahāsattassa ārocesi.

Bodhisatto tena saddhiṃ purise pesetvā taṃ brāhmaṇaṃ āharāpetvā ‘‘asukarukkhamūlato te imassa brāhmaṇassa santakaṃ kahāpaṇasahassaṃ gahita’’nti pucchi. ‘‘Na gaṇhāmi, paṇḍitā’’ti. ‘‘Tvaṃ mama senakapaṇḍitabhāvaṃ na jānāsi, āharāpessāmi te kahāpaṇe’’ti. So bhīto ‘‘gahitā me’’ti sampaṭicchi. ‘‘Kuhiṃ te ṭhapitā’’ti? ‘‘Tattheva, paṇḍita, ṭhapitā’’ti. Bodhisatto brāhmaṇaṃ pucchi ‘‘brāhmaṇa, kiṃ te sāyeva bhariyā hotu, udāhu aññaṃ gaṇhissasī’’ti. ‘‘Sāyeva me hotu, paṇḍitā’’ti. Bodhisatto manusse pesetvā brāhmaṇassa kahāpaṇe ca brāhmaṇiñca āharāpetvā corabrāhmaṇassa hatthato kahāpaṇe brāhmaṇassa dāpetvā itarassa rājāṇaṃ kāretvā nagarā nīharāpetvā brāhmaṇiyāpi rājāṇaṃ kāretvā brāhmaṇassa mahantaṃ yasaṃ datvā attanoyeva santike vasāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpattiphalādīni sacchikariṃsu. Tadā brāhmaṇo ānando ahosi, rukkhadevatā sāriputto, parisā buddhaparisā, senakapaṇḍito pana ahameva ahosinti.

Sattubhastajātakavaṇṇanā sattamā.

## [403] 8. Aṭṭhisenajātakavaṇṇanā

Yeme ahaṃ na jānāmīti idaṃ satthā āḷaviṃ nissāya aggāḷave cetiye viharanto kuṭikārasikkhāpadaṃ ārabbha kathesi. Paccuppannavatthu heṭṭhā **maṇikaṇṭhajātake** (jā. 1.3.7 ādayo) kathitameva. Satthā pana te bhikkhū āmantetvā ‘‘bhikkhave, porāṇakapaṇḍitā pubbe anuppanne buddhe bāhirakapabbajjāya pabbajitvā rājūhi pavāritāpi ‘yācanā nāma paresaṃ appiyā amanāpā’ti na yāciṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ nigame brāhmaṇakule nibbatti, aṭṭhisenakumārotissa nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā aparabhāge kāmesu ādīnavaṃ disvā gharāvāsato nikkhamitvā isipabbajjaṃ pabbajitvā jhānābhiññāsamāpattiyo nibbattetvā himavantapadese ciraṃ vasitvā loṇambilasevanatthāya manussapathaṃ otaritvā anupubbena bārāṇasiṃ patvā rājuyyāne vasitvā punadivase bhikkhāya caranto rājaṅgaṇaṃ agamāsi. Rājā tassācāravihāre pasīditvā taṃ nimantāpetvā pāsādatale pallaṅke nisīdāpetvā subhojanaṃ bhojetvā bhojanāvasāne anumodanaṃ sutvā pasanno paṭiññaṃ gahetvā mahāsattaṃ rājuyyāne vasāpesi, divasassa ca dve tayo vāre upaṭṭhānaṃ agamāsi. So ekadivasaṃ dhammakathāya pasanno rajjaṃ ādiṃ katvā ‘‘yena vo attho, taṃ vadeyyāthā’’ti pavāresi. Bodhisatto ‘‘idaṃ nāma me dehī’’ti na vadati. Aññe yācakā ‘‘idaṃ dehi, idaṃ dehī’’ti icchiticchitaṃ yācanti, rājā asajjamāno detiyeva. So ekadivasaṃ cintesi ‘‘aññe yācanakavanibbakā ‘idañcidañca amhākaṃ dehī’ti maṃ yācanti, ayyo pana aṭṭhiseno pavāritakālato paṭṭhāya na kiñci yācati, paññavā kho panesa upāyakusalo, pucchissāmi na’’nti. So ekadivasaṃ bhuttapātarāso gantvā vanditvā ekamantaṃ nisinno aññesaṃ yācanakāraṇaṃ tassa ca ayācanakāraṇaṃ pucchanto paṭhamaṃ gāthamāha –

54. ‘‘Yeme ahaṃ na jānāmi, aṭṭhisena vanibbake;
Te maṃ saṅgamma yācanti, kasmā maṃ tvaṃ na yācasī’’ti.

Tattha **vanibbake**ti yācanake. **Saṅgammā**ti samāgantvā. Idaṃ vuttaṃ hoti – ayya, aṭṭhisena, yeme vanibbake ahaṃ nāmagottajātikulappadesena ‘‘ime nāmete’’tipi na jānāmi, te maṃ samāgantvā icchiticchitaṃ yācanti, tvaṃ pana kasmā maṃ kiñci na yācasīti.

Taṃ sutvā bodhisatto dutiyaṃ gāthamāha –

55. ‘‘Yācako appiyo hoti, yācaṃ adadamappiyo;
Tasmāhaṃ taṃ na yācāmi, mā me videssanā ahū’’ti.

Tattha **yācako appiyo hotī**ti yo hi, mahārāja, puggalo ‘‘idaṃ me dehī’’ti yācako, so mātāpitūnampi mittāmaccādīnampi appiyo hoti amanāpo. Tassa appiyabhāvo maṇikaṇṭhajātakena dīpetabbo. **Yāca**nti yācitabhaṇḍaṃ. **Adada**nti adadamāno. Idaṃ vuttaṃ hoti – yopi yācitaṃ na deti, so mātāpitaro ādiṃ katvā adadamāno puggalo yācakassa appiyo hotīti. **Tasmā**ti yasmā yācakopi dāyakassa, yācitaṃ bhaṇḍaṃ adadantopi yācakassa appiyo hoti, tasmā ahaṃ taṃ na yācāmi. **Mā me videssanā ahū**ti sace hi ahaṃ yāceyyameva, tava videsso bhaveyya, sā me tava santikā uppannā videssanā, sace pana tvaṃ na dadeyyāsi, mama videsso bhaveyyāsi, sā ca mama tayi videssanā, evaṃ sabbathāpi mā me videssanā ahu, mā no ubhinnampi mettā bhijjīti etamatthaṃ sampassanto ahaṃ taṃ na kiñci yācāmīti.

Athassa vacanaṃ sutvā rājā tisso gāthā abhāsi –

56. ‘‘Yo ve yācanajīvāno, kāle yācaṃ na yācati;
Parañca puññā dhaṃseti, attanāpi na jīvati.

57. ‘‘Yo ca yācanajīvāno, kāle yācañhi yācati;
Parañca puññaṃ labbheti, attanāpi ca jīvati.

58. ‘‘Na vedessanti sappaññā, disvā yācakamāgate;
Brahmacāri piyo mesi, vada tvaṃ bhaññamicchasī’’ti.

Tattha **yācanajīvāno**ti yācanajīvamāno, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – ayya, aṭṭhisena yo yācanena jīvamāno dhammiko samaṇo vā brāhmaṇo vā yācitabbayuttapattakāle kiñcideva yācitabbaṃ na yācati, so parañca dāyakaṃ puññā dhaṃseti parihāpeti, attanāpi ca sukhaṃ na jīvati. **Puññaṃ labbhetī**ti kāle pana yācitabbaṃ yācanto parañca puññaṃ adhigameti, attanāpi ca sukhaṃ jīvati. **Na vedessantī**ti yaṃ tvaṃ vadesi ‘‘mā me videssanā ahū’’ti, taṃ kasmā vadasi. Sappaññā hi dānañca dānaphalañca jānantā paṇḍitā yācake āgate disvā na dessanti na kujjhanti, aññadatthu pana pamuditāva hontīti dīpeti. **Yācakamāgate**ti ma-kāro byañjanasandhivasena vutto, yācake āgateti attho. **Brahmacāri piyo mesī**ti ayya aṭṭhisena, parisuddhacāri mahāpuñña, tvaṃ mayhaṃ ativiya piyo, tasmā varaṃ tvaṃ maṃ vadehi yācāhiyeva. **Bhaññamicchasī**ti yaṃkiñci vattabbaṃ icchasi, sabbaṃ vada, rajjampi te dassāmiyevāti.

Evaṃ bodhisatto raññā rajjenāpi pavārito neva kiñci yāci. Rañño pana evaṃ attano ajjhāsaye kathite mahāsattopi pabbajitapaṭipattiṃ dassetuṃ ‘‘mahārāja, yācanā hi nāmesā kāmabhogīnaṃ gihīnaṃ āciṇṇā, na pabbajitānaṃ, pabbajitena pana pabbajitakālato paṭṭhāya gihīhi asamānaparisuddhājīvena bhavitabba’’nti pabbajitapaṭipadaṃ dassento chaṭṭhaṃ gāthamāha –

59. ‘‘Na ve yācanti sappaññā, dhīro ca veditumarahati;
Uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’’ti.

Tattha **sappaññā**ti buddhā ca buddasāvakā ca bodhiyā paṭipannā isipabbajjaṃ pabbajitā bodhisattā ca sabbepi sappaññā ca susīlā ca, ete evarūpā sappaññā ‘‘amhākaṃ idañcidañca dethā’’ti na yācanti. **Dhīro ca veditumarahatī**ti upaṭṭhāko pana dhīro paṇḍito gilānakāle ca agilānakāle ca yena yenattho, taṃ sabbaṃ sayameva vedituṃ jānituṃ arahati. **Uddissa ariyā tiṭṭhantī**ti ariyā pana vācaṃ abhinditvā yenatthikā honti, taṃ uddissa kevalaṃ bhikkhācāravattena tiṭṭhanti, neva kāyaṅgaṃ vā vācaṅgaṃ vā kopenti. Kāyavikāraṃ dassetvā nimittaṃ karonto hi kāyaṅgaṃ kopeti nāma, vacībhedaṃ karonto vācaṅgaṃ kopeti nāma, tadubhayaṃ akatvā buddhādayo ariyā tiṭṭhanti. **Esā ariyāna yācanā**ti esā kāyaṅgavācaṅgaṃ akopetvā bhikkhāya tiṭṭhamānā ariyānaṃ yācanā nāma.

Rājā bodhisattassa vacanaṃ sutvā ‘‘bhante, yadi sappañño upaṭṭhāko attanāva ñatvā kulūpakassa dātabbaṃ deti, ahampi tumhākaṃ idañcidañca dammī’’ti vadanto sattamaṃ gāthamāha –

60. ‘‘Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Ariyo hi ariyassa kathaṃ na dajjā, sutvāna gāthā tava dhammayuttā’’ti.

Tattha **rohiṇīna**nti rattavaṇṇānaṃ. **Gavaṃ sahassa**nti khīradadhiādimadhurarasaparibhogatthāya evarūpānaṃ gunnaṃ sahassaṃ tuyhaṃ dammi, taṃ me paṭiggaṇha. **Ariyo**ti ācāraariyo. **Ariyassā**ti ācāraariyassa. **Kathaṃ na dajjā**ti kena kāraṇena na dadeyya.

Evaṃ vutte bodhisatto ‘‘ahaṃ mahārāja, akiñcano pabbajito, na me gāvīhi attho’’ti paṭikkhipi. Rājā tassovāde ṭhatvā dānādīni puññāni katvā saggaparāyaṇo ahosi. Sopi aparihīnajjhāno brahmaloke uppajji.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne bahū sotāpattiphalādīsu patiṭṭhitā. Tadā rājā ānando ahosi, aṭṭhiseno pana ahameva ahosinti.

Aṭṭhisenajātakavaṇṇanā aṭṭhamā.

## [404] 9. Kapijātakavaṇṇanā

Yattha verī nivasatīti idaṃ satthā jetavane viharanto devadattassa pathavipavesanaṃ ārabbha kathesi. Tasmiñhi pathaviṃ paviṭṭhe dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto saha parisāya naṭṭho’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva devadatto saha parisāya naṭṭho, pubbepi nassiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kapiyoniyaṃ nibbattitvā pañcasatakapiparivāro rājuyyāne vasi. Devadattopi kapiyoniyaṃ nibbattitvā pañcasatakapiparivāro tattheva vasi. Athekadivasaṃ purohite uyyānaṃ gantvā nhatvā alaṅkaritvā nikkhamante eko lolakapi puretaraṃ gantvā rājuyyānadvāre toraṇamatthake nisīditvā tassa matthake vaccapiṇḍaṃ pātetvā puna uddhaṃ olokentassa mukhe pātesi. So nivattitvā ‘‘hotu, jānissāmi tumhākaṃ kattabba’’nti makkaṭe santajjetvā puna nhatvā pakkāmi. Tena veraṃ gahetvā makkaṭānaṃ santajjitabhāvaṃ bodhisattassa ārocesuṃ. So ‘‘verīnaṃ nivasanaṭṭhāne nāma vasituṃ na vaṭṭati, sabbopi kapigaṇo palāyitvā aññattha gacchatū’’ti kapisahassassapi ārocāpesi. Dubbacakapi attano parivāramakkaṭe gahetvā ‘‘pacchā jānissāmī’’ti tattheva nisīdi. Bodhisatto attano parivāraṃ gahetvā araññaṃ pāvisi. Athekadivasaṃ ekissā vīhikoṭṭikāya dāsiyā ātape pasāritavīhiṃ khādanto eko eḷako ummukkena pahāraṃ labhitvā ādittasarīro palāyanto ekissā hatthisālaṃ nissāya tiṇakuṭiyā kuṭṭe sarīraṃ ghaṃsi. So aggi tiṇakuṭikaṃ gaṇhi, tato uṭṭhāya hatthisālaṃ gaṇhi, hatthisālāya hatthīnaṃ piṭṭhi jhāyi, hatthivejjā hatthīnaṃ paṭijagganti.

Purohitopi makkaṭānaṃ gahaṇūpāyaṃ upadhārento vicarati. Atha naṃ rājupaṭṭhānaṃ āgantvā nisinnaṃ rājā āha ‘‘ācariya, bahū no hatthī vaṇitā jātā, hatthivejjā paṭijaggituṃ na jānanti, jānāsi nu kho kiñci bhesajja’’nti? ‘‘Jānāmi, mahārājā’’ti. ‘‘Kiṃ nāmā’’ti? ‘‘Makkaṭavasā, mahārājā’’ti. ‘‘Kahaṃ labhissāmā’’ti? ‘‘Nanu uyyāne bahū makkaṭā’’ti? Rājā ‘‘uyyāne makkaṭe māretvā vasaṃ ānethā’’ti āha. Dhanuggahā gantvā pañcasatepi makkaṭe vijjhitvā māresuṃ. Eko pana jeṭṭhakamakkaṭo palāyanto sarapahāraṃ labhitvāpi tattheva apatitvā bodhisattassa vasanaṭṭhānaṃ patvā pati. Vānarā ‘‘amhākaṃ vasanaṭṭhānaṃ patvā mato’’ti tassa pahāraṃ laddhā matabhāvaṃ bodhisattassa ārocesuṃ. So gantvā kapigaṇamajjhe nisinno ‘‘paṇḍitānaṃ ovādaṃ akatvā veriṭṭhāne vasantā nāma evaṃ vinassantī’’ti kapigaṇassa ovādavasena imā gāthā abhāsi –

61. ‘‘Yattha verī nivasati, na vase tattha paṇḍito;
Ekarattaṃ dvirattaṃ vā, dukkhaṃ vasati verisu.

62. ‘‘Diso ve lahucittassa, posassānuvidhīyato;
Ekassa kapino hetu, yūthassa anayo kato.

63. ‘‘Bālova paṇḍitamānī, yūthassa parihārako;
Sacittassa vasaṃ gantvā, sayethāyaṃ yathā kapi.

64. ‘‘Na sādhu balavā bālo, yūthassa parihārako;
Ahito bhavati ñātīnaṃ, sakuṇānaṃva cetako.

65. ‘‘Dhīrova balavā sādhu, yūthassa parihārako;
Hito bhavati ñātīnaṃ, tidasānaṃva vāsavo.

66. ‘‘Yo ca sīlañca paññañca, sutañcattani passati;
Ubhinnamatthaṃ carati, attano ca parassa ca.

67. ‘‘Tasmā tuleyya mattānaṃ, sīlapaññāsutāmiva;
Gaṇaṃ vā parihare dhīro, eko vāpi paribbaje’’ti.

Tattha **lahucittassā**ti lahucitto assa. Idaṃ vuttaṃ hoti – yo poso lahucittassa mittassa vā ñātino vā anuvidhīyati anuvattati, tassa posassa anuvidhīyato so lahucitto diso hoti, verikiccaṃ karoti. **Ekassa kapino**ti passatha ekassa lahucittassa andhabālassa kapino hetu ayaṃ sakalassa yūthassa anayo avuḍḍhi mahāvināso katoti. **Paṇḍitamānī**ti yo sayaṃ bālo hutvā ‘‘ahaṃ paṇḍito’’ti attānaṃ maññamāno paṇḍitānaṃ ovādaṃ akatvā sakassa cittassa vasaṃ gacchati, so sacittassa vasaṃ gantvā yathāyaṃ dubbacakapi matasayanaṃ sayito, evaṃ sayethāti attho.

Na sādhūti bālo nāma balasampanno yūthassa parihārako na sādhu na laddhako. Kiṃkāraṇā? So hi **ahito bhavati ñātīnaṃ,** vināsameva vahati. **Sakuṇānaṃva cetako**ti yathā hi tittirasakuṇānaṃ dīpakatittiro divasampi vassanto aññe sakuṇe na māreti, ñātakeva māreti, tesaññeva ahito hoti, evanti attho. **Hito bhavatī**ti kāyenapi vācāyapi manasāpi hitakārakoyeva. **Ubhinnamatthaṃ caratī**ti yo idha puggalo ete sīlādayo guṇe attani passati, so ‘‘mayhaṃ ācārasīlampi atthi, paññāpi sutapariyattipi atthī’’ti tathato jānitvā gaṇaṃ pariharanto attano ca paresañca attānaṃ parivāretvā carantānanti ubhinnampi atthameva carati.

Tuleyya mattānanti tuleyya attānaṃ. **Tuleyyā**ti tuletvā. **Sīlapaññāsutāmivā**ti etāni sīlādīni viya. Idaṃ vuttaṃ hoti – yasmā sīlādīni attani samanupassanto ubhinnamatthaṃ carati, tasmā paṇḍito etāni sīlādīni viya attānampi tesu tuletvā ‘‘patiṭṭhito nu khomhi sīle paññāya sute’’ti tīretvā patiṭṭhitabhāvaṃ paccakkhaṃ katvā dhīro gaṇaṃ vā parihareyya, catūsu iriyāpathesu eko vā hutvā paribbajeyya vatteyya, parisupaṭṭhākenapi vivekacārināpi imehi tīhi dhammehi samannāgateneva bhavitabbanti. Evaṃ mahāsatto kapirājā hutvāpi vinayapariyattikiccaṃ kathesi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dubbacakapi devadatto ahosi, parisāpissa devadattaparisā, paṇḍitakapirājā pana ahameva ahosi’’nti.

Kapijātakavaṇṇanā navamā.

## [405] 10. Bakajātakavaṇṇanā

Dvāsattatīti idaṃ satthā jetavane viharanto bakabrahmānaṃ ārabbha kathesi. Tassa hi ‘‘idaṃ niccaṃ dhuvaṃ sassataṃ acavanadhammaṃ, ito aññaṃ lokanissaraṇaṃ nibbānaṃ nāma natthī’’ti evaṃ diṭṭhi uppajji. Heṭṭhūpapattiko kiresa brahmā pubbe jhānaṃ bhāvetvā vehapphalesu nibbatto, tattha pañcakappasataparimāṇaṃ āyuṃ khepetvā subhakiṇhesu nibbattitvā catusaṭṭhikappaṃ khepetvā tato cuto aṭṭhakappāyukesu ābhassaresu nibbatti, tatrassa esā diṭṭhi uppajji. So hi neva uparibrahmalokato cutiṃ, na tattha upapattiṃ anussari, tadubhayampi apassanto evaṃ diṭṭhiṃ gaṇhi. Bhagavā tassa cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha brahmā bhagavantaṃ disvā ‘‘ehi kho, mārisa, svāgataṃ mārisa, cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya. Idañhi mārisa, niccaṃ idaṃ dhuvaṃ idaṃ sassataṃ idaṃ kevalaṃ idaṃ acavanadhammaṃ, idañhi na ca jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthī’’ti āha.

Evaṃ vutte bhagavā bakaṃ brahmānaṃ etadavoca ‘‘avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā, yatra hi nāma aniccaññeva samānaṃ niccanti vakkhati…pe… santañca panaññaṃ uttari nissaraṇaṃ, natthaññaṃ uttari nissaraṇanti vakkhatī’’ti (saṃ. ni. 1.175). Taṃ sutvā brahmā ‘‘tvaṃ evaṃ kathesi, tvaṃ evaṃ kathesi, iti maṃ esa anuyuñjanto anubandhatī’’ti cintetvā yathā nāma dubbalo coro katipaye pahāre labhitvā ‘‘kiṃ ahameva coro, asukopi coro asukopi coro’’ti sabbepi sahāyake ācikkhati, tatheva bhagavato anuyogabhayena bhīto aññepi attano sahāyake ācikkhanto paṭhamaṃ gāthamāha –

68. ‘‘Dvāsattati gotama puññakammā, vasavattino jātijaraṃ atītā;
Ayamantimā vedagū brahmapatti, asmābhijappanti janā anekā’’ti. (saṃ. ni. 1.175);

Tattha **dvāsattatī**ti na kevalaṃ bho gotama, ahameva, atha kho imasmiṃ brahmaloke mayaṃ dvāsattati janā puññakammā aññesaṃ upari atthano vasaṃ vattanena **vasavattino** jātiñca jarañca atītā, ayaṃ no vedehi gatattā **vedagū,** ayaṃ bho gotama **antimā brahmapatti,** pacchimakoṭippatti seṭṭhabhāvappatti. **Asmābhijappanti janā anekā**ti amhe aññe bahū janā pañjalikā hutvā – ‘‘ayaṃ kho bhavaṃ brahmā mahābrahmā’’tiādīni vadantā namassanti patthenti pihayanti, ‘‘aho vata mayampi evarūpā bhaveyyāmā’’ti icchantīti attho.

Tassa vacanaṃ sutvā satthā dutiyaṃ gāthamāha –

69. ‘‘Appaṃ hi etaṃ na hi dīghamāyu, yaṃ tvaṃ baka maññasi dīghamāyuṃ;
Sataṃ sahassāni nirabbudānaṃ, āyuṃ pajānāmi tavāha brahme’’ti. (saṃ. ni. 1.175);

Tattha **sataṃ sahassāni nirabbudāna**nti nirabbudasaṅkhātānaṃ gaṇanānaṃ satasahassāni. Vassānañhi dasadasakaṃ sataṃ, dasa satānaṃ sahassaṃ, sataṃ sahassānaṃ satasahassaṃ, sataṃ satasahassānaṃ koṭi nāma, sataṃ koṭisatasahassānaṃ pakoṭi nāma, sataṃ pakoṭisatasahassānaṃ koṭipakoṭi nāma, sataṃ koṭipakoṭisatasahassānaṃ ekaṃ nahutaṃ nāma, sataṃ nahutasatasahassānaṃ ekaṃ ninnahutaṃ nāma. Cheko gaṇako ettakaṃ gaṇetuṃ sakkoti, tato paraṃ gaṇanā nāma buddhānameva visayo. Tattha sataṃ ninnahutasatasahassānaṃ ekaṃ abbudaṃ, vīsati abbudāni ekaṃ nirabbudaṃ, tesaṃ nirabbudasatasahassānaṃ ekaṃ ahahaṃ nāma, ettakaṃ bakassa brahmuno tasmiṃ bhave avasiṭṭhaṃ āyu, taṃ sandhāya bhagavā evamāha.

Taṃ sutvā bako tatiyaṃ gāthamāha –

70. ‘‘Anantadassī bhagavāhamasmi, jātijjaraṃ sokamupātivatto;
Kiṃ me purāṇaṃ vatasīlavattaṃ, ācikkha me taṃ yamahaṃ vijañña’’nti. (saṃ. ni. 1.175);

Tattha **bhagavā**ti bhagavā tumhe ‘‘āyuṃ pajānāmi tavāha’’nti vadantā ‘‘ahaṃ anantadassī jātijarañca sokañca upātivattosmī’’ti vadatha. **Vatasīlavatta**nti vatasamādānañca sīlavattañca. Idaṃ vuttaṃ hoti – yadi tumhe sabbaññubuddhā, evaṃ sante kiṃ mayhaṃ purāṇaṃ vatañca sīlavattañca, ācikkha me taṃ, yamahaṃ tayā ācikkhitaṃ yāthāvasarasato vijāneyyanti.

Athassa bhagavā atītāni vatthūni āharitvā ācikkhanto catasso gāthā abhāsi –

71. ‘‘Yaṃ tvaṃ apāyesi bahū manusse, pipāsite ghammani samparete;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmi.

72. ‘‘Yaṃ eṇikūlasmi janaṃ gahītaṃ, amocayī gayhaka nīyamānaṃ;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmi.

73. ‘‘Gaṅgāya sotasmiṃ gahītanāvaṃ, luddena nāgena manussakappā;
Amocayi tvaṃ balasā pasayha, taṃ te purāṇaṃ vatasīlavattaṃ;
Suttappabuddhova anussarāmi.

74. ‘‘Kappo ca te baddhacaro ahosiṃ, sambuddhimantaṃ vatinaṃ amaññaṃ;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmī’’ti. (saṃ. ni. 1.175);

Tattha **apāyesī**ti pāyesi. **Ghammani samparete**ti ghammena samparete ativiya phuṭṭhe ghammakilante. **Suttappabuddhovā**ti paccūsakāle supanto supinaṃ passitvā taṃ supinakaṃ viya anussarāmi. So kira bakabrahmā ekasmiṃ kappe tāpaso hutvā marukantāre vasanto bahūnaṃ kantārapaṭipannānaṃ pānīyaṃ āharitvā adāsi. Athekadivasaṃ eko satthavāho pañcahi sakaṭasatehi marukantāraṃ paṭipajji. Manussā disā vavatthapetuṃ asakkontā satta divasāni āhiṇḍitvā khīṇadārudakā nirāhārā uṇhābhibhūtā ‘‘idāni no jīvitaṃ natthī’’ti sakaṭe parivattetvā goṇe mocetvā heṭṭhāsakaṭesu nipajjiṃsu. Tadā tāpaso āvajjento te disvā ‘‘mayi passante mā nassiṃsū’’ti cintetvā attano iddhānubhāvena gaṅgāsotaṃ ubbattetvā satthavāhābhimukhaṃ akāsi, avidūre ca ekaṃ vanasaṇḍaṃ māpesi. Manussā pānīyaṃ pivitvā nhatvā goṇe santappetvā vanasaṇḍato tiṇaṃ lāyitvā dārūni gahetvā disaṃ sallakkhetvā arogā kantāraṃ atikkamiṃsu, taṃ sandhāyetaṃ vuttaṃ.

Eṇikūlasminti eṇiyā nāma nadiyā kūle. **Gayhaka nīyamāna**nti karamaragāhaṃ gahetvā nīyamānaṃ. So kira tāpaso aparasmiṃ kāle ekaṃ paccantagāmaṃ nissāya nadītīre vanasaṇḍe vihāsi. Athekasmiṃ divase pabbatato corā otaritvā taṃ gāmaṃ paharitvā mahājanaṃ gahetvā pabbataṃ āropetvā antarāmagge cārakamanusse ṭhapetvā pabbatabilaṃ pavisitvā āhāraṃ pacāpentā nisīdiṃsu. Tāpaso gomahiṃsādīnañceva dārakadārikādīnañca mahantaṃ aṭṭassaraṃ sutvā ‘‘mayi passante mā nassiṃsū’’ti iddhānubhāvena attabhāvaṃ jahitvā caturaṅginiyā senāya parivuto rājā hutvā yuddhabheriṃ ākoṭāpento taṃ ṭhānaṃ agamāsi. Cārakamanussā taṃ disvā corānaṃ ārocesuṃ. Corā ‘‘raññā saddhiṃ viggaho nāma na yutto’’ti sabbaṃ gahitagahitaṃ bhaṇḍakaṃ chaḍḍetvā bhattaṃ abhuñjitvāva palāyiṃsu. Tāpaso te sabbe ānetvā sakagāmeyeva patiṭṭhāpesi, taṃ sandhāyetaṃ vuttaṃ.

Gahītanāvanti niggahitanāvaṃ. **Luddenā**ti kakkhaḷena. **Manussakappā**ti manusse vināsetukāmatāya. **Balasā**ti balena. **Pasayhā**ti abhibhavitvā. Aparasmiṃ kāle so tāpaso gaṅgātīre vihāsi. Tadā manussā dve tayo nāvāsaṅghāṭe bandhitvā saṅghāṭamatthake pupphamaṇḍapaṃ kāretvā saṅghāṭe nisīditvā khādantā pivantā sambandhakulaṃ gacchanti. Te pītāvasesaṃ suraṃ bhuttakhāditāvasesāni bhattamacchamaṃsatambulādīni gaṅgāyameva pātenti. Gaṅgeyyo nāgarājā ‘‘ime ucchiṭṭhakaṃ mama upari khipantī’’ti kujjhitvā ‘‘sabbe te jane gahetvā gaṅgāya osīdāpessāmī’’ti mahantaṃ ekadoṇikanāvappamāṇaṃ attabhāvaṃ māpetvā udakaṃ bhinditvā phaṇaṃ dhārayamāno tesaṃ abhimukho pāyāsi. Te nāgarājānaṃ disvā maraṇabhayatajjitā ekappahāreneva mahāsaddaṃ kariṃsu. Tāpaso tesaṃ paridevitasaddaṃ sutvā nāgarājassa ca kuddhabhāvaṃ ñatvā ‘‘mayi passante mā nassiṃsū’’ti khippanisantiyā attano ānubhāvena khippaṃ supaṇṇavaṇṇaṃ attānaṃ māpetvā agamāsi. Nāgarājā taṃ disvā maraṇabhayatajjito udake nimujji. Manussā sotthibhāvaṃ patvā agamaṃsu, taṃ sandhāyetaṃ vuttaṃ.

Baddhacaroti antevāsiko. **Sambuddhimantaṃ vatinaṃ amañña**nti buddhisampanno ceva vatasampanno ca tāpasoti taṃ maññamāno. Iminā kiṃ dasseti? Mahābrahme ahaṃ atīte tava kesavatāpasakāle kappo nāma antevāsiko veyyāvaccakaro hutvā tuyhaṃ nāradena nāma amaccena bārāṇasito himavantaṃ ānītassa rogaṃ vūpasamesiṃ. Atha naṃ nārado dutiyavāre āgantvā nirogaṃ disvā imaṃ gāthaṃ abhāsi –

‘‘Manussindaṃ jahitvāna, sabbakāmasamiddhinaṃ;
Kathaṃ nu bhagavā kesi, kappassa ramati assame’’ti. (jā. 1.4.181);

Tamenaṃ tvaṃ etadavoca –

‘‘Sādūni ramaṇīyāni, santi vakkhā manoramā;
Subhāsitāni kappassa, nārada ramayanti ma’’nti. (jā. 1.4.182);

Itissa bhagavā imaṃ attanā antevāsikena hutvā rogassa vūpasamitabhāvaṃ dīpento evamāha. Tañca pana brahmunā manussaloke katakammaṃ sabbaṃ mahābrahmānaṃ sallakkhāpentova kathesi.

So satthu vacanena attanā katakammaṃ saritvā tathāgatassa thutiṃ karonto osānagāthamāha –

75. ‘‘Addhā pajānāsi mametamāyuṃ, aññampi jānāsi tathā hi buddho;
Tathā hi tāyaṃ jalitānubhāvo, obhāsayaṃ tiṭṭhati brahmaloka’’nti.

Tattha **tathā hi buddho**ti tathā hi tvaṃ buddho. Buddhānañhi aññātaṃ nāma natthi, sabbadhammānaṃ buddhattāyeva hi te buddhā nāmāti dasseti. **Tathā hi tāya**nti buddhattāyeva ca pana tava ayaṃ jalito sarīrappabhānubhāvo. **Obhāsayaṃ tiṭṭhatī**ti imaṃ sakalampi brahmalokaṃ obhāsento tiṭṭhati.

Evaṃ satthā attano buddhaguṇaṃ jānāpento dhammaṃ desetvā saccāni pakāsesi, saccapariyosāne sampattānaṃ dasamattānaṃ brahmasahassānaṃ anupādāya āsavehi cittāni vimucciṃsu. Iti bhagavā bahūnaṃ brahmānaṃ avassayo hutvā brahmalokā jetavanaṃ āgantvā tattha kathitaniyāmeneva taṃ dhammadesanaṃ bhikkhūnaṃ kathetvā jātakaṃ samodhānesi – ‘‘tadā kesavatāpaso bakabrahmā ahosi, kappamāṇavo pana ahameva ahosi’’nti.

Bakajātakavaṇṇanā dasamā.

Kukkuvaggo paṭhamo.

2. Gandhāravaggo

[406] 1. Gandhārajātakavaṇṇanā

Hitvā gāmasahassānīti idaṃ satthā jetavane viharanto bhesajjasannidhikārasikkhāpadaṃ ārabbha kathesi. Vatthu pana rājagahe samuṭṭhitaṃ. Āyasmatā hi pilindavacchena ārāmikakulaṃ mocetuṃ rājanivesanaṃ gantvā rañño pāsāde iddhibalena sovaṇṇamaye kate manussā pasīditvā therassa pañca bhesajjāni pahiṇiṃsu. So tāni parisāya vissajjesi. Parisā panassa bāhullikā ahosi, laddhaṃ laddhaṃ koḷambepi ghaṭepi pattatthavikāyopi pūretvā paṭisāmesi. Manussā disvā ‘‘mahicchā ime samaṇā antokoṭṭhāgārikā’’ti ujjhāyiṃsu. Satthā taṃ pavattiṃ sutvā ‘‘yāni kho pana tāni gilānānaṃ bhikkhūna’’nti (pārā. 622-623) sikkhāpadaṃ paññapetvā ‘‘bhikkhave, porāṇakapaṇḍitā anuppanne buddhe bāhirakapabbajjaṃ pabbajitvā pañcasīlamattakaṃ rakkhantāpi loṇasakkharamattakaṃ punadivasatthāya nidahante garahiṃsu, tumhe pana evarūpe niyyānikasāsane pabbajitvā dutiyatatiyadivasatthāya sannidhiṃ karontā ayuttaṃ karothā’’ti vatvā atītaṃ āhari.

Atīte gandhāraraṭṭhe bodhisatto gandhārarañño putto hutvā pitu accayena rajje patiṭṭhāya dhammena rajjaṃ kāresi. Majjhimapadesepi videharaṭṭhe videho nāma rājā rajjaṃ kāresi. Te dvepi rājāno adiṭṭhasahāyā hutvā aññamaññaṃ thiravissāsā ahesuṃ. Tadā manussā dīghāyukā honti, tiṃsa vassasahassāni jīvanti. Athekadā gandhārarājā puṇṇamuposathadivase samādinnasīlo mahātale paññattavarapallaṅkamajjhagato vivaṭena sīhapañjarena pācīnalokadhātuṃ olokento amaccānaṃ dhammatthayuttakathaṃ kathento nisīdi. Tasmiṃ khaṇe gaganatalaṃ atilaṅghantamiva paripuṇṇaṃ candamaṇḍalaṃ rāhu avatthari, candappabhā antaradhāyi. Amaccā candālokaṃ apassantā candassa rāhunā gahitabhāvaṃ rañño ārocesuṃ. Rājā candaṃ oloketvā ‘‘ayaṃ cando āgantukaupakkilesena upakkiliṭṭho nippabho jāto, mayhampesa rājaparivāro upakkileso, na kho pana metaṃ patirūpaṃ, yāhaṃ rāhunā gahitacando viya nippabho bhaveyyaṃ, visuddhe gaganatare virocantaṃ candamaṇḍalaṃ viya rajjaṃ pahāya pabbajissāmi, kiṃ me parena ovaditena, kule ca gaṇe ca alaggo hutvā attānameva ovadanto vicarissāmi, idaṃ me patirūpa’’nti cintetvā ‘‘yaṃ icchatha, taṃ rājānaṃ karothā’’ti rajjaṃ amaccānaṃ niyyādesi. So rajjaṃ chaḍḍetvā isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā jhānaratisamappito himavantapadese vāsaṃ kappesi.

Videharājāpi ‘‘sukhaṃ me sahāyassā’’ti vāṇije pucchitvā tassa pabbajitabhāvaṃ sutvā ‘‘mama sahāye pabbajite ahaṃ rajjena kiṃ karissāmī’’ti sattayojanike mithilanagare tiyojanasatike videharaṭṭhe soḷasasu gāmasahassesu pūritāni koṭṭhāgārāni, soḷasasahassā ca nāṭakitthiyo chaḍḍetvā puttadhītaro amanasikatvā himavantapadesaṃ pavisitvā pabbajitvā pavattaphalabhojano hutvā samappavattavāsaṃ vasanto vicari. Te ubhopi samavattacāraṃ carantā aparabhāge samāgacchiṃsu, na pana aññamaññaṃ sañjāniṃsu, sammodamānā ekatova samappavattavāsaṃ vasiṃsu. Tadā videhatāpaso gandhāratāpasassa upaṭṭhānaṃ karoti. Tesaṃ ekasmiṃ puṇṇamadivase aññatarasmiṃ rukkhamūle nisīditvā dhammatthayuttakathaṃ kathentānaṃ gaganatale virocamānaṃ candamaṇḍalaṃ rāhu avatthari. Videhatāpaso ‘‘kiṃ nu kho candassa pabhā naṭṭhā’’ti oloketvā rāhunā gahitaṃ candaṃ disvā ‘‘ko nu kho esa ācariya, candaṃ avattharitvā nippabhamakāsī’’ti pucchi. Antevāsika ayaṃ rāhu nāma candasseko upakkileso, virocituṃ na deti, ahampi rāhugahitaṃ candamaṇḍalaṃ disvā ‘‘idaṃ parisuddhassa candamaṇḍalassa āgantukena upakkilesena nippabhaṃ jātaṃ, mayhampi idaṃ rajjaṃ upakkileso, yāva candamaṇḍalaṃ rāhu viya idaṃ nippabhaṃ na karoti, tāva pabbajissāmī’’ti cintetvā tadeva rāhugahitaṃ candamaṇḍalaṃ ārammaṇaṃ katvā mahārajjaṃ chaḍḍetvā pabbajitoti. ‘‘Ācariya, tvaṃ gandhārarājā’’ti? ‘‘Āma, aha’’nti. ‘‘Ācariya, ahampi videharaṭṭhe mithilanagare videharājā nāma, nanu mayaṃ aññamaññaṃ adiṭṭhasahāyā’’ti. ‘‘Kiṃ pana te ārammaṇaṃ ahosī’’ti? Ahaṃ ‘‘tumhe pabbajitā’’ti sutvā ‘‘addhā pabbajjāya mahantaṃ guṇaṃ addasā’’ti tumheyeva ārammaṇaṃ katvā rajjaṃ pahāya pabbajitoti. Te tato paṭṭhāya ativiya samaggā sammodamānā pavattaphalabhojanā hutvā vihariṃsu. Tattha dīgharattaṃ vasitvā ca pana loṇambilasevanatthāya himavantato otaritvā ekaṃ paccantagāmaṃ sampāpuṇiṃsu.

Manussā tesaṃ iriyāpathe pasīditvā bhikkhaṃ datvā paṭiññaṃ gahetvā araññe rattidivaṭṭhānādīni māpetvā vasāpesuṃ. Antarāmaggepi nesaṃ bhattakiccakaraṇatthāya udakaphāsukaṭṭhāne paṇṇasālaṃ kāresuṃ. Te paccantagāme bhikkhaṃ caritvā tāya paṇṇasālāya nisīditvā paribhuñjitvā attano vasanaṭṭhānaṃ gacchanti. Tepi manussā tesaṃ āhāraṃ dadamānā ekadā loṇaṃ patte pakkhipitvā denti, ekadā paṇṇapuṭe bandhitvā denti, ekadā aloṇakāhārameva denti. Te ekadivasaṃ paṇṇapuṭe bahutaraṃ loṇaṃ adaṃsu. Videhatāpaso loṇaṃ ādāya gantvā bodhisattassa bhattakiccakāle pahonakaṃ datvā attanopi pamāṇayuttaṃ gahetvā atirekaṃ paṇṇapuṭe bandhitvā ‘‘aloṇakadivase bhavissatī’’ti tiṇavaṭṭikaantare ṭhapesi. Athekadivasaṃ aloṇake āhāre laddhe videho gandhārassa bhikkhābhājanaṃ datvā tiṇavaṭṭikaantarato loṇaṃ āharitvā ‘‘ācariya, loṇaṃ gaṇhathā’’ti āha. ‘‘Ajja manussehi loṇaṃ na dinnaṃ, tvaṃ kuto labhasī’’ti? ‘‘Ācariya, purimadivase manussā bahuṃ loṇamadaṃsu, athāhaṃ ‘aloṇakadivase bhavissatī’ti atirekaṃ loṇaṃ ṭhapesi’’nti. Atha naṃ bodhisatto ‘‘moghapurisa, tiyojanasatikaṃ videharaṭṭhaṃ pahāya pabbajitvā akiñcanabhāvaṃ patvā idāni loṇasakkharāya taṇhaṃ janesī’’ti tajjetvā ovadanto paṭhamaṃ gāthamāha –

76. ‘‘Hitvā gāmasahassāni, paripuṇṇāni soḷasa;
Koṭṭhāgārāni phītāni, sannidhiṃ dāni kubbasī’’ti.

Tattha **koṭṭhāgārānī**ti suvaṇṇarajatamaṇimuttādiratanakoṭṭhāgārāni ceva dussakoṭṭhāgārāni ca dhaññakoṭṭhāgārāni ca. **Phītānī**ti pūrāni. **Sannidhiṃ dāni kubbasī**ti idāni ‘‘sve bhavissati, tatiyadivase bhavissatī’’ti loṇamattaṃ sannidhiṃ karosīti.

Videho evaṃ garahiyamāno garahaṃ asahanto paṭipakkho hutvā ‘‘ācariya, tumhe attano dosaṃ adisvā mayhameva dosaṃ passatha, nanu tumhe ‘kiṃ me parena ovaditena, attānameva ovadissāmī’ti rajjaṃ chaḍḍetvā pabbajitā, tumhe idāni maṃ kasmā ovadathā’’ti codento dutiyaṃ gāthamāha –

77. ‘‘Hitvā gandhāravisayaṃ, pahūtadhanadhāriyaṃ;
Pasāsanato nikkhanto, idha dāni pasāsasī’’ti.

Tattha **pasāsanato**ti ovādānusāsanīdānato. **Idha dānī**ti idāni idha araññe kasmā maṃ ovadathāti.

Taṃ sutvā bodhisatto tatiyaṃ gāthamāha –

78. ‘‘Dhammaṃ bhaṇāmi vedeha, adhammo me na ruccati;
Dhammaṃ me bhaṇamānassa, na pāpamupalimpatī’’ti.

Tattha **dhamma**nti sabhāvaṃ, buddhādīhi vaṇṇitaṃ pasatthaṃ kāraṇameva. **Adhammo me na ruccatī**ti adhammo nāma asabhāvo mayhaṃ kadācipi na ruccati. **Na pāpamupalimpatī**ti mama sabhāvameva kāraṇameva bhaṇantassa pāpaṃ nāma hadaye na limpati na allīyati. Ovādadānaṃ nāmetaṃ buddhapaccekabuddhasāvakabodhisattānaṃ paveṇī. Tehi dinnovādaṃ bālā na gaṇhanti, ovādadāyakassa pana pāpaṃ nāma natthi.

‘‘Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.

‘‘Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo’’ti. (dha. pa. 76-77);

Videhatāpaso bodhisattassa kathaṃ sutvā ‘‘ācariya, atthanissitaṃ kathentenapi paraṃ ghaṭṭetvā rosetvā kathetuṃ na vaṭṭati, tvaṃ maṃ kuṇṭhasatthakena muṇḍento viya atipharusaṃ kathesī’’ti vatvā catutthaṃ gāthamāha –

79. ‘‘Yena kenaci vaṇṇena, paro labhati ruppanaṃ;
Mahatthiyampi ce vācaṃ, na taṃ bhāseyya paṇḍito’’ti.

Tattha **yena kenacī**ti dhammayuttenāpi kāraṇena. **Labhati ruppana**nti ghaṭṭanaṃ dussanaṃ kuppanaṃ labhatiyeva. **Na taṃ bhāseyyā**ti tasmā taṃ parapuggalaṃ yāya so vācāya dussati, taṃ mahatthiyaṃ mahantaṃ atthanissitampi vācaṃ na bhāseyyāti attho.

Athassa bodhisatto pañcamaṃ gāthamāha –

80. ‘‘Kāmaṃ ruppatu vā mā vā, bhusaṃva vikirīyatu;
Dhammaṃ me bhaṇamānassa, na pāpamupalimpatī’’ti.

Tattha **kāma**nti ekaṃsena. Idaṃ vuttaṃ hoti – ayuttakārako puggalo ‘‘ayuttaṃ te kata’’nti ovadiyamāno ekaṃseneva kujjhatu vā mā vā kujjhatu, atha vā bhusamuṭṭhi viya vikirīyatu, mayhaṃ pana dhammaṃ bhaṇantassa pāpaṃ nāma natthīti.

Evañca pana vatvā ‘‘na vo ahaṃ, ānanda, tathā parakkamissāmi, yathā kumbhakāro āmake āmakamatte. Niggayha niggayhāhaṃ ānanda, vakkhāmi, yo sāro so ṭhassatī’’ti (ma. ni. 3.196) imassa sugatovādassa anurūpāya paṭipattiyā ṭhatvā ‘‘yathā kumbhakāro bhājanesu punappunaṃ ākoṭetvā ākoṭetvā āmakaṃ aggahetvā supakkameva bhājanaṃ gaṇhāti, evaṃ punappunaṃ ovaditvā niggaṇhitvā pakkabhājanasadiso puggalo gahetabbo’’ti dassetuṃ puna taṃ ovadanto –

81. ‘‘No ce assa sakā buddhi, vinayo vā susikkhito;
Vane andhamahiṃsova, careyya bahuko jano.

82. ‘‘Yasmā ca panidhekacce, āceramhi susikkhitā;
Tasmā vinītavinayā, caranti susamāhitā’’ti. – idaṃ gāthādvayamāha;

Tassattho – samma vedeha, imesañhi sattānaṃ sace attano buddhi vā paṇḍite ovādadāyake nissāya ācārapaṇṇattivinayo vā susikkhito na bhaveyya, evaṃ sante yathā tiṇalatādigahane vane andhamahiṃso gocarāgocaraṃ sāsaṅkanirāsaṅkañca ṭhānaṃ ajānanto carati, tathā tumhādiso bahuko jano careyya. Yasmā pana idha ekacce sakāya buddhiyā rahitā sattā ācariyasantike ācārapaṇṇattisusikkhitā, tasmā ācariyehi attano attano anurūpena vinayena vinītattā vinītavinayā susamāhitā ekaggacittā hutvā carantīti.

Iminā idaṃ dasseti – iminā hi sattena gihinā hutvā attano kulānurūpā, pabbajitena pabbajitānurūpā sikkhā sikkhitabbā. Gihinopi hi attano kulānurūpesu kasigorakkhādīsu sikkhitāva sampannājīvā hutvā susamāhitā caranti, pabbajitāpi pabbajitānurūpesu pāsādikesu abhikkantapaṭikkantādīsu adhisīlaadhicittaadhipaññāsikkhāsu sikkhitāva vigatavikkhepā susamāhitā caranti. Lokasmiñhi –

‘‘Bāhusaccañca sippañca, vinayo ca susikkhito;
Subhāsitā ca yā vācā, etaṃ maṅgalamuttama’’nti. (khu. pā. 5.5; su. ni. 264);

Taṃ sutvā vedehatāpaso ‘‘ācariya, ito paṭṭhāya maṃ ovadatha anusāsatha, ahaṃ anadhivāsanajātikatāya tumhehi saddhiṃ kathesiṃ, taṃ me khamathā’’ti vanditvā mahāsattaṃ khamāpesi. Te samaggavāsaṃ vasitvā puna himavantameva agamaṃsu. Tatra bodhisatto vedehatāpasassa kasiṇaparikammaṃ kathesi. So taṃ katvā abhiññā ca samāpattiyo ca nibbattesi. Iti te ubhopi aparihīnajjhānā brahmalokaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā vedeho ānando ahosi, gandhārarājā pana ahameva ahosī’’nti.

Gandhārajātakavaṇṇanā paṭhamā.

## [407] 2. Mahākapijātakavaṇṇanā

Attānaṃ saṅkamaṃ katvāti idaṃ satthā jetavane viharanto ñātatthacariyaṃ ārabbha kathesi. Vatthu **bhaddasālajātake** (jā. 1.12.13 ādayo) āvi bhavissati. Tadā pana dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, sammāsambuddho ñātakānaṃ atthaṃ caratī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi tathāgato ñātīnaṃ atthaṃ cariyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kapiyoniyaṃ nibbattitvā vayappatto ārohapariṇāhasampanno thāmabalūpeto pañcahatthibalaparimāṇo asītisahassakapigaṇaparivuto himavantapadese vasati. Tattha gaṅgātīraṃ nissāya sākhāviṭapasampanno sandacchāyo bahalapatto pabbatakūṭaṃ viya samuggato ambarukkho ahosi ‘‘nigrodharukkho’’tipi vadanti. Tassa madhurāni phalāni dibbagandharasāni mahantāni mahantakumbhappamāṇāni. Tassa ekissā sākhāya phalāni thale patanti, ekissā sākhāya gaṅgājale, dvinnaṃ sākhānaṃ phalāni majjhe rukkhamūle patanti. Bodhisatto kapigaṇaṃ ādāya tattha phalāni khādanto ‘‘ekasmiṃ kāle imassa rukkhassa udake patitaṃ phalaṃ nissāya amhākaṃ bhayaṃ uppajjissatī’’ti udakamatthake sākhāya ekaphalampi anavasesetvā pupphakāle kaḷāyamattakālato paṭṭhāya khādāpeti ceva pātāpeti ca. Evaṃ santepi asītivānarasahassehi adiṭṭhaṃ kipillikapuṭapaṭicchannaṃ ekaṃ pakkaphalaṃ nadiyaṃ patitvā uddhañca adho ca jālaṃ bandhāpetvā udakakīḷaṃ kīḷantassa bārāṇasirañño uddhaṃjāle laggi. Rañño divasaṃ kīḷitvā sāyaṃ gamanasamaye kevaṭṭā jālaṃ ukkhipantā taṃ disvā ‘‘asukaphalaṃ nāmā’’ti ajānantā rañño dassesuṃ.

Rājā ‘‘kiṃphalaṃ nāmeta’’nti pucchi. ‘‘Na jānāma, devā’’ti. ‘‘Ke jānissantī’’ti? ‘‘Vanacarakā, devā’’ti. So vanacarake pakkosāpetvā tesaṃ santikā ‘‘ambapakka’’nti sutvā churikāya chinditvā paṭhamaṃ vanacarake khādāpetvā pacchā attanāpi khādi, itthāgārassāpi amaccānampi dāpesi. Rañño ambapakkaraso sakalasarīraṃ pharitvā aṭṭhāsi. So rasataṇhāya bajjhitvā tassa rukkhassa ṭhitaṭṭhānaṃ vanacarake pucchitvā tehi ‘‘himavantapadese nadītīre’’ti vutte bahū nāvāsaṅghāṭe bandhāpetvā vanacarakehi desitamaggena uddhaṃsotaṃ agamāsi. ‘‘Ettakāni divasānī’’ti paricchedo na kathito, anupubbena pana taṃ ṭhānaṃ patvā ‘‘eso deva, rukkho’’ti vanacarakā rañño ācikkhiṃsu. Rājā nāvaṃ ṭhapetvā mahājanaparivuto padasā tattha gantvā rukkhamūle sayanaṃ paññapāpetvā ambapakkāni khāditvā nānaggarasabhojanaṃ bhuñjitvā nipajji, sabbadisāsu ārakkhaṃ ṭhapetvā aggiṃ kariṃsu.

Mahāsatto manussesu niddaṃ okkantesu aḍḍharattasamaye parisāya saddhiṃ agamāsi. Asītisahassavānarā sākhāya sākhaṃ carantā ambāni khādanti. Rājā pabujjhitvā kapigaṇaṃ disvā manusse uṭṭhāpetvā dhanuggahe pakkosāpetvā ‘‘yathā ete phalakhādakā vānarā na palāyanti, tathā te parikkhipitvā vijjhatha, sve ambāni ceva vānaramaṃsañca khādissāmī’’ti āha. Dhanuggahā ‘‘sādhū’’ti sampaṭicchitvā rukkhaṃ parivāretvā sare sannayhitvā aṭṭhaṃsu. Te disvā vānarā maraṇabhayabhītā palāyituṃ asakkontā mahāsattaṃ upasaṅkamitvā ‘‘deva, ‘palāyanamakkaṭe vijjhissāmā’ti rukkhaṃ parivāretvā dhanuggahā ṭhitā, kiṃ karomā’’ti pucchitvā kampamānā aṭṭhaṃsu. Bodhisatto ‘‘mā bhāyittha, ahaṃ vo jīvitaṃ dassāmī’’ti vānaragaṇaṃ samassāsetvā ujukaṃ uggatasākhaṃ āruyha gaṅgābhimukhaṃ gatasākhaṃ gantvā tassā pariyantato pakkhanditvā dhanusatamattaṃ ṭhānaṃ atikkamma gaṅgātīre ekasmiṃ gumbamatthake patitvā tato oruyha ‘‘mamāgataṭṭhānaṃ ettakaṃ bhavissatī’’ti ākāsaṃ paricchinditvā ekaṃ vettalataṃ mūle chinditvā sodhetvā ‘‘ettakaṃ ṭhānaṃ rukkhe bajjhissati, ettakaṃ ākāsaṭṭhaṃ bhavissatī’’ti imāni dve ṭhānāni vavatthapetvā attano kaṭiyaṃ bandhanaṭṭhānaṃ na sallakkhesi.

So taṃ lataṃ ādāya ekaṃ koṭiṃ gaṅgātīre patiṭṭhitarukkhe bandhitvā ekaṃ attano kaṭiyaṃ bandhitvā vātacchinnavalāhako viya vegena dhanusatamattaṃ ṭhānaṃ laṅghitvā kaṭiyaṃ bandhanaṭṭhānassa asallakkhitattā rukkhaṃ pāpuṇituṃ asakkonto ubhohi hatthehi ambasākhaṃ daḷhaṃ gaṇhitvā vānaragaṇassa saññamadāsi ‘‘sīghaṃ mama piṭṭhiṃ maddamānā vettalatāya sotthigamanaṃ gacchathā’’ti. Asītisahassavānarā mahāsattaṃ vanditvā khamāpetvā tathā agamaṃsu. Tadā devadattopi makkaṭo hutvā tesaṃ abbhantare hoti. So ‘‘ayaṃ me paccāmittassa piṭṭhiṃ passituṃ kālo’’ti uccaṃ sākhaṃ āruyha vegaṃ janetvā tassa piṭṭhiyaṃ pati. Mahāsattassa hadayaṃ bhijji, balavavedanā uppajji. Sopi taṃ vedanāppattaṃ katvā pakkāmi. Mahāsatto ekakova ahosi. Rājā aniddāyanto vānarehi ca mahāsattena ca katakiriyaṃ sabbaṃ disvā ‘‘ayaṃ tiracchāno hutvā attano jīvitaṃ agaṇetvā parisāya sotthibhāvameva akāsī’’ti cintento nipajji.

So pabhātāya rattiyā mahāsattassa tussitvā ‘‘na yuttaṃ imaṃ kapirājānaṃ nāsetuṃ, upāyena naṃ otāretvā paṭijaggissāmī''ti antogaṅgāya nāvāsaṅghāṭaṃ ṭhapetvā tattha aṭṭakaṃ bandhāpetvā saṇikaṃ mahāsattaṃ otārāpetvā piṭṭhiyaṃ kāsāvavatthaṃ pattharāpetvā gaṅgodakena nhāpetvā phāṇitodakaṃ pāyetvā parisuddhasarīraṃ sahassapākatelena abbhañjāpetvā sayanapiṭṭhe eḷakacammaṃ santharāpetvā saṇikaṃ tattha nipajjāpetvā attanā nīce āsane nisīditvā paṭhamaṃ gāthamāha –

83. ''Attānaṃ saṅkamaṃ katvā, yo sotthiṃ samatārayi;
Kiṃ tvaṃ tesaṃ kime tuyhaṃ, honti ete mahākapī''ti.

Tassattho – ambho mahākapi, yo tvaṃ attānaṃ saṅkamaṃ katvā tulaṃ āropetvā jīvitaṃ pariccajitvā ime vānare sotthiṃ samatārayi, khemena santāresi; kiṃ tvaṃ tesaṃ hosi, kime tuyhaṃ vā kiṃsu ete hontīti?

Taṃ sutvā bodhisatto rājānaṃ ovadanto sesagāthā abhāsi –

84. ''Rājāhaṃ issaro tesaṃ, yūthassa parihārako;
Tesaṃ sokaparetānaṃ, bhītānaṃ te arindama.

85. ''Ullaṅghayitvā attānaṃ, vissaṭṭhadhanuno sataṃ;
Tato aparapādesu, daḷhaṃ bandhaṃ latāguṇaṃ.

86. ''Chinnabbhamiva vātena, nuṇṇo rukkhaṃ upāgamiṃ;
Sohaṃ appabhavaṃ tattha, sākhaṃ hatthehi aggahiṃ.

87. ''Taṃ maṃ viyāyataṃ santaṃ, sākhāya ca latāya ca;
Samanukkamantā pādehi, sotthiṃ sākhāmigā gatā.

88. ''Taṃ maṃ na tapate bandho, mato me na tapessati;
Sukhamāharitaṃ tesaṃ, yesaṃ rajjamakārayiṃ.

89. ''Esā te upamā rāja, taṃ suṇohi arindama;
Raññā raṭṭhassa yoggassa, balassa nigamassa ca;
Sabbesaṃ sukhameṭṭhabbaṃ, khattiyena pajānatā''ti.

Tattha **tesa**nti tesaṃ asītisahassānaṃ vānarānaṃ. **Bhītānaṃ te**ti tava vijjhanatthāya āṇāpetvā ṭhitassa bhītānaṃ. **Arindamā**ti rājānaṃ ālapati. Rājā hi corādīnaṃ arīnaṃ damanato ''arindamo''ti vuccati. **Vissaṭṭhadhanuno sata**nti anāropitadhanusatappamāṇaṃ ṭhānaṃ attānaṃ ākāse ullaṅghayitvā vissajjetvā tato imamhā rukkhā laṅghayitvā gataṭṭhānato. **Aparapādesū**ti pacchāpādesu. Idaṃ kaṭibhāgaṃ sandhāya vuttaṃ. Bodhisatto hi kaṭibhāge taṃ latāguṇaṃ daḷhaṃ bandhitvā pacchimapādehi bhūmiyaṃ akkamitvā vissajjetvā vātavegena ākāsaṃ pakkhandi. **Nuṇṇo rukkhaṃ upāgami**nti vātacchinnaṃ abbhamiva attano vegajanitena vātena nuṇṇo. Yathā vātacchinnabbhaṃ vātena, evaṃ attano vegena nuṇṇo hutvā imaṃ ambarukkhaṃ upāgamiṃ. **Appabhava**nti so ahaṃ tattha ākāsappadese rukkhaṃ pāpuṇituṃ appahonto tassa rukkhassa sākhaṃ hatthehi aggahesinti attho.

Viyāyatanti rukkhasākhāya ca vettalatāya ca vīṇāya bhamaratanti viya vitataṃ ākaḍḍhitasarīraṃ. **Samanukkamantā**ti mayā anuññātā maṃ vanditvā pādehi anukkamantā nirantarameva akkamantā sotthiṃ gatā. **Taṃ maṃ na tapate bandho**ti taṃ maṃ nāpi so valliyā bandho tapati, nāpi idāni maraṇaṃ tapessati. Kiṃkāraṇā? **Sukhamāharitaṃ tesa**nti yasmā yesaṃ ahaṃ rajjamakārayiṃ, tesaṃ mayā sukhamāharitaṃ. Ete hi ''mahārāja, ayaṃ no uppannaṃ dukkhaṃ haritvā sukhaṃ āharissatī''ti maṃ rājānaṃ akaṃsu. Ahampi ''tumhākaṃ uppannaṃ dukkhaṃ harissāmi''cceva etesaṃ rājā jāto. Taṃ ajja mayā etesaṃ maraṇadukkhaṃ haritvā jīvitasukhaṃ āhaṭaṃ, tena maṃ nāpi bandho tapati, na maraṇavadho tapessati.

Esā te upamāti esā te mahārāja, mayā katakiriyāya upamā. **Taṃ suṇohī**ti tasmā imāya upamāya saṃsandetvā attano diyyamānaṃ ovādaṃ suṇāhi. **Raññā raṭṭhassā**ti mahārāja, raññā nāma ucchuyante ucchuṃ viya raṭṭhaṃ apīḷetvā catubbidhaṃ agatigamanaṃ pahāya catūhi saṅgahavatthūhi saṅgaṇhantena dasasu rājadhammesu patiṭṭhāya mayā viya attano jīvitaṃ pariccajitvā ‘‘kintime raṭṭhavāsino vigatabhayā gimhakāle vivaṭadvāre ñātīhi ca parivārakehi ca parivāritā ure putte naccentā sītena vātena bījiyamānā yathāruci attano attano santakaṃ paribhuñjantā kāyikacetasikasukhasamaṅgino bhaveyyu’’nti sakalaraṭṭhassa ca rathasakaṭādiyuttavāhanassa **yoggassa** ca pattisaṅkhātassa **balassa** ca nigamajanapadasaṅkhātassa **nigamassa** ca sabbesaṃ sukhameva esitabbaṃ gavesitabbanti attho. **Khattiyena pajānatā**ti khettānaṃ adhipatibhāvena ‘‘khattiyo’’ti laddhanāmena pana etena avasesasatte atikkamma pajānatā ñāṇasampannena bhavitabbanti.

Evaṃ mahāsatto rājānaṃ ovadanto anusāsantova kālamakāsi. Rājā amacce pakkosāpetvā ‘‘imassa kapirājassa rājūnaṃ viya sarīrakiccaṃ karothā’’ti vatvā itthāgārampi āṇāpesi ‘‘tumhe rattavatthanivatthā vikiṇṇakesā daṇḍadīpikahatthā kapirājānaṃ parivāretvā āḷāhanaṃ gacchathā’’ti. Amaccā dārūnaṃ sakaṭasatamattena citakaṃ karitvā rājūnaṃ karaṇaniyāmeneva mahāsattassa sarīrakiccaṃ katvā sīsakapālaṃ gahetvā rañño santikaṃ agamaṃsu. Rājā mahāsattassa āḷāhane cetiyaṃ kāretvā dīpe jālāpetvā gandhamālādīhi pūjetvā sīsakapālaṃ suvaṇṇakhacitaṃ kāretvā kuntagge ṭhapetvā purato katvā gandhamālādīhi pūjento bārāṇasiṃ gantvā antorājadvāre ṭhapetvā sakalanagaraṃ sajjāpetvā sattāhaṃ dhātupūjaṃ kāresi. Atha naṃ dhātuṃ gahetvā cetiyaṃ kāretvā yāvajīvaṃ gandhamālādīhi pūjetvā bodhisattassa ovāde patiṭṭhāya dānādīni puññāni karonto dhammena rajjaṃ kāretvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, duṭṭhakapi devadatto, parisā buddhaparisā, kapirājā pana ahameva ahosi’’nti.

Mahākapijātakavaṇṇanā dutiyā.

## [408] 3. Kumbhakārajātakavaṇṇanā

Ambāhamaddaṃ vanamantarasminti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Vatthu **pānīyajātake** (jā. 1.11.59 ādayo) āvi bhavissati. Tadā pana sāvatthiyaṃ pañcasatā sahāyakā pabbajitvā antokoṭisanthāre vasamānā aḍḍharattasamaye kāmavitakkaṃ vitakkayiṃsu. Satthā attano sāvake rattiyā tayo vāre, divasassa tayo vāreti rattindivaṃ cha vāre olokento kikī aṇḍaṃ viya, camarī vāladhiṃ viya, mātā piyaputtaṃ viya, ekacakkhuko puriso cakkhuṃ viya rakkhati, tasmiṃ tasmiṃyeva khaṇe uppannakilesaṃ niggaṇhāti. So taṃ divasaṃ aḍḍharattasamaye jetavanaṃ parigganhanto tesaṃ bhikkhūnaṃ vitakkasamudācāraṃ ñatvā ‘‘imesaṃ bhikkhūnaṃ abbhantare ayaṃ kileso vaḍḍhanto arahattassa hetuṃ bhindissati, idāneva nesaṃ kilesaṃ niggaṇhitvā arahattaṃ dassāmī’’ti gandhakuṭito nikkhamitvā ānandattheraṃ pakkosāpetvā ‘‘ānanda, antokoṭisanthāre vasanakabhikkhū sabbe sannipātehī’’ti sannipātāpetvā paññattavarabuddhāsane nisīditvā ‘‘na, bhikkhave, antopavattakilesānaṃ vase vattituṃ vaṭṭati, kileso hi vaḍḍhamāno paccāmitto viya mahāvināsaṃ pāpeti, bhikkhunā nāma appamattakampi kilesaṃ niggaṇhituṃ vaṭṭati, porāṇakapaṇḍitā appamattakaṃ ārammaṇaṃ disvā abbhantare pavattakilesaṃ niggaṇhitvā paccekabodhiñāṇaṃ nibbattesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto bārāṇasinagarassa dvāragāme kumbhakārakule nibbattitvā vayappatto kuṭumbaṃ saṇṭhapetvā ekaṃ puttañca dhītarañca labhitvā kumbhakārakammaṃ nissāya puttadāraṃ posesi. Tadā kaliṅgaraṭṭhe dantapuranagare karaṇḍako nāma rājā mahantena parivārena uyyānaṃ gacchanto uyyānadvāre phalabhārabharitaṃ madhuraphalaṃ ambarukkhaṃ disvā hatthikkhandhavaragatoyeva hatthaṃ pasāretvā ekaṃ ambapiṇḍaṃ gahetvā uyyānaṃ pavisitvā maṅgalasilāya nisinno dātabbayuttakānaṃ datvā ambaṃ paribhuñji. ‘‘Raññā gahitakālato paṭṭhāya sesehi nāma gahetabbamevā’’ti amaccāpi brāhmaṇagahapatikādayopi ambāni pātetvā khādiṃsu. Pacchā āgatā rukkhaṃ āruyha muggarehi pothetvā obhaggavibhaggasākhaṃ katvā āmakaphalampi asesetvā khādiṃsu.

Rājā divasaṃ uyyāne kīḷitvā sāyanhasamaye alaṅkatahatthikkhandhavare nisīditvā gacchanto taṃ rukkhaṃ disvā hatthito otaritvā rukkhamūlaṃ gantvā rukkhaṃ oloketvā ''ayaṃ pātova passantānaṃ atittikaro phalabhārabharito sobhamāno aṭṭhāsi, idāni gahitaphalo obhaggavibhaggo asobhamāno ṭhito''ti cintetvā puna aññato olokento aparaṃ nipphalaṃ ambarukkhaṃ disvā ''esa rukkho attano nipphalabhāvena muṇḍamaṇipabbato viya sobhamāno ṭhito, ayaṃ pana saphalabhāvena imaṃ byasanaṃ patto, idaṃ agāramajjhampi phalitarukkhasadisaṃ, pabbajjā nipphalarukkhasadisā, sadhanasseva bhayaṃ atthi, niddhanassa bhayaṃ natthi, mayāpi nipphalarukkhena viya bhavitabba''nti phalarukkhaṃ ārammaṇaṃ katvā rukkhamūle ṭhitakova tīṇi lakkhaṇāni sallakkhetvā vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā ''viddhaṃsitā dāni me mātukucchikuṭikā, chinnā tīsu bhavesu paṭisandhi, sodhitā saṃsāraukkārabhūmi, sosito mayā assusamuddo, bhinno aṭṭhipākāro, natthi me puna paṭisandhī''ti āvajjento sabbālaṅkārapaṭimaṇḍitova aṭṭhāsi.

Atha naṃ amaccā āhaṃsu ''atibahuṃ ṭhitattha, mahārājā''ti. ''Na mayaṃ mahārājāno, paccekabuddhā nāma maya''nti. ''Paccekabuddhā nāma tumhādisā na honti, devā''ti. ''Atha kīdisā hontī''ti? ''Oropitakesamassukāsāvavatthapaṭicchannā kule vā gaṇe vā alaggā vātacchinnavalāhakarāhumuttacandamaṇḍalapaṭibhāgā himavante nandamūlakapabbhāre vasanti, evarūpā deva, paccekabuddhā''ti. Tasmiṃ khaṇe rājā hatthaṃ ukkhipitvā sīsaṃ parāmasi, tāvadevassa gihiliṅgaṃ antaradhāyi, samaṇaliṅgaṃ pāturahosi.

''Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;
Parissāvanena aṭṭhete, yuttayogassa bhikkhuno''ti. –

Evaṃ vuttā samaṇaparikkhārā kāyapaṭibaddhāva ahesuṃ. So ākāse ṭhatvā mahājanassa ovādaṃ datvā anilapathena uttarahimavante nandamūlakapabbhārameva agamāsi.

Gandhāraraṭṭhepi takkasilanagare naggaji nāma rājā uparipāsāde pallaṅkamajjhagato ekaṃ itthiṃ ekekahatthe ekekaṃ maṇivalayaṃ piḷandhitvā avidūre nisīditvā gandhaṃ pisamānaṃ disvā ''etāni valayāni ekekabhāvena na ghaṭṭenti na viravantī''ti olokento nisīdi. Atha sā dakkhiṇahatthato valayaṃ vāmahattheyeva piḷandhitvā dakkhiṇahatthena gandhaṃ saṅkaḍḍhitvā pisituṃ ārabhi, vāmahatthe valayaṃ dutiyaṃ āgamma ghaṭṭiyamānaṃ saddamakāsi. Rājā tāni dve valayāni aññamaññaṃ ghaṭṭentāni viravantāni disvā cintesi ''idaṃ valayaṃ ekekakāle na ghaṭṭesi, dutiyaṃ āgamma ghaṭṭeti, saddaṃ karoti, evameva ime sattāpi ekekā na ghaṭṭenti na vivadanti, dve tayo hutvā aññamaññaṃ ghaṭṭenti, kalahaṃ karonti. Ahaṃ pana kasmīragandhāresu dvīsu rajjesu raṭṭhavāsino vicāremi, mayāpi ekavalayasadisena hutvā paraṃ avicāretvā attānameva vicārentena vasituṃ vaṭṭatī''ti saṅghaṭṭanavalayaṃ ārammaṇaṃ katvā yathānisinnova tīṇi lakkhaṇāni sallakkhetvā vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattesi. Sesaṃ purimasadisameva.

Videharaṭṭhe mithilanagare nimi nāma rājā bhuttapātarāso amaccagaṇaparivuto vivaṭasīhapañjarena antaravīthiṃ pekkhamāno aṭṭhāsi. Atheko seno sūnāpaṇato maṃsapesiṃ gahetvā ākāsaṃ pakkhandi. Tamenaṃ ito cito ca gijjhādayo sakuṇā samparivāretvā āhārahetu tuṇḍena vijjhantā pakkhehi paharantā pādehi maddantā agamaṃsu. So attano vadhaṃ asahamāno taṃ maṃsaṃ chaḍḍesi. Añño gaṇhi, sakuṇā imaṃ muñcitvā taṃ anubandhiṃsu. Tenapi vissaṭṭhaṃ añño aggahesi, tampi tatheva viheṭhesuṃ. Rājā te sakuṇe disvā cintesi ''yo yo maṃsapesiṃ gaṇhi, tassa tasseva dukkhaṃ, yo yo taṃ vissajjesi, tassa tasseva sukhaṃ, imepi pañca kāmaguṇe yo yo gaṇhāti, tassa tasseva dukkhaṃ, itarassa sukhaṃ, ime hi bahūnaṃ sādhāraṇā, mayhaṃ kho pana soḷasa itthisahassāni, mayā vissaṭṭhamaṃsapiṇḍena viya senena pañca kāmaguṇe pahāya sukhitena bhavituṃ vaṭṭatī''ti. So yoniso manasi karonto yathāṭhitova tīṇi lakkhaṇāni sallakkhetvā vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattesi. Sesaṃ purimasadisameva.

Uttarapañcālaraṭṭhe kapilanagare dummukho nāma rājā bhuttapātarāso sabbālaṅkārapaṭimaṇḍito amaccagaṇaparivuto vivaṭasīhapañjare rājaṅgaṇaṃ olokento aṭṭhāsi. Tasmiṃ khaṇe gopālakā vajadvāraṃ vivariṃsu, usabhā vajato nikkhamitvā kilesavasena ekaṃ gāviṃ anubandhiṃsu. Tattheko tikhiṇasiṅgo mahāusabho aññaṃ usabhaṃ āgacchantaṃ disvā kilesamaccherābhibhūto tikhiṇena siṅgena antarasatthimhi pahari. Tassa pahāramukhena antāni nikkhamiṃsu, so tattheva jīvitakkhayaṃ pāpuṇi. Rājā taṃ disvā cintesi ‘‘ime sattā tiracchānagate ādiṃ katvā kilesavasena dukkhaṃ pāpuṇanti, ayaṃ usabho kilesaṃ nissāya jīvitakkhayaṃ patto, aññepi sattā kileseheva kampanti, mayā imesaṃ sattānaṃ kampanakilese pahātuṃ vaṭṭatī’’ti. So ṭhitakova tīṇi lakkhaṇāni sallakkhetvā vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattesi. Sesaṃ purimasadisameva.

Athekadivasaṃ cattāro paccekabuddhā bhikkhācāravelaṃ sallakkhetvā nandamūlakapabbhārā nikkhamma anotattadahe nāgalatādantakaṭṭhaṃ khāditvā katasarīrapaṭijagganā manosilātale ṭhatvā nivāsetvā pattacīvaramādāya iddhiyā ākāse uppatitvā pañcavaṇṇavalāhake maddamānā gantvā bārāṇasinagaradvāragāmakassa avidūre otaritvā ekasmiṃ phāsukaṭṭhāne cīvaraṃ pārupitvā pattaṃ gahetvā dvāragāmaṃ pavisitvā piṇḍāya carantā bodhisattassa gehadvāraṃ sampāpuṇiṃsu. Bodhisatto te disvā tuṭṭhacitto hutvā gehaṃ pavesetvā paññattāsane nisīdāpetvā dakkhiṇodakaṃ datvā paṇītena khādanīyena bhojanīyena parivisitvā ekamantaṃ nisīditvā saṅghattheraṃ vanditvā ‘‘bhante, tumhākaṃ pabbajjā ativiya sobhati, vippasannāni vo indriyāni, parisuddho chavivaṇṇo, kiṃ nu kho ārammaṇaṃ disvā tumhe imaṃ bhikkhācariyapabbajjaṃ upagatā’’ti pucchi. Yathā ca saṅghattheraṃ, evaṃ sesepi upasaṅkamitvā pucchi. Athassa te cattāropi janā ‘‘ahaṃ asukanagare asukaraṭṭhe asukarājā nāma hutvā’’tiādinā nayena attano attano abhinikkhamanavatthūni kathetvā paṭipāṭiyā ekekaṃ gāthamāhaṃsu –

90. ‘‘Ambāhamaddaṃ vanamantarasmiṃ, nilobhāsaṃ phalitaṃ saṃvirūḷhaṃ;
Tamaddasaṃ phalahetu vibhaggaṃ, taṃ disvā bhikkhācariyaṃ carāmi.

91. ‘‘Selaṃ sumaṭṭhaṃ naravīraniṭṭhitaṃ, nārī yugaṃ dhārayi appasaddaṃ;
Dutiyañca āgamma ahosi saddo, taṃ disvā bhikkhācariyaṃ carāmi.

92. ‘‘Dijā dijaṃ kuṇapamāharantaṃ, ekaṃ samānaṃ bahukā samecca;
Āhārahetū paripātayiṃsu, taṃ disvā bhikkhācariyaṃ carāmi.

93. ‘‘Usabhāhamaddaṃ yūthassa majjhe, calakkakuṃ vaṇṇabalūpapannaṃ;
Tamaddasaṃ kāmahetu vitunnaṃ, taṃ disvā bhikkhācariyaṃ carāmī’’ti.

Tattha **ambāhamadda**nti ambarukkhaṃ ahaṃ addasaṃ. **Vanamantarasmi**nti vanaantare, ambavanamajjheti attho. **Saṃvirūḷha**nti suvaḍḍhitaṃ. **Tamaddasa**nti taṃ uyyānato nikkhanto phalahetu vibhaggaṃ puna addasaṃ. **Taṃ disvā**ti taṃ phalahetu vibhaggaṃ disvā paṭiladdhasaṃvego paccekabodhiñāṇaṃ nibbattetvā imaṃ bhikkhācariyapabbajjaṃ upagatosmi, tasmā bhikkhācariyaṃ carāmīti. Idaṃ so phalahetu vibhaggaṃ ambarukkhaṃ dassanato paṭṭhāya sabbaṃ cittācāraṃ kathesi. Sesānaṃ vissajjanesupi eseva nayo. Ayaṃ panettha anuttānapadavaṇṇanā – **sela**nti maṇivalayaṃ. **Naravīraniṭṭhita**nti vīranarehi niṭṭhitaṃ, paṇḍitapurisehi katanti attho. **Yuga**nti ekekasmiṃ ekekaṃ katvā ekaṃ valayayugaḷaṃ. **Dijā dija**nti gahitamaṃsapiṇḍaṃ dijaṃ avasesadijā. **Kuṇapamāharanta**nti maṃsapiṇḍaṃ ādāya āharantaṃ. **Sameccā**ti samāgantvā sannipatitvā. **Paripātayiṃsū**ti koṭṭentā anubandhiṃsu. **Usabhāhamadda**nti usabhaṃ ahaṃ addasaṃ. **Calakkaku**nti calakkakudhaṃ.

Bodhisatto ekekaṃ gāthaṃ sutvā ‘‘sādhu, bhante, tumhākameva taṃ ārammaṇaṃ anurūpa’’nti ekekassa paccekabuddhassa thutiṃ akāsi. Tañca pana catūhi janehi desitaṃ dhammakathaṃ sutvā gharāvāse anapekkho hutvā pakkantesu paccekabuddhesu bhuttapātarāso sukhanisinno bhariyaṃ āmantetvā ‘‘bhadde, ete cattāro paccekabuddhā rajjaṃ pahāya pabbajitvā akiñcanā apalibodhā pabbajjāsukhena vītināmenti, ahaṃ pana bhatiyā jīvikaṃ kappemi, kiṃ me gharāvāsena, tvaṃ puttake saṅgaṇhantī gehe vasā’’ti vatvā dve gāthā abhāsi –

94. ‘‘Karaṇḍako kaliṅgānaṃ, gandhārānañca naggaji;
Nimirājā videhānaṃ, pañcālānañca dummukho;
Ete raṭṭhāni hitvāna, pabbajiṃsu akiñcanā.

95. ‘‘Sabbepime devasamā samāgatā, aggī yathā pajjalito tathevime;
Ahampi eko carissāmi bhaggavi, hitvāna kāmāni yathodhikānī’’ti.

Tāsaṃ attho – bhadde, esa saṅghatthero paccekabuddho dantapure nāma nagare karaṇḍako nāma kaliṅgānaṃ janapadassa rājā, dutiyo takkasilanagare naggaji nāma gandhārānaṃ janapadassa rājā, tatiyo mithilanagare nimi nāma videhānaṃ janapadassa rājā, catuttho kapilanagare dummukho nāma uttarapañcālānaṃ janapadassa rājā, ete evarūpāni raṭṭhāni hitvā akiñcanā hutvā pabbajiṃsu. **Sabbepime**ti ime pana sabbepi visuddhidevehi purimapaccekabuddhehi samānā ekato samāgatā. **Aggī yathā**ti yathā hi aggi pajjalito obhāsati. **Tathevime**ti imepi tatheva sīlādīhi pañcahi guṇehi obhāsanti. Yathā ete, tathā ahampi pabbajitvā eko carissāmīti attho. **Bhaggavī**ti bhariyaṃ ālapati. **Hitvāna kāmānī**ti rūpādayo vatthukāme hitvā. **Yathodhikānī**ti attano odhivasena ṭhitāni. Idaṃ vuttaṃ hoti – rūpādiodhivasena yathāṭhite kāme pahāya ahampi pabbajitvā eko carissāmīti. ‘‘Yatodhikānī’’tipi pāṭho, tassattho – yato uparato odhi etesanti yatodhikāni, uparatakoṭṭhāsāni. Pabbajissāmīti cintitakālato paṭṭhāya hi kilesakāmānaṃ eko koṭṭhāso uparato nāma hoti niruddho, tassa vatthubhūto kāmakoṭṭhāsopi uparatova hotīti.

Sā tassa kathaṃ sutvā ‘‘mayhampi kho sāmi, paccekabuddhānaṃ dhammakathaṃ sutakālato paṭṭhāya agāre cittaṃ na saṇṭhātī’’ti vatvā imaṃ gāthamāha –

96. ‘‘Ayameva kālo na hi añño atthi, anusāsitā me na bhaveyya pacchā;
Ahampi ekā carissāmi bhaggava, sakuṇīva muttā purisassa hatthā’’ti.

Tattha **anusāsitā me na bhaveyya pacchā**ti anusāsako ovādako na bhaveyya dullabhattā ovādakānaṃ, tasmā ayameva pabbajituṃ kālo, na hi añño atthīti dasseti. **Sakuṇīva muttā**ti yathā sākuṇikena gahetvā sakuṇapacchiyaṃ khittāsu sakuṇīsu tassa hatthato muttā ekā sakuṇī anilapathaṃ laṅghayitvā yathārucitaṭṭhānaṃ gantvā ekikāva careyya, tathā ahampi tava hatthato muttā ekikā carissāmīti sayampi pabbajitukāmā hutvā evamāha.

Bodhisatto tassā kathaṃ sutvā tuṇhī ahosi. Sā pana bodhisattaṃ vañcetvā puretaraṃ pabbajitukāmā ‘‘sāmi, pānīyatitthaṃ gamissāmi, dārake olokehī’’ti ghaṭaṃ ādāya gacchantī viya palāyitvā nagarasāmante tāpasānaṃ santike gantvā pabbaji. Bodhisatto tassā anāgamanaṃ ñatvā sayaṃ dārake posesi. Aparabhāge tesu thokaṃ vaḍḍhitvā attano ayānayajānanasamatthataṃ sampattesu tesaṃ vīmaṃsanatthaṃ ekadivasaṃ bhattaṃ pacanto thokaṃ uttaṇḍulaṃ paci, ekadivasaṃ thokaṃ kilinnaṃ, ekadivasaṃ supakkaṃ, ekadivasaṃ atikilinnaṃ, ekadivasaṃ aloṇakaṃ, ekadivasaṃ atiloṇakaṃ. Dārakā ‘‘tāta, ajja bhattaṃ uttaṇḍulaṃ, ajja kilinnaṃ, ajja supakkaṃ, ajja atikilinnaṃ, ajja aloṇakaṃ, ajja atiloṇaka’’nti āhaṃsu. Taṃ sutvā bodhisatto ‘‘āma, tātā’’ti vatvā cintesi ‘‘ime dārakā idāni āmapakkaloṇikaatiloṇikāni jānanti, attano dhammatāya jīvituṃ sakkhissanti, mayā pabbajituṃ vaṭṭatī’’ti. Atha te dārake ñātakānaṃ datvā paṭicchāpetvā ‘‘ammatātā, ime dārake sādhukaṃ posethā’’ti vatvā so ñātakānaṃ paridevantānaññeva nagarā nikkhamitvā isipabbajjaṃ pabbajitvā nagarassa sāmanteyeva vasi.

Atha naṃ ekadivasaṃ bārāṇasiyaṃ bhikkhāya carantaṃ paribbājikā disvā vanditvā ‘‘ayya, dārakā te nāsitā maññe’’ti āha. Mahāsatto ‘‘nāhaṃ dārake nāsemi, tesaṃ attano ayānayajānanakāle pabbajitomhi, tvaṃ tesaṃ acintetvā pabbajjāya abhiramā’’ti vatvā osānagāthamāha –

97. ‘‘Āmaṃ pakkañca jānanti, atho loṇaṃ aloṇakaṃ;
Tamahaṃ disvāna pabbajiṃ, careva tvaṃ carāmaha’’nti.

Tattha **tamaha**nti taṃ ahaṃ dārakānaṃ kiriyaṃ disvā pabbajito. **Careva tvaṃ carāmaha**nti tvampi bhikkhācariyameva cara, ahampi bhikkhācariyameva carissāmīti.

Iti so paribbājikaṃ ovaditvā uyyojesi. Sāpi ovādaṃ gahetvā mahāsattaṃ vanditvā yathārucitaṃ ṭhānaṃ gatā. Ṭhapetvā kira taṃ divasaṃ na te puna aññamaññaṃ addasaṃsu. Bodhisatto ca jhānābhiññaṃ nibbattetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne te pañcasatā bhikkhū arahatte patiṭṭhahiṃsu. Tadā dhītā uppalavaṇṇā ahosi, putto rāhulakumāro, paribbājikā rāhulamātā, paribbājako pana ahameva ahosinti.

Kumbhakārajātakavaṇṇanā tatiyā.

## [409] 4. Daḷhadhammajātakavaṇṇanā

Ahaṃ ce daḷhadhammassāti idaṃ satthā kosambiṃ nissāya ghositārāme viharanto udenassa rañño bhaddavatikaṃ hatthiniṃ ārabbha kathesi. Tassā pana hatthiniyā laddhavidhānañca udenassa rājavaṃso ca **mātaṅgajātake** (jā. 1.15.1 ādayo) āvi bhavissati. Ekadivasaṃ pana sā hatthinī nagarā nikkhamantī bhagavantaṃ pātova ariyagaṇaparivutaṃ anomāya buddhasiriyā nagaraṃ piṇḍāya pavisantaṃ disvā tathāgatassa pādamūle nipajjitvā ‘‘bhagavā sabbaññu sabbalokanittharaṇa udeno vaṃsarājā maṃ taruṇakāle kammaṃ nittharituṃ samatthakāle ‘imaṃ nissāya mayā jīvitañca rajjañca devī ca laddhā’ti piyāyitvā mahantaṃ parihāraṃ adāsi, sabbālaṅkārehi alaṅkaritvā ṭhitaṭṭhānaṃ gandhena paribhaṇḍaṃ kāretvā matthake suvaṇṇatārakakhacitavitānaṃ bandhāpetvā samantā citrasāṇiṃ parikkhipāpetvā gandhatelena dīpaṃ jālāpetvā dhūmataṭṭakaṃ ṭhapāpetvā karīsachaḍḍanaṭṭhāne suvaṇṇakaṭāhaṃ patiṭṭhapāpetvā maṃ cittattharaṇapiṭṭhe ṭhapesi, rājārahañca me nānaggarasabhojanaṃ dāpesi. Idāni pana me mahallakakāle kammaṃ nittharituṃ asamatthakāle sabbaṃ taṃ parihāraṃ acchindi, anāthā nippaccayā hutvā araññe ketakāni khādantī jīvāmi, aññaṃ mayhaṃ paṭisaraṇaṃ natthi, udenaṃ mama guṇaṃ sallakkhāpetvā porāṇakaparihāraṃ me paṭipākatikaṃ kāretha bhagavā’’ti paridevamānā tathāgataṃ yāci.

Satthā ‘‘gaccha tvaṃ, ahaṃ te rañño kathetvā yasaṃ paṭipākatikaṃ kāressāmī’’ti vatvā rañño nivesanadvāraṃ agamāsi. Rājā tathāgataṃ antonivesanaṃ pavesetvā buddhappamukhassa saṅghassa mahādānaṃ pavattesi. Satthā bhattakiccapariyosāne anumodanaṃ karonto ‘‘mahārāja, bhaddavatikā kaha’’nti pucchi. ‘‘Na jānāmi, bhante’’ti. ‘‘Mahārāja, upakārakānaṃ yasaṃ datvā mahallakakāle gahetuṃ nāma na vaṭṭati, kataññunā katavedinā bhavituṃ vaṭṭati. Bhaddavatikā idāni mahallikā jarājiṇṇā anāthā hutvā araññe ketakāni khādantī jīvati, taṃ jiṇṇakāle anāthaṃ kātuṃ tumhākaṃ ayutta’’nti bhaddavatikāya guṇaṃ kathetvā ‘‘sabbaṃ porāṇakaparihāraṃ paṭipākatikaṃ karohī’’ti vatvā pakkāmi. Rājā tathā akāsi. ‘‘Tathāgatena kira bhaddavatikāya guṇaṃ kathetvā porāṇakayaso paṭipākatiko kārito’’ti sakalanagaraṃ patthari, bhikkhusaṅghepi sā pavatti pākaṭā jātā. Atha bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthārā kira bhaddavatikāya guṇaṃ kathetvā porāṇakayaso paṭipākatiko kārito’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi tathāgato etissā guṇaṃ kathetvā naṭṭhayasaṃ paṭipākatikaṃ kāresiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ daḷhadhammo nāma rājā rajjaṃ kāresi. Tadā bodhisatto amaccakule nibbattitvā vayappatto taṃ rājānaṃ upaṭṭhahi. So tassa santikā mahantaṃ yasaṃ labhitvā amaccaratanaṭṭhāne aṭṭhāsi. Tadā tassa rañño ekā oṭṭhibyādhi hatthinī thāmabalasampannā mahabbalā ahosi. Sā ekadivasaṃ yojanasataṃ gacchati, rañño dūteyyaharaṇakiccaṃ karoti, saṅgāme yuddhaṃ katvā sattu maddanaṃ karoti. Rājā ‘‘ayaṃ me bahūpakārā’’ti tassā sabbālaṅkāraṃ datvā udenena bhaddavatikāya dinnasadisaṃ sabbaṃ parihāraṃ dāpesi. Athassā jiṇṇadubbalakāle rājā sabbaṃ yasaṃ gaṇhi. Sā tato paṭṭhāya anāthā hutvā araññe tiṇapaṇṇāni khādantī jīvati. Athekadivasaṃ rājakule bhājanesu appahontesu rājā kumbhakāraṃ pakkosāpetvā ''bhājanāni kira nappahontī''ti āha. ''Gomayāharaṇayānake yojetuṃ goṇe na labhāmi, devā''ti. Rājā tassa kathaṃ sutvā ''amhākaṃ oṭṭhibyādhi kaha''nti pucchi. ''Attano dhammatāya carati, devā''ti. Rājā ''ito paṭṭhāya taṃ yojetvā gomayaṃ āharā''ti taṃ kumbhakārassa adāsi. Kumbhakāro ''sādhu, devā''ti tathā akāsi.

Athekadivasaṃ sā nagarā nikkhamamānā nagaraṃ pavisantaṃ bodhisattaṃ disvā vanditvā tassa pādamūle nipajjitvā paridevamānā ''sāmi, rājā maṃ 'taruṇakāle bahūpakārā'ti sallakkhetvā mahantaṃ yasaṃ datvā idāni mahallakakāle sabbaṃ acchinditvā mayi cittampi na karoti, ahaṃ pana anāthā araññe tiṇapaṇṇāni khādantī jīvāmi, evaṃ dukkhappattaṃ maṃ idāni yānake yojetuṃ kumbhakārassa adāsi, ṭhapetvā tumhe aññaṃ mayhaṃ paṭisaraṇaṃ natthi, mayā rañño katūpakāraṃ tumhe jānātha, sādhu idāni me naṭṭhaṃ yasaṃ paṭipākatikaṃ karothā''ti vatvā tisso gāthā abhāsi –

98. ''Ahaṃ ce daḷhadhammassa, vahantī nābhirādhayiṃ;
Dharantī urasi sallaṃ, yuddhe vikkantacārinī.

99. ''Nūna rājā na jānāti, mama vikkamaporisaṃ;
Saṅgāme sukatantāni, dūtavippahitāni ca.

100. ''Sā nūnāhaṃ marissāmi, abandhu aparāyinī;
Tadā hi kumbhakārassa, dinnā chakaṇahārikā''ti.

Tattha **vahantī**ti dūteyyaharaṇaṃ saṅgāme balakoṭṭhakabhindanaṃ taṃ taṃ kiccaṃ vahantī nittharantī. **Dharantī urasi salla**nti urasmiṃ baddhaṃ kaṇḍaṃ vā asiṃ vā sattiṃ vā yuddhakāle sattūnaṃ upari abhiharantī. **Vikkantacārinī**ti vikkamaṃ parakkamaṃ katvā parabalavijayena yuddhe vikkantagāminī. Idaṃ vuttaṃ hoti – sace sāmi, ahaṃ imāni kiccāni karontī rañño daḷhadhammassa cittaṃ nārādhayiṃ na paritosesiṃ, ko dāni añño tassa cittaṃ ārādhayissatīti.

Mama vikkamaporisanti mayā kataṃ purisaparakkamaṃ. **Sukatantānī**ti sukatāni. Yathā hi kammāneva kammantāni, vanāneva vanantāni, evamidha sukatāneva ''sukatantānī''ti vuttāni. **Dūtavippahitāni cā**ti gale paṇṇaṃ bandhitvā ''asukarañño nāma dehī''ti pahitāya mayā ekadivaseneva yojanasataṃ gantvā katāni dūtapesanāni ca. **Nūna rājā na jānātī**ti nūna tumhākaṃ esa rājā etāni mayā katāni kiccāni na jānāti. **Aparāyinī**ti appatiṭṭhā appaṭisaraṇā. **Tadā hī**ti tathā hi, ayameva vā pāṭho. **Dinnā**ti ahaṃ raññā chakaṇahārikā katvā kumbhakārassa dinnāti.

Bodhisatto tassā kathaṃ sutvā ''tvaṃ mā soci, ahaṃ rañño kathetvā tava yasaṃ paṭipākatikaṃ karissāmī''ti taṃ samassāsetvā nagaraṃ pavisitvā bhuttapātarāso rañño santikaṃ gantvā kathaṃ samuṭṭhāpetvā ''mahārāja, nanu tumhākaṃ asukā nāma oṭṭhibyādhi asukaṭṭhāne ca asukaṭṭhāne ca ure sallaṃ bandhitvā saṅgāmaṃ nitthari, asukadivasaṃ nāma gīvāya paṇṇaṃ bandhitvā pesitā yojanasataṃ agamāsi, tumhepissā mahantaṃ yasaṃ adattha, sā idāni kaha''nti pucchi. ''Tamahaṃ kumbhakārassa gomayaharaṇatthāya adāsi''nti. Atha naṃ bodhisatto ''ayuttaṃ kho, mahārāja, tumhākaṃ taṃ kumbhakārassa yānake yojanatthāya dātu''nti vatvā rañño ovādavasena catasso gāthā abhāsi –

101. ''Yāvatāsīsatī poso, tāvadeva pavīṇati;
Atthāpāye jahanti naṃ, oṭṭhibyādhiṃva khattiyo.

102. ''Yo pubbe katakalyāṇo, katattho nāvabujjhati;
Atthā tassa palujjanti, ye honti abhipatthitā.

103. ''Yo pubbe katakalyāṇo, katattho manubujjhati;

Atthā tassa pavaḍḍhanti, ye honti abhipatthikā.

104. ‘‘Taṃ vo vadāmi bhaddante, yāvantettha samāgatā;
Sabbe kataññuno hotha, ciraṃ saggamhi ṭhassathā’’ti.

Tattha paṭhamagāthāya tāva attho – idhekacco aññāṇajātiko poso **yāvatāsīsatī,** yāva ‘‘idaṃ nāma me ayaṃ kātuṃ sakkhissatī’’ti paccāsīsati, **tāvadeva** taṃ purisaṃ **pavīṇati** bhajati sevati, tassa pana **atthāpāye** vaḍḍhiyā apagamane parihīnakāle taṃ nānākiccesu patthitaṃ posaṃ ekacce bālā imaṃ oṭṭhibyādhiṃ ayaṃ khattiyo viya jahanti.

Katakalyāṇoti parena attano katakalyāṇakammo. **Katattho**ti nipphāditakicco. **Nāvabujjhatī**ti pacchāpi taṃ parena kataṃ upakāraṃ tassa jarājiṇṇakāle asamatthakāle na sarati, attanā dinnampi yasaṃ puna gaṇhāti. **Palujjantī**ti bhijjanti nassanti. **Ye honti abhipatthitā**ti ye keci atthā icchitā nāma honti, sabbe nassantīti dīpeti. Mittadubbhipuggalassa hi patthitapatthitaṃ aggimhi pakkhittabījaṃ viya nassati. **Katattho manubujjhatī**ti katattho anubujjhati, ma-kāro byañjanasandhivasena gahito. **Taṃ vo vadāmī**ti tena kāraṇena tumhe vadāmi. **Ṭhassathā**ti kataññuno hutvā cirakālaṃ saggamhi dibbasampattiṃ anubhavantā patiṭṭhahissatha.

Evaṃ mahāsatto rājānaṃ ādiṃ katvā sannipatitānaṃ sabbesaṃ ovādaṃ adāsi. Taṃ sutvā rājā oṭṭhibyādhiyā yasaṃ paṭipākatikaṃ akāsi. Bodhisattassa ca ovāde ṭhatvā dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā oṭṭhibyādhi bhaddavatikā ahosi, rājā ānando, amacco pana ahameva ahosi’’nti.

Daḷhadhammajātakavaṇṇanā catutthā.

## [410] 5. Somadattajātakavaṇṇanā

Yo maṃ pure paccuḍḍetīti idaṃ satthā jetavane viharanto aññataraṃ mahallakaṃ ārabbha kathesi. So kirekaṃ sāmaṇeraṃ pabbājesi, sāmaṇero tassa upakārako hutvā tathārūpena rogena kālamakāsi. Mahallako tasmiṃ kālakate rodanto paridevanto vicarati. Taṃ disvā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asukamahallako sāmaṇerassa kālakiriyāya rodanto paridevanto vicarati, maraṇassatikammaṭṭhānarahito maññe’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa imasmiṃ mate rodiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tāvatiṃsabhavane sakkattaṃ kāresi. Atheko kāsigāmavāsī brāhmaṇamahāsālo kāme pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā uñchācariyāya vanamūlaphalāphalehi yāpento vāsaṃ kappesi. Ekadivasaṃ phalāphalatthāya gato ekaṃ hatthichāpaṃ disvā attano assamaṃ ānetvā puttaṭṭhāne ṭhapetvā somadattotissa nāmaṃ katvā tiṇapaṇṇāni khādāpento paṭijaggi. So vayappatto mahāsarīro hutvā ekadivasaṃ bahuṃ bhojanaṃ gahetvā ajīrakena dubbalo ahosi. Tāpaso taṃ assamapade katvā phalāphalatthāya gato, tasmiṃ anāgateyeva hatthipotako kālamakāsi. Tāpaso phalāphalaṃ gahetvā āgacchanto ‘‘aññesu divasesu me putto paccuggamanaṃ karoti, ajja na dissati, kahaṃ nu kho gato’’ti paridevanto paṭhamaṃ gāthamāha –

105. ‘‘Yo maṃ pure paccuḍḍeti, araññe dūramāyato;
So na dissati mātaṅgo, somadatto kuhiṃ gato’’ti.

Tattha **pure**ti ito pure. **Paccuḍḍetī**ti paccuggacchati. **Araññe dūra**nti imasmiṃ nimmanusse araññe maṃ dūraṃ paccuḍḍeti. **Āyato**ti āyāmasampanno.

Evaṃ paridevamāno āgantvā taṃ caṅkamanakoṭiyaṃ patitaṃ disvā gale gahetvā paridevamāno dutiyaṃ gāthamāha –

106. ‘‘Ayaṃ vā so mato seti, allasiṅgaṃva vacchito;
Bhūmyā nipatito seti, amarā vata kuñjaro’’ti.

Tattha **ayaṃ vā**ti vibhāvanatthe vā-saddo. Ayameva so, na aññoti taṃ vibhāvento evamāha. **Allasiṅga**nti māluvalatāya aggapavālaṃ. **Vacchito**ti chinno, gimhakāle majjhanhikasamaye tattavālikāpuline nakhena chinditvā pātito māluvalatāya aṅkuro viyāti vuttaṃ hoti. **Bhūmyā**ti bhūmiyaṃ. **Amarā vatā**ti mato vata, ‘‘amarī’’tipi pāṭho.

Tasmiṃ khaṇe sakko lokaṃ olokento taṃ disvā ‘‘ayaṃ tāpaso puttadāraṃ pahāya pabbajito, idāni hatthipotake puttasaññaṃ katvā paridevati, saṃvejetvā naṃ satiṃ paṭilabhāpessāmī’’ti tassa assamapadaṃ āgantvā ākāse ṭhitova tatiyaṃ gāthamāha –

107. ‘‘Anagāriyupetassa, vippamuttassa te sato;
Samaṇassa na taṃ sādhu, yaṃ petamanusocasī’’ti.

Athassa vacanaṃ sutvā tāpaso catutthaṃ gāthamāha –

108. ‘‘Saṃvāsena have sakka, manussassa migassa vā;
Hadaye jāyate pemaṃ, taṃ na sakkā asocitu’’nti.

Tattha **migassa vā**ti imasmiṃ ṭhāne sabbepi tiracchānā ‘‘migā’’ti vuttā. **Ta**nti piyāyitaṃ sattaṃ.

Atha naṃ ovadanto sakko dve gāthā abhāsi –

109. ‘‘Mataṃ marissaṃ rodanti, ye rudanti lapanti ca;
Tasmā tvaṃ isi mā rodi, roditaṃ moghamāhu santo.

110. ‘‘Kanditena have brahme, mato peto samuṭṭhahe;
Sabbe saṅgamma rodāma, aññamaññassa ñātake’’ti.

Tattha **ye rudanti lapanti cā**ti brahme ye sattā rodanti paridevanti ca, sabbe te mataṃ, yo ca marissati, taṃ rodanti, tesaṃyeva evaṃ rodantānaṃ assusukkhanakālo natthi, tasmā tvaṃ isi mā rodi. Kiṃkāraṇā? **Roditaṃ moghamāhu santo,** paṇḍitā hi ‘‘roditaṃ nipphala’’nti vadanti. **Mato peto**ti yadi esa petoti saṅkhyaṃ gato mato roditena samuṭṭhaheyya, evaṃ sante sabbepi mayaṃ samāgantvā aññamaññassa ñātake rodāma, kiṃ nikkammā acchāmāti.

Tāpaso sakkassa vacanaṃ sutvā satiṃ paṭilabhitvā vigatasoko assūni puñchitvā sakkassa thutivasena sesagāthā āha –

111. ‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

112. ‘‘Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

113. ‘‘Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna vāsavā’’ti.

Tā heṭṭhā vuttatthāyeva. Evaṃ sakko tāpasassa ovādaṃ datvā sakaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā hatthipotako sāmaṇero ahosi, tāpaso mahallako, sakko pana ahameva ahosi’’nti.

Somadattajātakavaṇṇanā pañcamā.

## [411] 6. Susīmajātakavaṇṇanā

Kāḷāni kesāni pure ahesunti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Tasmiñhi samaye bhikkhū dhammasabhāyaṃ nisīditvā dasabalassa nikkhamanaṃ vaṇṇayiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, mayā dāni anekāni kappakoṭisatasahassāni pūritapāraminā mahābhinikkhamanaṃ, pubbepāhaṃ tiyojanasatike kāsiraṭṭhe rajjaṃ chaḍḍetvā nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohitassa aggamahesiyā kucchimhi nibbatti, tassa jātadivaseyeva bārāṇasiraññopi putto jāyi. Tesaṃ nāmaggahaṇadivase mahāsattassa susīmakumāroti nāmaṃ akaṃsu, rājaputtassa brahmadattakumāroti. Bārāṇasirājā ‘‘puttena me saddhiṃ ekadivase jāto’’ti bodhisattaṃ āṇāpetvā dhātiyo datvā tena saddhiṃ ekato vaḍḍhesi. Te ubhopi vayappattā abhirūpā devakumāravaṇṇino hutvā takkasilāyaṃ sabbasippāni uggaṇhitvā paccāgamiṃsu. Rājaputto uparājā hutvā bodhisattena saddhiṃ ekato khādanto pivanto nisīdanto sayanto pitu accayena rajjaṃ patvā mahāsattassa mahantaṃ yasaṃ datvā purohitaṭṭhāne taṃ ṭhapetvā ekadivasaṃ nagaraṃ sajjāpetvā sakko devarājā viya alaṅkato alaṅkataerāvaṇapaṭibhāgassa mattavaravāraṇassa khandhe nisīditvā bodhisattaṃ pacchāsane hatthipiṭṭhe nisīdāpetvā nagaraṃ padakkhiṇaṃ akāsi. Mātāpissa ‘‘puttaṃ olokessāmī’’ti sīhapañjare ṭhatvā tassa nagaraṃ padakkhiṇaṃ katvā āgacchantassa pacchato nisinnaṃ purohitaṃ disvā paṭibaddhacittā hutvā sayanagabbhaṃ pavisitvā ‘‘imaṃ alabhantī ettheva marissāmī’’ti āhāraṃ pacchinditvā nipajji.

Rājā mātaraṃ apassanto ‘‘kuhiṃ me mātā’’ti pucchitvā ‘‘gilānā’’ti sutvā tassā santikaṃ gantvā vanditvā ‘‘kiṃ amma, aphāsuka’’nti pucchi. Sā lajjāya na kathesi. So gantvā rājapallaṅke nisīditvā attano aggamahesiṃ pakkositvā ‘‘gaccha ammāya aphāsukaṃ jānāhī’’ti pesesi. Sā gantvā piṭṭhiṃ parimajjantī pucchi, itthiyo nāma itthīnaṃ rahassaṃ na niguhanti, sā tassā tamatthaṃ ārocesi. Itarāpi taṃ sutvā gantvā rañño ārocesi. Rājā ‘‘hotu, gaccha naṃ samassāsehi, purohitaṃ rājānaṃ katvā tassa taṃ aggamahesiṃ karissāmī’’ti āha. Sā āgantvā taṃ samassāsesi. Rājāpi purohitaṃ pakkosāpetvā etamatthaṃ ārocetvā ‘‘samma, mātu me jīvitaṃ dehi, tvaṃ rājā bhavissasi, sā aggamahesī, ahaṃ uparājā’’ti āha. So ‘‘na sakkā evaṃ kātu’’nti paṭikkhipitvā tena punappunaṃ yāciyamāno sampaṭicchi. Rājā purohitaṃ rājānaṃ, mātaraṃ aggamahesiṃ kāretvā sayaṃ uparājā ahosi.

Tesaṃ samaggavāsaṃ vasantānaṃ aparabhāge bodhisatto agāramajjhe ukkaṇṭhito kāme pahāya pabbajjāya ninnacitto kilesaratiṃ anallīyanto ekakova tiṭṭhati, ekakova nisīdati, ekakova sayati, bandhanāgāre baddho viya pañjare pakkhittakukkuṭo viya ca ahosi. Athassa aggamahesī ‘‘ayaṃ rājā mayā saddhiṃ nābhiramati, ekakova tiṭṭhati nisīdati seyyaṃ kappeti, ayaṃ kho pana daharo taruṇo, ahaṃ mahallikā, sīse me palitāni paññāyanti, yaṃnūnāhaṃ ‘sīse te deva, ekaṃ palitaṃ paññāyatī’ti musāvādaṃ katvā ekenupāyena rājānaṃ pattiyāpetvā mayā saddhiṃ abhiramāpeyya’’nti cintetvā ekadivasaṃ rañño sīse ūkā vicinantī viya hutvā ‘‘deva, mahallakosi jāto, sīse te ekaṃ palitaṃ paññāyatī’’ti āha. ‘‘Tena hi bhadde, etaṃ palitaṃ luñjitvā mayhaṃ hatthe ṭhapehī’’ti. Sā tassa sīsato ekaṃ kesaṃ luñjitvā attano sīse palitaṃ gahetvā ‘‘idaṃ te, deva, palita’’nti tassa hatthe ṭhapesi. Bodhisattassa taṃ disvāva bhītatasitassa kañcanapaṭṭasadisā nalāṭā sedā mucciṃsu.

So attānaṃ ovadanto ‘‘susīma, tvaṃ daharo hutvā mahallako jāto, ettakaṃ kālaṃ gūthakalale nimuggo gāmasūkaro viya kāmakalale nimujjitvā taṃ kalalaṃ jahituṃ na sakkosi, nanu kāme pahāya himavantaṃ pavisitvā pabbajitvā brahmacariyavāsassa te kālo’’ti cintetvā paṭhamaṃ gāthamāha –

114. ‘‘Kāḷāni kesāni pure ahesuṃ, jātāni sīsamhi yathāpadese;
Tānajja setāni susīma disvā, dhammaṃ cara brahmacariyassa kālo’’ti.

Tattha **yathāpadese**ti tava sīse tasmiṃ tasmiṃ kesānaṃ anurūpe padese ito pubbe kāḷāni bhamarapattavaṇṇāni kesāni jātāni ahesunti vadati. **Dhammaṃ carā**ti dasakusalakammapathadhammaṃ carāti attānameva āṇāpeti. **Brahmacariyassā**ti methunaviratiyā te kāloti attho.

Evaṃ bodhisattena brahmacariyavāsassa guṇe vaṇṇite itarā ‘‘ahaṃ ‘imassa lagganaṃ karissāmī’ti vissajjanameva kari’’nti bhītatasitā ‘‘idānissa apabbajjanatthāya sarīravaṇṇaṃ vaṇṇayissāmī’’ti cintetvā dve gāthā abhāsi –

115. ‘‘Mameva deva palitaṃ na tuyhaṃ, mameva sīsaṃ mama uttamaṅgaṃ;
‘Atthaṃ karissa’nti musā abhāṇiṃ, ekāparādhaṃ khama rājaseṭṭha.

116. ‘‘Daharo tuvaṃ dassaniyosi rāja, paṭhamuggato hoti yathā kaḷīro;
Rajjañca kārehi mamañca passa, mā kālikaṃ anudhāvī janindā’’ti.

Tattha **mameva sīsa**nti mameva sīse sañjātaṃ palitanti dīpeti. Itaraṃ tasseva vevacanaṃ. **Attha**nti attano vuḍḍhiṃ karissāmīti musā kathesiṃ. **Ekāparādha**nti. Imaṃ mayhaṃ ekaṃ aparādhaṃ. **Paṭhamuggato**ti paṭhamavayena uggato. **Hohī**ti hosi, paṭhamavaye patiṭṭhitosīti attho. ‘‘Hosī’’tiyeva vā pāṭho. **Yathā kaḷīro**ti yathā siniddhachavitaruṇakaḷīro mandavāterito ativiya sobhati, evarūposi tvanti dasseti. ‘‘Paṭhamuggato hotī’’tipi pāṭho, tassattho – yathā paṭhamuggato taruṇakaḷīro dassanīyo hoti, evaṃ tvampi dassanīyoti. **Mamañca passā**ti mamañca olokehi, mā maṃ anāthaṃ vidhavaṃ karohīti attho. **Kālika**nti brahmacariyacaraṇaṃ nāma dutiye vā tatiye vā attabhāve vipākadānato kālikaṃ nāma, rajjaṃ pana imasmiṃyeva attabhāve kāmaguṇasukhuppādanato akālikaṃ, so tvaṃ imaṃ akālikaṃ pahāya mā kālikaṃ anudhāvīti vadati.

Bodhisatto tassā vacanaṃ sutvā ‘‘bhadde, tvaṃ bhavitabbamevetaṃ kathaṃ kathesi, pariṇamante hi mama vaye imehi kāḷakesehi parivattetvā sāṇavākasadisehi paṇḍarehi bhavitabbaṃ. Ahañhi nīluppalādikusumadāmasadisakumārānaṃ kañcanarūpapaṭibhāgānaṃ uttamayobbanavilāsasampattānaṃ khattiyakaññādīnaṃ vaye pariṇamante jaraṃ pattānaṃ vevaṇṇiyañceva sarīrabhaṅgañca passāmi. Evaṃ vipattipariyosānovesa bhadde, jīvaloko’’ti vatvā upari buddhalīḷāya dhammaṃ desento gāthādvayamāha –

117. ‘‘Passāmi vohaṃ dahariṃ kumāriṃ, sāmaṭṭhapassaṃ sutanuṃ sumajjhaṃ;
Kāḷappavāḷāva pavellamānā, palobhayantīva naresu gacchati.

118. ‘‘Tamena passāmiparena nāriṃ, āsītikaṃ nāvutikaṃva jaccā;
Daṇḍaṃ gahetvāna pavedhamānaṃ, gopānasībhoggasamaṃ caranti’’nti.

Tattha **vo**ti nipātamattaṃ. **Sāmaṭṭhapassa**nti sammaṭṭhapassaṃ. Ayameva vā pāṭho, sabbapassesu maṭṭhachavivaṇṇanti attho. **Sutanu**nti sundarasarīraṃ. **Sumajjha**nti susaṇṭhitamajjhaṃ. **Kāḷappavāḷāva pavellamānā**ti yathā nāma taruṇakāle susamuggatā kāḷavallī pavāḷā vā hutvā mandavāteritā ito cito ca pavellati, evaṃ pavellamānā itthivilāsaṃ dassayamānā kumārikā **palobhayantīva naresu gacchati**. Samīpatthe bhummavacanaṃ, purisānaṃ santike te purise kilesavasena palobhayantī viya gacchati.

Tamena passāmiparena nārinti tamenaṃ nāriṃ aparena samayena jaraṃ pattaṃ antarahitarūpasobhaggappattaṃ passāmi. Bodhisatto hi paṭhamagāthāya rūpe assādaṃ kathetvā idāni ādīnavaṃ dassento evamāha. **Āsītikaṃ nāvutikaṃva jaccā**ti asītisaṃvaccharaṃ vā navutisaṃvaccharaṃ vā jātiyā. **Gopānasībhoggasama**nti gopānasīsamaṃ bhoggaṃ, gopānasīākārena bhaggasarīraṃ onamitvā naṭṭhakākaṇikaṃ pariyesantiṃ viya caramānanti attho. Kāmañca bodhisattena daharakāle disvā puna nāvutikakāle diṭṭhapubbā nāma natthi, ñāṇena diṭṭhabhāvaṃ sandhāya panetaṃ vuttaṃ.

Iti mahāsatto imāya gāthāya rūpassa ādīnavaṃ dassetvā idāni agāramajjhe attano anabhiratiṃ pakāsento gāthādvayamāha –

119. ''Sohaṃ tamevānuvicintayanto, eko sayāmi sayanassa majjhe;
'Ahampi evaṃ' iti pekkhamāno, na gahe rame brahmacariyassa kālo.

120. ''Rajjuvālambanī cesā, yā gehe vasato rati;
Etampi chetvāna vajanti dhīrā, anapekkhino kāmasukhaṃ pahāyā''ti.

Tattha **soha**nti so ahaṃ. **Tamevānuvicintayanto**ti tameva rūpānaṃ assādañca ādīnavañca cintento. **Evaṃ iti pekkhamāno**ti ''yathā esā pariṇatā, ahampi jaraṃ patto bhaggasarīro bhavissāmī''ti pekkhamāno. **Na gahe rame**ti gehe na ramāmi. **Brahmacariyassa kālo**ti bhadde, brahmacariyassa me kālo, tasmā pabbajissāmīti dīpeti.

Rajjuvālambanī cesāti ca-kāro nipātamatto, ālambanarajju viya esāti attho. Katarā? **Yā gehe vasato rati,** yā gehe vasantassa rūpādīsu ārammaṇesu kāmaratīti attho. Iminā kāmānaṃ appassādataṃ dasseti. Ayaṃ etthādhippāyo – yathā gilānassa manussassa attano balena parivattituṃ asakkontassa ''imaṃ ālambitvā parivatteyyāsī''ti ālambanarajjuṃ bandheyyuṃ, tassa taṃ ālambitvā parivattantassa appamattakaṃ kāyikacetasikasukhaṃ bhaveyya, evaṃ kilesāturānaṃ sattānaṃ vivekasukhavasena parivattituṃ asakkontānaṃ agāramajjhe ṭhapitāni kāmaratidāyakāni rūpādīni ārammaṇāni tesaṃ kilesapariḷāhakāle methunadhammapaṭisevanavasena tāni ārabbha parivattamānānaṃ kāyikacetasikasukhasaṅkhātā kāmarati nāma taṃ muhuttaṃ uppajjamānā appamattikā hoti, evaṃ appassādā kāmāti. **Etampi chetvānā**ti yasmā pana bahudukkhā kāmā bahupāyāsā, ādīnavo ettha bhiyyo, tasmā taṃ ādīnavaṃ sampassamānā paṇḍitā etampi rajjuṃ chetvā gūthakūpe nimuggapuriso taṃ pajahanto viya anapekkhino etaṃ appamattakaṃ bahudukkhaṃ kāmasukhaṃ **pahāya vajanti,** nikkhamitvā manoramaṃ pabbajjaṃ pabbajantīti.

Evaṃ mahāsatto kāmesu assādañca ādīnavañca dassento buddhalīḷāya dhammaṃ desetvā sahāyaṃ pakkosāpetvā rajjaṃ paṭicchāpetvā ñātimittasuhajjānaṃ rodantānaṃ paridevantānameva sirivibhavaṃ chaḍḍetvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññaṃ nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā bahū jane amatapānaṃ pāyetvā jātakaṃ samodhānesi – ''tadā aggamahesī rāhulamātā ahosi, sahāyarājā ānando, susīmarājā pana ahameva ahosi''nti.

Susīmajātakavaṇṇanā chaṭṭhā.

## [412] 7. Koṭasimbalijātakavaṇṇanā

Ahaṃ dasasataṃbyāmanti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Vatthu pana **pānīyajātake** (jā. 1.11.59 ādayo) āvi bhavissati. Idhāpi satthā antokoṭisanthāre kāmavitakkābhibhūte pañcasate bhikkhū disvā bhikkhusaṅghaṃ sannipātāpetvā ''bhikkhave, āsaṅkitabbayuttakaṃ nāma āsaṅkituṃ vaṭṭati, kilesā nāma vaḍḍhantā vane nigrodhādayo viya rukkhaṃ, purisaṃ bhañjanti, teneva pubbepi koṭasimbaliyaṃ nibbattadevatā ekaṃ sakuṇaṃ nigrodhabījāni khāditvā attano rukkhassa sākhantare vaccaṃ pātentaṃ disvā 'ito me vimānassa vināso bhavissatī'ti bhayappattā ahosī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto koṭasimbaliyaṃ rukkhadevatā hutvā nibbatti. Atheko supaṇṇarājā diyaḍḍhayojanasatikaṃ attabhāvaṃ māpetvā pakkhavātehi mahāsamudde udakaṃ dvidhā katvā ekaṃ byāmasahassāyāmaṃ nāgarājānaṃ naṅguṭṭhe gahetvā mukhenassa gahitagocaraṃ chaḍḍāpetvā koṭasimbaliṃ sandhāya vanamatthakena pāyāsi. Nāgarājā ‘‘olambento attānaṃ mocessāmī’’ti nigrodharukkhe bhogaṃ pavesetvā nigrodhaṃ veṭhetvā gaṇhi. Supaṇṇarañño mahābalatāya nāgarājassa ca mahāsarīratāya nigrodharukkho samugghāṭaṃ agamāsi. Nāgarājā neva rukkhaṃ vissajjesi, supaṇṇarājā saddhiṃ nigrodharukkhena nāgarājānaṃ gahetvā koṭasimbaliṃ patvā nāgarājānaṃ khandhapiṭṭhe nipajjāpetvā udaramassa phāletvā nāgamedaṃ khāditvā sesakaḷevaraṃ samudde vissajjesi. Tasmiṃ pana nigrodhe ekā sakuṇikā atthi, sā nigrodharukkhe vissaṭṭhe uppatitvā koṭasimbaliyā sākhantare nisīdi. Rukkhadevatā taṃ disvā ‘‘ayaṃ sakuṇikā mama rukkhakkhandhe vaccaṃ pātessati, tato nigrodhagaccho vā pilakkhagaccho vā uṭṭhahitvā sakalarukkhaṃ ottharitvā gacchissati, atha me vimānaṃ nassissatī’’ti bhītatasitā pavedhi. Tassā pavedhantiyā koṭasimbalīpi yāva mūlā pavedhi. Supaṇṇarājā taṃ pavedhamānaṃ disvā kāraṇaṃ pucchanto dve gāthā abhāsi –

121. ‘‘Ahaṃ dasasataṃbyāmaṃ, uragamādāya āgato;
Tañca mañca mahākāyaṃ, dhārayaṃ nappavedhasi.

122. ‘‘Athimaṃ khuddakaṃ pakkhiṃ, appamaṃsataraṃ mayā;
Dhārayaṃ byathasi bhītā, kamatthaṃ koṭasimbalī’’ti.

Tattha **dasasataṃbyāma**nti sahassabyāmamattāyāmaṃ. **Uragamādāya āgato**ti evaṃ mahantaṃ uragaṃ ādāya idha āgato. **Tañca mañcā**ti tañca uragaṃ mañca. **Dhāraya**nti dhārayamānā. **Byathasī**ti kampasi. **Kamattha**nti kiṃ atthaṃ, kena kāraṇenāti pucchati, kaṃ vā atthaṃ sampassamānātipi attho. **Koṭasimbalī**ti rukkhanāmena devaputtaṃ ālapati. So hi simbalirukkho khandhasākhamahantatāya koṭasimbalināmaṃ labhati, tasmiṃ adhivatthadevaputtassapi tadeva nāmaṃ.

Athassa kāraṇaṃ kathento devaputto catasso gāthā abhāsi –

123. ‘‘Maṃsabhakkho tuvaṃ rāja, phalabhakkho ayaṃ dijo;
Ayaṃ nigrodhabījāni, pilakkhudumbarāni ca;
Assatthāni ca bhakkhitvā, khandhe me ohadissati.

124. ‘‘Te rukkhā saṃvirūhanti, mama passe nivātajā;
Te maṃ pariyonandhissanti, arukkhaṃ maṃ karissare.

125. ‘‘Santi aññepi rukkhā se, mūlino khandhino dumā;
Iminā sakuṇajātena, bījamāharitā hatā.

126. ‘‘Ajjhārūhābhivaḍḍhanti, brahantampi vanappatiṃ;
Tasmā rāja pavedhāmi, sampassaṃnāgataṃ bhaya’’nti.

Tattha **ohadissatī**ti vaccaṃ pātessati. **Te rukkhā**ti tehi bījehi jātā nigrodhādayo rukkhā. **Saṃvirūhantī**ti saṃviruhissanti vaḍḍhissanti. **Mama passe**ti mama sākhantarādīsu. **Nivātajā**ti mama sākhāhi vātassa nivāritattā nivāte jātā. **Te maṃ pariyonandhissantī**ti ete evaṃ vaḍḍhitā maṃ pariyonandhissantīti ayametthādhippāyo. **Karissare**ti athevaṃ pariyonandhitvā maṃ arukkhameva karissanti sabbaso bhañjissanti. **Rukkhā se**ti rukkhā. **Mūlino khandhino**ti mūlasampannā ceva khandhasampannā ca. **Dumā**ti rukkhavevacanameva. **Bījamāharitā**ti bījaṃ āharitvā. **Hatā**ti aññepi imasmiṃ vane rukkhā vināsitā santi. **Ajjhārūhābhivaḍḍhantī**ti nigrodhādayo rukkhā ajjhārūhā hutvā mahantampi aññaṃ vanappatiṃ atikkamma vaḍḍhantīti dasseti. Ettha pana vane pati, vanassa pati, vanappatīti tayopi pāṭhāyeva. **Rājā**ti supaṇṇaṃ ālapati.

Rukkhadevatāya vacanaṃ sutvā supaṇṇo osānagāthamāha –

127. ‘‘Saṅkeyya saṅkitabbāni, rakkheyyānāgataṃ bhayaṃ;
Anāgatabhayā dhīro, ubho loke avekkhatī’’ti.

Tattha **anāgataṃ bhaya**nti pāṇātipātādīhi viramanto diṭṭhadhammikampi samparāyikampi anāgataṃ bhayaṃ rakkhati nāma, pāpamitte veripuggale ca anupasaṅkamanto anāgatabhayaṃ rakkhati nāma. Evaṃ anāgataṃ bhayaṃ rakkheyya. **Anāgatabhayā**ti anāgatabhayakāraṇā taṃ bhayaṃ passanto dhīro idhalokañca paralokañca avekkhati oloketi nāma.

Evañca pana vatvā supaṇṇo attano ānubhāvena taṃ pakkhiṃ tamhā rukkhā palāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘āsaṅkitabbayuttakaṃ āsaṅkituṃ vaṭṭatī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne pañcasatā bhikkhū arahattaphale patiṭṭhahiṃsu.

Tadā supaṇṇarājā sāriputto ahosi, rukkhadevatā pana ahameva ahosinti.

Koṭasimbalijātakavaṇṇanā sattamā.

## [413] 8. Dhūmakārijātakavaṇṇanā

Rājā apucchi vidhuranti idaṃ satthā jetavane viharanto kosalarañño āgantukasaṅgahaṃ ārabbha kathesi. So kira ekasmiṃ samaye paveṇiāgatānaṃ porāṇakayodhānaṃ saṅgahaṃ akatvā abhinavāgatānaṃ āgantukānaññeva sakkārasammānaṃ akāsi. Athassa paccante kupite yujjhanatthāya gatassa ‘‘āgantukā laddhasakkārā yujjhissantī’’ti porāṇakayodhā na yujjhiṃsu, ‘‘porāṇakayodhā yujjhissantī’’ti āgantukāpi na yujjhiṃsu. Corā rājānaṃ jiniṃsu. Rājā parājito āgantukasaṅgahadosena attano parājitabhāvaṃ ñatvā sāvatthiṃ paccāgantvā ‘‘kiṃ nu kho ahameva evaṃ karonto parājito, udāhu aññepi rājāno parājitapubbāti dasabalaṃ pucchissāmī’’ti bhuttapātarāso jetavanaṃ gantvā sakkāraṃ katvā satthāraṃ vanditvā tamatthaṃ pucchi. Satthā ‘‘na kho, mahārāja, tvameveko, porāṇakarājānopi āgantukasaṅgahaṃ katvā parājitā’’ti vatvā tena yācito atītaṃ āhari.

Atīte kururaṭṭhe indapatthanagare yudhiṭṭhilagotto dhanañcayo nāma korabyarājā rajjaṃ kāresi. Tadā bodhisatto tassa purohitakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā indapatthaṃ paccāgantvā pitu accayena purohitaṭṭhānaṃ labhitvā rañño atthadhammānusāsako ahosi, vidhurapaṇḍitotissa nāmaṃ kariṃsu. Tadā dhanañcayarājā porāṇakayodhe agaṇetvā āgantukānaññeva saṅgahaṃ akāsi. Tassa paccante kupite yujjhanatthāya gatassa ‘‘āgantukā jānissantī’’ti neva porāṇakā yujjhiṃsu, ‘‘porāṇakā yujjhissantī’’ti na āgantukā yujjhiṃsu. Rājā parājito indapatthameva paccāgantvā ‘‘āgantukasaṅgahassa katabhāvena parājitomhī’’ti cintesi. So ekadivasaṃ ‘‘kiṃ nu kho ahameva āgantukasaṅgahaṃ katvā parājito, udāhu aññepi rājāno parājitapubbā atthīti vidhurapaṇḍitaṃ pucchissāmī’’ti cintetvā taṃ rājupaṭṭhānaṃ āgantvā nisinnaṃ tamatthaṃ pucchi. Athassa taṃ pucchanākāraṃ āvikaronto satthā upaḍḍhaṃ gāthamāha –

128. ‘‘Rājā apucchi vidhuraṃ, dhammakāmo yudhiṭṭhilo’’ti.

Tattha **dhammakāmo**ti sucaritadhammappiyo.

‘‘Api brāhmaṇa jānāsi, ko eko bahu socatī’’ti –

Sesaupaḍḍhagāthāya pana ayamattho – api nāma, brāhmaṇa, tvaṃ jānāsi ‘‘ko imasmiṃ loke

Eko bahu socati, nānākāraṇena socatī’’ti.

Taṃ sutvā bodhisatto ‘‘mahārāja, kiṃ soko nāma tumhākaṃ soko, pubbe dhūmakārī nāmeko ajapālabrāhmaṇo mahantaṃ ajayūthaṃ gahetvā araññe vajaṃ katvā tattha ajā ṭhapetvā aggiñca dhūmañca katvā ajayūthaṃ paṭijagganto khīrādīni paribhuñjanto vasi. So tattha āgate suvaṇṇavaṇṇe sarabhe disvā tesu sinehaṃ katvā ajā agaṇetvā ajānaṃ sakkāraṃ sarabhānaṃ katvā saradakāle sarabhesu palāyitvā himavantaṃ gatesu ajāsupi naṭṭhāsu sarabhe apassanto sokena paṇḍurogī hutvā jīvitakkhayaṃ patto, ayaṃ āgantukasaṅgahaṃ katvā tumhehi sataguṇena sahassaguṇena socitvā kilamitvā vināsaṃ patto''ti idaṃ udāharaṇaṃ ānetvā dassento imā gāthā āha –

129. ''Brāhmaṇo ajayūthena, pahūtejo vane vasaṃ;
Dhūmaṃ akāsi vāseṭṭho, rattindivamatandito.

130. ''Tassa taṃdhūmagandhena, sarabhā makasaḍḍitā;
Vassāvāsaṃ upagacchuṃ, dhūmakārissa santike.

131. ''Sarabhesu manaṃ katvā, ajā so nāvabujjhatha;
Āgacchantī vajantī vā, tassa tā vinasuṃ ajā.

132. ''Sarabhā sarade kāle, pahīnamakase vane;
Pāvisuṃ giriduggāni, nadīnaṃ pabhavāni ca.

133. ''Sarabhe ca gate disvā, ajā ca vibhavaṃ gatā;
Kiso ca vivaṇṇo cāsi, paṇḍurogī ca brāhmaṇo.

134. ''Evaṃ yo saṃ niraṃkatvā, āgantuṃ kurute piyaṃ;
So eko bahu socati, dhūmakārīva brāhmaṇo''ti.

Tattha **pahūtejo**ti pahūtaindhano. **Dhūmaṃ akāsī**ti makkhikaparipanthaharaṇatthāya aggiñca dhūmañca akāsi. **Vāseṭṭho**ti tassa gottaṃ. **Atandito**ti analaso hutvā. **Taṃdhūmagandhenā**ti tena dhūmagandhena. **Sarabhā**ti sarabhamigā. **Makasaḍḍitā**ti makasehi upaddutā pīḷitā. Sesamakkhikāpi makasaggahaṇeneva gahitā. **Vassāvāsa**nti vassārattavāsaṃ vasiṃsu. **Manaṃ katvā**ti sinehaṃ uppādetvā. **Nāvabujjhathā**ti araññato caritvā vajaṃ āgacchantī ceva vajato araññaṃ gacchantī ca ''ettakā āgatā, ettakā anāgatā''ti na jānāti. **Tassa tā vinasu**nti tassa tā evaṃ apaccavekkhantassa sīhaparipanthādito arakkhiyamānā ajā sīhaparipanthādīhi vinassiṃsu, sabbāva vinaṭṭhā.

Nadīnaṃ pabhavāni cāti pabbateyyānaṃ nadīnaṃ pabhavaṭṭhānāni ca paviṭṭhā. **Vibhava**nti abhāvaṃ. Ajā ca vināsaṃ pattā disvā jānitvā. **Kiso ca vivaṇṇo**ti khīrādidāyikā ajā pahāya sarabhe saṅgaṇhitvā tepi apassanto ubhato parihīno sokābhibhūto kiso ceva dubbaṇṇo ca ahosi. **Evaṃ yo saṃ niraṃkatvā**ti evaṃ mahārāja, yo sakaṃ porāṇaṃ ajjhattikaṃ janaṃ nīharitvā pahāya kismiñci agaṇetvā āgantukaṃ piyaṃ karoti, **so** tumhādiso **eko bahu socati,** ayaṃ te mayā dassito dhūmakārī brāhmaṇo viya bahu socatīti.

Evaṃ mahāsatto rājānaṃ saññāpento kathesi. Sopi saññattaṃ gantvā tassa pasīditvā bahuṃ dhanaṃ adāsi. Tato paṭṭhāya ca ajjhattikasaṅgahameva karonto dānādīni puññāni katvā saggaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''tadā korabyarājā ānando ahosi, dhūmakārī pasenadikosalo, vidhurapaṇḍito pana ahameva ahosi''nti.

Dhūmakārijātakavaṇṇanā aṭṭhamā.

## [414] 9. Jāgarajātakavaṇṇanā

Kodha jāgarataṃ suttoti idaṃ satthā jetavane viharanto aññataraṃ upāsakaṃ ārabbha kathesi. So hi sotāpanno ariyasāvako sāvatthito sakaṭasatthena saddhiṃ kantāramaggaṃ paṭipajji. Satthavāho tattha ekasmiṃ udakaphāsukaṭṭhāne pañca sakaṭasatāni mocetvā khādanīyabhojanīyaṃ saṃvidahitvā vāsaṃ upagacchi. Te manussā tattha tattha nipajjitvā supiṃsu, upāsako pana satthavāhassa santike ekasmiṃ rukkhamūle caṅkamaṃ adhiṭṭhāsi. Atha naṃ satthaṃ vilumpitukāmā pañcasatā corā nānāvudhāni gahetvā satthaṃ parivāretvā aṭṭhaṃsu. Te taṃ upāsakaṃ caṅkamantaṃ disvā ‘‘imassa niddāyanakāle vilumpissāmā’’ti tattha tattha aṭṭhaṃsu, sopi tiyāmarattiṃ caṅkamiyeva. Corā paccūsasamaye gahitagahitā pāsāṇamuggarādayo chaḍḍetvā ‘‘bho satthavāha, imaṃ appamādena jaggantaṃ purisaṃ nissāya jīvitaṃ labhitvā tava santakassa sāmiko jāto, etassa sakkāraṃ kareyyāsī’’ti vatvā pakkamiṃsu. Manussā kālasseva vuṭṭhāya tehi chaḍḍitapāsāṇamuggarādayo disvā ‘‘imaṃ nissāya amhehi jīvitaṃ laddha’’nti upāsakassa sakkāraṃ akaṃsu. Upāsakopi icchitaṭṭhānaṃ gantvā katakicco puna sāvatthiṃ āgantvā jetavanaṃ gantvā tathāgataṃ pūjetvā vanditvā nisinno ‘‘kiṃ, upāsaka, na paññāyasī’’ti vutte tamatthaṃ ārocesi. Satthā ‘‘na kho, upāsaka, tvaṃyeva aniddāyitvā jagganto visesaṃ labhi, porāṇakapaṇḍitāpi jaggantā visesaṃ guṇaṃ labhiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā paccāgantvā agāramajjhe vasanto aparabhāge nikkhamitvā isipabbajjaṃ pabbajitvā na cirasseva jhānābhiññaṃ nibbattetvā himavantapadese ṭhānacaṅkamiriyāpatho hutvā vasanto niddaṃ anupagantvā sabbarattiṃ caṅkamati. Athassa caṅkamanakoṭiyaṃ nibbattarukkhadevatā tussitvā rukkhaviṭape ṭhatvā pañhaṃ pucchantī paṭhamaṃ gāthamāha –

135. ‘‘Kodha jāgarataṃ sutto, kodha suttesu jāgaro;
Ko mametaṃ vijānāti, ko taṃ paṭibhaṇāti me’’ti.

Tattha **kodhā**ti ko idha. **Ko mameta**nti ko mama etaṃ pañhaṃ vijānāti. **Ko taṃ paṭibhaṇāti me**ti etaṃ mayā puṭṭhaṃ pañhaṃ mayhaṃ ko paṭibhaṇāti, ko byākarituṃ sakkhissatīti pucchati.

Bodhisatto tassā vacanaṃ sutvā –

136. ‘‘Ahaṃ jāgarataṃ sutto, ahaṃ suttesu jāgaro;
Ahametaṃ vijānāmi, ahaṃ paṭibhaṇāmi te’’ti. –

Imaṃ gāthaṃ vatvā puna tāya –

137. ‘‘Kathaṃ jāgarataṃ sutto, kathaṃ suttesu jāgaro;
Kathaṃ etaṃ vijānāsi, kathaṃ paṭibhaṇāsi me’’ti. –

Imaṃ gāthaṃ puṭṭho tamatthaṃ byākaronto –

138. ‘‘Ye dhammaṃ nappajānanti, saṃyamoti damoti ca;
Tesu suppamānesu, ahaṃ jaggāmi devate.

139. ‘‘Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
Tesu jāgaramānesu, ahaṃ suttosmi devate.

140. ‘‘Evaṃ jāgarataṃ sutto, evaṃ suttesu jāgaro;
Evametaṃ vijānāmi, evaṃ paṭibhaṇāmi te’’ti. – imā gāthā āha;

Tattha **kathaṃ jāgarataṃ sutto**ti kathaṃ tvaṃ jāgarataṃ sattānaṃ antare sutto nāma hosi. Esa nayo sabbattha. **Ye dhamma**nti ye sattā navavidhaṃ lokuttaradhammaṃ na pajānanti. **Saṃyamoti damoti cā**ti ‘‘ayaṃ saṃyamo, ayaṃ damo’’ti evañca ye maggena āgataṃ sīlañceva indriyasaṃvarañca na jānanti. Indriyasaṃvaro hi manacchaṭṭhānaṃ indriyānaṃ damanato ‘‘damo’’ti vuccati. **Tesu suppamānesū**ti tesu kilesaniddāvasena supantesu sattesu ahaṃ appamādavasena jaggāmi.

‘‘Yesaṃ rāgo cā’’ti gāthāya yesaṃ mahākhīṇāsavānaṃ padasatena niddiṭṭhadiyaḍḍhasahassataṇhālobhasaṅkhāto rāgo ca navaāghātavatthusamuṭṭhāno doso ca dukkhādīsu aṭṭhasu vatthūsu aññāṇabhūtā avijjā cāti ime kilesā virājitā pahīnā, tesu ariyesu sabbākārena jāgaramānesu te upādāya ahaṃ sutto nāma devateti attho. **Evaṃ jāgarata**nti evaṃ devate ahaṃ iminā kāraṇena jāgarataṃ sutto nāmāti. Esa nayo sabbapadesu.

Evaṃ mahāsattena pañhe kathite tuṭṭhā devatā tassa thutiṃ karontī osānagāthamāha –

141. ‘‘Sādhu jāgarataṃ sutto, sādhu suttesu jāgaro;
Sādhu metaṃ vijānāsi, sādhu paṭibhaṇāsi me’’ti.

Tattha **sādhū**ti bhaddakaṃ katvā tvaṃ imaṃ pañhaṃ kathesi, mayampi naṃ evameva kathemāti. Evaṃ sā bodhisattassa thutiṃ katvā attano vimānameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā devadhītā uppalavaṇṇā ahosi, tāpaso pana ahameva ahosi’’nti.

Jāgarajātakavaṇṇanā navamā.

## [415] 10. Kummāsapiṇḍijātakavaṇṇanā

Na kiratthīti idaṃ satthā jetavane viharanto mallikaṃ deviṃ ārabbha kathesi. Sā hi sāvatthiyaṃ ekassa mālākārajeṭṭhakassa dhītā uttamarūpadharā mahāpuññā soḷasavassikakāle ekadivasaṃ kumārikāhi saddhiṃ pupphārāmaṃ gacchantī tayo kummāsapiṇḍe gahetvā pupphapacchiyaṃ ṭhapetvā gacchati. Sā nagarato nikkhamanakāle bhagavantaṃ sarīrappabhaṃ vissajjetvā bhikkhusaṅghaparivutaṃ nagaraṃ pavisantaṃ disvā tayo kummāsapiṇḍe upanāmesi. Satthā catumahārājadattiyaṃ pattaṃ upanetvā paṭiggahesi. Sāpi tathāgatassa pāde sirasā vanditvā buddhārammaṇaṃ pītiṃ gahetvā ekamantaṃ aṭṭhāsi. Satthā taṃ oloketvā sitaṃ pātvākāsi. Āyasmā ānando ‘‘ko nu kho, bhante, hetu ko paccayo tathāgatassa sitakaraṇe’’ti bhagavantaṃ pucchi. Athassa satthā ‘‘ānanda, ayaṃ kumārikā imesaṃ kummāsapiṇḍānaṃ phalena ajjeva kosalarañño aggamahesī bhavissatī’’ti sitakāraṇaṃ kathesi.

Kumārikāpi pupphārāmaṃ gatā. Taṃ divasameva kosalarājā ajātasattunā saddhiṃ yujjhanto yuddhaparājito palāyitvā assaṃ abhiruyha āgacchanto tassā gītasaddaṃ sutvā paṭibaddhacitto assaṃ taṃ ārāmābhimukhaṃ pesesi. Puññasampannā kumārikā rājānaṃ disvā apalāyitvāva āgantvā assassa nāsarajjuyā gaṇhi, rājā assapiṭṭhiyaṃ nisinnova ‘‘sasāmikāsi, asāmikāsī’’ti pucchitvā asāmikabhāvaṃ ñatvā assā oruyha vātātapakilanto tassā aṅke nipanno muhuttaṃ vissamitvā taṃ assapiṭṭhiyaṃ nisīdāpetvā balakāyaparivuto nagaraṃ pavisitvā attano kulagharaṃ pesetvā sāyanhasamaye yānaṃ pahiṇitvā mahantena sakkārasammānena kulagharato āharāpetvā ratanarāsimhi ṭhapetvā abhisekaṃ datvā aggamahesiṃ akāsi. Tato paṭṭhāya ca sā rañño piyā ahosi manāpā, pubbuṭṭhāyikādīhi pañcahi kalyāṇadhammehi samannāgatā patidevatā, buddhānampi vallabhā ahosi. Tassā satthu tayo kummāsapiṇḍe datvā taṃ sampattiṃ adhigatabhāvo sakalanagaraṃ pattharitvā gato.

Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, mallikā devī buddhānaṃ tayo kummāsapiṇḍe datvā tesaṃ phalena taṃ divasaññeva abhisekaṃ pattā, aho buddhānaṃ mahāguṇatā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, mallikāya ekassa sabbaññubuddhassa tayo kummāsapiṇḍe datvā kosalarañño aggamahesibhāvādhigamo. Kasmā? Buddhānaṃ guṇamahantatāya. Porāṇakapaṇḍitā pana paccekabuddhānaṃ aloṇakaṃ asnehaṃ aphāṇitaṃ kummāsaṃ datvā tassa phalena dutiye attabhāve tiyojanasatike kāsiraṭṭhe rajjasiriṃ pāpuṇiṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ daliddakule nibbattitvā vayappatto ekaṃ seṭṭhiṃ nissāya bhatiyā kammaṃ karonto jīvikaṃ kappesi. So ekadivasaṃ ‘‘pātarāsatthāya me bhavissatī’’ti antarāpaṇato cattāro kummāsapiṇḍe gahetvā kammantaṃ gacchanto cattāro paccekabuddhe bhikkhācāratthāya bārāṇasinagarābhimukhe āgacchante disvā ‘‘ime bhikkhaṃ sandhāya bārāṇasiṃ gacchanti, mayhampime cattāro kummāsapiṇḍā atthi, yaṃnūnāhaṃ ime imesaṃ dadeyya’’nti cintetvā te upasaṃkamitvā vanditvā ‘‘bhante, ime me hatthe cattāro kummāsapiṇḍā, ahaṃ ime tumhākaṃ dadāmi, sādhu me, bhante, paṭiggaṇhatha, evamidaṃ puññaṃ mayhaṃ bhavissati dīgharattaṃ hitāya sukhāyā’’ti vatvā tesaṃ adhivāsanaṃ viditvā vālikaṃ ussāpetvā cattāri āsanāni paññapetvā tesaṃ upari sākhābhaṅgaṃ attharitvā paccekabuddhe paṭipāṭiyā nisīdāpetvā paṇṇapuṭena udakaṃ āharitvā dakkhiṇodakaṃ pātetvā catūsu pattesu cattāro kummāsapiṇḍe patiṭṭhāpetvā vanditvā ‘‘bhante, etesaṃ nissandena daliddagehe nibbatti nāma mā hotu, sabbaññutaññāṇappaṭivedhassa paccayo hotū’’ti āha. Paccekabuddhā paribhuñjiṃsu, paribhogāvasāne anumodanaṃ katvā uppatitvā nandamūlakapabbhārameva agamaṃsu.

Bodhisatto añjaliṃ paggayha paccekabuddhagataṃ pītiṃ gahetvā tesu cakkhupathaṃ atītesu attano kammantaṃ gantvā yāvatāyukaṃ dānaṃ anussaritvā kālaṃ katvā tassa phalena bārāṇasirañño aggamahesiyā kucchimhi nibbatti, brahmadattakumārotissa nāmaṃ akaṃsu. So attano padasā gamanakālato paṭṭhāya ‘‘ahaṃ imasmiṃyeva nagare bhatako hutvā kammantaṃ gacchanto paccekabuddhānaṃ cattāro kummāsapiṇḍe datvā tassa dānassa phalena idha nibbatto’’ti pasannādāse mukhanimittaṃ viya sabbaṃ purimajātikiriyaṃ jātissarañāṇena pākaṭaṃ katvā passi. So vayappatto takkasilāyaṃ gantvā sabbasippāni uggaṇhitvā paccāgantvā sikkhitasippaṃ pitu dassetvā tuṭṭhena pitarā oparajje patiṭṭhāpito, aparabhāge pitu accayena rajje patiṭṭhāsi. Athassa uttamarūpadharaṃ kosalarañño dhītaraṃ ānetvā aggamahesiṃ akaṃsu, chattamaṅgaladivase panassa sakalanagaraṃ devanagaraṃ viya alaṅkariṃsu.

So nagaraṃ padakkhiṇaṃ katvā alaṅkatapāsādaṃ abhiruhitvā mahātalamajjhe samussitasetacchattaṃ pallaṅkaṃ abhiruyha nisinno parivāretvā ṭhite ekato amacce, ekato brāhmaṇagahapatiādayo nānāvibhave sirivilāsasamujjale, ekato nānāvidhapaṇṇākārahatthe nāgaramanusse, ekato alaṅkatadevaccharasaṅghaṃ viya soḷasasahassasaṅkhaṃ nāṭakitthigaṇanti imaṃ atimanoramaṃ sirivibhavaṃ olokento attano pubbakammaṃ anussaritvā ‘‘idaṃ suvaṇṇapiṇḍikaṃ kañcanamālaṃ setacchattaṃ, imāni ca anekasahassāni hatthivāhanaassavāhanarathavāhanāni, maṇimuttādipūritā sāragabbhā, nānāvidhadhaññapūritā mahāpathavī, devaccharapaṭibhāgā nāriyo cāti sabbopesa mayhaṃ sirivibhavo na aññassa santako, catunnaṃ paccekabuddhānaṃ dinnassa catukummāsapiṇḍadānasseva santako, te nissāya mayā esa laddho’’ti paccekabuddhānaṃ guṇaṃ anussaritvā attano kammaṃ pākaṭaṃ akāsi. Tassa taṃ anussarantassa sakalasarīraṃ pītiyā pūri. So pītiyā temitahadayo mahājanassa majjhe udānagītaṃ gāyanto dve gāthā abhāsi –

142. ‘‘Na kiratthi anomadassisu, pāricariyā buddhesu appikā;
Sukkhāya aloṇikāya ca, passa phalaṃ kummāsapiṇḍiyā.

143. ‘‘Hatthigavāssā cime bahū, dhanadhaññaṃ pathavī ca kevalā;
Nāriyo cimā accharūpamā, passa phalaṃ kummāsapiṇḍiyā’’ti.

Tattha **anomadassisū**ti anomassa alāmakassa paccekabodhiñāṇassa diṭṭhattā paccekabuddhā anomadassino nāma. **Pāricariyā**ti abhivādanapaccuṭṭhānañjalikammādibhedā sāmīcikiriyāpi, sampatte disvā attano santakaṃ appaṃ vā bahuṃ vā lūkhaṃ vā paṇītaṃ vā deyyadhammaṃ cittaṃ pasādetvā guṇaṃ sallakkhetvā tisso cetanā visodhetvā phalaṃ saddahitvā pariccajanakiriyāpi. **Buddhesū**ti paccekabuddhesu. **Appikā**ti mandā parittā nāma natthi kira. **Sukkhāyā**ti nisnehāya. **Aloṇikāyā**ti phāṇitavirahitāya. Nipphāṇitattā hi sā ‘‘aloṇikā’’ti vuttā. **Kummāsapiṇḍiyā**ti cattāro kummāsapiṇḍe ekato katvā gahitaṃ kummāsaṃ sandhāya evamāha. Guṇavantānaṃ samaṇabrāhmaṇānaṃ guṇaṃ sallakkhetvā cittaṃ pasādetvā phaluppattiṃ pāṭikaṅkhamānānaṃ tisso cetanā visodhetvā dinnapadakkhiṇā appikā nāma natthi, nibbattanibbattaṭṭhāne mahāsampattimeva detīti vuttaṃ hoti. Hoti cettha –

‘‘Natthi citte pasannamhi, appikā nāma dakkhiṇā;
Tathāgate vā sambuddhe, atha vā tassa sāvake.

‘‘Tiṭṭhante nibbute cāpi, same citte samaṃ phalaṃ;
Cetopaṇidhihetu hi, sattā gacchanti suggati’’nti. (vi. va. 804, 806);

Imassa panatthassa dīpanatthāya –

‘‘Khīrodanaṃ ahamadāsiṃ, bhikkhuno piṇḍāya carantassa; (Vi. va. 413);
Tassā me passa vimānaṃ, accharā kāmavaṇṇinīhamasmi. (vi. va. 334);

‘‘Accharāsahassassāhaṃ, pavarā passa puññānaṃ vipākaṃ;
Tena metādiso vaṇṇo, tena me idha mijjhati.

‘‘Uppajjanti ca me bhogā, ye keci manaso piyā;
Tenamhi evaṃ jalitānubhāvā, vaṇṇo ca me sabbadisā pabhāsatī’’ti. (vi. va. 334-336) –

Evamādīni vimānavatthūni āharitabbāni.

Dhanadhaññanti muttādidhanañca satta dhaññāni ca. **Pathavī ca kevalā**ti sakalā cesā mahāpathavīti sakalapathaviṃ hatthagataṃ maññamāno vadati. **Passa phalaṃ kummāsapiṇḍiyā**ti attano dānaphalaṃ attanāva dassento evamāha. Dānaphalaṃ kira bodhisattā ca sabbaññubuddhāyeva ca jānanti. Teneva satthā itivuttake suttantaṃ kathento –

> ‘‘Evañce, bhikkhave, sattā jāneyyuṃ dānasaṃvibhāgassa vipākaṃ, yathāhaṃ jānāmi, na adatvā bhuñjeyyuṃ, na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yopi nesaṃ assa carimo ālopo carimaṃ kabaḷaṃ, tatopi na asaṃvibhajitvā bhuñjeyyuṃ, sace nesaṃ paṭiggāhakā assu. Yasmā ca kho, bhikkhave, sattā na evaṃ jānanti dānasaṃvibhāgassa vipākaṃ, yathāhaṃ jānāmi, tasmā adatvā bhuñjanti, maccheramalañca nesaṃ cittaṃ pariyādāya tiṭṭhatī’’ti (itivu. 26).

Bodhisattopi attano chattamaṅgaladivase sañjātapītipāmojjo imāhi dvīhi gāthāhi udānagītaṃ gāyi. Tato paṭṭhāya ‘‘rañño piyagīta’’nti bodhisattassa nāṭakitthiyo ca sesanāṭakagandhabbādayopi ca antepurajanopi antonagaravāsinopi bahinagaravāsinopi pānāgāresupi amaccamaṇḍalesupi ‘‘amhākaṃ rañño piyagīta’’nti tadeva gītaṃ gāyanti. Evaṃ addhāne gate aggamahesī tassa gītassa atthaṃ jānitukāmā ahosi, mahāsattaṃ pana pucchituṃ na visahati. Athassā ekasmiṃ guṇe pasīditvā ekadivasaṃ rājā ‘‘bhadde, varaṃ te dassāmi, varaṃ gaṇhāhī’’ti āha. ‘‘Sādhu, deva, gaṇhāmī’’ti. ‘‘Hatthiassādīsu te kiṃ dammī’’ti? ‘‘Deva, tumhe nissāya mayhaṃ na kiñci natthi, na me etehi attho, sace pana dātukāmāttha, tumhākaṃ gītassa atthaṃ kathetvā dethā’’ti. ‘‘Bhadde, ko te iminā varena attho, aññaṃ gaṇhāhī’’ti. ‘‘Deva, aññena me attho natthi, etadeva gaṇhāmī’’ti. ‘‘Sādhu bhadde, kathessāmi, tuyhaṃ pana ekikāya raho na kathessāmi, dvādasayojanikāya bārāṇasiyā bheriṃ carāpetvā rājadvāre ratanamaṇḍapaṃ kāretvā ratanapallaṅkaṃ paññāpetvā amaccabrāhmaṇādīhi ca nāgarehi ceva soḷasahi itthisahassehi ca parivuto tesaṃ majjhe ratanapallaṅke nisīditvā kathessāmī’’ti. Sā ‘‘sādhu, devā’’ti sampaṭicchi.

Rājā tathā kāretvā amaragaṇaparivuto sakko devarājā viya mahājanakāyaparivuto ratanapallaṅke nisīdi. Devīpi sabbālaṅkārapaṭimaṇḍitā kañcanabhaddapīṭhaṃ attharitvā ekamante akkhikoṭiyā oloketvā tathārūpe ṭhāne nisīditvā ‘‘deva, tumhākaṃ tussitvā gāyanamaṅgalagītassa tāva me atthaṃ gaganatale puṇṇacandaṃ uṭṭhāpento viya pākaṭaṃ katvā kathethā’’ti vatvā tatiyaṃ gāthamāha –

144. ‘‘Abhikkhaṇaṃ rājakuñjara, gāthā bhāsasi kosalādhipa;
Pucchāmi taṃ raṭṭhavaḍḍhana, bāḷhaṃ pītimano pabhāsasī’’ti.

Tattha **kosalādhipā**ti na so kosalaraṭṭhādhipo, kusale pana dhamme adhipatiṃ katvā viharati, tena naṃ ālapantī evamāha, kusalādhipa kusalajjhāsayāti attho. **Bāḷhaṃ pītimano pabhāsasī**ti ativiya pītiyuttacitto hutvā bhāsasi, tasmā kathetha tāva me etāsaṃ gāthānaṃ atthanti.

Athassa gāthānamatthaṃ āvi karonto mahāsatto catasso gāthā abhāsi –

145. ‘‘Imasmiṃyeva nagare, kule aññatare ahuṃ;
Parakammakaro āsiṃ, bhatako sīlasaṃvuto.

146. ‘‘Kammāya nikkhamantohaṃ, caturo samaṇeddasaṃ;
Ācārasīlasampanne, sītibhūte anāsave.

147. ‘‘Tesu cittaṃ pasādetvā, nisīdetvā paṇṇasanthate;
Adaṃ buddhānaṃ kummāsaṃ, pasanno sehi pāṇibhi.

148. ‘‘Tassa kammassa kusalassa, idaṃ me edisaṃ phalaṃ;
Anubhomi idaṃ rajjaṃ, phītaṃ dharaṇimuttama’’nti.

Tattha **kule aññatare**ti nāmena vā gottena vā apākaṭe ekasmiṃyeva kule. **Ahu**nti nibbattiṃ. **Parakammakaro āsi**nti tasmiṃ kule jātovāhaṃ daliddatāya parassa kammaṃ katvā jīvikaṃ kappento parakammakaro āsiṃ. **Bhatako**ti paravetanabhato. **Sīlasaṃvuto**ti pañcasīlasaṃvare ṭhito, bhatiyā jīvantopi dussīlyaṃ pahāya sīlasampannova ahosinti dīpeti. **Kammāya nikkhamantoha**nti taṃ divasaṃ kattabbakiccassa karaṇatthāya nikkhanto ahaṃ. **Caturo samaṇeddasa**nti bhadde, ahaṃ nagarā nikkhamma mahāmaggaṃ āruyha attano kammabhūmiṃ gacchanto bhikkhāya bārāṇasinagaraṃ pavisante samitapāpe cattāro pabbajite addasaṃ. **Ācārasīlasampanne**ti ekavīsatiyā anesanāhi jīvikakappanaṃ anācāro nāma, tassa paṭipakkhena ācārena ceva maggaphalehi āgatena sīlena ca samannāgate. **Sītibhūte**ti rāgādipariḷāhavūpasamena ceva ekādasaagginibbāpanena ca sītibhāvappatte. **Anāsave**ti kāmāsavādivirahite. **Nisīdetvā**ti vālikāsanānaṃ upari santhate paṇṇasanthare nisīdāpetvā. Santharo hi idha santhatoti vutto. **Ada**nti nesaṃ udakaṃ datvā sakkaccaṃ sakehi hatthehi kummāsaṃ adāsiṃ. **Kusalassā**ti ārogyānavajjaṭṭhena kusalassa. **Phala**nti tassa nissandaphalaṃ. **Phīta**nti sabbasampattiphullitaṃ.

Evañca mahāsattassa attano kammaphalaṃ vitthāretvā kathentassa sutvā devī pasannamanā ‘‘sace, mahārāja, evaṃ paccakkhato dānaphalaṃ jānātha, ito dāni paṭṭhāya ekaṃ bhattapiṇḍaṃ labhitvā dhammikasamaṇabrāhmaṇānaṃ datvāva paribhuñjeyyāthā’’ti bodhisattassa thutiṃ karontī –

149. ‘‘Dadaṃ bhuñja mā ca pamādo, cakkaṃ vattaya kosalādhipa;
Mā rāja adhammiko ahu, dhammaṃ pālaya kosalādhipā’’ti. – imaṃ gāthamāha;

Tattha **dadaṃ bhuñjā**ti aññesaṃ datvāva attanā bhuñja. **Mā ca pamādo**ti dānādīsu puññesu mā pamajji. **Cakkaṃ vattaya kosalādhipā**ti kusalajjhāsaya, mahārāja, patirūpadesavāsādikaṃ catubbidhaṃ dhammacakkaṃ pavattehi. Pakatiratho hi dvīhi cakkehi gacchati, ayaṃ pana kāyo imehi catūhi cakkehi devalokaṃ gacchati, tena te ‘‘dhammacakka’’nti saṅkhyaṃ gatā, taṃ tvaṃ cakkaṃ pavattehi. **Adhammiko**ti yathā aññe chandāgatiṃ gacchantā lokaṃ ucchuyante pīḷetvā viya dhanameva saṃkaḍḍhantā adhammikā honti, tathā tvaṃ mā adhammiko ahu. **Dhammaṃ pālayā**ti –

‘‘Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantiñca avirodhana’’nti. (jā. 2.21.176) –

Imaṃ pana dasavidhaṃ rājadhammameva pālaya rakkha, mā pariccaji.

Mahāsatto tassā vacanaṃ sampaṭicchanto –

150. ‘‘Sohaṃ tadeva punappunaṃ, vaṭumaṃ ācarissāmi sobhane;
Ariyācaritaṃ sukosale, arahanto me manāpāva passitu’’nti. – gāthamāha;

Tattha **vaṭuma**nti maggaṃ. **Ariyācarita**nti ariyehi buddhādīhi āciṇṇaṃ. **Sukosale**ti sobhane kosalarañño dhīteti attho. **Arahanto**ti kilesehi ārakattā, arānañca arīnañca hatattā, paccayānaṃ arahattā evaṃladdhanāmā paccekabuddhā. Idaṃ vuttaṃ hoti – bhadde, kosalarājadhīte so ahaṃ ‘‘dānaṃ me dinna’’nti tittiṃ akatvā punappunaṃ tadeva ariyācaritaṃ dānamaggaṃ ācarissāmi. Mayhañhi aggadakkhiṇeyyattā arahanto manāpadassanā, cīvarādīni dātukāmatāya teyeva passituṃ icchāmīti.

Evañca pana vatvā rājā deviyā sampattiṃ oloketvā ‘‘bhadde, mayā tāva purimabhave attano kusalakammaṃ vitthāretvā kathitaṃ, imāsaṃ pana nārīnaṃ majjhe rūpena vā līḷāvilāsena vā tayā sadisī ekāpi natthi, sā tvaṃ kiṃ kammaṃ katvā imaṃ sampattiṃ paṭilabhī’’ti pucchanto puna gāthamāha –

151. ‘‘Devī viya accharūpamā, majjhe nārigaṇassa sobhasi;
Kiṃ kammamakāsi bhaddakaṃ, kenāsi vaṇṇavatī sukosale’’ti.

Tassattho – bhadde **sukosale** kosalarañño sudhīte tvaṃ rūpasampattiyā **accharūpamā** tidasapure sakkassa devarañño aññatarā devadhītā viya imassa nārīgaṇassa majjhe sobhasi, pubbe kiṃ nāma **bhaddakaṃ** kalyāṇakammaṃ akāsi, kenāsi kāraṇena evaṃ vaṇṇavatī jātāti.

Athassa sā purimabhave kalyāṇakammaṃ kathentī sesagāthādvayamāha –

152. ‘‘Ambaṭṭhakulassa khattiya, dāsyāhaṃ parapesiyā ahuṃ;
Saññatā ca dhammajīvinī, sīlavatī ca apāpadassanā.

153. ‘‘Uddhaṭabhattaṃ ahaṃ tadā, caramānassa adāsiṃ bhikkhuno;
Vittā sumanā sayaṃ ahaṃ, tassa kammassa phalaṃ mamedisa’’nti.

Sāpi kira jātissarāva ahosi, tasmā attano jātissarañāṇena paricchinditvāva kathesi.

Tattha **ambaṭṭhakulassā**ti kuṭumbiyakulassa. **Dāsyāha**nti dāsī ahaṃ, ‘‘dāsāha’’ntipi pāṭho. **Parapesiyā**ti parehi tassa tassa kiccassa karaṇatthāya pesitabbā pesanakārikā. **Saññatā**ti dāsiyo nāma dussīlā honti, ahaṃ pana tīhi dvārehi saññatā sīlasampannā. **Dhammajīvinī**ti paravañcanādīni akatvā dhammena samena pavattitajīvikā. **Sīlavatī**ti ācārasampannā guṇavatī. **Apāpadassanā**ti kalyāṇadassanā piyadhammā.

Uddhaṭabhattanti attano pattakoṭṭhāsavasena uddharitvā laddhabhāgabhattaṃ. **Bhikkhuno**ti bhinnakilesassa paccekabuddhassa. **Vittā sumanā**ti tuṭṭhā somanassajātā kammaphalaṃ saddahantī. **Tassa kammassā**ti tassa ekabhikkhādānakammassa. Idaṃ vuttaṃ hoti – ahaṃ, mahārāja, pubbe sāvatthiyaṃ aññatarassa kuṭumbiyakulassa dāsī hutvā attano laddhabhāgabhattaṃ ādāya nikkhamantī ekaṃ paccekabuddhaṃ piṇḍāya carantaṃ disvā attano taṇhaṃ milāpetvā saññatādiguṇasampannā kammaphalaṃ saddahantī tassa taṃ bhattaṃ adāsiṃ, sāhaṃ yāvatāyukaṃ ṭhatvā kālaṃ katvā tattha sāvatthiyaṃ kosalarañño aggamahesiyā kucchimhi nibbattitvā idāni tava pāde paricaramānā evarūpaṃ sampattiṃ anubhavāmi, tassa mama kammassa idamīdisaṃ phalanti. Tattha guṇasampannānaṃ dinnadānassa mahapphalabhāvadassanatthaṃ –

‘‘Aggato ve pasannāna’’nti (itivu. 90) ca.
‘‘Esa devamanussānaṃ, sabbakāmadado nidhī’’ti (khu. pā. 8.10) ca. –

Ādigāthā vitthāretabbā.

Iti te ubhopi attano purimakammaṃ vitthārato kathetvā tato paṭṭhāya catūsu nagaradvāresu nagaramajjhe nivesanadvāreti cha dānasālāyo kāretvā sakalajambudīpaṃ unnaṅgalaṃ katvā mahādānaṃ pavattetvā sīlaṃ rakkhitvā uposathakammaṃ katvā jīvitapariyosāne saggaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā devī rāhulamātā ahosi, rājā pana ahameva ahosi’’nti.

Kummāsapiṇḍijātakavaṇṇanā dasamā.

[416] 11. Parantapajātakavaṇṇanā

Āgamissati me pāpanti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tadā hi dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto tathāgatassa māraṇatthameva parisakkati, dhanuggahe payojesi, silaṃ pavijjhi, nāḷāgiriṃ vissajjāpesi, tathāgatassa vināsatthameva upāyaṃ karotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa mama vadhāya parisakki, tāsamattampi pana kātuṃ asakkonto attanāva dukkhaṃ anubhosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbattitvā vayappatto takkasilāyaṃ sabbasippāni sikkhi, sabbarutajānanamantaṃ uggaṇhi. So ācariyassa anuyogaṃ datvā bārāṇasiṃ paccāgacchi, pitā taṃ oparajje ṭhapesi. Kiñcāpi oparajje ṭhapeti, mārāpetukāmo pana naṃ hutvā daṭṭhumpi na icchi. Athekā siṅgālī dve potake gahetvā rattiṃ manussesu paṭisallīnesu niddhamanena nagaraṃ pāvisi. Bodhisattassa ca pāsāde sayanagabbhassa avidūre ekā sālā atthi, tattheko addhikamanusso upāhanā omuñcitvā pādamūle bhūmiyaṃ ṭhapetvā ekasmiṃ phalake nipajji, na tāva niddāyati. Tadā siṅgāliyā potakā chātā viraviṃsu. Atha tesaṃ mātā ‘‘tātā, mā saddaṃ karittha, etissā sālāya eko manusso upāhanā omuñcitvā bhūmiyaṃ ṭhapetvā phalake nipanno na tāva niddāyati, etassa niddāyanakāle etā upāhanā āharitvā tumhe khādāpessāmī’’ti attano bhāsāya āha. Bodhisatto mantānubhāvena tassā bhāsaṃ jānitvā sayanagabbhā nikkhamma vātapānaṃ vivaritvā ‘‘ko etthā’’ti āha. ‘‘Ahaṃ, deva, addhikamanusso’’ti. ‘‘Upāhanā te kuhi’’nti? ‘‘Bhūmiyaṃ, devā’’ti. ‘‘Ukkhitvā olambetvā ṭhapehī’’ti. Taṃ sutvā siṅgālī bodhisattassa kujjhi.

Puna ekadivasaṃ sā tatheva nagaraṃ pāvisi. Tadā ceko mattamanusso ‘‘pānīyaṃ pivissāmī’’ti pokkharaṇiṃ otaranto patitvā nimuggo nirassāso mari. Nivatthā panassa dve sāṭakā nivāsanantare kahāpaṇasahassaṃ aṅguliyā ca muddikā atthi. Tadāpi sā puttake ‘‘chātamhā, ammā’’ti viravante ‘‘tātā, mā saddaṃ karittha, etissā pokkharaṇiyā manusso mato, tassa idañcidañca atthi, so pana maritvā sopāneyeva nipanno, tumhe etaṃ manussaṃ khādāpessāmī’’ti āha. Bodhisatto taṃ sutvā vātapānaṃ vivaritvā ‘‘sālāya ko atthī’’ti vatvā ekenuṭṭhāya ‘‘ahaṃ, devā’’ti vutte ‘‘gaccha etissā pokkharaṇiyā matamanussassa sāṭake ca kahāpaṇasahassañca aṅgulimuddikañca gahetvā sarīramassa yathā na uṭṭhahati, evaṃ udake osīdāpehī’’ti āha. So tathā akāsi. Sā punapi kujjhitvā ‘‘purimadivase tāva me puttakānaṃ upāhanā khādituṃ na adāsi, ajja matamanussaṃ khādituṃ na deti, hotu, ito dāni tatiyadivase eko sapattarājā āgantvā nagaraṃ parikkhipissati. Atha naṃ pitā yuddhatthāya pesessati, tatra te sīsaṃ chindissanti, atha te galalohitaṃ pivitvā veraṃ muñcissāmi. Tvaṃ mayā saddhiṃ veraṃ bandhasi, jānissāmī’’ti viravitvā bodhisattaṃ tajjetvā puttake gahetvā nikkhamati.

Tatiyadivase eko sapattarājā āgantvā nagaraṃ parivāresi. Rājā bodhisattaṃ ‘‘gaccha, tāta, tena saddhiṃ yujjhā’’ti āha. ‘‘Mayā, deva, ekaṃ diṭṭhaṃ atthi, gantuṃ na visahāmi, jīvitantarāyaṃ bhāyāmī’’ti. ‘‘Mayhaṃ tayi mate vā amate vā kiṃ, gacchāheva tva’’nti? So ‘‘sādhu, devā’’ti mahāsatto parisaṃ gahetvā sapattarañño ṭhitadvārena anikkhamitvā aññaṃ dvāraṃ vivaritvā nikkhami. Tasmiṃ gacchante sakalanagaraṃ tucchaṃ viya ahosi. Sabbe teneva saddhiṃ nikkhamiṃsu. So ekasmiṃ sabhāgaṭṭhāne khandhāvāraṃ nivāsetvā acchi. Rājā cintesi ‘‘uparājā nagaraṃ tucchaṃ katvā balaṃ gahetvā palāyi, sapattarājāpi nagaraṃ parivāretvā ṭhito, idāni mayhaṃ jīvitaṃ natthī''ti. So ''jīvitaṃ rakkhissāmī''ti deviñca purohitañca parantapaṃ nāmekaṃ pādamūlikañca dāsaṃ gahetvā rattibhāge aññātakavesena palāyitvā araññaṃ pāvisi. Bodhisatto tassa palātabhāvaṃ ñatvā nagaraṃ pavisitvā yuddhaṃ katvā sapattaṃ palāpetvā rajjaṃ gaṇhi. Pitāpissa ekasmiṃ nadītīre paṇṇasālaṃ kāretvā phalāphalena yāpento vasi. Rājā ca purohito ca phalāphalatthāya gacchanti. Parantapadāso deviyā saddhiṃ paṇṇasālāyameva hoti. Tatrāpi rājānaṃ paṭicca deviyā kucchismiṃ gabbho patiṭṭhāsi. Sā abhiṇhasaṃsaggavasena parantapena saddhiṃ aticari. Sā ekadivasaṃ parantapaṃ āha ''raññā ñāte neva tava, na mayhaṃ jīvitaṃ atthi, tasmā mārehi na''nti. ''Kathaṃ māremī''ti? Esa taṃ khaggañca nhānasāṭakañca gāhāpetvā nhāyituṃ gacchati, tatrassa nhānaṭṭhāne pamādaṃ ñatvā khaggena sīsaṃ chinditvā sarīraṃ khaṇḍākhaṇḍikaṃ katvā bhūmiyaṃ nikhaṇāhīti. So ''sādhū''ti sampaṭicchi.

Athekadivasaṃ purohitoyeva phalāphalatthāya gantvā avidūre rañño nhānatitthasāmante ekaṃ rukkhaṃ āruyha phalāphalaṃ gaṇhāti. Rājā ''nhāyissāmī''ti parantapaṃ khaggañca nhānasāṭakañca gāhāpetvā nadītīraṃ agamāsi. Tattha naṃ nhānakāle pamādamāpannaṃ ''māressāmī''ti parantapo gīvāya gahetvā khaggaṃ ukkhipi. So maraṇabhayena viravi. Purohito taṃ saddaṃ sutvā olokento parantapaṃ rājānaṃ mārentaṃ disvā bhītatasito sākhaṃ vissajjetvā rukkhato oruyha ekaṃ gumbaṃ pavisitvā nilīyi. Parantapo tassa sākhāvissajjanasaddaṃ sutvā rājānaṃ māretvā bhūmiyaṃ khaṇitvā ''imasmiṃ ṭhāne sākhāvissajjanasaddo ahosi, ko nu kho etthā''ti vicinanto kañci adisvā nhatvā gato. Tassa gatakāle purohito nisinnaṭṭhānā nikkhamitvā rañño sarīraṃ khaṇḍākhaṇḍikaṃ chinditvā āvāṭe nikhātabhāvaṃ ñatvā nhatvā attano vadhabhayena andhavesaṃ gahetvā paṇṇasālaṃ agamāsi. Taṃ disvā parantapo ''kiṃ te, brāhmaṇa, kata''nti āha. So ajānanto viya ''deva, akkhīni me nāsetvā āgatomhi, ussannāsīvise araññe ekasmiṃ vammikapasse aṭṭhāsiṃ, tatrekena āsīvisena nāsavāto vissaṭṭho me bhavissatī''ti āha. Parantapo ''na maṃ sañjānāti, 'devā'ti vadati, samassāsessāmi na''nti cintetvā ''brāhmaṇa, mā cintayi, ahaṃ taṃ paṭijaggissāmī''ti assāsetvā phalāphalaṃ datvā santappesi. Tato paṭṭhāya parantapadāso phalāphalaṃ āhari, devīpi puttaṃ vijāyi. Sā putte vaḍḍhante ekadivasaṃ paccūsasamaye sukhanisinnā saṇikaṃ parantapadāsaṃ etadavoca ''tvaṃ rājānaṃ mārento kenaci diṭṭho''ti. ''Na maṃ koci addasa, sākhāvissajjanasaddaṃ pana assosiṃ, tassā sākhāya manussena vā tiracchānena vā vissaṭṭhabhāvaṃ na jānāmi, yadā kadāci pana me bhayaṃ āgacchantaṃ sākhāvissaṭṭhaṭṭhānato āgamissatī''ti tāya saddhiṃ sallapanto paṭhamaṃ gāthamāha –

154. ''Āgamissati me pāpaṃ, āgamissati me bhayaṃ;
Tadā hi calitā sākhā, manussena migena vā''ti.

Tattha **pāpa**nti lāmakaṃ aniṭṭhaṃ akantaṃ. **Bhaya**nti cittutrāsabhayampi me āgamissati, na sakkā nāgantuṃ. Kiṃkāraṇā? **Tadā hi calitā sākhā manussena migena vā**ti na paññāyati, tasmā tato maṃ bhayaṃ āgamissati.

Te ''purohito niddāyatī''ti maññiṃsu. So pana aniddāyamānova tesaṃ kathaṃ assosi. Athekadivasaṃ purohito parantapadāse phalāphalatthāya gate attano brāhmaṇiṃ saritvā vilapanto dutiyaṃ gāthamāha –

155. ''Bhīruyā nūna me kāmo, avidūre vasantiyā;
Karissati kisaṃ paṇḍuṃ, sāva sākhā parantapa''nti.

Tattha **bhīruyā**ti itthī ca nāma appamattakenāpi bhāyati, tasmā ''bhīrū''ti vuccati. **Avidūre**ti nātidūre ito katipayayojanamatthake vasantiyā bhīruyā mayhaṃ brāhmaṇiyā yo mama kāmo uppanno, so nūna maṃ kisañca paṇḍuñca karissatīti dasseti. **''Sāva sākhā''**ti iminā pana opammaṃ dasseti, yathā sākhā parantapaṃ kisaṃ paṇḍuṃ karoti, evanti attho.

Iti brāhmaṇo gāthameva vadati, atthaṃ pana na katheti, tasmā imāya gāthāya kiccaṃ deviyā apākaṭaṃ. Atha naṃ ''kiṃ kathesi brāhmaṇā''ti āha. Sopi ''sallakkhitaṃ me''ti vatvā puna ekadivasaṃ tatiyaṃ gāthamāha –

156. ‘‘Socayissati maṃ kantā, gāme vasamaninditā;
Karissati kisaṃ paṇḍuṃ, sāva sākhā parantapa’’nti.

Tattha **socayissatī**ti sokuppādanena sukkhāpessati. **Kantā**ti iṭṭhabhariyā. **Gāme vasa**nti bārāṇasiyaṃ vasantīti adhippāyo. **Aninditā**ti agarahitā uttamarūpadharā.

Punekadivasaṃ catutthaṃ gāthamāha –

157. ‘‘Tayā maṃ asitāpaṅgi, sitāni bhaṇitāni ca;
Kisaṃ paṇḍuṃ karissanti, sāva sākhā parantapa’’nti.

Tattha **tayā maṃ asitāpaṅgī**ti tayā maṃ asitā apaṅgi. Idaṃ vuttaṃ hoti – bhadde, akkhikoṭito añjanasalākāya nīharitvā abhisaṅkhataasitāpaṅgi tayā pavattitāni mandahasitāni ca madhurabhāsitāni ca maṃ sā vissaṭṭhasākhā viravamānā parantapaṃ viya kisaṃ paṇḍuṃ karissatīti. Pa-kārassa va-kāraṃ katvā ‘‘vaṅgī’’tipi pāṭhoyeva.

Aparabhāge kumāro vayappatto ahosi soḷasavassuddesiko. Atha naṃ brāhmaṇo yaṭṭhikoṭiṃ gāhāpetvā nhānatitthaṃ gantvā akkhīni ummīletvā olokesi. Kumāro ‘‘nanu tvaṃ brāhmaṇa, andho’’ti āha. So ‘‘nāhaṃ andho, iminā me upāyena jīvitaṃ rakkhāmī’’ti vatvā ‘‘tava pitaraṃ jānāsī’’ti āha. ‘‘Ayaṃ me pitā’’ti vutte ‘‘nāyaṃ tava pitā, pitā pana te bārāṇasirājā, ayaṃ tumhākaṃ dāso, so mātari te vippaṭipajjitvā imasmiṃ ṭhāne tava pitaraṃ māretvā nikhaṇī’’ti aṭṭhīni nīharitvā dassesi. Kumārassa balavakodho uppajji. Atha naṃ ‘‘idāni kiṃ karomī’’ti pucchi. ‘‘Yaṃ te ismiṃyeva titthe pitu tena kataṃ, taṃ karohī’’ti sabbaṃ pavattiṃ ācikkhitvā kumāraṃ katipāhaṃ tharugaṇhanaṃ sikkhāpesi. Athekadivasaṃ kumāro khaggañca nhānasāṭakañca gahetvā ‘‘nhāyituṃ gacchāma, tātā’’ti āha. Parantapo ‘‘sādhū’’ti tena saddhiṃ gato. Athassa nhāyituṃ otiṇṇakāle dakkhiṇahatthena asiṃ, vāmahatthena cūḷaṃ gahetvā ‘‘tvaṃ kira imasmiṃyeva titthe mama pitaraṃ cūḷāya gahetvā viravantaṃ māresi, ahampi taṃ tatheva karissāmī’’ti āha. So maraṇabhayabhīto paridevamāno dve gāthā abhāsi –

158. ‘‘Āgamā nūna so saddo, asaṃsi nūna so tava;
Akkhātaṃ nūna taṃ tena, yo taṃ sākhamakampayi.

159. ‘‘Idaṃ kho taṃ samāgamma, mama bālassa cintitaṃ;
Tadā hi calitā sākhā, manussena migena vā’’ti.

Tattha **āgamā**ti so sākhasaddo nūna taṃ āgato sampatto. **Asaṃsi nūna so tavā**ti so saddo tava ārocesi maññe. **Akkhātaṃ nūna taṃ tenā**ti yo satto tadā taṃ sākhaṃ akampayi, tena ‘‘evaṃ te pitā mārito’’ti nūna taṃ kāraṇaṃ akkhātaṃ. **Samāgammā**ti saṅgamma, samāgatanti attho. Yaṃ mama bālassa ‘‘tadā calitā sākhā manussena migena vā, tato me bhayaṃ uppajjissatī’’ti cintitaṃ parivitakkitaṃ ahosi, idaṃ tayā saddhiṃ samāgatanti vuttaṃ hoti.

Tato kumāro osānagāthamāha –

160. ‘‘Tatheva tvaṃ avedesi, avañci pitaraṃ mama;
Hantvā sākhāhi chādento, āgamissati me bhaya’’nti.

Tattha **tatheva tvaṃ avedesī**ti tatheva tvaṃ aññāsi. **Avañci pitaraṃ mamā**ti tvaṃ mama pitaraṃ ‘‘nhāyituṃ gacchāmā’’ti vissāsetvā nhāyantaṃ māretvā khaṇḍākhaṇḍikaṃ chinditvā nikhaṇitvā ‘‘sace koci jānissati, mayhampi evarūpaṃ bhayaṃ āgacchissatī’’ti vañcesi, idaṃ kho pana maraṇabhayaṃ idāni tavāgatanti.

Iti taṃ vatvā tattheva jīvitakkhayaṃ pāpetvā nikhaṇitvā sākhāhi paṭicchādetvā khaggaṃ dhovitvā nhatvā paṇṇasālaṃ gantvā tassa māritabhāvaṃ purohitassa kathetvā mātaraṃ paribhāsitvā ‘‘idha kiṃ karissāmā’’ti tayo janā bārāṇasimeva agamaṃsu. Bodhisatto kaniṭṭhassa oparajjaṃ datvā dānādīni puññāni katvā saggapadaṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā piturājā devadatto ahosi, purohito ānando, puttarājā pana ahameva ahosi’’nti.

Parantapajātakavaṇṇanā ekādasamā.

Gandhāravaggo dutiyo.

Jātakuddānaṃ –

Kukku manoja sutano, gijjha dabbhapuppha paṇṇako;
Sattubhasta aṭṭhiseno, kapi bakabrahmā dasa.

Gandhāro mahākapi ca, kumbhakāro daḷhadhammo;
Somadatto susīmo ca, koṭasimbali dhūmakārī;
Jāgaro kummāsapiṇḍo, parantapā ekādasa.

Sattakanipātavaṇṇanā niṭṭhitā.

8. Aṭṭhakanipāto

[417] 1. Kaccānijātakavaṇṇanā

Odātavatthā suci allakesāti idaṃ satthā jetavane viharanto aññataraṃ mātuposakaṃ upāsakaṃ ārabbha kathesi. So kira sāvatthiyaṃ kuladārako ācārasampanno pitari kālakate mātudevato hutvā mukhadhovanadantakaṭṭhadānanhāpanapādadhovanādiveyyāvaccakammena ceva yāgubhattādīhi ca mātaraṃ paṭijaggi. Atha naṃ mātā ‘‘tāta, tava aññānipi gharāvāsakiccāni atthi, ekaṃ samajātikaṃ kulakumārikaṃ gaṇhāhi, sā maṃ posessati, tvampi attano kammaṃ karissasī’’ti āha. ‘‘Amma, ahaṃ attano hitasukhaṃ apaccāsīsamāno tumhe upaṭṭhahāmi, ko añño evaṃ upaṭṭhahissatī’’ti? ‘‘Kulavaḍḍhanakammaṃ nāma tāta, kātuṃ vaṭṭatī’’ti. ‘‘Na mayhaṃ gharāvāsena attho, ahaṃ tumhe upaṭṭhahitvā tumhākaṃ dhūmakāle pabbajissāmī’’ti. Athassa mātā punappunaṃ yācitvāpi manaṃ alabhamānā tassa chandaṃ aggahetvā samajātikaṃ kulakumārikaṃ ānesi. So mātaraṃ appaṭikkhipitvā tāya saddhiṃ saṃvāsaṃ kappesi. Sāpi ‘‘mayhaṃ sāmiko mahantena ussāhena mātaraṃ upaṭṭhahati, ahampi naṃ upaṭṭhahissāmi, evamassa piyā bhavissāmī’’ti cintetvā taṃ sakkaccaṃ upaṭṭhahi. So ‘‘ayaṃ me mātaraṃ sakkaccaṃ upaṭṭhahī’’ti tato paṭṭhāya laddhaladdhāni madhurakhādanīyādīni tassāyeva deti. Sā aparabhāge cintesi ‘‘ayaṃ laddhaladdhāni madhurakhādanīyādīni mayhaññeva deti, addhā mātaraṃ nīharitukāmo bhavissati, nīharaṇūpāyamassā karissāmī’’ti evaṃ ayoniso ummujjitvā ekaṃ divasaṃ āha – ‘‘sāmi, tayi bahi nikkhamante tava mātā maṃ akkosatī’’ti. So tuṇhī ahosi.

Sā cintesi – ‘‘imaṃ mahallikaṃ ujjhāpetvā puttassa paṭikūlaṃ kāressāmī’’ti. Tato paṭṭhāya yāguṃ dadamānā accuṇhaṃ vā atisītalaṃ vā atiloṇaṃ vā aloṇaṃ vā deti. ‘‘Amma, accuṇhā’’ti vā ‘‘atiloṇā’’ti vā vutte pūretvā sītodakaṃ pakkhipati. Puna ‘‘atisītalā, aloṇāyevā’’ti vutte ‘‘idāneva ‘accuṇhā, atiloṇā’ti vatvā puna ‘atisītalā, aloṇā’ti vadasi, kā taṃ tosetuṃ sakkhissatī’’ti mahāsaddaṃ karoti. Nhānodakampi accuṇhaṃ katvā piṭṭhiyaṃ āsiñcati. ‘‘Amma, piṭṭhi me dahatī’’ti ca vutte puna pūretvā sītodakaṃ pakkhipati. ‘‘Atisītaṃ, ammā’’ti vutte ‘‘idāneva ‘accuṇha’nti vatvā puna ‘atisīta’nti vadati, kā etissā avamānaṃ sahituṃ sakkhissatī’’ti paṭivissakānaṃ kathesi. ‘‘Amma, mañcake me bahū maṅgulā’’ti ca vuttā mañcakaṃ nīharitvā tassa upari attano mañcakaṃ pothetvā ‘‘pothito me’’ti atiharitvā paññapeti.

Mahāupāsikā diguṇehi maṅgulehi khajjamānā sabbarattiṃ nisinnāva vītināmetvā ‘‘amma, sabbarattiṃ maṅgulehi khāditāmhī’’ti vadati. Itarā ‘‘hiyyo te mañcako pothito, kā imissā kiccaṃ nittharituṃ sakkotī’’ti paṭivatvā ‘‘idāni naṃ puttena ujjhāpessāmī’’ti tattha tattha kheḷasiṅghāṇikādīni vippakiritvā ‘‘kā imaṃ sakalagehaṃ asuciṃ karotī’’ti vutte ‘‘mātā te evarūpaṃ karoti, ‘mā karī’ti vuccamānā kalahaṃ karoti, ahaṃ evarūpāya kāḷakaṇṇiyā saddhiṃ ekagehe vasituṃ na sakkomi, etaṃ vā ghare vasāpehi, maṃ vā’’ti āha.

So tassā vacanaṃ sutvā ‘‘bhadde, tvaṃ taruṇā yattha katthaci gantvā jīvituṃ sakkā, mātā pana me jarādubbalā, ahamevassā paṭisaraṇaṃ, tvaṃ nikkhamitvā attano kulagehaṃ gacchāhī’’ti āha. Sā tassa vacanaṃ sutvā bhītā cintesi ‘‘na sakkā imaṃ mātu antare bhindituṃ, ekaṃsenassa mātā piyā, sace panāhaṃ kulagharaṃ gamissaṃ, vidhavavāsaṃ vasantī dukkhitā bhavissāmi, purimanayeneva sassuṃ ārādhetvā paṭijaggissāmī’’ti. Sā tato paṭṭhāya purimasadisameva taṃ paṭijaggi. Athekadivasaṃ so uposako dhammassavanatthāya jetavanaṃ gantvā satthāraṃ vanditvā ekamantaṃ nisīdi. ‘‘Kiṃ, upāsaka, tvaṃ puññakammesu na pamajjasi, mātuupaṭṭhānakammaṃ pūresī’’ti ca vutto ‘‘āma, bhante, sā pana mama mātā mayhaṃ aruciyāyeva ekaṃ kuladārikaṃ ānesi, sā idañcidañca anācārakammaṃ akāsī’’ti sabbaṃ satthu ācikkhitvā ‘‘iti bhagavā sā itthī neva maṃ mātu antare bhindituṃ sakkhi, idāni naṃ sakkaccaṃ upaṭṭhahatī’’ti āha. Satthā tassa kathaṃ sutvā ‘‘idāni tāva tvaṃ upāsaka, tassā vacanaṃ na akāsi, pubbe panetissā vacanena tava mātaraṃ nikkaḍḍhitvā maṃ nissāya puna gehaṃ ānetvā paṭijaggī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente aññatarassa kulassa putto pitari kālakate mātudevato hutvā vuttaniyāmeneva mātaraṃ paṭijaggīti sabbaṃ heṭṭhā kathitanayeneva vitthāretabbaṃ. ‘‘Ahaṃ evarūpāya kāḷakaṇṇiyā saddhiṃ vasituṃ na sakkomi, etaṃ vā ghare vasāpehi, maṃ vā’’ti vutte tassā kathaṃ gahetvā ‘‘mātuyeva me doso’’ti mātaraṃ āha ‘‘amma, tvaṃ niccaṃ imasmiṃ ghare kalahaṃ karosi, ito nikkhamitvā aññasmiṃ yathārucite ṭhāne vasāhī’’ti. Sā ‘‘sādhū’’ti rodamānā nikkhamitvā ekaṃ samiddhakulaṃ nissāya bhatiṃ katvā dukkhena jīvikaṃ kappesi. Sassuyā gharā nikkhantakāle suṇisāya gabbho patiṭṭhahi. Sā ‘‘tāya kāḷakaṇṇiyā gehe vasamānāya gabbhampi na paṭilabhiṃ, idāni me gabbho laddho’’ti patino ca paṭivissakānañca kathentī vicarati.

Aparabhāge puttaṃ vijāyitvā sāmikaṃ āha ‘‘tava mātari gehe vasamānāya puttaṃ na labhiṃ, idāni me laddho, imināpi kāraṇena tassā kāḷakaṇṇibhāvaṃ jānāhī’’ti. Itarā ‘‘mama kira nikkaḍḍhitakāle puttaṃ labhī’’ti sutvā cintesi ‘‘addhā imasmiṃ loke dhammo mato bhavissati, sace hi dhammo mato na bhaveyya, mātaraṃ pothetvā nikkaḍḍhantā puttaṃ na labheyyuṃ, sukhaṃ na jīveyyuṃ, dhammassa matakabhattaṃ dassāmī’’ti. Sā ekadivasaṃ tilapiṭṭhañca taṇḍulañca pacanathāliñca dabbiñca ādāya āmakasusānaṃ gantvā tīhi manussasīsehi uddhanaṃ katvā aggiṃ jāletvā udakaṃ oruyha sasīsaṃ nhatvā sāṭakaṃ nivāsetvā mukhaṃ vikkhāletvā uddhanaṭṭhānaṃ gantvā kese mocetvā taṇḍule dhovituṃ ārabhi. Tadā bodhisatto sakko devarājā ahosi. Bodhisattā ca nāma appamattā honti, so tasmiṃ khaṇe lokaṃ olokento taṃ dukkhappattaṃ ‘‘dhammo mato’’ti saññāya dhammassa matakabhattaṃ dātukāmaṃ disvā ‘‘ajja mayhaṃ balaṃ dassessāmī’’ti brāhmaṇavesena mahāmaggaṃ paṭipanno viya hutvā taṃ disvā maggā okkamma tassā santike ṭhatvā ‘‘amma, susāne āhāraṃ pacantā nāma natthi, tvaṃ iminā idha pakkena tilodanena kiṃ karissasī’’ti kathaṃ samuṭṭhāpento paṭhamaṃ gāthamāha –

1. ‘‘Odātavatthā suci allakesā, kaccāni kiṃ kumbhimadhissayitvā;
Piṭṭhā tilā dhovasi taṇḍulāni, tilodano hehiti kissahetū’’ti.

Tattha **kaccānī**ti taṃ gottena ālapati. **Kumbhimadhissayitvā**ti pacanathālikaṃ manussasīsuddhanaṃ āropetvā. **Hehitī**ti ayaṃ tilodano kissa hetu bhavissati, kiṃ attanā bhuñjissasi, udāhu aññaṃ kāraṇamatthīti.

Athassa sā ācikkhantī dutiyaṃ gāthamāha –

2. ‘‘Na kho ayaṃ brāhmaṇa bhojanatthā, tilodano hehiti sādhupakko;
Dhammo mato tassa pahuttamajja, ahaṃ karissāmi susānamajjhe’’ti.

Tattha **dhammo**ti jeṭṭhāpacāyanadhammo ceva tividhasucaritadhammo ca. **Tassa pahuttamajjā**ti tassāhaṃ dhammassa idaṃ matakabhattaṃ karissāmīti attho.

Tato sakko tatiyaṃ gāthamāha –

3. ‘‘Anuvicca kaccāni karohi kiccaṃ, dhammo mato ko nu taveva saṃsi;
Sahassanetto atulānubhāvo, na miyyatī dhammavaro kadācī’’ti.

Tattha **anuviccā**ti upaparikkhitvā jānitvā. **Ko nu taveva saṃsī**ti ko nu tava evaṃ ācikkhi. **Sahassanetto**ti attānaṃ dhammavaraṃ uttamadhammaṃ katvā dassento evamāha.

Taṃ vacanaṃ sutvā itarā dve gāthā abhāsi –

4. ‘‘Daḷhappamāṇaṃ mama ettha brahme, dhammo mato natthi mamettha kaṅkhā;
Ye yeva dāni pāpā bhavanti, te teva dāni sukhitā bhavanti.

5. ‘‘Suṇisā hi mayhaṃ vañjhā ahosi, sā maṃ vadhitvāna vijāyi puttaṃ;
Sā dāni sabbassa kulassa issarā, ahaṃ panamhi apaviddhā ekikā’’ti.

Tattha **daḷhappamāṇa**nti daḷhaṃ thiraṃ nissaṃsayaṃ brāhmaṇa ettha mama pamāṇanti vadati. **Ye ye**ti tassa matabhāve kāraṇaṃ dassentī evamāha. **Vadhitvānā**ti pothetvā nikkaḍḍhitvā. **Apaviddhā**ti chaḍḍitā anāthā hutvā ekikā vasāmi.

Tato sakko chaṭṭhaṃ gāthamāha –

6. ‘‘Jīvāmi vohaṃ na matohamasmi, taveva atthāya idhāgatosmi;
Yā taṃ vadhitvāna vijāyi puttaṃ, sahāva puttena karomi bhasma’’nti.

Tattha **vo**ti nipātamattaṃ.

Itarā taṃ sutvā ‘‘dhī ahaṃ kiṃ kathesiṃ, mama nattu amaraṇakāraṇaṃ karissāmī’’ti sattamaṃ gāthamāha –

7. ‘‘Evañca te ruccati devarāja, mameva atthāya idhāgatosi;
Ahañca putto suṇisā ca nattā, sammodamānā gharamāvasemā’’ti.

Athassā sakko aṭṭhamaṃ gāthamāha –

8. ‘‘Evañca te ruccati kātiyāni, hatāpi santā na jahāsi dhammaṃ;
Tuvañca putto suṇisā ca nattā, sammodamānā gharamāvasethā’’ti.

Tattha **hatāpi santā**ti yadi tvaṃ pothitāpi nikkaḍḍhitāpi samānā tava dārakesu mettadhammaṃ na jahāsi, evaṃ sante yathā tvaṃ icchasi, tathā hotu, ahaṃ te imasmiṃ guṇe pasannoti.

Evañca pana vatvā alaṅkatapaṭiyatto sakko attano ānubhāvena ākāse ṭhatvā ‘‘kaccāni tvaṃ mā bhāyi, putto ca te suṇisā ca mamānubhāvena āgantvā antarāmagge taṃ khamāpetvā ādāya gamissanti, appamattā hohī’’ti vatvā attano ṭhānameva gato. Tepi sakkānubhāvena tassā guṇaṃ anussaritvā ‘‘kahaṃ no mātā’’ti antogāme manusse pucchitvā ‘‘susānābhimukhaṃ gatā’’ti sutvā ‘‘amma, ammā’’ti susānamaggaṃ paṭipajjitvā taṃ disvāva pādesu patitvā ‘‘amma, amhākaṃ dosaṃ khamāhī’’ti taṃ khamāpesuṃ. Sāpi nattāraṃ gaṇhi. Iti te sammodamānā gehaṃ gantvā tato paṭṭhāya samaggavāsaṃ vasiṃsu.

9. ‘‘Sā kātiyānī suṇisāya saddhiṃ, sammodamānā gharamāvasittha;
Putto ca nattā ca upaṭṭhahiṃsu, devānamindena adhiggahītā’’ti. –

Ayaṃ abhisambuddhagāthā.

Tattha **sā kātiyānī**ti bhikkhave, sā kaccānagottā. **Devānamindena adhiggahītā**ti devindena sakkena anuggahitā hutvā tassānubhāvena samaggavāsaṃ vasiṃsūti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so upāsako sotāpattiphale patiṭṭhahi. Tadā mātuposako etarahi mātuposako ahosi, bhariyāpissa tadā bhariyāyeva, sakko pana ahameva ahosinti.

Kaccānijātakavaṇṇanā paṭhamā.

[418] 2. Aṭṭhasaddajātakavaṇṇanā

Idaṃ pure ninnamāhūti idaṃ satthā jetavane viharanto kosalarañño aḍḍharattasamaye sutaṃ bhiṃsanakaṃ avinibbhogasaddaṃ ārabbha kathesi. Vatthu heṭṭhā **lohakumbhijātake** (jā. 1.4.53 ādayo) kathitasadisameva. Idha pana satthā ‘‘mayhaṃ, bhante, imesaṃ saddānaṃ sutattā kinti bhavissatī’’ti vutte ‘‘mā bhāyi, mahārāja, na te etesaṃ sutapaccayā koci antarāyo bhavissati, na hi, mahārāja, evarūpaṃ bhayānakaṃ avinibbhogasaddaṃ tvameveko suṇi, pubbepi rājāno evarūpaṃ saddaṃ sutvā brāhmaṇānaṃ kathaṃ gahetvā sabbacatukkayaññaṃ yajitukāmā paṇḍitānaṃ vacanaṃ sutvā yaññaharaṇatthāya gahitasatte vissajjetvā nagare māghātabheriṃ carāpesu’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhave brāhmaṇakule nibbattitvā vayappatto takkasilāyaṃ uggahitasippo mātāpitūnaṃ accayena ratanavilokanaṃ katvā sabbaṃ vibhavajātaṃ dānamukhe vissajjetvā kāme pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā aparabhāge loṇambilasevanatthāya manussapathaṃ caranto bārāṇasiṃ patvā rājuyyāne vasi. Tadā bārāṇasirājā sirisayane nisinno aḍḍharattasamaye aṭṭha sadde assosi – paṭhamaṃ rājanivesanasāmantā uyyāne eko bako saddamakāsi, dutiyaṃ tasmiṃ sadde anupacchinneyeva hatthisālāya toraṇanivāsinī kākī saddamakāsi, tatiyaṃ rājagehe kaṇṇikāyaṃ nivutthaghuṇapāṇako saddamakāsi, catutthaṃ rājagehe posāvaniyakokilo saddamakāsi, pañcamaṃ tattheva posāvaniyamigo saddamakāsi, chaṭṭhaṃ tattheva posāvaniyavānaro saddamakāsi, sattamaṃ tattheva posāvaniyakinnaro saddamakāsi, aṭṭhamaṃ tasmiṃ sadde anupacchinneyeva rājanivesanamatthakena uyyānaṃ gacchanto paccekabuddho ekaṃ udānaṃ udānento saddamakāsi.

Bārāṇasirājā ime aṭṭha sadde sutvā bhītatasito punadivase brāhmaṇe pucchi. Brāhmaṇā ‘‘antarāyo te, mahārāja, bhavissati, sabbacatukkayaññaṃ yajissāmā’’ti vatvā raññā ‘‘yathārucitaṃ karothā’’ti anuññātā haṭṭhapahaṭṭhā rājakulato nikkhamitvā yaññakammaṃ ārabhiṃsu. Atha nesaṃ jeṭṭhakassa yaññakārabrāhmaṇassa antevāsī māṇavo paṇḍito byatto ācariyaṃ āha – ‘‘ācariya, evarūpaṃ kakkhaḷaṃ pharusaṃ asātaṃ bahūnaṃ sattānaṃ vināsakammaṃ mā karī’’ti. ‘‘Tāta, tvaṃ kiṃ jānāsi, sacepi aññaṃ kiñci na bhavissati, macchamaṃsaṃ tāva bahuṃ khādituṃ labhissāmā’’ti. ‘‘Ācariya, kucchiṃ nissāya niraye nibbattanakammaṃ mā karothā’’ti. Taṃ sutvā sesabrāhmaṇā ‘‘ayaṃ amhākaṃ lābhantarāyaṃ karotī’’ti tassa kujjhiṃsu. Māṇavo tesaṃ bhayena ‘‘tena hi tumheva macchamaṃsakhādanūpāyaṃ karothā’’ti vatvā nikkhamitvā bahinagare rājānaṃ nivāretuṃ samatthaṃ dhammikasamaṇabrāhmaṇaṃ upadhārento rājuyyānaṃ gantvā bodhisattaṃ disvā vanditvā ‘‘bhante, kiṃ tumhākaṃ sattesu anukampā natthi, rājā bahū satte māretvā yaññaṃ yajāpeti, kiṃ vo mahājanassa bandhanamokkhaṃ kātuṃ na vaṭṭatī’’ti āha. ‘‘Māṇava, ettha neva rājā amhe jānāti, na mayaṃ rājānaṃ jānāmā’’ti. ‘‘Jānātha pana, bhante, raññā sutasaddānaṃ nipphatti’’nti? ‘‘Āma, jānāmī’’ti. ‘‘Jānantā rañño kasmā na kathethā’’ti? ‘‘Māṇava kiṃ sakkā ‘ahaṃ jānāmī’ti nalāṭe siṅgaṃ bandhitvā carituṃ, sace idhāgantvā pucchissati, kathessāmī’’ti.

Māṇavo vegena rājakulaṃ gantvā ‘‘kiṃ, tātā’’ti vutte ‘‘mahārāja, tumhehi sutasaddānaṃ nipphattiṃ jānanako eko tāpaso tumhākaṃ uyyāne maṅgalasilāyaṃ nisinno ‘sace maṃ pucchissati, kathessāmī’ti vadati, gantvā taṃ pucchituṃ vaṭṭatī’’ti āha. Rājā vegena tattha gantvā tāpasaṃ vanditvā katapaṭisanthāro nisīditvā ‘‘saccaṃ kira, bhante, tumhe mayā sutasaddānaṃ nipphattiṃ jānāthā’’ti pucchi. ‘‘Āma, mahārājā’’ti. ‘‘Tena hi kathetha taṃ me’’ti. ‘‘Mahārāja, tesaṃ sutapaccayā tava koci antarāyo natthi, porāṇuyyāne pana te eko bako atthi, so gocaraṃ alabhanto jighacchāya pareto paṭhamaṃ saddamakāsī’’ti tassa kiriyaṃ attano ñāṇena paricchinditvā paṭhamaṃ gāthamāha –

10. ‘‘Idaṃ pure ninnamāhu, bahumacchaṃ mahodakaṃ;
Āvāso bakarājassa, pettikaṃ bhavanaṃ mama;
Tyajja bhekena yāpema, okaṃ na vijahāmase’’ti.

Tattha **ida**nti maṅgalapokkharaṇiṃ sandhāya vadati. Sā hi pubbe udakatumbena udake pavisante mahodakā bahumacchā, idāni pana udakassa pacchinnattā na mahodakā jātā. **Tyajja bhekenā**ti te mayaṃ ajja macche alabhantā maṇḍūkamattena yāpema. **Oka**nti evaṃ jighacchāya pīḷitāpi vasanaṭṭhānaṃ na vijahāma.

Iti, mahārāja, so bako jighacchāpīḷito saddamakāsi. Sacepi taṃ jighacchāto mocetukāmo, taṃ uyyānaṃ sodhāpetvā pokkharaṇiṃ udakassa pūrehīti. Rājā tathā kāretuṃ ekaṃ amaccaṃ āṇāpesi.

‘‘Hatthisālatoraṇe pana te, mahārāja, ekā kākī vasamānā attano puttasokena dutiyaṃ saddamakāsi, tatopi te bhayaṃ natthī’’ti vatvā dutiyaṃ gāthamāha –

11. ‘‘Ko dutiyaṃ asīlissa, bandharassakkhi bhecchati;
Ko me putte kulāvakaṃ, mañca sotthiṃ karissatī’’ti.

Vatvā ca pana ‘‘ko nāma te, mahārāja, hatthisālāya hatthimeṇḍo’’ti pucchi. ‘‘Bandharo nāma, bhante’’ti. ‘‘Ekakkhikāṇo so, mahārājā’’ti? ‘‘Āma, bhante’’ti. Mahārāja, hatthisālāya te dvāratoraṇe ekā kākī kulāvakaṃ katvā aṇḍakāni nikkhipi. Tāni pariṇatāni kākapotakā nikkhantā, hatthimeṇḍo hatthiṃ āruyha sālato nikkhamanto ca pavisanto ca aṅkusakena kākimpi puttakepissā paharati, kulāvakampi viddhaṃseti. Sā tena dukkhena pīḷitā tassa akkhibhedanaṃ āyācantī evamāha, sace te kākiyā mettacittaṃ atthi, etaṃ bandharaṃ pakkosāpetvā kulāvakaviddhaṃsanato vārehīti. Rājā taṃ pakkosāpetvā paribhāsitvā hāretvā aññassa taṃ hatthiṃ adāsi.

‘‘Pāsādakaṇṇikāya pana te, mahārāja, eko ghuṇapāṇako vasati. So tattha phegguṃ khāditvā tasmiṃ khīṇe sāraṃ khādituṃ nāsakkhi, so bhakkhaṃ alabhitvā nikkhamitumpi asakkonto paridevamāno tatiyaṃ saddamakāsi, tatopi te bhayaṃ natthī’’ti vatvā tassa kiriyaṃ attano ñāṇena paricchinditvā tatiyaṃ gāthamāha –

12. ‘‘Sabbā parikkhatā pheggu, yāva tassā gatī ahu;
Khīṇabhakkho mahārāja, sāre na ramatī ghuṇo’’ti.

Tattha **yāva tassā gatī ahū**ti yāva tassā phegguyā nipphatti ahosi, sā sabbā khāditā. **Na ramatī**ti ‘‘mahārāja, so pāṇako tato nikkhamitvā gamanaṭṭhānampi apassanto paridevati, nīharāpehi na’’nti āha. Rājā ekaṃ purisaṃ āṇāpetvā upāyena naṃ nīharāpesi.

‘‘Nivesane pana te, mahārāja, ekā posāvaniyā kokilā atthī’’ti? ‘‘Atthi, bhante’’ti. ‘‘Mahārāja, sā attanā nivutthapubbaṃ vanasaṇḍaṃ saritvā ukkaṇṭhitvā ‘kadā nu kho imamhā pañjarā muccitvā ramaṇīyaṃ vanasaṇḍaṃ gacchissāmī’ti catutthaṃ saddamakāsi, tatopi te bhayaṃ natthī’’ti vatvā catutthaṃ gāthamāha –

13. ‘‘Sā nūnāhaṃ ito gantvā, rañño muttā nivesanā;
Attānaṃ ramayissāmi, dumasākhaniketinī’’ti.

Tattha **dumasākhaniketinī**ti supupphitāsu rukkhasākhāsu sakaniketā hutvā. Evañca pana vatvā ‘‘ukkaṇṭhitā, mahārāja, sā kokilā, vissajjehi na’’nti āha. Rājā tathā kāresi.

‘‘Nivesane pana te, mahārāja, eko posāvaniyo migo atthī’’ti? ‘‘Atthi, bhante’’ti. ‘‘Mahārāja, so eko yūthapati attano migiṃ anussaritvā kilesavasena ukkaṇṭhito pañcamaṃ saddamakāsi, tatopi te bhayaṃ natthī’’ti vatvā pañcamaṃ gāthamāha –

14. ‘‘So nūnāhaṃ ito gantvā, rañño mutto nivesanā;
Aggodakāni pissāmi, yūthassa purato vaja’’nti.

Tattha **aggodakānī**ti aggaudakāni, aññehi migehi paṭhamataraṃ apītāni anucchiṭṭhodakāni yūthassa purato gacchanto kadā nu kho pivissāmīti.

Mahāsatto tampi migaṃ vissajjāpetvā ‘‘nivesane pana te, mahārāja, posāvaniyo makkaṭo atthī’’ti pucchi. ‘‘Atthi, bhante’’ti vutte ‘‘sopi, mahārāja, himavantapadese yūthapati makkaṭīhi saddhiṃ kāmagiddho hutvā vicaranto bharatena nāma luddena idha ānīto, idāni ukkaṇṭhitvā tattheva gantukāmo chaṭṭhaṃ saddamakāsi, tatopi te bhayaṃ natthī’’ti vatvā chaṭṭhaṃ gāthamāha –

15. ‘‘Taṃ maṃ kāmehi sammattaṃ, rattaṃ kāmesu mucchitaṃ;
Ānayī bharato luddo, bāhiko bhaddamatthu te’’ti.

Tattha **bāhiko**ti bāhikaraṭṭhavāsī. **Bhaddamatthu te**ti imamatthaṃ so vānaro āha, tuyhaṃ pana bhaddamatthu, vissajjehi nanti.

Mahāsatto taṃ vānaraṃ vissajjāpetvā ‘‘nivesane pana te, mahārāja, posāvaniyo kinnaro atthī’’ti pucchitvā ‘‘atthī’’ti vutte ‘‘so, mahārāja, attano kinnariyā kataguṇaṃ anussaritvā kilesāturo saddamakāsi. So hi tāya saddhiṃ ekadivasaṃ tuṅgapabbatasikharaṃ āruhi. Te tattha vaṇṇagandharasasampannāni nānāpupphāni ocinantā piḷandhantā sūriyaṃ atthaṅgataṃ na sallakkhesuṃ, atthaṅgate sūriye otarantānaṃ andhakāro ahosi. Tatra naṃ kinnarī ‘sāmi, andhakāro vattati, apakkhalanto appamādena otarāhī’ti vatvā hatthe gahetvā otāresi, so tāya taṃ vacanaṃ anussaritvā saddamakāsi, tatopi te bhayaṃ natthī’’ti taṃ kāraṇaṃ attano ñāṇabalena paricchinditvā pākaṭaṃ karonto sattamaṃ gāthamāha –

16. ‘‘Andhakāratimisāyaṃ, tuṅge uparipabbate;
Sā maṃ saṇhena mudunā, mā pādaṃ khali yasmanī’’ti.

Tattha **andhakāratimisāya**nti andhabhāvakārake tame. **Tuṅge**ti tikhiṇe. **Saṇhena mudunā**ti maṭṭhena mudukena vacanena. **Mā pādaṃ khali yasmanī**ti ya-kāro byañjanasandhivasena gahito. Idaṃ vuttaṃ hoti – sā maṃ kinnarī saṇhena mudakena vacanena ‘‘sāmi, appamatto hohi, mā pādaṃ khali asmani, yathā te upakkhalitvā pādo pāsāṇasmiṃ na khalati, tathā otarā’’ti vatvā hatthena gahetvā otāresīti.

Iti mahāsatto kinnarena katasaddakāraṇaṃ kathetvā taṃ vissajjāpetvā ‘‘mahārāja, aṭṭhamo udānasaddo ahosi. Nandamūlakapabbhārasmiṃ kira eko paccekabuddho attano āyusaṅkhāraparikkhayaṃ ñatvā ‘manussapathaṃ gantvā bārāṇasirañño uyyāne parinibbāyissāmi, tassa me manussā sarīranikkhepaṃ kāretvā sādhukīḷaṃ kīḷitvā dhātupūjaṃ katvā saggapathaṃ pūressantī’ti iddhānubhāvena āgacchanto tava pāsādassa matthakaṃ pattakāle khandhabhāraṃ otāretvā nibbānapurapavesanadīpanaṃ udānaṃ udānesī’’ti paccekabuddhena vuttaṃ gāthamāha –

17. ‘‘Asaṃsayaṃ jātikhayantadassī, na gabbhaseyyaṃ punarāvajissaṃ;
Ayamantimā pacchimā gabbhaseyyā, khīṇo me saṃsāro punabbhavāyā’’ti.

Tassattho – jātiyā khayantasaṅkhātassa nibbānassa diṭṭhattā **jātikhayantadassī** ahaṃ **asaṃsayaṃ** puna gabbhaseyyaṃ na āvajissaṃ, ayaṃ me antimā jāti, pacchimā gabbhaseyyā, khīṇo me punabbhavāya khandhapaṭipāṭisaṅkhāto saṃsāroti.

‘‘Idañca pana so udānaṃ vatvā imaṃ uyyānavanaṃ āgamma ekassa supupphitassa sālassa mūle parinibbuto, ehi, mahārāja, sarīrakiccamassa karissāmā’’ti mahāsatto rājānaṃ gahetvā paccekabuddhassa parinibbutaṭṭhānaṃ gantvā sarīraṃ dassesi. Rājā tassa sarīraṃ disvā saddhiṃ balakāyena gandhamālādīhi pūjetvā bodhisattassa vacanaṃ nissāya yaññaṃ hāretvā sabbasattānaṃ jīvitadānaṃ datvā nagare māghātabheriṃ carāpetvā sattāhaṃ sādhukīḷaṃ kīḷitvā sabbagandhacitake mahantena sakkārena paccekabuddhassa sarīraṃ jhāpetvā dhātuyo catumahāpathe thūpaṃ kāresi. Bodhisattopi rañño dhammaṃ desetvā ‘‘appamatto hohī’’ti ovaditvā himavantameva pavisitvā brahmavihāresu parikammaṃ katvā aparihīnajjhāno brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘mahārāja, tassa saddassa sutakāraṇā tava koci antarāyo natthī’’ti yaññaṃ harāpetvā ‘‘mahājanassa jīvitaṃ dehī’’ti jīvitadānaṃ dāpetvā nagare dhammabheriṃ carāpetvā dhammaṃ desetvā jātakaṃ samodhānesi ‘‘tadā rājā ānando ahosi, māṇavo sāriputto, tāpaso pana ahameva ahosi’’nti.

Aṭṭhasaddajātakavaṇṇanā dutiyā.

## [419] 3. Sulasājātakavaṇṇanā

Idaṃ suvaṇṇakāyūranti idaṃ satthā jetavane viharanto ekaṃ anāthapiṇḍikassa dāsiṃ ārabbha kathesi. Sā kira ekasmiṃ ussavadivase dāsigaṇena saddhiṃ uyyānaṃ gacchantī attano sāminiṃ puññalakkhaṇadeviṃ ābharaṇaṃ yāci. Sā tassā satasahassamūlaṃ attano ābharaṇaṃ adāsi. Sā taṃ piḷandhitvā dāsigaṇena saddhiṃ uyyānaṃ pāvisi. Atheko coro tassā ābharaṇe lobhaṃ uppādetvā ‘‘imaṃ māretvā ābharaṇaṃ harissāmī’’ti tāya saddhiṃ sallapanto uyyānaṃ gantvā tassā macchamaṃsasurādīni adāsi. Sā ‘‘kilesavasena deti maññe’’ti gahetvā uyyānakīḷaṃ kīḷitvā vīmaṃsanatthāya sāyanhasamaye nipanne dāsigaṇe uṭṭhāya tassa santikaṃ agamāsi. So ‘‘bhadde, imaṃ ṭhānaṃ appaṭicchannaṃ, thokaṃ purato gacchāmā’’ti āha. Taṃ sutvā itarā ‘‘imasmiṃ ṭhāne sakkā rahassakammaṃ kātuṃ, ayaṃ pana nissaṃsayaṃ maṃ māretvā piḷandhanabhaṇḍaṃ haritukāmo bhavissati, hotu, sikkhāpessāmi na’’nti cintetvā ‘‘sāmi, surāmadena me sukkhaṃ sarīraṃ, pānīyaṃ tāva maṃ pāyehī’’ti ekaṃ kūpaṃ netvā ‘‘ito me pānīyaṃ osiñcā’’ti rajjuñca ghaṭañca dassesi. Coro rajjuṃ kūpe otāresi, atha naṃ onamitvā udakaṃ osiñcantaṃ mahabbaladāsī ubhohi hatthehi āṇisadaṃ paharitvā kūpe khipitvā ‘‘na tvaṃ ettakena marissasī’’ti ekaṃ mahantaṃ iṭṭhakaṃ matthake āsumbhi. So tattheva jīvitakkhayaṃ patto. Sāpi nagaraṃ pavisitvā sāminiyā ābharaṇaṃ dadamānā ‘‘manamhi ajja imaṃ ābharaṇaṃ nissāya matā’’ti sabbaṃ taṃ pavattiṃ ārocesi, sāpi anāthapiṇḍikassa ārocesi, anāthapiṇḍiko tathāgatassa ārocesi. Satthā ‘‘na kho, gahapati, idāneva sā dāsī ṭhānuppattikāya paññāya samannāgatā, pubbepi samannāgatāva, na ca idāneva tāya so mārito, pubbepi naṃ māresiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente sulasā nāma nagarasobhinī pañcasatavaṇṇadāsiparivārā ahosi, sahassena rattiṃ gacchati. Tasmiṃyeva nagare sattuko nāma coro ahosi nāgabalo, rattibhāge issaragharāni pavisitvā yathāruciṃ vilumpati. Nāgarā sannipatitvā rañño upakkosiṃsu. Rājā nagaraguttikaṃ āṇāpetvā tattha tattha gumbaṃ ṭhapāpetvā coraṃ gaṇhāpetvā ‘‘sīsamassa chindathā’’ti āha. Taṃ pacchābāhaṃ bandhitvā catukke catukke kasāhi tāḷetvā āghātanaṃ nenti. ‘‘Coro kira gahito’’ti sakalanagaraṃ saṅkhubhi. Tadā sulasā vātapāne ṭhatvā antaravīthiṃ olokentī taṃ disvā paṭibaddhacittā hutvā ‘‘sace imaṃ coroti gahitapurisaṃ mocetuṃ sakkhissāmi, idaṃ kiliṭṭhakammaṃ akatvā imināva saddhiṃ samaggavāsaṃ kappessāmī’’ti cintetvā heṭṭhā **kaṇaverajātake** (jā. 1.4.69 ādayo) vuttanayeneva nagaraguttikassa sahassaṃ pesetvā taṃ mocetvā tena saddhiṃ sammodamānā samaggavāsaṃ vasi. Coro tiṇṇaṃ catunnaṃ māsānaṃ accayena cintesi ‘‘ahaṃ imasmiṃyeva ṭhāne vasituṃ na sakkhissāmi, tucchahatthena palāyitumpi na sakkā, sulasāya piḷandhanabhaṇḍaṃ satasahassaṃ agghati, sulasaṃ māretvā idaṃ gaṇhissāmī’’ti. Atha naṃ ekadivasaṃ āha – ‘‘bhadde, ahaṃ tadā rājapurisehi nīyamāno asukapabbatamatthake rukkhadevatāya balikammaṃ paṭissuṇiṃ, sā maṃ balikammaṃ alabhamānā bhāyāpeti, balikammamassā karomā’’ti. ‘‘Sādhu, sāmi, sajjetvā pesehī’’ti. ‘‘Bhadde, pesetuṃ na vaṭṭati, mayaṃ ubhopi sabbābharaṇapaṭimaṇḍitā mahantena parivārena gantvā dassāmā’’ti. ‘‘Sādhu, sāmi, tathā karomā’’ti.

Atha naṃ tathā kāretvā pabbatapādaṃ gatakāle āha – ‘‘bhadde, mahājanaṃ disvā devatā balikammaṃ na sampaṭicchissati, mayaṃ ubhova abhiruhitvā demā’’ti. So tāya ‘‘sādhū’’ti sampaṭicchito taṃ balipātiṃ ukkhipāpetvā sayaṃ sannaddhapañcāvudho hutvā pabbatamatthakaṃ abhiruhitvā ekaṃ sataporisapapātaṃ nissāya jātarukkhamūle balibhājanaṃ ṭhapāpetvā ‘‘bhadde, nāhaṃ balikammatthāya āgato, taṃ pana māretvā piḷandhanaṃ te gahetvā gamissāmīti āgatomhi, tava piḷandhanaṃ omuñcitvā uttarasāṭakena bhaṇḍikaṃ karohī’’ti āha. ‘‘Sāmi, maṃ kasmā māresī’’ti? ‘‘Dhanakāraṇā’’ti. ‘‘Sāmi, mayā kataguṇaṃ anussara, ahaṃ taṃ bandhitvā nīyamānaṃ seṭṭhiputtena parivattetvā bahuṃ dhanaṃ datvā jīvitaṃ labhāpesiṃ, devasikaṃ sahassaṃ labhamānāpi aññaṃ purisaṃ na olokemi, evañhi tava upakārikaṃ mā maṃ mārehi, bahuñca te dhanaṃ dassāmi, tava dāsī ca bhavissāmī’’ti yācantī paṭhamaṃ gāthamāha –

18. ‘‘Idaṃ suvaṇṇakāyūraṃ, muttā veḷuriyā bahū;
Sabbaṃ harassu bhaddante, mañca dāsīti sāvayā’’ti.

Tattha **kāyūra**nti gīvāyaṃ piḷandhanapasādhanaṃ kāyūraṃ. **Sāvayā**ti mahājanamajjhe sāvetvā dāsiṃ katvā gaṇhāti.

Tato sattukena –

19. ‘‘Oropayassu kalyāṇi, mā bāḷhaṃ paridevasi;
Na cāhaṃ abhijānāmi, ahantvā dhanamābhata’’nti. –

Attano ajjhāsayānurūpaṃ dutiyagāthāya vuttāya sulasā ṭhānuppattikāraṇaṃ paṭilabhitvā ‘‘ayaṃ coro mayhaṃ jīvitaṃ na dassati, upāyena naṃ paṭhamataraṃ papāte pātetvā jīvitakkhayaṃ pāpessāmī’’ti cintetvā gāthādvayamāha –

20. ‘‘Yato sarāmi attānaṃ, yato pattāsmi viññutaṃ;
Na cāhaṃ abhijānāmi, aññaṃ piyataraṃ tayā.

21. ‘‘Ehi taṃ upagūhissaṃ, karissañca padakkhiṇaṃ;
Na hi dāni puna atthi, mama tuyhañca saṅgamo’’ti.

Sattuko tassādhippāyaṃ ajānanto ‘‘sādhu, bhadde, ehi upagūhassu ma’’nti āha. Sulasā taṃ tikkhattuṃ padakkhiṇaṃ katvā upagūhitvā ‘‘idāni taṃ, sāmi, catūsu passesu vandissāmī’’ti vatvā pādapiṭṭhiyaṃ sīsaṃ ṭhapetvā bāhupasse vanditvā pacchimapassaṃ gantvā vandamānā viya hutvā nāgabalā gaṇikā coraṃ dvīsu pacchāpādesu gahetvā heṭṭhā sīsaṃ katvā sataporise narake khipi. So tattheva cuṇṇavicuṇṇaṃ patvā mari. Taṃ kiriyaṃ disvā pabbatamatthake nibbattadevatā imā gāthā abhāsi –

22. ‘‘Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, tattha tattha vicakkhaṇā.

23. ‘‘Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, lahuṃ atthaṃ vicintikā.

24. ‘‘Lahuñca vata khippañca, nikaṭṭhe samacetayi;
Migaṃ puṇṇāyateneva, sulasā sattukaṃ vadhi.

25. ‘‘Yodha uppatitaṃ atthaṃ, na khippamanubujjhati;
So haññati mandamati, corova girigabbhare.

26. ‘‘Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, sulasā sattukāmivā’’ti.

Tattha **paṇḍitā hotī**ti itthīpi paṇḍitā tattha tattha vicakkhaṇā hoti, atha vā itthī paṇḍitā ceva tattha tattha vicakkhaṇā ca hoti. **Lahuṃ atthaṃ vicintikā**ti lahuṃ khippaṃ atthaṃ vicintikā. **Lahuñca vatā**ti adandhañca vata. **Khippañcā**ti acireneva. **Nikaṭṭhe samacetayī**ti santike ṭhitāva tassa maraṇūpāyaṃ cintesi. **Puṇṇāyatenevā**ti pūritadhanusmiṃ. Idaṃ vuttaṃ hoti – yathā cheko migaluddako sakaṇḍapuṇṇadhanusmiṃ khippaṃ migaṃ vadhati, evaṃ sulasā sattukaṃ vadhīti. **Yodhā**ti yo imasmiṃ sattaloke. **Nibodhatī**ti jānāti. **Sattukāmivā**ti sattukā iva, yathā sulasā muttā, evaṃ muccatīti attho.

Iti sulasā coraṃ vadhitvā pabbatā oruyha attano parijanassa santikaṃ gantvā ‘‘ayyaputto kaha’’nti puṭṭhā ‘‘mā taṃ pucchathā’’ti vatvā rathaṃ abhiruhitvā nagarameva pāvisi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā te ubhopi imeyeva ahesuṃ, devatā pana ahameva ahosi’’nti.

Sulasājātakavaṇṇanā tatiyā.

## [420] 4. Sumaṅgalajātakavaṇṇanā

Bhusamhi kuddhoti idaṃ satthā jetavane viharanto rājovādasuttaṃ ārabbha kathesi. Tadā pana satthā raññā yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatto vayappatto pitu accayena rajjaṃ kāresi, mahādānaṃ pavattesi. Tassa sumaṅgalo nāma uyyānapālo ahosi. Atheko paccekabuddho nandamūlakapabbhārā nikkhamitvā cārikaṃ caramāno bārāṇasiṃ patvā uyyāne vasitvā punadivase nagaraṃ piṇḍāya pāvisi. Tamenaṃ rājā disvā pasannacitto vanditvā pāsādaṃ āropetvā rājāsane nisīdāpetvā nānaggarasehi khādanīyabhojanīyehi parivisitvā anumodanaṃ sutvā pasanno attano uyyāne vasanatthāya paṭiññaṃ gāhāpetvā uyyānaṃ pavesetvā sayampi bhuttapātarāso tattha gantvā rattiṭṭhānadivāṭṭhānādīni saṃvidahitvā sumaṅgalaṃ nāma uyyānapālaṃ veyyāvaccakaraṃ katvā nagaraṃ pāvisi. Paccekabuddho tato paṭṭhāya nibaddhaṃ rājagehe bhuñjanto tattha ciraṃ vasi, sumaṅgalopi naṃ sakkaccaṃ upaṭṭhahi.

Athekadivasaṃ paccekabuddho sumaṅgalaṃ āmantetvā ‘‘ahaṃ katipāhaṃ asukagāmaṃ nissāya vasitvā āgacchissāmi, rañño ārocehī’’ti vatvā pakkāmi. Sumaṅgalopi rañño ārocesi. Paccekabuddho katipāhaṃ tattha vasitvā sāyaṃ sūriye atthaṅgate taṃ uyyānaṃ paccāgami. Sumaṅgalo tassa āgatabhāvaṃ ajānanto attano gehaṃ agamāsi. Paccekabuddhopi pattacīvaraṃ paṭisāmetvā thokaṃ caṅkamitvā pāsāṇaphalake nisīdi. Taṃ divasaṃ pana uyyānapālassa gharaṃ pāhunakā āgamiṃsu. So tesaṃ sūpabyañjanatthāya ‘‘uyyāne abhayaladdhaṃ migaṃ māressāmī’’ti dhanuṃ ādāya uyyānaṃ gantvā migaṃ upadhārento paccekabuddhaṃ disvā ‘‘mahāmigo bhavissatī’’ti saññāya saraṃ sannayhitvā vijjhi. Paccekabuddho sīsaṃ vivaritvā ‘‘sumaṅgalā’’ti āha. So saṃvegappatto vanditvā ‘‘bhante, ahaṃ tumhākaṃ āgatabhāvaṃ ajānanto ‘migo’ti saññāya vijjhiṃ, khamatha me’’ti vatvā ‘‘hotu dāni kiṃ karissasi, ehi saraṃ luñcitvā gaṇhāhī’’ti vutte vanditvā saraṃ luñci, mahatī vedanā uppajji. Paccekabuddho tattheva parinibbāyi. Uyyānapālo ‘‘sace rājā jānissati, nāsessatī’’ti puttadāraṃ gahetvā tatova palāyi. Tāvadeva ‘‘paccekabuddho parinibbuto’’ti devatānubhāvena sakalanagaraṃ ekakolāhalaṃ jātaṃ.

Punadivase manussā uyyānaṃ gantvā paccekabuddhaṃ disvā ‘‘uyyānapālo paccekabuddhaṃ māretvā palāto’’ti rañño kathayiṃsu. Rājā mahantena parivārena uyyānaṃ gantvā sattāhaṃ sarīrapūjaṃ katvā mahantena sakkārena jhāpetvā dhātuyo ādāya cetiyaṃ katvā taṃ pūjento dhammena rajjaṃ kāresi. Sumaṅgalopi ekasaṃvaccharaṃ vītināmetvā ‘‘rañño cittaṃ jānissāmī’’ti āgantvā ekaṃ amaccaṃ passitvā ‘‘mayi rañño cittaṃ jānāhī’’ti āha. Amaccopi rañño santikaṃ gantvā tassa guṇaṃ kathesi. Rājā asuṇanto viya ahosi. Puna kiñci avatvā rañño anattamanabhāvaṃ sumaṅgalassa kathesi. So dutiyasaṃvaccharepi āgantvā tatheva rājā tuṇhī ahosi. Tatiyasaṃvacchare āgantvā puttadāraṃ gahetvāva āgami. Amacco rañño cittamudubhāvaṃ ñatvā taṃ rājadvāre ṭhapetvā tassāgatabhāvaṃ rañño kathesi. Rājā taṃ pakkosāpetvā paṭisanthāraṃ katvā ‘‘sumaṅgala, kasmā tayā mama puññakkhettaṃ paccekabuddho mārito’’ti pucchi. So ‘‘nāhaṃ, deva, ‘paccekabuddhaṃ māremī’ti māresiṃ, apica kho iminā nāma kāraṇena idaṃ nāma akāsi’’nti taṃ pavattiṃ ācikkhi. Atha naṃ rājā ‘‘tena hi mā bhāyī’’ti samassāsetvā puna uyyānapālameva akāsi.

Atha naṃ so amacco pucchi ‘‘deva, kasmā tumhe dve vāre sumaṅgalassa guṇaṃ sutvāpi kiñci na kathayittha, kasmā pana tatiyavāre sutvā taṃ pakkositvā anukampitthā’’ti? Rājā ‘‘tāta, raññā nāma kuddhena sahasā kiñci kātuṃ na vaṭṭati, tenāhaṃ pubbe tuṇhī hutvā tatiyavāre sumaṅgale mama cittassa mudubhāvaṃ ñatvā taṃ pakkosāpesi’’nti rājavattaṃ kathento imā gāthā āha –

27. ‘‘Bhusamhi kuddhoti avekkhiyāna, na tāva daṇḍaṃ paṇayeyya issaro;
Aṭṭhānaso appatirūpamattano, parassa dukkhāni bhusaṃ udīraye.

28. ‘‘Yato ca jāneyya pasādamattano, atthaṃ niyuñjeyya parassa dukkaṭaṃ;
Tadāyamatthoti sayaṃ avekkhiya, athassa daṇḍaṃ sadisaṃ nivesaye.

29. ‘‘Na cāpi jhāpeti paraṃ na attanaṃ, amucchito yo nayate nayānayaṃ;
Yo daṇḍadhāro bhavatīdha issaro, sa vaṇṇagutto siriyā na dhaṃsati.

30. ‘‘Ye khattiyā se anisammakārino, paṇenti daṇḍaṃ sahasā pamucchitā;
Avaṇṇasaṃyutā jahanti jīvitaṃ, ito vimuttāpi ca yanti duggatiṃ.

31. ‘‘Dhamme ca ye ariyappavedite ratā, anuttarā te vacasā manasā kammunā ca;
Te santisoraccasamādhisaṇṭhitā, vajanti lokaṃ dubhayaṃ tathāvidhā.

32. ‘‘Rājāhamasmi narapamadānamissaro, sacepi kujjhāmi ṭhapemi attanaṃ;
Nisedhayanto janataṃ tathāvidhaṃ, paṇemi daṇḍaṃ anukampa yoniso’’ti.

Tattha **avekkhiyānā**ti avekkhitvā jānitvā. Idaṃ vuttaṃ hoti – tāta, pathavissaro rājā nāma ‘‘ahaṃ bhusaṃ kuddho balavakodhābhibhūto’’ti ñatvā aṭṭhavatthukādibhedaṃ daṇḍaṃ parassa na paṇayeyya na vatteyya. Kiṃkāraṇā? Kuddho hi aṭṭhavatthukaṃ soḷasavatthukaṃ katvā aṭṭhānena akāraṇena attano rājabhāvassa ananurūpaṃ ‘‘imaṃ ettakaṃ nāma āharatha, idañca tassa karothā’’ti parassa bhusaṃ dukkhāni balavadukkhāni udīraye.

Yatoti yadā. Idaṃ vuttaṃ hoti – yadā pana rājā parasmiṃ uppannaṃ attano pasādaṃ jāneyya, atha parassa dukkaṭaṃ atthaṃ niyuñjeyya upaparikkheyya, tadā evaṃ niyuñjanto ‘‘ayaṃ nāmettha attho, ayaṃ etassa doso’’ti sayaṃ attapaccakkhaṃ katvā athassa aparādhakārakassa aṭṭhavatthukahetu aṭṭheva, soḷasavatthukahetu soḷaseva kahāpaṇe gaṇhamāno daṇḍaṃ sadisaṃ katadosānurūpaṃ nivesaye ṭhapeyya pavatteyyāti.

Amucchitoti chandādīhi agatikilesehi amucchito anabhibhūto hutvā yo nayānayaṃ nayate upaparikkhati, so neva paraṃ jhāpeti, na attānaṃ. Chandādivasena hi ahetukaṃ daṇḍaṃ pavattento parampi tena daṇḍena jhāpeti dahati pīḷeti, attānampi tatonidānena pāpena. Ayaṃ pana na paraṃ jhāpeti, na attānaṃ. **Yo daṇḍadhāro bhavatīdha issaro**ti yo idha pathavissaro rājā idha sattaloke dosānucchavikaṃ daṇḍaṃ pavattento daṇḍadhāro hoti. **Sa vaṇṇagutto**ti guṇavaṇṇena ceva yasavaṇṇena ca gutto rakkhito siriyā na dhaṃsati na parihāyati. **Avaṇṇasaṃyutā jahantī**ti adhammikā lolarājāno avaṇṇena yuttā hutvā jīvitaṃ jahanti.

Dhamme ca ye ariyappavediteti ye rājāno ācāraariyehi dhammikarājūhi pavedite dasavidhe rājadhamme ratā. **Anuttarā te**ti te vacasā manasā kammunā ca tīhipi etehi anuttarā jeṭṭhakā. **Te santisoraccasamādhisaṇṭhitā**ti te agatipahānena kilesasantiyañca susīlyasaṅkhāte soracce ca ekaggatāsamādhimhi ca saṇṭhitā patiṭṭhitā dhammikarājāno. **Vajanti lokaṃ dubhaya**nti dhammena rajjaṃ kāretvā manussalokato devalokaṃ, devalokato manussalokanti ubhayalokameva vajanti, nirayādīsu na nibbattanti. **Narapamadāna**nti narānañca nārīnañca. **Ṭhapemi attana**nti kuddhopi kodhavasena agantvā attānaṃ porāṇakarājūhi ṭhapitanayasmiṃyeva dhamme ṭhapemi, vinicchayadhammaṃ na bhindāmīti.

Evaṃ chahi gāthāhi raññā attano guṇe kathite sabbāpi rājaparisā tuṭṭhā ‘‘ayaṃ sīlācāraguṇasampatti tumhākaññeva anurūpā’’ti rañño guṇe kathesuṃ. Sumaṅgalo pana parisāya kathitāvasāne uṭṭhāya rājānaṃ vanditvā añjaliṃ paggayha rañño thutiṃ karonto tisso gāthā abhāsi –

33. ‘‘Sirī ca lakkhī ca taveva khattiya, janādhipa mā vijahi kudācanaṃ;
Akkodhano niccapasannacitto, anīgho tuvaṃ vassasatāni pālaya.

34. ‘‘Guṇehi etehi upeta khattiya, ṭhitamariyavattī suvaco akodhano;
Sukhī anuppīḷa pasāsa mediniṃ, ito vimuttopi ca yāhi suggatiṃ.

35. ‘‘Evaṃ sunītena subhāsitena, dhammena ñāyena upāyaso nayaṃ;
Nibbāpaye saṅkhubhitaṃ mahājanaṃ, mahāva megho salilena medini’’nti.

Tattha **sirī ca lakkhī cā**ti parivārasampatti ca paññā ca. **Anīgho**ti niddukkho hutvā. **Upeta khattiyā**ti upeto khattiya, ayameva vā pāṭho. **Ṭhitamariyavattī**ti ṭhitaariyavatti, ariyavatti nāma dasarājadhammasaṅkhātaṃ porāṇarājavattaṃ, tattha patiṭṭhitattā ṭhitarājadhammo hutvāti attho. **Anuppīḷa pasāsa medini**nti anuppīḷaṃ pasāsa mediniñca, ayameva vā pāṭho. **Sunītenā**ti sunayena suṭṭhu kāraṇena. **Dhammenā**ti dasakusalakammapathadhammena. **Ñāyenā**ti purimapadasseva vevacanaṃ. **Upāyaso**ti upāyakosallena. **Naya**nti nayanto rajjaṃ anusāsanto dhammikarājā. **Nibbāpaye**ti imāya paṭipattiyā kāyikacetasikadukkhaṃ darathaṃ apanento kāyikacetasikadukkhasaṅkhubhitampi mahājanaṃ mahāmegho salilena mediniṃ viya nibbāpeyya, tvampi tatheva nibbāpehīti dassento evamāha.

Satthā kosalarañño ovādavasena imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā paccekabuddho parinibbuto, sumaṅgalo ānando ahosi, rājā pana ahameva ahosi’’nti.

Sumaṅgalajātakavaṇṇanā catutthā.

[421] 5. Gaṅgamālajātakavaṇṇanā

Aṅgārajātāti idaṃ satthā jetavane viharanto uposathakammaṃ ārabbha kathesi. Ekadivasañhi satthā uposathike upāsake āmantetvā ‘‘upāsakā sādhurūpaṃ vo kataṃ uposathaṃ upavasantehi, dānaṃ dātabbaṃ, sīlaṃ rakkhitabbaṃ, kodho na kātabbo, mettā bhāvetabbā, uposathavāso vasitabbo, porāṇakapaṇḍitā hi ekaṃ upaḍḍhuposathakammaṃ nissāya mahāyasaṃ labhiṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tasmiṃ nagare suciparivāro nāma seṭṭhi ahosi asītikoṭidhanavibhavo dānādipuññābhirato. Tassa puttadārāpi parijanopi antamaso tasmiṃ ghare vacchapālakāpi sabbe māsassa cha divase uposathaṃ upavasanti. Tadā bodhisatto ekasmiṃ daliddakule nibbattitvā bhatiṃ katvā kicchena jīvati. So ‘‘bhatiṃ karissāmī’’ti tassa gehaṃ gantvā vanditvā ekamantaṃ ṭhito ‘‘kiṃ āgatosī’’ti vutte ‘‘tumhākaṃ gehe bhatiyā kammakaraṇattha’’nti āha. Seṭṭhi aññesaṃ bhatikānaṃ āgatadivaseyeva ‘‘imasmiṃ gehe kammaṃ karontā sīlaṃ rakkhanti, sīlaṃ rakkhituṃ sakkontā kammaṃ karothā’’ti vadati, bodhisattassa pana sīlarakkhaṇaācikkhaṇe saññaṃ akatvā ‘‘sādhu, tāta, attano bhatiṃ jānitvā kammaṃ karohī’’ti āha. So tato paṭṭhāya suvaco hutvā uraṃ datvā attano kilamathaṃ agaṇetvā tassa sabbakiccāni karoti, pātova kammantaṃ gantvā sāyaṃ āgacchati.

Athekadivasaṃ nagare chaṇaṃ ghosesuṃ. Mahāseṭṭhi dāsiṃ āmantetvā ‘‘ajjuposathadivaso, gehe kammakarānaṃ pātova bhattaṃ pacitvā dehi, kālasseva bhuñjitvā uposathikā bhavissantī’’ti āha. Bodhisatto kālasseva uṭṭhāya kammantaṃ agamāsi, ‘‘ajjuposathiko bhaveyyāsī’’ti tassa koci nārocesi. Sesakammakarā pātova bhuñjitvā uposathikāva ahesuṃ. Seṭṭhipi saputtadāro saparijano uposathaṃ adhiṭṭhahi, sabbepi uposathikā attano attano vasanaṭṭhānaṃ gantvā sīlaṃ āvajjentā nisīdiṃsu. Bodhisatto sakaladivasaṃ kammaṃ katvā sūriyatthaṅgamanavelāya āgato. Athassa bhattakārikā hatthadhovanaṃ datvā pātiyaṃ bhattaṃ vaḍḍhetvā upanāmesi. Bodhisatto ‘‘aññesu divasesu imāya velāya mahāsaddo hoti, ajja kahaṃ gatā’’ti pucchi. ‘‘Sabbe uposathaṃ samādiyitvā attano attano vasanaṭṭhānāni gatā’’ti. Taṃ sutvā bodhisatto cintesi ‘‘ettakānaṃ sīlavantānaṃ antare ahaṃ eko dussīlo hutvā na vasissāmi, idāni uposathaṅgesu adhiṭṭhitesu hoti nu kho uposathakammaṃ, no’’ti. So gantvā seṭṭhiṃ pucchi. Atha naṃ seṭṭhi ‘‘tāta pātova anadhiṭṭhitattā sakalaṃ uposathakammaṃ na hoti, upaḍḍhuposathakammaṃ pana hotī’’ti āha.

So ‘‘ettakampi hotū’’ti seṭṭhissa santike samādinnasīlo hutvā uposathakammaṃ adhiṭṭhāya attano vasanokāsaṃ pavisitvā sīlaṃ āvajjento nipajji. Athassa sakaladivasaṃ nirāhāratāya pacchimayāmasamanantare satthakavātā samuṭṭhahiṃsu. Seṭṭhinā nānāvidhāni bhesajjāni āharitvā ‘‘bhuñjā’’ti vuccamānopi ‘‘uposathaṃ na bhindissāmi, jīvitapariyantikaṃ katvā samādiyi’’nti āha. Balavavedanā uppajji, aruṇuggamanavelāya satiṃ paccupaṭṭhāpetuṃ nāsakkhi. Atha naṃ ‘‘idāni marissatī’’ti nīharitvā ‘‘osārake nipajjāpesuṃ. Tasmiṃ khaṇe bārāṇasirājā rathavaragato mahantena parivārena nagaraṃ padakkhiṇaṃ karonto taṃ ṭhānaṃ sampāpuṇi. Bodhisatto tassa siriṃ oloketvā tasmiṃ lobhaṃ uppādetvā rajjaṃ patthesi. So cavitvā upaḍḍhuposathakammanissandena tassa aggamahesiyā kucchimhi paṭisandhiṃ gaṇhi. Sā laddhagabbhaparihārā dasamāsaccayena puttaṃ vijāyi, ‘‘udayakumāro’’tissa nāmaṃ akaṃsu. So vayappatto sabbasippesu nipphattiṃ pāpuṇi, jātissarañāṇena attano pubbakammaṃ saritvā ‘‘appakassa kammassa phalaṃ mama ida’’nti abhikkhaṇaṃ udānaṃ udānesi. So pitu accayena rajjaṃ patvāpi attano mahantaṃ sirivibhavaṃ oloketvā tadeva udānaṃ udānesi.

Athekadivasaṃ nagare chaṇaṃ sajjayiṃsu, mahājano kīḷāpasuto ahosi. Tadā bārāṇasiyā uttaradvāravāsī eko bhatiko udakabhatiṃ katvā laddhaṃ aḍḍhamāsakaṃ pākāriṭṭhakāya antare ṭhapetvā bhatiṃ karonto dakkhiṇadvāraṃ patvā tattha udakabhatimeva katvā jīvamānāya ekāya kapaṇitthiyā saddhiṃ saṃvāsaṃ kappesi. Sā taṃ āha – ‘‘sāmi, nagare chaṇo vattati, sace te kiñci atthi, mayampi kīḷeyyāmā’’ti? ‘‘Āma, atthī’’ti. ‘‘Kittakaṃ, sāmī’’ti? ‘‘Aḍḍhamāsako’’ti. ‘‘Kahaṃ so’’ti? ‘‘Uttaradvāre iṭṭhakabbhantare ṭhapitoti ito me dvādasayojanantare nidhānaṃ, tava pana hatthe kiñci atthī’’ti? ‘‘Āma, atthī’’ti. ‘‘Kittaka’’nti? ‘‘Aḍḍhamāsakovā’’ti. ‘‘Iti tava aḍḍhamāsako, mama aḍḍhamāsakoti māsakova hoti, tato ekena koṭṭhāsena mālaṃ, ekena koṭṭhāsena gandhaṃ, ekena koṭṭhāsena suraṃ gahetvā kīḷissāma, gaccha tayā ṭhapitaṃ aḍḍhamāsakaṃ āharā''ti. So ''bhariyāya me santikā kathā laddhā''ti haṭṭhatuṭṭho ''bhadde, mā cintayi, āharissāmi na''nti vatvā pakkāmi. Nāgabalo bhatiko cha yojanāni atikkamma majjhanhikasamaye vītaccikaṅgārasanthataṃ viya uṇhaṃ vālukaṃ maddanto dhanalobhena haṭṭhapahaṭṭho kasāvarattanivāsano kaṇṇe tālapaṇṇaṃ piḷandhitvā ekena āyogavattena gītaṃ gāyanto rājaṅgaṇena pāyāsi.

Udayarājā sīhapañjaraṃ vivaritvā ṭhito taṃ tathā gacchantaṃ disvā ''kiṃ nu kho esa evarūpaṃ vātātapaṃ agaṇetvā haṭṭhatuṭṭho gāyanto gacchati, pucchissāmi na''nti cintetvā pakkosanatthāya ekaṃ purisaṃ pahiṇi. Tena gantvā ''rājā taṃ pakkosatī''ti vutte ''rājā mayhaṃ kiṃ hoti, nāhaṃ rājānaṃ jānāmī''ti vatvā balakkārena nīto ekamantaṃ aṭṭhāsi. Atha naṃ rājā pucchanto dve gāthā abhāsi –

36. ''Aṅgārajātā pathavī, kukkuḷānugatā mahī;
Atha gāyasi vattāni, na taṃ tapati ātapo.

37. ''Uddhaṃ tapati ādicco, adho tapati vālukā;
Atha gāyasi vattāni, na taṃ tapati ātapo''ti.

Tattha **aṅgārajātā**ti bho purisa, ayaṃ pathavī vītaccikaṅgārā viya uṇhajātā. **Kukkuḷānugatā**ti ādittachārikasaṅkhātena kukkuḷena viya uṇhavālukāya anugatā. **Vattānī**ti āyogavattāni āropetvā gītaṃ gāyasīti.

So rañño kathaṃ sutvā tatiyaṃ gāthamāha –

38. ''Na maṃ tapati ātapo, ātapā tapayanti maṃ;
Atthā hi vividhā rāja, te tapanti na ātapo''ti.

Tattha **ātapā**ti vatthukāmakilesakāmā. Purisañhi te abhitapanti, tasmā ''ātapā''ti vuttā. **Atthā hi vividhā**ti, mahārāja, mayhaṃ vatthukāmakilesakāme nissāya kattabbā nānākiccasaṅkhātā vividhā atthā atthi, te maṃ tapanti, na ātapoti.

Atha naṃ rājā ''ko nāma te attho''ti pucchi. So āha ''ahaṃ, deva, dakkhiṇadvāre kapaṇitthiyā saddhiṃ saṃvāsaṃ kappesiṃ, sā maṃ 'chaṇaṃ kīḷissāma, atthi te kiñci hatthe'ti pucchi, atha naṃ ahaṃ 'mama nidhānaṃ uttaradvāre pākārantare ṭhapita'nti avacaṃ, sā 'gaccha taṃ āhara, ubhopi kīḷissāmā'ti maṃ pahiṇi, sā me tassā kathā hadayaṃ na vijahati, taṃ maṃ anussarantaṃ kāmatapo tapati, ayaṃ me, deva, attho''ti. Atha ''evarūpaṃ vātātapaṃ agaṇetvā kiṃ te tussanakāraṇaṃ, yena gāyanto gacchasī''ti? ''Deva, taṃ nidhānaṃ āharitvā 'tāya saddhiṃ abhiramissāmī'ti iminā kāraṇena tuṭṭho gāyāmī''ti. ''Kiṃ pana te, bho purisa, uttaradvāre ṭhapitanidhānaṃ satasahassamattaṃ atthī''ti? ''Natthi, devā''ti. Rājā ''tena hi paññāsa sahassāni, cattālīsa, tiṃsa, vīsa, dasa, sahassaṃ, pañca satāni, cattāri, tīṇi, dve, ekaṃ, sataṃ, paññāsaṃ, cattālīsaṃ, tiṃsaṃ, vīsaṃ, dasa, pañca, cattāri, tayo, dve, eko kahāpaṇo, aḍḍho, pādo, cattāro māsakā, tayo, dve, eko māsako''ti pucchi. Sabbaṃ paṭikkhipitvā ''aḍḍhamāsako''ti vutto ''āma, deva, ettakaṃ mayhaṃ dhanaṃ, taṃ āharitvā tāya saddhiṃ abhiramissāmīti gacchāmi, tāya pītiyā tena somanassena na maṃ esa vātātapo tapatī''ti āha.

Atha naṃ rājā ''bho purisa, evarūpe ātape tattha mā gami, ahaṃ te aḍḍhamāsakaṃ dassāmī''ti āha. ''Deva, ahaṃ tumhākaṃ kathāya ṭhatvā tañca gaṇhissāmi, itarañca dhanaṃ na nāsessāmi, mama gamanaṃ ahāpetvā tampi gahessāmī''ti. ''Bho purisa, nivatta, māsakaṃ te dassāmi, dve māsakehi evaṃ vaḍḍhetvā koṭiṃ koṭisataṃ aparimitaṃ dhanaṃ dassāmi, nivattā''ti vuttepi ''deva, taṃ gahetvā itarampi gaṇhissāmi''icceva āha. Tato seṭṭhiṭṭhānādīhi ṭhānantarehi palobhito yāva uparajjā tatheva vatvā ''upaḍḍharajjaṃ te dassāmi, nivattā''ti vutte sampaṭicchi. Rājā ''gacchatha mama sahāyassa kesamassuṃ kāretvā nhāpetvā alaṅkaritvā ānetha na''nti amacce āṇāpesi. Amaccā tathā akaṃsu. Rājā rajjaṃ dvidhā bhinditvā tassa upaḍḍharajjaṃ adāsi. ‘‘So pana taṃ gahetvāpi aḍḍhamāsakapemena uttarapassaṃ gatoyevā’’ti vadanti. So aḍḍhamāsakarājā nāma ahosi. Te samaggā sammodamānā rajjaṃ kārentā ekadivasaṃ uyyānaṃ gamiṃsu. Tattha kīḷitvā udayarājā aḍḍhamāsakarañño aṅke sīsaṃ katvā nipajji. Tasmiṃ niddaṃ okkante parivāramanussā kīḷānubhavanavasena tattha tattha agamaṃsu.

Aḍḍhamāsakarājā ‘‘kiṃ me niccakālaṃ upaḍḍharajjena, imaṃ māretvā ahameva sakalarajjaṃ kāressāmī’’ti khaggaṃ abbāhitvā ‘‘paharissāmi na’’nti cintetvā puna ‘‘ayaṃ rājā maṃ daliddakapaṇaṃ manussaṃ attanā samānaṃ katvā mahante issariye patiṭṭhapesi, evarūpaṃ nāma yasadāyakaṃ māretvā rajjaṃ kāressāmīti mama icchā uppannā, ayuttaṃ vata me kamma’’nti satiṃ paṭilabhitvā asiṃ pavesesi. Athassa dutiyampi tatiyampi tatheva cittaṃ uppajji. Tato cintesi ‘‘idaṃ cittaṃ punappunaṃ uppajjamānaṃ maṃ pāpakamme niyojeyyā’’ti. So asiṃ bhūmiyaṃ khipitvā rājānaṃ uṭṭhāpetvā ‘‘khamāhi me, devā’’ti pādesu pati. ‘‘Nanu samma, tava mamantare doso natthī’’ti? ‘‘Atthi, mahārāja, ahaṃ idaṃ nāma akāsi’’nti. ‘‘Tena hi samma, khamāmi te, icchanto pana rajjaṃ kārehi, ahaṃ uparājā hutvā taṃ upaṭṭhahissāmī’’ti. So ‘‘na me, deva, rajjena attho, ayañhi taṇhā maṃ apāyesu nibbattāpessati, tava rajjaṃ tvameva gaṇha, ahaṃ pabbajissāmi, diṭṭhaṃ me kāmassa mūlaṃ, ayañhi saṅkappena vaḍḍhati, na dāni naṃ tato paṭṭhāya saṅkappessāmī’’ti udānento catutthaṃ gāthamāha –

39. ‘‘Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi;
Na taṃ saṅkappayissāmi, evaṃ kāma na hehisī’’ti.

Tattha **eva**nti evaṃ mamantare. **Na hehisī**ti na uppajjissasīti.

Evañca pana vatvā puna kāmesu anuyuñjantassa mahājanassa dhammaṃ desento pañcamaṃ gāthamāha –

40. ‘‘Appāpi kāmā na alaṃ, bahūhipi na tappati;
Ahahā bālalapanā, parivajjetha jaggato’’ti.

Tattha **ahahā**ti saṃvegadīpanaṃ. **Jaggato**ti jagganto. Idaṃ vuttaṃ hoti – mahārāja, imassa mahājanassa appakāpi vatthukāmakilesakāmā na alaṃ pariyattāva, bahūhipi ca tehi na tappateva, ‘‘aho ime mama rūpā mama saddā’’ti lapanato bālalapanā kāmā, ime vipassanaṃ vaḍḍhetvā bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto jagganto kulaputto parivajjetha, pariññāpahānābhisamayehi abhisametvā pajaheyyāti.

Evaṃ so mahājanassa dhammaṃ desetvā udayarājānaṃ rajjaṃ paṭicchāpetvā mahājanaṃ assumukhaṃ rodamānaṃ pahāya himavantaṃ pavisitvā pabbajitvā jhānābhiññāyo nibbattetvā vihāsi. Tassa pabbajitakāle rājā taṃ udānaṃ sakalaṃ katvā udānento chaṭṭhaṃ gāthamāha –

41. ‘‘Appassa kammassa phalaṃ mamedaṃ, udayo ajjhāgamā mahattapattaṃ;
Suladdhalābho vata māṇavassa, yo pabbajī kāmarāgaṃ pahāyā’’ti.

Tattha **udayo**ti attānaṃ sandhāya vadati. **Mahattapatta**nti mahantabhāvappattaṃ vipulaṃ issariyaṃ ajjhāgamā. **Māṇavassā**ti sattassa mayhaṃ sahāyassa suladdhalābho, yo kāmarāgaṃ pahāya pabbajitoti adhippāyenevamāha.

Imissā pana gāthāya na koci atthaṃ jānāti. Atha naṃ ekadivasaṃ aggamahesī gāthāya atthaṃ pucchi, rājā na kathesi. Eko panassa gaṅgamālo nāma maṅgalanhāpito, so rañño massuṃ karonto paṭhamaṃ khuraparikammaṃ katvā pacchā saṇḍāsena lomāni gaṇhāti, rañño ca khuraparikammakāle sukhaṃ hoti, lomaharaṇakāle dukkhaṃ. So paṭhamaṃ tassa varaṃ dātukāmo hoti, pacchā sīsacchedanamākaṅkhati. Athekadivasaṃ ‘‘bhadde, amhākaṃ gaṅgamālakappako bālo’’ti deviyā tamatthaṃ ārocetvā ‘‘ki pana, deva, kātuṃ vaṭṭatī’’ti vutte ‘‘paṭhamaṃ saṇḍāsena lomāni gahetvā pacchā khuraparikamma’’nti āha. Sā taṃ kappakaṃ pakkosāpetvā ‘‘tāta, idāni rañño massukaraṇadivase paṭhamaṃ lomāni gahetvā pacchā khuraparikammaṃ kareyyāsi, raññā ca ‘varaṃ gaṇhāhī’ti vutte ‘aññena, deva, me attho natthi, tumhākaṃ udānagāthāya atthaṃ ācikkhathā’ti vadeyyāsi, ahaṃ te bahuṃ dhanaṃ dassāmī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā massukaraṇadivase paṭhamaṃ saṇḍāsaṃ gaṇhi. ‘‘Kiṃ, bhaṇe gaṅgamāla, apubbaṃ te karaṇa’’nti raññā vutte ‘‘deva, kappakā nāma apubbampi karontī’’ti vatvā paṭhamaṃ lomāni gahetvā pacchā khuraparikammaṃ akāsi. Rājā ‘‘varaṃ gaṇhāhī’’ti āha. ‘‘Deva, aññena me attho natthi, tumhākaṃ udānagāthāya atthaṃ kathethā’’ti. Rājā attano daliddakāle kataṃ kathetuṃ lajjanto ‘‘tāta, iminā te varena ko attho, aññaṃ gaṇhāhī’’ti āha. ‘‘Etameva dehi, devā’’ti. So musāvādabhayena ‘‘sādhū’’ti sampaṭicchitvā kummāsapiṇḍijātake vuttanayeneva sabbaṃ saṃvidahāpetvā ratanapallaṅke nisīditvā ‘‘ahaṃ gaṅgamāla, purimabhave imasmiṃyeva nagare’’ti sabbaṃ purimakiriyaṃ ācikkhitvā ‘‘iminā kāraṇena upaḍḍhagāthaṃ, ‘sahāyo pana me pabbajito, ahaṃ pamatto hutvā rajjameva kāremī’ti iminā kāraṇena pacchā upaḍḍhagāthaṃ vadāmī’’ti udānassa atthaṃ kathesi.

Taṃ sutvā kappako ‘‘upaḍḍhuposathakammena kira raññā ayaṃ sampatti laddhā, kusalaṃ nāma kātabbameva, yaṃnūnāhaṃ pabbajitvā attano patiṭṭhaṃ kareyya’’nti cintetvā ñātibhogaparivaṭṭaṃ pahāya rājānaṃ pabbajjaṃ anujānāpetvā himavantaṃ gantvā isipabbajjaṃ pabbajitvā tilakkhaṇaṃ āropento vipassanaṃ vaḍḍhetvā paccekabodhiṃ patvā iddhiyā nibbattapattacīvaradharo gandhamādanapabbate pañcachabbassāni vasitvā ‘‘bārāṇasirājānaṃ olokessāmī’’ti ākāsenāgantvā uyyāne maṅgalasilāyaṃ nisīdi. Uyyānapālo sañjānitvā gantvā rañño ārocesi ‘‘deva, gaṅgamālo paccekabuddho hutvā ākāsenāgantvā uyyāne nisinno’’ti. Rājā taṃ sutvā ‘‘paccekabuddhaṃ vandissāmī’’ti vegena nikkhami. Rājamātā ca puttena saddhiṃyeva nikkhami. Rājā uyyānaṃ pavisitvā taṃ vanditvā ekamantaṃ nisīdi saddhiṃ parisāya. So raññā saddhiṃ paṭisanthāraṃ karonto ‘‘kiṃ, brahmadatta, appamattosi, dhammena rajjaṃ kāresi, dānādīni puññāni karosī’’ti rājānaṃ kulanāmena ālapitvā paṭisanthāraṃ karoti. Taṃ sutvā rañño mātā ‘‘ayaṃ hīnajacco malamajjako nhāpitaputto attānaṃ na jānāti, mama puttaṃ pathavissaraṃ jātikhattiyaṃ ‘brahmadattā’ti nāmenālapatī’’ti kujjhitvā sattamaṃ gāthamāha –

42. ‘‘Tapasā pajahanti pāpakammaṃ, tapasā nhāpitakumbhakārabhāvaṃ;
Tapasā abhibhuyya gaṅgamāla, nāmenālapasajja brahmadattā’’ti.

Tassattho – ime tāva sattā **tapasā** attanā katena tapoguṇena **pāpakammaṃ** jahanti, kiṃ panete tapasā **nhāpitakumbhakārabhāva**mpi jahanti, yaṃ tvaṃ gaṅgamāla, attano **tapasā** abhibhuyya mama puttaṃ brahmadattaṃ nāmenālapasi, patirūpaṃ nu te etanti?

Rājā mātaraṃ vāretvā paccekabuddhassa guṇaṃ pakāsento aṭṭhamaṃ gāthamāha –

43. ‘‘Sandiṭṭhikameva amma passatha, khantīsoraccassa ayaṃ vipāko;
Yo sabbajanassa vanditohu, taṃ vandāma sarājikā samaccā’’ti.

Tattha **khantīsoraccassā**ti adhivāsanakhantiyā ca soraccassa ca. **Taṃ vandāmā**ti taṃ idāni mayaṃ sarājikā samaccā sabbe vandāma, passatha amma, khantīsoraccānaṃ vipākanti.

Raññā mātari vāritāya sesamahājano uṭṭhahitvā ‘‘ayuttaṃ vata, deva, evarūpassa hīnajaccassa tumhe nāmenālapana’’nti āha. Rājā mahājanampi paṭibāhitvā tassa guṇakathaṃ kathetuṃ osānagāthamāha –

44. ‘‘Mā kiñci avacuttha gaṅgamālaṃ, muninaṃ monapathesu sikkhamānaṃ;
Eso hi atari aṇṇavaṃ, yaṃ taritvā caranti vītasokā’’ti.

Tattha **munina**nti agārikānagārikasekkhāsekkhapaccekamunīsu paccekamuniṃ. **Monapathesu**

Sikkhamānanti pubbabhāgapaṭipadābodhipakkhiyadhammasaṅkhātesu monapathesu sikkhamānaṃ. **Aṇṇava**nti saṃsāramahāsamuddaṃ.

Evañca pana vatvā rājā paccekabuddhaṃ vanditvā ''bhante, mayhaṃ mātu khamathā''ti āha. ''Khamāmi, mahārājā''ti. Rājaparisāpi naṃ khamāpesi. Rājā attānaṃ nissāya vasanatthāya paṭiññaṃ yāci. Paccekabuddho pana paṭiññaṃ adatvā sarājikāya parisāya passantiyāva ākāse ṭhatvā rañño ovādaṃ datvā gandhamādanameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ''evañca upāsakā uposathavāso nāma vasitabbayuttako''ti vatvā jātakaṃ samodhānesi – ''tadā paccekabuddho parinibbāyi, aḍḍhamāsakarājā ānando ahosi, rañño mātā mahāmāyā, aggamahesī rāhulamātā, udayarājā pana ahameva ahosi''nti.

Gaṅgamālajātakavaṇṇanā pañcamā.

## [422] 6. Cetiyajātakavaṇṇanā

Dhammo have hato hantīti idaṃ satthā jetavane viharanto devadattassa pathavipavesanaṃ ārabbha kathesi. Tasmiñhi divase bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''āvuso, devadatto musāvādaṃ katvā pathaviṃ paviṭṭho avīciparāyaṇo jāto''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi pathaviṃ paviṭṭhoyevā''ti vatvā atītaṃ āhari.

Atīte paṭhamakappe mahāsammato nāma rājā asaṅkhyeyyāyuko ahosi. Tassa putto rojo nāma, tassa putto vararojo nāma, tassa putto kalyāṇo nāma, kalyāṇassa putto varakalyāṇo nāma, varakalyāṇassa putto uposatho nāma, uposathassa putto varauposatho nāma, varauposathassa putto mandhātā nāma, mandhātussa putto varamandhātā nāma, varamandhātussa putto varo nāma, varassa putto upavaro nāma ahosi, uparivarotipi tasseva nāmaṃ. So cetiyaraṭṭhe sotthiyanagare rajjaṃ kāresi, catūhi rājiddhīhi samannāgato ahosi uparicaro ākāsagāmī, cattāro naṃ devaputtā catūsu disāsu khaggahatthā rakkhanti, kāyato candanagandho vāyati, mukhato uppalagandho. Tassa kapilo nāma brāhmaṇo purohito ahosi. Kapilabrāhmaṇassa pana kaniṭṭho korakalambo nāma raññā saddhiṃ ekācariyakule uggahitasippo bālasahāyo. So tassa kumārakāleyeva ''ahaṃ rajjaṃ patvā tuyhaṃ purohitaṭṭhānaṃ dassāmī''ti paṭijāni. So rajjaṃ patvā pitu purohitaṃ kapilabrāhmaṇaṃ purohitaṭṭhānato cāvetuṃ nāsakkhi. Purohite pana attano upaṭṭhānaṃ āgacchante tasmiṃ gāravena apacitākāraṃ dassesi. Brāhmaṇo taṃ sallakkhetvā ''rajjaṃ nāma samavayehi saddhiṃ suparihāraṃ hoti, ahaṃ rājānaṃ āpucchitvā pabbajissāmī''ti cintetvā ''deva, ahaṃ mahallako, gehe kumārako atthi, taṃ purohitaṃ karohi, ahaṃ pabbajissāmī''ti rājānaṃ anujānāpetvā puttaṃ purohitaṭṭhāne ṭhapāpetvā rājuyyānaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā puttaṃ nissāya tattheva vāsaṃ kappesi.

Korakalambo ''ayaṃ pabbajantopi na mayhaṃ ṭhānantaraṃ dāpesī''ti bhātari āghātaṃ bandhitvā ekadivasaṃ sukhakathāya nisinnasamaye raññā ''korakalamba kiṃ tvaṃ purohitaṭṭhānaṃ na karosī''ti vutte ''āma, deva, na karomi, bhātā me karotī''ti āha. ''Nanu te bhātā pabbajito''ti? ''Āma pabbajito, ṭhānantaraṃ pana puttassa dāpesī''ti. ''Tena hi tvaṃ karohī''ti? ''Deva, paveṇiyā āgataṃ ṭhānantaraṃ mama bhātaraṃ apanetvā na sakkā mayā kātu''nti. ''Evaṃ sante ahaṃ taṃ mahallakaṃ katvā bhātaraṃ te kaniṭṭhaṃ karissāmī''ti. ''Kathaṃ, devā''ti? ''Musāvādaṃ katvā''ti. ''Kiṃ deva, na jānātha, yadā mama bhātā mahantena abbhutadhammena samannāgato vijjādharo, so abbhutadhammena tumhe vañcessati, cattāro devaputte antarahite viya karissati, kāyato ca mukhato ca sugandhaṃ duggandhaṃ viya karissati, tumhe ākāsā otāretvā bhūmiyaṃ ṭhite viya karissati, tumhe pathaviṃ pavisantā viya bhavissatha, tadā tumhākaṃ kathāya patiṭṭhātuṃ na sakkhissathā''ti. ''Tvaṃ evaṃ saññaṃ mā kari, ahaṃ kātuṃ sakkhissāmī''ti. ''Kadā karissatha, devā''ti? ''Ito sattame divase''ti. Sā kathā sakalanagare pākaṭā ahosi. ''Rājā kira musāvādaṃ katvā mahallakaṃ khuddakaṃ, khuddakaṃ mahallakaṃ karissati, ṭhānantaraṃ khuddakassa dāpessati, kīdiso nu kho musāvādo nāma, kiṃ nīlako, udāhu pītakādīsu aññataravaṇṇo''ti evaṃ mahājanassa vitakko udapādi. Tadā kira lokassa saccavādīkālo, ''musāvādo nāma evarūpo’’ti na jānanti.

Purohitaputtopi taṃ kathaṃ sutvā pitu santikaṃ gantvā kathesi ‘‘tāta, rājā kira musāvādaṃ katvā tumhe khuddake katvā amhākaṃ ṭhānantaraṃ mama cūḷapitussa dassatī’’ti. ‘‘Tāta, rājā musāvādaṃ katvāpi amhākaṃ ṭhānantaraṃ harituṃ na sakkhissati. Kataradivase pana karissatī’’ti? ‘‘Ito kira sattame divase’’ti. ‘‘Tena hi tadā mayhaṃ āroceyyāsī’’ti. Sattame divase mahājanā ‘‘musāvādaṃ passissāmā’’ti rājaṅgaṇe sannipatitvā mañcātimañce bandhitvā aṭṭhaṃsu. Kumāro gantvā pitu ārocesi. Rājā alaṅkatapaṭiyatto nikkhamma mahājanamajjhe rājaṅgaṇe ākāse aṭṭhāsi. Tāpaso ākāsenāgantvā rañño purato nisīdanacammaṃ attharitvā ākāse pallaṅkena nisīditvā ‘‘saccaṃ kira tvaṃ mahārāja, musāvādaṃ katvā khuddakaṃ mahallakaṃ katvā tassa ṭhānantaraṃ dātukāmosī’’ti? ‘‘Āma ācariya, evaṃ me kathita’’nti. Atha naṃ so ovadanto ‘‘mahārāja, musāvādo nāma bhāriyo guṇaparidhaṃsako catūsu apāyesu nibbattāpeti. Rājā nāma musāvādaṃ karonto dhammaṃ hanati, so dhammaṃ hanitvā sayameva haññatī’’ti vatvā paṭhamaṃ gāthamāha –

45. ‘‘Dhammo have hato hanti, nāhato hanti kiñcanaṃ;
Tasmā hi dhammaṃ na hane, mā tvaṃ dhammo hato hanī’’ti.

Tattha **dhammo**ti jeṭṭhāpacāyanadhammo idhādhippeto.

Atha naṃ uttaripi ovadanto ‘‘sace, mahārāja, musāvādaṃ karissasi, catasso iddhiyo antaradhāyissantī’’ti vatvā dutiyaṃ gāthamāha –

46. ‘‘Alikaṃ bhāsamānassa, apakkamanti devatā;
Pūtikañca mukhaṃ vāti, sakaṭṭhānā ca dhaṃsati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare’’ti.

Tattha **apakkamanti devatā**ti mahārāja, sace alikaṃ bhaṇissasi, cattāro devaputtā ārakkhaṃ chaḍḍetvā antaradhāyissantīti adhippāyenetaṃ vadati. **Pūtikañca mukhaṃ vātī**ti mukhañca te kāyo ca ubho pūtigandhaṃ vāyissantīti sandhāyāha. **Sakaṭṭhānā ca dhaṃsatī**ti ākāsato bhassitvā pathaviṃ pavisissasīti dīpento evamāha.

Taṃ sutvā rājā bhīto korakalambaṃ olokesi. Atha naṃ so ‘‘mā bhāyi, mahārāja, nanu mayā paṭhamameva tumhākaṃ etaṃ kathita’’nti āha. Rājā kapilassa vacanaṃ sutvāpi anādiyitvā attanā kathitameva purato karonto ‘‘tvaṃsi, bhante, kaniṭṭho, korakalambo jeṭṭho’’ti āha. Athassa saha musāvādena cattāro devaputtā ‘‘tādisassa musāvādino ārakkhaṃ na gaṇhissāmā’’ti khagge pādamūle chaḍḍetvā antaradhāyiṃsu, mukhaṃ bhinnakukkuṭaṇḍapūti viya, kāyo vivaṭavaccakuṭī viya duggandhaṃ vāyi, ākāsato bhassitvā pathaviyaṃ patiṭṭhahi, catassopi iddhiyo parihāyiṃsu. Atha naṃ mahāpurohito ‘‘mā bhāyi, mahārāja, sace saccaṃ bhaṇissasi, sabbaṃ te pākatikaṃ karissāmī’’ti vatvā tatiyaṃ gāthamāha –

47. ‘‘Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhūmiyaṃ tiṭṭha cetiyā’’ti.

Tattha **bhūmiyaṃ tiṭṭhā**ti bhūmiyaṃyeva patiṭṭha, puna ākāsaṃ laṅghituṃ na sakkhissasīti attho.

So ‘‘passa, mahārāja, paṭhamaṃ musāvādeneva te catasso iddhiyo antarahitā, sallakkhehi, idānipi sakkā pākatikaṃ kātu’’nti vuttopi ‘‘evaṃ vatvā tumhe maṃ vañcetukāmā’’ti dutiyampi musāvādaṃ bhaṇitvā yāva gopphakā pathaviṃ pāvisi. Atha naṃ punapi brāhmaṇo ‘‘sallakkhehi, mahārāja, idānipi sakkā pākatikaṃ kātu’’nti vatvā catutthaṃ gāthamāha –

48. ‘‘Akāle vassatī tassa, kāle tassa na vassati;

Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare''ti.

Tattha **tassā**ti yo jānanto pucchitaṃ pañhaṃ musāvādaṃ katvā aññathā byākaroti, tassa rañño vijite devo yuttakāle avassitvā akāle vassatīti attho.

Atha naṃ punapi musāvādaphalena yāva jaṅghā pathaviṃ paviṭṭhaṃ ''sallakkhehi, mahārājā''ti vatvā pañcamaṃ gāthamāha –

49. ''Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhūmiṃ pavisa cetiyā''ti.

So tatiyampi ''tvaṃsi, bhante, kaniṭṭho, jeṭṭho korakalambo''ti musāvādameva katvā yāva jāṇukā pathaviṃ pāvisi. Atha naṃ punapi ''sallakkhehi, mahārājā''ti vatvā dve gāthā abhāsi –

50. ''Jivhā tassa dvidhā hoti, uragasseva disampati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

51. ''Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiyā''ti.

Imā dve gāthā vatvā ''idāni sakkā pākatikaṃ kātu''nti āha. Rājā tassa vacanaṃ sutvāpi anādiyitvā ''tvaṃsi, bhante, kaniṭṭho, jeṭṭho korakalambo''ti catutthampi musāvādaṃ katvā yāva kaṭito pathaviṃ pāvisi. Atha naṃ brāhmaṇo ''sallakkhehi, mahārājā''ti vatvā puna dve gāthā abhāsi –

52. ''Jivhā tassa na bhavati, macchasseva disampati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

53. ''Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiyā''ti.

Tattha **macchassevā**ti nibbattanibbattaṭṭhāne musāvādino macchassa viya kathanasamatthā jivhā na hoti, mūgova hotīti attho.

So pañcamampi ''tvaṃsi kaniṭṭho, jeṭṭho korakalambo''ti musāvādaṃ katvā yāva nābhito pathaviṃ pāvisi. Atha naṃ brāhmaṇo punapi ''sallakkhehi, mahārājā''ti vatvā dve gāthā abhāsi –

54. ''Thiyova tassa jāyanti, na pumā jāyare kule;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

55. ''Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiyā''ti.

Tattha **thiyovā**ti nibbattanibbattaṭṭhāne musāvādissa dhītarova jāyanti, puttā na jāyantīti attho.

Rājā tassa vacanaṃ anādiyitvā chaṭṭhampi tatheva musāvādaṃ bhaṇitvā yāva thanā pathaviṃ pāvisi. Atha naṃ punapi brāhmaṇo ''sallakkhehi, mahārājā''ti vatvā dve gāthā abhāsi –

56. ''Puttā tassa na bhavanti, pakkamanti disodisaṃ;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

57. ''Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;

Musā ce bhāsase rāja, bhiyyo pavisa cetiyā''ti.

Tattha **pakkamantī**ti sace musāvādissa puttā bhavanti, mātāpitūnaṃ anupakārā hutvā palāyantīti attho.

So pāpamittasaṃsaggadosena tassa vacanaṃ anādiyitvā sattamampi tatheva musāvādaṃ akāsi. Athassa pathavī vivaraṃ adāsi, avīcito jālā uṭṭhahitvā gaṇhi.

58. ''Sa rājā isinā satto, antalikkhacaro pure;
Pāvekkhi pathaviṃ cecco, hīnatto patva pariyāyaṃ.

59. Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccūpasaṃhita''nti. –

Imā dve abhisambuddhagāthā honti.

Tattha **sa rājā**ti bhikkhave, so rājā cetiyo pubbe antalikkhacaro hutvā pacchā isinā abhisatto parihīnasabhāvo hutvā. **Patva pariyāya**nti attano kālapariyāyaṃ patvā pathaviṃ pāvisīti attho. **Tasmā**ti yasmā cetiyarājā chandāgamanena avīciparāyaṇo jāto, tasmā. **Aduṭṭhacitto**ti chandādīhi adūsitacitto hutvā saccameva bhāseyya.

Mahājano ''cetiyarājā isiṃ akkositvā musāvādaṃ katvā avīciṃ paviṭṭho''ti bhayappatto ahosi. Rañño pañca puttā āgantvā brāhmaṇassa pādesu patitvā ''amhākaṃ avassayo hohī''ti vadiṃsu. Brāhmaṇo ''tātā, tumhākaṃ pitā dhammaṃ nāsetvā musāvādaṃ katvā isiṃ akkositvā avīciṃ upapanno, dhammo nāmesa hato hanati, tumhehi na sakkā idha vasitu''nti vatvā tesu sabbajeṭṭhakaṃ ''ehi tvaṃ, tāta, pācīnadvārena nikkhamitvā ujukaṃ gacchanto sabbasetaṃ sattapatiṭṭhaṃ hatthiratanaṃ passissasi, tāya saññāya tattha nagaraṃ māpetvā vasa, taṃ nagaraṃ **hatthipuraṃ** nāma bhavissatī''ti āha. Dutiyaṃ āmantetvā ''tvaṃ, tāta, dakkhiṇadvārena nikkhamitvā ujukameva gacchanto sabbasetaṃ assaratanaṃ passissasi, tāya saññāya tattha nagaraṃ māpetvā vasa, taṃ nagaraṃ **assapuraṃ** nāma bhavissatī''ti āha. Tatiyaṃ āmantetvā ''tvaṃ, tāta, pacchimadvārena nikkhamitvā ujukameva gacchanto kesarasīhaṃ passissasi, tāya saññāya tattha nagaraṃ māpetvā vasa, taṃ nagaraṃ **sīhapuraṃ** nāma bhavissatī''ti āha. Catutthaṃ āmantetvā ''tvaṃ, tāta, uttaradvārena nikkhamitvā ujukameva gacchanto sabbaratanamayaṃ cakkapañjaraṃ passissasi, tāya saññāya tattha nagaraṃ māpetvā vasa, taṃ nagaraṃ **uttarapañcālaṃ** nāma bhavissatī''ti āha. Pañcamaṃ āmantetvā ''tāta, tayā imasmiṃ ṭhāne vasituṃ na sakkā, imasmiṃ nagare mahāthūpaṃ katvā nikkhamitvā pacchimuttarāya disāya ujukameva gacchanto dve pabbate aññamaññaṃ paharitvā paharitvā daddarasaddaṃ karonte passissasi, tāya saññāya tattha nagaraṃ māpetvā vasa, taṃ nagaraṃ **daddarapuraṃ** nāma bhavissatī''ti āha. Te pañcapi janā tāya tāya saññāya gantvā tasmiṃ tasmiṃ ṭhāne nagarāni māpetvā vasiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā ''na, bhikkhave, idāneva, pubbepi devadatto musāvādaṃ katvā pathaviṃ paviṭṭho''ti vatvā jātakaṃ samodhānesi – ''tadā cetiyarājā devadatto ahosi, kapilabrāhmaṇo pana ahameva ahosi''nti.

Cetiyajātakavaṇṇanā chaṭṭhā.

## [423] 7. Indriyajātakavaṇṇanā

Yo indriyānanti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Sāvatthiyaṃ kireko kulaputto satthu dhammadesanaṃ sutvā ''na sakkā agāramajjhe vasantena ekantaparipuṇṇaṃ ekantaparisuddhaṃ brahmacariyaṃ carituṃ, niyyānikasāsane pabbajitvā dukkhassantaṃ karissāmī''ti ghare vibhavaṃ puttadārassa niyyādetvā nikkhamitvā satthāraṃ pabbajjaṃ yāci. Satthāpissa pabbajjaṃ dāpesi. Tassa ācariyupajjhāyehi saddhiṃ piṇḍāya carato navakattā ceva bhikkhūnaṃ bahubhāvena ca kulaghare vā āsanasālāya vā āsanaṃ na pāpuṇāti, saṅghanavakānaṃ koṭiyaṃ pīṭhakaṃ vā phalakaṃ vā pāpuṇāti. Āhāropi uḷuṅkapiṭṭhena ghaṭṭitā bhinnasitthakayāgu vā pūtisukkhakhajjakaṃ vā jhāmasukkhakūro vā pāpuṇāti, yāpanapamāṇaṃ na hoti. So attanā laddhaṃ gahetvā purāṇadutiyikāya santikaṃ gacchati. Athassa sā pattaṃ gahetvā vanditvā pattato bhattaṃ nīharitvā susampāditāni yāgubhattasūpabyañjanāni deti. Mahallako rasataṇhāya bajjhitvā purāṇadutiyikaṃ jahituṃ na sakkoti. Sā cintesi ‘‘baddho nu kho, noti vīmaṃsissāmi na’’nti.

Athekadivasaṃ janapadamanussaṃ setamattikāya nhāpetvā gehe nisīdāpetvā aññepissa katipaye parivāramanusse āṇāpetvā thokathokaṃ pānabhojanaṃ dāpesi. Te khādantā bhuñjantā nisīdiṃsu. Gehadvāre ca cakkesu goṇe bandhāpetvā ekaṃ sakaṭampi ṭhapāpesi, sayaṃ pana piṭṭhigabbhe nisīditvā pūve paci. Mahallako āgantvā dvāre aṭṭhāsi. Taṃ disvā eko mahallakapuriso ‘‘ayye, eko thero dvāre ṭhito’’ti āha. ‘‘Vanditvā aticchāpehī’’ti. So ‘‘aticchatha, bhante’’ti punappunaṃ kathetvāpi taṃ agacchantaṃ disvā ‘‘ayye, thero na gacchatī’’ti āha. Sā āgantvā sāṇiṃ ukkhipitvā oloketvā ‘‘ambho ayaṃ mama dārakapitā’’ti vatvā nikkhamitvā pattaṃ gahetvā gehaṃ pavesetvā parivisitvā bhojanapariyosāne vanditvā ‘‘bhante, tumhe idheva parinibbāyatha, mayaṃ ettakaṃ kālaṃ aññaṃ kulaṃ na gaṇhimha, asāmike pana ghare gharāvāso na saṇṭhāti, mayaṃ aññaṃ kulaṃ gaṇhāma, dūraṃ janapadaṃ gacchissāma, tumhe appamattā hotha, sace me doso atthi, khamathā’’ti āha. Mahallakassa hadayaphālanakālo viya ahosi. Atha naṃ ‘‘ahaṃ taṃ jahituṃ na sakkomi, mā gaccha, vibbhamissāmi, asukaṭṭhāne me sāṭakaṃ pesehi, pattacīvaraṃ paṭicchāpetvā āgacchissāmī’’ti āha. Sā ‘‘sādhū’’ti sampaṭicchi. Mahallako vihāraṃ gantvā ācariyupajjhāye pattacīvaraṃ paṭicchāpento ‘‘kasmā, āvuso, evaṃ karosī’’ti vutto ‘‘purāṇadutiyikaṃ jahituṃ na sakkomi vibbhamissāmī’’ti āha. Atha naṃ te anicchantaññeva satthu santikaṃ netvā ‘‘kiṃ, bhikkhave, imaṃ anicchantaññeva ānayitthā’’ti vutte ‘‘bhante, ayaṃ ukkaṇṭhitvā vibbhamitukāmo’’ti vadiṃsu. Atha naṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchi. ‘‘Saccaṃ, bhante’’ti. ‘‘Ko taṃ ukkaṇṭhāpesī’’ti? ‘‘Purāṇadutiyikā bhante’’ti vutte ‘‘bhikkhu na idāneva sā itthī tuyhaṃ anatthakārikā, pubbepi tvaṃ taṃ nissāya catūhi jhānehi parihīno mahādukkhaṃ patvā maṃ nissāya tamhā dukkhā muccitvā naṭṭhajjhānaṃ paṭilabhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohitaṃ paṭicca tassa brāhmaṇiyā kucchimhi nibbatti. Jātadivase cassa sakalanagare āvudhāni pajjaliṃsu, tenassa ‘‘jotipālakumāro’’ti nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā rañño sippaṃ dassetvā issariyaṃ pahāya kañci ajānāpetvā aggadvārena nikkhamitvā araññaṃ pavisitvā sakkadattiye kaviṭṭhakaassame isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattesi. Taṃ tattha vasantaṃ anekāni isisatāni parivāresuṃ, mahāsamāgamo ahosi. So sarabhaṅgasatthā nāma ahosi, tassa satta antevāsikajeṭṭhakā ahesuṃ. Tesu sālissaro nāma isi kaviṭṭhakaassamā nikkhamitvā suraṭṭhajanapade puratthimajanapade sātodikāya nāma nadiyā tīre anekasahassaisiparivāro vasi. Meṇḍissaro nāma isi pajjotakapañcālarañño vijite kalabbacūḷakaṃ nāma nigamaṃ nissāya anekasahassaisiparivāro vasi. Pabbato nāma isi ekaṃ aṭavijanapadaṃ nissāya anekasahassaisiparivāro vasi. Kāḷadevilo nāma isi avantidakkhiṇāpathe ekagghanaselaṃ nissāya anekasahassaisiparivāro vasi. Kisavaccho nāma isi ekakova daṇḍakirañño kumbhavatīnagaraṃ nissāya uyyāne vasi. Anupiyatāpaso pana bodhisattassa upaṭṭhāko tassa santike vasi. Nārado nāma isi kāḷadevilassa kaniṭṭho majjhimadese ārañjaragirimhi pabbatajālantare ekakova ekasmiṃ guhāleṇe vasi.

Ārañjaragirino nāma avidūre eko ākiṇṇamanusso nigamo atthi, tesaṃ antare mahatī nadī atthi, taṃ nadiṃ bahū manussā otaranti. Uttamarūpadharā vaṇṇadāsiyopi purise palobhayamānā tassā nadiyā tīre nisīdanti. Nāradatāpaso tāsu ekaṃ disvā paṭibaddhacitto hutvā jhānaṃ antaradhāpetvā nirāhāro parisussanto kilesavasaṃ gantvā sattāhaṃ vasitvā nipajji. Athassa bhātā kāḷadevilo āvajjento taṃ kāraṇaṃ ñatvā ākāsenāgantvā leṇaṃ pāvisi. Nārado taṃ disvā ‘‘kasmā bhavaṃ āgatosī’’ti āha. ‘‘Bhavaṃ ‘akallako’ti bhavantaṃ paṭijaggituṃ āgatomhī’’ti. Atha naṃ so ‘‘abhūtaṃ kathaṃ kathesi, alikaṃ tucchaṃ kathesī’’ti musāvādena niggaṇhi. So ‘‘netaṃ pahātuṃ vaṭṭatī’’ti sālissaraṃ ānesi, meṇḍissaraṃ ānesi, pabbatampi ānesi. Itaropi te tayo musāvādena niggaṇhi. Kāḷadevilo ‘‘sarabhaṅgasatthāraṃ ānessāmī’’ti ākāsenāgantvā taṃ ānesi. So āgantvā taṃ disvā ‘‘indriyavasaṃ gato’’ti ñatvā ‘‘kacci nārada, indriyānaṃ vasaṃ gato’’ti pucchi. Itarena taṃ sutvāva uṭṭhāya vanditvā ‘‘āma, ācariyā’’ti vutte ‘‘nārada, indriyavasaṃ gatā nāma imasmiṃ attabhāve sussantā dukkhaṃ anubhavitvā dutiye attabhāve niraye nibbattantī’’ti vatvā paṭhamaṃ gāthamāha –

60. ‘‘Yo indriyānaṃ kāmena, vasaṃ nārada gacchati;
So pariccajjubho loke, jīvantova visussatī’’ti.

Tattha **yo indriyāna**nti nārada, yo puriso rūpādīsu subhākāraṃ gahetvā kilesakāmavasena channaṃ indriyānaṃ vasaṃ gacchati. **Pariccajjubho loke**ti so manussalokañca devalokañcāti ubholoke pariccajitvā nirayādīsu nibbattantīti attho. **Jīvantova visussatī**ti jīvantoyeva attanā icchitaṃ kilesavatthuṃ alabhanto sokena visussati, mahādukkhaṃ pāpuṇātīti.

Taṃ sutvā nārado ‘‘ācariya, kāmasevanaṃ nāma sukhaṃ, evarūpaṃ sukhaṃ kiṃ sandhāya dukkhanti vadasī’’ti pucchi. Athassa sarabhaṅgo ‘‘tena hi suṇāhī’’ti dutiyaṃ gāthamāha –

61. ‘‘Sukhassānantaraṃ dukkhaṃ, dukkhassānantaraṃ sukhaṃ;
Sosi patto sukhā dukkhaṃ, pāṭikaṅkha varaṃ sukha’’nti.

Tattha **sukhassānantara**nti kāmasukhassa anantaraṃ nirayadukkhaṃ. **Dukkhassā**ti sīlarakkhaṇadukkhassa anantaraṃ dibbamānusakasukhañceva nibbānasukhañca. Idaṃ vuttaṃ hoti – nārada, ime hi sattā kāmasevanasamaye kālaṃ katvā ekantadukkhe niraye nibbattanti, sīlaṃ rakkhantā vipassanāya kammaṃ karontā ca pana kilamanti, te dukkhena sīlaṃ rakkhitvā sīlabalena vuttappakāraṃ sukhaṃ labhanti, idaṃ dukkhaṃ sandhāyāhaṃ evaṃ vadāmīti. **Sosi patto**ti so tvaṃ nārada, idāni jhānasukhaṃ nāsetvā tato sukhā mahantaṃ kāmanissitaṃ cetasikadukkhaṃ patto. **Pāṭikaṅkhā**ti idaṃ kilesadukkhaṃ chaḍḍetvā puna tadeva varaṃ uttamaṃ jhānasukhaṃ iccha patthehīti.

Nārado ‘‘idaṃ ācariya, dukkhaṃ dussahaṃ, na taṃ adhivāsetuṃ sakkomī’’ti āha. Atha naṃ mahāsatto ‘‘nārada, dukkhaṃ nāma uppannaṃ adhivāsetabbamevā’’ti vatvā tatiyaṃ gāthamāha –

62. ‘‘Kicchakāle kicchasaho, yo kicchaṃ nātivattati;
Sa kicchantaṃ sukhaṃ dhīro, yogaṃ samadhigacchatī’’ti.

Tattha **nātivattatī**ti nānuvattati, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – nārada, yo kāyikacetasikadukkhasaṅkhātassa kicchassa uppannakāle appamatto tassa kicchassa haraṇūpāyaṃ karonto kicchasaho hutvā taṃ kicchaṃ nānuvattati, tassa vase avattitvā tehi tehi upāyehi taṃ kicchaṃ abhibhavati vināseti, so dhīro kicchassa antimasaṅkhātaṃ nirāmisasukhasaṅkhātaṃ jhānasukhaṃ adhigacchati, taṃ vā kicchantaṃ yogasukhaṃ adhigacchati, akilamantova pāpuṇātīti.

So ‘‘ācariya, kāmasukhaṃ nāma uttamasukhaṃ, na taṃ jahituṃ sakkomī’’ti āha. Atha naṃ mahāsatto ‘‘nārada, dhammo nāma na kenaci kāraṇena nāsetabbo’’ti vatvā catutthaṃ gāthamāha –

63. ‘‘Na heva kāmāna kāmā, nānatthā nātthakāraṇā;
Na katañca niraṅkatvā, dhammā cavitumarahasī’’ti.

Tattha **kāmāna kāmā**ti kāmānaṃ kāmā, vatthukāmānaṃ patthanāyāti attho. **Nānatthā nātthakāraṇā**ti na anatthato na atthakāraṇā. **Na katañca niraṅkatvā**ti katañca nipphāditaṃ jhānaṃ niraṃkatvā. Idaṃ vuttaṃ hoti – nārada, na heva vatthukāmapatthanāya dhammā cavitumarahasi, ekasmiṃ anatthe uppanne taṃ paṭihanitukāmo nānatthā na atthenapi kāraṇabhūtena dhammā cavitumarahasi, ‘‘asuko nāma me attho uppajjissatī’’ti evampi atthakāraṇāpi na dhammā cavitumarahasi, kataṃ pana nipphāditaṃ jhānasukhaṃ niraṃkatvā vināsetvā neva dhammā cavitumarahasīsi.

Evaṃ sarabhaṅgena catūhi gāthāhi dhamme desite kāḷadevilo attano kaniṭṭhaṃ ovadanto pañcamaṃ gāthamāha –

64. ‘‘Dakkhaṃ gahapatī sādhu, saṃvibhajjañca bhojanaṃ;
Ahāso atthalābhesu, atthabyāpatti abyatho’’ti.

Tattha **dakkhaṃ gahapatī**ti nārada gharāvāsaṃ vasantānaṃ gahapatīnaṃ bhoguppādanatthāya analasyachekakusalabhāvasaṅkhātaṃ dakkhaṃ nāma sādhu, dakkhabhāvo bhaddako. **Saṃvibhajjañca bhojana**nti dukkhena uppāditabhogānaṃ dhammikasamaṇabrāhmaṇehi saddhiṃ saṃvibhajitvā paribhogakaraṇaṃ dutiyaṃ sādhu. **Ahāso atthalābhesū**ti mahante issariye uppanne appamādavasena ahāso anuppilāvitattaṃ tatiyaṃ sādhu. **Atthabyāpattī**ti yadā pana attano atthabyāpatti yasavināso hoti, tadā **abyatho** akilamanaṃ catutthaṃ sādhu, tasmā tvaṃ, nārada, ‘‘jhānaṃ me antarahita’’nti mā soci, sace indriyānaṃ vasaṃ na gamissasi, naṭṭhampi te jhānaṃ puna pākatikameva bhavissatīti.

Taṃ puna kāḷadevilena nāradassa ovaditabhāvaṃ ñatvā satthā abhisambuddho hutvā chaṭṭhaṃ gāthamāha –

65. ‘‘Ettāvatetaṃ paṇḍiccaṃ, api so devilo bravi;
Na yito kiñci pāpiyo, yo indriyānaṃ vasaṃ vaje’’ti.

Tassattho – bhikkhave, ettakaṃ etaṃ paṇḍiccaṃ soyaṃ devilo abravi. Yo pana kilesavasena indriyānaṃ vasaṃ vajati, ito añño pāpiyo natthīti.

Atha naṃ sarabhaṅgo āmantetvā ‘‘nārada, idaṃ tāva suṇa, yo hi paṭhamameva kattabbayuttakaṃ na karoti, so araññaṃ paviṭṭhamāṇavako viya socati paridevatī’’ti vatvā atītaṃ āhari.

Atīte ekasmiṃ kāsinigame eko brāhmaṇamāṇavo abhirūpo ahosi thāmasampanno nāgabalo. So cintesi – ‘‘kiṃ me kasikammādīni katvā mātāpitūhi puṭṭhehi, kiṃ puttadārena, kiṃ dānādīhi puññehi katehi, kañci aposetvā kiñci puññaṃ akatvā araññaṃ pavisitvā mige māretvā attānaṃyeva posessāmī’’ti? So pañcāvudhasannaddho himavantaṃ gantvā nānāmige vadhitvā khādanto antohimavante vidhavāya nāma nadiyā tīre giriparikkhittaṃ mahantaṃ pabbatajālaṃ patvā tattha mige vadhitvā aṅgāre pakkamaṃsaṃ khādanto vāsaṃ kappesi. So cintesi ‘‘ahaṃ sabbadā thāmasampanno na bhavissāmi, dubbalakāle arañña carituṃ na sakkhissāmi, idāneva nānāvaṇṇe mige pabbatajālaṃ pavesetvā dvāraṃ yojetvā araññaṃ anāhiṇḍantova yathāruciyā mige vadhitvā khādissāmī’’ti tathā akāsi. Athassa kāle atikkante taṃ kammaṃ matthakappattaṃ diṭṭhadhammavedanīyaṃ jātaṃ, attano hatthapādehi na labhi gantuṃ, aparāparaṃ parivattetuṃ nāsakkhi, neva kiñci khādanīyaṃ bhojanīyaṃ, na pānīyaṃ passi, sarīraṃ milāyi, manussapeto ahosi, gimhakāle pathavī viya sarīraṃ bhijjitvā rājiyo dassesi, so durūpo dussaṇṭhito mahādukkhaṃ anubhavi.

Evaṃ addhāne gate siviraṭṭhe sivirājā nāma ‘‘araññe aṅgārapakkamaṃsaṃ khādissāmī’’ti amaccānaṃ rajjaṃ niyyādetvā pañcāvudhasannaddho araññaṃ pavisitvā mige vadhitvā maṃsaṃ khādamāno anupubbena taṃ padesaṃ patvā taṃ purisaṃ disvā bhītopi satiṃ upaṭṭhapetvā ‘‘kosi tvaṃ ambho purisā’’ti pucchi. ‘‘Sāmi, manussapeto ahaṃ, attano katakammassa phalaṃ anubhomi, tvaṃ pana kosī’’ti? ‘‘Sivirājāhamasmī’’ti. ‘‘Atha kasmā idhāgatosī’’ti? ‘‘Migamaṃsaṃ khādanatthāyā’’ti. Athassa so ‘‘ahampi mahārāja, imināva kāraṇena āgantvā manussapeto jāto’’ti sabbaṃ vitthārena kathetvā attano dukkhitabhāvaṃ rañño ācikkhanto sesagāthā āha –

66. ‘‘Amittānaṃva hatthatthaṃ, sivi pappoti māmiva;
Kammaṃ vijjañca dakkheyyaṃ, vivāhaṃ sīlamaddavaṃ;
Ete ca yase hāpetvā, nibbatto sehi kammehi.

67. ‘‘Sohaṃ sahassajīnova, abandhu aparāyaṇo;
Ariyadhammā apakkanto, yathā peto tathevahaṃ.

68. ‘‘Sukhakāme dukkhāpetvā, āpannosmi padaṃ imaṃ;
So sukhaṃ nādhigacchāmi, ṭhito bhāṇumatāmivā’’ti.

Tattha **amittānaṃva hatthattha**nti amittānaṃ hatthe atthaṃ vināsaṃ viya. **Sivī**ti rājānaṃ ālapati. **Pappoti māmivā**ti mādiso pāpakammena pāpuṇāti, attanova kammena vināsaṃ pāpuṇātīti vuttaṃ hoti. **Kamma**nti kasikammādibhedaṃ ājīvasādhakaṃ kiccaṃ. **Vijja**nti nānappakārakaṃ hatthisippādikaṃ sippaṃ. **Dakkheyya**nti nānappakārena bhoguppādanakosallaṃ. **Vivāha**nti āvāhavivāhasambandhaṃ. **Sīlamaddava**nti pañcavidhasīlañceva muduvacanaṃ hitakāmaṃ pāpanivāraṇaṃ kalyāṇamittatañca. So hi idha maddavoti adhippeto. **Ete ca yase hāpetvā**ti ete ettake yasadāyake dhamme hāpetvā ca. **Nibbatto sehi kammehī**ti attano kammehi nibbatto. Idaṃ vuttaṃ hoti – ahaṃ, mahārāja, imasmiṃ loke issariyadāyakaṃ kattabbayuttakaṃ kammaṃ akatvā sippaṃ asikkhitvā upāyena bhoge anuppādetvā āvāhavivāhaṃ akatvā sīlaṃ arakkhitvā maṃ akiccaṃ karontaṃ pāpanivāraṇasamatthe kalyāṇamitte abhajitvā ime ettake yasadāyakattā ‘‘yase’’ti saṅkhyaṃ gate lokappavattidhamme hāpetvā chaḍḍetvā imaṃ araññaṃ pavisitvā sayaṃ katehi pāpakammehi idāni manussapeto hutvā nibbattosmīti.

Sahassajīnovāti sahassajīnapuriso viyāti attho. Svāhaṃ sammā paṭipajjitvā bhoge uppādeyyaṃ, tehi anekasahassehi bhogehi jitotipi attho. **Aparāyaṇo**ti asaraṇo, nippatiṭṭhoti attho. **Ariyadhammā**ti sappurisadhammato. **Yathā peto**ti yathā mato peto hutvā uppajjeyya, jīvamānoyeva tathā manussapeto jātosmīti attho. **Sukhakāme dukkhāpetvā**ti sukhakāme satte dukkhāpetvā. ‘‘Sukhakāmo’’tipi pāṭho, sayaṃ sukhakāmo paraṃ dukkhāpetvāti attho. **Āpannosmi padaṃ ima**nti evarūpaṃ koṭṭhāsaṃ pattosmi. Pathantipi pāṭho, idaṃ dukkhassa pathabhūtaṃ attabhāvaṃ pattosmīti attho. **Ṭhito bhāṇumatāmivā**ti bhāṇumā vuccati aggi, vītaccikaṅgārehi samantā parikiṇṇo viya sarīre uṭṭhitena mahādāhena dayhanto kāyikacetasikasukhaṃ na vindāmīti vadati.

Evañca pana vatvā ‘‘ahaṃ, mahārāja, sukhakāmo paraṃ dukkhāpetvā diṭṭheva dhamme manussapeto jāto, tasmā tvaṃ pāpaṃ mā kari, attano nagaraṃ gantvā dānādīni puññāni karohī’’ti āha. Rājā tathā katvā saggapuraṃ pūresi. Sarabhaṅgasatthā imaṃ kāraṇaṃ āharitvā tāpasaṃ saññāpesi. So tassa dhammakathāya saṃvegaṃ paṭilabhitvā taṃ vanditvā khamāpetvā kasiṇaparikammaṃ katvā naṭṭhaṃ jhānaṃ paṭipākatikaṃ akāsi. Sarabhaṅgo tassa tattha vasituṃ adatvā taṃ ādāya attano assamaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi.

Tadā nārado ukkaṇṭhitabhikkhu ahosi, nagarasobhiṇī purāṇadutiyikā, sālissaro sāriputto, meṇḍissaro kassapo, pabbato anuruddho, kāḷadevilo kaccāyano, anupiyo ānando, kisavaccho mahāmoggallāno, sarabhaṅgo pana ahameva ahosinti.

Indriyajātakavaṇṇanā sattamā.

## [424] 8. Ādittajātakavaṇṇanā

Ādittasminti idaṃ satthā jetavane viharanto asadisadānaṃ ārabbha kathesi. Asadisadānaṃ **mahāgovindasuttavaṇṇanāto** (dī. ni. aṭṭha. 2.296) vitthāretvā kathetabbaṃ. Tassa pana dinnadivasato dutiyadivase dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, kosalarājā vicinitvāva, puññakkhettaṃ ñatvā buddhappamukhassa ariyasaṅghassa asadisadānaṃ adāsī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, rañño vicinitvā anuttare puññakkhette dānapatiṭṭhāpanaṃ, porāṇakapaṇḍitāpi vicinitvāva mahādānaṃ adaṃsū’’ti vatvā atītaṃ āhari.

Atīte siviraṭṭhe roruvanagare roruvamahārājā nāma dasa rājadhamme akopetvā catūhi saṅgahavatthūhi janaṃ saṅgaṇhanto mahājanassa mātāpituṭṭhāne ṭhatvā kapaṇaddhikavanibbakayācakādīnaṃ mahādānaṃ pavattesi. Tassa samuddavijayā nāma aggamahesī ahosi paṇḍitā ñāṇasampannā. So ekadivasaṃ dānaggaṃ olokento ''mayhaṃ dānaṃ dussīlā lolasattā bhuñjanti, taṃ maṃ na hāseti, ahaṃ kho pana sīlavantānaṃ aggadakkhiṇeyyānaṃ paccekabuddhānaṃ dātukāmo, te ca himavantapadese vasanti, ko nu kho te nimantetvā ānessati, kaṃ pesessāmī''ti cintetvā tamatthaṃ deviyā ārocesi. Atha naṃ sā āha ''mahārāja, mā cintayittha, amhākaṃ dātabbadānabalena sīlabalena saccabalena pupphāni pesetvā paccekabuddhe nimantetvā tesaṃ āgatakāle sabbaparikkhārasampannadānaṃ dassāmā''ti. Rājā ''sādhū''ti sampaṭicchitvā ''sakalanagaravāsino sīlaṃ samādiyantū''ti nagare bheriṃ carāpetvā sayampi saparijano uposathaṅgāni adhiṭṭhāya mahādānaṃ pavattetvā sumanapupphapuṇṇaṃ suvaṇṇasamuggaṃ gāhāpetvā pāsādā oruyha rājaṅgaṇe ṭhatvā pañcaṅgāni pathaviyaṃ patiṭṭhāpetvā pācīnadisābhimukho vanditvā ''pācīnadisāya arahante vandāmi, sace amhākaṃ koci guṇo atthi, amhesu anukampaṃ katvā amhākaṃ bhikkhaṃ gaṇhathā''ti vatvā satta pupphamuṭṭhiyo khipi. Pācīnadisāya paccekabuddhānaṃ abhāvena punadivase nāgamiṃsu. Dutiyadivase dakkhiṇadisaṃ namassi, tatopi nāgatā. Tatiyadivase pacchimadisaṃ namassi, tatopi nāgatā. Catutthadivase uttaradisaṃ namassi, namassitvā ca pana ''uttarahimavantapadesavāsino paccekabuddhā amhākaṃ bhikkhaṃ gaṇhantū''ti satta pupphamuṭṭhiyo vissajjesi. Pupphāni gantvā nandamūlakapabbhāre pañcannaṃ paccekabuddhasatānaṃ upari patiṃsu.

Te āvajjamānā raññā attano nimantitabhāvaṃ ñatvā punadivase satta paccekabuddhe āmantetvā ''mārisā, rājā vo nimanteti, tassa saṅgahaṃ karothā''ti vadiṃsu. Satta paccekabuddhā ākāsenāgantvā rājadvāre otariṃsu. Te disvā rājā somanassajāto vanditvā pāsādaṃ āropetvā mahantaṃ sakkāraṃ katvā dānaṃ datvā bhattakiccapariyosāne punadivasatthāya punadivasatthāyāti evaṃ cha divase nimantetvā sattame divase sabbaparikkhāradānaṃ sajjetvā sattaratanakhacitāni mañcapīṭhādīni paññapetvā ticīvarādike sabbasamaṇaparibhoge sattannaṃ paccekabuddhānaṃ santike ṭhapetvā ''mayaṃ ime parikkhāre tumhākaṃ demā''ti vatvā tesaṃ bhattakiccapariyosāne rājā ca devī ca ubhopi namassamānā aṭṭhaṃsu. Atha nesaṃ anumodanaṃ karonto saṅghatthero dve gāthā abhāsi –

69. ''Ādittasmiṃ agārasmiṃ, yaṃ nīharati bhājanaṃ;
Taṃ tassa hoti atthāya, no ca yaṃ tattha ḍayhati.

70. ''Evamādīpito loko, jarāya maraṇena ca;
Nīharetheva dānena, dinnaṃ hoti sunīhata''nti.

Tattha **ādittasmi**nti taṅkhaṇe pajjalite. **Bhājana**nti upakaraṇaṃ. **No ca yaṃ tattha ḍayhatī**ti yaṃ pana tattha ḍayhati, antamaso tiṇasanthāropi, sabbaṃ tassa anupakaraṇameva hoti. **Jarāya maraṇena cā**ti desanāsīsametaṃ, atthato panesa ekādasahi aggīhi ādīpito nāma. **Nīharethevā**ti tato ekādasati aggīhi pajjalitalokā dasavidhadānavatthubhedaṃ taṃ taṃ parikkhāradānaṃ cetanāya nikkaḍḍhetheva. **Dinnaṃ hotī**ti appaṃ vā bahuṃ vā yaṃ dinnaṃ, tadeva sunīhataṃ nāma hotīti.

Evaṃ saṅghatthero anumodanaṃ katvā ''appamatto hohi, mahārājā''ti rañño ovādaṃ datvā ākāse uppatitvā pāsādakaṇṇikaṃ dvidhā katvā gantvā nandamūlakapabbhāreyeva otari. Tassa dinnaparikkhāropi teneva saddhiṃ uppatitvā nandamūlakapabbhāreyeva otari. Rañño ca deviyā ca sakalasarīraṃ pītiyā puṇṇaṃ ahosi. Evaṃ tasmiṃ gate avasesāpi –

71. ''Yo dhammaladdhassa dadāti dānaṃ, uṭṭhānavīriyādhigatassa jantu;
Atikkamma so vetaraṇiṃ yamassa, dibbāni ṭhānāni upeti macco.

72. ''Dānañca yuddhañca samānamāhu, appāpi santā bahuke jinanti;
Appampi ce saddahāno dadāti, teneva so hoti sukhī parattha.

73. ‘‘Viceyya dānaṃ sugatappasatthaṃ, ye dakkhiṇeyyā idha jīvaloke;
Etesu dinnāni mahapphalāni, bījāni vuttāni yathā sukhette.

74. ‘‘Yo pāṇabhūtāni aheṭhayaṃ caraṃ, parūpavādā na karoti pāpaṃ;
Bhīruṃ pasaṃsanti na tattha sūraṃ, bhayā hi santo na karonti pāpaṃ.

75. ‘‘Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhati.

76. ‘‘Addhā hi dānaṃ bahudhā pasatthaṃ, dānā ca kho dhammapadaṃva seyyo;
Pubbeva hi pubbatareva santo, nibbānamevajjhagamuṃ sapaññā’’ti. –

Evamekekāya gāthāya anumodanaṃ katvā tatheva agamiṃsu saddhiṃ parikkhārehi.

Tattha **dhammaladdhassā**ti khīṇāsavaṃ ādiṃ katvā yāva sukkhavipassakayogāvacaro puggalo dhammassa laddhattā dhammaladdho nāma. Sveva uṭṭhānavīriyena tassa dhammassa adhigatattā uṭṭhānavīriyādhigato nāma. Tassa puggalassa yo jantu dadāti dānanti attho, dhammena laddhassa uṭṭhānasaṅkhātena vīriyena adhigatassa deyyadhammassa aggaṃ gahetvā yo jantu sīlavantesu dānaṃ dadātītipi attho. Upayogatthe vā sāmivacanaṃ katvāpettha attho veditabbo. **Vetaraṇi**nti desanāsīsametaṃ, aṭṭha mahāniraye soḷasa ca ussade atikkamitvāti attho. **Dibbāni ṭhānāni upetī**ti devaloke uppajjati.

Samānamāhūti sadisaṃ vadanti. Khayabhīrukassa hi dānaṃ natthi, bhayabhīrukassa yuddhaṃ natthi. Jīvite ālayaṃ vijahitvā yujjantova yujjhituṃ sakkoti, bhogesu ālayaṃ vijahitvā dāyako dātuṃ sakkoti, teneva taṃ ubhayaṃ ‘‘samāna’’nti vadanti. **Appāpi santā**ti thokāpi samānā pariccattajīvitā bahuke jinanti, evameva appāpi muñcacetanā bahumpi maccheracittaṃ lobhādiṃ vā kilesagahanaṃ jināti. **Appampi ce**ti thokampi ce deyyadhammaṃ kammañca phalañca saddahanto deti. **Teneva so**ti tena parittadeyyadhammavatthukena parittakenāpi cāgena so parattha sukhī hoti, mahārājāti.

Viceyya dānanti dakkhiṇañca dakkhiṇeyyañca vicinitvā dinnadānaṃ. Tattha yaṃ vā taṃ vā adatvā aggaṃ paṇītaṃ deyyadhammaṃ vicinitvā dadanto dakkhiṇaṃ vicināti nāma, yesaṃ tesaṃ vā adatvā sīlādiguṇasampanne vicinitvā tesaṃ dadanto dakkhiṇeyyaṃ vicināti nāma. **Sugatappasattha**nti evarūpaṃ dānaṃ buddhehi pasatthaṃ. Tattha dakkhiṇeyyavicinanaṃ dassetuṃ **‘‘ye dakkhiṇeyyā’’**tiādi vuttaṃ. Tattha **dakkhiṇeyyā**ti dakkhiṇāya anucchavikā buddhādayo.

Pāṇabhūtānīti pāṇasaṅkhātāni bhūtāni. **Aheṭhayaṃ cara**nti kāruññena aviheṭhayanto caramāno. **Parūpavādā**ti parūpavādabhayena pāpaṃ na karoti. **Bhīru**nti upavādabhīrukaṃ. **Na tattha sūra**nti yo pana ayonisomanasikārena tasmiṃ upavāde sūro hoti, taṃ paṇḍitā nappasaṃsanti. **Bhayā hī**ti upavādabhayena hi paṇḍitā pāpaṃ na karonti.

Hīnena brahmacariyenāti bāhiratitthāyatane tāva methunaviratisīlamattakaṃ hīnaṃ brahmacariyaṃ nāma, tena khattiyakule uppajjati. Jhānassa upacāramattaṃ majjhimaṃ, tena devaloke uppajjati. Aṭṭha samāpattiyo uttamaṃ, tena brahmaloke uppajjanto visujjhati nāma. Sāsane pana sīlavantasseva ekaṃ devanikāyaṃ paṇidhāya brahmacariyaṃ hīnaṃ nāma, parisuddhasīlasseva samāpattinibbattanaṃ majjhimaṃ nāma, parisuddhasīle ṭhatvā vipassanaṃ vaḍḍhetvā arahattuppatti uttamaṃ nāma.

Osānagāthāya ayamattho – mahārāja, kiñcāpi ekaṃseneva dānaṃ bahudhā pasatthaṃ vaṇṇitaṃ, dānato pana samathavipassanāsaṅkhātaṃ nibbānasaṅkhātañca dhammakoṭṭhāsabhūtaṃ dhammapadameva uttaritaraṃ. Kiṃkāraṇā? Pubbeva hi imasmiṃ kappe kassapadasabalādayo pubbatareva vessabhūdasabalādayo santo sappurisā sapaññā samathavipassanaṃ bhāvetvā nibbānameva ajjhagamuṃ adhigatāti.

Evaṃ satta paccekabuddhā anumodanāya rañño amatamahānibbānaṃ vaṇṇetvā rājānaṃ appamādena ovaditvā vuttanayeneva attano vasanaṭṭhānameva gatā. Rājāpi saddhiṃ aggamahesiyā dānaṃ datvā yāvajīvaṃ ṭhatvā tato cavitvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ pubbepi paṇḍitā viceyya dānaṃ adaṃsū’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā paccekabuddhā parinibbāyiṃsu, samuddavijayā rāhulamātā ahosi, roruvamahārājā pana ahameva ahosi’’nti.

Ādittajātakavaṇṇanā aṭṭhamā.

## [425] 9. Aṭṭhānajātakavaṇṇanā

Gaṅgā kumudinīti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃkāraṇā’’ti vatvā ‘‘kilesavasenā’’ti vutte ‘‘bhikkhu mātugāmo nāma akataññū mittadubbhī avissāsanīyo. Atīte paṇḍitā devasikaṃ sahassaṃ dentāpi mātugāmaṃ tosetuṃ nāsakkhiṃsu. Sā ekadivasamattaṃ sahassaṃ alabhitvāva te gīvāyaṃ gāhāpetvā nīharāpesi, evaṃ akataññū mātugāmo, mā tassa kāraṇā kilesavasaṃ gacchā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa ca putto brahmadattakumāro, bārāṇasiseṭṭhino ca putto mahādhanakumāro nāma. Te ubhopi sahapaṃsukīḷakā sahāyakā ahesuṃ, ekācariyakuleyeva sippaṃ gaṇhiṃsu. Rājakumāro pitu accayena rajje patiṭṭhāsi, seṭṭhiputtopissa santikeyeva ahosi. Bārāṇasiyañca ekā nagarasobhiṇī vaṇṇadāsī abhirūpā ahosi sobhaggappattā. Seṭṭhiputto devasikaṃ sahassaṃ datvā niccakāle tāyeva saddhiṃ abhiramanto pitu accayena seṭṭhiṭṭhānaṃ labhitvāpi na taṃ vijahi, tatheva devasikaṃ sahassaṃ datvā abhirami. Seṭṭhiputto divasassa tayo vāre rājupaṭṭhānaṃ gacchati. Athassa ekadivasaṃ rājupaṭṭhānaṃ gatassa raññā saddhiṃ samullapantasseva sūriyo atthaṅgami, andhakāraṃ jātaṃ. So rājakulā nikkhamitvā ‘‘idāni gehaṃ gantvā āgamanavelā natthi, nagarasobhiṇiyāyeva gehaṃ gamissāmī’’ti upaṭṭhāke uyyojetvā ekakova tassā gehaṃ pāvisi. Atha naṃ sā disvā ‘‘ayyaputta, sahassaṃ ābhata’’nti āha. ‘‘Bhadde, ahaṃ ajjeva ativikālo jāto, tasmā gehaṃ agantvā manusse uyyojetvā ekakova paviṭṭhosmi, sve pana te dve sahassāni dassāmī’’ti.

Sā cintesi ‘‘sacāhaṃ ajja okāsaṃ karissāmi, aññesupi divasesu tucchahatthakova āgamissati, evaṃ me dhanaṃ parihāyissati, na dānissa okāsaṃ karissāmī’’ti. Atha naṃ evamāha ‘‘sāmi, mayaṃ vaṇṇadāsiyo nāma, amhākaṃ sahassaṃ adatvā keḷi nāma natthī’’ti. ‘‘Bhadde, sve diguṇaṃ āharissāmī’’ti punappunaṃ yāci. Nagarasobhiṇī dāsiyo āṇāpesi ‘‘etassa idha ṭhatvā maṃ oloketuṃ mā adattha, gīvāyaṃ taṃ gahetvā nīharitvā dvāraṃ pidahathā’’ti. Taṃ sutvā dāsiyo tathā kariṃsu. Atha so cintesi ‘‘ahaṃ imāya saddhiṃ asītikoṭidhanaṃ khādiṃ, sā maṃ ekadivasaṃ tucchahatthaṃ disvā gīvāyaṃ gahetvā nīharāpesi, aho mātugāmo nāma pāpo nillajjo akataññū mittadubbhī’’ti. So mātugāmassa aguṇaṃ anussarantova virajji, paṭikūlasaññaṃ paṭilabhi, gharāvāsepi ukkaṇṭhito ‘‘kiṃ me gharāvāsena, ajjeva nikkhamitvā pabbajissāmī’’ti puna gehaṃ agantvā rājānampi adisvāva nagarā nikkhamitvā araññaṃ pavisitvā gaṅgātīre assamaṃ māpetvā isipabbajjaṃ pabbajitvā jhānābhiññāyo uppādetvā vanamūlaphalāhāro tattha vāsaṃ kappesi.

Rājā taṃ apassanto ‘‘kahaṃ mama sahāyo’’ti pucchi. Nagarasobhiṇiyāpi katakammaṃ sakalanagare pākaṭaṃ jātaṃ. Athassa tamatthaṃ ācikkhitvā ‘‘iti te deva, sahāyo lajjāya gharampi agantvā araññaṃ pavisitvā pabbajito bhavissatī’’ti āhaṃsu. Rājā taṃ sutvā nagarasobhiṇiṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ ekadivasaṃ sahassaṃ alabhitvā mama sahāyaṃ gīvāyaṃ gāhāpetvā nīharāpesī’’ti pucchi. ‘‘Saccaṃ, devā’’ti. ‘‘Pāpe jammī, sīghaṃ mama sahāyassa gataṭṭhānaṃ gantvā taṃ ānehi, no ce ānessasi, jīvitaṃ te natthī’’ti. Sā rañño vacanaṃ sutvā bhītā rathaṃ āruyha mahantena parivārena nagarā nikkhamitvā tassa vasanaṭṭhānaṃ pariyesantī sutavasena taṃ ṭhānaṃ sutvā tattha gantvā vanditvā ‘‘ayya, mayā andhabālabhāvena kataṃ dosaṃ khamatha, ahaṃ na punevaṃ karissāmī’’ti yācitvā ‘‘sādhu, khamāmi te, natthi me tayi āghāto’’ti vutte ‘‘sace me khamatha, mayā saddhiṃ rathaṃ abhiruhatha, nagaraṃ gacchissāma, gatakāle yaṃ mama ghare dhanaṃ atthi, sabbaṃ dassāmī’’ti āha. So tassā vacanaṃ sutvā ‘‘bhadde, idāni tayā saddhiṃ gantuṃ na sakkā, yadā pana imasmiṃ loke yena na bhavitabbaṃ, taṃ bhavissati, api nāma tadā gaccheyya’’nti vatvā paṭhamaṃ gāthamāha –

77. ‘‘Gaṅgā kumudinī santā, saṅkhavaṇṇā ca kokilā;
Jambū tālaphalaṃ dajjā, atha nūna tadā siyā’’ti.

Tassattho – bhadde, yathā hi kumudasarā kumudehi sañchannā tiṭṭhanti, tatheva sace sakalāpi mahāgaṅgā kumudinī sīghasotaṃ pahāya santā upasantā siyā, sabbe kokilā ca saṅkhavaṇṇā bhaveyyuṃ, sabbo jamburukkho ca tālaphalaṃ dadeyya. **Atha nūna tadā siyā**ti atha tādise kāle amhākampi samāgamo nūna siyā, bhaveyya nāmāti vuttaṃ hoti.

Evañca vatvā punapi tāya ‘‘ehi, ayya, gacchāmā’’ti vutte ‘‘gacchissāmā’’ti vatvā ‘‘kasmiṃ kāle’’ti vutte ‘‘asukasmiñca asukasmiñcā’’ti vatvā sesagāthā abhāsi –

78. ‘‘Yadā kacchapalomānaṃ, pāvāro tividho siyā;
Hemantikaṃ pāvuraṇaṃ, atha nūna tadā siyā.

79. ‘‘Yadā makasapādānaṃ, aṭṭālo sukato siyā;
Daḷho ca avikampī ca, atha nūna tadā siyā.

80. ‘‘Yadā sasavisāṇānaṃ, nisseṇī sukatā siyā;
Saggassārohaṇatthāya, atha nūna tadā siyā.

81. ‘‘Yadā nisseṇimāruyha, candaṃ khādeyyu mūsikā;
Rāhuñca paripāteyyuṃ, atha nūna tadā siyā.

82. ‘‘Yadā surāghaṭaṃ pitvā, makkhikā gaṇacāriṇī;
Aṅgāre vāsaṃ kappeyyuṃ, atha nūna tadā siyā.

83. ‘‘Yadā bimboṭṭhasampanno, gadrabho sumukho siyā;
Kusalo naccagītassa, atha nūna tadā siyā.

84. ‘‘Yadā kākā ulūkā ca, mantayeyyuṃ rahogatā;
Aññamaññaṃ pihayyeyyuṃ, atha nūna tadā siyā.

85. ‘‘Yadā muḷālapattānaṃ, chattaṃ thirataraṃ siyā;
Vassassa paṭighātāya, atha nūna tadā siyā.

86. ‘‘Yadā kulako sakuṇo, pabbataṃ gandhamādanaṃ;
Tuṇḍenādāya gaccheyya, atha nūna tadā siyā.

87. ‘‘Yadā sāmuddikaṃ nāvaṃ, sayantaṃ savaṭākaraṃ;
Ceṭo ādāya gaccheyya, atha nūna tadā siyā’’ti.

Tattha **tividho**ti eko kacchapalomamayena pupphena, eko tūlena, eko ubhayenāti evaṃ tippakāro. **Hemantikaṃ pāvuraṇa**nti himapātasamaye pāvuraṇāya bhavituṃ samattho. **Atha nūna tadā siyā**ti atha tasmiṃ kāle mama tayā saddhiṃ ekaṃseneva saṃsaggo siyā. Evaṃ sabbattha pacchimapadaṃ yojetabbaṃ. **Aṭṭālo sukato**ti abhiruhitvā yujjhantaṃ purisasataṃ dhāretuṃ yathā sakkoti, evaṃ sukato. **Paripāteyyu**nti palāpeyyuṃ. **Aṅgāre**ti vītaccikaṅgārasanthare. **Vāsaṃ kappeyyu**nti ekekaṃ surāghaṭaṃ pivitvā mattā vaseyyuṃ. **Bimboṭṭhasampanno**ti bimbaphalasadisehi oṭṭhehi samannāgato. **Sumukho**ti suvaṇṇaādāsasadiso mukho. **Pihayeyyu**nti aññamaññassa sampattiṃ icchantā pihayeyyuṃ pattheyyuṃ. **Muḷālapattāna**nti saṇhānaṃ muḷālagacchapattānaṃ. **Kulako**ti eko khuddakasakuṇo. **Sāmuddika**nti samuddapakkhandanamahānāvaṃ. **Sayantaṃ savaṭākara**nti yantena ceva vaṭākarena ca saddhiṃ sabbasambhārayuttaṃ. **Ceṭo ādāyā**ti yadā evarūpaṃ nāvaṃ khuddako gāmadārako hatthena gahetvā gaccheyyāti attho.

Iti mahāsatto iminā aṭṭhānaparikappena ekādasa gāthā abhāsi. Taṃ sutvā nagarasobhiṇī mahāsattaṃ khamāpetvā nagaraṃ gantvā rañño taṃ kāraṇaṃ ārocetvā attano jīvitaṃ yācitvā gaṇhi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhu mātugāmo nāma akataññū mittadubbhī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājā ānando ahosi, tāpaso pana ahameva ahosinti.

Aṭṭhānajātakavaṇṇanā navamā.

## [426] 10. Dīpijātakavaṇṇanā

Khamanīyaṃ yāpanīyanti idaṃ satthā veḷuvane viharanto ekaṃ eḷikaṃ ārabbha kathesi. Ekasmiñhi samaye mahāmoggallānatthero giriparikkhitte ekadvāre giribbajasenāsane vihāsi. Dvārasamīpeyevassa caṅkamo ahosi. Tadā eḷakapālakā ‘‘eḷakā ettha carantū’’ti giribbajaṃ pavesetvā kīḷantā viharanti. Tesu ekadivasaṃ sāyaṃ āgantvā eḷake gahetvā gacchantesu ekā eḷikā dūre caramānā eḷake nikkhamante adisvā ohīyi. Taṃ pacchā nikkhamantiṃ eko dīpiko disvā ‘‘khādissāmi na’’nti giribbajadvāre aṭṭhāsi. Sāpi ito cito ca olokentī taṃ disvā ‘‘esa maṃ māretvā khāditukāmatāya ṭhito, sace nivattitvā palāyissāmi, jīvitaṃ me natthi, ajja mayā purisakāraṃ kātuṃ vaṭṭatī’’ti cintetvā siṅgāni ukkhipitvā tassa abhimukhaṃ vegena pakkhanditvā dīpikassa ‘‘ito gaṇhissāmi, ito gaṇhissāmī’’ti vipphandatova gahaṇaṃ anupagantvā vegena palāyitvā eḷakānaṃ antaraṃ pāvisi. Atha thero taṃ tesaṃ kiriyaṃ disvā punadivase gantvā tathāgatassa ārocetvā ‘‘evaṃ bhante, sā eḷikā attano upāyakusalatāya parakkamaṃ katvā dīpikato muccī’’ti āha. Satthā ‘‘moggallāna, idāni tāva so dīpiko taṃ gahetuṃ nāsakkhi, pubbe pana naṃ viravantiṃ māretvā khādī’’ti vatvā tena yācito atītaṃ āhari.

Atīte magadharaṭṭhe bodhisatto ekasmiṃ gāme mahābhogakule nibbattitvā vayappatto kāme pahāya isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā ciraṃ himavante vasitvā loṇambilasevanatthāya rājagahaṃ gantvā ekasmiṃyeva giribbaje paṇṇasālaṃ māpetvā vāsaṃ kappesi. Tadā imināva niyāmena eḷakapālakesu eḷake carantesu ekadivasaṃ evameva ekaṃ eḷikaṃ pacchā nikkhamantiṃ disvā eko dīpiko ‘‘khādissāmi na’’nti dvāre aṭṭhāsi. Sāpi taṃ disvā ‘‘ajja mayhaṃ jīvitaṃ natthi, ekenupāyena iminā saddhiṃ madhurapaṭisanthāraṃ katvā hadayamassa mudukaṃ janetvā jīvitaṃ rakkhissāmī’’ti cintetvā dūratova tena saddhiṃ paṭisanthāraṃ karontī āgacchamānā paṭhamaṃ gāthamāha –

88. ‘‘Khamanīyaṃ yāpanīyaṃ, kacci mātula te sukhaṃ;
Sukhaṃ te ammā avaca, sukhakāmāva te maya’’nti.

Tattha **sukhaṃ te ammā**ti mayhaṃ mātāpi ‘‘tumhākaṃ sukhaṃ puccheyyāsī’’ti ajja maṃ avacāti attho. **Maya**nti mātula mayampi tumhākaṃ sukhaṃ eva icchāmāti.

Taṃ sutvā dīpiko ‘‘ayaṃ dhuttikā maṃ mātulavādena vañcetukāmā, na me kakkhaḷabhāvaṃ jānātī’’ti cintetvā dutiyaṃ gāthamāha –

89. ‘‘Naṅguṭṭhaṃ me avakkamma, heṭhayitvāna eḷike;

Sājja mātulavādena, muñcitabbā nu maññasī''ti.

Tassattho – tvaṃ mama naṅguṭṭhamaṇḍalaṃ akkamitvā heṭhayitvā āgacchasi, sā tvaṃ ''ajja mātulavādena muñcitabbāhamasmī''ti maññasi nu, evaṃ maññasi maññeti.

Taṃ sutvā itarā ''mātula, mā evaṃ karī''ti vatvā tatiyaṃ gāthamāha –

90. ''Puratthāmukho nisinnosi, ahaṃ te mukhamāgatā;
Pacchato tuyhaṃ naṅguṭṭhaṃ, kathaṃ khvāhaṃ avakkami''nti.

Tattha **mukha**nti abhimukhaṃ. **Kathaṃ khvāhaṃ avakkami**nti tava pacchato ṭhitaṃ ahaṃ kathaṃ avakkaminti attho.

Atha naṃ so ''kiṃ kathesi eḷike, mama naṅguṭṭhassa aṭṭhitaṭṭhānaṃ nāma natthī''ti vatvā catutthaṃ gāthamāha –

91. ''Yāvatā caturo dīpā, sasamuddā sapabbatā;
Tāvatā mayhaṃ naṅguṭṭhaṃ, kathaṃ kho taṃ vivajjayī''ti.

Tattha tāvatāti ettakaṃ ṭhānaṃ mama naṅguṭṭhaṃ parikkhipitvā gatanti vadati.

Taṃ sutvā eḷikā ''ayaṃ pāpo madhurakathāya na allīyati, paṭisattu hutvā tassa kathessāmī''ti vatvā pañcamaṃ gāthamāha –

92. ''Pubbeva metamakkhiṃsu, mātā pitā ca bhātaro;
Dīghaṃ duṭṭhassa naṅguṭṭhaṃ, sāmhi vehāyasāgatā''ti.

Tattha **akkhiṃsū**ti pubbeva me etaṃ mātā ca pitā ca bhātaro ca ācikkhiṃsu. **Sāmhī**ti sā ahaṃ ñātakānaṃ santikā tava naṅguṭṭhassa dīghabhāvaṃ sutvā tava naṅguṭṭhaṃ pariharantī **vehāyasā** ākāsena āgatāti.

Atha naṃ so ''jānāmi te ahaṃ ākāsena āgatabhāvaṃ, evaṃ āgacchantī pana mayhaṃ bhakkhe nāsetvā āgatāsī''ti vatvā chaṭṭhaṃ gāthamāha –

93. ''Tañca disvāna āyantiṃ, antalikkhasmi eḷike;
Migasaṅgho palāyittha, bhakkho me nāsito tayā''ti.

Taṃ sutvā itarā maraṇabhayabhītā aññaṃ kāraṇaṃ āharituṃ asakkontī ''mātula, mā evarūpaṃ kakkhaḷakammaṃ kari, jīvitaṃ me dehī''ti vilapi. Itaropi naṃ vilapantiññeva khandhe gahetvā māretvā khādi.

94. ''Iccevaṃ vilapantiyā, eḷakiyā ruhagghaso;
Galakaṃ anvāvamaddi, natthi duṭṭhe subhāsitaṃ.

95. ''Neva duṭṭhe nayo atthi, na dhammo na subhāsitaṃ;
Nikkamaṃ duṭṭhe yuñjetha, so ca sabbhiṃ na rañjatī''ti. –

Imā dve abhisambuddhagāthā –

Tattha **ruhagghaso**ti ruhirabhakkho lohitapāyī sāhasikadīpiko. **Galakaṃ anvāvamaddī**ti gīvaṃ maddi, ḍaṃsitvā phālesīti attho. **Nayo**ti kāraṇaṃ. **Dhammo**ti sabhāvo. **Subhāsita**nti sukathitavacanaṃ, sabbametaṃ duṭṭhe natthīti attho. **Nikkamaṃ duṭṭhe yuñjethā**ti bhikkhave, duṭṭhapuggale parakkamameva yuñjeyya. **So ca sabbhiṃ na rañjatī**ti so pana puggalo sabbhiṃ sundaraṃ subhāsitaṃ na rañjati, na piyāyatīti attho. Tāpaso tesaṃ kiriyaṃ sabbaṃ addasa.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā eḷikāva etarahi eḷikā ahosi, dīpikopi etarahi dīpikova, tāpaso pana ahameva ahosi’’nti.

Dīpijātakavaṇṇanā dasamā.

Jātakuddānaṃ –

Kaccānī aṭṭhasaddañca, sulasā ca sumaṅgalaṃ;
Gaṅgamālañca cetiyaṃ, indriyañceva ādittaṃ;
Aṭṭhānañceva dīpi ca, dasa aṭṭhanipātake.

Aṭṭhakanipātavaṇṇanā niṭṭhitā.

9. Navakanipāto

## [427] 1. Gijjhajātakavaṇṇanā

Parisaṅkupatho nāmāti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. So kira eko kulaputto niyyānikasāsane pabbajitvāpi atthakāmehi ācariyupajjhāyehi ceva sabrahmacārīhi ca ‘‘evaṃ te abhikkamitabbaṃ, evaṃ paṭikkamitabbaṃ, evaṃ ālokitabbaṃ, evaṃ vilokitabbaṃ, evaṃ samiñjitabbaṃ, evaṃ pasāritabbaṃ, evaṃ nivāsetabbaṃ, evaṃ pārupitabbaṃ, evaṃ patto gahetabbo, yāpanamattaṃ bhattaṃ gahetvā paccavekkhitvāva paribhuñjitabbaṃ, indriyesu guttadvārena bhojane mattaññunā jāgariyamanuyuttena bhavitabbaṃ, idaṃ āgantukavattaṃ nāma jānitabbaṃ, idaṃ gamikavattaṃ nāma, imāni cuddasa khandhakavattāni, asīti mahāvattāni. Tattha te sammā vattitabbaṃ, ime terasa dhutaṅgaguṇā nāma, ete samādāya vattitabba’’nti ovadiyamāno dubbaco ahosi akkhamo appadakkhiṇaggāhī anusāsaniṃ. ‘‘Ahaṃ tumhe na vadāmi, tumhe pana maṃ kasmā vadatha, ahameva attano atthaṃ vā anatthaṃ vā jānissāmī’’ti attānaṃ avacanīyaṃ akāsi. Athassa dubbacabhāvaṃ ñatvā bhikkhū dhammasabhāyaṃ aguṇakathaṃ kathentā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu dubbacosī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘kasmā bhikkhu evarūpe niyyānikasāsane pabbajitvā atthakāmānaṃ vacanaṃ na karosi, pubbepi tvaṃ paṇḍitānaṃ vacanaṃ akatvā verambhavātamukhe cuṇṇavicuṇṇo jāto’’ti vatvā atītaṃ āhari.

Atīte gijjhakūṭe pabbate bodhisatto gijjhayoniyaṃ nibbatti. Putto panassa supatto nāma gijjharājā anekasahassagijjhaparivāro thāmasampanno ahosi. So mātāpitaro posesi, thāmasampannattā pana atidūraṃ uppatati. Atha naṃ pitā ‘‘tāta, ettakaṃ nāma ṭhānaṃ atikkamitvā na gantabba’’nti ovadi. So ‘‘sādhū’’ti vatvāpi ekadivasaṃ pana vuṭṭhe deve gijjhehi saddhiṃ uppatitvā sese ohāya atibhūmiṃ gantvā verambhavātamukhaṃ patvā cuṇṇavicuṇṇabhāvaṃ pāpuṇi. Satthā tamatthaṃ dassento abhisambuddho hutvā imā gāthā abhāsi –

1. ‘‘Parisaṅkupatho nāma, gijjhapantho sanantano;
Tatrāsi mātāpitaro, gijjho posesi jiṇṇake;
Tesaṃ ajagaramedaṃ, accahāsi bahuttaso.

2. ‘‘Pitā ca puttaṃ avaca, jānaṃ uccaṃ papātinaṃ;
Supattaṃ thāmasampannaṃ, tejassiṃ dūragāminaṃ.

3. ‘‘Pariplavantaṃ pathaviṃ, yadā tāta vijānahi;
Sāgarena parikkhittaṃ, cakkaṃva parimaṇḍalaṃ;
Tato tāta nivattassu, māssu etto paraṃ gami.

4. ‘‘Udapattosi vegena, balī pakkhī dijuttamo;
Olokayanto vakkaṅgo, pabbatāni vanāni ca.

5. ‘‘Addassa pathaviṃ gijjho, yathāsāsi pitussutaṃ;
Sāgarena parikkhittaṃ, cakkaṃva parimaṇḍalaṃ.

6. ‘‘Tañca so samatikkamma, paramevaccavattatha;
Tañca vātasikhā tikkhā, accahāsi baliṃ dijaṃ.

7. ‘‘Nāsakkhātigato poso, punadeva nivattituṃ;
Dijo byasanamāpādi, verambhānaṃ vasaṃ gato.

8. ‘‘Tassa puttā ca dārā ca, ye caññe anujīvino;
Sabbe byasanamāpāduṃ, anovādakare dije.

9. ‘‘Evampi idha vuḍḍhānaṃ, yo vākyaṃ nāvabujjhati;
Atisīmacaro ditto, gijjhovātītasāsano;
Sa ve byasanaṃ pappoti, akatvā vuḍḍhasāsana’’nti.

Tattha **parisaṅkupatho**ti saṅkupatho. Manussā hiraññasuvaṇṇatthāya gacchantā tasmiṃ padese khāṇuke koṭṭetvā tesu rajjuyo bandhitvā gacchanti, tena so gijjhapabbate jaṅghamaggo ‘‘saṅkupatho’’ti vuccati. **Gijjhapantho**ti gijjhapabbatamatthake mahāmaggo. **Sanantano**ti porāṇo. **Tatrāsī**ti tasmiṃ gijjhapabbatamatthake saṅkupathe eko gijjho āsi, so jiṇṇake mātāpitaro posesi. **Ajagarameda**nti ajagarānaṃ medaṃ. **Accahāsī**ti ativiya āhari. **Bahuttaso**ti bahuso. **Jānaṃ uccaṃ papātina**nti ‘‘putto te atiuccaṃ ṭhānaṃ laṅghatī’’ti sutvā ‘‘ucce papātī aya’’nti jānanto. **Tejassi**nti purisatejasampannaṃ. **Dūragāmina**nti teneva tejena dūragāmiṃ. **Pariplavanta**nti uppalapattaṃ viya udake uplavamānaṃ. **Vijānahī**ti vijānāsi. **Cakkaṃva parimaṇḍala**nti yasmiṃ te padese ṭhitassa samuddena paricchinno jambudīpo cakkamaṇḍalaṃva paññāyati, tato tāta nivattāhīti ovadanto evamāha.

Udapattosīti pitu ovādaṃ akatvā ekadivasaṃ gijjhehi saddhiṃ uppatito te ohāya pitarā kathitaṭṭhānaṃ agamāsi. **Olokayanto**ti taṃ ṭhānaṃ patvā heṭṭhā olokento. **Vakkaṅgo**ti vaṅkagīvo. **Yathāsāsi pitussuta**nti yathāssa pitu santikā sutaṃ āsi, tatheva addasa, ‘‘yathāssāsī’’tipi pāṭho. **Paramevaccavattathā**ti pitarā akkhātaṭṭhānato paraṃ ativattova. **Tañca vātasikhā tikkhā**ti taṃ anovādakaṃ balimpi samānaṃ dijaṃ tikhiṇaverambhavātasikhā accahāsi atihari, cuṇṇavicuṇṇaṃ akāsi. **Nāsakkhātigato**ti nāsakkhi atigato. **Poso**ti satto. **Anovādakare**ti tasmiṃ dije paṇḍitānaṃ ovādaṃ akaronte sabbepi te mahādukkhaṃ pāpuṇiṃsu. **Akatvā vuḍḍhasāsana**nti vuḍḍhānaṃ hitakāmānaṃ vacanaṃ akatvā evameva byasanaṃ mahādukkhaṃ pāpuṇāti. Tasmā tvaṃ bhikkhu mā gijjhasadiso bhava, atthakāmānaṃ vacanaṃ karohīti. So satthārā evaṃ ovadito tato paṭṭhāya suvaco ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā dubbacagijjho etarahi dubbacabhikkhu ahosi, gijjhapitā pana ahameva ahosi’’nti.

Gijjhajātakavaṇṇanā paṭhamā.

## [428] 2. Kosambiyajātakavaṇṇanā

Puthusaddoti idaṃ satthā kosambiṃ nissāya ghositārāme viharanto kosambiyaṃ bhaṇḍanakārake bhikkhū ārabbha kathesi. Vatthu **kosambakakkhandhake** (mahāva. 451 ādayo) āgatameva, ayaṃ panettha saṅkhepo. Tadā kira dve bhikkhū ekasmiṃ āvāse vasiṃsu vinayadharo ca suttantiko ca. Tesu suttantiko ekadivasaṃ sarīravalañjaṃ katvā udakakoṭṭhake ācamanaudakāvasesaṃ bhājane ṭhapetvā nikkhami. Pacchā vinayadharo tattha paviṭṭho taṃ udakaṃ disvā nikkhamitvā itaraṃ pucchi ‘‘āvuso, tayā udakaṃ ṭhapita’’nti. ‘‘Āmāvuso’’ti. ‘‘Kiṃ panettha āpattibhāvaṃ na jānāsī’’ti? ‘‘Āmāvuso na jānāmī’’ti. ‘‘Hoti, āvuso, ettha āpattī’’ti? ‘‘Tena hi paṭikarissāmi na’’nti. ‘‘Sace pana te, āvuso, asañcicca asatiyā kataṃ, natthi āpattī’’ti. So tassā āpattiyā anāpattidiṭṭhi ahosi. Vinayadharopi attano nissitakānaṃ ‘‘ayaṃ suttantiko āpattiṃ āpajjamānopi na jānātī’’ti ārocesi. Te tassa nissitake disvā ‘‘tumhākaṃ upajjhāyo āpattiṃ āpajjitvāpi āpattibhāvaṃ na jānātī’’ti āhaṃsu. Te gantvā attano upajjhāyassa ārocesuṃ. So evamāha – ‘‘ayaṃ vinayadharo pubbe ‘anāpattī’ti vatvā idāni ‘āpattī’ti vadati, musāvādī eso’’ti. Te gantvā ‘‘tumhākaṃ upajjhāyo musāvādī’’ti evaṃ aññamaññaṃ kalahaṃ vaḍḍhayiṃsu. Tato vinayadharo okāsaṃ labhitvā tassa āpattiyā adassanena ukkhepanīyakammaṃ akāsi. Tato paṭṭhāya tesaṃ paccayadāyakā upāsakāpi dve koṭṭhāsā ahesuṃ. Ovādapaṭiggāhikā bhikkhuniyopi ārakkhadevatāpi dve koṭṭhāsā ahesuṃ. Tāsaṃ sandiṭṭhasambhattā ākāsaṭṭhadevatāpi yāva brahmalokā sabbe puthujjanā dve pakkhā ahesuṃ. Yāva akaniṭṭhabhavanā pana idaṃ kolāhalaṃ agamāsi.

Atheko bhikkhu tathāgataṃ upasaṅkamitvā ukkhepakānaṃ ‘‘dhammikeneva kammena ayaṃ ukkhitto, ukkhittānuvattakānaṃ adhammikena kammena ukkhitto’’ti laddhiṃ, ukkhepakehi vāriyamānānampi tesaṃ taṃ anuparivāretvā caraṇabhāvañca satthu ārocesi. Bhagavā ‘‘samaggā kira hontū’’ti dve vāre pesetvā ‘‘na icchanti bhante samaggā bhavitu’’nti sutvā tatiyavāre ‘‘bhinno bhikkhusaṅgho’’ti tesaṃ santikaṃ gantvā ukkhepakānaṃ ukkhepane, itaresañca asañcicca āpattiyā adassane ādīnavaṃ vatvā pakkāmi. Puna tesaṃ tattheva ekasīmāyaṃ uposathādīni kāretvā bhattaggādīsu bhaṇḍanajātānaṃ ‘‘āsanantarikāya nisīditabba’’nti bhattagge vattaṃ paññāpetvā ‘‘idānipi bhaṇḍanajātā viharantī’’ti sutvā tattha gantvā ‘‘alaṃ, bhikkhave, mā bhaṇḍana’’ntiādīni vatvā aññatarena bhikkhunā dhammavādinā bhagavato vihesaṃ anicchantena ‘‘āgametu, bhante, bhagavā dhammasāmi, appossukko bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mayaṃ tena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti vutte –

Bhūtapubbaṃ, bhikkhave, bārāṇasiyaṃ brahmadatto nāma kāsirājā ahosīti brahmadattena dīghītissa kosalarañño rajjaṃ acchanditvā aññātakavesena vasantassa māritabhāvañceva dīghāvukumārena attano jīvite dinne tato paṭṭhāya tesaṃ samaggabhāvañca kathetvā ‘‘tesañhi nāma, bhikkhave, rājūnaṃ ādinnadaṇḍānaṃ ādinnasatthānaṃ evarūpaṃ khantisoraccaṃ bhavissati. Idha kho taṃ, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā’’ti ovaditvā dutiyampi tatiyampi ‘‘alaṃ, bhikkhave, mā bhaṇḍana’’nti vāretvā anoramante disvā ‘‘pariyādiṇṇarūpā kho ime moghapurisā, na yime sukarā saññāpetu’’nti pakkamitvā punadivase piṇḍapātapaṭikkanto gandhakuṭiyā thokaṃ vissamitvā senāsanaṃ saṃsāmetvā attano pattacīvaramādāya saṅghamajjhe ākāse ṭhatvā imā gāthā abhāsi –

10. ‘‘Puthusaddo samajano, na bālo koci maññatha;
Saṅghasmiṃ bhijjamānasmiṃ, nāññaṃ bhiyyo amaññaruṃ.

11. ‘‘Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;
Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū.

12. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

13. ‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

14. ‘‘Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano.

15. ‘‘Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

16. ‘‘Aṭṭhicchinnā pāṇaharā, gavāssadhanahārino;
Raṭṭhaṃ vilumpamānānaṃ, tesampi hoti saṅgati;
Kasmā tumhāka no siyā.

17. ‘‘Sace labhetha nipakaṃ sahāyaṃ, saddhiṃcaraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

18. ‘‘No ce labhetha nipakaṃ sahāyaṃ, saddhiṃcaraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

19. ‘‘Ekassa caritaṃ seyyo, natthi bāle sahāyatā;
Eko care na pāpāni kayirā, appossukko mātaṅgaraññeva nāgo’’ti.

Tattha puthu mahāsaddo assāti **puthusaddo. Samajano**ti samāno ekasadiso jano, sabbovāyaṃ bhaṇḍanakārakajano samantato saddanicchāraṇena puthusaddo ceva sadiso cāti vuttaṃ hoti. **Na bālo koci maññathā**ti tattha koci ekopi ‘‘ahaṃ bālo’’ti na maññittha, sabbe paṇḍitamānino, sabbovāyaṃ bhaṇḍanakārako janoyeva. **Nāññaṃ bhiyyo amaññaru**nti koci ekopi ‘‘ahaṃ bālo’’ti na maññittha, bhiyyo ca saṅghasmiṃ bhijjamāne aññampi ekaṃ ‘‘mayhaṃ kāraṇā saṅgho bhijjatī’’ti idaṃ kāraṇaṃ na maññitthāti attho.

Parimuṭṭhāti muṭṭhassatino. **Paṇḍitābhāsā**ti attano paṇḍitamānena paṇḍitasadisā. **Vācāgocarabhāṇino**ti rā-kārassa rassādeso kato, vācāgocarā ca na satipaṭṭhānādiariyadhammagocarā, bhāṇino ca. Kathaṃ bhāṇino? **Yāvicchanti mukhāyāma**nti, yāva mukhaṃ pasāretuṃ icchanti, tāva pasāretvā aggapādehi ṭhatvā bhāṇino, ekopi saṅghagāravena mukhasaṅkocanaṃ na karotīti attho. **Yena nītā**ti yena bhaṇḍanena imaṃ nillajjabhāvaṃ nītā. **Na taṃ vidū**ti evaṃ ‘‘ādīnavaṃ ida’’nti taṃ na jānanti.

Ye ca taṃ upanayhantīti taṃ ‘‘akkocchi ma’’ntiādikaṃ ākāraṃ ye upanayhanti. **Sanantano**ti porāṇo. **Pare**ti paṇḍite ṭhapetvā tato aññe bhaṇḍanakārakā pare nāma. Te ettha saṅghamajjhe kolāhalaṃ karontā ‘‘mayaṃ yamāmase upayamāma nassāma, satataṃ samitaṃ maccusantikaṃ gacchāmā’’ti na jānanti. **Ye ca tattha vijānantī**ti ye tattha paṇḍitā ‘‘mayaṃ maccusamīpaṃ gacchāmā’’ti vijānanti. **Tato sammanti medhagā**ti bhikkhave, evañhi te jānantā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajjanti.

Aṭṭhicchinnāti ayaṃ gāthā brahmadattañca dīghāvukumārañca sandhāya vuttā. Tesampi hoti saṅgati. Kasmā tumhākaṃ na hoti? Yesaṃ vo neva mātāpitūnaṃ aṭṭhīni chinnāni, na pāṇā haṭā, na gavāssadhanāni haṭāni. Idaṃ vuttaṃ hoti – bhikkhave, tesañhi nāma ādinnadaṇḍānaṃ ādinnasatthānaṃ rājūnaṃ evarūpā saṅgati samāgamo āvāhavivāhasambandhaṃ katvā ekato pānabhojanaṃ hoti, tumhe evarūpe sāsane pabbajitvā attano veramattampi jahituṃ na sakkotha, ko tumhākaṃ bhikkhubhāvoti.

Sace labhethātiādigāthāyo paṇḍitasahāyassa ca bālasahāyassa ca vaṇṇāvaṇṇadīpanatthaṃ vuttā. **Abhibhuyya sabbāni parissayānī**ti sabbe pākaṭaparissaye ca paṭicchannaparissaye ca abhibhavitvā tena saddhiṃ attamano satimā careyya. **Rājāva raṭṭhaṃ vijitaṃ pahāyā**ti yathā attano vijitaṃ raṭṭhaṃ mahājanakarājā ca arindamarājā ca pahāya ekakova cariṃsu, evaṃ careyyāti attho. **Mātaṅgaraññeva nāgo**ti mātaṅgo araññe nāgova. **Mātaṅgo**ti hatthī vuccati, **nāgo**ti mahantādhivacanametaṃ. Yathā hi mātuposako mātaṅganāgo araññe ekako cari, na ca pāpāni akāsi, yathā ca sīlavahatthināgo. Yathā ca pālileyyako, evaṃ eko care, na ca pāpāni kayirāti vuttaṃ hoti.

Satthā evaṃ kathetvāpi te bhikkhū samagge kātuṃ asakkonto bālakaloṇakagāmaṃ gantvā bhaguttherassa ekībhāve ānisaṃsaṃ kathetvā tato tiṇṇaṃ kulaputtānaṃ vasanaṭṭhānaṃ gantvā tesaṃ sāmaggivāse ānisaṃsaṃ kathetvā tato pālileyyakavanasaṇḍaṃ gantvā tattha temāsaṃ vasitvā puna kosambiṃ agantvā sāvatthimeva agamāsi. Kosambivāsinopi upāsakā ''ime kho ayyā, kosambakā bhikkhū bahuno amhākaṃ anatthassa kārakā, imehi ubbāḷho bhagavā pakkanto, imesaṃ neva abhivādanādīni karissāma, na upagatānaṃ piṇḍapātaṃ dassāma, evaṃ ime pakkamissanti vā veraṃ viramissanti vā bhagavantaṃ vā pasādessantī''ti sammantayitvā tatheva akaṃsu. Te tena daṇḍakammena pīḷitā sāvatthiṃ gantvā bhagavantaṃ khamāpesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ''pitā suddhodanamahārājā ahosi, mātā mahāmāyā, dīghāvukumāro pana ahameva ahosi''nti.

Kosambiyajātakavaṇṇanā dutiyā.

## [429] 3. Mahāsuvajātakavaṇṇanā

Dumo yadā hotīti idaṃ satthā jetavane viharanto aññataraṃ bhikkhuṃ ārabbha kathesi. So kira satthu santike kammaṭṭhānaṃ gahetvā kosalajanapade aññataraṃ paccantagāmaṃ upanissāya araññe vihāsi. Manussā tassa rattiṭṭhānadivāṭṭhānāni sampādetvā gamanāgamanasampanne ṭhāne senāsanaṃ katvā sakkaccaṃ upaṭṭhahiṃsu. Tassa vassūpagatassa paṭhamamāseyeva so gāmo jhāyi, manussānaṃ bījamattampi avasiṭṭhaṃ nāhosi. Te tassa paṇītaṃ piṇḍapātaṃ dātuṃ nāsakkhiṃsu. So sappāyasenāsanepi piṇḍapātena kilamanto maggaṃ vā phalaṃ vā nibbattetuṃ nāsakkhi. Atha naṃ temāsaccayena satthāraṃ vandituṃ āgataṃ satthā paṭisanthāraṃ katvā ''kacci bhikkhu piṇḍapātena na kilamantosi, senāsanasappāyañca ahosī''ti pucchi. So tamatthaṃ ārocesi. Satthā ''tassa senāsanaṃ sappāya''nti ñatvā ''bhikkhu samaṇena nāma senāsanasappāye sati loluppacāraṃ pahāya kiñcideva yathāladdhaṃ paribhuñjitvā santuṭṭhena samaṇadhammaṃ kātuṃ vaṭṭati. Porāṇakapaṇḍitā tiracchānayoniyaṃ nibbattitvā attano nivāsasukkharukkhe cuṇṇaṃ khādantāpi loluppacāraṃ pahāya santuṭṭhā mittadhammaṃ abhinditvā aññattha na gamiṃsu, tvaṃ pana kasmā 'piṇḍapāto paritto lūkho'ti sappāyasenāsanaṃ pariccajī''ti vatvā tena yācito atītaṃ āhari.

Atīte himavante gaṅgātīre ekasmiṃ udumbaravane anekasatasahassā sukā vasiṃsu. Tatra eko suvarājā attano nivāsarukkhassa phalesu khīṇesu yadeva avasiṭṭhaṃ hoti aṅkuro vā pattaṃ vā taco vā papaṭikā vā, taṃ khāditvā gaṅgāya pānīyaṃ pivitvā paramappicchasantuṭṭho hutvā aññattha na gacchati. Tassa appicchasantuṭṭhabhāvaguṇena sakkassa bhavanaṃ kampi. Sakko āvajjamāno taṃ disvā tassa vīmaṃsanatthaṃ attano ānubhāvena taṃ rukkhaṃ sukkhāpesi. Rukkho khāṇukamatto hutvā chiddāvachiddo vāte paharante ākoṭiyamāno viya aṭṭhāsi. Tassa chiddehi cuṇṇāni nikkhamanti. Suvarājā tāni cuṇṇāni khāditvā gaṅgāya pānīyaṃ pivitvā aññattha agantvā vātātapaṃ agaṇetvā udumbarakhāṇuke nisīdi. Sakko tassa paramappicchabhāvaṃ ñatvā ''mittadhammaguṇaṃ kathāpetvā varamassa datvā udumbaraṃ amataphalaṃ karitvā āgamissāmī''ti eko haṃsarājā hutvā sujaṃ asurakaññaṃ purato katvā taṃ udumbaravanaṃ gantvā avidūre ekarukkhassa sākhāya nisīditvā tena saddhiṃ kathaṃ samuṭṭhāpento paṭhamaṃ gāthamāha –

20. ''Dumo yadā hoti phalūpapanno, bhuñjanti naṃ vihaṅgamā sampatantā;
Khīṇanti ñatvāna dumaṃ phalaccaye, disodisaṃ yanti tato vihaṅgamā''ti.

Tassattho – suvarāja, rukkho nāma yadā phalasampanno hoti, tadā taṃ sākhato sākhaṃ sampatantāva vihaṅgamā bhuñjanti, taṃ pana khīṇaṃ ñatvā phalānaṃ accayena tato rukkhato disodisaṃ vihaṅgamā gacchantīti.

Evañca pana vatvā tato naṃ uyyojetuṃ dutiyaṃ gāthamāha –

21. ''Cara cārikaṃ lohitatuṇḍa mā mari, kiṃ tvaṃ suva sukkhadumamhi jhāyasi;

Tadiṅgha maṃ brūhi vasantasannibha, kasmā suva sukkhadumaṃ na riñcasī''ti.

Tattha **jhāyasī**ti kiṃkāraṇā sukkhakhāṇumatthake jhāyanto pajjhāyanto tiṭṭhasi. **Iṅghā**ti codanatthe nipāto. **Vasantasannibhā**ti vasantakāle vanasaṇḍo suvagaṇasamokiṇṇo viya nīlobhāso hoti, tena taṃ ''vasantasannibhā''ti ālapati. **Na riñcasī**ti na chaḍḍesi.

Atha naṃ suvarājā ''ahaṃ haṃsa attano kataññukataveditāya imaṃ rukkhaṃ na jahāmī''ti vatvā dve gāthā abhāsi –

22. ''Ye ve sakhīnaṃ sakhāro bhavanti, pāṇaccaye dukkhasukhesu haṃsa;
Khīṇaṃ akhīṇampi na taṃ jahanti, santo sataṃ dhammamanussarantā.

23. ''Sohaṃ sataṃ aññatarosmi haṃsa, ñātī ca me hoti sakhā ca rukkho;
Taṃ nussahe jīvikattho pahātuṃ, khīṇanti ñatvāna na hesa dhammo''ti.

Tattha **ye ve sakhīnaṃ sakhāro bhavantī**ti ye sahāyānaṃ sahāyā honti. **Khīṇaṃ akhīṇampī**ti paṇḍitā nāma attano sahāyaṃ bhogaparikkhayena khīṇampi akhīṇampi na jahanti. **Sataṃ dhammamanussarantā**ti paṇḍitānaṃ paveṇiṃ anussaramānā. **Ñātī ca me**ti haṃsarāja, ayaṃ rukkho sampiyāyanatthena mayhaṃ ñāti ca samāciṇṇacaraṇatāya sakhā ca. **Jīvikattho**ti tamahaṃ jīvikāya atthiko hutvā pahātuṃ na sakkomi.

Sakko tassa vacanaṃ sutvā tuṭṭho pasaṃsitvā varaṃ dātukāmo dve gāthā abhāsi –

24. ''Sādhu sakkhi kataṃ hoti, metti saṃsati santhavo;
Sacetaṃ dhammaṃ rocesi, pāsaṃsosi vijānataṃ.

25. ''So te suva varaṃ dammi, pattayāna vihaṅgama;
Varaṃ varassu vakkaṅga, yaṃ kiñci manasicchasī''ti.

Tattha **sādhū**ti sampahaṃsanaṃ. **Sakkhi kataṃ hoti, metti saṃsati santhavo**ti sakhibhāvo ca metti ca parisamajjhe santhavo cāti tayā mittaṃ kataṃ sādhu hoti laddhakaṃ bhaddakameva. **Sacetaṃ dhamma**nti sace etaṃ mittadhammaṃ. **Vijānata**nti evaṃ sante viññūnaṃ pasaṃsitabbayuttakosīti attho. **So te**ti so ahaṃ tuyhaṃ. **Varassū**ti icchassu. **Yaṃ kiñci manasicchasī**ti yaṃ kiñci manasā icchasi, sabbaṃ taṃ varaṃ dadāmi teti.

Taṃ sutvā suvarājā varaṃ gaṇhanto sattamaṃ gāthamāha –

26. ''Varañca me haṃsa bhavaṃ dadeyya, ayañca rukkho punarāyuṃ labhetha;
So sākhavā phalimā saṃvirūḷho, madhutthiko tiṭṭhatu sobhamāno''ti.

Tattha **sākhavā**ti sākhasampanno. **Phalimā**ti phalena upeto. **Saṃvirūḷho**ti samantato virūḷhapatto taruṇapattasampanno hutvā. **Madhutthiko**ti saṃvijjamānamadhuraphalesu pakkhittamadhu viya madhuraphalo hutvāti attho.

Athassa sakko varaṃ dadamāno aṭṭhamaṃ gāthamāha –

27. ''Taṃ passa samma phalimaṃ uḷāraṃ, sahāva te hotu udumbarena;
So sākhavā phalimā saṃvirūḷho, madhutthiko tiṭṭhatu sobhamāno''ti.

Tattha **sahāva te hotu udumbarenā**ti tava udumbarena saddhiṃ saha ekatova vāso hotu.

Evañca pana vatvā sakko taṃ attabhāvaṃ vijahitvā attano ca sujāya ca ānubhāvaṃ dassetvā gaṅgāto hatthena udakaṃ gahetvā udumbarakhāṇukaṃ pahari. Tāvadeva sākhāviṭapasacchanno madhuraphalo rukkho uṭṭhahitvā muṇḍamaṇipabbato viya vilāsasampanno aṭṭhāsi. Suvarājā taṃ disvā somanassappatto sakkassa thutiṃ karonto navamaṃ gāthamāha –

28. ''Evaṃ sakka sukhī hohi, saha sabbehi ñātibhi;
Yathāhamajja sukhito, disvāna saphalaṃ duma''nti.

Sakkopi tassa varaṃ datvā udumbaraṃ amataphalaṃ katvā saddhiṃ sujāya attano ṭhānameva gato. Tamatthaṃ dīpayamānā osāne abhisambuddhagāthā ṭhapitā –

29. ''Suvassa ca varaṃ datvā, katvāna saphalaṃ dumaṃ;
Pakkāmi saha bhariyāya, devānaṃ nandanaṃ vana''nti.

Satthā imaṃ dhammadesanaṃ āharitvā ''evaṃ bhikkhu porāṇakapaṇḍitā tiracchānayoniyaṃ nibbattāpi aloluppacārā ahesuṃ. Tvaṃ pana kasmā evarūpe sāsane pabbajitvā loluppacāraṃ carasi, gaccha tattheva vasāhī''ti kammaṭṭhānamassa kathetvā jātakaṃ samodhānesi. So bhikkhu tattha gantvā vipassanaṃ vaḍḍhento arahattaṃ pāpuṇi. Tadā sakko anuruddho ahosi, suvarājā pana ahameva ahosinti.

Mahāsuvajātakavaṇṇanā tatiyā.

## [430] 4. Cūḷasuvajātakavaṇṇanā

Santi rukkhāti idaṃ satthā sāvatthiyaṃ jetavane viharanto verañjakaṇḍaṃ ārabbha kathesi. Satthari verañjāyaṃ vassaṃ vasitvā anupubbena sāvatthiṃ anuppatte bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''āvuso, tathāgato khattiyasukhumālo buddhasukhumālo mahantena iddhānubhāvena samannāgatopi verañjabrāhmaṇena nimantito temāsaṃ vasanto mārāvaṭṭanavasena tassa santikā ekadivasampi bhikkhaṃ alabhitvā loluppacāraṃ pahāya temāsaṃ patthapulakapiṭṭhodakena yāpento aññattha na agamāsi, aho tathāgatānaṃ appicchasantuṭṭhabhāvo''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''anacchariyaṃ, bhikkhave, tathāgatassa idāni loluppacārappahānaṃ, pubbepi tiracchānayoniyaṃ nibbattopi loluppacāraṃ pahāsi''nti vatvā atītaṃ āhari. Sabbampi vatthu purimanayeneva vitthāretabbaṃ.

30. ''Santi rukkhā haripattā, dumā nekaphalā bahū;
Kasmā nu sukkhe koḷāpe, suvassa nirato mano.

31. ''Phalassa upabhuñjimhā, nekavassagaṇe bahū;
Aphalampi viditvāna, sāva metti yathā pure.

32. ''Sukkhañca rukkhaṃ koḷāpaṃ, opattamaphalaṃ dumaṃ;
Ohāya sakuṇā yanti, kiṃ dosaṃ passase dija.

33. ''Ye phalatthā sambhajanti, aphaloti jahanti naṃ;
Attatthapaññā dummedhā, te honti pakkhapātino.

34. ''Sādhu sakkhi kataṃ hoti, metti saṃsati santhavo;
Sacetaṃ dhammaṃ rocesi, pāsaṃsosi vijānataṃ.

35. ''So te suva varaṃ dammi, pattayāna vihaṅgama;
Varaṃ varassu vakkaṅga, yaṃ kiñci manasicchasi.

36. ‘‘Api nāma naṃ passeyyaṃ, sapattaṃ saphalaṃ dumaṃ;
Daliddova nidhiṃ laddhā, nandeyyāhaṃ punappunaṃ.

37. ‘‘Tato amatamādāya, abhisiñci mahīruhaṃ;
Tassa sākhā virūhiṃsu, sītacchāyā manoramā.

38. ‘‘Evaṃ sakka sukhī hohi, saha sabbehi ñātibhi;
Yathāhamajja sukhito, disvāna saphalaṃ dumaṃ.

39. ‘‘Suvassa ca varaṃ datvā, katvāna saphalaṃ dumaṃ;
Pakkāmi saha bhariyāya, devānaṃ nandanaṃ vana’’nti. –

Pañhapaṭipañhāpi atthopi purimanayeneva veditabbā, anuttānapadameva pana vaṇṇayissāma.

Haripattāti nīlapattasacchannā. **Koḷāpe**ti vāte paharante ākoṭitasaddaṃ viya muñcamāne nissāre. **Suvassā**ti āyasmato suvarājassa kasmā evarūpe rukkhe mano nirato. **Phalassā**ti phalaṃ assa rukkhassa. **Nekavassagaṇe**ti anekavassagaṇe. **Bahū**ti samānepi anekasate na dve tayo, atha kho bahūva. **Viditvānā**ti haṃsarāja idāni amhākaṃ imaṃ rukkhaṃ aphalaṃ viditvāpi yathā pure etena saddhiṃ metti, sāva metti, tañhi mayaṃ na bhindāma, mettiṃ bhindantā hi anariyā asappurisā nāma hontīti pakāsento evamāha.

Opattanti avapattaṃ nippattaṃ patitapattaṃ. **Kiṃ dosaṃ passase**ti aññe sakuṇā etaṃ ohāya aññattha gacchanti, tvaṃ evaṃ gamane kiṃ nāma dosaṃ passasi. **Ye phalatthā**ti ye pakkhino phalatthāya phalakāraṇā sambhajanti upagacchanti, aphaloti ñatvā etaṃ jahanti. **Attatthapaññā**ti attano atthāya paññā, paraṃ anoloketvā attaniyeva vā ṭhitā etesaṃ paññāti attatthapaññā. **Pakkhapātino**ti te attanoyeva vuḍḍhiṃ paccāsīsamānā mittapakkhaṃ pātenti nāsentīti pakkhapātino nāma honti. Attapakkheyeva vā patantīti **pakkhapātino**.

Api nāma nanti haṃsarāja, sace me manoratho nipphajjeyya, tayā dinno varo sampajjeyya, api nāma ahaṃ imaṃ rukkhaṃ sapattaṃ saphalaṃ puna passeyyaṃ, tato daliddo nidhiṃ labhitvāva punappunaṃ etaṃ abhinandeyyaṃ, taṃ disvāva pamodeyyaṃ. **Amatamādāyā**ti attano ānubhāvena ṭhito gaṅgodakaṃ gahetvā abhisiñcayīti attho. Imasmiṃ jātake imāya saddhiṃ dve abhisambuddhagāthā honti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sakko anuruddho ahosi, suvarājā pana ahameva ahosi’’nti.

Cūḷasuvajātakavaṇṇanā catutthā.

## [431] 5. Haritacajātakavaṇṇanā

Sutaṃ metaṃ mahābrahmeti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ ekaṃ alaṅkatamātugāmaṃ disvā ukkaṇṭhitaṃ dīghakesanakhalomaṃ vibbhamitukāmaṃ ācariyupajjhāyehi aruciyā ānītaṃ. Satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃkāraṇā’’ti vatvā ‘‘alaṅkatamātugāmaṃ disvā kilesavasena, bhante’’ti vutte ‘‘bhikkhu kileso nāma guṇaviddhaṃsako appassādo niraye nibbattāpeti, esa pana kileso kiṃkāraṇā taṃ na kilamessati? Na hi sineruṃ paharitvā paharaṇavāto purāṇapaṇṇassa lajjati, imañhi kilesaṃ nissāya bodhiñāṇassa anupadaṃ caramānā pañcaabhiññaaṭṭhasamāpattilābhino visuddhamahāpurisāpi satiṃ upaṭṭhapetuṃ asakkontā jhānaṃ antaradhāpesu’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ nigame asītikoṭivibhave brāhmaṇakule nibbatti, kañcanachavitāya panassa ‘‘haritacakumāro’’ti nāmaṃ kariṃsu. So vayappatto takkasilaṃ gantvā uggahitasippo kuṭumbaṃ saṇṭhapetvā mātāpitūnaṃ accayena dhanavilokanaṃ katvā ‘‘dhanameva paññāyati, dhanassa uppādakā na paññāyanti, mayāpi maraṇamukhe cuṇṇavicuṇṇena bhavitabba’’nti maraṇabhayabhīto mahādānaṃ datvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā sattame divase abhiññā ca samāpattiyo ca nibbattetvā tattha ciraṃ vanamūlaphalāhāro yāpetvā loṇambilasevanatthāya pabbatā otaritvā anupubbena bārāṇasiṃ patvā rājuyyāne vasitvā punadivase bārāṇasiyaṃ bhikkhāya caranto rājadvāraṃ sampāpuṇi. Rājā taṃ disvā pasannacitto pakkosāpetvā samussitasetacchatte rājapallaṅke nisīdāpetvā nānaggarasabhojanaṃ bhojetvā anumodanāvasāne atirekataraṃ pasīditvā ‘‘kahaṃ, bhante, gacchathā’’ti vatvā ‘‘vassāvāsaṭṭhānaṃ upadhārema, mahārājā’’ti vutte ‘‘sādhu, bhante’’ti bhuttapātarāso taṃ ādāya uyyānaṃ gantvā tattha rattiṭṭhānadivāṭṭhānādīni kārāpetvā uyyānapālaṃ paricārakaṃ katvā datvā vanditvā nikkhami. Mahāsatto tato paṭṭhāya nibaddhaṃ rañño gehe bhuñjanto dvādasa vassāni tattha vasi.

Athekadivasaṃ rājā paccantaṃ kupitaṃ vūpasametuṃ gacchanto ‘‘amhākaṃ puññakkhettaṃ mā pamajjī’’ti mahāsattaṃ deviyā niyyādetvā agamāsi. Tato paṭṭhāya sā mahāsattaṃ sahatthā parivisati. Athekadivasaṃ sā bhojanaṃ sampādetvā tasmiṃ cirāyamāne gandhodakena nhatvā saṇhaṃ maṭṭhasāṭakaṃ nivāsetvā sīhapañjaraṃ vivarāpetvā sarīre vātaṃ paharāpentī khuddakamañcake nipajji. Mahāsattopi divātaraṃ sunivattho supāruto bhikkhābhājanaṃ ādāya ākāsenāgantvā sīhapañjaraṃ pāpuṇi. Deviyā tassa vākacirasaddaṃ sutvā vegena uṭṭhahantiyā maṭṭhasāṭako bhassi, mahāsattassa visabhāgārammaṇaṃ cakkhuṃ paṭihaññi. Athassa anekavassakoṭisatasahassakāle abbhantare nivutthakileso karaṇḍake sayitaāsīviso viya uṭṭhahitvā jhānaṃ antaradhāpesi. So satiṃ upaṭṭhāpetuṃ asakkonto gantvā deviṃ hatthe gaṇhi, tāvadeva sāṇiṃ parikkhipiṃsu. So tāya saddhiṃ lokadhammaṃ sevitvā bhuñjitvā uyyānaṃ gantvā tato paṭṭhāya devasikaṃ tatheva akāsi. Tassa tāya saddhiṃ lokadhammapaṭisevanaṃ sakalanagare pākaṭaṃ jātaṃ. Amaccā ‘‘haritacatāpaso evamakāsī’’ti rañño paṇṇaṃ pahiṇiṃsu. Rājā ‘‘maṃ bhinditukāmā evaṃ vadantī’’ti asaddahitvā paccantaṃ vūpasametvā bārāṇasiṃ paccāgantvā nagaraṃ padakkhiṇaṃ katvā deviyā santikaṃ gantvā ‘‘saccaṃ, kira mama ayyo haritacatāpaso tayā saddhiṃ lokadhammaṃ paṭisevatī’’ti pucchi. ‘‘Saccaṃ, devā’’ti. So tassāpi asaddahitvā ‘‘tameva paṭipucchissāmī’’ti uyyānaṃ gantvā vanditvā ekamantaṃ nisīditvā taṃ pucchanto paṭhamaṃ gāthamāha –

40. ‘‘Sutaṃ metaṃ mahābrahme, kāme bhuñjati hārito;
Kaccetaṃ vacanaṃ tucchaṃ, kacci suddho iriyyasī’’ti.

Tattha **kacceta**nti kacci etaṃ ‘‘hārito kāme paribhuñjatī’’ti amhehi sutaṃ vacanaṃ tucchaṃ abhūtaṃ, kacci tvaṃ suddho iriyyasi viharasīti.

So cintesi – ‘‘ayaṃ rājā ‘nāhaṃ paribhuñjāmī’ti vuttepi mama saddahissateva, imasmiṃ loke saccasadisī patiṭṭhā nāma natthi. Ujjhitasaccā hi bodhimūle nisīditvā bodhiṃ pāpuṇituṃ na sakkonti, mayā saccameva kathetuṃ vaṭṭatī’’ti. Bodhisattassa hi ekaccesu ṭhānesu pāṇātipātopi adinnādānampi kāmesumicchācāropi surāmerayamajjapānampi hotiyeva, atthabhedakavisaṃvādanaṃ purakkhatvā musāvādo nāma na hoti, tasmā so saccameva kathento dutiyaṃ gāthamāha –

41. ‘‘Evametaṃ mahārāja, yathā te vacanaṃ sutaṃ;
Kummaggaṃ paṭipannosmi, mohaneyyesu mucchito’’ti.

Tattha **mohaneyyesū**ti kāmaguṇesu. Kāmaguṇesu hi loko muyhati, te ca lokaṃ mohayanti, tasmā te ‘‘mohaneyyā’’ti vuccantīti.

Taṃ sutvā rājā tatiyaṃ gāthamāha –

42. ‘‘Adu paññā kimatthiyā, nipuṇā sādhucintinī;
Yāya uppatitaṃ rāgaṃ, kiṃ mano na vinodaye’’ti.

Tattha **adūti** nipāto. Idaṃ vuttaṃ hoti – bhante, gilānassa nāma bhesajjaṃ, pipāsitassa pānīyaṃ paṭisaraṇaṃ, tumhākaṃ panesā nipuṇā sādhūnaṃ atthānaṃ cintinī paññā kimatthiyā, yāya puna uppatitaṃ rāgaṃ **kiṃ mano na vinodaye,** kiṃ cittaṃ vinodetuṃ nāsakkhīti.

Athassa kilesabalaṃ dassento hārito catutthaṃ gāthamāha –

43. ‘‘Cattārome mahārāja, loke atibalā bhusā;
Rāgo doso mado moho, yattha paññā na gādhatī’’ti.

Tattha **yatthā**ti yesu pariyuṭṭhānaṃ pattesu mahoghe patitā viya paññā gādhaṃ patiṭṭhaṃ na labhati.

Taṃ sutvā rājā pañcamaṃ gāthamāha –

44. ‘‘Arahā sīlasampanno, suddho carati hārito;
Medhāvī paṇḍito ceva, iti no sammato bhava’’nti.

Tattha **iti no sammato**ti evaṃ amhākaṃ sammato sambhāvito bhavaṃ.

Tato hārito chaṭṭhamaṃ gāthamāha –

45. ‘‘Medhāvīnampi hiṃsanti, isiṃ dhammaguṇe rataṃ;
Vitakkā pāpakā rāja, subhā rāgūpasaṃhitā’’ti.

Tattha **subhā**ti subhanimittaggahaṇena pavattāti.

Atha naṃ kilesappahāne ussāhaṃ kārento rājā sattamaṃ gāthamāha –

46. ‘‘Uppannāyaṃ sarīrajo, rāgo vaṇṇavidūsano tava;
Taṃ pajaha bhaddamatthu te, bahunnāsi medhāvisammato’’ti.

Tattha **vaṇṇavidūsano tavā**ti tava sarīravaṇṇassa ca guṇavaṇṇassa ca vidūsano. **Bahunnāsī**ti bahūnaṃ āsi medhāvīti sammato.

Tato mahāsatto satiṃ labhitvā kāmesu ādīnavaṃ sallakkhetvā aṭṭhamaṃ gāthamāha –

47. ‘‘Te andhakārake kāme, bahudukkhe mahāvise;
Tesaṃ mūlaṃ gavesissaṃ, checchaṃ rāgaṃ sabandhana’’nti.

Tattha **andhakārake**ti paññācakkhuvināsanato andhabhāvakare. **Bahudukkhe**ti ettha ‘‘appassādā kāmā’’tiādīni (ma. ni. 1.234; pāci. 417; cūḷava. 65) suttāni haritvā tesaṃ bahudukkhatā dassetabbā. **Mahāvise**ti sampayuttakilesavisassa ceva vipākavisassa ca mahantatāya mahāvise. **Tesaṃ mūla**nti te vuttappakāre kāme pahātuṃ tesaṃ mūlaṃ gavesissaṃ pariyesissāmi. Kiṃ pana tesaṃ mūlanti? Ayonisomanasikāro. **Checchaṃ rāgaṃ sabandhana**nti mahārāja, idāneva paññākhaggena paharitvā subhanimittabandhanena sabandhanaṃ rāgaṃ chindissāmīti.

Idañca pana vatvā ‘‘mahārāja, okāsaṃ tāva me karohī’’ti okāsaṃ kāretvā paṇṇasālaṃ pavisitvā kasiṇamaṇḍalaṃ oloketvā puna naṭṭhajjhānaṃ uppādetvā paṇṇasālato nikkhamitvā ākāse pallaṅkena nisīditvā rañño dhammaṃ desetvā ‘‘mahārāja, ahaṃ aṭṭhāne vutthakāraṇā mahājanamajjhe garahappatto, appamatto hohi, puna dāni ahaṃ anitthigandhavanasaṇḍameva gamissāmī’’ti rañño rodantassa paridevantassa himavantameva gantvā aparihīnajjhāno brahmalokūpago ahosi.

Satthā taṃ kāraṇaṃ ñatvā –

48. ‘‘Idaṃ vatvāna hārito, isi saccaparakkamo;
Kāmarāgaṃ virājetvā, brahmalokūpago ahū’’ti. –

Abhisambuddho hutvā imaṃ gāthaṃ vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu arahatte patiṭṭhahi.

Tadā rājā ānando ahosi, haritacatāpaso pana ahameva ahosinti.

Haritacajātakavaṇṇanā pañcamā.

## [432] 6. Padakusalamāṇavajātakavaṇṇanā

Bahussutanti idaṃ satthā jetavane viharanto ekaṃ dārakaṃ ārabbha kathesi. So kira sāvatthiyaṃ kuṭumbikaputto sattavassakāleyeva padakusalo ahosi. Athassa pitā ‘‘imaṃ vīmaṃsissāmī’’ti tassa ajānantasseva mittagharaṃ agamāsi. So pitu gataṭṭhānaṃ apucchitvāva tassa padānusārena gantvā pitu santike aṭṭhāsi. Atha naṃ pitā ekadivasaṃ pucchi ‘‘tāta, tvaṃ mayi taṃ ajānāpetvā gatepi mama gataṭṭhānaṃ kiṃ jānāsī’’ti? ‘‘Tāta, padaṃ te sañjānāmi, padakusalo aha’’nti. Athassa vīmaṃsanatthāya pitā bhuttapātarāso gharā nikkhamitvā anantaraṃ paṭivissakagharaṃ gantvā tato dutiyaṃ, tato tatiyaṃ gharaṃ pavisitvā tatiyagharā nikkhamitvā puna attano gharaṃ āgantvā tato uttaradvārena nikkhamitvā nagaraṃ vāmaṃ karonto jetavanaṃ gantvā satthāraṃ vanditvā dhammaṃ suṇanto nisīdi. Dārako ‘‘kahaṃ me pitā’’ti pucchitvā ‘‘na jānāmā’’ti vutte tassa padānusārena anantarapaṭivissakassa gharaṃ ādiṃ katvā pitu gatamaggeneva jetavanaṃ gantvā satthāraṃ vanditvā pitu santike aṭṭhāsi. Pitarā ca ‘‘kathaṃ tāta, mama idhāgatabhāvaṃ aññāsī’’ti puṭṭho ‘‘padaṃ te sañjānitvā padānusārena āgatomhī’’ti āha. Satthā ‘‘kiṃ kathesi upāsakā’’ti pucchitvā ‘‘bhante, ayaṃ dārako padakusalo, ahaṃ imaṃ vīmaṃsanto iminā nāma upāyena āgato, ayampi maṃ gehe adisvā mama padānusārena āgato’’ti vutte ‘‘anacchariyaṃ, upāsaka, bhūmiyaṃ padasañjānanaṃ, porāṇakapaṇḍitā ākāse padaṃ sañjāniṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa aggamahesī aticaritvā raññā pucchitā ‘‘sace ahaṃ tumhe aticarāmi, assamukhī yakkhinī homī’’ti sapathaṃ katvā tato kālaṃ katvā ekasmiṃ pabbatapāde assamukhī yakkhinī hutvā leṇaguhāyaṃ vasamānā mahāaṭaviyaṃ pubbantato aparantaṃ gamanamagge anusañcarante manusse gahetvā khādati. Sā kira tīṇi vassāni vessavaṇaṃ upaṭṭhahitvā āyāmato tiṃsayojane vitthārato pañcayojane ṭhāne manusse khādituṃ labhi. Athekadivasaṃ eko aḍḍho mahaddhano mahābhogo abhirūpo brāhmaṇo bahūhi manussehi parivuto taṃ maggaṃ abhiruhi. Taṃ disvā yakkhinī tussitvā pakkhandi, taṃ disvā parivāramanussā palāyiṃsu. Sā vātavegena gantvā brāhmaṇaṃ gahetvā piṭṭhiyā nipajjāpetvā guhaṃ gacchantī purisasamphassaṃ paṭilabhitvā kilesavasena tasmiṃ sinehaṃ uppādetvā taṃ akhāditvā attano sāmikaṃ akāsi. Te ubhopi samaggasaṃvāsaṃ vasiṃsu tato paṭṭhāya yakkhinī manusse gaṇhantī vatthataṇḍulatelādīnipi gahetvā tassa nānaggarasabhojanaṃ upanetvā attanā manussamaṃsaṃ khādati. Gamanakāle tassa palāyanabhayena mahatiyā silāya guhādvāraṃ pidahitvā gacchati. Evaṃ tesu sammodamānesu vasantesu bodhisatto nibbattaṭṭhānā cavitvā brāhmaṇaṃ paṭicca tassā kucchimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena puttaṃ vijāyitvā putte ca brāhmaṇe ca balavasinehā hutvā ubhopi posesi. Sā aparabhāge putte vuḍḍhippatte puttampi pitarā saddhiṃ antoguhāyaṃ pavesetvā dvāraṃ pidahi.

Athekadivasaṃ bodhisatto tassā gatakālaṃ ñatvā silaṃ apanetvā pitaraṃ bahi akāsi. Sā āgantvā ‘‘kena silā apanītā’’ti vatvā ‘‘amma, mayā apanītā, andhakāre nisīdituṃ na sakkomī’’ti vutte puttasinehena na kiñci avoca. Athekadivasaṃ bodhisatto pitaraṃ pucchi ‘‘tāta, mayhaṃ mātu mukhaṃ aññādisaṃ, tumhākaṃ mukhaṃ aññādisaṃ, kiṃ nu kho kāraṇa’’nti? ‘‘Tāta, tava mātā manussamaṃsakhādikā yakkhinī, mayaṃ ubho manussā’’ti. ‘‘Tāta, yadi evaṃ, idha kasmā vasāma, ehi manussapathaṃ gacchāmā’’ti. ‘‘Tāta, sace mayaṃ palāyissāma, ubhopi amhe tava mātā khādissatī’’ti.

Bodhisatto ‘‘mā bhāyi, tāta, tava manussapathasampāpanaṃ mama bhāro’’ti pitaraṃ samassāsetvā punadivase mātari gatāya pitaraṃ gahetvā palāyi. Yakkhinī āgantvā te adisvā vātavegena pakkhanditvā te gahetvā ‘‘brāhmaṇa, kiṃ palāyasi, kiṃ te idha natthī’’ti vatvā ‘‘bhadde, mā mayhaṃ kujjhi, putto te maṃ gahetvā palāyatī’’ti vutte puttasinehena kiñci avatvā te assāsetvā attano vasanaṭṭhānaññeva te gahetvā gantvā evaṃ punapi katipaye divase palāyante ānesi.

Bodhisatto cintesi ‘‘mayhaṃ mātu paricchinnena okāsena bhavitabbaṃ, yaṃnūnāhaṃ imissā āṇāpavattiṭṭhānasīmaṃ puccheyyaṃ, atha naṃ atikkamitvā palāyissāmā’’ti. So ekadivasaṃ mātaraṃ gahetvā ekamantaṃ nisinno ‘‘amma, mātusantakaṃ nāma puttānaṃ pāpuṇāti, akkhāhi tāva me attano santakāya bhūmiyā paricceda’’nti āha. Sā sabbadisāsu pabbatanadīnimittādīni kathetvā āyāmato tiṃsayojanaṃ, vitthārato pañcayojanaṃ puttassa kathetvā ‘‘idaṃ ettakaṃ ṭhānaṃ sallakkhehi puttā’’ti āha. So dve tayo divase atikkamitvā mātu aṭavigatakāle pitaraṃ khandhaṃ āropetvā tassā dinnasaññāya vātavegena pakkhando paricchedanadītīraṃ sampāpuṇi. Sāpi āgantvā te apassantī anubandhi. Bodhisatto pitaraṃ gahetvā nadīmajjhaṃ agamāsi. Sā āgantvā nadītīre ṭhatvā attano paricchedaṃ atikkantabhāvaṃ ñatvā tattheva ṭhatvā ‘‘tāta, pitaraṃ gahetvā ehi, ko mayhaṃ doso, tumhākaṃ maṃ nissāya kiṃ nāma na sampajjati, nivatta, sāmī’’ti puttañca patiñca yāci. Atha brāhmaṇo nadiṃ uttari. Sā puttameva yācantī ‘‘tāta, mā evaṃ kari, nivattāhī’’ti āha. ‘‘Amma, mayaṃ manussā, tvaṃ yakkhinī, na sakkā sabbakālaṃ tava santike vasitu’’nti. ‘‘Neva nivattissasi, tātā’’ti. ‘‘Āma, ammā’’ti. ‘‘Tāta, yadi na nivattissasi, manussaloke jīvitaṃ nāma dukkhaṃ, sippaṃ ajānantā jīvituṃ na sakkonti, ahaṃ ekaṃ cintāmaṇiṃ nāma vijjaṃ jānāmi, tassānubhāvena dvādasasaṃvaccharamatthake haṭabhaṇḍampi padānupadaṃ gantvā sakkā jānituṃ. Ayaṃ te jīvikā bhavissati, uggaṇha, tāta, anagghaṃ manta’’nti tathārūpena dukkhena abhibhūtāpi puttasinehena mantaṃ adāsi.

Bodhisatto nadiyā ṭhitakova mātaraṃ vanditvā atisakkaccaṃ sutaṃ katvā mantaṃ gahetvā mātaraṃ vanditvā ‘‘gacchatha, ammā’’ti āha. ‘‘Tāta, tumhesu anivattantesu mayhaṃ jīvitaṃ natthī’’ti vatvā –

‘‘Ehi putta nivattassu, mā anāthaṃ karohi me;
Ajja puttaṃ apassantī, yakkhinī maraṇaṃ gatā’’ti.

Yakkhinī uraṃ pahari, tāvadevassā puttasokena hadayaṃ phali. Sā maritvā tattheva patitā. Tadā bodhisatto tassā matabhāvaṃ ñatvā pitaraṃ pakkositvā mātu santikaṃ gantvā citakaṃ katvā jhāpetvā āḷāhanaṃ nibbāpetvā nānāvaṇṇehi pupphehi pūjetvā vanditvā roditvā paridevitvā pitaraṃ ādāya bārāṇasiṃ gantvā rājadvāre ṭhatvā ‘‘padakusalo māṇavo dvāre ṭhito’’ti rañño paṭivedetvā ‘‘tena hi āgacchatū’’ti vutte pavisitvā rājānaṃ vanditvā ‘‘tāta, kiṃ sippaṃ jānāsī’’ti vutte ‘‘deva, dvādasasaṃvaccharamatthake haṭabhaṇḍaṃ padānupadaṃ gantvā gaṇhituṃ jānāmī’’ti āha. ‘‘Tena hi maṃ upaṭṭhāhī’’ti. ‘‘Deva, devasikaṃ sahassaṃ labhanto upaṭṭhahissāmī’’ti. ‘‘Sādhu tāta, upaṭṭhahā’’ti. Rājā devasikaṃ sahassaṃ dāpesi.

Athekadivasaṃ purohito rājānaṃ āha – ‘‘mahārāja, mayaṃ tassa māṇavassa sippānubhāvena kassaci kammassa akatattā ‘sippaṃ atthi vā natthi vā’ti na jānāma, vīmaṃsissāma tāva na’’nti. Rājā ‘‘sādhū’’ti sampaṭicchitvā ubhopi janā nānāratanagopakānaṃ saññaṃ datvā ratanasārabhaṇḍikaṃ gahetvā pāsādā oruyha rājanivesanantare tikkhattuṃ āvijjhitvā nisseṇiṃ attharitvā pākāramatthakena bahi otaritvā vinicchayasālaṃ pavisitvā tattha nisīditvā puna gantvā nisseṇiṃ attharitvā pākāramatthakena otaritvā antepure pokkharaṇiyā tīraṃ gantvā pokkharaṇiṃ tikkhattuṃ padakkhiṇaṃ katvā otaritvā antopokkharaṇiyaṃ bhaṇḍikaṃ ṭhapetvā pāsādaṃ abhiruhiṃsu. Punadivase ‘‘rājanivesanato kira ratanaṃ hariṃsū’’ti ekakolāhalaṃ ahosi. Rājā ajānanto viya hutvā bodhisattaṃ pakkosāpetvā ‘‘tāta, rājanivesanato bahuratanabhaṇḍaṃ haṭaṃ, handa naṃ anuvicinituṃ vaṭṭatī’’ti āha. ‘‘Mahārāja, dvādasasaṃvaccharamatthake haṭabhaṇḍaṃ corānaṃ padānupadaṃ gantvā āharaṇasamatthassa mama anacchariyaṃ ajja rattiṃ haṭabhaṇḍaṃ āharituṃ, āharissāmi taṃ, mā cintayitthā’’ti. ‘‘Tena hi āharā’’ti. So ‘‘sādhu, devā’’ti vatvā mātaraṃ vanditvā mantaṃ parivattetvā mahātale ṭhitova ‘‘mahārāja, dvinnaṃ corānaṃ padaṃ paññāyatī’’ti vatvā rañño ca purohitassa ca padānusārena sirigabbhaṃ pavisitvā tato nikkhamitvā pāsādā oruyha rājanivesanantare tikkhattuṃ parigantvā padānusāreneva pākārasamīpaṃ gantvā pākāre ṭhatvā ‘‘mahārāja, imasmiṃ ṭhāne pākārato muccitvā ākāse padaṃ paññāyati, nisseṇiṃ attharāpetvā dethā’’ti nisseṇiṃ pākāramatthakena otaritvā padānusāreneva vinicchayasālaṃ gantvā puna rājanivesanaṃ āgantvā nisseṇiṃ attharāpetvā pākāramatthakena oruyha pokkharaṇiṃ gantvā tikkhattuṃ padakkhiṇaṃ katvā ‘‘mahārāja, corā imaṃ pokkharaṇiṃ otiṇṇā’’ti vatvā attanā ṭhapitaṃ viya bhaṇḍikaṃ nīharitvā rañño datvā ‘‘mahārāja, ime dve corā abhiññātamahācorā iminā maggena rājanivesanaṃ abhiruḷhā’’ti āha. Mahājanā tuṭṭhapahaṭṭhā aṅguliyo phoṭesuṃ, celukkhepā pavattiṃsu.

Rājā cintesi – ‘‘ayaṃ māṇavo padānusārena gantvā corehi ṭhapitabhaṇḍaṭṭhānameva maññe jānāti, core pana gaṇhituṃ na sakkotī’’ti. Atha naṃ āha ‘‘corehi haṭabhaṇḍaṃ tāva no tayā āhaṭaṃ, corā pana na āhaṭā’’ti. ‘‘Mahārāja, idheva corā, na dūre’’ti. ‘‘Ko ca ko cā’’ti. ‘‘Yo mahārāja, icchati, sova coro hoti, tato tumhākaṃ bhaṇḍikassa laddhakālato paṭṭhāya corehi ko attho, mā pucchitthā’’ti. ‘‘Tāta, ahaṃ tuyhaṃ devasikaṃ sahassaṃ dammi, core me gahetvā dehī’’ti. ‘‘Mahārāja, dhane laddhe kiṃ corehī’’ti. ‘‘Dhanatopi no, tāta, core laddhuṃ vaṭṭatī’’ti. ‘‘Tena hi, mahārāja, ‘ime nāma corā’ti tumhākaṃ na kathessāmi, atīte pavattakāraṇaṃ pana te āharissāmi, sace tumhe paññavanto, taṃ kāraṇaṃ jānāthā’’ti so evaṃ vatvā atītaṃ āhari.

Atīte bārāṇasito avidūre nadītīragāmake pāṭali nāma eko naṭo vasati. So ekasmiṃ ussavadivase bhariyamādāya bārāṇasiṃ pavisitvā naccitvā vīṇaṃ vāditvā gāyitvā dhanaṃ labhitvā ussavapariyosāne bahuṃ surābhattaṃ gāhāpetvā attano gāmaṃ gacchanto nadītīraṃ patvā navodakaṃ āgacchantaṃ disvā bhattaṃ bhuñjanto suraṃ pivanto nisīditvā matto hutvā attano balaṃ ajānanto ‘‘mahāvīṇaṃ gīvāya bandhitvā nadiṃ uttaritvā gamissāmī’’ti bhariyaṃ hatthe gahetvā nadiṃ otari. Vīṇāchiddehi udakaṃ pāvisi. Atha naṃ sā vīṇā udake osīdāpesi. Bhariyā panassa osīdanabhāvaṃ ñatvā taṃ vissajjetvā uttaritvā tīre aṭṭhāsi. Naṭapāṭali sakiṃ ummujjati, sakiṃ nimujjati, udakaṃ pavisitvā uddhumātaudaro ahosi. Athassa bhariyā cintesi ‘‘mayhaṃ sāmiko idāni marissati, ekaṃ naṃ gītakaṃ yācitvā parisamajjhe taṃ gāyantī jīvikaṃ kappessāmī’’ti cintetvā ‘‘sāmi, tvaṃ udake nimujjasi, ekaṃ me gītakaṃ dehi, tena jīvikaṃ kappessāmī’’ti vatvā gāthamāha –

49. ‘‘Bahussutaṃ cittakathiṃ, gaṅgā vahati pāṭaliṃ;
Vuyhamānaka bhaddante, ekaṃ me dehi gāthaka’’nti.

Tattha **gāthaka**nti khuddakaṃ gāthaṃ.

Atha naṃ naṭapāṭali ‘‘bhadde, kathaṃ tava gītakaṃ dassāmi, idāni mahājanassa paṭisaraṇabhūtaṃ udakaṃ maṃ māretī’’ti vatvā gāthamāha –

50. ‘‘Yena siñcanti dukkhitaṃ, yena siñcanti āturaṃ;
Tassa majjhe marissāmi, jātaṃ saraṇato bhaya’’nti.

Bodhisatto imaṃ gāthaṃ vatvā ‘‘mahārāja, yathā udakaṃ mahājanassa paṭisaraṇaṃ, tathā rājānopi, tesaṃ santikā bhaye uppanne taṃ bhayaṃ ko paṭibāhissatī’’ti vatvā ‘‘mahārāja, idaṃ kāraṇaṃ paṭicchannaṃ, mayā pana paṇḍitavedanīyaṃ katvā kathitaṃ, jānāhi, mahārājā’’ti āha. ‘‘Tāta ahaṃ evarūpaṃ paṭicchannakathaṃ na jānāmi, core me gahetvā dehī’’ti. Athassa mahāsatto ‘‘tena hi, mahārāja, idaṃ sutvā jānāhī’’ti aparampi kāraṇaṃ āhari. Deva, pubbe imissāva bārāṇasiyā dvāragāme eko kumbhakāro bhājanatthāya mattikaṃ āharanto ekasmiṃyeva ṭhāne nibaddhaṃ gaṇhitvā antopabbhāraṃ mahantaṃ āvāṭaṃ khaṇi. Athekadivasaṃ tassa mattikaṃ gaṇhantassa akālamahāmegho uṭṭhahitvā mahāvuṭṭhiṃ pātesi. Udakaṃ avattharamānaṃ āvāṭaṃ pātesi, tenassa matthako bhijji. So paridevanto gāthamāha –

51. ‘‘Yattha bījāni rūhanti, sattā yattha patiṭṭhitā;

Sā me sīsaṃ nipīḷeti, jātaṃ saraṇato bhaya''nti.

Tattha **nipīḷetī**ti nipatitvā pīḷeti bhindati.

Yathā hi deva, mahājanassa paṭisaraṇabhūtā mahāpathavī kumbhakārassa sīsaṃ bhindi, evameva mahāpathavīsame sabbalokassa paṭisaraṇe narinde uṭṭhāya corakammaṃ karonte ko bāhissati, sakkhissasi, mahārāja, evaṃ paṭicchādetvā kathitaṃ coraṃ jānitunti. Tāta, mayhaṃ paṭicchannena kāraṇaṃ natthi, ayaṃ coroti evaṃ me coraṃ gahetvā dehīti. So rājānaṃ rakkhanto ''tvaṃ coro''ti avatvā aparampi udāharaṇaṃ āhari. Mahārāja, pubbe imasmiṃyeva nagare ekassa purisassa gehaṃ ādittaṃ. So ''anto pavisitvā bhaṇḍakaṃ nīharā''ti aññaṃ āṇāpesi. Tasmiṃ pavisitvā nīharante gehadvāraṃ pidahi. So dhūmandho hutvā nikkhamanamaggaṃ alabhanto uppannaḍāhadukkho hutvā anto ṭhitova paridevanto gāthamāha –

52. ''Yena bhattāni paccanti, sītaṃ yena vihaññati;
So maṃ ḍahati gattāni, jātaṃ saraṇato bhaya''nti.

Tattha **so maṃ ḍahatī**ti so me ḍahati, ayameva vā pāṭho.

''Mahārāja, aggi viya mahājanassa paṭisaraṇabhūto eko manusso ratanabhaṇḍikaṃ hari, mā maṃ coraṃ pucchā''ti. ''Tāta, mayhaṃ coraṃ dehiyevā''ti. So rājānaṃ ''tvaṃ coro''ti avatvā aparampi udāharaṇaṃ āhari. Deva, pubbe imasmiṃyeva nagare eko puriso atibahuṃ bhuñjitvā jīrāpetuṃ asakkonto vedanāppatto hutvā paridevanto gāthamāha –

53. ''Yena bhuttena yāpanti, puthū brāhmaṇakhattiyā;
So maṃ bhutto byāpādeti, jātaṃ saraṇato bhaya''nti.

Tattha **so maṃ bhutto byāpādetī**ti so odano bhutto maṃ byāpādeti māreti.

''Mahārāja, bhattaṃ viya mahājanassa paṭisaraṇabhūto eko bhaṇḍaṃ hari, tasmiṃ laddhe kiṃ coraṃ pucchasī''ti? ''Tāta, sakkonto coraṃ me dehī''ti. So tassa saññāpanatthaṃ aparampi udāharaṇaṃ āhari. Mahārāja, pubbepi imasmiṃyeva nagare ekassa vāto uṭṭhahitvā gattāni bhañji. So paridevanto gāthamāha –

54. ''Gimhānaṃ pacchime māse, vātamicchanti paṇḍitā;
So maṃ bhañjati gattāni, jātaṃ saraṇato bhaya''nti.

Iti mahārāja, saraṇato bhayaṃ uppannaṃ, jānāhi taṃ kāraṇanti. Tāta, coraṃ me dehīti. So tassa saññāpanatthaṃ aparampi udāharaṇaṃ āhari. Deva, atīte himavantapadese sākhāviṭapasampanno mahārukkho ahosi pupphaphalasampanno anekasahassānaṃ sakuṇānaṃ nivāso tassa dve sākhā aññamaññaṃ saṅghaṭṭesuṃ, tato dhūmo uppajji, aggicuṇṇāni patiṃsu. Taṃ disvā sakuṇajeṭṭhako gāthamāha –

55. ''Yaṃ nissitā jagatiruhaṃ, svāyaṃ aggiṃ pamuñcati;
Disā bhajatha vakkaṅgā, jātaṃ saraṇato bhaya''nti.

Tattha **jagatiruha**nti mahīruhaṃ.

Yathā hi, deva, rukkho pakkhīnaṃ paṭisaraṇaṃ, evaṃ rājā mahājanassa paṭisaraṇaṃ, tasmiṃ corikaṃ karonte ko paṭibāhissati, sallakkhehi, devāti. Tāta, mayhaṃ corameva dehīti. Athassa so aparampi udāharaṇaṃ āhari. Mahārāja, ekasmiṃ kāsigāme aññatarassa kulagharassa pacchimabhāge kakkhaḷā susumāranadī atthi, tassa ca kulassa ekova putto. So pitari kālakate mātaraṃ paṭijaggi. Tassa mātā anicchamānasseva ekaṃ kuladhītaraṃ ānesi. Sā pubbabhāge sassuṃ sampiyāyitvā pacchā puttadhītāhi vaḍḍhamānā taṃ nīharitukāmā ahosi. Tassā pana mātāpi tasmiṃyeva ghare vasati. Sā sāmikassa santike sassuyā nānappakāraṃ dosaṃ vatvā paribhinditvā ‘‘ahaṃ te mātaraṃ posetuṃ na sakkomi, mārehi na’’nti vatvā ‘‘manussamāraṇaṃ nāma bhāriyaṃ, kathaṃ naṃ māremī’’ti vutte ‘‘niddokkamanakāle naṃ mañcakeneva saddhiṃ gahetvā susumāranadiyaṃ khipissāma, atha naṃ susamārā khādissantī’’ti āha. ‘‘Tuyhaṃ pana mātā kaha’’nti? ‘‘Tassāyeva santike supatī’’ti. ‘‘Tena hi gaccha, tassā nipannamañcake rajjuṃ bandhitvā saññaṃ karohī’’ti. Sā tathā katvā ‘‘katā me saññā’’ti āha. Itaro ‘‘thokaṃ adhivāsehi, manussā tāva niddāyantū’’ti niddāyanto viya nipajjitvā gantvā taṃ rajjukaṃ bhariyāya mātu mañcake bandhitvā bhariyaṃ pabodhetvā ubhopi gantvā taṃ mañcakeneva saddhiṃ ukkhipitvā nadiyaṃ khipiṃsu. Tattha naṃ niddāyamānaṃ susumārā viddhaṃsetvā khādiṃsu.

Sā punadivase mātu parivattitabhāvaṃ ñatvā ‘‘sāmi, mama mātāva māritā, idāni tava mātaraṃ mārehī’’ti vatvā ‘‘tena hi sādhū’’ti vutte ‘‘susāne citakaṃ katvā aggimhi naṃ pakkhipitvā māressāmā’’ti āha. Atha naṃ niddāyamānaṃ ubhopi susānaṃ netvā ṭhapayiṃsu. Tattha sāmiko bhariyaṃ āha ‘‘aggi te ābhato’’ti? ‘‘Pamuṭṭhāsmi, sāmī’’ti. ‘‘Tena hi gantvā ānehī’’ti. ‘‘Na sakkomi sāmi, gantuṃ, tayi gatepi ṭhātuṃ na sakkhissāmi, ubhopi mayaṃ gacchissāmā’’ti. Tesu gatesu mahallikā sītavātena pabodhitā susānabhāvaṃ ñatvā ‘‘ime maṃ māretukāmā aggiatthāya gatā’’ti ca upadhāretvā ‘‘na me balaṃ jānantī’’ti ekaṃ matakaḷevaraṃ gahetvā mañcake nipajjāpetvā upari pilotikāya paṭicchādetvā sayaṃ palāyitvā tattheva leṇaguhaṃ pāvisi. Itare aggiṃ āharitvā ‘‘mahallikā’’ti saññāya kaḷevaraṃ jhāpetvā pakkamiṃsu. Ekena corena tasmiṃ guhāleṇe pubbe bhaṇḍikā ṭhapitā, so ‘‘taṃ gaṇhissāmī’’ti āgantvā mahallikaṃ disvā ‘‘ekā yakkhinī bhavissati, bhaṇḍikā me amanussapariggahitā’’ti ekaṃ bhūtavejjaṃ ānesi. Vejjo mantaṃ karonto guhaṃ pāvisi.

Atha naṃ sā āha ‘‘nāhaṃ yakkhinī, ehi ubhopi imaṃ dhanaṃ bhājessāmā’’ti. ‘‘Kathaṃ saddahitabba’’nti? ‘‘Tava jivhaṃ mama jivhāya ṭhapehī’’ti. So tathā akāsi. Athassa sā jivhaṃ ḍaṃsitvā chinditvā pātesi. Bhūtavejjo ‘‘addhā esā yakkhinī’’ti jivhāya lohitaṃ paggharantiyā viravamāno palāyi. Mahallikā punadivase maṭṭhasāṭakaṃ nivāsetvā nānāratanabhaṇḍikaṃ gahetvā gharaṃ agamāsi. Suṇisā taṃ disvā ‘‘kahaṃ te, amma, idaṃ laddha’’nti pucchi. ‘‘Amma, etasmiṃ susāne dārucitakāya jhāpitā evarūpaṃ labhantī’’ti. ‘‘Amma, mayāpi sakkā laddhu’’nti. ‘‘Mādisī hutvā labhissasī’’ti. Sā laddhabhaṇḍikalobhena sāmikassa kathetvā tattha attānaṃ jhāpesi. Atha naṃ punadivase sāmiko apassanto ‘‘amma, imāyapi velāya tvaṃ āgatā, suṇisā te nāgacchatī’’ti āha. Sā taṃ sutvā ‘‘are pāpapurisa, kiṃ matā nāma āgacchantī’’ti taṃ tajjetvā gāthamāha –

56. ‘‘Yamānayiṃ somanassaṃ, māliniṃ candanussadaṃ;
Sā maṃ gharā nicchubhati, jātaṃ saraṇato bhaya’’nti.

Tattha **somanassa**nti somanassaṃ uppādetvā. ‘‘Somanassā’’tipi pāṭho, somanassavatī hutvāti attho. Idaṃ vuttaṃ hoti – yamahaṃ ‘‘imaṃ me nissāya putto puttadhītāhi vaḍḍhissati, mañca mahallikakāle posessatī’’ti māliniṃ candanussadaṃ katvā alaṅkaritvā somanassajātā ānesiṃ. Sā maṃ ajja gharā nīharati, saraṇatoyeva me bhayaṃ uppannanti.

‘‘Mahārāja, suṇisā viya sassuyā mahājanassa rājā paṭisaraṇaṃ, tato bhaye uppanne kiṃ sakkā kātuṃ, sallakkhehi, devā’’ti. Taṃ sutvā rājā ‘‘tāta, nāhaṃ tayā ānītakāraṇāni jānāmi, corameva me dehī’’ti āha. So ‘‘rājānaṃ rakkhissāmī’’ti aparampi udāharaṇaṃ āhari. Deva, pubbe imasmiṃyeva nagare eko puriso patthanaṃ katvā puttaṃ labhi. So puttajātakāle ‘‘putto me laddho’’ti somanassajāto taṃ posetvā vayappattakāle dārena saṃyojetvā aparabhāge jaraṃ patvā kammaṃ adhiṭṭhātuṃ nāsakkhi. Atha naṃ putto ‘‘tvaṃ kammaṃ kātuṃ na sakkosi, ito nikkhamā’’ti gehato nīhari. So kicchena kasirena jīvikaṃ kappento paridevamāno gāthamāha –

57. ‘‘Yena jātena nandissaṃ, yassa ca bhavamicchisaṃ;
So maṃ gharā nicchubhati, jātaṃ saraṇato bhaya’’nti.

Tattha **so ma**nti so putto maṃ gharato nicchubhati nīharati. Svāhaṃ bhikkhaṃ caritvā dukkhena jīvāmi, saraṇatoyeva me bhayaṃ uppannanti.

‘‘Mahārāja, yathā pitā nāma mahallako paṭibalena puttena rakkhitabbo, evaṃ sabbopi janapado raññā rakkhitabbo, idañca bhayaṃ uppajjamānaṃ sabbasatte rakkhantassa rañño santikā uppannaṃ, iminā kāraṇena ‘asuko nāma coro’ti jānāhi, devā’’ti. ‘‘Tāta, nāhaṃ kāraṇaṃ vā akāraṇaṃ vā jānāmi, coraṃ vā me dehi, tvaññeva vā coro hohī’’ti evaṃ rājā punappunaṃ māṇavaṃ anuyuñji. Atha naṃ so evamāha ‘‘kiṃ pana, mahārāja, ekaṃsena coragahaṇaṃ rocethā’’ti? ‘‘Āma, tātā’’ti. Tena hi ‘‘asuko ca asuko ca coro’’ti parisamajjhe pakāsemīti. ‘‘Evaṃ karohi, tātā’’ti. So tassa vacanaṃ sutvā ‘‘ayaṃ rājā attānaṃ rakkhituṃ na deti, gaṇhissāmi dāni cora’’nti sannipatite mahājane āmantetvā imā gāthā āha –

58. ‘‘Suṇantu me jānapadā, negamā ca samāgatā;
Yatodakaṃ tadādittaṃ, yato khemaṃ tato bhayaṃ.

59. ‘‘Rājā vilumpate raṭṭhaṃ, brāhmaṇo ca purohito;
Attaguttā viharatha, jātaṃ saraṇato bhaya’’nti.

Tattha **yatodakaṃ tadāditta**nti yaṃ udakaṃ tadeva ādittaṃ. **Yato khema**nti yato rājato khemena bhavitabbaṃ, tatova bhayaṃ uppannaṃ. **Atthaguttā viharathā**ti tumhe idāni anāthā jātā, attānaṃ mā vināsetha, attanāva guttā hutvā attano santakaṃ dhanadhaññaṃ rakkhatha, rājā nāma mahājanassa paṭisaraṇaṃ, tato tumhākaṃ bhayaṃ uppannaṃ, rājā ca purohito ca vilopakhādakacorā, sace core gaṇhitukāmattha, ime dve gahetvā kammakaraṇaṃ karothāti.

Te tassa kathaṃ sutvā cintayiṃsu ‘‘ayaṃ rājā rakkhaṇārahopi samāno idāni aññassa upari dosaṃ āropetvā attano bhaṇḍikaṃ sayameva pokkharaṇiyaṃ ṭhapetvā coraṃ pariyesāpeti, ito dāni paṭṭhāya puna corakammassa akaraṇatthāya mārema naṃ pāparājāna’’nti. Te daṇḍamuggarādihatthā uṭṭhāya tattheva rājānañca purohitañca pothetvā jīvitakkhayaṃ pāpetvā mahāsattaṃ abhisiñcitvā rajje patiṭṭhapesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘anacchariyaṃ, upāsaka, pathaviyaṃ padasañjānanaṃ, porāṇakapaṇḍitā evaṃ ākāse padaṃ sañjāniṃsū’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne upāsako ca putto ca sotāpattiphale patiṭṭhitā. Tadā pitā kassapo ahosi, padakusalamāṇavo pana ahameva ahosinti.

Padakusalamāṇavajātakavaṇṇanā chaṭṭhā.

## [433] 7. Lomasakassapajātakavaṇṇanā

Assa indasamo rājāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘sacca’’nti vutte ‘‘bhikkhu sinerukampanavāto kiṃ purāṇapaṇṇāni na kampessati, yasasamaṅginopi sappurisā āyasakyaṃ pāpuṇanti, kilesā nāmete parisuddhasattepi saṃkiliṭṭhe karonti, pageva tādisa’’nti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente brahmadattassa putto brahmadattakumāro nāma purohitaputto ca kassapo nāma dve sahāyakā hutvā ekācariyakule sabbasippāni uggaṇhiṃsu. Aparabhāge brahmadattakumāro pitu accayena rajje patiṭṭhāsi. Kassapo cintesi ‘‘mayhaṃ sahāyo rājā jāto, idāni me mahantaṃ issariyaṃ dassati, kiṃ me issariyena, ahaṃ mātāpitaro ca rājānañca āpucchitvā pabbajissāmī’’ti. So rājānañca mātāpitaro ca āpucchitvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā sattame divase abhiññā ca samāpattiyo ca nibbattetvā uñchācariyāya yāpento vihāsi. Pabbajitaṃ pana naṃ ‘‘lomasakassapo’’ti sañjāniṃsu. So paramajitindriyo ghoratapo tāpaso ahosi. Tassa tejena sakkassa bhavanaṃ kampi. Sakko āvajjento taṃ disvā cintesi ‘‘ayaṃ tāpaso ativiya uggatejo sakkabhāvāpi maṃ cāveyya, bārāṇasiraññā saddhiṃ ekato hutvā tapamassa bhindissāmī''ti. So sakkānubhāvena aḍḍharattasamaye bārāṇasirañño sirigabbhaṃ pavisitvā sakalagabbhaṃ sarīrappabhāya obhāsetvā rañño santike ākāse ṭhito ''uṭṭhehi, mahārājā''ti rājānaṃ pabodhesi. ''Kosi tva''nti vutte ''sakkohamasmī''ti āha. ''Kimatthaṃ āgatosī''ti? ''Mahārāja, sakalajambudīpe ekarajjaṃ icchasi, na icchasī''ti? ''Kissa na icchāmī''ti? Atha naṃ sakko ''tena hi lomasakassapaṃ ānetvā pasughātayaññaṃ yajāpehi, sakkasamo ajarāmaro hutvā sakalajambudīpe rajjaṃ kāressasī''ti vatvā paṭhamaṃ gāthamāha –

60. ''Assa indasamo rāja, accantaṃ ajarāmaro;
Sace tvaṃ yaññaṃ yājeyya, isiṃ lomasakassapa''nti.

Tattha **assā**ti bhavissasi. **Yājeyyā**ti sace tvaṃ araññāyatanato isiṃ lomasakassapaṃ ānetvā yaññaṃ yajeyyāsīti.

Tassa vacanaṃ sutvā rājā ''sādhū''ti sampaṭicchi. Sakko ''tena hi mā papañcaṃ karī''ti vatvā pakkāmi. Rājā punadivase seyyaṃ nāma amaccaṃ pakkosāpetvā ''samma, mayhaṃ piyasahāyakassa lomasakassapassa santikaṃ gantvā mama vacanena evaṃ vadehi 'rājā kira tumhehi pasughātayaññaṃ yajāpetvā sakalajambudīpe ekarājā bhavissati, tumhākampi yattakaṃ padesaṃ icchatha, tattakaṃ dassati, mayā saddhiṃ yaññaṃ yajituṃ āgacchathā'''ti āha. So ''sādhu, devā''ti tāpasassa vasanokāsajānanatthaṃ nagare bheriṃ carāpetvā ekena vanacarakena ''ahaṃ jānāmī''ti vutte taṃ purato katvā mahantena parivārena tattha gantvā isiṃ vanditvā ekamantaṃ nisinno taṃ sāsanaṃ ārocesi. Atha naṃ so ''seyya kiṃ nāmetaṃ kathesī''ti vatvā paṭikkhipanto catasso gāthā abhāsi –

61. ''Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Na icche saha nindāya, evaṃ seyya vijānahi.

62. ''Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā.

63. ''Api ce pattamādāya, anagāro paribbaje;
Sāyeva jīvikā seyyo, yā cādhammena esanā.

64. ''Api ce pattamādāya, anagāro paribbaje;
Aññaṃ ahiṃsayaṃ loke, api rajjena taṃ vara''nti.

Tattha **sasamuddapariyāya**nti sasamuddaparikkhepaṃ. **Sāgarakuṇḍala**nti cattāro dīpe parikkhipitvā ṭhitasāgarehi kaṇṇavaliyā ṭhapitakuṇḍalehi viya samannāgataṃ. **Saha nindāyā**ti ''iminā pasughātakammaṃ kata''nti imāya nindāya saha cakkavāḷapariyantaṃ mahāpathaviṃ na icchāmīti vadati. **Yā vutti vinipātenā**ti narake vinipātakammena yā ca jīvitavutti hoti, taṃ dhiratthu, garahāmi taṃ vuttinti dīpeti. **Sāyeva jīvikā**ti pabbajitassa mattikāpattaṃ ādāya paragharāni upasaṅkamitvā āhārapariyesanajīvikāva yasadhanalābhato sataguṇena sahassaguṇena varatarāti attho **api rajjena taṃ vara**nti taṃ anagārassa sato aññaṃ avihiṃsantassa paribbajanaṃ sakalajambudīparajjenapi varanti attho.

Amacco tassa kathaṃ sutvā gantvā rañño ārocesi. Taṃ sutvā rājā ''anāgacchante kiṃ sakkā kātu''nti tuṇhī ahosi. Puna sakko aḍḍharattasamaye āgantvā ākāse ṭhatvā ''kiṃ, mahārāja, lomasakassapaṃ ānetvā yaññaṃ na yajāpesī''ti āha. ''Mayā pesitopi nāgacchatī''ti. ''Tena hi, mahārāja, attano dhītaraṃ candavatiṃ kumārikaṃ alaṅkaritvā seyyaṃ tatheva pesetvā 'sace kira āgantvā yaññaṃ yajissasi, rājā te imaṃ kumārikaṃ dassatī'ti vadāpehi, addhā so kumārikāya paṭibaddhacitto hutvā āgacchissatī''ti. Rājā ''sādhū''ti sampaṭicchitvā punadivase seyyassa hatthe dhītaraṃ adāsi. So rājadhītaraṃ gahetvā tattha gantvā isiṃ vanditvā paṭisanthāraṃ katvā devaccharapaṭibhāgaṃ rājadhītaraṃ tassa dassetvā ekamantaṃ aṭṭhāsi. Atha isi indriyāni bhinditvā taṃ olokesi, saha olokaneneva paṭibaddhacitto hutvā jhānā parihāyi. Amacco tassa paṭibaddhacittabhāvaṃ ñatvā ‘‘bhante, sace kira yaññaṃ yajissatha, rājā te imaṃ dārikaṃ pādaparicārikaṃ katvā dassatī’’ti āha. So kilesavasena kampanto ‘‘imaṃ kira me dassatī’’ti āha. ‘‘Āma, yaññaṃ yajantassa te dassatī’’ti. So ‘‘sādhu imaṃ labhanto yajissāmī’’ti vatvā taṃ gahetvā saheva jaṭāhi alaṅkatarathaṃ abhiruyha bārāṇasiṃ agamāsi. Rājāpi ‘‘āgacchati kirā’’ti sutvā yaññāvāṭe kammaṃ paṭṭhapesi. Atha naṃ āgataṃ disvā ‘‘sve yaññaṃ yajāhi, ahaṃ indasamo bhavissāmi, yaññapariyosāne te dhītaraṃ dassāmī’’ti āha. Kassapo ‘‘sādhū’’ti sampaṭicchi. Atha naṃ rājā punadivase taṃ ādāya candavatiyā saddhiṃyeva yaññāvāṭaṃ gato. Tattha hatthiassausabhādisabbacatuppadā paṭipāṭiyā ṭhapitāva ahesuṃ. Kassapo te sabbe hanitvāva ghātetvā yaññaṃ yajituṃ ārabhi. Atha naṃ tattha sannipatito mahājano disvā ‘‘idaṃ te lomasakassapa ayuttaṃ appatirūpaṃ, kiṃ nāmetaṃ karosī’’ti vatvā paridevanto dve gāthā abhāsi –

65. ‘‘Balaṃ cando balaṃ suriyo, balaṃ samaṇabrāhmaṇā;
Balaṃ velā samuddassa, balātibalamitthiyo.

66. ‘‘Yathā uggatapaṃ santaṃ, isiṃ lomasakassapaṃ;
Pitu atthā candavatī, vājapeyyaṃ ayājayī’’ti.

Tattha **balaṃ cando balaṃ suriyo**ti mahandhakāravidhamane aññaṃ balaṃ nāma natthi, candimasūriyāvettha balavantoti attho. **Samaṇabrāhmaṇā**ti iṭṭhāniṭṭhavisayavegasahane khantibalañāṇabalena samannāgatā samitapāpabāhitapāpā samaṇabrāhmaṇā. **Balaṃ velā samuddassā**ti mahāsamuddassa uttarituṃ adatvā udakaṃ āvaritvā vināsetuṃ samatthatāya velā balaṃ nāma. **Balātibalamitthiyo**ti itthiyo pana visadañāṇepi avītarāge attano vasaṃ ānetvā vināsetuṃ samatthatāya tehi sabbehi balehipi atibalā nāma, sabbabalehi itthibalameva mahantanti attho. **Yathā**ti yasmā. **Pitu atthā**ti pitu vuḍḍhiatthāya. Idaṃ vuttaṃ hoti – yasmā imaṃ uggatapaṃ samānaṃ sīlādiguṇānaṃ esitattā isiṃ ayaṃ candavatī nissīlaṃ katvā pitu vuḍḍhiatthāya vājapeyyaṃ yaññaṃ yājeti, tasmā jānitabbametaṃ ‘‘balātibalamitthiyo’’ti.

Tasmiṃ samaye kassapo yaññaṃ yajanatthāya ‘‘maṅgalahatthiṃ gīvāyaṃ paharissāmī’’ti khaggaratanaṃ ukkhipi. Hatthī taṃ disvā maraṇabhayatajjito mahāravaṃ ravi. Tassa ravaṃ sutvā sesāpi hatthiassausabhādayo maraṇabhayatajjitā bhayena viraviṃsu. Mahājanopi viravi. Kassapo taṃ mahāviravaṃ sutvā saṃvegappatto hutvā attano jaṭādīni olokesi. Athassa jaṭāmassukacchalomāni pākaṭāni ahesuṃ. So vippaṭisārī hutvā ‘‘ananurūpaṃ vata me pāpakammaṃ kata’’nti saṃvegaṃ pakāsento aṭṭhamaṃ gāthamāha –

67. ‘‘Taṃ lobhapakataṃ kammaṃ, kaṭukaṃ kāmahetukaṃ;
Tassa mūlaṃ gavesissaṃ, checchaṃ rāgaṃ sabandhana’’nti.

Tassattho – mahārāja, yaṃ etaṃ mayā candavatiyā lobhaṃ uppādetvā tena lobhena pakataṃ kāmahetukaṃ pāpakaṃ, taṃ kaṭukaṃ tikhiṇavipākaṃ. Tassāhaṃ ayonisomanasikārasaṅkhātaṃ mūlaṃ gavesissaṃ, alaṃ me iminā khaggena, paññākhaggaṃ nīharitvā subhanimittabandhanena saddhiṃ sabandhanaṃ rāgaṃ chindissāmīti.

Atha naṃ rājā ‘‘mā bhāyi samma, idāni te candavatiṃ kumāriñca raṭṭhañca sattaratanarāsiñca dassāmi, yajāhi yañña’’nti āha. Taṃ sutvā kassapo ‘‘na me, mahārāja, iminā kilesena attho’’ti vatvā osānagāthamāha –

68. ‘‘Dhiratthu kāme subahūpi loke, tapova seyyo kāmaguṇehi rāja;
Tapo karissāmi pahāya kāme, taveva raṭṭhaṃ candavatī ca hotū’’ti.

Tattha **subahūpī**ti atibahukepi. **Tapo karissāmī**ti sīlasaṃyamatapameva karissāmi.

So evaṃ vatvā kasiṇaṃ samannāharitvā naṭṭhaṃ visesaṃ uppādetvā ākāse pallaṅkena nisīditvā rañño dhammaṃ desetvā ‘‘appamatto hohī’’ti ovaditvā yaññāvāṭaṃ viddhaṃsāpetvā mahājanassa abhayadānaṃ dāpetvā rañño yācantasseva uppatitvā attano vasanaṭṭhānameva gantvā yāvajīvaṃ ṭhatvā āyupariyosāne brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā seyyo mahāamacco sāriputto ahosi, lomasakassapo pana ahameva ahosinti.

Lomasakassapajātakavaṇṇanā sattamā.

## [434] 8. Cakkavākajātakavaṇṇanā

Kāsāyavattheti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. So kira lolo ahosi paccayaluddho, ācariyupajjhāyavattādīni chaḍḍetvā pātova sāvatthiṃ pavisitvā visākhāya gehe anekakhādanīyaparivāraṃ yāguṃ pivitvā nānaggarasasālimaṃsodanaṃ bhuñjitvāpi tena atitto tato cūḷaanāthapiṇḍikassa mahāanāthapiṇḍikassa kosalaraññoti tesaṃ tesaṃ nivesanāni sandhāya vicari. Athekadivasaṃ tassa lolabhāvaṃ ārabbha dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu lolo’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu kasmā lolosi, pubbepi tvaṃ lolabhāvena bārāṇasiyaṃ hatthikuṇapādīni khāditvā vicaranto tehi atitto tato nikkhamitvā gaṅgātīre vicaranto himavantaṃ pavaṭṭho’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko lolakāko bārāṇasiyaṃ hatthikuṇapādīni khāditvā vicaranto tehi atitto ‘‘gaṅgākūle macchamataṃ khādissāmī’’ti gantvā tattha matamacche khādanto katipāhaṃ vasitvā himavantaṃ pavisitvā nānāphalāphalāni khādanto bahumacchakacchapaṃ mahantaṃ padumasaraṃ patvā tattha suvaṇṇavaṇṇe dve cakkavāke sevālaṃ khāditvā vasante disvā ‘‘ime ativiya vaṇṇasampannā sobhaggappattā, imesaṃ bhojanaṃ manāpaṃ bhavissati, imesaṃ bhojanaṃ pucchitvā ahampi tadeva bhuñjitvā suvaṇṇavaṇṇo bhavissāmī’’ti cintetvā tesaṃ santikaṃ gantvā paṭisanthāraṃ katvā ekasmiṃ sākhapariyante nisīditvā tesaṃ pasaṃsanapaṭisaṃyuttaṃ kathaṃ kathento paṭhamaṃ gāthamāha –

69. ‘‘Kāsāyavatthe sakuṇe vadāmi, duve duve nandamane carante;
Kaṃ aṇḍajaṃ aṇḍajā mānusesu, jātiṃ pasaṃsanti tadiṅgha brūthā’’ti.

Tattha **kāsāyavatthe**ti suvaṇṇavaṇṇe kāsāyavatthe viya. **Duve duve**ti dve dve hutvā. **Nandamane**ti tuṭṭhacitte. **Kaṃ aṇḍajaṃ aṇḍajā mānusesu jātiṃ pasaṃsantī**ti ambho aṇḍajā tumhe manussesu pasaṃsantā kaṃ aṇḍajaṃ jātiṃ kataraṃ nāma aṇḍajanti vatvā pasaṃsanti, kaṃ sakuṇaṃ nāmāti vatvā tumhe manussānaṃ antare vaṇṇentīti attho. ‘‘Kaṃ aṇḍajaṃ aṇḍajamānusesū’’tipi pāṭho. Tassattho – tumhe aṇḍajesu ca mānusesu ca kataraṃ aṇḍajanti vatvā pasaṃsantīti.

Taṃ sutvā cakkavāko dutiyaṃ gāthamāha –

70. ‘‘Amhe manussesu manussahiṃsa, anubbate cakkavāke vadanti;
Kalyāṇabhāvamhe dijesu sammatā, abhirūpā vicarāma aṇṇave’’ti.

Tattha **manussahiṃsā**ti kāko manusse hiṃsati viheṭheti, tena naṃ evaṃ ālapati. **Anubbate**ti aññamaññaṃ anugate sammodamāne viyasaṃvāse. **Cakkavāke**ti cakkavākā nāma sā aṇḍajajātīti pasaṃsanti vaṇṇenti kathenti. **Dijesū**ti yattakā pakkhino nāma, tesu mayaṃ ‘‘kalyāṇabhāvā’’tipi manussesu sammatā. Dutiye atthavikappe manussesu amhe ‘‘cakkavākā’’tipi vadanti, dijesu pana mayaṃ ‘‘kalyāṇabhāvā’’ti sammatā, ‘‘kalyāṇabhāvā’’ti no dijā vadantīti attho. **Aṇṇave**ti imasmiṃ ṭhāne saro ‘‘aṇṇavo’’ti vutto, imasmiṃ padumasare mayameva dve janā paresaṃ ahiṃsanato abhirūpā vicarāmāti attho. Imissāya pana gāthāya catutthapadaṃ ‘‘na ghāsahetūpi karoma pāpa’’nti paṭhanti. Tassattho – yasmā mayaṃ ghāsahetūpi pāpaṃ na karoma, tasmā ‘‘kalyāṇabhāvā’’ti amhe manussesu ca dijesu ca sammatā.

Taṃ sutvā kāko tatiyaṃ gāthamāha –

71. ‘‘Kiṃ aṇṇave kāni phalāni bhuñje, maṃsaṃ kuto khādatha cakkavākā;
Kiṃ bhojanaṃ bhuñjatha vo anomā, balañca vaṇṇo ca anapparūpā’’ti.

Tattha **ki**nti pucchāvasena ālapanaṃ, kiṃ bho cakkavākāti vuttaṃ hoti. **Aṇṇave**ti imasmiṃ sare. **Bhuñje**ti bhuñjatha, kiṃ bhuñjathāti attho **maṃsaṃ kuto khādathā**ti katarapāṇānaṃ sarīrato maṃsaṃ khādatha. **Bhuñjatha vo**ti **vo**kāro nipātamattaṃ, parapadena vāssa sambandho ‘‘balañca vā vaṇṇo ca anapparūpā’’ti.

Tato cakkavāko catutthaṃ gāthamāha –

72. ‘‘Na aṇṇave santi phalāni dhaṅka, maṃsaṃ kuto khādituṃ cakkavāke;
Sevālabhakkhamha apāṇabhojanā, na ghāsahetūpi karoma pāpa’’nti.

Tattha **cakkavāke**ti cakkavākassa. **Apāṇabhojanā**ti pāṇakarahitaudakabhojanā. Amhākañhi sevālañceva udakañca bhojananti dasseti. **Na ghāsahetū**ti tumhādisā viya mayaṃ ghāsahetu pāpaṃ na karomāti.

Tato kāko dve gāthā abhāsi –

73. ‘‘Na me idaṃ ruccati cakkavāka, asmiṃ bhave bhojanasannikāso;
Ahosi pubbe tato me aññathā, icceva me vimati ettha jātā.

74. ‘‘Ahampi maṃsāni phalāni bhuñje, annāni ca loṇiyateliyāni;
Rasaṃ manussesu labhāmi bhottuṃ, sūrova saṅgāmamukhaṃ vijetvā;
Na ca me tādiso vaṇṇo, cakkavāka yathā tavā’’ti.

Tattha **ida**nti idaṃ tumhākaṃ bhuñjanabhojanaṃ mayhaṃ na ruccati. **Asmiṃ bhave bhojanasannikāso**ti imasmiṃ bhave bhojanasannikāso yaṃ imasmiṃ cakkavākabhave bhojanaṃ, tvaṃ tena sannikāso taṃsadiso tadanurūpo ahosi, ativiya pasannasarīrosīti attho. **Tato me aññathā**ti yaṃ mayhaṃ pubbe tumhe disvāva ete ettha nānāvidhāni phalāni ceva macchamaṃsañca khādanti, tena evaṃ sobhaggappattāti ahosi, idāni me tato aññathā hotīti attho. **Icceva me**ti eteneva me kāraṇena ettha tumhākaṃ sarīravaṇṇe vimati jātā ‘‘kathaṃ nu kho ete evarūpaṃ lūkhabhojanaṃ bhuñjantā vaṇṇavanto jātā’’ti. **Ahampī**ti ahañhi, ayameva vā pāṭho. **Bhuñje**ti bhuñjāmi. **Annāni cā**ti bhojanāni ca. **Loṇiyateliyānī**ti loṇatelayuttāni. **Rasa**nti manussesu paribhogaṃ paṇītarasaṃ. **Vijetvā**ti yathā sūro vīrayodho saṅgāmamukhaṃ vijetvā vilumpitvā paribhuñjati, tathā vilumpitvā paribhuñjāmīti attho. **Yathā tavā**ti evaṃ paṇītaṃ bhojanaṃ bhuñjantassapi mama tādiso vaṇṇo natthi, yādiso tava vaṇṇo, tena tava vacanaṃ na saddahāmīti dīpeti.

Athassa vaṇṇasampattiyā abhāvakāraṇaṃ attano ca bhāvakāraṇaṃ kathento cakkavāko sesagāthā abhāsi –

75. ‘‘Asuddhabhakkhosi khaṇānupātī, kicchena te labbhati annapānaṃ;
Na tussasī rukkhaphalehi dhaṅka, maṃsāni vā yāni susānamajjhe.

76. ‘‘Yo sāhasena adhigamma bhoge, paribhuñjati dhaṅka khaṇānupātī;

Tato upakkosati naṃ sabhāvo, upakkuṭṭho vaṇṇabalaṃ jahāti.

77. ‘‘Appampi ce nibbutiṃ bhuñjatī yadi, asāhasena aparūpaghātī;
Balañca vaṇṇo ca tadassa hoti, na hi sabbo āhāramayena vaṇṇo’’ti.

Tattha **asuddhabhakkhosī**ti tvaṃ thenetvā vañcetvā bhakkhanato asuddhabhakkho asi. **Khaṇānupātī**ti pamādakkhaṇe anupatanasīlo. **Kicchena te**ti tayā dukkhena annapānaṃ labbhati. **Maṃsāni vā yānī**ti yāni vā susānamajjhe maṃsāni, tehi na tussasi. **Tato**ti pacchā. **Upakkosati naṃ sabhāvo**ti attāva taṃ puggalaṃ garahi. **Upakkuṭṭho**ti attanāpi parehipi upakkuṭṭho garahito vippaṭisāritāya vaṇṇañca balañca jahāsi. **Nibbutiṃ bhuñjatī yadī**ti yadi pana paraṃ aviheṭhetvā appakampi dhammaladdhaṃ nibbutibhojanaṃ bhuñjati. **Tadassa hotī**ti tadā assa paṇḍitassa sarīre balañca vaṇṇo ca hoti. **Āhāramayenā**ti nānappakārena āhāreneva. Idaṃ vuttaṃ hoti – bho kāka, vaṇṇo nāmesa catusamuṭṭhāno, so na āhāramatteneva hoti, utucittakammehipi hotiyevāti.

Evaṃ cakkavāko anekapariyāyena kākaṃ garahi. Kāko harāyitvā ‘‘na mayhaṃ tava vaṇṇena attho, kā kā’’ti vassanto palāyi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. Tadā kāko lolabhikkhu ahosi, cakkavākī rāhulamātā, cakkavāko pana ahameva ahosinti.

Cakkavākajātakavaṇṇanā aṭṭhamā.

## [435] 9. Haliddirāgajātakavaṇṇanā

Sutitikkhanti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Vatthu terasakanipāte **cūḷanāradajātake** (jā. 1.13.40 ādayo) āvi bhavissati. Atītavatthumhi pana sā kumārikā tassa tāpasakumārassa sīlaṃ bhinditvā attano vase ṭhitabhāvaṃ ñatvā ‘‘imaṃ vañcetvā manussapathaṃ nessāmī’’ti cintetvā ‘‘rūpādikāmaguṇavirahite araññe rakkhitasīlaṃ nāma na mahapphalaṃ hoti, manussapathe rūpādīnaṃ paccupaṭṭhāne mahapphalaṃ hoti, ehi mayā saddhiṃ tattha gantvā sīlaṃ rakkhāhi, kiṃ te araññenā’’ti vatvā paṭhamaṃ gāthamāha –

78. ‘‘Sutitikkhaṃ araññamhi, pantamhi sayanāsane;
Ye ca gāme titikkhanti, te uḷāratarā tayā’’ti.

Tattha **sutitikkha**nti suṭṭhu adhivāsanaṃ. **Titikkhantī**ti sītādīni adhivāsenti.

Taṃ sutvā tāpasakumāro ‘‘pitā me araññaṃ gato, tasmiṃ āgate taṃ āpucchitvā gamissāmī’’ti āha. Sā cintesi ‘‘pitā kirassa atthi, sace maṃ so passissati, kājakoṭiyā maṃ pothetvā vināsaṃ pāpessati, mayā paṭhamameva gantabba’’nti. Atha naṃ sā ‘‘tena hi ahaṃ maggasaññaṃ kurumānā paṭhamataraṃ gamissāmi, tvaṃ pacchā āgacchāhī’’ti vatvā agamāsi. So tassā gatakāle neva dārūni āhari, na pānīyaṃ, na paribhojanīyaṃ upaṭṭhāpesi, kevalaṃ pajjhāyantova nisīdi, pitu āgamanakāle paccuggamanaṃ nākāsi. Atha naṃ pitā ‘‘itthīnaṃ vasaṃ gato eso’’ti ñatvāpi ‘‘kasmā tāta, neva dārūni āhari, na pānīyaṃ, na paribhojanīyaṃ upaṭṭhāpesi, pajjhāyantoyeva pana nisinnosī’’ti āha. Atha naṃ tāpasakumāro ‘‘tāta, araññe kira rakkhitasīlaṃ nāma na mahapphalaṃ hoti, manussapathe mahapphalaṃ, ahaṃ tattha gantvā sīlaṃ rakkhissāmi, sahāyo me maṃ ‘āgaccheyyāsī’ti vatvā purato gato, ahaṃ teneva saddhiṃ gamissāmi, tattha pana vasantena mayā kataro puriso sevitabbo’’ti pucchanto dutiyaṃ gāthamāha –

79. ‘‘Araññā gāmamāgamma, kiṃsīlaṃ kiṃvataṃ ahaṃ;
Purisaṃ tāta seveyyaṃ, taṃ me akkhāhi pucchito’’ti.

Athassa pitā kathento sesagāthā abhāsi –

80. ‘‘Yo te vissāsaye tāta, vissāsañca khameyya te;
Sussūsī ca titikkhī ca, taṃ bhajehi ito gato.

81. ‘‘Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Urasīva patiṭṭhāya, taṃ bhajehi ito gato.

82. ‘‘Yo ca dhammena carati, carantopi na maññati;
Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato.

83. ‘‘Haliddirāgaṃ kapicittaṃ, purisaṃ rāgavirāginaṃ;
Tādisaṃ tāta mā sevi, nimmanussampi ce siyā.

84. ‘‘Āsīvisaṃva kupitaṃ, mīḷhalittaṃ mahāpathaṃ;
Ārakā parivajjehi, yānīva visamaṃ pathaṃ.

85. ‘‘Anatthā tāta vaḍḍhanti, bālaṃ accupasevato;
Māssu bālena saṃgacchi, amitteneva sabbadā.

86. ‘‘Taṃ tāhaṃ tāta yācāmi, karassu vacanaṃ mama;
Māssu bālena saṃgacchi, dukkho bālehi saṅgamo’’ti.

Tattha **yo te vissāsaye**ti yo tava vissāseyya. **Khameyya te**ti yo ca tava attani tayā kataṃ vissāsaṃ khameyya. **Sussūsī ca titikkhī cā**ti tava vacanaṃ sussūsāya ceva vacanādhivāsanena ca samannāgato bhaveyyāti attho. **Urasīva patiṭṭhāyā**ti yathā mātu urasi putto patiṭṭhāti, evaṃ patiṭṭhahitvā attano mātaraṃ viya maññamāno taṃ bhajeyyāsīti vadati. **Yo ca dhammena caratī**ti yo tividhena sucaritena dhammena iriyati. **Na maññatī**ti tathā carantopi ‘‘ahaṃ dhammaṃ carāmī’’ti mānaṃ na karoti. **Visuddhakāri**nti visuddhānaṃ dasakusalakammapathānaṃ kārakaṃ.

Rāgavirāginanti rāginañca virāginañca rajjitvā taṃkhaṇaññeva virajjanasabhāvaṃ. **Nimmanussampi ce siyā**ti sacepi sakalajambudīpatalaṃ nimmanussaṃ hoti, soyeva eko manusso tiṭṭhati, tathāpi tādisaṃ mā sevi. **Mahāpatha**nti gūthamakkhitaṃ maggaṃ viya. **Yānīvā**ti yānena gacchanto viya. **Visama**nti ninnaunnatakhāṇupāsāṇādivisamaṃ. **Bālaṃ accupasevato**ti bālaṃ appaññaṃ atisevantassa. **Sabbadā**ti tāta, bālena saha saṃvāso nāma amittasaṃvāso viya sabbadā niccakālameva dukkho. **Taṃ tāha**nti tena kāraṇena taṃ ahaṃ.

So evaṃ pitarā ovadito ‘‘tāta, ahaṃ manussapathaṃ gantvā tumhādise paṇḍite na labhissāmi, tattha gantuṃ bhāyāmi, idheva tumhākaṃ santike vasissāmī’’ti āha. Athassa bhiyyopi ovādaṃ datvā kasiṇaparikammaṃ ācikkhi. So na cirasseva abhiññāsamāpattiyo nibbattetvā saddhiṃ pitarā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi.

Tadā tāpasakumāro ukkaṇṭhitabhikkhu ahosi, kumārikā thullakumārikāva, pitā tāpaso pana ahameva ahosinti.

Haliddirāgajātakavaṇṇanā navamā.

## [436] 10. Samuggajātakavaṇṇanā

Kuto nu āgacchathāti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kasmā bhikkhu mātugāmaṃ patthesi, mātugāmo nāmesa asabbho akataññū, pubbe dānavarakkhasā gilitvā kucchinā pariharantāpi mātugāmaṃ rakkhituṃ ekapurisanissitaṃ kātuṃ nāsakkhiṃsu, tvaṃ kathaṃ sakkhissasī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāme pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā phalāphalena yāpento vihāsi. Tassa paṇṇasālāya avidūre eko dānavarakkhaso vasati. So antarantarā mahāsattaṃ upasaṅkamitvā dhammaṃ suṇāti, aṭaviyaṃ pana manussānaṃ sañcaraṇamagge ṭhatvā āgatāgate manusse gahetvā khādati. Tasmiṃ kāle ekā kāsiraṭṭhe kuladhītā uttamarūpadharā aññatarasmiṃ paccantagāme nivutthā hoti. Tassā ekadivasaṃ mātāpitūnaṃ dassanatthāya gantvā paccāgamanakāle parivāramanusse disvā so dānavo bheravarūpena pakkhandi. Manussā bhītā gahitagahitāvudhāni chaḍḍetvā palāyiṃsu. Dānavo yāne nisinnaṃ abhirūpaṃ mātugāmaṃ disvā paṭibaddhacitto hutvā taṃ attano guhaṃ netvā bhariyaṃ akāsi. Tato paṭṭhāya sappitelataṇḍulamacchamaṃsādīni ceva madhuraphalāphalāni ca āharitvā taṃ posesi, vatthālaṅkārehi ca naṃ alaṅkaritvā rakkhaṇatthāya ekasmiṃ karaṇḍake pakkhipitvā karaṇḍakaṃ gilitvā kucchinā pariharati. So ekadivasaṃ nhāyitukāmatāya ekaṃ saraṃ gantvā karaṇḍakaṃ uggilitvā taṃ tato nīharitvā nhāpetvā vilimpetvā alaṅkāretvā ''thokaṃ tava sarīraṃ utuṃ gaṇhāpehī''ti taṃ karaṇḍakasamīpe ṭhapetvā sayaṃ nhānatitthaṃ otaritvā taṃ anāsaṅkamāno thokaṃ dūraṃ gantvā nhāyi.

Tasmiṃ samaye vāyussaputto nāma vijjādharo sannaddhakhaggo ākāsena gacchati. Sā taṃ disvā ''ehī''ti hatthamuddaṃ akāsi, vijjādharo khippaṃ otari. Atha naṃ sā karaṇḍake pakkhipitvā dānavassa āgamanaṃ olokentī karaṇḍakūpari nisīditvā taṃ āgacchantaṃ disvā tassa attānaṃ dassetvā tasmiṃ karaṇḍakasamīpaṃ asampatteyeva karaṇḍakaṃ vivaritvā anto pavisitvā vijjādharassa upari nipajjitvā attano sāṭakaṃ pārupi. Dānavo āgantvā karaṇḍakaṃ asodhetvā ''mātugāmoyeva me''ti saññāya karaṇḍakaṃ gilitvā attano guhaṃ gacchanto antarāmagge cintesi ''tāpaso me ciraṃ diṭṭho, ajja tāva naṃ gantvā vandissāmī''ti. So tassa santikaṃ agamāsi. Tāpasopi naṃ dūratova āgacchantaṃ disvā dvinnaṃ janānaṃ kucchigatabhāvaṃ ñatvā sallapanto paṭhamaṃ gāthamāha –

87. ''Kuto nu āgacchatha bho tayo janā, svāgatā etha nisīdathāsane;
Kaccittha, bhonto kusalaṃ anāmayaṃ, cirassamabbhāgamanañhi vo idhā''ti.

Tattha **bho**ti ālapanaṃ. **Kaccitthā**ti kacci hotha bhavatha vijjatha. **Bhonto**ti puna ālapanto āha. **Kusalaṃ anāmaya**nti kacci tumhākaṃ kusalaṃ ārogyaṃ. **Cirassamabbhāgamanañhi vo idhā**ti ajja tumhākaṃ idha abbhāgamanañca ciraṃ jātaṃ.

Taṃ sutvā dānavo ''ahaṃ imassa tāpasassa santikaṃ ekakova āgato, ayañca tāpaso 'tayo janā'ti vadati, kiṃ nāmesa katheti, kiṃ nu kho sabhāvaṃ ñatvā katheti, udāhu ummattako hutvā vilapatī''ti cintetvā tāpasaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā tena saddhiṃ sallapanto dutiyaṃ gāthamāha –

88. ''Ahameva eko idha majja patto, na cāpi me dutiyo koci vijjati;
Kimeva sandhāya te bhāsitaṃ ise, kuto nu āgacchatha bho tayo janā''ti.

Tattha **idha majjā**ti idha ajja. **Kimeva sandhāya te bhāsitaṃ ise**ti bhante, isi kiṃ nāmetaṃ sandhāya tayā bhāsitaṃ, pākaṭaṃ tāva me katvā kathehīti.

Tāpaso ''ekaṃsenevāvuso sotukāmosī''ti pucchitvā ''āma, bhante''ti vutte ''tena hi suṇāhī''ti vatvā tatiyaṃ gāthamāha –

89. ''Tuvañca eko bhariyā ca te piyā, samuggapakkhittanikiṇṇamantare;
Sā rakkhitā kucchigatāva te sadā, vāyussaputtena sahā tahiṃ ratā''ti.

Tattha **tuvañca eko**ti paṭhamaṃ tāva tvaṃ eko jano. **Pakkhittanikiṇṇamantare**ti pakkhittānikiṇṇaantare taṃ tattha bhariyaṃ rakkhitukāmena sadā tayā samugge pakkhittā saddhiṃ samuggena nikiṇṇā antare, antokucchiyaṃ ṭhapitāti attho. **Vāyussaputtena sahā**ti evaṃnāmakena vijjādharena saddhiṃ. **Tahiṃ ratā**ti tattha tava antokucchiyaññeva kilesaratiyā ratā. So dāni tvaṃ mātugāmaṃ ''ekaṃ purisanissitaṃ karissāmī''ti kucchināpi pariharanto tassā jāraṃ ukkhipitvā carasīti.

Taṃ sutvā dānavo ''vijjādharā nāma bahumāyā honti, sacassa khaggo hatthagato bhavissati, kucchiṃ me phāletvāpi palāyissatī''ti bhītatasito hutvā khippaṃ karaṇḍakaṃ uggilitvā purato ṭhapesi. Satthā abhisambuddho hutvā taṃ pavattiṃ pakāsento catutthaṃ gāthamāha –

90. ''Saṃviggarūpo isinā viyākato, so dānavo tattha samuggamuggili;
Addakkhi bhariyaṃ sucimāladhāriniṃ, vāyussaputtena sahā tahiṃ rata''nti.

Tattha **addakkhī**ti so karaṇḍakaṃ vivaritvā addasa.

Karaṇḍake pana vivaṭamatteyeva vijjādharo vijjaṃ jappitvā khaggaṃ gahetvā ākāsaṃ pakkhandi. Taṃ disvā dānavo mahāsattassa tussitvā thutipubbaṅgamā sesagāthā abhāsi –

91. ''Sudiṭṭharūpamuggatapānuvattinā, hīnā narā ye pamadāvasaṃ gatā;
Yathā have pāṇarivettha rakkhitā, duṭṭhā mayī aññamabhippamodayi.

92. ''Divā ca ratto ca mayā upaṭṭhitā, tapassinā jotirivā vane vasaṃ;
Sā dhammamukkamma adhammamācari, akiriyarūpo pamadāhi santhavo.

93. ''Sarīramajjhamhi ṭhitāti maññahaṃ, mayhaṃ ayanti asatiṃ asaññataṃ;
Sā dhammamukkamma adhammamācari, akiriyarūpo pamadāhi santhavo.

94. ''Surakkhitaṃ meti kathaṃ nu vissase, anekacittāsu na hatthi rakkhaṇā;
Etā hi pātālapapātasannibhā, etthappamatto byasanaṃ nigacchati.

95. ''Tasmā hi te sukhino vītasokā, ye mātugāmehi caranti nissaṭā;
Etaṃ sivaṃ uttamamābhipatthayaṃ, na mātugāmehi kareyya santhava''nti.

Tattha **sudiṭṭharūpamuggatapānuvattinā**ti bhante, isi uggatapānuvattinā tayā sudiṭṭharūpaṃ idaṃ kāraṇaṃ. **Hīnā**ti nīcā. **Yathā have pāṇarivettha rakkhitā**ti ayaṃ mayā attano pāṇā viya ettha antokucchiyaṃ pariharantena rakkhitā. **Duṭṭhā mayī**ti idāni mayi mittadubbhikammaṃ katvā duṭṭhā aññaṃ purisaṃ abhippamodati. **Jotirivā vane vasa**nti vane vasantena tapassinā aggi viya mayā upaṭṭhitā paricaritā. **Sā dhammamukkammā**ti sā esā dhammaṃ okkamitvā atikkamitvā. **Akiriyarūpo**ti akattabbarūpo. **Sarīramajjhamhi ṭhitāti maññahaṃ, mayhaṃ ayanti asatiṃ asaññata**nti imaṃ asatiṃ asappurisadhammasamannāgataṃ asaññataṃ dussīlaṃ ''mayhaṃ sarīramajjhamhi ṭhitā''ti ca ''mayhaṃ aya''nti ca maññāmi.

Surakkhitaṃ meti kathaṃ nu vissaseti ayaṃ mayā surakkhitāti kathaṃ paṇḍito vissāseyya, yatra hi nāma mādisopi antokucchiyaṃ rakkhanto rakkhituṃ nāsakkhi. **Pātālapapātasannibhā**ti lokassādena duppūraṇīyattā mahāsamudde pātālasaṅkhātena papātena sadisā. **Etthappamatto**ti etāsu evarūpāsu nigguṇāsu pamatto puriso mahābyasanaṃ pāpuṇāti. **Tasmā hī**ti yasmā mātugāmavasaṃ gatā mahāvināsaṃ pāpuṇanti, tasmā ye mātugāmehi nissaṭā hutvā caranti, te sukhino. **Etaṃ siva**nti yadetaṃ mātugāmato nissaṭānaṃ visaṃsaṭṭhānaṃ caraṇaṃ, etaṃ jhānasukhameva sivaṃ khemaṃ uttamaṃ abhipatthetabbaṃ, etaṃ patthayamāno mātugāmehi saddhiṃ santhavaṃ na kareyyāti.

Evañca pana vatvā dānavo mahāsattassa pādesu nipatitvā ''bhante, tumhe nissāya mayā jīvitaṃ laddhaṃ, ahaṃ imāya pāpadhammāya vijjādharena mārāpito''ti mahāsattaṃ abhitthavi. Sopissa dhammaṃ desetvā ''imissā mā kiñci pāpaṃ akāsi, sīlāni gaṇhāhī''ti taṃ pañcasu sīlesu patiṭṭhāpesi. Dānavo ''ahaṃ kucchinā pariharantopi taṃ rakkhituṃ na sakkomi, añño ko rakkhissatī''ti taṃ uyyojetvā attano araññameva agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā dibbacakkhukatāpaso ahameva ahosinti.

Samuggajātakavaṇṇanā dasamā.

## [437] 11. Pūtimaṃsajātakavaṇṇanā

Na kho me ruccatīti idaṃ satthā jetavane viharanto indriyaasaṃvaraṃ ārabbha kathesi. Ekasmiñhi samaye bahū bhikkhū indriyesu aguttadvārā ahesuṃ. Satthā ''ime bhikkhū ovadituṃ vaṭṭatī''ti ānandattherassa vatvā aniyamavasena bhikkhusaṅghaṃ sannipātāpetvā alaṅkatapallaṅkavaramajjhagato bhikkhū āmantetvā ''na, bhikkhave, bhikkhunā nāma rūpādīsu subhanimittavasena nimittaṃ gahetuṃ vaṭṭati, sace hi tasmiṃ samaye kālaṃ karoti, nirayādīsu nibbattati, tasmā rūpādīsu subhanimittaṃ mā gaṇhatha. Bhikkhunā nāma rūpādigocarena na bhavitabbaṃ, rūpādigocarā hi diṭṭheva dhamme mahāvināsaṃ pāpuṇanti, tasmā varaṃ, bhikkhave, tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṃ sampalimaṭṭha''nti vitthāretvā ''tumhākaṃ rūpaṃ olokanakālopi atthi anolokanakālopi. Olokanakāle subhavasena anoloketvā asubhavaseneva olokeyyātha, evaṃ attano gocarā na parihāyissatha. Ko pana tumhākaṃ gocaroti? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, ariyo aṭṭhaṅgiko maggo, nava lokuttaradhammā. Etasmiñhi vo gocare carantānaṃ na lacchati māro otāraṃ, sace pana kilesavasikā hutvā subhanimittavasena olokessatha, pūtimaṃsasiṅgālo viya attano gocarā parihāyissathā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente himavantapadese araññāyatane pabbataguhāyaṃ anekasatā eḷakā vasanti. Tesaṃ vasanaṭṭhānato avidūre ekissā guhāya pūtimaṃso nāma siṅgālo veṇiyā nāma bhariyāya saddhiṃ vasati. So ekadivasaṃ bhariyāya saddhiṃ vicaranto te eḷake disvā ''ekena upāyena imesaṃ maṃsaṃ khādituṃ vaṭṭatī''ti cintetvā upāyena ekekaṃ eḷakaṃ māresi. Te ubhopi eḷakamaṃsaṃ khādantā thāmasampannā thūlasarīrā ahesuṃ. Anupubbena eḷakā parikkhayaṃ agamaṃsu. Tesaṃ antare meṇḍamātā nāma ekā eḷikā byattā ahosi upāyakusalā. Siṅgālo taṃ māretuṃ asakkonto ekadivasaṃ bhariyāya saddhiṃ sammantento ''bhadde, eḷakā khīṇā, imaṃ eḷikaṃ ekena upāyena khādituṃ vaṭṭati, ayaṃ panettha upāyo, tvaṃ ekikāva gantvā etāya saddhiṃ sakhī hohi, atha te tāya saddhiṃ vissāse uppanne ahaṃ matālayaṃ karitvā nipajjissāmi, tvaṃ etaṃ upasaṅkamitvā 'eḷike sāmiko me mato, ahañca anāthā, ṭhapetvā taṃ añño me ñātako natthi, ehi roditvā kanditvā tassa sarīrakiccaṃ karissāmā'ti vatvā taṃ gahetvā āgaccheyyāsi, atha naṃ ahaṃ uppatitvā gīvāya ḍaṃsitvā māressāmī''ti āha.

Sā ''sādhū''ti sampaṭicchitvā tāya saddhiṃ sakhibhāvaṃ katvā vissāse uppanne eḷikaṃ tathā avoca. Eḷikā ''āḷi siṅgāli tava sāmikena sabbe mama ñātakā khāditā, bhāyāmi na sakkomi gantu''nti āha. ''Āḷi, mā bhāyi, matako kiṃ karissatī''ti? ''Kharamanto te sāmiko, bhāyāmevāha''nti sā evaṃ vatvāpi tāya punappunaṃ yāciyamānā ''addhā mato bhavissatī''ti sampaṭicchitvā tāya saddhiṃ pāyāsi. Gacchantī pana ''ko jānāti, kiṃ bhavissatī''ti tasmiṃ āsaṅkāya siṅgāliṃ purato katvā siṅgālaṃ pariggaṇhantīyeva gacchati. Siṅgālo tāsaṃ padasaddaṃ sutvā ''āgatā nu kho eḷikā''ti sīsaṃ ukkhipitvā akkhīni parivattetvā olokesi. Eḷikā taṃ tathā karontaṃ disvā ''ayaṃ pāpadhammo maṃ vañcetvā māretukāmo matālayaṃ dassetvā nipanno''ti nivattitvā palāyantī siṅgāliyā ''kasmā palāyasī''ti vutte taṃ kāraṇaṃ kathentī paṭhamaṃ gāthamāha –

96. ''Na kho me ruccati āḷi, pūtimaṃsassa pekkhanā;
Etādisā sakhārasmā, ārakā parivajjaye''ti.

Tattha **āḷī**ti ālapanaṃ, sakhi sahāyiketi attho. **Etādisā sakhārasmā**ti evarūpā sahāyakā apakkamitvā taṃ sahāyakaṃ ārakā parivajjeyyāti attho.

Evañca pana vatvā sā nivattitvā attano vasanaṭṭhānameva gatā. Siṅgālī taṃ nivattetuṃ asakkontī tassā kujjhitvā attano sāmikasseva santikaṃ gantvā pajjhāyamānā nisīdi. Atha naṃ siṅgālo garahanto dutiyaṃ gāthamāha –

97. ‘‘Ummattikā ayaṃ veṇī, vaṇṇeti patino sakhiṃ;
Pajjhāyi paṭigacchantiṃ, āgataṃ meṇḍamātara’’nti.

Tattha **veṇī**ti tassā nāmaṃ. **Vaṇṇeti patino sakhi**nti paṭhamameva attano sakhiṃ eḷikaṃ ‘‘mayi sinehā vissāsikā āgamissati no santikaṃ, matālayaṃ karohī’’ti patino santike vaṇṇeti. Atha naṃ sā idāni āgataṃ mama santikaṃ anāgantvāva paṭigacchantiṃ meṇḍamātaraṃ pajjhāyati anusocatīti.

Taṃ sutvā siṅgālī tatiyaṃ gāthamāha –

98. ‘‘Tvaṃ khosi samma ummatto, dummedho avicakkhaṇo;
Yo tvaṃ matālayaṃ katvā, akālena vipekkhasī’’ti.

Tattha **avicakkhaṇo**ti vicāraṇapaññārahito. **Akālena vipekkhasī**ti eḷikāya attano santikaṃ anāgatāyeva olokesīti attho.

99. ‘‘Na akāle vipekkhayya, kāle pekkheyya paṇḍito;
Pūtimaṃsova pajjhāyi, yo akāle vipekkhatī’’ti. – ayaṃ abhisambuddhagāthā;

Tattha **akāle**ti kāmaguṇe ārabbha subhavasena cittuppādakāle. Ayañhi bhikkhuno rūpaṃ oloketuṃ akālo nāma. **Kāle**ti asubhavasena anussativasena kasiṇavasena vā rūpaggahaṇakāle. Ayañhi bhikkhuno rūpaṃ oloketuṃ kālo nāma. Tattha akāle sārattakāle rūpaṃ olokentā mahāvināsaṃ pāpuṇantīti haritacajātakalomasakassapajātakādīhi dīpetabbaṃ. Kāle asubhavasena olokentā arahatte patiṭṭhahantīti asubhakammikatissattheravatthunā kathetabbaṃ. **Pūtimaṃsova pajjhāyī**ti bhikkhave, yathā pūtimaṃsasiṅgālo akāle eḷikaṃ oloketvā attano gocarā parihīno pajjhāyati, evaṃ bhikkhu akāle subhavasena rūpaṃ oloketvā satipaṭṭhānādigocarā parihīno diṭṭhadhamme samparāyepi socati pajjhāyati kilamatīti.

Veṇīpi kho siṅgālī pūtimaṃsaṃ assāsetvā ‘‘sāmi, mā cintesi, ahaṃ taṃ punapi upāyena ānessāmi, tvaṃ āgatakāle appamatto gaṇheyyāsī’’ti vatvā tassā santikaṃ gantvā ‘‘āḷi, tava āgatakāleyeva no attho jāto, tava āgatakālasmiṃyeva hi me sāmiko satiṃ paṭilabhi, idāni jīvati, ehi tena saddhiṃ paṭisanthāraṃ karohī’’ti vatvā pañcamaṃ gāthamāha –

100. ‘‘Piyaṃ kho āḷi me hotu, puṇṇapattaṃ dadāhi me;
Pati sañjīvito mayhaṃ, eyyāsi piyapucchikā’’ti.

Tattha **puṇṇapattaṃ dadāhi me**ti piyakkhānaṃ akkhāyikā mayhaṃ tuṭṭhidānaṃ dehi. **Pati sañjīvito mayha**nti mama sāmiko sañjīvito uṭṭhito arogoti attho. **Eyyāsī**ti mayā saddhiṃ āgaccha.

Eḷikā ‘‘ayaṃ pāpadhammā maṃ vañcetukāmā, ayuttaṃ kho pana paṭipakkhakaraṇaṃ, upāyeneva naṃ vañcessāmī’’ti cintetvā chaṭṭhaṃ gāthamāha –

101. ‘‘Piyaṃ kho āḷi te hotu, puṇṇapattaṃ dadāmi te;
Mahatā parivārena, essaṃ kayirāhi bhojana’’nti.

Tattha **essa**nti āgamissāmi. Āgacchamānā ca attano ārakkhaṃ katvā mahantena parivārena āgamissāmīti.

Atha naṃ siṅgālī parivāraṃ pucchantī sattamaṃ gāthamāha –

102. ‘‘Kīdiso tuyhaṃ parivāro, yesaṃ kāhāmi bhojanaṃ;
Kiṃ nāmakā ca te sabbe, te me akkhāhi pucchitā’’ti.

Sā ācikkhantī aṭṭhamaṃ gāthamāha –

103. ‘‘Māliyo caturakkho ca, piṅgiyo atha jambuko;
Ediso mayhaṃ parivāro, tesaṃ kayirāhi bhojana’’nti.

Tattha **te me**ti te parivāre mayhaṃ ācikkhi. **Māliyo**tiādīni catunnaṃ sunakhānaṃ nāmāni. ‘‘Tattha ekekassa pañca pañca sunakhasatāni parivārenti, evaṃ dvīhi sunakhasahassehi parivāritā āgamissāmī’’ti vatvā ‘‘sace te bhojanaṃ na labhissanti, tumhe dvepi jane māretvā khādissantī’’ti āha.

Taṃ sutvā siṅgālī bhītā ‘‘alaṃ imissā tattha gamanena, upāyenassā anāgamanameva karissāmī’’ti cintetvā navamaṃ gāthamāha –

104. ‘‘Nikkhantāya agārasmā, bhaṇḍakampi vinassati;
Ārogyaṃ āḷino vajjaṃ, idheva vasa māgamā’’ti.

Tassattho – āḷi, tava gehe bahubhaṇḍakaṃ atthi, taṃ te nikkhantāya agārasmā anārakkhaṃ bhaṇḍakaṃ vinassati, ahameva te āḷino sahāyakassa ārogyaṃ vajjaṃ vadissāmi, tvaṃ idheva vasa māgamāti.

Evañca pana vatvā maraṇabhayabhītā vegena sāmikassa santikaṃ gantvā taṃ gahetvā palāyi. Te puna taṃ ṭhānaṃ āgantuṃ nāsakkhiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ‘‘tadā ahaṃ tasmiṃ ṭhāne vanajeṭṭhakarukkhe nibbattadevatā ahosi’’nti.

Pūtimaṃsajātakavaṇṇanā ekādasamā.

## [438] 12. Daddarajātakavaṇṇanā

Yo te puttaketi idaṃ satthā gijjhakūṭe viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tasmiñhi samaye dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘aho āvuso devadatto nillajjo anariyo evaṃ uttamaguṇadharassa sammāsambuddhassa ajātasattunā saddhiṃ ekato hutvā dhanuggahapayojanasilāpavijjhananāḷāgirivissajjanehi vadhāya upāyaṃ karotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayhaṃ vadhāya parisakki, idāni pana me tāsamattampi kātuṃ nāsakkhī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko disāpāmokkho ācariyo pañcasatānaṃ māṇavakānaṃ sippaṃ vācento ekadivasaṃ cintesi ‘‘mayhaṃ idha vasantassa palibodho hoti, māṇavakānampi sippaṃ na niṭṭhāti, himavantapadese araññāyatanaṃ pavisitvā tattha vasanto vācessāmī’’ti. So māṇavakānaṃ kathetvā tilataṇḍulatelavatthādīni gāhāpetvā araññaṃ pavisitvā maggato avidūre ṭhāne paṇṇasālaṃ kāretvā nivāsaṃ kappesi, māṇavāpi attano paṇṇasālaṃ kariṃsu. Māṇavakānaṃ ñātakā telataṇḍulādīni pesenti. Raṭṭhavāsinopi ‘‘disāpāmokkho ācariyo kira araññe asukaṭṭhāne nāma vasanto sippaṃ uggaṇhāpetī’’ti tassa taṇḍulādīni abhiharanti, kantārappaṭipannāpi denti, aññataropi puriso khīrapānatthāya savaccham dhenuṃ adāsi. Ācariyassa paṇṇasālāya santike dvīhi potakehi saddhiṃ ekā godhā vasati, sīhabyagghāpissa upaṭṭhānaṃ āgacchanti. Eko tittiropi tattha nibaddhavāso ahosi. So ācariyassa māṇavānaṃ mante vācentassa saddaṃ sutvā tayopi vede uggaṇhi. Māṇavā tena saddhiṃ ativissāsikā ahesuṃ.

Aparabhāge māṇavesu nipphattiṃ appattesuyeva ācariyo kālamakāsi. Māṇavā tassa sarīraṃ jhāpetvā vālukāya thūpaṃ katvā nānāpupphehi pūjetvā rodanti paridevanti. Atha ne tittiro ‘‘kasmā rodathā’’ti āha. ‘‘Ācariyo no sippe aniṭṭhiteyeva kālakato, tasmā rodāmā’’ti. ‘‘Evaṃ sante mā socittha, ahaṃ vo sippaṃ vācessāmī’’ti. ‘‘Tvaṃ kathaṃ jānāsī’’ti? ‘‘Ahaṃ ācariye tumhākaṃ vācente saddaṃ sutvā tayo vede paguṇe akāsinti. Tena hi attano paguṇabhāvaṃ amhe jānāpehī’’ti. Tittiro ‘‘tena hi suṇāthā’’ti tesaṃ ganṭhiṭṭhānameva pabbatamatthakā nadiṃ otaranto viya osāresi. Māṇavā haṭṭhatuṭṭhā hutvā tittirapaṇḍitassa santike sippaṃ paṭṭhapesuṃ. Sopi disāpāmokkhācariyassa ṭhāne ṭhatvā tesaṃ sippaṃ vācesi. Māṇavā tassa suvaṇṇapañjaraṃ karitvā upari vitānaṃ bandhitvā suvaṇṇataṭṭake madhulājādīni upaharantā nānāvaṇṇehi pupphehi pūjentā mahantaṃ sakkāraṃ kariṃsu. ‘‘Tittiro kira araññāyatane pañcasate māṇavake mantaṃ vācetī’’ti sakalajambudīpe pākaṭo ahosi.

Tadā jambudīpe giraggasamajjasadisaṃ mahantaṃ chaṇaṃ ghosayiṃsu. Māṇavānaṃ mātāpitaro ‘‘chaṇadassanatthāya āgacchantū’’ti pesesuṃ. Māṇavā tittirassa ārocetvā tittirapaṇḍitaṃ sabbañca assamapadaṃ godhaṃ paṭicchāpetvā attano attano nagarameva agamiṃsu. Tadā eko nikkāruṇiko duṭṭhatāpaso tattha tattha vicaranto taṃ ṭhānaṃ sampāpuṇi. Godhā taṃ disvā paṭisanthāraṃ katvā ‘‘asukaṭṭhāne taṇḍulā, asukaṭṭhāne teladīni atthi, bhattaṃ pacitvā bhuñjāhī’’ti vatvā gocaratthāya gatā. Tāpaso pātova bhattaṃ pacitvā dve godhāputtake māretvā khādi, divā tittirapaṇḍitañca vacchakañca māretvā khādi, sāyaṃ dhenuṃ āgacchantaṃ disvā tampi māretvā maṃsaṃ khāditvā rukkhamūle nipajjitvā ghurughurāyanto niddaṃ okkami. Godhā sāyaṃ āgantvā puttake apassantī upadhārayamānā vicari. Rukkhadevatā godhaṃ puttake adisvā kampamānaṃ oloketvā khandhaviṭapabbhantare dibbānubhāvena ṭhatvā ‘‘godhe mā kampi, iminā pāpapurisena tava puttakā ca tittiro ca vaccho ca dhenu ca māritā, gīvāya naṃ ḍaṃsitvā jīvitakkhayaṃ pāpehī’’ti sallapantī paṭhamaṃ gāthamāha –

105. ‘‘Yo te puttake akhādi, dinnabhatto adūsake;
Tasmiṃ dāṭhaṃ nipātehi, mā te muccittha jīvato’’ti.

Tattha **dinnabhatto**ti bhattaṃ pacitvā bhuñjāhīti tayā dinnabhatto. **Adūsake**ti niddose niraparādhe. **Tasmiṃ dāṭhaṃ nipātehī**ti tasmiṃ pāpapurise catassopi dāṭhā nipātehīti adhippāyo. **Mā te muccittha jīvato**ti jīvanto sajīvo hutvā tava hatthato eso pāpadhammo mā muccittha, mokkhaṃ mā labhatu, jīvitakkhayaṃ pāpehīti attho.

Tato godhā dve gāthā abhāsi –

106. ‘‘Ākiṇṇaluddo puriso, dhāticelaṃva makkhito;
Padesaṃ taṃ na passāmi, yattha dāṭhaṃ nipātaye.

107. ‘‘Akataññussa posassa, niccaṃ vivaradassino;
Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye’’ti.

Tattha **ākiṇṇaluddo**ti gāḷhaluddo. **Vivaradassino**ti chiddaṃ otāraṃ pariyesantassa. **Neva naṃ abhirādhaye**ti evarūpaṃ puggalaṃ sakalapathaviṃ dentopi tosetuṃ na sakkuṇeyya, kimaṅgaṃ panāhaṃ bhattamattadāyikāti dasseti.

Godhā evaṃ vatvā ‘‘ayaṃ pabujjhitvā mampi khādeyyā’’ti attano jīvitaṃ rakkhamānā palāyi. Tepi pana sīhabyagghā tittirassa sahāyakāva, kadāci te āgantvā tittiraṃ passanti, kadāci so gantvā tesaṃ dhammaṃ desetvā āgacchati, tasmiṃ pana divase sīho byagghaṃ āha – ‘‘samma, ciraṃ diṭṭho no tittiro, ajja sattaṭṭhadivasā honti, gaccha, tāvassa pavattiṃ ñatvā ehī’’ti. Byaggho ‘‘sādhū’’ti sampaṭicchitvā godhāya palāyanakāle taṃ ṭhānaṃ patvā taṃ pāpapurisaṃ niddāyantaṃ passi. Tassa jaṭantare tittirapaṇḍitassa lomāni paññāyanti, dhenuyā ca vacchakassa ca aṭṭhīni paññāyanti. Byaggharājā taṃ sabbaṃ disvā suvaṇṇapañjare ca tittirapaṇḍitaṃ adisvā ‘‘iminā pāpapurisena ete māritā bhavissantī’’ti taṃ pādena paharitvā uṭṭhāpesi. Sopi taṃ disvā bhītatasito ahosi. Atha naṃ byaggho ‘‘tvaṃ ete māretvā khādasī’’ti pucchi. ‘‘Neva māremi, na khādāmī’’ti. ‘‘Pāpadhamma tayi amārente añño ko māressati, kathehi tāva kāraṇaṃ, akathentassa jīvitaṃ te natthī’’ti. So maraṇabhayabhīto ‘‘āma, sāmi, godhāputtake ca vacchakañca dhenuñca māretvā khādāmi, tittiraṃ pana na māremī’’tiāha. So tassa bahuṃ kathentassapi asaddahitvā ‘‘tvaṃ kuto āgatosī’’ti pucchitvā ‘‘sāmi, kaliṅgaraṭṭhato vāṇijakānaṃ bhaṇḍaṃ vahanto jīvikahetu idañcidañca kammaṃ katvā idānimhi idhāgato’’ti tena sabbasmiṃ attanā katakamme kathite ‘‘pāpadhamma tayi tittiraṃ amārente añño ko māressati, ehi sīhassa migarañño santikaṃ taṃ nessāmī’’ti taṃ purato katvā tāsento agamāsi. Sīharājā taṃ ānentaṃ byagghaṃ pucchanto catutthaṃ gāthamāha –

108. ‘‘Kiṃ nu subāhu taramānarūpo, paccāgatosi saha māṇavena;
Kiṃ kiccamatthaṃ idhamatthi tuyhaṃ, akkhāhi me pucchito etamattha’’nti.

Tattha **subāhū**ti byagghaṃ nāmenālapati. Byagghassa hi purimakāyo manāpo hoti, tena taṃ evamāha. **Kiṃ kiccamatthaṃ idhamatthi tuyha**nti kiṃ karaṇīyaṃ atthasaññitaṃ iminā māṇavena idha atthi. ‘‘Tuyhaṃ kiṃ kiccamattha’’ntipi pāṭho, ayamevattho.

Taṃ sutvā byaggho pañcamaṃ gāthamāha –

109. ‘‘Yo te sakhā daddaro sādhurūpo, tassa vadhaṃ parisaṅkāmi ajja;
Purisassa kammāyatanāni sutvā, nāhaṃ sukhiṃ daddaraṃ ajja maññe’’ti.

Tattha **daddaro**ti tittiro. **Tassa vadha**nti tassa tittirapaṇḍitassa imamhā purisamhā ajja vadhaṃ parisaṅkāmi. **Nāhaṃ sukhi**nti ahaṃ ajja daddaraṃ sukhiṃ arogaṃ na maññāmi.

Atha naṃ sīho chaṭṭhaṃ gāthamāha –

110. ‘‘Kānissa kammāyatanāni assu, purisassa vuttisamodhānatāya;
Kaṃ vā paṭiññaṃ purisassa sutvā, parisaṅkasi daddaraṃ māṇavenā’’ti.

Tattha **assū**ti assosi. **Vuttisamodhānatāyā**ti jīvitavuttisamodhānatāya, kāni nāma iminā attano kammāni tuyhaṃ kathitānīti attho. **Māṇavenā**ti kiṃ sutvā iminā māṇavena māritaṃ parisaṅkasi.

Athassa kathento byaggharājā sesagāthā abhāsi –

111. ‘‘Ciṇṇā kaliṅgā caritā vaṇijjā, vettācaro saṅkupathopi ciṇṇo;
Naṭehi ciṇṇaṃ saha vākurehi, daṇḍena yuddhampi samajjamajjhe.

112. ‘‘Baddhā kulīkā mitamāḷakena, akkhā jitā saṃyamo abbhatīto;
Abbāhitaṃ pubbakaṃ aḍḍharattaṃ, hatthā daḍḍhā piṇḍapaṭiggahena.

113. ‘‘Tānissa kammāyatanāni assu, purisassa vuttisamodhānatāya;
Yathā ayaṃ dissati lomapiṇḍo, gāvo hatā kiṃ pana daddarassā’’ti.

Tattha **ciṇṇā kaliṅgā**ti vāṇijakānaṃ bhaṇḍaṃ vahantena kira tena kaliṅgaraṭṭhe ciṇṇā. **Caritā vaṇijjā**ti vaṇijjāpi tena katā. **Vettācaro**ti vettehi sañcaritabbo. **Saṅkupathopi ciṇṇo**ti khāṇukamaggopi valañjito. **Naṭehī**ti jīvikahetuyeva naṭehipi saddhiṃ. **Ciṇṇaṃ saha vākurehī**ti vākuraṃ vahantena vākurehi saddhiṃ caritaṃ. **Daṇḍena yuddha**nti daṇḍena yuddhampi kira tena yujjhitaṃ.

Baddhā kulīkāti sakuṇikāpi kira tena baddhā. **Mitamāḷakenā**ti dhaññamāpakakammampi kira tena kataṃ. **Akkhā jitā**ti akkhadhuttānaṃ veyyāvaccaṃ karontena akkhā haṭā. **Saṃyamo abbhatīto**ti jīvitavuttiṃ nissāya pabbajanteneva sīlasaṃyamo atikkanto. **Abbāhita**nti apaggharaṇaṃ kataṃ. **Pubbaka**nti lohitaṃ. Idaṃ vuttaṃ hoti – iminā kira jīvikaṃ nissāya rājāparādhikānaṃ hatthapāde chinditvā te ānetvā sālāya nipajjāpetvā vaṇamukhehi paggharantaṃ lohitaṃ aḍḍharattasamaye tattha gantvā kuṇḍakadhūmaṃ datvā ṭhapitanti. **Hatthā daḍḍhā**ti ājīvikapabbajjaṃ pabbajitakāle uṇhapiṇḍapātapaṭiggahaṇe hatthāpi kirassa daḍḍhā.

Tānissa kammāyatanānīti tāni assa kammāni. **Assū**ti assosiṃ. **Yathā aya**nti yathā esa etassa jaṭantare tittiralomapiṇḍopi dissati, iminā kāraṇena veditabbametaṃ ‘‘eteneva so mārito’’ti. **Gāvo hatā kiṃ pana daddarassā**ti gāvopi etena hatā, daddarassa pana kiṃ na hanitabbaṃ, kasmā esa taṃ na māressatīti.

Sīho taṃ purisaṃ pucchi ‘‘mārito te tittirapaṇḍito’’ti? ‘‘Āma, sāmī’’ti. Athassa saccavacanaṃ sutvā sīho taṃ vissajjetukāmo ahosi. Byaggharājā pana ‘‘māretabbayuttako eso’’ti vatvā tattheva naṃ dāṭhāhi paharitvā māretvā āvāṭaṃ khaṇitvā pakkhipi. Māṇavā āgantvā tittirapaṇḍikaṃ adisvā roditvā paridevitvā nivattiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, devadatto pubbepi mayhaṃ vadhāya parisakkī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kūṭajaṭilo devadatto ahosi, godhā uppalavaṇṇā, byaggho moggallāno, sīho sāriputto, disāpāmokkho ācariyo mahākassapo, tittirapaṇḍito pana ahameva ahosi’’nti.

Daddarajātakavaṇṇanā dvādasamā.

Jātakuddānaṃ –

Gijjhakosambī suvañca, cūḷasūvaṃ harittacaṃ;
Kusalaṃ lomakassapaṃ, cakkavākaṃ haliddi ca.

Samuggaṃ pūtimaṃsañca, daddarañceva dvādasa;
Jātake navanipāte, gīyiṃsu gītikārakā.

Navakanipātavaṇṇanā niṭṭhitā.

(Tatiyo bhāgo niṭṭhito.)

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

Catuttho bhāgo

10. Dasakanipāto

[439] 1. Catudvārajātakavaṇṇanā

Catudvāramidaṃ nagaranti idaṃ satthā jetavane viharanto ekaṃ dubbacabhikkhuṃ ārabbha kathesi. Paccuppannavatthu navakanipātassa paṭhamajātake vitthāritameva. Idha pana satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ bhikkhu dubbaco’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘pubbepi tvaṃ bhikkhu dubbacatāya paṇḍitānaṃ vacanaṃ akatvā khuracakkaṃ āpādesī’’ti vatvā atītaṃ āhari.

Atīte kassapadasabalassa kāle bārāṇasiyaṃ asītikoṭivibhavassa seṭṭhino eko putto mittavindako nāma ahosi. Tassa mātāpitaro sotāpannā ahesuṃ, so pana dussīlo assaddho. Atha naṃ aparabhāge pitari kālakate mātā kuṭumbaṃ vicārentī āha – ‘‘tāta, tayā dullabhaṃ manussattaṃ laddhaṃ, dānaṃ dehi, sīlaṃ rakkhāhi, uposathakammaṃ karohi, dhammaṃ suṇāhī’’ti. Amma, na mayhaṃ dānādīhi attho, mā maṃ kiñci avacuttha, ahaṃ yathākammaṃ gamissāmīti. Evaṃ vadantampi naṃ ekadivasaṃ puṇṇamuposathadivase mātā āha – ‘‘tāta, ajja abhilakkhito mahāuposathadivaso, ajja uposathaṃ samādiyitvā vihāraṃ gantvā sabbarattiṃ dhammaṃ sutvā ehi, ahaṃ te sahassaṃ dassāmī’’ti. So ‘‘sādhū’’ti dhanalobhena uposathaṃ samādiyitvā bhuttapātarāso vihāraṃ gantvā divasaṃ vītināmetvā rattiṃ yathā ekampi dhammapadaṃ kaṇṇaṃ na paharati, tathā ekasmiṃ padese nipajjitvā niddaṃ okkamitvā punadivase pātova mukhaṃ dhovitvā gehaṃ gantvā nisīdi.

Mātā panassa ‘‘ajja me putto dhammaṃ sutvā pātova dhammakathikattheraṃ ādāya āgamissatī’’ti yāguṃ khādanīyaṃ bhojanīyaṃ paṭiyādetvā āsanaṃ paññapetvā tassāgamanaṃ paṭimānentī taṃ ekakaṃ āgataṃ disvā ‘‘tāta, dhammakathiko kena na ānīto’’ti vatvā ‘‘na mayhaṃ dhammakathikena attho’’ti vutte ‘‘tena hi yāguṃ pivā’’ti āha. So ‘‘tumhehi mayhaṃ sahassaṃ paṭissutaṃ, taṃ tāva me detha, pacchā pivissāmī’’ti āha. ‘‘Piva, tāta, pacchā dassāmī’’ti. ‘‘Gahetvāva pivissāmī’’ti. Athassa mātā sahassabhaṇḍikaṃ purato ṭhapesi. So yāguṃ pivitvā sahassabhaṇḍikaṃ gahetvā vohāraṃ karonto na cirasseva vīsasatasahassaṃ uppādesi. Athassa etadahosi – ‘‘nāvaṃ upaṭṭhapetvā vohāraṃ karissāmī’’ti. So nāvaṃ upaṭṭhapetvā ‘‘amma, ahaṃ nāvāya vohāraṃ karissāmī’’ti āha. Atha naṃ mātā ‘‘tvaṃ tāta, ekaputtako, imasmiṃ ghare dhanampi bahu, samuddo anekādīnavo, mā gamī’’ti nivāresi. So ‘‘ahaṃ gamissāmeva, na sakkā maṃ nivāretu’’nti vatvā ‘‘ahaṃ taṃ, tāta, vāressāmī’’ti mātarā hatthe gahito hatthaṃ vissajjāpetvā mātaraṃ paharitvā pātetvā antaraṃ katvā gantvā nāvāya samuddaṃ pakkhandi.

Nāvā sattame divase mittavindakaṃ nissāya samuddapiṭṭhe niccalā aṭṭhāsi. Kāḷakaṇṇisalākā kariyamānā mittavindakasseva hatthe tikkhattuṃ pati. Athassa uḷumpaṃ datvā ‘‘imaṃ ekaṃ nissāya bahū mā nassantū’’ti taṃ samuddapiṭṭhe khipiṃsu. Tāvadeva nāvā javena mahāsamuddaṃ pakkhandi. Sopi uḷumpe nipajjitvā ekaṃ dīpakaṃ pāpuṇi. Tattha phalikavimāne catasso vemānikapetiyo addasa. Tā sattāhaṃ dukkhaṃ anubhavanti, sattāhaṃ sukhaṃ. So tāhi saddhiṃ sattāhaṃ dibbasampattiṃ anubhavi. Atha naṃ tā dukkhānubhavanatthāya gacchamānā ‘‘sāmi, mayaṃ sattame divase āgamissāma, yāva mayaṃ āgacchāma, tāva anukkaṇṭhamāno idheva vasā’’ti vatvā agamaṃsu. So taṇhāvasiko hutvā tasmiṃyeva phalake nipajjitvā puna samuddapiṭṭhena gacchanto aparaṃ dīpakaṃ patvā tattha rajatavimāne aṭṭha vemānikapetiyo disvā eteneva upāyena aparasmiṃ dīpake maṇivimāne soḷasa, aparasmiṃ dīpake kanakavimāne dvattiṃsa vemānikapetiyo disvā tāhi saddhiṃ dibbasampattiṃ anubhavitvā tāsampi dukkhaṃ anubhavituṃ gatakāle puna samuddapiṭṭhena gacchanto ekaṃ pākāraparikkhittaṃ catudvāraṃ nagaraṃ addasa. Ussadanirayo kiresa, bahūnaṃ nerayikasattānaṃ kammakaraṇānubhavanaṭṭhānaṃ mittavindakassa alaṅkatapaṭiyattanagaraṃ viya hutvā upaṭṭhāsi.

So ‘‘imaṃ nagaraṃ pavisitvā rājā bhavissāmī’’ti cintetvā khuracakkaṃ ukkhipitvā sīse paccamānaṃ nerayikasattaṃ addasa. Athassa taṃ tassa sīse khuracakkaṃ padumaṃ viya hutvā upaṭṭhāsi. Ure pañcaṅgikabandhanaṃ uracchadapasādhanaṃ hutvā sīsato galantaṃ lohitaṃ lohitacandanavilepanaṃ viya hutvā paridevanasaddo madhurasaro gītasaddo viya hutvā upaṭṭhāsi. So tassa santikaṃ gantvā ‘‘bho purisa, ciraṃ tayā padumaṃ dhāritaṃ, dehi me eta’’nti āha. ‘‘Samma, nayidaṃ padumaṃ, khuracakkaṃ eta’’nti. ‘‘Tvaṃ mayhaṃ adātukāmatāya evaṃ vadasī’’ti. Nerayikasatto cintesi ‘‘mayhaṃ kammaṃ khīṇaṃ bhavissati, imināpi mayā viya mātaraṃ paharitvā āgatena bhavitabbaṃ, dassāmissa khuracakka’’nti. Atha naṃ ‘‘ehi bho, gaṇha ima’’nti vatvā khuracakkaṃ tassa sīse khipi, taṃ tassa matthakaṃ pisamānaṃ bhassi. Tasmiṃ khaṇe mittavindako tassa khuracakkabhāvaṃ ñatvā ‘‘tava khuracakkaṃ gaṇha, tava khuracakkaṃ gaṇhā’’ti vedanāppatto paridevi, itaro antaradhāyi. Tadā bodhisatto rukkhadevatā hutvā mahantena parivārena ussadacārikaṃ caramāno taṃ ṭhānaṃ pāpuṇi. Mittavindako taṃ oloketvā ‘‘sāmi devarāja, idaṃ maṃ cakkaṃ saṇhakaraṇiyaṃ viya tilāni pisamānaṃ otarati, kiṃ nu kho mayā pāpaṃ pakata’’nti pucchanto dve gāthā abhāsi –

1. ‘‘Catudvāramidaṃ nagaraṃ, āyasaṃ daḷhapākāraṃ;
Oruddhapaṭiruddhosmi, kiṃ pāpaṃ pakataṃ mayā.

2. ‘‘Sabbe apihitā dvārā, oruddhosmi yathā dijo;
Kimādhikaraṇaṃ yakkha, cakkābhinihato aha’’nti.

Tattha **daḷhapākāra**nti thirapākāraṃ. ‘‘Daḷhatoraṇa’’ntipi pāṭho, thiradvāranti attho. **Oruddhapaṭiruddhosmī**ti anto katvā samantā pākārena ruddho, palāyanaṭṭhānaṃ na paññāyati. **Kiṃ pāpaṃ pakata**nti kiṃ nu kho mayā pāpakammaṃ kataṃ. **Apihitā**ti thakitā. **Yathā dijo**ti pañjare pakkhitto sakuṇo viya. **Kimādhikaraṇa**nti kiṃ kāraṇaṃ. **Cakkābhinihato**ti cakkena abhinihato.

Athassa devarājā kāraṇaṃ kathetuṃ cha gāthā abhāsi –

3. ‘‘Laddhā satasahassāni, atirekāni vīsati;
Anukampakānaṃ ñātīnaṃ, vacanaṃ samma nākari.

4. ‘‘Laṅghiṃ samuddaṃ pakkhandi, sāgaraṃ appasiddhikaṃ;
Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa.

5. ‘‘Soḷasāhi ca bāttiṃsa, aticchaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthake.

6. ‘‘Uparivisālā duppūrā, icchā visaṭagāminī;
Ye ca taṃ anugijjhanti, te honti cakkadhārino.

7. ‘‘Bahubhaṇḍaṃ avahāya, maggaṃ appaṭivekkhiya;
Yesañcetaṃ asaṅkhātaṃ, te honti cakkadhārino.

8. ‘‘Kammaṃ samekkhe vipulañca bhogaṃ, icchaṃ na seveyya anatthasaṃhitaṃ;
Kareyya vākyaṃ anukampakānaṃ, taṃ tādisaṃ nātivatteyya cakka’’nti.

Tattha **laddhā satasahassāni, atirekāni vīsatī**ti tvaṃ uposathaṃ katvā mātu santikā sahassaṃ gahetvā vohāraṃ karonto satasahassāni ca atirekāni vīsatisahassāni labhitvā. **Nākarī**ti tena dhanena asantuṭṭho nāvāya samuddaṃ pavisanto samudde ādīnavañca kathetvā mātuyā vāriyamānopi anukampakānaṃ ñātīnaṃ vacanaṃ na karosi, sotāpannaṃ mātaraṃ paharitvā antaraṃ katvā nikkhantoyevāsīti dīpeti.

Laṅghinti nāvaṃ ullaṅghanasamatthaṃ. **Pakkhandī**ti pakkhandosi. **Appasiddhika**nti mandasiddhiṃ vināsabahulaṃ. **Catubbhi aṭṭhā**ti atha naṃ nissāya ṭhitāya nāvāya phalakaṃ datvā samudde khittopi tvaṃ mātaraṃ nissāya ekadivasaṃ katassa uposathakammassa nissandena phalikavimāne catasso itthiyo labhitvā tato rajatavimāne aṭṭha, maṇivimāne soḷasa, kanakavimāne dvattiṃsa adhigatosīti. **Aticchaṃ cakkamāsado**ti atha tvaṃ yathāladdhena asantuṭṭho ‘‘atra uttaritaraṃ labhissāmī’’ti evaṃ laddhaṃ laddhaṃ atikkamanalobhasaṅkhātāya aticchāya samannāgatattā aticcho pāpapuggalo tassa uposathakammassa khīṇattā dvattiṃsa itthiyo atikkamitvā imaṃ petanagaraṃ āgantvā tassa mātupahāradānaakusalassa nissandena idaṃ khuracakkaṃ sampattosi. ‘‘Atriccha’’ntipi pāṭho, atra atra icchamānoti attho. ‘‘Atricchā’’tipi pāṭho, atricchāyāti attho. **Bhamatī**ti tassa te icchāhatassa posassa idaṃ cakkaṃ matthakaṃ pisamānaṃ idāni kumbhakāracakkaṃ viya matthake bhamatīti attho.

Ye ca taṃ anugijjhantīti taṇhā nāmesā gacchantī uparūpari visālā hoti, samuddo viya ca duppūrā, rūpādīsu tassa tassa icchanaicchāya visaṭagāminī, taṃ evarūpaṃ taṇhaṃ ye ca anugijjhanti giddhā gadhitā hutvā punappunaṃ allīyanti. **Te honti cakkadhārino**ti te evaṃ paccantā khuracakkaṃ dhārenti. **Bahubhaṇḍa**nti mātāpitūnaṃ santakaṃ bahudhanaṃ ohāya. **Magga**nti gantabbaṃ appasiddhikaṃ samuddamaggaṃ apaccavekkhitvā yathā tvaṃ paṭipanno, evameva aññesampi yesañcetaṃ asaṅkhātaṃ avīmaṃsitaṃ, te yathā tvaṃ tatheva taṇhāvasikā hutvā dhanaṃ pahāya gamanamaggaṃ anapekkhitvā paṭipannā cakkadhārino honti. **Kammaṃ samekkhe**ti tasmā paṇḍito puriso attanā kattabbakammaṃ ‘‘sadosaṃ nu kho, niddosa’’nti samekkheyya paccavekkheyya. **Vipulañca bhoga**nti attano dhammaladdhaṃ dhanarāsimpi samekkheyya. **Nātivatteyyā**ti taṃ tādisaṃ puggalaṃ idaṃ cakkaṃ na ativatteyya nāvatthareyya. ‘‘Nātivattetī’’tipi pāṭho, nāvattharatīti attho.

Taṃ sutvā mittavindako ‘‘iminā devaputtena mayā katakammaṃ tathato ñātaṃ, ayaṃ mayhaṃ paccanapamāṇampi jānissati, pucchāmi na’’nti cintetvā navamaṃ gāthamāha –

9. ‘‘Kīvaciraṃ nu me yakkha, cakkaṃ sirasi ṭhassati;
Kati vassasahassāni, taṃ me akkhāhi pucchito’’ti.

Athassa kathento mahāsatto dasamaṃ gāthamāha –

10. ‘‘Atisaro paccasaro, mittavinda suṇohi me;
Cakkaṃ te sirasi māviddhaṃ, na taṃ jīvaṃ pamokkhasī’’ti.

Tattha **atisaro**ti atisarītipi atisaro, atisarissatītipi atisaro. **Paccasaro**ti tasseva vevacanaṃ. Idaṃ vuttaṃ hoti – samma mittavindaka, suṇohi me vacanaṃ, tvañhi atidāruṇassa kammassa katattā atisaro, tassa pana na sakkā vassagaṇanāya vipāko paññāpetunti aparimāṇaṃ atimahantaṃ vipākadukkhaṃ sarissasi paṭipajjissasīti atisaro. Tena te ‘‘ettakāni vassasahassānī’’ti vattuṃ na sakkomi. **Sirasimāviddha**nti yaṃ pana te idaṃ cakkaṃ sirasmiṃ āviddhaṃ kumbhakāracakkamiva bhamati. **Na taṃ jīvaṃ pamokkhasī**ti taṃ tvaṃ yāva te kammavipāko na khīyati, tāva jīvamāno na pamokkhasi, kammavipāke pana khīṇe idaṃ cakkaṃ pahāya yathākammaṃ gamissasīti.

Idaṃ vatvā devaputto attano devaṭṭhānameva gato, itaropi mahādukkhaṃ paṭipajji.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā mittavindako ayaṃ dubbacabhikkhu ahosi, devarājā pana ahameva ahosi’’nti.

Catudvārajātakavaṇṇanā paṭhamā.

## [440] 2. Kaṇhajātakavaṇṇanā

Kaṇho vatāyaṃ purisoti idaṃ satthā kapilavatthuṃ upanissāya nigrodhārāme viharanto sitapātukammaṃ ārabbha kathesi. Tadā kira satthā sāyanhasamaye nigrodhārāme bhikkhusaṅghaparivuto jaṅghavihāraṃ anucaṅkamamāno aññatarasmiṃ padese sitaṃ pātvākāsi. Ānandatthero ‘‘ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya, na ahetu tathāgatā sitaṃ pātukaronti, pucchissāmi tāvā’’ti añjaliṃ paggayha sitakāraṇaṃ pucchi. Athassa satthā ‘‘bhūtapubbaṃ, ānanda, kaṇho nāma isi ahosi, so imasmiṃ bhūmippadese vihāsi jhāyī jhānarato, tassa sīlatejena sakkassa bhavanaṃ kampī’’ti sitakāraṇaṃ vatvā tassa vatthuno apākaṭattā therena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasiyaṃ ekena asītikoṭivibhavena aputtakena brāhmaṇena sīlaṃ samādiyitvā putte patthite bodhisatto tassa brāhmaṇiyā kucchimhi nibbatti. Kāḷavaṇṇattā panassa nāmaggahaṇadivase ‘‘kaṇhakumāro’’ti nāmaṃ akaṃsu. So soḷasavassakāle maṇipaṭimā viya sobhaggappatto hutvā pitarā sippuggahaṇatthāya pesito takkasilāyaṃ sabbasippāni uggahetvā paccāgacchi. Atha naṃ pitā anurūpena dārena saṃyojesi. So aparabhāge mātāpitūnaṃ accayena sabbissariyaṃ paṭipajji. Athekadivasaṃ ratanakoṭṭhāgārāni viloketvā varapallaṅkamajjhagato suvaṇṇapaṭṭaṃ āharāpetvā ‘‘ettakaṃ dhanaṃ asukena uppāditaṃ, ettakaṃ asukenā’’ti pubbañātīhi suvaṇṇapaṭṭe likhitāni akkharāni disvā cintesi ‘‘yehi imaṃ dhanaṃ uppāditaṃ, te na paññāyanti, dhanameva paññāyati, ekopi idaṃ dhanaṃ gahetvā gato nāma natthi, na kho pana sakkā dhanabhaṇḍikaṃ bandhitvā paralokaṃ gantuṃ. Pañcannaṃ verānaṃ sādhāraṇabhāvena hi asārassa dhanassa dānaṃ sāro, bahurogasādhāraṇabhāvena asārassa sarīrassa sīlavantesu abhivādanādikammaṃ sāro, aniccābhibhūtabhāvena asārassa jīvitassa aniccādivasena vipassanāyogo sāro, tasmā asārehi bhogehi sāraggahaṇatthaṃ dānaṃ dassāmī’’ti.

So āsanā vuṭṭhāya rañño santikaṃ gantvā rājānaṃ āpucchitvā mahādānaṃ pavattesi. Yāva sattamā divasā dhanaṃ aparikkhīyamānaṃ disvā ‘‘kiṃ me dhanena, yāva maṃ jarā nābhibhavati, tāvadeva pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokaparāyaṇo bhavissāmī’’ti cintetvā gehe sabbadvārāni vivarāpetvā ‘‘dinnaṃ me, harantū’’ti asuciṃ viya jigucchanto vatthukāme pahāya mahājanassa rodantassa paridevantassa nagarā nikkhamitvā himavantapadesaṃ pavisitvā isipabbajjaṃ pabbajitvā attano vasanatthāya ramaṇīyaṃ bhūmibhāgaṃ olokento imaṃ ṭhānaṃ patvā ‘‘idha vasissāmī’’ti ekaṃ indavāruṇīrukkhaṃ gocaragāmaṃ adhiṭṭhāya tasseva rukkhassa mūle vihāsi. Gāmantasenāsanaṃ pahāya āraññiko ahosi, paṇṇasālaṃ akatvā rukkhamūliko ahosi, abbhokāsiko nesajjiko. Sace nipajjitukāmo, bhūmiyaṃyeva nipajjati, dantamūsaliko hutvā anaggipakkameva khādati, thusaparikkhittaṃ kiñci na khādati, ekadivasaṃ ekavārameva khādati, ekāsaniko ahosi. Khamāya pathavīāpatejavāyusamo hutvā ete ettake dhutaṅgaguṇe samādāya vattati, imasmiṃ kira jātake bodhisatto paramappiccho ahosi. So na cirasseva abhiññā ca samāpattiyo ca nibbattetvā jhānakīḷaṃ kīḷanto tattheva vasati, phalāphalatthampi aññattha na gacchati, rukkhassa phalitakāle phalaṃ khādati, pupphitakāle pupphaṃ khādati, sapattakāle pattāni khādati, nippattakāle papaṭikaṃ khādati. Evaṃ paramasantuṭṭho hutvā imasmiṃ ṭhāne ciraṃ vasati.

So ekadivasaṃ pubbaṇhasamaye tassa rukkhassa pakkāni phalāni gaṇhi, gaṇhanto pana loluppacārena uṭṭhāya aññasmiṃ padese na gaṇhāti, yathānisinnova hatthaṃ pasāretvā hatthappasāraṇaṭṭhāne ṭhitāni phalāni saṃharati, tesupi manāpāmanāpaṃ avicinitvā sampattasampattameva gaṇhāti. Evaṃ paramasantuṭṭhassa tassa sīlatejena sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Taṃ kira sakkassa āyukkhayena vā uṇhaṃ hoti puññakkhayena vā, aññasmiṃ vā mahānubhāvasatte taṃ ṭhānaṃ patthente, dhammikānaṃ vā mahiddhikasamaṇabrāhmaṇānaṃ sīlatejena uṇhaṃ hoti. Sakko ‘‘ko nu kho maṃ ṭhānā cāvetukāmo’’ti āvajjetvā imasmiṃ padese vasantaṃ kaṇhaṃ isiṃ rukkhaphalāni uccinantaṃ disvā cintesi ‘‘ayaṃ isi ghoratapo paramajitindriyo, imaṃ dhammakathāya sīhanādaṃ nadāpetvā sukāraṇaṃ sutvā varena santappetvā imamassa rukkhaṃ dhuvaphalaṃ katvā āgamissāmī’’ti. So mahantenānubhāvena sīghaṃ otaritvā tasmiṃ rukkhamūle tassa piṭṭhipasse ṭhatvā ‘‘attano avaṇṇe kathite kujjhissati nu kho, no’’ti vīmaṃsanto paṭhamaṃ gāthamāha –

11. ‘‘Kaṇho vatāyaṃ puriso, kaṇhaṃ bhuñjati bhojanaṃ;
Kaṇhe bhūmipadesasmiṃ, na mayhaṃ manaso piyo’’ti.

Tattha **kaṇho**ti kāḷavaṇṇo. **Bhojana**nti rukkhaphalabhojanaṃ.

Kaṇho isi sakkassa vacanaṃ sutvā ‘‘ko nu kho mayā saddhiṃ kathetī’’ti dibbacakkhunā upadhārento ‘‘sakko’’ti ñatvā anivattitvā anoloketvāva dutiyaṃ gāthamāha –

12. ‘‘Na kaṇho tacasā hoti, antosāro hi brāhmaṇo;
Yasmiṃ pāpāni kammāni, sa ve kaṇho sujampatī’’ti.

Tattha **tacasā**ti tacena kaṇho nāma na hotīti attho. **Antosāro**ti abbhantare sīlasamādhipaññāvimuttivimuttiñāṇadassanasārehi samannāgato. Evarūpo hi bāhitapāpattā brāhmaṇo nāma hoti. **Sa ve**ti yasmiṃ pana pāpāni kammāni atthi, so yattha katthaci kule jātopi yena kenaci sarīravaṇṇena samannāgatopi kāḷakova.

Evañca pana vatvā imesaṃ sattānaṃ kaṇhabhāvakarāni pāpakammāni ekavidhādibhedehi vitthāretvā sabbānipi tāni garahitvā sīlādayo guṇe pasaṃsitvā ākāse candaṃ uṭṭhāpento viya sakkassa dhammaṃ desesi. Sakko tassa dhammakathaṃ sutvā pamudito somanassajāto mahāsattaṃ varena nimantento tatiyaṃ gāthamāha –

13. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasī’’ti.

Tattha **etasmi**nti yaṃ idaṃ tayā sabbaññubuddhena viya sulapitaṃ, tasmiṃ sulapite tumhākameva anucchavikattā patirūpe subhāsite yaṃ kiñci manasā icchasi, sabbaṃ te yaṃ varaṃ icchitaṃ patthitaṃ, taṃ dammīti attho.

Taṃ sutvā mahāsatto cintesi ‘‘ayaṃ kiṃ nu kho attano avaṇṇe kathite kujjhissati, noti maṃ vīmaṃsanto mayhaṃ chavivaṇṇañca bhojanañca vasanaṭṭhānañca garahitvā idāni mayhaṃ akuddhabhāvaṃ ñatvā pasannacitto varaṃ deti, maṃ kho panesa ‘sakkissariyabrhmissariyānaṃ atthāya brahmacariyaṃ caratī’tipi maññeyya, tatrassa nikkaṅkhabhāvatthaṃ mayhaṃ paresu kodho vā doso vā mā uppajjatu, parasampattiyaṃ lobho vā paresu sineho vā mā uppajjatu, majjhattova bhaveyyanti ime mayā cattāro vare gahetuṃ vaṭṭatī’’ti. So tassa nikkaṅkhabhāvatthāya cattāro vare gaṇhanto catutthaṃ gāthamāha –

14. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Sunikkodhaṃ suniddosaṃ, nillobhaṃ vuttimattano;
Nisnehamabhikaṅkhāmi, ete me caturo vare’’ti.

Tattha **varañce me ado sakkā**ti sace tvaṃ mayhaṃ varaṃ adāsi. **Sunikkodha**nti akujjhanavasena suṭṭhu nikkodhaṃ. **Suniddosa**nti adussanavasena suṭṭhu niddosaṃ. **Nillobha**nti parasampattīsu nillobhaṃ. **Vuttimattano**ti evarūpaṃ attano vuttiṃ. **Nisneha**nti puttadhītādīsu vā saviññāṇakesu dhanadhaññādīsu vā aviññāṇakesu attano santakesupi nisnehaṃ apagatalobhaṃ. **Abhikaṅkhāmī**ti evarūpaṃ imehi catūhaṅgehi samannāgataṃ attano vuttiṃ abhikaṅkhāmi. **Ete me caturo vare**ti ete nikkodhādike caturo mayhaṃ vare dehīti.

Kiṃ panesa na jānāti ‘‘yathā na sakkā sakkassa santike varaṃ gahetvā varena kodhādayo hanitu''nti. No na jānāti, sakke kho pana varaṃ dente na gaṇhāmīti vacanaṃ na yuttanti tassa ca nikkaṅkhabhāvatthāya gaṇhi. Tato sakko cintesi ''kaṇhapaṇḍito varaṃ gaṇhanto ativiya anavajje vare gaṇhi, etesu varesu guṇadosaṃ etameva pucchissāmī''ti. Atha naṃ pucchanto pañcamaṃ gāthamāha –

15. ''Kiṃnu kodhe vā dose vā, lobhe snehe ca brāhmaṇa;
Ādīnavaṃ tvaṃ passasi, taṃ me akkhāhi pucchito''ti.

Tassattho – brāhmaṇa kiṃ nu kho tvaṃ kodhe dose lobhe snehe ca ādīnavaṃ passasi, taṃ tāva me pucchito akkhāhi, na hi mayaṃ ettha ādīnavaṃ jānāmāti.

Atha naṃ mahāsatto ''tena hi suṇāhī''ti vatvā catasso gāthā abhāsi –

16. ''Appo hutvā bahu hoti, vaḍḍhate so akhantijo;
Āsaṅgī bahupāyāso, tasmā kodhaṃ na rocaye.

17. ''Duṭṭhassa pharusā vācā, parāmāso anantarā;
Tato pāṇi tato daṇḍo, satthassa paramā gati;
Doso kodhasamuṭṭhāno, tasmā dosaṃ na rocaye.

18. ''Ālopasāhasākārā, nikatī vañcanāni ca;
Dissanti lobhadhammesu, tasmā lobhaṃ na rocaye.

19. ''Snehasaṅgathitā ganthā, senti manomayā puthū;
Te bhusaṃ upatāpenti, tasmā snehaṃ na rocaye''ti.

Tattha **akhantijo**ti so anadhivāsakajātikassa akhantito jāto kodho paṭhamaṃ paritto hutvā pacchā bahu hoti aparāparaṃ vaḍḍhati. Tassa vaḍḍhanabhāvo **khantivādījātakena** (jā. 1.4.49 ādayo) ceva **cūḷadhammapālajātakena** (jā. 1.5.44 ādayo) ca vaṇṇetabbo. Apica tissāmaccassapettha bhariyaṃ ādiṃ katvā sabbaṃ saparijanaṃ māretvā pacchā attano māritavatthu kathetabbaṃ. **Āsaṅgī**ti āsaṅgakaraṇo. Yassa uppajjati, taṃ āsattaṃ laggitaṃ karoti, taṃ vatthuṃ vissajjetvā gantuṃ na deti, nivattitvā akkosanādīni kāreti. **Bahupāyāso**ti bahunā kāyikacetasikadukkhasaṅkhātena upāyāsena kilamathena samannāgato. Kodhaṃ nissāya hi kodhavasena ariyādīsu katavītikkamā diṭṭhadhamme ceva samparāye ca vadhabandhavippaṭisārādīni ceva pañcavidhabandhanakammakaraṇādīni ca bahūni dukkhāni anubhavantīti kodho bahupāyāso nāma. **Tasmā**ti yasmā esa evaṃ anekādīnavo, tasmā kodhaṃ na rocemi.

Duṭṭhassāti kujjhanalakkhaṇena kodhena kujjhitvā aparabhāge dussanalakkhaṇena dosena duṭṭhassa paṭhamaṃ tāva ''are, dāsa, pessā''ti pharusavācā niccharati, vācāya anantarā ākaḍḍhanavikaḍḍhanavasena hatthaparāmāso, tato anantarā upakkamanavasena pāṇi pavattati, tato daṇḍo, daṇḍappahāre atikkamitvā pana ekatodhāraubhatodhārassa satthassa paramā gati, sabbapariyantā satthanipphatti hoti. Yadā hi satthena paraṃ jīvitā voropetvā pacchā teneva satthena attānaṃ jīvitā voropeti, tadā doso matthakappatto hoti. **Doso kodhasamuṭṭhāno**ti yathā anambilaṃ takkaṃ vā kañjikaṃ vā pariṇāmavasena parivattitvā ambilaṃ hoti, taṃ ekajātikampi samānaṃ ambilaṃ anambilanti nānā vuccati, tathā pubbakāle kodho pariṇamitvā aparabhāge doso hoti. So akusalamūlattena ekajātikopi samāno kodho dosoti nānā vuccati. Yathā anambilato ambilaṃ, evaṃ sopi kodhato samuṭṭhātīti kodhasamuṭṭhāno. **Tasmā**ti yasmā evaṃ anekādīnavo doso, tasmā dosampi na rocemi.

Ālopasāhasākārāti divā divasseva gāmaṃ paharitvā vilumpanāni ca āvudhaṃ sarīre ṭhapetvā ''idaṃ nāma me dehī''ti sāhasākārā ca. **Nikatī vañcanāni cā**ti patirūpakaṃ dassetvā parassa haraṇaṃ nikati nāma, sā asuvaṇṇameva ''suvaṇṇa''nti kūṭakahāpaṇaṃ ''kahāpaṇo''ti datvā parasantakaggahaṇe daṭṭhabbā. Paṭibhānavasena pana upāyakusalatāya parasantakaggahaṇaṃ vañcanaṃ nāma. Tassevaṃ pavatti daṭṭhabbā – eko kira ujujātiko gāmikapuriso araññato sasakaṃ ānetvā nadītīre ṭhapetvā nhāyituṃ otari. Atheko dhutto taṃ sasakaṃ sīse katvā nhāyituṃ otiṇṇo. Itaro uttaritvā sasakaṃ apassanto ito cito ca vilokesi. Tamenaṃ dhutto ‘‘kiṃ bho vilokesī’’ti vatvā ‘‘imasmiṃ me ṭhāne sasako ṭhapito, taṃ na passāmī’’ti vutte ‘‘andhabāla, tvaṃ na jānāsi, sasakā nāma nadītīre ṭhapitā palāyanti, passa ahaṃ attano sasakaṃ sīse ṭhapetvāva nhāyāmī’’ti āha. So appaṭibhānatāya ‘‘evaṃ bhavissatī’’ti pakkāmi. Ekakahāpaṇena migapotakaṃ gahetvā puna taṃ datvā dvikahāpaṇagghanakassa migassa gahitavatthupettha kathetabbaṃ. **Dissanti lobhadhammesū**ti sakka, ime ālopādayo pāpadhammā lobhasabhāvesu lobhābhibhūtesu sattesu dissanti. Na hi aluddhā evarūpāni kammāni karonti. Evaṃ lobho anekādīnavo, tasmā lobhampi na rocemi.

Snehasaṅgathitā ganthāti ārammaṇesu allīyanalakkhaṇena snehena saṅgathitā punappunaṃ uppādavasena ghaṭitā suttena pupphāni viya baddhā nānappakāresu ārammaṇesu pavattamānā abhijjhākāyaganthā. **Senti manomayā puthū**ti te puthūsu ārammaṇesu uppannā suvaṇṇādīhi nibbattāni suvaṇṇādimayāni ābharaṇādīni viya manena nibbattattā manomayā abhijjhākāyaganthā tesu ārammaṇesu senti anusenti. **Te bhusaṃ upatāpentī**ti te evaṃ anusayitā balavatāpaṃ janentā bhusaṃ upatāpenti atikilamenti. Tesaṃ pana bhusaṃ upatāpane ‘‘sallaviddhova ruppatī’’ti (su. ni. 773) gāthāya vatthu, ‘‘piyajātikā hi gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhutikā’’ (ma. ni. 2.353), ‘‘piyato jāyatī soko’’tiādīni (dha. pa. 212) suttāni ca āharitabbāni. Apica maṅgalabodhisattassa dārake datvā balavasokena hadayaṃ phali, vessantarabodhisattassa mahantaṃ domanassaṃ udapādi. Evaṃ pūritapāramīnaṃ mahāsattānaṃ pemaṃ upatāpaṃ karotiyeva. Ayaṃ snehe ādīnavo, tasmā snehampi na rocemīti.

Sakko pañhavissajjanaṃ sutvā ‘‘kaṇhapaṇḍita tayā ime pañhā buddhalīḷāya sādhukaṃ kathitā, ativiya tuṭṭhosmi te, aparampi varaṃ gaṇhāhī’’ti vatvā dasamaṃ gāthamāha –

20. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasī’’ti.

Tato bodhisatto anantaragāthamāha –

21. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Araññe me viharato, niccaṃ ekavihārino;
Ābādhā mā uppajjeyyuṃ, antarāyakarā bhusā’’ti.

Tattha **antarāyakarā bhusā**ti imassa me tapokammassa antarāyakarā.

Taṃ sutvā sakko ‘‘kaṇhapaṇḍito varaṃ gaṇhanto na āmisasannissitaṃ gaṇhāti, tapokammanissitameva gaṇhātī’’ti cintetvā bhiyyosomattāya pasanno aparampi varaṃ dadamāno itaraṃ gāthamāha –

22. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasī’’ti.

Bodhisattopi varaggahaṇāpadesena tassa dhammaṃ desento osānagāthamāha –

23. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Na mano vā sarīraṃ vā, maṃ-kate sakka kassaci;
Kadāci upahaññetha, etaṃ sakka varaṃ vare’’ti.

Tattha **mano vā**ti manodvāraṃ vā. **Sarīraṃ vā**ti kāyadvāraṃ vā, vacīdvārampi etesaṃ gahaṇena gahitamevāti veditabbaṃ. **Maṃ-kate**ti mama kāraṇā. **Upahaññethā**ti upaghātaṃ āpajjeyya aparisuddhaṃ assa. Idaṃ vuttaṃ hoti – sakka devarāja, mama kāraṇā maṃ nissāya mama anatthakāmatāya kassaci sattassa kismiñci kāle idaṃ tividhampi kammadvāraṃ na upahaññetha, pāṇātipātādīhi dasahi akusalakammapathehi vimuttaṃ parisuddhameva bhaveyyāti.

Iti mahāsatto chasupi ṭhānesu varaṃ gaṇhanto nekkhammanissitameva gaṇhi, jānāti cesa ‘‘sarīraṃ nāma byādhidhammaṃ, na taṃ sakkā sakkena abyādhidhammaṃ kātu’’nti. Sattānañhi tīsu dvāresu parisuddhabhāvo asakkāyattova, evaṃ santepi tassa dhammadesanatthaṃ ime vare gaṇhi. Sakkopi taṃ rukkhaṃ dhuvaphalaṃ katvā mahāsattaṃ vanditvā sirasi añjaliṃ patiṭṭhapetvā ‘‘arogā idheva vasathā’’ti vatvā sakaṭṭhānameva gato. Bodhisattopi aparihīnajjhāno brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘ānanda, pubbe mayā nivutthabhūmippadeso ceso’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā sakko anuruddho ahosi, kaṇhapaṇḍito pana ahameva ahosi’’nti.

Kaṇhajātakavaṇṇanā dutiyā.

## [441] 3. Catuposathikajātakavaṇṇanā

24-38. **Yo kopaneyyo**ti idaṃ catuposathikajātakaṃ **puṇṇakajātake** āvi bhavissati.

Catuposathikajātakavaṇṇanā tatiyā.

## [442] 4. Saṅkhajātakavaṇṇanā

Bahussutoti idaṃ satthā jetavane viharanto sabbaparikkhāradānaṃ ārabbha kathesi. Sāvatthiyaṃ kireko upāsako tathāgatassa dhammadesanaṃ sutvā pasannacitto svātanāya nimantetvā attano gharadvāre maṇḍapaṃ kāretvā alaṅkaritvā punadivase tathāgatassa kālaṃ ārocāpesi. Satthā pañcasatabhikkhuparivāro tattha gantvā paññatte āsane nisīdi. Upāsako saputtadāro saparijano buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā puna svātanāyāti evaṃ sattāhaṃ nimantetvā mahādānaṃ pavattetvā sattame divase sabbaparikkhāraṃ adāsi. Taṃ pana dadamāno upāhanadānaṃ ussannaṃ katvā adāsi. Dasabalassa dinno upāhanasaṅghāṭo sahassagghanako ahosi, dvinnaṃ aggasāvakānaṃ pañcasatagghanako, sesānaṃ pañcannaṃ bhikkhusatānaṃ satagghanako. Iti so sabbaparikkhāradānaṃ datvā attano parisāya saddhiṃ bhagavato santike nisīdi. Athassa satthā madhurena sarena anumodanaṃ karonto ‘‘upāsaka, uḷāraṃ te sabbaparikkhāradānaṃ, attamano hohi, pubbe anuppanne buddhe paccekabuddhassa ekaṃ upāhanasaṅghāṭaṃ datvā nāvāya bhinnāya appatiṭṭhe mahāsamuddepi upāhanadānanissandena patiṭṭhaṃ labhiṃsu, tvaṃ pana buddhappamukhassa bhikkhusaṅghassa sabbaparikkhāradānaṃ adāsi, tassa te upāhanadānassa phalaṃ kasmā na patiṭṭhā bhavissatī’’ti vatvā tena yācito atītaṃ āhari.

Atīte ayaṃ bārāṇasī moḷinī nāma ahosi. Moḷininagare brahmadatte rajjaṃ kārente saṅkho nāma brāhmaṇo aḍḍho mahaddhano mahābhogo pahūtavittupakaraṇo pahūtadhanadhaññasuvaṇṇarajato catūsu nagaradvāresu nagaramajjhe nivesanadvāre cāti chasu ṭhānesu cha dānasālāyo kāretvā devasikaṃ chasatasahassāni vissajjento kapaṇaddhikānaṃ mahādānaṃ pavattesi. So ekadivasaṃ cintesi ‘‘ahaṃ gehe dhane khīṇe dātuṃ na sakkhissāmi, aparikkhīṇeyeva dhane nāvāya suvaṇṇabhūmiṃ gantvā dhanaṃ āharissāmī’’ti. So nāvaṃ bandhāpetvā bhaṇḍassa pūrāpetvā puttadāraṃ āmantetvā ‘‘yāvāhaṃ āgacchāmi, tāva me dānaṃ anupacchinditvā pavatteyyāthā’’ti vatvā dāsakammakaraparivuto chattaṃ ādāya upāhanaṃ āruyha majjhanhikasamaye paṭṭanagāmābhimukho pāyāsi. Tasmiṃ khaṇe gandhamādane eko paccekabuddho āvajjetvā taṃ dhanāharaṇatthāya gacchantaṃ disvā ‘‘mahāpuriso dhanaṃ āharituṃ gacchati, bhavissati nu kho assa samudde antarāyo, no’’ti āvajjetvā ‘‘bhavissatī’’ti ñatvā ‘‘esa maṃ disvā chattañca upāhanañca mayhaṃ datvā upāhanadānanissandena samudde bhinnāya nāvāya patiṭṭhaṃ labhissati, karissāmissa anuggaha’’nti ākāsenāgantvā tassāvidūre otaritvā caṇḍavātātape aṅgārasantharasadisaṃ uṇhavālukaṃ maddanto tassa abhimukho āgacchi.

So taṃ disvāva ‘‘puññakkhettaṃ me āgataṃ, ajja mayā ettha dānabījaṃ ropetuṃ vaṭṭatī’’ti tuṭṭhacitto vegena taṃ upasaṅkamitvā vanditvā ‘‘bhante, mayhaṃ anuggahatthāya thokaṃ maggā okkamma imaṃ rukkhamūlaṃ upasaṅkamathā’’ti vatvā tasmiṃ rukkhamūlaṃ upasaṅkamante rukkhamūle vālukaṃ ussāpetvā uttarāsaṅgaṃ paññapetvā paccekabuddhaṃ nisīdāpetvā vanditvā vāsitaparissāvitena udakena pāde dhovitvā gandhatelena makkhetvā attano upāhanā omuñcitvā papphoṭetvā gandhatelena makkhetvā tassa pādesu paṭimuñcitvā ‘‘bhante, imā upāhanā āruyha chattaṃ matthake katvā gacchathā’’ti chattupāhanaṃ adāsi. So assa anuggahatthāya taṃ gahetvā pasādasaṃvaḍḍhanatthaṃ passantassevassa uppatitvā gandhamādanameva agamāsi. Bodhisattopi taṃ disvā ativiya pasannacitto paṭṭanaṃ gantvā nāvaṃ abhiruhi. Athassa mahāsamuddaṃ paṭipannassa sattame divase nāvā vivaraṃ adāsi, udakaṃ ussiñcituṃ nāsakkhiṃsu. Mahājano maraṇabhayabhīto attano attano devatā namassitvā mahāviravaṃ viravi. Mahāsatto ekaṃ upaṭṭhākaṃ gahetvā sakalasarīraṃ telena makkhetvā sappinā saddhiṃ sakkharacuṇṇaṃ yāvadatthaṃ khāditvā tampi khādāpetvā tena saddhiṃ kūpakayaṭṭhimatthakaṃ āruyha ‘‘imāya disāya amhākaṃ nagara’’nti disaṃ vavatthapetvā macchakacchapaparipanthato attānaṃ mocento tena saddhiṃ usabhamattaṃ atikkamitvā pati. Mahājano vināsaṃ pāpuṇi. Mahāsatto pana upaṭṭhākena saddhiṃ samuddaṃ tarituṃ ārabhi. Tassa tarantasseva sattamo divaso jāto. So tasmimpi kāle loṇodakena mukhaṃ vikkhāletvā uposathiko ahosiyeva.

Tadā pana catūhi lokapālehi maṇimekhalā nāma devadhītā ‘‘sace samudde nāvāya bhinnāya tisaraṇagatā vā sīlasampannā vā mātāpitupaṭṭhākā vā manussā dukkhappattā honti, te rakkheyyāsī’’ti samudde ārakkhaṇatthāya ṭhapitā hoti. Sā attano issariyena sattāhamanubhavitvā pamajjitvā sattame divase samuddaṃ olokentī sīlācārasaṃyuttaṃ saṅkhabrāhmaṇaṃ disvā ‘‘imassa sattamo divaso samudde patitassa, sace so marissati ativiya gārayhā me bhavissatī’’ti saṃviggamānahadayā hutvā ekaṃ suvaṇṇapātiṃ nānaggarasabhojanassa pūretvā vātavegena tattha gantvā tassa purato ākāse ṭhatvā ‘‘brāhmaṇa, tvaṃ sattāhaṃ nirāhāro, idaṃ dibbabhojanaṃ bhuñjā’’ti āha. So taṃ oloketvā ‘‘apanehi tava bhattaṃ, ahaṃ uposathiko’’ti āha. Athassa upaṭṭhāko pacchato āgato devataṃ adisvā saddameva sutvā ‘‘ayaṃ brāhmaṇo pakatisukhumālo sattāhaṃ nirāhāratāya dukkhito maraṇabhayena vilapati maññe, assāsessāmi na’’nti cintetvā paṭhamaṃ gāthamāha –

39. ‘‘Bahussuto sutadhammosi saṅkha, diṭṭhā tayā samaṇabrāhmaṇā ca;
Athakkhaṇe dassayase vilāpaṃ, añño nu ko te paṭimantako mayā’’ti.

Tattha **sutadhammosī**ti dhammopi tayā dhammikasamaṇabrāhmaṇānaṃ santike suto asi. **Diṭṭhā tayā**ti tesaṃ paccaye dentena veyyāvaccaṃ karontena dhammikasamaṇabrāhmaṇā ca tayā diṭṭhā. Evaṃ akaronto hi passantopi te na passatiyeva. **Athakkhaṇe**ti atha akkhaṇe sallapantassa kassaci abhāvena vacanassa anokāse. **Dassayase**ti ‘‘ahaṃ uposathiko’’ti vadanto vilāpaṃ dassesi. **Paṭimantako**ti mayā añño ko tava paṭimantako paṭivacanadāyako, kiṃkāraṇā evaṃ vippalapasīti?

So tassa vacanaṃ sutvā ‘‘imassa devatā na paññāyati maññe’’ti cintetvā ‘‘samma, nāhaṃ maraṇassa bhāyāmi, atthi pana me añño paṭimantako’’ti vatvā dutiyaṃ gāthamāha –

40. ‘‘Subbhū subhā suppaṭimukkakambu, paggayha sovaṇṇamayāya pātiyā;
‘Bhuñjassu bhattaṃ’ iti maṃ vadeti, saddhāvittā, tamahaṃ noti brūmī’’ti.

Tattha **subbhū**ti subhamukhā. **Subhā**ti pāsādikā uttamarūpadharā. **Suppaṭimukkakambū**ti paṭimukkasuvaṇṇālaṅkārā. **Paggayhā**ti suvaṇṇapātiyā bhattaṃ gahetvā ukkhipitvā. **Saddhāvittā**ti saddhā ceva tuṭṭhacittā ca. ‘‘Saddhaṃ citta’’ntipi pāṭho, tassattho **saddha**nti saddahantaṃ, **citta**nti tuṭṭhacittaṃ. **Tamahaṃ notī**ti tamahaṃ devataṃ uposathikattā paṭikkhipanto noti brūmi, na vippalapāmi sammāti.

Athassa so tatiyaṃ gāthamāha –

41. ‘‘Etādisaṃ brāhmaṇa disvāna yakkhaṃ, puccheyya poso sukhamāsisāno;
Uṭṭhehi naṃ pañjalikābhipuccha, devī nusi tvaṃ uda mānusī nū’’ti.

Tattha **sukhamāsisāno**ti etādisaṃ yakkhaṃ disvā attano sukhaṃ āsīsanto paṇḍito puriso ‘‘amhākaṃ sukhaṃ bhavissati, na bhavissatī’’ti puccheyya. **Uṭṭhehī**ti udakato uṭṭhānākāraṃ dassento uṭṭhaha. **Pañjalikābhipucchā**ti añjaliko hutvā abhipuccha. **Uda mānusī**ti udāhu mahiddhikā mānusī tvanti.

Bodhisatto ‘‘yuttaṃ kathesī’’ti taṃ pucchanto catutthaṃ gāthamāha –

42. ‘‘Yaṃ tvaṃ sukhenābhisamekkhase maṃ, bhuñjassu bhattaṃ iti maṃ vadesi;
Pucchāmi taṃ nāri mahānubhāve, devī nusi tvaṃ uda mānusī nū’’ti.

Tattha **yaṃ tva**nti yasmā tvaṃ sukhena maṃ abhisamekkhase, piyacakkhūhi olokesi. **Pucchāmi ta**nti tena kāraṇena taṃ pucchāmi.

Tato devadhītā dve gāthā abhāsi –

43. ‘‘Devī ahaṃ saṅkha mahānubhāvā, idhāgatā sāgaravārimajjhe;
Anukampikā no ca paduṭṭhacittā, taveva atthāya idhāgatāsmi.

44. ‘‘Idhannapānaṃ sayanāsanañca, yānāni nānāvividhāni saṅkha;
Sabbassa tyāhaṃ paṭipādayāmi, yaṃ kiñci tuyhaṃ manasābhipatthita’’nti.

Tattha **idhā**ti imasmiṃ mahāsamudde. **Nānāvividhānī**ti bahūni ca anekappakārāni ca hatthiyānaassayānādīni atthi. **Sabbassa tyāha**nti tassa annapānādino sabbassa sāmikaṃ katvā taṃ te annapānādiṃ paṭipādayāmi dadāmi. **Yaṃ kiñcī**ti aññampi yaṃ kiñci manasā icchitaṃ, taṃ sabbaṃ te dammīti.

Taṃ sutvā mahāsatto ‘‘ayaṃ devadhītā samuddapiṭṭhe mayhaṃ ‘idañcidañca dammī’ti vadati, kiṃ nu kho esā mayā katena puññakammena dātukāmā, udāhu attano balena, pucchissāmi tāva na’’nti cintetvā pucchanto sattamaṃ gāthamāha –

45. ‘‘Yaṃ kiñci yiṭṭhañca hutañca mayhaṃ, sabbassa no issarā tvaṃ sugatte;
Sussoṇi subbhamu suvilaggamajjhe, kissa me kammassa ayaṃ vipāko’’ti.

Tattha **yiṭṭha**nti dānavasena yajitaṃ. **Huta**nti āhunapāhunavasena dinnaṃ. **Sabbassa no issarā tva**nti tassa amhākaṃ puññakammassa tvaṃ issarā, ‘‘imassa ayaṃ vipāko, imassa aya’’nti byākarituṃ samatthāti attho. **Sussoṇī**ti sundaraūrulakkhaṇe. **Subbhamū**ti sundarabhamuke. **Suvilaggamajjhe**ti suṭṭhuvilaggitatanumajjhe. **Kissa me**ti mayā katakammesu katarakammassa ayaṃ vipāko, yenāhaṃ appatiṭṭhe samudde patiṭṭhaṃ labhāmīti.

Taṃ sutvā devadhītā ‘‘ayaṃ brāhmaṇo ‘yaṃ tena kusalaṃ kataṃ, taṃ kammaṃ na jānātī’ti aññāya pucchati maññe, kathayissāmi dānissā’’ti taṃ kathentī aṭṭhamaṃ gāthamāha –

46. ‘‘Ghamme pathe brāhmaṇa ekabhikkhuṃ, ugghaṭṭapādaṃ tasitaṃ kilantaṃ;
Paṭipādayī saṅkha upāhanāni, sā dakkhiṇā kāmaduhā tavajjā’’ti.

Tattha **ekabhikkhu**nti ekaṃ paccekabuddhaṃ sandhāyāha. **Ugghaṭṭapāda**nti uṇhavālukāya ghaṭṭitapādaṃ. **Tasita**nti pipāsitaṃ. **Paṭipādayī**ti paṭipādesi, yojesīti attho. **Kāmaduhā**ti sabbakāmadāyikā.

Taṃ sutvā mahāsatto ‘‘evarūpepi nāma appatiṭṭhe mahāsamudde mayā dinnaupāhanadānaṃ mama sabbakāmadadaṃ jātaṃ, aho sudinnaṃ me paccekabuddhassa dāna’’nti tuṭṭhacitto navamaṃ gāthamāha –

47. ‘‘Sā hotu nāvā phalakūpapannā, anavassutā erakavātayuttā;
Aññassa yānassa na hettha bhūmi, ajjeva maṃ moḷiniṃ pāpayassū’’ti.

Tassattho – devate, evaṃ sante mayhaṃ ekaṃ nāvaṃ māpehi, khuddakaṃ pana ekadoṇikanāvaṃ māpehi, yaṃ nāvaṃ māpessasi, sā hotu nāvā bahūhi susibbitehi phalakehi upapannā, udakapavesanassābhāvena anavassutā, erakena sammā gahetvā gacchantena vātena yuttā, ṭhapetvā dibbanāvaṃ aññassa yānassa ettha bhūmi natthi, tāya pana dibbanāvāya ajjeva maṃ moḷininagaraṃ pāpayassūti.

Devadhītā tassa vacanaṃ sutvā tuṭṭhacittā sattaratanamayaṃ nāvaṃ māpesi. Sā dīghato aṭṭhausabhā ahosi vitthārato catuusabhā, gambhīrato vīsatiyaṭṭhikā. Tassā indanīlamayā tayo kūpakā, sovaṇṇamayāni yottāni rajatamayāni pattāni sovaṇṇamayāni ca phiyārittāni ahesuṃ. Devatā taṃ nāvaṃ sattannaṃ ratanānaṃ pūretvā brāhmaṇaṃ āliṅgitvā alaṅkatanāvāya āropesi, upaṭṭhākaṃ panassa na olokesi. Brāhmaṇo attanā katakalyāṇato tassa pattiṃ adāsi, so anumodi. Tadā devatā tampi āliṅgitvā nāvāya patiṭṭhāpesi. Atha naṃ nāvaṃ moḷininagaraṃ netvā brāhmaṇassa ghare dhanaṃ patiṭṭhāpetvā attano vasanaṭṭhānameva agamāsi. Satthā abhisambuddho hutvā –

48. ‘‘Sā tattha vittā sumanā patītā, nāvaṃ sucittaṃ abhinimminitvā;
Ādāya saṅkhaṃ purisena saddhiṃ, upānayī nagaraṃ sādhuramma’’nti. –

Imaṃ osānagāthaṃ abhāsi.

Tattha **sā**ti bhikkhave, sā devatā tattha samuddamajjhe tassa vacanaṃ sutvā vittisaṅkhātāya pītiyā samannāgatattā **vittā. Sumanā**ti sundaramanā pāmojjena patītacittā hutvā vicitranāvaṃ nimminitvā brāhmaṇaṃ paricārakena saddhiṃ ādāya **sādhurammaṃ** atiramaṇīyaṃ nagaraṃ upānayīti.

Brāhmaṇopi yāvajīvaṃ aparimitadhanaṃ gehaṃ ajjhāvasanto dānaṃ datvā sīlaṃ rakkhitvā jīvitapariyosāne sapariso devanagaraṃ paripūresi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi.

Tadā devadhītā uppalavaṇṇā ahosi, upaṭṭhākapuriso ānando, saṅkhabrāhmaṇo pana ahameva ahosinti.

Saṅkhajātakavaṇṇanā catutthā.

## [443] 5. Cūḷabodhijātakavaṇṇanā

Yo te imaṃ visālakkhinti idaṃ satthā jetavane viharanto ekaṃ kodhanaṃ bhikkhuṃ ārabbha kathesi. So kira bhikkhu niyyānike buddhasāsane pabbajitvāpi kodhaṃ niggahetuṃ nāsakkhi, kodhano ahosi upāyāsabahulo, appampi vutto samāno abhisajji kuppi byāpajji patiṭṭhayi. Satthā tassa kodhanabhāvaṃ sutvā pakkosāpetvā ‘‘saccaṃ kira tvaṃ kodhano’’ti pucchitvā ‘‘saccaṃ bhante’’ti vutte ‘‘bhikkhu kodho nāma vāretabbo, evarūpo hi idhaloke ca paraloke ca anatthakārako, tvaṃ nikkodhassa buddhassa sāsane pabbajitvā kasmā kujjhasi, porāṇakapaṇḍitā bāhirasāsane pabbajitvāpi kodhaṃ na kariṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente aññatarasmiṃ kāsinigame eko brāhmaṇo aḍḍho mahaddhano mahābhogo aputtako ahosi, tassa brāhmaṇī puttaṃ patthesi. Tadā bodhisatto brahmalokā cavitvā tassā kucchiyaṃ nibbatti, tassa nāmaggahaṇadivase ‘‘bodhikumāro’’ti nāmaṃ kariṃsu. Tassa vayappattakāle takkasilaṃ gantvā sabbasippāni uggaṇhitvā paccāgatassa anicchantasseva mātāpitaro samānajātikā kulā kumārikaṃ ānesuṃ. Sāpi brahmalokā cutāva uttamarūpadharā devaccharapaṭibhāgā. Tesaṃ anicchamānānaññeva aññamaññaṃ āvāhavivāhaṃ kariṃsu. Ubhinnaṃ panetesaṃ kilesasamudācāro nāma na bhūtapubbo, saṃrāgavasena aññamaññassa olokanaṃ nāma nāhosi, supinepi methunadhammo nāma na diṭṭhapubbo, evaṃ parisuddhasīlā ahesuṃ.

Athāparabhāge mahāsatto mātāpitūsu kālakatesu tesaṃ sarīrakiccaṃ katvā taṃ pakkositvā ‘‘bhadde, tvaṃ imaṃ asītikoṭidhanaṃ gahetvā sukhena jīvāhī’’ti āha. ‘‘Kiṃ karissatha tumhe pana, ayyaputtā’’ti? ‘‘Mayhaṃ dhanena kiccaṃ natthi, himavantapadesaṃ pavisitvā isipabbajjaṃ pabbajitvā attano patiṭṭhaṃ karissāmī’’ti. ‘‘Kiṃ pana ayyaputta pabbajjā nāma purisānaññeva vaṭṭatī’’ti? ‘‘Itthīnampi vaṭṭati, bhadde’’ti. ‘‘Tena hi ahaṃ tumhehi chaṭṭitakheḷaṃ na gaṇhissāmi, mayhampi dhanena kiccaṃ natthi, ahampi pabbajissāmī’’ti. ‘‘Sādhu, bhadde’’ti. Te ubhopi mahādānaṃ datvā nikkhamitvā ramaṇīye bhūmibhāge assamaṃ katvā pabbajitvā uñchācariyāya phalāphalehi yāpentā tattha dasamattāni saṃvaccharāni vasiṃsu, jhānaṃ pana nesaṃ na tāva uppajjati. Te tattha pabbajjāsukheneva dasa saṃvacchare vasitvā loṇambilasevanatthāya janapadacārikaṃ carantā anupubbena bārāṇasiṃ patvā rājuyyāne vasiṃsu.

Athekadivasaṃ rājā uyyānapālaṃ paṇṇākāraṃ ādāya āgataṃ disvā ‘‘uyyānakīḷikaṃ kīḷissāma, uyyānaṃ sodhehī’’ti vatvā tena sodhitaṃ sajjitaṃ uyyānaṃ mahantena parivārena agamāsi. Tasmiṃ khaṇe te ubhopi janā uyyānassa ekapasse pabbajjāsukhena vītināmetvā nisinnā honti. Atha rājā uyyāne vicaranto te ubhopi nisinnake disvā paramapāsādikaṃ uttamarūpadharaṃ paribbājikaṃ olokento paṭibaddhacitto ahosi. So kilesavasena kampanto ‘‘pucchissāmi tāva, ayaṃ paribbājikā imassa kiṃ hotī’’ti bodhisattaṃ upasaṅkamitvā ‘‘pabbajita ayaṃ te paribbājikā kiṃ hotī’’ti pucchi. Mahārāja, kiñci na hoti, kevalaṃ ekapabbajjāya pabbajitā, apica kho pana me gihikāle pādaparicārikā ahosīti. Taṃ sutvā rājā ‘‘ayaṃ kiretassa kiñci na hoti, apica kho pana gihikāle pādaparicārikā kirassa ahosi, sace panāhaṃ issariyabalena gahetvā gaccheyyaṃ, kiṃ nu kho esa karissati, parigganhissāmi tāva na’’nti cintetvā upasaṅkamitvā paṭhamaṃ gāthamāha –

49. ‘‘Yo te imaṃ visālakkhiṃ, piyaṃ saṃmhitabhāsiniṃ;
Ādāya balā gaccheyya, kiṃ nu kayirāsi brāhmaṇā’’ti.

Tattha **saṃmhitabhāsini**nti mandahasitabhāsiniṃ. **Balā gaccheyyā**ti balakkārena ādāya gaccheyya. **Kiṃ nu kayirāsī**ti tassa tvaṃ brāhmaṇa kiṃ kareyyāsīti?

Athassa kathaṃ sutvā mahāsatto dutiyaṃ gāthamāha –

50. ‘‘Uppajje me na mucceyya, na me mucceyya jīvato;
Rajaṃva vipulā vuṭṭhi, khippameva nivāraye’’ti.

Tassattho – mahārāja, sace imaṃ gahetvā gacchante kismiñci mama abbhantare kopo uppajjeyya, so me anto uppajjitvā na mucceyya, yāvāhaṃ jīvāmi, tāva me na mucceyya. Nāssa anto ghanasannivāsena patiṭṭhātuṃ dassāmi, atha kho yathā uppannaṃ rajaṃ vipulā meghavuṭṭhi khippaṃ nivāreti, tathā khippameva naṃ mettābhāvanāya niggahetvā vāressāmīti.

Evaṃ mahāsatto sīhanādaṃ nadi. Rājā panassa kathaṃ sutvāpi andhabālatāya paṭibaddhaṃ attano cittaṃ nivāretuṃ asakkonto aññataraṃ amaccaṃ āṇāpesi ‘‘imaṃ paribbājikaṃ rājanivesanaṃ nehī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā ‘‘adhammo loke vattati, ayutta’’ntiādīni vatvā paridevamānaṃyeva naṃ ādāya pāyāsi. Bodhisatto tassā paridevanasaddaṃ sutvā ekavāraṃ oloketvā puna na olokesi. Taṃ rodantiṃ paridevantiṃ rājanivesanameva nayiṃsu. Sopi bārāṇasirājā uyyāne papañcaṃ akatvāva sīghataraṃ gantvā taṃ paribbājikaṃ pakkosāpetvā mahantena yasena nimantesi. Sā yasassa aguṇaṃ pabbajāya eva guṇaṃ kathesi. Rājā kenaci pariyāyena tassā manaṃ alabhanto taṃ ekasmiṃ gabbhe kāretvā cintesi ‘‘ayaṃ paribbājikā evarūpaṃ yasaṃ na icchati, sopi tāpaso evarūpaṃ mātugāmaṃ gahetvā gacchante kujjhitvā olokitamattampi na akāsi, pabbajitā kho pana bahumāyā honti, kiñci payojetvā anatthampi me kareyya, gacchāmi tāva jānāmi kiṃ karonto nisinno’’ti saṇṭhātuṃ asakkonto uyyānaṃ agamāsi. Bodhisattopi cīvaraṃ sibbanto nisīdi. Rājā mandaparivārova padasaddaṃ akaronto saṇikaṃ upasaṅkami. Bodhisatto rājānaṃ anoloketvā cīvarameva sibbi. Rājā ‘‘ayaṃ kujjhitvā mayā saddhiṃ na sallapatī’’ti maññamāno ‘‘ayaṃ kūṭatāpaso ‘kodhassa uppajjituṃ na dassāmi, uppannampi naṃ khippameva niggaṇhissāmī’ti paṭhamameva gajjitvā idāni kodhena thaddho hutvā mayā saddhiṃ na sallapatī’’ti saññāya tatiyaṃ gāthamāha –

51. ‘‘Yaṃ nu pubbe vikatthittho, balamhiva apassito;
Svajja tuṇhikato dāni, saṅghāṭiṃ sibbamacchasī’’ti.

Tattha **balamhiva apassito**ti balanissito viya hutvā. **Tuṇhikato**ti kiñci avadanto. **Sibbamacchasī**ti sibbanto acchasi.

Taṃ sutvā mahāsatto ‘‘ayaṃ rājā kodhavasena maṃ nālapatīti maññati, kathessāmi dānissa uppannassa kodhassa vasaṃ agatabhāva’’nti cintetvā catutthaṃ gāthamāha –

52. ‘‘Uppajji me na muccittha, na me muccittha jīvato;
Rajaṃva vipulā vuṭṭhi, khippameva nivārayi’’nti.

Tassattho – mahārāja, uppajji me, na na uppajji, na pana me muccittha, nāssa pavisitvā hadaye ṭhātuṃ adāsiṃ, iti so mama jīvato na muccittheva, rajaṃ vipulā vuṭṭhi viya khippameva naṃ nivāresinti.

Taṃ sutvā rājā ‘‘kiṃ nu kho esa kopameva sandhāya vadati, udāhu aññaṃ kiñci sippaṃ sandhāya kathesi, pucchissāmi tāva na’’nti cintetvā pucchanto pañcamaṃ gāthamāha –

53. ‘‘Kiṃ te uppajji no mucci, kiṃ te na mucci jīvato;
Rajaṃva vipulā vuṭṭhi, katamaṃ taṃ nivārayī’’ti.

Tattha **kiṃ te uppajji no muccī**ti kiṃ tava uppajji ceva na mucci ca.

Taṃ sutvā bodhisatto ‘‘mahārāja, evaṃ kodho bahuādīnavo mahāvināsadāyako, eso mama uppajji, uppannañca naṃ mettābhāvanāya nivāresi’’nti kodhe ādīnavaṃ pakāsento –

54. ‘‘Yamhi jāte na passati, ajāte sādhu passati;
So me uppajji no mucci, kodho dummedhagocaro.

55. ‘‘Yena jātena nandanti, amittā dukkhamesino;
So me uppajji no mucci, kodho dummedhagocaro.

56. ‘‘Yasmiñca jāyamānamhi, sadatthaṃ nāvabujjhati;
So me uppajji no mucci, kodho dummedhagocaro.

57. ‘‘Yenābhibhūto kusalaṃ jahāti, parakkare vipulañcāpi atthaṃ;
Sa bhīmaseno balavā pamaddī, kodho mahārāja na me amuccatha.

58. ‘‘Kaṭṭhasmiṃ matthamānasmiṃ, pāvako nāma jāyati;
Tameva kaṭṭhaṃ ḍahati, yasmā so jāyate gini.

59. ‘‘Evaṃ mandassa posassa, bālassa avijānato;
Sārambhā jāyate kodho, sopi teneva ḍayhati.

60. ‘‘Aggīva tiṇakaṭṭhasmiṃ, kodho yassa pavaḍḍhati;
Nihīyati tassa yaso, kāḷapakkheva candimā.

61. ‘‘Anedho dhūmaketūva, kodho yassūpasammati;
Āpūrati tassa yaso, sukkapakkheva candimā’’ti. – imā gāthā āha;

Tattha **na passatī**ti attatthampi na passati, pageva paratthaṃ. **Sādhu passatī**ti attatthaṃ paratthaṃ ubhayatthampi sādhu passati. **Dummedhagocaro**ti nippaññānaṃ ādhārabhūto gocaro. **Dukkhamesino**ti dukkhaṃ icchantā. **Sadattha**nti attano atthabhūtaṃ atthato ceva dhammato ca vuddhiṃ. **Parakkare**ti vipulampi atthaṃ uppannaṃ parato kāreti, apanetha, na me iminā atthoti vadati. **Sa bhīmaseno**ti so kodho bhīmāya bhayajananiyā mahatiyā kilesasenāya samannāgato. **Pamaddī**ti attano balavabhāvena uḷārepi satte gahetvā attano vase karaṇena maddanasamattho. **Na me amuccathā**ti mama santikā mokkhaṃ na labhati, hadaye vā pana me khīraṃ viya muhuttaṃ dadhibhāvena na patiṭṭhahitthātipi attho.

Kaṭṭhasmiṃ matthamānasminti araṇīsahitena matthiyamāne, ‘‘maddamānasmi’’ntipi pāṭho. **Yasmā**ti yato kaṭṭhā jāyati, tameva ḍahati. **Ginī**ti aggi. **Bālassa avijānato**ti bālassa avijānantassa. **Sārambhā jāyate**ti ahaṃ tvanti ākaḍḍhanavikaḍḍhanaṃ karontassa karaṇuttariyalakkhaṇā sārambhā araṇīmatthanā viya pāvako kodho jāyati. **Sopi tenevā**ti sopi bālo teneva kodhena kaṭṭhaṃ viya agginā ḍayhati. **Anedho dhūmaketūvā**ti anindhano aggi viya. **Tassā**ti tassa adhivāsanakhantiyā samannāgatassa puggalassa sukkapakkhe cando viya laddho yaso aparāparaṃ āpūratīti.

Rājā mahāsattassa dhammakathaṃ sutvā tuṭṭho ekaṃ amaccaṃ āṇāpetvā paribbājikaṃ āharāpetvā ‘‘bhante nikkodhatāpasa, ubhopi tumhe pabbajjāsukhena vītināmentā idheva uyyāne vasatha, ahaṃ vo dhammikaṃ rakkhāvaraṇaguttiṃ karissāmī’’ti vatvā khamāpetvā vanditvā pakkāmi. Te ubhopi tattheva vasiṃsu. Aparabhāge paribbājikā kālamakāsi. Bodhisatto tassā kālakatāya himavantaṃ pavisitvā abhiññā ca samāpattiyo ca nibbattetvā cattāro brahmavihāre bhāvetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kodhano bhikkhu anāgāmiphale patiṭṭhahi.

Tadā paribbājikā rāhulamātā ahosi, rājā ānando, paribbājako pana ahameva ahosinti.

Cūḷabodhijātakavaṇṇanā pañcamā.

## [444] 6. Kaṇhadīpāyanajātakavaṇṇanā

Sattāhamevāhanti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Vatthu **kusajātake** (jā. 2.20.1 ādayo) āvi bhavissati. Satthā taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ bhante’’ti vutte ‘‘bhikkhu porāṇakapaṇḍitā anuppanne buddhe bāhirakapabbajjaṃ pabbajitvā atirekapaññāsavassāni anabhiratā brahmacariyaṃ carantā hirottappabhedabhayena attano ukkaṇṭhitabhāvaṃ na kassaci kathesuṃ, tvaṃ kasmā evarūpe niyyānikasāsane pabbajitvā mādisassa garuno buddhassa sammukhe ṭhatvā catuparisamajjhe ukkaṇṭhitabhāvaṃ āvi karosi, kimatthaṃ attano hirottappaṃ na rakkhasī’’ti vatvā atītaṃ āhari.

Atīte vaṃsaraṭṭhe kosambiyaṃ nāma nagare kosambako nāma rājā rajjaṃ kāresi. Tadā aññatarasmiṃ nigame dve brāhmaṇā asītikoṭidhanavibhavā aññamaññaṃ piyasahāyakā kāmesu dosaṃ disvā mahādānaṃ pavattetvā ubhopi kāme pahāya mahājanassa rodantassa paridevantassa nikkhamitvā himavantapadese assamapadaṃ katvā pabbajitvā uñchācariyāya vanamūlaphalāphalena yāpentā paṇṇāsa vassāni vasiṃsu, jhānaṃ uppādetuṃ nāsakkhiṃsu. Te paṇṇāsavassaccayena loṇambilasevanatthāya janapadaṃ carantā kāsiraṭṭhaṃ sampāpuṇiṃsu. Tatra aññatarasmiṃ nigamagāme dīpāyanatāpasassa gihisahāyo maṇḍabyo nāma atthi, te ubhopi tassa santikaṃ agamaṃsu. So te disvāva attamano paṇṇasālaṃ kāretvā ubhopi te catūhi paccayehi upaṭṭhahi. Te tattha tīṇi cattāri vassāni vasitvā taṃ āpucchitvā cārikaṃ carantā bārāṇasiṃ patvā atimuttakasusāne vasiṃsu. Tattha dīpāyano yathābhirantaṃ viharitvā puna tasseva sahāyassa santikaṃ gato. Maṇḍabyatāpaso tattheva vasi.

Athekadivasaṃ eko coro antonagare corikaṃ katvā dhanasāraṃ ādāya nikkhanto ‘‘coro’’ti ñatvā paṭibuddhehi gharassāmikehi ceva ārakkhamanussehi ca anubaddho niddhamanena nikkhamitvā vegena susānaṃ pavisitvā tāpasassa paṇṇasāladvāre bhaṇḍikaṃ chaṭṭetvā palāyi. Manussā bhaṇḍikaṃ disvā ‘‘are duṭṭhajaṭila, tvaṃ rattiṃ corikaṃ katvā divā tāpasarūpena carasī’’ti tajjetvā pothetvā taṃ ādāya netvā rañño dassayiṃsu. Rājā anupaparikkhitvāva ‘‘gacchatha, naṃ sūle uttāsethā’’ti āha. Te taṃ susānaṃ netvā khadirasūlaṃ āropayiṃsu, tāpasassa sarīre sūlaṃ na pavisati. Tato nimbasūlaṃ āhariṃsu, tampi na pavisati. Ayasūlaṃ āhariṃsu, tampi na pavisati. Tāpaso ‘‘kiṃ nu kho me pubbakamma’’nti olokesi, athassa jātissarañāṇaṃ uppajji, tena pubbakammaṃ oloketvā addasa. Kiṃ panassa pubbakammanti? Koviḷārasūle makkhikāvedhanaṃ. So kira purimabhave vaḍḍhakiputto hutvā pitu rukkhatacchanaṭṭhānaṃ gantvā ekaṃ makkhikaṃ gahetvā koviḷārasalākāya sūle viya vijjhi. Tamenaṃ pāpakammaṃ imaṃ ṭhānaṃ patvā gaṇhi. So ‘‘na sakkā ito pāpā mayā muccitu’’nti ñatvā rājapurise āha ‘‘sace maṃ sūle uttāsetukāmattha, koviḷārasūlaṃ āharathā’’ti. Te tathā katvā taṃ sūle uttāsetvā ārakkhaṃ datvā pakkamiṃsu.

Ārakkhakā paṭicchannā hutvā tassa santikaṃ āgacchante olokenti. Tadā dīpāyano ‘‘ciradiṭṭho me sahāyo’’ti maṇḍabyassa santikaṃ āgacchanto ‘‘sūle uttāsito’’ti taṃ divasaññeva antarāmagge sutvā taṃ ṭhānaṃ gantvā ekamantaṃ ṭhito ‘‘kiṃ samma kārakosī’’ti pucchitvā ‘‘akārakomhī’’ti vutte ‘‘attano manopadosaṃ rakkhituṃ sakkhi, nāsakkhī’’ti pucchi. ‘‘Samma, yehi ahaṃ gahito, neva tesaṃ, na rañño upari mayhaṃ manopadoso atthī’’ti. ‘‘Evaṃ sante tādisassa sīlavato chāyā mayhaṃ sukhā’’ti vatvā dīpāyano sūlaṃ nissāya nisīdi. Athassa sarīre maṇḍabyassa sarīrato lohitabindūni patiṃsu. Tāni suvaṇṇavaṇṇasarīre patitapatitāni sussitvā kāḷakāni uppajjiṃsu. Tato paṭṭhāyeva so kaṇhadīpāyano nāma ahosi. So sabbarattiṃ tattheva nisīdi.

Punadivase ārakkhapurisā āgantvā taṃ pavattiṃ rañño ārocesuṃ. Rājā ‘‘anisāmetvāva me kata’’nti vegena tattha gantvā ‘‘pabbajita, kasmā sūlaṃ nissāya nisinnosī’’ti dīpāyanaṃ pucchi. Mahārāja, imaṃ tāpasaṃ rakkhanto nisinnomhi. Kiṃ pana tvaṃ mahārāja, imassa kārakabhāvaṃ vā akārakabhāvaṃ vā ñatvā evaṃ kāresīti? So kammassa asodhitabhāvaṃ ācikkhi. Athassa so ‘‘mahārāja, raññā nāma nisammakārinā bhavitabbaṃ, alaso gihī kāmabhogī na sādhū’’tiādīni vatvā dhammaṃ desesi. Rājā maṇḍabyassa niddosabhāvaṃ ñatvā ‘‘sūlaṃ harathā’’ti āṇāpesi. Sūlaṃ harantā harituṃ na sakkhiṃsu. Maṇḍabyo āha – ‘‘mahārāja, ahaṃ pubbe katakammadosena evarūpaṃ bhayaṃ sampatto, mama sarīrato sūlaṃ harituṃ na sakkā, sace mayhaṃ jīvitaṃ dātukāmo, kakacaṃ āharāpetvā imaṃ sūlaṃ cammasamaṃ chindāpehī’’ti. Rājā tathā kāresi. Antosarīre sūlo antoyeva ahosi. Tadā kira so sukhumaṃ koviḷārasalākaṃ gahetvā makkhikāya vaccamaggaṃ pavesesi, taṃ tassa antosarīreyeva ahosi. So tena kāraṇena amaritvā attano āyukkhayeneva mari, tasmā ayampi na mato. Rājā tāpase vanditvā khamāpetvā ubhopi uyyāne vasāpento paṭijaggi, tato paṭṭhāya maṇḍabyo āṇimaṇḍabyo nāma jāto. So rājānaṃ upanissāya tattheva vasi, dīpāyano pana tassa vaṇaṃ phāsukaṃ katvā attano gihisahāyamaṇḍabyassa santikameva gato.

Taṃ paṇṇasālaṃ pavisantaṃ disvā eko puriso sahāyassa ārocesi. So sutvāva tuṭṭhacitto saputtadāro bahū gandhamālatelaphāṇitādīni ādāya taṃ paṇṇasālaṃ gantvā dīpāyanaṃ vanditvā pāde dhovitvā telena makkhetvā pānakaṃ pāyetvā āṇimaṇḍabyassa pavattiṃ suṇanto nisīdi. Athassa putto yaññadattakumāro nāma caṅkamanakoṭiyaṃ geṇḍukena kīḷi, tatra cekasmiṃ vammike āsīviso vasati. Kumārassa bhūmiyaṃ pahaṭageṇḍuko gantvā vammikabile āsīvisassa matthake pati. So ajānanto bile hatthaṃ pavesesi. Atha naṃ kuddho āsīviso hatthe ḍaṃsi. So visavegena mucchito tattheva pati. Athassa mātāpitaro sappena ḍaṭṭhabhāvaṃ ñatvā kumārakaṃ ukkhipitvā tāpasassa santikaṃ ānetvā pādamūle nipajjāpetvā ‘‘bhante, pabbajitā nāma osadhaṃ vā parittaṃ vā jānanti, puttakaṃ no ārogaṃ karothā’’ti āhaṃsu. Ahaṃ osadhaṃ na jānāmi, nāhaṃ vejjakammaṃ karissāmīti. ‘‘Tena hi bhante, imasmiṃ kumārake mettaṃ katvā saccakiriyaṃ karothā’’ti vutte tāpaso ‘‘sādhu, saccakiriyaṃ karissāmī’’ti vatvā yaññadattassa sīse hatthaṃ ṭhapetvā paṭhamaṃ gāthamāha –

62. ‘‘Sattāhamevāhaṃ pasannacitto, puññatthiko ācariṃ brahmacariyaṃ;
Athāparaṃ yaṃ caritaṃ mamedaṃ, vassāni paññāsa samādhikāni;
Akāmakovāpi ahaṃ carāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto’’ti.

Tattha **athāparaṃ yaṃ carita**nti tasmā sattāhā uttari yaṃ mama brahmacariyaṃ. **Akāmakovāpī**ti pabbajjaṃ anicchantoyeva. **Etena saccena suvatthi hotū**ti sace atirekapaṇṇāsavassāni anabhirativāsaṃ vasantena mayā kassaci anārocitabhāvo saccaṃ, etena saccena yaññadattakumārassa sotthibhāvo hotu, jīvitaṃ paṭilabhatūti.

Athassa saha saccakiriyāya yaññadattassa thanappadesato uddhaṃ visaṃ bhassitvā pathaviṃ pāvisi. Kumāro akkhīni ummīletvā mātāpitaro oloketvā ‘‘ammatātā’’ti vatvā parivattitvā nipajji. Athassa pitaraṃ kaṇhadīpāyano āha – ‘‘mayā tāva mama balaṃ kataṃ, tvampi attano balaṃ karohī’’ti. So ‘‘ahampi saccakiriyaṃ karissāmī’’ti puttassa ure hatthaṃ ṭhapetvā dutiyaṃ gāthamāha –

63. ‘‘Yasmā dānaṃ nābhinandiṃ kadāci, disvānahaṃ atithiṃ vāsakāle;
Na cāpi me appiyataṃ aveduṃ, bahussutā samaṇabrāhmaṇā ca;
Akāmakovāpi ahaṃ dadāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto’’ti.

Tattha **vāsakāle**ti vasanatthāya gehaṃ āgatakāle. **Na cāpi me appiyataṃ avedu**nti bahussutāpi samaṇabrāhmaṇā ‘‘ayaṃ neva dānaṃ abhinandati na amhe’’ti imaṃ mama appiyabhāvaṃ neva jāniṃsu. Ahañhi te piyacakkhūhiyeva olokemīti dīpeti. **Etena saccenā**ti sace ahaṃ dānaṃ dadamāno vipākaṃ asaddahitvā attano anicchāya dammi, anicchanabhāvaṃ mama pare na jānanti, etena saccena suvatthi hotūti attho.

Evaṃ tassa saccakiriyāya saha kaṭito uddhaṃ visaṃ bhassitvā pathaviṃ pāvisi. Kumāro uṭṭhāya nisīdi, ṭhātuṃ pana na sakkoti. Athassa pitā mātaraṃ āha ‘‘bhadde, mayā attano balaṃ kataṃ, tvaṃ idāni saccakiriyaṃ katvā puttassa uṭṭhāya gamanabhāvaṃ karohī’’ti. ‘‘Sāmi, atthi mayhaṃ ekaṃ saccaṃ, tava pana santike kathetuṃ na sakkomī’’ti. ‘‘Bhadde, yathā tathā me puttaṃ arogaṃ karohī’’ti. Sā ‘‘sādhū’’ti sampaṭicchitvā saccaṃ karontī tatiyaṃ gāthamāha –

64. ‘‘Āsīviso tāta pahūtatejo, yo taṃ aḍaṃsī bilarā udicca;
Tasmiñca me appiyatāya ajja, pitarañca te natthi koci viseso;
Etena saccena suvatthi hotu, hataṃ visaṃ jīvatu yaññadatto’’ti.

Tattha **tātā**ti puttaṃ ālapati. **Pahūtatejo**ti balavaviso. **Bilarā**ti vivarā, ayameva vā pāṭho. **Udiccā**ti uṭṭhahitvā, vammikabilato uṭṭhāyāti attho. **Pitarañca te**ti pitari ca te. Aṭṭhakathāyaṃ pana ayameva pāṭho. Idaṃ vuttaṃ hoti – ‘‘tāta, yaññadatta tasmiñca āsīvise tava pitari ca appiyabhāvena mayhaṃ koci viseso natthi. Tañca pana appiyabhāvaṃ ṭhapetvā ajja mayā koci jānāpitapubbo nāma natthi, sace etaṃ saccaṃ, etena saccena tava sotthi hotū’’ti.

Saha ca saccakiriyāya sabbaṃ visaṃ bhassitvā pathaviṃ pāvisi. Yaññadatto nibbisena sarīrena uṭṭhāya kīḷituṃ āraddho. Evaṃ putte uṭṭhite maṇḍabyo dīpāyanassa ajjhāsayaṃ pucchanto catutthaṃ gāthamāha –

65. ‘‘Santā dantāyeva paribbajanti, aññatra kaṇhā natthākāmarūpā;
Dīpāyana kissa jigucchamāno, akāmako carasi brahmacariya’’nti.

Tassattho – ye keci khattiyādayo kāme pahāya idha loke pabbajanti, te aññatra kaṇhā bhavantaṃ kaṇhaṃ ṭhapetvā aññe akāmarūpā nāma natthi, sabbe jhānabhāvanāya kilesānaṃ samitattā santā, cakkhādīni dvārāni yathā nibbisevanāni honti, tathā tesaṃ damitattā dantā hutvā abhiratāva brahmacariyaṃ caranti, tvaṃ pana bhante dīpāyana, kiṃkāraṇā tapaṃ jigucchamāno akāmako hutvā brahmacariyaṃ carasi, kasmā puna na agārameva ajjhāvasasīti.

Athassa so kāraṇaṃ kathento pañcamaṃ gāthamāha –

66. ‘‘Saddhāya nikkhamma punaṃ nivatto, so eḷamūgova bālo vatāyaṃ;
Etassa vādassa jigucchamāno, akāmako carāmi brahmacariyaṃ;
Viññuppasatthañca satañca ṭhānaṃ, evampahaṃ puññakaro bhavāmī’’ti.

Tassattho – kaṇho kammañca phalañca saddahitvā tāva mahantaṃ vibhavaṃ pahāya agārā nikkhamitvā yaṃ jahi, puna tadatthameva nivatto. So ayaṃ eḷamūgo gāmadārako viya bālo vatāti imaṃ vādaṃ jigucchamāno ahaṃ attano hirottappabhedabhayena anicchamānopi brahmacariyaṃ carāmi. Kiñca bhiyyo pabbajjāpuññañca nāmetaṃ viññūhi buddhādīhi pasatthaṃ, tesaṃyeva ca sataṃ nivāsaṭṭhānaṃ. Evaṃ imināpi kāraṇena ahaṃ puññakaro bhavāmi, assumukhopi rudamāno brahmacariyaṃ carāmiyevāti.

Evaṃ so attano ajjhāsayaṃ kathetvā puna maṇḍabyaṃ pucchanto chaṭṭhaṃ gāthamāha –

67. ‘‘Samaṇe tuvaṃ brāhmaṇe addhike ca, santappayāsi annapānena bhikkhaṃ;
Opānabhūtaṃva gharaṃ tava yidaṃ, annena pānena upetarūpaṃ;
Atha kissa vādassa jigucchamāno, akāmako dānamimaṃ dadāsī’’ti.

Tattha **bhikkha**nti bhikkhāya carantānaṃ bhikkhañca sampādetvā dadāsi. **Opānabhūtaṃvā**ti catumahāpathe khatasādhāraṇapokkharaṇī viya.

Tato maṇḍabyo attano ajjhāsayaṃ kathento sattamaṃ gāthamāha –

68. ‘‘Pitaro ca me āsuṃ pitāmahā ca, saddhā ahuṃ dānapatī vadaññū;
Taṃ kullavattaṃ anuvattamāno, māhaṃ kule antimagandhano ahuṃ;
Etassa vādassa jigucchamāno, akāmako dānamimaṃ dadāmī’’ti.

Tattha ‘‘āsu’’nti padassa ‘‘saddhā’’ti iminā sambandho, saddhā ahesunti attho. **Ahu**nti saddhā hutvā tato uttari dānajeṭṭhakā ceva ‘‘detha karothā’’ti vuttavacanassa atthajānanakā ca ahesuṃ. **Taṃ kullavatta**nti taṃ kulavattaṃ, aṭṭhakathāyaṃ pana ayameva pāṭho. **Māhaṃ kule antimagandhano ahu**nti ‘‘ahaṃ attano kule sabbapacchimako ceva kulapalāpo ca mā ahu’’nti sallakkhetvā etaṃ ‘‘kulaantimo kulapalāpo’’ti vādaṃ jigucchamāno dānaṃ anicchantopi idaṃ dānaṃ dadāmīti dīpeti.

Evañca pana vatvā maṇḍabyo attano bhariyaṃ pucchamāno aṭṭhamaṃ gāthamāha –

69. ‘‘Dahariṃ kumāriṃ asamatthapaññaṃ, yaṃ tānayiṃ ñātikulā sugatte;
Na cāpi me appiyataṃ avedi, aññatra kāmā paricārayantā;
Atha kena vaṇṇena mayā te bhoti, saṃvāsadhammo ahu evarūpo’’ti.

Tattha **asamatthapañña**nti kuṭumbaṃ vicāretuṃ appaṭibalapaññaṃ atitaruṇiññeva samānaṃ. **Yaṃ tānayi**nti yaṃ taṃ ānayiṃ, ahaṃ dahariṃeva samānaṃ taṃ ñātikulato ānesinti vuttaṃ hoti. **Aññatra**

kāmā paricārayantāti ettakaṃ kālaṃ vinā kāmena anicchāya maṃ paricārayantāpi attano appiyataṃ maṃ na jānāpesi, sampiyāyamānarūpāva paricari. **Kena vaṇṇenā**ti kena kāraṇena. **Bhotī**ti taṃ ālapati. **Evarūpo**ti āsīvisasamānapaṭikūlabhāvena mayā saddhiṃ tava saṃvāsadhammo evarūpo piyasaṃvāso viya kathaṃ jātoti.

Athassa sā kathentī navamaṃ gāthamāha –

70. ‘‘Ārā dūre nayidha kadāci atthi, paramparā nāma kule imasmiṃ;
Taṃ kullavattaṃ anuvattamānā, māhaṃ kule antimagandhinī ahuṃ;
Etassa vādassa jigucchamānā, akāmikā paddhacarāmhi tuyha’’nti.

Tattha **ārā dūre**ti aññamaññavevacanaṃ. Atidūreti vā dassentī evamāha. **Idhā**ti nipātamattaṃ, na kadācīti attho. **Paramparā**ti purisaparamparā. Idaṃ vuttaṃ hoti – sāmi, imasmiṃ amhākaṃ ñātikule dūrato paṭṭhāya yāva sattamā kulaparivaṭṭā purisaparamparā nāma na kadāci atthi, ekitthiyāpi sāmikaṃ chaḍḍetvā añño puriso gahitapubbo nāma natthīti. **Taṃ kullavatta**nti ahampi taṃ kulavattaṃ kulapaveṇiṃ anuvattamānā attano kule pacchimikā palālabhūtā mā ahunti sallakkhetvā etaṃ kulaantimā kulagandhinīti vādaṃ jigucchamānā akāmikāpi tuyhaṃ paddhacarāmhi veyyāvaccakārikā pādaparicārikā jātāmhīti.

Evañca pana vatvā ‘‘mayā sāmikassa santike abhāsitapubbaṃ guyhaṃ bhāsitaṃ, kujjheyyapi me ayaṃ, amhākaṃ kulūpakatāpasassa sammukheyeva khamāpessāmī’’ti cintetvā khamāpentī dasamaṃ gāthamāha –

71. ‘‘Maṇḍabya bhāsiṃ yamabhāsaneyyaṃ, taṃ khamyataṃ puttakahetu majja;
Puttapemā na idha paratthi kiñci, so no ayaṃ jīvati yaññadatto’’ti.

Tattha **taṃ khamyata**nti taṃ khamayatu. **Puttakahetu majjā**ti taṃ mama bhāsitaṃ ajja imassa puttassa hetu khamayatu. **So no aya**nti yassa puttassa kāraṇā mayā etaṃ bhāsitaṃ, so no putto jīvati, imassa jīvitalābhabhāvena me khama sāmi, ajjato paṭṭhāya tava vasavattinī bhavissāmīti.

Atha naṃ maṇḍabyo ‘‘uṭṭhehi bhadde, khamāmi te, ito pana paṭṭhāya mā pharusacittā ahosi, ahampi te appiyaṃ na karissāmī’’ti āha. Bodhisatto maṇḍabyaṃ āha – ‘‘āvuso, tayā dussaṅgharaṃ dhanaṃ saṅgharitvā kammañca phalañca asaddahitvā dānaṃ dadantena ayuttaṃ kataṃ, ito paṭṭhāya dānaṃ saddahitvā dehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā bodhisattaṃ āha – ‘‘bhante, tayā amhākaṃ dakkhiṇeyyabhāve ṭhatvā anabhiratena brahmacariyaṃ carantena ayuttaṃ kataṃ, ito paṭṭhāya idāni yathā tayi katakārā mahapphalā honti, evaṃ cittaṃ pasādetvā suddhacitto abhirato hutvā brahmacariyaṃ carāhī’’ti. Te mahāsattaṃ vanditvā uṭṭhāya agamaṃsu. Tato paṭṭhāya bhariyā sāmike sasnehā ahosi, maṇḍabyo pasannacitto saddhāya dānaṃ adāsi. Bodhisatto anabhiratiṃ vinodetvā jhānābhiññaṃ uppādetvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhito bhikkhu sotāpattiphale patiṭṭhahi. Tadā maṇḍabyo ānando ahosi, bhariyā visākhā, putto rāhulo, āṇimaṇḍabyo sāriputto, kaṇhadīpāyano pana ahameva ahosinti.

Kaṇhadīpāyanajātakavaṇṇanā chaṭṭhā.

## [445] 7. Nigrodhajātakavaṇṇanā

Na vāhametaṃ jānāmīti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. Ekadivasañhi bhikkhū tena ‘‘āvuso devadatta, satthā tava bahūpakāro, tvañhi satthāraṃ nissāya pabbajjaṃ labhi upasampadaṃ labhi, tepiṭakaṃ buddhavacanaṃ uggaṇhi, jhānaṃ uppādesi, lābhasakkāropi te dasabalasseva santako’’ti bhikkhūhi vutte tiṇasalākaṃ ukkhipitvā ‘‘ettakampi samaṇena gotamena mayhaṃ kataṃ guṇaṃ na passāmī''ti vutte dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi devadatto akataññū mittadubbhī''ti vatvā tehi yācito atītaṃ āhari.

Atīte rājagahe magadhamahārājā nāma rajjaṃ kāresi. Tadā rājagahaseṭṭhi attano puttassa janapadaseṭṭhino dhītaraṃ ānesi, sā vañjhā ahosi. Athassā aparabhāge sakkāro parihāyi. ''Amhākaṃ puttassa gehe vañjhitthiyā vasantiyā kathaṃ kulavaṃso vaḍḍhissatī''ti yathā sā suṇāti, evampi kathaṃ samuṭṭhāpenti. Sā taṃ sutvā ''hotu gabbhiniālayaṃ katvā ete vañcessāmī''ti cintetvā attano atthacārikaṃ dhātiṃ āha ''amma, gabbhiniyo nāma kiñca kiñca karontī''ti gabbhiniparihāraṃ pucchitvā utunikāle paṭicchādetvā ambilādirucikā hutvā hatthapādānaṃ uddhumāyanakāle hatthapādapiṭṭhiyo koṭṭāpetvā bahalaṃ kāresi, divase divasepi pilotikāveṭhanena ca udaravaḍḍhanaṃ vaḍḍhesi, thanamukhāni kāḷāni kāresi, sarīrakiccaṃ karontīpi aññatra tassā dhātiyā aññesaṃ sammukhaṭṭhāne na karoti. Sāmikopissā gabbhaparihāraṃ adāsi. Evaṃ nava māse vasitvā ''idāni janapade pitu gharaṃ gantvā vijāyissāmī''ti sasure āpucchitvā rathamāruhitvā mahantena parivārena rājagahā nikkhamitvā maggaṃ paṭipajji. Tassā pana purato eko sattho gacchati. Satthena vasitvā gataṭṭhānaṃ esā pātarāsakāle pāpuṇāti.

Athekadivasaṃ tasmiṃ satthe ekā duggatitthī rattiyā ekasmiṃ nigrodhamūle puttaṃ vijāyitvā pātova satthe gacchante ''ahaṃ vinā satthena gantuṃ na sakkhissāmi, sakkā kho pana jīvantiyā puttaṃ labhitu''nti nigrodhamūlajāle jalābuñceva gabbhamalañca attharitvā puttaṃ chaṭṭetvā agamāsi. Dārakassapi devatā ārakkhaṃ gaṇhiṃsu. So hi na yo vā so vā, bodhisattoyeva. So pana tadā tādisaṃ paṭisandhiṃ gaṇhi. Itarā pātarāsakāle taṃ ṭhānaṃ patvā ''sarīrakiccaṃ karissāmī''ti tāya dhātiyā saddhiṃ nigrodhamūlaṃ gatā suvaṇṇavaṇṇaṃ dārakaṃ disvā ''amma, nipphannaṃ no kicca''nti pilotikāyo apanetvā ucchaṅgapadesaṃ lohitena ca gabbhamalena ca makkhetvā attano gabbhavuṭṭhānaṃ ārocesi. Tāvadeva naṃ sāṇiyā parikkhipitvā haṭṭhatuṭṭho saparijano rājagahaṃ paṇṇaṃ pesesi. Athassā sassusasurā vijātakālato paṭṭhāya ''pitu kule kiṃ karissati, idheva āgacchatū''ti pesayiṃsu. Sā paṭinivattitvā rājagahameva pāvisi. Tattha taṃ sampaṭicchitvā dārakassa nāmaṃ karontā nigrodhamūle jātattā ''nigrodhakumāro''ti nāmaṃ kariṃsu. Taṃ divasaññeva anuseṭṭhisuṇisāpi vijāyanatthāya kulagharaṃ gacchantī antarāmagge ekissā rukkhasākhāya heṭṭhā puttaṃ vijāyi, tassa ''sākhakumāro''ti nāmaṃ kariṃsu. Taṃ divasaññeva seṭṭhiṃ nissāya vasantassa tunnakārassa bhariyāpi pilotikantare puttaṃ vijāyi, tassa ''pottiko''ti nāmaṃ kariṃsu.

Mahāseṭṭhi ubhopi te dārake ''nigrodhakumārassa jātadivasaññeva jātā''ti āṇāpetvā teneva saddhiṃ saṃvaḍḍhesi. Te ekato vaḍḍhitvā vayappattā takkasilaṃ gantvā sippaṃ uggaṇhiṃsu. Ubhopi seṭṭhiputtā ācariyassa dve sahassāni adaṃsu. Nigrodhakumāro pottikassa attano santike sippaṃ paṭṭhapesi. Te nipphannasippā ācariyaṃ āpucchitvā nikkhantā ''janapadacārikaṃ carissāmā''ti anupubbena bārāṇasiṃ patvā ekasmiṃ rukkhamūle nipajjiṃsu. Tadā bārāṇasirañño kālakatassa sattamo divaso, ''sve phussarathaṃ yojessāmā''ti nagare bheriṃ carāpesuṃ. Tesupi sahāyesu rukkhamūle nipajjitvā niddāyantesu pottiko paccūsakāle uṭṭhāya nigrodhakumārassa pāde parimajjanto nisīdi. Tasmiṃ rukkhe vutthakukkuṭesu uparikukkuṭo heṭṭhākukkuṭassa sarīre vaccaṃ pātesi. Atha naṃ so ''kenetaṃ pātita''nti āha. ''Samma, mā kujjhi, mayā ajānantena pātita''nti āha. ''Are, tvaṃ mama sarīraṃ attano vaccaṭṭhānaṃ maññasi, kiṃ mama pamāṇaṃ na jānāsī''ti. Atha naṃ itaro ''are tvaṃ 'ajānantena me kata'nti vuttepi kujjhasiyeva, kiṃ pana te pamāṇa''nti āha. ''Yo maṃ māretvā maṃsaṃ khādati, so pātova sahassaṃ labhati, tasmā ahaṃ mānaṃ karomī''ti. Atha naṃ itaro ''are ettakamattena tvaṃ mānaṃ karosi, maṃ pana māretvā yo thūlamaṃsaṃ khādati, so pātova rājā hoti, yo majjhimamaṃsaṃ khādati, so senāpati, yo aṭṭhinissitaṃ khādati, so bhaṇḍāgāriko hotī''ti āha.

Pottiko tesaṃ kathaṃ sutvā ''kiṃ no sahassena, rajjameva vara''nti saṇikaṃ rukkhaṃ abhiruhitvā uparisayitakukkuṭaṃ gahetvā māretvā aṅgāre pacitvā thūlamaṃsaṃ nigrodhassa adāsi, majjhimamaṃsaṃ sākhassa adāsi, aṭṭhimaṃsaṃ attanā khādi. Khāditvā pana ''samma nigrodha, tvaṃ ajja rājā bhavissasi, samma sākha, tvaṃ senāpati bhavissasi, ahaṃ pana bhaṇḍāgāriko bhavissāmī''ti vatvā ‘‘kathaṃ jānāsī’’ti puṭṭho taṃ pavattiṃ ārocesi. Te tayopi janā pātarāsavelāya bārāṇasiṃ pavisitvā ekassa brāhmaṇassa gehe sappisakkarayuttaṃ pāyāsaṃ bhuñjitvā nagarā nikkhamitvā uyyānaṃ pavisiṃsu. Nigrodhakumāro silāpaṭṭe nipajji, itare dve bahi nipajjiṃsu. Tasmiṃ samaye pañca rājakakudhabhaṇḍāni anto ṭhapetvā phussarathaṃ vissajjesuṃ. Tattha vitthārakathā **mahājanakajātake** (jā. 2.22.123 ādayo) āvi bhavissati. Phussaratho uyyānaṃ gantvā nivattitvā ārohanasajjo hutvā aṭṭhāsi. Purohito ‘‘uyyāne puññavatā sattena bhavitabba’’nti uyyānaṃ pavisitvā kumāraṃ disvā pādantato sāṭakaṃ apanetvā pādesu lakkhaṇāni upadhāretvā ‘‘tiṭṭhatu bārāṇasiyaṃ rajjaṃ, sakalajambudīpassa adhipatirājā bhavituṃ yutto’’ti sabbatālāvacare paggaṇhāpesi. Nigrodhakumāro pabujjhitvā mukhato sāṭakaṃ apanetvā mahājanaṃ oloketvā parivattitvā nipanno thokaṃ vītināmetvā silāpaṭṭe pallaṅkena nisīdi. Atha naṃ purohito jaṇṇunā patiṭṭhāya ‘‘rajjaṃ te deva pāpuṇātī’’ti vatvā ‘‘‘sādhū’’ti vutte tattheva ratanarāsimhi ṭhapetvā abhisiñci. So rajjaṃ patvā sākhassa senāpatiṭṭhānaṃ datvā mahantena sakkārena nagaraṃ pāvisi, pottikopi tehi saddhiññeva agamāsi. Tato paṭṭhāya mahāsatto bārāṇasiyaṃ dhammena rajjaṃ kāresi.

So ekadivasaṃ mātāpitūnaṃ saritvā sākhaṃ āha – ‘‘samma, na sakkā mātāpitūhi vinā vattituṃ, mahantena parivārena gantvā mātāpitaro no ānehī’’ti. Sākho ‘‘na me tattha gamanakammaṃ atthī’’ti paṭikkhipi. Tato pottikaṃ āṇāpesi. So ‘‘sādhū’’ti tattha gantvā nigrodhassa mātāpitaro ‘‘putto vo rajje patiṭṭhito, etha gacchāmā’’ti āha. Te ‘‘atthi no tāva vibhavamattaṃ, alaṃ tattha gamanenā’’ti paṭikkhipiṃsu. Sākhassapi mātāpitaro avoca, tepi na icchiṃsu. Attano mātāpitaro avoca, ‘‘mayaṃ tāta tunnakārakammena jīvissāma ala’’nti paṭikkhipiṃsu. So tesaṃ manaṃ alabhitvā bārāṇasimeva paccāgantvā ‘‘senāpatissa ghare maggakilamathaṃ vinodetvā pacchā nigrodhasahāyaṃ passissāmī’’ti cintetvā tassa nivesanadvāraṃ gantvā ‘‘sahāyo kira te pottiko nāma āgatoti senāpatissa ārocehī’’ti dovārikaṃ āha, so tathā akāsi. Sākho pana ‘‘ayaṃ mayhaṃ rajjaṃ adatvā sahāyanigrodhassa adāsī’’ti tasmiṃ veraṃ bandhi. So taṃ kathaṃ sutvāva kuddho āgantvā ‘‘ko imassa sahāyo ummattako dāsiputto, gaṇhatha na’’nti vatvā hatthapādajaṇṇukapparehi koṭṭāpetvā gīvāyaṃ gāhāpetvā nīharāpesi.

So cintesi ‘‘sākho mama santikā senāpatiṭṭhānaṃ labhitvā akataññū mittadubbhī, maṃ koṭṭāpetvā nīharāpesi, nigrodho pana paṇḍito kataññū sappuriso, tasseva santikaṃ gamissāmī’’ti. So rājadvāraṃ gantvā ‘‘deva, pottiko kira nāma te sahāyo dvāre ṭhito’’ti rañño arocāpesi. Rājā pakkosāpetvā taṃ āgacchantaṃ disvā āsanā vuṭṭhāya paccuggantvā paṭisanthāraṃ katvā massukammādīni kārāpetvā sabbālaṅkārapaṭimaṇḍitena paribhuttanānaggarasabhojanena tena saddhiṃ sukhanisinno mātāpitūnaṃ pavattiṃ pucchitvā anāgamanabhāvaṃ suṇi. Sākhopi ‘‘pottiko maṃ rañño santike paribhindeyya, mayi pana gate kiñci vattuṃ na sakkhissatī’’ti tattheva agamāsi. Pottiko tassa santikeyeva rājānaṃ āmantetvā ‘‘deva, ahaṃ maggakilanto ‘sākhassa gehaṃ gantvā vissamitvā idhāgamissāmī’ti agamiṃ. Atha maṃ sākho ‘nāhaṃ taṃ jānāmī’ti vatvā koṭṭāpetvā gīvāyaṃ gāhāpetvā nīharāpesīti saddaheyyāsi tvaṃ eta’’nti vatvā tisso gāthā abhāsi –

72. ‘‘Na vāhametaṃ jānāmi, ko vāyaṃ kassa vāti vā;
Yathā sākho vadi eva, nigrodha kinti maññasi.

73. ‘‘Tato galavinītena, purisā nīhariṃsu maṃ;
Datvā mukhapahārāni, sākhassa vacanaṃkarā.

74. ‘‘Etādisaṃ dummatinā, akataññuna dubbhinā;
Kataṃ anariyaṃ sākhena, sakhinā te janādhipā’’ti.

Tattha **kinti maññasī**ti yathā maṃ sākho acari, kiṃ tvampi evameva maññasi, udāhu aññathā maññasi, maṃ sākho evaṃ vadeyyāti saddahasi, taṃ na saddahasīti adhippāyo. **Galavinītenā**ti galaggāhena. **Dubbhinā**ti mittadubbhinā.

Taṃ sutvā nigrodho catasso gāthā abhāsi –

75. ‘‘Na vāhametaṃ jānāmi, napi me koci saṃsati;
Yaṃ me tvaṃ samma akkhāsi, sākhena kāraṇaṃ kataṃ.

76. ‘‘Sakhīnaṃ sājīvakaro, mama sākhassa cūbhayaṃ;
Tvaṃ nosissariyaṃ dātā, manussesu mahantataṃ;
Tayāmā labbhitā iddhī, ettha me natthi saṃsayo.

77. ‘‘Yathāpi bījamaggimhi, ḍayhati na virūhati;
Evaṃ kataṃ asappurise, nassati na virūhati.

78. ‘‘Kataññumhi ca posamhi, sīlavante ariyavuttine;
Sukhette viya bījāni, kataṃ tamhi na nassatī’’ti.

Tattha **saṃsatī**ti ācikkhati. **Kāraṇaṃ kata**nti ākaḍḍhanavikaḍḍhanapothanakoṭṭanasaṅkhātaṃ kāraṇaṃ katanti attho. **Sakhīnaṃ sājīvakaro**ti samma, pottika tvaṃ sahāyakānaṃ suājīvakaro jīvikāya uppādetā. **Mama sākhassa cūbhaya**nti mayhañca sākhassa ca ubhinnampi sakhīnanti attho. **Tvaṃ nosissariya**nti tvaṃ no asi issariyaṃ dātā, tava santikā imā sampattī amhehi laddhā. **Mahantata**nti mahantabhāvaṃ.

Evañca pana vatvā ettakaṃ kathente nigrodhe sākho tattheva aṭṭhāsi. Atha naṃ rājā ‘‘sākha imaṃ pottikaṃ sañjānāsī’’ti pucchi. So tuṇhī ahosi. Athassa rājā daṇḍaṃ āṇāpento aṭṭhamaṃ gāthamāha –

79. ‘‘Imaṃ jammaṃ nekatikaṃ, asappurisacintakaṃ;
Hanantu sākhaṃ sattīhi, nāssa icchāmi jīvita’’nti.

Tattha **jamma**nti lāmakaṃ. **Nekatika**nti vañcakaṃ.

Taṃ sutvā pottiko ‘‘mā esa bālo maṃ nissāya nassatū’’ti cintetvā navamaṃ gāthamāha –

80. ‘‘Khamatassa mahārāja, pāṇā na paṭiānayā;
Khama deva asappurisassa, nāssa icchāmahaṃ vadha’’nti.

Tattha **khamatassā**ti khamataṃ assa, etassa asappurisassa khamathāti attho. **Na paṭiānayā**ti matassa nāma pāṇā paṭiānetuṃ na sakkā.

Rājā tassa vacanaṃ sutvā sākhassa khami, senāpatiṭṭhānampi pottikasseva dātukāmo ahosi, so pana na icchi. Athassa sabbasenānīnaṃ vicāraṇārahaṃ bhaṇḍāgārikaṭṭhānaṃ nāma adāsi. Pubbe kiretaṃ ṭhānantaraṃ nāhosi, tato paṭṭhāya jātaṃ. Aparabhāge pottiko bhaṇḍāgāriko puttadhītāhi vaḍḍhamāno attano puttadhītānaṃ ovādavasena osānagāthamāha –

81. ‘‘Nigrodhameva seveyya, na sākhamupasaṃvase;
Nigrodhasmiṃ mataṃ seyyo, yañce sākhasmi jīvita’’nti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, devadatto pubbepi akataññūyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā sākho devadatto ahosi, pottiko ānando, nigrodho pana ahameva ahosi’’nti.

Nigrodhajātakavaṇṇanā sattamā.

## [446] 8. Takkalajātakavaṇṇanā

Na takkalā santi na āluvānīti idaṃ satthā jetavane viharanto ekaṃ pituposakaṃ upāsakaṃ ārabbha kathesi. So kira daliddakule paccājāto mātari kālakatāya pātova uṭṭhāya dantakaṭṭhamukhodakadānādīni karonto bhatiṃ vā kasiṃ vā katvā laddhavibhavānurūpena yāgubhattādīni sampādetvā pitaraṃ posesi. Atha naṃ pitā āha – ‘‘tāta, tvaṃ ekakova anto ca bahi ca kattabbaṃ karosi, ekaṃ te kuladārikaṃ ānessāmi, sā te gehe kattabbaṃ karissatī’’ti. ‘‘Tāta, itthiyo nāma gharaṃ āgatā neva mayhaṃ, na tumhākaṃ cittasukhaṃ karissanti, mā evarūpaṃ cintayittha, ahaṃ yāvajīvaṃ tumhe posetvā tumhākaṃ accayena jānissāmī’’ti. Athassa pitā anicchamānasseva ekaṃ kumārikaṃ ānesi. Sā sasurassa ca sāmikassa ca upakārikā ahosi nīcavutti. Sāmikopissā ‘‘mama pitu upakārikā’’ti tussitvā laddhaṃ laddhaṃ manāpaṃ āharitvā deti, sāpi taṃ sasurasseva upanāmesi. Sā aparabhāge cintesi ‘‘mayhaṃ sāmiko laddhaṃ laddhaṃ pitu adatvā mayhameva deti, addhā pitari nisneho jāto, imaṃ mahallakaṃ ekenupāyena mama sāmikassa paṭikkūlaṃ katvā gehā nikkaḍḍhāpessāmī’’ti.

Sā tato paṭṭhāya udakaṃ atisītaṃ vā accuṇhaṃ vā, āhāraṃ atiloṇaṃ vā aloṇaṃ vā, bhattaṃ uttaṇḍulaṃ vā atikilinnaṃ vāti evamādīni tassa kodhuppattikāraṇāni katvā tasmiṃ kujjhante ‘‘ko imaṃ mahallakaṃ upaṭṭhātuṃ sakkhissatī’’ti pharusāni vatvā kalahaṃ vaḍḍhesi. Tattha tattha kheḷapiṇḍādīni chaḍḍetvāpi sāmikaṃ ujjhāpesi ‘‘passa pitu kammaṃ, ‘idañcidañca mā karī’ti vutte kujjhati, imasmiṃ gehe pitaraṃ vā vasāpehi maṃ vā’’ti. Atha naṃ so ‘‘bhadde, tvaṃ daharā yattha katthaci jīvituṃ sakkhissasi, mayhaṃ pitā mahallako, tvaṃ tassa asahantī imamhā gehā nikkhamā’’ti āha. Sā bhītā ‘‘ito paṭṭhāya evaṃ na karissāmī’’ti sasurassa pādesu patitvā khamāpetvā pakatiniyāmeneva paṭijaggituṃ ārabhi. Atha so upāsako purimadivasesu tāya ubbāḷho satthu santikaṃ dhammassavanāya agantvā tassā pakatiyā patiṭṭhitakāle agamāsi. Atha naṃ satthā ‘‘kiṃ, upāsaka, sattaṭṭha divasāni dhammassavanāya nāgatosī’’ti pucchi. So taṃ kāraṇaṃ kathesi. Satthā ‘‘idāni tāva tassā kathaṃ aggahetvā pitaraṃ na nīharāpesi, pubbe pana etissā kathaṃ gahetvā pitaraṃ āmakasusānaṃ netvā āvāṭaṃ khaṇitvā tattha naṃ pakkhipitvā māraṇakāle ahaṃ sattavassiko hutvā mātāpitūnaṃ guṇaṃ kathetvā pitughātakakammā nivāresiṃ, tadā tvaṃ mama kathaṃ sutvā tava pitaraṃ yāvajīvaṃ paṭijaggitvā saggaparāyaṇo jāto, svāyaṃ mayā dinno ovādo bhavantaragatampi na vijahati, iminā kāraṇena tassā kathaṃ aggahetvā idāni tayā pitā na nīhaṭo’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente aññatarasmiṃ kāsigāme ekassa kulassa ghare ekaputtako ahosi nāmena saviṭṭhako nāma. So mātāpitaro paṭijagganto aparabhāge mātari kālakatāya pitaraṃ posesīti sabbaṃ vatthu paccuppannavatthuniyāmeneva kathetabbaṃ. Ayaṃ panettha viseso. Tadā sā itthī ‘‘passa pitu kammaṃ, ‘idañcidañca mā karī’ti vutte kujjhatī’’ti vatvā ‘‘sāmi, pitā te caṇḍo pharuso niccaṃ kalahaṃ karoti, jarājiṇṇo byādhipīḷito na cirasseva marissati, ahañca etena saddhiṃ ekagehe vasituṃ na sakkomi, sayampesa katipāhena marissatiyeva, tvaṃ etaṃ āmakasusānaṃ netvā āvāṭaṃ khaṇitvā tattha naṃ pakkhipitvā kuddālena sīsaṃ chinditvā jīvitakkhayaṃ pāpetvā upari paṃsunā chādetvā āgacchāhī’’ti āha. So tāya punappunaṃ vuccamāno ‘‘bhadde, purisamāraṇaṃ nāma bhāriyaṃ, kathaṃ naṃ māressāmī’’ti āha. ‘‘Ahaṃ te upāyaṃ ācikkhissāmī’’ti. ‘‘Ācikkha tāvā’’ti. ‘‘Sāmi, tvaṃ paccūsakāle pitu nisinnaṭṭhānaṃ gantvā yathā sabbe suṇanti, evaṃ mahāsaddaṃ katvā ‘tāta, asukagāme tumhākaṃ uddhāraṇako atthi, mayi gate na deti, tumhākaṃ accayena na dassateva, sve yānake nisīditvā pātova gacchissāmā’ti vatvā tena vuttavelāyameva uṭṭhāya yānakaṃ yojetvā tattha nisīdāpetvā āmakasusānaṃ netvā āvāṭaṃ khaṇitvā corehi acchinnasaddaṃ katvā māretvā āvāṭe pakkhipitvā sīsaṃ chinditvā nhāyitvā āgacchā’’ti.

Saviṭṭhako ‘‘atthesa upāyo’’ti tassā vacanaṃ sampaṭicchitvā yānakaṃ gamanasajjaṃ akāsi. Tassa paneko sattavassiko putto atthi paṇḍito byatto. So mātu vacanaṃ sutvā ‘‘mayhaṃ mātā pāpadhammā pitaraṃ me pitughātakammaṃ kāreti, ahaṃ imassa pitughātakammaṃ kātuṃ na dassāmī’’ti saṇikaṃ gantvā ayyakena saddhiṃ nipajji. Saviṭṭhakopi itarāya vuttavelāya yānakaṃ yojetvā ‘‘ehi, tāta, uddhāraṃ sodhessāmā’’ti pitaraṃ yānake nisīdāpesi. Kumāropi paṭhamataraṃ yānakaṃ abhiruhi. Saviṭṭhako taṃ nivāretuṃ asakkonto teneva saddhiṃ āmakasusānaṃ gantvā pitarañca kumārakena saddhiṃ ekamante ṭhapetvā sayaṃ otaritvā kuddālapiṭakaṃ ādāya ekasmiṃ paṭicchannaṭṭhāne caturassāvāṭaṃ khaṇituṃ ārabhi. Kumārako otaritvā tassa santikaṃ gantvā ajānanto viya kathaṃ samuṭṭhāpetvā paṭhamaṃ gāthamāha –

82. ‘‘Na takkalā santi na āluvāni, na biḷāliyo na kaḷambāni tāta;
Eko araññamhi susānamajjhe, kimatthiko tāta khaṇāsi kāsu’’nti.

Tattha **na takkalā santī**ti piṇḍālukandā na santi. **Āluvānī**ti āluvakandā. **Biḷāliyo**ti biḷārivallikandā. **Kaḷambānī**ti tālakandā.

Athassa pitā dutiyaṃ gāthamāha –

83. ‘‘Pitāmaho tāta sudubbalo te, anekabyādhīhi dukhena phuṭṭho;
Tamajjahaṃ nikhaṇissāmi sobbhe, na hissa taṃ jīvitaṃ rocayāmī’’ti.

Tattha **anekabyādhīhī**ti anekehi byādhīhi uppannena dukkhena phuṭṭho. **Na hissa ta**nti ahañhi tassa tava pitāmahassa taṃ dujjīvitaṃ na icchāmi, ‘‘evarūpā jīvitā maraṇamevassa vara’’nti maññamāno taṃ sobbhe nikhaṇissāmīti.

Taṃ sutvā kumāro upaḍḍhaṃ gāthamāha –

84. ‘‘Saṅkappametaṃ paṭiladdha pāpakaṃ, accāhitaṃ kamma karosi ludda’’nti.
Tassattho – tāta, tvaṃ ‘‘pītaraṃ dukkhā pamocessāmī’’ti maraṇadukkhena yojento etaṃ pāpakaṃ saṅkappaṃ paṭiladdhā tassa ca saṅkappavasena hitaṃ atikkamma ṭhitattā accāhitaṃ kammaṃ karosi luddanti.

Evañca pana vatvā kumāro pitu hatthato kuddālaṃ gahetvā avidūre aññataraṃ āvāṭaṃ khaṇituṃ ārabhi. Atha naṃ pitā upasaṅkamitvā ‘‘kasmā, tāta, āvāṭaṃ khaṇasī’’ti pucchi. So tassa kathento tatiyaṃ gāthamāha –

‘‘Mayāpi tāta paṭilacchase tuvaṃ, etādisaṃ kamma jarūpanīto;
Taṃ kullavattaṃ anuvattamāno, ahampi taṃ nikhaṇissāmi sobbhe’’ti.

Tassattho – tāta, ahampi etasmiṃ sobbhe taṃ mahallakakāle nikhaṇissāmi, iti kho tāta, mayāpi kate imasmiṃ sobbhe tuvaṃ jarūpanīto etādisaṃ kammaṃ paṭilacchase, yaṃ etaṃ tayā pavattitaṃ kulavattaṃ, taṃ anuvattamāno vayappatto bhariyāya saddhiṃ vasanto ahampi taṃ nikhaṇissāmi sobbheti.

Athassa pitā catutthaṃ gāthamāha –

85. ‘‘Pharusāhi vācāhi pakubbamāno, āsajja maṃ tvaṃ vadase kumāra;
Putto mamaṃ orasako samāno, ahītānukampī mama tvaṃsi puttā’’ti.

Tattha **pakubbamāno**ti abhibhavanto. **Āsajjā**ti ghaṭṭetvā.

Evaṃ vutte paṇḍitakumārako ekaṃ paṭivacanagāthaṃ, dve udānagāthāti tisso gāthā abhāsi –

86. ‘‘Na tāhaṃ tāta ahitānukampī, hitānukampī te ahampi tāta;
Pāpañca taṃ kamma pakubbamānaṃ, arahāmi no vārayituṃ tato.

87. ‘‘Yo mātaraṃ vā pitaraṃ saviṭṭha, adūsake hiṃsati pāpadhammo;
Kāyassa bhedā abhisamparāyaṃ, asaṃsayaṃ so nirayaṃ upeti.

88. ‘‘Yo mātaraṃ vā pitaraṃ saviṭṭha, annena pānena upaṭṭhahāti;
Kāyassa bhedā abhisamparāyaṃ, asaṃsayaṃ so sugatiṃ upetī’’ti. –

Imaṃ pana puttassa dhammakathaṃ sutvā pitā aṭṭhamaṃ gāthamāha –

89. ‘‘Na me tvaṃ putta ahitānukampī, hitānukampī me tvaṃsi putta;
Ahañca taṃ mātarā vuccamāno, etādisaṃ kamma karomi ludda’’nti.

Tattha **ahañca taṃ mātarā**ti ahañca te mātarā, ayameva vā pāṭho.

Taṃ sutvā kumāro ‘‘tāta, itthiyo nāma uppanne dose aniggayhamānā punappunaṃ pāpaṃ karonti, mama mātā yathā puna evarūpaṃ na karoti, tathā naṃ paṇāmetuṃ vaṭṭatī’’ti navamaṃ gāthamāha –

90. ‘‘Yā te sā bhariyā anariyarūpā, mātā mamesā sakiyā janetti;
Niddhāpaye tañca sakā agārā, aññampi te sā dukhamāvaheyyā’’ti.

Saviṭṭhako paṇḍitaputtassa kathaṃ sutvā somanassajāto hutvā ‘‘gacchāma, tātā’’ti saddhiṃ puttena ca pitarā ca yānake nisīditvā pāyāsi. Sāpi kho anācārā ‘‘nikkhantā no gehā kāḷakaṇṇī’’ti haṭṭhatuṭṭhā allagomayena gehaṃ upalimpetvā pāyāsaṃ pacitvā āgamanamaggaṃ olokentī te āgacchante disvā ‘‘nikkhantaṃ kāḷakaṇṇiṃ puna gahetvā āgato’’ti kujjhitvā ‘‘are nikatika, nikkhantaṃ kāḷakaṇṇiṃ puna ādāya āgatosī’’ti paribhāsi. Saviṭṭhako kiñci avatvā yānakaṃ mocetvā ‘‘anācāre kiṃ vadesī’’ti taṃ sukoṭṭitaṃ koṭṭetvā ‘‘ito paṭṭhāya mā imaṃ gehaṃ pāvisī’’ti pāde gahetvā nikkaḍḍhi. Tato pitarañca puttañca nhāpetvā sayampi nhāyitvā tayopi pāyāsaṃ paribhuñjiṃsu. Sāpi pāpadhammā katipāhaṃ aññasmiṃ gehe vasi. Tasmiṃ kāle putto pitaraṃ āha – ‘‘tāta, mama mātā ettakena na bujjhati, tumhe mama mātu maṅkubhāvakaraṇatthaṃ ‘asukagāmake mama mātuladhītā atthi, sā mayhaṃ pitarañca puttañca mañca paṭijaggissati, taṃ ānessāmī’ti vatvā mālāgandhādīni ādāya yānakena nikkhamitvā khettaṃ anuvicaritvā sāyaṃ āgacchathā’’ti. So tathā akāsi.

Paṭivissakakule itthiyo ‘‘sāmiko kira te aññaṃ bhariyaṃ ānetuṃ asukagāmaṃ nāma gato’’ti tassā ācikkhiṃsu. Sā ‘‘dānimhi naṭṭhā, natthi me puna okāso’’ti bhītā tasitā hutvā ‘‘puttameva yācissāmī’’ti paṇḍitaputtassa santikaṃ gantvā tassa pādesu patitvā ‘‘tāta, taṃ ṭhapetvā añño mama paṭisaraṇaṃ natthi, ito paṭṭhāya tava pitarañca pitāmahañca alaṅkatacetiyaṃ viya paṭijaggissāmi, puna mayhaṃ imasmiṃ ghare pavesanaṃ karohī’’ti āha. So ‘‘sādhu, amma, sace puna evarūpaṃ na karissatha, karissāmi, appamattā hothā’’ti vatvā pitu āgatakāle dasamaṃ gāthamāha –

91. ‘‘Yā te sā bhariyā anariyarūpā, mātā mamesā sakiyā janetti;
Dantā kareṇūva vasūpanītā, sā pāpadhammā punarāvajātū’’ti.

Tattha **kareṇūvā**ti tāta, idāni sā āneñjakāraṇaṃ kārikā hatthinī viya dantā vasaṃ upanītā nibbisevanā jātā. **Punarāgajātū**ti puna imaṃ gehaṃ āgacchatūti.

Evaṃ so pitu dhammaṃ kathetvā gantvā mātaraṃ ānesi. Sā sāmikañca sasurañca khamāpetvā tato paṭṭhāya dantā dhammena samannāgatā hutvā sāmikañca sasurañca puttañca paṭijaggi. Ubhopi ca puttassa ovāde ṭhatvā dānādīni puññāni karitvā saggaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne pituposako sotāpattiphale patiṭṭhahi. Tadā pitā ca putto ca suṇisā ca teyeva ahesuṃ, paṇḍitakumāro pana ahameva ahosinti.

Takkalajātakavaṇṇanā aṭṭhamā.

## [447] 9. Mahādhammapālajātakavaṇṇanā

Kiṃ te vatanti idaṃ satthā paṭhamagamanena kapilapuraṃ gantvā nigrodhārāme viharanto pitu nivesane rañño asaddahanaṃ ārabbha kathesi. Tadā hi suddhodanamahārājā vīsatisahassabhikkhuparivārassa bhagavato attano nivesane yāgukhajjakaṃ datvā antarābhatte sammodanīyaṃ kathaṃ kathento ‘‘bhante, tumhākaṃ padhānakāle devatā āgantvā ākāse ṭhatvā ‘putto te siddhatthakumāro appāhāratāya mato’ti mayhaṃ ārocesu’’nti āha. Satthārā ca ‘‘saddahi, mahārājā’’ti vutte ‘‘na saddahiṃ, bhante, ākāse ṭhatvā kathentiyopi devatā, ‘mama puttassa bodhitale buddhattaṃ appatvā parinibbānaṃ nāma natthī’ti paṭikkhipi’’nti āha. ‘‘Mahārāja, pubbepi tvaṃ mahādhammapālakālepi ‘putto te mato imānissa aṭṭhīnī’ti dassetvā vadantassapi disāpāmokkhācariyassa ‘amhākaṃ kule taruṇakāle kālakiriyā nāma natthī’ti na saddahi, idāni pana kasmā saddahissasī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kāsiraṭṭhe dhammapālagāmo nāma ahosi. So dhammapālakulassa vasanatāya etaṃ nāmaṃ labhi. Tattha dasannaṃ kusalakammapathānaṃ pālanato ‘‘dhammapālo’’tveva paññāto brāhmaṇo paṭivasati, tassa kule antamaso dāsakammakarāpi dānaṃ denti, sīlaṃ rakkhanti, uposathakammaṃ karonti. Tadā bodhisatto tasmiṃ kule nibbatti, ‘‘dhammapālakumāro’’tvevassa nāmaṃ kariṃsu. Atha naṃ vayappattaṃ pitā sahassaṃ datvā sippuggahaṇatthāya takkasilaṃ pesesi. So tattha gantvā disāpāmokkhācariyassa santike sippaṃ uggaṇhi, pañcannaṃ māṇavakasatānaṃ jeṭṭhantevāsiko ahosi. Tadā ācariyassa jeṭṭhaputto kālamakāsi. Ācariyo māṇavakaparivuto ñātigaṇena saddhiṃ rodanto kandanto susāne tassa sarīrakiccaṃ kāreti. Tattha ācariyo ca ñātivaggo cassa antevāsikā ca rodanti paridevanti, dhammapāloyeveko na rodati na paridevati. Apica kho pana tesu pañcasatesu māṇavesu susānā āgamma ācariyassa santike nisīditvā ‘‘aho evarūpo nāma ācārasampanno taruṇamāṇavo taruṇakāleyeva mātāpitūhi vippayutto maraṇappatto’’ti vadantesu ‘‘sammā, tumhe ‘taruṇo’ti bhaṇatha, atha kasmā taruṇakāleyeva marati, nanu ayuttaṃ taruṇakāle maritu’’nti āha.

Atha naṃ te āhaṃsu ‘‘kiṃ pana samma, tvaṃ imesaṃ sattānaṃ maraṇabhāvaṃ na jānāsī’’ti? Jānāmi, taruṇakāle pana na maranti, mahallakakāleyeva marantīti. Nanu aniccā sabbe saṅkhārā hutvā abhāvinoti? ‘‘Saccaṃ aniccā, daharakāle pana sattā na maranti, mahallakakāle maranti, aniccataṃ pāpuṇantī’’ti. ‘‘Kiṃ samma, dhammapāla, tumhākaṃ gehe na keci marantī’’ti? ‘‘Daharakāle pana na maranti, mahallakakāleyeva marantī’’ti. ‘‘Kiṃ panesā tumhākaṃ kulapaveṇī’’ti? ‘‘Āma kulapaveṇī’’ti. Māṇavā taṃ tassa kathaṃ ācariyassa ārocesuṃ. Atha naṃ so pakkosāpetvā pucchi ‘‘saccaṃ kira tāta dhammapāla, tumhākaṃ kule daharakāle na mīyantī’’ti? ‘‘Saccaṃ ācariyā’’ti. So tassa vacanaṃ sutvā cintesi ‘‘ayaṃ ativiya acchariyaṃ vadati, imassa pitu santikaṃ gantvā pucchitvā sace etaṃ saccaṃ, ahampi tameva dhammaṃ pūressāmī’’ti. So puttassa kattabbakiccaṃ katvā sattaṭṭhadivasaccayena dhammapālaṃ pakkosāpetvā ‘‘tāta, ahaṃ khippaṃ āgamissāmi, yāva mamāgamanā ime māṇave sippaṃ vācehī’’ti vatvā ekassa eḷakassa aṭṭhīni gahetvā dhovitvā pasibbake katvā ekaṃ cūḷupaṭṭhākaṃ ādāya takkasilato nikkhamitvā anupubbena taṃ gāmaṃ patvā ‘‘kataraṃ mahādhammapālassa geha’’nti pucchitvā gantvā dvāre aṭṭhāsi. Brāhmaṇassa dāsamanussesu yo yo paṭhamaṃ addasa, so so ācariyassa hatthato chattaṃ gaṇhi, upāhanaṃ gaṇhi, upaṭṭhākassapi hatthato pasibbakaṃ gaṇhi. ‘‘Puttassa vo dhammapālakumārassa ācariyo dvāre ṭhitoti kumārassa pitu ārocethā’’ti ca vuttā ‘‘sādhū’’ti gantvā ārocayiṃsu. So vegena dvāramūlaṃ gantvā ‘‘ito ethā’’ti taṃ gharaṃ abhinetvā pallaṅke nisīdāpetvā sabbaṃ pādadhovanādikiccaṃ akāsi.

Ācariyo bhuttabhojano sukhakathāya nisinnakāle ‘‘brāhmaṇa, putto te dhammapālakumāro paññavā tiṇṇaṃ vedānaṃ aṭṭhārasannañca sippānaṃ nipphattiṃ patto, apica kho panekena aphāsukena jīvitakkhayaṃ patto, sabbe saṅkhārā aniccā, mā socitthā’’ti āha. Brāhmaṇo pāṇiṃ paharitvā mahāhasitaṃ hasi. ‘‘Kiṃ nu brāhmaṇa, hasasī’’ti ca vutte ‘‘mayhaṃ putto na marati, añño koci mato bhavissatī’’ti āha. ‘‘Brāhmaṇa, puttoyeva te mato, puttasseva te aṭṭhīni disvā saddahā’’ti aṭṭhīni nīharitvā ‘‘imāni te puttassa aṭṭhīnī’’ti āha. Etāni eḷakassa vā sunakhassa vā bhavissanti, mayhaṃ pana putto na marati, amhākāñhi kule yāva sattamā kulaparivaṭṭā taruṇakāle matapubbā nāma natthi, tvaṃ musā bhaṇasīti. Tasmiṃ khaṇe sabbepi pāṇiṃ paharitvā mahāhasitaṃ hasiṃsu. Ācariyo taṃ acchariyaṃ disvā somanassappatto hutvā ‘‘brāhmaṇa, tumhākaṃ kulapaveṇiyaṃ daharānaṃ amaraṇena na sakkā ahetukena bhavituṃ, kena vo kāraṇena daharā na mīyantī’’ti pucchanto paṭhamaṃ gāthamāha –

92. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Akkhāhi me brāhmaṇa etamatthaṃ, kasmā nu tumhaṃ daharā na mīyare’’ti.

Tattha **vata**nti vatasamādānaṃ. **Brahmacariya**nti seṭṭhacariyaṃ. **Kissa suciṇṇassā**ti tumhākaṃ kule daharānaṃ amaraṇaṃ nāma katarasucaritassa vipākoti.

Taṃ sutvā brāhmaṇo yesaṃ guṇānaṃ ānubhāvena tasmiṃ kule daharā na mīyanti, te vaṇṇayanto –

93. ‘‘Dhammaṃ carāma na musā bhaṇāma, pāpāni kammāni parivajjayāma;
Anariyaṃ parivajjemu sabbaṃ, tasmā hi amhaṃ daharā na mīyare.

94. ‘‘Suṇoma dhammaṃ asataṃ satañca, na cāpi dhammaṃ asataṃ rocayāma;
Hitvā asante na jahāma sante, tasmā hi amhaṃ daharā na mīyare.

95. ‘‘Pubbeva dānā sumanā bhavāma, dadampi ve attamanā bhavāma;
Datvāpi ve nānutappāma pacchā, tasmā hi amhaṃ daharā na mīyare.

96. ‘‘Samaṇe mayaṃ brāhmaṇe addhike ca, vanibbake yācanake dalidde;
Annena pānena abhitappayāma, tasmā hi amhaṃ daharā na mīyare.

97. ‘‘Mayañca bhariyaṃ nātikkamāma, amhe ca bhariyā nātikkamanti;
Aññatra tāhi brahmacariyaṃ carāma, tasmā hi amhaṃ daharā na mīyare.

98. ‘‘Pāṇātipātā viramāma sabbe, loke adinnaṃ parivajjayāma;
Amajjapā nopi musā bhaṇāma, tasmā hi amhaṃ daharā na mīyare.

99. ‘‘Etāsu ve jāyare suttamāsu, medhāvino honti pahūtapaññā;
Bahussutā vedaguno ca honti, tasmā hi amhaṃ daharā na mīyare.

100. ‘‘Mātā pitā ca bhaginī bhātaro ca, puttā ca dārā ca mayañca sabbe;
Dhammaṃ carāma paralokahetu, tasmā hi amhaṃ daharā na mīyare.

101. ‘‘Dāsā ca dāsyo anujīvino ca, paricārakā kammakarā ca sabbe;
Dhammaṃ caranti paralokahetu, tasmā hi amhaṃ daharā na mīyare’’ti. –

Imā gāthā āha.

Tattha **dhammaṃ carāmā**ti dasakusalakammapathadhammaṃ carāma, attano jīvitahetu antamaso kunthakipillikampi jīvitā na voropema, parabhaṇḍaṃ lobhacittena na olokemāti sabbaṃ vitthāretabbaṃ. Musāvādo cettha musāvādissa akaraṇapāpaṃ nāma natthīti ussannavasena puna vutto. Te kira hasādhippāyenapi musā na bhaṇanti. **Pāpānī**ti sabbāni nirayagāmikammāni. **Anariya**nti ariyagarahitaṃ sabbaṃ asundaraṃ aparisuddhaṃ kammaṃ parivajjayāma. **Tasmā hi amha**nti ettha **hi**-kāro nipātamatto, tena kāraṇena amhākaṃ daharā na mīyanti, antarā akālamaraṇaṃ nāma no natthīti attho. ‘‘Tasmā amha’’ntipi pāṭho. **Suṇomā**ti mayaṃ kiriyavādānaṃ sappurisānaṃ kusaladīpanampi asappurisānaṃ akusaladīpanampi dhammaṃ suṇoma, so pana no sutamattakova hoti, taṃ na rocayāma. Tehi pana no saddhiṃ viggaho vā vivādo vā mā hotūti dhammaṃ suṇāma, sutvāpi hitvā asante sante vattāma, ekampi khaṇaṃ na jahāma sante, pāpamitte pahāya kalyāṇamittasevinova homāti.

Samaṇe mayaṃ brāhmaṇeti mayaṃ samitapāpe bāhitapāpe paccekabuddhasamaṇabrāhmaṇepi avasesadhammikasamaṇabrāhmaṇepi addhikayācake sesajanepi annapānena abhitappemāti attho. Pāḷiyaṃ pana ayaṃ gāthā ‘‘pubbeva dānā’’ti gāthāya pacchato āgatā. **Nātikkamāmā**ti attano bhariyaṃ atikkamitvā bahi aññaṃ micchācāraṃ na karoma. **Aññatra tāhī**ti tā attano bhariyā ṭhapetvā sesaitthīsu brahmacariyaṃ carāma, amhākaṃ bhariyāpi sesapurisesu evameva vattanti. **Jāyare**ti jāyanti. **Suttamāsū**ti susīlāsu uttamitthīsu. Idaṃ vuttaṃ hoti – ye etāsu sampannasīlāsu uttamitthīsu amhākaṃ puttā jāyanti, te medhāvinoti evaṃpakārā honti, kuto tesaṃ antarā maraṇaṃ, tasmāpi amhākaṃ kule daharā na marantīti. **Dhammaṃ carāmā**ti paralokatthāya tividhasucaritadhammaṃ carāma. **Dāsyo**ti dāsiyo.

Avasāne –

102. ‘‘Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahati;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

103. ‘‘Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ viya vassakāle;
Dhammena gutto mama dhammapālo, aññassa aṭṭhīni sukhī kumāro’’ti. –

Imāhi dvīhi gāthāhi dhammacārīnaṃ guṇaṃ kathesi.

Tattha **rakkhatī**ti dhammo nāmeso rakkhito attano rakkhitaṃ paṭirakkhati. **Sukhamāvahatī**ti devamanussasukhañceva nibbānasukhañca āvahati. **Na duggati**nti nirayādibhedaṃ duggatiṃ na gacchati. Evaṃ brāhmaṇa, mayaṃ dhammaṃ rakkhāma, dhammopi amhe rakkhatīti dasseti. **Dhammena gutto**ti mahāchattasadisena attanā gopitadhammena gutto. **Aññassa aṭṭhīnī**ti tayā ānītāni aṭṭhīni aññassa eḷakassa vā sunakhassa vā aṭṭhīni bhavissanti, chaḍḍethetāni, mama putto sukhī kumāroti.

Taṃ sutvā ācariyo ‘‘mayhaṃ āgamanaṃ suāgamanaṃ, saphalaṃ, no nipphala’’nti sañjātasomanasso dhammapālassa pitaraṃ khamāpetvā ‘‘mayā āgacchantena tumhākaṃ vīmaṃsanatthāya imāni eḷakaaṭṭhīni ābhatāni, putto te arogoyeva, tumhākaṃ rakkhitadhammaṃ mayhampi dethā’’ti paṇṇe likhitvā katipāhaṃ tattha vasitvā takkasilaṃ gantvā dhammapālaṃ sabbasippāni sikkhāpetvā mahantena parivārena pesesi.

Satthā suddhodanamahārājassa imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne rājā anāgāmiphale patiṭṭhahi. Tadā mātāpitaro mahārājakulāni ahesuṃ, ācariyo sāriputto, parisā buddhaparisā, dhammapālakumāro pana ahameva ahosinti.

Mahādhammapālajātakavaṇṇanā navamā.

## [448] 10. Kukkuṭajātakavaṇṇanā

Nāsmase katapāpamhīti idaṃ satthā veḷuvane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Dhammasabhāyañhi bhikkhū devadattassa aguṇakathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto dhanuggahādipayojanena dasabalassa vadhatthameva upāyaṃ karotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi esa mayhaṃ vadhāya parisakkiyevā’’ti vatvā atītaṃ āhari.

Atīte kosambiyaṃ kosambako nāma rājā rajjaṃ kāresi. Tadā bodhisatto ekasmiṃ veḷuvane kukkuṭayoniyaṃ nibbattitvā anekasatakukkuṭaparivāro araññe vasati, tassāvidūre eko seno vasati. So upāyena ekekaṃ kukkuṭaṃ gahetvā khādanto ṭhapetvā bodhisattaṃ sese khādi, bodhisatto ekakova ahosi. So appamatto velāya gocaraṃ gahetvā veḷuvanaṃ pavisitvā vasati. So seno taṃ gaṇhituṃ asakkonto ‘‘ekena naṃ upāyena upalāpetvā gaṇhissāmī’’ti cintetvā tassāvidūre sākhāya nilīyitvā ‘‘samma kukkuṭarāja, tvaṃ mayhaṃ kasmā bhāyasi, ahaṃ tayā saddhiṃ vissāsaṃ kattukāmo, asukasmiṃ nāma padese sampannagocaro, tattha ubhopi gocaraṃ gahetvā aññamaññaṃ piyasaṃvāsaṃ vasissāmā’’ti āha. Atha naṃ bodhisatto āha ‘‘samma, mayhaṃ tayā saddhiṃ vissāso nāma natthi, gaccha tva’’nti. ‘‘Samma, tvaṃ mayā pubbe katapāpatāya na saddahasi, ito paṭṭhāya evarūpaṃ na karissāmī’’ti. ‘‘Na mayhaṃ tādisena sahāyenattho, gaccha tva’’nti. Iti naṃ yāvatatiyaṃ paṭikkhipitvā ‘‘etehi aṅgehi samannāgatena puggalena saddhiṃ vissāso nāma kātuṃ na vaṭṭatī’’ti vanaghaṭaṃ unnādento devatāsu sādhukāraṃ dadamānāsu dhammakathaṃ samuṭṭhāpento –

104. ‘‘Nāsmase katapāpamhi, nāsmase alikavādine;
Nāsmase attatthapaññamhi, atisantepi nāsmase.

105. ‘‘Bhavanti heke purisā, gopipāsikajātikā;
Ghasanti maññe mittāni, vācāya na ca kammunā.

106. ‘‘Sukkhañjalipaggahitā, vācāya paliguṇṭhitā;
Manussapheggū nāsīde, yasmiṃ natthi kataññutā.

107. ‘‘Na hi aññaññacittānaṃ, itthīnaṃ purisāna vā;
Nānāvikatvā saṃsaggaṃ, tādisampi ca nāsmase.

108. ‘‘Anariyakammamokkantaṃ, athetaṃ sabbaghātinaṃ;
Nisitaṃva paṭicchannaṃ, tādisampi ca nāsmase.

109. ‘‘Mittarūpenidhekacce, sākhalyena acetasā;
Vividhehi upāyanti, tādisampi ca nāsmase.

110. ‘‘Āmisaṃ vā dhanaṃ vāpi, yattha passati tādiso;
Dubbhiṃ karoti dummedho, tañca hantvāna gacchatī’’ti. – imā gāthā āha;

Tattha **nāsmase**ti nāssase. Ayameva vā pāṭho, na vissaseti vuttaṃ hoti. **Katapāpamhī**ti paṭhamaṃ katapāpe puggale. **Alikavādine**ti musāvādimhipi na vissase. Tassa hi akattabbaṃ nāma pāpaṃ natthi. **Nāsmase attatthapaññamhī**ti attano atthāya eva yassa paññā snehavasena na bhajati, dhanatthikova bhajati, tasmiṃ attatthapaññepi na vissase. **Atisante**ti anto upasame avijjamāneyeva ca bahi upasamadassanena atisante viya paṭicchannakammantepi bilapaṭicchannaāsīvisasadise kuhakapuggale. **Gopipāsikajātikā**ti gunnaṃ pipāsakajātikā viya, pipāsitagosadisāti vuttaṃ hoti. Yathā pipāsitagāvo titthaṃ otaritvā mukhapūraṃ udakaṃ pivanti, na pana udakassa kattabbayuttakaṃ karonti, evameva ekacce ‘‘idañcidañca karissāmā’’ti madhuravacanena mittāni ghasanti, piyavacanānucchavikaṃ pana na karonti, tādisesu vissāso mahato anatthāya hotīti dīpeti.

Sukkhañjalipaggahitāti paggahitatucchaañjalino. **Vācāya paliguṇṭhitā**ti ‘‘idaṃ dassāma, idaṃ karissāmā’’ti vacanena paṭicchādikā. **Manussapheggū**ti evarūpā asārakā manussā manussapheggū nāma. **Nāsīde**ti na āsīde evarūpe na upagaccheyya. **Yasmiṃ natthī**ti yasmiñca puggale kataññutā natthi, tampi nāsīdeti attho. **Aññaññacittāna**nti aññenaññena cittena samannāgatānaṃ, lahucittānanti attho. Evarūpānaṃ itthīnaṃ vā purisānaṃ vā na vissaseti dīpeti. **Nānāvikatvā saṃsagga**nti yopi na sakkā anupagantvā etassa antarāyaṃ kātunti antarāyakaraṇatthaṃ nānākāraṇehi saṃsaggamāvikatvā daḷhaṃ karitvā pacchā antarāyaṃ karoti, tādisampi puggalaṃ nāsmase na vissaseyyāti dīpeti.

Anariyakammamokkantati anariyānaṃ dussīlānaṃ kammaṃ otaritvā ṭhitaṃ. **Atheta**nti athiraṃ appatiṭṭhitavacanaṃ. **Sabbaghātina**nti okāsaṃ labhitvā sabbesaṃ upaghātakaraṃ. **Nisitaṃva paṭicchanna**nti kosiyā vā pilotikāya vā paṭicchannaṃ nisitakhaggamiva. **Tādisampī**ti evarūpampi amittaṃ mittapatirūpakaṃ na vissaseyya. **Sākhalyenā**ti maṭṭhavacanena. **Acetasā**ti acittakena.

Vacanameva hi nesaṃ maṭṭhaṃ, cittaṃ pana thaddhaṃ pharusaṃ. **Vividhehī**ti vividhehi upāyehi otārāpekkhā upagacchanti. **Tādisampī**ti yo etehi amittehi mittapatirūpakehi sadiso hoti, tampi na vissaseti attho. **Āmisa**nti khādanīyabhojanīyaṃ. **Dhana**nti mañcapaṭipādakaṃ ādiṃ katvā avasesaṃ. **Yattha passatī**ti sahāyakagehe yasmiṃ ṭhāne passati. **Dubbhiṃ karotī**ti dubbhicittaṃ uppādeti, taṃ dhanaṃ harati. **Tañca hantvānā**ti tañca sahāyakampi chetvā gacchati. Iti imā satta gāthā kukkuṭarājā kathesi.

111. ‘‘Mittarūpena bahavo, channā sevanti sattavo;
Jahe kāpurise hete, kukkuṭo viya senakaṃ.

112. ‘‘Yo ca uppatitaṃ atthaṃ, na khippamanubujjhati;
Amittavasamanveti, pacchā ca manutappati.

113. ‘‘Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, kukkuṭo viya senakā.

114. ‘‘Taṃ tādisaṃ kūṭamivoḍḍitaṃ vane, adhammikaṃ niccavidhaṃsakārinaṃ;
Ārā vivajjeyya naro vicakkhaṇo, senaṃ yathā kukkuṭo vaṃsakānane’’ti. –

Imā catasso dhammarājena bhāsitā abhisambuddhagāthā.

Tattha **jahe kāpurise hete**ti bhikkhave, ete kāpurise paṇḍito jaheyya. **Ha**-kāro panettha nipātamattaṃ. **Pacchā ca manutappatī**ti pacchā ca anutappati. **Kūṭamivoḍḍita**nti vane migānaṃ bandhanatthāya kūṭapāsaṃ viya oḍḍitaṃ. **Niccavidhaṃsakārina**nti niccaṃ viddhaṃsanakaraṃ. **Vaṃsakānane**ti yathā vaṃsavane kukkuṭo senaṃ vivajjeti, evaṃ vicakkhaṇo pāpamitte vivajjeyya.

Sopi tā gāthā vatvā senaṃ āmantetvā ‘‘sace imasmiṃ ṭhāne vasissasi, jānissāmi te kattabba’’nti tajjesi. Seno tato palāyitvā aññatra gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhave devadatto pubbepi mayhaṃ vadhāya parisakkī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā seno devadatto ahosi, kukkuṭo pana ahameva ahosi’’nti.

Kukkuṭajātakavaṇṇanā dasamā.

## [449] 11. Maṭṭhakuṇḍalījātakavaṇṇanā

Alaṅkato maṭṭhakuṇḍalīti idaṃ satthā jetavane viharanto ekaṃ mataputtaṃ kuṭumbikaṃ ārabbha kathesi. Sāvatthiyaṃ kirekassa buddhupaṭṭhākassa kuṭumbikassa piyaputto kālamakāsi. So puttasokasamappito na nhāyati na bhuñjati na kammante vicāreti, na buddhupaṭṭhānaṃ gacchati, kevalaṃ ‘‘piyaputtaka, maṃ ohāya paṭhamataraṃ gatosī’’tiādīni vatvā vippalapati. Satthā paccūsasamaye lokaṃ olokento tassa sotāpattiphalūpanissayaṃ disvā punadivase bhikkhusaṅghaparivuto sāvatthiyaṃ piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ānandattherena pacchāsamaṇena tassa gharadvāraṃ agamāsi. Satthu āgatabhāvaṃ kuṭumbikassa ārocesuṃ. Athassa gehajano āsanaṃ paññapetvā satthāraṃ nisīdāpetvā kuṭumbikaṃ pariggahetvā satthu santikaṃ ānesi. Taṃ vanditvā ekamantaṃ nisinnaṃ satthā karuṇāsītalena vacanena āmantetvā ‘‘kiṃ, upāsaka, puttakaṃ anusocasī’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘upāsaka, porāṇakapaṇḍitā putte kālakate sokasamappitā vicarantāpi paṇḍitānaṃ kathaṃ sutvā ‘alabbhanīyaṭṭhāna’nti tathato ñatvā appamattakampi sokaṃ na kariṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente ekassa mahāvibhavassa brāhmaṇassa putto pañcadasasoḷasavassakāle ekena byādhinā phuṭṭho kālaṃ katvā devaloke nibbatti. Brāhmaṇo tassa kālakiriyato paṭṭhāya susānaṃ gantvā chārikapuñjaṃ āvijjhanto paridevati, sabbakammante pariccajitvā sokasamappito vicarati. Tadā devaputto anuvicaranto taṃ disvā ‘‘ekaṃ upamaṃ katvā sokaṃ harissāmī’’ti tassa susānaṃ gantvā paridevanakāle tasseva puttavaṇṇī hutvā sabbābharaṇapaṭimaṇḍito ekasmiṃ padese ṭhatvā ubho hatthe sīse ṭhapetvā mahāsaddena paridevi. Brāhmaṇo saddaṃ sutvā taṃ oloketvā puttapemaṃ paṭilabhitvā tassa santike ṭhatvā ‘‘tāta māṇava, imasmiṃ susānamajjhe kasmā paridevasī’’ti pucchanto paṭhamaṃ gāthamāha –

115. ‘‘Alaṅkato maṭṭhakuṇḍalī, māladhārī haricandanussado;
Bāhā paggayha kandasi, vanamajjhe kiṃ dukkhito tuva’’nti.

Tattha **alaṅkato**ti nānābharaṇavibhūsito. **Maṭṭhakuṇḍalī**ti karaṇapariniṭṭhitehi maṭṭhehi kuṇḍalehi samannāgato. **Māladhārī**ti vicitrakusumamāladharo. **Haricandanussado**ti suvaṇṇavaṇṇena candanena anulitto. **Vanamajjhe**ti susānamajjhe. **Kiṃ dukkhito tuva**nti kiṃkāraṇā dukkhito tvaṃ, ācikkha, ahaṃ te yaṃ icchasi, taṃ dassāmīti āha.

Athassa kathento māṇavo dutiyaṃ gāthamāha –

116. ‘‘Sovaṇṇamayo pabhassaro, uppanno rathapañjaro mama;
Tassa cakkayugaṃ na vindāmi, tena dukkhena jahāmi jīvita’’nti.

Brāhmaṇo sampaṭicchanto tatiyaṃ gāthamāha –

117. ‘‘Sovaṇṇamayaṃ maṇīmayaṃ, lohamayaṃ atha rūpiyāmayaṃ;
Pāvada rathaṃ karissāmi te, cakkayugaṃ paṭipādayāmi ta’’nti.

Tattha **pāvadā**ti yādisena te attho yādisaṃ rocesi, tādisaṃ vada, ahaṃ te ratha karissāmi. **Paṭipādayāmi ta**nti taṃ pañjarānurūpaṃ cakkayugaṃ adhigacchāpemi.

Taṃ sutvā māṇavena kathitāya gāthāya paṭhamapādaṃ satthā abhisambuddho hutvā kathesi, sesaṃ māṇavo.

118. ‘‘So māṇavo tassa pāvadi, candasūriyā ubhayettha bhātaro;
Sovaṇṇamayo ratho mama, tena cakkayugena sobhatī’’ti.

Brāhmaṇo tadanantaraṃ āha –

119. ‘‘Bālo kho tvaṃsi māṇava, yo tvaṃ patthayasi apatthiyaṃ;
Maññāmi tuvaṃ marissasi, na hi tvaṃ lacchasi candasūriye’’ti. –

Brāhmaṇena vuttagāthāya **apatthiya**nti apatthetabbaṃ.

Tato māṇavo āha –

120. ‘‘Gamanāgamanampi dissati, vaṇṇadhātu ubhayettha vīthiyo;
Peto pana neva dissati, ko nu kho kandataṃ bālyataro’’ti.

Māṇavena vuttagāthāya **gamanāgamana**nti uggamanañca atthagamanañca. Vaṇṇoyeva vaṇṇadhātu. **Ubhayettha vīthiyo**ti ettha ākāse ‘‘ayaṃ candassa vīthi, ayaṃ sūriyassa vīthī’’ti evaṃ ubhayagamanāgamanabhūmiyopi paññāyanti. **Peto panā**ti paralokaṃ gatasatto pana na dissateva. **Ko nu kho**ti evaṃ sante amhākaṃ dvinnaṃ kandantānaṃ ko nu kho bālyataroti.

Evaṃ māṇave kathente brāhmaṇo sallakkhetvā gāthamāha –

121. ‘‘Saccaṃ kho vadesi māṇava, ahameva kandataṃ bālyataro;
Candaṃ viya dārako rudaṃ, petaṃ kālakatābhipatthaye’’ti.

Tattha **candaṃ viya dārako**ti yathā daharo gāmadārako ‘‘candaṃ dethā’’ti candassatthāya rodeyya, evaṃ ahampi petaṃ kālakataṃ abhipatthemīti.

Iti brāhmaṇo māṇavassa kathāya nissoko hutvā tassa thutiṃ karonto sesagāthā abhāsi –

122. ‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

123. ‘‘Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

124. ‘‘Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna māṇavā’’ti.

Atha naṃ māṇavo ‘‘brāhmaṇa, yassatthāya tvaṃ rodasi, ahaṃ te putto, ahaṃ devaloke nibbatto, ito paṭṭhāya mā maṃ anusoci, dānaṃ dehi, sīlaṃ rakkhāhi, uposathaṃ karohī’’ti ovaditvā sakaṭṭhānameva gato. Brāhmaṇopi tassovāde ṭhatvā dānādīni puññāni katvā kālakato devaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānehi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi.Tadā dhammadesakadevaputto ahameva ahosinti.

Maṭṭhakuṇḍalījātakavaṇṇanā ekādasamā.

## [450] 12. Bilārakosiyajātakavaṇṇanā

Apacantāpīti idaṃ satthā jetavane viharanto ekaṃ dānavittaṃ bhikkhuṃ ārabbha kathesi. So kira bhagavato dhammadesanaṃ sutvā sāsane pabbajitvā pabbajitakālato paṭṭhāya dānavitto ahosi dānajjhāsayo, pattapariyāpannampi piṇḍapātaṃ aññassa adatvā na bhuñji, antamaso pānīyampi labhitvā aññassa adatvā na pivi, evaṃ dānābhirato ahosi. Athassa dhammasabhāyaṃ bhikkhū guṇakathaṃ kathesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu dānavitto dānajjhāsayo’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhave ayaṃ pubbe assaddho ahosi appasanno, tiṇaggena telabindumpi uddharitvā kassaci na adāsi, atha naṃ ahaṃ dametvā nibbisevanaṃ katvā dānaphalaṃ ñāpesiṃ, tameva dānaninnaṃ cittaṃ bhavantarepi na pajahatī’’ti vatvā bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto seṭṭhikule nibbattitvā vayappatto kuṭumbaṃ saṇṭhapetvā pitu accayena seṭṭhiṭṭhānaṃ patvā ekadivasaṃ dhanavilokanaṃ katvā ‘‘dhanaṃ paññāyati, etassa uppādakā na paññāyanti, imaṃ dhanaṃ vissajjetvā mahādānaṃ dātuṃ vaṭṭatī’’ti dānasālaṃ kāretvā yāvajīvaṃ mahādānaṃ pavattetvā āyupariyosāne ‘‘idaṃ dānavattaṃ mā upacchindī’’ti puttassa ovādaṃ datvā tāvatiṃsabhavane sakko hutvā nibbatti. Puttopissa tatheva dānaṃ datvā puttaṃ ovaditvā āyupariyosāne cando devaputto hutvā nibbatti, tassa putto sūriyo hutvā nibbatti, tassapi putto mātalisaṅgāhako hutvā nibbatti, tassa putto pañcasikho gandhabbadevaputto hutvā nibbatti. Chaṭṭho pana assaddho ahosi thaddhacitto nisneho maccharī, dānasālaṃ viddhaṃsetvā jhāpetvā yācake pothetvā nīharāpesi, kassaci tiṇaggena uddharitvā telabindumpi na deti. Tadā sakko devarājā attano pubbakammaṃ oloketvā ‘‘pavattati nu kho me dānavaṃso, udāhu no’’ti upadhārento ‘‘putto me dānaṃ pavattetvā cando hutvā nibbatti, tassa putto sūriyo, tassa putto mātali, tassa putto pañcasikho gandhabbadevaputto hutvā nibbatti, chaṭṭho pana taṃ vaṃsaṃ upacchindī’’ti passi.

Athassa etadahosi ‘‘imaṃ pāpadhammaṃ dametvā dānaphalaṃ jānāpetvā āgamissāmī’’ti. So candasūriyamātalipañcasikhe pakkosāpetvā ‘‘sammā, amhākaṃ vaṃse chaṭṭho kulavaṃsaṃ samucchinditvā dānasālaṃ jhāpetvā yācake nīharāpesi, na kassaci kiñci deti, etha naṃ damessāmā’’ti tehi saddhiṃ bārāṇasiṃ agamāsi. Tasmiṃ khaṇe seṭṭhi rājupaṭṭhānaṃ katvā āgantvā sattame dvārakoṭṭhake antaravīthiṃ olokento caṅkamati. Sakko ‘‘tumhe mama paviṭṭhakāle pacchato paṭipāṭiyā āgacchathā’’ti vatvā gantvā seṭṭhissa santike ṭhatvā ‘‘bho mahāseṭṭhi, bhojanaṃ me dehī’’ti āha. ‘‘Brāhmaṇa natthi tava idha bhattaṃ, aññattha gacchā’’ti. ‘‘Bho mahāseṭṭhi, brāhmaṇehi bhatte yācite na dātuṃ na labbhatī’’ti. ‘‘Brāhmaṇa, mama gehe pakkampi pacitabbampi bhattaṃ natthi, aññattha gacchā’’ti. ‘‘Mahāseṭṭhi, ekaṃ te silokaṃ kathessāmi, taṃ suṇāhī’’ti. ‘‘Natthi mayhaṃ tava silokenattho, mā idha tiṭṭhā’’ti. Sakko tassa kathaṃ asuṇanto viya dve gāthā abhāsi –

125. ‘‘Apacantāpi dicchanti, santo laddhāna bhojanaṃ;
Kimeva tvaṃ pacamāno, yaṃ na dajjā na taṃ samaṃ.

126. ‘‘Maccherā ca pamādā ca, evaṃ dānaṃ na dīyati;
Puññaṃ ākaṅkhamānena, deyyaṃ hoti vijānatā’’ti.

Tāsaṃ attho – mahāseṭṭhi apacantāpi santo sappurisā bhikkhācariyāya laddhampi bhojanaṃ dātuṃ icchanti, na ekakā paribhuñjanti. Kimeva tvaṃ pacamāno yaṃ na dadeyyāsi, na taṃ samaṃ, taṃ tava anurūpaṃ anucchavikaṃ na hoti. Dānañhi maccherena ca pamādena cāti dvīhi dosehi na dīyati, puññaṃ ākaṅkhamānena vijānatā paṇḍitamanussena dātabbameva hotīti.

So tassa vacanaṃ sutvā ‘‘tena hi gehaṃ pavisitvā nisīda, thokaṃ lacchasī’’ti āha. Sakko pavisitvā te siloke sajjhāyanto nisīdi. Atha naṃ cando āgantvā bhattaṃ yāci. ‘‘Natthi te bhattaṃ, gacchā’’ti ca vutto ‘‘mahāseṭṭhi anto eko brāhmaṇo nisinno, brāhmaṇavācanakaṃ maññe bhavissati, ahampi bhavissāmī’’ti vatvā ‘‘natthi brāhmaṇavācanakaṃ, nikkhamā’’ti vuccamānopi ‘‘mahāseṭṭhi iṅgha tāva silokaṃ suṇāhī’’ti dve gāthā abhāsi –

127. ‘‘Yasseva bhīto na dadāti maccharī, tadevādadato bhayaṃ;
Jighacchā ca pipāsā ca, yassa bhāyati maccharī;
Tameva bālaṃ phusati, asmiṃ loke paramhi ca.

128. ‘‘Tasmā vineyya maccheraṃ, dajjā dānaṃ malābhibhū;
Puññāni paralokasmiṃ, patiṭṭhā honti pāṇina’’nti.

Tattha **yassa bhāyatī**ti ‘‘ahaṃ aññesaṃ datvā sayaṃ jighacchito ca pipāsito ca bhavissāmī’’ti yassā jighacchāya pipāsāya bhāyati. **Tamevā**ti taññeva jighacchāpipāsāsaṅkhātaṃ bhayaṃ etaṃ bālaṃ nibbattanibbattaṭṭhāne idhaloke paraloke ca phusati pīḷeti, accantadāliddiyaṃ pāpuṇāti. **Malābhibhū**ti macchariyamalaṃ abhibhavanto.

Tassapi vacanaṃ sutvā ‘‘tena hi pavisa, thokaṃ labhissasī’’ti āha. Sopi pavisitvā sakkassa santike nisīdi. Tato thokaṃ vītināmetvā sūriyo āgantvā bhattaṃ yācanto dve gāthā abhāsi –

129. ‘‘Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

130. ‘‘Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyaṇā’’ti.

Tattha **duddada**nti dānaṃ nāma duddadaṃ maccheraṃ abhibhavitvā dātabbato, taṃ dadamānānaṃ. **Dukkara**nti tadeva dānakammaṃ dukkaraṃ yuddhasadisaṃ, taṃ kubbataṃ.

Nānukubbantīti asappurisā dānaphalaṃ ajānantā tesaṃ gatamaggaṃ nānugacchanti. **Sataṃ dhammo**ti sappurisānaṃ bodhisattānaṃ dhammo aññehi duranugamo. **Asanto**ti macchariyavasena dānaṃ adatvā asappurisā nirayaṃ yanti.

Seṭṭhi gahetabbagahaṇaṃ apassanto ‘‘tena hi pavisitvā brāhmaṇānaṃ santike nisīda, thokaṃ lacchasī’’ti āha. Tato thokaṃ vītināmetvā mātali āgantvā bhattaṃ yācitvā ‘‘natthī’’ti vacanamattakālameva sattamaṃ gāthamāha –

131. ‘‘Appasmeke pavecchanti, bahuneke na dicchare;
Appasmā dakkhiṇā dinnā, sahassena samaṃ mitā’’ti.

Tattha **appasmeke pavecchantī**ti mahāseṭṭhi ekacce paṇḍitapurisā appasmimpi deyyadhamme pavecchanti, dadantiyevāti attho. Bahunāpi deyyadhammena samannāgatā eke sattā **na dicchare** na dadanti. **Dakkhiṇā**ti kammañca phalañca saddahitvā dinnadānaṃ. **Sahassena samaṃ mitā**ti evaṃ dinnā kaṭacchubhattamattāpi dakkhiṇā sahassadānena saddhiṃ mitā, mahāphalattā sahassadānasadisāva hotīti attho.

Tampi so ‘‘tena hi pavisitvā nisīdā’’ti āha. Tato thokaṃ vītināmetvā pañcasikho āgantvā bhattaṃ yācitvā ‘‘natthi gacchā’’ti vutte ‘‘ahaṃ na gatapubbo, imasmiṃ gehe brāhmaṇavācanakaṃ bhavissati maññe’’ti tassa dhammakathaṃ ārabhanto aṭṭhamaṃ gāthamāha –

132. ‘‘Dhammaṃ care yopi samuñchakaṃ care, dārañca posaṃ dadamappakasmiṃ;
Sataṃ sahassānaṃ sahassayāginaṃ, kalampi nāgghanti tathāvidhassa te’’ti.

Tattha **dhamma**nti tividhasucaritadhammaṃ. **Samuñchaka**nti gāme vā āmakapakkabhikkhācariyaṃ araññe vā phalāphalaharaṇasaṅkhātaṃ uñchaṃ yo careyya, sopi dhammameva care. **Dārañca posa**nti attano ca puttadāraṃ posentoyeva. **Dadamappakasmi**nti paritte vā deyyadhamme dhammikasamaṇabrāhmaṇānaṃ dadamāno dhammaṃ careti attho. **Sataṃ sahassānaṃ sahassayāgina**nti paraṃ pothetvā viheṭhetvā sahassena yāgaṃ yajantānaṃ sahassayāgīnaṃ issarānaṃ satasahassampi. **Kalampi nāgghanti tathāvidhassa te**ti tesaṃ satasahassasaṅkhātānaṃ sahassayāgīnaṃ yāgā tathāvidhassa dhammena samena deyyadhammaṃ uppādetvā dentassa duggatamanussassa soḷasiṃ kalaṃ na agghantīti.

Seṭṭhi pañcasikhassa kathaṃ sutvā sallakkhesi. Atha naṃ anagghakāraṇaṃ pucchanto navamaṃ gāthamāha –

133. ‘‘Kenesa yañño vipulo mahagghato, samena dinnassa na agghameti;
Kathaṃ sataṃ sahassānaṃ sahassayāginaṃ, kalampi nāgghanti tathāvidhassa te’’ti.

Tattha **yañño**ti dānayāgo satasahassapariccāgavasena vipulo, vipulattāva mahagghato. **Samena dinnassā**ti dhammena dinnassa kena kāraṇena agghaṃ na upeti. **Kathaṃ sataṃ sahassāna**nti brāhmaṇa, kathaṃ sahassayāgīnaṃ purisānaṃ bahūnaṃ sahassānaṃ satasahassasaṅkhātā issarā tathāvidhassa dhammena uppādetvā dāyakassa ekassa duggatamanussassa kalaṃ nāgghantīti.

Athassa kathento pañcasikho osānagāthamāha –

134. ‘‘Dadanti heke visame niviṭṭhā, chetvā vadhitvā atha socayitvā;
Sā dakkhiṇā assumukhā sadaṇḍā, samena dinnassa na agghameti;
Evaṃ sataṃ sahassānaṃ sahassayāginaṃ, kalampi nāgghanti tathāvidhassa te’’ti.

Tattha **visame**ti visame kāyakammādimhi niviṭṭhā. **Chetvā**ti kilametvā. **Vadhitvā**ti māretvā.

Socayitvāti sasoke katvā.

So pañcasikhassa dhammakathaṃ sutvā ‘‘tena hi gaccha, gehaṃ pavisitvā nisīda, thokaṃ lacchasī’’ti āha. Sopi gantvā tesaṃ santike nisīdi. Tato bilārakosiyo seṭṭhi ekaṃ dāsiṃ āmantetvā ‘‘etesaṃ brāhmaṇānaṃ palāpavīhīnaṃ nāḷiṃ nāḷiṃ dehī’’ti āha. Sā vīhī gahetvā brāhmaṇe upasaṅkamitvā ‘‘ime ādāya yattha katthaci pacāpetvā bhuñjathā’’ti āha. ‘‘Na amhākaṃ vīhinā attho, na mayaṃ vīhiṃ āmasāmā’’ti. ‘‘Ayya, vīhiṃ kirete nāmasantī’’ti? ‘‘Tena hi tesaṃ taṇḍule dehī’’ti. Sā taṇḍule ādāya gantvā ‘‘brāhmaṇā taṇḍule gaṇhathā’’ti āha. ‘‘Mayaṃ āmakaṃ na paṭiggaṇhāmā’’ti. ‘‘Ayya, āmakaṃ kira na gaṇhantī’’ti. ‘‘Tena hi tesaṃ karoṭiyaṃ vaḍḍhetvā gobhattaṃ dehī’’ti. Sā tesaṃ karoṭiyaṃ vaḍḍhetvā mahāgoṇānaṃ pakkabhattaṃ āharitvā adāsi. Pañcapi janā kabaḷe vaḍḍhetvā mukhe pakkhipitvā gale laggāpetvā akkhīni parivattetvā vissaṭṭhasaññā matā viya nipajjiṃsu. Dāsī te disvā ‘‘matā bhavissantī’’ti bhītā gantvā seṭṭhino ārocesi ‘‘ayya, te brāhmaṇā gobhattaṃ gilituṃ asakkontā matā’’ti.

So cintesi ‘‘idāni ayaṃ pāpadhammo sukhumālabrāhmaṇānaṃ gobhattaṃ dāpesi, te taṃ gilituṃ asakkontā matāti maṃ garahissantī’’ti. Tato dāsiṃ āha – ‘‘khippaṃ gantvā etesaṃ karoṭikesu bhattaṃ haritvā nānaggarasaṃ sālibhattaṃ vaḍḍhehī’’ti. Sā tathā akāsi. Seṭṭhi antarapīthiṃ paṭipannamanusse pakkosāpetvā ‘‘ahaṃ mama bhuñjananiyāmena etesaṃ brāhmaṇānaṃ bhattaṃ dāpesiṃ, ete lobhena mahante piṇḍe katvā bhuñjamānā gale laggāpetvā matā, mama niddosabhāvaṃ jānāthā’’ti vatvā parisaṃ sannipātesi. Mahājane sannipatite brāhmaṇā uṭṭhāya mahājanaṃ oloketvā ‘‘passathimassa seṭṭhissa musāvāditaṃ, ‘amhākaṃ attano bhuñjanabhattaṃ dāpesi’nti vadati, paṭhamaṃ gobhattaṃ amhākaṃ datvā amhesu matesu viya nipannesu imaṃ bhattaṃ vaḍḍhāpesī’’ti vatvā attano mukhehi gahitabhattaṃ bhūmiyaṃ pātetvā dassesuṃ. Mahājano seṭṭhiṃ garahi ‘‘andhabāla, attano kulavaṃsaṃ nāsesi, dānasālaṃ jhāpesi, yācake gīvāyaṃ gahetvā nīharāpesi, idāni imesaṃ sukhumālabrāhmaṇānaṃ bhattaṃ dento gobhattaṃ dāpesi, paralokaṃ gacchanto tava ghare vibhavaṃ gīvāyaṃ bandhitvā gamissasi maññe’’ti.

Tasmiṃ khaṇe sakko mahājanaṃ pucchi ‘‘jānātha, tumhe imasmiṃ gehe dhanaṃ kassa santaka’’nti? ‘‘Na jānāmā’’ti. ‘‘Imasmiṃ nagare asukakāle bārāṇasiyaṃ mahāseṭṭhi nāma dānasālaṃ kāretvā mahādānaṃ pavattayī’’ti sutapubbaṃ tumhehīti. ‘‘Āma suṇāmā’’ti. ‘‘Ahaṃ so seṭṭhi, dānaṃ datvā sakko devarājā hutvā puttopi me taṃ vaṃsaṃ avināsetvā dānaṃ datvā cando devaputto hutvā nibbatto, tassa putto sūriyo, tassa putto mātali, tassa putto pañcasikho gandhabbadevaputto hutvā nibbatto. Tesu ayaṃ cando, ayaṃ sūriyo, ayaṃ mātalisaṅgāhako, ayaṃ imassa pāpadhammassa pitā pañcasikho gandhabbadevaputto, evaṃ bahuguṇaṃ etaṃ dānaṃ nāma, kattabbameva kusalaṃ paṇḍitehī’’ti kathentā mahājanassa kaṅkhacchedanatthaṃ ākāse uppatitvā mahantenānubhāvena mahantena parivārena jalamānasarīrā aṭṭhaṃsu, sakalanagaraṃ pajjalantaṃ viya ahosi. Sakko mahājanaṃ āmantetvā ‘‘mayaṃ attano dibbasampattiṃ pahāya āgacchantā imaṃ kulavaṃsanāsakaraṃ pāpadhammabilārakosiyaṃ nissāya āgatā, ayaṃ pāpadhammo attano kulavaṃsaṃ nāsetvā dānasālaṃ jhāpetvā yācake gīvāyaṃ gahetvā nīharāpetvā amhākaṃ vaṃsaṃ samucchindi, ‘ayaṃ adānasīlo hutvā niraye nibbatteyyā’ti imassa anukampāya āgatāmhā’’ti vatvā dānaguṇaṃ pakāsento mahājanassa dhammaṃ desesi. Bilārakosiyo sirasmiṃ añjaliṃ patiṭṭhapetvā ‘‘deva, ahaṃ ito paṭṭhāya porāṇakulavaṃsaṃ anāsāpetvā dānaṃ pavattessāmi, ajja ādiṃ katvā antamaso udakadantaponaṃ upādāya attano laddhāhāraṃ parassa adatvā na khādissāmī’’ti sakkassa paṭiññaṃ adāsi. Sakko taṃ dametvā nibbisevanaṃ katvā pañcasu sīlesu patiṭṭhapetvā cattāro devaputte ādāya sakaṭṭhānameva gato. Sopi seṭṭhi yāvajīvaṃ dānaṃ datvā tāvatiṃsabhavane nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, ayaṃ bhikkhu pubbe assaddho ahosi kassaci kiñci adātā, ahaṃ pana naṃ dametvā dānaphalaṃ jānāpesiṃ, tameva cittaṃ bhavantaragatampi na jahātī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā seṭṭhi ayaṃ dānapatiko bhikkhu ahosi, cando sāriputto, sūriyo moggallāno, mātali kassapo, pañcasikho ānando, sakko pana ahameva ahosi’’nti.

Bilārakosiyajātakavaṇṇanā dvādasamā.

## [451] 13. Cakkavākajātakavaṇṇanā

Vaṇṇavā abhirūposīti idaṃ satthā jetavane viharanto ekaṃ lolabhikkhuṃ ārabbha kathesi. So kira cīvarādīhi atitto ‘‘kahaṃ saṅghabhattaṃ, kahaṃ nimantana’’nti pariyesanto vicarati, āmisakathāyameva abhiramati. Athaññe pesalā bhikkhū tassānuggahena satthu ārocesuṃ. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu lolo’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu kasmā evarūpe niyyānikasāsane pabbajitvā lolo ahosi, lolabhāvo ca nāma pāpako, pubbepi tvaṃ lolabhāvaṃ nissāya bārāṇasiyaṃ hatthikuṇapādīhi atitto mahāaraññaṃ paviṭṭho’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko lolakāko bārāṇasiyaṃ hatthikuṇapādīhi atitto ‘‘araññaṃ nu kho kīdisa’’nti araññaṃ gantvā tatthapi phalāphalehi asantuṭṭho gaṅgāya tīraṃ gantvā vicaranto jayampatike cakkavāke disvā ‘‘ime sakuṇā ativiya sobhanti, ime imasmiṃ gaṅgātīre bahuṃ macchamaṃsaṃ khādanti maññe, ime paṭipucchitvā mayāpi imesaṃ bhojanaṃ gocaraṃ khāditvā vaṇṇavantena bhavituṃ vaṭṭatī’’ti tesaṃ avidūre nisīditvā cakkavākaṃ pucchanto dve gāthā abhāsi –

135. ‘‘Vaṇṇavā abhirūposi, ghano sañjātarohito;
Cakkavāka surūposi, vippasannamukhindriyo.

136. ‘‘Pāṭhīnaṃ pāvusaṃ macchaṃ, balajaṃ muñjarohitaṃ;
Gaṅgāya tīre nisinno, evaṃ bhuñjasi bhojana’’nti.

Tattha **ghano**ti ghanasarīro. **Sañjātarohito**ti uttattasuvaṇṇaṃ viya suṭṭhujātarohitavaṇṇo. **Pāṭhīna**nti pāṭhīnanāmakaṃ pāsāṇamacchaṃ. **Pāvusa**nti mahāmukhamacchaṃ, ‘‘pāhusa’’ntipi pāṭho. **Balaja**nti balajamacchaṃ. **Muñjarohita**nti muñjamacchañca rohitamacchañca. **Evaṃ bhuñjasī**ti evarūpaṃ bhojanaṃ maññe bhuñjasīti pucchati.

Cakkavāko tassa vacanaṃ paṭikkhipanto tatiyaṃ gāthamāha –

137. ‘‘Na vāhametaṃ bhuñjāmi, jaṅgalānodakāni vā;
Aññatra sevālapaṇakā, etaṃ me samma bhojana’’nti.

Tassattho – ahaṃ samma, aññatra sevālā ca paṇakā ca sesāni jaṅgalāni vā odakāni vā maṃsāni ādāya etaṃ bhojanaṃ na bhuñjāmi, yaṃ panetaṃ sevālapaṇakaṃ, etaṃ me samma, bhojananti.

Tato kāko dve gāthā abhāsi –

138. ‘‘Na vāhametaṃ saddahāmi, cakkavākassa bhojanaṃ;
Ahampi samma bhuñjāmi, gāme loṇiyateliyaṃ.

139. ‘‘Manussesu kataṃ bhattaṃ, suciṃ maṃsūpasecanaṃ;
Na ca me tādiso vaṇṇo, cakkavāka yathā tuva’’nti.

Tattha **yathā tuva**nti yathā tuvaṃ sobhaggappatto sarīravaṇṇo, tādiso mayhaṃ vaṇṇo natthi, etena kāraṇena ahaṃ tava ‘‘sevālapaṇakaṃ mama bhojana’’nti vadantassa vacanaṃ na saddahāmīti.

Athassa cakkavāko dubbaṇṇakāraṇaṃ kathetvā dhammaṃ desento sesagāthā abhāsi –

140. ‘‘Sampassaṃ attani veraṃ, hiṃsayaṃ mānusiṃ pajaṃ;
Utrasto ghasasī bhīto, tena vaṇṇo tavediso.

141. ‘‘Sabbalokaviruddhosi, dhaṅka pāpena kammunā;
Laddho piṇḍo na pīṇeti, tena vaṇṇo tavediso.

142. ‘‘Ahampi samma bhuñjāmi, ahiṃsaṃ sabbapāṇinaṃ;
Appossukko nirāsaṅkī, asoko akutobhayo.

143. ‘‘So karassu ānubhāvaṃ, vītivattassu sīliyaṃ;
Ahiṃsāya cara loke, piyo hohisi maṃmiva.

144. ‘‘Yo na hanti na ghāteti, na jināti na jāpaye;
Mettaṃso sabbabhūtesu, veraṃ tassa na kenacī’’ti.

Tattha **sampassa**nti samma kāka tvaṃ paresu uppannaṃ attani veracittaṃ sampassamāno mānusiṃ pajaṃ hiṃsanto viheṭhento. **Utrasto**ti bhīto. **Ghasasī**ti bhuñjasi. Tena te ediso bībhacchavaṇṇo jāto. **Dhaṅkā**ti kākaṃ ālapati. **Piṇḍo**ti bhojanaṃ. **Ahiṃsaṃ sabbapāṇina**nti ahaṃ pana sabbasatte ahiṃsanto bhuñjāmīti vadati. **So karassu ānubhāva**nti so tvampi vīriyaṃ karohi, attano sīliyasaṅkhātaṃ dussīlabhāvaṃ vītivattassu. **Ahiṃsāyā**ti ahiṃsāya samannāgato hutvā loke cara. **Piyo hohisi maṃmivā**ti evaṃ sante mayā sadisova lokassa piyo hohisi. **Na jinātī**ti dhanajāniṃ na karoti. **Na jāpaye**ti aññepi na kāreti. **Mettaṃso**ti mettakoṭṭhāso mettacitto. **Na kenacī**ti kenaci ekasattenapi saddhiṃ tassa veraṃ nāma natthīti.

Tasmā sace lokassa piyo bhavituṃ icchasi, sabbaverehi viramāhīti evaṃ cakkavāko kākassa dhammaṃ desesi. Kāko ‘‘tumhe attano gocaraṃ mayhaṃ na kathetha, kā kā’’ti vassanto uppatitvā bārāṇasiyaṃ ukkārabhūmiyaññeva otari.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne lolabhikkhu anāgāmiphale patiṭṭhahi. Tadā kāko lolabhikkhu ahosi, cakkavākī rāhulamātā, cakkavāko pana ahameva ahosinti.

Cakkavākajātakavaṇṇanā terasamā.

## [452] 14. Bhūripaññajātakavaṇṇanā

145-154. **Saccaṃ kirā**ti idaṃ bhūripaññajātakaṃ **mahāumaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati.

Bhūripaññajātakavaṇṇanā cuddasamā.

## [453] 15. Mahāmaṅgalajātakavaṇṇanā

Kiṃsu naroti idaṃ satthā jetavane viharanto **mahāmaṅgalasuttaṃ** (khu. pā. 5.1 ādayo) ārabbha kathesi. Rājagahanagarasmiñhi kenacideva karaṇīyena santhāgāre sannipatitassa mahājanassa majjhe eko puriso ‘‘ajja me maṅgalakiriyā atthī’’ti uṭṭhāya agamāsi. Aparo tassa vacanaṃ sutvā ‘‘ayaṃ ‘maṅgala’nti vatvāva gato, kiṃ etaṃ maṅgalaṃ nāmā’’ti āha. Tamañño ‘‘abhimaṅgalarūpadassanaṃ maṅgalaṃ nāma. Ekacco hi kālasseva uṭṭhāya sabbasetaṃ usabhaṃ vā passati, gabbhinitthiṃ vā rohitamacchaṃ vā puṇṇaghaṭaṃ vā navanītaṃ vā gosappiṃ vā ahatavatthaṃ vā pāyāsaṃ vā passati, ito uttari maṅgalaṃ nāma natthī’’ti āha. Tena kathitaṃ ekacce ‘‘sukathita’’nti abhinandiṃsu. Aparo ‘‘netaṃ maṅgalaṃ, sutaṃ nāma maṅgalaṃ. Ekacco hi ‘puṇṇā’ti vadantānaṃ suṇāti, tathā ‘vaḍḍhā’ti ‘vaḍḍhamānā’ti suṇāti, ‘bhuñjā’ti ‘khādā’ti vadantānaṃ suṇāti, ito uttari maṅgalaṃ nāma natthī’’ti āha. Tena kathitampi ekacce ‘‘sukathita’’nti abhinandiṃsu. Aparo ‘‘na etaṃ maṅgalaṃ, mutaṃ nāma maṅgalaṃ. Ekacco hi kālasseva uṭṭhāya pathaviṃ āmasati, haritatiṇaṃ allagomayaṃ parisuddhasāṭakaṃ rohitamacchaṃ suvaṇṇarajatabhājanaṃ āmasati, ito uttari maṅgalaṃ nāma natthī’’ti āha. Tena kathitampi ekacce ‘‘sukathita’’nti abhinandiṃsu. Evaṃ diṭṭhamaṅgalikā sutamaṅgalikā mutamaṅgalikāti tissopi parisā hutvā aññamaññaṃ saññāpetuṃ nāsakkhiṃsu, bhummadevatā ādiṃ katvā yāva brahmalokā ‘‘idaṃ maṅgala’’nti tathato na jāniṃsu.

Sakko cintesi ‘‘imaṃ maṅgalapañhaṃ sadevake loke aññatra bhagavatā añño kathetuṃ samattho nāma natthi, bhagavantaṃ upasaṅkamitvā imaṃ pañhaṃ pucchissāmī’’ti. So rattibhāge satthāraṃ upasaṅkamitvā vanditvā añjaliṃ paggayha ‘‘bahū devā manussā cā’’ti pañhaṃ pucchi. Athassa satthā dvādasahi gāthāhi aṭṭhatiṃsa mahāmaṅgalāni kathesi. Maṅgalasutte vinivaṭṭanteyeva koṭisatasahassamattā devatā arahattaṃ pāpuṇiṃsu, sotāpannādīnaṃ gaṇanapatho natthi. Sakko maṅgalaṃ sutvā sakaṭṭhānameva gato. Satthārā maṅgale kathite sadevako loko ‘‘sukathita’’nti abhinandi. Tadā dhammasabhāyaṃ tathāgatassa guṇakathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā aññesaṃ avisayaṃ maṅgalapañhaṃ sadevakassa lokassa cittaṃ gahetvā kukkuccaṃ chinditvā gaganatale candaṃ uṭṭhāpento viya kathesi, evaṃ mahāpañño, āvuso, tathāgato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, idāneva sambodhippattassa mama maṅgalapañhakathanaṃ, svāhaṃ bodhisattacariyaṃ carantopi devamanussānaṃ kaṅkhaṃ chinditvā maṅgalapañhaṃ kathesi’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto ekasmiṃ gāme vibhavasampannassa brāhmaṇassa kule nibbatti, ‘‘rakkhitakumāro’’tissa nāmaṃ akaṃsu. So vayappatto takkasilāyaṃ uggahitasippo katadārapariggaho mātāpitūnaṃ accayena ratanavilokanaṃ katvā saṃviggamānaso mahādānaṃ pavattetvā kāme pahāya himavantapadese pabbajitvā jhānābhiññaṃ nibbattetvā vanamūlaphalāhāro ekasmiṃ padese vāsaṃ kappesi. Anupubbenassa parivāro mahā ahosi, pañca antevāsikasatāni ahesuṃ. Athekadivasaṃ te tāpasā bodhisattaṃ upasaṅkamitvā vanditvā ‘‘ācariya, vassārattasamaye himavantato otaritvā loṇambilasevanatthāya janapadacārikaṃ gacchāma, evaṃ no sarīrañca thiraṃ bhavissati, jaṅghavihāro ca kato bhavissatī’’ti āhaṃsu. Te ‘‘tena hi tumhe gacchatha, ahaṃ idheva vasissāmī’’ti vutte taṃ vanditvā himavantā otaritvā cārikaṃ caramānā bārāṇasiṃ patvā rājuyyāne vasiṃsu. Tesaṃ mahāsakkārasammāno ahosi. Athekadivasaṃ bārāṇasiyaṃ santhāgāre sannipatite mahājanakāye maṅgalapañho samuṭṭhāti. Sabbaṃ paccuppannavatthunayeneva veditabbaṃ.

Tadā pana manussānaṃ kaṅkhaṃ chinditvā maṅgalapañhaṃ kathetuṃ samatthaṃ apassanto mahājano uyyānaṃ gantvā isigaṇaṃ maṅgalapañhaṃ pucchi. Isayo rājānaṃ āmantetvā ‘‘mahārāja, mayaṃ etaṃ kathetuṃ na sakkhissāma, apica kho amhākaṃ ācariyo rakkhitatāpaso nāma mahāpañño himavante vasati, so sadevakassa lokassa cittaṃ gahetvā etaṃ maṅgalapañhaṃ kathessatī’’ti vadiṃsu. Rājā ‘‘bhante, himavanto nāma dūre duggamova, na sakkhissāma mayaṃ tattha gantuṃ, sādhu vata tumheyeva ācariyassa santikaṃ gantvā pucchitvā uggaṇhitvā punāgantvā amhākaṃ kathethā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā ācariyassa santikaṃ gantvā vanditvā katapaṭisanthārā ācariyena rañño dhammikabhāve janapadacāritte ca pucchite taṃ diṭṭhamaṅgalādīnaṃ uppattiṃ ādito paṭṭhāya kathetvā rañño yācanāya ca attano pañhasavanatthaṃ āgatabhāvaṃ pakāsetvā ‘‘sādhu no bhante, maṅgalapañhaṃ pākaṭaṃ katvā kathethā’’ti yāciṃsu. Tato jeṭṭhantevāsiko ācariyaṃ pucchanto paṭhamaṃ gāthamāha –

155. ‘‘Kiṃsu naro jappamadhicca kāle, kaṃ vā vijjaṃ katamaṃ vā sutānaṃ;
So macco asmiñca paramhi loke, kathaṃ karo sotthānena gutto’’ti.

Tattha **kāle**ti maṅgalapatthanakāle. **Vijja**nti vedaṃ. **Sutāna**nti sikkhitabbayuttakapariyattīnaṃ. **Asmiñcā**ti ettha **cā**ti nipātamattaṃ. **Sotthānenā**ti sotthibhāvāvahena maṅgalena. Idaṃ vuttaṃ hoti – ‘‘ācariya, puriso maṅgalaṃ icchanto maṅgalakāle kiṃsu nāma jappanto tīsu vedesu kataraṃ vā vedaṃ kataraṃ vā sutānaṃ antare sutapariyattiṃ adhīyitvā so macco imasmiñca loke paramhi ca kathaṃ karo etesu jappādīsu kiṃ kena niyāmena karonto sotthānena niraparādhamaṅgalena gutto rakkhito hoti, taṃ ubhayalokahitaṃ gahetvā ṭhitamaṅgalaṃ amhākaṃ kathehī’’ti.

Evaṃ jeṭṭhantevāsikena maṅgalapañhaṃ puṭṭho mahāsatto devamanussānaṃ kaṅkhaṃ chindanto ‘‘idañcidañca maṅgala’’nti buddhalīḷāya maṅgalaṃ kathento āha –

156. ‘‘Yassa devā pitaro ca sabbe, sarīsapā sabbabhūtāni cāpi;
Mettāya niccaṃ apacitāni honti, bhūtesu ve sotthānaṃ tadāhū’’ti.

Tattha **yassā**ti yassa puggalassa. **Devā**ti bhummadeve ādiṃ katvā sabbepi kāmāvacaradevā. **Pitaro cā**ti tatuttari rūpāvacarabrahmāno. **Sarīsapā**ti dīghajātikā. **Sabbabhūtāni cāpī**ti vuttāvasesāni ca sabbānipi bhūtāni. **Mettāya niccaṃ apacitāni hontī**ti ete sabbe sattā dasadisāpharaṇavasena pavattāya appanāppattāya mettābhāvanāya apacitā honti. **Bhūtesu ve**ti taṃ tassa puggalassa sabbasattesu sotthānaṃ nirantaraṃ pavattaṃ niraparādhamaṅgalaṃ āhu. Mettāvihārī hi puggalo sabbesaṃ piyo hoti parūpakkamena avikopiyo. Iti so iminā maṅgalena rakkhito gopito hotīti.

Iti mahāsatto paṭhamaṃ maṅgalaṃ kathetvā dutiyādīni kathento –

157. ‘‘Yo sabbalokassa nivātavutti, itthīpumānaṃ sahadārakānaṃ;
Khantā duruttānamappaṭikūlavādī, adhivāsanaṃ sotthānaṃ tadāhu.

158. ‘‘Yo nāvajānāti sahāyamatte, sippena kulyāhi dhanena jaccā;
Rucipañño atthakāle matīmā, sahāyesu ve sotthānaṃ tadāhu.

159. ‘‘Mittāni ve yassa bhavanti santo, saṃvissatthā avisaṃvādakassa;
Na mittadubbhī saṃvibhāgī dhanena, mittesu ve sotthānaṃ tadāhu.

160. ‘‘Yassa bhariyā tulyavayā samaggā, anubbatā dhammakāmā pajātā;
Koliniyā sīlavatī patibbatā, dāresu ve sotthānaṃ tadāhu.

161. ‘‘Yassa rājā bhūtapati yasassī, jānāti soceyyaṃ parakkamañca;
Advejjhatā suhadayaṃ mamanti, rājūsu ve sotthānaṃ tadāhu.

162. ‘‘Annañca pānañca dadāti saddho, mālañca gandhañca vilepanañca;
Pasannacitto anumodamāno, saggesu ve sotthānaṃ tadāhu.

163. ‘‘Yamariyadhammena punanti vuddhā, ārādhitā samacariyāya santo;
Bahussutā isayo sīlavanto, arahantamajjhe sotthānaṃ tadāhū’’ti. –

Imā gāthā abhāsi.

Tattha **nivātavuttī**ti muducittatāya sabbalokassa nīcavutti hoti. **Khantā duruttāna**nti parehi vuttānaṃ duṭṭhavacanānaṃ adhivāsako hoti. **Appaṭikūlavādī**ti ‘‘akkocchi maṃ, avadhi ma’’nti yugaggāhaṃ akaronto anukūlameva vadati. **Adhivāsana**nti idaṃ adhivāsanaṃ tassa sotthānaṃ niraparādhamaṅgalaṃ paṇḍitā vadanti.

Sahāyamatteti sahāye ca sahāyamatte ca. Tattha sahapaṃsukīḷitā sahāyā nāma, dasa dvādasa vassāni ekato vutthā sahāyamattā nāma, te sabbepi ‘‘ahaṃ sippavā, ime nisippā’’ti evaṃ sippena vā ‘‘ahaṃ kulīno, ime na kulīnā’’ti evaṃ kulasampattisaṅkhātāhi kulyāhi vā, ‘‘ahaṃ aḍḍho, ime duggatā’’ti evaṃ dhanena vā, ‘‘ahaṃ jātisampanno, ime dujjātā’’ti evaṃ jaccā vā nāvajānāti. **Rucipañño**ti sādhupañño sundarapañño. **Atthakāle**ti kassacideva atthassa kāraṇassa uppannakāle. **Matīmā**ti taṃ taṃ atthaṃ paricchinditvā vicāraṇasamatthatāya matimā hutvā te sahāye nāvajānāti. **Sahāyesū**ti taṃ tassa anavajānanaṃ sahāyesu sotthānaṃ nāmāti porāṇakapaṇḍitā āhu. Tena hi so niraparādhamaṅgalena idhaloke ca paraloke ca gutto hoti. Tattha paṇḍite sahāye nissāya sotthibhāvo **kusanāḷijātakena** (jā. 1.1.121 ādayo) kathetabbo.

Santoti paṇḍitā sappurisā yassa mittāni bhavanti. **Saṃvissatthā**ti gharaṃ pavisitvā icchiticchitasseva gahaṇavasena vissāsamāpannā. **Avisaṃvādakassā**ti avisaṃvādanasīlassa. **Na mittadubbhī**ti yo ca mittadubbhī na hoti. **Saṃvibhāgī dhanenā**ti attano dhanena mittānaṃ saṃvibhāgaṃ karoti. **Mittesū**ti mitte nissāya laddhabbaṃ tassa taṃ mittesu sotthānaṃ nāma hoti. So hi evarūpehi mittehi rakkhito sotthiṃ pāpuṇāti. Tattha mitte nissāya sotthibhāvo **mahāukkusajātakā**dīhi (jā. 1.14.44 ādayo) kathetabbo.

Tulyavayāti samānavayā. **Samaggā**ti samaggavāsā. **Anubbatā**ti anuvattitā. **Dhammakāmā**ti tividhasucaritadhammaṃ roceti. **Pajātā**ti vijāyinī, na vañjhā. **Dāresū**ti etehi sīlaguṇehi samannāgate mātugāme gehe vasante sāmikassa sotthi hotīti paṇḍitā kathenti. Tattha sīlavantaṃ mātugāmaṃ nissāya sotthibhāvo **maṇicorajātaka-** (jā. 1.2.87 ādayo) **sambūlajātaka-** (jā. 1.16.297 ādayo) **khaṇḍahālajātakehi** (jā. 2.22.982 ādayo) kathetabbo.

Soceyyanti sucibhāvaṃ. **Advejjhatā**ti advejjhatāya na esa mayā saddhiṃ bhijjitvā dvidhā bhavissatīti evaṃ advejjhabhāvena yaṃ jānāti. **Suhadayaṃ mama**nti suhado ayaṃ mamanti ca yaṃ jānāti. **Rājūsu ve**ti evaṃ rājūsu sevakānaṃ sotthānaṃ nāmāti paṇḍitā kathenti. **Dadāti saddho**ti kammañca phalañca saddahitvā dadāti. **Saggesu ve**ti evaṃ sagge devaloke sotthānaṃ niraparādhamaṅgalanti paṇḍitā kathenti, taṃ petavatthuvimānavatthūhi vitthāretvā kathetabbaṃ.

Punanti vuddhāti yaṃ puggalaṃ ñāṇavuddhā ariyadhammena punanti parisodhenti. **Samacariyāyā**ti sammāpaṭipattiyā. **Bahussutā**ti paṭivedhabahussutā. **Isayo**ti esitaguṇā. **Sīlavanto**ti ariyasīlena samannāgatā. **Arahantamajjhe**ti arahantānaṃ majjhe paṭilabhitabbaṃ taṃ sotthānanti paṇḍitā kathenti. Arahanto hi attanā paṭividdhamaggaṃ ācikkhitvā paṭipādentā ārādhakaṃ puggalaṃ ariyamaggena punanti, sopi arahāva hoti.

Evaṃ mahāsatto arahattena desanāya kūṭaṃ gaṇhanto aṭṭhahi gāthāhi aṭṭha mahāmaṅgalāni kathetvā tesaññeva maṅgalānaṃ thutiṃ karonto osānagāthamāha –

164. ‘‘Etāni kho sotthānāni loke, viññuppasatthāni sukhudrayāni;
Tānīdha sevetha naro sapañño, na hi maṅgale kiñcanamatthi sacca’’nti.

Tattha **na hi maṅgale**ti tasmiṃ pana diṭṭhasutamutappabhede maṅgale kiñcanaṃ ekamaṅgalampi saccaṃ nāma natthi, nibbānameva panekaṃ paramatthasaccanti.

Isayo tāni maṅgalāni sutvā sattaṭṭhadivasaccayena ācariyaṃ āpucchitvā tattheva agamaṃsu. Rājā tesaṃ santikaṃ gantvā pucchi. Te tassa ācariyena kathitaniyāmena maṅgalapañhaṃ kathetvā himavantameva āgamaṃsu. Tato paṭṭhāya loke maṅgalaṃ pākaṭaṃ ahosi. Maṅgalesu vattitvā matamatā saggapathaṃ pūresuṃ. Bodhisatto cattāro brahmavihāre bhāvetvā isigaṇaṃ ādāya brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepāhaṃ maṅgalapañhaṃ kathesi’’nti vatvā jātakaṃ samodhānesi – ‘‘tadā isigaṇo buddhaparisā ahosi, maṅgalapañhapucchako jeṭṭhantevāsiko sāriputto, ācariyo pana ahameva ahosi’’nti.

Mahāmaṅgalajātakavaṇṇanā pannarasamā.

## [454] 16. Ghaṭapaṇḍitajātakavaṇṇanā

Uṭṭhehi kaṇhāti idaṃ satthā jetavane viharanto mataputtaṃ kuṭumbikaṃ ārabbha kathesi. Vatthu maṭṭhakuṇḍalisadisameva. Idha pana satthā taṃ upāsakaṃ ‘‘kiṃ, upāsaka, socasī’’ti vatvā ‘‘āma, bhante’’nti vutte ‘‘upāsaka, porāṇakapaṇḍitā paṇḍitānaṃ kathaṃ sutvā mataputtaṃ nānusociṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte uttarapathe kaṃsabhoge asitañjananagare mahākaṃso nāma rājā rajjaṃ kāresi. Tassa kaṃso ca, upakaṃso cāti dve puttā ahesuṃ, devagabbhā nāma ekā dhītā. Tassā jātadivase nemittakā brāhmaṇā ‘‘etissā kucchiyaṃ nibbattaputtā kaṃsagottaṃ kaṃsavaṃsaṃ nāsessantī’’ti byākariṃsu. Rājā balavasinehena dhītaraṃ vināsetuṃ nāsakkhi, ‘‘bhātaro jānissantī’’ti yāvatāyukaṃ ṭhatvā kālamakāsi. Tasmiṃ kālakate kaṃso rājā ahosi, upakaṃso uparājā. Te cintayiṃsu ‘‘sace mayaṃ bhaginiṃ nāsessāma, gārayhā bhavissāma, etaṃ kassaci adatvā nissāmikaṃ katvā paṭijaggissāmā’’ti. Te ekathūṇakaṃ pāsādaṃ kāretvā taṃ tattha vasāpesuṃ. Nandigopā nāma tassā paricārikā ahosi. Andhakaveṇḍo nāma dāso tassā sāmiko ārakkhamakāsi.

Tadā uttaramadhurāya mahāsāgaro nāma rājā rajjaṃ kāresi. Tassa sāgaro, upasāgaro cāti dve puttā ahesuṃ. Tesu pitu accayena sāgaro rājā ahosi, upasāgaro uparājā. So upakaṃsassa sahāyako ekācariyakule ekato uggahitasippo. So sāgarassa bhātu antepure dubbhitvā bhāyamāno palāyitvā kaṃsabhoge upakaṃsassa santikaṃ agamāsi. Upakaṃso taṃ rañño dassesi, rājā tassa mahantaṃ yasaṃ adāsi. So rājupaṭṭhānaṃ gacchanto devagabbhāya nivāsaṃ ekathambhaṃ pāsādaṃ disvā ‘‘kasseso nivāso’’ti pucchitvā taṃ kāraṇaṃ sutvā devagabbhāya paṭibaddhacitto ahosi. Devagabbhāpi ekadivasaṃ taṃ upakaṃsena saddhiṃ rājupaṭṭhānaṃ āgacchantaṃ disvā ‘‘ko eso’’ti pucchitvā ‘‘mahāsāgarassa putto upasāgaro nāmā’’ti nandigopāya santikā sutvā tasmiṃ paṭibaddhacittā ahosi. Upasāgaro nandigopāya lañjaṃ datvā ‘‘bhagini, sakkhissasi me devagabbhaṃ dassetu’’nti āha. Sā ‘‘na etaṃ sāmi, garuka’’nti vatvā taṃ kāraṇaṃ devagabbhāya ārocesi. Sā pakatiyāva tasmiṃ paṭibaddhacittā taṃ vacanaṃ sutvā ‘‘sādhū’’ti sampaṭicchitvā nandigopā upasāgarassa saññaṃ datvā rattibhāge taṃ pāsādaṃ āropesi. So devagabbhāya saddhiṃ saṃvāsaṃ kappesi. Atha nesaṃ punappunaṃ saṃvāsena devagabbhā gabbhaṃ paṭilabhi.

Aparabhāge tassā gabbhapatiṭṭhānaṃ pākaṭaṃ ahosi. Bhātaro nandigopaṃ pucchiṃsu, sā abhayaṃ yācitvā taṃ antaraṃ kathesi. Te sutvā ‘‘bhaginiṃ nāsetuṃ na sakkā, sace dhītaraṃ vijāyissati, tampi na nāsessāma, sace pana putto bhavissati, nāsessāmā’’ti cintetvā devagabbhaṃ upasāgarasseva adaṃsu. Sā paripuṇṇagabbhā dhītaraṃ vijāyi. Bhātaro sutvā haṭṭhatuṭṭhā tassā ‘‘añjanadevī’’ti nāmaṃ kariṃsu. Tesaṃ bhogavaḍḍhamānaṃ nāma bhogagāmaṃ adaṃsu. Upasāgaro devagabbhaṃ gahetvā bhogavaḍḍhamānagāme vasi. Devagabbhāya punapi gabbho patiṭṭhāsi, nandigopāpi taṃ divasameva gabbhaṃ paṭilabhi. Tāsu paripuṇṇagabbhāsu ekadivasameva devagabbhā puttaṃ vijāyi, nandigopā dhītaraṃ vijāyi. Devagabbhā puttassa vināsanabhayena puttaṃ nandigopāya rahassena pesetvā tassā dhītaraṃ āharāpesi. Tassā vijātabhāvaṃ bhātikānaṃ ārocesuṃ. Te ‘‘puttaṃ vijātā, dhītara’’nti pucchitvā ‘‘dhītara’’nti vutte ‘‘tena hi posethā’’ti āhaṃsu. Etenupāyena devagabbhā dasa putte vijāyi, dasa dhītaro nandigopā vijāyi. Dasa puttā nandigopāya santike vaḍḍhanti, dhītaro devagabbhāya. Taṃ antaraṃ koci na jānāti. Devagabbhāya jeṭṭhaputto vāsudevo nāma ahosi, dutiyo baladevo, tatiyo candadevo, catuttho sūriyadevo, pañcamo aggidevo, chaṭṭho varuṇadevo, sattamo ajjuno, aṭṭhamo pajjuno, navamo ghaṭapaṇḍito, dasamo aṅkuro nāma ahosi. Te andhakaveṇḍadāsaputtā dasa bhātikā ceṭakāti pākaṭā ahesuṃ.

Te aparabhāge vuddhimanvāya thāmabalasampannā kakkhaḷā pharusā hutvā vilopaṃ karontā vicaranti, rañño gacchante paṇṇākārepi vilumpanteva. Manussā sannipatitvā ‘‘andhakaveṇḍadāsaputtā dasa bhātikā raṭṭhaṃ vilumpantī’’ti rājaṅgaṇe upakkosiṃsu. Rājā andhakaveṇḍaṃ pakkosāpetvā ‘‘kasmā puttehi vilopaṃ kārāpesī’’ti tajjesi. Evaṃ dutiyampi tatiyampi manussehi upakkose kate rājā taṃ santajjesi. So maraṇabhayabhīto rājānaṃ abhayaṃ yācitvā ‘‘deva, ete na mayhaṃ puttā, upasāgarassa puttā’’ti taṃ antaraṃ ārocesi. Rājā bhīto ‘‘kena te upāyena gaṇhāmā’’ti amacce pucchitvā ‘‘ete, deva, mallayuddhavittakā, nagare yuddhaṃ kāretvā tattha ne yuddhamaṇḍalaṃ āgate gāhāpetvā māressāmā’’ti vutte cārurañca, muṭṭhikañcāti dve malle posetvā ‘‘ito sattame divase yuddhaṃ bhavissatī’’ti nagare bheriṃ carāpetvā rājaṅgaṇe yuddhamaṇḍalaṃ sajjāpetvā akkhavāṭaṃ kāretvā yuddhamaṇḍalaṃ alaṅkārāpetvā dhajapaṭākaṃ bandhāpesi. Sakalanagaraṃ saṅkhubhi. Cakkāticakkaṃ mañcātimañcaṃ bandhitvā cāruramuṭṭhikā yuddhamaṇḍalaṃ āgantvā vaggantā gajjantā apphoṭentā vicariṃsu. Dasa bhātikāpi āgantvā rajakavīthiṃ vilumpitvā vaṇṇasāṭake nivāsetvā gandhāpaṇesu gandhaṃ, mālākārāpaṇesu mālaṃ vilumpitvā vilittagattā māladhārino katakaṇṇapūrā vaggantā gajjantā apphoṭentā yuddhamaṇḍalaṃ pavisiṃsu.

Tasmiṃ khaṇe cāruro apphoṭento vicarati. Baladevo taṃ disvā ‘‘na naṃ hatthena chupissāmī’’ti hatthisālato mahantaṃ hatthiyottaṃ āharitvā vaggitvā gajjitvā yottaṃ khipitvā cāruraṃ udare veṭhetvā dve yottakoṭiyo ekato katvā vattetvā ukkhipitvā sīsamatthake bhametvā bhūmiyaṃ pothetvā bahi akkhavāṭe khipi. Cārure mate rājā muṭṭhikamallaṃ āṇāpesi. So uṭṭhāya vaggitvā gajjitvā apphoṭesi. Baladevo taṃ pothetvā aṭṭhīni sañcuṇṇetvā ‘‘amallomhi, amallomhī’’ti vadantameva ‘‘nāhaṃ tava mallabhāvaṃ vā amallabhāvaṃ vā jānāmī’’ti hatthe gahetvā bhūmiyaṃ pothetvā jīvitakkhayaṃ pāpetvā bahi akkhavāṭe khipi. Muṭṭhiko maranto ‘‘yakkho hutvā taṃ khādituṃ labhissāmī’’ti patthanaṃ paṭṭhapesi. So kālamattikaaṭaviyaṃ nāma yakkho hutvā nibbatti. Rājā ‘‘gaṇhatha dasa bhātike ceṭake’’ti uṭṭhahi. Tasmiṃ khaṇe vāsudevo cakkaṃ khipi. Taṃ dvinnampi bhātikānaṃ sīsāni pātesi. Mahājano bhītatasito ‘‘avassayā no hothā’’ti tesaṃ pādesu patitvā nipajji. Te dvepi mātule māretvā asitañjananagare rajjaṃ gahetvā mātāpitaro tattha katvā ‘‘sakalajambudīpe rajjaṃ gaṇhissāmā’’ti nikkhamitvā anupubbena kālayonakaraññŏ nivāsaṃ ayujjhanagaraṃ gantvā taṃ parikkhipitvā ṭhitaṃ parikhārukkhagahanaṃ viddhaṃsetvā pākāraṃ bhinditvā rājānaṃ gahetvā taṃ rajjaṃ attano hatthagataṃ katvā dvāravatiṃ pāpuṇiṃsu. Tassa pana nagarassa ekato samuddo ekato pabbato, amanussapariggahitaṃ kira taṃ ahosi.

Tassa ārakkhaṃ gahetvā ṭhitayakkho paccāmitte disvā gadrabhavesena gadrabharavaṃ ravati. Tasmiṃ khaṇe yakkhānubhāvena sakalanagaraṃ uppatitvā mahāsamudde ekasmiṃ dīpake tiṭṭhati. Paccāmittesu gatesu punāgantvā sakaṭṭhāneyeva patiṭṭhāti. Tadāpi so gadrabho tesaṃ dasannaṃ bhātikānaṃ āgamanaṃ ñatvā gadrabharavaṃ ravi. Nagaraṃ uppatitvā dīpake patiṭṭhāya tesu nagaraṃ adisvā nivattantesu punāgantvā sakaṭṭhāne patiṭṭhāsi. Te puna nivattiṃsu, punapi gadrabho tatheva akāsi. Te dvāravatinagare rajjaṃ gaṇhituṃ asakkontā kaṇhadīpāyanassa isino santikaṃ gantvā vanditvā ‘‘bhante, mayaṃ dvāravatiyaṃ rajjaṃ gahetuṃ na sakkoma, ekaṃ no upāyaṃ karothā’’ti pucchitvā ‘‘parikhāpiṭṭhe asukasmiṃ nāma ṭhāne eko gadrabho carati. So hi amitte disvā viravati, tasmiṃ khaṇe nagaraṃ uppatitvā gacchati, tumhe tassa pāde gaṇhatha, ayaṃ vo nipphajjanūpāyo’’ti vutte tāpasaṃ vanditvā gantvā gadrabhassa pādesu gahetvā nipatitvā ‘‘sāmi, ṭhapetvā tumhe añño amhākaṃ avassayo natthi, amhākaṃ nagaraṃ gaṇhanakāle mā ravitthā’’ti yāciṃsu. Gadrabho ‘‘na sakkā na viravituṃ, tumhe pana paṭhamataraṃ āgantvā cattāro janā mahantāni ayanaṅgalāni gahetvā catūsu nagaradvāresu mahante ayakhāṇuke bhūmiyaṃ ākoṭetvā nagarassa uppatanakāle naṅgalāni gahetvā naṅgalabaddhaṃ ayasaṅkhalikaṃ ayakhāṇuke bandheyyātha, nagaraṃ uppatituṃ na sakkhissatī’’ti āha.

Te ‘‘sādhū’’ti vatvā tasmiṃ aviravanteyeva naṅgalāni ādāya catūsu nagaradvāresu khāṇuke bhūmiyaṃ ākoṭetvā aṭṭhaṃsu. Tasmiṃ khaṇe gadrabho viravi, nagaraṃ uppatitumārabhi. Catūsu dvāresu ṭhitā catūhi ayanaṅgalehi gahetvā naṅgalabaddhā ayasaṅkhalikā khāṇukesu bandhiṃsu, nagaraṃ uppatituṃ nāsakkhi. Dasa bhātikā tato nagaraṃ pavisitvā rājānaṃ māretvā rajjaṃ gaṇhiṃsu. Evaṃ te sakalajambudīpe tesaṭṭhiyā nagarasahassesu sabbarājāno cakkena jīvitakkhayaṃ pāpetvā dvāravatiyaṃ vasamānā rajjaṃ dasa koṭṭhāse katvā vibhajiṃsu, bhaginiṃ pana añjanadeviṃ na sariṃsu. Tato puna ‘‘ekādasa koṭṭhāse karomā’’ti vutte aṅkuro ‘‘mama koṭṭhāsaṃ tassā detha, ahaṃ vohāraṃ katvā jīvissāmi, kevalaṃ tumhe attano janapade mayhaṃ suṅkaṃ vissajjethā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā tassa koṭṭhāsaṃ bhaginiyā datvā saddhiṃ tāya nava rājāno dvāravatiyaṃ vasiṃsu. Aṅkuro pana vaṇijjamakāsi. Evaṃ tesu aparāparaṃ puttadhītāhi vaḍḍhamānesu addhāne gate mātāpitaro kālamakaṃsu.

Tadā kira manussānaṃ vīsativassasahassāyukakālo ahosi. Tadā vāsudevamahārājassa eko putto kālamakāsi. Rājā sokapareto sabbakiccāni pahāya mañcassa aṭaniṃ pariggahetvā vilapanto nipajji. Tasmiṃ kāle ghaṭapaṇḍito cintesi ‘‘ṭhapetvā maṃ añño koci mama bhātu sokaṃ harituṃ samattho nāma natthi, upāyenassa sokaṃ harissāmī’’ti. So ummattakavesaṃ gahetvā ‘‘sasaṃ me detha, sasaṃ me dethā’’ti ākāsaṃ ullokento sakalanagaraṃ vicari. ‘‘Ghaṭapaṇḍito ummattako jāto’’ti sakalanagaraṃ saṅkhubhi. Tasmiṃ kāle rohiṇeyyo nāma amacco vāsudevarañño santikaṃ gantvā tena saddhiṃ kathaṃ samuṭṭhāpento paṭhamaṃ gāthamāha –

165. ‘‘Uṭṭhehi kaṇha kiṃ sesi, ko attho supanena te;
Yopi tuyhaṃ sako bhātā, hadayaṃ cakkhu ca dakkhiṇaṃ;
Tassa vātā balīyanti, ghaṭo jappati kesavā’’ti.

Tattha **kaṇhā**ti gottenālapati, kaṇhāyanagotto kiresa. **Ko attho**ti katarā nāma vaḍḍhi. **Hadayaṃ cakkhu ca dakkhiṇa**nti hadayena ceva dakkhiṇacakkhunā ca samānoti attho. **Tassa vātā balīyantī**ti tassa hadayaṃ apasmāravātā avattharantīti attho. **Jappatī**ti ‘‘sasaṃ me dethā’’ti vippalapati. **Kesavā**ti so kira kesasobhanatāya ‘‘kesavā’’ti paññāyittha, tena taṃ nāmenālapati.

Evaṃ amaccena vutte tassa ummattakabhāvaṃ ñatvā satthā abhisambuddho hutvā dutiyaṃ gāthamāha –

166. ‘‘Tassa taṃ vacanaṃ sutvā, rohiṇeyyassa kesavo;
Taramānarūpo vuṭṭhāsi, bhātusokena aṭṭito’’ti.

Rājā uṭṭhāya sīghaṃ pāsādā otaritvā ghaṭapaṇḍitassa santikaṃ gantvā ubhosu hatthesu daḷhaṃ gahetvā tena saddhiṃ sallapanto tatiyaṃ gāthamāha –

167. ‘‘Kiṃ nu ummattarūpova, kevalaṃ dvārakaṃ imaṃ;
Saso sasoti lapasi, ko nu te sasamāharī’’ti.

Tattha **kevalaṃ dvārakaṃ ima**nti kasmā ummattako viya hutvā sakalaṃ imaṃ dvāravatinagaraṃ vicaranto ‘‘saso saso’’ti lapasi. Ko tava sasaṃ hari, kena te saso gahitoti pucchati.

So raññā evaṃ vuttepi punappunaṃ tadeva vacanaṃ vadati. Rājā puna dve gāthā abhāsi –

168. ‘‘Sovaṇṇamayaṃ maṇīmayaṃ, lohamayaṃ atha rūpiyāmayaṃ;
Saṅkhasilāpavāḷamayaṃ, kārayissāmi te sasaṃ.

169. ‘‘Santi aññepi sasakā, arañño vanagocarā;
Tepi te ānayissāmi, kīdisaṃ sasamicchasī’’ti.

Tatrāyaṃ saṅkhepattho – tesu suvaṇṇamayādīsu yaṃ icchasi, taṃ vada, ahaṃ te kāretvā dassāmi, athāpi te na rocesi, aññepi arañño vanagocarā sasakā atthi, tepi te ānayissāmi, vada bhadramukha, kīdisaṃ sasamicchasīti.

Rañño kathaṃ sutvā ghaṭapaṇḍito chaṭṭhaṃ gāthamāha –

170. ‘‘Na cāhamete icchāmi, ye sasā pathavissitā;
Candato sasamicchāmi, taṃ me ohara kesavā’’ti.

Tattha **oharā**ti otārehi.

Rājā tassa kathaṃ sutvā ‘‘nissaṃsayaṃ me bhātā ummattakova jāto’’ti domanassappatto sattamaṃ gāthamāha –

171. ‘‘So nūna madhuraṃ ñāti, jīvitaṃ vijahissasi;
Apatthiyaṃ yo patthayasi, candato sasamicchasī’’ti.

Tattha **ñātī**ti kaniṭṭhaṃ ālapanto āha. Idaṃ vuttaṃ hoti – ‘‘tāta, mayhaṃ piyañāti so tvaṃ nūna atimadhuraṃ attano jīvitaṃ vijahissasi, yo apatthetabbaṃ patthayasī’’ti.

Ghaṭapaṇḍito rañño vacanaṃ sutvā niccalo ṭhatvā ‘‘bhātika, tvaṃ candato sasakaṃ patthentassa taṃ alabhitvā jīvitakkhayabhāvaṃ jānanto kiṃ kāraṇā mataputtaṃ anusocasī’’ti vatvā aṭṭhamaṃ gāthamāha –

172. ‘‘Evaṃ ce kaṇha jānāsi, yadaññamanusāsasi;
Kasmā pure mataṃ puttaṃ, ajjāpi manusocasī’’ti.

Tattha **eva**nti idaṃ alabbhaneyyaṭṭhānaṃ nāma na patthetabbanti yadi evaṃ jānāsi. **Yadaññamanusāsasī**ti evaṃ jānantova yadi aññaṃ anusāsasīti attho. **Pure**ti atha kasmā ito catumāsamatthake mataputtaṃ ajjāpi anusocasīti vadati.

Evaṃ so antaravīthiyaṃ ṭhitakova ‘‘bhātika, ahaṃ tāva paññāyamānaṃ patthemi, tvaṃ pana apaññāyamānassa socasī’’ti vatvā tassa dhammaṃ desento puna dve gāthā abhāsi –

173. ‘‘Yaṃ na labbhā manussena, amanussena vā puna;
Jāto me mā marī putto, kuto labbhā alabbhiyaṃ.

174. ‘‘Na mantā mūlabhesajjā, osadhehi dhanena vā;
Sakkā ānayituṃ kaṇha, yaṃ petamanusocasī’’ti.

Tattha **ya**nti bhātika yaṃ evaṃ jāto me putto mā marīti manussena vā devena vā puna na labbhā na sakkā laddhuṃ, taṃ tvaṃ patthesi, tadetaṃ kuto labbhā kena kāraṇena sakkā laddhuṃ, na sakkāti dīpeti. Kasmā? Yasmā alabbhiyaṃ, alabbhaneyyaṭṭhānañhi nāmetanti attho. **Mantā**ti mantapayogena. **Mūlabhesajjā**ti mūlabhesajjena. **Osadhehī**ti nānāvidhosadhehi. **Dhanena vā**ti koṭisatasaṅkhyenapi dhanena vā. Idaṃ vuttaṃ hoti – ‘‘yaṃ tvaṃ petamanusocasi, taṃ etehi mantapayogādīhi ānetuṃ na sakkā’’ti.

Rājā taṃ sutvā ‘‘yuttaṃ, tāta, sallakkhitaṃ me, mama sokaharaṇatthāya tayā idaṃ kata’’nti ghaṭapaṇḍitaṃ vaṇṇento catasso gāthā abhāsi –

175. ‘‘Yassa etādisā assu, amaccā purisapaṇḍitā;
Yathā nijjhāpaye ajja, ghaṭo purisapaṇḍito.

176. ‘‘Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

177. ‘‘Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

178. ‘‘Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna māṇavā’’ti.

Tattha paṭhamagāthāya saṅkhepattho – yathā yena kāraṇena ajja maṃ puttasokaparetaṃ ghaṭo purisapaṇḍito sokaharaṇatthāya nijjhāpaye nijjhāpesi bodhesi. Yassa aññassapi etādisā purisapaṇḍitā amaccā assu, tassa kuto sokoti. Sesagāthā vuttatthāyeva.

Avasāne –

179. ‘‘Evaṃ karonti sappaññā, ye honti anukampakā;
Nivattayanti sokamhā, ghaṭo jeṭṭhaṃva bhātara’’nti. –

Ayaṃ abhisambuddhagāthā uttānatthāyeva.

Evaṃ ghaṭakumārena vītasoke kate vāsudeve rajjaṃ anusāsante dīghassa addhuno accayena dasabhātikaputtā kumārā cintayiṃsu ‘‘kaṇhadīpāyanaṃ ‘dibbacakkhuko’ti vadanti, vīmaṃsissāma tāva na’’nti. Te ekaṃ daharakumāraṃ alaṅkaritvā gabbhiniākārena dassetvā udare masūrakaṃ bandhitvā tassa santikaṃ netvā ‘‘bhante, ayaṃ kumārikā kiṃ vijāyissatī’’ti pucchiṃsu. Tāpaso ‘‘dasabhātikarājūnaṃ vināsakālo patto, mayhaṃ nu kho āyusaṅkhāro kīdiso hotī’’ti olokento ‘‘ajjeva maraṇaṃ bhavissatī’’ti ñatvā ‘‘kumārā iminā tumhākaṃ ko attho’’ti vatvā ‘‘kathetheva no, bhante’’ti nibaddho ‘‘ayaṃ ito sattame divase khadiraghaṭikaṃ vijāyissati, tāya vāsudevakulaṃ nassissati, apica kho pana tumhe taṃ khadiraghaṭikaṃ gahetvā jhāpetvā chārikaṃ nadiyaṃ pakkhipeyyāthā’’ti āha. Atha naṃ te ‘‘kūṭajaṭila, puriso vijāyanako nāma natthī’’ti vatvā tantarajjukaṃ nāma kammakaraṇaṃ katvā tattheva jīvitakkhayaṃ pāpayiṃsu. Rājāno kumāre pakkosāpetvā ‘‘kiṃ kāraṇā tāpasaṃ mārayitthā’’ti pucchitvā sabbaṃ sutvā bhītā tassa ārakkhaṃ datvā sattame divase tassa kucchito nikkhantaṃ khadiraghaṭikaṃ jhāpetvā chārikaṃ nadiyaṃ khipiṃsu. Sā nadiyā vuyhamānā mukhadvāre ekapasse laggi, tato erakaṃ nibbatti.

Athekadivasaṃ te rājāno ‘‘samuddakīḷaṃ kīḷissāmā’’ti mukhadvāraṃ gantvā mahāmaṇḍapaṃ kārāpetvā alaṅkatamaṇḍape khādantā pivantā kīḷāvaseneva pavattahatthapādaparāmāsā dvidhā bhijjitvā mahākalahaṃ kariṃsu. Atheko aññaṃ muggaraṃ alabhanto erakavanato ekaṃ erakapattaṃ gaṇhi. Taṃ gahitamattameva khadiramusalaṃ ahosi. So tena mahājanaṃ pothesi. Athaññehi sabbehi gahitagahitaṃ khadiramusalameva ahosi. Te aññamaññaṃ paharitvā mahāvināsaṃ pāpuṇiṃsu. Tesu mahāvināsaṃ vinassantesu vāsudevo ca baladevo ca bhaginī añjanadevī ca purohito cāti cattāro janā rathaṃ abhiruhitvā palāyiṃsu, sesā sabbepi vinaṭṭhā. Tepi cattāro rathena palāyantā kāḷamattikaaṭaviṃ pāpuṇiṃsu. So hi muṭṭhikamallo patthanaṃ katvā yakkho hutvā tattha nibbatto baladevassa āgatabhāvaṃ ñatvā tattha gāmaṃ māpetvā mallavesaṃ gahetvā ‘‘ko yujjhitukāmo’’ti vagganto gajjanto apphoṭento vicari. Baladevo taṃ disvāva ‘‘bhātika, ahaṃ iminā saddhiṃ yujjhissāmī’’ti vatvā vāsudeve vārenteyeva rathā oruyha tassa santikaṃ gantvā vagganto gajjanto apphoṭesi. Atha naṃ so pasāritahattheyeva gahetvā mūlakandaṃ viya khādi. Vāsudevo tassa matabhāvaṃ ñatvā bhaginiñca purohitañca ādāya sabbarattiṃ gantvā sūriyodaye ekaṃ paccantagāmaṃ patvā ‘‘āhāraṃ pacitvā āharathā’’ti bhaginiñca purohitañca gāmaṃ pahiṇitvā sayaṃ ekasmiṃ gacchantare paṭicchanno nipajji.

Atha naṃ jarā nāma eko luddako gacchaṃ calantaṃ disvā ‘‘sūkaro ettha bhavissatī’’ti saññāya sattiṃ khipitvā pāde vijjhitvā ‘‘ko maṃ vijjhī’’ti vutte manussassa viddhabhāvaṃ ñatvā bhīto palāyituṃ ārabhi. Rājā satiṃ paccupaṭṭhapetvā uṭṭhāya ‘‘mātula, mā bhāyi, ehī’’ti pakkositvā āgataṃ ‘‘kosi nāma tva’’nti pucchitvā ‘‘ahaṃ sāmi, jarā nāmā’’ti vutte ‘‘jarāya viddho marissatīti kira maṃ porāṇā byākariṃsu, nissaṃsayaṃ ajja mayā maritabba’’nti ñatvā ‘‘mātula, mā bhāyi, ehi pahāraṃ me bandhā’’ti tena pahāramukhaṃ bandhāpetvā taṃ uyyojesi. Balavavedanā pavattiṃsu, itarehi ābhataṃ āhāraṃ paribhuñjituṃ nāsakkhi. Atha te āmantetvā ‘‘ajja ahaṃ marissāmi, tumhe pana sukhumālā aññaṃ kammaṃ katvā jīvituṃ na sakkhissatha, imaṃ vijjaṃ sikkhathā’’ti ekaṃ vijjaṃ sikkhāpetvā te uyyojetvā tattheva jīvitakkhayaṃ pāpuṇi. Evaṃ añjanadeviṃ ṭhapetvā sabbeva vināsaṃ pāpuṇiṃsūti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘upāsaka, evaṃ porāṇakapaṇḍitā paṇḍitānaṃ kathaṃ sutvā attano puttasokaṃ hariṃsu, mā cintayī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi. Tadā rohiṇeyyo ānando ahosi, vāsudevo sāriputto, avasesā buddhaparisā, ghaṭapaṇḍito pana ahameva ahosinti.

Ghaṭapaṇḍitajātakavaṇṇanā soḷasamā.

Iti soḷasajātakapaṭimaṇḍitassa

Dasakanipātajātakassa atthavaṇṇanā niṭṭhitā.

Jātakuddānaṃ –

Catudvāro kaṇhuposo, saṅkha bodhi dīpāyano;
Nigrodha takkala dhamma-pālo kukkuṭa kuṇḍalī;
Bilāra cakka bhūri ca, maṅgala ghaṭa soḷasa.

Dasakanipātavaṇṇanā niṭṭhitā.

11. Ekādasakanipāto

## [455] 1. Mātuposakajātakavaṇṇanā

Tassa nāgassa vippavāsenāti idaṃ satthā jetavane viharanto mātuposakabhikkhuṃ ārabbha kathesi. Paccuppannavatthu sāmajātakavatthusadisameva. Satthā pana bhikkhū āmantetvā ‘‘mā bhikkhave, etaṃ bhikkhuṃ ujjhāyittha, porāṇakapaṇḍitā tiracchānayoniyaṃ nibbattāpi mātarā viyuttā sattāhaṃ nirāhāratāya sussamānā rājārahaṃ bhojanaṃ labhitvāpi ‘mātarā vinā na bhuñjissāmā’ti mātaraṃ disvāva gocaraṃ gaṇhiṃsū’’ti vatvā tehi yācito atītamāhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto himavantapadese hatthiyoniyaṃ nibbattitvā sabbaseto ahosi abhirūpo dassanīyo pāsādiko lakkhaṇasampanno asītihatthisahassaparivāro. So jarājiṇṇaṃ mātaraṃ posesi, mātā panassa andhā. So madhuramadhurāni phalāphalāni hatthīnaṃ datvā mātu santikaṃ pesesi. Hatthī tassā adatvā attanāva khādanti. So pariggaṇhanto taṃ pavattiṃ ñatvā ‘‘yūthaṃ chaḍḍetvā mātarameva posessāmī’’ti rattibhāge aññesaṃ hatthīnaṃ ajānantānaṃ mātaraṃ gahetvā caṇḍoraṇapabbatapādaṃ gantvā ekaṃ naḷiniṃ upanissāya ṭhitāya pabbataguhāyaṃ mātaraṃ ṭhapetvā posesi. Atheko bārāṇasivāsī vanacarako maggamūḷho disaṃ vavatthapetuṃ asakkonto mahantena saddena paridevi. Bodhisatto tassa saddaṃ sutvā ‘‘ayaṃ puriso anātho, na kho pana metaṃ patirūpaṃ, yaṃ esa mayi ṭhite idha vinasseyyā’’ti tassa santikaṃ gantvā taṃ bhayena palāyantaṃ disvā ‘‘ambho purisa, natthi te maṃ nissāya bhayaṃ, mā palāyi, kasmā tvaṃ paridevanto vicarasī’’ti pucchitvā ‘‘sāmi, ahaṃ maggamūḷho, ajja me sattamo divaso’’ti vutte ‘‘bho purisa, mā bhāyi, ahaṃ taṃ manussapathe ṭhapessāmī’’ti taṃ attano piṭṭhiyaṃ nisīdāpetvā araññā nīharitvā nivatti. Sopi pāpo ‘‘nagaraṃ gantvā rañño ārocessāmī’’ti rukkhasaññaṃ pabbatasaññaṃ karontova nikkhamitvā bārāṇasiṃ agamāsi.

Tasmiṃ kāle rañño maṅgalahatthī kālamakāsi. Rājā ‘‘sace kenaci katthaci opavayhaṃ kātuṃ yuttarūpo hatthī diṭṭho atthi, so ācikkhatū’’ti bheriṃ carāpesi. So puriso rājānaṃ upasaṅkamitvā ‘‘mayā, deva, tumhākaṃ opavayho bhavituṃ yuttarūpo sabbaseto sīlavā hatthirājā diṭṭho, ahaṃ maggaṃ dassessāmi, mayā saddhiṃ hatthācariye pesetvā taṃ gaṇhāpethā’’ti āha. Rājā ‘‘sādhū’’ti ‘‘imaṃ maggadesakaṃ katvā araññaṃ gantvā iminā vuttaṃ hatthināgaṃ ānethā’’ti tena saddhiṃ mahantena parivārena hatthācariyaṃ pesesi. So tena saddhiṃ gantvā bodhisattaṃ naḷiniṃ pavisitvā gocaraṃ gaṇhantaṃ passi. Bodhisattopi hatthācariyaṃ disvā ‘‘idaṃ bhayaṃ na aññato uppannaṃ, tassa purisassa santikā uppannaṃ bhavissati, ahaṃ kho pana mahābalo hatthisahassampi viddhaṃsetuṃ samattho homi, kujjhitvā saraṭṭhakaṃ senāvāhanaṃ nāsetuṃ, sace pana kujjhissāmi, sīlaṃ me bhijjissati, tasmā ajja sattīhi koṭṭiyamānopi na kujjhissāmī’’ti adhiṭṭhāya sīsaṃ nāmetvā niccalova aṭṭhāsi. Hatthācariyo padumasaraṃ otaritvā tassa lakkhaṇasampattiṃ disvā ‘‘ehi puttā’’ti rajatadāmasadisāya soṇḍāya gahetvā sattame divase bārāṇasiṃ pāpuṇi. Bodhisattamātā pana putte anāgacchante ‘‘putto me rājarājamahāmattādīhi nīto bhavissati, idāni tassa vippavāsena ayaṃ vanasaṇḍo vaḍḍhissatī’’ti paridevamānā dve gāthā abhāsi –

1. ‘‘Tassa nāgassa vippavāsena, virūḷho sallakī ca kuṭajā ca;
Kuruvindakaravīrā bhisasāmā ca, nivāte pupphitā ca kaṇikārā.

2. ‘‘Kocideva suvaṇṇakāyurā, nāgarājaṃ bharanti piṇḍena;
Yattha rājā rājakumāro vā, kavacamabhihessati achambhito’’ti.

Tattha **virūḷhā**ti vaḍḍhitā nāma, natthettha saṃsayoti asaṃsayavasenevamāha. **Sallakī ca kuṭajā cā**ti indasālarukkhā ca kuṭajarukkhā ca. **Kuruvindakaravīrā bhisasāmā cā**ti kuruvindarukkhā ca karavīranāmakāni mahātiṇāni ca bhisāni ca sāmākāni cāti attho. Ete ca sabbe idāni vaḍḍhissantīti paridevati. **Nivāte**ti pabbatapāde. **Pupphitā**ti mama puttena sākhaṃ bhañjitvā akhādiyamānā kaṇikārāpi pupphitā bhavissantīti vuttaṃ hoti. **Kocidevā**ti katthacideva gāme vā nagare vā. **Suvaṇṇakāyurā**ti suvaṇṇābharaṇā rājarājamahāmattā. **Bharanti piṇḍenā**ti ajja mātuposakaṃ nāgarājaṃ rājārahassa bhojanassa suvaḍḍhitena piṇḍena posenti. **Yatthā**ti yasmiṃ nāgarāje rājā nisīditvā. **Kavacamabhihessatī**ti saṅgāmaṃ pavisitvā paccāmittānaṃ kavacaṃ abhihanissati bhindissati. Idaṃ vuttaṃ hoti – ‘‘yattha mama putte nisinno rājā vā rājakumāro vā achambhito hutvā sapattānaṃ kavacaṃ hanissati, taṃ me puttaṃ nāgarājānaṃ suvaṇṇābharaṇā ajja piṇḍena bharantī’’ti.

Hatthācariyopi antarāmaggeva rañño sāsanaṃ pesesi. Taṃ sutvā rājā nagaraṃ alaṅkārāpesi. Hatthācariyo bodhisattaṃ katagandhaparibhaṇḍaṃ alaṅkatapaṭiyattaṃ hatthisālaṃ netvā vicitrasāṇiyā parikkhipāpetvā rañño ārocāpesi. Rājā nānaggarasabhojanaṃ ādāya gantvā bodhisattassa dāpesi. So ‘‘mātaraṃ vinā gocaraṃ na gaṇhissāmī’’ti piṇḍaṃ na gaṇhi. Atha naṃ yācanto rājā tatiyaṃ gāthamāha –

3. ‘‘Gaṇhāhi nāga kabaḷaṃ, mā nāga kisako bhava;
Bahūni rājakiccāni, tāni nāga karissasī’’ti.

Taṃ sutvā bodhisatto catutthaṃ gāthamāha –

4. ‘‘Sā nūnasā kapaṇikā, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti.

Tattha **sā nūnasā**ti mahārāja, nūna sā esā. **Kapaṇikā**ti puttaviyogena kapaṇā. **Khāṇu**nti tattha tattha patitaṃ rukkhakaliṅgaraṃ. **Ghaṭṭetī**ti paridevamānā tattha tattha pādena pothentī nūna pādena hanati. **Giriṃ caṇḍoraṇaṃ patī**ti caṇḍoraṇapabbatābhimukhī, pabbatapāde paripphandamānāti attho.

Atha naṃ pucchanto rājā pañcamaṃ gāthamāha –

5. ‘‘Kā nu te sā mahānāga, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti.

Bodhisatto chaṭṭhaṃ gāthamāha –

6. ‘‘Mātā me sā mahārāja, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti.

Rājā chaṭṭhagāthāya tamatthaṃ sutvā muñcāpento sattamaṃ gāthamāha –

7. ‘‘Muñcathetaṃ mahānāgaṃ, yoyaṃ bharati mātaraṃ;
Sametu mātarā nāgo, saha sabbehi ñātibhī’’ti.

Tattha **yoyaṃ bharatī**ti ayaṃ nāgo ‘‘ahaṃ, mahārāja, andhaṃ mātaraṃ posemi, mayā vinā mayhaṃ mātā jīvitakkhayaṃ pāpuṇissati, tāya vinā mayhaṃ issariyena attho natthi, ajja me mātu gocaraṃ alabhantiyā sattamo divaso''ti vadati, tasmā yo ayaṃ mātaraṃ bharati, etaṃ mahānāgaṃ khippaṃ muñcatha. **Sabbehi ñātibhī**ti saddhiṃ esa mātarā sametu samāgacchatūti.

Aṭṭhamanavamā abhisambuddhagāthā honti –

8. ''Mutto ca bandhanā nāgo, muttamādāya kuñjaro;
Muhuttaṃ assāsayitvā, agamā yena pabbato.

9. ''Tato so naḷiniṃ gantvā, sītaṃ kuñjarasevitaṃ;
Soṇḍāyūdakamāhatvā, mātaraṃ abhisiñcathā''ti.

So kira nāgo bandhanā mutto thokaṃ vissamitvā rañño dasarājadhammagāthāya dhammaṃ desetvā ''appamatto hohi, mahārājā''ti ovādaṃ datvā mahājanena gandhamālādīhi pūjiyamāno nagarā nikkhamitvā tadaheva taṃ padumasaraṃ patvā ''mama mātaraṃ gocaraṃ gāhāpetvāva sayaṃ gaṇhissāmī''ti bahuṃ bhisamuḷālaṃ ādāya soṇḍapūraṃ udakaṃ gahetvā guhāleṇato nikkhamitvā guhādvāre nisinnāya mātuyā santikaṃ gantvā sattāhaṃ nirāhāratāya mātu sarīrassa phassapaṭilābhatthaṃ upari udakaṃ siñci, tamatthaṃ āvikaronto satthā dve gāthā abhāsi. Bodhisattassa mātāpi ''devo vassatī''ti saññāya taṃ akkosantī dasamaṃ gāthamāha –

10. ''Koyaṃ anariyo devo, akālenapi vassati;
Gato me atrajo putto, yo mayhaṃ paricārako''ti.

Tattha **atrajo**ti attato jāto.

Atha naṃ samassāsento bodhisatto ekādasamaṃ gāthamāha –

11. ''Uṭṭhehi amma kiṃ sesi, āgato tyāhamatrajo;
Muttomhi kāsirājena, vedehena yasassinā''ti.

Tattha **āgato tyāha**nti āgato te ahaṃ. **Vedehenā**ti ñāṇasampannena. **Yasassinā**ti mahāparivārena tena raññā maṅgalahatthibhāvāya gahitopi ahaṃ mutto, idāni tava santikaṃ āgato uṭṭhehi gocaraṃ gaṇhāhīti.

Sā tuṭṭhamānasā rañño anumodanaṃ karontī osānagāthamāha –

12. ''Ciraṃ jīvatu so rājā, kāsīnaṃ raṭṭhavaḍḍhano;
Yo me puttaṃ pamocesi, sadā vuddhāpacāyika''nti.

Tadā rājā bodhisattassa guṇe pasīditvā naḷiniyā avidūre gāmaṃ māpetvā bodhisattassa ca mātu cassa nibaddhaṃ vattaṃ paṭṭhapesi. Aparabhāge bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā kāraṇḍakaassamapadaṃ nāma gato. Tasmiṃ pana ṭhāne himavantato otaritvā pañcasatā isayo vasiṃsu, taṃ vattaṃ tesaṃ adāsi. Rājā bodhisattassa samānarūpaṃ silāpaṭimaṃ kāretvā mahāsakkāraṃ pavattesi. Sakalajambudīpavāsino anusaṃvaccharaṃ sannipatitvā hatthimahaṃ nāma kariṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājā ānando ahosi, pāpapuriso devadatto, hatthācariyo sāriputto, mātā hatthinī mahāmāyā, mātuposakanāgo pana ahameva ahosinti.

Mātuposakajātakavaṇṇanā paṭhamā.

## [456] 2. Juṇhajātakavaṇṇanā

Suṇohi mayhaṃ vacanaṃ janindāti idaṃ satthā jetavane viharanto ānandattherena laddhavare ārabbha kathesi. Paṭhamabodhiyañhi vīsati vassāni bhagavato anibaddhupaṭṭhākā ahesuṃ. Ekadā thero nāgasamālo, ekadā nāgito, ekadā upavāṇo, ekadā sunakkhatto, ekadā cundo, ekadā nando, ekadā sāgato, ekadā meghiyo bhagavantaṃ upaṭṭhahi. Athekadivasaṃ bhagavā bhikkhū āmantesi ‘‘bhikkhave, idānimhi mahallako, ekacce bhikkhū ‘iminā maggena gacchāmā’ti vutte aññena gacchanti, ekacce mayhaṃ pattacīvaraṃ bhūmiyaṃ nikkhipanti, nibaddhupaṭṭhākaṃ me ekaṃ bhikkhuṃ jānāthā’’ti. ‘‘Bhante, ahaṃ upaṭṭhahissāmi, ahaṃ upaṭṭhahissāmī’’ti sirasi añjaliṃ katvā uṭṭhite sāriputtattherādayo ‘‘tumhākaṃ patthanā matthakaṃ pattā, ala’’nti paṭikkhipi. Tato bhikkhū ānandattheraṃ ‘‘tvaṃ āvuso, upaṭṭhākaṭṭhānaṃ yācāhī’’ti āhaṃsu. Thero ‘‘sace me bhante, bhagavā attanā laddhacīvaraṃ na dassati, piṇḍapātaṃ na dassati, ekagandhakuṭiyaṃ vasituṃ na dassati, maṃ gahetvā nimantanaṃ na gamissati, sace pana bhagavā mayā gahitaṃ nimantanaṃ gamissati, sace ahaṃ tiroraṭṭhā tirojanapadā bhagavantaṃ daṭṭhuṃ āgataṃ parisaṃ āgatakkhaṇeyeva dassetuṃ labhissāmi, yadā me kaṅkhā uppajjati, tasmiṃ khaṇeyeva bhagavantaṃ upasaṅkamituṃ labhissāmi, sace yaṃ bhagavā mama parammukhā dhammaṃ katheti, taṃ āgantvā mayhaṃ kathessati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī’’ti ime cattāro paṭikkhepe catasso ca āyācanāti aṭṭha vare yāci, bhagavāpissa adāsi.

So tato paṭṭhāya pañcavīsati vassāni nibaddhupaṭṭhāko ahosi. So pañcasu ṭhānesu etadagge ṭhapanaṃ patvā āgamasampadā, adhigamasampadā, pubbahetusampadā, attatthaparipucchāsampadā, titthavāsasampadā, yonisomanasikārasampadā, buddhūpanissayasampadāti imāhi sattahi sampadāhi samannāgato buddhassa santike aṭṭhavaradāyajjaṃ labhitvā buddhasāsane paññāto gaganamajjhe cando viya pākaṭo ahosi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, tathāgato ānandattheraṃ varadānena santappesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepāhaṃ ānandaṃ varena santappesiṃ, pubbepāhaṃ yaṃ yaṃ esa yāci, taṃ taṃ adāsiṃyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa putto juṇhakumāro nāma hutvā takkasilāyaṃ sippaṃ uggahetvā ācariyassa anuyogaṃ datvā rattibhāge andhakāre ācariyassa gharā nikkhamitvā attano nivāsaṭṭhānaṃ vegena gacchanto aññataraṃ brāhmaṇaṃ bhikkhaṃ caritvā attano nivāsaṭṭhānaṃ gacchantaṃ apassanto bāhunā paharitvā tassa bhattapātiṃ bhindiṃ, brāhmaṇo patitvā viravi. Kumāro kāruññena nivattitvā taṃ hatthe gahetvā uṭṭhāpesi. Brāhmaṇo ‘‘tayā, tāta, mama bhikkhābhājanaṃ bhinnaṃ, bhattamūlaṃ me dehī’’ti āha. Kumāro ‘‘brāhmaṇa, na dānāhaṃ tava bhattamūlaṃ dātuṃ sakkomi, ahaṃ kho pana kāsikarañño putto juṇhakumāro nāma, mayi rajje patiṭṭhite āgantvā maṃ dhanaṃ yāceyyāsī’’ti vatvā niṭṭhitasippo ācariyaṃ vanditvā bārāṇasiṃ gantvā pitu sippaṃ dassesi. Pitā ‘‘jīvantena me putto diṭṭho, rājabhūtampi naṃ passissāmī’’ti rajje abhisiñci. So juṇharājā nāma hutvā dhammena rajjaṃ kāresi. Brāhmaṇo taṃ pavattiṃ sutvā ‘‘idāni mama bhattamūlaṃ āharissāmī’’ti bārāṇasiṃ gantvā rājānaṃ alaṅkatanagaraṃ padakkhiṇaṃ karontameva disvā ekasmiṃ unnatappadese ṭhito hatthaṃ pasāretvā jayāpesi. Atha naṃ rājā anoloketvāva atikkami. Brāhmaṇo tena adiṭṭhabhāvaṃ ñatvā kathaṃ samuṭṭhāpento paṭhamaṃ gāthamāha –

13. ‘‘Suṇohi mayhaṃ vacanaṃ janinda, atthena juṇhamhi idhānupatto;
Na brāhmaṇe addhike tiṭṭhamāne, gantabbamāhu dvipadinda seṭṭhā’’ti.

Tattha **juṇhamhī**ti mahārāja, tayi juṇhamhi ahaṃ ekena atthena idhānuppatto, na nikkāraṇā idhāgatomhīti dīpeti. **Addhike**ti addhānaṃ āgate. **Gantabba**nti taṃ addhikaṃ addhānamāgataṃ yācamānaṃ brāhmaṇaṃ anoloketvāva gantabbanti paṇḍitā na āhu na kathentīti.

Rājā tassa vacanaṃ sutvā hatthiṃ vajiraṅkusena niggahetvā dutiyaṃ gāthamāha –

14. ‘‘Suṇomi tiṭṭhāmi vadehi brahme, yenāsi atthena idhānupatto;
Kaṃ vā tvamatthaṃ mayi patthayāno, idhāgamo brahme tadiṅgha brūhī’’ti.

Tattha **iṅghā**ti codanatthe nipāto.

Tato paraṃ brāhmaṇassa ca rañño ca vacanapaṭivacanavasena sesagāthā kathitā –

15. ‘‘Dadāhi me gāmavarāni pañca, dāsīsataṃ satta gavaṃsatāni;
Parosahassañca suvaṇṇanikkhe, bhariyā ca me sādisī dve dadāhi.

16. ‘‘Tapo nu te brāhmaṇa bhiṃsarūpo, mantā nu te brāhmaṇa cittarūpā;
Yakkhā nu te assavā santi keci, atthaṃ vā me abhijānāsi kattaṃ.

17. ‘‘Na me tapo atthi na cāpi mantā, yakkhāpi me assavā natthi keci;
Atthampi te nābhijānāmi kattaṃ, pubbe ca kho saṅgatimattamāsi.

18. ‘‘Paṭhamaṃ idaṃ dassanaṃ jānato me, na tābhijānāmi ito puratthā;
Akkhāhi me pucchito etamatthaṃ, kadā kuhiṃ vā ahu saṅgamo no.

19. ‘‘Gandhārarājassa puramhi ramme, avasimhase takkasīlāyaṃ deva;
Tatthandhakāramhi timīsikāyaṃ, aṃsena aṃsaṃ samaghaṭṭayimha.

20. ‘‘Te tattha ṭhatvāna ubho janinda, sārāṇiyaṃ vītisārayimha tattha;
Sāyeva no saṅgatimattamāsi, tato na pacchā na pure ahosi.

21. ‘‘Yadā kadāci manujesu brahme, samāgamo sappurisena hoti;
Na paṇḍitā saṅgatisanthavāni, pubbe kataṃ vāpi vināsayanti.

22. ‘‘Bālāva kho saṅgatisanthavāni, pubbe kataṃ vāpi vināsayanti;
Bahumpi bālesu kataṃ vinassati, tathā hi bālā akataññurūpā.

23. ‘‘Dhīrā ca kho saṅgatisanthavāni, pubbe kataṃ vāpi na nāsayanti;
Appampi dhīresu kataṃ na nassati, tathā hi dhīrā sukataññurūpā.

24. ‘‘Dadāmi te gāmavarāni pañca, dāsīsataṃ satta gavaṃsatāni;
Parosahassañca suvaṇṇanikkhe, bhariyā ca te sādisī dve dadāmi.

25. ‘‘Evaṃ sataṃ hoti samecca rāja, nakkhattarājāriva tārakānaṃ;
Āpūratī kāsipatī tathāhaṃ, tayāpi me saṅgamo ajja laddho’’ti.

Tattha **sādisī**ti rūpavaṇṇajātikulapadesena mayā sādisī ekasadisā dve mahāyasā bhariyā ca me dehīti attho. **Bhiṃsarūpo**ti kiṃ nu te brāhmaṇa balavarūpasīlācāraguṇasaṅkhātaṃ tapokammaṃ atthīti pucchati. **Mantā nu te**ti udāhu vicitrarūpā sabbatthasādhakā mantā te atthi. **Assavā**ti vacanakārakā icchiticchitadāyakā yakkhā vā te keci santi. **Katta**nti kataṃ, udāhu tayā kataṃ kiñci mama atthaṃ abhijānāsīti pucchati. **Saṅgatimatta**nti samāgamamattaṃ tayā saddhiṃ pubbe mama āsīti vadati. **Jānato me**ti jānantassa mama idaṃ paṭhamaṃ tava dassanaṃ. **Na tābhijānāmī**ti na taṃ abhijānāmi. **Timīsikāya**nti bahalatimirāyaṃ rattiyaṃ. **Te tattha ṭhatvānā**ti te mayaṃ tasmiṃ aṃsena aṃsaṃ ghaṭṭitaṭṭhāne ṭhatvā **vītisārayimha tatthā**ti tasmiṃyeva ṭhāne saritabbayuttakaṃ kathaṃ vītisārayimha, ahaṃ ‘‘bhikkhābhājanaṃ me tayā bhinnaṃ, bhattamūlaṃ me dehī’’ti avacaṃ, tvaṃ ‘‘idānāhaṃ tava bhattamūlaṃ dātuṃ na sakkomi, ahaṃ kho pana kāsikarañño putto juṇhakumāro nāma, mayi rajje patiṭṭhite āgantvā maṃ dhanaṃ yāceyyāsī’’ti avacāti imaṃ sāraṇīyakathaṃ karimhāti āha. **Sāyeva no saṅgatimattamāsī**ti deva, amhākaṃ sāyeva aññamaññaṃ saṅgatimattamāsi, ekamuhuttikamahosīti dīpeti. **Tato**ti tato pana taṃmuhuttikamittadhammato pacchā vā pure vā kadāci amhākaṃ saṅgati nāma na bhūtapubbā.

Na paṇḍitāti brāhmaṇa paṇḍitā nāma taṃmuhuttikaṃ saṅgatiṃ vā cirakālasanthavāni vā yaṃ kiñci pubbe kataguṇaṃ vā na nāsenti. **Bahumpī**ti bahukampi. **Akataññurūpā**ti yasmā bālā akataññusabhāvā, tasmā tesu bahumpi kataṃ nassatīti attho. **Sukataññurūpā**ti suṭṭhu kataññusabhāvā. Etthāpi tatthāpi **tathā hī**ti **hi**-kāro kāraṇattho. **Dadāmi te**ti brāhmaṇena yācitayācitaṃ dadanto evamāha. **Evaṃ sata**nti brāhmaṇo rañño anumodanaṃ karonto vadati, sataṃ sappurisānaṃ ekavārampi samecca saṅgati nāma evaṃ hoti. **Nakkhattarājārivā**ti ettha **ra**-kāro nipātamattaṃ. **Tārakāna**nti tārakagaṇamajjhe. **Kāsipatī**ti rājānamālapati. Idaṃ vuttaṃ hoti – ‘‘deva, kāsiraṭṭhādhipati yathā cando tārakānaṃ majjhe ṭhito tārakagaṇaparivuto pāṭipadato paṭṭhāya yāva puṇṇamā āpūrati, tathā ahampi ajja tayā dinnehi gāmavarādīhi āpūrāmī’’ti. **Tayāpi me**ti mayā pubbe tayā saddhiṃ laddhopi saṅgamo aladdhova, ajja pana mama manorathassa nipphannattā mayā tayā saha saṅgamo laddho nāmāti nipphannaṃ me tayā saddhiṃ mittaphalanti vadati. Bodhisatto tassa mahantaṃ yasaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepāhaṃ ānandaṃ varena santappesiṃ yevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā brāhmaṇo ānando ahosi, rājā pana ahameva ahosi’’nti.

Juṇhajātakavaṇṇanā dutiyā.

## [457] 3. Dhammadevaputtajātakavaṇṇanā

Yasokaro puññakarohamasmīti idaṃ satthā jetavane viharanto devadattassa pathavipavesanaṃ ārabbha kathesi. Tadā hi bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto tathāgatena saddhiṃ paṭivirujjhitvā pathaviṃ paviṭṭho’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na idānevesa, bhikkhave, mama jinacakke pahāraṃ datvā pathaviṃ paviṭṭho, pubbepi dhammacakke pahāraṃ datvā pathaviṃ pavisitvā avīciparāyaṇo jātoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāmāvacaradevaloke dhammo nāma devaputto hutvā nibbatti, devadatto adhammo nāma. Tesu dhammo dibbālaṅkārapaṭimaṇḍito dibbarathavaramabhiruyha accharāgaṇaparivuto manussesu sāyamāsaṃ bhuñjitvā attano attano gharadvāre sukhakathāya nisinnesu puṇṇamuposathadivase gāmanigamajanapadarājadhānīsu ākāse ṭhatvā ‘‘pāṇātipātādīhi dasahi akusalakammapathehi viramitvā mātupaṭṭhānadhammaṃ pitupaṭṭhānadhammaṃ tividhasucaritadhammañca pūretha, evaṃ saggaparāyaṇā hutvā mahantaṃ yasaṃ anubhavissathā’’ti manusse dasa kusalakammapathe samādapento jambudīpaṃ padakkhiṇaṃ karoti. Adhammo pana devaputto ‘‘pāṇaṃ hanathā’’tiādinā nayena dasa akusalakammapathe samādapento jambudīpaṃ vāmaṃ karoti. Atha tesaṃ ākāse rathā sammukhā ahesuṃ. Atha nesaṃ parisā ‘‘tumhe kassa, tumhe kassā’’ti pucchitvā ‘‘mayaṃ dhammassa, mayaṃ adhammassā’’ti vatvā maggā okkamitvā dvidhā jātā. Dhammopi adhammaṃ āmantetvā ‘‘samma, tvaṃ adhammo, ahaṃ dhammo, maggo mayhaṃ anucchaviko, tava rathaṃ okkāmetvā mayhaṃ maggaṃ dehī’’ti paṭhamaṃ gāthamāha –

26. ‘‘Yasokaro puññakarohamasmi, sadātthuto samaṇabrāhmaṇānaṃ;
Maggāraho devamanussapūjito, dhammo ahaṃ dehi adhamma magga’’nti.

Tattha **yasokaro**ti ahaṃ devamanussānaṃ yasadāyako. Dutiyapadepi eseva nayo. **Sadātthuto**ti sadā thuto niccapasattho. Tato parā –

27. ‘‘Adhammayānaṃ daḷhamāruhitvā, asantasanto balavāhamasmi;
Sa kissa hetumhi tavajja dajjaṃ, maggaṃ ahaṃ dhamma adinnapubbaṃ.

28. ‘‘Dhammo have pāturahosi pubbe, pacchā adhammo udapādi loke;
Jeṭṭho ca seṭṭho ca sanantano ca, uyyāhi jeṭṭhassa kaniṭṭha maggā.

29. ‘‘Na yācanāya napi pātirūpā, na arahatā tehaṃ dadeyyaṃ maggaṃ;
Yuddhañca no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo.

30. ‘‘Sabbā disā anuvisaṭohamasmi, mahabbalo amitayaso atulyo;
Guṇehi sabbehi upetarūpo, dhammo adhamma tvaṃ kathaṃ vijessasi.

31. ‘‘Lohena ve haññati jātarūpaṃ, na jātarūpena hananti lohaṃ;
Sace adhammo hañchati dhammamajja, ayo suvaṇṇaṃ viya dassaneyyaṃ.

32. ‘‘Sace tuvaṃ yuddhabalo adhamma, na tuyha vuḍḍhā ca garū ca atthi;
Maggañca te dammi piyāppiyena, vācāduruttānipi te khamāmī’’ti. –

Imā cha gāthā tesaññeva vacanapaṭivacanavasena kathitā.

Tattha **sa kissa hetumhi tavajja dajja**nti somhi ahaṃ adhammo adhammayānaṃ rathaṃ āruḷho abhīto balavā. Kiṃkāraṇā ajja bho dhamma, kassaci adinnapubbaṃ maggaṃ tuyhaṃ dammīti. **Pubbe**ti paṭhamakappikakāle imasmiṃ loke dasakusalakammapathadhammo ca pubbe pāturahosi, pacchā adhammo. **Jeṭṭho cā**ti pure nibbattabhāvena ahaṃ jeṭṭho ca seṭṭho ca porāṇako ca, tvaṃ pana kaniṭṭho, tasmā maggā uyyāhīti vadati. **Napi** pātirūpāti ahañhi te neva yācanāya na patirūpavacanena maggārahatāya maggaṃ dadeyyaṃ. **Anuvisaṭo**ti ahaṃ catasso disā catasso anudisāti sabbā disā attano guṇena patthaṭo paññāto pākaṭo. **Lohenā**ti ayamuṭṭhikena. **Hañchatī**ti hanissati. **Tuvaṃ yuddhabalo adhammā**ti sace tvaṃ yuddhabalosi adhamma. **Vuḍḍhā ca garū cā**ti yadi tuyhaṃ ‘‘ime vuḍḍhā, ime garū paṇḍitā’’ti evaṃ natthi. **Piyāppiyenā**ti piyenāpi appiyenāpi dadanto piyena viya te maggaṃ dadāmīti attho.

Bodhisattena pana imāya gāthāya kathitakkhaṇeyeva adhammo rathe ṭhātuṃ asakkonto avaṃsiro pathaviyaṃ patitvā pathaviyā vivare dinne gantvā avīcimhiyeva nibbatti. Etamatthaṃ viditvā bhagavā abhisambuddho hutvā sesagāthā abhāsi –

33. ‘‘Idañca sutvā vacanaṃ adhammo, avaṃsiro patito uddhapādo;
Yuddhatthiko ce na labhāmi yuddhaṃ, ettāvatā hoti hato adhammo.

34. ‘‘Khantībalo yuddhabalaṃ vijetvā, hantvā adhammaṃ nihanitva bhūmyā;
Pāyāsi vitto abhiruyha sandanaṃ, maggeneva atibalo saccanikkamo.

35. ‘‘Mātā pitā samaṇabrāhmaṇā ca, asammānitā yassa sake agāre;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā nirayaṃ vajanti te;
Yathā adhammo patito avaṃsiro.

36. ‘‘Mātā pitā samaṇabrāhmaṇā ca, susammānitā yassa sake agāre;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā sugatiṃ vajanti te;
Yathāpi dhammo abhiruyha sandana’’nti.

Tattha **yuddhatthiko ce**ti ayaṃ tassa vilāpo, so kirevaṃ vilapantoyeva patitvā pathaviṃ paviṭṭho. **Ettāvatā**ti bhikkhave, yāvatā pathaviṃ paviṭṭho, tāvatā adhammo hato nāma hoti. **Khantībalo**ti bhikkhave, evaṃ adhammo pathaviṃ paviṭṭho adhivāsanakhantībalo taṃ yuddhabalaṃ vijetvā vadhitvā bhūmiyaṃ nihanitvā pātetvā vittajātatāya **vitto** attano rathaṃ āruyha maggeneva **saccanikkamo** tathaparakkamo dhammadevaputto pāyāsi. **Asammānitā**ti asakkatā. **Sarīradeha**nti imasmiṃyeva loke sarīrasaṅkhātaṃ dehaṃ nikkhipitvā. **Nirayaṃ vajantī**ti yassa pāpapuggalassa ete sakkārārahā gehe asakkatā, tathārūpā yathā adhammo patito avaṃsiro, evaṃ avaṃsirā nirayaṃ vajantīti attho. **Sugatiṃ vajantī**ti yassa panete sakkatā, tādisā paṇḍitā yathāpi dhammo sandanaṃ abhiruyha devalokaṃ gato, evaṃ sugatiṃ vajantīti.

Satthā evaṃ dhammaṃ desetvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayā saddhiṃ paṭivirujjhitvā pathaviṃ paviṭṭho’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā adhammo devaputto devadatto ahosi, parisāpissa devadattaparisā, dhammo pana ahameva, parisā buddhaparisāyevā’’ti.

Dhammadevaputtajātakavaṇṇanā tatiyā.

## [458] 4. Udayajātakavaṇṇanā

Ekā nisinnāti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Vatthu **kusajātake** (jā. 2.20.1 ādayo) āvi bhavissati. Satthā pana taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu kasmā kilesavasena evarūpe niyyānikasāsane pabbajitvā ukkaṇṭhitosi? Porāṇakapaṇḍitā samiddhe dvādasayojanike surundhananagare rajjaṃ kārentā devaccharapaṭibhāgāya itthiyā saddhiṃ satta vassasatāni ekagabbhe vasantāpi indriyāni bhinditvā lobhavasena na olokesu’’nti vatvā atītaṃ āhari.

Atīte kāsiraṭṭhe surundhananagare kāsirājā rajjaṃ kāresi, tassa neva putto, na dhītā ahosi. So attano deviyo ‘‘putte patthethā’’ti āha. Aggamahesīpi rañño vacanaṃ sampaṭicchitvā tathā akāsi. Tadā bodhisatto brahmalokā cavitvā tasseva rañño aggamahesiyā kucchimhi nibbatti. Athassa mahājanassa hadayaṃ vaḍḍhetvā jātabhāvena ‘‘udayabhaddo’’ti nāmaṃ kariṃsu. Kumārassa padasā caraṇakāle aññopi satto brahmalokā cavitvā tasseva rañño aññatarāya deviyā kucchimhi kumārikā hutvā nibbatti, tassāpi ‘‘udayabhaddā’’ti nāmaṃ kariṃsu. Kumāro vayappatto sabbasippanipphattiṃ pāpuṇi, jātabrahmacārī pana ahosi, supinantenapi methunadhammaṃ na jānāti, na tassa kilesesu cittaṃ allīyi. Rājā puttaṃ rajje abhisiñcitukāmo ‘‘kumārassa idāni rajjasukhasevanakālo, nāṭakāpissa paccupaṭṭhāpessāmī’’ti sāsanaṃ pesesi. Bodhisatto ‘‘na mayhaṃ rajjenattho, kilesesu me cittaṃ na allīyatī’’ti paṭikkhipitvā punappunaṃ vuccamāno rattajambunadamayaṃ itthirūpaṃ kāretvā ‘‘evarūpaṃ itthiṃ labhamāno rajjaṃ sampaṭicchissāmī’’ti mātāpitūnaṃ pesesi. Te taṃ suvaṇṇarūpakaṃ sakalajambudīpaṃ parihārāpetvā tathārūpaṃ itthiṃ alabhantā udayabhaddaṃ alaṅkāretvā tassa santike ṭhapesuṃ. Sā taṃ suvaṇṇarūpakaṃ abhibhavitvā aṭṭhāsi. Atha nesaṃ anicchamānānaññeva vemātikaṃ bhaginiṃ udayabhaddakumāriṃ aggamahesiṃ katvā bodhisattaṃ rajje abhisiñciṃsu. Te pana dvepi brahmacariyavāsameva vasiṃsu.

Aparabhāge mātāpitūnaṃ accayena bodhisatto rajjaṃ kāresi. Ubho ekagabbhe vasamānāpi lobhavasena indriyāni bhinditvā aññamaññaṃ na olokesuṃ, apica kho pana ‘‘yo amhesu paṭhamataraṃ kālaṃ karoti, so nibbattaṭṭhānato āgantvā ‘asukaṭṭhāne nibbattosmī’ti ārocetū’’ti saṅgaramakaṃsu. Atha kho bodhisatto abhisekato sattavassasataccayena kālamakāsi. Añño rājā nāhosi, udayabhaddāyayeva āṇā pavatti. Amaccā rajjaṃ anusāsiṃsu. Bodhisattopi cutikkhaṇe tāvatiṃsabhavane sakkattaṃ patvā yasamahantatāya sattāhaṃ anussarituṃ nāsakkhi. Iti so manussagaṇanāya sattavassasataccayena āvajjetvā ‘‘udayabhaddaṃ rājadhītaraṃ dhanena vīmaṃsitvā sīhanādaṃ nadāpetvā dhammaṃ desetvā saṅgaraṃ mocetvā āgamissāmī’’ti cintesi. Tadā kira manussānaṃ dasavassasahassāyukakālo hoti. Rājadhītāpi taṃ divasaṃ rattibhāge pihitesu dvāresu ṭhapitaārakkhe sattabhūmikapāsādavaratale alaṅkatasirigabbhe ekikāva niccalā attano sīlaṃ āvajjamānā nisīdi. Atha sakko suvaṇṇamāsakapūraṃ ekaṃ suvaṇṇapātiṃ ādāya āgantvā sayanagabbheyeva pātubhavitvā ekamantaṃ ṭhito tāya saddhiṃ sallapanto paṭhamaṃ gāthamāha –

37. ‘‘Ekā nisinnā suci saññatūrū, pāsādamāruyha aninditaṅgī;
Yācāmi taṃ kinnaranettacakkhu, imekarattiṃ ubhayo vasemā’’ti.

Tattha **sucī**ti sucivatthanivatthā. **Saññatūrū**ti suṭṭhu ṭhapitaūrū, iriyāpathaṃ saṇṭhapetvā sucivatthā ekikāva nisinnāsīti vuttaṃ hoti. **Aninditaṅgī**ti pādantato yāva kesaggā aninditasarīrā paramasobhaggappattasarīrā. **Kinnaranettacakkhū**ti tīhi maṇḍalehi pañcahi ca pasādehi upasobhitattā kinnarānaṃ nettasadisehi cakkhūhi samannāgate. **Imekaratti**nti imaṃ ekarattaṃ ajja imasmiṃ alaṅkatasayanagabbhe ekato vaseyyāmāti yācati.

Tato rājadhītā dve gāthā abhāsi –

38. ‘‘Okiṇṇantaraparikhaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Rakkhitaṃ khaggahatthehi, duppavesamidaṃ puraṃ.

39. ‘‘Daharassa yuvino cāpi, āgamo ca na vijjati;
Atha kena nu vaṇṇena, saṅgamaṃ icchase mayā’’ti.

Tattha **okiṇṇantaraparikha**nti idaṃ dvādasayojanikaṃ surundhanapuraṃ antarantarā udakaparikhānaṃ kaddamaparikhānaṃ sukkhaparikhānaṃ okiṇṇattā okiṇṇantaraparikhaṃ. **Daḷhamaṭṭālakoṭṭhaka**nti thiratarehi aṭṭālakehi dvārakoṭṭhakehi ca samannāgataṃ. **Khaggahatthehī**ti āvudhahatthehi dasahi yodhasahassehi rakkhitaṃ. **Duppavesamidaṃ pura**nti idaṃ sakalapurampi tassa anto māpitaṃ mayhaṃ nivāsapurampi ubhayaṃ kassaci pavisituṃ na sakkā. **Āgamo cā**ti idha imāya velāya taruṇassa vā yobbanappattassa vā thāmasampannayodhassa vā aññassa vā mahantampi paṇṇākāraṃ gahetvā āgacchantassa āgamo nāma natthi. **Saṅgama**nti atha tvaṃ kena kāraṇena imāya velāya mayā saha samāgamaṃ icchasīti.

Atha sakko catutthaṃ gāthamāha –

40. ‘‘Yakkhohamasmi kalyāṇi, āgatosmi tavantike;
Tvaṃ maṃ nandaya bhaddante, puṇṇakaṃsaṃ dadāmi te’’ti.

Tassattho – kalyāṇi, sundaradassane ahameko devaputto devatānubhāvena idhāgato, tvaṃ ajja maṃ nandaya tosehi, ahaṃ te imaṃ suvaṇṇamāsakapuṇṇaṃ suvaṇṇapātiṃ dadāmīti.

Taṃ sutvā rājadhītā pañcamaṃ gāthamāha –

41. ‘‘Devaṃva yakkhaṃ atha vā manussaṃ, na patthaye udayamaticca aññaṃ;
Gaccheva tvaṃ yakkha mahānubhāva, mā cassu gantvā punarāvajitthā’’ti.

Tassattho – ahaṃ devarāja, devaṃ vā yakkhaṃ vā udayaṃ atikkamitvā aññaṃ na patthemi, so tvaṃ gaccheva, mā idha aṭṭhāsi, na me tayā ābhatena paṇṇākārena attho, gantvā ca mā imaṃ ṭhānaṃ punarāvajitthāti.

So tassā sīhanādaṃ sutvā aṭṭhatvā gatasadiso hutvā tattheva antarahito aṭṭhāsi. So punadivase tāya velāyameva suvaṇṇamāsakapūraṃ rajatapātiṃ ādāya tāya saddhiṃ sallapanto chaṭṭhaṃ gāthamāha –

42. ‘‘Yā sā rati uttamā kāmabhoginaṃ, yaṃhetu sattā visamaṃ caranti;
Mā taṃ ratiṃ jīyi tuvaṃ sucimhite, dadāmi te rūpiyaṃ kaṃsapūra’’nti.

Tassattho – bhadde, rājadhīte yā esā kāmabhogisattānaṃ ratīsu methunakāmarati nāma uttamā rati, yassā ratiyā kāraṇā sattā kāyaduccaritādivisamaṃ caranti, taṃ ratiṃ tvaṃ bhadde, sucimhite manāpahasite mā jīyi, ahampi āgacchanto na tucchahattho āgato, hiyyo suvaṇṇamāsakapūraṃ suvaṇṇapātiṃ āhariṃ, ajja rūpiyapātiṃ, imaṃ te ahaṃ rūpiyapātiṃ suvaṇṇapūraṃ dadāmīti.

Rājadhītā cintesi ‘‘ayaṃ kathāsallāpaṃ labhanto punappunaṃ āgamissati, na dāni tena saddhiṃ kathessāmī’’ti. Sā kiñci na kathesi.

Sakko tassā akathitabhāvaṃ ñatvā tattheva antarahito hutvā punadivase tāyameva velāya lohapātiṃ kahāpaṇapūraṃ ādāya ‘‘bhadde, tvaṃ maṃ kāmaratiyā santappehi, imaṃ te kahāpaṇapūraṃ lohapātiṃ dassāmī’’ti āha. Taṃ disvā rājadhītā sattamaṃ gāthamāha –

43. ‘‘Nāriṃ naro nijjhapayaṃ dhanena, ukkaṃsatī yattha karoti chandaṃ;
Vipaccanīko tava devadhammo, paccakkhato thokatarena esī’’ti.

Tassattho – bho purisa, tvaṃ jaḷo. Naro hi nāma nāriṃ kilesaratikāraṇā dhanena nijjhāpento saññāpento yattha nāriyā chandaṃ karoti, taṃ ukkaṃsati vaṇṇetvā thometvā bahutarena dhanena palobheti, tuyhaṃ paneso devasabhāvo vipaccanīko, tvañhi mayā paccakkhato thokatarena esi, paṭhamadivase suvaṇṇapūraṃ suvaṇṇapātiṃ āharitvā, dutiyadivase suvaṇṇapūraṃ rūpiyapātiṃ, tatiyadivase kahāpaṇapūraṃ lohapātiṃ āharasīti.

Taṃ sutvā sakko ‘‘bhadde rājakumāri, ahaṃ chekavāṇijo na niratthakena atthaṃ nāsemi, sace tvaṃ āyunā vā vaṇṇena vā vaḍḍheyyāsi, ahaṃ te paṇṇākāraṃ vaḍḍhetvā āhareyyaṃ, tvaṃ pana parihāyaseva, tenāhampi dhanaṃ parihāpemī’’ti vatvā tisso gāthā abhāsi –

44. ‘‘Āyu ca vaṇṇo ca manussaloke, nihīyati manujānaṃ sugatte;
Teneva vaṇṇena dhanampi tuyhaṃ, nihīyati jiṇṇatarāsi ajja.

45. ‘‘Evaṃ me pekkhamānassa, rājaputti yasassini;
Hāyateva tava vaṇṇo, ahorattānamaccaye.

46. ‘‘Imināva tvaṃ vayasā, rājaputti sumedhase;
Brahmacariyaṃ careyyāsi, bhiyyo vaṇṇavatī siyā’’ti.

Tattha **nihīyatī**ti parissāvane āsittaudakaṃ viya parihāyati. Manussalokasmiñhi sattā jīvitena vaṇṇena cakkhupasādādīhi ca dine dine parihāyanteva. **Jiṇṇatarāsī**ti mama paṭhamaṃ āgatadivase pavattañhi te āyu hiyyo divasaṃ na pāpuṇi, kuṭhāriyā chinnaṃ viya tattheva nirujjhi, hiyyo pavattampi ajjadivasaṃ na pāpuṇi, hiyyova kuṭhāriyā chinnaṃ viya nirujjhi, tasmā ajja jiṇṇatarāsi jātā. **Evaṃ me**ti tiṭṭhatu hiyyo ca parahiyyo ca, ajjeva pana mayhaṃ evaṃ pekkhamānasseva hāyateva tava vaṇṇo. **Ahorattānamaccaye**ti ito paṭṭhāya rattindivesu vītivattesu ahorattānaṃ accayena apaṇṇattikabhāvameva gamissasīti dasseti. **Imināvā**ti tasmā bhadde, sace tvaṃ iminā vayeneva imasmiṃ suvaṇṇavaṇṇe sarīre rajāya avilutteyeva seṭṭhacariyaṃ careyyāsi, pabbajitvā samaṇadhammaṃ kareyyāsi. **Bhiyyo vaṇṇavatī siyā**ti atirekataravaṇṇā bhaveyyāsīti.

Tato rājadhītā itaraṃ gāthamāha –

47. ‘‘Devā na jīranti yathā manussā, gattesu tesaṃ valiyo na honti;
Pucchāmi taṃ yakkha mahānubhāva, kathaṃ nu devāna sarīradeho’’ti.

Tattha **sarīradeho**ti sarīrasaṅkhāto deho, devānaṃ sarīraṃ kathaṃ na jīrati, idaṃ ahaṃ taṃ pucchāmīti vadati.

Athassā kathento sakko itaraṃ gāthamāha –

48. ‘‘Devā na jīranti yathā manussā, gattesu tesaṃ valiyo na honti;
Suve suve bhiyyatarova tesaṃ, dibbo ca vaṇṇo vipulā ca bhogā’’ti.

Tattha **yathā manussā**ti yathā manussā jīrantā rūpena vaṇṇena bhogena cakkhupasādādīhi ca jīranti, na evaṃ devā. Tesañhi gattesu valiyopi na santi, maṭṭhakañcanapaṭṭamiva sarīraṃ hoti. **Suve**

suveti divase divase. **Bhiyyatarovā**ti atirekatarova tesaṃ dibbo ca vaṇṇo vipulā ca bhogā honti, manussesu hi rūpaparihāni cirajātabhāvassa sakkhi, devesu atirekarūpasampatti ca atirekaparivārasampatti ca. Evaṃ aparihānadhammo nāmesa devaloko. Tasmā tvaṃ jaraṃ appatvāva nikkhamitvā pabbaja, evaṃ parihāniyasabhāvā manussalokā cavitvā aparihāniyasabhāvaṃ evarūpaṃ devalokaṃ gamissasīti.

Sā devalokassa vaṇṇaṃ sutvā tassa gamanamaggaṃ pucchantī itaraṃ gāthamāha –

49. ‘‘Kiṃsūdha bhītā janatā anekā, maggo ca nekāyatanaṃ pavutto;
Pucchāmi taṃ yakkha mahānubhāva, katthaṭṭhito paralokaṃ na bhāye’’ti.

Tattha **kiṃsūdha bhītā**ti devarāja, ayaṃ khattiyādibhedā anekā janatā kiṃbhītā kassa bhayena parihāniyasabhāvā manussalokā devalokaṃ na gacchatīti pucchati. **Maggo**ti devalokagāmimaggo. Idha pana ‘‘ki’’nti āharitvā ‘‘ko’’ti pucchā kātabbā. Ayañhettha attho ‘‘anekatitthāyatanavasena paṇḍitehi pavutto devalokamaggo ko kataro’’ti vutto. **Katthaṭṭhito**ti paralokaṃ gacchanto katarasmiṃ magge ṭhito na bhāyatīti.

Athassā kathento sakko itaraṃ gāthamāha –

50. ‘‘Vācaṃ manañca paṇidhāya sammā, kāyena pāpāni akubbamāno;
Bahunnapānaṃ gharamāvasanto, saddho mudū saṃvibhāgī vadaññū;
Saṅgāhako sakhilo saṇhavāco, etthaṭṭhito paralokaṃ na bhāye’’ti.

Tassattho – bhadde, udaye vācaṃ manañca sammā ṭhapetvā kāyena pāpāni akaronto ime dasa kusalakammapathe samādāya vattanto bahuannapāne pahūtadeyyadhamme ghare vasanto ‘‘dānassa vipāko atthī’’ti saddhāya samannāgato muducitto dānasaṃvibhāgatāya **saṃvibhāgī** pabbajitā bhikkhāya caramānā vadanti nāma, tesaṃ paccayadānena tassa vādassa jānanato **vadaññū** catūhi saṅgahavatthūhi saṅgahatāya **saṅgāhako** piyavāditāya **sakhilo** maṭṭhavacanatāya **saṇhavāco ettha** ettake guṇarāsimhi ṭhito paralokaṃ gacchanto na bhāyatīti.

Tato rājadhītā taṃ tassa vacanaṃ sutvā thutiṃ karontī itaraṃ gāthamāha –

51. ‘‘Anusāsasi maṃ yakkha, yathā mātā yathā pitā;
Uḷāravaṇṇa pucchāmi, ko nu tvamasi subrahā’’ti.

Tassattho – yathā mātāpitaro puttake anusāsanti, tathā maṃ anusāsasi. Uḷāravaṇṇa sobhaggappattarūpadāraka ko nu asi tvaṃ evaṃ accuggatasarīroti.

Tato bodhisatto itaraṃ gāthamāha –

52. ‘‘Udayohamasmi kalyāṇi, saṅgarattā idhāgato;
Āmanta kho taṃ gacchāmi, muttosmi tava saṅgarā’’ti.

Tassattho – kalyāṇadassane ahaṃ purimabhave tava sāmiko udayo nāma tāvatiṃsabhavane sakko hutvā nibbatto, idhāgacchanto na kilesavasenāgato, taṃ vīmaṃsitvā pana saṅgaraṃ mocessāmīti saṅgarattā pubbe saṅgarassa katattā āgatosmi, idāni taṃ āmantetvā gacchāmi, muttosmi tava saṅgarāti.

Rājadhītā assasitvā ‘‘sāmi, tvaṃ udayabhaddarājā’’ti assudhārā pavattayamānā ‘‘ahaṃ tumhehi vinā vasituṃ na sakkomi, yathā tumhākaṃ santike vasāmi, tathā maṃ anusāsathā’’ti vatvā itaraṃ gāthaṃ abhāsi –

53. ‘‘Sace kho tvaṃ udayosi, saṅgarattā idhāgato;
Anusāsa maṃ rājaputta, yathāssa puna saṅgamo’’ti.

Atha naṃ anusāsanto mahāsatto catasso gāthā abhāsi –

54. ‘‘Atipatati vayo khaṇo tatheva, ṭhānaṃ natthi dhuvaṃ cavanti sattā;
Parijīyati addhuvaṃ sarīraṃ, udaye mā pamāda carassu dhammaṃ.

55. ‘‘Kasiṇā pathavī dhanassa pūrā, ekasseva siyā anaññadheyyā;
Taṃ cāpi jahati avītarāgo, udaye mā pamāda carassu dhammaṃ.

56. ‘‘Mātā ca pitā ca bhātaro ca, bhariyā yāpi dhanena hoti kītā;
Te cāpi jahanti aññamaññaṃ, udaye mā pamāda carassu dhammaṃ.

57. ‘‘Kāyo parabhojananti ñatvā, saṃsāre sugatiñca duggatiñca;
Ittaravāsoti jāniyāna, udaye mā pamāda carassu dhamma’’nti.

Tattha **atipatatī**ti ativiya patati, sīghaṃ atikkamati. **Vayo**ti paṭhamavayāditividhopi vayo. **Khaṇo tathevā**ti uppādaṭṭhitibhaṅgakkhaṇopi tatheva atipatati. Ubhayenapi bhinno imesaṃ sattānaṃ āyusaṅkhāro nāma sīghasotā nadī viya anivattanto sīghaṃ atikkamatīti dasseti. **Ṭhānaṃ natthī**ti ‘‘uppannā saṅkhārā abhijjitvā tiṭṭhantū’’ti patthanāyapi tesaṃ ṭhānaṃ nāma natthi, dhuvaṃ ekaṃseneva buddhaṃ bhagavantaṃ ādiṃ katvā sabbepi sattā cavanti, ‘‘dhuvaṃ maraṇaṃ, addhuvaṃ jīvita’’nti evaṃ maraṇassatiṃ bhāvehīti dīpeti. **Parijīyatī**ti idaṃ suvaṇṇavaṇṇampi sarīraṃ jīrateva, evaṃ jānāhi. **Mā pamāda**nti tasmā tvaṃ udayabhadde mā pamādaṃ āpajji, appamattā hutvā dasakusalakammapathadhammaṃ carāhīti.

Kasiṇāti sakalā. **Ekassevā**ti yadi ekasseva rañño, tasmiṃ ekasmiṃyeva anaññādhīnā assa. **Taṃ cāpi jahati avītarāgo**ti taṇhāvasiko puggalo ettakenapi yasena atitto maraṇakāle avītarāgova taṃ vijahati. Evaṃ taṇhāya apūraṇīyabhāvaṃ jānāhīti dīpeti. **Te cāpī**ti mātā puttaṃ, putto mātaraṃ, pitā puttaṃ, putto pitaraṃ, bhātā bhaginiṃ, bhaginī bhātaraṃ, bhariyā sāmikaṃ, sāmiko bhariyanti ete aññamaññaṃ jahanti, nānā honti. Evaṃ sattānaṃ nānābhāvavinābhāvaṃ jānāhīti dīpeti.

Parabhojananti vividhānaṃ kākādīnaṃ parasattānaṃ bhojanaṃ. **Ittaravāso**ti yā esā imasmiṃ saṃsāre manussabhūtā suggati ca tiracchānabhūtā duggati ca, etaṃ ubhayampi ‘‘ittaravāso’’ti jānitvā mā pamādaṃ, carassu dhammaṃ. Imesaṃ sattānaṃ nānāṭhānato āgantvā ekasmiṃ ṭhāne samāgamo paritto, ime sattā appakasmiṃyeva kāle ekato vasanti, tasmā appamattā hohīti.

Evaṃ mahāsatto tassā ovādamadāsi. Sāpi tassa dhammakathāya pasīditvā thutiṃ karontī osānagāthamāha –

58. ‘‘Sādhu bhāsatiyaṃ yakkho, appaṃ maccāna jīvitaṃ;
Kasirañca parittañca, tañca dukkhena saṃyutaṃ;
Sāhaṃ ekā pabbajissāmi, hitvā kāsiṃ surundhana’’nti.

Tattha **sādhū**ti ‘‘appaṃ maccāna jīvita’’nti bhāsamāno ayaṃ devarājā sādhu bhāsati. Kiṃkāraṇā? Idañhi kasirañca dukkhaṃ assādarahitaṃ, parittañca na bahukaṃ ittarakālaṃ. Sace hi kasirampi samānaṃ dīghakālaṃ pavatteyya, parittakampi samānaṃ sukhaṃ bhaveyya, idaṃ pana kasiraññeva parittañca sakalena vaṭṭadukkhena saṃyutaṃ sannihitaṃ. **Sāha**nti sā ahaṃ. **Surundhana**nti surundhananagarañca kāsiraṭṭhañca chaḍḍetvā ekikāva pabbajissāmīti āha.

Bodhisatto tassā ovādaṃ datvā sakaṭṭhānameva gato. Sāpi punadivase amacce rajjaṃ paṭicchāpetvā antonagareyeva ramaṇīye uyyāne isipabbajjaṃ pabbajitvā dhammaṃ caritvā āyupariyosāne tāvatiṃsabhavane bodhisattassa pādaparicārikā hutvā nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā rājadhītā rāhulamātā ahosi, sakko pana ahameva ahosinti.

Udayajātakavaṇṇanā catutthā.

## [459] 5. Pānīyajātakavaṇṇanā

Mitto mittassāti idaṃ satthā jetavane viharanto kilesaniggahaṃ ārabbha kathesi. Ekasmiñhi samaye sāvatthivāsino pañcasatā gihisahāyakā tathāgatassa dhammadesanaṃ sutvā pabbajitvā upasampannā antokoṭisanthāre vasantā aḍḍharattasamaye kāmavitakkaṃ vitakkesuṃ. Sabbaṃ heṭṭhā vuttanayeneva veditabbaṃ. Bhagavato āṇattiyā panāyasmatā ānandena bhikkhusaṅghe sannipātite satthā paññattāsane nisīditvā anodissakaṃ katvā ‘‘kāmavitakkaṃ vitakkayitthā’’ti avatvā sabbasaṅgāhikavaseneva ‘‘bhikkhave, kileso khuddako nāma natthi, bhikkhunā nāma uppannuppannā kilesā niggahetabbā, porāṇakapaṇḍitā anuppannepi buddhe kilese niggahetvā paccekabodhiñāṇaṃ pattā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kāsiraṭṭhe ekasmiṃ gāmake dve sahāyakā pānīyatumbāni ādāya khettaṃ gantvā ekamantaṃ ṭhapetvā khettaṃ koṭṭetvā pipāsitakāle āgantvā pānīyaṃ pivanti. Tesu eko pānīyatthāya āgantvā attano pānīyaṃ rakkhanto itarassa tumbato pivitvā sāyaṃ araññā nikkhamitvā nhāyitvā ṭhito ‘‘atthi nu kho me kāyadvārādīhi ajja kiñci pāpaṃ kata’’nti upadhārento thenetvā pānīyassa pivitabhāvaṃ disvā saṃvegappatto hutvā ‘‘ayaṃ taṇhā vaḍḍhamānā maṃ apāyesu khipissati, imaṃ kilesaṃ niggaṇhissāmī’’ti pānīyassa thenetvā pivitabhāvaṃ ārammaṇaṃ katvā vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā paṭiladdhaguṇaṃ āvajjento aṭṭhāsi. Atha naṃ itaro nhāyitvā uṭṭhito ‘‘ehi, samma, gharaṃ gacchāmā’’ti āha. ‘‘Gaccha tvaṃ, mama gharena kiccaṃ natthi, paccekabuddhā nāma maya’’nti. ‘‘Paccekabuddhā nāma tumhādisā na hontī’’ti. ‘‘Atha kīdisā paccekabuddhā hontī’’ti? ‘‘Dvaṅgulakesā kāsāyavatthavasanā uttarahimavante nandamūlakapabbhāre vasantī’’ti. So sīsaṃ parāmasi, taṃ khaṇaññevassa gihiliṅgaṃ antaradhāyi, surattadupaṭṭaṃ nivatthameva, vijjulatāsadisaṃ kāyabandhanaṃ baddhameva, alattakapāṭalavaṇṇaṃ uttarāsaṅgacīvaraṃ ekaṃsaṃ katameva, meghavaṇṇaṃ paṃsukūlacīvaraṃ dakkhiṇaaṃsakūṭe ṭhapitameva, bhamaravaṇṇo mattikāpatto vāmaaṃsakūṭe laggitova ahosi. So ākāse ṭhatvā dhammaṃ desetvā uppatitvā nandamūlakapabbhāreyeva otari.

Aparopi kāsigāmeyeva kuṭumbiko āpaṇe nisinno ekaṃ purisaṃ attano bhariyaṃ ādāya gacchantaṃ disvā taṃ uttamarūpadharaṃ itthiṃ indriyāni bhinditvā oloketvā puna cintesi ‘‘ayaṃ lobho vaḍḍhamāno maṃ apāyesu khipissatī’’ti saṃviggamānaso vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā ākāse ṭhito dhammaṃ desetvā nandamūlakapabbhārameva gato.

Aparepi kāsigāmavāsinoyeva dve pitāputtā ekato maggaṃ paṭipajjiṃsu. Aṭavīmukhe pana corā uṭṭhitā honti. Te pitāputte labhitvā puttaṃ gahetvā ‘‘dhanaṃ āharitvā tava puttaṃ gaṇhā’’ti pitaraṃ vissajjenti, dve bhātaro labhitvā kaniṭṭhaṃ gahetvā jeṭṭhaṃ vissajjenti, ācariyantevāsike labhitvā ācariyaṃ gahetvā antevāsikaṃ vissajjenti, antevāsiko sippalobhena dhanaṃ āharitvā ācariyaṃ gaṇhitvā gacchati. Atha te pitāputtāpi tattha corānaṃ uṭṭhitabhāvaṃ ñatvā ‘‘tvaṃ maṃ ‘pitā’ti mā vada, ahampi taṃ ‘putto’ti na vakkhāmī’’ti katikaṃ katvā corehi gahitakāle ‘‘tumhe aññamaññaṃ kiṃ hothā’’ti puṭṭhā ‘‘na kiñci homā’’ti sampajānamusāvādaṃ kariṃsu. Tesu aṭavito nikkhamitvā sāyaṃ nhāyitvā ṭhitesu putto attano sīlaṃ sodhento taṃ musāvādaṃ disvā ‘‘idaṃ pāpaṃ vaḍḍhamānaṃ maṃ apāyesu khipissati, imaṃ kilesaṃ niggaṇhissāmī’’ti vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā ākāse ṭhito pitu dhammaṃ desetvā nandamūlakapabbhārameva gato.

Aparopi kāsigāmeyeva pana eko gāmabhojako māghātaṃ kārāpesi. Atha naṃ balikammakāle mahājano sannipatitvā āha ‘‘sāmi, mayaṃ migasūkarādayo māretvā yakkhānaṃ balikammaṃ karissāma, balikammakālo eso’’ti. Tumhākaṃ pubbe karaṇaniyāmeneva karothāti manussā bahuṃ pāṇātipātamakaṃsu. So bahuṃ macchamaṃsaṃ disvā ‘‘ime manussā ettake pāṇe mārentā mamevekassa vacanena mārayiṃsū’’ti kukkuccaṃ katvā vātapānaṃ nissāya ṭhitakova vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā ākāse ṭhito mahājanassa dhammaṃ desetvā nandamūlakapabbhārameva gato.

Aparopi kāsiraṭṭheyeva gāmabhojako majjavikkayaṃ vāretvā ‘‘sāmi, pubbe imasmiṃ kāle surāchaṇo nāma hoti, kiṃ karomā’’ti mahājanena vutto ‘‘tumhākaṃ porāṇakaniyāmeneva karothā’’ti āha. Manussā chaṇaṃ katvā suraṃ pivitvā kalahaṃ karontā hatthapāde bhañjitvā sīsaṃ bhinditvā kaṇṇe chinditvā bahudaṇḍena bajjhiṃsu. Gāmabhojako te disvā cintesi ‘‘mayi ananujānante ime imaṃ dukkhaṃ na vindeyyu’’nti. So ettakena kukkuccaṃ katvā vātapānaṃ nissāya ṭhitakova vipassanaṃ vaḍḍhetvā paccekabodhiñāṇaṃ nibbattetvā ‘‘appamattā hothā’’ti ākāse ṭhatvā dhammaṃ desetvā nandamūlakapabbhārameva gato.

Aparabhāge te pañca paccekabuddhā bhikkhācāratthāya bārāṇasidvāre otaritvā sunivatthā supārutā pāsādikehi abhikkamādīhi piṇḍāya carantā rājadvāraṃ sampāpuṇiṃsu. Rājā te disvā pasannacitto rājanivesanaṃ pavesetvā pāde dhovitvā gandhatelena makkhetvā paṇītena khādanīyena bhojanīyena parivisitvā ekamantaṃ nisīditvā ‘‘bhante, tumhākaṃ paṭhamavaye pabbajjā sobhati, imasmiṃ vaye pabbajantā kathaṃ kāmesu ādīnavaṃ passittha, kiṃ vo ārammaṇaṃ ahosī’’ti pucchi. Te tassa kathentā –

59. ‘‘Mitto mittassa pānīyaṃ, adinnaṃ paribhuñjisaṃ;
Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

60. ‘‘Paradārañca disvāna, chando me udapajjatha;
Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

61. ‘‘Pitaraṃ me mahārāja, corā agaṇhu kānane;
Tesāhaṃ pucchito jānaṃ, aññathā naṃ viyākariṃ.

62. ‘‘Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

63. ‘‘Pāṇātipātamakaruṃ, somayāge upaṭṭhite;
Tesāhaṃ samanuññāsiṃ.

64. ‘‘Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

65. ‘‘Surāmerayamādhukā, ye janā paṭhamāsu no;
Bahūnaṃ te anatthāya, majjapānamakappayuṃ;
Tesāhaṃ samanuññāsiṃ.

66. ‘‘Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito aha’’nti. –

Imā paṭipāṭiyā pañca gāthā abhāsiṃsu. Rājāpi ekamekassa byākaraṇaṃ sutvā ‘‘bhante, ayaṃ pabbajjā tumhākaṃ yevānucchavikā’’ti thutimakāsi.

Tattha **mitto mittassā**ti mahārāja, ahaṃ ekassa mitto hutvā tassa mittassa santakaṃ pānīyaṃ iminā niyāmeneva paribhuñjiṃ. **Tasmā**ti yasmā puthujjanā nāma pāpakammaṃ karonti, tasmā ahaṃ **mā puna akaraṃ pāpaṃ,** taṃ pāpaṃ ārammaṇaṃ katvā pabbajitomhi. **Chando**ti mahārāja, imināva niyāmena mama paradāraṃ disvā kāme chando uppajji. **Agaṇhū**ti agaṇhiṃsu. **Jāna**nti tesaṃ corānaṃ ''ayaṃ kiṃ te hotī''ti pucchito jānantoyeva ''na kiñci hotī''ti aññathā byākāsiṃ. **Somayāge**ti navacande uṭṭhite somayāgaṃ nāma yakkhabaliṃ kariṃsu, tasmiṃ upaṭṭhite. **Samanuññāsi**nti samanuñño āsiṃ. **Surāmerayamādhukā**ti piṭṭhasurādisurañca pupphāsavādimerayañca pakkamadhu viya madhuraṃ maññamānā. **Ye janā paṭhamāsu no**ti ye no gāme janā paṭhamaṃ evarūpā āsuṃ ahesuṃ. **Bahūnaṃ te**ti te ekadivasaṃ ekasmiṃ chaṇe patte bahūnaṃ anatthāya majjapānaṃ akappayiṃsu.

Rājā tesaṃ dhammaṃ sutvā pasannacitto cīvarasāṭake ca bhesajjāni ca datvā paccekabuddhe uyyojesi. Tepi tassa anumodanaṃ katvā tattheva agamaṃsu. Tato paṭṭhāya rājā vatthukāmesu viratto anapekkho hutvā nānaggarasabhojanaṃ bhuñjitvā itthiyo anālapitvā anoloketvā virattacitto uṭṭhāya sirigabbhaṃ pavisitvā nisinno setabhittiyaṃ kasiṇaparikammaṃ katvā jhānaṃ nibbattesi. So jhānappatto kāme garahanto –

67. ''Dhiratthu subahū kāme, duggandhe bahukaṇṭake;
Ye ahaṃ paṭisevanto, nālabhiṃ tādisaṃ sukha''nti. – gāthamāha;

Tattha **bahukaṇṭake**ti bahū paccāmitte. **Ye aha**nti yo ahaṃ, ayameva vā pāṭho. **Tādisa**nti etādisaṃ kilesarahitaṃ jhānasukhaṃ.

Athassa aggamahesī ''ayaṃ rājā paccekabuddhānaṃ dhammakathaṃ sutvā ukkaṇṭhitarūpo ahosi, amhehi saddhiṃ akathetvāva sirigabbhaṃ paviṭṭho, parigganhissāmi tāva na''nti cintetvā sirigabbhadvāre ṭhitā rañño kāmesu garahantassa udānaṃ sutvā ''mahārāja, tvaṃ kāme garahasi, kāmasukhasadisaṃ nāma sukhaṃ natthī''ti kāme vaṇṇentī itaraṃ gāthamāha –

68. ''Mahassādā sukhā kāmā, natthi kāmā paraṃ sukhaṃ;
Ye kāme paṭisevanti, saggaṃ te upapajjare''ti.

Tattha **mahassādā**ti mahārāja, ete kāmā nāma mahāassādā, ito uttariṃ aññaṃ sukhaṃ natthi. Kāmasevino hi apāye anupagamma sagge nibbattantīti attho.

Taṃ sutvā bodhisatto tassā ''nassa vasali, kiṃ kathesi, kāmesu sukhaṃ nāma kuto atthi, vipariṇāmadukkhā ete''ti garahanto sesagāthā abhāsi –

69. ''Appassādā dukhā kāmā, natthi kāmā paraṃ dukhaṃ;
Ye kāme paṭisevanti, nirayaṃ te upapajjare.

70. ''Asī yathā sunisito, nettiṃsova supāyiko;
Sattīva urasi khittā, kāmā dukkhatarā tato.

71. ''Aṅgārānaṃva jalitaṃ, kāsuṃ sādhikaporisaṃ;
Phālaṃva divasaṃtattaṃ, kāmā dukkhatarā tato.

72. ''Visaṃ yathā halāhalaṃ, telaṃ pakkuthitaṃ yathā;
Tambalohavilīnaṃva, kāmā dukkhatarā tato''ti.

Tattha **nettiṃso**ti nikkaruṇo, idampi ekassa khaggassa nāmaṃ. **Dukkhatarā**ti evaṃ jalitaṅgārakāsuṃ vā divasaṃ tattaṃ phālaṃ vā paṭicca yaṃ dukkhaṃ uppajjati, tatopi kāmāyeva dukkhatarāti attho. Anantaragāthāya yathā etāni visādīni dukkhāvahanato dukkhāni, evaṃ kāmāpi dukkhā, taṃ pana kāmadukkhaṃ itarehi dukkhehi dukkhataranti attho.

Evaṃ mahāsatto deviyā dhammaṃ desetvā amacce sannipātetvā ‘‘bhonto amaccā, tumhe rajjaṃ paṭipajjatha, ahaṃ pabbajissāmī’’ti vatvā mahājanassa rodantassa paridevantassa uṭṭhāya ākāse ṭhatvā ovādaṃ datvā anilapatheneva uttarahimavantaṃ gantvā ramaṇīye padese assamaṃ māpetvā isipabbajjaṃ pabbajitvā āyupariyosāne brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘bhikkhave, kileso khuddako nāma natthi, appamattakopi paṇḍitehi niggahitabboyevā’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne pañcasatā bhikkhū arahatte patiṭṭhahiṃsu. Tadā paccekabuddhā parinibbāyiṃsu, devī rāhulamātā ahosi, rājā pana ahameva ahosinti.

Pānīyajātakavaṇṇanā pañcamā.

## [460] 6. Yudhañcayajātakavaṇṇanā

Mittāmaccaparibyūḷhanti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Ekadivasañhi dhammasabhāyaṃ sannipatitā bhikkhū ‘‘āvuso, sace dasabalo agāraṃ ajjhāvasissa, sakalacakkavāḷagabbhe cakkavattirājā abhavissa sattaratanasamannāgato caturiddhīhi samiddho parosahassaputtaparivāro, so evarūpaṃ sirivibhavaṃ pahāya kāmesu dosaṃ disvā aḍḍharattasamaye channasahāyova kaṇṭakamāruyha nikkhamitvā anomanadītīre pabbajitvā chabbassāni dukkarakārikaṃ katvā sammāsambodhiṃ patto’’ti satthu guṇakathaṃ kathayiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva mahābhinikkhamanaṃ nikkhanto, pubbepi dvādasayojanike bārāṇasinagare rajjaṃ pahāya nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte rammanagare sabbadatto nāma rājā ahosi. Ayañhi bārāṇasī **udayajātake** (jā. 1.11.37 ādayo) **surundhananagaraṃ** nāma jātā, **cūḷasutasomajātake** (jā. 2.17.195 ādayo) **sudassanaṃ** nāma, **soṇanandajātake** (jā. 2.20.92 ādayo) **brahmavaḍḍhanaṃ** nāma, **khaṇḍahālajātake** (jā. 2.22.982 ādayo) **pupphavatī** nāma, **saṅkhabrāhmaṇajātake** (jā. 1.10.39 ādayo) **moḷinī** nāma, imasmiṃ pana yudhañcayajātake **rammanagaraṃ** nāma ahosi. Evamassā kadāci nāmaṃ parivattati. Tattha sabbadattarañño puttasahassaṃ ahosi. Yudhañcayassa nāma jeṭṭhaputtassa uparajjaṃ adāsi. So divase divase mahādānaṃ pavattesi. Evaṃ gacchante kāle bodhisatto ekadivasaṃ pātova rathavaramāruyha mahantena sirivibhavena uyyānakīḷaṃ gacchanto rukkhaggatiṇaggasākhaggamakkaṭakasuttajālādīsu muttājālākārena laggitaussavabindūni disvā ‘‘samma sārathi, kiṃ nāmeta’’nti pucchitvā ‘‘ete deva, himasamaye patanakaussavabindūni nāmā’’ti sutvā divasabhāgaṃ uyyāne kīḷitvā sāyanhakāle paccāgacchanto te adisvāva ‘‘samma sārathi, kahaṃ nu kho ete ussavabindū, na te idāni passāmī’’ti pucchi. ‘‘Deva, te sūriye uggacchante sabbeva bhijjitvā pathaviyaṃ patantī’’ti sutvā saṃvegappatto hutvā ‘‘imesaṃ sattānaṃ jīvitasaṅkhārāpi tiṇagge ussavabindusadisāva, mayā byādhijarāmaraṇehi apīḷiteyeva mātāpitaro āpucchitvā pabbajituṃ vaṭṭatī’’ti ussavabindumeva ārammaṇaṃ katvā āditte viya tayo bhave passanto attano gehaṃ agantvā alaṅkatapaṭiyattāya vinicchayasālāya nisinnassa pitu santikaṃyeva gantvā pitaraṃ vanditvā ekamantaṃ ṭhito pabbajjaṃ yācanto paṭhamaṃ gāthamāha –

73. ‘‘Mittāmaccaparibyūḷhaṃ, ahaṃ vande rathesabhaṃ;
Pabbajissāmahaṃ rāja, taṃ devo anumaññatū’’ti.

Tattha **paribyūḷha**nti parivāritaṃ. **Taṃ devo**ti taṃ mama pabbajjaṃ devo anujānātūti attho.

Atha naṃ rājā nivārento dutiyaṃ gāthamāha –

74. ‘‘Sace te ūnaṃ kāmehi, ahaṃ paripūrayāmi te;
Yo taṃ hiṃ sati vāremi, mā pabbaja yudhañcayā’’ti.

Taṃ sutvā kumāro tatiyaṃ gāthamāha –

75. ‘‘Na matthi ūnaṃ kāmehi, hiṃsitā me na vijjati;
Dīpañca kātumicchāmi, yaṃ jarā nābhikīratī’’ti.

Tattha **dīpañcā**ti tāta neva mayhaṃ kāmehi ūnaṃ atthi, na maṃ hiṃsanto koci vijjati, ahaṃ pana paralokagamanāya attano patiṭṭhaṃ kātumicchāmi. Kīdisaṃ? **Yaṃ jarā nābhikīrati** na viddhaṃseti, tamahaṃ kātumicchāmi, amatamahānibbānaṃ gavesissāmi, na me kāmehi attho, anujānātha maṃ, mahārājāti vadati.

Iti punappunaṃ kumāro pabbajjaṃ yāci, rājā ‘‘mā pabbajā’’ti vāreti. Tamatthamāvikaronto satthā upaḍḍhaṃ gāthamāha –

76. ‘‘Putto vā pitaraṃ yāce, pitā vā puttamorasa’’nti.
Tattha **vā**-kāro sampiṇḍanattho. Idaṃ vuttaṃ hoti – ‘‘evaṃ, bhikkhave, putto ca pitaraṃ yācati, pitā ca orasaṃ puttaṃ yācatī’’ti.

Sesaṃ upaḍḍhagāthaṃ rājā āha –

‘‘Negamo taṃ yāce tāta, mā pabbaja yudhañcayā’’ti.

Tassattho – ayaṃ te tāta nigamavāsimahājano yācati, nagarajanopi mā tvaṃ pabbajāti.

Kumāro punapi pañcamaṃ gāthamāha –

77. ‘‘Mā maṃ deva nivārehi, pabbajantaṃ rathesabha;
Māhaṃ kāmehi sammatto, jarāya vasamanvagū’’ti.

Tattha **vasamanvagū**ti mā ahaṃ kāmehi sammatto pamatto jarāya vasagāmī nāma homi, vaṭṭadukkhaṃ pana khepetvā yathā ca sabbaññutaññāṇappaṭivijjhanako homi,. Tathā maṃ olokehīti adhippāyo.

Evaṃ vutte rājā appaṭibhāṇo ahosi. Mātā panassa ‘‘putto te, devi, pitaraṃ pabbajjaṃ anujānāpetī’’ti sutvā ‘‘kiṃ tumhe kathethā’’ti nirassāsena mukhena suvaṇṇasivikāya nisīditvā sīghaṃ vinicchayaṭṭhānaṃ gantvā yācamānā chaṭṭhaṃ gāthamāha –

78. ‘‘Ahaṃ taṃ tāta yācāmi, ahaṃ putta nivāraye;
Ciraṃ taṃ daṭṭhumicchāmi, mā pabbaja yudhañcayā’’ti.

Taṃ sutvā kumāro sattamaṃ gāthamāha –

79. ‘‘Ussāvova tiṇaggamhi, sūriyuggamanaṃ pati;
Evamāyu manussānaṃ, mā maṃ amma nivārayā’’ti.

Tassattho – amma, yathā tiṇagge ussavabindu sūriyassa uggamanaṃ patiṭṭhātuṃ na sakkoti, pathaviyaṃ patati, evaṃ imesaṃ sattānaṃ jīvitaṃ parittaṃ tāvakālikaṃ aciraṭṭhitikaṃ, evarūpe lokasannivāse kathaṃ tvaṃ ciraṃ maṃ passasi, mā maṃ nivārehīti.

Evaṃ vuttepi sā punappunaṃ yāciyeva. Tato mahāsatto pitaraṃ āmantetvā aṭṭhamaṃ gāthamāha –

80. ‘‘Taramāno imaṃ yānaṃ, āropetu rathesabha;

Mā me mātā tarantassa, antarāyakarā ahū''ti.

Tassattho – tāta rathesabha, imaṃ mama mātaraṃ taramāno puriso suvaṇṇasivikāyānaṃ āropetu, mā me jātijarābyādhimaraṇakantāraṃ tarantassa atikkamantassa mātā antarāyakarā ahūti.

Rājā puttassa vacanaṃ sutvā ''gaccha, bhadde, tava sivikāya nisīditvā rativaḍḍhanapāsādaṃ abhiruhā''ti āha. Sā tassa vacanaṃ sutvā ṭhātuṃ asakkontī nārīgaṇaparivutā gantvā pāsādaṃ abhiruhitvā ''kā nu kho puttassa pavattī''ti vinicchayaṭṭhānaṃ olokentī aṭṭhāsi. Bodhisatto mātu gatakāle puna pitaraṃ yāci. Rājā paṭibāhituṃ asakkonto ''tena hi tāta, tava manaṃ matthakaṃ pāpehi, pabbajāhī''ti anujāni. Rañño anuññātakāle bodhisattassa kaniṭṭho yudhiṭṭhilakumāro nāma pitaraṃ vanditvā ''tāta, mayhaṃ pabbajjaṃ anujānāthā''ti anujānāpesi. Ubhopi bhātaro pitaraṃ vanditvā kāme pahāya mahājanaparivutā vinicchayato nikkhamiṃsu. Devīpi mahāsattaṃ oloketvā ''mama putte pabbajite rammanagaraṃ tucchaṃ bhavissatī''ti paridevamānā gāthādvayamāha –

81. ''Abhidhāvatha bhaddante, suññaṃ hessati rammakaṃ;
Yudhañcayo anuññāto, sabbadattena rājinā.

82. ''Yohu seṭṭho sahassassa, yuvā kañcanasannibho;
Soyaṃ kumāro pabbajito, kāsāyavasano balī''ti.

Tattha **abhidhāvathā**ti parivāretvā ṭhitā nāriyo sabbā vegena dhāvathāti āṇāpeti. **Bhaddante**ti evaṃ gantvā ''bhaddaṃ tava hotū''ti vadatha. **Rammaka**nti rammanagaraṃ sandhāyāha. **Yohu seṭṭho**ti yo rañño putto sahassassa seṭṭho ahosi, so pabbajitoti pabbajjāya gacchantaṃ sandhāyevamāha.

Bodhisattopi na tāva pabbajati. So hi mātāpitaro vanditvā kaniṭṭhaṃ yudhiṭṭhilakumāraṃ gahetvā nagarā nikkhamma mahājanaṃ nivattetvā ubhopi bhātaro himavantaṃ pavisitvā manorame ṭhāne assamapadaṃ karitvā isipabbajjaṃ pabbajitvā jhānābhiññaṃ nibbattetvā vanamūlaphalādīhi yāvajīvaṃ yāpetvā brahmalokaparāyaṇā ahesuṃ. Tamatthaṃ osāne abhisambuddhagāthāya dīpeti –

83. ''Ubho kumārā pabbajitā, yudhañcayo yudhiṭṭhilo;
Pahāya mātāpitaro, saṅgaṃ chetvāna maccuno''ti.

Tattha **maccuno**ti mārassa. Idaṃ vuttaṃ hoti – bhikkhave, yudhañcayo ca yudhiṭṭhilo ca te ubhopi kumārā mātāpitaro pahāya mārassa santakaṃ rāgadosamohasaṅgaṃ chinditvā pabbajitāti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā ''na bhikkhave, idāneva, pubbepi tathāgato rajjaṃ chaḍḍetvā pabbajitoyevā''ti vatvā jātakaṃ samodhānesi – ''tadā mātāpitaro mahārājakulāni ahesuṃ, yudhiṭṭhilakumāro ānando, yudhañcayo pana ahameva ahosi''nti.

Yudhañcayajātakavaṇṇanā chaṭṭhā.

## [461] 7. Dasarathajātakavaṇṇanā

Etha lakkhaṇa sītā cāti idaṃ satthā jetavane viharanto ekaṃ matapitikaṃ kuṭumbikaṃ ārabbha kathesi. So hi pitari kālakate sokābhibhūto sabbakiccāni pahāya sokānuvattakova ahosi. Satthā paccūsasamaye lokaṃ olokento tassa sotāpattiphalūpanissayaṃ disvā punadivase sāvatthiyaṃ piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṃ pacchāsamaṇaṃ gahetvā tassa gehaṃ gantvā vanditvā nisinnaṃ madhuravacanena ālapanto ''kiṃ socasi upāsakā''ti vatvā ''āma, bhante, pitusoko maṃ bādhatī''ti vutte ''upāsaka, porāṇakapaṇḍitā aṭṭhavidhe lokadhamme tathato jānantā pitari kālakate appamattakampi sokaṃ na kariṃsū''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ dasarathamahārājā nāma agatigamanaṃ pahāya dhammena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jeṭṭhikā aggamahesī dve putte ekañca dhītaraṃ vijāyi. Jeṭṭhaputto rāmapaṇḍito nāma ahosi, dutiyo lakkhaṇakumāro nāma, dhītā sītā devī nāma. Aparabhāge mahesī kālamakāsi. Rājā tassā kālakatāya cirataraṃ sokavasaṃ gantvā amaccehi saññāpito tassā kattabbaparihāraṃ katvā aññaṃ aggamahesiṭṭhāne ṭhapesi. Sā rañño piyā ahosi manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttaṃ vijāyi, ‘‘bharatakumāro’’tissa nāmaṃ akaṃsu. Rājā puttasinehena ‘‘bhadde, varaṃ te dammi, gaṇhāhī’’ti āha. Sā gahitakaṃ katvā ṭhapetvā kumārassa sattaṭṭhavassakāle rājānaṃ upasaṅkamitvā ‘‘deva, tumhehi mayhaṃ puttassa varo dinno, idānissa varaṃ dethā’’ti āha. Gaṇha, bhaddeti. ‘‘Deva, puttassa me rajjaṃ dethā’’ti vutte rājā accharaṃ paharitvā ‘‘nassa, vasali, mayhaṃ dve puttā aggikkhandhā viya jalanti, te mārāpetvā tava puttassa rajjaṃ yācasī’’ti tajjesi. Sā bhītā sirigabbhaṃ pavisitvā aññesupi divasesu rājānaṃ punappunaṃ rajjameva yāci.

Rājā tassā taṃ varaṃ adatvāva cintesi ‘‘mātugāmo nāma akataññū mittadubbhī, ayaṃ me kūṭapaṇṇaṃ vā kūṭalañjaṃ vā katvā putte ghātāpeyyā’’ti. So putte pakkosāpetvā tamatthaṃ ārocetvā ‘‘tātā, tumhākaṃ idha vasantānaṃ antarāyopi bhaveyya, tumhe sāmantarajjaṃ vā araññaṃ vā gantvā mama maraṇakāle āgantvā kulasantakaṃ rajjaṃ gaṇheyyāthā’’ti vatvā puna nemittake brāhmaṇe pakkosāpetvā attano āyuparicchedaṃ pucchitvā ‘‘aññāni dvādasa vassāni pavattissatī’’ti sutvā ‘‘tātā, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā’’ti āha. Te ‘‘sādhū’’ti vatvā pitaraṃ vanditvā rodantā pāsādā otariṃsu. Sītā devī ‘‘ahampi bhātikehi saddhiṃ gamissāmī’’ti pitaraṃ vanditvā rodantī nikkhami. Tayopi janā mahāparivārā nikkhamitvā mahājanaṃ nivattetvā anupubbena himavantaṃ pavisitvā sampannodake sulabhaphalāphale padese assamaṃ māpetvā phalāphalena yāpentā vasiṃsu.

Lakkhaṇapaṇḍito ca sītā ca rāmapaṇḍitaṃ yācitvā ‘‘tumhe amhākaṃ pituṭṭhāne ṭhitā, tasmā assameyeva hotha, mayaṃ phalāphalaṃ āharitvā tumhe posessāmā’’ti paṭiññaṃ gaṇhiṃsu. Tato paṭṭhāya rāmapaṇḍito tattheva hoti. Itare dve phalāphalaṃ āharitvā taṃ paṭijaggiṃsu. Evaṃ tesaṃ phalāphalena yāpetvā vasantānaṃ dasarathamahārājā puttasokena navame saṃvacchare kālamakāsi. Tassa sarīrakiccaṃ kāretvā devī ‘‘attano puttassa bharatakumārassa chattaṃ ussāpethā’’ti āha. Amaccā pana ‘‘chattassāmikā araññe vasantī’’ti na adaṃsu. Bharatakumāro ‘‘mama bhātaraṃ rāmapaṇḍitaṃ araññato ānetvā chattaṃ ussāpessāmī’’ti pañcarājakakudhabhaṇḍāni gahetvā caturaṅginiyā senāya tassa vasanaṭṭhānaṃ patvā avidūre khandhāvāraṃ katvā tattha nivāsetvā katipayehi amaccehi saddhiṃ lakkhaṇapaṇḍitassa ca sītāya ca araññaṃ gatakāle assamapadaṃ pavisitvā assamapadadvāre ṭhapitakañcanarūpakaṃ viya rāmapaṇḍitaṃ nirāsaṅkaṃ sukhanisinnaṃ upasaṅkamitvā vanditvā ekamantaṃ ṭhito rañño pavattiṃ ārocetvā saddhiṃ amaccehi pādesu patitvā rodati. Rāmapaṇḍito pana neva soci, na paridevi, indriyavikāramattampissa nāhosi. Bharatassa pana roditvā nisinnakāle sāyanhasamaye itare dve phalāphalaṃ ādāya āgamiṃsu. Rāmapaṇḍito cintesi ‘‘ime daharā mayhaṃ viya pariggaṇhanapaññā etesaṃ natthi, sahasā ‘pitā vo mato’ti vutte sokaṃ sandhāretuṃ asakkontānaṃ hadayampi tesaṃ phaleyya, upāyena te udakaṃ otāretvā etaṃ pavattiṃ ārocessāmī’’ti. Atha nesaṃ purato ekaṃ udakaṭṭhānaṃ dassetvā ‘‘tumhe aticirena āgatā, idaṃ vo daṇḍakammaṃ hotu, imaṃ udakaṃ otaritvā tiṭṭhathā’’ti upaḍḍhagāthaṃ tāva āha –

84. ‘‘Etha lakkhaṇa sītā ca, ubho otarathodaka’’nti.
Tassattho – etha lakkhaṇa sītā ca āgacchatha, ubhopi otaratha udakanti;

Te ekavacaneneva otaritvā aṭṭhaṃsu. Atha nesaṃ pitu pavattiṃ ārocento sesaṃ upaḍḍhagāthamāha –

‘‘Evāyaṃ bharato āha, rājā dasaratho mato’’ti.

Te pitu matasāsanaṃ sutvāva visaññā ahesuṃ. Punapi nesaṃ kathesi, punapi te visaññā ahesunti evaṃ yāvatatiyaṃ visaññitaṃ patte te amaccā ukkhipitvā udakā nīharitvā thale nisīdāpetvā laddhassāsesu tesu sabbe aññamaññaṃ roditvā paridevitvā nisīdiṃsu. Tadā bharatakumāro cintesi – ‘‘mayhaṃ bhātā lakkhaṇakumāro ca bhaginī ca sītā devī pitu matasāsanaṃ sutvāva sokaṃ sandhāretuṃ na sakkonti, rāmapaṇḍito pana neva socati, na paridevati, kiṃ nu kho tassa asocanakāraṇaṃ, pucchissāmi na''nti. So taṃ pucchanto dutiyaṃ gāthamāha –

85. ''Kena rāmappabhāvena, socitabbaṃ na socasi;
Pitaraṃ kālakataṃ sutvā, na taṃ pasahate dukha''nti.

Tattha **pabhāvenā**ti ānubhāvena. **Na taṃ pasahate dukha**nti evarūpaṃ dukkhaṃ kena kāraṇena taṃ na pīḷeti, kiṃ te asocanakāraṇaṃ, kathehi tāva nanti.

Athassa rāmapaṇḍito attano asocanakāraṇaṃ kathento –

86. ''Yaṃ na sakkā nipāletuṃ, posena lapataṃ bahuṃ;
Sa kissa viññū medhāvī, attānamupatāpaye.

87. ''Daharā ca hi vuddhā ca, ye bālā ye ca paṇḍitā;
Aḍḍhā ceva daliddā ca, sabbe maccuparāyaṇā.

88. ''Phalānamiva pakkānaṃ, niccaṃ patanato bhayaṃ;
Evaṃ jātāna maccānaṃ, niccaṃ maraṇato bhayaṃ.

89. ''Sāyameke na dissanti, pāto diṭṭhā bahujjanā;
Pāto eke na dissanti, sāyaṃ diṭṭhā bahujjanā.

90. ''Paridevayamāno ce, kiñcidatthaṃ udabbahe;
Sammūḷho hiṃsamattānaṃ, kayirā taṃ vicakkhaṇo.

91. ''Kiso vivaṇṇo bhavati, hiṃsamattānamattano;
Na tena petā pālenti, niratthā paridevanā.

92. ''Yathā saraṇamādittaṃ, vārinā parinibbaye;
Evampi dhīro sutavā, medhāvī paṇḍito naro;
Khippamuppatitaṃ sokaṃ, vāto tūlaṃva dhaṃsaye.

93. ''Macco ekova acceti, ekova jāyate kule;
Saṃyogaparamātveva, sambhogā sabbapāṇinaṃ.

94. ''Tasmā hi dhīrassa bahussutassa, sampassato lokamimaṃ parañca;
Aññāya dhammaṃ hadayaṃ manañca, sokā mahantāpi na tāpayanti.

95. ''Sohaṃ dassañca bhokkhañca, bharissāmi ca ñātake;
Sesañca pālayissāmi, kiccametaṃ vijānato''ti. –

Imāhi dasahi gāthāhi aniccataṃ pakāseti.

Tattha **nipāletu**nti rakkhituṃ. **Lapata**nti lapantānaṃ. Idaṃ vuttaṃ hoti – ''tāta bharata, yaṃ sattānaṃ jīvitaṃ bahumpi vilapantānaṃ purisānaṃ ekenāpi mā ucchijjīti na sakkā rakkhituṃ, so dāni mādiso aṭṭha lokadhamme tathato jānanto viññū medhāvī paṇḍito maraṇapariyosānajīvitesu sattesu kissa attānamupatāpaye, kiṃkāraṇā anupakārena sokadukkhena attānaṃ santāpeyyā''ti.

Daharā cāti gāthā ''maccu nāmesa tāta bharata, neva suvaṇṇarūpakasadisānaṃ daharānaṃ khattiyakumārakādīnaṃ, na vuddhippattānaṃ mahāyodhānaṃ, na bālānaṃ puthujjanasattānaṃ, na buddhādīnaṃ paṇḍitānaṃ, na cakkavattiādīnaṃ issarānaṃ, na niddhanānaṃ daliddādīnaṃ lajjati, sabbepime sattā maccuparāyaṇā maraṇamukhe saṃbhaggavibhaggā bhavantiyevā''ti dassanatthaṃ vuttā.

Niccaṃ patanatoti idaṃ vuttaṃ hoti – yathā hi tāta bharata, pakkānaṃ phalānaṃ pakkakālato paṭṭhāya ''idāni vaṇṭā chijjitvā patissanti, idāni patissantī''ti patanato bhayaṃ niccaṃ dhuvaṃ ekaṃsikameva bhavati, evaṃ āsaṅkanīyato evaṃ jātānaṃ maccānampi ekaṃsikaṃyeva maraṇato bhayaṃ, natthi so khaṇo vā layo vā yattha tesaṃ maraṇaṃ na āsaṅkitabbaṃ bhaveyyāti.

Sāyanti vikāle. Iminā rattibhāge ca diṭṭhānaṃ divasabhāge adassanaṃ, divasabhāge ca diṭṭhānaṃ rattibhāge adassanaṃ dīpeti. **Kiñcidattha**nti ''pitā me, putto me''tiādīhi paridevamānova poso sammūḷho attānaṃ hiṃsanto kilamento appamattakampi atthaṃ āhareyya. **Kayirā taṃ vicakkhaṇo**ti atha paṇḍito puriso evaṃ paridevaṃ kareyya, yasmā pana paridevanto mataṃ vā ānetuṃ aññaṃ vā tassa vaḍḍhiṃ kātuṃ na sakkoti, tasmā niratthakattā paridevitassa paṇḍitā na paridevanti.

Attānamattanoti attano attabhāvaṃ sokaparidevadukkhena hiṃsanto. **Na tenā**ti tena paridevena paralokaṃ gatā sattā na pālenti na yāpenti. **Niratthā**ti tasmā tesaṃ matasattānaṃ ayaṃ paridevanā niratthakā. **Saraṇa**nti nivāsagehaṃ. Idaṃ vuttaṃ hoti – yathā paṇḍito puriso attano vasanāgāre āditte muhuttampi vosānaṃ anāpajjitvā ghaṭasatena ghaṭasahassena vārinā nibbāpayateva, evaṃ dhīro uppatitaṃ sokaṃ khippameva nibbāpaye. Tūlaṃ viya ca vāto yathā saṇṭhātuṃ na sakkoti, evaṃ dhaṃsaye viddhaṃseyyāti attho.

Macco ekova accetīti ettha tāta bharata, ime sattā kammassakā nāma, tathā hi ito paralokaṃ gacchanto satto ekova acceti atikkamati, khattiyādikule jāyamānopi ekova gantvā jāyati. Tattha tattha pana ñātimittasaṃyogena ''ayaṃ me pitā, ayaṃ me mātā, ayaṃ me mitto''ti saṃyogaparamātveva sambhogā sabbapāṇīnaṃ, paramatthena pana tīsupi bhavesu kammassakāvete sattāti attho.

Tasmāti yasmā etesaṃ sattānaṃ ñātimittasaṃyogaṃ ñātimittaparibhogamattaṃ ṭhapetvā ito paraṃ aññaṃ natthi, tasmā. **Sampassato**ti imañca parañca lokaṃ nānābhāvavinābhāvameva sammā passato. **Aññāya dhamma**nti aṭṭhavidhalokadhammaṃ jānitvā. **Hadayaṃ manañcā**ti idaṃ ubhayampi cittasseva nāmaṃ. Idaṃ vuttaṃ hoti –

> ''Lābho alābho yaso ayaso ca, nindā pasaṃsā ca sukhañca dukkhaṃ;
> Ete aniccā manujesu dhammā, mā soca kiṃ socasi poṭṭhapādā''ti. (jā. 1.4.114) –

Imesaṃ aṭṭhannaṃ lokadhammānaṃ yena kenaci cittaṃ pariyādīyati, tassa ca aniccataṃ ñatvā ṭhitassa dhīrassa pituputtamaraṇādivatthukā mahantāpi sokā hadayaṃ na tāpayantīti. Etaṃ vā aṭṭhavidhaṃ lokadhammaṃ ñatvā ṭhitassa hadayavatthuñca manañca mahantāpi sokā na tāpayantīti evampettha attho daṭṭhabbo.

Sohaṃ dassañca bhokkhañcāti gāthāya – tāta bharata, andhabālānaṃ sattānaṃ viya mama rodanaparidevanaṃ nāma na anucchavikaṃ, ahaṃ pana pitu accayena tassa ṭhāne ṭhatvā kapaṇādīnaṃ dānārahānaṃ dānaṃ, ṭhānantarārahānaṃ ṭhānantaraṃ, yasārahānaṃ yasaṃ dassāmi, pitarā me paribhuttanayena issariyaṃ paribhuñjissāmi, ñātake ca posessāmi, avasesañca antoparijanādikaṃ janaṃ pālessāmi, dhammikasamaṇabrāhmaṇānaṃ dhammikaṃ rakkhāvaraṇaguttiṃ karissāmīti evañhi jānato paṇḍitapurisassa anurūpaṃ kiccanti attho.

Parisā imaṃ rāmapaṇḍitassa aniccatāpakāsanaṃ dhammadesanaṃ sutvā nissokā ahesuṃ. Tato bharatakumāro rāmapaṇḍitaṃ vanditvā ''bārāṇasirajjaṃ sampaṭicchathā''ti āha. Tāta lakkhaṇañca, sītādeviñca gahetvā gantvā rajjaṃ anusāsathāti. Tumhe pana, devāti. Tāta, mama pitā ''dvādasavassaccayena āgantvā rajjaṃ kāreyyāsī''ti maṃ avoca, ahaṃ idāneva gacchanto tassa vacanakaro nāma na homi, aññānipi tīṇi vassāni atikkamitvā āgamissāmīti. ''Ettakaṃ kālaṃ ko rajjaṃ kāressatī’’ti? ‘‘Tumhe kārethā’’ti. ‘‘Na mayaṃ kāressāmā’’ti. ‘‘Tena hi yāva mamāgamanā imā pādukā kāressantī’’ti attano tiṇapādukā omuñcitvā adāsi. Te tayopi janā pādukā gahetvā rāmapaṇḍitaṃ vanditvā mahājanaparivutā bārāṇasiṃ agamaṃsu. Tīṇi saṃvaccharāni pādukā rajjaṃ kāresuṃ. Amaccā tiṇapādukā rājapallaṅke ṭhapetvā aḍḍaṃ vinicchinanti. Sace dubbinicchito hoti, pādukā aññamaññaṃ paṭihaññanti. Tāya saññāya puna vinicchinanti. Sammā vinicchitakāle pādukā nissaddā sannisīdanti. Rāmapaṇḍito tiṇṇaṃ saṃvaccharānaṃ accayena araññā nikkhamitvā bārāṇasinagaraṃ patvā uyyānaṃ pāvisi. Tassa āgamanabhāvaṃ ñatvā kumārā amaccagaṇaparivutā uyyānaṃ gantvā sītaṃ aggamahesiṃ katvā ubhinnampi abhisekaṃ akaṃsu. Evaṃ abhisekappatto mahāsatto alaṅkatarathe ṭhatvā mahantena parivārena nagaraṃ pavisitvā padakkhiṇaṃ katvā candakapāsādavarassa mahātalaṃ abhiruhi. Tato paṭṭhāya soḷasa vassasahassāni dhammena rajjaṃ kāretvā āyupariyosāne saggapuraṃ pūresi.

96. ‘‘Dasa vassasahassāni, saṭṭhi vassasatāni ca;
Kambugīvo mahābāhu, rāmo rajjamakārayī’’ti. –

Ayaṃ abhisambuddhagāthā tamatthaṃ dīpeti.

Tattha **kambugīvo**ti suvaṇṇāḷiṅgasadisagīvo. Suvaṇṇañhi kambūti vuccati.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi. Tadā dasarathamahārājā suddhodanamahārājā ahosi, mātā mahāmāyādevī, sītā rāhulamātā, bharato ānando, lakkhaṇo sāriputto, parisā buddhaparisā, rāmapaṇḍito pana ahameva ahosinti.

Dasarathajātakavaṇṇanā sattamā.

## [462] 8. Saṃvarajātakavaṇṇanā

Jānanto no mahārājāti idaṃ satthā jetavane viharanto ekaṃ ossaṭṭhavīriyaṃ bhikkhuṃ ārabbha kathesi. So kira sāvatthivāsī kulaputto satthu dhammadesanaṃ sutvā pabbajitvā laddhūpasampado ācariyupajjhāyavattaṃ pūrento ubhayāni pātimokkhāni paguṇāni katvā paripuṇṇapañcavasso kammaṭṭhānaṃ gahetvā ‘‘araññe vasissāmī’’ti ācariyupajjhāye āpucchitvā kosalaraṭṭhe ekaṃ paccantagāmaṃ gantvā tattha iriyāpathe pasannamanussehi paṇṇasālaṃ katvā upaṭṭhiyamāno vassaṃ upagantvā yuñjanto ghaṭento vāyamanto accāraddhena vīriyena temāsaṃ kammaṭṭhānaṃ bhāvetvā obhāsamattampi uppādetuṃ asakkonto cintesi ‘‘addhā ahaṃ satthārā desitesu catūsu puggalesu padaparamo, kiṃ me araññavāsena, jetavanaṃ gantvā tathāgatassa rūpasiriṃ passanto madhuradhammadesanaṃ suṇanto vītināmessāmī’’ti. So vīriyaṃ ossajitvā tato nikkhanto anupubbena jetavanaṃ gantvā ācariyupajjhāyehi ceva sandiṭṭhasambhattehi ca āgamanakāraṇaṃ puṭṭho tamatthaṃ kathetvā tehi ‘‘kasmā evamakāsī’’ti garahitvā satthu santikaṃ netvā ‘‘kiṃ, bhikkhave, anicchamānaṃ bhikkhuṃ ānayitthā’’ti vutte ‘‘ayaṃ, bhante, vīriyaṃ ossajitvā āgato’’ti ārocite satthā ‘‘saccaṃ kirā’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kasmā bhikkhu vīriyaṃ ossaji, imasmiñhi sāsane nibbīriyassa kusītapuggalassa aggaphalaṃ arahattaṃ nāma natthi, āraddhavīriyā imaṃ dhammaṃ ārādhenti, tvaṃ kho pana pubbe vīriyavā ovādakkhamo, teneva kāraṇena bārāṇasirañño puttasatassa sabbakaniṭṭho hutvāpi paṇḍitānaṃ ovāde ṭhatvā setacchattaṃ pattosī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente saṃvarakumāro nāma puttasatassa sabbakaniṭṭho ahosi. Rājā ekekaṃ puttaṃ ‘‘sikkhitabbayuttakaṃ sikkhāpethā’’ti ekekassa amaccassa adāsi. Saṃvarakumārassa ācariyo amacco bodhisatto ahosi paṇḍito byatto rājaputtassa pituṭṭhāne ṭhito. Amaccā sikkhitasippe rājaputte rañño dassesuṃ. Rājā tesaṃ janapadaṃ datvā uyyojesi. Saṃvarakumāro sabbasippassa nipphattiṃ patvā bodhisattaṃ pucchi ‘‘tāta, sace maṃ pitā janapadaṃ peseti, kiṃ karomī’’ti? ‘‘Tāta, tvaṃ janapade dīyamāne taṃ aggahetvā ‘deva ahaṃ sabbakaniṭṭho, mayipi gate tumhākaṃ pādamūlaṃ tucchaṃ bhavissati, ahaṃ tumhākaṃ pādamūleyeva vasissāmī’ti vadeyyāsī’’ti. Athekadivasaṃ rājā saṃvarakumāraṃ vanditvā ekamantaṃ nisinnaṃ pucchi ‘‘kiṃ tāta, sippaṃ te niṭṭhita''nti? ''Āma, devā''ti. ''Tuyhampi janapadaṃ demī''ti. ''Deva tumhākaṃ pādamūlaṃ tucchaṃ bhavissati, pādamūleyeva vasissāmī''ti. Rājā tussitvā ''sādhū''ti sampaṭicchi. So tato paṭṭhāya rañño pādamūleyeva hutvā punapi bodhisattaṃ pucchi ''tāta aññaṃ kiṃ karomī''ti? ''Tāta rājānaṃ ekaṃ purāṇuyyānaṃ yācāhī''ti. So ''sādhū''ti uyyānaṃ yācitvā tattha jātakehi pupphaphalehi nagare issarajanaṃ saṅgaṇhitvā puna ''kiṃ karomī''ti pucchi. ''Tāta, rājānaṃ āpucchitvā antonagare bhattavetanaṃ tvameva dehī''ti. So tathā katvā antonagare kassaci kiñci ahāpetvā bhattavetanaṃ datvā puna bodhisattaṃ pucchitvā rājānaṃ viññāpetvā antonivesane dāsaporisānampi hatthīnampi assānampi balakāyassapi vattaṃ aparihāpetvā adāsi, tirojanapadehi āgatānaṃ dūtādīnaṃ nivāsaṭṭhānādīni vāṇijānaṃ suṅkanti sabbakaraṇīyāni attanāva akāsi. Evaṃ so mahāsattassa ovāde ṭhatvā sabbaṃ antojanañca bahijanañca nāgare ca raṭṭhavāsino ca āgantuke ca āyavattane ca tena tena saṅgahavatthunā ābandhitvā saṅgaṇhi, sabbesaṃ piyo ahosi manāpo.

Aparabhāge rājānaṃ maraṇamañce nipannaṃ amaccā pucchiṃsu ''deva, tumhākaṃ accayena setacchattaṃ kassa demā''ti? ''Tāta, mama puttā sabbepi setacchattassa sāminova. Yo pana tumhākaṃ manaṃ gaṇhāti, tasseva setacchatthaṃ dadeyyāthā''ti. Te tasmiṃ kālakate tassa sarīraparihāraṃ katvā sattame divase sannipatitvā ''raññā 'yo tumhākaṃ manaṃ gaṇhāti, tassa setacchattaṃ ussāpeyyāthā'ti vuttaṃ, amhākañca ayaṃ saṃvarakumāro manaṃ gaṇhātī''ti ñātakehi parivāritā tassa kañcanamālaṃ setacchattaṃ ussāpayiṃsu. Saṃvaramahārājā bodhisattassa ovāde ṭhatvā dhammena rajjaṃ kāresi. Itare ekūnasatakumārā ''pitā kira no kālakato, saṃvarakumārassa kira setacchattaṃ ussāpesuṃ, so sabbakaniṭṭho, tassa chattaṃ na pāpuṇāti, sabbajeṭṭhakassa chattaṃ ussāpessāmā''ti ekato āgantvā ''chattaṃ vā no detu, yuddhaṃ vā''ti saṃvaramahārājassa paṇṇaṃ pesetvā nagaraṃ uparundhiṃsu. Rājā bodhisattassa taṃ pavattiṃ ārocetvā ''idāni kiṃ karomā''ti pucchi. Mahārāja, tava bhātikehi saddhiṃ yujjhanakiccaṃ natthi, tvaṃ pitu santakaṃ dhanaṃ satakoṭṭhāse kāretvā ekūnasataṃ bhātikānaṃ pesetvā ''imaṃ tumhākaṃ koṭṭhāsaṃ pitu santakaṃ gaṇhatha, nāhaṃ tumhehi saddhiṃ yujjhāmī''ti sāsanaṃ pahiṇāhīti. So tathā akāsi. Athassa sabbajeṭṭhabhātiko uposathakumāro nāma sese āmantetvā ''tātā, rājānaṃ nāma abhibhavituṃ samatthā nāma natthi, ayañca no kaniṭṭhabhātiko paṭisattupi hutvā na tiṭṭhati, amhākaṃ pitu santakaṃ dhanaṃ pesetvā 'nāhaṃ tumhehi saddhiṃ yujjhāmī'ti pesesi, na kho pana mayaṃ sabbepi ekakkhaṇe chattaṃ ussāpessāma, ekasseva chattaṃ ussāpessāma, ayameva rājā hotu, etha taṃ passitvā rājakuṭumbaṃ paṭicchādetvā amhākaṃ janapadameva gacchāmā''ti āha. Atha te sabbepi kumārā nagaradvāraṃ vivarāpetvā paṭisattuno ahutvā nagaraṃ pavisiṃsu.

Rājāpi tesaṃ amaccehi paṇṇākāraṃ gāhāpetvā paṭimaggaṃ peseti. Kumārā nātimahantena parivārena pattikāva āgantvā rājanivesanaṃ abhiruhitvā saṃvaramahārājassa nipaccakāraṃ dassetvā nīcāsane nisīdiṃsu. Saṃvaramahārājā setacchattassa heṭṭhā sīhāsane nisīdi, mahanto yaso mahantaṃ sirisobhaggaṃ ahosi, olokitolokitaṭṭhānaṃ kampi. Uposathakumāro saṃvaramahārājassa sirivibhavaṃ oloketvā ''amhākaṃ pitā attano accayena saṃvarakumārassa rājabhāvaṃ ñatvā maññe amhākaṃ janapade datvā imassa na adāsī''ti cintetvā tena saddhiṃ sallapanto tisso gāthā abhāsi –

97. ''Jānanto no mahārāja, tava sīlaṃ janādhipo;
Ime kumāre pūjento, na taṃ kenaci maññatha.

98. ''Tiṭṭhante no mahārāje, adu deve divaṅgate;
Ñātī taṃ samanuññiṃsu, sampassaṃ atthamattano.

99. ''Kena saṃvara vattena, sañjāte abhitiṭṭhasi;
Kena taṃ nātivattanti, ñātisaṅghā samāgatā''ti.

Tattha **jānanto no**ti jānanto nu. **Janādhipo**ti amhākaṃ pitā narindo. **Ime**ti ime ekūnasate kumāre. Pāḷipotthakesu pana ''aññe kumāre''ti likhitaṃ. **Pūjento**ti tena tena janapadena mānento. **Na taṃ kenacī**ti khuddakenāpi kenaci janapadena taṃ pūjetabbaṃ na maññittha, ''ayaṃ mama accayena rājā bhavissatī''ti ñatvā maññe attano pādamūleyeva vāsesīti. **Tiṭṭhante no**ti tiṭṭhante nu, dharamāneyeva nūti pucchati, **adu deve**ti udāhu amhākaṃ pitari divaṅgate attano atthaṃ vuḍḍhiṃ passantā saddhiṃ rājakārakehi negamajānapadehi ñātayo taṃ ''rājā hohī''ti samanuññiṃsu. **Vattenā**ti sīlācārena. **Sañjāte abhitiṭṭhasī**ti samānajātike ekūnasatabhātaro abhibhavitvā tiṭṭhasi. **Nātivattantī**ti na abhibhavanti.

Taṃ sutvā saṃvaramahārājā attano guṇaṃ kathento cha gāthā abhāsi –

100. ''Na rājaputta usūyāmi, samaṇānaṃ mahesinaṃ;
Sakkaccaṃ te namassāmi, pāde vandāmi tādinaṃ.

101. ''Te maṃ dhammaguṇe yuttaṃ, sussūsamanusūyakaṃ;
Samaṇā manusāsanti, isī dhammaguṇe ratā.

102. ''Tesāhaṃ vacanaṃ sutvā, samaṇānaṃ mahesinaṃ;
Na kiñci atimaññāmi, dhamme me nirato mano.

103. ''Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Tesaṃ nappaṭibandhāmi, niviṭṭhaṃ bhattavetanaṃ.

104. ''Mahāmattā ca me atthi, mantino paricārakā;
Bārāṇasiṃ voharanti, bahumaṃsasurodanaṃ.

105. ''Athopi vāṇijā phītā, nānāraṭṭhehi āgatā;
Tesu me vihitā rakkhā, evaṃ jānāhuposathā''ti.

Tattha **na rājaputtā**ti ahaṃ rājaputta, kañci sattaṃ ''ayaṃ sampatti imassa mā hotū''ti na usūyāmi. **Tādina**nti tādilakkhaṇayuttānaṃ samitapāpatāya samaṇānaṃ mahantānaṃ sīlakkhandhādīnaṃ guṇānaṃ esitatāya mahesīnaṃ dhammikasamaṇabrāhmaṇānaṃ pañcapatiṭṭhitena pāde vandāmi, dānaṃ dadanto dhammikañca nesaṃ rakkhāvaraṇaguttiṃ paccupaṭṭhapento sakkaccaṃ te namassāmi, manena sampiyāyanto ca pūjemīti attho. **Te ma**nti te samaṇā maṃ ''ayaṃ dhammakoṭṭhāse yuttapayutto sussūsaṃ anusūyako''ti tathato ñatvā maṃ dhammaguṇe yuttaṃ sussūsaṃ anusūyakaṃ anusāsanti, ''idaṃ kara, idaṃ mā karī''ti ovadantīti attho. **Tesāha**nti tesaṃ ahaṃ. **Hatthārohā**ti hatthiṃ āruyha yujjhanakā yodhā. **Anīkaṭṭhā**ti hatthānīkādīsu ṭhitā. **Rathikā**ti rathayodhā. **Pattikārakā**ti pattinova. **Niviṭṭha**nti yaṃ tehi sajjitaṃ bhattañca vetanañca, ahaṃ taṃ nappaṭibandhāmi, aparihāpetvā dadāmīti attho.

Mahāmattāti bhātika, mayhaṃ mahāpaññā mantesu kusalā mahāamaccā ceva avasesamantino ca paricārakā atthi. Iminā imaṃ dasseti ''tumhe mantasampanne paṇḍite ācariye na labhittha, amhākaṃ pana ācariyā paṇḍitā upāyakusalā, te no setacchattena yojesu''nti. **Bārāṇasi**nti bhātika, mama chattaṃ ussāpitakālato paṭṭhāya ''amhākaṃ rājā dhammiko anvaddhamāsaṃ devo vassati, tena sassāni sampajjanti, bārāṇasiyaṃ bahuṃ khāditabbayuttakaṃ macchamaṃsaṃ pāyitabbayuttakaṃ surodakañca jāta''nti evaṃ raṭṭhavāsino bahumaṃsasurodakaṃ katvā bārāṇasiṃ voharanti. **Phītā**ti hatthiratanaassaratanamuttaratanādīni āharitvā nirupaddavā vohāraṃ karontā phītā samiddhā. **Evaṃ jānāhī**ti bhātika uposatha ahaṃ imehi ettakehi kāraṇehi sabbakaniṭṭhopi hutvā mama bhātike abhibhavitvā setacchattaṃ patto, evaṃ jānāhīti.

Athassa guṇaṃ sutvā uposathakumāro dve gāthā abhāsi –

106. ''Dhammena kira ñātīnaṃ, rajjaṃ kārehi saṃvara;
Medhāvī paṇḍito cāsi, athopi ñātinaṃ hito.

107. ‘‘Taṃ taṃ ñātiparibyūḷhaṃ, nānāratanamocitaṃ;
Amittā nappasahanti, indaṃva asurādhipo’’ti.

Tattha **dhammena kira ñātīna**nti tāta saṃvara mahārāja, dhammena kira tvaṃ ekūnasatānaṃ ñātīnaṃ attano jeṭṭhabhātikānaṃ ānubhāvaṃ abhibhavasi, ito paṭṭhāya tvameva rajjaṃ kārehi, tvameva medhāvī ceva paṇḍito ca ñātīnañca hitoti attho. **Taṃ ta**nti evaṃ vividhaguṇasampannaṃ taṃ. **Ñātiparibyūḷha**nti amhehi ekūnasatehi ñātakehi parivāritaṃ. **Nānāratanamocita**nti nānāratanehi ocitaṃ sañcitaṃ bahuratanasañcayaṃ. **Asurādhipo**ti yathā tāvatiṃsehi parivāritaṃ indaṃ asurarājā nappasahati, evaṃ amhehi ārakkhaṃ karontehi parivāritaṃ taṃ tiyojanasatike kāsiraṭṭhe dvādasayojanikāya bārāṇasiyā rajjaṃ kārentaṃ amittā nappasahantīti dīpeti.

Saṃvaramahārājā sabbesampi bhātikānaṃ mahantaṃ yasaṃ adāsi. Te tassa santike māsaḍḍhamāsaṃ vasitvā ‘‘mahārāja janapadesu coresu uṭṭhahantesu mayaṃ jānissāma, tvaṃ rajjasukhaṃ anubhavā’’ti vatvā attano attano janapadaṃ gatā. Rājāpi bodhisattassa ovāde ṭhatvā āyupariyosāne devanagaraṃ pūrento agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘bhikkhu evaṃ tvaṃ pubbe ovādakkhamo, idāni kasmā vīriyaṃ na akāsī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi.

Tadā saṃvaramahārājā ayaṃ bhikkhu ahosi, uposathakumāro sāriputto, sesabhātikā therānutherā, parisā buddhaparisā, ovādadāyako amacco pana ahameva ahosinti.

Saṃvarajātakavaṇṇanā aṭṭhamā.

## [463] 9. Suppārakajātakavaṇṇanā

Ummujjanti nimujjantīti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Ekadivasañhi sāyanhasamaye tathāgatassa dhammaṃ desetuṃ nikkhamanaṃ āgamayamānā bhikkhū dhammasabhāyaṃ nisīditvā ‘‘āvuso, aho satthā mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño tatra tatra upāyapaññāya samannāgato vipulāya pathavīsamāya, mahāsamuddo viya gambhīrāya, ākāso viya vitthiṇṇāya, sakalajambudīpasmiñhi uṭṭhitapañho dasabalaṃ atikkamitvā gantuṃ samattho nāma natthi. Yathā mahāsamudde uṭṭhitaūmiyo velaṃ nātikkamanti, velaṃ patvāva bhijjanti, evaṃ na koci pañho dasabalaṃ atikkamati, satthu pādamūlaṃ patvā bhijjatevā’’ti dasabalassa mahāpaññāpāramiṃ vaṇṇesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva paññavā, pubbepi aparipakke ñāṇe paññavāva, andho hutvāpi mahāsamudde udakasaññāya ‘imasmiṃ imasmiṃ samudde idaṃ nāma idaṃ nāma ratana’nti aññāsī’’ti vatvā atītaṃ āhari.

Atīte kururaṭṭhe kururājā nāma rajjaṃ kāresi, kurukacchaṃ nāma paṭṭanagāmo ahosi. Tadā bodhisatto kurukacche niyāmakajeṭṭhakassa putto hutvā nibbatti pāsādiko suvaṇṇavaṇṇo, ‘‘suppārakakumāro’’tissa nāmaṃ kariṃsu. So mahantena parivārena vaḍḍhanto soḷasavassakāleyeva niyāmakasippe nipphattiṃ patvā aparabhāge pitu accayena niyāmakajeṭṭhako hutvā niyāmakakammaṃ akāsi, paṇḍito ñāṇasampanno ahosi. Tena āruḷhanāvāya byāpatti nāma natthi. Tassa aparabhāge loṇajalapahaṭāni dvepi cakkhūni nassiṃsu. So tato paṭṭhāya niyāmakajeṭṭhako hutvāpi niyāmakakammaṃ akatvā ‘‘rājānaṃ nissāya jīvissāmī’’ti rājānaṃ upasaṅkami. Atha naṃ rājā agghāpaniyakamme ṭhapesi. So tato paṭṭhāya rañño hatthiratanaassaratanamuttasāramaṇisārādīni agghāpesi.

Athekadivasaṃ ‘‘rañño maṅgalahatthī bhavissatī’’ti kāḷapāsāṇakūṭavaṇṇaṃ ekaṃ vāraṇaṃ ānesuṃ. Taṃ disvā rājā ‘‘paṇḍitassa dassethā’’ti āha. Atha naṃ tassa santikaṃ nayiṃsu. So hatthena tassa sarīraṃ parimajjitvā ‘‘nāyaṃ maṅgalahatthī bhavituṃ anucchaviko, pādehi vāmanadhātuko esa, etañhi mātā vijāyamānā aṅkena sampaṭicchituṃ nāsakkhi, tasmā bhūmiyaṃ patitvā pacchimapādehi vāmanadhātuko hotī''ti āha. Hatthiṃ gahetvā āgate pucchiṃsu. Te ''saccaṃ paṇḍito kathetī''ti vadiṃsu. Taṃ kāraṇaṃ rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi.

Punekadivasaṃ ''rañño maṅgalaasso bhavissatī''ti ekaṃ assaṃ ānayiṃsu. Tampi rājā paṇḍitassa santikaṃ pesesi. So tampi hatthena parāmasitvā ''ayaṃ maṅgalaasso bhavituṃ na yutto, etassa hi jātadivaseyeva mātā mari, tasmā mātu khīraṃ alabhanto na sammā vaḍḍhito''ti āha. Sāpissa kathā saccāva ahosi. Tampi sutvā rājā tussitvā aṭṭha kahāpaṇe dāpesi. Athekadivasaṃ ''rañño maṅgalaratho bhavissatī''ti rathaṃ āhariṃsu. Tampi rājā tassa santikaṃ pesesi. So tampi hatthena parāmasitvā ''ayaṃ ratho susirarukkhena kato, tasmā rañño nānucchaviko''ti āha. Sāpissa kathā saccāva ahosi. Rājā tampi sutvā aṭṭheva kahāpaṇe dāpesi. Athassa mahagghaṃ kambalaratanaṃ āhariṃsu. Tampi tasseva pesesi. So tampi hatthena parāmasitvā ''imassa mūsikacchinnaṃ ekaṭṭhānaṃ atthī''ti āha. Sodhentā taṃ disvā rañño ārocesuṃ. Rājā sutvā tussitvā aṭṭheva kahāpaṇe dāpesi.

So cintesi ''ayaṃ rājā evarūpānipi acchariyāni disvā aṭṭheva kahāpaṇe dāpesi, imassa dāyo nhāpitadāyo, nhāpitajātiko bhavissati, kiṃ me evarūpena rājupaṭṭhānena, attano vasanaṭṭhānameva gamissāmī''ti. So kurukacchapaṭṭanameva paccāgami. Tasmiṃ tattha vasante vāṇijā nāvaṃ sajjetvā ''kaṃ niyāmakaṃ karissāmā''ti mantesuṃ. ''Suppārakapaṇḍitena āruḷhanāvā na byāpajjati, esa paṇḍito upāyakusalo, andho samānopi suppārakapaṇḍitova uttamo''ti taṃ upasaṅkamitvā ''niyāmako no hohī''ti vatvā ''tātā, ahaṃ andho, kathaṃ niyāmakakammaṃ karissāmī''ti vutte ''sāmi, andhāpi tumheyeva amhākaṃ uttamā''ti punappunaṃ yāciyamāno ''sādhu tātā, tumhehi ārocitasaññāya niyāmako bhavissāmī''ti tesaṃ nāvaṃ abhiruhi. Te nāvāya mahāsamuddaṃ pakkhandiṃsu. Nāvā satta divasāni nirupaddavā agamāsi, tato akālavātaṃ uppātitaṃ uppajji, nāvā cattāro māse pakatisamuddapiṭṭhe vicaritvā khuramālīsamuddaṃ nāma pattā. Tattha macchā manussasamānasarīrā khuranāsā udake ummujjanimujjaṃ karonti. Vāṇijā te disvā mahāsattaṃ tassa samuddassa nāmaṃ pucchantā paṭhamaṃ gāthamāhaṃsu –

108. ''Ummujjanti nimujjanti, manussā khuranāsikā;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya''nti.

Evaṃ tehi puṭṭho mahāsatto attano niyāmakasuttena saṃsanditvā dutiyaṃ gāthamāha –

109. ''Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, khuramālīti vuccatī''ti.

Tattha **payātāna**nti kurukacchapaṭṭanā nikkhamitvā gacchantānaṃ. **Dhanesina**nti tumhākaṃ vāṇijānaṃ dhanaṃ pariyesantānaṃ. **Nāvāya vippanaṭṭhāyā**ti tāta tumhākaṃ imāya videsaṃ pakkhandanāvāya kammakārakaṃ pakatisamuddaṃ atikkamitvā sampatto ayaṃ samuddo ''khuramālī''ti vuccati, evametaṃ paṇḍitā kathentīti.

Tasmiṃ pana samudde vajiraṃ ussannaṃ hoti. Mahāsatto ''sacāhaṃ 'ayaṃ vajirasamuddo'ti evaṃ etesaṃ kathessāmi, lobhena bahuṃ vajiraṃ gaṇhitvā nāvaṃ osīdāpessantī''ti tesaṃ anācikkhitvāva nāvaṃ laggāpetvā upāyenekaṃ yottaṃ gahetvā macchagahaṇaniyāmena jālaṃ khipāpetvā vajirasāraṃ uddharitvā nāvāyaṃ pakkhipitvā aññaṃ appagghabhaṇḍaṃ chaḍḍāpesi. Nāvā taṃ samuddaṃ atikkamitvā purato aggimāliṃ nāma gatā. So pajjalitaaggikkhandho viya majjhanhikasūriyo viya ca obhāsaṃ muñcanto aṭṭhāsi. Vāṇijā –

110. ''Yathā aggīva sūriyova, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya''nti. – gāthāya taṃ pucchiṃsu;

Mahāsattopi tesaṃ anantaragāthāya kathesi –

111. ‘‘Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, aggimālīti vuccatī’’ti.

Tasmiṃ pana samudde suvaṇṇaṃ ussannaṃ ahosi. Mahāsatto purimanayeneva tatopi suvaṇṇaṃ gāhāpetvā nāvāyaṃ pakkhipāpesi. Nāvā tampi samuddaṃ atikkamitvā khīraṃ viya dadhiṃ viya ca obhāsantaṃ dadhimāliṃ nāma samuddaṃ pāpuṇi. Vāṇijā –

112. ‘‘Yathā dadhīva khīraṃva, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya’’nti. –

Gāthāya tassapi nāmaṃ pucchiṃsu.

Mahāsatto anantaragāthāya ācikkhi –

113. ‘‘Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, dadhimālīti vuccatī’’ti.

Tasmiṃ pana samudde rajataṃ ussannaṃ ahosi. So tampi upāyena gāhāpetvā nāvāyaṃ pakkhipāpesi. Nāvā tampi samuddaṃ atikkamitvā nīlakusatiṇaṃ viya sampannasassaṃ viya ca obhāsamānaṃ nīlavaṇṇaṃ kusamāliṃ nāma samuddaṃ pāpuṇi. Vāṇijā –

114. ‘‘Yathā kusova sassova, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya’’nti. –

Gāthāya tassapi nāmaṃ pucchiṃsu.

So anantaragāthāya ācikkhi –

115. ‘‘Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, kusamālīti vuccatī’’ti.

Tasmiṃ pana samudde nīlamaṇiratanaṃ ussannaṃ ahosi. So tampi upāyeneva gāhāpetvā nāvāyaṃ pakkhipāpesi. Nāvā tampi samuddaṃ atikkamitvā naḷavanaṃ viya veḷuvanaṃ viya ca khāyamānaṃ naḷamāliṃ nāma samuddaṃ pāpuṇi. Vāṇijā –

116. ‘‘Yathā naḷova veḷūva, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya’’nti. –

Gāthāya tassapi nāmaṃ pucchiṃsu.

Mahāsatto anantaragāthāya kathesi –

117. ‘‘Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, naḷamālīti vuccatī’’ti.

Tasmiṃ pana samudde masāragallaṃ veḷuriyaṃ ussannaṃ ahosi. So tampi upāyena gāhāpetvā nāvāyaṃ pakkhipāpesi. Aparo nayo – **naḷo**ti vicchikanaḷopi kakkaṭakanaḷopi, so rattavaṇṇo hoti. **Veḷū**ti pana pavāḷassetaṃ nāmaṃ, so ca samuddo pavāḷussanno rattobhāso ahosi, tasmā ‘‘yathā naḷova veḷuvā’’ti pucchiṃsu. Mahāsatto tato pavāḷaṃ gāhāpesīti.

Vāṇijā naḷamāliṃ atikkantā balavāmukhasamuddaṃ nāma passiṃsu. Tattha udakaṃ kaḍḍhitvā

kaḍḍhitvā sabbato bhāgena uggacchati. Tasmiṃ sabbato bhāgena uggate udakaṃ sabbato bhāgena chinnapapātamahāsobbho viya paññāyati, ūmiyā uggatāya ekato papātasadisaṃ hoti, bhayajanano saddo uppajjati sotāni bhindanto viya hadayaṃ phālento viya ca. Taṃ disvā vāṇijā bhītatasitā –

118. ''Mahabbhayo bhiṃsanako, saddo suyyatimānuso;
Yathā sobbho papātova, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo aya''nti. –

Gāthāya tassapi nāmaṃ pucchiṃsu.

Tattha **suyyatimānuso**ti suyyati amānuso saddo.

119. ''Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, balavāmukhīti vuccatī''ti. –

Bodhisatto anantaragāthāya tassa nāmaṃ ācikkhitvā ''tātā, imaṃ balavāmukhasamuddaṃ patvā nivattituṃ samatthā nāvā nāma natthi, ayaṃ sampattanāvaṃ nimujjāpetvā vināsaṃ pāpetī''ti āha. Tañca nāvaṃ satta manussasatāni abhiruhiṃsu. Te sabbe maraṇabhayabhītā ekappahāreneva avīcimhi paccamānasattā viya atikāruññaṃ ravaṃ muñciṃsu. Mahāsatto ''ṭhapetvā maṃ añño etesaṃ sotthibhāvaṃ kātuṃ samattho nāma natthi, saccakiriyāya tesaṃ sotthiṃ karissāmī''ti cintetvā te āmantetvā āha – ''tātā, khippaṃ maṃ gandhodakena nhāpetvā ahatavatthāni nivāsāpetvā puṇṇapātiṃ sajjetvā nāvāya dhure ṭhapethā''ti. Te vegena tathā kariṃsu. Mahāsatto ubhohi hatthehi puṇṇapātiṃ gahetvā nāvāya dhure ṭhito saccakiriyaṃ karonto osānagāthamāha –

120. ''Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Nābhijānāmi sañcicca, ekapāṇampi hiṃsitaṃ;
Etena saccavajjena, sotthiṃ nāvā nivattatū''ti.

Tattha **yato**ti yato paṭṭhāya ahaṃ attānaṃ sarāmi, yato paṭṭhāya camhi viññutaṃ pattoti attho. **Ekapāṇampi hiṃsita**nti etthantare sañcicca ekaṃ kunthakipillikapāṇampi hiṃsitaṃ nābhijānāmi. Desanāmattamevetaṃ, bodhisatto pana tiṇasalākampi upādāya mayā parasantakaṃ na gahitapubbaṃ, lobhavasena paradāraṃ na olokitapubbaṃ, musā na bhāsitapubbā, tiṇaggenāpi majjaṃ na pivitapubbanti evaṃ pañcasīlavasena pana saccakiriyaṃ akāsi, katvā ca pana puṇṇapātiyā udakaṃ nāvāya dhure abhisiñci.

Cattāro māse videsaṃ pakkhandanāvā nivattitvā iddhimā viya saccānubhāvena ekadivaseneva kurukacchapaṭṭanaṃ agamāsi. Gantvā ca pana thalepi aṭṭhusabhamattaṃ ṭhānaṃ pakkhanditvā nāvikassa gharadvāreyeva aṭṭhāsi. Mahāsatto tesaṃ vāṇijānaṃ suvaṇṇarajatamaṇipavāḷamuttavajirāni bhājetvā adāsi. ''Ettakehi vo ratanehi alaṃ, mā puna samuddaṃ pavisathā''ti tesaṃ ovādaṃ datvā yāvajīvaṃ dānādīni puññāni katvā devapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ''evaṃ, bhikkhave, pubbepi tathāgato mahāpaññoyevā''ti vatvā jātakaṃ samodhānesi – ''tadā parisā buddhaparisā ahesuṃ, suppārakapaṇḍito pana ahameva ahosi''nti.

Suppārakajātakavaṇṇanā navamā.

Jātakuddānaṃ –

Mātuposaka juṇho ca, dhamma udaya pānīyo;
Yudhañcayo dasaratho, saṃvaro ca suppārako;

Ekādasanipātamhi, saṅgītā nava jātakā.

Ekādasakanipātavaṇṇanā niṭṭhitā.

12. Dvādasakanipāto

## [464] 1. Cūḷakuṇālajātakavaṇṇanā

1-12.**Luddhānaṃ lahucittāna**nti idaṃ jātakaṃ **kuṇālajātake** (jā. 2.21.kuṇālajātaka) āvi bhavissati;

Cūḷakuṇālajātakavaṇṇanā paṭhamā.

## [465] 2. Bhaddasālajātakavaṇṇanā

Kā tvaṃ suddhehi vatthehīti idaṃ satthā jetavane viharanto ñātatthacariyaṃ ārabbha kathesi. Sāvatthiyañhi anāthapiṇḍikassa nivesane pañcannaṃ bhikkhusatānaṃ nibaddhabhojanaṃ pavattati, tathā visākhāya ca kosalarañño ca. Tattha pana kiñcāpi nānaggarasabhojanaṃ dīyati, bhikkhūnaṃ panettha koci vissāsiko natthi, tasmā bhikkhū rājanivesane na bhuñjanti, bhattaṃ gahetvā anāthapiṇḍikassa vā visākhāya vā aññesaṃ vā vissāsikānaṃ gharaṃ gantvā bhuñjanti. Rājā ekadivasaṃ paṇṇākāraṃ āhaṭaṃ ‘‘bhikkhūnaṃ dethā’’ti bhattaggaṃ pesetvā ‘‘bhattagge bhikkhū natthī’’ti vutte ‘‘kahaṃ gatā’’ti pucchitvā ‘‘attano vissāsikagehesu nisīditvā bhuñjantī’’ti sutvā bhuttapātarāso satthu santikaṃ gantvā ‘‘bhante, bhojanaṃ nāma kiṃ parama’’nti pucchi. Vissāsaparamaṃ mahārāja, kañjikamattakampi vissāsikena dinnaṃ madhuraṃ hotīti. Bhante, kena pana saddhiṃ bhikkhūnaṃ vissāso hotīti? ‘‘Ñātīhi vā sekkhakulehi vā, mahārājā’’ti. Tato rājā cintesi ‘‘ekaṃ sakyadhītaraṃ ānetvā aggamahesiṃ karissāmi, evaṃ mayā saddhiṃ bhikkhūnaṃ ñātake viya vissāso bhavissatī’’ti. So uṭṭhāyāsanā attano nivesanaṃ gantvā kapilavatthuṃ dūtaṃ pesesi ‘‘dhītaraṃ me detha, ahaṃ tumhehi saddhiṃ ñātibhāvaṃ icchāmī’’ti.

Sākiyā dūtavacanaṃ sutvā sannipatitvā mantayiṃsu ‘‘mayaṃ kosalarañño āṇāpavattiṭṭhāne vasāma, sace dārikaṃ na dassāma, mahantaṃ veraṃ bhavissati, sace dassāma, kulavaṃso no bhijjissati, kiṃ nu kho kātabba’’nti. Atha ne mahānāmo āha – ‘‘mā cintayittha, mama dhītā vāsabhakhattiyā nāma nāgamuṇḍāya nāma dāsiyā kucchismiṃ nibbatti. Sā soḷasavassuddesikā uttamarūpadharā sobhaggappattā pitu vaṃsena khattiyajātikā, tamassa ‘khattiyakaññā’ti pesessāmā’’ti. Sākiyā ‘‘sādhū’’ti sampaṭicchitvā dūte pakkosāpetvā ‘‘sādhu, dārikaṃ dassāma, idāneva naṃ gahetvā gacchathā’’ti āhaṃsu. Dūtā cintesuṃ ‘‘ime sākiyā nāma jātiṃ nissāya atimānino, ‘sadisī no’ti vatvā asadisimpi dadeyyuṃ, etehi saddhiṃ ekato bhuñjamānameva gaṇhissāmā’’ti. Te evamāhaṃsu ‘‘mayaṃ gahetvā gacchantā yā tumhehi saddhiṃ ekato bhuñjati, taṃ gahetvā gamissāmā’’ti. Sākiyā tesaṃ nivāsaṭṭhānaṃ dāpetvā ‘‘kiṃ karissāmā’’ti cintayiṃsu. Mahānāmo āha – ‘‘tumhe mā cintayittha, ahaṃ upāyaṃ karissāmi, tumhe mama bhojanakāle vāsabhakhattiyaṃ alaṅkaritvā ānetvā mayā ekasmiṃ kabaḷe gahitamatte ‘deva, asukarājā paṇṇaṃ pahiṇi, imaṃ tāva sāsanaṃ suṇāthā’ti paṇṇaṃ dasseyyāthā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā tasmiṃ bhuñjamāne kumārikaṃ alaṅkariṃsu.

Mahānāmo ‘‘dhītaraṃ me ānetha, mayā saddhiṃ bhuñjatū’’ti āha. Atha naṃ alaṅkaritvā tāvadeva thokaṃ papañcaṃ katvā ānayiṃsu. Sā ‘‘pitarā saddhiṃ bhuñjissāmī’’ti ekapātiyaṃ hatthaṃ otāresi. Mahānāmopi tāya saddhiṃ ekapiṇḍaṃ gahetvā mukhe ṭhapesi. Dutiyapiṇḍāya hatthe pasārite ‘‘deva, asukaraññā paṇṇaṃ pahitaṃ, imaṃ tāva sāsanaṃ suṇāthā’’ti paṇṇaṃ upanāmesuṃ. Mahānāmo ‘‘amma, tvaṃ bhuñjāhī’’ti dakkhiṇahatthaṃ pātiyāyeva katvā vāmahatthena gahetvā paṇṇaṃ olokesi. Tassa taṃ sāsanaṃ upadhārentasseva itarā bhuñji. So tassā bhuttakāle hatthaṃ dhovitvā mukhaṃ vikkhālesi. Taṃ disvā dūtā ‘‘nicchayenesā etassa dhītā’’ti niṭṭhamakaṃsu, na taṃ antaraṃ jānituṃ sakkhiṃsu. Mahānāmo mahantena parivārena dhītaraṃ pesesi. Dūtāpi naṃ sāvatthiṃ netvā ‘‘ayaṃ kumārikā jātisampannā mahānāmassa dhītā’’ti vadiṃsu. Rājā tussitvā sakalanagaraṃ alaṅkārāpetvā taṃ ratanarāsimhi ṭhapetvā aggamahesiṭṭhāne abhisiñcāpesi. Sā rañño piyā ahosi manāpā.

Athassā na cirasseva gabbho patiṭṭhahi. Rājā gabbhaparihāramadāsi. Sā dasamāsaccayena suvaṇṇavaṇṇaṃ puttaṃ vijāyi. Athassa nāmaggahaṇadivase rājā attano ayyakassa santikaṃ pesesi ‘‘sakyarājadhītā vāsabhakhattiyā puttaṃ vijāyi, kimassa nāmaṃ karomā’’ti. Taṃ pana sāsanaṃ gahetvā gato amacco thokaṃ badhiradhātuko, so gantvā rañño ayyakassārocesi. So taṃ sutvā ‘‘vāsabhakhattiyā puttaṃ avijāyitvāpi sabbaṃ janaṃ abhibhavati, idāni pana ativiya rañño vallabhā bhavissatī’’ti āha. So badhiraamacco ‘‘vallabhā’’ti vacanaṃ dussutaṃ sutvā ‘‘viṭaṭūbho’’ti sallakkhetvā rājānaṃ upagantvā ‘‘deva, kumārassa kira ‘viṭaṭūbho’ti nāmaṃ karothā’’ti āha. Rājā ‘‘porāṇakaṃ no kuladattikaṃ nāmaṃ bhavissatī’’ti cintetvā ‘‘viṭaṭūbho’’ti nāmaṃ akāsi. Tato paṭṭhāya kumāro kumāraparihārena vaḍḍhanto sattavassikakāle aññesaṃ kumārānaṃ mātāmahakulato hatthirūpakaassarūpakādīni āhariyamānāni disvā mātaraṃ pucchi ‘‘amma, aññesaṃ mātāmahakulato paṇṇākāro āhariyati, mayhaṃ koci kiñci na pesesi, kiṃ tvaṃ nimmātā nippitāsī’’ti? Atha naṃ sā ‘‘tāta, sakyarājāno mātāmahā dūre pana vasanti, tena te kiñci na pesentī’’ti vatvā vañcesi.

Puna soḷasavassikakāle ‘‘amma, mātāmahakulaṃ passitukāmomhī’’ti vatvā ‘‘alaṃ tāta, kiṃ tattha gantvā karissasī’’ti vāriyamānopi punappunaṃ yāci. Athassa mātā ‘‘tena hi gacchāhī’’ti sampaṭicchi. So pitu ārocetvā mahantena parivārena nikkhami. Vāsabhakhattiyā puretaraṃ paṇṇaṃ pesesi ‘‘ahaṃ idha sukhaṃ vasāmi, sāmino kiñci antaraṃ mā dassayiṃsū’’ti. Sākiyā viṭaṭūbhassa āgamanaṃ ñatvā ‘‘vandituṃ na sakkā’’ti tassa daharadahare kumārake janapadaṃ pahiṇiṃsu. Kumāre kapilavatthuṃ sampatte sākiyā santhāgāre sannipatiṃsu. Kumāro santhāgāraṃ gantvā aṭṭhāsi. Atha naṃ ‘‘ayaṃ te, tāta, mātāmaho, ayaṃ mātulo’’ti vadiṃsu so sabbe vandamāno vicari. So yāvapiṭṭhiyā rujanappamāṇā vanditvā ekampi attānaṃ vandamānaṃ adisvā ‘‘kiṃ nu kho maṃ vandantā natthī’’ti pucchi. Sākiyā ‘‘tāta, tava kaniṭṭhakumārā janapadaṃ gatā’’ti vatvā tassa mahantaṃ sakkāraṃ kariṃsu. So katipāhaṃ vasitvā mahantena parivārena nikkhami. Athekā dāsī santhāgāre tena nisinnaphalakaṃ ‘‘idaṃ vāsabhakhattiyāya dāsiyā puttassa nisinnaphalaka’’nti akkositvā paribhāsitvā khīrodakena dhovi. Eko puriso attano āvudhaṃ pamussitvā nivatto taṃ gaṇhanto viṭaṭūbhakumārassa akkosanasaddaṃ sutvā taṃ antaraṃ pucchitvā ‘‘vāsabhakhattiyā dāsiyā kucchismiṃ mahānāmasakkassa jātā’’ti ñatvā gantvā balakāyassa kathesi. ‘‘Vāsabhakhattiyā kira dāsiyā dhītā’’ti mahākolāhalaṃ ahosi.

Kumāro taṃ sutvā ‘‘ete tāva mama nisinnaphalakaṃ khīrodakena dhovantu, ahaṃ pana rajje patiṭṭhitakāle etesaṃ galalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmī’’ti cittaṃ paṭṭhapesi. Tasmiṃ sāvatthiṃ gate amaccā sabbaṃ pavattiṃ rañño ārocesuṃ. Rājā ‘‘sabbe mayhaṃ dāsidhītaraṃ adaṃsū’’ti sākiyānaṃ kujjhitvā vāsabhakhattiyāya ca puttassa ca dinnaparihāraṃ acchinditvā dāsadāsīhi laddhabbaparihāramattameva dāpesi. Tato katipāhaccayena satthā rājanivesanaṃ āgantvā nisīdi. Rājā satthāraṃ vanditvā ‘‘bhante, tumhākaṃ kira ñātakehi dāsidhītā mayhaṃ dinnā, tenassā ahaṃ saputtāya parihāraṃ acchinditvā dāsadāsīhi laddhabbaparihāramattameva dāpesi’’nti āha. Satthā ‘‘ayuttaṃ, mahārāja, sākiyehi kataṃ, dadantehi nāma samānajātikā dātabbā assa. Taṃ pana mahārāja, vadāmi vāsabhakhattiyā khattiyarājadhītā khattiyassa rañño gehe abhisekaṃ labhi, viṭaṭūbhopi khattiyarājānameva paṭicca jāto, mātugottaṃ nāma kiṃ karissati, pitugottameva pamāṇanti porāṇakapaṇḍitā daliddatthiyā kaṭṭhahārikāyapi aggamahesiṭṭhānaṃ adaṃsu, tassā ca kucchimhi jātakumāro dvādasayojanikāya bārāṇasiyā rajjaṃ katvā kaṭṭhavāhanarājā nāma jāto’’ti **kaṭṭhavāhanajātakaṃ** (jā. 1.1.7) kathesi. Rājā satthu dhammakathaṃ sutvā ‘‘pitugottameva kira pamāṇa’’nti sutvā tussitvā mātāputtānaṃ pakatiparihārameva dāpesi.

Rañño pana bandhulo nāma senāpati mallikaṃ nāma attano bhariyaṃ vañjhaṃ ‘‘tava kulagharameva gacchāhī’’ti kusinārameva pesesi. Sā ‘‘satthāraṃ disvāva gamissāmī’’ti jetavanaṃ pavisitvā tathāgataṃ vanditvā ekamantaṃ ṭhitā ‘‘kahaṃ gacchasī’’ti ca puṭṭhā ‘‘sāmiko me, bhante, kulagharaṃ pesesī’’ti vatvā ‘‘kasmā’’ti vuttā ‘‘vañjhā aputtikā, bhante’’ti vatvā satthārā ‘‘yadi evaṃ gamanakiccaṃ natthi, nivattāhī’’ti vuttā tuṭṭhā satthāraṃ vanditvā nivesanameva puna agamāsi. ‘‘Kasmā nivattasī’’ti puṭṭhā ‘‘dasabalena nivattitāmhī’’ti āha. Senāpati ‘‘diṭṭhaṃ bhavissati tathāgatena kāraṇa’’nti āha. Sā na cirasseva gabbhaṃ paṭilabhitvā uppannadohaḷā ‘‘dohaḷo me uppanno’’ti ārocesi. ‘‘Kiṃ dohaḷo’’ti? ‘‘Vesāliyā nagare licchavirājānaṃ abhisekamaṅgalapokkharaṇiṃ otaritvā nhatvā pānīyaṃ pivitukāmāmhi, sāmī''ti. Senāpati ''sādhū''ti vatvā sahassathāmadhanuṃ gahetvā taṃ rathaṃ āropetvā sāvatthito nikkhamitvā rathaṃ pājento vesāliṃ pāvisi.

Tasmiñca kāle kosalarañño bandhulasenāpatinā saddhiṃ ekācariyakule uggahitasippo mahāli nāma licchavī andho licchavīnaṃ atthañca dhammañca anusāsanto dvārasamīpe vasati. So rathassa ummāre paṭighaṭṭanasaddaṃ sutvā ''bandhulamallassa rathapatanasaddo eso, ajja licchavīnaṃ bhayaṃ uppajjissatī''ti āha. Pokkharaṇiyā anto ca bahi ca ārakkhā balavā, upari lohajālaṃ patthaṭaṃ, sakuṇānampi okāso natthi. Senāpati pana rathā otaritvā ārakkhake khaggena paharanto palāpetvā lohajālaṃ chinditvā antopokkharaṇiyaṃ bhariyaṃ otāretvā nhāpetvā pāyetvā sayampi nhatvā mallikaṃ rathaṃ āropetvā nagarā nikkhamitvā āgatamaggeneva pāyāsi. Ārakkhakā gantvā licchavīnaṃ ārocesuṃ. Licchavirājāno kujjhitvā pañca rathasatāni āruyha ''bandhulamallaṃ gaṇhissāmā''ti nikkhamiṃsu. Taṃ pavattiṃ mahālissa ārocesuṃ. Mahāli ''mā gamittha, so hi vo sabbe ghātayissatī''ti āha. Tepi ''mayaṃ gamissāmayevā''ti vadiṃsu. Tena hi cakkassa yāva nābhito pathaviṃ paviṭṭhaṭṭhānaṃ disvā nivatteyyātha, tato anivattantā purato asanisaddaṃ viya suṇissatha, tamhā ṭhānā nivatteyyātha, tato anivattantā tumhākaṃ rathadhuresu chiddaṃ passissatha, tamhā ṭhānā nivatteyyātha, purato māgamitthāti. Te tassa vacanena anivattitvā taṃ anubandhiṃsuyeva.

Mallikā disvā ''rathā, sāmi, paññāyantī''ti āha. Tena hi ekassa rathassa viya paññāyanakāle mama āroceyyāsīti. Sā yadā sabbe eko viya hutvā paññāyiṃsu, tadā ''ekameva sāmi rathasīsaṃ paññāyatī''ti āha. Bandhulo ''tena hi imā rasmiyo gaṇhāhī''ti tassā rasmiyo datvā rathe ṭhitova dhanuṃ āropeti, rathacakkaṃ yāva nābhito pathaviṃ pāvisi, licchavino taṃ ṭhānaṃ disvāpi na nivattiṃsu. Itaro thokaṃ gantvā jiyaṃ pothesi, asanisaddo viya ahosi. Te tatopi na nivattiṃsu, anubandhantā gacchanteva. Bandhulo rathe ṭhitakova ekaṃ saraṃ khipi. So pañcannaṃ rathasatānaṃ rathasīsaṃ chiddaṃ katvā pañca rājasatāni parikarabandhanaṭṭhāne vijjhitvā pathaviṃ pāvisi. Te attano viddhabhāvaṃ ajānitvā ''tiṭṭha re, tiṭṭha re''ti vadantā anubandhiṃsuyeva. Bandhulo rathaṃ ṭhapetvā ''tumhe matakā, matakehi saddhiṃ mayhaṃ yuddhaṃ nāma natthī''ti āha. Te ''matakā nāma amhādisā neva hontī''ti vadiṃsu. ''Tena hi sabbapacchimassa parikaraṃ mocethā''ti. Te mocayiṃsu. So muttamatteyeva maritvā patito. Atha ne ''sabbepi tumhe evarūpā, attano gharāni gantvā saṃvidhātabbaṃ saṃvidahitvā puttadāre anusāsitvā sannāhaṃ mocethā''ti āha. Te tathā katvā sabbe jīvitakkhayaṃ pattā.

Bandhulopi mallikaṃ sāvatthiṃ ānesi. Sā soḷasakkhattuṃ yamake putte vijāyi, sabbepi sūrā thāmasampannā ahesuṃ, sabbasippe nipphattiṃ pāpuṇiṃsu. Ekekassapi purisasahassaparivāro ahosi. Pitarā saddhiṃ rājanivesanaṃ gacchantehi teheva rājaṅgaṇaṃ paripūri. Athekadivasaṃ vinicchaye kūṭaḍḍaparājitā manussā bandhulaṃ āgacchantaṃ disvā mahāravaṃ viravantā vinicchayaamaccānaṃ kūṭaḍḍakāraṇaṃ tassa ārocesuṃ. Sopi vinicchayaṃ gantvā taṃ aḍḍaṃ tīretvā sāmikameva sāmikaṃ, assāmikameva assāmikaṃ akāsi. Mahājano mahāsaddena sādhukāraṃ pavattesi. Rājā ''kimida''nti pucchitvā tamatthaṃ sutvā tussitvā sabbepi te amacce hāretvā bandhulasseva vinicchayaṃ niyyādesi. So tato paṭṭhāya sammā vinicchini. Tato porāṇakavinicchayikā lañjaṃ alabhantā appalābhā hutvā ''bandhulo rajjaṃ patthetī''ti rājakule paribhindiṃsu. Rājā taṃ kathaṃ gahetvā cittaṃ niggahetuṃ nāsakkhi, ''imasmiṃ idheva ghātiyamāne garahā me uppajjissatī''ti puna cintetvā ''payuttapurisehi paccantaṃ paharāpetvā te palāpetvā nivattakāle antarāmagge puttehi saddhiṃ māretuṃ vaṭṭatī''ti bandhulaṃ pakkosāpetvā ''paccanto kira kupito, tava puttehi saddhiṃ gantvā core gaṇhāhī''ti pahiṇitvā ''etthevassa dvattiṃsāya puttehi saddhiṃ sīsaṃ chinditvā āharathā''ti tehi saddhiṃ aññepi samatthe mahāyodhe pesesi. Tasmiṃ paccantaṃ gacchanteyeva ''senāpati kira āgacchatī''ti sutvāva payuttakacorā palāyiṃsu. So taṃ padesaṃ āvāsāpetvā janapadaṃ saṇṭhapetvā nivatti.

Athassa nagarato avidūre ṭhāne te yodhā puttehi saddhiṃ sīsaṃ chindiṃsu. Taṃ divasaṃ mallikāya pañcahi bhikkhusatehi saddhiṃ dve aggasāvakā nimantitā honti. Athassā pubbaṇhasamaye ''sāmikassa te saddhiṃ puttehi sīsaṃ chindiṃsū''ti paṇṇaṃ āharitvā adaṃsu. Sā taṃ pavattiṃ ñatvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge katvā bhikkhusaṅghameva parivisi. Athassā paricārikā bhikkhūnaṃ bhattaṃ datvā sappicāṭiṃ āharantiyo therānaṃ purato cāṭiṃ bhindiṃsu. Dhammasenāpati ''upāsike, bhedanadhammaṃ bhinnaṃ, na cintetabba''nti āha. Sā ucchaṅgato paṇṇaṃ nīharitvā ''dvattiṃsaputtehi saddhiṃ pitu sīsaṃ chinnanti me imaṃ paṇṇaṃ āhariṃsu, ahaṃ idaṃ sutvāpi na cintemi, sappicāṭiyā bhinnāya kiṃ cintemi, bhante''ti āha. Dhammasenāpati ''animittamanaññāta''ntiādīni (su. ni. 579) vatvā dhammaṃ desetvā uṭṭhāyāsanā vihāraṃ agamāsi. Sāpi dvattiṃsa suṇisāyo pakkosāpetvā ''tumhākaṃ sāmikā attano purimakammaphalaṃ labhiṃsu, tumhe mā socittha mā paridevittha, rañño upari manopadosaṃ mā karitthā''ti ovadi.

Rañño carapurisā taṃ kathaṃ sutvā tesaṃ niddosabhāvaṃ rañño kathayiṃsu. Rājā saṃvegappatto tassā nivesanaṃ gantvā mallikañca suṇisāyo cassā khamāpetvā mallikāya varaṃ adāsi. Sā ''gahito me hotū''ti vatvā tasmiṃ gate matakabhattaṃ datvā nhatvā rājānaṃ upasaṅkamitvā vanditvā ''deva, tumhehi me varo dinno, mayhañca aññena attho natthi, dvattiṃsāya me suṇisānaṃ mama ca kulagharagamanaṃ anujānāthā''ti āha. Rājā sampaṭicchi. Sā dvattiṃsāya suṇisānaṃ sakakulaṃ pesetvā sayaṃ kusināranagare attano kulagharaṃ agamāsi. Rājā bandhulasenāpatino bhāgineyyassa dīghakārāyanassa nāma senāpatiṭṭhānaṃ adāsi. So pana ''mātulo me iminā mārito''ti rañño otāraṃ gavesanto vicarati. Rājāpi nipparādhassa bandhulassa māritakālato paṭṭhāya vippaṭisārī cittassādaṃ na labhati, rajjasukhaṃ nānubhoti.

Tadā satthā sākiyānaṃ veḷuṃ nāma nigamaṃ upanissāya viharati. Rājā tattha gantvā ārāmato avidūre khandhāvāraṃ nivāsetvā ''mahantena parivārena satthāraṃ vandissāmā''ti vihāraṃ gantvā pañca rājakakudhabhaṇḍāni dīghakārāyanassa datvā ekakova gandhakuṭiṃ pāvisi. Sabbaṃ **dhammacetiyasutta**niyāmeneva (ma. ni. 2.364 ādayo) veditabbaṃ. Tasmiṃ gandhakuṭiṃ paviṭṭhe dīghakārāyano tāni pañca rājakakudhabhaṇḍāni gahetvā viṭaṭūbhaṃ rājānaṃ katvā rañño ekaṃ assaṃ ekañca upaṭṭhānakārikaṃ mātugāmaṃ nivattetvā sāvatthiṃ agamāsi. Rājā satthārā saddhiṃ piyakathaṃ kathetvā nikkhanto senaṃ adisvā taṃ mātugāmaṃ pucchitvā taṃ pavattiṃ sutvā ''ahaṃ bhāgineyyaṃ ajātasattuṃ ādāya āgantvā viṭaṭūbhaṃ gahessāmī''ti rājagahanagaraṃ gacchanto vikāle dvāresu pihitesu nagaraṃ pavisitumasakkonto ekissāya sālāya nipajjitvā vātātapena kilanto rattibhāge tattheva kālamakāsi. Vibhātāya rattiyā ''deva kosalanarinda, idāni anāthosi jāto''ti vilapantiyā tassā itthiyā saddaṃ sutvā rañño ārocesuṃ. So mātulassa mahantena sakkārena sarīrakiccaṃ kāresi.

Viṭaṭūbhopi rajjaṃ labhitvā taṃ veraṃ saritvā ''sabbepi sākiye māressāmī''ti mahatiyā senāya nikkhami. Taṃ divasaṃ satthā paccūsasamaye lokaṃ volokento ñātisaṅghassa vināsaṃ disvā ''ñātisaṅgahaṃ kātuṃ vaṭṭatī''ti cintetvā pubbaṇhasamaye piṇḍāya caritvā piṇḍapātapaṭikkanto gandhakuṭiyaṃ sīhaseyyaṃ kappetvā sāyanhasamaye ākāsena gantvā kapilavatthusāmante ekasmiṃ kabaracchāye rukkhamūle nisīdi. Tato avidūre viṭaṭūbhassa rajjasīmāya anto sandacchāyo nigrodharukkho atthi, viṭaṭūbho satthāraṃ disvā upasaṅkamitvā vanditvā ''bhante, kiṃkāraṇā evarūpāya uṇhavelāya imasmiṃ kabaracchāye rukkhamūle nisīdatha, etasmiṃ sandacchāye nigrodharukkhamūle nisīdatha, bhante''ti vatvā ''hotu, mahārāja, ñātakānaṃ chāyā nāma sītalā''ti vutte ''ñātakānaṃ rakkhaṇatthāya satthā āgato bhavissatī''ti cintetvā satthāraṃ vanditvā sāvatthimeva paccāgami. Satthāpi uppatitvā jetavanameva gato.

Rājā sākiyānaṃ dosaṃ saritvā dutiyaṃ nikkhamitvā tatheva satthāraṃ passitvā puna nivattitvā tatiyavāre nikkhamitvā tattheva satthāraṃ passitvā nivatti. Catutthavāre pana tasmiṃ nikkhante satthā sākiyānaṃ pubbakammaṃ oloketvā tesaṃ nadiyaṃ visapakkhipanapāpakammassa appaṭibāhirabhāvaṃ ñatvā catutthavāre na agamāsi. Viṭaṭūbharājā khīrapāyake dārake ādiṃ katvā sabbe sākiye ghātetvā galalohitena nisinnaphalakaṃ dhovitvā paccāgami. Satthari tatiyavāre gamanato paccāgantvā punadivase piṇḍāya caritvā niṭṭhāpitabhattakicce gandhakuṭiyaṃ pavisante disāhi sannipatitā bhikkhū dhammasabhāyaṃ nisīditvā ''āvuso, satthā attānaṃ dassetvā rājānaṃ nivattāpetvā ñātake maraṇabhayā mocesi, evaṃ ñātakānaṃ atthacaro satthā''ti bhagavato guṇakathaṃ kathayiṃsu. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva tathāgato ñātakānaṃ atthaṃ carati, pubbepi cariyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto nāma rājā dasa rājadhamme akopetvā dhammena rajjaṃ kārento ekadivasaṃ cintesi ‘‘jambudīpatale rājāno bahuthambhesu pāsādesu vasanti, tasmā bahūhi thambhehi pāsādakaraṇaṃ nāma anacchariyaṃ, yaṃnūnāhaṃ ekathambhakaṃ pāsādaṃ kāreyyaṃ, evaṃ sabbarājūnaṃ aggarājā bhavissāmī’’ti. So vaḍḍhakī pakkosāpetvā ‘‘mayhaṃ sobhaggappattaṃ ekathambhakaṃ pāsādaṃ karothā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā araññaṃ pavisitvā ujū mahante ekathambhakapāsādārahe bahū rukkhe disvā ‘‘ime rukkhā santi, maggo pana visamo, na sakkā otāretuṃ, rañño ācikkhissāmā’’ti cintetvā tathā akaṃsu. Rājā ‘‘kenaci upāyena saṇikaṃ otārethā’’ti vatvā ‘‘deva, yena kenaci upāyena na sakkā’’ti vutte ‘‘tena hi mama uyyāne ekaṃ rukkhaṃ upadhārethā’’ti āha. Vaḍḍhakī uyyānaṃ gantvā ekaṃ sujātaṃ ujukaṃ gāmanigamapūjitaṃ rājakulatopi laddhabalikammaṃ maṅgalasālarukkhaṃ disvā rañño santikaṃ gantvā tamatthaṃ ārocesuṃ. Rājā ‘‘uyyāne rukkho nāma mama paṭibaddho, gacchatha bho taṃ chindathā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā gandhamālādihatthā uyyānaṃ gantvā rukkhe gandhapañcaṅgulikaṃ datvā suttena parikkhipitvā pupphakaṇṇikaṃ bandhitvā dīpaṃ jāletvā balikammaṃ katvā ‘‘ito sattame divase āgantvā rukkhaṃ chindissāma, rājā chindāpeti, imasmiṃ rukkhe nibbattadevatā aññattha gacchatu, amhākaṃ doso natthī’’ti sāvesuṃ.

Atha tasmiṃ nibbatto devaputto taṃ vacanaṃ sutvā ‘‘nissaṃsayaṃ ime vaḍḍhakī imaṃ rukkhaṃ chindissanti, vimānaṃ me nassissati, vimānapariyantikameva kho pana mayhaṃ jīvitaṃ, imañca rakkhaṃ parivāretvā ṭhitesu taruṇasālarukkhesu nibbattānaṃ mama ñātidevatānampi bahūni vimānāni nassissanti. Vimānapariyantikameva mama ñātīnaṃ devatānampi jīvitaṃ, na kho pana maṃ tathā attano vināso bādhati, yathā ñātīnaṃ, tasmā nesaṃ mayā jīvitaṃ dātuṃ vaṭṭatī’’ti cintetvā aḍḍharattasamaye dibbālaṅkārapaṭimaṇḍito rañño sirigabbhaṃ pavisitvā sakalagabbhaṃ ekobhāsaṃ katvā ussisakapasse rodamāno aṭṭhāsi. Rājā taṃ disvā bhītatasito tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

13. ‘‘Kā tvaṃ suddhehi vatthehi, aghe vehāyasaṃ ṭhitā;
Kena tyāssūni vattanti, kuto taṃ bhayamāgata’’nti.

Tattha **kā tva**nti nāgayakkhasupaṇṇasakkādīsu kā nāma tvanti pucchati. **Vatthehī**ti vacanamattamevetaṃ, sabbepi pana dibbālaṅkāre sandhāyevamāha. **Aghe**ti appaṭighe ākāse. **Vehāyasa**nti tasseva vevacanaṃ. **Kena tyāssūni vattantī**ti kena kāraṇena tava assūni vattanti. **Kuto**ti ñātiviyogadhanavināsādīnaṃ kiṃ nissāya taṃ bhayamāgatanti pucchati.

Tato devarājā dve gāthā abhāsi –

14. ‘‘Taveva deva vijite, bhaddasāloti maṃ vidū;
Saṭṭhi vassasahassāni, tiṭṭhato pūjitassa me.

15. ‘‘Kārayantā nagarāni, agāre ca disampati;
Vividhe cāpi pāsāde, na maṃ te accamaññisuṃ;

Yatheva maṃ te pūjesuṃ, tatheva tvampi pūjayā’’ti.

Tattha **tiṭṭhato**ti sakalabārāṇasinagarehi ceva gāmanigamehi ca tayā ca pūjitassa niccaṃ balikammañca sakkārañca labhantassa mayhaṃ imasmiṃ uyyāne tiṭṭhantassa ettako kālo gatoti dasseti. **Nagarānī**ti nagarapaṭisaṅkharaṇakammāni. **Agārecā**ti bhūmigehāni. **Disampatī**ti disānaṃ pati, mahārāja. **Na maṃ te**ti te nagarapaṭisaṅkharaṇādīni karontā imasmiṃ nagare porāṇakarājāno maṃ nātimaññisuṃ nātikkamiṃsu na viheṭhayiṃsu, mama nivāsarukkhaṃ chinditvā attano kammaṃ na kariṃsu, mayhaṃ pana sakkārameva kariṃsūti avaca. **Yathevā**ti tasmā yatheva te porāṇakarājāno maṃ pūjayiṃsu, ekopi imaṃ rukkhaṃ na chindāpesi, tvañcāpi maṃ tatheva pūjaya, mā me rukkhaṃ chedayīti.

Tato rājā dve gāthā abhāsi –

16. ‘‘Taṃ ivāhaṃ na passāmi, thūlaṃ kāyena te dumaṃ;
Ārohapariṇāhena, abhirūposi jātiyā.

17. ‘‘Pāsādaṃ kārayissāmi, ekatthambhaṃ manoramaṃ;
Tattha taṃ upanessāmi, ciraṃ te yakkha jīvita’’nti.

Tattha **kāyenā**ti pamāṇena. Idaṃ vuttaṃ hoti – tava pamāṇena taṃ viya thūlaṃ mahantaṃ aññaṃ dumaṃ na passāmi, tvaññeva pana ārohapariṇāhena sujātasaṅkhātāya samasaṇṭhānaujubhāvappakārāya jātiyā ca abhirūpo sobhaggappatto ekathambhapāsādārahoti. **Pāsāda**nti tasmā taṃ chedāpetvā ahaṃ pāsādaṃ kārāpessāmeva. **Tattha ta**nti taṃ panāhaṃ samma devarāja, tattha pāsāde upanessāmi, so tvaṃ mayā saddhiṃ ekato vasanto aggagandhamālādīni labhanto sakkārappatto sukhaṃ jīvissasi, nivāsaṭṭhānābhāvena me vināso bhavissatīti mā cintayi, ciraṃ te yakkha jīvitaṃ bhavissatīti.

Taṃ sutvā devarājā dve gāthā abhāsi –

18. ‘‘Evaṃ cittaṃ udapādi, sarīrena vinābhāvo;
Puthuso maṃ vikantitvā, khaṇḍaso avakantatha.

19. ‘‘Agge ca chetvā majjhe ca, pacchā mūlamhi chindatha;
Evaṃ me chijjamānassa, na dukkhaṃ maraṇaṃ siyā’’ti.

Tattha **evaṃ cittaṃ udapādī**ti yadi evaṃ cittaṃ tava uppannaṃ. **Sarīrena vinābhāvo**ti yadi te mama sarīrena bhaddasālarukkhena saddhiṃ mama vinābhāvo patthito. **Puthuso**ti bahudhā. **Vikantitvā**ti chinditvā. **Khaṇḍaso**ti khaṇḍākhaṇḍaṃ katvā avakantatha. **Agge cā**ti avakantantā pana paṭhamaṃ agge, tato majjhe chetvā sabbapacchā mūle chindatha. Evañhi me chijjamānassa na dukkhaṃ maraṇaṃ siyā, sukhaṃ nu khaṇḍaso bhaveyyāti yācati.

Tato rājā dve gāthā abhāsi –

20. ‘‘Hatthapādaṃ yathā chinde, kaṇṇanāsañca jīvato;
Tato pacchā siro chinde, taṃ dukkhaṃ maraṇaṃ siyā.

21. ‘‘Sukhaṃ nu khaṇḍaso chinnaṃ, bhaddasāla vanappati;
Kiṃhetu kiṃ upādāya, khaṇḍaso chinnamicchasī’’ti.

Tattha **hatthapāda**nti hatthe ca pāde ca. **Taṃ dukkha**nti evaṃ paṭipāṭiyā chijjantassa corassa taṃ maraṇaṃ dukkhaṃ siyā. **Sukhaṃ nū**ti samma bhaddasāla, vajjhappattā corā sukhena maritukāmā sīsacchedaṃ yācanti, na khaṇḍaso chedanaṃ, tvaṃ pana evaṃ yācasi, tena taṃ pucchāmi ‘‘sukhaṃ nu khaṇḍaso chinna’’nti. **Kiṃhetū**ti khaṇḍaso chinnaṃ nāma na sukhaṃ, kāraṇena panettha bhavitabbanti taṃ pucchanto evamāha.

Athassa ācikkhanto bhaddasālo dve gāthā abhāsi –

22. ‘‘Yañca hetumupādāya, hetuṃ dhammūpasaṃhitaṃ;
Khaṇḍaso chinnamicchāmi, mahārāja suṇohi me.

23. ‘‘Ñātī me sukhasaṃvaddhā, mama passe nivātajā;
Tepihaṃ upahiṃseyya, paresaṃ asukhocita’’nti.

Tattha **hetuṃ dhammūpasaṃhita**nti mahārāja, yaṃ hetusabhāvayuttameva, na hetupatirūpakaṃ, hetuṃ upādāya ārabbha sandhāyāhaṃ khaṇḍaso chinnamicchāmi, taṃ ohitasoto suṇohīti attho. **Ñātī me**ti mama bhaddasālarukkhassa chāyāya sukhasaṃvaddhā mama passe taruṇasālarukkhesu nibbattā mayā katavātaparittāṇattā nivātajā mama ñātakā devasaṅghā atthi, te ahaṃ visālasākhaviṭapo mūle chinditvā patanto upahiṃseyyaṃ, saṃbhaggavimāne karonto vināseyyanti attho. **Paresaṃ asukhocita**nti evaṃ sante mayā tesaṃ paresaṃ ñātidevasaṅghānaṃ asukhaṃ dukkhaṃ ocitaṃ vaḍḍhitaṃ, na cāhaṃ tesaṃ dukkhakāmo, tasmā bhaddasālaṃ khaṇḍaso khaṇḍaso chindāpemīti ayametthādhippāyo.

Taṃ sutvā rājā ‘‘dhammiko vatāyaṃ, devaputto, attano vimānavināsatopi ñātīnaṃ vimānavināsaṃ na icchati, ñātīnaṃ atthacariyaṃ carati, abhayamassa dassāmī’’ti tussitvā osānagāthamāha –

24. ‘‘Ceteyyarūpaṃ cetesi, bhaddasāla vanappati;
Hitakāmosi ñātīnaṃ, abhayaṃ samma dammi te’’ti.

Tattha **ceteyyarūpaṃ cetesī**ti ñātīsu muducittatāya cintento cintetabbayuttakameva cintesi. Chedeyyarūpaṃ chedesītipi pāṭho. Tassattho – khaṇḍaso chinnamicchanto chedetabbayuttakameva chedesīti. **Abhaya**nti etasmiṃ te samma, guṇe pasīditvā abhayaṃ dadāmi, na me pāsādenattho, nāhaṃ taṃ chedāpessāmi, gaccha ñātisaṅghaparivuto sakkatagarukato sukhaṃ jīvāti āha.

Devarājā rañño dhammaṃ desetvā agamāsi. Rājā tassovāde ṭhatvā dānādīni puññāni katvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepi tathāgato ñātatthacariyaṃ acariyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, taruṇasālesu nibbattadevatā buddhaparisā, bhaddasāladevarājā pana ahameva ahosi’’nti.

Bhaddasālajātakavaṇṇanā dutiyā.

## [466] 3. Samuddavāṇijajātakavaṇṇanā

Kasanti vapanti te janāti idaṃ satthā jetavane viharanto devadattassa pañca kulasatāni gahetvā niraye patitabhāvaṃ ārabbha kathesi. So hi aggasāvakesu parisaṃ gahetvā pakkantesu sokaṃ sandhāretuṃ asakkonto uṇhalohite mukhato nikkhante balavavedanāpīḷito tathāgatassa guṇaṃ anussaritvā ‘‘ahameva nava māse tathāgatassa anatthaṃ cintesiṃ, satthu pana mayi pāpacittaṃ nāma natthi, asītimahātherānampi mayi āghāto nāma natthi, mayā katakammena ahameva idāni anātho jāto, satthārāpimhi vissaṭṭho mahātherehipi ñātiseṭṭhena rāhulattherenapi sakyarājakulehipi, gantvā satthāraṃ khamāpessāmī’’ti parisāya saññaṃ datvā attānaṃ pañcakena gāhāpetvā rattiṃ rattiṃ gacchanto kosalaraṭṭhaṃ sampāpuṇi. Ānandatthero satthu ārocesi ‘‘devadatto kira, bhante, tumhākaṃ khamāpetuṃ āgacchatī’’ti. ‘‘Ānanda, devadatto mama dassanaṃ na labhissatī’’ti.

Atha tasmiṃ sāvatthinagaradvāraṃ sampatte puna thero ārocesi, bhagavāpi tatheva avaca. Tassa jetavane pokkharaṇiyā samīpaṃ āgatassa pāpaṃ matthakaṃ pāpuṇi, sarīre ḍāho uppajji, nhatvā pānīyaṃ pivitukāmo hutvā ‘‘mañcakato maṃ āvuso otāretha, pānīyaṃ pivissāmī’’ti āha. Tassa otāretvā bhūmiyaṃ ṭhapitamattassa cittassāde aladdheyeva mahāpathavī vivaramadāsi. Tāvadeva taṃ avīcito aggijālā uṭṭhāya parikkhipitvā gaṇhi. So ‘‘pāpakammaṃ me matthakaṃ patta’’nti tathāgatassa guṇe anussaritvā –

‘‘Imehi aṭṭhīhi tamaggapuggalaṃ, devātidevaṃ naradammasārathiṃ;
Samantacakkhuṃ satapuññalakkhaṇaṃ, pāṇehi buddhaṃ saraṇaṃ upemī’’ti. (mi. pa. 4.1.3) –

Imāya gāthāya saraṇe patiṭṭhahanto avīciparāyaṇo ahosi. Tassa pana pañca upaṭṭhākakulasatāni ahesuṃ.

Tānipi tappakkhikāni hutvā dasabalaṃ akkositvā avīcimhiyeva nibbattiṃsu. Evaṃ so tāni pañca kulasatāni gaṇhitvā avīcimhi patiṭṭhito.

Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto pāpo lābhasakkāragiddhatāya sammāsambuddhe aṭṭhāne kopaṃ bandhitvā anāgatabhayamanoloketvā pañcahi kulasatehi saddhiṃ avīciparāyaṇo jāto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na bhikkhave, idāneva devadatto lābhasakkāragiddho hutvā anāgatabhayaṃ na olokesi, pubbepi anāgatabhayaṃ anoloketvā paccuppannasukhagiddhena saddhiṃ parisāya mahāvināsaṃ patto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bārāṇasito avidūre kulasahassanivāso mahāvaḍḍhakīgāmo ahosi. Tattha vaḍḍhakī ‘‘tumhākaṃ mañcaṃ karissāma, pīṭhaṃ karissāma, gehaṃ karissāmā’’ti vatvā manussānaṃ hatthato bahuṃ iṇaṃ gahetvā kiñci kātuṃ na sakkhiṃsu. Manussā diṭṭhadiṭṭhe vaḍḍhakī codenti palibuddhanti. Te iṇāyikehi upaddutā sukhaṃ vasituṃ asakkontā ‘‘videsaṃ gantvā yattha katthaci vasissāmā’’ti araññaṃ pavisitvā rukkhe chinditvā mahatiṃ nāvaṃ bandhitvā nadiṃ otāretvā āharitvā gāmato gāvutaḍḍhayojanamatte ṭhāne ṭhapetvā aḍḍharattasamaye gāmaṃ āgantvā puttadāramādāya nāvaṭṭhānaṃ gantvā nāvaṃ āruyha anukkamena mahāsamuddaṃ pavisitvā vātavegena vicarantā samuddamajjhe ekaṃ dīpakaṃ pāpuṇiṃsu. Tasmiṃ pana dīpake sayaṃjātasāliucchukadaliambajambupanasatālanāḷikerādīni vividhaphalāni atthi, aññataro pabhinnanāvo puriso paṭhamataraṃ taṃ dīpakaṃ patvā sālibhattaṃ bhuñjamāno ucchuādīni khādamāno thūlasarīro naggo parūḷhakesamassu tasmiṃ dīpake paṭivasati.

Vaḍḍhakī cintayiṃsu ‘‘sace ayaṃ dīpako rakkhasapariggahito bhavissati, sabbepi amhe vināsaṃ pāpuṇissāma, pariggaṇhissāma tāva na’’nti. Atha sattaṭṭha purisā sūrā balavanto sannaddhapañcāvudhā hutvā otaritvā dīpakaṃ pariggaṇhiṃsu. Tasmiṃ khaṇe so puriso bhuttapātarāso ucchurasaṃ pivitvā sukhappatto ramaṇīye padese rajatapaṭṭasadise vālukatale sītacchāyāya uttānako nipajjitvā ‘‘jambudīpavāsino kasantā vapantā evarūpaṃ sukhaṃ na labhanti, jambudīpato mayhaṃ ayameva dīpako vara’’nti gāyamāno udānaṃ udānesi. Atha satthā bhikkhū āmantetvā ‘‘so bhikkhave puriso imaṃ udānaṃ udānesī’’ti dassento paṭhamaṃ gāthamāha –

25. ‘‘Kasanti vapanti te janā, manujā kammaphalūpajīvino;
Nayimassa dīpakassa bhāgino, jambudīpā idameva no vara’’nti.

Tattha **te janā**ti te jambudīpavāsino janā. **Kammaphalūpajīvino**ti nānākammānaṃ phalūpajīvino sattā.

Atha te dīpakaṃ pariggaṇhantā purisā tassa gītasaddaṃ sutvā ‘‘manussasaddo viya suyyati, jānissāma na’’nti saddānusārena gantvā taṃ purisaṃ disvā ‘‘yakkho bhavissatī’’ti bhītatasitā sare sannahiṃsu. Sopi te disvā attano vadhabhayena ‘‘nāhaṃ, sāmi, yakkho, purisomhi, jīvitaṃ me dethā’’ti yācanto ‘‘purisā nāma tumhādisā naggā na hontī’’ti vutte punappunaṃ yācitvā manussabhāvaṃ viññāpesi. Te taṃ purisaṃ upasaṅkamitvā sammodanīyaṃ kathaṃ sutvā tassa tattha āgataniyāmaṃ pucchiṃsu. Sopi sabbaṃ tesaṃ kathetvā ‘‘tumhe attano puññasampattiyā idhāgatā, ayaṃ uttamadīpo, na ettha sahatthena kammaṃ katvā jīvanti, sayaṃjātasālīnañceva ucchuādīnañcettha anto natthīti anukkaṇṭhantā vasathā’’ti āha. Idha pana vasantānaṃ amhākaṃ añño paripantho natthi, aññaṃ bhayaṃ ettha natthi, ayaṃ pana amanussapariggahito, amanussā tumhākaṃ uccārapassāvaṃ disvā kujjheyyuṃ, tasmā taṃ karontā vālukaṃ viyūhitvā vālukāya paṭicchādeyyātha, ettakaṃ idha bhayaṃ, aññaṃ natthi, niccaṃ appamattā bhaveyyāthāti. Te tattha vāsaṃ upagacchiṃsu. Tasmiṃ pana kulasahasse pañcannaṃ pañcannaṃ kulasatānaṃ jeṭṭhakā dve vaḍḍhakī ahesuṃ. Tesu eko bālo ahosi rasagiddho, eko paṇḍito rasesu anallīno.

Aparabhāge sabbepi te tattha sukhaṃ vasantā thūlasarīrā hutvā cintayiṃsu ‘‘ciraṃ pītā no surā, ucchurasena merayaṃ katvā pivissāmā''ti. Te merayaṃ kāretvā pivitvā madavasena gāyantā naccantā kīḷantā pamattā tattha tattha uccārapassāvaṃ katvā appaṭicchādetvā dīpakaṃ jegucchaṃ paṭikūlaṃ kariṃsu. Devatā ''ime amhākaṃ kīḷāmaṇḍalaṃ paṭikūlaṃ karontī''ti kujjhitvā ''mahāsamuddaṃ uttarāpetvā dīpakadhovanaṃ karissāmā''ti mantetvā ''ayaṃ kāḷapakkho, ajja amhākaṃ samāgamo ca bhinno, ito dāni pannarasame divase puṇṇamīuposathadivase candassuggamanavelāya samuddaṃ ubbattetvā sabbepime ghātessāmā''ti divasaṃ ṭhapayiṃsu. Atha nesaṃ antare eko dhammiko devaputto ''mā ime mama passantassa nassiṃsū''ti anukampāya tesu sāyamāsaṃ bhuñjitvā gharadvāre sukhakathāya nisinnesu sabbālaṅkārapaṭimaṇḍito sakaladīpaṃ ekobhāsaṃ katvā uttarāya disāya ākāse ṭhatvā ''ambho vaḍḍhakī, devatā tumhākaṃ kuddhā. Imasmiṃ ṭhāne mā vasittha, ito aḍḍhamāsaccayena hi devatā samuddaṃ ubbattetvā sabbeva tumhe ghātessanti, ito nikkhamitvā palāyathā''ti vatvā dutiyaṃ gāthamāha –

26. ''Tipañcarattūpagatamhi cande, vego mahā hehiti sāgarassa;
Uplavissaṃ dīpamimaṃ uḷāraṃ, mā vo vadhī gacchatha leṇamañña''nti.

Tattha **uplavissa**nti imaṃ dīpakaṃ uplavanto ajjhottharanto abhibhavissati. **Mā vo vadhī**ti so sāgaravego tumhe mā vadhi.

Iti so tesaṃ ovādaṃ datvā attano ṭhānameva gato. Tasmiṃ gate aparo sāhasiko kakkhaḷo devaputto ''ime imassa vacanaṃ gahetvā palāyeyyuṃ, ahaṃ nesaṃ gamanaṃ nivāretvā sabbepime mahāvināsaṃ pāpessāmī''ti cintetvā dibbālaṅkārapaṭimaṇḍito sakaladīpaṃ ekobhāsaṃ karonto āgantvā dakkhiṇāya disāya ākāse ṭhatvā ''eko devaputto idhāgato, no''ti pucchitvā ''āgato''ti vutte ''so vo kiṃ kathesī''ti vatvā ''imaṃ nāma, sāmī''ti vutte ''so tumhākaṃ idha nivāsaṃ na icchati, dosena katheti, tumhe aññattha agantvā idheva vasathā''ti vatvā dve gāthā abhāsi –

27. ''Na jātuyaṃ sāgaravārivego, uplavissaṃ dīpamimaṃ uḷāraṃ;
Taṃ me nimittehi bahūhi diṭṭhaṃ, mā bhetha kiṃ socatha modathavho.

28. ''Pahūtabhakkhaṃ bahuannapānaṃ, pattattha āvāsamimaṃ uḷāraṃ;
Na vo bhayaṃ paṭipassāmi kiñci, āputtaputtehi pamodathavho''ti.

Tattha **na jātuya**nti na jātu ayaṃ. **Mā bhethā**ti mā bhāyittha. **Modathavho**ti pamoditā pītisomanassajātā hotha. **Āputtaputtehī**ti yāva puttānampi puttehi pamodatha, natthi vo imasmiṃ ṭhāne bhayanti.

Evaṃ so imāhi dvīhi gāthāhi te assāsetvā pakkāmi. Tassa pakkantakāle dhammikadevaputtassa vacanaṃ anādiyanto bālavaḍḍhakī ''suṇantu me, bhonto, vacana''nti sesavaḍḍhakī āmantetvā pañcamaṃ gāthamāha –

29. ''Yo devoyaṃ dakkhiṇāyaṃ disāyaṃ, khemanti pakkosati tassa saccaṃ;
Na uttaro vedi bhayābhayassa, mā bhetha kiṃ socatha modathavho''ti.

Tattha **dakkhiṇāya**nti dakkhiṇāya, ayameva vā pāṭho.

Taṃ sutvā rasagiddhā pañcasatā vaḍḍhakī tassa bālassa vacanaṃ ādiyiṃsu. Itaro pana paṇḍitavaḍḍhakī tassa vacanaṃ anādiyanto te vaḍḍhakī āmantetvā catasso gāthā abhāsi –

30. ''Yathā ime vippavadanti yakkhā, eko bhayaṃ saṃsati khemameko;
Tadiṅgha mayhaṃ vacanaṃ suṇātha, khippaṃ lahuṃ mā vinassimha sabbe.

31. ''Sabbe samāgamma karoma nāvaṃ, doṇiṃ daḷhaṃ sabbayantūpapannaṃ;

Sace ayaṃ dakkhiṇo saccamāha, moghaṃ paṭikkosati uttaroyaṃ;
Sā ceva no hehiti āpadatthā, imañca dīpaṃ na pariccajema.

32. ‘‘Sace ca kho uttaro saccamāha, moghaṃ paṭikkosati dakkhiṇoyaṃ;
Tameva nāvaṃ abhiruyha sabbe, evaṃ mayaṃ sotthi taremu pāraṃ.

33. ‘‘Na ve sugaṇhaṃ paṭhamena seṭṭhaṃ, kaniṭṭhamāpāthagataṃ gahetvā;
Yo cīdha tacchaṃ paviceyya gaṇhati, sa ve naro seṭṭhamupeti ṭhāna’’nti.

Tattha **vippavadantī**ti aññamaññaṃ viruddhaṃ vadanti. **Lahu**nti purimassa atthadīpanaṃ. **Doṇi**nti gambhīraṃ mahānāvaṃ. **Sabbayantūpapanna**nti sabbehi phiyārittādīhi yantehi upapannaṃ. **Sā ceva no hehiti āpadatthā**ti sā ca no nāvā pacchāpi uppannāya āpadāya atthā bhavissati, imañca dīpaṃ na pariccajissāma. **Taremū**ti tarissāma. **Na ve sugaṇha**nti na ve sukhena gaṇhitabbaṃ. **Seṭṭha**nti uttamaṃ tathaṃ saccaṃ. **Kaniṭṭha**nti paṭhamavacanaṃ upādāya pacchimavacanaṃ kaniṭṭhaṃ nāma. Idhāpi ‘‘na ve sugaṇha’’nti anuvattateva. Idaṃ vuttaṃ hoti – ambho vaḍḍhakī, yena kenaci paṭhamena vuttavacanaṃ ‘‘idameva seṭṭhaṃ tathaṃ sacca’’nti sukhaṃ na gaṇhitabbameva, yathā ca taṃ, evaṃ kaniṭṭhaṃ gacchā vuttavacanampi ‘‘idameva tathaṃ sacca’’nti na gaṇhitabbaṃ. Yaṃ pana sotavisayaṃ āpāthagataṃ hoti, taṃ āpāthagataṃ gahetvā yo idha paṇḍitapuriso purimavacanañca pacchimavacanañca paviceyya vicinitvā tīretvā upaparikkhitvā tacchaṃ gaṇhāti, yaṃ tathaṃ saccaṃ sabhāvabhūtaṃ, tadeva paccakkhaṃ katvā gaṇhāti. **Sa ve naro seṭṭhamupeti ṭhāna**nti so uttamaṃ ṭhānaṃ upeti adhigacchati vindati labhatīti.

So evañca pana vatvā āha – ‘‘ambho, mayaṃ dvinnampi devatānaṃ vacanaṃ karissāma, nāvaṃ tāva sajjeyyāma. Sace paṭhamassa vacanaṃ saccaṃ bhavissati, taṃ nāvaṃ abhiruhitvā palāyissāma, atha itarassa vacanaṃ saccaṃ bhavissati, nāvaṃ ekamante ṭhapetvā idheva vasissāmā’’ti. Evaṃ vutte bālavaḍḍhakī ‘‘ambho, tvaṃ udakapātiyaṃ susumāraṃ passasi, atīva dīghaṃ passasi, paṭhamadevaputto amhesu dosavasena kathesi, pacchimo sineheneva, imaṃ evarūpaṃ varadīpaṃ pahāya kuhiṃ gamissāma, sace pana tvaṃ gantukāmo, tava parisaṃ gaṇhitvā nāvaṃ karohi, amhākaṃ nāvāya kiccaṃ natthī’’ti āha. Paṇḍito attano parisaṃ gahetvā nāvaṃ sajjetvā nāvāya sabbūpakaraṇāni āropetvā sapariso nāvāya aṭṭhāsi.

Tato puṇṇamadivase candassa uggamanavelāya samuddato ūmi uttaritvā jāṇukapamāṇā hutvā dīpakaṃ dhovitvā gatā. Paṇḍito samuddassa uttaraṇabhāvaṃ ñatvā nāvaṃ vissajjesi. Bālavaḍḍhakipakkhikāni pañca kulasatāni ‘‘samuddato ūmi dīpadhovanatthāya āgatā, ettakameva eta’’nti kathentā nisīdiṃsu. Tato paṭipāṭiyā kaṭippamāṇā purisappamāṇā tālappamāṇā sattatālappamāṇā sāgaraūmi dīpakampi vuyhamānā āgañchi. Paṇḍito upāyakusalatāya rase alaggo sotthinā gato, bālavaḍḍhakī rasagiddhena anāgatabhayaṃ anolokento pañcahi kulasatehi saddhiṃ vināsaṃ patto.

Ito parā sānusāsanī tamatthaṃ dīpayamānā tisso abhisambuddhagāthā honti –

34. ‘‘Yathāpi te sāgaravārimajjhe, sakammunā sotthi vahiṃsu vāṇijā;
Anāgatatthaṃ paṭivijjhiyāna, appampi nācceti sa bhūripañño.

35. ‘‘Bālā ca mohena rasānugiddhā, anāgataṃ appaṭivijjhiyatthaṃ;
Paccuppanne sīdanti atthajāte, samuddamajjhe yathā te manussā.

36. ‘‘Anāgataṃ paṭikayirātha kiccaṃ, ‘mā maṃ kiccaṃ kiccakāle byadhesi’;
Taṃ tādisaṃ paṭikatakiccakāriṃ, na taṃ kiccaṃ kiccakāle byadhetī’’ti.

Tattha **sakammunā**ti anāgatabhayaṃ disvā puretaraṃ katena attano kammena. **Sotthi vahiṃsū**ti khemena gamiṃsu. **Vāṇijā**ti samudde vicaraṇabhāvena vaḍḍhakī vuttā. **Paṭivijjhiyānā**ti evaṃ, bhikkhave, paṭhamataraṃ kattabbaṃ anāgataṃ atthaṃ paṭivijjhitvā idhaloke bhūripañño kulaputto appamattakampi attano atthaṃ na acceti nātivattati, na hāpetīti attho. **Appaṭivijjhiyattha**nti appaṭivijjhitvā atthaṃ, paṭhamameva kattabbaṃ akatvāti attho. **Paccuppanne**ti yadā taṃ anāgataṃ atthajātaṃ uppajjati, tadā tasmiṃ paccuppanne **sīdanti,** atthe jāte attano patiṭṭhaṃ na labhanti, samudde te bālavaḍḍhakī manussā viya vināsaṃ pāpuṇanti.

Anāgatanti bhikkhave, paṇḍitapuriso anāgataṃ paṭhamataraṃ kattabbakiccaṃ samparāyikaṃ vā diṭṭhadhammikaṃ vā **paṭikayirātha,** puretarameva kareyya. Kiṃkāraṇā? **Mā maṃ kiccaṃ kiccakāle byadhesi,** pure kattabbañhi pure akayiramānaṃ pacchā paccuppannabhāvappattaṃ attano kiccakāle kāyacittābādhena byadheti, taṃ maṃ mā byadhesīti paṭhamameva naṃ paṇḍito kareyya. **Taṃ tādisa**nti yathā paṇḍitaṃ purisaṃ. **Paṭikatakiccakāri**nti paṭikacceva kattabbakiccakārinaṃ. **Taṃ kiccaṃ kiccakāle**ti anāgataṃ kiccaṃ kayiramānaṃ pacchā paccuppannabhāvappattaṃ attano kiccakāle kāyacittābādhakāle tādisaṃ purimaṃ na byadheti na bādhati. Kasmā? Pureyeva katattāti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto paccuppannasukhe laggo anāgatabhayaṃ anoloketvā sapariso vināsaṃ patto’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā bālavaḍḍhakī devadatto ahosi, dakkhiṇadisāya ṭhito adhammikadevaputto kokāliko, uttaradisāya ṭhito dhammikadevaputto sāriputto, paṇḍitavaḍḍhakī pana ahameva ahosi’’nti.

Samuddavāṇijajātakavaṇṇanā tatiyā.

## [467] 4. Kāmajātakavaṇṇanā

Kāmaṃ kāmayamānassāti idaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabbha kathesi. Eko kira sāvatthivāsī brāhmaṇo aciravatītīre khettakaraṇatthāya araññaṃ koṭesi. Satthā tassa upanissayaṃ disvā sāvatthiṃ piṇḍāya pavisanto maggā okkamma tena saddhiṃ paṭisanthāraṃ katvā ‘‘kiṃ karosi brāhmaṇā’’ti vatvā ‘‘khettaṭṭhānaṃ koṭāpemi bho, gotamā’’ti vutte ‘‘sādhu, brāhmaṇa, kammaṃ karohī’’ti vatvā agamāsi. Eteneva upāyena chinnarukkhe hāretvā khettassa sodhanakāle kasanakāle kedārabandhanakāle vapanakāleti punappunaṃ gantvā tena saddhiṃ paṭisanthāramakāsi. Vapanadivase pana so brāhmaṇo ‘‘ajja, bho gotama, mayhaṃ vappamaṅgalaṃ, ahaṃ imasmiṃ sasse nipphanne buddhappamukhassa bhikkhusaṅghassa mahādānaṃ dassāmī’’ti āha. Satthā tuṇhībhāvena adhivāsetvā pakkāmi. Punekadivasaṃ brāhmaṇo sassaṃ olokento aṭṭhāsi. Satthāpi tattha gantvā ‘‘kiṃ karosi brāhmaṇā’’ti pucchitvā ‘‘sassaṃ olokemi bho gotamā’’ti vutte ‘‘sādhu brāhmaṇā’’ti vatvā pakkāmi. Tadā brāhmaṇo cintesi ‘‘samaṇo gotamo abhiṇhaṃ āgacchati, nissaṃsayaṃ bhattena atthiko, dassāmahaṃ tassa bhatta’’nti. Tassevaṃ cintetvā gehaṃ gatadivase satthāpi tattha agamāsi. Atha brāhmaṇassa ativiya vissāso ahosi. Aparabhāge pariṇate sasse ‘‘sve khettaṃ lāyissāmī’’ti sanniṭṭhānaṃ katvā nipanne brāhmaṇe aciravatiyā upari sabbarattiṃ karakavassaṃ vassi. Mahogho āgantvā ekanāḷimattampi anavasesaṃ katvā sabbaṃ sassaṃ samuddaṃ pavesesi. Brāhmaṇo oghamhi patite sassavināsaṃ oloketvā sakabhāvena saṇṭhātuṃ nāhosi, balavasokābhibhūto hatthena uraṃ paharitvā paridevamāno rodanto nipajji.

Satthā paccūsasamaye sokābhibhūtaṃ brāhmaṇaṃ disvā ‘‘brāhmaṇassāvassayo bhavissāmī’’ti punadivase sāvatthiyaṃ piṇḍāya caritvā piṇḍapātapaṭikkanto bhikkhū vihāraṃ pesetvā pacchāsamaṇena saddhiṃ tassa gehadvāraṃ agamāsi. Brāhmaṇo satthu āgatabhāvaṃ sutvā ‘‘paṭisanthāratthāya me sahāyo āgato bhavissatī’’ti paṭiladdhassāso āsanaṃ paññapesi. Satthā pavisitvā paññattāsane nisīditvā ‘‘brāhmaṇa, kasmā tvaṃ dummanosi, kiṃ te aphāsuka’’nti pucchi. Bho gotama, aciravatītīre mayā rukkhacchedanato paṭṭhāya kataṃ kammaṃ tumhe jānātha, ahaṃ ‘‘imasmiṃ sasse nipphanne tumhākaṃ dānaṃ dassāmī’’ti vicarāmi, idāni me sabbaṃ taṃ sassaṃ mahogho samuddameva pavesesi, kiñci avasiṭṭhaṃ natthi, sakaṭasatamattaṃ dhaññaṃ vinaṭṭhaṃ, tena me mahāsoko uppannoti. ‘‘Kiṃ pana, brāhmaṇa, socantassa naṭṭhaṃ punāgacchatī’’ti. ‘‘No hetaṃ bho gotamā’’ti. ‘‘Evaṃ sante kasmā socasi, imesaṃ sattānaṃ dhanadhaññaṃ nāma uppajjanakāle uppajjati, nassanakāle nassati, kiñci saṅkhāragataṃ anassanadhammaṃ nāma natthi, mā cintayī’’ti. Iti naṃ satthā samassāsetvā tassa sappāyadhammaṃ desento **kāmasuttaṃ** (su. ni. 772 ādayo) kathesi. Suttapariyosāne socanto brāhmaṇo sotāpattiphale patiṭṭhahi. Satthā taṃ nissokaṃ katvā uṭṭhāyāsanā vihāraṃ agamāsi. ‘‘Satthā asukaṃ nāma brāhmaṇaṃ sokasallasamappitaṃ nissokaṃ katvā sotāpattiphale patiṭṭhāpesī’’ti sakalanagaraṃ aññāsi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, dasabalo brāhmaṇena saddhiṃ mittaṃ katvā vissāsiko hutvā upāyeneva tassa sokasallasamappitassa dhammaṃ desetvā taṃ nissokaṃ katvā sotāpattiphale patiṭṭhāpesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepāhaṃ etaṃ nissokamakāsi’’nti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadattassa rañño dve puttā ahesuṃ. So jeṭṭhakassa uparajjaṃ adāsi, kaniṭṭhassa senāpatiṭṭhānaṃ. Aparabhāge brahmadatte kālakate amaccā jeṭṭhakassa abhisekaṃ paṭṭhapesuṃ. So ‘‘na mayhaṃ rajjenattho, kaniṭṭhassa me dethā’’ti vatvā punappunaṃ yāciyamānopi paṭikkhipitvā kaniṭṭhassa abhiseke kate ‘‘na me issariyenattho’’ti uparajjādīnipi na icchi. ‘‘Tena hi sādūni bhojanāni bhuñjanto idheva vasāhī’’ti vuttepi ‘‘na me imasmiṃ nagare kiccaṃ atthī’’ti bārāṇasito nikkhamitvā paccantaṃ gantvā ekaṃ seṭṭhikulaṃ nissāya sahatthena kammaṃ karonto vasi. Te aparabhāge tassa rājakumārabhāvaṃ ñatvā kammaṃ kātuṃ nādaṃsu, kumāraparihāreneva taṃ parihariṃsu. Aparabhāge rājakammikā khettappamāṇaggahaṇatthāya taṃ gāmaṃ agamaṃsu. Seṭṭhi rājakumāraṃ upasaṅkamitvā ‘‘sāmi, mayaṃ tumhe posema, kaniṭṭhabhātikassa paṇṇaṃ pesetvā amhākaṃ baliṃ hārethā’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā ‘‘ahaṃ asukaseṭṭhikulaṃ nāma upanissāya vasāmi, maṃ nissāya etesaṃ baliṃ vissajjehī’’ti paṇṇaṃ pesesi. Rājā ‘‘sādhū’’ti vatvā tathā kāresi.

Atha naṃ sakalagāmavāsinopi janapadavāsinopi upasaṅkamitvā ‘‘mayaṃ tumhākaññeva baliṃ dassāma, amhākampi suṅkaṃ vissajjāpehī’’ti āhaṃsu. So tesampi atthāya paṇṇaṃ pesetvā vissajjāpesi. Tato paṭṭhāya te tasseva baliṃ adaṃsu. Athassa mahālābhasakkāro ahosi, tena saddhiññevassa taṇhāpi mahatī jātā. So aparabhāgepi sabbaṃ janapadaṃ yāci, upaḍḍharajjaṃ yāci, kaniṭṭhopi tassa adāsiyeva. So taṇhāya vaḍḍhamānāya upaḍḍharajjenapi asantuṭṭho ‘‘rajjaṃ gaṇhissāmī’’ti janapadaparivuto taṃ nagaraṃ gantvā bahinagare ṭhatvā ‘‘rajjaṃ vā me detu yuddhaṃ vā’’ti kaniṭṭhassa paṇṇaṃ pahiṇi. Kaniṭṭho cintesi ‘‘ayaṃ bālo pubbe rajjampi uparajjādīnipi paṭikkhipitvā idāni ‘yuddhena gaṇhāmī’ti vadati, sace kho panāhaṃ imaṃ yuddhena māressāmi, garahā me bhavissati, kiṃ me rajjenā’’ti. Athassa ‘‘alaṃ yuddhena, rajjaṃ gaṇhatū’’ti pesesi. So rajjaṃ gaṇhitvā kaniṭṭhassa uparajjaṃ datvā tato paṭṭhāya rajjaṃ kārento taṇhāvasiko hutvā ekena rajjena asantuṭṭho dve tīṇi rajjāni patthetvā taṇhāya koṭiṃ nāddasa.

Tadā sakko devarājā ‘‘ke nu kho loke mātāpitaro upaṭṭhahanti, ke dānādīni puññāni karonti, ke taṇhāvasikā’’ti olokento tassa taṇhāvasikabhāvaṃ ñatvā ‘‘ayaṃ bālo bārāṇasirajjenapi na tussati, ahaṃ sikkhāpessāmi na’’nti māṇavakavesena rājadvāre ṭhatvā ‘‘eko upāyakusalo māṇavo dvāre ṭhito’’ti ārocāpetvā ‘‘pavisatū’’ti vutte pavisitvā rājānaṃ jayāpetvā ‘‘kiṃkāraṇā āgatosī’’ti vutte ‘‘mahārāja tumhākaṃ kiñci vattabbaṃ atthi, raho paccāsīsāmī’’ti āha. Sakkānubhāvena tāvadeva manussā paṭikkamiṃsu. Atha naṃ māṇavo ‘‘ahaṃ, mahārāja, phītāni ākiṇṇamanussāni sampannabalavāhanāni tīṇi nagarāni passāmi, ahaṃ te attano ānubhāvena tesu rajjaṃ gahetvā dassāmi, papañcaṃ akatvā sīghaṃ gantuṃ vaṭṭatī’’ti āha. So taṇhāvasiko rājā ‘‘sādhū’’ti sampaṭicchitvā sakkānubhāvena ‘‘ko vā tvaṃ, kuto vā āgato, kiṃ vā te laddhuṃ vaṭṭatī’’ti na pucchi. Sopi ettakaṃ vatvā tāvatiṃsabhavanameva agamāsi.

Rājā amacce pakkosāpetvā ‘‘eko māṇavo ‘amhākaṃ tīṇi rajjāni gahetvā dassāmī’ti āha, taṃ pakkosatha, nagare bheriṃ carāpetvā balakāyaṃ sannipātāpetha, papañcaṃ akatvā tīṇi rajjāni gaṇhissāmī’’ti vatvā ‘‘kiṃ pana te, mahārāja, tassa māṇavassa sakkāro vā kato, nivāsaṭṭhānaṃ vā pucchita’’nti vutte ‘‘neva sakkāraṃ akāsiṃ, na nivāsaṭṭhānaṃ pucchiṃ, gacchatha naṃ upadhārethā’’ti āha. Upadhārentā naṃ adisvā ‘‘mahārāja, sakalanagare māṇavaṃ na passāmā’’ti ārocesuṃ. Taṃ sutvā rājā domanassajāto ‘‘tīsu nagaresu rajjaṃ naṭṭhaṃ, mahantenamhi yasena parihīno, ‘neva me paribbayaṃ adāsi, na ca pucchi nivāsaṭṭhāna'nti mayhaṃ kujjhitvā māṇavo anāgato bhavissatī''ti punappunaṃ cintesi. Athassa taṇhāvasikassa sarīre ḍāho uppajji, sarīre pariḍayhante udaraṃ khobhetvā lohitapakkhandikā udapādi. Ekaṃ bhājanaṃ pavisati, ekaṃ nikkhamati, vejjā tikicchituṃ na sakkonti, rājā kilamati. Athassa byādhitabhāvo sakalanagare pākaṭo ahosi.

Tadā bodhisatto takkasilato sabbasippāni uggaṇhitvā bārāṇasinagare mātāpitūnaṃ santikaṃ āgato taṃ rañño pavattiṃ sutvā ''ahaṃ tikicchissāmī''ti rājadvāraṃ gantvā ''eko kira taruṇamāṇavo tumhe tikicchituṃ āgato''ti ārocāpesi. Rājā ''mahantamahantā disāpāmokkhavejjāpi maṃ tikicchituṃ na sakkonti, kiṃ taruṇamāṇavo sakkhissati, paribbayaṃ datvā vissajjetha na''nti āha. Taṃ sutvā māṇavo ''mayhaṃ vejjakammena vetanaṃ natthi, ahaṃ tikicchāmi, kevalaṃ bhesajjamūlamattaṃ detū''ti āha. Taṃ sutvā rājā ''sādhū''ti pakkosāpesi. Māṇavo rājānaṃ vanditvā ''mā bhāyi, mahārāja, ahaṃ te tikicchāmi, apica kho pana me rogassa samuṭṭhānaṃ ācikkhāhī''ti āha. Rājā harāyamāno ''kiṃ te samuṭṭhānena, bhesajjaṃ eva karohī''ti āha. Mahārāja, vejjā nāma ''ayaṃ byādhi imaṃ nissāya samuṭṭhito''ti ñatvā anucchavikaṃ bhesajjaṃ karontīti. Rājā ''sādhu tātā''ti samuṭṭhānaṃ kathento ''ekena māṇavena āgantvā tīsu nagaresu rajjaṃ gahetvā dassāmī''tiādiṃ katvā sabbaṃ kathetvā ''iti me tāta, taṇhaṃ nissāya byādhi uppanno, sace tikicchituṃ sakkosi, tikicchāhī''ti āha. Kiṃ pana mahārāja, socanāya tāni nagarāni sakkā laddhunti? ''Na sakkā tātā''ti. ''Evaṃ sante kasmā socasi, mahārāja, sabbameva hi saviññāṇakāviññāṇakavatthuṃ attano kāyaṃ ādiṃ katvā pahāya gamanīyaṃ, catūsu nagaresu rajjaṃ gahetvāpi tvaṃ ekappahāreneva na catasso bhattapātiyo bhuñjissasi, na catūsu sayanesu sayissasi, na cattāri vatthayugāni acchādessasi, taṇhāvasikena nāma bhavituṃ na vaṭṭati, ayañhi taṇhā nāma vaḍḍhamānā catūhi apāyehi muccituṃ na detīti.

Iti naṃ mahāsatto ovaditvā athassa dhammaṃ desento imā gāthā abhāsi –

37. ''Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchati.

38. ''Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Tato naṃ aparaṃ kāme, ghamme taṇhaṃva vindati.

39. ''Gavaṃva siṅgino siṅgaṃ, vaḍḍhamānassa vaḍḍhati;
Evaṃ mandassa posassa, bālassa avijānato;
Bhiyyo taṇhā pipāsā ca, vaḍḍhamānassa vaḍḍhati.

40. ''Pathabyā sāliyavakaṃ, gavāssaṃ dāsaporisaṃ;
Datvā ca nālamekassa, iti vidvā samaṃ care.

41. ''Rājā pasayha pathaviṃ vijitvā, sasāgarantaṃ mahimāvasanto;
Oraṃ samuddassa atittarūpo, pāraṃ samuddassapi patthayetha.

42. ''Yāva anussaraṃ kāme, manasā titti nājjhagā;
Tato nivattā paṭikkamma disvā, te ve sutittā ye paññāya tittā.

43. ''Paññāya tittinaṃ seṭṭhaṃ, na so kāmehi tappati;
Paññāya tittaṃ purisaṃ, taṇhā na kurute vasaṃ.

44. ''Apacinetheva kāmānaṃ, appicchassa alolupo;
Samuddamatto puriso, na so kāmehi tappati.

45. ''Rathakārova cammassa, parikantaṃ upāhanaṃ;
Yaṃ yaṃ cajati kāmānaṃ, taṃ taṃ sampajjate sukhaṃ;
Sabbañce sukhamiccheyya, sabbe kāme pariccaje''ti.

Tattha **kāma**nti vatthukāmampi kilesakāmampi. **Kāmayamānassā**ti patthayamānassa. **Tassa ce taṃ samijjhatī**ti tassa puggalassa taṃ kāmitavatthu samijjhati ce, nipphajjati ceti attho. **Tato naṃ aparaṃ kāme**ti ettha **na**nti nipātamattaṃ. **Apara**nti parabhāgadīpanaṃ. **Kāme**ti upayogabahuvacanaṃ. Idaṃ vuttaṃ hoti – sace kāmaṃ kāmayamānassa taṃ kāmitavatthu samijjhati, tasmiṃ samiddhe tato paraṃ so puggalo kāmayamāno yathā nāma **ghamme** gimhakāle vātātapena kilanto **taṇhaṃ vindati,** pānīyapipāsaṃ paṭilabhati, evaṃ bhiyyo kāmataṇhāsaṅkhāte kāme vindati paṭilabhati, rūpataṇhādikā taṇhā cassa vaḍḍhatiyevāti. **Gavaṃvā**ti gorūpassa viya. **Siṅgino**ti matthakaṃ padāletvā uṭṭhitasiṅgassa. **Mandassā**ti mandapaññassa. **Bālassā**ti bāladhamme yuttassa. Idaṃ vuttaṃ hoti – yathā vacchakassa vaḍḍhantassa sarīreneva saddhiṃ siṅgaṃ vaḍḍhati, evaṃ andhabālassapi appattakāmataṇhā ca pattakāmapipāsā ca aparāparaṃ vaḍḍhatīti.

Sāliyavakanti sālikhettayavakhettaṃ. Etena sāliyavādikaṃ sabbaṃ dhaññaṃ dasseti, dutiyapadena sabbaṃ dvipadacatuppadaṃ dasseti. Paṭhamapadena vā sabbaṃ aviññāṇakaṃ, itarena saviññāṇakaṃ. **Datvā cā**ti datvāpi. Idaṃ vuttaṃ hoti – tiṭṭhantu tīṇi rajjāni, sace so māṇavo aññaṃ vā sakalampi pathaviṃ saviññāṇakāviññāṇakaratanapūraṃ kassaci datvā gaccheyya, idampi ettakaṃ vatthu ekasseva apariyantaṃ, evaṃ duppūrā esā taṇhā nāma. **Iti vidvā samaṃ care**ti evaṃ jānanto puriso taṇhāvasiko ahutvā kāyasamācārādīni pūrento careyya.

Oranti orimakoṭṭhāsaṃ patvā tena atittarūpo puna samuddapārampi patthayetha. Evaṃ taṇhāvasikasattā nāma duppūrāti dasseti. **Yāvā**ti aniyāmitaparicchedo. **Anussara**nti anussaranto. **Nājjhagā**ti na vindati. Idaṃ vuttaṃ hoti – mahārāja, puriso apariyantepi kāme manasā anussaranto tittiṃ na vindati, pattukāmova hoti, evaṃ kāmesu sattānaṃ taṇhā vaḍḍhateva. **Tato nivattā**ti tato pana vatthukāmakilesakāmato cittena nivattitvā kāyena paṭikkamma ñāṇena ādīnavaṃ disvā ye paññāya tittā paripuṇṇā, te tittā nāma.

Paññāya tittinaṃ seṭṭhanti paññāya tittīnaṃ ayaṃ paripuṇṇaseṭṭho, ayameva vā pāṭho. **Na so kāmehi tappatī**ti ‘‘na hī’’tipi pāṭho. Yasmā paññāya titto puriso kāmehi na pariḍayhatīti attho. **Na kurute vasa**nti tādisañhi purisaṃ taṇhā vase vattetuṃ na sakkoti, sveva pana taṇhāya ādīnavaṃ disvā sarabhaṅgamāṇavo viya ca aḍḍhamāsakarājā viya ca taṇhāvase na pavattatīti attho. **Apacinethevā**ti viddhaṃsetheva. **Samuddamatto**ti mahatiyā paññāya samannāgatattā samuddappamāṇo. So mahantena agghināpi samuddo viya kilesakāmehi na tappati na ḍayhati.

Rathakāroti cammakāro. **Parikanta**nti parikantanto. Idaṃ vuttaṃ hoti – yathā cammakāro upāhanaṃ parikantanto yaṃ yaṃ cammassa agayhūpagaṭṭhānaṃ hoti, taṃ taṃ cajitvā upāhanaṃ katvā upāhanamūlaṃ labhitvā sukhito hoti, evameva paṇḍito cammakārasatthasadisāya paññāya kantanto yaṃ yaṃ odhiṃ kāmānaṃ cajati, tena tenassa kāmodhinā rahitaṃ taṃ taṃ kāyakammaṃ vacīkammaṃ manokammañca sukhaṃ sampajjati vigatadarathaṃ, sace pana sabbampi kāyakammādisukhaṃ vigatapariḷāhameva iccheyya, kasiṇaṃ bhāvetvā jhānaṃ nibbattetvā sabbe kāme pariccajeti.

Bodhisattassa pana imaṃ gāthaṃ kathentassa rañño setacchattaṃ ārammaṇaṃ katvā odātakasiṇajjhānaṃ udapādi, rājāpi arogo ahosi. So tuṭṭho sayanā vuṭṭhahitvā ‘‘ettakā vejjā maṃ tikicchituṃ nāsakkhiṃsu, paṇḍitamāṇavo pana attano ñāṇosadhena maṃ nirogaṃ akāsī’’ti tena saddhiṃ sallapanto dasamaṃ gāthamāha –

46. ‘‘Aṭṭha te bhāsitā gāthā, sabbā honti sahassiyā;
Paṭigaṇha mahābrahme, sādhetaṃ tava bhāsita’’nti.

Tattha **aṭṭhā**ti dutiyagāthaṃ ādiṃ katvā kāmādīnavasaṃyuttā aṭṭha. **Sahassiyā**ti sahassārahā. **Paṭigaṇhā**ti aṭṭha sahassāni gaṇha. **Sādhetaṃ tava bhāsita**nti sādhu etaṃ tava vacanaṃ.

Taṃ sutvā mahāsatto ekādasamaṃ gāthamāha –

47. ‘‘Na me attho sahassehi, satehi nahutehi vā;
Pacchimaṃ bhāsato gāthaṃ, kāme me na rato mano’’ti.

Tattha **pacchima**nti ‘‘rathakārova cammassā’’ti gāthaṃ. **Kāme me na rato mano**ti imaṃ gāthaṃ bhāsamānasseva mama vatthukāmepi kilesakāmepi mano nābhiramāmi. Ahañhi imaṃ gāthaṃ bhāsamāno attanova dhammadesanāya jhānaṃ nibbattesiṃ, mahārājāti.

Rājā bhiyyosomattāya tussitvā mahāsattaṃ vaṇṇento osānagāthamāha –

48. ‘‘Bhadrako vatāyaṃ māṇavako, sabbalokavidū muni;
Yo imaṃ taṇhaṃ dukkhajananiṃ, parijānāti paṇḍito’’ti.

Tattha **dukkhajanani**nti sakalavaṭṭadukkhajananiṃ. **Parijānātī**ti parijāni paricchindi, luñcitvā nīharīti bodhisattaṃ vaṇṇento evamāha.

Bodhisattopi ‘‘mahārāja, appamatto hutvā dhammaṃ carā’’ti rājānaṃ ovaditvā ākāsena himavantaṃ gantvā isipabbajjaṃ pabbajitvā yāvatāyukaṃ ṭhatvā brahmavihāre bhāvetvā aparihīnajjhāno hutvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepāhaṃ etaṃ brāhmaṇaṃ nissokamakāsi’’nti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā esa brāhmaṇo ahosi, paṇḍitamāṇavo pana ahameva ahosi’’nti.

Kāmajātakavaṇṇanā catutthā.

## [468] 5. Janasandhajātakavaṇṇanā

Dasa khalūti idaṃ satthā jetavane viharanto kosalarañño ovādatthāya kathesi. Ekasmiñhi kāle rājā issariyamadamatto kilesasukhanissito vinicchayampi na paṭṭhapesi, buddhupaṭṭhānampi pamajji. So ekadivase dasabalaṃ anussaritvā ‘‘satthāraṃ vandissāmī’’ti bhuttapātarāso rathavaramāruyha vihāraṃ gantvā satthāraṃ vanditvā nisīdi. Atha naṃ satthā ‘‘kiṃ mahārāja ciraṃ na paññāyasī’’ti vatvā ‘‘bahukiccatāya no bhante buddhupaṭṭhānassa okāso na jāto’’ti vutte ‘‘mahārāja, mādise nāma ovādadāyake sabbaññubuddhe dhuravihāre viharante ayuttaṃ tava pamajjituṃ, raññā nāma rājakiccesu appamattena bhavitabbaṃ, raṭṭhavāsīnaṃ mātāpitusamena agatigamanaṃ pahāya dasa rājadhamme akopentena rajjaṃ kāretuṃ vaṭṭati, rañño hi dhammikabhāve sati parisāpissa dhammikā honti, anacchariyaṃ kho panetaṃ, yaṃ mayi anusāsante tvaṃ dhammena rajjaṃ kāreyyāsi, porāṇakapaṇḍitā anusāsakaācariye avijjamānepi attano matiyāva tividhasucaritadhamme patiṭṭhāya mahājanassa dhammaṃ desetvā saggapathaṃ pūrayamānā agamaṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatti, ‘‘janasandhakumāro’’tissa nāmaṃ kariṃsu. Athassa vayappattassa takkasilato sabbasippāni uggaṇhitvā āgatakāle rājā sabbāni bandhanāgārāni sodhāpetvā uparajjaṃ adāsi. So aparabhāge pitu accayena rajje patiṭṭhāya catūsu nagaradvāresu nagaramajjhe rājadvāre cāti cha dānasālāyo kārāpetvā divase divase cha satasahassāni pariccajitvā sakalajambudīpaṃ saṅkhobhetvā mahādānaṃ pavattento bandhanāgārāni niccaṃ vivaṭāni kārāpetvā dhammabhaṇḍikaṃ sodhāpetvā catūhi saṅgahavatthūhi lokaṃ saṅgaṇhanto pañca sīlāni rakkhanto uposathavāsaṃ vasanto dhammena rajjaṃ kāresi. Antarantarā ca raṭṭhavāsino sannipātāpetvā ‘‘dānaṃ detha, sīlaṃ samādiyatha, bhāvanaṃ bhāvetha, dhammena kammante ca vohāre ca payojetha, daharakāleyeva sippāni uggaṇhatha, dhanaṃ uppādetha, gāmakūṭakammaṃ vā pisuṇavācākammaṃ vā mā karittha, caṇḍā pharusā mā ahuvattha, mātupaṭṭhānaṃ pitupaṭṭhānaṃ pūretha, kule jeṭṭhāpacāyino bhavathā’’ti dhammaṃ desetvā mahājane sucaritadhamme patiṭṭhāpesi. So ekadivasaṃ pannarasīuposathe samādinnuposatho ‘‘mahājanassa bhiyyo hitasukhatthāya appamādavihāratthāya dhammaṃ desessāmī’’ti cintetvā nagare bheriṃ carāpetvā attano orodhe ādiṃ katvā sabbanagarajanaṃ sannipātāpetvā rājaṅgaṇe alaṅkaritvā alaṅkataratanamaṇḍapamajjhe supaññattavarapallaṅke nisīditvā ‘‘ambho, nagaravāsino tumhākaṃ tapanīye ca atapanīye ca dhamme desessāmi, appamattā hutvā ohitasotā sakkaccaṃ suṇāthā’’ti vatvā dhammaṃ desesi.

Satthā saccaparibhāvitaṃ mukharatanaṃ vivaritvā taṃ dhammadesanaṃ madhurena sarena kosalarañño āvi karonto –

49. ‘‘Dasa khalu imāni ṭhānāni, yāni pubbe akaritvā;
Sa pacchā manutappati, iccevāha janasandho.

50. ‘‘Aladdhā vittaṃ tappati, pubbe asamudānitaṃ;
Na pubbe dhanamesissaṃ, iti pacchānutappati.

51. ‘‘Sakyarūpaṃ pure santaṃ, mayā sippaṃ na sikkhitaṃ;
Kicchā vutti asippassa, iti pacchānutappati.

52. ‘‘Kūṭavedī pure āsiṃ, pisuṇo piṭṭhimaṃsiko;
Caṇḍo ca pharuso cāpi, iti pacchānutappati.

53. ‘‘Pāṇātipātī pure āsiṃ, luddo cāpi anāriyo;
Bhūtānaṃ nāpacāyissaṃ, iti pacchānutappati.

54. ‘‘Bahūsu vata santīsu, anāpādāsu itthisu;
Paradāraṃ asevissaṃ, iti pacchānutappati.

55. ‘‘Bahumhi vata santamhi, annapāne upaṭṭhite;
Na pubbe adadaṃ dānaṃ, iti pacchānutappati.

56. ‘‘Mātaraṃ pitaraṃ cāpi, jiṇṇakaṃ gatayobbanaṃ;
Pahu santo na posissaṃ, iti pacchānutappati.

57. ‘‘Ācariyamanusatthāraṃ, sabbakāmarasāharaṃ;
Pitaraṃ atimaññissaṃ, iti pacchānutappati.

58. ‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Na pubbe payirupāsissaṃ, iti pacchānutappati.

59. ‘‘Sādhu hoti tapo ciṇṇo, santo ca payirupāsito;
Na ca pubbe tapo ciṇṇo, iti pacchānutappati.

60. ‘‘Yo ca etāni ṭhānāni, yoniso paṭipajjati;
Karaṃ purisakiccāni, sa pacchā nānutappatī’’ti. – imā gāthā āha;

Tattha **ṭhānānī**ti kāraṇāni. **Pubbe**ti paṭhamameva akaritvā. **Sa pacchā manutappatī**ti so paṭhamaṃ kattabbānaṃ akārako puggalo pacchā idhalokepi paralokepi tappati kilamati. ‘‘Pacchā vā anutappatī’’tipi pāṭho. **Iccevāhā**ti iti evaṃ āhāti padacchedo, iti evaṃ rājā janasandho avoca. Iccassuhātipi pāṭho. Tattha assu-kāro nipātamattaṃ iti assu āhāti padacchedo. Idāni tāni dasa tapanīyakāraṇāni pakāsetuṃ bodhisattassa dhammakathā hoti. Tattha **pubbe**ti paṭhamameva taruṇakāle parakkamaṃ katvā **asamudānitaṃ** asambhataṃ dhanaṃ mahallakakāle alabhitvā tappati socati, pare ca sukhite disvā sayaṃ dukkhaṃ jīvanto ‘‘pubbe dhanaṃ na pariyesissa’’nti evaṃ pacchā anutappati, tasmā mahallakakāle sukhaṃ jīvitukāmā daharakāleyeva dhammikāni kasikammādīni katvā dhanaṃ pariyesathāti dasseti.

Pure santanti pure daharakāle ācariye payirupāsitvā mayā kātuṃ sakyarūpaṃ samānaṃ hatthisippādikaṃ kiñci sippaṃ na sikkhitaṃ. **Kicchā**ti mahallakakāle asippassa dukkhā jīvitavutti, neva sakkā tadā sippaṃ sikkhituṃ, tasmā mahallakakāle sukhaṃ jīvitukāmā taruṇakāleyeva sippaṃ sikkhathāti dasseti. **Kuṭavedī**ti kūṭajānanako gāmakūṭako vā lokassa anatthakārako vā tulākūṭādikārako vā kūṭaṭṭakārako vāti attho. **Āsi**nti evarūpo ahaṃ pubbe ahosiṃ. **Pisuṇo**ti pesuññakāraṇo. **Piṭṭhimaṃsiko**ti lañjaṃ gahetvā asāmike sāmike karonto paresaṃ piṭṭhimaṃsakhādako. **Iti pacchā**ti evaṃ maraṇamañce nipanno anutappati, tasmā sace niraye na vasitukāmāttha, mā evarūpaṃ pāpakammaṃ karitthāti ovadati.

Luddoti dāruṇo. **Anāriyo**ti na ariyo nīcasamācāro. **Nāpacāyissa**nti khantimettānuddayavasena nīcavuttiko nāhosiṃ. Sesaṃ purimanayeneva yojetabbaṃ. **Anāpādāsū**ti āpādānaṃ āpādo, pariggahoti attho. Natthi āpādo yāsaṃ tā anāpādā, aññehi akatapariggahāsūti attho. **Upaṭṭhite**ti paccupaṭṭhite. **Na pubbe**ti ito pubbe dānaṃ na adadaṃ. **Pahu santo**ti dhanabalenāpi kāyabalenāpi posituṃ samattho paṭibalo samāno. **Ācariya**nti ācāre sikkhāpanato idha pitā ‘‘ācariyo’’ti adhippeto. **Anusatthāra**nti anusāsakaṃ. **Sabbakāmarasāhara**nti sabbe vatthukāmarase āharitvā positāraṃ. **Atimaññissa**nti tassa ovādaṃ agaṇhanto atikkamitvā maññissaṃ.

Na pubbeti ito pubbe dhammikasamaṇabrāhmaṇepi gilānāgilānepi cīvarādīni datvā appaṭijagganena na payirupāsissaṃ. **Tapo**ti sucaritatapo. **Santo**ti tīhi dvārehi upasanto sīlavā. Idaṃ vuttaṃ hoti – tividhasucaritasaṅkhāto tapo ciṇṇo evarūpo ca upasanto payirupāsito nāma sādhu sundaro. **Na pubbe**ti mayā daharakāle evarūpo tapo na ciṇṇo, iti pacchā jarājiṇṇo maraṇabhayatajjito anutappati socati. Sace tumhe evaṃ na socitukāmā, tapokammaṃ karothāti vadati. **Yo ca etānī**ti yo pana etāni dasa kāraṇāni paṭhamameva upāyena paṭipajjati samādāya vattati, purisehi kattabbāni dhammikakiccāni karonto so appamādavihārī puriso pacchā nānutappati, somanassappattova hotīti.

Iti mahāsatto anvaddhamāsaṃ iminā niyāmena mahājanassa dhammaṃ desesi. Mahājanopissa ovāde ṭhatvā tāni dasa ṭhānāni pūretvā saggaparāyaṇova ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, mahārāja, porāṇakapaṇḍitā anācariyakāpi attano matiyāva dhammaṃ desetvā mahājanaṃ saggapathe patiṭṭhāpesu’’nti vatvā jātakaṃ samodhānesi – ‘‘tadā parisā buddhaparisā ahesuṃ, janasandharājā pana ahameva ahosi’’nti.

Janasandhajātakavaṇṇanā pañcamā.

## [469] 6. Mahākaṇhajātakavaṇṇanā

Kaṇho kaṇho cāti idaṃ satthā jetavane viharanto lokatthacariyaṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ nisīditvā ‘‘yāvañcidaṃ, āvuso, satthā bahujanahitāya paṭipanno attano phāsuvihāraṃ pahāya lokasseva atthaṃ carati, paramābhisambodhiṃ patvā sayaṃ pattacīvaramādāya aṭṭhārasayojanamaggaṃ gantvā pañcavaggiyattherānaṃ **dhammacakkaṃ** (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) pavattetvā pañcamiyā pakkhassa **anattalakkhaṇasuttaṃ** (saṃ. ni. 3.59; mahāva. 20 ādayo) kathetvā sabbesaṃ arahattaṃ adāsi. Uruvelaṃ gantvā tebhātikajaṭilānaṃ aḍḍhuḍḍhāni pāṭihāriyasahassāni dassetvā pabbājetvā gayāsīse **ādittapariyāyaṃ** (saṃ. ni. 4.235; mahāva. 54) kathetvā jaṭilasahassānaṃ arahattaṃ adāsi, mahākassapassa tīṇi gāvutāni paccuggamanaṃ gantvā tīhi ovādehi upasampadaṃ adāsi. Eko pacchābhattaṃ pañcacattālīsayojanamaggaṃ gantvā pukkusātikulaputtaṃ anāgāmiphale patiṭṭhāpesi, mahākappinassa vīsayojanasataṃ paccuggamanaṃ katvā arahattaṃ adāsi, eko pacchābhattaṃ tiṃsayojanamaggaṃ gantvā tāva kakkhaḷaṃ pharusaṃ aṅgulimālaṃ arahatte patiṭṭhāpesi, tiṃsayojanamaggaṃ gantvā āḷavakaṃ yakkhaṃ sotāpattiphale patiṭṭhāpetvā kumārassa sotthiṃ akāsi. Tāvatiṃsabhavane temāsaṃ vasanto asītiyā devatākoṭīnaṃ dhammābhisamayaṃ sampādesi, brahmalokaṃ gantvā bakabrahmuno diṭṭhiṃ bhinditvā dasannaṃ brahmasahassānaṃ arahattaṃ adāsi, anusaṃvaccharaṃ tīsu maṇḍalesu cārikaṃ caramāno upanissayasampannānaṃ manussānaṃ saraṇāni ceva sīlānica maggaphalāni ca deti, nāgasupaṇṇādīnampi nānappakāraṃ atthaṃ caratī''ti dasabalassa lokatthacariyaguṇaṃ kathayiṃsu. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''anacchariyaṃ, bhikkhave, sohaṃ idāni abhisambodhiṃ patvā lokassa atthaṃ careyyaṃ, pubbe sarāgakālepi lokassa atthaṃ acari''nti vatvā atītaṃ āhari.

Atīte kassapasammāsambuddhakāle bārāṇasiyaṃ usīnako nāma rājā rajjaṃ kāresi. Kassapasammāsambuddhe catusaccadesanāya mahājanaṃ kilesabandhanā mocetvā nibbānanagaraṃ pūretvā parinibbute dīghassa addhuno accayena sāsanaṃ osakki. Bhikkhū ekavīsatiyā anesanāhi jīvikaṃ kappenti, bhikkhū gihisaṃsaggaṃ karonti, puttadhītādīhi vaḍḍhanti. Bhikkhuniyopi gihisaṃsaggaṃ karonti, puttadhītādīhi vaḍḍhanti. Bhikkhū bhikkhudhammaṃ, bhikkhuniyo bhikkhunidhammaṃ, uposakā upāsakadhammaṃ, upāsikā upāsikadhammaṃ, brāhmaṇā brāhmaṇadhammaṃ vissajjesuṃ. Yebhuyyena manussā dasa akusalakammapathe samādāya vattiṃsu, matamatā apāyesu paripūresuṃ. Tadā sakko devarājā nave nave deve apassanto manussalokaṃ oloketvā manussānaṃ apāyesu nibbattitabhāvaṃ ñatvā satthu sāsanaṃ osakkitaṃ disvā ''kiṃ nu karissāmī''ti cintetvā ''attheko upāyo, mahājanaṃ tāsetvā bhītabhāvaṃ ñatvā pacchā assāsetvā dhammaṃ desetvā osakkitaṃ sāsanaṃ paggayha aparampi vassasahassaṃ pavattanakāraṇaṃ karissāmī''ti sanniṭṭhānaṃ katvā mātalidevaputtaṃ mocappamāṇadāṭhaṃ catūhi dāṭhāhi viniggatarasmiyā bhayānakaṃ katvā gabbhinīnaṃ dassaneneva gabbhapātanasamatthaṃ ghorarūpaṃ ājāneyyappamāṇaṃ kāḷavaṇṇaṃ mahākaṇhasunakhaṃ māpetvā pañcabandhanena bandhitvā rattamālaṃ kaṇṭhe piḷandhitvā rajjukoṭikaṃ ādāya sayaṃ dve kāsāyāni nivāsetvā pacchāmukhe pañcadhā kese bandhitvā rattamālaṃ piḷandhitvā āropitapavāḷavaṇṇajiyaṃ mahādhanuṃ gahetvā vajiragganārācaṃ nakhena parivaṭṭento vanacarakavesaṃ gahetvā nagarato yojanamatte ṭhāne otaritvā ''nassati loko, nassati loko''ti tikkhattuṃ saddaṃ anusāvetvā manusse uttāsetvā nagarūpacāraṃ patvā puna saddamakāsi.

Manussā sunakhaṃ disvā utrastā nagaraṃ pavisitvā taṃ pavattiṃ rañño ārocesuṃ. Rājā sīghaṃ nagaradvārāni pidahāpesi. Sakkopi aṭṭhārasahatthaṃ pākāraṃ ullaṅghitvā sunakhena saddhiṃ antonagare patiṭṭhahi. Manussā bhītatasitā palāyitvā gehāni pavisitvā nilīyiṃsu. Mahākaṇhopi diṭṭhadiṭṭhe manusse upadhāvitvā santāsento rājanivesanaṃ agamāsi. Rājaṅgaṇe manussā bhayena palāyitvā rājanivesanaṃ pavisitvā dvāraṃ pidahiṃsu. Usīnakarājāpi orodhe gahetvā pāsādaṃ abhiruhi. Mahākaṇho sunakho purimapāde ukkhipitvā vātapāne ṭhatvā mahābhussitaṃ bhussi. Tassa saddo heṭṭhā avīciṃ, upari bhavaggaṃ patvā sakalacakkavāḷaṃ ekaninnādaṃ ahosi. **Vidhurajātake** (jā. 2.22.1346 ādayo) hi puṇṇakayakkharañño, **kusajātake** (jā. 2.20.1 ādayo) kusarañño, **bhūridattajātake** (jā. 2.22.784 ādayo) sudassananāgarañño, imasmiṃ mahākaṇhajātake ayaṃ saddoti ime cattāro saddā jambudipe mahāsaddā nāma ahesuṃ.

Nagaravāsino bhītatasitā hutvā ekapurisopi sakkena saddhiṃ kathetuṃ nāsakkhi, rājāyeva satiṃ upaṭṭhāpetvā vātapānaṃ nissāya sakkaṃ āmantetvā ''ambho luddaka, kasmā te sunakho bhussatī''ti āha. ''Chātabhāvena, mahārājā''ti. ''Tena hi tassa bhattaṃ dāpessāmī''ti antojanassa ca attano ca pakkabhattaṃ sabbaṃ dāpesi. Taṃ sabbaṃ sunakho ekakabaḷaṃ viya katvā puna saddamakāsi. Puna rājā pucchitvā ''idānipi me sunakho chātoyevā''ti sutvā hatthiassādīnaṃ pakkabhattaṃ sabbaṃ āharāpetvā dāpesi. Tasmiṃ ekappahāreneva niṭṭhāpite sakalanagarassa pakkabhattaṃ dāpesi. Tampi so tatheva bhuñjitvā puna saddamakāsi. Rājā ''na esa sunakho, nissaṃsayaṃ esa yakkho bhavissati, āgamanakāraṇaṃ pucchissāmī''ti bhītatasito hutvā pucchanto paṭhamaṃ gāthamāha –

61. ''Kaṇho kaṇho ca ghoro ca, sukkadāṭho pabhāsavā;
Baddho pañcahi rajjūhi, kiṃ ravi sunakho tavā''ti.

Tattha **kaṇho kaṇho**ti bhayavasena daḷhīvasena vā āmeḍitaṃ. **Ghoro**ti passantānaṃ bhayajanako. **Pabhāsavā**ti dāṭhā nikkhantaraṃsipabhāsena pabhāsavā. **Kiṃ ravī**ti kiṃ viravi. Tavesa evarūpo kakkhaḷo sunakho kiṃ karoti, kiṃ mige gaṇhāti, udāhu te amitte, kiṃ te iminā, vissajjehi nanti adhippāyenevamāha.

Taṃ sutvā sakko dutiyaṃ gāthamāha –

62. ‘‘Nāyaṃ migānamatthāya, usīnaka bhavissati;
Manussānaṃ anayo hutvā, tadā kaṇho pamokkhatī’’ti.

Tassattho – ayañhi ‘‘migamaṃsaṃ khādissāmī’’ti idha nāgato, tasmā migānaṃ attho na bhavissati, manussamaṃsaṃ pana khādituṃ āgato, tasmā tesaṃ anayo mahāvināsakārako hutvā yadā anena manussā vināsaṃ pāpitā bhavissanti, tadā ayaṃ kaṇho pamokkhati, mama hatthato muccissatīti.

Atha naṃ rājā ‘‘kiṃ pana te bho luddaka-sunakho sabbesaṃyeva manussānaṃ maṃsaṃ khādissati, udāhu tava amittānaññevā’’ti pucchitvā ‘‘amittānaññeva me, mahārājā’’ti vutte ‘‘ke pana idha te amittā’’ti pucchitvā ‘‘adhammābhiratā visamacārino, mahārājā’’ti vutte ‘‘kathehi tāva ne amhāka’’nti pucchi. Athassa kathento devarājā dasa gāthā abhāsi –

63. ‘‘Pattahatthā samaṇakā, muṇḍā saṅghāṭipārutā;
Naṅgalehi kasissanti, tadā kaṇho pamokkhati.

64. ‘‘Tapassiniyo pabbajitā, muṇḍā saṅghāṭipārutā;
Yadā loke gamissanti, tadā kaṇho pamokkhati.

65. ‘‘Dīghottaroṭṭhā jaṭilā, paṅkadantā rajassirā;
Iṇaṃ codāya gacchanti, tadā kaṇho pamokkhati.

66. ‘‘Adhicca vede sāvittiṃ, yaññatantañca brāhmaṇā;
Bhatikāya yajissanti, tadā kaṇho pamokkhati.

67. ‘‘Mātaraṃ pitaraṃ cāpi, jiṇṇakaṃ gatayobbanaṃ;
Pahū santo na bharanti, tadā kaṇho pamokkhati.

68. ‘‘Mātaraṃ pitaraṃ cāpi, jiṇṇakaṃ gatayobbanaṃ;
Bālā tumheti vakkhanti, tadā kaṇho pamokkhati.

69. ‘‘Ācariyabhariyaṃ sakhiṃ, mātulāniṃ pitucchakiṃ;
Yadā loke gamissanti, tadā kaṇho pamokkhati.

70. ‘‘Asicammaṃ gahetvāna, khaggaṃ paggayha brāhmaṇā;
Panthaghātaṃ karissanti, tadā kaṇho pamokkhati.

71. ‘‘Sukkacchavī vedhaverā, thūlabāhū apātubhā;
Mittabhedaṃ karissanti, tadā kaṇho pamokkhati.

72. ‘‘Māyāvino nekatikā, asappurisacintakā;
Yadā loke bhavissanti, tadā kaṇho pamokkhatī’’ti.

Tattha **samaṇakā**ti ‘‘mayaṃ samaṇāmhā’’ti paṭiññāmattakena hīḷitavohārenevamāha. **Kasissantī**ti te tadāpi kasantiyeva. Ayaṃ pana ajānanto viya evamāha. Ayañhissa adhippāyo – ete evarūpā dussīlā mama amittā, yadā mama sunakhena ete māretvā maṃsaṃ khāditaṃ bhavissati, tadā esa kaṇho ito pañcarajjubandhanā pamokkhatīti. Iminā upāyena sabbagāthāsu adhippāyayojanā veditabbā.

Pabbajitāti buddhasāsane pabbajitā. **Gamissantī**ti agāramajjhe pañca kāmaguṇe paribhuñjantiyo vicarissanti. **Dīghottaroṭṭhā**ti dāṭhikānaṃ vaḍḍhitattā dīghuttaroṭṭhā. **Paṅkadantā**ti paṅkena malena samannāgatadantā. **Iṇaṃ codāyā**ti bhikkhācariyāya dhanaṃ saṃharitvā vaḍḍhiyā iṇaṃ payojetvā taṃ codetvā tato laddhena jīvikaṃ kappentā yadā gacchantīti attho.

Sāvittinti sāvittiñca adhiyitvā. **Yaññatantañcā**ti yaññavidhāyakatantaṃ, yaññaṃ adhiyitvāti attho. **Bhatikāyā**ti te te rājarājamahāmatte upasaṅkamitvā ‘‘tumhākaṃ yaññaṃ yajissāma, dhanaṃ dethā’’ti evaṃ bhatiatthāya yadā yaññaṃ yajissanti. **Pahū santo**ti bharituṃ posetuṃ samatthā samānā. **Bālā tumhe**ti tumhe bālā na kiñci jānāthāti yadā vakkhanti. **Gamissantī**ti lokadhammasevanavasena gamissanti. **Panthaghāta**nti panthe ṭhatvā manusse māretvā tesaṃ bhaṇḍaggahaṇaṃ.

Sukkacchavīti kasāvacuṇṇādighaṃsanena samuṭṭhāpitasukkacchavivaṇṇā. **Vedhaverā**ti vidhavā apatikā, tāhi vidhavāhi veraṃ carantīti vedhaverā. **Thūlabāhū**ti pādaparimaddanādīhi samuṭṭhāpitamaṃsatāya mahābāhū. **Apātubhā**ti apātubhāvā, dhanuppādarahitāti attho. **Mittabheda**nti mithubhedaṃ, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – yadā evarūpā itthidhuttā ‘‘imā amhe na jahissantī’’ti sahiraññā vidhavā upagantvā saṃvāsaṃ kappetvā tāsaṃ santakaṃ khāditvā tāhi saddhiṃ mittabhedaṃ karissanti, vissāsaṃ bhinditvā aññaṃ sahiraññaṃ gamissanti, tadā esa te core sabbeva khāditvā muccissati. **Asappurisacintakā**ti asappurisacittehi paradukkhacintanasīlā. **Tadā**ti tadā sabbepime ghātetvā khāditamaṃso kaṇho pamokkhatīti.

Evañca pana vatvā ‘‘ime mayhaṃ, mahārāja, amittā’’ti te te adhammakārake pakkhanditvā khāditukāmataṃ viya katvā dasseti. So tato mahājanassa utrastakāle sunakhaṃ rajjuyā ākaḍḍhitvā ṭhapitaṃ viya katvā luddakavesaṃ vijahitvā attano ānubhāvena ākāse jalamāno ṭhatvā ‘‘mahārāja, ahaṃ sakko devarājā, ‘ayaṃ loko vinassatī’ti āgato, pamattā hi mahājanā, adhammaṃ vattitvā matamatā sampati apāye pūrenti, devaloko tuccho viya vito, ito paṭṭhāya adhammikesu kattabbaṃ ahaṃ jānissāmi, tvaṃ appamatto hohi, mahārājā’’ti catūhi satārahagāthāhi dhammaṃ desetvā manussānaṃ dānasīlesu patiṭṭhāpetvā osakkitasāsanaṃ aññaṃ vassasahassaṃ pavattanasamatthaṃ katvā mātaliṃ ādāya sakaṭṭhānameva gato. Mahājanā dānasīlādīni puññāni katvā devaloke nibbattiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhave pubbepāhaṃ lokassa atthameva carāmī’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā mātali ānando ahosi, sakko pana ahameva ahosi’’nti.

Mahākaṇhajātakavaṇṇanā chaṭṭhā.

## [470] 7. Kosiyajātakavaṇṇanā

73-93. Kosiyajātakaṃ **sudhābhojanajātake** (jā. 2.21.192 ādayo) āvi bhavissati.

Kosiyajātakavaṇṇanā sattamā.

## [471] 8. Meṇḍakapañhajātakavaṇṇanā

94-105. Meṇḍakapañhajātakaṃ **umaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati.

Meṇḍakapañhajātakavaṇṇanā aṭṭhamā.

## [472] 9. Mahāpadumajātakavaṇṇanā

Nādaṭṭhā parato dosanti idaṃ satthā jetavane viharanto ciñcamāṇavikaṃ ārabbha kathesi. Paṭhamabodhiyañhi dasabalassa puthubhūtesu sāvakesu aparimāṇesu devamanussesu ariyabhūmiṃ okkantesu patthaṭesu guṇasamudayesu mahālābhasakkāro udapādi. Titthiyā sūriyuggamane khajjopanakasadisā ahesuṃ hatalābhasakkārā. Te antaravīthiyaṃ ṭhatvā ‘‘kiṃ samaṇo gotamova buddho, mayampi buddhā, kiṃ tasseva dinnaṃ mahapphalaṃ, amhākampi dinnaṃ mahapphalameva, amhākampi detha karothā’’ti evaṃ manusse viññāpentāpi lābhasakkāraṃ alabhantā raho sannipatitvā ‘‘kena nu kho upāyena samaṇassa gotamassa manussānaṃ antare avaṇṇaṃ uppādetvā lābhasakkāraṃ nāseyyāmā’’ti mantayiṃsu. Tadā sāvatthiyaṃ ciñcamāṇavikā nāmekā paribbājikā uttamarūpadharā sobhaggappattā devaccharā viya. Tassā sarīrato rasmiyo niccharanti. Atheko kharamantī evamāha – ‘‘ciñcamāṇavikaṃ paṭicca samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāraṃ nāsessāmā’’ti. Te ‘‘attheso upāyo’’ti sampaṭicchiṃsu. Atha sā titthiyārāmaṃ gantvā vanditvā aṭṭhāsi, titthiyā tāya saddhiṃ na kathesuṃ. Sā ‘‘ko nu kho me doso’’ti yāvatatiyaṃ ‘‘vandāmi ayyā’’ti vatvā ‘‘ayyā, ko nu kho me doso, kiṃ mayā saddhiṃ na kathethā’’ti āha. ‘‘Bhagini, samaṇaṃ gotamaṃ amhe viheṭhentaṃ hatalābhasakkāre katvā vicarantaṃ na jānāsī’’ti. ‘‘Nāhaṃ jānāmi ayyā, mayā kiṃ panettha kattabbanti. Sace tvaṃ bhagini, amhākaṃ sukhamicchasi, attānaṃ paṭicca samaṇasssa gotamassa avaṇṇaṃ uppādetvā lābhasakkāraṃ nāsehī’’ti.

Sā ‘‘sādhu ayyā, mayhameveso bhāro, mā cintayitthā’’ti vatvā pakkamitvā itthimāyāsu kusalatāya tato paṭṭhāya sāvatthivāsīnaṃ dhammakathaṃ sutvā jetavanā nikkhamanasamaye indagopakavaṇṇaṃ paṭaṃ pārupitvā gandhamālādihatthā jetavanābhimukhī gacchantī ‘‘imāya velāya kuhiṃ gacchasī’’ti vutte ‘‘kiṃ tumhākaṃ mama gamanaṭṭhānenā’’ti vatvā jetavanasamīpe titthiyārāme vasitvā pātova ‘‘aggavandanaṃ vandissāmā’’ti nagarā nikkhamante upāsakajane jetavane vutthā viya hutvā nagaraṃ pavisati. ‘‘Kuhiṃ vutthāsī’’ti vutte ‘‘kiṃ tumhākaṃ mama vutthaṭṭhānenā’’ti vatvā māsaḍḍhamāsaccayena pucchiyamānā ‘‘jetavane samaṇena gotamena saddhiṃ ekagandhakuṭiyā vutthāmhī’’ti āha. Puthujjanānaṃ ‘‘saccaṃ nu kho etaṃ, no’’ti kaṅkhaṃ uppādetvā temāsacatumāsaccayena pilotikāhi udaraṃ veṭhetvā gabbhinivaṇṇaṃ dassetvā upari rattapaṭaṃ pārupitvā ‘‘samaṇaṃ gotamaṃ paṭicca gabbho me laddho’’ti andhabāle gāhāpetvā aṭṭhanavamāsaccayena udare dārumaṇḍalikaṃ bandhitvā upari rattapaṭaṃ pārupitvā hatthapādapiṭṭhiyo gohanukena koṭṭāpetvā ussade dassetvā kilantindriyā hutvā sāyanhasamaye tathāgate alaṅkatadhammāsane nisīditvā dhammaṃ desente dhammasabhaṃ gantvā tathāgatassa purato ṭhatvā ‘‘mahāsamaṇa, mahājanassa tāva dhammaṃ desesi, madhuro te saddo, suphusitaṃ dantāvaraṇaṃ, ahaṃ pana taṃ paṭicca gabbhaṃ labhitvā paripuṇṇagabbhā jātā, neva me sūtigharaṃ jānāsi, na sappitelādīni, sayaṃ akaronto upaṭṭhākānampi aññataraṃ kosalarājānaṃ vā anāthapiṇḍikaṃ vā visākhaṃ upāsikaṃ vā ‘‘imissā ciñcamāṇavikāya kattabbayuttaṃ karohī’ti na vadasi, abhiramituṃyeva jānāsi, gabbhaparihāraṃ na jānāsī’’ti gūthapiṇḍaṃ gahetvā candamaṇḍalaṃ dūsetuṃ vāyamantī viya parisamajjhe tathāgataṃ akkosi. Tathāgato dhammakathaṃ ṭhapetvā sīho viya abhinadanto ‘‘bhagini, tayā kathitassa tathabhāvaṃ vā atathabhāvaṃ vā ahañceva tvañca jānāmā’’ti āha. Āma, samaṇa, tayā ca mayā ca ñātabhāvenetaṃ jātanti.

Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. So āvajjamāno ‘‘ciñcamāṇavikā tathāgataṃ abhūtena akkosatī’’ti ñatvā ‘‘imaṃ vatthuṃ sodhessāmī’’ti catūhi devaputtehi saddhiṃ āgami. Devaputtā mūsikapotakā hutvā dārumaṇḍalikassa bandhanarajjuke ekappahāreneva chindiṃsu, pārutapaṭaṃ vāto ukkhipi, dārumaṇḍalikaṃ patamānaṃ tassā pādapiṭṭhiyaṃ pati, ubho aggapādā chijjiṃsu. Manussā uṭṭhāya ‘‘kāḷakaṇṇi, sammāsambuddhaṃ akkosasī’’ti sīse kheḷaṃ pātetvā leḍḍudaṇḍādihatthā jetavanā nīhariṃsu. Athassā tathāgatassa cakkhupathaṃ atikkantakāle mahāpathavī bhijjitvā vivaramadāsi, avīcito aggijālā uṭṭhahi. Sā kuladattiyaṃ kambalaṃ pārupamānā viya gantvā avīcimhi nibbatti. Aññatitthiyānaṃ lābhasakkāro parihāyi, dasabalassa bhiyyosomattāya vaḍḍhi. Punadivase dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, ciñcamāṇavikā evaṃ uḷāraguṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi esā maṃ abhūtena akkositvā mahāvināsaṃ pattā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa aggamahesiyā kucchimhi nibbatti, phullapadumasassirikamukhattā panassa ‘‘padumakumāro’’tveva nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ gantvā sabbasippāni uggaṇhitvā āgami. Athassa mātā kālamakāsi. Rājā aññaṃ aggamahesiṃ katvā puttassa uparajjaṃ adāsi. Aparabhāge rājā paccantaṃ kupitaṃ vūpasametuṃ aggamahesiṃ āha ‘‘bhadde, idheva vasa, ahaṃ paccantaṃ kupitaṃ vūpasametuṃ gacchāmī’’ti vatvā ‘‘nāhaṃ idheva vasissāmi, ahampi gamissāmī’’ti vutte yuddhabhūmiyā ādīnavaṃ dassetvā ‘‘yāva mamāgamanā anukkaṇṭhamānā vasa, ahaṃ padumakumāraṃ yathā tava kattabbakiccesu appamatto hoti, evaṃ āṇāpetvā gamissāmī’’ti vatvā tathā katvā gantvā paccāmitte palāpetvā janapadaṃ santappetvā paccāgantvā bahinagare khandhāvāraṃ nivāsesi. Bodhisatto pitu āgatabhāvaṃ ñatvā nagaraṃ alaṅkārāpetvā rājagehaṃ paṭijaggāpetvā ekakova tassā santikaṃ agamāsi.

Sā tassa rūpasampattiṃ disvā paṭibaddhacittā ahosi. Bodhisatto taṃ vanditvā ‘‘amma, kiṃ amhākaṃ kattabba’’nti pucchi. Atha naṃ ‘‘ammāti maṃ vadasī’’ti uṭṭhāya hatthe gahetvā ‘‘sayanaṃ abhiruhā’’ti āha. ‘‘Kiṃkāraṇā’’ti? ‘‘Yāva rājā na āgacchati, tāva ubhopi kilesaratiyā ramissāmā’’ti. ‘‘Amma, tvaṃ mama mātā ca sasāmikā ca, mayā sapariggaho mātugāmo nāma kilesavasena indriyāni bhinditvā na olokitapubbo, kathaṃ tayā saddhiṃ evarūpaṃ kiliṭṭhakammaṃ karissāmī’’ti. Sā dve tayo vāre kathetvā tasmiṃ anicchamāne ‘‘mama vacanaṃ na karosī’’ti āha. ‘‘Āma, na karomī’’ti. ‘‘Tena hi rañño kathetvā sīsaṃ te chindāpessāmī’’ti. Mahāsatto ‘‘tava ruciṃ karohī’’ti vatvā taṃ lajjāpetvā pakkāmi.

Sā bhītatasitā cintesi ‘‘sace ayaṃ paṭhamaṃ pitu ārocessati, jīvitaṃ me natthi, ahameva puretaraṃ kathessāmī’’ti bhattaṃ abhuñjitvā kiliṭṭhalomavatthaṃ nivāsetvā sarīre nakharājiyo dassetvā ‘‘kuhiṃ devīti rañño pucchanakāle ‘‘gilānā’ti katheyyāthā’’ti paricārikānaṃ saññaṃ datvā gilānālayaṃ katvā nipajji. Rājāpi nagaraṃ padakkhiṇaṃ katvā nivesanaṃ āruyha taṃ apassanto ‘‘kuhiṃ devī’’ti pucchitvā ‘‘gilānā’’ti sutvā sirigabbhaṃ pavisitvā ‘‘kiṃ te devi, aphāsuka’’nti pucchi. Sā tassa vacanaṃ asuṇantī viya hutvā dve tayo vāre pucchitā ‘‘mahārāja, kasmā kathesi, tuṇhī hohi, sasāmikaitthiyo nāma mādisā na hontī’’ti vatvā ‘‘kena tvaṃ viheṭhitāsi, sīghaṃ me kathehi, sīsamassa chindissāmī’’ti vutte ‘‘kaṃsi tvaṃ, mahārāja, nagare ṭhapetvā gato’’ti vatvā ‘‘padumakumāra’’nti vutte ‘‘so mayhaṃ vasanaṭṭhānaṃ āgantvā ‘tāta, mā evaṃ karohi, ahaṃ tava mātā’ti vuccamānopi ‘ṭhapetvā maṃ añño rājā natthi, ahaṃ taṃ gehe karitvā kilesaratiyā ramissāmī’ti maṃ kesesu gahetvā aparāparaṃ luñcitvā attano vacanaṃ akarontiṃ maṃ pātetvā koṭṭetvā gato’’ti āha.

Rājā anupaparikkhitvāva āsīviso viya kuddho purise āṇāpesi ‘‘gacchatha, bhaṇe, padumakumāraṃ bandhitvā ānethā’’ti. Te nagaraṃ avattharantā viya tassa gehaṃ gantvā taṃ bandhitvā paharitvā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā rattakaṇaveramālaṃ gīvāyaṃ paṭimuñcitvā vajjhaṃ katvā ānayiṃsu. So ‘‘deviyā idaṃ kamma’’nti ñatvā ‘‘bho purisā, nāhaṃ rañño dosakārako, nipparādhohamasmī’’ti vilapanto āgacchati. Sakalanagaraṃ saṃkhubbhitvā ‘‘rājā kira mātugāmassa vacanaṃ gahetvā mahāpadumakumāraṃ ghātāpesī’’ti sannipatitvā rājakumārassa pādamūle nipatitvā ‘‘idaṃ te sāmi, ananucchavika’’nti mahāsaddena paridevi. Atha naṃ netvā rañño dassesuṃ. Rājā disvāva cittaṃ niggaṇhituṃ asakkonto ‘‘ayaṃ arājāva rājalīḷaṃ karoti, mama putto hutvā aggamahesiyā aparajjhati, gacchatha naṃ corapapāte pātetvā vināsaṃ pāpethā’’ti āha. Mahāsatto ‘‘na mayhaṃ, tāta, evarūpo aparādho atthi, mātugāmassa vacanaṃ gahetvā mā maṃ nāsehī’’ti pitaraṃ yāci. So tassa kathaṃ na gaṇhi.

Tato soḷasasahassā antepurikā ‘‘tāta mahāpadumakumāra, attano ananucchavikaṃ idaṃ laddha’’nti mahāviravaṃ viraviṃsu. Sabbe khattiyamahāsālādayopi amaccaparijanāpi ‘‘deva, kumāro sīlācāraguṇasampanno vaṃsānurakkhito rajjadāyādo, mā naṃ mātugāmassa vacanaṃ gahetvā anupaparikkhitvāva vināsehi, raññā nāma nisammakārinā bhavitabba’’nti vatvā satta gāthā abhāsiṃsu –

106. ‘‘Nādaṭṭhā parato dosaṃ, aṇuṃ thūlāni sabbaso;
Issaro paṇaye daṇḍaṃ, sāmaṃ appaṭivekkhiya.

107. ‘‘Yo ca appaṭivekkhitvā, daṇḍaṃ kubbati khattiyo;
Sakaṇṭakaṃ so gilati, jaccandhova samakkhikaṃ.

108. ‘‘Adaṇḍiyaṃ daṇḍayati, daṇḍiyañca adaṇḍiyaṃ;

Andhova visamaṃ maggaṃ, na jānāti samāsamaṃ.

109. ‘‘Yo ca etāni ṭhānāni, aṇuṃ thūlāni sabbaso;
Sudiṭṭhamanusāseyya, sa ve voharitu marahati.

110. ‘‘Nekantamudunā sakkā, ekantatikhiṇena vā;
Attaṃ mahante ṭhapetuṃ, tasmā ubhayamācare.

111. ‘‘Paribhūto mudu hoti, atitikkho ca veravā;
Etañca ubhayaṃ ñatvā, anumajjhaṃ samācare.

112. ‘‘Bahumpi ratto bhāseyya, duṭṭhopi bahu bhāsati;
Na itthikāraṇā rāja, puttaṃ ghātetumarahasī’’ti.

Tattha **nādaṭṭhā**ti na adisvā. **Parato**ti parassa. **Sabbaso**ti sabbāni. **Aṇuṃthūlānī**ti khuddakamahantāni vajjāni. **Sāmaṃ appaṭivekkhiyā**ti parassa vacanaṃ gahetvā attano paccakkhaṃ akatvā pathavissaro rājā daṇḍaṃ na paṇaye na paṭṭhapeyya. Mahāsammatarājakālasmiñhi satato uttari daṇḍo nāma natthi, tāḷanagarahaṇapabbājanato uddhaṃ hatthapādacchedanaghātanaṃ nāma natthi, pacchā kakkhaḷarājūnaṃyeva kāle etaṃ uppannaṃ, taṃ sandhāya te amaccā ‘‘ekanteneva parassa dosaṃ sāmaṃ adisvā kātuṃ na yutta’’nti kathentā evamāhaṃsu.

Yo ca appaṭivekkhitvāti mahārāja, evaṃ appaṭivekkhitvā dosānucchavike daṇḍe paṇetabbe yo rājā agatigamane ṭhito taṃ dosaṃ appaṭivekkhitvā hatthacchedādidaṇḍaṃ karoti, so attano dukkhakāraṇaṃ karonto sakaṇṭakaṃ bhojanaṃ gilati nāma, jaccandho viya ca samakkhikaṃ bhuñjati nāma. **Adaṇḍiya**nti yo adaṇḍiyaṃ adaṇḍapaṇetabbañca daṇḍetvā daṇḍiyañca daṇḍapaṇetabbaṃ adaṇḍetvā attano rucimeva karoti, so andho viya visamaṃ maggaṃ paṭipanno, na jānāti samāsamaṃ, tato pāsāṇādīsu pakkhalanto andho viya catūsu apāyesu mahādukkhaṃ pāpuṇātīti attho. **Etāni ṭhānānī**ti etāni daṇḍiyādaṇḍiyakāraṇāni ceva daṇḍiyakāraṇesupi aṇuṃthūlāni ca sabbāni sudiṭṭhaṃ disvā anusāseyya, sa ve voharituṃ rajjamanusāsituṃ arahatīti attho.

Attaṃ mahante ṭhapetunti evarūpo anuppanne bhoge uppādetvā uppanne thāvare katvā attānaṃ mahante uḷāre issariye ṭhapetuṃ na sakkotīti attho. **Mudū**ti mudurājā raṭṭhavāsīnaṃ paribhūto hoti avaññāto, so rajjaṃ niccoraṃ kātuṃ na sakkoti. **Veravā**ti atitikkhassa pana sabbepi raṭṭhavāsino verino hontīti so veravā nāma hoti. **Anumajjha**nti anubhūtaṃ mudutikhiṇabhāvānaṃ majjhaṃ samācare, amudu atikkho hutvā rajjaṃ kāreyyāti attho. **Na itthikāraṇā**ti pāpaṃ lāmakaṃ mātugāmaṃ nissāya vaṃsānurakkhakaṃ chattadāyādaṃ puttaṃ ghātetuṃ nārahasi, mahārājāti.

Evaṃ nānākāraṇehi kathentāpi amaccā attano kathaṃ gāhāpetuṃ nāsakkhiṃsu. Bodhisattopi yācanto attano kathaṃ gāhāpetuṃ nāsakkhi. Andhabālo pana rājā ‘‘gacchatha naṃ corapapāte khipathā’’ti āṇāpento aṭṭhamaṃ gāthamāha –

113. ‘‘Sabbova loko ekato, itthī ca ayamekikā;
Tenāhaṃ paṭipajjissaṃ, gacchatha pakkhipatheva ta’’nti.

Tattha **tenāha**nti yena kāraṇena sabbo loko ekato kumārasseva pakkho hutvā ṭhito, ayañca itthī ekikāva, tena kāraṇena ahaṃ imissā vacanaṃ paṭipajjissaṃ, gacchatha taṃ pabbataṃ āropetvā papāte khipathevāti.

Evaṃ vutte soḷasasahassāsu rājaitthīsu ekāpi sakabhāvena saṇṭhātuṃ nāsakkhi, sakalanagaravāsino bāhā paggayha kanditvā kese vikirayamānā vilapiṃsu. Rājā ‘‘ime imassa papāte khipanaṃ paṭibāheyyu’’nti saparivāro gantvā mahājanassa paridevantasseva naṃ uddhaṃpādaṃ avaṃsiraṃ katvā gāhāpetvā papāte khipāpesi. Athassa mettānubhāvena pabbate adhivatthā devatā ‘‘mā bhāyi mahāpadumā’’ti taṃ samassāsetvā ubhohi hatthehi gahetvā hadaye ṭhapetvā dibbasamphassaṃ pharāpetvā otaritvā pabbatapāde patiṭṭhitanāgarājassa phaṇagabbhe ṭhapesi. Nāgarājā bodhisattaṃ nāgabhavanaṃ netvā attano yasaṃ majjhe bhinditvā adāsi. So tattha ekasaṃvaccharaṃ vasitvā ‘‘manussapathaṃ gamissāmī’’ti vatvā ‘‘kataraṃ ṭhāna’’nti vutte ‘‘himavantaṃ gantvā pabbajissāmī’’ti āha. Nāgarājā ‘‘sādhū’’ti taṃ gahetvā manussapathe patiṭṭhāpetvā pabbajitaparikkhāre datvā sakaṭṭhānameva gato. Sopi himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññaṃ nibbattetvā vanamūlaphalāhāro tattha paṭivasati.

Atheko bārāṇasivāsī vanacarako taṃ ṭhānaṃ patto mahāsattaṃ sañjānitvā ‘‘nanu tvaṃ deva, mahāpadumakumāro’’ti vatvā ‘‘āma, sammā’’ti vutte taṃ vanditvā katipāhaṃ tattha vasitvā bārāṇasiṃ gantvā rañño ārocesi ‘‘deva, putto te himavantapadese isipabbajjaṃ pabbajitvā paṇṇasālāyaṃ vasati, ahaṃ tassa santike vasitvā āgato’’ti. ‘‘Paccakkhato te diṭṭho’’ti? ‘‘Āma devā’’ti. Rājā mahābalakāyaparivuto tattha gantvā vanapariyante khandhāvāraṃ bandhitvā amaccagaṇaparivuto paṇṇasālaṃ gantvā kañcanarūpasadisaṃ paṇṇasāladvāre nisinnaṃ mahāsattaṃ disvā vanditvā ekamantaṃ nisīdi. Amaccāpi vanditvā paṭisanthāraṃ katvā nisīdiṃsu. Bodhisattopi rājānaṃ paṭipucchitvā paṭisanthāramakāsi. Atha naṃ rājā ‘‘tāta, mayā tvaṃ gambhīre papāte khipāpito, kathaṃ sajīvitosī’’ti pucchanto navamaṃ gāthamāha –

114. ‘‘Anekatāle narake, gambhīre ca suduttare;
Pātito giriduggasmiṃ, kena tvaṃ tattha nāmarī’’ti.

Tattha **anekatāle**ti anekatālappamāṇe. **Nāmarī**ti na amari.

Tatoparaṃ –

115. ‘‘Nāgo jātaphaṇo tattha, thāmavā girisānujo;
Paccaggahi maṃ bhogehi, tenāhaṃ tattha nāmariṃ.

116. ‘‘Ehi taṃ paṭinessāmi, rājaputta sakaṃ gharaṃ;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi.

117. ‘‘Yathā gilitvā baḷisaṃ, uddhareyya salohitaṃ;
Uddharitvā sukhī assa, evaṃ passāmi attanaṃ.

118. ‘‘Kiṃ nu tvaṃ baḷisaṃ brūsi, kiṃ tvaṃ brūsi salohitaṃ;
Kiṃ nu tvaṃ ubbhataṃ brūsi, taṃ me akkhāhi pucchito.

119. ‘‘Kāmāhaṃ baḷisaṃ brūmi, hatthiassaṃ salohitaṃ;
Cattāhaṃ ubbhataṃ brūmi, evaṃ jānāhi khattiyā’’ti. –

Imāsu pañcasu ekantarikā tisso gāthā bodhisattassa, dve rañño.

Tattha **paccaggahi ma**nti pabbatapatanakāle devatāya pariggahetvā dibbasamphassena samassāsetvā upanītaṃ maṃ paṭiggaṇhi, gahetvā ca pana nāgabhavanaṃ ānetvā mahantaṃ yasaṃ datvā ‘‘manussapathaṃ maṃ nehī’’ti vutto maṃ manussapathaṃ ānesi. Ahaṃ idhāgantvā pabbajito, iti tena devatāya ca nāgarājassa ca ānubhāvena ahaṃ tattha nāmarinti sabbaṃ ārocesi.

Ehīti rājā tassa vacanaṃ sutvā somanassappatto hutvā ‘‘tāta, ahaṃ bālabhāvena itthiyā vacanaṃ gahetvā evaṃ sīlācārasampanne tayi aparajjhiṃ, khamāhi me dosa’’nti pādesu nipatitvā ‘‘uṭṭhehi, mahārāja, khamāma te dosaṃ, ito paraṃ puna mā evaṃ anisammakārī bhaveyyāsī’’ti vutte ‘‘tāta, tvaṃ attano kulasantakaṃ setacchattaṃ ussāpetvā rajjaṃ anusāsanto mayhaṃ khamasi nāmā’’ti evamāha.

Uddharitvāti hadayavakkādīni asampattameva taṃ uddharitvā sukhī assa. **Evaṃ passāmi attana**nti attānaṃ mahārāja, evaṃ ahampi puna sotthibhāvappattaṃ gilitabaḷisaṃ purisamiva attānaṃ passāmīti. **‘‘Kiṃ nu tva’’**nti idaṃ rājā tamatthaṃ vitthārato sotuṃ pucchati. **Kāmāha**nti pañca kāmaguṇe ahaṃ. **Hatthiassaṃ salohita**nti evaṃ hatthiassarathavāhanaṃ sattaratanādivibhavaṃ ‘‘salohita’’nti brūmi. **Cattāha**nti cattaṃ ahaṃ, yadā taṃ sabbampi cattaṃ hoti pariccattaṃ, taṃ dānāhaṃ ‘‘ubbhata’’nti brūmi.

‘‘Iti kho, mahārāja, mayhaṃ rajjena kiccaṃ natthi, tvaṃ pana dasa rājadhamme akopetvā agatigamanaṃ pahāya dhammena rajjaṃ kārehī’’ti mahāsatto pitu ovādaṃ adāsi. So rājā roditvā paridevitvā nagaraṃ gacchanto antarāmagge amacce pucchi. ‘‘Ahaṃ kaṃ nissāya evarūpena ācāraguṇasampannena puttena viyogaṃ patto’’ti? ‘‘Aggamahesiṃ, devā’’ti. Rājā taṃ uddhaṃpādaṃ gāhāpetvā corapapāte khipāpetvā nagaraṃ pavisitvā dhammena rajjaṃ kāresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepesā maṃ akkositvā mahāvināsaṃ pattā’’ti vatvā –

120. ‘‘Ciñcamāṇavikā mātā, devadatto ca me pitā;
Ānando paṇḍito nāgo, sāriputto ca devatā;
Rājaputto ahaṃ āsiṃ, evaṃ dhāretha jātaka’’nti. –

Osānagāthāya jātakaṃ samodhānesi.

Mahāpadumajātakavaṇṇanā navamā.

## [473] 10. Mittāmittajātakavaṇṇanā

Kāni kammānīti idaṃ satthā jetavane viharanto kosalarañño atthacarakaṃ amaccaṃ ārabbha kathesi. So kira rañño bahūpakāro ahosi. Athassa rājā atirekasammānaṃ kāresi. Avasesā naṃ asahamānā ‘‘deva, asuko nāma amacco tumhākaṃ anatthakārako’’ti paribhindiṃsu. Rājā taṃ pariggaṇhanto kiñci dosaṃ adisvā ‘‘ahaṃ imassa kiñci dosaṃ na passāmi, kathaṃ nu kho sakkā mayā imassa mittabhāvaṃ vā amittabhāvaṃ vā jānitu’’nti cintetvā ‘‘imaṃ pañhaṃ ṭhapetvā tathāgataṃ añño jānituṃ na sakkhissati, gantvā pucchissāmī’’ti bhuttapātarāso satthāraṃ upasaṅkamitvā ‘‘bhante, kathaṃ nu kho sakkā purisena attano mittabhāvaṃ vā amittabhāvaṃ vā jānitu’’nti pucchi. Atha naṃ satthā ‘‘pubbepi mahārāja, paṇḍitā imaṃ pañhaṃ cintetvā paṇḍite pucchitvā tehi kathitavasena ñatvā amitte vajjetvā mitte seviṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa atthadhammānusāsako amacco ahosi. Tadā bārāṇasirañño ekaṃ atthacarakaṃ amaccaṃ sesā paribhindiṃsu. Rājā tassa dosaṃ apassanto ‘‘kathaṃ nu kho sakkā mittaṃ vā amittaṃ vā ñātu’’nti mahāsattaṃ pucchanto paṭhamaṃ gāthamāha –

121. ‘‘Kāni kammāni kubbānaṃ, kathaṃ viññū parakkame;
Amittaṃ jāneyya medhāvī, disvā sutvā ca paṇḍito’’ti.

Tassattho – kāni kammāni karontaṃ medhāvī paṇḍito puriso cakkhunā disvā vā sotena sutvā vā ‘‘ayaṃ mayhaṃ amitto’’ti jāneyya, tassa jānanatthāya kathaṃ viññū parakkameyyāti.

Athassa amittalakkhaṇaṃ kathento āha –

122. ‘‘Na naṃ umhayate disvā, na ca naṃ paṭinandati;

Cakkhūni cassa na dadāti, paṭilomañca vattati.

123. ‘‘Amitte tassa bhajati, mitte tassa na sevati;
Vaṇṇakāme nivāreti, akkosante pasaṃsati.

124. ‘‘Guyhañca tassa nakkhāti, tassa guyhaṃ na gūhati;
Kammaṃ tassa na vaṇṇeti, paññassa nappasaṃsati.

125. ‘‘Abhave nandati tassa, bhave tassa na nandati;
Accheraṃ bhojanaṃ laddhā, tassa nuppajjate sati;
Tato naṃ nānukampati, aho sopi labheyyito.

126. ‘‘Iccete soḷasākārā, amittasmiṃ patiṭṭhitā;
Yehi amittaṃ jāneyya, disvā sutvā ca paṇḍito’’ti.

Mahāsatto imā pañca gāthā vatvāna puna –

127. ‘‘Kāni kammāni kubbānaṃ, kathaṃ viññū parakkame;
Mittaṃ jāneyya medhāvī, disvā sutvā ca paṇḍito’’ti. –

Imāya gāthāya mittalakkhaṇaṃ puṭṭho sesagāthā abhāsi –

128. ‘‘Pavutthaṃ tassa sarati, āgataṃ abhinandati;
Tato kelāyito hoti, vācāya paṭinandati.

129. ‘‘Mitte tasseva bhajati, amitte tassa na sevati;
Akkosante nivāreti, vaṇṇakāme pasaṃsati.

130. ‘‘Guyhañca tassa akkhāti, tassa guyhañca gūhati;
Kammañca tassa vaṇṇeti, paññaṃ tassa pasaṃsati.

131. ‘‘Bhave ca nandati tassa, abhave tassa na nandati;
Accheraṃ bhojanaṃ laddhā, tassa uppajjate sati;
Tato naṃ anukampati, aho sopi labheyyito.

132. ‘‘Iccete soḷasākārā, mittasmiṃ suppatiṭṭhitā;
Yehi mittañca jāneyya, disvā sutvā ca paṇḍito’’ti.

Tattha **na naṃ umhayate disvā**ti taṃ mittaṃ mittapatirūpako disvā sitaṃ na karoti, pahaṭṭhākāraṃ na dasseti. **Na ca naṃ paṭinandatī**ti tassa kathaṃ paggaṇhanto na paṭinandati na tussati. **Cakkhūni cassa na dadātī**ti olokentaṃ na oloketi. **Paṭilomañcā**ti tassa kathaṃ paṭippharati paṭisattu hoti. **Vaṇṇakāme**ti tassa vaṇṇaṃ bhaṇante. **Nakkhātī**ti attano guyhaṃ tassa na ācikkhati. **Kammaṃ tassā**ti tena katakammaṃ na vaṇṇayati. **Paññassā**ti assa paññaṃ nappasaṃsati, ñāṇasampadaṃ na pasaṃsati. **Abhave**ti avaḍḍhiyaṃ. **Tassa nuppajjate satī**ti tassa mittapatirūpakassa ‘‘mama mittassapi ito dassāmī’’ti sati na uppajjati. **Nānukampatī**ti muducittena na cinteti. **Labheyyito**ti labheyya ito. **Ākārā**ti kāraṇāni. **Pavuttha**nti videsagataṃ. **Kelāyito**ti kelāyati mamāyati pattheti piheti icchatīti attho. **Vācāyā**ti madhuravacanena taṃ samudācaranto paṭinandati tussati. Sesaṃ vuttapaṭipakkhanayena veditabbaṃ. Rājā mahāsattassa kathāya attamano hutvā tassa mahantaṃ yasaṃ adāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, mahārāja, pubbepesa pañho samuṭṭhahi, paṇḍitāva naṃ kathayiṃsu, imehi dvattiṃsāya ākārehi mittāmitto jānitabbo’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, paṇḍitāmacco pana ahameva ahosi’’nti.

Mittāmittajātakavaṇṇanā dasamā.

Jātakuddānaṃ –

Kuṇālaṃ bhaddasālañca, samuddavāṇija paṇḍitaṃ;
Janasandhaṃ mahākaṇhaṃ, kosiyaṃ sirimantakaṃ.

Padumaṃ mittāmittañca, iccete dasa jātake;
Saṅgāyiṃsu mahātherā, dvādasamhi nipātake.

Dvādasakanipātavaṇṇanā niṭṭhitā.

13. Terasakanipāto

[474] 1. Ambajātakavaṇṇanā

Ahāsi me ambaphalāni pubbeti idaṃ satthā jetavane viharanto devadattaṃ ārabbha kathesi. Devadatto hi ‘‘ahaṃ buddho bhavissāmi, mayhaṃ samaṇo gotamo neva ācariyo na upajjhāyo’’ti ācariyaṃ paccakkhāya jhānaparihīno saṅghaṃ bhinditvā anupubbena sāvatthiṃ āgacchanto bahijetavane pathaviyā vivare dinne avīciṃ pāvisi. Tadā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto ācariyaṃ paccakkhāya mahāvināsaṃ patto, avīcimahāniraye nibbatto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi devadatto ācariyaṃ paccakkhāya mahāvināsaṃ pattoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa purohitakulaṃ ahivātarogena vinassi. Ekova putto bhittiṃ bhinditvā palāto. So takkasilaṃ gantvā disāpāmokkhassācariyassa santike tayo vede ca avasesasippāni ca uggahetvā ācariyaṃ vanditvā nikkhanto ‘‘desacārittaṃ jānissāmī’’ti caranto ekaṃ paccantanagaraṃ pāpuṇi. Taṃ nissāya mahācaṇḍālagāmako ahosi. Tadā bodhisatto tasmiṃ gāme paṭivasati, paṇḍito byatto akāle phalaṃ gaṇhāpanamantaṃ jānāti. So pātova vuṭṭhāya kājaṃ ādāya tato gāmā nikkhimitvā araññe ekaṃ ambarukkhaṃ upasaṅkamitvā sattapadamatthake ṭhito taṃ mantaṃ parivattetvā ambarukkhaṃ ekena udakapasatena paharati. Rukkhato taṅkhaṇaññeva purāṇapaṇṇāni patanti, navāni uṭṭhahanti, pupphāni pupphitvā patanti, ambaphalāni uṭṭhāya muhutteneva paccitvā madhurāni ojavantāni dibbarasasadisāni hutvā rukkhato patanti. Mahāsatto tāni uccinitvā yāvadatthaṃ khāditvā kājaṃ pūrāpetvā gehaṃ gantvā tāni vikkiṇitvā puttadāraṃ posesi.

So brāhmaṇakumāro mahāsattaṃ akāle ambapakkāni āharitvā vikkiṇantaṃ disvā ‘‘nissaṃsayena tehi mantabalena uppannehi bhavitabbaṃ, imaṃ purisaṃ nissāya idaṃ anagghamantaṃ labhissāmī’’ti cintetvā mahāsattassa ambāni āharaṇaniyāmaṃ parigganhanto tathato ñatvā tasmiṃ araññato anāgateyeva tassa gehaṃ gantvā ajānanto viya hutvā tassa bhariyaṃ ‘‘kuhiṃ ayyo, ācariyo’’ti pucchitvā ‘‘araññaṃ gato’’ti vutte taṃ āgataṃ āgamayamānova ṭhatvā āgacchantaṃ disvā hatthato pacchiṃ gahetvā āharitvā gehe ṭhapesi. Mahāsatto taṃ oloketvā bhariyaṃ āha – ‘‘bhadde, ayaṃ māṇavo mantatthāya āgato, tassa hatthe manto nassati, asappuriso eso’’ti. Māṇavopi ‘‘ahaṃ imaṃ mantaṃ ācariyassa upakārako hutvā labhissāmī’’ti cintetvā tato paṭṭhāya tassa gehe sabbakiccāni karoti. Dārūni āharati, vīhiṃ koṭṭeti, bhattaṃ pacati, dantakaṭṭhamukhadhovanādīni deti, pādaṃ dhovati.

Ekadivasaṃ mahāsattena ‘‘tāta māṇava, mañcapādānaṃ me upadhānaṃ dehī’’ti vutte aññaṃ apassitvā sabbarattiṃ ūrumhi ṭhapetvā nisīdi. Aparabhāge mahāsattassa bhariyā puttaṃ vijāyi. Tassā pasūtikāle parikammaṃ sabbamakāsi. Sā ekadivasaṃ mahāsattaṃ āha ‘‘sāmi, ayaṃ māṇavo jātisampanno hutvā mantatthāya amhākaṃ veyyāvaccaṃ karoti, etassa hatthe manto tiṭṭhatu vā mā vā, detha tassa manta''nti. So ''sādhū''ti sampaṭicchitvā tassa mantaṃ datvā evamāha – ''tāta, anagghoyaṃ manto, tava imaṃ nissāya mahālābhasakkāro bhavissati, raññā vā rājamahāmattena vā 'ko te ācariyo'ti puṭṭhakāle mā maṃ nigūhittho, sace hi 'caṇḍālassa me santikā manto gahito'ti lajjanto 'brāhmaṇamahāsālo me ācariyo'ti kathessasi, imassa mantassa phalaṃ na labhissasī''ti. So ''kiṃ kāraṇā taṃ nigūhissāmi, kenaci puṭṭhakāle tumheyeva kathessāmī''ti vatvā taṃ vanditvā caṇḍālagāmato nikkhamitvā mantaṃ vīmaṃsitvā anupubbena bārāṇasiṃ patvā ambāni vikkiṇitvā bahuṃ dhanaṃ labhi.

Athekadivasaṃ uyyānapālo tassa hatthato ambaṃ kiṇitvā rañño adāsi. Rājā taṃ paribhuñjitvā ''kuto samma, tayā evarūpaṃ ambaṃ laddha''nti pucchi. Deva, eko māṇavo akālaambaphalāni ānetvā vikkiṇāti, tato me gahitanti. Tena hi ''ito paṭṭhāya idheva ambāni āharatū''ti naṃ vadehīti. So tathā akāsi. Māṇavopi tato paṭṭhāya ambāni rājakulaṃ harati. Atha raññā ''upaṭṭhaha ma''nti vutte rājānaṃ upaṭṭhahanto bahuṃ dhanaṃ labhitvā anukkamena vissāsiko jāto. Atha naṃ ekadivasaṃ rājā pucchi ''māṇava, kuto akāle evaṃ vaṇṇagandharasasampannāni ambāni labhasi, kiṃ te nāgo vā supaṇṇo vā devo vā koci deti, udāhu mantabalaṃ eta''nti? ''Na me mahārāja, koci deti, anaggho pana me manto atthi, tasseva bala''nti. ''Tena hi mayampi te ekadivasaṃ mantabalaṃ daṭṭhukāmā''ti. ''Sādhu, deva, dassessāmī''ti. Rājā punadivase tena saddhiṃ uyyānaṃ gantvā ''dassehī''ti āha. So ''sādhū''ti ambarukkhaṃ upagantvā sattapadamatthake ṭhito mantaṃ parivattetvā rukkhaṃ udakena pahari. Taṅkhaṇaññeva ambarukkho heṭṭhā vuttaniyāmeneva phalaṃ gahetvā mahāmegho viya ambavassaṃ vassi. Mahājano sādhukāraṃ adāsi, celukkhepā pavattiṃsu.

Rājā ambaphalāni khāditvā tassa bahuṃ dhanaṃ datvā ''māṇavaka, evarūpo te acchariyamanto kassa santike gahito''ti pucchi. Māṇavo ''sacāhaṃ 'caṇḍālassa santike'ti vakkhāmi, lajjitabbakaṃ bhavissati, mañca garahissanti, manto kho pana me paguṇo, idāni na nassissati, disāpāmokkhaṃ ācariyaṃ apadisāmī''ti cintetvā musāvādaṃ katvā ''takkasilāyaṃ disāpāmokkhācariyassa santike gahito me''ti vadanto ācariyaṃ paccakkhāsi. Taṅkhaṇaññeva manto antaradhāyi. Rājā somanassajāto taṃ ādāya nagaraṃ pavisitvā punadivase ''ambāni khādissāmī''ti uyyānaṃ gantvā maṅgalasilāpaṭṭe nisīditvā māṇava, ambāni āharāti āha. So ''sādhū''ti ambaṃ upagantvā sattapadamatthake ṭhito ''mantaṃ parivattessāmī''ti mante anupaṭṭhahante antarahitabhāvaṃ ñatvā lajjito aṭṭhāsi. Rājā ''ayaṃ pubbe parisamajjheyeva ambāni āharitvā amhākaṃ deti, ghanameghavassaṃ viya ambavassaṃ vassāpeti, idāni thaddho viya ṭhito, kiṃ nu kho kāraṇa''nti cintetvā taṃ pucchanto paṭhamaṃ gāthamāha –

1. ''Ahāsi me ambaphalāni pubbe, aṇūni thūlāni ca brahmacāri;
Teheva mantehi na dāni tuyhaṃ, dumapphalā pātubhavanti brahme''ti.

Tattha **ahāsī**ti āhari. **Dumapphalā**ti rukkhaphalāni.

Taṃ sutvā māṇavo ''sace 'ajja ambaphalaṃ na gaṇhāmī'ti vakkhāmi, rājā me kujjhissati, musāvādena naṃ vañcessāmī''ti dutiyaṃ gāthamāha –

2. ''Nakkhattayogaṃ paṭimānayāmi, khaṇaṃ muhuttañca mante na passaṃ;
Nakkhattayogañca khaṇañca laddhā, addhā harissambaphalaṃ pahūta''nti.

Tattha **addhāharissambaphala**nti addhā ambaphalaṃ āharissāmi.

Rājā ''ayaṃ aññadā nakkhattayogaṃ na vadati, kiṃ nu kho eta''nti pucchanto dve gāthā abhāsi –

3. ''Nakkhattayogaṃ na pure abhāṇi, khaṇaṃ muhuttaṃ na pure asaṃsi;
Sayaṃ harī ambaphalaṃ pahūtaṃ, vaṇṇena gandhena rasenupetaṃ.

4. ''Mantābhijappena pure hi tuyhaṃ, dumapphalā pātubhavanti brahme;

Svājja na pāresi jappampi mantaṃ, ayaṃ so ko nāma tavajja dhammo’’ti.

Tattha **na pāresī**ti na sakkosi. **Jappampī**ti jappantopi parivattentopi. **Ayaṃ so**ti ayameva so tava sabhāvo ajja ko nāma jātoti.

Taṃ sutvā māṇavo ‘‘na sakkā rājānaṃ musāvādena vañcetuṃ, sacepi me sabhāve kathite āṇaṃ kareyya, karotu, sabhāvameva kathessāmī’’ti cintetvā dve gāthā abhāsi –

5. ‘‘Caṇḍālaputto mama sampadāsi, dhammena mante pakatiñca saṃsi;
Mā cassu me pucchito nāmagottaṃ, guyhittho atthaṃ vijaheyya manto.

6. ‘‘Sohaṃ janindena janamhi puṭṭho, makkhābhibhūto alikaṃ abhāṇiṃ;
‘Mantā ime brāhmaṇassā’ti micchā, pahīnamanto kapaṇo rudāmī’’ti.

Tattha **dhammenā**ti samena kāraṇena appaṭicchādetvāva adāsi. **Pakatiñca saṃsī**ti ‘‘mā me pucchito nāmagottaṃ guyhittho, sace gūhasi, mantā te nassissantī’’ti tesaṃ nassanapakatiñca mayhaṃ saṃsi. **Brāhmaṇassāti micchā**ti ‘‘brāhmaṇassa santike mayā ime mantā gahitā’’ti micchāya abhaṇiṃ, tena me te mantā naṭṭhā, svāhaṃ pahīnamanto idāni kapaṇo rudāmīti.

Taṃ sutvā rājā ‘‘ayaṃ pāpadhammo evarūpaṃ ratanamantaṃ na olokesi, evarūpasmiñhi uttamaratanamante laddhe jāti kiṃ karissatī’’ti kujjhitvā tassa garahanto –

7. ‘‘Eraṇḍā pucimandā vā, atha vā pālibhaddakā;
Madhuṃ madhutthiko vinde, so hi tassa dumuttamo.

8. ‘‘Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Yamhā dhammaṃ vijāneyya, so hi tassa naruttamo.

9. ‘‘Imassa daṇḍañca vadhañca datvā, gale gahetvā khalayātha jammaṃ;
Yo uttamatthaṃ kasirena laddhaṃ, mānātimānena vināsayitthā’’ti. –

Imā gāthā āha.

Tattha **madhutthiko**ti madhuatthiko puriso araññe madhuṃ olokento etesaṃ rukkhānaṃ yato madhuṃ labhati, sova dumo tassa dumuttamo nāma. Tatheva khattiyādīsu yamhā purisā dhammaṃ kāraṇaṃ yuttaṃ atthaṃ vijāneyya, sova tassa uttamo naro nāma. **Imassa daṇḍañcā**ti imassa pāpadhammassa sabbassaharaṇadaṇḍañca veḷupesikādīhi piṭṭhicammaṃ uppāṭetvā vadhañca datvā imaṃ jammaṃ gale gahetvā khalayātha, khalikārattaṃ pāpetvā niddhamatha nikkaḍḍhatha, kiṃ iminā idha vasantenāti.

Rājapurisā tathā katvā ‘‘tavācariyassa santikaṃ gantvā taṃ ārādhetvāva sace puna mante labhissasi, idha āgaccheyyāsi, no ce, imaṃ disaṃ mā olokeyyāsī’’ti taṃ nibbisayamakaṃsu. So anātho hutvā ‘‘ṭhapetvā ācariyaṃ na me aññaṃ paṭisaraṇaṃ atthi, tasseva santikaṃ gantvā taṃ ārādhetvā puna mantaṃ yācissāmī’’ti rodanto taṃ gāmaṃ agamāsi. Atha naṃ āgacchantaṃ disvā mahāsatto bhariyaṃ āmantetvā ‘‘bhadde, passa taṃ pāpadhammaṃ parihīnamantaṃ puna āgacchanta’’nti āha. So mahāsattaṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno ‘‘kiṃkāraṇā āgatosī’’ti puṭṭho ‘‘ācariya, musāvādaṃ katvā ācariyaṃ paccakkhitvā mahāvināsaṃ pattomhī’’ti vatvā accayaṃ dassetvā puna mante yācanto –

10. ‘‘Yathā samaṃ maññamāno pateyya, sobbhaṃ guhaṃ narakaṃ pūtipādaṃ;
Rajjūti vā akkame kaṇhasappaṃ, andho yathā jotimadhiṭṭhaheyya;

Evampi maṃ taṃ khalitaṃ sapañña, pahīnamantassa punappadāhī’’ti. – gāthamāha;

Tattha **yathā samanti** yathā puriso idaṃ samaṃ ṭhānanti maññamāno sobbhaṃ vā guhaṃ vā bhūmiyā phalitaṭṭhānasaṅkhātaṃ narakaṃ vā pūtipādaṃ vā pateyya. **Pūtipādo**ti himavantapadese mahārukkhe sussitvā mate tassa mūlesu pūtikesu jātesu tasmiṃ ṭhāne mahāāvāṭo hoti, tassa nāmaṃ. **Jotimadhiṭṭhaheyyā**ti aggiṃ akkameyya. **Evampī**ti evaṃ ahampi paññācakkhuno abhāvā andho tumhākaṃ visesaṃ ajānanto tumhesu khalito, taṃ maṃ khalitaṃ viditvā **sapañña** ñāṇasampanna pahīnamantassa mama punapi dethāti.

Atha naṃ ācariyo ‘‘tāta, kiṃ kathesi, andho hi saññāya dinnāya sobbhādīni pariharati, mayā paṭhamameva tava kathitaṃ, idāni kimatthaṃ mama santikaṃ āgatosī’’ti vatvā –

11. ‘‘Dhammena mantaṃ tava sampadāsiṃ, tuvampi dhammena paṭiggahesi;
Pakatimpi te attamano asaṃsiṃ, dhamme ṭhitaṃ taṃ na jaheyya manto.

12. ‘‘Yo bāla-mantaṃ kasirena laddhaṃ, yaṃ dullabhaṃ ajja manussaloke;
Kiñcāpi laddhā jīvituṃ appapañño, vināsayī alikaṃ bhāsamāno.

13. ‘‘Bālassa mūḷhassa akataññuno ca, musā bhaṇantassa asaññatassa;
Mante mayaṃ tādisake na dema, kuto mantā gaccha na mayhaṃ ruccasī’’ti. –

Imā gāthā āha.

Tattha **dhammenā**ti ahampi tava ācariyabhāgaṃ hiraññaṃ vā suvaṇṇaṃ vā aggahetvā dhammeneva mantaṃ sampadāsiṃ, tvampi kiñci adatvā dhammena sameneva paṭiggahesi. **Dhamme ṭhita**nti ācariyapūjakadhamme ṭhitaṃ. **Tādisake**ti tathārūpe akālaphalagaṇhāpake mante na dema, gaccha na me ruccasīti.

So evaṃ ācariyena uyyojito ‘‘kiṃ mayhaṃ jīvitenā’’ti araññaṃ pavisitvā anāthamaraṇaṃ mari.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto ācariyaṃ paccakkhāya mahāvināsaṃ patto’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā akataññū māṇavo devadatto ahosi, rājā ānando, caṇḍālaputto pana ahameva ahosi’’nti.

Ambajātakavaṇṇanā paṭhamā.

## [475] 2. Phandanajātakavaṇṇanā

Kuṭhārihattho purisoti idaṃ satthā rohiṇīnadītīre viharanto ñātakānaṃ kalahaṃ ārabbha kathesi. Vatthu pana **kuṇālajātake** (jā. 2.21.kuṇālajātaka) āvi bhavissati. Tadā pana satthā ñātake āmantetvā – mahārājā, atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bahinagare vaḍḍhakigāmo ahosi. Tatreko brāhmaṇavaḍḍhakī araññato dārūni āharitvā rathaṃ katvā jīvikaṃ kappesi. Tadā himavantapadese mahāphandanarukkho ahosi. Eko kāḷasīho gocaraṃ pariyesitvā āgantvā tassa mūle nipajji. Athassa ekadivasaṃ vāte paharante eko sukkhadaṇḍako patitvā khandhe avatthāsi. So thokaṃ khandhena rujantena bhītatasito uṭṭhāya pakkhanditvā puna nivatto āgatamaggaṃ olokento kiñci adisvā ‘‘añño maṃ sīho vā byaggho vā anubandhanto natthi, imasmiṃ pana rukkhe nibbattadevatā maṃ ettha nipajjantaṃ na sahati maññe, hotu jānissāmī’’ti aṭṭhāne kopaṃ bandhitvā rukkhaṃ paharitvā ‘‘neva tava rukkhassa pattaṃ khādāmi, na sākhaṃ bhañjāmi, idha aññe mige vasante sahasi, maṃ na sahasi, ko mayhaṃ doso atthi, katipāhaṃ āgamehi, samūlaṃ te rukkhaṃ uppāṭetvā khaṇḍākhaṇḍikaṃ chedāpessāmī’’ti rukkhadevataṃ tajjetvā ekaṃ purisaṃ upadhārento vicari. Tadā so brāhmaṇavaḍḍhakī dve tayo manusse ādāya rathadārūnaṃ atthāya yānakena taṃ padesaṃ gantvā ekasmiṃ ṭhāne yānakaṃ ṭhapetvā vāsipharasuhattho rukkhe upadhārento phandanasamīpaṃ agamāsi. Kāḷasīho taṃ disvā ‘‘ajja, mayā paccāmittassa piṭṭhiṃ daṭṭhuṃ vaṭṭatī''ti gantvā rukkhamūle aṭṭhāsi. Vaḍḍhakī ca ito cito oloketvā phandanasamīpena pāyāsi. So ''yāva eso nātikkamati, tāvadevassa kathessāmī''ti cintetvā paṭhamaṃ gāthamāha –

14. ''Kuṭhārihattho puriso, vanamogayha tiṭṭhasi;
Puṭṭho me samma akkhāhi, kiṃ dāruṃ chetumicchasī''ti.

Tattha **puriso**ti tvaṃ kuṭhārihattho eko puriso imaṃ vanaṃ ogayha tiṭṭhasīti.

So tassa vacanaṃ sutvā ''acchariyaṃ vata bho, na vata me ito pubbe migo manussavācaṃ bhāsanto diṭṭhapubbo, esa rathānucchavikaṃ dāruṃ jānissati, pucchissāmi na''nti cintetvā dutiyaṃ gāthamāha –

15. ''Isso vanāni carasi, samāni visamāni ca;
Puṭṭho me samma akkhāhi, kiṃ dāruṃ nemiyā daḷha''nti.

Tattha **isso**ti tvampi eko kāḷasīho vanāni carasi, tvaṃ rathānucchavikaṃ dāruṃ jānissasīti.

Taṃ sutvā kāḷasīho ''idāni me manoratho matthakaṃ pāpuṇissatī''ti cintetvā tatiyaṃ gāthamāha –

16. ''Neva sālo na khadiro, nāssakaṇṇo kuto dhavo;
Rukkho ca phandano nāma, taṃ dāruṃ nemiyā daḷha''nti.

So taṃ sutvā somanassajāto ''sudivasena vatamhi ajja araññaṃ paviṭṭho, tiracchānagato me rathānucchavikaṃ dāruṃ ācikkhati, aho sādhū''ti pucchanto catutthaṃ gāthamāha –

17. ''Kīdisānissa pattāni, khandho vā pana kīdiso;
Puṭṭho me samma akkhāhi, yathā jānemu phandana''nti.

Athassa so ācikkhanto dve gāthā abhāsi –

18. ''Yassa sākhā palambanti, namanti na ca bhañjare;
So rukkho phandano nāma, yassa mūle ahaṃ ṭhito.

19. ''Arānaṃ cakkanābhīnaṃ, īsānemirathassa ca;
Sabbassa te kammaniyo, ayaṃ hessati phandano''ti.

Tattha **''arāna''**nti idaṃ so ''kadācesa imaṃ rukkhaṃ na gaṇheyya, guṇampissa kathessāmī''ti cintetvā evamāha. Tattha **īsānemirathassa cā**ti īsāya ca nemiyā ca sesassa ca rathassa sabbassa te esa kammaniyo kammakkhamo bhavissatīti.

So evaṃ ācikkhitvā tuṭṭhamānaso ekamante vicari, vaḍḍhakīpi rukkhaṃ chindituṃ ārabhi. Rukkhadevatā cintesi ''mayā etassa upari na kiñci pātitaṃ, ayaṃ aṭṭhāne āghātaṃ bandhitvā mama vimānaṃ nāseti, ahañca vinassissāmi, ekenupāyena imañca issaṃ vināsessāmī''ti. Sā vanakammikapuriso viya hutvā tassa santikaṃ āgantvā pucchi ''bho purisa manāpo te rukkho laddho, imaṃ chinditvā kiṃ karissasī''ti? ''Rathanemiṃ karissāmī''ti. ''Iminā rukkhena ratho bhavissatī''ti kena te akkhātanti. ''Ekena kāḷasīhenā''ti. ''Sādhu suṭṭhu tena akkhātaṃ, iminā rukkhena ratho sundaro bhavissati, kāḷasīhassa galacammaṃ uppāṭetvā caturaṅgulamatte ṭhāne ayapaṭṭena viya nemimaṇḍale parikkhitte nemi ca thirā bhavissati, bahuñca dhanaṃ labhissasī''ti. ''Kāḷasīhacammaṃ kuto lacchāmī''ti? ''Tvaṃ bālakosi, ayaṃ tava rukkho vane ṭhito na palāyati, tvaṃ yena te rukkho akkhāto, tassa santikaṃ gantvā 'sāmi tayā dassitarukkhaṃ kataraṭṭhāne chindāmī'ti vañcetvā ānehi, atha naṃ nirāsaṅkaṃ 'idha ca ettha ca chindā'ti mukhatuṇḍaṃ pasāretvā ācikkhantaṃ tikhiṇena mahāpharasunā koṭṭetvā jīvitakkhayaṃ pāpetvā cammaṃ ādāya varamaṃsaṃ khāditvā rukkhaṃ chindā''ti veraṃ appesi. Tamatthaṃ pakāsento satthā imā gāthā āha –

20. ''Iti phandanarukkhopi, tāvade ajjhabhāsatha;
Mayhampi vacanaṃ atthi, bhāradvāja suṇohi me.

21. ''Issassa upakkhandhamhā, ukkacca caturaṅgulaṃ;
Tena nemiṃ pasāresi, evaṃ daḷhataraṃ siyā.

22. ''Iti phandanarukkhopi, veraṃ appesi tāvade;
Jātānañca ajātānaṃ, issānaṃ dukkhamāvahī''ti.

Tattha **bhāradvājā**ti taṃ gottena ālapati. **Upakkhandhamhā**ti khandhato. **Ukkaccā**ti ukkantitvā.

Vaḍḍhakī rukkhadevatāya vacanaṃ sutvā ''aho ajja mayhaṃ maṅgaladivaso''ti kāḷasīhaṃ ghātetvā rukkhaṃ chetvā pakkāmi. Tamatthaṃ pakāsento satthā āha –

23. ''Iccevaṃ phandano issaṃ, isso ca pana phandanaṃ;
Aññamaññaṃ vivādena, aññamaññamaghātayuṃ.

24. ''Evameva manussānaṃ, vivādo yattha jāyati;
Mayūranaccaṃ naccanti, yathā te issaphandanā.

25. ''Taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā;
Sammodatha mā vivadatha, mā hotha issaphandanā.

26. ''Sāmaggimeva sikkhetha, buddhehetaṃ pasaṃsitaṃ;
Sāmaggirato dhammaṭṭho, yogakkhemā na dhaṃsatī''ti.

Tattha **aghātayu**nti ghātāpesuṃ. **Mayūranaccaṃ naccantī**ti mahārājā yattha hi manussānaṃ vivādo hoti, tattha yathā nāma mayūrā naccantā paṭicchādetabbaṃ rahassaṅgaṃ pākaṭaṃ karonti, evaṃ manussā aññamaññassa randhaṃ pakāsentā mayūranaccaṃ naccanti nāma. Yathā te issaphandanā aññamaññassa randhaṃ pakāsentā nacciṃsu nāma. **Taṃ vo**ti tena kāraṇena tumhe vadāmi. **Bhaddaṃ vo**ti bhaddaṃ tumhākaṃ hotu. **Yāvantetthā**ti yāvanto ettha issaphandanasadisā mā ahuvattha. **Sāmaggimeva sikkhethā**ti samaggabhāvameva tumhe sikkhatha, idaṃ paññāvuddhehi paṇḍitehi pasaṃsitaṃ. **Dhammaṭṭho**ti sucaritadhamme ṭhito. **Yogakkhemā na dhaṃsatī**ti yogehi khemā nibbānā na parihāyatīti nibbānena desanākūṭaṃ gaṇhi. Sakyarājāno dhammakathaṃ sutvā samaggā jātā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi ''tadā taṃ kāraṇaṃ viditvā tasmiṃ vanasaṇḍe nivutthadevatā ahameva ahosi''nti.

Phandanajātakavaṇṇanā dutiyā.

## [476] 3. Javanahaṃsajātakavaṇṇanā

Idheva haṃsa nipatāti idaṃ satthā jetavane viharanto **daḷhadhammadhanuggahasuttantadesanaṃ** (saṃ. ni. 2.228) ārabbha kathesi. Bhagavatā hi –

> ''Seyyathāpi, bhikkhave, cattāro daḷhadhammā dhanuggahā susikkhitā katahatthā katūpāsanā catuddisā ṭhitā assu, atha puriso āgaccheyya 'ahaṃ imesaṃ catunnaṃ daḷhadhammānaṃ dhanuggahānaṃ susikkhitānaṃ katahatthānaṃ katūpāsanānaṃ catuddisā kaṇḍe khitte apatiṭṭhite pathaviyaṃ gahetvā āharissāmī'ti. ''Taṃ kiṃ maññatha, bhikkhave,

> ‘javano puriso paramena javena samannāgato’ti alaṃ vacanāyā’’ti? ‘‘Evaṃ bhante’’ti. Yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṃ javo, tato sīghataro. Yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṃ javo, yathā ca yā devatā candimasūriyānaṃ purato dhāvanti, tāsaṃ devatānaṃ javo, tato sīghataraṃ āyusaṅkhārā khīyanti, tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ ‘appamattā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti –

Imassa suttassa kathitadivasato dutiyadivase bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā attano buddhavisaye ṭhatvā imesaṃ sattānaṃ āyusaṅkhāre ittare dubbale katvā paridīpento puthujjanabhikkhū ativiya santāsaṃ pāpesi, aho buddhabalaṃ nāmā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, svāhaṃ idāni sabbaññutaṃ patto āyusaṅkhārānaṃ ittarabhāvaṃ dassetvā bhikkhū saṃvejetvā dhammaṃ desemi, mayā hi pubbe ahetukahaṃsayoniyaṃ nibbattenapi āyusaṅkhārānaṃ ittarabhāvaṃ dassetvā bārāṇasirājānaṃ ādiṃ katvā sakalarājaparisaṃ saṃvejetvā dhammo desito’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto javanahaṃsayoniyaṃ nibbattitvā navutihaṃsasahassaparivuto cittakūṭe paṭivasati. So ekadivasaṃ jambudīpatale ekasmiṃ sare saparivāro sayaṃjātasāliṃ khāditvā ākāse suvaṇṇakilañjaṃ pattharanto viya mahantena parivārena bārāṇasinagarassa matthakena mandamandāya vilāsagatiyā cittakūṭaṃ gacchati. Atha naṃ bārāṇasirājā disvā ‘‘imināpi mādisena raññā bhavitabba’’nti amaccānaṃ vatvā tasmiṃ sinehaṃ uppādetvā mālāgandhavilepanaṃ gahetvā mahāsattaṃ oloketvā sabbatūriyāni paggaṇhāpesi. Mahāsatto attano sakkāraṃ karontaṃ disvā haṃse pucchi ‘‘rājā, mama evarūpaṃ sakkāraṃ karonto kiṃ paccāsīsatī’’ti? ‘‘Tumhehi saddhiṃ mittabhāvaṃ devā’’ti. ‘‘Tena hi rañño amhehi saddhiṃ mittabhāvo hotū’’ti raññā saddhiṃ mittabhāvaṃ katvā pakkāmi. Athekadivasaṃ rañño uyyānaṃ gatakāle anotattadahaṃ gantvā ekena pakkhena udakaṃ, ekena candanacuṇṇaṃ ādāya āgantvā rājānaṃ tena udakena nhāpetvā candanacuṇṇena okiritvā mahājanassa passantasseva saparivāro cittakūṭaṃ agamāsi. Tato paṭṭhāya rājā mahāsattaṃ daṭṭhukāmo hutvā ‘‘sahāyo me ajja āgamissati, sahāyo me ajja āgamissatī’’ti āgamanamaggaṃ olokento acchati.

Tadā mahāsattassa kaniṭṭhā dve haṃsapotakā ‘‘sūriyena saddhiṃ javissāmā’’ti mantetvā mahāsattassa ārocesuṃ ‘‘mayaṃ sūriyena saddhiṃ javissāmā’’ti. ‘‘Tātā, sūriyajavo nāma sīgho, sūriyena saddhiṃ javituṃ na sakkhissatha, antarāva vinassissatha, mā gamitthā’’ti. Te dutiyampi tatiyampi yāciṃsu, bodhisattopi te yāvatatiyaṃ vāresiyeva. Te mānathaddhā attano balaṃ ajānantā mahāsattassa anācikkhitvāva ‘‘sūriyena saddhiṃ javissāmā’’ti sūriye anuggateyeva gantvā yugandharamatthake nisīdiṃsu. Mahāsatto te adisvā ‘‘kahaṃ nu kho gatā’’ti pucchitvā taṃ pavattiṃ sutvā cintesi ‘‘te sūriyena saddhiṃ javituṃ na sakkhissanti, antarāva vinassissanti, jīvitaṃ tesaṃ dassāmī’’ti. Sopi gantvā yugandharamatthakeyeva nisīdi. Atha uggate sūriyamaṇḍale haṃsapotakā uppatitvā sūriyena saddhiṃ pakkhandiṃsu, mahāsattopi tehi saddhiṃ pakkhandi. Kaniṭṭhabhātiko yāva pubbaṇhasamayā javitvā kilami, pakkhasandhīsu aggiuṭṭhānakālo viya ahosi. So bodhisattassa saññaṃ adāsi ‘‘bhātika, na sakkomī’’ti. Atha naṃ mahāsatto ‘‘mā bhāyi, jīvitaṃ te dassāmī’’ti pakkhapañjarena parikkhipitvā assāsetvā cittakūṭapabbataṃ netvā haṃsānaṃ majjhe ṭhapetvā puna pakkhanditvā sūriyaṃ patvā itarena saddhiṃ pāyāsi. Sopi yāva upakaṭṭhamajjhanhikā sūriyena saddhiṃ javitvā kilami, pakkhasandhīsu aggiuṭṭhānakālo viya ahosi. Tadā bodhisattassa saññaṃ adāsi ‘‘bhātika, na sakkomī’’ti. Tampi mahāsatto tatheva samassāsetvā pakkhapañjarenādāya cittakūṭameva agamāsi. Tasmiṃ khaṇe sūriyo nabhamajjhaṃ pāpuṇi.

Atha mahāsatto ‘‘mama ajja sarīrabalaṃ vīmaṃsissāmī’’ti cintetvā ekavegena pakkhanditvā yugandharamatthake nisīditvā tato uppatitvā ekavegena sūriyaṃ pāpuṇitvā kālena purato, kālena pacchato javitvā cintesi ‘‘mayhaṃ sūriyena saddhiṃ javanaṃ nāma niratthakaṃ ayonisomanasikārasambhūtaṃ, kiṃ me iminā, bārāṇasiṃ gantvā mama sahāyakassa rañño atthayuttaṃ dhammayuttaṃ kathaṃ kathessāmī''ti. So nivattitvā sūriye nabhamajjhaṃ anatikkanteyeva sakalacakkavāḷagabbhaṃ antantena anusaṃyāyitvā vegaṃ parihāpento sakalajambudīpaṃ antantena anusaṃyāyitvā bārāṇasiṃ pāpuṇi. Dvādasayojanikaṃ sakalanagaraṃ haṃsacchannaṃ viya ahosi, chiddaṃ nāma na paññāyi, anukkamena vege parihāyante ākāse chiddāni paññāyiṃsu. Mahāsatto vegaṃ parihāpetvā ākāsato otaritvā sīhapañjarassa abhimukhaṭṭhāne aṭṭhāsi. Rājā ''āgato me sahāyo''ti somanassappatto tassa nisīdanatthāya kañcanapīṭhaṃ paññapetvā ''samma, pavisa, idha nisīdā''ti vatvā paṭhamaṃ gāthamāha –

27. ''Idheva haṃsa nipata, piyaṃ me tava dassanaṃ;
Issarosi anuppatto, yamidhatthi pavedayā''ti.

Tattha **''idhā''**ti kañcanapīṭhaṃ sandhāyāha. **Nipatā**ti nisīda. **Issarosī**ti tvaṃ imassa ṭhānassa issaro sāmi hutvā āgatosīti vadati. **Yamidhatthi pavedayā**ti yaṃ imasmiṃ nivesane atthi, taṃ aparisaṅkanto amhākaṃ kathehīti.

Mahāsatto kañcanapīṭhe nisīdi. Rājā satapākasahassapākehi telehi tassa pakkhantarāni makkhetvā kañcanataṭṭake madhulāje ca madhurodakañca sakkharodakañca dāpetvā madhurapaṭisanthāraṃ katvā ''samma, tvaṃ ekakova āgatosi, kuhiṃ agamitthā''ti pucchi. So taṃ pavattiṃ vitthārena kathesi. Atha naṃ rājā āha ''samma, mamapi sūriyena saddhiṃ javitavegaṃ dassehī''ti. Mahārāja, na sakkā so vego dassetunti. Tena hi me sarikkhakamattaṃ dassehīti. Sādhu, mahārāja, sarikkhakamattaṃ dassessāmi, akkhaṇavedhī dhanuggahe sannipātehīti. Rājā sannipātesi. Mahāsatto cattāro dhanuggahe gahetvā nivesanā oruyha rājaṅgaṇe silāthambhaṃ nikhaṇāpetvā attano gīvāyaṃ ghaṇṭaṃ bandhāpetvā silāthambhamatthake nisīditvā cattāro dhanuggahe thambhaṃ nissāya catuddisābhimukhe ṭhapetvā ''mahārāja, ime cattāro janā ekappahāreneva catuddisābhimukhā cattāri kaṇḍāni khipantu, tāni ahaṃ pathaviṃ appattāneva āharitvā etesaṃ pādamūle pātessāmi. Mama kaṇḍagahaṇatthāya gatabhāvaṃ ghaṇṭasaddasaññāya jāneyyāsi, maṃ pana na passissasī''ti vatvā tehi ekappahāreneva khittakaṇḍāni āharitvā tesaṃ pādamūle pātetvā silāthambhamatthake nisinnameva attānaṃ dassetvā ''diṭṭho te, mahārāja, mayhaṃ vego''ti vatvā ''mahārāja, ayaṃ vego mayhaṃ neva uttamo, majjhimo, paritto lāmakavego esa, evaṃ sīgho, mahārāja, amhākaṃ vego''ti āha.

Atha naṃ rājā pucchi ''samma, atthi pana tumhākaṃ vegato añño sīghataro vego''ti? ''Āma, mahārāja, amhākaṃ uttamavegatopi sataguṇena sahassaguṇena satasahassaguṇena imesaṃ sattānaṃ āyusaṅkhārā sīghataraṃ khīyanti bhijjanti, khayaṃ gacchantī''ti khaṇikanirodhavasena rūpadhammānaṃ nirodhaṃ dasseti, tato nāmadhammānaṃ. Rājā mahāsattassa kathaṃ sutvā maraṇabhayabhīto satiṃ paccupaṭṭhāpetuṃ asakkonto bhūmiyaṃ pati, mahājano utrāsaṃ patto ahosi. Rañño mukhaṃ udakena siñcitvā satiṃ labhāpesi. Atha naṃ mahāsatto ''mahārāja, mā bhāyi, maraṇassatiṃ bhāvehi, dhammaṃ carāhi, dānādīni puññāni karohi, appamatto hohi, devā''ti ovadi. Atha rājā ''sāmi, mayaṃ tumhādisena ñāṇabalasampannena ācariyena vinā vasituṃ na sakkhissāma, cittakūṭaṃ agantvā mayhaṃ dhammaṃ desento mayhaṃ ovādācariyo hutvā idheva vasāhī''ti yācanto dve gāthā abhāsi –

28. ''Savanena ekassa piyā bhavanti, disvā panekassa viyeti chando;
Disvā ca sutvā ca piyā bhavanti, kaccinnu me pīyasi dassanena.

29. ''Savanena piyo mesi, bhiyyo cāgamma dassanaṃ;
Evaṃ piyadassano me, vasa haṃsa mamantike''ti.

Tāsaṃ attho – samma haṃsarāja savanena ekassa ekacce piyā honti, ''evaṃ guṇo nāmā''ti sutvā savanena piyāyati, ekassa pana ekacce disvāva chando vigacchati, pemaṃ antaradhāyati, khādituṃ āgatā yakkhā viya upaṭṭhahanti, ekassa ekacce disvā ca sutvā cāti ubhayathāpi piyā honti, tena taṃ pucchāmi. **Kaccinnu me pīyasi dassanenā**ti kacci nu tvaṃ maṃ piyāyasi, mayhaṃ pana tvaṃ savanena piyova, dassanaṃ panāgamma atipiyova. Evaṃ mama piyadassano samāno cittakūṭaṃ agantvā idha mama santike vasāti.

Bodhisatto āha –

30. ‘‘Vaseyyāma tavāgāre, niccaṃ sakkatapūjitā;
Matto ca ekadā vajje, haṃsarājaṃ pacantu me’’ti.

Tattha **matto ca ekadā**ti mahārāja, mayaṃ tava ghare niccaṃ pūjitā vaseyyāma, tvaṃ pana kadāci surāmadamatto maṃsakhādanatthaṃ ‘‘haṃsarājaṃ pacantu me’’ti vadeyyāsi, atha evaṃ tava anujīvino maṃ māretvā paceyyuṃ, tadāhaṃ kiṃ karissāmīti.

Athassa rājā ‘‘tena hi majjameva na pivissāmī’’ti paṭiññaṃ dātuṃ imaṃ gāthamāha –

31. ‘‘Dhiratthu taṃ majjapānaṃ, yaṃ me piyataraṃ tayā;
Na cāpi majjaṃ pissāmi, yāva me vacchasī ghare’’ti.

Tato paraṃ bodhisatto cha gāthā āha –

32. ‘‘Suvijānaṃ siṅgālānaṃ, sakuṇānañca vassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

33. ‘‘Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso.

34. ‘‘Yasmiṃ mano nivisati, avidūre sahāpi so;
Santikepi hi so dūre, yasmiṃ nāvisate mano.

35. ‘‘Antopi so hoti pasannacitto, pāraṃ samuddassa pasannacitto;
Antopi so hoti paduṭṭhacitto, pāraṃ samuddassa paduṭṭhacitto.

36. ‘‘Saṃvasantā vivasanti, ye disā te rathesabha;
Ārā santo saṃvasanti, manasā raṭṭhavaḍḍhana.

37. ‘‘Aticiraṃ nivāsena, piyo bhavati appiyo;
Āmanta kho taṃ gacchāma, purā te homa appiyā’’ti.

Tattha **vassita**nti mahārāja, tiracchānagatā ujuhadayā, tena tesaṃ vassitaṃ suvijānaṃ, manussā pana kakkhaḷā, tasmā tesaṃ vacanaṃ dubbijānataranti attho. **Yo pubbe**ti yo puggalo paṭhamameva attamano hutvā ‘‘tvaṃ mayhaṃ ñātako mitto pāṇasamo sakhā’’ti api evaṃ maññati, sveva pacchā diso verī sampajjati, evaṃ dubbijānaṃ nāma manussahadayanti. **Nivisatī**ti mahārāja, yasmiṃ puggale pemavasena mano nivisati, so dūre vasantopi avidūre sahāpi vasatiyeva nāma. Yasmiṃ pana puggale mano na nivisati apeti, so santike vasantopi dūreyeva.

Antopi so hotīti mahārāja, yo sahāyo pasannacitto, so cittena allīnattā pāraṃ samuddassa vasantopi antoyeva hoti. Yo pana paduṭṭhacitto, so cittena anallīnattā anto vasantopi pāraṃ samuddassa nāma. **Ye disā te**ti ye verino paccatthikā, te ekato vasantāpi dūre vasantiyeva nāma. Santo pana paṇḍitā ārā ṭhitāpi mettābhāvitena manasā āvajjentā saṃvasantiyeva. **Purā te homā**ti yāva tava appiyā na homa, tāvadeva taṃ āmantetvā gacchāmāti vadati.

Atha naṃ rājā āha –

38. ‘‘Evaṃ ce yācamānānaṃ, añjaliṃ nāvabujjhasi;
Paricārakānaṃ sataṃ, vacanaṃ na karosi no;
Evaṃ taṃ abhiyācāma, puna kayirāsi pariyāya’’nti.

Tattha **evaṃ ce**ti sace haṃsarāja, evaṃ añjaliṃ paggayha yācamānānaṃ amhākaṃ imaṃ añjaliṃ nāvabujjhasi, tava paricārakānaṃ samānānaṃ vacanaṃ na karosi, atha naṃ evaṃ yācāma. **Puna kayirāsi pariyāya**nti kālena kālaṃ idha āgamanāya vāraṃ kareyyāsīti attho.

Tato bodhisatto āha –

39. ‘‘Evaṃ ce no viharataṃ, antarāyo na hessati;
Tuyhaṃ cāpi mahārāja, mayhañca raṭṭhavaḍḍhana;
Appeva nāma passemu, ahorattānamaccaye’’ti.

Tattha **evaṃ ce no**ti mahārāja, mā cintayittha, sace amhākampi evaṃ viharantānaṃ jīvitantarāyo na bhavissati, appeva nāma ubho aññamaññaṃ passissāma, apica tvaṃ mayā dinnaṃ ovādameva mama ṭhāne ṭhapetvā evaṃ ittarajīvite lokasannivāse appamatto hutvā dānādīni puññāni karonto dasa rājadhamme akopetvā dhammena rajjaṃ kārehi, evañhi me ovādaṃ karonto maṃ passissatiyevāti. Evaṃ mahāsatto rājānaṃ ovaditvā cittakūṭapabbatameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbe tiracchānayoniyaṃ nibbattenapi mayā āyusaṅkhārānaṃ dubbalabhāvaṃ dassetvā dhammo desito’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, kaniṭṭho moggallāno, majjhimo sāriputto, sesahaṃsagaṇā buddhaparisā, javanahaṃso pana ahameva ahosi’’nti.

Javanahaṃsajātakavaṇṇanā tatiyā.

## [477] 4. Cūḷanāradajātakavaṇṇanā

Na te kaṭṭhāni bhinnānīti idaṃ satthā jetavane viharanto thullakumārikāpalobhanaṃ ārabbha kathesi. Sāvatthivāsino kirekassa kulassa pannarasasoḷasavassuddesikā dhītā ahosi sobhaggappattā, na ca naṃ koci vāresi. Athassā mātā cintesi ‘‘mama dhītā vayappattā, na ca naṃ koci vāreti, āmisena macchaṃ viya etāya ekaṃ sākiyabhikkhuṃ palobhetvā uppabbājetvā taṃ nissāya jīvissāmī’’ti. Tadā ca sāvatthivāsī eko kulaputto sāsane uraṃ datvā pabbajitvā upasampannakālato paṭṭhāya sikkhākāmataṃ pahāya ālasiyo sarīramaṇḍanamanuyutto vihāsi. Mahāupāsikā gehe yāgukhādanīyabhojanīyāni sampādetvā dvāre ṭhatvā antaravīthiyā gacchantesu bhikkhūsu ekaṃ bhikkhuṃ rasataṇhāya bandhitvā gahetuṃ sakkuṇeyyarūpaṃ upadhārentī tepiṭakaābhidhammikavinayadharānaṃ mahantena parivārena gacchantānaṃ antare kañci gayhupagaṃ adisvā tesaṃ pacchato gacchantānaṃ madhuradhammakathikānaṃ acchinnavalāhakasadisānaṃ piṇḍapātikānampi antare kañci adisvāva ekaṃ yāva bahi apaṅgā akkhīni añjetvā kese osaṇhetvā dukūlantaravāsakaṃ nivāsetvā ghaṭitamaṭṭhaṃ cīvaraṃ pārupitvā maṇivaṇṇapattaṃ ādāya manoramaṃ chattaṃ dhārayamānaṃ vissaṭṭhindriyaṃ kāyadaḷhibahulaṃ āgacchantaṃ disvā ‘‘imaṃ sakkā gaṇhitu’’nti gantvā vanditvā pattaṃ gahetvā ‘‘etha, bhante’’ti gharaṃ ānetvā nisīdāpetvā yāguādīhi parivisitvā katabhattakiccaṃ taṃ bhikkhuṃ ‘‘bhante, ito paṭṭhāya idhevāgaccheyyāthā’’ti āha. Sopi tato paṭṭhāya tattheva gantvā aparabhāge vissāsiko ahosi.

Athekadivasaṃ mahāupāsikā tassa savanapathe ṭhatvā ‘‘imasmiṃ gehe upabhogaparibhogamattā atthi, tathārūpo pana me putto vā jāmātā vā gehaṃ vicārituṃ samattho natthī’’ti āha. So tassā vacanaṃ sutvā ‘‘kimatthaṃ nu kho kathetī’’ti thokaṃ hadaye viddho viya ahosi. Sā dhītaraṃ āha ‘‘imaṃ palobhetvā tava vase vattāpehī’’ti. Sā tato paṭṭhāya maṇḍitapasādhitā itthikuttavilāsehi taṃ palobhesi. Thullakumārikāti na ca thūlasarīrā daṭṭhabbā, thūlā vā hotu kisā vā, pañcakāmaguṇikarāgena pana thūlatāya ‘‘thullakumārikā’’ti vuccati. So daharo kilesavasiko hutvā ‘‘na dānāhaṃ buddhasāsane patiṭṭhātuṃ sakkhissāmī’’ti cintetvā ‘‘vihāraṃ gantvā pattacīvaraṃ niyyādetvā asukaṭṭhānaṃ nāma gamissāmi, tatra me vatthāni pesethā’’ti vatvā vihāraṃ gantvā pattacīvaraṃ niyyādetvā ‘‘ukkaṇṭhitosmī’’ti ācariyupajjhāye āha. Te taṃ ādāya satthu santikaṃ netvā ‘‘ayaṃ bhikkhu ukkaṇṭhito’’ti ārocesuṃ. Satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kena ukkaṇṭhāpitosī’’ti vatvā ‘‘thullakumārikāya, bhante’’ti vutte ‘‘bhikkhu pubbepesā tava araññe vasantassa brahmacariyantarāyaṃ katvā mahantaṃ anatthamakāsi, puna tvaṃ etameva nissāya kasmā ukkaṇṭhitosī’’ti vatvā bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe mahābhoge brāhmaṇakule nibbattitvā uggahitasippo kuṭumbaṃ saṇṭhapesi, athassa bhariyā ekaṃ puttaṃ vijāyitvā kālamakāsi. So ‘‘yatheva me piyabhariyāya, evaṃ mayipi maraṇaṃ āgamissati, kiṃ me gharāvāsena, pabbajissāmī’’ti cintetvā kāme pahāya puttaṃ ādāya himavantaṃ pavisitvā tena saddhiṃ isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā vanamūlaphalāhāro araññe vihāsi. Tadā paccantavāsino corā janapadaṃ pavisitvā gāmaṃ paharitvā karamare gahetvā bhaṇḍikaṃ ukkhipāpetvā puna paccantaṃ pāpayiṃsu. Tesaṃ antare ekā abhirūpā kumārikā kerāṭikapaññāya samannāgatā cintesi ‘‘ime amhe gahetvā dāsibhogena paribhuñjissanti, ekena upāyena palāyituṃ vaṭṭatī’’ti. Sā ‘‘sāmi, sarīrakiccaṃ kātukāmāmhi, thokaṃ paṭikkamitvā tiṭṭhathā’’ti vatvā core vañcetvā palāyitvā araññaṃ pavisantī bodhisattassa puttaṃ assame ṭhapetvā phalāphalatthāya gatakāle pubbaṇhasamaye taṃ assamaṃ pāpuṇitvā taṃ tāpasakumāraṃ kāmaratiyā palobhetvā sīlamassa bhinditvā attano vase vattetvā ‘‘kiṃ te araññavāsena, ehi gāmaṃ gantvā vasissāma, tatra hi rūpādayo kāmaguṇā sulabhā’’ti āha. Sopi ‘‘sādhū’’ti sampaṭicchitvā ‘‘pitā tāva me araññato phalāphalaṃ āharituṃ gato, taṃ disvā ubhopi ekatova gamissāmā’’ti āha.

Sā cintesi – ‘‘ayaṃ taruṇadārako na kiñci jānāti, pitarā panassa mahallakakāle pabbajitena bhavitabbaṃ, so āgantvā ‘idha kiṃ karosī’ti maṃ pothetvā pāde gahetvā kaḍḍhetvā araññe khipissati, tasmiṃ anāgateyeva palāyissāmī’’ti. Atha naṃ ‘‘ahaṃ purato gacchāmi, tvaṃ pacchā āgaccheyyāsī’’ti vatvā maggasaññaṃ ācikkhitvā pakkāmi. So tassā gatakālato paṭṭhāya uppannadomanasso yathā pure kiñci vattaṃ akatvā sasīsaṃ pārupitvā antopaṇṇasālāya pajjhāyanto nipajji. Mahāsatto phalāphalaṃ ādāya āgantvā tassā padavalañjaṃ disvā ‘‘ayaṃ mātugāmassa padavalañjo, ‘‘puttassa mama sīlaṃ bhinnaṃ bhavissatī’’ti cintento paṇṇasālaṃ pavisitvā phalāphalaṃ otāretvā puttaṃ pucchanto paṭhamaṃ gāthamāha –

40. ‘‘Na te kaṭṭhāni bhinnāni, na te udakamābhataṃ;
Aggīpi te na hāpito, kiṃ nu mandova jhāyasī’’ti.

Tattha **aggīpi te na hāpito**ti aggipi te na jālito. **Mandovā**ti nippañño andhabālo viya.

So pitu kathaṃ sutvā uṭṭhāya pitaraṃ vanditvā gāraveneva araññavāse anussāhaṃ pavedento gāthādvayamāha –

41. ‘‘Na ussahe vane vatthuṃ, kassapāmantayāmi taṃ;
Dukkho vāso araññamhi, raṭṭhaṃ icchāmi gantave.

42. ‘‘Yathā ahaṃ ito gantvā, yasmiṃ janapade vasaṃ;
Ācāraṃ brahme sikkheyyaṃ, taṃ dhammaṃ anusāsa ma’’nti.

Tattha **kassapāmantayāmi ta**nti kassapa āmantayāmi taṃ. **Gantave**ti gantuṃ. **Ācāra**nti yasmiṃ janapade vasāmi, tattha vasanto yathā ācāraṃ janapadacārittaṃ sikkheyyaṃ jāneyyaṃ, taṃ dhammaṃ anusāsa ovadāhīti vadati.

Mahāsatto ‘‘sādhu, tāta, desacārittaṃ te kathessāmī’’ti vatvā gāthādvayamāha –

43. ‘‘Sace araññaṃ hitvāna, vanamūlaphalāni ca;
Raṭṭhe rocayase vāsaṃ, taṃ dhammaṃ nisāmehi me.

44. ‘‘Visaṃ mā paṭisevittho, papātaṃ parivajjaya;
Paṅke ca mā visīdittho, yatto cāsīvise care’’ti.

Tattha **dhamma**nti sace raṭṭhavāsaṃ rocesi, tena hi tvaṃ janapadacārittaṃ dhammaṃ nisāmehi. **Yatto cāsīvise**ti āsīvisassa santike yatto paṭiyatto careyyāsi, sakkonto āsīvisaṃ parivajjeyyāsīti attho.

Tāpasakumāro saṃkhittena bhāsitassa atthaṃ ajānanto pucchi –

45. ‘‘Kiṃ nu visaṃ papāto vā, paṅko vā brahmacārinaṃ;
Kaṃ tvaṃ āsīvisaṃ brūsi, taṃ me akkhāhi pucchito’’ti.

Itaropissa byākāsi –

46. ‘‘Āsavo tāta lokasmiṃ, surā nāma pavuccati;
Manuñño surabhī vaggu, sādu khuddarasūpamo;
Visaṃ tadāhu ariyā se, brahmacariyassa nārada.

47. ‘‘Itthiyo tāta lokasmiṃ, pamattaṃ pamathenti tā;
Haranti yuvino cittaṃ, tūlaṃ bhaṭṭhaṃva māluto;
Papāto eso akkhāto, brahmacariyassa nārada.

48. ‘‘Lābho siloko sakkāro, pūjā parakulesu ca;
Paṅko eso ca akkhāto, brahmacariyassa nārada.

49. ‘‘Sasatthā tāta rājāno, āvasanti mahiṃ imaṃ;
Te tādise manussinde, mahante tāta nārada.

50. ‘‘Issarānaṃ adhipatīnaṃ, na tesaṃ pādato care;
Āsīvisoti akkhāto, brahmacariyassa nārada.

51. ‘‘Bhattattho bhattakāle ca, yaṃ gehamupasaṅkame;
Yadettha kusalaṃ jaññā, tattha ghāsesanaṃ care.

52. ‘‘Pavisitvā parakulaṃ, pānatthaṃ bhojanāya vā;
Mitaṃ khāde mitaṃ bhuñje, na ca rūpe manaṃ kare.

53. ‘‘Goṭṭhaṃ majjaṃ kirāṭañca, sabhā nikiraṇāni ca;
Ārakā parivajjehi, yānīva visamaṃ patha’’nti.

Tattha **āsavo**ti pupphāsavādi. **Visaṃ tadāhū**ti taṃ āsavasaṅkhātaṃ suraṃ ariyā ‘‘brahmacariyassa visa’’nti vadanti. **Pamatta**nti muṭṭhassatiṃ. **Tūlaṃ bhaṭṭhaṃvā**ti rukkhā bhassitvā patitatūlaṃ viya. **Akkhāto**ti buddhādīhi kathito. **Siloko**ti kittivaṇṇo. **Sakkāro**ti añjalikammādi. **Pūjā**ti gandhamālādīhi pūjā. **Paṅko**ti esa osīdāpanaṭṭhena ‘‘paṅko’’ti akkhāto. **Mahante**ti mahantabhāvappatte. **Na tesaṃ pādato care**ti tesaṃ santike na care, rājakulūpako na bhaveyyāsīti attho. Rājāno hi āsīvisā viya muhutteneva kujjhitvā anayabyasanaṃ pāpenti. Apica antepurappavesane vuttādīnavavasenapettha attho veditabbo.

Bhattatthoti bhattena atthiko hutvā. **Yadettha kusala**nti yaṃ tesu upasaṅkamitabbesu gehesu kusalaṃ anavajjaṃ pañcaagocararahitaṃ jāneyyāsi, tattha ghāsesanaṃ careyyāsīti attho. **Na ca rūpe manaṃ kare**ti parakule mattaññū hutvā bhojanaṃ bhuñjantopi tattha itthirūpe manaṃ mā kareyyāsi, mā cakkhuṃ ummīletvā itthirūpe nimittaṃ gaṇheyyāsīti vadati. **Goṭṭhaṃ majjaṃ kirāṭa**nti ayaṃ potthakesu pāṭho, aṭṭhakathāyaṃ pana ‘‘goṭṭhaṃ majjaṃ kirāsañcā’’ti vatvā **‘‘goṭṭha**nti gunnaṃ ṭhitaṭṭhānaṃ. **Majja**nti pānāgāraṃ. **Kirāsa**nti dhuttakerāṭikajana’’nti vuttaṃ. **Sabhā nikiraṇāni cā**ti sabhāyo ca hiraññasuvaṇṇānaṃ nikiraṇaṭṭhānāni ca. **Ārakā**ti etāni sabbāni dūrato parivajjeyyāsi. **Yānīvā**ti sappitelayānena gacchanto visamaṃ maggaṃ viya.

Māṇavo pitu kathentasseva satiṃ paṭilabhitvā ‘‘tāta, alaṃ me manussapathenā’’ti āha. Athassa pitā mettādibhāvanaṃ ācikkhi. So tassovāde ṭhatvā na cirasseva jhānābhiññā nibbattesi. Ubhopi pitāputtā aparihīnajjhānā kālaṃ katvā brahmaloke nibbattiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sā kumārikā ayaṃ kumārikā ahosi, tāpasakumāro ukkaṇṭhitabhikkhu, pitā pana ahameva ahosi’’nti.

Cūḷanāradajātakavaṇṇanā catutthā.

## [478] 5. Dūtajātakavaṇṇanā

Dūte te brahme pāhesinti idaṃ satthā jetavane viharanto attano paññāpasaṃsanaṃ ārabbha kathesi. Dhammasabhāyaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘passatha, āvuso, dasabalassa upāyakosallaṃ, nandassa sakyaputtassa accharāgaṇaṃ dassetvā arahattaṃ adāsi, cūḷapanthakassa pilotikaṃ datvā saha paṭisambhidāhi arahattaṃ adāsi, kammāraputtassa padumaṃ dassetvā arahattaṃ adāsi, evaṃ nānāupāyehi satte vinetī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva ‘iminā idaṃ hotī’ti upāyakusalo, pubbepi upāyakusaloyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente janapado ahirañño ahosi. So hi janapadaṃ pīḷetvā dhanameva saṃkaḍḍhi. Tadā bodhisatto kāsigāme brāhmaṇakule nibbattitvā vayappatto takkasilaṃ gantvā ‘‘pacchā dhammena bhikkhaṃ caritvā ācariyadhanaṃ āharissāmī’’ti vatvā sippaṃ paṭṭhapetvā niṭṭhitasippo anuyogaṃ datvā ‘‘ācariya, tumhākaṃ dhanaṃ āharissāmī’’ti āpucchitvā nikkhamma janapade caranto dhammena samena pariyesitvā satta nikkhe labhitvā ‘‘ācariyassa dassāmī’’ti gacchanto antarāmagge gaṅgaṃ otarituṃ nāvaṃ abhiruhi. Tassa tattha nāvāya viparivattamānāya taṃ suvaṇṇaṃ udake pati. So cintesi ‘‘dullabhaṃ hiraññaṃ, janapade puna ācariyadhane pariyesiyamāne papañco bhavissati, yaṃnūnāhaṃ gaṅgātīreyeva nirāhāro nisīdeyyaṃ, tassa me nisinnabhāvaṃ anupubbena rājā jānissati, tato amacce pesessati, ahaṃ tehi saddhiṃ na mantessāmi, tato rājā sayaṃ āgamissati, iminā upāyena tassa santike ācariyadhanaṃ labhissāmī’’ti. So gaṅgātīre uttarisāṭakaṃ pārupitvā yaññasuttaṃ bahi ṭhapetvā rajatapaṭṭavaṇṇe vālukatale suvaṇṇapaṭimā viya nisīdi. Taṃ nirāhāraṃ nisinnaṃ disvā mahājano ‘‘kasmā nisinnosī’’ti pucchi, kassaci na kathesi. Punadivase dvāragāmavāsino tassa tattha nisinnabhāvaṃ sutvā āgantvā pucchiṃsu, tesampi na kathesi. Te tassa kilamathaṃ disvā paridevantā pakkamiṃsu. Tatiyadivase nagaravāsino āgamiṃsu, catutthadivase nagarato issarajanā, pañcamadivase rājapurisā. Chaṭṭhadivase rājā amacce pesesi, tehipi saddhiṃ na kathesi. Sattamadivase rājā bhayaṭṭito hutvā tassa santikaṃ gantvā pucchanto paṭhamaṃ gāthamāha –

54. ‘‘Dūte te brahme pāhesiṃ, gaṅgātīrasmi jhāyato;
Tesaṃ puṭṭho na byākāsi, dukkhaṃ guyhamataṃ nu te’’ti.

Tattha **dukkhaṃ guyhamataṃ nu te**ti kiṃ nu kho, brāhmaṇa, yaṃ tava dukkhaṃ uppannaṃ, taṃ te guyhameva mataṃ, na aññassa ācikkhitabbanti.

Taṃ sutvā mahāsatto ‘‘mahārāja, dukkhaṃ nāma harituṃ samatthasseva ācikkhitabbaṃ, na aññassā’’ti vatvā satta gāthā abhāsi –

55. ‘‘Sace te dukkhamuppajje, kāsīnaṃ raṭṭhavaḍḍhana;
Mā kho naṃ tassa akkhāhi, yo taṃ dukkhā na mocaye.

56. ‘‘Yo tassa dukkhajātassa, ekaṅgamapi bhāgaso;
Vippamoceyya dhammena, kāmaṃ tassa pavedaya.

57. ‘‘Suvijānaṃ siṅgālānaṃ, sakuṇānañca vassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

58. ‘‘Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso.

59. ‘‘Yo attano dukkhamanānupuṭṭho, pavedaye jantu akālarūpe;
Ānandino tassa bhavanti mittā, hitesino tassa dukhī bhavanti.

60. ‘‘Kālañca ñatvāna tathāvidhassa, medhāvinaṃ ekamanaṃ viditvā;
Akkheyya tibbāni parassa dhīro, saṇhaṃ giraṃ atthavatiṃ pamuñce.

61. ‘‘Sace ca jaññā avisayhamattano, na te hi mayhaṃ sukhāgamāya;
Ekova tibbāni saheyya dhīro, saccaṃ hirottappamapekkhamāno’’ti.

Tattha **uppajje**ti sace tava uppajjeyya. **Mā akkhāhī**ti mā kathehi. **Dubbijānataraṃ tato**ti tato tiracchānagatavassitatopi dubbijānataraṃ, tasmā tathato ajānitvā harituṃ asamatthassa attano dukkhaṃ na kathetabbamevāti. **Api ce**ti gāthā vuttatthāva. **Anānupuṭṭho**ti punappunaṃ puṭṭho. **Pavedaye**ti katheti. **Akālarūpe**ti akāle. **Kāla**nti attano guyhassa kathanakālaṃ. **Tathāvidhassā**ti paṇḍitapurisaṃ attanā saddhiṃ ekamanaṃ viditvā tathāvidhassa ācikkheyya. **Tibbānī**ti dukkhāni.

Saceti yadi attano dukkhaṃ avisayhaṃ attano vā paresaṃ vā purisakārena atekicchaṃ jāneyya. **Te hī**ti te eva lokapaveṇikā, aṭṭhalokadhammāti attho. Idaṃ vuttaṃ hoti – atha ayaṃ lokapaveṇī na mayhaṃ eva sukhāgamāya uppannā, aṭṭhahi lokadhammehi parimutto nāma natthi, evaṃ sante sukhameva patthentena parassa dukkhāropanaṃ nāma na yuttaṃ, netaṃ hirottappasampannena kattabbaṃ, atthi ca me hirī ottappanti saccaṃ saṃvijjamānaṃ attani hirottappaṃ apekkhamānova aññassa anārocetvā ekova tibbāni saheyya dhīroti.

Evaṃ mahāsatto sattahi gāthāhi rañño dhammaṃ desetvā attano ācariyadhanassa pariyesitabhāvaṃ dassento catasso gāthā abhāsi –

62. ‘‘Ahaṃ raṭṭhe vicaranto, nigame rājadhāniyo;
Bhikkhamāno mahārāja, ācariyassa dhanatthiko.

63. ‘‘Gahapatī rājapurise, mahāsāle ca brāhmaṇe;
Alatthaṃ satta nikkhāni, suvaṇṇassa janādhipa;
Te me naṭṭhā mahārāja, tasmā socāmahaṃ bhusaṃ.

64. ‘‘Purisā te mahārāja, manasānuvicintitā;
Nālaṃ dukkhā pamocetuṃ, tasmā tesaṃ na byāhariṃ.

65. ‘‘Tvañca kho me mahārāja, manasānuvicintito;
Alaṃ dukkhā pamocetuṃ, tasmā tuyhaṃ pavedayi’’nti.

Tattha **bhikkhamāno**ti ete gahapatiādayo yācamāno. **Te me**ti te satta nikkhā mama gaṅgaṃ tarantassa naṭṭhā, gaṅgāyaṃ patitā. **Purisā te**ti mahārāja, tava dūtapurisā. **Anuvicintitā**ti ‘‘nālaṃ ime maṃ dukkhā mocetu’’nti mayā ñātā. **Tasmā**ti tena kāraṇena tesaṃ attano dukkhaṃ nācikkhiṃ. **Pavedayi**nti kathesiṃ.

Rājā tassa dhammakathaṃ sutvā ‘‘mā cintayi, brāhmaṇa, ahaṃ te ācariyadhanaṃ dassāmī’’ti dviguṇadhanamadāsi. Tamatthaṃ pakāsento satthā osānagāthamāha –

66. ‘‘Tassādāsi pasannatto, kāsīnaṃ raṭṭhavaḍḍhano;
Jātarūpamaye nikkhe, suvaṇṇassa catuddasā’’ti.

Tattha **jātarūpamaye**ti te suvaṇṇassa catuddasa nikkhe jātarūpamayeyeva adāsi, na yassa vā tassa vā suvaṇṇassāti attho.

Mahāsatto rañño ovādaṃ datvā ācariyassa dhanaṃ datvā dānādīni puññāni katvā rājāpi tassovāde ṭhito dhammena rajjaṃ kāretvā ubhopi yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato upāyakusaloyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, ācariyo sāriputto, brāhmaṇamāṇavo pana ahameva ahosi’’nti.

Dūtajātakavaṇṇanā pañcamā.

## [479] 6. Kāliṅgabodhijātakavaṇṇanā

Rājā kāliṅgo cakkavattīti idaṃ satthā jetavane viharanto ānandattherena kataṃ mahābodhipūjaṃ ārabbha kathesi. Veneyyasaṅgahatthāya hi tathāgate janapadacārikaṃ pakkante sāvatthivāsino gandhamālādihatthā jetavanaṃ gantvā aññaṃ pūjanīyaṭṭhānaṃ alabhitvā gandhakuṭidvāre pātetvā gacchanti, te uḷārapāmojjā na honti. Taṃ kāraṇaṃ ñatvā anāthapiṇḍiko tathāgatassa jetavanaṃ āgatakāle ānandattherassa santikaṃ gantvā ‘‘bhante, ayaṃ vihāro tathāgate cārikaṃ pakkante nipaccayo hoti, manussānaṃ gandhamālādīhi pūjanīyaṭṭhānaṃ na hoti, sādhu, bhante, tathāgatassa imamatthaṃ ārocetvā ekassa pūjanīyaṭṭhānassa sakkuṇeyyabhāvaṃ jānāthā’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā tathāgataṃ pucchi ‘‘kati nu kho, bhante, cetiyānī’’ti? ‘‘Tīṇi ānandā’’ti. ‘‘Katamāni, bhante, tīṇī’’ti? ‘‘Sārīrikaṃ pāribhogikaṃ uddissaka’’nti. ‘‘Sakkā pana, bhante, tumhesu dharantesuyeva cetiyaṃ kātu’’nti. ‘‘Ānanda, sārīrikaṃ na sakkā kātuṃ. Tañhi buddhānaṃ parinibbānakāle hoti, uddissakaṃ avatthukaṃ mamāyanamattameva hoti, buddhehi paribhutto mahābodhirukkho buddhesu dharantesupi cetiyamevā’’ti. ‘‘Bhante, tumhesu pakkantesu jetavanavihāro appaṭisaraṇo hoti, mahājano pūjanīyaṭṭhānaṃ na labhati, mahābodhito bījaṃ āharitvā jetavanadvāre ropessāmi, bhante’’ti. ‘‘Sādhu, ānanda, ropehi, evaṃ sante jetavane mama nibaddhavāso viya bhavissatī’’ti.

Thero kosalanarindassa anāthapiṇḍikassa visākhādīnañca ārocetvā jetavanadvāre bodhiropanaṭṭhāne āvāṭaṃ khaṇāpetvā mahāmoggallānattheraṃ āha – ‘‘bhante, ahaṃ jetavanadvāre bodhiṃ ropessāmi, mahābodhito me bodhipakkaṃ āharathā’’ti. Thero ‘‘sādhū’’ti sampaṭicchitvā ākāsena bodhimaṇḍaṃ gantvā vaṇṭā parigalantaṃ pakkaṃ bhūmiṃ asampattameva cīvarena sampaṭicchitvā gahetvā ānandattherassa adāsi. Ānandatthero ‘‘ajja bodhiṃ ropessāmī’’ti kosalarājādīnaṃ ārocesi. Rājā sāyanhasamaye mahantena parivārena sabbūpakaraṇāni gāhāpetvā āgami, tathā anāthapiṇḍiko visākhā ca añño ca saddho jano. Thero mahābodhiropanaṭṭhāne mahantaṃ suvaṇṇakaṭāhaṃ ṭhapetvā heṭṭhā chiddaṃ kāretvā gandhakalalassa pūretvā ‘‘idaṃ bodhipakkaṃ ropehi, mahārājā’’ti rañño adāsi. So cintesi ‘‘rajjaṃ nāma na sabbakālaṃ amhākaṃ hatthe tiṭṭhati, idaṃ mayā anāthapiṇḍikena ropāpetuṃ vaṭṭatī’’ti. So taṃ bodhipakkaṃ mahāseṭṭhissa hatthe ṭhapesi. Anāthapiṇḍiko gandhakalalaṃ viyūhitvā tattha pātesi. Tasmiṃ tassa hatthato muttamatteyeva sabbesaṃ passantānaññeva naṅgalasīsappamāṇo bodhikhandho paṇṇāsahatthubbedho uṭṭhahi, catūsu disāsu uddhañcāti pañca mahāsākhā paṇṇāsahatthāva nikkhamiṃsu. Iti so taṅkhaṇaññeva vanappatijeṭṭhako hutvā aṭṭhāsi. Rājā aṭṭhārasamatte suvaṇṇarajataghaṭe gandhodakena pūretvā nīluppalahatthakādipaṭimaṇḍite mahābodhiṃ parikkhipitvā puṇṇaghaṭe paṭipāṭiyā ṭhapesi, sattaratanamayaṃ vedikaṃ kāresi, suvaṇṇamissakaṃ vālukaṃ okiri, pākāraparikkhepaṃ kāresi, sattaratanamayaṃ dvārakoṭṭhakaṃ kāresi, sakkāro mahā ahosi.

Thero tathāgataṃ upasaṅkamitvā ''bhante, tumhehi mahābodhimūle samāpannasamāpattiṃ mayā ropitabodhimūle nisīditvā mahājanassa hitatthāya samāpajjathā''ti āha. ''Ānanda, kiṃ kathesi, mayi mahābodhimūle samāpannasamāpattiṃ samāpajjitvā nisinne añño padeso dhāretuṃ na sakkotī''ti. ''Bhante, mahājanassa hitatthāya imassa bhūmippadesassa dhuvaniyāmena samāpattisukhena taṃ bodhimūlaṃ paribhuñjathā''ti. Satthā ekarattiṃ samāpattisukhena paribhuñji. Thero kosalarājādīnaṃ kathetvā bodhimahaṃ nāma kāresi. Sopi kho bodhirukkho ānandattherena ropitattā **ānandabodhi**yevāti paññāyittha. Tadā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''āvuso āyasmā ānando dharanteyeva tathāgate bodhiṃ ropetvā mahāpūjaṃ kāresi, aho mahāguṇo thero''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi ānando saparivāresu catūsu mahādīpesu manusse gahetvā bahugandhamālādīni āharitvā mahābodhimaṇḍe bodhimahaṃ kāresiyevā''ti vatvā atītaṃ āhari.

Atīte kaliṅgaraṭṭhe dantapuranagare kāliṅgo nāma rājā rajjaṃ kāresi. Tassa mahākāliṅgo, cūḷakāliṅgoti dve puttā ahesuṃ. Nemittakā ''jeṭṭhaputto pitu accayena rajjaṃ kāressati, kaniṭṭho pana isipabbajjaṃ pabbajitvā bhikkhāya carissati, putto panassa cakkavattī bhavissatī''ti byākariṃsu. Aparabhāge jeṭṭhaputto pitu accayena rājā ahosi, kaniṭṭho pana uparājā. So ''putto kira me cakkavattī bhavissatī''ti puttaṃ nissāya mānaṃ akāsi. Rājā asahanto ''cūḷakāliṅgaṃ gaṇhā''ti ekaṃ atthacarakaṃ āṇāpesi. So gantvā ''kumāra, rājā taṃ gaṇhāpetukāmo, tava jīvitaṃ rakkhāhī''ti āha. So attano lañjanamuddikañca sukhumakambalañca khaggañcāti imāni tīṇi atthacarakāmaccassa dassetvā ''imāya saññāya mama puttassa rajjaṃ dadeyyāthā''ti vatvā araññaṃ pavisitvā ramaṇīye bhūmibhāge assamaṃ katvā isipabbajjaṃ pabbajitvā nadītīre vāsaṃ kappesi.

Maddaraṭṭhepi sāgalanagare maddarañño aggamahesī dhītaraṃ vijāyi. Taṃ nemittakā ''ayaṃ bhikkhaṃ caritvā jīvikaṃ kappessati, putto panassā cakkavattī bhavissatī''ti byākariṃsu. Sakalajambudīpe rājāno taṃ pavattiṃ sutvā ekappahāreneva āgantvā sāgalanagaraṃ rundhiṃsu. Maddarājā cintesi ''sacāhaṃ imaṃ ekassa dassāmi, sesarājāno kujjhissanti, mama dhītaraṃ rakkhissāmī''ti dhītarañca bhariyañca gahetvā aññātakavesena palāyitvā araññaṃ pavisitvā cūḷakāliṅgakumārassa assamapadato uparibhāge assamaṃ katvā pabbajitvā uñchācariyāya jīvikaṃ kappento tattha paṭivasati. Mātāpitaro ''dhītaraṃ rakkhissāmā''ti taṃ assamapade katvā phalāphalatthāya gacchanti. Sā tesaṃ gatakāle nānāpupphāni gahetvā pupphacumbaṭakaṃ katvā gaṅgātīre ṭhapitasopānapanti viya jāto eko supupphito ambarukkho atthi, taṃ abhiruhitvā kīḷitvā pupphacumbaṭakaṃ udake khipi. Taṃ ekadivasaṃ gaṅgāyaṃ nhāyantassa cūḷakāliṅgakumārassa sīse laggi. So taṃ oloketvā ''idaṃ ekāya itthiyā kataṃ, no ca kho mahallikāya, taruṇakumārikāya katakammaṃ, vīmaṃsissāmi tāva na''nti kilesavasena uparigaṅgaṃ gantvā tassā ambarukkhe nisīditvā madhurena sarena gāyantiyā saddaṃ sutvā rukkhamūlaṃ gantvā taṃ disvā ''bhadde, kā nāma tva''nti āha. ''Manussitthīhamasmi sāmī''ti. ''Tena hi otarāhī''ti. ''Na sakkā sāmi, ahaṃ khattiyā''ti. ''Bhadde, ahampi khattiyoyeva, otarāhī''ti. Sāmi, na vacanamatteneva khattiyo hoti, yadisi khattiyo, khattiyamāyaṃ kathehī''ti. Te ubhopi aññamaññaṃ khattiyamāyaṃ kathayiṃsu. Rājadhītā otari.

Te aññamaññaṃ ajjhācāraṃ cariṃsu. Sā mātāpitūsu āgatesu tassa kāliṅgarājaputtabhāvañceva araññaṃ paviṭṭhakāraṇañca vitthārena tesaṃ kathesi. Te ''sādhū''ti sampaṭicchitvā taṃ tassa adaṃsu. Tesaṃ piyasaṃvāsena vasantānaṃ rājadhītā gabbhaṃ labhitvā dasamāsaccayena dhaññapuññalakkhaṇasampannaṃ puttaṃ vijāyi, ''kāliṅgo''tissa nāmaṃ akaṃsu. So vayappatto pitu ceva ayyakassa ca santike sabbasippānaṃ nipphattiṃ pāpuṇi. Athassa pitā nakkhattayogavasena bhātu matabhāvaṃ ñatvā ''tāta, mā tvaṃ araññe vasa, petteyyo te mahākāliṅgo kālakato, tvaṃ dantapuranagaraṃ gantvā kulasantakaṃ sakalarajjaṃ gaṇhāhī''ti vatvā attanā ānītaṃ muddikañca kambalañca khaggañca datvā ‘‘tāta, dantapuranagare asukavīthiyaṃ amhākaṃ atthacarako amacco atthi, tassa gehe sayanamajjhe otaritvā imāni tīṇi ratanāni tassa dassetvā mama puttabhāvaṃ ācikkha, so taṃ rajje patiṭṭhāpessatī’’ti uyyojesi. So mātāpitaro ca ayyakāyyike ca vanditvā puññamahiddhiyā ākāsena gantvā amaccassa sayanapiṭṭheyeva otaritvā ‘‘kosi tva’’nti puṭṭho ‘‘cūḷakāliṅgassa puttomhī’’ti ācikkhitvā tāni ratanāni dassesi. Amacco rājaparisāya ārocesi. Amaccā nagaraṃ alaṅkārāpetvā tassa setacchattaṃ ussāpayiṃsu.

Athassa kāliṅgabhāradvājo nāma purohito tassa dasa cakkavattivattāni ācikkhi. So taṃ vattaṃ pūresi. Athassa pannarasauposathadivase cakkadahato cakkaratanaṃ, uposathakulato hatthiratanaṃ, valāhakakulato assaratanaṃ, vepullapabbatato maṇiratanaṃ āgami, itthiratanagahapatiratanapariṇāyakaratanāni pātubhavanti. So sakalacakkavāḷagabbhe rajjaṃ gaṇhitvā ekadivasañca chattiṃsayojanāya parisāya parivuto sabbasetaṃ kelāsakūṭapaṭibhāgaṃ hatthiṃ āruyha mahantena sirivilāsena mātāpitūnaṃ santikaṃ pāyāsi. Athassa sabbabuddhānaṃ jayapallaṅkassa pathavīnābhibhūtassa mahābodhimaṇḍassa uparibhāge nāgo gantuṃ nāsakkhi. Rājā punappunaṃ codesi, so nāsakkhiyeva. Tamatthaṃ pakāsento satthā paṭhamaṃ gāthamāha –

67. ‘‘Rājā kāliṅgo cakkavatti, dhammena pathavimanusāsaṃ;
Agamā bodhisamīpaṃ, nāgena mahānubhāvenā’’ti.

Atha rañño purohito raññā saddhiṃ gacchanto ‘‘ākāse āvaraṇaṃ nāma natthi, kiṃ nu kho rājā hatthiṃ pesetuṃ na sakkoti, vīmaṃsissāmī’’ti ākāsato oruyha sabbabuddhānaṃyeva jayapallaṅkaṃ pathavīnābhimaṇḍalabhūtaṃ bhūmibhāgaṃ passi. Tadā kira tattha aṭṭharājakarīsamatte ṭhāne kesamassumattampi tiṇaṃ nāma natthi, rajatapaṭṭavaṇṇavālukā vippakiṇṇā honti, samantā tiṇalatāvanappatiyo bodhimaṇḍaṃ padakkhiṇaṃ katvā āvaṭṭetvā bodhimaṇḍābhimukhāva aṭṭhaṃsu. Brāhmaṇo taṃ bhūmibhāgaṃ oloketvā ‘‘idañhi sabbabuddhānaṃ sabbakilesaviddhaṃsanaṭṭhānaṃ, imassa uparibhāge sakkādīhipi na sakkā gantu’’nti cintetvā kāliṅgarañño santikaṃ gantvā bodhimaṇḍassa vaṇṇaṃ kathetvā rājānaṃ ‘‘otarā’’ti āha. Tamatthaṃ pakāsento satthā imā gāthā āha –

68. ‘‘Kāliṅgo bhāradvājo ca, rājānaṃ kāliṅgaṃ samaṇakolaññaṃ;
Cakkaṃ vattayato pariggahetvā, pañjalī idamavoca.

69. ‘‘Paccoroha mahārāja, bhūmibhāgo yathā samaṇuggato;
Idha anadhivarā buddhā, abhisambuddhā virocanti.

70. ‘‘Padakkhiṇato āvaṭṭā, tiṇalatā asmiṃ bhūmibhāgasmiṃ;
Pathaviyā nābhiyaṃ maṇḍo, iti no sutaṃ mante mahārāja.

71. ‘‘Sāgarapariyantāya, mediniyā sabbabhūtadharaṇiyā;
Pathaviyā ayaṃ maṇḍo, orohitvā namo karohi.

72. ‘‘Ye te bhavanti nāgā ca, abhijātā ca kuñjarā;
Ettāvatā padesaṃ te, nāgā neva mupayanti.

73. ‘‘Abhijāto nāgo kāmaṃ, pesehi kuñjaraṃ dantiṃ;
Ettāvatā padeso, sakkā nāgena mupagantuṃ.

74. ‘‘Taṃ sutvā rājā kāliṅgo, veyyañjanikavaco nisāmetvā;
Sampesesi nāgaṃ ñassāma, mayaṃ yathimassidaṃ vacanaṃ.

75. ‘‘Sampesito ca raññā, nāgo koñcova abhinaditvāna;
Paṭisakkitvā nisīdi, garuṃva bhāraṃ asahamāno’’ti.

Tattha **samaṇakolañña**nti tāpasānaṃ puttaṃ. **Cakkaṃ vattayato**ti cakkaṃ vattayamānaṃ, cakkavattinti attho. **Pariggahetvā**ti bhūmibhāgaṃ vīmaṃsitvā. **Samaṇuggato**ti sabbabuddhehi vaṇṇito. **Anadhivarā**ti atulyā appameyyā. **Virocantī**ti vihatasabbakilesandhakārā taruṇasūriyā viya idha nisinnā virocanti. **Tiṇalatā**ti tiṇāni ca latāyo ca. **Maṇḍo**ti catunahutādhikadviyojanasatasahassabahalāya pathaviyā maṇḍo sāro nābhibhūto acalaṭṭhānaṃ, kappe saṇṭhahante paṭhamaṃ saṇṭhahati, vinassante pacchā vinassati. **Iti no suta**nti evaṃ amhehi lakkhaṇamantavasena sutaṃ. **Orohitvā**ti ākāsato otaritvā imassa sabbabuddhānaṃ kilesaviddhaṃsanaṭṭhānassa **namo karohi,** pūjāsakkāraṃ karohi.

Ye teti ye cakkavattirañño hatthiratanasaṅkhātā uposathakule nibbattanāgā. **Ettāvatā**ti sabbepi te ettakaṃ padesaṃ neva upayanti, koṭṭiyamānāpi na upagacchantiyeva. **Abhijāto**ti gocariyādīni aṭṭha hatthikulāni abhibhavitvā atikkamitvā uposathakule jāto. **Kuñjara**nti uttamaṃ. **Ettāvatā**ti ettako padeso sakkā etena nāgena upagantuṃ, ito uttari na sakkā, abhikaṅkhanto vajiraṅkusena saññaṃ datvā pesehīti. **Veyyañjanikavaco nisāmetvā**ti bhikkhave, so rājā tassa lakkhaṇapāṭhakassa veyyañjanikassa kāliṅgabhāradvājassa vaco nisāmetvā upadhāretvā ‘‘ñassāma mayaṃ yathā imassa vacanaṃ yadi vā saccaṃ yadi vā alika’’nti vīmaṃsanto nāgaṃ pesesīti attho. **Koñcova abhinaditvānā**ti bhikkhave, so nāgo tena raññā vajiraṅkusena codetvā pesito koñcasakuṇo viya naditvā paṭisakkitvā soṇḍaṃ ukkhipitvā gīvaṃ unnāmetvā garuṃ bhāraṃ vahituṃ asakkonto viya ākāseyeva nisīdi.

So tena punappunaṃ vijjhiyamāno vedanaṃ sahituṃ asakkonto kālamakāsi. Rājā panassa matabhāvaṃ ajānanto piṭṭhe nisinnova ahosi. Kāliṅgabhāradvājo ‘‘mahārāja, tava nāgo niruddho, aññaṃ hatthiṃ saṅkamā’’ti āha. Tamatthaṃ pakāsento satthā dasamaṃ gāthamāha –

76. ‘‘Kāliṅgabhāradvājo, nāgaṃ khīṇāyukaṃ viditvāna;
Rājānaṃ kāliṅgaṃ, taramāno ajjhabhāsittha;
Aññaṃ saṅkama nāgaṃ, nāgo khīṇāyuko mahārājā’’ti.

Tattha **nāgo khīṇāyuko**ti nāgo te jīvitakkhayaṃ patto, yaṃ kiñci karontena na sakkā piṭṭhe nisinnena bodhimaṇḍamatthakena gantuṃ. **Aññaṃ nāgaṃ saṅkamā**ti rañño puññiddhibalena añño nāgo uposathakulato āgantvā piṭṭhiṃ upanāmesi.

Rājā tassa piṭṭhiyaṃ nisīdi. Tasmiṃ khaṇe matahatthī bhūmiyaṃ pati. Tamatthaṃ pakāsento satthā itaraṃ gāthamāha –

77. ‘‘Taṃ sutvā kāliṅgo, taramāno saṅkamī nāgaṃ;
Saṅkanteva raññe nāgo, tattheva pati bhumyā;
Veyyañjanikavaco, yathā tathā ahu nāgo’’ti.

Atha rājā ākāsato oruyha bodhimaṇḍaṃ oloketvā pāṭihāriyaṃ disvā bhāradvājassa thutiṃ karonto āha –

78. ‘‘Kāliṅgo rājā kāliṅgaṃ, brāhmaṇaṃ etadavoca;
Tvameva asi sambuddho, sabbaññū sabbadassāvī’’ti.

Brāhmaṇo taṃ anadhivāsento attānaṃ nīcaṭṭhāne ṭhapetvā buddheyeva ukkhipitvā vaṇṇesi. Tamatthaṃ pakāsento satthā imā gāthā abhāsi –

79. ‘‘Taṃ anadhivāsento kāliṅga, brāhmaṇo idamavoca;
Veyyañjanikā hi mayaṃ, buddhā sabbaññuno mahārāja.

80. ‘‘Sabbaññū sabbavidū ca, buddhā na lakkhaṇena jānanti;
Āgamabalasā hi mayaṃ, buddhā sabbaṃ pajānantī’’ti.

Tattha **veyyañjanikā**ti mahārāja, mayaṃ byañjanaṃ disvā byākaraṇasamatthā sutabuddhā nāma, buddhā pana sabbaññū sabbavidū. Buddhā hi atītādibhedaṃ sabbaṃ jānanti ceva passanti ca, sabbaññutaññāṇena te sabbaṃ jānanti, na lakkhaṇena. Mayaṃ pana āgamabalasā attano sippabaleneva jānāma, tañca ekadesameva, buddhā pana sabbaṃ pajānantīti.

Rājā buddhaguṇe sutvā somanassappatto hutvā sakalacakkavāḷavāsikehi bahugandhamālaṃ āharāpetvā mahābodhimaṇḍe sattāhaṃ vasitvā mahābodhipūjaṃ kāresi. Tamatthaṃ pakāsento satthā imaṃ gāthādvayamāha –

81. ‘‘Mahayitvā sambodhiṃ, nānāturiyehi vajjamānehi;
Mālāvilepanaṃ abhiharitvā, atha rājā manupāyāsi.

82. ‘‘Saṭṭhi vāhasahassāni, pupphānaṃ sannipātayi;
Pūjesi rājā kāliṅgo, bodhimaṇḍamanuttara’’nti.

Tattha **manupāyāsī**ti mātāpitūnaṃ santikaṃ agamāsi. So mahābodhimaṇḍe aṭṭhārasahatthaṃ suvaṇṇatthambhaṃ ussāpesi. Tassa sattaratanamayā vedikā kāresi, ratanamissakaṃ vālukaṃ okirāpetvā pākāraparikkhittaṃ kāresi, sattaratanamayaṃ dvārakoṭṭhakaṃ kāresi, devasikaṃ pupphānaṃ saṭṭhivāhasahassāni sannipātayi, evaṃ bodhimaṇḍaṃ pūjesi. Pāḷiyaṃ pana ‘‘saṭṭhi vāhasahassāni pupphāna’’nti ettakameva āgataṃ.

Evaṃ mahābodhipūjaṃ katvā mātāpitaro ayyakāyyike ca ādāya dantapurameva ānetvā dānādīni puññāni katvā tāvatiṃsabhavane nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi ānando bodhipūjaṃ kāresiyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā māṇavakakāliṅgo ānando ahosi, kāliṅgabhāradvājo pana ahameva ahosi’’nti.

Kāliṅgabodhijātakavaṇṇanā chaṭṭhā.

## [480] 7. Akittijātakavaṇṇanā

Akittiṃ disvā sammantanti idaṃ satthā jetavane viharanto ekaṃ sāvatthivāsiṃ dānapatiṃ upāsakaṃ ārabbha kathesi. So kira satthāraṃ nimantetvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā pariyosānadivase ariyasaṅghassa sabbaparikkhāre adāsi. Athassa satthā parisamajjheyeva anumodanaṃ karonto ‘‘upāsaka, mahā te pariccāgo, aho dukkaraṃ tayā kataṃ, ayañhi dānavaṃso nāma porāṇakapaṇḍitānaṃ vaṃso, dānaṃ nāma gihināpi pabbajitenāpi dātabbameva. Porāṇakapaṇḍitā pana pabbajitvā araññe vasantāpi aloṇakaṃ vidhūpanaṃ udakamattasittaṃ kārapaṇṇaṃ khādamānāpi sampattayācakānaṃ yāvadatthaṃ datvā sayaṃ pītisukhena yāpayiṃsū’’ti vatvā ‘‘bhante, idaṃ tāva sabbaparikkhāradānaṃ mahājanassa pākaṭaṃ, tumhehi vuttaṃ apākaṭaṃ, taṃ no kathethā’’ti tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhavassa brāhmaṇamahāsālassa kule nibbatti, ‘‘akitti’’tissa nāmaṃ kariṃsu. Tassa padasā gamanakāle bhaginīpi jāyi, ‘‘yasavatī’’tissā nāmaṃ kariṃsu. Mahāsatto soḷasavassakāle takkasilaṃ gantvā sabbasippāni uggaṇhitvā paccāgami. Athassa mātāpitaro kālamakaṃsu. So tesaṃ petakiccāni kāretvā dhanavilokanaṃ karonto ‘‘asuko nāma ettakaṃ dhanaṃ saṇṭhapetvā atīto, asuko ettaka’’nti vacanaṃ sutvā saṃviggamānaso hutvā ‘‘idaṃ dhanameva paññāyati, na dhanassa saṃhārakā, sabbe imaṃ dhanaṃ pahāyeva gatā, ahaṃ pana taṃ ādāya gamissāmī’’ti bhaginiṃ pakkosāpetvā ‘‘tvaṃ imaṃ dhanaṃ paṭipajjāhī’’ti āha. ‘‘Tumhākaṃ pana ko ajjhāsayo’’ti? ‘‘Pabbajitukāmomhī’’ti. ‘‘Bhātika, ahaṃ tumhehi chaḍḍitaṃ kheḷaṃ na sirasā sampaṭicchāmi, na me iminā attho, ahampi pabbajissāmī’’ti. So rājānaṃ āpucchitvā bheriṃ carāpesi ‘‘dhanena atthikā akittipaṇḍitassa gehaṃ āgacchantū’’ti.

So sattāhaṃ mahādānaṃ pavattetvā dhane akhīyamāne cintesi ‘‘ime saṅkhārā khīyanti, kiṃ me dhanakīḷāya, atthikā taṃ gaṇhissantī’’ti nivesanadvāraṃ vivaritvā ‘‘dinnaññeva harantū’’ti sahiraññasuvaṇṇaṃ gehaṃ pahāya ñātimaṇḍalassa paridevantassa bhaginiṃ gahetvā bārāṇasito nikkhami. Yena dvārena nikkhami, taṃ akittidvāraṃ nāma jātaṃ, yena titthena nadiṃ otiṇṇo, tampi akittititthaṃ nāma jātaṃ. So dve tīṇi yojanāni gantvā ramaṇīye ṭhāne paṇṇasālaṃ katvā bhaginiyā saddhiṃ pabbaji. Tassa pabbajitakālato paṭṭhāya bahugāmanigamarājadhānivāsino pabbajiṃsu. Mahāparivāro ahosi, mahālābhasakkāro nibbatti, buddhuppādakālo viya pavatti. Atha mahāsatto ‘‘ayaṃ lābhasakkāro mahā, parivāropi mahanto, mayā ekakeneva viharituṃ vaṭṭatī’’ti cintetvā avelāya antamaso bhaginimpi ajānāpetvā ekakova nikkhamitvā anupubbena damiḷaraṭṭhaṃ patvā kāvīrapaṭṭanasamīpe uyyāne viharanto jhānābhiññāyo nibbattesi. Tatrāpissa mahālābhasakkāro uppajji. So taṃ jigucchitvā chaḍḍetvā ākāsena gantvā nāgadīpasamīpe kāradīpe otari. Tadā kāradīpo ahidīpo nāma ahosi. So tattha mahantaṃ kārarukkhaṃ upanissāya paṇṇasālaṃ māpetvā vāsaṃ kappesi. Tattha tassa vasanabhāvaṃ na koci jānāti. Athassa bhaginī bhātaraṃ gavesamānā anupubbena damiḷaraṭṭhaṃ patvā taṃ adisvā tena vasitaṭṭhāneyeva vasi, jhānaṃ pana nibbattetuṃ nāsakkhi.

Mahāsatto appicchatāya katthaci agantvā tassa rukkhassa phalakāle phalāni khādati, pattakāle pattāni udakasittāni khādati. Tassa sīlatejena sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko ‘‘ko nu kho maṃ ṭhānā cāvetukāmo’’ti āvajjento akittipaṇḍitaṃ disvā ‘‘kimatthaṃ esa tāpaso sīlāni rakkhati, sakkattaṃ nu kho pattheti, udāhu aññaṃ, vīmiṃsissāmi naṃ. Ayañhi dukkhena jīvikaṃ kappesi, udakasittāni kārapaṇṇāni khādati, sace sakkattaṃ pattheti, attano sittapattāni mayhaṃ dassati, no ce, na dassatī’’ti brāhmaṇavaṇṇena tassa santikaṃ agamāsi. Bodhisatto kārapaṇṇāni sedetvā otāretvā ‘‘sītalabhūtāni khādissāmī’’ti paṇṇasāladvāre nisīdi. Athassa purato sakko bhikkhāya aṭṭhāsi. Mahāsatto taṃ disvā somanassappatto hutvā ‘‘lābhā vata me, yohaṃ yācakaṃ passāmi, ajja me manorathaṃ matthakaṃ pāpetvā dānaṃ dassāmī’’ti pakkabhājaneneva ādāya gantvā ‘‘idaṃ me dānaṃ sabbaññutaññāṇassa paccayo hotū’’ti attano asesetvāva tassa bhājane pakkhipi. Brāhmaṇo taṃ gahetvā thokaṃ gantvā antaradhāyi. Mahāsattopi tassa datvā puna apacitvā pītisukheneva vītināmetvā punadivase pacitvā tattheva paṇṇasāladvāre nisīdi.

Sakko puna brāhmaṇavesena agamāsi. Punapissa datvā mahāsatto tatheva vītināmesi. Tatiyadivasepi tatheva datvā ‘‘aho me lābhā vata, kārapaṇṇāni nissāya mahantaṃ puññaṃ pasuta’’nti somanassappatto tayo divase anāhāratāya dubbalopi samāno majjhanhikasamaye paṇṇasālato nikkhamitvā dānaṃ āvajjento paṇṇasāladvāre nisīdi. Sakkopi cintesi ‘‘ayaṃ brāhmaṇo tayo divase nirāhāro hutvā evaṃ dubbalopi dānaṃ dento tuṭṭhacittova deti, cittassa aññathattampi natthi, ahaṃ imaṃ ‘idaṃ nāma patthetvā detī’ti na jānāmi, pucchitvā ajjhāsayamassa sutvā dānakāraṇaṃ jānissāmī’’ti. So majjhanhike vītivatte mahantena sirisobhaggena gaganatale taruṇasūriyo viya jalamāno āgantvā mahāsattassa puratova ṭhatvā ‘‘ambho tāpasa, evaṃ uṇhavāte paharante evarūpe loṇajalaparikkhitte arañññe kimatthaṃ tapokammaṃ karosī’’ti pucchi. Tamatthaṃ pakāsento satthā paṭhamaṃ gāthamāha –

83. ‘‘Akittiṃ disvā sammantaṃ, sakko bhūtapatī bravi;
Kiṃ patthayaṃ mahābrahme, eko sammasi ghammanī’’ti.

Tattha **kiṃ patthaya**nti kiṃ manussasampattiṃ patthento, udāhu sakkasampattiādīnaṃ aññataranti.

Mahāsatto taṃ sutvā sakkabhāvañcassa ñatvā ‘‘nāhaṃ etā sampattiyo patthemi, sabbaññutaṃ pana patthento tapokammaṃ karomī’’ti pakāsetuṃ dutiyaṃ gāthamāha –

84. ‘‘Dukkho punabbhavo sakka, sarīrassa ca bhedanaṃ;
Sammohamaraṇaṃ dukkhaṃ, tasmā sammāmi vāsavā’’ti.

Tattha **tasmā**ti yasmā punappunaṃ jāti khandhānaṃ bhedanaṃ sammohamaraṇañca dukkhaṃ, tasmā yatthetāni natthi, taṃ nibbānaṃ patthento idha sammāmīti evaṃ attano nibbānajjhāsayataṃ dīpeti.

Taṃ sutvā sakko tuṭṭhamānaso ‘‘sabbabhavesu kirāyaṃ ukkaṇṭhito nibbānatthāya araññe viharati, varamassa dassāmī’’ti varena nimantento tatiyaṃ gāthamāha –

85. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasī’’ti.

Tattha **yaṃ kiñci manasicchasī**ti yaṃ manasā icchasi, taṃ dammi, varaṃ gaṇhāhīti.

Mahāsatto varaṃ gaṇhanto catutthaṃ gāthamāha –

86. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Yena putte ca dāre ca, dhanadhaññaṃ piyāni ca;
Laddhā narā na tappanti, so lobho na mayī vase’’ti.

Tattha **varañce me ado**ti sace varaṃ mayhaṃ desi. **Piyāni cā**ti aññāni ca yāni piyabhaṇḍāni. **Na tappantī**ti punappunaṃ puttādayo patthentiyeva, na tittiṃ upagacchanti. **Na mayī vase**ti mayi mā vasatu mā uppajjatu.

Athassa sakko tussitvā uttarimpi varaṃ dento mahāsatto ca varaṃ gaṇhanto imā gāthā abhāsiṃsu –

87. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

88. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Khettaṃ vatthuṃ hiraññañca, gavāssaṃ dāsaporisaṃ;
Yena jātena jīyanti, so doso na mayī vase.

89. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

90. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Bālaṃ na passe na suṇe, na ca bālena saṃvase;
Bālenallāpasallāpaṃ, na kare na ca rocaye.

91. ‘‘Kiṃ nu te akaraṃ bālo, vada kassapa kāraṇaṃ;
Kena kassapa bālassa, dassanaṃ nābhikaṅkhasi.

92. ‘‘Anayaṃ nayati dummedho, adhurāyaṃ niyuñjati;
Dunnayo seyyaso hoti, sammā vutto pakuppati;
Vinayaṃ so na jānāti, sādhu tassa adassanaṃ.

93. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

94. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Dhīraṃ passe suṇe dhīraṃ, dhīrena saha saṃvase;
Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

95. ‘‘Kiṃ nu te akaraṃ dhīro, vada kassapa kāraṇaṃ;
Kena kassapa dhīrassa, dassanaṃ abhikaṅkhasi.

96. ‘‘Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
Sunayo seyyaso hoti, sammā vutto na kuppati;
Vinayaṃ so pajānāti, sādhu tena samāgamo.

97. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

98. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Tato ratyā vivasāne, sūriyuggamanaṃ pati;
Dibbā bhakkhā pātubhaveyyuṃ, sīlavanto ca yācakā.

99. ‘‘Dadato me na khīyetha, datvā nānutapeyyahaṃ;
Dadaṃ cittaṃ pasādeyyaṃ, etaṃ sakka varaṃ vare.

100. ‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

101. ‘‘Varañce me ado sakka, sabbabhūtānamissara;
Na maṃ puna upeyyāsi, etaṃ sakka varaṃ vare.

102. ‘‘Bahūhi vatacariyāhi, narā ca atha nāriyo;
Dassanaṃ abhikaṅkhanti, kiṃ nu me dassane bhayaṃ.

103. ‘‘Taṃ tādisaṃ devavaṇṇaṃ, sabbakāmasamiddhinaṃ;
Disvā tapo pamajjeyyaṃ, etaṃ te dassane bhaya’’nti.

Tattha **yena jātenā**ti yena cittena jātena kuddhā sattā pāṇavadhādīnaṃ katattā rājadaṇḍavasena visakhādanādīhi vā attano maraṇavasena etāni khettādīni jīyanti, so doso mayi na vaseyyāti yācati. **Na suṇe**ti asukaṭṭhāne nāma vasatītipi imehi kāraṇehi na suṇeyyaṃ. **Kiṃ nu te akara**nti kiṃ nu tava bālena mātā māritā, udāhu tava pitā, aññaṃ vā pana te kiṃ nāma anatthaṃ bālo akaraṃ.

Anayaṃ nayatīti akāraṇaṃ ‘‘kāraṇa’’nti gaṇhāti, pāṇātipātādīni katvā jīvikaṃ kappessāmīti evarūpāni anatthakammāni cinteti. **Adhurāya**nti saddhādhurasīladhurapaññādhuresu ayojetvā ayoge niyuñjati. **Dunnayo seyyaso hotī**ti dunnayova tassa seyyo hoti. Pañca dussīlakammāni samādāya vattanameva seyyoti gaṇhāti, hitapaṭipattiyā vā dunnayo hoti netuṃ asakkuṇeyyo. **Sammā vutto**ti hetunā kāraṇena vutto kuppati. **Vinaya**nti ‘‘evaṃ abhikkamitabba’’ntiādikaṃ ācāravinayaṃ na jānāti, ovādañca na sampaṭicchati. **Sādhu tassā**ti etehi kāraṇehi tassa adassanameva sādhu.

Sūriyuggamanaṃ patīti sūriyuggamanavelāya. **Dibbā bhakkhā**ti dibbabhojanaṃ **yācakā**ti tassa dibbabhojanassa paṭiggāhakā. **Vatacariyāhī**ti dānasīlauposathakammehi. **Dassanaṃ abhikaṅkhantī**ti dassanaṃ mama abhikaṅkhanti. **Taṃ tādisa**nti evarūpaṃ dibbālaṅkāravibhūsitaṃ. **Pamajjeyya**nti pamādaṃ āpajjeyyaṃ. Tava sirisampattiṃ pattheyyaṃ, evaṃ nibbānatthāya pavattite tapokamme sakkaṭṭhānaṃ patthento pamatto nāma bhaveyyaṃ, etaṃ tava dassane mayhaṃ bhayanti.

Sakko ‘‘sādhu, bhante, ito paṭṭhāya na te santikaṃ āgamissāmā’’ti taṃ vanditvā khamāpetvā pakkāmi. Mahāsatto yāvajīvaṃ tattheva vasanto brahmavihāre bhāvetvā brahmaloke nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā sakko anuruddho ahosi, akittipaṇḍito pana ahameva ahosi’’nti.

Akittijātakavaṇṇanā sattamā.

## [481] 8. Takkāriyajātakavaṇṇanā

Ahameva dubbhāsitaṃ bhāsi bāloti idaṃ satthā jetavane viharanto kokālikaṃ ārabbha kathesi. Ekasmiñhi antovasse dve aggasāvakā gaṇaṃ pahāya vivittāvāsaṃ vasitukāmā satthāraṃ āpucchitvā kokālikaraṭṭhe kokālikassa vasanaṭṭhānaṃ gantvā taṃ evamāhaṃsu ‘‘āvuso kokālika, taṃ nissāya amhākaṃ, amhe ca nissāya tava phāsuvihāro bhavissati, imaṃ temāsaṃ idha vaseyyāmā’’ti. ‘‘Ko panāvuso, maṃ nissāya tumhākaṃ phāsuvihāro’’ti. Sace tvaṃ āvuso ‘‘dve aggasāvakā idha viharantī’’ti kassaci nāroceyyāsi, mayaṃ sukhaṃ vihareyyāma, ayaṃ taṃ nissāya amhākaṃ phāsuvihāroti. ‘‘Atha tumhe nissāya mayhaṃ ko phāsuvihāro’’ti? ‘‘Mayaṃ tuyhaṃ antotemāsaṃ dhammaṃ vācessāma, dhammakathaṃ kathessāma, esa tuyhaṃ amhe nissāya phāsuvihāro’’ti. ‘‘Vasathāvuso, yathājjhāsayenā’’ti. So tesaṃ patirūpaṃ senāsanaṃ adāsi. Te phalasamāpattisukhena sukhaṃ vasiṃsu. Koci nesaṃ tattha vasanabhāvaṃ na jānāti.

Te vutthavassā pavāretvā ‘‘āvuso, taṃ nissāya sukhaṃ vutthāmha, satthāraṃ vandituṃ gacchāmā’’ti taṃ āpucchiṃsu. So ‘‘sādhū’’ti sampaṭicchitvā te ādāya dhuragāme piṇḍāya cari. Therā katabhattakiccā gāmato nikkhamiṃsu. Kokāliko te uyyojetvā nivattitvā manussānaṃ ārocesi ‘‘upāsakā, tumhe tiracchānasadisā, dve aggasāvake temāsaṃ dhuravihāre vasante na jānittha, idāni te gatā’’ti. Manussā ‘‘kasmā pana, bhante, amhākaṃ nārocitthā’’ti vatvā bahuṃ sappitelādibhesajjañceva vatthacchādanañca gahetvā there upasaṅkamitvā vanditvā ‘‘khamatha no, bhante, mayaṃ tumhākaṃ aggasāvakabhāvaṃ na jānāma, ajja no kokālikabhadantassa vacanena ñātā, amhākaṃ anukampāya imāni bhesajjavatthacchādanāni gaṇhathā’’ti āhaṃsu.

Kokāliko ‘‘therā appicchā santuṭṭhā, imāni vatthāni attanā aggahetvā mayhaṃ dassantī’’ti cintetvā upāsakehi saddhiṃyeva therānaṃ santikaṃ gato. Therā bhikkhuparipācitattā tato kiñci neva attanā gaṇhiṃsu, na kokālikassa dāpesuṃ. Upāsakā ‘‘bhante, idāni agaṇhantā puna amhākaṃ anukampāya idha āgaccheyyāthā’’ti yāciṃsu. Therā anadhivāsetvā satthu santikaṃ agamiṃsu. Kokāliko ‘‘ime therā attanā agaṇhantā mayhaṃ na dāpesu’’nti āghātaṃ bandhi. Therāpi satthu santike thokaṃ vasitvā attano parivāre pañcabhikkhusate ca ādāya bhikkhusahassena saddhiṃ cārikaṃ caramānā kokālikaraṭṭhaṃ pattā. Te upāsakā paccuggamanaṃ katvā there ādāya tameva vihāraṃ netvā devasikaṃ mahāsakkāraṃ kariṃsu. Pahutaṃ bhesajjavatthacchādanaṃ uppajji, therehi saddhiṃ āgatabhikkhū cīvarāni vicārentā saddhiṃ āgatānaṃ bhikkhūnaññeva denti, kokālikassa na denti, therāpi tassa na dāpenti. Kokāliko cīvaraṃ alabhitvā ‘‘pāpicchā sāriputtamoggallānā, pubbe dīyamānaṃ lābhaṃ aggahetvā idāni gaṇhanti, pūretuṃ na sakkā, aññe na olokentī’’ti there akkosati paribhāsati. Therā ‘‘ayaṃ amhe nissāya akusalaṃ pasavatī’’ti saparivārā nikkhamitvā ‘‘aññaṃ, bhante, katipāhaṃ vasathā’’ti manussehi yāciyamānāpi nivattituṃ na icchiṃsu.

Atheko daharo bhikkhu āha – ‘‘upāsakā, kathaṃ therā vasissanti, tumhākaṃ kulūpako thero idha imesaṃ vāsaṃ na sahatī’’ti. Te tassa santikaṃ gantvā ‘‘bhante, tumhe kira therānaṃ idha vāsaṃ na sahatha, gacchatha ne khamāpetvā nivattetha, sace na nivattetha, palāyitvā aññattha vasathā’’ti āhaṃsu. So upāsakānaṃ bhayena gantvā there yāci. Therā ‘‘gacchāvuso, na mayaṃ nivattāmā’’ti pakkamiṃsu. So there nivattetuṃ asakkonto vihārameva paccāgato. Atha naṃ upāsakā pucchiṃsu ‘‘nivattitā te, bhante, therā’’ti. ‘‘Nivattetuṃ nāsakkhiṃ āvuso’’ti. Atha naṃ ‘‘imasmiṃ pāpadhamme vasante idha pesalā bhikkhū na vasissanti, nikkaḍḍhāma na’’nti cintetvā ‘‘bhante, mā tvaṃ idha vasi, amhe nissāya tuyhaṃ kiñci natthī’’ti āhaṃsu. So tehi nikkaḍḍhito pattacīvaramādāya jetavanaṃ gantvā satthāraṃ upasaṅkamitvā ‘‘pāpicchā, bhante, sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti āha. Atha naṃ satthā ‘‘mā hevaṃ kokālika, avaca, mā hevaṃ kokālika avaca, pasādehi kokālika, sāriputtamoggallānesu cittaṃ, te pesalā bhikkhū’’ti vāreti. Vāritopi kokāliko ‘‘tumhe, bhante, tumhākaṃ aggasāvakānaṃ saddahatha, ahaṃ paccakkhato addasaṃ, pāpicchā ete paṭicchannakammantā dussīlā’’ti vatvā yāvatatiyaṃ satthārā vāritopi tatheva vatvā uṭṭhāyāsanā pakkāmi. Tassa pakkantamattasseva sakalasarīre sāsapamattā piḷakā uṭṭhahitvā anupubbena vaḍḍhitvā beḷuvapakkamattā hutvā bhijjitvā pubbalohitāni pagghariṃsu. So nitthunanto vedanāppatto jetavanadvārakoṭṭhake nipajji. ‘‘Kokālikena dve aggasāvakā akkuṭṭhā''ti yāva brahmalokā ekakolāhalaṃ ahosi.

Athassa upajjhāyo turū nāma brahmā taṃ kāraṇaṃ ñatvā ''there khamāpessāmī''ti āgantvā ākāse ṭhatvā ''kokālika, pharusaṃ te kammaṃ kataṃ, aggasāvake pasādehī''ti āha. ''Ko pana tvaṃ āvuso''ti? ''Turū brahmā nāmāha''nti. ''Nanu tvaṃ, āvuso, bhagavatā anāgāmīti byākato, anāgāmī ca anāvattidhammo asmā lokāti vuttaṃ, tvaṃ saṅkāraṭṭhāne yakkho bhavissasī''ti mahābrahmaṃ apasādesi. So taṃ attano vacanaṃ gāhāpetuṃ asakkonto ''tava vācāya tvaññeva paññāyissasī''ti vatvā suddhāvāsameva gato. Kokālikopi kālaṃ katvā padumaniraye uppajji. Tassa tattha nibbattabhāvaṃ ñatvā sahampatibrahmā tathāgatassa ārocesi, satthā bhikkhūnaṃ ārocesi. Bhikkhū tassa aguṇaṃ kathentā dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ''āvuso, kokāliko kira sāriputtamoggallāne akkositvā attano mukhaṃ nissāya padumaniraye uppanno''ti. Satthā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva kokāliko vacanena hato attano mukhaṃ nissāya dukkhaṃ anubhoti, pubbepi esa attano mukhaṃ nissāya dukkhaṃ anubhosiyevā''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tassa purohito piṅgalo nikkhantadāṭho ahosi. Tassa brāhmaṇī aññena brāhmaṇena saddhiṃ aticari, sopi tādisova. Purohito brāhmaṇiṃ punappunaṃ vārentopi vāretuṃ asakkonto cintesi ''imaṃ mama veriṃ sahatthā māretuṃ na sakkā, upāyena naṃ māressāmī''ti. So rājānaṃ upasaṅkamitvā āha ''mahārāja, tava nagaraṃ sakalajambudīpe agganagaraṃ, tvaṃ aggarājā, evaṃ aggarañño nāma tava dakkhiṇadvāraṃ duyuttaṃ avamaṅgala''nti. ''Ācariya, idāni kiṃ kātabba''nti? ''Maṅgalaṃ katvā yojetabba''nti. ''Kiṃ laddhuṃ vaṭṭatī''ti. ''Purāṇadvāraṃ hāretvā maṅgalayuttāni dārūni gahetvā nagarapariggāhakānaṃ bhūtānaṃ baliṃ datvā maṅgalanakkhattena patiṭṭhāpetuṃ vaṭṭatī''ti. ''Tena hi evaṃ karothā''ti. Tadā bodhisatto takkāriyo nāma māṇavo hutvā tassa santike sippaṃ uggaṇhāti. Purohito purāṇadvāraṃ hāretvā navaṃ niṭṭhāpetvā rājānaṃ āha – ''niṭṭhitaṃ, deva, dvāraṃ, sve bhaddakaṃ nakkhattaṃ, taṃ anatikkamitvā baliṃ katvā dvāraṃ patiṭṭhāpetuṃ vaṭṭatī''ti. ''Ācariya, balikammatthāya kiṃ laddhuṃ vaṭṭatī''ti? ''Deva, mahesakkhaṃ dvāraṃ mahesakkhāhi devatāhi pariggahitaṃ, ekaṃ piṅgalaṃ nikkhantadāṭhaṃ ubhatovisuddhaṃ brāhmaṇaṃ māretvā tassa maṃsalohitena baliṃ katvā sarīraṃ heṭṭhā khipitvā dvāraṃ patiṭṭhāpetabbaṃ, evaṃ tumhākañca nagarassa ca vuḍḍhi bhavissatī''ti. ''Sādhu ācariya, evarūpaṃ brāhmaṇaṃ māretvā dvāraṃ patiṭṭhāpehī''ti.

So tuṭṭhamānaso ''sve paccāmittassa piṭṭhiṃ passissāmī''ti ussāhajāto attano gehaṃ gantvā mukhaṃ rakkhituṃ asakkonto turitaturito bhariyaṃ āha – ''pāpe caṇḍāli ito paṭṭhāya kena saddhiṃ abhiramissasi, sve te jāraṃ māretvā balikammaṃ karissāmī''ti. ''Niraparādhaṃ kiṃkāraṇā māressasī''ti? Rājā ''kaḷārapiṅgalassa brāhmaṇassa maṃsalohitena balikammaṃ katvā nagaradvāraṃ patiṭṭhāpehī''ti āha, ''jāro ca te kaḷārapiṅgalo, taṃ māretvā balikammaṃ karissāmī''ti. Sā jārassa santikaṃ sāsanaṃ pāhesi ''rājā kira kaḷārapiṅgalaṃ brāhmaṇaṃ māretvā baliṃ kātukāmo, sace jīvitukāmo, aññepi tayā sadise brāhmaṇe gahetvā kālasseva palāyassū''ti. So tathā akāsi. Taṃ nagare pākaṭaṃ ahosi, sakalanagarato sabbe kaḷārapiṅgalā palāyiṃsu.

Purohito paccāmittassa palātabhāvaṃ ajānitvā pātova rājānaṃ upasaṅkamitvā ''deva, asukaṭṭhāne kaḷārapiṅgalo brāhmaṇo atthi, taṃ gaṇhāpethā''ti āha. Rājā amacce pesesi. Te taṃ apassantā āgantvā ''palāto kirā''ti ārocesuṃ. ''Aññattha upadhārethā''ti sakalanagaraṃ upadhārentāpi na passiṃsu. Tato ''aññaṃ upadhārethā''ti vutte ''deva, ṭhapetvā purohitaṃ añño evarūpo natthī''ti vadiṃsu. Purohitaṃ na sakkā māretunti. ''Deva, kiṃ kathetha, purohitassa kāraṇā ajja dvāre appatiṭṭhāpite nagaraṃ aguttaṃ bhavissati, ācariyo kathento ''ajja nakkhattaṃ atikkamitvā ito saṃvaccharaccayena nakkhattaṃ labhissatī''ti kathesi, saṃvaccharaṃ nagare advārake paccatthikānaṃ okāso bhavissati, imaṃ māretvā aññena byattena brāhmaṇena balikammaṃ kāretvā dvāraṃ patiṭṭhāpessāmā''ti. ''Atthi pana añño ācariyasadiso paṇḍito brāhmaṇo''ti? ''Atthi deva, tassa antevāsī takkāriyamāṇavo nāma, tassa purohitaṭṭhānaṃ datvā maṅgalaṃ karothā''ti.

Rājā taṃ pakkosāpetvā sammānaṃ kāretvā purohitaṭṭhānaṃ datvā tathā kātuṃ āṇāpesi. So mahantena parivārena nagaradvāraṃ agamāsi. Purohitaṃ rājānubhāvena bandhitvā ānayiṃsu. Mahāsatto dvāraṭṭhapanaṭṭhāne āvāṭaṃ khaṇāpetvā sāṇiṃ parikkhipāpetvā ācariyena saddhiṃ antosāṇiyaṃ aṭṭhāsi. Ācariyo āvāṭaṃ oloketvā attano patiṭṭhaṃ alabhanto ‘‘attho tāva me nipphādito ahosi, bālattā pana mukhaṃ rakkhituṃ asakkonto vegena pāpitthiyā kathesiṃ, attanāva attano vadho ābhato’’ti mahāsattaṃ ālapanto paṭhamaṃ gāthamāha –

104. ‘‘Ahameva dubbhāsitaṃ bhāsi bālo, bhekovaraññe ahimavhāyamāno;
Takkāriye sobbhamimaṃ patāmi, na kireva sādhu ativelabhāṇī’’ti.

Tattha **dubbhāsitaṃ bhāsī**ti dubbhāsitaṃ bhāsiṃ. **Bhekovā**ti yathā araññe maṇḍūko vassanto attano khādakaṃ ahiṃ avhāyamāno dubbhāsitaṃ bhāsati nāma, evaṃ ahameva dubbhāsitaṃ bhāsiṃ. **Takkāriye**ti tassa nāmaṃ, takkāriyāti itthiliṅgaṃ nāmaṃ, teneva taṃ ālapanto evamāha.

Taṃ sutvā mahāsatto dutiyaṃ gāthamāha –

105. ‘‘Pappoti macco ativelabhāṇī, bandhaṃ vadhaṃ sokapariddavañca;
Attānameva garahāsi ettha, ācera yaṃ taṃ nikhaṇanti sobbhe’’ti.

Tattha **ativelabhāṇī**ti velātikkantaṃ pamāṇātikkantaṃ katvā kathanaṃ nāma na sādhu, ativelabhāṇī puriso na sādhūti attho. **Sokapariddavañcā**ti ācariya, evameva ativelabhāṇī puriso vadhaṃ bandhañca sokañca mahantena saddena paridevañca pappoti. **Garahāsī**ti paraṃ agarahitvā attānaṃyeva garaheyyāsi. **Etthā**ti etasmiṃ kāraṇe. **Ācera yaṃ ta**nti ācariya, yena kāraṇena taṃ nikhaṇanti sobbhe, taṃ tayāva kataṃ, tasmā attānameva garaheyyāsīti vadati.

Evañca pana vatvā ‘‘ācariya, vācaṃ arakkhitvā na kevalaṃ tvameva dukkhappatto, aññopi dukkhappattoyevā’’ti vatvā atītaṃ āharitvā dassesi.

Pubbe kira bārāṇasiyaṃ kāḷī nāma gaṇikā ahosi, tassā tuṇḍilo nāma bhātā. Kāḷī ekadivasaṃ sahassaṃ gaṇhāti. Tuṇḍilo pana itthidhutto surādhutto akkhadhutto ahosi. Sā tassa dhanaṃ deti, so laddhaṃ laddhaṃ vināseti. Sā taṃ vārentīpi vāretuṃ nāsakkhi. So ekadivasaṃ jūtaparājito nivatthavatthāni datvā kaṭasārakakhaṇḍaṃ nivāsetvā tassā gehaṃ āgami. Tāya ca dāsiyo āṇattā honti ‘‘tuṇḍilassa āgatakāle kiñci adatvā gīvāyaṃ naṃ gahetvā nīhareyyāthā’’ti. Tā tathā kariṃsu. So dvāramūle rodanto aṭṭhāsi.

Atheko seṭṭhiputto niccakālaṃ kāḷiyā sahassaṃ āharāpento disvā ‘‘kasmā tuṇḍila rodasī’’ti pucchi. ‘‘Sāmi, jūtaparājito mama bhaginiyā santikaṃ āgatomhi, taṃ maṃ dāsiyo gīvāyaṃ gahetvā nīhariṃsū’’ti. ‘‘Tena hi tiṭṭha, bhaginiyā te kathessāmī’’ti so gantvā ‘‘bhātā te kaṭasārakakhaṇḍaṃ nivāsetvā dvāramūle ṭhito, vatthānissa kimatthaṃ na desī’’ti āha. ‘‘Ahaṃ tāva na demi, sace pana te sineho atthi, tvaṃ dehī’’ti. Tasmiṃ pana gaṇikāya ghare idaṃcārittaṃ – ābhatasahassato pañcasatāni gaṇikāya honti, pañcasatāni vatthagandhamālamūlāni honti. Āgatapurisā tasmiṃ ghare laddhavatthāni nivāsetvā rattiṃ vasitvā punadivase gacchantā ābhatavatthāneva nivāsetvā gacchanti. Tasmā so seṭṭhiputto tāya dinnavatthāni nivāsetvā attano sāṭake tuṇḍilassa dāpesi. So nivāsetvā nadanto gajjanto gantvā surāgehaṃ pāvisi. Kāḷīpi dāsiyo āṇāpesi ‘‘sve etassa gamanakāle vatthāni acchindeyyāthā’’ti. Tā tassa nikkhamanakāle ito cito ca upadhāvitvā vilumpamānā sāṭake gahetvā ‘‘idāni yāhi kumārā’’ti naggaṃ katvā vissajjesuṃ. So naggova nikkhami. Jano parihāsaṃ karoti. So lajjitvā ‘‘mayāvetaṃ kataṃ, ahameva attano mukhaṃ rakkhituṃ nāsakkhi’’nti paridevi. Idaṃ tāva dassetuṃ tatiyaṃ gāthamāha –

106. ‘‘Kimevahaṃ tuṇḍilamanupucchiṃ, kareyya saṃ bhātaraṃ kāḷikāyaṃ;
Naggovahaṃ vatthayugañca jīno, ayampi attho bahutādisovā’’ti.

Tattha **bahutādisovā**ti seṭṭhiputto hi attanā katena dukkhaṃ patto, tvampi tasmā ayampi tuyhaṃ dukkhappatti attho. Bahūhi kāraṇehi tādisova.

Aparopi bārāṇasiyaṃ ajapālānaṃ pamādena gocarabhūmiyaṃ dvīsu meṇḍesu yujjhantesu eko kuliṅgasakuṇo ‘‘ime dāni bhinnehi sīsehi marissanti, vāressāmi teti mātulā mā yujjhathā’’ti vāretvā tesaṃ kathaṃ aggahetvā yujjhantānaññeva piṭṭhiyampi sīsepi nisīditvā yācitvā vāretuṃ asakkonto ‘‘tena hi maṃ māretvā yujjhathā’’ti ubhinnampi sīsantaraṃ pāvisi. Te aññamaññaṃ yujjhiṃsuyeva. So saṇhakaraṇiyaṃ pisito viya attanā kateneva vināsaṃ patto. Idampi aparaṃ kāraṇaṃ dassetuṃ catutthaṃ gāthamāha –

107. ‘‘Yo yujjhamānānamayujjhamāno, meṇḍantaraṃ accupatī kuliṅgo;
So piṃsito meṇḍasirehi tattha, ayampi attho bahutādisovā’’ti.

Tattha **meṇḍantara**nti meṇḍānaṃ antaraṃ. **Accupatī**ti atigantvā uppati, ākāse sīsānaṃ vemajjhe aṭṭhāsīti attho. **Piṃsito**ti pīḷito.

Aparepi bārāṇasivāsino gopālakā phalitaṃ tālarukkhaṃ disvā ekaṃ tālaphalatthāya rukkhaṃ āropesuṃ. Tasmiṃ phalāni pātente eko kaṇhasappo vammikā nikkhamitvā tālarukkhaṃ āruhi. Heṭṭhā patiṭṭhitā daṇḍehi paharantā nivāretuṃ nāsakkhiṃsu. Te ‘‘sappo tālaṃ abhiruhatī’’ti itarassa ācikkhiṃsu. So bhīto mahāviravaṃ viravi. Heṭṭhā ṭhitā ekaṃ thirasāṭakaṃ catūsu kaṇṇesu gahetvā ‘‘imasmiṃ sāṭake patā’’ti āhaṃsu. So patanto catunnampi antare sāṭakamajjhe pati. Tassa pana pātanavegena te sandhāretuṃ asakkontā aññamaññaṃ sīsehi paharitvā bhinnehi sīsehi jīvitakkhayaṃ pattā. Idampi kāraṇaṃ dassento pañcamaṃ gāthamāha –

108. ‘‘Caturo janā potthakamaggahesuṃ, ekañca posaṃ anurakkhamānā;
Sabbeva te bhinnasirā sayiṃsu, ayampi attho bahutādisovā’’ti.

Tattha **potthaka**nti sāṇasāṭakaṃ. **Sabbeva te**ti tepi cattāro janā attanā kateneva bhinnasīsā sayiṃsu.

Aparepi bārāṇasivāsino eḷakacorā rattiṃ ekaṃ ajaṃ thenetvā ‘‘divā araññe khādissāmā’’ti tassā avassanatthāya mukhaṃ bandhitvā veḷugumbe ṭhapesuṃ. Punadivase taṃ khādituṃ gacchantā āvudhaṃ pamussitvā agamaṃsu. Te ‘‘ajaṃ māretvā maṃsaṃ pacitvā khādissāma, āharathāvudha’’nti ekassapi hatthe āvudhaṃ adisvā ‘‘vinā āvudhena etaṃ māretvāpi maṃsaṃ gahetuṃ na sakkā, vissajjetha naṃ, puññamassa atthī’’ti vissajjesuṃ. Tadā eko naḷakāro veḷuṃ gahetvā ‘‘punapi āgantvā gahessāmī’’ti naḷakārasatthaṃ veḷugumbantare ṭhapetvā pakkāmi. Ajā ‘‘muttāmhī’’ti tussitvā veḷumūle kīḷamānā pacchimapādehi paharitvā taṃ satthaṃ pātesi. Corā satthasaddaṃ sutvā upadhārentā taṃ disvā tuṭṭhamānasā ajaṃ māretvā maṃsaṃ khādiṃsu. Iti ‘‘sāpi ajā attanā kateneva matā’’ti dassetuṃ chaṭṭhaṃ gāthamāha –

109. ‘‘Ajā yathā veḷugumbasmiṃ baddhā, avakkhipantī asimajjhagacchi;
Teneva tassā galakāvakantaṃ, ayampi attho bahutādisovā’’ti.

Tattha **avakkhipantī**ti kīḷamānā pacchimapāde khipantī.

Evañca pana vatvā ‘‘attano vacanaṃ rakkhitvā mitabhāṇino nāma maraṇadukkhā muccantī’’ti dassetvā **kinnaravatthuṃ** āhari.

Bārāṇasivāsī kireko luddako himavantaṃ gantvā ekenupāyena jayampatike dve kinnare gahetvā ānetvā rañño adāsi. Rājā adiṭṭhapubbe kinnare disvā tussitvā ‘‘ludda, imesaṃ ko guṇo’’ti pucchi. ‘‘Deva, ete madhurena saddena gāyanti, manuññaṃ naccanti, manussā evaṃ gāyituñca naccituñca na jānantī''ti. Rājā luddassa bahuṃ dhanaṃ datvā kinnare ''gāyatha naccathā''ti āha. Kinnarā ''sace mayaṃ gāyantā byañjanaṃ paripuṇṇaṃ kātuṃ na sakkhissāma, duggītaṃ hoti, amhe garahissanti vadhissanti, bahuṃ kathentānañca pana musāvādopi hotī''ti musāvādabhayena raññā punappunaṃ vuttāpi na gāyiṃsu naacciṃsu. Rājā kujjhitvā ''ime māretvā maṃsaṃ pacitvā āharathā''ti āṇāpento sattamaṃ gāthamāha –

110. ''Ime na devā na gandhabbaputtā, migā ime atthavasaṃ gatā me;
Ekañca naṃ sāyamāse pacantu, ekaṃ punappātarāse pacantū''ti.

Tattha **migā ime**ti ime sace devā gandhabbā vā bhaveyyuṃ, nacceyyuñceva gāyeyyuñca, ime pana migā tiracchānagatā. **Atthavasaṃ gatā me**ti atthaṃ paccāsīsantena luddena ānītattā atthavasena mama hatthaṃ gatā. Etesu ekaṃ sāyamāse, ekaṃ pātarāse pacantūti.

Kinnarī cintesi ''rājā kuddho nissaṃsayaṃ māressati, idāni kathetuṃ kālo''ti aṭṭhamaṃ gāthamāha –

111. ''Sataṃ sahassāni dubhāsitāni, kalampi nāgghanti subhāsitassa;
Dubbhāsitaṃ saṅkamāno kileso, tasmā tuṇhī kimpurisā na bālyā''ti.

Tattha **saṅkamāno kileso**ti kadāci ahaṃ bhāsamāno dubbhāsitaṃ bhāseyyaṃ, evaṃ dubbhāsitaṃ saṅkamāno kilissati kilamati. **Tasmā**ti tena kāraṇena tumhākaṃ na gāyiṃ, na bālabhāvenāti.

Rājā kinnariyā tussitvā anantaraṃ gāthamāha –

112. ''Yā mesā byāhāsi pamuñcathetaṃ, giriñca naṃ himavantaṃ nayantu;
Imañca kho dentu mahānasāya, pātova naṃ pātarāse pacantū''ti.

Tattha **yā mesā**ti yā me esā. **Dentū**ti mahānasatthāya dentu.

Kinnaro rañño vacanaṃ sutvā ''ayaṃ maṃ akathentaṃ avassaṃ māressati, idāni kathetuṃ vaṭṭatī''ti itaraṃ gāthamāha –

113. ''Pajjunnanāthā pasavo, pasunāthā ayaṃ pajā;
Tvaṃ nāthosi mahārāja, nāthohaṃ bhariyāya me;
Dvinnamaññataraṃ ñatvā, mutto gaccheyya pabbata''nti.

Tattha **pajjunnanāthā pasavo**ti tiṇabhakkhā pasavo meghanāthā nāma. **Pasunāthā ayaṃ pajā**ti ayaṃ pana manussapajā pañcagorasena upajīvantī pasunāthā pasupatiṭṭhā. **Tvaṃ nāthosī**ti tvaṃ mama patiṭṭhā asi. **Nāthohan**ti mama bhariyāya ahaṃ nātho, ahamassā patiṭṭhā. **Dvinnamaññataraṃ ñatvā, mutto gaccheyya pabbatan**ti amhākaṃ dvinnaṃ antare eko ekaṃ mataṃ ñatvā sayaṃ maraṇato mutto himavantaṃ gaccheyya, jīvamānā pana mayaṃ aññamaññaṃ na jahāma, tasmā sacepi imaṃ himavantaṃ pesetukāmo, maṃ paṭhamaṃ māretvā pacchā pesehīti.

Evañca pana vatvā ''mahārāja, na mayaṃ tava vacanaṃ akātukāmatāya tuṇhī ahumha, mayaṃ kathāya pana dosaṃ disvā na kathayimhā''ti dīpento imaṃ gāthādvayamāha –

114. ''Na ve nindā suparivajjayetha, nānā janā sevitabbā janinda;
Yeneva eko labhate pasaṃsaṃ, teneva añño labhate ninditāraṃ.

115. ''Sabbo loko paricitto aticitto, sabbo loko cittavā samhi citte;
Paccekacittā puthu sabbasattā, kassīdha cittassa vasena vatte''ti.

Tattha **suparivajjayethā**ti mahārāja, nindā nāma sukhena parivajjetuṃ na sakkā. **Nānā janā**ti nānāchandā janā. **Yenevā**ti yena sīlādiguṇena eko pasaṃsaṃ labhati, teneva añño ninditāraṃ labhati. Amhākañhi kinnarānaṃ antare kathanena pasaṃsaṃ labhati, manussānaṃ antare nindaṃ, iti nindā nāma dupparivajjiyā, svāhaṃ kathaṃ tava santikā pasaṃsaṃ labhissāmīti.

Sabbo loko paricittoti mahārāja, asappuriso nāma pāṇātipātādicittena, sappuriso pāṇātipātā veramaṇi ādicittena aticittoti, evaṃ sabbo loko paricitto aticittoti attho. **Cittavā samhi citte**ti sabbo pana loko attano hīnena vā paṇītena vā cittena cittavā nāma. **Paccekacittā**ti pāṭiyekkacittā puthuppabhedā sabbe sattā. Tesu kassekassa tava vā aññassa vā cittena kinnarī vā mādiso vā añño vā vatteyya, tasmā ‘‘ayaṃ mama cittavasena na vattatī’’ti, mā mayhaṃ kujjhi. Sabbasattā hi attano cittavasena gacchanti, devāti. Kimpuriso rañño dhammaṃ desesi.

Rājā ‘‘sabhāvameva katheti paṇḍito kinnaro’’ti somanassappatto hutvā osānagāthamāha –

116. ‘‘Tuṇhī ahū kimpuriso sabhariyo, yo dāni byāhāsi bhayassa bhīto;
So dāni mutto sukhito arogo, vācākirevatthavatī narāna’’nti.

Tattha **vācākirevatthavatī narāna**nti vācāgirā eva imesaṃ sattānaṃ atthavatī hitāvahā hotīti attho.

Rājā kinnare suvaṇṇapañjare nisīdāpetvā tameva luddaṃ pakkosāpetvā ‘‘gaccha bhaṇe, gahitaṭṭhāneyeva vissajjehī’’ti vissajjāpesi. Mahāsattopi ‘‘ācariya, evaṃ kinnarā vācaṃ rakkhitvā pattakāle kathitena subhāsiteneva muttā, tvaṃ pana dukkathitena mahādukkhaṃ patto’’ti idaṃ udāharaṇaṃ dassetvā ‘‘ācariya, mā bhāyi, jīvitaṃ te ahaṃ dassāmī’’ti assāsesi, ‘‘apica kho pana tumhe maṃ rakkheyyāthā’’tivutte ‘‘na tāva nakkhattayogo labbhatī’’ti divasaṃ vītināmetvā majjhimayāmasamanantare mataṃ eḷakaṃ āharāpetvā ‘‘brāhmaṇa, yattha katthaci gantvā jīvāhī’’ti kañci ajānāpetvā uyyojetvā eḷakamaṃsena baliṃ katvā dvāraṃ patiṭṭhāpesi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi kokāliko vācāya hatoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kaḷārapiṅgalo kokāliko ahosi, takkāriyapaṇḍito pana ahameva ahosi’’nti.

Takkāriyajātakavaṇṇanā aṭṭhamā.

## [482] 9. Rurumigarājajātakavaṇṇanā

Tassa gāmavaraṃ dammīti idaṃ satthā veḷuvane viharanto devadattaṃ ārabbha kathesi. So kira bhikkhūhi ‘‘bahūpakāro te āvuso, devadattasatthā, tvaṃ tathāgataṃ nissāya pabbajjaṃ labhi, tīṇi piṭakāni uggaṇhi, lābhasakkāraṃ pāpuṇī’’ti vutto ‘‘āvuso, satthārā mama tiṇaggamattopi upakāro na kato, ahaṃ sayameva pabbajiṃ, sayaṃ tīṇi piṭakāni uggaṇhiṃ, sayaṃ lābhasakkāraṃ pāpuṇi’’nti kathesi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘akataññū āvuso, devadatto akatavedī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, devadatto idāneva akataññū, pubbepi akataññūyeva, pubbepesa mayā jīvite dinnepi mama guṇamattaṃ na jānātī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko asītikoṭivibhavo seṭṭhi puttaṃ labhitvā ‘‘mahādhanako’’tissa, nāmaṃ katvā ‘‘sippaṃ uggaṇhanto mama putto kilamissatī’’ti na kiñci sippaṃ uggaṇhāpesi. So gītanaccavāditakhādanabhojanato uddhaṃ na kiñci aññāsi. Taṃ vayappattaṃ patirūpena dārena saṃyojetvā mātāpitaro kālamakaṃsu. So tesaṃ accayena itthidhuttasurādhuttādīhi parivuto nānābyasanamukhehi iṇaṃ ādāya taṃ dātuṃ asakkonto iṇāyikehi codiyamāno cintesi ‘‘kiṃ mayhaṃ jīvitena, ekenamhi attabhāvena añño viya jāto, mataṃ me seyyo’’ti. So iṇāyike āha – ‘‘tumhākaṃ iṇapaṇṇāni gahetvā āgacchatha, gaṅgātīre me nidahitaṃ kulasantakaṃ dhanaṃ atthi, taṃ vo dassāmī’’ti. Te tena saddhiṃ agamaṃsu. So ‘‘idha dhana’’nti nidhiṭṭhānaṃ ācikkhanto viya ‘‘gaṅgāyaṃ patitvā marissāmī’’ti palāyitvā gaṅgāyaṃ pati. So caṇḍasotena vuyhanto kāruññaravaṃ viravi.

Tadā mahāsatto rurumigayoniyaṃ nibbattitvā parivāraṃ chaḍḍetvā ekakova gaṅgānivattane ramaṇīye sālamissake supupphitaambavane vasati uposathaṃ upavutthāya. Tassa sarīracchavi sumajjitakañcanapaṭṭavaṇṇā ahosi, hatthapādā lākhārasaparikammakatā viya, naṅguṭṭhaṃ cāmarīnaṅguṭṭhaṃ viya, siṅgāni rajatadāmasadisāni, akkhīni sumajjitamaṇiguḷikā viya, mukhaṃ odahitvā ṭhapitarattakambalageṇḍukaṃ viya. Evarūpaṃ tassa rūpaṃ ahosi. So aḍḍharattasamaye tassa kāruññasaddaṃ sutvā ‘‘manussasaddo sūyati, mā mayi dharante maratu, jīvitamassa dassāmī’’ti cintetvā sayanagumbā uṭṭhāya nadītīraṃ gantvā ‘‘ambho purisa, mā bhāyi, jīvitaṃ te dassāmī’’ti assāsetvā sotaṃ chindanto gantvā taṃ piṭṭhiyaṃ āropetvā tīraṃ pāpetvā attano vasanaṭṭhānaṃ netvā phalāphalāni datvā dvīhatīhaccayena ‘‘bho purisa, ahaṃ taṃ ito araññato nīharitvā bārāṇasimagge ṭhapessāmi, tvaṃ sotthinā gamissasi, apica kho pana tvaṃ ‘asukaṭṭhāne nāma kañcanamigo vasatī’ti dhanakāraṇā maṃ rañño ceva rājamahāmattassa ca mā ācikkhāhī’’ti āha. So ‘‘sādhu sāmī’’ti sampaṭicchi.

Mahāsatto tassa paṭiññaṃ gahetvā taṃ attano piṭṭhiyaṃ āropetvā bārāṇasimagge otāretvā nivatti. Tassa bārāṇasipavisanadivaseyeva khemā nāma rañño aggamahesī paccūsakāle supinante suvaṇṇavaṇṇaṃ migaṃ attano dhammaṃ desentaṃ disvā cintesi ‘‘sace evarūpo migo na bhaveyya, nāhaṃ supine passeyyaṃ, addhā bhavissati, rañño ārocessāmī’’ti. Sā rājānaṃ upasaṅkamitvā ‘‘mahārāja, ahaṃ suvaṇṇavaṇṇaṃ migaṃ passituṃ icchāmi, suvaṇṇavaṇṇamigassa dhammaṃ sotukāmāmhi, labhissāmi ce, jīveyyaṃ, no ce, natthi me jīvita’’nti āha. Rājā taṃ assāsetvā ‘‘sace manussaloke atthi, labhissasī’’ti vatvā brāhmaṇe pakkosāpetvā ‘‘suvaṇṇavaṇṇā migā nāma hontī’’ti pucchitvā ‘‘āma, deva, hontī’’ti sutvā alaṅkatahatthikkhandhe suvaṇṇacaṅkoṭake sahassathavikaṃ ṭhapetvā yo suvaṇṇavaṇṇaṃ migaṃ ācikkhissati, tassa saddhiṃ sahassathavikasuvaṇṇacaṅkoṭakena tañca hatthiṃ tato ca uttari dātukāmo hutvā suvaṇṇapaṭṭe gāthaṃ likhāpetvā ekaṃ amaccaṃ pakkosāpetvā ‘‘ehi tāta, mama vacanena imaṃ gāthaṃ nagaravāsīnaṃ kathehī’’ti imasmiṃ jātake paṭhamaṃ gāthamāha –

117. ‘‘Tassa gāmavaraṃ dammi, nāriyo ca alaṅkatā;
Yo me taṃ migamakkhāti, migānaṃ migamuttama’’nti.

Amacco suvaṇṇapaṭṭaṃ gahetvā sakalanagare vācāpesi. Atha so seṭṭhiputto bārāṇasiṃ pavisantova taṃ kathaṃ sutvā amaccassa santikaṃ gantvā ‘‘ahaṃ rañño evarūpaṃ migaṃ ācikkhissāmi, maṃ rañño dassehī’’ti āha. Amacco hatthikkhandhato otaritvā taṃ rañño santikaṃ netvā ‘‘ayaṃ kira, deva, taṃ migaṃ ācikkhissatī’’ti dassesi. Rājā ‘‘saccaṃ ambho purisā’’ti pucchi. So ‘‘saccaṃ mahārāja, tvaṃ etaṃ yasaṃ mayhaṃ dehī’’ti vadanto dutiyaṃ gāthamāha –

118. ‘‘Mayhaṃ gāmavaraṃ dehi, nāriyo ca alaṅkatā;
Ahaṃ te migamakkhissaṃ, migānaṃ migamuttama’’nti.

Taṃ sutvā rājā tassa mittadubbhissa tussitvā ‘‘abbho kuhiṃ so migo vasatī’’ti pucchitvā ‘‘asukaṭṭhāne nāma devā’’ti vutte tameva maggadesakaṃ katvā mahantena parivārena taṃ ṭhānaṃ agamāsi. Atha naṃ so mittadubbhī ‘‘senaṃ, deva, sannisīdāpehī’’ti vatvā sannisinnāya senāya eso, deva, suvaṇṇamigo etasmiṃ vane vasatī’’ti hatthaṃ pasāretvā ācikkhanto tatiyaṃ gāthamāha –

119. ‘‘Etasmiṃ vanasaṇḍasmiṃ, ambā sālā ca pupphitā;
Indagopakasañchannā, ettheso tiṭṭhate migo’’ti.

Tattha **indagopakasañchannā**ti etassa vanasaṇḍassa bhūmi indagopakavaṇṇāya rattāya sukhasamphassāya tiṇajātiyā sañchannā, sasakucchi viya mudukā, ettha etasmiṃ ramaṇīye vanasaṇḍe eso tiṭṭhatīti dasseti.

Rājā tassa vacanaṃ sutvā amacce āṇāpesi ‘‘tassa migassa palāyituṃ adatvā khippaṃ āvudhahatthehi purisehi saddhiṃ vanasaṇḍaṃ parivārethā’’ti. Te tathā katvā unnadiṃsu. Rājā katipayehi janehi saddhiṃ ekamantaṃ aṭṭhāsi, sopissa avidūre aṭṭhāsi. Mahāsatto taṃ saddaṃ sutvā cintesi ‘‘mahanto balakāyasaddo, tamhā me purisā bhayena uppannena bhavitabba’’nti. So uṭṭhāya sakalaparisaṃ oloketvā rañño ṭhitaṭṭhānaṃ disvā ‘‘rañño ṭhitaṭṭhāneyeva me sotthi bhavissati, ettheva mayā gantuṃ vaṭṭatī’’ti cintetvā rājābhimukho pāyāsi. Rājā taṃ āgacchantaṃ disvā ‘‘nāgabalo migo avattharanto viya āgaccheyya, saraṃ sannayhitvā imaṃ migaṃ santāsetvā sace palāyati, vijjhitvā dubbalaṃ katvā gaṇhissāmī’’ti dhanuṃ āropetvā bodhisattābhimukho ahosi. Tamatthaṃ pakāsento satthā imaṃ gāthādvayamāha –

120. ‘‘Dhanuṃ advejjhaṃ katvāna, usuṃ sannayhupāgami;
Migo ca disvā rājānaṃ, dūrato ajjhabhāsatha.

121. ‘‘Āgamehi mahārāja, mā maṃ vijjhi rathesabha;
Ko nu te idamakkhāsi, ettheso tiṭṭhate migo’’ti.

Tattha **advejjhaṃ katvānā**ti jiyāya ca sarena ca saddhiṃ ekameva katvā. **Sannayhā**ti sannayhitvā. **Āgamehī**ti ‘‘tiṭṭha, mahārāja, mā maṃ vijjhi, jīvaggāhameva gaṇhāhī’’ti madhurāya manussavācāya abhāsi.

Rājā tassa madhurakathāya bandhitvā dhanuṃ otāretvā gāravena aṭṭhāsi. Mahāsattopi rājānaṃ upasaṅkamitvā madhurapaṭisanthāraṃ katvā ekamantaṃ aṭṭhāsi. Mahājanopi sabbāvudhāni chaḍḍetvā āgantvā rājānaṃ parivāresi. Tasmiṃ khaṇe mahāsatto suvaṇṇakiṅkiṇikaṃ cālento viya madhurena sarena rājānaṃ pucchi ‘‘ko nu te idamakkhāsi, ettheso tiṭṭhate migo’’ti? Tasmiṃ khaṇe pāpapuriso thokaṃ paṭikkamitvā sotapatheva aṭṭhāsi. Rājā ‘‘iminā me dassito’’ti kathento chaṭṭhaṃ gāthamāha –

122. ‘‘Esa pāpacaro poso, samma tiṭṭhati ārakā;
Soyaṃ me idamakkhāsi, ettheso tiṭṭhate migo’’ti.

Tattha **pāpacaro**ti vissaṭṭhācāro.

Taṃ sutvā mahāsatto taṃ mittadubbhiṃ garahitvā raññā saddhiṃ sallapanto sattamaṃ gāthamāha –

123. ‘‘Saccaṃ kireva māhaṃsu, narā ekacciyā idha;
Kaṭṭhaṃ niplavitaṃ seyyo, na tvevekacciyo naro’’ti.

Tattha **niplavita**nti uttāritaṃ. **Ekacciyo**ti ekacco pana mittadubbhī pāpapuggalo udake patantopi uttārito na tveva seyyo. Kaṭṭhañhi nānappakārena upakārāya saṃvattati, mittadubbhī pana pāpapuggalo vināsāya, tasmā tato kaṭṭhameva varataranti porāṇakapaṇḍitā kathayiṃsu, mayā pana tesaṃ vacanaṃ na katanti.

Taṃ sutvā rājā itaraṃ gāthamāha –

124. ‘‘Kiṃ nu ruru garahasi migānaṃ, kiṃ pakkhīnaṃ kiṃ pana mānusānaṃ;
Bhayaṃ hi maṃ vindatinapparūpaṃ, sutvāna taṃ mānusiṃ bhāsamāna’’nti.

Tattha **migāna**nti migānamaññataraṃ garahasi, udāhu pakkhīnaṃ, mānusānanti pucchi. **Bhayañhi maṃ vindatī**ti bhayaṃ maṃ paṭilabhati, ahaṃ attani anissaro bhayasantako viya homi. **Anapparūpa**nti mahantaṃ.

Tato mahāsatto ‘‘mahārāja, na migaṃ, na pakkhiṃ garahāmi, manussaṃ pana garahāmī’’ti dassento navamaṃ gāthamāha –

125. ‘‘Yamuddhariṃ vāhane vuyhamānaṃ, mahodake salile sīghasote;
Tatonidānaṃ bhayamāgataṃ mama, dukkho have rāja asabbhi saṅgamo’’ti.

Tattha **vāhane**ti patitapatite vahituṃ samatthe gaṅgāvahe. **Mahodake salile**ti mahāudake mahāsalileti attho. Ubhayenāpi gaṅgāvahasseva bahuudakataṃ dasseti. **Tatonidāna**nti mahārāja, yo mayhaṃ tayā dassito puriso, eso mayā gaṅgāya vuyhamāno aḍḍharattasamaye kāruññaravaṃ viravanto uddharito, tatonidānaṃ me idamajja bhayaṃ āgataṃ, asappurisehi samāgamo nāma dukkho, mahārājāti.

Taṃ sutvā rājā tassa kujjhitvā ‘‘evaṃ bahūpakārassa nāma guṇaṃ na jānāti, vijjhitvā naṃ jīvitakkhayaṃ pāpessāmī’’ti dasamaṃ gāthamāha –

126. ‘‘Sohaṃ catuppattamimaṃ vihaṅgamaṃ, tanucchidaṃ hadaye ossajāmi;
Hanāmi taṃ mittadubbhiṃ akiccakāriṃ, yo tādisaṃ kammakataṃ na jāne’’ti.

Tattha **catuppatta**nti catūhi vājapattehi samannāgataṃ. **Vihaṅgama**nti ākāsagāmiṃ. **Tanucchida**nti sarīrachindanaṃ. **Ossajāmī**ti etassa hadaye vissajjemi.

Tato mahāsatto ‘‘mā esa maṃ nissāya nassatū’’ti cintetvā ekādasamaṃ gāthamāha –

127. ‘‘Dhīrassa bālassa have janinda, santo vadhaṃ nappasaṃsanti jātu;
Kāmaṃ gharaṃ gacchatu pāpadhammo, yañcassa bhaṭṭhaṃ tadetassa dehi;
Ahañca te kāmakaro bhavāmī’’ti.

Tattha **kāma**nti kāmena yathāruciyā attano gharaṃ gacchatu. **Yañcassa bhaṭṭhaṃ tadetassa dehī**ti yañca tassa ‘‘idaṃ nāma te dassāmī’’ti tayā kathitaṃ, taṃ tassa dehi. **Kāmakaro**ti icchākaro, yaṃ icchasi, taṃ karohi, maṃsaṃ vā me khāda, kīḷāmigaṃ vā karohi, sabbattha te anukūlavattī bhavissāmīti attho.

Taṃ sutvā rājā tuṭṭhamānaso mahāsattassa thutiṃ karonto anantaraṃ gāthamāha –

128. ‘‘Addhā rurū aññataro sataṃ so, yo dubbhato mānusassa na dubbhi;
Kāmaṃ gharaṃ gacchatu pāpadhammo, yañcassa bhaṭṭhaṃ tadetassa dammi;
Ahañca te kāmacāraṃ dadāmī’’ti.

Tattha **sataṃ so**ti addhā tvaṃ sataṃ paṇḍitānaṃ aññataro. **Kāmacāra**nti ahaṃ tava dhammakathāya pasīditvā tuyhaṃ kāmacāraṃ abhayaṃ dadāmi, ito paṭṭhāya tumhe nibbhayā yathāruciyā viharathāti mahāsattassa varaṃ adāsi.

Atha naṃ mahāsatto ‘‘mahārāja, manussā nāma aññaṃ mukhena bhāsanti, aññaṃ kāyena karontī’’ti pariggaṇhanto dve gāthā abhāsi –

129. ‘‘Suvijānaṃ siṅgālānaṃ, sakuṇānañca vassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

130. ‘‘Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso’’ti.

Taṃ sutvā rājā ‘‘migarāja, mā maṃ evaṃ maññi, ahañhi rajjaṃ jahantopi na tuyhaṃ dinnavaraṃ jahissaṃ, saddahatha, mayha’’nti varaṃ adāsi. Mahāsatto tassa santike varaṃ gaṇhanto attānaṃ ādiṃ katvā sabbasattānaṃ abhayadānaṃ varaṃ gaṇhi. Rājāpi taṃ varaṃ datvā bodhisattaṃ nagaraṃ netvā mahāsattañca nagarañca alaṅkārāpetvā deviyā dhammaṃ desāpesi. Mahāsatto deviṃ ādiṃ katvā rañño ca rājaparisāya ca madhurāya manussabhāsāya dhammaṃ desetvā rājānaṃ dasahi rājadhammehi ovaditvā mahājanaṃ anusāsitvā araññaṃ pavisitvā migagaṇaparivuto vāsaṃ kappesi. Rājā ‘‘sabbesaṃ sattānaṃ abhayaṃ dammī’’ti nagare bheriṃ carāpesi. Tato paṭṭhāya migapakkhīnaṃ koci hatthaṃ pasāretuṃ samattho nāma nāhosi. Migagaṇo manussānaṃ sassāni khādati, koci vāretuṃ na sakkoti. Mahājano rājaṅgaṇaṃ gantvā upakkosi. Tamatthaṃ pakāsento satthā imaṃ gāthamāha –

131. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Migā sassāni khādanti, taṃ devo paṭisedhatū’’ti.

Tattha **taṃ devo**ti taṃ migagaṇaṃ devo paṭisedhatūti.

Taṃ sutvā rājā gāthādvayamāha –

132. ‘‘Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Na tvevāhaṃ ruruṃ dubbhe, datvā abhayadakkhiṇaṃ.

133. ‘‘Mā me janapado āsi, raṭṭhañcāpi vinassatu;
Na tvevāhaṃ migarājassa, varaṃ datvā musā bhaṇe’’ti.

Tattha **māsī**ti kāmaṃ mayhaṃ janapado mā hotu. **Ruru**nti na tveva ahaṃ suvaṇṇavaṇṇassa rurumigarājassa abhayadakkhiṇaṃ datvā dubbhissāmīti.

Mahājano rañño vacanaṃ sutvā kiñci vattuṃ avisahanto paṭikkami. Sā kathā vitthārikā ahosi. Taṃ sutvā mahāsatto migagaṇaṃ sannipātāpetvā ‘‘ito paṭṭhāya manussānaṃ sassāni mā khādathā’’ti ovaditvā ‘‘attano khettesu paṇṇasaññaṃ bandhantū’’ti manussānaṃ ghosāpesi. Te tathā bandhiṃsu, tāya saññāya migā yāvajjatanā sassāni na khādanti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto akataññūyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā seṭṭhiputto devadatto ahosi, rājā ānando, rurumigarājā pana ahameva ahosi’’nti.

Rurumigarājajātakavaṇṇanā navamā.

[483] 10. Sarabhamigajātakavaṇṇanā

Āsīsetheva purisoti idaṃ satthā jetavane viharanto attanā saṃkhittena pucchitapañhassa dhammasenāpatino vitthārena byākaraṇaṃ ārabbha kathesi. Kadā pana satthā theraṃ saṃkhittena pañhaṃ pucchīti? Devorohane. Tatrāyaṃ saṅkhepato anupubbikathā. Rājagahaseṭṭhino hi santake candanapatte āyasmatā piṇḍolabhāradvājena iddhiyā gahite satthā bhikkhūnaṃ iddhipāṭihāriyakaraṇaṃ paṭikkhipi. Tadā titthiyā ‘‘paṭikkhittaṃ samaṇena gotamena iddhipāṭihāriyakaraṇaṃ, idāni sayampi na karissatī’’ti cintetvā maṅkubhūtehi attano sāvakehi ‘‘kiṃ, bhante, iddhiyā pattaṃ na gaṇhathā’’ti vuccamānā ‘‘netaṃ āvuso, amhākaṃ dukkaraṃ, chavassa pana dārupattassatthāya attano saṇhasukhumaguṇaṃ ko gihīnaṃ pakāsessatīti na gaṇhimha, samaṇā pana sakyaputtiyā lolatāya iddhiṃ dassetvā gaṇhiṃsu. Mā ‘amhākaṃ iddhikaraṇaṃ bhāro’ti cintayittha, mayañhi tiṭṭhantu samaṇassa gotamassa sāvakā, ākaṅkhamānā pana samaṇena gotamena saddhiṃ iddhiṃ dassessāma, sace hi samaṇo gotamo ekaṃ pāṭihāriyaṃ karissati, mayaṃ dviguṇaṃ karissāmā’’ti kathayiṃsu.

Taṃ sutvā bhikkhū bhagavato ārocesuṃ ‘‘bhante, titthiyā kira pāṭihāriyaṃ karissantī’’ti. Satthā ‘‘bhikkhave, karontu, ahampi karissāmī’’ti āha. Taṃ sutvā bimbisāro āgantvā bhagavantaṃ pucchi ‘‘bhante, pāṭihāriyaṃ kira karissathā’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Nanu, bhante, sikkhāpadaṃ paññatta’’nti. ‘‘Mahārāja, taṃ mayā sāvakānaṃ paññattaṃ, buddhānaṃ pana sikkhāpadaṃ nāma natthi. ‘‘Yathā hi, mahārāja, tava uyyāne pupphaphalaṃ aññesaṃ vāritaṃ, na tava, evaṃsampadamidaṃ daṭṭhabba’’nti. ‘‘Kattha pana, bhante, pāṭihāriyaṃ karissathā’’ti? ‘‘Sāvatthinagaradvāre kaṇḍambarukkhamūle’’ti. ‘‘Amhehi tattha kiṃ kattabba’’nti? ‘‘Natthi kiñci mahārājā’’ti. Punadivase satthā katabhattakicco cārikaṃ pakkāmi. Manussā ‘‘kuhiṃ, bhante, satthā gacchatī’’ti pucchanti. ‘‘Sāvatthinagaradvāre kaṇḍambarukkhamūle titthiyamaddanaṃ yamakapāṭihāriyaṃ kātu’’nti tesaṃ bhikkhū kathayanti. Mahājano ‘‘acchariyarūpaṃ kira pāṭihāriyaṃ bhavissati, passissāma na’’nti gharadvārāni chaḍḍetvā satthārā saddhiṃyeva agamāsi.

Aññatitthiyā ‘‘mayampi samaṇassa gotamassa pāṭihāriyakaraṇaṭṭhāne pāṭihāriyaṃ karissāmā’’ti upaṭṭhākehi saddhiṃ satthārameva anubandhiṃsu. Satthā anupubbena sāvatthiṃ gantvā raññā ‘‘pāṭihāriyaṃ kira, bhante, karissathā’’ti pucchito ‘‘karissāmī’’ti vatvā ‘‘kadā, bhante’’ti vutte ‘‘ito sattame divase āsāḷhipuṇṇamāsiya’’nti āha. ‘‘Maṇḍapaṃ karomi bhante’’ti? ‘‘Alaṃ mahārāja, mama pāṭihāriyakaraṇaṭṭhāne sakko devarājā dvādasayojanikaṃ ratanamaṇḍapaṃ karissatī’’ti. ‘‘Etaṃ kāraṇaṃ nagare ugghosāpemi, bhante’’ti? ‘‘Ugghosāpehi mahārājā’’ti. Rājā dhammaghosakaṃ alaṅkatahatthipiṭṭhiṃ āropetvā ‘‘bhagavā kira sāvatthinagaradvāre kaṇḍambarukkhamūle titthiyamaddanaṃ pāṭihāriyaṃ karissati ito sattame divase’’ti yāva chaṭṭhadivasā devasikaṃ ghosanaṃ kāresi. Titthiyā ‘‘kaṇḍambarukkhamūle kira karissatī’’ti sāmikānaṃ dhanaṃ datvā sāvatthisāmante ambarukkhe chindāpayiṃsu. Dhammaghosako puṇṇamīdivase pātova ‘‘ajja, bhagavato pāṭihāriyaṃ bhavissatī’’ti ugghosesi. Devatānubhāvena sakalajambudīpe dvāre ṭhatvā ugghositaṃ viya ahosi. Ye ye gantuṃ cittaṃ uppādenti, te te sāvatthiṃ pattameva attānaṃ passiṃsu, dvādasayojanikā parisā ahosi.

Satthā pātova sāvatthiṃ piṇḍāya pavisituṃ nikkhami. Kaṇḍo nāma uyyānapālo piṇḍipakkameva kumbhapamāṇaṃ mahantaṃ ambapakkaṃ rañño haranto satthāraṃ nagaradvāre disvā ‘‘idaṃ tathāgatasseva anucchavika’’nti adāsi. Satthā paṭiggahetvā tattheva ekamantaṃ nisinno paribhuñjitvā ‘‘ānanda, imaṃ ambaṭṭhiṃ uyyānapālakassa imasmiṃ ṭhāne ropanatthāya dehi, esa kaṇḍambo nāma bhavissatī’’ti āha. Thero tathā akāsi. Uyyānapālo paṃsuṃ viyūhitvā ropesi. Taṅkhaṇaññeva aṭṭhiṃ bhinditvā mūlāni otariṃsu, naṅgalasīsapamāṇo rattaṅkuro uṭṭhahi, mahājanassa olokentasseva paṇṇāsahatthakkhandho paṇṇāsahatthasākho ubbedhato ca hatthasatiko ambarukkho sampajji, tāvadevassa pupphāni ca phalāni ca uṭṭhahiṃsu. So madhukaraparivuto suvaṇṇavaṇṇaphalabharito nabhaṃ pūretvā aṭṭhāsi, vātappaharaṇakāle madhurapakkāni patiṃsu. Pacchā āgacchantā bhikkhū paribhuñjitvāva āgamiṃsu.

Sāyanhasamaye sakko devarājā āvajjento ‘‘satthu ratanamaṇḍapakaraṇaṃ amhākaṃ bhāro’’ti ñatvā vissakammadevaputtaṃ pesetvā dvādasayojanikaṃ nīluppalasañchannaṃ sattaratanamaṇḍapaṃ kāresi. Evaṃ dasasahassacakkavāḷadevatā sannipatiṃsu. Satthā titthiyamaddanaṃ asādhāraṇaṃ sāvakehi yamakapāṭihāriyaṃ katvā bahujanassa pasannabhāvaṃ ñatvā oruyha buddhāsane nisinno dhammaṃ desesi. Vīsati pāṇakoṭiyo amatapānaṃ piviṃsu. Tato ‘‘purimabuddhā pana pāṭihāriyaṃ katvā kattha gacchantī’’ti āvajjento ‘‘tāvatiṃsabhavana’’nti ñatvā buddhāsanā uṭṭhāya dakkhiṇapādaṃ yugandharamuddhani ṭhapetvā vāmapādena sinerumatthakaṃ akkamitvā pāricchattakamūle paṇḍukambalasilāyaṃ vassaṃ upagantvā antotemāsaṃ devānaṃ abhidhammapiṭakaṃ kathesi. Parisā satthu gataṭṭhānaṃ ajānantī ‘‘disvāva gamissāmā’’ti tattheva temāsaṃ vasi. Upakaṭṭhāya pavāraṇāya mahāmoggallānatthero gantvā bhagavato ārocesi. Atha naṃ satthā pucchi ‘‘kahaṃ pana etarahi sāriputto’’ti? ‘‘Eso, bhante, pāṭihāriye pasīditvā pabbajitehi pañcahi bhikkhusatehi saddhiṃ saṅkassanagaradvāre vasī’’ti. ‘‘Moggallāna, ahaṃ ito sattame divase saṅkassanagaradvāre otarissāmi, tathāgataṃ daṭṭhukāmā saṅkassanagare ekato sannipatantū’’ti. Thero ‘‘sādhū’’ti paṭissuṇitvā āgantvā parisāya ārocetvā sakalaparisaṃ sāvatthito tiṃsayojanaṃ saṅkassanagaraṃ ekamuhutteneva pāpesi.

Satthā vutthavasso pavāretvā ‘‘mahārāja, manussalokaṃ gamissāmī’’ti sakkassa ārocesi. Sakko vissakammaṃ āmantetvā ‘‘dasabalassa manussalokagamanatthāya tīṇi sopānāni karohī’’ti āha. So sinerumatthake sopānasīsaṃ saṅkassanagaradvāre dhurasopānaṃ katvā majjhe maṇimayaṃ, ekasmiṃ passe rajatamayaṃ, ekasmiṃ passe suvaṇṇamayanti tīṇi sopānāni māpesi, sattaratanamayā vedikāparikkhepā. Satthā lokavivaraṇaṃ pāṭihāriyaṃ katvā majjhe maṇimayena sopānena otari. Sakko pattacīvaraṃ aggahesi, suyāmo vālabījaniṃ, sahampati mahābrahmā chattaṃ dhāresi, dasasahassacakkavāḷadevatā dibbagandhamālādīhi pūjayiṃsu. Satthāraṃ dhurasopāne patiṭṭhitaṃ paṭhamameva sāriputtatthero vandi, pacchā sesaparisā. Tasmiṃ samāgame satthā cintesi ‘‘moggallāno ‘‘iddhimā’ti pākaṭo, upāli ‘vinayadharo’ti. Sāriputtassa pana mahāpaññaguṇo apākaṭo, ṭhapetvā maṃ añño etena sadiso samapañño nāma natthi, paññāguṇamassa pākaṭaṃ karissāmī’’ti paṭhamaṃ tāva puthujjanānaṃ visaye pañhaṃ pucchi, taṃ puthujjanāva kathayiṃsu tato sotāpannānaṃ visaye pañhaṃ pucchi, tampi sotāpannāva kathayiṃsu, puthujjanā na jāniṃsu. Evaṃ sakadāgāmivisaye anāgāmivisaye khīṇāsavavisaye mahāsāvakavisaye ca pañhaṃ pucchi, tampi heṭṭhimā heṭṭhimā na jāniṃsu, uparimā uparimāva kathayiṃsu. Aggasāvakavisaye puṭṭhapañhampi aggasāvakāva kathayiṃsu, aññe na jāniṃsu. Tato sāriputtattherassa visaye pañhaṃ pucchi, taṃ therova kathesi, aññe na jāniṃsu.

Manussā ‘‘ko nāma esa thero satthārā saddhiṃ kathesī’’ti pucchitvā ‘‘dhammasenāpati sāriputtatthero nāmā’’ti sutvā ‘‘aho mahāpañño’’ti vadiṃsu. Tato paṭṭhāya devamanussānaṃ antare therassa mahāpaññaguṇo pākaṭo jāto. Atha naṃ satthā –

> ‘‘Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;
> Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā’’ti. (su. ni. 1044; cūḷani. ajitamāṇavapucchā 63; netti. 14) –

Buddhavisaye pañhaṃ pucchitvā ‘‘imassa nu kho sāriputta, saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti āha. Thero pañhaṃ oloketvā ‘‘satthā maṃ sekhāsekhānaṃ bhikkhūnaṃ āgamanapaṭipadaṃ pucchatī’’ti pañhe nikkaṅkho hutvā ‘‘āgamanapaṭipadā nāma khandhādivasena bahūhi mukhehi sakkā kathetuṃ, kataṃ nu kho kathento satthu ajjhāsayaṃ gaṇhituṃ sakkhissāmī’’ti ajjhāsaye kaṅkhi. Satthā ‘‘sāriputto pañhe nikkaṅkho, ajjhāsaye pana me kaṅkhati, mayā naye adinne kathetuṃ na sakkhissati, nayamassa dassāmī’’ti nayaṃ dadanto ‘‘bhūtamidaṃ sāriputta samanupassā’’ti āha. Evaṃ kirassa ahosi ‘‘sāriputto mama ajjhāsayaṃ gahetvā kathento khandhavasena kathessatī’’ti. Therassa saha nayadānena so pañho nayasatena nayasahassena upaṭṭhāsi. So satthārā dinnanaye ṭhatvā buddhavisaye pañhaṃ kathesi.

Satthā dvādasayojanikāya parisāya dhammaṃ desesi. Tiṃsa pāṇakoṭiyo amatapānaṃ piviṃsu. Satthā parisaṃ uyyojetvā cārikaṃ caranto anupubbena sāvatthiṃ gantvā punadivase sāvatthiyaṃ piṇḍāya caritvā piṇḍapātapaṭikkanto bhikkhūhi vatte dassite gandhakuṭiṃ pāvisi. Sāyanhasamaye bhikkhū therassa guṇakathaṃ kathentā dhammasabhāyaṃ nisīdiṃsu ‘‘mahāpañño, āvuso, sāriputto puthupañño javanapañño tikkhapañño nibbedhikapañño dasabalena saṃkhittena pucchitapañhaṃ vitthārena kathesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi esa saṃkhittena bhāsitassa vitthārena atthaṃ kathesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sarabhamigayoniyaṃ nibbattitvā araññe vasati. Rājā migavittako ahosi thāmasampanno, aññaṃ manussaṃ ‘‘manusso’’tipi na gaṇeti. So ekadivasaṃ migavaṃ gantvā amacce āha – ‘‘yassa passena migo palāyati, tena so daṇḍo dātabbo’’ti. Te cintayiṃsu ‘‘kadāci vemajjhe ṭhitamigaṃ vijjhanti, kadāci uṭṭhitaṃ, kadāci palāyantampi, ajja pana yena kenaci upāyena rañño ṭhitaṭṭhānaññeva āropessāmā’’ti. Cintetvā ca pana katikaṃ katvā rañño dhuramaggaṃ adaṃsu. Te mahantaṃ gumbaṃ parikkhipitvā muggarādīhi bhūmiṃ pothayiṃsu. Paṭhamameva sarabhamigo uṭṭhāya tikkhattuṃ gubbhaṃ anuparigantvā palāyanokāsaṃ olokento sesadisāsu manusse bāhāya bāhaṃ dhanunā dhanuṃ āhacca nirantare ṭhite disvā rañño ṭhitaṭṭhāneyeva okāsaṃ addasa. So ummīlitesu akkhīsu vālukaṃ khipamāno viya rājānaṃ abhimukho agamāsi. Rājā taṃ lahusampattaṃ disvā saraṃ ukkhipitvā vijjhi. Sarabhamigā nāma saraṃ vañcetuṃ chekā honti, sare abhimukhaṃ āgacchante vegaṃ hāpetvā tiṭṭhanti, pacchato āgacchante vegena purato javanti, uparibhāgenāgacchante piṭṭhiṃ nāmenti, passenāgacchante thokaṃ apagacchanti, kucchiṃ sandhāyāgacchante parivattitvā patanti, sare atikkante vātacchinnavalāhakavegena palāyanti.

Sopi rājā tasmiṃ parivattitvā patite ‘‘sarabhamigo me viddho’’ti nādaṃ muñci. Sarabho uṭṭhāya vātavegena palāyi. Balamaṇḍalaṃ bhijjitvā ubhosu passesu ṭhitaamaccā sarabhaṃ palāyamānaṃ disvā ekato hutvā pucchiṃsu ‘‘migo kassa ṭhitaṭṭhānaṃ abhiruhī’’ti? ‘‘Rañño ṭhitaṭṭhāna’’nti. ‘‘Rājā ‘viddho me’ti vadati, konena viddho, nibbirajjho bho amhākaṃ rājā, bhūminena viddhā’’ti te nānappakārena raññā saddhiṃ keḷiṃ kariṃsu. Rājā cintesi ‘‘ime maṃ parihasanti, na mama pamāṇaṃ jānantī’’ti gāḷhaṃ nivāsetvā pattikova khaggaṃ ādāya ‘‘sarabhaṃ gaṇhissāmī’’ti vegena pakkhandi. Atha naṃ disvā tīṇi yojanāni anubandhi. Sarabho araññaṃ pāvisi, rājāpi pāvisi. Tattha sarabhamigassa gamanamagge saṭṭhihatthamatto mahāpūtipādanarakāvāṭo atthi, so tiṃsahatthamattaṃ udakena puṇṇo tiṇehi ca paṭicchanno. Sarabho udakagandhaṃ ghāyitvāva āvāṭabhāvaṃ ñatvā thokaṃ osakkitvā gato. Rājā pana ujukameva gacchanto tasmiṃ pati.

Sarabho tassa padasaddaṃ asuṇanto nivattitvā taṃ apassanto ‘‘narakāvāṭe patito bhavissatī’’ti ñatvā āgantvā olokento taṃ gambhīraudake apatiṭṭhaṃ kilamantaṃ disvā tena kataṃ aparādhaṃ hadaye akatvā sañjātakāruñño ‘‘mā mayi passanteva rājā nassatu, imamhā dukkhā naṃ mocessāmī’’ti āvāṭatīre ṭhito ‘‘mā bhāyi, mahārāja, mahantā dukkhā taṃ mocessāmī’’ti vatvā attano piyaputtaṃ uddharituṃ ussāhaṃ karonto viya tassuddharaṇatthāya silāya yoggaṃ katvāva ‘‘vijjhissāmī’’ti āgataṃ rājānaṃ saṭṭhihatthā narakā uddharitvā assāsetvā piṭṭhiṃ āropetvā araññā nīharitvā senāya avidūre otāretvā ovādamassa datvā pañcasu sīlesu patiṭṭhāpesi. Rājā mahāsattaṃ vinā vasituṃ asakkonto āha ‘‘sāmi sarabhamigarāja, mayā saddhiṃ bārāṇasiṃ ehi, dvādasayojanikāya te bārāṇasiyaṃ rajjaṃ dammi, taṃ kārehī’’ti. ‘‘Mahārāja, mayaṃ tiracchānagatā, na me rajjenattho, sace te mayi sineho atthi, mayā dinnāni sīlāni rakkhanto raṭṭhavāsinopi sīlaṃ rakkhāpehī’’ti taṃ ovaditvā araññameva pāvisi.

So assupuṇṇehi nettehi tassa guṇaṃ sarantova senaṃ pāpuṇitvā senaṅgaparivuto nagaraṃ gantvā ‘‘ito paṭṭhāya sakalanagaravāsino pañca sīlāni rakkhantū’’ti dhammabheriṃ carāpesi. Mahāsattena pana attano kataguṇaṃ kassaci akathetvā sāyanhe nānaggarasabhojanaṃ bhuñjitvā alaṅkatasayane sayitvā paccūsakāle mahāsattassa guṇaṃ saritvā uṭṭhāya sayanapiṭṭhe pallaṅkena nisīditvā pītipuṇṇena hadayena chahi gāthāhi udānesi –

134. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

135. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

136. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

137. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

138. ‘‘Dukkhūpanītopi naro sapañño, āsaṃ na chindeyya sukhāgamāya;
Bahū hi phassā ahitā hitā ca, avitakkitā maccumupabbajanti.

139. ‘‘Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā’’ti.

Tattha **āsīsetheva puriso**ti āsacchedakakammaṃ akatvā attano kammesu āsaṃ karotheva na ukkaṇṭheyya. **Yathā icchi**nti ahañhi saṭṭhihatthā narakā uṭṭhānaṃ icchiṃ, somhi tatheva jāto, tato uṭṭhitoyevāti dīpeti. **Ahitā hitā cā**ti dukkhaphassā ca sukhaphassā ca, ‘‘maraṇaphassā jīvitaphassā cā’’tipi attho, sattānañhi maraṇaphasso ahito jīvitaphasso hito, tesaṃ avitakkito acintitopi maraṇaphasso āgacchatīti dasseti. **Acinti tampī**ti mayā ‘‘āvāṭe patissāmī’’ti na cintitaṃ, ‘‘sarabhaṃ māressāmī’’ti cintitaṃ, idāni pana me cintitaṃ naṭṭhaṃ, acintitameva jātaṃ. **Bhogā**ti yasaparivārā. Ete cintāmayā na honti, tasmā ñāṇavatā vīriyameva kātabbaṃ. Vīriyavato hi acintitampi hotiyeva.

Tassevaṃ udānaṃ udānentasseva aruṇaṃ uṭṭhahi. Purohito ca pātova sukhaseyyapucchanatthaṃ āgantvā rājadvāre ṭhito tassa udānagītasaddaṃ sutvā cintesi ‘‘rājā hiyyo migavaṃ agamāsi, tattha sarabhamigaṃ viraddho bhavissati, tato amaccehi avahasiyamāno ‘māretvā naṃ āharissāmī’ti khattiyamānena taṃ anubandhanto saṭṭhihatthe narake patito bhavissati, dayālunā sarabharājena rañño dosaṃ acintetvā rājā uddharito bhavissati, tena maññe udānaṃ udānetī’’ti. Evaṃ brāhmaṇassa rañño paripuṇṇabyañjanaṃ udānaṃ sutvā sumajjite ādāse mukhaṃ olokentassa chāyā viya raññā ca sarabhena ca katakāraṇaṃ pākaṭaṃ ahosi. So nakhaggena dvāraṃ ākoṭesi. Rājā ‘‘ko eso’’ti pucchi. ‘‘Ahaṃ deva purohito’’ti. Athassa dvāraṃ vivaritvā ‘‘ito ehācariyā’’ti āha. So pavisitvā rājānaṃ jayāpetvā ekamantaṃ ṭhito ‘‘ahaṃ, mahārāja, tayā araññe katakāraṇaṃ jānāmi, tvaṃ ekaṃ sarabhamigaṃ anubandhanto narake patito, atha naṃ so sarabho silāya yoggaṃ katvā narakato uddhari, so tvaṃ tassa guṇaṃ anussaritvā udānaṃ udānesī’’ti vatvā dve gāthā abhāsi –

140. ‘‘Sarabhaṃ giriduggasmiṃ, yaṃ tvaṃ anusarī pure;
Alīnacittassa tuvaṃ, vikkantamanujīvasi.

141. ‘‘Yo taṃ viduggā narakā samuddhari, silāya yoggaṃ sarabho karitvā;
Dukkhūpanītaṃ maccumukhā pamocayi, alīnacittaṃ ta migaṃ vadesī’’ti.

Tattha **anusarī**ti anubandhi. **Vikkanta**nti uddharaṇatthāya kataparakkamaṃ. **Anujīvasī**ti upajīvasi, tassānubhāvena tayā jīvitaṃ laddhanti attho. **Samuddharī**ti uddhari. **Ta migaṃ vadesī**ti taṃ suvaṇṇasarabhamigaṃ idha sirisayane nisinno vaṇṇesi.

Taṃ sutvā rājā ‘‘ayaṃ mayā saddhiṃ na migavaṃ gato, sabbaṃ pavattiṃ jānāti, kathaṃ nu kho jānāti, pucchissāmi na’’nti cintetvā navamaṃ gāthamāha –

142. ‘‘Kiṃ tvaṃ nu tattheva tadā ahosi, udāhu te koci naṃ etadakkhā;
Vivaṭacchaddo nusi sabbadassī, ñāṇaṃ nu te brāhmaṇa bhiṃsarūpa’’nti.

Tattha **bhiṃsarūpa**nti kiṃ nu te ñāṇaṃ balavajātikaṃ, tenetaṃ jānāsīti.

Brāhmaṇo ‘‘nāhaṃ sabbaññubuddho, byañjanaṃ amakkhetvā tayā kathitagāthānaṃ pana mayhaṃ attho upaṭṭhātī’’ti dīpento dasamaṃ gāthamāha –

143. ‘‘Na cevahaṃ tattha tadā ahosiṃ, na cāpi me koci naṃ etadakkhā;
Gāthāpadānañca subhāsitānaṃ, atthaṃ tadānenti janinda dhīrā’’ti.

Tattha **subhāsitāna**nti byañjanaṃ amakkhetvā suṭṭhu bhāsitānaṃ. **Atthaṃ tadānentī**ti yo tesaṃ attho, taṃ ānenti upadhārentīti.

Rājā tassa tussitvā bahuṃ dhanaṃ adāsi. Tato paṭṭhāya dānādipuññābhirato ahosi, manussāpi puññābhiratā hutvā matamatā saggameva pūrayiṃsu. Athekadivasaṃ rājā ‘‘lakkhaṃ vijjhissāmī’’ti purohitamādāya uyyānaṃ gato. Tadā sakko devarājā bahū nave deve ca devakaññāyo ca disvā ‘‘kiṃ nu kho kāraṇa’’nti āvajjento sarabhamigena narakā uddharitvā rañño sīlesu patiṭṭhāpitabhāvaṃ ñatvā ‘‘rañño ānubhāvena mahājano puññāni karoti, tena devaloko paripūrati, idāni kho pana rājā lakkhaṃ vijjhituṃ uyyānaṃ gato, taṃ vīmaṃsitvā sīhanādaṃ nadāpetvā sarabhamigassa guṇaṃ kathāpetvā attano ca sakkabhāvaṃ jānāpetvā ākāse ṭhito dhammaṃ desetvā mettāya ceva pañcannaṃ sīlānañca guṇaṃ kathetvā āgamissāmī''ti cintetvā uyyānaṃ agamāsi. Rājāpi ''lakkhaṃ vijjhissāmī''ti dhanuṃ āropetvā saraṃ sannayhi. Tasmiṃ khaṇe sakko rañño ca lakkhassa ca antare attano ānubhāvena sarabhaṃ dassesi. Rājā taṃ disvā saraṃ na muñci. Atha naṃ sakko purohitassa sarīre adhimuccitvā gāthaṃ abhāsi –

144. ''Ādāya pattiṃ paraviriyaghātiṃ, cāpe saraṃ kiṃ vicikicchase tuvaṃ;
Nunno saro sarabhaṃ hantu khippaṃ, annañhi etaṃ varapañña rañño''ti.

Tattha **patti**nti vājapattehi samannāgataṃ. **Paraviriyaghāti**nti paresaṃ vīriyaghātakaṃ. **Cāpe sara**nti etaṃ pattasahitaṃ saraṃ cāpe ādāya sannayhitvā idāni tvaṃ kiṃ vicikicchasi. **Hantū**ti tayā vissaṭṭho hutvā esa saro khippaṃ imaṃ sarabhaṃ hanatu. **Annañhi eta**nti varapañña, mahārāja, sarabho nāma rañño āhāro bhakkhoti attho.

Tato rājā gāthamāha –

145. ''Addhā pajānāmi ahampi etaṃ, annaṃ migo brāhmaṇa khattiyassa;
Pubbe katañca apacāyamāno, tasmā migaṃ sarabhaṃ no hanāmī''ti.

Tattha **pubbe katañcā**ti brāhmaṇa, ahametaṃ ekaṃsena jānāmi yathā migo khattiyassa annaṃ, pubbe pana iminā mayhaṃ kataguṇaṃ pūjemi, tasmā taṃ na hanāmīti.

Tato sakko gāthādvayamāha –

146. ''Neso migo mahārāja, asureso disampati;
Etaṃ hantvā manussinda, bhavassu amarādhipo.

147. ''Sace ca rājā vicikicchase tuvaṃ, hantuṃ migaṃ sarabhaṃ sahāyakaṃ;
Saputtadāro naravīraseṭṭha, gantā tuvaṃ vetaraṇiṃ yamassā''ti.

Tattha **asureso**ti asuro eso, asurajeṭṭhako sakko esoti adhippāyena vadati. **Amarādhipo**ti tvaṃ etaṃ sakkaṃ māretvā sayaṃ sakko devarājā hohīti vadati. **Vetaraṇiṃ yamassā**ti ''sace etaṃ 'sahāyo me'ti cintetvā na māressasi, saputtadāro yamassa vetaraṇinirayaṃ gato bhavissasī''ti naṃ tāsesi.

Tato rājā dve gāthā abhāsi –

148. ''Kāmaṃ ahaṃ jānapadā ca sabbe, puttā ca dārā ca sahāyasaṅghā;
Gacchemu taṃ vetaraṇiṃ yamassa, na tveva hañño mama pāṇado yo.

149. ''Ayaṃ migo kicchagatassa mayhaṃ, ekassa kattā vivanasmi ghore;
Taṃ tādisaṃ pubbakiccaṃ saranto, jānaṃ mahābrahme kathaṃ haneyya''nti.

Tattha **mama pāṇado yo**ti brāhmaṇa, yo mama pāṇadado yena me piyaṃ jīvitaṃ dinnaṃ, narakaṃ pavisantena mayā so na tveva hañño na hanitabbo, avajjho esoti vadati. **Ekassa kattā vivanasmi ghore**ti dāruṇe araññe paviṭṭhassa sato ekassa asahāyakassa mama kattā kārako jīvitassa dāyako, svāhaṃ taṃ iminā kataṃ tādisaṃ pubbakiccaṃ sarantoyeva taṃ guṇaṃ jānantoyeva kathaṃ haneyyaṃ.

Atha sakko purohitassa sarīrato apagantvā sakkattabhāvaṃ māpetvā ākāse ṭhatvā rañño guṇaṃ pakāsento gāthādvayamāha –

150. ''Mittābhirādhī cirameva jīva, rajjaṃ imaṃ dhammaguṇe pasāsa;

Nārīgaṇehi paricāriyanto, modassu raṭṭhe tidiveva vāsavo.

151. ‘‘Akkodhano niccapasannacitto, sabbātithī yācayogo bhavitvā;
Datvā ca bhutvā ca yathānubhāvaṃ, anindito saggamupehi ṭhāna’’nti.

Tattha **mittābhirādhī**ti mitte ārādhento tosento tesu adubbhamāno. **Sabbātithī**ti sabbe dhammikasamaṇabrāhmaṇe atithī pāhunakeyeva katvā pariharanto yācitabbayuttako hutvā. **Anindito**ti dānādīni puññāni karaṇena pamudito devalokena abhinandito hutvā saggaṭṭhānaṃ upehīti.

Evaṃ vatvā sakko ‘‘ahaṃ mahārājaṃ taṃ pariggaṇhituṃ āgato, tvaṃ attānaṃ pariggaṇhituṃ nādāsi, appamatto hohī’’ti taṃ ovaditvā sakaṭṭhānameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi sāriputto saṃkhittena bhāsitassa vitthārena atthaṃ jānātiyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, purohito sāriputto, sarabhamigo pana ahameva ahosi’’nti.

Sarabhamigajātakavaṇṇanā dasamā.

Jātakuddānaṃ –

Amba phandana javana, nārada dūta kaliṅgā;
Akitti takkāriyaṃ ruru, sarabhaṃ dasa terase.

Terasakanipātavaṇṇanā niṭṭhitā.

14. Pakiṇṇakanipāto

## [484] 1. Sālikedārajātakavaṇṇanā

Sampannaṃ sālikedāranti idaṃ satthā jetavane viharanto mātuposakabhikkhuṃ ārabbha kathesi. Paccuppannavatthu **sāmajātake** (jā. 2.22.296 ādayo) āvi bhavissati. Satthā pana taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu gihī posesī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃ te hontī’’ti vatvā ‘‘mātāpitaro me, bhante’’ti vutte ‘‘sādhu bhikkhu, porāṇakapaṇḍitā tiracchānā hutvā suvayoniyaṃ nibbattitvāpi jiṇṇe mātāpitaro kulāvake nipajjāpetvā mukhatuṇḍakena gocaraṃ āharitvā posesu’’nti vatvā atītaṃ āhari.

Atīte rājagahe magadharājā nāma rajjaṃ kāresi. Tadā nagarato pubbuttaradisāya sāliddiyo nāma brāhmaṇagāmo ahosi. Tassa pubbuttaradisāya magadhakhettaṃ atthi, tattha kosiyagotto nāma sāliddiyavāsī brāhmaṇo sahassakarīsamattaṃ khettaṃ gahetvā sāliṃ vapāpesi. Uṭṭhite ca pana sasse vatiṃ thiraṃ kāretvā kassaci paṇṇāsakarīsamattaṃ, kassaci saṭṭhikarīsamattanti evaṃ pañcasatakarīsamattaṃ khettaṃ attano purisānaṃyeva ārakkhaṇatthāya datvā sesaṃ pañcasatakarīsamattaṃ khettaṃ bhatiṃ katvā ekassa bhatakassa adāsi. So tattha kuṭiṃ katvā rattindivaṃ vasati. Khettassa pana pubbuttaradisābhāge ekasmiṃ sānupabbate mahantaṃ simbalivanaṃ atthi, tattha anekāni suvasatāni vasanti. Tadā bodhisatto tasmiṃ suvasaṅghe suvaraññ o putto hutvā nibbatti. So vayappatto abhirūpo thāmasampanno sakaṭanābhipamāṇasarīro ahosi. Athassa pitā mahallakakāle ‘‘ahaṃ idāni dūraṃ gantuṃ na sakkomi, tvaṃ imaṃ gaṇaṃ pariharā’’ti gaṇaṃ niyyādesi. So punadivasato paṭṭhāya mātāpitūnaṃ gocaratthāya gantuṃ nādāsi, suvagaṇaṃ pariharanto himavantaṃ gantvā sayaṃjātasālivane yāvadatthaṃ sāliṃ khāditvā āgamanakāle mātāpitūnaṃ pahonakaṃ gocaraṃ āharitvā mātāpitaro posesi.

Athassa ekadivasaṃ suvā ārocesuṃ ‘‘pubbe imasmiṃ kāle magadhakhette sāli paccati, idāni kiṃ nu kho jāta''nti? ''Tena hi jānāthā''ti dve suve pahiṇiṃsu. Te gantvā magadhakhette otarantā tassa bhatiyā rakkhaṇapurisassa khette otaritvā sāliṃ khāditvā ekaṃ sālisīsaṃ ādāya simbalivanaṃ gantvā sālisīsaṃ mahāsattassa pādamūle ṭhapetvā ''tattha evarūpo sālī''ti vadiṃsu. So punadivase suvagaṇaparivuto tattha gantvā tasmiṃ bhatakassa khette otari. So pana puriso suve sāliṃ khādante disvā ito cito ca dhāvitvā vārentopi vāretuṃ na sakkoti. Sesā suvā yāvadatthaṃ sāliṃ khāditvā tucchamukhāva gacchanti. Suvarājā pana bahūni sālisīsāni ekato katvā tehi parivuto hutvā āharitvā mātāpitūnaṃ deti. Suvā punadivasato paṭṭhāya tattheva sāliṃ khādiṃsu. Atha so puriso ''sace ime aññaṃ katipāhaṃ evaṃ khādissanti, kiñci na bhavissati, brāhmaṇo sāliṃ agghāpetvā mayhaṃ iṇaṃ karissati, gantvā tassa ārocessāmī''ti sālimuṭṭhinā saddhiṃ tathārūpaṃ paṇṇākāraṃ gahetvā sāliddiyagāmaṃ gantvā brāhmaṇaṃ passitvā vanditvā paṇṇākāraṃ datvā ekamantaṃ ṭhito ''kiṃ, bho purisa, sampannaṃ sālikhetta''nti puṭṭho ''āma, brāhmaṇa, sampanna''nti vatvā dve gāthā abhāsi –

1. ''Sampannaṃ sālikedāraṃ, suvā bhuñjanti kosiya;
Paṭivedemi te brahme, na ne vāretumussahe.

2. ''Eko ca tattha sakuṇo, yo nesaṃ sabbasundaro;
Bhutvā sāliṃ yathākāmaṃ, tuṇḍenādāya gacchatī''ti.

Tattha **sampanna**nti paripuṇṇaṃ avekallaṃ. **Sālikedāra**nti sālikhettaṃ. **Sabbasundaro**ti sabbehi koṭṭhāsehi sundaro rattatuṇḍo jiñjukasannibhaakkhi rattapādo tīhi rattarājīhi parikkhittagīvo mahāmayūrapamāṇo so yāvadatthaṃ sāliṃ khāditvā aññaṃ tuṇḍena gahetvā gacchatīti.

Brāhmaṇo tassa kathaṃ sutvā suvarāje sinehaṃ uppādetvā khettapālaṃ pucchi ''ambho purisa, pāsaṃ oḍḍetuṃ jānāsī''ti? ''Āma, jānāmī''ti. Atha naṃ gāthāya ajjhabhāsi –

3. ''Oḍḍentu vālapāsāni, yathā bajjhetha so dijo;
Jīvañca naṃ gahetvāna, ānayehi mamantike''ti.

Tattha **oḍḍentū**ti oḍḍayantu. **Vālapāsānī**ti assavālādirajjumayapāsāni. **Jīvañca na**nti jīvantaṃ eva naṃ. **Ānayehī**ti ānehi.

Taṃ sutvā khettapālo sāliṃ agghāpetvā iṇassa akatabhāvena tuṭṭho gantvā assavāle vaṭṭetvā ''ajja imasmiṃ ṭhāne otarissatī''ti suvaraññо otaraṇaṭṭhānaṃ sallakkhetvā punadivase pātova cāṭipamāṇaṃ pañjaraṃ katvā pāsañca oḍḍetvā suvānaṃ āgamanaṃ olokento kuṭiyaṃ nisīdi. Suvarājāpi suvagaṇaparivuto āgantvā aloluppacāratāya hiyyo khāditaṭṭhāne oḍḍitapāse pādaṃ pavesantova otari. So attano baddhabhāvaṃ ñatvā cintesi ''sacāhaṃ idāneva baddharavaṃ ravissāmi, ñātakāme bhayatajjitā gocaraṃ aggahetvāva palāyissanti, yāva etesaṃ gocaraggahaṇaṃ, tāva adhivāsessāmī''ti. So tesaṃ suhitabhāvaṃ ñatvā maraṇabhayatajjito hutvā tikkhattuṃ baddharavaṃ ravi. Atha sabbe te suvā palāyiṃsu. Suvarājā ''ettakesu me ñātakesu nivattitvā olokento ekopi natthi, kiṃ nu kho mayā pāpaṃ kata''nti vilapanto gāthamāha –

4. ''Ete bhutvā pivitvā ca, pakkamanti vihaṅgamā;
Eko baddhosmi pāsena, kiṃ pāpaṃ pakataṃ mayā''ti.

Khettapālo suvarājassa baddharavaṃ suvānañca ākāse pakkhandanasaddaṃ sutvā ''kiṃ nu kho''ti kuṭiyā oruyha pāsāṭṭhānaṃ gantvā suvarājānaṃ disvā ''yasseva me pāso oḍḍito, sveva baddho''ti tuṭṭhamānaso suvarājānaṃ pāsato mocetvā dve pāde ekato bandhitvā daḷhaṃ ādāya sāliddiyagāmaṃ gantvā suvarājaṃ brāhmaṇassa adāsi. Brāhmaṇo balavasinehena mahāsattaṃ ubhohi hatthehi daḷhaṃ gahetvā aṅke nisīdāpetvā tena saddhiṃ sallapanto dve gāthā abhāsi –

5. ''Udaraṃ nūna aññesaṃ, suva accodaraṃ tava;

Bhutvā sāliṃ yathākāmaṃ, tuṇḍenādāya gacchasi.

6. ‘‘Koṭṭhaṃ nu tattha pūresi, suva veraṃ nu te mayā;
Puṭṭho me samma akkhāhi, kuhiṃ sāliṃ nidāhasī’’ti.

Tattha **udaraṃ nūnā**ti aññesaṃ udaraṃ udarameva maññe, tava udaraṃ pana atiudaraṃ. **Tatthā**ti tasmiṃ simbalivane. **Pūresī**ti vassārattatthāya pūresi. **Nidāhasī**ti nidhānaṃ katvā ṭhapesi, ‘‘nidhīyasī’’tipi pāṭho.

Taṃ sutvā suvarājā madhurāya manussabhāsāya sattamaṃ gāthamāha –

7. ‘‘Na me veraṃ tayā saddhiṃ, koṭṭho mayhaṃ na vijjati;
Iṇaṃ muñcāmiṇaṃ dammi, sampatto koṭasimbaliṃ;
Nidhimpi tattha nidahāmi, evaṃ jānāhi kosiyā’’ti.

Tattha **iṇaṃ muñcāmiṇaṃ dammī**ti tava sāliṃ haritvā iṇaṃ muñcāmi ceva dammi cāti vadati. **Nidhimpī**ti ekaṃ tattha simbalivane anugāmikanidhimpi nidahāmi.

Atha naṃ brāhmaṇo pucchi –

8. ‘‘Kīdisaṃ te iṇadānaṃ, iṇamokkho ca kīdiso;
Nidhinidhānamakkhāhi, atha pāsā pamokkhasī’’ti.

Tattha **iṇadāna**nti iṇassa dānaṃ. **Nidhinidhāna**nti nidhino nidhānaṃ.

Evaṃ brāhmaṇena puṭṭho suvarājā tassa byākaronto catasso gāthā abhāsi –

9. ‘‘Ajātapakkhā taruṇā, puttakā mayha kosiya;
Te maṃ bhatā bharissanti, tasmā tesaṃ iṇaṃ dade.

10. ‘‘Mātā pitā ca me vuddhā, jiṇṇakā gatayobbanā;
Tesaṃ tuṇḍena hātūna, muñce pubbakataṃ iṇaṃ.

11. ‘‘Aññepi tattha sakuṇā, khīṇapakkhā sudubbalā;
Tesaṃ puññatthiko dammi, taṃ nidhiṃ āhu paṇḍitā.

12. ‘‘Īdisaṃ me iṇadānaṃ, iṇamokkho ca īdiso;
Nidhinidhānamakkhāmi, evaṃ jānāhi kosiyā’’ti.

Tattha **hātūnā**ti haritvā. **Taṃ nidhi**nti taṃ puññakammaṃ paṇḍitā anugāmikanidhiṃ nāma kathenti. **Nidhinidhāna**nti nidhino nidhānaṃ, ‘‘nidhānanidhi’’ntipi pāṭho, ayamevattho.

Brāhmaṇo mahāsattassa dhammakathaṃ sutvā pasannacitto dve gāthā abhāsi.

13. ‘‘Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Ekaccesu manussesu, ayaṃ dhammo na vijjati.

14. ‘‘Bhuñja sāliṃ yathākāmaṃ, saha sabbehi ñātibhi;
Punāpi suva passemu, piyaṃ me tava dassana’’nti.

Tattha **bhuñja sāli**nti ito paṭṭhāya nibbhayo hutvā bhuñjāti karīsasahassampi tasseva niyyādento evamāha. **Passemū**ti attano ruciyā āgataṃ aññesupi divasesu taṃ passeyyāmāti.

Evaṃ brāhmaṇo mahāsattaṃ yācitvā piyaputtaṃ viya muducittena olokento pādato bandhanaṃ mocetvā satapākatelena pāde makkhetvā bhaddapīṭhe nisīdāpetvā kañcanataṭṭake madhulāje khādāpetvā sakkharodakaṃ pāyesi. Athassa suvarājā ‘‘appamatto hohi, brāhmaṇā’’ti vatvā ovādaṃ dento āha –

15. ‘‘Bhuttañca pītañca tavassamamhi, ratī ca no kosiya te sakāse;
Nikkhittadaṇḍesu dadāhi dānaṃ, jiṇṇe ca mātāpitaro bharassū’’ti.

Tattha **tavassamamhī**ti tava nivesane. **Ratī**ti abhirati.

Taṃ sutvā brāhmaṇo tuṭṭhamānaso udānaṃ udānento gāthamāha –

16. ‘‘Lakkhī vata me udapādi ajja, yo addasāsiṃ pavaraṃ dijānaṃ;
Suvassa sutvāna subhāsitāni, kāhāmi puññāni anappakānī’’ti.

Tattha **lakkhī**ti sirīpi puññampi paññāpi.

Mahāsatto brāhmaṇena attano dinnaṃ karīsasahassamattaṃ paṭikkhipitvā aṭṭhakarīsameva gaṇhi. Brāhmaṇo thambhe nikhanitvā tassa khettaṃ niyyādetvā gandhamālādīhi pūjetvā khamāpetvā ‘‘gaccha sāmi, assumukhe rodamāne mātāpitaro assāsehī’’ti vatvā taṃ uyyojesi. So tuṭṭhamānaso sālisīsaṃ ādāya gantvā mātāpitūnaṃ purato nikkhipitvā ‘‘ammatātā, uṭṭhethā’’ti āha. Te assumukhā rodamānā uṭṭhahiṃsu, tāvadeva suvagaṇā sannipatitvā ‘‘kathaṃ muttosi, devā’’ti pucchiṃsu. So tesaṃ sabbaṃ vitthārato kathesi. Kosiyopi suvaraññoovādaṃ sutvā tato paṭṭhāya dhammikasamaṇabrāhmaṇānaṃ mahādānaṃ paṭṭhapesi. Tamatthaṃ pakāsento satthā osānagāthamāha –

17. ‘‘So kosiyo attamano udaggo, annañca pānañcabhisaṅkharitvā;
Annena pānena pasannacitto, santappayi samaṇabrāhmaṇe cā’’ti.

Tattha **santappayī**ti gahitagahitāni bhājanāni pūrento santappesīti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhu mātāpitūnaṃ posanaṃ nāma paṇḍitānaṃ vaṃso’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Tadā suvagaṇā buddhaparisā ahesuṃ, mātāpitaro mahārājakulāni, khettapālo channo, brāhmaṇo ānando, suvarājā pana ahameva ahosinti.

Sālikedārajātakavaṇṇanā paṭhamā.

## [485] 2. Candakinnarījātakavaṇṇanā

Upanīyatidaṃ maññeti idaṃ satthā kapilavatthupuraṃ upanissāya nigrodhārāme viharanto rājanivesane rāhulamātaraṃ ārabbha kathesi. Idaṃ pana jātakaṃ dūrenidānato paṭṭhāya kathetabbaṃ. Sā panesā nidānakathā yāva laṭṭhivane uruvelakassapasīhanādā **apaṇṇakajātake** kathitā, tato paraṃ yāva kapilavatthugamanā **vessantarajātake** āvi bhavissati. Satthā pana pitu nivesane nisīditvā antarabhattasamaye **mahādhammapālajātakaṃ** (jā. 1.10.92 ādayo) kathetvā katabhattakicco ‘‘rāhulamātu nivesane nisīditvā tassā guṇaṃ vaṇṇento **candakinnarījātakaṃ** (jā. 1.14.18 ādayo) kathessāmī’’ti rājānaṃ pattaṃ gāhāpetvā dvīhi aggasāvakehi saddhiṃ rāhulamātu nivesanaṭṭhānaṃ pāyāsi. Tadā tassā sammukhā cattālīsasahassanāṭakitthiyo vasanti tāsu khattiyakaññānaṃyeva navutiadhikasahassaṃ. Sā tathāgatassa āgamanaṃ ñatvā ‘‘sabbā kāsāvāneva nivāsentū’’ti tāsaṃ ārocāpesi. Tā tathā kariṃsu. Satthā āgantvā paññattāsane nisīdi. Atha tā sabbāpi ekappahāreneva viraviṃsu, mahāparidevasaddo ahosi. Rāhulamātāpi paridevitvā sokaṃ vinodetvā satthāraṃ vanditvā rājagatena bahumānena sagāravena nisīdi. Rājā tassā guṇakathaṃ ārabhi, ‘‘bhante, mama suṇhā ‘tumhehi kāsāvāni nivatthānī’ti sutvā kāsāvāneva nivāsesi, ‘mālādīni pariccattānī’ti sutvā mālādīni pariccaji, ‘bhūmiyaṃ sayatī’ti sutvā bhūmisayanāva jātā, tumhākaṃ pabbajitakāle vidhavā hutvā aññehi rājūhi pesitaṃ paṇṇākāraṃ na gaṇhi, evaṃ tumhesu asaṃhīracittā esā’’ti nānappakārehi tassā guṇakathaṃ kathesi. Satthā ‘‘anacchariyaṃ, mahārāja, yaṃ esā idāni mama pacchime attabhāve mayi sasinehā asaṃhīracittā anaññaneyyā bhaveyya. Esā tiracchānayoniyaṃ nibbattāpi mayi asaṃhīracittā anaññaneyyā ahosī’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente mahāsatto himavantapadese kinnarayoniyaṃ nibbatti, candā nāmassa bhariyā. Te ubhopi candanāmake rajatapabbate vasiṃsu. Tadā bārāṇasirājā amaccānaṃ rajjaṃ niyyādetvā dve kāsāyāni nivāsetvā sannaddhapañcāvudho ekakova himavantaṃ pāvisi. So migamaṃsaṃ khādanto ekaṃ khuddakanadiṃ anusañcaranto uddhaṃ abhiruhi. Candapabbatavāsino kinnarā vassārattasamaye anotaritvā pabbateyeva vasanti, nidāghasamaye otaranti. Tadā ca so candakinnaro attano bhariyāya saddhiṃ otaritvā tesu tesu ṭhānesu gandhe vilimpanto pupphareṇuṃ khādanto pupphapaṭe nivāsento pārupanto latādolāhi kīḷanto madhurassarena gāyanto taṃ khuddakanadiṃ patvā ekasmiṃ nivattanaṭṭhāne otaritvā udake pupphāni vikiritvā udakakīḷaṃ kīḷitvā pupphapaṭe nivāsetvā pārupitvā rajatapaṭṭavaṇṇāya vālukāya pupphāsanaṃ paññapetvā ekaṃ veḷu daṇḍakaṃ gahetvā sayane nisīdi. Tato candakinnaro veḷuṃ vādento madhurasaddena gāyi. Candakinnarī muduhatthe nāmetvā tassa avidūre ṭhitā nacci ceva gāyi ca. So rājā tesaṃ saddaṃ sutvā padasaddaṃ asāvento saṇikaṃ gantvā paṭicchanne ṭhatvā te kinnare disvā kinnariyā paṭibaddhacitto hutvā ‘‘taṃ kinnaraṃ vijjhitvā jīvitakkhayaṃ pāpetvā imāya saddhiṃ saṃvāsaṃ kappessāmī’’ti ṭhatvā candakinnaraṃ vijjhi. So vedanāppatto paridevamāno catasso gāthā abhāsi –

18. ‘‘Upanīyatidaṃ maññe, cande lohitamaddane;
Ajja jahāmi jīvitaṃ, pāṇā me cande nirujjhanti.

19. ‘‘Osīdi me dukkhaṃ hadayaṃ, me ḍayhate nitammāmi;
Tava candiyā socantiyā, na naṃ aññehi sokehi.

20. ‘‘Tiṇamiva vanamiva milāyāmi, nadī aparipuṇṇāva sussāmi;
Tava candiyā socantiyā, na naṃ aññehi sokehi.

21. ‘‘Vassamiva sare pāde, imāni assūni vattare mayhaṃ;
Tava candiyā socantiyā, na naṃ aññehi sokehī’’ti.

Tattha **upanīyatī**ti santativicchedaṃ upanīyati. **Ida**nti jīvitaṃ. **Pāṇā me**ti bhadde, cande mama jīvitapāṇā nirujjhanti. **Osīdi me**ti jīvitaṃ me osīdati. **Nitammāmī**ti atikilamāmi. **Tava candiyā**ti idaṃ mama dukkhaṃ, na naṃ aññehi sokehi, atha kho tava candiyā socantiyā sokahetu yasmā tvaṃ mama viyogena socissasi, tasmāti attho. **Tiṇamiva vanamiva milāyāmī**ti tattapāsāṇe khittatiṇamiva mūlachinnavanamiva milāyāmīti vadati. **Sare pāde**ti yathā nāma pabbatapāde patitavassaṃ saritvā acchinnadhāraṃ vattati.

Mahāsatto imāhi catūhi gāthāhi paridevitvā pupphasayane nipannova satiṃ vissajjetvā parivatti. Rājā patiṭṭhitova. Itarā mahāsatte paridevante attano ratiyā mattā hutvā tassa viddhabhāvaṃ na jānāti, visaññaṃ pana naṃ parivattitvā nipannaṃ disvā ‘‘kiṃ nu kho me piyasāmikassa dukkha’’nti upadhārentī pahāramukhato paggharantaṃ lohitaṃ disvā piyasāmike uppannaṃ balavasokaṃ sandhāretuṃ asakkontī mahāsaddena paridevi. Rājā ‘‘kinnaro mato bhavissatī’’ti nikkhamitvā attānaṃ dassesi. Candā taṃ disvā ‘‘iminā me corena piyasāmiko viddho bhavissatī’’ti kampamānā palāyitvā pabbatamatthake ṭhatvā rājānaṃ paribhāsantī pañca gāthā abhāsi –

22. ‘‘Pāpo khosi rājaputta, yo me icchitaṃ patiṃ varākiyā;
Vijjhasi vanamūlasmiṃ, soyaṃ viddho chamā seti.

23. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu rājaputta tava mātā;
Yo mayhaṃ hadayasoko, kimpurisaṃ avekkhamānāya.

24. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu rājaputta tava jāyā;
Yo mayhaṃ hadayasoko, kimpurisaṃ avekkhamānāya.

25. ‘‘Mā ca puttaṃ mā ca patiṃ, addakkhi rājaputta tava mātā;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hi.

26. ‘‘Mā ca puttaṃ mā ca patiṃ, addakkhi rājaputta tava jāyā;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hī’’ti.

Tattha **varākiyā**ti kapaṇāya. **Paṭimuñcatū**ti paṭilabhatu phusatu pāpuṇātu. **Mayha kāmā hī**ti mayhaṃ kāmena.

Rājā naṃ pañcahi gāthāhi paribhāsitvā pabbatamatthake ṭhitaṃyeva assāsento gāthamāha –

27. ‘‘Mā tvaṃ cande rodi mā sopi, vanatimiramattakkhi;
Mama tvaṃ hehisi bhariyā, rājakule pūjitā nārībhī’’ti.

Tattha **cande**ti mahāsattassa paridevanakāle nāmassa sutattā evamāha. **Vanatimiramattakkhī**ti vanatimirapupphasamānaakkhi. **Pūjitā nārībhī**ti soḷasannaṃ itthisahassānaṃ jeṭṭhikā aggamahesī hessasi.

Candā tassa vacanaṃ sutvā ‘‘tvaṃ kiṃ maṃ vadesī’’ti sīhanādaṃ nadantī anantaragāthamāha –

28. ‘‘Api nūnahaṃ marissaṃ, nāhaṃ rājaputta tava hessaṃ;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hī’’ti.

Tattha **api nūnaha**nti api ekaṃseneva ahaṃ marissaṃ.

So tassā vacanaṃ sutvā nicchandarāgo hutvā itaraṃ gāthamāha –

29. ‘‘Api bhīruke api jīvitukāmike, kimpurisi gaccha himavantaṃ;
Tālīsatagarabhojanā, aññe taṃ migā ramissantī’’ti.

Tattha **api bhīruke**ti bhīrujātike. **Tālīsatagarabhojanā**ti tvaṃ tālīsapattatagarapattabhojanā migī, tasmā aññe taṃ migā ramissanti, na tvaṃ rājakulārahā, gacchāti naṃ avaca, vatvā ca pana nirapekkho hutvā pakkāmi.

Sā tassa gatabhāvaṃ ñatvā oruyha mahāsattaṃ āliṅgitvā pabbatamatthakaṃ āropetvā pabbatatale nipajjāpetvā sīsamassa attano ūrūsu katvā balavaparidevaṃ paridevamānā dvādasa gāthā abhāsi –

30. ‘‘Te pabbatā tā ca kandarā, tā ca giriguhāyo tatheva tiṭṭhanti;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

31. ‘‘Te paṇṇasanthatā ramaṇīyā, vāḷamigehi anuciṇṇā;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

32. ‘‘Te pupphasanthatā ramaṇīyā, vāḷamigehi anuciṇṇā;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

33. ‘‘Acchā savanti girivananadiyo, kusumābhikiṇṇasotāyo;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

34. ‘‘Nīlāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

35. ‘‘Pītāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

36. ‘‘Tambāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

37. ‘‘Tuṅgāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

38. ‘‘Setāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

39. ‘‘Citrāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

40. ‘‘Yakkhagaṇasevite gandhamādane, osadhebhi sañchanne;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

41. ‘‘Kimpurisasevite gandhamādane, osadhebhi sañchanne;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassa’’nti.

Tattha **te pabbatā**ti yesu mayaṃ ekatova abhiramimha, ime te pabbatā tā ca kandarā tā ca giriguhāyo tatheva ṭhitā. Tesu ahaṃ idāni **taṃ apassantī kathaṃ kassaṃ,** kiṃ karissāmi, tesu pupphaphalapallavādisobhaṃ taṃ apassantī kathaṃ adhivāsetuṃ sakkhissāmīti paridevati. **Paṇṇasanthatā**ti tālīsapattādigandhapaṇṇasantharā. **Acchā**ti vippasannodakā. **Nīlānī**ti nīlamaṇimayāni. **Pītānī**ti sovaṇṇamayāni. **Tambānī**ti manosilamayāni. **Tuṅgānī**ti uccāni tikhiṇaggāni. **Setānī**ti rajatamayāni. **Citrānī**ti sattaratanamissakāni. **Yakkhagaṇasevite**ti bhummadevatāhi sevite.

Iti sā dvādasahi gāthāhi paridevitvā mahāsattassa ure hatthaṃ ṭhapetvā santāpabhāvaṃ ñatvā ‘‘cando jīvatiyeva, devujjhānakammaṃ katvā jīvitamassa dassāmī’’ti cintetvā ‘‘kiṃ nu kho lokapālā nāma natthi, udāhu vippavutthā, adu matā, te me piyasāmikaṃ na rakkhantī’’ti devujjhānakammaṃ akāsi. Tassā sokavegena sakkassa āsanaṃ uṇhaṃ ahosi. Sakko āvajjento taṃ kāraṇaṃ ñatvā brāhmaṇavaṇṇena vegeneva āgantvā kuṇḍikato udakaṃ gahetvā mahāsattaṃ āsiñci. Tāvadeva visaṃ antaradhāyi, vaṇo ruhi, imasmiṃ ṭhāne viddhotipi na paññāyi. Mahāsatto sukhito uṭṭhāsi. Candā piyasāmikaṃ arogaṃ disvā somanassappattā sakkassa pāde vandantī anantaragāthamāha –

42. ‘‘Vande te ayirabrahme, yo me icchitaṃ patiṃ varākiyā;
Amatena abhisiñci, samāgatāsmi piyatamenā’’ti.

Tattha **amatenā**ti udakaṃ ‘‘amata’’nti maññamānā evamāha. **Piyatamenā**ti piyatarena, ayameva vā pāṭho.

Sakko tesaṃ ovādamadāsi ‘‘ito paṭṭhāya candapabbatato oruyha manussapathaṃ mā gamittha, idheva vasathā’’ti. Evañca pana vatvā te ovaditvā sakaṭṭhānameva gato. Candāpi ‘‘kiṃ no sāmi iminā paripanthaṭṭhānena, ehi candapabbatameva gacchāmā’’ti vatvā osānagāthamāha –

43. ‘‘Vicarāma dāni girivananadiyo, kusumābhikiṇṇasotāyo;
Nānādumavasanāyo, piyaṃvadā aññamaññassā’’ti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na idāneva, pubbepesā mayi asaṃhīracittā anaññaneyyā evā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā devadatto ahosi, sakko anuruddho, candā rāhulamātā, candakinnaro pana ahameva ahosi’’nti.

Candakinnarījātakavaṇṇanā dutiyā.

[486] 3. Mahāukkusajātakavaṇṇanā

Ukkā cilācā bandhantīti idaṃ satthā jetavane viharanto mittabandhakaupāsakaṃ ārabbha kathesi. So kira sāvatthiyaṃ parijiṇṇassa kulassa putto sahāyaṃ pesetvā aññataraṃ kuladhītaraṃ vārāpetvā ‘‘atthi panassa uppannakiccaṃ nittharaṇasamattho mitto vā sahāyo vā’’ti vutte ‘‘natthī’’ti vatvā ‘‘tena hi mitte tāva bandhatū’’ti vutte tasmiṃ ovāde ṭhatvā paṭhamaṃ tāva catūhi dovārikehi saddhiṃ mettiṃ akāsi, athānupubbena nagaraguttikagaṇakamahāmattādīhi saddhiṃ mettiṃ katvā senāpatināpi uparājenāpi saddhiṃ mettiṃ akāsi. Tehi pana saddhiṃ ekato hutvā raññā saddhiṃ mettiṃ akāsi. Tato asītiyā mahātherehi saddhiṃ ānandattherenapi saddhiṃ ekato hutvā tathāgatena saddhiṃ mettiṃ akāsi. Atha naṃ satthā saraṇesu ca sīlesu ca patiṭṭhāpesi, rājāpissa issariyamadāsi. So mittabandhakoyevāti pākaṭo jāto. Athassa rājā mahantaṃ gehaṃ datvā āvāhamaṅgalaṃ kāresi. Rājānaṃ ādiṃ katvā mahājano paṇṇākāre pahiṇi. Athassa bhariyā raññā pahitaṃ paṇṇākāraṃ uparājassa, uparājena pahitaṃ paṇṇākāraṃ senāpatissāti etena upāyena sakalanagaravāsino ābandhitvā gaṇhi. Sattame divase mahāsakkāraṃ katvā dasabalaṃ nimantetvā pañcasatassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā bhattakiccāvasāne satthārā kathitaṃ anumodanaṃ sutvā ubhopi jayampatikā sotāpattiphale patiṭṭhahiṃsu.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, mittabandhakaupāsako attano bhariyaṃ nissāya tassā vacanaṃ katvā sabbehi mettiṃ katvā rañño santikā mahantaṃ sakkāraṃ labhi, tathāgatena pana saddhiṃ mettiṃ katvā ubhopi jayampatikā sotāpattiphale patiṭṭhitā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva so etaṃ mātugāmaṃ nissāya mahantaṃ yasaṃ sampatto, pubbe tiracchānayoniyaṃ nibbattopi panesa etissā vacanena bahūhi saddhiṃ mettiṃ katvā puttasokato muttoyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente ekacce paccantavāsino yattha yattha bahuṃ maṃsaṃ labhanti, tattha tattha gāmaṃ nivāsetvā araññe caritvā migādayo māretvā maṃsaṃ āharitvā puttadāre posenti. Tesaṃ gāmato avidūre mahājātassaro atthi. Tassa dakkhiṇapasse eko senasakuṇo, pacchimapasse ekā senasakuṇī, uttarapasse sīho migarājā, pācīnapasse ukkusasakuṇarājā vasati. Jātassaramajjhe pana unnataṭṭhāne kacchapo vasati. Tadā seno seniṃ ‘‘bhariyā me hohī’’ti vadati. Atha naṃ sā āha – ‘‘atthi pana te koci mitto’’ti? ‘‘Natthi bhadde’’ti. Amhākaṃ uppannaṃ bhayaṃ vā dukkhaṃ vā haraṇasamatthaṃ mittaṃ vā sahāyaṃ vā laddhuṃ vaṭṭati, mitte tāva gaṇhāhīti. ‘‘Kehi saddhiṃ mettiṃ karomi bhadde’’ti? Pācīnapasse vasantena ukkusarājena, uttarapasse sīhena, jātassaramajjhe kacchapena saddhiṃ mettiṃ karohīti. So tassā vacanaṃ sampaṭicchitvā tathā akāsi. Tadā te ubhopi saṃvāsaṃ kappetvā tasmiṃyeva sare ekasmiṃ dīpake kadambarukkho atthi samantā udakena parikkhitto, tasmiṃ kulāvakaṃ katvā paṭivasiṃsu.

Tesaṃ aparabhāge dve sakuṇapotakā jāyiṃsu. Tesaṃ pakkhesu asañjātesuyeva ekadivasaṃ te jānapadā divasaṃ araññe caritvā kiñci alabhitvā ‘‘na sakkā tucchahatthena gharaṃ gantuṃ, macche vā kacchape vā gaṇhissāmā’’ti saraṃ otaritvā taṃ dīpakaṃ gantvā tassa kadambassa mūle nipajjitvā makasādīhi khajjamānā tesaṃ palāpanatthāya araṇiṃ manthetvā aggiṃ nibbattetvā dhūmaṃ kariṃsu. Dhumo uggantvā sakuṇe pahari, sakuṇapotakā viraviṃsu. Jānapadā taṃ sutvā ‘‘ambho, sakuṇapotakānaṃ sūyati saddo, uṭṭhetha ukkā bandhatha, chātā sayituṃ na sakkoma, sakuṇamaṃsaṃ khāditvāva sayissāmā''ti vatvā aggiṃ jāletvā ukkā bandhiṃsu. Sakuṇikā tesaṃ saddaṃ sutvā ''ime amhākaṃ potake khāditukāmā, mayaṃ evarūpassa bhayassa haraṇatthāya mitte gaṇhimha, sāmikaṃ ukkusarājassa santikaṃ pesessāmī''ti cintetvā ''gaccha, sāmi, puttānaṃ no uppannabhayaṃ ukkusarājassa ārocehī''ti vatvā paṭhamaṃ gāthamāha –

44. ''Ukkā cilācā bandhanti dīpe, pajā mamaṃ khādituṃ patthayanti;
Mittaṃ sahāyañca vadehi senaka, ācikkha ñātibyasanaṃ dijāna''nti.

Tattha **cilācā**ti jānapadā. **Dīpe**ti dīpakamhi. **Pajā mama**nti mama puttake. **Senakā**ti senakasakuṇaṃ nāmenālapati. **Ñātibyasana**nti puttānaṃ byasanaṃ. **Dijāna**nti amhākaṃ ñātīnaṃ dijānaṃ idaṃ byasanaṃ ukkusarājassa santikaṃ gantvā ācikkhāhīti vadati.

So vegena tassa vasanaṭṭhānaṃ gantvā vassitvā attano āgatabhāvaṃ jānāpetvā katokāso upasaṅkamitvā vanditvā ''kiṃkāraṇā āgatosī''ti puṭṭho āgatakāraṇaṃ dassento dutiyaṃ gāthamāha –

45. ''Dijo dijānaṃ pavarosi pakkhima, ukkusarāja saraṇaṃ taṃ upema;
Pajā mamaṃ khādituṃ patthayanti, luddā cilācā bhava me sukhāyā''ti.

Tattha **dijo**ti tvaṃ dijo ceva dijānaṃ pavaro ca.

Ukkusarājā ''senaka mā bhāyī''ti taṃ assāsetvā tatiyaṃ gāthamāha –

46. ''Mittaṃ sahāyañca karonti paṇḍitā, kāle akāle sukhamesamānā;
Karomi te senaka etamatthaṃ, ariyo hi ariyassa karoti kicca''nti.

Tattha **kāle akāle**ti divā ca rattiñca. **Ariyo**ti idha ācāraariyo adhippeto. Ācārasampanno hi ācārasampannassa kiccaṃ karoteva, kimettha karaṇīyanti vadati.

Atha naṃ pucchi ''kiṃ, samma, rukkhaṃ abhiruḷhā cilācā''ti? Na tāva abhiruḷhā, ukkāyeva bandhantīti. Tena hi tvaṃ sīghaṃ gantvā mama sahāyikaṃ assāsetvā mamāgamanabhāvaṃ ācikkhāhīti. So tathā akāsi. Ukkusarājāpi gantvā kadambassa avidūre cilācānaṃ abhiruhanaṃ olokento ekasmiṃ rukkhagge nisīditvā ekassa cilācassa abhiruhanakāle tasmiṃ kulāvakassa avidūraṃ abhiruḷhe sare nimujjitvā pakkhehi ca mukhena ca udakaṃ āharitvā ukkāya upari āsiñci, sā nibbāyi. Cilācā ''imañca senakasakuṇapotake cassa khādissāmī''ti otaritvā puna ukkaṃ jālāpetvā abhiruhiṃsu. Puna so ukkaṃ vijjhāpesi. Etenupāyena baddhaṃ baddhaṃ vijjhāpentassevassa aḍḍharatto jāto. So ativiya kilami, heṭṭhāudare kilomakaṃ tanutaṃ gataṃ, akkhīni rattāni jātāni. Taṃ disvā sakuṇī sāmikaṃ āha – ''sāmi, ativiya kilanto ukkusarājā, etassa thokaṃ vissamanatthāya gantvā kacchaparājassa kathehī''ti. So tassā vacanaṃ sutvā ukkusaṃ upasaṅkamitvā gāthāya ajjhabhāsi –

47. ''Yaṃ hoti kiccaṃ anukampakena, ariyassa ariyena kataṃ tayīdaṃ;
Attānurakkhī bhava mā aḍayhi, lacchāma putte tayi jīvamāne''ti.

Tattha **tayīda**nti tayā idaṃ, ayameva vā pāṭho.

So tassa vacanaṃ sutvā sīhanādaṃ nadanto pañcamaṃ gāthamāha –

48. ''Taveva rakkhāvaraṇaṃ karonto, sarīrabhedāpi na santasāmi;
Karonti heke sakhinaṃ sakhāro, pāṇaṃ cajantā satamesa dhammo''ti.

Chaṭṭhaṃ pana satthā abhisambuddho hutvā tassa guṇaṃ vaṇṇento āha –

49. ‘‘Sudukkaraṃ kammamakāsi, aṇḍajāyaṃ vihaṅgamo;
Atthāya kuraro putte, aḍḍharatte anāgate’’ti.

Tattha **kuraro**ti ukkusarājā. **Putte**ti senakassa putte rakkhanto tesaṃ atthāya **aḍḍharatte anāgate** yāva diyaḍḍhayāmā vāyāmaṃ karonto dukkaraṃ akāsi.

Senopi ukkusaṃ ‘‘thokaṃ vissamāhi, sammā’’ti vatvā kacchapassa santikaṃ gantvā taṃ uṭṭhāpetvā ‘‘kiṃ, samma, āgatosī’’ti vutto ‘‘evarūpaṃ nāma bhayaṃ uppannaṃ, ukkusarājā paṭhamayāmato paṭṭhāya vāyamanto kilami, tenamhi tava santikaṃ āgato’’ti vatvā sattamaṃ gāthamāha –

50. ‘‘Cutāpi heke khalitā sakammunā, mittānukampāya patiṭṭhahanti;
Puttā mamaṭṭā gatimāgatosmi, atthaṃ caretho mama vāricarā’’ti.

Tassattho – sāmi, ekacce hi yasato vā dhanato vā cutāpi sakammunā khalitāpi mittānaṃ anukampāya patiṭṭhahanti, mama ca puttā aṭṭā āturā, tenāhaṃ taṃ gatiṃ paṭisaraṇaṃ katvā āgatosmi, puttānaṃ jīvitadānaṃ dadanto atthaṃ me carāhi vāricarāti.

Taṃ sutvā kacchapo itaraṃ gāthamāha –

51. ‘‘Dhanena dhaññena ca attanā ca, mittaṃ sahāyañca karonti paṇḍitā;
Karomi te senaka etamatthaṃ, ariyo hi ariyassa karoti kicca’’nti.

Athassa putto avidūre nipanno pitu vacanaṃ sutvā ‘‘mā me pitā kilamatu, ahaṃ pitu kiccaṃ karissāmī’’ti cintetvā navamaṃ gāthamāha –

52. ‘‘Appossukko tāta tuvaṃ nisīda, putto pitu carati atthacariyaṃ;
Ahaṃ carissāmi tavetamatthaṃ, senassa putte paritāyamāno’’ti.

Atha naṃ pitā gāthāya ajjhabhāsi –

53. ‘‘Addhā hi tāta satamesa dhammo, putto pitu yaṃ care atthacariyaṃ;
Appeva maṃ disvāna pavaḍḍhakāyaṃ, senassa puttā na viheṭhayeyyu’’nti.

Tattha **satamesa dhammo**ti paṇḍitānaṃ esa dhammo. **Puttā**ti senassa putte cilācā na heṭhayeyyunti.

Evaṃ vatvā mahākacchapo ‘‘samma, mā bhāyi, tvaṃ purato gaccha, idānāhaṃ āgamissāmī’’ti taṃ uyyojetvā udake patitvā kalalañca sevālañca saṃkaḍḍhitvā ādāya dīpakaṃ gantvā aggiṃ vijjhāpetvā nipajji. Cilācā ‘‘kiṃ no senapotakehi, imaṃ kāḷakacchapaṃ parivattetvā māressāma, ayaṃ no sabbesaṃ pahossatī’’ti valliyo uddharitvā jiyā gahetvā nivatthapilotikāpi mocetvā tesu tesu ṭhānesu bandhitvā kacchapaṃ parivattetuṃ na sakkonti. Kacchapo te ākaḍḍhanto gantvā gambhīraṭṭhāne udake pati. Tepi kacchapalobhena saddhiṃyeva patitvā udakapuṇṇāya kucchiyā kilantā nikkhamitvā ‘‘bho ekena no ukkusena yāva aḍḍharattā ukkā vijjhāpitā, idāni iminā kacchapena udake pātetvā udakaṃ pāyetvā mahodarā katamha, puna aggiṃ karitvā aruṇe uggatepi ime senakapotake khādissāmā’’ti aggiṃ kātuṃ ārabhiṃsu. Sakuṇī tesaṃ kathaṃ sutvā ‘‘sāmi, ime yāya kāyaci velāya amhākaṃ puttake khāditvā gamissanti, sahāyassa no sīhassa santikaṃ gacchāhī’’ti āha. So taṅkhaṇaññeva sīhassa santikaṃ gantvā ‘‘kiṃ avelāya āgatosī’’ti vutte ādito paṭṭhāya taṃ pavattiṃ ārocetvā ekādasamaṃ gāthamāha –

54. ‘‘Pasū manussā migavīraseṭṭha, bhayaṭṭitā seṭṭhamupabbajanti;
Puttā mamaṭṭā gatimāgatosmi, tvaṃ nosi rājā bhava me sukhāyā’’ti.

Tattha **pasū**ti sabbatiracchāne āha. Idaṃ vuttaṃ hoti – ‘‘sāmi, migesu vīriyena seṭṭha, sabbalokasmiñhi sabbe tiracchānāpi manussāpi bhayaṭṭitā hutvā seṭṭhaṃ upagacchanti, mama ca puttā aṭṭā āturā. Tasmāhaṃ taṃ gatiṃ katvā āgatomhi, tvaṃ amhākaṃ rājā sukhāya me bhavāhī’’ti.

Taṃ sutvā sīho gāthamāha –

55. ‘‘Karomi te senaka etamatthaṃ, āyāmi te taṃ disataṃ vadhāya;
Kathañhi viññū pahu sampajāno, na vāyame attajanassa guttiyā’’ti.

Tattha **taṃ disata**nti taṃ disasamūhaṃ, taṃ tava paccatthikagaṇanti attho. **Pahū**ti amitte hantuṃ samattho. **Sampajāno**ti mittassa bhayuppattiṃ jānanto. **Attajanassā**ti attasamassa aṅgasamānassa janassa, mittassāti attho.

Evañca pana vatvā ‘‘gaccha tvaṃ putte samassāsehī’’ti taṃ uyyojetvā maṇivaṇṇaṃ udakaṃ maddamāno pāyāsi. Cilācā taṃ āgacchantaṃ disvā ‘‘kurarena tāva amhākaṃ ukkā vijjhāpitā, tathā kacchapena amhe nivatthapilotikānampi assāmikā katā, idāni pana naṭṭhamhā, sīho no jīvitakkhayameva pāpessatī’’ti maraṇabhayatajjitā yena vā tena vā palāyiṃsu. Sīho āgantvā rukkhamūle na kiñci addasa. Atha naṃ kuraro ca kacchapo ca seno ca upasaṅkamitvā vandiṃsu. So tesaṃ mittānisaṃsaṃ kathetvā ‘‘ito paṭṭhāya mittadhammaṃ abhinditvā appamattā hothā’’ti ovaditvā pakkāmi, tepi sakaṭhānāni gatā. Senasakuṇī attano putte oloketvā ‘‘mitte nissāya amhehi dārakā laddhā’’ti sukhanisinnasamaye senena saddhiṃ sallapantī mittadhammaṃ pakāsamānā cha gāthā abhāsi –

56. ‘‘Mittañca kayirātha suhadayañca, ayirañca kayirātha sukhāgamāya;
Nivatthakocova sarebhihantvā, modāma puttehi samaṅgibhūtā.

57. ‘‘Sakamittassa kammena, sahāyassāpalāyino;
Kūjantamupakūjanti, lomasā hadayaṅgamaṃ.

58. ‘‘Mittaṃ sahāyaṃ adhigamma paṇḍito, so bhuñjatī putta pasuṃ dhanaṃ vā;
Ahañca puttā ca patī ca mayhaṃ, mittānukampāya samaṅgibhūtā.

59. ‘‘Rājavatā sūravatā ca attho, sampannasakhissa bhavanti hete;
So mittavā yasavā uggatatto, asmiṃdhaloke modati kāmakāmī.

60. ‘‘Karaṇīyāni mittāni, daliddenāpi senaka;
Passa mittānukampāya, samaggamhā sañātake.

61. ‘‘Sūrena balavantena, yo mitte kurute dijo;
Evaṃ so sukhito hoti, yathāhaṃ tvañca senakā’’ti.

Tattha **mittañcā**ti yaṃkiñci attano mittañca **suhadayañca** suhadayasahāyañca sāmikasaṅkhātaṃ **ayirañca** karotheva. **Nivatthakocova sarebhihantvā**ti ettha **koco**ti kavaco. Yathā nāma paṭimukkakavaco sare abhihanati nivāreti, evaṃ mayampi mittabalena paccatthike abhihantvā puttehi saddhiṃ modāmāti vadati. **Sakamittassa kammenā**ti sakassa mittassa parakkamena. **Sahāyassāpalāyino**ti sahāyassa apalāyino migarājassa. **Lomasā**ti pakkhino amhākaṃ puttakā mañca tañca kūjantaṃ hadayaṅgamaṃ madhurassaraṃ nicchāretvā upakūjanti. **Samaṅgibhūtā**ti ekaṭṭhāne ṭhitā.

Rājavatā sūravatā ca atthoti yassa sīhasadiso rājā ukkusakacchapasadisā ca sūrā mittā honti, tena rājavatā sūravatā ca attho sakkā pāpuṇituṃ. **Bhavanti hete**ti yo ca sampannasakho paripuṇṇamittadhammo, tassa ete sahāyā bhavanti. **Uggatatto**ti sirisobhaggena uggatasabhāvo.

Asmiṃdhaloketi idhalokasaṅkhāte asmiṃ loke modati. **Kāmakāmī**ti sāmikaṃ ālapati. So hi kāme kāmanato kāmakāmī nāma. **Samaggamhā**ti samaggā jātamhā. **Sañātake**ti ñātakehi puttehi saddhiṃ.

Evaṃ sā chahi gāthāhi mittadhammassa guṇakathaṃ kathesi. Te sabbepi sahāyakā mittadhammaṃ abhinditvā yāvatāyukaṃ ṭhatvā yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva so bhariyaṃ nissāya sukhappatto, pubbepi sukhappattoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā seno ca senī ca jayampatikā ahesuṃ, puttakacchapo rāhulo, pitā mahāmoggallāno, ukkuso sāriputto, sīho pana ahameva ahosi’’nti.

Mahāukkusajātakavaṇṇanā tatiyā.

## [487] 4. Uddālakajātakavaṇṇanā

Kharājinā jaṭilā paṅkadantāti idaṃ satthā jetavane viharanto ekaṃ kuhakabhikkhuṃ ārabbha kathesi. So hi niyyānikasāsane pabbajitvāpi catupaccayatthāya tividhaṃ kuhakavatthuṃ pūresi. Athassa aguṇaṃ pakāsentā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma bhikkhu evarūpe niyyānikasāsane pabbajitvā kuhanaṃ nissāya jīvikaṃ kappetī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa kuhakoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahosi paṇḍito byatto. So ekadivasaṃ uyyānakīḷaṃ gato ekaṃ abhirūpaṃ gaṇikaṃ disvā paṭibaddhacitto tāya saddhiṃ saṃvāsaṃ kappesi. Sā taṃ paṭicca gabbhaṃ paṭilabhi. Gabbhassa patiṭṭhitabhāvaṃ ñatvā taṃ āha – ‘‘sāmi, gabbho me patiṭṭhito, jātakāle nāmaṃ karontī assa kiṃ nāmaṃ karomī’’ti? So ‘‘vaṇṇadāsiyā kucchimhi nibbattattā na sakkā kulanāmaṃ kātu’’nti cintetvā ‘‘bhadde, ayaṃ vātaghātarukkho uddālo nāma, idha paṭiladdhattā ‘uddālako’tissa nāmaṃ kareyyāsī’’ti vatvā aṅgulimuddikaṃ adāsi. ‘‘Sace dhītā hoti, imāya naṃ poseyyāsi, sace putto, atha naṃ vayappattaṃ mayhaṃ dasseyyāsī’’ti āha. Sā aparabhāge puttaṃ vijāyitvā ‘‘uddālako’’tissa nāmaṃ akāsi.

So vayappatto mātaraṃ pucchi – ‘‘amma, ko me pitā’’ti? ‘‘Purohito tātā’’ti. ‘‘Yadi evaṃ vede uggaṇhissāmī’’ti mātu hatthato muddikañca ācariyabhāgañca gahetvā takkasilaṃ gantvā disāpāmokkhācariyassa santike sippaṃ uggaṇhanto ekaṃ tāpasagaṇaṃ disvā ‘‘imesaṃ santike varasippaṃ bhavissati, taṃ uggaṇhissāmī’’ti sippalobhena pabbajitvā tesaṃ vattapaṭivattaṃ katvā ‘‘ācariyā maṃ tumhākaṃ jānanasippaṃ sikkhāpethā’’ti āha. Te attano attano jānananiyāmeneva taṃ sikkhāpesuṃ. Pañcannaṃ tāpasasatānaṃ ekopi tena atirekapañño nāhosi, sveva tesaṃ paññāya aggo. Athassa te sannipatitvā ācariyaṭṭhānaṃ adaṃsu. Atha ne so āha – ‘‘mārisā, tumhe niccaṃ vanamūlaphalāhārā araññeva vasatha, manussapathaṃ kasmā na gacchathā’’ti? ‘‘Mārisa, manussā nāma mahādānaṃ datvā anumodanaṃ kārāpenti, dhammiṃ kathaṃ bhaṇāpenti, pañhaṃ pucchanti, mayaṃ tena bhayena tattha na gacchāmā’’ti. ‘‘Mārisā, sacepi cakkavattirājā bhavissati, manaṃ gahetvā kathanaṃ nāma mayhaṃ bhāro, tumhe mā bhāyathā’’ti vatvā tehi saddhiṃ cārikaṃ caramāno anupubbena bārāṇasiṃ patvā rājuyyāne vasitvā punadivase sabbehi saddhiṃ dvāragāme bhikkhāya cari, manussā mahādānaṃ adaṃsu. Tāpasā punadivase nagaraṃ pavisiṃsu manussā mahādānaṃ adaṃsu. Uddālakatāpaso dānānumodanaṃ karoti, maṅgalaṃ vadati, pañhaṃ vissajjeti, manussā pasīditvā bahupaccaye adaṃsu. Sakalanagaraṃ ‘‘paṇḍito gaṇasatthā dhammikatāpaso āgato’’ti saṅkhubhi, taṃ raññopi kathayiṃsu.

Rājā ‘‘kuhiṃ vasatī’’ti pucchitvā ‘‘uyyāne’’ti sutvā ‘‘sādhu ajja tesaṃ dassanāya gamissāmī’’ti āha. Eko puriso gantvā ‘‘rājā kira vo passituṃ āgacchissatī’’ti uddālakassa kathesi. Sopi isigaṇaṃ āmantetvā ‘‘mārisā, rājā kira āgamissati, issare nāma ekadivasaṃ ārādhetvā yāvajīvaṃ alaṃ hotī’’ti. ‘‘Kiṃ pana kātabbaṃ ācariyā’’ti? So evamāha – ‘‘tumhesu ekacce vaggulivataṃ carantu, ekacce ukkuṭikappadhānamanuyuñjantu, ekacce kaṇṭakāpassayikā bhavantu, ekacce pañcātapaṃ tapantu, ekacce udakorohanakammaṃ karontu, ekacce tattha tattha mante sajjhāyantū''ti. Te tathā kariṃsu. Sayaṃ pana aṭṭha vā dasa vā paṇḍitavādino gahetvā manorame ādhārake ramaṇīyaṃ potthakaṃ ṭhapetvā antevāsikaparivuto supaññatte sāpassaye āsane nisīdi. Tasmiṃ khaṇe rājā purohitaṃ ādāya mahantena parivārena uyyānaṃ gantvā te micchātapaṃ carante disvā ''apāyabhayamhā muttā''ti pasīditvā uddālakassa santikaṃ gantvā paṭisanthāraṃ katvā ekamantaṃ nisinno tuṭṭhamānaso purohitena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

62. ''Kharājinā jaṭilā paṅkadantā, dummakkharūpā ye mantaṃ jappanti;
Kaccinnu te mānusake payoge, idaṃ vidū parimuttā apāyā''ti.

Tattha **kharājinā**ti sakhurehi ajinacammehi samannāgatā. **Paṅkadantā**ti dantakaṭṭhassa akhādanena malaggahitadantā. **Dummakkharūpā**ti anañjitakkhā amaṇḍitarūpā lūkhasaṅghāṭidharā. **Mānusake payoge**ti manussehi kattabbavīriye. **Idaṃ vidū**ti idaṃ tapacaraṇañca mantasajjhāyanañca jānantā. **Apāyā**ti kacci ācariya, ime catūhi apāyehi muttāti pucchati.

Taṃ sutvā purohito ''ayaṃ rājā aṭṭhāne pasanno, tuṇhī bhavituṃ na vaṭṭatī''ti cintetvā dutiyaṃ gāthamāha –

63. ''Pāpāni kammāni karetha rāja, bahussuto ce na careyya dhammaṃ;
Sahassavedopi na taṃ paṭicca, dukkhā pamucce caraṇaṃ apatvā''ti.

Tattha **bahussuto ce**ti sace mahārāja, ''ahaṃ bahussutomhī''ti paguṇavedopi dasakusalakammapathadhammaṃ na careyya, tīhi dvārehi pāpāneva kareyya, tiṭṭhantu tayo vedā, sahassavedopi samāno taṃ bāhusaccaṃ paṭicca aṭṭhasamāpattisaṅkhātaṃ caraṇaṃ appatvā apāyadukkhato na mucceyyāti.

Tassa vacanaṃ sutvā uddālako cintesi ''rājā yathā vā tathā vā isigaṇassa pasīdi, ayaṃ pana brāhmaṇo carantaṃ goṇaṃ daṇḍena paharanto viya vaḍḍhitabhatte kacavaraṃ khipanto viya kathesi, tena saddhiṃ kathessāmī''ti. So tena saddhiṃ kathento tatiyaṃ gāthamāha –

64. ''Sahassavedopi na taṃ paṭicca, dukkhā pamucce caraṇaṃ apatvā;
Maññāmi vedā aphalā bhavanti, sasaṃyamaṃ caraṇaññeva sacca''nti.

Tattha **aphalā**ti tava vāde vedā ca sesasippāni ca aphalāni āpajjanti, tāni kasmā uggaṇhanti, sīlasaṃyamena saddhiṃ caraṇaññeva ekaṃ saccaṃ āpajjatīti.

Tato purohito catutthaṃ gāthamāha –

65. ''Na heva vedā aphalā bhavanti, sasaṃyamaṃ caraṇaññeva saccaṃ;
Kittiñhi pappoti adhicca vede, santiṃ puṇāti caraṇena danto''ti.

Tattha **na hevā**ti nāhaṃ ''vedā aphalā''ti vadāmi, apica kho pana sasaṃyamaṃ caraṇaṃ saccameva sabhāvabhūtaṃ uttamaṃ. Tena hi sakkā dukkhā muccituṃ. **Santiṃ puṇātī**ti samāpattisaṅkhātena caraṇena danto bhayasantikaraṃ nibbānaṃ pāpuṇātīti.

Taṃ sutvā uddālako ''na sakkā iminā saddhiṃ paṭipakkhavasena ṭhātuṃ, 'putto tavāha'nti vutte sinehaṃ akaronto nāma natthi, puttabhāvamassa kathessāmī''ti cintetvā pañcamaṃ gāthamāha –

66. ''Bhaccā mātā pitā bandhū, yena jāto sayeva so;
Uddālako ahaṃ bhoto, sottiyākulavaṃsako''ti.

Tattha **bhaccā**ti mātā ca pitā ca sesabandhū ca bharitabbā nāma. Yena pana jāto, soyeva so hoti. Attāyeva hi attano jāyati, ahañca tayāva uddālakarukkhamūle janito, tayā vuttameva nāmaṃ kataṃ, uddālako ahaṃ bhoti.

So ‘‘ekaṃsena tvaṃ uddālakosī’’ti vutte ‘‘āmā’’ti vatvā ‘‘mayā te mātu saññāṇaṃ dinnaṃ, taṃ kuhi’’nti vutte ‘‘idaṃ brāhmaṇā’’ti muddikaṃ tassa hatthe ṭhapesi. Brāhmaṇo muddikaṃ sañjānitvā nicchayena ‘‘tvaṃ brāhmaṇadhammaṃ pajānāsī’’ti vatvā brāhmaṇadhammaṃ pucchanto chaṭṭhaṃ gāthamāha –

67. ‘‘Kathaṃ bho brāhmaṇo hoti, kathaṃ bhavati kevalī;
Kathañca parinibbānaṃ, dhammaṭṭho kinti vuccatī’’ti.

Uddālakopi tassa ācikkhanto sattamaṃ gāthamāha –

68. ‘‘Niraṃkatvā aggimādāya brāhmaṇo, āpo siñcaṃ yajaṃ usseti yūpaṃ;
Evaṃkaro brāhmaṇo hoti khemī, dhamme ṭhitaṃ tena amāpayiṃsū’’ti.

Tattha **niraṃkatvā aggimādāyā**ti nirantaraṃ katvā aggiṃ gahetvā paricarati. **Āpo siñcaṃ yajaṃ usseti yūpa**nti abhisecanakakammaṃ karonto sammāpāsaṃ vā vājapeyyaṃ vā niraggaḷaṃ vā yajanto suvaṇṇayūpaṃ ussāpeti. **Khemī**ti khemappatto. **Amāpayiṃsū**ti teneva ca kāraṇena dhamme ṭhitaṃ kathayiṃsu.

Taṃ sutvā purohito tena kathitaṃ brāhmaṇadhammaṃ garahanto aṭṭhamaṃ gāthamāha –

69. ‘‘Na suddhi secanenatthi, nāpi kevalī brāhmaṇo;
Na khantī nāpi soraccaṃ, nāpi so parinibbuto’’ti.

Tattha **secanenā**ti tena vuttesu brāhmaṇadhammesu ekaṃ dassetvā sabbaṃ paṭikkhipati. Idaṃ vuttaṃ hoti – ‘‘aggiparicaraṇena vā udakasecanena vā pasughātayaññena vā suddhi nāma natthi, nāpi ettakena brāhmaṇo kevalaparipuṇṇo hoti, na adhivāsanakhanti, na sīlasoraccaṃ, nāpi kilesaparinibbānena parinibbuto nāma hotī’’ti.

Tato naṃ uddālako ‘‘yadi evaṃ brāhmaṇo na hoti, atha kathaṃ hotī’’ti pucchanto navamaṃ gāthamāha –

70. ‘‘Kathaṃ so brāhmaṇo hoti, kathaṃ bhavati kevalī;
Kathañca parinibbānaṃ, dhammaṭṭho kinti vuccatī’’ti.

Purohitopissa kathento itaraṃ gāthamāha –

71. ‘‘Akhettabandhū amamo nirāso, nillobhapāpo bhavalobhakhīṇo;
Evaṃkaro brāhmaṇo hoti khemī, dhamme ṭhitaṃ tena amāpayiṃsū’’ti.

Tattha **akhettabandhū**ti akkhetto abandhu, khettavatthugāmanigamapariggahena ceva ñātibandhavagottabandhavamittabandhavasahāyabandhavasippabandhavapariggahena ca rahito. **Amamo**ti sattasaṅkhāresu taṇhādiṭṭhimamāyanarahito. **Nirāso**ti lābhadhanaputtajīvitāsāya rahito. **Nillobhapāpo**ti pāpalobhavisamalobhena rahito. **Bhavalobhakhīṇo**ti khīṇabhavarāgo.

Tato uddālako gāthamāha –

72. ‘‘Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;

Sabbeva soratā dantā, sabbeva parinibbutā;
Sabbesaṃ sītibhūtānaṃ, atthi seyyotha pāpiyo''ti.

Tattha **atthi seyyotha pāpiyo**ti ete khattiyādayo sabbepi soraccādīhi samannāgatā honti, evaṃ bhūtānaṃ pana tesaṃ ayaṃ seyyo, ayaṃ pāpiyoti evaṃ hīnukkaṭṭhatā atthi, natthīti pucchati.

Athassa ''arahattuppattito paṭṭhāya hīnukkaṭṭhatā nāma natthī''ti dassetuṃ brāhmaṇo gāthamāha –

73. ''Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Sabbeva soratā dantā, sabbeva parinibbutā;
Sabbesaṃ sītibhūtānaṃ, natthi seyyotha pāpiyo''ti.

Atha naṃ garahanto uddālako gāthādvayamāha –

74. ''Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Sabbeva soratā dantā, sabbeva parinibbutā.

75. ''Sabbesaṃ sītibhūtānaṃ, natthi seyyotha pāpiyo;
Panaṭṭhaṃ carasi brahmaññaṃ, sottiyākulavaṃsata''nti.

Tassattho – yadi etehi guṇehi samannāgatānaṃ viseso natthi, eko vaṇṇova hoti, evaṃ sante tvaṃ ubhato sujātabhāvaṃ nāsento panaṭṭhaṃ carasi brahmaññaṃ, caṇḍālasamo hosi, sottiyakulavaṃsataṃ nāsesīti.

Atha naṃ purohito upamāya saññāpento gāthādvayamāha –

76. ''Nānārattehi vatthehi, vimānaṃ bhavati chāditaṃ;
Na tesaṃ chāyā vatthānaṃ, so rāgo anupajjatha.

77. ''Evameva manussesu, yadā sujjhanti māṇavā;
Te sajātiṃ pamuñcanti, dhammamaññāya subbatā''ti.

Tattha **vimāna**nti gehaṃ vā maṇḍapaṃ vā. **Chāyā**ti tesaṃ vatthānaṃ chāyā so nānāvidho rāgo na upeti, sabbā chāyā ekavaṇṇāva honti. **Evamevā**ti manussesupi evameva ekacce aññāṇabrāhmaṇā akāraṇeneva cātuvaṇṇe suddhiṃ paññāpenti, esā atthīti mā gaṇhi. Yadā ariyamaggena māṇavā sujjhanti, tadā tehi paṭividdhaṃ nibbānadhammaṃ jānitvā subbatā sīlavantā paṇḍitapurisā te sajātiṃ muñcanti. Nibbānappattito paṭṭhāya hi jāti nāma niratthakāti.

Uddālako pana paccāharituṃ asakkonto appaṭibhānova nisīdi. Atha brāhmaṇo rājānaṃ āha – ''sabbe ete, mahārāja, kuhakā sakalajambudīpe kohaññeneva nāsenti, uddālakaṃ uppabbājetvā upapurohitaṃ karotha, sese uppabbājetvā phalakāvudhāni datvā sevake karothā''ti. ''Sādhu, ācariyā''ti rājā tathā kāresi. Te rājānaṃ upaṭṭhahantāva yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā ''na, bhikkhave, idāneva, pubbepesa kuhakoyevā''ti vatvā jātakaṃ samodhānesi – ''tadā uddālako kuhakabhikkhu ahosi, rājā ānando, purohito pana ahameva ahosi''nti.

Uddālakajātakavaṇṇanā catutthā.

## [488] 5. Bhisajātakavaṇṇanā

Assaṃ gavaṃ rajataṃ jātarūpanti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Vatthu pana **kusajātake** (jā. 2.20.1 ādayo) āvi bhavissati. Tadā pana satthā ‘‘saccaṃ kira tvaṃ bhikkhu ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kiṃ paṭiccā’’ti vatvā ‘‘kilesaṃ, bhante’’ti vutte ‘‘bhikkhu evarūpe niyyānikasāsane pabbajitvā kasmā kilesaṃ paṭicca ukkaṇṭhitosi, porāṇakapaṇḍitā anuppanne buddhe bāhirakapabbajjaṃ pabbajitvā vatthukāmakilesakāme ārabbha uppajjanakasaññaṃ sapathaṃ katvā vihariṃsū’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto asītikoṭivibhavassa brāhmaṇamahāsālakulassa putto hutvā nibbatti, ‘‘mahākañcanakumāro’’tissa nāmaṃ kariṃsu. Athassa padasā vicaraṇakāle aparopi putto jāyi, ‘‘upakañcanakumāro’’tissa nāmaṃ kariṃsu. Evaṃ paṭipāṭiyā satta puttā ahesuṃ. Sabbakaniṭṭhā panekā dhītā, tassā ‘‘kañcanadevī’’ti nāmaṃ kariṃsu. Mahākañcanakumāro vayappatto takkasilato sabbasippāni uggaṇhitvā āgacchi. Atha naṃ mātāpitaro gharāvāsena bandhitukāmā ‘‘attanā samānajātiyakulato te dārikaṃ ānessāma, gharāvāsaṃ saṇṭhapehī’’ti vadiṃsu. ‘‘Ammatātā, na mayhaṃ gharāvāsenattho, mayhañhi tayo bhavā ādittā viya sappaṭibhayā, bandhanāgāraṃ viya palibuddhā, ukkārabhūmi viya jegucchā hutvā upaṭṭhahanti, mayā supinenapi methunadhammo na diṭṭhapubbo, aññe vo puttā atthi, te gharāvāsena nimantethā’’ti vatvā punappunaṃ yācitopi sahāye pesetvā tehi yācitopi na icchi.

Atha naṃ sahāyā ‘‘samma, kiṃ pana tvaṃ patthento kāme paribhuñjituṃ na icchasī’’ti pucchiṃsu. So tesaṃ nekkhammajjhāsayataṃ ārocesi. Taṃ sutvā mātāpitaro sesaputte nimantesuṃ, tepi na icchiṃsu. Kañcanadevīpi na icchiyeva. Aparabhāge mātāpitaro kālamakaṃsu. Mahākañcanapaṇḍito mātāpitūnaṃ kattabbakiccaṃ katvā asītikoṭidhanena kapaṇaddhikānaṃ mahādānaṃ datvā cha bhātaro bhaginiṃ ekaṃ dāsaṃ ekaṃ dāsiṃ ekaṃ sahāyakañca ādāya mahābhinikkhamanaṃ nikkhamitvā himavantaṃ pāvisi. Te tattha ekaṃ padumasaraṃ nissāya ramaṇīye bhūmibhāge assamaṃ katvā pabbajitvā vanamūlaphalāhārehi yāpayiṃsu. Te araññaṃ gacchantā ekatova gantvā yattha eko phalaṃ vā pattaṃ vā passati, tattha itarepi pakkositvā diṭṭhasutādīni kathentā uccinanti, gāmassa kammantaṭṭhānaṃ viya hoti. Atha ācariyo mahākañcanatāpaso cintesi ‘‘amhākaṃ asītikoṭidhanaṃ chaḍḍetvā pabbajitānaṃ evaṃ loluppacāravasena phalāphalatthāya vicaraṇaṃ nāma appatirūpaṃ, ito paṭṭhāya ahameva phalāphalaṃ āharissāmī’’ti. So assamaṃ patvā sabbepi te sāyanhasamaye sannipātetvā tamatthaṃ ārocetvā ‘‘tumhe idheva samaṇadhammaṃ karontā acchatha, ahaṃ phalāphalaṃ āharissāmī’’ti āha. Atha naṃ upakañcanādayo ‘‘mayaṃ ācariya, tumhe nissāya pabbajitā, tumhe idheva samaṇadhammaṃ karotha, bhaginīpi no idheva hotu, dāsīpi tassā santike acchatu, mayaṃ aṭṭha janā vārena phalāphalaṃ āharissāma, tumhe pana tayo vāramuttāva hothā’’ti vatvā paṭiññaṃ gaṇhiṃsu.

Tato paṭṭhāya aṭṭhasupi janesu ekeko vāreneva phalāphalaṃ āharati. Sesā attano attano paṇṇasālāyameva honti, akāraṇena ekato bhavituṃ na labhanti. Vārappatto phalāphalaṃ āharitvā eko māḷako atthi, tattha pāsāṇaphalake ekādasa koṭṭhāse katvā ghaṇḍisaññaṃ katvā attano koṭṭhāsaṃ ādāya vasanaṭṭhānaṃ pavisati. Sesā ghaṇḍisaññāya nikkhamitvā loluppaṃ akatvā gāravaparihārena gantvā attano pāpuṇanakoṭṭhāsaṃ ādāya vasanaṭṭhānaṃ gantvā paribhuñjitvā samaṇadhammaṃ karonti. Te aparabhāge bhisāni āharitvā khādantā tattatapā ghoratapā paramājitindriyā kasiṇaparikammaṃ karontā vihariṃsu. Atha tesaṃ sīlatejena sakkassa bhavanaṃ kampi. Sakkopi āvajjento taṃ kāraṇaṃ ñatvā ‘‘kāmādhimuttā nu kho ime isayo, no’’ti āsaṅkaṃ karotiyeva. So ‘‘ime tāva isayo parigganhissāmī’’ti cintetvā attano ānubhāvena mahāsattassa koṭṭhāsaṃ tayo divase antaradhāpesi. So paṭhamadivase koṭṭhāsaṃ adisvā ‘‘mama koṭṭhāsaṃ pamuṭṭho bhavissatī’’ti cintesi, dutiyadivase ‘‘mama dosena bhavitabbaṃ, paṇāmanavasena mama koṭṭhāsaṃ na ṭhapesi maññe’’ti cintesi, tatiyadivase ‘‘kena nu kho kāraṇena mayhaṃ koṭṭhāsaṃ na ṭhapenti, sace me doso atthi, khamāpessāmī’’ti sāyanhasamaye ghaṇḍisaññaṃ adāsi.

Sabbe sannipatitvā ‘‘kena ghaṇḍisaññā dinnā’’ti āhaṃsu. ‘‘Mayā tātā’’ti. ‘‘Kiṃkāraṇā ācariyā’’ti? ‘‘Tātā tatiyadivase kena phalāphalaṃ ābhata’’nti? Tesu eko uṭṭhāya ‘‘mayā ācariyā’’ti vanditvā aṭṭhāsi. Koṭṭhāse karontena te mayhaṃ koṭṭhāso katoti. ‘‘Āma, ācariya, jeṭṭhakakoṭṭhāso me kato’’ti. ‘‘Hiyyo kenābhata’’nti? ‘‘Mayā’’ti aparo uṭṭhāya vanditvā aṭṭhāsi. Koṭṭhāsaṃ karonto maṃ anussarīti.

‘‘Tumhākaṃ me jeṭṭhakakoṭṭhāso ṭhapito’’ti. ‘‘Ajja kenābhata’’nti. ‘‘Mayā’’ti aparo uṭṭhāya vanditvā aṭṭhāsi. Koṭṭhāsaṃ karonto maṃ anussarīti. ‘‘Tumhākaṃ me jeṭṭhakakoṭṭhāso kato’’ti. ‘‘Tātā, ajja mayhaṃ koṭṭhāsaṃ alabhantassa tatiyo divaso, paṭhamadivase koṭṭhāsaṃ adisvā ‘koṭṭhāsaṃ karonto maṃ pamuṭṭho bhavissatī’ti cintesiṃ, dutiyadivase ‘‘mama koci doso bhavissatī’’ti cintesiṃ, ajja pana ‘‘sace me doso atthi, khamāpessāmī’’ti cintetvā ghaṇḍisaññāya tumhe sannipātesiṃ. Ete bhisakoṭṭhāse tumhe ‘‘karimhā’’ti vadatha, ahaṃ na labhāmi, etesaṃ thenetvā khādakaṃ ñātuṃ vaṭṭati, kāme pahāya pabbajitānaṃ bhisamattaṃ thenanaṃ nāma appatirūpanti. Te tassa kathaṃ sutvā ‘‘aho sāhasikakamma’’nti sabbeva ubbegappattā ahesuṃ.

Tasmiṃ assamapade vanajeṭṭhakarukkhe nibbattadevatāpi otaritvā āgantvā tesaṃyeva santike nisīdi. Āneñjakaraṇaṃ kāriyamāno dukkhaṃ adhivāsetuṃ asakkonto āḷānaṃ bhinditvā palāyitvā araññaṃ paviṭṭho eko vāraṇo kālena kālaṃ isigaṇaṃ vandati, sopi āgantvā ekamantaṃ aṭṭhāsi. Sappakīḷāpanako eko vānaro ahituṇḍikassa hatthato muccitvā palāyitvā araññaṃ pavisitvā tattheva assame vasati. Sopi taṃ divasaṃ isigaṇaṃ vanditvā ekamantaṃ nisīdi. Sakko ‘‘isigaṇaṃ parigganhissāmī’’ti tesaṃ santike adissamānakāyo aṭṭhāsi. Tasmiṃ khaṇeva bodhisattassa kaniṭṭho upakañcanatāpaso uṭṭhāyāsanā bodhisattaṃ vanditvā sesānaṃ apacitiṃ dassetvā ‘‘ācariya, ahaṃ aññe apaṭṭhapetvā attānaññeva sodhetuṃ labhāmī’’ti pucchi. ‘‘Āma, labhasī’’ti. So isigaṇamajjhe ṭhatvā ‘‘sace te mayā bhisāni khāditāni, evarūpo nāma hotū’’ti sapathaṃ karonto paṭhamaṃ gāthamāha –

78. ‘‘Assaṃ gavaṃ rajataṃ jātarūpaṃ, bhariyañca so idha labhataṃ manāpaṃ;
Puttehi dārehi samaṅgi hotu, bhisāni te brāhmaṇa yo ahāsī’’ti.

Tattha **‘‘assaṃ gava’’**nti idaṃ ‘‘so ‘yattakāni piyavatthūni honti, tehi vippayoge tattakāni sokadukkhāni uppajjantī’ti vatthukāme garahanto abhāsī’’ti veditabbaṃ.

Taṃ sutvā isigaṇo ‘‘mārisa, mā evaṃ kathetha, atibhāriyo te sapatho’’ti kaṇṇe pidahi. Bodhisattopi naṃ ‘‘tāta, atibhāriyo te sapatho, na tvaṃ khādasi, tava pattāsane nisīdā’’ti āha. Tasmiṃ paṭhamaṃ sapathaṃ katvā nisinne dutiyopi bhātā sahasā uṭṭhāya mahāsattaṃ vanditvā sapathena attānaṃ sodhento dutiyaṃ gāthamāha –

79. ‘‘Mālañca so kāsikacandanañca, dhāretu puttassa bahū bhavantu;
Kāmesu tibbaṃ kurutaṃ apekkhaṃ, bhisāni te brāhmaṇa yo ahāsī’’ti.

Tattha **tibba**nti vatthukāmakilesakāmesu bahalaṃ apekkhaṃ karotūti. Idaṃ so ‘‘yassetesu tibbā apekkhā honti, so tehi vippayoge mahantaṃ dukkhaṃ pāpuṇātī’’ti dukkhapaṭikkhepavaseneva āha.

Tasmiṃ nisinne sesāpi attano attano ajjhāsayānurūpena taṃ taṃ gāthaṃ abhāsiṃsu –

80. ‘‘Pahūtadhañño kasimā yasassī, putte gihī dhanimā sabbakāme;
Vayaṃ apassaṃ gharamāvasātu, bhisāni te brāhmaṇa yo ahāsi.

81. ‘‘So khattiyo hotu pasayhakārī, rājābhirājā balavā yasassī;
Sa cāturantaṃ mahimāvasātu, bhisāni te brāhmaṇa yo ahāsi.

82. ‘‘So brāhmaṇo hotu avītarāgo, muhuttanakkhattapathesu yutto;
Pūjetu naṃ raṭṭhapatī yasassī, bhisāni te brāhmaṇa yo ahāsi.

83. ‘‘Ajjhāyakaṃ sabbasamantavedaṃ, tapassinaṃ maññatu sabbaloko;
Pūjentu naṃ jānapadā samecca, bhisāni te brāhmaṇa yo ahāsi.

84. ‘‘Catussadaṃ gāmavaraṃ samiddhaṃ, dinnañhi so bhuñjatu vāsavena;

Avītarāgo maraṇaṃ upetu, bhisāni te brāhmaṇa yo ahāsi.

85. ‘‘So gāmaṇī hotu sahāyamajjhe, naccehi gītehi pamodamāno;
So rājato byasana mālattha kiñci, bhisāni te brāhmaṇa yo ahāsi.

86. ‘‘Yaṃ ekarājā pathaviṃ vijetvā, itthīsahassāna ṭhapetu aggaṃ;
Sīmantinīnaṃ pavarā bhavātu, bhisāni te brāhmaṇa yā ahāsi.

87. ‘‘Isīnañhi sā sabbasamāgatānaṃ, bhuñjeyya sāduṃ avikampamānā;
Carātu lābhena vikatthamānā, bhisāni te brāhmaṇa yā ahāsi.

88. ‘‘Āvāsiko hotu mahāvihāre, navakammiko hotu gajaṅgalāyaṃ;
Ālokasandhiṃ divasaṃ karotu, bhisāni te brāhmaṇa yo ahāsi.

89. ‘‘So bajjhatū pāsasatehi chabbhi, rammā vanā niyyatu rājadhāniṃ;
Tuttehi so haññatu pācanehi, bhisāni te brāhmaṇa yo ahāsi.

90. ‘‘Alakkamālī tipukaṇṇaviddho, laṭṭhīhato sappamukhaṃ upetu;
Sakacchabandho visikhaṃ carātu, bhisāni te brāhmaṇa yo ahāsī’’ti.

Tattha tatiyena vuttagāthāya **kasimā**ti sampannakasikammo. **Putte gihī dhanimā sabbakāme**ti putte labhatu, gihī hotu, sattavidhena ratanadhanena dhanimā hotu, rūpādibhede sabbakāme labhatu. **Vayaṃ apassa**nti mahallakakāle pabbajjānurūpampi attano vayaṃ apassanto pañcakāmaguṇasamiddhaṃ gharameva āvasatūti. Idaṃ so ‘‘pañcakāmaguṇagiddho kāmaguṇavippayogena mahāvināsaṃ pāpuṇātī’’ti dassetuṃ kathesi.

Catutthena vuttagāthāya **rājābhirājā**ti rājūnaṃ antare abhirājāti. Idaṃ so ‘‘issarānaṃ nāma issariye parigalite mahantaṃ dukkhaṃ uppajjatī’’ti rajje dosaṃ dassento kathesi. Pañcamena vuttagāthāya **avītarāgo**ti purohitaṭṭhānataṇhāya sataṇhoti. Idaṃ so ‘‘purohitassa purohitaṭṭhāne parigalite mahantaṃ domanassaṃ uppajjatī’’ti dassetuṃ kathesi. Chaṭṭhena vuttagāthāya **tapassina**nti tapasīlasampannoti taṃ maññatu. Idaṃ so ‘‘lābhasakkārāpagamena mahantaṃ domanassaṃ uppajjatī’’ti lābhasakkāragarahavasena kathesi.

Sahāyatāpasena vuttagāthāya **catussada**nti ākiṇṇamanussatāya manussehi, pahūtadhaññatāya dhaññena, sulabhadārutāya dārūhi, sampannodakatāya udakenāti catūhi ussannaṃ, catussadasamannāgatanti attho. **Vāsavenā**ti vāsavena dinnaṃ viya acalaṃ, vāsavato laddhavarānubhāvena ekaṃ rājānaṃ ārādhetvā tena dinnantipi attho. **Avītarāgo**ti kaddame sūkaro viya kāmapaṅke nimuggova hutvā. Iti sopi kāmānaṃ ādīnavaṃ kathento evamāha.

Dāsena vuttagāthāya **gāmaṇī**ti gāmajeṭṭhako. Ayampi kāme garahantoyeva evamāha. Kañcanadeviyā vuttagāthāya **ya**nti yaṃ itthinti attho. **Ekarājā**ti aggarājā. **Itthisahassāna**nti vacanamaṭṭhatāya vuttaṃ, soḷasannaṃ itthisahassānaṃ aggaṭṭhāne ṭhapetūti attho. **Sīmantinīna**nti sīmantadharānaṃ itthīnanti attho. Iti sā itthibhāve ṭhatvāpi duggandhagūtharāsiṃ viya kāme garahantīyeva evamāha. Dāsiyā vuttagāthāya **sabbasamāgatāna**nti sabbesaṃ sannipatitānaṃ majjhe nisīditvā avikampamānā anosakkamānā sādurasaṃ bhuñjatūti attho. Dāsīnaṃ kira sāmikassa santike nisīditvā bhuñjanaṃ nāma appiyaṃ. Iti sā attano appiyatāya evamāha. **Carātū**ti caratu. **Lābhena vikatthamānā**ti lābhahetu kuhanakammaṃ karontī lābhasakkāraṃ uppādentī caratūti attho. Iminā sā dāsibhāve ṭhitāpi kilesakāmavatthukāme garahati.

Devatāya vuttagāthāya **āvāsiko**ti āvāsajagganako. **Gajaṅgalāya**nti evaṃnāmake nagare. Tattha kira dabbasambhārā sulabhā. **Ālokasandhiṃ divasa**nti ekadivaseneva vātapānaṃ karotu. So kira devaputto kassapabuddhakāle gajaṅgalanagaraṃ nissāya yojanike jiṇṇamahāvihāre āvāsikasaṅghatthero hutvā jiṇṇavihāre navakammaṃ karontoyeva mahādukkhaṃ anubhavi. Tasmā tadeva dukkhaṃ ārabbha evamāha. Hatthinā vuttagāthāya **pāsasatehī**ti bahūhi pāsehi. **Chabbhī**ti catūsu pādesu gīvāya kaṭibhāge cāti chasu ṭhānesu. **Tuttehī**ti dvikaṇḍakāhi dīghalaṭṭhīhi. **Pācanehī**ti dasapācanehi aṅkusehi vā. So kira attano anubhūtadukkhaññeva ārabbha evamāha.

Vānarena vuttagāthāya **alakkamālī**ti ahituṇḍikena kaṇṭhe parikkhipitvā ṭhapitāya alakkamālāya samannāgato. **Tipukaṇṇaviddho**ti tipupiḷandhanena piḷandhakaṇṇo. **Laṭṭhīhato**ti sappakīḷaṃ sikkhāpayamāno laṭṭhiyā hato hutvā. Esopi ahituṇḍikassa hatthe attano anubhūtadukkhameva sandhāya evamāha.

Evaṃ tehi terasahi janehi sapathe kate mahāsatto cintesi ‘‘kadāci ime ‘ayaṃ anaṭṭhameva naṭṭhanti kathetī’ti mayi āsaṅkaṃ kareyyuṃ, ahampi sapathaṃ karomī’’ti. Atha naṃ karonto cuddasamaṃ gāthamāha –

91. ‘‘Yo ve anaṭṭhaṃva naṭṭhanti cāha, kāmeva so labhataṃ bhuñjatañca;
Agāramajjhe maraṇaṃ upetu, yo vā bhonto saṅkati kañcidevā’’ti.

Tattha **bhonto**ti ālapanaṃ. Idaṃ vuttaṃ hoti – bhavanto yo anaṭṭhe koṭṭhāse ‘‘naṭṭhaṃ me’’ti vadati, yo vā tumhesu kañci āsaṅkati, so pañca kāmaguṇe labhatu ceva bhuñjatu ca, ramaṇīyameva pabbajjaṃ alabhitvā agāramajjheyeva maratūti.

Evaṃ isīhi sapathe kate sakko bhāyitvā ‘‘ahaṃ ime vīmaṃsanto bhisāni antaradhāpesiṃ. Ime ca chaḍḍitakheḷapiṇḍaṃ viya kāme garahantā sapathaṃ karonti, kāme garahakāraṇaṃ te pucchissāmī’’ti cintetvā dissamānarūpo bodhisattaṃ vanditvā pucchanto anantaraṃ gāthamāha –

92. ‘‘Yadesamānā vicaranti loke, iṭṭhañca kantañca bahūnametaṃ;
Piyaṃ manuññaṃ cidha jīvaloke, kasmā isayo nappasaṃsanti kāme’’ti.

Tattha **yadesamānā**ti yaṃ vatthukāmaṃ kilesakāmañca kasigorakkhādīhi samavisamakammehi pariyesamānā sattā loke vicaranti, etaṃ bahūnaṃ devamanussānaṃ iṭṭhañca kantañca piyañca manuññañca, kasmā isayo nappasaṃsanti kāmeti attho. **‘‘Kāme’’**ti iminā taṃ vatthuṃ sarūpato dasseti.

Athassa pañhaṃ vissajjento mahāsatto dve gāthā abhāsi –

93. ‘‘Kāmesu ve haññare bajjhare ca, kāmesu dukkhañca bhayañca jātaṃ;
Kāmesu bhūtādhipatī pamattā, pāpāni kammāni karonti mohā.

94. ‘‘Te pāpadhammā pasavetva pāpaṃ, kāyassa bhedā nirayaṃ vajanti;
Ādīnavaṃ kāmaguṇesu disvā, tasmā isayo nappasaṃsanti kāme’’ti.

Tattha **kāmesū**ti kāmahetu, kāme nissāya kāyaduccaritādīni karontīti attho. **Haññare**ti daṇḍādīhi haññanti. **Bajjhare**ti rajjubandhanādīhi bajjhanti. **Dukkha**nti kāyikacetasikaṃ asātaṃ dukkhaṃ. **Bhaya**nti attānuvādādikaṃ sabbampi bhayaṃ. **Bhūtādhipatī**ti sakkaṃ ālapati. **Ādīnava**nti evarūpaṃ dosaṃ. So panesa ādīnavo dukkhakkhandhādīhi suttehi (ma. ni. 1.163-180) dīpetabbo.

Sakko mahāsattassa kathaṃ sutvā saṃviggamānaso anantaraṃ gāthamāha –

95. ‘‘Vīmaṃsamāno isino bhisāni, tīre gahetvāna thale nidhesiṃ;
Suddhā apāpā isayo vasanti, etāni te brahmacārī bhisānī’’ti.

Tattha **vimaṃsamāno**ti bhante, ahaṃ ‘‘ime isayo kāmādhimuttā vā, no vā’’ti vīmaṃsanto. **Isino**ti tava mahesino santakāni bhisāni. **Tīre gahetvānā**ti tīre nikkhittāni gahetvā thale ekamante nidhesiṃ. **Suddhā**ti idāni mayā tumhākaṃ sapathakiriyāya ñātaṃ ‘‘ime isayo suddhā apāpā hutvā vasantī’’ti.

Taṃ sutvā bodhisatto gāthamāha –

96. ‘‘Na te naṭā no pana kīḷaneyyā, na bandhavā no pana te sahāyā;
Kismiṃ vupatthambha sahassanetta, isīhi tvaṃ kīḷasi devarājā’’ti.

Tattha **na te naṭā no**ti devarāja, mayaṃ tava naṭā vā kīḷitabbayuttakā vā keci na homa, nāpi tava ñātakā, na sahāyā, atha tvaṃ kiṃ vā upatthambhaṃ katvā kiṃ nissāya isīhi saddhiṃ kīḷasīti attho.

Atha naṃ sakko khamāpento vīsatimaṃ gāthamāha –

97. ‘‘Ācariyo mesi pitā ca mayhaṃ, esā patiṭṭhā khalitassa brahme;
Ekāparādhaṃ khama bhūripañña, na paṇḍitā kodhabalā bhavantī’’ti.

Tattha **esā patiṭṭhā**ti esā tava pādacchāyā ajja mama khalitassa aparaddhassa patiṭṭhā hotu. **Kodhabalā**ti paṇḍitā nāma khantibalā bhavanti, na kodhabalāti.

Atha mahāsatto sakkassa devarañño khamitvā sayaṃ isigaṇaṃ khamāpento itaraṃ gāthamāha –

98. ‘‘Suvāsitaṃ isinaṃ ekarattaṃ, yaṃ vāsavaṃ bhūtapatiddasāma;
Sabbeva bhonto sumanā bhavantu, yaṃ brāhmaṇo paccupādī bhisānī’’ti.

Tattha **suvāsitaṃ isinaṃ ekaratta**nti āyasmantānaṃ isīnaṃ ekarattampi imasmiṃ araññe vasitaṃ suvasitameva. Kiṃkāraṇā? Yaṃ vāsavaṃ bhūtapatiṃ addasāma, sace hi mayaṃ nagare avasimha, imaṃ na addasāma. **Bhonto**ti bhavanto sabbepi sumanā bhavantu, tussantu, sakkassa devarañño khamantu. Kiṃkāraṇā? **Yaṃ brāhmaṇo paccupādī bhisāni,** yasmā tumhākaṃ ācariyo bhisāni paṭilabhīti.

Sakko isigaṇaṃ vanditvā devalokameva gato. Isigaṇopi jhānābhiññāyo nibbattetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhu porāṇakapaṇḍitā sapathaṃ katvā kilese pajahiṃsū’’ti vatvā saccāni pakāsesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Jātakaṃ samodhānento puna satthā tisso gāthā abhāsi –

99. ‘‘Ahañca sāriputto ca, moggallāno ca kassapo;
Anuruddho puṇṇo ānando, tadāsuṃ satta bhātaro.

100. ‘‘Bhaginī uppalavaṇṇā ca, dāsī khujjuttarā tadā;
Citto gahapati dāso, yakkho sātāgiro tadā.

101. ‘‘Pālileyyo tadā nāgo, madhudo seṭṭhavānaro;
Kāḷudāyī tadā sakko, evaṃ dhāretha jātaka’’nti.

Bhisajātakavaṇṇanā pañcamā.

[489] 6. Surucijātakavaṇṇanā

Mahesī surucino bhariyāti idaṃ satthā sāvatthiṃ upanissāya migāramātupāsāde viharanto visākhāya mahāupāsikāya laddhe aṭṭha vare ārabbha kathesi. Sā hi ekadivasaṃ jetavane dhammakathaṃ sutvā bhagavantaṃ saddhiṃ bhikkhusaṅghena svātanāya nimantetvā pakkāmi. Tassā pana rattiyā accayena cātuddīpiko mahāmegho pāvassi. Bhagavā bhikkhū āmantetvā ‘‘yathā, bhikkhave, jetavane vassati, evaṃ catūsu dīpesu vassati, ovassāpetha, bhikkhave, kāyaṃ, ayaṃ pacchimako cātuddīpiko mahāmegho’’ti vatvā ovassāpitakāyehi bhikkhūhi saddhiṃ iddhibalena jetavane antarahito visākhāya koṭṭhake pāturahosi. Upāsikā ‘‘acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma jāṇukamattesupi oghesu vattamānesu kaṭimattesupi oghesu vattamānesu na hi nāma ekabhikkhussapi pādā vā cīvarāni vā allāni bhavissantī’’ti haṭṭhā udaggā buddhappamukhaṃ bhikkhusaṅghaṃ parivisitvā katabhattakiccaṃ bhagavantaṃ etadavoca ‘‘aṭṭhāhaṃ, bhante, bhagavantaṃ varāni yācāmī’’ti. ‘‘Atikkantavarā kho, visākhe, tathāgatā’’ti. ‘‘Yāni ca, bhante, kappiyāni yāni ca anavajjānī’’ti. ‘‘Vadehi visākhe’’ti. ‘‘Icchāmahaṃ, bhante, bhikkhusaṅghassa yāvajīvaṃ vassikasāṭikaṃ dātuṃ, āgantukabhattaṃ dātuṃ, gamikabhattaṃ dātuṃ, gilānabhattaṃ dātuṃ, gilānupaṭṭhākabhattaṃ dātuṃ, gilānabhesajjaṃ dātuṃ, dhuvayāguṃ dātuṃ, bhikkhunisaṅghassa yāvajīvaṃ udakasāṭikaṃ dātu’’nti.

Satthā ‘‘kaṃ pana tvaṃ, visākhe, atthavasaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasī’’ti pucchitvā tāya varānisaṃse kathite ‘‘sādhu sādhu, visākhe, sādhu kho tvaṃ, visākhe, imaṃ ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasī’’ti vatvā ‘‘anujānāmi te, visākhe, aṭṭha varānī’’ti aṭṭha vare datvā anumodanaṃ katvā pakkāmi. Athekadivasaṃ satthari pubbārāme viharante bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, visākhā mahāupāsikā mātugāmattabhāve ṭhatvāpi dasabalassa santike aṭṭha vare labhi, aho mahāguṇā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, visākhā idāneva mama santikā vare labhati, pubbepesā labhiyevā’’ti vatvā atītaṃ āhari.

Atīte mithilāyaṃ suruci nāma rājā rajjaṃ kārento puttaṃ paṭilabhitvā tassa ‘‘surucikumāro’’tveva nāmaṃ akāsi. So vayappatto ‘‘takkasilāyaṃ sippaṃ uggaṇhissāmī’’ti gantvā nagaradvāre sālāyaṃ nisīdi. Bārāṇasiraññopi putto brahmadattakumāro nāma tatheva gantvā surucikumārassa nisinnaphalakeyeva nisīdi. Te aññamaññaṃ pucchitvā vissāsikā hutvā ekatova ācariyassa santikaṃ gantvā ācariyabhāgaṃ datvā sippaṃ paṭṭhapetvā na cirasseva niṭṭhitasippā ācariyaṃ āpucchitvā thokaṃ maggaṃ ekatova gantvā dvedhāpathe ṭhitā aññamaññaṃ āliṅgitvā mittadhammānurakkhaṇatthaṃ katikaṃ kariṃsu ‘‘sace mama putto jāyati, tava dhītā, tava putto, mama dhītā, tesaṃ āvāhavivāhaṃ karissāmā’’ti. Tesu rajjaṃ kārentesu surucimahārājassa putto jāyi, ‘‘surucikumāro’’tvevassa nāmaṃ kariṃsu. Brahmadattassa dhītā jāyi, ‘‘sumedhā’’tissā nāmaṃ kariṃsu.

Surucikumāro vayappatto takkasilāyaṃ gantvā sippaṃ uggaṇhitvā āgacchi. Atha naṃ pitā rajje abhisiñcitukāmo hutvā ‘‘sahāyassa kira me bārāṇasirañño dhītā atthi, tamevassa aggamahesiṃ karissāmī’’ti tassā atthāya bahuṃ paṇṇākāraṃ datvā amacce pesesi. Tesaṃ anāgatakāleyeva bārāṇasirājā deviṃ pucchi ‘‘bhadde, mātugāmassa nāma kiṃ atirekadukkha’’nti? ‘‘Sapattirosadukkhaṃ devā’’ti. ‘‘Tena hi, bhadde, amhākaṃ ekaṃ dhītaraṃ sumedhādeviṃ tamhā dukkhā mocetvā yo etaṃ ekikameva gaṇhissati, tassa dassāmā’’ti āha. So tehi amaccehi āgantvā tassā nāme gahite ‘‘tātā, kāmaṃ mayā pubbe mayhaṃ sahāyassa paṭiññā katā, imaṃ pana mayaṃ itthighaṭāya antare na khipitukāmā, yo etaṃ ekikameva gaṇhāti, tassa dātukāmamhā’’ti āha. Te rañño santikaṃ pahiṇiṃsu. Rājā pana ‘‘amhākaṃ rajjaṃ mahantaṃ, sattayojanikaṃ mithilanagaraṃ, tīṇi yojanasatāni raṭṭhaparicchedo, heṭṭhimantena soḷasa itthisahassāni laddhuṃ vaṭṭatī’’ti vatvā na rocesi.

Surucikumāro pana sumedhāya rūpasampadaṃ sutvā savanasaṃsaggena bajjhitvā ‘‘ahaṃ taṃ ekikameva gaṇhissāmi, na mayhaṃ itthighaṭāya attho, tameva ānentū’’ti mātāpitūnaṃ pesesi. Te tassa manaṃ abhinditvā bahuṃ dhanaṃ pesetvā mahantena parivārena taṃ ānetvā kumārassa aggamahesiṃ katvā ekatova abhisiñciṃsu. So surucimahārājā nāma hutvā dhammena rajjaṃ kārento tāya saddhiṃ piyasaṃvāsaṃ vasi. Sā pana dasa vassasahassāni tassa gehe vasantī neva puttaṃ, na dhītaraṃ labhi. Atha nāgarā sannipatitvā rājaṅgaṇe upakkositvā ‘‘kimeta’’nti vutte ‘‘rañño doso natthi, vaṃsānupālako pana vo putto na vijjati, tumhākaṃ ekāva devī, rājakule ca nāma heṭṭhimantena soḷasahi itthisahassehi bhavitabbaṃ, itthighaṭaṃ gaṇha, deva, addhā tāsu puññavatī puttaṃ labhissatī''ti vatvā ''tātā, kiṃ kathetha, 'ahaṃ aññaṃ na gaṇhissāmī'ti paṭiññaṃ datvā mayā esā ānītā, na sakkā musāvādaṃ kātuṃ, na mayhaṃ itthighaṭāya attho''ti raññā paṭikkhittā pakkamiṃsu.

Sumedhā taṃ kathaṃ sutvā ''rājā tāva saccavāditāya aññā itthiyo na ānesi, ahameva panassa ānessāmī''ti rañño mātusamabhariyaṭṭhāne ṭhatvā attano ruciyāva khattiyakaññānaṃ sahassaṃ, amaccakaññānaṃ sahassaṃ, gahapatikaññānaṃ sahassaṃ, sabbasamayanāṭakitthīnaṃ sahassanti cattāri itthisahassāni ānesi. Tāpi dasa vassasahassāni rājakule vasitvā neva puttaṃ, na dhītaraṃ labhiṃsu. Etenevupāyena aparānipi tikkhattuṃ cattāri cattāri sahassāni ānesi. Tāpi neva puttaṃ, na dhītaraṃ labhiṃsu. Ettāvatā soḷasa itthisahassāni ahesuṃ. Cattālīsa vassasahassāni atikkamiṃsu, tāni tāya ekikāya vutthehi dasahi sahassehi saddhiṃ paññāsa vassasahassāni honti. Atha nāgarā sannipatitvā puna upakkositvā ''kimeta''nti vutte ''deva, tumhākaṃ itthiyo puttaṃ patthetuṃ āṇāpethā''ti vadiṃsu. Rājā ''sādhū''ti sampaṭicchitvā ''tumhe puttaṃ patthethā''ti āha. Tā tato paṭṭhāya puttaṃ patthayamānā nānādevatā namassanti, nānāvatāni caranti, putto nuppajjateva. Atha rājā sumedhaṃ āha ''bhadde, tvampi puttaṃ patthehī''ti. Sā ''sādhū''ti pannarasauposathadivase aṭṭhaṅgasamannāgataṃ uposathaṃ samādāya sirigabbhe sīlāni āvajjamānā kappiyamañcake nisīdi. Sesā ajavatagovatā hutvā puttaṃ alabhitvā uyyānaṃ agamaṃsu.

Sumedhāya sīlatejena sakkassa bhavanaṃ kampi. Tadā sakko āvajjento ''sumedhā puttaṃ pattheti, puttamassā dassāmi, na kho pana sakkā yaṃ vā taṃ vā dātuṃ, anucchavikamassā puttaṃ upadhāressāmī''ti upadhārento naḷakāradevaputtaṃ passi. So hi puññasampanno satto purimattabhāve bārāṇasiyaṃ vasanto vappakāle khettaṃ gacchanto ekaṃ paccekabuddhaṃ disvā dāsakammakare ''vapathā''ti pahiṇi. Sayaṃ nivattitvā paccekabuddhaṃ gehaṃ netvā bhojetvā puna gaṅgātīraṃ ānetvā puttena saddhiṃ ekato hutvā udumbarabhittipādaṃ naḷabhittikaṃ paṇṇasālaṃ katvā dvāraṃ yojetvā caṅkamaṃ katvā paccekabuddhaṃ tattheva temāsaṃ vasāpetvā vutthavassaṃ dve pitāputtā ticīvarena acchādetvā uyyojesuṃ. Eteneva niyāmena sattaṭṭha paccekabuddhe tāya paṇṇasālāya vasāpetvā ticīvarāni adaṃsu. ''Dve pitāputtā naḷakārā hutvā gaṅgātīre veḷuṃ upadhārentā paccekabuddhaṃ disvā evamakaṃsū''tipi vadantiyeva.

Te kālaṃ katvā tāvatiṃsabhavane nibbattitvā chasu kāmāvacarasaggesu anulomapaṭilomena mahantaṃ devissariyaṃ anubhavantā vicaranti. Te tato cavitvā uparidevaloke nibbattitukāmā honti. Sakko tathā gatabhāvaṃ ñatvā tesu ekassa vimānadvāraṃ gantvā taṃ āgantvā vanditvā ṭhitaṃ āha – ''mārisa, tayā manussalokaṃ gantuṃ vaṭṭatī''ti. ''Mahārāja, manussaloko nāma jeguccho paṭikūlo, tattha ṭhitā dānādīni puññāni katvā devalokaṃ patthenti, tattha gantvā kiṃ karissāmī''ti. ''Mārisa, devaloke paribhuñjitabbasampattiṃ manussaloke paribhuñjissasi, pañcavīsatiyojanubbedhe navayojanaāyāme aṭṭhayojanavitthāre ratanapāsāde vasissasi, adhivāsehī''ti. So adhivāsesi. Sakko tassa paṭiññaṃ gahetvā isivesena rājuyyānaṃ gantvā tāsaṃ itthīnaṃ upari ākāse caṅkamanto attānaṃ dassetvā ''kassāhaṃ puttavaraṃ dammi, kā puttavaraṃ gaṇhissatī''ti āha. ''Bhante, mayhaṃ dehi, mayhaṃ dehī''ti soḷasa itthisahassāni hatthe ukkhipiṃsu. Tato sakko āha – ''ahaṃ sīlavatīnaṃ puttaṃ dammi, tumhākaṃ kiṃ sīlaṃ, ko ācāro''ti. Tā ukkhittahatthe samañchitvā ''sace sīlavatiyā dātukāmo, sumedhāya santikaṃ gacchāhī''ti vadiṃsu. So ākāseneva gantvā tassā vāsāgāre sīhapañjare aṭṭhāsi.

Athassā tā itthiyo ārocesuṃ ''etha, devi, sakko devarājā 'tumhākaṃ puttavaraṃ dassāmī'ti ākāsenāgantvā sīhapañjare ṭhito''ti. Sā garuparihārenāgantvā sīhapañjaraṃ ugghāṭetvā ''saccaṃ kira, bhante, tumhe sīlavatiyā puttavaraṃ dethā''ti āha. ''Āma devī''ti. ''Tena hi mayhaṃ dethā''ti. ''Kiṃ pana te sīlaṃ, kathehi, sace me ruccati, dassāmi te puttavara''nti. Sā tassa vacanaṃ sutvā ''tena hi suṇāhī''ti vatvā attano sīlaguṇaṃ kathentī pannarasa gāthā abhāsi –

102. ''Mahesī surucino bhariyā, ānītā paṭhamaṃ ahaṃ;
Dasa vassasahassāni, yaṃ maṃ surucimānayi.

103. ‘‘Sāhaṃ brāhmaṇa rājānaṃ, vedehaṃ mithilaggahaṃ;
Nābhijānāmi kāyena, vācāya uda cetasā;
Suruciṃ atimaññittha, āvi vā yadi vā raho.

104. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

105. ‘‘Bhattu mama sassu mātā, pitā cāpi ca sassuro;
Te maṃ brahme vinetāro, yāva aṭṭhaṃsu jīvitaṃ.

106. ‘‘Sāhaṃ ahiṃsāratinī, kāmasā dhammacārinī;
Sakkaccaṃ te upaṭṭhāsiṃ, rattindivamatanditā.

107. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

108. ‘‘Soḷasitthisahassāni, sahabhariyāni brāhmaṇa;
Tāsu issā vā kodho vā, nāhu mayhaṃ kudācanaṃ.

109. ‘‘Hitena tāsaṃ nandāmi, na ca me kāci appiyā;
Attānaṃvānukampāmi, sadā sabbā sapattiyo.

110. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

111. ‘‘Dāse kammakare pesse, ye caññe anujīvino;
Pesemi sahadhammena, sadā pamuditindriyā.

112. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

113. ‘‘Samaṇe brāhmaṇe cāpi, aññe cāpi vanibbake;
Tappemi annapānena, sadā payatapāṇinī.

114. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

115. ‘‘Cātuddasiṃ pañcaddasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ;
Uposathaṃ upavasāmi, sadā sīlesu saṃvutā.

116. ‘‘Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā’’ti.

Tattha **mahesī**ti aggamahesī. **Surucino**ti surucirañño. **Paṭhaman**ti soḷasannaṃ itthisahassānaṃ sabbapaṭhamaṃ. **Yaṃ man**ti yasmiṃ kāle maṃ suruci ānayi, tato paṭṭhāya ahaṃ dasa vassasahassāni ekikāva imasmiṃ gehe vasiṃ. **Atimaññitthā**ti muhuttampi sammukhā vā parammukhā vā atimaññinti idaṃ atikkamitvā maññanaṃ na jānāmi na sarāmi. **Ise**ti taṃ ālapati.

Te manti sasuro ca sassu cāti te ubhopi maṃ **vinetāro,** tehi vinītā amhi, te me yāva jīviṃsu, tāva ovādamadaṃsu. **Ahiṃsāratinī**ti ahiṃsāsaṅkhātāya ratiyā samannāgatā. Mayā hi kunthakipillikopi na hiṃsitapubbo. **Kāmasā**ti ekanteneva. **Dhammacārinī**ti dasakusalakammapathesu pūremi. **Upaṭṭhāsi**nti pādaparikammādīni kiccāni karontī upaṭṭhahiṃ.

Sahabhariyānīti mayā saha ekasāmikassa bhariyabhūtāni. **Nāhū**ti kilesaṃ nissāya issādhammo vā kodhadhammo vā mayhaṃ na bhūtapubbo. **Hitenā**ti yaṃ tāsaṃ hitaṃ, teneva nandāmi, ure vutthadhītaro viya tā disvā tussāmi. **Kācī**ti tāsu ekāpi mayhaṃ appiyā nāma natthi, sabbāpi piyakāyeva. **Anukampāmī**ti muducittena sabbā soḷasasahassāpi tā attānaṃ viya anukampāmi.

Sahadhammenāti nayena kāraṇena yo yaṃ kātuṃ sakkoti, taṃ tasmiṃ kamme payojemīti attho. **Pamuditindriyā**ti pesentī ca niccaṃ pamuditindriyāva hutvā pesemi, ‘‘are duṭṭha dāsa idaṃ nāma karohī’ti evaṃ kujjhitvā na me koci katthaci pesitapubbo. **Payatapāṇinī**ti dhotahatthā pasāritahatthāva hutvā. **Pāṭihāriyapakkhañcā**ti aṭṭhamīcātuddasīpannarasīnaṃ paccuggamanānuggamanavasena cattāro divasā. **Sadā**ti niccakālaṃ pañcasu sīlesu saṃvutā, tehi pihitagopitattabhāvāva homīti.

Evaṃ tassā gāthāya satenapi sahassenapi vaṇṇiyamānānaṃ guṇānaṃ pamāṇaṃ nāma natthi, tāya pannarasahi gāthāhi attano guṇānaṃ vaṇṇitakāleyeva sakko attano bahukaraṇīyatāya tassā kathaṃ avicchinditvā ‘‘pahūtā abbhutāyeva te guṇā’’ti taṃ pasaṃsanto gāthādvayamāha –

117. ‘‘Sabbeva te dhammaguṇā, rājaputti yasassini;
Saṃvijjanti tayi bhadde, ye tvaṃ kittesi attani.

118. ‘‘Khattiyo jātisampanno, abhijāto yasassimā;
Dhammarājā videhānaṃ, putto uppajjate tavā’’ti.

Tattha **dhammaguṇā**ti sabhāvaguṇā bhūtaguṇā. **Saṃvijjantī**ti ye tayā vuttā, te sabbeva tayi upalabbhanti. **Abhijāto**ti atijāto suddhajāto. **Yasassimā**ti yasasampannena parivārasampannena samannāgato. **Uppajjate**ti evarūpo putto tava uppajjissati, mā cintayīti.

Sā tassa vacanaṃ sutvā somanassajātā taṃ pucchantī dve gāthā abhāsi –

119. ‘‘Dummī rajojalladharo, aghe vehāyasaṃ ṭhito;
Manuññaṃ bhāsase vācaṃ, yaṃ mayhaṃ hadayaṅgamaṃ.

120. ‘‘Devatānusi saggamhā, isi vāsi mahiddhiko;
Ko vāsi tvaṃ anuppatto, attānaṃ me pavedayā’’ti.

Tattha **dummī**ti anañjitāmaṇḍito sakko āgacchanto ramaṇīyena tāpasavesena āgato, pabbajitavesena āgatattā pana sā evamāha. **Aghe**ti appaṭighe ṭhāne. **Yaṃ mayha**nti yaṃ etaṃ manuññaṃ vācaṃ mayhaṃ bhāsasi, taṃ bhāsamāno tvaṃ devatānusi saggamhā idhāgato. **Isi vāsi mahiddhiko**ti yakkhādīsu ko vā tvaṃ asi idhānuppatto, attānaṃ me pavedaya, yathābhūtaṃ kathehīti vadati.

Sakko tassā kathento cha gāthā abhāsi –

121. ‘‘Yaṃ devasaṅghā vandanti, sudhammāyaṃ samāgatā;
Sohaṃ sakko sahassakkho, āgatosmi tavantike.

122. ‘‘Itthiyo jīvalokasmiṃ, yā hoti samacārinī;
Medhāvinī sīlavatī, sassudevā patibbatā.

123. ‘‘Tādisāya sumedhāya, sucikammāya nāriyā;
Devā dassanamāyanti, mānusiyā amānusā.

124. ‘‘Tvañca bhadde suciṇṇena, pubbe sucaritena ca;
Idha rājakule jātā, sabbakāmasamiddhinī.

125. ‘‘Ayañca te rājaputti, ubhayattha kaṭaggaho;
Devalokūpapattī ca, kittī ca idha jīvite.

126. ‘‘Ciraṃ sumedhe sukhinī, dhammamattani pālaya;
Esāhaṃ tidivaṃ yāmi, piyaṃ me tava dassana’’nti.

Tattha **sahassakkho**ti atthasahassassa taṃmuhuttaṃ dassanavasena sahassakkho. **Itthiyo**ti itthī. **Samacārinī**ti tīhi dvārehi samacariyāya samannāgatā. **Tādisāyā**ti tathārūpāya. **Sumedhāyā**ti supaññāya. **Ubhayattha kaṭaggaho**ti ayaṃ tava imasmiñca attabhāve anāgate ca jayaggāho. Tesu anāgate devalokuppatti ca idha jīvite pavattamāne kitti cāti ayaṃ ubhayattha kaṭaggaho nāma. **Dhamma**nti evaṃ sabhāvaguṇaṃ ciraṃ attani pālaya. **Esāha**nti eso ahaṃ. **Piyaṃ me**ti mayhaṃ tava dassanaṃ piyaṃ.

Devaloke pana me kiccakaraṇīyaṃ atthi, tasmā gacchāmi, tvaṃ appamattā hohīti tassā ovādaṃ datvā pakkāmi. Naḷakāradevaputto pana paccūsakāle cavitvā tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Sā gabbhassa patiṭṭhitabhāvaṃ ñatvā rañño ārocesi, rājā gabbhassa parihāraṃ adāsi. Sā dasamāsaccayena puttaṃ vijāyi, ‘‘mahāpanādo’’tissa nāmaṃ kariṃsu. Ubhayaraṭṭhavāsino ‘‘sāmiputtassa no khīramūla’’nti ekekaṃ kahāpaṇaṃ rājaṅgaṇe khipiṃsu, mahādhanarāsi ahosi. Raññā paṭikkhittāpi ‘‘sāmiputtassa no vaḍḍhitakāle paribbayo bhavissatī’’ti aggahetvāva pakkamiṃsu. Kumāro pana mahāparivārena vaḍḍhitvā vayappatto soḷasavassakāleyeva sabbasippesu nipphattiṃ pāpuṇi. Rājā puttassa vayaṃ oloketvā deviṃ āha – ‘‘bhadde, puttassa me rajjābhisekakālo, ramaṇīyamassa pāsādaṃ kāretvā abhisekaṃ karissāmī’’ti. Sā ‘‘sādhu devā’’ti sampaṭicchi. Rājā vatthuvijjācariye pakkosāpetvā ‘‘tātā, vaḍḍhakiṃ gahetvā amhākaṃ nivesanato avidūre puttassa me pāsādaṃ māpetha, rajjena naṃ abhisiñcissāmā’’ti āha. Te ‘‘sādhu, devā’’ti bhūmippadesaṃ vīmaṃsanti.

Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. So taṃ kāraṇaṃ ñatvā vissakammaṃ āmantetvā ‘‘gaccha, tāta, mahāpanādakumārassa āyāmena navayojanikaṃ, vitthārato aṭṭhayojanikaṃ, ubbedhena pañcavīsatiyojanikaṃ, ratanapāsādaṃ māpehī’’ti pesesi. So vaḍḍhakīvesena vaḍḍhakīnaṃ santikaṃ gantvā ‘‘tumhe pātarāsaṃ bhuñjitvā ethā’’ti te pesetvā daṇḍakena bhūmiṃ pahari, tāvadeva vuttappakāro sattabhūmiko pāsādo uṭṭhahi. Mahāpanādassa pāsādamaṅgalaṃ, chattamaṅgalaṃ, āvāhamaṅgalanti tīṇi maṅgalāni ekatova ahesuṃ. Maṅgalaṭṭhāne ubhayaraṭṭhavāsino sannipatitvā maṅgalacchaṇena satta vassāni vītināmesuṃ. Neva ne rājā uyyojesi, tesaṃ vatthālaṅkārakhādanīyabhojanīyādi sabbaṃ rājakulasantakameva ahosi. Te sattasaṃvaccharaccayena upakkositvā surucimahārājena ‘‘kimeta’’nti puṭṭhā ‘‘mahārāja, amhākaṃ maṅgalaṃ bhuñjantānaṃ satta vassāni gatāni, kadā maṅgalassa osānaṃ bhavissatī’’ti āhaṃsu. Tato rājā ‘‘tātā, puttena me ettakaṃ kālaṃ na hasitapubbaṃ, yadā so hasissati, tadā gamissathā’’ti āha. Atha mahājano bheriṃ carāpetvā naṭe sannipātesi. Cha naṭasahassāni sannipatitvā satta koṭṭhāsā hutvā naccantā rājānaṃ hasāpetuṃ nāsakkhiṃsu. Tassa kira dīgharattaṃ dibbanāṭakānaṃ diṭṭhattā tesaṃ naccaṃ amanuññaṃ ahosi.

Tadā bhaṇḍukaṇḍo ca paṇḍukaṇḍo cāti dve nāṭakajeṭṭhakā ‘‘mayaṃ rājānaṃ hasāpessāmā’’ti rājaṅgaṇaṃ pavisiṃsu. Tesu bhaṇḍukaṇḍo tāva rājadvāre mahantaṃ atulaṃ nāma ambaṃ māpetvā suttaguḷaṃ khipitvā tassa sākhāya laggāpetvā suttena atulambaṃ abhiruhi. Atulamboti kira vessavaṇassa ambo. Atha tampi vessavaṇassa dāsā gahetvā aṅgapaccaṅgāni chinditvā pātesuṃ, sesanāṭakā tāni samodhānetvā udakena abhisiñciṃsu. So pupphapaṭaṃ nivāsetvā ca pārupitvā ca naccantova uṭṭhahi. Mahāpanādo tampi disvā neva hasi. Paṇḍukaṇḍo naṭo rājaṅgaṇe dārucitakaṃ kāretvā attano parisāya saddhiṃ aggiṃ pāvisi. Tasmiṃ nibbute citakaṃ udakena abhisiñciṃsu. So sapariso pupphapaṭaṃ nivāsetvā ca pārupitvā ca naccantova uṭṭhahi. Tampi disvā rājā neva hasi. Iti taṃ hasāpetuṃ asakkontā manussā upaddutā ahesuṃ.

Sakko taṃ kāraṇaṃ ñatvā ‘‘gaccha, tāta, mahāpanādaṃ hasāpetvā ehī’’ti devanaṭaṃ pesesi. So āgantvā rājaṅgaṇe ākāse ṭhatvā upaḍḍhaaṅgaṃ nāma dassesi, ekova hattho, ekova pādo, ekaṃ akkhi, ekā dāṭhā naccati calati phandati, sesaṃ niccalamahosi. Taṃ disvā mahāpanādo thokaṃ hasitaṃ akāsi. Mahājano pana hasanto hasanto hāsaṃ sandhāretuṃ satiṃ paccupaṭṭhāpetuṃ asakkonto aṅgāni vissajjetvā rājaṅgaṇeyeva pati, tasmiṃ kāle maṅgalaṃ niṭṭhitaṃ. Sesamettha ‘‘panādo nāma so rājā, yassa yūpo suvaṇṇayo’’ti mahāpanādajātakena vaṇṇetabbaṃ. Rājā mahāpanādo dānādīni puññāni katvā āyupariyosāne devalokameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, visākhā pubbepi mama santikā varaṃ labhiyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā mahāpanādo bhaddaji ahosi, sumedhādevī visākhā, vissakammo ānando, sakko pana ahameva ahosi’’nti.

Surucijātakavaṇṇanā chaṭṭhā.

## [490] 7. Pañcuposathajātakavaṇṇanā

Appossukko dāni tuvaṃ kapotāti idaṃ satthā jetavane viharanto uposathike pañcasate upāsake ārabbha kathesi. Tadā hi satthā dhammasabhāyaṃ catuparisamajjhe alaṅkatabuddhāsane nisīditvā muducittena parisaṃ oloketvā ‘‘ajja upāsakānaṃ kathaṃ paṭicca desanā samuṭṭhahissatī’’ti ñatvā upāsake āmantetvā ‘‘uposathikattha upāsakā’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘sādhu vo kataṃ, uposatho nāmesa porāṇakapaṇḍitānaṃ vaṃso, porāṇakapaṇḍitā hi rāgādikilesaniggahatthaṃ uposathavāsaṃ vasiṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte magadharaṭṭhādīnaṃ tiṇṇaṃ raṭṭhānaṃ antare aṭavī ahosi. Bodhisatto magadharaṭṭhe brāhmaṇamahāsālakule nibbattitvā vayappatto kāme pahāya nikkhamitvā taṃ aṭaviṃ pavisitvā assamaṃ katvā isipabbajjaṃ pabbajitvā vāsaṃ kappesi. Tassa pana assamassa avidūre ekasmiṃ veḷugahane attano bhariyāya saddhiṃ kapotasakuṇo vasati, ekasmiṃ vammike ahi, ekasmiṃ vanagumbe siṅgālo, ekasmiṃ vanagumbe accho. Te cattāropi kālena kālaṃ isiṃ upasaṅkamitvā dhammaṃ suṇanti.

Athekadivasaṃ kapoto bhariyāya saddhiṃ kulāvakā nikkhamitvā gocarāya pakkāmi. Tassa pacchato gacchantiṃ kapotiṃ eko seno gahetvā palāyi. Tassā viravasaddaṃ sutvā kapoto nivattitvā olokento taṃ tena hariyamānaṃ passi. Senopi naṃ viravantiṃyeva māretvā khādi. Kapoto tāya viyogena rāgapariḷāhena pariḍayhamāno cintesi ‘‘ayaṃ rāgo maṃ ativiya kilameti, na idāni imaṃ aniggahetvā gocarāya pakkamissāmī’’ti. So gocarapathaṃ pacchinditvā tāpasassa santikaṃ gantvā rāganiggahāya uposathaṃ samādiyitvā ekamantaṃ nipajji.

Sappopi ‘‘gocaraṃ pariyesissāmī’’ti vasanaṭṭhānā nikkhamitvā paccantagāme gāvīnaṃ vicaraṇaṭṭhāne gocaraṃ pariyesati. Tadā gāmabhojakassa sabbaseto maṅgalausabho gocaraṃ gahetvā ekasmiṃ vammikapāde jaṇṇunā patiṭṭhāya siṅgehi mattikaṃ gaṇhanto kīḷati, sappo gāvīnaṃ padasaddena bhīto taṃ vammikaṃ pavisituṃ pakkanto. Atha naṃ usabho pādena akkami. So taṃ kujjhitvā ḍaṃsi, usabho tattheva jīvitakkhayaṃ patto. Gāmavāsino ‘‘usabho kira mato’’ti sutvā sabbe ekato āgantvā roditvā kanditvā taṃ gandhamālādīhi pūjetvā āvāṭe nikhaṇitvā pakkamiṃsu. Sappo tesaṃ gatakāle nikkhamitvā ‘‘ahaṃ kodhaṃ nissāya imaṃ jīvitā voropetvā mahājanassa hadaye sokaṃ pavesesiṃ, na dāni imaṃ kodhaṃ aniggahetvā gocarāya pakkamissāmī’’ti cintetvā nivattitvā taṃ assamaṃ gantvā kodhaniggahāya uposathaṃ samādiyitvā ekamantaṃ nipajji.

Siṅgālopi gocaraṃ pariyesanto ekaṃ matahatthiṃ disvā ‘‘mahā me gocaro laddho’’ti tuṭṭho gantvā soṇḍāyaṃ ḍaṃsi, thambhe daṭṭhakālo viya ahosi. Tattha assādaṃ alabhitvā dante ḍaṃsi, pāsāṇe daṭṭhakālo viya ahosi. Kucchiyaṃ ḍaṃsi, kusule daṭṭhakālo viya ahosi. Naṅguṭṭhe ḍaṃsi, ayasalāke daṭṭhakālo viya ahosi. Vaccamagge ḍaṃsi, ghatapūve daṭṭhakālo viya ahosi. So lobhavasena khādanto antokucchiyaṃ pāvisi, tattha chātakāle maṃsaṃ khādati, pipāsitakāle lohitaṃ pivati, nipajjanakāle antāni ca papphāsañca avattharitvā nipajji. So ‘‘idheva me annapānañca sayanañca nipphannaṃ, aññattha kiṃ karissāmī’’ti cintetvā tattheva abhirato bahi anikkhamitvā antokucchiyaṃyeva vasi. Aparabhāge vātātapena hatthikuṇape sukkhante karīsamaggo pihito, siṅgālo antokucchiyaṃ nipajjamāno appamaṃsalohito paṇḍusarīro hutvā nikkhamanamaggaṃ na passi. Athekadivasaṃ akālamegho vassi, karīsamaggo temiyamāno mudu hutvā vivaraṃ dassesi. Siṅgālo chiddaṃ disvā ‘‘aticiramhi kilanto, iminā chiddena palāyissāmī’’ti karīsamaggaṃ sīsena pahari. Tassa sambādhaṭṭhānena vegena nikkhantassa sinnasarīrassa sabbāni lomāni karīsamagge laggāni, tālakando viya nillomasarīro hutvā nikkhami. So ‘‘lobhaṃ nissāya mayā idaṃ dukkhaṃ anubhūtaṃ, na dāni imaṃ aniggahetvā gocaraṃ gaṇhissāmī’’ti cintetvā taṃ assamaṃ gantvā lobhaniggahatthāya uposathaṃ samādiyitvā ekamantaṃ nipajji.

Acchopi araññā nikkhamitvā atricchābhibhūto mallaraṭṭhe paccantagāmaṃ gato. Gāmavāsino ‘‘accho kira āgato’’ti dhanudaṇḍādihatthā nikkhamitvā tena paviṭṭhaṃ gumbaṃ parivāresuṃ. So mahājanena parivāritabhāvaṃ ñatvā nikkhamitvā palāyi, palāyantameva taṃ dhanūhi ceva daṇḍādīhi ca pothesuṃ. So bhinnena sīsena lohitena galantena attano vasanaṭṭhānaṃ gantvā ‘‘idaṃ dukkhaṃ mama atricchālobhavasena uppannaṃ, na dāni imaṃ aniggahetvā gocaraṃ gaṇhissāmī’’ti cintetvā taṃ assamaṃ gantvā atricchāniggahāya uposathaṃ samādiyitvā ekamantaṃ nipajji.

Tāpasopi attano jātiṃ nissāya mānavasiko hutvā jhānaṃ uppādetuṃ na sakkoti. Atheko paccekabuddho tassa mānanissitabhāvaṃ ñatvā ‘‘ayaṃ na lāmakasatto, buddhaṅkuro esa, imasmiṃyeva bhaddakappe sabbaññutaṃ pāpuṇissati, imassa mānaniggahaṃ katvā samāpattinibbattanākāraṃ karissāmī’’ti tasmiṃ paṇṇasālāya nisinneyeva uttarahimavantato āgantvā tassa pāsāṇaphalake nisīdi. So nikkhamitvā taṃ attano āsane nisinnaṃ disvā mānanissitabhāvena anattamano hutvā taṃ upasaṅkamitvā accharaṃ paharitvā ‘‘nassa, vasala, kāḷakaṇṇi, muṇḍaka, samaṇaka, kimatthaṃ mama nisinnaphalake nisinnosī’’ti āha. Atha naṃ so ‘‘sappurisa, kasmā mānanissitosi, ahaṃ paṭividdhapaccekabodhiñāṇo, tvaṃ imasmiṃyeva bhaddakappe sabbaññubuddho bhavissasi, buddhaṅkurosi, pāramiyo pūretvā āgato aññaṃ ettakaṃ nāma kālaṃ atikkamitvā buddho bhavissasi, buddhattabhāve ṭhito siddhattho nāma bhavissasī’’ti nāmañca gottañca kulañca aggasāvakādayo ca sabbe ācikkhitvā ‘‘kimatthaṃ tvaṃ mānanissito hutvā pharuso hosi, nayidaṃ tava anucchavika’’nti ovādamadāsi. So tena evaṃ vuttopi neva naṃ vandi, na ca ‘‘kadāhaṃ buddho bhavissāmī’’tiādīni pucchi. Atha naṃ paccekabuddho ‘‘tava jātiyā mama guṇānaṃ mahantabhāvaṃ jāna, sace sakkosi, ahaṃ viya ākāse vicarāhī’’ti vatvā ākāse uppatitvā attano pādapaṃsuṃ tassa jaṭāmaṇḍale vikiranto uttarahimavantameva gato.

Tāpaso tassa gatakāle saṃvegappatto hutvā ‘‘ayaṃ samaṇo evaṃ garusarīro vātamukhe khittatūlapicu viya ākāse pakkhando, ahaṃ jātimānena evarūpassa paccekabuddhassa neva pāde vandiṃ, na ca ‘‘kadāhaṃ buddho bhavissāmī’ti pucchiṃ, jāti nāmesā kiṃ karissati, imasmiṃ loke sīlacaraṇameva mahantaṃ, ayaṃ kho pana me māno vaḍḍhanto nirayaṃ upanessati, na idāni imaṃ mānaṃ aniggahetvā phalāphalatthāya gamissāmī’’ti paṇṇasālaṃ pavisitvā mānaniggahāya uposathaṃ samādāya kaṭṭhattharikāya nisinno mahāñāṇo kulaputto mānaṃ niggahetvā kasiṇaṃ vaḍḍhetvā abhiññā ca samāpattiyo ca nibbattetvā nikkhamitvā caṅkamanakoṭiyaṃ pāsāṇaphalake nisīdi. Atha naṃ kapotādayo upasaṅkamitvā vanditvā ekamantaṃ nisīdiṃsu. Mahāsatto kapotaṃ pucchi ‘‘tvaṃ aññesu divasesu na imāya velāya āgacchasi, gocaraṃ pariyesasi, kiṃ nu kho ajja uposathiko jātosī’’ti? ‘‘Āma bhante’’ti. Atha naṃ ‘‘kena kāraṇenā’’ti pucchanto paṭhamaṃ gāthamāha –

127. ‘‘Appossukko dāni tuvaṃ kapota, vihaṅgama na tava bhojanattho;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko kapotā’’ti.

Tattha **appossukko**ti nirālayo. **Na tava bhojanattho**ti kiṃ ajja tava bhojanena attho natthi.

Taṃ sutvā kapoto dve gāthā abhāsi –

128. ‘‘Ahaṃ pure giddhigato kapotiyā, asmiṃ padesasmimubho ramāma;

Athaggahī sākuṇiko kapotiṃ, akāmako tāya vinā ahosiṃ.

129. ‘‘Nānābhavā vippayogena tassā, manomayaṃ vedana vedayāmi;
Tasmā ahaṃposathaṃ pālayāmi, rāgo mamaṃ mā punarāgamāsī’’ti.

Tattha **ramāmā**ti imasmiṃ bhūmibhāge kāmaratiyā ramāma. **Sākuṇiko**ti senasakuṇo.

Kapotena attano uposathakamme vaṇṇite mahāsatto sappādīsu ekekaṃ pucchi. Tepi yathābhūtaṃ byākariṃsu –

130. ‘‘Anujjugāmī uragā dujivha, dāṭhāvudho ghoravisosi sappa;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko nu dīgha.

131. ‘‘Usabho ahū balavā gāmikassa, calakkakū vaṇṇabalūpapanno;
So maṃ akkami taṃ kupito aḍaṃsiṃ, dukkhābhituṇṇo maraṇaṃ upāgā.

132. ‘‘Tato janā nikkhamitvāna gāmā, kanditvā roditvā apakkamiṃsu;
Tasmā ahaṃposathaṃ pālayāmi, kodho mamaṃ mā punarāgamāsi.

133. ‘‘Matāna maṃsāni bahū susāne, manuññarūpaṃ tava bhojane taṃ;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko siṅgāla.

134. ‘‘Pavisi kucchiṃ mahato gajassa, kuṇape rato hatthimaṃsesu giddho;
Uṇho ca vāto tikhiṇā ca rasmiyo, te sosayuṃ tassa karīsamaggaṃ.

135. ‘‘Kiso ca paṇḍū ca ahaṃ bhadante, na me ahū nikkhamanāya maggo;
Mahā ca megho sahasā pavassi, so temayī tassa karīsamaggaṃ.

136. ‘‘Tato ahaṃ nikkhamisaṃ bhadante, cando yathā rāhumukhā pamutto;
Tasmā ahaṃposathaṃ pālayāmi, lobho mamaṃ mā punarāgamāsi.

137. ‘‘Vammīkathūpasmiṃ kipillikāni, nippothayanto tuvaṃ pure carāsi;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko nu accha.

138. ‘‘Sakaṃ niketaṃ atihīḷayāno, atricchatā mallagāmaṃ agacchiṃ;
Tato janā nikkhamitvāna gāmā, kodaṇḍakena paripothayiṃsu maṃ.

139. ‘‘So bhinnasīso ruhiramakkhitaṅgo, paccāgamāsiṃ sakaṃ niketaṃ;
Tasmā ahaṃposathaṃ pālayāmi, atricchatā mā punarāgamāsī’’ti.

Tattha **anujjugāmī**tiādīhi taṃ ālapati. **Calakkakū**ti calamānakakudho. **Dukkhābhituṇṇo**ti so usabho dukkhena abhituṇṇo āturo hutvā. **Bahū**ti bahūni. **Pavisī**ti pāvisiṃ. **Rasmiyo**ti sūriyarasmiyo. **Nikkhamisa**nti nikkhamiṃ. **Kipillikānī**ti upacikāyo. **Nippothayanto**ti khādamāno. **Atihīḷayāno**ti atimaññanto nindanto garahanto. **Kodaṇḍakenā**ti dhanudaṇḍakehi ceva muggarehi ca.

Evaṃ te cattāropi attano uposathakammaṃ vaṇṇetvā uṭṭhāya mahāsattaṃ vanditvā ‘‘bhante, tumhe aññesu divasesu imāya velāya phalāphalatthāya gacchatha, ajja agantvā kasmā uposathikatthā’’ti pucchantā gāthamāhaṃsu –

140. ‘‘Yaṃ no apucchittha tuvaṃ bhadante, sabbeva byākarimha yathāpajānaṃ;
Mayampi pucchāma tuvaṃ bhadante, kasmā bhavaṃposathiko nu brahme’’ti.

Sopi nesaṃ byākāsi –

141. ‘‘Anūpalitto mama assamamhi, paccekabuddho muhuttaṃ nisīdi;
So maṃ avedī gatimāgatiñca, nāmañca gottaṃ caraṇañca sabbaṃ.

142. ‘‘Evampahaṃ na vandi tassa pāde, na cāpi naṃ mānagatena pucchiṃ;
Tasmā ahaṃposathaṃ pālayāmi, māno mamaṃ mā punarāgamāsī’’ti.

Tattha **yaṃ no**ti yaṃ atthaṃ tvaṃ amhe apucchi. **Yathāpajāna**nti attano pajānananiyāmena taṃ mayaṃ byākarimha. **Anūpalitto**ti sabbakilesehi alitto. **So maṃ avedī**ti so mama idāni gantabbaṭṭhānañca gataṭṭhānañca ‘‘anāgate tvaṃ evaṃnāmo buddho bhavissasi evaṃgotto, evarūpaṃ te sīlacaraṇaṃ bhavissatī’’ti evaṃ nāmañca gottañca caraṇañca sabbaṃ maṃ avedi jānāpesi, kathesīti attho. **Evampahaṃ na vandī**ti evaṃ kathentassapi tassa ahaṃ attano mānaṃ nissāya pāde na vandinti.

Evaṃ mahāsatto attano uposathakāraṇaṃ kathetvā te ovaditvā uyyojetvā paṇṇasālaṃ pāvisi, itarepi yathāṭṭhānāni agamaṃsu. Mahāsatto aparihīnajjhāno brahmalokaparāyaṇo ahosi, itare ca tassovāde ṭhatvā saggaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ upāsakā, uposatho nāmesa porāṇakapaṇḍitānaṃ vaṃso, upavasitabbo uposathavāso’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kapoto anuruddho ahosi, accho kassapo, siṅgālo moggallāno, sappo sāriputto, tāpaso pana ahameva ahosi’’nti.

Pañcuposathajātakavaṇṇanā sattamā.

## [491] 8. Mahāmorajātakavaṇṇanā

Sace hi tyāhaṃ dhanahetu gāhitoti idaṃ satthā jetavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Tañhi bhikkhuṃ satthā ‘‘saccaṃ kira tvaṃ ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu ayaṃ nandīrāgo tādisaṃ kiṃ nāma nālolessati, na hi sineruubbāhanakavāto sāmante purāṇapaṇṇassa lajjati, pubbe satta vassasatāni antokilesasamudācāraṃ vāretvā viharante visuddhasattepesa ālolesiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto paccantapadese morasakuṇiyā kucchimhi paṭisandhiṃ aggahesi. Gabbhe paripākagate mātā gocarabhūmiyaṃ aṇḍaṃ pātetvā pakkāmi. Aṇḍañca nāma mātu arogabhāve sati aññasmiṃ dīghajātikādiparipanthe ca avijjamāne na nassati. Tasmā taṃ aṇḍaṃ kaṇikāramakulaṃ viya suvaṇṇavaṇṇaṃ hutvā pariṇatakāle attano dhammatāya bhijji, suvaṇṇavaṇṇo moracchāpo nikkhami. Tassa dve akkhīni jiñjukāphalasadisāni, tuṇḍaṃ pavāḷavaṇṇaṃ, tisso rattarājiyo gīvaṃ parikkhipitvā piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍasakaṭamattasarīro abhirūpo ahosi. Taṃ sabbe nīlamorā sannipatitvā rājānaṃ katvā parivārayiṃsu.

So ekadivasaṃ udakasoṇḍiyaṃ pānīyaṃ pivanto attano rūpasampattiṃ disvā cintesi ‘‘ahaṃ sabbamorehi atirekarūpasobho, sacāhaṃ imehi saddhiṃ manussapathe vasissāmi, paripantho me uppajjissati, himavantaṃ gantvā ekakova phāsukaṭṭhāne vasissāmī’’ti. So rattibhāge moresu paṭisallīnesu kañci ajānāpetvā uppatitvā himavantaṃ pavisitvā tisso pabbatarājiyo atikkamma catutthāya pabbatarājiyā ekasmiṃ araññe padumasañchanno jātassaro atthi, tassa avidūre ekaṃ pabbataṃ nissāya ṭhito mahānigrodharukkho atthi, tassa sākhāya nilīyi. Tassa pana pabbatassa vemajjhe manāpā guhā atthi. So tattha vasitukāmo hutvā tassā pamukhe pabbatatale nilīyi. Taṃ pana ṭhānaṃ neva heṭṭhābhāgena abhiruhituṃ, na uparibhāgena otarituṃ sakkā, biḷāladīghajātikamanussabhayehi vimuttaṃ. So ‘‘idaṃ me phāsukaṭṭhāna’’nti taṃ divasaṃ tattheva vasitvā punadivase pabbataguhāto uṭṭhāya pabbatamatthake puratthābhimukho nisinno udentaṃ sūriyamaṇḍalaṃ disvā attano divārakkhāvaraṇatthāya ‘‘udetayaṃ cakkhumā ekarājā’’ti parittaṃ katvā gocarabhūmiyaṃ otaritvā gocaraṃ gahetvā sāyaṃ āgantvā pabbatamatthake pacchābhimukho nisinno atthaṅgataṃ sūriyamaṇḍalaṃ disvā attano rattirakkhāvaraṇatthāya ‘‘apetayaṃ cakkhumā ekarājā’’ti parittaṃ katvā etenupāyena vasati.

Atha naṃ ekadivasaṃ eko luddaputto araññe vicaranto pabbatamatthake nisinnaṃ moraṃ disvā attano nivesanaṃ āgantvā maraṇāsannakāle puttaṃ āha – ‘‘tāta, catutthāya pabbatarājiyā araññe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati, ācikkheyyāsī’’ti. Athekasmiṃ divase bārāṇasirañño khemā nāma aggamahesī paccūsakāle supinaṃ passi. Evarūpo supino ahosi – ‘‘suvaṇṇavaṇṇo moro dhammaṃ deseti, sā sādhukāraṃ datvā dhammaṃ suṇāti, moro dhammaṃ desetvā uṭṭhāya pakkāmi’’. Sā ‘‘morarājā gacchati, gaṇhatha na’’nti vadantīyeva pabujjhi, pabujjhitvā ca pana supinabhāvaṃ ñatvā ‘‘supinoti vutte rājā na ādaraṃ karissati, ‘dohaḷo me’ti vutte karissatī’’ti cintetvā dohaḷinī viya hutvā nipajji. Atha naṃ rājā upasaṅkamitvā pucchi ‘‘bhadde, kiṃ te aphāsuka’’nti. ‘‘Dohaḷo me uppanno’’ti. ‘‘Kiṃ icchasi bhadde’’ti? ‘‘Suvaṇṇavaṇṇassa morassa dhammaṃ sotuṃ devā’’ti. ‘‘Bhadde, kuto evarūpaṃ moraṃ lacchāmī’’ti? ‘‘Deva, sace na labhāmi, jīvitaṃ me natthī’’ti. ‘‘Bhadde, mā cintayi, sace katthaci atthi, labhissasī’’ti rājā naṃ assāsetvā gantvā rājāsane nisinno amacce pucchi ‘‘ambho, devī suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmā, morā nāma suvaṇṇavaṇṇā hontī’’ti? ‘‘Brāhmaṇā jānissanti devā’’ti.

Rājā brāhmaṇe pakkosāpetvā pucchi. Brāhmaṇā evamāhaṃsu ‘‘mahārāja jalajesu macchakacchapakakkaṭakā, thalajesu migā haṃsā morā tittirā ete tiracchānagatā ca manussā ca suvaṇṇavaṇṇā hontīti amhākaṃ lakkhaṇamantesu āgata’’nti. Rājā attano vijite luddaputte sannipātetvā ‘‘suvaṇṇavaṇṇo moro vo diṭṭhapubbo’’ti pucchi. Sesā ‘‘na diṭṭhapubbo’’ti āhaṃsu. Yassa pana pitarā ācikkhitaṃ, so āha – ‘‘mayāpi na diṭṭhapubbo, pitā pana me ‘asukaṭṭhāne nāma suvaṇṇavaṇṇo moro atthī’ti kathesī’’ti. Atha naṃ rājā ‘‘samma, mayhañca deviyā ca jīvitaṃ dinnaṃ bhavissati, gantvā taṃ bandhitvā ānehī’’ti bahuṃ dhanaṃ datvā uyyojesi. So puttadārassa dhanaṃ datvā tattha gantvā mahāsattaṃ disvā pāse oḍḍetvā ‘‘ajja bajjhissati, ajja bajjhissatī’’ti abajjhitvāva mato, devīpi patthanaṃ alabhantī matā. Rājā ‘‘taṃ moraṃ nissāya piyabhariyā me matā’’ti kujjhitvā kodhavasiko hutvā ‘‘himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṃsaṃ khāditvā ajarā amarā hontī’’ti suvaṇṇapaṭṭe likhāpetvā taṃ paṭṭaṃ sāramañjūsāyaṃ ṭhapetvā kālamakāsi.

Atha añño rājā ahosi. So suvaṇṇapaṭṭe akkharāni disvā ‘‘ajaro amaro bhavissāmī’’ti tassa gahaṇatthāya ekaṃ luddaputtaṃ pesesi. Sopi tattheva mato. Evaṃ cha rājaparivaṭṭā gatā, cha luddaputtā himavanteyeva matā. Sattamena pana raññā pesito sattamo luddo ‘‘ajja ajjevā’’ti satta saṃvaccharāni bajjhituṃ asakkonto cintesi ‘‘kiṃ nu kho imassa morarājassa pāde pāsassa asañcaraṇakāraṇa’’nti? Atha naṃ pariggaṇhanto sāyaṃpātaṃ parittaṃ karontaṃ disvā ‘‘imasmiṃ ṭhāne añño moro natthi, iminā brahmacārinā bhavitabbaṃ, brahmacariyānubhāvena ceva parittānubhāvena cassa pādo pāse na bajjhatī’’ti nayato pariggahetvā paccantajanapadaṃ gantvā ekaṃ moriṃ bandhitvā yathā sā accharāya pahaṭāya vassati, pāṇimhi pahaṭe naccati, evaṃ sikkhāpetvā ādāya gantvā bodhisattassa parittakaraṇato puretarameva pāsaṃ oḍḍetvā accharaṃ paharitvā moriṃ vassāpesi. Moro tassā saddaṃ suṇi, tāvadevassa satta vassasatāni sannisinnakileso phaṇaṃ karitvā daṇḍena pahaṭāsīviso viya uṭṭhahi. So kilesāturo hutvā parittaṃ kātuṃ asakkuṇitvāva vegena tassā santikaṃ gantvā pāse pādaṃ pavesentoyeva ākāsā otari. Satta vassasatāni asañcaraṇakapāso taṅkhaṇaññeva sañcaritvā pādaṃ bandhi.

Atha naṃ luddaputto yaṭṭhiagge olambantaṃ disvā cintesi ‘‘imaṃ morarājaṃ cha luddaputtā bandhituṃ nāsakkhiṃsu, ahampi satta vassāni nāsakkhiṃ, ajja panesa imaṃ moriṃ nissāya kilesāturo hutvā parittaṃ kātuṃ asakkuṇitvā āgamma pāse baddho heṭṭhāsīsako olambati, evarūpo me sīlavā kilamito, evarūpaṃ rañño paṇṇākāratthāya netuṃ ayuttaṃ, kiṃ me raññā dinnena sakkārena, vissajjessāmi na’’nti. Puna cintesi ‘‘ayaṃ nāgabalo thāmasampanno mayi upasaṅkamante ‘esa maṃ māretuṃ āgacchatī’ti maraṇabhayatajjito phandamāno pādaṃ vā pakkhaṃ vā bhindeyya, anupagantvā pana paṭicchanne ṭhatvā khurappenassa pāsaṃ chindissāmi, tato sayameva yathāruciyā gamissatī’’ti. So paṭicchanne ṭhatvā dhanuṃ āropetvā khurappaṃ sannayhitvā ākaḍḍhi. Moropi ‘‘ayaṃ luddako maṃ kilesāturaṃ katvā baddhabhāvaṃ ñatvā nirāsaṅko āgacchissati, kahaṃ nu kho so’’ti cintetvā ito cito ca viloketvā dhanuṃ āropetvā ṭhitaṃ disvā ‘‘māretvā maṃ ādāya gantukāmo bhavissatī’’ti maññamāno maraṇabhayatajjito hutvā jīvitaṃ yācanto paṭhamaṃ gāthamāha –

143. ‘‘Sace hi tyāhaṃ dhanahetu gāhito, mā maṃ vadhī jīvagāhaṃ gahetvā;
Rañño ca maṃ samma upantikaṃ nehi, maññe dhanaṃ lacchasinapparūpa’’nti.

Tattha **sace hi tyāha**nti sace hi te ahaṃ. **Upantikaṃ nehī**ti upasantikaṃ nehi. **Lacchasinapparūpa**nti lacchasi anappakarūpaṃ.

Taṃ sutvā luddaputto cintesi – ‘‘morarājā, ‘ayaṃ maṃ vijjhitukāmatāya khurappaṃ sannayhī’ti maññati, assāsessāmi na’’nti. So assāsento dutiyaṃ gāthamāha –

144. ‘‘Na me ayaṃ tuyha vadhāya ajja, samāhito cāpadhure khurappo;
Pāsañca tyāhaṃ adhipātayissaṃ, yathāsukhaṃ gacchatu morarājā’’ti.

Tattha **adhipātayissa**nti chindayissaṃ.

Tato morarājā dve gāthā abhāsi –

145. ‘‘Yaṃ satta vassāni mamānubandhi, rattindivaṃ khuppipāsaṃ sahanto;
Atha kissa maṃ pāsavasūpanītaṃ, pamuttave icchasi bandhanasmā.

146. ‘‘Pāṇātipātā virato nusajja, abhayaṃ nu te sabbabhūtesu dinnaṃ;
Yaṃ maṃ tuvaṃ pāsavasūpanītaṃ, pamuttave icchasi bandhanasmā’’ti.

Tattha **ya**nti yasmā maṃ ettakaṃ kālaṃ tvaṃ anubandhi, tasmā taṃ pucchāmi, atha kissa maṃ pāsavasaṃ upanītaṃ bandhanasmā pamocetuṃ icchasīti attho. **Virato nusajjā**ti virato nusi ajja. **Sabbabhūtesū**ti sabbasattānaṃ.

Ito paraṃ –

147. ‘‘Pāṇātipātā viratassa brūhi, abhayañca yo sabbabhūtesu deti;
Pucchāmi taṃ morarājetamatthaṃ, ito cuto kiṃ labhate sukhaṃ so.

148. ‘‘Pāṇātipātā viratassa brūmi, abhayañca yo sabbabhūtesu deti;
Diṭṭheva dhamme labhate pasaṃsaṃ, saggañca so yāti sarīrabhedā.

149. ‘‘Na santi devā iti āhu eke, idheva jīvo vibhavaṃ upeti;
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattañca vadanti dānaṃ;
Tesaṃ vaco arahataṃ saddahāno, tasmā ahaṃ sakuṇe bādhayāmī’’ti. –

Imā uttānasambandhagāthā pāḷinayena veditabbā.

Tattha **iti āhu eke**ti ekacce samaṇabrāhmaṇā evaṃ kathenti. **Tesaṃ vaco arahataṃ saddahāno**ti tassa kira kulūpakā ucchedavādino naggasamaṇakā. Te taṃ paccekabodhiñāṇassa upanissayasampannampi sattaṃ ucchedavādaṃ gaṇhāpesuṃ. So tehi saṃsaggena ‘‘kusalākusalaṃ natthī’’ti gahetvā sakuṇe māreti. Evaṃ mahāsāvajjā esā asappurisasevanā nāma. Teyeva ayaṃ ‘‘arahanto’’ti maññamāno evamāha.

Taṃ sutvā mahāsatto ‘‘tasseva paralokassa atthibhāvaṃ kathessāmī’’ti pāsayaṭṭhiyaṃ adhosiro olambamānova imaṃ gāthamāha –

150. ‘‘Cando ca suriyo ca ubho sudassanā, gacchanti obhāsayamantalikkhe;
Imassa lokassa parassa vā te, kathaṃ nu te āhu manussaloke’’ti.

Tattha **imassā**ti kiṃ nu te imassa lokassa santi, udāhu paralokassāti. Bhummatthe vā etaṃ sāmivacanaṃ. **Kathaṃ nu te**ti etesu vimānesu candimasūriyadevaputte kathaṃ nu kathenti, kiṃ atthīti kathenti, udāhu natthīti, kiṃ vā devā, udāhu manussāti?

Luddaputto gāthamāha –

151. ‘‘Cando ca suriyo ca ubho sudassanā, gacchanti obhāsayamantalikkhe;
Parassa lokassa na te imassa, devāti te āhu manussaloke’’ti.

Atha naṃ mahāsatto āha –

152. ‘‘Ettheva te nīhatā hīnavādā, ahetukā ye na vadanti kammaṃ;
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattaṃ ye ca vadanti dāna’’nti.

Tattha **ettheva te nihatā hīnavādā**ti sace candimasūriyā devaloke ṭhitā, na manussaloke, sace ca te devā, na manussā, ettheva ettake byākaraṇe te tava kulūpakā hīnavādā nīhatā honti. **Ahetukā** ‘‘visuddhiyā vā saṃkilesassa vā hetubhūtaṃ kammaṃ natthī’’ti evaṃvādā. **Dattupaññatta**nti ye ca dānaṃ ‘‘bālakehi paññatta’’nti vadanti.

So mahāsatte kathente sallakkhetvā gāthādvayamāha –

153. ‘‘Addhā hi saccaṃ vacanaṃ tavedaṃ, kathañhi dānaṃ aphalaṃ bhaveyya;
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattañca kathaṃ bhaveyya.

154. ‘‘Kathaṃkaro kintikaro kimācaraṃ, kiṃ sevamāno kena tapoguṇena;
Akkhāhi me morarājetamatthaṃ, yathā ahaṃ no nirayaṃ pateyya’’nti.

Tattha **dattupaññattañcā**ti dānañca dattupaññattaṃ nāma kathaṃ bhaveyyāti attho. **Kathaṃkaro**ti katarakammaṃ karonto. **Kintikaro**ti kena kāraṇena karonto ahaṃ nirayaṃ na gaccheyyaṃ. Itarāni tasseva vevacanāni.

Taṃ sutvā mahāsatto ‘‘sacāhaṃ imaṃ pañhaṃ na kathessāmi, manussaloko tuccho viya kato bhavissati, tathevassa dhammikānaṃ samaṇabrāhmaṇānaṃ atthibhāvaṃ kathessāmī’’ti cintetvā dve gāthā abhāsi –

155. ‘‘Ye keci atthi samaṇā pathabyā, kāsāyavatthā anagāriyā te;
Pātova piṇḍāya caranti kāle, vikālacariyā viratā hi santo.

156. ‘‘Te tattha kālenupasaṅkamitvā, pucchāhi yaṃ te manaso piyaṃ siyā;
Te te pavakkhanti yathāpajānaṃ, imassa lokassa parassa cattha’’nti.

Tattha **santo**ti santapāpā paṇḍitā paccekabuddhā. **Yathāpajāna**nti te tuyhaṃ attano pajānananiyāmena vakkhanti, kaṅkhaṃ te chinditvā kathessanti. **Imassa lokassa parassa cattha**nti iminā nāma kammena manussaloke nibbattanti, iminā devaloke, iminā nirayādīsūti evaṃ imassa ca parassa ca lokassa atthaṃ ācikkhissanti, te pucchāti.

Evañca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto sūriyarasmisamphassaṃ oloketvā ṭhitaṃ pariṇatapadumaṃ viya paripākagatañāṇo vicarati. So tassa dhammakathaṃ suṇanto ṭhitapadeneva ṭhito saṅkhāre pariggaṇhitvā tilakkhaṇaṃ sammasanto paccekabodhiñāṇaṃ paṭivijjhi. Tassa paṭivedho ca mahāsattassa pāsato mokkho ca ekakkhaṇeyeva ahosi. Paccekabuddho sabbakilese padāletvā bhavapariyante ṭhitova udānaṃ udānanto gāthamāha –

157. ‘‘Tacaṃva jiṇṇaṃ urago purāṇaṃ, paṇḍūpalāsaṃ harito dumova;
Esappahīno mama luddabhāvo, jahāmahaṃ luddakabhāvamajjā’’ti.

Tassattho – yathā jiṇṇaṃ purāṇaṃ tacaṃ urago jahati, yathā ca harito sampajjamānanīlapatto dumo katthaci ṭhitaṃ paṇḍupalāsaṃ jahati, evaṃ ahampi ajja luddabhāvaṃ dāruṇabhāvaṃ jahitvā ṭhito, so dāni esa pahīno mama luddabhāvo, sādhu vata jahāmahaṃ luddakabhāvamajjāti. **Jahāmaha**nti pajahiṃ ahanti attho.

So imaṃ udānaṃ udānetvā ‘‘ahaṃ tāva sabbakilesabandhanehi mutto, nivesane pana me bandhitvā ṭhapitā bahū sakuṇā atthi, te kathaṃ mocessāmī’’ti cintetvā mahāsattaṃ pucchi – ‘‘morarāja, nivesane me bahū sakuṇā baddhā atthi, te kathaṃ mocessāmī’’ti? Paccekabuddhatopi sabbaññubodhisattānaññeva upāyapariggahañāṇaṃ mahantataraṃ hoti, tena naṃ āha ‘‘yaṃ vo maggena kilese khaṇḍetvā paccekabodhiñāṇaṃ paṭividdhaṃ, taṃ ārabbha saccakiriyaṃ karotha, sakalajambudīpe bandhanagato satto nāma na bhavissatī’’ti. So bodhisattena dinnanayadvāre ṭhatvā saccakiriyaṃ karonto gāthamāha –

158. ‘‘Ye cāpi me sakuṇā atthi baddhā, satāninekāni nivesanasmiṃ;
Tesampahaṃ jīvitamajja dammi, mokkhañca te pattā sakaṃ niketa’’nti.

Tattha **mokkhañca te pattā**ti svāhaṃ mokkhaṃ patto paccekabodhiñāṇaṃ paṭivijjhitvā ṭhito, te satte jīvitadānena anukampāmi, etena saccena. **Sakaṃ niketa**nti sabbepi te sattā attano attano vasanaṭṭhānaṃ gacchantūti vadati.

Athassa saccakiriyāsamakālameva sabbe bandhanā muccitvā tuṭṭhiravaṃ ravantā sakaṭṭhānameva agamiṃsu. Tasmiṃ khaṇe tesaṃ tesaṃ gehesu biḷāle ādiṃ katvā sakalajambudīpe bandhanagato satto nāma nāhosi. Paccekabuddho hatthaṃ ukkhipitvā sīsaṃ parāmasi. Tāvadeva gihiliṅgaṃ antaradhāyi, pabbajitaliṅgaṃ pāturahosi. So saṭṭhivassikatthero viya ākappasampanno aṭṭhaparikkhāradharo hutvā ‘‘tvameva mama patiṭṭhā ahosī’’ti morarājassa añjaliṃ paggayha padakkhiṇaṃ katvā ākāse uppatitvā nandamūlakapabbhāraṃ agamāsi. Morarājāpi yaṭṭhiaggato uppatitvā gocaraṃ gahetvā attano vasanaṭṭhānaṃ gato. Idāni luddassa satta vassāni pāsahatthassa caritvāpi morarājānaṃ nissāya dukkhā muttabhāvaṃ pakāsento satthā osānagāthamāha –

159. ‘‘Luddo carī pāsahattho araññe, bādhetu morādhipatiṃ yasassiṃ;
Bandhitvā morādhipatiṃ yasassiṃ, dukkhā sa pamucci yathāhaṃ pamutto’’ti.

Tattha **bādhetū**ti māretuṃ, ayameva vā pāṭho. **Bandhitvā**ti bandhitvā ṭhitassa dhammakathaṃ sutvā paṭiladdhasaṃvego hutvāti attho. **Yathāha**nti yathā ahaṃ sayambhuñāṇena mutto, evameva sopi muttoti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu arahattaṃ pāpuṇi. Tadā morarājā ahameva ahosinti.

Mahāmorajātakavaṇṇanā aṭṭhamā.

## [492] 9. Tacchasūkarajātakavaṇṇanā

Yadesamānā vicarimhāti idaṃ satthā jetavane viharanto dve mahallakatthere ārabbha kathesi. Mahākosalo kira rañño bimbisārassa dhītaraṃ dento dhītu nhānīyamūlatthāya kāsigāmaṃ adāsi. Pasenadi rājā ajātasattunā pitari mārite taṃ gāmaṃ acchindi. Tesu tassatthāya yujjhantesu paṭhamaṃ ajātasattussa jayo ahosi. Kosalarājā parājayappatto amacce pucchi ‘‘kena nu kho upāyena ajātasattuṃ gaṇheyyāmā’’ti. Mahārāja, bhikkhū nāma mantakusalā honti, carapurise pesetvā vihāre bhikkhūnaṃ kathaṃ parigganhituṃ vaṭṭatīti. Rājā ‘‘sādhū’’ti paṭissuṇitvā ‘‘etha, tumhe vihāraṃ gantvā paṭicchannā hutvā bhadantānaṃ kathaṃ pariggaṇhathā’’ti carapurise payojesi. Jetavanepi bahū rājapurisā pabbajitā honti. Tesu dve mahallakattherā vihārapaccante paṇṇasālāyaṃ vasanti, eko dhanuggahatissatthero nāma, eko mantidattatthero nāma. Te sabbarattiṃ supitvā paccūsakāle pabujjhiṃsu.

Tesu dhanuggahatissatthero aggiṃ jāletvā āha ‘‘bhante, mantidattattherā’’ti. ‘‘Kiṃ bhante’’ti. ‘‘Niddāyatha tumhe’’ti. ‘‘Na niddāyāmi, kiṃ kātabba’’nti? ‘‘Bhante, lālako vatāyaṃ kosalarājā cāṭimattabhojanameva bhuñjituṃ jānātī’’ti. ‘‘Atha kiṃ bhante’’ti. ‘‘Attano kucchimhi pāṇakamattena ajātasattunā parājito rājā’’ti. ‘‘Kinti pana bhante kātuṃ vaṭṭatī’’ti? ‘‘Bhante, mantidattatthera yuddhaṃ nāma sakaṭabyūhacakkabyūhapadumabyūhavasena tividhaṃ. Tesu bhāgineyyaṃ ajātasattuṃ gaṇhantena sakaṭabyūhaṃ katvā gaṇhituṃ vaṭṭati, asukasmiṃ nāma pabbatakaṇṇe dvīsu passesu sūrapurise ṭhapetvā purato balaṃ dassetvā anto paviṭṭhabhāvaṃ ñatvā naditvā vaggitvā kumine paviṭṭhamacchaṃ viya antomuṭṭhiyaṃ katvāva naṃ gahetuṃ sakkā’’ti.

Payojitapurisā taṃ kathaṃ sutvā rañño ārocesuṃ. Rājā mahatiyā senāya gantvā tathā katvā ajātasattuṃ gahetvā saṅkhalikabandhanena bandhitvā katipāhaṃ nimmadaṃ katvā ‘‘puna evarūpaṃ mā karī’’ti assāsetvā mocetvā dhītaraṃ vajirakumāriṃ nāma tassa datvā mahantena parivārena vissajjesi. ‘‘Kosalaraññā dhanuggahatissattherassa saṃvidhānena ajātasattu gahito’’ti bhikkhūnaṃ antare kathā samuṭṭhahi, dhammasabhāyampi tameva kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi dhanuggahatisso yuddhasaṃvidhāne chekoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasinagarassa dvāragāmavāsī eko vaḍḍhakī dāruatthāya araññaṃ gantvā āvāṭe patitaṃ ekaṃ sūkarapotakaṃ disvā ānetvā ‘‘tacchasūkaro’’tissa nāmaṃ katvā posesi. So tassa upakārako ahosi. Tuṇḍena rukkhe parivattetvā deti, dāṭhāya veṭhetvā kāḷasuttaṃ kaḍḍhati, mukhena ḍaṃsitvā vāsinikhādanamuggare āharati. So vuḍḍhippatto mahābalo mahāsarīro ahosi. Atha vaḍḍhakī tasmiṃ puttapemaṃ paccupaṭṭhāpetvā ‘‘imaṃ idha vasantaṃ kocideva hiṃseyyā’’ti araññe vissajjesi. So cintesi ‘‘ahaṃ imasmiṃ araññe ekakova vasituṃ na sakkhissāmi, ñātake pariyesitvā tehi parivuto vasissāmī’’ti. So vanaghaṭāya sūkare pariyesanto bahū sūkare disvā tussitvā tisso gāthā abhāsi –

160. ‘‘Yadesamānā vicarimha, pabbatāni vanāni ca;
Anvesaṃ vicariṃ ñātī, teme adhigatā mayā.

161. ‘‘Bahuñcidaṃ mūlaphalaṃ, bhakkho cāyaṃ anappako;
Rammā cimā girīnajjo, phāsuvāso bhavissati.

162. ‘‘Idhevāhaṃ vasissāmi, saha sabbehi ñātibhi;
Appossukko nirāsaṅkī, asoko akutobhayo’’ti.

Tattha **yadesamānā**ti yaṃ ñātigaṇaṃ pariyesantā mayaṃ vicarimha. **Anvesa**nti ciraṃ vata anvesanto vicariṃ. **Teme**ti te ime. **Bhakkho**ti sveva vanamūlaphalasaṅkhāto bhakkho. **Appossukko**ti anussukko hutvā.

Sūkarā tassa vacanaṃ sutvā catutthaṃ gāthamāhaṃsu –

163. ‘‘Aññampi leṇaṃ pariyesa, sattu no idha vijjati;
So taccha sūkare hanti, idhāgantvā varaṃ vara’’nti.

Tattha **tacchā**ti taṃ nāmenālapanti. **Varaṃ vara**nti sūkare hananto thūlamaṃsaṃ varaṃ varaññeva hanati.

Ito paraṃ uttānasambandhagāthā pāḷinayena veditabbā –

164. ‘‘Ko numhākaṃ idha sattu, ko ñātī susamāgate;
Duppadhaṃse padhaṃseti, taṃ me akkhātha pucchitā.

165. ‘‘Uddhaggarājī migarājā, balī dāṭhāvudho migo;
So taccha sūkare hanti, idhāgantvā varaṃ varaṃ.

166. ‘‘Na no dāṭhā na vijjanti, balaṃ kāye samohitaṃ;
Sabbe samaggā hutvāna, vasaṃ kāhāma ekakaṃ.

167. ‘‘Hadayaṅgamaṃ kaṇṇasukhaṃ, vācaṃ bhāsasi tacchaka;
Yopi yuddhe palāyeyya, tampi pacchā hanāmase’’ti.

Tattha **ko numhāka**nti ahaṃ tumhe disvāva ‘‘ime sūkarā appamaṃsalohitā, bhayena nesaṃ bhavitabba’’nti cintesiṃ, tasmā me ācikkhatha, ko nu amhākaṃ idha sattu. **Uddhaggarājī**ti uddhaggāhi sarīrarājīhi samannāgato. Byagghaṃ sandhāyevamāhaṃsu. **Yopī**ti yo amhākaṃ antare ekopi palāyissati, tampi mayaṃ pacchā hanissāmāti.

Tacchasūkaro sabbe sūkare ekacitte katvā pucchi ‘‘kāya velāya byaggho āgamissatī’’ti. Ajja pātova ekaṃ gahetvā gato, sve pātova āgamissatīti. So yuddhakusalo ‘‘imasmiṃ ṭhāne ṭhitena sakkā jetu’’nti bhūmisīsaṃ pajānāti, tasmā ekaṃ padesaṃ sallakkhetvā rattimeva sūkare gocaraṃ gāhāpetvā balavapaccūsato paṭṭhāya ‘‘yuddhaṃ nāma sakaṭabyūhādivasena tividhaṃ hotī’’ti vatvā padumabyūhaṃ saṃvidahati. Majjhe ṭhāne khīrapivake sūkarapotake ṭhapesi. Te parivāretvā tesaṃ mātaro, tā parivāretvā vañjhā sūkariyo, tāsaṃ anantarā sūkarapotake, tesaṃ anantarā makuladāṭhe taruṇasūkare, tesaṃ anantarā mahādāṭhe, tesaṃ anantarā jiṇṇasūkare, tato tattha tattha dasavaggaṃ vīsativaggaṃ tiṃsavaggañca katvā balagumbaṃ ṭhapesi. Attano atthāya ekaṃ āvāṭaṃ, byagghassa patanatthāya ekaṃ suppasaṇṭhānaṃ pabbhāraṃ katvā khaṇāpesi. Dvinnaṃ āvāṭānaṃ antare attano vasanatthāya pīṭhakaṃ kāresi. So thāmasampanne yodhasūkare gahetvā tasmiṃ tasmiṃ ṭhāne sūkare assāsento vicari. Tassevaṃ karontasseva sūriyo uggacchati.

Atha byaggharājā kūṭajaṭilassa assamapadā nikkhamitvā pabbatatale aṭṭhāsi. Taṃ disvā sūkarā ‘‘āgato no bhante verī’’ti vadiṃsu. Mā bhāyatha, yaṃ yaṃ esa karoti, taṃ sabbaṃ sarikkhā hutvā karothāti. Byaggho sarīraṃ vidhunitvā osakkanto viya passāvamakāsi, sūkarāpi tatheva kariṃsu. Byaggho sūkare oloketvā mahānadaṃ nadi, tepi tatheva kariṃsu. So tesaṃ kiriyaṃ disvā cintesi ‘‘na ime pubbasadisā, ajja mayhaṃ paṭisattuno hutvā vaggavaggā ṭhitā, saṃvidahako nesaṃ senānāyakopi atthi, ajja mayā etesaṃ santikaṃ gantuṃ na vaṭṭatī’’ti maraṇabhayatajjito nivattitvā kūṭajaṭilassa santikaṃ gato. Atha naṃ so tucchahatthaṃ disvā navamaṃ gāthamāha –

168. ‘‘Pāṇātipātā virato nu ajja, abhayaṃ nu te sabbabhūtesu dinnaṃ;
Dāṭhā nu te migavadhāya na santi, yo saṅghapatto kapaṇova jhāyasī’’ti.

Tattha **saṅghapatto**ti yo tvaṃ sūkarasaṅghapatto hutvā kiñci gocaraṃ alabhitvā kapaṇo viya jhāyasīti.

Atha byaggho tisso gāthā abhāsi –

169. ‘‘Na me dāṭhā na vijjanti, balaṃ kāye samohitaṃ;

Ñātī ca disvāna sāmaggī ekato, tasmā ca jhāyāmi vanamhi ekako.

170. ‘‘Imassudaṃ yanti disodisaṃ pure, bhayaṭṭitā leṇagavesino puthu;
Te dāni saṅgamma vasanti ekato, yatthaṭṭhitā duppasahajja te mayā.

171. ‘‘Pariṇāyakasampannā, sahitā ekavādino;
Te maṃ samaggā hiṃseyyuṃ, tasmā nesaṃ na patthaye’’ti.

Tattha **sāmaggī ekato**ti sahitā hutvā ekato ṭhite. **Imassudan**ti ime sudaṃ mayā akkhīni ummīletvā olokitamattāva pubbe disodisaṃ gacchanti. **Puthū**ti visuṃ visuṃ. **Yatthaṭṭhitā**ti yasmiṃ bhūmibhāge ṭhitā. **Pariṇāyakasampannā**ti senānāyakena sampannā. **Tasmā nesaṃ na patthaye**ti tena kāraṇena etesaṃ na patthemi.

Taṃ sutvā kūṭajaṭilo tassa ussāhaṃ janayanto gāthamāha –

172. ‘‘Ekova indo asure jināti, ekova seno hanti dije pasayha;
Ekova byaggho migasaṅghapatto, varaṃ varaṃ hanti balañhi tādisa’’nti.

Tattha **migasaṅghapatto**ti migagaṇapatto hutvā varaṃ varaṃ migaṃ hanti. **Balañhi tādisan**ti tādisañhi tassa balaṃ.

Atha byaggho gāthamāha –

173. ‘‘Na heva indo na seno, napi byaggho migādhipo;
Samagge sahite ñātī, na byagghe kurute vase’’ti.

Tattha **byagghe**ti byagghasadise hutvā sarīravidhūnanādīni katvā ṭhite vase na kurute, attano vase vattāpetuṃ na sakkotīti attho.

Puna jaṭilo taṃ ussāhento dve gāthā abhāsi –

174. ‘‘Kumbhīlakā sakuṇakā, saṅghino gaṇacārino;
Sammodamānā ekajjhaṃ, uppatanti ḍayanti ca.

175. ‘‘Tesañca ḍayamānānaṃ, ekettha apasakkati;
Tañca seno nitāḷeti, veyyagghiyeva sā gatī’’ti.

Tattha **kumbhīlakā**ti evaṃnāmakā khuddakasakuṇā. **Uppatantī**ti gocaraṃ carantā uppatanti. **Ḍayanti cā**ti gocaraṃ gahetvā ākāsena gacchanti. **Ekettha apasakkatī**ti eko etesu osakkitvā vā ekapassena vā visuṃ gacchati. **Nitāḷetī**ti paharitvā gaṇhāti. **Veyyagghiyeva sā gatī**ti byagghānaṃ esāti veyyagghi, samaggānaṃ gacchantānampi esā evarūpā gati byagghānaṃ gatiyeva nāma hoti. Na hi sakkā sabbehi ekatova gantuṃ, tasmā yo evaṃ tattha eko gacchati, taṃ gaṇhāti.

Evañca pana vatvā ‘‘byaggharāja tvaṃ attano balaṃ na jānāsi, mā bhāyi, kevalaṃ tvaṃ naditvā pakkhanda, dve ekato gacchantā nāma na bhavissantī’’ti ussāhesi. So tathā akāsi. Tamatthaṃ pakāsento satthā āha –

176. ‘‘Ussāhito jaṭilena, luddenāmisacakkhunā;
Dāṭhī dāṭhīsu pakkhanti, maññamāno yathā pure’’ti.

Tattha **dāṭhī**ti sayaṃ dāṭhāvudho itaresu dāṭhāvudhesu pakkhandi. **Yathā pure**ti yathā pubbe maññati, tatheva maññamāno.

So kira gantvā pabbatatale tāva aṭṭhāsi. Sūkarā ‘‘punāgato sāmi, coro’’ti tacchassa ārocesuṃ. So ‘‘mā bhāyathā’’ti te assāsetvā uṭṭhāya dvinnaṃ āvāṭānaṃ antare pīṭhakāya aṭṭhāsi. Byaggho vegaṃ janetvā tacchasūkaraṃ sandhāya pakkhandi. Tacchasūkaro parivattitvā pacchāmukho purimaāvāṭe pati. Byaggho ca vegaṃ sandhāretuṃ asakkonto gantvā suppapabbhāre āvāṭe patitvā puñjakitova aṭṭhāsi. Tacchasūkaro vegena uṭṭhāya tassa antarasatthimhi dāṭhaṃ otāretvā yāva hadayā phāletvā maṃsaṃ khāditvā mukhena ḍaṃsitvā bahiāvāṭe pātetvā ‘‘gaṇhathimaṃ dāsa’’nti āha. Paṭhamāgatā ekavārameva tuṇḍotāraṇamattaṃ labhiṃsu, pacchā āgatā alabhitvā ‘‘byagghamaṃsaṃ nāma kīdisa’’nti vadiṃsu. Tacchasūkaro āvāṭā uttaritvā sūkare oloketvā ‘‘kiṃ nu kho na tussathā’’ti āha. ‘‘Sāmi, eko tāva byaggho gahito, añño paneko dasabyagghagghanako atthī’’ti? ‘‘Ko nāmeso’’ti? ‘‘Byagghena ābhatābhatamaṃsaṃ khādako kūṭajaṭilo’’ti. ‘‘Tena hi etha, gaṇhissāma na’’nti tehi saddhiṃ vegena pakkhandi.

Jaṭilo ‘‘byaggho cirāyatī’’ti tassa āgamanamaggaṃ olokento bahū sūkare āgacchante disvā ‘‘ime byagghaṃ māretvā mama māraṇatthāya āgacchanti maññe’’ti palāyitvā ekaṃ udumbararukkhaṃ abhiruhi. Sūkarā ‘‘esa rukkhaṃ āruḷho’’ti vadiṃsu. ‘‘Kiṃ rukkha’’nti. ‘‘Udumbararukkha’’nti. ‘‘Tena hi mā cintayittha, idāni naṃ gaṇhissāmā’’ti taruṇasūkare pakkositvā rukkhamūlatā paṃsuṃ apabyūhāpesi, sūkarīhi mukhapūraṃ udakaṃ āharāpesi, mahādāṭhasūkarehi samantā mūlāni chindāpesi. Ekaṃ ujukaṃ otiṇṇamūlameva aṭṭhāsi. Tato sesasūkare ‘‘tumhe apethā’’ti ussāretvā jaṇṇukehi patiṭṭhahitvā dāṭhāya mūlaṃ pahari, pharasunā pahaṭaṃ viya chijjitvā gataṃ. Rukkho parivattitvā pati. Taṃ kūṭajaṭilaṃ patantameva sampaṭicchitvā maṃsaṃ bhakkhesuṃ. Taṃ acchariyaṃ disvā rukkhadevatā gāthamāha –

177. ‘‘Sādhu sambahulā ñātī, api rukkhā araññajā;
Sūkarehi samaggehi, byaggho ekāyane hato’’ti.

Tattha **ekāyane hato**ti ekagamanasmiṃyeva hato.

Ubhinnaṃ pana nesaṃ hatabhāvaṃ pakāsento satthā itaraṃ gāthamāha –

178. ‘‘Brāhmaṇañceva byagghañca, ubho hantvāna sūkarā;
Ānandino pamuditā, mahānādaṃ panādisu’’nti.

Puna tacchasūkaro te pucchi ‘‘aññepi vo amittā atthī’’ti? Sūkarā ‘‘natthi, sāmī’’ti vatvā ‘‘taṃ abhisiñcitvā rājānaṃ karissāmā’’ti udakaṃ pariyesantā jaṭilassa pānīyasaṅkhaṃ disvā taṃ dakkhiṇāvaṭṭaṃ saṅkharatanaṃ pūretvā udakaṃ abhiharitvā tacchasūkaraṃ udumbararukkhamūleyeva abhisiñciṃsu. Abhisekaudakaṃ āsittaṃ, sūkarimevassa aggamahesiṃ kariṃsu. Tato paṭṭhāya udumbarabhaddapīṭhe nisīdāpetvā dakkhiṇāvaṭṭasaṅkhena abhisekakaraṇaṃ pavattaṃ. Tampi atthaṃ pakāsento satthā osānagāthamāha –

179. ‘‘Te su udumbaramūlasmiṃ, sūkarā susamāgatā;
Tacchakaṃ abhisiñciṃsu, tvaṃ no rājāsi issaro’’ti.

Tattha **te sū**ti te sūkarā, **su**-kāro nipātamattaṃ. **Udumbaramūlasmi**nti udumbarassa mūle.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi dhanuggahatissatthero yuddhasaṃvidahane chekoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kūṭajaṭilo devadatto ahosi, tacchasūkaro dhanuggahatisso, rukkhadevatā pana ahameva ahosi’’nti.

Tacchasūkarajātakavaṇṇanā navamā.

## [493] 10. Mahāvāṇijajātakavaṇṇanā

Vāṇijā samitiṃ katvāti idaṃ satthā jetavane viharanto sāvatthivāsino vāṇije ārabbha kathesi. Te kira vohāratthāya gacchantā satthu mahādānaṃ datvā saraṇesu ca sīlesu ca patiṭṭhāya ‘‘bhante, sace arogā āgamissāma, puna tumhākaṃ pāde vandissāmā’’ti vatvā pañcamattehi sakaṭasatehi nikkhamitvā kantāraṃ patvā maggaṃ asallakkhetvā maggamūḷhā nirudake nirāhāre araññe vicarantā ekaṃ nāgapariggahitaṃ nigrodharukkhaṃ disvā sakaṭāni mocetvā rukkhamūle nisīdiṃsu. Te tassa udakatintāni viya nīlāni siniddhāni pattāni udakapuṇṇā viya ca sākhā disvā cintayiṃsu ‘‘imasmiṃ rukkhe udakaṃ sañcarantaṃ viya paññāyati, imassa purimasākhaṃ chindāma, pānīyaṃ no dassatī’’ti. Atheko rukkhaṃ abhiruhitvā sākhaṃ chindi, tato tālakkhandhappamāṇā udakadhārā pavatti. Te tattha nhatvā pivitvā ca dakkhiṇasākhaṃ chindiṃsu, tato nānaggarasabhojanaṃ nikkhami. Taṃ bhuñjitvā pacchimasākhaṃ chindiṃsu, tato alaṅkataitthiyo nikkhamiṃsu. Tāhi saddhiṃ abhiramitvā uttarasākhaṃ chindiṃsu, tato satta ratanāni nikkhamiṃsu. Tāni gahetvā pañca sakaṭasatāni pūretvā sāvatthiṃ paccāgantvā dhanaṃ gopetvā gandhamālādihatthā jetavanaṃ gantvā satthāraṃ vanditvā pūjetvā ekamantaṃ nisinnā dhammakathaṃ sutvā nimantetvā punadivase mahādānaṃ datvā ‘‘bhante, imasmiṃ dāne amhākaṃ dhanadāyikāya rukkhadevatāya pattiṃ demā’’ti pattiṃ adaṃsu. Satthā niṭṭhitabhattakicco ‘‘katararukkhadevatāya pattiṃ dethā’’ti pucchi. Vāṇijā nigrodharukkhe dhanassa laddhākāraṃ tathāgatassārocesuṃ. Satthā ‘‘tumhe tāva mattaññutāya taṇhāvasikā ahutvā dhanaṃ labhittha, pubbe pana amattaññutāya taṇhāvasikā dhanañca jīvitañca vijahiṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasinagare tadeva pana kantāraṃ sveva nigrodho. Vāṇijā maggamūḷhā hutvā tameva nigrodhaṃ passiṃsu. Tamatthaṃ satthā abhisambuddho hutvā kathento imā gāthā āha –

180. ‘‘Vāṇijā samitiṃ katvā, nānāraṭṭhato āgatā;
Dhanāharā pakkamiṃsu, ekaṃ katvāna gāmaṇiṃ.

181. ‘‘Te taṃ kantāramāgamma, appabhakkhaṃ anodakaṃ;
Mahānigrodhamaddakkhuṃ, sītacchāyaṃ manoramaṃ.

182. ‘‘Te ca tattha nisīditvā, tassa rukkhassa chāyayā;
Vāṇijā samacintesuṃ, bālā mohena pārutā.

183. ‘‘Allāyate ayaṃ rukkho, api vārīva sandati;
Iṅghassa purimaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

184. ‘‘Sā ca chinnāva pagghari, acchaṃ vāriṃ anāvilaṃ;
Te tattha nhatvā pivitvā, yāvaticchiṃsu vāṇijā.

185. ‘‘Dutiyaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa dakkhiṇaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

186. ‘‘Sā ca chinnāva pagghari, sālimaṃsodanaṃ bahuṃ;
Appodavaṇṇe kummāse, siṅgiṃ vidalasūpiyo.

187. ‘‘Te tattha bhutvā khāditvā, yāvaticchiṃsu vāṇijā;
Tatiyaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa pacchimaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

188. ‘‘Sā ca chinnāva pagghari, nāriyo samalaṅkatā;
Vicitravatthābharaṇā, āmuttamaṇikuṇḍalā.

189. ‘‘Api su vāṇijā ekā, nāriyo paṇṇavīsati;
Samantā parivāriṃsu, tassa rukkhassa chāyayā;
Te tāhi paricāretvā, yāvaticchiṃsu vāṇijā.

190. ‘‘Catutthaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa uttaraṃ sākhaṃ, mayaṃ chindāma vāṇijā.

191. ‘‘Sā ca chinnāva pagghari, muttā veḷuriyā bahū;
Rajataṃ jātarūpañca, kuttiyo paṭiyāni ca.

192. ‘‘Kāsikāni ca vatthāni, uddiyāni ca kambalā;
Te tattha bhāre bandhitvā, yāvaticchiṃsu vāṇijā.

193. ‘‘Pañcamaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa mūlaṃ chindāma, api bhiyyo labhāmase.

194. ‘‘Athuṭṭhahi satthavāho, yācamāno katañjalī;
Nigrodho kiṃ parajjhati, vāṇijā bhaddamatthu te.

195. ‘‘Vāridā purimā sākhā, annapānañca dakkhiṇā;
Nāridā pacchimā sākhā, sabbakāme ca uttarā;
Nigrodho kiṃ parajjhati, vāṇijā bhaddamatthu te.

196. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

197. ‘‘Te ca tassānādiyitvā, ekassa vacanaṃ bahū;
Nisitāhi kuṭhārīhi, mūlato naṃ upakkamu’’nti.

Tattha **samitiṃ katvā**ti bārāṇasiyaṃ samāgamaṃ katvā, bahū ekato hutvāti attho. **Pakkamiṃsū**ti pañcahi sakaṭasatehi bārāṇaseyyakaṃ bhaṇḍaṃ ādāya pakkamiṃsu. **Gāmaṇi**nti ekaṃ paññavantataraṃ satthavāhaṃ katvā. **Chāyayā**ti chāyāya. **Allāyate**ti udakabharito viya allo hutvā paññāyati. **Chinnāva paggharī**ti eko rukkhārohanakusalo abhiruhitvā taṃ chindi, sā chinnamattāva paggharīti dasseti. Paratopi eseva nayo.

Appodavaṇṇe kummāseti appodakapāyāsasadise kummāse. **Siṅgi**nti siṅgiverādikaṃ uttaribhaṅgaṃ. **Vidalasūpiyo**ti muggasūpādayo. **Vāṇijā ekā**ti ekekassa vāṇijassa yattakā vāṇijā, tesu ekekassa ekekāva, satthavāhassa pana santike pañcavīsatīti attho. **Parivāriṃsū**ti parivāresuṃ. Tāhi pana saddhiṃyeva nāgānubhāvena sāṇivitānasayanādīni paggharimsu.

Kuttiyoti hatthattharādayo. **Paṭiyānicā**ti uṇṇāmayapaccattharaṇāni. ‘‘Setakambalānī’’tipi vadantiyeva. **Uddiyāni ca kambalā**ti uddiyāni nāma kambalā atthi. **Te tattha bhāre bandhitvā**ti yāvatakaṃ icchiṃsu, tāvatakaṃ gahetvā pañca sakaṭasatāni pūretvāti attho. **Vāṇijā bhaddamatthu te**ti ekekaṃ vāṇijaṃ ālapanto ‘‘bhaddaṃ te atthū’’ti āha. **Annapānañcā**ti annañca pānañca adāsi. **Sabbakāme cā**ti sabbakāme ca adāsi. **Mittadubbho hī**ti mittānaṃ dubbhanapuriso hi pāpako lāmako nāma. **Anādiyitvā**ti tassa vacanaṃ aggahetvā. **Upakkamu**nti mohāva chindituṃ ārabhiṃsu.

Atha ne chindanatthāya rukkhaṃ upagate disvā nāgarājā cintesi ‘‘ahaṃ etesaṃ pipāsitānaṃ pānīyaṃ dāpesiṃ, tato dibbabhojanaṃ, tato sayanādīni ceva paricārikā ca nāriyo, tato pañcasatasakaṭapūraṃ ratanaṃ, idāni panime ‘‘rukkhaṃ mūlato chindissāmā’ti vadanti, ativiya luddhā ime, ṭhapetvā satthavāhaṃ avasese māretuṃ vaṭṭatī’’ti. So ‘‘ettakā sannaddhayodhā nikkhamantu, ettakā dhanuggahā, ettakā vammino''ti senaṃ vicāresi. Tamatthaṃ pakāsento satthā gāthamāha –

198. ''Tato nāgā nikkhamiṃsu, sannaddhā paṇṇavīsati;
Dhanuggahānaṃ tisatā, chasahassā ca vammino''ti.

Tattha **sannaddhā**ti suvaṇṇarajatādivammakavacikā. **Dhanuggahānaṃ tisatā**ti meṇḍavisāṇadhanuggahānaṃ tīṇi satāni. **vammino**ti kheṭakaphalakahatthā chasahassā.

199. ''Ete hanatha bandhatha, mā vo muñcittha jīvitaṃ;
Ṭhapetvā satthavāhaṃva, sabbe bhasmaṃ karotha ne''ti. – ayaṃ nāgarājena vuttagāthā;

Tattha **mā vo muñcittha jīvita**nti kassaci ekassapi jīvitaṃ mā muñcittha.

Nāgā tathā katvā attharaṇādīni pañcasu sakaṭasatesu āropetvā satthavāhaṃ gahetvā sayaṃ tāni sakaṭāni pājentā bārāṇasiṃ gantvā sabbaṃ dhanaṃ tassa gehe paṭisāmetvā taṃ āpucchitvā attano nāgabhavanameva gatā. Tamatthaṃ viditvā satthā ovādavasena gāthādvayamāha –

200. ''Tasmā hi paṇḍito poso, sampassaṃ atthamattano;
Lobhassa na vasaṃ gacche, haneyyārisakaṃ manaṃ.

201. ''Evamādīnavaṃ ñatvā, taṇhā dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje''ti.

Tattha **tasmā**ti yasmā lobhavasikā mahāvināsaṃ pattā, satthavāho uttamasampattiṃ, tasmā. **Haneyyārisakaṃ mana**nti anto uppajjamānānaṃ nānāvidhānaṃ lobhasattūnaṃ santakaṃ manaṃ, lobhasampayuttacittaṃ haneyyāti attho. **Evamādīnava**nti evaṃ lobhe ādīnavaṃ jānitvā. **Taṇhā dukkhassa sambhava**nti jātiādidukkhassa taṇhā sambhavo, tato etaṃ dukkhaṃ nibbattati, evaṃ taṇhāva dukkhassa sambhavaṃ ñatvā **vītataṇho** taṇhāādānena **anādāno** maggena āgatāya satiyā **sato** hutvā **bhikkhu paribbaje** iriyetha vattethāti arahattena desanāya kūṭaṃ gaṇhi.

Imañca pana dhammadesanaṃ āharitvā ''evaṃ upāsakā pubbe lobhavasikā vāṇijā mahāvināsaṃ pattā, tasmā lobhavasikena na bhavitabba''nti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne te vāṇijā sotāpattiphale patiṭṭhitā. Tadā nāgarājā sāriputto ahosi, satthavāho pana ahameva ahosinti.

Mahāvāṇijajātakavaṇṇanā dasamā.

## [494] 11. Sādhinajātakavaṇṇanā

Abbhuto vata lokasminti idaṃ satthā jetavane viharanto uposathike upāsake ārabbha kathesi. Tadā hi satthā ''upāsakā porāṇakapaṇḍitā attano uposathakammaṃ nissāya manussasarīreneva devalokaṃ gantvā ciraṃ vasiṃsū''ti vatvā tehi yācito atītaṃ āhari.

Atīte mithilāyaṃ sādhino nāma rājā dhammena rajjaṃ kāresi. So catūsu nagaradvāresu nagaramajjhe nivesanadvāre cāti cha dānasālāyo kāretvā sakalajambudīpaṃ unnaṅgalaṃ katvā mahādānaṃ pavattesi, devasikaṃ cha satasahassāni vayakaraṇaṃ gacchanti, pañca sīlāni rakkhati, uposathaṃ upavasati. Raṭṭhavāsinopi tassa ovāde ṭhatvā dānādīni puññāni katvā matamatā devanagareyeva nibbattiṃsu. Sudhammadevasabhaṃ pūretvā nisinnā devā rañño sīlādiguṇameva vaṇṇayanti. Taṃ sutvā sesadevāpi rājānaṃ daṭṭhukāmā ahesuṃ. Sakko devarājā tesaṃ manaṃ viditvā āha – ''sādhinarājānaṃ daṭṭhukāmatthā''ti. ''Āma devā''ti. So mātaliṃ āṇāpesi ''gaccha tvaṃ vejayantarathaṃ yojetvā sādhinarājānaṃ ānehī''ti. So ''sādhū''ti sampaṭicchitvā rathaṃ yojetvā videharaṭṭhaṃ agamāsi, tadā puṇṇamadivaso hoti. Mātali manussānaṃ sāyamāsaṃ bhuñjitvā gharadvāresu sukhakathāya nisinnakāle candamaṇḍalena saddhiṃ rathaṃ pesesi. Manussā ‘‘dve candā uṭṭhitā’’ti vadantā puna candamaṇḍalaṃ ohāya rathaṃ āgacchantaṃ disvā ‘‘nāyaṃ cando, ratho eso, devaputto paññāyati, kassesa etaṃ manomayasindhavayuttaṃ dibbarathaṃ āneti, na aññassa, amhākaṃ rañño bhavissati, rājā hi no dhammiko dhammarājā’’ti somanassajātā hutvā añjaliṃ paggayha ṭhitā paṭhamaṃ gāthamāhaṃsu –

202. ‘‘Abbhuto vata lokasmiṃ, uppajji lomahaṃsano;
Dibbo ratho pāturahu, vedehassa yasassino’’ti.

Tassattho – abbhuto vatesa amhākaṃ rājā, lokasmiṃ lomahaṃsano uppajji, yassa dibbo ratho pāturahosi vedehassa yasassinoti.

Mātalipie taṃ rathaṃ ānetvā manussesu gandhamālādīhi pūjentesu tikkhattuṃ nagaraṃ padakkhiṇaṃ katvā rañño nivesanadvāraṃ gantvā rathaṃ nivattetvā pacchābhāgena sīhapañjaraummāre ṭhapetvā ārohaṇasajjaṃ katvā aṭṭhāsi. Taṃ divasaṃ rājāpi dānasālāyo oloketvā ‘‘iminā niyāmena dānaṃ dethā’’ti āṇāpetvā uposathaṃ samādiyitvā divasaṃ vītināmetvā amaccagaṇaparivuto alaṅkatamahātale pācīnasīhapañjarābhimukho dhammayuttaṃ kathento nisinno hoti. Atha naṃ mātali rathābhiruhanatthaṃ nimantetvā ādāya agamāsi. Tamatthaṃ pakāsento satthā imā gāthā abhāsi –

203. ‘‘Devaputto mahiddhiko, mātali devasārathi;
Nimantayittha rājānaṃ, vedehaṃ mithilaggahaṃ.

204. ‘‘Ehimaṃ rathamāruyha, rājaseṭṭha disampati;
Devā dassanakāmā te, tāvatiṃsā saindakā;
Saramānā hi te devā, sudhammāyaṃ samacchare.

205. ‘‘Tato ca rājā sādhino, vedeho mithilaggaho;
Sahassayuttamāruyha, agā devāna santike;
Taṃ devā paṭinandiṃsu, disvā rājānamāgataṃ.

206. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Nisīda dāni rājīsi, devarājassa santike.

207. ‘‘Sakkopi paṭinandittha, vedehaṃ mithilaggahaṃ;
Nimantayittha kāmehi, āsanena ca vāsavo.

208. ‘‘Sādhu khosi anuppatto, āvāsaṃ vasavattinaṃ;
Vasa devesu rājīsi, sabbakāmasamiddhisu;
Tāvatiṃsesu devesu, bhuñja kāme amānuse’’ti.

Tattha **samacchare**ti acchanti. **Agā devāna santike**ti devānaṃ santikaṃ agamāsi. Tasmiñhi rathaṃ abhiruhitvā ṭhite ratho ākāsaṃ pakkhandi, so mahājanassa olokentasseva antaradhāyi. Mātali rājānaṃ devalokaṃ nesi. Taṃ disvā devatā ca sakko ca haṭṭhatuṭṭhā paccuggamanaṃ katvā paṭisanthāraṃ kariṃsu. Tamatthaṃ dassetuṃ **‘‘taṃ devā’’**tiādi vuttaṃ. Tattha **paṭinandiṃsū**ti punappunaṃ nandiṃsu. **Āsanena cā**ti rājānaṃ āliṅgitvā ‘‘idha nisīdā’’ti attano paṇḍukambalasilāsanena ca kāmehi ca nimantesi, upaḍḍharajjaṃ datvā ekāsane nisīdāpesīti attho.

Tattha sakkena devaraññā dasayojanasahassaṃ devanagaraṃ aḍḍhatiyā ca accharākoṭiyo vejayantapāsādañca majjhe bhinditvā dinnaṃ sampattiṃ anubhavantassa manussagaṇanāya satta vassasatāni atikkantāni. Tenattabhāvena devaloke vasanakaṃ puññaṃ khīṇaṃ, anabhirati uppannā, tasmā sakkena saddhiṃ sallapanto gāthamāha –

209. ‘‘Ahaṃ pure saggagato ramāmi, naccehi gītehi ca vāditehi;
So dāni ajja na ramāmi sagge, āyuṃ nu khīṇo maraṇaṃ nu santike;
Udāhu mūḷhosmi janindaseṭṭhā’’ti.

Tattha **āyuṃ nu khīṇo**ti kiṃ nu mama sarasena jīvitindriyaṃ khīṇaṃ, udāhu upacchedakakammavasena maraṇaṃ santike jātanti pucchati. **Janindaseṭṭhā**ti janindānaṃ devānaṃ seṭṭha.

Atha naṃ sakko āha –

210. ‘‘Na tāyu khīṇaṃ maraṇañca dūre, na cāpi mūḷho naravīraseṭṭha;
Tuyhañca puññāni parittakāni, yesaṃ vipākaṃ idha vedayittho.

211. ‘‘Vasa devānubhāvena, rājaseṭṭha disampati;
Tāvatiṃsesu devesu, bhuñja kāme amānuse’’ti.

Tattha **‘‘parittakānī’’**ti idaṃ tena attabhāvena devaloke vipākadāyakāni puññāni sandhāya vuttaṃ, itarāni panassa puññāni pathaviyaṃ paṃsu viya appamāṇāni. **Vasa devānubhāvenā**ti ahaṃ te attano puññāni majjhe bhinditvā dassāmi, mamānubhāvena vasāti taṃ samassāsento āha.

Atha naṃ paṭikkhipanto mahāsatto āha –

212. ‘‘Yathā yācitakaṃ yānaṃ, yathā yācitakaṃ dhanaṃ;
Evaṃsampadamevetaṃ, yaṃ parato dānapaccayā.

213. ‘‘Na cāhametamicchāmi, yaṃ parato dānapaccayā;
Sayaṃkatāni puññāni, taṃ me āveṇikaṃ dhanaṃ.

214. ‘‘Sohaṃ gantvā manussesu, kāhāmi kusalaṃ bahuṃ;
Dānena samacariyāya, saṃyamena damena ca;
Yaṃ katvā sukhito hoti, na ca pacchānutappatī’’ti.

Tattha **yaṃ parato dānapaccayā**ti yaṃ parena dinnattā labbhati, taṃ yācitakasadisameva hoti. Yācitakañhi tuṭṭhakāle denti, atuṭṭhakāle acchinditvā gaṇhantīti vadati. **Samacariyāyā**ti kāyādīhi pāpassa akaraṇena. **Saṃyamenā**ti sīlasaṃyamena. **Damenā**ti indriyadamanena. **Yaṃ katvā**ti yaṃ karitvā sukhito ceva hoti na ca pacchānutappati, tathārūpameva kammaṃ karissāmīti.

Athassa vacanaṃ sutvā sakko mātaliṃ āṇāpesi ‘‘gaccha, tāta, sādhinarājānaṃ mithilaṃ netvā uyyāne otārehī’’ti. So tathā akāsi. Rājā uyyāne caṅkamati. Atha naṃ uyyānapālo disvā pucchitvā gantvā nāradarañño ārocesi. So rañño āgatabhāvaṃ sutvā ‘‘tvaṃ purato gantvā uyyānaṃ sajjetvā tassa ca mayhañca dve āsanāni paññāpehī’’ti uyyānapālaṃ uyyojesi. So tathā akāsi. Atha naṃ rājā pucchi ‘‘kassa dve āsanāni paññāpesī’’ti? ‘‘Ekaṃ tumhākaṃ, ekaṃ amhākaṃ rañño’’ti. Atha naṃ rājā ‘‘ko añño satto mama santike āsane nisīdissatī’’ti vatvā ekasmiṃ nisīditvā ekasmiṃ pāde ṭhapesi. Nāradarājā āgantvā tassa pāde vanditvā ekamantaṃ nisīdi. So kirassa sattamo panattā. Tadā kira vassasatāyukakālova hoti. Mahāsatto pana attano puññabalena ettakaṃ kālaṃ vītināmesi. So nāradaṃ hatthe gahetvā uyyāne vicaranto tisso gāthā abhāsi –

215. ‘‘Imāni tāni khettāni, imaṃ nikkhaṃ sukuṇḍalaṃ;
Imā tā haritānūpā, imā najjo savantiyo.

216. ‘‘Imā tā pokkharaṇī rammā, cakkavākapakūjitā;

Mandālakehi sañchannā, padumuppalakehi ca;
Yassimāni mamāyiṃsu, kiṃ nu te disataṃ gatā.

217. ‘‘Tānīdha khettāni so bhūmibhāgo, teyeva ārāmavanūpacārā;
Tameva mayhaṃ janataṃ apassato, suññaṃva me nārada khāyate disā’’ti.

Tattha **khettānī**ti bhūmibhāge sandhāyāha. **Imaṃ nikkha**nti imaṃ tādisameva udakaniddhamanaṃ. **Sukuṇḍala**nti sobhanena musalapavesanakuṇḍalena samannāgataṃ. **Haritānūpā**ti udakaniddhamanassa ubhosu passesu haritatiṇasañchannā anūpabhūmiyo. **Yassimāni mamāyiṃsū**ti tāta nārada, ye mama upaṭṭhākā ca orodhā ca imasmiṃ uyyāne mahantena yasena mayā saddhiṃ vicarantā imāni ṭhānāni mamāyiṃsu piyāyiṃsu, kataraṃ nu te disataṃ gatā, kattha te pesitā. **Tānīdha khettānī**ti imasmiṃ uyyāne tāneva etāni uparopanakaviruhanaṭṭhānāni. **Teyeva ārāmavanūpacārā**ti ime teyeva ārāmavanūpacārā, vihārabhūmiyoti attho.

Atha naṃ nārado āha – ‘‘deva, tumhākaṃ devalokagatānaṃ idāni satta vassasatāni, ahaṃ vo sattamo panattā, tumhākaṃ upaṭṭhākā ca orodhā ca maraṇamukhaṃ pattā, idaṃ vo attano santakaṃ rajjaṃ, anubhavatha na’’nti. Rājā ‘‘tāta nārada, nāhaṃ idhāgacchanto rajjatthāya āgato, puññakaraṇatthāyamhi āgato, ahaṃ puññameva karissāmī’’ti vatvā gāthā āha –

218. ‘‘Diṭṭhā mayā vimānāni, obhāsentā catuddisā;
Sammukhā devarājassa, tidasānañca sammukhā.

219. ‘‘Vutthaṃ me bhavanaṃ dibyaṃ, bhuttā kāmā amānusā;
Tāvatiṃsesu devesu, sabbakāmasamiddhisu.

220. ‘‘Sohaṃ etādisaṃ hitvā, puññāyamhi idhāgato;
Dhammameva carissāmi, nāhaṃ rajjena atthiko.

221. ‘‘Adaṇḍāvacaraṃ maggaṃ, sammāsambuddhadesitaṃ;
Taṃ maggaṃ paṭipajjissaṃ, yena gacchanti subbatā’’ti.

Tattha **vutthaṃ me bhavanaṃ dibya**nti vejayantaṃ sandhāya āha. **Sohaṃ etādisa**nti tāta nārada, sohaṃ buddhañāṇena aparicchindanīyaṃ evarūpaṃ kāmaguṇasampattiṃ pahāya puññakaraṇatthāya idhāgato. **Adaṇḍāvacara**nti adaṇḍehi nikkhittadaṇḍahatthehi avacaritabbaṃ sammādiṭṭhipurekkhāraṃ aṭṭhaṅgikaṃ maggaṃ. **Subbatā**ti yena maggena subbatā sabbaññubuddhā gacchanti, ahampi agatapubbaṃ disaṃ gantuṃ bodhitale nisīditvā tameva maggaṃ paṭipajjissāmīti.

Evaṃ bodhisatto imā gāthāyo sabbaññutaññāṇena saṅkhipitvā kathesi. Nārado punapi āha – ‘‘rajjaṃ, deva, anusāsā’’ti. ‘‘Tāta, na me rajjenattho, satta vassasatāni vigataṃ dānaṃ sattāheneva dātukāmamhī’’ti. Nārado ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā mahādānaṃ paṭiyādesi. Rājā sattāhaṃ dānaṃ datvā sattame divase kālaṃ katvā tāvatiṃsabhavaneyeva nibbatti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ vasitabbayuttakaṃ uposathakammaṃ nāmā’’ti dassetvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne uposathikesu upāsakesu keci sotāpattiphale, keci sakadāgāmiphale, keci anāgāmiphale patiṭṭhahiṃsu. Tadā nāradarājā sāriputto ahosi, mātali ānando, sakko anuruddho, sādhinarājā pana ahameva ahosinti.

Sādhinajātakavaṇṇanā ekādasamā.

## [495] 12. Dasabrāhmaṇajātakavaṇṇanā

Rājā avoca vidhuranti idaṃ satthā jetavane viharanto asadisadānaṃ ārabbha kathesi. Taṃ aṭṭhakanipāte **ādittajātake** (jā. 1.8.69 ādayo) vitthāritameva. Rājā kira taṃ dānaṃ dadanto satthāraṃ jeṭṭhakaṃ katvā pañca bhikkhusatāni vicinitvā gaṇhitvā mahākhīṇāsavānaṃyeva adāsi. Athassa guṇakathaṃ kathentā ‘‘āvuso, rājā asadisadānaṃ dadanto vicinitvā mahapphalaṭṭhāne adāsī’’ti dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, yaṃ kosalarājā mādisassa buddhassa upaṭṭhāko hutvā viceyyadānaṃ deti, porāṇakapaṇḍitā anuppanne buddhepi viceyyadānaṃ adaṃsū’’ti vatvā atītaṃ āhari.

Atīte kururaṭṭhe indapatthanagare yudhiṭṭhilagotto korabyo nāma rājā rajjaṃ kāresi. Tassa vidhuro nāma amacco atthañca dhammañca anusāsati. Rājā sakalajambudīpaṃ khobhetvā mahādānaṃ deti. Taṃ gahetvā bhuñjantesu ekopi pañcasīlamattaṃ rakkhanto nāma natthi, sabbe dussīlāva, dānaṃ rājānaṃ na toseti. Rājā ‘‘viceyyadānaṃ mahapphala’’nti sīlavantānaṃ dātukāmo hutvā cintesi ‘‘vidhurapaṇḍitena saddhiṃ mantayissāmī’’ti. So taṃ upaṭṭhānaṃ āgataṃ āsane nisīdāpetvā pañhaṃ pucchi. Tamatthaṃ pakāsento satthā upaḍḍhagāthamāha –

222. ‘‘Rājā avoca vidhuraṃ, dhammakāmo yudhiṭṭhilo’’ti;
Parato rañño ca vidhurassa ca vacanapaṭivacanaṃ hoti –

‘‘Brāhmaṇe vidhura pariyesa, sīlavante bahussute.

223. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

224. ‘‘Dullabhā brāhmaṇā deva, sīlavanto bahussutā;
Viratā methunā dhammā, ye te bhuñjeyyu bhojanaṃ.

225. ‘‘Dasa khalu mahārāja, yā tā brāhmaṇajātiyo;
Tesaṃ vibhaṅgaṃ vicayaṃ, vitthārena suṇohi me.

226. ‘‘Pasibbake gahetvāna, puṇṇe mūlassa saṃvute;
Osadhikāyo ganthenti, nhāpayanti japanti ca.

227. ‘‘Tikicchakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

228. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

229. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

230. ‘‘Kiṅkiṇikāyo gahetvā, ghosenti puratopi te;
Pesanānipi gacchanti, rathacariyāsu sikkhare.

231. ‘‘Paricārakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

232. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

233. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

234. ‘‘Kamaṇḍaluṃ gahetvāna, vaṅkadaṇḍañca brāhmaṇā;
Paccupessanti rājāno, gāmesu nigamesu ca;
Nādinne vuṭṭhahissāma, gāmamhi vā vanamhi vā.

235. ‘‘Niggāhakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

236. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

237. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

238. ‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Okiṇṇā rajareṇūhi, yācakā vicaranti te.

239. ‘‘Khāṇughātasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

240. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

241. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

242. ‘‘Harītakaṃ āmalakaṃ, ambaṃ jambuṃ vibhītakaṃ;
Labujaṃ dantapoṇāni, beluvā badarāni ca.

243. ‘‘Rājāyatanaṃ ucchupuṭaṃ, dhūmanettaṃ madhuañjanaṃ;
Uccāvacāni paṇiyāni, vipaṇenti janādhipa.

244. ‘‘Vāṇijakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

245. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

246. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

247. ‘‘Kasivāṇijjaṃ kārenti, posayanti ajeḷake;
Kumāriyo pavecchanti, vivāhantāvahanti ca.

248. ‘‘Samā ambaṭṭhavessehi, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

249. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

250. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

251. ‘‘Nikkhittabhikkhaṃ bhuñjanti, gāmesveke purohitā;
Bahū te paripucchanti, aṇḍacchedā nilañchakā.

252. ‘‘Pasūpi tattha haññanti, mahiṃsā sūkarā ajā;
Goghātakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

253. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

254. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

255. ‘‘Asicammaṃ gahetvāna, khaggaṃ paggayha brāhmaṇā;
Vessapathesu tiṭṭhanti, satthaṃ abbāhayantipi.

256. ‘‘Samā gopanisādehi, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

257. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

258. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

259. ‘‘Araññe kuṭikaṃ katvā, kuṭāni kārayanti te;
Sasabiḷāre bādhenti, āgodhā macchakacchapaṃ.

260. ‘‘Te luddakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

261. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

262. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

263. ‘‘Aññe dhanassa kāmā hi, heṭṭhāmañce pasakkitā;
Rājāno upari nhāyanti, somayāge upaṭṭhite.

264. ‘‘Malamajjakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

265. ‘‘Apetā te ca brahmaññā, (iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

266. ‘‘Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphala’’nti.

Tattha **sīlavante**ti maggenāgatasīle. **Bahussute**ti paṭivedhabahussute. **Dakkhiṇa**nti dānaṃ. **Ye te**ti ye dhammikā samaṇabrāhmaṇā tava dānaṃ bhuñjeyyuṃ, te dullabhā. **Brāhmaṇajātiyo**ti brāhmaṇakulāni. **Tesaṃ vibhaṅgaṃ vicaya**nti tesaṃ brāhmaṇānaṃ vibhaṅgaṃ mama paññāya vicitabhāvaṃ vitthārena suṇohi. **Saṃvute**ti baddhamukhe. **Osadhikāyo ganthentī**ti ‘‘idaṃ imassa rogassa bhesajjaṃ, idaṃ imassa rogassa bhesajja’’nti evaṃ siloke bandhitvā manussānaṃ denti. **Nhāpayantī**ti nahāpanaṃ nāma karonti. **Japanti cā**ti bhūtavijjaṃ parivattenti. **Tikicchakasamā**ti vejjasadisā. **Tepi vuccantī**ti tepi ‘‘brāhmaṇā vā mayaṃ, abrāhmaṇā vā’’ti ajānitvā vejjakammena jīvikaṃ kappentā vohārena ‘‘brāhmaṇā’’ti vuccanti. **Akkhātā te**ti ime te mayā vejjabrāhmaṇā nāma akkhātā. **Nipatāmase**ti vadehi dāni, kiṃ tādise brāhmaṇe nipatāma, nimantanatthāya upasaṅkamāma, atthi te etehi atthoti pucchati. **Brahmaññā**ti brāhmaṇadhammato. **Na te vuccantī**ti te bāhitapāpatāya brāhmaṇā nāma na vuccanti.

Kiṅkiṇikāyoti mahārāja, aparepi brāhmaṇā attano brāhmaṇadhammaṃ chaḍḍetvā jīvikatthāya rājarājamahāmattānaṃ purato kaṃsatāḷe gahetvā vādentā gāyantā gacchanti. **Pesanānipī**ti dāsakammakarā viya pesanānipi gacchanti. **Rathacariyāsū**ti rathasippaṃ sikkhanti. **Paricārakasamā**ti dāsakammakarasadisā. **Vaṅkadaṇḍa**nti vaṅkadaṇḍakaṭṭhaṃ. **Paccupessanti rājāno**ti rājarājamahāmatte paṭicca āgamma sandhāya upasevanti. **Gāmesu nigamesu cā**ti tesaṃ nivesanadvāre nisīdanti. **Niggāhakasamā**ti niggahakārakehi balisādhakarājapurisehi samā. Yathā te purisā ‘‘aggahetvā na gamissāmā’’ti niggahaṃ katvā gaṇhantiyeva, tathā ‘‘gāme vā vane vā aladdhā marantāpi na vuṭṭhahissāmā’’ti upavasanti. **Tepī**ti tepi balisādhakasadisā pāpadhammā.

Rajareṇūhīti rajehi ca paṃsūhi ca okiṇṇā. **Yācakā**ti dhanayācakā. **Khāṇughātasamā**ti malīnasarīratāya jhāmakhette khāṇughātakehi bhūmiṃ khaṇitvā jhāmakhāṇukauddharaṇakamanussehi samānā, ‘‘aggahetvā na gamissāmā’’ti niccalabhāvena ṭhitattā nikhaṇitvā ṭhapitavatikhāṇukā viyātipi attho. **Tepī**ti tepi tathā laddhaṃ dhanaṃ vaḍḍhiyā payojetvā puna tatheva ṭhitattā dussīlā brāhmaṇā.

Ucchupuṭanti ucchuñceva phāṇitapuṭañca. **Madhuañjana**nti madhuñceva añjanañca. **Uccāvacānī**ti mahagghaappagghāni. **Paṇiyānī**ti bhaṇḍāni. **Vipaṇentī**ti vikkiṇanti. **Tepī**ti tepi imāni ettakāni vikkiṇitvā jīvikakappakā vāṇijakabrāhmaṇā. **Posayantī**ti gorasavikkayena jīvikakappanatthaṃ posenti. **Pavecchantī**ti attano dhītaro hiraññasuvaṇṇaṃ gahetvā paresaṃ denti. Te evaṃ paresaṃ dadamānā vivāhanti nāma, attano puttānaṃ atthāya gaṇhamānā āvāhanti nāma. **Ambaṭṭhavessehī**ti kuṭumbikehi ceva gahapatīhi ca samā, tepi vohāravasena ‘‘brāhmaṇā’’ti vuccanti.

Nikkhittabhikkhanti gāmapurohitā hutvā attano atthāya nibaddhabhikkhaṃ. **Bahū te**ti bahū janā ete gāmapurohite nakkhattamuhuttamaṅgalāni pucchanti. **Aṇḍacchedā nilañchakā**ti bhatiṃ gahetvā balibaddānaṃ aṇḍacchedakā ceva tisūlādiaṅkakaraṇena lañchakā ca, lakkhaṇakārakāti attho. **Tatthā**ti tesaṃ gāmapurohitānaṃ gehesu maṃsavikkiṇanatthaṃ ete pasuādayopi haññanti. **Tepī**ti tepi goghātakasamā brāhmaṇāti vuccanti.

Asicammanti asilaṭṭhiñceva kaṇḍavāraṇañca. **Vessapathesū**ti vāṇijānaṃ gamanamaggesu. **Satthaṃ abbāhayantī**ti satthavāhānaṃ hatthato satampi sahassampi gahetvā satthe corāṭaviṃ atibāhenti. **Gopanisādehī**ti gopālakehi ceva nisādehi ca gāmaghātakacorehi samāti vuttaṃ. **Tepī**ti tepi evarūpā brāhmaṇāti vuccanti. **Kuṭāni kārayanti te**ti kūṭapāsādīni ropenti. **Sasabiḷāre**ti sase ceva biḷāre ca. Etena thalacare mige dasseti. **Āgodhā macchakacchapa**nti thalajesu tāva āgodhato mahante ca khuddake ca pāṇayo bādhenti mārenti, jalajesu macchakacchape. **Tepī**ti tepi luddakasamā brāhmaṇāti vuccanti.

Aññe dhanassa kāmā hīti apare brāhmaṇā dhanaṃ patthentā. **Heṭṭhāmañce pasakkitā**ti ‘‘kalipavāhakammaṃ kāressāmā’’ti ratanamayaṃ mañcaṃ kāretvā tassa heṭṭhā nipannā acchanti. Atha nesaṃ somayāge upaṭṭhite rājāno upari nahāyanti, te kira somayāge niṭṭhite āgantvā tasmiṃ mañce nisīdanti. Atha ne aññe brāhmaṇā ‘‘kaliṃ pavāhessāmā’’ti nahāpenti. Ratanamañco ceva rañño rājālaṅkāro ca sabbo heṭṭhāmañce nipannasseva hoti. **Tepī**ti tepi malamajjakehi nahāpitehi sadisā brāhmaṇāti vuccanti.

Evañcime vohāramattabrāhmaṇe dassetvā idāni paramatthabrāhmaṇe dassento dve gāthā abhāsi –

267. ‘‘Atthi kho brāhmaṇā deva, sīlavanto bahussutā;
Viratā methunā dhammā, ye te bhuñjeyyu bhojanaṃ.

268. ‘‘Ekañca bhattaṃ bhuñjanti, na ca majjaṃ pivanti te;
Akkhātā te mahārāja, tādise nipatāmase’’ti.

Tattha **sīlavanto**ti ariyasīlena samannāgatā. **Bahussutā**ti paṭivedhabāhusaccena samannāgatā. **Tādise**ti evarūpe bāhitapāpe paccekabuddhabrāhmaṇe nimantanatthāya upasaṅkamāmāti.

Rājā tassa kathaṃ sutvā pucchi ‘‘samma vidhura, evarūpā aggadakkhiṇeyyā brāhmaṇā kahaṃ vasantī’’ti? Uttarahimavante nandamūlakapabbhāre, mahārājāti. ‘‘Tena hi, paṇḍita, tava balena mayhaṃ te brāhmaṇe pariyesā’’ti tuṭṭhamānaso gāthamāha –

269. ‘‘Ete kho brāhmaṇā vidhura, sīsavanto bahussutā;
Ete vidhura pariyesa, khippañca ne nimantayā’’ti.

Mahāsatto ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā ‘‘tena hi, mahārāja, nagaraṃ alaṅkārāpetvā sabbe nagaravāsino dānaṃ datvā uposathaṃ adhiṭṭhāya samādinnasīlā hontū’’ti bheriṃ carāpetvā ‘‘tumhepi saddhiṃ parijanena uposathaṃ samādiyathā’’ti vatvā sayaṃ pātova bhuñjitvā uposathaṃ samādāya sāyanhasamaye jātipupphapuṇṇaṃ suvaṇṇasamuggaṃ āharāpetvā raññā saddhiṃ pañcapatiṭṭhitaṃ patiṭṭhahitvā paccekabuddhānaṃ guṇe anussaritvā vanditvā ‘‘uttarahimavante nandamūlakapabbhāravāsino pañcasatā paccekabuddhā sve amhākaṃ bhikkhaṃ gaṇhantū’’ti nimantetvā ākāse aṭṭha pupphamuṭṭhiyo vissajjesi. Tadā tattha pañcasatā paccekabuddhā vasanti, pupphāni gantvā tesaṃ upari patiṃsu. Te āvajjentā taṃ kāraṇaṃ ñatvā ‘‘mārisā, vidhurapaṇḍitena nimantitamha, na kho panesa ittarasatto, buddhaṅkuro esa, imasmiṃyeva kappe buddho bhavissati, karissāmassa saṅgaha’’nti nimantanaṃ adhivāsayiṃsu. Mahāsatto pupphānaṃ anāgamanasaññāya adhivāsitabhāvaṃ ñatvā ‘‘mahārāja, sve paccekabuddhā āgamissanti, sakkārasammānaṃ karohī’’ti āha. Rājā punadivase mahāsakkāraṃ katvā mahātale mahārahāni āsanāni paññapesi. Paccekabuddhā anotattadahe katasarīrapaṭijagganā velaṃ sallakkhetvā ākāsenāgantvā rājaṅgaṇe otariṃsu. Rājā ca bodhisatto ca pasannamānasā tesaṃ hatthato pattāni gahetvā pāsādaṃ āropetvā nisīdāpetvā dakkhiṇodakaṃ datvā paṇītena khādanīyena bhojanīyena parivisiṃsu. Bhattakiccapariyosāne ca punadivasatthāyāti evaṃ satta divase nimantetvā mahādānaṃ datvā sattame divase sabbaparikkhāre adaṃsu. Te anumodanaṃ katvā ākāsena tattheva gatā, parikkhārāpi tehi saddhiṃyeva gatā.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘anacchariyaṃ, bhikkhave, kosalarañño mama upaṭṭhākassa sato viceyyadānaṃ dātuṃ, porāṇakapaṇḍitā anuppannepi buddhe dānaṃ adaṃsuyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, vidhurapaṇḍito pana ahameva ahosi’’nti.

Dasabrāhmaṇajātakavaṇṇanā dvādasamā.

## [496] 13. Bhikkhāparamparajātakavaṇṇanā

Sukhumālarūpaṃ disvāti idaṃ satthā jetavane viharanto aññataraṃ kuṭumbikaṃ ārabbha kathesi. So kira saddho ahosi pasanno, tathāgatassa ceva saṅghassa ca nibaddhaṃ mahāsakkāraṃ karoti. Athekadivasaṃ cintesi ‘‘ahaṃ buddharatanassa ceva saṅgharatanassa ca paṇītāni khādanīyabhojanīyāni ceva sukhumavatthāni ca dento niccaṃ mahāsakkāraṃ karomi, idāni dhammaratanassapi karissāmi, kathaṃ nu kho tassa sakkāraṃ karontena kattabba’’nti. So bahūni gandhamālādīni ādāya jetavanaṃ gantvā satthāraṃ vanditvā pucchi ‘‘ahaṃ, bhante, dhammaratanassa sakkāraṃ kattukāmomhi, kathaṃ nu kho tassa sakkāraṃ karontena kattabba’’nti. Atha naṃ satthā āha – ‘‘sace dhammaratanassa sakkāraṃ kattukāmo, dhammabhaṇḍāgārikassa ānandassa sakkāraṃ karohī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā theraṃ nimantetvā punadivase mahantena sakkārena attano gehaṃ netvā mahārahe āsane nisīdāpetvā gandhamālādīhi pūjetvā nānaggarasabhojanaṃ datvā mahagghe ticīvarappahonake sāṭake adāsi. Theropi ‘‘ayaṃ sakkāro dhammaratanassa kato, na mayhaṃ anucchaviko, aggasāvakassa dhammasenāpatissa anucchaviko’’ti cintetvā piṇḍapātañca vatthāni ca vihāraṃ haritvā sāriputtattherassa adāsi. Sopi ‘‘ayaṃ sakkāro dhammaratanassa kato, ekantena dhammassāmino sammāsambuddhasseva anucchaviko’’ti cintetvā dasabalassa adāsi. Satthā attano uttaritaraṃ adisvā piṇḍapātaṃ paribhuñji, cīvarasāṭake aggahesi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, asuko nāma kuṭumbiko ‘dhammaratanassa sakkāraṃ karomī’ti dhammabhaṇḍāgārikassa ānandattherassa adāsi. Thero ‘nāyaṃ mayhaṃ anucchaviko’ti dhammasenāpatino adāsi, sopi ‘nāyaṃ mayhaṃ anucchaviko’ti tathāgatassa adāsi. Tathāgato aññaṃ uttaritaraṃ apassanto attano dhammassāmitāya ‘mayhameveso anucchaviko’ti taṃ piṇḍapātaṃ paribhuñji, cīvarasāṭakepi gaṇhi, evaṃ so piṇḍapāto yathānucchavikatāya dhammassāminova pādamūlaṃ gato’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva piṇḍapāto paramparā yathānucchavikaṃ gacchati, pubbepi anuppanne buddhe agamāsiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto agatigamanaṃ pahāya dasa rājadhamme akopento dhammena rajjaṃ kāresi. Evaṃ santepissa vinicchayo suñño viya ahosi. Rājā attano aguṇagavesako hutvā antonivesanādīni pariggaṇhanto antepure ca antonagare ca dvāragāmesu ca attano aguṇaṃ kathentaṃ adisvā ‘‘janapade gavesissāmī’’ti amaccānaṃ rajjaṃ niyyādetvā purohitena saddhiṃ aññātakaveseneva kāsiraṭṭhe caranto kañci aguṇaṃ kathentaṃ adisvā paccante ekaṃ nigamaṃ patvā bahidvārasālāyaṃ nisīdi. Tasmiṃ khaṇe nigamavāsī asītikoṭivibhavo kuṭumbiko mahantena parivārena nhānatitthaṃ gacchanto sālāyaṃ nisinnaṃ suvaṇṇavaṇṇaṃ sukhumālasarīraṃ rājānaṃ disvā uppannasineho sālaṃ pavisitvā paṭisanthāraṃ katvā ‘‘idheva hothā’’ti vatvā gehaṃ gantvā nānaggarasabhojanaṃ sampādetvā mahantena parivārena bhattabhājanāni gāhāpetvā agamāsi. Tasmiṃ khaṇe himavantavāsī pañcābhiñño tāpaso āgantvā tattheva nisīdi. Nandamūlakapabbhārato paccekabuddhopi āgantvā tattheva nisīdi.

Kuṭumbiko rañño hatthadhovanaudakaṃ datvā nānaggarasehi sūpabyañjanehi bhattapātiṃ sajjetvā rañño upanesi. Rājā naṃ gahetvā purohitassa brāhmaṇassa adāsi. Brāhmaṇo gahetvā tāpasassa adāsi. Tāpaso paccekabuddhassa santikaṃ gantvā vāmahatthena bhattapātiṃ, dakkhiṇahatthena kamaṇḍaluṃ gahetvā dakkhiṇodakaṃ datvā patte bhattaṃ pakkhipi. So kañci animantetvā anāpucchitvā paribhuñji. Tassa bhattakiccapariyosāne kuṭumbiko cintesi ‘‘mayā rañño bhattaṃ dinnaṃ, raññā brāhmaṇassa, brāhmaṇena tāpasassa, tāpasena paccekabuddhassa, paccekabuddho kañci anāpucchitvā paribhuñji, kiṃ nu kho imesaṃ ettakaṃ dānakāraṇaṃ, kiṃ imassa kañci anāpucchitvāva bhuñjanakāraṇaṃ, anupubbena te pucchissāmī’’ti. So ekekaṃ upasaṅkamitvā vanditvā pucchi. Tepissa kathesuṃ –

270. ‘‘Sukhumālarūpaṃ disvā, raṭṭhā vivanamāgataṃ;
Kuṭāgāravarūpetaṃ, mahāsayanamupāsitaṃ.

271. ‘‘Tassa te pemakenāhaṃ, adāsiṃ vaḍḍhamodanaṃ;

Sālīnaṃ vicitaṃ bhattaṃ, suciṃ maṃsūpasecanaṃ.

272. ‘‘Taṃ tvaṃ bhattaṃ paṭiggayha, brāhmaṇassa adāsayi;
Attānaṃ anasitvāna, koyaṃ dhammo namatthu te.

273. ‘‘Ācariyo brāhmaṇo mayhaṃ, kiccākiccesu byāvaṭo;
Garu ca āmantanīyo ca, dātumarahāmi bhojanaṃ.

274. ‘‘Brāhmaṇaṃ dāni pucchāmi, gotamaṃ rājapūjitaṃ;
Rājā te bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

275. ‘‘Taṃ tvaṃ bhattaṃ paṭiggayha, isissa bhojanaṃ adā;
Akhettaññūsi dānassa, koyaṃ dhammo namatthu te.

276. ‘‘Bharāmi puttadāre ca, gharesu gadhito ahaṃ;
Bhuñje mānusake kāme, anusāsāmi rājino.

277. ‘‘Āraññikassa isino, cirarattaṃ tapassino;
Vuḍḍhassa bhāvitattassa, dātumarahāmi bhojanaṃ.

278. ‘‘Isiñca dāni pucchāmi, kisaṃ dhamanisanthataṃ;
Parūḷhakacchanakhalomaṃ, paṅkadantaṃ rajassiraṃ.

279. ‘‘Eko araññe viharasi, nāvakaṅkhasi jīvitaṃ;
Bhikkhu kena tayā seyyo, yassa tvaṃ bhojanaṃ adā.

280. ‘‘Khaṇantālukalambāni, bilālitakkalāni ca;
Dhunaṃ sāmākanīvāraṃ, saṅghāriyaṃ pasāriyaṃ.

281. ‘‘Sākaṃ bhisaṃ madhuṃ maṃsaṃ, badarāmalakāni ca;
Tāni āharitvā bhuñjāmi, atthi me so pariggaho.

282. ‘‘Pacanto apacantassa, amamassa sakiñcano;
Anādānassa sādāno, dātumarahāmi bhojanaṃ.

283. ‘‘Bhikkhuñca dāni pucchāmi, tuṇhīmāsīna subbataṃ;
Isi te bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

284. ‘‘Taṃ tvaṃ bhattaṃ paṭiggayha, tuṇhī bhuñjasi ekako;
Nāññaṃ kañci nimantesi, koyaṃ dhammo namatthu te.

285. ‘‘Na pacāmi na pācemi, na chindāmi na chedaye;
Taṃ maṃ akiñcanaṃ ñatvā, sabbapāpehiārataṃ.

286. ‘‘Vāmena bhikkhamādāya, dakkhiṇena kamaṇḍaluṃ;
Isi me bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

287. ‘‘Ete hi dātumarahanti, samamā sapariggahā;
Paccanīkamahaṃ maññe, yo dātāraṃ nimantaye’’ti.

Tattha **vivana**nti nirudakāraññasadisaṃ imaṃ paccantaṃ āgataṃ. **Kūṭāgāravarūpeta**nti kūṭāgāravarena upagataṃ, ekaṃ varakūṭāgāravāsinanti attho. **Mahāsayanamupāsita**nti tattheva supaññattaṃ sirisayanaṃ upāsitaṃ. **Tassa te**ti evarūpaṃ taṃ disvā ahaṃ pemamakāsiṃ, tassa te pemakena. **Vaḍḍhamodana**nti uttamodanaṃ. **Vicita**nti apagatakhaṇḍakāḷakehi vicitataṇḍulehi kataṃ. **Adāsayī**ti adāsi. **Attāna**nti attanā, ayameva vā pāṭho. **Anasitvānā**ti abhuñjitvā. **Koyaṃ dhammo**ti mahārāja, ko esa tumhākaṃ sabhāvo. **Namatthu te**ti namo tava atthu, yo tvaṃ attanā abhuñjitvā parassa adāsi.

Ācariyoti kuṭumbika esa mayhaṃ ācārasikkhāpako ācariyo. **Byāvaṭo**ti ussuko. **Āmantanīyo**ti āmantetabbayuttako mayā dinnaṃ bhattaṃ gahetuṃ anurūpo. **Dātumarahāmī**ti ''ahaṃ evarūpassa ācariyassa bhojanaṃ dātuṃ arahāmī''ti rājā brāhmaṇassa guṇaṃ vaṇṇesi. **Akhettaññūsī**ti nāhaṃ dānassa khettaṃ, mayi dinnaṃ mahapphalaṃ na hotīti evaṃ attānaṃ dānassa akhettaṃ jānāsi maññeti. **Anusāsāmī**ti attano atthaṃ pahāya rañño atthañca dhammañca anusāsāmi.

Evaṃ attano aguṇaṃ kathetvā **āraññikassā**ti isino guṇaṃ kathesi. **Isino**ti sīlādiguṇapariyesakassa. **Tapassino**ti tapanissitassa. **Vuḍḍhassā**ti paṇḍitassa guṇavuḍḍhassa. **Nāvakaṅkhasī**ti sayaṃ dullabhabhojano hutvā evarūpaṃ bhojanaṃ aññassa desi, kiṃ attano jīvitaṃ na kaṅkhasi. **Bhikkhu kenā**ti ayaṃ bhikkhu katarena guṇena tayā seṭṭhataro.

Khaṇantālukalambānīti khaṇanto ālūni ceva tālakandāni ca. **Bilālitakkalāni cā**ti bilālikandatakkalakandāni ca. **Dhunaṃ sāmākanīvāra**nti sāmākañca nīvārañca dhunitvā. **Saṅghāriyaṃ pasāriya**nti ete sāmākanīvāre dhunanto saṅghāretvā puna sukkhāpite pasāretvā suppena papphoṭetvā koṭṭetvā taṇḍule ādāya pacitvā bhuñjāmīti vadati. **Sāka**nti yaṃ kiñci sūpeyyapaṇṇaṃ. **Maṃsa**nti sīhabyagghavighāsādimaṃsaṃ. **Tāni āharitvā**ti tāni sākādīni āharitvā. **Amamassā**ti taṇhādiṭṭhimamattarahitassa. **Sakiñcano**ti sapalibodho. **Anādānassā**ti niggahaṇassa. **Dātumarahāmī**ti evarūpassa paccekabuddhassa attanā laddhabhojanaṃ dātuṃ arahāmi.

Tuṇhīmāsīnanti kiñci avatvā nisinnaṃ. **Akiñcana**nti rāgakiñcanādīhi rahitaṃ. **Ārata**nti virataṃ sabbapāpāni pahāya ṭhitaṃ. **Kamaṇḍalu**nti kuṇḍikaṃ. **Ete hī**ti ete rājādayo tayo janāti hatthaṃ pasāretvā te niddisanto evamāha. **Dātumarahantī**ti mādisassa dātuṃ arahanti. **Paccanīka**nti paccanīkapaṭipadaṃ. Dāyakassa hi nimantanaṃ ekavīsatiyā anesanāsu aññatarāya piṇḍapātapariyesanāya jīvikakappanasaṅkhātā micchājīvapaṭipatti nāma hoti.

Tassa vacanaṃ sutvā kuṭumbiko attamano dve osānagāthā abhāsi –

288. ''Atthāya vata me ajja, idhāgacchi rathesabho;
Sohaṃ ajja pajānāmi, yattha dinnaṃ mahapphalaṃ.

289. ''Raṭṭhesu giddhā rājāno, kiccākiccesu brāhmaṇā;
Isī mūlaphale giddhā, vippamuttā ca bhikkhavo''ti.

Tattha **rathesabho**ti rājānaṃ sandhāyāha. **Kiccākiccesū**ti rañño kiccakaraṇīyesu. **Bhikkhavo**ti paccekabuddhā bhikkhavo pana sabbabhavehi vippamuttā.

Paccekabuddho tassa dhammaṃ desetvā sakaṭṭhānameva gato, tathā tāpaso. Rājā pana katipāhaṃ tassa santike vasitvā bārāṇasimeva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ''na, bhikkhave, idāneva piṇḍapāto yathānucchavikaṃ gacchati, pubbepi gatoyevā''ti vatvā jātakaṃ samodhānesi – ''tadā kuṭumbiko dhammaratanassa sakkārakārako kuṭumbiko ahosi, rājā ānando, purohito sāriputto, himavantatāpaso pana ahameva ahosi''nti.

Bhikkhāparamparajātakavaṇṇanā terasamā.

Jātakuddānaṃ –

Kedāraṃ candakinnarī, ukkusuddālabhisakaṃ;
Suruci pañcuposathaṃ, mahāmorañca tacchakaṃ.

Mahāvāṇija sādhinaṃ, dasabrāhmaṇajātakaṃ;
Bhikkhāparamparāpi ca, terasāni pakiṇṇake.

Pakiṇṇakanipātavaṇṇanā niṭṭhitā.

15. Vīsatinipāto

## [497] 1. Mātaṅgajātakavaṇṇanā

Kuto nu āgacchasi dummavāsīti idaṃ satthā jetavane viharanto udenaṃ nāma vaṃsarājānaṃ ārabbha kathesi. Tasmiñhi kāle āyasmā piṇḍolabhāradvājo jetavanato ākāsena gantvā yebhuyyena kosambiyaṃ udenassa rañño uyyānaṃ divāvihārāya gacchati. Thero kira purimabhave rajjaṃ kārento dīghamaddhānaṃ tasmiṃ uyyāne mahāparivāro sampattiṃ anubhavi. So tena pubbāciṇṇena yebhuyyena tattheva divāvihāraṃ nisīditvā phalasamāpattisukhena vītināmeti. Tasmiṃ ekadivasaṃ tattha gantvā supupphitasālamūle nisinne udeno sattāhaṃ mahāpānaṃ pivitvā ‘‘uyyānakīḷaṃ kīḷissāmī’’ti mahantena parivārena uyyānaṃ gantvā maṅgalasilāpaṭṭe aññatarāya itthiyā aṅke nipanno surāmadamattatāya niddaṃ okkami. Gāyantā nisinnitthiyo tūriyāni chaḍḍetvā uyyānaṃ pavisitvā pupphaphalādīni vicinantiyo theraṃ disvā gantvā vanditvā nisīdiṃsu. Thero tāsaṃ dhammakathaṃ kathento nisīdi. Itarāpi itthī aṅkaṃ cāletvā rājānaṃ pabodhetvā ‘‘kuhiṃ tā vasaliyo gatā’’ti vutte ‘‘ekaṃ samaṇaṃ parivāretvā nisinnā’’ti āha. So kuddho gantvā theraṃ akkositvā paribhāsitvā ‘‘handāhaṃ, taṃ samaṇaṃ tambakipillakehi khādāpessāmī’’ti kodhavasena therassa sarīre tambakipillakapuṭaṃ bhindāpesi. Thero ākāse ṭhatvā tassovādaṃ datvā jetavane gandhakuṭidvāreyeva otaritvā tathāgatena ‘‘kuto āgatosī’’ti puṭṭho thero tamatthaṃ ārocesi. Satthā ‘‘na kho, bhāradvāja, udeno idāneva pabbajite viheṭheti, pubbepi viheṭhesiyevā’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente tadā mahāsatto bahinagare caṇḍālayoniyaṃ nibbatti, ‘‘mātaṅgo’’tissa nāmaṃ kariṃsu. Aparabhāge viññutaṃ patto ‘‘mātaṅgapaṇḍito’’ti pākaṭo ahosi. Tadā bārāṇasiseṭṭhino dhītā diṭṭhamaṅgalikā nāma ekamāsadvemāsavārena mahāparivārā uyyānaṃ kīḷituṃ gacchati. Athekadivasaṃ mahāsatto kenaci kammena nagaraṃ pavisanto antaradvāre diṭṭhamaṅgalikaṃ disvā ekamantaṃ apagantvā allīyitvā aṭṭhāsi. Diṭṭhamaṅgalikā sāṇiyā antarena olokentī taṃ disvā ‘‘ko eso’’ti pucchitvā ‘‘caṇḍālo ayye’’ti vutte ‘‘adiṭṭhapubbayuttakaṃ vata passāmī’’ti gandhodakena akkhīni dhovitvā tato nivatti. Tāya saddhiṃ nikkhantajano ‘‘are, duṭṭha caṇḍāla, ajja taṃ nissāya amhākaṃ amūlakaṃ surābhattaṃ naṭṭha’’nti kodhābhibhūto mātaṅgapaṇḍitaṃ hatthehi ca pādehi ca pothetvā visaññiṃ katvā pakkāmi. So muhuttaṃ vītināmetvā paṭiladdhasañño cintesi ‘‘diṭṭhamaṅgalikāya parijano maṃ niddosaṃ akāraṇena pothesi, diṭṭhamaṅgalikaṃ labhitvāva uṭṭhahissāmi, no alabhitvā’’ti adhiṭṭhāya gantvā tassā pitu nivesanadvāre nipajji. So ‘‘kena kāraṇena nipannosī’’ti vutte ‘‘aññaṃ kāraṇaṃ natthi, diṭṭhamaṅgalikāya me attho’’ti āha. Eko divaso atīto, tathā dutiyo, tatiyo, catuttho, pañcamo, chaṭṭho ca. Bodhisattānaṃ adhiṭṭhānaṃ nāma samijjhati, tasmā sattame divase diṭṭhamaṅgalikaṃ nīharitvā tassa adaṃsu.

Atha naṃ sā ‘‘uṭṭhehi, sāmi, tumhākaṃ gehaṃ gacchāmā’’ti āha. Bhadde, tava parijanenamhi supothito dubbalo, maṃ ukkhipitvā piṭṭhiṃ āropetvā ādāya gacchāhīti. Sā tathā katvā nagaravāsīnaṃ passantānaññeva nagarā nikkhamitvā caṇḍālagāmakaṃ gatā. Atha naṃ mahāsatto jātisambhedavītikkamaṃ akatvāva katipāhaṃ gehe vasāpetvā cintesi ‘‘ahametaṃ lābhaggayasaggappattaṃ karonto pabbajitvāva kātuṃ sakkhissāmi, na itarathā’’ti. Atha naṃ āmantetvā ‘bhadde, mayi araññato kiñci anāharante amhākaṃ jīvikā nappavattati, yāva mamāgamanā mā ukkaṇṭhi, ahaṃ araññaṃ gamissāmī’’ti vatvā gehavāsinopi ‘‘imaṃ mā pamajjitthā’’ti ovaditvā araññaṃ gantvā samaṇapabbajjaṃ pabbajitvā appamatto sattame divase aṭṭha samāpattiyo ca pañca abhiññāyo ca uppādetvā ‘‘idāni diṭṭhamaṅgalikāya avassayo bhavituṃ sakkhissāmī’’ti iddhiyā gantvā caṇḍālagāmadvāre otaritvā diṭṭhamaṅgalikāya gehadvāraṃ agamāsi. Sā tassāgamanaṃ sutvā gehato nikkhamitvā ‘‘sāmi, kasmā maṃ anāthaṃ katvā pabbajitosī’’ti paridevi. Atha naṃ ‘‘bhadde, mā cintayi, tava porāṇakayasato idāni mahantataraṃ yasaṃ karissāmi, apica kho pana ‘na mayhaṃ mātaṅgapaṇḍito sāmiko, mahābrahmā me sāmiko’ti ettakaṃ parisamajjhe vattuṃ sakkhissasī’ti āha. ‘‘Āma, sāmi, sakkhissāmī’’ti. ‘‘Tena hi ‘‘idāni te sāmiko kuhinti puṭṭhā ‘brahmalokaṃ gato’ti vatvā ‘kadā āgamissatī’ti vutte ‘ito sattame divase puṇṇamāyaṃ candaṃ bhinditvā āgamissatī’ti vadeyyāsī’’ti naṃ vatvā mahāsatto himavantameva gato.

Diṭṭhamaṅgalikāpi bārāṇasiyaṃ mahājanassa majjhe tesu tesu ṭhānesu tathā kathesi. Mahājano ‘‘aho mahābrahmā samāno diṭṭhamaṅgalikaṃ na gacchati, evametaṃ bhavissatī’’ti saddahi. Bodhisattopi puṇṇamadivase candassa gaganamajjhe ṭhitakāle brahmattabhāvaṃ māpetvā sakalaṃ kāsiraṭṭhaṃ dvādasayojanikaṃ bārāṇasinagarañca ekobhāsaṃ katvā candamaṇḍalaṃ bhinditvā otaritvā bārāṇasiyā uparūpari tikkhattuṃ paribbhamitvā mahājanena gandhamālādīhi pūjiyamāno caṇḍālagāmakābhimukho ahosi. Brahmabhattā sannipatitvā caṇḍālagāmakaṃ gantvā diṭṭhamaṅgalikāya gehaṃ suddhavatthehi chādetvā bhūmiṃ catujjātiyagandhehi opuñchitvā pupphāni vikiritvā dhūmaṃ datvā celavitānaṃ pasāretvā mahāsayanaṃ paññapetvā gandhatelehi dīpaṃ jāletvā dvāre rajatapaṭṭavaṇṇavālukaṃ okiritvā pupphāni vikiritvā dhaje bandhiṃsu. Evaṃ alaṅkate gehe mahāsatto otaritvā anto pavisitvā thokaṃ sayanapiṭṭhe nisīdi.

Tadā diṭṭhamaṅgalikā utunī hoti. Athassā aṅguṭṭhakena nābhiṃ parāmasi, kucchiyaṃ gabbho patiṭṭhāsi. Atha naṃ mahāsatto āmantetvā ‘‘bhadde, gabbho te patiṭṭhito, tvaṃ puttaṃ vijāyissasi, tvampi puttopi te lābhaggayasaggappattā bhavissatha, tava pādadhovanaudakaṃ sakalajambudīpe rājūnaṃ abhisekodakaṃ bhavissati, nahānodakaṃ pana te amatosadhaṃ bhavissati, ye taṃ sīse āsiñcissanti, te sabbarogehi muccissanti, kāḷakaṇṇiṃ parivajjessanti, tava pādapiṭṭhe sīsaṃ ṭhapetvā vandantā sahassaṃ dassanti, sotapathe ṭhatvā vandantā sataṃ dassanti, cakkhupathe ṭhatvā vandantā ekaṃ kahāpaṇaṃ datvā vandissanti, appamattā hohī’’ti naṃ ovaditvā gehā nikkhamitvā mahājanassa passantasseva uppatitvā candamaṇḍalaṃ pāvisi. Brahmabhattā sannipatitvā ṭhitakāva rattiṃ vītināmetvā pātova diṭṭhamaṅgalikaṃ suvaṇṇasivikaṃ āropetvā sīsena ukkhipitvā nagaraṃ pavisiṃsu. ‘‘Mahābrahmabhariyā’’ti taṃ upasaṅkamitvā mahājano gandhamālādīhi pūjesi. Pādapiṭṭhe sīsaṃ ṭhapetvā vandituṃ labhantā sahassatthavikaṃ denti, sotapathe ṭhatvā vandituṃ labhantā sataṃ denti, cakkhupathe ṭhatvā vandituṃ labhantā ekaṃ kahāpaṇaṃ denti. Evaṃ dvādasayojanikaṃ bārāṇasiṃ taṃ gahetvā vicarantā aṭṭhārasakoṭidhanaṃ labhiṃsu.

Atha naṃ nagaraṃ pariharitvā ānetvā nagaramajjhe mahāmaṇḍapaṃ kāretvā sāṇiṃ parikkhipitvā mahāsayanaṃ paññapetvā mahantena sirisobhaggena tattha vasāpesuṃ. Maṇḍapasantikeyeva sattadvārakoṭṭhaṃ sattabhūmikaṃ pāsādaṃ kātuṃ ārabhiṃsu, mahantaṃ navakammaṃ ahosi. Diṭṭhamaṅgalikā maṇḍapeyeva puttaṃ vijāyi. Athassa nāmaggahaṇadivase brāhmaṇā sannipatitvā maṇḍape jātattā ‘‘maṇḍabyakumāro’’ti nāmaṃ kariṃsu. Pāsādo pana dasahi māsehi niṭṭhito. Tato paṭṭhāya sā mahantena yasena tasmiṃ vasati, maṇḍabyakumāropi mahantena parivārena vaḍḍhati. Tassa sattaṭṭhavassakāleyeva jambudīpatale uttamācariyā sannipatiṃsu. Te taṃ tayo vede uggaṇhāpesuṃ. So soḷasavassakālato paṭṭhāya brāhmaṇānaṃ bhattaṃ paṭṭhapesi, nibaddhaṃ soḷasa brāhmaṇasahassāni bhuñjanti. Catutthe dvārakoṭṭhake brāhmaṇānaṃ dānaṃ deti.

Athekasmiṃ mahāmahadivase gehe bahuṃ pāyāsaṃ paṭiyādesuṃ. Soḷasa brāhmaṇasahassāni catutthe dvārakoṭṭhake nisīditvā suvaṇṇarasavaṇṇena navasappinā pakkamadhukhaṇḍasakkharāhi ca abhisaṅkhataṃ pāyāsaṃ paribhuñjanti. Kumāropi sabbālaṅkārapaṭimaṇḍito suvaṇṇapādukā āruyha hatthena kañcanadaṇḍaṃ gahetvā ‘‘idha sappiṃ detha, idha madhu’’nti vicārento carati. Tasmiṃ khaṇe mātaṅgapaṇḍito himavante assamapade nisinno ‘‘kā nu kho diṭṭhamaṅgalikāya puttassa pavattī’’ti olokento tassa atitthe pakkhandabhāvaṃ disvā ‘‘ajjeva gantvā māṇavaṃ dametvā yattha dinnaṃ mahapphalaṃ hoti, tattha dānaṃ dāpetvā āgamissāmī''ti cintetvā ākāsena anotattadahaṃ gantvā mukhadhovanādīni katvā manosilātale ṭhito rattadupaṭṭaṃ nivāsetvā kāyabandhanaṃ bandhitvā paṃsukūlasaṅghāṭiṃ pārupitvā mattikāpattaṃ ādāya ākāsenāgantvā catutthe dvārakoṭṭhake dānaggeyeva otaritvā ekamantaṃ aṭṭhāsi. Maṇḍabyo kumāro ito cito ca olokento taṃ disvā ''evaṃvirūpo saṅkārayakkhasadiso ayaṃ pabbajito imaṃ ṭhānaṃ āgacchanto kuto nu kho āgacchatī''ti tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

1. ''Kuto nu āgacchasi dummavāsī, otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca kaṇṭhe, ko re tuvaṃ hosi adakkhiṇeyyo''ti.

Tattha **dummavāsī**ti anañjitaamaṇḍitaghaṭitasaṅghāṭikapilotikavasano. **Otallako**ti lāmako olambavilambanantakadharo vā. **Paṃsupisācakovā**ti saṅkāraṭṭhāne pisācako viya. **Saṅkāracoḷa**nti saṅkāraṭṭhāne laddhapilotikaṃ. **Paṭimuñcā**ti paṭimuñcitvā. **Adakkhiṇeyyo**ti tvaṃ adakkhiṇeyyo imesaṃ paramadakkhiṇeyyānaṃ nisinnaṭṭhānaṃ eko hutvā kuto āgato.

Taṃ sutvā mahāsatto muducitteneva tena saddhiṃ sallapanto dutiyaṃ gāthamāha –

2. ''Annaṃ tavedaṃ pakataṃ yasassi, taṃ khajjare bhuñjare piyyare ca;
Jānāsi maṃ tvaṃ paradattūpajīviṃ, uttiṭṭhapiṇḍaṃ labhataṃ sapāko''ti.

Tattha **pakata**nti paṭiyattaṃ. **Yasassī**ti parivārasampanna. **Taṃ khajjare**ti taṃ khajjanti ca bhuñjanti ca pivanti ca. Kiṃkāraṇā mayhaṃ kujjhasi? **Uttiṭṭhapiṇḍa**nti upatiṭṭhitvā labhitabbapiṇḍaṃ, uṭṭhāya ṭhitehi vā dīyamānaṃ heṭṭhā ṭhatvā labhitabbapiṇḍaṃ. **Labhataṃ sapāko**ti sapāko caṇḍālopi labhatu. Jātisampannā hi yattha katthaci labhanti, sapākacaṇḍālassa pana ko deti, dullabhapiṇḍo ahaṃ, tasmā me jīvitapavattanatthaṃ bhojanaṃ dāpehi, kumārāti.

Tato maṇḍabyo gāthamāha –

3. ''Annaṃ mamedaṃ pakataṃ brāhmaṇānaṃ, attatthāya saddahato mamedaṃ;
Apehi etto kimidhaṭṭhitosi, na mādisā tumhaṃ dadanti jammā''ti.

Tattha **attatthāyā**ti attano vaḍḍhiatthāya. **Apehi etto**ti imamhā ṭhānā apagaccha. **Na mādisā**ti mādisā jātisampannānaṃ udiccabrāhmaṇānaṃ dānaṃ denti, na tuyhaṃ caṇḍālassa, gaccha, jammāti.

Tato mahāsatto gāthamāha –

4. ''Thale ca ninne ca vapanti bījaṃ, anūpakhette phalamāsamānā;
Etāya saddhāya dadāhi dānaṃ, appeva ārādhaye dakkhiṇeyye''ti.

Tassattho – kumāra, sassaphalaṃ āsīsamānā tīsupi khettesu bījaṃ vapanti. Tattha ativuṭṭhikāle thale sassaṃ sampajjati, ninne pūtikaṃ hoti, anūpakhette nadiñca taḷākañca nissāya kataṃ oghena vuyhati. Mandavuṭṭhikāle thale khette vipajjati, ninne thokaṃ sampajjati, anūpakhette sampajjateva. Samavuṭṭhikāle thale khette thokaṃ sampajjati, itaresu sampajjateva. Tasmā yathā phalamāsīsamānā tīsupi khettesu vapanti, tathā tvampi etāya phalasaddhāya āgatāgatānaṃ sabbesaṃyeva dānaṃ dehi, appeva nāma evaṃ dadanto dakkhiṇeyye ārādheyyāsi labheyyāsīti.

Tato maṇḍabyo gāthamāha –

5. ''Khettāni mayhaṃ viditāni loke, yesāhaṃ bījāni patiṭṭhapemi;
Ye brāhmaṇā jātimantūpapannā, tānīdha khettāni supesalānī''ti.

Tattha **yesāha**nti yesu ahaṃ. **Jātimantūpapannā**ti jātiyā ca mantehi ca upapannā.

Tato mahāsatto dve gāthā abhāsi –

6. ‘‘Jātimado ca atimānitā ca, lobho ca doso ca mado ca moho;
Ete aguṇā yesu ca santi sabbe, tānīdha khettāni apesalāni.

7. ‘‘Jātimado ca atimānitā ca, lobho ca doso ca mado ca moho;
Ete aguṇā yesu na santi sabbe, tānīdha khettāni supesalānī’’ti.

Tattha **jātimado**ti ‘‘ahamasmi jātisampanno’’ti evaṃ uppannamāno. **Atimānitā cā**ti ‘‘añño mayā saddhiṃ jātiādīhi sadiso natthī’’ti atikkamma pavattamāno. Lobhādayo lubbhanadussanamajjanamuyhanamattāva. **Apesalānī**ti evarūpā puggalā āsīvisabharitā viya vammikā appiyasīlā honti. Evarūpānaṃ dinnaṃ na mahapphalaṃ hoti, tasmā mā etesaṃ supesalakhettabhāvaṃ maññittha. Na hi jātimantā saggadāyakā. Ye pana jātimānādirahitā ariyā, tāni khettāni supesalāni, tesu dinnaṃ mahapphalaṃ, te saggadāyakā hontīti.

Iti so mahāsatte punappunaṃ kathente kujjhitvā ‘‘ayaṃ ativiya bahuṃ vippalapati, kuhiṃ gatā ime dovārikā, nayimaṃ caṇḍālaṃ nīharantī’’ti gāthamāha –

8. ‘‘Kvettha gatā upajotiyo ca, upajjhāyo atha vā gaṇḍakucchi;
Imassa daṇḍañca vadhañca datvā, gale gahetvā khalayātha jamma’’nti.

Tattha **kvettha gatā**ti imesu tīsu dvāresu ṭhapitā upajotiyo ca upajjhāyo ca gaṇḍakucchi cāti tayo dovārikā kuhiṃ gatāti attho.

Tepi tassa vacanaṃ sutvā vegenāgantvā vanditvā ‘‘kiṃ karoma devā’’ti āhaṃsu. ‘‘Ayaṃ vo jammo caṇḍālo diṭṭho’’ti? ‘‘Na passāma deva, kutoci āgatabhāvaṃ na jānāmā’’ti. ‘‘Ko cesa māyākāro vā vijjādharo vā bhavissati, idāni kiṃ tiṭṭhathā’’ti. ‘‘Kiṃ karoma devā’’ti? ‘‘Imassa mukhameva pothetvā bhindantā daṇḍaveḷupesikāhi piṭṭhicammaṃ uppāṭentā vadhañca datvā gale gahetvā etaṃ jammaṃ khalayātha, ito nīharathā’’ti.

Mahāsatto tesu attano santikaṃ anāgatesveva uppatitvā ākāse ṭhito gāthamāha –

9. ‘‘Giriṃ nakhena khaṇasi, ayo dantehi khādasi;
Jātavedaṃ padahasi, yo isiṃ paribhāsasī’’ti.

Tattha **jātavedaṃ padahasī**ti aggiṃ gilituṃ vāyamasi.

Imañca pana gāthaṃ vatvā mahāsatto passantasseva māṇavassa ca brāhmaṇānañca ākāse pakkhandi. Tamatthaṃ pakāsento satthā āha –

10. ‘‘Idaṃ vatvāna mātaṅgo, isi saccaparakkamo;
Antalikkhasmiṃ pakkāmi, brāhmaṇānaṃ udikkhata’’nti.

Tattha **saccaparakkamo**ti sabhāvaparakkamo.

So pācīnadisābhimukho gantvā ekāya vīthiyā otaritvā ‘‘padavaḷañjaṃ paññāyatū’’ti adhiṭṭhāya pācīnadvārasamīpe piṇḍāya caranto missakabhattaṃ saṃkaḍḍhitvā ekissaṃ sālāyaṃ nisīditvā missakabhattaṃ paribhuñji. Nagaradevatā ‘‘ayaṃ amhākaṃ ayyaṃ viheṭhetvā kathetī’’ti asahamānā āgamiṃsu. Athassa jeṭṭhakayakkho maṇḍabyassa gīvaṃ gahetvā parivattesi, sesadevatā sesabrāhmaṇānaṃ gīvaṃ gaṇhitvā parivattesuṃ. Bodhisatte muducittatāya pana ‘‘tassa putto’’ti naṃ na mārenti, kevalaṃ kilamentiyeva. Maṇḍabyassa sīsaṃ parivattitvā piṭṭhipassābhimukhaṃ jātaṃ, hatthapādā ujukā thaddhāva aṭṭhaṃsu, akkhīni kālakatasseva parivattiṃsu. So thaddhasarīrova nipajji, sesabrāhmaṇā mukhena kheḷaṃ vamantā aparāparaṃ parivattanti. Māṇavā ‘‘ayye, puttassa te kiṃ jāta’’nti diṭṭhamaṅgalikāya ārocayiṃsu. Sā vegena gantvā puttaṃ disvā ‘‘kimeta’’nti vatvā gāthamāha –

11. ‘‘Āvellitaṃ piṭṭhito uttamaṅgaṃ, bāhuṃ pasāreti akammaneyyaṃ;
Setāni akkhīni yathā matassa, ko me imaṃ puttamakāsi eva’’nti.

Tattha **āvellita**nti parivattitaṃ.

Athassā tasmiṃ ṭhāne ṭhitajano ārocetuṃ gāthamāha –

12. ‘‘Idhāgamā samaṇo dummavāsī, otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca kaṇṭhe, so te imaṃ puttamakāsi eva’’nti.

Sā taṃ sutvāva cintesi ‘‘aññassetaṃ balaṃ natthi, nissaṃsayaṃ mātaṅgapaṇḍito bhavissati, sampannamettābhāvano kho pana dhīro na ettakaṃ janaṃ kilametvā gamissati, kataraṃ nu kho disaṃ gato bhavissatī’’ti. Tato pucchantī gāthamāha –

13. ‘‘Katamaṃ disaṃ agamā bhūripañño, akkhātha me māṇavā etamatthaṃ;
Gantvāna taṃ paṭikaremu accayaṃ, appeva naṃ putta labhemu jīvita’’nti.

Tattha **gantvānā**ti tassa santikaṃ gantvā. **Taṃ paṭikaremu accaya**nti taṃ accayaṃ paṭikarissāma desessāma, khamāpessāma nanti. **Putta labhemu jīvita**nti appeva nāma puttassa jīvitaṃ labheyyāma.

Athassā tattha ṭhitā māṇavā kathentā gāthamāhaṃsu –

14. ‘‘Vehāyasaṃ agamā bhūripañño, pathaddhuno pannaraseva cando;
Api cāpi so purimadisaṃ agacchi, saccappaṭiñño isi sādhurūpo’’ti.

Tattha **pathaddhuno**ti ākāsapathasaṅkhātassa addhuno majjhe ṭhito pannarase cando viya. **Api cāpi so**ti apica kho pana so puratthimaṃ disaṃ gato.

Sā tesaṃ vacanaṃ sutvā ‘‘mama sāmikaṃ upadhāressāmī’’ti suvaṇṇakalasasuvaṇṇasarakāni gāhāpetvā dāsigaṇaparivutā tena padavaḷañjassa adhiṭṭhitaṭṭhānaṃ patvā tenānusārena gacchantī tasmiṃ pīṭhikāya nisīditvā bhuñjamāne tassa santikaṃ gantvā vanditvā aṭṭhāsi. So taṃ disvā thokaṃ odanaṃ patte ṭhapesi. Diṭṭhamaṅgalikā suvaṇṇakalasena tassa udakaṃ adāsi. So tattheva hatthaṃ dhovitvā mukhaṃ vikkhālesi. Atha naṃ sā ‘‘kena me puttassa so vippakāro kato’’ti pucchantī gāthamāha –

15. ‘‘Āvellitaṃ piṭṭhito uttamaṅgaṃ, bāhuṃ pasāreti akammaneyyaṃ;
Setāni akkhīni yathā matassa, ko me imaṃ puttamakāsi eva’’nti.

Tato parā tesaṃ vacanapaṭivacanagāthā honti –

16. ‘‘Yakkhā have santi mahānubhāvā, anvāgatā isayo sādhurūpā;
Te duṭṭhacittaṃ kupitaṃ viditvā, yakkhā hi te puttamakaṃsu evaṃ.

17. ‘‘Yakkhā ca me puttamakaṃsu evaṃ, tvaññeva me mā kuddho brahmacāri;
Tumheva pāde saraṇaṃ gatāsmi, anvāgatā puttasokena bhikkhu.

18. ‘‘Tadeva hi etarahi ca mayhaṃ, manopadoso na mamatthi koci;
Putto ca te vedamadena matto, atthaṃ na jānāti adhicca vede.

19. ‘‘Addhā have bhikkhu muhuttakena, sammuyhateva purisassa saññā;
Ekāparādhaṃ khama bhūripañña, na paṇḍitā kodhabalā bhavantī’’ti.

Tattha **yakkhā**ti nagarapariggāhakayakkhā. **Anvāgatā**ti anu āgatā, isayo sādhurūpā guṇasampannāti evaṃ jānamānāti attho. **Te**ti te isīnaṃ guṇaṃ ñatvā tava puttaṃ duṭṭhacittaṃ kupitacittaṃ viditvā. **Tvaññeva me**ti sace yakkhā kupitā evamakaṃsu, karontu, devatā nāma pānīyauḷuṅkamattena santappetuṃ sakkā, tasmāhaṃ tesaṃ na bhāyāmi, kevalaṃ tvaññeva me puttassa mā kujjhi. **Anvāgatā**ti āgatāsmi. **Bhikkhū**ti mahāsattaṃ ālapantī puttassa jīvitadānaṃ yācati. **Tadeva hī**ti diṭṭhamaṅgalike tadā tava puttassa maṃ akkosanakāle ca mayhaṃ manopadoso natthi, etarahi ca tayi yācamānāyapi mama tasmiṃ manopadoso natthiyeva. **Vedamadenā**ti ‘‘tayo vedā me uggahitā’’ti madena. **Adhiccā**ti vede uggahetvāpi atthānatthaṃ na jānāti. **Muhuttakenā**ti yaṃ kiñci uggahetvā muhuttakeneva.

Evaṃ tāya khamāpiyamāno mahāsatto ‘‘tena hi etesaṃ yakkhānaṃ palāyanatthāya amatosadhaṃ dassāmī’’ti vatvā gāthamāha –

20. ‘‘Idañca mayhaṃ uttiṭṭhapiṇḍaṃ, tava maṇḍabyo bhuñjatu appapañño;
Yakkhā ca te naṃ na viheṭhayeyyuṃ, putto ca te hessati so arogo’’ti.

Tattha **uttiṭṭhapiṇḍa**nti ucchiṭṭhakapiṇḍaṃ, ‘‘ucchiṭṭhapiṇḍa’’ntipi pāṭho.

Sā mahāsattassa vacanaṃ sutvā ‘‘detha, sāmi, amatosadha’’nti suvaṇṇasarakaṃ upanāmesi. Mahāsatto ucchiṭṭhakakañjikaṃ tattha āsiñcitvā ‘‘paṭhamaññeva ito upaḍḍhaṃ tava puttassa mukhe osiñcitvā sesaṃ cāṭiyaṃ udakena missetvā sesabrāhmaṇānaṃ mukhe osiñcehi, sabbepi nirogā bhavissantī’’ti vatvā uppatitvā himavantameva gato. Sāpi taṃ sarakaṃ sīsenādāya ‘‘amatosadhaṃ me laddha’’nti vadantī nivesanaṃ gantvā paṭhamaṃ puttassa mukhe kañjikaṃ osiñci, yakkho palāyi. Itaro paṃsuṃ puñchanto uṭṭhāya ‘‘amma kimeta’’nti āha. Tayā kataṃ tvameva jānissasi. Ehi, tāta, tava dakkhiṇeyyānaṃ tesaṃ vippakāraṃ passāti. So te disvā vippaṭisārī ahosi. Atha naṃ mātā ‘‘tāta maṇḍabya, tvaṃ bālo dānassa mahapphalaṭṭhānaṃ na jānāsi, dakkhiṇeyyā nāma evarūpā na honti, mātaṅgapaṇḍitasadisāva honti, ito paṭṭhāya mā etesaṃ dussīlānaṃ dānamadāsi, sīlavantānaṃ dehī’’ti vatvā āha –

21. ‘‘Maṇḍabya bālosi parittapañño, yo puññakkhettānamakovidosi;
Mahakkasāvesu dadāsi dānaṃ, kiliṭṭhakammesu asaññatesu.

22. ‘‘Jaṭā ca kesā ajinā nivatthā, jarūdapānaṃva mukhaṃ parūḷhaṃ;
Pajaṃ imaṃ passatha dummarūpaṃ, na jaṭājinaṃ tāyati appapaññaṃ.

23. ‘‘Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
Khīṇāsavā arahanto, tesu dinnaṃ mahapphala’’nti.

Tattha **mahakkasāvesū**ti mahākasāvesu mahantehi rāgakasāvādīhi samannāgatesu. **Jaṭā ca kesā**ti tāta maṇḍabya, tava dakkhiṇeyyesu ekaccānaṃ kesā jaṭā katvā baddhā. **Ajinā nivatthā**ti sakhurāni ajinacammāni nivatthā. **Jarūdapānaṃ vā**ti tiṇagahanena jiṇṇakūpo viya mukhaṃ dīghamassutāya parūḷhaṃ. **Pajaṃ ima**nti imaṃ evarūpaṃ anañjitāmaṇḍitalūkhavesaṃ pajaṃ passatha. **Na jaṭājina**nti etaṃ jaṭājinaṃ imaṃ appapaññaṃ pajaṃ tāyituṃ na sakkoti, sīlapaññāṇatapokammāneva imesaṃ sattānaṃ patiṭṭhā honti. **Yesa**nti yasmā yesaṃ ete rajjanadussanamuyhanasabhāvā rāgādayo aṭṭhavatthukā ca avijjā virājitā vigatā, vigatattāyeva ca etesaṃ kilesānaṃ ye khīṇāsavā arahanto, tesu dinnaṃ mahapphalaṃ, tasmā tvaṃ, tāta, ito paṭṭhāya evarūpānaṃ dussīlānaṃ adatvā ye loke aṭṭhasamāpattilābhino pañcābhiññā dhammikasamaṇabrāhmaṇā ca paccekabuddhā ca santi, tesaṃ dānaṃ dehi. Ehi, tāta, tava kulūpake amatosadhaṃ pāyetvā aroge karissāmāti vatvā ucchiṭṭhakañjikaṃ gāhāpetvā udakacāṭiyaṃ pakkhipitvā soḷasannaṃ brāhmaṇasahassānaṃ mukhesu āsiñcāpesi.

Ekeko paṃsuṃ puñchantova uṭṭhahi. Atha ne brāhmaṇā ''imehi caṇḍālucchiṭṭhakaṃ pīta''nti abrāhmaṇe kariṃsu. Te lajjitā bārāṇasito nikkhamitvā majjharaṭṭhaṃ gantvā majjharañño santike vasiṃsu, maṇḍabyo pana tattheva vasi. Tadā vettavatīnagaraṃ upanissāya vettavatīnadītīre jātimanto nāmeko brāhmaṇo pabbajito jātiṃ nissāya mahantaṃ mānamakāsi. Mahāsatto ''etassa mānaṃ bhindissāmī''ti taṃ ṭhānaṃ gantvā tassa santike uparisote vāsaṃ kappesi. So ekadivasaṃ dantakaṭṭhaṃ khāditvā ''imaṃ dantakaṭṭhaṃ jātimantassa jaṭāsu laggatū''ti adhiṭṭhāya nadiyaṃ pātesi. Taṃ tassa udakaṃ ācamantassa jaṭāsu laggi. So taṃ disvāva ''nassa vasalā''ti vatvā ''kuto ayaṃ kāḷakaṇṇī āgato, upadhāressāmi na''nti uddhaṃsotaṃ gacchanto mahāsattaṃ disvā ''kiṃjātikosī''ti pucchi. ''Caṇḍālosmī''ti. ''Tayā nadiyā dantakaṭṭhaṃ pātita''nti? ''Āma, mayā''ti. ''Nassa, vasala, caṇḍāla kāḷakaṇṇi mā idha vasi, heṭṭhāsote vasāhī''ti vatvā heṭṭhāsote vasantenapi tena pātite dantakaṭṭhe paṭisotaṃ āgantvā jaṭāsu laggante so ''nassa vasala, sace idha vasissasi, sattame divase sattadhā muddhā phalissatī''ti āha.

Mahāsatto ''sacāhaṃ etassa kujjhissāmi, sīlaṃ me arakkhitaṃ bhavissati, upāyenevassa mānaṃ bhindissāmī''ti sattame divase sūriyuggamanaṃ nivāresi. Manussā ubbāḷhā jātimantaṃ tāpasaṃ upasaṅkamitvā ''bhante, tumhe sūriyuggamanaṃ na dethā''ti pucchiṃsu. So āha – ''na me taṃ kammaṃ, nadītīre paneko caṇḍālo vasati, tassetaṃ kammaṃ bhavissatī''ti. Manussā mahāsattaṃ upasaṅkamitvā ''tumhe, bhante, sūriyuggamanaṃ na dethā''ti pucchiṃsu. ''Āmāvuso''ti. ''Kiṃkāraṇā''ti. ''Tumhākaṃ kulūpako tāpaso maṃ niraparādhaṃ abhisapi, tasmiṃ āgantvā khamāpanatthāya mama pādesu patite sūriyaṃ vissajjessāmī''ti. Te gantvā taṃ kaḍḍhantā ānetvā mahāsattassa pādamūle nipajjāpetvā khamāpetvā āhaṃsu ''sūriyaṃ vissajjetha bhante''ti. ''Na sakkā vissajjetuṃ, sacāhaṃ vissajjessāmi, imassa sattadhā muddhā phalissatī''ti. ''Atha, bhante, kiṃ karomā''ti? So ''mattikāpiṇḍaṃ āharathā''ti āharāpetvā ''imaṃ tāpasassa sīse ṭhapetvā tāpasaṃ otāretvā udake ṭhapethā''ti ṭhapāpetvā sūriyaṃ vissajjesi. Sūriyarasmīhi pahaṭamatte mattikāpiṇḍo sattadhā bhijji, tāpaso udake nimujji.

Mahāsatto taṃ dametvā ''kahaṃ nu kho dāni soḷasa brāhmaṇasahassāni vasantī''ti upadhārento ''majjharañño santike''ti ñatvā ''te damessāmī''ti iddhiyā gantvā nagarasāmante otaritvā pattaṃ ādāya nagare piṇḍāya cari. Brāhmaṇā taṃ disvā ''ayaṃ idha ekaṃ dve divase vasantopi amhe appatiṭṭhe karissatī''ti vegena gantvā ''mahārāja, māyākāro eko vijjādharo coro āgato, gaṇhāpetha na''nti rañño ārocesuṃ. Rājā ''sādhū''ti sampaṭicchi. Mahāsattopi missakabhattaṃ ādāya aññataraṃ kuṭṭaṃ nissāya pīṭhikāya nisinno bhuñjati. Atha naṃ aññavihitakaṃ āhāraṃ paribhuñjamānameva raññā pahitapurisā asinā gīvaṃ paharitvā jīvitakkhayaṃ pāpesuṃ. So kālaṃ katvā brahmaloke nibbatti. Imasmiṃ kira jātake bodhisatto koṇḍadamako ahosi. So teneva paratantiyuttabhāvena jīvitakkhayaṃ pāpuṇi. Devatā kujjhitvā sakalameva majjharaṭṭhaṃ uṇhaṃ kukkuḷavassaṃ vassāpetvā raṭṭhaṃ araṭṭhamakaṃsu. Tena vuttaṃ –

''Upahacca manaṃ majjho, mātaṅgasmiṃ yasassine;
Sapārisajjo ucchinno, majjhāraññaṃ tadā ahū''ti. (jā. 2.19.96);

Satthā imaṃ dhammadesanaṃ āharitvā ''na idāneva, pubbepi udeno pabbajite viheṭhesiyevā''ti vatvā jātakaṃ samodhānesi – ''tadā maṇḍabyo udeno ahosi, mātaṅgapaṇḍito pana ahameva ahosi''nti.

Mātaṅgajātakavaṇṇanā paṭhamā.

## [498] 2. Cittasambhūtajātakavaṇṇanā

Sabbaṃ narānaṃ saphalaṃ suciṇṇanti idaṃ satthā jetavane viharanto āyasmato mahākassapassa piyasaṃvāse dve saddhivihārike bhikkhū ārabbha kathesi. Te kira aññamaññaṃ appaṭivibhattabhogā paramavissāsikā ahesuṃ, piṇḍāya carantāpi ekatova gacchanti, ekatova āgacchanti, vinā bhavituṃ na sakkonti. Dhammasabhāyaṃ bhikkhū tesaṃyeva vissāsaṃ vaṇṇayamānā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, imesaṃ ekasmiṃ attabhāve vissāsikattaṃ, porāṇakapaṇḍitā tīṇi cattāri bhavantarāni gacchantāpi mittabhāvaṃ na vijahiṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte avantiraṭṭhe ujjeniyaṃ avantimahārājā nāma rajjaṃ kāresi. Tadā ujjeniyā bahi caṇḍālagāmako ahosi. Mahāsatto tattha nibbatti, aparopi satto tasseva mātucchāputto hutvā nibbatti. Tesu eko citto nāma ahosi, eko sambhūto nāma. Te ubhopi vayappattā caṇḍālavaṃsadhovanaṃ nāma sippaṃ uggaṇhitvā ekadivasaṃ ‘‘ujjenīnagaradvāre sippaṃ dassessāmā’’ti eko uttaradvāre sippaṃ dassesi, eko pācīnadvāre. Tasmiñca nagare dve diṭṭhamaṅgalikāyo ahesuṃ, ekā seṭṭhidhītā, ekā purohitadhītā. Tā bahukhādanīyabhojanīyamālāgandhādīni gāhāpetvā ‘‘uyyānakīḷaṃ kīḷissāmā’’ti ekā uttaradvārena nikkhami, ekā pācīnadvārena. Tā te caṇḍālaputte sippaṃ dassente disvā ‘‘ke ete’’ti pucchitvā ‘‘caṇḍālaputtā’’ti sutvā ‘‘apassitabbayuttakaṃ vata passimhā’’ti gandhodakena akkhīni dhovitvā nivattiṃsu. Mahājano ‘‘are duṭṭhacaṇḍāla, tumhe nissāya mayaṃ amūlakāni surābhattādīni na labhimhā’’ti te ubhopi bhātike pothetvā anayabyasanaṃ pāpesi.

Te paṭiladdhasaññā uṭṭhāya aññamaññassa santikaṃ gacchantā ekasmiṃ ṭhāne samāgantvā aññamaññassa taṃ dukkhuppattiṃ ārocetvā roditvā paridevitvā ‘‘kinti karissāmā’’ti mantetvā ‘‘imaṃ amhākaṃ jātiṃ nissāya dukkhaṃ uppannaṃ, caṇḍālakammaṃ kātuṃ na sakkhissāma, jātiṃ paṭicchādetvā brāhmaṇamāṇavavaṇṇena takkasilaṃ gantvā sippaṃ uggaṇhissāmā’’ti sanniṭṭhānaṃ katvā tattha gantvā dhammantevāsikā hutvā disāpāmokkhācariyassa santike sippaṃ paṭṭhapesuṃ. Jambudīpatale ‘‘dve kira caṇḍālā jātiṃ paṭicchādetvā sippaṃ uggaṇhantī’’ti sūyittha. Tesu cittapaṇḍitassa sippaṃ niṭṭhitaṃ, sambhūtassa na tāva niṭṭhāti.

Athekadivasaṃ eko gāmavāsī ‘‘brāhmaṇavācanakaṃ karissāmī’’ti ācariyaṃ nimantesi. Tameva rattiṃ devo vassitvā magge kandarādīni pūresi. Ācariyo pātova cittapaṇḍitaṃ pakkosāpetvā ‘‘tāta, ahaṃ gantuṃ na sakkhissāmi, tvaṃ māṇavehi saddhiṃ gantā maṅgalaṃ vatvā tumhehi laddhaṃ bhuñjitvā amhehi laddhaṃ āharā’’ti pesesi. So ‘‘sādhū’’ti māṇavake gahetvā gato. Yāva māṇavā nhāyanti ceva mukhāni ca dhovanti, tāva manussā pāyāsaṃ vaḍḍhetvā nibbātūti ṭhapesuṃ. Māṇavā tasmiṃ anibbuteyeva āgantvā nisīdiṃsu. Manussā dakkhiṇodakaṃ datvā tesaṃ purato pātiyo ṭhapesuṃ. Sambhūto luddhadhātuko viya hutvā ‘‘sītalo’’ti saññāya pāyāsapiṇḍaṃ ukkhipitvā mukhe ṭhapesi, so tassa ādittaayoguḷo viya mukhaṃ dahi. So kampamāno satiṃ anupaṭṭhāpetvā cittapaṇḍitaṃ oloketvā caṇḍālabhāsāya eva ‘‘khaḷu khaḷū’’ti āha. Sopi tatheva satiṃ anupaṭṭhāpetvā caṇḍālabhāsāya eva ‘‘niggala niggalā’’ti āha. Māṇavā aññamaññaṃ oloketvā ‘‘kiṃ bhāsā nāmesā’’ti vadiṃsu. Cittapaṇḍito maṅgalaṃ abhāsi. Māṇavā bahi nikkhamitvā vaggavaggā hutvā tattha tattha nisīditvā bhāsaṃ sodhentā ‘‘caṇḍālabhāsā’’ti ñatvā ‘‘are duṭṭhacaṇḍālā, ettakaṃ kālaṃ ‘brāhmaṇāmhā’ti vatvā vañcayitthā’’ti ubhopi te pothayiṃsu. Atheko sappuriso ‘‘apethā’’ti vāretvā ‘‘ayaṃ tumhākaṃ jātiyā doso, gacchatha katthaci deseva pabbajitvā jīvathā’’ti te ubho uyyojesi. Māṇavā tesaṃ caṇḍālabhāvaṃ ācariyassa ārocesuṃ.

Tepi araññaṃ pavisitvā isipabbajjaṃ pabbajitvā na cirasseva tato cavitvā nerañjarāya tīre migiyā kucchismiṃ nibbattiṃsu. Te mātukucchito nikkhantakālato paṭṭhāya ekatova vicaranti, vinā bhavituṃ na sakkonti. Te ekadivasaṃ gocaraṃ gahetvā ekasmiṃ rukkhamūle sīsena sīsaṃ, siṅgena siṅgaṃ, tuṇḍena tuṇḍaṃ allīyāpetvā romanthayamāne ṭhite disvā eko luddako sattiṃ khipitvā ekappahāreneva jīvitā voropesi. Tato cavitvā nammadānadītīre ukkusayoniyaṃ nibbattiṃsu. Tatrāpi vuddhippatte gocaraṃ gahetvā sīsena sīsaṃ, tuṇḍena tuṇḍaṃ allīyāpetvā ṭhite disvā eko yaṭṭhiluddako ekappahāreneva bandhitvā vadhi. Tato pana cavitvā cittapaṇḍito kosambiyaṃ purohitassa putto hutvā nibbatti. Sambhūtapaṇḍito uttarapañcālarañño putto hutvā nibbatti. Te nāmaggahaṇadivasato paṭṭhāya attano jātiṃ anussariṃsu. Tesu sambhūtapaṇḍito nirantaraṃ saritum asakkonto catutthaṃ caṇḍālajātimeva anussarati, cittapaṇḍito paṭipāṭiyā catassopi jātiyo. So soḷasavassakāle nikkhamitvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññaṃ nibbattetvā jhānasukhena vītināmento vasi. Sambhūtapaṇḍitopi pitu accayena chattaṃ ussāpetvā chattamaṅgaladivaseyeva mahājanamajjhe maṅgalagītaṃ katvā udānavasena dve gāthā abhāsi. Taṃ sutvā ‘‘amhākaṃ rañño maṅgalagīta’’nti orodhāpi gandhabbāpi tameva gītaṃ gāyanti. Anukkameneva ‘‘rañño piyagīta’’nti sabbepi nagaravāsino manussā tameva gāyanti.

Cittapaṇḍitopi himavantapadese vasantoyeva ‘‘kiṃ nu kho mama bhātikena sambhūtena chattaṃ laddhaṃ, udāhu na vā’’ti upadhārento laddhabhāvaṃ ñatvā ‘‘navarajjaṃ tāva idāni gantvāpi bodhetuṃ na sakkhissāmi, mahallakakāle naṃ upasaṅkamitvā dhammaṃ kathetvā pabbājessāmī’’ti cintetvā paṇṇāsa vassāni agantvā rañño puttadhītāhi vaḍḍhitakāle iddhiyā gantvā uyyāne otaritvā maṅgalasilāpaṭṭe suvaṇṇapaṭimā viya nisīdi. Tasmiṃ khaṇe eko dārako taṃ gītaṃ gāyanto dārūni uddharati. Cittapaṇḍito taṃ pakkosi. So āgantvā vanditvā aṭṭhāsi. Atha naṃ āha – ‘‘tvaṃ pātova paṭṭhāya imameva gītaṃ gāyasi, kiṃ aññaṃ na jānāsī’’ti. ‘‘Bhante, aññānipi bahūni jānāmi, imāni pana dve rañño piyagītāni, tasmā imāneva gāyāmī’’ti. ‘‘Atthi pana rañño gītassa paṭigītaṃ gāyanto’’ti? ‘‘Natthi bhante’’ti. ‘‘Sakkhissasi pana tvaṃ paṭigītaṃ gāyitu’’nti? ‘‘Jānanto sakkhissāmī’’ti. ‘‘Tena hi tvaṃ raññā dvīsu gītesu gāyitesu idaṃ tatiyaṃ katvā gāyassū’’ti gītaṃdatvā ‘‘gantvā rañño santike gāyissasi, rājā te pasīditvā mahantaṃ issariyaṃ dassatī’’ti uyyojesi.

So sīghaṃ mātu santikaṃ gantvā attānaṃ alaṅkārāpetvā rājadvāraṃ gantvā ‘‘eko kira dārako tumhehi saddhiṃ paṭigītaṃ gāyissatī’’ti rañño ārocāpetvā ‘‘āgacchatū’’ti vutte gantvā vanditvā ‘‘tvaṃ kira, tāta, paṭigītaṃ gāyissasī’’ti puṭṭho ‘‘āma, deva, sabbaṃ rājaparisaṃ sannipātethā’’ti sannipatitāya parisāya rājānaṃ āha ‘‘tumhe tāva, deva, tumhākaṃ gītaṃ gāyatha, athāhaṃ paṭigītaṃ gāyissāmī’’ti. Rājā gāthādvayamāha –

24. ‘‘Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;
Passāmi sambhūtaṃ mahānubhāvaṃ, sakammunā puññaphalūpapannaṃ.

25. ‘‘Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;
Kaccinnu cittassapi evamevaṃ, iddho mano tassa yathāpi mayha’’nti.

Tattha **na kammunā kiñcana moghamatthī**ti sukatadukkaṭesu kammesu kiñcana ekakammampi moghaṃ nāma natthi, nipphalaṃ na hoti, vipākaṃ datvāva nassatīti aparāpariyavedanīyakammaṃ sandhāyāha. **Sambhūta**nti attānaṃ vadati, passāmahaṃ āyasmantaṃ sambhūtaṃ sakena kammena puññaphalūpapannaṃ, sakammaṃ nissāya puññaphalena upapannaṃ taṃ passāmīti attho. **Kaccinnu cittassapī**ti mayañhi dvepi janā ekato hutvā na ciraṃ sīlaṃ rakkhimha, ahaṃ tāva tassa phalena mahantaṃ yasaṃ patto, kacci nu kho me bhātikassa cittassapi evameva mano iddho samiddhoti.

Tassa gītāvasāne dārako gāyanto tatiyaṃ gāthamāha –

26. ‘‘Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;
Cittampi jānāhi tatheva deva, iddho mano tassa yathāpi tuyha’’nti.

Taṃ sutvā rājā catutthaṃ gāthamāha –

27. ‘‘Bhavaṃ nu citto sutamaññato te, udāhu te koci naṃ etadakkhā;
Gāthā sugītā na mamatthi kaṅkhā, dadāmi te gāmavaraṃ satañcā’’ti.

Tattha **sutamaññato te**ti ahaṃ sambhūtassa bhātā citto nāmāti vadantassa cittasseva nu te santikā sutanti attho. **Koci na**nti udāhu mayā sambhūtassa rañño bhātā citto diṭṭhoti koci te etamatthaṃ ācikkhi.

Sugītāti sabbathāpi ayaṃ gāthā sugītā, natthettha mama kaṅkhā. **Gāmavaraṃ satañcā**ti gāmavarānaṃ te sataṃ dadāmīti vadati.

Tato dārako pañcamaṃ gāthamāha –

28. ‘‘Na cāhaṃ citto sutamaññato me, isī ca me etamatthaṃ asaṃsi;
Gantvāna rañño paṭigāhi gāthaṃ, api te varaṃ attamano dadeyyā’’ti.

Tattha **etamattha**nti tumhākaṃ uyyāne nisinno eko isi mayhaṃ etamatthaṃ ācikkhi.

Taṃ sutvā rājā ‘‘so mama bhātā citto bhavissati, idāneva naṃ gantvā passissāmī’’ti purise āṇāpento gāthādvayamāha –

29. ‘‘Yojentu ve rājarathe, sukate cittasibbane;
Kacchaṃ nāgānaṃ bandhatha, gīveyyaṃ paṭimuñcatha.

30. ‘‘Āhaññantu bherimudiṅgasaṅkhe, sīghāni yānāni ca yojayantu;
Ajjevahaṃ assamaṃ taṃ gamissaṃ, yattheva dakkhissamisiṃ nisinna’’nti.

Tattha **āhaññantū**ti āhanantu. **Assamaṃ ta**nti taṃ assamaṃ.

So evaṃ vatvā rathaṃ abhiruyha sīghaṃ gantvā uyyānadvāre rathaṃ ṭhapetvā cittapaṇḍitaṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno tuṭṭhamānaso aṭṭhamaṃ gāthamāha –

31. ‘‘Suladdhalābho vata me ahosi, gāthā sugītā parisāya majjhe;
Svāhaṃ isiṃ sīlavatūpapannaṃ, disvā patīto sumanohamasmī’’ti.

Tassattho – suladdhalābho vata mayhaṃ chattamaṅgaladivase parisāya majjhe gītagāthā sugītāva ahosi, svāhaṃ ajja sīlavatasampannaṃ isiṃ disvā pītisomanassappatto jātoti.

So cittapaṇḍitassa diṭṭhakālato paṭṭhāya somanassappatto ‘‘bhātikassa me pallaṅkaṃ attharathā’’tiādīni āṇāpento navamaṃ gāthamāha –

32. ‘‘Āsanaṃ udakaṃ pajjaṃ, paṭiggaṇhātu no bhavaṃ;
Agghe bhavantaṃ pucchāma, agghaṃ kurutu no bhava’’nti.

Tattha **agghe**ti atithino dātabbayuttakasmiṃ agghe bhavantaṃ āpucchāma. **Kurutu no**ti imaṃ no agghaṃ bhavaṃ paṭiggaṇhātu.

Evaṃ madhurapaṭisanthāraṃ katvā rajjaṃ majjhe bhinditvā dento itaraṃ gāthamāha –

33. ‘‘Rammañca te āvasathaṃ karontu, nārīgaṇehi paricārayassu;
Karohi okāsamanuggahāya, ubhopimaṃ issariyaṃ karomā’’ti.

Tattha **imaṃ issariya**nti kapilaraṭṭhe uttarapañcālanagare rajjaṃ majjhe bhinditvā dvepi janā karoma anubhavāma.

Tassa taṃ vacanaṃ sutvā cittapaṇḍito dhammaṃ desento cha gāthā abhāsi –

34. ‘‘Disvā phalaṃ duccaritassa rāja, attho suciṇṇassa mahāvipākaṃ;
Attānameva paṭisaṃyamissaṃ, na patthaye putta pasuṃ dhanaṃ vā.

35. ‘‘Dasevimā vassadasā, maccānaṃ idha jīvitaṃ;
Apattaññeva taṃ odhiṃ, naḷo chinnova sussati.

36. ‘‘Tattha kā nandi kā khiḍḍā, kā ratī kā dhanesanā;
Kiṃ me puttehi dārehi, rāja muttosmi bandhanā.

37. ‘‘Sohaṃ evaṃ pajānāmi, maccu me nappamajjati;
Antakenādhipannassa, kā ratī kā dhanesanā.

38. ‘‘Jāti narānaṃ adhamā janinda, caṇḍālayoni dvipadākaniṭṭhā;
Sakehi kammehi supāpakehi, caṇḍālagabbhe avasimha pubbe.

39. ‘‘Caṇḍālāhumha avantīsu, migā nerañjaraṃ pati;
Ukkusā nammadātīre, tyajja brāhmaṇakhattiyā’’ti.

Tattha **duccaritassā**ti mahārāja, tvaṃ sucaritasseva phalaṃ jānāsi, ahaṃ pana duccaritassapi phalaṃ passāmiyeva. Mayañhi ubho duccaritassa phalena ito catutthe attabhāve caṇḍālayoniyaṃ nibbattā. Tattha na ciraṃ sīlaṃ rakkhitvā tassa phalena tvaṃ khattiyakule nibbatto, ahaṃ brāhmaṇakule, evāhaṃ duccaritassa ca phalaṃ suciṇṇassa ca mahāvipākaṃ disvā attānameva sīlasaṃyamena paṭisaṃyamissaṃ, puttaṃ vā pasuṃ vā dhanaṃ vā na patthemi.

Dasevimā vassadasāti mahārāja, mandadasakaṃ khiḍḍādasakaṃ vaṇṇadasakaṃ baladasakaṃ paññādasakaṃ hānidasakaṃ pabbhāradasakaṃ vaṅkadasakaṃ momūhadasakaṃ sayanadasakanti imesañhi dasannaṃ dasakānaṃ vasena daseva vassadasā imesaṃ maccānaṃ idha manussaloke jīvitaṃ. Tayidaṃ na niyamena sabbā eva etā dasā pāpuṇāti, atha kho appattaññeva taṃ odhiṃ naḷo chinnova sussati. Yepi sakalaṃ vassasataṃ jīvanti, tesampi mandadasake pavattā rūpārūpadhammā vicchinditvā ātape khittanaḷo viya tattheva sussanti antaradhāyanti, taṃ odhiṃ atikkamitvā khiḍḍādasakaṃ na pāpuṇanti, tathā khiṭṭādasakādīsu pavattā vaṇṇadasakādīni.

Tatthāti tasmiṃ evaṃ sussamāne jīvite kā pañca kāmaguṇe nissāya abhinandī, kā kāyakīḷādivasena khiḍḍā, kā somanassavasena rati, kā dhanesanā, kiṃ me puttehi, kiṃ dārehi, muttosmi tamhā puttadārabandhanāti attho. **Antakenādhipannassā**ti jīvitantakarena maccunā abhibhūtassa. **Dvipadākaniṭṭhā**ti dvipadānaṃ antare lāmakā. **Avasimhā**ti dvepi mayaṃ vasimha.

Caṇḍālāhumhāti mahārāja, ito pubbe catutthaṃ jātiṃ avantiraṭṭhe ujjeninagare caṇḍālā ahumha, tato cavitvā nerañjarāya nadiyā tīre ubhopi migā ahumha. Tattha dvepi amhe ekasmiṃ rukkhamūle aññamaññaṃ nissāya ṭhite eko luddako ekeneva sattipahārena jīvitā voropesi, tato cavitvā nammadānadītīre kurarā ahumha. Tatrāpi no nissāya ṭhite eko nesādo ekappahāreneva bandhitvā jīvitakkhayaṃ pāpesi, tato cavitvā te mayaṃ ajja brāhmaṇakhattiyā jātā. Ahaṃ kosambiyaṃ brāhmaṇakule nibbatto, tvaṃ idha rājā jātoti.

Evamassa atīte lāmakajātiyo pakāsetvā idāni imissāpi jātiyā āyusaṅkhāraparittataṃ dassetvā puññesu ussāhaṃ janento catasso gāthā abhāsi –

40. ‘‘Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;
Karohi pañcāla mameta vākyaṃ, mākāsi kammāni dukkhudrayāni.

41. ‘‘Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;
Karohi pañcāla mameta vākyaṃ, mākāsi kammāni dukkhapphalāni.

42. ‘‘Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;

Karohi pañcāla mameta vākyaṃ, mākāsi kammāni rajassirāni.

43. ‘‘Upanīyati jīvitamappamāyu, vaṇṇaṃ jarā hanti narassa jiyyato;
Karohi pañcāla mameta vākyaṃ, mākāsi kammaṃ nirayūpapattiyā’’ti.

Tattha **upanīyatī**ti mahārāja, idaṃ jīvitaṃ maraṇaṃ upagacchati. Idañhi imesaṃ sattānaṃ appamāyu sarasaparittatāyapi ṭhitiparittatāyapi parittakaṃ, sūriyuggamane tiṇagge ussāvabindusadisaṃ. **Na santi tāṇā**ti na hi jarāya maraṇaṃ upanītassa puttādayo tāṇā nāma honti. **Mameta vākya**nti mama etaṃ vacanaṃ. **Mākāsī**ti mā rūpādikāmaguṇahetu pamādaṃ āpajjitvā nirayādīsu dukkhavaḍḍhanāni kammāni kari. **Dukkhapphalānī**ti dukkhavipākāni. **Rajassirānī**ti kilesarajena okiṇṇasīsāni. **Vaṇṇa**nti jīramānassa narassa sarīravaṇṇaṃ jarā hanti. **Nirayūpapattiyā**ti nirassāde niraye uppajjanatthāya.

Evaṃ mahāsatte kathente rājā tussitvā tisso gāthā abhāsi –

44. ‘‘Addhā hi saccaṃ vacanaṃ tavetaṃ, yathā isī bhāsasi evametaṃ;
Kāmā ca me santi anapparūpā, te duccajā mādisakena bhikkhu.

45. ‘‘Nāgo yathā paṅkamajjhe byasanno, passaṃ thalaṃ nābhisambhoti gantuṃ;
Evampahaṃ kāmapaṅke byasanno, na bhikkhuno maggamanubbajāmi.

46. ‘‘Yathāpi mātā ca pitā ca puttaṃ, anusāsare kinti sukhī bhaveyya;
Evampi maṃ tvaṃ anusāsa bhante, yathā ciraṃ pecca sukhī bhaveyya’’nti.

Tattha **anapparūpā**ti aparittajātikā bahū aparimitā. **Te duccajā mādisakenā**ti bhātika, tvaṃ kilese pahāya ṭhito, ahaṃ pana kāmapaṅke nimuggo, tasmā mādisakena te kāmā duccajā. **‘‘Nāgo yathā’’**ti iminā attano kāmapaṅke nimuggabhāvassa upamaṃ dasseti. Tattha **byasanno**ti visanno anupaviṭṭho ayameva vā pāṭho. **Magga**nti tumhākaṃ ovādānusāsanīmaggaṃ **nānubbajāmi** pabbajituṃ na sakkomi, idheva pana me ṭhitassa ovādaṃ dethāti. **Anusāsare**ti anusāsanti.

Atha naṃ mahāsatto āha –

47. ‘‘No ce tuvaṃ ussahase janinda, kāme ime mānusake pahātuṃ;
Dhammiṃ baliṃ paṭṭhapayassu rāja, adhammakāro tava māhu raṭṭhe.

48. ‘‘Dūtā vidhāvantu disā catasso, nimantakā samaṇabrāhmaṇānaṃ;
Te annapānena upaṭṭhahassu, vatthena senāsanapaccayena ca.

49. ‘‘Annena pānena pasannacitto, santappaya samaṇabrāhmaṇe ca;
Datvā ca bhutvā ca yathānubhāvaṃ, anindito saggamupehi ṭhānaṃ.

50. ‘‘Sace ca taṃ rāja mado saheyya, nārīgaṇehi paricārayantaṃ;
Imameva gāthaṃ manasī karohi, bhāsesi cenaṃ parisāya majjhe.

51. ‘‘Abbhokāsasayo jantu, vajantyā khīrapāyito;
Parikiṇṇo suvānehi, svājja rājāti vuccatī’’ti.

Tattha **ussahase**ti ussahasi. **Dhammiṃ bali**nti dhammena samena anatirittaṃ baliṃ gaṇhāti attho. **Adhammakāro**ti porāṇakarājūhi ṭhapitaṃ vinicchayadhammaṃ bhinditvā pavattā adhammakiriyā. **Nimantakā**ti dhammikasamaṇabrāhmaṇe nimantetvā pakkosakā. **Yathānubhāva**nti yathābalaṃ yathāsattiṃ. **Imameva gātha**nti idāni vattabbaṃ sandhāyāha. Tatrāyaṃ adhippāyo – ‘‘mahārāja, sace taṃ mado abhibhaveyya, sace te nārīgaṇaparivutassa rūpādayo vā kāmaguṇe rajjasukhaṃ vā ārabbha māno uppajjeyya, athevaṃ cinteyyāsi ‘ahaṃ pure caṇḍālayoniyaṃ nibbatto channassa tiṇakuṭimattassapi abhāvā abbhokāsasayo ahosiṃ, tadā hi me mātā caṇḍālī araññaṃ dārupaṇṇādīnaṃ atthāya gacchantī maṃ kukkuragaṇassa majjhe abbhokāse nipajjāpetvā attano khīraṃ pāyetvā gacchati, sohaṃ kukkurehi parivārito tehiyeva saddhiṃ sunakhiyā khīraṃ pivitvā vaḍḍhito, evaṃ nīcajacco hutvā ajja rājā nāma jāto’ti. ‘Iti kho, tvaṃ mahārāja, iminā atthena attānaṃ ovadanto yo so pubbe abbhokāsasayo jantu araññe vajantiyā caṇḍāliyā ito cito ca anusañcarantiyā sunakhiyā ca khīraṃ pāyito sunakhehi parikiṇṇo vaḍḍhito, so ajja rājāti vuccatī’ti imaṃ gāthaṃ bhāseyyāsī’’ti.

Evaṃ mahāsatto tassa ovādaṃ datvā ‘‘dinno te mayā ovādo, idāni tvaṃ pabbaja vā mā vā, attanāva attano kammassa vipākaṃ paṭisevissatī’’ti vatvā ākāse uppatitvā tassa matthake pādarajaṃ pātento himavantameva gato. Rājāpi taṃ disvā uppannasaṃvego jeṭṭhaputtassa rajjaṃ datvā balakāyaṃ nivattetvā himavantābhimukho pāyāsi. Mahāsatto tassāgamanaṃ ñatvā isigaṇaparivuto āgantvā taṃ ādāya gantvā pabbājetvā kasiṇaparikammaṃ ācikkhi. So jhānābhiññaṃ nibbattesi. Iti te ubhopi brahmalokūpagā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, porāṇakapaṇḍitā tīṇi cattāri bhavantarāni gacchantāpi daḷhavissāsāva ahesu’’nti vatvā jātakaṃ samodhānesi – ‘‘tadā sambhūtapaṇḍito ānando ahosi, cittapaṇḍito pana ahameva ahosi’’nti.

Cittasambhūtajātakavaṇṇanā dutiyā

## [499] 3. Sivijātakavaṇṇanā

Dūre apassaṃ therovāti idaṃ satthā jetavane viharanto asadisadānaṃ ārabbha kathesi. Taṃ aṭṭhakanipāte **sivijātake** vitthāritameva. Tadā pana rājā sattame divase sabbaparikkhāre datvā anumodanaṃ yāci, satthā akatvāva pakkāmi. Rājā bhuttapātarāso vihāraṃ gantvā ‘‘kasmā, bhante, anumodanaṃ na karitthā’’ti āha. Satthā ‘‘aparisuddhā, mahārāja, parisā’’ti vatvā ‘‘na ve kadariyā devalokaṃ vajantī’’ti (dha. pa. 177) gāthāya dhammaṃ desesi. Rājā pasīditvā satasahassagghanakena sīveyyakena uttarāsaṅgena tathāgataṃ pūjetvā nagaraṃ pāvisi. Punadivase dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, kosalarājā asadisadānaṃ datvā tādisenapi dānena atitto dasabalena dhamme desite puna satasahassagghanakaṃ sīveyyakavatthaṃ adāsi, yāva atitto vata āvuso dānena rājā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘imāya nāmā’’ti vutte ‘‘bhikkhave, bāhirabhaṇḍaṃ nāma sudinnaṃ, porāṇakapaṇḍitā sakalajambudīpaṃ unnaṅgalaṃ katvā devasikaṃ chasatasahassapariccāgena dānaṃ dadamānāpi bāhiradānena atittā ‘piyassa dātā piyaṃ labhatī’ti sampattayācakānaṃ akkhīni uppāṭetvā adaṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte siviraṭṭhe ariṭṭhapuranagare sivimahārāje rajjaṃ kārente mahāsatto tassa putto hutvā nibbatti, ‘‘sivikumāro’’tissa nāmaṃ kariṃsu. So vayappatto takkasilaṃ gantvā uggahitasippo āgantvā pitu sippaṃ dassetvā uparajjaṃ labhitvā aparabhāge pitu accayena rājā hutvā agatigamanaṃ pahāya dasa rājadhamme akopetvā dhammena rajjaṃ kāretvā catūsu dvāresu nagaramajjhe nivesanadvāre cāti cha dānasālāyo kāretvā devasikaṃ chasatasahassapariccāgena mahādānaṃ pavattesi. Aṭṭhamiyaṃ cātuddasiyaṃ pannarasiyañca niccaṃ dānasālaṃ gantvā dānaṃ olokesi. So ekadā puṇṇamadivase pātova samussitasetacchatte rājapallaṅke nisinno attanā dinnadānaṃ āvajjento bāhiravatthuṃ attanā adinnaṃ nāma adisvā ‘‘mayā bāhiravatthu adinnaṃ nāma natthi, na maṃ bāhiradānaṃ toseti, ahaṃ ajjhattikadānaṃ dātukāmo, aho vata ajja mama dānasālaṃ gatakāle kocideva yācako bāhiravatthuṃ ayācitvā ajjhattikassa nāmaṃ gaṇheyya, sace hi me koci hadayamaṃsassa nāmaṃ gaṇheyya, kaṇayena uraṃ paharitvā pasannaudakato sanāḷaṃ padumaṃ uddharanto viya lohitabindūni paggharantaṃ hadayaṃ nīharitvā dassāmi. Sace sarīramaṃsassa nāmaṃ gaṇheyya, avalekhanasatthakena telasiṅgaṃ likhanto viya sarīramaṃsaṃ otāretvā dassāmi. Sace lohitassa nāmaṃ gaṇheyya, yantamukhe pakkhanditvā upanītaṃ bhājanaṃ pūretvā lohitaṃ dassāmi. Sace vā pana koci ‘gehe me kammaṃ nappavattati, gehe me dāsakammaṃ karohī’ti vadeyya, rājavesaṃ apanetvā bahi ṭhatvā attānaṃ sāvetvā dāsakammaṃ karissāmi. Sace me koci akkhino nāmaṃ gaṇheyya, tālamiñjaṃ nīharanto viya akkhīni uppāṭetvā dassāmī’’ti cintesi.

Iti so –

‘‘Yaṃkiñci mānusaṃ dānaṃ, adinnaṃ me na vijjati;
Yopi yāceyya maṃ cakkhuṃ, dadeyyaṃ avikampito’’ti. (cariyā. 1.52) –

Cintetvā soḷasahi gandhodakaghaṭehi nhāyitvā sabbālaṅkārapaṭimaṇḍito nānaggarasabhojanaṃ bhuñjitvā alaṅkatahatthikkhandhavaragato dānaggaṃ agamāsi. Sakko tassa ajjhāsayaṃ viditvā ‘‘sivirājā ‘ajja sampattayācakānaṃ cakkhūni uppāṭetvā dassāmī’ti cintesi, sakkhissati nu kho dātuṃ, udāhu no’’ti tassa vimaṃsanatthāya jarāpatto andhabrāhmaṇo viya hutvā rañño dānaggagamanakāle ekasmiṃ unnatappadese hatthaṃ pasāretvā rājānaṃ jayāpetvā aṭṭhāsi. Rājā tadabhimukhaṃ vāraṇaṃ pesetvā ‘‘brāhmaṇa, kiṃ vadesī’’ti pucchi. Atha naṃ sakko ‘‘mahārāja, tava dānajjhāsayaṃ nissāya samuggatena kittighosena sakalalokasannivāso nirantaraṃ phuṭo, ahaṃ andho, tvaṃ dvicakkhuko’’ti vatvā cakkhuṃ yācanto paṭhamaṃ gāthamāha –

52. ‘‘Dūre apassaṃ therova, cakkhuṃ yācitumāgato;
Ekanettā bhavissāma, cakkhuṃ me dehi yācito’’ti.

Tattha **dūre**ti ito dūre vasanto. **Thero**ti jarājiṇṇathero. **Ekanettā**ti ekaṃ nettaṃ mayhaṃ dehi, evaṃ dvepi ekekanettā bhavissāmāti.

Taṃ sutvā mahāsatto ‘‘idānevāhaṃ pāsāde nisinno cintetvā āgato, aho me lābho, ajjeva me manoratho matthakaṃ pāpuṇissati, adinnapubbaṃ dānaṃ dassāmī’’ti tuṭṭhamānaso dutiyaṃ gāthamāha –

53. ‘‘Kenānusiṭṭho idha māgatosi, vanibbaka cakkhupathāni yācituṃ;
Suduccajaṃ yācasi uttamaṅgaṃ, yamāhu nettaṃ purisena ‘duccaja’nti.

Tattha **vanibbakā**ti taṃ ālapati. **Cakkhupathānī**ti cakkhūnametaṃ nāmaṃ. **Yamāhū**ti yaṃ paṇḍitā ‘‘duccaja’’nti kathenti.

Ito paraṃ uttānasambandhagāthā pāḷinayeneva veditabbā –

54. ‘‘Yamāhu devesu sujampatīti, maghavāti naṃ āhu manussaloke;
Tenānusiṭṭho idha māgatosmi, vanibbako cakkhupathāni yācituṃ.

55. ‘‘Vanibbato mayha vaniṃ anuttaraṃ, dadāhi te cakkhupathāni yācito;
Dadāhi me cakkhupathaṃ anuttaraṃ, yamāhu nettaṃ purisena duccajaṃ.

56. ‘‘Yena atthena āgacchi, yamatthamabhipatthayaṃ;
Te te ijjhantu saṅkappā, labha cakkhūni brāhmaṇa.

57. ‘‘Ekaṃ te yācamānassa, ubhayāni dadāmahaṃ;
Sa cakkhumā gaccha janassa pekkhato, yadicchase tvaṃ tadate samijjhatū’’ti.

Tattha **vanibbato**ti yācantassa. **Vani**nti yācanaṃ. **Te te**ti te tava tassa atthassa saṅkappā. **Sa cakkhumā**ti so tvaṃ mama cakkhūhi cakkhumā hutvā. **Yadicchase tvaṃ tadate samijjhatū**ti yaṃ tvaṃ mama santikā icchasi, taṃ te samijjhatūti.

Rājā ettakaṃ kathetvā ‘‘idheva mayā akkhīni uppāṭetvā dātuṃ asāruppa’’nti cintetvā brāhmaṇaṃ ādāya antepuraṃ gantvā rājāsane nisīditvā sīvikaṃ nāma vejjaṃ pakkosāpetvā ‘‘akkhiṃ me sodhehī’’ti āha. ‘‘Amhākaṃ kira rājā akkhīni uppāṭetvā brāhmaṇassa dātukāmo’’ti sakalanagare ekakolāhalaṃ ahosi. Atha senāpatiādayo rājavallabhā ca nāgarā ca orodhā ca sabbe sannipatitvā rājānaṃ vārentā tisso gāthā avocuṃ –

58. ‘‘Mā no deva adā cakkhuṃ, mā no sabbe parākari;
Dhanaṃ dehi mahārāja, muttā veḷuriyā bahū.

59. ‘‘Yutte deva rathe dehi, ājānīye calaṅkate;
Nāge dehi mahārāja, hemakappanavāsase.

60. ‘‘Yathā taṃ sivayo sabbe, sayoggā sarathā sadā;
Samantā parikireyyuṃ, evaṃ dehi rathesabhā’’ti.

Tattha **parākarī**ti pariccaji. Akkhīsu hi dinnesu rajjaṃ tvaṃ na kāressasi, añño rājā bhavissati, evaṃ tayā mayaṃ pariccattā nāma bhavissāmāti adhippāyenevamāhaṃsu. **Parikireyyu**nti parivāreyyuṃ. **Evaṃ dehī**ti yathā taṃ avikalacakkhuṃ sivayo parivāreyyuṃ, evaṃ bāhiradhanamevassa dehi, mā akkhīni. Akkhīsu hi dinnesu na taṃ sivayo parivāressantīti.

Atha rājā tisso gāthā abhāsi –

61. ‘‘Yo ve dassanti vatvāna, adāne kurute mano;
Bhūmyaṃ so patitaṃ pāsaṃ, gīvāyaṃ paṭimuñcati.

62. ‘‘Yo ve dassanti vatvānaṃ, adāne kurute mano;
Pāpā pāpataro hoti, sampatto yamasādhanaṃ.

63. ‘‘Yañhi yāce tañhi dade, yaṃ na yāce na taṃ dade;
Svāhaṃ tameva dassāmi, yaṃ maṃ yācati brāhmaṇo’’ti.

Tattha **paṭimuñcatī**ti paveseti. **Pāpā pāpataro**ti lāmakāpi lāmakataro nāma hoti. **Sampatto yamasādhana**nti yamassa āṇāpavattiṭṭhānaṃ ussadanirayaṃ esa pattoyeva nāma hoti. **Yañhi yāce**ti yaṃ yācako yāceyya, dāyakopi tameva dadeyya, na ayācitaṃ, ayañca brāhmaṇo maṃ cakkhuṃ yācati, na muttādikaṃ dhanaṃ, tadevassāhaṃ dassāmīti vadati.

Atha naṃ amaccā ‘‘kiṃ patthetvā cakkhūni desī’’ti pucchantā gāthamāhaṃsu –

64. ‘‘Āyuṃ nu vaṇṇaṃ nu sukhaṃ balaṃ nu, kiṃ patthayāno nu janinda desi;
Kathañhi rājā sivinaṃ anuttaro, cakkhūni dajjā paralokahetū’’ti.

Tattha **paralokahetū**ti mahārāja, kathaṃ nāma tumhādiso paṇḍitapuriso sandiṭṭhikaṃ issariyaṃ pahāya paralokahetu cakkhūni dadeyyāti.

Atha nesaṃ kathento rājā gāthamāha –

65. ‘‘Na vāhametaṃ yasasā dadāmi, na puttamicche na dhanaṃ na raṭṭhaṃ;
Satañca dhammo carito purāṇo, icceva dāne ramate mano mamā’’ti.

Tattha **na vāha**nti na ve ahaṃ. **Yasasā**ti dibbassa vā mānusassa vā yasassa kāraṇā. **Na puttamicche**ti imassa cakkhudānassa phalena nevāhaṃ puttaṃ icchāmi, na dhanaṃ na raṭṭhaṃ, apica sataṃ paṇḍitānaṃ sabbaññubodhisattānaṃ esa āciṇṇo samāciṇṇo porāṇakamaggo, yadidaṃ pāramīpūraṇaṃ nāma. Na hi pāramiyo apūretvā bodhipallaṅke sabbaññutaṃ pāpuṇituṃ samattho nāma atthi, ahañca pāramiyo pūretvā buddho bhavitukāmo. **Icceva dāne ramate mano mamā**ti iminā kāraṇena mama mano dāneyeva niratoti vadati.

Sammāsambuddhopi dhammasenāpatisāriputtattherassa cariyāpiṭakaṃ desento ‘‘mayhaṃ dvīhi cakkhūhipi sabbaññutaññāṇameva piyatara’’nti dīpetuṃ āha –

‘‘Na me dessā ubho cakkhū, attānaṃ me na dessiyaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā cakkhuṃ adāsaha’’nti. (cariyā. 1.66);

Mahāsattassa pana kathaṃ sutvā amaccesu appaṭibhāṇesu ṭhitesu mahāsatto sīvikaṃ vejjaṃ gāthāya ajjhabhāsi –

66. ‘‘Sakhā ca mitto ca mamāsi sīvika, susikkhito sādhu karohi me vaco;
Uddharitvā cakkhūni mamaṃ jigīsato, hatthesu ṭhapehi vanibbakassā’’ti.

Tassattho – samma sīvika, tvaṃ mayhaṃ sahāyo ca mitto ca vejjasippe cāsi susikkhito, sādhu me vacanaṃ karohi. Mama jigīsato upadhārentassa olokentasseva tālamiñjaṃ viya me akkhīni uddharitvā imassa yācakassa hatthesu ṭhapehīti.

Atha naṃ sīviko āha ‘‘cakkhudānaṃ nāma bhāriyaṃ, upadhārehi, devā’’ti. Sīvika, upadhāritaṃ mayā, tvaṃ mā papañcaṃ karohi, mā mayā saddhiṃ bahuṃ kathehīti. So cintesi ‘‘ayuttaṃ mādisassa susikkhitassa vejjassa rañño akkhīsu satthapātana’’nti. So nānābhesajjāni ghaṃsitvā bhesajjacuṇṇena nīluppalaṃ paribhāvetvā dakkhiṇakkhiṃ upasiṅghāpesi, akkhi parivatti, dukkhavedanā uppajji. ‘‘Sallakkhehi, mahārāja, paṭipākatikakaraṇaṃ mayhaṃ bhāro’’ti. ‘‘Alañhi tāta mā papañcaṃ karī’’ti. So paribhāvetvā puna upasiṅghāpesi, akkhi akkhikūpato mucci, balavatarā vedanā udapādi. ‘‘Sallakkhehi mahārāja, sakkomahaṃ paṭipākatikaṃ kātu’’nti. ‘‘Mā papañcaṃ karī’’ti. So tatiyavāre kharataraṃ paribhāvetvā upanāmesi. Akkhi osadhabalena paribbhamitvā akkhikūpato nikkhamitvā nhārusuttakena olambamānaṃ aṭṭhāsi. Sallakkhehi narinda, puna pākatikakaraṇaṃ mayhaṃ balanti. Mā papañcaṃ karīti. Adhimattā vedanā udapādi, lohitaṃ pagghari, nivatthasāṭakā lohitena temiṃsu. Orodhā ca amaccā ca rañño pādamūle patitvā ‘‘deva akkhīni mā dehī’’ti mahāparidevaṃ parideviṃsu.

Rājā vedanaṃ adhivāsetvā ‘‘tāta, mā papañcaṃ karī’’ti āha. So ‘‘sādhu, devā’’ti vāmahatthena akkhiṃ dhāretvā dakkhiṇahatthena satthakaṃ ādāya akkhisuttakaṃ chinditvā akkhiṃ gahetvā mahāsattassa hatthe ṭhapesi. So vāmakkhinā dakkhiṇakkhiṃ oloketvā vedanaṃ adhivāsetvā ‘‘ehi brāhmaṇā’’ti brāhmaṇaṃ pakkositvā ‘‘mama ito akkhito sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇakkhimeva piyataraṃ, tassa me idaṃ paccayo hotū’’ti vatvā brāhmaṇassa akkhiṃ adāsi. So taṃ ukkhipitvā attano akkhimhi ṭhapesi. Taṃ tassānubhāvena vikasitanīluppalaṃ viya hutvā patiṭṭhāsi. Mahāsatto vāmakkhinā tassa taṃ akkhiṃ disvā ‘‘aho, sudinnaṃ mayā akkhidāna’’nti anto samuggatāya pītiyā nirantaraṃ phuṭo hutvā itarampi akkhiṃ adāsi. Sakko tampi attano akkhimhi ṭhapetvā rājanivesanā nikkhamitvā mahājanassa olokentasseva nagarā nikkhamitvā devalokameva gato. Tamatthaṃ pakāsento satthā diyaḍḍhagāthamāha –

67. ‘‘Codito sivirājena, sīviko vacanaṃkaro;
Rañño cakkhūnuddharitvā, brāhmaṇassūpanāmayi;
Sacakkhu brāhmaṇo āsi, andho rājā upāvisī’’ti.

Rañño na cirasseva akkhīni ruhiṃsu, ruhamānāni ca āvāṭabhāvaṃ appatvā kambalageṇḍukena viya uggatena maṃsapiṇḍena pūretvā cittakammarūpassa viya akkhīni ahesuṃ, vedanā pacchijji. Atha mahāsatto katipāhaṃ pāsāde vasitvā ‘‘kiṃ andhassa rajjena, amaccānaṃ rajjaṃ niyyādetvā uyyānaṃ gantvā pabbajitvā samaṇadhammaṃ karissāmī’’ti cintetvā amacce pakkosāpetvā tesaṃ tamatthaṃ ārocetvā ‘‘eko mukhadhovanādidāyako kappiyakārakova mayhaṃ santike bhavissati, sarīrakiccaṭṭhānesupi me rajjukaṃ bandhathā’’ti vatvā sārathiṃ āmantetvā ‘‘rathaṃ yojehī’’ti āha. Amaccā panassa rathena gantuṃ adatvā suvaṇṇasivikāya naṃ netvā pokkharaṇītīre nisīdāpetvā ārakkhaṃ saṃvidhāya paṭikkamiṃsu. Rājā pallaṅkena nisinno attano dānaṃ āvajjesi. Tasmiṃ khaṇe sakkassa āsanaṃ uṇhaṃ ahosi. So āvajjento taṃ kāraṇaṃ disvā ‘‘mahārājassa varaṃ datvā cakkhuṃ paṭipākatikaṃ karissāmī’’ti cintetvā tattha gantvā mahāsattassa avidūre aparāparaṃ caṅkami. Tamatthaṃ pakāsento satthā imā gāthā āha –

68. ‘‘Tato so katipāhassa, uparūḷhesu cakkhusu;
Sūtaṃ āmantayī rājā, sivīnaṃ raṭṭhavaḍḍhano.

69. ‘‘Yojehi sārathi yānaṃ, yuttañca paṭivedaya;
Uyyānabhūmiṃ gacchāma, pokkharañño vanāni ca.

70. ‘‘So ca pokkharaṇītīre, pallaṅkena upāvisi;
Tassa sakko pāturahu, devarājā sujampatī’’ti.

Sakkopi mahāsattena padasaddaṃ sutvā ‘‘ko eso’’ti puṭṭho gāthamāha –

71. ‘‘Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājīsi, yaṃ kiñci manasicchasī’’ti. –

Evaṃ vutte rājā gāthamāha –

72. ‘‘Pahūtaṃ me dhanaṃ sakka, balaṃ koso canappako;
Andhassa me sato dāni, maraṇaññeva ruccatī’’ti.

Tattha **maraṇaññeva ruccatī**ti devarāja, idāni mayhaṃ andhabhāvena maraṇameva ruccati, taṃ me dehīti.

Atha naṃ sakko āha ‘‘sivirāja, kiṃ pana tvaṃ maritukāmo hutvā maraṇaṃ rocesi, udāhu andhabhāvenā’’ti? ‘‘Andhabhāvena devā’’ti. ‘‘Mahārāja, dānaṃ nāma na kevalaṃ samparāyatthameva dīyati, diṭṭhadhammatthāyapi paccayo hoti, tvañca ekaṃ cakkhuṃ yācito dve adāsi, tena saccakiriyaṃ karohī’’ti kathaṃ samuṭṭhāpetvā āha –

73. ‘‘Yāni saccāni dvipadinda, tāni bhāsassu khattiya;
Saccaṃ te bhaṇamānassa, puna cakkhu bhavissatī’’ti.

Taṃ sutvā mahāsatto ‘‘sakka, sacesi mama cakkhuṃ dātukāmo, aññaṃ upāyaṃ mā kari, mama dānanissandeneva me cakkhu uppajjatū’’ti vatvā sakkena ‘‘mahārāja, ahaṃ sakko devarājāpi na paresaṃ cakkhuṃ dātuṃ sakkomi, tayā dinnadānassa phaleneva te cakkhu uppajjissatī’’ti vutte ‘‘tena hi mayā dānaṃ sudinna’’nti vatvā saccakiriyaṃ karonto gāthamāha –

74. ‘‘Ye maṃ yācitumāyanti, nānāgottā vanibbakā;
Yopi maṃ yācate tattha, sopi me manaso piyo;
Etena saccavajjena, cakkhu me upapajjathā’’ti.

Tattha **ye ma**nti ye maṃ yācituṃ āgacchanti, tesu yācakesu āgacchantesu yopi maṃ yācate, sopi me manaso piyo. **Etenā**ti sace mama sabbepi yācakā piyā, saccamevetaṃ mayā vuttaṃ, etena me saccavacanena ekaṃ me cakkhu upapajjatha upapajjatūti āha.

Athassa vacanānantarameva paṭhamaṃ cakkhu udapādi. Tato dutiyassa uppajjanatthāya gāthādvayamāha –

75. ‘‘Yaṃ maṃ so yācituṃ āgā, dehi cakkhunti brāhmaṇo;
Tassa cakkhūni pādāsiṃ, brāhmaṇassa vanibbato.

76. ‘‘Bhiyyo maṃ āvisī pīti, somanassañcanappakaṃ;
Etena saccavajjena, dutiyaṃ me upapajjathā’’ti.

Tattha **yaṃ ma**nti yo maṃ yācati. **So**ti so cakkhuvikalo brāhmaṇo ‘‘dehi me cakkhu’’nti yācituṃ āgato. **Vanibbato**ti yācantassa. **Bhiyyo maṃ āvisī**ti brāhmaṇassa cakkhūni datvā andhakālato paṭṭhāya tasmiṃ andhakāle tathārūpaṃ vedanaṃ agaṇetvā ‘‘aho sudinnaṃ me dāna’’nti paccavekkhantaṃ maṃ bhiyyo atirekatarā pīti āvisi, mama hadayaṃ paviṭṭhā, somanassañca mama anantaṃ aparimāṇaṃ uppajji. **Etenā**ti sace mama tadā anappakaṃ pītisomanassaṃ uppannaṃ, saccamevetaṃ mayā vuttaṃ, etena me saccavacanena dutiyampi cakkhu upapajjatūti āha.

Taṅkhaṇaññeva dutiyampi cakkhu udapādi. Tāni panassa cakkhūni neva pākatikāni, na dibbāni. Sakkabrāhmaṇassa hi dinnaṃ cakkhuṃ puna pākatikaṃ kātuṃ na sakkā, upahatavatthuno ca dibbacakkhu nāma na uppajjati, tāni panassa saccapāramitānubhāvena sambhūtāni cakkhūnīti vuttāni. Tesaṃ uppattisamakālameva sakkānubhāvena sabbā rājaparisā sannipatitāva ahesuṃ. Athassa sakko mahājanamajjheyeva thutiṃ karonto gāthādvayamāha –

77. ‘‘Dhammena bhāsitā gāthā, sivīnaṃ raṭṭhavaḍḍhana;
Etāni tava nettāni, dibbāni paṭidissare.

78. ‘‘Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhontu te’’ti.

Tattha **dhammena bhāsitā**ti mahārāja, imā te gāthā dhammena sabhāveneva bhāsitā. **Dibbānī**ti dibbānubhāvayuttāni. **Paṭidissare**ti paṭidissanti. **Tirokuṭṭa**nti mahārāja, imāni te cakkhūni devatānaṃ cakkhūni viya parakuṭṭaṃ paraselaṃ yaṃkiñci pabbatampi samatiggayha atikkamitvā samantā dasa disā yojanasataṃ rūpadassanaṃ anubhontu sādhentūti attho.

Iti so ākāse ṭhatvā mahājanamajjhe imā gāthā bhāsitvā ‘‘appamatto hohī’’ti mahāsattaṃ ovaditvā devalokameva gato. Mahāsattopi mahājanaparivuto mahantena sakkārena nagaraṃ pavisitvā sucandakaṃ pāsādaṃ abhiruhi. Tena cakkhūnaṃ paṭiladdhabhāvo sakalasiviraṭṭhe pākaṭo jāto. Athassa dassanatthaṃ sakalaraṭṭhavāsino bahuṃ paṇṇākāraṃ gahetvā āgamiṃsu. Mahāsatto ‘‘imasmiṃ mahājanasannipāte mama dānaṃ vaṇṇayissāmī’’ti rājadvāre mahāmaṇḍapaṃ kāretvā samussitasetacchatte rājapallaṅke nisinno nagare bheriṃ carāpetvā sabbaseniyo sannipātetvā ‘‘ambho, siviraṭṭhavāsino imāni me dibbacakkhūni disvā ito paṭṭhāya dānaṃ adatvā mā bhuñjathā’’ti dhammaṃ desento catasso gāthā abhāsi –

79. ‘‘Ko nīdha vittaṃ na dadeyya yācito, api visiṭṭhaṃ supiyampi attano;
Tadiṅgha sabbe sivayo samāgatā, dibbāni nettāni mamajja passatha.

80. ‘‘Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhonti me.

81. ‘‘Na cāgamattā paramatthi kiñci, maccānaṃ idha jīvite;
Datvāna mānusaṃ cakkhuṃ, laddhaṃ me cakkhuṃ amānusaṃ.

82. ‘‘Etampi disvā sivayo, detha dānāni bhuñjatha;
Datvā ca bhutvā ca yathānubhāvaṃ, aninditā saggamupetha ṭhāna’’nti.

Tattha **konīdhā**ti ko nu idha. **Api visiṭṭha**nti uttamampi samānaṃ. **Cāgamattā**ti cāgapamāṇato aññaṃ varaṃ nāma natthi. **Idha jīvite**ti imasmiṃ jīvaloke. ‘‘Idha jīvata’’ntipi pāṭho, imasmiṃ loke jīvamānānanti attho. **Amānusa**nti dibbacakkhu mayā laddhaṃ, iminā kāraṇena veditabbametaṃ ‘‘cāgato uttamaṃ nāma natthī’’ti. **Etampi disvā**ti etaṃ mayā laddhaṃ dibbacakkhuṃ disvāpi.

Iti imāhi catūhi gāthāhi dhammaṃ desetvā tato paṭṭhāya anvaddhamāsaṃ pannarasuposathesu mahājanaṃ sannipātāpetvā niccaṃ imāhi gāthāhi dhammaṃ desesi. Taṃ sutvā mahājano dānādīni puññāni katvā devalokaṃ pūrentova agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, porāṇakapaṇḍitā bāhiradānena asantuṭṭhā sampattayācakānaṃ attano cakkhūni uppāṭetvā adaṃsū’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi – ‘‘tadā sīvikavejjo ānando ahosi, sakko anuruddho ahosi, sesaparisā buddhaparisā, sivirājā pana ahameva ahosi’’nti.

Sivijātakavaṇṇanā tatiyā.

## [500] 4. Sirīmantajātakavaṇṇanā

83-103. **Paññāyupetaṃ siriyā vihīna**nti ayaṃ sirīmantapañho **mahāumaṅge** (jā. 2.22.590 ādayo) āvi bhavissati.

Sirīmantajātakavaṇṇanā catutthā.

## [501] 5. Rohaṇamigajātakavaṇṇanā

Ete yūthā patiyantīti idaṃ satthā veḷuvane viharanto āyasmato ānandassa jīvitapariccāgaṃ ārabbha kathesi. So panassa jīvitapariccāgo asītinipāte **cūḷahaṃsajātake** (jā. 2.21.1 ādayo) dhanapāladamane āvi bhavissati. Evaṃ tenāyasmatā satthu atthāya jīvite pariccatte dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, āyasmā ānando sekkhapaṭisambhidappatto hutvā dasabalassatthāya jīvitaṃ pariccajī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa mamatthāya jīvitaṃ pariccajiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente khemā nāmassa aggamahesī ahosi. Tadā bodhisatto himavantapadese migayoniyaṃ nibbattitvā suvaṇṇavaṇṇo ahosi sobhaggappatto. Kaniṭṭhopissa cittamigo nāma suvaṇṇavaṇṇova ahosi, kaniṭṭhabhaginīpissa sutanā nāma suvaṇṇavaṇṇāva ahosi. Mahāsatto pana rohaṇo nāma migarājā ahosi. So himavante dve pabbatarājiyo atikkamitvā tatiyāya antare rohaṇaṃ nāma saraṃ nissāya asītimigasahassaparivāro vāsaṃ kappesi. So andhe jiṇṇe mātāpitaro posesi. Atheko bārāṇasito avidūre nesādagāmavāsī nesādaputto himavantaṃ paviṭṭho mahāsattaṃ disvā attano gāmaṃ āgantvā aparabhāge kālaṃ karonto puttassārocesi ‘‘tāta, amhākaṃ kammabhūmiyaṃ asukasmiṃ nāma ṭhāne suvaṇṇavaṇṇo migo vasati, sace rājā puccheyya, katheyyāsī’’ti.

Athekadivasaṃ khemā devī paccūsakāle supinaṃ addasa. Evarūpo supino ahosi – suvaṇṇavaṇṇo migo āgantvā kañcanapīṭhe nisīditvā suvaṇṇakiṅkiṇikaṃ ākoṭento viya madhurassarena deviyā dhammaṃ deseti, sā sādhukāraṃ datvā dhammaṃ suṇāti. Migo dhammakathāya aniṭṭhitāya eva uṭṭhāya gacchati, sā ‘‘migaṃ gaṇhatha gaṇhathā’’ti vadantīyeva pabujjhi. Paricārikāyo tassā saddaṃ sutvā ‘‘pihitadvāravātapānaṃ gehaṃ vātassapi okāso natthi, ayyā, imāya velāya migaṃ gaṇhāpetī’’ti avahasiṃsu. Sā tasmiṃ khaṇe ‘‘supino aya’’nti ñatvā cintesi ‘‘supinoti vutte rājā anādaro bhavissati, ‘dohaḷo uppanno’ti vutte pana ādarena pariyesissati, suvaṇṇavaṇṇassa migassa dhammakathaṃ suṇissāmī’’ti. Sā gilānālayaṃ katvā nipajji. Rājā āgantvā ‘‘bhadde, kiṃ te aphāsuka’’nti pucchi. ‘‘Deva, aññaṃ natthi, dohaḷo pana me uppanno''ti. ''Kiṃ icchasi devī''ti? ''Suvaṇṇavaṇṇassa dhammikamigassa dhammaṃ sotukāmā devā''ti. ''Bhadde, yaṃ natthi, tattha te dohaḷo uppanno, suvaṇṇavaṇṇo nāma migoyeva natthī''ti. So ''sace na labhāmi, idheva me maraṇa''nti rañño piṭṭhiṃ datvā nipajji.

Rājā ''sace atthi, labhissasī''ti parisamajjhe nisīditvā **morajātake** (jā. 1.2.17 ādayo) vuttanayeneva amacce ca brāhmaṇe ca pucchitvā ''suvaṇṇavaṇṇā migā nāma hontī''ti sutvā luddake sannipātetvā ''evarūpo migo kena diṭṭho, kena suto''ti pucchitvā tena nesādaputtena pitu santikā sutaniyāmena kathite ''samma, tassa te migassa ānītakāle mahantaṃ sakkāraṃ karissāmi, gaccha ānehi na''nti vatvā paribbayaṃ datvā taṃ pesesi. Sopi ''sacāhaṃ, deva, taṃ ānetuṃ na sakkhissāmi, cammamassa ānessāmi, taṃ ānetuṃ asakkonto lomānipissa ānessāmi, tumhe mā cintayitthā''ti vatvā attano nivesanaṃ gantvā puttadārassa paribbayaṃ datvā tattha gantvā taṃ migarājānaṃ disvā ''kasmiṃ nu kho ṭhāne pāsaṃ oḍḍetvā imaṃ migarājānaṃ gaṇhituṃ sakkhissāmī''ti vīmaṃsanto pānīyatitthe okāsaṃ passi. So daḷhaṃ cammayottaṃ vaṭṭetvā mahāsattassa pānīyapivanaṭṭhāne yaṭṭhipāsaṃ oḍḍesi.

Punadivase mahāsatto asītiyā migasahassehi saddhiṃ gocaraṃ caritvā ''pakatititthеyeva pānīyaṃ pivissāmī''ti tattha gantvā otarantoyeva pāse bajjhi. So ''sacāhaṃ idāneva baddharavaṃ ravissāmi, ñātigaṇā pānīyaṃ apivitvāva bhītā palāyissantī''ti cintetvā yaṭṭhiyaṃ allīyitvā attano vase vattetvā pānīyaṃ pivanto viya ahosi. Atha asītiyā migasahassānaṃ pānīyaṃ pivitvā uttaritvā ṭhitakāle ''pāsaṃ chindissāmī''ti tikkhattuṃ ākaḍḍhi. Paṭhamavāre cammaṃ chijji, dutiyavāre maṃsaṃ chijji, tatiyavāre nhāruṃ chinditvā pāso aṭṭhiṃ āhacca aṭṭhāsi. So chindituṃ asakkonto baddharavaṃ ravi, migagaṇā bhāyitvā tīhi ghaṭāhi palāyiṃsu. Cittamigo tiṇṇampi ghaṭānaṃ antare mahāsattaṃ adisvā ''idaṃ bhayaṃ uppajjamānaṃ mama bhātu uppannaṃ bhavissatī''ti cintetvā tassa santikaṃ gantvā baddhaṃ passi. Atha naṃ mahāsatto disvā ''bhātika, mā idha tiṭṭha, sāsaṅkaṃ idaṃ ṭhāna''nti vatvā uyyojento paṭhamaṃ gāthamāha –

104. ''Ete yūthā patiyanti, bhītā maraṇassa cittaka;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā sahā''ti.

Tattha **ete**ti cakkhupathaṃ atikkamitvā dūragate sandhāyāha. **Patiyantī**ti patigacchanti, palāyantīti attho. **Cittakā**ti taṃ ālapati. **Tayā sahā**ti tvaṃ etesaṃ mama ṭhāne ṭhatvā rājā hohi, ete tayā saddhiṃ jīvissantīti.

Tato ubhinnampi tisso ekantarikagāthāyo honti –

105. ''Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ ahaṃ jahissāmi, idha hissāmi jīvitaṃ.

106. ''Te hi nūna marissanti, andhā apariṇāyakā;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

107. ''Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ baddhaṃ jahissāmi, idha hissāmi jīvita''nti.

Tattha **rohaṇā**ti mahāsattaṃ nāmenālapati. **Avakassatī**ti kaḍḍhayati, sokena vā kaḍḍhīyati. **Te hi nūnā**ti te amhākaṃ mātāpitaro ekaṃseneva dvīsupi amhesu idha matesu apariṇāyakā hutvā appaṭijaggiyamānā sussitvā marissanti, tasmā bhātika cittaka, gaccha tuvaṃ, tayā saha te jīvissantīti attho. **Idha hissāmī**ti imasmiṃyeva ṭhāne jīvitaṃ jahissāmīti.

Iti vatvā bodhisattassa dakkhiṇapassaṃ nissāya taṃ sandhāretvā assāsento aṭṭhāsi. Sutanāpi migapotikā palāyitvā migānaṃ antare ubho bhātike apassantī ''idaṃ bhayaṃ mama bhātikānaṃ uppannaṃ bhavissatī''ti nivattitvā tesaṃ santikaṃ āgatā. Naṃ āgacchantiṃ disvā mahāsatto pañcamaṃ gāthamāha –

108. ''Gaccha bhīru palāyassu, kūṭe baddhosmi āyase;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā sahā''ti.

Tattha **bhīrū**ti mātugāmo nāma appamattakenapi bhāyati, tena naṃ evaṃ ālapati. **Kūṭe**ti paṭicchannapāse. **Āyase**ti so hi antoudake ayakkhandhaṃ koṭṭetvā tattha sāradāruṃ yaṭṭhiṃ bandhitvā oḍḍito, tasmā evamāha. **Tayā sahā**ti te asītisahassā migā tayā saddhiṃ jīvissantīti.

Tato paraṃ purimanayeneva tisso gāthā honti –

109. ''Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ ahaṃ jahissāmi, idha hissāmi jīvitaṃ.

110. ''Te hi nūna marissanti, andhā apariṇāyakā;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

111. ''Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ baddhaṃ jahissāmi, idha hissāmi jīvita''nti.

Tattha **te hi nūnā**ti idhāpi mātāpitaroyeva sandhāyāha.

Sāpi tatheva paṭikkhipitvā mahāsattassa vāmapassaṃ nissāya assāsayamānā aṭṭhāsi. Luddopi te mige palāyante disvā baddharavañca sutvā ''baddho bhavissati migarājā''ti daḷhaṃ kacchaṃ bandhitvā migamāraṇasattiṃ ādāya vegenāgacchi. Mahāsatto taṃ āgacchantaṃ disvā navamaṃ gāthamāha –

112. ''Ayaṃ so luddako eti, luddarūpo sahāvudho;
Yo no vadhissati ajja, usunā sattiyā apī''ti.

Tattha **luddarūpo**ti dāruṇajātiko. **Sattiyā apī**ti sattiyāpi no paharitvā vadhissati, tasmā yāva so nāgacchati, tāva palāyathāti.

Taṃ disvāpi cittamigo na palāyi. Sutanā pana sakabhāvena saṇṭhātuṃ asakkontī maraṇabhayabhītā thokaṃ palāyitvā – ''ahaṃ dve bhātike pahāya kuhiṃ palāyissāmī''ti attano jīvitaṃ jahitvā nalāṭena maccuṃ ādāya punāgantvā bhātu vāmapasse aṭṭhāsi. Tamatthaṃ pakāsento satthā dasamaṃ gāthamāha –

113. ''Sā muhuttaṃ palāyitvā, bhayaṭṭā bhayatajjitā;
Sudukkaraṃ akarā bhīru, maraṇāyūpanivattathā''ti.

Tattha **maraṇāyūpanivattathā**ti maraṇatthāya upanivatti.

Luddopi āgantvā te tayo jane ekato ṭhite disvā mettacittaṃ uppādetvā ekakucchiyaṃ nibbattabhātaro viya te maññamāno cintesi ''migarājā, tāva pāse baddho, ime pana dve janā hirottappabandhanena baddhā, kiṃ nu kho ime etassa hontī''ti? Atha naṃ pucchanto gāthamāha –

114. ''Kiṃ nu teme migā honti, muttā baddhaṃ upāsare;
Na taṃ cajitumicchanti, jīvitassapi kāraṇā''ti.

Tattha **kiṃ nu teme**ti kiṃ nu te ime. **Upāsare**ti upāsanti.

Athassa bodhisatto ācikkhi –

115. ‘‘Bhātaro honti me ludda, sodariyā ekamātukā;
Na maṃ cajitumicchanti, jīvitassapi kāraṇā’’ti.

So tassa vacanaṃ sutvā bhiyyosomattāya muducitto ahosi. Cittamigarājā tassa muducittabhāvaṃ ñatvā ‘‘samma luddaka, mā tvaṃ etaṃ migarājānaṃ ‘migamattoyevā’ti maññittha, ayañhi asītiyā migasahassānaṃ rājā sīlācārasampanno sabbasattesu muducitto mahāpañño andhe jiṇṇe mātāpitaro poseti. Sace tvaṃ evarūpaṃ dhammikaṃ migaṃ māresi, etaṃ mārento mātāpitaro ca no mañca bhaginiñca meti amhe pañcapi jane māresiyeva. Mayhaṃ pana bhātu jīvitaṃ dento pañcannampi janānaṃ jīvitadāyakosī’’ti vatvā gāthamāha –

116. ‘‘Te hi nūna marissanti, andhā apariṇāyakā;
Pañcannaṃ jīvitaṃ dehi, bhātaraṃ muñca luddakā’’ti.

So tassa dhammakathaṃ sutvā pasannacitto ‘‘mā bhāyi sāmī’’ti vatvā anantaraṃ gāthamāha –

117. ‘‘So vo ahaṃ pamokkhāmi, mātāpettibharaṃ migaṃ;
Nandantu mātāpitaro, muttaṃ disvā mahāmiga’’nti.

Tattha **vo**ti nipātamattaṃ. **Mutta**nti bandhanā muttaṃ passitvā.

Evañca pana vatvā cintesi ‘‘raññā dinnayaso mayhaṃ kiṃ karissati, sacāhaṃ imaṃ migarājānaṃ vadhissāmi, ayaṃ vā me pathavī bhijjitvā vivaraṃ dassati, asani vā me matthake patissati, vissajjessāmi na’’nti. So mahāsattaṃ upasaṅkamitvā yaṭṭhiṃ pātetvā cammayottaṃ chinditvā migarājānaṃ āliṅgitvā udakapariyante nipajjāpetvā muducittena saṇikaṃ pāsā mocetvā nhārūhi nhāruṃ, maṃsena maṃsaṃ, cammena cammaṃ samodhānetvā udakena lohitaṃ dhovitvā mettacittena punappunaṃ parimajji. Tassa mettānubhāveneva mahāsattassa pāramitānubhāvena ca sabbāni nhārumaṃsacammāni sandhīyiṃsu, pādo sañchannachavi sañchannalomo ahosi, asukaṭṭhāne baddho ahosītipi na paññāyi. Mahāsatto sukhappatto hutvā aṭṭhāsi. Taṃ disvā cittamigo somanassajāto luddassa anumodanaṃ karonto gāthamāha –

118. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā mahāmiga’’nti.

Atha mahāsatto ‘‘kiṃ nu kho esa luddo maṃ gaṇhanto attano kāmena gaṇhi, udāhu aññassa āṇattiyā’’ti cintetvā gahitakāraṇaṃ pucchi. Luddaputto āha – ‘‘sāmi, na mayhaṃ tumhehi kammaṃ atthi, rañño pana aggamahesī khemā nāma tumhākaṃ dhammakathaṃ sotukāmā, tadatthāya rañño āṇattiyā tvaṃ mayā gahito’’ti. Samma, evaṃ sante maṃ vissajjento atidukkaraṃ karosi, ehi maṃ netvā rañño dassehi, deviyā dhammaṃ kathessāmīti. Sāmi, rājāno nāma kakkhaḷā, ko jānāti, kiṃ bhavissati, mayhaṃ raññā dinnayasena kammaṃ natthi, gaccha tvaṃ yathāsukhanti. Puna mahāsatto ‘‘iminā maṃ vissajjentena atidukkaraṃ kataṃ, yasapaṭilābhassa upāyamassa karissāmī’’ti cintetvā ‘‘samma, piṭṭhiṃ tāva me hatthena parimajjā’’ti āha. ‘‘So parimajji, hattho suvaṇṇavaṇṇehi lomehi pūri’’. ‘‘Sāmi, imehi lomehi kiṃ karomī’’ti. ‘‘Samma, imāni haritvā rañño ca deviyā ca dassetvā ‘imāni tassa suvaṇṇavaṇṇamigassa lomānī’ti vatvā mama ṭhāne ṭhatvā imāhi gāthāhi deviyā dhammaṃ desehi, taṃ sutvāyeva cassā dohaḷo paṭippassambhissatī’’ti. ‘‘Dhammaṃ cara mahārājā’’ti dasa dhammacariyagāthā uggaṇhāpetvā pañca sīlāni datvā appamādena ovaditvā uyyojesi. Luddaputto mahāsattaṃ ācariyaṭṭhāne ṭhapetvā tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditvā lomāni paduminipattena gahetvā pakkāmi. Tepi tayo janā thokaṃ anugantvā mukhena gocarañca pānīyañca gahetvā mātāpitūnaṃ santikaṃ gamiṃsu. Mātāpitaro ‘‘tāta rohaṇa, tvaṃ kira pāse baddho kathaṃ muttosī’’ti pucchantā gāthamāhaṃsu –

119. ‘‘Kathaṃ tvaṃ pamokkho āsi, upanītasmi jīvite;
Kathaṃ putta amocesi, kūṭapāsamha luddako’’ti.

Tattha **upanītasmī**ti tava jīvite maraṇasantikaṃ upanīte kathaṃ pamokkho āsi.

Taṃ sutvā bodhisatto tisso gāthā abhāsi –

120. ‘‘Bhaṇaṃ kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāhi vācāhi, cittako maṃ amocayi.

121. ‘‘Bhaṇaṃ kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāhi vācāhi, sutanā maṃ amocayi.

122. ‘‘Sutvā kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāni sutvāna, luddako maṃ amocayī’’ti.

Tattha **bhaṇa**nti bhaṇanto. **Hadayaṅga**nti hadayaṅgamaṃ. Dutiyagāthāya **bhaṇa**nti bhaṇamānā. **Sutvā**ti so imesaṃ ubhinnaṃ vācaṃ sutvā.

Athassa mātāpitaro anumodantā āhaṃsu –

123. ‘‘Evaṃ ānandito hotu, saha dārehi luddako;
Yathā mayajja nandāma, disvā rohaṇamāgata’’nti.

Luddopi araññā nikkhamitvā rājakulaṃ gantvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Taṃ disvā rājā gāthamāha –

124. ‘‘Nanu tvaṃ avaca ludda, ‘migacammāni āhariṃ’;
Atha kena nu vaṇṇena, migacammāni nāharī’’ti.

Tattha **migacammānī**ti migaṃ vā cammaṃ vā. **Āhari**nti āharissāmi. Idaṃ vuttaṃ hoti – ambho ludda, nanu tvaṃ evaṃ avaca ‘‘migaṃ ānetuṃ asakkonto cammaṃ āharissāmi, taṃ asakkonto lomānī’’ti, so tvaṃ kena kāraṇena neva migaṃ, na migacammaṃ āharīti?

Taṃ sutvā luddo gāthamāha –

125. ‘‘Āgamā ceva hatthatthaṃ, kūṭapāsañca so migo;
Abajjhi taṃ migarājaṃ, tañca muttā upāsare.

126. ‘‘Tassa me ahu saṃvego, abbhuto lomahaṃsano;
Imañcāhaṃ migaṃ haññe, ajja hissāmi jīvita’’nti.

Tattha **āgamā**ti mahārāja, so migo mama hatthatthaṃ hatthapāsañceva mayā oḍḍitaṃ kūṭapāsañca āgato, tasmiñca kūṭapāse abajjhi. **Tañca muttā upāsare**ti tañca baddhaṃ apare muttā abaddhāva dve migā assāsentā taṃ nissāya aṭṭhaṃsu. **Abbhuto**ti pubbe abhūtapubbo. **Imañcāha**nti atha me saṃviggassa etadahosi ‘‘sace ahaṃ imaṃ migaṃ hanissāmi, ajjeva imasmiṃyeva ṭhāne jīvitaṃ jahissāmī’’ti.

Taṃ sutvā rājā āha –

127. ‘‘Kīdisā te migā ludda, kīdisā dhammikā migā;

Kathaṃvaṇṇā kathaṃsīlā, bāḷhaṃ kho ne pasaṃsasī''ti.

Idaṃ so rājā vimhayavasena punappunaṃ pucchati. Taṃ sutvā luddo gāthamāha –

128. ''Odātasiṅgā sucivālā, jātarūpatacūpamā;
Pādā lohitakā tesaṃ, añjitakkhā manoramā''ti.

Tattha **odātasiṅgā**ti rajatadāmasadisasiṅgā. **Sucivālā**ti cāmarivālasadisena sucinā vālena samannāgatā. **Lohitakā**ti rattanakhā pavāḷasadisā. **Pādā**ti khurapariyantā. **Añjitakkhā**ti añjitehi viya visuddhapañcapasādehi akkhīhi samannāgatā.

Iti so kathentova mahāsattassa suvaṇṇavaṇṇāni lomāni rañño hatthe ṭhapetvā tesaṃ migānaṃ sarīravaṇṇaṃ pakāsento gāthamāha –

129. ''Edisā te migā deva, edisā dhammikā migā;
Mātāpettibharā deva, na te so abhihāritu''nti.

Tattha **mātāpettibharā**ti jiṇṇe andhe mātāpitaro posenti, etādisā nesaṃ dhammikatā. **Na te so abhihāritu**nti so migarājā na sakkā kenaci tava paṇṇākāratthāya abhiharituntі attho. ''Abhihārayi''ntipi pāṭho, so ahaṃ taṃ te paṇṇākāratthāya nābhihārayiṃ na āharinti attho.

Iti so mahāsattassa ca cittamigassa ca sutanāya migapotikāya ca guṇaṃ kathetvā ''mahārāja, ahaṃ tena migaraññā 'attano lomāni dassetvā mama ṭhāne ṭhatvā dasahi rājadhammacariyagāthāhi deviyā dhammaṃ katheyyāsī'ti uggaṇhāpito āṇatto''ti āha. Taṃ sutvā rājā naṃ nhāpetvā ahatavatthāni nivāsetvā sattaratanakhacite pallaṅke nisīdāpetvā sayaṃ deviyā saddhiṃ nīcāsane ekamantaṃ nisīditvā taṃ añjaliṃ paggayha yācati. So dhammaṃ desento āha –

''Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, gāmesu nigamesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, raṭṭhesu janapadesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, samaṇabrāhmaṇesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

''Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti. (jā. 2.18.114-123);

Iti nesādaputto mahāsattena desitaniyāmena ākāsagaṅgaṃ otārento viya buddhalīlāya dhammaṃ desesi. Mahājano sādhukārasahassāni pavattesi. Dhammakathaṃ sutvāyeva deviyā dohaḷo paṭippassambhi. Rājā tussitvā luddaputtaṃ mahantena yasena santappento tisso gāthā abhāsi –

130. ‘‘Dammi nikkhasataṃ ludda, thūlañca maṇikuṇḍalaṃ;
Catussadañca pallaṅkaṃ, umāpupphasarinnibhaṃ.

131. ‘‘Dve ca sādisiyo bhariyā, usabhañca gavaṃ sataṃ;
Dhammena rajjaṃ kāressaṃ, bahukāro mesi luddaka.

132. ‘‘Kasivāṇijjā iṇadānaṃ, ucchācariyā ca luddaka;
Etena dāraṃ posehi, mā pāpaṃ akarī punā’’ti.

Tattha **thūla**nti mahagghaṃ maṇikuṇḍalapasādhanañca te dammi. **Catussada**nti caturussadaṃ, catuussīsakanti attho. **Umāpupphasarinnibha**nti nīlapaccattharaṇattā umāpupphasadisāya nibhāya obhāsena samannāgataṃ, kāḷavaṇṇadārusāramayaṃ vā. **Sādisiyo**ti aññamaññaṃ rūpena ca bhogena ca sadisā. **Usabhañca gavaṃ sata**nti usabhaṃ jeṭṭhakaṃ katvā gavaṃ satañca te dammi. **Kāressa**nti dasa rājadhamme akopento dhammeneva rajjaṃ kāressāmi. **Bahukāro mesī**ti suvaṇṇavaṇṇassa migarañño ṭhāne ṭhatvā dhammassa desitattā tvaṃ mama bahupakāro, migarājena vuttaniyāmeneva te ahaṃ pañcasu sīlesu patiṭṭhāpito. **Kasivāṇijjā**ti samma luddaka, ahampi migarājānaṃ adisvā tassa vacanameva sutvā pañcasu sīlesu patiṭṭhito, tvampi ito paṭṭhāya sīlavā hohi, yāni tāni kasivāṇijjāni iṇadānaṃ uñchācariyāti ājīvamukhāni, eteneva sammāājīvena tava puttadāraṃ posehi, mā puna pāpaṃ karīti.

So rañño kathaṃ sutvā ‘‘na me gharāvāsenattho, pabbajjaṃ me anujānātha devā’’ti anujānāpetvā raññā dinnadhanaṃ puttadārassa datvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā aṭṭha samāpattiyo nibbattetvā brahmalokaparāyaṇo ahosi. Rājāpi mahāsattassa ovāde ṭhatvā saggapuraṃ pūresi, tassa ovādo vassasahassaṃ pavatti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ bhikkhave pubbepi mamatthāya ānandena jīvitaṃ pariccattamevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā luddo channo ahosi, rājā sāriputto, devī khemā bhikkhunī, mātāpitaro mahārājakulāni, sutanā uppalavaṇṇā, cittamigo ānando, asīti migasahassāni sākiyagaṇo, rohaṇo migarājā pana ahameva ahosi’’nti.

Rohaṇamigajātakavaṇṇanā pañcamā.

## [502] 6. Cūḷahaṃsajātakavaṇṇanā

Ete haṃsā pakkamantīti idaṃ satthā veḷuvane viharanto ānandatherassa jīvitapariccāgameva ārabbha kathesi. Tadāpi hi dhammasabhāyaṃ therassa guṇakathaṃ kathentesu bhikkhūsu satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi ānandena mamatthāya jīvitaṃ pariccattamevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ bahuputtako nāma rājā rajjaṃ kāresi. Khemā nāmassa aggamahesī ahosi. Tadā mahāsatto suvaṇṇahaṃsayoniyaṃ nibbattitvā navutihaṃsasahassaparivuto cittakūṭe vasi. Tadāpi devī vuttanayeneva supinaṃ disvā rañño suvaṇṇavaṇṇahaṃsassa dhammadesanāsavanadohaḷaṃ ārocesi.

Rājāpi amacce pucchitvā ‘‘suvaṇṇavaṇṇahaṃsā nāma cittakūṭapabbate vasantī’’ti ca sutvā khemaṃ nāma saraṃ kāretvā nānappakārāni nivāpadhaññāni ropāpetvā catūsu kaṇṇesu devasikaṃ abhayaghosanaṃ ghosāpesi, ekañca luddaputtaṃ haṃsānaṃ gahaṇatthāya payojesi. Tassa payojitākāro ca, tena tattha sakuṇānaṃ upaparikkhitabhāvo ca, suvaṇṇahaṃsānaṃ āgatakāle rañño ārocetvā pāsānaṃ oḍḍitaniyāmo ca, mahāsattassa pāse baddhaniyāmo ca, sumukhassa haṃsasenāpatino tīsu haṃsaghaṭāsu taṃ adisvā nivattanañca sabbaṃ **mahāhaṃsajātake** (jā. 2.21.89 ādayo) āvi bhavissati. Idhāpi mahāsatto yaṭṭhipāse bajjhitvā pāsayaṭṭhiyaṃ olambantoyeva gīvaṃ pasāretvā haṃsānaṃ gatamaggaṃ olokento sumukhaṃ āgacchantaṃ disvā ‘‘āgatakāle naṃ vīmaṃsissāmī’’ti cintetvā tasmiṃ āgate tisso gāthā abhāsi –

133. ‘‘Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, kāmaṃ sumukha pakkama.

134. ‘‘Ohāya maṃ ñātigaṇā, ekaṃ pāsavasaṃ gataṃ;
Anapekkhamānā gacchanti, kiṃ eko avahiyyasi.

135. ‘‘Pateva patataṃ seṭṭha, natthi baddhe sahāyatā;
Mā anīghāya hāpesi, kāmaṃ sumukha pakkamā’’ti.

Tattha **bhayameritā**ti bhayeritā bhayatajjitā bhayacalitā. **Harittaca hemavaṇṇā**ti dvīhipi vacanehi tamevālapati. **Kāma**nti suvaṇṇattaca, suvaṇṇavaṇṇa, sundaramukha ekaṃsena pakkamāhiyeva, kiṃ te idhāgamanenāti vadati. **Ohāyā**ti maṃ jahitvā uppatitā. **Anapekkhamānā**ti te mama ñātakā mayi anapekkhāva gacchanti. **Patevā**ti uppateva. **Mā anīghāyā**ti ito gantvā pattabbāya niddukkhabhāvāya vīriyaṃ mā hāpesi.

Tato sumukho paṅkapiṭṭhe nisīditvā gāthamāha –

136. ‘‘Nāhaṃ dukkhaparetoti, dhataraṭṭha tuvaṃ jahe;
Jīvitaṃ maraṇaṃ vā me, tayā saddhiṃ bhavissatī’’ti.

Tattha **dukkhapareto**ti mahārāja, ‘‘tvaṃ maraṇadukkhapareto’’ti ettakeneva nāhaṃ taṃ jahāmi.

Evaṃ sumukhena sīhanāde kathite dhataraṭṭho gāthamāha –

137. ‘‘Etadariyassa kalyāṇaṃ, yaṃ tvaṃ sumukha bhāsasi;
Tañca vīmaṃsamānohaṃ, patatetaṃ avassaji’’nti.

Tattha **etadariyassā**ti yaṃ tvaṃ ‘‘nāhaṃ taṃ jahe’’ti bhāsasi, etaṃ ācārasampannassa ariyassa kalyāṇaṃ uttamavacanaṃ. **Patateta**nti ahañca na taṃ vissajjetukāmova evaṃ avacaṃ, atha kho taṃ vīmaṃsamāno ‘‘patatū’’ti etaṃ vacanaṃ avassajiṃ, gacchāti taṃ avocanti attho.

Evaṃ tesaṃ kathentānaññeva luddaputto daṇḍamādāya vegenāgato. Sumukho dhataraṭṭhaṃ assāsetvā tassābhimukho gantvā apacitiṃ dassetvā haṃsarañño guṇe kathesi. Tāvadeva luddo muducitto ahosi. So tassa muducittakaṃ ñatvā puna gantvā haṃsarājameva assāsento aṭṭhāsi. Luddopi haṃsarājānaṃ upasaṅkamitvā chaṭṭhaṃ gāthamāha –

138. ‘‘Apadena padaṃ yāti, antalikkhacaro dijo;
Ārā pāsaṃ na bujjhi tvaṃ, haṃsānaṃ pavaruttamā’’ti.

Tattha **apadena pada**nti mahārāja, tumhādiso antalikkhacaro dijo apade ākāse padaṃ katvā yāti. **Na bujjhi tva**nti so tvaṃ evarūpo dūratova imaṃ pāsaṃ na bujjhi na jānīti pucchati.

Mahāsatto āha –

139. ‘‘Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhatī’’ti.

Tattha **yadā parābhavo**ti samma luddaputta, yadā parābhavo avuḍḍhi vināso sampatto hoti, atha poso jīvitasaṅkhaye patte jālañca pāsañca patvāpi na jānātīti attho.

Luddo haṃsarañño kathaṃ abhinanditvā sumukhena saddhiṃ sallapanto tisso gāthā abhāsi –

140. ‘‘Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, tvaññeva avahiyyasi.

141. ‘‘Ete bhutvā ca pivitvā ca, pakkamanti vihaṅgamā;
Anapekkhamānā vakkaṅgā, tvaññeveko upāsasi.

142. ‘‘Kiṃ nu tyāyaṃ dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahiyyasī’’ti.

Tattha **tvaññevā**ti tvameva ohiyyasīti pucchati. **Upāsasī**ti payirupāsasi.

Sumukho āha –

143. ‘‘Rājā me so dijo mitto, sakhā pāṇasamo ca me;
Neva naṃ vijahissāmi, yāva kālassa pariyāya’’nti.

Tattha **yāva kālassa pariyāya**nti luddaputta, yāva jīvitakālassa pariyosānaṃ ahaṃ etaṃ na vijahissāmiyeva.

Taṃ sutvā luddo pasannacitto hutvā ‘‘sacāhaṃ evaṃ sīlasampannesu imesu aparajjhissāmi, pathavīpi me vivaraṃ dadeyya, kiṃ me rañño santikā laddhena dhanena, vissajjessāmi na’’nti cintetvā gāthamāha –

144. ‘‘Yo ca tvaṃ sakhino hetu, pāṇaṃ cajitumicchasi;
So te sahāyaṃ muñcāmi, hotu rājā tavānugo’’ti.

Tattha **yo ca tva**nti yo nāma tvaṃ. **So**ti so ahaṃ. **Tavānugo**ti esa haṃsarājā tava vasaṃ anugato hotu, tayā saddhiṃ ekaṭṭhāne vasatu.

Evañca pana vatvā dhataraṭṭhaṃ yaṭṭhipāsato otāretvā saratīraṃ netvā pāsaṃ muñcitvā muducittena lohitaṃ dhovitvā nhāruādīni paṭipādesi. Tassa muducittatāya mahāsattassa pāramitānubhāvena ca tāvadeva pādo sacchavi ahosi, baddhaṭṭhānampi na paññāyi. Sumukho bodhisattaṃ oloketvā tuṭṭhacitto anumodanaṃ karonto gāthamāha –

145. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā dijādhipa’’nti.

Taṃ sutvā luddo ‘‘gacchatha, sāmī’’ti āha. Atha naṃ mahāsatto ‘‘kiṃ pana tvaṃ samma, maṃ attano atthāya bandhi, udāhu aññassa āṇattiyā’’ti pucchitvā tena tasmiṃ kāraṇe ārocite ‘‘kiṃ nu kho me itova cittakūṭaṃ gantuṃ seyyo, udāhu nagara’’nti vimaṃsanto ‘‘mayi nagaraṃ gate luddaputto dhanaṃ labhissati, deviyā dohaḷo paṭippassambhissati, sumukhassa mittadhammo pākaṭo bhavissati, tathā mama ñāṇabalaṃ, khemañca saraṃ abhayadakkhiṇaṃ katvā labhissāmi, tasmā nagarameva gantuṃ seyyo''ti sanniṭṭhānaṃ katvā ''ludda, tvaṃ amhe kājenādāya rañño santikaṃ nehi, sace no rājā vissajjetukāmo bhavissati, vissajjessatī''ti āha. Rājāno nāma sāmi, kakkhaḷā, gacchatha tumheti. Mayaṃ tādisaṃ luddampi mudukaṃ karimha, rañño ārādhane amhākaṃ bhāro, nehiyeva no, sammāti. So tathā akāsi. Rājā haṃse disvāva somanassajāto hutvā dvepi haṃse kañcanapīṭhe nisīdāpetvā madhulāje khādāpetvā madhurodakaṃ pāyetvā añjaliṃ paggayha dhammakathaṃ āyāci. Haṃsarājā tassa sotukāmataṃ viditvā paṭhamaṃ tāva paṭisanthāramakāsi. Tatrimā haṃsassa ca rañño ca vacanapaṭivacanagāthāyo honti –

146. ''Kaccinnu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi.

147. ''Kusalaṃ ceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammena manusāsahaṃ.

148. ''Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ārā amittā te, chāyā dakkhiṇatoriva.

149. ''Athopi me amaccesu, doso koci na vijjati;
Atho ārā amittā me, chāyā dakkhiṇatoriva.

150. ''Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā.

151. ''Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā.

152. ''Kacci te bahavo puttā, sujātā raṭṭhavaḍḍhana;
Paññājavena sampannā, sammodanti tato tato.

153. ''Satameko ca me puttā, dhataraṭṭha mayā sutā;
Tesaṃ tvaṃ kiccamakkhāhi, nāvarujjhanti te vaco''ti.

Tattha **kusala**nti ārogyaṃ, itaraṃ tasseva vevacanaṃ. **Phīta**nti kacci te idaṃ raṭṭhaṃ phītaṃ subhikkhaṃ, dhammena ca naṃ anusāsasīti pucchati. **Doso**ti aparādho. **Chāyā dakkhiṇatorivā**ti yathā nāma dakkhiṇadisābhimukhā chāyā na vaḍḍhati, evaṃ te kacci amittā na vaḍḍhantīti vadati. **Sādisī**ti jātigottakulapadesehi samānā. Evarūpā hi aticārinī na hoti. **Assavā**ti vacanapaṭiggāhikā. **Puttarūpayasūpetā**ti puttehi ca rūpena ca yasena ca upetā. **Paññājavenā**ti paññāvegena paññaṃ javāpetvā tāni tāni kiccāni paricchindituṃ samatthāti pucchati. **Sammodanti tato tato**ti yattha yattha niyuttā honti, tato tato sammodanteva, na virujjhantīti pucchati. **Mayā sutā**ti mayā vissutā. Mañhi loko ''bahuputtarājā''ti vadati, iti te maṃ nissāya vissutā pākaṭā jātāti mayā sutā nāma hontīti vadati. **Tesaṃ tvaṃ kiccamakkhāhī**ti tesaṃ mama puttānaṃ ''idaṃ nāma karontū''ti tvaṃ kiccamakkhāhi, na te vacanaṃ avarujjhanti, ovādaṃ nesaṃ dehīti adhippāyenevamāha.

Taṃ sutvā mahāsatto tassa ovādaṃ dento pañca gāthā abhāsi –

154. ''Upapannopi ce hoti, jātiyā vinayena vā;
Atha pacchā kurute yogaṃ, kicche āpāsu sīdati.

155. ''Tassa saṃhīrapaññassa, vivaro jāyate mahā;
Rattimandhova rūpāni, thūlāni manupassati.

156. ‘‘Asāre sārayogaññū, matiṃ na tveva vindati;
Sarabhova giriduggasmiṃ, antarāyeva sīdati.

157. ‘‘Hīnajaccopi ce hoti, uṭṭhātā dhitimā naro;
Ācārasīlasampanno, nise aggīva bhāsati.

158. ‘‘Etaṃ me upamaṃ katvā, putte vijjāsu vācaya;
Saṃvirūḷhetha medhāvī, khette bījaṃva vuṭṭhiyā’’ti.

Tattha **vinayenā**ti ācārena. **Pacchā kurute yoga**nti yo ce sikkhitabbasikkhāsu daharakāle yogaṃ vīriyaṃ akatvā pacchā mahallakakāle karoti, evarūpo pacchā tathārūpe dukkhe vā āpadāsu vā uppannāsu sīdati, attānaṃ uddharituṃ na sakkoti. **Tassa saṃhīrapaññassā**ti tassa asikkhitattā tato tato haritabbapaññassa niccaṃ calabuddhino. **Vivaro**ti bhogādīnaṃ chiddaṃ, parihānīti attho. **Rattimandho**ti rattandho. Idaṃ vuttaṃ hoti – ‘‘yathā rattandho rattikāṇo rattiṃ candobhāsādīhi thūlarūpāneva passati, sukhumāni passituṃ na sakkoti, evaṃ asikkhito saṃhīrapañño kismiñcideva bhaye uppanne sukhumāni kiccāni passituṃ na sakkoti, oḷārikeyeva passati, tasmā tava putte daharakāleyeva sikkhāpetuṃ vaṭṭatī’’ti.

Asāreti nissāre lokāyatavedasamaye. **Sārayogaññū**ti sārayutto esa samayoti maññamāno. **Matiṃ na tveva vindatī**ti bahuṃ sikkhitvāpi paññaṃ na labhatiyeva. **Giriduggasmi**nti so evarūpo yathā nāma sarabho attano vasanaṭṭhānaṃ āgacchanto antarāmagge visamampi samanti maññamāno giridugge vegenāgacchanto narakapapātaṃ patitvā antarāyeva sīdati, āvāsaṃ na pāpuṇāti, evametaṃ asāraṃ lokāyatavedasamayaṃ sārasaññāya uggahetvā mahāvināsaṃ pāpuṇāti. Tasmā tava putte atthanissitesu vaḍḍhiāvahesu kiccesu yojetvā sikkhāpehīti. **Nise aggīvā**ti mahārāja, hīnajātikopi uṭṭhānādiguṇasampanno rattiṃ aggikkhandho viya obhāsati. **Etaṃ me**ti etaṃ mayā vuttaṃ rattandhañca aggikkhandhañca upamaṃ katvā tava putte vijjāsu vācaya, sikkhitabbayuttāsu sikkhāsu yojehi. Evaṃ yutto hi yathā sukhette suvuṭṭhiyā bījaṃ saṃvirūhati, tatheva medhāvī saṃvirūhati, yasena ca bhogehi ca vaḍḍhatīti.

Evaṃ mahāsatto sabbarattiṃ rañño dhammaṃ desesi, deviyā dohaḷo paṭippassambhi. Mahāsatto aruṇuggamanavelāyameva rājānaṃ pañcasu sīlesu patiṭṭhapetvā appamādena ovaditvā saddhiṃ sumukhena uttarasīhapañjarena nikkhamitvā cittakūṭameva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepi iminā mamatthāya jīvitaṃ pariccattamevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā luddo channo ahosi, rājā sāriputto, devī khemābhikkhunī, haṃsaparisā sākiyagaṇo, sumukho ānando, haṃsarājā pana ahameva ahosi’’nti.

Cūḷahaṃsajātakavaṇṇanā chaṭṭhā.

## [503] 7. Sattigumbajātakavaṇṇanā

Migaluddo mahārājāti idaṃ satthā maddakucchismiṃ migadāye viharanto devadattaṃ ārabbha kathesi. Devadattena hi silāya paviddhāya bhagavato pāde sakalikāya khate balavavedanā uppajji. Tathāgatassa dassanatthāya bahū bhikkhū sannipatiṃsu. Atha bhagavā parisaṃ sannipatitaṃ disvā ‘‘bhikkhave, idaṃ senāsanaṃ atisambādhaṃ, sannipāto mahā bhavissati, maṃ mañcasivikāya maddakucchiṃ nethā’’ti āha. Bhikkhū tathā kariṃsu. Jīvako tathāgatassa pādaṃ phāsukaṃ akāsi. Bhikkhū satthu santike nisinnāva kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, devadatto sayampi pāpo, parisāpissa pāpā, iti so pāpo pāpaparivārova viharatī’’ti. Satthā ‘‘kiṃ kathetha, bhikkhave’’ti pucchitvā ‘‘idaṃ nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi devadatto pāpo pāpaparivāroyevā’’ti vatvā atītaṃ āhari.

Atīte uttarapañcālanagare pañcālo nāma rājā rajjaṃ kāresi. Mahāsatto araññāyatane ekasmiṃ sānupabbate simbalivane ekassa suvaraññño putto hutvā nibbatti, dve bhātaro ahesuṃ. Tassa pana pabbatassa uparivāte coragāmako ahosi pañcannaṃ corasatānaṃ nivāso, adhovāte assamo pañcannaṃ isisatānaṃ nivāso. Tesaṃ suvapotakānaṃ pakkhanikkhamanakāle vātamaṇḍalikā udapādi. Tāya pahaṭo eko suvapotako coragāmake corānaṃ āvudhantare patito, tassa tattha patitattā ‘‘sattigumbo’’tveva nāmaṃ kariṃsu. Eko assame vālukatale pupphantare pati, tassa tattha patitattā ‘‘pupphako’’tveva nāmaṃ kariṃsu. Sattigumbo corānaṃ antare vaḍḍhito, pupphako isīnaṃ.

Athekadivasaṃ rājā sabbālaṅkārapaṭimaṇḍito rathavaraṃ abhiruhitvā mahantena parivārena migavadhāya nagarato nātidūre supupphitaphalitaṃ ramaṇīyaṃ upagumbavanaṃ gantvā ‘‘yassa passena migo palāyati, tasseva gīvā’’ti vatvā rathā oruyha paṭicchādetvā dinne koṭṭhake dhanuṃ ādāya aṭṭhāsi. Purisehi migānaṃ uṭṭhāpanatthāya vanagumbesu pothiyamānesu eko eṇimigo uṭṭhāya gamanamaggaṃ olokento rañño ṭhitaṭṭhānasseva vivittataṃ disvā tadabhimukho pakkhanditvā palāyi. Amaccā ‘‘kassa passena migo palāyito’’ti pucchantā ‘‘rañño passenā’’ti ñatvā raññā saddhiṃ keḷiṃ kariṃsu. Rājā asmimānena tesaṃ keḷiṃ asahanto ‘‘idāni taṃ migaṃ gahessāmī’’ti rathaṃ āruyha ‘‘sīghaṃ pesehī’’ti sārathiṃ āṇāpetvā migena gatamaggaṃ paṭipajji. Rathaṃ vegena gacchantaṃ parisā anubandhituṃ nāsakkhi. Rājā sārathidutiyo yāva majjhanhikā gantvā taṃ migaṃ adisvā nivattanto tassa coragāmassa santike ramaṇīyaṃ kandaraṃ disvā rathā oruyha nhatvā ca pivitvā ca paccuttari. Athassa sārathi rathassa uttarattharaṇaṃ otāretvā sayanaṃ rukkhacchāyāya paññapesi, so tattha nipajji. Sārathipi tassa pāde sambāhanto nisīdi. Rājā antarantarā niddāyati ceva pabujjhati ca.

Coragāmavāsino corāpi rañño ārakkhaṇatthāya araññameva pavisiṃsu. Coragāmake sattigumbo ceva bhattarandhako patikolambo nāmeko puriso cāti dveva ohīyiṃsu. Tasmiṃ khaṇe sattigumbo gāmakā nikkhamitvā rājānaṃ disvā ‘‘imaṃ niddāyamānameva māretvā ābharaṇāni gahessāmā’’ti cintetvā patikolambassa santikaṃ gantvā taṃ kāraṇaṃ ārocesi. Tamatthaṃ pakāsento satthā pañca gāthā abhāsi –

159. ‘‘Migaluddo mahārājā, pañcālānaṃ rathesabho;
Nikkhanto saha senāya, ogaṇo vanamāgamā.

160. ‘‘Tatthaddasā araññasmiṃ, takkarānaṃ kuṭiṃ kataṃ;
Tassā kuṭiyā nikkhamma, suvo luddāni bhāsati.

161. ‘‘Sampannavāhano poso, yuvā sammaṭṭhakuṇḍalo;
Sobhati lohituṇhīso, divā sūriyova bhāsati.

162. ‘‘Majjhanhike sampatike, sutto rājā sasārathi;
Handassābharaṇaṃ sabbaṃ, gaṇhāma sāhasā mayaṃ.

163. ‘‘Nisīthepi rahodāni, sutto rājā sasārathi;
Ādāya vatthaṃ maṇikuṇḍalañca, hantvāna sākhāhi avattharāmā’’ti.

Tattha **migaluddo**ti luddo viya migānaṃ gavesanato ‘‘migaluddo’’ti vutto. **Ogaṇo**ti gaṇā ohīno parihīno hutvā. **Takkarānaṃ kuṭiṃ kata**nti so rājā tattha araññe corānaṃ vasanatthāya kataṃ gāmakaṃ addasa. **Tassā**ti tato corakuṭito. **Luddāni bhāsatī**ti patikolambena saddhiṃ dāruṇāni vacanāni katheti. **Sampannavāhano**ti sampannaassavāhano. **Lohituṇhīso**ti rattena uṇhīsapaṭṭena samannāgato. **Sampatike**ti sampati idāni, evarūpe ṭhitamajjhanhikakāleti attho. **Sāhasā**ti sāhasena pasayhākāraṃ katvā gaṇhāmāti vadati. **Nisīthepi rahodānī**ti nisīthepi idānipi raho. Idaṃ vadati – yathā nisīthe aḍḍharattasamaye manussā kilantā sayanti, raho nāma hoti, idāni ṭhitamajjhanhikepi kāle tathevāti. **Hantvānā**ti rājānaṃ māretvā vatthābharaṇānissa gahetvā atha naṃ pāde gahetvā kaḍḍhitvā ekamante sākhāhi paṭicchādemāti.

Iti so vegena sakiṃ nikkhamati, sakiṃ patikolambassa santikaṃ gacchati. So tassa vacanaṃ sutvā nikkhamitvā olokento rājabhāvaṃ ñatvā bhīto gāthamāha –

164. ‘‘Kinnu ummattarūpova, sattigumba pabhāsasi;
Durāsadā hi rājāno, aggi pajjalito yathā’’ti.

Atha naṃ suvo gāthāya ajjhabhāsi –

165. ‘‘Atha tvaṃ patikolamba, matto thullāni gajjasi;
Mātari mayha naggāya, kinnu tvaṃ vijigucchase’’ti.

Tattha **atha tva**nti nanu tvaṃ. **Matto**ti corānaṃ ucchiṭṭhasuraṃ labhitvā tāya matto hutvā pubbe mahāgajjitāni gajjasi. **Mātarī**ti corajeṭṭhakassa bhariyaṃ sandhāyāha. Sā kira tadā sākhābhaṅgaṃ nivāsetvā carati. **Vijigucchase**ti mama mātari naggāya kinnu tvaṃ idāni corakammaṃ jigucchasi, kātuṃ na icchasīti.

Rājā pabujjhitvā tassa tena saddhiṃ manussabhāsāya kathentassa vacanaṃ sutvā ‘‘sappaṭibhayaṃ idaṃ ṭhāna’’nti sārathiṃ uṭṭhāpento gāthamāha –

166. ‘‘Uṭṭhehi samma taramāno, rathaṃ yojehi sārathi;
Sakuṇo me na ruccati, aññaṃ gacchāma assama’’nti.

Sopi sīghaṃ uṭṭhahitvā rathaṃ yojetvā gāthamāha –

167. ‘‘Yutto ratho mahārāja, yutto ca balavāhano;
Adhitiṭṭha mahārāja, aññaṃ gacchāma assama’’nti.

Tattha **balavāhano**ti balavavāhano, mahāthāmaassasampannoti attho. **Adhitiṭṭhā**ti abhiruha.

Abhiruḷhamatteyeva ca tasmiṃ sindhavā vātavegena pakkhandiṃsu. Sattigumbo rathaṃ gacchantaṃ disvā saṃvegappatto dve gāthā abhāsi –

168. ‘‘Ko numeva gatā sabbe, ye asmiṃ paricārakā;
Esa gacchati pañcālo, mutto tesaṃ adassanā.

169. ‘‘Kodaṇḍakāni gaṇhatha, sattiyo tomarāni ca;
Esa gacchati pañcālo, mā vo muñcittha jīvata’’nti.

Tattha **ko nume**ti kuhiṃ nu ime. **Asmi**nti imasmiṃ assame. **Paricārakā**ti corā. **Adassanā**ti etesaṃ corānaṃ adassanena mutto esa gacchatīti, etesaṃ hatthato mutto hutvā esa adassanaṃ gacchatītipi attho. **Kodaṇḍakānī**ti dhanūni. **Jīvata**nti tumhākaṃ jīvantānaṃ mā muñcittha, āvudhahatthā dhāvitvā gaṇhatha nanti.

Evaṃ tassa viravitvā aparāparaṃ dhāvantasseva rājā isīnaṃ assamaṃ patto. Tasmiṃ khaṇe isayo phalāphalatthāya gatā. Eko pupphakasuvova assamapade ṭhito hoti. So rājānaṃ disvā paccuggamanaṃ katvā paṭisanthāramakāsi. Tamatthaṃ pakāsento satthā catasso gāthā abhāsi –

170. ‘‘Athāparo paṭinandittha, suvo lohitatuṇḍako;
Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

171. ‘‘Tiṇḍukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

172. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi.

173. ‘‘Araññaṃ uñchāya gatā, ye asmiṃ paricārakā;
Sayaṃ uṭṭhāya gaṇhavho, hatthā me natthi dātave’’ti.

Tattha **paṭinanditthā**ti rājānaṃ disvāva tussi. **Lohitatuṇḍako**ti rattatuṇḍo sobhaggappatto. **Madhuke**ti madhukaphalāni. **Kāsumāriyo**ti evaṃnāmakāni phalāni, kāraphalāni vā. **Tato pivā**ti tato pānīyamāḷato gahetvā pānīyaṃ piva. **Ye asmiṃ paricārakā**ti mahārāja, ye imasmiṃ assame vicaraṇakā isayo, te araññaṃ uñchāya gatā. **Gaṇhavho**ti phalāphalāni gaṇhatha. **Dātave**ti dātuṃ.

Rājā tassa paṭisanthāre pasīditvā gāthādvayamāha –

174. ‘‘Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Atheso itaro pakkhī, suvo luddāni bhāsati.

175. ‘‘‘Etaṃ hanatha bandhatha, mā vo muñcittha jīvataṃ’;
Iccevaṃ vilapantassa, sotthiṃ pattosmi assama’’nti.

Tattha **itaro**ti corakuṭiyaṃ suvako. **Icceva**nti ahaṃ pana tassa evaṃ vilapantasseva imaṃ assamaṃ sotthinā patto.

Rañño kathaṃ sutvā pupphako dve gāthā abhāsi –

176. ‘‘Bhātarosma mahārāja, sodariyā ekamātukā;
Ekarukkhasmiṃ saṃvaḍḍhā, nānākhettagatā ubho.

177. ‘‘Sattigumbo ca corānaṃ, ahañca isinaṃ idha;
Asataṃ so, sataṃ ahaṃ, tena dhammena no vinā’’ti.

Tattha **bhātarosmā**ti mahārāja, so ca ahañca ubho bhātaro homa. **Corāna**nti so corānaṃ santike saṃvaḍḍho, ahaṃ isīnaṃ santike. **Asataṃ so, sataṃ aha**nti so asādhūnaṃ dussīlānaṃ santikaṃ upagato, ahaṃ sādhūnaṃ sīlavantānaṃ. **Tena dhammena no vinā**ti mahārāja, taṃ sattigumbaṃ corā coradhammena corakiriyāya vinesuṃ, maṃ isayo isidhammena isisīlācārena, tasmā sopi tena coradhammena no vinā hoti, ahampi isidhammena no vinā homīti.

Idāni taṃ dhammaṃ vibhajanto gāthādvayamāha –

178. ‘‘Tattha vadho ca bandho ca, nikatī vañcanāni ca;
Ālopā sāhasākārā, tāni so tattha sikkhati.

179. ‘‘Idha saccañca dhammo ca, ahiṃsā saṃyamo damo;
Āsanūdakadāyīnaṃ, aṅke vaddhosmi bhāradhā’’ti.

Tattha **nikatī**ti patirūpakena vañcanā. **Vañcanānī**ti ujukavañcanāneva. **Ālopā**ti divā gāmaghātā. **Sāhasākārā**ti gehaṃ pavisitvā maraṇena tajjetvā sāhasikakammakaraṇāni. **Sacca**nti sabhāvo. **Dhammo**ti sucaritadhammo. **Ahiṃsā**ti mettāpubbabhāgo. **Saṃyamo**ti sīlasaṃyamo. **Damo**ti indriyadamanaṃ. **Āsanūdakadāyīna**nti abbhāgatānaṃ āsanañca udakañca dānasīlānaṃ. **Bhāradhā**ti rājānaṃ ālapati.

Idāni rañño dhammaṃ desento imā gāthā abhāsi –

180. ‘‘Yaṃ yañhi rāja bhajati, santaṃ vā yadi vā asaṃ;
Sīlavantaṃ visīlaṃ vā, vasaṃ tasseva gacchati.

181. ‘‘Yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati;
Sopi tādisako hoti, sahavāso hi tādiso.

182. ‘‘Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;
Saro diddho kalāpaṃva, alittamupalimpati;
Upalepabhayā dhīro, neva pāpasakhā siyā.

183. ‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.

184. ‘‘Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā.

185. ‘‘Tasmā pattapuṭasseva, ñatvā sampākamattano;
Asante nopaseveyya, sante seveyya paṇḍito;
Asanto nirayaṃ nenti, santo pāpenti suggati’’nti.

Tattha **santaṃ vā yadi vā asa**nti sappurisaṃ vā asappurisaṃ vā. **Sevamāno sevamāna**nti seviyamāno ācariyo sevamānaṃ antevāsikaṃ. **Samphuṭṭho**ti antevāsinā vā phuṭṭho ācariyo. **Samphusaṃ para**nti paraṃ ācariyaṃ samphusanto antevāsī vā. **Alitta**nti taṃ antevāsikaṃ pāpadhammena alittaṃ so ācariyo visadiddho saro sesaṃ sarakalāpaṃ viya limpati. **Evaṃ bālūpasevanā**ti bālūpasevī hi pūtimacchaṃ upanayhanakusaggaṃ viya hoti, pāpakammaṃ akarontopi avaṇṇaṃ akittiṃ labhati. **Dhīrūpasevanā**ti dhīrūpasevī puggalo tagarādigandhajātipaliveṭhanapattaṃ viya hoti, paṇḍito bhavituṃ asakkontopi kalyāṇamittasevī guṇakittiṃ labhati. **Pattapuṭassevā**ti duggandhasugandhapaliveṭhanapaṇṇasseva. **Sampākamattano**ti kalyāṇamittasaṃsaggavasena attano paripākaṃ paribhāvanaṃ ñatvāti attho. **Pāpenti suggati**nti santo sammādiṭṭhikā attānaṃ nissite satte saggameva pāpentīti desanaṃ yathānusandhimeva pāpesi.

Rājā tassa dhammakathāya pasīdi, isigaṇopi āgato. Rājā isayo vanditvā ‘‘bhante, maṃ anukampamānā mama vasanaṭṭhāne vasathā’’ti vatvā tesaṃ paṭiññaṃ gahetvā nagaraṃ gantvā suvānaṃ abhayaṃ adāsi. Isayopi tattha agamaṃsu. Rājā isigaṇaṃ uyyāne vasāpento yāvajīvaṃ upaṭṭhahitvā saggapuraṃ pūresi. Athassa puttopi chattaṃ ussāpento isigaṇaṃ paṭijaggiyevāti tasmiṃ kulaparivaṭṭe satta rājāno isigaṇassa dānaṃ pavattayiṃsu. Mahāsatto arañño vasantoyeva yathākammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepi devadatto pāpo pāpaparivāroyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā sattigumbo devadatto ahosi, corā devadattaparisā, rājā ānando, isigaṇā buddhaparisā, pupphakasuvo pana ahameva ahosi’’nti.

Sattigumbajātakavaṇṇanā sattamā.

## [504] 8. Bhallātiyajātakavaṇṇanā

Bhallātiyo nāma ahosi rājāti idaṃ satthā jetavane viharanto mallikaṃ deviṃ ārabbha kathesi. Tassā kira ekadivasaṃ raññā saddhiṃ sayanaṃ nissāya kalaho ahosi. Rājā kujjhitvā naṃ na olokesi. Sā cintesi ‘‘nanu tathāgato rañño mayi kuddhabhāvaṃ na jānātī’’ti. Satthā taṃ kāraṇaṃ ñatvā punadivase bhikkhusaṅghaparivuto sāvatthiṃ piṇḍāya pavisitvā rañño gehadvāraṃ gato. Rājā paccuggantvā pattaṃ gahetvā satthāraṃ pāsādaṃ āropetvā paṭipāṭiyā bhikkhusaṅghaṃ nisīdāpetvā dakkhiṇodakaṃ datvā paṇītenāhārena parivisitvā bhattakiccāvasāne ekamantaṃ nisīdi. Satthā ''kiṃ nu kho, mahārāja, mallikā na paññāyatī''ti pucchitvā ''attano sukhamadamattatāyā''ti vutte ''nanu, mahārāja, tvaṃ pubbe kinnarayoniyaṃ nibbattitvā ekarattiṃ kinnariyā vinā hutvā satta vassasatāni paridevamāno vicarī''ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ bhallātiyo nāma rājā rajjaṃ kārento ''aṅgārapakkamigamaṃsaṃ khādissāmī''ti rajjaṃ amaccānaṃ niyyādetvā sannaddhapañcāvudho susikkhitakoleyyakasuṇakhagaṇaparivuto nagarā nikkhamitvā himavantaṃ pavisitvā anugaṅgaṃ gantvā upari abhiruhituṃ asakkonto ekaṃ gaṅgaṃ otiṇṇanadiṃ disvā tadanusārena gacchanto migasūkarādayo vadhitvā aṅgārapakkamaṃsaṃ khādanto uccaṭṭhānaṃ abhiruhi. Tattha ramaṇīyā nadikā paripuṇṇakāle thanapamāṇodakā hutvā sandati, aññadā jaṇṇukapamāṇodakā hoti. Tattha nānappakārakā macchakacchapā vicaranti. Udakapariyante rajatapaṭṭavaṇṇavālukā ubhosu tīresu nānāpupphaphalabharitavinamitā rukkhā pupphaphalarasamattehi nānāvihaṅgamabhamaragaṇehi samparikiṇṇā vividhamigasaṅghanisevitā sītacchāyā. Evaṃ ramaṇīyāya hemavatanadiyā tīre dve kinnarā aññamaññaṃ āliṅgitvā paricumbitvā nānappakārehi paridevantā rodanti.

Rājā tassā nadiyā tīrena gandhamādanaṃ abhiruhanto te kinnare disvā ''kiṃ nu kho ete evaṃ paridevanti, pucchissāmi ne''ti cintetvā sunakhe oloketvā accharaṃ pahari. Susikkhitakoleyyakasunakhā tāya saññāya gumbaṃ pavisitvā urena nipajjiṃsu. So tesaṃ paṭisallīnabhāvaṃ ñatvā dhanukalāpañceva sesāvudhāni ca rukkhaṃ nissāya ṭhapetvā padasaddaṃ akaronto saṇikaṃ tesaṃ santikaṃ gantvā ''kiṃkāraṇā tumhe rodathā''ti kinnare pucchi. Tamatthaṃ pakāsento satthā tisso gāthā abhāsi –

186. ''Bhallātiyo nāma ahosi rājā, raṭṭhaṃ pahāya migavaṃ acāri so;
Agamā girivaraṃ gandhamādanaṃ, supupphitaṃ kimpurisānuciṇṇaṃ.

187. ''Sāḷūrasaṅghañca nisedhayitvā, dhanuṃ kalāpañca so nikkhipitvā;
Upāgami vacanaṃ vattukāmo, yatthaṭṭhitā kimpurisā ahesuṃ.

188. ''Himaccaye hemavatāya tīre, kimidhaṭṭhitā mantayavho abhiṇhaṃ;
Pucchāmi vo mānusadehavaṇṇe, kathaṃ vo jānanti manussaloke''ti.

Tattha **sāḷūrasaṅgha**nti sunakhagaṇaṃ. **Himaccaye**ti catunnaṃ hemantamāsānaṃ atikkame. **Hemavatāyā**ti imissā hemavatāya nadiyā tīre.

Rañño vacanaṃ sutvā kinnaro tuṇhī ahosi, kinnarī pana raññā saddhiṃ sallapi –

189. ''Mallaṃ giriṃ paṇḍarakaṃ tikūṭaṃ, sītodakā anuvicarāma najjo;
Migā manussāva nibhāsavaṇṇā, jānanti no kimpurisāti luddā''ti.

Tattha **mallaṃ giri**nti samma luddaka, mayaṃ imaṃ mallagiriñca paṇḍarakañca tikūṭañca imā ca najjo anuvicarāma. ''Mālāgiri''ntipi pāṭho. **Nibhāsavaṇṇā**ti nibhāsamānavaṇṇā, dissamānasarīrāti attho.

Tato rājā tisso gāthā abhāsi –

190. ''Sukiccharūpaṃ paridevayavho, āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane rodatha appatītā.

191. ''Sukiccharūpaṃ paridevayavho, āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane vilapatha appatītā.

192. ‘‘Sukiccharūpaṃ paridevayavho, āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane socatha appatītā’’ti.

Tattha **sukiccharūpa**nti suṭṭhu dukkhappattā viya hutvā. **Āliṅgito cāsi piyo piyāyā**ti tayā piyāya tava piyo āliṅgito ca āsi. ‘‘Āliṅgiyo cāsī’’tipi pāṭho, ayamevattho. **Kimidha vane**ti kiṃkāraṇā idha vane antarantarā āliṅgitvā paricumbitvā piyakathaṃ kathetvā puna appatītā rodathāti.

Tato parā ubhinnampi ālāpasallāpagāthā honti –

193. ‘‘Mayekarattaṃ vippavasimha ludda, akāmakā aññamaññaṃ sarantā;
Tamekarattaṃ anutappamānā, socāma ‘sā ratti punaṃ na hossati’.

194. ‘‘Yamekarattaṃ anutappathetaṃ, dhanaṃva naṭṭhaṃ pitaraṃva petaṃ;
Pucchāmi vo mānusadehavaṇṇe, kathaṃ vinā vāsamakappayittha.

195. ‘‘Yamimaṃ nadiṃ passasi sīghasotaṃ, nānādumacchādanaṃ selakūlaṃ;
Taṃ me piyo uttari vassakāle, mamañca maññaṃ anubandhatīti.

196. ‘‘Ahañca aṅkolakamocināmi, atimuttakaṃ sattaliyothikañca;
‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’.

197. ‘‘Ahañcidaṃ kuravakamocināmi, uddālakā pāṭalisindhuvārakā;
‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’.

198. ‘‘Ahañca sālassa supupphitassa, oceyya pupphāni karomi mālaṃ;
‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’.

199. ‘‘Ahañca sālassa supupphitassa, oceyya pupphāni karomi bhāraṃ;
Idañca no hehiti santharatthaṃ, yatthajjimaṃ viharissāma rattiṃ.

200. ‘‘Ahañca kho agaḷuṃ candanañca, silāya piṃsāmi pamattarūpā;
‘Piyo ca me hehiti rositaṅgo, ahañca naṃ rositā ajjhupessaṃ’.

201. ‘‘Athāgamā salilaṃ sīghasotaṃ, nudaṃ sāle salaḷe kaṇṇikāre;
Āpūratha tena muhuttakena, sāyaṃ nadī āsi mayā suduttarā.

202. ‘‘Ubhosu tīresu mayaṃ tadā ṭhitā, sampassantā ubhayo aññamaññaṃ;
Sakimpi rodāma sakiṃ hasāma, kicchena no āgamā saṃvarī sā.

203. ‘‘Pātova kho uggate sūriyamhi, catukkaṃ nadiṃ uttariyāna ludda;
Āliṅgiyā aññamaññaṃ mayaṃ ubho, sakimpi rodāma sakiṃ hasāma.

204. ‘‘Tīhūnakaṃ satta satāni ludda, yamidha mayaṃ vippavasimha pubbe;
Vassekimaṃ jīvitaṃ bhūmipāla, ko nīdha kantāya vinā vaseyya.

205. ‘‘Āyuñca vo kīvatako nu samma, sacepi jānātha vadetha āyuṃ;
Anussavā vuḍḍhato āgamā vā, akkhātha metaṃ avikampamānā.

206. ‘‘Āyuñca no vassasahassaṃ ludda, na cantarā pāpako atthi rogo;
Appañca dukkhaṃ sukhameva bhiyyo, avītarāgā vijahāma jīvita’’nti.

Tattha **mayekaratta**nti mayaṃ ekarattaṃ. **Vippavasimhā**ti vippayuttā hutvā vasimha.

Anutappamānāti ‘‘anicchamānānaṃ no ekaratto atīto’’ti taṃ ekarattaṃ anucintayamānā. **Punaṃ na hessatī**ti puna na bhavissati nāgamissatīti socāma. **Dhanaṃva naṭṭhaṃ pitaraṃva petaṃ**ti dhanaṃ vā naṭṭhaṃ pitaraṃ vā mātaraṃ vāpetaṃ kālakataṃ kiṃ nu kho tumhe cintayamānā kena kāraṇena taṃ ekarattaṃ vinā vāsaṃ akappayittha, idaṃ me ācikkhathāti pucchati. **Yamima**nti yaṃ imaṃ. **Selakūla**nti dvinnaṃ selānaṃ antare sandamānaṃ. **Vassakāle**ti ekassa meghassa uṭṭhāya vassanakāle. Amhākañhi imasmiṃ vanasaṇḍe rativasena carantānaṃ eko megho uṭṭhahi. Atha me piyasāmiko kinnaromaṃ ‘‘pacchato āgacchatī’’ti maññamāno etaṃ nadiṃ uttarīti āha.

Ahañcāti ahaṃ panetassa paratīraṃ gatabhāvaṃ ajānantī supupphitāni aṅkolakādīni pupphāni ocināmi. Tattha **sattaliyothikañcā**ti kundālapupphañca suvaṇṇayothikañca ocinantī pana ‘‘piyo ca me mālabhārī bhavissati, ahañca naṃ mālinī hutvā ajjhupessa’’nti iminā kāraṇena ocināmi. **Uddālakā pāṭalisindhuvārakā**ti tepi mayā ocitāyevāti vadati. **Oceyyā**ti ocinitvā. **Agaḷuṃ candanañcā**ti kāḷāgaḷuñca rattacandanañca. **Rositaṅgo**ti vilittasarīro. **Rositā**ti vilittā hutvā. **Ajjhupessa**nti sayane upagamissāmi. **Nudaṃ sāle salaḷe kaṇṇikāre**ti etāni mayā ocinitvā tīre ṭhapitāni pupphāni nudantaṃ harantaṃ. **Suduttarā**ti tassā hi orimatīre ṭhitakāleyeva nadiyā udakaṃ āgataṃ, taṅkhaṇaññeva sūriyo atthaṅgato, vijjulatā niccharanti, kinnarā nāma udakabhīrukā honti, iti sā otarituṃ na visahi. Tenāha **‘‘sāyaṃ nadī āsi mayā suduttarā’’**ti.

Sampassantāti vijjulatāniccharaṇakāle passantā. **Rodāmā**ti andhakārakāle apassantā rodāma, vijjulatāniccharaṇakāle passantā hasāma. **Saṃvarī**ti ratti. **Catukka**nti tucchaṃ. **Uttariyānā**ti uttaritvā. **Tīhūnaka**nti tīhi ūnāni satta vassasatāni. **Yamidha maya**nti yaṃ kālaṃ idha mayaṃ vippavasimha, so ito tīhi ūnakāni satta vassasatāni hontīti vadati. **Vassekima**nti vassaṃ ekaṃ imaṃ, tumhākaṃ ekameva vassasataṃ imaṃ jīvitanti vadati. **Ko nīdhā**ti evaṃ parittake jīvite ko nu idha kantāya vinā bhaveyya, ayuttaṃ tava piyabhariyāya vinā bhavituntī dīpeti.

Kīvatako nūti rājā kinnariyā vacanaṃ sutvā ‘‘imesaṃ āyuppamāṇaṃ pucchissāmī’’ti cintetvā ‘‘tumhākaṃ kittako āyū’’ti pucchati. **Anussavā**ti sace vo kassaci vadantassa vā sutaṃ, mātāpitūnaṃ vā vuḍḍhānaṃ mahallakānaṃ santikā āgamo atthi, atha me tato anussavā vuḍḍhato āgamā vā etaṃ avikampamānā akkhātha. **Na cantarā**ti amhākaṃ vassasahassaṃ āyu, antarā ca no pāpako jīvitantarāyakaro rogopi natthi. **Avītarāgā**ti aññamaññaṃ avigatapemāva hutvā.

Taṃ sutvā rājā ‘‘ime hi nāma tiracchānagatā hutvā ekarattiṃ vippayogena satta vassasatāni rodantā vicaranti, ahaṃ pana tiyojanasatike rajje mahāsampattiṃ pahāya araññe vicarāmi, aho akiccakārimhī’’ti tatova nivatto bārāṇasiṃ gantvā ‘‘kiṃ te, mahārāja, himavante acchariyaṃ diṭṭha’’nti amaccehi puṭṭho sabbaṃ ārocetvā tato paṭṭhāya dānāni dadanto bhoge bhuñji. Tamatthaṃ pakāsento satthā –

207. ‘‘Idañca sutvāna amānusānaṃ, bhallātiyo ittaraṃ jīvitanti;
Nivattatha na migavaṃ acari, adāsi dānāni abhuñji bhoge’’ti. –

Imaṃ gāthaṃ vatvā puna ovadanto dve gāthā abhāsi –

208. ‘‘Idañca sutvāna amānusānaṃ, sammodatha mā kalahaṃ akattha;
Mā vo tapī attakammāparādho, yathāpi te kimpurisekarattaṃ.

209. ‘‘Idañca sutvāna amānusānaṃ, sammodatha mā vivādaṃ akattha;
Mā vo tapī attakammāparādho, yathāpi te kimpurisekaratta’’nti.

Tattha **amānusāna**nti kinnarānaṃ. **Attakammāparādho**ti attano kammadoso. **Kimpurisekaratta**nti yathā te kimpurise ekarattiṃ kato attano kammadoso tapi, tathā tumhepi mā tapīti attho.

Mallikā devī tathāgatassa dhammadesanaṃ sutvā uṭṭhāyāsanā añjaliṃ paggayha dasabalassa thutiṃ karontī osānagāthamāha –

210. ‘‘Vividhaṃ adhimanā suṇomahaṃ, vacanapathaṃ tava atthasaṃhitaṃ;
Muñcaṃ giraṃ nudaseva me daraṃ, samaṇa sukhāvaha jīva me cira’’nti.

Tattha **vividhaṃ adhimanā suṇomaha**nti bhante, tumhehi vividhehi nānākāraṇehi alaṅkaritvā desitaṃ dhammadesanaṃ ahaṃ adhimanā pasannacittā hutvā suṇomi. **Vacanapatha**nti taṃ tumhehi vuttaṃ vividhavacanaṃ. **Muñcaṃ giraṃ nudaseva me dara**nti kaṇṇasukhaṃ madhuraṃ giraṃ muñcanto mama hadaye sokadarathaṃ nudasiyeva harasiyeva. **Samaṇa sukhāvaha jīva me cira**nti bhante buddhasamaṇa, dibbamānusalokiyalokuttarasukhāvaha mama sāmi dhammarāja, ciraṃ jīvāti.

Kosalarājā tato paṭṭhāya tāya saddhiṃ samaggavāsaṃ vasi.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā kinnaro kosalarājā ahosi, kinnarī mallikā devī, bhallātiyarājā ahameva ahosi’’nti.

Bhallātiyajātakavaṇṇanā aṭṭhamā.

[505] 9. Somanassajātakavaṇṇanā

Ko taṃ hiṃsati heṭhetīti idaṃ satthā jetavane viharanto devadattassa vadhāya parisakkanaṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, idāneva, pubbepesa mama vadhāya parisakkiyevā’’ti vatvā atītaṃ āhari.

Atīte kururaṭṭhe uttarapañcālanagare reṇu nāma rājā rajjaṃ kāresi. Tadā mahārakkhito nāma tāpaso pañcasatatāpasaparivāro himavante ciraṃ vasitvā loṇambilasevanatthāya cārikaṃ caranto uttarapañcālanagaraṃ patvā rājuyyāne vasitvā sapariso piṇḍāya caranto rājadvāraṃ pāpuṇi. Rājā isigaṇaṃ disvā iriyāpathe pasanno alaṅkatamahātale nisīdāpetvā paṇītenāhārena parivisitvā ‘‘bhante, imaṃ vassārattaṃ mama uyyāneyeva vasathā’’ti vatvā tehi saddhiṃ uyyānaṃ gantvā vasanaṭṭhānāni kāretvā pabbajitaparikkhāre datvā vanditvā nikkhami. Tato paṭṭhāya sabbepi te rājanivesane bhuñjanti. Rājā pana aputtako puttaṃ pattheti, puttā nuppajjanti. Vassārattaccayena mahārakkhito ‘‘idāni himavanto ramaṇīyo, tattheva gamissāmā’’ti rājānaṃ āpucchitvā raññā katasakkārasammāno nikkhamitvā antarāmagge majjhanhikasamaye maggā okkamma ekassa sandacchāyassa rukkhassa heṭṭhā taruṇatiṇapiṭṭhe saparivāro nisīdi.

Tāpasā kathaṃ samuṭṭhāpesuṃ ‘‘rājagehe vaṃsānurakkhito putto natthi, sādhu vatassa sace rājā puttaṃ labheyya, paveṇi ghaṭīyethā’’ti. Mahārakkhito tesaṃ kathaṃ sutvā ‘‘bhavissati nu kho rañño putto, udāhu no’’ti upadhārento ‘‘bhavissatī’’ti ñatvā evamāha ‘‘mā bhonto cintayittha, ajja paccūsakāle eko devaputto cavitvā rañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhissatī’’ti. Taṃ sutvā eko kuṭajaṭilo ‘‘idāni rājakulūpako bhavissāmī’’ti cintetvā tāpasānaṃ gamanakāle gilānālayaṃ katvā nipajjitvā ‘‘ehi gacchāmā’’ti vutto ‘‘na sakkomī’’ti āha. Mahārakkhito tassa nipannakāraṇaṃ ñatvā ‘‘yadā sakkosi, tadā āgaccheyyāsī’’ti vatvā isigaṇaṃ ādāya himavantameva gato. Kuhakopi nivattitvā vegenāgantvā rājadvāre ṭhatvā ‘‘mahārakkhitassa upaṭṭhākatāpaso āgato’’ti rañño ārocāpetvā raññā vegena pakkosāpito pāsādaṃ abhiruyha paññattāsane nisīdi. Rājā kuhakaṃ tāpasaṃ vanditvā ekamantaṃ nisinno isīnaṃ ārogyaṃ pucchitvā ‘‘bhante, atikhippaṃ nivattittha, vegena kenatthenāgatatthā’’ti āha. ‘‘Āma, mahārāja, isigaṇo sukhanisinno ‘sādhu vatassa, sace rañño paveṇipālako putto uppajjeyyā’ti kathaṃ samuṭṭhāpesi. Ahaṃ kathaṃ sutvā ‘‘bhavissati nu kho rañño putto, udāhu no’’ti dibbacakkhunā olokento ‘‘mahiddhiko devaputto cavitvā aggamahesiyā sudhammāya kucchimhi nibbattissatī’’ti disvā ‘‘ajānantā gabbhaṃ nāseyyuṃ, ācikkhissāmi nesa’’nti tumhākaṃ kathanatthāya āgato. Kathitaṃ te mayā, gacchāmahaṃ, mahārājāti. Rājā ‘‘bhante, na sakkā gantu’’nti haṭṭhatuṭṭho pasannacitto kuhakatāpasaṃ uyyānaṃ netvā vasanaṭṭhānaṃ saṃvidahitvā adāsi. So tato paṭṭhāya rājakule bhuñjanto vasati, ‘‘dibbacakkhuko’’tvevassa nāmaṃ ahosi.

Tadā bodhisatto tāvatiṃsabhavanā cavitvā tattha paṭisandhiṃ gaṇhi. Jātassa cassa nāmaggahaṇadivase ‘‘somanassakumāro’’tveva nāmaṃ kariṃsu. So kumāraparihārena vaḍḍhati. Kuhakatāpasopi uyyānassa ekasmiṃ passe nānappakāraṃ sūpeyyasākañca valliphalāni ca ropetvā paṇṇikānaṃ hatthe vikkiṇanto dhanaṃ saṇṭhapesi. Bodhisattassa sattavassikakāle rañño paccanto kuppi. ‘‘Dibbacakkhutāpasaṃ mā pamajjī’’ti kumāraṃ paṭicchāpetvā ‘‘paccantaṃ vūpasamessāmī’’ti gato. Athekadivasaṃ kumāro ‘‘jaṭilaṃ passissāmī’’ti uyyānaṃ gantvā kūṭajaṭilaṃ ekaṃ gaṇṭhikakāsāvaṃ nivāsetvā ekaṃ pārupitvā ubhohi hatthehi dve udakaghaṭe gahetvā sākavatthusmiṃ udakaṃ āsiñcantaṃ disvā ‘‘ayaṃ kūṭajaṭilo attano samaṇadhammaṃ akatvā paṇṇikakammaṃ karotī’’ti ñatvā ‘‘kiṃ karosi paṇṇikagahapatikā’’ti taṃ lajjāpetvā avanditvāva nikkhami. Kūṭajaṭilo ‘‘ayaṃ idāneva evarūpo paccāmitto, ko jānāti kiṃ karissati, idāneva naṃ nāsetuṃ vaṭṭatī’’ti cintetvā rañño āgamanakāle pāsāṇaphalakaṃ ekamantaṃ khipitvā pānīyaghaṭaṃ bhinditvā paṇṇasālāya tiṇāni vikiritvā sarīraṃ telena makkhetvā paṇṇasālaṃ pavisitvā sasīsaṃ pārupitvā mahādukkhappatto viya mañce nipajji. Rājā āgantvā nagaraṃ padakkhiṇaṃ katvā nivesanaṃ apavisitvāva ‘‘mama sāmikaṃ dibbacakkhukaṃ passissāmī’’ti paṇṇasāladvāraṃ gantvā taṃ vippakāraṃ disvā ‘‘kiṃ nu kho eta’’nti anto pavisitvā taṃ nipannakaṃ disvā pāde parimajjanto paṭhamaṃ gāthamāha –

211. ‘‘Ko taṃ hiṃsati heṭheti, kiṃ dummano socasi appatīto;
Kassajja mātāpitaro rudantu, kvajja setu nihato pathabyā’’ti.

Tattha **hiṃsatī**ti paharati. **Heṭhetī**ti akkosati. **Kvajja setū**ti ko ajja sayatu.

Taṃ sutvā kūṭajaṭilo nitthunanto uṭṭhāya dutiyaṃ gāthamāha –

212. ‘‘Tuṭṭhosmi deva tava dassanena, cirassaṃ passāmi taṃ bhūmipāla;
Ahiṃsako reṇumanuppavissa, puttena te heṭhayitosmi devā’’ti.

Ito parā uttānasambandhagāthā pāḷinayeneva veditabbā –

213. ‘‘Āyantu dovārikā khaggabandhā, kāsāviyā yantu antepurantaṃ;
Hantvāna taṃ somanassaṃ kumāraṃ, chetvāna sīsaṃ varamāharantu.

214. ‘‘Pesitā rājino dūtā, kumāraṃ etadabravuṃ;
Issarena vitiṇṇosi, vadhaṃ pattosi khattiya.

215. ‘‘Sa rājaputto paridevayanto, dasaṅguliṃ añjaliṃ paggahetvā;
Ahampi icchāmi janinda daṭṭhuṃ, jīvaṃ maṃ netvā paṭidassayetha.

216. ‘‘Tassa taṃ vacanaṃ sutvā, rañño puttaṃ adassayuṃ;
Putto ca pitaraṃ disvā, dūratovajjhabhāsatha.

217. ‘‘Āgacchuṃ dovārikā khaggabandhā, kāsāviyā hantu mamaṃ janinda;
Akkhāhi me pucchito etamatthaṃ, aparādho ko nidha mamajja atthī’’ti.

Tattha **ahiṃsako**ti ahaṃ kassaci ahiṃsako sīlācārasampanno. **Reṇumanuppavissā**ti mahārāja reṇu, ahaṃ tava puttena mahāparivārena anupavisitvā ‘‘are kūṭatāpasa, kasmā tvaṃ idha vasasī’’ti vatvā pāsāṇaphalakaṃ khipitvā ghaṭaṃ bhinditvā hatthehi ca pādehi ca koṭṭentena viheṭhitosmīti evaṃ so abhūtameva bhūtaṃ viya katvā rājānaṃ saddahāpesi. **Āyantū**ti gacchantu. ‘‘Mama sāmimhi vippaṭipannakālato paṭṭhāya mayipi so na lajjissatī’’ti kujjhitvā tassa vadhaṃ āṇāpento evamāha. **Kāsāviyā**ti coraghātakā. Tepi pharasuhatthā attano vidhānena gacchantūti vadati. **Vara**nti varaṃ sīsaṃ uttamasīsaṃ chinditvā āharantu.

Rājinoti bhikkhave, rañño santikā dūtā raññā pesitā vegena gantvā mātarā alaṅkaritvā attano aṅke nisīdāpitaṃ kumāraṃ parivāretvā etadavocuṃ. **Issarenā**ti raññā. **Vitiṇṇosī**ti pariccattosi. **Sa rājaputto**ti bhikkhave, tesaṃ vacanaṃ sutvā maraṇabhayatajjito mātu aṅkato uṭṭhāya so rājaputto. **Paṭidassayethā**ti dassetha. **Tassā**ti bhikkhave, te dūtā kumārassa taṃ vacanaṃ sutvā māretuṃ avisahantā goṇaṃ viya naṃ rajjuyā parikaḍḍhantā netvā rañño dassayuṃ. Kumāre pana nīyamāne dāsigaṇaparivutā saddhiṃ orodhehi sudhammāpi devī nāgarāpi ‘‘mayaṃ niraparādhaṃ kumāraṃ māretuṃ na dassāmā’’ti tena saddhiṃyeva agamaṃsu. **Āgacchu**nti tumhākaṃ āṇāya mama santikaṃ āgamiṃsu. **Hantuṃ mama**nti maṃ māretuṃ. **Ko nīdhā**ti ko nu idha mama aparādho, yena maṃ tvaṃ māresīti pucchi.

Rājā ‘‘bhavaggaṃ atinīcaṃ, tava doso atimahanto’’ti tassa dosaṃ kathento gāthamāha –

218. ‘‘Sāyañca pāto udakaṃ sajāti, aggiṃ sadā pāricaratappamatto;
Taṃ tādisaṃ saṃyataṃ brahmacāriṃ, kasmā tuvaṃ brūsi gahappatī’’ti.

Tattha **udakaṃ sajātī**ti udakorohaṇakammaṃ karoti. **Taṃ tādisa**nti taṃ tathārūpaṃ mama sāmiṃ dibbacakkhutāpasaṃ kasmā tvaṃ gahapativādena samudācarasīti vadati.

Tato kumāro ‘‘deva, mayhaṃ gahapatiññeva ‘gahapatī’ti vadantassa ko doso’’ti vatvā gāthamāha –

219. ‘‘Tālā ca mūlā ca phalā ca deva, pariggahā vividhā santimassa;
Te rakkhati gopayatappamatto, tasmā ahaṃ brūmi gahappatī’’ti.

Tattha **mūlā**ti mūlakādimūlāni. **Phalā**ti nānāvidhāni valliphalāni. **Te rakkhati gopayatappamatto**ti te esa tava kulūpakatāpaso paṇṇikakammaṃ karonto nisīditvā rakkhati, vatiṃ katvā gopayati appamatto, tena kāraṇena so tava brāhmaṇo gahapati nāma hoti.

Iti naṃ ahampi ‘‘gahapatī’’ti kathesiṃ. Sace na saddahasi, catūsu dvāresu paṇṇike pucchāpehīti. Rājā pucchāpesi. Te ‘‘āma, mayaṃ imassa hatthato paṇṇañca phalāphalāni ca kiṇāmā’’ti āhaṃsu. Paṇṇavatthumpi upadhārāpetvā paccakkhamakāsi. Paṇṇasālampissa pavisitvā kumārassa purisā paṇṇavikkayaladdhaṃ kahāpaṇamāsakabhaṇḍikaṃ nīharitvā rañño dassesuṃ. Rājā mahāsattassa niddosabhāvaṃ ñatvā gāthamāha –

220. ‘‘Saccaṃ kho etaṃ vadasi kumāra, pariggahā vividhā santimassa;
Te rakkhati gopayatappamatto, sa brāhmaṇo gahapati tena hotī’’ti.

Tato mahāsatto cintesi ‘‘evarūpassa bālassa rañño santike vāsato himavantaṃ pavisitvā pabbajituṃ varaṃ, parisamajjheyevassa dosaṃ āvikatvā āpucchitvā ajjeva nikkhamitvā pabbajissāmī’’ti. So parisāya namakkāraṃ katvā gāthamāha –

221. ‘‘Suṇantu mayhaṃ parisā samāgatā, sanegamā jānapadā ca sabbe;
Bālāyaṃ bālassa vaco nisamma, ahetunā ghātayate maṃ janindo’’ti.

Tattha **bālāyaṃ bālassā**ti ayaṃ rājā sayaṃ bālo imassa bālassa kūṭajaṭilassa vacanaṃ sutvā ahetunāva maṃ ghātayateti.

Evañca pana vatvā pitaraṃ vanditvā attānaṃ pabbajjāya anujānāpento itaraṃ gāthamāha –

222. ‘‘Daḷhasmi mūle visaṭe virūḷhe, dunnikkayo veḷu pasākhajāto;
Vandāmi pādāni tava janinda, anujāna maṃ pabbajissāmi devā’’ti.

Tattha **visaṭe**ti visāle mahante jāte. **Dunnikkayo**ti dunnikkaḍḍhiyo.

Tato parā rañño ca puttassa ca vacanapaṭivacanagāthā honti –

223. ‘‘Bhuñjassu bhoge vipule kumāra, sabbañca te issariyaṃ dadāmi;
Ajjeva tvaṃ kurūnaṃ hohi rājā, mā pabbajī pabbajjā hi dukkhā.

224. ‘‘Kinnūdha deva tavamatthi bhogā, pubbevahaṃ devaloke ramissaṃ;
Rūpehi saddehi atho rasehi, gandhehi phassehi manoramehi.

225. ‘‘Bhuttā ca me bhogā tidivasmiṃ deva, parivārito accharānaṃ gaṇena;
Tuvañca bālaṃ paraneyyaṃ viditvā, na tādise rājakule vaseyyaṃ.

226. ‘‘Sacāhaṃ bālo paraneyyo asmi, ekāparādhaṃ khama putta mayhaṃ;
Punapi ce edisakaṃ bhaveyya, yathāmatiṃ somanassa karohī’’ti.

Tattha **dukkhā**ti tāta, pabbajjā nāma parapaṭibaddhajīvikattā dukkhā, mā pabbaji, rājā hohīti taṃ yāci. **Kinnūdha devā**ti deva, ye tava bhogā, tesu kiṃ nāma bhuñjitabbaṃ atthi. **Parivārito**ti paricārito, ayameva vā pāṭho. Tassa kira jātissarañāṇaṃ uppajji, tasmā evamāha. **Paraneyya**nti andhaṃ viya yaṭṭhiyā parena netabbaṃ. **Tādise**ti tādisassa rañño santike na paṇḍitena vasitabbaṃ, mayā attano ñāṇabalena ajja jīvitaṃ laddhaṃ, nāhaṃ tava santike vasissāmīti ñāpetuṃ evamāha. **Yathāmati**nti sace puna mayhaṃ evarūpo doso hoti, atha tvaṃ yathāajjhāsayaṃ karohīti puttaṃ khamāpesi.

Mahāsatto rājānaṃ ovadanto aṭṭha gāthā abhāsi –

227. ‘‘Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ;
Bhesajjasseva vebhaṅgo, vipāko hoti pāpako.

228. ‘‘Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ;
Bhesajjasseva sampatti, vipāko hoti bhadrako.

229. ‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

230. ‘‘Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhati.

231. ‘‘Nisamma daṇḍaṃ paṇayeyya issaro, vegā kataṃ tappati bhūmipāla;
Sammāpaṇīdhī ca narassa atthā, anānutappā te bhavanti pacchā.

232. ‘‘Anānutappāni hi ye karonti, vibhajja kammāyatanāni loke;
Viññuppasatthāni sukhudrayāni, bhavanti buddhānumatāni tāni.

233. ‘‘Āgacchuṃ dovārikā khaggabandhā, kāsāviyā hantu mamaṃ janinda;
Mātuñca aṅkasmimahaṃ nisinno, ākaḍḍhito sahasā tehi deva.

234. ‘‘Kaṭukañhi sambādhaṃ sukicchaṃ patto, madhurampi yaṃ jīvitaṃ laddha rāja;
Kicchenahaṃ ajja vadhā pamutto, pabbajjamevābhimanohamasmī’’ti.

Tattha **anisammā**ti anoloketvā anupadhāretvā. **Anavatthāya cintita**nti anavatthapetvā atuletvā atīretvā cintitaṃ. **Vipāko hoti pāpako**ti tassa hi yathā nāma bhesajjassa vebhaṅgo vipatti, evamevaṃ vipāko hoti pāpako. **Asaññato**ti kāyādīhi asaññato dussīlo. **Taṃ na sādhū**ti taṃ tassa kodhanaṃ na sādhu. **Nānisammā**ti anisāmetvā kiñci kammaṃ na kareyya. **Paṇayeyyā**ti paṭṭhapeyya pavatteyya. **Vegā**ti vegena sahasā. **Sammāpaṇīdhī cā**ti yoniso ṭhapitena cittena katā narassa atthā pacchā anānutappā bhavantīti attho. **Vibhajjā**ti ‘‘imāni kātuṃ yuttāni, imāni ayuttānī’’ti evaṃ paññāya vibhajitvā. **Kammāyatanānī**ti kammāni. **Buddhānumatānī**ti paṇḍitehi anumatāni anavajjāni honti. **Kaṭuka**nti deva, kaṭukaṃ sambādhaṃ sukicchaṃ maraṇabhayaṃ pattomhi. **Laddhā**ti attano ñāṇabalena labhitvā. **Pabbajjamevābhimanohamasmī**ti pabbajjābhimukhacittoyevasmi.

Evaṃ mahāsattena dhamme desite rājā deviṃ āmantetvā gāthamāha –

235. ‘‘Putto tavāyaṃ taruṇo sudhamme, anukampako somanasso kumāro;
Taṃ yācamāno na labhāmi svajja, arahasi naṃ yācitave tuvampī’’ti.

Tattha **yācitave**ti yācituṃ.

Sā pabbajjāyameva uyojentī gāthamāha –

236. ‘‘Ramassu bhikkhācariyāya putta, nisamma dhammesu paribbajassu;
Sabbesu bhūtesu nidhāya daṇḍaṃ, anindito brahmamupeti ṭhāna’’nti.

Tattha **nisammā**ti pabbajanto ca nisāmetvā micchādiṭṭhikānaṃ pabbajjaṃ pahāya sammādiṭṭhiyuttaṃ niyyānikapabbajjaṃ pabbaja.

Atha rājā gāthamāha –

237. ‘‘Accherarūpaṃ vata yādisañca, dukkhitaṃ maṃ dukkhāpayase sudhamme;
Yācassu puttaṃ iti vuccamānā, bhiyyova ussāhayase kumāra’’nti.

Tattha **yādisañcā**ti yādisaṃ idaṃ tvaṃ vadesi, taṃ acchariyarūpaṃ vata. **Dukkhita**nti pakatiyāpi maṃ dukkhitaṃ bhiyyo dukkhāpayasi.

Puna devī gāthamāha –

238. ‘‘Ye vippamuttā anavajjabhogino, parinibbutā lokamimaṃ caranti;
Tamariyamaggaṃ paṭipajjamānaṃ, na ussahe vārayituṃ kumāra’’nti.

Tattha **vippamuttā**ti rāgādīhi vippamuttā. **Parinibbutā**ti kilesaparinibbānena nibbutā. **Tamariyamagga**nti taṃ tesaṃ buddhādīnaṃ ariyānaṃ santakaṃ maggaṃ paṭipajjamānaṃ mama puttaṃ vāretuṃ na ussahāmi devāti.

Tassā vacanaṃ sutvā rājā osānagāthamāha –

239. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Yesāyaṃ sutvāna subhāsitāni, appossukkā vītasokā sudhammā’’ti.

Tattha **bahuṭhānacintino**ti bahukāraṇacintino. **Yesāya**nti yesaṃ ayaṃ. Somanassakumārasseva hi sā subhāsitaṃ sutvā appossukkā jātā, rājāpi tadeva sandhāyāha.

Mahāsatto mātāpitaro vanditvā ‘‘sace mayhaṃ doso atthi, khamathā’’ti mahājanassa añjaliṃ katvā himavantābhimukho gantvā manussesu nivattesu manussavaṇṇenāgantvā devatāhi satta pabbatarājiyo atikkamitvā himavantaṃ nīto vissakammunā nimmitāya paṇṇasālāya isipabbajjaṃ pabbaji. Taṃ tattha yāva soḷasavassakālā rājakulaparicārikavesena devatāyeva upaṭṭhahiṃsu. Kūṭajaṭilampi mahājano pothetvā jīvitakkhayaṃ pāpesi. Mahāsatto jhānābhiññaṃ nibbattetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepesa mayhaṃ vadhāya parisakkiyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā kuhako devadatto ahosi, mātā mahāmāyā, mahārakkhito sāriputto, somanassakumāro pana ahameva ahosi’’nti.

Somanassajātakavaṇṇanā navamā.

## [506] 10. Campeyyajātakavaṇṇanā

Kā nu vijjurivābhāsīti idaṃ satthā jetavane viharanto uposathakammaṃ ārabbha kathesi. Tadā hi satthā ‘‘sādhu vo kataṃ upāsakā uposathavāsaṃ vasantehi, porāṇakapaṇḍitā nāgasampattiṃ pahāya uposathavāsaṃ vasiṃsuyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte aṅgaraṭṭhe aṅge ca magadharaṭṭhe magadhe ca rajjaṃ kārente aṅgamagadharaṭṭhānaṃ antare campā nāma nadī, tattha nāgabhavanaṃ ahosi. Campeyyo nāma nāgarājā rajjaṃ kāresi. Kadāci magadharājā aṅgaraṭṭhaṃ gaṇhāti, kadāci aṅgarājā magadharaṭṭhaṃ. Athekadivasaṃ magadharājā aṅgena saddhiṃ yujjhitvā yuddhaparājito assaṃ āruyha palāyanto aṅgarañño yodhehi anubaddho puṇṇaṃ campānadiṃ patvā ‘‘parahatthe maraṇato nadiṃ pavisitvā mataṃ seyyo’’ti asseneva saddhiṃ nadiṃ otari. Tadā campeyyo nāgarājā antodake ratanamaṇḍapaṃ nimminitvā mahāparivāro mahāpānaṃ pivati. Asso raññā saddhiṃ udake nimujjitvā nāgarañño purato otari. Nāgarājā alaṅkatapaṭiyattaṃ rājānaṃ disvā sinehaṃ uppādetvā āsanā uṭṭhāya ‘‘mā bhāyi, mahārājā’’ti rājānaṃ attano pallaṅke nisīdāpetvā udake nimuggakāraṇaṃ pucchi. Rājā yathābhūtaṃ kathesi. Atha naṃ ‘‘mā bhāyi, mahārāja, ahaṃ taṃ dvinnaṃ raṭṭhānaṃ sāmikaṃ karissāmī’’ti assāsetvā sattāhaṃ mahantaṃ yasaṃ anubhavitvā sattame divase magadharājena saddhiṃ nāgabhavanā nikkhami. Magadharājā nāgarājassānubhāvena aṅgarājānaṃ gahetvā jīvitā voropetvā dvīsu raṭṭhesu rajjaṃ kāresi. Tato paṭṭhāya rañño ca nāgarājassa ca vissāso thiro ahosi. Rājā anusaṃvaccharaṃ campānadītīre ratanamaṇḍapaṃ kāretvā mahantena pariccāgena nāgarañño balikammaṃ karoti. Sopi mahantena parivārena nāgabhavanā nikkhamitvā balikammaṃ sampaṭicchati. Mahājano nāgarañño sampattiṃ oloketi.

Tadā bodhisatto daliddakule nibbatto rājaparisāya saddhiṃ nadītīraṃ gantvā taṃ nāgarājassa sampattiṃ disvā lobhaṃ uppādetvā taṃ patthayamāno dānaṃ datvā sīlaṃ rakkhitvā campeyyanāgarājassa kālakiriyato sattame divase cavitvā tassa vasanapāsāde sirigabbhe sirisayanapiṭṭhe nibbatti. Sarīraṃ sumanadāmavaṇṇaṃ mahantaṃ ahosi. So taṃ disvā vippaṭisārī hutvā ‘‘mayā katakusalanissandena chasu kāmasaggesu issariyaṃ koṭṭhe paṭisāmitaṃ dhaññaṃ viya ahosi. Svāhaṃ imissā tiracchānayoniyā paṭisandhiṃ gaṇhiṃ, kiṃ me jīvitenā’’ti maraṇāya cittaṃ uppādesi. Atha naṃ sumanā nāma nāgamāṇavikā disvā ‘‘mahānubhāvo satto nibbatto bhavissatī’’ti sesanāgamāṇavikānaṃ saññaṃ adāsi, sabbā nānātūriyahatthā āgantvā tassa upahāraṃ kariṃsu. Tassa taṃ nāgabhavanaṃ sakkabhavanaṃ viya ahosi, maraṇacittaṃ paṭippassambhi, sappasarīraṃ vijahitvā sabbālaṅkārapaṭimaṇḍito sayanapiṭṭhe nisīdi. Athassa tato paṭṭhāya yaso mahā ahosi.

So tattha nāgarajjaṃ kārento aparabhāge vippaṭisārī hutvā ‘‘kiṃ me imāya tiracchānayoniyā, uposathavāsaṃ vasitvā ito muccitvā manussapathaṃ gantvā saccāni paṭivijjhitvā dukkhassantaṃ karissāmī’’ti cintetvā tato paṭṭhāya tasmiṃyeva pāsāde uposathakammaṃ karoti. Alaṅkatanāgamāṇavikā tassa santikaṃ gacchanti, yebhuyyenassa sīlaṃ bhijjati. So tato paṭṭhāya pāsādā nikkhamitvā uyyānaṃ gacchati. Tā tatrāpi gacchanti, uposatho bhijjateva. So cintesi ‘‘mayā ito nāgabhavanā nikkhamitvā manussalokaṃ gantvā uposathavāsaṃ vasituṃ vaṭṭatī’’ti. So tato paṭṭhāya uposathadivasesu nāgabhavanā nikkhamitvā ekassa paccantagāmassa avidūre mahāmaggasamīpe vammikamatthake ‘‘mama cammādīhi atthikā gaṇhantu, maṃ kīḷāsappaṃ vā kātukāmā karontū’’ti sarīraṃ dānamukhe vissajjetvā bhoge ābhujitvā nipanno uposathavāsaṃ vasati. Mahāmaggena gacchantā ca āgacchantā ca taṃ disvā gandhādīhi pūjetvā pakkamanti. Paccantagāmavāsino gantvā ‘‘mahānubhāvo nāgarājā’’ti tassa upari maṇḍapaṃ karitvā samantā vālukaṃ okiritvā gandhādīhi pūjayiṃsu. Tato paṭṭhāya manussā mahāsatte pasīditvā pūjaṃ katvā puttaṃ patthenti, dhītaraṃ patthenti.

Mahāsattopi uposathakammaṃ karonto cātuddasīpannarasīsu vammikamatthake nipajjitvā pāṭipade nāgabhavanaṃ gacchati. Tassevaṃ uposathaṃ karontassa addhā vītivatto. Ekadivasaṃ sumanā aggamahesī āha ‘‘deva, tvaṃ manussalokaṃ gantvā uposathaṃ upavasasi, manussaloko ca sāsaṅko sappaṭibhayo, sace te bhayaṃ uppajjeyya, atha mayaṃ yena nimittena jāneyyāma, taṃ no ācikkhāhī’’ti. Atha naṃ mahāsatto maṅgalapokkharaṇiyā tīraṃ netvā ‘‘sace maṃ bhadde, koci paharitvā kilamessati, imissā pokkharaṇiyā udakaṃ āvilaṃ bhavissati, sace supaṇṇo gahessati, udakaṃ pakkuthissati, sace ahituṇḍiko gaṇhissati, udakaṃ lohitavaṇṇaṃ bhavissatī’’ti āha. Evaṃ tassā tīṇi nimittāni ācikkhitvā cātuddasīuposathaṃ adhiṭṭhāya nāgabhavanā nikkhamitvā tattha gantvā vammikamatthake nipajji sarīrasobhāya vammikaṃ sobhayamāno. Sarīrañhissa rajatadāmaṃ viya setaṃ ahosi matthako rattakambalageṇḍuko viya. Imasmiṃ pana jātake bodhisattassa sarīraṃ naṅgalasīsapamāṇaṃ ahosi, **bhūridattajātake** (jā. 2.22.784 ādayo) ūruppamāṇaṃ, **saṅkhapālajātake** (jā. 2.17.143 ādayo) ekadoṇikanāvapamāṇaṃ.

Tadā eko bārāṇasivāsī māṇavo takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike alampāyanamantaṃ uggaṇhitvā tena maggena attano gehaṃ gacchanto mahāsattaṃ disvā ‘‘imaṃ sappaṃ gahetvā gāmanigamarājadhānīsu kīḷāpento dhanaṃ uppādessāmī’’ti cintetvā dibbosadhāni gahetvā dibbamantaṃ parivattetvā tassa santikaṃ agamāsi. Dibbamantasutakālato paṭṭhāya mahāsattassa kaṇṇesu ayasalākapavesanakālo viya jāto, matthako sikharena abhimatthiyamāno viya jāto. So ‘‘ko nu kho eso’’ti bhogantarato sīsaṃ ukkhipitvā olokento ahituṇḍikaṃ disvā cintesi ‘‘mama visaṃ mahantaṃ, sacāhaṃ kujjhitvā nāsavātaṃ vissajjessāmi, etassa sarīraṃ bhasmamuṭṭhi viya vippakirissati, atha me sīlaṃ khaṇḍaṃ bhavissati, na dāni taṃ olokessāmī’’ti. So akkhīni nimmīletvā sīsaṃ bhogantare ṭhapesi.

Ahituṇḍiko brāhmaṇo osadhaṃ khāditvā mantaṃ parivattetvā kheḷaṃ mahāsattassa sarīre opi, osadhānañca mantassa cānubhāvena kheḷena phuṭṭhaphuṭṭhaṭṭhāne phoṭānaṃ uṭṭhānakālo viya jāto. Atha naṃ so naṅguṭṭhe gahetvā kaḍḍhitvā dīghaso nipajjāpetvā ajapadena daṇḍena uppīḷento dubbalaṃ katvā sīsaṃ daḷhaṃ gahetvā nippīḷi, mahāsattassa mukhaṃ vivari. Athassa mukhe kheḷaṃ opitvā osadhamantaṃ katvā dante bhindi, mukhaṃ lohitassa pūri. Mahāsatto attano sīlabhedabhayena evarūpaṃ dukkhaṃ adhivāsento akkhīni ummīletvā olokanamattampi nākari. Sopi ‘‘nāgarājānaṃ dubbalaṃ karissāmī’’ti naṅguṭṭhato paṭṭhāyassa aṭṭhīni cuṇṇayamāno viya sakalasarīraṃ madditvā paṭṭakaveṭhanaṃ nāma veṭhesi, tantamajjitaṃ nāma majji, naṅguṭṭhaṃ gahetvā dussapothimaṃ nāma pothesi. Mahāsattassa sakalasarīraṃ lohitamakkhitaṃ ahosi. So mahāvedanaṃ adhivāsesi.

Athassa dubbalabhāvaṃ ñatvā vallīhi peḷaṃ karitvā tattha naṃ pakkhipitvā paccantagāmaṃ netvā mahājanamajjhe kīḷāpesi. Nīlādīsu vaṇṇesu vaṭṭacaturassādīsu saṇṭhānesu aṇuṃthūlādīsu pamāṇesu yaṃ yaṃ brāhmaṇo icchati, mahāsatto taṃtadeva katvā naccati, phaṇasataṃ phaṇasahassampi karotiyeva. Mahājano pasīditvā bahuṃ dhanaṃ adāsi. Ekadivasameva kahāpaṇasahassañceva sahassagghanake ca parikkhāre labhi. Brāhmaṇo āditova sahassaṃ labhitvā ‘‘vissajjessāmī’’ti cintesi, taṃ pana dhanaṃ labhitvā ‘‘paccantagāmeyeva tāva me ettakaṃ dhanaṃ laddhaṃ, rājarājamahāmaccānaṃ santike bahuṃ dhanaṃ labhissāmī’’ti sakaṭañca sukhayānakañca gahetvā sakaṭe parikkhāre ṭhapetvā sukhayānake nisinno mahantena parivārena mahāsattaṃ gāmanigamādīsu kīḷāpento ‘‘bārāṇasiyaṃ uggasenarañño santike kīḷāpetvā vissajjessāmī’’ti agamāsi. So maṇḍūke māretvā nāgarañño deti. Nāgarājā ‘‘punappunaṃ esa maṃ nissāya māressatī’’ti na khādati. Athassa madhulāje adāsi. Mahāsatto ‘‘sacāhaṃ bhojanaṃ gaṇhissāmi, antopeḷāya eva maraṇaṃ bhavissatī’’ti tepi na khādati. Brāhmaṇo māsamattena bārāṇasiṃ patvā dvāragāmesu kīḷāpento bahuṃ dhanaṃ labhi.

Rājāpi naṃ pakkosāpetvā ‘‘amhākaṃ kīḷāpehī’’ti āha. ‘‘Sādhu, deva, sve pannarase tumhākaṃ kīḷāpessāmī’’ti. Rājā ‘‘sve nāgarājā rājaṅgaṇe naccissati, mahājano sannipatitvā passatū’’ti bheriṃ carāpetvā punadivase rājaṅgaṇaṃ alaṅkārāpetvā brāhmaṇaṃ pakkosāpesi. So ratanapeḷāya mahāsattaṃ netvā vicittatthare peḷaṃ ṭhapetvā nisīdi. Rājāpi pāsādā oruyha mahājanaparivuto rājāsane nisīdi. Brāhmaṇo mahāsattaṃ nīharitvā naccāpesi. Mahājano sakabhāvena saṇṭhātuṃ asakkonto celukkhepasahassaṃ pavatteti. Bodhisattassa upari sattaratanavassaṃ vassati. Tassa gahitassa māso sampūri. Ettakaṃ kālaṃ nirāhārova ahosi. Sumanā ‘‘aticirāyati me piyasāmiko, idānissa idha anāgacchantassa māso sampuṇṇo, kiṃ nu kho kāraṇa’’nti gantvā pokkharaṇiṃ olokentī lohitavaṇṇaṃ udakaṃ disvā ‘‘ahituṇḍikena gahito bhavissatī’’ti ñatvā nāgabhavanā nikkhamitvā vammikasantikaṃ gantvā mahāsattassa gahitaṭṭhānañca kilamitaṭṭhānañca disvā roditvā kanditvā paccantagāmaṃ gantvā pucchitvā taṃ pavattiṃ sutvā bārāṇasiṃ gantvā rājaṅgaṇe parisamajjhe ākāse rodamānā aṭṭhāsi. Mahāsatto naccantova ākāsaṃ oloketvā taṃ disvā lajjito peḷaṃ pavisitvā nipajji. Rājā tassa peḷaṃ paviṭṭhakāle ‘‘kiṃ nu kho kāraṇa’’nti ito cito ca olokento taṃ ākāse ṭhitaṃ disvā paṭhamaṃ gāthamāha –

240. ‘‘Kā nu vijjurivābhāsi, osadhī viya tārakā;
Devatā nusi gandhabbī, na taṃ maññāmī mānusi’’nti.

Tattha **na taṃ maññāmi mānusi**nti ahaṃ taṃ mānusīti na maññāmi, tayā ekāya devatāya gandhabbiyā vā bhavituṃ vaṭṭatīti vadati.

Idāni tesaṃ vacanapaṭivacanagāthā honti –

241. ‘‘Namhi devī na gandhabbī, na mahārāja mānusī;
Nāgakaññāsmi bhaddante, atthenamhi idhāgatā.

242. ‘‘Vibbhantacittā kupitindriyāsi, nettehi te vārigaṇā savanti;
Kiṃ te naṭṭhaṃ kiṃ pana patthayānā, idhāgatā nāri tadiṅgha brūhi.

243. ‘‘Yamuggatejo uragoti cāhu, nāgoti naṃ āhu janā janinda;
Tamaggahī puriso jīvikattho, taṃ bandhanā muñca patī mameso.

244. ‘‘Kathaṃ nvayaṃ balaviriyūpapanno, hatthattamāgacchi vanibbakassa;
Akkhāhi me nāgakaññe tamatthaṃ, kathaṃ vijānemu gahītanāgaṃ.

245. ‘‘Nagarampi nāgo bhasmaṃ kareyya, tathā hi so balaviriyūpapanno;
Dhammañca nāgo apacāyamāno, tasmā parakkamma tapo karotī’’ti.

Tattha **atthenamhī**ti ahaṃ ekaṃ kāraṇaṃ paṭicca idhāgatā. **Kupitindriyā**ti kilantindriyā. **Vāriganā**ti assubindughaṭā. **Uragoti cāhū**ti uragoti cāyaṃ mahājano kathesi. **Tamaggahī puriso**ti ayaṃ puriso taṃ nāgarājānaṃ jīvikatthāya aggahesi. **Vanibbakassā**ti imassa vanibbakassa kathaṃ nu esa mahānubhāvo samāno hatthattaṃ āgatoti pucchati. **Dhammañcā**ti pañcasīladhammaṃ uposathavāsadhammañca garuṃ karonto viharati, tasmā iminā purisena gahitopi ‘‘sacāhaṃ imassa upari nāsavātaṃ vissajjessāmi, bhasmamuṭṭhi viya vikirissati, evaṃ me sīlaṃ bhijjissatī’’ti sīlabhedabhayā parakkamma taṃ dukkhaṃ adhivāsetvā tapo karoti, vīriyameva karotīti āha.

Rājā ‘‘kahaṃ paneso iminā gahito’’ti pucchi. Athassa sā ācikkhantī gāthamāha –

246. ‘‘Cātuddasiṃ pañcadasiñca rāja, catuppathe sammati nāgarājā;
Tamaggahī puriso jīvikattho, taṃ bandhanā muñca patī mameso’’ti.

Tattha **catuppathe**ti catukkamaggassa āsannaṭṭhāne ekasmiṃ vammike caturaṅgasamannāgataṃ adhiṭṭhānaṃ adhiṭṭhahitvā uposathavāsaṃ vasanto nipajjatīti attho. **Taṃ bandhanā**ti taṃ evaṃ dhammikaṃ guṇavantaṃ nāgarājānaṃ etassa dhanaṃ datvā peḷabandhanā pamuñca.

Evañca pana vatvā punapi taṃ yācantī dve gāthā abhāsi –

247. ‘‘Soḷasitthisahassāni, āmuttamaṇikuṇḍalā;
Vārigehasayā nārī, tāpi taṃ saraṇaṃ gatā.

248. ‘‘Dhammena mocehi asāhasena, gāmena nikkhena gavaṃ satena;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā’’ti.

Tattha **soḷasitthisahassānī**ti mā tvaṃ esa yo vā so vā daliddanāgoti maññittha. Etassa hi ettakā sabbālaṅkārapaṭimaṇḍitā itthiyova, sesā sampatti aparimāṇāti dasseti. **Vārigehasayā**ti udakacchadanaṃ udakagabbhaṃ katvā tattha sayanasīlā. **Ossaṭṭhakāyo**ti nissaṭṭhakāyo hutvā. **Carātū**ti caratu.

Atha naṃ rājā tisso gāthā abhāsi –

249. ‘‘Dhammena mocemi asāhasena, gāmena nikkhena gavaṃ satena;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā.

250. ‘‘Dammi nikkhasataṃ ludda, thūlañca maṇikuṇḍalaṃ;
Catussadañca pallaṅkaṃ, umāpupphasarinnibhaṃ.

251. ‘‘Dve ca sādisiyo bhariyā, usabhañca gavaṃ sataṃ;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā’’ti.

Tattha **luddā**ti rājā uragaṃ mocetuṃ ahituṇḍikaṃ āmantetvā tassa dātabbaṃ deyyadhammaṃ dassento evamāha. Gāthā pana heṭṭhā vuttatthāyeva.

Atha naṃ luddo āha –

252. ‘‘Vināpi dānā tava vacanaṃ janinda, muñcemu naṃ uragaṃ bandhanasmā;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā’’ti.

Tattha **tava vacana**nti mahārāja, vināpi dānena tava vacanameva amhākaṃ garu. **Muñcemu na**nti muñcissāmi etanti vadati.

Evañca pana vatvā mahāsattaṃ peḷato nīhari. Nāgarājā nikkhamitvā pupphantaraṃ pavisitvā taṃ attabhāvaṃ vijahitvā māṇavakavaṇṇena alaṅkatasarīro hutvā pathaviṃ bhindanto viya nikkhanto aṭṭhāsi. Sumanā ākāsato otaritvā tassa santike ṭhitā. Nāgarājā añjaliṃ paggayha rājānaṃ namassamāno aṭṭhāsi. Tamatthaṃ pakāsento satthā dve gāthā abhāsi –

253. ‘‘Mutto campeyyako nāgo, rājānaṃ etadabravi;
Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Añjaliṃ te paggaṇhāmi, passeyyaṃ me nivesanaṃ.

254. ‘‘Addhā hi dubbissasametamāhu, yaṃ mānuso vissase amānusamhi;
Sace ca maṃ yācasi etamatthaṃ, dakkhemu te nāga nivesanānī’’ti.

Tattha **passeyyaṃ me nivesana**nti mama nivesanaṃ campeyyanāgabhavanaṃ ramaṇīyaṃ passitabbayuttakaṃ. Taṃ te ahaṃ dassetukāmo, taṃ sabalavāhano tvaṃ āgantvā passa, narindāti vadati. **Dubbissasa**nti duvissāsanīyaṃ. **Sace cā**ti sace maṃ yācasi, passeyyāma te nivesanāni, api ca kho pana taṃ na saddahāmīti vadati.

Atha naṃ saddahāpetuṃ sapathaṃ karonto mahāsatto dve gāthā abhāsi –

255. ‘‘Sacepi vāto girimāvaheyya, cando ca suriyo ca chamā pateyyuṃ;
Sabbā ca najjo paṭisotaṃ vajeyyuṃ, na tvevahaṃ rāja musā bhaṇeyyaṃ.

256. ‘‘Nabhaṃ phaleyya udadhīpi susse, saṃvaṭṭaye bhūtadharā vasundharā;
Siluccayo meru samūlamuppate, na tvevahaṃ rāja musā bhaṇeyya’’nti.

Tattha **saṃvaṭṭaye bhūtadharā vasundharā**ti ayaṃ bhūtadharāti ca vasundharāti ca saṅkhaṃ gatā mahāpathavī kilañjaṃ viya saṃvaṭṭeyya. **Samūlamuppate**ti evaṃ mahāsinerupabbato samūlo uṭṭhāya purāṇapaṇṇaṃ viya ākāse pakkhandeyya.

So mahāsattena evaṃ vuttepi asaddahanto –

257. ‘‘Addhā hi dubbissasametamāhu, yaṃ mānuso vissase amānusamhi;
Sace ca maṃ yācasi etamatthaṃ, dakkhemu te nāga nivesanānī’’ti. –

Punapi tameva gāthaṃ vatvā ‘‘tvaṃ mayā kataguṇaṃ jānituṃ arahasi, saddahituṃ pana yuttabhāvaṃ vā ayuttabhāvaṃ vā ahaṃ jānissāmī’’ti pakāsento itaraṃ gāthamāha –

258. ‘‘Tumhe khottha ghoravisā uḷārā, mahātejā khippakopī ca hotha;
Maṃkāraṇā bandhanasmā pamutto, arahasi no jānituye katānī’’ti.

Tattha **uḷārā**ti uḷāravisā. **Jānituye**ti jānituṃ.

Atha naṃ saddahāpetuṃ puna sapathaṃ karonto mahāsatto gāthamāha –

259. ‘‘So paccataṃ niraye ghorarūpe, mā kāyikaṃ sātamalattha kiñci;
Peḷāya baddho maraṇaṃ upetu, yo tādisaṃ kammakataṃ na jāne’’ti.

Tattha **paccata**nti paccatu. **Kammakata**nti katakammaṃ evaṃ guṇakārakaṃ tumhādisaṃ yo na jānāti, so evarūpo hotūti vadati.

Athassa rājā saddahitvā thutiṃ karonto gāthamāha –

260. ‘‘Saccappaṭiññā tava mesa hotu, akkodhano hohi anupanāhī;
Sabbañca te nāgakulaṃ supaṇṇā, aggiṃva gimhesu vivajjayantū’’ti.

Tattha **tava mesa hotū**ti tava esā paṭiññā saccā hotu. **Aggiṃva gimhesu vivajjayantū**ti yathā manussā gimhakāle santāpaṃ anicchantā jalamānaṃ aggiṃ vivajjenti, evaṃ vivajjentu dūratova pariharantu.

Mahāsattopi rañño thutiṃ karonto itaraṃ gāthamāha –

261. ‘‘Anukampasī nāgakulaṃ janinda, mātā yathā suppiyaṃ ekaputtaṃ;
Ahañca te nāgakulena saddhiṃ, kāhāmi veyyāvaṭikaṃ uḷāra’’nti.

Taṃ sutvā rājā nāgabhavanaṃ gantukāmo senaṃ gamanasajjaṃ kātuṃ āṇāpento gāthamāha –

262. ‘‘Yojentu ve rājarathe sucitte, kambojake assatare sudante;
Nāge ca yojentu suvaṇṇakappane, dakkhemu nāgassa nivesanānī’’ti.

Tattha **kambojake assatare sudante**ti susikkhite kambojaraṭṭhasambhave assatare yojentu.

Itarā abhisambuddhagāthā –

263. ‘‘Bherī mudiṅgā paṇavā ca saṅkhā, avajjayiṃsu uggasenassa rañño;
Pāyāsi rājā bahu sobhamāno, purakkhato nāriganassa majjhe’’ti.

Tattha **bahu sobhamāno**ti bhikkhave, bārāṇasirājā soḷasahi nārīsahassehi purakkhato parivārito tassa nārīgaṇassa majjhe bārāṇasito nāgabhavanaṃ gacchanto ativiya sobhamāno pāyāsi.

Tassa nagarā nikkhantakāleyeva mahāsatto attano ānubhāvena nāgabhavanaṃ sabbaratanamayaṃ pākārañca dvāraṭṭālake ca dissamānarūpe katvā nāgabhavanagāmiṃ maggaṃ alaṅkatapaṭiyattaṃ māpesi. Rājā sapariso tena maggena nāgabhavanaṃ pavisitvā ramaṇīyaṃ bhūmibhāgañca pāsāde ca addasa. Tamatthaṃ pakāsento satthā āha –

264. ‘‘Suvaṇṇacitakaṃ bhūmiṃ, addakkhi kāsivaḍḍhano;
Sovaṇṇamayapāsāde, veḷuriyaphalakatthate.

265. ‘‘Sa rājā pāvisi byamhaṃ, campeyyassa nivesanaṃ;
Ādiccavaṇṇasannibhaṃ, kaṃsavijjupabhassaraṃ.

266. ‘‘Nānārukkhehi sañchannaṃ, nānāgandhasamīritaṃ;
So pāvekkhi kāsirājā, campeyyassa nivesanaṃ.

267. ‘‘Paviṭṭhasmiṃ kāsiraññe, campeyyassa nivesanaṃ;
Dibbā tūriyā pavajjiṃsu, nāgakaññā ca naccisuṃ.

268. ‘‘Taṃ nāgakaññā caritaṃ gaṇena, anvāruhī kāsirājā pasanno;
Nisīdi sovaṇṇamayamhi pīṭhe, sāpassaye candanasāralitte’’ti.

Tattha **suvaṇṇacitaka**nti suvaṇṇavālukāya santhataṃ. **Byamha**nti alaṅkatanāgabhavanaṃ. **Campeyyassā**ti nāgabhavanaṃ pavisitvā campeyyanāgarājassa nivesanaṃ pāvisi. **Kaṃsavijjupabhassara**nti meghamukhe sañcaraṇasuvaṇṇavijju viya obhāsamānaṃ. **Nānāgandhasamīrita**nti nānāvidhehi dibbagandhehi anusañcaritaṃ. **Caritaṃ gaṇenā**ti taṃ nivesanaṃ nāgakaññāgaṇena caritaṃ anusañcaritaṃ. **Candanasāralitte**ti dibbasāracandanena anulitte.

Tattha nisinnamattassevassa nānaggarasaṃ dibbabhojanaṃ upanāmesuṃ, tathā soḷasannaṃ itthisahassānaṃ sesarājaparisāya ca. So sattāhamattaṃ sapariso dibbannapānādīni paribhuñjitvā dibbehi kāmaguṇehi abhiramitvā sukhasayane nisinno mahāsattassa yasaṃ vaṇṇetvā ‘‘nāgarāja, tvaṃ evarūpaṃ sampattiṃ pahāya manussaloke vammikamatthake nipajjitvā kasmā uposathavāsaṃ vasī’’ti pucchi. Sopissa kathesi. Tamatthaṃ pakāsento satthā āha –

269. ‘‘So tattha bhutvā ca atho ramitvā, campeyyakaṃ kāsirājā avoca;
Vimānaseṭṭhāni imāni tuyhaṃ, ādiccavaṇṇāni pabhassarāni;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

270. ‘‘Tā kambukāyūradharā suvatthā, vaṭṭaṅgulī tambatalūpapannā;
Paggayha pāyenti anomavaṇṇā, netādisaṃ atthi manussaloke;
Kiṃ patthayaṃ nāga tapo karosi.

271. ‘‘Najjo ca temā puthulomamacchā, āṭāsakuntābhirudā sutitthā;

Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

272. ‘‘Koñcā mayūrā diviyā ca haṃsā, vaggussarā kokilā sampatanti;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

273. ‘‘Ambā ca sālā tilakā ca jambuyo, uddālakā pāṭaliyo ca phullā;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

274. ‘‘Imā ca te pokkharañño samantato, dibbā ca gandhā satataṃ pavāyanti;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

275. ‘‘Na puttahetu na dhanassa hetu, na āyuno cāpi janinda hetu;
Manussayoniṃ abhipatthayāno, tasmā parakkamma tapo karomī’’ti.

Tattha **tā**ti soḷasasahassanāgakaññāyo sandhāyāha. **Kambukāyūradharā**ti suvaṇṇābharaṇadharā. **Vaṭṭaṅgulī**ti pavāḷaṅkurasadisavaṭṭaṅgulī. **Tambatalūpapannā**ti abhirattehi hatthapādatalehi samannāgatā. **Pāyentī**ti dibbapānaṃ ukkhipitvā taṃ pāyenti. **Puthulomamacchā**ti puthulapattehi nānāmacchehi samannāgatā. **Āṭāsakuntābhirudā**ti āṭāsaṅkhātehi sakuṇehi abhirudā. **Sutitthā**ti sundaratitthā. **Diviyā ca haṃsā**ti dibbahaṃsā ca. **Sampatantī**ti manuññaravaṃ ravantā rukkhato rukkhaṃ sampatanti. **Dibbā ca gandhā**ti tāsu pokkharaṇīsu satataṃ dibbagandhā vāyanti. **Abhipatthayāno**ti patthayanto vicarāmi. **Tasmā**ti tena kāraṇena parakkamma vīriyaṃ paggahetvā tapo karomi, uposathaṃ upavasāmīti.

Evaṃ vutte rājā āha –

276. ‘‘Tvaṃ lohitakkho vihatantaraṃso, alaṅkato kappitakesamassu;
Surosito lohitacandanena, gandhabbarājāva disā pabhāsasi.

277. ‘‘Deviddhipattosi mahānubhāvo, sabbehi kāmehi samaṅgibhūto;
Pucchāmi taṃ nāgarājetamatthaṃ, seyyo ito kena manussaloko’’ti.

Tattha **surosito**ti suvilitto.

Athassa ācikkhanto nāgarājā āha –

278. ‘‘Janinda nāññatra manussalokā, suddhīva saṃvijjati saṃyamo vā;
Ahañca laddhāna manussayoniṃ, kāhāmi jātimaraṇassa anta’’nti.

Tattha **suddhī vā**ti mahārāja, aññatra manussalokā amatamahānibbānasaṅkhātā suddhi vā sīlasaṃyamo vā natthi. **Anta**nti manussayoniṃ laddhā jātimaraṇassa antaṃ karissāmīti tapo karomīti.

Taṃ sutvā rājā āha –

279. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāriyo ca disvāna tuvañca nāga, kāhāmi puññāni anappakānī’’ti.

Tattha **nāriyo cā**ti imā tava nāgakaññāyo ca tuvañca disvā bahūni puññāni karissāmīti vadati.

Atha naṃ nāgarājā āha –

280. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;

Nāriyo ca disvāna mamañca rāja, karohi puññāni anappakānī''ti.

Tattha **karohī**ti kareyyāsi, mahārājāti.

Evaṃ vutte uggaseno gantukāmo hutvā ''nāgarāja, ciraṃ vasimha, gamissāmā''ti āpucchi. Atha naṃ mahāsatto ''tena hi mahārāja, yāvadicchakaṃ dhanaṃ gaṇhāhī''ti dhanaṃ dassento āha –

281. ''Idañca me jātarūpaṃ pahūtaṃ, rāsī suvaṇṇassa ca tālamattā;
Ito haritvāna suvaṇṇagharāni, karassu rūpiyapākāraṃ karontu.

282. ''Muttā ca vāhasahassāni pañca, veḷuriyamissāni ito haritvā;
Antepure bhūmiyaṃ santharantu, nikkaddamā hehiti nīrajā ca.

283. ''Etādisaṃ āvasa rājaseṭṭha, vimānaseṭṭhaṃ bahu sobhamānaṃ;
Bārāṇasiṃ nagaraṃ iddhaṃ phītaṃ, rajjañca kārehi anomapaññā''ti.

Tattha **rāsī**ti tesu tesu ṭhānesu tālapamāṇā rāsiyo. **Suvaṇṇagharānī**ti suvaṇṇagehāni. **Nikkaddamā**ti evaṃ te antepure bhūmi nikkaddamā ca nirajā ca bhavissati. **Etādisa**nti evarūpaṃ suvaṇṇamayaṃ rajatapākāraṃ muttāveḷuriyasanthatabhūmibhāgaṃ. **Phīta**nti phītaṃ bārāṇasinagarañca āvasa. **Anomapaññā**ti alāmakapaññā.

Rājā tassa kathaṃ sutvā adhivāsesi. Atha mahāsatto nāgabhavane bheriṃ carāpesi ''sabbā rājaparisā yāvadicchakaṃ hiraññasuvaṇṇādikaṃ dhanaṃ gaṇhantū''ti. Rañño ca anekehi sakaṭasatehi dhanaṃ pesesi. Rājā mahantena yasena nāgabhavanā nikkhamitvā bārāṇasimeva gato. Tato paṭṭhāya kira jambudīpatalaṃ sahiraññaṃ jātaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā ''evaṃ porāṇakapaṇḍitā nāgasampattiṃ pahāya uposathavāsaṃ vasiṃsū''ti vatvā jātakaṃ samodhānesi – ''tadā ahituṇḍiko devadatto ahosi, sumanā rāhulamātā, uggaseno sāriputto, campeyyanāgarājā pana ahameva ahosi''nti.

Campeyyajātakavaṇṇanā dasamā.

## [507] 11. Mahāpalobhanajātakavaṇṇanā

Brahmalokā cavitvānāti idaṃ satthā jetavane viharanto visuddhasaṃkilesaṃ ārabbha kathesi. Vatthu heṭṭhā vitthāritameva. Idha pana satthā ''bhikkhu mātugāmo nāmesa visuddhasattepi saṃkiliṭṭhe karotī''ti vatvā atītaṃ āhari.

Atīte bārāṇasiyanti **cūḷapalobhane** (jā. 1.3.37 ādayo) vuttanayeneva atītavatthu vitthāritabbaṃ. Tadā pana mahāsatto brahmalokā cavitvā kāsirañño putto hutvā nibbatti, anitthigandhakumāro nāma ahosi. Itthīnaṃ hatthe na saṇṭhāti, purisavesena naṃ thaññaṃ pāyenti, jhānāgāre vasati, itthiyo na passati. Tamatthaṃ pakāsento satthā catasso gāthā abhāsi –

284. ''Brahmalokā cavitvāna, devaputto mahiddhiko;
Rañño putto udapādi, sabbakāmasamiddhisu.

285. ''Kāmā vā kāmasaññā vā, brahmaloke na vijjati;
Svāssu tāyeva saññāya, kāmehi vijigucchatha.

286. ''Tassa cantepure āsi, jhānāgāraṃ sumāpitaṃ;
So tattha paṭisallīno, eko rahasi jhāyatha.

287. ‘‘Sa rājā paridevesi, puttasokena aṭṭito;
Ekaputto cayaṃ mayhaṃ, na ca kāmāni bhuñjatī’’ti.

Tattha **sabbakāmasamiddhisū**ti sabbakāmānaṃ samiddhīsu sampattīsu ṭhitassa rañño putto hutvā eko devaputto nibbatti. **Svāssū**ti so kumāro. **Tāyevā**ti tāya brahmaloke nibbattitāya jhānasaññāya eva. **Sumāpita**nti pitarā suṭṭhu manāpaṃ katvā māpitaṃ. **Rahasi jhāyathā**ti mātugāmaṃ apassanto vasi. **Paridevesī**ti vilapi.

Pañcamā rañño paridevanagāthā –

288. ‘‘Ko nu khvettha upāyo so, ko vā jānāti kiñcanaṃ;
Yo me puttaṃ palobheyya, yathā kāmāni patthaye’’ti.

Tattha **ko nu khvettha upāyo**ti ko nu kho ettha etassa kāmānaṃ bhuñjanaupāyo. ‘‘Ko nu kho idhupāyo so’’tipi pāṭho, aṭṭhakathāyaṃ pana ‘‘ko nu kho etaṃ upavasitvā upalāpanakāraṇaṃ jānātī’’ti vuttaṃ. **Ko vā jānāti kiñcana**nti ko vā etassa palibodhakāraṇaṃ jānātīti attho.

Tato paraṃ diyaḍḍhagāthā abhisambuddhagāthā –

289. ‘‘Ahu kumārī tattheva, vaṇṇarūpasamāhitā;
Kusalā naccagītassa, vādite ca padakkhiṇā.

290. ‘‘Sā tattha upasaṅkamma, rājānaṃ etadabravī’’ti;
Tattha **ahū**ti bhikkhave, tattheva antepure cūḷanāṭakānaṃ antare ekā taruṇakumārikā ahosi. **Padakkhiṇā**ti susikkhitā.

‘‘Ahaṃ kho naṃ palobheyyaṃ, sace bhattā bhavissatī’’ti. –

Upaḍḍhagāthā kumārikāya vuttā.

Tattha **sace bhattā**ti sace esa mayhaṃ pati bhavissatīti.

291. ‘‘Taṃ tathāvādiniṃ rājā, kumāriṃ etadabravi;
Tvaññeva naṃ palobhehi, tava bhattā bhavissatīti.

Tattha **tava bhattā**ti tavesa pati bhavissati, tvaññeva tassa aggamahesī bhavissasi, gaccha naṃ palobhehi, kāmarasaṃ jānāpehīti.

Evaṃ vatvā rājā ‘‘imissā kira okāsaṃ karontū’’ti kumārassa upaṭṭhākānaṃ pesesi. Sā paccūsakāle vīṇaṃ ādāya gantvā kumārassa sayanagabbhassa bahi avidūre ṭhatvā agganakhehi vīṇaṃ vādentī madhurasarena gāyitvā taṃ palobhesi. Tamatthaṃ pakāsento satthā āha –

292. ‘‘Sā ca antepuraṃ gantvā, bahuṃ kāmupasaṃhitaṃ;
Hadayaṅgamā pemanīyā, citrā gāthā abhāsatha.

293. ‘‘Tassā ca gāyamānāya, saddaṃ sutvāna nāriyā;
Kāmacchandassa uppajji, janaṃ so paripucchatha.

294. ‘‘Kasseso saddo ko vā so, bhaṇati uccāvacaṃ bahuṃ;
Hadayaṅgamaṃ pemanīyaṃ, aho kaṇṇasukhaṃ mama.

295. ‘‘Esā kho pamadā deva, khiḍḍā esā anappikā;
Sace tvaṃ kāme bhuñjeyya, bhiyyo bhiyyo chādeyyu taṃ.

296. ‘‘Iṅgha āgacchatorena, avidūramhi gāyatu;
Assamassa samīpamhi, santike mayha gāyatu.

297. ‘‘Tirokuṭṭamhi gāyitvā, jhānāgāramhi pāvisi;
Bandhi naṃ anupubbena, āraññamiva kuñjaraṃ.

298. ‘‘Tassa kāmarasaṃ ñatvā, issādhammo ajāyatha;
‘Ahameva kāme bhuñjeyyaṃ, mā añño puriso ahu’.

299. ‘‘Tato asiṃ gahetvāna, purise hantuṃ upakkami;
Ahameveko bhuñjissaṃ, mā añño puriso siyā.

300. ‘‘Tato jānapadā sabbe, vikkandiṃsu samāgatā;
Putto tyāyaṃ mahārāja, janaṃ heṭhetyadūsakaṃ.

301. ‘‘Tañca rājā vivāhesi, samhā raṭṭhā ca khattiyo;
Yāvatā vijitaṃ mayhaṃ, na te vatthabba tāvade.

302. ‘‘Tato so bhariyamādāya, samuddaṃ upasaṅkami;
Paṇṇasālaṃ karitvāna, vanamuñchāya pāvisi.

303. ‘‘Athettha isi māgacchi, samuddaṃ uparūpari;
So tassa gehaṃ pāvekkhi, bhattakāle upaṭṭhite.

304. ‘‘Tañca bhariyā palobhesi, passa yāva sudāruṇaṃ;
Cuto so brahmacariyamhā, iddhiyā parihāyatha.

305. ‘‘Rājaputto ca uñchāto, vanamūlaphalaṃ bahuṃ;
Sāyaṃ kājena ādāya, assamaṃ upasaṅkami.

306. ‘‘Isī ca khattiyaṃ disvā, samuddaṃ upasaṅkami;
‘Vehāyasaṃ gamissa’nti, sīdate so mahaṇṇave.

307. ‘‘Khattiyo ca isiṃ disvā, sīdamānaṃ mahaṇṇave;
Tasseva anukampāya, imā gāthā abhāsatha.

308. ‘‘Abhijjamāne vārismiṃ, sayaṃ āgamma iddhiyā;
Missībhāvitthiyā gantvā, saṃsīdasi mahaṇṇave.

309. ‘‘Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

310. ‘‘Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

311. ‘‘Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti taṃ.

312. ‘‘Khattiyassa vaco sutvā, isissa nibbidā ahu;

Laddhā porāṇakaṃ maggaṃ, gacchate so vihāyasaṃ.

313. ‘‘Khattiyo ca isiṃ disvā, gacchamānaṃ vihāyasaṃ;
Saṃvegaṃ alabhī dhīro, pabbajjaṃ samarocayi.

314. ‘‘Tato so pabbajitvāna, kāmarāgaṃ virājayi;
Kāmarāgaṃ virājetvā, brāhmalokūpago ahū’’ti.

Tattha **antepura**nti kumārassa vasanaṭṭhānaṃ. **Bahu**nti bahuṃ nānappakāraṃ. **Kāmupasaṃhita**nti kāmanissitaṃ gītaṃ pavattayamānā. **Kāmacchandassā**ti assa anitthigandhakumārassa kāmacchando uppajji. **Janan**ti attano santikāvacaraṃ paricārikajanaṃ. **Uccāvaca**nti uggatañca anuggatañca. **Bhuñjeyyā**ti sace bhuñjeyyāsi. **Chādeyyu ta**nti ete kāmā nāma tava rucceyyuṃ. So ‘‘pamadā’’ti vacanaṃ sutvā tuṇhī ahosi. Itarā punadivasepi gāyi. Evaṃ kumāro paṭibaddhacitto hutvā tassā āgamanaṃ rocento paricārike āmantetvā **‘‘iṅghā’’**ti gāthamāha.

Tirokuṭṭamhīti sayanagabbhakuṭṭassa bahi. **Mā añño**ti añño kāme paribhuñjanto puriso nāma mā siyā. **Hantuṃ upakkamī**ti antaravīthiṃ otaritvā māretuṃ ārabhi. **Vikandiṃsū**ti kumārena katipayesu purisesu pahatesu purisā palāyitvā gehāni pavisiṃsu. So purise alabhanto thokaṃ vissami. Tasmiṃ khaṇe rājaṅgaṇe sannipatitvā upakkosiṃsu. **Janaṃ heṭhetyadūsaka**nti niraparādhaṃ janaṃ heṭheti, taṃ gaṇhāpethāti vadiṃsu. Rājā upāyena kumāraṃ gaṇhāpetvā ‘‘imassa kiṃ kattabba’’nti pucchi. ‘‘Deva, aññaṃ natthi, imaṃ pana kumāraṃ tāya kumārikāya saddhiṃ raṭṭhā pabbājetuṃ vaṭṭatī’’ti vutte tathā akāsi. Tamatthaṃ pakāsento satthā **‘‘tañcā’’**tiādimāha. Tattha **vivāhesī**ti pabbājesi. **Na te vatthabba tāvade**ti yattakaṃ mayhaṃ vijitaṃ, tattake tayā na vatthabbaṃ. **Uñchāyā**ti phalāphalatthāya.

Tasmiṃ pana vanaṃ paviṭṭhe itarā yaṃ tattha pacitabbayuttakaṃ atthi, taṃ pacitvā tassāgamanaṃ olokentī paṇṇasāladvāre nisīdati. Evaṃ kāle gacchante ekadivasaṃ antaradīpakavāsī eko iddhimantatāpaso assamapadato nikkhamitvā maṇiphalakaṃ viya udakaṃ maddamānova ākāse uppatitvā bhikkhācāraṃ gacchanto paṇṇasālāya uparibhāgaṃ patvā dhūmaṃ disvā ‘‘imasmiṃ ṭhāne manussā vasanti maññe’’ti paṇṇasāladvāre otari. Sā taṃ disvā nisīdāpetvā paṭibaddhacittā hutvā itthikuttaṃ dassetvā tena saddhiṃ anācāraṃ acari. Tamatthaṃ pakāsento satthā **‘‘athetthā’’**tiādimāha. Tattha **isi māgacchī**ti isi āgacchi. **Samuddaṃ uparūparī**ti samuddassa matthakamatthakena. **Passa yāva sudāruṇa**nti passatha, bhikkhave, tāya kumārikāya yāva sudāruṇaṃ kammaṃ katanti attho.

Sāyanti sāyanhasamaye. **Disvā**ti taṃ vijahituṃ asakkonto sakaladivasaṃ tattheva hutvā sāyanhasamaye rājaputtaṃ āgataṃ disvā palāyituṃ ‘‘vehāyasaṃ gamissa’’nti uppatanākāraṃ karonto patitvā mahaṇṇave sīdati. **Isiṃ disvā**ti anubandhamāno gantvā passitvā. **Anukampāyā**ti sacāyaṃ bhūmiyā āgato abhavissa, palāyitvā araññaṃ paviseyya, ākāsena āgato bhavissati, tasmā samudde patitopi uppatanākārameva karotīti anukampaṃ uppādetvā tasseva anukampāya abhāsatha. Tāsaṃ pana gāthānaṃ attho tikanipāte vuttoyeva. **Nibbidā ahū**ti kāmesu nibbedo jāto. **Porāṇakaṃ magga**nti pubbe adhigataṃ jhānavisesaṃ. **Pabbajitvānā**ti taṃ itthiṃ manussāvāsaṃ netvā nivattitvā araññe isipabbajjaṃ pabbajitvā kāmarāgaṃ virājayi, virājetvā brahmalokūpago ahosīti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, mātugāmaṃ paṭicca visuddhasattāpi saṃkilissantī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu arahattaṃ patto. Tadā anitthigandhakumāro ahameva ahosinti.

Mahāpalobhanajātakavaṇṇanā ekādasamā.

## [508] 12. Pañcapaṇḍitajātakavaṇṇanā

315-336. Pañcapaṇḍitajātakaṃ mahāumaṅge āvi bhavissati.

Pañcapaṇḍitajātakavaṇṇanā dvādasamā.

## [509] 13. Hatthipālajātakavaṇṇanā

Cirassaṃ vata passāmāti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Tadā hi satthā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ esukārī nāma rājā ahosi. Tassa purohito daharakālato paṭṭhāya piyasahāyo. Te ubhopi aputtakā ahesuṃ. Te ekadivasaṃ sukhasayane nisinnā mantayiṃsu ‘‘amhākaṃ issariyaṃ mahantaṃ, putto vā dhītā vā natthi, kiṃ nu kho kattabba’’nti. Tato rājā purohitaṃ āha – ‘‘samma, sace tava gehe putto jāyissati, mama rajjassa sāmiko bhavissati, sace mama putto jāyissati, tava gehe bhogānaṃ sāmiko bhavissatī’’ti. Evaṃ ubhopi aññamaññaṃ saṅkariṃsu.

Athekadivasaṃ purohito bhogagāmaṃ gantvā āgamanakāle dakkhiṇadvārena nagaraṃ pavisanto bahinagare ekaṃ bahuputtikaṃ nāma duggatitthiṃ passi. Tassā satta puttā sabbeva arogā, eko pacanabhājanakapallaṃ gaṇhi, eko sayanakaṭasārakaṃ, eko purato gacchati, eko pacchato, eko aṅguliṃ gaṇhi, eko aṅke nisinno, eko khandhe. Atha naṃ purohito pucchi ‘‘bhadde, imesaṃ dārakānaṃ pitā kuhi’’nti? ‘‘Sāmi, imesaṃ pitā nāma nibaddho natthī’’ti. ‘‘Evarūpe satta putte kinti katvā alatthā’’ti? Sā aññaṃ gahaṇaṃ apassantī nagaradvāre ṭhitaṃ nigrodharukkhaṃ dassetvā ‘‘sāmi etasmiṃ nigrodhe adhivatthāya devatāya santike patthetvā labhiṃ, etāya me puttā dinnā’’ti āha. Purohito ‘‘tena hi gaccha tva’’nti rathā oruyha nigrodhamūlaṃ gantvā sākhāya gahetvā cāletvā ‘‘ambho devate, tvaṃ rañño santikā kiṃ nāma na labhasi, rājā te anusaṃvaccharaṃ sahassaṃ vissajjetvā balikammaṃ karoti, tassa puttaṃ na desi, etāya duggatitthiyā tava ko upakāro kato, yenassā satta putte adāsi. Sace amhākaṃ rañño puttaṃ na desi, ito taṃ sattame divase samūlaṃ chindāpetvā khaṇḍākhaṇḍikaṃ kāressāmī’’ti rukkhadevataṃ tajjetvā pakkāmi. So etena niyāmeneva punadivasepīti paṭipāṭiyā cha divase kathesi. Chaṭṭhe pana divase sākhāya gahetvā ‘‘rukkhadevate ajjekarattimattakameva sesaṃ, sace me rañño puttaṃ na desi, sve taṃ niṭṭhāpessāmī’’ti āha.

Rukkhadevatā āvajjetvā taṃ kāraṇaṃ tathato ñatvā ‘‘ayaṃ brāhmaṇo puttaṃ alabhanto mama vimānaṃ nāsessati, kena nu kho upāyena tassa puttaṃ dātuṃ vaṭṭatī’’ti catunnaṃ mahārājānaṃ santikaṃ gantvā tamatthaṃ ārocesi. Te ‘‘mayaṃ tassa puttaṃ dātuṃ na sakkhissāmā’’ti vadiṃsu. Aṭṭhavīsatiyakkhasenāpatīnaṃ santikaṃ agamāsi, tepi tathevāhaṃsu. Sakkassa devarañño santikaṃ gantvā kathesi. Sopi ‘‘labhissati nu kho rājā anucchavike putte, udāhu no’’ti upadhārento puññavante cattāro devaputte passi. Te kira purimabhave bārāṇasiyaṃ pesakārā hutvā tena kammena laddhakaṃ pañcakoṭṭhāsaṃ katvā cattāro koṭṭhāse paribhuñjiṃsu. pañcamaṃ gahetvā ekatova dānaṃ adaṃsu. Te tato cutā tāvatiṃsabhavane nibbattiṃsu, tato yāmabhavaneti evaṃ anulomapaṭilomaṃ chasu devalokesu sampattiṃ anubhavantā vicaranti. Tadā pana nesaṃ tāvatiṃsabhavanato cavitvā yāmabhavanaṃ gamanavāro hoti. Sakko tesaṃ santikaṃ gantvā pakkositvā ‘‘mārisā, tumhehi manussalokaṃ gantuṃ vaṭṭati, esukārīrañño aggamahesiyā kucchimhi nibbattathā’’ti āha. Te tassa vacanaṃ sutvā ‘‘sādhu deva, gamissāma, na panamhākaṃ rājakulenattho, purohitassa gehe nibbattitvā daharakāleyeva kāme pahāya pabbajissāmā’’ti vadiṃsu. Sakko ‘‘sādhū’’ti tesaṃ paṭiññaṃ gahetvā āgantvā rukkhadevatāya tamatthaṃ ārocesi. Sā tuṭṭhamānasā sakkaṃ vanditvā attano vimānameva gatā.

Purohitopi punadivase balavapurise sannipātāpetvā vāsipharasuādīni gāhāpetvā rukkhamūlaṃ gantvā rukkhasākhāya gahetvā ‘‘ambho devate, ajja mayhaṃ taṃ yācantassa sattamo divaso, idāni te niṭṭhānakālo’’ti āha. Tato rukkhadevatā mahantenānubhāvena khandhavivarato nikkhamitvā madhurasarena taṃ āmantetvā ‘brāhmaṇa, tiṭṭhatu eko putto, cattāro te putte dassāmī’’ti āha. ‘‘Mama puttenattho natthi, amhākaṃ rañño puttaṃ dehī’’ti. ‘‘Tuyhaṃyeva demī’’ti. ‘‘Tena hi mama dve, rañño dve dehī’’ti. ‘‘Rañño na demi, cattāropi tuyhameva dammi, tayā ca laddhamattāva bhavissanti, agāre pana aṭṭhatvā daharakāleyeva pabbajissantī’’ti. ‘‘Tvaṃ me kevalaṃ putte dehi, apabbajanakāraṇaṃ pana amhākaṃ bhāro’’ti. Sā tassa puttavaraṃ datvā attano bhavanaṃ pāvisi. Tato paṭṭhāya devatāya sakkāro mahā ahosi.

Jeṭṭhakadevaputto cavitvā purohitassa brāhmaṇiyā kucchimhi nibbatti. Tassa nāmaggahaṇadivase ‘‘hatthipālo’’ti nāmaṃ katvā apabbajanatthāya hatthigopake paṭicchāpesuṃ. So tesaṃ santike vaḍḍhati. Tassa padasā gamanakāle dutiyo cavitvā assā kucchimhi nibbatti, tassapi jātakāle ‘‘assapālo’’ti nāmaṃ kariṃsu. So assagopakānaṃ santike vaḍḍhati. Tatiyassa jātakāle ‘‘gopālo’’ti nāmaṃ kariṃsu. So gopālehi saddhiṃ vaḍḍhati. Catutthassa jātakāle ‘‘ajapālo’’ti nāmaṃ kariṃsu. So ajapālehi saddhiṃ vaḍḍhati. Te vuḍḍhimanvāya sobhaggappattā ahesuṃ.

Atha nesaṃ pabbajitabhayena rañño vijitā pabbajite nīhariṃsu. Sakalakāsiraṭṭhe ekapabbajitopi nāhosi. Te kumārā atipharusā ahesuṃ, yāya disāya gacchanti, tāya āhariyamānaṃ paṇṇākāraṃ vilumpanti. Hatthipālassa soḷasavassakāle kāyasampattiṃ disvā rājā ca purohito ca ‘‘kumārā mahallakā jātā, chattussāpanasamayo, tesaṃ kiṃ nu kho kātabba’’nti mantetvā ‘‘ete abhisittakālato paṭṭhāya atissarā bhavissanti, tato tato pabbajitā āgamissanti, te disvā pabbajissanti, etesaṃ pabbajitakāle janapado ulloḷo bhavissati, vīmaṃsissāma tāva ne, pacchā abhisiñcissāmā’’ti cintetvā ubhopi isivesaṃ gahetvā bhikkhaṃ carantā hatthipālassa kumārassa nivesanadvāraṃ agamaṃsu. Kumāro te disvāva tuṭṭho pasanno upasaṅkamitvā vanditvā tisso gāthā abhāsi –

337. ‘‘Cirassaṃ vata passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Mahājaṭaṃ khāridharaṃ, paṅkadantaṃ rajassiraṃ.

338. ‘‘Cirassaṃ vata passāma, isiṃ dhammaguṇe rataṃ;
Kāsāyavatthavasanaṃ, vākacīraṃ paṭicchadaṃ.

339. ‘‘Āsanaṃ udakaṃ pajjaṃ, paṭigaṇhātu no bhavaṃ;
Agghe bhavantaṃ pucchāma, agghaṃ kurutu no bhava’’nti.

Tattha **brāhmaṇa**nti bāhitapāpabrāhmaṇaṃ. **Devavaṇṇina**nti seṭṭhavaṇṇinaṃ ghoratapaṃ paramatikkhindriyaṃ pabbajitabhāvaṃ upagatanti attho. **Khāridhara**nti khāribhāradharaṃ. **Isi**nti sīlakkhandhādayo pariyesitvā ṭhitaṃ. **Dhammaguṇe rata**nti sucaritakoṭṭhāse abhirataṃ. **‘‘Āsana’’**nti idaṃ tesaṃ nisīdanatthāya āsanaṃ paññapetvā gandhodakañca pādabbhañjanañca upanetvā āha. **Agghe**ti ime sabbepi āsanādayo agghe bhavantaṃ pucchāma. **Kurutu no**ti ime no agghe bhavaṃ paṭiggaṇhatūti.

Evaṃ so tesu ekekaṃ vārenāha. Atha naṃ purohito āha – ‘‘tāta hatthipāla tvaṃ amhe ‘ke ime’ti maññamāno evaṃ kathesī’’ti. ‘‘Hemavantakā isayo’’ti. ‘‘Na mayaṃ, tāta, isayo, esa rājā esukārī, ahaṃ te pitā parohito’’ti. ‘‘Atha kasmā isivesaṃ gaṇhitthā’’ti? ‘‘Tava vīmaṃsanatthāyā’’ti. ‘‘Mama kiṃ vīmaṃsathā’’ti? ‘‘Sace amhe disvā na pabbajissasi, atha taṃ rajje abhisiñcituṃ āgatāmhā’’ti. ‘‘Tāta na me rajjenattho, pabbajissāmahanti. Atha naṃ pitā ‘‘tāta hatthipāla, nāyaṃ kālo pabbajjāyā’’ti vatvā yathājjhāsayaṃ anusāsanto catutthagāthamāha –

340. ‘‘Adhicca vede pariyesa vittaṃ, putte gehe tāta patiṭṭhapetvā;
Gandhe rase paccanubhuyya sabbaṃ, araññaṃ sādhu muni so pasattho’’ti.

Tattha **adhiccā**ti sajjhāyitvā. **Putte**ti chattaṃ ussāpetvā nāṭake vārena upaṭṭhāpetvā puttadhītāhi vaḍḍhitvā te putte gehe patiṭṭhāpetvāti attho. **Sabba**nti ete ca gandharase sesañca sabbaṃ vatthukāmaṃ anubhavitvā. **Araññaṃ sādhu muni so pasattho**ti pacchā mahallakakāle pabbajitassa araññaṃ sādhu laddhakaṃ hoti. Yo evarūpe kāle pabbajati, so muni buddhādīhi ariyehi pasatthoti vadati.

Tato hatthipālo gāthamāha –

341. ‘‘Vedā na saccā na ca vittalābho, na puttalābhena jaraṃ vihanti;
Gandhe rase muccanamāhu santo, sakammunā hoti phalūpapattī’’ti.

Tattha **na saccā**ti yaṃ saggañca maggañca vadanti, na taṃ sādhenti, tucchā nissārā nipphalā. **Na ca vittalābho**ti dhanalābhopi pañcasādhāraṇattā sabbo ekasabhāvo na hoti. **Jara**nti tāta, jaraṃ vā byādhimaraṇaṃ vā na koci puttalābhena paṭibāhituṃ samattho nāma atthi. Dukkhamūlā hete upadhayo. **Gandhe rase**ti gandhe ca rase ca sesesu ārammaṇesu ca muccanaṃ muttimeva buddhādayo paṇḍitā kathenti. **Sakammunā**ti attanā katakammeneva sattānaṃ phalūpapatti phalanipphatti hoti. Kammassakā hi, tāta, sattāti.

Kumārassa vacanaṃ sutvā rājā gāthamāha –

342. ‘‘Addhā hi saccaṃ vacanaṃ tavetaṃ, sakammunā hoti phalūpapatti;
Jiṇṇā ca mātāpitaro tavīme, passeyyuṃ taṃ vassasataṃ aroga’’nti.

Tattha **vassasataṃ aroga**nti ete vassasataṃ arogaṃ taṃ passeyyuṃ, tvampi vassasataṃ jīvanto mātāpitaro posassūti vadati.

Taṃ sutvā kumāro ‘‘deva, tvaṃ kiṃ nāmetaṃ vadasī’’ti vatvā dve gāthā abhāsi –

343. ‘‘Yassassa sakkhī maraṇena rāja, jarāya mettī naravīraseṭṭha;
Yo cāpi jaññā na marissaṃ kadāci, passeyyuṃ taṃ vassasataṃ arogaṃ.

344. ‘‘Yathāpi nāvaṃ puriso dakamhi, ereti ce naṃ upaneti tīraṃ;
Evampi byādhī satataṃ jarā ca, upaneti maccaṃ vasamantakassā’’ti.

Tattha **sakkhī**ti mittadhammo. **Maraṇenā**ti datto mato mitto matoti sammutimaraṇena. **Jarāyā**ti pākaṭajarāya vā saddhiṃ yassa mettī bhaveyya, yassetaṃ maraṇañca jarā ca mittabhāvena nāgaccheyyāti attho. **Ereti ce na**nti mahārāja, yathā nāma puriso nadītitthe udakamhi nāvaṃ ṭhapetvā paratīragāmiṃ janaṃ āropetvā sace arittena uppīḷento phiyena kaḍḍhanto cāleti ghaṭṭeti, atha naṃ paratīraṃ neti. Evaṃ byādhi jarā ca niccaṃ antakassa maccuno vasaṃ upanetiyevāti.

Evaṃ imesaṃ sattānaṃ jīvitasaṅkhārassa parittabhāvaṃ dassetvā ‘‘mahārāja, tumhe tiṭṭhatha, tumhehi saddhiṃ kathayantameva maṃ byādhijarāmaraṇāni upagacchanti, appamattā hothā’’ti ovādaṃ datvā rājānañca pitarañca vanditvā attano paricārake gahetvā bārāṇasiyaṃ rajjaṃ pahāya ‘‘pabbajissāmī’’ti nagarato nikkhami. ‘‘Pabbajjā nāmesā sobhanā bhavissatī’’ti hatthipālakumārena saddhiṃ mahājano nikkhami. Yojanikā parisā ahosi. So tāya parisāya saddhiṃ gaṅgāya tīraṃ patvā gaṅgāya udakaṃ oloketvā kasiṇaparikammaṃ katvā jhānāni nibbattetvā cintesi ‘‘ayaṃ samāgamo mahā bhavissati, mama tayo kaniṭṭhabhātaro mātāpitaro rājā devīti sabbe saparisā pabbajissanti, bārāṇasī suññā bhavissati, yāva etesaṃ āgamanā idheva bhavissāmī’’ti. So tattheva mahājanassa ovādaṃ dento nisīdi.

Punadivase rājā ca purohito ca cintayiṃsu ‘‘hatthipālakumāro tāva ‘rajjaṃ pahāya mahājanaṃ ādāya pabbajissāmī’ti gantvā gaṅgātīre nisinno, assapālaṃ vīmaṃsitvā abhisiñcissāmā’’ti. Te isiveseneva tassapi gehadvāraṃ agamaṃsu. Sopi te disvā pasannamānaso upasaṅkamitvā ‘‘cirassaṃ vata passāmā’’tiādīni vadanto tatheva paṭipajji. Tepi taṃ tatheva vatvā attano āgatakāraṇaṃ kathayiṃsu. So ‘‘mama bhātike hatthipālakumāre sante kathaṃ paṭhamataraṃ mayhameva setacchattaṃ pāpuṇātī’’ti pucchitvā ‘‘tāta, bhātā, te ‘na mayhaṃ rajjenattho, pabbajissāmī’ti vatvā nikkhanto’’ti vutte ‘‘kahaṃ paneso idānī’’ti vatvā ‘‘gaṅgātīre nisinno’’ti vutte ‘‘tāta, mama bhātarā chaḍḍitakheḷena kammaṃ natthi, bālā hi parittakapaññā sattā etaṃ kilesaṃ jahituṃ na sakkonti, ahaṃ pana jahissāmī’’ti rañño ca pitu ca dhammaṃ desento dve gāthā abhāsi –

345. ‘‘Paṅko ca kāmā palipo ca kāmā, manoharā duttarā maccudheyyā;
Etasmiṃ paṅke palipe byasannā, hīnattarūpā na taranti pāraṃ.

346. ‘‘Ayaṃ pure luddamakāsi kammaṃ, svāyaṃ gahīto na hi mokkhito me;
Orundhiyā naṃ parirakkhissāmi, māyaṃ puna luddamakāsi kamma’’nti.

Tattha **paṅko**ti yo koci kaddamo. **Palipo**ti sukhumavālukamisso saṇhakaddamo. Tattha kāmā laggāpanavasena paṅko nāma, osīdāpanavasena palipo nāmāti vuttā. **Duttarā**ti duratikkamā. **Maccudheyyā**ti maccuno adhiṭṭhānā. Etesu hi laggā ceva anupaviṭṭhā ca sattā uttarituṃ asakkontā dukkhakkhandhapariyāye vuttappakāraṃ dukkhañceva maraṇañca pāpuṇanti. Tenāha – **‘‘etasmiṃ paṅke palipe byasannā hīnattarūpā na taranti pāra’’**nti. Tattha **byasannā**ti sannā. ‘‘Visannā’’tipi pāṭho, ayamevattho. **Hīnattarūpā**ti hīnacittasabhāvā. **Na taranti pāra**nti nibbānapāraṃ gantuṃ na sakkonti.

Ayanti mahārāja, ayaṃ mamattabhāvo pubbe assagopakehi saddhiṃ vaḍḍhanto mahājanassa vilumpanaviheṭhanādivasena bahuṃ luddaṃ sāhasikakammaṃ akāsi. **Svāyaṃ gahīto**ti so ayaṃ tassa kammassa vipāko mayā gahito. **Na hi mokkhito me**ti saṃsāravaṭṭe sati na hi mokkho ito akusalaphalato mama atthi. **Orundhiyā naṃ parirakkhissāmī**ti idāni naṃ kāyavacīmanodvārāni pidahanto orundhitvā parirakkhissāmi. Kiṃkāraṇā? **Māyaṃ puna luddamakāsi kammaṃ**. Ahañhi ito paṭṭhāya pāpaṃ akatvā kalyāṇameva karissāmi.

Evaṃ assapālakumāro dvīhi gāthāhi dhammaṃ desetvā ‘‘tiṭṭhatha tumhe, tumhehi saddhiṃ kathentameva maṃ byādhijarāmaraṇāni upagacchantī’’ti ovādaṃ datvā yojanikaṃ parisaṃ gahetvā nikkhamitvā hatthipālakumārasseva santikaṃ gato. So tassa ākāse nisīditvā dhammaṃ desetvā ‘‘bhātika, ayaṃ samāgamo mahā bhavissati, idheva tāva homā’’ti āha. Itaropi ‘‘sādhū’’ti sampaṭicchi. Punadivase rājā ca purohito ca tenevupāyena gopālakumārassa nivesanaṃ gantvā tenapi tatheva paṭinanditvā attano āgamanakāraṇaṃ ācikkhiṃsu. Sopi assapālakumāro viya paṭikkhipitvā ‘‘ahaṃ cirato paṭṭhāya pabbajitukāmo vane naṭṭhagoṇaṃ viya pabbajjaṃ upadhārento vicarāmi, tena me naṭṭhagoṇassa padaṃ viya bhātikānaṃ gatamaggo diṭṭho, svāhaṃ teneva maggena gamissāmī’’ti vatvā gāthamāha –

347. ‘‘Gavaṃva naṭṭhaṃ puriso yathā vane, anvesatī rāja apassamāno;
Evaṃ naṭṭho esukārī mamattho, sohaṃ kathaṃ na gaveseyyaṃ rājā’’ti.

Tattha **esukārī**ti rājānaṃ ālapati. **Mamattho**ti vane goṇo viya mama pabbajjāsaṅkhāto attho naṭṭho. **Soha**nti so ahaṃ ajja pabbajitānaṃ maggaṃ disvā kathaṃ pabbajjaṃ na gaveseyyaṃ, mama bhātikānaṃ gatamaggameva gamissāmi narindāti.

Atha naṃ ‘‘tāta gopāla, ekāhaṃ dvīhaṃ āgamehi, amhe samassāsetvā pacchā pabbajissasī’’ti vadiṃsu. So ‘‘mahārāja, ajja kattabbakammaṃ ‘sve karissāmī’ti na vattabbaṃ, kalyāṇakammaṃ nāma ajjeva kattabba’’nti vatvā itaraṃ gāthamāha –

348. ‘‘Hiyyoti hiyyati poso, pareti parihāyati;
Anāgataṃ netamatthīti ñatvā, uppannachandaṃ ko panudeyya dhīro’’ti.

Tattha **hiyyo**ti sveti attho. **Pare**ti punadivase. Idaṃ vuttaṃ hoti – ‘‘yo mahārāja, ajja kattabbaṃ kammaṃ ‘sve’ti, sve kattabbaṃ kammaṃ ‘pare’ti vatvā na karoti, so tato parihāyati, na taṃ kammaṃ kātuṃ sakkotī’’ti. Evaṃ gopālo **bhaddekarattasuttaṃ** (ma. ni. 3.272 ādayo) nāma kathesi. Svāyamattho bhaddekarattasuttena kathetabbo. **Anāgataṃ netamatthī**ti yaṃ anāgataṃ, taṃ ‘‘netaṃ atthī’’ti ñatvā uppannaṃ kusalacchandaṃ ko paṇḍito panudeyya hareyya.

Evaṃ gopālakumāro dvīhi gāthāhi dhammaṃ desetvā ‘‘tiṭṭhatha tumhe, tumhehi saddhiṃ kathentameva maṃ byādhijarāmaraṇāni upagacchantī''ti yojanikaṃ parisaṃ gahetvā nikkhamitvā dvinnaṃ bhātikānaṃ santikaṃ gato. Hatthipālo tassapi dhammaṃ desesi. Punadivase rājā ca purohito ca tenevupāyena ajapālakumārassa nivesanaṃ gantvā tenapi tatheva paṭinanditvā attano āgamanakāraṇaṃ ācikkhitvā ''chattaṃ te ussāpessāmā''ti vadiṃsu. Kumāro āha – ''mayhaṃ bhātikā kuhi''nti? Te ''amhākaṃ rajjenattho natthī''ti setacchattaṃ pahāya tiyojanikaṃ parisaṃ gahetvā nikkhamitvā gaṅgātīre nisinnāti. Nāhaṃ mama bhātikehi chaḍḍitakheḷaṃ sīsenādāya vicarissāmi, ahampi pabbajissāmīti. Tāta, tvaṃ tāva daharo, amhākaṃ hatthabhāro, vayappattakāle pabbajissasīti. Atha ne kumāro ''kiṃ tumhe kathetha, nanu ime sattā daharakālepi mahallakakālepi marantiyeva, 'ayaṃ daharakāle marissati, ayaṃ mahallakakāle'ti kassaci hatthe vā pāde vā nimittaṃ natthi, ahaṃ mama maraṇakālaṃ na jānāmi, tasmā idāneva pabbajissāmī''ti vatvā dve gāthā abhāsi –

349. ''Passāmi vohaṃ daharaṃ kumāriṃ, mattūpamaṃ ketakapupphanettaṃ;
Abhuttabhoge paṭhame vayasmiṃ, ādāya maccu vajate kumāriṃ.

350. ''Yuvā sujāto sumukho sudassano, sāmo kusumbhaparikiṇṇamassu;
Hitvāna kāme paṭikacca gehaṃ, anujāna maṃ pabbajissāmi devā''ti.

Tattha **vo**ti nipātamattaṃ, passāmiccevāti attho. **Mattūpama**nti hāsabhāsavilāsehi mattaṃ viya carantiṃ. **Ketakapupphanetta**nti ketakapupphapattaṃ viya puthulāyatanettaṃ. **Abhuttabhoge**ti evaṃ uttamarūpadharaṃ kumāriṃ paṭhamavaye vattamānaṃ abhuttabhogameva mātāpitūnaṃ upari mahantaṃ sokaṃ pātetvā maccu gahetvāva gacchati. **Sujāto**ti susaṇṭhito. **Sumukho**ti kañcanādāsapuṇṇacandasadisamukho. **Sudassano**ti uttamarūpadhāritāya sampannadassano. **Sāmo**ti suvaṇṇasāmo. **Kusumbhaparikiṇṇamassū**ti sannisinnaṭṭhena sukhumaṭṭhena ca taruṇakusumbhakesarasadisaparikiṇṇamassu. Iminā evarūpopi kumāro maccuvasaṃ gacchati. Tathāvidhampi hi sineruṃ uppātento viya nikkaruṇo maccu ādāya gacchatīti dasseti. **Hitvāna kāme paṭikacca gehaṃ, anujāna maṃ pabbajissāmi devā**ti deva, puttadārabandhanasmiñhi uppanne taṃ bandhanaṃ ducchedanīyaṃ hoti, tenāhaṃ puretaraññeva kāme ca gehañca hitvā idāneva pabbajissāmi, anujāna, manti.

Evañca pana vatvā ''tiṭṭhatha tumhe, tumhehi saddhiṃ kathentameva maṃ byādhijarāmaraṇāni upagacchantī''ti te ubhopi vanditvā yojanikaṃ parisaṃ gahetvā nikkhamitvā gaṅgātīrameva agamāsi. Hatthipālo tassapi ākāse nisīditvā dhammaṃ desetvā ''samāgamo mahā bhavissatī''ti tattheva nisīdi. Punadivase purohito pallaṅkavaramajjhagato nisīditvā cintesi ''mama puttā pabbajitā, idānāhaṃ ekakova manussakhāṇuko jātomhi, ahampi pabbajissāmī''ti. So brāhmaṇiyā saddhiṃ mantento gāthamāha –

351. ''Sākhāhi rukkho labhate samaññaṃ, pahīnasākhaṃ pana khāṇumāhu;
Pahīnaputtassa mamajja bhoti, vāseṭṭhi bhikkhācariyāya kālo''ti.

Tattha **labhate samañña**nti rukkhoti vohāraṃ labhati. **Vāseṭṭhī**ti brāhmaṇiṃ ālapati. **Bhikkhācariyāyā**ti mayhampi pabbajjāya kālo, puttānaṃ santikameva gamissāmīti.

So evaṃ vatvā brāhmaṇe pakkosāpesi, saṭṭhi brāhmaṇasahassāni sannipatiṃsu. Atha ne āha – ''tumhe kiṃ karissathā''ti tumhe pana ācariyāti. ''Ahaṃ mama puttassa santike pabbajissāmī''ti. ''Na tumhākameva nirayo uṇho, mayampi pabbajissāmā''ti. So asītikoṭidhanaṃ brāhmaṇiyā niyyādetvā yojanikaṃ brāhmaṇaparisaṃ ādāya nikkhamitvā puttānaṃ santikaññeva gato. Hatthipālo tāyapi parisāya ākāse ṭhatvā dhammaṃ desesi. Punadivase brāhmaṇī cintesi ''mama cattāro puttā setacchattaṃ pahāya 'pabbajissāmā'ti gatā, brāhmaṇopi purohitaṭṭhānena saddhiṃ asītikoṭidhanaṃ chaḍḍetvā puttānaññeva santikaṃ gato, ahameva ekā kiṃ karissāmi, puttānaṃ gatamaggeneva gamissāmī''ti. Sā atītaṃ udāharaṇaṃ āharantī udānagāthamāha –

352. ‘‘Aghasmi koñcāva yathā himaccaye, katāni jālāni padāliya haṃsā;
Gacchanti puttā ca patī ca mayhaṃ, sāhaṃ kathaṃ nānuvaje pajāna’’nti.

Tattha **aghasmi koñcāva yathā**ti yatheva ākāse koñcasakuṇā asajjamānā gacchanti. **Himaccaye**ti vassānaccaye. **Katāni jālāni padāliya haṃsā**ti atīte kira channavutisahassā suvaṇṇahaṃsāvassārattapahonakaṃ sāliṃ kañcanaguhāyaṃ nikkhipitvā vassabhayena bahi anikkhamitvā catumāsaṃ tattha vasanti. Atha nesaṃ uṇṇanābhi nāma makkaṭako guhādvāre jālaṃ bandhati. Haṃsā dvinnaṃ taruṇahaṃsānaṃ dviguṇaṃ vaṭṭaṃ denti. Te thāmasampannatāya taṃ jālaṃ chinditvā purato gacchanti, sesā tesaṃ gatamaggena gacchanti. Sā tamatthaṃ pakāsentī evamāha. Idaṃ vuttaṃ hoti – yatheva ākāse koñcasakuṇā asajjamānā gacchanti, tathā himaccaye vassānātikkame dve taruṇahaṃsā katāni jālāni padāletvā gacchanti, atha nesaṃ gatamaggena itare haṃsā. Idāni pana mama puttā taruṇahaṃsā jālaṃ viya kāmajālaṃ chinditvā gatā, mayāpi tesaṃ gatamaggena gantabbanti iminādhippāyena **‘‘gacchanti puttā ca patī ca mayhaṃ, sāhaṃ kathaṃ nānuvaje pajāna’’**nti āha.

Iti sā ‘‘kathaṃ ahaṃ evaṃ pajānantī na pabbajissāmi, pabbajissāmi yevā’’ti sanniṭṭhānaṃ katvā brāhmaṇiyo pakkosāpetvā evamāha ‘‘tumhe kiṃ karissathā’’ti? ‘‘Tumhe pana ayye’’ti. ‘‘Ahaṃ pabbajissāmī’’ti. ‘‘Mayampi pabbajissāmā’’ti. Sā taṃ vibhavaṃ chaḍḍetvā yojanikaṃ parisaṃ gahetvā puttānaṃ santikameva gatā. Hatthipālo tāyapi parisāya ākāse nisīditvā dhammaṃ desesi. Punadivase rājā ‘‘kuhiṃ purohito’’ti pucchi. ‘‘Deva, purohito ca brāhmaṇī ca sabbaṃ dhanaṃ chaḍḍetvā dviyojanikaṃ parisaṃ gahetvā puttānaṃ santikaṃ gatā’’ti. Rājā ‘‘asāmikaṃ dhanaṃ amhākaṃ pāpuṇātī’’ti tassa gehato dhanaṃ āharāpesi. Athassa aggamahesī ‘‘rājā kiṃ karotī’’ti pucchitvā ‘‘purohitassa gehato dhanaṃ āharāpetī’’ti vutte ‘‘purohito kuhi’’nti vatvā ‘‘sapajāpatiko pabbajjatthāya nikkhanto’’ti sutvā ‘‘ayaṃ rājā brāhmaṇena ca brāhmaṇiyā ca catūhi puttehi ca jahitaṃ ukkāraṃ mohena mūḷho attano gharaṃ āharāpeti, upamāya naṃ bodhessāmī’’ti sūnato maṃsaṃ āharāpetvā rājaṅgaṇe rāsiṃ kāretvā ujumaggaṃ vissajjetvā jālaṃ parikkhipāpesi. Gijjhā dūratova disvā tassatthāya otariṃsu. Tattha sappaññā jālaṃ pasāritaṃ ñatvā atibhārikā hutvā ‘‘ujukaṃ uppatituṃ na sakkhissāmā’’ti attanā khāditamaṃsaṃ chaḍḍetvā vamitvā jālaṃ anallīyitvā ujukameva uppatitvā gamiṃsu. Andhabālā pana tehi chaḍḍitaṃ vamitaṃ khāditvā bhāriyā hutvā ujukaṃ uppatituṃ asakkontā āgantvā jāle bajjhiṃsu. Athekaṃ gijjhaṃ ānetvā deviyā dassayiṃsu. Sā taṃ ādāya rañño santikaṃ gantvā ‘‘etha tāva, mahārāja, rājaṅgaṇe ekaṃ kiriyaṃ passissāmā’’ti sīhapañjaraṃ vivaritvā ‘‘ime gijjhe olokehi mahārājā’’ti vatvā dve gāthā abhāsi –

353. ‘‘Ete bhutvā vamitvā ca, pakkamanti vihaṅgamā;
Ye ca bhutvā na vamiṃsu, te me hatthattamāgatā.

354. ‘‘Avamī brāhmaṇo kāme, so tvaṃ paccāvamissasi;
Vantādo puriso rāja, na so hoti pasaṃsiyo’’ti.

Tattha **bhutvā vamitvā cā**ti maṃsaṃ khāditvā vamitvā ca. **Paccāvamissasī**ti paṭibhuñjissasi. **Vantādo**ti parassa vamitakhādako. **Na pasaṃsiyo**ti so taṇhāvasiko bālo buddhādīhi paṇḍitehi pasaṃsitabbo na hoti.

Taṃ sutvā rājā vippaṭisārī ahosi, tayo bhavā ādittā viya upaṭṭhahiṃsu. So ‘‘ajjeva rajjaṃ pahāya mama pabbajituṃ vaṭṭatī’’ti uppannasaṃvego deviyā thutiṃ karonto gāthamāha –

355. ‘‘Paṅke ca posaṃ palipe byasannaṃ, balī yathā dubbalamuddhareyya;
Evampi maṃ tvaṃ udatāri bhoti, pañcāli gāthāhi subhāsitāhī’’ti.

Tattha **byasanna**nti nimuggaṃ, ‘‘visanna’’ntipi pāṭho. **Uddhareyyā**ti kesesu vā hatthesu vā gahetvā ukkhipitvā thale ṭhapeyya. **Udatārī**ti kāmapaṅkato uttārayi. ‘‘Udatāsī’’tipi pāṭho, ayamevattho. ‘‘Uddhaṭāsī’’tipi pāṭho, uddharīti attho. **Pañcālī**ti pañcālarājadhīte.

Evañca pana vatvā taṅkhaṇaññeva pabbajitukāmo hutvā amacce pakkosāpetvā āha – ‘‘tumhe kiṃ karissathā’’ti tumhe pana, devāti? ‘‘Ahaṃ hatthipālassa santike pabbajissāmī’’ti. ‘‘Mayampi pabbajissāma, devā’’ti. Rājā dvādasayojanike bārāṇasinagare rajjaṃ chaḍḍetvā ‘‘atthikā setacchattaṃ ussāpentū’’ti amaccaparivuto tiyojanikaṃ parisaṃ gahetvā kumārasseva santikaṃ gato. Hatthipālo tassāpi parisāya ākāse nisinno dhammaṃ desesi. Satthā rañño pabbajitabhāvaṃ pakāsento gāthamāha –

356. ‘‘Idaṃ vatvā mahārājā, esukārī disampati;
Raṭṭhaṃ hitvāna pabbaji, nāgo chetvāva bandhana’’nti.

Punadivase nagare ohīnajano sannipatitvā rājadvāraṃ gantvā deviyā ārocetvā nivesanaṃ pavisitvā deviṃ vanditvā ekamantaṃ ṭhito gāthamāha.

357. ‘‘Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Tuvampi no hohi yatheva rājā, amhehi guttā anusāsa rajja’’nti.

Tattha **anusāsā**ti amhehi guttā hutvā dhammena rajjaṃ kārehi.

Sā mahājanassa kathaṃ sutvā sesagāthā abhāsi –

358. ‘‘Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Ahampi ekā carissāmi loke, hitvāna kāmāni manoramāni.

359. ‘‘Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Ahampi ekā carissāmi loke, hitvāna kāmāni yathodhikāni.

360. ‘‘Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, hitvāna kāmāni manoramāni.

361. ‘‘Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, hitvāna kāmāni yathodhikāni.

362. ‘‘Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, sītibhūtā sabbamaticca saṅga’’nti.

Tattha **ekā**ti puttadhītukilesasambādhehi muccitvā imasmiṃ loke ekikāva carissāmi. **Kāmānī**ti rūpādayo kāmaguṇe. **Yatodhikānī**ti yena yena odhinā ṭhitāni, tena tena ṭhitāneva jahissāmi, na kiñci āmasissāmīti attho. **Accenti kālā**ti pubbaṇhādayo kālā atikkamanti. **Tarayantī**ti atucchā hutvā āyusaṅkhāraṃ khepayamānā khādayamānā gacchanti. **Vayoguṇā**ti paṭhamavayādayo tayo, mandadasakādayo vā dasa koṭṭhāsā. **Anupubbaṃ jahantī**ti uparūparikoṭṭhāsaṃ appatvā tattha tattheva nirujjhanti. **Sītibhūtā**ti uṇhakārake uṇhasabhāve kilese pahāya sītalā hutvā. **Sabbamaticca saṅga**nti rāgasaṅgādikaṃ sabbasaṅgaṃ atikkamitvā ekā carissāmi, hatthipālakumārassa santikaṃ gantvā pabbajissāmīti.

Iti sā imāhi gāthāhi mahājanassa dhammaṃ desetvā amaccabhariyāyo pakkosāpetvā āha – ‘‘tumhe kiṃ karissathā’’ti tumhe pana ayyeti? ‘‘Ahaṃ pabbajissāmī’’ti. ‘‘Mayampi pabbajissāmā’’ti. Sā ‘‘sādhū’’ti rājanivesane suvaṇṇakoṭṭhāgārādīni vivarāpetvā ‘‘asukaṭṭhāne ca asukaṭṭhāne ca mahānidhi nidahita’’nti suvaṇṇapaṭṭe likhāpetvā ‘‘dinnaññeva, atthikā harantū’’ti vatvā suvaṇṇapaṭṭaṃ mahātale thambhe bandhāpetvā nagare bheriṃ carāpetvā mahāsampattiṃ chaḍḍetvā nagarā nikkhami. Tasmiṃ khaṇe sakalanagaraṃ saṅkhubhi. ‘‘Rājā ca kira devī ca rajjaṃ pahāya ‘pabbajissāmā’ti nikkhamanti, mayaṃ idha kiṃ karissāmā’’ti tato tato manussā yathāpūritāneva gehāni chaḍḍetvā putte hatthesu gahetvā nikkhamiṃsu. Sabbāpaṇā pasāritaniyāmeneva ṭhitā, nivattitvā olokento nāma nāhosi.

Sakalanagaraṃ tucchaṃ ahosi, devīpi tiyojanikaṃ parisaṃ gahetvā tattheva gatā. Hatthipālo tassāpi parisāya ākāse nisinno dhammaṃ desetvā dvādasayojanikaṃ parisaṃ gahetvā himavantābhimukho pāyāsi. ‘‘Hatthipālakumāro kira dvādasayojanikaṃ bārāṇasiṃ tucchaṃ katvā ‘pabbajissāmī’ti mahājanaṃ ādāya himavantaṃ gacchati, kimaṅgaṃ pana maya’’nti sakalakāsiraṭṭhaṃ saṅkhubhi. Aparabhāge parisā tiṃsayojanikā ahesuṃ, so tāya parisāya saddhiṃ himavantaṃ pāvisi.

Sakko āvajjento taṃ pavattiṃ ñatvā ‘‘hatthipālakumāro mahābhinikkhamanaṃ nikkhanto, samāgamo mahā bhavissati, vasanaṭṭhānaṃ laddhuṃ vaṭṭatī’’ti vissakammaṃ āṇāpesi ‘‘gaccha, āyāmato chattiṃsayojanaṃ, vitthārato pannarasayojanaṃ assamaṃ māpetvā pabbajitaparikkhāre sampādehī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā gaṅgātīre ramaṇīye bhūmibhāge vuttappamāṇaṃ assamapadaṃ māpetvā paṇṇasālāsu kaṭṭhattharaṇapaṇṇattharaṇaāsanādīni paññapetvā sabbe pabbajitaparikkhāre māpesi. Ekekissā paṇṇasālāya dvāre ekeko caṅkamo rattiṭṭhānadivāṭṭhānaparicchinno katasudhāparikammo ālambanaphalako, tesu tesu ṭhānesu nānāvaṇṇasurabhikusumasañchannā pupphagacchā, ekekassa caṅkamassa koṭiyaṃ ekeko udakabharito kūpo, tassa santike ekeko phalarukkho, so ekova sabbaphalāni phalati. Idaṃ sabbaṃ devatānubhāvena ahosi. Vissakammo assamapadaṃ māpetvā paṇṇasālāsu pabbajitaparikkhāre ṭhapetvā ‘‘ye keci pabbajitukāmā ime parikkhāre gaṇhantū’’ti jātihiṅgulakena bhittiyā akkharāni likhitvā attano ānubhāvena bheravasadde migapakkhī duddasike amanusse ca paṭikkamāpetvā sakaṭṭhānameva gato.

Hatthipālakumāro ekapadikamaggena sakkadattiyaṃ assamaṃ pavisitvā akkharāni disvā ‘‘sakkena mama mahābhinikkhamanaṃ nikkhantabhāvo ñāto bhavissatī’’ti dvāraṃ vivaritvā paṇṇasālaṃ pavisitvā isipabbajjaliṅgaṃ gahetvā nikkhamitvā caṅkamaṃ otaritvā katipaye vāre aparāparaṃ caṅkamitvā sesajanakāyaṃ pabbājetvā assamapadaṃ vicārento taruṇaputtānaṃ itthīnaṃ majjhaṭṭhāne paṇṇasālaṃ adāsi. Tato anantaraṃ mahallakitthīnaṃ, tato anantaraṃ majjhimitthīnaṃ, samantā parikkhipitvā pana purisānaṃ adāsi. Atheko rājā ‘‘bārāṇasiyaṃ kira rājā natthī’’ti āgantvā alaṅkatapaṭiyattaṃ nagaraṃ oloketvā rājanivesanaṃ āruyha tattha tattha ratanarāsiṃ disvā ‘‘evarūpaṃ nagaraṃ pahāya pabbajitakālato paṭṭhāya pabbajjā nāmesā uḷārā bhavissatī’’ti surāsoṇḍe maggaṃ pucchitvā hatthipālassa santikaṃ pāyāsi. Hatthipālo tassa vanantaraṃ āgatabhāvaṃ ñatvā paṭimaggaṃ gantvā ākāse nisinno parisāya dhammaṃ desetvā assamapadaṃ netvā sabbaparisaṃ pabbājesi. Etenupāyena aññepi cha rājāno pabbajiṃsu. Satta rājāno bhoge chaḍḍayiṃsu, chattiṃsayojaniko assamo nirantaro paripūri. Yo kāmavitakkādīsu aññataraṃ vitakketi, mahāpuriso tassa dhammaṃ desetvā brahmavihārabhāvanañceva kasiṇabhāvanañca ācikkhati. Te yebhuyyena jhānābhiññā nibbattetvā tīsu koṭṭhāsesu dve koṭṭhāsā brahmaloke nibbattiṃsu. Tatiyakoṭṭhāsaṃ tidhā katvā eko koṭṭhāso brahmaloke nibbatti, eko chasu kāmasaggesu, eko isīnaṃ pāricariyaṃ katvā manussaloke tīsu kulasampattīsu nibbatti. Evaṃ hatthipālassa sāsanaṃ apagatanirayatiracchānayonipettivisayāsurakāyaṃ ahosi.

Imasmiṃ tambapaṇṇidīpe pathavicālakadhammaguttatthero, kaṭakandhakāravāsī phussadevatthero, uparimaṇḍalavāsī mahāsaṅgharakkhitatthero, malayamahādevatthero, abhayagirivāsī mahādevatthero, gāmantapabbhāravāsī mahāsivatthero, kāḷavallimaṇḍapavāsī mahānāgatthero kuddālasamāgame mūgapakkhasamāgame cūḷasutasomasamāgame ayogharapaṇḍitasamāgame hatthipālasamāgame ca sabbapacchā nikkhantapurisā ahesuṃ. Tenevāha bhagavā –

‘‘Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye;
Dandhañhi karoto puññaṃ, pāpasmiṃ ramate mano’’ti. (dha. pa. 116);

Tasmā kalyāṇaṃ turitaturiteneva kātabbanti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā esukārī rājā suddhodanamahārājā ahosi, devī mahāmāyā, purohito kassapo, brāhmaṇī bhaddakāpilānī, ajapālo anuruddho, gopālo moggallāno, assapālo sāriputto, sesaparisā buddhaparisā, hatthipālo pana ahameva ahosi’’nti.

Hatthipālajātakavaṇṇanā terasamā.

## [510] 14. Ayogharajātakavaṇṇanā

Yamekarattiṃ paṭhamanti idaṃ satthā jetavane viharanto mahābhinikkhamanaññeva ārabbha kathesi. Tadāpi hi so ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente brahmadattassa rañño aggamahesī gabbhaṃ paṭilabhitvā laddhagabbhaparihārā pariṇatagabbhā paccūsasamanantare puttaṃ vijāyi. Tassā purimattabhāve ekā sapattikā ‘‘tava jātaṃ jātaṃ pajaṃ khādituṃ labhissāmī’’ti patthanaṃ paṭṭhapesi. Sā kira sayaṃ vañjhā hutvā puttamātukodhena taṃ patthanaṃ katvā yakkhayoniyaṃ nibbatti. Itarā rañño aggamahesī hutvā imaṃ puttaṃ vijāyi. Sā yakkhinī tadā okāsaṃ labhitvā deviyā passantiyāva bībhaccharūpā hutvā āgantvā taṃ dārakaṃ gahetvā palāyi. Devī ‘‘yakkhinī me puttaṃ gahetvā palāyī’’ti mahāsaddena viravi. Itarāpi dārakaṃ mūlakandaṃ viya muruṃ muruṃ karontī khāditvā deviyā hatthavikārādīhi bheravaṃ pakāsetvā tajjetvā pakkāmi. Rājā taṃ vacanaṃ sutvā ‘‘kiṃ sakkā yakkhiniyā kātu’’nti tuṇhī ahosi. Puna deviyā vijāyanakāle daḷhaṃ ārakkhamakāsi. Devī puttaṃ puna vijāyi. Yakkhinī āgantvā tampi khāditvā gatā. Tatiyavāre tassā kucchiyaṃ mahāsatto paṭisandhiṃ gaṇhi. Rājā mahājanaṃ sannipātetvā ‘‘deviyā jātaṃ jātaṃ pajaṃ ekā yakkhinī khādati, kiṃ nu kho kātabba’’nti pucchi. Atheko ‘‘yakkhā nāma tālapaṇṇassa bhāyanti, deviyā hatthapādesu tālapaṇṇaṃ bandhituṃ vaṭṭatī’’ti āha. Atheko ‘‘ayogharassa bhāyanti, ayogharaṃ kātuṃ vaṭṭatī’’ti āha. Rājā ‘‘sādhū’’ti attano vijite kammāre sannipātetvā ‘‘ayogharaṃ karothā’’ti āṇāpetvā āyuttake adāsi. Antonagareyeva ramaṇīye bhūmibhāge gehaṃ paṭṭhapesuṃ, thambhe ādiṃ katvā sabbagehasambhārā ayomayāva ahesuṃ, navahi māsehi ayomayaṃ mahantaṃ caturassasālaṃ niṭṭhānaṃ agamāsi. Taṃ niccaṃ pajjalitapadīpameva hoti.

Rājā deviyā gabbhaparipākaṃ ñatvā ayogharaṃ alaṅkārāpetvā taṃ ādāya ayogharaṃ pāvisi. Sā tattha dhaññapuññalakkhaṇasampannaṃ puttaṃ vijāyi, ‘‘ayogharakumāro’’tvevassa nāmaṃ kariṃsu. Taṃ dhātīnaṃ datvā mahantaṃ ārakkhaṃ saṃvidahitvā rājā deviṃ ādāya nagaraṃ padakkhiṇaṃ katvā alaṅkatapāsādatalameva abhiruhi. Yakkhinīpi udakavāraṃ gantvā vessavaṇassa udakaṃ vahantī jīvitakkhayaṃ pattā. Mahāsatto ayoghareyeva vaḍḍhitvā viññutaṃ patto tattheva sabbasippāni uggaṇhi. Rājā ‘‘ko me puttassa vayappadeso’’ti amacce pucchitvā ‘‘soḷasavasso, deva, sūro thāmasampanno yakkhasahassampi paṭibāhituṃ samattho’’ti sutvā ‘‘rajjamassa dassāmi, sakalanagaraṃ alaṅkaritvā ayogharato taṃ nīharitvā ānethā’’ti āha. Amaccā ‘‘sādhu, devā’’ti dvādasayojanikaṃ bārāṇasiṃ alaṅkaritvā sabbālaṅkāravibhūsitaṃ maṅgalavāraṇaṃ ādāya tattha gantvā kumāraṃ alaṅkārāpetvā hatthikkhandhe nisīdāpetvā ‘‘deva, kulasantakaṃ alaṅkatanagaraṃ padakkhiṇaṃ katvā pitaraṃ kāsirājānaṃ vandatha, ajjeva setacchattaṃ labhissathā’’ti āhaṃsu.

Mahāsatto nagaraṃ padakkhiṇaṃ karonto ārāmarāmaṇeyyakavanapokkharaṇibhūmirāmaṇeyyakapāsādarāmaṇeyyakādīni disvā cintesi ‘‘mama pitā maṃ ettakaṃ kālaṃ bandhanāgāre vasāpesi. Evarūpaṃ alaṅkatanagaraṃ daṭṭhuṃ nādāsi, ko nu kho mayhaṃ doso’’ti amacce pucchi. ‘‘Deva, natthi tumhākaṃ doso, tumhākaṃ pana dvebhātike ekā yakkhinī khādi, tena vo pitā ayoghare vasāpesi, ayogharena jīvitaṃ tumhākaṃ laddha’’nti. So tesaṃ vacanaṃ sutvā cintesi ‘‘ahaṃ dasa māse lohakumbhiniraye viya ca gūthaniraye viya ca mātukucchimhi vasitvā mātukucchito nikkhantakālato paṭṭhāya soḷasa vassāni etasmiṃ bandhanāgāre vasiṃ, bahi oloketumpi na labhiṃ, ussadaniraye khitto viya ahosiṃ, yakkhiniyā hatthato muttopi panāhaṃ neva ajaro, na amaro homi, kiṃ me rajjena, rajje ṭhitakālato paṭṭhāya dunnikkhamanaṃ hoti, ajjeva mama pitaraṃ pabbajjaṃ anujānāpetvā himavantaṃ pavisitvā pabbajissāmī’’ti. So nagaraṃ padakkhiṇaṃ katvā rājakulaṃ pavisitvā rājānaṃ vanditvā aṭṭhāsi.

Rājā tassa sarīrasobhaṃ oloketvā balavasinehena amacce olokesi. Te ‘‘kiṃ karoma, devā’’ti vadiṃsu. Puttaṃ me ratanarāsimhi ṭhapetvā tīhi saṅkhehi abhisiñcitvā kañcanamālaṃ setacchattaṃ ussāpethāti. Mahāsatto pitaraṃ vanditvā ''na mayhaṃ rajjenattho, ahaṃ pabbajissāmi, pabbajjaṃ me anujānāthā''ti āha. Tāta rajjaṃ paṭikkhipitvā kiṃkāraṇā pabbajissasīti. ''Deva ahaṃ mātukucchimhi dasa māse gūthaniraye viya vasitvā mātukucchito nikkhanto yakkhinibhayena soḷasa vassāni bandhanāgāre vasanto bahi oloketumpi na alabhiṃ, ussadaniraye khitto viya ahosiṃ, yakkhiniyā hatthato muttomhītipi ajaro amaro na homi. Maccu nāmesa na sakkā kenaci jinituṃ, bhave ukkaṇṭhitomhi, yāva me byādhijarāmaraṇāni nāgacchanti, tāvadeva pabbajitvā dhammaṃ carissāmi, alaṃ me rajjena, anujānātha maṃ, devā''ti vatvā pitu dhammaṃ desento āha –

363. ''Yamekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo;
Abbhuṭṭhitova so yāti, sa gacchaṃ na nivattati.

364. ''Na yujjhamānā na balenavassitā, narā na jīranti na cāpi mīyare;
Sabbaṃ hidaṃ jātijarāyupaddutaṃ, taṃ me matī hoti carāmi dhammaṃ.

365. ''Caturaṅginiṃ senaṃ subhiṃsarūpaṃ, jayanti raṭṭhādhipatī pasayha;
Na maccuno jayitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

366. ''Hatthīhi assehi rathehi pattibhi, parivāritā muccare ekacceyyā;
Na maccuno muccitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

367. ''Hatthīhi assehi rathehi pattibhi, sūrā pabhañjanti padhaṃsayanti;
Na maccuno bhañjitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

368. ''Mattā gajā bhinnagaḷā pabhinnā, nagarāni maddanti janaṃ hananti;
Na maccuno madditumussahanti, taṃ me matī hoti carāmi dhammaṃ.

369. ''Issāsino katahatthāpi vīrā, dūrepātī akkhaṇavedhinopi;
Na maccuno vijjhitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

370. ''Sarāni khīyanti saselakānanā, sabbaṃ hidaṃ khīyati dīghamantaraṃ;
Sabbaṃ hidaṃ bhañjare kālapariyāyaṃ, taṃ me matī hoti carāmi dhammaṃ.

371. ''Sabbesamevañhi narāna nārinaṃ, calācalaṃ pāṇabhunodha jīvitaṃ;
Paṭova dhuttassa, dumova kūlajo, taṃ me matī hoti carāmi dhammaṃ.

372. ''Dumapphalāneva patanti māṇavā, daharā ca vuddhā ca sarīrabhedā;
Nāriyo narā majjhimaporisā ca, taṃ me matī hoti carāmi dhammaṃ.

373. ''Nāyaṃ vayo tārakarājasannibho, yadabbhatītaṃ gatameva dāni taṃ;
Jiṇṇassa hī natthi ratī kuto sukhaṃ, taṃ me matī hoti carāmi dhammaṃ.

374. ''Yakkhā pisācā athavāpi petā, kupitā te assasanti manusse;
Na maccuno assasitussahanti, taṃ me matī hoti carāmi dhammaṃ.

375. ''Yakkhe pisāce athavāpi pete, kupitepi te nijjhapanaṃ karonti;
Na maccuno nijjhapanaṃ karonti, taṃ me matī hoti carāmi dhammaṃ.

376. ''Aparādhake dūsake heṭhake ca, rājāno daṇḍenti viditvāna dosaṃ;
Na maccuno daṇḍayitussahanti, taṃ me matī hoti carāmi dhammaṃ.

377. ''Aparādhakā dūsakā heṭhakā ca, labhanti te rājino nijjhapetuṃ;

Na maccuno nijjhapanaṃ karonti, taṃ me matī hoti carāmi dhammaṃ.

378. ‘‘Na khattiyoti na ca brāhmaṇoti, na aḍḍhakā balavā tejavāpi;
Na maccurājassa apekkhamatthi, taṃ me matī hoti carāmi dhammaṃ.

379. ‘‘Sīhā ca byagghā ca athopi dīpiyo, pasayha khādanti vipphandamānaṃ;
Na maccuno khāditumussahanti, taṃ me matī hoti carāmi dhammaṃ.

380. ‘‘Māyākārā raṅgamajjhe karontā, mohenti cakkhūni janassa tāvade;
Na maccuno mohayitussahanti, taṃ me matī hoti carāmi dhammaṃ.

381. ‘‘Āsīvisā kupitā uggatejā, ḍaṃsanti mārentipi te manusse;
Na maccuno ḍaṃsitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

382. ‘‘Āsīvisā kupitā yaṃ ḍaṃsanti, tikicchakā tesa visaṃ hananti;
Na maccuno daṭṭhavisaṃ hananti, taṃ me matī hoti carāmi dhammaṃ.

383. ‘‘Dhammantarī vettaraṇī ca bhojo, visāni hantvāna bhujaṅgamānaṃ;
Suyyanti te kālakatā tatheva, taṃ me matī hoti carāmi dhammaṃ.

384. ‘‘Vijjādharā ghoramadhīyamānā, adassanaṃ osadhehi vajanti;
Na maccurājassa vajantadassanaṃ, taṃ me matī hoti carāmi dhammaṃ.

385. ‘‘Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

386. ‘‘Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggati’’nti.

Tattha **yamekaratti**nti yebhuyyena sattā mātukucchimhi paṭisandhiṃ gaṇhantā rattiyaṃyeva gaṇhanti, tasmā evamāha. Ayaṃ panettha attho – yaṃ ekarattiṃ vā divā vā paṭhamameva paṭisandhiṃ gaṇhitvā mātukucchisaṅkhāte gabbhe vasati. **Māṇavo**ti satto kalalabhāvena patiṭṭhāti. **Abbhuṭṭhitova so yātī**ti so māṇavo yathā nāma valāhakasaṅkhāto abbho uṭṭhito nibbatto vāyuvegāhato paṭigacchati, tatheva –

‘‘Paṭhamaṃ kalalaṃ hoti, kalalā hoti abbudaṃ;
Abbudā jāyate pesi, pesi nibbattatī ghano;
Ghanā pasākhā jāyanti, kesā lomā nakhāpi ca.

‘‘Yañcassa bhuñjatī mātā, annaṃ pānañca bhojanaṃ;
Tena so tattha yāpeti, mātukucchigato naroti. (saṃ. ni. 1.235);

Imaṃ mātukucchiyaṃ kalalādibhāvaṃ, mātukucchito ca nikkhanto mandadasakādibhāvaṃ āpajjamāno satataṃ samitaṃ gacchati. **Sa gacchaṃ na nivattatī**ti sacāyaṃ evaṃ gacchanto puna abbudato kalalabhāvaṃ, pesiādito vā abbudādibhāvaṃ, khiḍḍādasakato mandadasakabhāvaṃ, vaṇṇadasakādito vā khiḍḍādasakādibhāvaṃ pāpuṇituṃ na nivattati. Yathā pana so valāhako vātavegena saṃcuṇṇiyamāno ‘‘ahaṃ asukaṭṭhāne nāma uṭṭhito puna nivattitvā tattheva gantvā pakatibhāvena ṭhassāmī’’ti na labhati, yaṃ disaṃ gataṃ, taṃ gatameva, yaṃ antarahitaṃ, taṃ antarahitameva hoti, tathā sopi kalalādibhāvena gacchamāno gacchateva, tasmiṃ tasmiṃ koṭṭhāse saṅkhārā purimānaṃ purimānaṃ paccayā hutvā pacchato anivattitvā tattha tattheva bhijjanti, jarākāle saṅkhārā ‘‘amhehi esa pubbe yuvā thāmasampanno kato, puna naṃ nivattitvā tattheva karissāmā’’ti na labhanti, tattha tattheva antaradhāyantīti dasseti.

Na yujjhamānāti ubhato byūḷhe saṅgāme yujjhantā. **Na balenavassitā**ti na kāyabalena vā yodhabalena vā upagatā samannāgatā. **Na jīrantī**ti purima-na-kāraṃ āharitvā evarūpāpi narā na jīranti na cāpi na mīyareti attho veditabbo. **Sabbaṃ hida**nti mahārāja, sabbameva idaṃ pāṇamaṇḍalaṃ mahāyantena pīḷiyamānā ucchughaṭikā viya jātiyā ca jarāya ca upaddutaṃ niccaṃ pīḷitaṃ. **Taṃ me matī hotī**ti tena kāraṇena mama ‘‘pabbajitvā dhammaṃ carāmī’’ti mati hoti cittaṃ uppajjati.

Caturaṅgininti hatthiādīhi caturaṅgehi samannāgataṃ. **Senaṃ subhiṃsarūpa**nti suṭṭhu bhiṃsanakajātikaṃ senaṃ. **Jayantī**ti kadāci ekacce rājāno attano senāya jayanti. **Na maccuno**ti tepi rājāno mahāsenassa maccuno senaṃ jayituṃ na ussahanti, na byādhijarāmaraṇāni madditum sakkonti. **Muccare ekacceyyā**ti etehi hatthiādīhi parivāritā ekacce paccāmittānaṃ hatthato muccanti, maccuno pana santikā muccituṃ na sakkonti. **Pabhañjantī**ti etehi hatthiādīhi paccatthikarājūnaṃ nagarāni pabhañjanti. **Padhaṃsayantī**ti mahājanaṃ dhaṃsentā padhaṃsentā jīvitakkhayaṃ pāpenti. **Na maccuno**ti tepi maraṇakāle patte maccuno bhañjituṃ na sakkonti.

Bhinnagaḷā pabhinnāti tīsu ṭhānesu pabhinnā hutvā madaṃ gaḷantā, paggharitamadāti attho. **Na maccuno**ti tepi mahāmaccuṃ madditum na sakkonti. **Issāsino**ti issāsā dhanuggahā. **Katahatthā**ti susikkhitā. **Dūrepātī**ti saraṃ dūre pātetuṃ samatthā. **Akkhaṇavedhino**ti aviraddhavedhino, vijjuālokena vijjhanasamatthā vā. **Sarānī**ti anotattādīni mahāsarāni khīyantiyeva. **Saselakānanā**ti sapabbatavanasaṇḍā mahāpathavīpi khīyati. **Sabbaṃ hida**nti sabbamidaṃ saṅkhāragataṃ dīghamantaraṃ ṭhatvā khīyateva. Kappuṭṭhānaggiṃ patvā mahāsinerupi aggimukhe madhusitthakaṃ viya vilīyateva, aṇumattopi saṅkhāro ṭhātuṃ na sakkoti. **Kālapariyāya**nti kālapariyāyaṃ nassanakālavāraṃ patvā **sabbaṃ bhañjare,** sabbaṃ saṅkhāragataṃ bhijjateva. Tassa pakāsanatthaṃ **sattasūriyasuttaṃ** (a. ni. 7.66) āharitabbaṃ.

Calācalanti cañcalaṃ sakabhāvena ṭhātuṃ asamatthaṃ nānābhāvavinābhāvasabhāvameva. **Pāṇabhunodha jīvita**nti idha loke imesaṃ pāṇabhūtānaṃ jīvitaṃ. **Paṭova dhuttassa, dumova kūlajo**ti suradhutto hi suraṃ disvāva udare baddhaṃ sāṭakaṃ datvā pivateva, nadīkūle jātadumova kūle lujjamāne lujjati, yathā esa paṭo ca dumo ca cañcalo, evaṃ sattānaṃ jīvitaṃ, devāti. **Dumapphalānevā**ti yathā pakkāni phalāni vātāhatāni dumaggato bhūmiyaṃ patanti, tathevime māṇavā jarāvātāhatā jīvitā gaḷitvā maraṇapathaviyaṃ patanti. **Daharā**ti antamaso kalalabhāve ṭhitāpi. **Majjhimaporisā**ti nārīnarānaṃ majjhe ṭhitā ubhatobyañjanakanapuṃsakā.

Tārakarājasannibhoti yathā tārakarājā kāḷapakkhe khīṇo, puna juṇhapakkhe pūrati, na evaṃ sattānaṃ vayo. Sattānañhi yaṃ abbhatītaṃ, gatameva dāni taṃ, na tassa punāgamanaṃ atthi. **Kuto sukha**nti jarājiṇṇassa kāmaguṇesu ratipi natthi, te paṭicca uppajjanakasukhaṃ kutoyeva. **Yakkhā**ti mahiddhikā yakkhā. **Pisācā**ti paṃsupisācakā. **Petā**ti pettivisayikā. **Assasantī**ti assāsavātena upahananti, āvisantīti vā attho. **Na maccuno**ti maccuṃ pana tepi assāsena upahanituṃ vā āvisituṃ vā na sakkonti. **Nijjhapanaṃ karontī**ti balikammavasena khamāpenti pasādenti. **Aparādhake**ti rājāparādhakārake. **Dūsake**ti rajjadūsake. **Heṭhake**ti sandhicchedādīhi lokaviheṭhake. **Rājāno**ti rājāno. **Viditvāna dosa**nti dosaṃ jānitvā yathānurūpena daṇḍena daṇḍentīti attho. **Na maccuno**ti tepi maccuṃ daṇḍayituṃ na sakkonti.

Nijjhapetunti sakkhīhi attano niraparādhabhāvaṃ pakāsetvā pasādetuṃ. **Na aḍḍhakā balavā tejavāpī**ti ‘‘ime aḍḍhā, ayaṃ kāyabalañāṇabalādīhi balavā, ayaṃ tejavā’’ti evampi na paccurājassa apekkhaṃ atthi, ekasmimpi satte apekkhaṃ pemaṃ sineho natthi, sabbameva abhimaddatīti dasseti. **Pasayhā**ti balakkārena abhibhavitvā. **Na maccuno**ti tepi maccuṃ khādituṃ na sakkonti. **Karontā**ti māyaṃ karontā. **Mohentī**ti abhūtaṃ bhūtaṃ katvā dassentā mohenti. **Uggatejā**ti uggatena visatejena samannāgatā. **Tikicchakā**ti visavejjā. **Dhammantarī vettaraṇī ca bhojo**ti ete evaṃnāmakā vejjā. **Ghoramadhīyamānā**ti ghoraṃ nāma vijjaṃ adhīyantā. **Osadhehī**ti ghoraṃ vā gandhāriṃ vā vijjaṃ sāvetvā osadhaṃ ādāya tehi osadhehi paccatthikānaṃ adassanaṃ vajanti.

Dhammoti sucaritadhammo. **Rakkhatī**ti yena rakkhito, taṃ paṭirakkhati. **Sukha**nti chasu kāmasaggesu sukhaṃ āvahati. **Pāpetī**ti paṭisandhivasena upaneti.

Evaṃ mahāsatto catuvīsatiyā gāthāhi pitu dhammaṃ desetvā ‘‘mahārāja, tumhākaṃ rajjaṃ tumhākameva hotu, na mayhaṃ iminā attho, tumhehi pana saddhiṃ kathentameva maṃ byādhijarāmaraṇāni upagacchanti, tiṭṭhatha, tumhe’’ti vatvā ayadāmaṃ chinditvā mattahatthī viya kañcanapañjaraṃ chinditvā sīhapotako viya kāme pahāya mātāpitaro vanditvā nikkhami. Athassa pitā ‘‘mamapi rajjenattho natthī’’ti rajjaṃ pahāya tena saddhiññeva nikkhami, tasmiṃ nikkhante devīpi amaccāpi brāhmaṇagahapatikādayopīti sakalanagaravāsino gehāni chaḍḍetvā nikkhamiṃsu. Samāgamo mahā ahosi, parisā dvādasayojanikā jātā. Taṃ ādāya mahāsatto himavantaṃ pāvisi. Sakko tassa nikkhantabhāvaṃ ñatvā vissakammaṃ pesetvā dvādasayojanāyāmaṃ sattayojanavitthāraṃ assamapadaṃ kāresi. Sabbe pabbajitaparikkhāre paṭiyādāpesi. Ito paraṃ mahāsattassa pabbajjā ca ovādadānañca brahmalokaparāyaṇatā ca parisāya anapāyagamanīyatā ca sabbā heṭṭhā vuttanayeneva veditabbā.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ, bhikkhave, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā mātāpitaro mahārājakulāni ahesuṃ, sesaparisā buddhaparisā, ayogharapaṇḍito pana ahameva ahosi’’nti.

Ayogharajātakavaṇṇanā cuddasamā.

Jātakuddānaṃ –

Mātaṅgo cittasambhūto, sivi sirī ca rohaṇaṃ;
Haṃso sattigumbo bhallā, somanassaṃ campeyyakaṃ.

Palobhaṃ pañcapaṇḍitaṃ, hatthipālaṃ ayogharaṃ;
Vīsatiyamhi jātakā, catuddaseva saṅgitā.

Vīsatinipātavaṇṇanā niṭṭhitā.

(Catuttho bhāgo niṭṭhito)

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

(Pañcamo bhāgo)

16. Tiṃsanipāto

[151] 1. Kiṃchandajātakavaṇṇanā

Kiṃchando kimadhippāyoti idaṃ satthā jetavane viharanto uposathakammaṃ ārabbha kathesi. Ekadivasañhi satthā bahū upāsake ca upāsikāyo ca uposathike dhammassavanatthāya āgantvā dhammasabhāyaṃ nisinne ‘‘uposathikāttha upāsakā’’ti pucchitvā ‘‘āma, bhante’’ti vutte ‘‘sādhu vo kataṃ uposathaṃ karontehi, porāṇakā upaḍḍhūposathakammassa nissandena mahantaṃ yasaṃ paṭilabhiṃsū’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto dhammena rajjaṃ kārento saddho ahosi dānasīlauposathakammesu appamatto. So sesepi amaccādayo dānādīsu samādapesi. Purohito panassa parapiṭṭhimaṃsiko lañjakhādako kūṭavinicchayiko ahosi. Rājā uposathadivase amaccādayo pakkosāpetvā ‘‘uposathikā hothā’’ti āha. Purohito uposathaṃ na samādiyi. Atha naṃ divā lañjaṃ gahetvā kūṭaḍḍaṃ katvā upaṭṭhānaṃ āgataṃ rājā ‘‘tumhe uposathikā’’ti amacce pucchanto ‘‘tvampi ācariya uposathiko’’ti pucchi. So ‘‘āmā’’ti musāvādaṃ katvā pāsādā otari. Atha naṃ eko amacco ‘‘nanu tumhe na uposathikā’’ti codesi. So āha – ‘‘ahaṃ velāyameva bhuñjiṃ, gehaṃ pana gantvā mukhaṃ vikkhāletvā uposathaṃ adhiṭṭhāya sāyaṃ na bhuñjissāmi, rattiṃ sīlaṃ rakkhissāmi, evaṃ me upaḍḍhūposathakammaṃ bhavissatī’’ti? ‘‘Sādhu, ācariyā’’ti. So gehaṃ gantvā tathā akāsi. Punekadivasaṃ tasmiṃ vinicchaye nisinne aññatarā sīlavatī itthī aḍḍaṃ karontī gharaṃ gantuṃ alabhamānā ‘‘uposathakammaṃ nātikkamissāmī’’ti upakaṭṭhe kāle mukhaṃ vikkhāletuṃ ārabhi. Tasmiṃ khaṇe brāhmaṇassa supakkānaṃ ambaphalānaṃ ambapiṇḍi āhariyittha. So tassā uposathikabhāvaṃ ñatvā ‘‘imāni khāditvā uposathikā hohī’’ti adāsi. Sā tathā akāsi. Ettakaṃ brāhmaṇassa kammaṃ.

So aparabhāge kālaṃ katvā himavantapadese kosikigaṅgāya tīre tiyojanike ambavane ramaṇīye bhūmibhāge sobhaggappatte kanakavimāne alaṅkatasirisayane suttappabuddho viya nibbatti alaṅkatapaṭiyatto uttamarūpadharo soḷasasahassadevakaññāparivāro. So rattiññeva taṃ sirisampattiṃ anubhoti. Vemānikapetabhāvena hissa kammasarikkhako vipāko ahosi, tasmā aruṇe uggacchante ambavanaṃ pavisati, paviṭṭhakkhaṇeyevassa dibbattabhāvo antaradhāyati, asītihatthatālakkhandhappamāṇo attabhāvo nibbattati, sakalasarīraṃ jhāyati, supupphitakiṃsuko viya hoti. Dvīsu hatthesu ekekāva aṅguli, tattha mahākuddālappamāṇā nakhā honti. Tehi nakhehi attano piṭṭhimaṃsaṃ phāletvā uppāṭetvā khādanto vedanāppatto mahāravaṃ ravanto dukkhaṃ anubhoti. Sūriye atthaṅgate taṃ sarīraṃ antaradhāyati, dibbasarīraṃ nibbattati, alaṅkatapaṭiyattā dibbanāṭakitthiyo nānātūriyāni gahetvā parivārenti. So mahāsampattiṃ anubhavanto ramaṇīye ambavane dibbapāsādaṃ abhiruhati. Iti so uposathikāya itthiyā ambaphaladānassa nissandena tiyojanikaṃ ambavanaṃ paṭilabhati, lañjaṃ gahetvā kūṭaḍḍakaraṇanissandena pana piṭṭhimaṃsaṃ uppāṭetvā khādati, upaḍḍhūposathassa nissandena rattiṃ sampattiṃ anubhoti, soḷasasahassanāṭakitthīhi parivuto paricāresi.

Tasmiṃ kāle bārāṇasirājā kāmesu dosaṃ disvā isipabbajjaṃ pabbajitvā adhogaṅgāya ramaṇīye bhūmipadese paṇṇasālaṃ kāretvā uñchācariyāya yāpento vihāsi. Athekadivasaṃ tamhā ambavanā mahāghaṭappamāṇaṃ ambapakkaṃ gaṅgāya patitvā sotena vuyhamānaṃ tassa tāpasassa paribhogatitthābhimukhaṃ agamāsi. So mukhaṃ dhovanto taṃ majjhe nadiyā āgacchantaṃ disvā udakaṃ taranto gantvā ādāya assamapadaṃ āharitvā agyāgāre ṭhapetvā satthakena phāletvā yāpanamattaṃ khāditvā sesaṃ kadalipaṇṇehi paṭicchādetvā punappunaṃ divase divase yāva parikkhayā khādi. Tasmiṃ pana khīṇe aññaṃ phalāphalaṃ khādituṃ nāsakkhi, rasataṇhāya bajjhitvā ‘‘tameva ambapakkaṃ khādissāmī’’ti nadītīraṃ gantvā nadiṃ olokento ‘‘ambaṃ alabhitvā na uṭṭhahissāmī’’ti sanniṭṭhānaṃ katvā nisīdi. So tattha nirāhāro ekampi divasaṃ, dvepi, tīṇi, catu, pañca, cha divasāni vātātapena parisussanto ambaṃ olokento nisīdi. Atha sattame divase nadīdevatā āvajjamānā taṃ kāraṇaṃ ñatvā ‘‘ayaṃ tāpaso taṇhāvasiko hutvā sattāhaṃ nirāhāro gaṅgaṃ olokento nisīdi, imassa ambapakkaṃ adātuṃ na yuttaṃ, alabhanto marissati, dassāmi tassā’’ti āgantvā gaṅgāya upari ākāse ṭhatvā tena saddhiṃ sallapantī paṭhamaṃ gāthamāha –

1. ‘‘Kiṃchando kimadhippāyo, eko sammasi ghammani;
Kiṃpatthayāno kiṃ esaṃ, kena atthena brāhmaṇā’’ti.

Tattha **chando**ti ajjhāsayo. **Adhippāyo**ti cittaṃ. **Sammasī**ti acchasi. **Ghammanī**ti gimhe. **Esa**nti esanto. **Brāhmaṇā**ti pabbajitattā tāpasaṃ ālapati. Idaṃ vuttaṃ hoti – brāhmaṇa, tvaṃ kiṃ adhippāyo kiṃ cintento kiṃ patthento kiṃ gavesanto kenatthena imasmiṃ gaṅgātīre gaṅgaṃ olokento nisinnoti.

Taṃ sutvā tāpaso nava gāthā abhāsi –

2. ‘‘Yathā mahā vāridharo, kumbho supariṇāhavā;
Tathūpamaṃ ambapakkaṃ, vaṇṇagandharasuttamaṃ.

3. ‘‘Taṃ vuyhamānaṃ sotena, disvānāmalamajjhime;
Pāṇībhi naṃ gahetvāna, agyāyatanamāhariṃ.

4. ‘‘Tato kadalipattesu, nikkhipitvā sayaṃ ahaṃ;
Satthena naṃ vikappetvā, khuppipāsaṃ ahāsi me.

5. ‘‘Sohaṃ apetadaratho, byantībhūto dukhakkhamo;
Assādaṃ nādhigacchāmi, phalesvaññesu kesuci.

6. ‘‘Sosetvā nūna maraṇaṃ, taṃ mamaṃ āvahissati;
Ambaṃ yassa phalaṃ sādu, madhuraggaṃ manoramaṃ;
Yamuddhariṃ vuyhamānaṃ, udadhismā mahaṇṇave.

7. ‘‘Akkhātaṃ te mayā sabbaṃ, yasmā upavasāmahaṃ;
Rammaṃ pati nisinnosmi, puthulomāyutā puthu.

8. ‘‘Tvañca kho meva akkhāhi, attānamapalāyini;
Kā vā tvamasi kalyāṇi, kissa vā tvaṃ sumajjhime.

9. ‘‘Ruppapaṭṭapalimaṭṭhīva, byagghīva girisānujā;
Yā santi nāriyo devesu, devānaṃ paricārikā.

10. ‘‘Yā ca manussalokasmiṃ, rūpenānvāgatitthiyo;
Rūpena te sadisī natthi, devesu gandhabbamanussaloke;
Puṭṭhāsi me cārupubbaṅgi, brūhi nāmañca bandhave’’ti.

Tattha **vāridharo kumbho**ti udakaghaṭo. **Supariṇāhavā**ti susaṇṭhāno. **Vaṇṇagandharasuttama**nti vaṇṇagandharasehi uttamaṃ. **Disvānā**ti disvā. **Amalamajjhime**ti nimmalamajjhe. Devataṃ ālapanto evamāha. **Pāṇībhī**ti hatthehi. **Agyāyatanamāhari**nti attano aggihutasālaṃ āhariṃ. **Vikappetvā**ti vicchinditvā. ‘‘Vikantetvā’’tipi pāṭho. ‘‘Khādi’’nti pāṭhaseso. **Ahāsi me**ti taṃ jivhagge ṭhapitamattameva satta rasaharaṇisahassāni pharitvā mama khudañca pipāsañca hari. **Apetadaratho**ti vigatakāyacittadaratho. Sudhābhojanaṃ bhuttassa viya hi tassa sabbadarathaṃ apahari. **Byantībhūto**ti tassa ambapakkassa vigatanto jāto, parikkhīṇaambapakko hutvāti attho. **Dukhakkhamo**ti dukkhena asātena kāyakkhamena ceva cittakkhamena ca samannāgato. Aññesu pana kadalipanasādīsu phalesu parittakampi assādaṃ nādhigacchāmi, sabbāni me jivhāya ṭhapitamattāni tittakāneva sampajjantīti dīpeti.

Sosetvāti nirāhāratāya sosetvā sukkhāpetvā. **Taṃ mama**nti taṃ mama. **Yassā**ti yaṃ assa, ahosīti attho. Idaṃ vuttaṃ hoti – yaṃ phalaṃ mama sādu ahosi, yamahaṃ gambhīre puthulaudakakkhandhasaṅkhāte mahaṇṇave vuyhamānaṃ tato udadhismā uddhariṃ, taṃ ambaṃ mama maraṇaṃ āvahissatīti maññāmi, mayhaṃ taṃ alabhantassa jīvitaṃ nappavattissatīti. **Upavasāmī**ti khuppipāsāhi upagato vasāmi. **Rammaṃ pati nisinnosmī**ti ramaṇīyaṃ nadiṃ pati ahaṃ nisinno.

Puthulomāyutā puthūti ayaṃ nadī puthulomehi macchehi āyutā puthu vipulā, api nāma me ito sotthi bhaveyyāti adhippāyo. **Apalāyinī**ti apalāyitvā mama sammukhe ṭhiteti taṃ devataṃ ālapati. ‘‘Apalāsinī’’tipi pāṭho, palāsarahite anavajjasarīreti attho. **Kissa vā**ti kissa vā kāraṇā idhāgatāsīti pucchati.

Rūpapaṭṭapalimaṭṭhīvāti suṭṭhu parimajjitakañcanapaṭṭasadisī. **Byagghīvā**ti līlāvilāsena taruṇabyagghapotikā viya. **Devāna**nti channaṃ kāmāvacaradevānaṃ. **Yā ca manussalokasmi**nti yā ca manussaloke. **Rūpenānvāgatitthiyo**ti rūpena anvāgatā itthiyo natthīti attano sambhāvanāya evamāha. Tava rūpasadisāya nāma na bhavitabbanti hissa adhippāyo. **Gandhabbamanussaloke**ti mūlagandhādinissitesu gandhabbesu ca manussaloke ca. **Cārupubbaṅgī**ti cārunā pubbaṅgena ūrulakkhaṇena samannāgate. **Nāmañca bandhave**ti attano nāmagottañca bandhave ca mayhaṃ akkhāhīti vadati.

Tato devadhītā aṭṭha gāthā abhāsi –

11. ‘‘Yaṃ tvaṃ pati nisinnosi, rammaṃ brāhmaṇa kosikiṃ;
Sāhaṃ bhusālayāvutthā, varavārivahoghasā.

12. ‘‘Nānādumagaṇākiṇṇā, bahukā girikandarā;
Mameva pamukhā honti, abhisandanti pāvuse.

13. ‘‘Atho bahū vanatodā, nīlavārivahindharā;
Bahukā nāgavittodā, abhisandanti vārinā.

14. ‘‘Tā ambajambulabujā, nīpā tālā cudumbarā;
Bahūni phalajātāni, āvahanti abhiṇhaso.

15. ‘‘Yaṃ kiñci ubhato tīre, phalaṃ patati ambuni;
Asaṃsayaṃ taṃ sotassa, phalaṃ hoti vasānugaṃ.

16. ‘‘Etadaññāya medhāvi, puthupañña suṇohi me;
Mā rocaya mabhisaṅgaṃ, paṭisedha janādhipa.

17. ‘‘Na vāhaṃ vaḍḍhavaṃ maññe, yaṃ tvaṃ raṭṭhābhivaḍḍhana;
Āceyyamāno rājisi, maraṇaṃ abhikaṅkhasi.

18. ‘‘Tassa jānanti pitaro, gandhabbā ca sadevakā;
Ye cāpi isayo loke, saññatattā tapassino;
Asaṃsayaṃ tepi jānanti, paṭṭhabhūtā yasassino’’ti.

Tattha **kosiki**nti yaṃ tvaṃ, brāhmaṇa, rammaṃ kosikiṃ gaṅgaṃ pati nisinno. **Bhusālayāvutthā**ti bhuse caṇḍasote ālayo yassa vimānassa, tasmiṃ adhivatthā, gaṅgaṭṭhakavimānavāsinīti attho. **Varavārivahoghasā**ti varavārivahena oghena samannāgatā. **Pamukhā**ti tā vuttappakārā girikandarā maṃ pamukhaṃ karonti, ahaṃ tāsaṃ pāmokkhā homīti dasseti. **Abhisandantī**ti sandanti pavattanti, tato tato āgantvā maṃ kosikigaṅgaṃ pavisantīti attho. **Vanatodā**ti na kevalaṃ kandarāva, atha kho bahū vanatodā tamhā tamhā vanamhā udakānipi maṃ bahūni pavisanti. **Nīlavārivahindharā**ti maṇivaṇṇena nīlavārinā yutte udakakkhandhasaṅkhāte vahe dhārayantiyo. **Nāgavittodā**ti nāgānaṃ vittikārena dhanasaṅkhātena vā udakena samannāgatā. **Vārinā**ti evarūpā hi bahū nadiyo maṃ vārināva abhisandanti pūrentīti dasseti.

Tāti tā nadiyo. **Āvahantī**ti etāni ambādīni ākaḍḍhanti. Sabbāni hi etāni upayogatthe paccattavacanāni. Atha vā **tā**ti upayogabahuvacanaṃ. **Āvahantī**ti imāni ambādīni tā nadiyo āgacchanti, upagacchantīti attho, evaṃ upagatāni pana mama sotaṃ pavisantīti adhippāyo. **Sotassā**ti yaṃ ubhato tīre jātarukkhehi phalaṃ mama ambuni patati, sabbaṃ taṃ mama sotasseva vasānugaṃ hoti. Natthettha saṃsayoti evaṃ ambapakkassa nadīsotena āgamanakāraṇaṃ kathesi.

Medhāvi puthupaññāti ubhayaṃ ālapanameva. **Mā rocayā**ti evaṃ taṇhābhisaṅgaṃ mā rocaya. **Paṭisedhā**ti paṭisedhehi nanti rājānaṃ ovadati. **Vaḍḍhava**nti paññāvaḍḍhabhāvaṃ paṇḍitabhāvaṃ. **Raṭṭhābhivaḍḍhanā**ti raṭṭhassa abhivaḍḍhana. **Āceyyamāno**ti maṃsalohitehi āciyanto vaḍḍhanto, taruṇova hutvāti attho. **Rājisī**ti taṃ ālapati. Idaṃ vuttaṃ hoti – yaṃ tvaṃ nirāhāratāya sussamāno taruṇova samāno ambalobhena maraṇaṃ abhikaṅkhasi, na ve ahaṃ tava imaṃ paṇḍitabhāvaṃ maññāmīti.

Tassāti yo puggalo taṇhāvasiko hoti, tassa taṇhāvasikabhāvaṃ ‘‘pitaro’’ti saṅkhaṃ gatā brahmāno ca saddhiṃ kāmāvacaradevehi gandhabbā ca vuttappakārā dibbacakkhukā isayo ca asaṃsayaṃ jānanti. Anacchariyañcetaṃ, yaṃ te iddhimanto jāneyyuṃ, ‘‘asuko hi nāma taṇhāvasiko hotī’’ti. Puna tesaṃ bhāsamānānaṃ vacanaṃ sutvā yepi tesaṃ paṭṭhabhūtā yasassino paricārakā, tepi jānanti. Pāpakammaṃ karontassa hi raho nāma natthīti tāpasassa saṃvegaṃ uppādentī evamāha.

Tato tāpaso catasso gāthā abhāsi –

19. ‘‘Evaṃ viditvā vidū sabbadhammaṃ, viddhaṃsanaṃ cavanaṃ jīvitassa;
Na cīyatī tassa narassa pāpaṃ, sace na ceteti vadhāya tassa.

20. ‘‘Isipūgasamaññāte, evaṃ lokyā viditā sati;
Anariyaparisambhāse, pāpakammaṃ jigīsasi.

21. ‘‘Sace ahaṃ marissāmi, tīre te puthusussoṇi;
Asaṃsayaṃ taṃ asiloko, mayi pete āgamissati.

22. ‘‘Tasmā hi pāpakaṃ kammaṃ, rakkhasseva sumajjhime;
Mā taṃ sabbo jano pacchā, pakuṭṭhāyi mayi mate’’ti.

Tattha **evaṃ viditvā**ti yathā ahaṃ sīlañca aniccatañca jānāmi, evaṃ jānitvā ṭhitassa. **Vidū**ti viduno. **Sabbadhamma**nti sabbaṃ sucaritadhammaṃ. Tividhañhi sucaritaṃ idha sabbadhammoti adhippetaṃ. **Viddhaṃsana**nti bhaṅgaṃ. **Cavana**nti cutiṃ. **Jīvitassā**ti āyuno. Idaṃ vuttaṃ hoti – evaṃ viditvā ṭhitassa paṇḍitassa sabbaṃ sucaritadhammaṃ jīvitassa ca aniccataṃ jānantassa evarūpassa narassa pāpaṃ na cīyati na vaḍḍhati. **Sace na ceteti vadhāya tassā**ti tassa saṅkhaṃ gatassa parapuggalassa vadhāya na ceteti na pakappeti, neva parapuggalaṃ vadhāya ceteti, nāpi parasantakaṃ vināseti, ahañca kassaci vadhāya acetetvā kevalaṃ ambapakke āsaṅgaṃ katvā gaṅgaṃ olokento nisinno, tvaṃ mayhaṃ kiṃ nāma akusalaṃ passasīti.

Isipūgasamaññāteti isigaṇena suṭṭhu aññāte isīnaṃ sammate. **Evaṃ lokyā**ti tvaṃ nāma pāpapavāhanena lokassa hitāti evaṃ viditā. **Satī**ti sati sobhane uttameti ālapanametaṃ. **Anariyaparisambhāse**ti ‘‘tassa jānanti pitaro’’tiādikāya asundarāya paribhāsāya samannāgate. **Jigīsasī**ti mayi pāpe asaṃvijjantepi maṃ evaṃ paribhāsantī ca paramaraṇaṃ ajjhupekkhantī ca attano pāpakammaṃ gavesasi uppādesi. **Tīre te**ti tava gaṅgātīre. **Puthusussoṇī**ti puthulāya sundarāya soṇiyā samannāgate. **Pete**ti ambapakkaṃ alabhitvā paralokaṃ gate, mateti attho. **Pakuṭṭhāyī**ti akkosi garahi nindi. ‘‘Pakvatthāsī’’tipi pāṭho.

Taṃ sutvā devadhītā pañca gāthā abhāsi –

23. ‘‘Aññātametaṃ avisayhasāhi, attānamambañca dadāmi te taṃ;
Yo dubbaje kāmaguṇe pahāya, santiñca dhammañca adhiṭṭhitosi.

24. ‘‘Yo hitvā pubbasaññogaṃ, pacchāsaṃyojane ṭhito;
Adhammañceva carati, pāpañcassa pavaḍḍhati.

25. ‘‘Ehi taṃ pāpayissāmi, kāmaṃ appossuko bhava;
Upanayāmi sītasmiṃ, viharāhi anussuko.

26. ‘‘Taṃ puppharasamattebhi, vakkaṅgehi arindama;
Koñcā mayūrā diviyā, kolaṭṭhimadhusāḷikā;
Kūjitā haṃsapūgehi, kokilettha pabodhare.

27. ‘‘Ambettha vippasākhaggā, palālakhalasannibhā;
Kosambasalaḷā nīpā, pakkatālavilambino’’ti.

Tattha **aññātameta**nti ‘‘garahā te bhavissatīti vadanto ambapakkatthāya vadasī’’ti etaṃ kāraṇaṃ mayā aññātaṃ. **Avisayhasāhī**ti rājāno nāma dussahaṃ sahanti, tena naṃ ālapantī evamāha. **Attāna**nti taṃ āliṅgitvā ambavanaṃ nayantī attānañca te dadāmi tañca ambaṃ. **Kāmaguṇe**ti kañcanamālāsetacchattapaṭimaṇḍite vatthukāme. **Santiñca dhammañcā**ti dussīlyavūpasamena santisaṅkhātaṃ sīlañceva sucaritadhammañca. **Adhiṭṭhitosī**ti yo tvaṃ ime guṇe upagato, etesu vā patiṭṭhitoti attho.

Pubbasaññoganti purimabandhanaṃ. **Pacchāsaṃyojane**ti pacchimabandhane. Idaṃ vuttaṃ hoti – ambho tāpasa yo mahantaṃ rajjasirivibhavaṃ pahāya ambapakkamatte rasataṇhāya bajjhitvā vātātapaṃ agaṇetvā nadītīre sussamāno nisīdati, so mahāsamuddaṃ taritvā velante saṃsīdanapuggalasadiso. Yo puggalo rasataṇhāvasiko adhammañceva carati, rasataṇhāvasena kariyamānaṃ pāpañcassa pavaḍḍhatīti. Iti sā tāpasaṃ garahantī evamāha.

Kāmaṃ appossuko bhavāti ekaṃseneva ambapakke nirālayo hohi. **Sītasmi**nti sītale ambavane. **Ta**nti evaṃ vadamānāva devatā tāpasaṃ āliṅgitvā ure nipajjāpetvā ākāse pakkhantā tiyojanikaṃ dibbaambavanaṃ disvā sakuṇasaddañca sutvā tāpasassa ācikkhantī ‘‘ta’’nti evamāha. **Puppharasamattebhī**ti puppharasena mattehi. **Vakkaṅgehī**ti vaṅkagīvehi sakuṇehi abhināditanti attho. Idāni te sakuṇe ācikkhantī ‘‘koñcā’’tiādimāha. Tattha **diviyā**ti dibyā. **Kolaṭṭhimadhusāḷikā**ti kolaṭṭhisakuṇā ca nāma suvaṇṇasāḷikā sakuṇā ca. Ete dibbasakuṇā ettha vasantīti dasseti. **Kūjitā haṃsapūgehī**ti haṃsagaṇehi upakūjitā viravasaṅghaṭṭitā. **Kokilettha pabodhare**ti ettha ambavane kokilā vassantiyo attānaṃ pabodhenti ñāpenti. **Ambetthā**ti ambā ettha. **Vippasākhaggā**ti phalabhārena onamitasākhaggā. **Palālakhalasannibhā**ti pupphasannicayena sālipalālakhalasadisā. **Pakkatālavilambino**ti pakkatālaphalavilambino. Evarūpā rukkhā ca ettha atthīti ambavanaṃ vaṇṇeti.

Vaṇṇayitvā ca pana tāpasaṃ tattha otāretvā ‘‘imasmiṃ ambavane ambāni khādanto attano taṇhaṃ pūrehī’’ti vatvā pakkāmi. Tāpaso ambāni khāditvā taṇhaṃ pūretvā vissamitvā ambavane vicaranto taṃ petaṃ dukkhaṃ anubhavantaṃ disvā kiñci vattuṃ nāsakkhi. Sūriye pana atthaṅgate taṃ nāṭakitthiparivāritaṃ dibbasampattiṃ anubhavamānaṃ disvā tisso gāthā abhāsi –

28. ‘‘Mālī kiriṭī kāyūrī, aṅgadī candanussado;
Rattiṃ tvaṃ paricāresi, divā vedesi vedanaṃ.

29. ‘‘Soḷasitthisahassāni, yā temā paricārikā;
Evaṃ mahānubhāvosi, abbhuto lomahaṃsano.

30. ‘‘Kiṃ kammamakarī pubbe, pāpaṃ attadukhāvahaṃ;
Yaṃ karitvā manussesu, piṭṭhimaṃsāni khādasī’’ti.

Tattha **mālī**ti dibbamālādharo. **Kiriṭī**ti dibbaveṭhanadharo. **Kāyūrī**ti dibbābharaṇapaṭimaṇḍito. **Aṅgadī**ti dibbaṅgadasamannāgato. **Candanussado**ti dibbacandanavilitto. **Paricāresī**ti indriyāni dibbavisayesu cāresi. **Divā**ti divā pana mahādukkhaṃ anubhosi. **Yā temā**ti yā te imā. **Abbhuto**ti manussaloke abhūtapubbo. **Lomahaṃsano**ti ye taṃ passanti, tesaṃ lomāni haṃsanti. **Pubbe**ti purimabhave. **Attadukhāvaha**nti attano dukkhāvahaṃ. **Manussesū**ti yaṃ manussaloke katvā idāni attano piṭṭhimaṃsāni khādasīti pucchati.

Peto taṃ sañjānitvā ‘‘tumhe maṃ na sañjānātha, ahaṃ tumhākaṃ purohito ahosiṃ, idaṃ me rattiṃ sukhānubhavanaṃ tumhe nissāya katassa upaḍḍhūposathassa nissandena laddhaṃ, divā dukkhānubhavanaṃ pana mayā pakatassa pāpasseva nissandena. Ahañhi tumhehi vinicchaye ṭhapito kūṭaḍḍaṃ karitvā lañjaṃ gahetvā parapiṭṭhimaṃsiko hutvā tassa divā katassa kammassa nissandena idaṃ dukkhaṃ anubhavāmī’’ti vatvā gāthādvayamāha –

31. ‘‘Ajjhenāni paṭiggayha, kāmesu gadhito ahaṃ;
Acariṃ dīghamaddhānaṃ, paresaṃ ahitāyahaṃ.

32. ‘‘Yo piṭṭhimaṃsiko hoti, evaṃ ukkacca khādati;
Yathāhaṃ ajja khādāmi, piṭṭhimaṃsāni attano’’ti.

Tattha **ajjhenānī**ti vede. **Paṭiggayhā**ti paṭiggahetvā adhīyitvā. **Acari**nti paṭipajjiṃ. **Ahitāyaha**nti ahitāya atthanāsanāya ahaṃ. **Yo piṭṭhimaṃsiko**ti yo puggalo paresaṃ piṭṭhimaṃsakhādako pisuṇo hoti. **Ukkaccā**ti ukkantitvā.

Idañca pana vatvā tāpasaṃ pucchi – ‘‘tumhe kathaṃ idhāgatā’’ti. Tāpaso sabbaṃ vitthārena kathesi. ‘‘Idāni pana, bhante, idheva vasissatha, gamissathā’’ti. ‘‘Na vasissāmi, assamapadaṃyeva gamissāmī’’ti. Peto ‘‘sādhu, bhante, ahaṃ vo nibaddhaṃ ambapakkena upaṭṭhahissāmī’’ti vatvā attano ānubhāvena assamapadeyeva otāretvā ‘‘anukkaṇṭhā idheva vasathā’’ti paṭiññaṃ gahetvā gato. Tato paṭṭhāya nibaddhaṃ ambapakkena upaṭṭhahi. Tāpaso taṃ paribhuñjanto kasiṇaparikammaṃ katvā jhānābhiññā nibbattetvā brahmalokaparāyaṇo ahosi.

Satthā upāsakānaṃ imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne keci sotāpannā ahesuṃ, keci sakadāgāmino, keci anāgāmino. Tadā devadhītā uppalavaṇṇā ahosi, tāpaso pana ahameva ahosinti.

Kiṃchandajātakavaṇṇanā paṭhamā.

## [512] 2. Kumbhajātakavaṇṇanā

Ko pāturāsīti idaṃ satthā jetavane viharanto visākhāya sahāyikā surāpītā pañcasatā itthiyo ārabbha kathesi. Sāvatthiyaṃ kira surāchaṇe saṅghuṭṭhe tā pañcasatā itthiyo sāmikānaṃ chaṇe kīḷamānānaṃ tikkhasuraṃ paṭiyādetvā ‘‘chaṇaṃ kīḷissāmā’’ti sabbāpi visākhāya santikaṃ gantvā ‘‘sahāyike chaṇaṃ kīḷissāmā’’ti vatvā ‘‘ayaṃ surāchaṇo, na ahaṃ suraṃ pivissāmī’’ti vutte – ‘‘tumhe sammāsambuddhassa dānaṃ detha, mayaṃ chaṇaṃ karissāmā’’ti āhaṃsu. Sā ‘‘sādhū’’ti sampaṭicchitvā tā uyyojetvā satthāraṃ nimantāpetvā mahādānaṃ pavattetvā bahuṃ gandhamālaṃ ādāya sāyanhasamaye dhammakathaṃ sotuṃ tāhi parivutā jetavanaṃ agamāsi. Tā panitthiyo suraṃ pivamānāva tāya saddhiṃ gantvā dvārakoṭṭhake ṭhatvā suraṃ pivitvāva tāya saddhiṃ satthu santikaṃ agamaṃsu. Visākhā satthāraṃ vanditvā ekamantaṃ nisīdi, itarāsu ekaccā satthu santikeyeva nacciṃsu, ekaccā gāyiṃsu, ekaccā hatthakukkuccapādakukkuccāni, ekaccā kalahaṃ akaṃsu.

Satthā tāsaṃ saṃvegajananatthāya bhamukalomato raṃsī vissajjesi, andhakāratimisā ahosi. Tā bhītā ahesuṃ maraṇabhayatajjitā, tena tāsaṃ surā jīri. Satthā nisinnapallaṅke antarahito sinerumuddhani ṭhatvā uṇṇalomato raṃsī vissajjesi, candasūriyasahassuggamanaṃ viya ahosi. Satthā tattha ṭhitova tāsaṃ saṃvegajananatthāya –

‘‘Ko nu hāso kimānando, niccaṃ pajjalite sati;
Andhakārena onaddhā, padīpaṃ na gavesathā’’ti. (dha. pa. 146) –

Imaṃ gāthamāha. Gāthāpariyosāne tā pañcasatāpi sotāpattiphale patiṭṭhahiṃsu. Satthā āgantvā gandhakuṭichāyāya buddhāsane nisīdi. Atha naṃ visākhā vanditvā, ‘‘bhante, idaṃ hirottappabhedakaṃ surāpānaṃ nāma kadā uppanna’’nti pucchi. So tassā ācikkhanto atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko kāsiraṭṭhavāsī suro nāma vanacarako bhaṇḍapariyesanatthāya himavantaṃ agamāsi. Tattheko rukkho uggantvā porisamatte ṭhāne tidhākappo ahosi. Tassa tiṇṇaṃ kappānaṃ antare cāṭippamāṇo āvāṭo ahosi. So deve vassante udakena pūrito, taṃ parivāretvā harītakī āmalakī maricagaccho ca ahosi, tesaṃ pakkāni phalāni chijjitvā tattha patanti. Tassāvidūre sayaṃjātasāli jāto, tato suvakā sālisīsāni āharitvā tasmiṃ rukkhe nisīditvā khādanti. Tesaṃ khādamānānaṃ sālīpi taṇḍulāpi tattha patanti. Iti taṃ udakaṃ sūriyasantāpena paccamānaṃ rasaṃ lohitavaṇṇaṃ ahosi. Nidāghasamaye pipāsitā sakuṇagaṇā āgantvā taṃ pivitvā mattā parivattitvā rukkhamūle patiṃsu, tasmiṃ thokaṃ niddāyitvā vikūjamānā pakkamanti. Rukkhasunakhamakkaṭādīsupi eseva nayo. Vanacarako taṃ disvā ‘‘sace idaṃ visaṃ bhaveyya, ime mareyyuṃ, ime pana thokaṃ niddāyitvā yathāsukhaṃ gacchanti, nayidaṃ visa’’nti sayaṃ pivitvā matto hutvā maṃsaṃ khāditukāmo ahosi. Tato aggiṃ katvā rukkhamūle patite tittirakukkuṭādayo māretvā maṃsaṃ aṅgāre pacitvā ekena hatthena naccanto ekena maṃsaṃ khādanto ekāhadvīhaṃ tattheva ahosi.

Tato pana avidūre eko varuṇo nāma tāpaso vasati. Vanacarako aññadāpi tassa santikaṃ gacchati. Athassa etadahosi – ‘‘idaṃ pānaṃ tāpasena saddhiṃ pivissāmī’’ti. So ekaṃ veḷunāḷikaṃ pūretvā pakkamaṃsena saddhiṃ āharitvā paṇṇasālaṃ gantvā, ‘‘bhante, imaṃ pivathā’’ti vatvā ubhopi maṃsaṃ khādantā piviṃsu. Iti surena ca varuṇena ca diṭṭhattā tassa pānassa ‘‘surā’’ti ca ‘‘varuṇā’’ti ca nāmaṃ jātaṃ. Te ubhopi ‘‘attheso upāyo’’ti veḷunāḷiyo pūretvā kājenādāya paccantanagaraṃ gantvā ‘‘pānakārakā nāma āgatā’’ti rañño ārocāpesuṃ. Rājā ne pakkosāpesi, te tassa pānaṃ upanesuṃ. Rājā dve tayo vāre pivitvā majji, tassa taṃ ekāhadvīhamattameva ahosi. Atha ne ‘‘aññampi atthī’’ti pucchi. ‘‘Atthi, devā’’ti. ‘‘Kuhi’’nti? ‘‘Himavante devā’’ti. ‘‘Tena hi ānethā’’ti. Te gantvā ekadve vāre ānetvā ‘‘nibaddhaṃ gantuṃ na sakkhissāmā’’ti sambhāre sallakkhetvā tassa rukkhassa tacaṃ ādiṃ katvā sabbasambhāre pakkhipitvā nagare suraṃ kariṃsu. Nāgarā suraṃ pivitvā pamādaṃ āpannā duggatā ahesuṃ, nagaraṃ suññaṃ viya ahosi, tena pānakārakā tato palāyitvā bārāṇasiṃ gantvā ‘‘pānakārakā āgatā’’ti rañño ārocāpesuṃ. Rājā ne pakkosāpetvā paribbayaṃ adāsi. Te tatthāpi suraṃ akaṃsu, tampi nagaraṃ tatheva vinassi, tato palāyitvā sāketaṃ, sāketato sāvatthiṃ agamaṃsu.

Tadā sāvatthiyaṃ sabbamitto nāma rājā ahosi. So tesaṃ saṅgahaṃ katvā ‘‘kena vo attho’’ti pucchitvā ‘‘sambhāramūlena ceva sālipiṭṭhena ca pañcahi cāṭisatehi cā’’ti vutte sabbaṃ dāpesi. Te pañcasu cāṭisatesu suraṃ saṇṭhāpetvā mūsikabhayena cāṭirakkhaṇatthāya ekekāya cāṭiyā santike ekekaṃ biḷāraṃ bandhiṃsu. Te paccitvā uttaraṇakāle cāṭikucchīsu paggharantaṃ suraṃ pivitvā mattā niddāyiṃsu. Mūsikā āgantvā tesaṃ kaṇṇanāsikadāṭhikanaṅguṭṭhe khāditvā agamaṃsu. ‘‘Biḷārā suraṃ pivitvā matā’’ti āyuttakapurisā rañño ārocesuṃ. Rājā ‘‘visakārakā ete bhavissantī’’ti tesaṃ dvinnampi janānaṃ sīsāni chindāpesi. Te ‘‘suraṃ deva, madhuraṃ devā’’ti viravantāva mariṃsu. Rājā te mārāpetvā ‘‘cāṭiyo bhindathā’’ti āṇāpesi. Biḷārāpi surāya jiṇṇāya uṭṭhahitvā kīḷantā vicariṃsu, te disvā rañño ārocesuṃ. Rājā ‘‘sace visaṃ assa, ete mareyyuṃ, madhureneva bhavitabbaṃ, pivissāmi na’’nti nagaraṃ alaṅkārāpetvā rājaṅgaṇe maṇḍapaṃ kārāpetvā alaṅkatamaṇḍape samussitasetacchatte rājapallaṅke nisīditvā amaccagaṇaparivuto suraṃ pātuṃ ārabhi.

Tadā sakko devarājā ‘‘ke nu kho mātupaṭṭhānādīsu appamattā tīṇi sucaritāni pūrentī’’ti lokaṃ volokento taṃ rājānaṃ suraṃ pātuṃ nisinnaṃ disvā ‘‘sacāyaṃ suraṃ pivissati, sakalajambudīpo nassissati. Yathā na pivissati, tathā naṃ karissāmī’’ti ekaṃ surāpuṇṇaṃ kumbhaṃ hatthatale ṭhapetvā brāhmaṇavesenāgantvā rañño sammukhaṭṭhāne ākāse ṭhatvā ‘‘imaṃ kumbhaṃ kiṇātha, imaṃ kumbhaṃ kiṇāthā’’ti āha. Sabbamittarājā taṃ tathā vadantaṃ ākāse ṭhitaṃ disvā ‘‘kuto nu kho brāhmaṇo āgacchatī’’ti tena saddhiṃ sallapanto tisso gāthā abhāsi –

33. ‘‘Ko pāturāsī tidivā nabhamhi, obhāsayaṃ saṃvariṃ candimāva;
Gattehi te rasmiyo niccharanti, sateratā vijjurivantalikkhe.

34. ‘‘So chinnavātaṃ kamasī aghamhi, vehāyasaṃ gacchasi tiṭṭhasī ca;
Iddhī nu te vatthukatā subhāvitā, anaddhagūnaṃ api devatānaṃ.

35. ‘‘Vehāyasaṃ gammamāgamma tiṭṭhasi, kumbhaṃ kiṇāthāti yametamatthaṃ;
Ko vā tuvaṃ kissa vā tāya kumbho, akkhāhi me brāhmaṇa etamattha’’nti.

Tattha **ko pāturāsī**ti kuto pātubhūtosi, kuto āgatosīti attho. **Tidivā nabhamhī**ti kiṃ tāvatiṃsabhavanā āgantvā idha nabhamhi ākāse pākaṭo jātosīti pucchati. **Saṃvari**nti rattiṃ. **Sateratā**ti evaṃnāmikā. **So**ti so tvaṃ. **Chinnavāta**nti valāhakopi tāva vātena kamati, tassa pana sopi vāto natthi, tenevamāha. **Kamasī**ti pavattesi. **Aghamhī**ti appaṭighe ākāse. **Vatthukatā**ti vatthu viya patiṭṭhā viya katā. **Anaddhagūnaṃ api devatāna**nti yā padasā addhānaṃ agamanena anaddhagūnaṃ devatānaṃ iddhi, sā api tava subhāvitāti pucchati. **Vehāyasaṃ gammamāgammā**ti ākāse pavattaṃ padavītihāraṃ paṭicca nissāya. ‘‘Tiṭṭhasī’’ti imassa ‘‘ko vā tuva’’nti iminā sambandho, evaṃ tiṭṭhamāno ko vā tvanti attho. **Yametamattha**nti yaṃ etaṃ vadasi. Imassa ‘‘kissa vā tāya’’nti iminā sambandho, yaṃ etaṃ kumbhaṃ kiṇāthāti vadasi, kissa vā te ayaṃ kumbhoti attho.

Tato sakko ‘‘tena hi suṇāhī’’ti vatvā surāya dose dassento āha –

36. ‘‘Na sappikumbho napi telakumbho, na phāṇitassa na madhussa kumbho;
Kumbhassa vajjāni anappakāni, dose bahū kumbhagate suṇātha.

37. ‘‘Gaḷeyya yaṃ pitvā pate papātaṃ, sobbhaṃ guhaṃ candaniyoḷigallaṃ;
Bahumpi bhuñjeyya abhojaneyyaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

38. ‘‘Yaṃ pitvā cittasmiṃ anesamāno, āhiṇḍatī goriva bhakkhasādī;
Anāthamāno upagāyati naccati ca, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

39. ‘‘Yaṃ ve pivitvā acelova naggo, careyya gāme visikhantarāni;
Sammūḷhacitto ativelasāyī, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

40. ‘‘Yaṃ pitvā uṭṭhāya pavedhamāno, sīsañca bāhuñca pacālayanto;
So naccatī dārukaṭallakova, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

41. ‘‘Yaṃ ve pivitvā aggidaḍḍhā sayanti, atho sigālehipi khāditāse;
Bandhaṃ vadhaṃ bhogajāniñcupenti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

42. ‘‘Yaṃ pitvā bhāseyya abhāsaneyyaṃ, sabhāyamāsīno apetavattho;
Sammakkhito vantagato byasanno, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

43. ‘‘Yaṃ ve pivitvā ukkaṭṭho āvilakkho, mameva sabbapathavīti maññe;
Na me samo cāturantopi rājā, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

44. ‘‘Mānātimānā kalahāni pesuṇī, dubbaṇṇinī naggayinī palāyinī;
Corāna dhuttāna gatī niketo, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

45. ‘‘Iddhāni phītāni kulāni assu, anekasāhassadhanāni loke;
Ucchinnadāyajjakatānimāya, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

46. ‘‘Dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ, khettaṃ gavaṃ yattha vināsayanti;
Ucchedanī vittagataṃ kulānaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

47. ‘‘Yaṃ ve pitvā dittarūpova poso, akkosati mātaraṃ pitarañca;
Sassumpi gaṇheyya athopi suṇhaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

48. ‘‘Yaṃ ve pitvā dittarūpāva nārī, akkosatī sassuraṃ sāmikañca;
Dāsampi gaṇhe paricārikampi, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

49. ‘‘Yaṃ ve pivitvāna haneyya poso, dhamme ṭhitaṃ samaṇaṃ brāhmaṇaṃ vā;
Gacche apāyampi tatonidānaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

50. ‘‘Yaṃ ve pivitvā duccaritaṃ caranti, kāyena vācāya ca cetasā ca;
Nirayaṃ vajanti duccaritaṃ caritvā, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

51. ‘‘Yaṃ yācamānā na labhanti pubbe, bahuṃ hiraññampi pariccajantā;
So taṃ pivitvā alikaṃ bhaṇāti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

52. ‘‘Yaṃ ve pitvā pesane pesiyanto, accāyike karaṇīyamhi jāte;
Atthampi so nappajānāti vutto, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

53. ‘‘Hirīmanāpi ahirīkabhāvaṃ, pātuṃ karonti madanāya mattā;
Dhīrāpi santā bahukaṃ bhaṇanti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

54. ‘‘Yaṃ ve pitvā ekathūpā sayanti, anāsakā thaṇḍiladukkhaseyyaṃ;
Dubbaṇṇiyaṃ āyasakyañcupenti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

55. ‘‘Yaṃ ve pitvā pattakhandhā sayanti, gāvo kūṭahatāva na hi vāruṇiyā;
Vego narena susahoriva, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

56. ‘‘Yaṃ manussā vivajjanti, sappaṃ ghoravisamiva;
Taṃ loke visasamānaṃ, ko naro pātumarahati.

57. ‘‘Yaṃ ve pitvā andhakaveṇḍaputtā, samuddatīre paricārayantā;
Upakkamuṃ musalebhi aññamaññaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

58. ‘‘Yaṃ ve pitvā pubbadevā pamattā, tidivā cutā sassatiyā samāyā;
Taṃ tādisaṃ majjamimaṃ niratthakaṃ, jānaṃ mahārāja kathaṃ piveyya.

59. ‘‘Nayimasmiṃ kumbhasmiṃ dadhi vā madhu vā, evaṃ abhiññāya kiṇāhi rāja;
Evañhimaṃ kumbhagatā mayā te, akkhātarūpaṃ tava sabbamittā’’ti.

Tattha **vajjānī**tiādīnavā. **Gaḷeyyā**ti gacchanto pade pade parivatteyya. **Yaṃ pitvā pate**ti yaṃ pivitvā pateyya. **Sobbha**nti āvāṭaṃ. **Candaniyoḷigalla**nti candanikañca oḷigallañca. **Abhojaneyya**nti bhuñjituṃ ayuttaṃ. **Anesamāno**ti anissaro. **Gorivā**ti goṇo viya. **Bhakkhasādī**ti purāṇakasaṭakhādako, yathā so tattha tattha bhakkhasaṃ pariyesanto āhiṇḍati, evaṃ āhiṇḍatīti attho. **Anāthamāno**ti niravassayo anātho viya. **Upagāyatī**ti aññaṃ gāyantaṃ disvā upagantvā gāyati. **Acelovā**ti acelako viya. **Visikhantarānī**ti antaravīthiyo. **Ativelasāyī**ti aticirampi niddaṃ okkameyya. ‘‘Ativelacārī’’tipi pāṭho, ativelacārī hutvā careyyāti attho.

Dārukaṭallako vāti dārumayayantarūpakaṃ viya. **Bhogajāniñcupentī**ti bhogajāniñca upenti, pāṇātipātādīni katvā daṇḍapīḷitā dhanajāniñca aññañca vadhabandhanādidukkhaṃ pāpuṇantīti attho. **Vantagato**ti attano vantasmiṃ gato. **Byasanno**ti byasanāpanno. ‘‘Visanno’’tipi pāṭho, tasmiṃ vante osannoti attho. **Ukkaṭṭho**ti ahaṃ mahāyodho, ko mayā sadiso atthīti evaṃ ukkaṃsagato hutvā. **Āvilakkho**ti rattakkho. **Sabbapathavī**ti sabbā pathavī. ‘‘Sabbaputhuvī’’tipi pāṭho. **Cāturanto**ti catusamuddapariyantāya pathaviyā issaro. **Mānātimānā**ti mānakārikā. Sesapadesupi eseva nayo. **Gatī**ti nibbatti. **Niketo**ti nivāso. **Tassā puṇṇa**nti yā evarūpā, tassā puṇṇaṃ. **Iddhānī**ti samiddhāni. **Phītānī**ti vatthālaṅkārakappabhaṇḍehi pupphitāni. **Ucchinnadāyajjakatānī**ti ucchinnadāyādāni niddhanāni katāni. **Yattha vināsayantī**ti yaṃ nissāya yattha patiṭṭhitā, evaṃ bahumpi dhanadhaññādisāpateyyaṃ nāsayanti, kapaṇā honti.

Dittarūpoti dappitarūpo. **Gaṇheyyā**ti bhariyasaññāya kilesavasena hatthe gaṇheyya. **Dāsampi gaṇhe**ti attano dāsampi kilesavasena ‘‘sāmiko me’’ti gaṇheyya. **Pivitvānā**ti pivitvā. **Duccaritaṃ caritvā**ti evaṃ tīhi dvārehi dasavidhampi akusalaṃ katvā. **Yaṃ yācamānā**ti yaṃ purisaṃ pubbe suraṃ apivantaṃ bahuṃ hiraññaṃ pariccajantā musāvādaṃ karohīti yācamānā na labhanti. **Pitvā**ti pivitvā ṭhito. **Nappajānāti vutto**ti ‘‘kenaṭṭhena āgatosī’’ti vutto sāsanassa duggahitattā taṃ atthaṃ na jānāti. **Hirīmanāpī**ti hirīyuttacittāpi. **Ekathūpā**ti sūkarapotakā viya hīnajaccehipi saddhiṃ ekarāsī hutvā. **Anāsakā**ti nirāhārā. **Thaṇḍiladukkhaseyya**nti bhūmiyaṃ dukkhaseyyaṃ sayanti. **Āyasakya**nti garahaṃ.

Pattakhandhāti patitakkhandhā. **Kūṭahatāvā**ti gīvāya baddhena kūṭena hatā gāvo viya, yathā tā tiṇaṃ akhādantiyo pānīyaṃ apivantiyo sayanti, tathā sayantīti attho. **Ghoravisamivā**ti ghoravisaṃ viya. **Visasamāna**nti visasadisaṃ. **Andhakaveṇḍaputtā**ti dasa bhātikarājāno. **Upakkamu**nti pahariṃsu. **Pubbadevā**ti asurā. **Tidivā**ti tāvatiṃsadevalokā. **Sassatiyā**ti sassatā, dīghāyukabhāvena niccasammatā devalokāti attho. **Samāyā**ti saddhiṃ asuramāyāhi. **Jāna**nti evaṃ ‘‘niratthakaṃ eta’’nti jānanto tumhādiso paṇḍito puriso kathaṃ piveyya. **Kumbhagatā mayā**ti kumbhagataṃ mayā, ayameva vā pāṭho. **Akkhātarūpa**nti sabhāvato akkhātaṃ.

Taṃ sutvā rājā surāya ādīnavaṃ ñatvā tuṭṭho sakkassa thutiṃ karonto dve gāthā abhāsi –

60. ‘‘Na me pitā vā athavāpi mātā, etādisā yādisako tuvaṃsi;
Hitānukampī paramatthakāmo, sohaṃ karissaṃ vacanaṃ tavajja.

61. ‘‘Dadāmi te gāmavarāni pañca, dāsīsataṃ satta gavaṃsatāni;
Ājaññayutte ca rathe dasa ime, ācariyo hosi mamatthakāmo’’ti.

Tattha **gāmavarānī**ti, brāhmaṇa, ācariyassa nāma ācariyabhāgo icchitabbo, saṃvacchare saṃvacchare satasahassuṭṭhānake tuyhaṃ pañca gāme dadāmīti vadati. **Dasa ime**ti ime dasa purato ṭhite kañcanavicitte rathe dassento evamāha.

Taṃ sutvā sakko devattabhāvaṃ dassetvā attānaṃ jānāpento ākāse ṭhatvā dve gāthā abhāsi –

62. ‘‘Taveva dāsīsatamatthu rāja, gāmā ca gāvo ca taveva hontu;
Ājaññayuttā ca rathā taveva, sakkohamasmī tidasānamindo.

63. ‘‘Maṃsodanaṃ sappipāyāsaṃ bhuñja, khādassu ca tvaṃ madhumāsapūve;
Evaṃ tuvaṃ dhammarato janinda, anindito saggamupehi ṭhāna’’nti.

Tattha **evaṃ tuvaṃ dhammarato**ti evaṃ tvaṃ nānaggarasabhojanaṃ bhuñjanto surāpānā virato tīṇi duccaritāni pahāya tividhasucaritadhammarato hutvā kenaci anindito saggaṭṭhānaṃ upehīti.

Iti sakko tassa ovādaṃ datvā sakaṭṭhānameva gato. Sopi suraṃ apivitvā surābhājanāni bhindāpetvā sīlaṃ samādāya dānaṃ datvā saggaparāyaṇo ahosi. Jambudīpepi anukkamena surāpānaṃ vepullappattaṃ jātaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā rājā ānando ahosi, sakko pana ahameva ahosi’’nti.

Kumbhajātakavaṇṇanā dutiyā.

## [513] 3. Jayaddisajātakavaṇṇanā

Cirassaṃ vata meti idaṃ satthā jetavane viharanto ekaṃ mātuposakabhikkhuṃ ārabbha kathesi. Paccuppannavatthu **sāmajātaka**sadisaṃ (jā. 2.22.296 ādayo). Tadā pana satthā ‘‘porāṇakapaṇḍitā kañcanamālaṃ setacchattaṃ pahāya mātāpitaro posesu’’nti vatvā atītaṃ āhari.

Atīte kapilaraṭṭhe uttarapañcālanagare pañcālo nāma rājā ahosi. Tassa aggamahesī gabbhaṃ paṭilabhitvā puttaṃ vijāyi. Tassā purimabhave ekā sapattikā kujjhitvā ‘‘tuyhaṃ jātaṃ jātaṃ pajaṃ khādituṃ samatthā bhavissāmī’’ti patthanaṃ ṭhapetvā yakkhinī ahosi. Sā tadā okāsaṃ labhitvā tassā passantiyāva taṃ allamaṃsapesivaṇṇaṃ kumārakaṃ gahetvā murumurāyantī khāditvā pakkāmi. Dutiyavārepi tatheva akāsi. Tatiyavāre pana tassā pasūtigharaṃ paviṭṭhakāle gehaṃ parivāretvā gāḷhaṃ ārakkhaṃ akaṃsu. Vijātadivase yakkhinī āgantvā puna dārakaṃ aggahesi. Devī ‘‘yakkhinī’’ti mahāsaddamakāsi. Āvudhahatthā purisā āgantvā deviyā dinnasaññāya yakkhiniṃ anubandhiṃsu. Sā khādituṃ okāsaṃ alabhantī tato palāyitvā udakaniddhamanaṃ pāvisi. Dārako mātusaññāya tassā thanaṃ mukhena gaṇhi. Sā puttasinehaṃ uppādetvā tato palāyitvā susānaṃ gantvā dārakaṃ pāsāṇaleṇe ṭhapetvā paṭijaggi. Athassa anukkamena vaḍḍhamānassa manussamaṃsaṃ āharitvā adāsi. Ubhopi manussamaṃsaṃ khāditvā tattha vasiṃsu. Dārako attano manussabhāvaṃ na jānāti ‘‘yakkhiniputtosmī’’ti saññāya. So attabhāvaṃ jahitvā antaradhāyituṃ na sakkoti. Athassa sā antaradhānatthāya ekaṃ mūlaṃ adāsi. So mūlānubhāvena antaradhāyitvā manussamaṃsaṃ khādanto vicarati. Yakkhinī vessavaṇassa mahārājassa veyyāvaccatthāya gatā tattheva kālamakāsi. Devīpi catutthavāre aññaṃ puttaṃ vijāyi. So yakkhiniyā muttattā arogo ahosi. Paccāmittaṃ yakkhiniṃ jinitvā jātattā ‘‘jayaddisakumāro’’tissa nāmaṃ akaṃsu. So vayappatto sabbasippesu nipphattiṃ patvā chattaṃ ussāpetvā rajjamanusāsi.

Tadā bodhisatto tassa aggamahesiyā kucchimhi nibbatti, ‘‘alīnasattukumāro’’tissa nāmaṃ kariṃsu. So vayappatto uggahitasabbasippo uparājā ahosi. Sopi yakkhiniputto aparabhāge pamādena taṃ mūlaṃ nāsetvā antaradhāyituṃ asakkonto dissamānarūpova susāne manussamaṃsaṃ khādi. Manussā taṃ disvā bhītā āgantvā rañño upakkosiṃsu ‘‘deva eko yakkho dissamānarūpo susāne manussamaṃsaṃ khādati, so anukkamena nagaraṃ pavisitvā manusse māretvā khādissati, taṃ gāhāpetuṃ vaṭṭatī’’ti. Rājā ‘‘sādhū’’ti paṭissuṇitvā ‘‘gaṇhatha na’’nti āṇāpesi. Balakāyo gantvā susānaṃ parivāretvā aṭṭhāsi. Yakkhiniputto naggo ubbiggarūpo maraṇabhayabhīto viravanto manussānaṃ antaraṃ pakkhandi. Manussā ‘‘yakkho’’ti maraṇabhayabhītā dvidhā bhijjiṃsu. Sopi tato palāyitvā araññaṃ pāvisi, na puna manussapathaṃ āgacchi. So ekaṃ mahāvattaniaṭaviṃ nissāya maggapaṭipannesu manussesu ekekaṃ gahetvā araññaṃ pavisitvā māretvā khādanto ekasmiṃ nigrodhamūle vāsaṃ kappesi.

Atheko satthavāhabrāhmaṇo aṭavipālānaṃ sahassaṃ datvā pañcahi sakaṭasatehi taṃ maggaṃ paṭipajji. Manussayakkho viravanto pakkhandi, bhītā manussā urena nipajjiṃsu. So brāhmaṇaṃ gahetvā palāyanto khāṇunā pāde viddho aṭavipālesu anubandhantesu brāhmaṇaṃ chaḍḍetvā attano vasanaṭṭhānarukkhamūle nipajji. Tassa tattha nipannassa sattame divase jayaddisarājā migavadhaṃ āṇāpetvā nagarā nikkhami. Taṃ nagarā nikkhantamattameva takkasilavāsī nando nāma mātuposakabrāhmaṇo catasso satārahagāthāyo ādāya āgantvā rājānaṃ addasa. Rājā ‘‘nivattitvā suṇissāmī’’ti tassa nivāsagehaṃ dāpetvā migavaṃ gantvā ‘‘yassa passena migo palāyati, tasseva gīvā’’ti āha. Atheko pasadamigo uṭṭhahitvā rañño abhimukho gantvā palāyi. Amaccā parihāsaṃ kariṃsu. Rājā khaggaṃ gahetvā taṃ anubandhitvā tiyojanamatthake patvā khaggena paharitvā dve khaṇḍāni karitvā kājenādāya āgacchanto manussayakkhassa nipannaṭṭhānaṃ patvā dabbatiṇesu nisīditvā thokaṃ vissamitvā gantuṃ ārabhi. Atha naṃ so uṭṭhāya ‘‘tiṭṭha kuhiṃ gacchasi, bhakkhosi me’’ti hatthe gahetvā paṭhamaṃ gāthamāha –

64. ‘‘Cirassaṃ vata me udapādi ajja, bhakkho mahā sattamibhattakāle;
Kutosi kovāsi tadiṅgha brūhi, ācikkha jātiṃ vidito yathāsī’’ti.

Tattha **bhakkho mahā**ti mahābhakkho. **Sattamibhattakāle**ti pāṭipadato paṭṭhāya nirāhārassa sattamiyaṃ bhattakāle. **Kutosī**ti kuto āgatosīti.

Rājā yakkhaṃ disvā bhīto ūrutthambhaṃ patvā palāyituṃ nāsakkhi, satiṃ pana paccupaṭṭhāpetvā dutiyaṃ gāthamāha –

65. ‘‘Pañcālarājā migavaṃ paviṭṭho, jayaddiso nāma yadissuto te;
Carāmi kacchāni vanāni cāhaṃ, pasadaṃ imaṃ khāda mamajja muñcā’’ti.

Tattha **migavaṃ paviṭṭho**ti migavadhāya raṭṭhā nikkhanto. **Kacchānī**ti pabbatapassāni. **Pasada**nti pasadamigaṃ.

Taṃ sutvā yakkho tatiyaṃ gāthamāha –

66. ‘‘Seneva tvaṃ paṇasi sassamāno, mamesa bhakkho pasado yaṃ vadesi;
Taṃ khādiyāna pasadaṃ jighaññaṃ, khādissaṃ pacchā na vilāpakālo’’ti.

Tattha **senevā**ti mama santakeneva. **Paṇasī**ti voharasi attānaṃ vikkiṇāsi. **Sassamāno**ti vihiṃsayamāno. **Taṃ khādiyānā**ti taṃ paṭhamaṃ khāditvā. **Jighañña**nti ghasitukāmo. **Khādissa**nti etaṃ pacchā khādissāmi. **Na vilāpakālo**ti mā vilapi. Nāyaṃ vilāpakāloti vadati.

Taṃ sutvā rājā nandabrāhmaṇaṃ saritvā catutthaṃ gāthamāha –

67. ‘‘Na catthi mokkho mama nikkayena, gantvāna pacchāgamanāya paṇhe;
Taṃ saṅgaraṃ brāhmaṇassappadāya, saccānurakkhī punarāvajissa’’nti.

Tattha **na catthī**ti na ce mayhaṃ nikkayena vimokkho atthi. **Gantvānā**ti evaṃ sante ajja imaṃ migamaṃsaṃ khāditvā mama nagaraṃ gantvā. **Paṇhe**ti pageyeva, sveva pātarāsakāle paccāgamanatthāya paṭiññaṃ gaṇhāhīti adhippāyo. **Taṃ saṅgara**nti mayā ‘‘dhanaṃ te dassāmī’’ti brāhmaṇassa saṅgaro kato, taṃ tassa datvā imaṃ mayā vuttaṃ saccaṃ anurakkhanto ahaṃ puna āgamissāmīti attho.

Taṃ sutvā yakkho pañcamaṃ gāthamāha –

68. ‘‘Kiṃ kammajātaṃ anutappate tvaṃ, pattaṃ samīpaṃ maraṇassa rāja;
Ācikkha me taṃ api sakkuṇemu, anujānituṃ āgamanāya paṇhe’’ti.

Tattha kammameva **kammajātaṃ. Anutappate**ti taṃ anutappati. **Patta**nti upagataṃ. **Api sakkuṇemū**ti api nāma taṃ tava sokakāraṇaṃ sutvā pātova āgamanāya taṃ anujānituṃ sakkuṇeyyāmāti attho.

Rājā taṃ kāraṇaṃ kathento chaṭṭhaṃ gāthamāha –

69. ‘‘Katā mayā brāhmaṇassa dhanāsā, taṃ saṅgaraṃ paṭimukkaṃ na muttaṃ;
Taṃ saṅgaraṃ brāhmaṇassappadāya, saccānurakkhī punarāvajissa’’nti.

Tattha **paṭimukkaṃ na mutta**nti catasso satārahā gāthā sutvā ‘‘dhanaṃ te dassāmī’’ti paṭiññāya mayā attani paṭimuñcitvā ṭhapitaṃ, na pana taṃ muttaṃ dhanassa adinnattā.

Taṃ sutvā yakkho sattamaṃ gāthamāha –

70. ‘‘Yā te katā brāhmaṇassa dhanāsā, taṃ saṅgaraṃ paṭimukkaṃ na muttaṃ;
Taṃ saṅgaraṃ brāhmaṇassappadāya, saccānurakkhī punarāvajassū’’ti.

Tattha **punarāvajassū**ti puna āgacchassu.

Evañca pana vatvā rājānaṃ vissajjesi. So tena vissaṭṭho ‘‘tvaṃ mā cintayi, ahaṃ pātova āgamissāmī’’ti vatvā magganimittāni sallakkhento attano balakāyaṃ upagantvā balakāyaparivuto nagaraṃ pavisitvā nandabrāhmaṇaṃ pakkosāpetvā mahārahe āsane nisīdāpetvā tā gāthā sutvā cattāri sahassāni datvā yānaṃ āropetvā ‘‘imaṃ takkasilameva nethā’’ti manusse datvā brāhmaṇaṃ uyyojetvā dutiyadivase paṭigantukāmo hutvā puttaṃ āmantetvā anusāsi. Tamatthaṃ dīpento satthā dve gāthā abhāsi –

71. ‘‘Muttoca so porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Taṃ saṅgaraṃ brāhmaṇassappadāya, āmantayī puttamalīnasattuṃ.

72. ‘‘Ajjeva rajjaṃ abhisiñcayassu, dhammaṃ cara sesu paresu cāpi;
Adhammakāro ca te māhu raṭṭhe, gacchāmahaṃ porisādassa ñatte’’ti.

Tattha **alīnasattu**nti evaṃnāmakaṃ kumāraṃ. Pāḷiyaṃ pana ‘‘arinasattu’’nti likhitaṃ. **Ajjeva rajja**nti putta rajjaṃ te dammi, tvaṃ ajjeva muddhani abhisekaṃ abhisiñcayassu. **Ñatte**ti abhyāse, santiketi attho.

Taṃ sutvā kumāro dasamaṃ gāthamāha –

73. ‘‘Kiṃ kamma krubbaṃ tava deva pāva, nārādhayī taṃ tadicchāmi sotuṃ;
Yamajja rajjamhi udassaye tuvaṃ, rajjampi niccheyyaṃ, tayā vināha’’nti.

Tattha **krubba**nti karonto. **Yamajjā**ti yena anārādhakammena ajja maṃ rajjamhi tvaṃ udassaye ussāpesi patiṭṭhāpesi, taṃ me ācikkha, ahañhi tayā vinā rajjampi na icchāmīti attho.

Taṃ sutvā rājā anantaraṃ gāthamāha –

74. ‘‘Na kammunā vā vacasāva tāta, aparādhitohaṃ tuviyaṃ sarāmi;
Sandhiñca katvā purisādakena, saccānurakkhī punāhaṃ gamissa’’nti.

Tattha **aparādhito**ti aparādhaṃ ito. **Tuviya**nti tava santakaṃ. Idaṃ vuttaṃ hoti – tāta, ahaṃ ito tava kammato vā tava vacanato vā kiñci mama appiyaṃ aparādhaṃ na sarāmīti. **Sandhiñca katvā**ti maṃ pana migavaṃ gataṃ eko yakkho ‘‘khādissāmī’’ti gaṇhi. Athāhaṃ brāhmaṇassa dhammakathaṃ sutvā tassa sakkāraṃ katvā ‘‘sve tava pātarāsakāle āgamissāmī’’ti tena purisādakena sandhiṃ saccaṃ katvā āgato, tasmā taṃ saccaṃ anurakkhanto puna tattha gamissāmi, tvaṃ rajjaṃ kārehīti vadati.

Taṃ sutvā kumāro gāthamāha –

75. ‘‘Ahaṃ gamissāmi idheva hohi, natthi tato jīvato vippamokkho;
Sace tuvaṃ gacchasiyeva rāja, ahampi gacchāmi ubho na homā’’ti.

Tattha **idhevā**ti tvaṃ idheva hoti. **Tato**ti tassa santikā jīvantassa mokkho nāma natthi. **Ubho**ti evaṃ sante ubhopi na bhavissāma.

Taṃ sutvā rājā gāthamāha –

76. ‘‘Addhā hi tāta satānesa dhammo, maraṇā ca me dukkhataraṃ tadassa;
Kammāsapādo taṃ yadā pacitvā, pasayha khāde bhidā rukkhasūle’’ti.

Tassattho – **addhā** ekaṃsena esa, tāta, **satānaṃ** paṇḍitānaṃ **dhammo** sabhāvo, yuttaṃ tvaṃ vadasi, api ca kho pana mayhaṃ maraṇatopetaṃ dukkhataraṃ assa, yadā taṃ so kammāsapādo. **Bhidā rukkhasūle**ti tikhiṇarukkhasūle bhitvā pacitvā pasayha balakkārena khādeyyāti.

Taṃ sutvā kumāro gāthamāha –

77. ‘‘Pāṇena te pāṇamahaṃ nimissaṃ, mā tvaṃ agā porisādassa ñatte;
Evañca te pāṇamahaṃ nimissaṃ, tasmā mataṃ jīvitassa vaṇṇemī’’ti.

Tattha **nimissa**nti ahaṃ idheva tava pāṇena mama pāṇaṃ parivattessaṃ. **Tasmā**ti yasmā etaṃ pāṇaṃ tava pāṇenāhaṃ nimissaṃ, tasmā tava jīvitassatthāya mama maraṇaṃ vaṇṇemi maraṇameva varemi, icchāmīti attho.

Taṃ sutvā rājā puttassa balaṃ jānanto ‘‘sādhu tāta, gacchāhī’’ti sampaṭicchi. So mātāpitaro vanditvā nagaramhā nikkhami. Tamatthaṃ pakāsento satthā upaḍḍhagāthamāha –

78. Tato have dhitimā rājaputto, vanditvā mātu ca pitu ca pāde’’ti.

Tattha **pāde**ti pāde vanditvā nikkhantoti attho;

Athassa mātāpitaropi bhaginīpi bhariyāpi amaccaparijanehi saddhiṃyeva nikkhamiṃsu. So nagarā nikkhamitvā pitaraṃ maggaṃ pucchitvā suṭṭhu vavatthapetvā mātāpitaro vanditvā sesānaṃ ovādaṃ datvā acchambhito kesarasīho viya maggaṃ āruyha yakkhāvāsaṃ pāyāsi. Taṃ gacchantaṃ disvā mātā sakabhāvena saṇṭhātuṃ asakkontī pathaviyaṃ pati. Pitā bāhā paggayha mahantena saddena kandi. Tampi atthaṃ pakāsento satthā –

‘‘Dukhinissa mātā nipatā pathabyā, pitāssa paggayha bhujāni kandatī’’ti. –

Upaḍḍhagāthaṃ vatvā tassa pitarā payuttaṃ āsīsavādaṃ abhivādanavādaṃ mātarā bhaginībhariyāhi ca kataṃ saccakiriyaṃ pakāsento aparāpi catasso gāthā abhāsi –

79. ‘‘Taṃ gacchantaṃ tāva pitā viditvā, parammukho vandati pañjalīko;
Somo ca rājā varuṇo ca rājā, pajāpatī candimā sūriyo ca;
Etehi gutto purisādakamhā, anuññāto sotthi paccehi tāta.

80. ‘‘Yaṃ daṇḍakirañño gatassa mātā, rāmassakāsi sotthānaṃ suguttā;
Taṃ te ahaṃ sotthānaṃ karomi, etena saccena sarantu devā;
Anuññāto sotthi paccehi putta.

81. ‘‘Āvī raho vāpi manopadosaṃ, nāhaṃ sare jātu malīnasatte;
Etena saccena sarantu devā, anuññāto sotthi paccehi bhātika.

82. ‘‘Yasmā ca me anadhimanosi sāmi, na cāpi me manasā appiyosi;
Etena saccena sarantu devā, anuññāto sotthi paccehi sāmī’’ti.

Tattha **parammukho**ti ayaṃ me putto parammukho mātāpitaro vanditvā gacchati, iti etaṃ parammukhaṃ gacchantaṃ disvā viditvā. **Pañjalīko**ti tasmiṃ kāle sirasi añjaliṃ ṭhapetvā vandati devatā namassati. **Purisādakamhā**ti purisādassa santikā tena anuññāto sotthinā paccehi.

Rāmassakāsīti rāmassa akāsi. Eko kira bārāṇasivāsī rāmo nāma mātuposako mātāpitaro paṭijagganto vohāratthāya gato daṇḍakirañño vijite kumbhavatīnagaraṃ gantvā navavidhena vassena sakalaraṭṭhe vināsiyamāne mātāpitūnaṃ guṇaṃ sari. Atha naṃ mātupaṭṭhānakammassa phalena devatā sotthinā ānayitvā mātu adaṃsu. Taṃ kāraṇaṃ sutavasenāharitvā evamāha. **Sotthāna**nti sotthibhāvaṃ. Taṃ pana kiñcāpi devatā kariṃsu, mātupaṭṭhānaṃ nissāya nibbattattā pana mātā akāsīti vuttaṃ. **Taṃ te aha**nti ahampi te tameva sotthānaṃ karomi, maṃ nissāya tatheva tava sotthibhāvo hotūti attho. Atha vā **karomī**ti icchāmi. **Etena saccenā**ti sace devatāhi tassa sotthinā ānītabhāvo sacco, etena saccena mamapi puttaṃ sarantu devā, rāmaṃ viya tampi āharitvā mama dassantūti attho. **Anuññāto**ti porisādena ‘‘gacchā’’ti anuññāto devatānaṃ ānubhāvena sotthi paṭiāgaccha puttāti vadati.

Jātu malīnasatteti jātu ekaṃsena alīnasatte mama bhātike ahaṃ sammukhā vā parammukhā vā manopadosaṃ na sarāmi, na mayā tamhi manopadoso katapubboti evamassa kaniṭṭhā saccamakāsi. **Yasmā ca me anadhimanosi**, **sāmī**ti mama, sāmi alīnasattu yasmā tvaṃ anadhimanosi, maṃ abhibhavitvā atikkamitvā aññaṃ manena na patthesi. **Na cāpi me manasā appiyosī**ti mayhampi ca manasā tvaṃ appiyo na hosi, aññamaññaṃ piyasaṃvāsāva mayanti evamassa aggamahesī saccamakāsi.

Kumāropi pitarā akkhātanayena rakkhāvāsamaggaṃ paṭipajji. Yakkhopi ‘‘khattiyā nāma bahumāyā honti, ko jānāti, kiṃ bhavissatī’’ti rukkhaṃ abhiruhitvā rañño āgamanaṃ olokento nisīdi. So kumāraṃ āgacchantaṃ disvā ‘‘pitaraṃ nivattetvā putto āgato bhavissati, natthi me bhaya’’nti otaritvā tassa piṭṭhiṃ dassento nisīdi. So āgantvā tassa purato aṭṭhāsi. Atha yakkho gāthamāha –

83. ‘‘Brahā ujū cārumukho kutosi, na maṃ pajānāsi vane vasantaṃ;
Luddaṃ maṃ ñatvā ‘purisādako’si, ko sotthimājānamidhāvajeyyā’’ti.

Tattha **ko sotthimājānamidhāvajeyyā**ti kumāra ko nāma puriso attano sotthibhāvaṃ jānanto icchanto idhāgaccheyya, tvaṃ ajānanto āgato maññeti.

Taṃ sutvā kumāro gāthamāha –

84. ‘‘Jānāmi ludda purisādako tvaṃ, na taṃ na jānāmi vane vasantaṃ;
Ahañca puttosmi jayaddisassa, mamajja khāda pituno pamokkhā’’ti.

Tattha **pamokkhā**ti pamokkhahetu ahaṃ pitu jīvitaṃ datvā idhāgato, tasmā taṃ muñca, maṃ khādāhīti attho.

Tato yakkho gāthamāha –

85. ‘‘Jānāmi puttoti jayaddisassa, tathā hi vo mukhavaṇṇo ubhinnaṃ;
Sudukkaraññeva kataṃ tavedaṃ, yo mattumicche pituno pamokkhā’’ti.

Tattha **tathā hi vo**ti tādiso vo tumhākaṃ. Ubhinnampi sadisova mukhavaṇṇo hotīti attho. **Kataṃ**

tavedanti idaṃ tava kammaṃ sudukkaraṃ.

Tato kumāro gāthamāha –

86. ‘‘Na dukkaraṃ kiñci mahettha maññe, yo mattumicche pituno pamokkhā;
Mātu ca hetu paraloka gantvā, sukhena saggena ca sampayutto’’ti.

Tattha **kiñci mahettha maññe**ti kiñci ahaṃ ettha na maññāmi. Idaṃ vuttaṃ hoti – yakkha yo puggalo pitu vā pamokkhatthāya mātu vā hetu paralokaṃ gantvā sukhena sagge nibbattanakasukhena sampayutto bhavituṃ **mattumicche** marituṃ icchati, tasmā ahaṃ ettha mātāpitūnaṃ atthāya jīvitapariccāge kiñci dukkaraṃ na maññāmīti.

Taṃ sutvā yakkho ‘‘kumāra, maraṇassa abhayānakasatto nāma natthi, tvaṃ kasmā na bhāyasī’’ti pucchi. So tassa kathento dve gāthā abhāsi –

87. ‘‘Ahañca kho attano pāpakiriyaṃ, āvī raho vāpi sare na jātu;
Saṅkhātajātīmaraṇohamasmi, yatheva me idha tathā parattha.

88. ‘‘Khādajja maṃ dāni mahānubhāva, karassu kiccāni imaṃ sarīraṃ;
Rukkhassa vā te papatāmi aggā, chādayamāno mayhaṃ tvamadesi maṃsa’’nti.

Tattha **sare na jātū**ti ekaṃseneva na sarāmi. **Saṅkhātajātīmaraṇohamasmī**ti ahaṃ ñāṇena suparicchinnajātimaraṇo, jātasatto amaraṇadhammo nāma natthīti jānāmi. **Yatheva me idhā**ti yatheva mama idha, tathā paraloke, yathā ca paraloke, tathā idhāpi maraṇato mutti nāma natthīti idampi mama ñāṇena suparicchinnaṃ. **Karassu kiccānī**ti iminā sarīrena kattabbakiccāni kara, imaṃ te mayā nissaṭṭhaṃ sarīraṃ. **Chādayamāno mayhaṃ tvamadesi maṃsa**nti mayi rukkhaggā patitvā mate mama sarīrato tvaṃ chādayamāno rocayamāno yaṃ yaṃ icchasi, taṃ taṃ maṃsaṃ adesi, khādeyyāsīti attho.

Yakkho tassa vacanaṃ sutvā bhīto hutvā ‘‘na sakkā imassa maṃsaṃ khādituṃ, upāyena naṃ palāpessāmī’’ti cintetvā imaṃ gāthamāha –

89. ‘‘Idañca te ruccati rājaputta, cajesi pāṇaṃ pituno pamokkhā;
Tasmā hi so tvaṃ taramānarūpo, sambhañja kaṭṭhāni jalehi aggi’’nti.

Tattha **jalehī**ti araññaṃ pavisitvā sāradārūni āharitvā aggiṃ jāletvā niddhūme aṅgāre kara, tattha te maṃsaṃ pacitvā khādissāmīti dīpeti.

So tathā katvā tassa santikaṃ agamāsi. Taṃ kāraṇaṃ pakāsento satthā itaraṃ gāthamāha –

90. ‘‘Tato have dhitimā rājaputto, dāruṃ samāharitvā mahantamaggiṃ;
Santīpayitvā paṭivedayittha, ādīpito dāni mahāyamaggī’’ti.

Yakkho aggiṃ katvā āgataṃ kumāraṃ oloketvā ‘‘ayaṃ purisasīho, maraṇāpissa bhayaṃ natthi, mayā ettakaṃ kālaṃ evaṃ nibbhayo nāma na diṭṭhapubbo’’ti lomahaṃsajāto kumāraṃ punappunaṃ olokento nisīdi. Kumāro tassa kiriyaṃ disvā gāthamāha –

91. ‘‘Khādajja maṃ dāni pasayhakāri, kiṃ maṃ muhuṃ pekkhasi haṭṭhalomo;
Tathā tathā tuyhamahaṃ karomi, yathā yathā maṃ chādayamāno adesī’’ti.

Tattha **muhu**nti punappunaṃ. **Tathā tathā tuyhamaha**nti ahaṃ tuyhaṃ tathā tathā vacanaṃ karomi, idāni kiṃ karissāmi, yathā yathā maṃ chādayamāno rocayamāno adesi khādissasi, tasmā khādajja manti.

Athassa vacanaṃ sutvā yakkho gāthamāha –

92. ‘‘Ko tādisaṃ arahati khāditāye, dhamme ṭhitaṃ saccavādiṃ vadaññuṃ;
Muddhāpi tassa viphaleyya sattadhā, yo tādisaṃ saccavādiṃ adeyyā’’ti.

Taṃ sutvā kumāro ‘‘sace maṃ na khāditukāmosi, atha kasmā dārūni bhañjāpetvā aggiṃ kāresī’’ti vatvā ‘‘palāyissati nu kho, noti tava pariggaṇhanatthāyā’’ti vutte ‘‘tvaṃ idāni maṃ kathaṃ pariggaṇhissasi, yohaṃ tiracchānayoniyaṃ nibbatto sakkassa devarañño attānaṃ pariggaṇhituṃ nādāsi’’nti vatvā āha –

93. ‘‘Idañhi so brāhmaṇaṃ maññamāno, saso avāsesi sake sarīre;
Teneva so candimā devaputto, sasatthuto kāmaduhajja yakkhā’’ti.

Tassattho – idañhi so sasapaṇḍito ‘‘brāhmaṇo eso’’ti brāhmaṇaṃ maññamāno ‘‘ajja imaṃ sarīraṃ khāditvā idheva vasā’’ti evaṃ sake sarīre attano sarīraṃ dātuṃ avāsesi, vasāpesīti attho. Sarīrañcassa bhakkhatthāya adāsi. Sakko pabbatarasaṃ pīḷetvā ādāya candamaṇḍale sasalakkhaṇaṃ akāsi. Tato paṭṭhāya teneva sasalakkhaṇena so candimā devaputto ‘‘sasī sasī’’ti evaṃ sasatthuto lokassa kāmaduho pemavaḍḍhano ajja yakkha virocati. Kappaṭṭhiyañhetaṃ pāṭihāriyanti.

Taṃ sutvā yakkho kumāraṃ vissajjento gāthamāha –

94. ‘‘Cando yathā rāhumukhā pamutto, virocate pannaraseva bhāṇumā;
Evaṃ tuvaṃ porisādā pamutto, viroca kappile mahānubhāva;
Āmodayaṃ pitaraṃ mātarañca, sabbo ca te nandatu ñātipakkho’’ti.

Tattha **bhāṇumā**ti sūriyo. Idaṃ vuttaṃ hoti – yathā pannarase rāhumukhā mutto cando vā bhāṇumā vā virocati, evaṃ tvampi mama santikā mutto kapilaraṭṭhe viroca mahānubhāvāti. **Nandatū**ti tussatu.

Gaccha mahāvīrāti mahāsattaṃ uyyojesi. Sopi taṃ nibbisevanaṃ katvā pañca sīlāni datvā ‘‘yakkho nu kho esa, no’’ti pariggaṇhanto ‘‘yakkhānaṃ akkhīni rattāni honti animmisāni ca, chāyā na paññāyati, acchambhitā honti. Nāyaṃ yakkho, manusso eso. Mayhaṃ pitu kira tayo bhātaro yakkhiniyā gahitā. Tesu etāya dve khāditā bhavissanti, eko puttasinehena paṭijaggito bhavissati, iminā tena bhavitabbaṃ, imaṃ netvā mayhaṃ pitu ācikkhitvā rajje patiṭṭhāpessāmī’’ti cintetvā ‘‘ehi ambho, na tvaṃ yakkho, pitu me jeṭṭhabhātikosi, ehi mayā saddhiṃ gantvā kulasantake rajje chattaṃ ussāpehī’’ti vatvā itarena ‘‘nāhaṃ manusso’’ti vutte ‘‘na tvaṃ mayhaṃ saddahasi, atthi pana so, yassa saddahasī’’ti pucchitvā ‘‘atthi asukaṭṭhāne dibbacakkhukatāpaso’’ti vutte taṃ ādāya tattha agamāsi. Tāpaso te disvāva ‘‘kiṃ karontā pitāputtā araññe carathā’’ti vatvā tesaṃ ñātibhāvaṃ kathesi. Porisādo tassa saddahitvā ‘‘tāta, tvaṃ gaccha, ahaṃ ekasmiññeva attabhāve dvidhā jāto, na me rajjenattho, pabbajissāmaha’’nti tāpasassa santike isipabbajjaṃ pabbaji. Atha naṃ kumāro vanditvā nagaraṃ agamāsi. Tamatthaṃ pakāsento satthā –

95. ‘‘Tato have dhitimā rājaputto, katañjalī pariyāya porisādaṃ;
Anuññāto sotthi sukhī arogo, paccāgamā kapilamalīnasattā’’ti. –

Gāthaṃ vatvā tassa nagaraṃ gatassa negamādīhi katakiriyaṃ dassento osānagāthamāha –

96. ‘‘Taṃ negamā jānapadā ca sabbe, hatthārohā rathikā pattikā ca;
Namassamānā pañjalikā upāgamuṃ, namatthu te dukkarakārakosī’’ti.

Rājā ‘‘kumāro kira āgato’’ti sutvā paccuggamanaṃ akāsi. Kumāro mahājanaparivāro gantvā rājānaṃ vandi. Atha naṃ so pucchi – ‘‘tāta, kathaṃ tādisā porisādā muttosī’’ti. ‘‘Tāta, nāyaṃ yakkho, tumhākaṃ jeṭṭhabhātiko, esa mayhaṃ petteyyo’’ti sabbaṃ pavattiṃ ārocetvā ‘‘tumhehi mama petteyyaṃ daṭṭhuṃ vaṭṭatī’’ti āha. Rājā taṅkhaṇaññeva bheriṃ carāpetvā mahantena parivārena tāpasānaṃ santikaṃ agamāsi. Mahātāpaso tassa yakkhiniyā ānetvā akhāditvā positakāraṇañca yakkhābhāvakāraṇañca tesaṃ ñātibhāvañca sabbaṃ vitthārato kathesi. Rājā ‘‘ehi, bhātika, rajjaṃ kārehī’’ti āha. ‘‘Alaṃ mahārājā’’ti. ‘‘Tena hi etha uyyāne vasissatha, ahaṃ vo catūhi paccayehi upaṭṭhahissāmī’’ti? ‘‘Na āgacchāmi mahārājā’’ti. Rājā tesaṃ assamapadato avidūre ekaṃ pabbatantaraṃ bandhitvā mahantaṃ taḷākaṃ kāretvā kedāre sampādetvā mahaḍḍhakulasahassaṃ ānetvā mahāgāmaṃ nivāsetvā tāpasānaṃ bhikkhācāraṃ paṭṭhapesi. So gāmo cūḷakammāsadammanigamo nāma jāto. Sutasomamahāsattena porisādassa damitapadeso pana mahākammāsadammanigamoti veditabbo.

Satthā idaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakatthero sotāpattiphale patiṭṭhahi. Tadā mātāpitaro mahārājakulāni ahesuṃ, tāpaso sāriputto, porisādo aṅgulimālo, kaniṭṭhā uppalavaṇṇā, aggamahesī rāhulamātā, alīnasattukumāro pana ahameva ahosinti.

Jayaddisajātakavaṇṇanā tatiyā.

## [514] 4. Chaddantajātakavaṇṇanā

Kiṃ nu socasīti idaṃ satthā jetavane viharanto ekaṃ daharabhikkhuniṃ ārabbha kathesi. Sā kira sāvatthiyaṃ kuladhītā gharāvāse ādīnavaṃ disvā sāsane pabbajitvā ekadivasaṃ bhikkhunīhi saddhiṃ dhammasavanāya gantvā alaṅkatadhammāsane nisīditvā dhammaṃ desentassa dasabalassa aparimāṇapuññapabhāvābhinibbattaṃ uttamarūpasampattiyuttaṃ attabhāvaṃ oloketvā ‘‘paricinnapubbā nu kho me bhavasmiṃ vicarantiyā imassa mahāpurisassa pādaparicārikā’’ti cintesi. Athassā taṅkhaṇaññeva jātissarañāṇaṃ uppajji – ‘‘chaddantavāraṇakāle ahaṃ imassa mahāpurisassa pādaparicārikā bhūtapubbā’’ti. Athassā sarantiyā mahantaṃ pītipāmojjaṃ uppajji. Sā pītivegena mahāhasitaṃ hasitvā puna cintesi – ‘‘pādaparicārikā nāma sāmikānaṃ hitajjhāsayā appakā, ahitajjhāsayāva bahutarā, hitajjhāsayā nu kho ahaṃ imassa mahāpurisassa ahosiṃ, ahitajjhāsayā’’ti. Sā anussaramānā ‘‘ahaṃ appamattakaṃ dosaṃ hadaye ṭhapetvā vīsaratanasatikaṃ chaddantamahāgajissaraṃ sonuttaraṃ nāma nesādaṃ pesetvā visapītasallena vijjhāpetvā jīvitakkhayaṃ pāpesi’’nti addasa. Athassā soko udapādi, hadayaṃ uṇhaṃ ahosi, sokaṃ sandhāretuṃ asakkontī assasitvā passasitvā mahāsaddena parodi. Taṃ disvā satthā sitaṃ pātu karitvā ‘‘ko nu kho, bhante, hetu, ko paccayo sitassa pātukammāyā’’ti bhikkhusaṅghena puṭṭho ‘‘bhikkhave, ayaṃ daharabhikkhunī pubbe mayi kataṃ aparādhaṃ saritvā rodatī’’ti vatvā atītaṃ āhari.

Atīte himavantapadese chaddantadahaṃ upanissāya aṭṭhasahassā hatthināgā vasiṃsu iddhimantā vehāsaṅgamā. Tadā bodhisatto jeṭṭhakavāraṇassa putto hutvā nibbatti, so sabbaseto ahosi rattamukhapādo. So aparabhāge vuddhippatto aṭṭhāsītihatthubbedho ahosi vīsaratanasatāyāmo. Aṭṭhapaṇṇāsahatthāya rajatadāmasadisāya soṇḍāya samannāgato. Dantā panassa parikkhepato pannarasahatthā ahesuṃ dīghato tiṃsahatthā chabbaṇṇaraṃsīhi samannāgatā. So aṭṭhannaṃ nāgasahassānaṃ jeṭṭhako ahosi, pañcasate paccekabuddhe pūjesi. Tassa dve aggamahesiyo ahesuṃ – cūḷasubhaddā, mahāsubhaddā cāti. Nāgarājā aṭṭhanāgasahassaparivāro kañcanaguhāyaṃ vasati. So pana chaddantadaho āyāmato ca vitthārato ca paṇṇāsayojano hoti. Tassa majjhe dvādasayojanappamāṇe ṭhāne sevālo vā paṇakaṃ vā natthi, maṇikkhandhavaṇṇaudakameva santiṭṭhati, tadanantaraṃ yojanavitthataṃ suddhaṃ kallahāravanaṃ, taṃ udakaṃ parikkhipitvā ṭhitaṃ, tadanantaraṃ yojanavitthatameva suddhaṃ nīluppalavanaṃ taṃ parikkhipitvā ṭhitaṃ, tato yojanayojanavitthatāneva rattuppalasetuppalarattapadumasetapadumakumudavanāni purimaṃ purimaṃ parikkhipitvā ṭhitāni. Imesaṃ pana sattannaṃ vanānaṃ anantaraṃ sabbesampi tesaṃ kallahārādivanānaṃ vasena omissakavanaṃ yojanavitthatameva tāni parikkhipitvā ṭhitaṃ. Tadanantaraṃ nāgānaṃ kaṭippamāṇe udake yojanavitthatameva rattasālivanaṃ, tadanantaraṃ udakapariyante yojanavitthatameva nīlapītalohitaodātasurabhisukhumakusumasamākiṇṇaṃ khuddakagacchavanaṃ, iti imāni dasa vanāni yojanavitthatāneva. Tato khuddakarājamāsamahārājamāsamuggavanaṃ, tadanantaraṃ tipusaelālukalābukumbhaṇḍavallivanāni, tato pūgarukkhappamāṇaṃ ucchuvanaṃ, tato hatthidantappamāṇaphalaṃ kadalivanaṃ, tato sālavanaṃ, tadanantaraṃ cāṭippamāṇaphalaṃ panasavanaṃ, tato madhuraphalaṃ ciñcavanaṃ, tato ambavanaṃ, tato kapiṭṭhavanaṃ, tato omissako mahāvanasaṇḍo, tato veḷuvanaṃ, ayamassa tasmiṃ kāle sampatti. Saṃyuttaṭṭhakathāyaṃ pana idāni pavattamānasampattiyeva kathitā.

Veḷuvanaṃ pana parikkhipitvā satta pabbatā ṭhitā. Tesaṃ bāhirantato paṭṭhāya paṭhamo cūḷakāḷapabbato nāma, dutiyo mahākāḷapabbato nāma, tato udakapabbato nāma, tato candimapassapabbato nāma, tato sūriyapassapabbato nāma, tato maṇipassapabbato nāma, sattamo suvaṇṇapassapabbato nāma. So ubbedhato sattayojaniko chaddantadahaṃ parikkhipitvā pattassa mukhavaṭṭi viya ṭhito. Tassa abbhantarimaṃ passaṃ suvaṇṇavaṇṇaṃ, tato nikkhantena obhāsena chaddantadaho samuggatabālasūriyo viya hoti. Bāhirapabbatesu pana eko ubbedhato chayojaniko, eko pañca, eko cattāri, eko tīṇi, eko dve, eko yojaniko, evaṃ sattapabbataparikkhittassa pana tassa dahassa pubbuttarakaṇṇe udakavātappaharaṇokāse mahānigrodharukkho atthi. Tassa khandho parikkhepato pañcayojaniko, ubbedhato sattayojaniko, catūsu disāsu catasso sākhā chayojanikā, uddhaṃ uggatasākhāpi chayojanikāva, iti so mūlato paṭṭhāya ubbedhena terasayojaniko, sākhānaṃ orimantato yāva pārimantā dvādasayojaniko, aṭṭhahi pārohasahassehi paṭimaṇḍito muṇḍamaṇipabbato viya vilāsamāno tiṭṭhati. Chaddantadahassa pana pacchimadisābhāge suvaṇṇapassapabbate dvādasayojanikā kañcanaguhā tiṭṭhati. Chaddanto nāma nāgarājā vassāratte hemante aṭṭhasahassanāgaparivuto kañcanaguhāyaṃ vasati. Gimhakāle udakavātaṃ sampaṭicchamāno mahānigrodhamūle pārohantare tiṭṭhatī.

Athassa ekadivasaṃ ‘‘mahāsālavanaṃ pupphita’’nti taruṇanāgā āgantvā ārocayiṃsu. So saparivāro ‘‘sālakīḷaṃ kīḷissāmī’’ti sālavanaṃ gantvā ekaṃ supupphitaṃ sālarukkhaṃ kumbhena pahari. Tadā cūḷasubhaddā paṭivātapasse ṭhitā, tassā sarīre sukkhadaṇḍakamissakāni purāṇapaṇṇāni ceva tambakipillikāni ca patiṃsu. Mahāsubhaddā adhovātapasse ṭhitā, tassā sarīre pupphareṇukiñjakkhapattāni patiṃsu. Cūḷasubhaddā ‘‘ayaṃ nāgarājā attano piyabhariyāya upari pupphareṇukiñjakkhapattāni pātesi, mama sarīre sukkhadaṇḍakamissāni purāṇapaṇṇāni ceva tambakipillikāni ca pātesi, hotu, kātabbaṃ jānissāmī’’ti mahāsatte veraṃ bandhi.

Aparampi divasaṃ nāgarājā saparivāro nhānatthāya chaddantadahaṃ otari. Atha dve taruṇanāgā soṇḍāhi usirakalāpe gahetvā kelāsakūṭaṃ majjantā viya nhāpesuṃ. Tasmiṃ nhatvā uttiṇṇe dve kareṇuyo nhāpesuṃ. Tāpi uttaritvā mahāsattassa santike aṭṭhaṃsu. Tato aṭṭhasahassanāgāsaraṃ otaritvā udakakīḷaṃ kīḷitvā sarato nānāpupphāni āharitvā rajatathūpaṃ alaṅkarontā viya mahāsattaṃ alaṅkaritvā pacchā dve kareṇuyo alaṅkariṃsu. Atheko hatthī sare vicaranto sattuddayaṃ nāma mahāpadumaṃ labhitvā āharitvā mahāsattassa adāsi. So taṃ soṇḍāya gahetvā reṇuṃ kumbhe okiritvā jeṭṭhakāya mahāsubhaddāya adāsi. Taṃ disvā itarā ‘‘idampi sattuddayaṃ mahāpadumaṃ attano piyabhariyāya eva adāsi, na mayha’’nti punapi tasmiṃ veraṃ bandhi.

Athekadivasaṃ bodhisatte madhuraphalāni ceva bhisamuḷālāni ca pokkharamadhunā yojetvā pañcasate paccekabuddhe bhojente cūḷasubhaddā attanā laddhaphalāphalaṃ paccekabuddhānaṃ datvā ‘‘bhante, ito cavitvā maddarājakule nibbattitvā subhaddā nāma rājakaññā hutvā vayappattā bārāṇasirañño aggamahesibhāvaṃ patvā tassa piyā manāpā taṃ attano ruciṃ kāretuṃ samatthā hutvā tassa ācikkhitvā ekaṃ luddakaṃ pesetvā imaṃ hatthiṃ visapītena sallena vijjhāpetvā jīvitakkhayaṃ pāpetvā chabbaṇṇaraṃsiṃ vissajjente yamakadante āharāpetuṃ samatthā homī’’ti patthanaṃ ṭhapesi. Sā tato paṭṭhāya gocaraṃ aggahetvā sussitvā nacirasseva kālaṃ katvā maddaraṭṭhe rājaaggamahesiyā kucchimhi nibbatti, subhaddātissā nāmaṃ kariṃsu. Atha naṃ vayappattaṃ bārāṇasirañño adaṃsu. Sā tassa piyā ahosi manāpā, soḷasannaṃ itthisahassānaṃ jeṭṭhikā hutvā jātissarañāṇañca paṭilabhi. Sā cintesi – ‘‘samiddhā me patthanā, idāni tassa nāgassa yamakadante āharāpessāmī’’ti. Tato sarīraṃ telena makkhetvā kiliṭṭhavatthaṃ nivāsetvā gilānākāraṃ dassetvā sirigabbhaṃ pavisitvā mañcake nipajji. Rājā ‘‘kuhiṃ subhaddā’’ti vatvā ‘‘gilānā’’ti sutvā sirigabbhaṃ pavisitvā mañcake nisīditvā tassā piṭṭhiṃ parimajjanto paṭhamaṃ gāthamāha –

97. ‘‘Kiṃ nu socasinuccaṅgi, paṇḍūsi varavaṇṇini;
Milāyasi visālakkhi, mālāva parimadditā’’ti.

Tattha **anuccaṅgī**ti kañcanasannibhasarīre. **Mālāva parimadditā**ti hatthehi parimadditā padumamālā viya.

Taṃ sutvā sā itaraṃ gāthamāha –

98. ‘‘Dohaḷo me mahārāja, supinantenupajjhagā;
Na so sulabharūpova, yādiso mama dohaḷo’’ti.

Tattha **na so**ti yādiso mama **supinantenupajjhagā** supine passantiyā mayā diṭṭho dohaḷo, so sulabharūpo viya na hoti, dullabho so, mayhaṃ pana taṃ alabhantiyā jīvitaṃ natthīti avaca.

Taṃ sutvā rājā gāthamāha –

99. ‘‘Ye keci mānusā kāmā, idha lokamhi nandane;
Sabbe te pacurā mayhaṃ, ahaṃ te dammi dohaḷa’’nti.

Tattha **pacurā**ti bahū sulabhā.

Taṃ sutvā devī, ‘‘mahārāja, dullabho mama dohaḷo, na taṃ idāni kathemi, yāvattakā pana te vijite luddā, te sabbe sannipātetha, tesaṃ majjhe kathessāmī’’ti dīpentī anantaraṃ gāthamāha –

100. ‘‘Luddā deva samāyantu, ye keci vijite tava;
Etesaṃ ahamakkhissaṃ, yādiso mama dohaḷo’’ti.

Rājā ‘‘sādhū’’ti sirigabbhā nikkhamitvā ‘‘yāvatikā tiyojanasatike kāsikaraṭṭhe luddā, tesaṃ sannipātatthāya bheriṃ carāpethā’’ti amacce āṇāpesi. Te tathā akaṃsu. Nacirasseva kāsiraṭṭhavāsino luddā yathābalaṃ paṇṇākāraṃ gahetvā āgantvā āgatabhāvaṃ rañño ārocāpesuṃ. Te sabbepi saṭṭhisahassamattā ahesuṃ. Rājā tesaṃ āgatabhāvaṃ ñatvā vātapāne ṭhito hatthaṃ pasāretvā tesaṃ āgatabhāvaṃ deviyā kathento āha –

101. ‘‘Ime te luddakā devi, katahatthā visāradā;
Vanaññū ca migaññū ca, mamatthe cattajīvitā’’ti.

Tattha ime teti ye tvaṃ sannipātāpesi, ime te. Katahatthāti vijjhanachedanesu katahatthā kusalā susikkhitā. Visāradāti nibbhayā. Vanaññū ca migaññū cāti vanāni ca mige ca jānanti. Mamattheti sabbepi cete mamatthe cattajīvitā, yamahaṃ icchāmi, taṃ karontīti.

Taṃ sutvā devī te āmantetvā itaraṃ gāthamāha –

102. ‘‘Luddaputtā nisāmetha, yāvantettha samāgatā;
Chabbisāṇaṃ gajaṃ setaṃ, addasaṃ supine ahaṃ;
Tassa dantehi me attho, alābhe natthi jīvita’’nti.

Tattha nisāmethāti suṇātha. Chabbisāṇanti chabbaṇṇavisāṇaṃ.

Taṃ sutvā luddaputtā āhaṃsu –

103. ‘‘Na no pitūnaṃ na pitāmahānaṃ, diṭṭho suto kuñjaro chabbisāṇo;
Yamaddasā supine rājaputtī, akkhāhi no yādiso hatthināgo’’ti.

Tattha pitūnanti karaṇatthe sāmivacanaṃ. Idaṃ vuttaṃ hoti – devi neva amhākaṃ pitūhi, na pitāmahehi evarūpo kuñjaro diṭṭhapubbo, pageva amhehi, tasmā attanā diṭṭhalakkhaṇavasena akkhāhi no, yādiso tayā diṭṭho hatthināgoti.

Anantaragāthāpi teheva vuttā –

104. ‘‘Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Katamaṃ disaṃ tiṭṭhati nāgarājā, yamaddasā supine chabbisāṇa’’nti.

Tattha disāti disāsu. Katamanti etāsu disāsu katamāya disāyāti.

Evaṃ vutte subhaddā sabbe ludde oloketvā tesaṃ antare patthaṭapādaṃ bhattapuṭasadisajaṅghaṃ mahājāṇukaṃ mahāphāsukaṃ bahalamassutambadāṭhikaṃ nibbiddhapiṅgalaṃ dussaṇṭhānaṃ bībhacchaṃ sabbesaṃ matthakamatthakena paññāyamānaṃ mahāsattassa pubbaveriṃ sonuttaraṃ nāma nesādaṃ disvā ‘‘esa mama vacanaṃ kātuṃ sakkhissatī’’ti rājānaṃ anujānāpetvā taṃ ādāya sattabhūmikapāsādassa uparimatalaṃ āruyha uttarasīhapañjaraṃ vivaritvā uttarahimavantābhimukhaṃ hatthaṃ pasāretvā catasso gāthā abhāsi –

105. ‘‘Ito ujuṃ uttariyaṃ disāyaṃ, atikkamma so satta girī brahmante;
Suvaṇṇapasso nāma girī uḷāro, supupphito kimpurisānuciṇṇo.

106. ‘‘Āruyha selaṃ bhavanaṃ kinnarānaṃ, olokaya pabbatapādamūlaṃ;
Atha dakkhasī meghasamānavaṇṇaṃ, nigrodharājaṃ aṭṭhasahassapādaṃ.

107. ‘‘Tatthacchatī kuñjaro chabbisāṇo, sabbaseto duppasaho parebhi;
Rakkhanti naṃ aṭṭhasahassanāgā, īsādantā vātajavappahārino.

108. ‘‘Tiṭṭhanti te tumūlaṃ passasantā, kuppanti vātassapi eritassa;
Manussabhūtaṃ pana tattha disvā, bhasmaṃ kareyyuṃ nāssa rajopi tassā’’ti.

Tattha **ito**ti imamhā ṭhānā. **Uttariya**nti uttarāya. **Uḷāro**ti mahā itarehi chahi pabbatehi uccataro. **Olokayā**ti ālokeyyāsi. **Tatthacchatī**ti tasmiṃ nigrodhamūle gimhasamaye udakavātaṃ sampaṭicchanto tiṭṭhati. **Duppasaho**ti aññe taṃ upagantvā pasayhakāraṃ kātuṃ samatthā nāma natthīti duppasaho parebhi. **Īsādantā**ti rathīsāya samānadantā. **Vātajavappahārino**ti vātajavena gantvā paccāmitte paharaṇasīlā evarūpā aṭṭhasahassanāgā nāgarājānaṃ rakkhanti. **Tumūla**nti bhiṃsanakaṃ mahāsaddānubandhaṃ assāsaṃ muñcantā tiṭṭhanti. **Eritassā**ti vātapaharitassa yaṃ saddānubandhaṃ eritaṃ calanaṃ kampanaṃ, tassapi kuppanti, evaṃpharusā te nāgā. **Nāssā**ti tassa nāsavātena viddhaṃsetvā bhasmaṃ katassa tassa rajopi na bhaveyyāti.

Taṃ sutvā sonuttaro maraṇabhayabhīto āha –

109. ‘‘Bahū hime rājakulamhi santi, piḷandhanā jātarūpassa devi;
Muttā maṇī veḷuriyāmayā ca, kiṃ kāhasi dantapiḷandhanena;
Māretukāmā kuñjaraṃ chabbisāṇaṃ, udāhu ghātessasi luddaputte’’ti.

Tattha **piḷandhanā**ti ābharaṇāni. **Veḷuriyāmayā**ti veḷuriyamayāni. **Ghātessasī**ti udāhu piḷandhanāpadesena luddaputte ghātāpetukāmāsīti pucchati.

Tato devī gāthamāha –

110. ‘‘Sā issitā dukkhitā casmi ludda, uddhañca sussāmi anussarantī;
Karohi me luddaka etamatthaṃ, dassāmi te gāmavarāni pañcā’’ti.

Tattha **sā**ti sā ahaṃ. **Anussarantī**ti tena vāraṇena pure mayi kataṃ veraṃ anussaramānā. **Dassāmi te**ti etasmiṃ te atthe nipphādite saṃvacchare satasahassuṭṭhānake pañca gāmavare dadāmīti.

Evañca pana vatvā ‘‘samma luddaputta ahaṃ ‘etaṃ chaddantahatthiṃ mārāpetvā yamakadante āharāpetuṃ samatthā homī’ti pubbe paccekabuddhānaṃ dānaṃ datvā patthanaṃ paṭṭhapesiṃ, mayā supinantena diṭṭhaṃ nāma natthi, sā pana mayā patthitapatthanā samijjhissati, tvaṃ gacchanto mā bhāyī’’ti taṃ samassāsetvā pesesi. So ‘‘sādhu, ayye’’ti tassā vacanaṃ sampaṭicchitvā ‘‘tena hi me pākaṭaṃ katvā tassa vasanaṭṭhānaṃ kathehī’’ti pucchanto imaṃ gāthamāha –

111. ‘‘Katthacchatī kattha mupeti ṭhānaṃ, vīthissa kā nhānagatassa hoti;
Kathañhi so nhāyati nāgarājā, kathaṃ vijānemu gatiṃ gajassā’’ti.

Tattha **katthacchatī**ti kattha vasati. **Kattha mupetī**ti kattha upeti, kattha tiṭṭhatīti attho. **Vīthissa kā**ti tassa nhānagatassa kā vīthi hoti, kataramaggena so gacchati. **Kathaṃ vijānemu gati**nti tayā akathite mayaṃ kathaṃ tassa nāgarājassa gatiṃ vijānissāma, tasmā kathehi noti attho.

Tato sā jātissarañāṇena paccakkhato diṭṭhaṭṭhānaṃ tassa ācikkhantī dve gāthā abhāsi –

112. ‘‘Tattheva sā pokkharaṇī adūre, rammā sutitthā ca mahodikā ca;
Sampupphitā bhamaragaṇānuciṇṇā, ettha hi so nhāyati nāgarājā.

113. ‘‘Sīsaṃ nahātuppalamālabhārī, sabbaseto puṇḍarīkattacaṅgī;
Āmodamāno gacchati sanniketaṃ, purakkhatvā mahesiṃ sabbabhadda’’nti.

Tattha **tatthevā**ti tassa vasanaṭṭhāneyeva. **Pokkharaṇī**ti chaddantadahaṃ sandhāyāha. **Sampupphitā**ti duvidhehi kumudehi tividhehi uppalehi pañcavaṇṇehi ca padumehi samantato pupphitā. **Ettha hi so**ti so nāgarājā ettha chaddantadahe nhāyati. **Uppalamālabhārī**ti uppalādīnaṃ jalajathalajānaṃ pupphānaṃ mālaṃ dhārento. **Puṇḍarīkattacaṅgī**ti puṇḍarīkasadisatacena odātena aṅgena samannāgato. **Āmodamāno**ti āmoditapamodito. **Sanniketa**nti attano vasanaṭṭhānaṃ. **Purakkhatvā**ti sabbabhaddaṃ nāma mahesiṃ purato katvā aṭṭhahi nāgasahassehi parivuto attano vasanaṭṭhānaṃ gacchatīti.

Taṃ sutvā sonuttaro ‘‘sādhu ayye, ahaṃ taṃ vāraṇaṃ māretvā tassa dante āharissāmī’’ti sampaṭicchi. Athassa sā tuṭṭhā sahassaṃ datvā ‘‘gehaṃ tāva gaccha, ito sattāhaccayena tattha gamissasī’’ti taṃ uyyojetvā kammāre pakkosāpetvā ‘‘tātā amhākaṃ vāsipharasu-kuddāla-nikhādana-muṭṭhikaveḷugumbacchedana-sattha-tiṇalāyana-asilohadaṇḍakakacakhāṇuka- ayasiṅghāṭakehi attho, sabbaṃ sīghaṃ katvā āharathā’’ti āṇāpetvā cammakāre pakkosāpetvā ‘‘tātā amhākaṃ kumbhabhāragāhitaṃ cammabhastaṃ kātuṃ vaṭṭati, cammayottavarattahatthipādaupāhanacammachattehipi no attho, sabbaṃ sīghaṃ katvā āharathā’’ti āṇāpesi. Te ubhopi sabbāni tāni sīghaṃ katvā āharitvā adaṃsu. Sā tassa pātheyyaṃ saṃvidahitvā araṇisahitaṃ ādiṃ katvā sabbaṃ upakaraṇañca baddhasattumādiṃ katvā pātheyyañca cammabhastāyaṃ pakkhipi, taṃ sabbampi kumbhabhāramattaṃ ahosi.

Sonuttaropi attano parivacchaṃ katvā sattame divase āgantvā deviṃ vanditvā aṭṭhāsi. Atha naṃ sā ‘‘niṭṭhitaṃ te samma sabbūpakaraṇaṃ, imaṃ tāva pasibbakaṃ gaṇhā’’ti āha. So pana mahāthāmo pañcannaṃ hatthīnaṃ balaṃ dhāreti, tasmā tambūlapasibbakaṃ viya ukkhipitvā upakacchantare ṭhapetvā rittahattho viya aṭṭhāsi. Subhaddā luddassa puttadārānaṃ paribbayaṃ datvā rañño ācikkhitvā sonuttaraṃ uyyojesi. Sopi rājānañca deviñca vanditvā rājanivesanā oruyha rathe ṭhatvā mahantena parivārena nagarā nikkhamitvā gāmanigamajanapadaparamparāya paccantaṃ patvā jānapade nivattetvā paccantavāsīhi saddhiṃ araññaṃ pavisitvā manussapathaṃ atikkamma paccantavāsinopi nivattetvā ekakova gacchanto tiṃsayojanaṃ patvā paṭhamaṃ dabbagahanaṃ kāsagahanaṃ tiṇagahanaṃ tulasigahanaṃ saragahanaṃ tirivacchagahananti cha gahanāni, kaṇṭakaveḷugumbagahanāni vettagahanaṃ omissakagahanaṃ naḷagahanaṃ saragahanasadisaṃ uragenapi dubbinivijjhaṃ ghanavanagahanaṃ rukkhagahanaṃ veḷugahanaṃ aparampi veḷugumbagahanaṃ kalalagahanaṃ udakagahanaṃ pabbatagahananti aṭṭhārasa gahanāni paṭipāṭiyā patvā dabbagahanādīni asitena lāyitvā tulasigahanādīni veḷugumbacchedanasatthena chinditvā rukkhe pharasunā koṭṭetvā atimahante rukkhe nikhādanena vijjhitvā maggaṃ karonto veḷuvane nisseṇiṃ katvā veḷugumbaṃ āruyha veḷuṃ chinditvā aparassa veḷugumbassa upari pātetvā veḷugumbamatthakena gantvā kalalagahane sukkharukkhapadaraṃ attharitvā tena gantvā aparaṃ attharitvā itaraṃ ukkhipitvā puna purato attharanto taṃ atikkamitvā udakagahane doṇiṃ katvā tāya udakagahanaṃ taritvā pabbatapāde ṭhatvā ayasiṅghāṭakaṃ yottena bandhitvā uddhaṃ khipitvā pabbate laggāpetvā yottenāruyha vajiraggena lohadaṇḍena pabbataṃ vijjhitvā khāṇukaṃ koṭṭetvā tattha ṭhatvā siṅghāṭakaṃ ākaḍḍhitvā puna upari laggāpetvā tattha ṭhito cammayottaṃ olambetvā taṃ ādāya otaritvā heṭṭhimakhāṇuke bandhitvā vāmahatthena yottaṃ gahetvā dakkhiṇahatthena muggaraṃ ādāya yottaṃ paharitvā khāṇukaṃ nīharitvā puna abhiruhati. Etenupāyena pabbatamatthakaṃ abhiruyha parato otaranto purimanayeneva paṭhamaṃ pabbatamatthake khāṇukaṃ koṭṭetvā cammapasibbake yottaṃ bandhitvā khāṇuke veṭhetvā sayaṃ antopasibbake nisīditvā makkaṭakānaṃ makkaṭasuttavissajjanākārena yottaṃ viniveṭhento otarati. Cammachattena vātaṃ gāhāpetvā sakuṇo viya otaratītipi vadantiyeva.

Evaṃ tassa subhaddāya vacanaṃ ādāya nagarā nikkhamitvā sattarasa gahanāni atikkamitvā pabbatagahanaṃ patvā tatrāpi cha pabbate atikkamitvā suvaṇṇapassapabbatamatthakaṃ āruḷhabhāvaṃ āvikaronto satthā āha –

114. ‘‘Tattheva so uggahetvāna vākyaṃ, ādāya tūṇiñca dhanuñca luddo;
Vituriyati satta girī brahante, suvaṇṇapassaṃ nāma giriṃ uḷāraṃ.

115. ‘‘Āruyha selaṃ bhavanaṃ kinnarānaṃ, olokayī pabbatapādamūlaṃ;
Tatthaddasā meghasamānavaṇṇaṃ, nigrodharājaṃ aṭṭhasahassapādaṃ.

116. ‘‘Tatthaddasā kuñjaraṃ chabbisāṇaṃ, sabbasetaṃ duppasahaṃ parebhi;
Rakkhanti naṃ aṭṭhasahassanāgā, īsādantā vātajavappahārino.

117. ‘‘Tatthaddasā pokkharaṇiṃ adūre, rammaṃ sutitthañca mahodikañca;
Sampupphitaṃ bhamaragaṇānuciṇṇaṃ, yattha hi so nhāyati nāgarājā.

118. ‘‘Disvāna nāgassa gatiṃ ṭhitiñca, vīthissayā nhānagatassa hoti;
Opātamāgacchi anariyarūpo, payojito cittavasānugāyā’’ti.

Tattha **so**ti, bhikkhave, so luddo tattheva sattabhūmikapāsādatale ṭhitāya tassā subhaddāya vacanaṃ uggahetvā saratūṇiñca mahādhanuñca ādāya pabbatagahanaṃ patvā ‘‘kataro nu kho suvaṇṇapassapabbato nāmā’’ti satta mahāpabbate vituriyati, tasmiṃ kāle tuleti tīreti. So evaṃ tīrento suvaṇṇapassaṃ nāma giriṃ uḷāraṃ disvā ‘‘ayaṃ so bhavissatī’’ti cintesi. **Olokayī**ti taṃ kinnarānaṃ bhavanabhūtaṃ pabbataṃ āruyha subhaddāya dinnasaññāvasena heṭṭhā olokesi. **Tatthā**ti tasmiṃ pabbatapādamūle avidūreyeva taṃ nigrodhaṃ addasa.

Tatthāti tasmiṃ nigrodharukkhamūle ṭhitaṃ. **Tatthā**ti tattheva antopabbate tassa nigrodhassāvidūre yattha so nhāyati, taṃ pokkharaṇiṃ addasa. **Disvānā**ti suvaṇṇapassapabbatā oruyha hatthīnaṃ gatakāle hatthipādaupāhanaṃ āruyha tassa nāgarañño gataṭṭhānaṃ nibaddhavasanaṭṭhānaṃ upadhārento ‘‘iminā maggena gacchati, idha nhāyati, nhatvā uttiṇṇo, idha tiṭṭhatī’’ti sabbaṃ disvā ahirikabhāvena anariyarūpo tāya cittavasānugāya payojito, tasmā opātaṃ āgacchi paṭipajji, āvāṭaṃ khaṇīti attho.

Tatrāyaṃ anupubbikathā – ‘‘so kira mahāsattassa vasanokāsaṃ sattamāsādhikehi sattahi saṃvaccharehi sattahi ca divasehi patvā vuttanayeneva tassa vasanokāsaṃ sallakkhetvā ‘‘idha āvāṭaṃ khaṇitvā tasmiṃ ṭhito vāraṇādhipatiṃ visapītena sallena vijjhitvā jīvitakkhayaṃ pāpessāmī’’ti vavatthapetvā araññaṃ pavisitvā thambhādīnaṃ atthāya rukkhe chinditvā dabbasambhāre sajjetvā hatthīsu nhānatthāya gatesu tassa vasanokāse mahākuddālena caturassaṃ āvāṭaṃ khaṇitvā uddhatapaṃsuṃ bījaṃ vapanto viya udakena vikiritvā udukkhalapāsāṇānaṃ upari thambhe patiṭṭhapetvā tulā ca kāje ca datvā padarāni attharitvā kaṇḍappamāṇaṃ chiddaṃ katvā upari paṃsuñca kacavarañca pakkhipitvā ekena passena attano pavisanaṭṭhānaṃ katvā evaṃ niṭṭhite āvāṭe paccūsakāleyeva patisīsakaṃ paṭimuñcitvā kāsāyāni paridahitvā saddhiṃ visapītena sallena dhanuṃ ādāya āvāṭaṃ otaritvā aṭṭhāsi. Tamatthaṃ pakāsento satthā āha –

119. ‘‘Khaṇitvāna kāsuṃ phalakehi chādayi, attānamodhāya dhanuñca luddo;
Passāgataṃ puthusallena nāgaṃ, samappayī dukkaṭakammakārī.

120. ‘‘Viddho ca nāgo koñcamanādi ghoraṃ, sabbe ca nāgā ninnaduṃ ghorarūpaṃ;
Tiṇañca kaṭṭhañca raṇaṃ karontā, dhāviṃsu te aṭṭha disā samantato.

121. ‘‘Vadhissametanti parāmasanto, kāsāvamaddakkhi dhajaṃ isīnaṃ;
Dukkhena phuṭṭhassudapādi saññā, arahaddhajo sabbhi avajjharūpo’’ti.

Tattha **odhāyā**ti odahitvā pavesetvā. **Passāgata**nti attano āvāṭassa passaṃ āgataṃ. So kira dutiyadivase āgantvā nhatvā uttiṇṇo tasmiṃ mahāvisālamālake nāma padese aṭṭhāsi. Athassa sarīrato udakaṃ nābhipadesena ogalitvā tena chiddena luddassa sarīre pati. Tāya saññāya so mahāsattassa āgantvā ṭhitabhāvaṃ ñatvā taṃ passāgataṃ puthunā sallena samappayi vijjhi. **Dukkaṭakammakārī**ti tassa mahāsattassa kāyikacetasikassa dukkhassa uppādanena dukkaṭassa kammassa kārako.

Koñcamanādīti koñcanādaṃ akari. Tassa kira taṃ sallaṃ nābhiyaṃ pavisitvā pihakādīni sañcuṇṇetvā antāni chinditvā piṭṭhibhāgaṃ pharasunā padālentaṃ viya uggantvā ākāse pakkhandi. Bhinnarajatakumbhato rajanaṃ viya pahāramukhena lohitaṃ pagghari, balavavedanā uppajji. So vedanaṃ adhivāsetuṃ asakkonto vedanāppatto sakalapabbataṃ ekaninnādaṃ karonto tikkhattuṃ mahantaṃ koñcanādaṃ nadi. **Sabbe cā**ti tepi sabbe aṭṭhasahassanāgā taṃ saddaṃ sutvā maraṇabhayabhītā ghorarūpaṃ ninnaduṃ anuravaṃ kariṃsu. **Raṇaṃ karontā**ti tena saddena gantvā chaddantavāraṇaṃ vedanāppattaṃ disvā ‘‘paccāmittaṃ gaṇhissāmā’’ti tiṇañca kaṭṭhañca cuṇṇavicuṇṇaṃ karontā samantā dhāviṃsu.

Vadhissametanti ‘‘bhikkhave, so chaddantavāraṇo disā pakkantesu nāgesu subhaddāya kareṇuyā passe ṭhatvā sandhāretvā samassāsayamānāya vedanaṃ adhivāsetvā kaṇḍassa āgataṭṭhānaṃ sallakkhento ‘sace idaṃ puratthimadisādīhi āgataṃ abhavissa, kumbhādīhi pavisitvā pacchimakāyīdīhi nikkhamissa, idaṃ pana nābhiyā pavisitvā ākāsaṃ pakkhandi, tasmā pathaviyaṃ ṭhitena vissaṭṭhaṃ bhavissatī’ti upadhāretvā ṭhitaṭṭhānaṃ upaparikkhitukāmo ‘‘ko jānāti, kiṃ bhavissati, subhaddaṃ apanetuṃ vaṭṭatī’’ti cintetvā ‘‘bhadde, aṭṭhasahassanāgā mama paccāmittaṃ pariyesantā disā pakkhandā, tvaṃ idha kiṃ karosī’’ti vatvā, ‘‘deva, ahaṃ tumhe sandhāretvā samassāsentī ṭhitā, khamatha me’’ti tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditvā tāya ākāsaṃ pakkhandāya nāgarājā bhūmiṃ pādanakhena pahari, padaraṃ uppatitvā gataṃ. So chiddena olokento sonuttaraṃ disvā ‘‘vadhissāmi na’’nti cittaṃ uppādetvā rajatadāmavaṇṇasoṇḍaṃ pavesetvā parāmasanto buddhānaṃ isīnaṃ dhajaṃ kāsāvaṃ addakkhi. Luddo kāsāvaṃ mahāsattassa hatthe ṭhapesi. So taṃ ukkhipitvā purato ṭhapesi. Athassa tena tathārūpenapi dukkhena phuṭṭhassa ‘‘arahaddhajo nāma sabbhi paṇḍitehi avajjharūpo, aññadatthu sakkātabbo garukātabboyevā’’ti ayaṃ saññā udapādi.

So tena saddhiṃ sallapanto gāthādvayamāha –

122. ‘‘Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;
Apeto damasaccena, na so kāsāvamarahati.

123. ‘‘Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahatī’’ti.

Tassattho – samma luddaputta yo puriso rāgādīhi kasāvehi anikkasāvo indriyadamena ceva vacīsaccena ca apeto anupagato tehi guṇehi kasāvarasapītaṃ kāsāvavatthaṃ paridahati, so taṃ kāsāvaṃ nārahati, nānucchaviko so tassa vatthassa. Yo pana tesaṃ kasāvānaṃ vantattā vantakasāvo assa sīlesu susamāhito supatiṭṭhito paripuṇṇasīlācāro, so taṃ kāsāvaṃ arahati nāmāti.

Evaṃ vatvā mahāsatto tasmiṃ cittaṃ nibbāpetvā ‘‘samma kimatthaṃ tvaṃ maṃ vijjhasi, kiṃ attano atthāya, udāhu aññena payojitosī’’ti pucchi. Tamatthaṃ āvīkaronto satthā āha –

124. ‘‘Samappito puthusallena nāgo, aduṭṭhacitto luddakamajjhabhāsi;
Kimatthayaṃ kissa vā samma hetu, mamaṃ vadhī kassa vāyaṃ payogo’’ti.

Tattha **kimatthaya**nti āyatiṃ kiṃ patthento. **Kissa vā**ti kissa hetu kena kāraṇena, kiṃ nāma tava mayā saddhiṃ veranti adhippāyo. **Kassa vā**ti kassa vā aññassa ayaṃ payogo, kena payojito maṃ avadhīti attho.

Athassa ācikkhanto luddo gāthamāha –

125. ‘‘Kāsissa rañño mahesī bhadante, sā pūjitā rājakule subhaddā;
Taṃ addasā sā ca mamaṃ asaṃsi, dantehi atthoti ca maṃ avocā’’ti.

Tattha **pūjitā**ti aggamahesiṭṭhāne ṭhapetvā pūjitā. **Addasā**ti sā kira taṃ supinante addasa. **Asaṃsī**ti sā ca mama sakkāraṃ kāretvā ‘‘himavantapadese evarūpo nāma nāgo asukasmiṃ nāma ṭhāne vasatī’’ti mamaṃ ācikkhi. **Dantehī**ti tassa nāgassa chabbaṇṇaraṃsisamujjalā dantā, tehi mama attho, piḷandhanaṃ kāretukāmāmhi, te me āharāti maṃ avocāti.

Taṃ sutvā ‘‘idaṃ cūḷasubhaddāya kamma’’nti ñatvā mahāsatto vedanaṃ adhivāsetvā ‘‘tassā mama dantehi attho natthi, maṃ māretukāmatāya pana pahiṇī’’ti dīpento gāthādvayamāha –

126. ‘‘Bahū hime dantayugā uḷārā, ye me pitūnañca pitāmahānaṃ;
Jānāti sā kodhanā rājaputtī, vadhatthikā veramakāsi bālā.

127. ‘‘Uṭṭhehi tvaṃ ludda kharaṃ gahetvā, dante ime chinda purā marāmi;
Vajjāsi taṃ kodhanaṃ rājaputtiṃ, nāgo hato handa imassa dantā’’ti.

Tattha **ime**ti tassa kira pitu pitāmahānaṃ dantā mā vinassantūti guhāyaṃ sannicitā, te sandhāya evamāha. **Jānātī**ti bahūnaṃ vāraṇānaṃ idha sannicihe dante jānāti. **Vadhatthikā**ti kevalaṃ pana sā maṃ māretukāmā appamattakaṃ dosaṃ hadaye ṭhapetvā attano veraṃ akāsi, evarūpena pharusakammena matthakaṃ pāpesi. **Khara**nti kakacaṃ. **Purā marāmī**ti yāva na marāmi. **Vajjasī**ti vadeyyāsi. **Handa imassa dantā**ti hato so mayā nāgo, manoratho te matthakappatto, gaṇha, ime tassa dantāti.

So tassa vacanaṃ sutvā nisīdanaṭṭhānā vuṭṭhāya kakacaṃ ādāya ‘‘dante chindissāmī’’ti tassa santikaṃ upagato. So pana ubbedhato aṭṭhāsītihattho rajatapabbato viya ṭhito, tenassa so dantaṭṭhānaṃ na pāpuṇi. Atha mahāsatto kāyaṃ upanāmento heṭṭhāsīsako nipajji. Tadā nesādo mahāsattassa rajatadāmasadisaṃ soṇḍaṃ maddanto abhiruhitvā kelāsakūṭe viya kumbhe ṭhatvā mukhakoṭimaṃsaṃ dhanukena paharitvā anto pakkhipitvā kumbhato oruyha kakacaṃ antomukhe pavesesi, ubhohi hatthehi daḷhaṃ aparāparaṃ kaḍḍhi. Mahāsattassa balavavedanā uppajji, mukhaṃ lohitena pūri. Nesādo ito cito ca sañcārento kakacena chindituṃ nāsakkhi. Atha naṃ mahāsatto mukhato lohitaṃ chaḍḍetvā vedanaṃ adhivāsetvā ‘‘kiṃ samma chindituṃ na sakkosī’’ti pucchi. ‘‘Āma, sāmī’’ti. Mahāsatto satiṃ paccupaṭṭhapetvā ‘‘tena hi samma mama soṇḍaṃ ukkhipitvā kakacakoṭiṃ gaṇhāpehi, mama sayaṃ soṇḍaṃ ukkhipituṃ balaṃ natthī’’ti āha. Nesādo tathā akāsi.

Mahāsatto soṇḍāya kakacaṃ gahetvā aparāparaṃ cāresi, dantā kaḷīrā viya chijjiṃsu. Atha naṃ te āharāpetvā gaṇhitvā ‘‘samma luddaputta ahaṃ ime dante tuyhaṃ dadamāno neva ‘mayhaṃ appiyā’ti dammi, na sakkattamārattabrahmattāni patthento, imehi pana me dantehi sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇadantāva piyatarā, sabbaññutaññāṇappaṭivedhāya me idaṃ puññaṃ paccayo hotū’’ti dante datvā ‘‘samma idaṃ ṭhānaṃ kittakena kālena āgatosī’’ti pucchitvā ‘‘sattamāsasattadivasādhikehi sattahi saṃvaccharehī’’ti vutte – ‘‘gaccha imesaṃ dantānaṃ ānubhāvena sattadivasabbhantareyeva bārāṇasiṃ pāpuṇissasī’’ti vatvā tassa parittaṃ katvā taṃ uyyojesi. Uyyojetvā ca pana anāgatesuyeva tesu nāgesu subhaddāya ca anāgatāya kālamakāsi. Tamatthaṃ pakāsento satthā āha –

128. ‘‘Uṭṭhāya so luddo kharaṃ gahetvā, chetvāna dantāni gajuttamassa;
Vaggū subhe appaṭime pathabyā, ādāya pakkāmi tato hi khippa’’nti.

Tattha **vaggū**ti vilāsavante. **Subhe**ti sundare. **Appaṭime**ti imissaṃ pathaviyaṃ aññehi dantehi asadiseti.

Tasmiṃ pakkante te nāgā paccāmittaṃ adisvā āgamiṃsu. Tamatthaṃ pakāsento satthā āha –

129. ‘‘Bhayaṭṭitā nāgavadhena aṭṭā, ye te nāgā aṭṭha disā vidhāvuṃ;
Adisvāna posaṃ gajapaccamittaṃ, paccāgamuṃ yena so nāgarājā’’ti.

Tattha **bhayaṭṭitā**ti maraṇabhayena upaddutā. **Aṭṭā**ti dukkhitā. **Gajapaccamitta**nti gajassa paccāmittaṃ. **Yena so**ti yattha visālamālake so nāgarājā kālaṃ katvā kelāsapabbato viya patito, taṃ ṭhānaṃ paccāgamunti attho.

Tehi pana saddhiṃ mahāsubhaddāpi āgatā. Te sabbepi aṭṭhasahassanāgā tattha roditvā kanditvā mahāsattassa kulupakānaṃ paccekabuddhānaṃ santikaṃ gantvā, ‘‘bhante, tumhākaṃ paccayadāyako visapītena sallena viddho kālakato, sīvathikadassanamassa āgacchathā’’ti vadiṃsu. Pañcasatā paccekabuddhāpi ākāsenāgantvā visālamālake otariṃsu. Tasmiṃ khaṇe dve taruṇanāgā nāgarañño sarīraṃ dantehi ukkhipitvā paccekabuddhe vandāpetvā citakaṃ āropetvā jhāpayiṃsu. Paccekabuddhā sabbarattiṃ āḷāhane dhammasajjhāyamakaṃsu. Aṭṭhasahassanāgā āḷāhanaṃ nibbāpetvā vanditvā nhatvā mahāsubhaddaṃ purato katvā attano vasanaṭṭhānaṃ agamaṃsu. Tamatthaṃ pakāsento satthā āha –

130. ‘‘Te tattha kanditvā roditvāna nāgā, sīse sake paṃsukaṃ okiritvā;
Agamaṃsu te sabbe sakaṃ niketaṃ, purakkhatvā mahesiṃ sabbabhadda’’nti.

Tattha **paṃsuka**nti āḷāhanapaṃsukaṃ.

Sonuttaropi appatteyeva sattame divase dante ādāya bārāṇasiṃ sampāpuṇi. Tamatthaṃ pakāsento satthā āha –

131. ‘‘Ādāya dantāni gajuttamassa, vaggū subhe appaṭime pathabyā;
Suvaṇṇarājīhi samantamodare, so luddako kāsipuraṃ upāgami;
Upanesi so rājakaññāya dante, nāgo hato handa imassa dantā’’ti.

Tattha **suvaṇṇarājīhī**ti suvaṇṇarājiraṃsīhi. **Samantamodare**ti samantato obhāsante sakalavanasaṇḍaṃ suvaṇṇavaṇṇaṃ viya karonte. **Upanesī**ti ahaṃ chaddantavāraṇassa chabbaṇṇaraṃsivissajjane yamakadante ādāya āgacchāmi, nagaraṃ alaṅkārāpethāti deviyā sāsanaṃ pesetvā tāya rañño ārocāpetvā devanagaraṃ viya nagare alaṅkārāpite sonuttaropi nagaraṃ pavisitvā pāsādaṃ āruhitvā dante upanesi, upanetvā ca pana, ‘‘ayye, yassa kira tumhe appamattakaṃ dosaṃ hadaye karittha, so nāgo mayā hato mato, ‘matabhāvaṃ me āroceyyāsī’ti āha, tassa matabhāvaṃ tumhe jānātha, gaṇhatha, ime tassa dantā’’ti dante adāsi.

Sā mahāsattassa chabbaṇṇaraṃsivicittadante maṇitālavaṇṭena gahetvā ūrūsu ṭhapetvā purimabhave attano pirasāmikassa dante olokentī ‘‘evarūpaṃ sobhaggappattaṃ vāraṇaṃ visapītena sallena jīvitakkhayaṃ pāpetvā ime dante chinditvā sonuttaro āgato’’ti mahāsattaṃ anussarantī sokaṃ uppādetvā adhivāsetuṃ nāsakkhi. Athassā tattheva hadayaṃ phali, taṃ divasameva kālamakāsi. Tamatthaṃ pakāsento satthā āha –

132. ‘‘Disvāna dantāni gajuttamassa, bhattuppiyassa purimāya jātiyā;
Tattheva tassā hadayaṃ aphāli, teneva sā kālamakāsi bālā’’ti.

133. ‘‘Sambodhipatto sa mahānubhāvo, sitaṃ akāsī parisāya majjhe;
Pucchiṃsu bhikkhū suvimuttacittā, nākāraṇe pātukaronti buddhā.

134. ‘‘Yamaddasātha dahariṃ kumāriṃ, kāsāyavatthaṃ anagāriyaṃ carantiṃ;
Sā kho tadā rājakaññā ahosi, ahaṃ tadā nāgarājā ahosiṃ.

135. ‘‘Ādāya dantāni gajuttamassa, vaggū subhe appaṭime pathabyā;
Yo luddako kāsipuraṃ upāgami, so kho tadā devadatto ahosi.

136. ‘‘Anāvasūraṃ cirarattasaṃsitaṃ, uccāvacaṃ caritamidaṃ purāṇaṃ;
Vītaddaro vītasoko visallo, sayaṃ abhiññāya abhāsi buddho.

137. ‘‘Ahaṃ vo tena kālena, ahosiṃ tattha bhikkhavo;
Nāgarājā tadā homi, evaṃ dhāretha jātaka’’nti. –

Imā gāthā dasabalassa guṇe vaṇṇentehi dhammasaṅgāhakattherehi ṭhapitā.

Tattha **sitaṃ akāsī**ti so sambodhippatto satthā mahānubhāvo alaṅkatadhammasabhāyaṃ alaṅkatadhammāsane parisamajjhe nisinno ekadivasaṃ sitaṃ akāsi. **Nākāraṇe**ti ‘‘bhante, buddhā nāma akāraṇe sitaṃ na karonti, tumhehi ca sitaṃ kataṃ, kena nu kho kāraṇena sitaṃ kata’’nti mahākhīṇāsavā bhikkhū pucchiṃsu. **Yamaddasāthā**ti evaṃ puṭṭho, āvuso, satthā attano sitakāraṇaṃ ācikkhanto ekaṃ daharabhikkhuniṃ dassetvā evamāha – ‘‘bhikkhave, yaṃ ekaṃ daharaṃ yobbanappattaṃ kumāriṃ kāsāyavatthaṃ anagāriyaṃ upetaṃ pabbajitvā imasmiṃ sāsane carantiṃ addasātha passatha, sā tadā ‘visapītena sallena nāgarājaṃ vijjhitvā vadhehī’’’ti sonuttarassa pesetā rājakaññā ahosi. Tena gantvā jīvitakkhayaṃ pāpito ahaṃ tadā so nāgarājā ahosinti attho. **Devadatto**ti, bhikkhave, idāni devadatto tadā so luddako ahosi.

Anāvasūranti na avasūraṃ, anatthaṅgatasūriyanti attho. **Cirarattasaṃsita**nti ito ciraratte anekavassakoṭimatthake saṃsitaṃ saṃsaritaṃ anuciṇṇaṃ. Idaṃ vuttaṃ hoti – āvuso, ito anekavassakoṭimatthake saṃsaritampi pubbaṇhe kataṃ taṃ divasameva sāyanhe saranto viya attano caritavasena uccattā tāya rājadhītāya ca sonuttarassa ca caritavasena nīcattā uccānīcaṃ caritaṃ idaṃ purāṇaṃ rāgādīnaṃ darānaṃ vigatatāya vītaddaro, ñātidhanasokādīnaṃ abhāvena vītasoko, rāgasallādīnaṃ vigatattā visallo attanāva jānitvā buddho abhāsīti. **Ahaṃ vo**ti ettha **vo**ti nipātamattaṃ, bhikkhave, ahaṃ tena kālena tattha chaddantadahe ahosinti attho. **Nāgarājā**ti honto ca pana na añño koci tadā homi, atha kho nāgarājā homīti attho. **Evaṃ cārethā**ti tumhe taṃ jātakaṃ evaṃ dhāretha uggaṇhātha pariyāpuṇāthāti.

Imañca pana dhammadesanaṃ sutvā bahū sotāpannādayo ahesuṃ. Sā pana bhikkhunī pacchā vipassitvā arahattaṃ pattāti.

Chaddantajātakavaṇṇanā catutthā.

## [515] 5. Sambhavajātakavaṇṇanā

Rajjañca paṭipannāsmāti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Paccuppannavatthu **mahāumaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati.

Atīte pana kururaṭṭhe indapatthanagare dhanañcayakorabyo nāma rājā rajjaṃ kāresi. Tassa sucirato nāma brāhmaṇo purohito atthadhammānusāsako ahosi. Rājā dānādīni puññāni karonto dhammena rajjamanusāsi. So ekadivasaṃ dhammayāgaṃ nāma pañhaṃ abhisaṅkharitvā suciratam nāma brāhmaṇaṃ purohitaṃ āsane nisīdāpetvā sakkāraṃ katvā pañhaṃ pucchanto catasso gāthāyo abhāsi –

138. ‘‘Rajjañca paṭipannāsma, ādhipaccaṃ sucīrata;
Mahattaṃ pattumicchāmi, vijetuṃ pathaviṃ imaṃ.

139. ‘‘Dhammena no adhammena, adhammo me na ruccati;
Kiccova dhammo carito, rañño hoti sucīrata.

140. ‘‘Idha cevāninditā yena, pecca yena aninditā;
Yasaṃ devamanussesu, yena pappomu brāhmaṇa.

141. ‘‘Yohaṃ atthañca dhammañca, kattumicchāmi brāhmaṇa;
Taṃ tvaṃ atthañca dhammañca, brāhmaṇakkhāhi pucchito’’ti.

Tattha **rajja**nti, ācariya, mayaṃ imasmiṃ sattayojanike indapatthanagare rajjañca, tiyojanasatike kururaṭṭhe issarabhāvasaṅkhātaṃ ādhipaccañca. **Paṭipannāsmā**ti adhigatā bhavāma. **Mahatta**nti idāni mahantabhāvaṃ. **Pattumicchāmi vijetu**nti imaṃ pathaviṃ dhammena abhibhavituṃ ajjhottharituṃ icchāmi. **Kiccovā**ti avasesajanehi rañño carito dhammo kicco karaṇīyataro. Rājānuvattako hi loko, so tasmiṃ dhammike sabbopi dhammiko hoti. Tasmā esa dhammo nāma raññova kiccoti.

Idha cevāninditāti yena mayaṃ idhaloke paraloke ca aninditā. **Yena pappomū**ti yena mayaṃ nirayādīsu anibbattitvā devesu ca manussesu ca yasaṃ issariyaṃ sobhaggaṃ pāpuṇeyyāma, taṃ no kāraṇaṃ kathehīti. **Yoha**nti, brāhmaṇa, yo ahaṃ phalavipākasaṅkhātaṃ atthañca tassa atthassa hetubhūtaṃ dhammañca kattuṃ samādāya vattituṃ uppādetuñca icchāmi. **Taṃ tva**nti tassa mayhaṃ tvaṃ sukheneva nibbānagāmimaggaṃ āruyha apaṭisandhikabhāvaṃ patthentassa taṃ atthañca dhammañca pucchito akkhāhi, pākaṭaṃ katvā kathehīti brāhmaṇaṃ dhammayāgapañhaṃ pucchi.

Ayaṃ pana pañho gambhīro buddhavisayo, sabbaññubuddhameva taṃ pucchituṃ yuttaṃ, tasmiṃ asati sabbaññutaññāṇapariyesakaṃ bodhisattanti. Sucirato pana attano abodhisattatāya pañhaṃ kathetuṃ nāsakkhi, asakkonto ca paṇḍitamānaṃ akatvā attano asamatthabhāvaṃ kathento gāthamāha –

142. ‘‘Nāññatra vidhurā rāja, etadakkhātumarahati;
Yaṃ tvaṃ atthañca dhammañca, kattumicchasi khattiyā’’ti.

Tassattho – avisayo esa, mahārāja, pañho mādisānaṃ. Ahañhi nevassa ādiṃ, na pariyosānaṃ passāmi, andhakāraṃ paviṭṭho viya homi. Bārāṇasirañño pana purohito vidhuro nāma brāhmaṇo atthi, so etaṃ ācikkheyya, taṃ ṭhapetvā yaṃ tvaṃ atthañca dhammañca kattumicchasi, etaṃ akkhātuṃ na añño arahatīti.

Rājā tassa vacanaṃ sutvā ‘‘tena hi, brāhmaṇa, khippaṃ tassa santikaṃ gacchāhī’’ti paṇṇākāraṃ datvā taṃ pesetukāmo hutvā gāthamāha –

143. ‘‘Ehi kho pahito gaccha, vidhurassa upantikaṃ;
Nikkhañcimaṃ suvaṇṇassa, haraṃ gaccha sucīrata;
Abhihāraṃ imaṃ dajjā, atthadhammānusiṭṭhiyā’’ti.

Tattha **upantika**nti santikaṃ. **Nikkha**nti pañcasuvaṇṇo eko nikkho. Ayaṃ pana rattasuvaṇṇassa nikkhasahassaṃ datvā evamāha. **Imaṃ dajjā**ti tena imasmiṃ dhammayāgapañhe kathite tassa atthadhammānusiṭṭhiyā abhihārapūjaṃ karonto imaṃ nikkhasahassaṃ dadeyyāsīti.

Evañca pana vatvā pañhavissajjanassa likhanatthāya satasahassagghanakaṃ suvaṇṇapaṭṭañca gamanatthāya yānaṃ, parivāratthāya balakāyaṃ, tañca paṇṇākāraṃ datvā taṅkhaṇaññeva uyyojesi. So pana indapatthanagarā nikkhamitvā ujukameva bārāṇasiṃ agantvā yattha yattha paṇḍitā vasanti, sabbāni tāni ṭhānāni upasaṅkamitvā sakalajambudīpe pañhassa vissajjetāraṃ alabhitvā anupubbena bārāṇasiṃ patvā ekasmiṃ ṭhāne nivāsaṃ gahetvā katipayehi janehi saddhiṃ pātarāsabhuñjanavelāya vidhurassa nivesanaṃ gantvā āgatabhāvaṃ ārocāpetvā tena pakkosāpito taṃ sake ghare bhuñjamānaṃ addasa. Tamatthaṃ āvikaronto satthā sattamaṃ gāthamāha –

144. ‘‘Svādhippāgā bhāradvājo, vidhurassa upantikaṃ;
Tamaddasa mahābrahmā, asamānaṃ sake ghare’’ti.

Tattha **svādhippāgā**ti so bhāradvājagotto sucirato adhippāgā, gatoti attho. **Mahābrahmā**ti mahābrāhmaṇo. **Asamāna**nti bhuñjamānaṃ.

So pana tassa bālasahāyako ekācariyakule uggahitasippo, tasmā tena saddhiṃ ekato bhuñjitvā bhattakiccapariyosāne sukhanisinno ‘‘samma kimatthaṃ āgatosī’’ti puṭṭho āgamanakāraṇaṃ ācikkhanto aṭṭhamaṃ gāthamāha –

145. ‘‘Raññohaṃ pahito dūto, korabyassa yasassino;
‘Atthaṃ dhammañca pucchesi’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, vidhurakkhāhi pucchito’’ti.

Tattha **raññoha**nti ahaṃ rañño korabyassa yasassino dūto. **Pahito**ti tena pesito idhāgamiṃ. **Pucchesī**ti so yudhiṭṭhilagotto dhanañcayarājā maṃ dhammayāgapañhaṃ nāma pucchi, ahaṃ kathetuṃ asakkonto ‘‘tvaṃ sakkhissasī’’ti ñatvā tassa ārocesiṃ, so ca paṇṇākāraṃ datvā pañhapucchanatthāya maṃ tava santikaṃ pesento ‘‘vidhurassa santikaṃ gantvā imassa pañhassa atthañca pāḷidhammañca puccheyyāsī’’ti abravi. ‘‘Taṃ tvaṃ idāni mayā pucchito akkhāhī’’ti.

Tadā pana so brāhmaṇo ‘‘mahājanassa cittaṃ gaṇhissāmī’’ti gaṅgaṃ pidahanto viya vinicchayaṃ vicāreti. Tassa pañhavissajjane okāso natthi. So tamatthaṃ ācikkhanto navamaṃ gāthamāha –

146. ‘‘Gaṅgaṃ me pidahissanti, na taṃ sakkomi brāhmaṇa;
Apidhetuṃ mahāsindhuṃ, taṃ kathaṃ so bhavissati;
Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito’’ti.

Tassattho – brāhmaṇa, mayhaṃ ‘‘mahājanassa nānācittagatisaṅkhātaṃ gaṅgaṃ pidahissa’’nti byāpāro uppanno, tamahaṃ mahāsindhuṃ apidhetuṃ na sakkomi, tasmā kathaṃ so okāso bhavissati, yasmā te ahaṃ pañhaṃ vissajjeyyaṃ. Iti cittekaggatañceva okāsañca alabhanto na te sakkomi akkhātuṃ atthaṃ dhammañca pucchitoti.

Evañca pana vatvā ‘‘putto me paṇḍito mayā ñāṇavantataro, so te byākarissati, tassa santikaṃ gacchāhī’’ti vatvā dasamaṃ gāthamāha –

147. ‘‘Bhadrakāro ca me putto, oraso mama atrajo;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇā’’ti.

Tattha **oraso**ti ure saṃvaḍḍho. **Atrajo**ti attanā jātoti.

Taṃ sutvā sucirato vidhurassa gharā nikkhamitvā bhadrakārassa bhuttapātarāsassa attano parisamajjhe nisinnakāle nivesanaṃ agamāsi. Tamatthaṃ pakāsento satthā ekādasamaṃ gāthamāha –

148. ‘‘Svādhippāgā bhāradvājo, bhadrakārassupantikaṃ;
Tamaddasa mahābrahmā, nisinnaṃ samhi vesmanī’’ti.

Tattha **vesmanī**ti ghare.

So tattha gantvā bhadrakāramāṇavena katāsanābhihārasakkāro nisīditvā āgamanakāraṇaṃ puṭṭho dvādasamaṃ gāthamāha –

149. ‘‘Raññohaṃ pahito dūto, korabyassa yasassino;
‘Atthaṃ dhammañca pucchesi’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, bhadrakāra pabrūhi me’’ti.

Atha naṃ bhadrakāro, ‘‘tāta, ahaṃ imesu divasesu paradārikakamme abhiniviṭṭho, cittaṃ me byākulaṃ, tena tyāhaṃ vissajjetuṃ na sakkhissāmi, mayhaṃ pana kaniṭṭho sañcayakumāro nāma mayā ativiya ñāṇavantataro, taṃ puccha, so te pañhaṃ vissajjessatī’’ti tassa santikaṃ pesento dve gāthā abhāsi –

150. ‘‘Maṃsakājaṃ avahāya, godhaṃ anupatāmahaṃ;
Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito.

151. ‘‘Sañcayo nāma me bhātā, kaniṭṭho me sucīrata;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇā’’ti.

Tattha **maṃsakāja**nti yathā nāma puriso thūlamigamaṃsaṃ kājenādāya gacchanto antarāmagge godhapotakaṃ disvā maṃsakājaṃ chaḍḍetvā taṃ anubandheyya, evameva attano ghare vasavattiniṃ bhariyaṃ chaḍḍetvā parassa rakkhitagopitaṃ itthiṃ anubandhanto homīti dīpento evamāhāti.

So tasmiṃ khaṇe sañcayassa nivesanaṃ gantvā tena katasakkāro āgamanakāraṇaṃ puṭṭho ācikkhi. Tamatthaṃ pakāsento satthā dve gāthā abhāsi –

152. ‘‘Svādhippāgā bhāradvājo, sañcayassa upantikaṃ;

Tamaddasa mahābrahmā, nisinnaṃ samhi vesmani.

153. ‘‘Raññohaṃ pahito dūto, korabyassa yasassino;
‘Atthaṃ dhammañca pucchesi’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, sañcayakkhāhi pucchito’’ti.

Sañcayakumāro pana tadā paradārameva sevati. Athassa so ‘‘ahaṃ, tāta, paradāraṃ sevāmi, sevanto ca pana gaṅgaṃ otaritvā paratīraṃ gacchāmi, taṃ maṃ sāyañca pāto ca nadiṃ tarantaṃ maccu gilati nāma, tena cittaṃ me byākulaṃ, na tyāhaṃ ācikkhituṃ sakkhissāmi, kaniṭṭho pana me sambhavakumāro nāma atthi jātiyā sattavassiko, mayā sataguṇena sahassaguṇena satasahassaguṇenādhikañāṇataro, so te ācikkhissati, gaccha taṃ pucchāhī’’ti āha. Imamatthaṃ pakāsento satthā dve gāthā abhāsi –

154. ‘‘Sadā maṃ gilate maccu, sāyaṃ pāto sucīrata;
Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito.

155. ‘‘Sambhavo nāma me bhātā, kaniṭṭho me sucīrata;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇā’’ti.

Taṃ sutvā sucirato ‘‘ayaṃ pañho imasmiṃ loke abbhuto bhavissati, imaṃ pañhaṃ vissajjetuṃ samattho nāma natthi maññe’’ti cintetvā dve gāthā abhāsi –

156. ‘‘Abbhuto vata bho dhammo, nāyaṃ asmāka ruccati;
Tayo janā pitāputtā, te su paññāya no vidū.

157. ‘‘Na taṃ sakkotha akkhātuṃ, atthaṃ dhammañca pucchitā;
Kathaṃ nu daharo jaññā, atthaṃ dhammañca pucchito’’ti.

Tattha **nāya**nti ayaṃ pañhadhammo abbhuto, imaṃ kathetuṃ samatthena nāma na bhavitabbaṃ, tasmā yaṃ tvaṃ ‘‘kumāro kathessatī’’ti vadati, nāyaṃ asmākaṃ ruccati. **Te sū**ti ettha **su**-kāro nipātamattaṃ. **Pitā**ti vidhuro paṇḍito, puttā bhadrakāro sañcayo cāti tepi tayo pitāputtā paññāya imaṃ dhammaṃ no vidū, na vijānanti, añño ko jānissatīti attho. **Na ta**nti tumhe tayo janā pucchitā etaṃ akkhātuṃ na sakkotha, daharo sattavassiko kumāro pucchito kathaṃ nu jaññā, kena kāraṇena jānituṃ sakkhissatīti attho.

Taṃ sutvā sañcayakumāro, ‘‘tāta, sambhavakumāraṃ ‘daharo’ti mā uññāsi, sacepi pañhavissajjanenātthiko, gaccha naṃ pucchā’’ti atthadīpanāhi upamāhi kumārassa vaṇṇaṃ pakāsento dvādasa gāthā abhāsi –

158. ‘‘Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

159. ‘‘Yathāpi cando vimalo, gacchaṃ ākāsadhātuyā;
Sabbe tāragaṇe loke, ābhāya atirocati.

160. ‘‘Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

161. ‘‘Yathāpi rammako māso, gimhānaṃ hoti brāhmaṇa;
Atevaññehi māsehi, dumapupphehi sobhati.

162. ‘‘Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

163. ‘‘Yathāpi himavā brahme, pabbato gandhamādano;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo;
Osadhehi ca dibbehi, disā bhāti pavāti ca.

164. ‘‘Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

165. ‘‘Yathāpi pāvako brahme, accimālī yasassimā;
Jalamāno vane gacche, analo kaṇhavattanī.

166. ‘‘Ghatāsano dhūmaketu, uttamāhevanandaho;
Nisīthe pabbataggasmiṃ, pahūtedho virocati.

167. ‘‘Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

168. ‘‘Javena bhadraṃ jānanti, balibaddañca vāhiye;
Dohena dhenuṃ jānanti, bhāsamānañca paṇḍitaṃ.

169. ‘‘Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇā’’ti.

Tattha **jaññā**ti jānissasi. **Cando**ti puṇṇacando. **Vimalo**ti abbhādimalavirahito. **Evampi daharūpeto**ti evaṃ sambhavakumāro daharabhāvena upetopi paññāyogena sakalajambudīpatale avasese paṇḍite atikkamitvā virocati. **Rammako**ti cittamāso. **Atevaññehī**ti ativiya aññehi ekādasahi māsehi. **Eva**nti evaṃ sambhavopi paññāyogena sobhati. **Himavā**ti himapātasamaye himayuttoti himavā, gimhakāle himaṃ vamatīti himavā. Sampattaṃ janaṃ gandhena madayatīti **gandhamādano. Mahābhūtagaṇālayo**ti devagaṇānaṃ nivāso. **Disā bhātī**ti sabbadisā ekobhāsā viya karoti. **Pavātī**ti gandhena sabbadisā vāyati. **Eva**nti evaṃ sambhavopi paññāyogena sabbadisā bhāti ceva pavāti ca.

Yasassimāti tejasampattiyā yasassimā. **Accimālī**ti accīhi yutto. **Jalamāno vane gacche**ti gacchasaṅkhāte mahāvane jalanto carati. **Analo**ti atitto. Gatamaggassa kaṇhabhāvena **kaṇhavattanī**. Yaññe āhutivasena āhutaṃ ghataṃ asnātīti **ghatāsano**. Dhūmo ketukiccaṃ assa sādhetīti **dhūmaketu. Uttamāhevanandaho**ti ahevanaṃ vuccati vanasaṇḍo, uttamaṃ vanasaṇḍaṃ dahatīti attho. **Nisīthe**ti rattibhāge. **Pabbataggasmi**nti pabbatasikhare. **Pahūtedho**ti pahūtaindhano. **Virocatī**ti sabbadisāsu obhāsati. **Eva**nti evaṃ mama kaniṭṭho sambhavakumāro daharopi paññāyogena virocati. **Bhadra**nti bhadraṃ assājānīyaṃ javasampattiyā jānanti, na sarīrena. **Vāhiye**ti vahitabbabhāre sati bhāravahatāya ‘‘ahaṃ uttamo’’ti balibaddaṃ jānanti. **Dohenā**ti dohasampattiyā dhenuṃ ‘‘sukhīrā’’ti jānanti. **Bhāsamāna**nti ettha ‘‘nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍita’’nti suttaṃ (saṃ. ni. 2.241) āharitabbaṃ.

Sucirato evaṃ tasmiṃ sambhavaṃ vaṇṇente ‘‘pañhaṃ pucchitvā jānissāmī’’ti ‘‘kahaṃ pana te kumāra kaniṭṭho’’ti pucchi. Athassa so sīhapañjaraṃ vivaritvā hatthaṃ pasāretvā ‘‘yo esa pāsādadvāre antaravīthiyā kumārakehi saddhiṃ suvaṇṇavaṇṇo kīḷati, ayaṃ mama kaniṭṭho, upasaṅkamitvā taṃ puccha, buddhalīḷāya te pañhaṃ kathessatī''ti āha. Sucirato tassa vacanaṃ sutvā pāsādā oruyha kumārassa santikaṃ agamāsi. Kāya velāyāti? Kumārassa nivatthasāṭakaṃ mocetvā khandhe khipitvā ubhohi hatthehi paṃsuṃ gahetvā ṭhitavelāya. Tamatthaṃ āvikaronto satthā gāthamāha –

170. ''Svādhippāgā bhāradvājo, sambhavassa upantikaṃ;
Tamaddasa mahābrahmā, kīḷamānaṃ bahīpure''ti.

Tattha **bahīpure**ti bahinivesane.

Mahāsattopi brāhmaṇaṃ āgantvā purato ṭhitaṃ disvā ''tāta, kenatthenāgatosī''ti pucchitvā, ''tāta, kumāra ahaṃ jambudīpatale āhiṇḍanto mayā pucchitaṃ pañhaṃ kathetuṃ samatthaṃ alabhitvā tava santikaṃ āgatomhī''ti vutte ''sakalajambudīpe kira avinicchito pañho mama santikaṃ āgato, ahaṃ ñāṇena mahallako''ti hirottappaṃ paṭilabhitvā hatthagataṃ paṃsuṃ chaḍḍetvā khandhato sāṭakaṃ ādāya nivāsetvā ''puccha, brāhmaṇa, buddhalīḷāya te kathessāmī''ti sabbaññupavāraṇaṃ pavāresi. Tato brāhmaṇo –

171. ''Raññohaṃ pahito dūto, korabyassa yasassino;
'Atthaṃ dhammañca pucchesi', iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, sambhavakkhāhi pucchito''ti. –

Gāthāya pañhaṃ pucchi.

Tassa attho sambhavapaṇḍitassa gaganamajjhe puṇṇacando viya pākaṭo ahosi.

Atha naṃ ''tena hi suṇohī''ti vatvā dhammayāgapañhaṃ vissajjento gāthamāha –

172. ''Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;
Rājā ca kho taṃ jānāti, yadi kāhati vā na vā''ti.

Tassa antaravīthiyaṃ ṭhatvā madhurassarena dhammaṃ desentassa saddo dvādasayojanikaṃ sakalabārāṇasinagaraṃ avatthari. Atha rājā ca uparājādayo ca sabbe sannipatiṃsu. Mahāsatto mahājanassa majjhe dhammadesanaṃ paṭṭhapesi.

Tattha **tagghā**ti ekaṃsavacanaṃ. **Yathāpi kusalo**ti yathā atikusalo sabbaññubuddho ācikkhati, tathā te ekaṃseneva ahamakkhissanti attho. **Rājā ca kho ta**nti ahaṃ taṃ pañhaṃ yathā tumhākaṃ rājā jānituṃ sakkoti, tathā kathessāmi. Tato uttari rājā eva taṃ jānāti, yadi karissati vā na vā karissati, karontassa vā akarontassa vā tassevetaṃ bhavissati, mayhaṃ pana doso natthīti dīpeti.

Evaṃ imāya gāthāya pañhakathanaṃ paṭijānitvā idāni dhammayāgapañhaṃ kathento āha –

173. ''Ajja suveti saṃseyya, raññā puṭṭho sucīrata;
Mā katvā avasī rājā, atthe jāte yudhiṭṭhilo.

174. ''Ajjhattaññeva saṃseyya, raññā puṭṭho sucīrata;
Kummaggaṃ na niveseyya, yathā mūḷho acetaso.

175. ''Attānaṃ nātivatteyya, adhammaṃ na samācare;
Atitthe nappatāreyya, anatthe na yuto siyā.

176. ''Yo ca etāni ṭhānāni, kattuṃ jānāti khattiyo;
Sadā so vaḍḍhate rājā, sukkapakkheva candimā.

177. ‘‘Ñātīnañca piyo hoti, mittesu ca virocati;
Kāyassa bhedā sappañño, saggaṃ so upapajjatī’’ti.

Tattha **saṃseyyā**ti katheyya. Idaṃ vuttaṃ hoti – tāta, sucirata sace tumhākaṃ raññā ‘‘ajja dānaṃ dema, sīlaṃ rakkhāma, uposathakammaṃ karomā’’ti koci puṭṭho, ‘‘mahārāja, ajja tāva pāṇaṃ hanāma, kāme paribhuñjāma, suraṃ pivāma, kusalaṃ pana karissāma suve’’ti rañño katheyya, tassa atimahantassapi amaccassa vacanaṃ katvā tumhākaṃ rājā yudhiṭṭhilagotto tathārūpe atthe jāte taṃ divasaṃ pamādena vītināmento mā avasi, tassa vacanaṃ akatvā uppannaṃ kusalacittaṃ aparihāpetvā kusalapaṭisaṃyuttaṃ kammaṃ karotuyeva, idamassa katheyyāsīti. Evaṃ mahāsatto imāya gāthāya –

‘‘Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve’’ti. (ma. ni. 3.272) –

Bhaddekarattasuttañceva,

‘‘Appamādo amatapadaṃ, pamādo maccuno pada’’nti. (dha. pa. 21) –

Appamādovādañca kathesi.

Ajjhattaññevāti, tāta, sucirata sambhavapaṇḍito tayā dhammayāgapañhe pucchite kiṃ kathesīti raññā puṭṭho samāno tumhākaṃ rañño ajjhattaññeva saṃseyya, niyakajjhattasaṅkhātaṃ khandhapañcakaṃ hutvā abhāvato aniccanti katheyyāsi. Ettāvatā mahāsatto –

‘‘Sabbe saṅkhārā aniccāti, yadā paññāya passati’’. (dha. pa. 277) –

‘‘Aniccā vata saṅkhārā, uppādavayadhammino’’ti. (dī. ni. 2.221) –

Evaṃ vibhāvitaṃ aniccataṃ kathesīti.

Kummagganti, brāhmaṇa, yathā mūḷho acetano andhabālaputhujjano dvāsaṭṭhidiṭṭhigatasaṅkhātaṃ kummaggaṃ sevati, evaṃ tava rājā taṃ kummaggaṃ na seveyya, niyyānikaṃ dasakusalakammapathamaggameva sevatu, evamassa vadeyyāsīti.

Attānanti imaṃ sugatiyaṃ ṭhitaṃ attabhāvaṃ nātivatteyya, yena kammena tisso kusalasampattiyo sabbakāmasagge atikkamitvā apāye nibbattanti, taṃ kammaṃ na kareyyāti attho. **Adhamma**nti tividhaduccaritasaṅkhātaṃ adhammaṃ na samācareyya. **Atitthe**ti dvāsaṭṭhidiṭṭhisaṅkhāte atitthe nappatāreyya na otāreyya. ‘‘Na tāreyyā’’tipi pāṭho, attano diṭṭhānugatimāpajjantaṃ janaṃ na otāreyya. **Anatthe**ti akāraṇe. **Na yuto**ti yuttapayutto na siyā. Brāhmaṇa, yadi te rājā dhammayāgapañhe vattitukāmo, ‘‘imasmiṃ ovāde vattatū’’ti tassa katheyyāsīti ayamettha adhippāyo.

Sadāti satataṃ. Idaṃ vuttaṃ hoti – ‘‘yo khattiyo etāni kāraṇāni kātuṃ jānāti, so rājā sukkapakkhe cando viya sadā vaḍḍhatī’’ti. **Virocatī**ti mittāmaccānaṃ majjhe attano sīlācārañāṇādīhi guṇehi sobhati virocatīti.

Evaṃ mahāsatto gaganatale candaṃ uṭṭhāpento viya buddhalīḷāya brāhmaṇassa pañhaṃ kathesi. Mahājano nadanto selento apphoṭento sādhukārasahassāni adāsi, celukkhepe ca aṅguliphoṭe ca pavattesi, hatthapiḷandhanādīni khipi. Evaṃ khittadhanaṃ koṭimattaṃ ahosi. Rājāpissa tuṭṭho mahantaṃ yasaṃ adāsi. Suciratopi nikkhasahassena pūjaṃ katvā suvaṇṇapaṭṭe jātihiṅgulakena pañhavissajjanaṃ likhitvā indapatthanagaraṃ gantvā rañño dhammayāgapañhaṃ kathesi. Rājā tasmiṃ dhamme vattitvā saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahāpaññoyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā dhanañcayarājā ānando ahosi, sucirato anuruddho, vidhuro kassapo, bhadrakāro moggallāno, sañcayamāṇavo sāriputto, sambhavapaṇḍito pana ahameva ahosi’’nti.

Sambhavajātakavaṇṇanā pañcamā.

## [516] 6. Mahākapijātakavaṇṇanā

Bārāṇasyaṃ ahū rājāti idaṃ satthā veḷuvane viharanto devadattassa silāpavijjhanaṃ ārabbha kathesi. Tena hi dhanuggahe payojetvā aparabhāge silāya paviddhāya bhikkhūhi devadattassa avaṇṇe kathite satthā ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayhaṃ silaṃ pavijjhiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente kāsikagāmake eko kassakabrāhmaṇo khettaṃ kasitvā goṇe vissajjetvā kuddālakammaṃ kātuṃ ārabhi. Goṇā ekasmiṃ gacche paṇṇāni khādantā anukkamena aṭaviṃ pavisitvā palāyiṃsu. So velaṃ sallakkhetvā kuddālaṃ ṭhapetvā goṇe olokento adisvā domanassappatto te pariyesanto antoaṭaviṃ pavisitvā āhiṇḍanto himavantaṃ pāvisi. So tattha disāmūḷho hutvā sattāhaṃ nirāhāro vicaranto ekaṃ tindukarukkhaṃ disvā abhiruyha phalāni khādanto tindukarukkhato parigaḷitvā saṭṭhihatthe narakapapāte pati. Tatrassa dasa divasā vītivattā. Tadā bodhisatto kapiyoniyaṃ nibbattitvā phalāphalāni khādanto taṃ purisaṃ disvā silāya yoggaṃ katvā taṃ purisaṃ uddharitvā silāya matthake nisīdāpetvā evamāha – ‘‘bho brāhmaṇa, ahaṃ kilamāmi, muhuttaṃ niddāyissāmi, maṃ rakkhāhī’’ti. So tassa niddāyantassa silāya matthakaṃ padālesi. Mahāsatto tassa taṃ kammaṃ ñatvā uppatitvā sākhāya nisīditvā ‘‘bho purisa, tvaṃ bhūmiyā gaccha, ahaṃ sākhaggena tuyhaṃ maggaṃ ācikkhanto gamissāmī’’ti taṃ purisaṃ araññato nīharitvā magge ṭhapetvā pabbatapādameva pāvisi. So puriso mahāsatte aparajjhitvā kuṭṭhī hutvā diṭṭhadhammeyeva manussapeto ahosi.

So satta vassāni dukkhapīḷito vicaranto bārāṇasiyaṃ migājinaṃ nāma uyyānaṃ pavisitvā pākārantare kadalipaṇṇaṃ attharitvā vedanāppatto nipajji. Tadā bārāṇasirājā uyyānaṃ gantvā tattha vicaranto taṃ disvā ‘‘kosi tvaṃ, kiṃ vā katvā imaṃ dukkhaṃ patto’’ti pucchi. Sopissa sabbaṃ vitthārato ācikkhi. Tamatthaṃ pakāsento satthā āha –

178. ‘‘Bārāṇasyaṃ ahū rājā, kāsīnaṃ raṭṭhavaḍḍhano;
Mittāmaccaparibyūḷho, agamāsi migājinaṃ.

179. ‘‘Tattha brāhmaṇamaddakkhi, setaṃ citraṃ kilāsinaṃ;
Viddhastaṃ koviḷāraṃva, kisaṃ dhamanisanthataṃ.

180. ‘‘Paramakāruññataṃ pattaṃ, disvā kicchagataṃ naraṃ;
Avaca byamhito rājā, yakkhānaṃ katamo nusi.

181. ‘‘Hatthapādā ca te setā, tato setataraṃ siro;
Gattaṃ kammāsavaṇṇaṃ te, kilāsabahulo casi.

182. ‘‘Vaṭṭanāvaḷisaṅkāsā, piṭṭhi te ninnatunnatā;
Kāḷapabbāva te aṅgā, nāññaṃ passāmi edisaṃ.

183. ‘‘Ugghaṭṭapādo tasito, kiso dhamanisanthato;
Chāto ātattarūposi, kutosi kattha gacchati.

184. ‘‘Duddasī appakārosi, dubbaṇṇo bhīmadassano;

Janetti yāpi te mātā, na taṃ iccheyya passituṃ.

185. ‘‘Kiṃ kammamakaraṃ pubbe, kaṃ avajjhaṃ aghātayi;
Kibbisaṃ yaṃ karitvāna, idaṃ dukkhaṃ upāgamī’’ti.

Tattha **bārāṇasya**nti bārāṇasiyaṃ. **Mittāmaccaparibyūḷho**ti mittehi ca daḷhabhattīhi amaccehi ca parivuto. **Migājina**nti evaṃnāmakaṃ uyyānaṃ. **Seta**nti setakuṭṭhena setaṃ kabarakuṭṭhena vicitraṃ paribhinnena kaṇḍūyanakilāsakuṭṭhena kilāsinaṃ vedanāppattaṃ kadalipaṇṇe nipannaṃ addasa. **Viddhastaṃ koviḷāraṃvā**ti vaṇamukhehi paggharantena maṃsena viddhastaṃ pupphitakoviḷārasadisaṃ. **Kisa**nti ekaccesu padesesu aṭṭhicammamattasarīraṃ sirājālasanthataṃ. **Byamhito**ti bhīto vimhayamāpanno vā. **Yakkhāna**nti yakkhānaṃ antare tvaṃ katarayakkho nāmāsi. **Vaṭṭanāvaḷisaṅkāsā**ti piṭṭhikaṇṭakaṭṭhāne āvunitvā ṭhapitāvaṭṭanāvaḷisadisā. **Aṅgā**ti kāḷapabbavallisadisāni te aṅgāni. **Nāñña**nti aññaṃ purisaṃ edisaṃ na passāmi. **Ugghaṭṭapādo**ti rajokiṇṇapādo. **Ātattarūpo**ti sukkhasarīro. **Duddasī**ti dukkhena passitabbo. **Appakārosī**ti sarīrappakārarahitosi, dussaṇṭhānosīti attho. **Kiṃ kammamakara**nti ito pubbe kiṃ kammaṃ akaraṃ, akāsīti attho. **Kibbisa**nti dāruṇakammaṃ.

Tato paraṃ brāhmaṇo āha –

186. ‘‘Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;
Saccavādiñhi lokasmiṃ, pasaṃsantīdha paṇḍitā.

187. ‘‘Eko caraṃ gogaveso, mūḷho accasariṃ vane;
Araññe irīṇe vivane, nānākuñjarasevite.

188. ‘‘Vāḷamigānucarite, vippanaṭṭhosmi kānane;
Acariṃ tattha sattāhaṃ, khuppipāsasamappito.

189. ‘‘Tattha tindukamaddakkhiṃ, visamaṭṭhaṃ bubhukkhito;
Papātamabhilambantaṃ, sampannaphaladhārinaṃ.

190. ‘‘Vātassitāni bhakkhesiṃ, tāni rucciṃsu me bhusaṃ;
Atitto rukkhamārūhiṃ, tattha hessāmi āsito.

191. ‘‘Ekaṃ me bhakkhitaṃ āsi, dutiyaṃ abhipatthitaṃ;
Tato sā bhañjatha sākhā, chinnā pharasunā viya.

192. ‘‘Sohaṃ sahāva sākhāhi, uddhaṃpādo avaṃsiro;
Appatiṭṭhe anālambe, giriduggasmi pāpataṃ.

193. ‘‘Yasmā ca vāri gambhīraṃ, tasmā na samapajjisaṃ;
Tattha sesiṃ nirānando, anūnā dasa rattiyo.

194. ‘‘Athettha kapi māgañchi, gonaṅgulo darīcaro;
Sākhāhi sākhaṃ vicaranto, khādamāno dumapphalaṃ.

195. ‘‘So maṃ disvā kisaṃ paṇḍuṃ, kāruññamakaraṃ mayi;
Ambho ko nāma so ettha, evaṃ dukkhena aṭṭito.

196. ‘‘Manusso amanusso vā, attānaṃ me pavedaya;
Tassañjaliṃ paṇāmetvā, idaṃ vacanamabraviṃ.

197. ‘‘Manussohaṃ byasampatto, sā me natthi ito gati;
Taṃ vo vadāmi bhaddaṃ vo, tvañca me saraṇaṃ bhava.

198. ‘‘Garuṃ silaṃ gahetvāna, vicarī pabbate kapi;
Silāya yoggaṃ katvāna, nisabho etadabravi.

199. ‘‘Ehi me piṭṭhimāruyha, gīvaṃ gaṇhāhi bāhubhi;
Ahaṃ taṃ uddharissāmi, giriduggata vegasā.

200. ‘‘Tassa taṃ vacanaṃ sutvā, vānarindassa sirīmato;
Piṭṭhimāruyha dhīrassa, gīvaṃ bāhāhi aggahiṃ.

201. ‘‘So maṃ tato samuṭṭhāsi, tejassī balavā kapi;
Vihaññamāno kicchena, giriduggata vegasā.

202. ‘‘Uddharitvāna maṃ santo, nisabho etadabravi;
Iṅgha maṃ samma rakkhassu, pasupissaṃ muhuttakaṃ.

203. ‘‘Sīhā byagghā ca dīpī ca, acchakokataracchayo;
Te maṃ pamattaṃ hiṃseyyuṃ, te tvaṃ disvā nivāraya.

204. ‘‘Evaṃ me parittātūna, pasupī so muhuttakaṃ;
Tadāhaṃ pāpikaṃ diṭṭhiṃ, paṭilacchiṃ ayoniso.

205. ‘‘Bhakkho ayaṃ manussānaṃ, yathā caññe vane migā;
Yaṃ nūnimaṃ vadhitvāna, chāto khādeyya vānaraṃ.

206. ‘‘Asito ca gamissāmi, maṃsamādāya sambalaṃ;
Kantāraṃ nittharissāmi, pātheyyaṃ me bhavissati.

207. ‘‘Tato silaṃ gahetvāna, matthakaṃ sannitāḷayiṃ;
Mama gattakilantassa, pahāro dubbalo ahu.

208. ‘‘So ca vegenudappatto, kapi ruhiramakkhito;
Assupuṇṇehi nettehi, rodanto maṃ udikkhati.

209. ‘‘Māyyo maṃ kari bhaddante, tvañca nāmedisaṃ kari;
Tvañca kho nāma dīghāvu, aññe vāretumarahasi.

210. ‘‘Aho vata re purisa, tāvadukkarakāraka;
Edisā visamā duggā, papātā uddhato mayā.

211. ‘‘Ānīto paralokāva, dubbheyyaṃ maṃ amaññatha;
Taṃ tena pāpakammena, pāpaṃ pāpena cintitaṃ.

212. ‘‘Mā heva tvaṃ adhammaṭṭha, vedanaṃ kaṭukaṃ phusi;
Mā heva pāpakammaṃ taṃ, phalaṃ veḷuṃva taṃ vadhi.

213. ‘‘Tayi me natthi vissāso, pāpadhamma asaññata;
Ehi me piṭṭhito gaccha, dissamānova santike.

214. ‘‘Muttosi hatthā vāḷānaṃ, pattosi mānusiṃ padaṃ;

Esa maggo adhammaṭṭha, tena gaccha yathāsukhaṃ.

215. ‘‘Idaṃ vatvā giricaro, rahade pakkhalya matthakaṃ;
Assūni sampamajjitvā, tato pabbatamāruhi.

216. ‘‘Sohaṃ tenābhisattosmi, pariḷāhena aṭṭito;
Ḍayhamānena gattena, vāriṃ pātuṃ upāgamiṃ.

217. ‘‘Agginā viya santatto, rahado ruhiramakkhito;
Pubbalohitasaṅkāso, sabbo me samapajjatha.

218. ‘‘Yāvanto udabindūni, kāyasmiṃ nipatiṃsu me;
Tāvanto gaṇḍa jāyetha, addhabeluvasādisā.

219. ‘‘Pabhinnā pagghariṃsu me, kuṇapā pubbalohitā;
Yena yeneva gacchāmi, gāmesu nigamesu ca.

220. ‘‘Daṇḍahatthā nivārenti, itthiyo purisā ca maṃ;
Okkitā pūtigandhena, māssu orena āgamā.

221. ‘‘Etādisaṃ idaṃ dukkhaṃ, satta vassāni dāni me;
Anubhomi sakaṃ kammaṃ, pubbe dukkaṭamattano.

222. ‘‘Taṃ vo vadāmi bhaddante, yāvantettha samāgatā;
Māssu mittāna dubbhittho, mittadubbho hi pāpako.

223. ‘‘Kuṭṭhī kilāsī bhavati, yo mittānidha dubbhati;
Kāyassa bhedā mittaddu, nirayaṃ sopapajjatī’’ti.

Tattha **kusalo**ti yathā cheko kusalo katheti, tathā vo kathessāmi. **Gogaveso**ti naṭṭhe goṇe gavesanto. **Accasari**nti manussapathaṃ atikkamitvā himavantaṃ pāvisiṃ. **Araññe**ti arājake suññe. **Irīṇe**ti sukkhakantāre. **Vivane**ti vivitte. **Vippanaṭṭho**ti maggamūḷho. **Bubhukkhito**ti sañjātabubhukkho chātajjhatto. **Papātamabhilambanta**nti papātābhimukhaṃ olambantaṃ. **Sampannaphaladhārina**nti madhuraphaladhārinaṃ. **Vātassitānī**ti paṭhamaṃ tāva vātapatitāni khādiṃ. **Tattha hessāmī**ti tasmiṃ rukkhe suhito bhavissāmīti āruḷhomhi. **Tato sā bhañjatha sākhā**ti tassa abhipatthitassa atthāya hatthe pasārite sā mayā abhiruḷhā sākhā pharasunā chinnā viya abhañjatha. **Anālambe**ti ālambitabbaṭṭhānarahite. **Giriduggasmi**nti girivisame. **Sesi**nti sayitomhi.

Kapi māgañchīti kapi āgañchi. **Gonaṅgulo**ti gunnaṃ naṅguṭṭhasadisanaṅguṭṭho. ‘‘Gonaṅguṭṭho’’tipi pāṭho. ‘‘Gonaṅgulī’’tipi paṭhanti. **Akaraṃ mayī**ti akarā mayi. **Ambho**ti, mahārāja, so kapirājā tasmiṃ narakapapāte mama udakapothanasaddaṃ sutvā maṃ ‘‘ambho’’ti ālapitvā ‘‘ko nāmeso’’ti pucchi. **Byasampatto**ti byasanaṃ patto, papātassa vasaṃ pattoti vā attho. **Bhaddaṃ vo**ti tasmā tumhe vadāmi – ‘‘bhaddaṃ tumhākaṃ hotū’’ti. **Garuṃ sila**nti, mahārāja, so kapirājā mayā evaṃ vutte ‘‘mā bhāyī’’ti maṃ assāsetvā paṭhamaṃ tāva garuṃ silaṃ gahetvā yoggaṃ karonto pabbate vicari. **Nisabho**ti purisanisabho uttamavānarindo pabbatapapāte ṭhatvā maṃ etadabravīti.

Bāhubhīti dvīhi bāhāhi mama gīvaṃ suggahitaṃ gaṇha. **Vegasā**ti vegena. **Sirīmato**ti puññavantassa. **Aggahi**nti saṭṭhihatthaṃ narakapapātaṃ vātavegena otaritvā udakapiṭṭhe ṭhitassa ahaṃ vegena piṭṭhimabhiruhitvā ubhohi bāhāhi gīvaṃ aggahesiṃ. **Vihaññamāno**ti kilamanto. **Kicchenā**ti dukkhena. **Santo**ti paṇḍito, atha vā parisanto kilanto. **Rakkhassū**ti ahaṃ taṃ uddharanto kilanto muhuttaṃ vissamanto pasupissaṃ, tasmā maṃ rakkhāhi. **Yathā caññe vane migā**ti sīhādīhi aññepi ye imasmiṃ vane vāḷamigā. Pāḷiyaṃ pana ‘‘acchakokataracchayo’’ti likhanti. **Parittātūnā**ti, mahārāja, evaṃ so kapirājā maṃ attano parittāṇaṃ katvā muhuttaṃ pasupi. **Ayoniso**ti ayonisomanasikārena. **Bhakkho**ti khāditabbayuttako. **Asito** dhāto suhito. **Sambala**nti pātheyyaṃ. **Matthakaṃ sannitāḷayi**nti tassa vānarindassa matthakaṃ pahariṃ. ‘‘Sannitāḷaya’’ntipi pāṭho. **Dubbalo ahū**ti na balavā āsi, yathādhippāyaṃ na agamāsīti.

Vegenāti mayā pahaṭapāsāṇavegena. **Udappatto**ti uṭṭhito. **Māyyo**ti tena mittadubbhipurisena silāya paviddhāya mahācammaṃ chinditvā olambi, ruhiraṃ pagghari. Mahāsatto vedanāppatto cintesi – ‘‘imasmiṃ ṭhāne añño natthi, idaṃ bhayaṃ imaṃ purisaṃ nissāya uppanna’’nti. So maraṇabhayabhīto olambantaṃ cammabandhaṃ hatthena gahetvā uppatitvā sākhaṃ abhiruyha tena pāpapurisena saddhiṃ sallapanto **‘‘māyyo ma’’**ntiādimāha. Tattha **māyyo maṃ kari bhaddante**ti mā akari ayyo maṃ bhaddanteti taṃ nivāreti. **Tvañca kho nāmā**ti tvaṃ nāma evaṃ mayā papātā uddhaṭo edisaṃ pharusakammaṃ mayi kari, aho te ayuttaṃ katanti. **Aho vatā**ti taṃ garahanto evamāha. **Tāvadukkarakārakā**ti mayi aparajjhanena atidukkarakammakāraka. **Paralokāvā**ti paralokato viya ānīto. **Dubbheyya**nti dubbhitabbaṃ vadhitabbaṃ. **Vedanaṃ kaṭuka**nti evaṃ santepi tvaṃ adhammaṭṭha yādisaṃ vedanaṃ ahaṃ phusāmi, edisaṃ vedanaṃ kaṭukaṃ mā phusi, taṃ pāpakammaṃ phalaṃ veḷuṃva taṃ mā vadhi. Iti maṃ, mahārāja, so piyaputtakaṃ viya anukampi.

Atha naṃ ahaṃ etadavocaṃ – ‘‘ayya, mayā kataṃ dosaṃ hadaye mā kari, mā maṃ asappurisaṃ evarūpe araññe nāsaya, ahaṃ disāmūḷho maggaṃ na jānāmi, attanā kataṃ kammaṃ mā nāsetha, jīvitadānaṃ me detha, araññā nīharitvā manussapathe ṭhapethā’’ti. Evaṃ vutte so mayā saddhiṃ sallapanto **‘‘tayi me natthi vissāso’’**ti ādimāha. Tattha **tayī**ti ito paṭṭhāya mayhaṃ tayi vissāso natthi. **Ehī**ti, bho purisa, ahaṃ tayā saddhiṃ maggena na gamissāmi, tvaṃ pana ehi mama piṭṭhito avidūre dissamānasarīrova gaccha, ahaṃ rukkhaggeheva gamissāmīti. **Muttosī**ti atha so maṃ, mahārāja, araññā nīharitvā, bho purisa, vāḷamigānaṃ hatthā muttosi. **Pattosi mānusiṃ pada**nti manussūpacāraṃ patto āgatosi, esa te maggo, etena gacchāti āha.

Giricaroti giricārī vānaro. **Pakkhalyā**ti dhovitvā. **Tenābhisattosmī**ti so ahaṃ, mahārāja, tena vānarena abhisatto, pāpakamme pariṇate tenābhisattosmīti maññamāno evamāha. **Aṭṭito**ti upadduto. **Upāgami**nti ekaṃ rahadaṃ upagatosmi. **Samapajjathā**ti jāto, evarūpo hutvā upaṭṭhāsi. **Yāvanto**ti yattakāni. **Gaṇḍa jāyethā**ti gaṇḍā jāyiṃsu. So kira pipāsaṃ sandhāretuṃ asakkonto udakañjaliṃ ukkhipitvā thokaṃ pivitvā sesaṃ sarīre siñci. Athassa tāvadeva udakabindugaṇanāya aḍḍhabeluvapakkappamāṇā gaṇḍā uṭṭhahiṃsu, tasmā evamāha. **Pabhinnā**ti te gaṇḍā taṃ divasameva bhijjitvā kuṇapā pūtigandhikā hutvā pubbalohitāni paggharimsu. **Yena yenā**ti yena yena maggena. **Okkitā**ti pūtigandhena okiṇṇā parikkhittā parivāritā. **Māssu orena āgamā**ti duṭṭhasatta orena māssu āgamā, amhākaṃ santikaṃ mā āgamīti evaṃ vadantā maṃ nivārentīti attho. **Satta vassāni dāni me**ti, mahārāja, tato paṭṭhāya idāni satta vassāni mama ettakaṃ kālaṃ sakaṃ kammaṃ anubhomi.

Iti so attano mittadubbhikammaṃ vitthāretvā, ‘‘mahārāja, maññeva oloketvā evarūpaṃ kammaṃ na kenaci kattabba’’nti vatvā **‘‘taṃ vo’’**tiādimāha. Tattha **ta**nti tasmā. Yasmā evarūpaṃ kammaṃ evaṃ dukkhavipākaṃ, tasmāti attho.

223. ‘‘Kuṭṭhī kilāsī bhavati, yo mittānidha dubbhati;
Kāyassa bhedā mittaddu, nirayaṃ sopapajjatī’’ti. –

Ayaṃ abhisambuddhagāthā. Bhikkhave, yo idha loke mittāni dubbhati hiṃsati, so evarūpo hotīti attho.

Tassapi purisassa raññā saddhiṃ kathentasseva pathavī vivaraṃ adāsi. Taṅkhaṇaññeva cavitvā avīcimhi nibbatto. Rājā tasmiṃ pathaviṃ paviṭṭhe uyyānā nikkhamitvā nagaraṃ paviṭṭho.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto mayhaṃ silaṃ paṭivijjhiyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā mittadubbhī puriso devadatto ahosi, kapirājā pana ahameva ahosi’’nti.

Mahākapijātakavaṇṇanā chaṭṭhā.

## [517] 7. Dakarakkhasajātakavaṇṇanā

224-257. **Sace vo vuyhamānāna**nti dakarakkhasajātakaṃ. Taṃ sabbaṃ mahāumaṅgajātake āvi bhavissatīti.

Dakarakkhasajātakavaṇṇanā sattamā.

## [518] 8. Paṇḍaranāgarājajātakavaṇṇanā

Vikiṇṇavācanti idaṃ satthā jetavane viharanto musāvādaṃ katvā devadattassa pathavippavesanaṃ ārabbha kathesi. Tadā hi satthā bhikkhūhi tassa avaṇṇe kathite ‘‘na, bhikkhave, idāneva, pubbepi devadatto musāvādaṃ katvā pathaviṃ paviṭṭhoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente pañcasatavāṇijā nāvāya samuddaṃ pakkhanditvā sattame divase atīradassaniyā nāvāya samuddapiṭṭhe bhinnāya ṭhapetvā ekaṃ avasesā macchakacchapabhakkhā ahesuṃ, eko pana vātavegena karampiyapaṭṭanaṃ nāma pāpuṇi. So samuddato uttaritvā naggabhogo tasmiṃ paṭṭaneyeva bhikkhāya cari. Tamenaṃ manussā ‘‘ayaṃ samaṇo appiccho santuṭṭho’’ti sambhāvetvā sakkāraṃ kariṃsu. So ‘‘laddho me jīvikūpāyo’’ti tesu nivāsanapārupanaṃ dentesupi na icchi. Te ‘‘natthi ito uttari appiccho samaṇo’’ti bhiyyo bhiyyo pasīditvā tassa assamapadaṃ katvā tattha naṃ nivāsāpesuṃ. So ‘‘karampiyaacelo’’ti paññāyi. Tassa tattha vasantassa mahālābhasakkāro udapādi.

Eko nāgarājāpissa supaṇṇarājā ca upaṭṭhānaṃ āgacchanti. Tesu nāgarājā nāmena paṇḍaro nāma. Athekadivasaṃ supaṇṇarājā tassa santikaṃ gantvā vanditvā ekamantaṃ nisinno evamāha – ‘‘bhante, amhākaṃ ñātakā nāge gaṇhantā bahū vinassanti, etesaṃ nāgānaṃ gahaṇaniyāmaṃ mayaṃ na jānāma, guyhakāraṇaṃ kira tesaṃ atthi, sakkuṇeyyātha nu kho tumhe ete piyāyamānā viya taṃ kāraṇaṃ pucchitu’’nti. So ‘‘sādhū’’ti sampaṭicchitvā supaṇṇarāje vanditvā pakkante nāgarājassa āgatakāle vanditvā nisinnaṃ nāgarājānaṃ pucchi – ‘‘nāgarāja, supaṇṇā kira tumhe gaṇhantā bahū vinassanti, tumhe gaṇhantā kathaṃ gaṇhituṃ na sakkontī’’ti. Bhante, idaṃ amhākaṃ guyhaṃ rahassaṃ, mayā imaṃ kathentena ñātisaṅghassa maraṇaṃ āhaṭaṃ hotīti. Kiṃ pana tvaṃ, āvuso, ‘‘ayaṃ aññassa kathessatī’’ti evaṃsaññī hosi, nāhaṃ aññassa kathessāmi, attanā pana jānitukāmatāya pucchāmi, tvaṃ mayhaṃ saddahitvā nibbhayo hutvā kathehīti. Nāgarājā ‘‘na kathessāmi, bhante’’ti vanditvā pakkāmi. Punadivasepi pucchi, tathāpissa na kathesi.

Atha naṃ tatiyadivase āgantvā nisinnaṃ, ‘‘nāgarāja, ajja tatiyo divaso, mama pucchantassa kimatthaṃ na kathesī’’ti āha. ‘‘Tumhe aññassa ācikkhissathā’’ti bhayena, bhanteti. Kassaci na kathessāmi, nibbhayo kathehīti. ‘‘Tena hi, bhante, aññassa mā kathayitthā’’ti paṭiññaṃ gahetvā, ‘‘bhante, mayaṃ mahante mahante pāsāṇe gilitvā bhāriyā hutvā nipajjitvā supaṇṇānaṃ āgamanakāle mukhaṃ nibbāhetvā dante vivaritvā supaṇṇe ḍaṃsituṃ acchāma, te āgantvā amhākaṃ sīsaṃ gaṇhanti, tesaṃ amhe garubhāre hutvā nipanne uddharituṃ vāyamantānaññeva udakaṃ ottharati. Te sīdantā antoudakeyeva maranti, iminā kāraṇena bahū supaṇṇā vinassanti, tesaṃ amhe gaṇhantānaṃ kiṃ sīsena gahitena, bālā naṅguṭṭhe gahetvā amhe heṭṭhāsīsake katvā gahitaṃ gocaraṃ mukhena chaḍḍāpetvā lahuke katvā gantuṃ sakkontī’’ti so attano rahassakāraṇaṃ tassa dussīlassa kathesi.

Atha tasmiṃ pakkante supaṇṇarājā āgantvā karampiyaacelaṃ vanditvā ‘‘kiṃ, bhante, pucchitaṃ te nāgarājassa guyhakāraṇa’’nti āha. So ‘‘āmāvuso’’ti vatvā sabbaṃ tena kathitaniyāmeneva kathesi. Taṃ sutvā supaṇṇo ‘‘nāgarājena ayuttaṃ kataṃ, ñātīnaṃ nāma nassananiyāmo parassa na kathetabbo, hotu, ajjeva mayā supaṇṇavātaṃ katvā paṭhamaṃ etameva gahetuṃ vaṭṭatī’’ti supaṇṇavātaṃ katvā paṇḍaranāgarājānaṃ naṅguṭṭhe gahetvā heṭṭhāsīsaṃ katvā gahitagocaraṃ chaḍḍāpetvā uppatitvā ākāsaṃ pakkhandi. Paṇḍaro ākāse heṭṭhāsīsakaṃ olambanto ‘‘mayāva mama dukkhaṃ ābhata’’nti paridevanto āha –

258. ‘‘Vikiṇṇavācaṃ aniguyhamantaṃ, asaññataṃ aparicakkhitāraṃ;
Bhayaṃ tamanveti sayaṃ abodhaṃ, nāgaṃ yathā paṇḍarakaṃ supaṇṇo.

259. ‘‘Yo guyhamantaṃ parirakkhaṇeyyaṃ, mohā naro saṃsati hāsamāno;
Taṃ bhinnamantaṃ bhayamanveti khippaṃ, nāgaṃ yathā paṇḍarakaṃ supaṇṇo.

260. ‘‘Nānumitto garuṃ atthaṃ, guyhaṃ veditumarahati;
Sumitto ca asambuddhaṃ, sambuddhaṃ vā anatthavā.

261. ‘‘Vissāsamāpajjimahaṃ acelaṃ, samaṇo ayaṃ sammato bhāvitatto;
Tassāhamakkhiṃ vivariṃ guyhamatthaṃ, atītamattho kapaṇaṃ rudāmi.

262. ‘‘Tassāhaṃ paramaṃ brahme guyhaṃ, vācaṃ himaṃ nāsakkhiṃ saṃyametuṃ;
Tappakkhato hi bhayamāgataṃ mamaṃ, atītamattho kapaṇaṃ rudāmi.

263. ‘‘Yo ve naro suhadaṃ maññamāno, guyhamatthaṃ saṃsati dukkulīne;
Dosā bhayā athavā rāgarattā, pallatthito bālo asaṃsayaṃ so.

264. ‘‘Tirokkhavāco asataṃ paviṭṭho, yo saṅgatīsu mudīreti vākyaṃ;
Āsīviso dummukhotyāhu taṃ naraṃ, ārā ārā saṃyame tādisamhā.

265. ‘‘Annaṃ pānaṃ kāsikacandanañca, manāpitthiyo mālamucchādanañca;
Ohāya gacchāmase sabbakāme, supaṇṇa pāṇūpagatāva tyamhā’’ti.

Tattha **vikiṇṇavāca**nti patthaṭavacanaṃ. **Aniguyhamanta**nti appaṭicchannamantaṃ. **Asaññata**nti kāyadvārādīni rakkhituṃ asakkontaṃ. **Aparicakkhitāra**nti ‘‘ayaṃ mayā kathitamantaṃ rakkhituṃ sakkhissati, na sakkhissatī’’ti puggalaṃ oloketuṃ upaparikkhituṃ asakkontaṃ. **Bhayaṃ tamanvetī**ti taṃ imehi catūhi aṅgehi samannāgataṃ abodhaṃ duppaññaṃ puggalaṃ sayaṃkatameva bhayaṃ anveti, yathā maṃ paṇḍarakanāgaṃ supaṇṇo anvāgatoti. **Saṃsati hāsamāno**ti rakkhituṃ asamatthassa pāpapurisassa hāsamāno katheti. **Nānumitto**ti anuvattanamattena yo mitto, na hadayena, so guyhaṃ atthaṃ jānituṃ nārahatīti paridevati. **Asambuddha**nti asambuddhanto ajānanto, appaññoti attho. **Sambuddha**nti sambuddhanto jānanto, sappaññoti attho. Idaṃ vuttaṃ hoti – ‘‘yopi suhadayo mitto vā amitto vā appañño sappaññopi vā yo anatthavā anatthacaro, sopi guyhaṃ veditum nārahate’’ti.

Samaṇo ayanti ayaṃ samaṇoti ca lokasammatoti ca bhāvitattoti ca maññamāno ahaṃ etasmiṃ vissāsamāpajjiṃ. **Akkhi**nti kathesiṃ. **Atītamattho**ti atītattho, atikkantattho hutvā idāni kapaṇaṃ rudāmīti paridevati. **Tassā**ti tassa acelakassa. **Brahme**ti supaṇṇaṃ ālapati. **Saṃyametu**nti imaṃ guyhavācaṃ rahassakāraṇaṃ rakkhituṃ nāsakkhiṃ. **Tappakkhato hī**ti idāni idaṃ bhayaṃ mama tassa acelakassa pakkhato koṭṭhāsato santikā āgataṃ, iti atītattho kapaṇaṃ rudāmīti. **Suhada**nti ‘‘suhado mama aya’’nti maññamāno. **Dukkulīne**ti akulaje nīce. **Dosā**ti etehi dosādīhi kāraṇehi yo evarūpaṃ guyhaṃ saṃsati, so bālo asaṃsayaṃ **pallatthito** parivattetvā pāpito, hatoyeva nāmāti attho.

Tirokkhavācoti attano yaṃ vācaṃ kathetukāmo, tassā tirokkhakatattā paṭicchannavāco. **Asataṃ paviṭṭho**ti asappurisānaṃ antaraṃ paviṭṭho asappurisesu pariyāpanno. **Saṅgatīsu mudīretī**ti yo evarūpo paresaṃ rahassaṃ sutvāva parisamajjhesu ‘‘asukena asukaṃ nāma kataṃ vā vuttaṃ vā’’ti vākyaṃ udīreti, taṃ naraṃ ‘‘āsīviso dummukho pūtimukho’’ti āhu, tādisamhā purisā **ārā ārā saṃyame,** dūrato dūratova virameyya, parivajjeyya nanti attho. **Mālamucchādanañcā**ti mālañca dibbaṃ catujjātiyagandhañca ucchādanañca. **Ohāyā**ti ete dibbaannādayo sabbakāme ajja mayaṃ ohāya chaḍḍetvā gamissāma. **Supaṇṇa, pāṇūpagatāva tyamhā**ti, bho supaṇṇa, pāṇehi upagatāva te amhā, saraṇaṃ no hohīti.

Evaṃ paṇḍarako ākāse heṭṭhāsīsako olambanto aṭṭhahi gāthāhi paridevi. Supaṇṇo tassa paridevanasaddaṃ sutvā, ‘‘nāgarāja attano rahassaṃ acelakassa kathetvā idāni kimatthaṃ paridevasī’’ti taṃ garahitvā gāthamāha –

266. ‘‘Ko nīdha tiṇṇaṃ garahaṃ upeti, asmiṃdha loke pāṇabhū nāgarāja;
Samaṇo supaṇṇo athavā tvameva, kiṃkāraṇā paṇḍarakaggahīto’’ti.

Tattha **ko nīdhā**ti idha amhesu tīsu janesu ko nu. **Asmiṃdhā**ti ettha **idhā**ti nipātamattaṃ, asmiṃ loketi attho. **Pāṇabhū**ti pāṇabhūto. **Athavā tvamevā**ti udāhu tvaṃyeva. Tattha samaṇaṃ tāva mā garaha, so hi upāyena taṃ rahassaṃ pucchi. Supaṇṇampi mā garaha, ahañhi tava paccatthikova. **Paṇḍarakaggahīto**ti, samma paṇḍaraka, ‘‘ahaṃ kiṃkāraṇā supaṇṇena gahito’’ti cintetvā ca pana attānameva garaha, tayā hi rahassaṃ kathentena attanāva attano anattho katoti ayamettha adhippāyo.

Taṃ sutvā paṇḍarako itaraṃ gāthamāha –

267. ‘‘Samaṇoti me sammatatto ahosi, piyo ca me manasā bhāvitatto;
Tassāhamakkhiṃ vivariṃ guyhamatthaṃ, atītamattho kapaṇaṃ rudāmī’’ti.

Tattha **sammatatto**ti so samaṇo mayhaṃ ‘‘sappuriso aya’’nti sammatabhāvo ahosi. **Bhāvitatto**ti sambhāvitabhāvo ca me ahosīti.

Tato supaṇṇo catasso gāthā abhāsi –

268. ‘‘Na catthi satto amaro pathabyā, paññāvidhā natthi na ninditabbā;
Saccena dhammena dhitiyā damena, alabbhamabyāharatī naro idha.

269. ‘‘Mātā pitā paramā bandhavānaṃ, nāssa tatiyo anukampakatthi;
Tesampi guyhaṃ paramaṃ na saṃse, mantassa bhedaṃ parisaṅkamāno.

270. ‘‘Mātā pitā bhaginī bhātaro ca, sahāyā vā yassa honti sapakkhā;
Tesampi guyhaṃ paramaṃ na saṃse, mantassa bhedaṃ parisaṅkamāno.

271. ‘‘Bhariyā ce purisaṃ vajjā, komārī piyabhāṇinī;
Puttarūpayasūpetā, ñātisaṅghapurakkhatā;
Tassāpi guyhaṃ paramaṃ na saṃse, mantassa bhedaṃ parisaṅkamāno’’ti.

Tattha **amaro**ti amaraṇasabhāvo satto nāma natthi. **Paññāvidhā natthī**ti **na**-kāro padasandhikaro, paññāvidhā atthīti attho. Idaṃ vuttaṃ hoti – nāgarāja, loke amaropi natthi, paññāvidhāpi atthi, sā aññesaṃ paññākoṭṭhāsasaṅkhātā paññāvidhā attano jīvitahetu na ninditabbāti. Atha vā **paññāvidhā**ti paññāsadisā na ninditabbā nāma aññā dhammajāti natthi, taṃ kasmā nindasīti. Yesaṃ pana ‘‘paññāvidhānampi na ninditabba’’ntipi pāṭho, tesaṃ ujukameva. **Saccenā**tiādīsu vacīsaccena ca sucaritadhammena ca paññāsaṅkhātāya dhitiyā ca indriyadamena ca **alabbhaṃ** dullabhaṃ aṭṭhasamāpattimaggaphalanibbānasaṅkhātampi visesaṃ **abyāharati** āvahati taṃ nipphādeti naro idha, tasmā nārahasi acelaṃ ninditum, attānameva garaha. Acelena hi attano paññavantatāya upāyakusalatāya ca vañcetvā tvaṃ rahassaṃ guyhaṃ mantaṃ pucchitoti attho.

Paramāti ete ubho bandhavānaṃ uttamabandhavā nāma. **Nāssa tatiyo**ti assa puggalassa mātāpitūhi añño tatiyo satto anukampako nāma natthi, mantassa bhedaṃ parisaṅkamāno paṇḍito tesaṃ mātāpitūnampi paramaṃ guyhaṃ na saṃseyya, tvaṃ pana mātāpitūnampi akathetabbaṃ acelakassa kathesīti attho. **Sahāyā vā**ti suhadayamittā vā. **Sapakkhā**ti petteyyamātulapitucchādayo samānapakkhā ñātayo. **Tesampī**ti etesampi ñātimittānaṃ na katheyya, tvaṃ pana acelakassa kathesi, attanova kujjhassūti dīpeti. **Bhariyā ce**ti komārī piyabhāṇinī puttehi ca rūpena ca yasena ca upetā evarūpā bhariyāpi ce ‘‘ācikkhāhi me tava guyha’’nti vadeyya, tassāpi na saṃseyya.

Tato parā –

272. ‘‘Na guyhamatthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ;
Na hi pātukato sādhu, guyho attho pajānatā.

273. ‘‘Thiyā guyhaṃ na saṃseyya, amittassa ca paṇḍito;
Yo cāmisena saṃhīro, hadayattheno ca yo naro.

274. ‘‘Guyhamatthaṃ asambuddhaṃ, sambodhayati yo naro;
Mantabhedabhayā tassa, dāsabhūto titikkhati.

275. ‘‘Yāvanto purisassatthaṃ, guyhaṃ jānanti mantinaṃ;
Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje;

276. ‘‘Vivicca bhāseyya divā rahassaṃ, rattiṃ giraṃ nātivelaṃ pamuñce;
Upassutikā hi suṇanti mantaṃ, tasmā manto khippamupeti bheda’’nti. –

Pañca gāthā umaṅgajātake pañcapaṇḍitapañhe āvi bhavissanti.

Tato parāsu –

277. ‘‘Yathāpi assa nagaraṃ mahantaṃ, advārakaṃ āyasaṃ bhaddasālaṃ;
Samantakhātāparikhāupetaṃ, evampi me te idha guyhamantā.

278. ‘‘Ye guyhamantā avikiṇṇavācā, daḷhā sadatthesu narā dujivha;
Ārā amittā byavajanti tehi, āsīvisā vā riva sattusaṅghā’’ti. –

Dvīsu gāthāsu **bhaddasāla**nti āpaṇādīhi sālāhi sampannaṃ. **Samantakhātāparikhāupeta**nti samantakhātāhi tīhi parikhāhi upagataṃ. **Evampi me**ti evampi mayhaṃ te purisā khāyanti. Katare? Ye idha guyhamantā. Idaṃ vuttaṃ hoti – yathā advārakassa ayomayanagarassa manussānaṃ upabhogaparibhogo antova hoti, na abbhantarimā bahi nikkhamanti, na bāhirā anto pavisanti, aparāparaṃ sañcāro chijjati, guyhamantā purisā evarūpā honti, attano guyhaṃ attano antoyeva jīrāpenti, na aññassa kathentīti. **Daḷhā sadatthesū**ti attano atthesu thirā. **Dujivhā**ti paṇḍarakanāgaṃ ālapati. **Byavajantī**ti paṭikkamanti. **Āsīvisā vā riva sattusaṅghā**ti ettha **vā**ti nipātamattaṃ, āsīvisā sattusaṅghā rivāti attho. Yathā āsīvisato sattusaṅghā jīvitukāmā manussā ārā paṭikkamanti, evaṃ tehi guyhamantehi narehi ārā amittā paṭikkamanti, upagantuṃ okāsaṃ na labhantīti vuttaṃ hoti.

Evaṃ supaṇṇena dhamme kathite paṇḍarako āha –

279. ‘‘Hitvā gharaṃ pabbajito acelo, naggo muṇḍo carati ghāsahetu;
Tamhi nu kho vivariṃ guyhamatthaṃ, atthā ca dhammā ca apaggatāmhā.

280. ‘‘Kathaṃkaro hoti supaṇṇarāja, kiṃsīlo kena vatena vattaṃ;
Samaṇo caraṃ hitvā mamāyitāni, kathaṃkaro saggamupeti ṭhāna’’nti.

Tattha **ghāsahetū**ti nissiriko kucchipūraṇatthāya khādanīyabhojanīye pariyesanto carati. **Apaggatāmhā**ti apagatā parihīnāmhā. **Kathaṃkaro**ti idaṃ nāgarājā tassa naggassa samaṇabhāvaṃ ñatvā samaṇapaṭipattiṃ pucchanto āha. Tattha **kiṃsīlo**ti katarena ācārena samannāgato. **Kena vatenā**ti katarena vatasamādānena vattanto. **Samaṇo cara**nti pabbajjāya caranto taṇhāmamāyitāni hitvā kathaṃ samitapāpasamaṇo nāma hoti. **Sagga**nti kathaṃ karonto ca suṭṭhu aggaṃ devanagaraṃ so samaṇo upetīti.

Supaṇṇo āha –

281. ‘‘Hiriyā titikkhāya damenupeto, akkodhano pesuṇiyaṃ pahāya;
Samaṇo caraṃ hitvā mamāyitāni, evaṃkaro saggamupeti ṭhāna’’nti.

Tattha **hiriyā**ti, samma nāgarāja, ajjhattabahiddhāsamuṭṭhānehi hirottappehi titikkhāsaṅkhātāya adhivāsanakhantiyā indriyadamena ca upeto akujjhanasīlo pisuṇavācaṃ pahāya taṇhāmamāyitāni ca hitvā pabbajjāya caranto samaṇo nāma hoti, evaṃkaroyeva ca etāni hirīādīni kusalāni karonto saggamupeti ṭhānanti.

Idaṃ supaṇṇarājassa dhammakathaṃ sutvā paṇḍarako jīvitaṃ yācanto gāthamāha –

282. ‘‘Mātāva puttaṃ taruṇaṃ tanujjaṃ, samphassatā sabbagattaṃ phareti;
Evampi me tvaṃ pāturahu dijinda, mātāva puttaṃ anukampamāno’’ti.

Tassattho – yathā mātā **tanujaṃ** attano sarīrajātaṃ taruṇaṃ puttaṃ samphassataṃ disvā taṃ ure nipajjāpetvā thaññaṃ pāyentī puttasamphassena sabbaṃ attano gattaṃ phareti, napi mātā puttato bhāyati napi putto mātito, evampi me tvaṃ **pāturahu** pātubhūto **dijinda** dijarāja, tasmā mātāva puttaṃ mudukena hadayena anukampamāno maṃ passa, jīvitaṃ me dehīti.

Athassa supaṇṇo jīvitaṃ dento itaraṃ gāthamāha –

283. ‘‘Handajja tvaṃ muñca vadhā dujivha, tayo hi puttā na hi añño atthi;
Antevāsī dinnako atrajo ca, rajjassu puttaññataro me ahosī’’ti.

Tattha **muñcā**ti mucca, ayameva vā pāṭho. **Dujivhā**ti taṃ ālapati. **Añño**ti añño catuttho putto nāma natthi. **Antevāsī**ti sippaṃ vā uggaṇhamāno pañhaṃ vā suṇanto santike nivuttho. **Dinnako**ti ‘‘ayaṃ te putto hotū’’ti parehi dinno. **Rajjassū**ti abhiramassu. **Aññataro**ti tīsu puttesu aññataro antevāsī putto me tvaṃ jātoti dīpeti.

Evañca pana vatvā ākāsā otaritvā taṃ bhūmiyaṃ patiṭṭhāpesi. Tamatthaṃ pakāsento satthā dve gāthā abhāsi –

284. ‘‘Icceva vākyaṃ visajjī supaṇṇo, bhumyaṃ patiṭṭhāya dijo dujivhaṃ;
Muttajja tvaṃ sabbabhayātivatto, thalūdake hohi mayābhigutto.

285. ‘‘Ātaṅkinaṃ yathā kusalo bhisakko, pipāsitānaṃ rahadova sīto;
Vesmaṃ yathā himasītaṭṭitānaṃ, evampi te saraṇamahaṃ bhavāmī’’ti.

Tattha **icceva vākya**nti iti evaṃ vacanaṃ vatvā taṃ nāgarājaṃ vissajji. **Bhumya**nti so sayampi bhūmiyaṃ patiṭṭhāya dijo taṃ dujivhaṃ samassāsento mutto ajja tvaṃ ito paṭṭhāya sabbabhayāni ativatto thale ca udake ca mayā abhigutto rakkhito hohīti āha. **Ātaṅkina**nti gilānānaṃ. **Evampi te**ti evaṃ ahaṃ tava saraṇaṃ bhavāmi.

Gaccha tvanti uyyojesi. So nāgarājā nāgabhavanaṃ pāvisi. Itaropi supaṇṇabhavanaṃ gantvā ‘‘mayā paṇḍarakanāgo sapathaṃ katvā saddahāpetvā vissajjito, kīdisaṃ nu kho mayi tassa hadayaṃ, vīmaṃsissāmi na’’nti nāgabhavanaṃ gantvā supaṇṇavātaṃ akāsi. Taṃ disvā nāgo ‘‘supaṇṇarājā maṃ gahetuṃ āgato bhavissatī’’ti maññamāno byāmasahassamattaṃ attabhāvaṃ māpetvā pāsāṇe ca vālukañca gilitvā bhāriyo hutvā naṅguṭṭhaṃ heṭṭhākatvā bhogamatthake phaṇaṃ dhārayamāno nipajjitvā supaṇṇarājānaṃ ḍaṃsitukāmo viya ahosi. Taṃ disvā supaṇṇo itaraṃ gāthamāha –

286. ‘‘Sandhiṃ katvā amittena, aṇḍajena jalābuja;
Vivariya dāṭhaṃ sesi, kuto taṃ bhayamāgata’’nti.

Taṃ sutvā nāgarājā tisso gāthā abhāsi –

287. ‘‘Saṅketheva amittasmiṃ, mittasmimpi na vissase;
Abhayā bhayamuppannaṃ, api mūlāni kantati.

288. ‘‘Kathaṃ nu vissase tyamhi, yenāsi kalaho kato;
Niccayattena ṭhātabbaṃ, so disabbhi na rajjati.

289. ‘‘Vissāsaye na ca taṃ vissayeyya, asaṅkito saṅkito ca bhaveyya;
Tathā tathā viññū parakkameyya, yathā yathā bhāvaṃ paro na jaññā’’ti.

Tattha **abhayā**ti abhayaṭṭhānabhūtā mittamhā bhayaṃ uppannaṃ jīvitasaṅkhātāni mūlāneva kantati. **Tyamhī**ti tasmiṃ. **Yenāsī**ti yena saddhiṃ kalaho kato ahosi. **Niccayattenā**ti niccapaṭiyattena. **So disabbhi na rajjatī**ti yo niccayattena abhitiṭṭhati, so attano sattūhi saddhiṃ vissāsavasena na rajjati, tato tesaṃ yathākāmakaraṇīyo na hotīti attho. **Vissāsaye**ti paraṃ attani vissāsaye, taṃ pana sayaṃ na vissaseyya. Parena asaṅkito attanā ca so saṅkito bhaveyya. **Bhāvaṃ paro**ti yathā yathā paṇḍito parakkamati, tathā tathā tassa paro bhāvaṃ na jānāti, tasmā paṇḍitena vīriyaṃ kātabbamevāti dīpeti.

Iti te aññamaññaṃ sallapitvā samaggā sammodamānā ubhopi acelakassa assamaṃ agamiṃsu. Tamatthaṃ pakāsento satthā āha –

290. ‘‘Te devavaṇṇā sukhumālarūpā, ubho samā sujayā puññakhandhā;
Upāgamuṃ karampiyaṃ acelaṃ, missībhūtā assavāhāva nāgā’’ti.

Tattha **samā**ti samānarūpā sadisasaṇṭhānā hutvā. **Sujayā**ti suvayā parisuddhā, ayameva vā pāṭho. **Puññakhandhā**ti katakusalatāya puññakkhandhā viya. **Missībhūtā**ti hatthena hatthaṃ gahetvā kāyamissībhāvaṃ upagatā. **Assavāhāva nāgā**ti dhure yuttakā rathavāhā dve assā viya purisanāgā tassa assamaṃ agamiṃsu.

Gantvā ca pana supaṇṇarājā cintesi – ‘‘ayaṃ nāgarājā acelakassa jīvitaṃ na dassati, etaṃ dussīlaṃ na vandissāmī’’ti. So bahi ṭhatvā nāgarājānameva tassa santikaṃ pesesi. Taṃ sandhāya satthā itaraṃ gāthamāha.

291. ‘‘Tato have paṇḍarako acelaṃ, sayamevupāgamma idaṃ avoca;
Muttajjahaṃ sabbabhayātivatto, na hi nūna tuyhaṃ manaso piyamhā’’ti.

Tattha **piyamhā**ti dussīlanaggabhoggamusāvādi nūna mayaṃ tava manaso na piyā ahumhāti paribhāsi.

Tato acelo itaraṃ gāthamāha –

292. ‘‘Piyo hi me āsi supaṇṇarājā, asaṃsayaṃ paṇḍarakena saccaṃ;
So rāgarattova akāsimetaṃ, pāpakammaṃ sampajāno na mohā’’ti.

Tattha **paṇḍarakenā**ti tayā paṇḍarakena so mama piyataro ahosi, saccametaṃ. **So**ti so ahaṃ tasmiṃ supaṇṇe rāgena ratto hutvā etaṃ pāpakammaṃ jānantova akāsiṃ, na mohena ajānantoti.

Taṃ sutvā nāgarājā dve gāthā abhāsi –

293. ‘‘Na me piyaṃ appiyaṃ vāpi hoti, sampassato lokamimaṃ parañca;
Susaññatānañhi viyañjanena, asaññato lokamimaṃ carāsi.

294. ‘‘Ariyāvakāsosi anariyovāsi, asaññato saññatasannikāso;
Kaṇhābhijātikosi anariyarūpo, pāpaṃ bahuṃ duccaritaṃ acārī’’ti.

Tattha **na me**ti ambho dussīlanaggamusāvādi pabbajitassa hi imañca parañca lokaṃ sampassato piyaṃ vā me appiyaṃ vāpi meti na hoti, tvaṃ pana **susaññatānaṃ** sīlavantānaṃ byañjanena pabbajitaliṅgena asaññato hutvā imaṃ lokaṃ vañcento carasi. **Ariyāvakāsosī**ti ariyapaṭirūpakosi. **Asaññato**ti kāyādīhi asaññatosi. **Kaṇhābhijātiko**ti kāḷakasabhāvo. **Anariyarūpo**ti ahirikasabhāvo. **Acārī**ti akāsi.

Iti taṃ garahitvā idāni abhisapanto imaṃ gāthamāha –

295. ‘‘Aduṭṭhassa tuvaṃ dubbhi, dubbhī ca pisuṇo casi;
Etena saccavajjena, muddhā te phalatu sattadhā’’ti.

Tassattho – ambho dubbhi tvaṃ aduṭṭhassa mittassa dubbhī cāsi, pisuṇo cāsi, etena saccavajjena muddhā te sattadhā phalatūti.

Iti nāgarājassa sapantasseva acelakassa sīsaṃ sattadhā phali. Nisinnaṭṭhāneyevassa bhūmi vivaraṃ adāsi. So pathaviṃ pavisitvā avīcimhi nibbatti, nāgarājasupaṇṇarājānopi attano bhavanameva agamiṃsu. Satthā tassa pathaviṃ paviṭṭhabhāvaṃ pakāsento osānagāthamāha –

296. ‘‘Tasmā hi mittānaṃ na dubbhitabbaṃ, mittadubbhā pāpiyo natthi añño;
Āsittasatto nihato pathabyā, indassa vākyena hi saṃvaro hato’’ti.

Tattha **tasmā**ti yasmā mittadubbhikammassa pharuso vipāko, tasmā. **Āsittasatto**ti āsittavisena satto. **Indassā**ti nāgindassa vākyena. **Saṃvaro**ti ‘‘ahaṃ saṃvare ṭhitosmī’’ti paṭiññāya evaṃ paññāto ājīvako hatoti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto musāvādaṃ katvā pathaviṃ paviṭṭhoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā acelako devadatto ahosi, nāgarājā sāriputto, supaṇṇarājā pana ahameva ahosi’’nti.

Paṇḍaranāgarājajātakavaṇṇanā aṭṭhamā.

## [519] 9. Sambulājātakavaṇṇanā

Kā vedhamānāti idaṃ satthā jetavane viharanto mallikaṃ deviṃ ārabbha kathesi. Vatthu **kummāsapiṇḍijātake** (jā. 1.7.142 ādayo) vitthāritameva. Sā pana tathāgatassa tiṇṇaṃ kummāsapiṇḍikānaṃ dānānubhāvena taṃ divasaññeva rañño aggamahesibhāvaṃ patvā pubbuṭṭhāyitādīhi pañcahi kalyāṇadhammehi samannāgatā ñāṇasampannā buddhupaṭṭhāyikā patidevatā ahosi. Tassā patidevatābhāvo sakalanagare pākaṭo ahosi. Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, mallikā devī kira vattasampannā ñāṇasampannā patidevatā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesā vattasampannā patidevatāyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadattassa rañño sotthiseno nāma putto ahosi. Taṃ rājā vayappattaṃ uparajje patiṭṭhapesi, sambulā nāmassa aggamahesī ahosi uttamarūpadharā sarīrappabhāsampannā, nivāte jalamānā dīpasikhā viya khāyati. Aparabhāge sotthisenassa sarīre kuṭṭhaṃ uppajjati, vejjā tikicchituṃ nāsakkhiṃsu. So bhijjamāne kuṭṭhe paṭikūlo hutvā vippaṭisāraṃ patvā ‘‘ko me rajjena attho, araññe anāthamaraṇaṃ marissāmī’’ti rañño ārocāpetvā itthāgāraṃ chaḍḍetvā nikkhami. Sambulā bahūhi upāyehi nivattiyamānāpi anivattitvāva ‘‘ahaṃ taṃ sāmikaṃ araññe paṭijaggissāmī’’ti vatvā saddhiññeva nikkhami. So araññaṃ pavisitvā sulabhamūlaphalāphale chāyūdakasampanne padese paṇṇasālaṃ katvā vāsaṃ kappesi. Rājadhītā taṃ paṭijaggi. Kathaṃ? Sā hi pāto vuṭṭhāya assamapadaṃ sammajjitvā pānīyaparibhojanīyaṃ upaṭṭhapetvā dantakaṭṭhañca mukhadhovanañca upanāmetvā mukhe dhote nānāosadhāni pisitvā tassa vaṇe makkhetvā madhuramadhurāni phalāphalāni khādāpetvā mukhaṃ vikkhāletvā hatthesu dhotesu ‘‘appamatto hohi devā’’ti vatvā vanditvā pacchikhaṇittiaṅkusake ādāya phalāphalatthāya araññaṃ pavisitvā phalāphalāni āharitvā ekamante ṭhapetvā ghaṭena udakaṃ āharitvā nānācuṇṇehi ca mattikāhi ca sotthisenaṃ nhāpetvā puna madhuraphalāphalāni upanāmeti. Paribhogāvasāne vāsitapānīyaṃ upanetvā sayaṃ phalāphalāni paribhuñjitvā padarasantharaṃ saṃvidahitvā tasmiṃ tattha nipanne tassa pāde dhovitvā sīsaparikammapiṭṭhiparikammapādaparikammāni katvā sayanapassaṃ upagantvā nipajjati. Etenupāyena sāmikaṃ paṭijaggi.

Sā ekadivasaṃ araññe phalāphalaṃ āharantī ekaṃ girikandaraṃ disvā sīsato pacchiṃ otāretvā kandaratīre ṭhapetvā ‘‘nhāyissāmī’’ti otaritvā haliddāya sarīraṃ ubbaṭṭetvā nhatvā sudhotasarīrā uttaritvā vākacīraṃ nivāsetvā kandaratīre aṭṭhāsi. Athassā sarīrappabhāya vanaṃ ekobhāsaṃ ahosi. Tasmiṃ khaṇe eko dānavo gocaratthāya caranto taṃ disvā paṭibaddhacitto hutvā gāthādvayaṃ āha –

297. ‘‘Kā vedhamānā girikandarāyaṃ, ekā tuvaṃ tiṭṭhasi saṃhitūru;
Puṭṭhāsi me pāṇipameyyamajjhe, akkhāhi me nāmañca bandhave ca.

298. ‘‘Obhāsayaṃ vanaṃ rammaṃ, sīhabyagghanisevitaṃ;
Kā vā tvamasi kalyāṇi, kassa vā tvaṃ sumajjhime;
Abhivādemi taṃ bhadde, dānavāhaṃ namatthu te’’ti.

Tattha **kā vedhamānā**ti nhānamattatāya sītabhāvena kampamānā. **Saṃhitūrū**ti sampiṇḍitūru uttamaūrulakkhaṇe. **Pāṇipameyyamajjhe**ti hatthena minitabbamajjhe. **Kā vā tva**nti kā nāma vā tvaṃ bhavasi. **Abhivādemī**ti vandāmi. **Dānavāha**nti ahaṃ eko dānavo, ayaṃ namakkāro tava atthu, añjaliṃ te paggaṇhāmīti avaca.

Sā tassa vacanaṃ sutvā tisso gāthā abhāsi –

299. ‘‘Yo putto kāsirājassa, sotthisenoti taṃ vidū;
Tassāhaṃ sambulā bhariyā, evaṃ jānāhi dānava;
Abhivādemi taṃ bhante, sambulāhaṃ namatthu te.

300. ‘‘Vedehaputto bhaddante, vane vasati āturo;
Tamahaṃ rogasammattaṃ, ekā ekaṃ upaṭṭhahaṃ.

301. ‘‘Ahañca vanamuñchāya, madhumaṃsaṃ migābilaṃ;
Yadāharāmi taṃ bhakkho, tassa nūnajja nādhatī’’ti.

Tattha **vedehaputto**ti vedeharājadhītāya putto. **Rogasammatta**nti rogapīḷitaṃ. **Upaṭṭhaha**nti upaṭṭhahāmi paṭijaggāmi. ‘‘Upaṭṭhitā’’tipi pāṭho. **Vanamuñchāyā**ti vanaṃ uñchetvā uñchācariyaṃ caritvā. **Madhumaṃsa**nti nimmakkhikaṃ madhuñca migābilamaṃsañca sīhabyagghamigehi khāditamaṃsato atirittakoṭṭhāsaṃ. **Taṃ bhakkho**ti yaṃ ahaṃ āharāmi, taṃ bhakkhova so mama sāmiko. **Tassa nūnajjā**ti tassa maññe ajja āhāraṃ alabhamānassa sarīraṃ ātape pakkhittapadumaṃ viya **nādhati** upatappati milāyati.

Tato paraṃ dānavassa ca tassā ca vacanapaṭivacanagāthāyo honti –

302. ‘‘Kiṃ vane rājaputtena, āturena karissasi;
Sambule pariciṇṇena, ahaṃ bhattā bhavāmi te.

303. ‘‘Sokaṭṭāya durattāya, kiṃ rūpaṃ vijjate mama;
Aññaṃ pariyesa bhaddante, abhirūpataraṃ mayā.

304. ‘‘Ehimaṃ girimāruyha, bhariyā me catussatā;
Tāsaṃ tvaṃ pavarā hohi, sabbakāmasamiddhinī.

305. ‘‘Nūna tārakavaṇṇābhe, yaṃ kiñci manasicchasi;
Sabbaṃ taṃ pacuraṃ mayhaṃ, ramassvajja mayā saha.

306. ‘‘No ce tuvaṃ maheseyyaṃ, sambule kārayissasi;
Alaṃ tvaṃ pātarāsāya, paṇhe bhakkhā bhavissasi.

307. ‘‘Tañca sattajaṭo luddo, kaḷāro purisādako;
Vane nāthaṃ apassantiṃ, sambulaṃ aggahī bhuje.

308. ‘‘Adhipannā pisācena, luddenāmisacakkhunā;
Sā ca sattuvasaṃ pattā, patimevānusocati.

309. ‘‘Na me idaṃ tathā dukkhaṃ, yaṃ maṃ khādeyya rakkhaso;
Yañca me ayyaputtassa, mano hessati aññathā.

310. ‘‘Na santi devā pavasanti nūna, na hi nūna santi idha lokapālā;
Sahasā karontānamasaññatānaṃ, na hi nūna santi paṭisedhitāro’’ti.

Tattha **pariciṇṇenā**ti tena āturena pariciṇṇena kiṃ karissasi. **Sokaṭṭāyā**ti sokāturāya. ‘‘Sokaṭṭhāyā’’tipi pāṭho, soke ṭhitāyāti attho. **Durattāyā**ti duggatakapaṇabhāvappattāya attabhāvāya. **Ehima**nti mā tvaṃ durattāmhīti cintayi, etaṃ mama girimhi dibbavimānaṃ, ehi imaṃ giriṃ āruha. **Catussatā**ti tasmiṃ me vimāne aparāpi catussatā bhariyāyo atthi. **Sabbaṃ ta**nti yaṃ kiñci upabhogaparibhogavatthābharaṇādikaṃ icchasi, sabbaṃ taṃ nūna mayhaṃ pacuraṃ bahuṃ sulabhaṃ, tasmā mā kapaṇāmhīti cintayi, ehi mayā saha ramassūti vadati.

Maheseyyanti, ‘‘bhadde, sambule no ce me tvaṃ mahesibhāvaṃ kāressasi, pariyattā tvaṃ mama pātarāsāya, tena taṃ balakkārena vimānaṃ nessāmi, tatra maṃ asaṅgaṇhantī mama sve pātova bhakkhā bhavissasī’’ti evaṃ vatvā so sattahi jaṭāhi samannāgato luddako dāruṇo nikkhantadanto taṃ tasmiṃ vane kiñci attano nāthaṃ apassantiṃ sambulaṃ bhuje aggahesi. **Adhipannā**ti ajjhotthaṭā. **Āmisacakkhunā**ti kilesalolena. **Patimevā**ti attano acintetvā patimeva anusocati. **Mano hessatī**ti maṃ cirāyantiṃ viditvā aññathā cittaṃ bhavissati. **Na santi devā**ti idaṃ sā dānavena bhuje gahitā devatujjhāpanaṃ karontī āha. **Lokapālā**ti evarūpānaṃ sīlavantīnaṃ patidevatānaṃ pālakā lokapālā nūna idha loke na santīti paridevati.

Athassā sīlatejena sakkassa bhavanaṃ kampi, paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ñatvā vajiraṃ ādāya vegena gantvā dānavassa matthake ṭhatvā itaraṃ gāthamāha –

311. ‘‘Itthīnamesā pavarā yasassinī, santā samā aggirivuggatejā;
Tañce tuvaṃ rakkhasādesi kaññaṃ, muddhā ca hi sattadhā te phaleyya;
Mā tvaṃ dahī muñca patibbatāyā’’ti.

Tattha **santā**ti upasantā, atha vā paṇḍitā ñāṇasampannā. **Samā**ti kāyavisamādivirahitā. **Adesī**ti khādasi. **Phaleyyā**ti iminā me indavajirena paharitvā muddhā bhijjetha. **Mā tvaṃ dahī**ti tvaṃ imaṃ patibbataṃ mā tāpeyyāsīti.

Taṃ sutvā dānavo sambulaṃ vissajjesi. Sakko ‘‘punapi esa evarūpaṃ kareyyā’’ti cintetvā dānavaṃ devasaṅkhalikāya bandhitvā puna anāgamanāya tatiye pabbatantare vissajjesi, rājadhītaraṃ appamādena ovaditvā sakaṭṭhānameva gato. Rājadhītāpi atthaṅgate sūriye candālokena assamaṃ pāpuṇi. Tamatthaṃ pakāsento satthā aṭṭha gāthā abhāsi –

312. ‘‘Sā ca assamamāgacchi, pamuttā purisādakā;
Nīḷaṃ paḷinaṃ sakuṇīva, gatasiṅgaṃva ālayaṃ.

313. ‘‘Sā tattha paridevesi, rājaputtī yasassinī;
Sambulā utumattakkhā, vane nāthaṃ apassantī.

314. ‘‘Samaṇe brāhmaṇe vande, sampannacaraṇe ise;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

315. ‘‘Vande sīhe ca byagghe ca, ye ca aññe vane migā;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

316. ‘‘Tiṇā latāni osajho, pabbatāni vanāni ca;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

317. ‘‘Vande indīvarīsāmaṃ, rattiṃ nakkhattamāliniṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

318. ‘‘Vande bhāgīrathiṃ gaṅgaṃ, savantīnaṃ paṭiggahaṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

319. ‘‘Vande ahaṃ pabbatarājaseṭṭhaṃ, himavantaṃ siluccayaṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā’’ti.

Tattha **nīḷaṃ paḷinaṃ sakuṇīvā**ti yathā sakuṇikā mukhatuṇḍakena gocaraṃ gahetvā kenaci upaddavena sakuṇapotakānaṃ paḷinattā paḷinaṃ sakuṇinīḷaṃ āgaccheyya, yathā vā **gatasiṅgaṃ** nikkhantavacchakaṃ **ālayaṃ** suññaṃ vacchakasālaṃ vacchagiddhinī dhenu āgaccheyya, evaṃ suññaṃ assamaṃ āgacchīti attho. Tadā hi sotthiseno sambulāya ciramānāya ‘‘itthiyo nāma lolā, paccāmittampi me gahetvā āgaccheyyā’’ti parisaṅkanto paṇṇasālato nikkhamitvā gacchantaraṃ pavisitvā nisīdi. Tenetaṃ vuttaṃ. **Utumattakkhā**ti sokavegasañjātena uṇhena utunā mandalocanā. **Apassantī**ti tasmiṃ vane nāthaṃ attano patiṃ apassantī ito cito ca sandhāvamānā paridevesi.

Tattha **samaṇe brāhmaṇe**ti samitapāpabāhitapāpe samaṇe brāhmaṇe. **Sampannacaraṇe**ti saha sīlena aṭṭhannaṃ samāpattīnaṃ vasena ca sampannacaraṇe ise vandeti evaṃ vatvā rājaputtaṃ apassantī tumhākaṃ saraṇaṃ gatā amhi. Sace me sāmikassa nisinnaṭṭhānaṃ jānātha, ācikkhathāti paridevesīti attho. Sesagāthāsupi eseva nayo. **Tiṇā latāni osajho**ti antopheggubahisāratiṇāni ca latāni ca antosāraosadhiyo ca. Imaṃ gāthaṃ tiṇādīsu nibbattadevatā sandhāyāha. **Indīvarīsāma**nti indīvarīpupphasamānavaṇṇaṃ. **Nakkhattamālini**nti nakkhattapaṭipāṭisamannāgataṃ. **Tumhaṃmhī**ti rattiṃ sandhāya tampi amhīti āha. **Bhāgīrathiṃ gaṅga**nti evaṃpariyāyanāmikaṃ gaṅgaṃ. **Savantīna**nti aññāsaṃ bahūnaṃ nadīnaṃ paṭiggāhikaṃ. Gaṅgāya nibbattadevataṃ sandhāyevamāha. Himavantepi eseva nayo.

Taṃ evaṃ paridevamānaṃ disvā sotthiseno cintesi – ‘‘ayaṃ ativiya paridevati, na kho panassā bhāvaṃ jānāmi, sace mayi sinehena evaṃ karoti, hadayampissā phaleyya, parigganhissāmi tāva na’’nti gantvā paṇṇasāladvāre nisīdi. Sāpi paridevamānāva paṇṇasāladvāraṃ gantvā tassa pāde vanditvā ‘‘kuhiṃ gatosi, devā’’ti āha. Atha naṃ so, ‘‘bhadde, tvaṃ aññesu divasesu na imāya velāya āgacchasi, ajja atisāyaṃ āgatāsī’’ti pucchanto gāthamāha –

320. ‘‘Atisāyaṃ vatāgañchi, rājaputti yasassini;
Kena nujja samāgacchi, ko te piyataro mayā’’ti.

Atha naṃ sā ‘‘ahaṃ, ayyaputta, phalāphalāni ādāya āgacchantī ekaṃ dānavaṃ passiṃ, so mayi paṭibaddhacitto hutvā maṃ hatthe gaṇhitvā ‘sace mama vacanaṃ na karosi, khādissāmi ta’nti āha, ahaṃ tāya velāya taññeva anusocantī evaṃ paridevi’’nti vatvā gāthamāha –

321. ‘‘Idaṃ khohaṃ tadāvocaṃ, gahitā tena sattunā;
Na me idaṃ tathā dukkhaṃ, yaṃ maṃ khādeyya rakkhaso;
Yañca me ayyaputtassa, mano hessati aññathā’’ti.

Athassa sesampi pavattiṃ ārocentī ‘‘tena panāhaṃ, deva, dānavena gahitā attānaṃ vissajjāpetuṃ asakkontī devatujjhāpanakammaṃ akāsiṃ, atha sakko vajirahattho āgantvā ākāse ṭhito dānavaṃ santajjetvā maṃ vissajjāpetvā taṃ devasaṅkhalikāya bandhitvā tatiye pabbatantare khipitvā pakkāmi, evāhaṃ sakkaṃ nissāya jīvitaṃ labhi’’nti āha. Taṃ sutvā sotthiseno, ‘‘bhadde, hotu, mātugāmassa antare saccaṃ nāma dullabhaṃ, himavante hi bahū vanacarakatāpasavijjādharādayo santi, ko tuyhaṃ saddahissatī’’ti vatvā gāthamāha –

322. ‘‘Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevodake gata’’nti.

Sā tassa vacanaṃ sutvā, ‘‘ayyaputta, ahaṃ taṃ asaddahantaṃ mama saccabaleneva tikicchissāmī’’ti udakassa kalasaṃ pūretvā saccakiriyaṃ katvā tassa sīse udakaṃ āsiñcantī gāthamāha –

323. ‘‘Tathā maṃ saccaṃ pāletu, pālayissati ce mamaṃ;
Yathāhaṃ nābhijānāmi, aññaṃ piyataraṃ tayā;
Etena saccavajjena, byādhi te vūpasammatū’’ti.

Tattha tathā-saddo ‘‘ce mama’’nti iminā saddhiṃ yojetabbo. Idaṃ vuttaṃ hoti – yathāhaṃ vadāmi, tathā ce mama vacanaṃ saccaṃ, atha maṃ idānipi pāletu, āyatimpi pālessati, idāni me vacanaṃ suṇātha ‘‘yathāhaṃ nābhijānāmī’’ti. Potthakesu pana ‘‘tathā maṃ saccaṃ pāletī’’ti likhitaṃ, taṃ aṭṭhakathāyaṃ natthi.

Evaṃ tāya saccakiriyaṃ katvā udake āsittamatteyeva sotthisenassa kuṭṭhaṃ ambilena dhotaṃ viya tambamalaṃ tāvadeva apagacchi. Te katipāhaṃ tattha vasitvā araññā nikkhamma bārāṇasiṃ patvā uyyānaṃ pavisiṃsu. Rājā tesaṃ āgatabhāvaṃ ñatvā uyyānaṃ gantvā tattheva sotthisenassa chattaṃ ussāpetvā sambulaṃ aggamahesiṭṭhāne abhisiñcāpetvā nagaraṃ pavesetvā sayaṃ isipabbajjaṃ pabbajitvā uyyāne vāsaṃ kappesi, rājanivesaneyeva ca nibaddhaṃ bhuñji. Sotthisenopi sambulāya aggamahesiṭṭhānamattameva adāsi, na punassā koci sakkāro ahosi, atthibhāvampissā na aññāsi, aññāheva itthīhi saddhiṃ abhirami. Sambulā sapattidosavasena kisā ahosi upaṇḍupaṇḍukajātā dhamanīsanthatagattā. Sā ekadivasaṃ sokavinodanatthaṃ bhuñjituṃ āgatassa sasuratāpasassa santikaṃ gantvā taṃ katabhattakiccaṃ vanditvā ekamantaṃ nisīdi. So taṃ milātindriyaṃ disvā gāthamāha –

324. ‘‘Ye kuñjarā sattasatā uḷārā, rakkhanti rattindivamuyyutāvudhā;
Dhanuggahānañca satāni soḷasa, kathaṃvidhe passasi bhadde sattavo’’ti.

Tassattho – bhadde, sambule ye amhākaṃ sattasatā kuñjarā, tesaññeva khandhagatānaṃ yodhānaṃ vasena uyyuttāvudhā, aparāni ca soḷasadhanuggahasatāni rattindivaṃ bārāṇasiṃ rakkhanti. Evaṃ surakkhite nagare kathaṃvidhe tvaṃ sattavo passasi. Bhadde, yassā tava sāsaṅkā sappaṭibhayā araññā āgatakālepi pabhāsampannaṃ sarīraṃ, idāni pana milātā paṇḍupalāsavaṇṇā ativiya kilantindriyāsi, kassa nāma tvaṃ bhāyasī’’ti pucchi.

Sā tassa vacanaṃ sutvā ‘‘putto te, deva, mayi na purimasadiso’’ti vatvā pañca gāthā abhāsi –

325. ‘‘Alaṅkatāyo padumuttarattacā, virāgitā passati haṃsagaggarā;
Tāsaṃ suṇitvā mitagītavāditaṃ, na dāni me tāta tathā yathā pure.

326. ‘‘Suvaṇṇasaṃkaccadharā suviggahā, alaṅkatā mānusiyaccharūpamā;
Senopiyā tāta aninditaṅgiyo, khattiyakaññā paṭilobhayanti naṃ.

327. ‘‘Sace ahaṃ tāta tathā yathā pure, patiṃ tamuñchāya punā vane bhare;
Sammānaye maṃ na ca maṃ vimānaye, itopi me tāta tato varaṃ siyā.

328. ‘‘Yamannapāne vipulasmi ohite, nārī vimaṭṭhābharaṇā alaṅkatā;
Sabbaṅgupetā patino ca appiyā, abajjha tassā maraṇaṃ tato varaṃ.

329. ‘‘Api ce daliddā kapaṇā anāḷhiyā, kaṭādutīyā patino ca sā piyā;
Sabbaṅgupetāyapi appiyāya, ayameva seyyā kapaṇāpi yā piyā’’ti.

Tattha **padumuttarattacā**ti padumagabbhasadisauttarattacā. Sabbāsaṃ sarīrato suvaṇṇapabhā niccharantīti dīpeti. **Virāgitā**ti vilaggasarīrā, tanumajjhāti attho. **Haṃsagaggarā**ti evarūpā haṃsā viya madhurassarā nāriyo passati. **Tāsa**nti so tava putto tāsaṃ nārīnaṃ mitagītavāditādīni suṇitvā idāni me, tāta, yathā pure, tathā na pavattatīti vadati. **Suvaṇṇasaṃkaccadharā**ti suvaṇṇamayasaṃkaccālaṅkāradharā. **Alaṅkatā**ti nānālaṅkārapaṭimaṇḍitā. **Mānusiyaccharūpamā**ti mānusiyo accharūpamā. **Senopiyā**ti sotthisenassa piyā. **Paṭilobhayanti na**nti naṃ tava puttaṃ paṭilobhayanti.

Sace ahanti, tāta, yathā pure sace ahaṃ punapi taṃ patiṃ tatheva kuṭṭharogena vanaṃ paviṭṭhaṃ uñchāya tasmiṃ vane bhareyyaṃ, punapi maṃ so sammāneyya na vimāneyya, tato me itopi bārāṇasirajjato taṃ araññameva varaṃ siyā sapattidosena sussantiyāti dīpeti. **Yamannapāne**ti yaṃ annapāne. **Ohite**ti ṭhapite paṭiyatte. Iminā bahunnapānagharaṃ dasseti. Ayaṃ kirassā adhippāyo – yā nārī vipulannapāne ghare ekikāva asapatti samānā vimaṭṭhābharaṇā nānālaṅkārehi alaṅkatā sabbehi guṇaṅgehi upetā patino ca appiyā hoti, abajjha gīvāya valliyā vā rajjuyā vā bandhitvā tassā tato gharāvāsato maraṇameva varataranti. **Anāḷhīyā**ti anāḷhā. **Kaṭādutīyā**ti nipajjanakaṭasārakadutiyā. **Seyyā**ti kapaṇāpi samānā yā patino piyā, ayameva uttamāti.

Evaṃ tāya attano parisussanakāraṇe tāpasassa kathite tāpaso rājānaṃ pakkosāpetvā ‘‘tāta, sotthisena tayi kuṭṭharogābhibhūte araññaṃ pavisante tayā saddhiṃ pavisitvā taṃ upaṭṭhahantī attano saccabalena tava rogaṃ vūpasametvā yā te rajje patiṭṭhānakāraṇamakāsi, tassā nāma tvaṃ neva ṭhitaṭṭhānaṃ, na nisinnaṭṭhānaṃ jānāsi, ayuttaṃ te kataṃ, mittadubbhikammaṃ nāmetaṃ pāpaka''nti vatvā puttaṃ ovadanto gāthamāha –

330. ''Sudullabhitthī purisassa yā hitā, bhattitthiyā dullabho yo hito ca;
Hitā ca te sīlavatī ca bhariyā, janinda dhammaṃ cara sambulāyā''ti.

Tassattho – tāta, yā purisassa hitā muducittā anukampikā itthī, yo ca bhattā itthiyā hito kataguṇaṃ jānāti, ubhopete sudullabhā. Ayañca sambulā tuyhaṃ hitā ceva sīlasampannā ca, tasmā etissā dhammaṃ cara, kataguṇaṃ jānitvā muducitto hohi, cittamassā paritosehīti.

Evaṃ so puttassa ovādaṃ datvā uṭṭhāyāsanā pakkāmi. Rājā pitari gate sambulaṃ pakkosāpetvā, ''bhadde, ettakaṃ kālaṃ mayā kataṃ dosaṃ khama, ito paṭṭhāya sabbissariyaṃ tuyhameva dammī''ti vatvā osānagāthamāha –

331. ''Sace tuvaṃ vipule laddhabhoge, issāvatiṇṇā maraṇaṃ upesi;
Ahañca te bhadde imā rājakaññā, sabbe te vacanakarā bhavāmā''ti.

Tassattho – bhadde, sambule sace tvaṃ ratanarāsimhi ṭhapetvā abhisittā aggamahesiṭṭhānavasena vipule bhoge labhitvāpi issāya otiṇṇā maraṇaṃ upesi, ahañca imā ca rājakaññā sabbe tava vacanakarā bhavāma, tvaṃ yathādhippāyaṃ imaṃ rajjaṃ vicārehīti sabbissariyaṃ tassā adāsi.

Tato paṭṭhāya ubho samaggavāsaṃ vasantā dānādīni puññāni karitvā yathākammaṃ gamiṃsu. Tāpaso jhānābhiññāyo nibbattetvā brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ''na, bhikkhave, idāneva, pubbepi mallikā patidevatāyevā''ti vatvā jātakaṃ samodhānesi ''tadā sambulā mallikā ahosi, sotthiseno kosalarājā, pitā tāpaso pana ahameva ahosi''nti.

Sambulājātakavaṇṇanā navamā.

[520] 10. Gandhatindukajātakavaṇṇanā

Appamādoti idaṃ satthā jetavane viharanto rājovādaṃ ārabbha kathesi. Rājovādo heṭṭhā vitthāritova. Atīte pana kapilaraṭṭhe uttarapañcālanagare pañcālo nāma rājā agatigamane ṭhito adhammena pamatto rajjaṃ kāresi. Athassa amaccādayo sabbepi adhammikāva jātā. Balipīḷitā raṭṭhavāsino puttadāre ādāya araññe migā viya cariṃsu, gāmaṭṭhāne gāmo nāma nāhosi. Manussā rājapurisānaṃ bhayena divā gehe vasituṃ asakkontā gehāni kaṇṭakasākhāhi parikkhipitvā gehe rattiṃ vasitvā aruṇe uggacchanteyeva araññaṃ pavisanti. Divā rājapurisā vilumpanti, rattiṃ corā. Tadā bodhisatto bahinagare gandhatindukarukkhe devatā hutvā nibbatti, anusaṃvaccharaṃ rañño santikā sahassagghanakaṃ balikammaṃ labhati. So cintesi – ''ayaṃ rājā pamatto rajjaṃ kāreti, sakalaraṭṭhaṃ vinassati, ṭhapetvā maṃ añño rājānaṃ patirūpe nivesetuṃ samattho nāma natthi, upakārako cāpi me anusaṃvaccharaṃ sahassagghanakabalinā pūjeti, ovadissāmi na''nti.

So rattibhāge rañño sirigabbhaṃ pavisitvā ussīsakapasse ṭhatvā obhāsaṃ vissajjetvā ākāse aṭṭhāsi. Rājā taṃ bālasūriyaṃ viya jalamānaṃ disvā ''kosi tvaṃ, kena vā kāraṇena idhāgatosī''ti pucchi. So tassa vacanaṃ sutvā, ''mahārāja, ahaṃ gandhatindukadevatā, 'tuyhaṃ ovādaṃ dassāmī'ti āgatomhī''ti āha. ''Kiṃ nāma ovādaṃ dassasī''ti evaṃ vutte mahāsatto, ''mahārāja, tvaṃ pamatto hutvā rajjaṃ kāresi, tena te sakalaraṭṭhaṃ hataviluttaṃ viya vinaṭṭhaṃ, rājāno nāma pamādena rajjaṃ kārentā sakalaraṭṭhassa sāmino na honti, diṭṭheva dhamme vināsaṃ patvā samparāye puna mahāniraye nibbattanti. Tesu ca pamādaṃ āpannesu antojanā bahijanāpissa pamattāva honti, tasmā raññā atirekena appamattena bhavitabba''nti vatvā dhammadesanaṃ paṭṭhapento imā ekādasa gāthā āha –

332. ‘‘Appamādo amatapadaṃ, pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

333. ‘‘Madā pamādo jāyetha, pamādā jāyate khayo;
Khayā padosā jāyanti, mā mado bharatūsabha.

334. ‘‘Bahū hi khattiyā jīnā, atthaṃ raṭṭhaṃ pamādino;
Athopi gāmino gāmā, anagārā agārino.

335. ‘‘Khattiyassa pamattassa, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

336. ‘‘Nesa dhammo mahārāja, ativelaṃ pamajjasi;
Iddhaṃ phītaṃ janapadaṃ, corā viddhaṃsayanti naṃ.

337. ‘‘Na te puttā bhavissanti, na hiraññaṃ na dhāniyaṃ;
Raṭṭhe viluppamānamhi, sabbabhogehi jīyasi.

338. ‘‘Sabbabhogā parijiṇṇaṃ, rājānaṃ vāpi khattiyaṃ;
Ñātimittā suhajjā ca, na taṃ maññanti māniyaṃ.

339. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Tamevamupajīvantā, na taṃ maññanti māniyaṃ.

340. ‘‘Asaṃvihitakammantaṃ, bālaṃ dummantimantinaṃ;
Sirī jahati dummedhaṃ, jiṇṇaṃva urago tacaṃ.

341. ‘‘Susaṃvihitakammantaṃ, kāluṭṭhāyiṃ atanditaṃ;
Sabbe bhogābhivaḍḍhanti, gāvo sausabhāmiva.

342. ‘‘Upassutiṃ mahārāja, raṭṭhe janapade cara;
Tattha disvā ca sutvā ca, tato taṃ paṭipajjasī’’ti.

Tattha **appamādo**ti satiyā avippavāso. **Amatapada**nti amatassa nibbānassa padaṃ adhigamakāraṇaṃ. **Maccuno pada**nti maraṇassa kāraṇaṃ. Pamattā hi vipassanaṃ avaḍḍhetvā appaṭisandhikabhāvaṃ pattuṃ asakkontā punappunaṃ saṃsāre jāyanti ceva mīyanti ca, tasmā pamādo maccuno padaṃ nāma. **Na mīyantī**ti vipassanaṃ vaḍḍhetvā appaṭisandhikabhāvaṃ pattā puna saṃsāre anibbattattā na mīyanti nāma. **Ye pamattā**ti, mahārāja, ye puggalā pamattā, te yathā matā, tatheva daṭṭhabbā. Kasmā? Akiccasādhanatāya. Matassapi hi ‘‘ahaṃ dānaṃ dassāmi, sīlaṃ rakkhissāmi, uposathakammaṃ karissāmi, kalyāṇakammaṃ pūressāmī’’ti ābhogo vā patthanā vā pariyuṭṭhānaṃ vā natthi apagataviññāṇattā, pamattassapi appamādābhāvāti tasmā ubhopete ekasadisāva.

Madāti, mahārāja, ārogyayobbanajīvitamadasaṅkhātā tividhā madā pamādo nāma jāyati. So madappatto pamādāpanno pāṇātipātādīni pāpakammāni karoti. Atha naṃ rājāno chindāpenti vā hanāpenti vā, sabbaṃ vā dhanamassa haranti, evamassa pamādā ñātidhanajīvitakkhayo jāyati. Puna so dhanakkhayaṃ vā yasakkhayaṃ vā patto jīvituṃ asakkonto jīvitavuttatthāya kāyaduccaritādīni karoti, iccassa khayā padosā jāyanti, tena taṃ vadāmi **mā mado bharatūsabhā**ti, raṭṭhabhārakajeṭṭhaka bharatūsabha mā pamādamāpajjīti attho. **Atthaṃ raṭṭha**nti janapadavāsīnaṃ vuddhiñceva sakalaraṭṭhañca bahū pamādino jīnā. Tesaṃ āvibhāvatthāya khantivādijātaka-mātaṅgajātaka-bharujātaka-sarabhaṅgajātaka-cetiyajātakāni kathetabbāni. **Gāmino**ti gāmabhojakāpi te gāmāpi bahū pamādadosena jīnā parihīnā vinaṭṭhā. **Anagārā agārino**ti pabbajitāpi pabbajitapaṭipattito, gihīpi gharāvāsato ceva dhanadhaññādīhi ca bahū jīnā parihīnāti vadati. **Taṃ vuccate agha**nti, mahārāja, yasabhogaparihāni nāmetaṃ rañño dukkhaṃ vuccati. Bhogābhāvena hi niddhanassa yaso hāyati, hīnayaso mahantaṃ kāyikacetasikadukkhaṃ pāpuṇāti.

Nesa dhammoti, mahārāja, esa porāṇakarājūnaṃ dhammo na hoti. **Iddhaṃ phīta**nti annapānādinā samiddhaṃ hiraññasuvaṇṇādinā phītaṃ pupphitaṃ. **Na te puttā**ti, mahārāja, paveṇipālakā te puttā na bhavissanti. Raṭṭhavāsino hi ‘‘adhammikarañño esa putto, kiṃ amhākaṃ vuḍḍhiṃ karissati, nāssa chattaṃ dassāmā’’ti chattaṃ na denti. Evametesaṃ paveṇipālakā puttā na honti nāma. **Parijiṇṇa**nti parihīnaṃ. **Rājānaṃ vāpī**ti sacepi so rājā hoti, atha naṃ rājānaṃ samānampi. **Māniya**nti ‘‘ayaṃ rājā’’ti garucittena sammānetabbaṃ katvā na maññanti. **Upajīvantā**ti upanissāya jīvantāpi ete ettakā janā garucittena maññitabbaṃ na maññanti. Kiṃkāraṇā? Adhammikabhāvena.

Sirīti yasavibhavo. **Taca**nti yathā urago jiṇṇatacaṃ jigucchanto jahati, na puna oloketi, evaṃ tādisaṃ rājānaṃ sirī jahati. **Susaṃvihitakammanta**nti kāyadvārādīhi pāpakammaṃ akarontaṃ. **Abhivaḍḍhantī**ti abhimukhaṃ gacchantā vaḍḍhanti. **Sausabhāmivā**ti sausabhā iva. Appamattassa hi sausabhajeṭṭhako gogaṇo viya bhogā vaḍḍhanti. **Upassuti**nti janapadacārittasavanāya cārikaṃ attano sakalaraṭṭhe ca janapade ca cara. **Tatthā**ti tasmiṃ raṭṭhe caranto daṭṭhabbaṃ disvā sotabbaṃ sutvā attano guṇāguṇaṃ paccakkhaṃ katvā tato attano hitapaṭipattiṃ paṭipajjissasīti.

Iti mahāsatto ekādasahi gāthāhi rājānaṃ ovaditvā ‘‘gaccha papañcaṃ akatvā parigaṇha raṭṭhaṃ, mā nāsayī’’ti vatvā sakaṭṭhānameva gato. Rājāpi tassa vacanaṃ sutvā saṃvegappatto punadivase rajjaṃ amacce paṭicchāpetvā purohitena saddhiṃ kālasseva pācīnadvārena nagarā nikkhamitvā yojanamattaṃ gato. Tattheko gāmavāsī mahallako aṭavito kaṇṭakasākhaṃ āharitvā gehadvāraṃ parikkhipitvā pidahitvā puttadāraṃ ādāya araññaṃ pavisitvā sāyaṃ rājapurisesu pakkantesu attano gharaṃ āgacchanto gehadvāre pāde kaṇṭakena viddho ukkuṭikaṃ nisīditvā kaṇṭakaṃ nīharanto –

343. ‘‘Evaṃ vedetu pañcālo, saṅgāme saramappito;
Yathāhamajja vedemi, kaṇṭakena samappito’’ti. –

Imāya gāthāya rājānaṃ akkosi. Taṃ panassa akkosanaṃ bodhisattānubhāvena ahosi. Bodhisattena adhiggahitova so akkosīti veditabbo. Tasmiṃ pana samaye rājā ca purohito ca aññātakavesena tassa santikeva aṭṭhaṃsu. Athassa vacanaṃ sutvā purohito itaraṃ gāthamāha –

344. ‘‘Jiṇṇo dubbalacakkhūsi, na rūpaṃ sādhu passasi;
Kiṃ tattha brahmadattassa, yaṃ taṃ maggeyya kaṇṭako’’ti.

Tattha **maggeyyā**ti vijjheyya. Idaṃ vuttaṃ hoti – yadi tvaṃ attano abyattatāya kaṇṭakena viddho, ko ettha rañño doso. Yena rājānaṃ akkosi, kiṃ te raññā kaṇṭako oloketvāva ācikkhitabboti.

Taṃ sutvā mahallako tisso gāthā abhāsi –

345. ‘‘Bahvettha brahmadattassa, sohaṃ maggasmi brāhmaṇa;
Arakkhitā jānapadā, adhammabalinā hatā.

346. ‘‘Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

347. ‘‘Etādise bhaye jāte, bhayaṭṭā tāta māṇavā;
Nillenakāni kubbanti, vane āhatva kaṇṭaka’’nti.

Tattha **bahvetthā**ti, brāhmaṇa, sohaṃ sakaṇṭake magge patito sannisinno, bahu ettha brahmadattassa doso, tvaṃ ettakaṃ kālaṃ rañño dosena mama sakaṇṭake magge vicaraṇabhāvaṃ na jānāsi. Tassa hi arakkhitā jānapadā…pe… kaṇṭakanti. Tattha **khādantī**ti vilumpanti. **Tuṇḍiyā**ti vadhabandhādīhi pīḷetvā adhammena balisādhakā. **Kūṭarājassā**ti pāparañño. **Adhammiko**ti paṭicchannakammanto. **Tātā**ti purohitaṃ ālapati. **Māṇavā**ti manussā. **Nillenakānī**ti nilīyanaṭṭhānāni. **Vane āhatva kaṇṭaka**nti kaṇṭakaṃ āharitvā dvārāni pidahitvā gharaṃ chaḍḍetvā puttadāraṃ ādāya vanaṃ pavisitvā tasmiṃ vane attano nilīyanaṭṭhānāni karonti. Atha vā vane yo kaṇṭako, taṃ āharitvā gharāni parikkhipanti. Iti rañño dosenevamhi kaṇṭakena viddho, mā evarūpassa rañño upatthambho hohīti.

Taṃ sutvā rājā purohitaṃ āmantetvā, ‘‘ācariya, mahallako yuttaṃ bhaṇati, amhākameva doso, ehi nivattāma, dhammena rajjaṃ kāressāmā’’ti āha. Bodhisatto purohitassa sarīre adhimuccitvā purato gantvā ‘‘pariggaṇhissāma tāva, mahārājā’’ti āha. Te tamhā gāmā aññaṃ gāmaṃ gacchantā antarāmagge ekissā mahallikāya saddaṃ assosuṃ. Sā kirekā daliddithī dve dhītaro vayappattā rakkhamānā tāsaṃ araññaṃ gantuṃ na deti. Sayaṃ araññato dārūni ceva sākañca āharitvā dhītaro paṭijaggati. Sā taṃ divasaṃ ekaṃ gumbaṃ āruyha sākaṃ gaṇhantī pavaṭṭamānā bhūmiyaṃ patitvā rājānaṃ maraṇena akkosantī gāthamāha –

348. ‘‘Kadāssu nāmayaṃ rājā, brahmadatto marissati;
Yassa raṭṭhamhi jīyanti, appatikā kumārikā’’ti.

Tattha **appatikā**ti assāmikā. Sace hi tāsaṃ sāmikā assu, maṃ poseyyuṃ. Pāparañño pana rajje ahaṃ dukkhaṃ anubhomi, kadā nu kho esa marissatīti.

Evaṃ bodhisattānubhāveneva sā akkosi. Atha naṃ purohito paṭisedhento gāthamāha –

349. ‘‘Dubbhāsitañhi te jammi, anatthapadakovide;
Kuhiṃ rājā kumārīnaṃ, bhattāraṃ pariyesatī’’ti.

Taṃ sutvā mahallikā dve gāthā abhāsi –

350. ‘‘Na me dubbhāsitaṃ brahme, kovidatthapadā ahaṃ;
Arakkhitā jānapadā, adhammabalinā hatā.

351. ‘‘Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano;
Dujjīve dubbhare dāre, kuto bhattā kumāriyo’’ti.

Tattha **kovidatthapadā**ti ahaṃ atthapade kāraṇapade kovidā chekā, mā tvaṃ etaṃ pāparājānaṃ pasaṃsi. **Dujjīve**ti dujjīve raṭṭhe dubbhare dāre jāte manussesu bhītatasitesu araññe vasantesu **kuto bhattā kumāriyo,** kuto kumāriyo bhattāraṃ labhissantīti attho.

Te tassā vacanaṃ sutvā ‘‘yuttaṃ sā kathetī’’ti tato paraṃ gacchantā ekassa kassakassa saddaṃ assosuṃ. Tassa kira kasantassa sāliyo nāma balibaddo phālena pahaṭo sayi. So rājānaṃ akkosanto gāthamāha –

352. ‘‘Evaṃ sayatu pañcālo, saṅgāme sattiyā hato;
Yathāyaṃ kapaṇo seti, hato phālena sāliyo’’ti.

Tattha **yathā**ti yathā ayaṃ vedanāppatto sāliyabalibaddo seti, evaṃ sayatūti attho.

Atha naṃ purohito paṭisedhento gāthamāha –

353. ‘‘Adhammena tuvaṃ jamma, brahmadattassa kujjhasi;
Yo tvaṃ sapasi rājānaṃ, aparajjhitvāna attano’’ti.

Tattha **adhammenā**ti akāraṇena asabhāvena.

Taṃ sutvā so tisso gāthā abhāsi –

354. ‘‘Dhammena brahmadattassa, ahaṃ kujjhāmi brāhmaṇa;
Arakkhitā jānapadā adhammabalinā hatā.

355. ‘‘Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

356. ‘‘Sā nūna puna re pakkā, vikāle bhattamāhari;
Bhattahāriṃ apekkhanto, hato phālena sāliyo’’ti.

Tattha **dhammenā**ti kāraṇeneva, akāraṇena akkosatīti saññaṃ mā kari. **Sā nūna puna re pakkā, vikāle bhattamāharī**ti, brāhmaṇa, sā bhattahārikā itthī pātova mama bhattaṃ pacitvā āharantī adhammabalisādhakehi brahmadattassa dāsehi palibuddhā bhavissati, te parivisitvā puna mayhaṃ bhattaṃ pakkaṃ bhavissati, tena kāraṇena vikāle bhattaṃ āhari, ‘‘ajja vikāle bhattaṃ āharī’’ti cintetvā chātajjhatto ahaṃ taṃ bhattahāriṃ olokento goṇaṃ aṭṭhāne patodena vijjhiṃ, tenesa pādaṃ ukkhipitvā phālaṃ paharanto hato phālena sāliyo. Tasmā ‘‘esa mayā hato’’ti saññaṃ mā kari, pāparaññoyeva hato nāmesa, mā tassa vaṇṇaṃ bhaṇīti.

Te purato gantvā ekasmiṃ gāme vasiṃsu. Punadivase pātova ekā kūṭadhenu godohakaṃ pādena paharitvā saddhiṃ khīrena pavaṭṭesi. So brahmadattaṃ akkosanto gāthamāha –

357. ‘‘Evaṃ haññatu pañcālo, saṅgāme asinā hato;
Yathāhamajja pahato, khīrañca me pavaṭṭita’’nti.

Taṃ sutvā purohito paṭisedhento gāthamāha –

358. ‘‘Yaṃ pasu khīraṃ chaḍḍeti, pasupālaṃ vihiṃsati;
Kiṃ tattha brahmadattassa, yaṃ no garahate bhava’’nti.

Brāhmaṇena gāthāya vuttāya puna so tisso gāthā abhāsi –

359. ‘‘Gārayho brahme pañcālo, brahmadattassa rājino;
Arakkhitā jānapadā, adhammabalinā hatā.

360. ‘‘Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

361. ‘‘Caṇḍā aṭanakā gāvī, yaṃ pure na duhāmase;
Taṃ dāni ajja dohāma, khīrakāmehupaddutā’’ti.

Tattha **caṇḍā**ti pharusā. **Aṭanakā**ti palāyanasīlā. **Khīrakāmehī**ti adhammikarañño purisehi bahuṃ khīraṃ āharāpentehi upaddutā duhāma. Sace hi so dhammena rajjaṃ kāreyya, na no evarūpaṃ bhayaṃ āgaccheyyāti.

Te ‘‘so yuttaṃ kathetī’’ti tamhā gāmā nikkhamma mahāmaggaṃ āruyha nagarābhimukhā gamiṃsu. Ekasmiñca gāme balisādhakā asikosatthāya ekaṃ taruṇaṃ kabaravacchakaṃ māretvā cammaṃ gaṇhiṃsu. Vacchakamātā dhenu puttasokena tiṇaṃ na khādati pānīyaṃ na pivati, paridevamānā āhiṇḍati. Taṃ disvā gāmadārakā rājānaṃ akkosantā gāthamāhaṃsu –

362. ‘‘Evaṃ kandatu pañcālo, viputto vippasukkhatu;
Yathāyaṃ kapaṇā gāvī, viputtā paridhāvatī’’ti.

Tattha **paridhāvatī**ti paridevamāno dhāvati.

Tato purohito itaraṃ gāthamāha –

363. ‘‘Yaṃ pasu pasupālassa, sambhameyya raveyya vā;
Konīdha aparādhatthi, brahmadattassa rājino’’ti.

Tattha **sambhameyya raveyya vā**ti bhameyya vā viraveyya vā. Idaṃ vuttaṃ hoti – tātā, pasu nāma pasupālassa rakkhantasseva dhāvatipi viravatipi, tiṇampi na khādati pānīyampi na pivati, idha rañño ko nu aparādhoti.

Tato gāmadārakā dve gāthā abhāsiṃsu –

364. ‘‘Aparādho mahābrahme, brahmadattassa rājino;
Arakkhitā jānapadā, adhammabalinā hatā.

365. ‘‘Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano;
Kathaṃ no asikosatthā, khīrapā haññate pajā’’ti.

Tattha **mahābrahme**ti mahābrāhmaṇa. **Rājino**ti rañño. **Kathaṃ no**ti kathaṃ nu kena nāma kāraṇena. **Khīrapā haññate pajā**ti pāparājassa sevakehi khīrapako vacchako haññati, idāni sā dhenu puttasokena paridevati, sopi rājā ayaṃ dhenu viya paridevatūti rājānaṃ akkosiṃsuyeva.

Te ‘‘sādhu vo kāraṇaṃ vadathā’’ti vatvā pakkamiṃsu. Athantarāmagge ekissā sukkhapokkharaṇiyā kākā tuṇḍehi vijjhitvā maṇḍūke khādanti. Bodhisatto tesu taṃ ṭhānaṃ sampattesu attano ānubhāvena maṇḍūkena –

366. ‘‘Evaṃ khajjatu pañcālo, hato yuddhe saputtako;
Yathāhamajja khajjāmi, gāmikehi araññajo’’ti. –

Rājānaṃ akkosāpesi.

Tattha **gāmikehī**ti gāmavāsīhi.

Taṃ sutvā purohito maṇḍūkena saddhiṃ sallapanto gāthamāha –

367. ‘‘Na sabbabhūtesu vidhenti rakkhaṃ, rājāno maṇḍūka manussaloke;
Nettāvatā rājā adhammacārī, yaṃ tādisaṃ jīvamadeyyu dhaṅkā’’ti.

Tattha **jīva**nti jīvantaṃ. **Adeyyu**nti khādeyyuṃ. **Dhaṅkā**ti kākā. Ettāvatā rājā adhammiko nāma na hoti, kiṃ sakkā araññaṃ pavisitvā raññā taṃ rakkhantena caritunti.

Taṃ sutvā maṇḍūko dve gāthā abhāsi –

368. ‘‘Adhammarūpo vata brahmacārī, anuppiyaṃ bhāsasi khattiyassa;
Viluppamānāya puthuppajāya, pūjesi rājaṃ paramappamādaṃ.

369. ‘‘Sace idaṃ brahme surajjakaṃ siyā, phītaṃ raṭṭhaṃ muditaṃ vippasannaṃ;
Bhutvā baliṃ aggapiṇḍañca kākā, na mādisaṃ jīvamadeyyu dhaṅkā’’ti.

Tattha **brahmacārī**ti purohitaṃ garahanto āha. **Khattiyassā**ti evarūpassa pāparañño. **Viluppamānāyā**ti vilumpamānāya, ayameva vā pāṭho. **Puthuppajāyā**ti vipulāya pajāya vināsiyamānāya. **Pūjesī**ti pasaṃsi. **Surajjaka**nti chandādivasena agantvā dasa rājadhamme akopentena appamattena raññā rakkhiyamānaṃ sace idaṃ surajjakaṃ bhaveyya. **Phīta**nti devesu sammādhāraṃ anuppavecchantesu sampannasassaṃ. **Na mādisa**nti evaṃ sante mādisaṃ jīvamānaññeva kākā na khādeyyuṃ.

Evaṃ chasupi ṭhānesu akkosanaṃ bodhisattasseva ānubhāvena ahosi;

Taṃ sutvā rājā ca purohito ca ‘‘araññavāsiṃ tiracchānagataṃ maṇḍūkaṃ upādāya sabbe amheyeva akkosantī’’ti vatvā tato nagaraṃ gantvā dhammena rajjaṃ kāretvā mahāsattassovāde ṭhitā dānādīni puññāni kariṃsu.

Satthā kosalarañño imaṃ dhammadesanaṃ āharitvā, ‘‘mahārāja, raññā nāma agatigamanaṃ pahāya dhammena rajjaṃ kāretabba’’nti vatvā jātakaṃ samodhānesi ‘‘tadā gandhatindukadevatā ahameva ahosi’’nti.

Gandhatindukajātakavaṇṇanā dasamā.

Jātakuddānaṃ

Kiṃchanda kumbha jayaddisa chaddanta, atha paṇḍitasambhava sirakapi;
Dakarakkhasa paṇḍaranāgavaro, atha sambula tindukadevasutoti.

Tiṃsanipātavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

(Chaṭṭho bhāgo)

22. Mahānipāto

[538] 1. Mūgapakkhajātakavaṇṇanā

Mā paṇḍiccayaṃ vibhāvayāti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ sannisinnā bhagavato nekkhammapāramiṃ vaṇṇayantā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘bhikkhave, idāni mama pūritapāramissa rajjaṃ chaḍḍetvā mahābhinikkhamanaṃ nāma anacchariyaṃ. Ahañhi pubbe aparipakke ñāṇe pāramiyo pūrentopi rajjaṃ chaḍḍetvā nikkhantoyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte kāsiraṭṭhe bārāṇasiyaṃ kāsirājā nāma dhammena rajjaṃ kāresi. Tassa soḷasasahassā itthiyo ahesuṃ. Tāsu ekāpi puttaṃ vā dhītaraṃ vā na labhi. Nāgarā ‘‘amhākaṃ rañño vaṃsānurakkhako ekopi putto natthī’’ti rājaṅgaṇe sannipatitvā **kusajātake** (jā. 2.20.1 ādayo) āgatanayeneva rājānaṃ evamāhaṃsu ‘‘deva, puttaṃ patthethā’’ti. Rājā tesaṃ vacanaṃ sutvā soḷasasahassā itthiyo ‘‘tumhe puttaṃ patthethā’’ti āṇāpesi. Tā candādīnaṃ devatānaṃ āyācanaupaṭṭhānādīni katvā patthentiyopi puttaṃ vā dhītaraṃ vā na labhiṃsu. Aggamahesī panassa maddarājadhītā candādevī nāma sīlasampannā ahosi. Rājā ‘‘bhadde, tvampi puttaṃ patthehī’’ti āha. Sā puṇṇamadivase uposathaṃ samādiyitvā cūḷasayane nipannāva attano sīlaṃ āvajjetvā ‘‘sacāhaṃ akhaṇḍasīlā iminā me saccena putto uppajjatū’’ti saccakiriyaṃ akāsi.

Tassā sīlatejena sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘candādevī puttaṃ pattheti, handāhaṃ puttaṃ dassāmī’’ti tassānucchavikaṃ puttaṃ upadhārento bodhisattaṃ passi. Bodhisattopi tadāvīsativassāni bārāṇasiyaṃ rajjaṃ kāretvā tato cuto ussadaniraye nibbattitvā asītivassasahassāni tattha paccitvā tato cavitvā tāvatiṃsabhavane nibbatti. Tatthāpi yāvatāyukaṃ ṭhatvā tato cavitvā uparidevalokaṃ gantukāmo ahosi. Sakko tassa santikaṃ gantvā ‘‘mārisa, tayi manussaloke uppanne pāramiyo ca te pūrissanti, mahājanassa vuḍḍhi ca bhavissati, ayaṃ kāsirañño candādevī nāma aggamahesī puttaṃ pattheti, tassā kucchiyaṃ uppajjāhī’’ti vatvā aññesañca cavanadhammānaṃ pañcasatānaṃ devaputtānaṃ paṭiññaṃ gahetvā sakaṭṭhānameva agamāsi. So ‘‘sādhū’’ti sampaṭicchitvā pañcahi devaputtasatehi saddhiṃ devalokato cavitvā sayaṃ candādeviyā kucchimhi paṭisandhiṃ gaṇhi. Itare pana devaputtā amaccabhariyānaṃ kucchīsu paṭisandhiṃ gaṇhiṃsu.

Tadā candādeviyā kucchi vajirapuṇṇā viya ahosi. Sā gabbhassa patiṭṭhitabhāvaṃ ñatvā rañño ārocesi. Taṃ sutvā rājā gabbhassa parihāraṃ dāpesi. Sā paripuṇṇagabbhā dasamāsaccayena dhaññapuññalakkhaṇasampannaṃ puttaṃ vijāyi. Taṃ divasameva amaccagehesu pañca kumārasatāni jāyiṃsu. Tasmiṃ khaṇe rājā amaccagaṇaparivuto mahātale nisinno ahosi. Athassa ‘‘putto, te deva, jāto’’ti ārocayiṃsu. Tesaṃ vacanaṃ sutvā rañño puttapemaṃ uppajjitvā chaviyādīni chinditvā aṭṭhimiñjaṃ āhacca aṭṭhāsi, abbhantare pīti uppajji, hadayaṃ sītalaṃ jātaṃ. So amacce pucchi ‘‘tuṭṭhā nu kho tumhe, mama putto jāto’’ti? ‘‘Kiṃ kathetha, deva, mayaṃ pubbe anāthā, idāni pana sanāthā jātā, sāmiko no laddho’’ti āhaṃsu. Rājā mahāsenaguttaṃ pakkosāpetvā āṇāpesi ‘‘mama puttassa parivāro laddhuṃ vaṭṭati, gaccha tvaṃ amaccagehesu ajja jātā dārakā kittakā nāmāti olokehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā amaccagehāni gantvā olokento pañca kumārasatāni disvā punāgantvā rañño ārocesi.

Rājā pañcannaṃ dārakasatānaṃ kumārapasādhanāni pesetvā puna pañca dhātisatāni ca dāpesi. Mahāsattassa pana atidīghādidosavajjitā alambatthaniyo madhurathaññāyo catusaṭṭhi dhātiyo adāsi. Atidīghāya hi itthiyā passe nisīditvā thaññaṃ pivato dārakassa gīvā dīghā hoti, atirassāya passe nisīditvā thaññaṃ pivanto dārako nippīḷitakhandhaṭṭhiko hoti, atikisāya passe nisīditvā thaññaṃ pivato dārakassa ūrū rujjanti, atithūlāya passe nisīditvā thaññaṃ pivanto dārako pakkhapādo hoti, atikāḷikāya khīraṃ atisītalaṃ hoti, atiodātāya khīraṃ atiuṇhaṃ hoti, lambatthaniyā passe nisīditvā thaññaṃ pivanto dārako nippīḷitanāsiko hoti. Kāsānañca pana itthīnaṃ khīraṃ atiambilaṃ hoti, sāsānañca pana itthīnaṃ khīraṃ atikaṭukādibhedaṃ hoti, tasmā te sabbepi dose vivajjetvā alambatthaniyo madhurathaññāyo catusaṭṭhi dhātiyo datvā mahantaṃ sakkāraṃ katvā candādeviyāpi varaṃ adāsi. Sāpi gahitakaṃ katvā ṭhapesi.

Rājā kumārassa nāmaggahaṇadivase lakkhaṇapāṭhake brāhmaṇe pakkosāpetvā tesaṃ mahantaṃ sakkāraṃ katvā kumārassa antarāyābhāvaṃ pucchi. Te tassa lakkhaṇasampattiṃ disvā ‘‘mahārāja, dhaññapuññalakkhaṇasampanno ayaṃ kumāro, tiṭṭhatu ekadīpo, dvisahassaparivārānaṃ catunnampi mahādīpānaṃ rajjaṃ kāretuṃ samattho hoti, nāssa koci antarāyo paññāyatī’’ti vadiṃsu. Rājā tesaṃ vacanaṃ sutvā tussitvā kumārassa nāmaṃ karonto yasmā kumārassa jātadivase sakalakāsiraṭṭhe devo vassi, yasmā ca rañño ceva amaccānañca hadayaṃ sītalaṃ jātaṃ, yasmā ca temayamāno jāto, tasmā ‘‘temiyakumāro’’tissa nāmaṃ akāsi. Atha naṃ dhātiyo ekamāsikaṃ alaṅkaritvā rañño santikaṃ ānayiṃsu. Rājā piyaputtaṃ āliṅgitvā sīse cumbitvā aṅke nisīdāpetvā ramayamāno nisīdi.

Tasmiṃ khaṇe cattāro corā ānītā. Rājā te disvā ‘‘tesu ekassa corassa sakaṇṭakāhi kasāhi pahārasahassaṃ karotha, ekassa saṅkhalikāya bandhitvā bandhanāgārapavesanaṃ karotha, ekassa sarīre sattipahāraṃ karotha, ekassa sūlāropanaṃ karothā’’ti āṇāpesi. Atha mahāsatto pitu vacanaṃ sutvā bhītatasito hutvā ‘‘aho mama pitā rajjaṃ nissāya atibhāriyaṃ nirayagāmikammaṃ akāsī’’ti cintesi. Punadivase pana taṃ setacchattassa heṭṭhā alaṅkatasirisayane nipajjāpesuṃ. So thokaṃ niddāyitvā pabuddho akkhīni ummīletvā setacchattaṃ olokento mahantaṃ sirivibhavaṃ passi. Athassa pakatiyāpi bhītatasitassa atirekataraṃ bhayaṃ uppajji. So ‘‘kuto nu kho ahaṃ imaṃ coragehaṃ āgatomhī’’ti upadhārento jātissarañāṇena devalokato āgatabhāvaṃ ñatvā tato paraṃ olokento ussadaniraye pakkabhāvaṃ passi, tato paraṃ olokento tasmiṃyeva nagare rājabhāvaṃ aññāsi.

Athassa ‘‘ahaṃ vīsativassāni bārāṇasiyaṃ rajjaṃ kāretvā asītivassasahassāni ussadaniraye pacciṃ, idāni punapi imasmiṃyeva coragehe nibbattomhi, pitā me hiyyo catūsu coresu ānītesu tathārūpaṃ pharusaṃ nirayasaṃvattanikaṃ kathaṃ kathesi, sacāhaṃ rajjaṃ kāressāmi, punapi niraye nibbattitvā mahādukkhaṃ anubhavissāmī’’ti āvajjentassa mahantaṃ bhayaṃ uppajji. Bodhisattassa kañcanavaṇṇaṃ sarīraṃ hatthena parimadditaṃ padumaṃ viya milātaṃ dubbaṇṇaṃ ahosi. So ‘‘kathaṃ nu kho imamhā coragehā mucceyya’’nti cintento nipajji. Atha naṃ ekasmiṃ attabhāve mātubhūtapubbā chatte adhivatthā devadhītā assāsetvā ‘‘tāta temiyakumāra, mā bhāyi, mā soci, mā cintayi. Sace ito muccitukāmosi, tvaṃ apīṭhasappīpi pīṭhasappī viya hohi, abadhiropi badhiro viya hohi, amūgopi mūgo viya hohi, imāni tīṇi aṅgāni adhiṭṭhāya attano paṇḍitabhāvaṃ mā pakāsehī’’ti vatvā paṭhamaṃ gāthamāha –

1. ‘‘Mā paṇḍiccayaṃ vibhāvaya, bālamato bhava sabbapāṇinaṃ;
Sabbo taṃ jano ocināyatu, evaṃ tava attho bhavissatī’’ti.

Tattha **paṇḍiccaya**nti paṇḍiccaṃ, ayameva vā pāṭho. **Bālamato**ti bālo iti sammato. **Sabbo jano**ti sakalo antojano ceva bahijano ca. **Ocināyatū**ti ‘‘nīharathetaṃ kāḷakaṇṇi’’nti avamaññatu, avajānātūti attho.

So tassā vacanena assāsaṃ paṭilabhitvā –

2. ‘‘Karomi te taṃ vacanaṃ, yaṃ maṃ bhaṇasi devate;
Atthakāmāsi me amma, hitakāmāsi devate’’ti. –

Imaṃ gāthaṃ vatvā tāni tīṇi aṅgāni adhiṭṭhāsi. Sā ca devadhītā antaradhāyi. Rājā puttassa anukkaṇṭhanatthāya tāni pañca kumārasatāni tassa santikeyeva ṭhapesi. Te dārakā thaññatthāya rodanti paridevanti. Mahāsatto pana nirayabhayatajjito ‘‘rajjato me sussitvā matameva seyyo’’ti na rodati na paridevati. Athassa dhātiyo taṃ pavattiṃ ñatvā candādeviyā ārocayiṃsu. Sāpi rañño ārocesi. Rājā nemittake brāhmaṇe pakkosāpetvā pucchi. Atha brāhmaṇā āhaṃsu ‘‘deva, kumārassa pakativelaṃ atikkamitvā thaññaṃ dātuṃ vaṭṭati, evaṃ so rodamāno thanaṃ daḷhaṃ gahetvā sayameva pivissatī’’ti. Tato paṭṭhāya dhātiyo kumārassa pakativelaṃ atikkamitvā thaññaṃ denti. Dadamānā ca kadāci ekavāraṃ atikkamitvā denti, kadāci sakaladivasaṃ khīraṃ na denti.

Vīmaṃsanakaṇḍaṃ

So nirayabhayatajjito sussantopi thaññatthāya na rodati, na paridevati. Atha naṃ arodantampi disvā ‘‘putto me chāto’’ti mātā vā thaññaṃ pāyeti, kadāci dhātiyo vā pāyenti. Sesadārakā thaññaṃ aladdhavelāyameva rodanti paridevanti. Mahāsatto pana nirayabhayatajjito na rodati, na paridevati, na niddāyati, na hatthapāde samiñjati, na saddaṃ karoti. Athassa dhātiyo ‘‘pīṭhasappīnaṃ hatthapādā nāma na evarūpā honti, mūgānaṃ hanukapariyosānaṃ nāma na evarūpaṃ hoti, badhirānaṃ kaṇṇasotāni nāma na evarūpāni honti, bhavitabbamettha kāraṇena, vīmaṃsissāma na’’nti cintetvā ‘‘khīrena tāva naṃ vīmaṃsissāmā’’ti sakaladivasaṃ khīraṃ na denti. So sussantopi khīratthāya saddaṃ na karoti. Athassa mātā ‘‘putto me chāto’’ti sayameva thaññaṃ pāyeti. Evaṃ antarantarā khīraṃ adatvā ekasaṃvaccharaṃ vīmaṃsantāpissa antaraṃ na passiṃsu.

Tato amaccādayo rañño ārocesuṃ ‘‘ekavassikadārakā nāma pūvakhajjakaṃ piyāyanti, tena naṃ vīmaṃsissāmā’’ti pañca kumārasatāni tassa santikeyeva nisīdāpetvā nānāpūvakhajjakāni upanāmetvā bodhisattassa avidūre ṭhapetvā ‘‘yathāruci tāni pūvakhajjakāni gaṇhathā’’ti paṭicchannaṭṭhāne tiṭṭhanti. Sesadārakā kalahaṃ karontā aññamaññaṃ paharantā taṃ taṃ gahetvā khādanti. Mahāsatto pana attānaṃ ovaditvā ‘‘tāta temiyakumāra, nirayabhayaṃ icchanto pūvakhajjakaṃ icchāhī’’ti nirayabhayatajjito pūvakhajjakaṃ na olokesi. Evaṃ pūvakhajjakenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘dvivassikadārakā nāma phalāphalaṃ piyāyanti, tena naṃ vīmaṃsissāmā’’ti nānāphalāni upanāmetvā bodhisattassa avidūre ṭhapetvā vīmaṃsiṃsu. Sesadārakā kalahaṃ katvā yujjhantā taṃ taṃ gahetvā khādanti. So nirayabhayatajjito tampi na olokesi. Evaṃ phalāphalenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘tivassikadārakā nāma kīḷanabhaṇḍakaṃ piyāyanti, tena naṃ vīmaṃsissāmā’’ti nānāsuvaṇṇamayāni hatthiassarūpakādīni kārāpetvā bodhisattassa avidūre ṭhapesuṃ. Sesadārakā aññamaññaṃ vilumpantā gaṇhiṃsu. Mahāsatto pana na kiñci olokesi. Evaṃ kīḷanabhaṇḍakenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘catuvassikadārakā nāma bhojanaṃ piyāyanti, tena naṃ vīmaṃsissāmā’’ti nānābhojanāni upanāmesuṃ. Sesadārakā taṃ piṇḍaṃ piṇḍaṃ katvā bhuñjanti. Mahāsatto pana attānaṃ ovaditvā ‘‘tāta temiyakumāra, aladdhabhojanānaṃ te attabhāvānaṃ gaṇanā nāma natthī’’ti nirayabhayatajjito tampi na olokesi. Athassa mātā sayameva hadayena bhijjamānena viya asahantena sahatthena bhojanaṃ bhojesi. Evaṃ bhojanenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘pañcavassikadārakā nāma aggino bhāyanti, tena naṃ vīmaṃsissāmā’’ti rājaṅgaṇe anekadvārayuttaṃ mahantaṃ gehaṃ kāretvā tālapaṇṇehi chādetvā taṃ sesadārakehi parivutaṃ tassa majjhe nisīdāpetvā aggiṃ denti. Sesadārakā aggiṃ disvā viravantā palāyiṃsu. Mahāsatto pana cintesi ‘‘nirayaaggisantāpanato idameva aggisantāpanaṃ sataguṇena sahassaguṇena satasahassaguṇena varatara’’nti nirodhasamāpanno mahāthero viya niccalova ahosi. Atha naṃ aggimhi āgacchante gahetvā apanenti. Evaṃ aggināpi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘chavassikadārakā nāma mattahatthino bhāyanti, tena naṃ vīmaṃsissāmā’’ti ekaṃ hatthiṃ susikkhitaṃ sikkhāpetvā bodhisattaṃ sesadārakehi parivutaṃ rājaṅgaṇe nisīdāpetvā taṃ hatthiṃ muñcanti. So koñcanādaṃ nadanto soṇḍāya bhūmiyaṃ pothento bhayaṃ dassento āgacchati. Sesadārakā taṃ disvā maraṇabhayabhītā disāvidisāsu palāyiṃsu. Mahāsatto pana mattahatthiṃ āgacchantaṃ disvā cintesi ‘‘caṇḍaniraye paccanato caṇḍahatthino hatthe maraṇameva seyyo’’ti nirayabhayatajjito tattheva nisīdi. Susikkhito hatthī mahāsattaṃ pupphakalāpaṃ viya ukkhipitvā aparāparaṃ katvā akilametvāva gacchati. Evaṃ hatthināpi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘sattavassikadārakā nāma sappassa bhāyanti, tena naṃ vīmaṃsissāmā’’ti bodhisattaṃ sesadārakehi saddhiṃ rājaṅgaṇe nisīdāpetvā uddhaṭadāṭhe katamukhabandhe sappe vissajjesuṃ. Sesadārakā te disvā viravantā palāyiṃsu. Mahāsatto pana nirayabhayaṃ āvajjetvā ‘‘caṇḍasappassa mukhe vināsameva varatara’’nti nirodhasamāpanno mahāthero viya niccalova ahosi. Athassa sappo sakalasarīraṃ veṭhetvā matthake phaṇaṃ katvā acchi. Tadāpi so niccalova ahosi. Evaṃ sappenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘aṭṭhavassikadārakā nāma naṭasamajjaṃ piyāyanti, tena naṃ vīmaṃsissāmā’’ti taṃ pañcadārakasatehi saddhiṃ rājaṅgaṇe nisīdāpetvā naṭasamajjaṃ kārāpesuṃ. Sesadārakā taṃ naṭasamajjaṃ disvā ‘‘sādhu sādhū’’ti vadantā mahāhasitaṃ hasanti. Mahāsatto pana ‘‘niraye nibbattakāle tava khaṇamattampi hāso vā somanassaṃ vā natthī’’ti nirayabhayaṃ āvajjetvā niccalova ahosi, taṃ na olokesi. Evaṃ naṭasamajjenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato ‘‘navavassikadārakā nāma asino bhāyanti, tena naṃ vīmaṃsissāmā’’ti taṃ pañcadārakasatehi saddhiṃ rājaṅgaṇe nisīdāpetvā dārakānaṃ kīḷanakāle eko puriso phalikavaṇṇaṃ asiṃ gahetvā paribbhamanto nadanto vagganto tāsento laṅghanto apphoṭento mahāsaddaṃ karonto ‘‘kāsirañño kira kāḷakaṇṇī eko putto atthi, so kuhiṃ, sīsamassa chindissāmī’’ti abhidhāvati. Taṃ purisaṃ disvā sesadārakā bhītatasitā hutvā viravantā disāvidisāsu palāyiṃsu. Mahāsatto pana nirayabhayaṃ āvajjetvā ajānanto viya nisīdi. Atha naṃ so puriso asinā sīse parāmasitvā ‘‘sīsaṃ te chindissāmī’’ti tāsentopi tāsetuṃ asakkonto apagami. Evaṃ khaggenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato dasavassikakāle panassa badhirabhāvavīmaṃsanatthaṃ sirisayane nisīdāpetvā sāṇiyā parikkhipāpetvā catūsu passesu chiddāni katvā tassa adassetvā heṭṭhāsayane saṅkhadhamake nisīdāpetvā ekappahāreneva saṅkhe dhamāpenti, ekaninnādaṃ ahosi. Amaccā catūsu passesu ṭhatvā sāṇiyā chiddehi olokentāpi mahāsattassa ekadivasampi satisammosaṃ vā hatthapādavikāraṃ vā phandanamattaṃ vā na passiṃsu. Evaṃ ekasaṃvaccharaṃ saṅkhasaddenapi antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato parampi ekādasavassikakāle ekasaṃvaccharaṃ tatheva bherisaddena vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato dvādasavassikakāle ‘‘dīpena naṃ vīmaṃsissāmā’’ti ‘‘rattibhāge andhakāre hatthaṃ vā pādaṃ vā phandāpeti nu kho, no’’ti ghaṭesu dīpe jāletvā sesadīpe nibbāpetvā thokaṃ andhakāre sayāpetvā ghaṭehi dīpe ukkhipitvā ekappahāreneva ālokaṃ katvā iriyāpathaṃ upadhārenti. Evaṃ dīpenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa kiñci phandanamattampi na passiṃsu.

Tato terasavassikakāle ‘‘phāṇitena naṃ vīmaṃsissāmā’’ti sakalasarīraṃ phāṇitena makkhetvā bahumakkhike ṭhāne nipajjāpesuṃ. Makkhikā uṭṭhahanti, tā tassa sakalasarīraṃ parivāretvā sūcīhi vijjhamānā viya khādanti. So nirodhasamāpanno mahāthero viya niccalova ahosi. Evaṃ phāṇitenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa kiñci phandanamattampi na passiṃsu.

Athassa cuddasavassikakāle ‘‘idāni panesa mahallako jāto sucikāmo asucijigucchako, asucinā naṃ vīmaṃsissāmā’’ti tato paṭṭhāya naṃ neva nhāpenti na ca ācamāpenti. So uccārapassāvaṃ katvā tattheva palipanno sayati. Duggandhabhāvena panassa antarudhīnaṃ nikkhamanakālo viya ahosi, asucigandhena makkhikā khādanti. So niccalova ahosi. Atha naṃ parivāretvā ṭhitā dhātiyo āhaṃsu ‘‘tāta temiyakumāra, tvaṃ mahallako jāto, ko taṃ sabbadā paṭijaggissati, kiṃ na lajjasi, kasmā nipannosi, uṭṭhāya te sarīraṃ paṭijaggāhī’’ti akkosanti paribhāsanti. So tathārūpe paṭikūle gūtharāsimhi nimuggopi duggandhabhāvena yojanasatamatthake ṭhitānampi hadayuppatanasamatthassa gūthanirayassa duggandhabhāvaṃ āvajjetvā niccalova ahosi. Evaṃ asucināpi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Tato pannarasavassikakāle ‘‘aṅgārena naṃ vīmaṃsissāmā’’ti athassa heṭṭhāmañcake aggikapallāni ṭhapayiṃsu ‘‘appeva nāma uṇhena pīḷito dukkhavedanaṃ asahanto vipphandanākāraṃ dasseyyā’’ti. Athassa sarīre phoṭāni uṭṭhahanti. Mahāsatto ‘‘avīcinirayasantāpo yojanasatamatthake pharati, tamhā dukkhato idaṃ dukkhaṃ sataguṇena sahassaguṇena satasahassaguṇena varatara’’nti adhivāsetvā niccalova ahosi. Athassa mātāpitaro bhijjamānahadayā viya manusse paṭikkamāpetvā taṃ tato aggisantāpanato apanetvā ‘‘tāta temiyakumāra, mayaṃ tava apīṭhasappiādibhāvaṃ jānāma. Na hi etesaṃ evarūpāni hatthapādakaṇṇasotāni honti, tvaṃ amhehi patthetvā laddhaputtako, mā no nāsehi, sakalajambudīpe vasantānaṃ rājūnaṃ santike garahato no mocehī’’ti yāciṃsu. Evaṃ so tehi yācitopi asuṇanto viya hutvā niccalova nipajji. Athassa mātāpitaro rodamānā paridevamānā paṭikkamanti. Ekadā mātā ekikā upasaṅkamitvā yācati, ekadā pitā ekakova upasaṅkamitvā yācati. Evaṃ ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Athassa soḷasavassikakāle amaccabrāhmaṇādayo cintayiṃsu ‘‘pīṭhasappī vā hotu, mūgo vā badhiro vā hotu, vaye pariṇate rajanīye arajjantā nāma natthi, dussanīye adussantā nāma natthi, samaye sampatte pupphavikasanaṃ viya hi dhammatā esā, nāṭakānampissa paccupaṭṭhāpetvā tāhi naṃ vīmaṃsissāmā’’ti. Tato uttamarūpadharā devakaññāyo viya vilāsasampannā nāṭakitthiyo pakkosāpetvā ‘‘yā kumāraṃ hasāpetuṃ vā kilesehi bandhituṃ vā sakkoti, sā tassa aggamahesī bhavissatī’’ti vatvā kumāraṃ gandhodakena nhāpetvā devaputtaṃ viya alaṅkaritvā devavimānasadise sirigabbhe supaññatte sirisayane āropetvā gandhadāmapupphadāmadhūmavāsacuṇṇādīhi antogabbhaṃ ekagandhasamodakaṃ katvā paṭikkamiṃsu. Atha naṃ tā itthiyo parivāretvā naccagītehi ceva madhuravacanādīhi ca nānappakārehi abhiramāpetuṃ vāyamiṃsu. So buddhisampannatāya tā itthiyo anoloketvā ‘‘imā itthiyo mama sarīrasamphassaṃ mā vindantū’’ti adhiṭṭhahitvā assāsapassāse sannirumbhi, athassa sarīraṃ thaddhaṃ ahosi. Tā tassa sarīrasamphassaṃ avindantiyo hutvā ‘‘thaddhasarīro esa, nāyaṃ manusso, yakkho bhavissatī’’ti bhītatasitā hutvā attānaṃ sandhāretuṃ asakkontiyo palāyiṃsu. Evaṃ nāṭakenapi ekasaṃvaccharaṃ antarantarā vīmaṃsantāpissa neva antaraṃ passiṃsu.

Evaṃ soḷasa saṃvaccharāni soḷasahi mahāvīmaṃsāhi ceva anekāhi khuddakavīmaṃsāhi ca vīmaṃsamānāpi tassa cittaṃ pariggaṇhituṃ nāsakkhiṃsu.

Vīmaṃsanakaṇḍaṃ niṭṭhitaṃ.

Rajjayācanakaṇḍaṃ

Tato rājā vippaṭisārī hutvā lakkhaṇapāṭhake brāhmaṇe pakkosāpetvā ‘‘tumhe kumārassa jātakāle ‘dhaññapuññalakkhaṇasampanno ayaṃ kumāro, nāssa koci antarāyo paññāyatī’ti me kathayittha, idāni pana so pīṭhasappī mūgabadhiro jāto, kathā vo na sametī’’ti āha. Brāhmaṇā vadiṃsu ‘‘mahārāja, ācariyehi adiṭṭhakaṃ nāma natthi, apica kho pana, deva, ‘rājakulehi patthetvā laddhaputtako kāḷakaṇṇī’ti vutte ‘tumhākaṃ domanassaṃ siyā’ti na kathayimhā’’ti. Atha ne rājā evamāha ‘‘idāni pana kiṃ kātuṃ vaṭṭatī’’ti? ‘‘Mahārāja, imasmiṃ kumāre imasmiṃ gehe vasante tayo antarāyā paññāyissanti – jīvitassa vā antarāyo, setacchattassa vā antarāyo, aggamahesiyā vā antarāyo’’ti. ‘‘Tasmā, deva, papañcaṃ akatvā avamaṅgalarathe avamaṅgalaasse yojetvā tattha naṃ nipajjāpetvā pacchimadvārena nīharitvā āmakasusāne catubbhittikaṃ āvāṭaṃ khaṇitvā nikhaṇituṃ vaṭṭatī''ti. Rājā antarāyabhayena bhīto tesaṃ vacanaṃ ''sādhū''ti sampaṭicchi.

Tadā candādevī taṃ pavattiṃ sutvā turitaturitāva ekikā rājānaṃ upasaṅkamitvā vanditvā ''deva, tumhehi mayhaṃ varo dinno, mayā ca gahitako katvā ṭhapito, idāni taṃ me dethā''ti yāci. ''Gaṇhāhi, devī''ti. ''Deva, puttassa me rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Kiṃkāraṇā, devā''ti. ''Putto, te devi, kāḷakaṇṇī''ti. ''Tena hi, deva, yāvajīvaṃ adadantāpi satta vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, cha vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, pañca vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, cattāri vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, tīṇi vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, dve vassāni dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, ekavassaṃ rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, satta māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, cha māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, pañca māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, cattāri māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, tīṇi māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, dve māsāni rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, ekamāsaṃ rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, aḍḍhamāsaṃ rajjaṃ dethā''ti. ''Na sakkā, devī''ti. ''Tena hi, deva, satta divasāni rajjaṃ dethā''ti. Rājā ''sādhu, devi, gaṇhāhī''ti āha. Sā tasmiṃ khaṇe puttaṃ alaṅkārāpetvā ''temiyakumārassa idaṃ rajja''nti nagare bheriṃ carāpetvā sakalanagaraṃ alaṅkārāpetvā puttaṃ hatthikkhandhaṃ āropetvā setacchattaṃ tassa matthake kārāpetvā nagaraṃ padakkhiṇaṃ katvā puna āgantvā antonagaraṃ pavesetvā taṃ sirisayane nipajjāpetvā piyaputtaṃ sabbarattiṃ yāci ''tāta temiyakumāra, taṃ nissāya soḷasa vassāni niddaṃ alabhitvā rodamānāya me akkhīni upakkāni, sokena me hadayaṃ bhijjamānaṃ viya ahosi, ahaṃ tava apīṭhasappiādibhāvaṃ jānāmi, mā maṃ anāthaṃ karī''ti. Sā iminā upāyeneva punadivasepi punadivasepīti pañca divasāni yāci.

Rajjayācanakaṇḍaṃ niṭṭhitaṃ.

Atha chaṭṭhe divase rājā sunandaṃ nāma sārathiṃ pakkosāpetvā ''tāta, sunandasārathi sve pātova avamaṅgalarathe avamaṅgalaasse yojetvā kumāraṃ tattha nipajjāpetvā pacchimadvārena nīharitvā āmakasusāne catubbhittikaṃ āvāṭaṃ khaṇitvā tattha naṃ pakkhipitvā kuddālapiṭṭhena matthakaṃ bhinditvā jīvitakkhayaṃ pāpetvā upari paṃsuṃ datvā pathavivaḍḍhanakammaṃ katvā nhatvā ehī''ti āṇāpesi. So ''sādhu, devā''ti sampaṭicchi. Atha chaṭṭhampi rattiṃ devī kumāraṃ yācitvā ''tāta temiyakumāra, tava pitā kāsirājā taṃ sve pātova āmakasusāne nikhaṇituṃ āṇāpesi, sve pātova maraṇaṃ pāpuṇissasi puttā''ti āha. Taṃ sutvā mahāsattassa ''tāta temiyakumāra, soḷasa vassāni tayā kato vāyāmo idāni matthakaṃ pakko''ti cintentassa abbhantare pīti uppajji. Mātuyā panassa hadayaṃ bhijjamānaṃ viya ahosi, evaṃ santepi ''manoratho matthakaṃ pāpuṇissatī''ti mātuyā saddhiṃ nālapi.

Athassā rattiyā accayena pātova sunando sārathi rathaṃ yojento devatānubhāvena mahāsattassa pāramitānubhāvena ca maṅgalarathe maṅgalaasse yojetvā rathaṃ rājadvāre ṭhapetvā mahātalaṃ abhiruhitvā sirigabbhaṃ pavisitvā deviṃ vanditvā evamāha – ''devi, mayhaṃ mā kujjha, rañño āṇā''ti vatvā puttaṃ āliṅgitvā nipannaṃ deviṃ piṭṭhihatthena apanetvā pupphakalāpaṃ viya kumāraṃ ukkhipitvā pāsādā otari. Tadā candādevī uraṃ paharitvā mahantena saddena paridevitvā mahātale ohīyi. Atha naṃ mahāsatto oloketvā ''mayi akathente mātā hadayena phalitena marissatī''ti kathetukāmo hutvāpi ''sace ahaṃ kathessāmi, soḷasa vassāni kato vāyāmo me mogho bhavissati, akathento panāhaṃ attano ca mātāpitūnañca mahājanassa ca paccayo bhavissāmī''ti adhivāsesi.

Atha naṃ sārathi rathaṃ āropetvā ''pacchimadvārābhimukhaṃ rathaṃ pesessāmī''ti cintetvā rathaṃ pesesi. Tadā mahāsattassa pāramitānubhāvena devatāviggahito hutvā rathaṃ nivattāpetvā pācīnadvārābhimukhaṃ rathaṃ pesesi, atha rathacakkaṃ ummāre patihaññi. Mahāsattopi tassa saddaṃ sutvā ''manoratho me matthakaṃ patto''ti suṭṭhutaraṃ tuṭṭhacitto ahosi. Ratho nagarā nikkhamitvā devatānubhāvena tiyojanikaṃ ṭhānaṃ gato. Tattha vanaghaṭaṃ sārathissa āmakasusānaṃ viya upaṭṭhāsi. So ''idaṃ ṭhānaṃ phāsuka''nti sallakkhetvā rathaṃ maggā okkamāpetvā maggapasse ṭhapetvā rathā oruyha mahāsattassa ābharaṇabhaṇḍaṃ omuñcitvā bhaṇḍikaṃ katvā ekamantaṃ ṭhapetvā kuddālaṃ ādāya rathassa avidūre ṭhāne catubbhittikaṃ āvāṭaṃ khaṇituṃ ārabhi.

Tato bodhisatto cintesi ‘‘ayaṃ me vāyāmakālo, ahañhi soḷasa vassāni hatthapāde na cālesiṃ, kiṃ nu kho me balaṃ atthi, udāhu no’’ti. So uṭṭhāya vāmahatthena dakkhiṇahatthaṃ, dakkhiṇahatthena vāmahatthaṃ parāmasanto ubhohi hatthehi pāde sambāhitvā rathā otarituṃ cittaṃ uppādesi. Tāvadevassa pādapatitaṭṭhāne vātapuṇṇabhastacammaṃ viya mahāpathavī abbhuggantvā rathassa pacchimantaṃ āhacca aṭṭhāsi. Mahāsatto rathā otaritvā katipaye vāre aparāparaṃ caṅkamitvā ‘‘imināva niyāmena ekadivasaṃ yojanasatampi me gantuṃ balaṃ atthī’’ti ñatvā ‘‘sace, sārathi, mayā saddhiṃ virujjheyya, atthi nu kho me tena saha paṭivirujjhituṃ bala’’nti upadhārento rathassa pacchimantaṃ gahetvā kumārakānaṃ kīḷanayānakaṃ viya ukkhipitvā rathaṃ paribbhamento aṭṭhāsi. Athassa ‘‘atthi me tena saha paṭivirujjhituṃ bala’’nti sallakkhetvā pasādhanatthāya cittaṃ uppajji.

Taṃkhaṇaññeva sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘temiyakumārassa manoratho matthakaṃ patto, idāni pasādhanatthāya cittaṃ uppannaṃ, kiṃ etassa mānusakena pasādhanenā’’ti dibbapasādhanaṃ gāhāpetvā vissakammadevaputtaṃ pakkosāpetvā ‘‘tāta vissakamma devaputta, tvaṃ gaccha, kāsirājassa puttaṃ temiyakumāraṃ alaṅkarohī’’ti āṇāpesi. So ‘‘sādhū’’ti sampaṭicchitvā tāvatiṃsabhavanato otaritvā tassa santikaṃ gantvā dasahi dussasahassehi veṭhanaṃ katvā dibbehi ceva mānusakehi ca alaṅkārehi sakkaṃ viya taṃ alaṅkaritvā sakaṭṭhānameva gato. So devarājalīlāya sārathissa khaṇanokāsaṃ gantvā āvāṭatīre ṭhatvā pucchanto tatiyaṃ gāthamāha –

3. ‘‘Kiṃ nu santaramānova, kāsuṃ khaṇasi sārathi;
Puṭṭho me samma akkhāhi, kiṃ kāsuyā karissasī’’ti.

Tattha **kāsu**nti āvāṭaṃ.

Taṃ sutvā sārathi āvāṭaṃ khaṇanto uddhaṃ anoloketvāva catutthaṃ gāthāmāha –

4. ‘‘Rañño mūgo ca pakkho ca, putto jāto acetaso;
Somhi raññā samajjhiṭṭho, puttaṃ me nikhaṇaṃ vane’’ti.

Tattha **pakkho**ti pīṭhasappī. **‘‘Mūgo’’**ti vacaneneva panassa badhirabhāvopi sijjhati badhirassa hi paṭivacanaṃ kathetuṃ asakkuṇeyyattā. **Acetaso**ti acittako viya jāto. Soḷasa vassāni akathitattā evamāha. **Samajjhiṭṭho**ti āṇatto, pesitoti attho. **Nikhaṇaṃ vane**ti vane nikhaṇeyyāsi.

Atha naṃ mahāsatto āha –

5. ‘‘Na badhiro na mūgosmi, na pakkho na ca vīkalo;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

6. ‘‘Ūrū bāhuñca me passa, bhāsitañca suṇohi me;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane’’ti.

Tattha **na badhiro**ti samma sārathi, sace taṃ rājā evarūpaṃ puttaṃ mārāpetuṃ āṇāpesi, ahaṃ pana evarūpo na bhavāmīti dīpetuṃ evamāha. **Maṃ ce tvaṃ nikhaṇaṃ vane**ti sace badhirabhāvādivirahitaṃ evarūpaṃ maṃ vane nikhaṇeyyāsi, adhammaṃ kammaṃ kareyyāsīti attho. **‘‘Ūrū’’**ti idaṃ so purimagāthaṃ sutvāpi naṃ anolokentameva disvā ‘‘alaṅkatasarīramassa dassessāmī’’ti cintetvā āha. Tassattho – samma sārathi, ime kañcanakadalikkhandhasadise ūrū, kanakacchaviṃ bāhuñca me passa, madhuravacanañca me suṇāhīti.

Tato sārathi evaṃ cintesi ‘‘ko nu kho esa, āgatakālato paṭṭhāya attānameva vaṇṇetī’’ti. So āvāṭakhaṇanaṃ pahāya uddhaṃ olokento tassa rūpasampattiṃ disvā ‘‘ayaṃ puriso ko nu kho, manusso vā devo vā’’ti ajānanto imaṃ gāthamāha –

7. ‘‘Devatā nusi gandhabbo, adu sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ maya’’nti.

Athassa mahāsatto attānaṃ ācikkhitvā dhammaṃ desento āha –

8. ‘‘Namhi devo na gandhabbo, namhi sakko purindado;
Kāsirañño ahaṃ putto, yaṃ kāsuyā nihaññasi.

9. ‘‘Tassa rañño ahaṃ putto, yaṃ tvaṃ sammūpajīvasi;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

10. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

11. ‘‘Yathā rukkho tathā rājā, yathā sākhā tathā ahaṃ;
Yathā chāyūpago poso, evaṃ tvamasi sārathi;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane’’ti.

Tattha **nihaññasī**ti nihanissasi. Yaṃ tvaṃ ettha nihanissāmīti saññāya kāsuṃ khaṇasi, so ahanti dīpeti. So ‘‘rājaputto aha’’nti vuttepi na saddahatiyeva, madhurakathāya panassa bajjhitvā dhammaṃ suṇanto aṭṭhāsi. **Mittadubbho**ti paribhuttachāyassa rukkhassa pattaṃ vā sākhaṃ vā aṅkuraṃ vā bhañjanto mittaghātako hoti lāmakapuriso, kimaṅgaṃ pana sāmiputtaghātako. **Chāyūpago**ti paribhogatthāya chāyaṃ upagato puriso viya rājānaṃ nissāya jīvamāno tvanti vadati.

So evaṃ kathentepi bodhisatte na saddahatiyeva. Atha mahāsatto ‘‘saddahāpessāmi na’’nti devatānaṃ sādhukārena ceva attano ghosena ca vanaghaṭaṃ unnādento dasa mittapūjagāthā nāma ārabhi –

12. ‘‘Pahūtabhakkho bhavati, vippavuṭṭho sakaṃgharā;
Bahū naṃ upajīvanti, yo mittānaṃ na dubbhati.

13. ‘‘Yaṃ yaṃ janapadaṃ yāti, nigame rājadhāniyo;
Sabbattha pūjito hoti, yo mittānaṃ na dubbhati.

14. ‘‘Nāssa corā pasāhanti, nātimaññanti khattiyā;
Sabbe amitte tarati, yo mittānaṃ na dubbhati.

15. ‘‘Akkuddho sagharaṃ eti, sabhāyaṃ paṭinandito;
Ñātīnaṃ uttamo hoti, yo mittānaṃ na dubbhati.

16. ‘‘Sakkatvā sakkato hoti, garu hoti sagāravo;
Vaṇṇakittibhato hoti, yo mittānaṃ na dubbhati.

17. ‘‘Pūjako labhate pūjaṃ, vandako paṭivandanaṃ;
Yasokittiñca pappoti, yo mittānaṃ na dubbhati.

18. ‘‘Aggi yathā pajjalati, devatāva virocati;
Siriyā ajahito hoti, yo mittānaṃ na dubbhati.

19. ‘‘Gāvo tassa pajāyanti, khette vuttaṃ virūhati;
Vuttānaṃ phalamasnāti, yo mittānaṃ na dubbhati.

20. ‘‘Darito pabbatāto vā, rukkhato patito naro;
Cuto patiṭṭhaṃ labhati, yo mittānaṃ na dubbhati.

21. ‘‘Virūḷhamūlasantānaṃ, nigrodhamiva māluto;
Amittā nappasāhanti, yo mittānaṃ na dubbhatī’’ti.

Tattha **sakaṃ gharā**ti sakagharā, ayameva vā pāṭho. **Na dubbhatī**ti na dussati. **Mittāna**nti buddhādīnaṃ kalyāṇamittānaṃ na dubbhati. **‘‘Sabbattha pūjito hotī’’**ti idaṃ sīvalivatthunā vaṇṇetabbaṃ. **Na pasāhantī**ti pasayhakāraṃ kātuṃ na sakkonti. Idaṃ saṃkiccasāmaṇeravatthunā dīpetabbaṃ. **‘‘Nātimaññanti khattiyā’’**ti idaṃ jotikaseṭṭhivatthunā dīpetabbaṃ. **Taratī**ti atikkamati. **Saghara**nti attagharaṃ. Mittānaṃ dubbhanto attano gharaṃ āgacchantopi ghaṭṭitacitto kuddhova āgacchati, ayaṃ pana akuddhova sakagharaṃ eti. **Paṭinandito**ti bahūnaṃ sannipātaṭṭhāne amittadubbhino guṇakathaṃ kathenti, tāya so paṭinandito hoti pamuditacitto.

Sakkatvā sakkato hotīti paraṃ sakkatvā sayampi parehi sakkato hoti. **Garu hoti sagāravo**ti paresu sagāravo sayampi parehi garuko hoti. **Vaṇṇakittibhato**ti bhatavaṇṇakitti, guṇañceva kittisaddañca ukkhipitvā caranto nāma hotīti attho. **Pūjako**ti mittānaṃ pūjako hutvā sayampi pūjaṃ labhati. **Vandako**ti buddhādīnaṃ kalyāṇamittānaṃ vandako hutvā punabbhave paṭivandanaṃ labhati. **Yasokittiñcā**ti issariyaparivārañceva guṇakittiñca pappoti. Imāya gāthāya cittagahapatino vatthu (dha. pa. 73-74) kathetabbaṃ.

Pajjalatīti issariyaparivārena pajjalati. **Siriyā ajahito hotī**ti ettha anāthapiṇḍikassa vatthu (dha. pa. 119-120) kathetabbaṃ. **Asnātī**ti paribhuñjati. **‘‘Patiṭṭhaṃ labhatī’’**ti idaṃ **cūḷapadumajātakena** (jā. 1.2.85-86) dīpetabbaṃ. **Virūḷhamūlasantāna**nti vaḍḍhitamūlapārohaṃ. **Amittā nappasāhantī**ti ettha kuraraghariyasoṇattherassa mātu gehaṃ paviṭṭhacoravatthu kathetabbaṃ.

Sunando sārathi ettakāhi gāthāhi dhammaṃ desentampi taṃ asañjānitvā ‘‘ko nu kho aya’’nti āvāṭakhaṇanaṃ pahāya rathasamīpaṃ gantvā tattha tañca pasādhanabhaṇḍañca ubhayaṃ adisvā puna āgantvā olokento taṃ sañjānitvā tassa pādesu patitvā añjaliṃ paggayha yācanto imaṃ gāthamāha –

22. ‘‘Ehi taṃ paṭinessāmi, rājaputta sakaṃ gharaṃ;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasī’’ti.

Atha naṃ mahāsatto āha –

23. ‘‘Alaṃ me tena rajjena, ñātakehi dhanena vā;
Yaṃ me adhammacariyāya, rajjaṃ labbhetha sārathī’’ti.

Tattha **ala**nti paṭikkhepavacanaṃ.

Sārathi āha –

24. ‘‘Puṇṇapattaṃ maṃ lābhehi, rājaputta ito gato;
Pitā mātā ca me dajjuṃ, rājaputta tayī gate.

25. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Tepi attamanā dajjuṃ, rājaputta tayī gate.

26. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Tepi attamanā dajjuṃ, rājaputta tayī gate.

27. ‘‘Bahudhaññā jānapadā, negamā ca samāgatā;
Upāyanāni me dajjuṃ, rājaputta tayī gate’’ti.

Tattha **puṇṇapatta**nti tuṭṭhidāyaṃ. **Dajju**nti sattaratanavassaṃ vassantā viya mama ajjhāsayapūraṇaṃ tuṭṭhidāyaṃ dadeyyuṃ. Idaṃ so ‘‘appeva nāma mayi anukampāya gaccheyyā’’ti cintetvā āha. **Vesiyānā cā**ti vessā ca. **Upāyanānī**ti paṇṇākārāni.

Atha naṃ mahāsatto āha –

28. ‘‘Pitu mātu cahaṃ catto, raṭṭhassa nigamassa ca;
Atho sabbakumārānaṃ, natthi mayhaṃ sakaṃ gharaṃ.

29. ‘‘Anuññāto ahaṃ matyā, sañcatto pitarā mahaṃ;
Ekoraññe pabbajito, na kāme abhipatthaye’’ti.

Tattha **pitu mātu cā**ti pitarā ca mātarā ca ahaṃ catto. Itaresupi eseva nayo. **Matyā**ti samma sārathi, ahaṃ sattāhaṃ rajjaṃ paricchinditvā varaṃ gaṇhantiyā mātarā anuññāto nāma. **Sañchatto**ti suṭṭhu catto. **Pabbajito**ti pabbajitvā araññe vasanatthāya nikkhantoti attho.

Evaṃ mahāsattassa attano guṇe kathentassa pīti uppajji, tato pītivegena udānaṃ udānento āha –

30. ‘‘Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi sārathi.

31. ‘‘Api ataramānānaṃ, sammadattho vipaccati;
Vipakkabrahmacariyosmi, nikkhanto akutobhayo’’ti.

Tattha **phalāsāvā**ti ataramānassa mama soḷasavassehi katavāyāmassa samiddhaṃ ajjhāsayaphalaṃ dassetuṃ evamāha. **Vipakkabrahmacariyosmī**ti niṭṭhappattamanoratho. **Sammadattho vipaccatī**ti sammā upāyena kāraṇena kattabbakiccaṃ sampajjati.

Sārathi āha –

32. ‘‘Evaṃ vaggukatho santo, visaṭṭhavacano casi;
Kasmā pitu ca mātucca, santike na bhaṇī tadā’’ti.

Tattha **vaggukatho**ti sakhilakatho.

Tato mahāsatto āha –

33. ‘‘Nāhaṃ asandhitā pakkho, na badhiro asotatā;
Nāhaṃ ajivhatā mūgo, mā maṃ mūgamadhārayi.

34. ‘‘Purimaṃ sarāmahaṃ jātiṃ, yattha rajjamakārayiṃ;
Kārayitvā tahiṃ rajjaṃ, pāpatthaṃ nirayaṃ bhusaṃ.

35. ‘‘Vīsatiñceva vassāni, tahiṃ rajjamakārayiṃ;
Asītivassasahassāni, nirayamhi apaccisaṃ.

36. ‘‘Tassa rajjassahaṃ bhīto, mā maṃ rajjābhisecayuṃ;
Tasmā pitu ca mātucca, santike na bhaṇiṃ tadā.

37. ‘‘Ucchaṅge maṃ nisādetvā, pitā atthānusāsati;
Ekaṃ hanatha bandhatha, ekaṃ khārāpatacchikaṃ;
Ekaṃ sūlasmiṃ uppetha, iccassa manusāsati.

38. ‘‘Tāyāhaṃ pharusaṃ sutvā, vācāyo samudīritā;
Amūgo mūgavaṇṇena, apakkho pakkhasammato;
Sake muttakarīsasmiṃ, acchāhaṃ sampariplutoo.

39. ‘‘Kasirañca parittañca, tañca dukkhena saṃyutaṃ;
Komaṃ jīvitamāgamma, veraṃ kayirātha kenaci.

40. ‘‘Paññāya ca alābhena, dhammassa ca adassanā;
Komaṃ jīvitamāgamma, veraṃ kayirātha kenaci.

41. ‘‘Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi sārathi.

42. ‘‘Api ataramānānaṃ, sammadattho vipaccati;
Vipakkabrahmacariyosmi, nikkhanto akutobhayo’’ti.

Tattha **asandhitā**ti sandhīnaṃ abhāvena. **Asotatā**ti sotānaṃ abhāvena. **Ajivhatā**ti samparivattanajivhāya abhāvena mūgo ahaṃ na bhavāmi. **Yatthā**ti yāya jātiyā bārāṇasinagare rajjaṃ akārayiṃ. **Pāpattha**nti pāpataṃ. Patito asmīti vadati. **Rajjābhisecayu**nti rajje abhisecayuṃ. **Nisādetvā**ti nisīdāpetvā. **Atthānusāsatī**ti atthaṃ anusāsati. **Khārāpatacchika**nti sattīhi paharitvā khārāhi patacchikaṃ karotha. **Uppethā**ti āvunatha. **Iccassa manusāsatī**ti evamassa atthaṃ anusāsati. **Tāyāha**nti tāyo vācāyo ahaṃ. **Pakkhasammato**ti pakkho iti sammato ahosiṃ. **Acchāha**nti acchiṃ ahaṃ, avasinti attho. **Sampariploto**ti samparikiṇṇo, nimuggo hutvāti attho.

Kasiranti dukkhaṃ. **Paritta**nti appaṃ. Idaṃ vuttaṃ hoti – sammasārathi, sacepi sattānaṃ jīvitaṃ dukkhampi samānaṃ bahuciraṭṭhitikaṃ bhaveyya, pattheyya, parittampi samānaṃ sace sukhaṃ bhaveyya, pattheyya, idaṃ pana kasirañca parittañca sakalena vaṭṭadukkhena saṃyuttaṃ sannihitaṃ omadditaṃ. **Koma**nti ko imaṃ. **Vera**nti pāṇātipātādipañcavidhaṃ veraṃ. **Kenacī**ti kenaci kāraṇena. **Paññāyā**ti vipassanāpaññāya alābhena. **Dhammassā**ti sotāpattimaggassa adassanena. Puna udānagāthāyo agantukāmatāya thirabhāvadassanatthaṃ kathesi.

Taṃ sutvā sunando sārathi ‘‘ayaṃ kumāro evarūpaṃ rajjasiriṃ kuṇapaṃ viya chaḍḍetvā attano adhiṭṭhānaṃ abhinditvā ‘‘pabbajissāmīti araññaṃ paviṭṭho, mama iminā dujjīvitena ko attho, ahampi tena saddhiṃ pabbajissāmī’’ti cintetvā imaṃ gāthamāha –

43. ‘‘Ahampi pabbajissāmi, rājaputta tavantike;
Avhāyassu maṃ bhaddante, pabbajjā mama ruccatī’’ti.

Tattha **tavantike**ti tava santike. **Avhāyassūti** ‘‘ehi pabbajāhī’’ti pakkosassu.

Evaṃ tena yācitopi mahāsatto ‘‘sacāhaṃ idāneva taṃ pabbājessāmi, mātāpitaro idha nāgacchissanti, atha nesaṃ parihāni bhavissati, ime assā ca ratho ca pasādhanabhaṇḍañca idheva nassissanti, ‘yakkho so, khādito nu kho tena sārathī’ti garahāpi me uppajjissatī’’ti cintetvā attano ca garahāmocanatthaṃ mātāpitūnañca vuḍḍhiṃ sampassanto asse ca rathañca pasādhanabhaṇḍañca tassa iṇaṃ katvā dassento imaṃ gāthamāha –

44. ‘‘Rathaṃ niyyādayitvāna, anaṇo ehi sārathi;
Anaṇassa hi pabbajjā, etaṃ isīhi vaṇṇita’’nti.

Tattha **eta**nti etaṃ pabbajjākaraṇaṃ buddhādīhi isīhi vaṇṇitaṃ pasatthaṃ thomitaṃ.

Taṃ sutvā sārathi ‘‘sace mayi nagaraṃ gate esa aññattha gaccheyya, pitā cassa imaṃ pavattiṃ sutvā ‘puttaṃ me dassehī’ti puna āgato imaṃ na passeyya, rājadaṇḍaṃ me kareyya, tasmā ahaṃ attano guṇaṃ kathetvā aññatthāgamanatthāya paṭiññaṃ gaṇhissāmī’’ti cintento gāthādvayamāha –

45. ‘‘Yadeva tyāhaṃ vacanaṃ, akaraṃ bhaddamatthu te;
Tadeva me tvaṃ vacanaṃ, yācito kattumarahasi.

46. ‘‘Idheva tāva acchassu, yāva rājānamānaye;
Appeva te pitā disvā, patīto sumano siyā’’ti.

Tato mahāsatto āha –

47. ‘‘Karomi te taṃ vacanaṃ, yaṃ maṃ bhaṇasi sārathi;
Ahampi daṭṭhukāmosmi, pitaraṃ me idhāgataṃ.

48. ‘‘Ehi samma nivattassu, kusalaṃ vajjāsi ñātinaṃ;
Mātaraṃ pitaraṃ mayhaṃ, vutto vajjāsi vandana’’nti.

Tattha **karomi teta**nti karomi te etaṃ vacanaṃ. **Ehi samma nivattassū**ti samma sārathi, tattha gantvā ehi, ettova khippameva nivattassu. **Vutto vajjāsī**ti mayā vutto hutvā ‘‘putto vo temiyakumāro vandatī’’ti vandanaṃ vadeyyāsīti attho.

Iti vatvā mahāsatto suvaṇṇakadali viya onamitvā pañcapatiṭṭhitena bārāṇasinagarābhimukho mātāpitaro vanditvā sārathissa sāsanaṃ adāsi. So sāsanaṃ gahetvā kumāraṃ padakkhiṇaṃ katvā rathamāruyha nagarābhimukho pāyāsi. Tamatthaṃ pakāsento satthā āha –

49. ‘‘Tassa pāde gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Sārathi rathamāruyha, rājadvāraṃ upāgamī’’ti.

Tassattho – bhikkhave, evaṃ vutto so sārathi, tassa kumārassa pāde gahetvā taṃ padakkhiṇaṃ katvā rathaṃ āruyha rājadvāraṃ upāgamīti.

Tasmiṃ khaṇe candādevī sīhapañjaraṃ vivaritvā ‘‘kā nu kho me puttassa pavattī’’ti sārathissa āgamanamaggaṃ olokentī taṃ ekakaṃ āgacchantaṃ disvā uraṃ paharitvā paridevi. Tamatthaṃ pakāsento satthā āha –

50. ‘‘Suññaṃ mātā rathaṃ disvā, ekaṃ sārathimāgataṃ;
Assupuṇṇehi nettehi, rodantī naṃ udikkhati.

51. ‘‘Ayaṃ so sārathi eti, nihantvā mama atrajaṃ;
Nihato nūna me putto, pathabyā bhūmivaḍḍhano.

52. ‘‘Amittā nūna nandanti, patītā nūna verino;
Āgataṃ sārathiṃ disvā, nihantvā mama atrajaṃ.

53. ‘‘Suññaṃ mātā rathaṃ disvā, ekaṃ sārathimāgataṃ;
Assupuṇṇehi nettehi, rodantī paripucchi naṃ.

54. ‘‘Kiṃ nu mūgo kiṃnu pakkho, kiṃnu so vilapī tadā;
Nihaññamāno bhūmiyā, taṃ me akkhāhi sārathi.

55. ‘‘Kathaṃ hatthehi pādehi, mūgapakkho vivajjayi;
Nihaññamāno bhūmiyā, taṃ me akkhāhi pucchito’’ti.

Tattha **mātā**ti temiyakumārassa mātā. **Pathabyā bhūmivaḍḍhano**ti so mama putto bhūmivaḍḍhano hutvā pathabyā nihato nūna. **Rodantī paripucchi na**nti taṃ rathaṃ ekamantaṃ ṭhapetvā mahātalaṃ abhiruyha candādeviṃ vanditvā ekamante ṭhitaṃ sārathiṃ paripucchi. **Kinnū**ti kiṃ nu so mama putto mūgo eva pakkho eva. **Tadā**ti yadā naṃ tvaṃ kāsuyaṃ pakkhipitvā kuddālena matthake pahari, tadā. **Nihaññamāno bhūmiyā**ti tayā bhūmiyaṃ nihaññamāno kiṃ nu vilapi. **Taṃ me**ti taṃ sabbaṃ aparihāpetvā me akkhāhi. **Vivajjayī**ti ‘‘apehi sārathi, mā maṃ mārehī’’ti kathaṃ hatthehi pādehi ca phandanto taṃ apanudi, taṃ me kathehīti attho.

Tato sārathi āha –

56. ‘‘Akkheyyaṃ te ahaṃ ayye, dajjāsi abhayaṃ mama;
Yaṃ me sutaṃ vā diṭṭhaṃ vā, rājaputtassa santike’’ti.

Tattha **dajjāsī**ti sace abhayaṃ dadeyyāsi, so idaṃ ‘‘sacāhaṃ ‘tava putto neva mūgo na pakkho madhurakatho dhammakathiko’ti vakkhāmi, atha ‘kasmā taṃ gahetvā nāgatosī’ti rājā kuddho rājadaṇḍampi me kareyya, abhayaṃ tāva yācissāmī’’ti cintetvā āha.

Atha naṃ candādevī āha –

57. ‘‘Abhayaṃ samma te dammi, abhīto bhaṇa sārathi;
Yaṃ te sutaṃ vā diṭṭhaṃ vā, rājaputtassa santike’’ti.

Tato sārathi āha –

58. ‘‘Na so mūgo na so pakkho, visaṭṭhavacano ca so;
Rajjassa kira so bhīto, akarā ālaye bahū.

59. ‘‘Purimaṃ sarati so jātiṃ, yattha rajjamakārayi;
Kārayitvā tahiṃ rajjaṃ, pāpattha nirayaṃ bhusaṃ.

60. ‘‘Vīsatiñceva vassāni, tahiṃ rajjamakārayi;
Asītivassasahassāni, nirayamhi apacci so.

61. ‘‘Tassa rajjassa so bhīto, mā maṃ rajjābhisecayuṃ;
Tasmā pitu ca mātucca, santike na bhaṇī tadā.

62. ‘‘Aṅgapaccaṅgasampanno, ārohapariṇāhavā;
Visaṭṭhavacano pañño, magge saggassa tiṭṭhati.

63. ‘‘Sace tvaṃ daṭṭhukāmāsi, rājaputtaṃ tavatrajaṃ;
Ehi taṃ pāpayissāmi, yattha sammati temiyo’’ti.

Tattha **visaṭṭhavacano**ti apalibuddhakatho. **Akarā ālaye bahū**ti tumhākaṃ vañcanāni bahūni akāsi. **Pañño**ti paññavā. **Sace tva**nti rājānaṃ dhuraṃ katvā ubhopi te evamāha. **Yattha sammati temiyo**ti yattha vo putto mayā gahitapaṭiñño hutvā acchati, tattha pāpayissāmi, idāni papañcaṃ akatvā lahuṃ gantuṃ vaṭṭatīti āha.

Kumāro pana sārathiṃ pesetvā pabbajitukāmo ahosi. Tadā sakko tassa manaṃ ñatvā tasmiṃ khaṇe vissakammadevaputtaṃ pakkosāpetvā ‘‘tāta vissakammadevaputta, temiyakumāro pabbajitukāmo, tvaṃ tassa paṇṇasālañca pabbajitaparikkhārañca māpetvā ehī’’ti pesesi. So ‘‘sādhū’’ti sampaṭicchitvā vegena gantvā tiyojanike vanasaṇḍe attano iddhibalena ramaṇīyaṃ assamaṃ māpetvā rattiṭṭhānadivāṭṭhānañca pokkharaṇiñca āvāṭañca akālaphalasampannaṃ rukkhañca katvā paṇṇasālasamīpe catuvīsatihatthappamāṇaṃ caṅkamaṃ māpetvā antocaṅkame ca phalikavaṇṇaṃ ruciraṃ vālukaṃ okiritvā sabbe pabbajitaparikkhāre māpetvā ‘‘ye pabbajitukāmā, te ime gahetvā pabbajantū’’ti bhittiyaṃ akkharāni likhitvā caṇḍavāḷe ca amanāpasadde sabbe migapakkhino ca palāpetvā sakaṭṭhānameva gato.

Tasmiṃ khaṇe mahāsatto taṃ disvā sakkadattiyabhāvaṃ ñatvā, paṇṇasālaṃ pavisitvā vatthāni apanetvā, rattavākacīraṃ nivāsetvā ekaṃ pārupitvā ajinacammaṃ ekaṃse katvā jaṭāmaṇḍalaṃ bandhitvā kājaṃ aṃse katvā kattaradaṇḍamādāya paṇṇasālato nikkhamitvā pabbajitasiriṃ samubbahanto aparāparaṃ caṅkamitvā ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānento paṇṇasālaṃ pavisitvā kaṭṭhattharaṇe nisinno pañca abhiññā aṭṭha samāpattiyo ca nibbattetvā sāyanhasamaye paṇṇasālato nikkhamitvā caṅkamanakoṭiyaṃ ṭhitakārarukkhato paṇṇāni gahetvā, sakkadattiyabhājane aloṇake atakke nidhūpane udake sedetvā amataṃ viya paribhuñjitvā cattāro brahmavihāre bhāvetvā tattha vāsaṃ kappesi.

Kāsirājāpi sunandasārathissa vacanaṃ sutvā mahāsenaguttaṃ pakkosāpetvā taramānarūpova gamanasajjaṃ kāretuṃ āha –

64. ‘‘Yojayantu rathe asse, kacchaṃ nāgāna bandhatha;
Udīrayantu saṅkhapaṇavā, vādantu ekapokkharā.

65. ‘‘Vādantu bherī sannaddhā, vaggū vādantu dundubhī;
Negamā ca maṃ anventu, gacchaṃ puttanivedako.

66. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako.

67. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako.

68. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako’’ti.

Tattha **udīrayantū**ti saddaṃ muñcantu. **Vādantū**ti vajjantu. **Ekapokkharā**ti ekamukhabheriyo. **Sannaddhā**ti suṭṭhu naddhā. **Vaggū**ti madhurassarā. **Gaccha**nti gamissāmi. **Puttanivedako**ti puttassa nivedako ovādako hutvā gacchāmi. Taṃ ovaditvā mama vacanaṃ gāhāpetvā tattheva taṃ ratanarāsimhi ṭhapetvā abhisiñcitvā ānetuṃ gacchāmīti adhippāyenevamāha. **Negamā**ti kuṭumbikajanā. **Samāgatā**ti sannipatitā hutvā.

Evaṃ raññā āṇattā sārathino asse yojetvā rathe rājadvāre ṭhapetvā rañño ārocesuṃ. Tamatthaṃ pakāsento satthā āha –

69. ‘‘Asse ca sārathī yutte, sindhave sīghavāhane;

Rājadvāraṃ upāgacchuṃ, yuttā deva ime hayā’’ti.

Tattha **asse**ti sindhave sindhavajātike sīghavāhane javasampanne asse ādāya. **Sārathī**ti sārathino. **Yutte**ti rathesu yojite. **Upāgacchu**nti te rathesu yutte asse ādāya āgamaṃsu, āgantvā ca pana ‘‘yuttā, deva, ime hayā’’ti ārocesuṃ.

Tato sārathīnaṃ vacanaṃ sutvā rājā upaḍḍhagāthamāha –

70. ‘‘Thūlā javena hāyanti, kisā hāyanti thāmunā’’ti.
Taṃ sutvā sārathinopi upaḍḍhagāthamāhaṃsu –

‘‘Kise thūle vivajjetvā, saṃsaṭṭhā yojitā hayā’’ti.

Tassattho – deva, kise ca thūle ca evarūpe asse aggaṇhitvā vayena vaṇṇena javena balena sadisā hayā yojitāti.

Atha rājā puttassa santikaṃ gacchanto cattāro vaṇṇe aṭṭhārasa seniyo sabbañca balakāyaṃ sannipātāpesi. Tassa sannipātentasseva tayo divasā atikkantā. Atha catutthe divase kāsirājā nagarato nikkhamitvā gahetabbayuttakaṃ gāhāpetvā assamapadaṃ gantvā puttena saddhiṃ paṭinandito paṭisanthāramakāsi. Tamatthaṃ pakāsento satthā āha –

71. ‘‘Tato rājā taramāno, yuttamāruyha sandanaṃ;
Itthāgāraṃ ajjhabhāsi, sabbāva anuyātha maṃ.

72. ‘‘Vāḷabījanimuṇhīsaṃ, khaggaṃ chattañca paṇḍaraṃ;
Upādhī rathamāruyha, suvaṇṇehi alaṅkatā.

73. ‘‘Tato sa rājā pāyāsi, purakkhatvāna sārathiṃ;
Khippameva upāgacchi, yattha sammati temiyo.

74. ‘‘Tañca disvāna āyantaṃ, jalantamiva tejasā;
Khattasaṅghaparibyūḷhaṃ, temiyo etadabravi.

75. ‘‘Kacci nu tāta kusalaṃ, kacci tāta anāmayaṃ;
Sabbā ca rājakaññāyo, arogā mayha mātaro.

76. ‘‘Kusalañceva me putta, atho putta anāmayaṃ;
Sabbā ca rājakaññāyo, arogā tuyha mātaro.

77. ‘‘Kacci amajjapo tāta, kacci te suramappiyaṃ;
Kacci sacce ca dhamme ca, dāne te ramate mano.

78. ‘‘Amajjapo ahaṃ putta, atho me suramappiyaṃ;
Atho sacce ca dhamme ca, dāne me ramate mano.

79. ‘‘Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci te byādhayo natthi, sarīrassupatāpanā.

80. ‘‘Atho arogaṃ yoggaṃ me, atho vahati vāhanaṃ;
Atho me byādhayo natthi, sarīrassupatāpanā.

81. ‘‘Kacci antā ca te phītā, majjhe ca bahalā tava;
Koṭṭhāgārañca kosañca, kacci te paṭisanthataṃ.

82. ‘‘Atho antā ca me phītā, majjhe ca bahalā mama;
Koṭṭhāgārañca kosañca, sabbaṃ me paṭisanthataṃ.

83. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Patiṭṭhapentu pallaṅkaṃ, yattha rājā nisakkatī’’ti.

Tattha **upādhī rathamāruyhā**ti suvaṇṇapādukā ca rathaṃ āropentūti attho. Ime tayo pāde puttassa tattheva abhisekakaraṇatthāya ‘‘pañca rājakakudhabhaṇḍāni gaṇhathā’’ti āṇāpento rājā āha. **Suvaṇṇehi alaṅkatā**ti idaṃ pādukaṃ sandhāyāha. **Upāgacchī**ti upāgato ahosi. Kāya velāyāti? Mahāsattassa kārapaṇṇāni pacitvā nibbāpentassa nisinnavelāya. **Jalantamiva tejasā**ti rājatejena jalantaṃ viya. **Khattasaṅghaparibyūḷha**nti kathāphāsukena amaccasaṅghena parivutaṃ, khattiyasamūhehi vā parivāritaṃ. **Etadabravī**ti kāsirājānaṃ bahi khandhāvāraṃ nivāsāpetvā padasāva paṇṇasālaṃ āgantvā taṃ vanditvā nisinnaṃ paṭisanthāraṃ karonto etaṃ vacanaṃ abravi.

Kusalaṃ anāmayanti ubhayenapi padena ārogyameva pucchati. **Kacci amajjapo**ti kacci majjaṃ na pivasīti pucchati. **‘‘Appamatto’’**tipi pāṭho, kusaladhammesu nappamajjasīti attho. **Suramappiya**nti surāpānaṃ appiyaṃ. ‘‘Suramappiyā’’tipi pāṭho, surā appiyāti attho. **Dhamme**ti dasavidhe rājadhamme. **Yogga**nti yuge yuñjitabbaṃ **te** tava assagoṇādikaṃ. **Kacci vahatī**ti kacci arogaṃ hutvā vahati. **Vāhana**nti hatthiassādi sabbaṃ vāhanaṃ. **Sarīrassupatāpanā**ti sarīrassa upatāpakarā. **Antā**ti paccantajanapadā. **Phītā**ti iddhā subhikkhā, vatthābharaṇehi vā annapānehi vā paripuṇṇā gāḷhavāsā. **Majjhe cā**ti raṭṭhassa majjhe. **Bahalā**ti gāmanigamā ghanavāsā. **Paṭisanthata**nti paṭicchāditaṃ guttaṃ, paripuṇṇaṃ vā. **Yattha rājā nisakkatī**ti yasmiṃ pallaṅke rājā nisīdissati, taṃ paññāpentūti vadati.

Rājā mahāsatte gāravena pallaṅke na nisīdati. Atha mahāsatto ‘‘sace pallaṅke na nisīdati, paṇṇasanthāraṃ paññāpethā’’ti vatvā tasmiṃ paññatte nisīdanatthāya rājānaṃ nimantento gāthamāha –

84. ‘‘Idheva te nisīdassu, niyate paṇṇasanthare;
Etto udakamādāya, pāde pakkhālayassu te’’ti.

Tattha **niyate**ti susanthate. **Etto**ti paribhogaudakaṃ dassento āha.

Rājā mahāsatte gāravena paṇṇasanthārepi anisīditvā bhūmiyaṃ eva nisīdi. Mahāsattopi paṇṇasālaṃ pavisitvā taṃ kārapaṇṇakaṃ nīharitvā rājānaṃ tena nimantento gāthamāha –

85. ‘‘Idampi paṇṇakaṃ mayhaṃ, randhaṃ rāja aloṇakaṃ;
Paribhuñja mahārāja, pāhuno mesidhāgato’’ti.

Atha naṃ rājā āha –

86. ‘‘Na cāhaṃ paṇṇaṃ bhuñjāmi, na hetaṃ mayha bhojanaṃ;
Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecana’’nti.

Tattha **na cāha**nti paṭikkhepavacanaṃ.

Rājā tathārūpaṃ attano rājabhojanaṃ vaṇṇetvā tasmiṃ mahāsatte gāravena thokaṃ paṇṇakaṃ hatthatale ṭhapetvā ‘‘tāta, tvaṃ evarūpaṃ bhojanaṃ bhuñjasī’’ti puttena saddhiṃ piyakathaṃ kathento nisīdi. Tasmiṃ khaṇe candādevī orodhena parivutā ekamaggena āgantvā bodhisattassa assamapadaṃ patvā piyaputtaṃ disvā tattheva patitvā visaññī ahosi. Tato paṭiladdhassāsā patitaṭṭhānato uṭṭhahitvā āgantvā bodhisattassa pāde daḷhaṃ gahetvā vanditvā assupuṇṇehi nettehi roditvā vandanaṭṭhānato uṭṭhāya ekamantaṃ nisīdi. Atha naṃ rājā ‘‘bhadde, tava puttassa bhojanaṃ passāhī’’ti vatvā thokaṃ paṇṇakaṃ tassā hatthe ṭhapetvā sesaitthīnampi thokaṃ thokaṃ adāsi. Tā sabbāpi ‘‘sāmi, evarūpaṃ bhojanaṃ bhuñjasī’’ti vadantiyo taṃ gahetvā attano attano sīse katvā ‘‘atidukkaraṃ karosi, sāmī’’ti vatvā namassamānā nisīdiṃsu. Rājā puna ‘‘tāta, idaṃ mayhaṃ acchariyaṃ hutvā upaṭṭhātī’’ti vatvā imaṃ gāthamāha –

87. ‘‘Accherakaṃ maṃ paṭibhāti, ekakampi rahogataṃ;
Edisaṃ bhuñjamānānaṃ, kena vaṇṇo pasīdatī’’ti.

Tattha **ekaka**nti tāta, taṃ ekakampi rahogataṃ iminā bhojanena yāpentaṃ disvā mama acchariyaṃ hutvā upaṭṭhāti. **Edisa**nti evarūpaṃ aloṇakaṃ atakkaṃ nidhūpanaṃ randhaṃ pattaṃ bhuñjantānaṃ kena kāraṇena vaṇṇo pasīdatīti naṃ pucchi.

Athassa so ācikkhanto āha –

88. ‘‘Eko rāja nipajjāmi, niyate paṇṇasanthare;
Tāya me ekaseyyāya, rāja vaṇṇo pasīdati.

89. ‘‘Na ca nettiṃsabandhā me, rājarakkhā upaṭṭhitā;
Tāya me sukhaseyyāya, rājavaṇṇo pasīdati.

90. ‘‘Atītaṃ nānusocāmi, nappajappāmināgataṃ;
Paccuppannena yāpemi, tena vaṇṇo pasīdati.

91. ‘‘Anāgatappajappāya, atītassānusocanā;
Etena bālā sussanti, naḷova harito luto’’ti.

Tattha **nettiṃsabandhā**ti khaggabandhā. **Rājarakkhā**ti rājānaṃ rakkhitā. **Nappajappāmī**ti na patthemi. **Harito**ti haritavaṇṇo. **Luto**ti luñcitvā ātape khittanaḷo viya.

Atha rājā ‘‘idheva naṃ abhisiñcitvā ādāya gamissāmī’’ti cintetvā rajjena nimantento āha –

92. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammino;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

93. ‘‘Itthāgārampi te dammi, sabbālaṅkārabhūsitaṃ;
Tā putta paṭipajjassu, tvaṃ no rājā bhavissasi.

94. ‘‘Kusalā naccagītassa, sikkhitā cāturitthiyo;
Kāme taṃ ramayissanti, kiṃ araññe karissasi.

95. ‘‘Paṭirājūhi te kaññā, ānayissaṃ alaṅkatā;
Tāsu putte janetvāna, atha pacchā pabbajissasi.

96. ‘‘Yuvā ca daharo cāsi, paṭhamuppattiko susu;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasī’’ti.

Tattha **hatthānīka**nti dasahatthito paṭṭhāya hatthānīkaṃ nāma, tathā **rathānīkaṃ. Vammino**ti vammabaddhasūrayodhe. **Kusalā**ti chekā. **Sikkhitā**ti aññesupi itthikiccesu sikkhitā. **Cāturitthiyo**ti caturā vilāsā itthiyo, atha vā caturā nāgarā itthiyo, atha vā caturā nāma nāṭakitthiyo. **Paṭirājūhi te**

kaññāti aññehi rājūhi tava rājakaññāyo ānayissāmi. **Yuvā**ti yobbanappatto. **Daharo**ti taruṇo. **Paṭhamuppattiko**ti paṭhamavayena uppattito samuggato. **Susū**ti atitaruṇo.

Ito paṭṭhāya bodhisattassa dhammakathā hoti –

97. ‘‘Yuvā care brahmacariyaṃ, brahmacārī yuvā siyā;
Daharassa hi pabbajjā, etaṃ isīhi vaṇṇitaṃ.

98. ‘‘Yuvā care brahmacariyaṃ, brahmacārī yuvā siyā;
Brahmacariyaṃ carissāmi, nāhaṃ rajjena matthiko.

99. ‘‘Passāmi vohaṃ daharaṃ, amma tāta vadantaraṃ;
Kicchāladdhaṃ piyaṃ puttaṃ, appatvāva jaraṃ mataṃ.

100. ‘‘Passāmi vohaṃ dahariṃ, kumāriṃ cārudassaniṃ;
Navavaṃsakaḷīraṃva, paluggaṃ jīvitakkhayaṃ.

101. ‘‘Daharāpi hi mīyanti, narā ca atha nāriyo;
Tattha ko vissase poso, ‘daharomhī’ti jīvite.

102. ‘‘Yassa ratyā vivasāne, āyu appataraṃ siyā;
Appodakeva macchānaṃ, kiṃ nu komārakaṃ tahiṃ.

103. ‘‘Niccamabbhāhato loko, niccañca parivārito;
Amoghāsu vajantīsu, kiṃ maṃ rajjebhisiñcasī’’ti.

Kāsirājā āha –

104. ‘‘Kena mabbhāhato loko, kena ca parivārito;
Kāyo amoghā gacchanti, taṃ me akkhāhi pucchito’’ti.

Bodhisatto āha –

105. ‘‘Maccunābbhāhato loko, jarāya parivārito;
Ratyo amoghā gacchanti, evaṃ jānāhi khattiya.

106. ‘‘Yathāpi tante vitate, yaṃ yadevūpavīyati;
Appakaṃ hoti vetabbaṃ, evaṃ maccāna jīvitaṃ.

107. ‘‘Yathā vārivaho pūro, gacchaṃ nupanivattati;
Evamāyu manussānaṃ, gacchaṃ nupanivattati.

108. ‘‘Yathā vārivaho pūro, vahe rukkhepakūlaje;
Evaṃ jarāmaraṇena, vuyhante sabbapāṇino’’ti.

Tattha **brahmacārī yuvā siyā**ti brahmacariyaṃ caranto yuvā bhaveyya. **Isīhi vaṇṇita**nti buddhādīhi isīhi thomitaṃ pasatthaṃ. **Nāhaṃ rajjena matthiko**ti ahaṃ rajjena atthiko na homi. **Amma tāta vadantara**nti ‘‘amma, tātā’’ti vadantaṃ. **Palugga**nti maccunā luñcitvā gahitaṃ. **Yassa ratyā vivasāne**ti mahārāja, yassa mātukucchimhi paṭisandhiggahaṇakālato paṭṭhāya rattidivātikkamena appataraṃ āyu hoti. **Komārakaṃ tahi**nti tasmiṃ vaye taruṇabhāvo kiṃ karissati.

Kena mabbhāhatoti kena abbhāhato. Idaṃ rājā saṃkhittena bhāsitassa atthaṃ ajānantova pucchati. **Ratyo**ti rattiyo. Tā hi imesaṃ sattānaṃ āyuñca vaṇṇañca balañca khepentiyo eva gacchantīti amoghā gacchanti nāmāti veditabbaṃ. **Yaṃ yadevūpavīyatī**ti yaṃ yaṃ tantaṃ upavīyati. **Vetabba**nti tantasmiṃ vīte sesaṃ vetabbaṃ yathā appakaṃ hoti, evaṃ sattānaṃ jīvitaṃ. **Nupanivattatī**ti tasmiṃ tasmiṃ khaṇe gataṃ gatameva hoti, na upanivattati. **Vahe rukkhepakūlaje**ti upakūlaje rukkhe vaheyya.

Rājā mahāsattassa dhammakathaṃ sutvā ‘‘kiṃ me gharāvāsenā’’ti ativiya ukkaṇṭhito pabbajitukāmo hutvā ‘‘nāhaṃ tāva puna nagaraṃ gamissāmi, idheva pabbajissāmi. Sace pana me putto nagaraṃ gaccheyya, setacchattamassa dadeyya’’nti cintetvā taṃ vīmaṃsituṃ puna rajjena nimantento āha –

109. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammino;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

110. ‘‘Itthāgārampi te dammi, sabbālaṅkārabhūsitaṃ;
Tā putta paṭipajjassu, tvaṃ no rājā bhavissasi.

111. ‘‘Kusalā naccagītassa, sikkhitā cāturitthiyo;
Kāme taṃ ramayissanti, kiṃ araññe karissasi.

112. ‘‘Paṭirājūhi te kaññā, ānayissaṃ alaṅkatā;
Tāsu putte janetvāna, atha pacchā pabbajissasi.

113. ‘‘Yuvā ca daharo cāsi, paṭhamuppattiko susu;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi.

114. ‘‘Koṭṭhāgārañca kosañca, vāhanāni balāni ca;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

115. ‘‘Gomaṇḍalaparibyūḷho, dāsisaṅghapurakkhato;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasī’’ti.

Tattha **gomaṇḍalaparibyūḷho**ti subhaṅgīnaṃ rājakaññānaṃ maṇḍalena purakkhato.

Atha mahāsatto rajjena anatthikabhāvaṃ pakāsento āha –

116. ‘‘Kiṃ dhanena yaṃ khīyetha, kiṃ bhariyāya marissati;
Kiṃ yobbanena jiṇṇena, yaṃ jarāyābhibhuyyati.

117. ‘‘Tattha kā nandi kā khiḍḍā, kā ratī kā dhanesanā;
Kiṃ me puttehi dārehi, rāja muttosmi bandhanā.

118. ‘‘Yohaṃ evaṃ pajānāmi, maccu me nappamajjati;
Antakenādhipannassa, kā ratī kā dhanesanā.

119. ‘‘Phalānamiva pakkānaṃ, niccaṃ patanato bhayaṃ;
Evaṃ jātāna maccānaṃ, niccaṃ maraṇato bhayaṃ.

120. ‘‘Sāyameke na dissanti, pāto diṭṭhā bahū janā;
Pāto ete na dissanti, sāyaṃ diṭṭhā bahū janā.

121. ‘‘Ajjeva kiccaṃ ātapaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgaraṃ tena, mahāsenena maccunā.

122. ‘‘Corā dhanassa patthenti, rāja muttosmi bandhanā;
Ehi rāja nivattassu, nāhaṃ rajjena matthiko’’ti.

Tattha **yaṃ khīyethā**ti mahārāja, kiṃ tvaṃ maṃ dhanena nimantesi, yaṃ khīyetha khayaṃ gaccheyya. Dhanaṃ vā hi purisaṃ cajati, puriso vā taṃ dhanaṃ cajitvā gacchatīti sabbathāpi khayagāmīyeva hoti, kiṃ tvaṃ maṃ tena dhanena nimantesi. **Kiṃ bhariyāyā**ti bhariyāya kiṃ karissāmi, yā mayi ṭhiteyeva marissati. **Jiṇṇenā**ti jarāya anuparitena anubhūtena. **Abhibhuyyatī**ti abhibhaviyyati. **Tatthā**ti tasmiṃ evaṃ jarāmaraṇadhamme lokasannivāse. **Kā nandī**ti kā nāma tuṭṭhi. **Khiḍḍā**ti kīḷā. **Ratī**ti pañcakāmaguṇarati. **Bandhanā**ti kāmabandhanā mutto asmi, mahārājāti jhānena vikkhambhitattā evamāha. **Maccu me**ti mama maccu nappamajjati, niccaṃ mama vadhāya appamatoyevāti. Yo ahaṃ evaṃ pajānāmi, tassa mama antakena adhipannassa vadhitassa kā nāma rati, kā dhanesanāti. **Nicca**nti jātakālato paṭṭhāya sadā jarāmaraṇato bhayameva uppajjati.

Ātapanti kusalakammavīriyaṃ. **Kicca**nti kattabbaṃ. **Ko jaññā maraṇaṃ suve**ti suve vā parasuve vā maraṇaṃ vā jīvitaṃ vā ko jāneyya. **Saṅgara**nti saṅketaṃ. **Mahāsenenā**ti pañcavīsatibhayabāttiṃsakammakaraṇachannavutirogappamukhādivasena puthusenena. **Corā dhanassā**ti dhanatthāya jīvitaṃ cajantā corā dhanassa patthenti nāma, ahaṃ pana dhanapatthanāsaṅkhātā bandhanā mutto asmi, na me dhanenatthoti attho. **Nivattassū**ti mama vacanena sammā nivattassu, rajjaṃ pahāya nekkhammaṃ paṭisaraṇaṃ katvā pabbajassu. Yaṃ pana cintesi ‘‘imaṃ rajje patiṭṭhāpessāmī’’ti, taṃ mā cintayi, nāhaṃ rajjena atthikoti. Iti mahāsattassa dhammadesanā sahānusandhinā matthakaṃ pattā.

Taṃ sutvā rājānañca candādeviñca ādiṃ katvā soḷasasahassā orodhā ca amaccādayo ca sabbe pabbajitukāmā ahesuṃ. Rājāpi nagare bheriṃ carāpesi ‘‘ye mama puttassa santike pabbajituṃ icchanti, te pabbajantū’’ti. Sabbesañca suvaṇṇakoṭṭhāgārādīnaṃ dvārāni vivarāpetvā ‘‘asukaṭṭhāne ca mahānidhikumbhiyo atthi, atthikā gaṇhantū’’ti suvaṇṇapaṭṭe akkharāni likhāpetvā mahāthambhe bandhāpesi. Te nāgarā yathāpasārite āpaṇe ca vivaṭadvārāni gehāni ca pahāya nagarato nikkhamitvā rañño santikaṃ āgamiṃsu. Rājā mahājanena saddhiṃ mahāsattassa santike pabbaji. Sakkadattiyaṃ tiyojanikaṃ assamapadaṃ paripuṇṇaṃ ahosi. Mahāsatto paṇṇasālāyo vicāresi, majjhe ṭhitā paṇṇasālāyo itthīnaṃ dāpesi. Kiṃkāraṇā? Bhīrukajātikā etāti. Purisānaṃ pana bahipaṇṇasālāyo dāpesi. Tā sabbāpi paṇṇasālāyo vissakammadevaputtova māpesi. Te ca phaladhararukkhe vissakammadevaputtoyeva attano iddhiyā māpesi. Te sabbe vissakammena nimmitesu phaladhararukkhesu uposathadivase bhūmiyaṃ patitapatitāni phalāni gahetvā paribhuñjitvā samaṇadhammaṃ karonti. Tesu yo kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā vitakketi, tassa manaṃ jānitvā mahāsatto ākāse nisīditvā madhuradhammaṃ kathesi. Te janā bodhisattassa madhuradhammaṃ sutvā ekaggacittā hutvā khippameva abhiññā ca samāpattiyo ca nibbattesuṃ.

Tadā eko sāmantarājā ‘‘kāsirājā kira bārāṇasinagarato nikkhamitvā vanaṃ pavisitvā pabbajito’’ti sutvā ‘‘bārāṇasiṃ gaṇhissāmī’’ti nagarā nikkhamitvā bārāṇasiṃ patvā nagaraṃ pavisitvā alaṅkatanagaraṃ disvā rājanivesanaṃ āruyha sattavidhaṃ vararatanaṃ oloketvā ‘‘kāsirañño imaṃ dhanaṃ nissāya ekena bhayena bhavitabba’’nti cintento surāsoṇḍe pakkosāpetvā pucchi ‘‘tumhākaṃ rañño idha nagare bhayaṃ uppannaṃ atthī’’ti? ‘‘Natthi, devā’’ti. ‘‘Kiṃ kāraṇā’’ti. ‘‘Amhākaṃ rañño putto temiyakumāro ‘bārāṇasiṃ rajjaṃ na karissāmī’ti amūgopi mūgo viya hutvā imamhā nagarā nikkhamitvā vanaṃ pavisitvā isipabbajjaṃ pabbaji, tena kāraṇena amhākaṃ rājā mahājanena saddhiṃ imamhā nagarā nikkhamitvā temiyakumārassa santikaṃ gantvā pabbajito’’ti ārocesuṃ. Sāmantarājā tesaṃ vacanaṃ sutvā tussitvā ‘‘ahampi pabbajissāmī’’ti cintetvā ‘‘tāta, tumhākaṃ rājā kataradvārena nikkhanto’’ti pucchi. ‘‘Deva, pācīnadvārenā’’ti vutte attano parisāya saddhiṃ teneva pācīnadvārena nikkhamitvā nadītīrena pāyāsi.

Mahāsattopi tassa āgamanaṃ ñatvā vanantaraṃ āgantvā ākāse nisīditvā madhuradhammaṃ desesi. So parisāya saddhiṃ tassa santikeyeva pabbaji. Evaṃ aparepi satta rājāno ‘‘bārāṇasinagaraṃ gaṇhissāmī’’ti āgatā. Tepi rājāno satta rajjāni chaḍḍetvā bodhisattassa santikeyeva pabbajiṃsu. Hatthīpi araññahatthī jātā, assāpi araññaassā jātā, rathāpi araññeyeva vinaṭṭhā, bhaṇḍāgāresu kahāpaṇe assamapade vālukaṃ katvā vikiriṃsu. Sabbepi abhiññāsamāpattiyo nibbattetvā jīvitapariyosāne brahmalokaparāyaṇā ahesuṃ. Tiracchānagatā hatthiassāpi isigaṇe cittaṃ pasādetvā chakāmāvacaralokesu nibbattiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā ‘‘na, bhikkhave, idāneva, pubbepi rajjaṃ pahāya nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā chatte adhivatthā devadhītā uppalavaṇṇā ahosi, sunando sārathi sāriputto, mātāpitaro mahārājakulāni, sesaparisā buddhaparisā, mūgapakkhapaṇḍito pana ahameva sammāsambuddho ahosi’’nti.

Mūgapakkhajātakavaṇṇanā paṭhamā.

## [539] 2. Mahājanakajātakavaṇṇanā

Koyaṃ majjhe **samuddasmi**nti idaṃ satthā jetavane viharanto mahābhinikkhamanaṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ sannisinnā tathāgatassa mahābhinikkhamanaṃ vaṇṇayantā nisīdiṃsu. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte videharaṭṭhe mithilāyaṃ mahājanako nāma rājā rajjaṃ kāresi. Tassa dve puttā ahesuṃ ariṭṭhajanako ca polajanako cāti. Tesu rājā jeṭṭhaputtassa uparajjaṃ adāsi, kaniṭṭhassa senāpatiṭṭhānaṃ adāsi. Aparabhāge mahājanako kālamakāsi. Tassa sarīrakiccaṃ katvā rañño accayena ariṭṭhajanako rājā hutvā itarassa uparajjaṃ adāsi. Tasseko pādamūliko amacco rañño santikaṃ gantvā ‘‘deva, uparājā tumhe ghātetukāmo’’ti āha. Rājā tassa punappunaṃ kathaṃ sutvā kaniṭṭhassa sinehaṃ bhinditvā polajanakaṃ saṅkhalikāhi bandhāpetvā rājanivesanato avidūre ekasmiṃ gehe vasāpetvā ārakkhaṃ ṭhapesi. Kumāro ‘‘sacāhaṃ bhātu verīmhi, saṅkhalikāpi me hatthapādā mā muccantu, dvārampi mā vivarīyatu, sace no verīmhi, saṅkhalikāpi me hatthapādā muccantu, dvārampi vivarīyatū’’ti saccakiriyamakāsi. Tāvadeva saṅkhalikāpi khaṇḍākhaṇḍaṃ chijjiṃsu, dvārampi vivaṭaṃ. So nikkhamitvā ekaṃ paccantagāmaṃ gantvā vāsaṃ kappesi.

Paccantagāmavāsino taṃ sañjānitvā upaṭṭhahiṃsu. Rājāpi taṃ gāhāpetuṃ nāsakkhi. So anupubbena paccantajanapadaṃ hatthagataṃ katvā mahāparivāro hutvā ‘‘ahaṃ pubbe bhātu na verī, idāni pana verīmhī’’ti mahājanaparivuto mithilaṃ gantvā bahinagare khandhāvāraṃ katvā vāsaṃ kappesi. Nagaravāsino yodhā ‘‘kumāro kira āgato’’ti sutvā yebhuyyena hatthiassavāhanādīni gahetvā tasseva santikaṃ āgamiṃsu, aññepi nāgarā āgamiṃsu. So bhātu sāsanaṃ pesesi ‘‘nāhaṃ pubbe tumhākaṃ verī, idāni pana verīmhi, chattaṃ vā me detha, yuddhaṃ vā’’ti. Rājā taṃ sutvā yuddhaṃ kātuṃ icchanto aggamahesiṃ āmantetvā ‘‘bhadde, yuddhe jayaparājayo nāma na sakkā ñātuṃ, sace mama antarāyo hoti, tvaṃ gabbhaṃ rakkheyyāsī’’ti vatvā mahatiyā senāya parivuto nagarā nikkhami.

Atha naṃ yuddhe polajanakassa yodhā jīvitakkhayaṃ pāpesuṃ. Tadā ‘‘rājā mato’’ti sakalanagare ekakolāhalaṃ jātaṃ. Devīpi tassa matabhāvaṃ ñatvā sīghaṃ sīghaṃ suvaṇṇasārādīni gahetvā pacchiyaṃ pakkhipitvā matthake kiliṭṭhapilotikaṃ attharitvā upari taṇḍule okiritvā kiliṭṭhapilotikaṃ nivāsetvā sarīraṃ virūpaṃ katvā pacchiṃ sīse ṭhapetvā divā divasseva nikkhami, na koci naṃ sañjāni. Sā uttaradvārena nikkhamitvā katthaci agatapubbattā maggaṃ ajānantī disaṃ vavatthāpetuṃ asakkontī kevalaṃ ‘‘kālacampānagaraṃ nāma atthī’’ti sutattā ‘‘kālacampānagaraṃ gamikā nāma atthī’’ti pucchamānā ekikā sālāyaṃ nisīdi. Kucchimhi panassā nibbattasatto na yo vā so vā, pūritapāramī mahāsatto nibbatti.

Tassa tejena sakkassa bhavanaṃ kampi. Sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘tassā kucchiyaṃ nibbattasatto mahāpuñño, mayā gantuṃ vaṭṭatī’’ti cintetvā paṭicchannayoggaṃ māpetvā tattha mañcaṃ paññāpetvā mahallakapuriso viya yoggaṃ pājento tāya nisinnasālāya dvāre ṭhatvā ‘‘kālacampānagaraṃ gamikā nāma atthī’’ti pucchi. ‘‘Ahaṃ, tāta, gamissāmī’’ti. ‘‘Tena hi yoggaṃ āruyha nisīda, ammā’’ti. ‘‘Tāta, ahaṃ paripuṇṇagabbhā, na sakkā mayā yoggaṃ abhiruhituṃ, pacchato pacchato gamissāmi, imissā pana me pacchiyā okāsaṃ dehī’’ti. ‘‘Amma, kiṃ vadesi, yoggaṃ pājetuṃ jānanasamattho nāma mayā sadiso natthi. Amma, mā bhāyi, āruyha nisīdā’’ti. Sā ‘‘tāta, sādhū’’ti vadati. So tassā ārohanakāle attano ānubhāvena vātapuṇṇabhastacammaṃ viya pathaviṃ unnāmetvā yoggassa pacchimante paharāpesi. Sā abhiruyha sayane nipajjitvāva ‘‘ayaṃ devatā bhavissatī’’ti aññāsi. Sā dibbasayane nipannamattāva niddaṃ okkami.

Atha naṃ sakko tiṃsayojanamatthake ekaṃ nadiṃ patvā pabodhetvā ‘‘amma, otaritvā nadiyaṃ nhāyitvā ussīsake sāṭakayugaṃ atthi, taṃ nivāsehi, antoyogge puṭabhattaṃ atthi, taṃ bhuñjāhī’’ti āha. Sā tathā katvā puna nipajjitvā sāyanhasamaye kālacampānagaraṃ patvā dvāraṭṭālakapākāre disvā ‘‘tāta, kiṃ nāma nagarameta’’nti pucchi. ‘‘Kālacampānagaraṃ, ammā’’ti. ‘‘Kiṃ vadesi, tāta, nanu amhākaṃ nagarato kālacampānagaraṃ saṭṭhiyojanamatthake hotī’’ti? ‘‘Evaṃ, amma, ahaṃ pana ujumaggaṃ jānāmī’’ti. Atha naṃ dakkhiṇadvārasamīpe otāretvā ‘‘amma, amhākaṃ gāmo purato atthi, tvaṃ gantvā nagaraṃ pavisāhī’’ti vatvā purato gantvā viya sakko antaradhāyitvā sakaṭṭhānameva gato.

Devīpi ekikāva sālāyaṃ nisīdi. Tasmiṃ khaṇe eko disāpāmokkho ācariyo kālacampānagaravāsī mantajjhāyako brāhmaṇo pañcahi māṇavakasatehi parivuto nhānatthāya gacchanto dūratova oloketvā taṃ abhirūpaṃ sobhaggappattaṃ tattha nisinnaṃ disvā tassā kucchiyaṃ mahāsattassānubhāvena saha dassaneneva kaniṭṭhabhaginisinehaṃ uppādetvā māṇavake bahi ṭhapetvā ekakova sālaṃ pavisitvā ‘‘bhagini, kataragāmavāsikā tva’’nti pucchi. ‘‘Tāta, mithilāyaṃ ariṭṭhajanakarañño aggamahesīmhī’’ti. ‘‘Amma, idha kasmā āgatāsī’’ti? ‘‘Tāta, polajanakena rājā mārito, athāhaṃ bhītā ‘gabbhaṃ anurakkhissāmī’ti āgatā’’ti. ‘‘Amma, imasmiṃ pana te nagare koci ñātako atthī’’ti? ‘‘Natthi, tātā’’ti. Tena hi mā cintayi, ahaṃ udiccabrāhmaṇo mahāsālo disāpāmokkhaācariyo, ahaṃ taṃ bhaginiṭṭhāne ṭhapetvā paṭijaggissāmi, tvaṃ ‘‘bhātikā’’ti maṃ vatvā pādesu gahetvā paridevāti. Sā mahāsaddaṃ katvā tassa pādesu gahetvā paridevi. Te dvepi aññamaññaṃ parideviṃsu.

Athassa antevāsikā mahāsaddaṃ sutvā khippaṃ upadhāvitvā ‘‘ācariya, kiṃ te hotī’’ti pucchiṃsu. So āha – ‘‘kaniṭṭhabhaginī me esā, asukakāle nāma mayā vinā jātā’’ti. Atha māṇavā ‘‘tava bhaginiṃ diṭṭhakālato paṭṭhāya mā cintayittha ācariyā’’ti āhaṃsu. So māṇave paṭicchannayoggaṃ āharāpetvā taṃ tattha nisīdāpetvā ‘‘tātā, vo gantvā brāhmaṇiyā mama kaniṭṭhabhaginibhāvaṃ kathetvā sabbakiccāni kātuṃ vadethā’’ti vatvā gehaṃ pesesi. Te gantvā brāhmaṇiyā kathesuṃ. Atha naṃ brāhmaṇīpi uṇhodakena nhāpetvā sayanaṃ paññāpetvā nipajjāpesi. Atha brāhmaṇopi nhātvā āgato bhojanakāle ‘‘bhaginiṃ me pakkosathā’’ti pakkosāpetvā tāya saddhiṃ ekato bhuñjitvā antonivesaneyeva taṃ paṭijaggi.

Sā na cirasseva suvaṇṇavaṇṇaṃ puttaṃ vijāyi, ‘‘mahājanakakumāro’’tissa ayyakasantakaṃ nāmamakāsi. So vaḍḍhamāno dārakehi saddhiṃ kīḷanto ye taṃ rosenti, te asambhinnakhattiyakule jātattā mahābalavatāya ceva mānathaddhatāya ca daḷhaṃ gahetvā paharati. Tadā te mahāsaddena rodantā ‘‘kena pahaṭā’’ti vutte ‘‘vidhavāputtenā’’ti vadanti. Atha kumāro cintesi ‘‘ime maṃ ‘vidhavāputto’ti abhiṇhaṃ vadanti, hotu, mama mātaraṃ pucchissāmī’’ti. So ekadivasaṃ mātaraṃ pucchi ‘‘amma, ko mayhaṃ pitā’’ti? Atha naṃ mātā ‘‘tāta, brāhmaṇo te pitā’’ti vañcesi. So punadivasepi dārake paharanto ‘‘vidhavāputto’’ti vutte ‘‘nanu brāhmaṇo me pitā’’ti vatvā ‘‘brāhmaṇo kiṃ te hotī’’ti vutte cintesi ‘‘ime maṃ, brāhmaṇo te kiṃ hotī’ti abhiṇhaṃ vadanti, mātā me idaṃ kāraṇaṃ yathābhūtaṃ na kathesi, sā attano manena me na kathessati, hotu, kathāpessāmi na’’nti. So thaññaṃ pivanto thanaṃ dantehi ḍaṃsitvā ‘‘amma, me pitaraṃ kathehi, sace na kathessasi, thanaṃ te chindissāmī’’ti āha. Sā puttaṃ vañcetuṃ asakkontī ‘‘tāta, tvaṃ mithilāyaṃ ariṭṭhajanakarañño putto, pitā te polajanakena mārito, ahaṃ taṃ anurakkhantī imaṃ nagaraṃ āgatā, ayaṃ brāhmaṇo maṃ bhaginiṭṭhāne ṭhapetvā paṭijaggatī’’ti kathesi. So taṃ sutvā tato paṭṭhāya ‘‘vidhavāputto’’ti vuttepi na kujjhi.

So soḷasavassabbhantareyeva tayo vede ca sabbasippāni ca uggaṇhi, soḷasavassikakāle pana uttamarūpadharo ahosi. Atha so ‘‘pitu santakaṃ rajjaṃ gaṇhissāmī’’ti cintetvā mātaraṃ pucchi ‘‘amma, kiñci dhanaṃ te hatthe atthi, udāhu no, ahaṃ vohāraṃ katvā dhanaṃ uppādetvā pitu santakaṃ rajjaṃ gaṇhissāmī’’ti. Atha naṃ mātā āha – ‘‘tāta, nāhaṃ tucchahatthā āgatā, tayo me hatthe dhanasārā atthi, muttasāro, maṇisāro, vajirasāroti, tesu ekeko rajjaggahaṇappamāṇo, taṃ gahetvā rajjaṃ gaṇha, mā vohāraṃ karī’’ti. ‘‘Amma, idampi dhanaṃ mayhameva upaḍḍhaṃ katvā dehi, taṃ pana gahetvā suvaṇṇabhūmiṃ gantvā bahuṃ dhanaṃ āharitvā rajjaṃ gaṇhissāmī’’ti. So upaḍḍhaṃ āharāpetvā bhaṇḍikaṃ katvā suvaṇṇabhūmiṃ gamikehi vāṇijehi saddhiṃ nāvāya bhaṇḍaṃ āropetvā puna nivattitvā mātaraṃ vanditvā ‘‘amma, ahaṃ suvaṇṇabhūmiṃ gamissāmī’’ti āha. Atha naṃ mātā āha – ‘‘tāta, samuddo nāma appasiddhiko bahuantarāyo, mā gaccha, rajjaggahaṇāya te dhanaṃ bahū’’ti. So ‘‘gacchissāmeva ammā’’ti mātaraṃ vanditvā gehā nikkhamma nāvaṃ abhiruhi.

Taṃ divasameva polajanakassa sarīre rogo uppajji, anuṭṭhānaseyyaṃ sayi. Tadā satta jaṅghasatāni nāvaṃ abhiruhiṃsu. Nāvā sattadivasehi satta yojanasatāni gatā. Sā aticaṇḍavegena gantvā attānaṃ vahituṃ nāsakkhi, phalakāni bhinnāni, tato tato udakaṃ uggataṃ, nāvā samuddamajjhe nimuggā. Mahājanā rodanti paridevanti, nānādevatāyo namassanti. Mahāsatto pana neva rodati na paridevati, na devatāyo namassati, nāvāya pana nimujjanabhāvaṃ ñatvā sappinā sakkharaṃ omadditvā kucchipūraṃ khāditvā dve maṭṭhakasāṭake telena temetvā daḷhaṃ nivāsetvā kūpakaṃ nissāya ṭhito nāvāya nimujjanasamaye kūpakaṃ abhiruhi. Mahājanā macchakacchapabhakkhā jātā, samantā udakaṃ aḍḍhūsabhamattaṃ lohitaṃ ahosi. Mahāsatto kūpakamatthake ṭhitova ‘‘imāya nāma disāya mithilanagara’’nti disaṃ vavatthapetvā kūpakamatthakā uppatitvā macchakacchape atikkamma mahābalavatāya usabhamatthake pati. Taṃ divasameva polajanako kālamakāsi. Tato paṭṭhāya mahāsatto maṇivaṇṇāsu ūmīsu parivattanto suvaṇṇakkhandho viya samuddaṃ tarati. So yathā ekadivasaṃ, evaṃ sattāhaṃ tarati, ‘‘idāni puṇṇamīdivaso’’ti velaṃ pana oloketvā loṇodakena mukhaṃ vikkhāletvā uposathiko hoti.

Tadā ca ‘‘ye mātupaṭṭhānādiguṇayuttā samudde marituṃ ananucchavikā sattā, te uddhārehī’’ti catūhi lokapālehi maṇimekhalā nāma devadhītā samuddarakkhikā ṭhapitā hoti. Sā satta divasāni samuddaṃ na olokesi, dibbasampattiṃ anubhavantiyā kirassā sati pamuṭṭhā. ‘‘Devasamāgamaṃ gatā’’tipi vadanti. Atha sā ‘‘ajja me sattamo divaso samuddaṃ anolokentiyā, kā nu kho pavattī’’ti olokentī mahāsattaṃ disvā ‘‘sace mahājanakakumāro samudde nassissa, devasamāgamapavesanaṃ na labhissa’’nti cintetvā mahāsattassa avidūre alaṅkatena sarīrena ākāse ṭhatvā mahāsattaṃ vīmaṃsamānā paṭhamaṃ gāthamāha –

123. ‘‘Koyaṃ majjhe samuddasmiṃ, apassaṃ tīramāyuhe;
Kaṃ tvaṃ atthavasaṃ ñatvā, evaṃ vāyamase bhusa’’nti.

Tattha **apassaṃ tīramāyuhe**ti tīraṃ apassantova āyūhati vīriyaṃ karoti.

Atha mahāsatto tassā vacanaṃ sutvā ‘‘ajja me sattamo divaso samuddaṃ tarantassa, na me dutiyo satto diṭṭhapubbo, ko nu maṃ vadatī’’ti ākāsaṃ olokento taṃ disvā dutiyaṃ gāthamāha –

124. ‘‘Nisamma vattaṃ lokassa, vāyāmassa ca devate;
Tasmā majjhe samuddasmiṃ, apassaṃ tīramāyuhe’’ti.

Tattha **nisamma vattaṃ lokassā**ti ahaṃ lokassa vattakiriyaṃ disvā upadhāretvā viharāmīti attho. **Vāyāmassa cā**ti vāyāmassa ca ānisaṃsaṃ nisāmetvā viharāmīti dīpeti. **Tasmā**ti yasmā nisamma viharāmi, ‘‘purisakāro nāma na nassati, sukhe patiṭṭhāpetī’’ti jānāmi, tasmā tīraṃ apassantopi āyūhāmi vīriyaṃ karomi, na ukkaṇṭhāmīti.

Sā tassa dhammakathaṃ sutvā uttari sotukāmā hutvā puna gāthamāha –

125. ‘‘Gambhīre appameyyasmiṃ, tīraṃ yassa na dissati;
Mogho te purisavāyāmo, appatvāva marissasī’’ti.

Tattha **appatvā**ti tīraṃ appatvāyeva.

Atha naṃ mahāsatto ‘‘devate, kiṃ nāmetaṃ kathesi, vāyāmaṃ katvā marantopi garahato muccissāmī’’ti vatvā gāthamāha –

126. ‘‘Anaṇo ñātinaṃ hoti, devānaṃ pitunañca so;
Karaṃ purisakiccāni, na ca pacchānutappatī’’ti.

Tattha **anaṇo**ti vāyāmaṃ karonto ñātīnañceva devatānañca brahmānañca antare anaṇo hoti agarahito anindito. **Karaṃ purisakiccānī**ti yathā so puggalo purisehi kattabbāni kammāni karaṃ pacchākāle na ca anutappati, yathā nānusocati, evāhampi vīriyaṃ karonto pacchākāle nānutappāmi nānusocāmīti attho.

Atha naṃ devadhītā gāthamāha –

127. ‘‘Apāraneyyaṃ yaṃ kammaṃ, aphalaṃ kilamathuddayaṃ;
Tattha ko vāyāmenattho, maccu yassābhinippata’’nti.

Tattha **apāraneyya**nti vāyāmena matthakaṃ apāpetabbaṃ. **Maccu yassābhinippata**nti yassa aṭṭhāne vāyāmakaraṇassa maraṇameva nipphannaṃ, tattha ko vāyāmenatthoti.

Evaṃ devadhītāya vutte taṃ appaṭibhānaṃ karonto mahāsatto uttari gāthā āha –

128. ‘‘Apāraneyyamaccantaṃ, yo viditvāna devate;
Na rakkhe attano pāṇaṃ, jaññā so yadi hāpaye.

129. ‘‘Adhippāyaphalaṃ eke, asmiṃ lokasmi devate;
Payojayanti kammāni, tāni ijjhanti vā na vā.

130. ‘‘Sandiṭṭhikaṃ kammaphalaṃ, nanu passasi devate;
Sannā aññe tarāmahaṃ, tañca passāmi santike.

131. ‘‘So ahaṃ vāyamissāmi, yathāsatti yathābalaṃ;
Gacchaṃ pāraṃ samuddassa, kassaṃ purisakāriya’’nti.

Tattha **accanta**nti yo ‘‘idaṃ kammaṃ vīriyaṃ katvā nipphādetuṃ na sakkā, accantameva apāraneyya’’nti viditvā caṇḍahatthiādayo apariharanto attano pāṇaṃ na rakkhati. **Jaññā so yadi hāpaye**ti so yadi tādisesu ṭhānesu vīriyaṃ hāpeyya, jāneyya tassa kusītabhāvassa phalaṃ. Tvaṃ yaṃ vā taṃ vā niratthakaṃ vadasīti dīpeti. Pāḷiyaṃ pana ‘‘jaññā so yadi hāpaya’’nti likhitaṃ, taṃ aṭṭhakathāsu natthi. **Adhippāyaphala**nti attano adhippāyaphalaṃ sampassamānā ekacce purisā kasivaṇijjādīni kammāni payojayanti, tāni ijjhanti vā na vā ijjhanti. ‘‘Ettha gamissāmi, idaṃ uggahessāmī’’ti pana kāyikacetasikavīriyaṃ karontassa taṃ ijjhateva, tasmā taṃ kātuṃ vaṭṭatiyevāti dasseti. **Sannā aññe tarāmaha**nti aññe janā mahāsamudde sannā nimuggā vīriyaṃ akarontā macchakacchapabhakkhā jātā, ahaṃ pana ekakova tarāmi. **Tañca passāmi santike**ti idaṃ me vīriyaphalaṃ passa, mayā iminā attabhāvena devatā nāma na diṭṭhapubbā, sohaṃ tañca iminā dibbarūpena mama santike ṭhitaṃ passāmi. **Yathāsatti yathābala**nti attano sattiyā ca balassa ca anurūpaṃ. **Kassa**nti karissāmi.

Tato devatā tassa taṃ daḷhavacanaṃ sutvā thutiṃ karontī gāthamāha –

132. ‘‘Yo tvaṃ evaṃ gate oghe, appameyye mahaṇṇave;
Dhammavāyāmasampanno, kammunā nāvasīdasi;
So tvaṃ tattheva gacchāhi, yattha te nirato mano’’ti.

Tattha **evaṃ gate**ti evarūpe gambhīre vitthate mahāsamudde. **Dhammavāyāmasampanno**ti dhammavāyāmena samannāgato. **Kammunā**ti attano purisakārakammena. **Nāvasīdasī**ti na avasīdasi. **Yattha te**ti yasmiṃ ṭhāne tava mano nirato, tattheva gacchāhīti.

Sā evañca pana vatvā ‘‘paṇḍita mahāparakkama, kuhiṃ taṃ nemī’’ti pucchi. ‘‘Mithilanagara’’nti vutte sā mahāsattaṃ pupphakalāpaṃ viya ukkhipitvā ubhohi hatthehi pariggayha ure nipajjāpetvā piyaputtaṃ ādāya gacchantī viya ākāse pakkhandi. Mahāsatto sattāhaṃ loṇodakena upakkasarīro hutvā dibbaphassena phuṭṭho niddaṃ okkami. Atha naṃ sā mithilaṃ netvā ambavanuyyāne maṅgalasilāpaṭṭe dakkhiṇapassena nipajjāpetvā uyyānadevatāhi tassa ārakkhaṃ gāhāpetvā sakaṭṭhānameva gatā.

Tadā polajanakassa putto natthi. Ekā panassa dhītā ahosi, sā sīvalidevī nāma paṇḍitā byattā. Amaccā tamenaṃ maraṇamañce nipannaṃ pucchiṃsu ‘‘mahārāja, tumhesu divaṅgatesu rajjaṃ kassa dassāmā’’ti? Atha ne rājā ‘‘tātā, mama dhītaraṃ sīvalideviṃ ārādhetuṃ samatthassa rajjaṃ detha, yo vā pana caturassapallaṅkassa ussīsakaṃ jānāti, yo vā pana sahassathāmadhanuṃ āropetuṃ sakkoti, yo vā pana soḷasa mahānidhī nīharituṃ sakkoti, tassa rajjaṃ dethā’’ti āha. Amaccā ‘‘deva, tesaṃ no nidhīnaṃ uddānaṃ kathethā’’ti āhaṃsu. Atha rājā –

‘‘Sūriyuggamane nidhi, atho okkamane nidhi;
Anto nidhi bahi nidhi, na anto na bahi nidhi.

‘‘Ārohane mahānidhi, atho orohane nidhi;
Catūsu mahāsālesu, samantā yojane nidhi.

‘‘Dantaggesu mahānidhi, vālaggesu ca kepuke;
Rukkhaggesu mahānidhi, soḷasete mahānidhī.

‘‘Sahassathāmo pallaṅko, sīvaliārādhanena cā’’ti. –

Mahānidhīhi saddhiṃ itaresampi uddānaṃ kathesi. Rājā imaṃ kathaṃ vatvā kālamakāsi.

Amaccā rañño accayena tassa matakiccaṃ katvā sattame divase sannipatitvā mantayiṃsu ‘‘ambho raññā ‘attano dhītaraṃ ārādhetuṃ samatthassa rajjaṃ dātabba’nti vuttaṃ, ko taṃ ārādhetuṃ sakkhissatī’’ti. Te ‘‘senāpati vallabho’’ti vatvā tassa sāsanaṃ pesesuṃ. So sāsanaṃ sutvā ‘‘sādhū’’ti sampaṭicchitvā rajjatthāya rājadvāraṃ gantvā attano āgatabhāvaṃ rājadhītāya ārocāpesi. Sā tassa āgatabhāvaṃ ñatvā ‘‘atthi nu khvassa setacchattasiriṃ dhāretuṃ dhitī’’ti tassa vīmaṃsanatthāya ‘‘khippaṃ āgacchatū’’ti āha. So tassā sāsanaṃ sutvā taṃ ārādhetukāmo sopānapādamūlato paṭṭhāya javenāgantvā tassā santike aṭṭhāsi. Atha naṃ sā vīmaṃsamānā ‘‘mahātale javena dhāvā’’ti āha. So ‘‘rājadhītaraṃ tosessāmī’’ti vegena pakkhandi. Atha naṃ ‘‘puna ehī’’ti āha. So puna vegena āgato. Sā tassa dhitiyā virahitabhāvaṃ ñatvā ‘‘ehi samma, pāde me sambāhā’’ti āha. So tassā ārādhanatthaṃ nisīditvā pāde sambāhi. Atha naṃ sā ure pādena paharitvā uttānakaṃ pātetvā ‘‘imaṃ andhabālapurisaṃ dhitivirahitaṃ pothetvā gīvāyaṃ gahetvā nīharathā’’ti dāsīnaṃ saññaṃ adāsi. Tā tathā kariṃsu. So tehi ‘‘kiṃ senāpatī’’ti puṭṭho ‘‘mā kathetha, sā neva manussitthī, yakkhinī’’ti āha. Tato bhaṇḍāgāriko gato, tampi tatheva lajjāpesi. Tathā seṭṭhiṃ, chattaggāhaṃ, asiggāhanti sabbepi te lajjāpesiyeva.

Atha amaccā sannipatitvā ‘‘rājadhītaraṃ ārādhetuṃ samattho nāma natthi, sahassathāmadhanuṃ āropetuṃ samatthassa rajjaṃ dethā’’ti āha, tampi koci āropetuṃ nāsakkhi. Tato ‘‘caturassapallaṅkassa ussīsakaṃ jānantassa rajjaṃ dethā''ti āha, tampi koci na jānāti. Tato soḷasa mahānidhī nīharituṃ samatthassa rajjaṃ dethā''ti āha, tepi koci nīharituṃ nāsakkhi. Tato ''ambho arājikaṃ nāma raṭṭhaṃ pāletuṃ na sakkā, kiṃ nu kho kātabba''nti mantayiṃsu. Atha ne purohito āha – ''bho tumhe mā cintayittha, phussarathaṃ nāma vissajjetuṃ vaṭṭati, phussarathena hi laddharājā sakalajambudīpe rajjaṃ kāretuṃ samattho hotī''ti. Te ''sādhū''ti sampaṭicchitvā nagaraṃ alaṅkārāpetvā maṅgalarathe cattāro kumudavaṇṇe asse yojetvā uttamapaccattharaṇaṃ attharitvā pañca rājakakudhabhaṇḍāni āropetvā caturaṅginiyā senāya parivāresuṃ. ''Sasāmikassa rathassa purato tūriyāni vajjanti, asāmikassa pacchato vajjanti, tasmā sabbatūriyāni pacchato vādethā''ti vatvā suvaṇṇabhiṅkārena rathadhurañca patodañca abhisiñcitvā ''yassa rajjaṃ kāretuṃ puññaṃ atthi, tassa santikaṃ gacchatū''ti rathaṃ vissajjesuṃ. Atha ratho rājagehaṃ padakkhiṇaṃ katvā vegena mahāvīthiṃ abhiruhi.

Senāpatiādayo ''phussaratho mama santikaṃ āgacchatū''ti cintayiṃsu. So sabbesaṃ gehāni atikkamitvā nagaraṃ padakkhiṇaṃ katvā pācīnadvārena nikkhamitvā uyyānābhimukho pāyāsi. Atha naṃ vegena gacchantaṃ disvā ''nivattethā''ti āhaṃsu. Purohito ''mā nivattayittha, icchanto yojanasatampi gacchatu, mā nivārethā''ti āha. Ratho uyyānaṃ pavisitvā maṅgalasilāpaṭṭaṃ padakkhiṇaṃ katvā ārohanasajjo hutvā aṭṭhāsi. Purohito mahāsattaṃ nipannakaṃ disvā amacce āmantetvā ''ambho eko silāpaṭṭe nipannako puriso dissati, setacchattānucchavikā panassa dhiti atthīti vā natthīti vā na jānāma, sace esa puññavā bhavissati, amhe na olokessati, kāḷakaṇṇisatto sace bhavissati, bhītatasito uṭṭhāya kampamāno olokessati, tasmā khippaṃ sabbatūriyāni paggaṇhathā''ti āha. Tāvadeva anekasatāni tūriyāni paggaṇhiṃsu. Tadā tūriyasaddo sāgaraghoso viya ahosi.

Mahāsatto tena saddena pabujjhitvā sīsaṃ vivaritvā olokento mahājanaṃ disvā ''setacchattena me āgatena bhavitabba''nti cintetvā puna sīsaṃ pārupitvā parivattitvā vāmapassena nipajji. Purohito tassa pāde vivaritvā lakkhaṇāni olokento ''tiṭṭhatu ayaṃ eko dīpo, catunnampi mahādīpānaṃ rajjaṃ kāretuṃ samattho hotī''ti puna tūriyāni paggaṇhāpesi. Atha mahāsatto mukhaṃ vivaritvā parivattitvā dakkhiṇapassena nipajjitvā mahājanaṃ olokesi. Tadā purohito parisaṃ ussāretvā añjaliṃ paggayha avakujjo hutvā ''uṭṭhehi, deva, rajjaṃ te pāpuṇātī''ti āha. Atha naṃ mahāsatto ''rājā vo kuhī''nti pucchitvā ''kālakato devā''ti vutte ''tassa putto vā bhātā vā natthī''ti pucchitvā ''natthi devā''ti vutte ''tena hi sādhu rajjaṃ kāressāmī''ti vatvā uṭṭhāya silāpaṭṭe pallaṅkena nisīdi. Atha naṃ tattheva abhisiñciṃsu. So mahājanako nāma rājā ahosi. So rathavaraṃ abhiruyha mahantena sirivibhavena nagaraṃ pavisitvā rājanivesanaṃ abhiruhanto ''senāpatiādīnaṃ tāneva ṭhānāni hontū''ti vicāretvā mahātalaṃ abhiruhi.

Rājadhītā pana purimasaññāya eva tassa vīmaṃsanatthaṃ ekaṃ purisaṃ āṇāpesi ''tāta, tvaṃ gaccha, rājānaṃ upasaṅkamitvā evaṃ vadehi 'deva, sīvalidevī tumhe pakkosati, khippaṃ kirāgacchatū'''ti. So gantvā tathā ārocesi. Rājā paṇḍito tassa vacanaṃ sutvāpi assuṇanto viya ''aho sobhano vatāyaṃ pāsādo''ti pāsādameva vaṇṇeti. So taṃ sāvetuṃ asakkonto gantvā rājadhītāya taṃ pavattiṃ ārocesi ''ayye, rājā tumhākaṃ vacanaṃ na suṇāti, pāsādameva vaṇṇeti, tumhākaṃ vacanaṃ tiṇaṃ viya na gaṇetī''ti. Sā tassa vacanaṃ sutvā ''so mahajjhāsayo puriso bhavissatī''ti cintetvā dutiyampi tatiyampi pesesi. Rājāpi attano ruciyā pakatigamanena sīho viya vijambhamāno pāsādaṃ abhiruhi. Tasmiṃ upasaṅkamante rājadhītā tassa tejena sakabhāvena saṇṭhātuṃ asakkontī āgantvā hatthālambakaṃ adāsi.

So tassā hatthaṃ olambitvā mahātalaṃ abhiruhitvā samussitasetacchatte rājapallaṅke nisīditvā amacce āmantetvā ''ambho, atthi pana vo raññā kālaṃ karontena koci ovādo dinno''ti pucchitvā ''āma, devā''ti vutte ''tena hi vadethā''ti āha. Deva ''sīvalideviṃ ārādhetuṃ samatthassa rajjaṃ dethā''ti tena vuttanti. Sīvalideviyā āgantvā hatthālambako dinno, ayaṃ tāva ārādhitā nāma, aññaṃ vadethāti. Deva ''caturassapallaṅkassa ussīsakaṃ jānituṃ samatthassa rajjaṃ dethā''ti tena vuttanti. Rājā ''idaṃ dujjānaṃ, upāyena sakkā jānitu''nti cintetvā sīsato suvaṇṇasūciṃ nīharitvā sīvalideviyā hatthe ṭhapesi ''imaṃ ṭhapehī''ti. Sā taṃ gahetvā pallaṅkassa ussīsake ṭhapesi. ''Khaggaṃ adāsī''tipi vadantiyeva. So tāya saññāya ''idaṃ ussīsaka''nti ñatvā tesaṃ kathaṃ assuṇanto viya ''kiṃ kathethā''ti vatvā puna tehi tathā vutte ‘‘idaṃ jānituṃ na garu, etaṃ ussīsaka’’nti vatvā ‘‘aññaṃ vadethā’’ti āha. Deva, ‘‘sahassathāmadhanuṃ āropetuṃ samatthassa rajjaṃ dethā’’ti tena vuttanti. ‘‘Tena hi āharatha na’’nti āharāpetvā so dhanuṃ pallaṅke yathānisinnova itthīnaṃ kappāsaphoṭanadhanuṃ viya āropetvā ‘‘aññaṃ vadethā’’ti āha. ‘‘Deva, soḷasa mahānidhī nīharituṃ samatthassa rajjaṃ dethā’’ti tena vuttanti. ‘‘Tesaṃ kiñci uddānaṃ atthī’’ti pucchitvā ‘‘āma, devā’’ti vutte ‘‘tena hi naṃ kathethā’’ti āha. Te ‘‘sūriyuggamane nidhī’’ti uddānaṃ kathayiṃsu. Tassa taṃ suṇantasseva gaganatale puṇṇacando viya so attho pākaṭo ahosi.

Atha ne rājā āha – ‘‘ajja, bhaṇe, velā natthi, sve nidhī gaṇhissāmī’’ti. So punadivase amacce sannipātetvā pucchi ‘‘tumhākaṃ rājā paccekabuddhe bhojesī’’ti? ‘‘Āma, devā’’ti. So cintesi ‘‘sūriyoti nāyaṃ sūriyo, sūriyasadisattā pana paccekabuddhā sūriyā nāma, tesaṃ paccuggamanaṭṭhāne nidhinā bhavitabba’’nti. Tato rājā ‘‘tesu paccekabuddhesu āgacchantesu paccuggamanaṃ karonto kataraṃ ṭhānaṃ gacchatī’’ti pucchitvā ‘‘asukaṭṭhānaṃ nāma devā’’ti vutte ‘‘taṃ ṭhānaṃ khaṇitvā nidhiṃ nīharathā’’ti nidhiṃ nīharāpesi. ‘‘Gamanakāle anugacchanto kattha ṭhatvā uyyojesī’’ti pucchitvā ‘‘asukaṭṭhāne nāmā’’ti vutte ‘‘tatopi nidhiṃ nīharathā’’ti nidhiṃ nīharāpesi. Atha mahājanā ukkuṭṭhisahassāni pavattentā **‘‘sūriyuggamane nidhī’’**ti vuttattā sūriyuggamanadisāyaṃ khaṇantā vicariṃsu. Atho **‘‘okkamane nidhī’’**ti vuttattā sūriyatthaṅgamanadisāyaṃ khaṇantā vicariṃsu. ‘‘Idaṃ pana dhanaṃ idheva hoti, aho acchariya’’nti pītisomanassaṃ pavattayiṃsu. **Antonidhī**ti rājagehe mahādvārassa antoummārā nidhiṃ nīharāpesi. **Bahi nidhī**ti bahiummārā nidhiṃ nīharāpesi. **Na anto na bahi nidhī**ti heṭṭhāummārato nidhiṃ nīharāpesi. **Ārohane nidhī**ti maṅgalahatthiṃ ārohanakāle suvaṇṇanisseṇiyā attharaṇaṭṭhānato nidhiṃ nīharāpesi. Atho **orohane nidhī**ti hatthikkhandhato orohanaṭṭhānato nidhiṃ nīharāpesi. **Catūsu mahāsālesū**ti bhūmiyaṃ kataupaṭṭhānaṭṭhāne sirisayanassa cattāro mañcapādā sālamayā, tesaṃ heṭṭhā catasso nidhikumbhiyo nīharāpesi. **Samantāyojane nidhī**ti yojanaṃ nāma rathayugapamāṇaṃ, sirisayanassa samantā rathayugappamāṇato nidhiṃ nīharāpesi. **Dantaggesu mahānidhī**ti maṅgalahatthiṭṭhāne tassa dvinnaṃ dantānaṃ abhimukhaṭṭhānato nidhiṃ nīharāpesi. **Vālaggesū**ti maṅgalahatthiṭṭhāne tassa vāladhisammukhaṭṭhānato nidhiṃ nīharāpesi. **Kepuke**ti kepukaṃ vuccati udakaṃ, maṅgalapokkharaṇito udakaṃ nīharāpetvā nidhiṃ dassesi. **Rukkhaggesu mahānidhī**ti uyyāne mahāsālarukkhamūle ṭhitamajjhanhikasamaye parimaṇḍalāya rukkhacchāyāya anto nidhiṃ nīharāpesi. Evaṃ soḷasa mahānidhayo nīharāpetvā ‘‘aññaṃ kiñci atthī’’ti pucchi. ‘‘Natthi devā’’ti vadiṃsu. Mahājano haṭṭhatuṭṭho ahosi.

Atha rājā ‘‘idaṃ dhanaṃ dānamukhe vikirissāmī’’ti nagaramajjhe ceva catūsu nagaradvāresu cāti pañcasu ṭhānesu pañca dānasālāyo kārāpetvā mahādānaṃ paṭṭhapesi, kālacampānagarato attano mātarañca brāhmaṇañca pakkosāpetvā mahantaṃ sakkāraṃ akāsi. Tassa taruṇarajjeyeva sakalaṃ videharaṭṭhaṃ ‘‘ariṭṭhajanakarañño kira putto mahājanako nāma rājā rajjaṃ kāreti, so kira paṇḍito upāyakusalo, passissāma na’’nti dassanatthāya saṅkhubhitaṃ ahosi. Tato tato bahuṃ paṇṇākāraṃ gahetvā āgamiṃsu, nāgarāpi mahāchaṇaṃ sajjayiṃsu. Rājanivesane attharaṇādīni santharitvā gandhadāmamālādāmādīni osāretvā vippakiṇṇalājākusumavāsadhūmagandhākāraṃ kāretvā nānappakāraṃ pānabhojanaṃ upaṭṭhāpesuṃ. Rañño paṇṇākāratthāya rajatasuvaṇṇabhājanādīsu anekappakārāni khādanīyabhojanīyamadhuphāṇitaphalādīni gahetvā tattha tattha parivāretvā aṭṭhaṃsu. Ekato amaccamaṇḍalaṃ nisīdi, ekato brāhmaṇagaṇo, ekato seṭṭhiādayo nisīdiṃsu, ekato uttamarūpadharā nāṭakitthiyo nisīdiṃsu, brāhmaṇāpi sotthikārena mukhamaṅgalikāni kathenti, naccagītādīsu kusalā naccagītādīni pavattayiṃsu, anekasatāni tūriyāni pavajjiṃsū. Tadā rājanivesanaṃ yugandharavātavegena pahaṭā sāgarakucchi viya ekaninnādaṃ ahosi. Olokitolokitaṭṭhānaṃ kampati.

Atha mahāsatto setacchattassa heṭṭhā rājāsane nisinnova sakkasirisadisaṃ mahantaṃ sirivilāsaṃ oloketvā attano mahāsamudde katavāyāmaṃ anussari. Tassa ‘‘vīriyaṃ nāma kattabbayuttakaṃ, sacāhaṃ mahāsamudde vīriyaṃ nākarissaṃ, na imaṃ sampattiṃ alabhissa’’nti taṃ vāyāmaṃ anussarantassa pīti uppajji. So pītivegena udānaṃ udānento āha –

133. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;

Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

134. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

135. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

136. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

137. ‘‘Dukkhūpanītopi naro sapañño, āsaṃ na chindeyya sukhāgamāya;
Bahū hi phassā ahitā hitā ca, avitakkitā maccumupabbajanti.

138. ‘‘Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā’’ti.

Tattha **āsīsethevā**ti āsāchedakammaṃ akatvā attano kammaṃ āsaṃ karotheva. **Na nibbindeyyā**ti vīriyaṃ karonto na nibbindeyya na alaseyya. **Yathā icchi**nti yathā rājabhāvaṃ icchiṃ, tatheva rājā jātomhi. **Ubbhata**nti nīhaṭaṃ. **Dukkhūpanīto**ti kāyikacetasikadukkhena phuṭṭhopīti attho. **Ahitā hitā cā**ti dukkhaphassā ahitā, sukhaphassā hitā. **Avitakkitā**ti avitakkitāro acintitāro. Idaṃ vuttaṃ hoti – tesu phassesu ahitaphassena phuṭṭhā sattā ‘‘hitaphassopi atthīti vīriyaṃ karontā taṃ pāpuṇantī’’ti acintetvā vīriyaṃ na karonti, te imassa atthassa avitakkitāro hitaphassaṃ alabhitvāva **maccumupabbajanti** maraṇaṃ pāpuṇanti, tasmā vīriyaṃ kattabbamevāti.

Acintitampīti imesaṃ sattānaṃ acintitampi hoti, cintitampi vinassati. Mayāpi hi ‘‘ayujjhitvāva rajjaṃ labhissāmī’’ti idaṃ acintitaṃ, ‘‘suvaṇṇabhūmito dhanaṃ āharitvā yujjhitvā pitu santakaṃ rajjaṃ gaṇhissāmī’’ti pana cintitaṃ, idāni me cintitaṃ naṭṭhaṃ, acintitaṃ jātaṃ. **Na hi cintāmayā bhogā**ti imesaṃ sattānañhi bhogā cintāya anipphajjanato cintāmayā nāma na honti, tasmā vīriyameva kattabbaṃ. Vīriyavato hi acintitampi hotīti.

So tato paṭṭhāya dasa rājadhamme akopetvā dhammena samena rajjaṃ kāresi, paccekabuddhe ca upaṭṭhāsi. Aparabhāge sīvalidevī dhaññapuññalakkhaṇasampannaṃ puttaṃ vijāyi, ‘‘dīghāvukumāro’’tissa nāmaṃ kariṃsu. Tassa vayappattassa rājā uparajjaṃ datvā sattavassasahassāni rajjaṃ kāresi. So ekadivasaṃ uyyānapālena phalāphalesu ceva nānāpupphesu ca ābhatesu tāni disvā tuṭṭho hutvā tassa sammānaṃ kāretvā ‘‘samma uyyānapāla, ahaṃ uyyānaṃ passissāmi, tvaṃ alaṅkarohi na’’nti āha. So ‘‘sādhu, devā’’ti sampaṭicchitvā tathā katvā rañño paṭivedesi. So hatthikkhandhavaragato mahantena parivārena nagarā nikkhamitvā uyyānadvāraṃ pāpuṇi. Tatra ca dve ambā atthi nīlobhāsā. Eko aphalo, eko phaladharo. So pana atimadhuro, raññā aggaphalassa aparibhuttattā tato koci phalaṃ gahetuṃ na ussahati. Rājā hatthikkhandhavaragatova tato ekaṃ phalaṃ gahetvā paribhuñji, tassa taṃ jivhagge ṭhapitamattameva dibbojaṃ viya upaṭṭhāsi. So ‘‘nivattanakāle bahū khādissāmī’’ti cintesi. ‘‘Raññā aggaphalaṃ paribhutta’’nti ñatvā uparājānaṃ ādiṃ katvā antamaso hatthimeṇḍaassameṇḍādayopi phalaṃ gahetvā paribhuñjiṃsu. Aññe phalaṃ alabhantā daṇḍehi sākhaṃ bhinditvā nipaṇṇamakaṃsu. Rukkho obhaggavibhaggo aṭṭhāsi, itaro pana maṇipabbato viya vilāsamāno ṭhito.

Rājā uyyānā nikkhanto taṃ disvā ‘‘idaṃ ki’’nti amacce pucchati. ‘‘Devena aggaphalaṃ paribhuttanti mahājanena vilumpito devā’’ti āhaṃsu. ‘‘Kiṃ nu kho bhaṇe, imassa pana neva pattaṃ, na vaṇṇo khīṇo’’ti? ‘‘Nipphalatāya na khīṇo, devā’’ti. Taṃ sutvā rājā saṃvegaṃ paṭilabhitvā ‘‘ayaṃ rukkho nipphalatāya nīlobhāso ṭhito, ayaṃ pana saphalatāya obhaggavibhaggo ṭhito. Idampi rajjaṃ saphalarukkhasadisaṃ, pabbajjā pana nipphalarukkhasadisā. Sakiñcanasseva bhayaṃ, nākiñcanassa.

Tasmā ahaṃ phalarukkho viya ahutvā nipphalarukkhasadiso bhavissāmi, imaṃ sampattiṃ cajitvā nikkhamma pabbajissāmī''ti daḷhaṃ samādānaṃ katvā manaṃ adhiṭṭhahitvā nagaraṃ pavisitvā pāsādadvāre ṭhitova senāpatiṃ pakkosāpetvā ''mahāsenāpati, ajja me paṭṭhāya bhattahārakañceva mukhodakadantakaṭṭhadāyakañca ekaṃ upaṭṭhākaṃ ṭhapetvā aññe maṃ daṭṭhuṃ mā labhantu, porāṇakavinicchayāmacce gahetvā rajjaṃ anusāsatha, ahaṃ ito paṭṭhāya uparipāsādatale samaṇadhammaṃ karissāmī''ti vatvā pāsādamāruyha ekakova samaṇadhammaṃ akāsi. Evaṃ gate kāle mahājano rājaṅgaṇe sannipatitvā mahāsattaṃ adisvā ''na no rājā porāṇako viya hotī''ti vatvā gāthādvayamāha –

139. ''Aporāṇaṃ vata bho rājā, sabbabhummo disampati;
Najja nacce nisāmeti, na gīte kurute mano.

140. ''Na mige napi uyyāne, napi haṃse udikkhati;
Mūgova tuṇhimāsīno, na atthamanusāsatī''ti.

Tattha **mige**ti sabbasaṅgāhikavacanaṃ, pubbe hatthī yujjhāpeti, meṇḍe yujjhāpeti, ajja tepi na oloketīti attho. **Uyyāne**ti uyyānakīḷampi nānubhoti. **Haṃse**ti pañcapadumasañchannāsu uyyānapokkharaṇīsu haṃsagaṇaṃ na oloketi. **Mūgovā**ti bhattahārakañca upaṭṭhākañca pucchiṃsu ''bho rājā, tumhehi saddhiṃ kiñci atthaṃ mantetī''ti. Te ''na mantetī''ti vadiṃsu. Tasmā evamāhaṃsu.

Rājā kāmesu anallīyantena vivekaninnena cittena attano kulūpakapaccekabuddhe anussaritvā ''ko nu kho me tesaṃ sīlādiguṇayuttānaṃ akiñcanānaṃ vasanaṭṭhānaṃ ācikkhissatī''ti tīhi gāthāhi udānaṃ udānesi –

141. ''Sukhakāmā rahosīlā, vadhabandhā upāratā;
Kassa nu ajja ārāme, daharā vuddhā ca acchare.

142. ''Atikkantavanathā dhīrā, namo tesaṃ mahesinaṃ;
Ye ussukamhi lokamhi, viharanti manussukā.

143. ''Te chetvā maccuno jālaṃ, tataṃ māyāvino daḷhaṃ;
Chinnālayattā gacchanti, ko tesaṃ gatimāpaye''ti.

Tattha **sukhakāmā**ti nibbānasukhakāmā. **Rahosīlā**ti paṭicchannasīlā na attano guṇappakāsanā. **Daharā vuḍḍhā cā**ti daharā ceva mahallakā ca. **Acchare**ti vasanti.

Tassevaṃ tesaṃ guṇe anussarantassa mahatī pīti uppajji. Atha mahāsatto pallaṅkato uṭṭhāya uttarasīhapañjaraṃ vivaritvā uttaradisābhimukho sirasi añjaliṃ patiṭṭhāpetvā ''evarūpehi guṇehi samannāgatā paccekabuddhā''ti namassamāno **''atikkantavanathā''**tiādimāha. Tattha **atikkantavanathā**ti pahīnataṇhā. **Mahesina**nti mahante sīlakkhandhādayo guṇe esitvā ṭhitānaṃ. **Ussukamhī**ti rāgādīhi ussukkaṃ āpanne lokasmiṃ. **Maccuno jāla**nti kilesamārena pasāritaṃ taṇhājālaṃ. **Tataṃ māyāvino**ti atimāyāvino. **Ko tesaṃ gatimāpaye**ti ko maṃ tesaṃ paccekabuddhānaṃ nivāsaṭṭhānaṃ pāpeyya, gahetvā gaccheyyāti attho.

Tassa pāsādeyeva samaṇadhammaṃ karontassa cattāro māsā atītā. Athassa ativiya pabbajjāya cittaṃ nami, agāraṃ lokantarikanirayo viya khāyi, tayo bhavā ādittā viya upaṭṭhahiṃsu. So pabbajjābhimukhena cittena ''kadā nu kho imaṃ sakkabhavanaṃ viya alaṅkatappaṭiyattaṃ mithilaṃ pahāya himavantaṃ pavisitvā pabbajitavesagahaṇakālo mayhaṃ bhavissatī''ti cintetvā mithilavaṇṇanaṃ nāma ārabhi –

144. ''Kadāhaṃ mithilaṃ phītaṃ, vibhattaṃ bhāgaso mitaṃ;

Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

145. ‘‘Kadāhaṃ mithilaṃ phītaṃ, visālaṃ sabbatopabhaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

146. ‘‘Kadāhaṃ mithilaṃ phītaṃ, bahupākāratoraṇaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

147. ‘‘Kadāhaṃ mithilaṃ phītaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

148. ‘‘Kadāhaṃ mithilaṃ phītaṃ, suvibhattaṃ mahāpathaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

149. ‘‘Kadāhaṃ mithilaṃ phītaṃ, suvibhattantarāpaṇaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

150. ‘‘Kadāhaṃ mithilaṃ phītaṃ, gavāssarathapīḷitaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

151. ‘‘Kadāhaṃ mithilaṃ phītaṃ, ārāmavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

152. ‘‘Kadāhaṃ mithilaṃ phītaṃ, uyyānavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

153. ‘‘Kadāhaṃ mithilaṃ phītaṃ, pāsādavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

154. ‘‘Kadāhaṃ mithilaṃ phītaṃ, tipuraṃ rājabandhuniṃ;
Māpitaṃ somanassena, vedehena yasassinā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

155. ‘‘Kadāhaṃ vedehe phīte, nicite dhammarakkhite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

156. ‘‘Kadāhaṃ vedehe phīte, ajeyye dhammarakkhite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

157. ‘‘Kadāhaṃ antepuraṃ rammaṃ, vibhattaṃ bhāgaso mitaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

158. ‘‘Kadāhaṃ antepuraṃ rammaṃ, sudhāmattikalepanaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

159. ‘‘Kadāhaṃ antepuraṃ rammaṃ, sucigandhaṃ manoramaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

160. ‘‘Kadāhaṃ kūṭāgāre ca, vibhatte bhāgaso mite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

161. ‘‘Kadāhaṃ kūṭāgāre ca, sudhāmattikalepane;

Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

162. ‘‘Kadāhaṃ kūṭāgāre ca, sucigandhe manorame;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

163. ‘‘Kadāhaṃ kūṭāgāre ca, litte candanaphosite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

164. ‘‘Kadāhaṃ soṇṇapallaṅke, gonake cittasanthate;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

165. ‘‘Kadāhaṃ maṇipallaṅke, gonake cittasanthate;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

166. ‘‘Kadāhaṃ kappāsakoseyyaṃ, khomakoṭumbarāni ca;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

167. ‘‘Kadāhaṃ pokkharaṇī rammā, cakkavākapakūjitā;
Mandālakehi sañchannā, padumuppalakehi ca;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

168. ‘‘Kadāhaṃ hatthigumbe ca, sabbālaṅkārabhūsite;
Suvaṇṇakacche mātaṅge, hemakappanavāsase.

169. ‘‘Ārūḷhe gāmaṇīyehi, tomaraṅkusapāṇibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

170. ‘‘Kadāhaṃ assagumbe ca, sabbālaṅkārabhūsite;
Ājānīyeva jātiyā, sindhave sīghavāhane.

171. ‘‘Ārūḷhe gāmaṇīyehi, illiyācāpadhāribhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

172. ‘‘Kadāhaṃ rathaseniyo, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

173. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

174. ‘‘Kadāhaṃ sovaṇṇarathe, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

175. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

176. ‘‘Kadāhaṃ sajjhurathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

177. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

178. ‘‘Kadāhaṃ assarathe ca, sannaddhe ussitaddhaje;

Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

179. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

180. ‘‘Kadāhaṃ oṭṭharathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

181. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

182. ‘‘Kadāhaṃ goṇarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

183. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

184. ‘‘Kadāhaṃ ajarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

185. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

186. ‘‘Kadāhaṃ meṇḍarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

187. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

188. ‘‘Kadāhaṃ migarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

189. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

190. ‘‘Kadāhaṃ hatthārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, tomaraṅkusapāṇine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

191. ‘‘Kadāhaṃ assārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, illiyācāpadhārine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

192. ‘‘Kadāhaṃ rathārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, cāpahatthe kalāpine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

193. ‘‘Kadāhaṃ dhanuggahe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, cāpahatthe kalāpine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

194. ‘‘Kadāhaṃ rājaputte ca, sabbālaṅkārabhūsite;

Citravammadhare sūre, kañcanāveḷadhārine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

195. ‘‘Kadāhaṃ ariyagaṇe ca, vatavante alaṅkate;
Haricandanalittaṅge, kāsikuttamadhārine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

196. ‘‘Kadāhaṃ amaccagaṇe ca, sabbālaṅkārabhūsite;
Pītavammadhare sūre, purato gacchamāline;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

197. ‘‘Kadāhaṃ sattasatā bhariyā, sabbālaṅkārabhūsitā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

198. ‘‘Kadāhaṃ sattasatā bhariyā, susaññā tanumajjhimā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

199. ‘‘Kadāhaṃ sattasatā bhariyā, assavā piyabhāṇinī;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

200. ‘‘Kadāhaṃ satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

201. ‘‘Kadāssu maṃ hatthigumbā, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

202. ‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

203. ‘‘Kadāssu maṃ assagumbā, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhanā.

204. ‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

205. ‘‘Kadāssu maṃ rathasenī, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

206. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

207. ‘‘Kadāssu maṃ soṇṇarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

208. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

209. ‘‘Kadāssu maṃ sajjhurathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

210. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

211. ‘‘Kadāssu maṃ assarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

212. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

213. ‘‘Kadāssu maṃ oṭṭharathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

214. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

215. ‘‘Kadāssu maṃ goṇarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

216. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

217. ‘‘Kadāssu maṃ ajarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

218. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

219. ‘‘Kadāssu maṃ meṇḍarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

220. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

221. ‘‘Kadāssu maṃ migarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

222. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

223. ‘‘Kadāssu maṃ hatthārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, tomaraṅkusapāṇino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

224. ‘‘Kadāssu maṃ assārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, illiyācāpadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

225. ‘‘Kadāssu maṃ rathārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, cāpahatthā kalāpino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

226. ‘‘Kadāssu maṃ dhanuggahā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, cāpahatthā kalāpino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

227. ‘‘Kadāssu maṃ rājaputtā, sabbālaṅkārabhūsitā;
Citravammadharā sūrā, kañcanāveḷadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

228. ‘‘Kadāssu maṃ ariyagaṇā, vatavantā alaṅkatā;
Haricandanalittaṅgā, kāsikuttamadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

229. ‘‘Kadāssu maṃ amaccagaṇā, sabbālaṅkārabhūsitā;
Pītavammadharā sūrā, purato gacchamālino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

230. ‘‘Kadāssu maṃ sattasatā bhariyā, sabbālaṅkārabhūsitā;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

231. ‘‘Kadāssu maṃ sattasatā bhariyā, susaññā tanumajjhimā;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

232. ‘‘Kadāssu maṃ sattasatā bhariyā, assavā piyabhāṇinī;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

233. ‘‘Kadāhaṃ pattaṃ gahetvāna, muṇḍo saṅghāṭipāruto;
Piṇḍikāya carissāmi, taṃ kudāssu bhavissati.

234. ‘‘Kadāhaṃ paṃsukūlānaṃ, ujjhitānaṃ mahāpathe;
Saṅghāṭiṃ dhārayissāmi, taṃ kudāssu bhavissati.

235. ‘‘Kadāhaṃ sattāhasammeghe, ovaṭṭho allacīvaro;
Piṇḍikāya carissāmi, taṃ kudāssu bhavissati.

236. ‘‘Kadāhaṃ sabbattha gantvā, rukkhā rukkhaṃ vanā vanaṃ;
Anapekkho gamissāmi, taṃ kudāssu bhavissati.

237. ‘‘Kadāhaṃ giriduggesu, pahīnabhayabheravo;
Adutiyo gamissāmi, taṃ kudāssu bhavissati.

238. ‘‘Kadāhaṃ vīṇaṃva rujjako, sattatantiṃ manoramaṃ;
Cittaṃ ujuṃ karissāmi, taṃ kudāssu bhavissati.

239. ‘‘Kadāhaṃ rathakārova, parikantaṃ upāhanaṃ;
Kāmasaññojane checchaṃ, ye dibbe ye ca mānuse’’ti.

Tattha **kadā**ti kālaparivitakko. **Phīta**nti vatthālaṅkārādīhi supupphitaṃ. **Vibhattaṃ bhāgaso mita**nti chekehi nagaramāpakehi rājanivesanādīnaṃ vasena vibhattaṃ dvāravīthīnaṃ vasena koṭṭhāsato mitaṃ. **Taṃ kudāssu bhavissatī**ti taṃ evarūpaṃ nagaraṃ pahāya pabbajanaṃ kudā nāma me bhavissati. **Sabbatopabha**nti samantato alaṅkārobhāsena yuttaṃ. **Bahupākāratoraṇa**nti bahalena puthulena pākārena ceva dvāratoraṇehi ca samannāgataṃ. **Daḷhamaṭṭālakoṭṭhaka**nti daḷhehi aṭṭālakehi dvārakoṭṭhakehi ca samannāgataṃ. **Pīḷita**nti samākiṇṇaṃ. **Tipura**nti tīhi purehi samannāgataṃ, tipākāranti attho. Atha vā **tipura**nti tikkhattuṃ puṇṇaṃ. **Rājabandhunī**nti rājaññatakeheva puṇṇaṃ. **Somanassenā**ti evaṃnāmakena videharājena.

Niciteti dhanadhaññanicayādinā sampanne. **Ajeyye**ti paccāmittehi ajetabbe. **Candanaphosite**ti lohitacandanena paripphosite. **Koṭumbarānī**ti koṭumbararaṭṭhe uṭṭhitavatthāni. **Hatthigumbe**ti hatthighaṭāyo. **Hemakappanavāsase**ti hemamayena sīsālaṅkārasaṅkhātena kappanena ca hemajālena ca samannāgate. **Gāmaṇīyehī**ti hatthācariyehi. **Ājānīyeva jātiyā**ti jātiyā kāraṇākāraṇajānanatāya ājānīyeva, tādisānaṃ assānaṃ gumbe. **Gāmaṇīyehī**ti assācariyehi. **Illiyācāpadhāribhī**ti illiyañca cāpañca dhārentehi. **Rathaseniyo**ti rathaghaṭāyo. **Sannandhe**ti suṭṭhu naddhe. **Dīpe athopi veyyagghe**ti dīpibyagghacammaparikkhitte. **Gāmaṇīyehī**ti rathācariyehi. **Sajjhurathe**ti rajatarathe. Ajarathameṇḍarathamigarathe sobhanatthāya yojenti.

Ariyagaṇeti brāhmaṇagaṇe. Te kira tadā ariyācārā ahesuṃ, tena te evamāha. **Haricandanalittaṅge**ti kañcanavaṇṇena candanena littasarīre. **Sattasatā bhariyā**ti piyabhariyāyeva sandhāyāha. **Susaññā**ti suṭṭhu saññitā. **Assavā**ti sāmikassa vacanakārikā. **Satapala**nti palasatena suvaṇṇena kāritaṃ. **Kaṃsa**nti pātiṃ. **Satarājika**nti piṭṭhipasse rājisatena samannāgataṃ. **Yantaṃ ma**nti anitthigandhavanasaṇḍe ekameva gacchantaṃ maṃ kadā nu te nānuyissanti. **Sattāhasammeghe**ti sattāhaṃ samuṭṭhite mahāmeghe, sattāhavaddaliketi attho. **Ovaṭṭho**ti onatasīso. **Sabbatthā**ti sabbadisaṃ. **Rujjako**ti vīṇāvādako. **Kāmasaṃyojane**ti kāmasaṃyojanaṃ. **Dibbe**ti dibbaṃ. **Mānuse**ti mānusaṃ.

So kira dasavassasahassāyukakāle nibbatto sattavassasahassāni rajjaṃ kāretvā tivassasahassāvasiṭṭhe āyumhi pabbajito. Pabbajanto panesa uyyānadvāre ambarukkhassa diṭṭhakālato paṭṭhāya cattāro māse agāre vasitvā ‘‘imamhā rājavesā pabbajitaveso varataro, pabbajissāmī’’ti cintetvā upaṭṭhākaṃ rahassena āṇāpesi ‘‘tāta, kañci ajānāpetvā antarāpaṇato kāsāyavatthāni ceva mattikāpattañca kiṇitvā āharā’’ti. So tathā akāsi. Rājā kappakaṃ pakkosāpetvā kesamassuṃ ohārāpetvā kappakassa gāmavaraṃ datvā kappakaṃ uyyojetvā ekaṃ kāsāvaṃ nivāsetvā ekaṃ pārupitvā ekaṃ aṃse katvā mattikāpattampi thavikāya osāretvā aṃse laggesi. Tato kattaradaṇḍaṃ gahetvā mahātale katipaye vāre paccekabuddhalīlāya aparāparaṃ caṅkami. So taṃ divasaṃ tattheva vasitvā punadivase sūriyuggamanavelāya pāsādā otarituṃ ārabhi.

Tadā sīvalidevī tā sattasatā vallabhitthiyo pakkosāpetvā ‘‘ciraṃ diṭṭho no rājā, cattāro māsā atītā, ajja naṃ passissāma, sabbālaṅkārehi alaṅkaritvā yathābalaṃ itthikuttahāsavilāse dassetvā kilesabandhanena bandhituṃ vāyameyyāthā’’ti vatvā alaṅkatappaṭiyattāhi tāhi saddhiṃ ‘‘rājānaṃ passissāmā’’ti pāsādaṃ abhiruhantī taṃ otarantaṃ disvāpi na sañjāni. ‘‘Rañño ovādaṃ dātuṃ āgato paccekabuddho bhavissatī’’ti saññāya vanditvā ekamantaṃ aṭṭhāsi. Mahāsattopi pāsādā otari. Itarāpi pāsādaṃ abhiruhitvā sirisayanapiṭṭhe bhamaravaṇṇakese ca pasādhanabhaṇḍañca disvā ‘‘na so paccekabuddho, amhākaṃ piyasāmiko bhavissati, etha naṃ yācitvā nivattāpessāmī’’ti mahātalā otaritvā rājaṅgaṇaṃ sampāpuṇi. Pāpuṇitvā ca pana sabbāhi tāhi saddhiṃ kese mocetvā piṭṭhiyaṃ vikiritvā ubhohi hatthehi uraṃ saṃsumbhitvā ‘‘kasmā evarūpaṃ kammaṃ karotha, mahārājā’’ti atikaruṇaṃ paridevamānā rājānaṃ anubandhi, sakalanagaraṃ saṅkhubhitaṃ ahosi. Tepi ‘‘rājā kira no pabbajito, kuto pana evarūpaṃ dhammikarājānaṃ labhissāmā’’ti rodamānā rājānaṃ anubandhiṃsu. Tatra tāsaṃ itthīnaṃ paridevanañceva paridevantiyopi tā pahāya rañño gamanañca āvikaronto satthā āha –

240. ‘‘Tā ca sattasatā bhariyā, sabbālaṅkārabhūsitā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

241. ‘‘Tā ca sattasatā bhariyā, susaññā tanumajjhimā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

242. ‘‘Tā ca sattasatā bhariyā, assavā piyabhāṇinī;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

243. ‘‘Tā ca sattasatā bhariyā, sabbālaṅkārabhūsitā;
Hitvā sampaddavī rājā, pabbajjāya purakkhato.

244. ‘‘Tā ca sattasatā bhariyā, susaññā tanumajjhimā;
Hitvā sampaddavī rājā, pabbajjāya purakkhato.

245. ‘‘Tā ca sattasatā bhariyā, assavā piyabhāṇinī;
Hitvā sampaddavī rājā, pabbajjāya purakkhato.

246. ‘‘Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Aggahī mattikaṃ pattaṃ, taṃ dutiyābhisecana’’nti.

Tattha **bāhā paggayhā**ti bāhā ukkhipitvā. **Sampaddavī**ti bhikkhave, so mahājanako rājā, tā ca sattasatā bhariyā ‘‘kiṃ no, deva, pahāya gacchasi, ko amhākaṃ doso’’ti vilapantiyova chaḍḍetvā sampaddavī gato, ‘‘pabbajjāya yāhī’’ti codiyamāno viya purakkhato hutvā gatoti attho. **Taṃ dutiyābhisecana**nti bhikkhave, taṃ mattikāpattaggahaṇaṃ dutiyābhisecanaṃ katvā so rājā nikkhantoti.

Sīvalidevīpi paridevamānā rājānaṃ nivattetuṃ asakkontī ‘‘attheso upāyo’’ti cintetvā mahāsenaguttaṃ pakkosāpetvā ‘‘tāta, rañño purato gamanadisābhāge jiṇṇagharajiṇṇasālādīsu aggiṃ dehi, tiṇapaṇṇāni saṃharitvā tasmiṃ tasmiṃ ṭhāne dhūmaṃ kārehī’’ti āṇāpesi. So tathā kāresi. Sā rañño santikaṃ gantvā pādesu patitvā mithilāya ādittabhāvaṃ ārocentī gāthādvayamāha –

247. ‘‘Bhesmā aggisamā jālā, kosā ḍayhanti bhāgaso;
Rajataṃ jātarūpañca, muttā veḷuriyā bahū.

248. ‘‘Maṇayo saṅkhamuttā ca, vatthikaṃ haricandanaṃ;
Ajinaṃ dantabhaṇḍañca, lohaṃ kāḷāyasaṃ bahū;
Ehi rāja nivattassu, mā tetaṃ vinasā dhana’’nti.

Tattha **bhesmā**ti bhayānakā. **Aggisamā jālā**ti tesaṃ tesaṃ manussānaṃ gehāni aggi gaṇhi, so esa mahājāloti attho. **Kosā**ti suvaṇṇarajatakoṭṭhāgārādīni. **Bhāgaso**ti koṭṭhāsato suvibhattāpi no ete agginā ḍayhanti, devāti. **Loha**nti tambalohādikaṃ. **Mā tetaṃ vinasā dhana**nti mā te etaṃ dhanaṃ vinassatu, ehi naṃ nibbāpeti, pacchā gamissasi, ‘‘mahājanako nagaraṃ ḍayhamānaṃ anoloketvāva nikkhanto’’ti tumhākaṃ garahā bhavissati, tāya te lajjāpi vippaṭisāropi bhavissati, ehi amacce āṇāpetvā aggiṃ nibbāpehi, devāti.

Atha mahāsatto ‘‘devi, kiṃ kathesi, yesaṃ kiñcanaṃ atthi, tesaṃ taṃ ḍayhati, mayaṃ pana akiñcanā’’ti dīpento gāthamāha –

249. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Mithilā ḍayhamānāya, na me kiñci aḍayhathā’’ti.

Tattha **kiñcana**nti yesaṃ amhākaṃ palibuddhakilesasaṅkhātaṃ kiñcanaṃ natthi, te mayaṃ tena akiñcanabhāvena susukhaṃ vata jīvāma. Teneva kāraṇena mithilāya ḍayhamānāya na me kiñci aḍayhatha, appamattakampi attano bhaṇḍakaṃ ḍayhamānaṃ na passāmīti vadati.

Evañca pana vatvā mahāsatto uttaradvārena nikkhami. Tāpissa sattasatā bhariyā nikkhamiṃsu. Puna sīvalidevī ekaṃ upāyaṃ cintetvā ‘‘gāmaghātaraṭṭhavilumpanākāraṃ viya dassethā’’ti amacce āṇāpesi. Taṃkhaṇaṃyeva āvudhahatthe purise tato tato ādhāvante paridhāvante vilumpante viya sarīre lākhārasaṃ siñcitvā laddhappahāre viya phalake nipajjāpetvā vuyhante mate viya ca rañño dassesuṃ. Mahājano upakkosi ‘‘mahārāja, tumhesu dharantesuyeva raṭṭhaṃ vilumpanti, mahājanaṃ ghātentī’’ti. Atha devīpi rājānaṃ vanditvā nivattanatthāya gāthamāha –

250. ‘‘Aṭaviyo samuppannā, raṭṭhaṃ viddhaṃsayanti taṃ;

Ehi rāja nivattassu, mā raṭṭhaṃ vinasā ida’’nti.

Tattha **aṭaviyo**ti mahārāja, tumhesu dharantesuyeva aṭavicorā samuppannā samuṭṭhitā, taṃ tayā dhammarakkhitaṃ tava raṭṭhaṃ viddhaṃsenti.

Taṃ sutvā rājā ‘‘mayi dharanteyeva corā uṭṭhāya raṭṭhaṃ viddhaṃsentā nāma natthi, sīvalideviyā kiriyā esā bhavissatī’’ti cintetvā taṃ appaṭibhānaṃ karonto āha –

251. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Raṭṭhe vilumpamānamhi, na me kiñci ahīratha.

252. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Pītibhakkhā bhavissāma, devā ābhassarā yathā’’ti.

Tattha **vilumpamānamhī**ti viluppamāne. **Ābhassarā yathā**ti yathā te brahmāno pītibhakkhā hutvā samāpattisukhena vītināmenti, tathā vītināmessāmāti.

Evaṃ vuttepi mahājano rājānaṃ anubandhiyeva. Athassa etadahosi ‘‘ayaṃ mahājano nivattituṃ na icchati, nivattessāmi na’’nti. So aḍḍhagāvutamattaṃ gatakāle nivattitvā mahāmagge ṭhitova amacce ‘‘kassidaṃ rajja’’nti pucchitvā ‘‘tumhākaṃ, devā’’ti vutte ‘‘tena hi imaṃ lekhaṃ antaraṃ karontassa rājadaṇḍaṃ karothā’’ti kattaradaṇḍena tiriyaṃ lekhaṃ ākaḍḍhi. Tena tejavatā raññā kataṃ lekhaṃ koci antaraṃ kātuṃ nāsakkhi. Mahājano lekhaṃ ussīsake katvā bāḷhaparidevaṃ paridevi. Devīpi taṃ lekhaṃ antaraṃ kātuṃ asakkontī rājānaṃ piṭṭhiṃ datvā gacchantaṃ disvā sokaṃ sandhāretuṃ asakkontī uraṃ paharitvā mahāmagge tiriyaṃ patitvā parivattamānā agamāsi. Mahājano ‘‘lekhasāmikehi lekhā bhinnā’’ti vatvā deviyā gatamaggeneva gato. Atha mahāsattopi uttarahimavantābhimukho agamāsi. Devīpi sabbaṃ senāvāhanaṃ ādāya tena saddhiṃyeva gatā. Rājā mahājanaṃ nivattetuṃ asakkontoyeva saṭṭhiyojanamaggaṃ gato.

Tadā nārado nāma tāpaso himavante suvaṇṇaguhāyaṃ vasitvā pañcābhiñño jhānasukhena vītināmetvā sattāhaṃ atikkāmetvā jhānasukhato vuṭṭhāya ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānesi. So ‘‘atthi nu kho koci jambudīpatale idaṃ sukhaṃ pariyesanto’’ti dibbacakkhunā olokento mahājanakabuddhaṅkuraṃ disvā ‘‘rājā mahābhinikkhamanaṃ nikkhantopi sīvalidevippamukhaṃ mahājanaṃ nivattetuṃ na sakkoti, antarāyampissa kareyya, idāni gantvā bhiyyoso mattāya daḷhasamādānatthaṃ ovādaṃ dassāmī’’ti cintetvā iddhibalena gantvā rañño purato ākāse ṭhitova tassa ussāhaṃ janetuṃ imaṃ gāthamāha –

253. ‘‘Kimheso mahato ghoso, kā nu gāmeva kīḷiyā;
Samaṇa teva pucchāma, kattheso abhisaṭo jano’’ti.

Tassa taṃ sutvā rājā āha –

254. ‘‘Mamaṃ ohāya gacchantaṃ, ettheso abhisaṭo jano;
Sīmātikkamanaṃ yantaṃ, munimonassa pattiyā;
Missaṃ nandīhi gacchantaṃ, kiṃ jānamanupucchasī’’ti.

Tattha **kimheso**ti kimhi kena kāraṇena eso hatthikāyādivasena mahato samūhassa ghoso. **Kā nu gāmeva kīḷiyā**ti kā nu esā tayā saddhiṃ āgacchantānaṃ gāme viya kīḷi. **Kattheso**ti kimatthaṃ esa mahājano **abhisaṭo** sannipatito, taṃ parivāretvā āgacchatīti pucchi. **Mama**nti yo ahaṃ etaṃ janaṃ ohāya gacchāmi, taṃ maṃ ohāya gacchantaṃ. **Etthā**ti etasmiṃ ṭhāne eso mahājano abhisaṭo anubandhanto āgato. **Sīmātikkamanaṃ yanta**nti tvaṃ pana taṃ maṃ kilesasīmaṃ atikkamma anagāriyamuniñāṇasaṅkhātassa monassa pattiyā yantaṃ, ‘‘pabbajito vatamhī’’ti nandiṃ avijahitvā khaṇe khaṇe uppajjamānāhi nandīhi missameva gacchantaṃ kiṃ jānanto pucchasi, udāhu ajānanto. Mahājanako kira videharaṭṭhaṃ chaḍḍetvā pabbajitoti kiṃ na sutaṃ tayāti.

Athassa so daḷhasamādānatthāya puna gāthamāha –

255. ‘‘Māssu tiṇṇo amaññittha, sarīraṃ dhārayaṃ imaṃ;
Atīraṇeyya yamidaṃ, bahū hi paripanthayo’’ti.

Tattha **māssu tiṇṇo amaññitthā**ti imaṃ bhaṇḍukāsāvanivatthaṃ sarīraṃ dhārento ‘‘iminā pabbajitaliṅgaggahaṇamatteneva kilesasīmaṃ tiṇṇo atikkantosmī’’ti mā amaññittha. **Atīraṇeyya yamida**nti idaṃ kilesajātaṃ nāma na ettakena tīretabbaṃ. **Bahū hi paripanthayo**ti saggamaggaṃ āvaritvā ṭhitā tava bahū kilesaparipanthāti.

Tato mahāsatto tassa vacanaṃ sutvā paripanthe pucchanto āha –

256. ‘‘Ko nu me paripanthassa, mamaṃ evaṃvihārino;
Yo neva diṭṭhe nādiṭṭhe, kāmānamabhipatthaye’’ti.

Tattha **yo neva diṭṭhe nādiṭṭhe**ti yo ahaṃ neva diṭṭhe manussaloke, nādiṭṭhe devaloke kāmānaṃ abhipatthemi, tassa mama evaṃ ekavihārino ko nu paripantho assāti vadati.

Athassa so paripanthe dassento gāthamāha –

257. ‘‘Niddā tandī vijambhitā, aratī bhattasammado;
Āvasanti sarīraṭṭhā, bahū hi paripanthayo’’ti.

Tattha **niddā**ti kapiniddā. **Tandī**ti ālasiyaṃ. **Aratī**ti ukkaṇṭhitā. **Bhattasammado**ti bhattapariḷāho. Idaṃ vuttaṃ hoti – ‘‘samaṇa, tvaṃ pāsādiko suvaṇṇavaṇṇo rajjaṃ pahāya pabbajito’’ti vutte tuyhaṃ paṇītaṃ ojavantaṃ piṇḍapātaṃ dassanti, so tvaṃ pattapūraṃ ādāya yāvadatthaṃ paribhuñjitvā paṇṇasālaṃ pavisitvā kaṭṭhattharaṇe nipajjitvā kākacchamāno niddaṃ okkamitvā antarā pabuddho aparāparaṃ parivattitvā hatthapāde pasāretvā uṭṭhāya cīvaravaṃsaṃ gahetvā laggacīvaraṃ nivāsetvā ālasiyo hutvā neva sammajjaniṃ ādāya sammajjissasi, na pānīyaṃ āharissasi, puna nipajjitvā niddāyissasi, kāmavitakkaṃ vitakkessasi, tadā pabbajjāya ukkaṇṭhissasi, bhattapariḷāho te bhavissatīti. **Āvasanti sarīraṭṭhā**ti ime ettakā paripanthā tava sarīraṭṭhakā hutvā nivasanti, sarīreyeva te nibbattantīti dasseti.

Athassa mahāsatto thutiṃ karonto gāthamāha –

258. ‘‘Kalyāṇaṃ vata maṃ bhavaṃ, brāhmaṇa manusāsati;
Brāhmaṇa teva pucchāmi, ko nu tvamasi mārisā’’ti.

Tattha **brāhmaṇa manusāsatī**ti brāhmaṇa, kalyāṇaṃ vata maṃ bhavaṃ anusāsati.

Tato tāpaso āha –

259. ‘‘Nārado iti me nāmaṃ, kassapo iti maṃ vidū;
Bhoto sakāsamāgacchiṃ, sādhu sabbhi samāgamo.

260. ‘‘Tassa te sabbo ānando, vihāro upavattatu;
Yaṃ ūnaṃ taṃ paripūrehi, khantiyā upasamena ca.

261. ‘‘Pasāraya sannatañca, unnatañca pasāraya;
Kammaṃ vijjañca dhammañca, sakkatvāna paribbajā’’ti.

Tattha **vidū**ti gottena maṃ ‘‘kassapo’’ti jānanti. **Sabbhī**ti paṇḍitehi saddhiṃ samāgamo nāma sādhu hotīti āgatomhi. **Ānando**ti tassa tava imissā pabbajjāya ānando tuṭṭhi somanassameva hotu mā ukkaṇṭhi. **Vihāro**ti catubbidho brahmavihāro. **Upavattatū**ti nibbattatu. **Yaṃ ūnaṃ ta**nti yaṃ te sīlena kasiṇaparikammena jhānena ca ūnaṃ, taṃ etehi sīlādīhi pūraya. **Khantiyā upasamena cā**ti ‘‘ahaṃ rājapabbajito’’ti mānaṃ akatvā adhivāsanakhantiyā ca kilesūpasamena ca samannāgato hohi. **Pasārayā**ti mā ukkhipa mā patthara, pajahāti attho. **Sannatañca unnatañcā**ti ‘‘ko nāmāha’’ntiādinā nayena pavattaṃ omānañca ‘‘ahamasmi jātisampanno’’tiādinā nayena pavattaṃ atimānañca. **Kamma**nti dasakusalakammapathaṃ. **Vijja**nti pañcaabhiññā-aṭṭhasamāpattiñāṇaṃ. **Dhamma**nti kasiṇaparikammasaṅkhātaṃ samaṇadhammaṃ. **Sakkatvāna paribbajā**ti ete guṇe sakkatvā vattassu, ete vā guṇe sakkatvā daḷhaṃ samādāya paribbaja, pabbajjaṃ pālehi, mā ukkaṇṭhīti attho.

Evaṃ so mahāsattaṃ ovaditvā ākāsena sakaṭṭhānameva gato. Tasmiṃ gate aparopi migājino nāma tāpaso tatheva samāpattito vuṭṭhāya olokento bodhisattaṃ disvā ‘‘mahājanaṃ nivattanatthāya tassa ovādaṃ dassāmī’’ti tatthevāgantvā ākāse attānaṃ dassento āha –

262. ‘‘Bahū hatthī ca asse ca, nagare janapadāni ca;
Hitvā janaka pabbajito, kapāle ratimajjhagā.

263. ‘‘Kacci nu te jānapadā, mittāmaccā ca ñātakā;
Dubbhimakaṃsu janaka, kasmā tetaṃ aruccathā’’ti.

Tattha **kapāle**ti mattikāpattaṃ sandhāyāha. Idaṃ vuttaṃ hoti – mahārāja, tvaṃ evarūpaṃ issariyādhipaccaṃ chaḍḍetvā pabbajito imasmiṃ kapāle ratiṃ ajjhagā adhigatoti pabbajjākāraṇaṃ pucchanto evamāha. **Dubbhi**nti kiṃ nu ete tava antare kiñci aparādhaṃ kariṃsu, kasmā tava evarūpaṃ issariyasukhaṃ pahāya etaṃ kapālameva aruccitthāti.

Tato mahāsatto āha –

264. ‘‘Na migājina jātucche, ahaṃ kañci kudācanaṃ;
Adhammena jine ñātiṃ, na cāpi ñātayo mama’’nti.

Tattha **na migājinā**ti ambho migājina **jātucche** ekaṃseneva ahaṃ **kañci** ñātiṃ **kudācanaṃ** kismiñci kāle adhammena na jināmi. Tepi ca ñātayo maṃ adhammena na jinanteva, iti na koci mayi dubbhiṃ nāma akāsīti attho.

Evamassa pañhaṃ paṭikkhipitvā idāni yena kāraṇena pabbajito, taṃ dassento āha –

265. ‘‘Disvāna lokavattantaṃ, khajjantaṃ kaddamīkataṃ;
Haññare bajjhare cettha, yattha sanno puthujjano;
Etāhaṃ upamaṃ katvā, bhikkhakosmi migājinā’’ti.

Tattha **disvāna lokavattanta**nti vaṭṭānugatassa bālalokassa vattaṃ tantiṃ paveṇiṃ ahamaddasaṃ, taṃ disvā pabbajitomhīti dīpeti. **Khajjantaṃ kaddamīkata**nti kilesehi khajjantaṃ teheva ca kaddamīkataṃ lokaṃ disvā. **Yattha sanno puthujjano**ti yamhi kilesavatthumhi sanno laggo puthujjano, tattha laggā bahū sattā haññanti ceva andubandhanādīhi ca bajjhanti. **Etāha**nti ahampi sace ettha bajjhissāmi, ime sattā viya haññissāmi ceva bajjhissāmi cāti evaṃ etadeva kāraṇaṃ attano upamaṃ katvā kaddamīkataṃ lokaṃ disvā bhikkhako jātoti attho. **Migājinā**ti taṃ nāmena ālapati. Kathaṃ pana tena tassa nāmaṃ ñātanti? Paṭisanthārakāle paṭhamameva pucchitattā.

Tāpaso taṃ kāraṇaṃ vitthārato sotukāmo hutvā gāthamāha –

266. ‘‘Ko nu te bhagavā satthā, kassetaṃ vacanaṃ suci;
Na hi kappaṃ vā vijjaṃ vā, paccakkhāya rathesabha;
Samaṇaṃ āhu vattantaṃ, yathā dukkhassatikkamo’’ti.

Tattha **kasseta**nti etaṃ tayā vuttaṃ sucivacanaṃ kassa vacanaṃ nāma. **Kappa**nti kappetvā kappetvā pavattitānaṃ abhiññāsamāpattīnaṃ lābhiṃ kammavādiṃ tāpasaṃ. **Vijja**nti āsavakkhayañāṇavijjāya samannāgataṃ paccekabuddhaṃ. Idaṃ vuttaṃ hoti – rathesabha mahārāja, na hi kappasamaṇaṃ vā vijjāsamaṇaṃ vā paccakkhāya tassovādaṃ vinā evaṃ paṭipajjituṃ sakkā. Yathā dukkhassa atikkamo hoti, evaṃ vattantaṃ samaṇaṃ āhu. Tesaṃ pana vacanaṃ sutvā sakkā evaṃ paṭipajjituṃ, tasmā vadehi, ko nu te bhagavā satthāti.

Mahāsatto āha –

267. ‘‘Na migājina jātucche, ahaṃ kañci kudācanaṃ;
Samaṇaṃ brāhmaṇaṃ vāpi, sakkatvā anupāvisi’’nti.

Tattha **sakkatvā**ti pabbajjāya guṇapucchanatthāya pūjetvā. **Anupāvisi**nti na kañci anupaviṭṭhapubbosmi, na mayā añño koci samaṇo pucchitapubboti vadati. Iminā hi paccekabuddhānaṃ santike dhammaṃ suṇantenapi na kadāci odissakavasena pabbajjāya guṇo pucchitapubbo, tasmā evamāha.

Evañca pana vatvā yena kāraṇena pabbajito, taṃ ādito paṭṭhāya dīpento āha –

268. ‘‘Mahatā cānubhāvena, gacchanto siriyā jalaṃ;
Gīyamānesu gītesu, vajjamānesu vaggusu.

269. ‘‘Tūriyatāḷasaṅghuṭṭhe, sammatālasamāhite;
Sa migājina maddakkhiṃ, phaliṃ ambaṃ tirocchadaṃ;
Haññamānaṃ manussehi, phalakāmehi jantubhi.

270. ‘‘So khohaṃ taṃ siriṃ hitvā, orohitvā migājina;
Mūlaṃ ambassupāgacchiṃ, phalino nipphalassa ca.

271. ‘‘Phaliṃ ambaṃ hataṃ disvā, viddhastaṃ vinaḷīkataṃ;
Athekaṃ itaraṃ ambaṃ, nīlobhāsaṃ manoramaṃ.

272. ‘‘Evameva nūnamhepi, issare bahukaṇṭake;
Amittā no vadhissanti, yathā ambo phalī hato.

273. ‘‘Ajinamhi haññate dīpi, nāgo dantehi haññate;
Dhanamhi dhanino hanti, aniketamasanthavaṃ;
Phalī ambo aphalo ca, te satthāro ubho mamā’’ti.

Tattha **vaggusū**ti madhurassaresu tūriyesu vajjamānesu. **Tūriyatāḷasaṅghuṭṭhe**ti tūriyānaṃ tāḷitehi saṅghuṭṭhe uyyāne. **Sammatālasamāhite**ti sammehi ca tālehi ca samannāgate. **Sa migājinā**ti migājina, so ahaṃ adakkhiṃ. **Phaliṃ amba**nti phalitaṃ ambarukkhanti attho. **Tirocchada**nti tiropākāraṃ uyyānassa antoṭhitaṃ bahipākāraṃ nissāya jātaṃ ambarukkhaṃ. **Haññamāna**nti pothiyamānaṃ. **Orohitvā**ti hatthikkhandhā otaritvā. **Vinaḷīkata**nti nipattanaḷaṃ kataṃ.

Evamevāti evaṃ eva. **Phalī**ti phalasampanno. **Ajinamhī**ti cammatthāya cammakāraṇā. **Dantehī**ti attano dantehi, **haññate** dantanimittaṃ haññateti attho. **Hantī**ti haññati. **Aniketamasanthava**nti yo pana niketaṃ pahāya pabbajitattā aniketo nāma sattasaṅkhāravatthukassa taṇhāsanthavassa abhāvā asanthavo nāma, taṃ aniketaṃ asanthavaṃ ko hanissatīti adhippāyo. **Te satthāro**ti te dve rukkhā mama satthāro ahesunti vadati.

Taṃ sutvā migājino ‘‘appamatto hohī’’ti rañño ovādaṃ datvā sakaṭṭhānameva gato. Tasmiṃ gate sīvalidevī rañño pādamūle patitvā āha –

274. ‘‘Sabbo jano pabyathito, rājā pabbajito iti;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā.

275. ‘‘Assāsayitvā janataṃ, ṭhapayitvā paṭicchadaṃ;
Puttaṃ rajje ṭhapetvāna, atha pacchā pabbajissasī’’ti.

Tattha **pabyathito**ti bhīto utrasto. **Paṭicchada**nti amhe ḍayhamānepi viluppamānepi rājā na oloketīti pabyathitassa mahājanassa āvaraṇaṃ rakkhaṃ ṭhapetvā puttaṃ dīghāvukumāraṃ rajje ṭhapetvā abhisiñcitvā pacchā pabbajissasīti attho.

Tato bodhisatto āha –

276. ‘‘Cattā mayā jānapadā, mittāmaccā ca ñātakā;
Santi puttā videhānaṃ, dīghāvu raṭṭhavaḍḍhano;
Te rajjaṃ kārayissanti, mithilāyaṃ pajāpatī’’ti.

Tattha **santi puttā**ti sīvali samaṇānaṃ puttā nāma natthi, videharaṭṭhavāsīnaṃ pana puttā dīghāvu atthi, te rajjaṃ kārayissanti. **Pajāpatī**ti deviṃ ālapati.

Devī āha ‘‘deva, tumhesu tāva pabbajitesu ahaṃ kiṃ karomī’’ti. Atha naṃ so ‘‘bhadde, ahaṃ taṃ anusikkhāmi, vacanaṃ me karohī’’ti vatvā gāthamāha –

277. ‘‘Ehi taṃ anusikkhāmi, yaṃ vākyaṃ mama ruccati;
Rajjaṃ tuvaṃ kārayasi, pāpaṃ duccaritaṃ bahuṃ;
Kāyena vācā manasā, yena gacchasi duggatiṃ.

278. ‘‘Paradinnakena paraniṭṭhitena, piṇḍena yāpehi sa dhīradhammo’’ti.

Tattha **tuva**nti tvaṃ puttassa chattaṃ ussāpetvā ‘‘mama puttassa rajja’’nti rajjaṃ anusāsamānā bahuṃ pāpaṃ karissasi. **Gacchasī**ti yena kāyādīhi katena bahupāpena duggatiṃ gamissasi. **Sa dhīradhammo**ti piṇḍiyālopena yāpetabbaṃ, esa paṇḍitānaṃ dhammoti.

Evaṃ mahāsatto tassā ovādaṃ adāsi. Tesaṃ aññamaññaṃ sallapantānaṃ gacchantānaññeva sūriyo atthaṅgato. Devī patirūpe ṭhāne khandhāvāraṃ nivāsāpesi. Mahāsattopi ekaṃ rukkhamūlaṃ upagato. So tattha rattiṃ vasitvā punadivase sarīrapaṭijagganaṃ katvā maggaṃ paṭipajji. Devīpi ‘‘senā pacchatova āgacchatū’’ti vatvā tassa pacchatova ahosi. Te bhikkhācāravelāyaṃ thūṇaṃ nāma nagaraṃ pāpuṇiṃsu. Tasmiṃ khaṇe antonagare eko puriso sūṇato mahantaṃ maṃsakhaṇḍaṃ kiṇitvā sūlena aṅgāresu pacāpetvā nibbāpanatthāya phalakakoṭiyaṃ ṭhapetvā aṭṭhāsi. Tassa aññavihitassa eko sunakho taṃ ādāya palāyi. So ñatvā taṃ anubandhanto yāva bahidakkhiṇadvāraṃ gantvā nibbindo nivatti. Rājā ca devī ca sunakhassa purato gacchantā dvidhā ahesuṃ. So bhayena maṃsakhaṇḍaṃ chaḍḍetvā palāyi.

Mahāsatto taṃ disvā cintesi ‘‘ayaṃ sunakho chaḍḍetvā anapekkho palāto, aññopissa sāmiko na paññāyati, evarūpo anavajjo paṃsukūlapiṇḍapāto nāma natthi, paribhuñjissāmi na’’nti. So mattikāpattaṃ nīharitvā taṃ maṃsakhaṇḍaṃ ādāya puñchitvā patte pakkhipitvā udakaphāsukaṭṭhānaṃ gantvā paribhuñjituṃ ārabhi. Tato devī ‘‘sace esa rajjenatthiko bhaveyya, evarūpaṃ jegucchaṃ paṃsumakkhitaṃ sunakhucchiṭṭhakaṃ na khādeyya. Sace khādeyya, idānesa amhākaṃ sāmiko na bhavissatī’’ti cintetvā ‘‘mahārāja, evarūpaṃ jegucchaṃ khādasī’’ti āha. ‘‘Devi, tvaṃ andhabālatāya imassa piṇḍapātassa visesaṃ na jānāsī’’ti vatvā tasseva patitaṭṭhānaṃ paccavekkhitvā amataṃ viya paribhuñjitvā mukhaṃ vikkhāletvā hatthe dhovati. Tasmiṃ khaṇe devī nindamānā āha –

279. ‘‘Yopi catutthe bhattakāle na bhuñje, ajuṭṭhamārīva khudāya miyye;
Na tveva piṇḍaṃ luḷitaṃ anariyaṃ, kulaputtarūpo sappuriso na seve;
Tayidaṃ na sādhu tayidaṃ na suṭṭhu, sunakhucchiṭṭhakaṃ janaka bhuñjase tuva’’nti.

Tattha **ajuṭṭhamārīvā**ti anāthamaraṇameva. **Luḷita**nti paṃsumakkhitaṃ. **Anariya**nti asundaraṃ. **Na seve**ti **na-**kāro paripucchanatthe nipāto. Idaṃ vuttaṃ hoti – sace catutthepi bhattakāle na bhuñjeyya, khudāya mareyya, nanu evaṃ santepi kulaputtarūpo sappuriso evarūpaṃ piṇḍaṃ na tveva seveyyāti. **Tayida**nti taṃ idaṃ.

Mahāsatto āha –

280. ‘‘Na cāpi me sīvali so abhakkho, yaṃ hoti cattaṃ gihino sunassa vā;
Ye keci bhogā idha dhammaladdhā, sabbo so bhakkho anavayoti vutto’’ti.

Tattha **abhakkho**ti so piṇḍapāto mama abhakkho nāma na hoti. **Yaṃ hotī**ti yaṃ gihino vā sunassa vā cattaṃ hoti, taṃ paṃsukūlaṃ nāma asāmikattā anavajjameva hoti. **Ye kecī**ti tasmā aññepi ye keci dhammena laddhā bhogā, sabbo so bhakkho. **Anavayo**ti anuavayo, anupunappunaṃ olokiyamānopi avayo paripuṇṇaguṇo anavajjo, adhammaladdhaṃ pana sahassagghanakampi jigucchanīyamevāti.

Evaṃ te aññamaññaṃ kathentāva thūṇanagaradvāraṃ sampāpuṇiṃsu. Tatra dārikāsu kīḷantīsu ekā kumārikā khuddakakullakena vālukaṃ papphoṭeti. Tassā ekasmiṃ hatthe ekaṃ valayaṃ, ekasmiṃ dve valayāni. Tāni aññamaññaṃ saṅghaṭṭenti, itaraṃ nissaddaṃ. Rājā taṃ kāraṇaṃ ñatvā ‘‘sīvalidevī mama pacchato carati, itthī ca nāma pabbajitassa malaṃ, ‘ayaṃ pabbajitvāpi bhariyaṃ jahituṃ na sakkotī’ti garahissanti maṃ. Sacāyaṃ kumārikā paṇḍitā bhavissati, sīvalideviyā nivattanakāraṇaṃ kathessati, imissā kathaṃ sutvā sīvalideviṃ uyyojessāmī’’ti cintetvā āha –

281. ‘‘Kumārike upaseniye, niccaṃ niggaḷamaṇḍite;
Kasmā te eko bhujo janati, eko te na janatī bhujo’’ti.

Tattha **upaseniye**ti mātaraṃ upagantvā senike. **Niggaḷamaṇḍite**ti agalitamaṇḍanena maṇḍanasīliketi vadati. **Janatī**ti saddaṃ karoti.

Kumārikā āha –

282. ‘‘Imasmiṃ me samaṇa hatthe, paṭimukkā dunīvarā;
Saṅghātā jāyate saddo, dutiyasseva sā gati.

283. ‘‘Imasmiṃ me samaṇa hatthe, paṭimukko ekanīvaro;
So adutiyo na janati, munibhūtova tiṭṭhati.

284. ‘‘Vivādappatto dutiyo, keneko vivadissati;
Tassa te saggakāmassa, ekattamuparocata’’nti.

Tattha **dunīvarā**ti dve valayāni. **Saṅghātā**ti saṃhananato saṅghaṭṭanatoti attho. **Gatī**ti nibbatti. Dutiyasseva hi evarūpā nibbatti hotīti attho. **So**ti so nīvaro. **Munibhūtovā**ti pahīnasabbakileso ariyapuggalo viya tiṭṭhati. **Vivādappatto**ti samaṇa dutiyako nāma vivādamāpanno hoti, kalahaṃ karoti, nānāgāhaṃ gaṇhāti. **Keneko**ti ekako pana kena saddhiṃ vivadissati. **Ekattamuparocata**nti ekībhāvo te ruccatu. Samaṇā nāma bhaginimpi ādāya na caranti, kiṃ pana tvaṃ evarūpaṃ uttamarūpadharaṃ bhariyaṃ ādāya vicarasi, ayaṃ te antarāyaṃ karissati, imaṃ nīharitvā ekakova samaṇakammaṃ karohīti naṃ ovadati.

So tassā kumārikāya vacanaṃ sutvā paccayaṃ labhitvā deviyā saddhiṃ kathento āha –

285. ‘‘Suṇāsi sīvali kathā, kumāriyā paveditā;
Pesiyā maṃ garahittho, dutiyasseva sā gati.

286. ‘‘Ayaṃ dvedhāpatho bhadde, anuciṇṇo pathāvihi;
Tesaṃ tvaṃ ekaṃ gaṇhāhi, ahamekaṃ punāparaṃ.

287. ‘‘Māvaca maṃ tvaṃ ‘pati me’ti, nāhaṃ ‘bhariyā’ti vā punā’’ti.

Tattha **kumāriyā paveditā**ti kumārikāya kathitā. **Pesiyā**ti sacāhaṃ rajjaṃ kāreyyaṃ, esā me pesiyā vacanakārikā bhaveyya, oloketumpi maṃ na visaheyya. Idāni pana attano pesiyaṃ viya ca maññati, ‘‘dutiyasseva sā gatī’’ti maṃ ovadati. **Anuciṇṇo**ti anusañcarito. **Pathāvihī**ti pathikehi. **Eka**nti tava ruccanakaṃ ekaṃ maggaṃ gaṇha, ahaṃ pana tayā gahitāvasesaṃ aparaṃ gaṇhissāmi. **Māvaca maṃ tva**nti sīvali ito paṭṭhāya puna maṃ ‘‘pati me’’ti mā avaca, ahaṃ vā tvaṃ ‘‘bhariyā me’’ti nāvacaṃ.

Sā tassa vacanaṃ sutvā ‘‘deva, tumhe uttamā, dakkhiṇamaggaṃ gaṇhatha, ahaṃ vāmamaggaṃ gaṇhissāmī’’ti vatvā thokaṃ gantvā sokaṃ sandhāretuṃ asakkontī punāgantvā raññā saddhiṃ kathentī ekatova nagaraṃ pāvisi. Tamatthaṃ pakāsento satthā upaḍḍhagāthamāha –

‘‘Imameva kathayantā, thūṇaṃ nagarupāgamu’’nti.

Tattha **nagarupāgamu**nti nagaraṃ paviṭṭhā.

Pavisitvā ca pana mahāsatto piṇḍatthāya caranto usukārassa gehadvāraṃ patto. Sīvalidevīpi ekamantaṃ aṭṭhāsi. Tasmiṃ samaye usukāro aṅgārakapalle usuṃ tāpetvā kañjiyena temetvā ekaṃ akkhiṃ nimīletvā ekena akkhinā olokento ujuṃ karoti. Taṃ disvā mahāsatto cintesi ‘‘sacāyaṃ paṇḍito bhavissati, mayhaṃ ekaṃ kāraṇaṃ kathessati, pucchissāmi na’’nti. So upasaṅkamitvā pucchati. Tamatthaṃ pakāsento satthā āha –

288. ‘‘Koṭṭhake usukārassa, bhattakāle upaṭṭhite;
Tatrā ca so usukāro, ekaṃ daṇḍaṃ ujuṃ kataṃ;
Ekañca cakkhuṃ niggayha, jimhamekena pekkhatī’’ti.

Tattha **koṭṭhake**ti bhikkhave, so rājā attano bhattakāle upaṭṭhite usukārassa koṭṭhake aṭṭhāsi. **Tatrā cā**ti tasmiñca koṭṭhake. **Niggayhā**ti nimīletvā. **Jimhamekenā**ti ekena akkhinā vaṅkaṃ saraṃ pekkhati.

Atha naṃ mahāsatto āha –

289. ‘‘Evaṃ no sādhu passasi, usukāra suṇohi me;
Yadekaṃ cakkhuṃ niggayha, jimhamekena pekkhasī’’ti.

Tassattho – samma usukāra, evaṃ nu tvaṃ sādhu passasi, yaṃ ekaṃ cakkhuṃ nimīletvā ekena cakkhunā vaṅkaṃ saraṃ pekkhasīti.

Athassa so kathento āha –

290. ‘‘Dvīhi samaṇa cakkhūhi, visālaṃ viya khāyati;
Asampatvā paramaṃ liṅgaṃ, nujubhāvāya kappati.

291. ‘‘Ekañca cakkhuṃ niggayha, jimhamekena pekkhato;
Sampatvā paramaṃ liṅgaṃ, ujubhāvāya kappati.

292. ‘‘Vivādappatto dutiyo, keneko vivadissati;
Tassa te saggakāmassa, ekattamuparocata’’nti.

Tattha **visālaṃ viyā**ti vitthiṇṇaṃ viya hutvā khāyati. **Asampatvā paramaṃ liṅga**nti parato vaṅkaṭṭhānaṃ appatvā. **Nujubhāvāyā**ti na ujubhāvāya. Idaṃ vuttaṃ hoti – visāle khāyamāne parato ujuṭṭhānaṃ vā vaṅkaṭṭhānaṃ vā na pāpuṇeyya, tasmiṃ asampatte adissamāne ujubhāvāya kiccaṃ na kappati na sampajjatīti. **Sampatvā**ti cakkhunā patvā, disvāti attho. **Vivādappatto**ti yathā dutiye akkhimhi ummīlite liṅgaṃ na paññāyati, vaṅkaṭṭhānampi ujukaṃ paññāyati, ujuṭṭhānampi vaṅkaṃ paññāyatīti vivādo hoti, evaṃ samaṇassapi dutiyo nāma vivādamāpanno hoti, kalahaṃ karoti, nānāgāhaṃ gaṇhāti. **Keneko**ti eko pana kena saddhiṃ vivadissati. **Ekattamuparocata**nti ekībhāvo te ruccatu. Samaṇā nāma bhaginimpi ādāya na caranti, kiṃ pana tvaṃ evarūpaṃ uttamarūpadharaṃ bhariyaṃ ādāya vicarasi. Ayaṃ te antarāyaṃ karissati, imaṃ nīharitvā ekakova samaṇadhammaṃ karohīti so taṃ ovadati.

Evamassa so ovādaṃ datvā tuṇhī ahosi. Mahāsattopi piṇḍāya caritvā missakabhattaṃ saṃkaḍḍhitvā nagarā nikkhamitvā udakaphāsukaṭṭhāne nisīditvā katabhattakicco mukhaṃ vikkhāletvā pattaṃ thavikāya osāretvā sīvalideviṃ āmantetvā āha –

293. ‘‘Suṇāsi sīvali kathā, usukārena veditā;
Pesiyā maṃ garahittho, dutiyasseva sā gati.

294. ‘‘Ayaṃ dvedhāpatho bhadde, anuciṇṇo pathāvihi;
Tesaṃ tvaṃ ekaṃ gaṇhāhi, ahamekaṃ punāparaṃ.

295. ‘‘Māvaca maṃ tvaṃ ‘pati me’ti, nāhaṃ ‘bhariyā’ti vā punā’’ti.

Tattha **suṇāsī**ti suṇa, tvaṃ kathā. **‘‘Pesiyā ma’’**nti idaṃ pana kumārikāya ovādameva sandhāyāha.

Sā kira ‘‘māvaca maṃ tvaṃ ‘pati me’ti’’ vuttāpi mahāsattaṃ anubandhiyeva. Rājā naṃ nivattetuṃ na sakkoti. Mahājanopi anubandhi. Tato pana aṭavī avidūre hoti. Mahāsatto nīlavanarājiṃ disvā taṃ nivattetukāmo hutvā gacchantoyeva maggasamīpe muñjatiṇaṃ addasa. So tato īsikaṃ luñcitvā ‘‘passasi sīvali, ayaṃ idha puna ghaṭetuṃ na sakkā, evameva puna mayhaṃ tayā saddhiṃ saṃvāso nāma ghaṭetuṃ na sakkā’’ti vatvā imaṃ upaḍḍhagāthamāha –

‘‘Muñjāvesikā pavāḷhā, ekā vihara sīvalī’’ti.

Tattha **ekā viharā**ti ahaṃ ekībhāvena viharissāmi, tvampi ekā viharāhīti tassā ovādamadāsi.

Taṃ sutvā sīvalidevī ‘‘itodāni paṭṭhāya natthi mayhaṃ mahājanakanarindena saddhiṃ saṃvāso’’ti sokaṃ sandhāretuṃ asakkontī ubhohi hatthehi uraṃ paharitvā mahāmagge pati. Mahāsatto tassā visaññibhāvaṃ ñatvā padaṃ vikopetvā araññaṃ pāvisi. Amaccā āgantvā tassā sarīraṃ udakena siñcitvā hatthapāde parimajjitvā saññaṃ labhāpesuṃ. Sā ‘‘tātā, kuhiṃ rājā’’ti pucchi. ‘‘Nanu tumheva jānāthā’’ti? ‘‘Upadhāretha tātā’’ti. Te ito cito dhāvitvā vicinantāpi mahāsattaṃ na passiṃsu. Devī mahāparidevaṃ paridevitvā rañño ṭhitaṭṭhāne cetiyaṃ kāretvā gandhamālādīhi pūjetvā nivatti.

Mahāsattopi himavantaṃ pavisitvā sattāhabbhantareyeva pañca abhiññā ca, aṭṭha samāpattiyo ca nibbattetvā puna manussapathaṃ nāgami. Devīpi usukārena saddhiṃ kathitaṭṭhāne, kumārikāya saddhiṃ kathitaṭṭhāne, maṃsaparibhogaṭṭhāne, migājinena saddhiṃ kathitaṭṭhāne, nāradena saddhiṃ kathitaṭṭhāne cāti sabbaṭṭhānesu cetiyāni kāretvā gandhamālādīhi pūjetvā senaṅgaparivutā mithilaṃ patvā ambavanuyyāne puttassa abhisekaṃ kāretvā taṃ senaṅgaparivutaṃ nagaraṃ pesetvā sayaṃ isipabbajjaṃ pabbajitvā tattheva uyyāne vasantī kasiṇaparikammaṃ katvā jhānaṃ nibbattetvā brahmalokaparāyaṇā ahosi. Mahāsattopi aparihīnajjhāno hutvā brahmalokaparāyaṇo ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā samuddarakkhikā devadhītā uppalavaṇṇā ahosi, nārado sāriputto, migājino moggallāno, kumārikā khemā bhikkhunī, usukāro ānando, sīvalidevī rāhulamātā, dīghāvukumāro rāhulo, mātāpitaro mahārājakulāni, mahājanakanarindo pana ahameva sammāsambuddho ahosi’’nti.

Mahājanakajātakavaṇṇanā dutiyā.

## [540] 3. Suvaṇṇasāmajātakavaṇṇanā

Ko nu maṃ usunā vijjhīti idaṃ satthā jetavane viharanto ekaṃ mātuposakabhikkhuṃ ārabbha kathesi. Sāvatthiyaṃ kira aṭṭhārasakoṭivibhavassa ekassa seṭṭhikulassa ekaputtako ahosi mātāpitūnaṃ piyo manāpo. So ekadivasaṃ pāsādavaragato sīhapañjaraṃ ugghāṭetvā vīthiṃ olokento gandhamālādihatthaṃ mahājanaṃ dhammassavanatthāya jetavanaṃ gacchantaṃ disvā ‘‘ahampi dhammaṃ suṇissāmī’’ti mātāpitaro vanditvā gandhamālādīni gāhāpetvā vihāraṃ gantvā vatthabhesajjapānakādīni bhikkhusaṅghassa dāpetvā gandhamālādīhi ca bhagavantaṃ pūjetvā ekamantaṃ nisinno dhammaṃ sutvā kāmesu ādīnavaṃ disvā pabbajjāya ca ānisaṃsaṃ sallakkhetvā parisāya vuṭṭhitāya bhagavantaṃ pabbajjaṃ yācitvā ‘‘mātāpitūhi ananuññātaṃ puttaṃ tathāgatā nāma na pabbājentī’’ti sutvā bhagavantaṃ vanditvā puna gehaṃ gantvā sagāravena mātāpitaro vanditvā evamāha – ‘‘ammatātā, ahaṃ tathāgatassa santike pabbajissāmī’’ti. Athassa mātāpitaro tassa vacanaṃ sutvā ekaputtakabhāvena sattadhā bhijjamānahadayā viya puttasinehena kampamānā evamāhaṃsu ‘‘tāta piyaputtaka, tāta kulaṅkura, tāta nayana, tāta hadaya, tāta pāṇasadisa, tayā vinā kathaṃ jīvāma, tayi paṭibaddhaṃ no jīvitaṃ. Mayañhi tāta, jarājiṇṇā vuḍḍhā mahallakā, ajja vā suve vā parasuve vā maraṇaṃ pāpuṇissāma, tasmā mā amhe ohāya gacchasi. Tāta, pabbajjā nāma atidukkarā, sītena atthe sati uṇhaṃ labhati, uṇhena atthe sati sītaṃ labhati, tasmā tāta, mā pabbajāhī’’ti.

Taṃ sutvā kulaputto dukkhī dummano onatasīso pajjhāyantova nisīdi sattāhaṃ nirāhāro. Athassa mātāpitaro evaṃ cintesuṃ ‘‘sace no putto ananuññāto, addhā marissati, puna na passissāma, pabbajjāya jīvamānaṃ puna naṃ passissāmā’’ti. Cintetvā ca pana ‘‘tāta piyaputtaka, taṃ pabbajjāya anujānāma, pabbajāhī’’ti anujāniṃsu. Taṃ sutvā kulaputto tuṭṭhamānaso hutvā attano sakalasarīraṃ oṇāmetvā mātāpitaro vanditvā vihāraṃ gantvā bhagavantaṃ pabbajjaṃ yāci. Satthā ekaṃ bhikkhuṃ pakkosāpetvā ‘‘imaṃ kumāraṃ pabbājehī’’ti āṇāpesi. So taṃ pabbājesi. Tassa pabbajitakālato paṭṭhāya mahālābhasakkāro nibbatti. So ācariyupajjhāye ārādhetvā laddhūpasampado pañca vassāni dhammaṃ pariyāpuṇitvā ‘‘ahaṃ idha ākiṇṇo viharāmi, na me idaṃ patirūpa’’nti vipassanādhuraṃ pūretukāmo hutvā upajjhāyassa santike kammaṭṭhānaṃ gahetvā upajjhāyaṃ vanditvā jetavanā nikkhamitvā ekaṃ paccantagāmaṃ nissāya araññe vihāsi. So tattha vipassanaṃ vaḍḍhetvā dvādasa vassāni ghaṭento vāyamantopi visesaṃ nibbattetuṃ nāsakkhi. Mātāpitaropissa gacchante gacchante kāle duggatā ahesuṃ. Ye hi tesaṃ khettaṃ vā vaṇijjaṃ vā payojesuṃ, te ‘‘imasmiṃ kule putto vā bhātā vā iṇaṃ codetvā gaṇhanto nāma natthī’’ti attano attano hatthagataṃ gahetvā yathāruci palāyiṃsu. Gehe dāsakammakarādayopi hiraññasuvaṇṇādīni gahetvā palāyiṃsu.

Aparabhāge dve janā kapaṇā hutvā hatthe udakasiñcanampi alabhitvā gehaṃ vikkiṇitvā agharā hutvā kāruññabhāvaṃ pattā pilotikaṃ nivāsetvā kapālahatthā bhikkhāya cariṃsu. Tasmiṃ kāle eko bhikkhu jetavanato nikkhamitvā anupubbena tassa vasanaṭṭhānaṃ agamāsi. So tassa āgantukavattaṃ katvā sukhanisinnakāle ‘‘bhante, kuto āgatatthā’’ti pucchitvā ‘‘jetavanā āgato āvuso’’ti vutte satthuno ceva mahāsāvakādīnañca ārogyaṃ pucchitvā mātāpitūnañca pavattiṃ pucchi ‘‘kiṃ, bhante, sāvatthiyaṃ asukassa nāma seṭṭhikulassa ārogya’’nti? ‘‘Āvuso, mā tassa kulassa pavattiṃ pucchā’’ti. ‘‘Kiṃ bhante’’ti. ‘‘Āvuso, tassa kira kulassa eko putto atthi, so buddhasāsane pabbajito, tassa pabbajitakālato paṭṭhāya etaṃ kulaṃ parikkhīṇaṃ, idāni dve janā paramakāruññabhāvaṃ pattā bhikkhāya carantī’’ti. So tassa vacanaṃ sutvā sakabhāvena saṇṭhātuṃ asakkonto assupuṇṇehi nettehi rodituṃ ārabhi. ‘‘Āvuso, kiṃ rodasī’’ti? ‘‘Bhante, te mayhaṃ mātāpitaro, ahaṃ tesaṃ putto’’ti. ‘‘Āvuso, tava mātāpitaro taṃ nissāya vināsaṃ pattā, gaccha, te paṭijaggāhī’’ti.

So ‘‘ahaṃ dvādasa vassāni ghaṭento vāyamantopi maggaṃ vā phalaṃ vā nibbattetuṃ nāsakkhiṃ, abhabbo bhavissāmi, kiṃ me pabbajjāya, gihī hutvā mātāpitaro posetvā dānaṃ datvā saggaparāyaṇo bhavissāmī’’ti cintetvā araññāvāsaṃ tassa therassa niyyādetvā punadivase araññā nikkhamitvā anupubbena gacchanto sāvatthito avidūre jetavanapiṭṭhivihāraṃ pāpuṇi. Tattha dve maggā ahesuṃ. Tesu eko maggo jetavanaṃ gacchati, eko sāvatthiṃ. So tattheva ṭhatvā ‘‘kiṃ nu kho paṭhamaṃ mātāpitaro passāmi, udāhu dasabala’’nti cintetvā ‘‘mayā mātāpitaro ciraṃ diṭṭhapubbā, ito paṭṭhāya pana me buddhadassanaṃ dullabhaṃ bhavissati, tasmā ajjameva sammāsambuddhaṃ disvā dhammaṃ sutvā sve pātova mātāpitaro passissāmī’’ti sāvatthimaggaṃ pahāya sāyanhasamaye jetavanaṃ pāvisi. Taṃ divasaṃ pana satthā paccūsakāle lokaṃ olokento imassa kulaputtassa upanissayasampattiṃ addasa. So tassāgamanakāle **mātuposakasuttena** (saṃ. ni. 1.205) mātāpitūnaṃ guṇaṃ vaṇṇesi. So pana bhikkhu parisapariyante ṭhatvā satthussa dhammakathaṃ suṇanto cintesi ‘‘ahaṃ gihī hutvā mātāpitaro paṭijaggituṃ sakkomīti cintesiṃ, satthā pana ‘pabbajitova samāno paṭijaggito upakārako mātāpitūna’nti vadati. Sacāhaṃ satthāraṃ adisvā gato, evarūpāya pabbajjāya parihīno bhaveyyaṃ. Idāni pana gihī ahutvā pabbajitova samāno mātāpitaro posessāmī’’ti.

So salākaggaṃ gantvā salākabhattañceva salākayāguñca gaṇhitvā dvādasa vassāni araññe vutthabhikkhu pārājikappatto viya ahosi. So pātova sāvatthiyaṃ pavisitvā ‘‘kiṃ nu kho paṭhamaṃ yāguṃ gaṇhissāmi, udāhu mātāpitaro passissāmī’’ti cintetvā ‘‘kapaṇānaṃ mātāpitūnaṃ santikaṃ tucchahatthena gantuṃ ayutta’’nti cintetvā yāguṃ gahetvā etesaṃ porāṇakagehadvāraṃ gato. Mātāpitaropissa yāgubhikkhaṃ caritvā parabhittiṃ nissāya viharanti. So upagantvā nisinnake disvā uppannasoko assupuṇṇehi nettehi tesaṃ avidūre aṭṭhāsi. Te taṃ disvāpi na sañjāniṃsu. Atha mātā ‘‘bhikkhatthāya ṭhito bhavissatī’’ti saññāya ‘‘bhante, tumhākaṃ dātabbayuttakaṃ natthi, aticchathā’’ti āha. So tassā kathaṃ sutvā hadayapūraṃ sokaṃ gahetvā assupuṇṇehi nettehi tattheva aṭṭhāsi. Dutiyampi tatiyampi ‘‘aticchathā’’ti vuccamānopi aṭṭhāsiyeva. Athassa pitā mātaraṃ āha – ‘‘gaccha, bhadde, jānāhi, putto nu kho no eso’’ti. Sā uṭṭhāya upagantvā olokentī sañjānitvā pādamūle patitvā paridevi, pitāpissa tatheva akāsi, mahantaṃ kāruññaṃ ahosi.

Sopi mātāpitaro disvā sakabhāvena saṇṭhātuṃ asakkonto assūni pavattesi. So sokaṃ adhivāsetvā ‘‘ammatātā, mā cintayittha, ahaṃ vo posessāmī’’ti mātāpitaro assāsetvā yāguṃ pāyetvā ekamante nisīdāpetvā puna bhikkhaṃ āharitvā te bhojetvā attano atthāya bhikkhaṃ pariyesitvā tesaṃ santikaṃ gantvā puna bhattenāpucchitvā pacchā sayaṃ paribhuñjati. So tato paṭṭhāya iminā niyāmena mātāpitaro paṭijaggati. Attanā laddhāni pakkhikabhattādīni tesaṃyeva datvā sayaṃ piṇḍāya caritvā labhamāno bhuñjati, alabhamāno na bhuñjati, vassāvāsikampi aññampi yaṃ kiñci labhitvā tesaṃyeva deti. Tehi paribhuttaṃ jiṇṇapilotikaṃ gahetvā aggaḷaṃ datvā rajitvā sayaṃ paribhuñjati. Bhikkhalabhanadivasehi panassa alabhanadivasā bahū ahesuṃ. Athassa nivāsanapārupanaṃ atilūkhaṃ hoti.

Iti so mātāpitaro paṭijaggantoyeva aparabhāge kiso uppaṇḍuppaṇḍukajāto dhamanisanthatagatto ahosi. Atha naṃ sandiṭṭhasambhattā bhikkhū pucchiṃsu ‘‘āvuso, pubbe tava sarīravaṇṇo sobhati, idāni pana kiso uppaṇḍuppaṇḍukajāto dhamanisanthatagatto, byādhi te nu kho uppanno’’ti. So ‘‘natthi me, āvuso, byādhi, apica pana palibodho me atthī’’ti taṃ pavattiṃ ārocesi. Atha naṃ te bhikkhū āhaṃsu ‘‘āvuso, bhagavā saddhādeyyaṃ vinipātetuṃ na deti, tvaṃ pana saddhādeyyaṃ gahetvā gihīnaṃ dadamāno ayuttaṃ karosī’’ti. So tesaṃ kathaṃ sutvā lajjito olīyi. Te ettakenapi asantuṭṭhā bhagavato santikaṃ gantvā ‘‘bhante, asuko nāma bhikkhu saddhādeyyaṃ vinipātetvā gihī posetī’’ti satthu ārocesuṃ. Satthā taṃ bhikkhuṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ bhikkhu saddhādeyyaṃ gahetvā gihī posesī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte taṃ kiriyaṃ vaṇṇetukāmo attano ca pubbacariyaṃ pakāsetukāmo ‘‘bhikkhu, gihī posento ke posesī’’ti pucchi. ‘‘Mātāpitaro me, bhante’’ti vutte satthā tassa ussāhaṃ janetuṃ ‘‘sādhu sādhu, bhikkhū’’ti tikkhattuṃ sādhukāraṃ datvā ‘‘tvaṃ mama gatamagge ṭhito, ahampi pubbacariyaṃ caranto mātāpitaro posesi’’nti āha. So assāsaṃ paṭilabhi. Satthā tāya pubbacariyāya āvikaraṇatthaṃ tehi bhikkhūhi yācito atītaṃ āhari.

Atīte bārāṇasinagarato avidūre nadiyā orimatīre eko nesādagāmo ahosi, pārimatīre eko nesādagāmo. Ekekasmiṃ gāme pañca pañca kulasatāni vasanti. Dvīsupi gāmesu dve nesādajeṭṭhakā sahāyakā ahesuṃ. Te daharakāleyeva katikavattaṃ kariṃsu ‘‘sace amhesu ekassa dhītā hoti, ekassa putto hoti, tesaṃ āvāhavivāhaṃ karissāmā’’ti. Atha orimatīre gāmajeṭṭhakassa gehe putto jāyi, jātakkhaṇeyeva dukūlena paṭiggahitattā ‘‘dukūlo’’tvevassa nāmaṃ kariṃsu. Itarassa gehe dhītā jāyi, tassā paratīre jātattā ‘‘pārikā’’ti nāmaṃ kariṃsu. Te ubhopi abhirūpā pāsādikā ahesuṃ suvaṇṇavaṇṇā. Te nesādakule jātāpi pāṇātipātaṃ nāma na kariṃsu.

Aparabhāge soḷasavassuddesikaṃ dukūlakumāraṃ mātāpitaro āhaṃsu ‘‘putta, kumārikaṃ te ānayissāmā’’ti. So pana brahmalokato āgato suddhasatto ubho kaṇṇe pidhāya ‘‘na me gharāvāsenattho ammatātā, mā evarūpaṃ avacutthā’’ti vatvā yāvatatiyaṃ vuccamānopi na icchiyeva. Pārikāpi mātāpitūhi ‘‘amma, amhākaṃ sahāyakassa putto atthi, so abhirūpo suvaṇṇavaṇṇo, tassa taṃ dassāmā’’ti vuttā tatheva vatvā ubho kaṇṇe pidahi. Sāpi brāhmalokato āgatā gharāvāsaṃ na icchi. Dukūlakumāro pana tassā rahassena sāsanaṃ pahiṇi ‘‘sace pārike methunadhammena atthikā, aññassa gehaṃ gacchatu, mayhaṃ methunadhamme chando natthī’’ti. Sāpi tassa tatheva sāsanaṃ pesesi.

Atha mātāpitaro tesaṃ anicchamānānaññeva āvāhavivāhaṃ kariṃsu. Te ubhopi kilesasamuddaṃ anotaritvā dve mahābrahmāno viya ekatova vasiṃsu. Dukūlakumāro pana macchaṃ vā migaṃ vā na māreti, antamaso āhaṭamaṃsampi na vikkiṇāti. Atha naṃ mātāpitaro vadiṃsu ‘‘tāta, tvaṃ nesādakule nibbattitvāpi neva gharāvāsaṃ icchasi, na pāṇavadhaṃ karosi, kiṃ nāma kammaṃ karissasī’’ti? ‘‘Ammatātā, tumhesu anujānantesu mayaṃ pabbajissāmā’’ti. Taṃ sutvā mātāpitaro ‘‘tena hi pabbajathā’’ti dve jane anujāniṃsu. Te tuṭṭhahaṭṭhā mātāpitaro vanditvā gāmato nikkhamitvā anupubbena gaṅgātīrena himavantaṃ pavisitvā yasmiṃ ṭhāne migasammatā nāma nadī himavantato otaritvā gaṅgaṃ pattā, taṃ ṭhānaṃ gantvā gaṅgaṃ pahāya migasammatābhimukhā abhiruhiṃsu.

Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko olokento taṃ kāraṇaṃ ñatvā vissakammaṃ āmantetvā ‘‘tāta vissakamma, dve mahāpurisā gāmā nikkhamitvā himavantaṃ paviṭṭhā, tesaṃ nivāsaṭṭhānaṃ laddhuṃ vaṭṭati, migasammatānadiyā aḍḍhakosantare etesaṃ paṇṇasālañca pabbajitaparikkhāre ca māpetvā ehī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā **mūgapakkhajātake** (jā. 2.22.1 ādayo) vuttanayeneva sabbaṃ saṃvidahitvā amanāpasadde migapakkhino palāpetvā ekapadikaṃ jaṅghamaggaṃ māpetvā sakaṭṭhānameva gato. Tepi taṃ maggaṃ disvā tena maggena gantvā taṃ assamapadaṃ pāpuṇiṃsu. Dukūlapaṇḍito paṇṇasālaṃ pavisitvā pabbajitaparikkhāre disvā ‘‘sakkena mayhaṃ dinnā’’ti sakkadattiyabhāvaṃ ñatvā sāṭakaṃ omuñcitvā rattavākacīraṃ nivāsetvā ekaṃ pārupitvā ajinacammaṃ aṃse katvā jaṭāmaṇḍalaṃ bandhitvā isivesaṃ gahetvā pārikāyapi pabbajjaṃ adāsi. Ubhopi kāmāvacaramettaṃ bhāvetvā tattha vasiṃsu. Tesaṃ mettānubhāvena sabbepi migapakkhino aññamaññaṃ mettacittameva paṭilabhiṃsu, na koci kañci viheṭhesi. Pārikā tato paṭṭhāya pānīyaṃ paribhojanīyaṃ āharati, assamapadaṃ sammajjati, sabbakiccāni karoti. Ubhopi phalāphalāni āharitvā paribhuñjitvā attano attano paṇṇasālaṃ pavisitvā samaṇadhammaṃ karontā tattha vāsaṃ kappayiṃsu.

Sakko tesaṃ upaṭṭhānaṃ āgacchati. So ekadivasaṃ anuolokento ‘‘imesaṃ cakkhūni parihāyissantī’’ti antarāyaṃ disvā dukūlapaṇḍitaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīditvā evamāha – ‘‘bhante, tumhākaṃ antarāyo paññāyati, paṭijagganakaṃ puttaṃ laddhuṃ vaṭṭati, lokadhammaṃ paṭisevathā’’ti. Atha naṃ dukūlapaṇḍito āha – ‘‘sakka, kinnāmetaṃ kathesi, mayaṃ agāramajjhe vasantāpi etaṃ lokadhammaṃ puḷavakagūtharāsiṃ viya jigucchimhā, idāni pana araññaṃ pavisitvā isipabbajjaṃ pabbajitvā kathaṃ evarūpaṃ karissāmā’’ti. Atha sakko taṃ āha – ‘‘bhante, sace evaṃ na karotha, pārikāya tāpasiyā utunikāle nābhiṃ hatthena parāmaseyyāthā’’ti. Dukūlapaṇḍito ‘‘idaṃ sakkā kātu’’nti sampaṭicchi. Sakko taṃ vanditvā sakaṭṭhānameva gato.

Dukūlapaṇḍitopi taṃ kāraṇaṃ pārikāya ācikkhitvā assā utunikāle nābhiṃ hatthena parāmasi. Tadā bodhisatto devalokato cavitvā tassā kucchimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena suvaṇṇavaṇṇaṃ puttaṃ vijāyi, tenevassa ‘‘suvaṇṇasāmo’’ti nāmaṃ kariṃsu. Pārikāya phalāphalatthāya vanaṃ gatakāle pabbatantare kinnariyo dhātikiccaṃ kariṃsu. Te ubhopi bodhisattaṃ nhāpetvā paṇṇasālāyaṃ nipajjāpetvā phalāphalatthāya araññaṃ gacchanti. Tasmiṃ khaṇe kinnarā kumāraṃ gahetvā girikandarādīsu nhāpetvā pabbatamatthakaṃ āruyha nānāpupphehi alaṅkaritvā haritālamanosilādīni silāyaṃ ghaṃsitvā nalāṭe tilake katvā puna ānetvā paṇṇasālāyaṃ nipajjāpesuṃ. Pārikāpi āgantvā puttaṃ thaññaṃ pāyesi. Taṃ aparabhāge vaḍḍhitvā soḷasavassuddesikampi anurakkhantā mātāpitaro paṇṇasālāyaṃ nisīdāpetvā sayameva vanamūlaphalāphalatthāya vanaṃ gacchanti. Mahāsatto ‘‘mama mātāpitūnaṃ kadāci kocideva antarāyo bhaveyyā’’ti cintetvā tesaṃ gatamaggaṃ sallakkhesi.

Athekadivasaṃ tesaṃ vanamūlaphalāphalaṃ ādāya sāyanhasamaye nivattantānaṃ assamapadato avidūre mahāmegho uṭṭhahi. Te ekaṃ rukkhamūlaṃ pavisitvā vammikamatthake aṭṭhaṃsu. Tassa ca abbhantare āsīviso atthi. Tesaṃ sarīrato sedagandhamissakaṃ udakaṃ otaritvā tassa nāsāpuṭaṃ pāvisi. So kujjhitvā nāsāvātena pahari. Dvepi andhā hutvā aññamaññaṃ na passiṃsu. Dukūlapaṇḍito pārikaṃ āmantetvā ‘‘pārike mama cakkhūni parihīnāni, ahaṃ taṃ na passāmī’’ti āha. Sāpi tatheva āha. Te ‘‘natthi no idāni jīvita’’nti maggaṃ apassantā paridevamānā aṭṭhaṃsu. ‘‘Kiṃ pana tesaṃ pubbakamma’’nti? Te kira pubbe vejjakule ahesuṃ. Atha so vejjo ekassa mahādhanassa purisassa akkhirogaṃ paṭijaggi. So tassa kiñci dhanaṃ na adāsi. Atha vejjo kujjhitvā attano gehaṃ gantvā bhariyāya ārocetvā ‘‘bhadde, ahaṃ tassa akkhirogaṃ paṭijaggāmi, idāni mayhaṃ dhanaṃ na deti, kiṃ karomā’’ti āha. Sāpi kujjhitvā ‘‘na no tassa santakenattho, bhesajjaṃ tassa ekayogaṃ datvā akkhīni kāṇāni karohī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā tassa santikaṃ gantvā tathā akāsi. So nacirasseva andho hoti. Tesaṃ ubhinnampi iminā kammena cakkhūni andhāni jāyiṃsu.

Atha mahāsatto ‘‘mama mātāpitaro aññesu divasesu imāya velāya āgacchanti, idāni tesaṃ pavattiṃ na jānāmi, paṭimaggaṃ gamissāmī’’ti cintetvā maggaṃ gantvā saddamakāsi. Te tassa saddaṃ sañjānitvā paṭisaddaṃ karitvā puttasinehena ‘‘tāta suvaṇṇasāma, idha paripantho atthi, mā āgamī’’ti vadiṃsu. Atha nesaṃ ‘‘tena hi imaṃ laṭṭhikoṭiṃ gahetvā mama santikaṃ ethā’’ti dīghalaṭṭhiṃ adāsi. Te laṭṭhikoṭiṃ gahetvā tassa santikaṃ āgamiṃsu. Atha ne ‘‘kena kāraṇena vo cakkhūni vinaṭṭhānī’’ti pucchi. Atha naṃ mātāpitaro āhaṃsu ‘‘tāta, mayaṃ deve vassante idha rukkhamūle vammikamatthake ṭhitā, tena kāraṇenā’’ti. So mātāpitūnaṃ kathaṃ sutvāva aññāsi ‘‘tattha āsīvisena bhavitabbaṃ, tena kuddhena nāsāvāto vissaṭṭho bhavissatī’’ti. So mātāpitaro disvā rodi ceva hasi ca. Atha naṃ te pucchiṃsu ‘‘kasmā, tāta, rodasi ceva hasasi cā’’ti? Ammatātā, ‘‘tumhākaṃ daharakāleyeva evaṃ cakkhūni vinaṭṭhānī’’ti rodiṃ, ‘‘idāni paṭijaggituṃ labhissāmī’’ti hasiṃ. Ammatātā, tumhe mā cintayittha, ahaṃ vo paṭijaggissāmīti.

So mātāpitaro assāsetvā assamapadaṃ ānetvā tesaṃ rattiṭṭhānadivāṭṭhānesu caṅkame paṇṇasālāyaṃ vaccaṭṭhāne passāvaṭṭhāne cāti sabbaṭṭhānesu rajjuke bandhi, tato paṭṭhāya te assamapade ṭhapetvā sayaṃ vanamūlaphalādīni āharitvā paṇṇasālāyaṃ ṭhapetvā pātova tesaṃ vasanaṭṭhānaṃ sammajjitvā mātāpitaro vanditvā ghaṭaṃ ādāya migasammatānadiṃ gantvā pānīyaparibhojanīyaṃ āharitvā upaṭṭhāpeti, dantakaṭṭhamukhodakādīni datvā madhuraphalāphalaṃ deti, tehi bhuñjitvā mukhe vikkhālite sayaṃ khāditvā mātāpitaro vanditvā migagaṇaparivuto phalāphalatthāya araññaṃ pāvisi. Pabbatapāde kinnaraparivāro phalāphalaṃ gahetvā sāyanhasamaye āgantvā ghaṭena udakaṃ āharitvā uṇhodakena tesaṃ yathāruci nhāpanaṃ pādadhovanaṃ vā katvā aṅgārakapallaṃ upanetvā hatthapāde sedetvā tesaṃ nisinnānaṃ phalāphalaṃ datvā khādāpetvā pariyosāne sayaṃ khāditvā sesakaṃ ṭhapesi.

Iminā niyāmeneva mātāpitaro paṭijaggi.

Tasmiṃ samaye bārāṇasiyaṃ pīḷiyakkho nāma rājā rajjaṃ kāresi. So migamaṃsalobhena mātaraṃ rajjaṃ paṭicchāpetvā sannaddhapañcāvudho himavantaṃ pavisitvā mige vadhitvā maṃsaṃ khādanto migasammatānadiṃ patvā anupubbena sāmassa pānīyaggahaṇatitthaṃ sampatto migapadavalañjaṃ disvā maṇivaṇṇāhi sākhāhi koṭṭhakaṃ katvā dhanuṃ ādāya visapītaṃ saraṃ sannahitvā nilīnova acchi. Mahāsattopi sāyanhasamaye phalāphalaṃ āharitvā assamapade ṭhapetvā mātāpitaro vanditvā ''pānīyaṃ āharissāmī''ti ghaṭaṃ gahetvā migagaṇaparivuto dvepi mige ekato katvā tesaṃ piṭṭhiyaṃ pānīyaghaṭaṃ ṭhapetvā hatthena gahetvā nadītitthaṃ agamāsi. Rājā koṭṭhake ṭhitova taṃ tathā āgacchantaṃ disvā ''mayā ettakaṃ kālaṃ evaṃ vicarantenapi manusso nāma na diṭṭhapubbo, devo nu kho esa nāgo nu kho, sace panāhaṃ etaṃ upasaṅkamitvā pucchissāmi. Devo ce bhavissati, ākāsaṃ uppatissati. Nāgo ce, bhūmiyaṃ pavisissati. Na kho panāhaṃ sabbakālaṃ himavanteyeva vicarissāmi, bārāṇasiṃ gamissāmi. Tatra maṃ pucchissanti 'api nu kho te, mahārāja, himavante vasantena kiñci acchariyaṃ diṭṭhapubba'nti? Tatrāhaṃ 'evarūpo me satto diṭṭhapubbo'ti vakkhāmi. 'Ko nāmeso'ti vutte sace 'na jānāmī'ti vakkhāmi, atha garahissanti maṃ, tasmā etaṃ vijjhitvā dubbalaṃ katvā pucchissāmī''ti cintesi.

Atha tesu migesu paṭhamameva otaritvā pānīyaṃ pivitvā uttiṇṇesu bodhisatto uggahitavatto mahāthero viya saṇikaṃ otaritvā passaddhadaratho paccuttaritvā rattavākacīraṃ nivāsetvā ekaṃ pārupitvā ajinacammaṃ aṃse katvā pānīyaghaṭaṃ ukkhipitvā udakaṃ puñchitvā vāmaaṃsakūṭe ṭhapesi. Tasmiṃ kāle ''idāni vijjhituṃ samayo''ti rājā visapītaṃ saraṃ ukkhipitvā mahāsattaṃ dakkhiṇapasse vijjhi, saro vāmapassena nikkhami. Tassa viddhabhāvaṃ ñatvā migagaṇā bhītā palāyiṃsu. Suvaṇṇasāmapaṇḍito pana viddhopi pānīyaghaṭaṃ yathā vā tathā vā anavasumbhitvā satiṃ paccupaṭṭhāpetvā saṇikaṃ otāretvā vālukaṃ viyūhitvā ṭhapetvā disaṃ vavatthapetvā mātāpitūnaṃ vasanaṭṭhānadisābhāgena sīsaṃ katvā rajatapaṭṭavaṇṇāya vālukāya suvaṇṇapaṭimā viya nipajjitvā satiṃ paccupaṭṭhāpetvā ''imasmiṃ himavantappadese mama verī nāma natthi, mayhaṃ mātāpitūnañca verī nāma natthī''ti mukhena lohitaṃ chaḍḍetvā rājānaṃ adisvāva paṭhamaṃ gāthamāha –

296. ''Ko nu maṃ usunā vijjhi, pamattaṃ udahārakaṃ;
Khattiyo brāhmaṇo vesso, ko maṃ viddhā nilīyasī''ti.

Tattha **pamatta**nti mettābhāvanāya anupaṭṭhitasatiṃ. Idañhi so sandhāya tasmiṃ khaṇe attānaṃ pamattaṃ nāma akāsi. **Viddhā**ti vijjhitvā.

Evañca pana vatvā puna attano sarīramaṃsassa abhakkhasammatabhāvaṃ dassetuṃ dutiyaṃ gāthamāha –

297. ''Na me maṃsāni khajjāni, cammenattho na vijjati;
Atha kena nu vaṇṇena, viddheyyaṃ maṃ amaññathā''ti.

Dutiyagāthaṃ vatvā tameva nāmādivasena pucchanto āha –

298. ''Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ;
Puṭṭho me samma akkhāhi, kiṃ maṃ viddhā nilīyasī''ti.

Tattha **amaññathā**ti ayaṃ puriso kena kāraṇena maṃ vijjhitabbanti amaññitthāti attho.

Evañca pana vatvā tuṇhī ahosi. Taṃ sutvā rājā ''ayaṃ mayā visapītena sallena vijjhitvā pātitopi neva maṃ akkosati na paribhāsati, mama hadayaṃ sambāhanto viya piyavacanena samudācarati, gacchissāmissa santika''nti cintetvā gantvā tassa santike ṭhitova dve gāthā abhāsi –

299. ''Rājāhamasmi kāsīnaṃ, pīḷiyakkhoti maṃ vidū;

Lobhā raṭṭhaṃ pahitvāna, migamesaṃ carāmahaṃ.

300. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Nāgopi me na mucceyya, āgato usupātana’’nti.

Tattha **rājāhamasmī**ti evaṃ kirassa vitakko ahosi ‘‘devāpi nāgāpi manussabhāsāya kathentiyeva, ahametaṃ devoti vā nāgoti vā manussoti vā na jānāmi. Sace kujjheyya, nāseyya maṃ, ‘rājā’ti vutte pana abhāyanto nāma natthī’’ti. Tasmā attano rājabhāvaṃ jānāpetuṃ paṭhamaṃ ‘‘rājāhamasmī’’ti āha. **Lobhā**ti migamaṃsalobhena. **Migamesa**nti migaṃ esanto. **Carāmaha**nti carāmi ahaṃ. Dutiyaṃ gāthaṃ pana attano balaṃ dīpetukāmo evamāha. Tattha **issatthe**ti dhanusippe. **Daḷhadhammo**ti daḷhadhanuṃ sahassatthāmadhanuṃ oropetuñca āropetuñca samattho.

Iti rājā attano balaṃ vaṇṇetvā tassa nāmagottaṃ pucchanto āha –

301. ‘‘Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ;
Pituno attano cāpi, nāmagottaṃ pavedayā’’ti.

Tattha **pavedayā**ti kathaya.

Taṃ sutvā mahāsatto ‘‘sacāhaṃ ‘devanāgakinnarakhattiyādīsu aññatarohamasmī’ti katheyyaṃ, saddaheyyeva esa, saccameva panassa kathetuṃ vaṭṭatī’’ti cintetvā evamāha –

302. ‘‘Nesādaputto bhaddante, sāmo iti maṃ ñātayo;
Āmantayiṃsu jīvantaṃ, svajjevāhaṃ gato saye.

303. ‘‘Viddhosmi puthusallena, savisena yathā migo;
Sakamhi lohite rāja, passa semi paripluto.

304. ‘‘Paṭivāmagataṃ sallaṃ, passa dhimhāmi lohitaṃ;
Āturo tyānupucchāmi, kiṃ maṃ viddhā nilīyasi.

305. ‘‘Ajinamhi haññate dīpi, nāgo dantehi haññate;
Atha kena nu vaṇṇena, viddheyyaṃ maṃ amaññathā’’ti.

Tattha **jīvanta**nti maṃ ito pubbe jīvamānaṃ ‘‘ehi sāma, yāhi sāmā’’ti ñātayo āmantayiṃsu. **Svajjevāhaṃ gato**ti so ahaṃ ajja evaṃ gato maraṇamukhe sampatto, paviṭṭhoti attho. **Saye**ti sayāmi. **Paripluto**ti nimuggo. **Paṭivāmagata**nti dakkhiṇapassena pavisitvā vāmapassena niggatanti attho. **Passā**ti olokehi maṃ. **Dhimhāmī**ti niṭṭhubhāmi, idaṃ so satiṃ paccupaṭṭhāpetvā avikampamānova lohitaṃ mukhena chaḍḍetvā āha. **Āturo tyānupucchāmī’’**ti bāḷhagilāno hutvā ahaṃ taṃ anupucchāmi. **Nilīyasī**ti etasmiṃ vanagumbe nilīno acchasi. Viddheyyanti vijjhitabbaṃ. **Amaññathā**ti amaññittha.

Rājā tassa vacanaṃ sutvā yathābhūtaṃ anācikkhitvā musāvādaṃ kathento āha –

306. ‘‘Migo upaṭṭhito āsi, āgato usupātanaṃ;
Taṃ disvā ubbijī sāma, tena kodho mamāvisī’’ti.

Tattha **āvisī**ti ajjhotthari. Tena kāraṇena me kodho uppannoti dīpeti.

Atha naṃ mahāsatto ‘‘kiṃ vadesi, mahārāja, imasmiṃ himavante maṃ disvā palāyanamigo nāma natthī’’ti vatvā āha –

307. ‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Na maṃ migā uttasanti, araññe sāpadānipi.

308. ‘‘Yato nidhiṃ parihariṃ, yato pattosmi yobbanaṃ;
Na maṃ migā uttasanti, araññe sāpadānipi.

309. ‘‘Bhīrū kimpurisā rāja, pabbate gandhamādane;
Sammodamānā gacchāma, pabbatāni vanāni ca.

310. ‘‘Na maṃ migā uttasanti, araññe sāpadānipi;
Atha kena nu vaṇṇena, utrāsanti migā mama’’nti.

Tattha **na maṃ migā**ti bho mahārāja, yato kālato paṭṭhāya ahaṃ attānaṃ sarāmi, yato kālato paṭṭhāya ahaṃ viññubhāvaṃ patto asmi bhavāmi, tato kālato paṭṭhāya maṃ disvā migā nāma na uttasanti. **Sāpadānipī**ti vāḷamigāpi. **Yato nidhi**nti yato kālato paṭṭhāya ahaṃ vākacīraṃ parihariṃ. **Bhīrū kimpurisā**ti mahārāja, migā tāva tiṭṭhantu, kimpurisā nāma atibhīrukā honti. Ye imasmiṃ gandhamādanapabbate viharanti, tepi maṃ disvā na uttasanti, atha kho mayaṃ aññamaññaṃ sammodamānā gacchāma. **Utrāsanti migā mama**nti mamaṃ disvā migā utrāseyyuṃ, kena kāraṇena tvaṃ maṃ saddahāpessasīti dīpeti.

Taṃ sutvā rājā ‘‘mayā imaṃ niraparādhaṃ vijjhitvā musāvādo kathito, saccameva kathayissāmī’’ti cintetvā āha –

311. ‘‘Na taṃ tasa migo sāma, kiṃ tāhaṃ alikaṃ bhaṇe;
Kodhalobhābhibhūtāhaṃ, usuṃ te taṃ avassaji’’nti.

Tattha **na taṃ tasā**ti na taṃ disvā migo tasa, na bhītoti attho. **Kiṃ tāha**nti kiṃ te evaṃ kalyāṇadassanassa santike ahaṃ alikaṃ bhaṇissāmi. **Kodhalobhābhibhūtāha**nti kodhena ca lobhena ca abhibhūto hutvā ahaṃ. So hi paṭhamameva migesu uppannena kodhena ‘‘mige vijjhissāmī’’ti dhanuṃ āropetvā ṭhito pacchā bodhisattaṃ disvā tassa devatādīsu aññatarabhāvaṃ ajānanto ‘‘pucchissāmi na’’nti lobhaṃ uppādesi, tasmā evamāha.

Evañca pana vatvā ‘‘nāyaṃ suvaṇṇasāmo imasmiṃ araññe ekakova vasissati, ñātakehipissa bhavitabbaṃ, pucchissāmi na’’nti cintetvā itaraṃ gāthamāha –

312. ‘‘Kuto nu sāma āgamma, kassa vā pahito tuvaṃ;
‘Udahāro nadiṃ gaccha’, āgato migasammata’’nti.

Tattha **sāmā**ti mahāsattaṃ ālapati. **Āgammā**ti kuto desā imaṃ vanaṃ āgamitvā ‘‘amhākaṃ udahāro udakaṃ āharituṃ nadiṃ gacchā’’ti **kassa vā pahito**kena puggalena pesito hutvā tuvaṃ imaṃ migasammataṃ āgatoti attho.

So tassa kathaṃ sutvā mahantaṃ dukkhavedanaṃ adhivāsetvā mukhena lohitaṃ chaḍḍetvā gāthamāha –

313. ‘‘Andhā mātāpitā mayhaṃ, te bharāmi brahāvane;
Tesāhaṃ udakāhāro, āgato migasammata’’nti.

Tattha **bharāmī**ti mūlaphalādīni āharitvā posemi.

Evañca pana vatvā mahāsatto mātāpitaro ārabbha vilapanto āha –

314. ‘‘Atthi nesaṃ usāmattaṃ, atha sāhassa jīvitaṃ;
Udakassa alābhena, maññe andhā marissare.

315. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca ammaṃ na passāmi, taṃ me dukkhataraṃ ito.

316. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca tātaṃ na passāmi, taṃ me dukkhataraṃ ito.

317. ‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati;
Aḍḍharatteva ratte vā, nadīva avasucchati.

318. ‘‘So nūna kapaṇo tāto, cirarattāya rucchati;
Aḍḍharatteva ratte vā, nadīva avasucchati.

319. ‘‘Uṭṭhānapādacariyāya, pādasambāhanassa ca;
Sāma tātavilapantā, hiṇḍissanti brahāvane.

320. Idampi dutiyaṃ sallaṃ, kampeti hadayaṃ mamaṃ;
Yañca andhe na passāmi, maññe hissāmi jīvita’’nti.

Tattha **usāmatta**nti bhojanamattaṃ. **‘‘Usā’’**ti hi bhojanassa nāmaṃ tassa ca atthitāya. **Sāhassa jīvita**nti chadivasamattaṃ jīvitanti attho. Idaṃ āharitvā ṭhapitaṃ phalāphalaṃ sandhāyāha. Atha vā **usā**ti usmā. Tenetaṃ dasseti – tesaṃ sarīre usmāmattaṃ atthi, atha mayā ābhatena phalāphalena sāhassa jīvitaṃ atthīti. **Marissare**ti marissantīti maññāmi. **Pumunā**ti purisena, evarūpañhi dukkhaṃ purisena labhitabbamevāti attho. **Cirarattāya rucchatī**ti cirarattaṃ rodissati. **Aḍḍharatte vā**ti majjhimaratte vā. **Ratte vā**ti pacchimaratte vā. **Avasucchatī**ti kunnadī viya sussissatīti attho. **Uṭṭhānapādacariyāyā**ti mahārāja, ahaṃ rattimpi divāpi dve tayo vāre uṭṭhāya attano uṭṭhānavīriyena tesaṃ pādacariyaṃ karomi, hatthapāde sambāhāmi, idāni maṃ adisvā mamatthāya te parihīnacakkhukā ‘‘sāmatātā’’ti vilapantā kaṇṭakehi vijjhiyamānā viya imasmiṃ vanappadese **hiṇḍissanti** vicarissantīti attho. **Dutiyaṃ salla**nti paṭhamaviddhavisapītasallato sataguṇena sahassaguṇena satasahassaguṇena dukkhataraṃ idaṃ dutiyaṃ tesaṃ adassanasokasallaṃ.

Rājā tassa vilāpaṃ sutvā ‘‘ayaṃ accantaṃ brahmacārī dhamme ṭhito mātāpitaro bharati, idāni evaṃ dukkhappattopi tesaṃyeva vilapati, evaṃ guṇasampanne nāma mayā aparādho kato, kathaṃ nu kho imaṃ samassāseyya’’nti cintetvā ‘‘niraye paccanakāle rajjaṃ kiṃ karissati, iminā paṭijaggitaniyāmenevassa mātāpitaro paṭijaggissāmi, imassa maraṇampi amaraṇaṃ viya bhavissatī’’ti sanniṭṭhānaṃ katvā āha –

321. ‘‘Mā bāḷhaṃ paridevesi, sāma kalyāṇadassana;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

322. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

323. ‘‘Migānaṃ vighāsamanvesaṃ, vanamūlaphalāni ca;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

324. ‘‘Katamaṃ taṃ vanaṃ sāma, yattha mātāpitā tava;
Ahaṃ te tathā bharissaṃ, yathā te abharī tuva’’nti.

Tattha **bharissaṃ te**ti te tava mātāpitaro bharissāmi. **Migāna**nti sīhādīnaṃ migānaṃ vighāsaṃ anvesanto. Idaṃ so ‘‘issatthe casmi kusaloti thūlathūle mige vadhitvā madhuramaṃsena tava mātāpitaro bharissāmī’’ti vatvā ‘‘mā, mahārāja, amhe nissāya pāṇavadhaṃ karī’’ti vutte evamāha. **Yathā te**ti yathā tvaṃ te abhari, tathevāhampi bharissāmīti.

Athassa mahāsatto ‘‘sādhu, mahārāja, tena hi me mātāpitaro bharassū’’ti vatvā maggaṃ ācikkhanto āha –

325. ‘‘Ayaṃ ekapadī rāja, yoyaṃ ussīsake mama;
Ito gantvā aḍḍhakosaṃ, tattha nesaṃ agārakaṃ;
Yattha mātāpitā mayhaṃ, te bharassu ito gato’’ti.

Tattha **ekapadī**ti ekapadamaggo. **Ussīsake**ti yo esa mama matthakaṭṭhāne. **Aḍḍhakosa**nti aḍḍhakosantare.

Evaṃ so tassa maggaṃ ācikkhitvā mātāpitūsu balavasinehena tathārūpaṃ vedanaṃ adhivāsetvā tesaṃ bharaṇatthāya añjaliṃ paggayha yācanto puna evamāha –

326. ‘‘Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Andhā mātāpitā mayhaṃ, te bharassu brahāvane.

327. ‘‘Añjaliṃ te paggaṇhāmi, kāsirāja namatthu te;
Mātaraṃ pitaraṃ mayhaṃ, vutto vajjāsi vandana’’nti.

Tattha **vutto vajjāsī**ti ‘‘putto vo suvaṇṇasāmo nadītīrevisapītena sallena viddho rajatapaṭṭasadise vālukāpuline dakkhiṇapassena nipanno añjaliṃ paggayha tumhākaṃ pāde vandatī’’ti evaṃ mahārāja, mayā vutto hutvā mātāpitūnaṃ me vandanaṃ vadeyyāsīti attho.

Rājā ‘‘sādhū’’ti sampaṭicchi. Mahāsattopi mātāpitūnaṃ vandanaṃ pesetvā visaññitaṃ pāpuṇi. Tamatthaṃ pakāsento satthā āha –

328. ‘‘Idaṃ vatvāna so sāmo, yuvā kalyāṇadassano;
Mucchito visavegena, visaññī samapajjathā’’ti.

Tattha **samapajjathā**ti visaññī jāto.

So hi heṭṭhā ettakaṃ kathento nirassāso viya ahosi. Idāni panassa visavegena madditā bhavaṅgacittasantati hadayarūpaṃ nissāya pavatti, kathā pacchijji, mukhaṃ pihitaṃ, akkhīni nimīlitāni, hatthapādā thaddhabhāvaṃ pattā, sakalasarīraṃ lohitena makkhitaṃ. Rājā ‘‘ayaṃ idāneva mayā saddhiṃ kathesi, kiṃ nu kho’’ti tassa assāsapassāse upadhāresi. Te pana niruddhā, sarīraṃ thaddhaṃ jātaṃ. So taṃ disvā ‘‘niruddho dāni sāmo’’ti sokaṃ saddhāretuṃ asakkonto ubho hatthe matthake ṭhapetvā mahāsaddena paridevi. Tamatthaṃ pakāsento satthā āha –

329. ‘‘Sa rājā paridevesi, bahuṃ kāruññasañhitaṃ;
Ajarāmarohaṃ āsiṃ, ajjetaṃ ñāmi no pure;
Sāmaṃ kālaṅkataṃ disvā, natthi maccussa nāgamo.

330. ‘‘Yassu maṃ paṭimanteti, savisena samappito;
Svajja evaṃ gate kāle, na kiñci mabhibhāsati.

331. ‘‘Nirayaṃ nūna gacchāmi, ettha me natthi saṃsayo;

Tadā hi pakataṃ pāpaṃ, cirarattāya kibbisaṃ.

332. ‘‘Bhavanti tassa vattāro, gāme kibbisakārako;
Araññe nimmanussamhi, ko maṃ vattumarahati.

333. ‘‘Sārayanti hi kammāni, gāme saṃgaccha māṇavā;
Araññe nimmanussamhi, ko nu maṃ sārayissatī’’ti.

Tattha **āsi**nti ahaṃ ettakaṃ kālaṃ ajarāmaromhīti saññī ahosiṃ. **Ajjeta**nti ajja ahaṃ imaṃ sāmaṃ kālakataṃ disvā mamañceva aññesañca natthi maccussa nāgamoti taṃ maccussa āgamanaṃ ajja jānāmi, ito pubbe na jānāmīti vilapati. **Svajja evaṃ gate kāle**ti yo savisena sallena samappito idāneva maṃ paṭimanteti, so ajja evaṃ gate kāle evaṃ maraṇakāle sampatte kiñci appamattakampi na bhāsati. **Tadā hī**ti tasmiṃ khaṇe sāmaṃ vijjhantena mayā pāpaṃ kataṃ. **Cirarattāya kibbisa**nti taṃ pana cirarattaṃ vipaccanasamatthaṃ dāruṇaṃ pharusaṃ.

Tassāti tassa evarūpaṃ pāpakammaṃ katvā vicarantassa. **Vattāro**ti ninditāro bhavanti ‘‘kuhiṃ gāme kinti kibbisakārako’’ti. Imasmiṃ pana araññe nimmanussamhi ko maṃ vattumarahati, sace hi bhaveyya, vadeyyāti vilapati. **Sārayantī**ti gāme vā nigamādīsu vā **saṃgaccha māṇavā** tattha tattha bahū purisā sannipatitvā ‘‘ambho purisaghātaka, dāruṇaṃ te kammaṃ kataṃ, asukadaṇḍaṃ patto nāma tva’’nti evaṃ kammāni sārenti codenti. Imasmiṃ pana nimmanusse araññe maṃ ko sārayissatīti attānaṃ codento vilapati.

Tadā bahusundarī nāma devadhītā gandhamādanavāsinī mahāsattassa sattame attabhāve mātubhūtapubbā. Sā puttasinehena bodhisattaṃ niccaṃ āvajjeti, taṃ divasaṃ pana dibbasampattiṃ anubhavamānā na taṃ āvajjeti. ‘‘Devasamāgamaṃ gatā’’tipi vadantiyeva. Sā tassa visaññibhūtakāle ‘‘kiṃ nu kho me puttassa pavattī’’ti āvajjamānā addasa ‘‘ayaṃ pīḷiyakkho nāma rājā mama puttaṃ visapītena sallena vijjhitvā migasammatānadītīre vālukāpuline ghātetvā mahantena saddena paridevati. Sacāhaṃ na gamissāmi, mama putto suvaṇṇasāmo ettheva marissati, raññopi hadayaṃ phalissati, sāmassa mātāpitaropi nirāhārā pānīyampi alabhantā sussitvā marissanti. Mayi pana gatāya rājā pānīyaghaṭaṃ ādāya tassa mātāpitūnaṃ santikaṃ gamissati, gantvā ca pana ‘‘putto vo mayā hato’ti kathessati. Evañca vatvā tesaṃ vacanaṃ sutvā te puttassa santikaṃ ānayissati. Atha kho te ca ahañca saccakiriyaṃ karissāma, saccabalena sāmassa visaṃ vinassissati. Evaṃ me putto jīvitaṃ labhissati, mātāpitaro ca cakkhūni labhissanti, rājā ca sāmassa dhammadesanaṃ sutvā nagaraṃ gantvā mahādānaṃ datvā saggaparāyaṇo bhavissati, tasmā gacchāmahaṃ tatthā’’ti. Sā gantvā migasammatānadītīre adissamānena kāyena ākāse ṭhatvā raññā saddhiṃ kathesi. Tamatthaṃ pakāsento satthā āha –

334. ‘‘Sā devatā antarahitā, pabbate gandhamādane;
Raññova anukampāya, imā gāthā abhāsatha.

335. ‘‘Āguṃ kira mahārāja, akari kammadukkaṭaṃ;
Adūsakā pitāputtā, tayo ekūsunā hatā.

336. ‘‘Ehi taṃ anusikkhāmi, yathā te sugatī siyā;
Dhammenandhe vane posa, maññehaṃ sugatī tayā’’ti.

Tattha **raññovā**ti raññoyeva. **Āguṃ kirā**ti mahārāja, tvaṃ mahāparādhaṃ mahāpāpaṃ akari. **Dukkaṭa**nti yaṃ kataṃ dukkaṭaṃ hoti, taṃ lāmakakammaṃ akari. **Adūsakā**ti niddosā. **Pitāputtā**ti mātā ca pitā ca putto ca ime tayo janā ekausunā hatā. Tasmiñhi hate tappaṭibaddhā tassa mātāpitaropi hatāva honti. **Anusikkhāmī**ti sikkhāpemi anusāsāmi. **Posā**ti sāmassa ṭhāne ṭhatvā sinehaṃ paccupaṭṭhāpetvā sāmo viya te ubho andhe posehi. **Maññehaṃ sugatī tayā**ti evaṃ tayā sugatiyeva gantabbā bhavissatīti ahaṃ maññāmi.

So devatāya vacanaṃ sutvā ‘‘ahaṃ kira tassa mātāpitaro posetvā saggaṃ gamissāmī’’ti saddahitvā ‘‘kiṃ me rajjena, teyeva posessāmī’’ti daḷhaṃ adhiṭṭhāya balavaparidevaṃ paridevanto sokaṃ tanukaṃ katvā ‘‘suvaṇṇasāmo mato bhavissatī’’ti nānāpupphehi tassa sarīraṃ pūjetvā udakena siñcitvā tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditvā tena pūritaṃ udakaghaṭaṃ ādāya domanassappatto dakkhiṇadisābhimukho agamāsi. Tamatthaṃ pakāsento satthā āha –

337. ‘‘Sa rājā paridevitvā, bahuṃ kāruññasañhitaṃ;
Udakakumbhamādāya, pakkāmi dakkhiṇāmukho’’ti.

Pakatiyāpi mahāthāmo rājā pānīyaghaṭaṃ ādāya gacchanto assamapadaṃ koṭṭento viya pavisitvā dukūlapaṇḍitassa paṇṇasālādvāraṃ sampāpuṇi. Dukūlapaṇḍito anto nisinnova tassa padasaddaṃ sutvā ‘‘nāyaṃ sāmassa padasaddo, kassa nu kho’’ti pucchanto gāthādvayamāha –

338. ‘‘Kassa nu eso padasaddo, manussasseva āgato;
Neso sāmassa nigghoso, ko nu tvamasi mārisa.

339. ‘‘Santañhi sāmo vajati, santaṃ pādāni neyati;
Neso sāmassa nigghoso, ko nu tvamasi mārisā’’ti.

Tattha **manussassevā**ti nāyaṃ sīhabyagghadīpiyakkhanāgakinnarānaṃ, āgacchato pana manussassevāyaṃ padasaddo, neso sāmassāti. **Santaṃ hī**ti upasamayuttaṃ eva. **Vajatī**ti caṅkamati. **Neyatī**ti patiṭṭhāpeti.

Taṃ sutvā rājā ‘‘sacāhaṃ attano rājabhāvaṃ akathetvā ‘mayā tumhākaṃ putto mārito’ti vakkhāmi, ime kujjhitvā mayā saddhiṃ pharusaṃ kathessanti. Evaṃ me tesu kodho uppajjissati, atha ne viheṭhessāmi, taṃ mama akusalaṃ bhavissati, ‘rājā’ti pana vutte abhāyantā nāma natthi, tasmā rājabhāvaṃ tāva kathessāmī’’ti cintetvā pānīyamāḷake pānīyaghaṭaṃ ṭhapetvā paṇṇasālādvāre ṭhatvā āha –

340. ‘‘Rājāhamasmi kāsīnaṃ, pīḷiyakkhoti maṃ vidū;
Lobhā raṭṭhaṃ pahitvāna, migamesaṃ carāmahaṃ.

341. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Nāgopi me na mucceyya, āgato usupātana’’nti.

Dukūlapaṇḍitopi tena saddhiṃ paṭisanthāraṃ karonto āha –

342. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

343. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

344. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasī’’ti;

Tassattho **sattigumbajātake** (jā. 1.15.159 ādayo) kathito. Idha pana **‘‘girigabbharā’’**ti migasammataṃ sandhāya vuttaṃ. Sā hi nadī girigabbharā nikkhantattā ‘‘girigabbharā’’ tveva jātā.

Evaṃ tena paṭisanthāre kate rājā ‘‘putto vo mayā mārito’’ti paṭhamameva vattuṃ ayuttaṃ, ajānanto viya kathaṃ samuṭṭhāpetvā kathessāmī’’ti cintetvā āha –

345. ‘‘Nālaṃ andhā vane daṭṭhuṃ, ko nu vo phalamāhari;
Anandhassevayaṃ sammā, nivāpo mayha khāyatī’’ti.

Tattha **nāla**nti tumhe andhā imasmiṃ vane kiñci daṭṭhuṃ na samatthā. **Ko nu vo phalamāharī**ti ko nu tumhākaṃ imāni phalāphalāni āhari. **Nivāpo**ti ayaṃ sammā nayena upāyena kāraṇena kato khāditabbayuttakānaṃ parisuddhānaṃ phalāphalānaṃ nivāpo sannicayo anandhassa viya mayhaṃ khāyati paññāyati upaṭṭhāti.

Taṃ sutvā dukūlapaṇḍito ‘‘mahārāja, na mayaṃ phalāphalāni āharāma, putto pana no āharatī’’ti dassento gāthādvayamāha –

346. ‘‘Daharo yuvā nātibrahā, sāmo kalyāṇadassano;
Dīghassa kesā asitā, atho sūnaggavellitā.

347. ‘‘So have phalamāharitvā, ito ādāya kamaṇḍaluṃ;
Nadiṃ gato udahāro, maññe na dūramāgato’’ti.

Tattha **nātibrahā**ti nātidīgho nātirasso. **Sūnaggavellitā**ti sūnasaṅkhātāya maṃsakoṭṭanapotthaniyā aggaṃ viya vinatā. **Kamaṇḍalu**nti ghaṭaṃ. **Na dūramāgato**ti idāni na dūraṃ āgato, āsannaṭṭhānaṃ āgato bhavissatīti maññāmīti attho.

Taṃ sutvā rājā āha –

348. ‘‘Ahaṃ taṃ avadhiṃ sāmaṃ, yo tuyhaṃ paricārako;
Yaṃ kumāraṃ pavedetha, sāmaṃ kalyāṇadassanaṃ.

349. ‘‘Dīghassa kesā asitā, atho sūnaggavellitā;
Tesu lohitalittesu, seti sāmo mahā hato’’ti.

Tattha **avadhi**nti visapītena sarena vijjhitvā māresiṃ. **Pavedethā**ti kathetha. **Setī**ti migasammatānadītīre vālukāpuline sayati.

Dukūlapaṇḍitassa pana avidūre pārikāya paṇṇasālā hoti. Sā tattha nisinnāva rañño vacanaṃ sutvā taṃ pavattiṃ sotukāmā attano paṇṇasālato nikkhamitvā rajjukasaññāya dukūlapaṇḍitassa santikaṃ gantvā āha –

350. ‘‘Kena dukūla mantesi, ‘hato sāmo’ti vādinā;
‘Hato sāmo’ti sutvāna, hadayaṃ me pavedhati.

351. ‘‘Assatthasseva taruṇaṃ, pavāḷaṃ māluteritaṃ;
‘Hato sāmo’ti sutvāna, hadayaṃ me pavedhatī’’ti.

Tattha **vādinā**ti ‘‘mayā sāmo hato’’ti vadantena. **Pavāḷa**nti pallavaṃ. **Māluterita**nti vātena pahaṭaṃ.

Dukūlapaṇḍito ovadanto āha –

352. ‘‘Pārike kāsirājāyaṃ, so sāmaṃ migasammate;
Kodhasā usunā vijjhi, tassa mā pāpamicchimhā’’ti.

Tattha **migasammate**ti migasammatānadītīre. **Kodhasā**ti migesu uppannena kodhena. **Mā**

pāpamicchimhāti tassa mayaṃ ubhopi pāpaṃ mā icchimhā.

Puna pārikā āha –

353. ‘‘Kicchā laddho piyo putto, yo andhe abharī vane;
Taṃ ekaputtaṃ ghātimhi, kathaṃ cittaṃ na kopaye’’ti.

Tattha **ghātimhī**ti ghātake.

Dukūlapaṇḍito āha –

354. ‘‘Kicchā laddho piyo putto, yo andhe abharī vane;
Taṃ ekaputtaṃ ghātimhi, akkodhaṃ āhu paṇḍitā’’ti.

Tattha **akkodha**nti kodho nāma nirayasaṃvattaniko, tasmā taṃ kodhaṃ akatvā puttaghātakamhi akkodho eva kattabboti paṇḍitā āhu kathenti.

Evañca pana vatvā te ubhohi hatthehi uraṃ paharitvā mahāsattassa guṇe vaṇṇetvā bhusaṃ parideviṃsu. Atha ne rājā samassāsento āha –

355. ‘‘Mā bāḷhaṃ paridevetha, ‘hato sāmo’ti vādinā;
Ahaṃ kammakaro hutvā, bharissāmi brahāvane.

356. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Ahaṃ kammakaro hutvā, bharissāmi brahāvane.

357. ‘‘Migānaṃ vighāsamanvesaṃ, vanamūlaphalāni ca;
Ahaṃ kammakaro hutvā, bharissāmi brahāvane’’ti.

Tattha **vādinā**ti tumhe ‘‘sāmo hato’’ti vadantena mayā saddhiṃ ‘‘tayā no evaṃ guṇasampanno putto mārito, idāni ko amhe bharissatī’’tiādīni vatvā mā bāḷhaṃ paridevetha, ahaṃ tumhākaṃ kammakaro hutvā sāmo viya tumhe bharissāmīti.

Evaṃ rājā ‘‘tumhe mā cintayittha, na mayhaṃ rajjenattho, ahaṃ vo yāvajīvaṃ bharissāmī’’ti te assāsesi. Te tena saddhiṃ sallapantā āhaṃsu –

358. ‘‘Nesa dhammo mahārāja, netaṃ amhesu kappati;
Rājā tvamasi amhākaṃ, pāde vandāma te maya’’nti.

Tattha **dhammo**ti sabhāvo kāraṇaṃ vā. **Netaṃ amhesu kappatī**ti etaṃ tava kammakaraṇaṃ amhesu na kappati na sobhati. **‘‘Pāde vandāma te maya’’**nti idaṃ pana te pabbajitaliṅge ṭhitāpi puttasokena samabbhāhatāya ceva nihatamānatāya ca vadiṃsu. ‘‘Rañño vissāsaṃ uppādetuṃ evamāhaṃsū’’tipi vadanti.

Taṃ sutvā rājā ativiya tussitvā ‘‘aho acchariyaṃ, evaṃ dosakārake nāma mayi pharusavacanamattampi natthi, paggaṇhantiyeva mama’’nti cintetvā gāthamāha –

359. ‘‘Dhammaṃ nesādā bhaṇatha, katā apacitī tayā;
Pitā tvamasi amhākaṃ, mātā tvamasi pārike’’ti.

Tattha **tayā**ti ekekaṃ vadanto evamāha. **Pitā**ti dukūlapaṇḍita, ajja paṭṭhāya tvaṃ mayhaṃ pituṭṭhāne tiṭṭha, amma pārike, tvampi me mātuṭṭhāne tiṭṭha, ahaṃ pana vo puttassa sāmassa ṭhāne ṭhatvā pādadhovanādīni sabbakiccāni karissāmi, maṃ rājāti asallakkhetvā sāmoti sallakkhethāti.

Te añjaliṃ paggayha vanditvā ‘‘mahārāja, tava amhākaṃ kammakaraṇakiccaṃ natthi, apica kho pana laṭṭhikoṭiyā no gahetvā ānetvā sāmaṃ dassehī’’ti yācantā gāthādvayamāhaṃsu –

360. ‘‘Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Añjaliṃ te paggaṇhāma, yāva sāmānupāpaya.

361. ‘‘Tassa pāde samajjantā, mukhañca bhujadassanaṃ;
Saṃsumbhamānā attānaṃ, kālamāgamayāmase’’ti.

Tattha **yāva sāmānupāpayā**ti yāva sāmo yattha, tattha amhe anupāpaya. **Bhujadassana**nti kalyāṇadassanaṃ abhirūpaṃ. **Saṃsumbhamānā**ti pothentā. **Kālamāgamayāmase**ti kālakiriyaṃ āgamessāma.

Tesaṃ evaṃ kathentānaññeva sūriyo atthaṅgato. Atha rājā ‘‘sacāhaṃ idāneva ime tattha nessāmi, taṃ disvāva nesaṃ hadayaṃ phalissati, iti tiṇṇampi etesaṃ matakāle ahaṃ niraye uppajjantoyeva nāma, tasmā tesaṃ gantuṃ na dassāmī’’ti cintetvā catasso gāthāyo ajjhabhāsi –

362. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, candova patito chamā.

363. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, sūriyova patito chamā.

364. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, paṃsunā patikunthito.

365. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, idheva vasathassame’’ti.

Tattha **brahā**ti accuggataṃ. **Ākāsantaṃvā**ti etaṃ vanaṃ ākāsassa anto viya hutvā dissati. **Atha vā ākāsanta**nti ākāsamānaṃ, pakāsamānanti attho. **Chamā**ti chamāyaṃ, pathaviyanti attho. ‘‘Chama’’ntipi pāṭho, pathaviṃ patito viyāti attho. **Patikunthito**ti parikiṇṇo, paliveṭhitoti attho.

Atha te attano vāḷamigabhayābhāvaṃ dassetuṃ gāthamāhaṃsu –

366. ‘‘Yadi tattha sahassāni, satāni niyutāni ca;
Nevamhākaṃ bhayaṃ koci, vane vāḷesu vijjatī’’ti.

Tattha **kocī**ti imasmiṃ vane katthaci ekasmiṃ padesepi amhākaṃ vāḷesu bhayaṃ nāma natthi.

Rājā te paṭibāhituṃ asakkonto hatthesu gahetvā tattha nesi. Tamatthaṃ pakāsento satthā āha –

367. ‘‘Tato andhānamādāya, kāsirājā brahāvane;
Hatthe gahetvā pakkāmi, yattha sāmo hato ahū’’ti.

Tattha **tato**ti tadā. **Andhāna**nti andhe. **Ahū**ti ahosi. **Yatthā**ti yasmiṃ ṭhāne so nipanno, tattha nesīti attho.

So ānetvā ca pana sāmassa santike ṭhapetvā ‘‘ayaṃ vo putto’’ti ācikkhi. Athassa pitā sīsaṃ ukkhipitvā mātā pāde gahetvā ūrūsu ṭhapetvā nisīditvā vilapiṃsu. Tamatthaṃ pakāsento satthā āha –

368. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, candaṃva patitaṃ chamā.

369. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, sūriyaṃva patitaṃ chamā.

370. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, kalūnaṃ paridevayuṃ.

371. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Bāhā paggayha pakkanduṃ, ‘adhammo kira bho’iti.

372. ‘‘Bāḷhaṃ kho tvaṃ pamattosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

373. ‘‘Bāḷhaṃ kho tvaṃ padittosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

374. ‘‘Bāḷhaṃ kho tvaṃ pakuddhosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsati.

375. ‘‘Bāḷhaṃ kho tvaṃ pasuttosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

376. ‘‘Bāḷhaṃ kho tvaṃ vimanosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

377. ‘‘Jaṭaṃ valinaṃ paṃsugataṃ, kodāni saṇṭhapessati;
Sāmo ayaṃ kālakato, andhānaṃ paricārako.

378. ‘‘Ko me sammajjamādāya, sammajjissati assamaṃ;
Sāmo ayaṃ kālakato, andhānaṃ paricārako.

379. ‘‘Kodāni nhāpayissati, sītenuṇhodakena ca;
Sāmo ayaṃ kālakato, andhānaṃ paricārako.

380. ‘‘Kodāni bhojayissati, vanamūlaphalāni ca;
Sāmo ayaṃ kālakato, andhānaṃ paricārako’’ti.

Tattha **apaviddha**nti raññā niratthakaṃ chaḍḍitaṃ. **Adhammo kira bho itī**ti ayuttaṃ kira bho, ajja imasmiṃ loke vattati. **Pamatto**ti tikhiṇasuraṃ pivitvā viya matto pamatto pamādaṃ āpanno. **Paditto**ti dappito. **‘‘Pakuddhosi vimanosī’’**ti sabbaṃ vilāpavasena bhaṇanti. **Jaṭa**nti tāta, amhākaṃ jaṭāmaṇḍalaṃ. **Valinaṃ paṃsugata**nti yadā ākulaṃ malaggahitaṃ bhavissati. **Kodānī**ti idāni ko saṇṭhapessati, sodhetvā ujuṃ karissatīti.

Athassa mātā bahuṃ vilapitvā tassa ure hatthaṃ ṭhapetvā santāpaṃ upadhārentī ‘‘puttassa me santāpo pavattatiyeva, visavegena visaññitaṃ āpanno bhavissati, nibbisabhāvatthāya cassa saccakiriyaṃ karissāmī’’ti cintetvā saccakiriyamakāsi. Tamatthaṃ pakāsento satthā āha –

381. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Aṭṭitā puttasokena, mātā saccaṃ abhāsatha.

382. ‘‘Yena saccenayaṃ sāmo, dhammacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

383. ‘‘Yena saccenayaṃ sāmo, brahmacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

384. ‘‘Yena saccenayaṃ sāmo, saccavādī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

385. ‘‘Yena saccenayaṃ sāmo, mātāpettibharo ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

386. ‘‘Yena saccenayaṃ sāmo, kule jeṭṭhāpacāyiko;
Etena saccavajjena, visaṃ sāmassa haññatu.

387. ‘‘Yena saccenayaṃ sāmo, pāṇā piyataro mama;
Etena saccavajjena, visaṃ sāmassa haññatu.

388. ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva pitucca te;
Sabbena tena kusalena, visaṃ sāmassa haññatū’’ti.

Tattha **yena saccenā**ti yena bhūtena sabhāvena. **Dhammacārī**ti dasakusalakammapathadhammacārī. **Saccavādī**ti hasitavasenapi musāvādaṃ na vadati. **Mātāpettibharo**ti analaso hutvā rattindivaṃ mātāpitaro bhari. **Kule jeṭṭhāpacāyiko**ti jeṭṭhānaṃ mātāpitūnaṃ sakkārakārako hoti.

Evaṃ mātarā sattahi gāthāhi saccakiriyāya katāya sāmo parivattitvā nipajji. Athassa pitā ‘‘jīvati me putto, ahampissa saccakiriyaṃ karissāmī’’ti tatheva saccakiriyamakāsi. Tamatthaṃ pakāsento satthā āha –

389. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Aṭṭito puttasokena, pitā saccaṃ abhāsatha.

390. ‘‘Yena saccenayaṃ sāmo, dhammacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

391. ‘‘Yena saccenayaṃ sāmo, brahmacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

392. ‘‘Yena saccenayaṃ sāmo, saccavādī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

393. ‘‘Yena saccenayaṃ sāmo, mātāpettibharo ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

394. ‘‘Yena saccenayaṃ sāmo, kule jeṭṭhāpacāyiko;
Etena saccavajjena, visaṃ sāmassa haññatu.

395. ‘‘Yena saccenayaṃ sāmo, pāṇā piyataro mama;
Etena saccavajjena, visaṃ sāmassa haññatu.

396. ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva mātucca te;
Sabbena tena kusalena, visaṃ sāmassa haññatū’’ti.

Evaṃ pitari saccakiriyaṃ karonte mahāsatto parivattitvā itarena passena nipajji. Athassa tatiyaṃ saccakiriyaṃ devatā akāsi. Tamatthaṃ pakāsento satthā aha –

397. ‘‘Sā devatā antarahitā, pabbate gandhamādane;
Sāmassa anukampāya, imaṃ saccaṃ abhāsatha.

398. ‘‘Pabbatyāhaṃ gandhamādane, cirarattanivāsinī;
Na me piyataro koci, añño sāmena vijjati;
Etena saccavajjena, visaṃ sāmassa haññatu.

399. ‘‘Sabbe vanā gandhamayā, pabbate gandhamādane;
Etena saccavajjena, visaṃ sāmassa haññatu.

400. ‘‘Tesaṃ lālappamānānaṃ, bahuṃ kāruññasañhitaṃ;
Khippaṃ sāmo samuṭṭhāsi, yuvā kalyāṇadassano’’ti.

Tattha **pabbatyāha**nti pabbate ahaṃ. **Sabbe vanā gandhamayā**ti sabbe rukkhā gandhamayā. Na hi tattha agandho nāma koci rukkho atthi. **Tesa**nti bhikkhave, tesaṃ ubhinnaṃ lālappamānānaññeva devatāya saccakiriyāya pariyosāne khippaṃ sāmo uṭṭhāsi, padumapattato udakaṃ viyassa visaṃ vinivattetvā ābādho vigato, idha nu kho viddho, ettha nu kho viddhoti viddhaṭṭhānampi na paññāyi.

Iti mahāsattassa nirogabhāvo, mātāpitūnañca cakkhupaṭilābho, aruṇuggamanañca, devatānubhāvena tesaṃ catunnaṃ assameyeva pākaṭabhāvo cāti sabbaṃ ekakkhaṇeyeva ahosi. Mātāpitaro ‘‘cakkhūni no laddhāni, suvaṇṇasāmo ca arogo jāto’’ti atirekataraṃ tussiṃsu. Atha ne sāmapaṇḍito gāthaṃ abhāsi –

401. ‘‘Sāmohamasmi bhaddaṃ vo, sotthināmhi samuṭṭhito;
Mā bāḷhaṃ paridevetha, mañcunābhivadetha ma’’nti.

Tattha **sotthināmhi samuṭṭhito**ti sotthinā sukhena uṭṭhito amhi bhavāmi. **Mañjunā**ti madhurassarena maṃ abhivadetha.

Atha so rājānaṃ disvā paṭisanthāraṃ karonto āha –

402. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

403. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

404. ‘‘Atthi me pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasī’’ti.

Rājāpi taṃ acchariyaṃ disvā āha –

405. ‘‘Sammuyhāmi pamuyhāmi, sabbā muyhanti me disā;

Petaṃ taṃ sāma maddakkhiṃ, ko nu tvaṃ sāma jīvasī''ti.

Tattha **peta**nti sāma ahaṃ taṃ mataṃ addasaṃ. **Ko nu tva**nti kathaṃ nu tvaṃ jīvitaṃ paṭilabhasīti pucchi.

Mahāsatto ''ayaṃ rājā maṃ 'mato'ti sallakkhesi, amatabhāvamassa pakāsessāmī''ti cintetvā āha –

406. ''Api jīvaṃ mahārāja, purisaṃ gāḷhavedanaṃ;
Upanītamanasaṅkappaṃ, jīvantaṃ maññate mataṃ.

407. ''Api jīvaṃ mahārāja, purisaṃ gāḷhavedanaṃ;
Taṃ nirodhagataṃ santaṃ, jīvantaṃ maññate mata''nti.

Tattha **api jīva**nti jīvamānaṃ api. **Upanītamanasaṅkappa**nti bhavaṅgaotiṇṇacittācāraṃ. **Jīvanta**nti jīvamānameva ''eso mato''ti maññati. **Nirodhagata**nti assāsapassāsanirodhaṃ samāpannaṃ santaṃ vijjamānaṃ maṃ evaṃ loko mataṃ viya jīvantameva maññati.

Evañca pana vatvā mahāsatto rājānaṃ atthe yojetukāmo dhammaṃ desento puna dve gāthā abhāsi –

408. ''Yo mātaraṃ pitaraṃ vā, macco dhammena posati;
Devāpi naṃ tikicchanti, mātāpettibharaṃ naraṃ.

409. ''Yo mātaraṃ pitaraṃ vā, macco dhammena posati;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī''ti.

Taṃ sutvā rājā ''acchariyaṃ vata, bho, mātāpettibharassa jantuno uppannarogaṃ devatāpi tikicchanti, ativiya ayaṃ sāmo sobhatī''ti añjaliṃ paggayha yācanto āha –

410. ''Esa bhiyyo pamuyhāmi, sabbā muyhanti me disā;
Saraṇaṃ taṃ sāma gacchāmi, tvañca me saraṇaṃ bhavā''ti.

Tattha **bhiyyo**ti yasmā tādise parisuddhasīlaguṇasampanne tayi aparajjhiṃ, tasmā atirekataraṃ sammuyhāmi. **Tvañca me saraṇaṃ bhavā**ti saraṇaṃ gacchantassa me tvaṃ saraṇaṃ bhava, patiṭṭhā hohi, devalokagāmimaggaṃ karohīti.

Atha naṃ mahāsatto ''sacepi, mahārāja, devalokaṃ gantukāmosi, mahantaṃ dibbasampattiṃ paribhuñjitukāmosi, imāsu dasarājadhammacariyāsu vattassū''ti tassa dhammaṃ desento dasa rājadhammacariyagāthā abhāsi –

411. ''Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

412. ''Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

413. ''Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

414. ''Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

415. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

416. ‘‘Dhammaṃ cara mahārāja, raṭṭhesu janapadesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

417. ‘‘Dhammaṃ cara mahārāja, samaṇabrāhmaṇesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

418. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

419. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

420. ‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti.

Tāsaṃ attho **tesakuṇajātake** (jā. 2.17.1 ādayo) vitthāritova. Evaṃ mahāsatto tassa dasa rājadhamme desetvā uttaripi ovaditvā pañca sīlāni adāsi. So tassa ovādaṃ sirasā sampaṭicchitvā mahāsattaṃ vanditvā khamāpetvā bārāṇasiṃ gantvā dānādīni puññāni katvā saggaparāyaṇo ahosi. Bodhisattopi yāvajīvaṃ mātāpitaro paricaritvā mātāpitūhi saddhiṃ pañca abhiññā ca aṭṭha samāpattiyo ca nibbattetvā brahmalokūpago ahosi.

Satthā idaṃ dhammadesanaṃ āharitvā ‘‘bhikkhave, mātāpitūnaṃ posanaṃ nāma paṇḍitānaṃ vaṃso’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphalaṃ pāpuṇi.

Tadā rājā ānando ahosi, devadhītā uppalavaṇṇā, sakko anuruddho, dukūlapaṇḍito mahākassapo, pārikā bhaddakāpilānī bhikkhunī, suvaṇṇasāmapaṇḍito pana ahameva sammāsambuddho ahosinti.

Suvaṇṇasāmajātakavaṇṇanā tatiyā.

## [541] 4. Nimijātakavaṇṇanā

Accheraṃ vata lokasminti idaṃ satthā mithilaṃ upanissāya maghadevaambavane viharanto sitapātukammaṃ ārabbha kathesi. Ekadivasañhi satthā sāyanhasamaye sambahulehi bhikkhūhi saddhiṃ tasmiṃ ambavane cārikaṃ caramāno ekaṃ ramaṇīyaṃ bhūmippadesaṃ disvā attano pubbacariyaṃ kathetukāmo hutvā sitapātukammaṃ katvā āyasmatā ānandattherena sitapātukammakāraṇaṃ puṭṭho ‘‘ānanda, ayaṃ bhūmippadeso pubbe mayā maghadevarājakāle jhānakīḷhaṃ kīḷantena ajjhāvuṭṭhapubbo’’ti vatvā tena yācito paññattāsane nisīditvā atītaṃ āhari.

Atīte videharaṭṭhe mithilanagare maghadevo nāma rājā rajjaṃ kāresi. So caturāsītivassasahassāni kumārakīḷhaṃ kīḷi, caturāsītivassasahassāni uparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kārento ‘‘yadā me samma kappaka, sirasmiṃ palitāni passeyyāsi, tadā me āroceyyāsī’’ti āha. Aparabhāge kappako palitāni disvā rañño ārocesi. Rājā palitaṃ suvaṇṇasaṇḍāsena uddharāpetvā hatthatale patiṭṭhāpetvā palitaṃ oloketvā maccurājena āgantvā nalāṭe laggaṃ viya maraṇaṃ sampassamāno ‘‘idāni me pabbajitakālo’’ti kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ pakkosāpetvā ‘‘tāta, rajjaṃ paṭiccha, ahaṃ pabbajissāmī’’ti vatvā ‘‘kiṃ kāraṇā devā’’ti vutte –

‘‘Uttamaṅgaruhā mayhaṃ, ime jātā vayoharā;
Pātubhūtā devadūtā, pabbajjāsamayo mamā’’ti. –

Vatvā puttaṃ rajje abhisiñcitvā ‘‘tāta, tvampi evarūpaṃ palitaṃ disvāva pabbajeyyāsī’’ti taṃ ovaditvā nagarā nikkhamitvā ambavane isipabbajjaṃ pabbajitvā caturāsītivassasahassāni cattāro brahmavihāre bhāvetvā brahmaloke nibbatti. Puttopissa eteneva upāyena pabbajitvā brahmalokaparāyaṇo ahosi. Tathā tassa putto, tathā tassa puttoti evaṃ dvīhi ūnāni caturāsītikhattiyasahassāni sīse palitaṃ disvāva imasmiṃ ambavane pabbajitvā cattāro brahmavihāre bhāvetvā brahmaloke nibbattiṃsu.

Tesaṃ sabbapaṭhamaṃ nibbatto maghadevarājā brahmaloke ṭhitova attano vaṃsaṃ olokento dvīhi ūnāni caturāsītikhattiyasahassāni pabbajitāni disvā tuṭṭhamānaso hutvā ‘‘ito nu kho paraṃ pavattissati, na pavattissatī’’ti olokento appavattanabhāvaṃ ñatvā ‘‘mama vaṃsaṃ ahameva ghaṭessāmī’’ti cintetvā tato cavitvā mithilanagare rañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhitvā dasamāsaccayena mātu kucchito nikkhami. Rājā tassa nāmaggahaṇadivase nemittake brāhmaṇe pakkosāpetvā pucchi. Te tassa lakkhaṇāni oloketvā ‘‘mahārāja, ayaṃ kumāro tumhākaṃ vaṃsaṃ ghaṭento uppanno. Tumhākañhi vaṃso pabbajitavaṃso, imassa parato nāgamissatī’’ti vadiṃsu. Taṃ sutvā rājā ‘‘ayaṃ kumāro rathacakkanemi viya mama vaṃsaṃ ghaṭento jāto, tasmā tassa ‘nimikumāro’ti nāmaṃ karissāmī’’ti cintetvā ‘‘nimikumāro’’tissa nāmaṃ akāsi.

So daharakālato paṭṭhāya dāne sīle uposathakamme ca abhirato ahosi. Athassa pitā purimanayeneva palitaṃ disvā kappakassa gāmavaraṃ datvā puttassa rajjaṃ niyyādetvā ambavane pabbajitvā brahmalokaparāyaṇo ahosi. Nimirājā pana dānajjhāsayatāya catūsu nagaradvāresu nagaramajjhe cāti pañcasu ṭhānesu pañca dānasālāyo kārāpetvā mahādānaṃ pavattesi. Ekekāya dānasālāya satasahassaṃ satasahassaṃ katvā devasikaṃ pañca pañca kahāpaṇasatasahassāni pariccaji, niccaṃ pañca sīlāni rakkhi, pakkhadivasesu uposathaṃ samādiyi, mahājanampi dānādīsu puññesu samādapesi, saggamaggaṃ ācikkhitvā nirayabhayena tajjetvā dhammaṃ desesi. Tassa ovāde ṭhitā manussā dānādīni puññāni katvā tato cutā devaloke nibbattiṃsu, devaloko paripūri, nirayo tuccho viya ahosi. Tadā tāvatiṃsabhavane devasaṅghā sudhammāyaṃ devasabhāyaṃ sannipatitvā ‘‘aho, vata amhākaṃ ācariyo nimirājā, taṃ nissāya mayaṃ imaṃ buddhaññāṇenapi aparicchindanīyaṃ dibbasampattiṃ anubhavāmā’’ti vatvā mahāsattassa guṇe vaṇṇayiṃsu. Manussalokepi mahāsamuddapiṭṭhe āsittatelaṃ viya mahāsattassa guṇakathā patthari. Satthā tamatthaṃ āvibhūtaṃ katvā bhikkhusaṅghassa kathento āha –

421. ‘‘Accheraṃ vata lokasmiṃ, uppajjanti vicakkhaṇā;
Yadā ahu nimirājā, paṇḍito kusalatthiko.

422. ‘‘Rājā sabbavidehānaṃ, adā dānaṃ arindamo;
Tassa taṃ dadato dānaṃ, saṅkappo udapajjatha;
Dānaṃ vā brahmacariyaṃ vā, katamaṃ su mahapphala’’nti.

Tattha **yadā ahū**ti bhikkhave, yadā paṇḍito attano ca paresañca kusalatthiko nimirājā ahosi, tadā devamanussā ‘‘accheraṃ vata, bho, evarūpāpi nāma anuppanne buddhañāṇe mahājanassa buddhakiccaṃ sādhayamānā lokasmiṃ vicakkhaṇā uppajjantī’’ti evaṃ tassa guṇakathaṃ kathesunti attho. ‘‘Yathā ahū’’tipi pāṭho. Tassattho – yathā ahu nimirājā paṇḍito kusalatthikoyeva, tathārūpā mahājanassa buddhakiccaṃ sādhayamānā uppajjanti vicakkhaṇā. Yaṃ tesaṃ uppannaṃ, taṃ accheraṃ vata lokasminti. Iti satthā sayameva acchariyajāto evamāha. **Sabbavidehāna**nti sabbavideharaṭṭhavāsīnaṃ. **Katamaṃ sū**ti etesu dvīsu katamaṃ nu kho mahapphalanti attho.

So kira pannarasīuposathadivase uposathiko hutvā sabbābharaṇāni omuñcitvā sirisayanapiṭṭhe nipannova dve yāme niddaṃ okkamitvā pacchimayāme pabuddho pallaṅkaṃ ābhujitvā ‘‘ahaṃ mahājanassa aparimāṇaṃ dānampi demi, sīlampi rakkhāmi, dānassa nu kho mahantaṃ phalaṃ, udāhu brahmacariyassā’’ti cintetvā attano kaṅkhaṃ chindituṃ nāsakkhi. Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ tathā vitakkentaṃ disvā ‘‘kaṅkhamassa chindissāmī’’ti ekakova sīghaṃ āgantvā sakalanivesanaṃ ekobhāsaṃ katvā sirigabbhaṃ pavisitvā obhāsaṃ pharitvā ākāse ṭhatvā tena puṭṭho byākāsi. Tamatthaṃ pakāsento satthā āha –

423. ‘‘Tassa saṅkappamaññāya, maghavā devakuñjaro;
Sahassanetto pāturahu, vaṇṇena vihanaṃ tamaṃ.

424. ‘‘Salomahaṭṭho manujindo, vāsavaṃ avacā nimi;
Devatā nusi gandhabbo, adu sakko purindado.

425. ‘‘Na ca me tādiso vaṇṇo, diṭṭho vā yadi vā suto;
Ācikkha me tvaṃ bhaddante, kathaṃ jānemu taṃ mayaṃ.

426. ‘‘Salomahaṭṭhaṃ ñatvāna, vāsavo avacā nimiṃ;
Sakkohamasmi devindo, āgatosmi tavantike;
Alomahaṭṭho manujinda, puccha pañhaṃ yamicchasi.

427. ‘‘So ca tena katokāso, vāsavaṃ avacā nimi;
Pucchāmi taṃ mahārāja, sabbabhūtānamissara;
‘Dānaṃ vā brahmacariyaṃ vā, katamaṃsu mahapphalaṃ’.

428. ‘‘So puṭṭho naradevena, vāsavo avacā nimiṃ;
Vipākaṃ brahmacariyassa, jānaṃ akkhāsijānato.

429. ‘‘Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhati.

430. ‘‘Na hete sulabhā kāyā, yācayogena kenaci;
Ye kāye upapajjanti, anāgārā tapassino’’ti.

Tattha **salomahaṭṭho**ti bhikkhave, so nimirājā obhāsaṃ disvā ākāsaṃ olokento taṃ dibbābharaṇapaṭimaṇḍitaṃ disvāva bhayena lomahaṭṭho hutvā **‘‘devatā nusi gandhabbo’’**tiādinā pucchi. **Alomahaṭṭho**ti nibbhayo ahaṭṭhalomo hutvā puccha, mahārājāti. **Vāsavaṃ avacā**ti tuṭṭhamānaso hutvā sakkaṃ avoca. **Jānaṃ akkhāsijānato**ti bhikkhave, so sakko atīte attanā paccakkhato diṭṭhapubbaṃ brahmacariyassa vipākaṃ jānanto tassa ajānato akkhāsi.

Hīnenātiādīsu puthutitthāyatane methunaviratimattaṃ sīlaṃ hīnaṃ nāma, tena khattiyakule upapajjati. Jhānassa upacāramattaṃ majjhimaṃ nāma, tena devattaṃ upapajjati. Aṭṭhasamāpattinibbattanaṃ pana uttamaṃ nāma, tena brahmaloke nibbattati, taṃ bāhirakā nibbānanti kathenti. Tenāha ‘‘visujjhatī’’ti. Imasmiṃ pana buddhasāsane parisuddhasīlassa bhikkhuno aññataraṃ devanikāyaṃ patthentassa brahmacariyacetanā hīnatāya hīnaṃ nāma, tena yathāpatthite devaloke nibbattati. Parisuddhasīlassa bhikkhuno aṭṭhasamāpattinibbattanaṃ majjhimaṃ nāma, tena brahmaloke nibbattati. Parisuddhasīlassa vipassanaṃ vaḍḍhetvā arahattuppatti uttamaṃ nāma, tena visujjhatīti. Iti sakko ‘‘mahārāja, dānato sataguṇena sahassaguṇena satasahassaguṇena brahmacariyavāsova mahapphalo’’ti vaṇṇeti. **Kāyā**ti brahmaghaṭā. **Yācayogenā**ti yācanayuttakena yaññayuttakena vāti ubhayatthāpi dāyakassevetaṃ nāmaṃ. **Tapassino**ti tapanissitakā.

Imāya gāthāya brahmacariyavāsasseva mahapphalabhāvaṃ dīpetvā idāni ye atīte mahādānaṃ datvā kāmāvacaraṃ atikkamituṃ nāsakkhiṃsu, te rājāno dassento āha –

431. ‘‘Dudīpo sāgaro selo, mujakindo bhagīraso;
Usindaro kassapo ca, asako ca puthujjano.

432. ‘‘Ete caññe ca rājāno, khattiyā brāhmaṇā bahū;
Puthuyaññaṃ yajitvāna, petattaṃ nātivattisu’’nti.

Tassattho – mahārāja, pubbe bārāṇasiyaṃ dudīpo nāma rājā dānaṃ datvā maraṇacakkena chinno kāmāvacareyeva nibbatti. Tathā sāgarādayo aṭṭhāti ete ca aññe ca bahū rājāno ceva khattiyā brāhmaṇā ca puthuyaññaṃ yajitvāna anekappakāraṃ dānaṃ datvā kāmāvacarabhūmisaṅkhātaṃ petattaṃ nātivattiṃsūti attho. Kāmāvacaradevatā hi rūpādino kilesavatthussa kāraṇā paraṃ paccāsīsanato kapaṇatāya ''petā''ti vuccanti. Vuttampi cetaṃ –

''Ye adutiyā na ramanti ekikā, vivekajaṃ ye na labhanti pītiṃ;
Kiñcāpi te indasamānabhogā, te ve parādhīnasukhā varākā''ti.

Evampi dānaphalato brahmacariyaphalasseva mahantabhāvaṃ dassetvā idāni brahmacariyavāsena petabhavanaṃ atikkamitvā brahmaloke nibbattatāpase dassento āha –

433. ''Atha yīme avattiṃsu, anāgārā tapassino;
Sattisayo yāmahanu, somayāmo manojavo.

434. ''Samuddo māgho bharato ca, isi kālapurakkhato;
Aṅgīraso kassapo ca, kisavaccho akatti cā''ti.

Tattha **avattiṃsū**ti kāmāvacaraṃ atikkamiṃsu. **Tapassino**ti sīlatapañceva samāpattitapañca nissitā. **Sattisayo**ti yāmahanuādayo satta bhātarova sandhāyāha. Aṅgīrasādīhi catūhi saddhiṃ ekādasete avattiṃsu atikkamiṃsūti attho.

Evaṃ tāva sutavaseneva dānaphalato brahmacariyavāsasseva mahapphalataṃ vaṇṇetvā idāni attanā diṭṭhapubbaṃ āharanto āha –

435. ''Uttarena nadī sīdā, gambhīrā duratikkamā;
Naḷaggivaṇṇā jotanti, sadā kañcanapabbatā.

436. ''Parūḷhakacchā tagarā, rūḷhakacchā vanā nagā;
Tatrāsuṃ dasasahassā, porāṇā isayo pure.

437. ''Ahaṃ seṭṭhosmi dānena, saṃyamena damena ca;
Anuttaraṃ vataṃ katvā, pakiracārī samāhite.

438. ''Jātimantaṃ ajaccañca, ahaṃ ujugataṃ naraṃ;
Ativelaṃ namassissaṃ, kammabandhū hi māṇavā.

439. ''Sabbe vaṇṇā adhammaṭṭhā, patanti nirayaṃ adho;
Sabbe vaṇṇā visujjhanti, caritvā dhammamuttama''nti.

Tattha **uttarenā**ti mahārāja, atīte uttarahimavante dvinnaṃ suvaṇṇapabbatānaṃ antare pavattā sīdā nāma nadī gambhīrā nāvāhipi duratikkamā ahosi. Kiṃ kāraṇā? Sā hi atisukhumodakā, sukhumattā udakassa antamaso morapiñcha-mattampi tattha patitaṃ naṃ saṇṭhāti, osīditvā heṭṭhātalameva gacchati. Teneva sā sīdā nāma ahosi. Te pana tassā tīresu kañcanapabbatā sadā naḷaggivaṇṇā hutvā jotanti obhāsanti. **Parūḷhakacchā tagarā**ti tassā pana nadiyā tīre kacchā parūḷhatagarā ahesuṃ tagaragandhasugandhino. **Rūḷhakacchā vanā nagā**ti ye tattha aññepi pabbatā, tesampi antare kacchā rūḷhavanā ahesuṃ, pupphaphalūpagarukkhasañchannāti attho. **Tatrāsu**nti tasmiṃ evaṃ ramaṇīye bhūmibhāge dasasahassā isayo ahesuṃ. Te sabbepi abhiññāsamāpattilābhinova. Tesu bhikkhācāravelāya keci uttarakuruṃ gacchanti, keci mahājambudīpe jambuphalaṃ āharanti, keci himavanteyeva madhuraphalāphalāni āharitvā khādanti, keci jambudīpatale taṃ taṃ nagaraṃ gacchanti. Ekopi rasataṇhābhibhūto natthi, jhānasukheneva vītināmenti. Tadā eko tāpaso ākāsena bārāṇasiṃ gantvā sunivattho supāruto piṇḍāya caranto purohitassa gehadvāraṃ pāpuṇi. So tassa upasame pasīditvā antonivesanaṃ ānetvā bhojetvā katipāhaṃ paṭijagganto vissāse uppanne ‘‘bhante, tumhe kuhiṃ vasathā’’ti pucchi. ‘‘Asukaṭṭhāne nāmāvuso’’ti. ‘‘Kiṃ pana tumhe ekakova tattha vasatha, udāhu aññepi atthī’’ti? ‘‘Kiṃ vadesi, āvuso, tasmiṃ padese dasasahassā isayo vasanti, sabbeva abhiññāsamāpattilābhino’’ti. Tassa tesaṃ guṇaṃ sutvā pabbajjāya cittaṃ nami. Atha naṃ so āha – ‘‘bhante, mampi tattha netvā pabbājethā’’ti. ‘‘Āvuso, tvaṃ rājapuriso, na taṃ sakkā pabbājetu’’nti. ‘‘Tena hi, bhante, ajjāhaṃ rājānaṃ āpucchissāmi, tumhe svepi āgaccheyyāthā’’ti. So adhivāsesi.

Itaropi bhuttapātarāso rājānaṃ upasaṅkamitvā ‘‘icchāmahaṃ, deva, pabbajitu’’nti āha. ‘‘Kiṃ kāraṇā pabbajissasī’’ti? ‘‘Kāmesu dosaṃ nekkhamme ca ānisaṃsaṃ disvā’’ti. ‘‘Tena hi pabbajāhi, pabbajitopi maṃ dasseyyāsī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā attano gehaṃ gantvā puttadāraṃ anusāsitvā sabbaṃ sāpateyyaṃ dassetvā attano pabbajitaparikkhāraṃ gahetvā tāpasassa āgamanamaggaṃ olokentova nisīdi. Tāpasopi tatheva ākāsenāgantvā antonagaraṃ pavisitvā tassa gehaṃ pāvisi. So taṃ sakkaccaṃ parivisitvā ‘‘bhante, mayā kathaṃ kātabba’’nti āha. So taṃ bahinagaraṃ netvā hatthe ādāya attano ānubhāvena tattha netvā pabbājetvā punadivase taṃ tattheva ṭhapetvā bhattaṃ āharitvā datvā kasiṇaparikammaṃ ācikkhi. So katipāheneva abhiññāsamāpattiyo nibbattetvā sayameva piṇḍāya carati.

So aparabhāge ‘‘ahaṃ rañño attānaṃ dassetuṃ paṭiññaṃ adāsiṃ, dassessāmassa attāna’’nti cintetvā tāpase vanditvā ākāsena bārāṇasiṃ gantvā bhikkhaṃ caranto rājadvāraṃ pāpuṇi. Rājā taṃ disvā sañjānitvā antonivesanaṃ pavesetvā sakkāraṃ katvā ‘‘bhante, kuhiṃ vasathā’’ti pucchi. ‘‘Uttarahimavantapadese kañcanapabbatantare pavattāya sīdānadiyā tīre, mahārājā’’ti. ‘‘Kiṃ pana, bhante, ekakova tattha vasatha, udāhu aññepi atthī’’ti. ‘‘Kiṃ vadesi, mahārāja, tattha dasasahassā isayo vasanti, sabbeva abhiññāsamāpattilābhino’’ti? Rājā tesaṃ guṇaṃ sutvā sabbesaṃ bhikkhaṃ dātukāmo ahosi. Atha naṃ rājā āha – ‘‘bhante, ahaṃ tesaṃ isīnaṃ bhikkhaṃ dātukāmomhi, kiṃ karomī’’ti? ‘‘Mahārāja, te isayo jivhāviññeyyarase agiddhā, na sakkā idhānetu’’nti. ‘‘Bhante, tumhe nissāya te bhojessāmi, upāyaṃ me ācikkhathā’’ti. ‘‘Tena hi, mahārāja, sace tesaṃ dānaṃ dātukāmosi, ito nikkhamitvā sīdānadītīre vasanto tesaṃ dānaṃ dehī’’ti.

So ‘‘sādhū’’ti sampaṭicchitvā sabbūpakaraṇāni gāhāpetvā caturaṅginiyā senāya saddhiṃ nikkhamitvā attano rajjasīmaṃ pāpuṇi. Atha naṃ tāpaso attano ānubhāvena saddhiṃ senāya sīdānadītīraṃ netvā nadītīre khandhāvāraṃ kārāpetvā ākāsena attano vasanaṭṭhānaṃ gantvā punadivase paccāgami. Atha naṃ rājā sakkaccaṃ bhojetvā ‘‘sve, bhante, dasasahasse isayo ādāya idheva āgacchathā’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā gantvā punadivase bhikkhācāravelāya tesaṃ isīnaṃ ārocesi ‘‘mārisā, bārāṇasirājā ‘tumhākaṃ bhikkhaṃ dassāmī’ti āgantvā sīdānadītīre nisinno sve vo nimanteti, tassānukampāya khandhāvāraṃ gantvā bhikkhaṃ gaṇhathā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā ākāsena gantvā khandhāvārassa avidūre otariṃsu. Rājā te disvā paccuggamanaṃ katvā khandhāvāraṃ pavesetvā paññattāsanesu nisīdāpetvā isigaṇaṃ paṇītenāhārena santappetvā tesaṃ iriyāpathe pasanno svātanāyapi nimantesi. Etenupāyena dasannaṃ tāpasasahassānaṃ dasavassasahassāni dānaṃ adāsi. Dadanto ca tasmiṃyeva padese nagaraṃ māpetvā sassakammaṃ kāresi. Na kho pana, mahārāja, tadā so rājā añño ahosi, atha kho **ahaṃ seṭṭhosmi dānena,** ahameva hi tadā dānena seṭṭho hutvā taṃ mahādānaṃ datvā imaṃ petalokaṃ atikkamitvā brahmaloke nibbattituṃ nāsakkhiṃ. Mayā dinnaṃ pana dānaṃ bhuñjitvā sabbeva te tāpasā kāmāvacaraṃ atikkamitvā brahmaloke nibbattā, imināpetaṃ veditabbaṃ ‘‘brahmacariyavāsova mahapphalo’’ti.

Evaṃ dānena attano seṭṭhabhāvaṃ pakāsetvā itarehi tīhi padehi tesaṃ isīnaṃ guṇaṃ pakāseti. Tattha **saṃyamenā**ti sīlena. **Damenā**ti indriyadamena. **Anuttara**nti etehi guṇehi nirantaraṃ uttamaṃ vataṃ samādānaṃ caritvā. **Pakiracārī**ti gaṇaṃ pakiritvā paṭikkhipitvā pahāya ekacārike, ekībhāvaṃ gateti attho. **Samāhite**ti upacārappanāsamādhīhi samāhitacitte. Evarūpe ahaṃ tapassino upaṭṭhahinti dasseti. **Ahaṃ ujugata**nti ahaṃ, mahārāja, tesaṃ dasasahassānaṃ isīnaṃ antare kāyavaṅkādīnaṃ abhāvena ujugataṃ ekampi naraṃ hīnajacco vā hotu jātisampanno vā, jātiṃ avicāretvā tesaṃ guṇesu pasannamānaso hutvā sabbameva ativelaṃ namassissaṃ, niccakālameva namassissanti vadati. Kiṃ kāraṇā? **Kammabandhū hi māṇavā**ti, sattā hi nāmete kammabandhū kammapaṭisaraṇā, teneva kāraṇena sabbe vaṇṇāti veditabbā.

Evañca pana vatvā ‘‘kiñcāpi, mahārāja, dānato brahmacariyameva mahapphalaṃ, dvepi panete mahāpurisavitakkāva, tasmā dvīsupi appamattova hutvā dānañca dehi, sīlañca rakkhāhī’’ti taṃ ovaditvā sakaṭṭhānameva gato. Tamatthaṃ pakāsento satthā āha –

440. ‘‘Idaṃ vatvāna maghavā, devarājā sujampati;
Vedehamanusāsitvā, saggakāyaṃ apakkamī’’ti.

Tattha **apakkamī**ti pakkami, sudhammādevasabhāyaṃ nisinnameva attānaṃ dassesīti attho.

Atha naṃ devagaṇā āhaṃsu ‘‘mahārāja, nanu na paññāyittha, kuhiṃ gatatthā’’ti? ‘‘Mārisā mithilāyaṃ nimirañño ekā kaṅkhā uppajji, tassa pañhaṃ kathetvā taṃ rājānaṃ nikkaṅkhaṃ katvā āgatomhī’’ti vatvā puna taṃ kāraṇaṃ gāthāya kathetuṃ āha –

441. ‘‘Imaṃ bhonto nisāmetha, yāvantettha samāgatā;
Dhammikānaṃ manussānaṃ, vaṇṇaṃ uccāvacaṃ bahuṃ.

442. ‘‘Yathā ayaṃ nimirājā, paṇḍito kusalatthiko;
Rājā sabbavidehānaṃ, adā dānaṃ arindamo.

443. ‘‘Tassa taṃ dadato dānaṃ, saṅkappo udapajjatha;
Dānaṃ vā brahmacariyaṃ vā, katamaṃ su mahapphala’’nti.

Tattha **ima**nti dhammikānaṃ kalyāṇadhammānaṃ manussānaṃ mayā vuccamānaṃ sīlavasena uccaṃ dānavasena avacaṃ bahuṃ imaṃ vaṇṇaṃ nisāmetha suṇāthāti attho. **Yathā aya**nti ayaṃ nimirājā yathā ativiya paṇḍitoti.

Iti so aparihāpetvā rañño vaṇṇaṃ kathesi. Taṃ sutvā devasaṅghā rājānaṃ daṭṭhukāmā hutvā ‘‘amhākaṃ nimirājā ācariyo, tassovāde ṭhatvā taṃ nissāya amhehi ayaṃ dibbasampatti laddhā, mayaṃ daṭṭhukāmamhā, taṃ pakkosāpehi, mahārājā’’ti vadiṃsu. Sakko ‘‘sādhū’’ti sampaṭicchitvā mātaliṃ pakkosāpetvā ‘‘samma mātali, vejayantarathaṃ yojetvā mithilaṃ gantvā nimirājānaṃ dibbayāne āropetvā ānehī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā rathaṃ yojetvā pāyāsi. Sakkassa pana devehi saddhiṃ kathentassa mātaliṃ āṇāpentassa ca rathaṃ yojentassa ca manussagaṇanāya māso atikkanto. Iti nimirañño puṇṇamāyaṃ uposathikassa pācīnasīhapañjaraṃ vivaritvā mahātale nisīditvā amaccagaṇaparivutassa sīlaṃ paccavekkhantassa pācīnalokadhātuto uggacchantena candamaṇḍalena saddhiṃyeva so ratho paññāyati. Manussā bhuttasāyamāsā gharadvāresu nisīditvā sukhakathaṃ kathentā ‘‘ajja dve candā uggatā’’ti āhaṃsu. Atha nesaṃ sallapantānaññeva ratho pākaṭo ahosi. Mahājano ‘‘nāyaṃ, cando, ratho’’ti vatvā anukkamena sindhavasahassayutte mātalisaṅgāhake vejayantarathe ca pākaṭe jāte ‘‘kassa nu kho idaṃ dibbayānaṃ āgacchatī’’ti cintetvā ‘‘na kassaci aññassa, amhākaṃ rājā dhammiko, sakkena vejayantaratho pesito bhavissati, amhākaṃ raññova anucchaviko’’ti tuṭṭhappahaṭṭho gāthamāha –

444. ‘‘Abbhuto vata lokasmiṃ, uppajji lomahaṃsano;
Dibbo ratho pāturahu, vedehassa yasassino’’ti.

Tattha **abbhuto**ti abhūtapubbo. Acchariyoti te vimhayavasenevamāhaṃsu.

Tassa pana mahājanassa evaṃ kathentasseva mātali vātavegena āgantvā rathaṃ nivattetvā sīhapañjaraummāre pacchābhāgena ṭhapetvā ārohaṇasajjaṃ katvā ārohaṇatthāya rājānaṃ nimantesi. Tamatthaṃ pakāsento satthā āha –

445. ‘‘Devaputto mahiddhiko, mātali devasārathi;
Nimantayittha rājānaṃ, vedehaṃ mithilaggahaṃ.

446. ‘‘Ehimaṃ rathamāruyha, rājaseṭṭha disampati;
Devā dassanakāmā te, tāvatiṃsā saindakā;
Saramānā hi te devā, sudhammāyaṃ samacchare’’ti.

Tattha **mithilaggaha**nti mithilāyaṃ patiṭṭhitagehaṃ, catūhi vā saṅgahavatthūhi mithilāyaṃ saṅgāhakaṃ. **Samacchare**ti taveva guṇakathaṃ kathentā nisinnāti.

Taṃ sutvā rājā ‘‘adiṭṭhapubbaṃ devalokañca passissāmi, mātalissa ca me saṅgaho kato bhavissati, gacchissāmī’’ti cintetvā antepurañca mahājanañca āmantetvā ‘‘ahaṃ nacirasseva āgamissāmi, tumhe appamattā dānādīni puññāni karothā’’ti vatvā rathaṃ abhiruhi. Tamatthaṃ pakāsento satthā āha –

447. ‘‘Tato rājā taramāno, vedeho mithilaggaho;
Āsanā vuṭṭhahitvāna, pamukho rathamāruhi.

448. ‘‘Abhirūḷhaṃ rathaṃ dibbaṃ, mātali etadabravi;
Kena taṃ nemi maggena, rājaseṭṭha disampati;
Yena vā pāpakammantā, puññakammā ca ye narā’’ti.

Tattha **pamukho**ti uttamo, abhimukho vā, mahājanassa piṭṭhiṃ datvā ārūḷhoti attho. **Yena vā**ti yena maggena gantvā yattha pāpakammantā vasanti, taṃ ṭhānaṃ sakkā daṭṭhuṃ, yena vā gantvā ye puññakammā narā vasanti, tesaṃ ṭhānaṃ sakkā daṭṭhuṃ, etesu dvīsu kena maggena taṃ nemi. Idaṃ so sakkena anāṇattopi attano dūtavisesadassanatthaṃ āha.

Atha naṃ rājā ‘‘mayā dve ṭhānāni adiṭṭhapubbāni, dvepi passissāmī’’ti cintetvā āha –

449. ‘‘Ubhayeneva maṃ nehi, mātali devasārathi;
Yena vā pāpakammantā, puññakammā ca ye narā’’ti.

Tato mātali ‘‘dvepi ekapahāreneva na sakkā dassetuṃ, pucchissāmi na’’nti pucchanto puna gāthamāha –

450. ‘‘Kena taṃ paṭhamaṃ nemi, rājaseṭṭha disampati;
Yena vā pāpakammantā, puññakammā ca ye narā’’ti.

Nirayakaṇḍaṃ

Tato rājā ‘‘ahaṃ avassaṃ devalokaṃ gamissāmi, nirayaṃ tāva passissāmī’’ti cintetvā anantaraṃ gāthamāha –

451. ‘‘Niraye tāva passāmi, āvāse pāpakamminaṃ;
Ṭhānāni luddakammānaṃ, dussīlānañca yā gatī’’ti.

Tattha **yā gatī**ti yā etesaṃ nibbatti, tañca passāmīti.

Athassa vetaraṇiṃ nadiṃ tāva dassesi. Tamatthaṃ pakāsento satthā āha –

452. ‘‘Dassesi mātali rañño, duggaṃ vetaraṇiṃ nadiṃ;
Kuthitaṃ khārasaṃyuttaṃ, tattaṃ aggisikhūpama’’nti.

Tattha **vetaraṇi**nti bhikkhave, mātali rañño kathaṃ sutvā nirayābhimukhaṃ rathaṃ pesetvā kammapaccaye utunā samuṭṭhitaṃ vetaraṇiṃ nadiṃ tāva dassesi. Tattha nirayapālā jalitāni asisattitomarabhindivālamuggarādīni āvudhāni gahetvā nerayikasatte paharanti vijjhanti viheṭhenti. Te taṃ dukkhaṃ asahantā vetaraṇiyaṃ patanti. Sā upari bhindivālappamāṇāhi sakaṇṭakāhi vettalatāhi sañchannā. Te tattha bahūni vassasahassāni pacciṃsu. Tesu pajjalantesu khuradhārātikhiṇesu kaṇṭakesu khaṇḍākhaṇḍikā honti. Tesaṃ heṭṭhā tālakkhandhappamāṇāni pajjalitaayasūlāni uṭṭhahanti. Nerayikasattā bahuṃ addhānaṃ vītināmetvā vettalatāhi gaḷitvā sūlesu patitvā viddhasarīrā sūlesu āvuṇitamacchā viya ciraṃ paccanti. Tāni sūlānipi pajjalanti, nerayikasattāpi pajjalanti. Sūlānaṃ heṭṭhā udakapiṭṭhe jalitāni khuradhārāsadisāni tikhiṇāni ayopokkharapattāni honti. Te sūlehi gaḷitvā ayapokkharapattesu patitvā ciraṃ dukkhavedanaṃ anubhavanti. Tato khārodake patanti, udakaṃ pajjalati, nerayikasattāpi pajjalanti, dhūmopi uṭṭhahati. Udakassa pana heṭṭhā nadītalaṃ khuradhārāhi sañchannaṃ. Te ‘‘heṭṭhā nu kho kīdisa’’nti udake nimujjitvā khuradhārāsu khaṇḍākhaṇḍikā honti. Te taṃ mahādukkhaṃ adhivāsetuṃ asakkontā mahantaṃ bheravaṃ viravantā vicaranti. Kadāci anusotaṃ vuyhanti, kadāci paṭisotaṃ. Atha ne tīre ṭhitā nirayapālā ususattitomarādīni ukkhipitvā macche viya vijjhanti. Te dukkhavedanāppattā mahāviravaṃ ravanti. Atha ne pajjalitehi ayabaḷisehi uddharitvā parikaḍḍhitvā pajjalitaayapathaviyaṃ nipajjāpetvā tesaṃ mukhe tattaṃ ayoguḷhaṃ pakkhipanti.

Iti nimirājā vetaraṇiyaṃ mahādukkhapīḷite nerayikasatte disvā bhītatasito saṅkampitahadayo hutvā ‘‘kiṃ nāmete sattā pāpakammaṃ akaṃsū’’ti mātaliṃ pucchi. Sopissa byākāsi. Tamatthaṃ pakāsento āha –

453. ‘‘Nimī have mātalimajjhabhāsatha, disvā janaṃ patamānaṃ vidugge;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā vetaraṇiṃ patanti.

454. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

455. ‘‘Ye dubbale balavantā jīvaloke, hiṃ santi rosenti supāpadhammā;
Te luddakammā pasavetva pāpaṃ, teme janā vetaraṇiṃ patantī’’ti.

Tattha **vindatī**ti ahaṃ attano anissaro hutvā bhayasantako viya jāto. **Disvā**ti patamānaṃ disvā. **Jāna**nti bhikkhave, so mātali sayaṃ jānanto tassa ajānato akkhāsi. **Dubbale**ti sarīrabalabhogabalaāṇābalavirahite. **Balavantā**ti tehi balehi samannāgatā. **Hiṃsantī**ti pāṇippahārādīhi kilamenti. **Rosentī**ti nānappakārehi akkosavatthūhi akkosanti ghaṭenti. **Pasavetvā**ti janetvā, katvāti attho.

Evaṃ mātali tassa pañhaṃ byākaritvā raññā vetaraṇiniraye diṭṭhe taṃ padesaṃ antaradhāpetvā purato rathaṃ pesetvā sunakhādīhi khādanaṭṭhānaṃ dassetvā taṃ disvā bhītena raññā pañhaṃ puṭṭho byākāsi. Tamatthaṃ pakāsento satthā āha –

456. ‘‘Sāmā ca soṇā sabalā ca gijjhā, kākolasaṅghā adanti bheravā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kiṃmakaṃsu pāpaṃ, yeme jane kākolasaṅghā adanti.

457. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

458. ‘‘Ye kecime maccharino kadariyā, paribhāsakā samaṇabrāhmaṇānaṃ;
Hiṃ santi rosenti supāpadhammā, te luddakammā pasavetva pāpaṃ;
Teme jane kākolasaṅghā adantī’’ti.

Ito paresu pañhesu ceva byākaraṇesu ca eseva nayo. Tattha **sāmā**ti rattavaṇṇā. **Soṇā**ti sunakhā. **Sabalā cā**ti kabaravaṇṇā ca, setakāḷapītalohitavaṇṇā cāti evaṃ pañcavaṇṇasunakhe dasseti. Te kira mahāhatthippamāṇā jalitaayapathaviyaṃ nerayikasatte mige viya anubandhitvā piṇḍikamaṃsesu ḍaṃsitvā tesaṃ tigāvutappamāṇaṃ sarīraṃ jalitaayapathaviyaṃ pātetvā mahāravaṃ ravantānaṃ dvīhi purimapādehi uraṃ akkamitvā aṭṭhimeva sesetvā maṃsaṃ luñcitvā khādanti. **Gijjhā**ti mahābhaṇḍasakaṭappamāṇā lohatuṇḍā gijjhā. Ete tesaṃ kaṇayasadisehi tuṇḍehi aṭṭhīni bhinditvā aṭṭhimiñjaṃ khādanti. **Kākolasaṅghā**ti lohatuṇḍakākagaṇā. Te ativiya bhayānakā diṭṭhe diṭṭhe khādanti. **Yeme jane**ti ye ime nerayikasatte kākolasaṅghā khādanti, ime nu maccā kiṃ nāma pāpaṃ akaṃsūti pucchi. **Maccharino**ti aññesaṃ adāyakā. **Kadariyā**ti pare dentepi paṭisedhakā thaddhamaccharino. **Samaṇabrāhmaṇāna**nti samitabāhitapāpānaṃ.

459. ‘‘Sajotibhūtā pathaviṃ kamanti, tattehi khandhehi ca pothayanti;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā khandhahatā sayanti.

460. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

461. ‘‘Ye jīvalokasmi supāpadhammino, narañca nāriñca apāpadhammaṃ;
Hiṃ santi rosenti supāpadhammā, te luddakammā pasavetva pāpaṃ;
Teme janā khandhahatā sayantī’’ti.

Tattha **sajotibhūtā**ti pajjalitasarīrā. **Pathavi**nti pajjalitaṃ navayojanabahalaṃ ayapathaviṃ. **Kamantī**ti akkamanti. **Khandhehi ca pothayantī**ti nirayapālā anubandhitvā tālappamāṇehi jalitaayakkhandhehi jaṅghādīsu paharitvā pātetvā teheva khandhehi pothayanti, cuṇṇavicuṇṇaṃ karonti. **Supāpadhammino**ti attanā suṭṭhu pāpadhammā hutvā. **Apāpadhamma**nti sīlācārādisampannaṃ, niraparādhaṃ vā.

462. ‘‘Aṅgārakāsuṃ apare phuṇanti, narā rudantā paridaḍḍhagattā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kiṃ makaṃsu pāpaṃ, yeme janā aṅgārakāsuṃ phuṇanti.

463. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

464. ‘‘Ye keci pūgāya dhanassa hetu, sakkhiṃ karitvā iṇaṃ jāpayanti;
Te jāpayitvā janataṃ janinda, te luddakammā pasavetva pāpaṃ;
Teme janā aṅgārakāsuṃ phuṇantī’’ti.

Tattha **aṅgārakāsu**nti samma mātali, ke nāmete apare vajaṃ apavisantiyo gāvo viya samparivāretvā nirayapālehi jalitaayaguḷehi pothiyamānā aṅgārakāsuṃ patanti. Tatra ca nesaṃ yāva kaṭippamāṇā nimuggānaṃ mahatīhi ayapacchīhi ādāya upariaṅgāre okiranti, atha ne aṅgāre sampaṭicchituṃ asakkontā rodantā daḍḍhagattā phuṇanti vidhunanti, kammabalena vā attano sīse aṅgāre phuṇanti okirantīti attho. **Pūgāya dhanassā**ti okāse sati dānaṃ vā dassāma, pūjaṃ vā pavattessāma, vihāraṃ vā karissāmāti saṃkaḍḍhitvā ṭhapitassa pūgasantakassa dhanassa hetu. **Jāpayantī**ti taṃ dhanaṃ yathāruci khāditvā gaṇajeṭṭhakānaṃ lañjaṃ datvā ‘‘asukaṭṭhāne ettakaṃ vayakaraṇaṃ gataṃ, asukaṭṭhāne amhehi ettakaṃ dinna’’nti kūṭasakkhiṃ karitvā taṃ iṇaṃ jāpayanti vināsenti.

465. ‘‘Sajotibhūtā jalitā padittā, padissati mahatī lohakumbhī;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā avaṃsirā lohakumbhiṃ patanti.

466. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

467. ‘‘Ye sīlavantaṃ samaṇaṃ brāhmaṇaṃ vā, hiṃsanti rosenti supāpadhammā;
Te luddakammā pasavetva pāpaṃ, teme janā avaṃsirā lohakumbhiṃ patantī’’ti.

Tattha **padittā**tiādittā. **Mahatī**ti pabbatappamāṇā kappena saṇṭhitaloharasena sampuṇṇā. **Avaṃsirā**ti bhayānakehi nirayapālehi uddhaṃpāde adhosire katvā khipiyamānā taṃ lohakumbhiṃ patanti. **Sīlavanta**nti sīlaācāraguṇasampannaṃ.

468. ‘‘Luñcanti gīvaṃ atha veṭhayitvā, uṇhodakasmiṃ pakiledayitvā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā luttasirā sayanti.

469. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

470. ‘‘Ye jīvalokasmi supāpadhammino, pakkhī gahetvāna viheṭhayanti te;
Viheṭhayitvā sakuṇaṃ janinda, te luddakammā pasavetva pāpaṃ;
Teme janā luttasirā saya’’nti.

Tattha **luñcantī**ti uppāṭenti. **Atha veṭhayitvā**ti jalitalohayottehi adhomukhaṃ veṭhayitvā. **Uṇhodakasmi**nti kappena saṇṭhitalohaudakasmiṃ. **Pakiledayitvā**ti temetvā khipitvā. Idaṃ vuttaṃ hoti – samma mātali, yesaṃ ime nirayapālā jalitalohayottehi gīvaṃ veṭhetvā tigāvutappamāṇaṃ sarīraṃ onāmetvā taṃ gīvaṃ samparivattakaṃ luñcitvā jalitaayadaṇḍehi ādāya ekasmiṃ jalitaloharase pakkhipitvā tuṭṭhahaṭṭhā honti, tāya ca gīvāya luñcitāya puna sīsena saddhiṃ gīvā uppajjatiyeva. Kiṃ nāmete kammaṃ kariṃsu? Ete hi me disvā bhayaṃ uppajjatīti. **Pakkhī gahetvāna viheṭhayantī**ti mahārāja, ye jīvalokasmiṃ sakuṇe gahetvā pakkhe luñcitvā gīvaṃ veṭhetvā jīvitakkhayaṃ pāpetvā khādanti vā vikkiṇanti vā, te ime luttasirā sayantīti.

471. ‘‘Pahūtatoyā anigādhakūlā, nadī ayaṃ sandati suppatitthā;
Ghammābhitattā manujā pivanti, pītañca tesaṃ bhusa hoti pāni.

472. ‘‘Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, pītañca tesaṃ bhusa hoti pāni.

473. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

474. ‘‘Ye suddhadhaññaṃ palāsena missaṃ, asuddhakammā kayino dadanti;
Ghammābhitattāna pipāsitānaṃ, pītañca tesaṃ bhusa hoti pānī’’ti.

Tattha **anigādhakūlā**ti agambhīratīrā. **Suppatitthā**ti sobhanehi titthehi upetā. **Bhusa hotī**ti vīhibhusaṃ sampajjati. **Pānī**ti pānīyaṃ. Tasmiṃ kira padese pahūtasalilā ramaṇīyā nadī sandati, nerayikasattā aggisantāpena tattā pipāsaṃ sandhāretuṃ asakkontā bāhā paggayha jalitalohapathaviṃ maddantā taṃ nadiṃ otaranti, taṅkhaṇaññeva tīrā pajjalanti, pānīyaṃ bhusapalāsabhāvaṃ āpajjitvā pajjalati. Te pipāsaṃ sandhāretuṃ asakkontā taṃ jalitaṃ bhusapalāsaṃ khādanti. Taṃ tesaṃ sakalasarīraṃ jhāpetvā adhobhāgena nikkhamati. Te taṃ dukkhaṃ adhivāsetuṃ asakkontā bāhā paggayha kandanti. **Suddhadhañña**nti vīhiādisattavidhaṃ parisuddhadhaññaṃ. **Palāsena missa**nti palāsena vā bhusena vā vālukāmattikādīhi vā missakaṃ katvā. **Asuddhakammā**ti kiliṭṭhakāyavacīmanokammā. **Kayino**ti ‘‘suddhadhaññaṃ dassāmī’’ti kayikassa hatthato mūlaṃ gahetvā tathārūpaṃ asuddhadhaññaṃ dadanti.

475. ‘‘Usūhi sattīhi ca tomarehi, dubhayāni passāni tudanti kandataṃ;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā sattihatā sayanti.

476. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

477. ‘‘Ye jīvalokasmiṃ asādhukammino, adinnamādāya karonti jīvikaṃ;
Dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ, ajeḷakañcāpi pasuṃ mahiṃsaṃ;
Te luddakammā pasavetva pāpaṃ, teme janā sattihatā sayantī’’ti.

Tattha **dubhayānī**ti ubhayāni. **Tudantī**ti vijjhanti. **Kandata**nti kandantānaṃ. Pharusā nirayapālā araññe luddā migaṃ viya samparivāretvā usuādīhi nānāvudhehi dve passāni tudanti, sarīraṃ chiddāvachiddaṃ purāṇapaṇṇaṃ viya khāyati. **Adinnamādāyāti**parasantakaṃ saviññāṇakāviññāṇakaṃ sandhicchedādīhi ceva vañcanāya ca gahetvā jīvikaṃ kappenti.

478. ‘‘Gīvāya baddhā kissa ime puneke, aññe vikantā bilakatā sayanti;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā bilakatā sayanti.

479. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

480. ‘‘Orabbhikā sūkarikā ca macchikā, pasuṃ mahiṃsañca ajeḷakañca;
Hantvāna sūnesu pasārayiṃsu, te luddakammā pasavetva pāpaṃ;
Teme janā bilakatā sayantī’’ti.

Tattha **gīvāya baddhā**ti mahantehi jalitalohayottehi gīvāya bandhitvā ākaḍḍhitvā ayapathaviyaṃ pātetvā nānāvudhehi koṭṭiyamāne disvā pucchi. **Aññe vikantā**ti aññe pana khaṇḍākhaṇḍikaṃ chinnā. **Bilakatā**ti jalitesu ayaphalakesu ṭhapetvā maṃsaṃ viya potthaniyā koṭṭetvā puñjakatā hutvā sayanti. **Macchikā**ti macchaghātakā. **Pasu**nti gāviṃ. **Sūnesu pasārayiṃsū**ti maṃsaṃ vikkiṇitvā jīvikakappanatthaṃ sūnāpaṇesu ṭhapesuṃ.

481. ‘‘Rahado ayaṃ muttakarīsapūro, duggandharūpo asuci pūti vāti;
Khudāparetā manujā adanti, bhayañhi maṃ vindati sūta disvā;
Pucchāmi taṃ mātali devasārathi, ime nu maccā kimakaṃsu pāpaṃ;
Yeme janā muttakarīsabhakkhā.

482. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsi jānato.

483. ‘‘Ye kecime kāraṇikā virosakā, paresaṃ hiṃsāya sadā niviṭṭhā;
Te luddakammā pasavetva pāpaṃ, mittadduno mīḷhamadanti bālā’’ti;

Tattha **khudāparetā manujā adantī**ti ete nerayikā sattā chātakena phuṭṭhā khudaṃ sahituṃ asakkontā pakkuthitaṃ dhūmāyantaṃ pajjalantaṃ kappena saṇṭhitaṃ purāṇamīḷhaṃ piṇḍaṃ piṇḍaṃ katvā adanti khādanti. **Kāraṇikā**ti kāraṇakārakā. **Virosakā**ti mittasuhajjānampi viheṭhakā. **Mittadduno**ti ye tesaññeva gehe khāditvā bhuñjitvā paññattāsane nisīditvā sayitvā puna māsakahāpaṇaṃ nāma āharāpenti, lañjaṃ gaṇhanti, te mittadūsakā bālā evarūpaṃ mīḷhaṃ khādanti, mahārājāti.

484. ‘‘Rahado ayaṃ lohitapubbapūro, duggandharūpo asuci pūti vāti;
Ghammābhitattā manujā pivanti, bhayañhi maṃ vindati sūta disvā;
Pucchāmi taṃ mātali devasārathi, ime nu maccā kimakaṃsu pāpaṃ;
Yeme janā lohitapubbabhakkhā.

485. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

486. ‘‘Ye mātaraṃ vā pitaraṃ vā jīvaloke, pārājikā arahante hananti;
Te luddakammā pasavetva pāpaṃ, teme janā lohitapubbabhakkhā’’ti.

Tattha **ghammābhitattā**ti santāpena pīḷitā. **Pārājikā**ti parājitā jarājiṇṇe mātāpitaro ghātetvā gihibhāveyeva pārājikaṃ pattā. **Arahante**ti pūjāvisesassa anucchavike. **Hanantī**ti dukkarakārake mātāpitaro mārenti. Apica ‘‘arahante’’ti padena buddhasāvakepi saṅgaṇhāti.

Aparasmimpi ussadaniraye nirayapālā nerayikānaṃ tālappamāṇena jalitaayabaḷisena jivhaṃ vijjhitvā ākaḍḍhitvā te satte jalitaayapathaviyaṃ pātetvā usabhacammaṃ viya pattharitvā saṅkusatena hananti. Te thale khittamacchā viya phandanti, tañca dukkhaṃ sahituṃ asakkontā rodantā paridevantā mukhena kheḷaṃ muñcanti. Tasmiṃ rājā mātalinā dassite āha –

487. ‘‘Jivha ca passa baḷisena viddhaṃ, vihataṃ yathā saṅkusatena cammaṃ;
Phandanti macchāva thalamhi khittā, muñcanti kheḷaṃ rudamānā kimete.

488. ‘‘Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā vaṅkaghastā sayantī’’ti.

489. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

490. ‘‘Ye keci sandhānagatā manussā, agghena agghaṃ kayaṃ hāpayanti;
Kūṭena kūṭaṃ dhanalobhahetu, channaṃ yathā váricaraṃ vadhāya.

491. ‘‘Na hi kūṭakārissa bhavanti tāṇā, sakehi kammehi purakkhatassa;
Te luddakammā pasavetva pāpaṃ, teme janā vaṅkaghastā sayantī’’ti.

Tattha **kimete**ti kiṃkāraṇā ete. **Vaṅkaghastā**ti gilitabaḷisā. **Sandhānagatā**ti sandhānaṃ mariyādaṃ gatā, agghāpanakaṭṭhāne ṭhitāti attho. **Agghena aggha**nti taṃ taṃ agghaṃ lañjaṃ gahetvā hatthiassādīnaṃ vā jātarūparajatādīnaṃ vā tesaṃ tesaṃ saviññāṇakāviññāṇakānaṃ agghaṃ hāpenti. **Kaya**nti taṃ hāpentā kāyikānaṃ kayaṃ hāpenti, sate dātabbe paṇṇāsaṃ dāpenti, itaraṃ tehi saddhiṃ vibhajitvā gaṇhanti. **Kūṭena kūṭa**nti tulākūṭādīsu taṃ taṃ kūṭaṃ. **Dhanalobhahetū**ti dhanalobhena etaṃ kūṭakammaṃ karonti. **Channaṃ yathā vāricaraṃ vadhāyā**ti taṃ pana kammaṃ karontāpi madhuravācāya tathā katabhāvaṃ paṭicchannaṃ katvā yathā vāricaraṃ macchaṃ vadhāya upagacchantā baḷisaṃ āmisena paṭicchannaṃ katvā taṃ vadhenti, evaṃ paṭicchannaṃ katvā taṃ kammaṃ karonti. **Na hi kūṭakārissā**ti paṭicchannaṃ mama kammaṃ, na taṃ koci jānātīti maññamānassa hi kūṭakārissa tāṇā nāma na honti. So tehi kammehi purakkhato patiṭṭhaṃ na labhati.

492. ‘‘Nārī imā samparibhinnagattā, paggayha kandanti bhuje dujaccā;
Sammakkhitā lohitapubbalittā, gāvo yathā āghātane vikantā;
Tā bhūmibhāgasmiṃ sadā nikhātā, khandhātivattanti sajotibhūtā.

493. ‘‘Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imā nu nāriyo kimakaṃsu pāpaṃ, yā bhūmibhāgasmiṃ sadā nikhātā;
Khandhātivattanti sajotibhūtā.

494. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

495. ‘‘Kolitthiyāyo idha jīvaloke, asuddhakammā asataṃ acāruṃ;
Tā dittarūpā pati vippahāya, aññaṃ acāruṃ ratikhiḍḍahetu;
Tā jīvalokasmiṃ ramāpayitvā, khandhātivattanti sajotibhūtā’’ti.

Tattha **nārī**ti itthiyo. **Samparibhinnagattā**ti suṭṭhu samantato bhinnasarīrā. **Dujaccā**ti dujjātikā virūpā jegucchā. **Āghātane**ti gāvaghātaṭṭhāne. **Vikantā**ti chinnasīsā gāvo viya pubbalohitalittā hutvā. **Sadā nikhātā**ti niccaṃ jalitaayapathaviyaṃ kaṭimattaṃ pavesetvā nikhaṇitvā ṭhapitā viya ṭhitā. **Khandhātivattantī**ti samma mātali, tā nāriyo ete pabbatakkhandhā atikkamanti. Tāsaṃ kira evaṃ kaṭippamāṇaṃ pavisitvā ṭhitakāle puratthimāya disāya jalitaayapabbato samuṭṭhahitvā asani viya viravanto āgantvā sarīraṃ saṇhakaraṇī viya pisanto gacchati. Tasmiṃ ativattitvā pacchimapasse ṭhite puna ca tāsaṃ sarīraṃ pātu bhavati. Tā dukkhaṃ adhivāsetuṃ asakkontiyo bāhā paggayha kandanti. Sesadisāsu vuṭṭhitesu jalitapabbatesupi eseva nayo. Dve pabbatā samuṭṭhāya ucchughaṭikaṃ viya pīḷenti, lohitaṃ pakkuthitaṃ sandati. Kadāci tayo pabbatā samuṭṭhāya pīḷenti. Kadāci cattāro pabbatā samuṭṭhāya tāsaṃ sarīraṃ pīḷenti. Tenāha ‘‘khandhātivattantī’’ti.

Kolitthiyāyoti kule patiṭṭhitā kuladhītaro. **Asataṃ acāru**nti asaññatakammaṃ kariṃsu. **Dittarūpā**ti saṭharūpā dhuttajātikā hutvā. **Pati vippahāyā**ti attano patiṃ pajahitvā. **Acāru**nti agamaṃsu. **Ratikhiḍḍahetū**ti kāmaratihetu ceva khiḍḍāhetu ca. **Ramāpayitvā**ti parapurisehi saddhiṃ attano cittaṃ ramāpayitvā idha upapannā. Atha tāsaṃ sarīraṃ ime khandhātivattanti sajotibhūtāti.

496. ‘‘Pāde gahetvā kissa ime puneke, avaṃsirā narake pātayanti;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā avaṃsirā narake pātayanti.

497. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

498. ‘‘Ye jīvalokasmiṃ asādhukammino, parassa dārāni atikkamanti;
Te tādisā uttamabhaṇḍathenā, teme janā avaṃsirā narake pātayanti.

499. ‘‘Te vassapūgāni bahūni tattha, nirayesu dukkhaṃ vedanaṃ vedayanti;
Na hi pāpakārissa bhavanti tāṇā, sakehi kammehi purakkhatassa;
Te luddakammā pasavetva pāpaṃ, teme janā avaṃsirā narake pātayantī’’ti.

Tattha **narake**ti jalitaaṅgārapuṇṇe mahāāvāṭe. Te kira vajaṃ apavisantiyo gāvo viya nirayapālehi nānāvudhāni gahetvā vijjhiyamānā pothiyamānā yadā taṃ narakaṃ upagacchanti, atha te nirayapālā uddhaṃpāde katvā tattha pātayanti khipanti. Evaṃ te pātiyamāne disvā pucchanto evamāha. **Uttamabhaṇḍathenā**ti manussehi piyāyitassa varabhaṇḍassa thenakā.

Evañca pana vatvā mātalisaṅgāhako taṃ nirayaṃ antaradhāpetvā rathaṃ purato pesetvā micchādiṭṭhikānaṃ paccanaṭṭhānaṃ nirayaṃ dassesi. Tena puṭṭho cassa viyākāsi.

500. ‘‘Uccāvacāme vividhā upakkamā, nirayesu dissanti sughorarūpā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā adhimattā dukkhā tibbā;
Kharā kaṭukā vedanā vedayanti.

501. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

502. ‘‘Ye jīvalokasmiṃ supāpadiṭṭhino, vissāsakammāni karonti mohā;
Parañca diṭṭhīsu samādapenti, te pāpadiṭṭhiṃ pasavetva pāpaṃ;
Teme janā adhimattā dukkhā tibbā, kharā kaṭukā vedanā vedayantī’’ti.

Tattha **uccāvacāme**ti uccā avacā ime, khuddakā ca mahantā cāti attho. **Upakkamā**ti kāraṇappayogā. **Supāpadiṭṭhino**ti ‘‘natthi dinna’’ntiādikāya dasavatthukāya micchādiṭṭhiyā suṭṭhu pāpadiṭṭhino. **Vissāsakammānī**ti tāya diṭṭhiyā vissāsena tannissitā hutvā nānāvidhāni pāpakammāni karonti. **Teme**ti te ime janā evarūpaṃ dukkhaṃ anubhavanti.

Iti rañño micchādiṭṭhikānaṃ paccananirayaṃ ācikkhi. Devalokepi devagaṇā rañño āgamanamaggaṃ olokayamānā sudhammāyaṃ devasabhāyaṃ nisīdiṃsuyeva. Sakkopi ‘‘kiṃ nu kho, mātali, cirāyatī’’ti upadhārento taṃ kāraṇaṃ ñatvā ‘‘mātali, attano dūtavisesaṃ dassetuṃ ‘mahārāja, asukakammaṃ katvā asukaniraye nāma paccantī’ti niraye dassento vicarati, nimirañño pana appameva āyu khīyetha, nirayadassanaṃ nāssa pariyantaṃ gaccheyyā’’ti ekaṃ mahājavaṃ devaputtaṃ pesesi ‘‘tvaṃ ‘sīghaṃ rājānaṃ gahetvā āgacchatū’ti mātalissa vadehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā javena gantvā ārocesi. Mātali, tassa vacanaṃ sutvā ‘‘na sakkā cirāyitu’’nti rañño ekapahāreneva catūsu disāsu bahū niraye dassetvā gāthamāha –

503. ‘‘Viditāni te mahārāja, āvāsaṃ pāpakamminaṃ;
Ṭhānāni luddakammānaṃ, dussīlānañca yā gati;
Uyyāhi dāni rājīsi, devarājassa santike’’ti.

Tassattho – mahārāja, imaṃ pāpakammīnaṃ sattānaṃ āvāsaṃ disvā luddakammānañca ṭhānāni tayā viditāni. Dussīlānañca yā gati nibbatti, sāpi te viditā. Idāni devarājassa santike dibbasampattiṃ dassanatthaṃ uyyāhi gacchāhi, mahārājāti.

Nirayakaṇḍaṃ niṭṭhitaṃ.

Saggakaṇḍaṃ

Evañca pana vatvā mātali devalokābhimukhaṃ rathaṃ pesesi. Rājā devalokaṃ gacchanto dvādasayojanikaṃ maṇimayaṃ pañcathūpikaṃ sabbālaṅkārapaṭimaṇḍitaṃ uyyānapokkharaṇisampannaṃ kapparukkhaparivutaṃ bīraṇiyā devadhītāya ākāsaṭṭhakavimānaṃ disvā, tañca devadhītaraṃ antokūṭāgāre sayanapiṭṭhe nisinnaṃ accharāsahassaparivutaṃ maṇisīhapañjaraṃ vivaritvā olokentiṃ disvā mātaliṃ pucchanto gāthamāha. Itaropissa byākāsi.

504. ‘‘Pañcathūpaṃ dissatidaṃ vimānaṃ, mālāpiḷandhā sayanassa majjhe;
Tatthacchati nārī mahānubhāvā, uccāvacaṃ iddhi vikubbamānā.

505. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu nārī kimakāsi sādhuṃ, yā modati saggapattā vimāne.

506. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

507. ‘‘Yadi te sutā bīraṇī jīvaloke, āmāyadāsī ahu brāhmaṇassa;
Sā pattakālaṃ atithiṃ viditvā, mātāva puttaṃ sakimābhinandī;
Saṃyamā saṃvibhāgā ca, sā vimānasmi modatī’’ti.

Tattha **pañcathūpa**nti pañcahi kūṭāgārehi samannāgataṃ. **Mālāpiḷandhā**ti mālādīhi sabbābharaṇehi paṭimaṇḍitāti attho. **Tatthacchatī**ti tasmiṃ vimāne acchati. **Uccāvacaṃ iddhi vikubbamānā**ti nānappakāraṃ deviddhiṃ dassayamānā. **Disvā**ti etaṃ disvā ṭhitaṃ maṃ vitti vindati paṭilabhati, vittisantako viya homi tuṭṭhiyā atibhūtattāti attho. **Āmāyadāsī**ti gehadāsiyā kucchimhi jātadāsī. **Ahu brāhmaṇassā**ti sā kira kassapadasabalassa kāle ekassa brāhmaṇassa dāsī ahosi. **Sā pattakāla**nti tena brāhmaṇena aṭṭha salākabhattāni saṅghassa pariccattāni ahesuṃ. So gehaṃ gantvā ‘‘sve paṭṭhāya ekekassa bhikkhussa ekekaṃ kahāpaṇagghanakaṃ katvā aṭṭha salākabhattāni sampādeyyāsī’’ti brāhmaṇiṃ āha. Sā ‘‘sāmi, bhikkhu nāma dhutto, nāhaṃ sakkhissāmī’’ti paṭikkhipi. Dhītaropissa paṭikkhipiṃsu. So dāsiṃ ‘‘sakkhissasi ammā’’ti āha. Sā ‘‘sakkhissāmi ayyā’’ti sampaṭicchitvā sakkaccaṃ yāgukhajjakabhattādīni sampādetvā salākaṃ labhitvā āgataṃ pattakālaṃ atithiṃ viditvā haritagomayupalitte katapupphupahāre supaññattāsane nisīdāpetvā yathā nāma vippavāsā āgataṃ puttaṃ mātā sakiṃ abhinandati, tathā niccakālaṃ abhinandati, sakkaccaṃ parivisati, attano santakampi kiñci deti. **Saṃyamā saṃvibhāgā cā**ti sā sīlavatī ahosi cāgavatī ca, tasmā tena sīlena ceva cāgena ca imasmiṃ vimāne modati. Atha vā **saṃyamā**ti indriyadamanā.

Evañca pana vatvā mātali purato rathaṃ pesetvā soṇadinnadevaputtassa satta kanakavimānāni dassesi. So tāni ca tassa ca sirisampattiṃ disvā tena katakammaṃ pucchi. Itaropissa byākāsi.

508. ‘‘Daddallamānā ābhenti, vimānā satta nimmitā;
Tattha yakkho mahiddhiko, sabbābharaṇabhūsito;
Samantā anupariyāti, nārīgaṇapurakkhato.

509. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modati saggapatto vimāne.

510. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

511. ‘‘Soṇadinno gahapati, esa dānapatī ahu;
Esa pabbajituddissa, vihāre satta kārayi.

512. ‘‘Sakkaccaṃ te upaṭṭhāsi, bhikkhavo tattha vāsike;
Acchādanañca bhattañca, senāsanaṃ padīpiyaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

513. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

514. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modatī’’ti.

Tattha **daddallamānā**ti jalamānā. **Ābhentī**ti taruṇasūriyo viya obhāsanti. **Tatthā**ti tesu paṭipāṭiyā ṭhitesu sattasu vimānesu. **Yakkho**ti eko devaputto. **Soṇadinno**ti mahārāja, ayaṃ pubbe kassapadasabalassa kāle kāsiraṭṭhe aññatarasmiṃ nigame soṇadinno nāma gahapati dānapati ahosi. So pabbajite uddissa satta vihārakuṭiyo kāretvā tattha vāsike bhikkhū catūhi paccayehi sakkaccaṃ upaṭṭhāsi, uposathañca upavasi, niccaṃ sīlesu ca saṃvuto ahosi. So tato cavitvā idhūpapanno modatīti attho. Ettha ca **pāṭihāriyapakkha**nti idaṃ pana aṭṭhamīuposathassa paccuggamanānugamanavasena sattaminavamiyo, cātuddasīpannarasīnaṃ paccuggamanānugamanavasena terasīpāṭipade ca sandhāya vuttaṃ.

Evaṃ soṇadinnassa katakammaṃ kathetvā purato rathaṃ pesetvā phalikavimānaṃ dassesi. Taṃ ubbedhato pañcavīsatiyojanaṃ anekasatehi sattaratanamayatthambhehi samannāgataṃ, anekasatakūṭāgārapaṭimaṇḍitaṃ, kiṅkiṇikajālāparikkhittaṃ, samussitasuvaṇṇarajatamayadhajaṃ, nānāpupphavicittauyyānavanavibhūsitaṃ, ramaṇīyapokkharaṇisamannāgataṃ, naccagītavāditādīsu chekāhi accharāhi samparikiṇṇaṃ. Taṃ disvā rājā tāsaṃ accharānaṃ katakammaṃ pucchi, itaropissa byākāsi.

515. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ;
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ;
Upetaṃ annapānehi, naccagītehi cūbhayaṃ.

516. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, yā modare saggapattā vimāne.

517. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

518. ‘‘Yā kāci nāriyo idha jīvaloke, sīlavantiyo upāsikā;
Dāne ratā niccaṃ pasannacittā, sacce ṭhitā uposathe appamattā;
Saṃyamā saṃvibhāgā ca, tā vimānasmi modare’’ti.

Tattha **byamha**nti vimānaṃ, pāsādoti vuttaṃ hoti. **Phalikāsū**ti phalikabhittīsu. **Nārīvaragaṇākiṇṇa**nti varanāriganehi ākiṇṇaṃ. **Kūṭāgāravarocita**nti varakūṭāgārehi ocitaṃ samocitaṃ, vaḍḍhitanti attho. **Ubhaya**nti ubhayehi. **‘‘Yā kācī’’**ti idaṃ kiñcāpi aniyametvā vuttaṃ, tā pana kassapabuddhasāsane bārāṇasiyaṃ upāsikā hutvā gaṇabandhanena etāni vuttappakārāni puññāni katvā taṃ dibbasampattiṃ pattāti veditabbā.

Athassa so purato rathaṃ pesetvā ekaṃ ramaṇīyaṃ maṇivimānaṃ dassesi. Taṃ same bhūmibhāge patiṭṭhitaṃ ubbedhasampannaṃ maṇipabbato viya obhāsamānaṃ tiṭṭhati, dibbagītavāditaninnāditaṃ bahūhi devaputtehi samparikiṇṇaṃ. Taṃ disvā rājā tesaṃ devaputtānaṃ katakammaṃ pucchi, itaropissa byākāsi.

519. ‘‘Pabhāsati midaṃ byamhaṃ, veḷuriyāsu nimmitaṃ;
Upetaṃ bhūmibhāgehi, vibhattaṃ bhāgaso mitaṃ.

520. ‘‘Āḷambarā mudiṅgā ca, naccagītā suvāditā;
Dibbā saddā niccharanti, savanīyā manoramā.

521. ‘‘Nāhaṃ evaṃgataṃ jātu, evaṃsuruciraṃ pure;
Saddaṃ samabhijānāmi, diṭṭhaṃ vā yadi vā sutaṃ.

522. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, ye modare saggapattā vimāne.

523. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;

Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

524. ‘‘Ye keci maccā idha jīvaloke, sīlavantā upāsakā;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayuṃ.

525. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adaṃsu ujubhūtesu, vippasannena cetasā.

526. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

527. ‘‘Uposathaṃ upavasuṃ, sadā sīlesu saṃvutā;
Saṃyamā saṃvibhāgā ca, te vimānasmi modare’’ti.

Tattha **veḷuriyāsū**ti veḷuriyabhittīsu. **Bhūmibhāgehī**ti ramaṇīyehi bhūmibhāgehi upetaṃ. **Āḷambarā mudiṅgā cā**ti ete dve ettha vajjanti. **Naccagītā suvāditā**ti nānappakārāni naccāni ceva gītāni ca aparesampi tūriyānaṃ suvāditāni cettha pavattanti. **Evaṃgata**nti evaṃ manoramabhāvaṃ gataṃ. **‘‘Ye kecī’’**ti idampi kāmaṃ aniyametvā vuttaṃ, te pana kassapabuddhakāle bārāṇasivāsino upāsakā hutvā gaṇabandhanena etāni puññāni katvā taṃ sampattiṃ pattāti veditabbā. Tattha **paṭipādayu**nti paṭipādayiṃsu, tesaṃ adaṃsūti attho. **Paccaya**nti gilānapaccayaṃ. **Adaṃsū**ti evaṃ nānappakārakaṃ dānaṃ adaṃsūti.

Itissa so tesaṃ katakammaṃ ācikkhitvā purato rathaṃ pesetvā aparampi phalikavimānaṃ dassesi. Taṃ anekakūṭāgārapaṭimaṇḍitaṃ, nānākusumasañchannadibbataruṇavanapaṭimaṇḍitatīrāya, vividhavihaṅgamaninnāditāya nimmalasalilāya nadiyā parikkhittaṃ, accharāgaṇaparivutassekassa puññavato nivāsabhūtaṃ. Taṃ disvā rājā tassa katakammaṃ pucchi, itaropissa byākāsi.

528. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ;
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ.

529. ‘‘Upetaṃ annapānehi, naccagītehi cūbhayaṃ;
Najjo cānupariyāti, nānāpupphadumāyutā.

530. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kiṃmakāsi sādhuṃ, yo modatī saggapatto vimāne.

531. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

532. ‘‘Mithilāyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

533. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

534. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

535. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;

Saṃyamā saṃvibhāgā ca, so vimānasmi modatī’’ti.

Tattha **najjo**ti vacanavipallāso, ekā nadī taṃ vimānaṃ parikkhipitvā gatāti attho. **Nānāpupphadumāyutā**ti sā nadī nānāpupphehi dumehi āyutā. **Mithilāya**nti esa mahārāja, kassapabuddhakāle mithilanagare eko gahapati dānapati ahosi. So etāni ārāmaropanādīni puññāni katvā imaṃ sampattiṃ pattoti.

Evamassa tena katakammaṃ ācikkhitvā purato rathaṃ pesetvā aparampi phalikavimānaṃ dassesi. Taṃ purimavimānato atirekāya nānāpupphaphalasañchannāya taruṇavanaghaṭāya samannāgataṃ. Taṃ disvā rājā tāya sampattiyā samannāgatassa devaputtassa katakammaṃ pucchi, itaropissa byākāsi.

536. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ;
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ.

537. ‘‘Upetaṃ annapānehi, naccagītehi cūbhayaṃ;
Najjo cānupariyāti, nānāpupphadumāyutā.

538. ‘‘Rājāyatanā kapitthā ca, ambā sālā ca jambuyo;
Tindukā ca piyālā ca, dumā niccaphalā bahū.

539. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne.

540. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

541. ‘‘Mithilāyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

542. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

543. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

544. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modatī’’ti.

Tattha **mithilāya**nti esa, mahārāja, kassapabuddhakāle videharaṭṭhe mithilanagare eko gahapati dānapati ahosi. So etāni puññāni katvā imaṃ sampattiṃ pattoti.

Evamassa tena katakammaṃ ācikkhitvā purato rathaṃ pesetvā purimasadisameva aparampi veḷuriyavimānaṃ dassetvā tattha sampattiṃ anubhavantassa devaputtassa katakammaṃ puṭṭho ācikkhi.

545. ‘‘Pabhāsati midaṃ byamhaṃ, veḷuriyāsu nimmitaṃ;
Upetaṃ bhūmibhāgehi, vibhattaṃ bhāgaso mitaṃ.

546. ‘‘Āḷambarā mudiṅgā ca, naccagītā suvāditā;
Dibyā saddā niccharanti, savanīyā manoramā.

547. ‘‘Nāhaṃ evaṃgataṃ jātu, evaṃsuruciraṃ pure;
Saddaṃ samabhijānāmi, diṭṭhaṃ vā yadi vā sutaṃ.

548. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne.

549. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

550. ‘‘Bārāṇasiyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

551. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

552. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

553. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modatī’’ti.

Athassa purato rathaṃ pesetvā bālasūriyasannibhaṃ kanakavimānaṃ dassetvā tattha nivāsino devaputtassa sampattiṃ puṭṭho ācikkhi.

554. ‘‘Yathā udayamādicco, hoti lohitako mahā;
Tathūpamaṃ idaṃ byamhaṃ, jātarūpassa nimmitaṃ.

555. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne.

556. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

557. ‘‘Sāvatthiyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

558. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

559. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ.

560. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modatī’’ti.

Tattha **udayamādicco**ti uggacchanto ādicco. **Sāvatthiya**nti kassapabuddhakāle sāvatthinagare eko gahapati dānapati ahosi. So etāni puññāni katvā imaṃ sampattiṃ pattoti.

Evaṃ tena imesaṃ aṭṭhannaṃ vimānānaṃ kathitakāle sakko devarājā ‘‘mātali, ativiya cirāyatī’’ti aparampi javanadevaputtaṃ pesesi. So vegena gantvā ārocesi. So tassa vacanaṃ sutvā ‘‘na sakkā idāni cirāyitu’’nti catūsu disāsu ekappahāreneva bahūni vimānāni dassesi. Raññā ca tattha sampattiṃ anubhavantānaṃ devaputtānaṃ katakammaṃ puṭṭho ācikkhi.

561. ‘‘Vehāyasāme bahukā, jātarūpassa nimmitā;
Daddallamānā ābhenti, vijjuvabbhaghanantare.

562. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, ye modare saggapattā vimāne.

563. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

564. ‘‘Saddhāya suniviṭṭhāya, saddhamme suppavedite;
Akaṃsu satthu vacanaṃ, sammāsambuddhasāsane;
Tesaṃ etāni ṭhānāni, yāni tvaṃ rāja passasī’’ti.

Tattha **vehāyasāme**ti vehāyasā ime ākāseyeva saṇṭhitā. Ākāsaṭṭhakavimānā imeti vadati. **Vijjuvabbhaghanantare**ti ghanavalāhakantare jalamānā vijju viya. **Suniviṭṭhāyā**ti maggena āgatattā suppatiṭṭhitāya. Idaṃ vuttaṃ hoti – mahārāja, ete pure niyyānike kassapabuddhasāsane pabbajitvā parisuddhasīlā samaṇadhammaṃ karontā sotāpattiphalaṃ sacchikatvā arahattaṃ nibbattetuṃ asakkontā tato cutā imesu kanakavimānesu uppannā. Etesaṃ kassapabuddhasāvakānaṃ tāni ṭhānāni, yāni tvaṃ, mahārāja, passasīti.

Evamassa ākāsaṭṭhakavimānāni dassetvā sakkassa santikaṃ gamanatthāya ussāhaṃ karonto āha –

565. ‘‘Viditāni te mahārāja, āvāsaṃ pāpakamminaṃ;
Atho kalyāṇakammānaṃ, ṭhānāni viditāni te;
Uyyāhi dāni rājīsi, devarājassa santike’’ti.

Tattha **āvāsa**nti mahārāja, tayā paṭhamameva nerayikānaṃ āvāsaṃ disvā pāpakammānaṃ ṭhānāni viditāni, idāni pana ākāsaṭṭhakavimānāni passantena atho kalyāṇakammānaṃ ṭhānāni viditāni, idāni devarājassa santike sampattiṃ daṭṭhuṃ uyyāhi gacchāhīti.

Evañca pana vatvā purato rathaṃ pesetvā sineruṃ parivāretvā ṭhite satta paribhaṇḍapabbate dassesi. Te disvā raññā mātalissa puṭṭhabhāvaṃ āvikaronto satthā āha –

566. ‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Yāyamāno mahārājā, addā sīdantare nage;
Disvānāmantayī sūtaṃ, ime ke nāma pabbatā’’ti.

Tattha **hayavāhi**nti hayehi vāhiyamānaṃ. **Dibbayānamadhiṭṭhito**ti dibbayāne ṭhito hutvā. **Addā**ti addasa. **Sīdantare**ti sīdāmahāsamuddassa antare. Tasmiṃ kira mahāsamudde udakaṃ sukhumaṃ, morapiñchamattampi pakkhittaṃ patiṭṭhātuṃ na sakkoti sīdateva, tasmā so ‘‘sīdāmahāsamuddo’’ti vuccati. Tassa antare. **Nage**ti pabbate. **Ke nāmā**ti ke nāma nāmena ime pabbatāti.

Evaṃ nimiraññā puṭṭho mātali devaputto āha –

568. ‘‘Sudassano karavīko, īsadharo yugandharo;
Nemindharo vinatako, assakaṇṇo girī brahā.

569. ‘‘Ete sīdantare nagā, anupubbasamuggatā;

Mahārājānamāvāsā, yāni tvaṃ rāja passasī''ti.

Tattha **sudassano**ti ayaṃ, mahārāja, etesaṃ sabbabāhiro sudassano pabbato nāma, tadanantare karavīko nāma, so sudassanato uccataro. Ubhinnampi pana tesaṃ antare ekopi sīdantaramahāsamuddo. Karavīkassa anantare īsadharo nāma, so karavīkato uccataro. Tesampi antare eko sīdantaramahāsamuddo. Īsadharassa anantare yugandharo nāma, so īsadharato uccataro. Tesampi antare eko sīdantaramahāsamuddo. Yugandharassa anantare nemindharo nāma, so yugandharato uccataro. Tesampi antare eko sīdantaramahāsamuddo. Nemindharassa anantare vinatako nāma, so nemindharato uccataro. Tesampi antare eko sīdantaramahāsamuddo. Vinatakassa anantare assakaṇṇo nāma, so vinatakato uccataro. Tesampi antare eko sīdantaramahāsamuddo. **Anupubbasamuggatā**ti ete sīdantaramahāsamudde satta pabbatā anupaṭipāṭiyā samuggatā sopānasadisā hutvā ṭhitā. **Yānī**ti ye tvaṃ, mahārāja, ime pabbate passasi, ete catuṇṇaṃ mahārājānaṃ āvāsāti.

Evamassa cātumahārājikadevalokaṃ dassetvā purato rathaṃ pesetvā tāvatiṃsabhavanassa cittakūṭadvārakoṭṭhakaṃ parivāretvā ṭhitā indapaṭimā dassesi. Taṃ disvā rājā pucchi, itaropissa byākāsi.

570. ''Anekarūpaṃ ruciraṃ, nānācitraṃ pakāsati;
Ākiṇṇaṃ indasadisehi, byaggheheva surakkhitaṃ.

571. ''Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imaṃ nu dvāraṃ kimabhaññamāhu, manoramaṃ dissati dūratova.

572. ''Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

573. '''Citrakūṭo'ti yaṃ āhu, devarājapavesanaṃ;
Sudassanassa girino, dvārañhetaṃ pakāsati.

574. ''Anekarūpaṃ ruciraṃ, nānācitraṃ pakāsati;
Ākiṇṇaṃ indasadisehi, byaggheheva surakkhitaṃ;
Pavisetena rājīsi, arajaṃ bhūmimakkamā''ti.

Tattha **anekarūpa**nti anekajātikaṃ. **Nānācitra**nti nānāratanacitraṃ. **Pakāsatī**ti kiṃ nāma etaṃ paññāyati. **Ākiṇṇa**nti samparipuṇṇaṃ. **Byaggheheva surakkhita**nti yathā nāma byagghehi vā sīhehi vā mahāvanaṃ, evaṃ indasadiseheva surakkhitaṃ. Tāsañca pana indapaṭimānaṃ ārakkhaṇatthāya ṭhapitabhāvo ekakanipāte **kulāvakajātake** (jā. 1.1.31) vuttanayena gahetabbo. **Kiṃmabhaññamāhū**ti kinnāmaṃ vadanti. **Pavesana**nti nikkhamanappavesanatthāya nimmitaṃ. **Sudassanassā**ti sobhanadassanassa sinerugirino. **Dvāraṃ heta**nti etaṃ sinerumatthake patiṭṭhitassa dasasahassayojanikassa devanagarassa dvāraṃ pakāsati, dvārakoṭṭhako paññāyatīti attho. **Pavisetenā**ti etena dvārena devanagaraṃ pavisa. **Arajaṃ bhūmimakkamā**ti arajaṃ suvaṇṇarajatamaṇimayaṃ nānāpupphehi samākiṇṇaṃ dibbabhūmiṃ dibbayānena akkama, mahārājāti.

Evañca pana vatvā mātali rājānaṃ devanagaraṃ pavesesi. Tena vuttaṃ –

575. ''Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Yāyamāno mahārājā, addā devasabhaṃ ida''nti.

So dibbayāne ṭhitova gacchanto sudhammādevasabhaṃ disvā mātaliṃ pucchi, sopissa ācikkhi.

576. ''Yathā sarade ākāse, nīlobhāso padissati;
Tathūpamaṃ idaṃ byamhaṃ, veḷuriyāsu nimmitaṃ.

577. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imaṃ nu byamhaṃ kimabhaññamāhu, manoramaṃ dissati dūratova.

578. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

579. ‘‘‘Sudhammā’ iti yaṃ āhu, passesā dissate sabhā;
Veḷuriyārucirā citrā, dhārayanti sunimmitā.

580. ‘‘Aṭṭhaṃsā sukatā thambhā, sabbe veḷuriyāmayā;
Yattha devā tāvatiṃsā, sabbe indapurohitā.

581. ‘‘Atthaṃ devamanussānaṃ, cintayantā samacchare;
Pavisetena rājīsi, devānaṃ anumodananti.

Tattha **ida**nti nipātamattaṃ, devasabhaṃ addasāti attho. **Passesā**ti passa esā. **Veḷuriyā rucirā**ti ruciraveḷuriyā. **Citrā**ti nānāratanavicitrā. **Dhārayantī**ti imaṃ sabhaṃ ete aṭṭhaṃsādibhedā sukatā thambhā dhārayanti. **Indapurohitā**ti indaṃ purohitaṃ purecārikaṃ katvā parivāretvā ṭhitā devamanussānaṃ atthaṃ cintayantā acchanti. **Pavisetenā**ti iminā maggena yattha devā aññamaññaṃ anumodantā acchanti, taṃ ṭhānaṃ devānaṃ anumodanaṃ pavisa.

Devāpi kho tassāgamanamaggaṃ olokentāva nisīdiṃsu. Te ‘‘rājā āgato’’ti sutvā dibbagandhavāsapupphahatthā yāva cittakūṭadvārakoṭṭhakā paṭimaggaṃ gantvā mahāsattaṃ dibbagandhamālādīhi pūjayantā sudhammādevasabhaṃ ānayiṃsu. Rājā rathā otaritvā devasabhaṃ pāvisi. Devā āsanena nimantayiṃsu. Sakkopi āsanena ceva kāmehi ca nimantesi. Tamatthaṃ pakāsento satthā āha –

582. ‘‘Taṃ devā paṭinandiṃsu, disvā rājānamāgataṃ;
Svāgataṃ te mahārāja, atho te adurāgataṃ;
Nisīda dāni rājīsi, devarājassa santike.

583. ‘‘Sakkopi paṭinandittha, vedehaṃ mithilaggahaṃ;
Nimantayittha kāmehi, āsanena ca vāsavo.

584. ‘‘Sādhu khosi anuppatto, āvāsaṃ vasavattinaṃ;
Vasa devesu rājīsi, sabbakāmasamiddhisu;
Tāvatiṃsesu devesu, bhuñja kāme amānuse’’ti.

Tattha **paṭinandiṃsū**ti sampiyāyiṃsu, haṭṭhatuṭṭhāva hutvā sampaṭicchiṃsu. **Sabbakāmasamiddhisū**ti sabbesaṃ kāmānaṃ samiddhiyuttesu.

Evaṃ sakkena dibbakāmehi ceva āsanena ca nimantito rājā paṭikkhipanto āha –

585. ‘‘Yathā yācitakaṃ yānaṃ, yathā yācitakaṃ dhanaṃ;
Evaṃ sampadamevetaṃ, yaṃ parato dānapaccayā.

586. ‘‘Na cāhametamicchāmi, yaṃ parato dānapaccayā;
Sayaṃkatāni puññāni, taṃ me āveṇikaṃ dhanaṃ.

587. ‘‘Sohaṃ gantvā manussesu, kāhāmi kusalaṃ bahuṃ;
Dānena samacariyāya, saṃyamena damena ca;

Yaṃ katvā sukhito hoti, na ca pacchānutappatī’’ti.

Tattha **yaṃ parato dānapaccayā**ti yaṃ parato tassa parassa dānapaccayā tena dinnattā labbhati, taṃ yācitakasadisaṃ hoti, tasmā nāhaṃ etaṃ icchāmi. **Sayaṃkatānī**ti yāni pana mayā attanā katāni puññāni, tameva mama parehi asādhāraṇattā āveṇikaṃ dhanaṃ anugāmiyadhanaṃ. **Samacariyāyā**ti tīhi dvārehi samacariyāya. **Saṃyamenā**ti sīlarakkhaṇena. **Damenā**ti indriyadamena.

Evaṃ mahāsatto devānaṃ madhurasaddena dhammaṃ desesi. Dhammaṃ desentoyeva manussagaṇanāya satta divasāni ṭhatvā devagaṇaṃ kosetvā devagaṇamajjhe ṭhitova mātalissa guṇaṃ kathento āha –

588. ‘‘Bahūpakāro no bhavaṃ, mātali devasārathi;
Yo me kalyāṇakammānaṃ, pāpānaṃ paṭidassayī’’ti.

Tattha **yo me kalyāṇakammānaṃ, pāpānaṃ paṭidassayī**ti yo esa mayhaṃ kalyāṇakammānaṃ devānañca ṭhānāni pāpakammānaṃ nerayikānañca pāpāni ṭhānāni dassesīti attho.

Saggakaṇḍaṃ niṭṭhitaṃ.

Atha rājā sakkaṃ āmantetvā ‘‘icchāmahaṃ, mahārāja, manussalokaṃ gantu’’nti āha. Sakko ‘‘tena hi, samma mātali, nimirājānaṃ tattheva mithilaṃ nehī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā rathaṃ upaṭṭhāpesi. Rājā devagaṇehi saddhiṃ sammoditvā deve nivattāpetvā rathaṃ abhiruhi. Mātali rathaṃ pesento pācīnadisābhāgena mithilaṃ pāpuṇi. Mahājano dibbarathaṃ disvā ‘‘rājā no āgato’’ti pamudito ahosi. Mātali mithilaṃ padakkhiṇaṃ katvā tasmiṃyeva sīhapañjare mahāsattaṃ otāretvā ‘‘gacchāmahaṃ, mahārājā’’ti āpucchitvā sakaṭṭhānameva gato. Mahājanopi rājānaṃ parivāretvā ‘‘kīdiso, deva, devaloko’’ti pucchi. Rājā devatānañca sakkassa ca devarañño sampattiṃ vaṇṇetvā ‘‘tumhepi dānādīni puññāni karotha, evaṃ tasmiṃ devaloke nibbattissathā’’ti mahājanassa dhammaṃ desesi.

So aparabhāge kappakena palitassa jātabhāve ārocite palitaṃ suvaṇṇasaṇḍāsena uddharāpetvā hatthe ṭhapetvā kappakassa gāmavaraṃ datvā pabbajitukāmo hutvā puttassa rajjaṃ paṭicchāpesi. Tena ca ‘‘kasmā, deva, pabbajissasī’’ti vutte –

‘‘Uttamaṅgaruhā mayhaṃ, ime jātā vayoharā;
Pāhubhūtā devadūtā, pabbajjāsamayo mamā’’ti. –

Gāthaṃ vatvā purimarājāno viya pabbajitvā tasmiṃyeva ambavane viharanto cattāro brahmavihāre bhāvetvā brahmalokūpago ahosi. Tassevaṃ pabbajitabhāvaṃ āvikaronto satthā osānagāthamāha –

589. ‘‘Idaṃ vatvā nimirājā, vedeho mithilaggaho;
Puthuyaññaṃ yajitvāna, saṃyamaṃ ajjhupāgamī’’ti.

Tattha **idaṃ vatvā**ti ‘‘uttamaṅgaruhā mayha’’nti imaṃ gāthaṃ vatvā. **Puthuyaññaṃ yajitvānā**ti mahādānaṃ datvā. **Saṃyamaṃ ajjhupāgamī**ti sīlasaṃyamaṃ upagato.

Putto panassa kāḷārajanako nāma taṃ vaṃsaṃ upacchindi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā sakko anuruddho ahosi, mātali ānando, caturāsīti khattiyasahassāni buddhaparisā, nimirājā pana ahameva sammāsambuddho ahosi’’nti.

Nimijātakavaṇṇanā catutthā.

## [542] 5. Umaṅgajātakavaṇṇanā

Pañcālo sabbasenāyāti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ sannisinnā tathāgatassa paññāpāramiṃ vaṇṇayantā nisīdiṃsu ‘‘mahāpañño, āvuso, tathāgato puthupañño gambhīrapañño hāsapañño javanapañño tikkhapañño nibbedhikapañño parappavādamaddano, attano paññānubhāvena kūṭadantādayo brāhmaṇe, sabhiyādayo paribbājake, aṅgulimālādayo core, āḷavakādayo yakkhe, sakkādayo deve, bakādayo brahmāno ca dametvā nibbisevane akāsi, bahujanakāye pabbajjaṃ datvā maggaphalesu patiṭṭhāpesi, evaṃ mahāpañño, āvuso, satthā’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, tathāgato idāneva paññavā, atītepi aparipakke ñāṇe bodhiñāṇatthāya cariyaṃ carantopi paññavāyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte videharaṭṭhe mithilāyaṃ vedeho nāma rājā rajjaṃ kāresi. Tassa atthadhammānusāsakā cattāro paṇḍitā ahesuṃ senako, pukkuso, kāmindo, devindo cāti. Tadā rājā bodhisattassa paṭisandhiggahaṇadivase paccūsakāle evarūpaṃ supinaṃ addasa – rājaṅgaṇe catūsu koṇesu cattāro aggikkhandhā mahāpākārappamāṇā uṭṭhāya pajjalanti. Tesaṃ majjhe khajjopanakappamāṇo aggikkhando uṭṭhahitvā taṅkhaṇaññeva cattāro aggikkhandhe atikkamitvā yāva brahmalokā uṭṭhāya sakalacakkavāḷaṃ obhāsetvā ṭhito, bhūmiyaṃ patito sāsapabījamattampi paññāyati. Taṃ sadevakā lokā samārakā sabrahmakā gandhamālādīhi pūjenti, mahājano jālantareneva carati, lomakūpamattampi uṇhaṃ na gaṇhāti. Rājā imaṃ supinaṃ disvā bhītatasito uṭṭhāya ‘‘kiṃ nu kho me bhavissatī’’ti cintento nisinnakova aruṇaṃ uṭṭhāpesi.

Cattāropi paṇḍitā pātovāgantvā ‘‘kacci, deva, sukhaṃ sayitthā’’ti sukhaseyyaṃ pucchiṃsu. So ‘‘kuto me sukhaseyyaṃ laddha’’nti vatvā ‘‘evarūpo me supino diṭṭho’’ti sabbaṃ kathesi. Atha naṃ senakapaṇḍito ‘‘mā bhāyi, mahārāja, maṅgalasupino esa, vuddhi vo bhavissatī’’ti vatvā ‘‘kiṃ kāraṇā ācariyā’’ti vutte ‘‘mahārāja, amhe cattāro paṇḍite abhibhavitvā añño vo pañcamo paṇḍito uppajjissati, mayañhi cattāro paṇḍitā cattāro aggikkhandhā viya, tesaṃ majjhe uppanno aggikkhandho viya añño pañcamo paṇḍito uppajjissati, so sadevake loke asadiso bhavissatī’’ti vatvā ‘‘idāni panesa kuhi’’nti vutte ‘‘mahārāja, ajja tassa paṭisandhiggahaṇena vā mātukucchito nikkhamanena vā bhavitabba’’nti attano sippabalena dibbacakkhunā diṭṭho viya byākāsi. Rājāpi tato paṭṭhāya taṃ vacanaṃ anussari.

Mithilāyaṃ pana catūsu dvāresu pācīnayavamajjhako, dakkhiṇayavamajjhako, pacchimayavamajjhako, uttarayavamajjhakoti cattāro gāmā ahesuṃ. Tesu pācīnayavamajjhake sirivaḍḍhano nāma seṭṭhi paṭivasati, sumanadevī nāmassa bhariyā ahosi. Mahāsatto taṃ divasaṃ raññā supinassa diṭṭhavelāya tāvatiṃsabhavanato cavitvā tassā kucchimhi paṭisandhiṃ gaṇhi. Tasmiṃyeva kāle aparepi devaputtasahassā tāvatiṃsabhavanato cavitvā tasmiṃyeva gāme seṭṭhānuseṭṭhīnaṃ kulesu paṭisandhiṃ gaṇhiṃsu. Sumanadevīpi dasamāsaccayena suvaṇṇavaṇṇaṃ puttaṃ vijāyi. Tasmiṃ khaṇe sakko manussalokaṃ olokento mahāsattassa mātukucchito nikkhamanabhāvaṃ ñatvā ‘‘imaṃ buddhaṅkuraṃ sadevake loke pākaṭaṃ kātuṃ vaṭṭatī’’ti mahāsattassa mātukucchito nikkhantakkhaṇe adissamānakāyena gantvā tassa hatthe ekaṃ osadhaghaṭikaṃ ṭhapetvā sakaṭṭhānameva gato. Mahāsatto taṃ muṭṭhiṃ katvā gaṇhi. Tasmiṃ pana mātukucchito nikkhante mātu appamattakampi dukkhaṃ nāhosi, dhamakaraṇato udakamiva sukhena nikkhami.

Sā tassa hatthe osadhaghaṭikaṃ disvā ‘‘tāta, kiṃ te laddha’’nti āha. ‘‘Osadhaṃ, ammā’’ti dibbosadhaṃ mātu hatthe ṭhapesi. Ṭhapetvā ca pana ‘‘amma, idaṃ osadhaṃ yena kenaci ābādhena ābādhikānaṃ dethā’’ti āha. Sā tuṭṭhapahaṭṭhā sirivaḍḍhanaseṭṭhino ārocesi. Tassa pana sattavassiko sīsābādho atthi. So tuṭṭhapahaṭṭho hutvā ‘‘ayaṃ mātukucchito jāyamāno osadhaṃ gahetvā āgato, jātakkhaṇeyeva mātarā saddhiṃ kathesi, evarūpena puññavatā dinnaṃ osadhaṃ mahānubhāvaṃ bhavissatī’’ti cintetvā taṃ osadhaṃ gahetvā nisadāyaṃ ghaṃsitvā thokaṃ nalāṭe makkhesi. Tasmiṃ khaṇe tassa sattavassiko sīsābādho padumapattato udakaṃ viya nivattitvā gato. So ‘‘mahānubhāvaṃ osadha’’nti somanassappatto ahosi. Mahāsattassa osadhaṃ gahetvā āgatabhāvo sabbattha pākaṭo jāto. Ye keci ābādhikā, sabbe seṭṭhissa gehaṃ gantvā osadhaṃ yācanti. Sabbesaṃ nisadāyaṃ ghaṃsitvā thokaṃ gahetvā udakena āḷoletvā deti. Dibbosadhena sarīre makkhitamatteyeva sabbābādhā vūpasammanti. Sukhitā manussā ‘‘sirivaḍḍhanaseṭṭhino gehe osadhassa mahanto ānubhāvo’’ti vaṇṇayantā pakkamiṃsu. Mahāsattassa pana nāmaggahaṇadivase mahāseṭṭhi ‘‘mama puttassa ayyakādīnaṃ na nāmena attho atthi, jāyamānassa osadhaṃ gahetvā āgatattā osadhanāmakova hotū’’ti vatvā ‘‘mahosadhakumāro’’tvevassa nāmamakāsi.

Idañcassa ahosi ‘‘mama putto mahāpuñño, na ekakova nibbattissati, iminā saddhiṃ jātadārakehi bhavitabba’’nti. So olokāpento dārakasahassānaṃ nibbattabhāvaṃ sutvā sabbesampi kumārakānaṃ piḷandhanāni datvā dhātiyo dāpesi ‘‘puttassa me upaṭṭhākā bhavissantī’’ti. Bodhisattena saddhiṃyeva tesaṃ maṅgalaṭṭhāne maṅgalaṃ kāresi. Dārake alaṅkaritvā mahāsattassa upaṭṭhātuṃ ānenti. Bodhisatto tehi saddhiṃ kīḷanto vaḍḍhitvā sattavassikakāle suvaṇṇapaṭimā viya abhirūpo ahosi. Athassa gāmamajjhe tehi saddhiṃ kīḷantassa hatthiassādīsu āgacchantesu kīḷāmaṇḍalaṃ bhijjati. Vātātapapaharaṇakāle dārakā kilamanti. Ekadivasañca tesaṃ kīḷantānaṃyeva akālamegho uṭṭhahi. Taṃ disvā nāgabalo bodhisatto dhāvitvā ekasālaṃ pāvisi. Itare dārakā pacchato dhāvantā aññamaññassa pādesu paharitvā upakkhalitvā patitā jaṇṇukabhedādīni pāpuṇiṃsu. Bodhisattopi ‘‘imasmiṃ ṭhāne kīḷāsālaṃ kātuṃ vaṭṭati, evaṃ vāte vā vasse vā ātape vā āgate na kilamissāmā’’ti cintetvā te dārake āha – ‘‘sammā, imasmiṃ ṭhāne vāte vā vasse vā ātape vā āgate ṭhānanisajjasayanakkhamaṃ ekaṃ sālaṃ kāressāma, ekekaṃ kahāpaṇaṃ āharathā’’ti. Te tathā kariṃsu.

Mahāsatto mahāvaḍḍhakiṃ pakkosāpetvā ‘‘imasmiṃ ṭhāne sālaṃ karohī’’ti sahassaṃ adāsi. So ‘‘sādhū’’ti sampaṭicchitvā sahassaṃ gahetvā khāṇukaṇṭake koṭṭetvā bhūmiṃ samaṃ kāretvā suttaṃ pasāresi. Mahāsatto tassa suttapasāraṇavidhānaṃ anārādhento ‘‘ācariya, evaṃ apasāretvā sādhukaṃ pasārehī’’ti āha. Sāmi, ahaṃ attano sippānurūpena pasāresiṃ, ito aññaṃ na jānāmīti. ‘Ettakaṃ ajānanto tvaṃ amhākaṃ dhanaṃ gahetvā sālaṃ kathaṃ karissasi, āhara, suttaṃ pasāretvā te dassāmī’’ti āharāpetvā sayaṃ suttaṃ pasāresi. Taṃ vissakammadevaputtassa pasāritaṃ viya ahosi. Tato vaḍḍhakiṃ āha ‘‘evaṃ pasāretuṃ sakkhissasī’’ti? ‘‘Na sakkhissāmī’’ti. ‘‘Mama vicāraṇāya pana kātuṃ sakkhissasī’’ti. ‘‘Sakkhissāmi, sāmī’’ti. Mahāsatto yathā tassā sālāya ekasmiṃ padese anāthānaṃ vasanaṭṭhānaṃ hoti, ekasmiṃ anāthānaṃ itthīnaṃ vijāyanaṭṭhānaṃ, ekasmiṃ āgantukasamaṇabrāhmaṇānaṃ vasanaṭṭhānaṃ, ekasmiṃ āgantukamanussānaṃ vasanaṭṭhānaṃ, ekasmiṃ āgantukavāṇijānaṃ bhaṇḍaṭṭhapanaṭṭhānaṃ hoti, tathā sabbāni ṭhānāni bahimukhāni katvā sālaṃ vicāresi. Tattheva kīḷāmaṇḍalaṃ, tattheva vinicchayaṃ, tattheva dhammasabhaṃ kāresi. Katipāheneva niṭṭhitāya sālāya cittakāre pakkosāpetvā sayaṃ vicāretvā ramaṇīyaṃ cittakammaṃ kāresi. Sālā sudhammādevasabhāpaṭibhāgā ahosi.

Tato ‘‘na ettakena sālā sobhati, pokkharaṇiṃ pana kāretuṃ vaṭṭatī’’ti pokkharaṇiṃ khaṇāpetvā iṭṭhakavaḍḍhakiṃ pakkosāpetvā sayaṃ vicāretvā sahassavaṅkaṃ satatitthaṃ pokkharaṇiṃ kāresi. Sā pañcavidhapadumasañchannā nandāpokkharaṇī viya ahosi. Tassā tīre pupphaphaladhare nānārukkhe ropāpetvā nandanavanakappaṃ uyyānaṃ kāresi. Tameva ca sālaṃ nissāya dhammikasamaṇabrāhmaṇānañceva āgantukagamikādīnañca dānavattaṃ paṭṭhapesi. Tassa sā kiriyā sabbattha pākaṭā ahosi. Bahū manussā osaranti. Mahāsatto sālāya nisīditvā sampattasampattānaṃ kāraṇākāraṇaṃ yuttāyuttaṃ kathesi, vinicchayaṃ ṭhapesi, buddhuppādakālo viya ahosi.

Vedeharājāpi sattavassaccayena ‘‘cattāro paṇḍitā ‘amhe abhibhavitvā pañcamo paṇḍito uppajjissatī’ti me kathayiṃsu, kattha so etarahī’’ti saritvā ‘‘tassa vasanaṭṭhānaṃ jānāthā’’ti catūhi dvārehi cattāro amacce pesesi. Sesadvārehi nikkhantā amaccā mahāsattaṃ na passiṃsu. Pācīnadvārena nikkhanto amacco pana sālādīni disvā ‘‘paṇḍitena nāma imissā sālāya kārakena vā kārāpakena vā bhavitabba’’nti cintetvā manusse pucchi ‘‘ayaṃ sālā kataravaḍḍhakinā katā’’ti? Manussā ‘‘nāyaṃ vaḍḍhakinā katā, sirivaḍḍhanaseṭṭhiputtena mahosadhapaṇḍitena attano paññābalena vicāretvā katā’’ti vadiṃsu. ‘‘Kativasso pana paṇḍito’’ti? ‘‘Paripuṇṇasattavasso’’ti. Amacco raññā diṭṭhasupinadivasato paṭṭhāya vassaṃ gaṇetvā ‘‘rañño diṭṭhasupinena sameti, ayameva so paṇḍito’’ti rañño dūtaṃ pesesi ‘‘deva, pācīnayavamajjhakagāme sirivaḍḍhanaseṭṭhiputto mahosadhapaṇḍito nāma sattavassikova samāno evarūpaṃ nāma sālaṃ vicāresi, pokkharaṇiṃ uyyānañca kāresi, imaṃ paṇḍitaṃ gahetvā ānemī’’ti. Rājā taṃ kathaṃ sutvāva tuṭṭhacitto hutvā senakaṃ pakkosāpetvā tamatthaṃ ārocetvā ‘‘kiṃ, ācariya, ānema paṇḍita’’nti pucchi. So lābhaṃ maccharāyanto ‘‘mahārāja, sālādīnaṃ kārāpitamattena paṇḍito nāma na hoti, yo koci etāni kāreti, appamattakaṃ eta’’nti āha. So tassa kathaṃ sutvā ‘‘bhavitabbamettha kāraṇenā’’ti tuṇhī hutvā ‘‘tattheva vasanto paṇḍitaṃ vīmaṃsatū’’ti amaccassa dūtaṃ paṭipesesi. Taṃ sutvā amacco tattheva vasanto paṇḍitaṃ vīmaṃsi.

Sattadārakapañho

Tatridaṃ vīmaṃsanuddānaṃ –

‘‘Maṃsaṃ goṇo ganthi suttaṃ, putto goto rathena ca;
Daṇḍo sīsaṃ ahī ceva, kukkuṭo maṇi vijāyanaṃ;
Odanaṃ vālukañcāpi, taḷākuyyānaṃ gadrabho maṇī’’ti.

Tattha **maṃsa**nti ekadivasaṃ bodhisatte kīḷāmaṇḍalaṃ gacchante eko seno sūnaphalakato maṃsapesiṃ gahetvā ākāsaṃ pakkhandi. Taṃ disvā dārakā ‘‘maṃsapesiṃ chaḍḍāpessāmā’’ti senaṃ anubandhiṃsu. Seno ito cito ca dhāvati. Te uddhaṃ oloketvā tassa pacchato pacchato gacchantā pāsāṇādīsu upakkhalitvā kilamanti. Atha ne paṇḍito āha ‘‘chaḍḍāpessāmi na’’nti. ‘‘Chaḍḍāpehi sāmī’’ti. ‘‘Tena hi passathā’’ti so uddhaṃ anoloketvāva vātavegena dhāvitvā senassa chāyaṃ akkamitvā pāṇiṃ paharitvā mahāravaṃ ravi. Tassa tejena so saddo senassa kucchiyaṃ vinivijjhitvā nicchārito viya ahosi. So bhīto maṃsaṃ chaḍḍesi. Mahāsatto chaḍḍitabhāvaṃ ñatvā chāyaṃ olokentova bhūmiyaṃ patituṃ adatvā ākāseyeva sampaṭicchi. Taṃ acchariyaṃ disvā mahājano nadanto vagganto apphoṭento mahāsaddaṃ akāsi. Amacco taṃ pavattiṃ ñatvā rañño dūtaṃ pesesi ‘‘paṇḍito iminā upāyena maṃsapesiṃ chaḍḍāpesi, idaṃ devo jānātū’’ti. Taṃ sutvā rājā senakaṃ pucchi ‘‘kiṃ, senaka, ānema paṇḍita’’nti? So cintesi ‘‘tassa idhāgatakālato paṭṭhāya mayaṃ nippabhā bhavissāma, atthibhāvampi no rājā na jānissati, na taṃ ānetuṃ vaṭṭatī’’ti. So balavalābhamacchariyatāya ‘‘mahārāja, ettakena paṇḍito nāma na hoti, appamattakaṃ kiñci eta’’nti āha. Rājā majjhattova hutvā ‘‘tattheva naṃ vīmaṃsatū’’ti puna pesesi.

Goṇoti eko pācīnayavamajjhakagāmavāsī puriso ‘‘vasse patite kasissāmī’’ti gāmantarato goṇe kiṇitvā ānetvā gehe vasāpetvā punadivase gocaratthāya tiṇabhūmiṃ ānetvā goṇapiṭṭhe nisinno kilantarūpo otaritvā rukkhamūle nipannova niddaṃ okkami. Tasmiṃ khaṇe eko coro goṇe gahetvā palāyi. So pabujjhitvā goṇe apassanto ito cito ca oloketvā goṇe gahetvā palāyantaṃ coraṃ disvā vegena pakkhanditvā ‘‘kuhiṃ me goṇe nesī’’ti āha. ‘‘Mama goṇe attano icchitaṭṭhānaṃ nemī’’ti. Tesaṃ vivādaṃ sutvā mahājano sannipati. Paṇḍito tesaṃ sālādvārena gacchantānaṃ saddaṃ sutvā ubhopi pakkosāpetvā tesaṃ kiriyaṃ disvāva ‘‘ayaṃ coro, ayaṃ goṇasāmiko’’ti jānāti. Jānantopi ‘‘kasmā vivadathā’’ti pucchi. Goṇasāmiko āha – ‘‘sāmi, ime ahaṃ asukagāmato asukassa nāma hatthato kiṇitvā ānetvā gehe vasāpetvā gocaratthāya tiṇabhūmiṃ nesiṃ, tattha mama pamādaṃ disvā ayaṃ goṇe gahetvā palāyi. Svāhaṃ ito cito ca olokento imaṃ disvā anubandhitvā gaṇhiṃ, asukagāmavāsino mayā etesaṃ kiṇitvā gahitabhāvaṃ jānantī’’ti. Coro pana ‘‘mamete gharajātikā, ayaṃ musā bhaṇatī’’ti āha.

Atha ne paṇḍito ‘‘ahaṃ vo aḍḍaṃ dhammena vinicchinissāmi, ṭhassatha me vinicchaye’’ti pucchitvā ‘‘āma, sāmi, ṭhassāmā’’ti vutte ‘‘mahājanassa manaṃ gaṇhituṃ vaṭṭatī’’ti paṭhamaṃ coraṃ pucchi ‘‘tayā ime goṇā kiṃ khādāpitā kiṃ pāyitā’’ti? ‘‘Yāguṃ pāyitā tilapiṭṭhañca māse ca khādāpitā’’ti. Tato goṇasāmikaṃ pucchi. So āha – ‘‘sāmi, kuto me duggatassa yāguādīni laddhāni, tiṇameva khādāpitā’’ti. Paṇḍito tesaṃ kathaṃ parisaṃ gāhāpetvā piyaṅgupattāni āharāpetvā koṭṭāpetvā udakena maddāpetvā goṇe pāyesi. Goṇā tiṇameva chaḍḍayiṃsu. Paṇḍito ‘‘passatheta’’nti mahājanassa dassetvā coraṃ pucchi ‘‘tvaṃ corosi, na corosī’’ti? So ‘‘coromhī’’ti āha. ‘‘Tena hi tvaṃ ito paṭṭhāya mā evarūpamakāsī’’ti ovadi. Bodhisattassa parisā pana taṃ hatthapādehi koṭṭetvā dubbalamakāsi. Atha naṃ paṇḍito ‘‘diṭṭhadhammeyeva tāva imaṃ dukkhaṃ labhasi, samparāye pana nirayādīsu mahādukkhaṃ anubhavissasi, samma, tvaṃ ito paṭṭhāya pajahetaṃ kamma’’nti vatvā tassa pañca sīlāni adāsi. Amacco taṃ pavattiṃ yathābhūtaṃ rañño ārocāpesi. Rājā senakaṃ pucchi ‘‘kiṃ, senaka, ānema paṇḍita’’nti. ‘‘Goṇaaḍḍaṃ nāma, mahārāja, ye keci vinicchinanti, āgamehi tāvā’’ti vutte rājā majjhatto hutvā puna tatheva sāsanaṃ pesesi. Sabbaṭṭhānesupi evaṃ veditabbaṃ. Ito paraṃ pana uddānamattameva vibhajitvā dassayissāmāti.

Ganthīti ekā duggatitthī nānāvaṇṇehi suttehi ganthike bandhitvā kataṃ suttaganthitapiḷandhanaṃ gīvato mocetvā sāṭakassa upari ṭhapetvā nhāyituṃ paṇḍitena kāritapokkharaṇiṃ otari. Aparā taruṇitthī taṃ disvā lobhaṃ uppādetvā ukkhipitvā ‘‘amma, ativiya sobhanaṃ idaṃ kittakena te kataṃ, ahampi attano evarūpaṃ karissāmi, gīvāya piḷandhitvā pamāṇaṃ tāvassa upadhāremī’’ti vatvā tāya ujucittatāya ‘‘upadhārehī’’ti vutte gīvāya piḷandhitvā pakkāmi. Itarā taṃ disvā sīghaṃ uttaritvā sāṭakaṃ nivāsetvā upadhāvitvā ‘‘kahaṃ me piḷandhanaṃ gahetvā palāyissasī’’ti sāṭake gaṇhi. Itarā ‘‘nāhaṃ tava santakaṃ gaṇhāmi, mama gīvāyameva piḷandhana’’nti āha. Mahājano taṃ sutvā sannipati. Paṇḍito dārakehi saddhiṃ kīḷanto tāsaṃ kalahaṃ katvā sālādvārena gacchantīnaṃ saddaṃ sutvā ‘‘kiṃ saddo eso’’ti pucchitvā ubhinnaṃ kalahakāraṇaṃ sutvā pakkosāpetvā ākāreneva coriñca acoriñca ñatvāpi tamatthaṃ pucchitvā ‘‘ahaṃ vo dhammena vinicchinissāmi, mama vinicchaye ṭhassathā’’ti vatvā ‘‘āma, ṭhassāma, sāmī’’ti vutte paṭhamaṃ coriṃ pucchi ‘‘tvaṃ imaṃ piḷandhanaṃ piḷandhantī kataragandhaṃ vilimpasī’’ti? ‘‘Ahaṃ niccaṃ sabbasaṃhārakaṃ vilimpāmī’’ti. Sabbasaṃhārako nāma sabbagandhehi yojetvā katagandho. Tato itaraṃ pucchi. Sā āha ‘‘kuto, sāmi, laddho duggatāya mayhaṃ sabbasaṃhārako, ahaṃ niccaṃ piyaṅgupupphagandhameva vilimpāmī’’ti. Paṇḍito udakapātiṃ āharāpetvā taṃ piḷandhanaṃ tattha pakkhipāpetvā gandhikaṃ pakkosāpetvā ‘‘etaṃ gandhaṃ upasiṅghitvā asukagandhabhāvaṃ jānāhī’’ti āha. So upasiṅghanto piyaṅgupupphabhāvaṃ ñatvā imaṃ ekakanipāte gāthamāha –

‘‘Sabbasaṃhārako natthi, suddhaṃ kaṅgu pavāyati;
Alikaṃ bhāsatiyaṃ dhuttī, saccamāhu mahallikā’’ti. (jā. 1.1.110);

Tattha **dhuttī**ti dhuttikā. **Āhū**ti āha, ayameva vā pāṭho.

Evaṃ mahāsatto taṃ kāraṇaṃ mahājanaṃ jānāpetvā ‘‘tvaṃ corīsi, na corīsī’’ti pucchitvā coribhāvaṃ paṭijānāpesi. Tato paṭṭhāya mahāsattassa paṇḍitabhāvo pākaṭo jāto.

Suttanti ekā kappāsakkhettarakkhikā itthī kappāsakkhettaṃ rakkhantī tattheva parisuddhaṃ kappāsaṃ gahetvā sukhumasuttaṃ kantitvā guḷaṃ katvā ucchaṅge ṭhapetvā gāmaṃ āgacchantī ‘‘paṇḍitassa pokkharaṇiyaṃ nhāyissāmī’’ti tīraṃ gantvā sāṭakaṃ muñcitvā sāṭakassa upari suttaguḷaṃ ṭhapetvā otaritvā pokkharaṇiyaṃ nhāyati. Aparā taṃ disvā luddhacittatāya taṃ gahetvā ‘‘aho manāpaṃ suttaṃ, amma, tayā kata’’nti accharaṃ paharitvā olokentī viya ucchaṅge katvā pakkāmi. Sesaṃ purimanayeneva vitthāretabbaṃ. Paṇḍito paṭhamaṃ coriṃ pucchi ‘‘tvaṃ guḷaṃ karontī anto kiṃ pakkhipitvā akāsī’’ti? ‘‘Kappāsaphalaṭṭhimeva sāmī’’ti. Tato itaraṃ pucchi. Sā ‘‘sāmi timbaruaṭṭhi’’nti āha. So ubhinnaṃ vacanaṃ parisaṃ gāhāpetvā suttaguḷaṃ nibbeṭhāpetvā timbaruaṭṭhiṃ disvā taṃ coribhāvaṃ sampaṭicchāpesi. Mahājano haṭṭhatuṭṭho ‘‘suvinicchito aḍḍo’’ti sādhukārasahassāni pavattesi.

Puttoti ekadivasaṃ ekā itthī puttaṃ ādāya mukhadhovanatthāya paṇḍitassa pokkharaṇiṃ gantvā puttaṃ nhāpetvā attano sāṭake nisīdāpetvā attano mukhaṃ dhovituṃ otari. Tasmiṃ khaṇe ekā yakkhinī taṃ dārakaṃ disvā khāditukāmā hutvā itthivesaṃ gahetvā ‘‘sahāyike, sobhati vatāyaṃ dārako, taveso putto’’ti pucchitvā ‘‘āmā’’ti vutte ‘‘pāyemi na’’nti vatvā ‘‘pāyehī’’ti vuttā taṃ gahetvā thokaṃ kīḷāpetvā ādāya palāyi. Itarā taṃ disvā dhāvitvā ‘‘kuhiṃ me puttaṃ nesī’’ti gaṇhi. Yakkhinī ‘‘kuto tayā putto laddho, mameso putto’’ti āha. Tā kalahaṃ karontiyo sālādvārena gacchanti. Paṇḍito taṃ kalahasaddaṃ sutvā pakkosāpetvā ‘‘kimeta’’nti pucchi. Tā tassa etamatthaṃ ārocesuṃ. Taṃ sutvā mahāsatto akkhīnaṃ animisatāya ceva rattatāya ca nirāsaṅkatāya ca chāyāya abhāvatāya ca ‘‘ayaṃ yakkhinī’’ti ñatvāpi ‘‘mama vinicchaye ṭhassathā’’ti vatvā ‘‘āma, ṭhassāmā’’ti vutte bhūmiyaṃ lekhaṃ kaḍḍhayitvā lekhāmajjhe dārakaṃ nipajjāpetvā yakkhiniṃ hatthesu, mātaraṃ pādesu gāhāpetvā ‘‘dvepi kaḍḍhitvā gaṇhatha, kaḍḍhituṃ sakkontiyā eva putto’’ti āha.

Tā ubhopi kaḍḍhiṃsu. Dārako kaḍḍhiyamāno dukkhappatto hutvā viravi. Mātā hadayena phalitena viya hutvā puttaṃ muñcitvā rodamānā aṭṭhāsi. Paṇḍito mahājanaṃ pucchi ‘‘ambho, dārake, mātu hadayaṃ mudukaṃ hoti, udāhu amātū’’ti. ‘‘Mātu hadayaṃ mudukaṃ hotī’’ti. ‘‘Kiṃ dāni dārakaṃ gahetvā ṭhitā mātā hoti, udāhu vissajjetvā ṭhitā’’ti? ‘‘Vissajjetvā ṭhitā paṇḍitā’’ti. ‘‘Imaṃ pana dārakacoriṃ tumhe jānāthā’’ti? ‘‘Na jānāma, paṇḍitā’’ti. Atha ne paṇḍito āha – ‘‘yakkhinī esā, etaṃ khādituṃ gaṇhī’’ti. ‘‘Kathaṃ jānāsi, paṇḍitā’’ti. ‘‘Akkhīnaṃ animisatāya ceva rattatāya ca nirāsaṅkatāya ca chāyāya abhāvena ca nikkaruṇatāya cā’’ti. Atha naṃ pucchi ‘‘kāsi tva’’nti? ‘‘Yakkhinīmhi sāmī’’ti. ‘‘Kasmā imaṃ dārakaṃ gaṇhī’’ti? ‘‘Khādituṃ gaṇhāmi, sāmī’’ti. ‘‘Andhabāle, tvaṃ pubbepi pāpakammaṃ katvā yakkhinī jātāsi, idāni punapi pāpaṃ karosi, aho andhabālāsī’’ti vatvā taṃ pañcasīlesu patiṭṭhāpetvā ‘‘ito paṭṭhāya evarūpaṃ pāpakammaṃ mā akāsī’’ti vatvā taṃ uyyojesi. Dārakamātāpi dārakaṃ labhitvā ‘‘ciraṃ jīvatu sāmī’’ti paṇḍitaṃ thometvā puttaṃ ādāya pakkāmi.

Gototi eko kira lakuṇḍakattā goto, kāḷavaṇṇatā ca kāḷoti gotakāḷo nāma puriso sattasaṃvaccharāni kammaṃ katvā bhariyaṃ labhi. Sā nāmena dīghatālā nāma. So ekadivasaṃ taṃ āmantetvā ‘‘bhadde, pūvakhādanīyaṃ pacāhi, mātāpitaro daṭṭhuṃ gamissāmā’’ti vatvā ‘‘kiṃ te mātāpitūhī’’ti tāya paṭikkhittopi yāvatatiyaṃ vatvā pūvakhādanīyaṃ pacāpetvā pātheyyañceva paṇṇākārañca ādāya tāya saddhiṃ maggaṃ paṭipanno antarāmagge uttānavāhiniṃ ekaṃ nadiṃ addasa. Te pana dvepi udakabhīrukajātikāva, tasmā taṃ uttarituṃ avisahantā tīre aṭṭhaṃsu. Tadā dīghapiṭṭhi nāmeko duggatapuriso anuvicaranto taṃ ṭhānaṃ pāpuṇi. Atha naṃ te disvā pucchiṃsu ‘‘samma, ayaṃ nadī gambhīrā uttānā’’ti. So tesaṃ kathaṃ sutvā udakabhīrukabhāvaṃ ñatvā ‘‘samma, ayaṃ nadī gambhīrā bahucaṇḍamacchākiṇṇā’’ti āha. ‘‘Samma, kathaṃ tvaṃ gamissasī’’ti? So āha – ‘‘saṃsumāramakarānaṃ amhehi paricayo atthi, tena te amhe na viheṭhentī’’ti. ‘‘Tena hi, samma, amhepi nehī’’ti. So ‘‘sādhū’’ti sampaṭicchi. Athassa te khajjabhojanaṃ adaṃsu. So katabhattakicco ‘‘samma, kaṃ paṭhamaṃ nemī’’ti pucchi. So āha – ‘‘tava sahāyikaṃ paṭhamaṃ nehi, maṃ pacchā nehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā taṃ khandhe katvā pātheyyañceva paṇṇākārañca gahetvā nadiṃ otaritvā thokaṃ gantvā ukkuṭiko nisīditvā pakkāmi.

Gotakāḷo tīre ṭhitova ‘‘gambhīrāvatāyaṃ nadī, evaṃ dīghassapi nāma evarūpā, mayhaṃ pana apasayhāva bhavissatī’’ti cintesi. Itaropi taṃ nadīmajjhaṃ netvā ‘‘bhadde, ahaṃ taṃ posessāmi, sampannavatthālaṅkārā dāsidāsaparivutā vicarissasi, kiṃ te ayaṃ lakuṇḍakavāmanako karissati, mama vacanaṃ karohī’’ti āha. Sā tassa vacanaṃ sutvāva attano sāmike sinehaṃ bhinditvā taṃkhaṇaññeva tasmiṃ paṭibaddhacittā hutvā ‘‘sāmi, sace maṃ na chaḍḍessasi, karissāmi te vacana’’nti sampaṭicchi. ‘‘Bhadde, kiṃ vadesi, ahaṃ taṃ posessāmī’’ti. Te paratīraṃ gantvā ubhopi samaggā sammodamānā ‘‘gotakāḷaṃ pahāya tiṭṭha tva’’nti vatvā tassa passantasseva khādanīyaṃ khādantā pakkamiṃsu. So disvā ‘‘ime ekato hutvā maṃ chaḍḍetvā palāyanti maññe’’ti aparāparaṃ dhāvanto thokaṃ otaritvā bhayena nivattitvā puna tesu kopena ‘‘jīvāmi vā marāmi vā’’ti ullaṅghitvā nadiyaṃ patito uttānabhāvaṃ ñatvā nadiṃ uttaritvā vegena taṃ pāpuṇitvā ‘‘ambho duṭṭhacora, kuhiṃ me bhariyaṃ nesī’’ti āha. Itaropi taṃ ‘‘are duṭṭhavāmanaka, kuto tava bhariyā, mamesā bhariyā’’ti vatvā gīvāyaṃ gahetvā khipi. So dīghatālaṃ hatthe gahetvā’’tiṭṭha tvaṃ kuhiṃ gacchasi, satta saṃvaccharāni kammaṃ katvā laddhabhariyā mesī’’ti vatvā tena saddhiṃ kalahaṃ karonto sālāya santikaṃ pāpuṇi. Mahājano sannipati.

Paṇḍito ‘‘kiṃ saddo nāmeso’’ti pucchitvā te ubhopi pakkosāpetvā vacanappaṭivacanaṃ sutvā ‘‘mama vinicchaye ṭhassathā’’ti vatvā ‘‘āma, ṭhassāmā’’ti vutte paṭhamaṃ dīghapiṭṭhiṃ pakkosāpetvā ‘‘tvaṃ konāmosī’’ti pucchi. ‘‘Dīghapiṭṭhiko nāma, sāmī’’ti. ‘‘Bhariyā te kā nāmā’’ti? So tassā nāmaṃ ajānanto aññaṃ kathesi. ‘‘Mātāpitaro te ke nāmā’’ti? ‘‘Asukā nāmā’’ti. ‘‘Bhariyāya pana te mātāpitaro ke nāmā’’ti? So ajānitvā aññaṃ kathesi. Tassa kathaṃ parisaṃ gāhāpetvā taṃ apanetvā itaraṃ pakkosāpetvā purimanayeneva sabbesaṃ nāmāni pucchi. So yathābhūtaṃ jānanto avirajjhitvā kathesi. Tampi apanetvā dīghatālaṃ pakkosāpetvā ‘‘tvaṃ kā nāmā’’ti pucchi. ‘‘Dīghatālā nāma sāmī’’ti. ‘‘Sāmiko te konāmo’’ti? Sā ajānantī aññaṃ kathesi. ‘‘Mātāpitaro te ke nāmā’’ti. ‘‘Asukā nāma sāmī’’ti. ‘‘Sāmikassa pana te mātāpitaro ke nāmā’’ti? Sāpi vilapantī aññaṃ kathesi. Itare dve pakkosāpetvā mahājanaṃ pucchi ‘‘kiṃ imissā dīghapiṭṭhissa vacanena sameti, udāhu gotakāḷassā’’ti. ‘‘Gotakāḷassa paṇḍitā’’ti. ‘‘Ayaṃ etissā sāmiko, itaro coro’’ti. Atha naṃ ‘‘corosi, na corosī’’ti pucchi. ‘‘Āma, sāmi, coromhī’’ti corabhāvaṃ sampaṭicchi. Paṇḍitassa vinicchayena gotakāḷo attano bhariyaṃ labhitvā mahāsattaṃ thometvā taṃ ādāya pakkāmi. Paṇḍito dīghapiṭṭhimāha ‘‘mā puna evamakāsī’’ti.

Rathena cāti ekadivasaṃ eko pana puriso rathe nisīditvā mukhadhovanatthāya nikkhami. Tasmiṃ khaṇe sakko āvajjento paṇḍitaṃ disvā ‘‘mahosadhabuddhaṅkurassa paññānubhāvaṃ pākaṭaṃ karissāmī’’ti cintetvā manussavesenāgantvā rathassa pacchābhāgaṃ gahetvā pāyāsi. Rathe nisinno puriso ‘‘tāta, kenatthenāgatosī’’ti pucchitvā ‘‘tumhe upaṭṭhātu’’nti vutte ‘‘sādhū’’ti sampaṭicchitvā yānā oruyha sarīrakiccatthāya gato. Tasmiṃ khaṇe sakko rathaṃ abhiruhitvā vegena pājesi. Rathasāmiko pana sarīrakiccaṃ katvā nikkhanto sakkaṃ rathaṃ gahetvā palāyantaṃ disvā vegena gantvā ‘‘tiṭṭha tiṭṭha, kuhiṃ me rathaṃ nesī’’ti vatvā ‘‘tava ratho añño bhavissati, ayaṃ pana mama ratho’’ti vutte tena saddhiṃ kalahaṃ karonto sālādvāraṃ patto. Paṇḍito ‘‘kiṃ nāmeta’’nti pucchitvā te pakkosāpetvā āgacchante disvā nibbhayatāya ceva akkhīnaṃ animisatāya ca ‘‘ayaṃ sakko, ayaṃ rathasāmiko’’ti aññāsi, evaṃ santepi vivādakāraṇaṃ pucchitvā ‘‘mama vinicchaye ṭhassathā’’ti vatvā ‘‘āma, ṭhassāmā’’ti vutte ‘‘ahaṃ rathaṃ pājessāmi, tumhe dvepi rathaṃ pacchato gahetvā gacchatha, rathasāmiko na vissajjessati, itaro vissajjessatī’’ti vatvā purisaṃ āṇāpesi ‘‘rathaṃ pājehī’’ti. So tathā akāsi.

Itarepi dve pacchato gahetvā gacchanti. Rathasāmiko thokaṃ gantvā vissajjetvā ṭhito, sakko pana rathena saddhiṃ gantvā ratheneva saddhiṃ nivatti. Paṇḍito manusse ācikkhi ‘‘ayaṃ puriso thokaṃ gantvā rathaṃ vissajjetvā ṭhito, ayaṃ pana rathena saddhiṃ dhāvitvā ratheneva saddhiṃ nivatti, nevassa sarīre sedabindumattampi atthi, assāsapassāsopi natthi, abhīto animisanetto, esa sakko devarājā’’ti. Atha naṃ ‘‘sakko devarājāsī’’ti pucchitvā ‘‘āma, paṇḍitā’’ti vutte ‘‘kasmā āgatosī’’ti vatvā ‘‘taveva paññāpakāsanatthaṃ paṇḍitā’’ti vutte ‘‘tena hi mā puna evamakāsī’’ti ovadati. Sakkopi sakkānubhāvaṃ dassento ākāse ṭhatvā ‘‘suvinicchito paṇḍitena aḍḍo’’ti paṇḍitassa thutiṃ katvā sakaṭṭhānameva gato. Tadā so amacco sayameva rañño santikaṃ gantvā ‘‘mahārāja, paṇḍitena evaṃ rathaaḍḍo suvinicchito, sakkopi tena parājito, kasmā purisavisesaṃ na jānāsi, devā’’ti āha. Rājā senakaṃ pucchi ‘‘kiṃ, senaka, ānema paṇḍita’’nti. So lābhamaccharena ‘‘mahārāja, ettakena paṇḍito nāma na hoti, āgametha tāva vīmaṃsitvā jānissāmā’’ti āha.

Sattadārakapañho niṭṭhito.

Gadrabhapañho

Daṇḍoti athekadivasaṃ rājā ‘‘paṇḍitaṃ vīmaṃsissāmā’’ti khadiradaṇḍaṃ āharāpetvā tato vidatthiṃ gahetvā cundakāre pakkosāpetvā suṭṭhu likhāpetvā pācīnayavamajjhakagāmaṃ pesesi ‘‘pācīnayavamajjhakagāmavāsino kira paṇḍitā, ‘imassa khadiradaṇḍassa idaṃ aggaṃ, idaṃ mūla’nti jānantu, ajānantānaṃ sahassadaṇḍo’’ti. Gāmavāsino sannipatitvā jānituṃ asakkontā seṭṭhino kathayiṃsu ‘‘kadāci mahosadhapaṇḍito jāneyya, pakkosāpetvā taṃ pucchathā’’ti. Seṭṭhi paṇḍitaṃ kīḷāmaṇḍalā pakkosāpetvā tamatthaṃ ārocetvā ‘‘tāta, mayaṃ jānituṃ na sakkoma, api nu tvaṃ sakkhissasī’’ti pucchi. Taṃ sutvā paṇḍito cintesi ‘‘rañño imassa aggena vā mūlena vā payojanaṃ natthi, mama vīmaṃsanatthāya pesitaṃ bhavissatī’’ti. Cintetvā ca pana ‘‘āharatha, tāta, jānissāmī’’ti āharāpetvā hatthena gahetvāva ‘‘idaṃ aggaṃ idaṃ mūla’’nti ñatvāpi mahājanassa hadayaggahaṇatthaṃ udakapātiṃ āharāpetvā khadiradaṇḍakassa majjhe suttena bandhitvā suttakoṭiyaṃ gahetvā khadiradaṇḍakaṃ udakapiṭṭhe ṭhapesi. Mūlaṃ bhāriyatāya paṭhamaṃ udake nimujji. Tato mahājanaṃ pucchi ‘‘rukkhassa nāma mūlaṃ bhāriyaṃ hoti, udāhu agga’’nti? ‘‘Mūlaṃ paṇḍitā’’ti. Tena hi imassa paṭhamaṃ nimuggaṃ passatha, etaṃ mūlanti imāya saññāya aggañca mūlañca ācikkhi. Gāmavāsino ‘‘idaṃ aggaṃ idaṃ mūla’’nti rañño pahiṇiṃsu. Rājā ‘‘ko imaṃ jānātī’’ti pucchitvā ‘‘sirivaḍḍhanaseṭṭhino putto mahosadhapaṇḍito’’ti sutvā ‘‘kiṃ, senaka, ānema paṇḍita’’nti pucchi. Adhivāsehi, deva, aññenapi upāyena naṃ vīmaṃsissāmāti.

Sīsanti athekadivasaṃ itthiyā ca purisassa cāti dve sīsāni āharāpetvā ‘‘idaṃ itthisīsaṃ, idaṃ purisasīsanti jānantu, ajānantānaṃ sahassadaṇḍo’’ti pahiṇiṃsu. Gāmavāsino ajānantā paṇḍitaṃ pucchiṃsu. So disvāva aññāsi. Kathaṃ jānāti? Purisasīse kira sibbinī ujukāva hoti, itthisīse sibbinī vaṅkā hoti, parivattitvā gacchati. So iminā abhiññāṇena ‘‘idaṃ itthiyā sīsaṃ, idaṃ purisassa sīsa’’nti ācikkhi. Gāmavāsinopi rañño pahiṇiṃsu. Sesaṃ purimasadisameva.

Ahīti athekadivasaṃ sappañca sappiniñca āharāpetvā ‘‘ayaṃ sappo, ayaṃ sappinīti jānantu, ajānantānaṃ sahassadaṇḍo’’ti vatvā gāmavāsīnaṃ pesesuṃ. Gāmavāsino ajānantā paṇḍitaṃ pucchiṃsu. So disvāva jānāti. Sappassa hi naṅguṭṭhaṃ thūlaṃ hoti, sappiniyā tanukaṃ hoti, sappassa sīsaṃ puthulaṃ hoti, sappiniyā tanukaṃ hoti, sappassa akkhīni mahantāni, sappiniyā khuddakāni, sappassa sovattiko parābaddho hoti, sappiniyā vicchinnako. So imehi abhiññāṇehi ‘‘ayaṃ sappo, ayaṃ sappinī’’ti ācikkhi. Sesaṃ vuttanayameva.

Kukkuṭoti athekadivasaṃ ‘‘pācīnayavamajjhakagāmavāsino amhākaṃ sabbasetaṃ pādavisāṇaṃ sīsakakudhaṃ tayo kāle anatikkamitvā nadantaṃ usabhaṃ pesentu, no ce pesenti, sahassadaṇḍo’’ti pahiṇiṃsu. Te ajānantā paṇḍitaṃ pucchiṃsu. So āha – ‘‘rājā vo sabbasetaṃ kukkuṭaṃ āharāpesi, so hi pādanakhasikhatāya pādavisāṇo nāma, sīsacūḷatāya sīsakakudho nāma, tikkhattuṃ vassanato tayo kāle anatikkamitvā nadati nāma, tasmā evarūpaṃ kukkuḷaṃ pesethā’’ti āha. Te pesayiṃsu.

Maṇīti sakkena kusarañño dinno maṇikkhandho aṭṭhasu ṭhānesu vaṅko hoti. Tassa purāṇasuttaṃ chinnaṃ, koci purāṇasuttaṃ nīharitvā navasuttaṃ pavesetuṃ na sakkoti, tasmā ekadivasaṃ ‘‘imasmā maṇikkhandhā purāṇasuttaṃ nīharitvā navasuttaṃ pavesentū’’ti pesayiṃsu. Gāmavāsino purāṇasuttaṃ nīharitvā navasuttaṃ pavesetuṃ asakkontā paṇḍitassa ācikkhiṃsu. So ‘‘mā cintayittha, madhuṃ āharathā’’ti āharāpetvā maṇino dvīsu passesu madhunā chiddaṃ makkhetvā kambalasuttaṃ vaṭṭetvā koṭiyaṃ madhunā makkhetvā thokaṃ chidde pavesetvā kipillikānaṃ nikkhamanaṭṭhāne ṭhapesi. Kipillikā madhugandhena nikkhamitvā maṇimhi purāṇasuttaṃ khādamānā gantvā kambalasuttakoṭiyaṃ ḍaṃsitvā kaḍḍhantā ekena passena nīhariṃsu. Paṇḍito pavesitabhāvaṃ ñatvā ‘‘rañño dethā’’ti gāmavāsīnaṃ adāsi. Te rañño pesayiṃsu. So pavesitaupāyaṃ sutvā tussi.

Vijāyananti athekadivasaṃ rañño maṅgalausabhaṃ bahū māse khādāpetvā mahodaraṃ katvā visāṇāni dhovitvā telena makkhetvā haliddiyā nhāpetvā gāmavāsīnaṃ pahiṇiṃsu ‘‘tumhe kira paṇḍitā, ayañca rañño maṅgalausabho patiṭṭhitagabbho, etaṃ vijāyāpetvā savacchakaṃ pesetha, apesentānaṃ sahassadaṇḍo’’ti. Gāmavāsino ‘‘na sakkā idaṃ kātuṃ, kiṃ nu kho karissāmā’’ti paṇḍitaṃ pucchiṃsu. So ‘‘iminā ekena pañhapaṭibhāgena bhavitabba’’nti cintetvā ‘‘sakkhissatha panekaṃ raññā saddhiṃ kathanasamatthaṃ visāradaṃ purisaṃ laddhu’’nti pucchi. ‘‘Na garu etaṃ, paṇḍitā’’ti. ‘‘Tena hi naṃ pakkosathā’’ti. Te pakkosiṃsu. Atha naṃ mahāsatto ‘‘ehi, bho purisa, tvaṃ tava kese piṭṭhiyaṃ vikiritvā nānappakāraṃ balavaparidevaṃ paridevanto rājadvāraṃ gaccha, aññehi pucchitopi kiñci avatvāva parideva, raññā pana pakkosāpetvā paridevakāraṇaṃ pucchitova samāno ‘pitā me deva vijāyituṃ na sakkoti, ajja sattamo divaso, paṭisaraṇaṃ me hohi, vijāyanupāyamassa karohī’ti vatvā raññā ‘kiṃ vilapasi aṭṭhānametaṃ, purisā nāma vijāyantā natthī’ti vutte ‘sace deva, evaṃ natthi, atha kasmā pācīnayavamajjhakagāmavāsino kathaṃ maṅgalausabhaṃ vijāyāpessantī’ti vadeyyāsī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā tathā akāsi. Rājā ‘‘kenidaṃ pañhapaṭibhāgaṃ cintita’’nti pucchitvā ‘‘mahosadhapaṇḍitenā’’ti sutvā tussi.

Odananti aparasmiṃ divase ‘‘paṇḍitaṃ vīmaṃsissāmā’’ti ‘‘pācīnayavamajjhakagāmavāsino amhākaṃ aṭṭhaṅgasamannāgataṃ ambilodanaṃ pacitvā pesentu. Tatrimāni aṭṭhaṅgāni – na taṇḍulehi, na udakena, na ukkhaliyā, na uddhanena, na agginā, na dārūhi, na itthiyā na purisena, na maggenāti. Apesentānaṃ sahassadaṇḍo’’ti pahiṇiṃsu. Gāmavāsino taṃ kāraṇaṃ ajānantā paṇḍitaṃ pucchiṃsu. So ‘‘mā cintayitthā’’ti vatvā ‘‘na taṇḍulehīti kaṇikaṃ gāhāpetvā, na udakenāti himaṃ gāhāpetvā, na ukkhaliyāti aññaṃ navamattikābhājanaṃ gāhāpetvā, na uddhanenāti khāṇuke koṭṭāpetvā, na aggināti pakatiaggiṃ pahāya araṇiaggiṃ gāhāpetvā, na dārūhīti paṇṇāni gāhāpetvā ambilodanaṃ pacāpetvā navabhājane pakkhipitvā lañchitvā, na itthiyā na purisenāti paṇḍakena ukkhipāpetvā, na maggenāti mahāmaggaṃ pahāya jaṅghamaggena rañño pesethā’’ti āha. Te tathā kariṃsu. Rājā ‘‘kena panesa pañho ñāto’’ti pucchitvā ‘‘mahosadhapaṇḍitenā’’ti sutvā tussi.

Vālukanti aparasmiṃ divase paṇḍitassa vīmaṃsanatthaṃ gāmavāsīnaṃ pahiṇiṃsu ‘‘rājā dolāya kīḷitukāmo, rājakule purāṇayottaṃ chinnaṃ, ekaṃ vālukayottaṃ vaṭṭetvā pesentu, apesentānaṃ sahassadaṇḍo’’ti. Te paṇḍitaṃ pucchiṃsu. Paṇḍito ‘‘imināpi pañhapaṭibhāgeneva bhavitabba’’nti gāmavāsino assāsetvā vacanakusale dve tayo purise pakkosāpetvā ‘‘gacchatha tumhe, rājānaṃ vadetha ‘deva, gāmavāsino tassa yottassa tanukaṃ vā thūlaṃ vā pamāṇaṃ na jānanti, purāṇavālukayottato vidatthimattaṃ vā caturaṅgulamattaṃ vā khaṇḍaṃ pesetha, taṃ oloketvā tena pamāṇena vaṭṭessantī’ti. Sace, vo rājā ‘amhākaṃ ghare vālukayottaṃ nāma na kadāci sutapubba’nti vadati, atha naṃ ‘sace, mahārāja, vo evarūpaṃ na sakkā kātuṃ, pācīnayavamajjhakagāmavāsino kathaṃ karissantī’ti vadeyyāthā’’ti pesesi. Te tathā kariṃsu. Rājā ‘‘kena cintitaṃ pañhapaṭibhāga’’nti pucchitvā ‘‘mahosadhapaṇḍitenā’’ti sutvā tussi.

Taḷākanti aparasmiṃ divase paṇḍitassa vīmaṃsanatthaṃ ‘‘rājā udakakīḷaṃ kīḷitukāmo, pañcavidhapadumasacchannaṃ pokkharaṇiṃ pesentu, apesentānaṃ sahassadaṇḍo’’ti gāmavāsīnaṃ pesayiṃsu. Te paṇḍitassa ārocesuṃ. So ‘‘imināpi pañhapaṭibhāgeneva bhavitabba’’nti cintetvā vacanakusale katipaye manusse pakkosāpetvā ‘‘etha tumhe udakakīḷaṃ kīḷitvā akkhīni rattāni katvā allakesā allavatthā kaddamamakkhitasarīrā yottadaṇḍaleḍḍuhatthā rājadvāraṃ gantvā dvāre ṭhitabhāvaṃ rañño ārocāpetvā katokāsā pavisitvā ‘mahārāja, tumhehi kira pācīnayavamajjhakagāmavāsino pokkharaṇiṃ pesentūti pahitā mayaṃ tumhākaṃ anucchavikaṃ mahantaṃ pokkharaṇiṃ ādāya āgatā. Sā pana araññavāsikattā nagaraṃ disvā dvārapākāraparikhāaṭṭālakādīni oloketvā bhītatasitā yottāni chinditvā palāyitvā araññameva paviṭṭhā, mayaṃ leḍḍudaṇḍādīhi pothentāpi nivattetuṃ na sakkhimhā, tumhākaṃ araññā ānītaṃ purāṇapokkharaṇiṃ pesetha, tāya saddhiṃ yojetvā harissāmā’ti vatvā raññāna kadāci mama araññato ānītapokkharaṇī nāma bhūtapubbā, na ca mayā kassaci yojetvā āharaṇatthāya pokkharaṇī pesitapubbā’ti vutte ‘sace, deva, vo evaṃ na sakkā kātuṃ, pācīnayavamajjhakagāmavāsino kathaṃ pokkharaṇiṃ pesessantī’ti vadeyyāthā’’ti vatvā pesesi. Te tathā kariṃsu. Rājā paṇḍitena ñātabhāvaṃ sutvā tussi.

Uyyānanti punekadivasaṃ ‘‘mayaṃ uyyānakīḷaṃ kīḷitukāmā, amhākañca purāṇauyyānaṃ parijiṇṇaṃ, obhaggaṃ jātaṃ, pācīnayavamajjhakagāmavāsino supupphitataruṇarukkhasañchannaṃ navauyyānaṃ pesentū’’ti pahiṇiṃsu. Gāmavāsino paṇḍitassa ārocesuṃ. Paṇḍito ‘‘imināpi pañhapaṭibhāgeneva bhavitabba’’nti te samassāsetvā manusse pesetvā purimanayeneva kathāpesi.

Tadāpi rājā tussitvā senakaṃ pucchi ‘‘kiṃ, senaka, ānema paṇḍita’’nti. So lābhamacchariyena ‘‘ettakena paṇḍito nāma na hoti, āgametha, devā’’ti āha. Tassa taṃ vacanaṃ sutvā rājā cintesi ‘‘mahosadhapaṇḍito sattadārakapañhehi mama manaṃ gaṇhi, evarūpesupissa guyhapañhavissajjanesu ceva pañhapaṭibhāgesu ca buddhassa viya byākaraṇaṃ, senako evarūpaṃ paṇḍitaṃ ānetuṃ na deti, kiṃ me senakena, ānessāmi na’’nti. So mahantena parivārena taṃ gāmaṃ pāyāsi. Tassa maṅgalaassaṃ abhiruhitvā gacchantassa assassa pādo phalitabhūmiyā antaraṃ pavisitvā bhijji. Rājā tatova nivattitvā nagaraṃ pāvisi. Atha naṃ senako upasaṅkamitvā pucchi ‘‘mahārāja, paṇḍitaṃ kiṃ ānetuṃ pācīnayavamajjhakagāmaṃ agamitthā’’ti. ‘‘Āma, paṇḍitā’’ti. ‘‘Mahārāja, tumhe maṃ anatthakāmaṃ katvā passatha, ‘āgametha tāvā’ti vuttepi atituritā nikkhamittha, paṭhamagamaneneva maṅgalaassassa pādo bhinno’’ti.

So tassa vacanaṃ sutvā tuṇhī hutvā punekadivasaṃ tena saddhiṃ mantesi ‘‘kiṃ, senaka, ānema paṇḍita’’nti. Deva, sayaṃ agantvā dūtaṃ pesetha ‘‘paṇḍita, amhākaṃ tava santikaṃ āgacchantānaṃ assassa pādo bhinno, assataraṃ vā no pesetu seṭṭhataraṃ vā’’ti. ‘‘Yadi assataraṃ pesessati, sayaṃ āgamissati. Seṭṭhataraṃ pesento pitaraṃ pesessati, ayameko no pañho bhavissatī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā tathā katvā dūtaṃ pesesi. Paṇḍito dūtassa vacanaṃ sutvā ‘‘rājā mamañceva pitarañca passitukāmo’’ti cintetvā pitu santikaṃ gantvā vanditvā ‘‘tāta, rājā tumhe ceva mamañca daṭṭhukāmo, tumhe paṭhamataraṃ seṭṭhisahassaparivutā gacchatha, gacchantā ca tucchahatthā agantvā navasappipūraṃ candanakaraṇḍakaṃ ādāya gacchatha. Rājā tumhehi saddhiṃ paṭisanthāraṃ katvā ‘gahapati patirūpaṃ āsanaṃ ñatvā nisīdāhī’ti vakkhati, atha tumhe tathārūpaṃ āsanaṃ ñatvā nisīdeyyātha. Tumhākaṃ nisinnakāle ahaṃ āgamissāmi, rājā mayāpi saddhiṃ paṭisanthāraṃ katvā ‘paṇḍita, tavānurūpaṃ āsanaṃ ñatvā nisīdā’ti vakkhati, athāhaṃ tumhe olokessāmi, tumhe tāya saññāya āsanā vuṭṭhāya ‘tāta mahosadha, imasmiṃ āsane nisīdā’ti vadeyyātha, ajja no eko pañho matthakaṃ pāpuṇissatī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā vuttanayeneva gantvā attano dvāre ṭhitabhāvaṃ rañño ārocāpetvā ‘‘pavisatū’’ti vutte pavisitvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi.

Rājā tena saddhiṃ paṭisanthāraṃ katvā ‘‘gahapati, tavaputto mahosadhapaṇḍito kuhi’’nti pucchi. ‘‘Pacchato āgacchati, devā’’ti. Rājā ‘‘pacchato āgacchatī’’ti sutvā tuṭṭhamānaso hutvā ‘‘mahāseṭṭhi attano yuttāsanaṃ ñatvā nisīdā’’ti āha. So attano yuttāsanaṃ ñatvā ekamantaṃ nisīdi. Mahāsattopi alaṅkatapaṭiyatto dārakasahassaparivuto alaṅkatarathe nisīditvā nagaraṃ pavisanto parikhāpiṭṭhe caramānaṃ ekaṃ gadrabhaṃ disvā thāmasampanne māṇave pesesi ‘‘ambho, etaṃ gadrabhaṃ anubandhitvā yathā saddaṃ na karoti, evamassa mukhabandhanaṃ katvā kilañjena veṭhetvā tasmiṃ ekenattharaṇena paṭicchādetvā aṃsenādāya āgacchathā’’ti. Te tathā kariṃsu. Bodhisattopi mahantena parivārena nagaraṃ pāvisi. Mahājano ‘‘esa kira sirivaḍḍhanaseṭṭhino putto mahosadhapaṇḍito nāma, esa kira jāyamāno osadhaghaṭikaṃ hatthena gahetvā jāto, iminā kira ettakānaṃ vīmaṃsanapañhānaṃ pañhapaṭibhāgo ñāto’’ti mahāsattaṃ abhitthavanto olokentopi tittiṃ na gacchati. So rājadvāraṃ gantvā paṭivedesi. Rājā sutvāva haṭṭhatuṭṭho ‘‘mama putto mahosadhapaṇḍito khippaṃ āgacchatū’’ti āha. So dārakasahassaparivuto pāsādaṃ abhiruhitvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Rājā taṃ disvāva somanassappatto hutvā madhurapaṭisanthāraṃ katvā ‘‘paṇḍita, patirūpaṃ āsanaṃ ñatvā nisīdā’’ti āha. Atha so pitaraṃ olokesi. Athassa pitāpi olokitasaññāya uṭṭhāya ‘‘paṇḍita, imasmiṃ āsane nisīdā’’ti āha. So tasmiṃ āsane nisīdi.

Taṃ tattha nisinnaṃ disvāva senakapukkusakāmindadevindā ceva aññe ca andhabālā pāṇiṃ paharitvā mahāhasitaṃ hasitvā ‘‘imaṃ andhabālaṃ ‘paṇḍito’ti vadiṃsu, so pitaraṃ āsanā vuṭṭhāpetvā sayaṃ nisīdati, imaṃ ‘paṇḍito’ti vattuṃ ayutta’’nti parihāsaṃ kariṃsu. Rājāpi dummukho anattamano ahosi. Atha naṃ mahāsatto pucchi ‘‘kiṃ, mahārāja, dummukhatthā’’ti? ‘‘Āma paṇḍita, dummukhomhi, savanameva te manāpaṃ, dassanaṃ pana amanāpaṃ jāta’’nti. ‘‘Kiṃ kāraṇā, mahārājā’’ti? ‘‘Pitaraṃ āsanā vuṭṭhāpetvā nisinnattā’’ti. ‘‘Kiṃ pana tvaṃ, mahārāja, ‘sabbaṭṭhānesu puttehi pitarova uttamā’ti maññasī’’ti. ‘‘Āma, paṇḍitā’’ti. Atha mahāsatto ‘‘nanu, mahārāja, tumhehi amhākaṃ ‘assataraṃ vā pesetu seṭṭhataraṃ vā’ti sāsanaṃ pahita’’nti vatvā āsanā vuṭṭhāya te māṇave oloketvā ‘‘tumhehi gahitaṃ gadrabhaṃ ānethā’’ti āṇāpetvā rañño pādamūle nipajjāpetvā ‘‘mahārāja, ayaṃ gadrabho kiṃ agghatī’’ti pucchi. ‘‘Paṇḍita, sace upakārako, aṭṭha kahāpaṇe agghatī’’ti. ‘‘Imaṃ paṭicca jāto ājānīyavaḷavāya kucchimhi vuṭṭhaassataro kiṃ agghatī’’ti? ‘‘Anaggho paṇḍitā’’ti. ‘‘Deva, kasmā evaṃ kathetha, nanu tumhehi idāneva vuttaṃ ‘sabbaṭṭhānesu puttehi pitarova uttamā’ti. Sace taṃ saccaṃ, tumhākaṃ vāde assatarato gadrabhova uttamo hoti, kiṃ pana, mahārāja, tumhākaṃ paṇḍitā ettakampi jānituṃ asakkontā pāṇiṃ paharitvā hasanti, aho tumhākaṃ paṇḍitānaṃ paññāsampatti, kuto vo ete laddhā’’ti cattāro paṇḍite parihasitvā rājānaṃ imāya ekakanipāte gāthāya ajjhabhāsi –

> ‘‘Haṃci tuvaṃ evamaññasi ‘seyyo, puttena pitā’ti rājaseṭṭha;
> Handassatarassa te ayaṃ, assatarassa hi gadrabho pitā’’ti. (jā. 1.1.111);

Tassattho – yadi, tvaṃ rājaseṭṭha, sabbaṭṭhānesu seyyo puttena pitāti evaṃ maññasi, tava assataratopi ayaṃ gadrabho seyyo hotu. Kiṃ kāraṇā? Assatarassa hi gadrabho pitāti.

Evañca pana vatvā mahāsatto āha – ‘‘mahārāja, sace puttato pitā seyyo, mama pitaraṃ gaṇhatha. Sace pitito putto seyyo, maṃ gaṇhatha tumhākaṃ atthāyā’’ti. Rājā somanassappatto ahosi. Sabbā rājaparisāpi ‘‘sukathito paṇḍitena pañho’’ti unnadantā sādhukārasahassāni adaṃsu, aṅguliphoṭā ceva celukkhepā ca pavattiṃsu. Cattāro paṇḍitāpi dummukhā pajjhāyantāva ahesuṃ. Nanu mātāpitūnaṃ guṇaṃ jānanto bodhisattena sadiso nāma natthi, atha so kasmā evamakāsīti? Na so pitu avamānanatthāya, raññā pana ‘‘assataraṃ vā pesetu seṭṭhataraṃ vā’’ti pesitaṃ, tasmā tasseva pañhassa āvibhāvatthaṃ attano ca paṇḍitabhāvassa ñāpanatthaṃ catunnañca paṇḍitānaṃ appaṭibhānakaraṇatthaṃ evamakāsīti.

Gadrabhapañho niṭṭhito.

Ekūnavīsatimapañho

Rājā tussitvā gandhodakapuṇṇaṃ suvaṇṇabhiṅkāraṃ ādāya ‘‘pācīnayavamajjhakagāmaṃ rājabhogena paribhuñjatū’’ti seṭṭhissa hatthe udakaṃ pātetvā ‘‘sesaseṭṭhino etasseva upaṭṭhākā hontū’’ti vatvā bodhisattassa mātu ca sabbālaṅkāre pesetvā gadrabhapañhe pasanno bodhisattaṃ puttaṃ katvā gaṇhituṃ seṭṭhiṃ avoca – ‘‘gahapati, mahosadhapaṇḍitaṃ mama puttaṃ katvā dehī’’ti. ‘‘Deva, atitaruṇo ayaṃ, ajjāpissa mukhe khīragandho vāyati, mahallakakāle tumhākaṃ santike bhavissatī’’ti. ‘‘Gahapati, tvaṃ ito paṭṭhāya etasmiṃ nirālayo hohi, ayaṃ ajjatagge mama putto, ahaṃ mama puttaṃ posetuṃ sakkhissāmi, gaccha tva’’nti taṃ uyyojesi. So rājānaṃ vanditvā paṇḍitaṃ āliṅgitvā ure nipajjāpetvā sīse cumbitvā ‘‘tāta, appamatto hohī’’ti ovādamassa adāsi. Sopi pitaraṃ vanditvā ‘‘tāta, mā cintayitthā’’ti assāsetvā pitaraṃ uyyojesi. Rājā paṇḍitaṃ pucchi ‘‘tāta, antobhattiko bhavissasi, udāhu bahibhattiko’’ti. So ‘‘mahā me parivāro, tasmā bahibhattikena mayā bhavituṃ vaṭṭatī’’ti cintetvā ‘‘bahibhattiko bhavissāmi, devā’’ti āha. Athassa rājā anurūpaṃ gehaṃ dāpetvā dārakasahassaṃ ādiṃ katvā paribbayaṃ dāpetvā sabbaparibhoge dāpesi. So tato paṭṭhāya rājānaṃ upaṭṭhāsi.

Rājāpi naṃ vīmaṃsitukāmo ahosi. Tadā ca nagarassa dakkhiṇadvārato avidūre pokkharaṇitīre ekasmiṃ tālarukkhe kākakulāvake maṇiratanaṃ ahosi. Tassa chāyā pokkharaṇiyaṃ paññāyi. Mahājano ‘‘pokkharaṇiyaṃ maṇi atthī’’ti rañño ārocesi. So senakaṃ āmantetvā ‘‘pokkharaṇiyaṃ kira maṇiratanaṃ paññāyati, kathaṃ taṃ gaṇhāpessāmā’’ti pucchitvā ‘‘mahārāja, udakaṃ nīharāpetvā gaṇhituṃ vaṭṭatī’’ti vutte ‘‘tena hi, ācariya, evaṃ karohī’’ti tasseva bhāramakāsi. So bahū manusse sannipātāpetvā udakañca kaddamañca nīharāpetvā bhūmiṃ bhinditvāpi maṇiṃ nāddasa. Puna puṇṇāya pokkharaṇiyā maṇicchāyā paññāyi. So punapi tathā katvā na ca addasa. Tato rājā paṇḍitaṃ āmantetvā ‘‘tāta, pokkharaṇiyaṃ eko maṇi paññāyati, senako udakañca kaddamañca nīharāpetvā bhūmiṃ bhinditvāpi nāddasa, puna puṇṇāya pokkharaṇiyā paññāyati, sakkhissasi taṃ maṇiṃ gaṇhāpetu’’nti pucchi. So ‘‘netaṃ, mahārāja, garu, etha dassessāmī’’ti āha. Rājā tassa vacanaṃ tussitvā ‘‘passissāmi ajja paṇḍitassa ñāṇabala’’nti mahājanaparivuto pokkharaṇitīraṃ gato.

Mahāsatto tīre ṭhatvā maṇiṃ olokento ‘‘nāyaṃ maṇi pokkharaṇiyaṃ, tālarukkhe kākakulāvake maṇinā bhavitabba’’nti ñatvā ‘‘natthi, deva, pokkharaṇiyaṃ maṇī’’ti vatvā ‘‘nanu udake paññāyatī’’ti vutte ‘‘tena hi udakapātiṃ āharā’’ti udakapātiṃ āharāpetvā ‘‘passatha, deva, nāyaṃ maṇi pokkharaṇiyaṃyeva paññāyati, pātiyampi paññāyatī’’ti vatvā ‘‘paṇḍita, kattha pana maṇinā bhavitabba’’nti vutte ‘‘deva, pokkharaṇiyampi pātiyampi chāyāva paññāyati, na maṇi, maṇi pana tālarukkhe kākakulāvake atthi, purisaṃ āṇāpetvā āharāpehī’’ti āha. Rājā tathā katvā maṇiṃ āharāpesi. So āharitvā paṇḍitassa adāsi. Paṇḍito taṃ gahetvā rañño hatthe ṭhapesi. Taṃ disvā mahājano paṇḍitassa sādhukāraṃ datvā senakaṃ paribhāsanto ‘‘maṇiratanaṃ tālarukkhe kākakulāvake atthi, senakabālo bahū manusse pokkharaṇimeva bhindāpesi, paṇḍitena nāma mahosadhasadisena bhavitabba’’nti mahāsattassa thutimakāsi. Rājāpissa tuṭṭho attano gīvāya piḷandhanaṃ muttāhāraṃ datvā dārakasahassānampi muttāvaliyo dāpesi. Bodhisattassa ca parivārassa ca iminā parihārena upaṭṭhānaṃ anujānīti.

Ekūnavīsatimapañho niṭṭhito.

Kakaṇṭakapañho

Punekadivasaṃ rājā paṇḍitena saddhiṃ uyyānaṃ agamāsi. Tadā eko kakaṇṭako toraṇagge vasati. So rājānaṃ āgacchantaṃ disvā otaritvā bhūmiyaṃ nipajji. Rājā tassa taṃ kiriyaṃ oloketvā ‘‘paṇḍita, ayaṃ kakaṇṭako kiṃ karotī’’ti pucchi. Mahāsatto ‘‘mahārāja, tumhe sevatī’’ti āha. ‘‘Sace evaṃ amhākaṃ sevati, etassa mā nipphalo hotu, bhogamassa dāpehī’’ti. ‘‘Deva, tassa bhogena kiccaṃ natthi, khādanīyamattaṃ alametassā’’ti. ‘‘Kiṃ panesa, khādatī’’ti? ‘‘Maṃsaṃ devā’’ti. ‘‘Kittakaṃ laddhuṃ vaṭṭatī’’ti? ‘‘Kākaṇikamattagghanakaṃ devā’’ti. Rājā ekaṃ purisaṃ āṇāpesi ‘‘rājadāyo nāma kākaṇikamattaṃ na vaṭṭati, imassa nibaddhaṃ aḍḍhamāsagghanakaṃ maṃsaṃ āharitvā dehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya tathā akāsi. So ekadivasaṃ uposathe māghāte maṃsaṃ alabhitvā tameva aḍḍhamāsakaṃ vijjhitvā suttena āvunitvā tassa gīvāyaṃ piḷandhi. Athassa taṃ nissāya māno uppajji. Taṃ divasameva rājā puna mahosadhena saddhiṃ uyyānaṃ agamāsi. So rājānaṃ āgacchantaṃ disvāpi dhanaṃ nissāya uppannamānavasena ‘‘vedeha, tvaṃ nu kho mahaddhano, ahaṃ nu kho’’ti raññā saddhiṃ attānaṃ samaṃ karonto anotaritvā toraṇaggeyeva sīsaṃ cālento nipajji. Rājā tassa taṃ kiriyaṃ oloketvā ‘‘paṇḍita, esa pubbe viya ajja na otarati, kiṃ nu kho kāraṇa’’nti pucchanto imaṃ gāthamāha –

‘‘Nāyaṃ pure unnamati, toraṇagge kakaṇṭako;
Mahosadha vijānāhi, kena thaddho kakaṇṭako’’ti. (jā. 1.2.39);

Tattha **unnamatī**ti yathā ajja anotaritvā toraṇaggeyeva sīsaṃ cālento unnamati, evaṃ pure na unnamati. **Kena thaddho**ti kena kāraṇena thaddhabhāvaṃ āpannoti.

Paṇḍito tassa vacanaṃ sutvā ‘‘mahārāja, uposathe māghāte maṃsaṃ alabhantena rājapurisena gīvāya baddhaṃ aḍḍhamāsakaṃ nissāya tassa mānena bhavitabba’’nti ñatvā imaṃ gāthamāha –

‘‘Aladdhapubbaṃ laddhāna, aḍḍhamāsaṃ kakaṇṭako;
Atimaññati rājānaṃ, vedehaṃ mithilaggaha’’nti. (jā. 1.2.40);

Rājā tassa vacanaṃ sutvā taṃ purisaṃ pakkosāpetvā pucchi. So yathābhūtaṃ rañño ārocesi. Rājā taṃ kathaṃ sutvā ‘‘kañci apucchitvāva sabbaññubuddhena viya paṇḍitena kakaṇṭakassa ajjhāsayo ñāto’’ti ativiya pasīditvā paṇḍitassa catūsu dvāresu suṅkaṃ dāpesi. Kakaṇṭakassa pana kujjhitvā vattaṃ hāretuṃ ārabhi. Paṇḍito pana ‘‘mā hārehi mahārājā’’ti taṃ nivāresi.

Kakaṇṭakapañho niṭṭhito.

Sirikāḷakaṇṇipañho

Atheko mithilavāsī piṅguttaro nāma māṇavo takkasilaṃ gantvā disāpāmokkhācariyassa santike sippaṃ sikkhanto khippameva sikkhi. So anuyogaṃ datvā ‘‘gacchāmaha’’nti ācariyaṃ āpucchi. Tasmiṃ pana kule ‘‘sace vayappattā dhītā hoti, jeṭṭhantevāsikassa dātabbā’’ti vattaṃva, tasmā tassa ācariyassa vayappattā ekā dhītā atthi, sā abhirūpā devaccharāpaṭibhāgā. Atha naṃ ācariyo ‘‘dhītaraṃ te, tāta, dassāmi, taṃ ādāya gamissasī’’ti āha. So pana māṇavo dubbhago kāḷakaṇṇī, kumārikā pana mahāpuññā. Tassa taṃ disvā cittaṃ na allīyati. So taṃ arocentopi ‘‘ācariyassa vacanaṃ na bhindissāmī’’ti sampaṭicchi. Ācariyo dhītaraṃ tassa adāsi. So rattibhāge alaṅkatasirisayane nipanno tāya āgantvā sayanaṃ abhiruḷhamattāya aṭṭīyamāno harāyamāno jigucchamāno pakampamāno otaritvā bhūmiyaṃ nipajji. Sāpi otaritvā tassa santikaṃ gantvā nipajji, so uṭṭhāya sayanaṃ abhiruhi. Sāpi puna sayanaṃ abhiruhi, so puna sayanā otaritvā bhūmiyaṃ nipajji. Kāḷakaṇṇī nāma siriyā saddhiṃ na sameti. Kumārikā sayaneyeva nipajji, so bhūmiyaṃ sayi.

Evaṃ sattāhaṃ vītināmetvā taṃ ādāya ācariyaṃ vanditvā nikkhami, antarāmagge ālāpasallāpamattampi natthi. Anicchamānāva ubhopi mithilaṃ sampattā. Atha piṅguttaro nagarā avidūre phalasampannaṃ udumbararukkhaṃ disvā khudāya pīḷito taṃ abhiruhitvā phalāni khādi. Sāpi chātajjhattā rukkhamūlaṃ gantvā ‘‘sāmi, mayhampi phalāni pātethā’’ti āha. Kiṃ tava hatthapādā natthi, sayaṃ abhiruhitvā khādāti. Sā abhiruhitvā khādi. So tassā abhiruḷhabhāvaṃ ñatvā khippaṃ otaritvā rukkhaṃ kaṇṭakehi parikkhipitvā ‘‘muttomhi kāḷakaṇṇiyā’’ti vatvā palāyi. Sāpi otarituṃ asakkontī tattheva nisīdi. Atha rājā uyyāne kīḷitvā hatthikkhandhe nisinno sāyanhasamaye nagaraṃ pavisanto taṃ disvā paṭibaddhacitto hutvā ‘‘sapariggahā, apariggahā’’ti pucchāpesi. Sāpi ‘‘atthi me, sāmi, kuladattiko pati, so pana maṃ idha nisīdāpetvā chaḍḍetvā palāto’’ti āha. Amacco taṃ kāraṇaṃ rañño ārocesi. Rājā ‘‘asāmikabhaṇḍaṃ nāma rañño pāpuṇātī’’ti taṃ otāretvā hatthikkhandhaṃ āropetvā nivesanaṃ netvā abhisiñcitvā aggamahesiṭṭhāne ṭhapesi. Sā tassa piyā ahosi manāpā. Udumbararukkhe laddhattā ‘‘udumbaradevī’’tvevassā nāmaṃ sañjāniṃsu.

Athekadivasaṃ rañño uyyānagamanatthāya dvāragāmavāsikehi maggaṃ paṭijaggāpesuṃ. Piṅguttaropi bhatiṃ karonto kacchaṃ bandhitvā kuddālena maggaṃ tacchi. Magge aniṭṭhiteyeva rājā udumbaradeviyā saddhiṃ rathe nisīditvā nikkhami. Udumbaradevī kāḷakaṇṇiṃ maggaṃ tacchantaṃ disvā ‘‘evarūpaṃ siriṃ dhāretuṃ nāsakkhi ayaṃ kāḷakaṇṇī’’ti taṃ olokentī hasi. Rājā hasamānaṃ disvā kujjhitvā ‘‘kasmā hasī’’ti pucchi. Deva, ayaṃ maggatacchako puriso mayhaṃ porāṇakasāmiko, esa maṃ udumbararukkhaṃ āropetvā kaṇṭakehi parikkhipitvā gato, imāhaṃ oloketvā ‘‘evarūpaṃ siriṃ dhāretuṃ nāsakkhi kāḷakaṇṇī aya’’nti cintetvā hasinti. Rājā ‘‘tvaṃ musāvādaṃ kathesi, aññaṃ kañci purisaṃ disvā tayā hasitaṃ bhavissati, taṃ māressāmī’’ti asiṃ aggahesi. Sā bhayappattā ‘‘deva, paṇḍite tāva pucchathā’’ti āha. Rājā senakaṃ pucchi ‘‘senaka, imissā vacanaṃ tvaṃ saddahasī’’ti. ‘‘Na saddahāmi, deva, ko nāma evarūpaṃ itthiratanaṃ pahāya gamissatī’’ti. Sā tassa kathaṃ sutvā atirekataraṃ bhītā ahosi. Atha rājā ‘‘senako kiṃ jānāti, paṇḍitaṃ pucchissāmī’’ti cintetvā taṃ pucchanto imaṃ gāthamāha –

‘‘Itthī siyā rūpavatī, sā ca sīlavatī siyā;
Puriso taṃ na iccheyya, saddahāsi mahosadhā’’ti. (jā. 1.2.83);

Tattha **sīlavatī**ti ācāraguṇasampannā.

Taṃ sutvā paṇḍito gāthamāha –

‘‘Saddahāmi mahārāja, puriso dubbhago siyā;
Sirī ca kāḷakaṇṇī ca, na samenti kudācana’’nti. (jā. 1.2.84);

Tattha **na samentī**ti samuddassa orimatīrapārimatīrāni viya ca gaganatalapathavitalāni viya ca na samāgacchanti.

Rājā tassa vacanena taṃ kāraṇaṃ sutvā tassā na kujjhi, hadayamassa nibbāyi. So tassa tussitvā ‘‘sace paṇḍito nābhavissa, ajjāhaṃ bālasenakassa kathāya evarūpaṃ itthiratanaṃ hīno assaṃ, taṃ nissāya mayā esā laddhā’’ti satasahassena pūjaṃ kāresi. Devīpi rājānaṃ vanditvā ‘‘deva, paṇḍitaṃ nissāya mayā jīvitaṃ laddhaṃ, imāhaṃ kaniṭṭhabhātikaṭṭhāne ṭhapetuṃ varaṃ yācāmī’’ti āha. ‘‘Sādhu, devi, gaṇhāhi, dammi te vara’’nti. ‘‘Deva, ajja paṭṭhāya mama kaniṭṭhaṃ vinā kiñci madhurarasaṃ na khādissāmi, ito paṭṭhāya velāya vā avelāya vā dvāraṃ vivarāpetvā imassa madhurarasaṃ pesetuṃ labhanakavaraṃ gaṇhāmī’’ti. ‘‘Sādhu, bhadde, imañca varaṃ gaṇhāhī’’ti.

Sirikāḷakaṇṇipañho niṭṭhito.

Meṇḍakapañho

Aparasmiṃ divase rājā katapātarāso pāsādassa dīghantare caṅkamanto vātapānantarena olokento ekaṃ eḷakañca sunakhañca mittasanthavaṃ karontaṃ addasa. So kira eḷako hatthisālaṃ gantvā hatthissa purato khittaṃ anāmaṭṭhatiṇaṃ khādi. Atha naṃ hatthigopakā pothetvā nīhariṃsu. So viravitvā palāyi. Atha naṃ eko puriso vegenāgantvā piṭṭhiyaṃ daṇḍena tiriyaṃ pahari. So piṭṭhiṃ onāmetvā vedanāppatto hutvā gantvā rājagehassa mahābhittiṃ nissāya piṭṭhikāya nipajji. Taṃ divasameva rañño mahānase aṭṭhicammādīni khāditvā vaḍḍhitasunakho bhattakārake bhattaṃ sampādetvā bahi ṭhatvā sarīre sedaṃ nibbāpente macchamaṃsagandhaṃ ghāyitvā taṇhaṃ adhivāsetuṃ asakkonto mahānasaṃ pavisitvā bhājanapidhānaṃ pātetvā maṃsaṃ khādi. Atha bhattakārako bhājanasaddena pavisitvā taṃ disvā dvāraṃ pidahitvā taṃ leḍḍudaṇḍādīhi pothesi. So khāditamaṃsaṃ mukheneva chaḍḍetvā viravitvā nikkhami. Bhattakārakopi tassa nikkhantabhāvaṃ ñatvā anubandhitvā piṭṭhiyaṃ daṇḍena tiriyaṃ pahari. So vedanāppatto piṭṭhiṃ onāmetvā ekaṃ pādaṃ ukkhipitvā eḷakassa nipannaṭṭhānameva pāvisi. Atha naṃ eḷako ‘‘samma, kiṃ piṭṭhiṃ onāmetvā āgacchasi, kiṃ te vāto vijjhatī’’ti pucchi. Sunakhopi ‘‘tvampi piṭṭhiṃ onāmetvā nipannosi, kiṃ te vāto vijjhatī’’ti pucchi. Te aññamaññaṃ attano pavattiṃ ārocesuṃ.

Atha naṃ eḷako pucchi ‘‘kiṃ pana tvaṃ puna bhattagehaṃ gantuṃ sakkhissasi sammā’’ti? ‘‘Na sakkhissāmi, samma, gatassa me jīvitaṃ natthī’’ti. ‘‘Tvaṃ pana puna hatthisālaṃ gantuṃ sakkhissasī’’ti. ‘‘Mayāpi tattha gantuṃ na sakkā, gatassa me jīvitaṃ natthī’’ti. Te ‘‘kathaṃ nu kho mayaṃ idāni jīvissāmā’’ti upāyaṃ cintesuṃ. Atha naṃ eḷako āha – ‘‘sace mayaṃ samaggavāsaṃ vasituṃ sakkoma, attheko upāyo’’ti. ‘‘Tena hi kathehī’’ti. ‘‘Samma, tvaṃ ito paṭṭhāya hatthisālaṃ yāhi, ‘‘nāyaṃ tiṇaṃ khādatī’’ti tayi hatthigopakā āsaṅkaṃ na karissanti, tvaṃ mama tiṇaṃ āhareyyāsi. Ahampi bhattagehaṃ pavisissāmi, ‘‘nāyaṃ maṃsakhādako’’ti bhattakārako mayi āsaṅkaṃ na karissati, ahaṃ te maṃsaṃ āharissāmī’’ti. Te ‘‘sundaro upāyo’’ti ubhopi sampaṭicchiṃsu. Sunakho hatthisālaṃ gantvā tiṇakalāpaṃ ḍaṃsitvā āgantvā mahābhittipiṭṭhikāya ṭhapesi. Itaropi bhattagehaṃ gantvā maṃsakhaṇḍaṃ mukhapūraṃ ḍaṃsitvā ānetvā tattheva ṭhapesi. Sunakho maṃsaṃ khādi, eḷako tiṇaṃ khādi. Te iminā upāyena samaggā sammodamānā mahābhittipiṭṭhikāya vasanti. Rājā tesaṃ mittasanthavaṃ disvā cintesi ‘‘adiṭṭhapubbaṃ vata me kāraṇaṃ diṭṭhaṃ, ime paccāmittā hutvāpi samaggavāsaṃ vasanti. Idaṃ kāraṇaṃ gahetvā pañhaṃ katvā pañca paṇḍite pucchissāmi, imaṃ pañhaṃ ajānantaṃ raṭṭhā pabbājessāmi, taṃ jānantassa ‘evarūpo paṇḍito natthī’ti mahāsakkāraṃ karissāmi. Ajja tāva avelā, sve upaṭṭhānaṃ āgatakāle pucchissāmī’’ti. So punadivase paṇḍitesu āgantvā nisinnesu pañhaṃ pucchanto imaṃ gāthamāha –

> ‘‘Yesaṃ na kadāci bhūtapubbaṃ, sakhyaṃ sattapadampimasmi loke;
> Jātā amittā duve sahāyā, paṭisandhāya caranti kissa hetū’’ti. (jā. 1.12.94);

Tattha **paṭisandhāyā**ti saddahitvā ghaṭitā hutvā.

Idañca pana vatvā puna evamāha –

> ‘‘Yadi me ajja pātarāsakāle, pañhaṃ na sakkuṇeyyātha vattumetaṃ;
> Raṭṭhā pabbājayissāmi vo sabbe, na hi mattho duppaññajātikehī’’ti. (jā. 1.12.95);

Tadā pana senako aggāsane nisinno ahosi, paṇḍito pana pariyante nisinno. So taṃ pañhaṃ upadhārento tamatthaṃ adisvā cintesi ‘‘ayaṃ rājā dandhadhātuko imaṃ pañhaṃ cintetvā saṅkharituṃ asamattho, kiñcideva, tena diṭṭhaṃ bhavissati, ekadivasaṃ okāsaṃ labhanto imaṃ pañhaṃ nīharissāmi, senako kenaci upāyena ajjekadivasamattaṃ adhivāsāpetū’’ti. Itarepi cattāro paṇḍitā andhakāragabbhaṃ paviṭṭhā viya na kiñci passiṃsu. Senako ‘‘kā nu kho mahosadhassa pavattī’’ti bodhisattaṃ olokesi. Sopi taṃ olokesi. Senako bodhisattassa olokitākāreneva tassa adhippāyaṃ ñatvā ‘‘paṇḍitassapi na upaṭṭhāti, tenekadivasaṃ okāsaṃ icchati, pūressāmissa manoratha’’nti cintetvā raññā saddhiṃ vissāsena mahāhasitaṃ hasitvā ‘‘kiṃ, mahārāja, sabbeva amhe pañhaṃ kathetuṃ asakkonte raṭṭhā pabbājessasi, etampi ‘eko gaṇṭhipañho’ti tvaṃ sallakkhesi, na mayaṃ etaṃ kathetuṃ na sakkoma, apica kho thokaṃ adhivāsehi. Gaṇṭhipañho esa, na sakkoma mahājanamajjhe kathetuṃ, ekamante cintetvā pacchā tumhākaṃ kathessāma, okāsaṃ no dehī’’ti mahāsattaṃ oloketvā imaṃ gāthādvayamāha –

‘‘Mahājanasamāgamamhi ghore, janakolāhalasaṅgamamhi jāte;
Vikkhittamanā anekacittā, pañhaṃ na sakkuṇoma vattumetaṃ.

‘‘Ekaggacittāva ekamekā, rahasi gatā atthaṃ nicintayitvā;
Paviveke sammasitvāna dhīrā, atha vakkhanti janinda etamattha’’nti. (jā. 1.12.96-97);

Tattha **sammasitvānā**ti kāyacittaviveke ṭhitā ime dhīrā imaṃ pañhaṃ sammasitvā atha vo etaṃ atthaṃ vakkhanti.

Rājā tassa kathaṃ sutvā anattamano hutvāpi ‘‘sādhu cintetvā kathetha, akathente pana vo pabbājessāmī’’ti tajjesiyeva. Cattāro paṇḍitā pāsādā otariṃsu. Senako itare āha – ‘‘sammā, rājā sukhumapañhaṃ pucchi, akathite mahantaṃ bhayaṃ bhavissati, sappāyabhojanaṃ bhuñjitvā sammā upadhārethā’’ti. Te attano attano gehaṃ gatā. Paṇḍitopi uṭṭhāya udumbaradeviyā santikaṃ gantvā ‘‘devi, ajja vā hiyyo vā rājā kattha ciraṃ aṭṭhāsī’’ti pucchi. ‘‘Tāta, dīghantare vātapānena olokento caṅkamatī’’ti. Tato paṇḍito cintesi ‘‘raññā iminā passena kiñci diṭṭhaṃ bhavissatī’’ti. So tattha gantvā bahi olokento eḷakasunakhānaṃ kiriyaṃ disvā ‘‘ime disvā raññā pañho abhisaṅkhato’’ti sanniṭṭhānaṃ katvā gehaṃ gato. Itarepi tayo cintetvā kiñci adisvā senakassa santikaṃ agamaṃsu. So te pucchi ‘‘diṭṭho vo pañho’’ti. ‘‘Na diṭṭho ācariyā’’ti. ‘‘Yadi evaṃ rājā vo pabbājessati, kiṃ karissathā’’ti? ‘‘Tumhehi pana diṭṭho’’ti? ‘‘Ahampi na passāmī’’ti. ‘‘Tumhesu apassantesu mayaṃ kiṃ passāma, rañño pana santike ‘cintetvā kathessāmā’ti sīhanādaṃ naditvā āgatamhā, akathite amhe rājā kujjhissati, kiṃ karoma, ayaṃ pañho na sakkā amhehi daṭṭhuṃ, paṇḍitena pana sataguṇaṃ sahassaguṇaṃ satasahassaguṇaṃ katvā cintito bhavissati, etha tassa santikaṃ gacchāmā’’ti te cattāro paṇḍitā bodhisattassa gharadvāraṃ āgatabhāvaṃ ārocāpetvā ‘‘pavisantu paṇḍitā’’ti vutte gehaṃ pavisitvā paṭisanthāraṃ katvā ekamantaṃ ṭhitā mahāsattaṃ pucchiṃsu ‘‘kiṃ pana, paṇḍita, cintito pañho’’ti? ‘‘Āma, cintito, mayi acintente añño ko cintayissatī’’ti. ‘‘Tena hi paṇḍita amhākampi kathethā’’ti.

Paṇḍito ‘‘sacāhaṃ etesaṃ na kathessāmi, rājā te raṭṭhā pabbājessati, maṃ pana sattahi ratanehi pūjessati, ime andhabālā mā vinassantu, kathessāmi tesa’’nti cintetvā te cattāropi nīcāsane nisīdāpetvā añjaliṃ paggaṇhāpetvā raññā diṭṭhataṃ ajānāpetvā ‘‘raññā pucchitakāle evaṃ katheyyāthā’’ti catunnampi catasso gāthāyo bandhitvā pāḷimeva uggaṇhāpetvā uyyojesi. Te dutiyadivase rājupaṭṭhānaṃ gantvā paññattāsane nisīdiṃsu. Rājā senakaṃ pucchi ‘‘ñāto te, senaka, pañho’’ti? ‘‘Mahārāja, mayi ajānante añño ko jānissatī’’ti. ‘‘Tena hi kathehī’’ti. ‘‘Suṇātha devā’’ti so uggahitaniyāmeneva gāthamāha –

‘‘Uggaputtarājaputtiyānaṃ, urabbhassa maṃsaṃ piyaṃ manāpaṃ;
Na sunakhassa te adenti maṃsaṃ, atha meṇḍassa suṇena sakhyamassā’’ti. (jā. 1.12.98);

Tattha **uggaputtarājaputtiyāna**nti uggatānaṃ amaccaputtānañceva rājaputtānañca.

Gāthaṃ vatvāpi senako atthaṃ na jānāti. Rājā pana attano diṭṭhabhāvena pajānāti, tasmā ‘‘senakena tāva ñāto’’ti pukkusaṃ pucchi. Sopissa ‘‘kiṃ ahampi apaṇḍito’’ti vatvā uggahitaniyāmeneva gāthamāha –

‘‘Cammaṃ vihananti eḷakassa, assapiṭṭhattharassukhassa hetu;
Na ca te sunakhassa attharanti, atha meṇḍassa suṇena sakhyamassā’’ti. (jā. 1.12.99);

Tassapi attho apākaṭoyeva. Rājā pana attano pākaṭattā ‘‘imināpi pukkusena ñāto’’ti kāmindaṃ pucchi. Sopi uggahitaniyāmeneva gāthamāha –

‘‘Āvellitasiṅgiko hi meṇḍo, na ca sunakhassa visāṇakāni atthi;
Tiṇabhakkho maṃsabhojano ca, atha meṇḍassa suṇena sakhyamassā’’ti. (jā. 1.12.100);

Rājā ‘‘imināpi ñāto’’ti devindaṃ pucchi. Sopi uggahitaniyāmeneva gāthamāha –

‘‘Tiṇamāsi palāsamāsi meṇḍo, na ca sunakho tiṇamāsi no palāsaṃ;
Gaṇheyya suṇo sasaṃ biḷāraṃ, atha meṇḍassa suṇena sakhyamassā’’ti. (jā. 1.12.101);

Tattha **tiṇamāsi palāsamāsī**ti tiṇakhādako ceva paṇṇakhādako ca. **No palāsa**nti paṇṇampi na khādati.

Atha rājā paṇḍitaṃ pucchi – ‘‘tāta, tvampi imaṃ pañhaṃ jānāsī’’ti? ‘‘Mahārāja, avīcito yāva bhavaggā maṃ ṭhapetvā ko añño etaṃ jānissatī’’ti. ‘‘Tena hi kathehī’’ti. ‘‘Suṇa mahārājā’’ti tassa pañhassa attano pākaṭabhāvaṃ pakāsento gāthādvayamāha –

‘‘Aṭṭhaḍḍhapado catuppadassa, meṇḍo aṭṭhanakho adissamāno;
Chādiyamāharatī ayaṃ imassa, maṃsaṃ āharatī ayaṃ amussa.

‘‘Pāsādavaragato videhaseṭṭho, vītihāraṃ aññamaññabhojanānaṃ;
Addakkhi kira sakkhikaṃ janindo, bubhukkassa puṇṇaṃmukhassa ceta’’nti. (jā. 1.12.102-103);

Tattha **aṭṭhaḍḍhapado**ti byañjanakusalatāya eḷakassa catuppādaṃ sandhāyāha. **Meṇḍo**ti eḷako. **Aṭṭhanakho**ti ekekasmiṃ pāde dvinnaṃ dvinnaṃ khurānaṃ vasenetaṃ vuttaṃ. **Adissamāno**ti maṃsaṃ āharaṇakāle apaññāyamāno. **Chādiya**nti gehacchadanaṃ. Tiṇanti attho. **Ayaṃ imassā**ti sunakho eḷakassa. **Vītihāra**nti vītiharaṇaṃ. **Aññamaññabhojanāna**nti aññamaññassa bhojanānaṃ. Meṇḍo hi sunakhassa bhojanaṃ harati, so tassa vītiharati, sunakhopi tassa harati, itaro vītiharati. **Addakkhī**ti taṃ tesaṃ aññamaññabhojanānaṃ vītiharaṇaṃ sakkhikaṃ attano paccakkhaṃ katvā addasa. **Bubhukkassā**ti bhubhūti saddakaraṇasunakhassa. **Puṇṇaṃmukhassā**ti meṇḍassa. Imesaṃ etaṃ mittasanthavaṃ rājā sayaṃ passīti.

Rājā itarehi bodhisattaṃ nissāya ñātabhāvaṃ ajānanto ‘‘pañca paṇḍitā attano attano ñāṇabalena jāniṃsū’’ti maññamāno somanassappatto hutvā imaṃ gāthamāha –

‘‘Lābhā vata me anapparūpā, yassa medisā paṇḍitā kulamhi;
Pañhassa gambhīragataṃ nipuṇamatthaṃ, paṭivijjhanti subhāsitena dhīrā’’ti. (jā. 1.12.104);

Tattha **paṭivijjhantī**ti subhāsitena te viditvā kathenti.

Atha nesaṃ ‘‘tuṭṭhena nāma tuṭṭhākāro kattabbo’’ti taṃ karonto imaṃ gāthamāha –

‘‘Assatarirathañca ekamekaṃ, phītaṃ gāmavarañca ekamekaṃ;
Sabbesaṃ vo dammi paṇḍitānaṃ, paramappatītamano subhāsitenā’’ti. (jā. 1.12.105);

Iti vatvā tesaṃ taṃ sabbaṃ dāpesi.

Dvādasanipāte meṇḍakapañho niṭṭhito.

Sirimantapañho

Udumbaradevī pana itarehi paṇḍitaṃ nissāya pañhassa ñātabhāvaṃ ñatvā ‘‘raññā muggaṃ māsena nibbisesakaṃ karontena viya pañcannaṃ samakova sakkāro kato, nanu mayhaṃ kaniṭṭhassa visesaṃ sakkāraṃ kātuṃ vaṭṭatī’’ti cintetvā rañño santikaṃ gantvā pucchi ‘‘deva, kena vo pañho kathito’’ti? ‘‘Pañcahi paṇḍitehi, bhadde’’ti. ‘‘Deva, cattāro janā taṃ pañhaṃ kaṃ nissāya jāniṃsū’’ti? ‘‘Na jānāmi, bhadde’’ti. ‘‘Mahārāja, kiṃ te jānanti, paṇḍito pana ‘mā nassantu ime bālā’ti pañhaṃ uggaṇhāpesi, tumhe sabbesaṃ samakaṃ sakkāraṃ karotha, ayuttametaṃ, paṇḍitassa visesakaṃ kātuṃ vaṭṭatī’’ti. Rājā ‘‘attānaṃ nissāya ñātabhāvaṃ na kathesī’’ti paṇḍitassa tussitvā atirekataraṃ sakkāraṃ kātukāmo cintesi ‘‘hotu mama puttaṃ ekaṃ pañhaṃ pucchitvā kathitakāle mahantaṃ sakkāraṃ karissāmī’’ti. So pañhaṃ cintento sirimantapañhaṃ cintetvā ekadivasaṃ pañcannaṃ paṇḍitānaṃ upaṭṭhānaṃ āgantvā sukhanisinnakāle senakaṃ āha – ‘‘senaka, pañhaṃ pucchissāmī’’ti. ‘‘Puccha devā’’ti. Rājā sirimantapañhe paṭhamaṃ gāthamāha –

‘‘Paññāyupetaṃ siriyā vihīnaṃ, yasassinaṃ vāpi apetapaññaṃ;
Pucchāmi taṃ senaka etamatthaṃ, kamettha seyyo kusalā vadantī’’ti. (jā. 1.15.83);

Tattha **kamettha seyyo**ti imesu dvīsu kataraṃ paṇḍitā seyyoti vadanti.

Ayañca kira pañho senakassa vaṃsānugato, tena naṃ khippameva kathesi –

‘‘Dhīrā ca bālā ca have janinda, sippūpapannā ca asippino ca;
Sujātimantopi ajātimassa, yasassino pesakarā bhavanti;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.84);

Tattha **pañño nihīno**ti paññavā nihīno, issarova uttamoti attho.

Rājā tassa vacanaṃ sutvā itare tayo apucchitvā saṅghanavakaṃ hutvā nisinnaṃ mahosadhapaṇḍitaṃ āha –

‘‘Tuvampi pucchāmi anomapañña, mahosadha kevaladhammadassi;
Bālaṃ yasassiṃ paṇḍitaṃ appabhogaṃ, kamettha seyyo kusalā vadantī’’ti. (jā. 1.15.85);

Tattha **kevaladhammadassī**ti sabbadhammadassi.

Athassa mahāsatto ‘‘suṇa, mahārājā’’ti vatvā kathesi –

‘‘Pāpāni kammāni karoti bālo, idhameva seyyo iti maññamāno;
Idhalokadassī paralokamadassī, ubhayattha bālo kalimaggahesi;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.86);

Tattha **idhameva seyyo**ti idhaloke issariyameva mayhaṃ seṭṭhanti maññamāno. **Kalimaggahesī**ti bālo issariyamānena pāpakammaṃ katvā nirayādiṃ upapajjanto paraloke ca puna tato āgantvā nīcakule dukkhabhāvaṃ patvā nibbattamāno idhaloke cāti ubhayattha parājayameva gaṇhāti. Etampi kāraṇaṃ ahaṃ disvā paññāsampannova uttamo, issaro pana bālo na uttamoti vadāmi.

Evaṃ vutte rājā senakaṃ oloketvā ‘‘nanu mahosadho paññavantameva uttamoti vadatī’’ti āha. Senako ‘‘mahārāja, mahosadho daharo, ajjāpissa mukhe khīragandho vāyati, kimesa jānātī’’ti vatvā imaṃ gāthamāha –

> ‘‘Nisippametaṃ vidadhāti bhogaṃ, na bandhuvā na sarīravaṇṇo yo;
> Passeḷamūgaṃ sukhamedhamānaṃ, sirī hi naṃ bhajate goravindaṃ;
> Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti.

Tattha **eḷamūga**nti paggharitalālamukhaṃ. **Goravinda**nti so kira tasmiṃyeva nagare asītikoṭivibhavo seṭṭhi virūpo. Nāssa putto na ca dhītā, na kiñci sippaṃ jānāti. Kathentassapissa hanukassa ubhohipi passehi lālādhārā paggharati. Devaccharā viya dve itthiyo sabbālaṅkārehi vibhūsitā supupphitāni nīluppalāni gahetvā ubhosu passesu ṭhitā taṃ lālaṃ nīluppalehi sampaṭicchitvā nīluppalāni vātapānena chaḍḍenti. Surāsoṇḍāpi pānāgāraṃ pavisantā nīluppalehi atthe sati tassa gehadvāraṃ gantvā ‘‘sāmi goravinda, seṭṭhī’’ti vadanti. So tesaṃ saddaṃ sutvā vātapāne ṭhatvā ‘‘kiṃ, tātā’’ti vadati. Athassa lālādhārā paggharati. Tā itthiyo taṃ nīluppalehi sampaṭicchitvā nīluppalāni antaravīthiyaṃ khipanti. Surādhuttā tāni gahetvā udakena vikkhāletvā piḷandhitvā pānāgāraṃ pavisanti. Evaṃ sirisampanno ahosi. Senako taṃ udāharaṇaṃ katvā dassento evamāha.

Taṃ sutvā rājā ‘‘kīdisaṃ, tāta, mahosadhapaṇḍitā’’ti āha. Paṇḍito ‘‘deva, kiṃ senako jānāti, odanasitthaṭṭhāne kāko viya dadhiṃ pātuṃ āraddhasunakho viya ca yasameva passati, sīse patantaṃ mahāmuggaraṃ na passati, suṇa, devā’’ti vatvā imaṃ gāthamāha –

> ‘‘Laddhā sukhaṃ majjati appapañño, dukkhena phuṭṭhopi pamohameti;
> Āgantunā dukkhasukhena phuṭṭho, pavedhati vāricarova ghamme;
> Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.88);

Tattha **sukha**nti issariyasukhaṃ labhitvā bālo pamajjati, pamatto samāno pāpaṃ karoti. **Dukkhenā**ti kāyikacetasikadukkhena. **Āgantunā**ti na ajjhattikena. Sattānañhi sukhampi dukkhampi āgantukameva, na niccapavattaṃ. **Ghamme**ti udakā uddharitvā ātape khittamaccho viya.

Taṃ sutvā rājā ‘‘kīdisaṃ ācariyā’’ti āha. Senako ‘‘deva, kimesa jānāti, tiṭṭhantu tāva manussā, araññe jātarukkhesupi phalasampannameva bahū vihaṅgamā bhajantī’’ti vatvā imaṃ gāthamāha –

> ‘‘Dumaṃ yathā sāduphalaṃ araññe, samantato samabhisaranti pakkhī;
> Evampi aḍḍhaṃ sadhanaṃ sabhogaṃ, bahujjano bhajati atthahetu;
> Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.89);

Tattha **bahujjano**ti mahājano.

Taṃ sutvā rājā ‘‘kīdisaṃ tātā’’ti āha. Paṇḍito ‘‘kimesa mahodaro jānāti, suṇa, devā’’ti vatvā imaṃ gāthamāha –

> ‘‘Na sādhu balavā bālo, sāhasā vindate dhanaṃ;
> Kandantametaṃ dummedhaṃ, kaḍḍhanti nirayaṃ bhusaṃ;
> Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.90);

Tattha **sāhasā**ti sāhasena sāhasikakammaṃ katvā janaṃ pīḷetvā dhanaṃ vindati. Atha naṃ nirayapālā kandantameva dummedhaṃ balavavedanaṃ nirayaṃ kaḍḍhanti.

Puna raññā ‘‘kiṃ senakā’’ti vutte senako imaṃ gāthamāha –

> ‘‘Yā kāci najjo gaṅgamabhissavanti, sabbāva tā nāmagottaṃ jahanti;
> Gaṅgā samuddaṃ paṭipajjamānā, na khāyate iddhiṃ paññopi loke;
> Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.91);

Tattha **najjo**ti ninnā hutvā sandamānā antamaso kunnadiyopi gaṅgaṃ abhissavanti. **Jahantī**ti gaṅgātveva saṅkhyaṃ gacchanti, attano nāmagottaṃ jahanti. **Na khāyate**ti sāpi gaṅgā samuddaṃ paṭipajjamānā na paññāyati, samuddotveva nāmaṃ labhati. Evameva mahāpaññopi issarasantikaṃ patto na khāyati na paññāyati,samuddaṃ paviṭṭhagaṅgā viya hoti.

Puna rājā ‘‘kiṃ paṇḍitā’’ti āha. So ‘‘suṇa, mahārājā’’ti vatvā imaṃ gāthādvayamāha –

‘‘Yametamakkhā udadhiṃ mahantaṃ, savanti najjo sabbakālamasaṅkhyaṃ;
So sāgaro niccamuḷāravego, velaṃ na acceti mahāsamuddo.

‘‘Evampi bālassa pajappitāni, paññaṃ na acceti sirī kadāci;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.92-93);

Tattha **yametamakkhā**ti yaṃ etaṃ akkhāsi vadesi. **Asaṅkhya**nti agaṇanaṃ. **Velaṃ na accetī**ti uḷāravegopi hutvā ūmisahassaṃ ukkhipitvāpi velaṃ atikkamituṃ na sakkoti, velaṃ patvā avassaṃ sabbā ūmiyo bhijjanti. **Evampi bālassa pajappitānī**ti bālassa vacanānipi evameva paññavantaṃ atikkamituṃ na sakkonti, taṃ patvāva bhijjanti. **Paññaṃ na accetī**ti paññavantaṃ sirimā nāma nātikkamati. Na hi koci manujo atthānatthe uppannakaṅkho taṃchindanatthāya paññavantaṃ atikkamitvā bālassa issarassa pādamūlaṃ gacchati, paññavantassa pana pādamūleyeva vinicchayo nāma labbhatīti.

Taṃ sutvā rājā ‘‘kathaṃ senakā’’ti āha. So ‘‘suṇa, devā’’ti vatvā imaṃ gāthamāha –

‘‘Asaññato cepi paresamatthaṃ, bhaṇāti sandhānagato yasassī;
Tasseva taṃ rūhati ñātimajjhe, sirī hi naṃ kārayate na paññā;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.94);

Tattha **asaññato cepī**ti issaro hi sacepi kāyādīhi asaññato dussīlo. **Sandhānagato**ti vinicchaye ṭhito hutvā paresaṃ atthaṃ bhaṇati, tasmiṃ vinicchayamaṇḍale mahāparivāraparivutassa musāvādaṃ vatvā sāmikampi assāmikaṃ karontassa tasseva taṃ vacanaṃ ruhati. Sirī hi naṃ tathā kārayate na paññā, tasmā pañño nihīno, sirimāva seyyoti vadāmi.

Puna raññā ‘‘kiṃ, tātā’’ti vutte paṇḍito ‘‘suṇa, deva, bālasenako kiṃ jānātī’’ti vatvā imaṃ gāthamāha –

‘‘Parassa vā attano vāpi hetu, bālo musā bhāsati appapañño;
So nindito hoti sabhāya majjhe, pacchāpi so duggatigāmī hoti;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.95);

Tato senako imaṃ gāthamāha –

‘‘Atthampi ce bhāsati bhūripañño, anāḷhiyo appadhano daliddo;
Na tassa taṃ rūhati ñātimajjhe, sirī ca paññāṇavato na hoti;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.96);

Tattha **atthampī**ti kāraṇampi ce bhāsati. **Ñātimajjhe**ti parisamajjhe. **Paññāṇavato**ti mahārāja, paññāṇavantassa sirisobhaggappattassa santikaṃ gantvā pakatiyā vijjamānāpi sirī nāma na hoti. So hi tassa santike sūriyuggamane khajjopanako viya khāyatīti dasseti.

Puna raññā ‘‘kīdisaṃ, tātā’’ti vutte paṇḍito ‘‘kiṃ jānāti, senako, idhalokamattameva oloketi, na paraloka’’nti vatvā imaṃ gāthamāha –

‘‘Parassa vā attano vāpi hetu, na bhāsati alikaṃ bhūripañño;
So pūjito hoti sabhāya majjhe, pacchāpi so suggatigāmī hoti;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.97);

Tato senako gāthamāha –

‘‘Hatthī gavāssā maṇikuṇḍalā ca, thiyo ca iddhesu kulesu jātā;
Sabbāva tā upabhogā bhavanti, iddhassa posassa aniddhimanto;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.98);

Tattha **iddhassā**ti issarassa. **Aniddhimanto**ti na kevalaṃ tā nāriyova, atha kho sabbe aniddhimantopi sattā tassa upabhogā bhavanti.

Tato paṇḍito ‘‘kiṃ esa jānātī’’ti vatvā ekaṃ kāraṇaṃ āharitvā dassento imaṃ gāthamāha –

‘‘Asaṃvihitakammantaṃ, bālaṃ dummedhamantinaṃ;
Sirī jahati dummedhaṃ, jiṇṇaṃva urago tacaṃ;
Etampi disvāna ahaṃ vadāmi;
Paññova seyyo na yasassi bālo’’ti. (jā. 1.15.99);

Tattha **‘‘sirī jahatī’’**ti padassa **cetiyajātakena** (jā. 1.8.45 ādayo) attho vaṇṇetabbo.

Atha senako raññā ‘‘kīdisa’’nti vutte ‘‘deva, kiṃ esa taruṇadārako jānāti, suṇāthā’’ti vatvā ‘‘paṇḍitaṃ appaṭibhānaṃ karissāmī’’ti cintetvā imaṃ gāthamāha –

‘‘Pañca paṇḍitā mayaṃ bhaddante, sabbe pañjalikā upaṭṭhitā;
Tvaṃ no abhibhuyya issarosi, sakkova bhūtapati devarājā;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo’’ti. (jā. 1.15.100);

Idaṃ kira sutvā rājā ‘‘sādhurūpaṃ senakena kāraṇaṃ ābhataṃ, sakkhissati nu kho me putto imassa vādaṃ bhinditvā aññaṃ kāraṇaṃ āharitu’’nti cintetvā ‘‘kīdisaṃ paṇḍitā’’ti āha. Senakena kira imasmiṃ kāraṇe ābhate ṭhapetvā bodhisattaṃ añño taṃ vādaṃ bhindituṃ samattho nāma natthi, tasmā mahāsatto attano ñāṇabalena tassa vādaṃ bhindanto ‘‘mahārāja, kimesa bālo jānāti, yasameva oloketi, paññāya visesaṃ na jānāti, suṇāthā’’ti vatvā imaṃ gāthamāha –

‘‘Dāsova paññassa yasassi bālo, atthesu jātesu tathāvidhesu;
Yaṃ paṇḍito nipuṇaṃ saṃvidheti, sammohamāpajjati tattha bālo;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo’’ti. (jā. 1.15.101);

Tattha **atthesū**ti kiccesu jātesu. **Saṃvidhetī**ti saṃvidahati.

Iti mahāsatto sinerupādato suvaṇṇavālukaṃ uddharanto viya gaganatale puṇṇacandaṃ uṭṭhāpento viya ca nayakāraṇaṃ dassesi. Evaṃ mahāsattena paññānubhāvaṃ dassetvā kathite rājā senakaṃ āha – ‘‘kīdisaṃ, senaka, sakkonto uttaripi kathehī’’ti. So koṭṭhe ṭhapitadhaññaṃ viya uggahitakaṃ khepetvā appaṭibhāno maṅkubhūto pajjhāyanto nisīdi. Sace hi so aññaṃ kāraṇaṃ āhareyya, na gāthāsahassenapi imaṃ jātakaṃ niṭṭhāyetha. Tassa pana appaṭibhānassa ṭhitakāle gambhīraṃ oghaṃ ānento viya mahāsatto uttaripi paññameva vaṇṇento imaṃ gāthamāha –

‘‘Addhā hi paññāva sataṃ pasatthā, kantā sirī bhogaratā manussā;
Ñāṇañca buddhānamatulyarūpaṃ, paññaṃ na acceti sirī kadācī’’ti. (jā. 1.15.102);

Tattha **sata**nti buddhādīnaṃ sappurisānaṃ. **Bhogaratā**ti mahārāja, yasmā andhabālamanussā bhogaratāva, tasmā tesaṃ sirī kantā. Yaso nāmesa paṇḍitehi garahito bālānaṃ kantoti cāyaṃ attho **bhisajātakena** (jā. 1.14.78 ādayo) vaṇṇetabbo. **Buddhāna**nti sabbaññubuddhānañca ñāṇaṃ. **Kadācī**ti kismiñci kāle ñāṇavantaṃ sirī nāma nātikkamati, devāti.

Taṃ sutvā rājā mahāsattassa pañhabyākaraṇena tuṭṭho ghanavassaṃ vassento viya mahāsattaṃ dhanena pūjento imaṃ gāthamāha –

‘‘Yaṃ taṃ apucchimha akittayī no, mahosadha kevaladhammadassī;
Gavaṃ sahassaṃ usabhañca nāgaṃ, ājaññayutte ca rathe dasa ime;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te gāmavarāni soḷasā’’ti. (jā. 1.15.103);

Tattha **usabhañca nāga**nti tassa gavaṃ sahassassa usabhaṃ katvā alaṅkatapaṭiyattaṃ ārohanīyaṃ nāgaṃ dammīti.

Vīsatinipāte sirimantapañho niṭṭhito.

Channapathapañho

Tato paṭṭhāya bodhisattassa yaso mahā ahosi. Taṃ sabbaṃ udumbaradevīyeva vicāresi. Sā tassa soḷasavassikakāle cintesi ‘‘mama kaniṭṭho mahallako jāto, yasopissa mahā ahosi, āvāhamassa kātuṃ vaṭṭatī’’ti. Sā rañño tamatthaṃ ārocesi. Rājā ‘‘sādhu jānāpehi na’’nti āha. Sā taṃ jānāpetvā tena sampaṭicchite ‘‘tena hi, tāta, te kumārikaṃ ānemī’’ti āha. Atha mahāsatto ‘‘kadāci imehi ānītā mama na rucceyya, sayameva tāva upadhāremī’’ti cintetvā evamāha – ‘‘devi, katipāhaṃ mā kiñci rañño vadetha, ahaṃ ekaṃ kumārikaṃ sayaṃ pariyesitvā mama cittarucitaṃ tumhākaṃ ācikkhissāmī’’ti. ‘‘Evaṃ karohi, tātā’’ti. So deviṃ vanditvā attano gharaṃ gantvā sahāyakānaṃ saññaṃ datvā aññātakavesena tunnavāyaupakaraṇāni gahetvā ekakova uttaradvārena nikkhamitvā uttarayavamajjhakaṃ pāyāsi. Tadā pana tattha ekaṃ porāṇaseṭṭhikulaṃ parikkhīṇaṃ ahosi. Tassa kulassa dhītā amarādevī nāma abhirūpā dassanīyā pāsādikā sabbalakkhaṇasampannā puññavatī. Sā taṃ divasaṃ pātova yāguṃ pacitvā ādāya ‘‘pitu kasanaṭṭhānaṃ gamissāmī’’ti nikkhamitvā tameva maggaṃ paṭipajji. Mahāsatto taṃ āgacchantiṃ disvā ‘‘sabbalakkhaṇasampannāyaṃ itthī, sace apariggahā, imāya me pādaparicārikāya bhavituṃ vaṭṭatī’’ti cintesi.

Sāpi taṃ disvāva ‘‘sace evarūpassa purisassa gehe bhaveyyaṃ, sakkā mayā kuṭumbaṃ saṇṭhāpetu’’nti cintesi.

Atha mahāsatto – ‘‘imissā sapariggahāpariggahabhāvaṃ na jānāmi, hatthamuṭṭhiyā naṃ pucchissāmi, sace esā paṇḍitā bhavissati, jānissati. No ce, na jānissati, idheva naṃ chaḍḍetvā gacchāmī’’ti cintetvā dūre ṭhitova hatthamuṭṭhimakāsi. Sāpi ‘‘ayaṃ mama sasāmikāsāmikabhāvaṃ pucchatī’’ti ñatvā hatthaṃ pasāresi. So apariggahabhāvaṃ ñatvā samīpaṃ gantvā ‘‘bhadde, kā nāma tva’’nti pucchi. ‘‘Sāmi, ahaṃ atīte vā anāgate vā etarahi vā yaṃ natthi, tannāmikā’’ti. ‘‘Bhadde, loke amarā nāma natthi, tvaṃ amarā nāma bhavissasī’’ti. ‘‘Evaṃ, sāmī’’ti. ‘‘Bhadde, kassa yāguṃ harissasī’’ti? ‘‘Pubbadevatāya, sāmī’’ti. ‘‘Bhadde, pubbadevatā nāma mātāpitaro, tava pitu yāguṃ harissasi maññe’’ti. ‘‘Evaṃ, sāmī’’ti. ‘‘Bhadde, tava pitā kiṃ karotī’’ti? ‘‘Sāmi, ekaṃ dvidhā karotī’’ti. ‘‘Ekassa dvidhākaraṇaṃ nāma kasanaṃ, tava pitā kasatī’’ti. ‘‘Evaṃ, sāmī’’ti. ‘‘Katarasmiṃ pana ṭhāne te pitā kasatī’’ti? ‘‘Yattha sakiṃ gatā na enti, tasmiṃ ṭhāne, sāmī’’ti. ‘‘Sakiṃ gatānaṃ na paccāgamanaṭṭhānaṃ nāma susānaṃ, susānasantike kasati, bhadde’’ti. ‘‘Evaṃ, sāmī’’ti. ‘‘Bhadde, ajjeva essasī’’ti. ‘‘Sace essati, na essā’’mi. ‘‘No ce essati, essāmi, sāmī’’ti. ‘‘Bhadde, pitā te maññe nadīpāre kasati, udake ente na essasi, anente essasī’’ti. ‘‘Evaṃ, sāmī’’ti. Ettakaṃ nāma mahāsatto ālāpasallāpaṃ karoti.

Atha naṃ amarādevī ‘‘yāguṃ pivissasi, sāmī’’ti nimantesi. Mahāsatto ‘‘paṭhamameva paṭikkhipanaṃ nāma avamaṅgala’’nti cintetvā ‘‘āma, pivissāmī’’ti āha. Sā pana yāgughaṭaṃ otāresi. Mahāsatto cintesi ‘‘sace pātiṃ adhovitvā hatthadhovanaṃ adatvā dassati, ettheva naṃ pahāya gamissāmī’’ti. Sā pana pātiṃ dhovitvā pātiyā udakaṃ āharitvā hatthadhovanaṃ datvā tucchapātiṃ hatthe aṭṭhapetvā bhūmiyaṃ ṭhapetvā ghaṭaṃ āluḷetvā yāguyā pūresi, tattha pana sitthāni mahantāni. Atha naṃ mahāsatto āha ‘‘kiṃ, bhadde, atibahalā yāgū’’ti. ‘‘Udakaṃ na laddhaṃ, sāmī’’ti. ‘‘Kedāre udakaṃ na laddhaṃ bhavissati maññe’’ti. ‘‘Evaṃ, sāmī’’ti. Sā pitu yāguṃ ṭhapetvā bodhisattassa adāsi. So yāguṃ pivitvā mukhaṃ vikkhāletvā ‘‘bhadde, tuyhaṃ mātu gehaṃ gamissāmi, maggaṃ me ācikkhā’’ti āha. Sā ‘‘sādhū’’ti vatvā maggaṃ ācikkhantī ekakanipāte imaṃ gāthamāha –

‘‘Yena sattubilaṅgā ca, diguṇapalāso ca pupphito;
Yena dadāmi tena vadāmi, yena na dadāmi na tena vadāmi;
Esa maggo yavamajjhakassa, etaṃ annapathaṃ vijānāhī’’ti. (jā. 1.1.112);

Tassattho – ‘‘sāmi, antogāmaṃ pavisitvā ekaṃ sattuāpaṇaṃ passissasi, tato kañjikāpaṇaṃ, tesaṃ purato diguṇapaṇṇo koviḷāro supupphito, tasmā tvaṃ yena sattubilaṅgā ca koviḷāro ca pupphito, tena gantvā koviḷāramūle ṭhatvā dakkhiṇaṃ gaṇha vāmaṃ muñca, esa maggo yavamajjhakassa yavamajjhakagāme ṭhitassa amhākaṃ gehassa, etaṃ evaṃ paṭicchādetvā mayā vuttaṃ channapathaṃ paṭicchannapathaṃ channapathaṃ vā paṭicchannakāraṇaṃ vijānāhī’’ti. Ettha hi **yena dadāmī**ti yena hatthena dadāmi, idaṃ dakkhiṇahatthaṃ sandhāya vuttaṃ, itaraṃ vāmahatthaṃ. Evaṃ sā tassa maggaṃ ācikkhitvā pitu yāguṃ gahetvā agamāsi.

Channapathapañho niṭṭhito.

Amarādevipariyesanā

Sopi tāya kathitamaggeneva taṃ gehaṃ gato. Atha naṃ amarādeviyā mātā disvā āsanaṃ datvā ‘‘yāguṃ pivissasi, sāmī’’ti āha. ‘‘Amma, kaniṭṭhabhaginiyā me amarādeviyā thokā yāgu me dinnā’’ti. Taṃ sutvā sā ‘‘dhītu me atthāya āgato bhavissatī’’ti aññāsi. Mahāsatto tesaṃ duggatabhāvaṃ jānantopi ‘‘amma, ahaṃ tunnavāyo, kiñci sibbitabbayuttakaṃ atthī’’ti pucchi. ‘‘Atthi, sāmi, mūlaṃ pana natthī’’ti? ‘‘Amma mūlena kammaṃ natthi, ānehi, sibbissāmi na’’nti. Sā jiṇṇasāṭakāni āharitvā adāsi. Bodhisatto āhaṭāhaṭaṃ niṭṭhāpesiyeva. Puññavato hi kiriyā nāma samijjhatiyeva. Atha naṃ āha ‘‘amma, vīthibhāgena āroceyyāsī’’ti. Sā sakalagāmaṃ ārocesi. Mahāsatto tunnavāyakammaṃ katvā ekāheneva sahassaṃ kahāpaṇaṃ uppādesi. Mahallikāpissa pātarāsabhattaṃ pacitvā datvā ‘‘tāta, sāyamāsaṃ kittakaṃ pacāmī’’ti āha. ‘‘Amma, yattakā imasmiṃ gehe bhuñjanti, tesaṃ pamāṇenā’’ti. Sā anekasūpabyañjanaṃ bahubhattaṃ paci. Amarādevīpi sāyaṃ sīsena dārukalāpaṃ, ucchaṅgena paṇṇaṃ ādāya araññato āgantvā puragehadvāre dārukalāpaṃ nikkhipitvā pacchimadvārena gehaṃ pāvisi. Pitāpissā sāyataraṃ āgamāsi. Mahāsatto nānaggarasabhojanaṃ bhuñji. Itarā mātāpitaro bhojetvā pacchā sayaṃ bhuñjitvā mātāpitūnaṃ pāde dhovitvā mahāsattassa pāde dhovi.

So taṃ pariggaṇhanto katipāhaṃ tattheva vasi. Atha naṃ vīmaṃsanto ekadivasaṃ āha – ‘‘bhadde, aḍḍhanāḷikataṇḍule gahetvā tato mayhaṃ yāguñca pūvañca bhattañca pacāhī’’ti. Sā ‘‘sādhū’’ti sampaṭicchitvā taṇḍule koṭṭetvā mūlataṇḍulehi bhattaṃ, majjhimataṇḍulehi yāguṃ, kaṇakāhi pūvaṃ pacitvā tadanurūpaṃ sūpabyañjanaṃ sampādetvā mahāsattassa sabyañjanaṃ yāguṃ adāsi. Sā yāgu mukhe ṭhapitamattāva satta rasaharaṇisahassāni pharitvā aṭṭhāsi. So tassā vīmaṃsanatthameva ‘‘bhadde, yāguṃ pacituṃ ajānantī kimatthaṃ mama taṇḍule nāsesī’’ti kuddho viya saha kheḷena niṭṭhubhitvā bhūmiyaṃ pātesi. Sā tassa akujjhitvāva ‘‘sāmi, sace yāgu na sundarā, pūvaṃ khādā’’ti pūvaṃ adāsi. Tampi tatheva akāsi. ‘‘Sace, sāmi, pūvaṃ na sundaraṃ, bhattaṃ bhuñjā’’ti bhattaṃ adāsi. Bhattampi tatheva katvā ‘‘bhadde, tvaṃ pacituṃ ajānantī mama santakaṃ kimatthaṃ nāsesī’’ti kuddho viya tīṇipi ekato madditvā sīsato paṭṭhāya sakalasarīraṃ limpitvā ‘‘gaccha, dvāre nisīdāhī’’ti āha. Sā akujjhitvāva ‘‘sādhu, sāmī’’ti gantvā tathā akāsi. So tassā nihatamānabhāvaṃ ñatvā ‘‘bhadde, ehī’’ti āha. Sā akujjhitvā ekavacaneneva āgatā. Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṃ ekasāṭakayugaṃ tambūlapasibbake ṭhapetvā āgato. Atha so taṃ sāṭakaṃ nīharitvā tassā hatthe ṭhapetvā ‘‘bhadde, tava sahāyikāhi saddhiṃ nhāyitvā imaṃ sāṭakaṃ nivāsetvā ehī’’ti āha. Sā tathā akāsi.

Paṇḍito uppāditadhanañca, ābhatadhanañca sabbaṃ tassā mātāpitūnaṃ datvā samassāsetvā sasure āpucchitvā taṃ ādāya nagarābhimukho agamāsi. Antarāmagge tassā vīmaṃsanatthāya chattañca upāhanañca datvā evamāha – ‘‘bhadde, imaṃ chattaṃ gahetvā attānaṃ dhārehi, upāhanaṃ abhiruhitvā yāhī’’ti. Sā taṃ gahetvā tathā akatvā abbhokāse sūriyasantāpe chattaṃ adhāretvā vanante dhāretvā gacchati, thalaṭṭhāne upāhanaṃ paṭimuñcitvā udakaṭṭhānaṃ sampattakāle abhiruhitvā gacchati. Bodhisatto taṃ kāraṇaṃ disvā pucchi ‘‘kiṃ, bhadde, thalaṭṭhāne upāhanaṃ paṭimuñcitvā udakaṭṭhāne abhiruhitvā gacchasi, sūriyasantāpe chattaṃ adhāretvā vanante dhāretvā’’ti? Sā āha – ‘‘sāmi, thalaṭṭhāne kaṇṭakādīni passāmi, udakaṭṭhāne macchakacchapakaṇṭakādīni na passāmi, tesu pāde paviṭṭhesu dukkhavedanā bhaveyya, abbhokāse sukkharukkhakaṇṭakādīni natthi, vanantaraṃ paviṭṭhānaṃ pana sukkharukkhadaṇḍādikesu matthake patitesu dukkhavedanā bhaveyya, tasmā tāni paṭighātanatthāya evaṃ karomī’’ti.

Bodhisatto dvīhi kāraṇehi tassā kathaṃ sutvā tussitvā gacchanto ekasmiṃ ṭhāne phalasampannaṃ ekaṃ badararukkhaṃ disvā badararukkhamūle nisīdi. Sā badararukkhamūle nisinnaṃ mahāsattaṃ disvā ‘‘sāmi, abhiruhitvā badaraphalaṃ gahetvā khādāhi, mayhampi dehī’’ti āha. ‘‘Bhadde, ahaṃ kilamāmi, abhiruhituṃ na sakkomi, tvameva abhiruhā’’ti. Sā tassa vacanaṃ sutvā badararukkhaṃ abhiruyha sākhantare nisīditvā phalaṃ ocini. Bodhisatto taṃ āha – ‘‘bhadde, phalaṃ mayhaṃ dehī’’ti. Sā ‘‘ayaṃ puriso paṇḍito vā apaṇḍito vā vīmaṃsissāmī’’ti cintetvā taṃ āha ‘‘sāmi, uṇhaphalaṃ khādissasi, udāhu sītaphala’’nti? So taṃ kāraṇaṃ ajānanto viya evamāha – ‘‘bhadde, uṇhaphalena me attho’’ti. Sā phalāni bhūmiyaṃ khipitvā ‘‘sāmi, khādā’’ti āha. Bodhisatto taṃ gahetvā dhamento khādi. Puna vīmaṃsamāno naṃ evamāha – ‘‘bhadde, sītalaṃ me dehī’’ti. Atha sā badaraphalāni tiṇabhūmiyā upari khipi. So taṃ gahetvā khāditvā ‘‘ayaṃ dārikā ativiya paṇḍitā’’ti cintetvā tussi. Atha mahāsatto taṃ āha – ‘‘bhadde, badararukkhato otarāhī’’ti. Sā mahāsattassa vacanaṃ sutvā rukkhato otaritvā ghaṭaṃ gahetvā nadiṃ gantvā udakaṃ ānetvā mahāsattassa adāsi. Mahāsatto pivitvā mukhaṃ vikkhāletvā tato uṭṭhāya gacchanto nagarameva sampatto.

Atha so taṃ vīmaṃsanatthāya dovārikassa gehe ṭhapetvā dovārikassa bhariyāya ācikkhitvā attano nivesanaṃ gantvā purise āmantetvā ‘‘asukagehe itthiṃ ṭhapetvā āgatomhi, imaṃ sahassaṃ ādāya gantvā taṃ vīmaṃsathā’’ti sahassaṃ datvā pesesi. Te tathā kariṃsu. Sā āha – ‘‘idaṃ mama sāmikassa pādarajampi na agghatī’’ti. Te āgantvā paṇḍitassa ārocesuṃ. Punapi yāvatatiyaṃ pesetvā catutthe vāre mahāsatto teyeva ‘‘tena hi naṃ hatthe gahetvā kaḍḍhantā ānethā’’ti āha. Te tathā kariṃsu. Sā mahāsattaṃ mahāsampattiyaṃ ṭhitaṃ na sañjāni, naṃ oloketvā ca pana hasi ceva rodi ca. So ubhayakāraṇaṃ pucchi. Atha naṃ sā āha – ‘‘sāmi, ahaṃ hasamānā tava sampattiṃ oloketvā ‘ayaṃ akāraṇena na laddhā, purimabhave kusalaṃ katvā laddhā, aho puññānaṃ phalaṃ nāmā’ti hasiṃ. Rodamānā pana ‘idāni parassa rakkhitagopitavatthumhi aparajjhitvā nirayaṃ gamissatī’ti tayi kāruññena rodi’’nti.

So taṃ vīmaṃsitvā suddhabhāvaṃ ñatvā ‘‘gacchatha naṃ tattheva nethā’’ti vatvā pesetvā puna tunnavāyavesaṃ gahetvā gantvā tāya saddhiṃ sayitvā punadivase pātova rājakulaṃ pavisitvā udumbaradeviyā ārocesi. Sā rañño ārocetvā amarādeviṃ sabbālaṅkārehi alaṅkaritvā mahāyogge nisīdāpetvā mahantena sakkārena mahāsattassa gehaṃ netvā maṅgalaṃ kāresi. Rājā bodhisattassa sahassamūlaṃ paṇṇākāraṃ pesesi. Dovārike ādiṃ katvā sakalanagaravāsino paṇṇākāre pahiṇiṃsu. Amarādevīpi raññā pahitaṃ paṇṇākāraṃ dvidhā bhinditvā ekaṃ koṭṭhāsaṃ rañño pesesi. Etenupāyena sakalanagaravāsīnampi paṇṇākāraṃ pesetvā nagaraṃ saṅgaṇhi. Tato paṭṭhāya mahāsatto tāya saddhiṃ samaggavāsaṃ vasanto rañño atthañca dhammañca anusāsi.

Amarādevipariyesanā niṭṭhitā.

Sabbaratanathenavaṇṇanā

Athekadivasaṃ senako itare tayo attano santikaṃ āgate āmantesi ‘‘ambho, mayaṃ gahapatiputtassa mahosadhasseva nappahoma, idāni pana tena attanā byattatarā bhariyā ānītā, kinti naṃ rañño antare paribhindeyyāmā’’ti. ‘‘Ācariya, mayaṃ kiṃ jānāma, tvaṃyeva jānāhī’’ti. ‘‘Hotu mā cintayittha, attheko upāyo, ahaṃ rañño cūḷāmaṇiṃ thenetvā āharissāmi, pukkusa, tvaṃ suvaṇṇamālaṃ āhara, kāminda, tvaṃ kambalaṃ, devinda, tvaṃ suvaṇṇapādukanti evaṃ mayaṃ cattāropi upāyena tāni āharissāma, tato amhākaṃ gehe aṭṭhapetvā gahapatiputtassa gehaṃ pesessāmā’’ti. Atha kho te cattāropi tathā kariṃsu. Tesu senako tāva cūḷāmaṇiṃ takkaghaṭe pakkhipitvā dāsiyā hatthe ṭhapetvā pesesi ‘‘imaṃ takkaghaṭaṃ aññesaṃ gaṇhantānaṃ adatvā sace mahosadhassa gehe gaṇhāti, ghaṭeneva saddhiṃ dehī’’ti. Sā paṇḍitassa gharadvāraṃ gantvā ‘‘takkaṃ gaṇhatha, takkaṃ gaṇhathā’’ti aparāparaṃ carati.

Amarādevī dvāre ṭhitā tassā kiriyaṃ disvā ‘‘ayaṃ aññattha na gacchati, bhavitabbamettha kāraṇenā’’ti iṅgitasaññāya dāsiyo paṭikkamāpetvā sayameva ‘‘amma, ehi takkaṃ gaṇhissāmī’’ti pakkositvā tassā āgatakāle dāsīnaṃ saññaṃ datvā tāsu anāgacchantīsu ‘‘gaccha, amma, dāsiyo pakkosāhī’’ti tameva pesetvā takkaghaṭe hatthaṃ otāretvā maṇiṃ disvā taṃ dāsiṃ pucchi ‘‘amma, tvaṃ kassa santakā’’ti? ‘‘Ayye, senakapaṇḍitassa dāsīmhī’’ti. Tato tassā nāmaṃ tassā ca mātuyā nāmaṃ pucchitvā ‘‘asukā nāmā’’ti vutte ‘‘amma, imaṃ takkaṃ katimūla’’nti pucchi. ‘‘Ayye, catunāḷika’’nti. ‘‘Tena hi, amma, imaṃ takkaṃ me dehī’’ti vatvā ‘‘ayye, tumhesu gaṇhantīsu mūlena me ko attho, ghaṭeneva saddhiṃ gaṇhathā’’ti vutte ‘‘tena hi yāhī’’ti taṃ uyyojetvā sā ‘‘asukamāse asukadivase senakācariyo asukāya nāma dāsiyā dhītāya asukāya nāma hatthe rañño cūḷāmaṇiṃ pahenakatthāya pahiṇī’’ti paṇṇe likhitvā takkaṃ gaṇhi. Pukkusopi suvaṇṇamālaṃ sumanapupphacaṅkoṭake ṭhapetvā sumanapupphena paṭicchādetvā tatheva pesesi. Kāmindopi kambalaṃ paṇṇapacchiyaṃ ṭhapetvā paṇṇehi chādetvā pesesi. Devindopi suvaṇṇapādukaṃ yavakalāpantare bandhitvā pesesi. Sā sabbānipi tāni gahetvā paṇṇe akkharāni āropetvā mahāsattassa ācikkhitvā ṭhapesi.

Tepi cattāro paṇḍitā rājakulaṃ gantvā ‘‘kiṃ, deva, tumhe cūḷāmaṇiṃ na piḷandhathā’’ti āhaṃsu. Rājā ‘‘piḷandhissāmi āharathā’’ti purise āha. Te maṇiṃ na passiṃsu, itarānipi na passiṃsuyeva. Atha te cattāro paṇḍitā ‘‘deva, tumhākaṃ ābharaṇāni mahosadhassa gehe atthi, so tāni sayaṃ vaḷañjeti, paṭisattu te mahārāja, gahapatiputto’’ti taṃ bhindiṃsu. Athassa atthacarakā manussā sīghaṃ gantvā ārocesuṃ. So ‘‘rājānaṃ disvā jānissāmī’’ti rājupaṭṭhānaṃ agamāsi. Rājā kujjhitvā ‘‘ko jānissati, kiṃ bhavissati kiṃ karissatī’’ti attānaṃ passituṃ nādāsi. Paṇḍito rañño kuddhabhāvaṃ ñatvā attano nivesanameva gato. Rājā ‘‘naṃ gaṇhathā’’ti āṇāpesi. Paṇḍito atthacarakānaṃ vacanaṃ sutvā ‘‘mayā apagantuṃ vaṭṭatī’’ti amarādeviyā saññaṃ datvā aññātakavesena nagarā nikkhamitvā dakkhiṇayavamajjhakagāmaṃ gantvā tasmiṃ kumbhakārakammaṃ akāsi. Nagare ‘‘paṇḍito palāto’’ti ekakolāhalaṃ jātaṃ.

Senakādayopi cattāro janā tassa palātabhāvaṃ ñatvā ‘‘mā cintayittha, mayaṃ kiṃ apaṇḍitā’’ti aññamaññaṃ ajānāpetvāva amarādeviyā paṇṇākāraṃ pahiṇiṃsu sā tehi catūhi pesitapaṇṇākāraṃ gahetvā ‘‘asuka-asukavelāya āgacchatū’’ti vatvā ekaṃ kūpaṃ khaṇāpetvā gūtharāsino saha udakena tattha pūretvā gūthakūpassa uparitale yantaphalakāhi pidahitvā kiḷañjena paṭicchādetvā sabbaṃ niṭṭhāpesi. Atha senako sāyanhasamaye nhatvā attānaṃ alaṅkaritvā nānaggarasabhojanaṃ bhuñjitvā bodhisattassa gehaṃ agamāsi. So gharadvāre ṭhatvā attano āgatabhāvaṃ jānāpesi. Sā ‘‘ehi, ācariyā’’ti āha. So gantvā tassā santike aṭṭhāsi. Sā evamāha – ‘‘sāmi, idāni ahaṃ tava vasaṃ gatā, attano sarīraṃ anhāyitvā sayituṃ ayutta’’nti. So tassā vacanaṃ sutvā ‘‘sādhū’’ti sampaṭicchi. Sā nikkhamitvā udakapūraṃ ghaṭaṃ gahetvā āsittā viya ‘‘ehi, ācariya, nhānatthāya phalakāni āruhā’’ti vatvā tassa phalakāni abhiruyha ṭhitakāle gehaṃ pavisitvā phalakakoṭiyaṃ akkamitvā gūthakūpe pātesi.

Pukkusopi sāyanhasamaye nhatvā alaṅkaritvā nānaggarasabhojanaṃ bhuñjitvā bodhisattassa gehaṃ gantvā gharadvāre ṭhatvā attano āgatabhāvaṃ jānāpesi. Ekā paricārikā itthī amarādeviyā ārocesi. Sā tassā vacanaṃ sutvā ‘‘ehi, ācariya, attano sarīraṃ anhāyitvā sayituṃ ayutta’’nti āha. So ‘‘sādhū’’ti sampaṭicchi. Sā nikkhamitvā udakapūraṃ ghaṭaṃ gahetvā āsiñcamānā viya ‘‘ehi, ācariya, nhānatthāya phalakāni abhiruhā''ti āha. Tassa phalakāni abhiruyha ṭhitakāle sā gehaṃ pavisitvā phalakāni ākaḍḍhitvā gūthakūpe pātesi. Pukkusaṃ senako ''ko eso''ti pucchi. ''Ahaṃ pukkuso''ti. ''Tvaṃ ko nāma manusso''ti? ''Ahaṃ senako''ti aññamaññaṃ pucchitvā aṭṭhaṃsu. Tathā itare dvepi tattheva pātesi. Sabbepi te jegucche gūthakūpe aṭṭhaṃsu. Sā vibhātāya rattiyā tato ukkhipāpetvā, cattāropi jane khuramuṇḍe kārāpetvā taṇḍulāni gāhāpetvā udakena temetvā koṭṭāpetvā cuṇṇaṃ bahalayāguṃ pacāpetvā madditvā sīsato paṭṭhāya sakalasarīraṃ vilimpāpetvā tūlapicūni gāhāpetvā tatheva sīsato paṭṭhāya okirāpetvā mahādukkhaṃ pāpetvā kilañjakucchiyaṃ nipajjāpetvā veṭhetvā rañño ārocetukāmā hutvā tehi saddhiṃ cattāri ratanāni gāhāpetvā rañño santikaṃ gantvā rājānaṃ vanditvā ekamantaṃ nisīditvā – ''deva, setavānaraṃ nāma mahāpaṇṇākāraṃ paṭiggaṇhathā''ti vatvā cattāri kilañjāni rañño pādamūle ṭhapāpesi. Atha rājā vivarāpetvā setamakkaṭasadise cattāropi jane passi. Atha sabbe manussā ''aho adiṭṭhapubbā, aho mahāsetavānarā''ti vatvā mahāhasitaṃ hasiṃsu. Te cattāropi mahālajjā ahesuṃ.

Atha amarādevī attano sāmino niddosabhāvaṃ kathentī rājānaṃ āha – ''deva, mahosadhapaṇḍito na coro, ime cattārova corā. Etesu hi senako maṇicoro, pukkuso suvaṇṇamālācoro, kāmindo kambalacoro, devindo suvaṇṇapādukācoro. Ime corā asukamāse asukadivase asukadāsidhītānaṃ asukadāsīnaṃ hatthe imāni ratanāni pahiṇanti. Imaṃ paṇṇaṃ passatha, attano santakañca gaṇhatha, core ca, deva, paṭicchathā''ti. Sā cattāropi jane mahāvippakāraṃ pāpetvā rājānaṃ vanditvā attano gehameva gatā. Rājā bodhisattassa palātabhāvena tasmiṃ āsaṅkāya ca aññesaṃ paṇḍitapatimantīnaṃ abhāvena ca tesaṃ kiñci avatvā ''paṇḍitā nhāpetvā attano gehāni gacchathā''ti pesesi. Cattāro janā mahāvippakāraṃ patvā rājānaṃ vanditvā attano gehameva gatā.

Sabbaratanathenā niṭṭhitā.

Khajjopanakapañho

Athassa chatte adhivatthā devatā bodhisattassa dhammadesanaṃ assuṇantī ''kiṃ nu kho kāraṇa''nti āvajjamānā taṃ kāraṇaṃ ñatvā ''paṇḍitassa ānayanakāraṇaṃ karissāmī''ti cintetvā rattibhāge chattapiṇḍikaṃ vivaritvā rājānaṃ catukkanipāte devatāya pucchitapañhe āgate ''hanti hatthehi pādehī''tiādike cattāro pañhe pucchi. Rājā ajānanto ''ahaṃ na jānāmi, aññe paṇḍite pucchissāmī''ti ekadivasaṃ okāsaṃ yācitvā punadivase ''āgacchantū''ti catunnaṃ paṇḍitānaṃ sāsanaṃ pesesi. Tehi ''mayaṃ khuramuṇḍā vīthiṃ otarantā lajjāmā''ti vutte rājā cattāro nāḷipaṭṭe pesesi ''ime sīsesu katvā āgacchantū''ti. Tadā kira te nāḷipaṭṭā uppannā. Te āgantvā paññattāsane nisīdiṃsu. Atha rājā ''senaka, ajja rattibhāge chatte adhivatthā devatā maṃ cattāro pañhe pucchi, ahaṃ pana ajānanto 'paṇḍite pucchissāmī'ti avacaṃ, kathehi me te pañhe''ti vatvā imaṃ gāthamāha –

''Hanti hatthehi pādehi, mukhañca parisumbhati;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasī''ti. (jā. 1.4.197);

Senako ajānanto ''kiṃ hanti, kathaṃ hantī''ti taṃ taṃ vilapitvā neva antaṃ passi, na koṭiṃ passi. Sesāpi appaṭibhānā ahesuṃ. Atha rājā vippaṭisārī hutvā puna rattibhāge devatāya ''pañho te ñāto''ti puṭṭho ''mayā cattāro paṇḍitā puṭṭhā, tepi na jāniṃsū''ti āha. Devatā ''kiṃ te jānissanti, ṭhapetvā mahosadhapaṇḍitaṃ añño koci ete pañhe kathetuṃ samattho nāma natthi. Sace taṃ pakkosāpetvā ete pañhe na kathāpessasi, iminā te jalitena ayakūṭena sīsaṃ bhindissāmī''ti rājānaṃ tajjetvā ''mahārāja, agginā atthe sati khajjopanakaṃ dhamituṃ na vaṭṭati, khīrena atthe sati visāṇaṃ duhituṃ na vaṭṭatī''ti vatvā imaṃ pañcakanipāte khajjopanakapañhaṃ udāhari –

''Ko nu santamhi pajjote, aggipariyesanaṃ caraṃ;
Addakkhi ratti khajjotaṃ, jātavedaṃ amaññatha.

''Svassa gomayacuṇṇāni, abhimatthaṃ tiṇāni ca;
Viparītāya saññāya, nāsakkhi pajjaletave.

‘‘Evampi anupāyena, atthaṃ na labhate migo;
Visāṇato gavaṃ dohaṃ, yattha khīraṃ na vindati.

‘‘Vividhehi upāyehi, atthaṃ papponti māṇavā;
Niggahena amittānaṃ, mittānaṃ paggahena ca.

‘‘Senāmokkhapalābhena, vallabhānaṃ nayena ca;
Jagatiṃ jagatipālā, āvasanti vasundhara’’nti. (jā. 1.5.75-79);

Tattha **santamhi pajjote**ti aggimhi sante. **Cara**nti caranto. **Addakkhī**ti passi, disvā ca pana vaṇṇasāmaññatāya khajjopanakaṃ ‘‘jātavedo ayaṃ bhavissatī’’ti amaññittha. **Svassā**ti so assa khajjopanakassa upari sukhumāni gomayacuṇṇāni ceva tiṇāni ca. **Abhimattha**nti hatthehi ghaṃsitvā ākiranto jaṇṇukehi bhūmiyaṃ patiṭṭhāya mukhena dhamanto jālessāmi nanti viparītāya saññāya vāyamantopi jāletuṃ nāsakkhi. **Migo**ti migasadiso andhabālo evaṃ anupāyena pariyesanto atthaṃ na labhati. **Yatthā**ti yasmiṃ visāṇe khīrameva natthi, tato gāviṃ duhanto viya ca atthaṃ na vindati. **Senāmokkhapalābhenā**ti senāmokkhānaṃ amaccānaṃ lābhena. **Vallabhāna**nti piyamanāpānaṃ vissāsikānaṃ amaccānaṃ nayena ca. **Vasundhara**nti vasusaṅkhātānaṃ ratanānaṃ dhāraṇato vasundharanti laddhanāmaṃ jagatiṃ jagatipālā rājāno āvasanti.

Na te tayā sadisā hutvā aggimhi vijjamāneyeva khajjopanakaṃ dhamanti. Mahārāja, tvaṃ pana aggimhi sati khajjopanakaṃ dhamanto viya, tulaṃ chaḍḍetvā hatthena tulayanto viya, khīrena atthe jāte visāṇato duhanto viya ca, senakādayo pucchasi, ete kiṃ jānanti. Khajjopanakasadisā hete. Aggikkhandhasadiso mahosadho paññāya jalati, taṃ pakkosāpetvā puccha. Ime te pañhe ajānantassa jīvitaṃ natthīti rājānaṃ tajjetvā antaradhāyi.

Khajjopanakapañho niṭṭhito.

Bhūripañho

Atha rājā maraṇabhayatajjito punadivase cattāro amacce pakkosāpetvā ‘‘tātā, tumhe cattāro catūsu rathesu ṭhatvā catūhi nagaradvārehi nikkhamitvā yattha mama puttaṃ mahosadhapaṇḍitaṃ passatha, tatthevassa sakkāraṃ katvā khippaṃ ānethā’’ti āṇāpesi. Tepi cattāro ekekena dvārena nikkhamiṃsu. Tesu tayo janā paṇḍitaṃ na passiṃsu. Dakkhiṇadvārena nikkhanto pana dakkhiṇayavamajjhakagāme mahāsattaṃ mattikaṃ āharitvā ācariyassa cakkaṃ vaṭṭetvā mattikāmakkhitasarīraṃ palālapiṭṭhake nisīditvā muṭṭhiṃ muṭṭhiṃ katvā appasūpaṃ yavabhattaṃ bhuñjamānaṃ passi. Kasmā panesa etaṃ kammaṃ akāsīti? Rājā kira ‘‘nissaṃsayaṃ paṇḍito rajjaṃ gaṇhissatī’’ti āsaṅkati. ‘‘So ‘kumbhakārakammena jīvatī’ti sutvā nirāsaṅko bhavissatī’’ti cintetvā evamakāsīti. So amaccaṃ disvā attano santikaṃ āgatabhāvaṃ ñatvā ‘‘ajja mayhaṃ yaso puna pākatiko bhavissati, amarādeviyā sampāditaṃ nānaggarasabhojanameva bhuñjissāmī’’ti cintetvā gahitaṃ yavabhattapiṇḍaṃ chaḍḍetvā uṭṭhāya mukhaṃ vikkhāletvā nisīdi. Tasmiṃ khaṇe so amacco taṃ upasaṅkami. So pana senakapakkhiko, tasmā naṃ ghaṭento ‘‘paṇḍita, ācariyasenakassa vacanaṃ niyyānikaṃ, tava nāma yase parihīne tathārūpā paññā patiṭṭhā hotuṃ nāsakkhi, idāni mattikāmakkhito palālapiṭṭhe nisīditvā evarūpaṃ bhattaṃ bhuñjasī’’ti vatvā dasakanipāte bhūripañhe paṭhamaṃ gāthamāha –

‘‘Saccaṃ kira, tvaṃ api bhūripañña, yā tādisī sirī dhitī matī ca;
Na tāyatebhāvavasūpanitaṃ, yo yavakaṃ bhuñjasi appasūpa’’nti. (jā. 1.10.145);

Tattha **saccaṃ kirā**ti yaṃ ācariyasenako āha, taṃ kira saccameva. **Sirī**ti issariyaṃ. **Dhitī**ti abbhocchinnavīriyaṃ. **Na tāyatebhāvavasūpanita**nti abhāvassa avuḍḍhiyā vasaṃ upanītaṃ taṃ na rakkhati na gopeti, patiṭṭhā hotuṃ na sakkoti. **Yavaka**nti yavabhattaṃ.

Atha naṃ mahāsatto ‘‘andhabāla, ahaṃ attano paññābalena puna taṃ yasaṃ pākatikaṃ kātukāmo evaṃ karomī’’ti vatvā imaṃ gāthādvayamāha –

‘‘Sukhaṃ dukkhena paripācayanto, kālākālaṃ vicinaṃ chandachanno;
Atthassa dvārāni avāpuranto, tenāhaṃ tussāmi yavodanena.

‘‘Kālañca ñatvā abhijīhanāya, mantehi atthaṃ paripācayitvā;
Vijambhissaṃ sīhavijambhitāni, tāyiddhiyā dakkhasi maṃ punāpī’’ti. (jā. 1.10.146-147);

Tattha **dukkhenā**ti iminā kāyikacetasikadukkhena attano porāṇakasukhaṃ paṭipākatikakaraṇena **paripācayanto**vaḍḍhento. **Kālākāla**nti ayaṃ paṭicchanno hutvā caraṇakālo, ayaṃ appaṭicchannoti evaṃ kālañca akālañca vicinanto rañño kuddhakāle channena caritabbanti ñatvā chandena attano ruciyā channo paṭicchanno hutvā kumbhakārakammena jīvanto attano atthassa kāraṇasaṅkhātāni dvārāni avāpuranto viharāmi, tena kāraṇenāhaṃ yavodanena tussāmīti attho. **Abhijīhanāyā**ti vīriyakaraṇassa. **Mantehi atthaṃ paripācayitvā**ti attano ñāṇabalena mama yasaṃ vaḍḍhetvā manosilātale vijambhamāno sīho viya vijambhissaṃ, tāya iddhiyā maṃ punapi tvaṃ passissasīti.

Atha naṃ amacco āha – ‘‘paṇḍita, chatte adhivatthā devatā rājānaṃ pañhaṃ pucchi. Rājā cattāro paṇḍite pucchi. Tesu ekopi taṃ pañhaṃ kathetuṃ nāsakkhi, tasmā rājā tava santikaṃ maṃ pahiṇī’’ti. ‘‘Evaṃ sante paññāya ānubhāvaṃ kasmā na passasi, evarūpe hi kāle na issariyaṃ patiṭṭhā hoti, paññāsampannova patiṭṭhā hotī’’ti mahāsatto paññāya ānubhāvaṃ vaṇṇesi. Amacco raññā ‘‘paṇḍitaṃ diṭṭhaṭṭhāneyeva sakkāraṃ katvā ānethā’’ti dinnaṃ kahāpaṇasahassaṃ mahāsattassa hatthe ṭhapesi. Kumbhakāro ‘‘mahosadhapaṇḍito kira mayā pesakārakammaṃ kārito’’ti bhayaṃ āpajji. Atha naṃ mahāsatto ‘‘mā bhāyi, ācariya, bahūpakāro tvaṃ amhāka’’nti assāsetvā sahassaṃ datvā mattikāmakkhiteneva sarīrena rathe nisīditvā nagaraṃ pāvisi. Amacco rañño ārocetvā ‘‘tāta, kuhiṃ paṇḍito diṭṭho’’ti vutte ‘‘deva, dakkhiṇayavamajjhakagāme kumbhakārakammaṃ katvā jīvati, tumhe pakkosathāti sutvāva anhāyitvā mattikāmakkhiteneva sarīrena āgato’’ti āha. Rājā ‘‘sace mayhaṃ paccatthiko assa, issariyavidhinā careyya, nāyaṃ mama paccatthiko’’ti cintetvā ‘‘mama puttassa ‘attano gharaṃ gantvā nhatvā alaṅkaritvā mayā dinnavidhānena āgacchatū’ti vadeyyāthā’’ti āha. Taṃ sutvā paṇḍito tathā katvā āgantvā ‘‘pavisatū’’ti vutte pavisitvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Rājā paṭisanthāraṃ katvā paṇḍitaṃ vīmaṃsanto imaṃ gāthamāha –

‘‘Sukhīpi heke na karonti pāpaṃ, avaṇṇasaṃsaggabhayā puneke;
Pahū samāno vipulatthacintī, kiṃ kāraṇā me na karosi dukkha’’nti. (jā. 1.10.148);

Tattha **sukhī**ti paṇḍita, ekacce ‘‘mayaṃ sukhino sampannaissariyā, alaṃ no ettakenā’’ti uttari issariyakāraṇā pāpaṃ na karonti, ekacce ‘‘evarūpassa no yasadāyakassa sāmikassa aparajjhantānaṃ avaṇṇo bhavissatī’’ti avaṇṇasaṃsaggabhayā na karonti. Eko na samattho hoti, eko mandapañño, tvaṃ pana samattho ca vipulatthacintī ca, icchanto pana sakalajambudīpe rajjampi kāreyyāsi. Kiṃ kāraṇā mama rajjaṃ gahetvā dukkhaṃ na karosīti.

Atha naṃ bodhisatto āha –

‘‘Na paṇḍitā attasukhassa hetu, pāpāni kammāni samācaranti;
Dukkhena phuṭṭhā khalitāpi santā, chandā ca dosā na jahanti dhamma’’nti. (jā. 1.10.149);

Tattha **khalitāpī**ti sampattito khalitvā vipattiyaṃ ṭhitasabhāvā hutvāpi. **Na jahanti dhamma**nti paveṇiyadhammampi sucaritadhammampi na jahanti.

Puna rājā tassa vīmaṃsanatthaṃ khattiyamāyaṃ kathento imaṃ gāthamāha –

‘‘Yena kenaci vaṇṇena, mudunā dāruṇena vā;
Uddhare dīnamattānaṃ, pacchā dhammaṃ samācare’’ti. (jā. 1.10.150);

Tattha **dīna**nti duggataṃ attānaṃ uddharitvā sampattiyaṃ ṭhapeyyāti.

Athassa mahāsatto rukkhūpamaṃ dassento imaṃ gāthamāha –

‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako’’ti. (jā. 1.10.151);

Evañca pana vatvā – ‘‘mahārāja, yadi paribhuttarukkhassa sākhaṃ bhañjantopi mittadubbhī hoti, yehi tumhehi mama pitā uḷāre issariye patiṭṭhāpito, ahañca mahantena anuggahena anuggahito, tesu tumhesu aparajjhanto ahaṃ kathaṃ nāma mittadubbho na bhaveyya’’nti sabbathāpi attano amittadubbhibhāvaṃ kathetvā rañño cittācāraṃ codento imaṃ gāthamāha –

‘‘Yassāpi dhammaṃ puriso vijaññā, ye cassa kaṅkhaṃ vinayanti santo;
Taṃ hissa dīpañca parāyaṇañca, na tena mettiṃ jarayetha pañño’’ti. (jā. 1.10.152);

Tassattho – mahārāja, yassa ācariyassa santikā yo puriso appamattakampi dhammaṃ kāraṇaṃ jāneyya, ye cassa santo uppannaṃ kaṅkhaṃ vinayanti, taṃ tassa patiṭṭhānaṭṭhena dīpañceva parāyaṇañca, tādisena ācariyena saddhiṃ paṇḍito mittabhāvaṃ nāma na jīreyya na nāseyya.

Idāni taṃ ovadanto imaṃ gāthādvayamāha –

‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

‘‘Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhatī’’ti. (jā. 1.10.153-154);

Tattha **na sādhū**ti na sundaro. **Anisammakārī**ti kiñci sutvā anupadhāretvā attano paccakkhaṃ akatvā kārako. **Yaso kitti cā**ti issariyaparivāro ca guṇakitti ca ekantena vaḍḍhatīti.

Bhūripañho niṭṭhito.

Devatāpañho

Evaṃ vutte rājā mahāsattaṃ samussitasetacchatte rājapallaṅke nisīdāpetvā sayaṃ nīcāsane nisīditvā āha – ‘‘paṇḍita, setacchatte adhivatthā devatā maṃ cattāro pañhe pucchi, te ahaṃ na jānāmi. Cattāropi paṇḍitā na jāniṃsu, kathehi me, tāta, te pañhe’’ti. Mahārāja, chatte adhivatthā devatā vā hotu, cātumahārājikādayo vā hontu, yena kenaci pucchitapañhaṃ ahaṃ kathetuṃ sakkomi. Vada, mahārāja, devatāya pucchitapañheti. Atha rājā devatāya pucchitaniyāmeneva kathento paṭhamaṃ gāthamāha –

‘‘Hanti hatthehi pādehi, mukhañca parisumbhati;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasī’’ti. (jā. 1.4.197);

Tattha **hantī**ti paharati. **Parisumbhatī**ti paharatiyeva. **Sa ve**ti so evaṃ karonto piyo hoti. **Kaṃ tena tvābhipassasī**ti tena paharaṇakāraṇena piyaṃ katamaṃ puggalaṃ tvaṃ, rāja, abhipassasīti.

Mahāsattassa taṃ kathaṃ sutvāva gaganatale puṇṇacando viya attho pākaṭo ahosi. Atha mahāsatto ‘‘suṇa, mahārāja, yadā hi mātuaṅke nipanno daharakumāro haṭṭhatuṭṭho kīḷanto mātaraṃ hatthapādehi paharati, kese luñcati, muṭṭhinā mukhaṃ paharati, tadā naṃ mātā ‘coraputtaka, kathaṃ tvaṃ no evaṃ paharasī’tiādīni pemasinehavaseneva vatvā pemaṃ sandhāretuṃ asakkontī āliṅgitvā thanantare nipajjāpetvā mukhaṃ paricumbati. Iti so tassā evarūpe kāle piyataro hoti, tathā pitunopī’’ti evaṃ gaganamajjhe sūriyaṃ uṭṭhāpento viya pākaṭaṃ katvā pañhaṃ kathesi. Taṃ sutvā devatā chattapiṇḍikaṃ vivaritvā nikkhamitvā upaḍḍhaṃ sarīraṃ dassetvā ‘‘sukathito paṇḍitena pañho’’ti madhurassarena sādhukāraṃ datvā ratanacaṅkoṭakaṃ pūretvā dibbapupphagandhavāsehi bodhisattaṃ pūjetvā antaradhāyi. Rājāpi paṇḍitaṃ pupphādīhi pūjetvā itaraṃ pañhaṃ yācitvā ‘‘vada, mahārājā’’ti vutte dutiyaṃ gāthamāha –

‘‘Akkosati yathākāmaṃ, āgamañcassa icchati;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasī’’ti. (jā. 1.4.198);

Athassa mahāsatto – ‘‘mahārāja, mātā vacanapesanaṃ kātuṃ samatthaṃ sattaṭṭhavassikaṃ puttaṃ ‘tāta, khettaṃ gaccha, antarāpaṇaṃ gacchā’tiādīni vatvā ‘amma, sace idañcidañca khādanīyaṃ bhojanīyaṃ dassasi, gamissāmī’ti vutte ‘sādhu, putta, gaṇhāhī’ti vatvā deti. So dārako taṃ khāditvā bahi gantvā dārakehi saddhiṃ kīḷitvā mātupesanaṃ na gacchati. Mātarā ‘‘tāta, gacchāhī’ti vutte so mātaraṃ ‘amma, tvaṃ sītāya gharacchāyāya nisīdasi, kiṃ pana ahaṃ tava bahi pesanakammaṃ karissāmi, ahaṃ taṃ vañcemī’ti vatvā hatthavikāramukhavikāre katvā gato. Sā gacchantaṃ disvā kujjhitvā daṇḍakaṃ gahetvā ‘tvaṃ mama santakaṃ khāditvā khette kiccaṃ kātuṃ na icchasī’ti tajjentī vegena palāyantaṃ anubandhitvā pāpuṇituṃ asakkontī ‘corā taṃ khaṇḍākhaṇḍaṃ chindantū’tiādīni vatvā yathākāmaṃ akkosati paribhāsati. Yaṃ pana mukhena bhaṇati, tathā hadaye appamattakampi na icchati, āgamanañcassa icchati, so divasabhāgaṃ kīḷitvā sāyaṃ gehaṃ pavisituṃ avisahanto ñātakānaṃ santikaṃ gacchati. Mātāpissa āgamanamaggaṃ olokentī anāgacchantaṃ disvā ‘pavisituṃ na visahati maññe’ti sokassa hadayaṃ pūretvā assupuṇṇehi nettehi ñātighare upadhārentī puttaṃ disvā āliṅgitvā sīse cumbitvā ubhohi hatthehi daḷhaṃ gahetvā ‘tāta piyaputtaka, mama vacanaṃ hadaye ṭhapesī’ti atirekataraṃ pemaṃ uppādesi. Evaṃ, mahārāja, mātuyā kuddhakāle putto piyataro nāma hotī’’ti dutiyaṃ pañhaṃ kathesi. Devatā tatheva pūjesi.

Rājāpi pūjetvā tatiyaṃ pañhaṃ yācitvā ‘‘vada, mahārājā’’ti vutte tatiyaṃ gāthamāha –

‘‘Abbhakkhāti abhūtena, alikenābhisāraye;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasī’’ti. (jā. 1.4.199);

Athassa mahāsatto ‘‘rāja, yadā ubho jayampatikā rahogatā lokassādaratiyā kīḷantā ‘bhadde, tava mayi pemaṃ natthi, hadayaṃ te bahi gata’nti evaṃ aññamaññaṃ abhūtena abbhācikkhanti, alikena sārenti codenti, tadā te atirekataraṃ aññamaññaṃ piyāyanti. Evamassa pañhassa atthaṃ jānāhī’’ti kathesi. Devatā tatheva pūjesi.

Rājāpi pūjetvā itaraṃ pañhaṃ yācitvā ‘‘vada, mahārājā’’ti vutte catutthaṃ gāthamāha –

‘‘Haraṃ annañca pānañca, vatthasenāsanāni ca;
Aññadatthuharā santā, te ve rāja piyā honti;
Kaṃ tena tvābhipassasī’’ti. (jā. 1.4.200);

Athassa mahāsatto ‘‘mahārāja, ayaṃ pañho dhammikasamaṇabrāhmaṇe sandhāya vutto. Saddhāni hi kulāni idhalokaparalokaṃ saddahitvā denti ceva dātukāmāni ca honti, tāni tathārūpe samaṇabrāhmaṇe yācantepi laddhaṃ harante bhuñjantepi disvā ‘amheyeva yācanti, amhākaṃyeva santakāni annapānādīni paribhuñjantī’ti tesu atirekataraṃ pemaṃ karonti. Evaṃ kho, mahārāja, aññadatthuharā santā ekaṃsena yācantā ceva laddhaṃ harantā ca samānā piyā hontī’’ti kathesi. Imasmiṃ pana pañhe kathite devatā tatheva pūjetvā sādhukāraṃ datvā sattaratanapūraṃ ratanacaṅkoṭakaṃ ‘‘gaṇha, mahāpaṇḍitā’’ti mahāsattassa pādamūle khipi. Rājāpissa atirekataraṃ pūjaṃ karonto ativiya pasīditvā senāpatiṭṭhānaṃ adāsi. Tato paṭṭhāya mahāsattassa yaso mahā ahosi.

Devatāpañho niṭṭhito.

Pañcapaṇḍitapañho

Puna te cattāro paṇḍitā ‘‘ambho, gahapatiputto idāni mahantataro jāto, kiṃ karomā’’ti mantayiṃsu. Atha ne senako āha – ‘‘hotu diṭṭho me upāyo, mayaṃ gahapatiputtaṃ upasaṅkamitvā ‘rahassaṃ nāma kassa kathetuṃ vaṭṭatī’ti pucchissāma, so ‘na kassaci kathetabba’nti vakkhati. Atha naṃ ‘gahapatiputto te, deva, paccatthiko jāto’ti paribhindissāmā’’ti. Te cattāropi paṇḍitā tassa gharaṃ gantvā paṭisanthāraṃ katvā ‘‘paṇḍita, pañhaṃ pucchitukāmamhā’’ti vatvā ‘‘pucchathā’’ti vutte senako pucchi ‘‘paṇḍita, purisena nāma kattha patiṭṭhātabba’’nti? ‘‘Sacce patiṭṭhātabba’’nti. ‘‘Sacce patiṭṭhitena kiṃ uppādetabba’’nti? ‘‘Dhanaṃ uppādetabba’’nti. ‘‘Dhanaṃ uppādetvā kiṃ kātabba’’nti? ‘‘Manto gahetabbo’’ti. ‘‘Mantaṃ gahetvā kiṃ kātabba’’nti? ‘‘Attano rahassaṃ parassa na kathetabba’’nti. Te ‘‘sādhu paṇḍitā’’ti vatvā tuṭṭhamānasā hutvā ‘‘idāni gahapatiputtassa piṭṭhiṃ passissāmā’’ti rañño santikaṃ gantvā ‘‘mahārāja, gahapatiputto te paccatthiko jāto’’ti vadiṃsu. ‘‘Nāhaṃ tumhākaṃ vacanaṃ saddahāmi, na so mayhaṃ paccatthiko bhavissatī’’ti. Saccaṃ, mahārāja, saddahatha, asaddahanto pana tameva pucchatha ‘‘paṇḍita, attano rahassaṃ nāma kassa kathetabba’’nti? Sace paccatthiko na bhavissati, ‘‘asukassa nāma kathetabba’’nti vakkhati. Sace paccatthiko bhavissati, ‘‘kassaci na kathetabbaṃ, manorathe paripuṇṇe kathetabba’’nti vakkhati. Tadā amhākaṃ vacanaṃ saddahitvā nikkaṅkhā bhaveyyāthāti. So ‘‘sādhū’’ti sampaṭicchitvā ekadivasaṃ sabbesu samāgantvā nisinnesu vīsatinipāte pañcapaṇḍitapañhe paṭhamaṃ gāthamāha –

> ‘‘Pañca paṇḍitā samāgatāttha, pañhā me paṭibhāti taṃ suṇātha;
> Nindiyamatthaṃ pasaṃsiyaṃ vā, kassevāvikareyya guyhamattha’’nti. (jā. 1.15.315);

Evaṃ vutte senako ‘‘rājānampi amhākaṃyeva abbhantare pakkhipissāmī’’ti cintetvā imaṃ gāthamāha –

> ‘‘Tvaṃ āvikarohi bhūmipāla, bhattā bhārasaho tuvaṃ vadetaṃ;
> Tava chandarucīni sammasitvā, atha vakkhanti janinda pañca dhīrā’’ti. (jā. 1.15.316);

Tattha **bhattā**ti tvaṃ amhākaṃ sāmiko ceva uppannassa ca bhārassa saho, paṭhamaṃ tāva tvameva etaṃ vadehi. **Tava chandarucīnī**ti pacchā tava chandañceva ruccanakāraṇāni ca sammasitvā ime pañca paṇḍitā vakkhanti.

Atha rājā attano kilesavasikatāya imaṃ gāthamāha –

> ‘‘Yā sīlavatī anaññatheyyā, bhattucchandavasānugā piyā manāpā;
> Nindiyamatthaṃ pasaṃsiyaṃ vā, bhariyāyāvikareyya guyhamattha’’nti. (jā. 1.15.317);

Tattha **anaññatheyyā**ti kilesavasena aññena na thenitabbā.

Tato senako ‘‘idāni rājānaṃ amhākaṃ abbhantare pakkhipimhā’’ti tussitvā sayaṃkatakāraṇameva dīpento imaṃ gāthamāha –

> ‘‘Yo kicchagatassa āturassa, saraṇaṃ hoti gatī parāyaṇañca;
> Nindiyamatthaṃ pasaṃsiyaṃ vā, sakhinovāvikareyya guyhamattha’’nti. (jā. 1.15.318);

Atha rājā pukkusaṃ pucchi ‘‘kathaṃ, pukkusa, passasi, nindiyaṃ vā pasaṃsiyaṃ vā rahassaṃ kassa kathetabba’’nti? So kathento imaṃ gāthamāha –

‘‘Jeṭṭho atha majjhimo kaniṭṭho, yo ce sīlasamāhito ṭhitatto;
Nindiyamatthaṃ pasaṃsiyaṃ vā, bhātuvāvikareyya guyhamattha’’nti. (jā. 1.15.319);

Tattha **ṭhitatto**ti ṭhitasabhāvo nibbisevano.

Tato rājā kāmindaṃ pucchi ‘‘kathaṃ kāminda passasi, rahassaṃ kassa kathetabba’’nti? So kathento imaṃ gāthamāha –

‘‘Yo ve pituhadayassa paddhagū, anujāto pitaraṃ anomapañño;
Nindiyamatthaṃ pasaṃsiyaṃ vā, puttassāvikareyya guyhamattha’’nti. (jā. 1.15.320);

Tattha **paddhagū**ti pesanakārako yo pitussa pesanaṃ karoti, pitu cittassa vase vattati, ovādakkhamo hotīti attho. **Anujāto**ti tayo puttā atijāto ca anujāto ca avajāto cāti. Anuppannaṃ yasaṃ uppādento atijāto, kulabhāro avajāto, kulapaveṇirakkhako pana anujāto. Taṃ sandhāya evamāha.

Tato rājā devindaṃ pucchi – ‘‘kathaṃ devinda, passasi, rahassaṃ kassa kathetabba’’nti? So attano katakāraṇameva kathento imaṃ gāthamāha –

‘‘Mātā dvipadājanindaseṭṭha, yā naṃ poseti chandasā piyena;
Nindiyamatthaṃ pasaṃsiyaṃ vā, mātuyāvikareyya guyhamattha’’nti. (jā. 1.15.321);

Tattha **dvipadājanindaseṭṭhā**ti dvipadānaṃ seṭṭha, janinda. **Chandasā piyenā**ti chandena ceva pemena ca.

Evaṃ te pucchitvā rājā paṇḍitaṃ pucchi ‘‘kathaṃ passasi, paṇḍita, rahassaṃ kassa kathetabba’’nti. ‘‘Mahārāja, yāva attano icchitaṃ na nipphajjati, tāva paṇḍito adhivāseyya, kassaci na katheyyā’’ti so imaṃ gāthamāha –

‘‘Guyhassa hi guyhameva sādhu, na hi guyhassa pasatthamāvikammaṃ;
Anipphannatā saheyya dhīro, nipphannova yathāsukhaṃ bhaṇeyyā’’ti. (jā. 1.15.322);

Tattha **anipphannatā**ti mahārāja, yāva attano icchitaṃ na nipphajjati, tāva paṇḍito adhivāseyya, na kassaci katheyyāti.

Paṇḍitena pana evaṃ vutte rājā anattamano ahosi. Senako rājānaṃ olokesi, rājāpi senakamukhaṃ olokesi. Bodhisatto tesaṃ kiriyaṃ disvāva jāni ‘‘ime cattāro janā paṭhamameva maṃ rañño antare paribhindiṃsu, vīmaṃsanavasena pañho pucchito bhavissatī’’ti. Tesaṃ pana kathentānaññeva sūriyo atthaṅgato, dīpā jalitā. Paṇḍito ‘‘rājakammāni nāma bhāriyāni, na paññāyati ‘kiṃ bhavissatī’ti, khippameva gantuṃ vaṭṭatī’’ti uṭṭhāyāsanā rājānaṃ vanditvā nikkhamitvā cintesi ‘‘imesu eko ‘sahāyakassa kathetuṃ vaṭṭatī’ti āha, eko ‘bhātussa, eko puttassa, eko mātu kathetuṃ vaṭṭatī’ti āha. Imehi etaṃ katameva bhavissati, diṭṭhameva kathitanti maññāmi, hotu ajjeva etaṃ jānissāmī’’ti. Te pana cattāropi aññesu divasesu rājakulā nikkhamitvā rājanivesanadvāre ekassa bhattaambaṇassa piṭṭhe nisīditvā kiccakaraṇīyāni mantetvā gharāni gacchanti. Tasmā paṇḍito ‘‘ahaṃ etesaṃ catunnaṃ rahassaṃ ambaṇassa heṭṭhā nipajjitvā jānituṃ sakkuṇeyya’’nti cintetvā taṃ ambaṇaṃ ukkhipāpetvā attharaṇaṃ attharāpetvā ambaṇassa heṭṭhā pavisitvā purisānaṃ saññaṃ adāsi ‘‘tumhe catūsu paṇḍitesu mantetvā gatesu āgantvā maṃ āneyyāthā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā pakkamiṃsu. Senakopi rājānaṃ āha – ‘‘mahārāja, amhākaṃ vacanaṃ na saddahatha, idāni kiṃ karissathā’’ti. So tassa vacanaṃ gahetvā anisāmetvāva bhītatasito hutvā ‘‘idāni kiṃ karoma, senaka paṇḍitā’’ti pucchi. ‘‘Mahārāja, papañcaṃ akatvā kañci ajānāpetvā gahapatiputtaṃ māretuṃ vaṭṭatī’’ti. Rājā ‘‘senaka, ṭhapetvā tumhe añño mama atthakāmo nāma natthi, tumhe attano suhade gahetvā dvārantare ṭhatvā gahapatiputtassa pātova upaṭṭhānaṃ āgacchantassa khaggena sīsaṃ chindathā''ti attano khaggaratanaṃ adāsi. Te ''sādhu, deva, mā bhāyi, mayaṃ taṃ māressāmā''ti vatvā nikkhamitvā ''diṭṭhā no paccāmittassa piṭṭhī''ti bhattaambaṇassa piṭṭhe nisīdiṃsu. Tato senako āha ''ambho, ko gahapatiputtaṃ māressatī''ti. Itare ''tumheyeva ācariya, mārethā''ti tasseva bhāraṃ kariṃsu.

Atha ne senako pucchi ''tumhe 'rahassaṃ nāma asukassa asukassa kathetabba'nti vadatha, kiṃ vo etaṃ kataṃ, udāhu diṭṭhaṃ suta''nti? ''Kataṃ etaṃ, ācariyā''ti. Tumhe ''rahassaṃ nāma sahāyakassa kathetabba''nti vadatha, ''kiṃ vo etaṃ kataṃ, udāhu diṭṭhaṃ suta''nti? ''Kataṃ etaṃ mayā''ti? ''Kathetha, ācariyā''ti. ''Imasmiṃ rahasse raññā ñāte jīvitaṃ me natthī''ti. ''Mā bhāyatha ācariya, idha tumhākaṃ rahassabhedako natthi, kathethā''ti. So nakhena ambaṇaṃ koṭṭetvā ''atthi nu kho imassa heṭṭhā gahapatiputto''ti āha. ''Ācariya, gahapatiputto attano issariyena evarūpaṃ ṭhānaṃ na pavisissati, idāni yasena matto bhavissati, kathetha tumhe''ti. Senako tāva attano rahassaṃ kathento āha – ''tumhe imasmiṃ nagare asukaṃ nāma vesiṃ jānāthā''ti? ''Āma, ācariyā''ti. ''Idāni sā paññāyatī''ti. ''Na paññāyati, ācariyā''ti. ''Ahaṃ sālavanuyyāne tāya saddhiṃ purisakiccaṃ katvā tassā piḷandhanesu lobhena taṃ māretvā tassāyeva sāṭakena bhaṇḍikaṃ katvā āharitvā amhākaṃ ghare asukabhūmikāya asuke nāma gabbhe nāgadantake laggesiṃ, vaḷañjetuṃ 3 visahāmi, purāṇabhāvamassa olokemi, evarūpaṃ aparādhakammaṃ katvā mayā ekassa sahāyakassa kathitaṃ, na tena kassaci kathitapubbaṃ, iminā kāraṇena 'sahāyakassa guyhaṃ kathetabba'nti mayā kathita''nti. Paṇḍito tassa rahassaṃ sādhukaṃ vavatthapetvā sallakkhesi.

Pukkusopi attano rahassaṃ kathento āha – ''mama ūruyā kuṭṭhaṃ atthi, kaniṭṭho me pātova kañci ajānāpetvā taṃ dhovitvā bhesajjena makkhetvā upari pilotikaṃ datvā bandhati. Rājā mayi muducitto 'ehi pukkusā'ti maṃ pakkositvā yebhuyyena mama ūruyāyeva sayati, sace pana etaṃ rājā jāneyya, maṃ māreyya. Taṃ mama kaniṭṭhaṃ ṭhapetvā añño jānanto nāma natthi, tena kāraṇena 'rahassaṃ nāma bhātu kathetabba'nti mayā vutta''nti. Kāmindopi attano rahassaṃ kathento āha – ''maṃ kāḷapakkhe uposathadivase naradevo nāma yakkho gaṇhāti, ahaṃ ummattakasunakho viya viravāmi, svāhaṃ tamatthaṃ puttassa kathesiṃ. So mama yakkhena gahitabhāvaṃ ñatvā maṃ antogehagabbhe nipajjāpetvā dvāraṃ pidahitvā nikkhamitvā mama saddaṃ paṭicchādanatthaṃ dvāre samajjaṃ kāresi, iminā kāraṇena 'rahassaṃ nāma puttassa kathetabba'nti mayā vutta''nti. Tato tayopi devindaṃ pucchiṃsu. So attano rahassaṃ kathento āha – ''mayā maṇipahaṃsanakammaṃ karontena rañño santakaṃ sakkena kusarañño dinnaṃ, siripavesanaṃ maṅgalamaṇiratanaṃ thenetvā mātuyā dinnaṃ. Sā kañci ajānāpetvā mama rājakulaṃ pavisanakāle taṃ mayhaṃ deti, ahaṃ tena maṇinā siriṃ pavesetvā rājanivesanaṃ gacchāmi. Rājā tumhehi saddhiṃ akathetvā paṭhamataraṃ mayā saddhiṃ kathesi. Devasikaṃ aṭṭha, soḷasa, dvattiṃsa, catusaṭṭhi kahāpaṇe mama paribbayatthāya deti. Sace tassa maṇiratanassa channabhāvaṃ rājā jāneyya, mayhaṃ jīvitaṃ natthi, iminā kāraṇena 'rahassaṃ nāma mātu kathetabba'nti mayā vutta''nti.

Mahāsatto sabbesampi guyhaṃ attano paccakkhaṃ akāsi. Te pana attano udaraṃ phāletvā antaṃ bāhiraṃ karontā viya rahassaṃ aññamaññaṃ kathetvā ''tumhe appamattā pātova āgacchatha, gahapatiputtaṃ māressāmā''ti uṭṭhāya pakkamiṃsu. Tesaṃ gatakāle paṇḍitassa purisā āgantvā ambaṇaṃ ukkhipitvā mahāsattaṃ ādāya pakkamiṃsu. So gharaṃ gantvā nhatvā alaṅkaritvā subhojanaṃ bhuñjitvā ''ajja me bhaginī udumbaradevī rājagehato sāsanaṃ pesessatī''ti ñatvā dvāre paccāyikaṃ purisaṃ ṭhapesi ''rājagehato āgataṃ sīghaṃ pavesetvā mama dasseyyāsī''ti. Evañca pana vatvā sayanapiṭṭhe nipajji. Tasmiṃ khaṇe rājāpi sayanapiṭṭhe nipannova paṇḍitassa guṇaṃ saritvā ''mahosadhapaṇḍito sattavassikakālato paṭṭhāya maṃ upaṭṭhahanto na kiñci mayhaṃ anatthaṃ akāsi, devatāya pucchitapañhepi paṇḍite asati jīvitaṃ me laddhaṃ na siyā. Veripaccāmittānaṃ vacanaṃ gahetvā 'asamadhuraṃ paṇḍitaṃ mārethā'ti khaggaṃ dentena ayuttaṃ mayā kataṃ, sve dāni naṃ passituṃ na labhissāmī''ti sokaṃ uppādesi. Sarīrato sedā mucciṃsu. So sokasamappito cittassādaṃ na labhi. Udumbaradevīpi tena saddhiṃ ekasayanagatā taṃ ākāraṃ disvā ''kiṃ nu kho mayhaṃ koci aparādho atthi, udāhu devassa kiñci sokakāraṇaṃ uppannaṃ, pucchissāmi tāva na''nti imaṃ gāthamāha –

> ‘‘Kiṃ tvaṃ vimanosi rājaseṭṭha, dvipadajaninda vacanaṃ suṇoma metaṃ;
> Kiṃ cintayamāno dummanosi, nūna deva aparādho atthi mayha’’nti. (jā. 1.15.323);

Atha rājā kathento gāthamāha –

> ‘‘Paṇhe vajjho mahosadhoti, āṇatto me vamāya bhūripañño;
> Taṃ cintayamāno dummanosmi, na hi devī aparādho atthi tuyha’’nti. (jā. 1.15.324);

Tattha **āṇatto**ti bhadde, cattāro paṇḍitā ‘‘mahosadho mama paccatthiko’’ti kathayiṃsu. Mayā tathato avicinitvā ‘‘vadhetha na’’nti bhūripañño vadhāya āṇatto. Taṃ kāraṇaṃ cintayamāno dummanosmīti.

Tassā tassa vacanaṃ sutvāva mahāsatte sinehena pabbatamatto soko uppajji. Tato sā cintesi ‘‘ekena upāyena rājānaṃ assāsetvā rañño niddaṃ okkamanakāle mama kaniṭṭhassa sāsanaṃ pahiṇissāmī’’ti. Atha sā ‘‘mahārāja, tayāvetaṃ kataṃ gahapatiputtaṃ mahante issariye patiṭṭhāpentena, tumhehi so senāpatiṭṭhāne ṭhapito, idāni kira so tumhākaṃyeva paccatthiko jāto, na kho pana paccatthiko khuddako nāma atthi, māretabbova, tumhe mā cintayitthā’’ti rājānaṃ assāsesi. So tanubhūtasoko niddaṃ okkami. Devī uṭṭhāya gabbhaṃ pavisitvā ‘‘tāta mahosadha, cattāro paṇḍitā taṃ paribhindiṃsu, rājā kuddho sve dvārantare taṃ vadhāya āṇāpesi, sve rājakulaṃ mā āgaccheyyāsi, āgacchanto pana nagaraṃ hatthagataṃ katvā samattho hutvā āgaccheyyāsī’’ti paṇṇaṃ likhitvā modakassa anto pakkhipitvā modakaṃ suttena veṭhetvā navabhājane katvā chādetvā lañchetvā atthacārikāya dāsiyā adāsi ‘‘imaṃ modakaṃ gahetvā mama kaniṭṭhassa dehī’’ti. Sā tathā akāsi. ‘‘Rattiṃ kathaṃ nikkhantā’’ti na cintetabbaṃ. Raññā paṭhamameva deviyā varo dinno, tena na naṃ koci nivāresi. Bodhisatto paṇṇākāraṃ gahetvā naṃ uyyojesi. Sā puna āgantvā dinnabhāvaṃ ārocesi. Tasmiṃ khaṇe devī āgantvā raññā saddhiṃ nipajji. Mahāsattopi modakaṃ bhinditvā paṇṇaṃ vācetvā tamatthaṃ ñatvā kattabbakiccaṃ vicāretvā sayane nipajji.

Itarepi cattāro janā pātova khaggaṃ gahetvā dvārantare ṭhatvā paṇḍitaṃ apassantā dummanā hutvā rañño santikaṃ gantvā ‘‘kiṃ paṇḍitā mārito vo gahapatiputto’’ti vutte ‘‘na passāma, devā’’ti āhaṃsu. Mahāsattopi aruṇuggamaneyeva nagaraṃ attano hatthagataṃ katvā tattha tattha ārakkhaṃ ṭhapetvā mahājanaparivuto rathaṃ āruyha mahantena parivārena rājadvāraṃ agamāsi. Rājā sīhapañjaraṃ ugghāṭetvā bahi olokento aṭṭhāsi. Atha mahāsatto rathā otaritvā rājānaṃ vanditvā aṭṭhāsi. Rājā taṃ disvā cintesi ‘‘sace ayaṃ mama paccatthiko bhaveyya, na maṃ vandeyyā’’ti. Atha naṃ pakkosāpetvā rājā āsane nisīdi. Mahāsattopi ekamantaṃ nisīdi. Cattāropi paṇḍitā tattheva nisīdiṃsu. Atha naṃ rājā kiñci ajānanto viya ‘‘tāta, tvaṃ hiyyo gantvā idāni āgacchasi, kiṃ maṃ pariccajasī’’ti vatvā imaṃ gāthamāha –

> ‘‘Abhidosagato dāni ehisi, kiṃ sutvā kiṃ saṅkate mano te;
> Ko te kimavoca bhūripañña, iṅgha vacanaṃ suṇoma brūhi meta’’nti. (jā. 1.15.325);

Tattha **abhidosagato**ti hiyyo paṭhamayāme gato idāni āgato. **Kiṃ saṅkate**ti kiṃ āsaṅkate. **Kimavocā**ti kiṃ rañño santikaṃ mā gamīti taṃ koci avoca.

Atha naṃ mahāsatto ‘‘mahārāja, tayā me catunnaṃ paṇḍitānaṃ vacanaṃ gahetvā vadho āṇatto, tenāhaṃ na emī’’ti codento imaṃ gāthamāha –

> ‘‘Paṇhe vajjho mahosadhoti, yadi te mantayitaṃ janinda dosaṃ;
> Bhariyāya rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mameta’’nti. (jā. 1.15.326);

Tattha **yadi te**ti yasmā tayā. **Mantayita**nti kathitaṃ. **Dosa**nti abhidosaṃ, rattibhāgeti attho. Kassa kathitanti? Bhariyāya. Tvañhi hiyyo tassā imamatthaṃ rahogato asaṃsi. **Guyhaṃ pātukata**nti tassā evarūpaṃ attano rahassaṃ pātukataṃ. **Sutaṃ mameta**nti mayā panetaṃ tasmiṃ khaṇeyeva sutaṃ.

Rājā taṃ sutvā ‘‘imāya taṅkhaṇaññeva sāsanaṃ pahitaṃ bhavissatī’’ti kuddho deviṃ olokesi. Taṃ ñatvā mahāsatto ‘‘kiṃ, deva, deviyā kujjhatha, ahaṃ atītānāgatapaccuppannaṃ sabbaṃ jānāmi. Deva, tumhākaṃ tāva rahassaṃ deviyā kathitaṃ hotu, ācariyasenakassa pukkusādīnaṃ vā rahassaṃ mama kena kathitaṃ, ahaṃ etesampi rahassaṃ jānāmiyevā’’ti senakassa tāva rahassaṃ kathento imaṃ gāthamāha –

‘‘Yaṃ sālavanasmiṃ senako, pāpakammaṃ akāsi asabbhirūpaṃ;
Sakhinova rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mameta’’nti. (jā. 1.15.327);

Tattha **asabbhirūpa**nti asādhujātikaṃ lāmakaṃ akusalakammaṃ akāsi. Imasmiṃyeva hi nagare asukaṃ nāma vesiṃ sālavanuyyāne purisakiccaṃ katvā taṃ māretvā alaṅkāraṃ gahetvā tassāyeva sāṭakena bhaṇḍikaṃ katvā attano ghare asukaṭṭhāne nāgadantake laggetvā ṭhapesi. **Sakhinovā**ti atha naṃ, mahārāja, ekassa sahāyakassa rahogato hutvā akkhāsi, tampi mayā sutaṃ. Nāhaṃ devassa paccatthiko, senakoyeva. Yadi te paccatthikena kammaṃ atthi, senakaṃ gaṇhāpehīti.

Rājā senakaṃ oloketvā ‘‘saccaṃ, senakā’’ti pucchitvā ‘‘saccaṃ, devā’’ti vutte tassa bandhanāgārappavesanaṃ āṇāpesi. Paṇḍito pukkusassa rahassaṃ kathento imaṃ gāthamāha –

‘‘Pukkusapurisassa te janinda, uppanno rogo arājayutto;
Bhātucca rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mameta’’nti. (jā. 1.15.328);

Tattha **arājayutto**ti mahārāja, etassa kuṭṭharogo uppanno, so rājānaṃ pattuṃ ayutto, chupanānucchaviko na hoti. Tumhe ca ‘‘pukkusassa ūru muduko’’ti yebhuyyena tassa ūrumhi nipajjatha. So panesa vaṇabandhapilotikāya phasso, devāti.

Rājā tampi oloketvā ‘‘saccaṃ pukkusā’’ti pucchitvā ‘‘saccaṃ devā’’ti vutte tampi bandhanāgāraṃ pavesāpesi. Paṇḍito kāmindassapi rahassaṃ kathento imaṃ gāthamāha –

‘‘Ābādhoyaṃ asabbhirūpo, kāmindo naradevena phuṭṭho;
Puttassa rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mameta’’nti. (jā. 1.15.329);

Tattha **asabbhirūpo**ti yena so ābādhena phuṭṭho ummattakasunakho viya viravati, so naradevayakkhābādho asabbhijātiko lāmako, rājakulaṃ pavisituṃ na yutto, mahārājāti vadati.

Rājā tampi oloketvā ‘‘saccaṃ kāmindā’’ti pucchitvā ‘‘saccaṃ devā’’ti vutte tampi bandhanāgāraṃ pavesāpesi. Paṇḍito devindassapi rahassaṃ kathento imaṃ gāthamāha –

‘‘Aṭṭhavaṅkaṃ maṇiratanaṃ uḷāraṃ, sakko te adadā pitāmahassa;
Devindassa gataṃ tadajja hatthaṃ, mātucca rahogato asaṃsi;
Guyhaṃ pātukataṃ sutaṃ mameta’’nti. (jā. 1.15.330);

Tattha **pitāmahassā**ti tava pitāmahassa kusarājassa. **Tadajja hattha**nti taṃ maṅgalasammataṃ maṇiratanaṃ ajja devindassa hatthagataṃ, mahārājāti.

Rājā tampi oloketvā ‘‘saccaṃ devindā’’ti pucchitvā ‘‘saccaṃ devā’’ti vutte tampi bandhanāgāraṃ pavesāpesi. Evaṃ ‘‘bodhisattaṃ vadhissāmā’’ti cintetvā sabbepi te bandhanāgāraṃ paviṭṭhā. Bodhisatto ‘‘mahārāja, iminā kāraṇenāhaṃ ‘attano guyhaṃ parassa na kathetabba’nti vadāmi, vadantā pana mahāvināsaṃ pattā’’ti vatvā uttari dhammaṃ desento imā gāthā abhāsi –

‘‘Guyhassa hi guyhameva sādhu, na guyhassa pasatthamāvikammaṃ;
Anipphannatā saheyya dhīro, nipphannova yathāsukhaṃ bhaṇeyya.

‘‘Na guyhamatthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ;
Na hi pātukato sādhu, guyho attho pajānatā.

‘‘Thiyā guyhaṃ na saṃseyya, amittassa ca paṇḍito;
Yo cāmisena saṃhīro, hadayattheno ca yo naro.

‘‘Guyhamatthaṃ asambuddhaṃ, sambodhayati yo naro;
Mantabhedabhayā tassa, dāsabhūto titikkhati.

‘‘Yāvanto purisassatthaṃ, guyhaṃ jānanti mantinaṃ;
Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.

‘‘Vivicca bhāseyya divā rahassaṃ, rattiṃ giraṃ nātivelaṃ pamuñce;
Upassutikā hi suṇanti mantaṃ, tasmā manto khippamupeti bheda’’nti. (jā. 1.15.331-336);

Tattha **amittassa cā**ti itthiyā ca paccatthikassa ca na katheyya. **Saṃhīro**ti yo ca yena kenaci āmisena saṃhīrati upalāpati saṅgahaṃ gacchati, tassapi na saṃseyya. **Hadayattheno**ti yo ca amitto mittapatirūpako mukhena aññaṃ katheti, hadayena aññaṃ cinteti, tassapi na saṃseyya. **Asambuddha**nti parehi aññātaṃ. ‘‘Asambodha’’ntipi pāṭho, paresaṃ bodhetuṃ ayuttanti attho. **Titikkhatī**ti tassa akkosampi paribhāsampi pahārampi dāso viya hutvā adhivāseti. **Mantina**nti mantitaṃ, mantīnaṃ vā antare yāvanto jānantīti attho. **Tāvanto**ti te guyhajānanake paṭicca tattakā tassa ubbegā santāsā uppajjanti. **Na vissaje**ti na vissajjeyya paraṃ na jānāpeyya. **Viviccā**ti sace divā rahassaṃ mantetukāmo hoti, vivittaṃ okāsaṃ kāretvā suppaṭicchannaṭṭhāne manteyya. **Nātivela**nti rattiṃ rahassaṃ kathento pana ativelaṃ mariyādātikkantaṃ mahāsaddaṃ karonto giraṃ nappamuñceyya. **Upassutikā hī**ti mantanaṭṭhānaṃ upagantvā tirokuṭṭādīsu ṭhatvā sotāro. **Tasmā**ti mahārāja, tena kāraṇena so manto khippameva bhedamupāgamīti.

Rājā mahāsattassa kathaṃ sutvā ‘‘ete sayaṃ rājaverino hutvā paṇḍitaṃ mama veriṃ karontī’’ti kujjhitvā ‘‘gacchatha ne nagarā nikkhamāpetvā sūlesu vā uttāsetha, sīsāni vā tesaṃ chindathā’’ti āṇāpesi. Tesu pacchābāhaṃ bandhitvā catukke catukke kasāhi pahārasahassaṃ datvā nīyamānesu paṇḍito ‘‘deva, ime tumhākaṃ porāṇakā amaccā, khamatha nesaṃ aparādha’’nti rājānaṃ khamāpesi. Rājā tassa vacanaṃ sutvā ‘‘sādhū’’ti te pakkosāpetvā tasseva dāse katvā adāsi. So pana te tattheva bhujisse akāsi. Rājā ‘‘tena hi mama vijite mā vasantū’’ti pabbājanīyakammaṃ āṇāpesi. Paṇḍito ‘‘khamatha, deva, etesaṃ andhabālānaṃ dosa’’nti khamāpetvā tesaṃ ṭhānantarāni puna pākatikāni kāresi. Rājā ‘‘paccāmittesupi tāvassa evarūpā mettā bhavati, aññesu janesu kathaṃ na bhavissatī’’ti paṇḍitassa ativiya pasanno ahosi. Tato paṭṭhāya cattāro paṇḍitā uddhatadāṭhā viya sappā nibbisā hutvā kiñci kathetuṃ nāsakkhiṃsu.

Pañcapaṇḍitapañho niṭṭhito.

Niṭṭhitā ca paribhindakathā.

Yuddhaparājayakaṇḍaṃ

Tato paṭṭhāya paṇḍitova rañño atthañca dhammañca anusāsati. So cintesi ‘‘rañño setachattamattameva, rajjaṃ pana ahameva vicāremi, mayā appamattena bhavituṃ vaṭṭatī’’ti. So nagare mahāpākāraṃ nāma kāresi, tathā anupākārañca dvāraṭṭālake antaraṭṭālake udakaparikhaṃ kaddamaparikhaṃ sukkhaparikhanti tisso parikhāyo kāresi, antonagare jiṇṇagehāni paṭisaṅkharāpesi, mahāpokkharaṇiyo kāretvā tāsu udakanidhānaṃ kāresi, nagare sabbakoṭṭhāgārāni dhaññassa pūrāpesi, himavantappadesato kulupakatāpasehi kudrūsakumudabījāni āharāpesi, udakaniddhamanāni sodhāpetvā tattha ropāpesi, bahinagarepi jiṇṇasālāpaṭisaṅkharaṇakammaṃ kāresi. Kiṃ kāraṇā? Anāgatabhayapaṭibāhanatthaṃ. Tato tato āgatavāṇijakepi ‘‘sammā, tumhe kuto āgatatthā’’ti pucchitvā ‘‘asukaṭṭhānato’’ti vutte ‘‘tumhākaṃ raññā kiṃ piya’’nti pucchitvā ‘‘asukaṃ nāmā’’ti vutte tesaṃ sammānaṃ kāretvā uyyojetvā attano ekasate yodhe pakkosāpetvā ‘‘sammā, mayā dinne paṇṇākāre gahetvā ekasatarājadhāniyo gantvā ime paṇṇākāre attano piyakāmatāya tesaṃ rājūnaṃ datvā teyeva upaṭṭhahantā tesaṃ kiriyaṃ vā mantaṃ vā ñatvā mayhaṃ sāsanaṃ pesentā tattheva vasatha, ahaṃ vo puttadāraṃ posessāmī’’ti vatvā kesañci kuṇḍale, kesañci pādukāyo, kesañci khagge, kesañci suvaṇṇamālāyo akkharāni chinditvā ‘‘yadā mama kiccaṃ atthi, tadā paññāyantū’’ti adhiṭṭhahitvā tesaṃ hatthe datvā pesesi. Te tattha tattha gantvā tesaṃ tesaṃ rājūnaṃ paṇṇākāraṃ datvā ‘‘kenatthenāgatā’’ti vutte ‘‘tumheva upaṭṭhātuṃ āgatamhā’’ti vatvā ‘‘kuto āgatatthā’’ti puṭṭhā āgataṭṭhānaṃ avatvā aññāni ṭhānāni ācikkhitvā ‘‘tena hi sādhū’’ti sampaṭicchite upaṭṭhahantā tesaṃ abbhantarikā ahesuṃ.

Tadā kapilaraṭṭhe saṅkhabalako nāma rājā āvudhāni sajjāpesi, senaṃ saṅkaḍḍhi. Tassa santike upanikkhittakapuriso paṇḍitassa sāsanaṃ pesesi ‘‘sāmi, mayaṃ idha pavattiṃ ‘idaṃ nāma karissatī’ti na jānāma, āvudhāni sajjāpeti, senaṃ saṅkaḍḍhati, tumhe purisavisese pesetvā idaṃ pavattiṃ tathato jānāthā’’ti. Atha mahāsatto suvapotakaṃ āmantetvā ‘‘samma, kapilaraṭṭhe saṅkhabalako nāma rājā āvudhāni sajjāpesi, tvaṃ tattha gantvā ‘imaṃ nāma karotī’ti tathato ñatvā sakalajambudīpaṃ āhiṇḍitvā mayhaṃ pavattiṃ āharāhī’’ti vatvā madhulāje khādāpetvā madhupānīyaṃ pāyetvā satapākasahassapākehi telehi pakkhantaraṃ makkhetvā pācīnasīhapañjare ṭhatvā vissajjesi. Sopi tattha gantvā tassa purisassa santikā tassa rañño pavattiṃ tathato ñatvā sakalajambudīpaṃ pariggaṇhanto kapilaraṭṭhe uttarapañcālanagaraṃ pāpuṇi. Tadā tattha cūḷanibrahmadatto nāma rājā rajjaṃ kāresi. Tassa kevaṭṭo nāma brāhmaṇo atthañca dhammañca anusāsati, paṇḍito byatto. So paccūsakāle pabujjhitvā dīpālokena alaṅkatappaṭiyattaṃ sirigabbhaṃ olokento attano mahantaṃ yasaṃ disvā ‘‘ayaṃ mama yaso, kassa santako’’ti cintetvā ‘‘na aññassa santako cūḷanibrahmadattassa, evarūpaṃ pana yasadāyakaṃ rājānaṃ sakalajambudīpe aggarājānaṃ kātuṃ vaṭṭati, ahañca aggapurohito bhavissāmī’’ti cintetvā pātova nhatvā bhuñjitvā alaṅkaritvā rañño santikaṃ gantvā ‘‘mahārāja, sukhaṃ sayathā’’ti sukhaseyyaṃ pucchitvā ‘‘āma, paṇḍitā’’ti vutte rājānaṃ ‘‘deva, mantetabbaṃ atthī’’ti āha. ‘‘Vada, ācariyā’’ti. ‘‘Deva, antonagare raho nāma na sakkā laddhuṃ, uyyānaṃ gacchāmā’’ti. ‘‘Sādhu, ācariyā’’ti rājā tena saddhiṃ uyyānaṃ gantvā balakāyaṃ bahi ṭhapetvā ārakkhaṃ kāretvā brāhmaṇena saddhiṃ uyyānaṃ pavisitvā maṅgalasilāpaṭṭe nisīdi.

Tadā suvapotakopi taṃ kiriyaṃ disvā ‘‘bhavitabbamettha kāraṇena, ajja paṇḍitassa ācikkhitabbayuttakaṃ kiñci suṇissāmī’’ti uyyānaṃ pavisitvā maṅgalasālarukkhassa pattantare nilīyitvā nisīdi. Rājā ‘‘kathetha, ācariyā’’ti āha. ‘‘Mahārāja, tava kaṇṇe ito karohi, catukkaṇṇova manto bhavissati. Sace, mahārāja, mama vacanaṃ kareyyāsi, sakalajambudīpe taṃ aggarājānaṃ karomī’’ti. So mahātaṇhatāya tassa vacanaṃ sutvā somanassappatto hutvā ‘‘kathetha, ācariya, karissāmi te vacana’’nti āha. ‘‘Deva, mayaṃ senaṃ saṅkaḍḍhitvā paṭhamaṃ khuddakanagaraṃ rumbhitvā gaṇhissāma, ahañhi cūḷadvārena nagaraṃ pavisitvā rājānaṃ vakkhāmi – mahārāja, tava yuddhena kiccaṃ natthi, kevalaṃ amhākaṃ rañño santako hohi, tava rajjaṃ taveva bhavissati, yujjhanto pana amhākaṃ balavāhanassa mahantatāya ekantena parājissasī’’ti. ‘‘Sace me vacanaṃ karissati, saṅgaṇhissāma naṃ. No ce, yujjhitvā jīvitakkhayaṃ pāpetvā dve senā gahetvā aññaṃ nagaraṃ gaṇhissāma, tato aññanti etenupāyena sakalajambudīpe rajjaṃ gahetvā ‘jayapānaṃ pivissāmā’ti vatvā ekasatarājāno amhākaṃ nagaraṃ ānetvā uyyāne āpānamaṇḍapaṃ kāretvā tattha nisinne visamissakaṃ suraṃ pāyetvā sabbepi te rājāno jīvitakkhayaṃ pāpetvā ekasatarājadhānīsu rajjaṃ amhākaṃ hatthagataṃ karissāma. Evaṃ tvaṃ sakalajambudīpe aggarājā bhavissasī’’ti. Sopi ‘‘sādhu, ācariya, evaṃ karissāmī’’ti vadati. ‘‘Mahārāja, catukkaṇṇo manto nāma, ayañhi manto na sakkā aññena jānituṃ, tasmā papañcaṃ akatvā sīghaṃ nikkhamathā’’ti. Rājā tussitvā ‘‘sādhū’’ti sampaṭicchi.

Suvapotako taṃ sutvā tesaṃ mantapariyosāne sākhāyaṃ olambakaṃ otārento viya kevaṭṭassa sīse chakaṇapiṇḍaṃ pātetvā ‘‘kimeta’’nti mukhaṃ vivaritvā uddhaṃ olokentassa aparampi mukhe pātetvā ‘‘kiri kirī’’ti saddaṃ viravanto sākhato uppatitvā ‘‘kevaṭṭa, tvaṃ catukkaṇṇamantoti maññasi, idāneva chakkaṇṇo jāto, puna aṭṭhakaṇṇo bhavitvā anekasatakaṇṇopi bhavissatī’’ti vatvā ‘‘gaṇhatha, gaṇhathā’’ti vadantānaññeva vātavegena mithilaṃ gantvā paṇḍitassa nivesanaṃ pāvisi. Tassa pana idaṃ vattaṃ – sace kutoci ābhatasāsanaṃ paṇḍitasseva kathetabbaṃ hoti, athassa aṃsakūṭe otarati, sace amarādeviyāpi sotuṃ vaṭṭati, ucchaṅge otarati, sace mahājanena sotabbaṃ, bhūmiyaṃ otarati. Tadā so paṇḍitassa aṃsakūṭe otari. Tāya saññāya ‘‘rahassena bhavitabba’’nti mahājano paṭikkami. Paṇḍito taṃ gahetvā uparipāsādatalaṃ abhiruyha ‘‘kiṃ te, tāta, diṭṭhaṃ suta’’nti pucchi. Athassa so ‘‘ahaṃ, deva, sakalajambudīpe vicaranto aññassa rañño santike kiñci guyhaṃ na passāmi, uttarapañcālanagare pana cūḷanibrahmadattassa purohito kevaṭṭo nāma brāhmaṇo rājānaṃ uyyānaṃ netvā catukkaṇṇamantaṃ gaṇhi. Athāhaṃ sākhantare nisīditvā tesaṃ mantaṃ suṇitvā mantapariyosāne tassa sīse ca mukhe ca chakaṇapiṇḍaṃ pātetvā āgatomhī’’ti vatvā sabbaṃ kathesi. ‘Raññā sampaṭicchita’’nti vutte ‘‘sampaṭicchi, devā’’ti āha.

Athassa paṇḍito kattabbayuttakaṃ sakkāraṃ karitvā taṃ mudupaccattharaṇe suvaṇṇapañjare suṭṭhu sayāpetvā ‘‘kevaṭṭo mama mahosadhassa paṇḍitabhāvaṃ na jānāti maññe, ahaṃ na dānissa mantassa matthakaṃ pāpuṇituṃ dassāmī’’ti cintetvā nagarato duggatakulāni nīharāpetvā bahi nivāsāpesi, raṭṭhajanapadadvāragāmesu samiddhāni issariyakulāni āharitvā antonagare nivāsāpesi, bahuṃ dhanadhaññaṃ kāresi. Cūḷanibrahmadattopi kevaṭṭassa vacanaṃ gahetvā senaṅgaparivuto gantvā ekaṃ khuddakanagaraṃ parikkhipi. Kevaṭṭopi vuttanayeneva tattha pavisitvā taṃ rājānaṃ saññāpetvā attano santakamakāsi. Dve senā ekato katvā tato aññaṃ nagaraṃ rumbhati. Etenupāyena paṭipāṭiyā sabbāni tāni nagarāni gaṇhi. Evaṃ cūḷanibrahmadatto kevaṭṭassa ovāde ṭhito, ṭhapetvā vedeharājānaṃ sesarājāno sakalajambudīpe attano santake akāsi. Bodhisattassa pana upanikkhittakapurisā ‘‘cūḷanibrahmadattena ettakāni nagarāni gahitāni, appamatto hotū’’ti niccaṃ sāsanaṃ pahiṇiṃsu. Sopi tesaṃ ‘‘ahaṃ idha appamatto vasāmi, tumhepi anukkaṇṭhantā appamatto hutvā vasathā’’ti paṭipesesi.

Cūḷanibrahmadatto sattadivasasattamāsādhikehi sattasaṃvaccharehi videharajjaṃ vajjetvā sesaṃ sakalajambudīpe rajjaṃ gahetvā kevaṭṭaṃ āha – ‘‘ācariya, mithilāyaṃ videharajjaṃ gaṇhāmā’’ti. ‘‘Mahārāja, mahosadhapaṇḍitassa vasananagare rajjaṃ gaṇhituṃ na sakkhissāma. So hi evaṃ ñāṇasampanno evaṃ upāyakusalo’’ti so vitthāretvā candamaṇḍalaṃ uṭṭhāpento viya mahosadhassa guṇe kathesi. Ayañhi sayampi upāyakusalova, tasmā ‘‘mithilanagaraṃ nāma deva appamattakaṃ, sakalajambudīpe rajjaṃ amhākaṃ pahoti, kiṃ no etenā’’ti upāyeneva rājānaṃ sallakkhāpesi. Sesarājānopi ‘‘mayaṃ mithilarajjaṃ gahetvāva jayapānaṃ pivissāmā’’ti vadanti. Kevaṭṭo tepi nivāretvā ‘‘videharajjaṃ gahetvā kiṃ karissāma, sopi rājā amhākaṃ santakova, tasmā nivattathā’’ti te upāyeneva bodhesi. Te tassa vacanaṃ sutvā nivattiṃsu. Mahāsattassa upanikkhittakapurisā sāsanaṃ pesayiṃsu ‘‘brahmadatto ekasatarājaparivuto mithilaṃ āgacchantova nivattitvā attano nagarameva gato’’ti. Sopi tesaṃ ‘‘ito paṭṭhāya tassa kiriyaṃ jānantū’’ti paṭipesesi. Brahmadattopi kevaṭṭena saddhiṃ ‘‘idāni kiṃ karissāmī’’ti mantetvā ‘‘jayapānaṃ pivissāmā’’ti vutte uyyānaṃ alaṅkaritvā cāṭisatesu cāṭisahassesu suraṃ ṭhapetha, nānāvidhāni ca macchamaṃsādīni upanethā’’ti sevake āṇāpesi. Upanikkhittakapurisā taṃ pavattiṃ paṇḍitassa ārocesuṃ. Te pana ‘‘visena suraṃ yojetvā rājāno māretukāmo’’ti na jāniṃsu. Mahāsatto pana suvapotakassa santikā sutattā tathato jānitvā ‘‘nesaṃ surāpānadivasaṃ tathato jānitvā mama pesethā’’ti paṭisāsanaṃ pesesi. Te tathā kariṃsu.

Paṇḍito ‘‘mādise dharamāne ettakānaṃ rājūnaṃ maraṇaṃ ayuttaṃ, avassayo nesaṃ bhavissāmī’’ti cintetvā sahajātaṃ yodhasahassaṃ pakkosāpetvā ‘‘sammā, cūḷanibrahmadatto kira uyyānaṃ alaṅkārāpetvā ekasatarājaparivuto suraṃ pātukāmo, tumhe tattha gantvā rājūnaṃ āsanesu paññattesu kismiñci anisinneyeva ‘cūḷanibrahmadattassa anantaraṃ mahārahaṃ āsanaṃ amhākaṃ raññova dethā’ti vadantā gahetvā tesaṃ purisehi ‘tumhe kassa purisā’ti vutte ‘videharājassā’ti vadeyyātha. Te tumhehi saddhiṃ ‘mayaṃ sattadivasasattamāsādhikāni sattavassāni rajjaṃ gaṇhantā ekadivasampi videharājānaṃ na passāma, kiṃ rājā nāmesa, gacchatha pariyante āsanaṃ gaṇhathā’ti vadantā kalahaṃ karissanti. Atha tumhe ‘ṭhapetvā brahmadattaṃ añño amhākaṃ rañño uttaritaro idha natthī’ti kalahaṃ vaḍḍhetvā amhākaṃ rañño āsanamattampi alabhantā ‘na dāni vo suraṃ pātuṃ macchamaṃsaṃ khādituṃ dassāmā’ti nadantā vaggantā mahāghosaṃ karontā tesaṃ santāsaṃ janentā mahantehi leḍḍudaṇḍehi sabbacāṭiyo bhinditvā macchamaṃsaṃ vippakiritvā aparibhogaṃ katvā javena senāya antaraṃ pavisitvā devanagaraṃ paviṭṭhā asurā viya ulloḷaṃ uṭṭhāpetvā ‘mayaṃ mithilanagare mahosadhapaṇḍitassa purisā, sakkontā amhe gaṇhathā’ti tumhākaṃ āgatabhāvaṃ jānāpetvā āgacchathā’’ti pesesi. Te ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā vanditvā sannaddhapañcāvudhā nikkhamitvā tattha gantvā nandanavanamiva alaṅkatauyyānaṃ pavisitvā samussitasetacchatte ekasatarājapallaṅke ādiṃ katvā alaṅkatappaṭiyattaṃ sirivibhavaṃ disvā mahāsattena vuttaniyāmeneva sabbaṃ katvā mahājanaṃ saṅkhobhetvā mithilābhimukhā pakkamiṃsu. Rājapurisāpi taṃ pavattiṃ tesaṃ rājūnaṃ ārocesuṃ. Cūḷanibrahmadattopi ‘‘evarūpassa nāma me visayogassa antarāyo kato’’ti kujjhi. Rājānopi ‘‘amhākaṃ jayapānaṃ pātuṃ nādāsī’’ti kujjhiṃsu. Balakāyāpi ‘‘mayaṃ amūlakaṃ suraṃ pātuṃ na labhimhā’’ti kujjhiṃsu.

Cūḷanibrahmadatto te rājāno āmantetvā ‘‘etha, bho, mithilaṃ gantvā videharājassa khaggena sīsaṃ chinditvā pādehi akkamitvā nisinnā jayapānaṃ pivissāma, senaṃ gamanasajjaṃ karothā’’ti vatvā puna rahogato kevaṭṭassapi etamatthaṃ kathetvā ‘‘amhākaṃ evarūpassa mantassa antarāyakaraṃ paccāmittaṃ gaṇhissāma, ekasatarājūnaṃ aṭṭhārasaakkhobhaṇisaṅkhāya senāya parivutā gacchāma, etha, ācariyā’’ti āha. Brāhmaṇo attano paṇḍitabhāvena cintesi ‘‘mahosadhapaṇḍitaṃ jinituṃ nāma na sakkā, amhākaṃyeva lajjitabbaṃ bhavissati, nivattāpessāmi na’’nti. Atha naṃ evamāha – ‘‘mahārāja, na esa videharājassa thāmo, mahosadhapaṇḍitassa saṃvidhānametaṃ, mahānubhāvo panesa, tena rakkhitā mithilā sīharakkhitaguhā viya na sakkā kenaci gahetuṃ, kevalaṃ amhākaṃ lajjanakaṃ bhavissati, alaṃ tattha gamanenā’’ti. Rājā pana khattiyamānena issariyamadena matto hutvā ‘‘kiṃ so karissatī’’ti vatvā ekasatarājaparivuto aṭṭhārasaakkhobhaṇisaṅkhāya senāya saddhiṃ nikkhami. Kevaṭṭopi attano kathaṃ gaṇhāpetuṃ asakkonto ‘‘rañño paccanīkavutti nāma ayuttā’’ti tena saddhiṃyeva nikkhami. Tepi yodhā ekaratteneva mithilaṃ patvā attanā katakiccaṃ paṇḍitassa kathayiṃsu. Paṭhamaṃ upanikkhittakapurisāpissa sāsanaṃ pahiṇiṃsu. ‘‘Cūḷanibrahmadatto ‘videharājānaṃ gaṇhissāmī’ti ekasatarājaparivuto āgacchati, paṇḍito appamatto hotu, ajja asukaṭṭhānaṃ nāma āgato, ajja asukaṭṭhānaṃ, ajja nagaraṃ pāpuṇissatī’’ti paṇḍitassa nibaddhaṃ pesentiyeva. Taṃ sutvā mahāsatto appamatto ahosi. Videharājā pana ‘‘brahmadatto kira imaṃ nagaraṃ gahetuṃ āgacchatī’’ti paramparaghosena assosi.

Atha brahmadatto aggapadoseyeva ukkāsatasahassena dhāriyamānena āgantvā sakalanagaraṃ parivāresi. Atha naṃ hatthipākārarathapākārādīhi parikkhipāpetvā tesu tesu ṭhānesu balagumbaṃ ṭhapesi. Manussā unnādentā apphoṭentā seḷentā naccantā gajjantā tajjentā mahāghosaṃ karontā aṭṭhaṃsu. Dīpobhāsena ceva alaṅkārobhāsena ca sakalasattayojanikā mithilā ekobhāsā ahosi. Hatthiassarathatūriyānaṃ saddena pathaviyā bhijjanakālo viya ahosi. Cattāro paṇḍitā ulloḷasaddaṃ sutvā ajānantā rañño santikaṃ gantvā ‘‘mahārāja, ulloḷasaddo jāto, na kho pana mayaṃ jānāma, kiṃ nāmetaṃ, vīmaṃsituṃ vaṭṭatī’’ti āhaṃsu. Taṃ sutvā rājā ‘‘cūḷanibrahmadatto nu kho āgato bhaveyyā’’ti sīhapañjaraṃ vivaritvā olokento tassāgamanabhāvaṃ ñatvā bhītatasito ‘‘natthi amhākaṃ jīvitaṃ, sabbe no jīvitakkhayaṃ pāpessatī’’ti tehi saddhiṃ sallapanto nisīdi. Mahāsatto pana tassāgatabhāvaṃ ñatvā sīho viya achambhito sakalanagare ārakkhaṃ saṃvidahitvā ‘‘rājānaṃ assāsessāmī’’ti rājanivesanaṃ abhiruhitvā ekamantaṃ aṭṭhāsi. Rājā taṃ disvāva paṭiladdhassāso hutvā ‘‘ṭhapetvā mama puttaṃ mahosadhapaṇḍitaṃ añño maṃ imamhā dukkhā mocetuṃ samattho nāma natthī’’ti cintetvā tena saddhiṃ sallapanto āha –

590. ‘‘Pañcālo sabbasenāya, brahmadattoyamāgato;
Sāyaṃ pañcāliyā senā, appameyyo mahosadha.

591. ‘‘Vīthimatī pattimatī, sabbasaṅgāmakovidā;
Ohārinī saddavatī, bherisaṅkhappabodhanā.

592. ‘‘Lohavijjālaṅkārābhā, dhajinī vāmarohinī;
Sippiyehi susampannā, sūrehi suppatiṭṭhitā.

593. ‘‘Dasettha paṇḍitā āhu, bhūripaññā rahogamā;
Mātā ekādasī rañño, pañcāliyaṃ pasāsati.

594. ‘‘Athetthekasataṃ khatyā, anuyantā yasassino;
Acchinnaraṭṭhā byathitā, pañcāliyaṃ vasaṃ gatā.

595. ‘‘Yaṃvadā takkarā rañño, akāmā piyabhāṇino;
Pañcālamanuyāyanti, akāmā vasino gatā.

596. ‘‘Tāya senāya mithilā, tisandhiparivāritā;
Rājadhānī videhānaṃ, samantā parikhaññati.

597. ‘‘Uddhaṃ tārakajātāva, samantā parivāritā;
Mahosadha vijānāhi, kathaṃ mokkho bhavissatī’’ti.

Tattha **sabbasenāyā**ti sabbāya ekasatarājanāyikāya aṭṭhārasaakkhobhaṇisaṅkhāya senāya saddhiṃ āgato kira, tātāti vadati. **Pañcāliyā**ti pañcālarañño santakā. **Vīthimatī**ti vīthiyā ānīte dabbasambhāre gahetvā vicarantena vaḍḍhakigaṇena samannāgatā. **Pattimatī**ti padasañcarena balakāyena samannāgatā. **Sabbasaṅgāmakovidā**ti sabbasaṅgāme kusalā. **Ohārinī**ti parasenāya antaraṃ pavisitvā apaññāyantāva parasīsaṃ āharituṃ samatthā. **Saddavatī**ti dasahi saddehi avivittā. **Bherisaṅkhappabodhanā**ti ‘‘etha yātha yujjhathā’’tiādīni tattha vacībhedena jānāpetuṃ na sakkā, tādisāni panettha kiccāni bherisaṅkhasaddeheva bodhentīti bherisaṅkhappabodhanā. **Lohavijjālaṅkārābhā**ti ettha **lohavijjā**ti lohasippāni. Sattaratanapaṭimaṇḍitānaṃ kavacacammajālikāsīsakareṇikādīnaṃ etaṃ nāmaṃ. **Alaṅkārā**ti rājamahāmattādīnaṃ alaṅkārā. Tasmā lohavijjāhi ceva alaṅkārehi ca bhāsatīti lohavijjālaṅkārābhāti ayamettha attho. **Dhajinī**ti suvaṇṇādipaṭimaṇḍitehi nānāvatthasamujjalehi rathādīsu samussitadhajehi samannāgatā. **Vāmarohinī**ti hatthī ca asse ca ārohantā vāmapassena ārohanti, tena ‘‘vāmarohinī’’ti vuccanti, tehi samannāgatā, aparimitahatthiassasamākiṇṇāti attho. **Sippiyehī**ti hatthisippaassasippādīsu aṭṭhārasasu sippesu nipphattiṃ pattehi suṭṭhu samannāgatā susamākiṇṇā. **Sūrehī**ti tāta, esā kira senā sīhasamānaparakkamehi sūrayodhehi suppatiṭṭhitā.

Āhūti dasa kirettha senāya paṇḍitāti vadanti. **Bhūripaññā**ti pathavisamāya vipulāya paññāya samannāgatā. **Rahogamā**ti raho gamanasīlā raho nisīditvā mantanasīlā. Te kira ekāhadvīhaṃ cintetuṃ labhantā pathaviṃ parivattetuṃ ākāse gaṇhituṃ samatthā. **Ekādasī**ti tehi kira paṇḍitehi atirekatarapaññā pañcālarañño mātā. Sā tesaṃ ekādasī hutvā pañcāliyaṃ senaṃ pasāsati anusāsati.

Ekadivasaṃ kireko puriso ekaṃ taṇḍulanāḷiñca puṭakabhattañca kahāpaṇasahassañca gahetvā ‘‘nadiṃ tarissāmī’’ti otiṇṇo nadimajjhaṃ patvā tarituṃ asakkonto tīre ṭhite manusse evamāha – ‘‘ambho, mama hatthe ekā taṇḍulanāḷi puṭakabhattaṃ kahāpaṇasahassañca atthi, ito yaṃ mayhaṃ ruccati, taṃ dassāmi. Yo sakkoti, so maṃ uttāretū’’ti. Atheko thāmasampanno puriso gāḷhaṃ nivāsetvā nadiṃ ogāhetvā taṃ hatthe gahetvā paratīraṃ uttāretvā ‘‘dehi me dātabba’’nti āha. ‘‘So taṇḍulanāḷiṃ vā puṭakabhattaṃ vā gaṇhāhī’’ti. ‘‘Samma, ahaṃ jīvitaṃ agaṇetvā taṃ uttāresiṃ, na me etehi attho, kahāpaṇaṃ me dehī’’ti. Ahaṃ ‘‘ito mayhaṃ yaṃ ruccati, taṃ dassāmī’’ti avacaṃ, idāni mayhaṃ yaṃ ruccati, taṃ dammi, icchanto gaṇhāti. So samīpe ṭhitassa ekassa kathesi. Sopi taṃ ‘‘esa attano ruccanakaṃ tava deti, gaṇhā’’ti āha. So ‘‘ahaṃ na gaṇhissāmī’’ti taṃ ādāya vinicchayaṃ gantvā vinicchayāmaccānaṃ ārocesi. Tepi sabbaṃ sutvā tathevāhaṃsu. So tesaṃ vinicchayena atuṭṭho rañño santikaṃ gantvā tamatthaṃ ārocesi. Rājāpi vinicchayāmacce pakkosāpetvā tesaṃ santike ubhinnaṃ vacanaṃ sutvā vinicchinituṃ ajānanto attano jīvitaṃ pahāya nadiṃ otiṇṇaṃ parajjāpesi.

Tasmiṃ khaṇe rañño mātā calākadevī nāma avidūre nisinnā ahosi. Sā rañño dubbinicchitabhāvaṃ ñatvā ‘‘tāta, imaṃ aḍḍaṃ ñatvāva suṭṭhu vinicchita’’nti āha. ‘‘Amma, ahaṃ ettakaṃ jānāmi. Sace tumhe uttaritaraṃ jānātha, tumheva vinicchinathā’’ti. Sā ‘‘evaṃ karissāmī’’ti vatvā taṃ purisaṃ pakkosāpetvā ‘‘ehi, tāta, tava hatthagatāni tīṇipi bhūmiyaṃ ṭhapehī’’ti paṭipāṭiyā ṭhapāpetvā ‘‘tāta, tvaṃ udake vuyhamāno imassa kiṃ kathesī’’ti pucchitvā ‘‘idaṃ nāmayye’’ti vutte ‘‘tena hi tava ruccanakaṃ gaṇhā’’ti āha. So sahassatthavikaṃ gaṇhi. Atha naṃ sā thokaṃ gatakāle pakkosāpetvā ‘‘tāta, sahassaṃ te ruccatī’’ti pucchitvā ‘‘āma, ruccatī’’ti vutte ‘‘tāta, tayā ‘ito yaṃ mayhaṃ ruccati, taṃ dassāmī’ti imassa vuttaṃ, na vutta’’nti pucchitvā ‘‘vuttaṃ devī’’ti vutte ‘‘tena hi imaṃ sahassaṃ etassa dehī’’ti vatvā dāpesi. So rodanto paridevanto adāsi. Tasmiṃ khaṇe rājā amaccā ca tussitvā sādhukāraṃ pavattayiṃsu. Tato paṭṭhāya tassā paṇḍitabhāvo sabbattha pākaṭo jāto. Taṃ sandhāya videharājā ‘‘mātā ekādasī rañño’’ti āha.

Khatyāti khattiyā. **Acchinnaraṭṭhā**ti cūḷanibrahmadattena acchinditvā gahitaraṭṭhā. **Byathitā**ti maraṇabhayabhītā aññaṃ gahetabbagahaṇaṃ apassantā. **Pañcāliyaṃ vasaṃ gatā**ti etassa pañcālarañño vasaṃ gatāti attho. Sāmivacanatthe hi etaṃ upayogavacanaṃ. **Yaṃvadā takkarā**ti yaṃ mukhena vadanti, taṃ rañño kātuṃ sakkontāva. **Vasino gatā**ti pubbe sayaṃvasino idāni panassa vasaṃ gatāti attho. **Tisandhī**ti paṭhamaṃ hatthipākārena parikkhittā, tato rathapākārena, tato assapākārena, tato yodhapattipākārena parikkhittāti imehi catūhi saṅkhepehi tisandhīhi parivāritā. Hatthirathānañhi antaraṃ eko sandhi, rathaassānaṃ antaraṃ eko sandhi, assapattīnaṃ antaraṃ eko sandhi. **Parikhaññatī**ti khanīyati. Imañhi idāni uppāṭetvā gaṇhitukāmā viya samantato khananti. **Uddhaṃ tārakajātāvā**ti tāta, yāya senāya samantā parivāritā, sā anekasatasahassadaṇḍadīpikāhi uddhaṃ tārakajātā viya khāyati. **Vijānāhī**ti tāta mahosadhapaṇḍita, avīcito yāva bhavaggā añño tayā sadiso upāyakusalo paṇḍito nāma natthi, paṇḍitabhāvo nāma evarūpesu ṭhānesu paññāyati, tasmā tvameva jānāhi, kathaṃ amhākaṃ ito dukkhā pamokkho bhavissatīti.

Imaṃ rañño kathaṃ sutvā mahāsatto cintesi ‘‘ayaṃ rājā ativiya maraṇabhayabhīto, gilānassa kho pana vejjo paṭisaraṇaṃ, chātassa bhojanaṃ, pipāsitassa pānīyaṃ, imassapi maṃ ṭhapetvā aññaṃ paṭisaraṇaṃ natthi, assāsessāmi na’’nti. Atha mahāsatto manosilātale nadanto sīho viya ‘‘mā bhāyi, mahārāja, rajjasukhaṃ anubhava, ahaṃ leḍḍuṃ

Gahetvā kākaṃ viya, dhanuṃ gahetvā makkaṭaṃ viya ca, imaṃ aṭṭhārasaakkhobhaṇisaṅkhaṃ senaṃ udare bandhasāṭakānampi assāmikaṃ katvā palāpessāmī’’ti vatvā navamaṃ gāthamāha –

598. ‘‘Pāde deva pasārehi, bhuñja kāme ramassu ca;
Hitvā pañcāliyaṃ senaṃ, brahmadatto palāyitī’’ti.

Tassattho – ‘‘deva, tvaṃ yathāsukhaṃ attano rajjasukhasaṅkhāte te pāde pasārehi, pasārento ca saṅgāme cittaṃ akatvā bhuñja, kāme ramassu ca, esa brahmadatto imaṃ senaṃ chaḍḍetvā palāyissatī’’ti.

Evaṃ paṇḍito rājānaṃ samassāsetvā vanditvā rājanivesanā nikkhamitvā nagare chaṇabheriṃ carāpetvā nāgare āha – ‘‘ambho, tumhe mā cintayittha, sattāhaṃ mālāgandhavilepanapānabhojanādīni sampādetvā chaṇakīḷaṃ paṭṭhapetha. Tattha tattha manussā yathārūpaṃ mahāpānaṃ pivantu, gandhabbaṃ karontu, vādentu vaggantu seḷentu nadantu naccantu gāyantu apphoṭentu, paribbayo pana vo mama santakova hotu, ahaṃ mahosadhapaṇḍito nāma, passissatha me ānubhāva’’nti. Te tathā kariṃsu. Tadā gītavāditādisaddaṃ bahinagare ṭhitā suṇanti, cūḷadvārena manussā nagaraṃ pavisanti. Ṭhapetvā paṭisattuṃ diṭṭhaṃ diṭṭhaṃ na gaṇhanti, tasmā sañcāro na chijjati, nagaraṃ paviṭṭhamanussā chaṇakīḷanissitaṃ janaṃ passanti.

Cūḷanibrahmadattopi nagare kolāhalaṃ sutvā amacce evamāha – ‘‘ambho, amhesu aṭṭhārasaakkhobhaṇiyā senāya nagaraṃ parivāretvā ṭhitesu nagaravāsīnaṃ bhayaṃ vā sārajjaṃ vā natthi, ānanditā somanassappattā apphoṭenti nadanti seḷenti naccanti gāyanti, kiṃ nāmeta’’nti? Atha naṃ upanikkhittakapurisā musāvādaṃ katvā evamāhaṃsu ‘‘deva, mayaṃ ekena kammena cūḷadvārena nagaraṃ pavisitvā chaṇanissitaṃ mahājanaṃ disvā pucchimhā ‘ambho, sakalajambudīparājāno āgantvā tumhākaṃ nagaraṃ parikkhipitvā ṭhitā, tumhe pana atipamattā, kiṃ nāmeta’nti? Te evamāhaṃsu ‘ambho, amhākaṃ rañño kumārakāle eko manoratho ahosi sakalajambudīparājūhi nagare parivārite chaṇaṃ karissāmīti, tassa ajja manoratho matthakaṃ patto, tasmā chaṇabheriṃ carāpetvā sayaṃ mahātale mahāpānaṃ pivatī’’’ti.

Rājā tesaṃ kathaṃ sutvā kujjhitvā senaṃ āṇāpesi – ‘‘bhonto, gacchatha, khippaṃ ito cito ca nagaraṃ avattharitvā parikhaṃ bhinditvā pākāraṃ maddantā dvāraṭṭālake bhindantā nagaraṃ pavisitvā sakaṭehi kumbhaṇḍāni viya mahājanassa sīsāni gaṇhatha, videharañño sīsaṃ āharathā’’ti. Taṃ sutvā sūrayodhā nānāvudhahatthā dvārasamīpaṃ gantvā paṇḍitassa purisehi sakkharavālukakalalasiñcanapāsāṇapatanādīhi upaddutā paṭikkamanti. ‘‘Pākāraṃ bhindissāmā’’ti parikhaṃ otiṇṇepi antaraṭṭālakesu ṭhitā ususattitomarādīhi vijjhantā mahāvināsaṃ pāpenti. Paṇḍitassa yodhā cūḷanibrahmadattassa yodhe hatthavikārādīni dassetvā nānappakārehi akkosanti paribhāsanti tajjenti. ‘‘Tumhe kilamantā bhattaṃ alabhantā thokaṃ pivissatha khādissathā’’ti surāpiṭṭhakāni ceva macchamaṃsasūlāni ca pasāretvā sayameva pivanti khādanti, anupākāre caṅkamanti. Itare kiñci kātuṃ asakkontā cūḷanibrahmadattassa santikaṃ gantvā ‘‘deva, ṭhapetvā iddhimante aññehi niddharituṃ na sakkā’’ti vadiṃsu.

Rājā catupañcāhaṃ vasitvā gahetabbayuttakaṃ apassanto kevaṭṭaṃ pucchi ‘‘ācariya, nagaraṃ gaṇhituṃ na sakkoma, ekopi upasaṅkamituṃ samattho natthi, kiṃ kātabba’’nti. Kevaṭṭo ‘‘hotu, mahārāja, nagaraṃ nāma bahiudakaṃ hoti, udakakkhayena naṃ gaṇhissāma, manussā udakena kilamantā dvāraṃ vivarissantī’’ti āha. So ‘‘attheso upāyo’’ti sampaṭicchi. Tato paṭṭhāya udakaṃ pavesetuṃ na denti. Paṇḍitassa upanikkhittakapurisā paṇṇaṃ likhitvā kaṇḍe bandhitvā taṃ pavattiṃ pesesuṃ. Tenapi paṭhamameva āṇattaṃ ‘‘yo yo kaṇḍe paṇṇaṃ passati, so so me āharatū’’ti. Atheko puriso taṃ disvā paṇḍitassa dassesi. So taṃ pavattiṃ ñatvā ‘‘na me paṇḍitabhāvaṃ jānantī’’ti saṭṭhihatthaṃ veḷuṃ dvidhā phāletvā parisuddhaṃ sodhāpetvā puna ekato katvā cammena bandhitvā upari kalalena makkhetvā himavantato iddhimantatāpasehi ānītaṃ kudrūsakumudabījaṃ pokkharaṇitīre kalalesu ropāpetvā upari veḷuṃ ṭhapāpetvā udakassa pūrāpesi. Ekaratteneva vaḍḍhitvā pupphaṃ veḷumatthakato uggantvā ratanamattaṃ aṭṭhāsi.

Atha naṃ uppāṭetvā ‘‘idaṃ cūḷanibrahmadattassa dethā’’ti attano purisānaṃ dāpesi. Te tassa daṇḍakaṃ valayaṃ katvā ‘‘ambho, brahmadattassa pādamūlikā chātakena mā marittha, gaṇhathetaṃ uppalaṃ piḷandhitvā daṇḍakaṃ kucchipūraṃ khādathā’’ti vatvā khipiṃsu. Tameko paṇḍitassa upanikkhittakapuriso uṭṭhāya gaṇhi, atha taṃ rañño santikaṃ āharitvā ‘‘passatha, deva, imassa daṇḍakaṃ, na no ito pubbe evaṃ dīghadaṇḍako diṭṭhapubbo’’ti vatvā ‘‘minatha na’’nti vutte paṇḍitassa purisā saṭṭhihatthaṃ daṇḍakaṃ asītihatthaṃ katvā minaṃsu. Puna raññā ‘‘katthetaṃ jāta’’nti vutte eko musāvādaṃ katvā evamāha – ‘‘deva, ahaṃ ekadivasaṃ pipāsito hutvā ‘suraṃ pivissāmī’ti cūḷadvārena nagaraṃ paviṭṭho, nāgarānaṃ udakakīḷatthāya kataṃ mahāpokkharaṇiṃ passiṃ, mahājano nāvāya nisīditvā pupphāni gaṇhāti. Tattha idaṃ tīrappadese jātaṃ, gambhīraṭṭhāne jātassa pana daṇḍako satahattho bhavissatī’’ti.

Taṃ sutvā rājā kevaṭṭaṃ āha – ‘‘ācariya, na sakkā udakakkhayena idaṃ gaṇhituṃ, harathekaṃ upāya’’nti. ‘‘Tena hi, deva, dhaññakkhayena gaṇhissāma, nagaraṃ nāma bahidhaññaṃ hotī’’ti. Evaṃ hotu ācariyāti, paṇḍito purimanayeneva taṃ pavattiṃ ñatvā ‘‘na me kevaṭṭabrāhmaṇo paṇḍitabhāvaṃ jānātī’’ti anupākāramatthake kalalaṃ katvā vīhiṃ tattha ropāpesi. Bodhisattānaṃ adhippāyo nāma samijjhatīti vīhī ekaratteneva vuṭṭhāya pākāramatthake nīlā hutvā paññāyanti. Taṃ disvā cūḷanibrahmadatto ‘‘ambho, kimetaṃ pākāramatthake nīlaṃ hutvā paññāyatī’’ti pucchi. Paṇḍitassa upanikkhittakapuriso rañño vacanaṃ mukhato jivhaṃ luñcanto viya gahetvā ‘‘deva, gahapatiputto mahosadhapaṇḍito anāgatabhayaṃ disvā pubbeva raṭṭhato dhaññaṃ āharāpetvā koṭṭhāgārādīni pūrāpetvā sesadhaññaṃ pākārapasse nikkhipāpesi. Te kira vīhayo ātapena sukkhantā vassena tementā tattheva sassaṃ janesuṃ. Ahaṃ ekadivasaṃ ekena kammena cūḷadvārena pavisitvā pākāramatthake vīhirāsito vīhiṃ hatthena gahetvā vīthiyaṃ chaḍḍente passiṃ. Atha te maṃ parihāsantā ‘chātosi maññe, vīhiṃsāṭakadasante bandhitvā tava gehaṃ haritvā koṭṭetvā pacāpetvā bhuñjāhī’ti vadiṃsū’’ti ārocesi.

Taṃ sutvā rājā kevaṭṭaṃ ‘‘ācariya, dhaññakkhayenapi gaṇhituṃ na sakkā, ayampi anupāyo’’ti āha. ‘‘Tena hi, deva, dārukkhayena gaṇhissāma, nagaraṃ nāma bahidārukaṃ hotī’’ti. ‘‘Evaṃ hotu, ācariyā’’ti. Paṇḍito purimanayeneva taṃ pavattiṃ ñatvā pākāramatthake vīhiṃ atikkamitvā paññāyamānaṃ dārurāsiṃ kāresi. Paṇḍitassa manussā cūḷanibrahmadattassa purisehi saddhiṃ parihāsaṃ karontā ‘‘sace chātattha, yāgubhattaṃ pacitvā bhuñjathā’’ti mahantamahantāni dārūni khipiṃsu. Rājā ‘‘pākāramatthakena dārūni paññāyanti, kimeta’’nti pucchitvā ‘‘deva, gahapatiputto kira mahosadhapaṇḍito anāgatabhayaṃ disvā dārūni āharāpetvā kulānaṃ pacchāgehesu ṭhapāpetvā atirekāni pākāraṃ nissāya ṭhapāpesī’’ti upanikkhittakānaññeva santikā vacanaṃ sutvā kevaṭṭaṃ āha – ‘‘ācariya, dārukkhayenapi na sakkā amhehi gaṇhituṃ, āharathekaṃ upāya’’nti. ‘‘Mā cintayittha, mahārāja, añño upāyo atthī’’ti. ‘‘Ācariya, kiṃ upāyo nāmesa, nāhaṃ tava upāyassa antaṃ passāmi, na sakkā amhehi vedehaṃ gaṇhituṃ, amhākaṃ nagarameva gamissāmā’’ti. ‘‘Deva, ‘cūḷanibrahmadatto ekasatakhattiyehi saddhiṃ vedehaṃ gaṇhituṃ nāsakkhī’ti amhākaṃ lajjanakaṃ bhavissati, kiṃ pana mahosadhova paṇḍito, ahampi paṇḍitoyeva, ekaṃ lesaṃ karissāmī’’ti. ‘‘Kiṃ leso nāma, ācariyā’’ti. ‘‘Dhammayuddhaṃ nāma karissāma, devā’’ti. ‘‘Kimetaṃ dhammayuddhaṃ nāmā’’ti? ‘‘Mahārāja na senā yujjhissanti, dvinnaṃ pana rājūnaṃ dve paṇḍitā ekaṭṭhāne bhavissanti. Tesu yo vandissati, tassa parājayo bhavissati. Mahosadho pana imaṃ mantaṃ na jānāti, ahaṃ mahallako, so daharo, maṃ disvāva vandissati, tadā videho parājito nāma bhavissati, atha mayaṃ videhaṃ parājetvā attano nagarameva gamissāma, evaṃ no lajjanakaṃ na bhavissati. Idaṃ dhammayuddhaṃ nāmā’’ti.

Paṇḍito tampi rahassaṃ purimanayeneva ñatvā ‘‘sace kevaṭṭassa parajjāmi, nāhaṃ paṇḍitosmī’’ti cintesi. Cūḷanibrahmadattopi ‘‘sobhano, ācariya, upāyo’’ti vatvā ‘‘sve dhammayuddhaṃ bhavissati, dvinnampi paṇḍitānaṃ dhammena jayaparājayo bhavissati. Yo dhammayuddhaṃ na karissati, sopi parājito nāma bhavissatī’’ti paṇṇaṃ likhāpetvā cūḷadvārena vedehassa pesesi. Taṃ sutvā vedeho paṇḍitaṃ pakkosāpetvā tamatthaṃ ācikkhi. Taṃ pavattiṃ sutvā paṇḍito ‘‘sādhu, deva, sve pātova pacchimadvāre dhammayuddhamaṇḍalaṃ sajjessanti, ‘dhammayuddhamaṇḍalaṃ āgacchatū’ti pesethā’’ti āha. Taṃ sutvā rājā āgatadūtasseva hatthe paṇṇakaṃ adāsi. Paṇḍito punadivase ‘‘kevaṭṭasseva parājayo hotū’’ti pacchimadvāre dhammayuddhamaṇḍalaṃ sajjāpesi. Tepi kho ekasatapurisā ‘‘ko jānāti, kiṃ bhavissatī’’ti paṇḍitassa ārakkhatthāya kevaṭṭaṃ parivārayiṃsu. Tepi ekasatarājāno dhammayuddhamaṇḍalaṃ gantvā pācīnadisaṃ olokentā aṭṭhaṃsu, tathā kevaṭṭabrāhmaṇopi.

Bodhisatto pana pātova gandhodakena nhatvā satasahassagghanakaṃ kāsikavatthaṃ nivāsetvā sabbālaṅkārapaṭimaṇḍito nānaggarasabhojanaṃ bhuñjitvā mahantena parivārena rājadvāraṃ gantvā ‘‘pavisatu me putto’’ti vutte pavisitvā rājānaṃ vanditvā ekamantaṃ ṭhatvā ‘‘kuhiṃ gamissasi, tātā’’ti vutte ‘‘dhammayuddhamaṇḍalaṃ gamissāmī’’ti āha. ‘‘Kiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Deva, kevaṭṭabrāhmaṇaṃ maṇiratanena vañcetukāmomhi, aṭṭhavaṅkaṃ maṇiratanaṃ laddhuṃ vaṭṭatī’’ti. ‘‘Gaṇha, tātā’’ti. So taṃ gahetvā rājānaṃ vanditvā rājanivesanā otiṇṇo sahajātehi yodhasahassehi parivuto navutikahāpaṇasahassagghanakaṃ setasindhavayuttaṃ rathavaramāruyha pātarāsavelāya dvārasamīpaṃ pāpuṇi. Kevaṭṭo pana ‘‘idāni āgamissati, idāni āgamissatī’’ti tassāgamanaṃ olokentoyeva aṭṭhāsi, olokanena dīghagīvataṃ patto viya ahosi, sūriyatejena sedā muccanti. Mahāsattopi mahāparivāratāya mahāsamuddo viya ajjhottharanto kesarasīho viya achambhito vigatalomahaṃso dvāraṃ vivarāpetvā nagarā nikkhamma rathā oruyha sīho viya vijambhamāno pāyāsi. Ekasatarājānopi tassa rūpasiriṃ disvā ‘‘esa kira sirivaḍḍhanaseṭṭhiputto mahosadhapaṇḍito paññāya sakalajambudīpe adutiyo’’ti ukkuṭṭhisahassāni pavattayiṃsu.

Sopi marugaṇaparivuto viya sakko anomena sirivibhavena taṃ maṇiratanaṃ hatthena gahetvā kevaṭṭābhimukho agamāsi. Kevaṭṭopi taṃ disvāva sakabhāvena saṇṭhātuṃ asakkonto paccuggamanaṃ katvā evamāha – ‘‘paṇḍita mahosadha, mayaṃ dve paṇḍitā, amhākaṃ tumhe nissāya ettakaṃ kālaṃ vasantānaṃ tumhehi paṇṇākāramattampi na pesitapubbaṃ, kasmā evamakatthā’’ti? Atha naṃ mahāsatto ‘‘paṇḍita, tumhākaṃ anucchavikaṃ paṇṇākāraṃ olokentā ajja mayaṃ imaṃ maṇiratanaṃ labhimhā, handa, imaṃ maṇiratanaṃ gaṇhatha, evarūpaṃ nāma aññaṃ maṇiratanaṃ natthī’’ti āha. So tassa hatthe jalamānaṃ maṇiratanaṃ disvā ‘‘dātukāmo me bhavissatī’’ti cintetvā ‘‘tena hi, paṇḍita, dehī’’ti hatthaṃ pasāresi. Mahāsatto ‘‘gaṇhāhi, ācariyā’’ti khipitvā pasāritahatthassa aṅgulīsu pātesi. Brāhmaṇo garuṃ maṇiratanaṃ aṅgulīhi dhāretuṃ nāsakkhi. Maṇiratanaṃ parigaḷitvā mahāsattassa pādamūle pati. Brāhmaṇo lobhena ‘‘gaṇhissāmi na’’nti tassa pādamūle oṇato ahosi. Athassa mahāsatto uṭṭhātuṃ adatvā ekena hatthena khandhaṭṭhike, ekena piṭṭhikacchāyaṃ gahetvā ‘‘uṭṭhetha ācariya, uṭṭhetha ācariya, ahaṃ atidaharo tumhākaṃ nattumatto, mā maṃ vandathā’’ti vadanto aparāparaṃ katvā mukhaṃ bhūmiyaṃ ghaṃsitvā lohitamakkhitaṃ katvā ‘‘andhabāla, tvaṃ mama santikā vandanaṃ paccāsīsasī’’ti gīvāyaṃ gahetvā khipi. So usabhamatte ṭhāne patitvā uṭṭhāya palāyi. Maṇiratanaṃ pana mahāsattassa manussāyeva gaṇhiṃsu.

Bodhisattassa pana ‘‘uṭṭhetha ācariya, uṭṭhetha ācariya, mā maṃ vandathā’’ti vacīghoso sakalaparisaṃ chādetvā aṭṭhāsi. ‘‘Kevaṭṭabrāhmaṇo mahosadhassa pāde vandatī’’ti purisāpissa ekappahāreneva unnādādīni akaṃsu. Brahmadattaṃ ādiṃ katvā sabbepi te rājāno kevaṭṭaṃ mahāsattassa pādamūle oṇataṃ addasaṃsuyeva. Te ‘‘amhākaṃ paṇḍitena mahosadho vandito, idāni parājitamhā, na no jīvitaṃ dassatī’’ti attano attano asse abhiruhitvā uttarapañcālābhimukhā palāyituṃ ārabhiṃsu. Te palāyante disvā bodhisattassa purisā ‘‘cūḷanibrahmadatto ekasatakhattiye gahetvā palāyatī’’ti puna ukkuṭṭhimakaṃsu. Taṃ sutvā te rājāno maraṇabhayabhītā bhiyyosomattāya palāyantā senaṅgaṃ bhindiṃsu. Bodhisattassa purisāpi nadantā vaggantā suṭṭhutaraṃ kolāhalamakaṃsu. Mahāsatto senaṅgaparivuto nagarameva pāvisi. Cūḷanibrahmadattassa senāpi tiyojanamattaṃ pakkhandi.

Kevaṭṭo assaṃ abhiruyha nalāṭe lohitaṃ puñchamāno senaṃ patvā assapiṭṭhiyaṃ nisinnova ‘‘bhonto mā palāyatha, bhonto mā palāyatha, nāhaṃ gahapatiputtaṃ vandāmi, tiṭṭhatha tiṭṭhathā’’ti āha. Senā asaddahantā aṭṭhatvā āgacchantaṃ kevaṭṭaṃ akkosantā paribhāsantā ‘‘pāpadhamma duṭṭhabrāhmaṇa, ‘dhammayuddhaṃ nāma karissāmī’ti vatvā nattumattaṃ appahontampi vandati, natthi tava kattabba’’nti kathaṃ asuṇantā viya gacchanteva. So vegena gantvā senaṃ pāpuṇitvā ‘‘bhonto vacanaṃ saddahatha mayhaṃ, nāhaṃ taṃ vandāmi, maṇiratanena maṃ vañcesī’’ti sabbepi te rājāno nānākāraṇehi sambodhetvā attano kathaṃ gaṇhāpetvā tathā bhinnaṃ senaṃ paṭinivattesi. Sā pana tāva mahatī senā sace ekekapaṃsumuṭṭhiṃ vā ekekaleḍḍuṃ vā gahetvā nagarābhimukhā khipeyya, parikhaṃ pūretvā pākārappamāṇā rāsi bhaveyya. Bodhisattānaṃ pana adhippāyo nāma samijjhatiyeva, tasmā ekopi paṃsumuṭṭhiṃ vā leḍḍuṃ vā nagarābhimukhaṃ khipanto nāma nāhosi. Sabbepi te nivattitvā attano attano khandhāvāraṭṭhānameva paccāgamiṃsu.

Rājā kevaṭṭaṃ pucchi ‘‘kiṃ karoma, ācariyā’’ti. ‘‘Deva, kassaci cūḷadvārena nikkhamituṃ adatvā sañcāraṃ chindāma, manussā nikkhamituṃ alabhantā ukkaṇṭhitvā dvāraṃ vivarissanti, atha mayaṃ paccāmittaṃ gaṇhissāmā’’ti. Paṇḍito taṃ pavattiṃ purimanayeneva ñatvā cintesi ‘‘imesu ciraṃ idheva vasantesu phāsukaṃ nāma natthi. Upāyeneva te palāpetuṃ vaṭṭatī’’ti. So ‘‘mantena te palāpessāmī’’ti ekaṃ mantakusalaṃ upadhārento anukevaṭṭaṃ nāma brāhmaṇaṃ disvā taṃ pakkosāpetvā ‘‘ācariya, amhākaṃ ekaṃ kammaṃ niddharituṃ vaṭṭatī’’ti āha. ‘‘Kiṃ karoma, paṇḍita, vadehī’’ti. ‘‘Ācariya, tumhe anupākāre ṭhatvā amhākaṃ manussānaṃ pamādaṃ oloketvā antarantarā brahmadattassa manussānaṃ pūvamacchamaṃsādīni khipitvā ‘‘ambho, idañcidañca khādatha mā ukkaṇṭhatha, aññaṃ katipāhaṃ vasituṃ vāyamatha, nagaravāsino pañjare baddhakukkuṭā viya ukkaṇṭhitā nacirasseva vo dvāraṃ vivarissanti. Atha tumhe vedehañca duṭṭhagahapatiputtañca gaṇhissathā’’ti vadeyyātha. Amhākaṃ manussā taṃ kathaṃ sutvā tumhe akkositvā tajjetvā brahmadattassa manussānaṃ passantānaññeva tumhe hatthapādesu gahetvā veḷupesikādīhi paharantā viya hutvā kese ohāretvā pañca cūḷā gāhāpetvā iṭṭhakacuṇṇena okirāpetvā kaṇavīramālaṃ kaṇṇe katvā katipayapahāre datvā piṭṭhiyaṃ rājiyo dassetvā pākāraṃ āropetvā sikkāya pakkhipitvā yottena otāretvā ‘‘gaccha mantabhedaka, corā’’ti cūḷanibrahmadattassa manussānaṃ dassanti. Te taṃ rañño santikaṃ ānessanti. Rājā taṃ disvā ‘‘ko te aparādho’’ti pucchissati. Athassa evaṃ vadeyyātha ‘‘mahārāja, mayhaṃ pubbe yaso mahanto, gahapatiputto mantabhedako’’ti maṃ kujjhitvā rañño kathetvā sabbaṃ me vibhavaṃ acchindi, ‘‘ahaṃ mama yasabhedakassa gahapatiputtassa sīsaṃ gaṇhāpessāmī’’ti tumhākaṃ manussānaṃ ukkaṇṭhitamocanena etesaṃ ṭhitānaṃ khādanīyaṃ vā bhojanīyaṃ vā demi. Ettakena maṃ porāṇaveraṃ hadaye katvā imaṃ byasanaṃ pāpesi. ‘‘Taṃ sabbaṃ tumhākaṃ manussā jānanti, mahārājā’’ti nānappakārehi taṃ saddahāpetvā vissāse uppanne vadeyyātha ‘‘mahārāja, tumhe mamaṃ laddhakālato paṭṭhāya mā cintayittha. Idāni vedehassa ca gahapatiputtassa ca jīvitaṃ natthi, ahaṃ imasmiṃ nagare pākārassa thiraṭṭhānadubbalaṭṭhānañca parikhāyaṃ kumbhīlādīnaṃ atthiṭṭhānañca natthiṭṭhānañca jānāmi, na cirasseva vo nagaraṃ gahetvā dassāmī’’ti. Atha so rājā saddahitvā tumhākaṃ sakkāraṃ karissati, senāvāhanañca paṭicchāpessati. Athassa senaṃ vāḷakumbhīlaṭṭhānesuyeva otāreyyātha. Tassa senā kumbhīlabhayena na otarissati, tadā tumhe rājānaṃ upasaṅkamitvā ‘‘tumhākaṃ senāya, deva, gahapatiputtena lañjo dinno, sabbe rājāno ca ācariyakevaṭṭañca ādiṃ katvā na kenaci lañjo aggahito nāma atthi. Kevalaṃ ete tumhe parivāretvā caranti, sabbe pana gahapatiputtassa santakāva, ahamekova tumhākaṃ puriso. Sace me na saddahatha, sabbe rājāno alaṅkaritvā maṃ dassanāya āgacchantū’’ti pesetha. ‘‘Atha nesaṃ gahapatiputtena attano nāmarūpaṃ likhitvā dinnesu vatthālaṅkārakhaggādīsu akkharāni disvā niṭṭhaṃ gaccheyyāthā’’ti vadeyyātha. So tathā katvā tāni disvā niṭṭhaṃ gantvā bhītatasito te rājāno uyyojetvā ‘‘idāni kiṃ karoma paṇḍitā’’ti tumhe pucchissati. Tamenaṃ tumhe evaṃ vadeyyātha ‘‘mahārāja, gahapatiputto bahumāyo. Sace aññāni katipayadivasāni vasissatha, sabbaṃ vo senaṃ attano hatthagataṃ katvā tumhe gaṇhissati. Tasmā papañcaṃ akatvā ajjeva majjhimayāmānantare assapiṭṭhiyaṃ nisīditvā palāyissāma, mā no parahatthe maraṇaṃ hotū’’ti. So tumhākaṃ vacanaṃ sutvā tathā karissati. Tumhe tassa palāyanavelāya nivattitvā amhākaṃ manusse jānāpeyyāthāti.

Taṃ sutvā anukevaṭṭabrāhmaṇo ‘‘sādhu paṇḍita, karissāmi te vacana’’nti āha. ‘‘Tena hi katipayapahāre sahituṃ vaṭṭatī’’ti. ‘‘Paṇḍita, mama jīvitañca hatthapāde ca ṭhapetvā sesaṃ attano rucivasena karohī’’ti. So tassa gehe manussānaṃ sakkāraṃ kāretvā anukevaṭṭaṃ vuttanayena vippakāraṃ pāpetvā yottena otāretvā brahmadattamanussānaṃ dāpesi. Atha te taṃ gahetvā tassa dassesuṃ. Rājā taṃ vīmaṃsitvā saddahitvā sakkāramassa katvā senaṃ paṭicchāpesi. Sopi taṃ vāḷakumbhīlaṭṭhānesuyeva otāreti. Manussā kumbhīlehi khajjamānā aṭṭālakaṭṭhitehi manussehi ususattitomarehi vijjhiyamānā mahāvināsaṃ pāpuṇanti. Tato paṭṭhāya koci bhayena upagantuṃ na sakkoti. Anukevaṭṭo rājānaṃ upasaṅkamitvā ‘‘tumhākaṃ atthāya yujjhanakā nāma natthi, sabbehi lañjo gahito, asaddahanto pakkosāpetvā nivatthavatthādīsu akkharāni olokethā’’ti āha. Rājā tathā katvā sabbesaṃ vatthādīsu akkharāni disvā ‘‘addhā imehi lañjo gahito’’ti niṭṭhaṃ gantvā ‘‘ācariya, idāni kiṃ kattabba’’nti pucchitvā ‘‘deva, aññaṃ kātabbaṃ natthi. Sace papañcaṃ karissatha, gahapatiputto vo gaṇhissati, ācariyakevaṭṭopi kevalaṃ nalāṭe vaṇaṃ katvā carati, lañjo pana etenapi gahito. Ayañhi maṇiratanaṃ gahetvā tumhe tiyojanaṃ palāpesi, puna saddahāpetvā nivattesi, ayampi paribhindakova. Ekarattivāsopi mayhaṃ na ruccati, ajjeva majjhimayāmasamanantare palāyituṃ vaṭṭati, maṃ ṭhapetvā añño tava suhadayo nāma natthī’’ti vutte ‘‘tena hi ācariya tumheyeva me assaṃ kappetvā yānasajjaṃ karothā’’ti āha.

Brāhmaṇo tassa nicchayena palāyanabhāvaṃ ñatvā ‘‘mā bhāyi, mahārājā’’ti assāsetvā bahi nikkhamitvā upanikkhittakapurisānaṃ ‘‘ajja rājā palāyissati, mā niddāyitthā’’ti ovādaṃ datvā rañño asso yathā ākaḍḍhito suṭṭhutaraṃ palāyati, evaṃ avakappanāya kappetvā majjhimayāmasamanantare ‘‘kappito, deva, asso, velaṃ jānāhī’’ti āha. Rājā assaṃ abhiruhitvā palāyi. Anukevaṭṭopi assaṃ abhiruhitvā tena saddhiṃ gacchanto viya thokaṃ gantvā nivatto. Avakappanāya kappitaasso ākaḍḍhiyamānopi rājānaṃ gahetvā palāyi. Anukevaṭṭo senāya antaraṃ pavisitvā ‘‘cūḷanibrahmadatto palāto’’ti ukkuṭṭhimakāsi. Upanikkhittakapurisāpi attano manussehi saddhiṃ upaghosiṃsu. Sesarājāno taṃ sutvā ‘‘mahosadhapaṇḍito dvāraṃ vivaritvā nikkhanto bhavissati, na no dāni jīvitaṃ dassatī’’ti bhītatasitā upabhogaparibhogabhaṇḍānipi anoloketvā ito cito ca palāyiṃsu. Manussā ‘‘rājāno palāyantī’’ti suṭṭhutaraṃ upaghosiṃsu. Taṃ sutvā dvāraṭṭālakādīsu ṭhitāpi unnādiṃsu apphoṭayiṃsu. Iti tasmiṃ khaṇe pathavī viya bhijjamānā samuddo viya saṅkhubhito sakalanagaraṃ anto ca bahi ca ekaninnādaṃ ahosi. Aṭṭhārasaakkhobhaṇisaṅkhā manussā ‘‘mahosadhapaṇḍitena kira brahmadatto ekasatarājāno ca gahitā’’ti maraṇabhayabhītā attano attano udarabaddhasāṭakampi chaḍḍetvā palāyiṃsu. Khandhāvāraṭṭhānaṃ tucchaṃ ahosi. Cūḷanibrahmadatto ekasate khattiye gahetvā attano nagarameva gato. Punadivase pana pātova nagaradvārāni vivaritvā balakāyā nagarā nikkhamitvā mahāvilopaṃ disvā ‘‘kiṃ karoma, paṇḍitā’’ti mahāsattassa ārocayiṃsu. So āha – ‘‘etehi chaḍḍitaṃ dhanaṃ amhākaṃ pāpuṇāti, sabbesaṃ rājūnaṃ santakaṃ amhākaṃ rañño, detha, seṭṭhīnañca kevaṭṭabrāhmaṇassa ca santakaṃ amhākaṃ āharatha, avasesaṃ pana nagaravāsino gaṇhantū’’ti. Tesaṃ mahaggharatanabhaṇḍameva āharantānaṃ aḍḍhamāso vītivatto. Sesaṃ pana catūhi māsehi āhariṃsu. Mahāsatto anukevaṭṭassa mahantaṃ sakkāramakāsi. Tato paṭṭhāya ca kira mithilavāsino bahū hiraññasuvaṇṇā jātā. Brahmadattassapi tehi rājūhi saddhiṃ uttarapañcālanagare vasantassa ekavassaṃ atītaṃ.

Brahmadattassa yuddhaparājayakaṇḍaṃ niṭṭhitaṃ.

Suvakaṇḍaṃ

Athekadivasaṃ kevaṭṭo ādāse mukhaṃ olokento nalāṭe vaṇaṃ disvā ‘‘idaṃ gahapatiputtassa kammaṃ, tenāhaṃ ettakānaṃ rājūnaṃ antare lajjāpito’’ti cintetvā samuppannakodho hutvā ‘‘kadā nu khvassa piṭṭhiṃ passituṃ samattho bhavissāmī’’ti cintento ‘‘attheso upāyo, amhākaṃ rañño dhītā pañcālacandī nāma uttamarūpadharā devaccharāpaṭibhāgā, taṃ videharañño dassāmā’’ti vatvā ‘‘vedehaṃ kāmena palobhetvā gilitabaḷisaṃ viya macchaṃ saddhiṃ mahosadhena ānetvā ubho te māretvā jayapānaṃ pivissāmā’’ti sanniṭṭhānaṃ katvā rājānaṃ upasaṅkamitvā āha – ‘‘deva, eko manto atthī’’ti. ‘‘Ācariya, tava mantaṃ nissāya udarabaddhasāṭakassapi assāmino jātamhā, idāni kiṃ karissasi, tuṇhī hohī’’ti. ‘‘Mahārāja, iminā upāyena sadiso añño natthī’’ti. ‘‘Tena hi bhaṇāhī’’ti. ‘‘Mahārāja, amhehi dvīhiyeva ekato bhavituṃ vaṭṭatī’’ti. ‘‘Evaṃ hotū’’ti. Atha naṃ brāhmaṇo uparipāsādatalaṃ āropetvā āha – ‘‘mahārāja, videharājānaṃ kilesena palobhetvā idhānetvā saddhiṃ gahapatiputtena māressāmā’’ti. ‘‘Sundaro, ācariya, upāyo, kathaṃ pana taṃ palobhetvā ānessāmā’’ti? ‘‘Mahārāja, dhītā vo pañchālacandī uttamarūpadharā, tassā rūpasampattiṃ cāturiyavilāsena kavīhi gītaṃ bandhāpetvā tāni kabbāni mithilāyaṃ gāyāpetvā ‘evarūpaṃ itthiratanaṃ alabhantassa videhanarindassa kiṃ rajjenā’ti tassa savanasaṃsaggeneva paṭibaddhabhāvaṃ ñatvā ahaṃ tattha gantvā divasaṃ vavatthapessāmi. So mayi divasaṃ vavatthapetvā āgate gilitabaḷiso viya maccho gahapatiputtaṃ gahetvā āgamissati, atha ne māressāmā’’ti.

Rājā tassa vacanaṃ sutvā tussitvā ‘‘sundaro upāyo, ācariya, evaṃ karissāmā’’ti sampaṭicchi. Taṃ pana mantaṃ cūḷanibrahmadattassa sayanapālikā sāḷikā sutvā paccakkhamakāsi. Rājā nipuṇe kabbakāre pakkosāpetvā bahuṃ dhanaṃ datvā dhītaraṃ tesaṃ dassetvā ‘‘tātā, etissā rūpasampattiṃ nissāya kabbaṃ karothā’’ti āha. Te atimanoharāni gītāni bandhitvā rājānaṃ sāvayiṃsu. Rājā tussitvā bahuṃ dhanaṃ tesaṃ adāsi. Kavīnaṃ santikā naṭā sikkhitvā samajjamaṇḍale gāyiṃsu. Iti tāni vitthāritāni ahesuṃ. Tesu manussānaṃ antare vitthāritattaṃ gatesu rājā gāyake pakkosāpetvā āha – ‘‘tātā, tumhe mahāsakuṇe gahetvā rattibhāge rukkhaṃ abhiruyha tattha nisinnā gāyitvā paccūsakāle tesaṃ gīvāsu kaṃsatāle bandhitvā te uppātetvā otarathā’’ti. So kira ‘‘pañcālarañño dhītu sarīravaṇṇaṃ devatāpi gāyantī’’ti pākaṭabhāvakaraṇatthaṃ tathā kāresi. Puna rājā kavī pakkosāpetvā ‘‘tātā, idāni tumhe ‘evarūpā kumārikā jambudīpatale aññassa rañño nānucchavikā, mithilāyaṃ videharañño anucchavikā’ti rañño ca issariyaṃ imāya ca rūpaṃ vaṇṇetvā gītāni bandhathā’’ti āha. Te tathā katvā rañño ārocayiṃsu.

Rājā tesaṃ dhanaṃ datvā puna gāyake pakkosāpetvā ‘‘tātā, mithilaṃ gantvā tattha imināva upāyena gāyathā’’ti pesesi. Te tāni gāyantā anupubbena mithilaṃ gantvā samajjamaṇḍale gāyiṃsu. Tāni sutvā mahājano ukkuṭṭhisahassāni pavattetvā tesaṃ bahuṃ dhanaṃ adāsi. Te rattisamaye rukkhesupi gāyitvā paccūsakāle sakuṇānaṃ gīvāsu kaṃsatāle bandhitvā otaranti. Ākāse kaṃsatālasaddaṃ sutvā ‘‘pañcālarājadhītu sarīravaṇṇaṃ devatāpi gāyantī’’ti sakalanagare ekakolāhalaṃ ahosi. Rājā sutvā gāyake pakkosāpetvā antonivesane samajjaṃ kāretvā ‘‘evarūpaṃ kira uttamarūpadharaṃ dhītaraṃ cūḷanirājā mayhaṃ dātukāmo''ti tussitvā tesaṃ bahuṃ dhanaṃ adāsi. Te āgantvā brahmadattassa ārocesuṃ. Atha naṃ kevaṭṭo āha – ''idāni, mahārāja, divasaṃ vavatthapanatthāya gamissāmī''ti. ''Sādhu, ācariya, kiṃ laddhuṃ vaṭṭatī''ti? ''Thokaṃ paṇṇākāra''nti. ''Tena hi gaṇhā''ti dāpesi. So taṃ ādāya mahantena parivārena vedeharaṭṭhaṃ pāpuṇi. Tassāgamanaṃ sutvā nagare ekakolāhalaṃ jātaṃ ''cūḷanirājā kira vedeho ca mittasanthavaṃ karissanti, cūḷanirājā attano dhītaraṃ amhākaṃ rañño dassati, kevaṭṭo divasaṃ vavatthapetuṃ etī''ti. Vedeharājāpi suṇi, mahāsattopi, sutvāna panassa etadahosi ''tassāgamanaṃ mayhaṃ na ruccati, tathato naṃ jānissāmī''ti. So cūḷanisantike upanikkhittakapurisānaṃ sāsanaṃ pesesi ''imamatthaṃ tathato jānitvā pesentū''ti. Atha te ''mayametaṃ tathato na jānāma, rājā ca kevaṭṭo ca sayanagabbhe nisīditvā mantenti, rañño pana sayanapālikā sāḷikā sakuṇikā etamatthaṃ jāneyyā''ti paṭipesayiṃsu.

Taṃ sutvā mahāsatto cintesi ''yathā paccāmittānaṃ okāso na hoti, evaṃ suvibhattaṃ katvā susajjitaṃ nagaraṃ ahaṃ kevaṭṭassa daṭṭhuṃ na dassāmī''ti. So nagaradvārato yāva rājagehā, rājagehato ca yāva attagehā, gamanamaggaṃ ubhosu passesu kilañjehi parikkhipāpetvā matthakepi kilañjehi paṭicchādāpetvā cittakammaṃ kārāpetvā bhūmiyaṃ pupphāni vikiritvā puṇṇaghaṭe ṭhapāpetvā kadaliyo bandhāpetvā dhaje paggaṇhāpesi. Kevaṭṭo nagaraṃ pavisitvā suvibhattaṃ nagaraṃ apassanto ''raññā me maggo alaṅkārāpito''ti cintetvā nagarassa adassanatthaṃ katabhāvaṃ na jāni. So gantvā rājānaṃ disvā paṇṇākāraṃ paṭicchāpetvā paṭisanthāraṃ katvā ekamantaṃ nisīditvā raññā katasakkārasammāno āgatakāraṇaṃ ārocento dve gāthā abhāsi –

599. ''Rājā santhavakāmo te, ratanāni pavecchati;
Āgacchantu ito dūtā, mañjukā piyabhāṇino.

600. ''Bhāsantu mudukā vācā, yā vācā paṭinanditā;
Pañcālo ca videho ca, ubho ekā bhavantu te''ti.

Tattha **santhavakāmo**ti mahārāja, amhākaṃ rājā tayā saddhiṃ mittasanthavaṃ kātukāmo. **Ratanānī**ti itthiratanaṃ attano dhītaraṃ ādiṃ katvā tumhākaṃ sabbaratanāni dassati. **Āgacchantū**ti ito paṭṭhāya kira uttarapañcālanagarato paṇṇākāraṃ gahetvā madhuravacanā piyabhāṇino dūtā idha āgacchantu, ito ca tattha gacchantu. **Ekā bhavantū**ti gaṅgodakaṃ viya yamunodakena saddhiṃ saṃsandantā ekasadisāva hontūti.

Evañca pana vatvā ''mahārāja, amhākaṃ rājā aññaṃ mahāmattaṃ pesetukāmo hutvāpi 'añño manāpaṃ katvā sāsanaṃ ārocetuṃ na sakkhissatī'ti maṃ pesesi 'ācariya, tumhe rājānaṃ sādhukaṃ pabodhetvā ādāya āgacchathā'ti, gacchatha rājaseṭṭha abhirūpañca kumārikaṃ labhissatha, amhākañca raññā saddhiṃ mittabhāvo patiṭṭhahissatī''ti āha. So tassa vacanaṃ sutvā tuṭṭhamānaso ''uttamarūpadharaṃ kira kumārikaṃ labhissāmī''ti savanasaṃsaggena bajjhitvā ''ācariya, tumhākañca kira mahosadhapaṇḍitassa ca dhammayuddhe vivādo ahosi, gacchatha puttaṃ me passatha, ubhopi paṇḍitā aññamaññaṃ khamāpetvā mantetvā ethā''ti āha. Taṃ sutvā kevaṭṭo ''passissāmi paṇḍita''nti taṃ passituṃ agamāsi. Mahāsattopi taṃ divasaṃ ''tena me pāpadhammena saddhiṃ sallāpo mā hotū''ti pātova thokaṃ sappiṃ pivi, gehampissa bahalena allagomayena lepāpesi, thambhe telena makkhesi, tassa nipannamañcakaṃ ṭhapetvā sesāni mañcapīṭhādīni nīharāpesi.

So manussānaṃ saññamadāsi ''tātā, brāhmaṇe kathetuṃ āraddhe evaṃ vadeyyātha 'brāhmaṇa, mā paṇḍitena saddhiṃ kathayittha, ajja tena tikhiṇasappi pivita'nti. Mayi ca tena saddhiṃ kathanākāraṃ karontepi 'deva tikhiṇasappi te pivitaṃ, mā kathethā'ti maṃ nivārethā''ti. Evaṃ vicāretvā mahāsatto rattapaṭaṃ nivāsetvā sattasu dvārakoṭṭhakesu manusse ṭhapetvā sattame dvārakoṭṭhake paṭamañcake nipajji. Kevaṭṭopissa paṭhamadvārakoṭṭhake ṭhatvā ''kahaṃ paṇḍito''ti pucchi. Atha naṃ te manussā ''brāhmaṇa, mā saddamakari, sacepi āgacchitukāmo, tuṇhī hutvā ehi, ajja paṇḍitena tikhiṇasappi pītaṃ, mahāsaddaṃ kātuṃ na labbhatī''ti āhaṃsu. Sesadvārakoṭṭhakesupi naṃ tatheva āhaṃsu. So sattamadvārakoṭṭhakaṃ atikkamitvā paṇḍitassa santikaṃ agamāsi. Paṇḍito kathanākāraṃ dassesi. Atha naṃ manussā ‘‘deva, mā kathayittha, tikhiṇasappi te pītaṃ, kiṃ te iminā duṭṭhabrāhmaṇena saddhiṃ kathitenā’’ti vatvā vārayiṃsu. Iti so tassa santikaṃ gantvā neva nisīdituṃ, na āsanaṃ nissāya ṭhitaṭṭhānaṃ labhi, allagomayaṃ akkamitvā aṭṭhāsi.

Atha naṃ oloketvā eko akkhīni nimīli, eko bhamukaṃ ukkhipi, eko kapparaṃ kaṇḍūyi. So tesaṃ kiriyaṃ oloketvā maṅkubhūto ‘‘gacchāmahaṃ paṇḍitā’’ti vatvā aparena ‘‘are duṭṭhabrāhmaṇa, ‘mā saddamakāsī’ti vutto saddameva karosi, aṭṭhīni te bhindissāmī’’ti vutte bhītatasito hutvā nivattitvā olokesi. Atha naṃ añño veḷupesikāya piṭṭhiyaṃ tālesi, añño gīvāyaṃ gahetvā khipi, añño piṭṭhiyaṃ hatthatalena pahari. So dīpimukhā muttamigo viya bhītatasito nikkhamitvā rājagehaṃ gato. Rājā cintesi ‘‘ajja mama putto imaṃ pavattiṃ sutvā tuṭṭho bhavissati, dvinnaṃ paṇḍitānaṃ mahatiyā dhammasākacchāya bhavitabbaṃ, ajja ubho aññamaññaṃ khamāpessanti, lābhā vata me’’ti. So kevaṭṭaṃ disvā paṇḍitena saddhiṃ saṃsandanākāraṃ pucchanto gāthamāha –

601. ‘‘Kathaṃ nu kevaṭṭa mahosadhena, samāgamo āsi tadiṅgha brūhi;
Kacci te paṭinijjhatto, kacci tuṭṭho mahosadho’’ti.

Tattha **paṭinijjhatto**ti dhammayuddhamaṇḍale pavattaviggahassa vūpasamanatthaṃ kacci tvaṃ tena, so ca tayā nijjhatto khamāpito. **Kacci tuṭṭho**ti kacci tumhākaṃ raññā pesitaṃ pavattiṃ sutvā tuṭṭhoti.

Taṃ sutvā kevaṭṭo ‘‘mahārāja, tumhe ‘paṇḍito’ti taṃ gahetvā vicaratha, tato asappurisataro nāma natthī’’ti gāthamāha –

602. ‘‘Anariyarūpo puriso janinda, asammodako thaddho asabbhirūpo;
Yathā mūgo ca badhiro ca, na kiñcitthaṃ abhāsathā’’ti.

Tattha **asabbhirūpo**ti apaṇḍitajātiko. **Na kiñcittha**nti mayā saha kiñci atthaṃ na bhāsittha, teneva naṃ apaṇḍitoti maññāmīti bodhisattassa aguṇaṃ kathesi.

Rājā tassa vacanaṃ anabhinanditvā appaṭikkositvā tassa ca tena saddhiṃ āgatānañca paribbayañceva nivāsagehañca dāpetvā ‘‘gacchathācariya, vissamathā’’ti taṃ uyyojetvā ‘‘mama putto paṇḍito paṭisanthārakusalo, iminā kira saddhiṃ neva paṭisanthāraṃ akāsi, na tuṭṭhiṃ pavedesi. Kiñci tena anāgatabhayaṃ diṭṭhaṃ bhavissatī’’ti sayameva kathaṃ samuṭṭhāpesi –

603. ‘‘Addhā idaṃ mantapadaṃ sududdasaṃ, attho suddho naraviriyena diṭṭho;
Tathā hi kāyo mama sampavedhati, hitvā sayaṃ ko parahatthamessatī’’ti.

Tattha **ida**nti yaṃ mama puttena diṭṭhaṃ, addhā idaṃ mantapadaṃ aññena itarapurisena sududdasaṃ. **Naraviriyenā**ti vīriyavantena mahosadhapaṇḍitena suddho attho diṭṭho bhavissati. **Saya**nti sakaṃ raṭṭhaṃ hitvā ko parahatthaṃ gamissati.

‘‘Mama puttena brāhmaṇassa āgamane doso diṭṭho bhavissati. Ayañhi āgacchanto na mittasanthavatthāya āgamissati, maṃ pana kāmena palobhetvā nagaraṃ netvā gaṇhanatthāya āgatena bhavitabbaṃ. Taṃ anāgatabhayaṃ diṭṭhaṃ bhavissati paṇḍitenā’’ti tassa tamatthaṃ āvajjetvā bhītatasitassa nisinnakāle cattāro paṇḍitā āgamiṃsu. Rājā senakaṃ pucchi ‘‘senaka, ruccati te uttarapañcālanagaraṃ gantvā cūḷanirājassa dhītu ānayana’’nti? Kiṃ kathetha mahārāja, na hi siriṃ āgacchantiṃ daṇḍena paharitvā palāpetuṃ vaṭṭati. Sace tumhe tattha gantvā taṃ gaṇhissatha, ṭhapetvā cūḷanibrahmadattaṃ añño tumhehi samo jambudīpatale na bhavissati. Kiṃ kāraṇā? Jeṭṭharājadhītāya gahitattā. So hi ‘‘sesarājāno mama manussā, vedeho ekova mayā sadiso’’ti sakalajambudīpe uttamarūpadharaṃ dhītaraṃ tumhākaṃ dātukāmo jāto, karothassa vacanaṃ. Mayampi tumhe nissāya vatthālaṅkāre labhissāmāti. Rājā sesepi pucchi. Tepi tatheva kathesuṃ. Tassa tehi saddhiṃ kathentasseva kevaṭṭabrāhmaṇo attano nivāsagehā nikkhamitvā ‘‘rājānaṃ āmantetvā gamissāmī’’ti āgantvā ‘‘mahārāja, na sakkā amhehi papañcaṃ kātuṃ, gamissāma mayaṃ narindā’’ti āha. Rājā tassa sakkāraṃ katvā taṃ uyyojesi. Mahāsatto tassa gamanabhāvaṃ ñatvā nhatvā alaṅkaritvā rājupaṭṭhānaṃ āgantvā rājānaṃ vanditvā ekamantaṃ nisīdi. Rājā cintesi ‘‘putto me mahosadhapaṇḍito mahāmantī mantapāraṅgato atītānāgatapaccuppannaṃ atthaṃ jānāti. Amhākaṃ tattha gantuṃ yuttabhāvaṃ vā ayuttabhāvaṃ vā paṇḍito jānissatī’’ti. So attanā paṭhamaṃ cintitaṃ avatvā rāgaratto mohamūḷho hutvā taṃ pucchanto gāthamāha –

604. ‘‘Channañhi ekāva matī sameti, ye paṇḍitā uttamabhūripattā;
Yānaṃ ayānaṃ atha vāpi ṭhānaṃ, mahosadha tvampi matiṃ karohī’’ti.

Tattha **channa**nti paṇḍita, kevaṭṭabrāhmaṇassa ca mama ca imesañca catunnanti channaṃ amhākaṃ **ekāva mati** ekoyeva ajjhāsayo gaṅgodakaṃ viya yamunodakena saṃsandati sameti. Ye mayaṃ chapi janā paṇḍitā uttamabhūripattā, tesaṃ no channampi cūḷanirājadhītu ānayanaṃ ruccatīti. **Ṭhāna**nti idheva vāso. **Matiṃ karohī**ti amhākaṃ ruccanakaṃ nāma appamāṇaṃ, tvampi cintehi, kiṃ amhākaṃ āvāhatthāya tattha yānaṃ, udāhu ayānaṃ, adu idheva vāso ruccatīti.

Taṃ sutvā paṇḍito ‘‘ayaṃ rājā ativiya kāmagiddho andhabālabhāvena imesaṃ catunnaṃ vacanaṃ gaṇhāti, gamane dosaṃ kathetvā nivattessāmi na’’ni cintetvā catasso gāthāyo abhāsi –

605. ‘‘Jānāsi kho rāja mahānubhāvo, mahabbalo cūḷanibrahmadatto;
Rājā ca taṃ icchati māraṇatthaṃ, migaṃ yathā okacarena luddo.

606. ‘‘Yathāpi maccho baḷisaṃ, vaṅkaṃ maṃsena chāditaṃ;
Āmagiddho na jānāti, maccho maraṇamattano.

607. ‘‘Evameva tuvaṃ rāja, cūḷaneyyassa dhītaraṃ;
Kāmagiddho na jānāsi, macchova maraṇamattano.

608. ‘‘Sace gacchasi pañcālaṃ, khippamattaṃ jahissasi;
Migaṃ panthānubandhaṃva, mahantaṃ bhayamessatī’’ti.

Tattha **rājā**ti videhaṃ ālapati. **Mahānubhāvo**ti mahāyaso. **Mahabbalo**ti aṭṭharasaakkhobhaṇisaṅkhena balena samannāgato. **Māraṇattha**nti māraṇassa atthāya. **Okacarenā**ti okacārikāya migiyā. Luddo hi ekaṃ migiṃ sikkhāpetvā rajjukena bandhitvā araññaṃ netvā migānaṃ gocaraṭṭhāne ṭhapesi. Sā bālamigaṃ attano santikaṃ ānetukāmā sakasaññāya rāgaṃ janentī viravati. Tassā saddaṃ sutvā bālamigo migagaṇaparivuto vanagumbe nipanno sesamigīsu saññaṃ akatvā tassā saddassavanasaṃsaggena baddho vuṭṭhāya nikkhamitvā gīvaṃ ukkhipitvā kilesavasena taṃ migiṃ upagantvā luddassa passaṃ datvā tiṭṭhati. Tamenaṃ so tikhiṇāya sattiyā vijjhitvā jīvitakkhayaṃ pāpeti. Tattha luddo viya cūḷanirājā, okacārikā viya assa dhītā, luddassa hatthe āvudhaṃ viya kevaṭṭabrāhmaṇo. Iti yathā okacarena luddo migaṃ māraṇatthāya icchati, evaṃ sopi rājā taṃ icchatīti attho.

Āmagiddhoti byāmasatagambhīre udake vasantopi tasmiṃ baḷisassa vaṅkaṭṭhānaṃ chādetvā ṭhite āmasaṅkhāte āmise giddho hutvā baḷisaṃ gilati, attano maraṇaṃ na jānāti. Dhītaranti cūḷanibāḷisikassa kevaṭṭabrāhmaṇassa vacanabaḷisaṃ chādetvā ṭhitaṃ āmisasadisaṃ. Tassa rañño dhītaraṃ kāmagiddho hutvā maccho attano maraṇasaṅkhātaṃ āmisaṃ viya na jānāsi. **Pañcāla**nti uttarapañcālanagaraṃ. **Atta**nti attānaṃ. **Panthānubandha**nti yathā gāmadvāramaggaṃ anubandhamigaṃ **mahantaṃ bhayamessati,** tañhi migaṃ māraṇatthāya āvudhāni gahetvā nikkhantesu manussesu ye ye passanti, te te mārenti, evaṃ uttarapañcālanagaraṃ gacchantampi taṃ mahantaṃ maraṇabhayaṃ essati upagamissatīti.

Evaṃ mahāsatto catūhi gāthāhi rājānaṃ niggaṇhitvā kathesi. So rājā tena ativiya niggahitova ‘‘ayaṃ maṃ attano dāsaṃ viya maññati, rājāti saññampi na karoti, aggarājena ‘dhītaraṃ dassāmī’ti mama santikaṃ pesitaṃ ñatvā ekampi maṅgalapaṭisaṃyuttaṃ kathaṃ akathetvā maṃ ‘bālamigo viya, gilitabaḷisamaccho viya panthānubandhamigo viya, maraṇaṃ pāpuṇissatī’ti vadatī’’ti kujjhitvā anantaraṃ gāthamāha –

609. ‘‘Mayameva bālamhase eḷamūgā, ye uttamatthāni tayī lapimhā;
Kimeva tvaṃ naṅgalakoṭivaḍḍho, atthāni jānāsi yathāpi aññe’’ti.

Tattha **bālamhase**ti bālāmha. **Eḷamūgā**ti lālamukhā mayameva. **Uttamatthānī**ti uttamaitthiratanapaṭilābhakāraṇāni. **Tayī lavimhā**ti tava santike kathayimhā. **Kimevā**ti garahatthe nipāto. **Naṅgalakoṭivaḍḍho**ti gahapatiputto daharakālato paṭṭhāya naṅgalakoṭiṃ vahantoyeva vaḍḍhati, tamatthaṃ sandhāya ‘‘tvaṃ gahapatikammameva jānāsi, na khattiyānaṃ maṅgalakamma’’nti iminā adhippāyenevamāha. **Aññe**ti yathā kevaṭṭo vā senakādayo vā aññe paṇḍitā imāni khattiyānaṃ maṅgalatthāni jānanti, tathā tvaṃ tāni kiṃ jānāsi, gahapatikammajānanameva tavānucchavikanti.

Iti naṃ akkositvā paribhāsitvā ‘‘gahapatiputto mama maṅgalantarāyaṃ karoti, nīharatha na’’nti nīharāpetuṃ gāthamāha –

610. ‘‘Imaṃ gale gahetvāna, nāsetha vijitā mama;
Yo me ratanalābhassa, antarāyāya bhāsatī’’ti.

So rañño kuddhabhāvaṃ ñatvā ‘‘sace kho pana maṃ koci rañño vacanaṃ gahetvā hatthe vā gīvāya vā parāmaseyya, taṃ me alaṃ assa yāvajīvaṃ lajjituṃ, tasmā sayameva nikkhamissāmī’’ti cintetvā rājānaṃ vanditvā attano gehaṃ gato. Rājāpi kevalaṃ kodhavaseneva vadati, bodhisatte pana garucittatāya na kañci tathā kātuṃ āṇāpesi. Atha mahāsatto ‘‘ayaṃ rājā bālo attano hitāhitaṃ na jānāti, kāmagiddho hutvā ‘tassa dhītaraṃ labhissāmiyevā’ti anāgatabhayaṃ ajānitvā gacchanto mahāvināsaṃ pāpuṇissati. Nāssa kathaṃ hadaye kātuṃ vaṭṭati, bahupakāro me esa mahāyasadāyako, imassa mayā paccayena bhavituṃ vaṭṭati. Paṭhamaṃ kho pana suvapotakaṃ pesetvā tathato ñatvā pacchā ahaṃ gamissāmī’’ti cintetvā suvapotakaṃ pesesi. Tamatthaṃ pakāsento satthā āha –

611. ‘‘Tato ca so apakkamma, vedehassa upantikā;
Atha āmantayī dūtaṃ, mādharaṃ suvapaṇḍitaṃ.

612. ‘‘Ehi samma haritapakkha, veyyāvaccaṃ karohi me;
Atthi pañcālarājassa, sāḷikā sayanapālikā.

613. ‘‘Taṃ bandhanena pucchassu, sā hi sabbassa kovidā;
Sā tesaṃ sabbaṃ jānāti, rañño ca kosiyassa ca.

614. ‘‘Āmoti so paṭissutvā, mādharo suvapaṇḍito;
Agamāsi haritapakkho, sāḷikāya upantikaṃ.

615. ‘‘Tato ca kho so gantvāna, mādharo suvapaṇḍito;
Athāmantayi sugharaṃ, sāḷikaṃ mañjubhāṇikaṃ.

616. ‘‘Kacci te sughare khamanīyaṃ, kacci vesse anāmayaṃ;
Kacci te madhunā lājā, labbhate sughare tuvaṃ.

617. ‘‘Kusalañceva me samma, atho samma anāmayaṃ;
Atho me madhunā lājā, labbhate suvapaṇḍita.

618. ‘‘Kuto nu samma āgamma, kassa vā pahito tuvaṃ;
Na ca mesi ito pubbe, diṭṭho vā yadi vā suto’’ti.

Tattha **haritapakkhā**ti haritapattasamānapakkhā. **Veyyāvacca**nti ‘‘ehi, sammā’’ti vutte āgantvā aṅke nisinnaṃ ‘‘samma, aññena manussabhūtena kātuṃ asakkuṇeyyaṃ mamekaṃ veyyāvaṭikaṃ karohī’’ti āha.

‘‘Kiṃ karomi, devā’’ti vutte ‘‘samma, kevaṭṭabrāhmaṇassa dūteyyenāgatakāraṇaṃ ṭhapetvā rājānañca kevaṭṭañca aññe na jānanti, ubhova rañño sayanagabbhe nisinnā mantayiṃsu. Tassa pana atthi pañcālarājassa sāḷikā sayanapālikā. Sā kira taṃ rahassaṃ jānāti, tvaṃ tattha gantvā tāya saddhiṃ methunapaṭisaṃyuttaṃ vissāsaṃ katvā tesaṃ taṃ rahassaṃ bandhanena pucchassu. Taṃ sāḷikaṃ paṭicchanne padese yathā taṃ koci na jānāti, evaṃ puccha. Sace hi te koci saddaṃ suṇāti, jīvitaṃ te natthi, tasmā paṭicchanne ṭhāne saṇikaṃ pucchā’’ti. **Sā tesaṃ sabba**nti sā tesaṃ rañño ca kosiyagottassa ca kevaṭṭassāti dvinnampi janānaṃ sabbaṃ rahassaṃ jānāti.

Āmotīti bhikkhave, so suvapotako paṇḍitena purimanayeneva sakkāraṃ katvā pesito ‘‘āmo’’ti tassa paṭissutvā mahāsattaṃ vanditvā padakkhiṇaṃ katvā vivaṭasīhapañjarena nikkhamitvā vātavegena siviraṭṭhe ariṭṭhapuraṃ nāma gantvā tattha pavattiṃ sallakkhetvā sāḷikāya santikaṃ gato. Kathaṃ? So hi rājanivesanassa kañcanathupikāya nisīditvā rāganissitaṃ madhuraravaṃ ravi. Kiṃ kāraṇā? Imaṃ saddaṃ sutvā sāḷikā paṭiravissati, tāya saññāya tassā santikaṃ gamissāmīti. Sāpi tassa saddaṃ sutvā rājasayanassa santike suvaṇṇapañjare nisinnā rāgarattacittā hutvā tikkhattuṃ paṭiravi. So thokaṃ gantvā punappunaṃ saddaṃ katvā tāya katasaddānusārena kamena sīhapañjaraummāre ṭhatvā parissayābhāvaṃ oloketvā tassā santikaṃ gato. Atha naṃ sā ‘‘ehi, samma, suvaṇṇapañjare nisīdā’’ti āha. So gantvā nisīdi. **Āmantayī**ti evaṃ so gantvā methunapaṭisaṃyuttaṃ vissāsaṃ kattukāmo hutvā taṃ āmantesi. **Sughara**nti kañcanapañjare vasanatāya sundaragharaṃ. **Vesse**ti vessike vessajātike. Sāḷikā kira sakuṇesu vessajātikā nāma, tena taṃ evaṃ ālapati. **Tuva**nti sughare taṃ pucchāmi ‘‘kacci te madhunā saddhiṃ lājā labbhatī’’ti. **Āgammā**ti samma, kuto āgantvā idha paviṭṭhoti pucchati. **Kassa vā**ti kena vā pesito tvaṃ idhāgatoti.

So tassā vacanaṃ sutvā ‘‘sacāhaṃ ‘mithilato āgato’ti vakkhāmi, esā maraṇamāpannāpi mayā saddhiṃ vissāsaṃ na karissati. Siviraṭṭhe kho pana ariṭṭhapuraṃ sallakkhetvā āgato, tasmā musāvādaṃ katvā sivirājena pesito hutvā tato āgatabhāvaṃ kathessāmī’’ti cintetvā āha –

619. ‘‘Ahosiṃ sivirājassa, pāsāde sayanapālako;
Tato so dhammiko rājā, baddhe mocesi bandhanā’’ti.

Tattha **baddhe**ti attano dhammikatāya sabbe baddhake bandhanā mocesi. Evaṃ mocento mampi saddahitvā ‘‘muñcatha na’’nti mocāpesi. Sohaṃ vivaṭā suvaṇṇapañjarā nikkhamitvāpi bahipāsāde yatthicchāmi, tattha gocaraṃ gahetvā suvaṇṇapañjareyeva vasāmi. Yathā tvaṃ, na evaṃ niccakālaṃ pañjareyeva acchāmīti.

Athassa sā attano atthāya suvaṇṇataṭṭake ṭhapite madhulāje ceva madhurodakañca datvā ‘‘samma, tvaṃ dūrato āgato, kenatthena idhāgatosī’’ti pucchi. So tassā vacanaṃ sutvā rahassaṃ sotukāmo musāvādaṃ katvā āha –

620. ‘‘Tassa mekā dutiyāsi, sāḷikā mañjubhāṇikā;
Taṃ tattha avadhī seno, pekkhato sughare mamā’’ti.

Tattha **tassa mekā**ti tassa mayhaṃ ekā. **Dutiyāsī**ti purāṇadutiyikā ahosi.

Atha naṃ sā pucchi ‘‘kathaṃ pana te bhariyaṃ seno avadhī’’ti? So tassā ācikkhanto ‘‘suṇa bhadde, ekadivasaṃ amhākaṃ rājā udakakīḷaṃ gacchanto mampi pakkosi. Athāhaṃ bhariyaṃ ādāya tena saddhiṃ gantvā kīḷitvā sāyanhasamaye teneva saddhiṃ paccāgantvā raññā saddhiṃyeva pāsādaṃ abhiruyha sarīraṃ sukkhāpanatthāya bhariyaṃ ādāya sīhapañjarena nikkhamitvā kūṭāgārakucchiyaṃ nisīdiṃ. Tasmiṃ khaṇe eko seno kūṭāgārā nikkhanto amhe gaṇhituṃ pakkhandi. Ahaṃ maraṇabhayabhīto vegena palāyiṃ. Sā pana tadā garugabbhā ahosi, tasmā vegena palāyituṃ nāsakkhi. Atha so mayhaṃ passantasseva taṃ māretvā ādāya gato. Atha maṃ tassā sokena rodamānaṃ disvā amhākaṃ rājā 'samma, kiṃ rodasī'ti pucchitvā tamatthaṃ sutvā 'mā bāḷhaṃ, samma, rodasi, aññaṃ bhariyaṃ pariyesāhī'ti vatvā 'kiṃ, deva, aññāya anācārāya dussīlāya bhariyāya ānītāya, tatopi ekakeneva carituṃ vara'nti vutte 'samma, ahaṃ ekaṃ sakuṇikaṃ sīlācārasampannaṃ assosiṃ, tava bhariyāya sadisameva. Cūḷanirājassa hi sayanapālikā sāḷikā evarūpā, tvaṃ tattha gantvā tassā manaṃ pucchitvā okāsaṃ kāretvā sace te ruccati, āgantvā amhākaṃ ācikkha. Athāhaṃ vo vivāhaṃ katvā mahantena parivārena taṃ ānessāmā'ti vatvā maṃ idha pahiṇi, tenamhi kāraṇenāgato''ti vatvā gāthaṃ āha –

621. ''Tassā kāmā hi sammatto, āgatosmi tavanti ke;
Sace kareyya okāsaṃ, ubhayova vasāmase''ti.

Sā tassa vacanaṃ sutvā somanassappattā ahosi. Evaṃ santepi attano piyabhāvaṃ ajānāpetvā anicchamānā viya āha –

622. ''Suvova suviṃ kāmeyya, sāḷiko pana sāḷikaṃ;
Suvassa sāḷikāyeva, saṃvāso hoti kīdiso''ti.

Tattha **suvo**ti samma suvapaṇḍita, suvova suviṃ kāmeyya. **Kīdiso**ti asamānajātikānaṃ saṃvāso nāma kīdiso hoti. Suvo hi samānajātikaṃ suviṃ disvā cirasanthavampi sāḷikaṃ jahissati, so piyavippayogo mahato dukkhāya bhavissati, asamānajātikānaṃ saṃvāso nāma na sametīti.

Itaro taṃ sutvā ''ayaṃ maṃ na paṭikkhipati, parihārameva karoti, addhā maṃ icchissati, nānāvidhāhi naṃ upamāhi saddahāpessāmī''ti cintetvā āha –

623. ''Yoyaṃ kāme kāmayati, api caṇḍālikāmapi;
Sabbo hi sadiso hoti, natthi kāme asādiso''ti.

Tattha **caṇḍālikāmapī**ti caṇḍālikaṃ api. **Sadiso**ti cittasadisatāya sabbo saṃvāso sadisova hoti. Kāmasmiñhi cittameva pamāṇaṃ, na jātīti.

Evañca pana vatvā manussesu tāva nānājātikānaṃ samānabhāvadassanatthaṃ atītaṃ āharitvā dassento anantaraṃ gāthamāha –

624. ''Atthi jampāvatī nāma, mātā sivissa rājino;
Sā bhariyā vāsudevassa, kaṇhassa mahesī piyā''ti.

Tattha **jampāvatī**ti sivirañño mātā jampāvatī nāma caṇḍālī ahosi. Sā kaṇhāyanagottassa dasabhātikānaṃ jeṭṭhakassa vāsudevassa piyā mahesī ahosi. So kirekadivasaṃ dvāravatito nikkhamitvā uyyānaṃ gacchanto nagaraṃ pavisantiṃ ekamante ṭhitaṃ abhirūpaṃ ekaṃ caṇḍālikaṃ disvāva paṭibaddhacitto hutvā ''kiṃ jātikā''ti pucchāpetvā ''caṇḍālajātikā''ti sutvāpi paṭibaddhacittatāya asāmikabhāvaṃ pucchāpetvā ''asāmikā''ti sutvā taṃ ādāya tato nivattitvā nivesanaṃ netvā aggamahesiṃ akāsi. Sā siviṃ nāma puttaṃ vijāyi. So pitu accayena dvāravatiyaṃ rajjaṃ kāresi. Taṃ sandhāyetaṃ vuttaṃ.

Iti so imaṃ udāharaṇaṃ āharitvā ''evarūpopi nāma khattiyo caṇḍāliyā saddhiṃ saṃvāsaṃ kappesi, amhesu tiracchānagatesu kiṃ vattabbaṃ, aññamaññaṃ saṃvāsarocanaṃyeva pamāṇa''nti vatvā aparampi udāharaṇaṃ āharanto āha –

625. ''Raṭṭhavatī kimpurisī, sāpi vacchaṃ akāmayi;
Manusso migiyā saddhiṃ, natthi kāme asādiso''ti.

Tattha **vaccha**nti evaṃnāmakaṃ tāpasaṃ. Kathaṃ pana sā taṃ kāmesīti? Atītasmiñhi eko brāhmaṇo kāmesu ādīnavaṃ disvā mahantaṃ yasaṃ pahāya isipabbajjaṃ pabbajitvā himavante paṇṇasālaṃ māpetvā vasi. Tassa paṇṇasālato avidūre ekissā guhāya bahū kinnarā vasanti. Tattheva eko makkaṭako dvāre vasati. So jālaṃ vinetvā tesaṃ sīsaṃ bhinditvā lohitaṃ pivati. Kinnarā nāma dubbalā honti bhīrukajātikā. Sopi makkaṭako ativisālo. Te tassa kiñci kātuṃ asakkontā taṃ tāpasaṃ upasaṅkamitvā katapaṭisanthārā āgatakāraṇaṃ puṭṭhā ''deva, eko makkaṭako jīvitaṃ no hanati, tumhe ṭhapetvā amhākaṃ aññaṃ paṭisaraṇaṃ na passāma, taṃ māretvā amhākaṃ sotthibhāvaṃ karohī''ti āhaṃsu. Taṃ sutvā tāpaso ''apetha na mādisā pāṇātipātaṃ karontī''ti apasādesi. Tesu raṭṭhavatī nāma kinnarī abhirūpā pāsādikā asāmikā ahosi. Te taṃ alaṅkaritvā tāpasassa santikaṃ netvā ''deva, ayaṃ te pādaparicārikā hotu, amhākaṃ paccāmittaṃ vadhehī''ti āhaṃsu. Tāpaso taṃ disvāva paṭibaddhacitto hutvā tāya saddhiṃ saṃvāsaṃ kappetvā guhādvāre ṭhatvā gocaratthāya nikkhantaṃ makkaṭakaṃ muggarena pothetvā jīvitakkhayaṃ pāpesi. So tāya saddhiṃ samaggavāsaṃ vasanto puttadhītāhi vaḍḍhitvā tattheva kālamakāsi. Evaṃ sā taṃ kāmesi. Suvapotako imaṃ udāharaṇaṃ āharitvā ''vacchatāpaso tāva manusso hutvā tiracchānagatāya kinnariyā saddhiṃ saṃvāsaṃ kappesi, kimaṅgaṃ pana amhākaṃ? Mayañhi ubho pakkhinova tiracchānagatāvā''ti dīpento **''manusso migiyā saddhi''**nti āha. Evaṃ manussā tiracchānagatāhi saddhiṃ samaggavāsaṃ vasanti, natthi kāme asādiso nāma, cittameva pamāṇanti kathesi.

Sā tassa vacanaṃ sutvā ''sāmi, cittaṃ nāma sabbakālaṃ ekasadisaṃ na hoti, piyavippayogassa bhāyāmī''ti āha. Sopi suvapotako itthimāyāsu kusalo, tena taṃ vīmaṃsanto puna gāthamāha –

626. ''Handa khvāhaṃ gamissāmi, sāḷike mañjubhāṇike;
Paccakkhānupadañhetaṃ, atimaññasi nūna ma''nti.

Tattha **paccakkhānupadaṃ heta**nti yaṃ tvaṃ vadesi, sabbametaṃ paccakkhānassa anupadaṃ, paccakkhānakāraṇaṃ paccakkhānakoṭṭhāso panesa. **Atimaññasi nūna ma**nti ''nūna maṃ icchati aya''nti tvaṃ maṃ atikkamitvā maññasi, mayhaṃ sāraṃ na jānāsi. Ahañhi rājapūjito, na mayhaṃ bhariyā dullabhā, aññaṃ bhariyaṃ pariyesissāmīti.

Sā tassa vacanaṃ sutvāva bhijjamānahadayā viya tassa saha dassaneneva uppannakāmaratiyā anuḍayhamānā viya hutvāpi attano itthimāyāya anicchamānā viya hutvā diyaḍḍhaṃ gāthamāha –

627. ''Na sirī taramānassa, mādhara suvapaṇḍita;
Idheva tāva acchassu, yāva rājāna dakkhasi;
Sossi saddaṃ mudiṅgānaṃ, ānubhāvañca rājino''ti.

Tattha **na sirī**ti samma suvapaṇḍita, taramānassa sirī nāma na hoti, taramānena katakammaṃ na sobhati, ''gharāvāso ca nāmesa atigaruko''ti cintetvā tuletvā kātabbo. Idheva tāva acchassu, yāva mahantena yasena samannāgataṃ amhākaṃ rājānaṃ passissasi. **Sossī**ti sāyanhasamaye kinnarisamānalīlāhi uttamarūpadharāhi nārīhi vajjamānānaṃ mudiṅgānaṃ aññesañca gītavāditānaṃ saddaṃ tvaṃ suṇissasi, rañño ca ānubhāvaṃ mahantaṃ sirisobhaggaṃ passissasi. ''Samma, kiṃ tvaṃ turitosi, kiṃ lesampi na jānāsi, acchassu tāva, pacchā jānissāmā''ti.

Atha te sāyanhasamanantare methunasaṃvāsaṃ kariṃsu, samaggā sammodamānā piyasaṃvāsaṃ vasiṃsu. Atha naṃ suvapotako ''na idānesā mayhaṃ rahassaṃ guhissati, idāni naṃ pucchitvā gantuṃ vaṭṭatī’’ti cintetvā ‘‘sāḷike’’ti āha. ‘‘Kiṃ, sāmī’’ti? ‘‘Ahaṃ kiñci te vattukāmomhī’’ti. ‘‘Vada, sāmī’’ti. ‘‘Hotu, ajja amhākaṃ maṅgaladivaso, aññatarasmiṃ divase jānissāmī’’ti. ‘‘Sace maṅgalapaṭisaṃyuttā kathā bhavissati, kathehi. No ce, mā kathehi sāmī’’ti. ‘‘Maṅgalakathāvesā, bhadde’’ti. ‘‘Tena hi kathehī’’ti. Atha naṃ ‘‘bhadde, sace sotukāmā bhavissasi, kathessāmi te’’ti vatvā taṃ rahassaṃ pucchanto diyaḍḍhaṃ gāthamāha –

628. ‘‘Yo nu khvāyaṃ tibbo saddo, tirojanapade suto;
Dhītā pañcālarājassa, osadhī viya vaṇṇinī;
Taṃ dassati videhānaṃ, so vivāho bhavissatī’’ti.

Tassattho – yo nu kho ayaṃ saddo tibbo bahalo, tirojanapade suto pararaṭṭhesu janapadesu vissuto paññāto pākaṭo patthaṭo. Kinti? Dhītā pañcālarājassa osadhītārakā viya virocamānā tāya eva samānavaṇṇinī atthi, taṃ so videhānaṃ dassati, so vivāho bhavissati. Yo so evaṃ patthaṭo saddo, ahaṃ taṃ sutvā cintesiṃ ‘‘ayaṃ kumārikā uttamarūpadharā, videharājāpi cūḷanirañño paṭisattu ahosi. Aññe bahū rājāno cūḷanibrahmadattassa vasavattino santi, tesaṃ adatvā kiṃ kāraṇā videhassa dhītaraṃ dassatī’’ti?

Sā tassa vacanaṃ sutvā evamāha – ‘‘sāmi, kiṃ kāraṇā maṅgaladivase avamaṅgalaṃ kathesī’’ti? ‘‘Ahaṃ, bhadde, ‘maṅgala’nti kathemi, tvaṃ ‘avamaṅgala’nti kathesi, kiṃ nu kho eta’’nti? ‘‘Sāmi, amittānampi tesaṃ evarūpā maṅgalakiriyā mā hotū’’ti. ‘‘Kathehi tāva bhadde’’ti. ‘‘Sāmi, na sakkā kathetu’’nti. ‘‘Bhadde, tayā viditaṃ rahassaṃ mama akathitakālato paṭṭhāya natthi amhākaṃ samaggasaṃvāso’’ti. Sā tena nippīḷiyamānā ‘‘tena hi, sāmi, suṇāhī’’ti vatvā imaṃ gāthamāha –

629. ‘‘Ediso mā amittānaṃ, vivāho hotu mādhara;
Yathā pañcālarājassa, vedehena bhavissatī’’ti.

Imaṃ gāthaṃ vatvā puna tena ‘‘bhadde, kasmā evarūpaṃ kathaṃ kathesī’’ti vutte ‘‘tena hi suṇāhi, ettha dosaṃ te kathessāmī’’ti vatvā imaṃ gāthamāha –

630. ‘‘Ānayitvāna vedehaṃ, pañcālānaṃ rathesabho;
Tato naṃ ghātayissati, nassa sakhī bhavissatī’’ti.

Tattha **tato naṃ ghātayissatī**ti yadā so imaṃ nagaraṃ āgato bhavissati, tadā tena saddhiṃ sakhibhāvaṃ mittadhammaṃ na karissati, daṭṭhumpissa dhītaraṃ na dassati. Eko kirassa pana atthadhammānusāsako mahosadhapaṇḍito nāma atthi, tena saddhiṃ taṃ ghātessati. Te ubho jane ghātetvā jayapānaṃ pivissāmāti kevaṭṭo raññā saddhiṃ mantetvā taṃ gaṇhitvā āgantuṃ gatoti.

Evaṃ sā guyhamantaṃ nissesaṃ katvā suvapaṇḍitassa kathesi. Taṃ sutvā suvapaṇḍito ‘‘ācariyo kevaṭṭo upāyakusalo, acchariyaṃ tassa rañño evarūpena upāyena ghātana’’nti kevaṭṭaṃ vaṇṇetvā ‘‘evarūpena avamaṅgalena amhākaṃ ko attho, tuṇhībhūtā sayāmā’’ti vatvā āgamanakammassa nipphattiṃ ñatvā taṃ rattiṃ tāya saddhiṃ vasitvā ‘‘bhadde, ahaṃ siviraṭṭhaṃ gantvā manāpāya bhariyāya laddhabhāvaṃ sivirañño deviyā ca ārocessāmī’’ti gamanaṃ anujānāpetuṃ āha –

631. ‘‘Handa kho maṃ anujānāhi, rattiyo sattamattiyo;
Yāvāhaṃ sivirājassa, ārocemi mahesino;
Laddho ca me āvasatho, sāḷikāya upantika’’nti.

Tattha **mahesino**ti mahesiyā cassa. **Āvasatho**ti vasanaṭṭhānaṃ. **Upantika**nti atha ne ‘‘etha tassā santikaṃ gacchāmā’’ti vatvā aṭṭhame divase idhānetvā mahantena parivārena taṃ gahetvā gamissāmi, yāva mamāgamanaṃ, tāva mā ukkaṇṭhīti.

Taṃ sutvā sāḷikā tena viyogaṃ anicchamānāpi tassa vacanaṃ paṭikkhipituṃ asakkontī anantaraṃ gāthamāha –

632. ‘‘Handa kho taṃ anujānāmi, rattiyo sattamattiyo;
Sace tvaṃ sattarattena, nāgacchasi mamantike;
Maññe okkantasattaṃ maṃ, matāya āgamissasī’’ti.

Tattha **maññe okkantasattaṃ ma**nti evaṃ sante ahaṃ maṃ apagatajīvitaṃ sallakkhemi. So tvaṃ aṭṭhame divase anāgacchanto mayi matāya āgamissasi, tasmā mā papañcaṃ akāsīti.

Itaropi ‘‘bhadde, kiṃ vadesi, mayhampi aṭṭhame divase taṃ apassantassa kuto jīvita’’nti vācāya vatvā hadayena pana ‘‘jīva vā tvaṃ mara vā, kiṃ tayā mayha’’nti cintetvā uṭṭhāya thokaṃ siviraṭṭhābhimukho gantvā nivattitvā mithilaṃ gantvā paṇḍitassa aṃsakūṭe otaritvā mahāsattena pana tāya saññāya uparipāsādaṃ āropetvā puṭṭho sabbaṃ taṃ pavattiṃ paṇḍitassa ārocesi. Sopissa purimanayeneva sabbaṃ sakkāramakāsi. Tamatthaṃ pakāsento satthā āha –

633. ‘‘Tato ca kho so gantvāna, mādharo suvapaṇḍito;
Mahosadhassa akkhāsi, sāḷikāvacanaṃ ida’’nti.

Tattha **sāḷikāvacanaṃ ida**nti idaṃ sāḷikāya vacananti sabbaṃ vitthāretvā kathesīti.

Suvakhaṇḍaṃ niṭṭhitaṃ.

Mahāumaṅgakaṇḍaṃ

Taṃ sutvā mahāsatto cintesi ‘‘rājā mama anicchamānasseva gamissati, gantvā ca pana mahāvināsaṃ pāpuṇissati. Atha mayhaṃ ‘evarūpassa nāma yasadāyakassa rañño vacanaṃ hadaye katvā tassa saṅgahaṃ nākāsī’ti garahāpi uppajjissati, mādise paṇḍite vijjamāne kiṃkāraṇā esa nassissati, ahaṃ rañño puretarameva gantvā cūḷaniṃ disvā suvibhattaṃ katvā videharañño nivāsatthāya nagaraṃ māpetvā gāvutamattaṃ jaṅghaumaṅgaṃ, aḍḍhayojanikañca mahāumaṅgaṃ, kāretvā cūḷanirañño dhītaraṃ abhisiñcitvā amhākaṃ raññopādaparicārikaṃ katvā aṭṭhārasaakkhobhaṇisaṅkhehi balehi ekasatarājūsu parivāretvā ṭhitesveva amhākaṃ rājānaṃ rāhumukhato candaṃ viya mocetvā ādāyāgamanaṃ nāma mama bhāro’’ti. Tassevaṃ cintentassa sarīre pīti uppajji. So pītivegena udānaṃ udānento imaṃ upaḍḍhagāthamāha –

634. ‘‘Yasseva ghare bhuñjeyya bhogaṃ, tasseva atthaṃ puriso careyyā’’ti.

Tassattho – yassa rañño santike puriso mahantaṃ issariyaṃ labhitvā bhogaṃ bhuñjeyya, akkosantassapi paharantassapi gale gahetvā nikkaḍḍhantassapi tasseva atthaṃ hitaṃ vuḍḍhiṃ paṇḍito kāyadvārādīhi tīhi dvārehi careyya. Na hi mittadubbhikammaṃ paṇḍitehi kātabbanti.

Iti cintetvā so nhatvā alaṅkaritvā mahantena yasena rājakulaṃ gantvā rājānaṃ vanditvā ekamantaṃ ṭhito āha – ‘‘kiṃ, deva, gacchissatha uttarapañcālanagara’’nti? ‘‘Āma, tāta, pañcālacandiṃ alabhantassa mama kiṃ rajjena, mā maṃ pariccaji, mayā saddhiṃyeva ehi. Tattha amhākaṃ gatakāraṇā dve atthā nipphajjissanti, itthiratanañca lacchāmi, raññā ca me saddhiṃ metti patiṭṭhahissatī’’ti. Atha naṃ paṇḍito ‘‘tena hi, deva, ahaṃ pure gantvā tumhākaṃ nivesanāni māpessāmi, tumhe mayā pahitasāsanena āgaccheyyāthā’’ti vadanto dve gāthā abhāsi –

‘‘Handāhaṃ gacchāmi pure janinda, pañcālarājassa puraṃ surammaṃ;
Nivesanāni māpetuṃ, vedehassa yasassino.

635. ‘‘Nivesanāni māpetvā, vedehassa yasassino;

Yadā te pahiṇeyyāmi, tadā eyyāsi khattiyā''ti.

Tattha **vedehassā**ti tava videharājassa. **Eyyāsī**ti āgaccheyyāsīti.

Taṃ sutvā rājā ''na kira maṃ paṇḍito pariccajatī''ti haṭṭhatuṭṭho hutvā āha – ''tāta, tava pure gacchantassa kiṃ laddhuṃ vaṭṭatī''ti? ''Balavāhanaṃ, devā''ti. ''Yattakaṃ icchasi, tattakaṃ gaṇha, tātā''ti. ''Cattāri bandhanāgārāni vivarāpetvā corānaṃ saṅkhalikabandhanāni bhindāpetvā tepi mayā saddhiṃ pesetha devā''ti. ''Yathāruci karohi, tātā''ti. Mahāsatto bandhanāgāradvārāni vivarāpetvā sūre mahāyodhe gataṭṭhāne kammaṃ nipphādetuṃ samatthe nīharāpetvā ''maṃ upaṭṭhahathā''ti vatvā tesaṃ sakkāraṃ kāretvā vaḍḍhakikammāracammakāraiṭṭhakapāsāṇakāracittakārādayo nānāsippakusalā aṭṭhārasa seniyo ādāya vāsipharasukuddālakhaṇittiādīni bahūni upakaraṇāni gāhāpetvā mahābalakāyaparivuto nagarā nikkhami. Tamatthaṃ pakāsento satthā āha –

636. ''Tato ca pāyāsi pure mahosadho, pañcālarājassa puraṃ surammaṃ;
Nivesanāni māpetuṃ, vedehassa yasassino''ti.

Mahāsattopi gacchanto yojanantare yojanantare ekekaṃ gāmaṃ nivesetvā ekekaṃ amaccaṃ ''tumhe rañño pañcālacandiṃ gahetvā nivattanakāle hatthiassarathe kappetvā rājānaṃ ādāya paccāmitte paṭibāhantā khippaṃ mithilaṃ pāpeyyāthā''ti vatvā ṭhapesi. Gaṅgātīraṃ pana patvā ānandakumāraṃ pakkosāpetvā ''ānanda, tvaṃ tīṇi vaḍḍhakisatāni ādāya uddhaṃgaṅgaṃ gantvā sāradārūni gāhāpetvā tisatamattā nāvā māpetvā nagarassatthāya tattheva tacchāpetvā sallahukānaṃ dārūnaṃ nāvāya pūrāpetvā khippaṃ āgaccheyyāsī''ti pesesi. Sayaṃ pana nāvāya gaṅgaṃ taritvā otiṇṇaṭṭhānato paṭṭhāya padasaññāyeva gaṇetvā ''idaṃ aḍḍhayojanaṭṭhānaṃ, ettha mahāumaṅgo bhavissati, imasmiṃ ṭhāne rañño nivesananagaraṃ bhavissati, ito paṭṭhāya yāva rājagehā gāvutamatte ṭhāne jaṅghaumaṅgo bhavissatī''ti paricchinditvā nagaraṃ pāvisi. Cūḷanirājā bodhisattassa āgamanaṃ sutvā ''idāni me manoratho matthakaṃ pāpuṇissati, paccāmittānaṃ piṭṭhiṃ passissāmi, imasmiṃ āgate vedehopi na cirasseva āgamissati, atha ne ubhopi māretvā sakalajambudīpatale ekarajjaṃ karissāmī''ti paramatuṭṭhiṃ patto ahosi. Sakalanagaraṃ saṅkhubhi ''esa kira mahosadhapaṇḍito, iminā kira ekasatarājāno leḍḍunā kākā viya palāpitā''ti.

Mahāsatto nāgaresu attano rūpasampattiṃ passantesuyeva rājadvāraṃ gantvā rañño paṭivedetvā ''pavisatū''ti vutte pavisitvā rājānaṃ vanditvā ekamantaṃ nisīdi. Atha naṃ rājā paṭisanthāraṃ katvā ''tāta, rājā kadā āgamissatī''ti pucchi. ''Mayā pesitakāle, devā''ti. ''Tvaṃ pana kimatthaṃ āgatosī''ti. ''Amhākaṃ rañño nivesanaṃ māpetuṃ, devā''ti. ''Sādhu, tātā''ti. Athassa senāya paribbayaṃ dāpetvā mahāsattassa mahantaṃ sakkāraṃ kāretvā nivesanagehaṃ dāpetvā ''tāta, yāva te rājā nāgacchati, tāva anukkaṇṭhamāno amhākampi kattabbayuttakaṃ karontova vasāhi tva''nti āha. So kira rājanivesanaṃ abhiruhantova mahāsopānapādamūle ṭhatvā ''idha jaṅghaumaṅgadvāraṃ bhavissatī''ti sallakkhesi. Athassa etadahosi ''rājā 'amhākampi kattabbayuttakaṃ karohī'ti vadati, umaṅge khaṇiyamāne yathā idaṃ sopānaṃ na osakkati, tathā kātuṃ vaṭṭatī''ti. Atha rājānaṃ evamāha – ''deva, ahaṃ pavisanto sopānapādamūle ṭhatvā navakammaṃ olokento mahāsopāne dosaṃ passiṃ. Sace te ruccati, ahaṃ dārūni labhanto manāpaṃ katvā atthareyya''nti. ''Sādhu, paṇḍita, attharāhī''ti. So ''idha umaṅgadvāraṃ bhavissatī''ti sallakkhetvā taṃ porāṇasopānaṃ haritvā yattha umaṅgadvāraṃ bhavissati, tattha paṃsuno apatanatthāya phalakasanthāraṃ kāretvā yathā sopānaṃ na osakkati, evaṃ niccalaṃ katvā sopānaṃ atthari. Rājā taṃ kāraṇaṃ ajānanto ''mama sinehena karotī''ti maññi.

Evaṃ taṃ divasaṃ teneva navakammena vītināmetvā punadivase rājānaṃ āha – ''deva, sace amhākaṃ rañño vasanaṭṭhānaṃ jāneyyāma, manāpaṃ katvā paṭijaggeyyāmā''ti. Sādhu, paṇḍita, ṭhapetvā mama nivesanaṃ sakalanagare yaṃ nivesanaṃ icchasi, taṃ gaṇhāti. Mahārāja, mayaṃ āgantukā, tumhākaṃ bahū vallabhā yodhā, te attano attano gehesu gayhamānesu amhehi saddhiṃ kalahaṃ karissanti. ''Tadā, deva, tehi saddhiṃ mayaṃ kiṃ karissāmā''ti? ''Tesaṃ vacanaṃ mā gaṇha. Yaṃ icchasi, taṃ ṭhānameva gaṇhāpehī''ti. ''Deva, te punappunaṃ āgantvā tumhākaṃ kathessanti, tena tumhākaṃ cittasukhaṃ na labhissati. Sace pana iccheyyātha, yāva mayaṃ nivesanāni gaṇhāma, tāva amhākaṃyeva manussā dovārikā assu. Tato te dvāraṃ alabhitvā nāgamissanti. Evaṃ sante tumhākampi cittasukhaṃ labhissatī''ti. Rājā ''sādhū''ti sampaṭicchi.

Mahāsatto sopānapādamūle sopānasīse mahādvāreti sabbattha attano manusseyeva ṭhapetvā ''kassaci pavisituṃ mā adatthā''ti vatvā atha rañño mātu nivesanaṃ gantvā ''bhindanākāraṃ dassethā''ti manusse āṇāpesi. Te dvārakoṭṭhakālindato paṭṭhāya iṭṭhakā ca mattikā ca apanetuṃ ārabhiṃsu. Rājamātā taṃ pavattiṃ sutvā āgantvā ''kissa, tātā, mama gehaṃ bhindathā''ti āha. ''Mahosadhapaṇḍito bhindāpetvā attano rañño nivesanaṃ kātukāmo''ti. ''Yadi evaṃ idheva vasathā''ti. ''Amhākaṃ rañño mahantaṃ balavāhanaṃ, idaṃ nappahoti, aññaṃ mahantaṃ gehaṃ karissāmā''ti. ''Tumhe maṃ na jānātha, ahaṃ rājamātā, idāni puttassa santikaṃ gantvā jānissāmī''ti. ''Mayaṃ rañño vacanena bhindāma, sakkontī vārehī''ti. Sā kujjhitvā ''idāni vo kattabbaṃ jānissāmī''ti rājadvāraṃ agamāsi. Atha naṃ ''mā pavisā''ti dovārikā vārayiṃsu. ''Ahaṃ rājamātā''ti. ''Na mayaṃ taṃ jānāma, mayaṃ raññā 'kassaci pavisituṃ mā adatthā'ti āṇattā, gaccha tva''nti. Sā gahetabbagahaṇaṃ apassantī nivattitvā attano nivesanaṃ olokentī aṭṭhāsi. Atha naṃ eko puriso ''kiṃ idha karosi, gacchasi, na gacchasī''ti gīvāya gahetvā bhūmiyaṃ pātesi.

Sā cintesi ''addhā ime rañño āṇattā bhavissanti, itarathā evaṃ kātuṃ na sakkhissanti, paṇḍitasseva santikaṃ gacchissāmī''ti. Sā gantvā ''tāta mahosadha, kasmā mama nivesanaṃ bhindāpesī''ti āha. So tāya saddhiṃ na kathesi, santike ṭhito puriso panassa ''devi, kiṃ kathesī''ti āha. ''Tāta, mahosadhapaṇḍito kasmā mama gehaṃ bhindāpetī''ti? ''Vedeharañño vasanaṭṭhānaṃ kātu''nti. ''Kiṃ, tāta, evaṃ mahante nagare aññattha nivesanaṭṭhānaṃ na labbhatī''ti maññati. ''Imaṃ satasahassaṃ lañjaṃ gahetvā aññattha gehaṃ kāretū''ti. ''Sādhu, devi, tumhākaṃ gehaṃ vissajjāpessāmi, lañjassa gahitabhāvaṃ mā kassaci kathayittha. Mā no aññepi lañjaṃ datvā gehāni vissajjāpetukāmā ahesu''nti. Sādhu, tāta, ''rañño mātā lañjaṃ adāsī''ti mayhampi lajjanakameva, tasmā na kassaci kathessāmīti. So ''sādhū''ti tassā santikā satasahassaṃ gahetvā gehaṃ vissajjāpetvā kevaṭṭassa gehaṃ agamāsi. Sopi dvāraṃ gantvā veḷupesikāhi piṭṭhicammuppāṭanaṃ labhitvā gahetabbagahaṇaṃ apassanto puna gehaṃ gantvā satasahassameva adāsi. Etenupāyena sakalanagare gehaṭṭhānaṃ gaṇhantena lañjaṃ gahetvā laddhakahāpaṇānaññeva nava koṭiyo jātā.

Mahāsatto sakalanagaraṃ vicaritvā rājakulaṃ agamāsi. Atha naṃ rājā pucchi ''kiṃ, paṇḍita, laddhaṃ te vasanaṭṭhāna''nti? ''Mahārāja, adentā nāma natthi, apica kho pana gehesu gayhamānesu kilamanti. Tesaṃ piyavippayogaṃ kātuṃ amhākaṃ ayuttaṃ. Bahinagare gāvutamatte ṭhāne gaṅgāya ca nagarassa ca antare asukaṭṭhāne amhākaṃ rañño vasananagaraṃ karissāmī''ti. Taṃ sutvā rājā ''antonagare yujjhitumpi dukkhaṃ, neva sakasenā, na parasenā ñātuṃ sakkā. Bahinagare pana sukhaṃ yuddhaṃ kātuṃ, tasmā bahinagareyeva te koṭṭetvā māressāmā''ti tussitvā ''sādhu, paṇḍita, tayā sallakkhitaṭṭhāneyeva kārehī''ti āha. ''Mahārāja, ahaṃ kāressāmi, tumhākaṃ pana manussehi dārupaṇṇādīnaṃ atthāya amhākaṃ navakammaṭṭhānaṃ nāgantabbaṃ. Āgacchantā hi kalahaṃ karissanti, teneva tumhākañca amhākañca cittasukhaṃ na bhavissatī''ti. ''Sādhu, paṇḍita, tena passena nisañcāraṃ kārehī''ti. ''Deva, amhākaṃ hatthī udakābhiratā udakeyeva kīḷissanti. Udake āvile jāte 'mahosadhassa āgatakālato paṭṭhāya pasannaṃ udakaṃ pātuṃ na labhāmā'ti sace nāgarā kujjhissanti, tampi sahitabba''nti. Rājā ''vissatthā tumhākaṃ hatthī kīḷantū''ti vatvā nagare bheriṃ carāpesi – ''yo ito nikkhamitvā mahosadhassa nagaramāpitaṭṭhānaṃ gacchati, tassa sahassadaṇḍo''ti.

Mahāsatto rājānaṃ vanditvā attano parisaṃ ādāya nikkhamitvā yathāparicchinnaṭṭhāne nagaraṃ māpetuṃ ārabhi. Pāragaṅgāya vagguliṃ nāma gāmaṃ kāretvā hatthiassarathavāhanañceva gobalibaddañca tattha ṭhapetvā nagarakaraṇaṃ vicārento ''ettakā idaṃ karontū''ti sabbakammāni vibhajitvā umaṅgakammaṃ paṭṭhapesi. Mahāumaṅgadvāraṃ gaṅgātitthe ahosi. Saṭṭhimattāni yodhasatāni mahāumaṅgaṃ khaṇanti. Mahantehi cammapasibbakehi vālukapaṃsuṃ haritvā gaṅgāya pātenti. Pātitapātitaṃ paṃsuṃ hatthī maddanti, gaṅgā āḷulā sandati. Nagaravāsino ''mahosadhassa āgatakālato paṭṭhāya pasannaṃ udakaṃ pātuṃ na labhāma, gaṅgā āḷulā sandati, kiṃ nu kho eta''nti vadanti. Atha nesaṃ paṇḍitassa upanikkhittakapurisā ārocenti ‘‘mahosadhassa kira hatthī udakaṃ kīḷantā gaṅgāya kaddamaṃ karonti, tena gaṅgā āḷulā sandatī’’ti.

Bodhisattānaṃ adhippāyo nāma samijjhati, tasmā umaṅge mūlāni vā khāṇukāni vā marumbāni vā pāsāṇāni vā sabbepi bhūmiyaṃ pavisiṃsu. Jaṅghaumaṅgassa dvāraṃ tasmiṃyeva nagare ahosi. Tīṇi purisasatāni jaṅghaumaṅgaṃ khaṇanti, cammapasibbakehi paṃsuṃharitvā tasmiṃ nagare pātenti. Pātitapātitaṃ udakena maddāpetvā pākāraṃ cinanti, aññāni vā kammāni karonti. Mahāumaṅgassa pavisanadvāraṃ nagare ahosi aṭṭhārasahatthubbedhena yantayuttadvārena samannāgataṃ. Tañhi ekāya āṇiyā akkantāya pidhīyati, ekāya āṇiyā akkantāya vivarīyati. Mahāumaṅgassa dvīsu passesu iṭṭhakāhi cinitvā sudhākammaṃ kāresi, matthake phalakena channaṃ kāretvā ullokaṃ mattikāya limpāpetvā setakammaṃ kāretvā cittakammaṃ kāresi. Sabbāni panettha asīti mahādvārāni catusaṭṭhi cūḷadvārāni ahesuṃ, sabbāni yantayuttāneva. Ekāya āṇiyā akkantāya sabbāneva pidhīyanti, ekāya āṇiyā akkantāya sabbāneva vivarīyanti. Dvīsu passesu anekasatadīpālayā ahesuṃ, tepi yantayuttāyeva. Ekasmiṃ vivariyamāne sabbe vivarīyanti, ekasmiṃ pidhīyamāne sabbe pidhīyanti. Dvīsu passesu ekasatānaṃ khattiyānaṃ ekasatasayanagabbhā ahesuṃ. Ekekasmiṃ gabbhe nānāvaṇṇapaccattharaṇatthataṃ ekekaṃ mahāsayanaṃ samussitasetacchattaṃ, ekekaṃ mahāsayanaṃ nissāya ekekaṃ mātugāmarūpakaṃ uttamarūpadharaṃ patiṭṭhitaṃ. Taṃ hatthena aparāmasitvā ‘‘manussarūpa’’nti na sakkā ñātuṃ, apica umaṅgassa ubhosu passesu kusalā cittakārā nānappakāraṃ cittakammaṃ kariṃsu. Sakkavilāsasinerusattaparibhaṇḍacakkavāḷasāgarasattamahāsara- catumahādīpa-himavanta-anotattasara-manosilātala candimasūriya-cātumahārājikādichakāmāvacarasampattiyopi sabbā umaṅgeyeva dassayiṃsu. Bhūmiyaṃ rajatapaṭṭavaṇṇā vālukā okiriṃsu, upari ullokapadumāni dassesuṃ. Ubhosu passesu nānappakāre āpaṇepi dassayiṃsu. Tesu tesu ṭhānesu gandhadāmapupphadāmādīni olambetvā sudhammādevasabhaṃ viya umaṅgaṃ alaṅkariṃsu.

Tānipi kho tīṇi vaḍḍhakisatāni tīṇi nāvāsatāni bandhitvā niṭṭhitaparikammānaṃ dabbasambhārānaṃ pūretvā gaṅgāya āharitvā paṇḍitassa ārocesuṃ. Tāni so nagare upayogaṃ netvā ‘‘mayā āṇattadivaseyeva āhareyyāthā’’ti vatvā nāvā paṭicchannaṭṭhāne ṭhapāpesi. Nagare udakaparikhā, kaddamaparikhā, sukkhaparikhāti tisso parikhāyo kāresi. Aṭṭhārasahattho pākāro gopuraṭṭālako rājanivesanāni hatthisālādayo pokkharaṇiyoti sabbametaṃ niṭṭhaṃ agamāsi. Iti mahāumaṅgo jaṅghaumaṅgo nagaranti sabbametaṃ catūhi māsehi niṭṭhitaṃ. Atha mahāsatto catumāsaccayena rañño āgamanatthāya dūtaṃ pāhesi. Tamatthaṃ pakāsento satthā āha –

637. ‘‘Nivesanāni māpetvā, vedehassa yasassino;
Athassa pāhiṇī dūtaṃ, vedehaṃ mithilaggahaṃ;
Ehi dāni mahārāja, māpitaṃ te nivesana’’nti.

Tattha **pāhiṇī**ti pesesi.

Rājā dūtassa vacanaṃ sutvā tuṭṭhacitto hutvā mahantena parivārena nagarā nikkhami. Tamatthaṃ pakāsento satthā āha –

638. ‘‘Tato ca rājā pāyāsi, senāya caturaṅgiyā;
Anantavāhanaṃ daṭṭhuṃ, phītaṃ kapiliyaṃ pura’’nti.

Tattha **anantavāhana**nti aparimitahatthiassādivāhanaṃ. **Kapiliyaṃ pura**nti kapilaraṭṭhe māpitaṃ nagaraṃ.

So anupubbena gantvā gaṅgātīraṃ pāpuṇi. Atha naṃ mahāsatto paccuggantvā attanā katanagaraṃ pavesesi. So tattha pāsādavaragato nānaggarasabhojanaṃ bhuñjitvā thokaṃ vissamitvā sāyanhasamaye attano āgatabhāvaṃ ñāpetuṃ cūḷanirañño dūtaṃ pesesi. Tamatthaṃ pakāsento satthā āha –

639. ‘‘Tato ca kho so gantvāna, brahmadattassa pāhiṇi;
Āgatosmi mahārāja, tava pādāni vandituṃ.

640. ‘‘Dadāhi dāni me bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhata’’nti.

Tattha **venditu**nti vedeho mahallako, cūḷanirājā tassa puttanattamattopi na hoti, kilesavasena mucchito pana hutvā ‘‘jāmātarena nāma sasuro vandanīyo’’ti cintetvā tassa cittaṃ ajānantova vandanasāsanaṃ pahiṇi. **Dadāhi dānī**ti ahaṃ tayā ‘‘dhītaraṃ dassāmī’’ti pakkosāpito, taṃ me idāni dehīti pahiṇi. **Suvaṇṇena paṭicchanna**nti suvaṇṇālaṅkārena paṭimaṇḍitaṃ.

Cūḷanirājā dūtassa vacanaṃ sutvā somanassappatto ‘‘idāni me paccāmitto kuhiṃ gamissati, ubhinnampi nesaṃ sīsāni chinditvā jayapānaṃ pivissāmā’’ti cintetvā kevalaṃ somanassaṃ dassento dūtassa sakkāraṃ katvā anantaraṃ gāthamāha –

641. ‘‘Svāgataṃ teva vedeha, atho te adurāgataṃ;
Nakkhattaññeva paripuccha, ahaṃ kaññaṃ dadāmi te;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhata’’nti.

Tattha **vedehā**ti vedehassa sāsanaṃ sutvā taṃ purato ṭhitaṃ viya ālapati. Atha vā ‘‘evaṃ brahmadattena vuttanti vadehī’’ti dūtaṃ āṇāpento evamāha.

Taṃ sutvā dūto vedehassa santikaṃ gantvā ‘‘deva, maṅgalakiriyāya anucchavikaṃ nakkhattaṃ kira jānāhi, rājā te dhītaraṃ detī’’ti āha. So ‘‘ajjeva nakkhattaṃ sobhana’’nti puna dūtaṃ pahiṇi. Tamatthaṃ pakāsento satthā āha –

642. ‘‘Tato ca rājā vedeho, nakkhattaṃ paripucchatha;
Nakkhattaṃ paripucchitvā, brahmadattassa pāhiṇi.

643. ‘‘Dadāhi dāni me bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhata’’nti.

Cūḷanirājāpi –

644. ‘‘Dadāmi dāni te bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhata’’nti. –

Imaṃ gāthaṃ vatvā ‘‘idāni pesemi, idāni pesemī’’ti musāvādaṃ katvā ekasatarājūnaṃ saññaṃ adāsi ‘‘aṭṭhārasaakkhobhaṇisaṅkhāya senāya saddhiṃ sabbe yuddhasajjā hutvā nikkhamantu, ajja ubhinnampi paccatthikānaṃ sīsāni chinditvā sve jayapānaṃ pivissāmā’’ti. Te sabbepi nikkhamiṃsu. Sayaṃ nikkhanto pana mātaraṃ calākadeviñca aggamahesiṃ, nandādeviñca, puttaṃ pañcālacandañca, dhītaraṃ pañcālacandiñcāti cattāro jane orodhehi saddhiṃ pāsāde nivāsāpetvā nikkhami. Bodhisattopi vedeharañño ceva tena saddhiṃ āgatasenāya ca mahantaṃ sakkāraṃ kāresi. Keci manussā suraṃ pivanti, keci macchamaṃsādīni khādanti, keci dūramaggā āgatattā kilantā sayanti. Videharājā pana senakādayo cattāro paṇḍite gahetvā amaccagaṇaparivuto alaṅkatamahātale nisīdi.

Cūḷanirājāpi aṭṭhārasaakkhobhaṇisaṅkhāya senāya sabbaṃ taṃ nagaraṃ tisantiṃ catusaṅkhepaṃ parikkhipitvā anekasatasahassāhi ukkāhi dhāriyamānāhi aruṇe uggacchanteyeva gahaṇasajjo hutvā aṭṭhāsi. Taṃ ñatvā mahāsatto attano yodhānaṃ tīṇi satāni pesesi ‘‘tumhe jaṅghaumaṅgena gantvā rañño mātarañca aggamahesiñca puttañca dhītarañca jaṅghaumaṅgena ānetvā mahāumaṅgena netvā umaṅgadvārato bahi akatvā antoumaṅgeyeva ṭhapetvā yāva amhākaṃ āgamanā rakkhantā tattha ṭhatvā amhākaṃ āgamanakāle umaṅgā nīharitvā umaṅgadvāre mahāvisālamāḷake ṭhapethā’’ti. Te tassa vacanaṃ sampaṭicchitvā jaṅghaumaṅgena gantvā sopānapādamūle phalakasantharaṇaṃ ugghāṭetvā sopānapādamūle sopānasīse mahātaleti ettake ṭhāne ārakkhamanusse ca khujjādiparicārikāyo ca hatthapādesu bandhitvā mukhañca pidahitvā tattha tattha paṭicchannaṭṭhāne ṭhapetvā rañño paṭiyattaṃ khādanīyabhojanīyaṃ kiñci khāditvā kiñci bhinditvā cuṇṇavicuṇṇaṃ katvā aparibhogaṃ katvā chaḍḍetvā uparipāsādaṃ abhiruhiṃsu. Tadā calākadevī nandādeviñca rājaputtañca rājadhītarañca gahetvā ‘‘ko jānāti, kiṃ bhavissatī’’ti maññamānā attanā saddhiṃ ekasayaneyeva sayāpesi. Te yodhā gabbhadvāre ṭhatvā pakkosiṃsu. Sā nikkhamitvā ‘‘kiṃ, tātā’’ti āha. ‘‘Devi, amhākaṃ rājā vedehañca mahosadhañca jīvitakkhayaṃ pāpetvā sakalajambudīpe ekarajjaṃ katvā ekasatarājaparivuto mahantena yasena ajja mahājayapānaṃ pivanto tumhe cattāropi jane gahetvā ānehī’’ti amhe pahiṇīti.

Tepi tesaṃ vacanaṃ saddahitvā pāsādā otaritvā sopānapādamūlaṃ agamiṃsu. Atha ne gahetvā jaṅghaumaṅgaṃ pavisiṃsu. Te āhaṃsu ‘‘mayaṃ ettakaṃ kālaṃ idha vasantā imaṃ vīthiṃ na otiṇṇapubbā’’ti. ‘‘Devi, imaṃ vīthiṃ na sabbadā otaranti, maṅgalavīthi nāmesā, ajja maṅgaladivasabhāvena rājā iminā maggena ānetuṃ āṇāpesī’’ti. Te tesaṃ vacanaṃ saddahiṃsu. Athekacce te cattāro gahetvā gacchiṃsu. Ekacce nivattitvā rājanivesane ratanagabbhe vivaritvā yathicchitaṃ ratanasāraṃ gahetvā āgamiṃsu. Itarepi cattāro khattiyā purato mahāumaṅgaṃ patvā alaṅkatadevasabhaṃ viya umaṅgaṃ disvā ‘‘rañño atthāya sajjita’’nti saññaṃ kariṃsu. Atha ne gaṅgāya avidūraṭhānaṃ netvā antoumaṅgeyeva alaṅkatagabbhe nisīdāpetvā ekacce ārakkhaṃ gahetvā acchiṃsu. Ekacce tesaṃ ānītabhāvaṃ ñāpetuṃ gantvā bodhisattassa ārocesuṃ. So tesaṃ kathaṃ sutvā ‘‘idāni me manoratho matthakaṃ pāpuṇissatī’’ti somanassajāto rañño santikaṃ gantvā ekamantaṃ aṭṭhāsi. Rājāpi kilesāturatāya ‘‘idāni me dhītaraṃ pesessati, idāni me dhītaraṃ pesessatī’’ti pallaṅkato uṭṭhāya vātapānena olokento anekehi ukkāsatasahassehi ekobhāsaṃ jātaṃ nagaraṃ mahatiyā senāya parivutaṃ disvā āsaṅkitaparisaṅkito ‘‘kiṃ nu kho eta’’nti paṇḍitehi saddhiṃ mantento gāthamāha –

645. ‘‘Hatthī assā rathā pattī, senā tiṭṭhanti vammitā;
Ukkā padittā jhāyanti, kiṃ nu maññanti paṇḍitā’’ti.

Tattha **kiṃ nu maññantī**ti cūḷanirājā amhākaṃ tuṭṭho, udāhu kuddho, kiṃ nu paṇḍitā maññantīti pucchi.

Taṃ sutvā senako āha – ‘‘mā cintayittha, mahārāja, atibahū ukkā paññāyanti, rājā tumhākaṃ dātuṃ dhītaraṃ gahetvā eti maññe’’ti. Pukkusopi ‘‘tumhākaṃ āgantukasakkāraṃ kātuṃ ārakkhaṃ gahetvā ṭhito bhavissatī’’ti āha. Evaṃ tesaṃ yaṃ yaṃ ruccati, taṃ taṃ kathayiṃsu. Rājā pana ‘‘asukaṭṭhāne senā tiṭṭhantu, asukaṭṭhāne ārakkhaṃ gaṇhatha, appamattā hothā’’ti vadantānaṃ saddaṃ sutvā olokento sannaddhapañcāvudhaṃ senaṃ passitvā maraṇabhayabhīto hutvā mahāsattassa kathaṃ paccāsīsanto itaraṃ gāthamāha –

646. ‘‘Hatthī assā rathā pattī, senā tiṭṭhanti vammitā;
Ukkā padittā jhāyanti, kiṃ nu kāhanti paṇḍitā’’ti.

Tattha **kiṃ nu kāhanti paṇḍitā**ti paṇḍita, kiṃ nāma cintesi, imā senā amhākaṃ kiṃ karissantīti.

Taṃ sutvā mahāsatto ‘‘imaṃ andhabālaṃ thokaṃ santāsetvā pacchā mama paññābalaṃ dassetvā assāsessāmī’’ti cintetvā āha –

647. ‘‘Rakkhati taṃ mahārāja, cūḷaneyyo mahabbalo;
Paduṭṭho brahmadattena, pāto taṃ ghātayissatī’’ti.

Taṃ sutvā sabbe maraṇabhayatajjitā jātā. Rañño kaṇḍo sussi mukhe kheḷo parichijji, sarīre dāho uppajji. So maraṇabhayabhīto paridevanto dve gāthā āha –

648. ‘‘Ubbedhati me hadayaṃ, mukhañca parisussati;
Nibbutiṃ nādhigacchāmi, aggidaḍḍhova ātape.

649. ‘‘Kammārānaṃ yathā ukkā, attho jhāyati no bahi;
Evampi hadayaṃ mayhaṃ, anto jhāyati no bahī’’ti.

Tattha **ubbedhatī**ti tāta mahosadhapaṇḍita, hadayaṃ me mahāvātappaharitaṃ viya pallavaṃ kampati. **Anto jhāyatī**ti so ‘‘ukkā viya mayhaṃ hadayamaṃsaṃ abbhantare jhāyati, bahi pana na jhāyatī’’ti paridevati.

Mahāsatto tassa paridevitasaddaṃ sutvā ‘‘ayaṃ andhabālo aññesu divasesu mama vacanaṃ na akāsi, bhiyyo naṃ niggaṇhissāmī’’ti cintetvā āha –

650. ‘‘Pamatto mantanātīto, bhinnamantosi khattiya;
Idāni kho taṃ tāyantu, paṇḍitā mantino janā.

651. ‘‘Akatvāmaccassa vacanaṃ, atthakāmahitesino;
Attapītirato rājā, migo kūṭeva ohito.

652. ‘‘Yathāpi maccho baḷisaṃ, vaṅkaṃ maṃsena chāditaṃ;
Āmagiddho na jānāti, maccho maraṇamattano.

653. ‘‘Evameva tuvaṃ rāja, cūḷaneyyassa dhītaraṃ;
Kāmagiddho na jānāsi, macchova maraṇamattano.

654. ‘‘Sace gacchasi pañcālaṃ, khippamattaṃ jahissasi;
Migaṃ panthānubandhaṃva, mahantaṃ bhayamessati.

655. ‘‘Anariyarūpo puriso janinda, ahīva ucchaṅgagato ḍaseyya;
Na tena mittiṃ kayirātha dhīro, dukkho have kāpurisena saṅgamo.

656. ‘‘Yadeva jaññā purisaṃ janinda, sīlavāyaṃ bahussuto;
Teneva mittiṃ kayirātha dhīro, sukho have sappurisena saṅgamo’’ti.

Tattha **pamatto**ti mahārāja, tvaṃ kāmena pamatto. **Mantanātīto**ti mayā anāgatabhayaṃ disvā paññāya paricchinditvā mantitamantanaṃ atikkamanto. **Bhinnamanto**ti mantanātikkantattāyeva bhinnamanto, yo vā te senakādīhi saddhiṃ manto gahito, eso bhinnotipi bhinnamantosi jāto. **Paṇḍitā**ti ime senakādayo cattāro janā idāni taṃ rakkhantu, passāmi nesaṃ balanti dīpeti. **Akatvāmaccassā**ti mama uttamaamaccassa vacanaṃ akatvā. **Attapītirato**ti attano kilesapītiyā abhirato hutvā. **Migo kūṭeva ohito**ti yathā nāma nivāpalobhena āgato migo kūṭapāse bajjhati, evaṃ mama vacanaṃ aggahetvā ‘‘pañcālacandiṃ labhissāmī’’ti kilesalobhena āgantvā idāni kūṭapāse baddho migo viya jātosīti.

‘‘Yathāpi macco’’ti gāthādvayaṃ ‘‘tadā mayā ayaṃ upamā ābhatā’’ti dassetuṃ vuttaṃ. **‘‘Sace gacchasī’’**ti gāthāpi ‘‘na kevalaṃ ettakameva, imampi ahaṃ āhari’’nti dassetuṃ vuttā. **Anariyarūpo**ti kevaṭṭabrāhmaṇasadiso asappurisajātiko nillajjapuriso. **Na tena mittin**ti tādisena saddhiṃ mittidhammaṃ na kayirātha, tvaṃ pana kevaṭṭena saddhiṃ mittidhammaṃ katvā tassa vacanaṃ gaṇhi. **Dukkho**ti evarūpena saddhiṃ saṅgamo nāma ekavārampi kato idhalokepi paralokepi mahādukkhāvahanato dukkho nāma hoti. **Yadevā**ti yaṃ eva, ayameva vā pāṭho. **Sukho**ti idhalokepi paralokepi sukhoyeva.

Atha naṃ ‘‘puna evarūpaṃ karissatī’’ti suṭṭhutaraṃ niggaṇhanto pubbe raññā kathitakathaṃ āharitvā dassento –

657. ‘‘Bālo tuvaṃ eḷamūgosi rāja, yo uttamatthāni mayī lapittho;
Kimevahaṃ naṅgalakoṭivaḍḍho, atthāni jānāmi yathāpi aññe.

658. ‘‘Imaṃ gale gahetvāna, nāsetha vijitā mama;
Yo me ratanalābhassa, antarāyāya bhāsatī’’ti. –

Imā dve gāthā vatvā ‘‘mahārāja, ahaṃ gahapatiputto, yathā tava aññe senakādayo paṇḍitā atthāni jānanti, tathā kimeva ahaṃ jānissaṃ, agocaro esa mayhaṃ, gahapatisippamevāhaṃ jānāmi, ayaṃ attho senakādīnaṃ paṇḍitānaṃ pākaṭo hoti, ajja te aṭṭhārasaakkhobhaṇisaṅkhāya senāya parivāritassa senakādayo avassayā hontu, maṃ pana gīvāyaṃ gahetvā nikkaḍḍhituṃ āṇāpesi, idāni maṃ kasmā pucchasī’’ti evaṃ suniggahitaṃ niggaṇhi.

Taṃ sutvā rājā cintesi ‘‘paṇḍito mayā kathitadosameva katheti. Pubbeva hi idaṃ anāgatabhayaṃ jāni, tena maṃ ativiya niggaṇhāti, na kho panāyaṃ ettakaṃ kālaṃ nikkammakova acchissati, avassaṃ iminā mayhaṃ sotthibhāvo kato bhavissatī’’ti. Atha naṃ pariggaṇhanto dve gāthā abhāsi –

659. ‘‘Mahosadha atītena, nānuvijjhanti paṇḍitā,
Kiṃ maṃ assaṃva sambaddhaṃ, patodeneva vijjhasi.

660. ‘‘Sace passasi mokkhaṃ vā, khemaṃ vā pana passasi;
Teneva maṃ anusāsa, kiṃ atītena vijjhasī’’ti.

Tattha **nānuvijjhantī**ti atītadosaṃ gahetvā mukhasattīhi na vijjhanti. **Assaṃva sambaddha**nti sattusenāya parivutattā suṭṭhu bandhitvā ṭhapitaṃ assaṃ viya kiṃ maṃ vijjhasi. **Teneva ma**nti evaṃ te mokkho bhavissati, evaṃ khemanti teneva sotthibhāvena maṃ anusāsa assāsehi, tañhi ṭhapetvā aññaṃ me paṭisaraṇaṃ natthīti.

Atha naṃ mahāsatto ‘‘ayaṃ rājā ativiya andhabālo, purisavisesaṃ na jānāti, thokaṃ kilametvā pacchā tassa avassayo bhavissamī’’ti cintetvā āha –

661. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkopi mocetuṃ, tvaṃ pajānassu khattiya.

662. ‘‘Santi vehāyasā nāgā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

663. ‘‘Santi vehāyasā assā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

664. ‘‘Santi vehāyasā pakkhī, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

665. ‘‘Santi vehāyasā yakkhā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

666. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkomi mocetuṃ, antalikkhena khattiyā’’ti.

Tattha **kamma**nti mahārāja, idaṃ ito tava mocanaṃ nāma atītaṃ, manussehi kattabbakammaṃ atītaṃ. **Dukkaraṃ durabhisambhava**nti neva kātuṃ, na sambhavituṃ sakkā. **Na taṃ sakkomī**ti ahaṃ taṃ ito mocetuṃ na sakkomi. **Tvaṃ pajānassu khattiyā**ti mahārāja, tvamevettha kattabbaṃ jānassu. **Vehāyasā**ti ākāsena gamanasamatthā. **Nāgā**ti hatthino. **Yassā**ti yassa rañño. **Tathāvidhā**ti chaddantakule vā uposathakule vā jātā nāgā honti, taṃ rājānaṃ te ādāya gaccheyyuṃ. **Assā**ti valāhakaassarājakule jātā assā. **Pakkhī**ti garuḷhaṃ sandhāyāha. **Yakkhā**ti sātāgirādayo yakkhā. **Antalikkhenā**ti antalikkhena mocetuṃ na sakkomi, taṃ ādāya ākāsena mithilaṃ netuṃ na sakkomīti attho.

Rājā taṃ sutvā appaṭibhāno nisīdi. Atha senako cintesi ‘‘idāni rañño ceva amhākañca ṭhapetvā paṇḍitaṃ aññaṃ paṭisaraṇaṃ natthi, rājā panassa kathaṃ sutvā maraṇabhayatajjito kiñci vattuṃ na sakkoti, ahaṃ paṇḍitaṃ yācissāmī’’ti. So yācanto dve gāthā abhāsi –

667. ‘‘Atīradassī puriso, mahante udakaṇṇave;
Yattha so labhate gādhaṃ, tattha so vindate sukhaṃ.

668. ‘‘Evaṃ amhañca rañño ca, tvaṃ patiṭṭhā mahosadha;
Tvaṃ nosi mantinaṃ seṭṭho, amhe dukkhā pamocayā’’ti.

Tattha **atīradassī**ti samudde bhinnanāvo tīraṃ apassanto. **Yatthā**ti ūmivegabbhāhato vicaranto yamhi padese patiṭṭhaṃ labhati. **Pamocayā**ti pubbepi mithilaṃ parivāretvā ṭhitakāle tayāva pamocitamhā, idānipi tvameva amhe dukkhā mocehīti yāci.

Atha naṃ niggaṇhanto mahāsatto gāthāya ajjhabhāsi –

669. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkomi mocetuṃ, tvaṃ pajānassu senakā’’ti.

Tattha **pajānassu senakā**ti senaka, ahaṃ na sakkomi, tvaṃ pana imaṃ rājānaṃ ākāsena mithilaṃ nehīti.

Rājā gahetabbagahaṇaṃ apassanto maraṇabhayatajjito mahāsattena saddhiṃ kathetuṃ asakkonto ‘‘kadāci senakopi kiñci upāyaṃ jāneyya, pucchissāmi tāva na’’nti pucchanto gāthamāha –

670. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Senakaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasī’’ti.

Tattha **kiṃ kicca**nti kiṃ kātabbayuttakaṃ idha maññasi, mahosadhenamhi pariccatto, yadi tvaṃ jānāsi, vadehīti.

Taṃ sutvā senako ‘‘maṃ rājā upāyaṃ pucchati, sobhano vā hotu mā vā, kathessāmi ekaṃ upāya’’nti cintetvā gāthamāha –

671. ‘‘Aggiṃ vā dvārato dema, gaṇhāmase vikantanaṃ;
Aññamaññaṃ vadhitvāna, khippaṃ hissāma jīvitaṃ;
Mā no rājā brahmadatto, ciraṃ dukkhena mārayī’’ti.

Tattha **dvārato**ti dvāraṃ pidahitvā tattha aggiṃ dema. **Vikantana**nti aññamaññaṃ vikantanaṃ satthaṃ gaṇhāma. **Hissāmā**ti jīvitaṃ khippaṃ jahissāma, alaṅkatapāsādoyeva no dārucitako bhavissati.

Taṃ sutvā rājā anattamano ‘‘attano puttadārassa evarūpaṃ citakaṃ karohī’’ti vatvā pukkusādayo pucchi. Tepi attano patirūpā bālakathāyeva kathayiṃsu. Tena vuttaṃ –

672. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Pukkusaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi.

673. ‘‘Visaṃ khāditvā mīyāma, khippaṃ hissāma jīvitaṃ;
Mā no rājā brahmadatto, ciraṃ dukkhena mārayi.

674. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Kāmindaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi.

675. ‘‘Rajjuyā bajjha mīyāma, papātā papatāmase;
Mā no rājā brahmadatto, ciraṃ dukkhena mārayi.

676. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Devindaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi.

677. ‘‘Aggiṃ vā dvārato dema, gaṇhāmase vikantanaṃ;
Aññamaññaṃ vadhitvāna, khippaṃ hissāma jīvitaṃ;
Na no sakkoti mocetuṃ, sukheneva mahosadho’’ti.

Apica etesu devindo ‘‘ayaṃ rājā kiṃ karoti, aggimhi sante khajjopanakaṃ dhamati, ṭhapetvā mahosadhaṃ añño idha sotthibhāvaṃ kātuṃ samattho nāma natthi, ayaṃ taṃ apucchitvā amhe pucchati, mayaṃ kiṃ jānāmā’’ti cintetvā aññaṃ upāyaṃ apassanto senakena kathitameva kathetvā mahāsattaṃ vaṇṇento dve pāde āha. Tatrāyaṃ adhippāyo – ‘‘mahārāja, mayaṃ sabbepi paṇḍitameva yācāma. Sace pana yāciyamānopi na no sakkoti mocetuṃ sukheneva mahosadho, atha senakassa vacanaṃ karissāmā’’ti.

Taṃ sutvā rājā pubbe bodhisattassa kathitadosaṃ saritvā tena saddhiṃ kathetuṃ asakkonto tassa suṇantasseva paridevanto āha –

678. ‘‘Yathā kadalino sāraṃ, anvesaṃ nādhigacchati;
Evaṃ anvesamānā naṃ, pañhaṃ najjhagamāmase.

679. ‘‘Yathā simbalino sāraṃ, anvesaṃ nādhigacchati;
Evaṃ anvesamānā naṃ, pañhaṃ najjhagamāmase.

680. ‘‘Adese vata no vuṭṭhaṃ, kuñjarānaṃ vanodake;
Sakāse dummanussānaṃ, bālānaṃ avijānataṃ.

681. ‘‘Ubbedhati me hadayaṃ, mukhañca parisussati;
Nibbutiṃ nādhigacchāmi, aggidaḍḍhova ātape.

682. ‘‘Kammārānaṃ yathā ukkā, anto jhāyati no bahi;
Evampi hadayaṃ mayhaṃ, anto jhāyati no bahī’’ti.

Tattha **kadalino**ti yathā kadalikkhandhassa nissārattā sāratthiko puriso anvesantopi tato sāraṃ nādhigacchati, evaṃ mayaṃ imamhā dukkhā muccanupāyaṃ pañhaṃ pañca paṇḍite pucchitvā anvesamānāpi pañhaṃ najjhagamāmase. Amhehi pucchitaṃ upāyaṃ ajānantā assuṇantā viya jātā, mayaṃ taṃ pañhaṃ nādhigacchāma. Dutiyagāthāyapi eseva nayo. **Kuñjarānaṃ vanodake**ti yathā kuñjarānaṃ nirudake ṭhāne vuṭṭhaṃ adese vuṭṭhaṃ nāma hoti, te hi tathārūpe nirudake vanagahane padese vasantā khippameva paccāmittānaṃ vasaṃ gacchanti, evaṃ amhehipi imesaṃ dummanussānaṃ bālānaṃ santike vasantehi adese vuṭṭhaṃ. Ettakesu hi paṇḍitesu ekopi me idāni paṭisaraṇaṃ natthīti nānāvidhena vilapati.

Taṃ sutvā paṇḍito ‘‘ayaṃ rājā ativiya kilamati. Sace naṃ na assāsessāmi, hadayena phalitena marissatī’’ti cintetvā assāsesi. Tamatthaṃ pakāsento satthā āha –

683. ‘‘Tato so paṇḍito dhīro, atthadassī mahosadho;
Vedehaṃ dukkhitaṃ disvā, idaṃ vacanamabravi.

684. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva candimaṃ.

685. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva sūriyaṃ.

686. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, paṅke sannaṃva kuñjaraṃ.

687. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, peḷābaddhaṃva pannagaṃ.

688. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, pakkhiṃ baddhaṃva pañjare.

689. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, macche jālagateriva.

690. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, sayoggabalavāhanaṃ.

691. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Pañcālaṃ vāhayissāmi, kākasenaṃva leḍḍunā.

692. ‘‘Adu paññā kimatthiyā, amacco vāpi tādiso;
Yo taṃ sambādhapakkhandaṃ, dukkhā na parimocaye’’ti.

Tattha **ida**nti davaḍāhadaḍḍhe araññe ghanavassaṃ vassāpento viya naṃ assāsento idaṃ ‘‘mā tvaṃ bhāyi, mahārājā’’tiādikaṃ vacanaṃ abravi. Tattha **sanna**nti laggaṃ. **Peḷābaddha**nti peḷāya abbhantaragataṃ sappaṃ. **Pañcāla**nti etaṃ evaṃ mahantimpi pañcālarañño senaṃ. **Vāhayissāmī**ti palāpessāmi. **Adū**ti nāmatthe nipāto, paññā nāma kimatthiyāti attho. **Amacco vāpi tādiso**ti tādiso paññāya sampanno amacco vāpi kimatthiyo, yo taṃ evaṃ maraṇasambādhappattaṃ dukkhā na parimocaye. Mahārāja, ahaṃ paṭhamataraṃ āgacchanto nāma kimatthaṃ āgatoti maññasi. Mā bhāyi, ahaṃ taṃ imamhā dukkhā mocayissāmīti assāsesi.

Sopi tassa vacanaṃ sutvā ‘‘idāni me jīvitaṃ laddha’’nti assāsaṃ paṭilabhi. Bodhisattena sīhanāde kate sabbe ca tussiṃsu. Atha naṃ senako pucchi ‘‘paṇḍita, tvaṃ sabbe amhe gahetvā gacchanto kenupāyena gamissasī’’ti? ‘‘Alaṅkataumaṅgena nessāmi, tumhe gamanasajjā hothā’’ti vatvā umaṅgadvāravivaraṇatthaṃ yodhe āṇāpento gāthamāha –

693. ‘‘Etha māṇavā uṭṭhetha, mukhaṃ sodhetha sandhino;
Vedeho sahamaccehi, umaṅgena gamissatī’’ti.

Tattha **māṇavā**ti taruṇādhivacanaṃ. **Mukhaṃ sodhethā**ti umaṅgadvāraṃ vivaratha. **Sandhino**ti gharasandhino ca dvāraṃ sodhetha, ekasatānaṃ sayanagabbhānaṃ dvāraṃ vivaratha, anekasatānaṃ dīpālayānaṃ dvāraṃ vivarathāti.

Te uṭṭhāya umaṅgadvāraṃ vivariṃsu. Sakalo umaṅgo ekobhāso alaṅkatadevasabhā viya viroci. Tamatthaṃ pakāsento satthā āha –

694. ‘‘Tassa taṃ vacanaṃ sutvā, paṇḍitassānucārino;
Umaṅgadvāraṃ vivariṃsu, yantayutte ca aggaḷe’’ti.

Tattha **anucārino**ti veyyāvaccakarā. **Yantayutte ca aggaḷe**ti sūcighaṭikasampannāni ca dvārakavāṭāni.

Te umaṅgadvāraṃ vivaritvā mahāsattassa ārocesuṃ. So rañño saññamadāsi ‘‘kālo, deva, pāsādā otarathā’’ti. Taṃ sutvā rājā otari. Atha senako sīsato nāḷipaṭṭaṃ apanetvā sāṭakaṃ omuñcitvā kacchaṃ daḷhaṃ bandhi. Atha naṃ mahāsatto disvā ‘‘senaka, kiṃ karosī’’ti pucchi. ‘‘Paṇḍita, umaṅgena gacchantehi nāma veṭhanaṃ mocetvā kacchaṃ daḷhaṃ bandhitvā gantabba’’nti. ‘‘Senaka, ‘umaṅgaṃ pavisanto onamitvā jaṇṇukehi patiṭṭhāya pavisissāmī’ti mā saññamakāsi. Sace hatthinā gantukāmosi, hatthiṃ abhiruyha gacchāhi. Sace assena gantukāmosi, assaṃ abhiruyha gacchāhi. Ucco umaṅgo aṭṭhārasahatthubbedho visāladvāro, tvaṃ yathāruciyā alaṅkatappaṭiyatto rañño purato gacchāhī’’ti āha. Bodhisatto kira senakassa gamanaṃ purato vicāretvā rājānaṃ majjhe katvā sayaṃ pacchato ahosi. Kiṃ kāraṇā? Rājā alaṅkataumaṅgaṃ olokento mā saṇikaṃ agamāsīti. Umaṅge mahājanassa yāgubhattakhādanīyādīni appamāṇāni ahesuṃ. Te manussā khādantā pivantā umaṅgaṃ olokentā gacchanti. Mahāsatto ‘‘yātha mahārāja, yātha mahārājā’’ti codento pacchato yāti. Rājā alaṅkatadevasabhaṃ viya umaṅgaṃ olokento yāti. Tamatthaṃ pakāsento satthā āha –

695. ‘‘Purato senako yāti, pacchato ca mahosadho;
Majjhe ca rājā vedeho, amaccaparivārito’’ti.

Rañño āgatabhāvaṃ ñatvā te māṇavā rājamātarañca deviñca puttañca dhītarañca umaṅgā nīharitvā mahāvisālamāḷake ṭhapesuṃ. Rājāpi bodhisattena saddhiṃ umaṅgā nikkhami. Te rājānañca paṇḍitañca disvā ‘‘nissaṃsayaṃ parahatthaṃ gatamhā, amhe gahetvā āgatehi paṇḍitassa purisehi bhavitabba’’nti maraṇabhayatajjitā mahāviravaṃ viraviṃsu. Cūḷanirājāpi kira vedeharañño palāyanabhayena gaṅgāto gāvutamattaṭṭhāne aṭṭhāsi. So sannisinnāya rattiyā tesaṃ viravaṃ sutvā ‘‘nandādeviyā viya saddo’’ti vattukāmopi ‘‘kuhiṃ nandādeviṃ passissasī’’ti parihāsabhayena na kiñci āha. Mahāsatto pana tasmiṃ ṭhāne pañcālacandiṃ kumārikaṃ ratanarāsimhi ṭhapetvā abhisiñcitvā ‘‘mahārāja, tvaṃ imissā kāraṇā āgato, ayaṃ te aggamahesī hotū’’ti āha. Tīṇi nāvāsatāni upaṭṭhāpesuṃ, rājā visālamāḷakā otaritvā alaṅkatanāvaṃ abhiruhi. Tepi cattāro khattiyā nāvaṃ abhiruhiṃsu. Tamatthaṃ pakāsento satthā āha –

696. ‘‘Umaṅgā nikkhamitvāna, vedeho nāvamāruhi;
Abhiruḷhañca taṃ ñatvā, anusāsi mahosadho.

697. ‘‘Ayaṃ te sasuro deva, ayaṃ sassu janādhipa;
Yathā mātu paṭipatti, evaṃ te hotu sassuyā.

698. ‘‘Yathāpi niyako bhātā, saudariyo ekamātuko;
Evaṃ pañcālacando te, dayitabbo rathesabha.

699. ‘‘Ayaṃ pañcālacandī te, rājaputtī abhicchitā;
Kāmaṃ karohi te tāya, bhariyā te rathesabhā’’ti.

Tattha **anusāsī**ti evaṃ kirassa ahosi ‘‘kadāci eso kujjhitvā cūḷanirañño mātaraṃ māreyya, abhirūpāya nandādeviyā saddhiṃ saṃvāsaṃ kappeyya, rājakumāraṃ vā māreyya, paṭiññamassa gaṇhissāmī''ti. Tasmā **''ayaṃ te''**tiādīni vadanto anusāsi. Tattha **ayaṃ te sasuro**ti ayaṃ tava sasurassa cūḷaniraññо putto pañcālacandiyā kaniṭṭhabhātiko, ayaṃ te idāni sasuro. **Ayaṃ sassū**ti ayaṃ imissā mātā nandādevī nāma tava sassu. **Yathāmātū**ti yathā mātu puttā vattappaṭivattaṃ karonti, evaṃ te etissā hotu, balavatiṃ mātusaññaṃ paccupaṭṭhāpetvā mā naṃ kadāci lobhacittena olokehi. **Niyako**ti ajjhattiko ekapitarā jāto. **Ekamātuko**ti ekamātarā jāto. **Dayitabbo**ti piyāyitabbo. **Bhariyā**ti ayaṃ te bhariyā, mā etissā avamānaṃ akāsīti rañño paṭiññaṃ gaṇhi.

Rājāpi ''sādhū''ti sampaṭicchi. Rājamātaraṃ pana ārabbha kiñci na kathesi. Kiṃ kāraṇā? Tassā mahallakabhāveneva. Idaṃ pana sabbaṃ bodhisatto tīre ṭhatvāva kathesi. Atha naṃ rājā mahādukkhato muttatāya gantukāmo hutvā ''tāta, tvaṃ tīre ṭhitova kathesī''ti vatvā gāthamāha –

700. ''Āruyha nāvaṃ taramāno, kiṃ nu tīramhi tiṭṭhasi;
Kicchā muttāmha dukkhato, yāma dāni mahosadhā''ti.

Mahāsatto ''deva, tumhehi saddhiṃ gamanaṃ nāma mayhaṃ ayutta''nti vatvā āha –

701. ''Nesa dhammo mahārāja, yohaṃ senāya nāyako;
Senaṅgaṃ parihāpetvā, attānaṃ parimocaye.

702. ''Nivesanamhi te deva, senaṅgaṃ parihāpitaṃ;
Taṃ dinnaṃ brahmadattena, ānayissaṃ rathesabhā''ti.

Tattha **dhammo**ti sabhāvo. **Nivesanamhī**ti taṃ nagaraṃ sandhāyāha. **Parimocaye**ti parimoceyyaṃ. **Parihāpita**nti chaḍḍitaṃ. Tesu hi manussesu dūramaggaṃ āgatattā keci kilantā niddaṃ okkantā keci khādantā pivantā amhākaṃ nikkhantabhāvampi na jāniṃsu, keci gilānā. Mayā saddhiṃ cattāro māse kammaṃ katvā mama upakārakā manussā cettha bahū, na sakkā mayā ekamanussampi chaḍḍetvā gantuṃ, ahaṃ pana nivattitvā sabbampi taṃ tava senaṃ brahmadattena dinnaṃ appaṭividdhaṃ ānessāmi. Tumhe, mahārāja, katthaci avilambantā sīghaṃ gacchatha. Mayā evā antarāmagge hatthivāhanādīni ṭhapitāni, kilantakilantāni pahāya samatthasamatthehi sīghaṃ mithilameva pavisathāti.

Tato rājā gāthamāha –

703. ''Appaseno mahāsenaṃ, kathaṃ viggayha ṭhassasi;
Dubbalo balavantena, vihaññissasi paṇḍitā''ti.

Tattha **viggayhā**ti parippharitvā. **Vihaññissasī**ti haññissasi.

Tato bodhisatto āha –

704. ''Appasenopi ce mantī, mahāsenaṃ amantinaṃ;
Jināti rājā rājāno, ādiccovudayaṃ tama''nti.

Tattha **mantī**ti mantāya samannāgato paññavā upāyakusalo. **Amantina**nti anupāyakusalaṃ jināti, paññavā duppaññaṃ jināti. **Rājā rājāno**ti ekopi ca evarūpo rājā bahūpi duppaññarājāno jinātiyeva. Yathā kinti? **Ādiccovudayaṃ tama**nti, yathā ādicco udayanto tamaṃ viddhaṃsetvā ālokaṃ dasseti, evaṃ jināti ceva sūriyo viya virocati ca.

Idaṃ vatvā mahāsatto rājānaṃ ''gacchatha tumhe''ti vanditvā uyyojesi. So ''mutto vatamhi amittahatthato, imissā ca laddhattā manorathopi me matthakaṃ patto''ti bodhisattassa guṇe āvajjetvā uppannapītipāmojjo paṇḍitassa guṇe senakassa kathento gāthamāha –

705. ‘‘Susukhaṃ vata saṃvāso, paṇḍitehīti senaka;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’ti.

Tattha **susukhaṃ vatā**ti atisukhaṃ vata idaṃ, yo saṃvāso paṇḍitehi. **Itī**ti kāraṇatthe nipāto. Idaṃ vuttaṃ hoti – yasmā amittahatthagate mocayi no mahosadho, tasmā, senaka, vadāmi. Susukhaṃ vata idaṃ, yo esa paṇḍitehi saṃvāsoti.

Taṃ sutvā senakopi paṇḍitassa guṇe kathento āha –

706. ‘‘Evametaṃ mahārāja, paṇḍitā hi sukhāvahā;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’ti.

Atha vedeharājā nadiṃ uttaritvā yojanantare yojanantare mahāsattena kāritagāmaṃ sampatto. Tatrassa bodhisattena ṭhapitamanussā hatthivāhanādīni ceva annapānādīni ca adaṃsu. So kilante hatthiassarathādayo ṭhapetvā itare ādāya tehi saddhiṃ aññaṃ gāmaṃ pāpuṇi. Etenupāyena yojanasatikaṃ maggaṃ atikkamitvā punadivase pātova mithilaṃ pāvisi. Mahāsattopi umaṅgadvāraṃ gantvā attanā sannaddhakhaggaṃ omuñcitvā umaṅgadvāre vālukaṃ viyūhitvā ṭhapesi. Ṭhapetvā ca pana umaṅgaṃ pavisitvā umaṅgena gantvā nagaraṃ pavisitvā pāsādaṃ abhiruyha gandhodakena nhatvā nānaggarasabhojanaṃ bhuñjitvā sayanavaragato ‘‘manoratho me matthakaṃ patto’’ti āvajjento nipajji. Atha tassā rattiyā accayena cūḷanirājā senaṅgaṃ vicārayamāno taṃ nagaraṃ upāgami. Tamatthaṃ pakāsento satthā āha –

707. ‘‘Rakkhitvā kasiṇaṃ rattiṃ, cūḷaneyyo mahabbalo;
Udentaṃ aruṇuggasmiṃ, upakāriṃ upāgami.

708. ‘‘Āruyha pavaraṃ nāgaṃ, balavantaṃ saṭṭhihāyanaṃ;
Rājā avoca pañcālo, cūḷaneyyo mahabbalo.

709. ‘‘Sannaddho maṇivammena, saramādāya pāṇinā;
Pesiye ajjhabhāsittha, puthugumbe samāgate’’ti.

Tattha **kasiṇa**nti sakalaṃ nissesaṃ. **Udenta**nti udente. **Upakāri**nti pañcālanagaraṃ upādāya mahāsattenakāritattā ‘‘upakārī’’ti laddhanāmakaṃ taṃ nagaraṃ upāgami. **Avocā**ti attano senaṃ avoca. **Pesiye**ti attano pesanakārake. **Ajjhabhāsitthā**ti adhiabhāsittha, puretarameva abhāsittha, **puthugumbe**ti bahūsu sippesu patiṭṭhite anekasippajānanaketi.

Idāni te sarūpato dassetumāha –

710. ‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Upāsanamhi katahatthe, vālavedhe samāgate’’ti.

Tattha **upāsanamhī**ti dhanusippe. **Katahatthe**ti avirajjhanavedhitāya sampannahatthe.

Idāni rājā vedehaṃ jīvaggāhaṃ gaṇhāpetuṃ āṇāpento āha –

711. ‘‘Pesetha kuñjare dantī, balavante saṭṭhihāyane;
Maddantu kuñjarā nagaraṃ, vedehena sumāpitaṃ.

712. ‘‘Vacchadantamukhā setā, tikkhaggā aṭṭhivedhino;

Paṇunnā dhanuvegena, sampatantutarītarā.

713. ‘‘Māṇavā vammino sūrā, citradaṇḍayutāvudhā;
Pakkhandino mahānāgā, hatthīnaṃ hontu sammukhā.

714. ‘‘Sattiyo teladhotāyo, accimantā pabhassarā;
Vijjotamānā tiṭṭhantu, sataraṃsīva tārakā.

715. ‘‘Āvudhabalavantānaṃ, guṇikāyūradhārinaṃ;
Etādisānaṃ yodhānaṃ, saṅgāme apalāyinaṃ;
Vedeho kuto muccissati, sace pakkhīva kāhiti.

716. ‘‘Tiṃsa me purisanāvutyo, sabbevekekaniccitā;
Yesaṃ samaṃ na passāmi, kevalaṃ mahīmaṃ caraṃ.

717. ‘‘Nāgā ca kappitā dantī, balavanto saṭṭhihāyanā;
Yesaṃ khandhesu sobhanti, kumārā cārudassanā.

718. ‘‘Pītālaṅkārā pītavasanā, pītuttaranivāsanā;
Nāgakhandhesu sobhanti, devaputtāva nandane.

719. ‘‘Pāṭhīnavaṇṇā nettiṃsā, teladhotā pabhassarā;
Niṭṭhitā naradhīrebhi, samadhārā sunissitā.

720. ‘‘Vellālino vītamalā, sikkāyasamayā daḷā;
Gahitā balavantebhi, suppahārappahāribhi.

721. ‘‘Suvaṇṇatharusampannā, lohitakacchupadhāritā;
Vivattamānā sobhanti, vijjūvabbhaghanantare.

722. ‘‘Paṭākā vammino sūrā, asicammassa kovidā;
Dhanuggahā sikkhitarā, nāgakhandhe nipātino.

723. ‘‘Etādisehi parikkhitto, natthi mokkho ito tava;
Pabhāvaṃ te na passāmi, yena tvaṃ mithilaṃ vaje’’ti.

Tattha **dantī**ti sampannadante. **Vacchadantamukhā**ti nikhādanasadisamukhā. **Paṇunnā**ti vissaṭṭhā. **Sampatantutarītarā**ti evarūpā sarā itarītarā sampatantu samāgacchantu. Ghanameghavassaṃ viya saravassaṃ vassathāti āṇāpesi. **Māṇavā**ti taruṇayodhā. **Vammino**ti vammahatthā. **Citradaṇḍayutāvudhā**ti citradaṇḍayuttehi āvudhehi samannāgatā. **Pakkhandino**ti saṅgāmapakkhandikā. **Mahānāgā**ti mahānāgesu koñcanādaṃ katvā āgacchantesupi niccalā ṭhatvā tesaṃ dante gahetvā luñcituṃ samatthā yodhā. **Sataraṃsīva tārakā**ti sataraṃsī viya osadhitārakā. **Āvudhabalavantāna**nti āvudhabalena yuttānaṃ samannāgatānaṃ. **Guṇikāyūradhārina**nti guṇi vuccati kavacaṃ, kavacāni ceva kāyūrābharaṇāni ca dhārentānaṃ, kavacasaṅkhātāni vā kāyūrāni dhārentānaṃ. **Sace pakkhīva kāhitī**ti sacepi pakkhī viya ākāse pakkhandanaṃ karissati, tathāpi kiṃ muccissatīti vadati.

Tiṃsa me purisanāvutyoti purisānaṃ tiṃsasahassāni navutisatāni tiṃsanāvutyoti vuccanti. **Sabbevekekaniccitā**ti ettakā mayhaṃ paresaṃ hatthato āvudhaṃ gahetvā paccāmittānaṃ sīsapātanasamatthā ekekaṃ vicinitvā gahitā anivattino yodhāti dasseti. **Kevalaṃ mahīmaṃ cara**nti sakalampi imaṃ mahiṃ caranto yesaṃ samaṃ sadisaṃ na passāmi, kuto uttaritaraṃ, teyeva me yodhā ettakāti dasseti. **Cārudassanā**ti cāru vuccati suvaṇṇaṃ, suvaṇṇavaṇṇāti attho. **Pītālaṅkārā**ti pītavaṇṇasuvaṇṇālaṅkārā. **Pītavasanā**ti pītavaṇṇasuvaṇṇavatthā. **Pītuttaranivāsanā**ti pītauttarāsaṅganivatthā. **Pāṭhīnavaṇṇā**ti pāsāṇamacchasadisā. **Nettiṃsā**ti khaggā. **Naradhīrebhī**ti paṇḍitapurisehi. **Sunissitā**ti sunisitā atitikhiṇā.

Vellālinoti ṭhitamajjhanhike sūriyo viya vijjotamānā. **Sikkāyasamayā**ti satta vāre koñcasakuṇe khādāpetvā gahitena sikkāyasena katā. **Suppahārappahāribhī**ti daḷhappahārehi yodhehi. **Lohitakacchupadhāritā**ti lohitavaṇṇāya kosiyā samannāgatā. **Paṭākā**ti ākāse parivattanasamatthā. **Sūrā**ti jātisūrā. Asicammassa **kovidā**ti etesaṃ gahaṇe kusalā. **Dhanuggahā**ti dhanuggahakā. **Sikkhitarā**ti etasmiṃ dhanuggahaṇe ativiya sikkhitā. **Nāgakhandhe nipātino**ti hatthikkhandhe khaggena chinditvā nipātanasamatthā. **Natthi mokkho**ti ambho, vedeha, tvaṃ paṭhamaṃ tāva gahapatiputtassānubhāvena muttosi, idāni pana natthi tava mokkhoti vadati. **Pabhāvaṃ te**ti idāni te rājānubhāvaṃ na passāmi, yena tvaṃ mithilaṃ gamissasi khippaṃ, jāle paviṭṭhamaccho viya jātosīti.

Cūḷanirājā vedehaṃ tajjento ''idāni naṃ gaṇhissāmī''ti vajiraṅkusena nāgaṃ codento ''gaṇhatha, bhindatha, vijjhathā''ti senaṃ āṇāpento upakārinagaraṃ avattharanto viya upāgami. Atha naṃ mahāsattassa upanikkhittakapurisā ''ko jānāti, kiṃ bhavissatī''ti attano upaṭṭhāke gahetvā parivārayiṃsu. Tasmiṃ khaṇe bodhisatto sirisayanā vuṭṭhāya katasarīrappaṭijaggano bhuttapātarāso alaṅkatappaṭiyatto satasahassagghanakaṃ kāsikavatthaṃ nivāsetvā rattakambalaṃ ekaṃse karitvā sattaratanavicittaṃ valañjanadaṇḍakaṃ ādāya suvaṇṇapādukaṃ āruyha devaccharāya viya alaṅkataitthiyā vālabījaniyā bījiyamāno alaṅkatapāsāde sīhapañjaraṃ vivaritvā cūḷanirañño attānaṃ dassento sakkadevarājalīlāya aparāparaṃ caṅkami. Cūḷanirājāpi tassa rūpasiriṃ oloketvā cittaṃ pasādetuṃ nāsakkhi, ''idāni naṃ gaṇhissāmī''ti turitaturitova hatthiṃ pesesi. Paṇḍito cintesi ''ayaṃ 'vedeho me laddho'ti saññāya turitaturitova āgacchati, na jānāti attano puttadāraṃ gahetvā amhākaṃ rañño gatabhāvaṃ, suvaṇṇādāsasadisaṃ mama mukhaṃ dassetvā kathessāmi tena saddhi''nti. So vātapāne ṭhitova madhurassaraṃ nicchāretvā tena saddhiṃ kathento āha –

724. ''Kiṃ nu santaramānova, nāgaṃ pesesi kuñjaraṃ;
Pahaṭṭharūpo āpatasi, siddhatthosmīti maññasi.

725. ''Oharetaṃ dhanuṃ cāpaṃ, khurappaṃ paṭisaṃhara;
Oharetaṃ subhaṃ vammaṃ, veḷuriyamaṇisanthata''nti.

Tattha **kuñjara**nti seṭṭhaṃ. **Pahaṭṭharūpo**ti haṭṭhatuṭṭhacitto somanassajāto. **Āpatasī**ti āgacchasi. **Siddhatthosmī**ti nipphannatthosmi, manoratho me matthakaṃ pattoti maññasi. **Ohareta**nti imaṃ cāpasaṅkhātaṃ dhanuṃ ohara, avahara, chaḍḍehi, ko nu te etenattho. **Paṭisaṃharā**ti apanetvā aññassa vā dehi, paṭicchanne vā ṭhāne ṭhapehi, kiṃ khurappena karissasi. **Vamma**nti etaṃ vammampi apanehi. Idaṃ tayā hiyyo paṭimukkaṃ bhavissati, chaḍḍehi naṃ, mā te sarīraṃ uppaṇḍukaṃ ahosi, akilametvā pātova nagaraṃ pavisāhīti raññā saddhiṃ keḷimakāsi.

So tassa vacanaṃ sutvā ''gahapatiputto mayā saddhiṃ keḷiṃ karoti, ajja te kattabbaṃ jānissāmī''ti taṃ tajjento gāthamāha –

726. ''Pasannamukhavaṇṇosi, mhitapubbañca bhāsasi;
Hoti kho maraṇakāle, edisī vaṇṇasampadā''ti.

Tattha **mhitapubbañcā**ti paṭhamaṃ mhitaṃ katvā pacchā bhāsanto mhitapubbameva bhāsasi, maṃ kismiñci na gaṇesi. **Hoti kho**ti maraṇakāle nāma vaṇṇasampadā hotiyeva, tasmā tvaṃ virocasi, ajja te sīsaṃ chinditvā jayapānaṃ pivissāmāti.

Evaṃ tassa tena saddhiṃ kathanakāle mahābalakāyo mahāsattassa rūpasiriṃ disvā ''ambho, amhākaṃ rājā mahosadhapaṇḍitena saddhiṃ manteti, kiṃ nu kho kathesi, etesaṃ kathaṃ suṇissāmā''ti rañño santikameva agamāsi. Paṇḍitopi tassa kathaṃ sutvā ''na maṃ 'mahosadhapaṇḍito'ti jānāsi. Nāhaṃ attānaṃ māretuṃ dassāmi, manto te, deva, bhinno, kevaṭṭena ca tayā ca hadayena cintitaṃ na jātaṃ, mukhena kathitameva jāta''nti pakāsento āha –

727. Moghaṃ te gajjitaṃ rāja, bhinnamantosi khattiya;
Duggaṇhosi tayā rājā, khaḷuṅkeneva sindhavo.

728. ''Tiṇṇo hiyyo rājā gaṅgaṃ, sāmacco saparijjano;
Haṃsarājaṃ yathā dhaṅko, anujjavaṃ patissasī''ti.

Tattha **bhinnamantosī**ti yo tayā kevaṭṭena saddhiṃ sayanagabbhe manto gahito, taṃ mantaṃ na jānātīti mā saññaṃ kari, pageva so mayā ñāto, bhinnamanto asi jāto. **Duggaṇhosi tayā**ti mahārāja, tayā amhākaṃ rājā assakhaḷuṅkena sindhavo viya duggaṇhosi, khaḷuṅkaṃ āruḷhena javasampannaṃ ājānīyaṃ āruyha gacchanto viya gahetuṃ na sakkāti attho. Khaḷuṅko viya hi kevaṭṭo, taṃ āruḷhapuriso viya tvaṃ, javasampanno sindhavo viya ahaṃ, taṃ āruḷhapuriso viya amhākaṃ rājāti dasseti. **Tiṇṇo hiyyo**ti hiyyova uttiṇṇo. So ca kho sāmacco saparijano, na ekakova palāyitvā gato. **Anujjava**nti sace pana tvaṃ taṃ anujavissasi anubandhissasi, atha yathā suvaṇṇahaṃsarājaṃ anujavanto dhaṅko antarāva patissati, evaṃ patissasi, antarāva vināsaṃ pāpuṇissasīti vadati.

Idāni so achambhitakesarasīho viya udāharaṇaṃ āharanto āha –

729. ''Siṅgālā rattibhāgena, phullaṃ disvāna kiṃsukaṃ;
Maṃsapesīti maññantā, paribyūḷhā migādhamā.

730. ''Vītivattāsu rattīsu, uggatasmiṃ divākare;
Kiṃ sukaṃ phullitaṃ disvā, āsacchinnā migādhamā.

731. ''Evameva tuvaṃ rāja, vedehaṃ parivāriya;
Āsacchinno gamissasi, siṅgālā kiṃsukaṃ yathā''ti.

Tattha **disvānā**ti candālokena oloketvā. **Paribyūḷhā**ti pātova maṃsapesiṃ khāditvā gamissāmāti parivāretvā aṭṭhaṃsu. **Vītivattāsū**ti te yāsu yāsu rattīsu evaṃ aṭṭhaṃsu, tāsu tāsu rattīsu atītāsu. **Disvā**ti sūriyālokena kiṃsukaṃ disvā ''na idaṃ maṃsa''nti ñatvā chinnāsā hutvā palāyiṃsu. **Siṅgālā**ti yathā siṅgālā kiṃsukaṃ parivāretvā āsacchinnā gatā, evaṃ tuvampi idha vedeharañño natthibhāvaṃ ñatvā āsacchinno hutvā gamissasi, senaṃ gahetvā palāyissasīti dīpeti.

Rājā tassa achambhitavacanaṃ sutvā cintesi ''ayaṃ gahapatiputto atisūro hutvā kathesi, nissaṃsayaṃ vedeho palāto bhavissatī''ti. So ativiya kujjhitvā ''pubbe mayaṃ gahapatiputtaṃ nissāya udarasāṭakassapi assāmikā jātā, idāni tena amhākaṃ hatthagato paccāmitto palāpito, bahussa vata no anatthassa kārako, ubhinnaṃ kattabbakāraṇaṃ imasseva karissāmī''ti tassa kāraṇaṃ kātuṃ āṇāpento āha –

732. ''Imassa hatthe pāde ca, kaṇṇanāsañca chindatha;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi.

733. ''Imaṃ maṃsaṃva pātabyaṃ, sūle katvā pacantu naṃ;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi.

734. ''Yathāpi āsabhaṃ cammaṃ, pathabyā vitanīyati;
Sīhassa atho byagghassa, hoti saṅkusamāhataṃ.

735. ‘‘Evaṃ taṃ vitanitvāna, vedhayissāmi sattiyā;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayī’’ti.

Tattha **pātabya**nti pācayitabbaṃ pacitabbayuttakaṃ migādīnaṃ maṃsaṃ viya imaṃ gahapatiputtaṃ sūle āvuṇitvā pacantu. **Sīhassa atho byagghassā**ti etesañca yathā cammaṃ saṅkusamāhataṃ hoti, evaṃ hotu. **Vedhayissāmī**ti vijjhāpessāmi.

Taṃ sutvā mahāsatto hasitaṃ katvā ‘‘ayaṃ rājā attano deviyā ca bandhavānañca mayā mithilaṃ pahitabhāvaṃ na jānāti, tena me imaṃ kammakāraṇaṃ vicāreti, kodhavasena kho pana maṃ usunā vā vijjheyya, aññaṃ vā attano ruccanakaṃ kareyya, sokāturaṃ imaṃ vedanāppattaṃ katvā hatthipiṭṭheyeva visaññiṃ naṃ nipajjāpetuṃ taṃ kāraṇaṃ ārocessāmī’’ti cintetvā āha –

736. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ pañcālacandassa, vedeho chedayissati.

737. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ pañcālacandiyā, vedeho chedayissati.

738. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ nandāya deviyā, vedeho chedayissati.

739. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ te puttadārassa, vedeho chedayissati.

740. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ pañcālacandassa, vedeho pācayissati.

741. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ pañcālacandiyā, vedeho pācayissati.

742. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ nandāya deviyā, vedeho pācayissati.

743. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ te puttadārassa, vedeho pācayissati.

744. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ pañcālacandassa, vedeho vedhayissati.

745. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ pañcālacandiyā, vedeho vedhayissati.

746. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ nandāya deviyā, vedeho vedhayissati.

747. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ te puttadārassa, vedeho vedhayissati;
Evaṃ no mantitaṃ raho, vedehena mayā saha.

748. ‘‘Yathāpi palasataṃ cammaṃ, kontimantāsuniṭṭhitaṃ;
Upeti tanutāṇāya, sarānaṃ paṭihantave.

749. ‘‘Sukhāvaho dukkhanudo, vedehassa yasassino;
Matiṃ te paṭihaññāmi, usuṃ palasatena vā’’ti.

Tattha **chedayissatī**ti ‘‘paṇḍitassa kira cūḷaninā hatthapādā chinnā’’ti sutvāva chedayissati. **Puttadārassā**ti mama ekassa chindanapaccayā tava dvinnaṃ puttānañceva aggamahesiyā cāti tiṇṇampi janānaṃ amhākaṃ rājā chedayissati. **Evaṃ no mantitaṃ raho**ti mahārāja, mayā ca vedeharājena ca evaṃ rahasi mantitaṃ ‘‘yaṃ yaṃ idha mayhaṃ cūḷanirājā kāreti, taṃ taṃ tattha tassa puttadārānaṃ kātabba’’nti. **Palasata**nti palasatappamāṇaṃ bahū khāre khādāpetvā mudubhāvaṃ upanītaṃ cammaṃ. **Kontimantāsuniṭṭhita**nti kontimantā vuccati cammakārasatthaṃ, tāya kantanalikhitānaṃ vasena katattā suṭṭhu niṭṭhitaṃ. **Tanutāṇāyā**ti yathā taṃ cammaṃ saṅgāme sarānaṃ paṭihantave sarīratāṇaṃ upeti, sare paṭihanitvā sarīraṃ rakkhati. **Sukhāvaho**ti mahārāja, ahampi amhākaṃ rañño paccāmittānaṃ vāraṇatthena taṃ saraparittāṇacammaṃ viya sukhāvaho. **Dukkhanudo**ti kāyikasukhacetasikasukhañca āvahāmi, dukkhañca nudemi. **Mati**nti tasmā tava matiṃ paññaṃ usuṃ tena palasatacammena viya attano matiyā paṭihanissāmīti.

Taṃ sutvā rājā cintesi ‘‘gahapatiputto kiṃ katheti, yathā kira ahaṃ etassa karissāmi, evaṃ vedeharājā mama puttadārānaṃ kammakāraṇaṃ karissati, na jānāti mama puttadārānaṃ ārakkhassa susaṃvihitabhāvaṃ, ‘idāni māressatī’ti maraṇabhayena vilapati, nāssa vacanaṃ saddahāmī’’ti. Mahāsatto ‘‘ayaṃ maṃ maraṇabhayena kathetīti maññati, jānāpessāmi na’’nti cintetvā āha –

750. ‘‘Iṅgha passa mahārāja, suññaṃ antepuraṃ tava;
Orodhā ca kumārā ca, tava mātā ca khattiya;
Umaṅgā nīharitvāna, vedehassupanāmitā’’ti.

Tattha **umaṅgā**ti mahārāja, mayā attano māṇave pesetvā pāsādā otarāpetvā jaṅghaumaṅgena āharāpetvā mahāumaṅgā nīharitvā bandhavā te vedehassa upanāmitāti.

Taṃ sutvā rājā cintesi ‘‘paṇḍito ativiya daḷhaṃ katvā katheti, mayā ca rattibhāge gaṅgāpasse nandādeviyā saddo viya suto, mahāpañño paṇḍito kadāci saccaṃ bhaṇeyyā’’ti. So uppannabalavasokopi satiṃ upaṭṭhāpetvā asocanto viya ekaṃ amaccaṃ pakkosāpetvā jānanatthāya pesento imaṃ gāthamāha –

751. ‘‘Iṅgha antepuraṃ mayhaṃ, gantvāna vicinātha naṃ;
Yathā imassa vacanaṃ, saccaṃ vā yadi vā musā’’ti.

So saparivāro rājanivesanaṃ gantvā dvāraṃ vivaritvā anto pavisitvā hatthapāde bandhitvā mukhañca pidahitvā nāgadantakesu olaggite antepurapālake ca khujjavāmanakādayo ca bhājanāni bhinditvā tattha tattha vippakiṇṇakhādanīyabhojanīyañca ratanagharadvārāni vivaritvā kataratanavilopaṃ vivaṭadvāraṃ sirigabbhañca yathāvivaṭehi eva vātapānehi pavisitvā caramānaṃ kākagaṇañca chaḍḍitagāmasadisaṃ susānabhūmiyaṃ viya ca nissirikaṃ rājanivesanañca disvā punāgantvā rañño ārocento āha –

752. ‘‘Evametaṃ mahārāja, yathā āha mahosadho;
Suññaṃ antepuraṃ sabbaṃ, kākapaṭṭanakaṃ yathā’’ti.

Tattha **kākapaṭṭanakaṃ yathā**ti macchagandhena āgatehi kākagaṇehi samākiṇṇo samuddatīre chaḍḍitagāmako viya.

Taṃ sutvā rājā catunnaṃ janānaṃ piyavippayogasambhavena sokena kampamāno ‘‘idaṃ mama dukkhaṃ gahapatiputtaṃ nissāya uppanna’’nti daṇḍena ghaṭṭito āsīviso viya bodhisattassa ativiya kujjhi. Mahāsatto tassākāraṃ disvā ‘‘ayaṃ rājā mahāyaso kadāci kodhavasena ‘kiṃ mama etehī’ti khattiyamānena maṃ viheṭheyya, yaṃnūnāhaṃ nandādeviṃ iminā adiṭṭhapubbaṃ viya karonto tassā sarīravaṇṇaṃ vaṇṇeyyaṃ. Atha so taṃ anussaritvā 'sacāhaṃ mahosadhaṃ māressāmi, evarūpaṃ itthiratanaṃ na labhissāmi, amārento puna taṃ labhissāmī'ti attano bhariyāya sinehena na kiñci mayhaṃ karissatī''ti cintetvā attano anurakkhaṇatthaṃ pāsāde ṭhitova rattakambalantarā suvaṇṇavaṇṇaṃ bāhuṃ nīharitvā tassā gatamaggācikkhanavasena vaṇṇento āha –

753. ''Ito gatā mahārāja, nārī sabbaṅgasobhanā;
Kosambaphalakasussoṇī, haṃsagaggarabhāṇinī.

754. ''Ito nītā mahārāja, nārī sabbaṅgasobhanā;
Koseyyavasanā sāmā, jātarūpasumekhalā.

755. ''Surattapādā kalyāṇī, suvaṇṇamaṇimekhalā;
Pārevatakkhī sutanū, bimboṭṭhā tanumajjhimā.

756. ''Sujātā bhujalaṭṭhīva, vedīva tanumajjhimā;
Dīghassā kesā asitā, īsakaggapavellitā.

757. ''Sujātā migachāpāva, hemantaggisikhāriva;
Nadīva giriduggesu, sañchannā khuddaveḷubhi.

758. ''Nāganāsūru kalyāṇī, paramā timbarutthanī;
Nātidīghā nātirassā, nālomā nātilomasā''ti.

Tattha **ito**ti umaṅgaṃ dasseti. **Kosambaphalakasussoṇī**ti visālakañcanaphalakaṃ viya sundarasoṇī. **Haṃsagaggarabhāṇinī**ti gocaratthāya vicarantānaṃ haṃsapotakānaṃ viya gaggarena madhurena sarena samannāgatā. **Koseyyavasanā**ti kañcanakhacitakoseyyavatthavasanā. **Sāmā**ti suvaṇṇasāmā. **Pārevatakkhī**ti pañcasu pasādesu rattaṭṭhāne pārevatasakuṇisadisakkhī. **Sutanū**ti sobhanasarīrā. **Bimboṭṭhā**ti bimbaphalaṃ viya surajjitamaṭṭhoṭṭhapariyosānā. **Tanumajjhimā**ti karamitatanumajjhimā. **Sujātā bhujalaṭṭhīvā**ti vijambhanakāle vāteritarattapallavavilāsinī sujātā bhujalatā viya virocati. **Vedīvā**ti kañcanavedi viya tanumajjhimā. **Īsakaggapavellitā**ti īsakaṃ aggesu onatā. Īsakaggapavellitā vā nettiṃsāya aggaṃ viya vinatā.

Migachāpāvāti pabbatasānumhi sujātā ekavassikabyagghapotikā viya vilāsakuttiyuttā. **Hemantaggisikhārivā**ti obhāsasampannatāya hemante aggisikhā viya sobhati. **Khuddaveḷubhī**ti yathā khuddakehi udakaveḷūhi sañchannā nadī sobhati, evaṃ tanukalomāya lomarājiyā sobhati. **Kalyāṇī**ti chavimaṃsakesanhāruaṭṭhīnaṃ vasena pañcavidhena kalyāṇena samannāgatā. **Paramā timbarutthanī**ti timbarutthanī paramā uttamā, suvaṇṇaphalake ṭhapitasuvaṇṇavaṇṇatimbaruphaladvayamivassā susaṇṭhānasampannaṃ nirantaraṃ thanayugalaṃ.

Evaṃ mahāsatte tassā rūpasiriṃ vaṇṇenteva tassa sā pubbe adiṭṭhapubbā viya ahosi, balavasinehaṃ uppādesi. Athassa sinehuppattibhāvaṃ ñatvā mahāsatto anantaraṃ gāthamāha –

759. ''Nandāya nūna maraṇena, nandasi sirivāhana;
Ahañca nūna nandā ca, gacchāma samasādhana''nti.

Tattha **sirivāhanā**ti sirisampannavāhana mahārāja, nūna tvaṃ evaṃ uttamarūpadharāya nandāya maraṇena nandasīti vadati. **Gacchāmā**ti sace hi tvaṃ maṃ māressasi, ekaṃseneva amhākaṃ rājā nandaṃ māressati. Iti nandā ca ahañca yamassa santikaṃ gamissāma, yamo amhe ubho disvā nandaṃ mayhameva dassati, tassa tuyhaṃ maṃ māretvā tādisaṃ itthiratanaṃ alabhantassa kiṃ rajjena, nāhaṃ attano maraṇena parihāniṃ passāmi, devāti.

Iti mahāsatto ettake ṭhāne nandameva vaṇṇesi, na itare tayo jane. Kiṃkāraṇā? Sattā hi nāma piyabhariyāsu viya sesesu ālayaṃ na karonti, mātaraṃ vā saranto puttadhītaropi sarissatīti tasmā tameva vaṇṇesi, rājamātaraṃ pana mahallikābhāvena na vaṇṇesi. Ñāṇasampanne mahāsatte madhurassarena vaṇṇenteyeva nandādevī āgantvā rañño purato ṭhitā viya ahosi. Tato rājā cintesi ‘‘ṭhapetvā mahosadhaṃ añño mama bhariyaṃ ānetuṃ samattho nāma natthī’’ti. Athassa naṃ sarantassa soko uppajji. Atha naṃ mahāsatto ‘‘mā cintayittha, mahārāja, devī ca te putto ca mātā ca tayopi āgacchissanti, mama gamanamevettha pamāṇaṃ, tasmā tvaṃ assāsaṃ paṭilabha, narindā’’ti rājānaṃ assāsesi. Atha rājā cintesi ‘‘ahaṃ attano nagaraṃ surakkhitaṃ sugopitaṃ kārāpetvā imaṃ upakārinagaraṃ ettakena balavāhanena parikkhipitvāva ṭhito. Ayaṃ pana paṇḍito evaṃ sugopitāpi mama nagarā deviñca me puttañca mātarañca ānetvā vedehassa dāpesi. Amhesu ca evaṃ parivāretvā ṭhitesveva ekassapi ajānantassa vedehaṃ sasenāvāhanaṃ palāpesi. Kiṃ nu kho dibbamāyaṃ jānāti, udāhu cakkhumohana’’nti. Atha naṃ pucchanto āha –

760. ‘‘Dibbaṃ adhīyase māyaṃ, akāsi cakkhumohanaṃ;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayī’’ti.

Taṃ sutvā mahāsatto ‘‘ahaṃ dibbamāyaṃ jānāmi, paṇḍitā hi nāma dibbamāyaṃ uggaṇhitvā bhaye sampatte attānampi parampi dukkhato mocayantiyevā’’ti vatvā āha –

761. ‘‘Adhīyanti mahārāja, dibbamāyidha paṇḍitā;
Te mocayanti attānaṃ, paṇḍitā mantino janā.

762. ‘‘Santi māṇavaputtā me, kusalā sandhichedakā;
Yesaṃ katena maggena, vedaho mithilaṃ gato’’ti.

Tattha **dibbamāyidhā**ti dibbamāyaṃ idha. **Māṇavaputtā**ti upaṭṭhākataruṇayodhā. **Yesaṃ katenā**ti yehi katena. **Maggenā**ti alaṅkataumaṅgena.

Taṃ sutvā rājā ‘‘alaṅkataumaṅgena kira gato, kīdiso nu kho umaṅgo’’ti umaṅgaṃ daṭṭhukāmo ahosi. Athassa icchitaṃ ñatvā mahāsatto ‘‘rājā umaṅgaṃ daṭṭhukāmo, dassessāmissa umaṅga’’nti dassento āha –

763. ‘‘Iṅgha passa mahārāja, umaṅgaṃ sādhu māpitaṃ;
Hatthīnaṃ atha assānaṃ, rathānaṃ atha pattinaṃ;
Ālokabhūtaṃ tiṭṭhantaṃ, umaṅgaṃ sādhu māpita’’nti.

Tattha **hatthīna**nti iṭṭhakakammacittakammavasena katānaṃ etesaṃ hatthiādīnaṃ pantīhi upasobhitaṃ alaṅkatadevasabhāsadisaṃ ekobhāsaṃ hutvā tiṭṭhantaṃ umaṅgaṃ passa, devāti.

Evañca pana vatvā ‘‘mahārāja, mama paññāya māpite candassa ca sūriyassa ca uṭṭhitaṭṭhāne viya pākaṭe alaṅkataumaṅge asītimahādvārāni catusaṭṭhicūḷadvārāni ekasatasayanagabbhe anekasatadīpagabbhe ca passa, mayā saddhiṃ samaggo sammodamāno hutvā attano balena saddhiṃ upakārinagaraṃ pavisa, devā’’ti nagaradvāraṃ vivarāpesi. Rājā ekasatarājaparivāro nagaraṃ pāvisi. Mahāsatto pāsādā oruyha rājānaṃ vanditvā saparivāraṃ ādāya umaṅgaṃ pāvisi. Rājā alaṅkatadevasabhaṃ viya umaṅgaṃ disvā bodhisattassa guṇe vaṇṇento āha –

764. ‘‘Lābhā vata videhānaṃ, yassimedisā paṇḍitā;
Ghare vasanti vijite, yathā tvaṃsi mahosadhā’’ti.

Tattha **videhāna**nti evarūpānaṃ paṇḍitānaṃ ākarassa uṭṭhānaṭṭhānabhūtassa videhānaṃ janapadassa lābhā vata. **Yassimedisā**ti yassa ime evarūpā paṇḍitā upāyakusalā santike vā ekaghare vā ekajanapade vā ekaraṭṭhe vā vasanti, tassapi lābhā vata. **Yathā tvaṃsī**ti yathā tvaṃ asi, tādisena paṇḍitena saddhiṃyeva ekaraṭṭhe vā ekajanapade vā ekanagare vā ekaghare vā vasituṃ labhanti. Tesaṃ videharaṭṭhavāsīnañceva mithilanagaravāsīnañca tayā saddhiṃ ekato vasituṃ labhantānaṃ lābhā vatāti vadati.

Athassa mahāsatto ekasatasayanagabbhe dasseti. Ekassa dvāre vivaṭe sabbesaṃ vivarīyati. Ekassa dvāre pidahite sabbesaṃ pidhīyati. Rājā umaṅgaṃ olokento purato gacchati, paṇḍito pana pacchato. Sabbā senā umaṅgameva pāvisi. Rājā umaṅgato nikkhami. Paṇḍito tassa nikkhantabhāvaṃ ñatvā sayaṃ nikkhamitvā aññesaṃ nikkhamituṃ adatvā umaṅgadvāraṃ pidahanto āṇiṃ akkami. Tāvadeva asītimahādvārāni catusaṭṭhicūḷadvārāni ekasatasayanagabbhadvārāni anekasatadīpagabbhadvārāni ca ekappahāreneva pidahiṃsu. Sakalo umaṅgo lokantariyanirayo viya andhakāro ahosi. Mahājano bhītatasito ahosi. Mahāsatto hiyyo umaṅgaṃ pavisanto yaṃ khaggaṃ vāluke ṭhapesi, taṃ gahetvā bhūmito aṭṭhārasahatthubbedhaṃ ākāsaṃ ullaṅghitvā oruyha rājānaṃ hatthe gahetvā asiṃ uggiritvā tāsetvā ‘‘mahārāja, sakalajambudīpe rajjaṃ kassa rajja’’nti pucchi. So bhīto ‘‘tuyhameva paṇḍitā’’ti vatvā ‘‘abhayaṃ me dehī’’ti āha. ‘‘Mā bhāyittha, mahārāja, nāhaṃ taṃ māretukāmatāya khaggaṃ parāmasiṃ, mama paññānubhāvaṃ dassetuṃ parāmasi’’nti khaggaṃ rañño adāsi. Atha naṃ khaggaṃ gahetvā ṭhitaṃ ‘‘mahārāja, sace maṃ māretukāmosi, idāneva iminā khaggena mārehi. Atha abhayaṃ dātukāmo, abhayaṃ dehī’’ti āha. ‘‘Paṇḍita, mayā tuyhampi abhayaṃ dinnameva, tvaṃ mā cintayī’’ti asiṃ ṭhapetvā ubhopi aññamaññaṃ adubbhāya sapathaṃ kariṃsu.

Atha rājā bodhisattaṃ āha – ‘‘paṇḍita, evaṃ ñāṇabalasampanno hutvā rajjaṃ kasmā na gaṇhāsī’’ti? ‘‘Mahārāja, ahaṃ icchamāno ajjeva sakalajambudīpe rājāno māretvā rajjaṃ gaṇheyyaṃ, paraṃ māretvā ca yasaggahaṇaṃ nāma paṇḍitehi na pasattha’’nti. ‘‘Paṇḍita, mahājano dvāraṃ alabhamāno paridevati, umaṅgadvāraṃ vivaritvā mahājanassa jīvitadānaṃ dehī’’ti. So dvāraṃ vivari, sakalo umaṅgo ekobhāso ahosi. Mahājano assāsaṃ paṭilabhi. Sabbe rājāno attano senāya saddhiṃ nikkhamitvā paṇḍitassa santikaṃ āgamiṃsu. So raññā saddhiṃ visālamāḷake aṭṭhāsi. Atha naṃ te rājāno āhaṃsu ‘‘paṇḍita, taṃ nissāya jīvitaṃ laddhaṃ, sace muhuttaṃ umaṅgadvāraṃ na vivarittha, sabbesaṃ no tattheva maraṇaṃ abhavissā’’ti. ‘‘Na mahārājāno idāneva tumhehi maññeva nissāya jīvitaṃ laddhaṃ, pubbepi laddhaṃyevā’’ti. ‘‘Kadā, paṇḍitā’’ti? ‘‘Ṭhapetvā amhākaṃ nagaraṃ sakalajambudīpe rajjaṃ gahetvā uttarapañcālanagaraṃ gantvā uyyāne jayapānaṃ pātuṃ surāya paṭiyattakālaṃ sarathā’’ti? ‘‘Āma, paṇḍitā’’ti. Tadā esa rājā kevaṭṭena saddhiṃ dummantitena visayojitāya surāya ceva macchamaṃsehi ca tumhe māretuṃ kiccamakāsi. Athāhaṃ ‘‘mādise paṇḍite dharamāne ime anāthamaraṇaṃ mā marantū’’ti attano yodhe pesetvā sabbabhājanāni bhindāpetvā etesaṃ mantaṃ bhinditvā tumhākaṃ jīvitadānaṃ adāsinti.

Te sabbepi ubbiggamānasā hutvā cūḷanirājānaṃ pucchiṃsu ‘‘saccaṃ kira, mahārājā’’ti? ‘‘Āma, mayā kevaṭṭassa kathaṃ gahetvā kataṃ, saccameva paṇḍito kathetī’’ti. Te sabbepi mahāsattaṃ āliṅgitvā ‘‘paṇḍita, tvaṃ sabbesaṃ no patiṭṭhā jāto, taṃ nissāya mayaṃ jīvitaṃ labhimhā’’ti sabbapasādhanehi mahāsattassa pūjaṃ kariṃsu. Paṇḍito rājānaṃ āha – ‘‘mahārāja, tumhe mā cintayittha, pāpamittasaṃsaggasseva esa doso, ime rājāno khamāpethā’’ti. Rājā ‘‘mayā duppurisaṃ nissāya tumhākaṃ evarūpaṃ kataṃ, esa mayhaṃ doso, khamatha me dosaṃ, puna evarūpaṃ na karissāmī’’ti khamāpesi. Te aññamaññaṃ accayaṃ desetvā samaggā sammodamānā ahesuṃ. Atha rājā bahūni khādanīyabhojanīyagandhamālādīni āharāpetvā sabbehi saddhiṃ sattāhaṃ umaṅgeyeva kīḷitvā nagaraṃ pavisitvā mahāsattassa mahāsakkāraṃ kāretvā ekasatarājaparivuto mahātale nisīditvā paṇḍitaṃ attano santike vasāpetukāmatāya āha –

765. ‘‘Vuttiñca parihārañca, diguṇaṃ bhattavetanaṃ;
Dadāmi vipule bhoge, bhuñja kāme ramassu ca;
Mā videhaṃ paccagamā, kiṃ videho karissatī’’ti.

Tattha **vutti**nti yasanissitaṃ jīvitavuttiṃ. **Parihāra**nti gāmanigamadānaṃ. **Bhatta**nti nivāpaṃ.

Vetananti paribbayaṃ. **Bhoge**ti aññepi te vipule bhoge dadāmi.

Paṇḍito taṃ paṭikkhipanto āha –

766. ‘‘Yo cajetha mahārāja, bhattāraṃ dhanakāraṇā;
Ubhinnaṃ hoti gārayho, attano ca parassa ca;
Yāva jīveyya vedeho, nāññassa puriso siyā.

767. ‘‘Yo cajetha mahārāja, bhattāraṃ dhanakāraṇā;
Ubhinnaṃ hoti gārayho, attano ca parassa ca;
Yāva tiṭṭheyya vedeho, nāññassa vijite vase’’ti.

Tattha **attano ca parassa cā**ti evarūpañhi ‘‘dhanakāraṇā mayā attano bhattāraṃ pariccajantena pāpaṃ kata’’nti attāpi attānaṃ garahati, ‘‘iminā dhanakāraṇā attano bhattā pariccatto, pāpadhammo aya’’nti paropi garahati. Tasmā na sakkā tasmiṃ dharante mayā aññassa vijite vasitunti.

Atha naṃ rājā āha – ‘‘tena hi, paṇḍita, tava rañño divaṅgatakāle idhāgantuṃ paṭiññaṃ dehī’’ti. So ‘‘sādhu, deva, ahaṃ jīvanto āgamissāmī’’ti āha. Athassa rājā sattāhaṃ mahāsakkāraṃ katvā sattāhaccayena puna āpucchanakāle ‘‘ahaṃ te, paṇḍita, idañcidañca dammī’’ti vadanto gāthamāha –

768. ‘‘Dammi nikkhasahassaṃ te, gāmāsītiñca kāsisu;
Dāsisatāni cattāri, dammi bhariyāsatañca te;
Sabbaṃ senaṅgamādāya, sotthiṃ gaccha mahosadhā’’ti.

Tattha **nikkhasahassa**nti pañcasuvaṇṇena nikkhena nikkhānaṃ sahassaṃ. **Gāmā**ti ye gāmā saṃvacchare saṃvacchare sahassasahassuṭṭhānakā, te ca gāme te dammi. **Kāsisū**ti kāsiraṭṭhe. Taṃ videharaṭṭhassa āsannaṃ, tasmā tatthassa asītigāme adāsi.

Sopi rājānaṃ āha – ‘‘mahārāja, tumhe bandhavānaṃ mā cintayittha, ahaṃ mama rañño gamanakāleyeva ‘mahārāja, nandādeviṃ mātuṭṭhāne ṭhapeyyāsi, pañcālacandaṃ kaniṭṭhaṭṭhāne’ti vatvā dhītāya te abhisekaṃ dāpetvā rājānaṃ uyyojesiṃ, mātarañca deviñca puttañca sīghameva pesessāmī’’ti. So ‘‘sādhu, paṇḍitā’’ti attano dhītu dātabbāni dāsidāsavatthālaṅkārasuvaṇṇahiraññaalaṅkatahatthiassarathādīni ‘‘imāni tassā dadeyyāsī’’ti mahāsattaṃ paṭicchāpetvā senāvāhanassa kattabbakiccaṃ vicārento āha –

769. ‘‘Yāva dadantu hatthīnaṃ, assānaṃ diguṇaṃ vidhaṃ;
Tappentu annapānena, rathike pattikārake’’ti.

Tattha **yāvā**ti na kevalaṃ diguṇameva, yāva pahoti, tāva hatthīnañca assānañca yavagodhumādividhaṃ dethāti vadati. **Tappentū**ti yattakena te antarāmagge akilantā gacchanti, tattakaṃ dentā tappentu.

Evañca pana vatvā paṇḍitaṃ uyyojento āha –

770. ‘‘Hatthī asse rathe pattī, gacchevādāya paṇḍita;
Passatu taṃ mahārājā, vedeho mithilaṃ gata’’nti.

Tattha **mithilaṃ gata**nti sotthinā taṃ mithilanagaraṃ sampattaṃ passatu.

Iti so paṇḍitassa mahantaṃ sakkāraṃ katvā uyyojesi. Tepi ekasatarājāno mahāsattassa sakkāraṃ katvā bahuṃ paṇṇākāraṃ adaṃsu. Tesaṃ santike upanikkhittakapurisāpi paṇḍitameva parivārayiṃsu.

So mahantena parivārena parivuto maggaṃ paṭipajjitvā antarāmaggeyeva cūḷaniraññā dinnagāmato āyaṃ āharāpetuṃ purise pesetvā videharaṭṭhaṃ sampāpuṇi. Senakopi kintarāmagge attano purisaṃ ṭhapesi ‘‘cūḷaniraññno puna āgamanaṃ vā anāgamanaṃ vā jānitvā yassa kassaci āgamanañca mayhaṃ āroceyyāsī’’ti. So tiyojanamatthakeyeva mahāsattaṃ disvā āgantvā ‘‘paṇḍito mahantena parivārena āgacchatī’’ti senakassa ārocesi. So taṃ sutvā rājakulaṃ agamāsi. Rājāpi pāsādatale ṭhito vātapānena olokento mahatiṃ senaṃ disvā ‘‘mahosadhapaṇḍitassa senā mandā, ayaṃ ativiya mahatī senā dissati, kiṃ nu kho cūḷanirājā āgato siyā’’ti bhītatasito tamatthaṃ pucchanto āha –

771. ‘‘Hatthī assā rathā pattī, senā padissate mahā;
Caturaṅginī bhīsarūpā, kiṃ nu maññasi paṇḍitā’’ti.

Athassa senako tamatthaṃ ārocento āha –

772. ‘‘Ānando te mahārāja, uttamo paṭidissati;
Sabbaṃ senaṅgamādāya, sotthiṃ patto mahosadho’’ti.

Taṃ sutvā rājā āha – ‘‘senaka, paṇḍitassa senā mandā, ayaṃ pana mahatī’’ti. ‘‘Mahārāja, cūḷanirājā tena pasādito bhavissati, tenassa pasannena dinnā bhavissatī’’ti. Rājā nagare bheriṃ carāpesi ‘‘nagaraṃ alaṅkaritvā paṇḍitassa paccuggamanaṃ karontū’’ti. Nāgarā tathā kariṃsu. Paṇḍito nagaraṃ pavisitvā rājakulaṃ gantvā rājānaṃ vanditvā ekamantaṃ nisīdi. Atha naṃ rājā uṭṭhāya āliṅgitvā pallaṅkavaragato paṭisanthāraṃ karonto āha –

773. ‘‘Yathā petaṃ susānasmiṃ, chaḍḍetvā caturo janā;
Evaṃ kapilayye tyamha, chaḍḍayitvā idhāgatā.

774. ‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Kena vā atthajātena, attānaṃ parimocayī’’ti.

Tattha **caturo janā**ti paṇḍita, yathā nāma kālakataṃ caturo janā mañcakena susānaṃ netvā tattha chaḍḍetvā anapekkhā gacchanti, evaṃ kapilayye raṭṭhe taṃ chaḍḍetvā mayaṃ imāgatāti attho. **Kena vaṇṇenā**ti kena kāraṇena. **Hetunā**ti paccayena. **Atthajātenā**ti atthena. **Attānaṃ parimocayī**ti amittahatthagato kena kāraṇena paccayena kena atthena tvaṃ attānaṃ parimocesīti pucchati.

Tato mahāsatto āha –

775. ‘‘Atthaṃ atthena vedeha, mantaṃ mantena khattiya;
Parivārayiṃ rājānaṃ, jambudīpaṃva sāgaro’’ti.

Tassattho – ahaṃ, mahārāja, tena cintitaṃ atthaṃ attano cintitena atthena, tena ca mantitaṃ mantaṃ attano mantitena mantena parivāresiṃ. Na kevalañca ettakameva, ekasatarājaparivāraṃ pana taṃ rājānaṃ jambudīpaṃ sāgaro viya parivārayissanti. Sabbaṃ attano katakammaṃ vitthāretvā kathesi.

Taṃ sutvā rājā ativiya tussi. Athassa paṇḍito cūḷaniraññā attano dinnaṃ paṇṇākāraṃ ācikkhanto āha –

776. ‘‘Dinnaṃ nikkhasahassaṃ me, gāmāsīti ca kāsisu;
Dāsisatāni cattāri, dinnaṃ bhariyāsatañca me;
Sabbaṃ senaṅgamādāya, sotthināmhi idhāgato’’ti.

Tato rājā ativiya tuṭṭhapahaṭṭho mahāsattassa guṇaṃ vaṇṇento tameva udānaṃ udānesi –

777. ‘‘Susukhaṃ vata saṃvāso, paṇḍitehīti senaka;
Pakkhīva pañjare baddhe macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’ti.

Senakopi tassa vacanaṃ sampaṭicchanto tameva gāthamāha –

778. ‘‘Evametaṃ mahārāja, paṇḍitā hi sukhāvahā;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’ti.

Atha rājā nagare chaṇabheriṃ carāpetvā ‘‘sattāhaṃ mahāchaṇaṃ karontu, yesaṃ mayi sineho atthi, te sabbe paṇḍitassa sakkāraṃ sammānaṃ karontū’’ti āṇāpento āha –

779. ‘‘Āhaññantu sabbavīṇā, bheriyo dindimāni ca;
Dhamentu māgadhā saṅkhā, vaggū nadantu dundubhī’’ti.

Tattha **āhaññantū**ti vādiyantu. **Māgadhā saṅkhā**ti magadharaṭṭhe sañjātā saṅkhā. **Dundubhī**ti mahābheriyo.

Atha te nāgarā ca jānapadā ca pakatiyāpi paṇḍitassa sakkāraṃ kātukāmā bherisaddaṃ sutvā atirekataraṃ akaṃsu. Tamatthaṃ pakāsento satthā āha –

780. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

781. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

782. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

783. ‘‘Bahujano pasannosi, disvā paṇḍitamāgataṃ;
Paṇḍitamhi anuppatte, celukkhepo avattathā’’ti.

Tattha **orodhā**ti udumbaradeviṃ ādiṃ katvā antepurikā. **Abhihārayu**nti abhihārāpesuṃ, pahiṇiṃsūti attho. **Bahujano**ti bhikkhave, nagaravāsino ca catudvāragāmavāsino ca janapadavāsino cāti bahujano pasanno ahosi. **Disvā paṇḍitamāgata**nti paṇḍitaṃ mithilaṃ āgataṃ disvā. **Avattathā**ti paṇḍitamhi mithilaṃ anuppatte ‘‘ayaṃ no paṭhamameva paccāmittavasaṃ gataṃ rājānaṃ mocetvā pesetvā pacchā ekasatarājāno aññamaññaṃ khamāpetvā samagge katvā cūḷaniṃ pasādetvā tena dinnaṃ mahantaṃ yasaṃ ādāya āgato’’ti tuṭṭhacittena janena pavattito celukkhepo pavattatha.

Atha mahāsatto chaṇāvasāne rājakulaṃ āgantvā ‘‘mahārāja, cūḷaniraññNo mātarañca deviñca puttañca sīghaṃ pesetuṃ vaṭṭatī’’ti āha. ‘‘Sādhu, tāta, pesehī’’ti. So tesaṃ tiṇṇaṃ janānaṃ mahantaṃ sakkāraṃ katvā attanā saddhiṃ āgatasenāyapi sakkāraṃ sammānaṃ kāretvā te tayo jane mahantena parivārena attano purisehi saddhiṃ pesesi. Raññā attano dinnā satabhariyā ca cattāri dāsisatāni ca nandādeviyā saddhiṃ pesesi, attanā saddhiṃ āgatasenampi tehi saddhiṃyeva pesesi. Te mahantena parivārena uttarapañcālanagaraṃ pāpuṇiṃsu. Atha rājā mātaraṃ pucchi ‘‘kiṃ, amma, vedeharājena te saṅgaho kato’’ti? ‘‘Kiṃ tāta, kathesi, maṃ devatāṭhāne ṭhapetvā sakkāramakāsi, nandādevimpi mātuṭṭhāne ṭhapesi, pañcālacandaṃ kaniṭṭhabhātikaṭṭhāne ṭhapesī’’ti. Taṃ sutvā rājā ativiya tussitvā bahuṃ paṇṇākāraṃ pesesi. Tato paṭṭhāya te ubhopi samaggā sammodamānā vasiṃsūti.

Mahāumaṅgakhaṇḍaṃ niṭṭhitaṃ.

Dakarakkhasapañho

Pañcālacandī videharaññā piyā ahosi manāpā. Sā dutiye saṃvacchare puttaṃ vijāyi. Tassa dasame saṃvacchare vedeharājā kālamakāsi. Bodhisatto tassa chattaṃ ussāpetvā ‘‘deva, ahaṃ tava ayyakassa cūḷaniraññö santikaṃ gamissāmī’’ti āpucchi. Paṇḍita, mā maṃ daharaṃ chaḍḍetvā gamittha, ahaṃ taṃ pituṭṭhāne ṭhapetvā sakkāraṃ karissāmīti. Pañcālacandīpi naṃ ‘‘paṇḍita, tumhākaṃ gatakāle aññaṃ paṭisaraṇaṃ natthi, mā gamitthā’’ti yāci. Sopi ‘‘mayā rañño paṭiññā dinnā, na sakkā agantu’’nti mahājanassa kalunaṃ paridevantasseva attano upaṭṭhāke gahetvā nagarā nikkhamitvā uttarapañcālanagaraṃ gato. Rājā tassāgamanaṃ sutvā paccuggantvā mahantena sakkārena nagaraṃ pavesetvā mahantaṃ gehaṃ datvā ṭhapetvā paṭhamadinne asītigāme na aññaṃ bhogaṃ adāsi. So taṃ rājānaṃ upaṭṭhāsi.

Tadā bherī nāma paribbājikā rājagehe bhuñjati, sā paṇḍitā byattā. Tāya mahāsatto na diṭṭhapubbo, ‘‘mahosadhapaṇḍito kira rājānaṃ upaṭṭhātī’’ti saddameva suṇāti. Tenapi sā na diṭṭhapubbā, ‘‘bherī nāma paribbājikā rājagehe bhuñjatī’’ti saddameva suṇāti. Nandādevī pana ‘‘piyavippayogaṃ katvā amhe kilamāpesī’’ti bodhisatte anattamanā ahosi. Sā pañcasatā vallabhitthiyo āṇāpesi ‘‘mahosadhassa ekaṃ dosaṃ upadhāretvā rañño antare paribhindituṃ vāyamathā’’ti. Tā tassa antaraṃ olokentiyo vicaranti.

Athekadivasaṃ sā paribbājikā bhuñjitvā rājagehā nikkhantī bodhisattaṃ rājupaṭṭhānaṃ āgacchantaṃ rājaṅgaṇe passi. So taṃ vanditvā aṭṭhāsi. Sā ‘‘ayaṃ kira paṇḍito, jānissāmi tāvassa paṇḍitabhāvaṃ vā apaṇḍitabhāvaṃ vā’’ti hatthamuddāya pañhaṃ pucchantī bodhisattaṃ oloketvā hatthaṃ pasāresi. Sā kira ‘‘kīdisaṃ, paṇḍita, rājā taṃ paradesato ānetvā idāni paṭijaggati, na paṭijaggatī’’ti manasāva pañhaṃ pucchi. Bodhisatto ‘‘ayaṃ hatthamuddāya maṃ pañhaṃ pucchatī’’ti ñatvā pañhaṃ vissajjento hatthamuṭṭhiṃ akāsi. So kira ‘‘ayye, mama paṭiññaṃ gahetvā pakkositvā idāni rājā gāḷhamuṭṭhiva jāto, na me apubbaṃ kiñci detī’’ti manasāva pañhaṃ vissajjesi. Sā taṃ kāraṇaṃ ñatvā hatthaṃ ukkhipitvā attano sīsaṃ parāmasi. Tena idaṃ dasseti ‘‘paṇḍita, sace kilamasi, mayaṃ viya kasmā na pabbajasī’’ti? Taṃ ñatvā mahāsatto attano kucchiṃ parāmasi. Tena idaṃ dasseti ‘‘ayye, mama positabbā puttadārā bahutarā, tena na pabbajāmī’’ti. Iti sā hatthamuddāya pañhaṃ pucchitvā attano āvāsameva agamāsi. Mahāsattopi taṃ vanditvā rājupaṭṭhānaṃ gato.

Nandādeviyā payuttā vallabhitthiyo sīhapañjare ṭhitā taṃ kiriyaṃ disvā cūḷaniraññö santikaṃ gantvā ‘‘deva, mahosadho bheriparibbājikāya saddhiṃ ekato hutvā tumhākaṃ rajjaṃ gaṇhitukāmo, tumhākaṃ paccatthiko hotī’’ti paribhindiṃsu. Rājā āha – ‘‘kiṃ vo diṭṭhaṃ vā sutaṃ vā’’ti? Mahārāja, paribbājikā bhuñjitvā otarantī mahosadhaṃ disvā rājānaṃ hatthatalaṃ viya khalamaṇḍalaṃ viya ca samaṃ katvā ‘‘rajjaṃ attano hatthagataṃ kātuṃ sakkosī’’ti hatthaṃ pasāresi. Mahosadhopi khaggaggahaṇākāraṃ dassento ‘‘katipāhaccayena sīsaṃ chinditvā rajjaṃ attano hatthagataṃ karissāmī’’ti muṭṭhiṃ akāsi. Sā ‘‘sīsameva chindāhī’’ti attano hatthaṃ ukkhipitvā sīsaṃ parāmasi. Mahosadho ‘‘majjheyeva naṃ chindissāmī’’ti kucchiṃ parāmasi. Appamattā, mahārāja, hotha, mahosadhaṃ ghātetuṃ vaṭṭatīti. So tāsaṃ kathaṃ sutvā cintesi ‘‘na sakkā paṇḍitena mayi dussituṃ, paribbājikaṃ pucchissāmī’’ti.

So punadivase paribbājikāya bhuttakāle taṃ upasaṅkamitvā pucchi ‘‘ayye, kacci te mahosadhapaṇḍito diṭṭho’’ti? ‘‘Āma, mahārāja, hiyyo ito bhuñjitvā nikkhantiyā diṭṭho’’ti. ‘‘Koci pana vo kathāsallāpo ahosī’’ti. ‘‘Mahārāja, sallāpo natthi, ‘so pana paṇḍito’ti sutvā ‘sace paṇḍito, idaṃ jānissatī’ti hatthamuddāya naṃ pañhaṃ pucchantī ‘‘paṇḍita, kacci te rājā pasāritahattho, na saṅkucitahattho, kacci te saṅgaṇhātī’’ti hatthaṃ pasāresiṃ. Paṇḍito – ‘‘rājā mama paṭiññaṃ gahetvā pakkositvā idāni kiñci na detī’’ti muṭṭhimakāsi. Athāhaṃ – ‘‘sace kilamasi, mayaṃ viya kasmā na pabbajasī’’ti sīsaṃ parāmasiṃ. So – ‘‘mama posetabbā puttadārā bahutarā, tena na pabbajāmī’’ti attano kucchiṃ parāmasīti. ‘‘Paṇḍito, ayye, mahosadho’’ti? ‘‘Āma, mahārāja, pathavitale paññāya tena sadiso nāma natthī''ti. Rājā tassā kathaṃ sutvā taṃ vanditvā uyyojesi. Tassā gatakāle paṇḍito rājupaṭṭhānaṃ paviṭṭho. Atha naṃ pucchi ''kacci te, paṇḍita, bherī nāma paribbājikā diṭṭhā''ti? ''Āma, mahārāja, hiyyo ito nikkhantiṃ passiṃ, sā hatthamuddāya evaṃ maṃ pañhaṃ pucchi, ahañcassā tatheva vissajjesi''nti tāya kathitaniyāmeneva kathesi. Rājā taṃ divasaṃ pasīditvā paṇḍitassa senāpatiṭṭhānaṃ adāsi, sabbakiccāni tameva paṭicchāpesi. Tassa yaso mahā ahosi.

Rañño dinnayasānantarameva so cintesi ''raññā ekappahāreneva mayhaṃ atimahantaṃ issariyaṃ dinnaṃ, rājāno kho pana māretukāmāpi evaṃ karontiyeva, yaṃnūnāhaṃ 'mama suhadayo vā no vā'ti rājānaṃ vīmaṃseyyaṃ, na kho panañño jānituṃ sakkhissati, bherī paribbājikā ñāṇasampannā, sā ekenupāyena jānissatī''ti. So bahūni gandhamālādīni gahetvā paribbājikāya āvāsaṃ gantvā taṃ pūjayitvā vanditvā ''ayye, tumhehi rañño mama guṇakathāya kathitadivasato paṭṭhāya rājā ajjhottharitvā mayhaṃ atimahantaṃ yasaṃ deti, taṃ kho pana 'sabhāvena vā deti, no vā'ti na jānāmi, sādhu vatassa, sace ekenupāyena rañño mayi sinehabhāvaṃ jāneyyāthā''ti āha. Sā ''sādhū''ti paṭissuṇitvā punadivase rājagehaṃ gacchamānā dakarakkhasapañhaṃ nāma cintesi. Evaṃ kirassā ahosi ''ahaṃ carapuriso viya hutvā upāyena rājānaṃ pañhaṃ pucchitvā 'paṇḍitassa suhadayo vā, no vā'ti jānissāmī''ti. Sā gantvā katabhattakiccā nisīdi. Rājāpi naṃ vanditvā ekamantaṃ nisīdi. Tassā etadahosi ''sace rājā paṇḍitassa upari duhadayo bhavissati, pañhaṃ puṭṭho attano duhadayabhāvaṃ mahājanamajjheyeva kathessati, taṃ ayuttaṃ, ekamante naṃ pañhaṃ pucchissāmī''ti. Sā ''raho paccāsīsāmi, mahārājā''ti āha. Rājā manusse paṭikkamāpesi. Atha naṃ sā āha – ''mahārāja, taṃ pañhaṃ pucchāmī''ti. ''Puccha, ayye, jānanto kathessāmī''ti. Atha sā dakarakkhasapañhe paṭhamaṃ gāthamāha –

''Sace vo vuyhamānānaṃ, sattannaṃ udakaṇṇave;
Manussabalimesāno, nāvaṃ gaṇheyya rakkhaso;
Anupubbaṃ kathaṃ datvā, muñcesi dakarakkhasā''ti. (jā. 1.16.224);

Tattha **sattanna**nti tumhākaṃ mātā ca nandādevī ca tikhiṇamantikumāro ca dhanusekhasahāyo ca purohito ca mahosadho ca tumhe cāti imesaṃ sattannaṃ. **Udakaṇṇave**ti gambhīravitthate udake. **Manussabalimesāno**ti manussabaliṃ gavesanto. **Gaṇheyyā**ti thāmasampanno dakarakkhaso udakaṃ dvidhā katvā nikkhamitvā taṃ nāvaṃ gaṇheyya, gahetvā ca pana ''mahārāja, ime cha jane mama anupaṭipāṭiyā dehi, taṃ vissajjessāmī''ti vadeyya. Atha tvaṃ anupubbaṃ kathaṃ datvā muñcesi dakarakkhasā, kaṃ paṭhamaṃ datvā…pe… kaṃ chaṭṭhaṃ datvā dakarakkhasato muñceyyāsīti?

Taṃ sutvā rājā attano yathājjhāsayaṃ kathento imaṃ gāthamāha –

''Mātaraṃ paṭhamaṃ dajjaṃ, bhariyaṃ datvāna bhātaraṃ;
Tato sahāyaṃ datvāna, pañcamaṃ dajjaṃ brāhmaṇaṃ;
Chaṭṭhāhaṃ dajjamattānaṃ, neva dajjaṃ mahosadha''nti. (jā. 1.16.225);

Tattha **chaṭṭhāha**nti ayye, pañcame khādite athāhaṃ ''bho dakarakkhasa, mukhaṃ vivarā''ti vatvā tena mukhe vivaṭe daḷhaṃ kacchaṃ bandhitvā imaṃ rajjasiriṃ agaṇetvā ''idāni maṃ khādā''ti tassa mukhe pateyyaṃ, na tveva jīvamāno mahosadhapaṇḍitaṃ dadeyyanti, ettakena ayaṃ pañho niṭṭhito.

Evaṃ ñātaṃ paribbājikāya rañño mahāsatte suhadayataṃ, na pana ettakeneva paṇḍitassa guṇo cando viya pākaṭo hoti. Tenassā etadahosi ''ahaṃ mahājanamajjhe etesaṃ guṇaṃ kathayissāmi, rājā tesaṃ aguṇaṃ kathetvā paṇḍitassa guṇaṃ kathessati, evaṃ paṇḍitassa guṇo nabhe puṇṇacando viya pākaṭo bhavissatī''ti. Sā sabbaṃ antepurajanaṃ sannipātāpetvā ādito paṭṭhāya puna rājānaṃ tameva pañhaṃ pucchitvā tena tatheva vutte ''mahārāja, tvaṃ 'mātaraṃ paṭhamaṃ dassāmī'ti vadasi, mātā nāma mahāguṇā, tuyhañca mātā na aññesaṃ mātusadisā. Bahūpakārā te esā''ti tassā guṇaṃ kathentī gāthādvayamāha –

''Posetā te janettī ca, dīgharattānukampikā;

Chabbhī tayi padussati, paṇḍitā atthadassinī;
Aññaṃ upanisaṃ katvā, vadhā taṃ parimocayi.

‘‘Taṃ tādisiṃ pāṇadadiṃ, orasaṃ gabbhadhāriniṃ;
Mātaraṃ kena dosena, dajjāsi dakarakkhino’’ti. (jā. 1.16.226-227);

Tattha **posetā**ti daharakāle dve tayo vāre nhāpetvā pāyetvā bhojetvā taṃ posesi. **Dīgharattānukampikā**ti cirakālaṃ mudunā hitacittena anukampikā. **Chambhī tayi padussatī**ti yadā tayi chambhī nāma brāhmaṇo padussi, tadā sā paṇḍitā atthadassinī aññaṃ tava paṭirūpakaṃ katvā taṃ vadhā parimocayi.

Cūḷanissa kira mahācūḷanī nāma pitā ahosi. Sā imassa daharakāle purohitena saddhiṃ methunaṃ paṭisevitvā rājānaṃ visena mārāpetvā brāhmaṇassa chattaṃ ussāpetvā tassa aggamahesī hutvā ekadivasaṃ ‘‘amma, chātomhī’’ti vutte puttassa phāṇitena saddhiṃ pūvakhajjakaṃ dāpesi. Atha naṃ makkhikā parivārayiṃsu, so ‘‘imaṃ nimmakkhikaṃ katvā khādissāmī’’ti thokaṃ paṭikkamitvā bhūmiyaṃ phāṇitabindūni pātetvā attano santike makkhikā pothetvā palāpesi. Tā gantvā itaraṃ phāṇitaṃ parivārayiṃsu. So nimmakkhikaṃ katvā khajjakaṃ khāditvā hatthaṃ dhovitvā mukhaṃ vikkhāletvā pakkāmi. Brāhmaṇo tassa taṃ kiriyaṃ disvā cintesi ‘‘ayaṃ dārako idāneva nimmakkhikaṃ phāṇitaṃ khādati, vuḍḍhippatto mama rajjaṃ na dassati, idāneva naṃ māressāmī’’ti. So deviyā tamatthaṃ ārocesi.

Sā ‘‘sādhū, deva, ahaṃ tayi sinehena attano sāmikampi māresiṃ, iminā me ko attho, mahārāja, ekampi ajānāpetvā rahassena naṃ māressāmī’’ti brāhmaṇaṃ vañcetvā ‘‘attheso upāyo’’ti paṇḍitaṃ upāyakusalaṃ bhattakārakaṃ pakkosāpetvā ‘‘samma, mama putto cūḷanikumāro ca tava putto dhanusekhakumāro ca ekadivasaṃ jātā ekato kumāraparihārena vaḍḍhitā piyasahāyakā, chabbhibrāhmaṇo mama puttaṃ māretukāmo, tvaṃ tassa jīvitadānaṃ dehī’’ti vatvā ‘‘sādhu, devi, kiṃ karomī’’ti vutte ‘‘mama putto abhiṇhaṃ tava gehe hotu, tvañca te ca katipāhaṃ nirāsaṅkabhāvatthāya mahānaseyeva supatha. Tato nirāsaṅkabhāvaṃ ñatvā tumhākaṃ sayanaṭṭhāne eḷakaṭṭhīni ṭhapetvā manussānaṃ sayanavelāya mahānase aggiṃ datvā kañci ajānāpetvā mama puttañca tava puttañca gahetvā aggadvāreneva nikkhamitvā tiroraṭṭhaṃ gantvā mama puttassa rājaputtabhāvaṃ anācikkhitvā jīvitaṃ anurakkhāhī’’ti āha.

So ‘‘sādhū’’ti sampaṭicchi. Athassa sā ratanasāraṃ adāsi. So tathā katvā kumārañca puttañca ādāya maddaraṭṭhe sāgalanagaraṃ gantvā rājānaṃ upaṭṭhāsi. So porāṇabhattakārakaṃ apanetvā tassa taṃ ṭhānaṃ adāsi. Dvepi kumārā tena saddhiṃyeva rājanivesanaṃ gacchanti. Rājā ‘‘kassete puttā kumārā’’ti pucchi. Bhattakārako ‘‘mayhaṃ puttā’’ti āha. ‘‘Nanu dve asadisā’’ti? ‘‘Dvinnaṃ itthīnaṃ puttā, devā’’ti. Te gacchante kāle vissāsikā hutvā maddarañño dhītāya saddhiṃ rājanivesaneyeva kīḷanti. Atha cūḷanikumāro ca rājadhītā ca abhiṇhadassanena aññamaññaṃ paṭibaddhacittā ahesuṃ. Kīḷanaṭṭhāne kumāro rājadhītaraṃ geṇḍukampi pāsakampi āharāpeti. Anāharantiṃ sīse paharati, sā rodati. Athassā saddaṃ sutvā rājā ‘‘kena me dhītā pahaṭā’’ti vadati. Dhātiyo āgantvā pucchanti. Kumārikā ‘‘sacāhaṃ ‘iminā pahaṭāmhī’ti vakkhāmi, pitā me etassa rājadaṇḍaṃ karissatī’’ti sinehena na katheti, ‘‘nāhaṃ kenaci pahaṭā’’ti vadati.

Athekadivasaṃ maddarājā naṃ paharantaṃ addasa. Disvānassa etadahosi ‘‘ayaṃ kumāro na ca bhattakārakena sadiso abhirūpo pāsādiko ativiya achambhito, na iminā etassa puttena bhavitabba’’nti. So tato paṭṭhāya taṃ pariggaṇhi. Dhātiyo kīḷanaṭṭhāne khādanīyaṃ āharitvā rājadhītāya denti, sā aññesampi dārakānaṃ deti. Te jaṇṇunā patiṭṭhāya onatā gaṇhanti. Cūḷanikumāro pana ṭhitakova tassā hatthato acchinditvā gaṇhāti. Rājāpi taṃ kiriyaṃ addasa. Athekadivasaṃ cūḷanikumārassa geṇḍuko rañño cūḷasayanassa heṭṭhā pāvisi. Kumāro taṃ gaṇhanto attano issaramānena ‘‘imassa paccantarañño heṭṭhāsayane na pavisāmī’’ti taṃ daṇḍakena nīharitvā gaṇhi. Rājā tampi kiriyaṃ disvā ‘‘nicchayenesa na bhattakārakassa putto’’ti taṃ pakkosāpetvā ‘‘kasseso putto’’ti pucchi. ‘‘Mayhaṃ putto, devā’’ti.

‘‘Ahaṃ tava puttañca aputtañca jānāmi, sabhāvaṃ me kathehi, no ce kathesi, jīvitaṃ te natthī’’ti khaggaṃ uggiri. So maraṇabhayabhīto ‘‘kathemi, deva, raho pana paccāsīsāmī’’ti vatvā raññā okāse kate abhayaṃ yācitvā yathābhūtaṃ ārocesi. Rājā tathato ñatvā attano dhītaraṃ alaṅkaritvā tassa pādaparicārikaṃ katvā adāsi.

Imesaṃ pana palātadivase ‘‘bhattakārako ca cūḷanikumāro ca bhattakārakassa putto ca mahānase padittePeva daḍḍhā’’ti sakalanagare ekakolāhalaṃ ahosi. Calākadevīpi taṃ pavattiṃ sutvā brāhmaṇassa ārocesi ‘‘deva, tumhākaṃ manoratho matthakaṃ patto, te kira tayopi bhattageheyeva daḍḍhā’’ti. So tuṭṭhahaṭṭho ahosi. Calākadevīpi ‘‘cūḷanikumārassa aṭṭhīnī’’ti eḷakassa aṭṭhīni āharāpetvā brāhmaṇassa dassetvā chaḍḍāpesi. Imamatthaṃ sandhāya paribbājikā ‘‘aññaṃ upanisaṃ katvā, vadhā taṃ parimocayī’’ti āha. Sā hi eḷakassa aṭṭhīni ‘‘manussaaṭṭhīnī’’ti dassetvā taṃ vadhā mocesi. **Orasa**nti yāya tvaṃ ure katvā vaḍḍhito, taṃ orasaṃ piyaṃ manāpaṃ. **Gabbhadhārini**nti yāya tvaṃ kucchinā dhārito, taṃ evarūpaṃ mātaraṃ kena dosena dakarakkhasassa dassasīti.

Taṃ sutvā rājā ‘‘ayye, bahū mama mātu guṇā, ahañcassā mama upakārabhāvaṃ jānāmi, tatopi pana mameva guṇā bahutarā’’ti mātu aguṇaṃ kathento imaṃ gāthādvayamāha –

‘‘Daharā viyalaṅkāraṃ, dhāreti apiḷandhanaṃ;
Dovārike anīkaṭṭhe, ativelaṃ pajagghati.

‘‘Athopi paṭirājūnaṃ, sayaṃ dūtāni sāsati;
Mātaraṃ tena dosena, dajjāhaṃ dakarakkhino’’ti. (jā. 1.16.228-229);

Tattha **daharā viyā**ti mahallikāpi hutvā taruṇī viya. **Dhāreti apiḷandhana**nti piḷandhituṃ ayuttaṃ alaṅkāraṃ dhāreti. Sā kira vajirapūritaṃ kañcanamekhalaṃ piḷandhitvā rañño amaccehi saddhiṃ mahātale nisinnakāle aparāparaṃ caṅkamati, mekhalāsaddena rājanivesanaṃ ekaninnādaṃ hoti. **Pajagghatī**ti esā dovārike ca hatthiācariyādike anīkaṭṭhe ca, ye etissā ucchiṭṭhakampi bhuñjituṃ ayuttarūpā, tepi āmantetvā tehi saddhiṃ ativelaṃ mahāhasitaṃ hasati. **Paṭirājūna**nti aññesaṃ rājūnaṃ. **Sayaṃ dūtāni sāsatī**ti mama vacanena sayaṃ paṇṇaṃ likhitvā dūtepi peseti ‘‘mama mātā kāme paribhuñjanavayasmiṃyeva ṭhitā, asukarājā kira āgantvā taṃ ānetū’’ti. Te ‘‘mayaṃ rañño upaṭṭhākā, kasmā no evaṃ vadesī’’ti paṭipaṇṇāni pesenti. Tesu parisamajjhe vāciyamānesu mama sīsaṃ chindanakālo viya hoti, mātaraṃ tena dosena dakarakkhasassa dassāmīti.

Atha paribbājikā ‘‘mahārāja, mātaraṃ tāva iminā dosena dehi, bhariyā pana te bahūpakārā’’ti tassā guṇaṃ kathentī dve gāthā abhāsi –

‘‘Itthigumbassa pavarā, accantaṃ piyabhāṇinī;
Anuggatā sīlavatī, chāyāva anapāyinī.

‘‘Akkodhanā puññavatī, paṇḍitā atthadassinī;
Ubbariṃ kena dosena, ajjāsi dakarakkhino’’ti. (jā. 1.16.230-231);

Tattha **itthigumbassā**ti itthigaṇassa. **Anuggatā**ti daharakālato paṭṭhāya anugatā. **‘‘Akkodhanā’’**tiādikena panassā guṇe katheti. Maddaraṭṭhe sāgalanagare vasanakāle pahaṭāpi tava āṇākaraṇabhayena tayi sinehena mātāpitūnaṃ na kathesi, evamesā akkodhanā puññavatī paṇḍitā atthadassinīti. Idaṃ daharakāle akkodhanādibhāvaṃ sandhāyāha. **Ubbari**nti orodhaṃ. Evaṃ guṇasampannaṃ nandādeviṃ kena dosena dakarakkhasassa dassasīti vadati.

So tassā aguṇaṃ kathento āha –

‘‘Khiḍḍāratisamāpannaṃ, anatthavasamāgataṃ;

Sā maṃ sakāna puttānaṃ, ayācaṃ yācate dhanaṃ.

‘‘Sohaṃ dadāmi sāratto, bahuṃ uccāvacaṃ dhanaṃ;
Suduccajaṃ cajitvāna, pacchā socāmi dummano;
Ubbariṃ tena dosena, dajjāhaṃ dakarakkhino’’ti. (jā. 1.16.232-233);

Tattha **anatthavasamāgata**nti tāya khiḍḍāratiyā kāmakīḷāya anatthakārakānaṃ kilesānaṃ vasaṃ āgataṃ maṃ viditvā. **Sā ma**nti sā nandādevī maṃ. **Sakāna puttāna**nti yaṃ mayā attano puttadhītānañca bhariyānañca dinnaṃ piḷandhanaṃ, taṃ ayācitabbarūpaṃ ‘‘mayhaṃ dehī’’ti yācati. **Pacchā socāmī**ti sā dutiyadivase ‘‘imāni piḷandhanāni raññā me dinnāni, āharathetānī’’ti tesaṃ rodantānaṃ omuñcitvā gaṇhāti. Athāhaṃ te rodamāne mama santikaṃ āgate disvā pacchā socāmi. Evaṃ dosakārikā esā. Iminā naṃ dosena dakarakkhasassa dassāmīti.

Atha naṃ paribbājikā ‘‘imaṃ tāva iminā dosena dehi, kaniṭṭho pana te tikhiṇamantikumāro upakārako, taṃ kena dosena dassatī’’ti pucchantī āha –

‘‘Yenocitā janapadā, ānītā ca paṭiggahaṃ;
Ābhataṃ pararajjebhi, abhiṭṭhāya bahuṃ dhanaṃ.

Dhanuggahānaṃ pavaraṃ, sūraṃ tikhiṇamantinaṃ;
Bhātaraṃ kena dosena, dajjāsi dakarakkhino’’ti. (jā. 1.16.234-235);

Tattha **ocitā**ti vaḍḍhitā. **Paṭiggaha**nti yena ca tumhe paradese vasantā puna gehaṃ ānītā. **Abhiṭṭhāyā**ti abhibhavitvā. **Tikhiṇamantina**nti tikhiṇapaññaṃ.

So kira mātu brāhmaṇena saddhiṃ vasanakāle jāto. Athassa vayappattassa brāhmaṇo khaggaṃ hatthe datvā ‘‘imaṃ gahetvā maṃ upaṭṭhahā’’ti āha. So brāhmaṇaṃ ‘‘pitā me’’ti saññāya upaṭṭhāsi. Atha naṃ eko amacco ‘‘kumāra, na tvaṃ etassa putto, tava kucchigatakāle calākadevī rājānaṃ māretvā etassa chattaṃ ussāpesi, tvaṃ mahācūḷanirañño putto’’ti āha. So kujjhitvā ‘‘ekena upāyena naṃ māressāmī’’ti rājakulaṃ pavisanto taṃ khaggaṃ ekassa pādamūlikassa datvā aparaṃ ‘‘tvaṃ rājadvāre ‘mameso khaggo’ti iminā saddhiṃ vivādaṃ kareyyāsī’’ti vatvā pāvisi. Te kalahaṃ kariṃsu. So ‘‘kiṃ esa kalaho’’ti ekaṃ purisaṃ pesesi. So āgantvā ‘‘khaggatthāyā’’ti āha. Brāhmaṇo taṃ sutvā ‘‘kiṃ eta’’nti pucchi. So kira tumhehi mama dinnakhaggo parassa santakoti. ‘‘Kiṃ vadesi, tāta, tena hi āharāpehi, sañjānissāmi na’’nti āha. So taṃ āharāpetvā kosato nikkaḍḍhitvā ‘‘passathā’’ti taṃ sañjhānāpento viya upagantvā ekappahāreneva tassa sīsaṃ chinditvā attano pādamūle pātesi. Tato rājagehaṃ paṭijaggitvā nagaraṃ alaṅkaritvā tassa abhiseke upanīte mātā cūḷanikumārassa maddaraṭṭhe vasanabhāvaṃ ācikkhi. Taṃ sutvā kumāro senaṅgaparivuto tattha gantvā bhātaraṃ ānetvā rajjaṃ paṭicchāpesi. Tato paṭṭhāya taṃ ‘‘tikhiṇamantī’’ti sañjāniṃsu. Paribbājikā taṃ ‘‘evarūpaṃ bhātaraṃ kena dosena dakarakkhasassa dajjāsī’’ti pucchi.

Rājā tassa dosaṃ kathento āha –

‘‘Yenocitā janapadā, ānītā ca paṭiggahaṃ;
Ābhataṃ pararajjebhi, abhiṭṭhāya bahuṃ dhanaṃ.

‘‘Dhanuggahānaṃ pavaro, sūro tikhiṇamanti ca;
Mayāyaṃ sukhito rājā, atimaññati dārako.

‘‘Upaṭṭhānampi me ayye, na so eti yathā pure;
Bhātaraṃ tena dosena, dajjāhaṃ dakarakkhino’’ti. (jā. 1.16.236-238);

Tattha **pararajjebhī**ti imassa pararajjato ca bahu dhanaṃ ābhataṃ, ayañca pararajje vasanto puna imaṃ gehaṃ ānetvā ‘‘esa mayā mahati yase patiṭṭhāpito’’ti vadati. **Yathā pure**ti pubbe pātova āgacchati, idāni pana na tathā eti. Iminā naṃ dosena dakarakkhasassa dassāmīti.

Atha paribbājikā ‘‘bhātu tāva ko doso hotu, dhanusekhakumāro pana tayi sinehaguṇayutto bahūpakāro’’ti tassa guṇaṃ kathentī āha –

‘‘Ekarattena ubhayo, tvañceva dhanusekha ca;
Ubho jātettha pañcālā, sahāyā susamāvayā.

‘‘Cariyā taṃ anubandhittho, ekadukkhasukho tava;
Ussukko te divārattiṃ, sabbakiccesu byāvaṭo;
Sahāyaṃ kena dosena, dajjāsi dakarakkhino’’ti. (jā. 1.16.239-240);

Tattha **dhanusekhacā**ti dhanusekho ca, dhanusekhakumāro cāti attho. **Etthā**ti idheva nagare. **Pañcālā**ti uttarapañcālanagare jātattā evaṃvohārā. **Susamāvayā**ti suṭṭhu samavayā. **Cariyā taṃ anubandhittho**ti daharakāle janapadacārikāya pakkantaṃ taṃ anubandhi, chāyāva na vijahi. **Ussukko**ti tava kiccesu ratthindivaṃ ussukko chandajāto niccaṃ byāvaṭo. Taṃ kena dosena dakarakkhasassa dassasīti.

Athassa rājā dosaṃ kathento āha –

‘‘Cariyā maṃ ayaṃ ayye, pajagghittho mayā saha;
Ajjāpi tena vaṇṇena, ativelaṃ pajagghati.

‘‘Ubbariyāpihaṃ ayye, mantayāmi rahogato;
Anāmanto pavisati, pubbe appaṭivedito.

‘‘Laddhadvāro katokāso, ahirikaṃ anādaraṃ;
Sahāyaṃ tena dosena, dajjāhaṃ dakarakkhino’’ti. (jā. 1.16.241-243);

Tattha **ajjāpi tena vaṇṇenā**ti yathā cariyāya pubbe maṃ anubandhanto mayā anāthena saddhiṃ ekatova bhuñjanto sayanto hatthaṃ paharitvā mahāhasitaṃ hasi, ajjāpi tatheva hasati, duggatakāle viya maṃ maññati. **Anāmanto**ti raho nandādeviyā saddhiṃ mantentepi mayi ajānāpetvā sahasāva pavisati. Iminā dosena taṃ ahirikaṃ anādaraṃ dakarakkhasassa dassāmīti.

Atha paribbājikā ‘‘mahārāja, tava sahāyakassa tāva eso doso hotu, purohito pana tava bahūpakāro’’ti tassa guṇaṃ kathentī āha –

‘‘Kusalo sabbanimittānaṃ, rutaññū āgatāgamo;
Uppāte supine yutto, niyyāne ca pavesane.

‘‘Paṭṭho bhūmantalikkhasmiṃ, nakkhattapadakovido;
Brāhmaṇaṃ kena dosena, dajjāsi dakarakkhino’’ti. (jā. 1.16.244-245);

Tattha **sabbanimittāna**nti ‘‘iminā nimittena idaṃ bhavissati, iminā ida’’nti evaṃ sabbanimittesu kusalo. **Rutaññū**ti sabbaravaṃ jānāti. **Uppāte**ti candaggāhasūriyaggāhaukkāpātadisāḍāhādike uppāte. **Supine yutto**ti supine ca tassa nipphattijānanavasena yutto. **Niyyāne ca pavesane**ti iminā nakkhattena niyyāyitabbaṃ, iminā pavisitabbanti jānāti. **Paṭṭho**ti cheko paṭibalo, bhūmiyañca antalikkhe ca dosaguṇe jānituṃ samattho. **Nakkhattapadakovido**ti aṭṭhavīsatiyā nakkhattakoṭṭhāsesu cheko. Taṃ kena dosena dakarakkhasassa dassasīti.

Rājā tassa dosaṃ kathento āha –

‘‘Parisāyampi me ayye, ummīletvā udikkhati;
Tasmā accabhamuṃ luddaṃ, dajjāhaṃ dakarakkhino’’ti. (jā. 1.16.246);

Tassattho – ayye, esa maṃ parisamajjhe olokentopi akkhīni ummīletvā kuddho viya udikkhati, tasmā evaṃ atikkamitvā ṭhitabhamuṃ amanāpena ukkhittabhamukaṃ viya luddaṃ bhayānakaṃ taṃ ahaṃ dakarakkhasassa dassāmīti.

Tato paribbājikā ‘‘mahārāja, tvaṃ ‘mātaraṃ ādiṃ katvā ime pañca dakarakkhasassa dammī’ti vadasi, ‘evarūpañca sirivibhavaṃ agaṇetvā attano jīvitampi mahosadhassa dammī’ti vadasi, kaṃ tassa guṇaṃ passasī’’ti pucchantī imā gāthāyo āha –

‘‘Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Vasundharaṃ āvasati, amaccaparivārito.

‘‘Cāturanto mahāraṭṭho, vijitāvī mahabbalo;
Pathabyā ekarājāsi, yaso te vipulaṃ gato.

‘‘Soḷasitthisahassāni, āmuttamaṇikuṇḍalā;
Nānājanapadā nārī, devakaññūpamā subhā.

‘‘Evaṃ sabbaṅgasampannaṃ, sabbakāmasamiddhinaṃ;
Sukhitānaṃ piyaṃ dīghaṃ, jīvitaṃ āhu khattiya.

‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Paṇḍitaṃ anurakkhanto, pāṇaṃ cajasi duccaja’’nti. (jā. 1.16.247-251);

Tattha **sasamuddapariyāya**nti samuddamariyādasaṅkhātena samuddaparikkhepena samannāgataṃ. **Sāgarakuṇḍala**nti parikkhipitvā ṭhitassa sāgarassa kuṇḍalabhūtaṃ. **Vijitāvī**ti vijitasaṅgāmo. **Ekarājā**ti aññassa attano sadisassa rañño abhāvato ekova rājā. **Sabbakāmasamiddhina**nti sabbesampi vatthukāmakilesakāmānaṃ samiddhiyā samannāgatānaṃ. **Sukhitāna**nti evarūpānaṃ sukhitānaṃ sattānaṃ evaṃ sabbaṅgasampannaṃ jīvitaṃ dīghameva piyaṃ, na te appaṃ jīvitamicchantīti paṇḍitā vadanti. **Pāṇa**nti evarūpaṃ attano jīvitaṃ kasmā paṇḍitaṃ anurakkhanto cajasīti.

Rājā tassā kathaṃ sutvā paṇḍitassa guṇaṃ kathento imā gāthā abhāsi –

‘‘Yatopi āgato ayye, mama hatthaṃ mahosadho;
Nābhijānāmi dhīrassa, aṇumattampi dukkaṭaṃ.

‘‘Sace ca kismici kāle, maraṇaṃ me pure siyā;
So me putte paputte ca, sukhāpeyya mahosadho.

‘‘Anāgataṃ paccuppannaṃ, sabbamatthampi passati;
Anāparādhakammantaṃ, na dajjaṃ dakarakkhino’’ti. (jā. 1.16.252-254);

Tattha **kismicī**ti kismiñci kāle. **Sukhāpeyyā**ti sukhasmiṃyeva patiṭṭhāpeyya. **Sabbamattha**nti esa anāgatañca paccuppannañca atītañca sabbaṃ atthaṃ sabbaññubuddho viya passati. **Anāparādhakammanta**nti kāyakammādīsu aparādharahitaṃ. **Na dajja**nti ayye, evaṃ asamadhuraṃ paṇḍitaṃ nāhaṃ dakarakkhasassa dassāmīti evaṃ so mahāsattassa guṇe candamaṇḍalaṃ uddharanto viya ukkhipitvā kathesi.

Iti imaṃ jātakaṃ yathānusandhippattaṃ. Atha paribbājikā cintesi ‘‘ettakenapi paṇḍitassa guṇā pākaṭā na honti, sakalanagaravāsīnaṃ majjhe sāgarapiṭṭhe āsittatelaṃ vippakirantī viya tassa guṇe pākaṭe karissāmī’’ti rājānaṃ gahetvā pāsādā oruyha rājaṅgaṇe āsanaṃ paññapetvā tattha nisīdāpetvā nāgare sannipātāpetvā puna rājānaṃ ādito paṭṭhāya dakarakkhasassa pañhaṃ pucchitvā tena heṭṭhā kathitaniyāmeneva kathitakāle nāgare āmantetvā āha –

‘‘Idaṃ suṇātha pañcālā, cūḷaneyyassa bhāsitaṃ;
Paṇḍitaṃ anurakkhanto, pāṇaṃ cajati duccajaṃ.

‘‘Mātu bhariyāya bhātucca, sakhino brāhmaṇassa ca;
Attano cāpi pañcālo, channaṃ cajati jīvitaṃ.

‘‘Evaṃ mahatthikā paññā, nipuṇā sādhucintinī;
Diṭṭhadhammahitatthāya, samparāyasukhāya cā’’ti. (jā. 1.16.255-257);

Tattha **mahatthikā**ti mahantaṃ atthaṃ gahetvā ṭhitā. **Diṭṭhadhammahitatthāyā**ti imasmiṃyeva attabhāve hitatthāya ca paraloke sukhatthāya ca hotīti.

Iti sā ratanagharassa maṇikkhandhena kūṭaṃ gaṇhantī viya mahāsattassa guṇehi desanākūṭaṃ gaṇhīti.

Dakarakkhasapañho niṭṭhito.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva tathāgato paññavā, pubbepi paññavāyevā’’ti jātakaṃ samodhānento osānagāthā āha –

‘‘Bherī uppalavaṇṇāsi, pitā suddhodano ahu;
Mātā āsi mahāmāyā, amarā bimbasundarī.

‘‘Suvo ahosi ānando, sāriputto ca cūḷanī;
Devadatto ca kevaṭṭo, calākā thullanandinī.

‘‘Pañcālacandī sundarī, sāḷikā mallikā ahu;
Ambaṭṭho āsi kāmindo, poṭṭhapādo ca pukkuso.

‘‘Pilotiko ca devindo, senako āsi kassapo;
Udumbarā maṅgalikā, vedeho kāḷudāyako;
Mahosadho lokanātho, evaṃ dhāretha jātaka’’nti.

Umaṅgajātakavaṇṇanā pañcamā.

(Chaṭṭho bhāgo niṭṭhito.)

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātaka-aṭṭhakathā

(Sattamo bhāgo)

22. Mahānipāto

[543] 6. Bhūridattajātakavaṇṇanā

Nagarakaṇḍaṃ

Yaṃ kiñci ratanaṃ atthīti idaṃ satthā sāvatthiṃ upanissāya jetavane viharanto uposathike upāsake ārabbha kathesi. Te kira uposathadivase pātova uposathaṃ adhiṭṭhāya dānaṃ datvā pacchābhattaṃ gandhamālādihatthā jetavanaṃ gantvā dhammassavanavelāya ekamantaṃ nisīdiṃsu. Satthā dhammasabhaṃ āgantvā alaṅkatabuddhāsane nisīditvā bhikkhusaṅghaṃ oloketvā bhikkhuādīsu pana ye ārabbha dhammakathā samuṭṭhāti, tehi saddhiṃ tathāgatā sallapanti, tasmā ajja upāsake ārabbha pubbacariyappaṭisaṃyuttā dhammakathā samuṭṭhahissatīti ñatvā upāsakehi saddhiṃ sallapanto ‘‘uposathikattha, upāsakā’’ti upāsake pucchitvā ‘‘āma, bhante’’ti vutte ‘‘sādhu, upāsakā, kalyāṇaṃ vo kataṃ, apica anacchariyaṃ kho panetaṃ, yaṃ tumhe mādisaṃ buddhaṃ ovādadāyakaṃ ācariyaṃ labhantā uposathaṃ kareyyātha. Porāṇapaṇḍitā pana anācariyakāpi mahantaṃ yasaṃ pahāya uposathaṃ kariṃsuyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto nāma rājā rajjaṃ kārento puttassa uparajjaṃ datvā tassa mahantaṃ yasaṃ disvā ‘‘rajjampi me gaṇheyyā’’ti uppannāsaṅko ‘‘tāta, tvaṃ ito nikkhamitvā yattha te ruccati, tattha vasitvā mama accayena kulasantakaṃ rajjaṃ gaṇhāhī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā pitaraṃ vanditvā nikkhamitvā anupubbena yamunaṃ gantvā yamunāya ca samuddassa ca pabbatassa ca antare paṇṇasālaṃ māpetvā vanamūlaphalāhāro paṭivasati. Tadā samuddassa heṭṭhime nāgabhavane ekā matapatikā nāgamāṇavikā aññāsaṃ sapatikānaṃ yasaṃ oloketvā kilesaṃ nissāya nāgabhavanā nikkhamitvā samuddatīre vicarantī rājaputtassa padavalañjaṃ disvā padānusārena gantvā taṃ paṇṇasālaṃ addasa. Tadā rājaputto phalāphalatthāya gato hoti. Sā paṇṇasālaṃ pavisitvā kaṭṭhattharaṇañceva sesaparikkhāre ca disvā cintesi ‘‘idaṃ ekassa pabbajitassa vasanaṭṭhānaṃ, vīmaṃsissāmi naṃ ‘saddhāya pabbajito nu kho no’ti, sace hi saddhāya pabbajito bhavissati nekkhammādhimutto, na me alaṅkatasayanaṃ sādiyissati. Sace kāmābhirato bhavissati, na saddhāpabbajito, mama sayanasmiṃyeva nipajjissati. Atha naṃ gahetvā attano sāmikaṃ katvā idheva vasissāmī’’ti. Sā nāgabhavanaṃ gantvā dibbapupphāni ceva dibbagandhe ca āharitvā dibbapupphasayanaṃ sajjetvā paṇṇasālāyaṃ pupphūpahāraṃ katvā gandhacuṇṇaṃ vikiritvā paṇṇasālaṃ alaṅkaritvā nāgabhavanameva gatā.

Rājaputto sāyanhasamayaṃ āgantvā paṇṇasālaṃ paviṭṭho taṃ pavattiṃ disvā ‘‘kena nu kho imaṃ sayanaṃ sajjita’’nti phalāphalaṃ paribhuñjitvā ‘‘aho sugandhāni pupphāni, manāpaṃ vata katvā sayanaṃ paññatta’’nti na saddhāpabbajitabhāvena somanassajāto pupphasayane parivattitvā nipanno niddaṃ okkamitvā punadivase sūriyuggamane uṭṭhāya paṇṇasālaṃ asammajjitvā phalāphalatthāya agamāsi. Nāgamāṇavikā tasmiṃ khaṇe āgantvā milātāni pupphāni disvā ‘‘kāmādhimutto esa, na saddhāpabbajito, sakkā naṃ gaṇhitu’’nti ñatvā purāṇapupphāni nīharitvā aññāni pupphāni āharitvā tatheva navapupphasayanaṃ sajjetvā paṇṇasālaṃ alaṅkaritvā caṅkame pupphāni vikiritvā nāgabhavanameva gatā. So taṃ divasampi pupphasayane sayitvā punadivase cintesi ‘‘ko nu kho imaṃ paṇṇasālaṃ alaṅkarotī’’ti? So phalāphalatthāya agantvā paṇṇasālato avidūre paṭicchanno aṭṭhāsi. Itarāpi bahū gandhe ceva pupphāni ca ādāya assamapadaṃ agamāsi. Rājaputto uttamarūpadharaṃ nāgamāṇavikaṃ disvāva paṭibaddhacitto attānaṃ adassetvā tassā paṇṇasālaṃ pavisitvā sayanaṃ sajjanakāle pavisitvā ‘‘kāsi tva’’nti pucchi. ‘‘Ahaṃ nāgamāṇavikā, sāmī’’ti. ‘‘Sasāmikā assāmikāsī’’ti. ‘‘Sāmi, ahaṃ pubbe sasāmikā, idāni pana assāmikā vidhavā’’. ‘‘Tvaṃ pana kattha vāsikosī’’ti? ‘‘Ahaṃ bārāṇasirañño putto brahmadattakumāro nāma’’. ‘‘Tvaṃ nāgabhavanaṃ pahāya kasmā idha vicarasī’’ti? ‘‘Sāmi, ahaṃ tattha sasāmikānaṃ nāgamāṇavikānaṃ yasaṃ oloketvā kilesaṃ nissāya ukkaṇṭhitvā tato nikkhamitvā sāmikaṃ pariyesantī vicarāmī’’ti. ‘‘Tena hi bhadde, sādhu, ahampi na saddhāya pabbajito, pitarā pana me nīharitattā idha vasāmi, tvaṃ mā cintayi, ahaṃ te sāmiko bhavissāmi, ubhopi idha samaggavāsaṃ vasissāmā’’ti. Sā ‘‘sādhū’’ti sampaṭicchi. Tato paṭṭhāya te ubhopi tattheva samaggavāsaṃ vasiṃsu. Sā attano ānubhāvena mahārahaṃ gehaṃ māpetvā mahārahaṃ pallaṅkaṃ āharitvā sayanaṃ paññapesi. Tato paṭṭhāya mūlaphalāphalaṃ na khādi, dibbaannapānameva bhuñjitvā jīvikaṃ kappesi.

Aparabhāge nāgamāṇavikā gabbhaṃ paṭilabhitvā puttaṃ vijāyi, sāgaratīre jātattā tassa ‘‘sāgarabrahmadatto’’ti nāmaṃ kariṃsu. Tassa padasā gamanakāle nāgamāṇavikā dhītaraṃ vijāyi, tassā samuddatīre jātattā ‘‘samuddajā’’ti nāmaṃ kariṃsu. Atheko bārāṇasivāsiko vanacarako taṃ ṭhānaṃ patvā katapaṭisanthāro rājaputtaṃ sañjānitvā katipāhaṃ tattha vasitvā ‘‘deva, ahaṃ tumhākaṃ idha vasanabhāvaṃ rājakulassa ārocessāmī’’ti taṃ vanditvā nikkhamitvā nagaraṃ agamāsi. Tadā rājā kālamakāsi. Amaccā tassa sarīrakiccaṃ katvā sattame divase sannipatitvā ‘‘arājakaṃ rajjaṃ nāma na saṇṭhāti, rājaputtassa vasanaṭṭhānaṃ vā atthibhāvaṃ vā na jānāma, phussarathaṃ vissajjetvā rājānaṃ gaṇhissāmā’’ti mantayiṃsu. Tasmiṃ khaṇe vanacarako nagaraṃ patvā taṃ kathaṃ sutvā amaccānaṃ santikaṃ gantvā ‘‘ahaṃ rājaputtassa santike tayo cattāro divase vasitvā āgatomhī’’ti taṃ pavattiṃ ācikkhi. Amaccā tassa sakkāraṃ katvā tena magganāyakena saddhiṃ tattha gantvā katapaṭisanthārā rañño kālakatabhāvaṃ ārocetvā ‘‘deva, rajjaṃ paṭipajjāhī’’ti āhaṃsu.

So ‘‘nāgamāṇavikāya cittaṃ jānissāmī’’ti taṃ upasaṅkamitvā ‘‘bhadde, pitā me kālakato, amaccā mayhaṃ chattaṃ ussāpetuṃ āgatā, gacchāma, bhadde, ubhopi dvādasayojanikāya bārāṇasiyā rajjaṃ kāressāma, tvaṃ soḷasannaṃ itthisahassānaṃ jeṭṭhikā bhavissasī’’ti āha. ‘‘Sāmi, na sakkā mayā gantu’’nti. ‘‘Kiṃkāraṇā’’ti? ‘‘Mayaṃ ghoravisā khippakopā appamattakenapi kujjhāma, sapattiroso ca nāma bhāriyo. Sacāhaṃ kiñci disvā vā sutvā vā kuddhā olokessāmi, bhasmāmuṭṭhi viya vippakirissati. Iminā kāraṇena na sakkā mayā gantu’’nti. Rājaputto punadivasepi yācateva. Atha naṃ sā evamāha – ‘‘ahaṃ tāva kenaci pariyāyena na gamissāmi, ime pana me puttā nāgakumārā tava sambhavena jātattā manussajātikā. Sace te mayi sineho atthi, imesu appamatto bhava. Ime kho pana udakabījakā sukhumālā maggaṃ gacchantā vātātapena kilamitvā mareyyuṃ, tasmā ekaṃ nāvaṃ khaṇāpetvā udakassa pūrāpetvā tāya dve puttake udakakīḷaṃ kīḷāpetvā nagarepi antovatthusmiṃyeva pokkharaṇiṃkāreyyāsi, evaṃ te na kilamissantī’’ti.

Sā evañca pana vatvā rājaputtaṃ vanditvā padakkhiṇaṃ katvā puttake āliṅgitvā thanantare nipajjāpetvā sīse cumbitvā rājaputtassa niyyādetvā roditvā kanditvā tattheva antaradhāyitvā nāgabhavanaṃ agamāsi. Rājaputtopi domanassappatto assupuṇṇehi nettehi nivesanā nikkhamitvā akkhīni puñchitvā amacce upasaṅkami. Te taṃ tattheva abhisiñcitvā ‘‘deva, amhākaṃ nagaraṃ gacchāmā’’ti vadiṃsu. Tena hi sīghaṃ nāvaṃ khaṇitvā sakaṭaṃ āropetvā udakassa pūretvā udakapiṭṭhe vaṇṇagandhasampannāni nānāpupphāni vikiratha, mama puttā udakabījakā, te tattha kīḷantā sukhaṃ gamissantī’’ti. Amaccā tathā kariṃsu. Rājā bārāṇasiṃ patvā alaṅkatanagaraṃ pavisitvā soḷasasahassāhi nāṭakitthīhi amaccādīhi ca parivuto mahātale nisīditvā sattāhaṃ mahāpānaṃ pivitvā puttānaṃ atthāya pokkharaṇiṃ kāresi. Te nibaddhaṃ tattha kīḷiṃsu.

Athekadivasaṃ pokkharaṇiyaṃ udake pavesiyamāne eko kacchapo pavisitvā nikkhamanaṭṭhānaṃ apassanto pokkharaṇitale nipajjitvā dārakānaṃ kīḷanakāle udakato uṭṭhāya sīsaṃ nīharitvā te oloketvā puna udake nimujji. Te taṃ disvā bhītā pitu santikaṃ gantvā ‘‘tāta, pokkharaṇiyaṃ eko yakkho amhe tāsetī’’ti āhaṃsu. Rājā ‘‘gacchatha naṃ gaṇhathā’’ti purise āṇāpesi. Te jālaṃ khipitvā kacchapaṃ ādāya rañño dassesuṃ. Kumārā taṃ disvā ‘‘esa, tāta, pisāco’’ti viraviṃsu. Rājā puttasinehena kacchapassa kujjhitvā ‘‘gacchathassa kammakāraṇaṃ karothā’’ti āṇāpesi. Tatra ekacce ‘‘ayaṃ rājaveriko, etaṃ udukkhale musalehi cuṇṇavicuṇṇaṃ kātuṃ vaṭṭatī’’ti āhaṃsu, ekacce ‘‘tīhi pākehi pacitvā khādituṃ’’, ekacce ‘‘aṅgāresu uttāpetuṃ,’’ ekacce ‘‘antokaṭāheyeva naṃ pacituṃ vaṭṭatī’’ti āhaṃsu. Eko pana udakabhīruko amacco ‘‘imaṃ yamunāya āvaṭṭe khipituṃ vaṭṭati, so tattha mahāvināsaṃ pāpuṇissati. Evarūpā hissa kammakāraṇā natthī’’ti āha. Kacchapo tassa kathaṃ sutvā sīsaṃ nīharitvā evamāha – ‘‘ambho, kiṃ te mayā aparādho kato, kena maṃ evarūpaṃ kammakāraṇaṃ vicāresi. Mayā hi sakkā itarā kammakāraṇā sahituṃ, ayaṃ pana atikakkhaḷo, mā evaṃ avacā’’ti. Taṃ sutvā rājā ‘‘imaṃ etadeva kāretuṃ vaṭṭatī’’ti yamunāya āvaṭṭe khipāpesi. Puriso tathā akāsi. So ekaṃ nāgabhavanagāmiṃ udakavāhaṃ patvā nāgabhavanaṃ agamāsi.

Atha naṃ tasmiṃ udakavāhe kīḷantā dhataraṭṭhanāgarañño puttā nāgamāṇavakā disvā ‘‘gaṇhatha naṃ dāsa’’nti āhaṃsu. So cintesi ‘‘ahaṃ bārāṇasirañño hatthā muccitvā evarūpānaṃ pharusānaṃ nāgānaṃ hatthaṃ patto, kena nu kho upāyena mucceyya’’nti. So ‘‘attheso upāyo’’ti musāvādaṃ katvā ‘‘tumhe dhataraṭṭhassa nāgarañño santakā hutvā kasmā evaṃ vadetha, ahaṃ cittacūḷo nāma kacchapo bārāṇasirañño dūto, dhataraṭṭhassa santikaṃ āgato, amhākaṃ rājā dhataraṭṭhassa dhītaraṃ dātukāmo maṃ pahiṇi, tassa maṃ dassethā’’ti āha. Te somanassajātā taṃ ādāya rañño santikaṃ gantvā tamatthaṃ ārocesuṃ. Rājā ‘‘ānetha na’’nti taṃ pakkosāpetvā disvāva anattamano hutvā ‘‘evaṃ lāmakasarīro dūtakammaṃ kātuṃ na sakkotī’’ti āha. Taṃ sutvā kacchapo ‘‘kiṃ pana, mahārāja, dūtehi nāma tālappamāṇehi bhavitabbaṃ, sarīrañhi khuddakaṃ vā mahantaṃ vā appamāṇaṃ, gatagataṭṭhāne kammanipphādanameva pamāṇaṃ. Mahārāja, amhākaṃ rañño bahū dūtā. Thale kammaṃ manussā karonti, ākāse pakkhino, udake ahameva. Ahañhi cittacūḷo nāma kacchapo ṭhānantarappatto rājavallabho, mā maṃ paribhāsathā’’ti attano guṇaṃ vaṇṇesi. Atha naṃ dhataraṭṭho pucchi ‘‘kena panatthena raññā pesitosī’’ti. Mahārāja, rājā maṃ evamāha ‘‘mayā sakalajambudīpe rājūhi saddhiṃ mittadhammo kato, idāni dhataraṭṭhena nāgaraññā saddhiṃ mittadhammaṃ kātuṃ mama dhītaraṃ samuddajaṃ dammī’’ti vatvā maṃ pahiṇi. ‘‘Tumhe papañcaṃ akatvā mayā saddhiṃyeva purisaṃ pesetvā divasaṃ vavatthapetvā dārikaṃ gaṇhathā’’ti. So tussitvā tassa sakkāraṃ katvā tena saddhiṃ cattāro nāgamāṇavake pesesi ‘‘gacchatha, rañño vacanaṃ sutvā divasaṃ vavatthapetvā ethā’’ti. Te ‘‘sādhū’’ti vatvā kacchapaṃ gahetvā nāgabhavanā nikkhamiṃsu.

Kacchapo yamunāya bārāṇasiyā ca antare ekaṃ padumasaraṃ disvā ekenupāyena palāyitukāmo evamāha – ‘‘bho nāgamāṇavakā, amhākaṃ rājā puttadārā cassa maṃ udake gocarattā rājanivesanaṃ āgataṃ disvāva padumāni no dehi, bhisamūlāni dehīti yācanti. Ahaṃ tesaṃ atthāya tāni gaṇhissāmi, ettha maṃ vissajjetvā maṃ apassantāpi puretaraṃ rañño santikaṃ gacchatha, ahaṃ vo tattheva passissāmī’’ti. Te tassa saddahitvā taṃ vissajjesuṃ. So tattha ekamante nilīyi. Itarepi naṃ adisvā ‘‘rañño santikaṃ gato bhavissatī’’ti māṇavakavaṇṇena rājānaṃ upasaṅkamiṃsu. Rājā paṭisanthāraṃ katvā ‘‘kuto āgatatthā’’ti pucchi. ‘‘Dhataraṭṭhassa santikā, mahārājā’’ti. ‘‘Kiṃkāraṇā idhāgatā’’ti? ‘‘Mahārāja, mayaṃ tassa dūtā, dhataraṭṭho vo ārogyaṃ pucchati. Sace yaṃ vo icchatha, taṃ no vadetha. Tumhākaṃ kira dhītaraṃ samuddajaṃ amhākaṃ rañño pādaparicārikaṃ katvā dethā’’ti imamatthaṃ pakāsentā paṭhamaṃ gāthamāhaṃsu –

784. ‘‘Yaṃ kiñci ratanaṃ atthi, dhataraṭṭhanivesane;
Sabbāni te upayantu, dhītaraṃ dehi rājino’’ti.

Tattha **sabbāni te upayantū**ti tassa nivesane sabbāni ratanāni tava nivesanaṃ upagacchantu.

Taṃ sutvā rājā dutiyaṃ gāthamāha –

785. ‘‘Na no vivāho nāgehi, katapubbo kudācanaṃ;
Taṃ vivāhaṃ asaṃyuttaṃ, kathaṃ amhe karomase’’ti.

Tattha **asaṃyutta**nti ayuttaṃ tiracchānehi saddhiṃ saṃsaggaṃ ananucchavikaṃ. **Amhe**ti amhe manussajātikā samānā kathaṃ tiracchānagatasambandhaṃ karomāti.

Taṃ sutvā nāgamāṇavakā ‘‘sace te dhataraṭṭhena saddhiṃ sambandho ananucchaviko, atha kasmā attano upaṭṭhākaṃ cittacūḷaṃ nāma kacchapaṃ ‘samuddajaṃ nāma te dhītaraṃ dammī’ti amhākaṃ rañño pesesi? Evaṃ pesetvā idāni te amhākaṃ rājānaṃ paribhavaṃ karontassa kattabbayuttakaṃ mayaṃ jānissāma. Mayañhi nāgamāṇavakā’’ti vatvā rājānaṃ tajjentā dve gāthā abhāsiṃsu –

786. ‘‘Jīvitaṃ nūna te cattaṃ, raṭṭhaṃ vā manujādhipa;
Na hi nāge kupitamhi, ciraṃ jīvanti tādisā.

787. ‘‘Yo tvaṃ deva manussosi, iddhimantaṃ aniddhimā;
Varuṇassa niyaṃ puttaṃ, yāmunaṃ atimaññasī’’ti.

Tattha **raṭṭhaṃ vā**ti ekaṃsena tayā jīvitaṃ vā raṭṭhaṃ vā cattaṃ. **Tādisā**ti tumhādisā evaṃ mahānubhāve nāge kupite ciraṃ jīvituṃ na sakkonti, antarāva antaradhāyanti. **Yo tvaṃ, deva, manussosī**ti deva, yo tvaṃ manusso samāno. **Varuṇassā**ti varuṇanāgarājassa. **Niyaṃ putta**nti ajjhattikaputtaṃ. **Yāmuna**nti yamunāya heṭṭhā jātaṃ.

Tato rājā dve gāthā abhāsi –

788. ‘‘Nātimaññāmi rājānaṃ, dhataraṭṭhaṃ yasassinaṃ;
Dhataraṭṭho hi nāgānaṃ, bahūnamapi issaro.

789. ‘‘Ahi mahānubhāvopi, na me dhītaramāraho;
Khattiyo ca videhānaṃ, abhijātā samuddajā’’ti.

Tattha **bahūnamapī**ti pañcayojanasatikassa nāgabhavanassa issarabhāvaṃ sandhāyevamāha. **Na me dhītaramāraho**ti evaṃ mahānubhāvopi pana so ahijātikattā mama dhītaraṃ araho na hoti. **‘‘Khattiyo ca videhāna’’**nti idaṃ mātipakkhe ñātake dassento āha. **Samuddajā**ti so ca videharājaputto mama dhītā samuddajā cāti ubhopi abhijātā. Te aññamaññaṃ saṃvāsaṃ arahanti. Na hesā maṇḍūkabhakkhassa sappassa anucchavikāti āha.

Nāgamāṇavakā taṃ tattheva nāsāvātena māretukāmā hutvāpi ‘‘amhākaṃ divasaṃ vavatthāpanatthāya pesitā, imaṃ māretvā gantuṃ na yuttaṃ, gantvā rañño ācikkhitvā jānissāmā’’ti tattheva antarahitā ‘‘kiṃ, tātā, laddhā vo rājadhītā’’ti raññā pucchitā kujjhitvā ‘‘kiṃ, deva, amhe akāraṇā yattha vā tattha vā pesesi. Sacepi māretukāmo, idheva no mārehi. So tumhe akkosati paribhāsati, attano dhītaraṃ jātimānena ukkhipatī’’ti tena vuttañca avuttañca vatvā rañño kodhaṃ uppādayiṃsu. So attano parisaṃ sannipātetuṃ āṇāpento āha –

790. ‘‘Kambalassatarā uṭṭhentu, sabbe nāge nivedaya;
Bārāṇasiṃ pavajjantu, mā ca kañci viheṭhayu’’nti.

Tattha **kambalassatarā uṭṭhentū**ti kambalassatarā nāma tassa mātupakkhikā sinerupāde vasananāgā, te ca uṭṭhahantu. Aññe ca catūsu disāsu anudisāsu yattakā vā mayhaṃ vacanakarā, te sabbe nāge nivedaya, gantvā jānāpetha, khippaṃ kira sannipātethāti āṇāpento evamāha. Tato sabbeheva sīghaṃ sannipatitehi ‘‘kiṃ karoma, devā’’ti vutte ‘‘sabbepi te nāgā bārāṇasiṃ pavajjantū’’ti āha. ‘‘Tattha gantvā kiṃ kātabbaṃ, deva, taṃ nāsāvātappahārena bhasmaṃ karomā’’ti ca vutte rājadhītari paṭibaddhacittatāya tassā vināsaṃ anicchanto **‘‘mā ca kañci viheṭhayu’’**nti āha, tumhesu koci kañci mā viheṭhayāti attho. Ayameva vā pāṭho.

Atha naṃ nāgā ‘‘sace koci manusso na viheṭhetabbo, tattha gantvā kiṃ karissāmā’’ti āhaṃsu. Atha ne ‘‘idañcidañca karotha, ahampi idaṃ nāma karissāmī’’ti ācikkhanto gāthādvayamāha –

791. ‘‘Nivesanesu sobbhesu, rathiyā caccaresu ca;
Rukkhaggesu ca lambantu, vitatā toraṇesu ca.

792. ‘‘Ahampi sabbasetena, mahatā sumahaṃ puraṃ;
Parikkhipissaṃ bhogehi, kāsīnaṃ janayaṃ bhaya’’nti.

Tattha **sobbhesū**ti pokkharaṇīsu. **Rathiyā**ti rathikāya. **Vitatā**ti vitatasarīrā mahāsarīrā hutvā etesu ceva nivesanādīsu dvāratoraṇesu ca olambantu, ettakaṃ nāgā karontu, karontā ca nivesane tāva mañcapīṭhānaṃ heṭṭhā ca upari ca antogabbhabahigabbhādīsu ca pokkharaṇiyaṃ udakapiṭṭhe rathikādīnaṃ passesu ceva thalesu ca mahantāni sarīrāni māpetvā mahante phaṇe katvā kammāragaggarī viya dhamamānā ‘‘susū’’ti saddaṃ karontā olambatha ca nipajjatha ca. Attānaṃ pana taruṇadārakānaṃ jarājiṇṇānaṃ gabbhinitthīnaṃ samuddajāya cāti imesaṃ catunnaṃ mā dassayittha. Ahampi sabbasetena mahantena sarīrena gantvā sumahantaṃ kāsipuraṃ sattakkhattuṃ bhogehi parikkhipissaṃ, mahantena phaṇena naṃ chādetvā ekandhakāraṃ katvā kāsīnaṃ bhayaṃ janayanto ‘‘susū’’ti saddaṃ muñcissāmīti.

Atha sabbe nāgā tathā akaṃsu. Tamatthaṃ pakāsento satthā āha –

793. ‘‘Tassa taṃ vacanaṃ sutvā, uragānekavaṇṇino;
Bārāṇasiṃ pavajjiṃsu, na ca kañci viheṭhayuṃ.

794. ‘‘Nivesanesu sobbhesu, rathiyā caccaresu ca;
Rukkhaggesu ca lambiṃsu, vitatā toraṇesu ca.

795. ‘‘Tesu disvāna lambante, puthū kandiṃsu nāriyo;
Nāge soṇḍikate disvā, passasante muhuṃ muhuṃ.

796. ‘‘Bārāṇasī pabyathitā, āturā samapajjatha;
Bāhā paggayha pakkanduṃ, dhītaraṃ dehi rājino’’ti.

Tattha **anekavaṇṇino**ti nīlādivasena anekavaṇṇā. Evarūpāni hi te rūpāni māpayiṃsu. **Pavajjiṃsū**ti aḍḍharattasamaye pavisiṃsu. **Lambiṃsū**ti dhataraṭṭhena vuttaniyāmeneva te sabbesu ṭhānesu manussānaṃ sañcāraṃ pacchinditvā olambiṃsu. Dūtā hutvā āgatā pana cattāro nāgamāṇavakā rañño sayanassa cattāro pāde parikkhipitvā uparisīse mahante phaṇe katvā tuṇḍehi sīsaṃ paharantā viya dāṭhā vivaritvā passasantā aṭṭhaṃsu. Dhataraṭṭhopi attanā vuttaniyāmena nagaraṃ paṭicchādesi. Pabujjhamānā purisā yato yato hatthaṃ vā pādaṃ vā pasārenti, tattha tattha sappe chupitvā ‘‘sappo, sappo’’ti viravanti. **Puthū kandiṃsū**ti yesu gehesu dīpā jalanti, tesu itthiyo pabuddhā dvāratoraṇagopānasiyo oloketvā olambante nāge disvā bahū ekappahāreneva kandiṃsu. Evaṃ sakalanagaraṃ ekakolāhalaṃ ahosi. **Soṇḍikate**ti kataphaṇe.

Pakkandunti vibhātāya rattiyā nāgānaṃ assāsavātena sakalanagare rājanivesane ca uppātiyamāne viya bhītā manussā ‘‘nāgarājāno kissa no viheṭhathā’’ti vatvā tumhākaṃ rājā ‘‘dhītaraṃ dassāmī’’ti dhataraṭṭhassa dūtaṃ pesetvā puna tassa dūtehi āgantvā ‘‘dehī’’ti vutto amhākaṃ rājānaṃ akkosati paribhāsati. ‘‘Sace amhākaṃ rañño dhītaraṃ na dassati, sakalanagarassa jīvitaṃ natthī’’ti vutte ‘‘tena hi no, sāmi, okāsaṃ detha, mayaṃ gantvā rājānaṃ yācissāmā’’ti yācantā okāsaṃ labhitvā rājadvāraṃ gantvā mahantena ravena pakkantiṃsu. Bhariyāyopissa attano attano gabbhesu nipannakāva ‘‘deva, dhītaraṃ dhataraṭṭharañño dehī’’ti ekappahārena kandiṃsu. Tepi cattāro nāgamāṇavakā ‘‘dehī’’ti tuṇhehi sīsaṃ paharantā viya dāṭhā vivaritvā passasantā aṭṭhaṃsu.

So nipannakova nagaravāsīnañca attano ca bhariyānaṃ paridevitasaddaṃ sutvā catūhi ca nāgamāṇavakehi tajjitattā maraṇabhayabhīto ‘‘mama dhītaraṃ samuddajaṃ dhataraṭṭhassa dammī’’ti tikkhattuṃ avaca. Taṃ sutvā sabbepi nāgarājāno tigāvutamattaṃ paṭikkamitvā devanagaraṃ viya ekaṃ nagaraṃ māpetvā tattha ṭhitā ‘‘dhītaraṃ kira no pesetū’’ti paṇṇākāraṃ pahiṇiṃsu. Rājā tehi ābhataṃ paṇṇākāraṃ gahetvā ‘‘tumhe gacchatha, ahaṃ dhītaraṃ amaccānaṃ hatthe pahiṇissāmī’’ti te uyyojetvā dhītaraṃ pakkosāpetvā uparipāsādaṃ āropetvā sīhapañjaraṃ vivaritvā ‘‘amma, passetaṃ alaṅkatanagaraṃ, tvaṃ ettha etassa rañño aggamahesī bhavissasi, na dūre ito taṃ nagaraṃ, ukkaṇṭhitakāleyeva idha āgantuṃ sakkā, ettha gantabba’’nti saññāpetvā sīsaṃ nhāpetvā sabbālaṅkārehi alaṅkaritvā paṭicchannayogge nisīdāpetvā amaccānaṃ hatthe datvā pāhesi. Nāgarājāno paccuggamanaṃ katvā mahāsakkāraṃ kariṃsu. Amaccā nagaraṃ pavisitvā taṃ tassa datvā bahuṃ dhanaṃ ādāya nivattiṃsu. Te rājadhītaraṃ pāsādaṃ āropetvā alaṅkatadibbasayane nipajjāpesuṃ. Taṅkhaṇaññeva naṃ nāgamāṇavikā khujjādivesaṃ gahetvā manussaparicārikā viya parivārayiṃsu. Sā dibbasayane nipannamattāva dibbaphassaṃ phusitvā niddaṃ okkami.

Dhataraṭṭho taṃ gahetvā saddhiṃ nāgaparisāya tattha antarahito nāgabhavaneyeva pāturahosi. Rājadhītā pabujjhitvā alaṅkatadibbasayanaṃ aññe ca suvaṇṇapāsādamaṇipāsādādayo uyyānapokkharaṇiyo alaṅkatadevanagaraṃ viya nāgabhavanaṃ disvā khujjādiparicārikāyo pucchi ‘‘idaṃ nagaraṃ ativiya alaṅkataṃ, na amhākaṃ nagaraṃ viya, kasseta’’nti. ‘‘Sāmikassa te santakaṃ, devi, na appapuññā evarūpaṃ sampattiṃ labhanti, mahāpuññatāya te ayaṃ laddhā’’ti. Dhataraṭṭhopi pañcayojanasatike nāgabhavane bheriṃ carāpesi ‘‘yo samuddajāya sappavaṇṇaṃ dasseti, tassa rājadaṇḍo bhavissatī’’ti. Tasmā ekopi tassā sappavaṇṇaṃ dassetuṃ samattho nāma nāhosi. Sā manussalokasaññāya eva tattha tena saddhiṃ sammodamānā piyasaṃvāsaṃ vasi.

Nagarakaṇḍaṃ niṭṭhitaṃ.

Uposathakaṇḍaṃ

Sā aparabhāge dhataraṭṭhaṃ paṭicca gabbhaṃ paṭilabhitvā puttaṃ vijāyi, tassa piyadassanattā ‘‘sudassano’’ti nāmaṃ kariṃsu. Punāparaṃ puttaṃ vijāyi, tassa ‘‘datto’’ti nāmaṃ akaṃsu. So pana bodhisatto. Punekaṃ puttaṃ vijāyi, tassa ‘‘subhogo’’ti nāmaṃ kariṃsu. Aparampi puttaṃ vijāyi, tassa ‘‘ariṭṭho’’ti nāmaṃ kariṃsu. Iti sā cattāro putte vijāyitvāpi nāgabhavanabhāvaṃ na jānāti. Athekadivasaṃ taruṇanāgā ariṭṭhassa ācikkhiṃsu ‘‘tava mātā manussitthī, na nāginī’’ti. Ariṭṭho ‘‘vīmaṃsissāmi na’’nti ekadivasaṃ thanaṃ pivantova sappasarīraṃ māpetvā naṅguṭṭhakhaṇḍena mātu piṭṭhipāde ghaṭṭesi. Sā tassa sappasarīraṃ disvā bhītatasitā mahāravaṃ ravitvā taṃ bhūmiyaṃ khipantī nakhena tassa akkhiṃ bhindi. Tato lohitaṃ paggharī. Rājā tassā saddaṃ sutvā ‘‘kissesā viravatī’’ti pucchitvā ariṭṭhena katakiriyaṃ sutvā ‘‘gaṇhatha, naṃ dāsaṃ gahetvā jīvitakkhayaṃ pāpethā’’ti tajjento āgacchi. Rājadhītā tassa kuddhabhāvaṃ ñatvā puttasinehena ‘‘deva, puttassa me akkhi bhinnaṃ, khamathetassāparādha’’nti āha. Rājā etāya evaṃ vadantiyā ‘‘kiṃ sakkā kātu’’nti khami. Taṃ divasaṃ sā ‘‘idaṃ nāgabhavana’’nti aññāsi. Tato ca paṭṭhāya ariṭṭho kāṇāriṭṭho nāma jāto. Cattāropi puttā viññutaṃ pāpuṇiṃsu.

Atha nesaṃ pitā yojanasatikaṃ yojanasatikaṃ katvā rajjamadāsi, mahanto yaso ahosi. Soḷasa soḷasa nāgakaññāsahassāni parivārayiṃsu. Pitu ekayojanasatikameva rajjaṃ ahosi. Tayo puttā māse māse mātāpitaro passituṃ āgacchanti, bodhisatto pana anvaddhamāsaṃ āgacchati. Nāgabhavane samuṭṭhitaṃ pañhaṃ bodhisattova katheti. Pitarā saddhiṃ virūpakkhamahārājassapi upaṭṭhānaṃ gacchati, tassa santike samuṭṭhitaṃ pañhampi sova katheti. Athekadivasaṃ virūpakkhe nāgaparisāya saddhiṃ tidasapuraṃ gantvā sakkaṃ parivāretvā nisinne devānaṃ antare pañho samuṭṭhāsi. Taṃ koci kathetuṃ nāsakkhi, pallaṅkavaragato pana hutvā mahāsattova kathesi. Atha naṃ devarājā dibbagandhapupphehi pūjetvā ‘‘datta, tvaṃ pathavisamāya vipulāya paññāya samannāgato, ito paṭṭhāya bhūridatto nāma hohī’’ti ‘‘bhūridatto’’ tissa nāmaṃ akāsi. So tato paṭṭhāya sakkassa upaṭṭhānaṃ gacchanto alaṅkatavejayantapāsādaṃ devaccharāhi ākiṇṇaṃ atimanoharaṃ sakkassa sampattiṃ disvā devaloke piyaṃ katvā ‘‘kiṃ me iminā maṇḍūkabhakkhena attabhāvena, nāgabhavanaṃ gantvā uposathavāsaṃ vasitvā imasmiṃ devaloke uppattikāraṇaṃ karissāmī’’ti cintetvā nāgabhavanaṃ gantvā mātāpitaro āpucchi ‘‘ammatātā, ahaṃ uposathakammaṃ karissāmī’’ti. ‘‘Sādhu, tāta, karohi, karonto pana bahi agantvā imasmiññeva nāgabhavane ekasmiṃ suññavimāne karohi, bahigatānaṃ pana nāgānaṃ mahantaṃ bhaya’’nti.

So ‘‘sādhū’’ti paṭissuṇitvā tattheva suññavimāne rājuyyāne uposathavāsaṃ vasati. Atha naṃ nānātūriyahatthā nāgakaññā parivārenti. So ‘‘na mayhaṃ idha vasantassa uposathakammaṃ matthakaṃ pāpuṇissati, manussapathaṃ gantvā karissāmī’’ti cintetvā nivāraṇabhayena mātāpitūnaṃ anārocetvā attano bhariyāyo āmantetvā ‘‘bhadde, ahaṃ manussalokaṃ gantvā yamunātīre nigrodharukkho atthi, tassāvidūre vammikamatthake bhoge ābhujitvā caturaṅgasamannāgataṃ uposathaṃ adhiṭṭhāya nipajjitvā uposathakammaṃ karissāmi. Mayā sabbarattiṃ nipajjitvā uposathakamme kate aruṇuggamanavelāyameva tumhe dasa dasa itthiyo ādāya vārena vārena tūriyahatthā mama santikaṃ āgantvā maṃ gandhehi ca pupphehi ca pūjetvā gāyitvā naccitvā maṃ ādāya nāgabhavanameva āgacchathā’’ti vatvā tattha gantvā vammikamatthake bhoge ābhujitvā ‘‘yo mama cammaṃ vā nhāruṃ vā aṭṭhiṃ vā ruhiraṃ vā icchati, so āharatū’’ti caturaṅgasamannāgataṃ uposathaṃ adhiṭṭhāya naṅgalasīsappamāṇaṃ sarīraṃ māpetvā nipanno uposathakammamakāsi. Aruṇe uṭṭhahanteyeva taṃ nāgamāṇavikā āgantvā yathānusiṭṭhaṃ paṭipajjitvā nāgabhavanaṃ ānenti. Tassa iminā niyāmena uposathaṃ karontassa dīgho addhā vītivatto.

Uposathakhaṇḍaṃ niṭṭhitaṃ.

Garuḷakhaṇḍaṃ

Tadā eko bārāṇasidvāragāmavāsī brāhmaṇo somadattena nāma puttena saddhiṃ araññaṃ gantvā sūlayantapāsavāgurādīhi oḍḍetvā mige vadhitvā maṃsaṃ kājenāharitvā vikkiṇanto jīvikaṃ kappesi. So ekadivasaṃ antamaso godhāmattampi alabhitvā ‘‘tāta somadatta, sace tucchahatthā gamissāma, mātā te kujjhissati, yaṃ kiñci gahetvā gamissāmā’’ti vatvā bodhisattassa nipannavammikaṭṭhānābhimukho gantvā pānīyaṃ pātuṃ yamunaṃ otarantānaṃ migānaṃ padavalañjaṃ disvā ‘‘tāta, migamaggo paññāyati, tvaṃ paṭikkamitvā tiṭṭhāhi, ahaṃ pānīyatthāya āgataṃ migaṃ vijjhissāmī’’ti dhanuṃ ādāya migaṃ olokento ekasmiṃ rukkhamūle aṭṭhāsi. Atheko migo sāyanhasamaye pānīyaṃ pātuṃ āgato. So taṃ vijjhi. Migo tattha apatitvā saravegena tajjito lohitena paggharantena palāyi. Pitāputtā naṃ anubandhitvā patitaṭṭhāne maṃsaṃ gahetvā araññā nikkhamitvā sūriyatthaṅgamanavelāya taṃ nigrodhaṃ patvā ‘‘idāni akālo, na sakkā gantuṃ, idheva vasissāmā’’ti maṃsaṃ ekamante ṭhapetvā rukkhaṃ āruyha viṭapantare nipajjiṃsu. Brāhmaṇo paccūsasamaye pabujjhitvā migasaddasavanāya sotaṃ odahi.

Tasmiṃ khaṇe nāgamāṇavikāyo āgantvā bodhisattassa pupphāsanaṃ paññāpesuṃ. So ahisarīraṃ antaradhāpetvā sabbālaṅkārapaṭimaṇḍitaṃ dibbasarīraṃ māpetvā sakkalīlāya pupphāsane nisīdi. Nāgamāṇavikāpi naṃ gandhamālādīhi pūjetvā dibbatūriyāni vādetvā naccagītaṃ paṭṭhapesuṃ. Brāhmaṇo taṃ saddaṃ sutvā ‘‘ko nu kho esa, jānissāmi na’’nti cintetvā ‘‘putta, puttā’’ti vatvāpi puttaṃ pabodhetuṃ asakkonto ‘‘sayatu esa, kilanto bhavissati, ahameva gamissāmī’’ti rukkhā oruyha tassa santikaṃ agamāsi. Nāgamāṇavikā taṃ disvā saddhiṃ tūriyehi bhūmiyaṃ nimujjitvā attano nāgabhavanameva gatā. Bodhisatto ekakova ahosi. Brāhmaṇo tassa santikaṃ gantvā pucchanto gāthādvayamāha –

797. ‘‘Pupphābhihārassa vanassa majjhe, ko lohitakkho vitatantaraṃso;
Kā kambukāyūradharā suvatthā, tiṭṭhanti nāriyo dasa vandamānā.

798. ‘‘Ko tvaṃ brahābāhu vanassa majjhe, virocasi ghatasittova aggi;
Mahesakkho aññatarosi yakkho, udāhu nāgosi mahānubhāvo’’ti.

Tattha **pupphābhihārassā**ti bodhisattassa pūjanatthāya ābhatena dibbapupphābhihārena samannāgatassa. **Ko**ti ko nāma tvaṃ. **Lohitakkho**ti rattakkho. **Vitatantaraṃso**ti puthulaantaraṃso. **Kambukāyūradharā**ti suvaṇṇālaṅkāradharā. **Brahābāhū**ti mahābāhu.

Taṃ sutvā mahāsatto ‘‘sacepi ‘sakkādīsu aññatarohamasmī’ti vakkhāmi, saddahissatevāyaṃ brāhmaṇo, ajja pana mayā saccameva kathetuṃ vaṭṭatī’’ti cintetvā attano nāgarājabhāvaṃ kathento āha –

799. ‘‘Nāgohamasmi iddhimā, tejassī duratikkamo;
Ḍaṃseyyaṃ tejasā kuddho, phītaṃ janapadaṃ api.

800. ‘‘Samuddajā hi me mātā, dhataraṭṭho ca me pitā;
Sudassanakaniṭṭhosmi, bhūridattoti maṃ vidū’’ti.

Tattha **tejassī**ti visatejena tejavā. **Duratikkamo**ti aññena atikkamituṃ asakkuṇeyyo. **Ḍaṃseyya**nti sacāhaṃ kuddho phītaṃ janapadaṃ api ḍaṃseyyaṃ, pathaviyaṃ mama dāṭhāya patitamattāya saddhiṃ pathaviyā mama tejena so sabbo janapado bhasmā bhaveyyāti vadati. **Sudassanakaniṭṭhosmī**ti ahaṃ mama bhātu sudassanassa kaniṭṭho asmi. **Vidū**ti evaṃ mamaṃ pañcayojanasatike nāgabhavane jānantīti.

Idañca pana vatvā mahāsatto cintesi ‘‘ayaṃ brāhmaṇo caṇḍo pharuso, ahituṇḍikassa ārocetvā uposathakammassa me antarāyampi kareyya, yaṃ nūnāhaṃ imaṃ nāgabhavanaṃ netvā mahantaṃ yasaṃ datvā uposathakammaṃ addhaniyaṃ kareyya’’nti. Atha naṃ āha ‘‘brāhmaṇa, mahantaṃ te yasaṃ dassāmi, ramaṇīyaṃ nāgabhavanaṃ, ehi tattha gacchāmā’’ti. ‘‘Sāmi, putto me atthi, tasmiṃ gacchante āgamissāmī’’ti. Atha naṃ mahāsatto ‘‘gaccha, brāhmaṇa, ānehi na’’nti vatvā attano āvāsaṃ ācikkhanto āha –

801. ‘‘Yaṃ gambhīraṃ sadāvaṭṭaṃ, rahadaṃ bhesmaṃ pekkhasi;
Esa dibyo mamāvāso, anekasataporiso.

802. ‘‘Mayūrakoñcābhirudaṃ, nīlodaṃ vanamajjhato;
Yamunaṃ pavisa mā bhīto, khemaṃ vattavataṃ siva’’nti.

Tattha **sadāvaṭṭa**nti sadā pavattaṃ āvaṭṭaṃ. **Bhesma**nti bhayānakaṃ. **Pekkhasī**ti yaṃ evarūpaṃ rahadaṃ passasi. **Mayūrakoñcābhiruda**nti ubhosu tīresu vanaghaṭāyaṃ vasantehi mayūrehi ca koñcehi ca abhirudaṃ upakūjitaṃ. **Nīloda**nti nīlasalilaṃ. **Vanamajjhato**ti vanamajjhena sandamānaṃ. **Pavisa mā bhīto**ti evarūpaṃ yamunaṃ abhīto hutvā pavisa. **Vattavata**nti vattasampannānaṃ ācāravantānaṃ vasanabhūmiṃ pavisa, gaccha, brāhmaṇa, puttaṃ ānehīti.

Brāhmaṇo gantvā puttassa tamatthaṃ ārocetvā puttaṃ ānesi. Mahāsatto te ubhopi ādāya yamunātīraṃ gantvā tīre ṭhito āha –

803. ‘‘Tattha patto sānucaro, saha puttena brāhmaṇa;
Pūjito mayhaṃ kāmehi, sukhaṃ brāhmaṇa vacchasī’’ti.

Tattha **tattha patto**ti tvaṃ amhākaṃ nāgabhavanaṃ patto hutvā. **Mayha**nti mama santakehi kāmehi pūjito. **Vacchasī**ti tattha nāgabhavane sukhaṃ vasissati.

Evaṃ vatvā mahāsatto ubhopi te pitāputte attano ānubhāvena nāgabhavanaṃ ānesi. Tesaṃ tattha dibbo attabhāvo pātubhavi. Atha nesaṃ mahāsatto dibbasampattiṃ datvā cattāri cattāri nāgakaññāsatāni adāsi. Te mahāsampattiṃ anubhaviṃsu. Bodhisattopi appamatto uposathakammaṃ akāsi. Anvaḍḍhamāsaṃ mātāpitūnaṃ upaṭṭhānaṃ gantvā dhammakathaṃ kathetvā tato ca brāhmaṇassa santikaṃ gantvā ārogyaṃ pucchitvā ‘‘yena te attho, taṃ vadeyyāsi, anukkaṇṭhamāno abhiramā’’ti vatvā somadattenapi saddhiṃ paṭisanthāraṃ katvā attano nivesanaṃ agacchi. Brāhmaṇo ekasaṃvaccharaṃ nāgabhavane vasitvā mandapuññatāya ukkaṇṭhito manussalokaṃ gantukāmo ahosi. Nāgabhavanamassa lokantaranirayo viya alaṅkatapāsādo bandhanāgāraṃ viya alaṅkatanāgakaññā yakkhiniyo viya upaṭṭhahiṃsu. So ''ahaṃ tāva ukkaṇṭhito, somadattassapi cittaṃ jānissāmī''ti tassa santikaṃ gantvā āha ''kiṃ, tāta, ukkaṇṭhasī''ti? ''Kasmā ukkaṇṭhissāmi na ukkaṇṭhāmi, tvaṃ pana ukkaṇṭhasi, tātā''ti? ''Āma tātā''ti. ''Kiṃkāraṇā''ti. ''Tava mātu ceva bhātubhaginīnañca adassanena ukkaṇṭhāmi, ehi, tāta somadatta, gacchāmā''ti. So ''na gacchāmī''ti vatvāpi punappunaṃ pitarā yāciyamāno ''sādhū''ti sampaṭicchi.

Brāhmaṇo ''puttassa tāva me mano laddho, sace panāhaṃ bhūridattassa 'ukkaṇṭhitomhī'ti vakkhāmi, atirekataraṃ me yasaṃ dassati, evaṃ me gamanaṃ na bhavissati. Ekena pana upāyena tassa sampattiṃ vaṇṇetvā 'tvaṃ evarūpaṃ sampattiṃ pahāya kiṃkāraṇā manussalokaṃ gantvā uposathakammaṃ karosī'ti pucchitvā 'saggatthāyā'ti vutte 'tvaṃ tāva evarūpaṃ sampattiṃ pahāya saggatthāya uposathakammaṃ karosi, kimaṅgaṃ pana mayaṃyeva paradhanena jīvikaṃ kappema, ahampi manussalokaṃ gantvā ñātake disvā pabbajitvā samaṇadhammaṃ karissāmī'ti naṃ saññāpessāmi. Atha me so gamanaṃ anujānissatī''ti cintetvā ekadivasaṃ tenāgantvā ''kiṃ, brāhmaṇa, ukkaṇṭhasī''ti pucchito ''tumhākaṃ santikā amhākaṃ na kiñci parihāyatī''ti kiñci gamanapaṭibaddhaṃ avatvāva ādito tāva tassa sampattiṃ vaṇṇento āha –

804. ''Samā samantaparito, pahūtatagarā mahī;
Indagopakasañchannā, sobhati harituttamā.

805. ''Rammāni vanacetyāni, rammā haṃsūpakūjitā;
Opupphapaddhā tiṭṭhanti, pokkharañño sunimmitā.

806. ''Aṭṭhaṃsā sukatā thambhā, sabbe veḷuriyāmayā;
Sahassathambhā pāsādā, pūrā kaññāhi jotare.

807. ''Vimānaṃ upapannosi, dibyaṃ puññehi attano;
Asambādhaṃ sivaṃ rammaṃ, accantasukhasaṃhitaṃ.

808. ''Maññe sahassanettassa, vimānaṃ nābhikaṅkhasi;
Iddhī hi tyāyaṃ vipulā, sakkasseva jutīmato''ti.

Tattha **samā samantaparito**ti parisamantato sabbadisābhāgesu ayaṃ tava nāgabhavane mahī suvaṇṇarajatamaṇi muttāvālukāparikiṇṇā samatalā. **Pahūtatagarā mahī**ti bahukehi tagaragacchehi samannāgatā. **Indagopakasañchannā**ti suvaṇṇaindagopakehi sañchannā. **Sobhati harituttamā**ti haritavaṇṇadabbatiṇasañchannā sobhatīti attho. **Vanacetyānī**ti vanaghaṭā. **Opupphapaddhā**ti pupphitvā patitehi padumapattehi sañchannā udakapiṭṭhā. **Sunimmitā**ti tava puññasampattiyā suṭṭhu nimmitā. **Aṭṭhaṃsā**ti tava vasanapāsādesu aṭṭhaṃsā sukatā veḷuriyamayā thambhā. Tehi thambhehi sahassathambhā tava pāsādā nāgakaññāhi pūrā vijjotanti. **Upapannosī**ti evarūpe vimāne nibbattosīti attho. **Sahassanettassa vimāna**nti sakkassa vejayantapāsādaṃ. **Iddhī hi tyāyaṃ vipulā**ti yasmā tavāyaṃ vipulā iddhi, tasmā tvaṃ tena uposathakammena sakkassa vimānampi na patthesi, aññaṃ tato uttari mahantaṃ ṭhānaṃ patthesīti maññāmi.

Taṃ sutvā mahāsatto ''mā hevaṃ, brāhmaṇa, avaca, sakkassa yasaṃ paṭicca amhākaṃ yaso sinerusantike sāsapo viya, mayaṃ tassa paricārakepi na agghāmā''ti vatvā gāthamāha –

809. ''Manasāpi na pattabbo, ānubhāvo jutīmato;
Paricārayamānānaṃ, saindānaṃ vasavattina''nti.

Tassattho – brāhmaṇa, sakkassa yaso nāma ekaṃ dve tayo cattāro vā divase ‘‘ettako siyā’’ti manasā cintentenapi na abhipattabbo. Yepi naṃ cattāro mahārājāno paricārenti, tesaṃ devarājānaṃ paricārayamānānaṃ indaṃ nāyakaṃ katvā carantānaṃ saindānaṃ vasavattīnaṃ catunnaṃ lokapālānaṃ yasassapi amhākaṃ tiracchānagatānaṃ yaso soḷasiṃ kalaṃ nagghatīti.

Evañca pana vatvā ‘‘idaṃ te maññe sahassanettassa vimāna’’nti vacanaṃ sutvā ahaṃ taṃ anussariṃ. ‘‘Ahañhi vejayantaṃ patthento uposathakammaṃ karomī’’ti tassa attano patthanaṃ ācikkhanto āha –

810. ‘‘Taṃ vimānaṃ abhijjhāya, amarānaṃ sukhesinaṃ;
Uposathaṃ upavasanto, semi vammikamuddhanī’’ti.

Tattha **abhijjhāyā**ti patthetvā. **Amarāna**nti dīghāyukānaṃ devānaṃ. **Sukhesina**nti esitasukhānaṃ sukhe patiṭṭhitānaṃ.

Kaṃ sutvā brāhmaṇo ‘‘idāni me okāso laddho’’ti somanassappatto gantuṃ āpucchanto gāthādvayamāha –

811. ‘‘Ahañca migamesāno, saputto pāvisiṃ vanaṃ;
Taṃ maṃ mataṃ vā jīvaṃ vā, nābhivedenti ñātakā.

812. ‘‘Āmantaye bhūridattaṃ, kāsiputtaṃ yasassinaṃ;
Tayā no samanuññātā, api passemu ñātake’’ti.

Tattha **nābhivedentī**ti na jānanti, kathentopi nesaṃ natthi. **Āmantaye**ti āmantayāmi. **Kāsiputta**nti kāsirājadhītāya puttaṃ.

Tato bodhisatto āha –

813. ‘‘Eso hi vata me chando, yaṃ vasesi mamantike;
Na hi etādisā kāmā, sulabhā honti mānuse.

814. ‘‘Sace tvaṃ nicchase vatthuṃ, mama kāmehi pūjito;
Mayā tvaṃ samanuññāto, sotthiṃ passāhi ñātake’’ti.

Mahāsatto gāthādvayaṃ vatvā cintesi – ‘‘ayaṃ maṇiṃ nissāya sukhaṃ jīvanto kassaci nācikkhissati, etassa sabbakāmadadaṃ maṇiṃ dassāmī’’ti. Athassa taṃ dadanto āha –

815. ‘‘Dhārayimaṃ maṇiṃ dibyaṃ, pasuṃ putte ca vindati;
Arogo sukhito hoti, gacchevādāya brāhmaṇā’’ti.

Tattha **pasuṃ putte ca vindatī**ti imaṃ maṇiṃ dhārayamāno imassānubhāvena pasuñca putte ca aññañca yaṃ icchati, taṃ sabbaṃ labhati.

Tato brāhmaṇo gāthamāha –

816. ‘‘Kusalaṃ paṭinandāmi, bhūridatta vaco tava;
Pabbajissāmi jiṇṇosmi, na kāme abhipatthaye’’ti.

Tassattho – bhūridatta, tava vacanaṃ kusalaṃ anavajjaṃ, taṃ paṭinandāmi na paṭikkhipāmi. Ahaṃ pana jiṇṇo asmi, tasmā pabbajissāmi, na kāme abhipatthayāmi, kiṃ me maṇināti.

Bodhisatto āha –

817. ‘‘Brahmacariyassa ce bhaṅgo, hoti bhogehi kāriyaṃ;
Avikampamāno eyyāsi, bahuṃ dassāmi te dhana’’nti.

Tattha **ce bhaṅgo**ti brahmacariyavāso nāma dukkaro, anabhiratassa brahmacariyassa ce bhaṅgo hoti, tadā gihibhūtassa bhogehi kāriyaṃ hoti, evarūpe kāle tvaṃ nirāsaṅko hutvā mama santikaṃ āgaccheyyāsi, bahuṃ te dhanaṃ dassāmīti.

Brāhmaṇo āha –

818. ‘‘Kusalaṃ paṭinandāmi, bhūridatta vaco tava;
Punapi āgamissāmi, sace attho bhavissatī’’ti.

Tattha **punapī**ti puna api, ayameva vā pāṭho.

Athassa tattha avasitukāmataṃ ñatvā mahāsatto nāgamāṇavake āṇāpetvā brāhmaṇaṃ manussalokaṃ pāpesi. Tamatthaṃ pakāsento satthā āha –

819. ‘‘Idaṃ vatvā bhūridatto, pesesi caturo jane;
Etha gacchatha uṭṭhetha, khippaṃ pāpetha brāhmaṇaṃ.

820. ‘‘Tassa taṃ vacanaṃ sutvā, uṭṭhāya caturo janā;
Pesitā bhūridattena, khippaṃ pāpesu brāhmaṇa’’nti.

Tattha **pāpesū**ti yamunāto uttāretvā bārāṇasimaggaṃ pāpayiṃsu, pāpayitvā ca pana ‘‘tumhe gacchathā’’ti vatvā nāgabhavanameva paccāgamiṃsu.

Brāhmaṇopi ‘‘tāta somadatta, imasmiṃ ṭhāne migaṃ vijjhimhā, imasmiṃ sūkara’’nti puttassa ācikkhanto antarāmagge pokkharaṇiṃ disvā ‘‘tāta somadatta, nhāyāmā’’ti vatvā ‘‘sādhu, tātā’’ti vutte ubhopi dibbābharaṇāni ceva dibbavatthāni ca omuñcitvā bhaṇḍikaṃ katvā pokkharaṇītīre ṭhapetvā otaritvā nhāyiṃsu. Tasmiṃ khaṇe tāni antaradhāyitvā nāgabhavanameva agamaṃsu. Paṭhamaṃ nivatthakāsāvapilotikāva nesaṃ sarīre paṭimuñciṃsu, dhanusarasattiyopi pākatikāva ahesuṃ. Somadatto ‘‘nāsitāmhā tayā, tātā’’ti paridevi. Atha naṃ pitā ‘‘mā cintayi, migesu santesu arañña mige vadhitvā jīvikaṃ kappessāmā’’ti assāsesi. Somadattassa mātā tesaṃ āgamanaṃ sutvā paccuggantvā gharaṃ netvā annapānena santappesi. Brāhmaṇo bhuñjitvā niddaṃ okkami. Itarā puttaṃ pucchi ‘‘tāta, ettakaṃ kālaṃ kuhiṃ gatatthā’’ti? ‘‘Amma, bhūridattanāgarājena amhe nāgabhavanaṃ nītā, tato ukkaṇṭhitvā idāni āgatā’’ti. ‘‘Kiñci pana vo ratanaṃ ābhata’’nti. ‘‘Nābhataṃ ammā’’ti. ‘‘Kiṃ tumhākaṃ tena kiñci na dinna’’nti. ‘‘Amma, bhūridattena me pitu sabbakāmadado maṇi dinno ahosi, iminā pana na gahito’’ti. ‘‘Kiṃkāraṇā’’ti. ‘‘Pabbajissati kirā’’ti. Sā ‘‘ettakaṃ kālaṃ dārake mama bhāraṃ karonto nāgabhavane vasitvā idāni kira pabbajissatī’’ti kujjhitvā vīhibhañjanadabbiyā piṭṭhiṃ pothentī ‘‘are, duṭṭhabrāhmaṇa, pabbajissāmīti kira maṇiratanaṃ na gaṇhasi, atha kasmā apabbajitvā idhāgatosi, nikkhama mama gharā sīgha’’nti santajjesi. Atha naṃ ‘‘bhadde, mā kujjhi, araññe migesu santesu ahaṃ taṃ posessāmī’’ti vatvā puttena saddhiṃ araññaṃ gantvā purimaniyāmeneva jīvikaṃ kappesi.

Tadā dakkhiṇamahāsamuddassa disābhāge simbalivāsī eko garuḷo pakkhavātehi samudde udakaṃ viyūhitvā ekaṃ nāgarājānaṃ sīse gaṇhi. Tadāhi supaṇṇā nāgaṃ gahetuṃ ajānanakāyeva, pacchā paṇḍarajātake jāniṃsu. So pana taṃ sīse gahetvāpi udake anottharanteyeva ukkhipitvā olambantaṃ ādāya himavantamatthakena pāyāsi. Tadā ceko kāsiraṭṭhavāsī brāhmaṇo isipabbajjaṃ pabbajitvā himavantappadese paṇṇasālaṃ māpetvā paṭivasati. Tassa caṅkamanakoṭiyaṃ mahānigrodharukkho atthi. So tassa mūle divāvihāraṃ karoti. Supaṇṇo nigrodhamatthakena nāgaṃ harati. Nāgo olambanto mokkhatthāya naṅguṭṭhena nigrodhaviṭapaṃ veṭhesi. Supaṇṇo taṃ ajānantova mahabbalatāya ākāse pakkhandiyeva. Nigrodharukkho samūlo uppāṭito. Supaṇṇo nāgaṃ simbalivanaṃ netvā tuṇḍena paharitvā kucchiṃ phāletvā nāgamedaṃ khāditvā sarīraṃ samuddakucchimhi chaḍḍesi. Nigrodharukkho patanto mahāsaddamakāsi. Supaṇṇo ''kissa eso saddo''ti adho olokento nigrodharukkhaṃ disvā ''kuto esa mayā uppāṭito''ti cintetvā ''tāpasassa caṅkamanakoṭiyā nigrodho eso''ti tathato ñatvā ''ayaṃ tassa bahūpakāro, 'akusalaṃ nu kho me pasutaṃ, udāhu no'ti tameva pucchitvā jānissāmī''ti māṇavakavesena tassa santikaṃ agamāsi.

Tasmiṃ khaṇe tāpaso taṃ ṭhānaṃ samaṃ karoti. Supaṇṇarājā tāpasaṃ vanditvā ekamantaṃ nisinno ajānanto viya ''kissa ṭhānaṃ, bhante, ida''nti pucchi. ''Upāsaka, eko supaṇṇo bhojanatthāya nāgaṃ haranto nāgena mokkhatthāya nigrodhaviṭapaṃ naṅguṭṭhena veṭhitāyapi attano mahabbalatāya pakkhantitvā gato, atha nigrodharukkho uppāṭito, idaṃ tassa uppāṭitaṭṭhāna''nti. ''Kiṃ pana, bhante, tassa supaṇṇassa akusalaṃ hoti, udāhu no''ti? ''Sace na jānāti, acetanakammaṃ nāma akusalaṃ na hotī''ti. ''Kiṃ nāgassa pana, bhante''ti? ''So imaṃ nāsetuṃ na gaṇhi, mokkhatthāya gaṇhi, tasmā tassapi na hotiyevā''ti. Supaṇṇo tāpasassa tussitvā ''bhante, ahaṃ so supaṇṇarājā, tumhākañhi pañhaveyyākaraṇena tuṭṭho. Tumhe araññe vasatha, ahañcekaṃ alampāyanamantaṃ jānāmi, anaggho manto. Tamahaṃ tumhākaṃ ācariyabhāgaṃ katvā dammi, paṭiggaṇhatha na''nti āha. ''Alaṃ mayhaṃ mantena, gacchatha tumhe''ti. So taṃ punappunaṃ yācitvā sampaṭicchāpetvā mantaṃ datvā osadhāni ācikkhitvā pakkāmi.

Garuḷakaṇḍaṃ niṭṭhitaṃ.

Kīḷanakaṇḍaṃ

Tasmiṃ kāle bārāṇasiyaṃ eko daliddabrāhmaṇo bahuṃ iṇaṃ gahetvā iṇasāmikehi codiyamāno ''kiṃ me idha vāsena, araññaṃ pavisitvā mataṃ seyyo''ti nikkhamitvā vanaṃ pavisitvā anupubbena taṃ assamapadaṃ patvā tāpasaṃ vattasampadāya ārādhesi. Tāpaso ''ayaṃ brāhmaṇo mayhaṃ ativiya upakārako, supaṇṇarājena dinnaṃ dibbamantamassa dassāmī''ti cintetvā ''brāhmaṇa, ahaṃ alampāyanamantaṃ jānāmi, taṃ te dammi, gaṇhāhi na''nti vatvā ''alaṃ, bhante, na mayhaṃ mantenattho''ti vuttepi punappunaṃ vatvā nippīḷetvā sampaṭicchāpetvā adāsiyeva. Tassa ca mantassa anucchavikāni osadhāni ceva mantupacārañca sabbaṃ kathesi. Brāhmaṇo ''laddho me jīvitupāyo''ti katipāhaṃ vasitvā ''vātābādho me, bhante, bādhatī''ti apadesaṃ katvā tāpasena vissajjito taṃ vanditvā khamāpetvā araññā nikkhamitvā anupubbena yamunāya tīraṃ patvā taṃ mantaṃ sajjhāyanto mahāmaggaṃ gacchati.

Tasmiṃ kāle sahassamattā bhūridattassa paricārikā nāgamāṇavikā taṃ sabbakāmadadaṃ maṇiratanaṃ ādāya nāgabhavanā nikkhamitvā yamunātīre vālukarāsimhi ṭhapetvā tassa obhāsena sabbarattiṃ udakakīḷaṃ kīḷitvā aruṇuggamane sabbālaṅkārena alaṅkaritvā maṇiratanaṃ parivāretvā siriṃ pavesayamānā nisīdiṃsu. Brāhmaṇopi mantaṃ sajjhāyanto taṃ ṭhānaṃ pāpuṇi. Tā mantasaddaṃ sutvāva ''iminā supaṇṇena bhavitabba''nti maraṇabhayatajjitā maṇiratanaṃ aggahetvā pathaviyaṃ nimujjitvā nāgabhavanaṃ agamiṃsu. Brāhmaṇopi maṇiratanaṃ disvā ''idāneva me manto samiddho''ti tuṭṭhamānaso maṇiratanaṃ ādāya pāyāsi. Tasmiṃ khaṇe nesādabrāhmaṇo somadattena saddhiṃ migavadhāya araññaṃ pavisanto tassa hatthe taṃ maṇiratanaṃ disvā puttaṃ āha ''tāta, nanu eso amhākaṃ bhūridattena dinno maṇī''ti? ''Āma, tāta, eso maṇī''ti. ''Tena hissa aguṇaṃ kathetvā imaṃ brāhmaṇaṃ vañcetvā gaṇhāmetaṃ maṇiratana''nti. ''Tāta, pubbe bhūridattena dīyamānaṃ na gaṇhi, idāni panesa brāhmaṇo taññeva vañcessati, tuṇhī hohī''ti. Brāhmaṇo ''hotu, tāta, passasi etassa vā mama vā vañcanabhāva''nti alampāyanena saddhiṃ sallapanto āha –

821. ''Maṇiṃ paggayha maṅgalyaṃ, sādhuvittaṃ manoramaṃ;
Selaṃ byañjanasampannaṃ, ko imaṃ maṇimajjhagā''ti.

Tattha **maṅgalya**nti maṅgalasammataṃ sabbakāmadadaṃ. **Ko ima**nti kuhiṃ imaṃ maṇiṃ adhigatosi.

Tato alampāyano gāthamāha –

822. ‘‘Lohitakkhasahassāhi, samantā parivāritaṃ;
Ajja kālaṃ pathaṃ gacchaṃ, ajjhagāhaṃ maṇiṃ ima’’nti.

Tassattho – ahaṃ ajja kālaṃ pātova pathaṃ maggaṃ gacchanto rattakkhikāhi sahassamattāhi nāgamāṇavikāhi samantā parivāritaṃ imaṃ maṇiṃ ajjhagā. Maṃ disvā hi sabbāva etā bhayatajjitā imaṃ chaḍḍetvā palātāti.

Nesādabrāhmaṇo taṃ vañcetukāmo maṇiratanassa aguṇaṃ pakāsento attanā gaṇhitukāmo tisso gāthā abhāsi –

823. ‘‘Sūpaciṇṇo ayaṃ selo, accito mānito sadā;
Sudhārito sunikkhitto, sabbatthamabhisādhaye.

824. ‘‘Upacāravipannassa, nikkhepe dhāraṇāya vā;
Ayaṃ selo vināsāya, pariciṇṇo ayoniso.

825. ‘‘Na imaṃ akusalo dibyaṃ, maṇiṃ dhāretumāraho;
Paṭipajja sataṃ nikkhaṃ, dehimaṃ ratanaṃ mama’’nti.

Tattha **sabbattha**nti yo imaṃ selaṃ suṭṭhu upacarituṃ accituṃ attano jīvitaṃ viya mamāyituṃ suṭṭhu dhāretuṃ suṭṭhu nikkhipituṃ jānāti, tasseva sūpaciṇṇo accito mānito sudhārito sunikkhitto ayaṃ selo sabbaṃ atthaṃ sādhetīti attho. **Upacāravipannassā**ti yo pana upacāravipanno hoti, tasseso anupāyena pariciṇṇo vināsameva vahatīti vadati. **Dhāretumāraho**ti dhāretuṃ araho. **Paṭipajja sataṃ nikkha**nti amhākaṃ gehe bahū maṇī, mayametaṃ gahetuṃ jānāma. Ahaṃ te nikkhasataṃ dassāmi, taṃ paṭipajja, dehi imaṃ maṇiratanaṃ mamanti. Tassa hi gehe ekopi suvaṇṇanikkho natthi. So pana tassa maṇino sabbakāmadadabhāvaṃ jānāti. Tenassa etadahosi ‘‘ahaṃ sasīsaṃ nhatvā maṇiṃ udakena paripphositvā ‘nikkhasataṃ me dehī’ti vakkhāmi, athesa me dassati, tamahaṃ etassa dassāmī’’ti. Tasmā sūro hutvā evamāha.

Tato alampāyano gāthamāha –

826. ‘‘Na ca myāyaṃ maṇī keyyo, gohi vā ratanehi vā;
Selo byañjanasampanno, neva keyyo maṇi mamā’’ti.

Tattha **na ca myāya**nti ayaṃ maṇi mama santako kenaci vikkiṇitabbo nāma na hoti. **Neva keyyo**ti ayañca mama maṇi lakkhaṇasampanno, tasmā neva keyyo kenaci vatthunāpi vikkiṇitabbo nāma na hotīti.

Nesādabrāhmaṇo āha –

827. ‘‘No ce tayā maṇī keyyo, gohi vā ratanehi vā;
Atha kena maṇī keyyo, taṃ me akkhāhi pucchito’’ti.

Alampāyano āha –

828. ‘‘Yo me saṃse mahānāgaṃ, tejassiṃ duratikkamaṃ;

Tassa dajjaṃ imaṃ selaṃ, jalantamiva tejasā’’ti.

Tattha **jalantamiva tejasā**ti pabhāya jalantaṃ viya.

Nesādabrāhmaṇo āha –

829. ‘‘Ko nu brāhmaṇavaṇṇena, supaṇṇo patataṃ varo;
Nāgaṃ jigīsamanvesi, anvesaṃ bhakkhamattano’’ti.

Tattha **ko nū**ti idaṃ nesādabrāhmaṇo ‘‘attano bhakkhaṃ anvesantena garuḷena bhavitabba’’nti cintetvā evamāha.

Alampāyano evamāha –

830. ‘‘Nāhaṃ dijādhipo homi, adiṭṭho garuḷo mayā;
Āsīvisena vittoti, vejjo brāhmaṇa maṃ vidū’’ti.

Tattha **maṃ vidū**ti maṃ ‘‘esa āsīvisena vittako alampāyano nāma vejjo’’ti jānanti.

Nesādabrāhmaṇo āha –

831. ‘‘Kiṃ nu tuyhaṃ phalaṃ atthi, kiṃ sippaṃ vijjate tava;
Kismiṃ vā tvaṃ paratthaddho, uragaṃ nāpacāyasī’’ti.

Tattha **kismiṃ vā tvaṃ paratthaddho**ti tvaṃ kismiṃ vā upatthaddho hutvā, kiṃ nissayaṃ katvā uragaṃ āsīvisaṃ na apacāyasi jeṭṭhakaṃ akatvā avajānāsīti pucchati.

So attano balaṃ dīpento āha –

832. ‘‘Āraññikassa isino, cirarattaṃ tapassino;
Supaṇṇo kosiyassakkhā, visavijjaṃ anuttaraṃ.

833. ‘‘Taṃ bhāvitattaññataraṃ, sammantaṃ pabbatantare;
Sakkaccaṃ taṃ upaṭṭhāsiṃ, rattindivamatandito.

834. ‘‘So tadā pariciṇṇo me, vattavā brahmacariyavā;
Dibbaṃ pātukarī mantaṃ, kāmasā bhagavā mama.

835. ‘‘Tyāhaṃ mante paratthaddho, nāhaṃ bhāyāmi bhoginaṃ;
Ācariyo visaghātānaṃ, alampānoti maṃ vidū’’ti.

Tattha **kosiyassakkhā**ti kosiyagottassa isino supaṇṇo ācikkhi. Tena akkhātakāraṇaṃ pana sabbaṃ vitthāretvā kathetabbaṃ. **Bhāvitattaññatara**nti bhāvitattānaṃ isīnaṃ aññataraṃ. **Sammanta**nti vasantaṃ. **Kāmasā**ti attano icchāya. **Mamā**ti taṃ mantaṃ mayhaṃ pakāsesi. **Tyāhaṃ mante, paratthaddho**ti ahaṃ te mante upatthaddho nissito. **Bhogina**nti nāgānaṃ. **Visaghātāna**nti visaghātakavejjānaṃ.

Taṃ sutvā nesādabrāhmaṇo cintesi ‘‘ayaṃ alampāyano yvāssa nāgaṃ dasseti, tassa maṇiratanaṃ dassati, bhūridattamassa dassetvā maṇiṃ gaṇhissāmī’’ti. Tato puttena saddhiṃ mantento gāthamāha –

836. ‘‘Gaṇhāmase maṇiṃ tāta, somadatta vijānahi;

Mā daṇḍena siriṃ pattaṃ, kāmasā pajahimhase''ti.

Tattha **gaṇhāmase**ti gaṇhāma. **Kāmasā**ti attano ruciyā daṇḍena paharitvā mā jahāma.

Somadatto āha –

837. ''Sakaṃ nivesanaṃ pattaṃ, yo taṃ brāhmaṇa pūjayi;
Evaṃ kalyāṇakārissa, kiṃ mohā dubbhimicchasi.

838. ''Sace tvaṃ dhanakāmosi, bhūridatto padassati;
Tameva gantvā yācassu, bahuṃ dassati te dhana''nti.

Tattha **pūjayī**ti dibbakāmehi pūjayittha. **Dubbhimicchasī**ti kiṃ tathārūpassa mittassa dubbhikammaṃ kātuṃ icchasi tātāti.

Brāhmaṇo āha –

839. ''Hatthagataṃ pattagataṃ, nikiṇṇaṃ khādituṃ varaṃ;
Mā no sandiṭṭhiko attho, somadatta upaccagā''ti.

Tattha **hatthagata**nti tāta somadatta, tvaṃ taruṇako lokapavattiṃ na jānāsi. Yañhi hatthagataṃ vā hoti pattagataṃ vā purato vā nikiṇṇaṃ ṭhapitaṃ, tadeva me khādituṃ varaṃ, na dūre ṭhitaṃ.

Somadatto āha –

840. ''Paccati niraye ghore, mahissamapi vivarati;
Mittadubbhī hitaccāgī, jīvarevāpi sussati.

841. ''Sace tvaṃ dhanakāmosi, bhūridatto padassati;
Maññe attakataṃ veraṃ, na ciraṃ vedayissasī''ti.

Tattha **mahissamapi vivaratī**ti tāta, mittadubbhino jīvantasseva pathavī bhijjitvā vivaraṃ deti. **Hitaccāgī**ti attano hitapariccāgī. **Jīvarevāpi sussatī**ti jīvamānova sussati, manussapeto hoti. **Attakataṃ vera**nti attanā kataṃ pāpaṃ. **Na cira**nti na cirasseva vedayissasīti maññāmi.

Brāhmaṇo āha –

842. ''Mahāyaññaṃ yajitvāna, evaṃ sujjhanti brāhmaṇā;
Mahāyaññaṃ yajissāma, evaṃ mokkhāma pāpakā''ti.

Tattha **sujjhantī**ti tāta somadatta, tvaṃ daharo na kiñci jānāsi, brāhmaṇā nāma yaṃ kiñci pāpaṃ katvā yaññena sujjhantīti dassento evamāha.

Somadatto āha –

843. ''Handa dāni apāyāmi, nāhaṃ ajja tayā saha;
Padampekaṃ na gaccheyyaṃ, evaṃ kibbisakārinā''ti.

Tattha **apāyāmī**ti apagacchāmi, palāyāmīti attho.

Evañca pana vatvā paṇḍito māṇavo pitaraṃ attano vacanaṃ gāhāpetuṃ asakkonto mahantena saddena devatā ujjhāpetvā ‘‘evarūpena pāpakārinā saddhiṃ na gamissāmī’’ti pitu passantasseva palāyitvā himavantaṃ pavisitvā pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā aparihīnajjhāno brahmaloke uppajji. Tamatthaṃ pakāsento satthā āha –

844. ‘‘Idaṃ vatvāna pitaraṃ, somadatto bahussuto;
Ujjhāpetvāna bhūtāni, tamhā ṭhānā apakkamī’’ti.

Nesādabrāhmaṇo ‘‘somadatto ṭhapetvā attano gehaṃ kuhiṃ gamissatī’’ti cintento alampāyanaṃ thokaṃ anattamanaṃ disvā ‘‘alampāyana, mā cintayi, dassessāmi te bhūridatta’’nti taṃ ādāya nāgarājassa uposathakaraṇaṭṭhānaṃ gantvā vammikamatthake bhoge ābhujitvā nipannaṃ nāgarājānaṃ disvā avidūre ṭhito hatthaṃ pasāretvā dve gāthā abhāsi –

845. ‘‘Gaṇhāhetaṃ mahānāgaṃ, āharetaṃ maṇiṃ mama;
Indagopakavaṇṇābho, yassa lohitako siro.

846. ‘‘Kappāsapicurāsīva, eso kāyo padissati;
Vammikaggagato seti, taṃ tvaṃ gaṇhāhi brāhmaṇā’’ti.

Tattha **indagopakavaṇṇābho**ti indagopakavaṇṇo viya ābhāsati. **Kappāsapicurāsīvā**ti suvihitassa kappāsapicuno rāsi viya.

Atha mahāsatto akkhīni ummīletvā nesādabrāhmaṇaṃ disvā ‘‘ayaṃ uposathassa me antarāyaṃ kareyyāti imaṃ nāgabhavanaṃ netvā mahāsampattiyā patiṭṭhāpesiṃ. Mayā dīyamānaṃ maṇiṃ gaṇhituṃ na icchi. Idāni pana ahituṇḍikaṃ gahetvā āgacchati. Sacāhaṃ imassa mittadubbhino kujjheyyaṃ, sīlaṃ me khaṇḍaṃ bhavissati. Mayā kho pana paṭhamaññeva caturaṅgasamannāgato uposatho adhiṭṭhito, so yathādhiṭṭhitova hotu, alampāyano maṃ chindatu vā pacatu vā, sūlena vā vijjhatu, nevassa kujjhissāmī’’ti cintetvā ‘‘sace kho panāhaṃ ime olokessāmi, bhasmā bhaveyyuṃ. Maṃ pothentepi na kujjhissāmi na olokessāmī’’ti akkhīni nimīletvā adhiṭṭhānapāramiṃ purecārikaṃ katvā bhogantare sīsaṃ pakkhipitvā niccalova hutvā nipajji. Nesādabrāhmaṇopi ‘‘bho alampāyana, imaṃ nāgaṃ gaṇhāhi, dehi me maṇi’’nti āha. Alampāyano nāgaṃ disvā tuṭṭho maṇiṃ kismiñci agaṇetvā ‘‘gaṇha, brāhmaṇā’’ti tassa hatthe khipi. So tassa hatthato gaḷitvā pathaviyaṃ pati. Patitamattova pathaviṃ pavisitvā nāgabhavanameva gato.

Brāhmaṇo maṇiratanato bhūridattena saddhiṃ mittabhāvato puttatoti tīhi parihāyi. So ‘‘nippaccayo jātomhi, puttassa me vacanaṃ na kata’’nti paridevanto gehaṃ agamāsi. Alampāyanopi dibbosadhehi attano sarīraṃ makkhetvā thokaṃ khāditvā attano kāyaṃ paripphosetvā dibbamantaṃ jappanto bodhisattaṃ upasaṅkamitvā naṅguṭṭhe gahetvā ākaḍḍhitvā sīsaṃ daḷhaṃ gaṇhanto mukhamassa vivaritvā osadhaṃ khāditvā mukhe kheḷaṃ opi. Sucijātiko nāgarājā sīlabhedabhayena akujjhitvā akkhīnipi na ummīlesi. Atha naṃ osadhamantaṃ katvā naṅguṭṭhe gahetvā heṭṭhāsīsaṃ katvā sañcāletvā gahitabhojanaṃ chaḍḍāpetvā bhūmiyaṃ dīghato nipajjāpetvā masūrakaṃ maddanto viya pādehi madditvā aṭṭhīni cuṇṇiyamānāni viya ahesuṃ. Puna naṅguṭṭhe gahetvā dussaṃ pothento viya pothesi. Mahāsatto evarūpaṃ dukkhaṃ anubhavantopi neva kujjhi. Tamatthaṃ pakāsento satthā āha –

847. ‘‘Athosadhehi dibbehi, jappaṃ mantapadāni ca;
Evaṃ taṃ asakkhi satthuṃ, katvā parittamattano’’ti.

Tattha **asakkhī**ti sakkhi. **Satthu**nti gaṇhituṃ.

Iti so mahāsattaṃ dubbalaṃ katvā vallīhi peḷaṃ sajjetvā mahāsattaṃ tattha pakkhipi, sarīrassa mahantatāya tattha na pavisati. Atha naṃ paṇhiyā koṭṭento pavesetvā peḷaṃ ādāya ekaṃ gāmaṃ gantvā gāmamajjhe otāretvā ‘‘nāgassa naccaṃ daṭṭhukāmā āgacchantū’’ti saddamakāsi. Sakalagāmavāsino sannipatiṃsu. Tasmiṃ khaṇe alampāyano ‘‘nikkhama mahānāgā’’ti āha. Mahāsatto cintesi ‘‘ajja mayā parisaṃ tosentena kīḷituṃ vaṭṭati. Evaṃ alampāyano bahuṃ dhanaṃ labhitvā tuṭṭho maṃ vissajjessati. Yaṃ yaṃ esa maṃ kāreti, taṃ taṃ karissāmī’’ti. Atha naṃ so peḷato nīharitvā ‘‘mahā hohī’’ti āha. So mahā ahosi, ‘‘khuddako, vaṭṭo, vammito, ekapphaṇo, dviphaṇo, tipphaṇo, catupphaṇo, pañca, cha, satta, aṭṭha, nava, dasa vīsati, tiṃsati, cattālīsa, paṇṇāsapphaṇo, satapphaṇo, ucco, nīco, dissamānakāyo, adissamānakāyo, dissamānaupaḍḍhakāyo, nīlo, pīto, lohito, odāto, mañjaṭṭhiko hohi, aggijālaṃ vissajjehi, udakaṃ, dhūmaṃ vissajjehī’’ti. Mahāsatto imesupi ākāresu vuttavutte attabhāve nimminitvā naccaṃ dassesi. Taṃ disvā koci assūni sandhāretuṃ nāsakkhi.

Manussā bahūni hiraññasuvaṇṇavatthālaṅkārādīni adaṃsu. Iti tasmiṃ gāme sahassamattaṃ labhi. So kiñcāpi mahāsattaṃ gaṇhanto ‘‘sahassaṃ labhitvā taṃ vissajjessāmī’’ti āha, taṃ pana dhanaṃ labhitvā ‘‘gāmakepi tāva mayā ettakaṃ dhanaṃ laddhaṃ, nagare kira bahuṃ labhissāmī’’ti dhanalobhena taṃ na muñci. So tasmiṃ gāme kuṭumbaṃ saṇṭhapetvā ratanamayaṃ peḷaṃ kāretvā tattha mahāsattaṃ pakkhipitvā sukhayānakaṃ āruyha mahantena parivārena nikkhamitvā taṃ gāmanigamādīsu kīḷāpento anupubbena bārāṇasiṃ pāpuṇi. Nāgarājassa pana madhulāje deti, maṇḍūke māretvā deti, so gocaraṃ na gaṇhāti avissajjanabhayena. Gocaraṃ agganhantampi puna naṃ cattāro dvāragāme ādiṃ katvā tattha tattha māsamattaṃ kīḷāpesi. Pannarasauposathadivase pana ‘‘ajja tumhākaṃ santike kīḷāpessāmī’’ti rañño ārocāpesi. Rājā nagare bheriṃ carāpetvā mahājanaṃ sannipātāpesi. Rājaṅgaṇe mañcātimañcaṃ bandhiṃsu.

Kīḷanakhaṇḍaṃ niṭṭhitaṃ.

Nagarapavesanakaṇḍaṃ

Alampāyanena pana bodhisattassa gahitadivaseyeva mahāsattassa mātā supinante addasa kāḷena rattakkhinā purisena asinā dakkhiṇabāhuṃ chinditvā lohitena paggharantena nīyamānaṃ. Sā bhītatasitā uṭṭhāya dakkhiṇabāhuṃ parāmasitvā supinabhāvaṃ jāni. Athassā etadahosi ‘‘mayā kakkhaḷo pāpasupino diṭṭho, catunnaṃ vā me puttānaṃ dhataraṭṭhassa rañño vā mama vā paripanthena bhavitabba’’nti. Apica kho pana mahāsattameva ārabbha atirekataraṃ cintesi. Kiṃkāraṇā? Sesā attano nāgabhavane vasanti, itaro pana sīlajjhāsayattā manussalokaṃ gantvā uposathakammaṃ karoti. Tasmā ‘‘kacci nu kho me puttaṃ ahituṇḍiko vā supaṇṇo vā gaṇheyyā’’ti tasseva atirekataraṃ cintesi. Tato aḍḍhamāse atikkante ‘‘mama putto aḍḍhamāsātikkamena maṃ vinā vattituṃ na sakkoti, addhāssa kiñci bhayaṃ uppannaṃ bhavissatī’’ti domanassappattā ahosi. Māsātikkamena panassā sokena assūnaṃ apaggharaṇakālo nāma nāhosi, hadayaṃ sussi, akkhīni upacciṃsu. Sā ‘‘idāni āgamissati, idāni āgamissatī’’ti tassāgamanamaggameva olokentī nisīdi. Athassā jeṭṭhaputto sudassano māsaccayena mahatiyā parisāya saddhiṃ mātāpitūnaṃ dassanatthāya āgato, parisaṃ bahi ṭhapetvā pāsādaṃ āruyha mātaraṃ vanditvā ekamantaṃ aṭṭhāsi. Sā bhūridattaṃ anusocantī tena saddhiṃ na kiñci sallapi. So cintesi ‘‘mayhaṃ mātā mayi pubbe āgate tussati, paṭisanthāraṃ karoti, ajja pana domanassappattā, kiṃ nu kho kāraṇa’’nti? Atha naṃ pucchanto āha –

848. ‘‘Mamaṃ disvāna āyantaṃ, sabbakāmasamiddhinaṃ;
Indriyāni ahaṭṭhāni, sāvaṃ jātaṃ mukhaṃ tava.

849. ‘‘Paddhaṃ yathā hatthagataṃ, pāṇinā parimadditaṃ;
Sāvaṃ jātaṃ mukhaṃ tuyhaṃ, mamaṃ disvāna edisa’’nti.

Tattha **ahaṭṭhānī**ti na vippasannāni. **Sāva**nti kañcanādāsavaṇṇaṃ te mukhaṃ pītakāḷakaṃ jātaṃ. **Hatthagata**nti hatthena chinditaṃ. **Edisa**nti evarūpaṃ mahantena sirisobhaggena tumhākaṃ dassanatthāya āgataṃ maṃ disvā.

Sā evaṃ vuttepi neva kathesi. Sudassano cintesi ‘‘kiṃ nu kho kenaci kuddhā vā paribaddhā vā bhaveyyā''ti. Atha naṃ pucchanto itaraṃ gāthamāha –

850. ''Kacci nu te nābhisasi, kacci te atthi vedanā;
Yena sāvaṃ mukhaṃ tuyhaṃ, mamaṃ disvāna āgata''nti.

Tattha **kacci nu te nābhisasī**ti kacci nu taṃ koci na abhisasi akkosena vā paribhāsāya vā vihiṃsīti pucchati. **Tuyha**nti tava pubbe mamaṃ disvā āgataṃ edisaṃ mukhaṃ na hoti. Yena pana kāraṇena ajja tava mukhaṃ sāvaṃ jātaṃ, taṃ me ācikkhāti pucchati.

Athassa sā ācikkhantī āha –

851. ''Supinaṃ tāta addakkhiṃ, ito māsaṃ adhogataṃ;
'Dakkhiṇaṃ viya me bāhuṃ, chetvā ruhiramakkhitaṃ;
Puriso ādāya pakkāmi, mama rodantiyā sati'.

852. ''Yatohaṃ supinamaddakkhiṃ, sudassana vijānahi;
Tato divā vā rattiṃ vā, sukhaṃ me nopalabbhatī''ti.

Tattha **ito māsaṃ adhogata**nti ito heṭṭhā māsātikkantaṃ. Ajja me diṭṭhasupinassa māso hotīti dasseti. **Puriso**ti eko kāḷo rattakkhi puriso. **Rodantiyā satī**ti rodamānāya satiyā. **Sukhaṃ me nopalabbhatī**ti mama sukhaṃ nāma na vijjati.

Evañca pana vatvā ''tāta, piyaputtako me tava kaniṭṭho na dissati, bhayenassa uppannena bhavitabba''nti paridevantī āha –

853. ''Yaṃ pubbe parivāriṃsu, kaññā ruciraviggahā;
Hemajālappaṭicchannā, bhūridatto na dissati.

854. ''Yaṃ pubbe parivāriṃsu, nettiṃsavaradhārino;
Kaṇikārāva samphullā, bhūridatto na dissati.

855. ''Handa dāni gamissāma, bhūridattanivesanaṃ;
Dhammaṭṭhaṃ sīlasampannaṃ, passāma tava bhātara''nti.

Tattha **samphullā**ti suvaṇṇavatthālaṅkāradhāritāya samphullā kaṇikārā viya. **Handā**ti vavassaggatthe nipāto, ehi, tāta, bhūridattassa nivesanaṃ gacchāmāti vadati.

Evañca pana vatvā tassa ceva attano ca parisāya saddhiṃ tattha agamāsi. Bhūridattassa bhariyāyo pana taṃ vammikamatthake adisvā ''mātu nivesane vasissatī''ti abyāvaṭā ahesuṃ. Tā ''sassu kira no puttaṃ apassantī āgacchatī''ti sutvā paccuggamanaṃ katvā ''ayye, puttassa te adissamānassa ajja māso atīto''ti mahāparidevaṃ paridevamānā tassā pādamūle patiṃsu. Tamatthaṃ pakāsento satthā āha –

856. ''Tañca disvāna āyantiṃ, bhūridattassa mātaraṃ;
Bāhā paggayha pakkanduṃ, bhūridattassa nāriyo.

857. ''Puttaṃ teyye na jānāma, ito māsaṃ adhogataṃ;
Mataṃ vā yadi vā jīvaṃ, bhūridattaṃ yasassina''nti.

Tattha **''puttaṃ teyye''**ti ayaṃ tāsaṃ paridevanakathā.

Bhūridattassa mātā suṇhāhi saddhiṃ antaravīthiyaṃ paridevitvā tā ādāya tassa pāsādaṃ āruyha puttassa sayanañca āsanañca oloketvā paridevamānā āha –

858. ‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī.

859. ‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī.

860. ‘‘Sā nūna cakkavākīva, pallalasmiṃ anodake;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī.

861. ‘‘Kammārānaṃ yathā ukkā, anto jhāyati no bahi;
Evaṃ jhāyāmi sokena, bhūridattaṃ apassatī’’ti.

Tattha **apassatī**ti apassantī. **Hatachāpāvā**ti hatapotakāva.

Evaṃ bhūridattamātari vilapamānāya bhūridattanivesanaṃ aṇṇavakucchi viya ekasaddaṃ ahosi. Ekopi sakabhāvena saṇṭhātuṃ nāsakkhi. Sakalanivesanaṃ yugandharavātappahaṭaṃ viya sālavanaṃ ahosi. Tamatthaṃ pakāsento satthā āha –

862. ‘‘Sālāva sampamathitā, mālutena pamadditā;
Senti puttā ca dārā ca, bhūridattanivesane’’ti.

Ariṭṭho ca subhogo ca ubhopi bhātaro mātāpitūnaṃ upaṭṭhānaṃ gacchantā taṃ saddaṃ sutvā bhūridattanivesanaṃ pavisitvā mātaraṃ assāsayiṃsu. Tamatthaṃ pakāsento satthā āha –

863. ‘‘Idaṃ sutvāna nigghosaṃ, bhūridattanivesane;
Ariṭṭho ca subhogo ca, padhāviṃsu anantarā.

864. ‘‘Amma assāsa mā soci, evaṃdhammā hi pāṇino;
Cavanti upapajjanti, esāssa pariṇāmitā’’ti.

Tattha **esāssa pariṇāmitā**ti esā cutūpapatti assa lokassa pariṇāmitā, evañhi so loko pariṇāmeti. Etehi dvīhi aṅgehi mutto nāma natthīti vadanti.

Samuddajā āha –

865. ‘‘Ahampi tāta jānāmi, evaṃdhammā hi pāṇino;
Sokena ca paretasmi, bhūridattaṃ apassatī.

866. ‘‘Ajja ce me imaṃ rattiṃ, sudassana vijānahi;
Bhūridattaṃ apassantī, maññe hissāmi jīvita’’nti.

Tattha **ajja ce me**ti tāta sudassana, sace ajja imaṃ rattiṃ bhūridatto mama dassanaṃ nāgamissati, athāhaṃ taṃ apassantī jīvitaṃ jahissāmīti maññāmi.

Puttā āhaṃsu –

867. ‘‘Amma assāsa mā soci, ānayissāma bhātaraṃ;
Disodisaṃ gamissāma, bhātupariyesanaṃ caraṃ.

868. ‘‘Pabbate giriduggesu, gāmesu nigamesu ca;
Orena sattarattassa, bhātaraṃ passa āgata’’nti.

Tattha **cara**nti amma, mayaṃ tayopi janā bhātupariyesanaṃ carantā disodisaṃ gamissāmāti naṃ assāsesuṃ.

Tato sudassano cintesi ‘‘sace tayopi ekaṃ disaṃ gamissāma, papañco bhavissati, tīhi tīṇi ṭhānāni gantuṃ vaṭṭati – ekena devalokaṃ, ekena himavantaṃ, ekena manussalokaṃ. Sace kho pana kāṇāriṭṭho manussalokaṃ gamissati, yattheva bhūridattaṃ passati. Taṃ gāmaṃ vā nigamaṃ vā jhāpetvā essati, esa kakkhaḷo pharuso, na sakkā etaṃ tattha pesetu’’nti. Cintetvā ca pana ‘‘tāta ariṭṭha, tvaṃ devalokaṃ gaccha, sace devatāhi dhammaṃ sotukāmāhi bhūridatto devalokaṃ nīto, tato naṃ ānehī’’ti ariṭṭhaṃ devalokaṃ pahiṇi. Subhogaṃ pana ‘‘tāta, tvaṃ himavantaṃ gantvā pañcasu mahānadīsu bhūridattaṃ upadhāretvā ehī’’ti himavantaṃ pahiṇi. Sayaṃ pana manussalokaṃ gantukāmo cintesi – ‘‘sacāhaṃ māṇavakavaṇṇena gamissāmi, manussā neva me piyāyissanti, mayā tāpasavesena gantuṃ vaṭṭati, manussānañhi pabbajitā piyā manāpā’’ti. So tāpasavesaṃ gahetvā mātaraṃ vanditvā nikkhami.

Bodhisattassa pana ajamukhī nāma vemātikabhaginī atthi. Tassā bodhisatte adhimatto sineho. Sā sudassanaṃ gacchantaṃ disvā āha – ‘‘bhātika, ativiya kilamāmi, ahampi tayā saddhiṃ gamissāmī’’ti. ‘‘Amma, na sakkā tayā gantuṃ, ahaṃ pabbajitavasena gacchāmī’’ti. ‘‘Ahaṃ pana khuddakamaṇḍūkī hutvā tava jaṭantare nipajjitvā gamissāmī’’ti. ‘‘Tena hi ehī’’ti. Sā maṇḍūkapotikā hutvā tassa jaṭantare nipajji. Sudassano ‘‘mūlato paṭṭhāya vicinanto gamissāmī’’ti bodhisattassa bhariyāyo tassa uposathakaraṇaṭṭhānaṃ pucchitvā paṭhamaṃ tattha gantvā alampāyanena mahāsattassa gahitaṭṭhāne lohitañca vallīhi katapeḷaṭṭhānañca disvā ‘‘bhūridatto ahituṇḍikena gahito’’ti ñatvā samuppannasoko assupuṇṇehi nettehi alampāyanassa gatamaggeneva paṭhamaṃ kīḷāpitagāmaṃ gantvā manasse pucchi ‘‘evarūpo nāma nāgo kenacīdha ahituṇḍikena kīḷāpito’’ti? ‘‘Āma, alampāyanena ito māsamatthake kīḷāpito’’ti. ‘‘Kiñci dhanaṃ tena laddha’’nti? ‘‘Āma, idheva tena sahassamattaṃ laddha’’nti. ‘‘Idāni so kuhiṃ gato’’ti? ‘‘Asukagāmaṃ nāmā’’ti. So tato paṭṭhāya pucchanto anupubbena rājadvāraṃ agamāsi.

Tasmiṃ khaṇe alampāyano sunhāto suvilitto maṭṭhasāṭakaṃ nivāsetvā ratanapeḷaṃ gāhāpetvā rājadvārameva gato. Mahājano sannipati, rañño āsanaṃ paññattaṃ. So antonivesane ṭhitova ‘‘ahaṃ āgacchāmi, nāgarājānaṃ kīḷāpetū’’ti pesesi. Alampāyano cittattharaṇe ratanapeḷaṃ ṭhapetvā vivaritvā ‘‘ehi mahānāgā’’ti saññamadāsi. Tasmiṃ samaye sudassanopi parisantare ṭhāto. Atha mahāsatto sīsaṃ nīharitvā sabbāvantaṃ parisaṃ olokesi. Nāgā hi dvīhi kāraṇehi parisaṃ olokenti supaṇṇaparipanthaṃ vā ñātake vā dassanatthāya. Te supaṇṇaṃ disvā bhītā na naccanti, ñātake vā disvā lajjamānā na naccanti. Mahāsatto pana olokento parisantare bhātaraṃ addasa. So akkhipūrāni assūni gahetvā peḷato nikkhamitvā bhātarābhimukho pāyāsi. Mahājano taṃ āgacchantaṃ disvā bhīto paṭikkami, eko sudassanova aṭṭhāsi. So gantvā tassa pādapiṭṭhiyaṃ sīsaṃ ṭhapetvā rodi, sudassanopi paridevi. Mahāsatto roditvā nivattitvā peḷameva pāvisi. Alampāyanopi ‘‘iminā nāgena tāpaso ḍaṭṭho bhavissati, assāsessāmi na’’nti upasaṅkamitvā āha –

869. ‘‘Hatthā pamutto urago, pāde te nipatī bhusaṃ;
Kacci nu taṃ ḍaṃsī tāta, mā bhāyi sukhito bhavā’’ti.

Tattha **mā bhāyī**ti tāta tāpasa, ahaṃ alampāyano nāma, mā bhāyi, tava paṭijagganaṃ nāma mama bhāroti.

Sudassano tena saddhiṃ kathetukamyatāya gāthamāha –

870. ‘‘Neva mayhaṃ ayaṃ nāgo, alaṃ dukkhāya kāyaci;
Yāvatatthi ahiggāho, mayā bhiyyo na vijjatī’’ti.

Tattha **kāyacī**ti kassaci appamattakassapi dukkhassa uppādane ayaṃ mama asamattho. Mayā hi sadiso ahituṇḍiko nāma natthīti.

Alampāyano ‘‘asuko nāmeso’’ti ajānanto kujjhitvā āha –

871. ‘‘Ko nu brāhmaṇavaṇṇena, ditto parisamāgato;
Avhāyantu suyuddhena, suṇantu parisā mamā’’ti.

Tattha **ditto**ti gabbito bālo andhañāṇo. **Avhāyantū**ti avhāyanto, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – ayaṃ ko bālo ummattako viya maṃ suyuddhena avhāyanto attanā saddhiṃ samaṃ karonto parisamāgato, parisā mama vacanaṃ suṇantu, mayhaṃ doso natthi, mā kho me kujjhitthāti.

Atha naṃ sudassano gāthāya ajjhabhāsi –

872. ‘‘Tvaṃ maṃ nāgena ālampa, ahaṃ maṇḍūkachāpiyā;
Hotu no abbhutaṃ tattha, ā sahassehi pañcahī’’ti.

Tattha **nāgenā**ti tvaṃ nāgena mayā saddhiṃ yujjha, ahaṃ maṇḍūkachāpiyā tayā saddhiṃ yujjhissāmi. **Ā sahassehi pañcahī**ti tasmiṃ no yuddhe yāva pañcahi sahassehi abbhutaṃ hotūti.

Alampāyano āha –

873. ‘‘Ahañhi vasumā aḍḍho, tvaṃ daliddosi māṇava;
Ko nu te pāṭibhogatthi, upajūtañca kiṃ siyā.

874. ‘‘Upajūtañca me assa, pāṭibhogo ca tādiso;
Hotu no abbhutaṃ tattha, ā sahassehi pañcahī’’ti.

Tattha **ko nu te**ti tava pabbajitassa ko nu pāṭibhogo atthi. **Upajūtañcā**ti imasmiṃ vā jūte upanikkhepabhūtaṃ kiṃ nāma tava dhanaṃ siyā, dassehi meti vadati. **Upajūtañca me**ti mayhaṃ pana dātabbaṃ upanikkhepadhanaṃ vā ṭhapetabbapāṭibhogo vā tādiso atthi, tasmā no tattha yāva pañcahi sahassehi abbhutaṃ hotūti.

Sudassano tassa kathaṃ sutvā ‘‘pañcahi no sahassehi abbhutaṃ hotū’’ti abhīto rājanivesanaṃ āruyha mātularañño santike ṭhito gāthamāha –

875. ‘‘Suṇohi me mahārāja, vacanaṃ bhaddamatthu te;
Pañcannaṃ me sahassānaṃ, pāṭibhogo hi kittimā’’ti.

Tattha **kittimā**ti guṇakittisampanna vividhaguṇācārakittisampanna.

Rājā ‘‘ayaṃ tāpaso maṃ atibahuṃ dhanaṃ yācati, kiṃ nu kho’’ti cintetvā gāthamāha –

876. ‘‘Pettikaṃ vā iṇaṃ hoti, yaṃ vā hoti sayaṃkataṃ;
Kiṃ tvaṃ evaṃ bahuṃ mayhaṃ, dhanaṃ yācasi brāhmaṇā’’ti.

Tattha **pettikaṃ vā**ti pitarā vā gahetvā khāditaṃ, attanā vā kataṃ iṇaṃ nāma hoti, kiṃ mama pitarā tava hatthato gahitaṃ atthi, udāhu mayā, kiṃkāraṇā maṃ evaṃ bahuṃ dhanaṃ yācasīti?

Evaṃ vutte sudassano dve gāthā abhāsi –

877. ‘‘Alampāyano hi nāgena, mamaṃ abhijigīsati;
Ahaṃ maṇḍūkachāpiyā, ḍaṃsayissāmi brāhmaṇaṃ.

878. ‘‘Taṃ tvaṃ daṭṭhuṃ mahārāja, ajja raṭṭhābhivaḍḍhana;
Khattasaṅghaparibyūḷho, niyyāhi ahidassana’’nti.

Tattha **abhijigīsatī**ti yuddhe jinituṃ icchati. Tattha sace so jīyissati, mayhaṃ pañcasahassāni dassati. Sacāhaṃ jīyissāmi, ahamassa dassāmi, tasmā taṃ bahuṃ dhanaṃ yācāmi. **Ta**nti tasmā tvaṃ mahārāja, ajja ahidassanaṃ daṭṭhuṃ niyyāhīti.

Rājā ‘‘tena hi gacchāmā’’ti tāpasena saddhiṃyeva nikkhami. Taṃ disvā alampāyano ‘‘ayaṃ tāpaso gantvā rājānaṃ gahetvā āgato, rājakulūpako bhavissatī’’ti bhīto taṃ anuvattanto gāthamāha –

879. ‘‘Neva taṃ atimaññāmi, sippavādena māṇava;
Atimattosi sippena, uragaṃ nāpacāyasī’’ti.

Tattha **sippavādenā**ti māṇava, ahaṃ attano sippena taṃ nātimaññāmi, tvaṃ pana sippena atimatto imaṃ uragaṃ na pūjesi, nāgassa apacitiṃ na karosīti.

Tato sudassano dve gāthā abhāsi –

880. ‘‘Ahampi nātimaññāmi, sippavādena brāhmaṇa;
Avisena ca nāgena, bhusaṃ vañcayase janaṃ.

881. ‘‘Evañcetaṃ jano jaññā, yathā jānāmi taṃ ahaṃ;
Na tvaṃ labhasi ālampa, bhusamuṭṭhiṃ kuto dhana’’nti.

Athassa alampāyano kujjhitvā āha –

882. ‘‘Kharājino jaṭī dummī, ditto parisamāgato;
Yo tvaṃ evaṃ gataṃ nāgaṃ, ‘aviso’ atimaññati.

883. ‘‘Āsajja kho naṃ jaññāsi, puṇṇaṃ uggassa tejaso;
Maññe taṃ bhasmarāsiṃva, khippamesa karissatī’’ti.

Tattha **dummī**ti anaññtinayano. **Aviso atimaññasī**ti nibbisoti avajānāsi. **Āsajjā**ti upagantvā. **Jaññāsī**ti jāneyyāsi.

Atha tena saddhiṃ keḷiṃ karonto sudassano gāthamāha –

884. ‘‘Siyā visaṃ siluttassa, deḍḍubhassa silābhuno;
Neva lohitasīsassa, visaṃ nāgassa vijjatī’’ti.

Tattha **siluttassā**ti gharasappassa. **Deḍḍubhassā**ti udakasappassa. **Silābhuno**ti nīlavaṇṇasappassa. Iti nibbise sappe dassetvā etesaṃ visaṃ siyā, neva lohitasīsassa sappassāti āha.

Atha naṃ alampāyano dvīhi gāthāhi ajjhabhāsi –

885. ‘‘Sutametaṃ arahataṃ, saññatānaṃ tapassinaṃ;
Idha dānāni datvāna, saggaṃ gacchanti dāyakā;
Jīvanto dehi dānāni, yadi te atthi dātave.

886. ‘‘Ayaṃ nāgo mahiddhiko, tejassī duratikkamo;
Tena taṃ ḍaṃsayissāmi, so taṃ bhasmaṃ karissatī’’ti.

Tattha **dātave**ti yadi te kiñci dātabbaṃ atthi, taṃ dehīti.

887. ‘‘Mayāpetaṃ sutaṃ samma, saññatānaṃ tapassinaṃ;
Idha dānāni datvāna, saggaṃ gacchanti dāyakā;
Tvameva dehi jīvanto, yadi te atthi dātave.

888. ‘‘Ayaṃ ajamukhī nāma, puṇṇā uggassa tejaso;
Tāya taṃ ḍaṃsayissāmi, sā taṃ bhasmaṃ karissati.

889. ‘‘Yā dhītā dhataraṭṭhassa, vemātā bhaginī mama;
Sā taṃ ḍaṃsatvajamukhī, puṇṇā uggassa tejaso’’ti. –

Imā gāthā sudassanassa vacanaṃ. Tattha **puṇṇā uggassa tejaso**ti uggena visena puṇṇā.

Evañca pana vatvā ‘‘amma ajamukhi, jaṭantarato me nikkhamitvā pāṇimhi patiṭṭhahā’’ti mahājanassa majjheyeva bhaginiṃ pakkositvā hatthaṃ pasāresi. Sā tassa saddaṃ sutvā jaṭantare nisinnāva tikkhattuṃ maṇḍūkavassitaṃ vassitvā nikkhamitvā aṃsakūṭe nisīditvā uppatitvā tassa hatthatale tīṇi visabindūni pātetvā puna tassa jaṭantarameva pāvisi. Sudassano visaṃ gahetvā ṭhitova ‘‘nassissatāyaṃ janapado, nassissatāyaṃ janapado’’ti tikkhattuṃ mahāsaddaṃ abhāsi. Tassa so saddo dvādasayojanikaṃ bārāṇasiṃ chādetvā aṭṭhāsi. Atha rājā taṃ saddaṃ sutvā ‘‘kimatthaṃ janapado nassissatī’’ti pucchi. ‘‘Mahārāja, imassa visassa nisiñcanaṭṭhānaṃ na passāmī’’ti. ‘‘Tāta, mahantā ayaṃ pathavī, pathaviyaṃ nisiñcā’’ti. Atha naṃ ‘‘na sakkā pathaviyaṃ siñcituṃ, mahārājā’’ti paṭikkhipanto gāthamāha –

890. ‘‘Chamāyaṃ ce nisiñcissaṃ, brahmadatta vijānahi;
Tiṇalatāni osadhyo, ussusseyyuṃ asaṃsaya’’nti.

Tattha **tiṇalatānī**ti pathavinissitāni tiṇāni ca latā ca sabbosadhiyo ca ussusseyyuṃ, tasmā na sakkā pathaviyaṃ nisiñcitunti.

Tena hi naṃ, tāta, uddhaṃ ākāsaṃ khipāti. Tatrāpi na sakkāti dassento gāthamāha –

891. ‘‘Uddhaṃ ce pātayissāmi, brahmadatta vijānahi;
Sattavassāniyaṃ devo, na vasse na himaṃ pate’’ti.

Tattha **na himaṃ pate**ti sattavassāni himabindumattampi na patissati.

Tena hi naṃ tāta udake siñcāti. Tatrāpi na sakkāti dassetuṃ gāthamāha –

892. ‘‘Udake ce nisiñcissaṃ, brahmadatta vijānahi;
Yāvantodakajā pāṇā, mareyyuṃ macchakacchapā’’ti.

Atha naṃ rājā āha – ‘‘tāta, mayaṃ na kiñci jānāma, yathā amhākaṃ raṭṭhaṃ na nassati, taṃ upāyaṃ tvameva jānāhī’’ti. ‘‘Tena hi, mahārāja, imasmiṃ ṭhāne paṭipāṭiyā tayo āvāṭe khaṇāpethā’’ti. Rājā khaṇāpesi. Sudassano paṭhamaṃ āvāṭaṃ nānābhesajjānaṃ pūrāpesi, dutiyaṃ gomayassa, tatiyaṃ dibbosadhānaññeva. Tato paṭhame āvāṭe visabindūni pātesi. Taṅkhaṇaññeva dhūmāyitvā jālā uṭṭhahi. Sā gantvā gomaye āvāṭaṃ gaṇhi. Tatopi jālā uṭṭhāya itaraṃ dibbosadhassa puṇṇaṃ gahetvā osadhāni jhāpetvā nibbāyi. Alampāyano tassa āvāṭassa avidūre aṭṭhāsi. Atha naṃ visausumā pahari, sarīracchavi uppāṭetvā gatā, setakuṭṭhi ahosi. So bhayatajjito ‘‘nāgarājānaṃ vissajjemī’’ti tikkhattuṃ vācaṃ nicchāresi. Taṃ sutvā bodhisatto ratanapeḷāya nikkhamitvā sabbālaṅkārappaṭimaṇḍitaṃ attabhāvaṃ māpetvā devarājalīlāya ṭhito. Sudassanopi ajamukhīpi tatheva aṭṭhaṃsu. Tato sudassano rājānaṃ āha – ‘‘jānāsi no, mahārāja, kassete puttā’’ti? ‘‘Na jānāmī’’ti. ‘‘Tumhe tāva na jānāsi, kāsirañño pana dhītāya samuddajāya dhataraṭṭhassa dinnabhāvaṃ jānāsī’’ti? ‘‘Āma, jānāmi, mayhaṃ sā kaniṭṭhabhaginī’’ti. ‘‘Mayaṃ tassā puttā, tvaṃ no mātulo’’ti.

Taṃ sutvā rājā kampamāno te āliṅgitvā sīse cumbitvā roditvā pāsādaṃ āropetvā mahantaṃ sakkāraṃ kāretvā bhūridattena paṭisanthāraṃ karonto pucchi ‘‘tāta, taṃ evarūpaṃ uggatejaṃ kathaṃ alampāyano gaṇhī’’ti? So sabbaṃ vitthārena kathetvā rājānaṃ ovadanto ‘‘mahārāja, raññā nāma iminā niyāmena rajjaṃ kāretuṃ vaṭṭatī’’ti mātulassa dhammaṃ desesi. Atha naṃ sudassano āha – ‘‘mātula, mama mātā bhūridattaṃ apassantī kilamati, na sakkā amhehi papañcaṃ kātu’’nti. ‘‘Sādhu, tātā, tumhe tāva gacchatha. Ahaṃ pana mama bhaginiṃ daṭṭhukāmomhi, kathaṃ passissāmī’’ti. ‘‘Mātula, kahaṃ pana no ayyako kāsirājā’’ti? ‘‘Tāta, mama bhaginiyā vinā vasituṃ asakkonto rajjaṃ pahāya pabbajitvā asuke vanasaṇḍe nāma vasatī’’ti. ‘‘Mātula, mama mātā tumhe ceva ayyakañca daṭṭhukāmā, tumhe asukadivase mama ayyakassa santikaṃ gacchatha, mayaṃ mātaraṃ ādāya ayyakassa assamapadaṃ āgacchissāma. Tattha naṃ tumhepi passissathā’’ti. Iti te mātulassa divasaṃ vavatthapetvā rājanivesanā otariṃsu. Rājā bhāgineyye uyyojetvā roditvā nivatti. Tepi pathaviyaṃ nimujjitvā nāgabhavanaṃ gatā.

Nagarapavesanakhaṇḍaṃ niṭṭhitaṃ.

Mahāsattassa pariyesanakhaṇḍaṃ

Mahāsatte sampatte sakalanāgabhavanaṃ ekaparidevasaddaṃ ahosi. Sopi māsaṃ peḷāya vasitattā kilanto gilānaseyyaṃ sayi. Tassa santikaṃ āgacchantānaṃ nāgānaṃ pamāṇaṃ natthi. So tehi saddhiṃ kathento kilamati. Kāṇāriṭṭho devalokaṃ gantvā mahāsattaṃ adisvā paṭhamamevāgato. Atha naṃ ‘‘esa caṇḍo pharuso, sakkhissati nāgaparisaṃ vāretu’’nti mahāsattassa nisinnaṭṭhāne dovārikaṃ kariṃsu. Subhogopi sakalahimavantaṃ vicaritvā tato mahāsamuddañca sesanadiyo ca upadhāretvā yamunaṃ upadhārento āgacchati. Nesādabrāhmaṇopi alampāyanaṃ kuṭṭhiṃ disvā cintesi ‘‘ayaṃ bhūridattaṃ kilametvā kuṭṭhi jāto, ahaṃ pana taṃ mayhaṃ tāva bahūpakāraṃ maṇilobhena alampāyanassa dassesiṃ, taṃ pāpaṃ mama āgamissati. Yāva taṃ na āgacchati, tāvadeva yamunaṃ gantvā payāgatitthe pāpapavāhanaṃ karissāmī’’ti. So tattha gantvā ‘‘mayā bhūridatte mittadubbhikammaṃ kataṃ, taṃ pāpaṃ pavāhessāmī’’ti vatvā udakorohanakammaṃ karoti. Tasmiṃ khaṇe subhogo taṃ ṭhānaṃ patto. Tassa taṃ vacanaṃ sutvā ‘‘iminā kira pāpakena tāva mahantassa yasassa dāyako mama bhātā maṇiratanassa kāraṇā alampāyanassa dassito, nāssa jīvitaṃ dassāmī’’ti naṅguṭṭhena tassa pādesu veṭhetvā ākaḍḍhitvā udake osidāpetvā nirassāsakāle thokaṃ sithilaṃ akāsi. So sīsaṃ ukkhipi. Atha naṃ punākaḍḍhitvā osīdāpesi. Evaṃ bahū vāre tena kilamiyamāno nesādabrāhmaṇo sīsaṃ ukkhipitvā gāthamāha –

893. ‘‘Lokyaṃ sajantaṃ udakaṃ, payāgasmiṃ patiṭṭhitaṃ;
Ko maṃ ajjhoharī bhūto, ogāḷhaṃ yamunaṃ nadi’’nti.

Tattha **lokya**nti evaṃ pāpavāhanasamatthanti lokasammataṃ. **Sajanta**nti evarūpaṃ udakaṃ abhisiñcantaṃ. **Payāgasmi**nti payāgatitthe.

Atha naṃ subhogo gāthāya ajjhabhāsi –

894. ‘‘Yadesa lokādhipatī yasassī, bārāṇasiṃ pakriya samantato;
Tassāha putto uragūsabhassa, subhogoti maṃ brāhmaṇa vedayantī’’ti.

Tattha **yadesā**ti yo eso. **Pakriya samantato**ti paccatthikānaṃ duppaharaṇasamatthatāya parisamantato pakiriya sabbaṃ parikkhipitvā upari phaṇena chādesi.

Atha naṃ brāhmaṇo ‘‘ayaṃ bhūridattabhātā, na me jīvitaṃ dassati, yaṃnūnāhaṃ etassa ceva mātāpitūnañcassa vaṇṇakittanena muducittataṃ katvā attano jīvitaṃ yāceyya’’nti cintetvā gāthamāha –

895. ‘‘Sace hi putto uragūsabhassa, kāsissa rañño amarādhipassa;
Mahesakkho aññataro pitā te, maccesu mātā pana te atulyā;
Na tādiso arahati brāhmaṇassa, dāsampi ohārituṃ mahānubhāvo’’ti.

Tattha **kāsissā**ti aparena nāmena evaṃnāmakassa. ‘‘Kāsikarañño’’tipi paṭhantiyeva. Kāsirājadhītāya gahitattā kāsirajjampi tasseva santakaṃ katvā vaṇṇeti. **Amarādhipassā**ti dīghāyukatāya amarasaṅkhātānaṃ nāgānaṃ adhipassa. **Mahesakkho**ti mahānubhāvo. **Aññataro**ti mahesakkhānaṃ aññataro. **Dāsampī**ti tādiso hi mahānubhāvo ānubhāvarahitaṃ brāhmaṇassa dāsampi udake oharituṃ nārahati, pageva mahānubhāvaṃ brāhmaṇanti.

Atha naṃ subhogo ‘‘are duṭṭhabrāhmaṇa, tvaṃ maṃ vañcetvā ‘muñcissāmī’ti maññasi, na te jīvitaṃ dassāmī’’ti tena katakammaṃ pakāsento āha –

896. ‘‘Rukkhaṃ nissāya vijjhittho, eṇeyyaṃ pātumāgataṃ;
So viddho dūramacari, saravegena sīghavā.

897. ‘‘Taṃ tvaṃ patitamaddakkhi, araññasmiṃ brahāvane;
Sa maṃsakājamādāya, sāyaṃ nigrodhupāgami.

898. ‘‘Sukasāḷikasaṅghuṭṭhaṃ, piṅgalaṃ santhatāyutaṃ;
Kokilābhirudaṃ rammaṃ, dhuvaṃ haritasaddalaṃ.

899. ‘‘Tattha te so pāturahu, iddhiyā yasasā jalaṃ;
Mahānubhāvo bhātā me, kaññāhi parivārito.

900. ‘‘So tena paricinno tvaṃ, sabbakāmehi tappito;
Aduṭṭhassa tuvaṃ dubbhi, taṃ te veraṃ idhāgataṃ.

901. ‘‘Khippaṃ gīvaṃ pasārehi, na te dassāmi jīvitaṃ;
Bhātu parisaraṃ veraṃ, chedayissāmi te sira’’nti.

Tattha **sāyaṃ nigrodhupāgamī**ti vikāle nigrodhaṃ upagato asi. **Piṅgala**nti pakkānaṃ vaṇṇena piṅgalaṃ. **Santhatāyuta**nti pārohaparikiṇṇaṃ. **Kokilābhiruda**nti kokilāhi abhirudaṃ. **Dhuvaṃ haritasaddala**nti udakabhūmiyaṃ jātattā niccaṃ haritasaddalaṃ bhūmibhāgaṃ. **Pāturahū**ti tasmiṃ te nigrodhe ṭhitassa so mama bhātā pākaṭo ahosi. **Iddhiyā**ti puññatejena. **So tenā**ti so tuvaṃ tena attano nāgabhavanaṃ netvā paricinno. **Parisara**nti tayā mama bhātu kataṃ veraṃ pāpakammaṃ parisaranto anussaranto. **Chedayissāmi te sira**nti tava sīsaṃ chindissāmīti.

Atha brāhmaṇo ‘‘na mesa jīvitaṃ dassati, yaṃ kiñci pana vatvā mokkhatthāya vāyamituṃ vaṭṭatī’’ti cintetvā gāthamāha –

902. ‘‘Ajjhāyako yācayogī, āhutaggi ca brāhmaṇo;
Etehi tīhi ṭhānehi, avajjho hoti brāhmaṇo’’ti.

Tattha **etehī**ti etehi ajjhāyakatādīhi tīhi kāraṇehi brāhmaṇo avajjho, na labbhā brāhmaṇaṃ vadhituṃ, kiṃ tvaṃ vadesi, yo hi brāhmaṇaṃ vadheti, so niraye nibbattatīti.

Taṃ sutvā subhogo saṃsayapakkhando hutvā ‘‘imaṃ nāgabhavanaṃ netvā bhātaro paṭipucchitvā jānissāmī’’ti cintetvā dve gāthā abhāsi –

903. ‘‘Yaṃ puraṃ dhataraṭṭhassa, ogāḷhaṃ yamunaṃ nadiṃ;
Jotate sabbasovaṇṇaṃ, girimāhacca yāmunaṃ.

904. ‘‘Tattha te purisabyagghā, sodariyā mama bhātaro;
Yathā te tattha vakkhanti, tathā hessasi brāhmaṇā’’ti.

Tattha **pura**nti nāgapuraṃ. **Ogāḷha**nti anupaviṭṭhaṃ. **Girimāhacca yāmuna**nti yamunāto avidūre ṭhitaṃ himavantaṃ āhacca jotati. **Tattha te**ti tasmiṃ nagare te mama bhātaro vasanti, tattha nīte tayi yathā te vakkhanti, tathā bhavissasi. Sace hi saccaṃ kathesi, jīvitaṃ te atthi. No ce, tattheva sīsaṃ chindissāmīti.

Iti naṃ vatvā subhogo gīvāyaṃ gahetvā khipanto akkosanto paribhāsanto mahāsattassa pāsādadvāraṃ agamāsi.

Mahāsattassa pariyesanayakaṇḍaṃ niṭṭhitaṃ.

Micchākathā

Atha naṃ dovāriko hutvā nisinno kāṇāriṭṭho tathā kilametvā ānīyamānaṃ disvā paṭimaggaṃ gantvā ‘‘subhoga, mā viheṭhayi, brāhmaṇā nāma mahābrahmuno puttā. Sace hi mahābrahmā jānissati, ‘mama puttaṃ viheṭhentī’ti kujjhitvā amhākaṃ sakalaṃ nāgabhavanaṃ vināsessati. Lokasmiñhi brāhmaṇā nāma seṭṭhā mahānubhāvā, tvaṃ tesaṃ ānubhāvaṃ na jānāsi, ahaṃ pana jānāmī’’ti āha. Kāṇāriṭṭho kira atītānantarabhave yaññakārabrāhmaṇo ahosi, tasmā evamāha. Vatvā ca pana anubhūtapubbavasena yajanasīlo hutvā subhogañca nāgaparisañca āmantetvā ‘‘etha, bho, yaññakārakānaṃ vo guṇe vaṇṇessāmī’’ti vatvā yaññavaṇṇanaṃ ārabhanto āha –

905. ‘‘Anittarā ittarasampayuttā, yaññā ca vedā ca subhoga loke;
Tadaggarayhañhi vinindamāno, jahāti vittañca satañca dhamma’’nti.

Tattha **anittarā**ti subhoga imasmiṃ loke yaññā ca vedā ca anittarā na lāmakā mahānubhāvā, te ittarehi brāhmaṇehi sampayuttā, tasmā brāhmaṇāpi anittarāva jātā. **Tadaggarayha**nti tasmā agārayhaṃ brāhmaṇaṃ vinindamāno dhanañca paṇḍitānaṃ dhammañca jahāti. Idaṃ kira so ‘‘iminā bhūridatte mittadubbhikammaṃ katanti vattuṃ nāgaparisā mā labhantū’’ti avoca.

Atha naṃ kāṇāriṭṭho ‘‘subhoga jānāsi pana ayaṃ loko kena nimmito’’ti vatvā ‘‘na jānāmī’’ti vutte ‘‘brāhmaṇānaṃ pitāmahena mahābrahmunā nimmito’’ti dassetuṃ itaraṃ gāthamāha –

906. ‘‘Ajjhenamariyā pathaviṃ janindā, vessā kasiṃ pāricariyañca suddā;
Upāgu paccekaṃ yathāpadesaṃ, katāhu ete vasināti āhū’’ti.

Tattha **upāgū**ti upagatā. Brahmā kira brāhmaṇādayo cattāro vaṇṇe nimminitvā ariye tāva brāhmaṇe āha – ‘‘tumhe ajjhenameva upagacchatha, mā aññaṃ kiñci karitthā’’ti, janinde āha ‘‘tumhe pathaviṃyeva vijinatha’’, vesse āha – ‘‘tumhe kasiṃyeva upetha’’, sudde āha ‘‘tumhe tiṇṇaṃ vaṇṇānaṃ pāricariyaṃyeva upethā’’ti. Tato paṭṭhāya ariyā ajjhenaṃ, janindā pathaviṃ, vessā kasiṃ, suddā pāricariyaṃ upāgatāti vadanti. **Paccekaṃ yathāpadesa**nti upagacchantā ca pāṭiyekkaṃ attano kulapadesānurūpena brahmunā vuttaniyāmeneva upagatā. **Katāhu ete vasināti āhū**ti evaṃ kira ete vasinā mahābrahmunā katā ahesunti kathenti.

Evaṃ mahāguṇā ete brāhmaṇā nāma. Yo hi etesu cittaṃ pasādetvā dānaṃ deti, tassa aññattha paṭisandhi natthi, devalokameva gacchatīti vatvā āha –

907. ‘‘Dhātā vidhātā varuṇo kuvero, somo yamo candimā vāyu sūriyo;
Etepi yaññaṃ puthuso yajitvā, ajjhāyakānaṃ atho sabbakāme.

908. ‘‘Vikāsitā cāpasatāni pañca, yo ajjuno balavā bhīmaseno;
Sahassabāhu asamo pathabyā, sopi tadā ādahi jātaveda’’nti.

Tattha **etepī**ti ete dhātādayo devarājāno. **Puthuso**ti anekappakāraṃ yaññaṃ yajitvā. **Atho sabbakāme**ti atha ajjhāyakānaṃ brāhmaṇānaṃ sabbakāme datvā etāni ṭhānāni pattāti dasseti. **Vikāsitā**ti ākaḍḍhitā. **Cāpasatāni pañcā**ti na dhanupañcasatāni, pañcacāpasatappamāṇaṃ pana mahādhanuṃ sayameva ākaḍḍhati. **Bhīmaseno**ti bhayānakaseno. **Sahassabāhū**ti na tassa bāhūnaṃ sahassaṃ, pañcannaṃ pana dhanuggahasatānaṃ bāhusahassena ākaḍḍhitabbassa dhanuno ākaḍḍhanenevaṃ vuttaṃ. **Ādahi jātaveda**nti sopi rājā tasmiṃ kāle brāhmaṇe sabbakāmehi santappetvā aggiṃ ādahi patiṭṭhāpetvā paricari, teneva kāraṇena devaloke nibbatto. Tasmā brāhmaṇā nāma imasmiṃ loke jeṭṭhakāti āha.

So uttaripi brāhmaṇe vaṇṇento gāthamāha –

909. ‘‘Yo brāhmaṇe bhojayi dīgharattaṃ, annena pānena yathānubhāvaṃ;
Pasannacitto anumodamāno, subhoga devaññataro ahosī’’ti.

Tattha **yo**ti yo so porāṇako bārāṇasirājāti dasseti. **Yathānubhāva**nti yathābalaṃ yaṃ tassa atthi, taṃ sabbaṃ pariccajitvā bhojesi. **Devaññataro**ti so aññataro mahesakkhadevarājā ahosi. Evaṃ brāhmaṇā nāma aggadakkhiṇeyyāti dasseti.

Athassa aparampi kāraṇaṃ āharitvā dassento gāthamāha –

910. ‘‘Mahāsanaṃ devamanomavaṇṇaṃ, yo sappinā asakkhi bhojetumaggiṃ;
Sa yaññatantaṃ varato yajitvā, dibbaṃ gatiṃ mucalindajjhagacchī’’ti.

Tattha **mahāsana**nti mahābhakkhaṃ. **Bhojetu**nti santappetuṃ. **Yaññatanta**nti yaññavidhānaṃ. **Varato**ti varassa aggidevassa yajitvā. **Mucalindajjhagacchī**ti mucalindo adhigatoti.

Eko kira pubbe bārāṇasiyaṃ mucalindo nāma rājā brāhmaṇe pakkosāpetvā saggamaggaṃ pucchi. Atha naṃ te ‘‘brāhmaṇānañca brāhmaṇadevatāya ca sakkāraṃ karohī’’ti vatvā ‘‘kā brāhmaṇadevatā’’ti vutte ‘‘‘aggidevoti taṃ navanītasappinā santappehī’’’ti āhaṃsu. So tathā akāsi. Tamatthaṃ pakāsento esa imaṃ gāthamāha.

Aparampi kāraṇaṃ dassento gāthamāha –

911. ‘‘Mahānubhāvo vassasahassajīvī, yo pabbajī dassaneyyo uḷāro;
Hitvā apariyanta raṭṭhaṃ sasenaṃ, rājā dudīpopi jagāma sagga’’nti.

Tattha **pabbajī**ti pañcavassasatāni rajjaṃ kārento brāhmaṇānaṃ sakkāraṃ katvā apariyantaṃ raṭṭhaṃ sasenaṃ hitvā pabbaji. **Dudīpopī**ti so dudīpo nāma rājā brāhmaṇe pūjetvāva saggaṃ gatoti vadati. ‘‘Dujīpo’’tipi pāṭho.

Aparānipissa udāharaṇāni dassento āha –

912. ‘‘Yo sāgarantaṃ sāgaro vijitvā, yūpaṃ subhaṃ soṇṇamayaṃ uḷāraṃ;
Ussesi vessānaramādahāno, subhoga devaññataro ahosi.

913. ‘‘Yassānubhāvena subhoga gaṅgā, pavattatha dadhisannisinnaṃ samuddaṃ;
Sa lomapādo paricariya maggiṃ, aṅgo sahassakkhapurajjhagacchī’’ti.

Tattha **sāgaranta**nti sāgarapariyantaṃ pathaviṃ. **Ussesī**ti brāhmaṇe saggamaggaṃ pucchitvā ‘‘sovaṇṇayūpaṃ ussāpehī’’ti vutto pasughātanatthāya ussāpesi. **Vessānaramādahāno**ti vessānaraṃ aggiṃ ādahanto. ‘‘Vesānari’’ntipi pāṭho. **Devaññataro**ti subhoga, so hi rājā aggiṃ juhitvā aññataro mahesakkhadevo ahosīti vadati. **Yassānubhāvenā**ti bho subhoga, gaṅgā ca mahāsamuddo ca kena katoti jānāsīti. Na jānāmīti. Kiṃ tvaṃ jānissasi, brāhmaṇeyeva pothetuṃ jānāsīti. Atītasmiñhi aṅgo nāma lomapādo bārāṇasirājā brāhmaṇe saggamaggaṃ pucchitvā tehi ‘‘bho, mahārāja, himavantaṃ pavisitvā brāhmaṇānaṃ sakkāraṃ katvā aggiṃ paricarāhī’’ti vutte aparimāṇā gāviyo ca mahiṃsiyo ca ādāya himavantaṃ pavisitvā tathā akāsi. ‘‘Brāhmaṇehi bhuttātirittaṃ khīradadhiṃ kiṃ kātabba’’nti ca vutte ‘‘chaḍḍethā’’ti āha. Tattha thokassa khīrassa chaḍḍitaṭṭhāne kunnadiyo ahesuṃ, bahukassa chaḍḍitaṭṭhāne gaṅgā pavattatha. Taṃ pana khīraṃ yattha dadhi hutvā sannisinnaṃ ṭhitaṃ, taṃ samuddaṃ nāma jātaṃ. Iti so evarūpaṃ sakkāraṃ katvā brāhmaṇehi vuttavidhānena aggiṃ paricariya sahassakkhassa puraṃ ajjhagacchi.

Itissa idaṃ atītaṃ āharitvā imaṃ gāthamāha –

914. ‘‘Mahiddhiko devavaro yasassī, senāpati tidive vāsavassa;
So somayāgena malaṃ vihantvā, subhoga devaññataro ahosī’’ti.

Tattha **so somayāgena malaṃ vihantvā**ti bho subhoga, yo idāni sakkassa senāpati mahāyaso devaputto, sopi pubbe eko bārāṇasirājā brāhmaṇe saggamaggaṃ pucchitvā tehi ‘‘somayāgena attano malaṃ pavāhetvā devalokaṃ gacchāhī’’ti vutte brāhmaṇānaṃ mahantaṃ sakkāraṃ katvā tehi vuttavidhānena somayāgaṃ katvā tena attano malaṃ vihantvā devaññataro jātoti imamatthaṃ pakāsento evamāha.

Aparānipissa udāharaṇāni dassento āha –

915. ‘‘Akārayi lokamimaṃ parañca, bhāgīrathiṃ himavantañca gijjhaṃ;
Yo iddhimā devavaro yasassī, sopi tadā ādahi jātavedaṃ.

916. ‘‘Mālāgirī himavā yo ca gijjho, sudassano nisabho kuveru;
Ete ca aññe ca nagā mahantā, cityā katā yaññakarehi māhū’’ti.

Tattha **sopi tadā ādahi jātaveda**nti bhātika subhoga, yena mahābrahmunā ayañca loko paro ca loko bhāgīrathigaṅgā ca himavantapabbato ca gijjhapabbato ca kato, sopi yadā brahmupapattito pubbe māṇavako ahosi, tadā aggimeva ādahi, aggiṃ juhitvā mahābrahmā hutvā idaṃ sabbamakāsi. Evaṃmahiddhikā brāhmaṇāti dasseti.

Cityā katāti pubbe kireko bārāṇasirājā brāhmaṇe saggamaggaṃ pucchitvā ‘‘brāhmaṇānaṃ sakkāraṃ karohī’’ti vutte tesaṃ mahādānaṃ paṭṭhapetvā ‘‘mayhaṃ dāne kiṃ natthī’’ti pucchitvā ‘‘sabbaṃ, deva, atthi, brāhmaṇānaṃ pana āsanāni nappahontī’’ti vutte iṭṭhakāhi cināpetvā āsanāni kāresi. Tadā cityā āsanapīṭhikā brāhmaṇānaṃ ānubhāvena vaḍḍhitvā mālāgiriādayo pabbatā jātā. Evamete yaññakārehi brāhmaṇehi katāti kathentīti.

Atha naṃ puna āha ‘‘bhātika, jānāsi panāyaṃ samuddo kena kāraṇena apeyyo loṇodako jāto’’ti? ‘‘Na jānāmi, ariṭṭhā’’ti. Atha naṃ ‘‘tvaṃ brāhmaṇeyeva vihiṃsituṃ jānāsi, suṇohī’’ti vatvā gāthamāha

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917. ‘‘Ajjhāyakaṃ mantaguṇūpapannaṃ, tapassinaṃ ‘yācayogo’tidhāhu;
Tīre samuddassudakaṃ sajantaṃ, taṃ sāgarojjhohari tenāpeyyo’’ti.

Tattha **‘yācayogotidhāhū**ti taṃ brāhmaṇaṃ yācayogoti idha loke āhu. **Udakaṃ sajanta**ti so kirekadivasaṃ pāpapavāhanakammaṃ karonto tīre ṭhatvā samuddato udakaṃ gahetvā attano upari sīse sajantaṃ abbhukirati. Atha naṃ evaṃ karontaṃ vaḍḍhitvā sāgaro ajjhohari. Taṃ kāraṇaṃ mahābrahmā ñatvā ‘‘iminā kira me putto hato’’ti kujjhitvā ‘‘samuddo apeyyo loṇodako bhavatū’’ti vatvā abhisapi, tena kāraṇena apeyyo jāto. Evarūpā ete brāhmaṇā nāma mahānubhāvāti.

Punapi āha –

918. ‘‘Āyāgavatthūni puthū pathabyā, saṃvijjanti brāhmaṇā vāsavassa;
Purimaṃ disaṃ pacchimaṃ dakkhiṇuttaraṃ, saṃvijjamānā janayanti veda’’nti.

Tattha **vāsavassā**ti pubbe brāhmaṇānaṃ dānaṃ datvā vāsavattaṃ pattassa vāsavassa. **Āyāgavatthūnī**ti puññakkhettabhūtā aggadakkhiṇeyyā pathabyā puthū brāhmaṇā saṃvijjanti. **Purimaṃ disa**nti te idānipi catūsu disāsu saṃvijjamānā tassa vāsavassa mahantaṃ vedaṃ janayanti, pītisomanassaṃ āvahanti.

Evaṃ ariṭṭho cuddasahi gāthāhi brāhmaṇe ca yaññe ca vede ca vaṇṇesi.

Micchākathā niṭṭhitā.

Tassa taṃ kathaṃ sutvā mahāsattassa gilānupaṭṭhānaṃ āgatā bahū nāgā ‘‘ayaṃ bhūtameva kathetī’’ti micchāgāhaṃ gaṇhanākārappattā jātā. Mahāsatto gilānaseyyāya nipannova taṃ sabbaṃ assosi. Nāgāpissa ārocesuṃ. Tato mahāsatto cintesi ‘‘ariṭṭho micchāmaggaṃ vaṇṇeti, vādamassa bhinditvā parisaṃ sammādiṭṭhikaṃ karissāmī’’ti. So uṭṭhāya nhatvā sabbālaṅkārappaṭimaṇḍito dhammāsane nisīditvā sabbaṃ nāgaparisaṃ sannipātāpetvā ariṭṭhaṃ pakkosāpetvā ‘‘ariṭṭha, tvaṃ abhūtaṃ vatvā vede ca yaññe ca brāhmaṇe ca vaṇṇesi, brāhmaṇānañhi vedavidhānena yaññayajanaṃ nāma anariyasammataṃ na saggāvahaṃ, tava vāde abhūtaṃ passāhī’’ti vatvā yaññabhedavādaṃ nāma ārabhanto āha –

919. ‘‘Kalī hi dhīrāna kaṭaṃ magānaṃ, bhavanti vedajjhagatānariṭṭha;
Marīcidhammaṃ asamekkhitattā, māyāguṇā nātivahanti paññaṃ.

920. ‘‘Vedā na tāṇāya bhavanti dassa, mittadduno bhūnahuno narassa;
Na tāyate pariciṇṇo ca aggi, dosantaraṃ maccamanariyakammaṃ.

921. ‘‘Sabbañca maccā sadhanaṃ sabhogaṃ, ādīpitaṃ dāru tiṇena missaṃ;
Dahaṃ na tappe asamatthatejo, ko taṃ subhikkhaṃ dvirasaññu kayirā.

922. ‘‘Yathāpi khīraṃ vipariṇāmadhammaṃ, dadhi bhavitvā navanītampi hoti;
Evampi aggi vipariṇāmadhammo, tejo samorohatī yogayutto.

923. ‘‘Na dissatī aggi manuppaviṭṭho, sukkhesu kaṭṭhesu navesu cāpi;
Nāmatthamāno araṇīnarena, nākammunā jāyati jātavedo.

924. ‘‘Sace hi aggi antarato vaseyya, sukkhesu kaṭṭhesu navesu cāpi;
Sabbāni susseyyu vanāni loke, sukkhāni kaṭṭhāni ca pajjaleyyuṃ.

925. ‘‘Karoti ce dārutiṇena puññaṃ, bhojaṃ naro dhūmasikhiṃ patāpavaṃ;
Aṅgārikā loṇakarā ca sūdā, sarīradāhāpi kareyyu puññaṃ.

926. ‘‘Atha ce hi ete na karonti puññaṃ, ajjhenamaggiṃ idha tappayitvā;
Na koci lokasmiṃ karoti puññaṃ, bhojaṃ naro dhūmasikhiṃ patāpavaṃ.

927. ‘‘Kathañhi lokāpacito samāno, amanuññagandhaṃ bahūnaṃ akantaṃ;
Yadeva maccā parivajjayanti, tadappasatthaṃ dvirasaññu bhuñje.

928. ‘‘Sikhimpi devesu vadanti heke, āpaṃ milakkhū pana devamāhu;
Sabbeva ete vitathaṃ bhaṇanti, aggī na devaññataro na cāpo.

929. ‘‘Anindriyabaddhamasaññakāyaṃ, vessānaraṃ kammakaraṃ pajānaṃ;
Paricariya maggiṃ sugatiṃ kathaṃ vaje, pāpāni kammāni pakubbamāno.

930. ‘‘Sabbābhibhū tāhudha jīvikatthā, aggissa brahmā paricārikoti;
Sabbānubhāvī ca vasī kimatthaṃ, animmito nimmitaṃ vanditassa.

931. ‘‘Hassaṃ anijjhānakkhamaṃ atacchaṃ, sakkārahetu pakiriṃsu pubbe;
Te lābhasakkāre apātubhonte, sandhāpitā jantubhi santidhammaṃ.

932. ‘‘Ajjhenamariyā pathaviṃ janindā, vessā kasiṃ pāricariyañca suddā;
Upāgu paccekaṃ yathāpadesaṃ, katāhu ete vasināti āhu.

933. ‘‘Etañca saccaṃ vacanaṃ bhaveyya, yathā idaṃ bhāsitaṃ brāhmaṇehi;
Nākhattiyo jātu labhetha rajjaṃ, nābrāhmaṇo mantapadāni sikkhe;
Nāññatra vessehi kasiṃ kareyya, suddo na mucce parapesanāya.

934. ‘‘Yasmā ca etaṃ vacanaṃ abhūtaṃ, musāvime odariyā bhaṇanti;
Tadappapaññā abhisaddahanti, passanti taṃ paṇḍitā attanāva.

935. ‘‘Khatyā hi vessānaṃ baliṃ haranti, ādāya satthāni caranti brāhmaṇā;
Taṃ tādisaṃ saṅkhubhitaṃ pabhinnaṃ, kasmā brahmā nujju karoti lokaṃ.

936. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī pajānaṃ;
Kiṃ sabbalokaṃ vidahī alakkhiṃ, kiṃ sabbalokaṃ na sukhiṃ akāsi.

937. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī pajānaṃ;
Māyā musāvajjamadena cāpi, lokaṃ adhammena kimatthamakāri.

938. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī pajānaṃ;
Adhammiko bhūtapatī ariṭṭha, dhamme sati yo vidahī adhammaṃ.

939. ‘‘Kīṭā paṭaṅgā uragā ca bhekā, gantvā kimī sujjhati makkhikā ca;
Etepi dhammā anariyarūpā, kambojakānaṃ vitathā bahūna’’nti.

Tattha **vedajjhagatānariṭṭhā**ti ariṭṭha, imāni vedādhigamanāni nāma dhīrānaṃ parājayasaṅkhāto kaliggāho, magānaṃ bālānaṃ jayasaṅkhāto kaṭaggāho. **Marīcidhamma**nti idañhi vedattayaṃ marīcidhammaṃ. Tayidaṃ asamekkhitattā yuttāyuttaṃ ajānantā bālā udakasaññāya magā marīciṃ viya bhūtasaññāya anavajjasaññāya attano vināsaṃ upagacchanti. **Pañña**nti evarūpā pana māyākoṭṭhāsā paññaṃ ñāṇasampannaṃ purisaṃ nātivahanti na vañcenti. **Bhavanti dassā**ti **da-**kāro byañjanasandhimattaṃ, assa **bhūnahuno** vuḍḍhighātakassa mittadubbhino narassa vedā na tāṇatthāya bhavanti, patiṭṭhā hotuṃ na sakkontīti attho. **Pariciṇṇo ca aggī**ti aggi ca paricinno tividhena duccaritadosena sadosacittaṃ pāpakammaṃ purisaṃ na tāyati na rakkhati.

Sabbañca maccāti sacepi hi maccā yattakaṃ loke dāru atthi, taṃ sabbaṃ sadhanaṃ sabhogaṃ attano dhanena ca bhogehi ca saddhiṃ tiṇena missaṃ katvā ādīpeyyuṃ. Evaṃ sabbampi taṃ tehi ādīpitaṃ dahanto ayaṃ asamatthatejo asadisatejo tava aggi na tappeyya. Evaṃ atappanīyaṃ, bhātika, dvirasaññu dvīhi jivhāhi rasajānanasamattho ko taṃ sappiādīhi subhikkhaṃ suhītaṃ kayirā, ko sakkuṇeyya kātuṃ. Evaṃ atittaṃ panetaṃ mahagghasaṃ santappetvā ko nāma devalokaṃ gamissati, passa yāvañcetaṃ dukkathitanti. **Yogayutto**ti araṇimathanayogena yutto hutvā taṃ paccayaṃ labhitvāva aggi samorohati nibbattati. Evaṃ paravāyāmena uppajjamānaṃ acetanaṃ taṃ tvaṃ ‘‘devo’’ti vadesi. Idampi abhūtameva kathesīti.

Aggi manuppaviṭṭhoti aggi anupaviṭṭho. **Nāmatthamāno**ti nāpi araṇihatthena narena amatthiyamāno nibbattati. **Nākammunā jāyati jātavedo**ti ekassa kiriyaṃ vinā attano dhammatāya eva na jāyati. **Susseyyu**nti anto agginā sosiyamānāni vanāni sukkheyyuṃ, allāneva na siyuṃ. **Bhoja**nti bhojento. **Dhūmasikhiṃ patāpava**nti dhūmasikhāya yuttaṃ patāpavantaṃ. **Aṅgārikā**ti aṅgārakammakarā. **Loṇakarā**ti loṇodakaṃ pacitvā loṇakārakā. **Sūdā**ti bhattakārakā. **Sarīradāhā**ti matasarīrajjhāpakā. **Puñña**nti etepi sabbe puññameva kareyyuṃ.

Ajjhenamagginti ajjhenaaggiṃ. **Na kocī**ti mantajjhāyakā brāhmaṇāpi hontu, koci naro dhūmasikhiṃ patāpavantaṃ aggiṃ bhojento tappayitvāpi puññaṃ na karoti nāma. **Lokāpacito samāno**ti tava devolokassa apacito pūjito samāno. **Yadevā**ti yaṃ ahikuṇapādiṃ paṭikulaṃ jegucchaṃ maccā dūrato parivajjenti. **Tadappasattha**nti taṃ appasatthaṃ, samma, dvirasaññu kathaṃ kena kāraṇena paribhuñjeyya. **Devesū**ti eke manussā sikhimpi devesu aññataraṃ devaṃ vadanti. **Milakkhū panā**ti aññāṇā pana milakkhū udakaṃ ‘‘devo’’ti vadanti. **Asaññakāya**nti anindriyabaddhaṃ acittakāyañca samānaṃ etaṃ acetanaṃ pajānaṃ pacanādikammakaraṃ vessānaraṃ aggiṃ paricaritvā pāpāni kammāni karonto loko kathaṃ sugatiṃ gamissati. Idaṃ te ativiya dukkathitaṃ.

Sabbābhi bhūtāhudha jīvikatthāti ime brāhmaṇā attano jīvikatthaṃ mahābrahmā sabbābhibhūti āhaṃsu, sabbo loko teneva nimmitoti vadanti. Puna aggissa brahmā paricārakotipi vadanti. Sopi kira aggiṃ juhateva. **Sabbānubhāvī ca vasī**ti so pana yadi sabbānubhāvī ca vasī ca, atha kimatthaṃ sayaṃ animmito hutvā attanāva nimmitaṃ vanditā bhaveyya. Idampi te **dukkathita**meva. **Hassa**nti ariṭṭha brāhmaṇānaṃ vacanaṃ nāma hasitabbayuttakaṃ paṇḍitānaṃ na nijjhānakkhamaṃ. **Pakiriṃsū**ti ime brāhmaṇā evarūpaṃ musāvādaṃ attano sakkārahetu pubbe patthariṃsu. **Sandhāpitā jantubhi santidhamma**nti te ettakena lābhasakkāre apātubhūte jantūhi saddhiṃ yojetvā pāṇavadhapaṭisaṃyuttaṃ attano laddhidhammasaṅkhātaṃ santidhammaṃ sandhāpitā, yaññasuttaṃ nāma ganthayiṃsūti attho.

Etañca saccanti yadetaṃ tayā ‘‘ajjhenamariyā’’tiādi vuttaṃ, etañca saccaṃ bhaveyya. **Nākhattiyo**ti evaṃ sante akhattiyo rajjaṃ nāma na labheyya, abrāhmaṇopi mantapadāni na sikkheyya. **Musāvime**ti musāva ime. **Odariyā**ti udaranissitajīvikā, udarapūraṇahetu vā. **Tadappapaññā**ti taṃ tesaṃ vacanaṃ appapaññā. **Attanāvā**ti paṇḍitā pana tesaṃ vacanaṃ ‘‘sadosa’’nti attanāva passanti. **Tādisa**nti tathārūpaṃ. **Saṅkhubhita**nti saṅkhubhitvā brahmunā ṭhapitamariyādaṃ bhinditvā ṭhitaṃ saṅkhubhitaṃ vibhindaṃ lokaṃ so tavabrahmā kasmā ujuṃ na karoti. **Alakkhi**nti kiṃkāraṇā sabbaloke dukkhaṃ vidahi. **Sukhi**nti kiṃ nu ekantasukhimeva sabbalokaṃ na akāsi, lokavināsako coro maññe tava brahmāti. **Māyā**ti māyāya. **Adhammena kimatthamakārī**ti iminā māyādinā adhammena kiṃkāraṇā lokaṃ anatthakiriyāyaṃ saṃyojesīti attho. **Ariṭṭhā**ti ariṭṭha, tava bhūtapati adhammiko, yo dasavidhe kusaladhamme sati dhammameva avidahitvā adhammaṃ vidahi. **Kīṭā**tiādi upayogatthe paccattaṃ. Ete kīṭādayo pāṇe hantvā macco sujjhatīti etepi kambojaraṭṭhavāsīnaṃ bahūnaṃ anariyānaṃ dhammā, te pana vitathā, adhammāva dhammāti vuttā. Tehipi tava brahmunāva nimmitehi bhavitabbanti.

Idāni tesaṃ vitathabhāvaṃ dassento āha –

940. ‘‘Sace hi so sujjhati yo hanāti, hatopi so saggamupeti ṭhānaṃ;
Bhovādi bhovādina mārayeyyuṃ, ye cāpi tesaṃ abhisaddaheyyuṃ.

941. ‘‘Neva migā na pasū nopi gāvo, āyācanti attavadhāya keci;
Vipphandamāne idha jīvikatthā, yaññesu pāṇe pasumārabhanti.

942. ‘‘Yūpussane pasubandhe ca bālā, cittehi vaṇṇehi mukhaṃ nayanti;
Ayaṃ te yūpo kāmaduho parattha, bhavissati sassato samparāye.

943. ‘‘Sace ca yūpe maṇisaṅkhamuttaṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Sukkhesu kaṭṭhesu navesu cāpi, sace duhe tidive sabbakāme;
Tevijjasaṅghāva puthū yajeyyuṃ, abrāhmaṇaṃ kañci na yājayeyyuṃ.

944. ‘‘Kuto ca yūpe maṇisaṅkhamuttaṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Sukkhesu kaṭṭhesu navesu cāpi, kuto duhe tidive sabbakāme.

945. ‘‘Saṭhā ca luddā ca paluddhabālā, cittehi vaṇṇehi mukhaṃ nayanti;
Ādāya aggiṃ mama dehi vittaṃ, tato sukhī hohisi sabbakāme.

946. ‘‘Tamaggihuttaṃ saraṇaṃ pavissa, cittehi vaṇṇehi mukhaṃ nayanti;
Oropayitvā kesamassuṃ nakhañca, vedehi vittaṃ atigāḷhayanti.

947. ‘‘Kākā ulūkaṃva raho labhitvā, ekaṃ samānaṃ bahukā samecca;
Annāni bhutvā kuhakā kuhitvā, muṇḍaṃ karitvā yaññapathossajanti.

948. ‘‘Evañhi so vañcito brāhmaṇehi, eko samāno bahukā samecca;
Te yogayogena vilumpamānā, diṭṭhaṃ adiṭṭhena dhanaṃ haranti.

949. ‘‘Akāsiyā rājūhivānusiṭṭhā, tadassa ādāya dhanaṃ haranti;
Te tādisā corasamā asantā, vajjhā na haññanti ariṭṭha loke.

950. ‘‘Indassa bāhārasi dakkhiṇāti, yaññesu chindanti palāsayaṭṭhiṃ;
Taṃ cepi saccaṃ maghavā chinnabāhu, kenassa indo asure jināti.

951. ‘‘Tañceva tucchaṃ maghavā samaṅgī, hantā avajjho paramo sa devo;
Mantā ime brāhmaṇā tuccharūpā, sandiṭṭhikā vañcanā esa loke.

952. ‘‘Mālāgiri himavā yo ca gijjho, sudassano nisabho kuveru;
Ete ca aññe ca nagā mahantā, cityā katā yaññakarehi māhu.

953. ‘‘Yathāpakārāni hi iṭṭhakāni, cityā katā yaññakarehi māhu;
Na pabbatā honti tathāpakārā, aññā disā acalā tiṭṭhaselā.

954. ‘‘Na iṭṭhakā honti silā cirena, na tattha sañjāyati ayo na lohaṃ;
Yaññañca etaṃ parivaṇṇayantā, cityā katā yaññakarehi māhu.

955. ‘‘Ajjhāyakaṃ mantaguṇūpapannaṃ, tapassinaṃ ‘yācayogo’tidhāhu;
Tīre samuddassudakaṃ sajantaṃ, taṃ sāgarajjhohari tenāpeyyo.

956. ‘‘Parosahassampi samantavede, mantūpapanne nadiyo vahanti;
Na tena byāpannarasūdakā na, kasmā samuddo atulo apeyyo.

957. ‘‘Ye keci kūpā idha jīvaloke, loṇūdakā kūpakhaṇehi khātā;
Na brāhmaṇajjhoharaṇena tesu, āpo apeyyo dvirasaññu māhu.

958. ‘‘Pure puratthā kā kassa bhariyā, mano manussaṃ ajanesi pubbe;
Tenāpi dhammena na koci hīno, evampi vossaggavibhaṅgamāhu.

959. ‘‘Caṇḍālaputtopi adhicca vede, bhāseyya mante kusalo matīmā;
Na tassa muddhāpi phaleyya sattadhā, mantā ime attavadhāya katā.

960. ‘‘Vācākatā giddhikatā gahītā, dummocayā kabyapathānupannā;
Bālāna cittaṃ visame niviṭṭhaṃ, tadappapaññā abhisaddahanti.

961. ‘‘Sīhassa byagghassa ca dīpino ca, na vijjatī porisiyaṃ balena;
Manussabhāvo ca gavaṃva pekkho, jātī hi tesaṃ asamā samānā.

962. ‘‘Sace ca rājā pathaviṃ vijitvā, sajīvavā assavapārisajjo;
Sayameva so sattusaṅghaṃ vijeyya, tassappajā niccasukhī bhaveyya.

963. ‘‘Khattiyamantā ca tayo ca vedā, atthena ete samakā bhavanti;
Tesañca atthaṃ avinicchinitvā, na bujjhatī oghapathaṃva channaṃ.

964. ‘‘Khattiyamantā ca tayo ca vedā, atthena ete samakā bhavanti;
Lābho alābho ayaso yaso ca, sabbeva tesaṃ catunnañca dhammā.

965. ‘‘Yathāpi ibbhā dhanadhaññahetu, kammāni karonti puthū pathabyā;
Tevijjasaṅghā ca tatheva ajja, kammāni karonti puthū pathabyā.

966. ‘‘Ibbhehi ye te samakā bhavanti, niccussukā kāmaguṇesu yuttā;
Kammāni karonti puthū pathabyā, tadappapaññā dvirasaññurā te’’ti.

Tattha **bhovādī**ti brāhmaṇā. **Bhovādina mārayeyyu**nti brāhmaṇameva māreyyuṃ. **Ye cāpī**ti yepi brāhmaṇānaṃ taṃ vacanaṃ saddaheyyuṃ, te attano upaṭṭhākeyeva ca brāhmaṇe ca māreyyuṃ. Brāhmaṇā pana brāhmaṇe ca upaṭṭhāke ca amāretvā nānappakāre tiracchāneyeva mārenti. Iti tesaṃ vacanaṃ micchā. **Kecī**ti yaññesu no māretha, mayaṃ saggaṃ gamissāmāti āyācantā keci natthi. **Pāṇe pasumārabhantī**ti migādayo pāṇe ca pasū ca vipphandamāne jīvikatthāya mārenti. **Mukhaṃ nayantī**ti etesu yūpussanesu pasubandhesu imasmiṃ te yūpe sabbaṃ maṇisaṅkhamuttaṃ dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ sannihitaṃ, ayaṃ te yūpo parattha paraloke kāmaduho bhavissati, sassatabhāvaṃ āvahissatīti citrehi kāraṇehi mukhaṃ pasādenti, taṃ taṃ vatvā micchāgāhaṃ gāhentīti attho.

Sace cāti sace ca yūpe vā sesakaṭṭhesu vā etaṃ maṇiādikaṃ bhaveyya, tidive vā sabbakāmaduho assa, tevijjasaṅghāva puthū hutvā yaññaṃ yajeyyuṃ bahudhanatāya ceva saggakāmatāya ca, aññaṃ abrāhmaṇaṃ na yājeyyuṃ. Yasmā pana attano dhanaṃ paccāsīsantā aññampi yajāpenti, tasmā abhūtavādinoti veditabbā. **Kuto cā**ti etasmiñca yūpe vā sesakaṭṭhesu vā kuto etaṃ maṇiādikaṃ avijjamānameva, kuto tidive sabbakāme duhissati. Sabbathāpi abhūtameva tesaṃ vacanaṃ.

Saṭhā ca luddā ca paluddhabālāti ariṭṭha, ime brāhmaṇā nāma kerāṭikā ceva nikkaruṇā ca, te bālā lokaṃ palobhetvā upalobhetvā citrehi kāraṇehi mukhaṃ pasādenti. Sabbakāmeti aggiṃ ādāya tvañca jūha, amhākañca vittaṃ dehi, tato sabbakāme labhitvā sukhī hohisi.

Tamaggihuttaṃ saraṇaṃ pavissāti taṃ rājānaṃ vā rājamahāmattaṃ vā ādāya aggijuhanaṭṭhānaṃ gehaṃ pavisitvā. **Oropayitvā**ti citrāni kāraṇāni vadantā kesamassuṃ nakhe ca oropayitvā.

Atigāḷhayantīti vuttatāya tayo vede nissāya ‘‘idaṃ dātabbaṃ, idaṃ kattabba’’nti vadantā vedehi tassa santakaṃ vittaṃ atigāḷhayanti vināsenti viddhaṃsenti.

Annāni bhutvā kuhakā kuhitvāti te kuhakā nānappakāraṃ kuhakakammaṃ katvā **samecca** samāgantvā yaññaṃ vaṇṇetvā vañcetvā tassa santakaṃ nānaggarasabhojanaṃ bhuñjitvā atha naṃ muṇḍakaṃ katvā yaññapathe ossajanti, taṃ gahetvā bahiyaññāvāṭaṃ gacchantīti attho.

Yogayogenāti te brāhmaṇā taṃ ekaṃ bahukā samecca tena tena yogena tāya tāya yuttiyā vilumpamānā diṭṭhaṃ paccakkhaṃ tassa dhanaṃ adiṭṭhena devalokena adiṭṭhaṃ devalokaṃ vaṇṇetvā āharaṇaṭṭhānaṃ katvā haranti. **Akāsiyā rājūhivānusiṭṭhā**ti ‘‘idañcidañca baliṃ gaṇhathā’’ti rājūhi anusiṭṭhā akāsiyasaṅkhātā rājapurisā viya. **Tadassā**ti taṃ assa dhanaṃ ādāya haranti. **Corasamā**ti abhūtabaliggāhakā sandhicchedakacorasadisā asappurisā. **Vajjhā**ti vadhārahā evarūpā pāpadhammā udāni loke na haññanti.

Bāhārasīti bāhā asi. Idaṃ vuttaṃ hoti – idampi ariṭṭha, brāhmaṇānaṃ musāvādaṃ passa. Te kira yaññesu mahatiṃ palāsayaṭṭhiṃ ‘‘indassa bāhā asi dakkhiṇā’’ti vatvā chindanti. Tañce etesaṃ vacanaṃ saccaṃ, atha chinnabāhu samāno kenassa bāhubalena indo asure jinātīti. **Samaṅgī**ti bāhusamaṅgī acchinnabāhu arogoyeva. **Hantā**ti asurānaṃ hantā. **Paramo**ti uttamo puññiddhiyā samannāgato aññesaṃ avajjho. **Brāhmaṇā**ti brāhmaṇānaṃ. **Tuccharūpā**ti tucchasabhāvā nipphalā. **Vañcanā**ti ye ca te brāhmaṇānaṃ mantā nāma, esā loke sandiṭṭhikā vañcanā.

Yathāpakārānīti yādisāni iṭṭhakāni gahetvā yaññakarehi cityā katāti vadanti. **Tiṭṭhaselā**ti pabbatā hi acalā tiṭṭhā na upacitā ekagghanā silāmayā ca. Iṭṭhakāni calāni na ekagghanāni na silāmayāni. **Parivaṇṇayantā**ti etaṃ yaññaṃ vaṇṇentā brāhmaṇā.

Samantavedeti paripuṇṇavede brāhmaṇe. **Vahantī**ti sotesupi āvaṭṭesupi patite vahanti, nimujjāpetvā jīvitakkhayaṃ pāpenti. **Na tena byāpannarasūdakā nā**ti ettha eko **na**-kāro pucchanattho hoti. Nanu tena byāpannarasūdakā nadiyoti taṃ pucchanto evamāha. **Kasmā**ti kena kāraṇena tāva mahāsamuddova apeyyo kato, kiṃ mahābrahmā yamunādīsu nadīsu udakaṃ apeyyaṃ kātuṃ na sakkoti, samuddeyeva sakkotīti. **Dvirasaññu māhū**ti dvirasaññū ahu, jātoti attho.

Pure puratthāti ito pure pubbe puratthā paṭhamakappikakāle. **Kā kassa bhariyā**ti kā kassa bhariyā nāma. Tadā hi itthiliṅgameva natthi, pacchā methunadhammavasena mātāpitaro nāma jātā. **Mano manussa**nti tadā hi manoyeva manussaṃ janesi, manomayāva sattā nibbattiṃsūti attho. **Tenāpi dhammenā**ti tenāpi kāraṇena tena sabhāvena na koci jātiyā hīno. Na hi tadā khattiyādibhedo atthi, tasmā yaṃ brāhmaṇā vadanti ‘‘brāhmaṇāva jātiyā seṭṭhā, itare hīnā’’ti, taṃ micchā. **Evampī**ti evaṃ vattamāne loke porāṇakavattaṃ jahitvā pacchā attanā sammannitvā katānaṃ vasena khattiyādayo cattāro koṭṭhāsā jātā, evampi **vossaggavibhaṅgamāhu,** attanā katehi kammavossaggehi tesaṃ sattānaṃ ekacce khattiyā jātā, ekacce brāhmaṇādayoti imaṃ vibhāgaṃ kathenti, tasmā ‘‘brāhmaṇāva seṭṭhā’’ti vacanaṃ micchā.

Sattadhāti yadi mahābrahmunā brāhmaṇānaññeva tayo vedā dinnā, na aññesaṃ, caṇḍālassa mante bhāsantassa muddhā sattadhā phaleyya, na ca phalati, tasmā imehi brāhmaṇehi attavadhāya mantā katā, attanoyeva nesaṃ musāvāditaṃ pakāsentā guṇavadhaṃ karonti. **Vācākatā**ti ete mantā nāma musāvādena cintetvā katā. **Giddhikatā gahītā**ti lābhagiddhikatāya brāhmaṇehi gahitā. **Dummocayā**ti macchena gilitabaliso viya dummocayā. **Kabyapathānupannā**ti kabyākārakabrāhmaṇānaṃ vacanapathaṃ anupannā anugatā. Te hi yathā icchanti, tathā musā vatvā bandhanti. **Bālāna**nti tesañhi bālānaṃ cittaṃ visame niviṭṭhaṃ, taṃ aññe appapaññāva abhisaddahanti.

Porisiyaṃbalenāti porisiyasaṅkhātena balena. Idaṃ vuttaṃ hoti – yaṃ etesaṃ sīhādīnaṃ purisathāmasaṅkhātaṃ porisiyabalaṃ, tena balena samannāgato brāhmaṇo nāma natthi, sabbe imehi tiracchānehipi hīnāyevāti. **Manussabhāvo ca gavaṃva pekkho**ti apica yo etesaṃ manussabhāvo, so gunnaṃ viya pekkhitabbo. Kiṃkāraṇā? Jāti hi tesaṃ asamā samānā. Tesañhi brāhmaṇānaṃ duppaññatāya gohi saddhiṃ samānajātiyeva asamā. Aññameva hi gunnaṃ saṇṭhānaṃ, aññaṃ tesanti. Etena brāhmaṇe tiracchānesu sīhādīhi samepi akatvā gorūpasameva karoti.

Sace ca rājāti ariṭṭha, yadi mahābrahmunā dinnabhāvena khattiyova pathaviṃ vijitvā. **Sajīvavā**ti sahajīvīhi amaccehi samannāgato. **Assavapārisajjo**ti attano ovādakaraparisāvacarova siyā, athassa parisāya yujjhitvā rajjaṃ kātabbaṃ nāma na bhaveyya. Sayameva so ekakova sattusaṅghaṃ vijeyya, evaṃ sati yuddhe dukkhābhāvena tassa pajā niccasukhī bhaveyya, etañca natthi. Tasmā tesaṃ vacanaṃ micchā.

Khattiyamantāti rājasatthañca tayo ca vedā attano āṇāya ruciyā ‘‘idameva kattabba’’nti pavattattā atthena ete samakā bhavanti. **Avinicchinitvā**ti tesaṃ khattiyamantānaṃ khattiyopi vedānaṃ brāhmaṇopi atthaṃ avinicchinitvā āṇāvaseneva uggaṇhanto taṃ atthaṃ udakoghena channamaggaṃ viya na bujjhati.

Atthena eteti vañcanatthena ete samakā bhavanti. Kiṃkāraṇā? Brāhmaṇāva seṭṭhā, aññe vaṇṇā hīnāti vadanti. Ye ca te lābhādayo lokadhammā, sabbeva tesaṃ catunnampi vaṇṇānaṃ dhammā. Ekasattopi etehi muttako nāma natthi. Iti brāhmaṇā lokadhammehi aparimuttāva samānā ‘‘seṭṭhā maya’’nti musā kathenti.

Ibbhāti gahapatikā. **Tevijjasaṅghā cā**ti brāhmaṇāpi tatheva puthūni kasigorakkhādīni kammāni karonti. **Niccussukā**ti niccaṃ ussukkajātā chandajātā. **Tadappapaññā dvirasaññurā te**ti tasmā bhātika, dvirasaññu nippaññā brāhmaṇā, ārā te dhammato. Porāṇakā hi brāhmaṇadhammā etarahi sunakhesu sandissantīti.

Evaṃ mahāsatto tassa vādaṃ bhinditvā attano vādaṃ patiṭṭhāpesi. Tassa dhammakathaṃ sutvā sabbā nāgaparisā somanassajātā ahesuṃ. Mahāsatto nesādabrāhmaṇaṃ nāgabhavanā nīharāpesi, paribhāsamattampissa nākāsi. Sāgarabrahmadattopi ṭhapitadivasaṃ anatikkamitvā caturaṅginiyā senāya saha pitu vasanaṭṭhānaṃ agamāsi. Mahāsattopi ‘‘mātulañca ayyakañca passissāmī’’ti bheriṃ carāpetvā mahantena sirisobhaggena yamunāto uttaritvā tameva assamapadaṃ ārabbha pāyāsi. Avasesā bhātaro cassa mātāpitaro ca pacchato pāyiṃsu. Tasmiṃ khaṇe sāgarabrahmadatto mahāsattaṃ mahatiyā parisāya āgacchantaṃ asañjānitvā pitaraṃ pucchanto āha –

967. ‘‘Kassa bherī mudiṅgā ca, saṅkhā paṇavadindimā;
Purato paṭipannāni, hāsayantā rathesabhaṃ.

968. ‘‘Kassa kañcanapaṭṭena, puthunā vijjuvaṇṇinā;
Yuvā kalāpasannaddho, ko eti siriyā jalaṃ.

969. ‘‘Ukkāmukhapahaṭṭhaṃva, khadiraṅgārasannibhaṃ;
Mukhañca rucirā bhāti, ko eti siriyā jalaṃ.

970. ‘‘Kassa jambonadaṃ chattaṃ, sasalākaṃ manoramaṃ;
Ādiccaraṃsāvaraṇaṃ, ko eti siriyā jalaṃ.

971. ‘‘Kassa aṅgaṃ pariggayha, vālabījanimuttamaṃ;
Ubhato varapuññassa, muddhani uparūpari.

972. ‘‘Kassa pekhuṇahatthāni, citrāni ca mudūni ca;
Kañcanamaṇidaṇḍāni, caranti dubhato mukhaṃ.

973. ‘‘Khadiraṅgāravaṇṇābhā, ukkāmukhapahaṃsitā;
Kassete kuṇḍalā vaggū, sobhanti dubhato mukhaṃ.

974. ‘‘Kassa vātena chupitā, niddhantā mudukāḷakā;
Sobhayanti nalāṭantaṃ, nabhā vijjurivuggatā.

975. ‘‘Kassa etāni akkhīni, āyatāni puthūni ca;
Ko sobhati visālakkho, kassetaṃ uṇṇajaṃ mukhaṃ.

976. ‘‘Kassete lapanajātā, suddhā saṅkhavarūpamā;
Bhāsamānassa sobhanti, dantā kuppilasādisā.

977. ‘‘Kassa lākhārasasamā, hatthapādā sukhedhitā;
Ko so bimboṭṭhasampanno, divā sūriyova bhāsati.

978. ‘‘Himaccaye himavati, mahāsālova pupphito;
Ko so odātapāvāro, jayaṃ indova sobhati.

979. ‘‘Suvaṇṇapīḷakākiṇṇaṃ, maṇidaṇḍavicittakaṃ;
Ko so parisamogayha, īsaṃ khaggaṃ pamuñcati.

980. ‘‘Suvaṇṇavikatā cittā, sukatā cittasibbanā;
Ko so omuñcate pādā, namo katvā mahesino’’ti.

Tattha **paṭipannānī**ti kassetāni tūriyāni purato paṭipannāni. **Hāsayantā**ti etaṃ rājānaṃ hāsayantā. **Kassa kañcanapaṭṭenā**ti kassa nalāṭante bandhena uṇhīsapaṭṭena vijjuyā meghamukhaṃ viya mukhaṃ pajjotatīti pucchati. **Yuvā kalāpasannaddho**ti taruṇo sannaddhakalāpo. **Ukkāmukhapahaṭṭhaṃvā**ti kammāruddhane pahaṭṭhasuvaṇṇaṃ viya. **Khadiraṅgārasannibha**nti ādittakhadiraṅgārasannibhaṃ. **Jambonada**nti rattasuvaṇṇamayaṃ. **Aṅgaṃ pariggayhā**ti cāmarigāhakena aṅgena pariggahitā hutvā. **Vālabījanimuttama**nti uttamaṃ vālabījaniṃ. **Pekhuṇahatthānī**ti morapiñchahatthakāni. **Citrānī**ti sattaratanacitrāni. **Kañcanamaṇidaṇḍānī**ti tapanīyasuvaṇṇena ca maṇīhi ca khaṇitadaṇḍāni. **Dubhato mukha**nti mukhassa ubhayapassesu caranti.

Vātena chupitāti vātapahaṭā. **Niddhantā**ti siniddhaantā. **Nalāṭanta**nti kassete evarūpā kesā nalāṭantaṃ upasobhenti. **Nabhā vijjurivuggatā**ti nabhato uggatā vijju viya. **Uṇṇaja**nti kañcanādāso viya paripuṇṇaṃ. **Lapanajātā**ti mukhajātā. **Kuppilasādisā**ti mandālakamakulasadisā. **Sukhedhitā**ti sukhaparihaṭā. **Jayaṃ indovā**ti jayaṃ patto indo viya. **Suvaṇṇapīḷakākiṇṇa**nti suvaṇṇapīḷakāhi ākiṇṇaṃ. **Maṇidaṇḍavicittaka**nti maṇīhi tharumhi vicittakaṃ. **Suvaṇṇavikatā**ti suvaṇṇakhacitā. **Cittā**ti sattaratanavicittā. **Sukatā**ti suṭṭhu niṭṭhitā. **Cittasibbanā**ti citrasibbiniyo. **Ko so omuñcate pādā**ti ko esa pādato evarūpā pādukā omuñcatīti.

Evaṃ puttena sāgarabrahmadattena puṭṭho iddhimā abhiññālābhī tāpaso ‘‘tāta, ete dhataraṭṭharañño puttā tava bhāgineyyanāgā’’ti ācikkhanto gāthamāha –

981. ‘‘Dhataraṭṭhā hi te nāgā, iddhimanto yasassino;
Samuddajāya uppannā, nāgā ete mahiddhikā’’ti.

Evaṃ tesaṃ kathentānaññeva nāgaparisā patvā tāpasassa pāde vanditvā ekamantaṃ nisīdiṃsu. Samuddajāpi pitaraṃ vanditvā roditvā nāgaparisāya saddhiṃ nāgabhavanameva gatā. Sāgarabrahmadattopi tattheva katipāhaṃ vasitvā bārāṇasimeva gato. Samuddajā nāgabhavaneyeva kālamakāsi. Bodhisatto yāvajīvaṃ sīlaṃ rakkhitvā uposathakammaṃ katvā āyupariyosāne saddhiṃ parisāya saggapuraṃ pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘evaṃ upāsakā porāṇakapaṇḍitā anuppannepi buddhe evarūpaṃ nāma sampattiṃ pahāya uposathakammaṃ kariṃsuyevā’’ti vatvā jātakaṃ samodhānesi. Desanāpariyosāne upāsakā sotāpattiphale patiṭṭhahiṃsu. Tadā mātāpitaro mahārājakulāni ahesuṃ, nesādabrāhmaṇo devadatto, somadatto ānando, ajamukhī uppalavaṇṇā, sudassano sāriputto, subhogo moggallāno, kāṇāriṭṭho sunakkhatto, bhūridatto pana ahameva sammāsambuddho ahosinti.

Bhūridattajātakavaṇṇanā chaṭṭhāniṭṭhitā.

## [544] 7. Candakumārajātakavaṇṇanā

Rājāsi luddakammoti idaṃ satthā gijjhakūṭe viharanto devadattaṃ ārabbha kathesi. Tassa vatthu saṅghabhedakakkhandhake āgatameva. Taṃ tassa pabbajitakālato paṭṭhāya yāva bimbisārarañño maraṇā tatthāgatanayeneva veditabbaṃ. Taṃ pana mārāpetvā devadatto ajātasattuṃ upasaṅkamitvā ‘‘mahārāja, tava manoratho matthakaṃ patto, mama manoratho tāva na pāpuṇātī’’ti āha. ‘‘Ko pana te, bhante, manoratho’’ti? ‘‘Nanu dasabalaṃ māretvā buddho bhavissāmī’’ti. ‘‘Amhehettha kiṃ kātabba’’nti? ‘‘Mahārāja, dhanuggahe sannipātāpetuṃ vaṭṭatī’’ti. ‘‘Sādhu, bhante’’ti rājā akkhaṇavedhīnaṃ dhanuggahānaṃ pañcasatāni sannipātāpetvā tato ekatiṃsa jane uccinitvā therassa santikaṃ pāhesi. So tesaṃ jeṭṭhakaṃ āmantetvā ‘‘āvuso samaṇo gotamo gijjhakūṭe viharati, asukasmiṃ nāma divāṭṭhāne caṅkamati. Tvaṃ tattha gantvā taṃ visapītena sallena vijjhitvā jīvitakkhayaṃ pāpetvā asukena nāma maggena ehī’’ti vatvā pesetvā tasmiṃ magge dve dhanuggaheṭhapesi ‘‘tumhākaṃ ṭhitamaggena eko puriso āgamissati, taṃ tumhe jīvitā voropetvā asukena nāma maggena ethā’’ti, tasmiṃ magge cattāro purise ṭhapesi ‘‘tumhākaṃ ṭhitamaggena dve purisā āgamissanti, tumhe te jīvitā voropetvā asukena nāma maggena ethā’’ti, tasmiṃ magge aṭṭha jane ṭhapesi ‘‘tumhākaṃ ṭhitamaggena cattāro puriso āgamissanti, tumhe te jīvitā voropetvā asukena nāma maggena ethā’’ti, tasmiṃ magge soḷasa purise ṭhapesi ‘‘tumhākaṃ ṭhitamaggena aṭṭha purisā āgamissanti, tumhe te jīvitā voropetvā asukena nāma maggena ethā’’ti.

Kasmā panesa evamakāsīti? Attano kammassa paṭicchādanatthaṃ. Atha so jeṭṭhakadhanuggaho vāmato khaggaṃ laggetvā piṭṭhiyā tuṇīraṃ bandhitvā meṇḍasiṅgamahādhanuṃ gahetvā tathāgatassa santikaṃ gantvā ‘‘vijjhissāmi na’’nti saññāya dhanuṃ āropetvā saraṃ sannayhitvā ākaḍḍhitvā vissajjetuṃ nāsakkhi. So saraṃ oropetumpi asakkonto phāsukā bhijjantiyo viya mukhato kheḷena paggharantena kilantarūpo ahosi, sakalasarīraṃ thaddhaṃ jātaṃ, yantena pīḷitākārappattaṃ viya ahosi. So maraṇabhayatajjito aṭṭhāsi. Atha naṃ satthā disvā madhurassaraṃ nicchāretvā etadavoca ‘‘mā bhāyi bho, purisa, ito ehī’’ti. So tasmiṃ khaṇe āvudhāni chaḍḍetvā bhagavato pādesu sirasā nipatitvā ‘‘accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, svāhaṃ tumhākaṃ guṇe ajānanto andhabālassa devadattassa vacanena tumhe jīvitā voropetuṃ āgatomhi, khamatha me, bhante’’ti khamāpetvā ekamante nisīdi. Atha naṃ satthā dhammaṃ desento saccāni pakāsetvā sotāpattiphale patiṭṭhāpetvā ‘‘āvuso, devadattena ācikkhitamaggaṃ appaṭipajjitvā aññena maggena yāhī’’ti uyyojesi. Uyyojetvā ca pana caṅkamā oruyha aññatarasmiṃ rukkhamūle nisīdi.

Atha tasmiṃ dhanuggahe anāgacchante itare dve janā ‘‘kiṃ nu kho so cirāyatī’’ti paṭimaggena gacchantā dasabalaṃ disvā upasaṅkamitvā vanditvā ekamantaṃ nisīdiṃsu. Satthā tesampi dhammaṃ desetvā saccāni pakāsetvā sotāpattiphale patiṭṭhāpetvā ‘‘āvuso, devadattena kathitamaggaṃ appaṭipajjitvā iminā maggena gacchathā’’ti uyyojesi. Iminā upāyena itaresupi āgantvā nisinnesu sotāpattiphale patiṭṭhāpetvā aññena maggena uyyojesi. Atha so paṭhamamāgato jeṭṭhakadhanuggaho devadattaṃ upasaṅkamitvā ‘‘bhante, devadatta ahaṃ sammāsambuddhaṃ jīvitā voropetuṃ nāsakkhiṃ, mahiddhiko so bhagavā mahānubhāvo’’ti ārocesi. Te sabbepi ‘‘sammāsambuddhaṃ nissāya amhehi jīvitaṃ laddha’’nti satthu santike pabbajitvā arahattaṃ pāpuṇiṃsu. Ayaṃ pavatti bhikkhusaṅghe pākaṭā ahosi. Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso devadatto kira ekasmiṃ tathāgate veracittena bahū jane jīvitā voropetuṃ vāyāmamakāsi, te sabbepi satthāraṃ nissāya jīvitaṃ labhiṃsū’’ti.

Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepi devadatto maṃ ekakaṃ nissāya mayi veracittena bahū jane jīvitā voropetuṃ vāyāmaṃ akāsiyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte ayaṃ bārāṇasī pupphavatī nāma ahosi. Tattha vasavattirañño putto ekarājā nāma rajjaṃ kāresi, tassa putto candakumāro nāma oparajjaṃ kāresi. Khaṇḍahālo nāma brāhmaṇo purohito ahosi. So rañño atthañca dhammañca anusāsi. Taṃ kira rājā ‘‘paṇḍito’’ti vinicchaye nisīdāpesi. So lañjavittako hutvā lañjaṃ gahetvā asāmike sāmike karoti, sāmike ca asāmike. Athekadivasaṃ eko aḍḍaparājito puriso vinicchayaṭṭhānā upakkosento nikkhamitvā rājupaṭṭhānaṃ āgacchantaṃ candakumāraṃ disvā dhāvitvā tassa pādesu nipatitvā rodi. So ‘‘kiṃ, bho purisa, rodasī’’ti āha. ‘‘Sāmi, khaṇḍahālo vinicchaye vilopaṃ khādati, ahaṃ tena lañjaṃ gahetvā parājayaṃ pāpito’’ti. Candakumāro ‘‘mā bhāyī’’ti taṃ assāsetvā vinicchayaṃ netvā sāmikameva sāmikaṃ, asāmikameva asāmikaṃ akāsi. Mahājano mahāsaddena sādhukāramadāsi. Rājā taṃ sutvā ‘‘kiṃsaddo eso’’ti pucchi. ‘‘Candakumārena kira aḍḍo suvinicchito, tattheso sādhukārasaddo’’ti. Taṃ sutvā rājā tussi. Kumāro āgantvā taṃ vanditvā ekamantaṃ nisīdi. Atha naṃ rājā ‘‘tāta, eko kira te aḍḍo vinicchito’’ti āha. ‘‘Āma, devā’’ti. ‘‘Tena hi, tāta, ito paṭṭhāya tvameva vinicchayaṃ paṭṭhapehī’’ti vinicchayaṃ kumārassa adāsi.

Tato paṭṭhāya khaṇḍahālassa āyo pacchijji. So tato paṭṭhāya kumāre āghātaṃ bandhitvā okāsaṃ gavesanto antarāpekkho vicari. So pana rājā mandapañño. So ekadivasaṃ rattibhāge supitvā paccūsasamaye supinante alaṅkatadvārakoṭṭhakaṃ, sattaratanamayapākāraṃ, saṭṭhiyojanikasuvaṇṇamayavālukamahāvīthiṃ, yojanasahassubbedhavejayantapāsādapaṭimaṇḍitaṃ nandanavanādivanarāmaṇeyyakanandāpokkharaṇiādipokkharaṇirāmaṇeyyakasamannāgataṃ ākiṇṇadevagaṇaṃ tāvatiṃsabhavanaṃ disvā pabujjhitvā tattha gantukāmo cintesi – ‘‘sve ācariyakhaṇḍahālassāgamanavelāya devalokagāmimaggaṃ pucchitvā tena desitamaggena devalokaṃ gamissāmī’’ti khaṇḍahālopi pātova nhatvā bhuñjitvā rājupaṭṭhānaṃ āgantvā rājanivesanaṃ pavisitvā rañño sukhaseyyaṃ pucchi. Athassa rājā āsanaṃ dāpetvā pañhaṃ pucchi. Tamatthaṃ pakāsento satthā āha –

982. ‘‘Rājāsi luddakammo, ekarājā pupphavatīyā;
So pucchi brahmabandhuṃ, khaṇḍahālaṃ purohitaṃ mūḷhaṃ.

983. ‘‘Saggāna maggamācikkha, tvaṃsi brāhmaṇa dhammavinayakusalo;
Yathā ito vajanti sugatiṃ, narā puññāni katvānā’’ti.

Tattha **rājāsī**ti rājā āsi. **Luddakammo**ti kakkhaḷapharusakammo. **Saggāna magga**nti saggānaṃ gamanamaggaṃ. **Dhammavinayakusalo**ti sucaritadhamme ca ācāravinaye ca kusalo. **Yathā**ti yathā narā puññāni katvā ito sugatiṃ gacchanti, taṃ me sugatimaggaṃ ācikkhāhīti pucchi.

Imaṃ pana pañhaṃ sabbaññubuddhaṃ vā tassa sāvake vā tesaṃ alābhena bodhisattaṃ vā pucchituṃ vaṭṭati. Rājā pana yathā nāma sattāhaṃ maggamūḷho puriso aññaṃ māsamattaṃ maggamūḷhaṃ maggaṃ puccheyya, evaṃ khaṇḍahālaṃ pucchi. So cintesi ‘‘ayaṃ me paccāmittassa piṭṭhidassanakālo, idāni candakumāraṃ jīvitakkhayaṃ pāpetvā mama manorathaṃ pūressāmī’’ti. Atha rājānaṃ āmantetvā tatiyaṃ gāthamāha –

984. ‘‘Atidānaṃ daditvāna, avajjhe deva ghātetvā;
Evaṃ vajanti sugatiṃ, narā puññāni katvānā’’ti.

Tassattho – mahārāja saggaṃ gacchantā nāma atidānaṃ dadanti, avajjhe ghātenti. Sacepi saggaṃ gantukāmosi, tvampi tatheva karohīti.

Atha naṃ rājā pañhassa atthaṃ pucchi –

985. ‘‘Kiṃ pana taṃ atidānaṃ, ke ca avajjhā imasmi lokasmiṃ;
Etañca kho no akkhāhi, yajissāmi dadāmi dānānī’’ti.

Sopissa byākāsi –

986. ‘‘Puttehi deva yajitabbaṃ, mahesīhi negamehi ca;
Usabhehi ājāniyehi catūhi, sabbacatukkena deva yajitabba’’nti.

Rañño pañhaṃ byākaronto ca devalokamaggaṃ puṭṭho nirayamaggaṃ byākāsi.

Tattha **puttehī**ti attanā jātehi piyaputtehi ceva piyadhītāhi ca. **Mahesīhī**ti piyabhariyāhi. **Negamehī**ti seṭṭhīhi. **Usabhehī**ti sabbasetehi usabharājūhi. **Ājāniyehī**ti maṅgalaassehi. **Catūhī**ti etehi sabbeheva aññehi ca hatthiādīhi catūhi catūhīti evaṃ sabbacatukkena, deva, yajitabbaṃ. Etesañhi khaggena sīsaṃ chinditvā suvaṇṇapātiyā galalohitaṃ gahetvā āvāṭe pakkhipitvā yaññassa yajanakarājāno sarīrena saha devalokaṃ gacchanti. Mahārāja, samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ ghāsacchādanādisampadānaṃ dānameva pavattati. Ime pana puttadhītādayo māretvā tesaṃ galalohitena yaññassa yajanaṃ atidānaṃ nāmāti rājānaṃ saññāpesi.

Iti so ‘‘sace candakumāraṃ ekaññeva gaṇhissāmi, veracittena karaṇaṃ maññissantī’’ti taṃ mahājanassa antare pakkhipi. Idaṃ pana tesaṃ kathentānaṃ kathaṃ sutvā sabbe antepurajanā bhītatasitā saṃviggamānahadayā ekappahāreneva mahāravaṃ raviṃsu. Tamatthaṃ pakāsento satthā āha –

987. ‘‘Taṃ sutvā antepure, kumārā mahesiyo ca haññantu;
Eko ahosi nigghoso, bhikkhā accuggato saddo’’ti.

Tattha **ta**nti ‘‘kumārā ca mahesiyo ca haññantū’’ti taṃ saddaṃ sutvā **eko**ti sakalarājanivesane ekova nigghoso ahosi. **Bhismā**ti bhayānako. **Accuggato**ti atiuggato ahosi, sakalarājakulaṃ yugantavātappahaṭaṃ viya sālavanaṃ ahosi.

Brāhmaṇo rājānaṃ āha – ‘‘kiṃ pana, mahārāja, yaññaṃ yajituṃ sakkosi, na sakkosī’’ti? ‘‘Kiṃ kathesi, ācariya, yaññaṃ yajitvā devalokaṃ gamissāmī’’ti. ‘‘Mahārāja, bhīrukā dubbalajjhāsayā yaññaṃ yajituṃ samatthā nāma na honti, tumhe idha sabbe sannipātetha, ahaṃ yaññāvāṭe kammaṃ karissāmī’’ti attano pahonakaṃ balakāyaṃ gahetvā nagarā nikkhamma yaññāvāṭaṃ samatalaṃ kāretvā vatiyā parikkhipi. Kasmā? Dhammiko hi samaṇo vā brāhmaṇo vā āgantvā nivāreyyāti yaññāvāṭe vatiyā parikkhepanaṃ nāma cārittanti katvā porāṇakabrāhmaṇehi ṭhapitaṃ. Rājāpi purise pakkosāpetvā ‘‘tātā, ahaṃ attano puttadhītaro ca bhariyāyo ca māretvā yaññaṃ yajitvā devalokaṃ gamissāmi, gacchatha nesaṃ ācikkhitvā sabbe idhānethā’’ti puttānaṃ tāva ānayanatthāya āha –

988. ‘‘Gacchatha vadetha kumāre, candaṃ sūriyañca bhaddasenañca;
Sūrañca vāmagottañca, pacurā kira hotha yaññatthāyā’’ti.

Tattha **gacchatha vadetha kumāre**ti candakumāro ca sūriyakumāro cāti dve gotamideviyā aggamahesiyā puttā, bhaddaseno ca sūro ca vāmagotto ca tesaṃ vemātikabhātaro. **Pacurā kira hothā**ti ekasmiṃ ṭhāne rāsī hothāti ācikkhathāti attho.

Te paṭhamaṃ candakumārassa santikaṃ gantvā āhaṃsu ‘‘kumāra, tumhe kira māretvā tumhākaṃ pitā devalokaṃ gantukāmo, tumhākaṃ gaṇhanatthāya amhe pesesī’’ti. ‘‘Kassa vacanena maṃ gaṇhāpesī’’ti? ‘‘Khaṇḍahālassa, devā’’ti. ‘‘Kiṃ so maññeva gaṇhāpeti, udāhu aññepī’’ti. ‘‘Rājaputta, aññepi gaṇhāpeti, sabbacatukkaṃ kira yaññaṃ yajitukāmo’’ti. So cintesi ‘‘tassa aññehi saddhiṃ veraṃ natthi, ‘vinicchaye vilopaṃ kātuṃ na labhāmī’ti pana mayi ekasmiṃ veracittena bahū mārāpeti, pitaraṃ daṭṭhuṃ labhantassa sabbesaṃ tesaṃ mocāpanaṃ nāma mama bhāro''ti. Atha ne rājapurise āha ''tena hi me pitu vacanaṃ karothā''ti. Te taṃ netvā rājaṅgaṇe ekamante ṭhapetvā itarepi tayo āmantetvā tasseva santike katvā rañño ārocayiṃsu ''ānītā te, deva, puttā''ti. So tesaṃ vacanaṃ sutvā ''tātā, idāni me dhītaro ānetvā tesaññeva bhātikānaṃ santike karothā''ti catasso dhītaro āharāpetuṃ itaraṃ gāthamāha –

989. ''Kumāriyopi vadetha, upasenaṃ kokilañca muditañca;
Nandañcāpi kumāriṃ, pacurā kira hotha yaññatthāyā''ti.

Te ''evaṃ karissāmā''ti tāsaṃ santikaṃ gantvā tā rodamānā paridevamānā ānetvā bhātikānaññeva santike kariṃsu. Tato rājā attano bhariyānaṃ gahaṇatthāya itaraṃ gāthamāha –

990. ''Vijayampi mayhaṃ mahesiṃ, erāvatiṃ kesiniṃsunandañca;
Lakkhaṇavarūpapannā, pacurā kira hotha yaññatthāyā''ti.

Tattha **lakkhaṇavarūpapannā**ti uttamehi catusaṭṭhiyā itthilakkhaṇehi upapannā etāpi vadethāti attho.

Te tāpi paridevamānā ānetvā kumārānaṃ santike kariṃsu. Atha rājā cattāro seṭṭhino gahaṇatthāya āṇāpento itaraṃ gāthamāha –

991. ''Gahapatayo ca vadetha, puṇṇamukhaṃ bhaddiyaṃ siṅgālañca;
Vaḍḍhañcāpi gahapatiṃ, pacurā kira hotha yaññatthāyā''ti.

Rājapurisā gantvā tepi ānayiṃsu. Rañño puttadāre gayhamāne sakalanagaraṃ na kiñci avoca. Seṭṭhikulāni pana mahāsambandhāni, tasmā tesaṃ gahitakāle sakalanagaraṃ saṅkhubhitvā ''rañño seṭṭhino māretvā yaññaṃ yajituṃ na dassāmā''ti seṭṭhino parivāretvāva tesaṃ ñātivaggena saddhiṃ rājakulaṃ agami. Atha te seṭṭhino ñātigaṇaparivutā rājānaṃ vanditvā attano jīvitaṃ yāciṃsu. Tamatthaṃ pakāsento satthā āha –

992. ''Te tattha gahapatayo, avocisuṃ samāgatā puttadāraparikiṇṇā;
Sabbeva sikhino deva karohi, atha vā no dāse sāvehī''ti.

Tattha **sabbeva sikhino**ti sabbe amhe matthake cūḷaṃ bandhitvā attano ceṭake karohi, mayaṃ te ceṭakakiccaṃ karissāma. **Atha vā no dāse sāvehī**ti atha vā no asaddahanto sabbaseniyo sannipātetvā rāsimajjhe amhe dāse sāvehi, mayaṃ te dāsattaṃ paṭissuṇissāmāti.

Te evaṃ yācantāpi jīvitaṃ laddhuṃ nāsakkhiṃsu. Rājapurisā sese paṭikkamāpetvā te gahetvā kumārānaññeva santike nisīdāpesuṃ. Tato pana rājā hatthiādīnaṃ gahaṇatthāya āṇāpento āha –

993. ''Abhayaṅkarampi me hatthiṃ, nāḷāgiriṃ accuggataṃ varuṇadantaṃ;
Ānetha kho ne khippaṃ, yaññatthāya bhavissanti.

994. ''Assaratanampi kesiṃ, surāmukhaṃ puṇṇakaṃ vinatakañca;
Ānetha kho ne khippaṃ, yaññatthāya bhavissanti.

995. ''Usabhampi yūthapatiṃ anojaṃ, nisabhaṃ gavampatiṃ tepi mayhaṃ ānetha;
Samūha karontu sabbaṃ, yajissāmi dadāmi dānāni.

996. ''Sabbaṃ paṭiyādetha, yaññaṃ pana uggatamhi sūriyamhi;
Āṇāpetha ca kumāre, abhiramantu imaṃ rattiṃ.

997. ‘‘Sabbaṃ upaṭṭhapetha, yaññaṃ pana uggatamhi sūriyamhi;
Vadetha dāni kumāre, ajja kho pacchimā rattī’’ti.

Tattha **samūha karontu sabba**nti na kevalaṃ ettakameva, avasesampi catuppadagaṇañceva pakkhigaṇañca sabbaṃ catukkaṃ katvā rāsiṃ karontu, sabbacatukkaṃ yaññaṃ yajissāmi, yācakabrāhmaṇānañca dānaṃ dassāmīti. **Sabbaṃ paṭiyādethā**ti evaṃ mayā vuttaṃ anavasesaṃ upaṭṭhapetha. **Uggatamhī**ti ahaṃ pana yaññaṃ uggate sūriye sve pātova yajissāmi. **Sabbaṃ upaṭṭhapethā**ti sesampi sabbaṃ yaññaupakaraṇaṃ upaṭṭhapethāti.

Rañño pana mātāpitaro dharantiyeva. Athassa amaccā gantvā mātuyā ārocesuṃ ‘‘ayye, putto vo puttadāraṃ māretvā yaññaṃ yajitukāmo’’ti. Sā ‘‘kiṃ kathetha, tātā’’ti hatthena hadayaṃ paharitvā rodamānā āgantvā ‘‘saccaṃ kira evarūpo te yañño bhavissatī’’ti pucchi. Tamatthaṃ pakāsento satthā āha –

998. ‘‘Taṃtaṃ mātā avaca, rodantī āgantvā vimānato;
Yañño kira te putta, bhavissati catūhi puttehī’’ti.

Tattha **taṃta**nti taṃ etaṃ rājānaṃ. **Vimānato**ti attano vasanaṭṭhānato.

Rājā āha –

999. ‘‘Sabbepi mayhaṃ puttā cattā, candasmiṃ haññamānasmiṃ;
Puttehi yaññaṃ yajitvāna, sugatiṃ saggaṃ gamissāmī’’ti.

Tattha **cattā**ti candakumāre haññamāneyeva sabbepi yaññatthāya mayā pariccattā.

Atha naṃ mātā āha –

1000. ‘‘Mā taṃ putta saddahesi, sugati kira hoti puttayaññena;
Nirayāneso maggo, neso maggo hi saggānaṃ.

1001. ‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ;
Esa maggo sugatiyā, na ca maggo puttayaññenā’’ti.

Tattha **nirayāneso**ti nirassādatthena nirayānaṃ catunnaṃ apāyānaṃ esa maggo. **Koṇḍaññā**ti rājānaṃ gottenālapati. **Bhūtabhabyāna**nti bhūtānañca bhavitabbasattānañca. **Puttayaññenā**ti evarūpena puttadhītaro māretvā yajakayaññena saggamaggo nāma natthīti.

Rājā āha –

1002. ‘‘Ācariyānaṃ vacanā, ghātessaṃ candañca sūriyañca;
Puttehi yaññaṃ yajitvāna duccajehi, sugatiṃ saggaṃ gamissāmī’’ti.

Tattha **ācariyānaṃ vacana**nti amma, nesā mama attano mati, ācārasikkhāpanakassa pana me khaṇḍahālācariyassa etaṃ vacanaṃ, esā anusiṭṭhi. Tasmā ahaṃ ete ghātessaṃ, duccajehi puttehi yaññaṃ yajitvā saggaṃ gamissāmīti.

Athassa mātā attano vacanaṃ gāhāpetuṃ asakkontī apagatā. Pitā taṃ pavattiṃ pucchi. Tamatthaṃ pakāsento satthā āha –

1003. ‘‘Taṃtaṃ pitāpi avaca, vasavattī orasaṃ sakaṃ puttaṃ;

Yañño kira te putta, bhavissati catūhi puttehī’’ti.

Tattha **vasavattī**ti tassa nāmaṃ.

Rājā āha –

1004.‘‘Sabbepi mayhaṃ puttā cattā, candasmiṃ haññamānasmiṃ;
Puttehi yaññaṃ yajitvāna, sugatiṃ saggaṃ gamissāmī’’ti.

Atha naṃ pitā āha –

1005.‘‘Mā taṃ putta saddahesi, sugati kira hoti puttayaññena;
Nirayāneso maggo, neso maggo hi saggānaṃ.

1006.‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ;
Esa maggo sugatiyā, na ca maggo puttayaññenā’’ti.

Rājā āha –

1007.‘‘Ācariyānaṃ vacanā, ghātessaṃ candañca sūriyañca;
Puttehi yaññaṃ yajitvāna duccajehi, sugatiṃ saggaṃ gamissāmī’’ti.

Atha naṃ pitā āha –

1008.‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ;
Puttaparivuto tuvaṃ, raṭṭhaṃ janapadañca pālehī’’ti.

Tattha **puttaparivuto**ti puttehi parivuto. **Raṭṭhaṃ janapadañcā**ti sakalakāsiraṭṭhañca tasseva taṃ taṃ koṭṭhāsabhūtaṃ janapadañca.

Sopi taṃ attano vacanaṃ gāhāpetuṃ nāsakkhi. Tato candakumāro cintesi ‘‘imassa ettakassa janassa dukkhaṃ mamaṃ ekaṃ nissāya uppannaṃ, mama pitaraṃ yācitvā ettakaṃ janaṃ maraṇadukkhato mocessāmī’’ti. So pitarā saddhiṃ sallapanto āha –

1009.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthī asse ca pālema.

1010.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1011.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1012.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāmā’’ti.

Tattha **api nigaḷabandhakāpī**ti api nāma mayaṃ mahānigaḷehi bandhakāpi hutvā. **Yassa honti tava kāmā**ti sacepi khaṇḍahālassa dātukāmosi, tassa no dāse katvā dehi, karissāmassa dāsakammanti vadati. **Api raṭṭhā**ti sace amhākaṃ koci doso atthi, raṭṭhā no pabbājehi. Api nāma raṭṭhā pabbājitāpi kapaṇā viya kapālaṃ gahetvā bhikkhācariyaṃ carissāma, mā no avadhi, dehi no jīvitanti vilapi.

Tassa taṃ nānappakāraṃ vilāpaṃ sutvā rājā hadayaphalitappatto viya assupuṇṇehi nettehi rodamāno ‘‘na me koci putte māretuṃ lacchati, na mamattho devalokenā’’ti sabbe te mocetuṃ āha –

1013.‘‘Dukkhaṃ kho me janayatha, vilapantā jīvitassa kāmā hi;
Muñcetha dāni kumāre, alampi me hotu puttayaññenā’’ti.

Taṃ rañño kathaṃ sutvā rājaputte ādiṃ katvā sabbaṃ taṃ pakkhipariyosānaṃ pāṇagaṇaṃ vissajjesuṃ. Khaṇḍahālopi yaññāvāṭe kammaṃ saṃvidahati. Atha naṃ eko puriso ‘‘are duṭṭha, khaṇḍahāla, raññā puttā vissajjitā, tvaṃ attano putte māretvā tesaṃ galalohitena yaññaṃ yajassū’’ti āha. So ‘‘kiṃ nāma raññā kata’’nti kappuṭṭhānaggi viya avattharanto uṭṭhāya turito dhāvitvā āha –

1014.‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1015.‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyañña’’nti.

Tattha **pubbevā**ti mayā tvaṃ pubbeva vutto ‘‘na tumhādisena bhīrukajātikena sakkā yaññaṃ yajituṃ, yaññayajanaṃ nāmetaṃ dukkaraṃ durabhisambhava’’nti, atha no idāni upakkhaṭassa paṭiyattassa yaññassa vikkhepaṃ karosi. ‘‘Vikkhambha’’ntipi pāṭho, paṭisedhanti attho. Mahārāja, kasmā evaṃ karosi. Yattakā hi yaññaṃ yajanti vā yājenti vā anumodanti vā, sabbe sugatimeva vajantīti dasseti.

So andhabālo rājā tassa kodhavasikassa kathaṃ gahetvā dhammasaññī hutvā puna putte gaṇhāpesi. Tato candakumāro pitaraṃ anubodhayamāno āha –

1016.‘‘Atha kissa jano pubbe, sotthānaṃ brāhmaṇe avācesi;
Atha no akāraṇasmā, yaññatthāya deva ghātesi.

1017.‘‘Pubbeva no daharakāle, na hanesi na ghātesi;
Daharamhā yobbanaṃ pattā, adūsakā tāta haññāma.

1018.‘‘Hatthigate assagate, sannaddhe passa no mahārāja;
Yuddhe vā yujjhamāne vā, na hi mādisā sūrā honti yaññatthāya.

1019.‘‘Paccante vāpi kupite, aṭavīsu vā mādise niyojenti;
Atha no akāraṇasmā, abhūmiyaṃ tāta haññāma.

1020.‘‘Yāpi hi tā sakuṇiyo, vasanti tiṇagharāni katvāna;
Tāsampi piyā puttā, atha no tvaṃ deva ghātesi.

1021.‘‘Mā tassa saddahesi, na maṃ khaṇḍahālo ghāteyya;
Mamañhi so ghātetvāna, anantarā tampi deva ghāteyya.

1022.‘‘Gāmavaraṃ nigamavaraṃ dadanti, bhogampissa mahārāja;
Athaggapiṇḍikāpi, kule kule hete bhuñjanti.

1023.‘‘Tesampi tādisānaṃ, icchanti dubbhituṃ mahārāja;
Yebhuyyena ete, akataññuno brāhmaṇā deva.

1024.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;

Api nigaḷabandhakāpi, hatthī asse ca pālema.

1025. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1026. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1027. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāmā’’ti.

Tattha **pubbe**ti tāta, yadi ahaṃ māretabbo, atha kasmā amhākaṃ ñātijano pubbe mama jātakāle brāhmaṇe sotthānaṃ avācesi. Tadā kira khaṇḍahālova mama lakkhaṇāni upadhāretvā ‘‘imassa kumārassa na koci antarāyo bhavissati, tumhākaṃ accayena rajjaṃ kāressatī’’ti āha. Iccassa purimena pacchimaṃ na sameti, musāvādī esa. Atha no etassa vacanaṃ gahetvā akāraṇasmā nikkāraṇāyeva yaññatthāya, deva, ghātesi. Mā amhe ghātesi. Ayañhi mayi ekasmiṃ verena mahājanaṃ māretukāmo, sādhukaṃ sallakkhehi narindāti. **Pubbeva no**ti mahārāja, sacepi amhe māretukāmo, pubbeva no kasmā sayaṃ vā na hanesi, aññehi vā na ghātāpesi. Idāni pana mayaṃ daharamhā taruṇā, paṭhamavaye ṭhitā puttadhītāhi vaḍḍhāma, evaṃbhūtā tava adūsakāva kiṃkāraṇā haññāmāti?

Passa noti amheva cattāro bhātike passa. **Yujjhamāne**ti paccatthikānaṃ nagaraṃ parivāretvā ṭhitakāle amhādise putte tehi saddhiṃ yujjhamāne passa. Aputtakā hi rājāno anāthā nāma honti. **Mādisā**ti amhādisā sūrā balavanto na yaññatthāya māretabbā honti. **Niyojentī**ti tesaṃ paccāmittānaṃ gaṇhanatthāya payojenti. **Atha no**ti atha amhe akāraṇasmā akāraṇena abhūmiyaṃ anokāseyeva kasmā, tāta, haññāmāti attho. **Mā tassa saddahesī**ti mahārāja, na maṃ khaṇḍahālo ghātaye, mā tassa saddaheyyāsi. **Bhogampissā**ti bhogampi assa brāhmaṇassa rājāno denti. **Athaggapiṇḍikāpī**ti atha te aggodakaṃ aggapiṇḍaṃ labhantā aggapiṇḍikāpi honti. **Tesampī**ti yesaṃ kule bhuñjanti, tesampi evarūpānaṃ piṇḍadāyakānaṃ dubbhituṃ icchanti.

Rājā kumārassa vilāpaṃ sutvā –

1028. ‘‘Dukkhaṃ kho me janayatha, vilapantā jīvitassa kāmā hi;
Muñcetha dāni kumāre, alampi me hotu puttayaññenā’’ti. –

Imaṃ gāthaṃ vatvā punapi mocesi. Khaṇḍahālo āgantvā punapi –

1029. ‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1030. ‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyañña’’nti. –

Evaṃ vatvā puna gaṇhāpesi. Athassa anunayanatthaṃ kumāro āha –

1031. ‘‘Yadi kira yajitvā puttehi, devalokaṃ ito cutā yanti;
Brāhmaṇo tāva yajatu, pacchāpi yajasi tuvaṃ rāja.

1032. ‘‘Yadi kira yajitvā puttehi, devalokaṃ ito cutā yanti;
Esveva khaṇḍahālo, yajataṃ sakehi puttehi.

1033.‘‘Evaṃ jānanto khaṇḍahālo, kiṃ puttake na ghātesi;
Sabbañca ñātijanaṃ, attānañca na ghātesi.

1034.‘‘Sabbe vajanti nirayaṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyaññaṃ.

1035.‘‘Sace hi so sujjhati yo hanāti, hatopi so saggamupeti ṭhānaṃ;
Bhovādi bhovādina mārayeyyuṃ, ye cāpi tesaṃ abhisaddaheyyu’’nti.

Tattha **brāhmaṇo tāvā**ti paṭhamaṃ tāva khaṇḍahālo yajatu sakehi puttehi, atha tasmiṃ evaṃ yajitvā devalokaṃ gate pacchā tvaṃ yajissasi. Deva, sādurasabhojanampi hi tvaṃ aññehi vīmaṃsāpetvā bhuñjasi, puttadāramāraṇaṃyeva kasmā avīmaṃsitvā karosīti dīpento evamāha. **Evaṃ jānanto**ti ‘‘puttadhītaro māretvā devalokaṃ gacchatī’’ti evaṃ jānanto kiṃkāraṇā attano putte ca ñātī ca attānañca na ghātesi. Sace hi paraṃ māretvā devalokaṃ gacchanti, attānaṃ māretvā brahmalokaṃ gantabbo bhavissati. Evaṃ yaññaguṇaṃ jānantena paraṃ amāretvā attāva māretabbo siyā. Ayaṃ pana tathā akatvā maṃ mārāpeti. Imināpi kāraṇena jānāhi, mahārāja ‘‘yathā esa vinicchaye vilopaṃ kātuṃ alabhanto evaṃ karotī’’ti. **Edisa**nti evarūpaṃ puttaghātayaññaṃ.

Kumāro ettakaṃ kathentopi pitaraṃ attano vacanaṃ gāhāpetuṃ asakkonto rājānaṃ parivāretvā ṭhitaṃ parisaṃ ārabbha āha –

1036.‘‘Kathañca kira puttakāmāyo, gahapatayo gharaṇiyo ca;
Nagaramhi na uparavanti rājānaṃ, mā ghātayi orasaṃ puttaṃ.

1037.‘‘Kathañca kira puttakāmāyo, gahapatayo gharaṇiyo ca;
Nagaramhi na uparavanti rājānaṃ, mā ghātayi atrajaṃ puttaṃ.

1038.‘‘Rañño camhi atthakāmo, hito ca sabbajanapadassa;
Na koci assa paṭighaṃ, mayā jānapado na pavedetī’’ti.

Tattha **puttakāmāyo**ti gharaṇiyo sandhāya vuttaṃ. Gahapatayo pana puttakāmā nāma honti. **Na uparavantī**ti na upakkosanti na vadanti. **Atraja**nti attato jātaṃ. Evaṃ vuttepi koci raññā saddhiṃ kathetuṃ samattho nāma nāhosi. **Na koci assa paṭighaṃ mayā**ti iminā no lañjo vā gahito, issariyamadena vā idaṃ nāma dukkhaṃ katanti koci ekopi mayā saddhiṃ paṭighaṃ kattā nāma nāhosi. **Jānapado na pavedetī**ti evaṃ rañño ca janapadassa ca atthakāmassa mama pitaraṃ ayaṃ jānapado ‘‘guṇasampanno te putto’’ti na pavedeti, na jānāpetīti attho.

Evaṃ vuttepi koci kiñci na kathesi. Tato candakumāro attano bhariyāyo taṃ yācanatthāya uyyojento āha –

1039.‘‘Gacchatha vo gharaṇiyo, tātañca vadetha khaṇḍahālañca;
Mā ghātetha kumāre, adūsake sīhasaṅkāse.

1040.‘‘Gacchatha vo gharaṇiyo, tātañca vadetha khaṇḍahālañca;
Mā ghātetha kumāre, apekkhite sabbalokassā’’ti.

Tā gantvā yāciṃsu. Tāpi rājā na olokesi. Tato kumāro anātho hutvā vilapanto –

1041.‘‘Yaṃnūnāhaṃ jāyeyyaṃ, rathakārakulesu vā,
Pukkusakulesu vā vessesu vā jāyeyyaṃ,
Na hajja maṃ rāja yaññe ghāteyyā’’ti. –

Vatvā puna tā bhariyāyo uyyojento āha –

1042.‘‘Sabbā sīmantiniyo gacchatha, ayyassa khaṇḍahālassa;
Pādesu nipatatha, aparādhāhaṃ na passāmi.

1043.‘‘Sabbā sīmantiniyo gacchatha, ayyassa khaṇḍahālassa;
Pādesu nipatatha, kinte bhante mayaṃ adūsemā’’ti.

Tattha **aparādhāhaṃ na passāmī**ti ahaṃ ācariyakhaṇḍahāle attano aparādhaṃ na passāmi. **Kinte bhante**ti ayya khaṇḍahāla, mayaṃ tuyhaṃ kiṃ dūsayimhā, atha candakumārassa doso atthi, taṃ khamathāti vadethāti.

Atha candakumārassa kaniṭṭhabhaginī selakumārī nāma sokaṃ sandhāretuṃ asakkontī pitu pādamūle patitvā paridevi. Tamatthaṃ pakāsento satthā āha –

1044.‘‘Kapaṇā vilapati selā, disvāna bhātare upanītatte;
Yañño kira me ukkhipito, tātena saggakāmenā’’ti.

Tattha **upanītatte**ti upanītasabhāve. **Ukkhipito**ti ukkhitto. **Saggakāmeno**ti mama bhātaro māretvā saggaṃ icchantena. Tāta, ime māretvā kiṃ saggena karissasīti vilapati.

Rājā tassāpi kathaṃ na gaṇhi. Tato candakumārassa putto vasulo nāma pitaraṃ dukkhitaṃ disvā ‘‘ahaṃ ayyakaṃ yācitvā mama pitu jīvitaṃ dāpessāmī’’ti rañño pādamūle paridevi. Tamatthaṃ pakāsento satthā āha –

1045.‘‘Āvatti parivatti ca, vasulo sammukhā rañño;
Mā no pitaraṃ avadhi, daharamhāyobbanaṃ pattā’’ti.

Tattha **daharamhāyobbanaṃ pattā**ti deva, mayaṃ taruṇadārakā, na tāva yobbanappattā, amhesupi tāva anukampāya amhākaṃ pitaraṃ mā avadhīti.

Rājā tassa paridevitaṃ sutvā bhijjamānahadayo viya hutvā assupuṇṇehi nettehi kumāraṃ āliṅgitvā ‘‘tāta, assāsaṃ paṭilabha, vissajjemi te pitara’’nti vatvā gāthamāha –

1046.‘‘Eso te vasula pitā, samehi pitarā saha;
Dukkhaṃ kho me janayasi, vilapanto antepurasmiṃ;
Muñcetha dāni kumāre, alampi me hotu puttayaññenā’’ti.

Tattha **antepurasmi**nti rājanivesanassa antare.

Puna khaṇḍahālo āgantvā āha –

1047.‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1048.‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyañña’’nti.

Rājā pana andhabālo puna tassa vacanena putte gaṇhāpesi. Tato khaṇḍahālo cintesi – ‘‘ayaṃ rājā muducitto kālena gaṇhāpeti, kālena vissajjeti, punapi dārakānaṃ vacanena putte vissajjeyya, yaññāvāṭaññeva naṃ nemī’’ti. Athassa tattha gamanatthāya gāthamāha –

1049. ‘‘Sabbaratanassa yañño upakkhaṭo, ekarāja tava paṭiyatto;
Abhinikkhamassu deva, saggaṃ gato tvaṃ pamodissasī’’ti.

Tassattho – mahārāja, tava yañño sabbaratanehi upakkhaṭo paṭiyatto, idāni te abhinikkhamanakālo, tasmā abhinikkhama, yaññaṃ yajitvā saggaṃ gato pamodissasīti.

Tato bodhisattaṃ ādāya yaññāvāṭagamanakāle tassa orodhā ekatova nikkhamiṃsu. Tamatthaṃ pakāsento satthā āha –

1050. ‘‘Daharā sattasatā etā, candakumārassa bhariyāyo;
Kese pakiritvāna, rodantiyo maggamanuyāyiṃsu.

1051. ‘‘Aparā pana sokena, nikkhantā nandane viya devā;
Kese pakiritvāna, rodantiyo maggamanuyāyisu’’nti.

Tattha **nandane viya devā**ti nandanavane cavanadevaputtaṃ parivāretvā nikkhantadevatā viya gatā.

Ito paraṃ tāsaṃ vilāpagāthā honti –

1052. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, yaññatthāya ekarājassa.

1053. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, mātu katvā hadayasokaṃ.

1054. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, janassa katvā hadayasokaṃ.

1055. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, yaññatthāya ekarājassa.

1056. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, mātu katvā hadayasokaṃ.

1057. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Nīyanti candasūriyā, janassa katvā hadayasokaṃ.

1058. ‘‘Yassu pubbe hatthivaradhuragate, hatthīhi anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1059. ‘‘Yassu pubbe assavaradhuragate, assehi anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1060. ‘‘Yassu pubbe rathavaradhuragate, rathehi anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1061. ‘‘Yehissu pubbe niyyaṃsu, tapanīyakappanehi turaṅgehi;
Tyajja candasūriyā, ubhova pattikā yantī’’ti.

Tattha **kāsikasucivatthadharā**ti kāsikāni sucivatthāni dhārayamānā. **Candasūriyā**ti candakumāro ca sūriyakumāro ca. **Nhāpakasunhāpitā**ti candanacuṇṇena ubbaṭṭetvā nhāpakehi kataparikammatāya sunhāpitā. **Yassū**ti ye assu. **Assū**ti nipātamattaṃ, ye kumāreti attho. **Pubbe**ti ito pubbe. **Hatthivaradhuragate**ti hatthivarānaṃ dhuragate, alaṅkatahatthikkhandhavaragateti attho. **Assavaradhuragate**ti assavarapiṭṭhigate. **Rathavaradhuragate**ti rathavaramajjhagate. **Niyyaṃsū**ti nikkhamiṃsu.

Evaṃ tāsu paridevantīsuyeva bodhisattaṃ nagarā nīhariṃsu. Sakalanagaraṃ saṅkhubhitvā nikkhamituṃ ārabhi. Mahājane nikkhante dvārāni nappahonti. Brāhmaṇo atibahuṃ janaṃ disvā ‘‘ko jānāti, kiṃ bhavissatī’’ti nagaradvārāni thakāpesi. Mahājano nikkhamituṃ alabhanto nagaradvārassa āsannaṭṭhāne uyyānaṃ atthi, tassa santike mahāviravaṃ ravi. Tena ravena sakuṇasaṅgho saṅkhubhito ākāsaṃ pakkhandi. Mahājano taṃ taṃ sakuṇiṃ āmantetvā vilapanto āha –

1062. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi puttehi.

1063. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi kaññāhi.

1064. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi mahesīti.

1065. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi gahapatīhi.

1066. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi hatthīhi.

1067. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi assehi.

1068. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi usabhehi.

1069. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho sabbacatukkenā’’ti.

Tattha **maṃsamicchasī**ti ambho sakuṇi, sace maṃsaṃ icchasi, pupphavatiyā pubbena puratthimadisāyaṃ yaññāvāṭo atthi, tattha gaccha. **Yajatetthā**ti ettha khaṇḍahālassa vacanaṃ gahetvā sammūḷho ekarājā catūhi puttehi yaññaṃ yajati. Sesagāthāsupi eseva nayo.

Evaṃ mahājano tasmiṃ ṭhāne paridevitvā bodhisattassa vasanaṭṭhānaṃ gantvā pāsādaṃ padakkhiṇaṃ karonto antepure kūṭāgārauyyānādīni passanto gāthāhi paridevi –

1070. ‘‘Ayamassa pāsādo, idaṃ antepuraṃ suramaṇīyaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1071. ‘‘Idamassa kūṭāgāraṃ, sovaṇṇaṃ pupphamalyavikiṇṇaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1072. ‘‘Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1073.‘‘Idamassa asokavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1074.‘‘Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1075.‘‘Idamassa pāṭalivanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1076.‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1077.‘‘Ayamassa pokkharaṇī, sañchannā padumapuṇḍarīkehi;
Nāvā ca sovaṇṇavikatā, pupphavalliyā cittā suramaṇīyā;
Tedāni ayyaputtā, cattāro vadhāya ninnītā’’ti.

Tattha **tedānī**ti idāni te candakumārappamukhā amhākaṃ ayyaputtā evarūpaṃ pāsādaṃ chaḍḍetvā vadhāya nīyanti. **Sovaṇṇavikatā**ti suvaṇṇakhacitā.

Ettakesu ṭhānesu vilapantā puna hatthisālādīni upasaṅkamitvā āhaṃsu –

1078.‘‘Idamassa hatthiratanaṃ, erāvaṇo gajo balī dantī;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1079.‘‘Idamassa assaratanaṃ, ekakhuro asso;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1080.‘‘Ayamassa assaratho, sāḷiyanigghoso subho ratanavicitto;
Yatthassu ayyaputtā, sobhiṃsu nandane viya devā;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1081.‘‘Kathaṃ nāma sāmasamasundarehi, candanamudukagattehi;
Rājā yajissate yaññaṃ, sammūḷho catūhi puttehi.

1082.‘‘Kathaṃ nāma sāmasamasundarāhi, candanamudukagattāhi;
Rājā yajissate yaññaṃ, sammūḷho catūhi kaññāhi.

1083.‘‘Kathaṃ nāma sāmasamasundarāhi, candanamudukagattāhi;
Rājā yajissate yaññaṃ, sammūḷho catūhi mahesīhi.

1084.‘‘Kathaṃ nāma sāmasamasundarehi, candanamudukagattehi;
Rājā yajissate yaññaṃ, sammūḷho catūhi gahapatīhi.

1085.‘‘Yathā honti gāmanigamā, suññā amanussakā brahāraññā;
Tathā hessati pupphavatiyā, yiṭṭhesu candasūriyesū’’ti.

Tattha **erāvaṇo**ti tassa hatthino nāmaṃ. **Ekakhuro**ti abhinnakhuro. **Sāḷiyanigghoso**ti gamanakāle sāḷikānaṃ viya madhurena nigghosena samannāgato. **Kathaṃ nāmā**ti kena nāma kāraṇena. **Sāmasamasundarehī**ti suvaṇṇasāmehi ca aññamaññaṃ jātiyā samehi ca niddosatāya sundarehi. **Candanamudukagattehī**ti lohitacandanalittagattehi. **Brahāraññā**ti yathā te gāmanigamā suññā nimmanussā brahāraññā honti, tathā pupphavatiyāpi yaññe yiṭṭhesu rājaputtesu suññā araññasadisā bhavissatīti.

Atha mahājano bahi nikkhamituṃ alabhanto antonagareyeva vicaranto paridevi. Bodhisattopi yaññāvāṭaṃ nīto. Athassa mātā gotamī nāma devī ‘‘puttānaṃ me jīvitaṃ dehi, devā’’ti rañño pādamūle parivattitvā paridevamānā āha –

1086.‘‘Ummattikā bhavissāmi, bhūnahatā paṃsunā ca parikiṇṇā;
Sace candavaraṃ hanti, pāṇā me deva rujjhanti.

1087.‘‘Ummattikā bhavissāmi, bhūnahatā paṃsunā ca parikiṇṇā;
Sace sūriyavaraṃ hanti, pāṇā me deva rujjhantī’’ti.

Tattha **bhūnahatā**ti hatavuḍḍhi. **Paṃsunā ca parikiṇṇā**ti paṃsuparikiṇṇasarīrā ummattikā hutvā vicarissāmi.

Sā evaṃ paridevantīpi rañño santikā kiñci kathaṃ alabhitvā ‘‘mama putto tumhākaṃ kujjhitvā gato bhavissati, kissa naṃ tumhe na nivattethā’’ti kumārassa catasso bhariyāyo āliṅgitvā paridevantī āha –

1088.‘‘Kinnumā na ramāpeyyuṃ, aññamaññaṃ piyaṃvadā;
Ghaṭṭikā uparikkhī ca, pokkharaṇī ca bhārikā;
Candasūriyesu naccantiyo, samā tāsaṃ na vijjatī’’ti.

Tattha **kinnumā na ramāpeyyu**nti kena kāraṇena imā ghaṭṭikātiādikā catasso aññamaññaṃ piyaṃvadā candasūriyakumārānaṃ santike naccantiyo mama putte na ramāpayiṃsu, ukkaṇṭhāpayiṃsu. Sakalajambudīpasmiñhi nacce vā gīte vā samā aññā kāci tāsaṃ na vijjatīti attho.

Iti sā suṇhāhi saddhiṃ paridevitvā aññaṃ gahetabbaggahaṇaṃ apassantī khaṇḍahālaṃ akkosamānā aṭṭha gāthā abhāsi –

1089.‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava mātā;
Yo mayhaṃ hadayasoko, candamhi vadhāya ninnīte.

1090.‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava mātā;
Yo mayhaṃ hadayasoko, sūriyamhi vadhāya ninnīte.

1091.‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava jāyā;
Yo mayhaṃ hadayasoko, candamhi vadhāya ninnīte.

1092.‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava jāyā;
Yo mayhaṃ hadayasoko, sūriyamhi vadhāya ninnīte.

1093.‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava mātā;
Yo ghātesi kumāre, adūsake sīhasaṅkāse.

1094.‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava mātā;
Yo ghātesi kumāre, apekkhite sabbalokassa.

1095.‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava jāyā;
Yo ghātesi kumāre, adūsake sīhasaṅkāse.

1096.‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava jāyā;

Yo ghātesi kumāre, apekkhite sabbalokassā’’ti.

Tattha **imaṃ mayha**nti mayhaṃ imaṃ hadayasokaṃ dukkhaṃ. **Paṭimuñcatū**ti pavisatu pāpuṇātu. **Yo ghātesī**ti yo tvaṃ ghātesi. **Apekkhite**ti sabbalokena olokite dissamāne māresīti attho.

Bodhisatto yaññāvāṭepi pitaraṃ yācanto āha –

1097. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthī asse ca pālema.

1098. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1099. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1100. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāma.

1101. ‘‘Dibbaṃ deva upayācanti, puttatthikāpi daliddā;
Paṭibhānānipi hitvā, putte na labhanti ekaccā.

1102. ‘‘Āsīsikāni karonti, puttā no jāyantu tato paputtā;
Atha no akāraṇasmā, yaññatthāya deva ghātesi.

1103. ‘‘Upayācitakena puttaṃ labhanti, mā tāta no aghātesi;
Mā kicchāladdhakehi puttehi, yajittho imaṃ yaññaṃ.

1104. ‘‘Upayācitakena puttaṃ labhanti, mā tāta no aghātesi;
Mā kapaṇaladdhakehi puttehi, ammāya no vippavāsehī’’ti.

Tattha **dibba**nti deva, aputtikā daliddāpi nāriyo puttatthikā hutvā bahuṃ paṇṇākāraṃ karitvā puttaṃ vā dhītaraṃ vā labhāmāti dibyaṃ upayācanti. **Paṭibhānānipi hitvā**ti dohaḷāni chaḍḍetvāpi, alabhitvāpīti attho. Idaṃ vuttaṃ hoti – mahārāja, nārīnañhi uppannaṃ dohaḷaṃ alabhitvā gabbho sussitvā nassati. Tattha ekaccā yācantāpi putte alabhamānā, kāci laddhampi dohaḷaṃ pahāya aparibhuñjitvā na labhanti, kāci dohaḷaṃ alabhamānā na labhanti. Mayhaṃ pana mātā uppannaṃ dohaḷaṃ labhitvā paribhuñjitvā uppannaṃ gabbhaṃ anāsetvā putte paṭilabhi. Evaṃ paṭiladdhe mā no avadhīti yācati.

Āsīsikānīti mahārāja, ime sattā āsīsaṃ karonti. Kinti? Puttā no jāyantūti. **Tato paputtā**ti puttānampi no puttā jāyantūti. **Atha no akāraṇasmā**ti atha tvaṃ amhe akāraṇena yaññatthāya ghātesi. **Upayācitakenā**ti devatānaṃ āyācanena. **Kapaṇaladdhakehī**ti kapaṇā viya hutvā laddhakehi. **Puttehī**ti amhehi saddhiṃ amhākaṃ ammāya mā vippavāsehi, mā no mātarā saddhiṃ vippavāsaṃ karīti vadati.

So evaṃ vadantopi pitu santikā kiñci kathaṃ alabhitvā mātu pādamūle nipatitvā paridevamāno āha –

1105. ‘‘Bahudukkhā posiya candaṃ, amma tuvaṃ jīyase puttaṃ;
Vandāmi kho te pāde, labhataṃ tāto paralokaṃ.

1106.‘‘Handa ca maṃ upagūha, pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ, yaññatthāya ekarājassa.

1107.‘‘Handa ca maṃ upagūha, pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ, mātu katvā hadayasokaṃ.

1108.‘‘Handa ca maṃ upagūha, pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ, janassa katvā hadayasoka’’nti.

Tattha **bahudukkhā posiyā**ti bahūhi dukkhehi posiya. **Canda**nti maṃ candakumāraṃ evaṃ posetvā idāni, amma, tvaṃ jīyase puttaṃ. **Labhataṃ tāto paraloka**nti pitā me bhogasampannaṃ paralokaṃ labhatu. **Upagūhā**ti āliṅga parissaja. **Pavāsa**nti puna anāgamanāya accantaṃ vippavāsaṃ gacchāmi.

Athassa mātā paridevantī catasso gāthā abhāsi –

1109.‘‘Handa ca padumapattānaṃ, moḷiṃ bandhassu gotamiputta;
Campakadalamissāyo, esā te porāṇikā pakati.

1110.‘‘Handa ca vilepanaṃ te, pacchimakaṃ candanaṃ vilimpassu;
Yehi ca suvilitto, sobhasi rājaparisāyaṃ.

1111.‘‘Handa ca mudukāni vatthāni, pacchimakaṃ kāsikaṃ nivāsehi;
Yehi ca sunivattho, sobhasi rājaparisāyaṃ.

1112.‘‘Muttāmaṇikanakavibhūsitāni, gaṇhassu hatthābharaṇāni;
Yehi ca hatthābharaṇehi, sobhasi rājaparisāya’’nti.

Tattha **padumapattāna**nti padumapattaveṭhanaṃ nāmekaṃ pasādhanaṃ, taṃ sandhāyevamāha. Tava vippakiṇṇaṃ moḷiṃ ukkhipitvā padumapattaveṭhanena yojetvā bandhāti attho. **Gotamiputtā**ti candakumāraṃ ālapati. **Campakadalamissāyo**ti abbhantarimehi campakadalehi missitā vaṇṇagandhasampannā nānāpupphamālā pilandhassu. **Esā te**ti esā tava porāṇikā pakati, tameva gaṇhassu puttāti paridevati. **Yehi cā**ti yehi lohitacandanavilepanehi vilitto rājaparisāya sobhasi, tāni vilimpassūti attho. **Kāsika**nti satasahassagghanakaṃ kāsikavatthaṃ. **Gaṇhassū**ti pilandhassu.

Idānissa candā nāma aggamahesī tassa pādamūle nipatitvā paridevamānā āha –

1113.‘‘Na hi nūnāyaṃ raṭṭhapālo, bhūmipati janapadassa dāyādo;
Lokissaro mahanto, putte snehaṃ janayatī’’ti.

Taṃ sutvā rājā gāthamāha –

1114.‘‘Mayhampi piyā puttā, attā ca piyo tumhe ca bhariyāyo;
Saggañca patthayāno, tenāhaṃ ghātayissāmī’’ti.

Tassattho – kiṃkāraṇā puttasinehaṃ na janemi? Na kevalaṃ gotamiyā eva, atha kho mayhampi piyā puttā, tathā attā ca tumhe ca suṇhāyo bhariyāyo ca piyāyeva. Evaṃ santepi saggañca patthayāno ahaṃ saggaṃ patthento, tena kāraṇena ete ghātayissāmi, mā cintayittha, sabbepete mayā saddhiṃ devalokaṃ ekato gamissantīti.

Candā āha –

1115.‘‘Maṃ paṭhamaṃ ghātehi, mā me hadayaṃ dukkhaṃ phālesi;
Alaṅkato sundarako, putto deva tava sukhumālo.

1116.‘‘Handayya maṃ hanassu, paraloke candakena hessāmi;
Puññaṃ karassu vipulaṃ, vicarāma ubhopi paraloke’’ti.

Tattha **paṭhamam**nti deva, mama sāmikato paṭhamataraṃ maṃ ghātehi. **Dukkha**nti candassa maraṇadukkhaṃ mama hadayaṃ mā phālesi. **Alaṅkato**ti ayaṃ mama ekova alaṃ pariyattoti evaṃ alaṅkato. Evarūpaṃ nāma puttaṃ mā ghātayi, mahārājāti dīpeti. **Handayyā**ti handa, ayya, rājānaṃ ālapantī evamāha. **Paraloke candakenā**ti candena saddhiṃ paraloke bhavissāmi. **Vicarāma ubhopi paraloke**ti tayā ekato ghātitā ubhopi paraloke sukhaṃ anubhavantā vicarāma, mā no saggantarāyamakāsīti.

Rājā āha –

1117.‘‘Mā tvaṃ cande rucci maraṇaṃ, bahukā tava devarā visālakkhi;
Te taṃ ramayissanti, yiṭṭhasmiṃ gotamiputte’’ti.

Tattha **mā tvaṃ cande ruccī**ti mā tvaṃ attano maraṇaṃ rocesi. ‘‘Mā ruddī’’tipi pāṭho, mā rodīti attho. **Devarā**ti patibhātukā.

Tato paraṃ satthā –

1118.‘‘Evaṃ vutte candā attānaṃ, hanti hatthatalakehī’’ti. – upaḍḍhagāthamāha;
Tato paraṃ tassāyeva vilāpo hoti –

‘‘Alamettha jīvitena, pissāmi visaṃ marissāmi.

1119.‘‘Na hi nūnimassa rañño, mittāmaccā ca vijjare suhadā;
Ye na vadanti rājānaṃ, ‘mā ghātayi orase putte’.

1120.‘‘Na hi nūnimassa rañño, ñātī mittā ca vijjare suhadā;
Ye na vadanti rājānaṃ, ‘mā ghātayi atraje putte’.

1121.‘‘Ime tepi mayhaṃ puttā, guṇino kāyūradhārino rāja;
Tehipi yajassu yaññaṃ, atha muñcatu gotamiputte.

1122.‘‘Bilasataṃ maṃ katvāna, yajassu sattadhā mahārāja;
Mā jeṭṭhaputtamavadhi, adūsakaṃ sīhasaṅkāsaṃ.

1123.‘‘Bilasataṃ maṃ katvāna, yajassu sattadhā mahārāja;
Mā jeṭṭhaputtamavadhi, apekkhitaṃ sabbalokassā’’ti.

Tattha **eva**nti evaṃ andhabālena ekarājena vutte. **Hantī**ti ‘‘kiṃ nāmetaṃ kathesī’’ti vatvā hatthatalehi attānaṃ hanti. **Pissāmī**ti pivissāmi. **Ime tepī**ti vasulakumāraṃ ādiṃ katvā sesadārake hatthe gahetvā rañño pādamūle ṭhitā evamāha. **Guṇino**ti mālāguṇaābharaṇehi samannāgatā. **Kāyūradhārino**ti kāyūrapasādhanadharā. **Bilasata**nti mahārāja, maṃ ghātetvā koṭṭhāsasataṃ katvā sattadhā sattasu ṭhānesu yaññaṃ yajassu.

Iti sā rañño santike imāhi gāthāhi paridevitvā assāsaṃ alabhamānā bodhisattasseva santikaṃ gantvā paridevamānā aṭṭhāsi. Atha naṃ so āha – ‘‘cande, mayā jīvamānena tuyhaṃ tasmiṃ tasmiṃ vatthusmiṃ subhaṇite sukathite uccāvacāni maṇimuttādīni bahūni ābharaṇāni dinnāni, ajja pana te idaṃ pacchimadānaṃ, sarīrāruḷhaṃ ābharaṇaṃ dammi, gaṇhāhi na''nti. Imamatthaṃ pakāsento satthā āha –

1124. ''Bahukā tava dinnābharaṇā, uccāvacā subhaṇitamhi;
Muttāmaṇiveḷuriyā, etaṃ te pacchimakaṃ dāna''nti.

Candādevīpi taṃ sutvā tato parāhi navahi gāthāhi vilapi –

1125. ''Yesaṃ pubbe khandhesu, phullā mālāguṇā vivattiṃsu;
Tesajjapi sunisito, nettiṃso vivattissati khandhesu.

1126. ''Yesaṃ pubbe khandhesu, cittā mālāguṇā vivattiṃsu;
Tesajjapi sunisito, nettiṃso vivattissati khandhesu.

1127. ''Aciraṃ vata nettiṃso, vivattissaki rājaputtānaṃ khandhesu;
Atha mama hadayaṃ na phalati, tāva daḷhabandhañca me āsi.

1128. ''Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, yaññatthāya ekarājassa.

1129. ''Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, mātu katvā hadayasokaṃ.

1130. ''Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, janassa katvā hadayasokaṃ.

1131. ''Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, yaññatthāya ekarājassa.

1132. ''Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, mātu katvā hadayasokaṃ.

1133. ''Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, janassa katvā hadayasoka''nti.

Tattha **mālāguṇā**ti pupphadāmāni. **Tesajjā**ti tesaṃ ajja. **Nettiṃso**ti asi. **Vivattissatī**ti patissati. **Aciraṃ vatā**ti acirena vata. **Na phalatī**ti na bhijjati. **Tāva daḷhabandhañca me āsī**ti ativiya thirabandhanaṃ me hadayaṃ bhavissatīti attho. **Niyyāthā**ti gacchatha.

Evaṃ tassā paridevantiyāva yaññāvāṭe sabbakammaṃ niṭṭhāsi. Rājaputtaṃ netvā gīvaṃ onāmetvā nisīdāpesuṃ. Khaṇḍahālo suvaṇṇapātiṃ upanāmetvā khaggaṃ ādāya ''tassa gīvaṃ chindissāmī''ti aṭṭhāsi. Taṃ disvā candādevī ''aññaṃ me paṭisaraṇaṃ natthi, attano saccabalena sāmikassa sotthiṃ karissāmī''ti añjaliṃ paggayha parisāya antare vicarantī saccakiriyaṃ akāsi. Tamatthaṃ pakāsento satthā āha –

1134. ''Sabbasmiṃ upakkhaṭasmiṃ, nisīdite candasmiṃ yaññatthāya;
Pañcālarājadhītā pañjalikā, sabbaparisāya samanupariyāyi.

1135. ''Yena saccena khaṇḍahālo, pāpakammaṃ karoti dummedho;
Etena saccavajjena, samaṅginī sāmikena homi.

1136.‘‘Ye idhatthi amanussā, yāni ca yakkhabhūtabhabyāni;
Karontu me veyyāvaṭikaṃ, samaṅginī sāmikena homi.

1137.‘‘Yā devatā idhāgatā, yāni ca yakkhabhūtabhabyāni;
Saraṇesiniṃ anāthaṃ tāyatha maṃ, yācāmahaṃ pati māhaṃ ajeyya’’nti.

Tattha **upakkhaṭasmi**nti sabbasmiṃ yaññasambhāre sajjite paṭiyatte. **Samaṅginī**ti sampayuttā ekasaṃvāsā. **Ye idhatthī**ti ye idha atthi. **Yakkhabhūtabhabyānī**ti devasaṅkhātā yakkhā ca vaḍḍhitvā ṭhitasattasaṅkhātā bhūtā ca idāni vaḍḍhanakasattasaṅkhātāni bhabyāni ca. **Veyyāvaṭika**nti mayhaṃ veyyāvaccaṃ karontu. **Tāyatha ma**nti rakkhatha maṃ. **Yācāmaha**nti ahaṃ vo yācāmi. **Pati māha**nti patiṃ ahaṃ mā ajeyyaṃ.

Atha sakko devarājā tassā paridevasaddaṃ sutvā taṃ pavattiṃ ñatvā jalitaṃ ayakūṭaṃ ādāya gantvā rājānaṃ tāsetvā sabbe vissajjāpesi. Tamatthaṃ pakāsento satthā āha –

1138.‘‘Taṃ sutvā amanusso, ayokūṭaṃ paribbhametvāna;
Bhayamassa janayanto, rājānaṃ idamavoca.

1139.‘‘Bujjhassu kho rājakali, mā tāhaṃ matthakaṃ nitāḷesiṃ;
Mā jeṭṭhaputtamavadhi, adūsakaṃ sīhasaṅkāsaṃ.

1140.‘‘Ko te diṭṭho rājakali, puttabhariyāyo haññamānāyo;
Seṭṭhi ca gahapatayo, adūsakā saggakāmā hi.

1141.‘‘Taṃ sutvā khaṇḍahālo, rājā ca abbhutamidaṃ disvāna;
Sabbesaṃ bandhanāni mocesuṃ, yathā taṃ anupaghātaṃ.

1142.‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Sabbe ekekaleḍḍukamadaṃsu, esa vadho khaṇḍahālassā’’ti.

Tattha **amanusso**ti sakko devarājā. **Bujjhassū**ti jānassu sallakkhehi. **Rājakalī**ti rājakāḷakaṇṇi rājalāmaka. **Mā tāha**nti pāparāja, bujjha, mā te ahaṃ matthakaṃ nitāḷesiṃ. **Ko te diṭṭho**ti kuhiṃ tayā diṭṭhapubbo. **Saggakāmā hī**ti ettha **hī**ti nipātamattaṃ, saggakāmā saggaṃ patthayamānāti attho. **Taṃ sutvā**ti, bhikkhave, taṃ sakkassa vacanaṃ khaṇḍahālo sutvā. **Abbhutamida**nti rājā ca idaṃ sakkassa dassanaṃ pubbe abhūtaṃ disvā. **Yathā ta**nti yathā anupaghātaṃ pāṇaṃ mocenti, evameva mocesuṃ. **Ekekaleḍḍukamadaṃsū**ti bhikkhave, yattakā tasmiṃ yaññāvāṭe samāgatā, sabbe ekakolāhalaṃ katvā khaṇḍahālassa ekekaleḍḍupahāraṃ adaṃsu. **Esa vadho**ti esova khaṇḍahālassa vadho ahosi, tattheva naṃ jīvitakkhayaṃ pāpesunti attho.

Taṃ pana māretvā mahājano rājānaṃ māretuṃ ārabhi. Bodhisatto pitaraṃ parissajitvā māretuṃ na adāsi. Mahājano ‘‘jīvitaṃ etassa pāparañño dema, chattaṃ panassa nagare ca vāsaṃ na dassāma, caṇḍālaṃ katvā bahinagare vasāpessāmā’’ti vatvā rājavesaṃ hāretvā kāsāvaṃ nivāsāpetvā haliddipilotikāya sīsaṃ veṭhetvā caṇḍālaṃ katvā caṇḍālavasanaṭṭhānaṃ taṃ pahiṇi. Ye panetaṃ pasughātayaññaṃ yajiṃsu ceva yajāpesuñca anumodiṃsu ca, sabbe nirayaparāyaṇāva ahesuṃ. Tamatthaṃ pakāsento satthā āha –

1143.‘‘Sabbe paviṭṭhā nirayaṃ, yathā taṃ pāpakaṃ karitvāna;
Na hi pāpakammaṃ katvā, labbhā sugatiṃ ito gantu’’nti.

Sopi kho mahājano dve kāḷakaṇṇiyo hāretvā tattheva abhisekasambhāre āharitvā candakumāraṃ abhisiñci. Tamatthaṃ pakāsento satthā āha –

1144. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā rājaparisā ca.

1145. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā rājakaññāyo ca.

1146. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā devaparisā ca.

1147. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā devakaññāyo ca.

1148. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā rājaparisā ca.

1149. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā rājakaññāyo ca.

1150. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā devaparisā ca.

1151. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā devakaññāyo ca.

1152. ‘‘Sabbesu vippamuttesu, bahū ānanditā ahuṃ;
Nandiṃ pavesi nagaraṃ, bandhanā mokkho aghositthā’’ti.

Tattha **rājaparisā cā**ti rājaparisāpi tīhi saṅkhehi abhisiñciṃsu. **Rājakaññāyo cā**ti khattiyadhītaropi naṃ abhisiñciṃsu. **Devaparisā cā**ti sakko devarājā vijayuttarasaṅkhaṃ gahetvā devaparisāya saddhiṃ abhisiñci. **Devakaññāyo cā**ti sujāpi devadhītarāhi saddhiṃ abhisiñci. **Celukkhepamakaru**nti nānāvaṇṇehi vatthehi dhaje ussāpetvā uttarisāṭakāni ākāse khipantā celukkhepaṃ kariṃsu. Rājaparisā ca itare tayo koṭṭhāsā cāti abhisekakārakā cattāropi koṭṭhāsā kariṃsuyeva. **Ānanditā ahu**nti āmoditā ahesuṃ. **Nandiṃ pavesi nagara**nti candakumārassa chattaṃ ussāpetvā nagaraṃ paviṭṭhakāle nagare ānandabheri cari. ‘‘Kiṃ vatvā’’ti? Yathā ‘‘amhākaṃ candakumāro bandhanā mutto, evameva sabbe bandhanā muccantū’’ti. Tena vuttaṃ ‘‘bandhanā mokkho aghositthā’’ti.

Bodhisatto pitu vattaṃ paṭṭhapesi. Antonagaraṃ pana pavisituṃ na labhati. Paribbayassa khīṇakāle bodhisatto uyyānakīḷādīnaṃ atthāya gacchanto taṃ upasaṅkamitvā ‘‘patimhī’’ti na vandati, añjaliṃ pana katvā ‘‘ciraṃ jīva sāmī’’ti vadati. ‘‘Kenattho’’ti vutte ārocesi. Athassa paribbayaṃ dāpesi. So dhammena rajjaṃ kāretvā āyupariyosāne devalokaṃ pūrayamāno agamāsi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi devadatto maṃ ekaṃ nissāya bahū māretuṃ vāyāmamakāsī’’ti vatvā jātakaṃ samodhānesi. Tadā khaṇḍahālo devadatto ahosi, gotamīdevī mahāmāyā, candādevī rāhulamātā, vasulo rāhulo, selā uppalavaṇṇā, sūro vāmagotto kassapo, bhaddaseno moggallāno, sūriyakumāro sāriputto, candarājā pana ahameva sammāsambuddho ahosinti.

Candakumārajātakavaṇṇanā sattamā.

## [545] 8. Mahānāradakassapajātakavaṇṇanā

Ahu rājā videhānanti idaṃ satthā laṭṭhivanuyyāne viharanto uruvelakassapadamanaṃ ārabbha kathesi. Yadā hi satthā pavattitavaradhammacakko uruvelakassapādayo jaṭile dametvā magadharājassa paṭissavaṃ locetuṃ purāṇajaṭilasahassaparivuto laṭṭhivanuyyānaṃ agamāsi. Tadā dvādasanahutāya parisāya saddhiṃ āgantvā dasabalaṃ vanditvā nisinnassa magadharañño parisantare brāhmaṇagahapatikānaṃ vitakko uppajji ‘‘kiṃ nu kho uruvelakassapo mahāsamaṇe brahmacariyaṃ carati, udāhu mahāsamaṇo uruvelakassape’’ti. Atha kho bhagavā tesaṃ dvādasanahutānaṃ cetasā cetoparivitakkamaññāya ‘‘kassapassa mama santike pabbajitabhāvaṃ jānāpessāmī’’ti imaṃ gāthamāha –

‘‘Kimeva disvā uruvelavāsi, pahāsi aggiṃ kisakovadāno;
Pucchāmi taṃ kassapa etamatthaṃ, kathaṃ pahīnaṃ tava aggihutta’’nti. (mahāva. 55);

Theropi bhagavato adhippāyaṃ viditvā –

‘‘Rūpe ca sadde ca atho rase ca, kāmitthiyo cābhivadanti yaññā;
Etaṃ malanti upadhīsu ñatvā, tasmā na yiṭṭhe na hute arañji’’nti. (mahāva. 55); –

Imaṃ gāthaṃ vatvā attano sāvakabhāvaṃ pakāsanatthaṃ tathāgatassa pādapiṭṭhe sīsaṃ ṭhapetvā ‘‘satthā me, bhante, bhagavā, sāvakohamasmī’’ti vatvā ekatālaṃ dvitālaṃ titālanti yāva sattatālappamāṇaṃ sattakkhattuṃ vehāsaṃ abbhuggantvā oruyha tathāgataṃ vanditvā ekamantaṃ nisīdi. Taṃ pāṭihāriyaṃ disvā mahājano ‘‘aho mahānubhāvo buddho, evaṃ thāmagatadiṭṭhiko nāma attānaṃ ‘arahā’ti maññamāno uruvelakassapopi diṭṭhijālaṃ bhinditvā tathāgatena damito’’ti satthu guṇakathaññeva kathesi. Taṃ sutvā satthā ‘‘anacchariyaṃ idāni sabbaññutappattena mayā imassa damanaṃ, svāhaṃ pubbe sarāgakālepi nārado nāma brahmā hutvā imassa diṭṭhijālaṃ bhinditvā imaṃ nibbisevanamakāsi’’nti vatvā tāya parisāya yācito atītaṃ āhari.

Atīte videharaṭṭhe mithilāyaṃ aṅgati nāma rājā rajjaṃ kāresi dhammiko dhammarājā. Tassa rucā nāma dhītā ahosi abhirūpā dassanīyā pāsādikā kappasatasahassaṃ patthitapatthanā mahāpuññā aggamahesiyā kucchismiṃ nibbattā. Sesā panassa soḷasasahassā itthiyo vañjhā ahesuṃ. Tassa sā dhītā piyā ahosi manāpā. So tassā nānāpupphapūre pañcavīsatipupphasamugge anagghāni sukhumāni vatthāni ca ‘‘imehi attānaṃ alaṅkarotū’’ti devasikaṃ pahiṇi. Khādanīyabhojanīyassa pana pamāṇaṃ natthi. Anvaḍḍhamāsaṃ ‘‘dānaṃ detū’’ti sahassaṃ sahassaṃ pesesi. Tassa kho pana vijayo ca sunāmo ca alāto cāti tayo amaccā ahesuṃ. So komudiyā cātumāsiniyā chaṇe pavattamāne devanagaraṃ viya nagare ca antepure ca alaṅkate sunhāto suvilitto sabbālaṅkārappaṭimaṇḍito bhuttasāyamāso vivaṭasīhapañjare mahātale amaccagaṇaparivuto visuddhaṃ gaganatalaṃ abhilaṅghamānaṃ candamaṇḍalaṃ disvā ‘‘ramaṇīyā vata bho dosinā ratti, kāya nu kho ajja ratiyā abhirameyyāmā’’ti amacce pucchi. Tamatthaṃ pakāsento satthā āha –

1153.‘‘Ahu rājā videhānaṃ, aṅgati nāma khattiyo;
Pahūtayoggo dhanimā, anantabalaporiso.

1154.‘‘So ca pannarasiṃ rattiṃ, purimayāme anāgate;
Cātumāsā komudiyā, amacce sannipātayi.

1155.‘‘Paṇḍite sutasampanne, mhitapubbe vicakkhaṇe;
Vijayañca sunāmañca, senāpatiṃ alātakaṃ.

1156.‘‘Tamanupucchi vedeho, paccekaṃ brūtha saṃ ruciṃ;
Cātumāsā komudajja, juṇhaṃ byapahataṃ tamaṃ;
Kāyajja ratiyā rattiṃ, viharemu imaṃ utu’’nti.

Tattha **pahūtayoggo**ti bahukena hatthiyoggādinā samannāgato. **Anantabalaporiso**ti anantabalakāyo. **Anāgate**ti pariyosānaṃ appatte, anatikkanteti attho. **Cātumāsā**ti catunnaṃ vassikamāsānaṃ pacchimadivasabhūtāya rattiyā. **Komudiyā**ti phullakumudāya. **Mhitapubbe**ti paṭhamaṃ sitaṃ katvā pacchā kathanasīle. **Tamanupucchī**ti taṃ tesu amaccesu ekekaṃ amaccaṃ anupucchi. **Paccekaṃ brūtha saṃ ruci**nti sabbepi tumhe attano attano ajjhāsayānurūpaṃ ruciṃ paccekaṃ mayhaṃ kathetha. **Komudajjā**ti komudī ajja. **Juṇha**nti juṇhāya nissayabhūtaṃ candamaṇḍalaṃ abbhuggacchati. **Byapahataṃ tama**nti tena sabbaṃ andhakāraṃ vihataṃ. **Utu**nti ajja rattiṃ imaṃ evarūpaṃ utuṃ kāyaratiyā vihareyyāmāti.

Iti rājā amacce pucchi. Tena te pucchitā attano attano ajjhāsayānurūpaṃ kathaṃ kathayiṃsu. Tamatthaṃ pakāsento satthā āha –

1157. ‘‘Tato senāpati rañño, alāto etadabravi;
‘Haṭṭhaṃ yoggaṃ balaṃ sabbaṃ, senaṃ sannāhayāmase.

1158. ‘Niyyāma deva yuddhāya, anantabalaporisā;
Ye te vasaṃ na āyanti, vasaṃ upanayāmase;
Esā mayhaṃ sakā diṭṭhi, ajitaṃ ojināmase’.

1159. Alātassa vaco sutvā, sunāmo etadabravi;
‘Sabbe tuyhaṃ mahārāja, amittā vasamāgatā.

1160. ‘Nikkhittasatthā paccatthā, nivātamanuvattare;
Uttamo ussavo ajja, na yuddhaṃ mama ruccati.

1161. ‘Annapānañca khajjañca, khippaṃ abhiharantu te;
Ramassu deva kāmehi, naccagīte suvādite’.

1162. Sunāmassa vaco sutvā, vijayo etadabravi;
‘Sabbe kāmā mahārāja, niccaṃ tava mupaṭṭhitā.

1163. ‘Na hete dullabhā deva, tava kāmehi modituṃ;
Sadāpi kāmā sulabhā, netaṃ cittamataṃ mama.

1164. ‘Samaṇaṃ brāhmaṇaṃ vāpi, upāsemu bahussutaṃ;
Yo najja vinaye kaṅkhaṃ, atthadhammavidū ise’.

1165. Vijayassa vaco sutvā, rājā aṅgati mabravi;
‘Yathā vijayo bhaṇati, mayhampetaṃva ruccati;

1166. ‘Samaṇaṃ brāhmaṇaṃ vāpi, upāsemu bahussutaṃ;
Yo najja vinaye kaṅkhaṃ, atthadhammavidū ise.

1167. ‘Sabbeva santā karotha matiṃ, kaṃ upāsemu paṇḍitaṃ;
Yo najja vinaye kaṅkhaṃ, atthadhammavidū ise’.

1168. Vedehassa vaco sutvā, alāto etadabravi;
‘Atthāyaṃ migadāyasmiṃ, acelo dhīrasammato.

1169. ‘Guṇo kassapagottāyaṃ, suto citrakathī gaṇī;
Taṃ deva payirupāsemu, so no kaṅkhaṃ vinessati’.

1170. ‘‘Alātassa vaco sutvā, rājā codesi sārathiṃ;
Migadāyaṃ gamissāma, yuttaṃ yānaṃ idhā nayā’’ti.

Tattha **haṭṭha**nti tuṭṭhapahaṭṭhaṃ. **Ojināmase**ti yaṃ no ajitaṃ, taṃ jināma. Eso mama ajjhāsayoti. Rājā tassa kathaṃ neva paṭikkosi, nābhinandi. **Etadabravī**ti rājānaṃ alātassa vacanaṃ anabhinandantaṃ appaṭikkosantaṃ disvā ‘‘nāyaṃ yuddhajjhāsayo, ahamassa cittaṃ gaṇhanto kāmaguṇābhiratiṃ vaṇṇayissāmī’’ti cintetvā etaṃ ‘‘sabbe tuyha’’ntiādivacanaṃ abravi.

Vijayo etadabravīti rājā sunāmassapi vacanaṃ nābhinandi, na paṭikkosi. Tato vijayo ‘‘ayaṃ rājā imesaṃ dvinnampi vacanaṃ sutvā tuṇhīyeva ṭhito, paṇḍitā nāma dhammassavanasoṇḍā honti, dhammassavanamassa vaṇṇayissāmī’’ti cintetvā etaṃ ‘‘sabbe kāmā’’tiādivacanaṃ abravi. Tattha **tava mupaṭṭhitā**ti tava upaṭṭhitā. **Moditu**nti tava kāmehi modituṃ abhiramituṃ icchāya sati na hi ete kāmā dullabhā. **Netaṃ cittamataṃ mamā**ti etaṃ tava kāmehi abhiramaṇaṃ mama cittamataṃ na hoti, na me ettha cittaṃ pakkhandati. **Yo najjā**ti yo no ajja. **Atthadhammavidū**ti pāḷiatthañceva pāḷidhammañca jānanto. **Ise**ti isi esitaguṇo.

Aṅgati mabravīti aṅgati abravi. **Mayhampetaṃva ruccatī**ti mayhampi etaññeva ruccati. **Sabbeva santā**ti sabbeva tumhe idha vijjamānā matiṃ karotha cintetha. **Alāto etadabravī**ti rañño kathaṃ sutvā alāto ‘‘ayaṃ mama kulūpako guṇo nāma ājīvako rājuyyāne vasati, taṃ pasaṃsitvā rājakulūpakaṃ karissāmī’’ti cintetvā etaṃ ‘‘atthāya’’ntiādivacanaṃ abravi. Tattha **dhīrasammato**ti paṇḍitoti sammato. **Kassapagottāya**nti kassapagotto ayaṃ. **Suto**ti bahussuto. **Gaṇī**ti gaṇasatthā. **Codesī**ti āṇāpesi.

Rañño taṃ kathaṃ sutvā sārathino tathā kariṃsu. Tamatthaṃ pakāsento satthā āha –

1171. ‘‘Tassa yānaṃ ayojesuṃ, dantaṃ rūpiyapakkharaṃ;
Sukkamaṭṭhaparivāraṃ, paṇḍaraṃ dosinā mukhaṃ.

1172. ‘‘Tatrāsuṃ kumudāyuttā, cattāro sindhavā hayā;
Anilūpamasamuppātā, sudantā soṇṇamālino.

1173. ‘‘Setacchattaṃ setaratho, setassā setabījanī;
Vedeho sahamaccehi, niyyaṃ candova sobhati.

1174. ‘‘Tamanuyāyiṃsu bahavo, indikhaggadharā balī;
Assapiṭṭhigatā vīrā, narā naravarādhipaṃ.

1175. ‘‘So muhuttaṃva yāyitvā, yānā oruyha khattiyo;
Vedeho sahamaccehi, pattī guṇamupāgami.

1176. ‘‘Yepi tattha tadā āsuṃ, brāhmaṇibbhā samāgatā;
Na te apanayī rājā, akataṃ bhūmimāgate’’ti.

Tattha **tassa yāna**nti tassa rañño rathaṃ yojayiṃsu. **Danta**nti dantamayaṃ. **Rūpiyapakkhara**nti rajatamayaupakkharaṃ. **Sukkamaṭṭhaparivāra**nti parisuddhāpharusaparivāraṃ. **Dosinā mukha**nti vigatadosāya rattiyā mukhaṃ viya, candasadisanti attho. **Tatrāsu**nti tatra ahesuṃ. **Kumudā**ti kumudavaṇṇā. **Sindhavā**ti sindhavajātikā. **Anilūpamasamuppātā**ti vātasadisavegā. **Setacchatta**nti tasmiṃ rathe samussāpitaṃ chattampi setaṃ ahosi. **Setaratho**ti sopi ratho setoyeva. **Setassā**ti assāpi setā. **Setabījanī**ti bījanīpi setā. **Niyya**nti tena rathena niggacchanto amaccagaṇaparivuto vedeharājā cando viya sobhati.

Naravarādhipanti naravarānaṃ adhipatiṃ rājādhirājānaṃ. **So muhuttaṃva yāyitvā**ti so rājā muhutteneva uyyānaṃ gantvā. **Pattī guṇamupāgamī**ti pattikova guṇaṃ ājīvakaṃ upāgami. **Yepi tattha tadā āsu**nti yepi tasmiṃ uyyāne tadā puretaraṃ gantvā taṃ ājīvakaṃ payirupāsamānā nisinnā ahesuṃ. **Na te apanayī**ti amhākameva doso, ye mayaṃ pacchā agamimhā, tumhe mā cintayitthāti te brāhmaṇe ca ibbhe ca raññoyeva atthāya akataṃ akatokāsaṃ bhūmiṃ samāgate na ussāraṇaṃ kāretvā apanayīti.

Tāya pana omissakaparisāya parivutova ekamantaṃ nisīditvā paṭisanthāramakāsi. Tamatthaṃ pakāsento satthā āha –

1177. ‘‘Tato so mudukā bhisiyā, muducittakasanthate;
Mudupaccatthate rājā, ekamantaṃ upāvisi.

1178. ‘‘Nisajja rājā sammodi, kathaṃ sāraṇiyaṃ tato;
‘Kacci yāpaniyaṃ bhante, vātānamaviyaggatā.

1179. ‘Kacci akasirā vutti, labhasi piṇḍayāpanaṃ;
Appābādho casi kacci, cakkhuṃ na parihāyati’.

1180. Taṃ guṇo paṭisammodi, vedehaṃ vinaye rataṃ;
‘Yāpanīyaṃ mahārāja, sabbametaṃ tadūbhayaṃ.

1181. ‘Kacci tuyhampi vedeha, paccantā na balīyare;
Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci te byādhayo natthi, sarīrassupatāpiyā’.

1182. ‘‘Paṭisammodito rājā, tato pucchi anantarā;
Atthaṃ dhammañca ñāyañca, dhammakāmo rathesabho.

1183. ‘Kathaṃ dhammaṃ care macco, mātāpitūsu kassapa;
Kathaṃ care ācariye, puttadāre kathaṃ care.

1184. ‘Kathaṃ careyya vuḍḍhesu, kathaṃ samaṇabrāhmaṇe;
Kathañca balakāyasmiṃ, kathaṃ janapade care.

1185. ‘Kathaṃ dhammaṃ caritvāna, maccā gacchanti suggatiṃ;
Kathañceke adhammaṭṭhā, patanti nirayaṃ atho’’’ti.

Tattha **mudukā bhisiyā**ti mudukāya sukhasamphassāya bhisiyā. **Muducittakasanthate**ti sukhasamphasse cittattharaṇe. **Mudupaccatthate**ti mudunā paccattharaṇena paccatthate. **Sammodī**ti ājīvakena saddhiṃ sammodanīyaṃ kathaṃ kathesi. **Tato**ti tato nisajjanato anantarameva sāraṇīyaṃ kathaṃ kathesīti attho. Tattha **kacci yāpaniya**nti kacci te, bhante, sarīraṃ paccayehi yāpetuṃ sakkā. **Vātānamaviyaggatā**ti kacci te sarīre dhātuyo samappavattā, vātānaṃ byaggatā natthi, tattha tattha vaggavaggā hutvā vātā na bādhayantīti attho.

Akasirāti niddukkhā. **Vuttī**ti jīvitavutti. **Appābādho**ti iriyāpathabhañjakenābādhena virahito. **Cakkhu**nti kacci te cakkhuādīni indriyāni na parihāyantīti pucchati. **Paṭisammodī**ti sammodanīyakathāya paṭikathesi. Tattha **sabbameta**nti yaṃ tayā vuttaṃ vātānamaviyaggatādi, taṃ sabbaṃ tatheva. **Tadubhaya**nti yampi tayā ‘‘appābādho casi kacci, cakkhuṃ na parihāyatī’’ti vuttaṃ, tampi ubhayaṃ tatheva.

Na balīyareti nābhibhavanti na kuppanti. **Anantarā**ti paṭisanthārato anantarā pañhaṃ pucchi. Tattha **atthaṃ dhammañca ñāyañcā**ti pāḷiatthañca pāḷiñca kāraṇayuttiñca. So hi ‘‘kathaṃ dhammaṃ care’’ti pucchanto mātāpituādīsu paṭipattidīpakaṃ pāḷiñca pāḷiatthañca kāraṇayuttiñca me kathethāti imaṃ atthañca dhammañca ñāyañca pucchati. Tattha **kathañceke adhammaṭṭhā**ti ekacce adhamme ṭhitā kathaṃ nirayañceva atho sesaapāye ca patantīti sabbaññubuddhapaccekabuddhabuddhasāvakamahābodhisattesu purimassa purimassa alābhena pacchimaṃ pacchimaṃ pucchitabbakaṃ mahesakkhapañhaṃ rājā kiñci ajānantaṃ naggabhoggaṃ nissirikaṃ andhabālaṃ ājīvakaṃ pucchi.

Sopi evaṃ pucchito pucchānurūpaṃ byākaraṇaṃ adisvā carantaṃ goṇaṃ daṇḍena paharanto viya bhattapātiyaṃ kacavaraṃ khipanto viya ca ‘‘suṇa, mahārājā’’ti okāsaṃ kāretvā attano micchāvādaṃ paṭṭhapesi. Tamatthaṃ pakāsento satthā āha –

1186. ‘‘Vedehassa vaco sutvā, kassapo etadabravi;
‘Suṇohi me mahārāja, saccaṃ avitathaṃ padaṃ.

1187. ‘Natthi dhammacaritassa, phalaṃ kalyāṇapāpakaṃ;
Natthi deva paro loko, ko tato hi idhāgato.

1188. ‘Natthi deva pitaro vā, kuto mātā kuto pitā;
Natthi ācariyo nāma, adantaṃ ko damessati.

1189. ‘Samatulyāni bhūtāni, natthi jeṭṭhāpacāyikā;
Natthi balaṃ vīriyaṃ vā, kuto uṭṭhānaporisaṃ;
Niyatāni hi bhūtāni, yathā goṭaviso tathā.

1190. ‘Laddheyyaṃ labhate macco, tattha dānaphalaṃ kuto;
Natthi dānaphalaṃ deva, avaso devavīriyo.

1191. ‘Bālehi dānaṃ paññattaṃ, paṇḍitehi paṭicchitaṃ;
Avasā denti dhīrānaṃ, bālā paṇḍitamānino’’’ti.

Tattha **idhāgato**ti tato paralokato idhāgato nāma natthi. **Natthi deva pitaro vā**ti deva, ayyakapeyyakādayo vā natthi, tesu asantesu kuto mātā kuto pitā. **Yathā goṭaviso tathā**ti goṭaviso vuccati pacchābandho, yathā nāvāya pacchābandho nāvameva anugacchati, tathā ime sattā niyatameva anugacchantīti vadati. **Avaso devavīriyo**ti evaṃ dānaphale asati yo koci bālo dānaṃ deti, so avaso avīriyo na attano vasena balena deti, dānaphalaṃ pana atthīti saññāya aññesaṃ andhabālānaṃ saddahitvā detīti dīpeti. **Bālehi dānaṃ paññatta**nti ‘‘dānaṃ dātabba’’nti andhabālehi paññattaṃ anuññātaṃ, taṃ dānaṃ bālāyeva denti, paṇḍitā paṭigganhanti.

Evaṃ dānassa nipphalataṃ vaṇṇetvā idāni pāpassa nipphalabhāvaṃ vaṇṇetuṃ āha –

1192. ‘‘Sattime sassatā kāyā, acchejjā avikopino;
Tejo pathavī āpo ca, vāyo sukhaṃ dukhañcime;
Jīve ca sattime kāyā, yesaṃ chettā na vijjati.

1193. ‘‘Natthi hantā va chettā vā, haññe yevāpi koci naṃ;
Antareneva kāyānaṃ, satthāni vītivattare.

1194. ‘‘Yo cāpi siramādāya, paresaṃ nisitāsinā;
Na so chindati te kāye, tattha pāpaphalaṃ kuto.

1195. ‘‘Cullāsītimahākappe, sabbe sujjhanti saṃsaraṃ;
Anāgate tamhi kāle, saññatopi na sujjhati.

1196. ‘‘Caritvāpi bahuṃ bhadraṃ, neva sujjhantināgate;

Pāpañcepi bahuṃ katvā, taṃ khaṇaṃ nātivattare.

1197.‘‘Anupubbena no suddhi, kappānaṃ cullasītiyā;
Niyatiṃ nātivattāma, velantamiva sāgaro’’ti.

Tattha **kāyā**ti samūhā. **Avikopino**ti vikopetuṃ na sakkā. **Jīve**ti jīvo. ‘‘Jīvo’’tipi pāṭho, ayameva attho. **Sattime kāyā**ti ime satta kāyā. **Haññe yevāpi koci na**nti yo haññeyya, sopi nattheva. **Vītivattare**ti imesaṃ sattannaṃ kāyānaṃ antareyeva caranti, chindituṃ na sakkonti. **Siramādāyā**ti paresaṃ sīsaṃ gahetvā. **Nisitāsinā**ti nisitena asinā chindati, **na so chindatī**ti sopi te kāye na chindati, pathavī pathavimeva upeti, āpādayo āpādike, sukhadukkhajīvā ākāsaṃ pakkhandantīti dasseti.

Saṃsaranti mahārāja, ime sattā imaṃ pathaviṃ ekamaṃsakhalaṃ katvāpi ettake kappe saṃsarantā sujjhanti. Aññatra hi saṃsārā satte sodhetuṃ samattho nāma natthi, sabbe saṃsāreneva sujjhanti. **Anāgate tamhi kāle**ti yathāvutte pana etasmiṃ kāle anāgate appatte antarā saññatopi parisuddhasīlopi na sujjhati. **Taṃ khaṇa**nti taṃ vuttappakāraṃ kālaṃ. **Anupubbena no suddhī**ti amhākaṃ vāde anupubbena suddhi, sabbesaṃ amhākaṃ anupubbena suddhi bhavissatīti attho. Iti so ucchedavādo attano thāmena sakavādaṃ nippadesato kathesīti.

1198.‘‘Kassapassa vaco sutvā, alāto etadabravi;
‘‘Yathā bhadanto bhaṇati, mayhampetaṃva ruccati.

1199.‘Ahampi purimaṃ jātiṃ, sare saṃsaritattano;
Piṅgalo nāmahaṃ āsiṃ, luddo goghātako pure.

1200.‘Bārāṇasiyaṃ phītāyaṃ, bahuṃ pāpaṃ mayā kataṃ;
Bahū mayā hatā pāṇā, mahiṃsā sūkarā ajā.

1201.‘Tato cuto idha jāto, iddhe senāpatīkule;
Natthi nūna phalaṃ pāpaṃ, yohaṃ na nirayaṃ gato’’’ti.

Tattha **alāto etadabravī**ti so kira kassapadasabalassa cetiye anojapupphadāmena pūjaṃ katvā maraṇasamaye aññena kammena yathānubhāvaṃ khitto saṃsāre saṃsaranto ekassa pāpakammassa nissandena goghātakakule nibbattitvā bahuṃ pāpamakāsi. Athassa maraṇakāle bhasmapaṭicchanno viya aggi ettakaṃ kālaṃ ṭhitaṃ taṃ puññakammaṃ okāsamakāsi. So tassānubhāvena idha nibbattitvā taṃ vibhūtiṃ patto, jātiṃ saranto pana atītānantarato paraṃ parisarituṃ asakkonto ‘‘goghātakakammaṃ katvā idha nibbattosmī’’ti saññāya tassa vādaṃ upatthambhento idaṃ ‘‘yathā bhadanto bhaṇatī’’tiādivacanaṃ abravi. Tattha **sare saṃsaritattano**ti attano saṃsaritaṃ sarāmi. **Senāpatīkule**ti senāpatikulamhi.

1202.‘‘Athettha bījako nāma, dāso āsi paṭaccarī;
Uposathaṃ upavasanto, guṇasantikupāgami.

1203.‘‘Kassapassa vaco sutvā, alātassa ca bhāsitaṃ;
Passasanto muhuṃ uṇhaṃ, rudaṃ assūni vattayī’’ti.

Tattha **athetthā**ti atha ettha etissaṃ mithilāyaṃ. **Paṭaccarī**ti daliddo kapaṇo ahosi. **Guṇasantikupāgamī**ti guṇassa santikaṃ kiñcideva kāraṇaṃ sossāmīti upagatoti veditabbo.

1204.‘‘Tamanupucchi vedeho, ‘kimatthaṃ samma rodasi;
Kiṃ te sutaṃ vā diṭṭhaṃ vā, kiṃ maṃ vedesi vedana’’’nti.

Tattha **kiṃ maṃ vedesi vedana**nti kiṃ nāma tvaṃ kāyikaṃ vā cetasikaṃ vā vedanaṃ pattoyaṃ, evaṃ rodanto maṃ vedesi jānāpesi, uttānameva naṃ katvā mayhaṃ ācikkhāhīti.

1205.‘‘Vedehassa vaco sutvā, bījako etadabravi;
‘Natthi me vedanā dukkhā, mahārāja suṇohi me.

1206.‘Ahampi purimaṃ jātiṃ, sarāmi sukhamattano;
Sāketāhaṃ pure āsiṃ, bhāvaseṭṭhi guṇe rato.

1207.‘Sammato brāhmaṇibbhānaṃ, saṃvibhāgarato suci;
Na cāpi pāpakaṃ kammaṃ, sarāmi katamattano.

1208.‘Tato cutāhaṃ vedeha, idha jāto duritthiyā;
Gabbhamhi kumbhadāsiyā, yato jāto suduggato.

1209.‘Evampi duggato santo, samacariyaṃ adhiṭṭhito;
Upaḍḍhabhāgaṃ bhattassa, dadāmi yo me icchati.

1210.‘Cātuddasiṃ pañcadasiṃ, sadā upavasāmahaṃ;
Na cāpi bhūte hiṃsāmi, theyyaṃ cāpi vivajjayiṃ.

1211.‘Sabbameva hi nūnetaṃ, suciṇṇaṃ bhavati nipphalaṃ;
Niratthaṃ maññidaṃ sīlaṃ, alāto bhāsatī yathā.

1212.‘Kalimeva nūna gaṇhāmi, asippo dhuttako yathā;
Kaṭaṃ alāto gaṇhāti, kitavosikkhito yathā.

1213.‘Dvāraṃ nappaṭipassāmi, yena gacchāmi suggatiṃ;
Tasmā rāja parodāmi, sutvā kassapabhāsita’’’nti.

Tattha **bhāvaseṭṭhī**ti evaṃnāmako asītikoṭivibhavo seṭṭhi. **Guṇe rato**ti guṇamhi rato. **Sammato**ti sambhāvito saṃvaṇṇito. **Sucī**ti sucikammo. **Idha jāto duritthiyā**ti imasmiṃ mithilanagare daliddiyā kapaṇāya kumbhadāsiyā kucchimhi jātosmīti. So kira pubbe kassapabuddhakāle araññe naṭṭhaṃ balibaddaṃ gavesamāno ekena maggamūḷhena bhikkhunā maggaṃ puṭṭho tuṇhī hutvā puna tena pucchito kujjhitvā ‘‘samaṇa, dāsā nāma mukharā honti, dāsena tayā bhavitabbaṃ, atimukharosī’’ti āha. Taṃ kammaṃ tadā vipākaṃ adatvā bhasmacchanno viya pāvako ṭhitaṃ. Maraṇasamaye aññaṃ kammaṃ upaṭṭhāsi. So yathākammaṃ saṃsāre saṃsaranto ekassa kusalakammassa balena sākete vuttappakāro seṭṭhi hutvā dānādīni puññāni akāsi. Taṃ panassa kammaṃ pathaviyaṃ nihitanidhi viya ṭhitaṃ okāsaṃ labhitvā vipākaṃ dassati. Yaṃ pana tena taṃ bhikkhuṃ akkosantena kataṃ pāpakammaṃ, tamassa tasmiṃ attabhāve vipākaṃ adāsi. So ajānanto ‘‘itarassa kalyāṇakammassa balena kumbhadāsiyā kucchimhi nibbattosmī’’ti saññāya evamāha. **Yato jāto suduggato**ti sohaṃ jātakālato paṭṭhāya atiduggatoti dīpeti.

Samacariyamadhiṭṭhitoti samacariyāyameva patiṭṭhitomhi. **Nūneta**nti ekaṃsena etaṃ. **Maññidaṃ sīla**nti deva, idaṃ sīlaṃ nāma niratthakaṃ maññe. **Alāto**ti yathā ayaṃ alātasenāpati ‘‘mayā purimabhave bahuṃ pāṇātipātakammaṃ katvā senāpatiṭṭhānaṃ laddha’’nti bhāsati, tena kāraṇenāhaṃ niratthakaṃ sīlanti maññāmi. **Kalimevā**ti yathā asippo asikkhito akkhadhutto parājayaggāhaṃ gaṇhāti, tathā nūna gaṇhāmi, purimabhave attano sāpateyyaṃ nāsetvā idāni dukkhaṃ anubhavāmi. **Kassapabhāsita**nti kassapagottassa acelakassa bhāsitaṃ sutvāti vadati.

1214.‘‘Bījakassa vaco sutvā, rājā aṅgati mabravi;

‘Natthi dvāraṃ sugatiyā, niyatiṃ kaṅkha bījaka.

1215.‘Sukhaṃ vā yadi vā dukkhaṃ, niyatiyā kira labbhati;
Saṃsārasuddhi sabbesaṃ, mā turittho anāgate.

1216.‘Ahampi pubbe kalyāṇo, brāhmaṇibbhesu byāvaṭo;
Vohāramanusāsanto, ratihīno tadantarā’’ti.

Tattha **aṅgati mabravī**ti paṭhamameva itaresaṃ dvinnaṃ, pacchā bījakassāti tiṇṇaṃ vacanaṃ sutvā daḷhaṃ micchādiṭṭhiṃ gahetvā etaṃ ‘‘natthi dvāra’’ntiādivacanamabravi. **Niyatiṃ kaṅkhā**ti samma bījaka, niyatimeva olokehi. Cullāsītimahākappappamāṇo kāloyeva hi satte sodheti, tvaṃ atituritoti adhippāyenevamāha. **Anāgate**ti tasmiṃ kāle asampatte antarāva devalokaṃ gacchāmīti mā turittho. **Byāvaṭo**ti brāhmaṇesu ca gahapatikesu ca tesaṃyeva kāyaveyyāvaccadānādikammakaraṇena byāvaṭo ahosiṃ. **Vohāra**nti vinicchayaṭṭhāne nisīditvā rājakiccaṃ vohāraṃ anusāsantova. **Ratihīno tadantarā**ti ettakaṃ kālaṃ kāmaguṇaratiyā parihīnoti.

Evañca pana vatvā ‘‘bhante kassapa, mayaṃ ettakaṃ kālaṃ pamajjimhā, idāni pana amhehi ācariyo laddho, ito paṭṭhāya kāmaratimeva anubhavissāma, tumhākaṃ santike ito uttari dhammassavanampi no papañco bhavissati, tiṭṭhatha tumhe, mayaṃ gamissāmā’’ti āpucchanto āha –

1217.‘‘Punapi bhante dakkhemu, saṅgati ce bhavissatī’’ti.

Tattha **saṅgati ce**ti ekasmiṃ ṭhāne ce no samāgamo bhavissati,no ce, asati puññaphale kiṃ tayā diṭṭhenāti.

‘‘Idaṃ vatvāna vedeho, paccagā sanivesana’’nti;

Tattha **sanivesana**nti bhikkhave, idaṃ vacanaṃ vedeharājā vatvā rathaṃ abhiruyha attano nivesanaṃ candakapāsādatalameva paṭigato.

Rājā paṭhamaṃ guṇasantikaṃ gantvā taṃ vanditvā pañhaṃ pucchi. Āgacchanto pana avanditvāva āgato. Guṇo attano aguṇatāya vandanampi nālattha, piṇḍādikaṃ sakkāraṃ kimeva lacchati. Rājāpi taṃ rattiṃ vītināmetvā punadivase amacce sannipātetvā ‘‘kāmaguṇe me upaṭṭhāpetha, ahaṃ ito paṭṭhāya kāmaguṇasukhameva anubhavissāmi, na me aññāni kiccāni ārocetabbāni, vinicchayakiccaṃ asuko ca asuko ca karotū’’ti vatvā kāmaratimatto ahosi. Tamatthaṃ pakāsento satthā āha –

1218.‘‘Tato ratyā vivasāne, upaṭṭhānamhi aṅgati;
Amacce sannipātetvā, idaṃ vacanamabravi.

1219.‘Candake me vimānasmiṃ, sadā kāme vidhentu me;
Mā upagacchuṃ atthesu, guyhappakāsiyesu ca.

1220.‘Vijayo ca sunāmo ca, senāpati alātako;
Ete atthe nisīdantu, vohārakusalā tayo’.

1221.‘‘Idaṃ vatvāna vedeho, kāmeva bahumaññatha;
Na cāpi brāhmaṇibbhesu, atthe kismiñci byāvaṭo’’ti.

Tattha **upaṭṭhānamhī**ti attano upaṭṭhānaṭṭhāne. **Candake me**ti mama santake candakapāsāde. **Vidhentu me**ti niccaṃ mayhaṃ kāme saṃvidahantu upaṭṭhapentu. **Guyhappakāsiyesū**ti guyhesupi pakāsiyesupi atthesu uppannesu maṃ keci mā upagacchuṃ. **Atthe**ti atthakaraṇe vinicchayaṭṭhāne. **Nisīdantū**ti mayā kattabbakiccassa karaṇatthaṃ sesaamaccehi saddhiṃ nisīdantūti.

1222. ‘‘Tato dvesattarattassa, vedehassatrajā piyā;
Rājadhītā rucā nāma, dhātimātaramabravi.

1223. ‘‘Alaṅkarotha maṃ khippaṃ, sakhiyo cālaṅkarontu me;
Suve pannaraso dibyo, gacchaṃ issarasantike.

1224. ‘‘Tassā mālyaṃ abhihariṃsu, candanañca mahārahaṃ;
Maṇisaṅkhamuttāratanaṃ, nānāratte ca ambare.

1225. ‘‘Tañca soṇṇamaye pīṭhe, nisinnaṃ bahukitthiyo;
Parikiriya asobhiṃsu, rucaṃ ruciravaṇṇini’’nti.

Tattha **tato**ti tato rañño kāmapaṅke laggitadivasato paṭṭhāya. **Dvesattarattassā**ti cuddasame divase. **Dhātimātaramabravī**ti pitu santikaṃ gantukāmā hutvā dhātimātaramāha. Sā kira cātuddase cātuddase pañcasatakumārikāhi parivutā dhātigaṇaṃ ādāya mahantena sirivilāsena attano sattabhūmikā rativaḍḍhanapāsādā oruyha pitu dassanatthaṃ candakapāsādaṃ gacchati. Atha naṃ pitā disvā tuṭṭhamānaso hutvā mahāsakkāraṃ kāretvā uyyojento ‘‘amma, dānaṃ dehī’’ti sahassaṃ datvā uyyojeti. Sā attano nivesanaṃ āgantvā punadivase uposathikā hutvā kapaṇaddhikavaṇibbakayācakānaṃ mahādānaṃ deti. Raññā kirassā eko janapadopi dinno. Tato āyena sabbakiccāni karoti. Tadā pana ‘‘raññā kira guṇaṃ ājīvakaṃ nissāya micchādassanaṃ gahita’’nti sakalanagare ekakolāhalaṃ ahosi. Taṃ pavattiṃ rucāya dhātiyo sutvā rājadhītāya ārocayiṃsu ‘‘ayye, pitarā kira te ājīvakassa kathaṃ sutvā micchādassanaṃ gahitaṃ, so kira catūsu nagaradvāresu dānasālāyo viddhaṃsāpetvā parapariggahitā itthiyo ca kumārikāyo ca pasayhakārena gaṇhituṃ āṇāpeti, rajjaṃ na vicāreti, kāmamattoyeva kira jāto’’ti. Sā taṃ kathaṃ sutvā anattamanā hutvā ‘‘kathañhi nāma me tāto apagatasukkadhammaṃ nillajjaṃ naggabhoggaṃ upasaṅkamitvā pañhaṃ pucchissati, nanu dhammikasamaṇabrāhmaṇe kammavādino upasaṅkamitvā pucchitabbo siyā, ṭhapetvā kho pana maṃ añño mayhaṃ pitaraṃ micchādassanā apanetvā sammādassane patiṭṭhāpetuṃ samattho nāma natthi. Ahañhi atītā satta, anāgatā sattāti cuddasa jātiyo anussarāmi, tasmā pubbe mayā kataṃ pāpakammaṃ kathetvā pāpakammassa phalaṃ dassentī mama pitaraṃ micchādassanā mocessāmi. Sace pana ajjeva gamissāmi, atha maṃ pitā ‘amma, tvaṃ pubbe aḍḍhamāse āgacchasi, ajja kasmā evaṃ lahu āgatāsī’ti vakkhati. Tatra sace ahaṃ ‘tumhehi kira micchādassanaṃ gahita’nti sutvā ‘āgatamhī’ti vakkhāmi, na me vacanaṃ garuṃ katvā gaṇhissati, tasmā ajja agantvā ito cuddasame divase kāḷapakkheyeva kiñci ajānantī viya pubbe gamanākārenteva gantvā āgamanakāle dānavattatthāya sahassaṃ yācissāmi, tadā me pitā diṭṭhiyā gahitabhāvaṃ kathessati. Atha naṃ ahaṃ attano balena micchādiṭṭhiṃ chaḍḍāpessāmī’’ti cintesi. Tasmā cuddasame divase pitu santikaṃ gantukāmā hutvā evamāha.

Tattha **sakhiyo cā**ti sahāyikāyopi me pañcasatā kumārikāyo ekāyekaṃ asadisaṃ katvā nānālaṅkārehi nānāvaṇṇehi pupphagandhavilepanehi alaṅkarontūti. **Dibyo**ti dibbasadiso, devatāsannipātapaṭimaṇḍitotipi dibbo. **Gaccha**nti mama dānavattaṃ āharāpetuṃ videhissarassa pitu santikaṃ gamissāmīti. **Abhihariṃsū**ti soḷasahi gandhodakaghaṭehi nhāpetvā maṇḍanatthāya abhihariṃsu. **Parikiriyā**ti parivāretvā. **Asobhiṃsū**ti sujaṃ parivāretvā ṭhitā devakaññā viya taṃ divasaṃ ativiya asobhiṃsūti.

1226. ‘‘Sā ca sakhimajjhagatā, sabbābharaṇabhūsitā;
Sateratā abbhamiva, candakaṃ pāvisī rucā.

1227. ‘‘Upasaṅkamitvā vedehaṃ, vanditvā vinaye rataṃ;
Suvaṇṇakhacite pīṭhe, ekamantaṃ upāvisī’’ti.

Tattha **upāvisī**ti pitu vasanaṭṭhānaṃ candakapāsādaṃ pāvisi. **Suvaṇṇakhacite**ti sattaratanakhacite suvaṇṇamaye pīṭhe.

1228.‘‘Tañca disvāna vedeho, accharānaṃva saṅgamaṃ;
Rucaṃ sakhimajjhagataṃ, idaṃ vacanamabravi.

1229.‘‘‘Kacci ramasi pāsāde, antopokkharaṇiṃ pati;
Kacci bahuvidhaṃ khajjaṃ, sadā abhiharanti te.

1230.‘Kacci bahuvidhaṃ mālyaṃ, ocinitvā kumāriyo;
Gharake karotha paccekaṃ, khiḍḍāratiratā muhuṃ.

1231.‘Kena vā vikalaṃ tuyhaṃ, kiṃ khippaṃ āharanti te;
Mano karassu kuḍḍamukhī, api candasamamhipī’’’ti.

Tattha **saṅgaman**ti accharānaṃ saṅgamaṃ viya samāgamaṃ disvā. **Pāsāde**ti amma mayā tuyhaṃ vejayantasadiso rativaḍḍhanapāsādo kārito, kacci tattha ramasi. **Antopokkharaṇiṃ patī**ti antovatthusmiññeva te mayā nandāpokkharaṇīpaṭibhāgāpokkharaṇī kāritā, kacci taṃ pokkharaṇiṃ paṭicca udakakīḷaṃ kīḷantī ramasi. **Mālyan**ti amma, ahaṃ tuyhaṃ devasikaṃ pañcavīsati pupphasamugge pahiṇāmi, kacci tumhe sabbāpi kumārikāyo taṃ mālyaṃ ocinitvā ganthitvā abhiṇhaṃ khiḍḍāratiratā hutvā paccekaṃ gharake karotha, ‘‘idaṃ sundaraṃ, idaṃ sundaratara’’nti pāṭiyekkaṃ sārambhena vāyapupphagharakāni pupphagabbhe ca pupphāsanapupphasayanāni ca kacci karothāti pucchati.

Vikalanti vekallaṃ. **Mano karassū**ti cittaṃ uppādehi. **Kuḍḍamukhī**ti sāsapakakkehi pasāditamukhatāya taṃ evamāha. Itthiyo hi mukhavaṇṇaṃ pasādentiyo duṭṭhalohitamukhadūsitapīḷakāharaṇatthaṃ paṭhamaṃ sāsapakakkena mukhaṃ vilimpanti, tato lohitassa samakaraṇatthaṃ mattikākakkena, tato chavipasādanatthaṃ tilakakkena. **Candasamamhipī**ti candato dullabhataro nāma natthi, tādisepi ruciṃ katvā mamācikkha, sampādessāmi teti.

1232.‘‘Vedehassa vaco sutvā, rucā pitara mabravi;
‘Sabbametaṃ mahārāja, labbhatissarasantike.

1233.‘Suve pannaraso dibyo, sahassaṃ āharantu me;
Yathādinnañca dassāmi, dānaṃ sabbavaṇīsvaha’’’nti.

Tattha **sabbavaṇīsvahan**ti sabbavaṇibbakesu ahaṃ dassāmi.

1234.‘‘Rucāya vacanaṃ sutvā, rājā aṅgati mabravi;
‘Bahuṃ vināsitaṃ vittaṃ, niratthaṃ aphalaṃ tayā.

1235.‘Uposathe vasaṃ niccaṃ, annapānaṃ na bhuñjasi;
Niyatetaṃ abhuttabbaṃ, natthi puññaṃ abhuñjato’’’ti.

Tattha **aṅgati mabravī**ti bhikkhave, so aṅgatirājā pubbe ayācitopi ‘‘amma, dānaṃ dehī’’ti sahassaṃ datvā taṃ divasaṃ yācitopi micchādassanassa gahitattā adatvā idaṃ ‘‘bahuṃ vināsita’’ntiādivacanaṃ abravi. **Niyatetaṃ abhuttabban**ti etaṃ niyativasena tayā abhuñjitabbaṃ bhavissati, bhuñjantānampi abhuñjantānampi puññaṃ natthi. Sabbe hi cullāsītimahākappe atikkamitvāva sujjhanti.

1236.‘‘Bījakopi hi sutvāna, tadā kassapabhāsitaṃ;
‘Passasanto muhuṃ uṇhaṃ, rudaṃ assūni vattayi.

1237.‘Yāva ruce jīvamānā, mā bhattamapanāmayi;

Natthi bhadde paro loko, kiṃ niratthaṃ vihaññasī’’ti.

Tattha **bījakopī**ti bījakopi pubbe kalyāṇakammaṃ katvā tassa nissandena dāsikucchiyaṃ nibbattoti bījakavatthumpissā udāharaṇatthaṃ āhari. **Natthi bhadde**ti bhadde, guṇācariyo evamāha ‘‘natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā’’ti. Paraloke hi sati idhalokopi nāma bhaveyya, soyeva ca natthi. Mātāpitūsu santesu puttadhītaro nāma bhaveyyuuṃ, teyeva ca natthi. Dhamme sati dhammikasamaṇabrāhmaṇā bhaveyyūṃ, teyeva ca natthi. Kiṃ dānaṃ dentī sīlaṃ rakkhantī niratthaṃ vihaññasīti.

1238.‘‘Vedehassa vaco sutvā, rucā ruciravaṇṇinī;
Jānaṃ pubbāparaṃ dhammaṃ, pitaraṃ etadabravi.

1239.‘Sutameva pure āsi, sakkhi diṭṭhamidaṃ mayā;
Bālūpasevī yo hoti, bālova samapajjatha.

1240.‘Mūḷho hi mūḷhamāgamma, bhiyyo mohaṃ nigacchati;
Patirūpaṃ alātena, bījakena ca muyhitu’’’nti.

Tattha **pubbāparaṃ dhamma**nti bhikkhave, pitu vacanaṃ sutvā rucā rājadhītā atīte sattajātivasena pubbadhammaṃ, anāgate sattajātivasena anāgatadhammañca jānantī pitaraṃ micchādiṭṭhito mocetukāmā etaṃ ‘‘sutamevā’’tiādimāha. Tattha **samapajjathā**ti yo puggalo bālūpasevī hoti, so bālova samapajjatīti etaṃ mayā pubbe sutameva, ajja pana paccakkhato diṭṭhaṃ. **Mūḷho**ti maggamūḷhaṃ āgamma maggamūḷho viya diṭṭhimūḷhaṃ āgamma diṭṭhimūḷhopi uttari mohaṃ nigacchati, mūḷhataro hoti. **Alātenā**ti deva, tumhehi jātigottakulapadesaissariyapuññapaññāhīnena alātasenāpatinā accantahīnena duppaññena bījakadāsena ca gāmadārakasadisaṃ ahirikaṃ bālaṃ guṇaṃ ājīvakaṃ āgamma muyhituṃ patirūpaṃ anucchavikaṃ. Kiṃ te na muyhissantīti?

Evaṃ te ubhopi garahitvā diṭṭhito mocetukāmatāya pitaraṃ vaṇṇentī āha –

1241.‘‘Tvañca devāsi sappañño, dhīro atthassa kovido;
Kathaṃ bālebhi sadisaṃ, hīnadiṭṭhiṃ upāgami.

1242.‘‘Sacepi saṃsārapathena sujjhati, niratthiyā pabbajjā guṇassa;
Kīṭova aggiṃ jalitaṃ apāpataṃ, upapajjati mohamūḷho naggabhāvaṃ.

1243.‘‘Saṃsārasuddhīti pure niviṭṭhā, kammaṃ vidūsenti bahū ajānaṃ;
Pubbe kalī duggahitovanatthā, dummocayā balisā ambujovā’’ti.

Tattha **sappañño**ti yasavayapuññatitthāvāsayonisomanasikārasākacchāvasena laddhāya paññāya sappañño, teneva kāraṇena **dhīro,** dhīratāya atthānatthassa kāraṇākāraṇassa **kovido. Bālebhi sadisa**nti yathā te bālā upagatā, tathā kathaṃ tvaṃ hīnadiṭṭhiṃ upagato. **Apāpata**nti api āpataṃ, patantoti attho. Idaṃ vuttaṃ hoti – tāta, saṃsārena suddhīti laddhiyā sati yathā paṭaṅgakīṭo rattibhāge jalitaṃ aggiṃ disvā tappaccayaṃ dukkhaṃ ajānitvā mohena tattha patanto mahādukkhaṃ āpajjati, tathā guṇopi pañca kāmaguṇe pahāya mohamūḷho nirassādaṃ naggabhāvaṃ upapajjati.

Pure niviṭṭhāti tāta, saṃsārena suddhīti kassaci vacanaṃ asutvā paṭhamameva niviṭṭho natthi, sukatadukkaṭānaṃ kammānaṃ phalanti gahitattā bahū janā ajānantā kammaṃ vidūsentā kammaphalampi vidūsentiyeva, evaṃ tesaṃ pubbe gahito kali parājayagāho duggahitova hotīti attho. **Dummocayā balisā ambujovā**ti te pana evaṃ ajānantā micchādassanena anatthaṃ gahetvā ṭhitā bālā yathā nāma balisaṃ gilitvā ṭhito maccho balisā dummocayo hoti, evaṃ tamhā anatthā dummocayā honti.

Uttaripi udāharaṇaṃ āharantī āha –

1244.‘‘Upamaṃ te karissāmi, mahārāja tavatthiyā;
Upamāya midhekacce, atthaṃ jānanti paṇḍitā.

1245.‘‘Vāṇijānaṃ yathā nāvā, appamāṇabharā garu;
Atibhāraṃ samādāya, aṇṇave avasīdati.

1246.‘‘Evameva naro pāpaṃ, thokaṃ thokampi ācinaṃ;
Atibhāraṃ samādāya, niraye avasīdati.

1247.‘‘Na tāva bhāro paripūro, alātassa mahīpati;
Ācināti ca taṃ pāpaṃ, yena gacchati duggatiṃ.

1248.‘‘Pubbevassa kataṃ puññaṃ, alātassa mahīpati;
Tasseva deva nissando, yañceso labhate sukhaṃ.

1249.‘‘Khīyate cassa taṃ puññaṃ, tathā hi aguṇe rato;
Ujumaggaṃ avahāya, kummaggamanudhāvati.

1250.‘‘Tulā yathā paggahitā, ohite tulamaṇḍale;
Unnameti tulāsīsaṃ, bhāre oropite sati.

1251.‘‘Evameva naro puññaṃ, thokaṃ thokampi ācinaṃ;
Saggātimāno dāsova, bījako sātave rato’’ti.

Tattha **niraye**ti aṭṭhavidhe mahāniraye, soḷasavidhe ussadaniraye, lokantaraniraye ca. **Bhāro**ti tāta, na tāva alātassa akusalabhāro pūrati. **Tassevā**ti tassa pubbe katassa puññasseva nissando, yaṃ so alātasenāpati ajja sukhaṃ labhati. Na hi tāta, etaṃ goghātakakammassa phalaṃ. Pāpakammassa hi nāma vipāko iṭṭho kanto bhavissatīti aṭṭhānametaṃ. **Aguṇe rato**ti tathāhesa idāni akusalakamme rato. **Ujumagga**nti dasakusalakammapathamaggaṃ. **Kummagga**nti nirayagāmiakusalamaggaṃ.

Ohite tulamaṇḍaleti bhaṇḍapaṭicchanatthāya tulamaṇḍale laggetvā ṭhapite. **Unnametī**ti uddhaṃ ukkhipati. **Ācina**nti thokaṃ thokampi puññaṃ ācinanto pāpabhāraṃ otāretvā naro kalyāṇakammassa sīsaṃ ukkhipitvā devalokaṃ gacchati. **Saggātimāno**ti sagge atimāno saggasampāpake sātaphale kalyāṇakamme abhirato. ‘‘Saggādhimāno’’tipi pāṭho, saggaṃ adhikāraṃ katvā ṭhitacittoti attho. **Sātave rato**ti esa bījakadāso sātave madhuravipāke kusaladhammeyeva rato. So imassa pāpakammassa khīṇakāle, kalyāṇakammassa phalena devaloke nibbattissati.

Yañcesa idāni dāsattaṃ upagato, na taṃ kalyāṇakammassa phalena. Dāsattasaṃvattanikañhissa pubbe kataṃ pāpaṃ bhavissatīti niṭṭhamettha gantabbanti imamatthaṃ pakāsentī āha –

1252.‘‘Yamajja bījako dāso, dukkhaṃ passati attani;
Pubbevassa kataṃ pāpaṃ, tameso paṭisevati.

1253.‘‘Khīyate cassa taṃ pāpaṃ, tathā hi vinaye rato;
Kassapañca samāpajja, mā hevuppathamāgamā’’ti.

Tattha **mā hevuppathamāgamā**ti tāta, tvaṃ imaṃ naggaṃ kassapājīvakaṃ upagantvā mā heva nirayagāmiṃ uppathaṃ agamā, mā pāpamakāsīti pitaraṃ ovadati.

Idānissa pāpūpasevanāya dosaṃ kalyāṇamittūpasevanāya ca guṇaṃ dassentī āha –

1254.‘‘Yaṃ yañhi rāja bhajati, santaṃ vā yadi vā asaṃ;
Sīlavantaṃ visīlaṃ vā, vasaṃ tasseva gacchati.

1255.‘‘Yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati;
Sopi tādisako hoti, sahavāso hi tādiso.

1256.‘‘Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;
Saro diddho kalāpaṃva, alittamupalimpati;
Upalepabhayā dhīro, neva pāpasakhā siyā.

1257.‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.

1258.‘‘Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā.

1259.‘‘Tasmā pattapuṭasseva, ñatvā sampākamattano
Asante nopaseveyya, sante seveyya paṇḍito;
Asanto nirayaṃ nenti, santo pāpenti suggati’’nti.

Tattha **santaṃ vā**ti sappurisaṃ vā. **Yadi vā asa**nti asappurisaṃ vā. **Saro diddho kalāpaṃvā**ti mahārāja, yathā nāma halāhalavisalitto saro sarakalāpe khitto sabbaṃ taṃ visena alittampi sarakalāpaṃ limpati, visadiddhameva karoti, evameva pāpamitto pāpaṃ sevamāno attānaṃ sevamānaṃ paraṃ, tena samphuṭṭho taṃ samphusaṃ alittaṃ pāpena purisaṃ attanā ekajjhāsayaṃ karonto upalimpati. **Pūti vāyantī**ti tassa te kusāpi duggandhā vāyanti. **Tagarañcā**ti tagarañca aññañca gandhasampannaṃ gandhajātaṃ. **Eva**nti evarūpā dhīrūpasevanā. Dhīro hi attānaṃ sevamānaṃ dhīrameva karoti.

Tasmā pattapuṭassevāti yasmā tagarādipaliveṭhamānāni paṇṇānipi sugandhāni honti, tasmā palāsapattapuṭasseva paṇḍitūpasevanena ahampi paṇḍito bhavissāmīti evaṃ. **Ñatvā sampākamattano**ti attano paripākaṃ paṇḍitabhāvaṃ parimāṇaṃ ñatvā asante pahāya paṇḍite sante seveyya. ‘‘**Nirayaṃ nentī**’’ti ettha devadattādīhi nirayaṃ, ‘‘**pāpenti suggati’’**nti ettha sāriputtattherādīhi sugatiṃ nītānaṃ vasena udāharaṇāni āharitabbāni.

Evaṃ rājadhītā chahi gāthāhi pitu dhammaṃ kathetvā idāni atīte attanā anubhūtaṃ dukkhaṃ dassentī āha –

1260.‘‘Ahampi jātiyo satta, sare saṃsaritattano;
Anāgatāpi satteva, yā gamissaṃ ito cutā.

1261.‘‘Yā me sā sattamī jāti, ahu pubbe janādhipa;
Kammāraputto magadhesu, ahuṃ rājagahe pure.

1262.‘‘Pāpaṃ sahāyamāgamma, bahuṃ pāpaṃ kataṃ mayā;
Paradārassa heṭhento, carimhā amarā viya.

1263.‘‘Taṃ kammaṃ nihitaṃ aṭṭhā, bhasmacchannova pāvako;
Atha aññehi kammehi, ajāyiṃ vaṃsabhūmiyaṃ.

1264.‘‘Kosambiyaṃ seṭṭhikule, iddhe phīte mahaddhane;

Ekaputto mahārāja, niccaṃ sakkatapūjito.

1265. ‘‘Tattha mittaṃ asevissaṃ, sahāyaṃ sātave rataṃ;
Paṇḍitaṃ sutasampannaṃ, so maṃ atthe nivesayi.

1266. ‘‘Cātuddasiṃ pañcadasiṃ, bahuṃ rattiṃ upāvasiṃ;
Taṃ kammaṃ nihitaṃ aṭṭhā, nidhīva udakantike.

1267. ‘‘Atha pāpāna kammānaṃ, yametaṃ magadhe kataṃ;
Phalaṃ pariyāga maṃ pacchā, bhutvā duṭṭhavisaṃ yathā.

1268. ‘‘Tato cutāhaṃ vedeha, roruve niraye ciraṃ;
Sakammunā apaccissaṃ, taṃ saraṃ na sukhaṃ labhe.

1269. ‘‘Bahuvassagaṇe tattha, khepayitvā bahuṃ dukhaṃ;
Bhinnāgate ahuṃ rāja, chagalo uddhatapphalo’’ti.

Tattha **sattā**ti mahārāja, idhalokaparalokā nāma sukatadukkaṭānañca phalaṃ nāma atthi. Na hi saṃsāro satte sodhetuṃ sakkoti, sakammunā eva sattā sujjhanti. Alātasenāpati ca bījakadāso ca ekameva jātiṃ anussaranti. Na kevalaṃ eteva jātiṃ saranti, ahampi atīte satta jātiyo attano saṃsaritaṃ sarāmi, anāgatepi ito gantabbā satteva jānāmi. **Yā me sā**ti yā sā mama atīte sattamī jāti āsi. **Kammāraputto**ti tāya jātiyā ahaṃ magadhesu rājagahanagare suvaṇṇakāraputto ahosiṃ.

Paradārassa heṭhentoti paradāraṃ heṭhentā paresaṃ rakkhitagopite varabhaṇḍe aparajjhantā. **Aṭṭhā**ti taṃ tadā mayā kataṃ pāpakammaṃ okāsaṃ alabhitvā okāse sati vipākadāyakaṃ hutvā bhasmapaṭicchanno aggi viya nihitaṃ aṭṭhāsi. **Vaṃsabhūmiya**nti vaṃsaraṭṭhe. **Ekaputto**ti asītikoṭivibhave seṭṭhikule ahaṃ ekaputtakova ahosiṃ. **Sātave rata**nti kalyāṇakamme abhirataṃ. **So ma**nti so sahāyako maṃ atthe kusalakamme patiṭṭhāpesi.

Taṃ kammanti tampi me kataṃ kalyāṇakammaṃ tadā okāsaṃ alabhitvā okāse sati vipākadāyakaṃ hutvā udakantike nidhi viya nihitaṃ aṭṭhāsi. **Yameta**nti atha mama santakesu pāpakammesu yaṃ etaṃ mayā magadhesu paradārikakammaṃ kataṃ, tassa phalaṃ pacchā maṃ pariyāgaṃ upagatanti attho. Yathā kiṃ? **Bhutvā duṭṭhavisaṃ yathā,** yathā savisaṃ bhojanaṃ bhuñjitvā ṭhitassa taṃ duṭṭhaṃ kakkhaḷaṃ halāhalaṃ visaṃ kuppati, tathā maṃ pariyāgatanti attho. **Tato**ti tato kosambiyaṃ seṭṭhikulato. **Taṃ sara**nti taṃ tasmiṃ niraye anubhūtadukkhaṃ sarantī cittasukhaṃ nāma na labhāmi, bhayameva me uppajjati. **Bhinnāgate**ti bhinnāgate nāma raṭṭhe. **Uddhatapphalo**ti uddhatabījo.

So pana chagalako balasampanno ahosi. Piṭṭhiyaṃ abhiruyhapi naṃ vāhayiṃsu, yānakepi yojayiṃsu. Imamatthaṃ pakāsentī āha –

1270. ‘‘Sātaputtā mayā vūḷhā, piṭṭhiyā ca rathena ca;
Tassa kammassa nissando, paradāragamanassa me’’ti.

Tattha **sātaputtā**ti amaccaputtā. **Tassa kammassā**ti deva, roruve mahāniraye paccanañca chagalakakāle bījuppāṭanañca piṭṭhivāhanayānakayojanāni ca sabbopesa tassa nissando paradāragamanassa meti.

Tato pana cavitvā araññe kapiyoniyaṃ paṭisandhiṃ gaṇhi. Atha naṃ jātadivase yūthapatino dassesuṃ. So ‘‘ānetha me, putta’’nti daḷhaṃ gahetvā tassa viravantassa dantehi phalāni uppāṭesi. Tamatthaṃ pakāsentī āha –

1271. ‘‘Tato cutāhaṃ vedeha, kapi āsiṃ brahāvane;
Niluñcitaphaloyeva, yūthapena pagabbhinā;
Tassa kammassa nissando, paradāragamanassa me’’ti.

Tattha **niluñcitaphaloyevā**ti tatrapāhaṃ pagabbhena yūthapatinā luñcitvā uppāṭitaphaloyeva ahosinti attho.

Atha aparāpi jātiyo dassentī āha –

1272. ‘‘Tato cutāhaṃ vedeha, dassanesu pasū ahuṃ;
Niluñcito javo bhadro, yoggaṃ vūḷhaṃ ciraṃ mayā;
Tassa kammassa nissando, paradāragamanassa me.

1273. ‘‘Tato cutāhaṃ vedeha, vajjīsu kulamāgamā;
Nevitthī na pumā āsiṃ, manussatte sudullabhe;
Tassa kammassa nissando, paradāragamanassa me.

1274. ‘‘Tato cutāhaṃ vedeha, ajāyiṃ nandane vane;
Bhavane tāvatiṃsāhaṃ, accharā kāmavaṇṇinī.

1275. ‘‘Vicitravatthābharaṇā, āmuttamaṇikuṇḍalā;
Kusalā naccagītassa, sakkassa paricārikā.

1276. ‘‘Tattha ṭhitāhaṃ vedeha, sarāmi jātiyo imā;
Anāgatāpi satteva, yā gamissaṃ ito cutā.

1277. ‘‘Pariyāgataṃ taṃ kusalaṃ, yaṃ me kosambiyaṃ kataṃ;
Deve ceva manusse ca, sandhāvissaṃ ito cutā.

1278. ‘‘Satta jacco mahārāja, niccaṃ sakkatapūjitā;
Thībhāvāpi na muccissaṃ, chaṭṭhā nigatiyo imā.

1279. ‘‘Sattamī ca gati deva, devaputto mahiddhiko;
Pumā devo bhavissāmi, devakāyasmimuttamo.

1280. ‘‘Ajjāpi santānamayaṃ, mālaṃ ganthenti nandane;
Devaputto javo nāma, yo me mālaṃ paṭicchati.

1281. ‘‘Muhutto viya so dibyo, idha vassāni soḷasa;
Rattindivo ca so dibyo, mānusiṃ saradosataṃ.

1282. ‘‘Iti kammāni anventi, asaṅkheyyāpi jātiyo;
Kalyāṇaṃ yadi vā pāpaṃ, na hi kammaṃ vinassatī’’ti.

Tattha **dassanesū**ti dassanaraṭṭhesu. **Pasū**ti goṇo ahosiṃ. **Niluñcito**ti vacchakāleyeva maṃ evaṃ manāpo bhavissatīti nibbījakamakaṃsu. Sohaṃ niluñcito uddhatabījo javo bhadro ahosiṃ. **Vajjīsu kulamāgamā**ti goyonito cavitvā vajjiraṭṭhe ekasmiṃ mahābhogakule nibbattinti dasseti. **Nevitthī na pumā**ti napuṃsakattaṃ sandhāya āha. **Bhavane tāvatiṃsāha**nti tāvatiṃsabhavane ahaṃ.

Tattha ṭhitāhaṃ, vedeha, sarāmi jātiyo imāti sā kira tasmiṃ devaloke ṭhitā ‘‘ahaṃ evarūpaṃ devalokaṃ āgacchantī kuto nu kho āgatā’’ti olokentī vajjiraṭṭhe mahābhogakule napuṃsakattabhāvato cavitvā tattha nibbattabhāvaṃ passi. Tato ‘‘kena nu kho kammena evarūpe ramaṇīye ṭhāne nibbattāmhī’’ti olokentī kosambiyaṃ seṭṭhikule nibbattitvā kataṃ dānādikusalaṃ disvā ‘‘etassa phalena nibbattāmhī’’ti ñatvā ‘‘anantarātīte napuṃsakattabhāve nibbattamānā kuto āgatāmhī’’ti olokentī dassanaraṭṭhesu goyoniyaṃ mahādukkhassa anubhūtabhāvaṃ aññāsi. Tato anantaraṃ jātiṃ anussaramānā vānarayoniyaṃ uddhataphalabhāvaṃ addasa. Tato anantaraṃ anussarantī bhinnāgate chagalakayoniyaṃ uddhatabījabhāvaṃ anussari. Tato paraṃ anussaramānā roruve nibbattabhāvaṃ anussari.

Athassā niraye tiracchānayoniyañca anubhūtaṃ dukkhaṃ anussarantiyā bhayaṃ uppajji. Tato ‘‘kena nu kho kammena evarūpaṃ dukkhaṃ anubhūtaṃ mayā’’ti chaṭṭhaṃ jātiṃ olokentī tāya jātiyā kosambinagare kataṃ kalyāṇakammaṃ disvā sattamaṃ olokentī magadharaṭṭhe pāpasahāyaṃ nissāya kataṃ paradārikakammaṃ disvā ‘‘etassa phalena me taṃ mahādukkhaṃ anubhūta’’nti aññāsi. Atha ‘‘ito cavitvā anāgate kuhiṃ nibbattissāmī’’ti olokentī ‘‘yāvatāyukaṃ ṭhatvā puna sakkasseva paricārikā hutvā nibbattissāmī’’ti aññāsi. Evaṃ punappunaṃ olokayamānā ‘‘tatiyepi attabhāve sakkasseva paricārikā hutvā nibbattissāmi, tathā catutthe, pañcame pana tasmiṃyeva devaloke javanadevaputtassa aggamahesī hutvā nibbattissāmī’’ti ñatvā tato anantaraṃ olokentī ‘‘chaṭṭhe attabhāve ito tāvatiṃsabhavanato cavitvā aṅgatirañño aggamahesiyā kucchimhi nibbattissāmi, ‘rucā’ti me nāmaṃ bhavissatī’’ti ñatvā ‘‘tato anantarā kuhiṃ nibbattissāmī’’ti olokentī ‘‘sattamāya jātiyā tato cavitvā tāvatiṃsabhavane mahiddhiko devaputto hutvā nibbattissāmi, itthibhāvato muccissāmī’’ti aññāsi. Tasmā –

‘‘Tattha ṭhitāhaṃ vedeha, sarāmi satta jātiyo;
Anāgatāpi satteva, yā gamissaṃ ito cutā’’ti. – ādimāha;

Tattha **pariyāgata**nti pariyāyena attano vārena āgataṃ. **Satta jacco**ti vajjiraṭṭhe napuṃsakajātiyā saddhiṃ devaloke pañca, ayañca chaṭṭhāti satta jātiyoti vuccanti. Etā satta jātiyo niccaṃ sakkatapūjitā ahosinti dasseti. **Chaṭṭhā nigatiyo**ti devaloke pana pañca, ayañca ekāti imā cha gatiyo itthibhāvāna muccissanti vadati. **Sattamī cā**ti ito cavitvā anantaraṃ. **Santānamaya**nti ekatovaṇṭakādivasena katasantānaṃ. **Ganthentī**ti yathā santānamayā honti, evaṃ ajjapi mama paricārikā nandanavane mālaṃ ganthentiyeva. **Yo me mālaṃ paṭicchatī**ti mahārāja, anantarajātiyaṃ mama sāmiko javo nāma devaputto yo rukkhato patitapatitaṃ mālaṃ paṭicchati.

Soḷasāti mahārāja, mama jātiyā imāni soḷasa vassāni, ettako pana kālo devānaṃ eko muhutto, tena tā mama cutabhāvampi ajānantā mamatthāya mālaṃ ganthentiyeva. **Mānusi**nti manussānaṃ vassagaṇanaṃ āgamma esa saradosataṃ vassasataṃ hoti, evaṃ dīghāyukā devā. Iminā pana kāraṇena paralokassa ca kalyāṇapāpakānañca kammānaṃ atthitaṃ jānāhi, devāti.

Anventīti yathā maṃ anubandhiṃsu, evaṃ anubandhanti. **Na hi kammaṃ vinassatī**ti diṭṭhadhammavedanīyaṃ tasmiṃyeva attabhāve, upapajjavedanīyaṃ anantarabhave vipākaṃ deti, aparāpariyavedanīyaṃ pana vipākaṃ adatvā na nassati. Taṃ sandhāya ‘‘na hi kammaṃ vinassatī’’ti vatvā ‘‘deva, ahaṃ paradārikakammassa nissandena niraye ca tiracchānayoniyañca mahantaṃ dukkhaṃ anubhaviṃ. Sace pana tumhepi idāni guṇassa kathaṃ gahetvā evaṃ karissatha, mayā anubhūtasadisameva dukkhaṃ anubhavissatha, tasmā evaṃ mā karitthā’’ti āha.

Athassa uttari dhammaṃ desentī āha –

1283. ‘‘Yo icche puriso hotuṃ, jātiṃ jātiṃ punappunaṃ;
Paradāraṃ vivajjeyya, dhotapādova kaddamaṃ.

1284. ‘‘Yā icche puriso hotuṃ, jātiṃ jātiṃ punappunaṃ;
Sāmikaṃ apacāyeyya, indaṃva paricārikā.

1285.‘‘Yo icche dibyabhogañca, dibbamāyuṃ yasaṃ sukhaṃ;
Pāpāni parivajjetvā, tividhaṃ dhammamācare.

1286.‘‘Kāyena vācā manasā, appamatto vicakkhaṇo;
Attano hoti atthāya, itthī vā yadi vā pumā.

1287.‘‘Ye kecime mānujā jīvaloke, yasassino sabbasamantabhogā;
Asaṃsayaṃ tehi pure suciṇṇaṃ, kammassakāse puthu sabbasattā.

1288.‘‘Iṅghānucintesi sayampi deva, kutonidānā te imā janinda;
Yā te imā accharāsannikāsā, alaṅkatā kañcanajālachannā’’ti.

Tattha **hotu**nti bhavituṃ. **Sabbasamantabhogā**ti paripuṇṇasabbabhogā. **Suciṇṇa**nti suṭṭhu ciṇṇaṃ kalyāṇakammaṃ kataṃ. **Kammassakāse**ti kammassakā attanā katakammasseva vipākapaṭisaṃvedino. Na hi mātāpitūhi kataṃ kammaṃ puttadhītānaṃ vipākaṃ deti, na tāhi puttadhītāhi kataṃ kammaṃ mātāpitūnaṃ vipākaṃ deti. Sesehi kataṃ sesānaṃ kimeva dassati? **Iṅghā**ti codanatthe nipāto. **Anucintesī**ti punappunaṃ cinteyyāsi. **Yā te imā**ti yā imā soḷasasahassā itthiyo taṃ upaṭṭhahanti, imā te kutonidānā, kiṃ nipajjitvā niddāyantena laddhā, udāhu panthadūsanasandhicchedādīni pāpāni katvā, adu kalyāṇakammaṃ nissāya laddhāti idaṃ tāva attanāpi cinteyyāsi, devāti.

Evaṃ sā pitaraṃ anusāsi. Tamatthaṃ pakāsento satthā āha –

1289.‘‘Iccevaṃ pitaraṃ kaññā, rucā tosesi aṅgatiṃ;
Mūḷhassa maggamācikkhi, dhammamakkhāsi subbatā’’ti.

Tattha **icceva**nti bhikkhave, iti imehi evarūpehi madhurehi vacanehi rucākaññā pitaraṃ tosesi, mūḷhassa maggaṃ viya tassa sugatimaggaṃ ācikkhi, nānānayehi sucaritadhammaṃ akkhāsi. Dhammaṃ kathentīyeva sā subbatā sundaravatā attano atītajātiyopi kathesi.

Evaṃ pubbaṇhato paṭṭhāya sabbarattiṃ pitu dhammaṃ desetvā ‘‘mā, deva, naggassa micchādiṭṭhikassa vacanaṃ gaṇhi, ‘atthi ayaṃ loko, atthi paraloko, atthi sukaṭadukkaṭakammānaṃ phala’nti vadantassa mādisassa kalyāṇamittassa vacanaṃ gaṇha, mā atitthena pakkhandī’’ti āha. Evaṃ santepi pitaraṃ micchādassanā mocetuṃ nāsakkhi. So hi kevalaṃ tassā madhuravacanaṃ sutvā tussi. Mātāpitaro hi piyaputtānaṃ vacanaṃ piyāyanti, na pana taṃ micchādassanaṃ vissajjesi. Nagarepi ‘‘rucā kira rājadhītā pitu dhammaṃ desetvā micchādassanaṃ vissajjāpesī’’ti ekakolāhalaṃ ahosi. ‘‘Paṇḍitā rājadhītā ajja pitaraṃ micchādassanā mocetvā nagaravāsīnaṃ sotthibhāvaṃ karissatī’’ti mahājano tussi. Sā pitaraṃ bodhetuṃ asakkontī vīriyaṃ avissajjetvāva ‘‘yena kenaci upāyena pitu sotthibhāvaṃ karissāmī’’ti sirasmiṃ añjaliṃ patiṭṭhapetvā dasadisā namassitvā ‘‘imasmiṃ loke lokasandhārakā dhammikasamaṇabrāhmaṇā nāma lokapāladevatā nāma mahābrahmāno nāma atthi, te idhāgantvā attano balena mama pitaraṃ micchādassanaṃ vissajjāpentu, etassa guṇe asatipi mama guṇena mama sīlena mama saccena idhāgantvā imaṃ micchādassanaṃ vissajjāpetvā sakalalokassa sotthiṃ karontū’’ti adhiṭṭhahitvā namassi.

Tadā bodhisatto nārado nāma mahābrahmā ahosi. Bodhisattā ca nāma attano mettābhāvanāya anuddayāya mahantabhāvena suppaṭipannaduppaṭipanne satte dassanatthaṃ kālānukālaṃ lokaṃ olokenti. So taṃ divasaṃ lokaṃ olokento taṃ rājadhītaraṃ pitu micchādiṭṭhimocanatthaṃ lokasandhārakadevatāyo namassamānaṃ disvā, ‘‘ṭhapetvā maṃ añño etaṃ rājānaṃ micchādassanaṃ vissajjāpetuṃ samattho nāma natthi, ajja mayā rājadhītu saṅgahaṃ, rañño ca saparijanassa sotthibhāvaṃ katvā āgantuṃ vaṭṭati, kena nu kho vesena gamissāmī’’ti cintetvā ‘‘manussānaṃ pabbajitā piyā ceva garuno ca ādeyyavacanā ca, tasmā pabbajitavesena gamissāmī’’ti sanniṭṭhānaṃ katvā pāsādikaṃ suvaṇṇavaṇṇaṃ manussattabhāvaṃ māpetvā manuññaṃ jaṭāmaṇḍalaṃ bandhitvā jaṭantare kañcanasūciṃ odahitvā anto rattapaṭaṃ upari rattavākacīraṃ nivāsetvā pārupitvā suvaṇṇatārākhacitaṃ rajatamayaṃ ajinacammaṃ ekaṃse katvā muttāsikkāya pakkhittaṃ suvaṇṇamayaṃ bhikkhābhājanaṃ ādāya tīsu ṭhānesu onataṃ suvaṇṇakājaṃ khandhe katvā muttāsikkāya eva pavāḷakamaṇḍaluṃ ādāya iminā isivesena gaganatale cando viya virocamāno ākāsena āgantvā alaṅkatacandakapāsādamahātalaṃ pavisitvā rañño purato ākāse aṭṭhāsi. Tamatthaṃ pakāsento satthā āha –

1290.‘‘Athāgamā brahmalokā, nārado mānusiṃ pajaṃ;
Jambudīpaṃ avekkhanto, addā rājānamaṅgatiṃ.

1291.‘‘Tato patiṭṭhā pāsāde, vedehassa puratthato;
Tañca disvānānuppattaṃ, rucā isimavandathā’’ti.

Tattha **addā**ti brahmaloke ṭhitova jambudīpaṃ avekkhanto guṇājīvakassa santike gahitamicchādassanaṃ rājānaṃ aṅgatiṃ addasa, tasmā āgatoti attho. **Tato patiṭṭhā**ti tato so brahmā tassa rañño amaccagaṇaparivutassa nisinnassa purato tasmiṃ pāsāde apade padaṃ dassento ākāse patiṭṭhahi. **Anuppatta**nti āgataṃ. **Isi**nti isivesena āgatattā satthā ‘‘isi’’nti āha. **Avandathā**ti ‘‘mamānuggahena mama pitari kāruññaṃ katvā eko devarājā āgato bhavissatī’’ti haṭṭhapahaṭṭhā vātābhihaṭā suvaṇṇakadalī viya onamitvā nāradabrahmānaṃ avandi.

Rājāpi taṃ disvāva brahmatejena tajjito attano āsane saṇṭhātuṃ asakkonto āsanā oruyha bhūmiyaṃ ṭhatvā āgataṭṭhānañca nāmagottañca pucchi. Tamatthaṃ pakāsento satthā āha –

1292.‘‘Athāsanamhā oruyha, rājā byathitamānaso;
Nāradaṃ paripucchanto, idaṃ vacanamabravi.

1293.‘Kuto nu āgacchasi devavaṇṇi, obhāsayaṃ sabbadisā candimāva;
Akkhāhi me pucchito nāmagottaṃ, kathaṃ taṃ jānanti manussaloke’’’ti.

Tattha **byathitamānaso**ti bhītacitto. **Kuto nū**ti kacci nu kho vijjādharo bhaveyyāti maññamāno avanditvāva evaṃ pucchi.

Atha so ‘‘ayaṃ rājā ‘paraloko natthī’ti maññati, paralokamevassa tāva ācikkhissāmī’’ti cintetvā gāthamāha –

1294.‘‘Ahañhi devato idāni emi, obhāsayaṃ sabbadisā candimāva;
Akkhāmi te pucchito nāmagottaṃ, jānanti maṃ nārado kassapo cā’’ti.

Tattha **devato**ti devalokato. **Nārado kassapo cā**ti maṃ nāmena nārado, gottena kassapoti jānanti.

Atha rājā ‘‘imaṃ pacchāpi paralokaṃ pucchissāmi, iddhiyā laddhakāraṇaṃ tāva pucchissāmī’’ti cintetvā gāthamāha –

1295.‘‘Accherarūpaṃ tava yādisañca, vehāyasaṃ gacchasi tiṭṭhasī ca;
Pucchāmi taṃ nārada etamatthaṃ, atha kena vaṇṇena tavāyamiddhī’’ti.

Tattha **yādisañcā**ti yādisañca tava saṇṭhānaṃ, yañca tvaṃ ākāse gacchasi tiṭṭhasi ca, idaṃ acchariyajātaṃ.

Nārado āha –

1296.‘‘Saccañca dhammo ca damo ca cāgo, guṇā mamete pakatā purāṇā;
Teheva dhammehi susevitehi, manojalo yena kāmaṃ gatosmī’’ti.

Tattha **sacca**nti musāvādavirahitaṃ vacīsaccaṃ. **Dhammo**ti tividhasucaritadhammo ceva kasiṇaparikammajhānadhammo ca. **Damo**ti indriyadamanaṃ. **Cāgo**ti kilesapariccāgo ca deyyadhammapariccāgo ca. **Mamete guṇā**ti mama ete guṇasampayuttā guṇasahagatā. **Pakatā purāṇā**ti mayā purimabhave katāti dasseti. **‘‘Teheva dhammehi susevitehī’’**ti te sabbe guṇe susevite paricārite dasseti. **Manojavo**ti iddhiyā kāraṇena paṭiladdho. **Yena kāmaṃ gatosmī**ti yena devaṭṭhāne ca manussaṭṭhāne ca gantuṃ icchanaṃ, tena gatosmīti attho.

Rājā evaṃ tasmiṃ kathentepi micchādassanassa gahitattā paralokaṃ asaddahanto ‘‘atthi nu kho puññavipāko’’ti vatvā gāthamāha –

1297.‘‘Accheramācikkhasi puññasiddhiṃ, sace hi etehi yathā vadesi;
Pucchāmi taṃ nārada etamatthaṃ, puṭṭho ca me sādhu viyākarohī’’ti.

Tattha **puññasiddhi**nti puññānaṃ siddhiṃ phaladāyakattaṃ ācikkhanto acchariyaṃ ācikkhasi.

Nārado āha –

1298.‘‘Pucchassu maṃ rāja tavesa attho, yaṃ saṃsayaṃ kuruse bhūmipāla;
Ahaṃ taṃ nissaṃsayataṃ gamemi, nayehi ñāyehi ca hetubhī cā’’ti.

Tattha **tavesa attho**ti pucchitabbako nāma tava esa attho. **Yaṃ saṃsaya**nti yaṃ kismiñcideva atthe saṃsayaṃ karosi, taṃ maṃ puccha. **Nissaṃsayata**nti ahaṃ taṃ nissaṃsayabhāvaṃ gamemi. **Nayehī**ti kāraṇavacanehi. **Ñāyehī**ti ñāṇehi. **Hetubhī**ti paccayehi, paṭiññāmatteneva avatvā ñāṇena paricchinditvā kāraṇavacanena ca tesaṃ dhammānaṃ samuṭṭhāpakapaccayehi ca taṃ nissaṃsayaṃ karissāmīti attho.

Rājā āha –

1299.‘‘Pucchāmi taṃ nārada etamatthaṃ, puṭṭho ca me nārada mā musā bhaṇi;
Atthi nu devā pitaro nu atthi, loko paro atthi jano yamāhū’’ti.

Tattha **jano yamāhū**ti yaṃ jano evamāha – ‘‘atthi devā, atthi pitaro, atthi paro loko’’ti, taṃ sabbaṃ atthi nu khoti pucchati.

Nārado āha –

1300.‘‘Attheva devā pitaro ca atthi, loko paro atthi jano yamāhu;
Kāmesu giddhā ca narā pamūḷhā, lokaṃ paraṃ na vidū mohayuttā’’ti.

Tattha **attheva devā**ti mahārāja, devā ca pitaro ca atthi, yampi jano paralokamāha, sopi attheva. **Na vidū**ti kāmagiddhā pana mohamūḷhā janā paralokaṃ na vidanti na jānantīti.

Taṃ sutvā rājā parihāsaṃ karonto evamāha –

1301.‘‘Atthīti ce nārada saddahāsi, nivesanaṃ paraloke matānaṃ;
Idheva me pañca satāni dehi, dassāmi te paraloke sahassa’’nti.

Tattha **nivesana**nti nivāsaṭṭhānaṃ. **Pañca satānī**ti pañca kahāpaṇasatāni.

Atha naṃ mahāsatto parisamajjheyeva garahanto āha –

1302. ‘‘Dajjemu kho pañca satāni bhoto, jaññāmu ce sīlavantaṃ vadaññuṃ;
Luddaṃ taṃ bhontaṃ niraye vasantaṃ, ko codaye paraloke sahassaṃ.

1303. ‘‘Idheva yo hoti adhammasīlo, pāpācāro alaso luddakammo;
Na paṇḍitā tasmiṃ iṇaṃ dadanti, na hi āgamo hoti tathāvidhamhā.

1304. ‘‘Dakkhañca posaṃ manujā viditvā, uṭṭhānakaṃ sīlavantaṃ vadaññuṃ;
Sayameva bhogehi nimantayanti, kammaṃ karitvā puna māharesī’’ti.

Tattha **jaññāmu ce**ti yadi mayaṃ bhavantaṃ ‘‘sīlavā esa vadaññū, dhammikasamaṇabrāhmaṇānaṃ imasmiṃ kāle iminā nāmatthoti jānitvā tassa tassa kiccassa kārako vadaññū’’ti jāneyyāma. Atha te vaḍḍhiyā pañca satāni dadeyyāma, tvaṃ pana luddo sāhasiko micchādassanaṃ gahetvā dānasālaṃ viddhaṃsetvā paradāresu aparajjhasi, ito cuto niraye uppajjissasi, evaṃ luddaṃ taṃ niraye vasantaṃ bhontaṃ tattha gantvā ko ‘‘sahassaṃ me dehī’’ti codessati. **Tathāvidhamhā**ti tādisā purisā dinnassa iṇassa puna āgamo nāma na hoti. **Dakkha**nti dhanuppādanakusalaṃ. **Puna māharesī**ti attano kammaṃ karitvā dhanaṃ uppādetvā puna amhākaṃ santakaṃ āhareyyāsi, mā nikkammo vasīti sayameva bhogehi nimantayantīti.

Iti rājā tena niggayhamāno appaṭibhāno ahosi. Mahājano haṭṭhatuṭṭho hutvā ‘‘mahiddhiko devopi ajja rājānaṃ micchādassanaṃ vissajjāpessatī’’ti sakalanagaraṃ ekakolāhalaṃ ahosi. Mahāsattassānubhāvena tadā sattayojanikāya mithilāya tassa dhammadesanaṃ assuṇanto nāma nāhosi. Atha mahāsatto ‘‘ayaṃ rājā ativiya daḷhaṃ micchādassanaṃ gaṇhi, nirayabhayena naṃ santajjetvā micchādiṭṭhiṃ vissajjāpetvā puna devalokena assāsessāmī’’ti cintetvā ‘‘mahārāja, sace diṭṭhiṃ na vissajjessasi, evaṃ anantadukkhaṃ nirayaṃ gamissasī’’ti vatvā nirayakathaṃ paṭṭhapesi –

1305. ‘‘Ito cuto dakkhasi tattha rāja, kākolasaṅghehi vikassamānaṃ;
Taṃ khajjamānaṃ niraye vasantaṃ, kākehi gijjhehi ca senakehi;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **kākolasaṅghehī**ti lohatuṇḍehi kākasaṅghehi. **Vikassamāna**nti attānaṃ ākaḍḍhiyamānaṃ tattha niraye passissasi. **Ta**nti taṃ bhavantaṃ.

Taṃ pana kākolanirayaṃ vaṇṇetvā ‘‘sacepi ettha na nibbattissasi, lokantaraniraye nibbattissasī’’ti vatvā taṃ nirayaṃ dassetuṃ gāthamāha –

1306. ‘‘Andhaṃtamaṃ tattha na candasūriyā, nirayo sadā tumulo ghorarūpo;
Sā neva rattī na divā paññāyati, tathāvidhe ko vicare dhanatthiko’’ti.

Tattha **andhaṃ tama**nti mahārāja, yamhi lokantaraniraye micchādiṭṭhikā nibbattanti, tattha cakkhuviññāṇassa uppattinivāraṇaṃ andhatamaṃ. **Sadā tumulo**ti so nirayo niccaṃ bahalandhakāro. **Ghorarūpo**ti bhīsanakajātiko. **Sā neva rattī**ti yā idha ratti divā ca, sā neva tattha paññāyati. **Ko vicare**ti ko uddhāraṃ sodhento vicarissati.

Tampissa lokantaranirayaṃ vitthārena vaṇṇetvā ‘‘mahārāja, micchādiṭṭhiṃ avissajjento na kevalaṃ etadeva, aññampi dukkhaṃ anubhavissasī’’ti dassento gāthamāha –

1307. ‘‘Sabalo ca sāmo ca duve suvānā, pavaddhakāyā balino mahantā;
Khādanti dantehi ayomayehi, ito paṇunnaṃ paralokapatta’’nti.

Tattha **ito paṇunna**nti imamhā manussalokā cutaṃ. Parato nirayesupi eseva nayo. Tasmā sabbāni tāni nirayaṭṭhānāni nirayapālānaṃ upakkamehi saddhiṃ heṭṭhā vuttanayeneva vitthāretvā tāsaṃ tāsaṃ gāthānaṃ anuttānāni padāni vaṇṇetabbāni.

1308. ‘‘Taṃ khajjamānaṃ niraye vasantaṃ, luddehi vāḷehi aghammigehi ca;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **luddehī**ti dāruṇehi. **Vāḷehī**ti duṭṭhehi. **Aghammigehī**ti aghāvahehi migehi, dukkhāvahehi sunakhehīti attho.

1309. ‘‘Usūhi sattīhi ca sunisitāhi, hananti vijjhanti ca paccamittā;
Kāḷūpakāḷā nirayamhi ghore, pubbe naraṃ dukkaṭakammakāri’’nti.

Tattha **hananti vijjhanti cā**ti jalitāya ayapathaviyaṃ pātetvā sakalasarīraṃ chiddāvachiddaṃ karontā paharanti ceva vijjhanti ca. **Kāḷūpakāḷā**ti evaṃnāmakā nirayapālā. **Nirayamhī**ti tasmiṃ tesaññeva vasena kāḷūpakāḷasaṅkhāte niraye. **Dukkaṭakammakāri**nti micchādiṭṭhivasena dukkaṭānaṃ kammānaṃ kārakaṃ.

1310. ‘‘Taṃ haññamānaṃ niraye vajantaṃ, kucchismiṃ passasmiṃ vipphālitūdaraṃ;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **ta**nti taṃ bhavantaṃ tattha niraye tathā haññamānaṃ. **Vajanta**nti ito cito ca dhāvantaṃ. **Kucchismi**nti kucchiyañca passe ca haññamānaṃ vijjhiyamānanti attho.

1311. ‘‘Sattī usū tomarabhiṇḍivālā, vividhāvudhā vassanti tattha devā;
Patanti aṅgāramivaccimanto, silāsanī vassati luddakammeti.

Tattha **aṅgāramivaccimanto**ti jalitaaṅgārā viya accimantā āvudhavisesā patanti. **Silāsanī**ti jalitasilāsani. **Vassati luddakamme**ti yathā nāma deve vassante asani patati, evameva ākāse samuṭṭhāya cicciṭāyamānaṃ jalitasilāvassaṃ tesaṃ luddakammānaṃ upari patati.

1312. ‘‘Uṇho ca vāto nirayamhi dussaho, na tamhi sukhaṃ labbhati ittarampi;
Taṃ taṃ vidhāvantamalenamāturaṃ, ko codaye paraloke sahassa’’nti.

Tattha **ittarampī**ti parittakampi. **Vidhāvanta**nti vividhā dhāvantaṃ.

1313. ‘‘Sandhāvamānampi rathesu yuttaṃ, sajotibhūtaṃ pathaviṃ kamantaṃ;
Patodalaṭṭhīhi sucodayantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **rathesu yutta**nti vārena vāraṃ tesu jalitaloharathesu yuttaṃ. **Kamanta**nti akkamamānaṃ. **Sucodayanta**nti suṭṭhu codayantaṃ.

1314. ‘‘Tamāruhantaṃ khurasañcitaṃ giriṃ, vibhiṃsanaṃ pajjalitaṃ bhayānakaṃ;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **tamāruhanta**nti taṃ bhavantaṃ jalitāvudhapahāre asahitvā jalitakhurehi sañcitaṃ jalitalohapabbataṃ āruhantaṃ.

1315. ‘‘Tamāruhantaṃ pabbatasannikāsaṃ, aṅgārarāsiṃ jalitaṃ bhayānakaṃ;
Sudaḍḍhagattaṃ kapaṇaṃ rudantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **sudaḍḍhagatta**nti suṭṭhu daḍḍhasarīraṃ.

1316. ‘‘Abbhakūṭasamā uccā, kaṇṭakanicitā dumā;
Ayomayehi tikkhehi, naralohitapāyibhī’’ti.

Tattha **kaṇṭakanicitā**ti jalitakaṇṭakehi citā. **‘‘Ayomayehī’’**ti idaṃ yehi kaṇṭakehi ācitā, te dassetuṃ vuttaṃ.

1317. ‘‘Tamāruhanti nāriyo, narā ca paradāragū;
Coditā sattihatthehi, yamaniddesakāribhī’’ti.

Tattha **tamāruhantī**ti taṃ evarūpaṃ simbalirukkhaṃ āruhanti. **Yamaniddesakāribhī**ti yamassa vacanakarehi, nirayapālehīti attho.

1318. ‘‘Tamāruhantaṃ nirayaṃ, simbaliṃ ruhiramakkhitaṃ;
Vidaḍḍhakāyaṃ vitacaṃ, āturaṃ gāḷhavedanaṃ.

1319. ‘‘Passasantaṃ muhuṃ uṇhaṃ, pubbakammāparādhikaṃ;
Dumagge vitacaṃ gattaṃ, ko taṃ yāceyya taṃ dhana’’nti.

Tattha **vidaḍḍhakāya**nti vihiṃsitakāyaṃ. **Vitaca**nti cammamaṃsānaṃ chiddāvachiddaṃ chinnatāya koviḷārapupphaṃ viya kiṃsukapupphaṃ viya ca.

1320. ‘‘Abbhakūṭasamā uccā, asipattācitā dumā;
Ayomayehi tikkhehi, naralohitapāyibhī’’ti.

Tattha **asipattācitā**ti asimayehi pattehi citā.

1321. ‘‘Tamāruhantaṃ asipattapādapaṃ, asīhi tikkhehi ca chijjamānaṃ;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassa’’nti.

Tattha **tamāruhanta**nti taṃ bhavantaṃ nirayapālānaṃ āvudhapahāre asahitvā āruhantaṃ.

1322. ‘‘Tato nikkhantamattaṃ taṃ, asipattācitā dumā;
Sampatitaṃ vetaraṇiṃ, ko taṃ yāceyya taṃ dhana’’nti.

Tattha **sampatita**nti patitaṃ.

1323. ‘‘Kharā khārodikā tattā, duggā vetaraṇī nadī;
Ayopokkharasañchannā, tikkhā pattehi sandati’’.

Tattha **kharā**ti pharusā. **Ayopokkharasañchannā**ti ayomayehi tikhiṇapariyantehi pokkharapattehi sañchannā. **Pattehī**ti tehi pattehi sā nadī tikkhā hutvā sandati.

1324. ‘‘Tattha sañchinnagattaṃ taṃ, vuyhantaṃ ruhiramakkhitaṃ;
Vetaraññe anālambe, ko taṃ yāceyya taṃ dhana’’nti.

Tattha **vetaraññe**ti vetaraṇīudake.

Imaṃ pana mahāsattassa nirayakathaṃ sutvā rājā saṃviggahadayo mahāsattaññeva tāṇagavesī hutvā āha –

1325.‘‘Vedhāmi rukkho viya chijjamāno, disaṃ na jānāmi pamūḷhasañño;
Bhayānutappāmi mahā ca me bhayā, sutvāna kathā tava bhāsitā ise.

1326.‘‘Āditte vārimajjhaṃva, dīpaṃvoghe mahaṇṇave;
Andhakāreva pajjoto, tvaṃ nosi saraṇaṃ ise.

1327.‘‘Atthañca dhammaṃ anusāsa maṃ ise, atītamaddhā aparādhitaṃ mayā;
Ācikkha me nārada suddhimaggaṃ, yathā ahaṃ no nirayaṃ pateyya’’nti.

Tattha **bhayānutappāmī**ti attanā katassa pāpassa bhayena anutappāmi. **Mahā ca me bhayā**ti mahantañca me nirayabhayaṃ uppannaṃ. **Dipaṃvoghe**ti dīpaṃva oghe. Idaṃ vuttaṃ hoti – āditte kāle vārimajjhaṃ viya bhinnanāvānaṃ oghe aṇṇave patiṭṭhaṃ alabhamānānaṃ dīpaṃ viya andhakāragatānaṃ pajjoto viya ca tvaṃ no ise saraṇaṃ bhava. **Atītamaddhā aparādhitaṃ mayā**ti ekaṃsena mayā atītaṃ kammaṃ aparādhitaṃ virādhitaṃ, kusalaṃ atikkamitvā akusalameva katanti.

Athassa mahāsatto visuddhimaggaṃ ācikkhituṃ sammāpaṭipanne porāṇakarājāno udāharaṇavasena dassento āha –

1328.‘‘Yathā ahū dhataraṭṭho, vessāmitto aṭṭhako yāmataggi;
Usindaro cāpi sivī ca rājā, paricārakā samaṇabrāhmaṇānaṃ.

1329.‘‘Ete caññe ca rājāno, ye saggavisayaṃ gatā;
Adhammaṃ parivajjetvā, dhammaṃ cara mahīpati.

1330.‘‘Annahatthā ca te byamhe, ghosayantu pure tava;
‘Ko chāto ko ca tasito, ko mālaṃ ko vilepanaṃ;
Nānārattānaṃ vatthānaṃ, ko naggo paridahissati.

1331.‘Ko panthe chattamāneti, pādukā ca mudū subhā’;
Iti sāyañca pāto ca, ghosayantu pure tava.

1332.‘‘Jiṇṇaṃ posaṃ gavāssañca, māssu yuñja yathā pure;
Parihārañca dajjāsi, adhikārakato balī’’ti.

Tattha **ete cā**ti yathā ete ca dhataraṭṭho vessāmitto aṭṭhako yāmataggi usindaro sivīti cha rājāno aññe ca dhammaṃ caritvā saggavisayaṃ gatā, evaṃ tvampi adhammaṃ parivajjetvā dhammaṃ cara. **Ko chāto**ti mahārāja, tava byamhe pure rājanivesane ceva nagare ca annahatthā purisā ‘‘ko chāto, ko tasito’’ti tesaṃ dātukāmatāya ghosentu. **Ko māla**nti ko mālaṃ icchati, ko vilepanaṃ icchati, nānārattānaṃ vatthānaṃ yaṃ yaṃ icchati, taṃ taṃ ko naggo paridahissatīti ghosentu. **Ko panthe chattamānetī**ti ko panthe chattaṃ dhārayissati. **Pādukā cā**ti upāhanā ca mudū subhā ko icchati.

Jiṇṇaṃ posanti yo te upaṭṭhākesu amacco vā añño vā pubbe katūpakāro jarājiṇṇakāle yathā porāṇakāle kammaṃ kātuṃ na sakkoti, yepi te gavāssādayo jiṇṇatāya kammaṃ kātuṃ na sakkonti, tesu ekampi pubbe viya kammesu mā yojayi. Jiṇṇakālasmiñhi te tāni kammāni kātuṃ na sakkonti. **Parihārañcā**ti idha parivāro ‘‘parihāro’’ti vutto. Idaṃ vuttaṃ hoti – yo ca te balī hutvā adhikārakato pubbe katūpakāro hoti, tassa jarājiṇṇakāle yathāporāṇaparivāraṃ dadeyyāsi. Asappurisā hi attano upakārakānaṃ upakāraṃ kātuṃ samatthakāleyeva sammānaṃ karonti, samatthakāle pana na olokenti. Sappurisā pana asamatthakālepi tesaṃ tatheva sakkāraṃ karonti, tasmā tuvampi evaṃ kareyyāsīti.

Iti mahāsatto rañño dānakathañca sīlakathañca kathetvā idāni yasmā ayaṃ rājā attano attabhāve rathena upametvā vaṇṇiyamāne tussissati, tasmāssa sabbakāmaduharathopamāya dhammaṃ desento āha

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1333. ‘‘Kāyo te rathasaññāto, manosārathiko lahu;
Avihiṃsāsāritakkho, saṃvibhāgapaṭicchado.

1334. ‘‘Pādasaññamanemiyo, hatthasaññamapakkharo;
Kucchisaññamanabbhanto, vācāsaññamakūjano.

1335. ‘‘Saccavākyasamattaṅgo, apesuññasusaññato;
Girāsakhilanelaṅgo, mitabhāṇisilesito.

1336. ‘‘Saddhālobhasusaṅkhāro, nivātañjalikubbaro;
Athaddhatānatīsāko, sīlasaṃvaranandhano.

1337. ‘‘Akkodhanamanugghātī, dhammapaṇḍarachattako;
Bāhusaccamapālambo, ṭhitacittamupādhiyo.

1338. ‘‘Kālaññutācittasāro, vesārajjatidaṇḍako;
Nivātavuttiyottako, anatimānayugo lahu.

1339. ‘‘Alīnacittasanthāro, vuddhisevī rajohato;
Satipatodo dhīrassa, dhiti yogo ca rasmiyo.

1340. ‘‘Mano dantaṃ pathaṃ neti, samadantehi vāhibhi;
Icchā lobho ca kummaggo, ujumaggo ca saṃyamo.

1341. ‘‘Rūpe sadde rase gandhe, vāhanassa padhāvato;
Paññā ākoṭanī rāja, tattha attāva sārathi.

1342. ‘‘Sace etena yānena, samacariyā daḷhā dhiti;
Sabbakāmaduho rāja, na jātu nirayaṃ vaje’’ti.

Tattha **rathasaññāto**ti mahārāja, tava kāyo rathoti saññāto hotu. **Manosārathiko**ti manasaṅkhātena kusalacittena sārathinā samannāgato. **Lahū**ti vigatathinamiddhatāya sallahuko. **Avihiṃsāsāritakkho**ti avihiṃsāmayena sāritena suṭṭhu pariniṭṭhitena akkhena samannāgato. **Saṃvibhāgapaṭicchado**ti dānasaṃvibhāgamayena paṭicchadena samannāgato. **Pādasaññamanemiyo**ti pādasaṃyamamayāya nemiyā samannāgato. **Hatthasaññamapakkharo**ti hatthasaṃyamamayena pakkharena samannāgato. **Kucchisaññamanabbhanto**ti kucchisaṃyamasaṅkhātena mitabhojanamayena telena abbhanto. ‘‘Abbhañjitabbo nābhi hotū’’tipi pāṭho. **Vācāsaññamakūjano**ti vācāsaṃyamena akūjano.

Saccavākyasamattaṅgoti saccavākyena paripuṇṇaaṅgo akhaṇḍarathaṅgo. **Apesuññasusaññato**ti apesuññena suṭṭhu saññato samussito. **Girāsakhilanelaṅgo**ti sakhilāya saṇhavācāya niddosaṅgo maṭṭharathaṅgo. **Mitabhāṇisilesito** mitabhāṇasaṅkhātena silesena suṭṭhu sambandho. **Saddhālobhasusaṅkhāro**ti kammaphalasaddahanasaddhāmayena ca alobhamayena ca sundarena alaṅkārena samannāgato. **Nivātañjalikubbaro**ti sīlavantānaṃ nivātamayena ceva añjalikammamayena ca kubbarena samannāgato. **Athaddhatānatīsāko**ti sakhilasammodabhāvasaṅkhātāya athaddhatāya anataīso, thokanataīsoti attho. **Sīlasaṃvaranandhano**ti akhaṇḍapañcasīlacakkhundriyādisaṃvarasaṅkhātāya nandhanarajjuyā samannāgato.

Akkodhanamanugghātīti akkodhanabhāvasaṅkhātena anugghātena samannāgato. **Dhammapaṇḍara-chattako**ti dasakusaladhammasaṅkhātena paṇḍaracchattena samannāgato.

Bāhusaccamapālamboti atthasannissitabahussutabhāvamayena apālambena samannāgato. **Ṭhitacittamupādhiyo**ti lokadhammehi avikampanabhāvena suṭṭhu ṭhitaekaggabhāvappattacittasaṅkhātena upādhinā uttarattharaṇena vā rājāsanena samannāgato. **Kālaññutācittasāro**ti ‘‘ayaṃ dānassa dinnakālo, ayaṃ sīlassa rakkhanakālo’’ti evaṃ kālaññutāsaṅkhātena kālaṃ jānitvā katena cittena kusalasārena samannāgato. Idaṃ vuttaṃ hoti – yathā, mahārāja, rathassa nāma āṇiṃ ādiṃ katvā dabbasambhārajātaṃ parisuddhaṃ sāramayañca icchitabbaṃ, evañhi so ratho addhānakkhamo hoti, evaṃ tavapi kāyaratho kālaṃ jānitvā katena cittena parisuddhena dānādikusalasārena samannāgato hotūti. **Vesārajjatidaṇḍako**ti parisamajjhe kathentassapi visāradabhāvasaṅkhātena tidaṇḍena samannāgato. **Nivātavuttiyottako**ti ovāde pavattanasaṅkhātena mudunā dhurayottena samannāgato. Mudunā hi dhurayottena baddharathaṃ sindhavā sukhaṃ vahanti, evaṃ tava kāyarathopi paṇḍitānaṃ ovādappavattitāya ābaddho sukhaṃ yātūti attho. **Anatimānayugo lahū**ti anatimānasaṅkhātena lahukena yugena samannāgato.

Alīnacittasanthāroti yathā ratho nāma dantamayena uḷārena santhārena sobhati, evaṃ tava kāyarathopi dānādinā alīnaasaṅkuṭitacittasanthāro hotu. **Vuddhisevī rajohato**ti yathā ratho nāma visamena rajuṭṭhānamaggena gacchanto rajokiṇṇo na sobhati, samena virajena maggena gacchanto sobhati, evaṃ tava kāyarathopi paññāvuddhisevitāya samatalaṃ ujumaggaṃ paṭipajjitvā hatarajo hotu. **Satipatodo dhīrassā**ti paṇḍitassa tava tasmiṃ kāyarathe supatiṭṭhitasatipatodo hotu. **Dhiti yogo ca rasmiyo**ti abbocchinnavīriyasaṅkhātā dhiti ca hitappaṭipattiyaṃ yuñjanabhāvasaṅkhāto yogo ca tava tasmiṃ kāyarathe vaṭṭitā thirā rasmiyo hontu. **Mano dantaṃ pathaṃ neti, samadantehi vāhibhī**ti yathā ratho nāma visamadantehi sindhavehi uppathaṃ yāti, samadantehi samasikkhitehi yutto ujupathameva anveti, evaṃ manopi dantaṃ nibbisevanaṃ kummaggaṃ pahāya ujumaggaṃ gaṇhāti. Tasmā sudantaṃ ācārasampannaṃ cittaṃ tava kāyarathassa sindhavakiccaṃ sādhetu. **Icchālobho cā**ti appattesu vatthūsu icchā, pattesu lobhoti ayaṃ icchā ca lobho ca kummaggo nāma. Kuṭilo anujumaggo apāyameva neti. Dasakusalakammapathavasena pana aṭṭhaṅgikamaggavasena vā pavatto sīlasaṃyamo ujumaggo nāma. So tava kāyarathassa maggo hotu.

Rūpeti etesu manāpiyesu rūpādīsu kāmaguṇesu nimittaṃ gahetvā dhāvantassa tava kāyarathassa uppathaṃ paṭipannassa rājarathassa sindhave ākoṭetvā nivāraṇapatodayaṭṭhi viya paññā ākoṭanī hotu. Sā hi taṃ uppathagamanato nivāretvā ujuṃ sucaritamaggaṃ āropessati. **Tattha attāva sārathī**ti tasmiṃ pana te kāyarathe añño sārathi nāma natthi, tava attāva sārathi hotu. **Sace etena yānenā**ti mahārāja, yassetaṃ evarūpaṃ yānaṃ sace atthi, etena yānena. **Samacariyā daḷhā dhitī**ti yassa samacariyā ca dhiti ca daḷhā hoti thirā, so etena yānena yasmā esa ratho sabbakāmaduho rāja, yathādhippete sabbakāme deti, tasmā na jātu nirayaṃ vaje, ekaṃsenetaṃ dhārehi, evarūpena yānena nirayaṃ na gacchasīti attho. Iti kho, mahārāja, yaṃ maṃ avaca ‘‘ācikkha me, nārada, suddhimaggaṃ, yathā ahaṃ no niraye pateyya’’nti, ayaṃ te so mayā anekapariyāyena akkhātoti.

Evamassa dhammaṃ desetvā micchādiṭṭhiṃ jahāpetvā sīle patiṭṭhāpetvā ‘‘ito paṭṭhāya pāpamitte pahāya kalyāṇamitte upasaṅkama, niccaṃ appamatto hohī’’ti ovādaṃ datvā rājadhītu guṇaṃ vaṇṇetvā rājaparisāya ca rājorodhānañca ovādaṃ datvā mahantenānubhāvena tesaṃ passantānaññeva brahmalokaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi mayā diṭṭhijālaṃ bhinditvā uruvelakassapo damitoyevā’’ti vatvā jātakaṃ samodhānento imā gāthā abhāsi –

1343. ‘‘Alāto devadattosi, sunāmo āsi bhaddaji;
Vijayo sāriputtosi, moggallānosi bījako.

1344. ‘‘Sunakkhatto licchaviputto, guṇo āsi acelako;
Ānando sā rucā āsi, yā rājānaṃ pasādayi.

1345.‘‘Uruvelakassapo rājā, pāpadiṭṭhi tadā ahu;
Mahābrahmā bodhisatto, evaṃ dhāretha jātaka’’nti.

Mahānāradakassapajātakavaṇṇanā aṭṭhamā.

## [546] 9. Vidhurajātakavaṇṇanā

Catuposathakaṇḍaṃ

Paṇḍu kisiyāsi dubbalāti idaṃ satthā jetavane viharanto attano paññāpāramiṃ ārabbha kathesi. Ekadivasañhi bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, satthā mahāpañño puthupañño gambhīrapañño javanapañño hāsapañño tikkhapañño nibbedhikapañño parappavādamaddano, attano paññānubhāvena khattiyapaṇḍitādīhi abhisaṅkhate sukhumapañhe bhinditvā te dametvā nibbisevane katvā tīsu saraṇesu ceva sīlesu ca patiṭṭhāpetvā amatagāmimaggaṃ paṭipādesī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, yaṃ tathāgato paramābhisambodhippatto parappavādaṃ bhinditvā khattiyādayo dameyya. Purimabhavasmiñhi bodhiñāṇaṃ pariyesantopi tathāgato paññavā parappavādamaddanoyeva. Tathā hi ahaṃ vidhurakāle saṭṭhiyojanubbedhe kāḷapabbatamuddhani puṇṇakaṃ nāma yakkhasenāpatiṃ attano ñāṇabaleneva dametvā nibbisevanaṃ katvā pañcasīlesu patiṭṭhāpento attano jīvitaṃ dāpesi’’nti vatvā tehi yācito atītaṃ āhari.

Atīte kururaṭṭhe indapatthanagare dhanañcayakorabyo nāma rājā rajjaṃ kāresi. Vidhurapaṇḍito nāma amacco tassa atthadhammānusāsako ahosi. So madhurakatho mahādhammakathiko sakalajambudīpe rājāno hatthikantavīṇāsarena paluddhahatthino viya attano madhuradhammadesanāya palobhetvā tesaṃ sakasakarajjāni gantuṃ adadamāno buddhalīlāya mahājanassa dhammaṃ desento mahantena yasena tasmiṃ nagare paṭivasi.

Tadā hi bārāṇasiyampi gihisahāyakā cattāro brāhmaṇamahāsālā mahallakakāle kāmesu ādīnavaṃ disvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā vanamūlaphalāhārā tattheva ciraṃ vasitvā loṇambilasevanatthāya cārikaṃ caramānā aṅgaraṭṭhe kālacampānagaraṃ patvā rājuyyāne vasitvā punadivase bhikkhāya nagaraṃ pavisiṃsu. Tattha cattāro sahāyakā kuṭumbikā tesaṃ iriyāpathesu pasīditvā vanditvā bhikkhābhājanaṃ gahetvā ekekaṃ attano nivesane nisīdāpetvā paṇītena āhārena parivisitvā paṭiññaṃ gāhāpetvā uyyāneyeva vāsāpesuṃ. Te cattāro tāpasā catunnaṃ kuṭumbikānaṃ gehesu nibaddhaṃ bhuñjitvā divāvihāratthāya eko tāpaso tāvatiṃsabhavanaṃ gacchati, eko nāgabhavanaṃ, eko supaṇṇabhavanaṃ, eko korabyarañño migājinauyyānaṃ gacchati. Tesu yo devalokaṃ gantvā divāvihāraṃ karoti, so sakkassa yasaṃ oloketvā attano upaṭṭhākassa tameva vaṇṇeti. Yo nāgabhavanaṃ gantvā divāvihāraṃ karoti, so nāgarājassa sampattiṃ oloketvā attano upaṭṭhākassa tameva vaṇṇeti. Yo supaṇṇabhavanaṃ gantvā divāvihāraṃ karoti, so supaṇṇarājassa vibhūtiṃ oloketvā attano upaṭṭhākassa tameva vaṇṇeti. Yo dhanañcayakorabyarājassa uyyānaṃ gantvā divāvihāraṃ karoti, so dhanañcayakorabyarañño sirisobhaggaṃ oloketvā attano upaṭṭhākassa tameva vaṇṇeti.

Te cattāropi janā taṃ tadeva ṭhānaṃ patthetvā dānādīni puññāni katvā āyupariyosāne eko sakko hutvā nibbatti, eko saputtadāro nāgabhavane nāgarājā hutvā nibbatti, eko supaṇṇabhavane simbalivimāne supaṇṇarājā hutvā nibbatti. Eko dhanañcayakorabyarañño aggamahesiyā kucchimhi nibbatti. Tepi tāpasā aparihīnajjhānā kālaṃ katvā brahmaloke nibbattiṃsu. Korabyakumāro vuḍḍhimanvāya pitu accayena rajje patiṭṭhahitvā dhammena samena rajjaṃ kāresi. So pana jūtavittako ahosi. So vidhurapaṇḍitassa ovāde ṭhatvā dānaṃ deti, sīlaṃ rakkhati, uposathaṃ upavasati.

So ekadivasaṃ samādinnuposatho ‘‘vivekamanubrūhissāmī’’ti uyyānaṃ gantvā manuññaṭṭhāne nisīditvā samaṇadhammaṃ akāsi. Sakkopi samādinnuposatho ‘‘devaloke palibodho hotī’’ti manussaloke tameva uyyānaṃ āgantvā ekasmiṃ manuññaṭṭhāne nisīditvā samaṇadhammaṃ akāsi. Varuṇanāgarājāpi samādinnuposatho ‘‘nāgabhavane palibodho hotī’’ti tatthevāgantvā ekasmiṃ manuññaṭṭhāne nisīditvā samaṇadhammaṃ akāsi. Supaṇṇarājāpi samādinnuposatho ‘‘supaṇṇabhavane palibodho hotī’’ti tatthevāgantvā ekasmiṃ manuññaṭṭhāne nisīditvā samaṇadhammaṃ akāsi. Tepi cattāro janā sāyanhasamaye sakaṭṭhānehi nikkhamitvā maṅgalapokkharaṇitīre samāgantvā aññamaññaṃ oloketvā pubbasinehavasena samaggā sammodamānā hutvā aññamaññaṃ mettacittaṃ upaṭṭhapetvā madhurapaṭisanthāraṃ kariṃsu. Tesu sakko maṅgalasilāpaṭṭe nisīdi, itarepi attano attano yuttāsanaṃ ñatvā nisīdiṃsu. Atha ne sakko āha ‘‘mayaṃ cattāropi rājānova, amhesu pana kassa sīlaṃ mahanta’’nti? Atha naṃ varuṇanāgarājā āha ‘‘tumhākaṃ tiṇṇaṃ janānaṃ sīlato mayhaṃ sīlaṃ mahanta’’nti. ‘‘Kimettha kāraṇa’’nti? ‘‘Ayaṃ supaṇṇarājā amhākaṃ jātānampi ajātānampi paccāmittova, ahaṃ evarūpaṃ amhākaṃ jīvitakkhayakaraṃ paccāmittaṃ disvāpi kodhaṃ na karomi, iminā kāraṇena mama sīlaṃ mahanta’’nti vatvā idaṃ dasakanipāte catuposathajātake paṭhamaṃ gāthamāha –

‘‘Yo kopaneyye na karoti kopaṃ, na kujjhati sappuriso kadāci;
Kuddhopi so nāvikaroti kopaṃ, taṃ ve naraṃ samaṇamāhu loke’’ti. (jā. 1.10.24);

Tattha **yo**ti khattiyādīsu yo koci. **Kopaneyye**ti kujjhitabbayuttake puggale khantīvādītāpaso viya kopaṃ na karoti. **Kadācī**ti yo kismiñci kāle na kujjhateva. **Kuddhopī**ti sace pana so sappuriso kujjhati, atha kuddhopi taṃ kopaṃ nāvikaroti cūḷabodhitāpaso viya. **Taṃ ve nara**nti mahārājāno taṃ ve purisaṃ samitapāpatāya loke paṇḍitā ‘‘samaṇa’’nti kathenti. Ime pana guṇā mayi santi, tasmā mameva sīlaṃ mahantanti.

Taṃ sutvā supaṇṇarājā ‘‘ayaṃ nāgo mama aggabhakkho, yasmā panāhaṃ evarūpaṃ aggabhakkhaṃ disvāpi khudaṃ adhivāsetvā āhārahetu pāpaṃ na karomi, tasmā mameva sīlaṃ mahanta’’nti vatvā imaṃ gāthamāha –

‘‘Ūnūdaro yo sahate jighacchaṃ, danto tapassī mitapānabhojano;
Āhārahetu na karoti pāpaṃ, taṃ ve naraṃ samaṇamāhu loke’’ti. (jā. 1.10.25);

Tattha **danto**ti indriyadamanena samannāgato. **Tapassī**ti tapanissitako. **Āhārahetū**ti atijighacchapiḷitopi yo pāpaṃ lāmakakammaṃ na karoti dhammasenāpatisāriputtatthero viya. Ahaṃ panajja āhārahetu pāpaṃ na karomi, tasmā mameva sīlaṃ mahantanti.

Tato sakko devarājā ‘‘ahaṃ nānappakāraṃ sukhapadaṭṭhānaṃ devalokasampattiṃ pahāya sīlarakkhaṇatthāya manussalokaṃ āgato, tasmā mameva sīlaṃ mahanta’’nti vatvā imaṃ gāthamāha –

‘‘Khiḍḍaṃ ratiṃ vippajahitvāna sabbaṃ, na cālikaṃ bhāsati kiñci loke;
Vibhūsaṭṭhānā virato methunasmā, taṃ ve naraṃ samaṇamāhu loke’’ti. (jā. 1.10.26);

Tattha **khiḍḍa**nti kāyikavācasikakhiḍḍaṃ. **Rati**nti dibbakāmaguṇaratiṃ. **Kiñcī**ti appamattakampi. **Vibhūsaṭṭhānā**ti maṃsavibhūsā chavivibhūsāti dve vibhūsā. Tattha ajjhoharaṇīyāhāro maṃsavibhūsā nāma, mālāgandhādīni chavivibhūsā nāma, yena akusalacittena dhārīyati, taṃ tassa ṭhānaṃ, tato virato methunasevanato ca yo paṭivirato. **Taṃ ve naraṃ samaṇamāhu loke**ti ahaṃ ajja devaccharāyo pahāya idhāgantvā samaṇadhammaṃ karomi, tasmā mameva sīlaṃ mahantanti. Evaṃ sakkopi attano sīlameva vaṇṇeti.

Taṃ sutvā dhanañcayarājā ‘‘ahaṃ ajja mahantaṃ pariggahaṃ soḷasasahassanāṭakitthiparipuṇṇaṃ antepuraṃ cajitvā uyyāne samaṇadhammaṃ karomi, tasmā mameva sīlaṃ mahanta’’nti vatvā imaṃ gāthamāha –

‘‘Pariggahaṃ lobhadhammañca sabbaṃ, yo ve pariññāya pariccajeti;
Dantaṃ ṭhitattaṃ amamaṃ nirāsaṃ, taṃ ve naraṃ samaṇamāhu loke’’ti. (jā. 1.10.27);

Tattha **pariggaha**nti nānappakāraṃ vatthukāmaṃ. **Lobhadhamma**nti tasmiṃ uppajjanataṇhaṃ. **Pariññāyā**ti ñātapariññā, tīraṇapariññā, pahānapariññāti imāhi tīhi pariññāhi parijānitvā. Tattha khandhādīnaṃ dukkhādisabhāvajānanaṃ ñātapariññā, tesu aguṇaṃ upadhāretvā tīraṇaṃ tīraṇapariññā, tesu dosaṃ disvā chandarāgassāpakaḍḍhanaṃ pahānapariññā. Yo imāhi tīhi pariññāhi jānitvā vatthukāmakilesakāme pariccajati, chaḍḍetvā gacchati. **Danta**nti nibbisevanaṃ. **Ṭhitatta**nti micchāvitakkābhāvena ṭhitasabhāvaṃ. **Amama**nti ahanti mamāyanataṇhārahitaṃ. **Nirāsa**nti puttadārādīsu nicchandarāgaṃ. **Taṃ ve nara**nti taṃ evarūpaṃ puggalaṃ ‘‘samaṇa’’nti vadanti.

Iti te sabbepi attano attano sīlameva mahantanti vaṇṇetvā sakkādayo dhanañcayaṃ pucchiṃsu ‘‘atthi pana, mahārāja, koci tumhākaṃ santike paṇḍito, yo no imaṃ kaṅkhaṃ vinodeyyā’’ti. ‘‘Āma, mahārājāno mama atthadhammānusāsako mahāpañño asamadhuro vidhurapaṇḍito nāma atthi, so no imaṃ kaṅkhaṃ vinodessati, tassa santikaṃ gacchāmā’’ti. Atha te sabbe ‘‘sādhū’’ti sampaṭicchiṃsu. Atha sabbepi uyyānā nikkhamitvā dhammasabhaṃ gantvā pallaṅkaṃ alaṅkārāpetvā bodhisattaṃ pallaṅkavaramajjhe nisīdāpetvā paṭisanthāraṃ katvā ekamantaṃ nisinnā ‘‘paṇḍita, amhākaṃ kaṅkhā uppannā, taṃ no vinodehī’’ti vatvā imaṃ gāthamāhaṃsu –

‘‘Pucchāma kattāramanomapaññaṃ, kathāsu no viggaho atthi jāto;
Chindajja kaṅkhaṃ vicikicchitāni, tadajja kaṅkhaṃ vitaremu sabbe’’ti. (jā. 1.10.28);

Tattha **kattāra**nti kattabbayuttakakārakaṃ. **Viggaho atthi jāto**ti eko sīlaviggaho sīlavivādo uppanno atthi. **Chindajjā**ti amhākaṃ taṃ kaṅkhaṃ tāni ca vicikicchitāni vajirena sineruṃ paharanto viya ajja chinda. **Vitaremū**ti vitareyyāma.

Paṇḍito tesaṃ kathaṃ sutvā ‘‘mahārājāno tumhākaṃ sīlaṃ nissāya uppannaṃ vivādakathaṃ sukathitadukkathitaṃ jānissāmī’’ti vatvā imaṃ gāthamāha –

‘‘Ye paṇḍitā atthadasā bhavanti, bhāsanti te yoniso tattha kāle;
Kathaṃ nu kathānaṃ abhāsitānaṃ, atthaṃ nayeyyuṃ kusalā janindā’’ti. (jā. 1.10.29);

Tattha **atthadasā**ti atthadassanasamatthā. **Tattha kāle**ti tasmiṃ viggahe ārocite yuttappayuttakāle te paṇḍitā tamatthaṃ ācikkhantā yoniso bhāsanti. **Atthaṃ nayeyyuṃ kusalā**ti kusalā chekāpi samānā abhāsitānaṃ kathānaṃ kathaṃ nu atthaṃ ñāṇena nayeyyuṃ upaparikkheyyuṃ. **Janindā**ti rājāno ālapati. Tasmā idaṃ tāva me vadetha.

‘‘Kathaṃ have bhāsati nāgarājā, garuḷo pana venateyyo kimāha;
Gandhabbarājā pana kiṃ vadeti, kathaṃ pana kurūnaṃ rājaseṭṭho’’ti. (jā. 1.10.30);

Tattha **gandhabbarājā**ti sakkaṃ sandhāyāha.

Athassa te imaṃ gāthamāhaṃsu –

‘‘Khantiṃ have bhāsati nāgarājā, appāhāraṃ garuḷo venateyyo;
Gandhabbarājā rativippahānaṃ, akiñcanaṃ kurūnaṃ rājaseṭṭho’’ti. (jā. 1.10.31);

Tassattho – paṇḍita, nāgarājā tāva kopaneyyepi puggale akuppanasaṅkhātaṃ adhivāsanakhantiṃ vaṇṇeti, garuḷo appāhāratāsaṅkhātaṃ āhārahetu pāpassa akaraṇaṃ, sakko pañcakāmaguṇaratīnaṃ vippahānaṃ, kururājā nippalibodhabhāvaṃ vaṇṇetīti.

Atha tesaṃ kathaṃ sutvā mahāsatto imaṃ gāthamāha –

‘‘Sabbāni etāni subhāsitāni, na hettha dubbhāsitamatthi kiñci;
Yasmiñca etāni patiṭṭhitāni, arāva nābhyā susamohitāni;
Catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇamāhu loke’’ti. (jā. 1.10.32);

Tattha **etānī**ti etāni cattāripi guṇajātāni yasmiṃ puggale sakaṭanābhiyaṃ suṭṭhu samohitāni arā viya patiṭṭhitāni, catūhipetehi dhammehi samannāgataṃ puggalaṃ paṇḍitā ‘‘samaṇa’’nti āhu loketi.

Evaṃ mahāsatto catunnampi sīlaṃ ekasamameva akāsi. Taṃ sutvā cattāropi rājāno tassa tuṭṭhā thutiṃ karontā imaṃ gāthamāhaṃsu –

‘‘Tuvañhi seṭṭho tvamanuttarosi, tvaṃ dhammagū dhammavidū sumedho;
Paññāya pañhaṃ samadhiggahetvā, acchecchi dhīro vicikicchitāni;
Acchecchi kaṅkhaṃ vicikicchitāni, cundo yathā nāgadantaṃ kharenā’’ti. (jā. 1.10.33).

Tattha **tvamanuttarosī**ti tvaṃ anuttaro asi, natthi tayā uttaritaro nāma. **Dhammagū**ti dhammassa gopako ceva dhammaññū ca. **Dhammavidū**ti pākaṭadhammo. **Sumedho**ti sundarapañño **paññāyā**ti attano paññāya amhākaṃ pañhaṃ suṭṭhu adhigaṇhitvā ‘‘idamettha kāraṇa’’nti yathābhūtaṃ ñatvā. **Acchecchī**ti tvaṃ dhīro amhākaṃ vicikicchitāni chindi, evaṃ chindanto ca ‘‘chindajja kaṅkhaṃ vicikicchitānī’’ti idaṃ amhākaṃ āyācanaṃ sampādento acchecchi kaṅkhaṃ vicikicchitāni. **Cundo yathā nāgadantaṃ kharenā**ti yathā dantakāro kakacena hatthidantaṃ chindeyya, evaṃ chindīti attho.

Evaṃ te cattāropi rājāno tassa pañhabyākaraṇena tuṭṭhamānasā ahesuṃ. Atha naṃ sakko dibbadukūlena pūjesi, garuḷo suvaṇṇamālāya, varuṇo nāgarājā maṇinā, dhanañcayarājā gavasahassādīhi pūjesi. Tenevāha –

‘‘Nīluppalābhaṃ vimalaṃ anagghaṃ, vatthaṃ idaṃ dhūmasamānavaṇṇaṃ;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

‘‘Suvaṇṇamālaṃ satapattaphullitaṃ, sakesaraṃ ratnasahassamaṇḍitaṃ;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

‘‘Maṇiṃ anagghaṃ ruciraṃ pabhassaraṃ, kaṇṭhāvasattaṃ maṇibhūsitaṃ me;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

‘‘Gavaṃ sahassaṃ usabhañca nāgaṃ, ājaññayutte ca rathe dasa ime;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te gāmavarāni soḷasā’’ti. (jā. 1.10.34-37);

Evaṃ sakkādayo mahāsattaṃ pūjetvā sakaṭṭhānameva agamiṃsu.

Catuposathakaṇḍaṃ niṭṭhitaṃ.

Dohaḷakaṇḍaṃ

Tesu nāgarājassa bhariyā vimalādevī nāma. Sā tassa gīvāya piḷandhanamaṇiṃ apassantī pucchi ‘‘deva, kahaṃ pana te maṇī’’ti? ‘‘Bhadde, candabrāhmaṇaputtassa vidhurapaṇḍitassa dhammakathaṃ sutvā pasannacitto ahaṃ tena maṇinā taṃ pūjesiṃ. Na kevalañca ahameva, sakkopi taṃ dibbadukūlena pūjesi, supaṇṇarājā suvaṇṇamālāya, dhanañcayarājā gavassasahassādīhi pūjesī’’ti. ‘‘Dhammakathiko so, devā’’ti. ‘‘Bhadde, kiṃ vadesi, jambudīpatale buddhuppādo viya pavattati, sakalajambudīpe ekasatarājāno tassa madhuradhammakathāya bajjhitvā hatthikantavīṇāsarena paluddhamattavāraṇā viya attano attano rajjāni gantuṃ na icchanti, evarūpo so madhuradhammakathiko’’ti tassa guṇaṃ vaṇṇesi. Sā vidhurapaṇḍitassa guṇakathaṃ sutvā tassa dhammakathaṃ sotukāmā hutvā cintesi ‘‘sacāhaṃ vakkhāmi ‘deva, tassa dhammakathaṃ sotukāmā, idha naṃ ānehī’ti, na metaṃ ānessati. Yaṃnūnāhaṃ ‘tassa me hadaye dohaḷo uppanno’ti gilānālayaṃ kareyya’’nti. Sā tathā katvā siragabbhaṃ pavisitvā attano paricārikānaṃ saññaṃ datvā sirisayane nipajji. Nāgarājā upaṭṭhānavelāya taṃ apassanto ‘‘kahaṃ vimalā’’ti paricārikāyo pucchitvā ‘‘gilānā, devā’’ti vutte uṭṭhāyāsanā tassā santikaṃ gantvā sayanapasse nisīditvā sarīraṃ parimajjanto paṭhamaṃ gāthamāha –

1346. ‘‘Paṇḍu kisiyāsi dubbalā, vaṇṇarūpaṃ na tavedisaṃ pure;
Vimale akkhāhi pucchitā, kīdisī tuyhaṃ sarīravedanā’’ti.

Tattha **paṇḍū**ti paṇḍupalāsavaṇṇā. **Kisiyā**ti kisā. **Dubbalā**ti appathāmā. **Vaṇṇarūpaṃ na tavedisaṃ pure**ti tava vaṇṇasaṅkhātaṃ rūpaṃ pure edisaṃ na hoti, niddosaṃ anavajjaṃ, taṃ idāni parivattitvā amanuññasabhāvaṃ jātaṃ. **Vimale**ti taṃ ālapati.

Athassa sā ācikkhantī dutiyaṃ gāthamāha –

1347. ‘‘Dhammo manujesu mātīnaṃ, dohaḷo nāma janinda vuccati;
Dhammāhaṭaṃ nāgakuñjara, vidhurassa hadayābhipatthaye’’ti.

Tattha **dhammo**ti sabhāvo. **Mātīna**nti itthīnaṃ. **Janindā**ti nāgajanassa inda. **Dhammāhaṭaṃ nāgakuñjara, vidhurassa hadayābhipatthaye**ti nāgaseṭṭha, ahaṃ dhammena samena asāhasikakammena āhaṭaṃ vidhurassa hadayaṃ abhipatthayāmi, taṃ me labhamānāya jīvitaṃ atthi, alabhamānāya idheva maraṇanti tassa paññaṃ sandhāyevamāha –

Taṃ sutvā nāgarājā tatiyaṃ gāthamāha –

1348. ‘‘Candaṃ kho tvaṃ dohaḷāyasi, sūriyaṃ vā atha vāpi mālutaṃ;
Dullabhañhi vidhurassa dassanaṃ, ko vidhuramidha mānayissatī’’ti.

Tattha **dullabhañhi vidhurassa dassana**nti asamadhurassa vidhurassa dassanameva dullabhaṃ. Tassa hi sakalajambudīpe rājāno dhammikaṃ rakkhāvaraṇaguttiṃ paccupaṭṭhāpetvā vicaranti, passitumpi naṃ koci na labhati, taṃ ko idha ānayissatīti vadati.

Sā tassa vacanaṃ sutvā ‘‘alabhamānāya me idheva maraṇa’’nti parivattitvā piṭṭhiṃ datvā sāḷakakaṇṇena mukhaṃ pidahitvā nipajji. Nāgarājā anattamano sirigabbhaṃ pavisitvā sayanapiṭṭhe nisinno ‘‘vimalā vidhurapaṇḍitassa hadayamaṃsaṃ āharāpetī’’ti saññī hutvā ‘‘paṇḍitassa hadayaṃ alabhantiyā vimalāya jīvitaṃ natthi, kathaṃ nu kho tassa hadayamaṃsaṃ labhissāmī’’ti cintesi. Athassa dhītā irandhatī nāma nāgakaññā sabbālaṅkārapaṭimaṇḍitā mahantena sirivilāsena pitu upaṭṭhānaṃ āgantvā pitaraṃ vanditvā ekamantaṃ ṭhitā, sā tassa indriyavikāraṃ disvā ‘‘tāta, ativiya domanassappattosi, kiṃ nu kho kāraṇa’’nti pucchantī imaṃ gāthamāha –

1349. ‘‘Kiṃ nu tāta tuvaṃ pajjhāyasi, padumaṃ hatthagataṃva te mukhaṃ;
Kiṃ nu dummanarūposi issara, mā tvaṃ soci amittatāpanā’’ti.

Tattha **pajjhāyasī**ti punappunaṃ cintesi. **Hatthagata**nti hatthena parimadditaṃ padumaṃ viya te mukhaṃ jātaṃ. **Issarā**ti pañcayojanasatikassa mandiranāgabhavanassa, sāmīti.

Dhītu vacanaṃ sutvā nāgarājā tamatthaṃ ārocento āha –

1350. ‘‘Mātā hi tava irandhati, vidhurassa hadayaṃ dhaniyati;
Dullabhañhi vidhurassa dassanaṃ, ko vidhuramidha mānayissatī’’ti.

Tattha **dhaniyatī**ti pattheti icchati.

Atha naṃ nāgarājā ‘‘amma, mama santike vidhuraṃ ānetuṃ samattho natthi, tvaṃ mātu jīvitaṃ dehi, vidhuraṃ ānetuṃ samatthaṃ bhattāraṃ pariyesāhī’’ti uyyojento upaḍḍhagāthamāha –

1351.‘‘Tassa bhattupariyesanaṃ cara, yo vidhuramidha mānayissatī’’ti.
Tattha **carā**ti vicara.

Iti so kilesābhiratabhāvena dhītu ananucchavikaṃ kathaṃ kathesi. Tamatthaṃ pakāsento satthā āha –

‘‘Pituno ca sā sutvāna vākyaṃ, rattiṃ nikkhamma avassutiṃ carī’’ti.

Tattha **avassuti**nti bhikkhave, sā nāgamāṇavikā pitu vacanaṃ sutvā pitaraṃ assāsetvā mātu santikaṃ gantvā tampi assāsetvā attano sirigabbhaṃ gantvā sabbālaṅkārehi attānaṃ alaṅkaritvā ekaṃ kusumbharattavatthaṃ nivāsetvā ekaṃ ekaṃse katvā tameva rattiṃ udakaṃ dvidhā katvā nāgabhavanato nikkhamma himavantappadese samuddatīre ṭhitaṃ saṭṭhiyojanubbedhaṃ ekagghanaṃ kāḷapabbataṃ nāma añjanagiriṃ gantvā avassutiṃ cari kilesaavassutiṃ bhattupariyesanaṃ carīti attho.

Carantī ca yāni himavante vaṇṇagandhasampannāni pupphāni, tāni āharitvā sakalapabbataṃ maṇiagghiyaṃ viya alaṅkaritvā uparitale pupphasanthāraṃ katvā manoramenākārena naccitvā madhuragītaṃ gāyantī sattamaṃ gāthamāha –

1352.‘‘Ke gandhabbe rakkhase ca nāge, ke kimpurise cāpi mānuse;
Ke paṇḍite sabbakāmadade, dīgharattaṃ bhattā me bhavissatī’’ti.

Tattha **ke gandhabbe rakkhase ca nāge**ti ko gandhabbo vā rakkhaso vā nāgo vā. **Ke paṇḍite sabbakāmadade**ti ko etesu gandhabbādīsu paṇḍito sabbakāmaṃ dātuṃ samattho, so vidhurassa hadayamaṃsadohaḷiniyā mama mātu manorathaṃ matthakaṃ pāpetvā mayhaṃ dīgharattaṃ bhattā bhavissatīti.

Tasmiṃ khaṇe vessavaṇamahārājassa bhāgineyyo puṇṇako nāma yakkhasenāpati tigāvutappamāṇaṃ manomayasindhavaṃ abhiruyha kāḷapabbatamatthakena yakkhasamāgamaṃ gacchanto taṃ tāya gītasaddaṃ assosi. Anantare attabhāve anubhūtapubbāya itthiyā gītasaddo tassa chaviādīni chinditvā aṭṭhimiñjaṃ āhacca aṭṭhāsi. So tāya paṭibaddhacitto hutvā nivattitvā sindhavapiṭṭhe nisinnova ‘‘bhadde, ahaṃ mama paññāya dhammena samena vidhurassa hadayaṃ ānetuṃ samatthomhi, tvaṃ mā cintayī’’ti taṃ assāsento aṭṭhamaṃ gāthamāha –

1353.‘‘Assāsa hessāmi te pati, bhattā te hessāmi anindalocane;
Paññā hi mamaṃ tathāvidhā, assāsa hessasi bhariyā mamā’’ti.

Tattha **anindalocane**ti aninditabbalocane. **Tathāvidhā**ti vidhurassa hadayamaṃsaṃ āharaṇasamatthā.

Atha naṃ irandhatī ‘‘tena hi ehi, gacchāma me pitu santika’’nti ānesi. Tamatthaṃ pakāsento satthā āha –

1354.‘‘Avacāsi puṇṇakaṃ irandhatī, pubbapathānugatena cetasā;
Ehi gacchāma pitu mamantike, esova te etamatthaṃ pavakkhatī’’ti.

Tattha **pubbapathānugatenā**ti anantare attabhāve bhūtapubbasāmike tasmiṃ pubbapatheneva anugatena. **Ehi gacchāmā**ti bhikkhave, so yakkhasenāpati evaṃ vatvā ‘‘imaṃ assapiṭṭhiṃ āropetvā nessāmī’’ti pabbatamatthakā otaritvā tassā gahaṇatthaṃ hatthaṃ pasāresi. Sā attano hatthaṃ gaṇhituṃ adatvā tena pasāritahatthaṃ sayaṃ gahetvā ‘‘sāmi, nāhaṃ anāthā, mayhaṃ pitā varuṇo nāma nāgarājā, mātā vimalā nāma devī, ehi mama pitu santikaṃ gacchāma, eso eva te yathā amhākaṃ maṅgalakiriyāya bhavitabbaṃ, evaṃ etamatthaṃ pavakkhatī’’ti avacāsi.

Evaṃ vatvā sā yakkhaṃ gahetvā pitu santikaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

1355.‘‘Alaṅkatā suvasanā, mālinī candanussadā;
Yakkhaṃ hatthe gahetvāna, pitusantikupāgamī’’ti.

Tattha **pitusantikupāgamī**ti attano pituno nāgarañño santikaṃ upāgami.

Puṇṇakopi yakkho paṭiharitvā nāgarājassa santikaṃ gantvā irandhatiṃ yācanto āha –

1356.‘‘Nāgavara vaco suṇohi me, patirūpaṃ paṭipajja suṅkiyaṃ;
Patthemi ahaṃ irandhatiṃ, tāya samaṅgiṃ karohi maṃ tuvaṃ.

1357.‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ valabhiyo puṇṇā, nānāratnassa kevalā;
Te nāga paṭipajjassu, dhītaraṃ dehirandhati’’nti.

Tattha **suṅkiya**nti attano kulapadesānurūpaṃ dhitu suṅkaṃ dhanaṃ paṭipajja gaṇha. **Samaṅgiṃ karohī**ti maṃ tāya saddhiṃ samaṅgibhūtaṃ karohi. **Valabhiyo**ti bhaṇḍasakaṭiyo. **Nānāratnassa kevalā**ti nānāratanassa sakalaparipuṇṇā.

Atha naṃ nāgarājā āha –

1358.‘‘Yāva āmantaye ñātī, mitte ca suhadajjane;
Anāmanta kataṃ kammaṃ, taṃ pacchā anutappatī’’ti.

Tattha **yāva āmantaye ñātī**ti bho yakkhasenāpati, ahaṃ tuyhaṃ dhītaraṃ demi, no na demi, thokaṃ pana āgamehi, yāva ñātakepi jānāpemi. **Taṃ pacchā anutappatī**ti itthiyo hi gatagataṭṭhāne abhiramantipi anabhiramantipi, anabhiratikāle ñātakādayo amhehi saddhiṃ anāmantetvā kataṃ kammaṃ nāma evarūpaṃ hotīti ussukkaṃ na karonti, evaṃ taṃ kammaṃ pacchā anutāpaṃ āvahatīti.

Evaṃ vatvā so bhariyāya vasanaṭṭhānaṃ gantvā tāya saddhiṃ sallapi. Tamatthaṃ pakāsento satthā āha –

1359.‘‘Tato so varuṇo nāgo, pavisitvā nivesanaṃ;
Bhariyaṃ āmantayitvāna, idaṃ vacanamabravi.

1360.‘‘‘Ayaṃ so puṇṇako yakkho, yācatī maṃ irandhatiṃ;
Bahunā vittalābhena, tassa dema piyaṃ mama’’’nti.

Tattha **pavisitvā**ti varuṇo puṇṇakaṃ tattheva ṭhapetvā sayaṃ uṭṭhāya yatthassa bhariyā nipannā, taṃ nivesanaṃ pavisitvā. **Piyaṃ mama**nti mama piyaṃ dhītaraṃ tassa bahunā vittalābhena demāti pucchati.

Vimalā āha –

1361.‘‘Na dhanena na vittena, labbhā amhaṃ irandhatī;
Sace ca kho hadayaṃ paṇḍitassa, dhammena laddhā idha māhareyya;
Etena vittena kumāri labbhā, nāññaṃ dhanaṃ uttari patthayāmā’’ti.

Tattha **amhaṃ irandhatī**ti amhākaṃ dhītā irandhatī. **Etena vittenā**ti etena tuṭṭhikāraṇena.

So tāya saddhiṃ mantetvā punadeva puṇṇakena saddhiṃ mantesi. Tamatthaṃ pakāsento satthā āha –

1362.‘‘Tato so varuṇo nāgo, nikkhamitvā nivesanā;
Puṇṇakāmantayitvāna, idaṃ vacanamabravi.

1363.‘‘‘Na dhanena na vittena, labbhā amhaṃ irandhatī;
Sace tuvaṃ hadayaṃ paṇḍitasa, dhammena laddhā idha māharesi;
Etena vittena kumāri labbhā, nāññaṃ dhanaṃ uttari patthayāmā’’’ti.

Tattha **puṇṇakāmantayitvānā**ti puṇṇakaṃ āmantayitvā.

Puṇṇako āha –

1364.‘‘Yaṃ paṇḍitotyeke vadanti loke, tameva bāloti punāhu aññe;
Akkhāhi me vippavadanti ettha, kaṃ paṇḍitaṃ nāga tuvaṃ vadesī’’ti.

Tattha **yaṃ paṇḍitotyeke**ti so kira ‘‘hadayaṃ paṇḍitassā’’ti sutvā cintesi ‘‘yaṃ eke paṇḍitoti vadanti, tameva aññe bāloti kathenti. Kiñcāpi me irandhatiyā vidhuroti akkhātaṃ, tathāpi tathato jānituṃ pucchissāmi na’’nti. Tasmā evamāha.

Nāgarājā āha –

1365.‘‘Korabyarājassa dhanañcayassa, yadi te suto vidhuro nāma kattā;
Ānehi taṃ paṇḍitaṃ dhammaladdhā, irandhatī padacarā te hotū’’ti.

Tattha **dhammaladdhā**ti dhammena labhitvā. **Padacarā**ti pādaparicārikā.

Taṃ sutvā puṇṇako somanassappatto sindhavaṃ nayanatthāya upaṭṭhākaṃ āṇāpesi. Tamatthaṃ pakāsento satthā āha –

1366.‘‘Idañca sutvā varuṇassa vākyaṃ, uṭṭhāya yakkho paramappatīto;
Tattheva santo purisaṃ asaṃsi, ānehi ājaññamidheva yutta’’nti.

Tattha **purisaṃ asaṃsī**ti attano upaṭṭhākaṃ āṇāpesi. **Ājañña**nti kāraṇākāraṇajānanakasindhavaṃ. **Yutta**nti kappitaṃ.

1367.‘‘Jātarūpamayā kaṇṇā, kācamhicamayā khurā;
Jambonadassa pākassa, suvaṇṇassa uracchado’’ti.

Tattha **jātarūpamayā kaṇṇā**ti tameva sindhavaṃ vaṇṇento āha. Tassa hi manomayassa sindhavassa jātarūpamayā kaṇṇā, kācamhicamayā khurā, tassa khurā rattamaṇimayāti attho. **Jambonadassa pākassā**ti jambonadassa pakkassa rattasuvaṇṇassa uracchado.

So puriso tāvadeva taṃ sindhavaṃ ānesi. Puṇṇako taṃ abhiruyha ākāsena vessavaṇassa santikaṃ gantvā nāgabhavanaṃ vaṇṇetvā taṃ pavattiṃ ārocesi. Tassatthassa pakāsanatthaṃ idaṃ vuttaṃ –

1368. ‘‘Devavāhavahaṃ yānaṃ, assamāruyha puṇṇako;
Alaṅkato kappitakesamassu, pakkāmi vehāyasamantalikkhe.

1369. ‘‘So puṇṇako kāmarāgena giddho, irandhatiṃ nāgakaññaṃ jigīsaṃ;
Gantvāna taṃ bhūtapatiṃ yasassiṃ, iccabravī vessavaṇaṃ kuveraṃ.

1370. ‘‘Bhogavatī nāma mandire, vāsā hiraññavatīti vuccati;
Nagare nimmite kañcanamaye, maṇḍalassa uragassa niṭṭhitaṃ.

1371. ‘‘Aṭṭālakā oṭṭhagīviyo, lohitaṅkassa masāragallino;
Pāsādettha silāmayā, sovaṇṇaratanehi chāditā.

1372. ‘‘Ambā tilakā ca jambuyo, sattapaṇṇā mucalindaketakā;
Piyaṅgu uddālakā sahā, uparibhaddakā sinduvārakā.

1373. ‘‘Campeyyakā nāgamallikā, bhaginīmālā atha mettha koliyā;
Ete dumā pariṇāmitā, sobhayanti uragassa mandiraṃ.

1374. ‘‘Khajjurettha silāmayā, sovaṇṇadhuvapupphitā bahū;
Yattha vasatopapātiko, nāgarājā varuṇo mahiddhiko.

1375. ‘‘Tassa komārikā bhariyā, vimalā kañcanavelliviggahā;
Kālā taruṇāva uggatā, pucimandatthanī cārudassanā.

1376. ‘‘Lākhārasarattasucchavī, kaṇikārāva nivātapupphitā;
Tidivokacarāva accharā, vijjuvabbhaghanā vinissaṭā.

1377. ‘‘Sā dohaḷinī suvimhitā, vidhurassa hadayaṃ dhaniyati;
Taṃ tesaṃ demi issara, tena te denti irandhatiṃ mama’’nti.

Tattha **devavāhavahaṃ yāna**nti vahitabboti vāho, devasaṅkhātaṃ vāhaṃ vahatīti devavāhavahaṃ. Yanti etenāti yānaṃ. **Kappitakesamassū**ti maṇḍanavasena susaṃvihitakesamassu. Devānaṃ pana kesamassukaraṇakammaṃ nāma natthi, vicittakathikena pana kathitaṃ. **Jigīsa**nti patthayanto. **Vessavaṇa**nti visāṇāya rājadhāniyā issararājānaṃ. **Kuvera**nti evaṃnāmakaṃ. **Bhogavatī nāmā**ti sampannabhogatāya evaṃladdhanāmaṃ. **Mandire**ti mandiraṃ, bhavananti attho. **Vāsā hiraññavatī**ti nāgarājassa vasanaṭṭhānattā vāsāti ca, kañcanavatiyā suvaṇṇapākārena parikkhittattā hiraññavatīti ca vuccati. **Nagare nimmite**ti nagaraṃ nimmitaṃ. **Kañcanamaye**ti suvaṇṇamayaṃ. **Maṇḍalassā**ti bhogamaṇḍalena samannāgatassa. **Niṭṭhita**nti karaṇapariniṭṭhitaṃ. **Oṭṭhagīviyo**ti oṭṭhagīvāsaṇṭhānena katā rattamaṇimasāragallamayā aṭṭālakā. **Pāsādetthā**ti ettha nāgabhavane pāsādā. **Silāmayā**ti maṇimayā. **Sovaṇṇaratanehī**ti suvaṇṇasaṅkhātehi ratanehi, suvaṇṇiṭṭhakāhi chāditāti attho. **Sahā**ti sahakārā. **Uparibhaddakā**ti uddālakajātikāyeva rukkhā. **Campeyyakā nāgamallikā**ti campakā ca nāgā ca mallikā ca. **Bhaginīmālā atha mettha koliyā**ti bhaginīmālā ceva atha ettha nāgabhavane koliyā nāma rukkhā ca. **Ete dumā pariṇāmitā**ti ete pupphūpagaphalūpagarukkhā aññamaññaṃ saṅghaṭṭasākhatāya pariṇāmitā ākulasamākulā. **Khajjuretthā**ti khajjurirukkhā ettha. **Silāmayā**ti indanīlamaṇimayā. **Sovaṇṇadhuvapupphitā**ti te pana suvaṇṇapupphehi niccapupphitā. **Yattha vasatopapātiko**ti yattha nāgabhavane opapātiko nāgarājā vasati. **Kañcanavelliviggahā**ti suvaṇṇarāsisassirikasarīrā. **Kālā taruṇāva uggatā**ti vilāsayuttatāya mandavāteritā kālavallipallavā viya uggatā. **Pucimandatthanī**ti nimbaphalasaṇṭhānacūcukā. **Lākhārasarattasucchavī**ti hatthapādatalachaviṃ sandhāya vuttaṃ. **Tidivokacarā**ti tidasabhavanacarā. **Vijjuvabbhaghanā**ti abbhaghanavalāhakantarato nissaṭā vijjulatā viya. **Taṃ tesaṃ demī**ti taṃ tassa hadayaṃ ahaṃ tesaṃ demi, evaṃ jānassu. **Issarā**ti mātulaṃ ālapati.

Iti so vessavaṇena ananuññāto gantuṃ avisahitvā taṃ anujānāpetuṃ etā ettakā gāthā kathesi. Vessavaṇo pana tassa kathaṃ na suṇāti. Kiṃkāraṇā? Dvinnaṃ devaputtānaṃ vimānaaḍḍaṃ paricchindatīti. Puṇṇako attano vacanassa assutabhāvaṃ ñatvā jinakadevaputtassa santike aṭṭhāsi. Vessavaṇo aḍḍaṃ vinicchinitvā parājitaṃ anuṭṭhāpetvā itaraṃ ‘‘gaccha tvaṃ, tava vimāne vasāhī’’ti āha. Puṇṇako ‘‘gaccha tva’’nti vuttakkhaṇeyeva ‘‘mayhaṃ mātulena mama pesitabhāvaṃ jānāthā’’ti katipayadevaputte sakkhiṃ katvā heṭṭhā vuttanayeneva sindhavaṃ āharāpetvā abhiruyha pakkāmi. Tamatthaṃ pakāsento satthā āha –

1378.‘‘So puṇṇako bhūtapatiṃ yasassiṃ, āmantaya vessavaṇaṃ kuveraṃ;
Tattheva santo purisaṃ asaṃsi, ānehi ājaññamidheva yuttaṃ.

1379.‘‘Jātarūpamayā kaṇṇā, kācamhicamayā khurā;
Jambonadassa pākassa, suvaṇṇassa uracchado.

1380.‘‘Devavāhavahaṃ yānaṃ, assamāruyha puṇṇako;
Alaṅkato kappitakesamassu, pakkāmi vehāyasamantalikkhe’’ti.

Tattha **āmantayā**ti āmantayitvā.

So ākāsena gacchantoyeva cintesi ‘‘vidhurapaṇḍito mahāparivāro, na sakkā taṃ gaṇhituṃ, dhanañcayakorabyo pana jūtavittako, taṃ jūtena jinitvā vidhuraṃ gaṇhissāmi, ghare panassa bahūni ratanāni, appagghena lakkhena jūtaṃ na kīḷissati, mahaggharatanaṃ harituṃ vaṭṭati, aññaṃ ratanaṃ rājā na gaṇhissati, rājagahassa sāmantā vepullapabbatabbhantare cakkavattirañño paribhogamaṇiratanaṃ atthi mahānubhāvaṃ, taṃ gahetvā tena rājānaṃ palobhetvā jinissāmī’’ti. So tathā akāsi. Tamatthaṃ pakāsento satthā āha –

1381.‘‘So aggamā rājagahaṃ surammaṃ, aṅgassa rañño nagaraṃ durāyutaṃ;
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassa.

1382.‘‘Mayūrakoñcāgaṇasampaghuṭṭhaṃ, dijābhighuṭṭhaṃ dijasaṅghasevitaṃ;
Nānāsakuntābhirudaṃ suvaṅgaṇaṃ, pupphābhikiṇṇaṃ himavaṃva pabbataṃ.

1383.‘‘So puṇṇako vepulamābhirūhi, siluccayaṃ kimpurisānuciṇṇaṃ;
Anvesamāno maṇiratanaṃ uḷāraṃ, tamaddasā pabbatakūṭamajjhe’’ti.

Tattha **aṅgassa rañño**ti tadā aṅgassa raññova magadharajjaṃ ahosi. Tena vuttaṃ – ‘‘aṅgassa rañño nagara’’nti. **Durāyuta**nti paccatthikehi durāyuttaṃ. **Masakkasāraṃ viya vāsavassā**ti masakkasārasaṅkhāte sinerupabbatamatthake māpitattā ‘‘masakkasāra’’nti laddhanāmaṃ vāsavassa bhavanaṃ viya. **Dijābhighuṭṭha**nti aññehi ca pakkhīhi abhisaṅghuṭṭhaṃ ninnāditaṃ. **Nānāsakuntābhiruda**nti madhurassarena gāyantehi viya nānāvidhehi sakuṇehi abhirudaṃ, abhigītanti attho. **Suvaṅgaṇa**nti sundaraaṅgaṇaṃ manuññatalaṃ. **Himavaṃva pabbata**nti himavantapabbataṃ viya. **Vepulamābhirūhī**ti bhikkhave, so puṇṇako evarūpaṃ vepullapabbataṃ abhiruhi. **Pabbatakūṭamajjhe**ti pabbatakūṭaantare taṃ maṇiṃ addasa.

1384.‘‘Disvā maṇiṃ pabhassaraṃ jātimantaṃ, manoharaṃ maṇiratanaṃ uḷāraṃ;
Daddallamānaṃ yasasā yasassinaṃ, obhāsatī vijjurivantalikkhe.

1385.‘‘Tamaggahī veḷuriyaṃ mahagghaṃ, manoharaṃ nāma mahānubhāvaṃ;

Ājaññamāruyha manomavaṇṇo, pakkāmi vehāyasamantalikkhe''ti.

Tattha **manohara**nti manasābhipatthitassa dhanassa āharaṇasamatthaṃ. **Daddallamāna**nti ujjalamānaṃ. **Yasasā**ti parivāramaṇigaṇena. **Obhāsatī**ti taṃ maṇiratanaṃ ākāse vijjuriva obhāsati. **Tamaggahī**ti taṃ maṇiratanaṃ aggahesi. Taṃ pana maṇiratanaṃ kumbhiro nāma yakkho kumbhaṇḍasahassaparivāro rakkhati. So pana tena kujjhitvā olokitamatteneva bhītatasito palāyitvā cakkavāḷapabbataṃ patvā kampamāno olokento aṭṭhāsi. Iti taṃ palāpetvā puṇṇako maṇiratanaṃ aggahesi. **Manoharaṃ nāmā**ti manasā cintitaṃ dhanaṃ āharituṃ sakkotīti evaṃladdhanāmaṃ.

Iti so taṃ gahetvā ākāsena gacchanto taṃ nagaraṃ patto. Tamatthaṃ pakāsento satthā āha –

1386.''So aggamā nagaramindapatthaṃ, oruyhupāgacchi sabhaṃ kurūnaṃ;
Samāgate ekasataṃ samagge, avhettha yakkho avikampamāno.

1387.''Ko nīdha raññaṃ varamābhijeti, kamābhijeyyāma varaddhanena;
Kamanuttaraṃ ratanavaraṃ jināma, ko vāpi no jeti varaddhanenā''ti.

Tattha **oruyhupāgacchi sabhaṃ kurūna**nti bhikkhave, so puṇṇako assapiṭṭhito oruyha assaṃ adissamānarūpaṃ ṭhapetvā māṇavakavaṇṇena kurūnaṃ sabhaṃ upagato. **Ekasata**nti ekasatarājāno achambhīto hutvā ''ko nīdhā''tiādīni vadanto jūtena avhettha. **Ko nīdhā**ti ko nu imasmiṃ rājasamāgame. **Rañña**nti rājūnaṃ antare. **Varamābhijetī**ti amhākaṃ santakaṃ seṭṭharatanaṃ abhijeti, ''ahaṃ jināmī''ti vattuṃ ussahati. **Kamābhijeyyāmā**ti kaṃ vā mayaṃ jineyyāma. **Varaddhanenā**ti uttamadhanena. **Kamanuttara**nti jinanto ca kataraṃ rājānaṃ anuttaraṃ ratanavaraṃ jināma. **Ko vāpi no jetī**ti atha vā ko nāma rājā amhe varadhanena jeti. Iti so catūhi padehi korabyameva ghaṭṭeti.

Atha rājā ''mayā ito pubbe evaṃ sūro hutvā kathento nāma na diṭṭhapubbo, ko nu kho eso''ti cintetvā pucchanto gāthamāha –

1388.''Kuhiṃ nu raṭṭhe tava jātibhūmi, na korabyasseva vaco tavedaṃ;
Abhītosi no vaṇṇanibhāya sabbe, akkhāhi me nāmañca bandhave cā''ti.

Tattha **na korabyassevā**ti kururaṭṭhavāsikasseva tava vacanaṃ na hoti.

Taṃ sutvā itaro ''ayaṃ rājā mama nāmaṃ pucchati, puṇṇako ca nāma dāso hoti. Sacāhaṃ 'puṇṇakosmī'ti vakkhāmi, 'esa dāso, tasmā maṃ pagabbhatāya evaṃ vadetī'ti avamaññissati, anantarātīte attabhāve nāmamassa kathessāmī''ti cintetvā gāthamāha –

1389.''Kaccāyano māṇavakosmi rāja, anūnanāmo iti mavhayanti;
Aṅgesu me ñātayo bandhavā ca, akkhena devasmi idhānupatto''ti.

Tattha **anūnanāmo**ti na ūnanāmo. Iminā attano puṇṇakanāmameva paṭicchannaṃ katvā katheti. **Iti mavhayantī**ti iti maṃ avhayanti pakkosanti. **Aṅgesū**ti aṅgaraṭṭhe kālacampānagare vasanti. **Akkhena devasmī**ti deva, jūtakīḷanatthena idha anuppattosmi.

Atha rājā ''māṇava, tvaṃ jūtena jito kiṃ dassasi, kiṃ te atthī''ti pucchanto gāthamāha –

1390.''Kiṃ māṇavassa ratanāni atthi, ye taṃ jinanto hare akkhadhutto;
Bahūni rañño ratanāni atthi, te tvaṃ daliddo kathamavhayesī''ti.

Tassattho – kittakāni bhoto māṇavassa ratanāni atthi, ye taṃ jinanto akkhadhutto ''āharā''ti vatvā hareyya. Rañño pana nivesane bahūni ratanāni atthi, te rājāno evaṃ bahudhane tvaṃ daliddo samāno kathaṃ jūtena avhayasīti.

Tato puṇṇako gāthamāha –

1391. ‘‘Manoharo nāma maṇī mamāyaṃ, manoharaṃ maṇiratanaṃ uḷāraṃ;
Imañca ājaññamamittatāpanaṃ, etaṃ me jinitvā hare akkhadhutto’’ti.

Pāḷipotthakesu pana ‘‘maṇi mama vijjati lohitaṅko’’ti likhitaṃ. So pana maṇi veḷuriyo, tasmā idameva sameti.

Tattha **ājañña**nti imaṃ ājānīyassañca maṇiñcāti etaṃ me ubhayaṃ hareyya akkhadhuttoti assaṃ dassetvā evamāha.

Taṃ sutvā rājā gāthamāha –

1392. ‘‘Eko maṇī māṇava kiṃ karissati, ājāniyeko pana kiṃ karissati;
Bahūni rañño maṇiratanāni atthi, ājāniyā vātajavā anappakā’’ti.

Dohaḷakaṇḍaṃ niṭṭhitaṃ.

Maṇikaṇḍaṃ

So rañño kathaṃ sutvā ‘‘mahārāja, kiṃ nāma etaṃ vadetha, eko asso assasahassaṃ lakkhaṃ hoti, eko maṇi maṇisahassaṃ lakkhaṃ hoti. Na hi sabbe assā ekasadisā, imassa tāva javaṃ passathā’’ti vatvā assaṃ abhiruhitvā pākāramatthakena pesesi. Sattayojanikaṃ nagaraṃ assehi gīvāya gīvaṃ paharantehi parikkhittaṃ viya ahosi. Athānukkamena assopi na paññāyi, yakkhopi na paññāyi, udare baddharattapaṭova paññāyi. So assato oruyha ‘‘diṭṭho, mahārāja, assassa vego’’ti vatvā ‘‘āma, diṭṭho’’ti vutte ‘‘idāni puna passa, mahārājā’’ti vatvā assaṃ antonagare uyyāne pokkharaṇiyā udakapiṭṭhe pesesi, khuraggāni atementova pakkhandi. Atha naṃ padumapattesu vicarāpetvā pāṇiṃ paharitvā hatthaṃ pasāresi, asso āgantvā pāṇitale patiṭṭhāsi. Tato ‘‘vaṭṭate evarūpaṃ assaratanaṃ narindā’’ti vatvā ‘‘vaṭṭatī’’ti vutte ‘‘mahārāja, assaratanaṃ tāva tiṭṭhatu, maṇiratanassa mahānubhāvaṃ passā’’ti vatvā tassānubhāvaṃ pakāsento āha –

1393. ‘‘Idañca me maṇiratanaṃ, passa tvaṃ dvipaduttama;
Itthīnaṃ viggahā cettha, purisānañca viggahā.

1394. ‘‘Migānaṃ viggahā cettha, sakuṇānañca viggahā;
Nāgarājā supaṇṇā ca, maṇimhi passa nimmita’’nti.

Tattha **itthīna**nti etasmiñhi maṇiratane alaṅkatapaṭiyattā anekā itthiviggahā purisaviggahā nānappakārā migapakkhisaṅghā senaṅgādīni ca paññāyanti, tāni dassento evamāha. **Nimmita**nti idaṃ evarūpaṃ accherakaṃ maṇimhi nimmitaṃ passa.

‘‘Aparampi passāhī’’ti vatvā gāthā āha –

1395. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammine;
Caturaṅginimaṃ senaṃ, maṇimhi passa nimmitaṃ.

1396. ‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Balaggāni viyūḷhāni, maṇimhi passa nimmita’’nti.

Tattha **balaggānī**ti balāneva. **Viyūḷhānī**ti byūhavasena ṭhitāni.

1397. ‘‘Puraṃ uddhāpasampannaṃ, bahupākāratoraṇaṃ;
Siṅghāṭake subhūmiyo, maṇimhi passa nimmitaṃ.

1398. ‘‘Esikā parikhāyo ca, palikhaṃ aggaḷāni ca;
Aṭṭālake ca dvāre ca, maṇimhi passa nimmita’’nti.

Tattha **pura**nti nagaraṃ. **Uddhāpasampanna**nti pākāravatthunā sampannaṃ. **Bahupākāratoraṇa**nti uccapākāratoraṇanagaradvārena sampannaṃ. **Siṅghāṭake**ti vīthicatukkāni. **Subhūmiyo**ti nagarūpacāre vicittā ramaṇīyabhūmiyo. **Esikā**ti nagaradvāresu uṭṭhāpite esikatthambhe. **Palikha**nti palighaṃ, ayameva vā pāṭho. **Aggaḷānī**ti nagaradvārakavāṭāni. **Dvāre cā**ti gopurāni ca.

1399. ‘‘Passa toraṇamaggesu, nānādijagaṇā bahū;
Haṃsā koñcā mayūrā ca, cakkavākā ca kukkuhā.

1400. ‘‘Kuṇālakā bahū citrā, sikhaṇḍī jīvajīvakā;
Nānādijagaṇākiṇṇaṃ, maṇimhi passa nimmita’’nti.

Tattha **toraṇamaggesū**ti etasmiṃ nagare toraṇaggesu. **Kuṇālakā**ti kāḷakokilā. **Citrā**ti citrapattakokilā.

1401. ‘‘Passa nagaraṃ supākāraṃ, abbhutaṃ lomahaṃsanaṃ;
Samussitadhajaṃ rammaṃ, soṇṇavālukasanthataṃ.

1402. ‘‘Passettha paṇṇasālāyo, vibhattā bhāgaso mitā;
Nivesane nivese ca, sandhibyūhe pathaddhiyo’’ti.

Tattha **supākāra**nti kañcanapākāraparikkhittaṃ. **Paṇṇasālāyo**ti nānābhaṇḍapuṇṇe āpaṇe. **Nivesane nivese cā**ti gehāni ceva gehavatthūni ca. **Sandhibyūhe**ti gharasandhiyo ca anibbiddharacchā ca. **Pathaddhiyo**ti nibbiddhavīthiyo.

1403. ‘‘Pānāgāre ca soṇḍe ca, sūnā odaniyā gharā;
Vesī ca gaṇikāyo ca, maṇimhi passa nimmitaṃ.

1404. ‘‘Mālākāre ca rajake, gandhike atha dussike;
Suvaṇṇakāre maṇikāre, maṇimhi passa nimmitaṃ.

1405. ‘‘Āḷārike ca sūde ca, naṭanāṭakagāyino;
Pāṇissare kumbhathūnike, maṇimhi passa nimmita’’nti.

Tattha **soṇḍe cā**ti attano anurūpehi kaṇṭhakaṇṇapilandhanehi samannāgate āpānabhūmiṃ sajjetvā nisinne surāsoṇḍe ca. **Āḷārike**ti pūvapāke. **Sūde**ti bhattakārake. **Pāṇissare**ti pāṇippahārena gāyante. **Kumbhathūnike**ti ghaṭadaddarivādake.

1406. ‘‘Passa bherī mudiṅgā ca, saṅkhā paṇavadindimā;
Sabbañca tāḷāvacaraṃ, maṇimhi passa nimmitaṃ.

1407. ‘‘Sammatālañca vīṇañca, naccagītaṃ suvāditaṃ;
Tūriyatāḷitasaṅghuṭṭhaṃ, maṇimhi passa nimmitaṃ.

1408.‘‘Laṅghikā muṭṭhikā cettha, māyākārā ca sobhiyā;
Vetālike ca jalle ca, maṇimhi passa nimmita’’nti.

Tattha **sammatālañcā**ti khadirādisammañceva kaṃsatālañca. **Tūriyatāḷitasaṅghuṭṭha**nti nānātūriyānaṃ tāḷitehi saṅghuṭṭhaṃ. **Muṭṭhikā**ti muṭṭhikamallā. **Sobhiyā**ti nagarasobhanā itthī ca sampannarūpā purisā ca. **Vetālike**ti vetālauṭṭhāpake. **Jalle**ti massūni karonte nhāpite.

1409.‘‘Samajjā cettha vattanti, ākiṇṇā naranāribhi;
Mañcātimañce bhūmiyo, maṇimhi passa nimmita’’nti.

Tattha **mañcātimañce**ti mañcānaṃ upari baddhamañce. **Bhūmiyo**ti ramaṇīyā samajjabhūmiyo.

1410.‘‘Passa malle samajjasmiṃ, phoṭente diguṇaṃ bhujaṃ;
Nihate nihatamāne ca, maṇimhi passa nimmita’’nti.

Tattha **samajjasmi**nti mallaraṅge. **Nihate**ti nihanitvā jinitvā ṭhite. **Nihatamāne**ti parājite.

1411.‘‘Passa pabbatapādesu, nānāmigagaṇā bahū;
Sīhā byagghā varāhā ca, acchakokataracchayo.

1412.‘‘Palāsādā gavajā ca, mahiṃsā rohitā rurū;
Eṇeyyā ca varāhā ca, gaṇino nīkasūkarā.

1413.‘‘Kadalimigā bahū citrā, biḷārā sasakaṇṭakā;
Nānāmigagaṇākiṇṇaṃ, maṇimhi passa nimmita’’nti.

Tattha **palāsādā**ti khaggamigā. ‘‘Palatā’’tipi pāṭho. **Gavajā**ti gavayā. **Varāhā**ti ekā migajātikā. Tathā gaṇino ceva nīkasūkarā ca. **Bahū citrā**ti nānappakārā citrā migā. **Biḷārā**ti araññabiḷārā. **Sasakaṇṭakā**ti sasā ca kaṇṭakā ca.

1414.‘‘Najjāyo suppatitthāyo, soṇṇavālukasanthatā;
Acchā savanti ambūni, macchagumbanisevitā.

1415.‘‘Kumbhīlā makarā cettha, susumārā ca kacchapā;
Pāṭhīnā pāvusā macchā, balajā muñcarohitā’’ti.

Tattha **najjāyo**ti nadiyo. **Soṇṇavālukasanthatā**ti suvaṇṇavālukāya santhatatalā. **Kumbhīlā**ti ime evarūpā jalacarā antonadiyaṃ vicaranti, tepi maṇimhi passāhīti.

1416.‘‘Nānādijagaṇākiṇṇā, nānādumagaṇāyutā;
Veḷuriyakarodāyo, maṇimhi passa nimmita’’nti.

Tattha **veḷuriyakarodāyo**ti veḷuriyapāsāṇe paharitvā saddaṃ karontiyo evarūpā najjāyoti.

1417.‘‘Passettha pokkharaṇiyo, suvibhattā catuddisā;
Nānādijagaṇākiṇṇā, puthulomanisevitā.

1418.‘‘Samantodakasampannaṃ, mahiṃ sāgarakuṇḍalaṃ;
Upetaṃ vanarājehi, maṇimhi passa nimmita’’nti.

Tattha **puthulomanisevitā**ti mahāmacchehi nisevitā. **Vanarājehī**ti vanarājīhi, ayameva vā pāṭho.

1419.‘‘Purato videhe passa, goyāniye ca pacchato;
Kuruyo jambudīpañca, maṇimhi passa nimmitaṃ.

1420.‘‘Passa candaṃ sūriyañca, obhāsante catuddisā;
Sineruṃ anupariyante, maṇimhi passa nimmitaṃ.

1421.‘‘Sineruṃ himavantañca, sāgarañca mahītalaṃ;
Cattāro ca mahārāje, maṇimhi passa nimmitaṃ.

1422.‘‘Ārāme vanagumbe ca, pāṭiye ca siluccaye;
Ramme kimpurisākiṇṇe, maṇimhi passa nimmitaṃ.

1423.‘‘Phārusakaṃ cittalataṃ, missakaṃ nandanaṃ vanaṃ;
Vejayantañca pāsādaṃ, maṇimhi passa nimmitaṃ.

1424.‘‘Sudhammaṃ tāvatiṃsañca, pārichattañca pupphitaṃ;
Erāvaṇaṃ nāgarājaṃ, maṇimhi passa nimmitaṃ.

1425.‘‘Passettha devakaññāyo, nabhā vijjurivuggatā;
Nandane vicarantiyo, maṇimhi passa nimmitaṃ.

1426.‘‘Passettha devakaññāyo, devaputtapalobhinī;
Devaputte ramamāne, maṇimhi passa nimmita’’nti.

Tattha **videhe**ti pubbavidehadīpaṃ. **Goyāniye**ti aparagoyānadīpaṃ. **Kuruyo**ti uttarakuru ca dakkhiṇato jambudīpañca. **Anupariyante**ti ete candimasūriye sineruṃ anupariyāyante. **Pāṭiye**ti pattharitvā ṭhapite viya piṭṭhipāsāṇe.

1427.‘‘Parosahassapāsāde, veḷuriyaphalasanthate;
Pajjalante ca vaṇṇena, maṇimhi passa nimmitaṃ.

1428.‘‘Tāvatiṃse ca yāme ca, tusite cāpi nimmite;
Paranimmitavasavattino, maṇimhi passa nimmitaṃ.

1429.‘‘Passettha pokkharaṇiyo, vippasannodikā sucī;
Mandālakehi sañchannā, padumuppalakehi cā’’ti.

Tattha **parosahassa**nti tāvatiṃsabhavane atirekasahassapāsāde.

1430.‘‘Dasettha rājiyo setā, dasa nīlā manoramā;
Cha piṅgalā pannarasa, haliddā ca catuddasa.

1431.‘‘Vīsati tattha sovaṇṇā, vīsati rajatāmayā;
Indagopakavaṇṇābhā, tāva dissanti tiṃsati.

1432.‘‘Dasettha kāḷiyo chacca, mañjeṭṭhā pannavīsati;
Missā bandhukapupphehi, nīluppalavicittikā.

1433.‘‘Evaṃ sabbaṅgasampannaṃ, accimantaṃ pabhassaraṃ;
Odhisuṅkaṃ mahārāja, passa tvaṃ dvipaduttamā’’ti.

Tattha **dasettha rājiyo setā**ti etasmiṃ maṇikkhandhe dasa setarājiyo. **Cha piṅgalā pannarasā**ti cha ca pannarasa cāti ekavīsati piṅgalarājiyo. **Haliddā**ti haliddavaṇṇā catuddasa. **Tiṃsatī**ti indagopakavaṇṇābhā tiṃsa rājiyo. **Dasa chaccā**ti dasa ca cha ca soḷasa kāḷarājiyo. **Pannavīsatī**ti pañcavīsati mañjeṭṭhavaṇṇā pabhassarā. **Missā bandhukapupphehī**ti kāḷamañjeṭṭhavaṇṇarājiyo etehi missā vicittikā passa. Ettha hi kāḷarājiyo bandhujīvakapupphehi missā, mañjeṭṭharājiyo nīluppalehi vicittikā. **Odhisuṅka**nti suṅkakoṭṭhāsaṃ. Yo maṃ jūte jinissati, tassimaṃ suṅkakoṭṭhāsaṃ passāti vadati. Aṭṭhakathāyaṃ pana ‘‘hotu suṅkaṃ, mahārājā’’tipi pāṭho. Tassattho – dvipaduttama passa tvaṃ imaṃ evarūpaṃ maṇikkhandhaṃ, idameva, mahārāja, suṅkaṃ hotu. Yo maṃ jūte jinissati, tassidaṃ bhavissatīti.

Maṇikaṇḍaṃ niṭṭhitaṃ.

Akkhakaṇḍaṃ

Evaṃ vatvā puṇṇako ‘‘mahārāja, ahaṃ tāva jūte parājito imaṃ maṇiratanaṃ dassāmi, tvaṃ pana kiṃ dassasī’’ti āha. ‘‘Tāta, mama sarīrañca deviñca setacchattañca ṭhapetvā sesaṃ mama santakaṃ suṅkaṃ hotū’’ti. ‘‘Tena hi, deva, mā cirāyi, ahaṃ dūrāgato, khippaṃ jūtamaṇḍalaṃ sajjāpehī’’ti. Rājā amacce āṇāpesi. Te khippaṃ jūtamaṇḍalaṃ sajjetvā rañño varapotthakattharaṇaṃ santharitvā sesarājūnañcāpi āsanāni paññapetvā puṇṇakassapi patirūpaṃ āsanaṃ paññapetvā rañño kālaṃ ārocayiṃsu. Tato puṇṇako rājānaṃ gāthāya ajjhabhāsi –

1434.‘‘Upāgataṃ rāja mupehi lakkhaṃ, netādisaṃ maṇiratanaṃ tavatthi;
Dhammena jissāma asāhasena, jito ca no khippamavākarohī’’ti.

Tassattho – mahārāja, jūtasālāya kammaṃ upāgataṃ niṭṭhitaṃ, etādisaṃ maṇiratanaṃ tava natthi, mā papañcaṃ karohi, upehi lakkhaṃ akkhehi kīḷanaṭṭhānaṃ upagaccha. Kīḷantā ca mayaṃ dhammena jissāma, dhammeneva no asāhasena jayo hotu. Sace pana tvaṃ jito bhavissasi, atha no khippamavākarohi, papañcaṃ akatvāva jito dhanaṃ dadeyyāsīti vuttaṃ hoti.

Atha naṃ rājā ‘‘māṇava, tvaṃ maṃ ‘rājā’ti mā bhāyi, dhammeneva no asāhasena jayaparājayo bhavissatī’’ti āha. Taṃ sutvā puṇṇako ‘‘amhākaṃ dhammeneva jayaparājayabhāvaṃ jānāthā’’ti tepi rājāno sakkhiṃ karonto gāthamāha –

1435.‘‘Pañcāla paccuggata sūrasena, macchā ca maddā saha kekakebhi;
Passantu note asaṭhena yuddhaṃ, na no sabhāyaṃ na karonti kiñcī’’ti.

Tattha **paccuggatā**ti uggatattā paññātattā pākaṭattā pañcālarājānamevālapati. **Macchā cā**ti tvañca, samma maccharāja. **Maddā**ti maddarāja. **Saha kekakebhī**ti kekakebhināmena janapadena saha vattamānakekakebhirāja, tvañca. Atha vā sahasaddaṃ ‘‘kekakebhī’’ti padassa pacchato ṭhapetvā paccuggatasaddañca sūrasenavisesanaṃ katvā pañcālapaccuggatasūrasena macchā ca maddā ca kekakebhi saha sesarājāno cāti evamettha attho daṭṭhabbo. **Passantu note**ti amhākaṃ dvinnaṃ ete rājāno asaṭhena akkhayuddhaṃ passantu. **Na no sabhāyaṃ na karonti kiñcī**ti ettha **no**ti nipātamattaṃ, sabhāyaṃ kiñci sakkhiṃ na na karonti, khattiyepi brāhmaṇepi karontiyeva, tasmā sace kiñci akāraṇaṃ uppajjati, ‘‘na no sutaṃ, na no diṭṭha’’nti vattuṃ na labhissatha, appamattā hothāti.

Evaṃ yakkhasenāpati rājāno sakkhiṃ akāsi. Rājāpi ekasatarājaparivuto puṇṇakaṃ gahetvā jūtasālaṃ pāvisi. Sabbepi patirūpāsanesu nisīdiṃsu, rajataphalake suvaṇṇapāsake ṭhapayiṃsu. Puṇṇako turitaturito āha ‘‘mahārāja, pāsakesu āyā nāma mālikaṃ sāvaṭṭaṃ bahulaṃ santibhadrādayo catuvīsati, tesu tumhe attano ruccanakaṃ āyaṃ gaṇhathā’’ti. Rājā ‘‘sādhū’’ti bahulaṃ gaṇhi. Puṇṇako sāvaṭṭaṃ gaṇhi. Atha naṃ rājā āha ‘‘tena hi tāva māṇava, pāsake pātehī’’ti. ‘‘Mahārāja, paṭhamaṃ mama vāro na pāpuṇāti, tumhe pātethā’’ti vutte rājā ‘‘sādhū’’ti sampaṭicchi. Tassa pana tatiye attabhāve mātubhūtapubbā ārakkhadevatā, tassā ānubhāvena rājā jūte jināti. Sā tassa avidūre ṭhitā ahosi. Rājā devadhītaraṃ anussaritvā jūtagītaṃ gāyanto imā gāthā āha –

‘‘Sabbā nadī vaṅkagatī, sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ, labhamāne nivātake. (jā. 2.21.308);

‘‘Atha passatu maṃ amma, vijayaṃ me padissatu;
Anukampāhi me amma, mahantaṃ jayamessatu.

‘‘Devate tvajja rakkha devi, passa mā maṃ vibhāveyya;
Anukampakā patiṭṭhā ca, passa bhadrāni rakkhituṃ.

‘‘Jambonadamayaṃ pāsaṃ, caturaṃsamaṭṭhaṅguli;
Vibhāti parisamajjhe, sabbakāmadado bhava.

‘‘Devate me jayaṃ dehi, passa maṃ appabhāginaṃ;
Mātānukampako poso, sadā bhadrāni passati.

‘‘Aṭṭhakaṃ mālikaṃ vuttaṃ, sāvaṭṭañca chakaṃ mataṃ;
Catukkaṃ bahulaṃ ñeyyaṃ, dvibindusantibhadrakaṃ;
Catuvīsati āyā ca, munindena pakāsitā’’ti.

Rājā evaṃ jūtagītaṃ gāyitvā pāsake hatthena parivattetvā ākāse khipi. Puṇṇakassa ānubhāvena pāsakā rañño parājayāya bhassanti. Rājā jūtasippamhi atikusalatāya pāsake attano parājayāya bhassante ñatvā ākāseyeva saṅkaḍḍhanto gahetvā puna ākāse khipi. Dutiyampi attano parājayāya bhassante ñatvā tatheva aggahesi. Tato puṇṇako cintesi ‘‘ayaṃ rājā mādisena yakkhena saddhiṃ jūtaṃ kīḷanto bhassamāne pāsake saṅkaḍḍhitvā gaṇhāti, kiṃ nu kho kāraṇa’’nti. So olokento tassa ārakkhadevatāya ānubhāvaṃ ñatvā akkhīni ummīletvā kuddho viya naṃ olokesi. Sā bhītatasitā palāyitvā cakkavāḷapabbatamatthakaṃ patvā kampamānā oloketvā aṭṭhāsi. Rājā tatiyampi pāsake khipitvā attano parājayāya bhassante ñatvāpi puṇṇakassānubhāvena hatthaṃ pasāretvā gaṇhituṃ nāsakkhi. Te rañño parājayāya patiṃsu. Athassa parājitabhāvaṃ ñatvā puṇṇako apphoṭetvā mahantena saddena ‘‘jitaṃ me’’ti tikkhattuṃ sīhanādaṃ nadi. So saddo sakalajambudīpaṃ phari. Tamatthaṃ pakāsento satthā āha –

1436.‘‘Te pāvisuṃ akkhamadena mattā, rājā kurūnaṃ puṇṇako cāpi yakkho;
Rājā kaliṃ viccinamaggahesi, kaṭaṃ aggahī puṇṇako nāma yakkho.

1437.‘‘Te tattha jūte ubhaye samāgate, raññaṃ sakāse sakhīnañca majjhe;
Ajesi yakkho naravīraseṭṭhaṃ, tatthappanādo tumulo babhūvā’’ti.

Tattha **pāvisu**nti jūtasālaṃ pavisiṃsu. **Viccina**nti rājā catuvīsatiyā āyesu vicinanto kaliṃ parājayaggāhaṃ aggahesi. **Kaṭaṃ aggahī**ti puṇṇako nāma yakkho jayaggāhaṃ gaṇhi. **Te tattha jūte ubhaye samāgate**ti te tattha jūte samāgatā ubho jūtaṃ kīḷiṃsūti attho. **Rañña**nti atha tesaṃ ekasatarājūnaṃ sakāse avasesānañca sakhīnaṃ majjhe so yakkho naravīraseṭṭhaṃ rājānaṃ ajesi. **Tatthappanādo tumulo babhūvā**ti tasmiṃ jūtamaṇḍale ‘‘rañño parājitabhāvaṃ jānātha, jitaṃ me, jitaṃ me’’ti mahanto saddo ahosi.

Rājā parājito anattamano ahosi. Atha naṃ samassāsento puṇṇako gāthamāha –

1438.‘‘Jayo mahārāja parājayo ca, āyūhataṃ aññatarassa hoti;
Janinda jīnosi varaddhanena, jito ca me khippamavākarohī’’ti.

Tattha **āyūhata**nti dvinnaṃ vāyāmamānānaṃ aññatarassa eva hoti, tasmā ‘‘parājitomhī’’ti mā cintayi. **Jīnosī**ti parihīnosi. **Varaddhanenā**ti paramadhanena. **Khippamavākarohī**ti khippaṃ me jayaṃ dhanaṃ dehīti.

Atha naṃ rājā ‘‘gaṇha, tātā’’ti vadanto gāthamāha –

1439.‘‘Hatthī gavāssā maṇikuṇḍalā ca, yañcāpi mayhaṃ ratanaṃ pathabyā;
Gaṇhāhi kaccāna varaṃ dhanānaṃ, ādāya yenicchasi tena gacchā’’ti.

Puṇṇako āha –

1440.‘‘Hatthī gavāssā maṇikuṇḍalā ca, yañcāpi tuyhaṃ ratanaṃ pathabyā;
Tesaṃ varo vidhuro nāma kattā, so me jito taṃ me avākarohī’’ti.

Tattha **so me jito taṃ me**ti mayā hi tava vijite uttamaṃ ratanaṃ jitaṃ, so ca sabbaratanānaṃ varo vidhuro, tasmā, deva, so mayā jito nāma hoti, taṃ me dehīti.

Rājā āha –

1441.‘‘Attā ca me so saraṇaṃ gatī ca, dīpo ca leṇo ca parāyaṇo ca;
Asantuleyyo mama so dhanena, pāṇena me sādiso esa kattā’’ti.

Tattha **attā ca me so**ti so mayhaṃ attā ca, mayā ca ‘‘attānaṃ ṭhapetvā sesaṃ dassāmī’’ti vuttaṃ, tasmā taṃ mā gaṇhi. Na kevalañca attāva, atha kho me so saraṇañca gati ca dīpo ca leṇo ca parāyaṇo ca. **Asantuleyyo mama so dhanenā**ti sattavidhena ratanena saddhiṃ na tuletabboti.

Puṇṇako āha –

1442.‘‘Ciraṃ vivādo mama tuyhañcassa, kāmañca pucchāma tameva gantvā;
Esova no vivaratu etamatthaṃ, yaṃ vakkhatī hotu kathā ubhinna’’nti.

Tattha **vivaratu etamattha**nti ‘‘so tava attā vā na vā’’ti etamatthaṃ esova pakāsetu. **Hotu kathā ubhinna**nti yaṃ so vakkhati, sāyeva no ubhinnaṃ kathā hotu, taṃ pamāṇaṃ hotūti attho.

Rājā āha –

1443.‘‘Addhā hi saccaṃ bhaṇasi, na ca māṇava sāhasaṃ;
Tameva gantvā pucchāma, tena tussāmubho janā’’ti.

Tattha **na ca māṇava sāhasa**nti mayhaṃ pasayha sāhasikavacanaṃ na ca bhaṇasi.

Evaṃ vatvā rājā ekasatarājāno puṇṇakañca gahetvā tuṭṭhamānaso vegena dhammasabhaṃ agamāsi. Paṇḍitopi āsanā oruyha rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Atha puṇṇako mahāsattaṃ āmantetvā ‘‘paṇḍita, ‘tvaṃ dhamme ṭhito jīvitahetupi musāvādaṃ na bhaṇasī’ti kittisaddo te sakalaloke phuṭo, ahaṃ pana te ajja dhamme ṭhitabhāvaṃ jānissāmī’’ti vatvā gāthamāha –

1444.‘‘Saccaṃ nu devā vidahū kurūnaṃ, dhamme ṭhitaṃ vidhuraṃ nāmamaccaṃ;
Dāsosi rañño uda vāsi ñāti, vidhuroti saṅkhā katamāsi loke’’ti.

Tattha **saccaṃ nu devā vidahū kurūnaṃ, dhamme ṭhitaṃ vidhuraṃ nāmamacca**nti ‘‘kurūnaṃ raṭṭhe vidhuro nāma amacco dhamme ṭhito jīvitahetupi musāvādaṃ na bhaṇatī’’ti evaṃ devā vidahū vidahanti kathenti pakāsenti, evaṃ vidahamānā te devā saccaṃ nu vidahanti, udāhu abhūtavādāyeveteti. **Vidhuroti saṅkhā katamāsi loke**ti yā esā tava ‘‘vidhuro’’ti loke saṅkhā paññatti, sā katamā āsi, tvaṃ pakāsehi, kiṃ nu rañño dāso nīcatarajātiko, udāhu samo vā uttaritaro vā ñātīti idaṃ tāva me ācikkha, dāsosi rañño, uda vāsi ñātīti.

Atha mahāsatto ‘‘ayaṃ maṃ evaṃ pucchati, ahaṃ kho panetaṃ ‘rañño ñātī’tipi ‘rañño uttaritaro’tipi ‘rañño na kiñci homī’tipi saññāpetuṃ sakkomi, evaṃ santepi imasmiṃ loke saccasamo avassayo nāma natthi, saccameva kathetuṃ vaṭṭatī’’ti cintetvā ‘‘māṇava, nevāhaṃ rañño ñāti, na uttaritaro, catunnaṃ pana dāsānaṃ aññataro’’ti dassetuṃ gāthādvayamāha –

1445. ‘‘Āmāyadāsāpi bhavanti heke, dhanena kītāpi bhavanti dāsā;
Sayampi heke upayanti dāsā, bhayā paṇunnāpi bhavanti dāsā.

1446. ‘‘Ete narānaṃ caturova dāsā, addhā hi yonito ahampi jāto;
Bhavo ca rañño abhavo ca rañño, dāsāhaṃ devassa parampi gantvā;
Dhammena maṃ māṇava tuyha dajjā’’ti.

Tattha **āmāyadāsā**ti dāsiyā kucchimhi jātadāsā. **Sayampi heke upayanti dāsā**ti ye keci upaṭṭhākajātikā, sabbe te sayaṃ dāsabhāvaṃ upagatā dāsā nāma. **Bhayā paṇunnā**ti rājabhayena vā corabhayena vā attano vasanaṭṭhānato paṇunnā karamarā hutvā paravisayaṃ gatāpi dāsāyeva nāma. **Addhā hi yonito ahampi jāto**ti māṇava, ekaṃseneva ahampi catūsu dāsayonīsu ekato sayaṃ dāsayonito nibbattadāso. **Bhavo ca rañño abhavo ca rañño**ti rañño vuḍḍhi vā hotu avuḍḍhi vā, na sakkā mayā musā bhāsituṃ. **Parampī**ti dūraṃ gantvāpi ahaṃ devassa dāsoyeva. **Dajjā**ti maṃ rājā jayadhanena khaṇḍetvā tuyhaṃ dento dhammena sabhāvena dadeyyāti.

Taṃ sutvā puṇṇako haṭṭhatuṭṭho puna apphoṭetvā gāthamāha –

1447. ‘‘Ayaṃ dutīyo vijayo mamajja, puṭṭho hi kattā vivarettha pañhaṃ;
Adhammarūpo vata rājaseṭṭho, subhāsitaṃ nānujānāsi mayha’’nti.

Tattha **rājaseṭṭho**ti ayaṃ rājaseṭṭho adhammarūpo vata. **Subhāsita**nti vidhurapaṇḍitena sukathitaṃ suvinicchitaṃ. **Nānujānāsi mayha**nti idānetaṃ vidhurapaṇḍitaṃ mayhaṃ kasmā nānujānāsi, kimatthaṃ na desīti vadati.

Taṃ sutvā rājā anattamano hutvā ‘‘paṇḍito mādisaṃ yasadāyakaṃ anoloketvā idāni diṭṭhaṃ māṇavakaṃ oloketī’’ti mahāsattassa kujjhitvā ‘‘māṇava, sace so dāso me bhaveyya, taṃ gahetvā gacchā’’ti vatvā gāthamāha –

1448. ‘‘Evaṃ ce no so vivarettha pañhaṃ, dāsohamasmi na ca khosmi ñāti;
Gaṇhāhi kaccāna varaṃ dhanānaṃ, ādāya yenicchasi tena gacchā’’ti.

Tattha **evaṃ ce no so vivarettha pañha**nti sace so amhākaṃ pañhaṃ ‘‘dāsohamasmi, na ca khosmi ñātī’’ti evaṃ vivari ettha parisamaṇḍale, atha kiṃ acchasi, sakalaloke dhanānaṃ varaṃ etaṃ gaṇha, gahetvā ca pana yena icchasi, tena gacchāti.

Akkhakaṇḍaṃ niṭṭhitaṃ.

Gharāvāsapañhā

Evañca pana vatvā rājā cintesi ‘‘paṇḍitaṃ gahetvā māṇavo yathāruci gamissati, tassa gatakālato paṭṭhāya mayhaṃ madhuradhammakathā dullabhā bhavissati, yaṃnūnāhaṃ imaṃ attano ṭhāne ṭhapetvā alaṅkatadhammāsane nisīdapetvā gharāvāsapañhaṃ puccheyya''nti. Atha naṃ rājā evamāha ''paṇḍita, tumhākaṃ gatakāle mama madhuradhammakathā dullabhā bhavissati, alaṅkatadhammāsane nisīdāpetvā attano ṭhāne ṭhatvā mayhaṃ gharāvāsapañhaṃ kathethā''ti. So ''sādhū''ti sampaṭicchitvā alaṅkatadhammāsane nisīditvā raññā pañhaṃ puṭṭho vissajjesi. Tatrāyaṃ pañho –

1449. ''Vidhura vasamānassa, gahaṭṭhassa sakaṃ gharaṃ;
Khemā vutti kathaṃ assa, kathaṃ nu assa saṅgaho.

1450. ''Abyābajjhaṃ kathaṃ assa, saccavādī ca māṇavo;
Asmā lokā paraṃ lokaṃ, kathaṃ pecca na socatī''ti.

Tattha **khemā vutti kathaṃ assā**ti kathaṃ gharāvāsaṃ vasantassa gahaṭṭhassa khemā nibbhayā vutti bhaveyya. **Kathaṃ nu assa saṅgaho**ti catubbidho saṅgahavatthusaṅkhāto saṅgaho tassa kathaṃ bhaveyya. **Abyābajjha**nti niddukkhatā. **Saccavādī cā**ti kathaṃ nu māṇavo saccavādī nāma bhaveyya. **Peccā**ti paralokaṃ gantvā.

Taṃ sutvā paṇḍito rañño pañhaṃ kathesi. Tamatthaṃ pakāsento satthā āha –

1451. ''Taṃ tattha gatimā dhitimā, matimā atthadassimā;
Saṅkhātā sabbadhammānaṃ, vidhuro etadabravi.

1452. ''Na sādhāraṇadārassa, na bhuñje sādumekako;
Na seve lokāyatikaṃ, netaṃ paññāya vaḍḍhanaṃ.

1453. ''Sīlavā vattasampanno, appamatto vicakkhaṇo;
Nivātavutti atthaddho, surato sakhilo mudu.

1454. ''Saṅgahetā ca mittānaṃ, saṃvibhāgī vidhānavā;
Tappeyya annapānena, sadā samaṇabrāhmaṇe.

1455. ''Dhammakāmo sutādhāro, bhaveyya paripucchako;
Sakkaccaṃ payirupāseyya, sīlavante bahussute.

1456. ''Gharamāvasamānassa, gahaṭṭhassa sakaṃ gharaṃ;
Khemā vutti siyā evaṃ, evaṃ nu assa saṅgaho.

1457. ''Abyābajjhaṃ siyā evaṃ, saccavādī ca māṇavo;
Asmā lokā paraṃ lokaṃ, evaṃ pecca na socatī''ti.

Tattha **taṃ tatthā**ti bhikkhave, taṃ rājānaṃ tattha dhammasabhāyaṃ ñāṇagatiyā **gatimā,** abbocchinnavīriyena **dhitimā,** bhūrisamāya vipulāya paññāya **matimā,** saṇhasukhumatthadassinā ñāṇena **atthadassimā,** paricchinditvā jānanañāṇasaṅkhātāya paññāya sabbadhammānaṃ **saṅkhātā,** vidhurapaṇḍito etaṃ ''na sādhāraṇadārassā''tiādivacanaṃ abravi. Tattha yo paresaṃ dāresu aparajjhati, so sādhāraṇadāro nāma, tādiso na assa bhaveyya. **Na bhuñje sādumekako**ti sādurasaṃ paṇītabhojanaṃ aññesaṃ adatvā ekakova na bhuñjeyya. **Lokāyatika**nti anatthanissitaṃ saggamaggānaṃ adāyakaṃ aniyyānikaṃ vitaṇḍasallāpaṃ lokāyatikavādaṃ na seveyya. **Netaṃ paññāya vaḍḍhana**nti na hi etaṃ lokāyatikaṃ paññāya vaḍḍhanaṃ. **Sīlavā**ti akhaṇḍehi pañcahi sīlehi samannāgato. **Vattasampanno**ti gharāvāsavattena vā rājavattena vā samannāgato. **Appamatto**ti kusaladhammesu appamatto. **Nivātavuttī**ti atimānaṃ akatvā nīcavutti ovādānusāsanipaṭicchako. **Atthaddho**ti thaddhamacchariyavirahito. **Surato**ti soraccena samannāgato. **Sakhilo**ti pemanīyavacano. **Mudū**ti kāyavācācittehi apharuso.

Saṅgahetā ca mittānanti kalyāṇamittānaṃ saṅgahakaro. Dānādīsu yo yena saṅgahaṃ icchati, tassa teneva saṅgāhako. **Saṃvibhāgī**ti dhammikasamaṇabrāhmaṇānañceva kapaṇaddhikavaṇibbakayācakādīnañca saṃvibhāgakaro. **Vidhānavā**ti ‘‘imasmiṃ kāle kasituṃ vaṭṭati, imasmiṃ kāle vapituṃ vaṭṭatī’’ti evaṃ sabbakiccesu vidhānasampanno. **Tappeyyā**ti gahitagahitabhājanāni pūretvā dadamāno tappeyya. **Dhammakāmo**ti paveṇidhammampi sucaritadhammampi kāmayamāno patthayamāno. **Sutādhāro**ti sutassa ādhārabhūto. **Paripucchako**ti dhammikasamaṇabrāhmaṇe upasaṅkamitvā ‘‘kiṃ, bhante, kusala’’ntiādivacanehi paripucchanasīlo. **Sakkacca**nti gāravena. **Evaṃ nu assa saṅgaho**ti saṅgahopissa evaṃ kato nāma bhaveyya. **Saccavādī**ti evaṃ paṭipannoyeva sabhāvavādī nāma siyā.

Evaṃ mahāsatto rañño gharāvāsapañhaṃ kathetvā pallaṅkā oruyha rājānaṃ vandi. Rājāpissa mahāsakkāraṃ katvā ekasatarājūhi parivuto attano nivesanameva gato.

Gharāvāsapañhā niṭṭhitā.

Lakkhaṇakaṇḍaṃ

Mahāsatto pana paṭinivatto. Atha naṃ puṇṇako āha –

1458. ‘‘Ehi dāni gamissāma, dinno no issarena me;
Mamevatthaṃ paṭipajja, esa dhammo sanantano’’ti.

Tattha **dinno no**ti ettha **no**ti nipātamattaṃ, tvaṃ issarena mayhaṃ dinnoti attho. **Sanantano**ti mama atthaṃ paṭipajjantena hi tayā attano sāmikassa attho paṭipanno hoti. Yañcetaṃ sāmikassa atthakaraṇaṃ nāma, esa dhammo sanantano porāṇakapaṇḍitānaṃ sabhāvoti.

Vidhurapaṇḍito āha –

1459. ‘‘Jānāmi māṇava tayāhamasmi, dinnohamasmi tava issarena;
Tīhañca taṃ vāsayemu agāre, yenaddhunā anusāsemu putte’’ti.

Tattha **tayāhamasmī**ti tayā laddhohamasmīti jānāmi, labhantena ca na aññathā laddho. **Dinnohamasmi tava issarenā**ti mama issarena raññā ahaṃ tava dinno. **Tīhaṃ cā**ti māṇava, ahaṃ tava bahūpakāro, rājānaṃ anoloketvā saccameva kathesiṃ, tenāhaṃ tayā laddho, tvaṃ me mahantaguṇabhāvaṃ jānāhi, mayaṃ tīṇipi divasāni attano agāre vāsemu, tasmā yenaddhunā yattakena kālena mayaṃ puttādāre anusāsemu, taṃ kālaṃ adhivāsehīti.

Taṃ sutvā puṇṇako ‘‘saccaṃ paṇḍito āha, bahūpakāro esa mama, ‘sattāhampi aḍḍhamāsampi nisīdāhī’ti vutte adhivāsetabbamevā’’ti cintetvā gāthamāha –

1460. ‘‘Taṃ me tathā hotu vasemu tīhaṃ, kurutaṃ bhavajja gharesu kiccaṃ;
Anusāsataṃ puttadāre bhavajja, yathā tayī pecca sukhī bhaveyyā’’ti.

Tattha **taṃ me**ti yaṃ tvaṃ vadesi, sabbaṃ taṃ mama tathā hotu. **Bhavajjā**ti bhavaṃ ajja paṭṭhāya tīhaṃ anusāsatu. **Tayī peccā**ti yathā tayi gate pacchā tava puttadāro sukhī bhaveyya, evaṃ anusāsatu.

Evaṃ vatvā puṇṇako mahāsattena saddhiṃyeva tassa nivesanaṃ pāvisi. Tamatthaṃ pakāsento satthā āha –

1461. ‘‘Sādhūti vatvāna pahūtakāmo, pakkāmi yakkho vidhurena saddhiṃ;
Taṃ kuñjarājaññahayānuciṇṇaṃ, pāvekkhi antepuramariyaseṭṭho’’ti.

Tattha **pahūtakāmo**ti mahābhogo. **Kuñjarājaññahayānuciṇṇa**nti kuñjarehi ca ājaññahayehi ca anuciṇṇaṃ paripuṇṇaṃ. **Ariyaseṭṭho**ti ācāraariyesu uttamo puṇṇako yakkho paṇḍitassa antepuraṃ pāvisi.

Mahāsattassa pana tiṇṇaṃ utūnaṃ atthāya tayo pāsādā ahesuṃ. Tesu eko koñco nāma, eko mayūro nāma, eko piyaketo nāma. Te sandhāya ayaṃ gāthā vuttā –

1462. ‘‘Koñcaṃ mayūrañca piyañca ketaṃ, upāgamī tattha surammarūpaṃ;
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassā’’ti.

Tattha **tatthā**ti tesu tīsu pāsādesu yattha tasmiṃ samaye attanā vasati, taṃ surammarūpaṃ pāsādaṃ puṇṇakaṃ ādāya upāgami.

So upagantvā ca pana alaṅkatapāsādassa sattamāya bhūmiyā sayanagabbhañceva mahātalañca sajjāpetvā sirisayanaṃ paññāpetvā sabbaṃ annapānādividhiṃ upaṭṭhapetvā devakaññāyo viya pañcasatā itthiyo ‘‘imā te pādaparicārikā hontu, anukkaṇṭhanto idha vasāhī’’ti tassa niyyādetvā attano vasanaṭṭhānaṃ gato. Tassa gatakāle tā itthiyo nānātūriyāni gahetvā puṇṇakassa paricariyāya naccādīni paṭṭhapesuṃ. Tamatthaṃ pakāsento satthā āha –

1463. ‘‘Tattha naccanti gāyanti, avhayanti varāvaraṃ;
Accharā viya devesu, nāriyo samalaṅkatā’’ti.

Tattha **avhayanti varāvara**nti varato varaṃ naccañca gītañca karontiyo pakkosanti.

1464. ‘‘Samaṅgikatvā pamadāhi yakkhaṃ, annena pānena ca dhammapālo;
Atthatthamevānuvicintayanto, pāvekkhi bhariyāya tadā sakāse’’ti.

Tattha **pamadāhī**ti pamadāhi ceva annapānehi ca samaṅgikatvā. **Dhammapālo**ti dhammassa pālako gopako. **Atthatthamevā**ti atthabhūtameva atthaṃ. **Bhariyāyā**ti sabbajeṭṭhikāya bhariyāya.

1465. ‘‘Taṃ candanagandharasānulittaṃ, suvaṇṇajambonadanikkhasādisaṃ;
Bhariyaṃvacā ‘ehi suṇohi bhoti, puttāni āmantaya tambanette’’’ti.

Tattha **bhariyaṃvacā**ti jeṭṭhabhariyaṃ avaca. **Āmantayā**ti pakkosa.

1466. ‘‘Sutvāna vākyaṃ patino anujjā, suṇisaṃ vaca tambanakhiṃ sunettaṃ;
‘Āmantaya vammadharāni cete, puttāni indīvarapupphasāme’’’ti.

Tattha **anujjā**ti evaṃnāmikā. **Suṇisaṃvaca tambanakhiṃ sunetta**nti sā tassa vacanaṃ sutvā assumukhī rodamānā ‘‘sayaṃ gantvā putte pakkosituṃ ayuttaṃ, suṇisaṃ pesessāmī’’ti tassā nivāsaṭṭhānaṃ gantvā tambanakhiṃ sunettaṃ suṇisaṃ avaca. **Vammadharānī**ti vammadhare sūre, samattheti attho, ābharaṇabhaṇḍameva vā idha ‘‘vamma’’nti adhippetaṃ, tasmā ābharaṇadharetipi attho. **Cete**ti taṃ nāmenālapati, **puttānī**ti mama putte ca dhītaro ca. **Indīvarapupphasāme**ti taṃ ālapati.

Sā ‘‘sādhū’’ti sampaṭicchitvā pāsādā oruyha anuvicaritvā ‘‘pitā vo ovādaṃ dātukāmo pakkosati, idaṃ kira vo tassa pacchimadassana’’nti sabbamevassa suhadajanañca puttadhītaro ca sannipātesi. Dhammapālakumāro pana taṃ vacanaṃ sutvāva rodanto kaniṭṭhabhātikagaṇaparivuto pitu santikaṃ agamāsi. Paṇḍito te disvāva sakabhāvena saṇṭhātuṃ asakkonto assupuṇṇehi nettehi āliṅgitvā sīse cumbitvā jeṭṭhaputtaṃ muhuttaṃ hadaye nipajjāpetvā hadayā otāretvā sirigabbhato nikkhamma mahātale pallaṅkamajjhe nisīditvā puttasahassassa ovādaṃ adāsi. Tamatthaṃ pakāsento satthā āha –

1467.‘‘Te āgate muddhani dhammapālo, cumbitvā putte avikampamāno;
Āmantayitvāna avoca vākyaṃ, dinnāhaṃ raññā idha māṇavassa.

1468.‘‘Tassajjahaṃ attasukhī vidheyyo, ādāya yenicchati tena gacchati;
Ahañca vo sāsitumāgatosmi, kathaṃ ahaṃ aparittāya gacche.

1469.‘‘Sace vo rājā kururaṭṭhavāsī, janasandho puccheyya pahūtakāmo;
Kimābhijānātha pure purāṇaṃ, kiṃ vo pitā puratthā.

1470.‘‘Samāsanā hotha mayāva sabbe, konīdha rañño abbhatiko manusso;
Tamañjaliṃ kariya vadetha evaṃ, mā hevaṃ deva na hi esa dhammo;
Viyaggharājassa nihīnajacco, samāsano deva kathaṃ bhaveyyā’’ti.

Tattha **dhammapālo**ti mahāsatto. **Dinnāha**nti ahaṃ jayadhanena khaṇḍetvā raññā dinno. **Tassajjahaṃ attasukhī vidheyyo**ti ajja paṭṭhāya tīhamattaṃ ahaṃ iminā attano sukhena attasukhī, tato paraṃ pana tassa māṇavassāhaṃ vidheyyo homi. So hi ito catutthe divase ekaṃsena maṃ ādāya yatthicchati, tattha gacchati. **Aparittāyā**ti tumhākaṃ parittaṃ akatvā kathaṃ gaccheyyanti anusāsituṃ āgatosmi. **Janasandho**ti mittabandhanena mittajanassa sandhānakaro. **Pure purāṇa**nti ito pubbe tumhe kiṃ purāṇakāraṇaṃ abhijānātha. **Anusāse**ti anusāsi. Evaṃ tumhe raññā puṭṭhā ‘‘amhākaṃ pitā imañcimañca ovādaṃ adāsī’’ti katheyyātha. **Samāsanā hothā**ti sace vo rājā mayā dinnassa ovādassa kathitakāle ‘‘etha tumhe, ajja mayā saddhiṃ samāsanā hotha, idha rājakule tumhehi añño ko nu rañño abbhatiko manusso’’ti attano āsane nisīdāpeyya, atha tumhe añjaliṃ katvā taṃ rājānaṃ evaṃ vadeyyātha ‘‘deva, evaṃ mā avaca. Na hi amhākaṃ esapaveṇidhammo. **Viyaggharājassa** kesarasīhassa nihīnajacco jarasiṅgālo, deva, kathaṃ samāsano bhaveyya. Yathā siṅgālo sīhassa samāsano na hoti, tatheva mayaṃ tumhāka’’nti.

Imaṃ panassa kathaṃ sutvā puttadhītaro ca ñātisuhajjādayo ca dāsakammakaraporisā ca te sabbe sakabhāvena saṇṭhātuṃ asakkontā mahāviravaṃ viraviṃsu. Tesaṃ mahāsatto saññāpesi.

Lakkhaṇakaṇḍaṃ niṭṭhitaṃ.

Rājavasatikaṇḍa

Atha ne paṇḍito puttadhītaro ca ñātayo ca upasaṅkamitvā tuṇhībhūte disvā ‘‘tātā, mā cintayittha, sabbe saṅkhārā aniccā, yaso nāma vipattipariyosāno, apica tumhākaṃ rājavasatiṃ nāma yasapaṭilābhakāraṇaṃ kathessāmi, taṃ ekaggacittā suṇāthā’’ti buddhalīlāya rājavasatiṃ nāma paṭṭhapesi. Tamatthaṃ pakāsento satthā āha –

1471.‘‘So ca putte amacce ca, ñātayo suhadajjane;
Alīnamanasaṅkappo, vidhuro etadabravi.

1472.‘‘Ethayyo rājavasatiṃ, nisīditvā suṇātha me;
Yathā rājakulaṃ patto, yasaṃ poso nigacchatī’’ti.

Tattha **suhadajjane**ti suhadayajane. **Ethayyo**ti etha, ayyo. Piyasamudācārena putte ālapati. **Rājavasati**nti mayā vuccamānaṃ rājapāricariyaṃ suṇātha. **Yathā**ti yena kāraṇena rājakulaṃ patto upasaṅkamanto rañño santike caranto poso yasaṃ nigacchati labhati, taṃ kāraṇaṃ suṇāthāti attho.

1473.‘‘Na hi rājakulaṃ patto, aññāto labhate yasaṃ;
Nāsūro nāpi dummedho, nappamatto kudācanaṃ.

1474. ‘‘Yadāssa sīlaṃ paññañca, soceyyaṃ cādhigacchati;
Atha vissasate tyamhi, guyhañcassa na rakkhatī’’ti.

Tattha **aññāto**ti apākaṭaguṇo aviditakammāvadāno. **Nāsūro**ti na asūro bhīrukajātiko. **Yadāssa sīla**nti yadā assa sevakassa rājā sīlañca paññañca soceyyañca adhigacchati, ācārasampattiñca ñāṇabalañca sucibhāvañca jānāti. **Atha vissasate tyamhī**ti atha rājā tamhi vissasate vissāsaṃ karoti, attano guyhañcassa na rakkhati na gūhati.

1475. ‘‘Tulā yathā paggahitā, samadaṇḍā sudhāritā;
Ajjhiṭṭho na vikampeyya, sa rājavasatiṃ vase.

1476. ‘‘Tulā yathā paggahitā, samadaṇḍā sudhāritā;
Sabbāni abhisambhonto, sa rājavasatiṃ vase’’ti.

Tattha **tulā yathā**ti yathā esā vuttappakārā tulā na onamati na unnamati, evameva rājasevako kismiñcideva kamme raññā ‘‘idaṃ nāma karohī’’ti ajjhiṭṭho āṇatto chandādiagativasena na vikampeyya, sabbakiccesu paggahitatulā viya samo bhaveyya. **Sa rājavasati**nti so evarūpo sevako rājakule vāsaṃ vaseyya, rājānaṃ paricareyya, evaṃ paricaranto pana yasaṃ labheyyāti attho. **Sabbāni abhisambhonto**ti sabbāni rājakiccāni karonto.

1477. ‘‘Divā vā yadi vā rattiṃ, rājakiccesu paṇḍito;
Ajjhiṭṭho na vikampeyya, sa rājavasatiṃ vase.

1478. ‘‘Divā vā yadi vā rattiṃ, rājakiccesu paṇḍito;
Sabbāni abhisambhonto, sa rājavasatiṃ vase.

1479. ‘‘Yo cassa sukato maggo, rañño suppaṭiyādito;
Na tena vutto gaccheyya, sa rājavasatiṃ vase’’ti.

Tattha **na vikampeyyā**ti avikampamāno tāni kiccāni kareyya. **Yo cassā**ti yo ca rañño gamanamaggo sukato assa **suppaṭiyādito** sumaṇḍito, ‘‘iminā maggena gacchā’’ti vuttopi tena na gaccheyya.

1480. ‘‘Na rañño sadisaṃ bhuñje, kāmabhoge kudācanaṃ;
Sabbattha pacchato gacche, sa rājavasatiṃ vase.

1481. ‘‘Na rañño sadisaṃ vatthaṃ, na mālaṃ na vilepanaṃ;
Ākappaṃ sarakuttiṃ vā, na rañño sadisamācare;
Aññaṃ kareyya ākappaṃ, sa rājavasatiṃ vase’’ti.

Tattha **na rañño**ti rañño kāmabhogena samaṃ kāmabhogaṃ na bhuñjeyya. Tādisassa hi rājā kujjhati. **Sabbatthā**ti sabbesu rūpādīsu kāmaguṇesu rañño pacchatova gaccheyya, hīnatarameva seveyyāti attho. **Aññaṃ kareyyā**ti rañño ākappato sarakuttito ca aññameva ākappaṃ kareyya.

1482. ‘‘Kīḷe rājā amaccehi, bhariyāhi parivārito;
Nāmacco rājabhariyāsu, bhāvaṃ kubbetha paṇḍito.

1483. ‘‘Anuddhato acapalo, nipako saṃvutindriyo;
Manopaṇidhisampanno, sa rājavasatiṃ vase’’ti.

Tattha **bhāva**nti vissāsavasena adhippāyaṃ. **Acapalo**ti amaṇḍanasīlo. **Nipako**ti paripakkañāṇo.

Saṃvutindriyoti pihitachaḷindriyo rañño vā aṅgapaccaṅgāni orodhe vāssa na olokeyya. **Manopaṇidhisampanno**ti acapalena suṭṭhu ṭhapitena cittena samannāgato.

1484. ‘‘Nāssa bhariyāhi kīḷeyya, na manteyya rahogato;
Nāssa kosā dhanaṃ gaṇhe, sa rājavasatiṃ vase.

1485. ‘‘Na niddaṃ bahu maññeyya, na madāya suraṃ pive;
Nāssa dāye mige haññe, sa rājavasatiṃ vase.

1486. ‘‘Nāssa pīṭhaṃ na pallaṅkaṃ, na kocchaṃ na nāvaṃ rathaṃ;
Sammatomhīti ārūhe, sa rājavasatiṃ vase.

1487. ‘‘Nātidūre bhaje rañño, naccāsanne vicakkhaṇo;
Sammukhañcassa tiṭṭheyya, sandissanto sabhattuno.

1488. ‘‘Na ve rājā sakhā hoti, na rājā hoti methuno;
Khippaṃ kujjhanti rājāno, sūkenakkhīva ghaṭṭitaṃ.

1489. ‘‘Na pūjito maññamāno, medhāvī paṇḍito naro;
Pharusaṃ patimanteyya, rājānaṃ parisaṃgata’’nti.

Tattha **na manteyyā**ti tassa rañño bhariyāhi saddhiṃ neva kīḷeyya, na raho manteyya. **Kosā dhanan**ti rañño kosā dhanaṃ thenetvā na gaṇheyya. **Na madāyā**ti tātā, rājasevako nāma madatthāya suraṃ na piveyya. **Nāssa dāye mige**ti assa rañño dinnābhaye mige na haññeyya. **Koccha**nti bhaddapīṭhaṃ. **Sammatomhī**ti ahaṃ sammato hutvā evaṃ karomīti na āruheyya. **Sammukhañcassa tiṭṭheyyā**ti assa rañño purato khuddakamahantakathāsavanaṭṭhāne tiṭṭheyya. **Sandissanto sabhattuno**ti yo rājasevako tassa bhattuno dassanaṭṭhāne tiṭṭheyya. **Sūkenā**ti akkhimhi patitena vīhisūkādinā ghaṭṭitaṃ akkhi pakatisabhāvaṃ jahantaṃ yathā kujjhati nāma, evaṃ kujjhanti, na tesu vissāso kātabbo. **Pūjito maññamāno**ti ahaṃ rājapūjitomhīti maññamāno. **Pharusaṃ patimanteyyā**ti yena so kujjhati, tathārūpaṃ na manteyya.

1490. ‘‘Laddhadvāro labhe dvāraṃ, neva rājūsu vissase;
Aggīva saṃyato tiṭṭhe, sa rājavasatiṃ vase.

1491. ‘‘Puttaṃ vā bhātaraṃ vā saṃ, sampaggaṇhāti khattiyo;
Gāmehi nigamehi vā, raṭṭhehi janapadehi vā;
Tuṇhībhūto upekkheyya, na bhaṇe chekapāpaka’’nti.

Tattha **laddhadvāro labhe dvāra**nti ahaṃ nippaṭihāro laddhadvāroti appaṭihāretvā na paviseyya, punapi dvāraṃ labheyya, paṭihāretvāva paviseyyāti attho. **Saṃyato**ti appamatto hutvā. **Bhātaraṃ vā sa**nti sakaṃ bhātaraṃ vā. **Sampaggaṇhātī**ti ‘‘asukagāmaṃ vā asukanigamaṃ vā assa demā’’ti yadā sevakehi saddhiṃ katheti. **Na bhaṇe chekapāpaka**nti tadā guṇaṃ vā aguṇaṃ vā na bhaṇeyya.

1492. ‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Tesaṃ kammāvadānena, rājā vaḍḍheti vetanaṃ;
Na tesaṃ antarā gacche, sa rājavasatiṃ vase.

1493. ‘‘Cāpovūnudaro dhīro, vaṃsovāpi pakampaye;
Paṭilomaṃ na vatteyya, sa rājavasatiṃ vase.

1494. ‘‘Cāpovūnudaro assa, macchovassa ajivhavā;

Appāsī nipako sūro, sa rājavasatiṃ vase''ti.

Tattha **na tesaṃ antarā gacche**ti tesaṃ lābhassa antarā na gacche, antarāyaṃ na kareyya. **Vaṃsovāpī**ti yathā vaṃsagumbato uggatavaṃso vātena pahaṭakāle pakampati, evaṃ raññā kathitakāle pakampeyya. **Cāpovūnudaro**ti yathā cāpo mahodaro na hoti, evaṃ mahodaro na siyā. **Ajivhavā**ti yathā maccho ajivhatāya na katheti, tathā sevako mandakathatāya ajivhavā bhaveyya. **Appāsī**ti bhojanamattaññū.

1495. ''Na bāḷhaṃ itthiṃ gaccheyya, sampassaṃ tejasaṅkhayaṃ;
Kāsaṃ sāsaṃ daraṃ bālyaṃ, khīṇamedho nigacchati.

1496. ''Nātivelaṃ pabhāseyya, na tuṇhī sabbadā siyā;
Avikiṇṇaṃ mitaṃ vācaṃ, patte kāle udīraye.

1497. ''Akkodhano asaṅghaṭṭo, sacco saṇho apesuṇo;
Samphaṃ giraṃ na bhāseyya, sa rājavasatiṃ vase.

1498. ''Mātāpettibharo assa, kule jeṭṭhāpacāyiko;
Saṇho sakhilasambhāso, sa rājavasatiṃ vase''ti.

Tattha **na bāḷha**nti punappunaṃ kilesavasena na gaccheyya. **Tejasaṅkhaya**nti evaṃ gacchanto hi puriso tejasaṅkhayaṃ gacchati pāpuṇāti, taṃ sampassanto bāḷhaṃ na gaccheyya. **Dara**nti kāyadarathaṃ. **Bālya**nti dubbalabhāvaṃ. **Khīṇamedho**ti punappunaṃ kilesarativasena khīṇapañño puriso ete kāsādayo nigacchati. **Nātivela**nti tātā rājūnaṃ santike pamāṇātikkantaṃ na bhāseyya. **Patte kāle**ti attano vacanakāle sampatte. **Asaṅghaṭṭo**ti paraṃ asaṅghaṭṭento. **Sampha**nti niratthakaṃ. **Gira**nti vacanaṃ.

1499. ''Vinīto sippavā danto, katatto niyato mudu;
Appamatto suci dakkho, sa rājavasatiṃ vase.

1500. ''Nivātavutti vuddhesu, sappatisso sagāravo;
Surato sukhasaṃvāso, sa rājavasatiṃ vase.

1501. ''Ārakā parivajjeyya, sahituṃ pahitaṃ janaṃ;
Bhattāraññevudikkheyya, na ca aññassa rājino''ti.

Tattha **vinīto**ti ācārasampanno. **Sippavā**ti attano kule sikkhitabbasippena samannāgato. **Danto**ti chasu dvāresu nibbisevano. **Katatto**ti sampāditatto. **Niyato**ti yasādīni nissāya acalasabhāvo. **Mudū**ti anatimānī. **Appamatto**ti kattabbakiccesu pamādarahito. **Dakkho**ti upaṭṭhāne cheko. **Nivātavuttī**ti nīcavutti. **Sukhasaṃvāso**ti garusaṃvāsasīlo. **Sahituṃ patita**nti pararājūhi sakarañño santikaṃ guyharakkhaṇavasena vā paṭicchannapākaṭakaraṇavasenavā pesitaṃ. Tathārūpena hi saddhiṃ kathentopi rañño sammukhāva katheyya. **Bhattāraññevudikkheyyā**ti attano sāmikameva olokeyya. **Na ca aññassa rājino**ti aññassa rañño santako na bhaveyya.

1502. ''Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Sakkaccaṃ payirupāseyya, sa rājavasatiṃ vase.

1503. ''Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Sakkaccaṃ anuvāseyya, sa rājavasatiṃ vase.

1504. ''Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Tappeyya annapānena, sa rājavasatiṃ vase.

1505.‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Āsajja paññe sevetha, ākaṅkhaṃ vuddhimattano’’ti.

Tattha **sakkaccaṃ payirupāseyyā**ti gāravena punappunaṃ upasaṅkameyya. **Anuvāseyyā**ti uposathavāsaṃ vasanto anuvatteyya. **Tappeyyā**ti yāvadatthaṃ dānena tappeyya. **Āsajjā**ti upasaṅkamitvā. **Paññe**ti paṇḍite, āsajjapaññe vā, asajjamānapaññeti attho.

1506.‘‘Dinnapubbaṃ na hāpeyya, dānaṃ samaṇabrāhmaṇe;
Na ca kiñci nivāreyya, dānakāle vaṇibbake.

1507.‘‘Paññavā buddhisampanno, vidhānavidhikovido;
Kālaññū samayaññū ca, sa rājavasatiṃ vase.

1508.‘‘Uṭṭhātā kammadheyyesu, appamatto vicakkhaṇo;
Susaṃvihitakammanto, sa rājavasatiṃ vase’’ti.

Tattha **dinnapubba**nti pakatipaṭiyattaṃ dānavattaṃ. **Samaṇabrāhmaṇe**ti samaṇe vā brāhmaṇe vā. **Vaṇibbake**ti dānakāle vaṇibbake āgate disvā kiñci na nivāreyya. **Paññavā**ti vicāraṇapaññāya yutto. **Buddhisampanno**ti avekallabuddhisampanno. **Vidhānavidhikovido**ti nānappakāresu dāsakammakaraporisādīnaṃ saṃvidahanakoṭṭhāsesu cheko. **Kālaññū**ti ‘‘ayaṃ dānaṃ dātuṃ, ayaṃ sīlaṃ rakkhituṃ, ayaṃ uposathakammaṃ kātuṃ kālo’’ti jāneyya. **Samayaññū**ti ‘‘ayaṃ kasanasamayo, ayaṃ vapanasamayo, ayaṃ vohārasamayo, ayaṃ upaṭṭhānasamayo’’ti jāneyya. **Kammadheyyesū**ti attano kattabbakammesu.

1509.‘‘Khalaṃ sālaṃ pasuṃ khettaṃ, gantā cassa abhikkhaṇaṃ;
Mitaṃ dhaññaṃ nidhāpeyya, mitaṃva pācaye ghare.

1510.‘‘Puttaṃ vā bhātaraṃ vā saṃ, sīlesu asamāhitaṃ;
Anaṅgavā hi te bālā, yathā petā tatheva te;
Coḷañca nesaṃ piṇḍañca, āsīnānaṃ padāpaye.

1511.‘‘Dāse kammakare pesse, sīlesu susamāhite;
Dakkhe uṭṭhānasampanne, ādhipaccamhi ṭhāpaye’’ti.

Tattha **pasuṃ khetta**nti gokulañceva sassaṭṭhānañca. **Gantā**ti gamanasīlo. **Mita**nti minitvā ettakanti ñatvā koṭṭhesu nidhāpeyya. **Ghare**ti gharepi parijanaṃ gaṇetvā mitameva pacāpeyya. **Sīlesu asamāhita**nti evarūpaṃ dussīlaṃ anācāraṃ kismiñci ādhipaccaṭṭhāne na ṭhapeyyāti attho. **Anaṅgavā hi te bālā**ti ‘‘aṅgametaṃ manussānaṃ, bhātā loke pavuccatī’’ti (jā. 1.4.58) kiñcāpi jeṭṭhakaniṭṭhabhātaro aṅgasamānatāya ‘‘aṅga’’nti vuttā, ime pana dussīlā, tasmā aṅgasamānā na honti. Yathā pana susāne chaḍḍitā petā matā, tatheva te. Tasmā tādisā ādhipaccaṭṭhāne na ṭhapetabbā. Kuṭumbañhi te vināsenti, vinaṭṭhakuṭumbassa ca daliddassa rājavasati nāma na sampajjati. **Āsīnāna**nti āgantvā nisinnānaṃ puttabhātānaṃ matasattānaṃ matakabhattaṃ viya dento ghāsacchādanamattameva padāpeyya. **Uṭṭhānasampanne**ti uṭṭhānavīriyena samannāgate.

1512.‘‘Sīlavā ca alolo ca, anurakkho ca rājino;
Āvī raho hito tassa, sa rājavasatiṃ vase.

1513.‘‘Chandaññū rājino cassa, cittaṭṭho assa rājino;
Asaṅkusakavuttiṃssa, sa rājavasatiṃ vase.

1514.‘‘Ucchādaye ca nhāpaye, dhove pāde adhosiraṃ;

Āhatopi na kuppeyya, sa rājavasatiṃ vase''ti.

Tattha **alolo**ti aluddho. **Cittaṭṭho**ti citte ṭhito, rājacittavasikoti attho. **Asaṅkusakavuttissā**ti appaṭilomavutti assa. **Adhosira**nti pāde dhovantopi adhosiraṃ katvā heṭṭhāmukhova dhoveyya, na rañño mukhaṃ ullokeyyāti attho.

1515.''Kumbhampañjaliṃ kariyā, cāṭañcāpi padakkhiṇaṃ;
Kimeva sabbakāmānaṃ, dātāraṃ dhīramuttamaṃ.

1516.''Yo deti sayanaṃ vatthaṃ, yānaṃ āvasathaṃ gharaṃ;
Pajjunnoriva bhūtāni, bhogehi abhivassati.

1517.''Esayyo rājavasati, vattamāno yathā naro;
Ārādhayati rājānaṃ, pūjaṃ labhati bhattusū''ti.

Tattha **kumbhampañjaliṃ kariyā, cāṭañcāpi padakkhiṇa**nti vuddhiṃ paccāsīsanto puriso udakapūritaṃ kumbhaṃ disvā tassa añjaliṃ kareyya, cāṭañca sakuṇaṃ padakkhiṇaṃ kareyya. Añjaliṃ vā padakkhiṇaṃ vā karontassa te kiñci dātuṃ na sakkonti. **Kimevā**ti yo pana sabbakāmānaṃ dātā dhīro ca, taṃ rājānaṃ kiṃkāraṇā na namasseyya. Rājāyeva hi namassitabbo ca ārādhetabbo ca. **Pajjunnorivā**ti megho viya. **Esayyo rājavasatī**ti ayyo yā ayaṃ mayā kathitā, esā rājavasati nāma rājasevakānaṃ anusāsanī. **Yathā**ti yāya rājavasatiyā vattamāno naro rājānaṃ ārādheti, rājūnañca santikā pūjaṃ labhati, sā esāti.

Evaṃ asamadhuro vidhurapaṇḍito buddhalīlāya rājavasatiṃ kathesi;

Rājavasatikaṇḍaṃ niṭṭhitaṃ.

Antarapeyyālaṃ

Evaṃ puttadārañātimittasuhajjādayo anusāsantasseva tassa tayo divasā jātā. So divasassa pāripūriṃ ñatvā pātova nhatvā nānaggarasabhojanaṃ bhuñjitvā ''rājānaṃ apaloketvā māṇavena saddhiṃ gamissāmī''ti ñātigaṇaparivuto rājanivesanaṃ gantvā rājānaṃ vanditvā ekamantaṃ ṭhito vattabbayuttakaṃ vacanaṃ avoca. Tamatthaṃ pakāsento satthā āha –

1518.''Evaṃ samanusāsitvā, ñātisaṅghaṃ vicakkhaṇo;
Parikiṇṇo suhadehi, rājānamupasaṅkami.

1519.''Vanditvā sirasā pāde, katvā ca naṃ padakkhiṇaṃ;
Vidhuro avaca rājānaṃ, paggahetvāna añjaliṃ.

1520.''Ayaṃ maṃ māṇavo neti, kattukāmo yathāmati;
Ñātīnatthaṃ pavakkhāmi, taṃ suṇohi arindama.

1521.''Putte ca me udikkhesi, yañca maññaṃ ghare dhanaṃ;
Yathā pecca na hāyetha, ñātisaṅgho mayī gate.

1522.''Yatheva khalatī bhūmyā, bhūmyāyeva patiṭṭhati;
Evetaṃ khalitaṃ mayhaṃ, etaṃ passāmi accaya''nti.

Tattha **suhadehī**ti suhadayehi ñātimittādīhi. **Yañca mañña**nti yañca me aññaṃ tayā ceva aññehi ca rājūhi dinnaṃ ghare aparimāṇaṃ dhanaṃ, taṃ sabbaṃ tvameva olokeyyāsi. **Peccā**ti pacchākāle.

Khalatīti pakkhalati. **Evetа**nti evaṃ etaṃ. Ahañhi bhūmiyaṃ khalitvā tattheva patiṭṭhitapuriso viya tumhesu khalitvā tumhesuyeva patiṭṭhahāmi. **Etaṃ passāmī**ti yo esa ‘‘kiṃ te rājā hotī’’ti māṇavena puṭṭhassa mama tumhe anoloketvā saccaṃ apekkhitvā ‘‘dāsohamasmī’’ti vadantassa accayo, etaṃ accayaṃ passāmi, añño pana me doso natthi, taṃ me accayaṃ tumhe khamatha, etaṃ hadaye katvā pacchā mama puttadāresu mā aparajjhitthāti.

Taṃ sutvā rājā ‘‘paṇḍita, tava gamanaṃ mayhaṃ na ruccati, māṇavaṃ upāyena pakkosāpetvā ghātetvā kilañjena paṭicchādetuṃ mayhaṃ ruccatī’’ti dīpento gāthamāha –

1523.‘‘Sakkā na gantuṃ iti mayha hoti, chetvā vadhitvā idha kātiyānaṃ;
Idheva hohī iti mayha ruccati, mā tvaṃ agā uttamabhūripaññā’’ti.

Tattha **chetvā**ti idheva rājagehe taṃ pothetvā māretvā paṭicchādessāmīti.

Taṃ sutvā mahāsatto ‘‘deva, tumhākaṃ ajjhāsayo evarūpo hoti, so tumhesu ayutto’’ti vatvā āha –

1524.‘‘Mā hevadhammesu manaṃ paṇīdahi, atthe ca dhamme ca yutto bhavassu;
Dhiratthu kammaṃ akusalaṃ anariyaṃ, yaṃ katvā pacchā nirayaṃ vajeyya.

1525.‘‘Nevesa dhammo na puneta kiccaṃ, ayiro hi dāsassa janinda issaro;
Ghātetuṃ jhāpetuṃ athopi hantuṃ, na ca mayha kodhatthi vajāmi cāha’’nti.

Tattha **mā hevadhammesu manaṃ paṇīdahī**ti adhammesu anatthesu ayuttesu tava cittaṃ mā heva paṇidahīti attho. **Pacchā**ti yaṃ kammaṃ katvāpi ajarāmaro na hoti, atha kho pacchā nirayameva upapajjeyya. **Dhiratthu kamma**nti taṃ kammaṃ garahitaṃ atthu assa bhaveyya. **Nevesā**ti neva esa. **Ayiro**ti sāmiko. **Ghātetu**nti etāni ghātādīni kātuṃ ayiro dāsassa issaro, sabbānetāni kātuṃ labhati, mayhaṃ māṇave appamattakopi kodho natthi, dinnakālato paṭṭhāya tava cittaṃ sandhāretuṃ vaṭṭati, vajāmi ahaṃ narindāti āha –

Evaṃ vatvā mahāsatto rājānaṃ vanditvā rañño orodhe ca puttadāre ca rājaparisañca ovaditvā tesu sakabhāvena saṇṭhātuṃ asakkuṇitvā mahāviravaṃ viravantesuyeva rājanivesanā nikkhami. Sakalanagaravāsinopi ‘‘paṇḍito kira māṇavena saddhiṃ gamissati, etha, passissāma na’’nti mantayitvā rājaṅgaṇeyeva naṃ passiṃsu. Atha ne mahāsatto assāsetvā ‘‘tumhe mā cintayittha, sabbe saṅkhārā aniccā, sarīraṃ addhuvaṃ, yaso nāma vipattipariyosāno, apica tumhe dānādīsu puññesu appamattā hothā’’ti tesaṃ ovādaṃ datvā nivattāpetvā attano gehābhimukho pāyāsi. Tasmiṃ khaṇe dhammapālakumāro bhātikagaṇaparivuto ‘‘pitu paccuggamanaṃ karissāmī’’ti nikkhanto nivesanadvāreyeva pitu sammukho ahosi. Mahāsatto taṃ disvā sakabhāvena saṇṭhātuṃ asakkonto upaguyha ure nipajjāpetvā nivesanaṃ pāvisi. Tamatthaṃ pakāsento satthā āha –

1526.‘‘Jeṭṭhaputtaṃ upaguyha, vineyya hadaye daraṃ;
Assupuṇṇehi nettehi, pāvisī so mahāghara’’nti.

Ghare panassa sahassaputtā, sahassadhītaro, sahassabhariyāyo, ca sattavaṇṇadāsisatāni ca santi, tehi ceva avasesadāsidāsakammakarañātimittasuhajjādīhi ca sakalanivesanaṃ yugantavātābhighātapatitehi sālehi sālavanaṃ viya nirantaraṃ ahosi. Tamatthaṃ pakāsento satthā āha –

1527.‘‘Sālāva sammapatitā, mālutena pamadditā;
Senti puttā ca dārā ca, vidhurassa nivesane.

1528.‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1529. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1530. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1531. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1532. ‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkantuṃ, kasmā no vijahissasi.

1533. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

1534. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

1535. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasī’’ti.

Tattha **sentī**ti mahātale chinnapādā viya patitā āvattantā parivattantā sayanti. **Itthisahassaṃ bhariyāna**nti bhariyānameva itthīnaṃ sahassaṃ. **Kasmā no vijahissasī**ti kena kāraṇena amhe vijahissasīti paridevimsu.

Mahāsatto sabbaṃ taṃ mahājanaṃ assāsetvā ghare avasesakiccāni katvā antojanañca bahijanañca ovaditvā ācikkhitabbayuttakaṃ sabbaṃ ācikkhitvā puṇṇakassa santikaṃ gantvā attano niṭṭhitakiccataṃ ārocesi. Tamatthaṃ pakāsento satthā āha –

1536. ‘‘Katvā gharesu kiccāni, anusāsitvā sakaṃ janaṃ;
Mittāmacce ca bhacce ca, puttadāre ca bandhave.

1537. ‘‘Kammantaṃ saṃvidhetvāna, ācikkhitvā ghare dhanaṃ;
Nidhiñca iṇadānañca, puṇṇakaṃ etadabravi.

1538. ‘‘Avasī tuvaṃ mayha tīhaṃ agāre, katāni kiccāni gharesu mayhaṃ;
Anusāsitā puttadārā mayā ca, karoma kaccāna yathāmatiṃ te’’ti.

Tattha **kammantaṃ saṃvidhetvānā**ti ‘‘evañca kātuṃ vaṭṭatī’’ti ghare kattabbayuttakaṃ kammaṃ saṃvidahitvā. **Nidhi**nti nidahitvā ṭhapitadhanaṃ. **Iṇadāna**nti iṇavasena saṃyojitadhanaṃ. **Yathāmatiṃ te**ti idāni tava ajjhāsayānurūpaṃ karomāti vadati.

Puṇṇako āha –

1539. ‘‘Sace hi katte anusāsitā te, puttā ca dārā anujīvino ca;
Handehi dānī taramānarūpo, dīgho hi addhāpi ayaṃ puratthā.

1540. ‘‘Achambhitova gaṇhāhi, ājāneyyassa vāladhiṃ;
Idaṃ pacchimakaṃ tuyhaṃ, jīvalokassa dassana’’nti.

Tattha **katte**ti somanassappatto yakkho mahāsattaṃ ālapati. **Dīgho hi addhāpī**ti gantabbamaggopi dīgho. **‘‘Achambhitovā’’**ti idaṃ so heṭṭhāpāsādaṃ anotaritvā tatova gantukāmo hutvā avaca.

Atha naṃ mahāsatto āha –

1541.‘‘Sohaṃ kissa nu bhāyissaṃ, yassa me natthi dukkaṭaṃ;
Kāyena vācā manasā, yena gaccheyya duggati’’nti.

Tattha **sohaṃ kissa nu bhāyissa**nti idaṃ mahāsatto ‘‘achambhitova gaṇhāhī’’ti vuttattā evamāha.

Evaṃ mahāsatto sīhanādaṃ naditvā achambhito kesarasīho viya nibbhayo hutvā ‘‘ayaṃ sāṭako mama aruciyā mā muccatū’’ti adhiṭṭhānapāramiṃ purecārikaṃ katvā daḷhaṃ nivāsetvā assassa vāladhiṃ viyūhitvā ubhohi hatthehi daḷhaṃ vāladhiṃ gahetvā dvīhi pādehi assassa ūrūsu paliveṭhetvā ‘‘māṇava, gahito me vāladhi, yathāruci yāhī’’ti āha. Tasmiṃ khaṇe puṇṇako manomayasindhavassa saññaṃ adāsi. So paṇḍitaṃ ādāya ākāse pakkhandi. Tamatthaṃ pakāsento satthā āha –

1542.‘‘So assarājā vidhuraṃ vahanto, pakkāmi vehāyasamantalikkhe;
Sākhāsu selesu asajjamāno, kāḷāgiriṃ khippamupāgamāsī’’ti.

Tattha **sākhāsu selesu asajjamāno**ti puṇṇako kira cintesi ‘‘dūraṃ agantvāva imaṃ himavantappadese rukkhesu pabbatesu ca pothetvā māretvā hadayamaṃsaṃ ādāya kaḷevaraṃ pabbatantare chaḍḍetvā nāgabhavanameva gamissāmī’’ti. So rukkhe ca pabbate ca apariharitvā tesaṃ majjheneva assaṃ pesesi. Mahāsattassānubhāvena rukkhāpi pabbatāpi sarīrato ubhosu passesu ratanamattaṃ paṭikkamanti. So ‘‘mato vā, no vā’’ti parivattitvā mahāsattassa mukhaṃ olokento kañcanādāsamiva vippasannaṃ disvā ‘‘ayaṃ evaṃ na maratī’’ti punapi sakalahimavantappadese rukkhe ca pabbate ca tikkhattuṃ pothento pesesi. Evaṃ pothentopi tatheva rukkhapabbatā dūrameva paṭikkamantiyeva. Mahāsatto pana kilantakāyo ahosi. Atha puṇṇako ‘‘ayaṃ neva marati, idāni vātakkhandhe cuṇṇavicuṇṇaṃ karissāmī’’ti kodhābhibhūto sattamaṃ vātakkhandhaṃ pakkhandi. Bodhisattassānubhāvena vātakkhandho dvidhā hutvā bodhisattassa okāsaṃ akāsi. Tato verambhavātehi paharāpesi, verambhavātāpi satasahassaasanisaddo viya hutvā bodhisattassa okāsaṃ adaṃsu. So puṇṇako tassa antarāyābhāvaṃ passanto taṃ ādāya kāḷapabbataṃ agamāsi. Tena vuttaṃ –

‘‘So assarājā vidhuraṃ vahanto, pakkāmi vehāyasamantalikkhe;
Sākhāsu selesu asajjamāno, kāḷāgiriṃ khippamupāgamāsī’’ti.

Tattha **asajjamāno**ti alaggamāno appaṭihaññamāno vidhurapaṇḍitaṃ vahanto kāḷapabbatamatthakaṃ upāgato.

Evaṃ puṇṇakassa mahāsattaṃ gahetvā gatakāle paṇḍitassa puttadārādayo puṇṇakassa vasanaṭṭhānaṃ gantvā tattha mahāsattaṃ adisvā chinnapādā viya patitvā aparāparaṃ parivattamānā mahāsaddena parideviṃsu. Tamatthaṃ pakāsento satthā āha –

1543.‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, ‘yakkho brāhmaṇavaṇṇena;
Vidhuraṃ ādāya gacchati’.

‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, ‘yakkho brāhmaṇavaṇṇena;
Vidhuraṃ ādāya gacchati’.

‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, ‘yakkho brāhmaṇavaṇṇena;

Vidhuraṃ ādāya gacchati’.

1544. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, ‘yakkho brāhmaṇavaṇṇena;
Vidhuraṃ ādāya gacchati’.

1545. ‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, ‘paṇḍito so kuhiṃ gato’.

‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, ‘paṇḍito so kuhiṃ gato’.

‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, ‘paṇḍito so kuhiṃ gato’.

1546. Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, ‘paṇḍito so kuhiṃ gato’’’ti.

Evaṃ pakkanditvā ca pana te sabbepi sakalanagaravāsīhi saddhiṃ roditvā rājadvāraṃ agamaṃsu. Rājā mahantaṃ paridevasaddaṃ sutvā sīhapañjaraṃ vivaritvā ‘‘tumhe kasmā paridevathā’’ti pucchi. Athassa te ‘‘deva, so kira māṇavo na brāhmaṇo, yakkho pana brāhmaṇavaṇṇena āgantvā paṇḍitaṃ ādāya gato, tena vinā amhākaṃ jīvitaṃ natthi. Sace so ito sattame divase nāgamissati, sakaṭasatehi sakaṭasahassehi ca dārūni saṅkaḍḍhitvā sabbe mayaṃ aggiṃ ujjāletvā pavisissāmā’’ti imamatthaṃ ārocentā imaṃ gāthamāhaṃsu –

1547. ‘‘Sace so sattarattena, nāgacchissati paṇḍito;
Sabbe aggiṃ pavekkhāma, natthattho jīvitena no’’ti.

Sammāsambuddhassa parinibbutakālepi ‘‘mayaṃ aggiṃ pavisitvā marissāmā’’ti vattāro nāma nāhesuṃ. Aho subhāsitaṃ mahāsatte nāgarehīti. Rājā tesaṃ kathaṃ sutvā ‘‘tumhe mā cintayittha, mā socittha, mā paridevittha, madhurakatho paṇḍito māṇavaṃ dhammakathāya palobhetvā attano pādesu pātetvā sakalanagaravāsīnaṃ assumukhaṃ hāsayanto na cirasseva āgamissatī’’ti assāsento gāthamāha –

1548. ‘‘Paṇḍito ca viyatto ca, vibhāvī ca vicakkhaṇo;
Khippaṃ mociya attānaṃ, mā bhāyitthāgamissatī’’ti.

Tattha **viyatto**ti veyyattiyā vicāraṇapaññāya samannāgato. **Vibhāvī**ti atthānatthaṃ kāraṇākāraṇaṃ vibhāvetvā dassetvā kathetuṃ samattho. **Vicakkhaṇo**ti taṅkhaṇeyeva ṭhānuppattikāya kāraṇacintanapaññāya yutto. **Mā bhāyitthā**ti mā bhāyatha, attānaṃ mocetvā khippaṃ āgamissatīti assāseti.

Nāgarāpi ‘‘paṇḍito kira rañño kathetvā gato bhavissatī’’ti assāsaṃ paṭilabhitvā attano gehāni pakkamiṃsu.

Antarapeyyālo niṭṭhito.

Sādhunaradhammakaṇḍaṃ

Puṇṇakopi mahāsattaṃ kāḷāgirimatthake ṭhapetvā ‘‘imasmiṃ jīvamāne mayhaṃ vuḍḍhi nāma natthi, imaṃ māretvā hadayamaṃsaṃ gahetvā nāgabhavanaṃ gantvā vimalāya datvā irandhatiṃ gahetvā devalokaṃ gamissāmī’’ti cintesi. Tamatthaṃ pakāsento satthā āha –

1549.‘‘So tattha gantvāna vicintayanto, uccāvacā cetanakā bhavanti;
Nayimassa jīvena mamatthi kiñci, hantvānimaṃ hadayamānayissa’’nti.

Tattha **so**ti so puṇṇako. **Tattha gantvānā**ti gantvā tattha kāḷāgirimatthake ṭhito. **Uccāvacā cetanakā bhavantī**ti khaṇe khaṇe uppajjamānā cetanā uccāpi avacāpi uppajjanti. Ṭhānaṃ kho panetaṃ vijjati, yaṃ mametassa jīvitadānacetanāpi uppajjeyyāti. Imassa pana jīvitena tahiṃ nāgabhavane mama appamattakampi kiñci kiccaṃ natthi, idhevimaṃ māretvā assa hadayaṃ ānayissāmīti sanniṭṭhānamakāsīti attho.

Tato puna cintesi ‘‘yaṃnūnāhaṃ imaṃ sahatthena amāretvā bheravarūpadassanena jīvitakkhayaṃ pāpeyya’’nti. So bheravayakkharūpaṃ nimminitvā mahāsattaṃ tajjento āgantvā taṃ pātetvā dāṭhānaṃ antare katvā khāditukāmo viya ahosi, mahāsattassa lomahaṃsanamattampi nāhosi. Tato sīharūpena mattamahāhatthirūpena ca āgantvā dāṭhāhi ceva dantehi ca vijjhitukāmo viya ahosi. Tathāpi abhāyantassa ekadoṇikanāvappamāṇaṃ mahantaṃ sappavaṇṇaṃ nimminitvā assasanto passasanto ‘‘susū’’ti saddaṃ karonto āgantvā mahāsattassa sakalasarīraṃ veṭhetvā matthake phaṇaṃ katvā aṭṭhāsi, tassa sārajjamattampi nāhosi. Atha ‘‘naṃ pabbatamatthake ṭhapetvā pātetvā cuṇṇavicuṇṇaṃ karissāmī’’ti mahāvātaṃ samuṭṭhāpesi. So tassa kesaggamattampi cāletuṃ nāsakkhi. Atha naṃ tattheva pabbatamatthake ṭhapetvā hatthī viya khajjūrirukkhaṃ pabbataṃ aparāparaṃ cālesi, tathāpi naṃ ṭhitaṭṭhānato kesaggamattampi cāletuṃ nāsakkhi.

Tato ‘‘saddasantāsenassa hadayaphālanaṃ katvā māressāmī’’ti antopabbataṃ pavisitvā pathaviñca nabhañca ekaninnādaṃ karonto mahānādaṃ nadi, evampissa sārajjamattampi nāhosi. Jānāti hi mahāsatto ‘‘yakkhasīhahatthināgarājavesehi āgatopi mahāvātavuṭṭhiṃ samuṭṭhāpakopi pabbatacalanaṃ karontopi antopabbataṃ pavisitvā nādaṃ vissajjentopi māṇavoyeva, na añño’’ti. Tato puṇṇako cintesi ‘‘nāhaṃ imaṃ bāhirupakkamena māretuṃ sakkomi, sahattheneva naṃ māressāmī’’ti. Tato yakkho mahāsattaṃ pabbatamuddhani ṭhapetvā pabbatapādaṃ gantvā maṇikkhandhe paṇḍusuttaṃ pavesento viya pabbataṃ pavisitvā tāsento vagganto antopabbatena uggantvā mahāsattaṃ pāde daḷhaṃ gahetvā parivattetvā adhosiraṃ katvā anālambe ākāse vissajjesi. Tena vuttaṃ –

1550.‘‘So tattha gantvā pabbatantarasmiṃ, anto pavisitvāna paduṭṭhacitto;
Asaṃvutasmiṃ jagatippadese, adhosiraṃ dhārayi kātiyāno’’ti.

Tattha **so tattha gantvā**ti so puṇṇako pabbatamatthakā pabbatapādaṃ gantvā tattha pabbatantare ṭhatvā tassa anto pavisitvā pabbatamatthake ṭhitassa heṭṭhā paññāyamāno asaṃvute bhūmipadese dhāresīti. Na āditova dhāresi, tattha pana taṃ khipitvā pannarasayojanamattaṃ bhaṭṭhakāle pabbatamuddhani ṭhitova hatthaṃ vaḍḍhetvā adhosiraṃ bhassantaṃ pādesu gahetvā adhosirameva ukkhipitvā mukhaṃ olokento ‘‘na maratī’’ti ñatvā dutiyampi khipitvā tiṃsayojanamattaṃ bhaṭṭhakāle tatheva ukkhipitvā puna tassa mukhaṃ olokento jīvantameva disvā cintesi ‘‘sace idāni saṭṭhiyojanamattaṃ bhassitvā na marissati, pādesu naṃ gahetvā pabbatamuddhani pothetvā māressāmī’’ti atha naṃ tatiyampi khipitvā saṭṭhiyojanamattaṃ bhaṭṭhakāle hatthaṃ vaḍḍhetvā pādesu gahetvā ukkhipi. Tato mahāsatto cintesi ‘‘ayaṃ maṃ paṭhamaṃ pannarasayojanaṭṭhānaṃ khipi, dutiyampi tiṃsayojanaṃ, tatiyampi saṭṭhiyojanaṃ, idāni puna maṃ na khipissati, ukkhipantoyeva pabbatamuddhani paharitvā māressati, yāva maṃ ukkhipitvā pabbatamuddhani na potheti, tāva naṃ adhosiro hutvā olambantova māraṇakāraṇaṃ pucchissāmī’’ti. Evaṃ cintetvā ca pana so achambhito asantasanto tathā akāsi. Tena vuttaṃ ‘‘dhārayi kātiyāno’’ti, tikkhattuṃ khipitvā dhārayīti attho.

1551.‘‘So lambamāno narake papāte, mahabbhaye lomahaṃse vidugge;
Asantasanto kurūnaṃ kattuseṭṭho, iccabravi puṇṇakaṃ nāma yakkhaṃ.

1552.‘‘Ariyāvakāsosi anariyarūpo, asaññato saññatasannikāso;
Accāhitaṃ kammaṃ karosi ludraṃ, bhāve ca te kusalaṃ natthi kiñci.

1553.‘‘Yaṃ maṃ papātasmiṃ papātumicchasi, ko nu tavattho maraṇena mayhaṃ;
Amānusasseva tavajja vaṇṇo, ācikkha me tvaṃ katamāsi devatāti.

Tattha **so lambamāno**ti so kurūnaṃ kattuseṭṭho tatiyavāre lambamāno. **Ariyāvakāso**ti rūpena ariyasadiso devavaṇṇo hutvā carasi. **Asaññato**ti kāyādīhi asaññato dussīlo. **Accāhita**nti hitātikkantaṃ, atiahitaṃ vā. **Bhāve ca te**ti tava citte appamattakampi kusalaṃ natthi. **Amānusasseva tavajja vaṇṇo**ti ajja tava idaṃ kāraṇaṃ amānusasseva. **Katamāsi devatā**ti yakkhānaṃ antare katarayakkho nāma tvaṃ.

Puṇṇako āha –

1554.‘‘Yadi te suto puṇṇako nāma yakkho, rañño kuverassa hi so sajibbo;
Bhūmindharo varuṇo nāma nāgo, brahā sucī vaṇṇabalūpapanno.

1555.‘‘Tassānujaṃ dhītaraṃ kāmayāmi, irandhatī nāma sā nāgakaññā;
Tassā sumajjhāya piyāya hetu, patārayiṃ tuyha vadhāya dhīrā’’ti.

Tattha **sajibbo**ti sajīvo amacco. **Brahā**ti ārohapariṇāhasampanno uṭṭhāpitakañcanarūpasadiso. **Vaṇṇabalūpapanno**ti sarīravaṇṇena ca kāyabalena ca upagato. **Tassānuja**nti tassa anujātaṃ dhītaraṃ. **Patārayi**nti cittaṃ pavattesiṃ, sanniṭṭhānamakāsinti attho.

Taṃ sutvā mahāsatto ‘‘ayaṃ loko duggahitena nassati, nāgamāṇavikaṃ patthentassa mama maraṇena kiṃ payojanaṃ, tathato kāraṇaṃ jānissāmī’’ti cintetvā gāthamāha –

1556.‘‘Mā heva tvaṃ yakkha ahosi mūḷho, naṭṭhā bahū duggahītena loke;
Kiṃ te sumajjhāya piyāya kiccaṃ, maraṇena me iṅgha suṇomi sabba’’nti.

Taṃ sutvā tassa ācikkhanto puṇṇako āha –

1557.‘‘Mahānubhāvassa mahoragassa, dhītukāmo ñātibhatohamasmi;
Taṃ yācamānaṃ sasuro avoca, yathā mamaññiṃsu sukāmanītaṃ.

1558.‘‘Dajjemu kho te sutanuṃ sunettaṃ, sucimhitaṃ candanalittagattaṃ;
Sace tuvaṃ hadayaṃ paṇḍitassa, dhammena laddhā idha māharesi;
Etena vittena kumāri labbhā, naññaṃ dhanaṃ uttari patthayāma.

1559.‘‘Evaṃ na mūḷhosmi suṇohi katte, na cāpi me duggahitatthi kiñci;
Hadayena te dhammaladdhena nāgā, irandhatiṃ nāgakaññaṃ dadanti.

1560.‘‘Tasmā ahaṃ tuyhaṃ vadhāya yutto, evaṃ mamattho maraṇena tuyhaṃ;
Idheva taṃ narake pātayitvā, hantvāna taṃ hadayamānayissa’’nti.

Tattha **dhītukāmo**ti dhītaraṃ kāmemi patthemi, dhītu atthāya vicarāmi. **Ñātibhatohamasmī**ti tasmā tassa ñātibhatako nāma ahaṃ amhi. **Ta**nti taṃ nāgakaññaṃ. **Yācamāna**nti yācantaṃ maṃ. **Yathā ma**nti yasmā maṃ. **Aññiṃsū**ti jāniṃsu. **Sukāmanīta**nti suṭṭhu esa kāmena nītoti sukāmanīto, taṃ sukāmanītaṃ. Tasmā sasuro **‘dajjemu kho te’’**tiādimavoca. Tattha **dajjemū**ti dadeyyāma. **Sutanu**nti sundarasarīraṃ. **Idha māharesī**ti idha nāgabhavane dhammena laddhā āhareyyāsīti.

Tassa taṃ kathaṃ sutvā mahāsatto cintesi ‘‘vimalāya mama hadayena kiccaṃ natthi, varuṇanāgarājena mama dhammakathaṃ sutvā maṇinā maṃ pūjetvā tattha gatena mama dhammakathikabhāvo vaṇṇito bhavissati, tato vimalāya mama dhammakathāya dohaḷo uppanno bhavissati, varuṇena duggahitaṃ gahetvā puṇṇako āṇatto bhavissati, svāyaṃ attanā duggahitena maṃ māretuṃ evarūpaṃ dukkhaṃ pāpesi, mama paṇḍitabhāvo ṭhānuppattikāraṇacintanasamatthatā imasmiṃ maṃ mārente kiṃ karissati, handāhaṃ saññāpessāmi na''nti. Cintetvā ca pana ''māṇava, sādhunaradhammaṃ nāma jānāmi, yāvāhaṃ na marāmi, tāva maṃ pabbatamuddhani nisīdāpetvā sādhunaradhammaṃ nāma suṇohi, pacchā yaṃ icchasi, taṃ kareyyāsī''ti vatvā sādhunaradhammaṃ vaṇṇetvā attano jīvitaṃ āharāpento so adhosiro olambantova gāthamāha –

1561. ''Khippaṃ mamaṃ uddhara kātiyāna, hadayena me yadi te atthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva te pātukaromi ajjā''ti.

Taṃ sutvā puṇṇako ''ayaṃ paṇḍitena devamanussānaṃ akathitapubbo dhammo bhavissati, khippameva naṃ uddharitvā sādhunaradhammaṃ suṇissāmī''ti cintetvā mahāsattaṃ ukkhipitvā pabbatamuddhani nisīdāpesi. Tamatthaṃ pakāsento satthā āha –

1562. ''So puṇṇako kurūnaṃ kattuseṭṭhaṃ, nagamuddhani khippaṃ patiṭṭhapetvā;
Assatthamāsīnaṃ samekkhiyāna, paripucchi kattāramanomapaññaṃ.

1563. ''Samuddhaṭo mesi tuvaṃ papātā, hadayena te ajja mamatthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva me pātukarohi ajjā''ti.

Tattha **assatthamāsīna**nti laddhassāsaṃ hutvā nisinnaṃ. **Samekkhiyānā**ti disvā. **Sādhunarassa dhammā**ti narassa sādhudhammā, sundaradhammāti attho.

Taṃ sutvā mahāsatto āha –

1564. ''Samuddhaṭo tyasmi ahaṃ papātā, hadayena me yadi te atthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva te pātukaromi ajjā''ti.

Tattha **tyasmī**ti tayā asmi.

Atha naṃ mahāsatto ''kiliṭṭhagattomhi, nhāyāmi tāvā''ti āha. Yakkhopi ''sādhū''ti nhānodakaṃ āharitvā nhātakāle mahāsattassa dibbadussagandhamālādīni datvā alaṅkatappaṭiyattakāle dibbabhojanaṃ adāsi. Atha mahāsatto bhuttabhojano kāḷāgirimatthakaṃ alaṅkārāpetvā āsanaṃ paññāpetvā alaṅkatadhammāsane nisīditvā buddhalīlāya sādhunaradhammaṃ desento gāthamāha –

1565. ''Yātānuyāyī ca bhavāhi māṇava, allañca pāṇiṃ parivajjayassu;
Mā cassu mittesu kadāci dubbhī, mā ca vasaṃ asatīnaṃ nigacche''ti.

Tattha **allañca pāṇiṃ parivajjayassū**ti allaṃ tintaṃ pāṇiṃ mā dahi mā jhāpehi.

Yakkho saṃkhittena bhāsite cattāro sādhunaradhamme bujjhituṃ asakkonto vitthārena pucchanto gāthamāha –

1566. ''Kathaṃ nu yātaṃ anuyāyi hoti, allañca pāṇiṃ dahate kathaṃ so;
Asatī ca kā ko pana mittadubbho, akkhāhi me pucchito etamattha''nti.

Mahāsattopissa kathesi –

1567. ''Asanthutaṃ nopi ca diṭṭhapubbaṃ, yo āsanenāpi nimantayeyya;
Tasseva atthaṃ puriso kareyya, yātānuyāyīti tamāhu paṇḍitā.

1568. ''Yassekarattampi ghare vaseyya, yatthannapānaṃ puriso labheyya;

Na tassa pāpaṃ manasāpi cintaye, adubbhapāṇiṃ dahate mittadubbho.

1569. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

1570. ‘‘Puṇṇampi cemaṃ pathaviṃ dhanena, dajjitthiyā puriso sammatāya;
Laddhā khaṇaṃ atimaññeyya tampi, tāsaṃ vasaṃ asatīnaṃ na gacche.

1571. ‘‘Evaṃ kho yātaṃ anuyāyi hoti,
Allañca pāṇiṃ dahate punevaṃ;
Asatī ca sā so pana mittadubbho,
So dhammiko hohi jahassu adhamma’’nti.

Tattha **asanthuta**nti ekāhadvīhampi ekato avutthapubbaṃ. **Yo āsanenāpī**ti yo evarūpaṃ puggalaṃ āsanamattenapi nimantayeyya, pageva annapānādīhi. **Tassevā**ti tassa pubbakārissa atthaṃ puriso karoteva. **Yātānuyāyī**ti pubbakāritāya yātassa puggalassa anuyāyī. Paṭhamaṃ karonto hi yāyī nāma, pacchā karonto anuyāyī nāmāti evaṃ paṇḍitā kathenti. Ayaṃ devarāja, paṭhamo sādhunaradhammo. **Adubbhapāṇi**nti adubbhakaṃ attano bhuñjanahatthameva dahanto hi mittadubbhī nāma hoti. Iti allahatthassa ajjhāpanaṃ nāma ayaṃ dutiyo sādhunaradhammo. **Na tassā**ti tassa sākhaṃ vā pattaṃ vā na bhañjeyya. Kiṃkāraṇā? Mittadubbho hi pāpako. Iti paribhuttacchāyassa acetanassa rukkhassapi pāpaṃ karonto mittadubbhī nāma hoti, kimaṅgaṃ pana manussabhūtassāti. Evaṃ mittesu adubbhanaṃ nāma ayaṃ tatiyo sādhunaradhammo. **Dajjitthiyā**ti dadeyya itthiyā. **Sammatāyā**ti ‘‘ahameva tassā piyo, na añño, maññeva sā icchatī’’ti evaṃ suṭṭhu matāya. **Laddhā khaṇa**nti aticārassa okāsaṃ labhitvā. **Asatīna**nti asaddhammasamannāgatānaṃ itthīnaṃ. Iti mātugāmaṃ nissāya pāpassa akaraṇaṃ nāma ayaṃ catuttho sādhunaradhammo. **So dhammiko hohī**ti devarāja, so tvaṃ imehi catūhi sādhunaradhammehi yutto hohīti.

Evaṃ mahāsatto yakkhassa cattāro sādhunaradhamme buddhalīlāya kathesi.

Sādhunaradhammakaṇḍaṃ niṭṭhitaṃ.

Kāḷāgirikaṇḍaṃ

Te dhamme suṇantoyeva puṇṇako sallakkhesi ‘‘catūsupi ṭhānesu paṇḍito attano jīvitameva yācati, ayaṃ kho mayhaṃ pubbe asanthutasseva sakkāramakāsi, ahamassa nivesane tīhaṃ mahantaṃ yasaṃ anubhavanto vasiṃ, ahañcimaṃ pāpakammaṃ karonto mātugāmaṃ nissāya karomi, sabbathāpi ahameva mittadubbhī. Sace paṇḍitaṃ aparajjhāmi, na sādhunaradhamme vattissāmi nāma, tasmā kiṃ me nāgamāṇavikāya, indapatthanagaravāsīnaṃ assumukhāni hāsento imaṃ vegena tattha netvā dhammasabhāyaṃ otāressāmī’’ti cintetvā gāthamāha –

1572. ‘‘Avasiṃ ahaṃ tuyha tīhaṃ agāre, annena pānena upaṭṭhitosmi;
Mitto mamāsī visajjāmahaṃ taṃ, kāmaṃ gharaṃ uttamapañña gaccha.

1573. Api hāyatu nāgakulā attho, alampi me nāgakaññāya hotu;
So tvaṃ sakeneva subhāsitena, muttosi me ajja vadhāya paññā’’ti.

Tattha **upaṭṭhitosmī**ti tayā upaṭṭhitosmi. **Visajjāmahaṃ ta**nti vissajjemi ahaṃ taṃ. **Kāma**nti ekaṃsena. **Vadhāyā**ti vadhato. **Paññā**ti paññavanta.

Atha naṃ mahāsatto ‘‘māṇava, tvaṃ tāva maṃ attano gharaṃ mā pesehi, nāgabhavanameva maṃ nehī’’ti vadanto gāthamāha –

1574.‘‘Handa tuvaṃ yakkha mamampi nehi, sasuraṃ te atthaṃ mayi carassu;
Mayañca nāgādhipatiṃ vimānaṃ, dakkhemu nāgassa adiṭṭhapubba’’nti.

Tattha **handā**ti vavassaggatthe nipāto. **Sasuraṃ te atthaṃ mayi carassū**ti tava sasurassa santakaṃ atthaṃ mayi cara mā nāsehi. **Nāgādhipatiṃ vimāna**nti ahampi nāgādhipatiñca vimānañcassa adiṭṭhapubbaṃ passeyyaṃ.

Taṃ sutvā puṇṇako āha –

1575.‘‘Yaṃ ve narassa ahitāya assa, na taṃ pañño arahati dassanāya;
Atha kena vaṇṇena amittagāmaṃ, tuvamicchasi uttamapañña gantu’’nti.

Tattha **amittagāma**nti amittassa vasanaṭṭhānaṃ, amittasamāgamanti attho.

Atha naṃ mahāsatto āha –

1576.‘‘Addhā pajānāmi ahampi etaṃ, na taṃ pañño arahati dassanāya;
Pāpañca me natthi kataṃ kuhiñci, tasmā na saṅke maraṇāgamāyā’’ti.

Tattha **maraṇāgamāyā**ti maraṇassa āgamāya.

Apica, devarāja, tādiso yakkho kakkhaḷo mayā dhammakathāya palobhetvā mudukato, idāneva maṃ ‘‘alaṃ me nāgamāṇavikāya, attano gharaṃ yāhī’’ti vadesi, nāgarājassa mudukaraṇaṃ mama bhāro, nehiyeva maṃ tatthāti. Tassa taṃ vacanaṃ sutvā puṇṇako ‘‘sādhū’’ti sampaṭicchitvā tuṭṭhacitto āha –

1577.‘‘Handa ca ṭhānaṃ atulānubhāvaṃ, mayā saha dakkhasi ehi katte;
Yatthacchati naccagītehi nāgo, rājā yathā vessavaṇo naḷiññaṃ.

1578.‘‘Naṃ nāgakaññā caritaṃ gaṇena, nikīḷitaṃ niccamaho ca rattiṃ;
Pahūtamālyaṃ bahupupphachannaṃ, obhāsatī vijjurivantalikkhe.

1579.‘‘Annena pānena upetarūpaṃ, naccehi gītehi ca vāditehi;
Paripūraṃ kaññāhi alaṅkatāhi, upasobhati vatthapilandhanenā’’ti.

Tattha **handa cā**ti nipātamattameva. **Ṭhāna**nti nāgarājassa vasanaṭṭhānaṃ. **Naḷiñña**nti naḷiniyaṃ nāma rājadhāniyaṃ. **Caritaṃ gaṇenā**ti taṃ nāgakaññānaṃ gaṇena caritaṃ. **Nikīḷita**nti niccaṃ aho ca rattiñca nāgakaññāhi kīḷitānukīḷitaṃ.

Evañca pana vatvā puṇṇako mahāsattaṃ assapiṭṭhaṃ āropetvā tattha nesi. Tamatthaṃ pakāsento satthā āha –

1580.‘‘So puṇṇako kurūnaṃ kattuseṭṭhaṃ, nisīdayī pacchato āsanasmiṃ;
Ādāya kattāramanomapaññaṃ, upānayī bhavanaṃ nāgarañño.

1581.‘‘Patvāna ṭhānaṃ atulānubhāvaṃ, aṭṭhāsi kattā pacchato puṇṇakassa;
Sāmaggipekkhamāno nāgarājā, pubbeva jāmātaramajjhabhāsathā’’ti.

Tattha **so puṇṇako**ti bhikkhave, so evaṃ nāgabhavanaṃ vaṇṇetvā paṇḍitaṃ attano ājaññaṃ āropetvā nāgabhavanaṃ nesi. **Ṭhāna**nti nāgarājassa vasanaṭṭhānaṃ. **Pacchato puṇṇakassā**ti puṇṇakassa kira etadahosi ‘‘sace nāgarājā paṇḍitaṃ disvā muducitto bhavissati, iccetaṃ kusalaṃ. No ce, tassa taṃ apassantasseva sindhavaṃ āropetvā ādāya gamissāmī''ti. Atha naṃ pacchato ṭhapesi. Tena vuttaṃ ''pacchato puṇṇakassā''ti. **Sāmaggipekkhamāno**ti sāmaggiṃ apekkhamāno. ''Sāmaṃ apekkhī''tipi pāṭho, attano jāmātaraṃ passitvā paṭhamataraṃ sayameva ajjhabhāsathāti attho.

Nāgarājā āha –

1582.''Yannu tuvaṃ agamā maccalokaṃ, anvesamāno hadayaṃ paṇḍitassa;
Kacci samiddhena idhānupatto, ādāya kattāramanomapañña''nti.

Tattha **kacci samiddhenā**ti kacci te manorathena samiddhena nipphannena idhāgatosīti pucchati.

Puṇṇako āha –

1583.''Ayañhi so āgato yaṃ tvamicchasi, dhammena laddho mama dhammapālo;
Taṃ passatha sammukhā bhāsamānaṃ, sukho have sappurisehi saṅgamo''ti.

Tattha **yaṃ tvamicchasī**ti yaṃ tvaṃ icchasi. ''Yantu micchasī''tipi pāṭho. **Sammukhā bhāsamāna**nti taṃ lokasakkataṃ dhammapālaṃ idāni madhurena sarena dhammaṃ bhāsamānaṃ sammukhāva passatha, sappurisehi ekaṭṭhāne samāgamo hi nāma sukho hotīti.

Kāḷāgirikaṇḍaṃ niṭṭhitaṃ.

Tato nāgarājā mahāsattaṃ disvā gāthamāha –

1584.''Adiṭṭhapubbaṃ disvāna, macco maccubhayaṭṭito;
Byamhito nābhivādesi, nayidaṃ paññavatāmivā''ti.

Tattha **byamhito**ti bhīto. Idaṃ vuttaṃ hoti – paṇḍita, tvaṃ adiṭṭhapubbaṃ nāgabhavanaṃ disvā maraṇabhayena aṭṭito bhīto hutvā yaṃ maṃ nābhivādesi, idaṃ kāraṇaṃ paññavantānaṃ na hotīti.

Evaṃ vandanaṃ paccāsīsantaṃ nāgarājānaṃ mahāsatto ''na tvaṃ mayā vanditabbo''ti avatvāva attano ñāṇavantatāya upāyakosallena ''ahaṃ vajjhappattabhāvena naṃ taṃ vandāmī''ti vadanto gāthādvayamāha –

1585.''Na camhi byamhito nāga, na ca maccubhayaṭṭito;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1586.''Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjatī''ti.

Tassattho – nevāhaṃ, nāgarāja, adiṭṭhapubbaṃ nāgabhavanaṃ disvā bhīto, na maraṇabhayaṭṭito. Mādisassa hi maraṇabhayaṃ nāma natthi, vajjho pana abhivādetuṃ, vajjhaṃ vā avajjhopi abhivādāpetuṃ na labhati. Yañhi naro hantumiccheyya, so taṃ kathaṃ nu abhivādeyya, kathaṃ vā tena attānaṃ abhivādāpayetha ve. Tassa hi taṃ kammaṃ na upapajjati. Tvañca kira maṃ mārāpetuṃ imaṃ āṇāpesi, kathāhaṃ taṃ vandādhīti.

Taṃ sutvā nāgarājā mahāsattassa thutiṃ karonto dve gāthā abhāsi –

1587.''Evametaṃ yathā brūsi, saccaṃ bhāsasi paṇḍita;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1588. Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjatī''ti.

Idāni mahāsatto nāgarājena saddhiṃ paṭisanthāraṃ karonto āha –

1589. ''Asassataṃ sassataṃ nu tavayidaṃ, iddhī jutī balavīriyūpapatti;
Pucchāmi taṃ nāgarājetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ.

1590. ''Adhiccaladdhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;
Akkhāhi me nāgarājetamatthaṃ, yatheva te laddhamidaṃ vimāna''nti.

Tattha **tavayida**nti idaṃ tava yasajātaṃ, vimānaṃ vā asassataṃ sassatasadisaṃ, ''mā kho yasaṃ nissāya pāpamakāsī''ti iminā padena attano jīvitaṃ yācati. **Iddhī**ti nāgaiddhi ca nāgajuti ca kāyabalañca cetasikavīriyañca nāgabhavane upapatti ca yañca te idaṃ vimānaṃ, pucchāmi taṃ nāgarāja, etamatthaṃ, kathaṃ nu te idaṃ sabbaṃ laddhanti. **Adhiccaladdha**nti kiṃ nu tayā idaṃ vimānaṃ evaṃ sampannaṃ adhicca akāraṇena laddhaṃ, udāhu utupariṇāmajaṃ te idaṃ, udāhu sayaṃ sahattheneva kataṃ, udāhu devehi te dinnaṃ, yatheva te idaṃ laddhaṃ, etaṃ me atthaṃ akkhāhīti.

Taṃ sutvā nāgarājā āha –

1591. ''Nādhiccaladdhaṃ na pariṇāmajaṃ me, na sayaṃkataṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimāna''nti.

Tattha **apāpakehī**ti alāmakehi.

Tato mahāsatto āha –

1592. ''Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti, idañca te nāga mahāvimāna''nti.

Tattha **kiṃ te vata**nti nāgarāja, purimabhave tava kiṃ vataṃ ahosi, ko pana brahmacariyavāso, katarassa sucaritassevesa iddhiādiko vipākoti.

Taṃ sutvā nāgarājā āha –

1593. ''Ahañca bhariyā ca manussaloke, saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

1594. ''Mālañca gandhañca vilepanañca, padīpiyaṃ seyyamupassayañca;
Acchādanaṃ sāyanamannapānaṃ, sakkacca dānāni adamha tattha.

1595. ''Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti, idañca me dhīra mahāvimāna''nti.

Tattha **manussaloke**ti aṅgaraṭṭhe kālacampānagare. **Taṃ me vata**nti taṃ sakkaccaṃ dinnadānameva mayhaṃ vattasamādānañca brahmacariyañca ahosi, tasseva sucaritassa ayaṃ iddhādiko vipākoti.

Mahāsatto āha –

1596. ''Evaṃ ce te laddhamidaṃ vimānaṃ, jānāsi puññānaṃ phalūpapattiṃ;

Tasmā hi dhammaṃ cara appamatto, yathā vimānaṃ puna māvasesī''ti.

Tattha **jānāsī**ti sace tayā dānānubhāvena taṃ laddhaṃ, evaṃ sante jānāsi nāma puññānaṃ phalañca puññaphalena nibbattaṃ upapattiñca. **Tasmā hī**ti yasmā puññehi tayā idaṃ laddhaṃ, tasmā. **Puna māvasesī**ti punapi yathā imaṃ nāgabhavanaṃ ajjhāvasasi, evaṃ dhammaṃ cara.

Taṃ sutvā nāgarājā āha –

1597. ''Nayidha santi samaṇabrāhmaṇā ca, yesannapānāni dademu katte;
Akkhāhi me pucchito etamatthaṃ, yathā vimānaṃ puna māvasemā''ti.

Mahāsatto āha –

1598. ''Bhogī hi te santi idhūpapannā, puttā ca dārā anujīvino ca;
Tesu tuvaṃ vacasā kammunā ca, asampaduṭṭho ca bhavāhi niccaṃ.

1599. ''Evaṃ tuvaṃ nāga asampadosaṃ, anupālaya vacasā kammunā ca;
Ṭhatvā idha yāvatāyukaṃ vimāne, uddhaṃ ito gacchasi devaloka''nti.

Tattha **bhogī**ti bhogino, nāgāti attho. **Tesū**ti tesu puttadārādīsu bhogīsu vācāya kammena ca niccaṃ asampaduṭṭho bhava. **Anupālayā**ti evaṃ puttādīsu ceva sesasattesu ca mettacittasaṅkhātaṃ asampadosaṃ anurakkha. **Uddhaṃ ito**ti ito nāgabhavanato cuto uparidevalokaṃ gamissati. Mettacittañhi dānato atirekataraṃ puññanti.

Tato nāgarājā mahāsattassa dhammakathaṃ sutvā ''na sakkā paṇḍitena bahi papañcaṃ kātuṃ, vimalāya dassetvā subhāsitaṃ sāvetvā dohaḷaṃ paṭippassambhetvā dhanañcayarājānaṃ hāsento paṇḍitaṃ pesetuṃ vaṭṭatī''ti cintetvā gāthamāha –

1600. ''Addhā hi so socati rājaseṭṭho, tayā vinā yassa tuvaṃ sajibbo;
Dukkhūpanītopi tayā samecca, vindeyya poso sukhamāturopī''ti.

Tattha **sajibbo**ti sajīvo amacco. **Sameccā**ti tayā saha samāgantvā. **Āturopī**ti bāḷhagilānopi samāno.

Taṃ sutvā mahāsatto nāgarājassa thutiṃ karonto itaraṃ gāthamāha –

1601. ''Addhā sataṃ bhāsasi nāga dhammaṃ, anuttaraṃ atthapadaṃ suciṇṇaṃ;
Etādisiyāsu hi āpadāsu, paññāyate mādisānaṃ viseso''ti.

Tattha **addhā sata**nti ekaṃsena santānaṃ paṇḍitānaṃ dhammaṃ bhāsasi. **Atthapada**nti hitakoṭṭhāsaṃ. **Etādisiyāsū**ti evarūpāsu āpadāsu etādise bhaye upaṭṭhite mādisānaṃ paññavantānaṃ viseso paññāyati.

Taṃ sutvā nāgarājā atirekataraṃ tuṭṭho tameva pucchanto gāthamāha –

1602. ''Akkhāhi no tāyaṃ mudhā nu laddho, akkhehi no tāyaṃ ajesi jūte;
Dhammena laddho iti tāyamāha, kathaṃ nu tvaṃ hatthamimassa māgato''ti.

Tattha **akkhāhi no**ti ācikkha amhākaṃ. **Tāya**nti taṃ ayaṃ. **Mudhā nu laddho**ti kiṃ nu kho mudhā amūlakeneva labhi, udāhu jūte ajesi. **Iti tāyamāhā**ti ayaṃ puṇṇako ''dhammena me paṇḍito laddho''ti vadati. **Kathaṃ nu tvaṃ hatthamimassa māgato**ti tvaṃ kathaṃ imassa hatthaṃ āgatosi.

Mahāsatto āha –

1603.‘‘Yo missaro tattha ahosi rājā, tamāyamakkhehi ajesi jūte;
So maṃ jito rājā imassadāsi, dhammena laddhosmi asāhasenā’’ti.

Tattha **yo missaro**ti yo maṃ issaro. **Imassadāsī**ti imassa puṇṇakassa adāsi.

Taṃ sutvā nāgarājā tuṭṭho ahosi. Tamatthaṃ pakāsento satthā āha –

1604.‘‘Mahorago attamano udaggo, sutvāna dhīrassa subhāsitāni;
Hatthe gahetvāna anomapaññaṃ, pāvekkhi bhariyāya tadā sakāse.

1605.‘‘Yena tvaṃ vimale paṇḍu, yena bhattaṃ na ruccati;
Na ca metādiso vaṇṇo, ayameso tamonudo.

1606.‘‘Yassa te hadayenattho, āgatāyaṃ pabhaṅkaro;
Tassa vākyaṃ nisāmehi, dullabhaṃ dassanaṃ punā’’ti.

Tattha **pāvekkhī**ti paviṭṭho. **Yenā**ti bhadde vimale, yena kāraṇena tvaṃ paṇḍu ceva, na ca te bhattaṃ ruccati. **Na ca metādiso vaṇṇo**ti pathavitale vā devaloke vā na ca tādiso vaṇṇo aññassa kassaci atthi, yādiso etassa guṇavaṇṇo patthaṭo. **Ayameso tamonudo**ti yaṃ nissāya tava dohaḷo uppanno, ayameva so sabbalokassa tamonudo. **Punā**ti puna etassa dassanaṃ nāma dullabhanti vadati.

Vimalāpi taṃ disvā paṭisanthāraṃ akāsi. Tamatthaṃ pakāsento satthā āha –

1607.‘‘Disvāna taṃ vimalā bhūripaññaṃ, dasaṅgulī añjaliṃ paggahetvā;
Haṭṭhena bhāvena patītarūpā, iccabravi kurūnaṃ kattuseṭṭha’’nti.

Tattha **haṭṭhena bhāvenā**ti pahaṭṭhena cittena. **Patītarūpā**ti somanassajātā.

Ito paraṃ vimalāya ca mahāsattassa ca vacanappaṭivacanagāthā –

1608.‘‘Adiṭṭhapubbaṃ disvāna, macco maccubhayaṭṭito;
Byamhito nābhivādesi, nayidaṃ paññavatāmiva.

1609.‘‘Na camhi byamhito nāgi, na ca maccubhayaṭṭito;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1610.‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati.

1611.‘‘Evametaṃ yathā brūsi, saccaṃ bhāsasi paṇḍita;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1612.‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati.

1613.‘‘Asassataṃ sassataṃ nu tavayidaṃ, iddhī jutī balavīriyūpapatti;
Pucchāmi taṃ nāgakaññetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ.

1614.‘‘Adhiccaladdhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;

Akkhāhi me nāgakaññetamatthaṃ, yatheva te laddhamidaṃ vimānaṃ.

1615. ‘‘Nādhiccaladdhaṃ na pariṇāmajaṃ me, na sayaṃkathaṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimānaṃ.

1616. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti, idañca te nāgi mahāvimānaṃ.

1617. ‘‘Ahañca kho sāmiko cāpi mayhaṃ, saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

1618. ‘‘Mālañca gandhañca vilepanañca, padīpiyaṃ seyyamupassayañca;
Acchādanaṃ sāyanamannapānaṃ, sakkacca dānāni adamha tattha.

1619. ‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti, idañca me dhīra mahāvimānaṃ.

1620. ‘‘Evaṃ ce te laddhamidaṃ vimānaṃ, jānāsi puññānaṃ phalūpapattiṃ;
Tasmā hi dhammaṃ cara appamattā, yathā vimānaṃ puna māvasesi.

1621. ‘‘Nayidha santi samaṇabrāhmaṇā ca, yesannapānāni dademu katte;
Akkhāhi me pucchito etamatthaṃ, yathā vimānaṃ puna māvasema.

1622. ‘‘Bhogī hi te santi idhūpapannā, puttā ca dārā anujīvino ca;
Tesu tuvaṃ vacasā kammunā ca, asampaduṭṭhā ca bhavāhi niccaṃ.

1623. ‘‘Evaṃ tuvaṃ nāgi asampadosaṃ, anupālaya vacasā kammunā ca;
Ṭhatvā idha yāvatāyukaṃ vimāne, uddhaṃ ito gacchasi devalokaṃ.

1624. ‘‘Addhā hi so socati rājaseṭṭho, tayā vinā yassa tuvaṃ sajibbo;
Dukkhūpanītopi tayā samecca, vindeyya poso sukhamāturopi.

1625. ‘‘Addhā sataṃ bhāsasi nāgi dhammaṃ, anuttaraṃ atthapadaṃ suciṇṇaṃ;
Etādisiyāsu hi āpadāsu, paññāyate mādisānaṃ viseso.

1626. ‘‘Akkhāhi no tāyaṃ mudhā nu laddho, akkhehi no tāyaṃ ajesi jūte;
Dhammena laddho iti tāyamāha, kathaṃ nu tvaṃ hatthamimassa māgato.

1627. ‘‘Yo missaro tattha ahosi rājā, tamāyamakkhehi ajesi jūte;
So maṃ jito rājā imassadāsi, dhammena laddhosmi asāhasenā’’ti.

Imāsaṃ gāthānaṃ attho heṭṭhā vuttanayeneva veditabbo.

Mahāsattassa vacanaṃ sutvā atirekataraṃ tuṭṭhā vimalā mahāsattaṃ gahetvā sahassagandhodakaghaṭehi nhāpetvā nhānakāle mahāsattassa dibbadussadibbagandhamālādīni datvā alaṅkatappaṭiyattakāle dibbabhojanaṃ bhojesi. Mahāsatto bhuttabhojano alaṅkatāsanaṃ paññāpetvā alaṅkatadhammāsane nisīditvā buddhalīlāya dhammaṃ desesi. Tamatthaṃ pakāsento satthā āha –

1628. ‘‘Yatheva varuṇo nāgo, pañhaṃ pucchittha paṇḍitaṃ;
Tatheva nāgakaññāpi, pañhaṃ pucchittha paṇḍitaṃ.

1629.‘‘Yatheva varuṇaṃ nāgaṃ, dhīro tosesi pucchito;
Tatheva nāgakaññampi, dhīro tosesi pucchito.

1630.‘‘Ubhopi te attamane viditvā, mahoragaṃ nāgakaññañca dhīro;
Achambhī abhīto alomahaṭṭho, iccabravi varuṇaṃ nāgarājānaṃ.

1631.‘‘Mā rodhayi nāga āyāhamasmi, yena tavattho idaṃ sarīraṃ;
Hadayena maṃsena karohi kiccaṃ, sayaṃ karissāmi yathāmati te’’ti.

Tattha **achambhī**ti nikkampo. **Alomahaṭṭho**ti bhayena ahaṭṭhalomo. **Iccabravī**ti vīmaṃsanavasena iti abravi. **Mā rodhayī**ti ‘‘mittadubbhikammaṃ karomī’’ti mā bhāyi, ‘‘kathaṃ nu kho imaṃ idāni māressāmī’’ti vā mā cintayi. **Nāgā**ti varuṇaṃ ālapati. **Āyāhamasmī**ti āyo ahaṃ asmi, ayameva vā pāṭho. **Sayaṃ karissāmī**ti sace tvaṃ ‘‘imassa santike idāni dhammo me suto’’ti maṃ māretuṃ na visahasi, ahameva yathā tava ajjhāsayo, tathā sayaṃ karissāmīti.

Nāgarājā āha –

1632.‘‘Paññā have hadayaṃ paṇḍitānaṃ, te tyamha paññāya mayaṃ sutuṭṭhā;
Anūnanāmo labhatajja dāraṃ, ajjeva taṃ kuruyo pāpayātū’’ti.

Tattha **te tyamhā**ti te mayaṃ tava paññāya sutuṭṭhā. **Anūnanāmo**ti sampuṇṇanāmo puṇṇako yakkhasenāpati. **Labhatajja dāra**nti labhatu ajja dāraṃ, dadāmi assa dhītaraṃ irandhatiṃ. **Pāpayātū**ti ajjeva taṃ kururaṭṭhaṃ puṇṇako pāpetu.

Evañca pana vatvā varuṇo nāgarājā irandhatiṃ puṇṇakassa adāsi. So taṃ labhitvā tuṭṭhacitto mahāsattena saddhiṃ sallapi. Tamatthaṃ pakāsento satthā āha –

1633.‘‘Sa puṇṇako attamano udaggo, irandhatiṃ nāgakaññaṃ labhitvā;
Haṭṭhena bhāvena patītarūpo, iccabravi kurūnaṃ kattuseṭṭhaṃ.

1634.‘‘Bhariyāya maṃ tvaṃ akari samaṅgiṃ, ahañca te vidhura karomi kiccaṃ;
Idañca te maṇiratanaṃ dadāmi, ajjeva taṃ kuruyo pāpayāmī’’ti.

Tattha **maṇiratana**nti paṇḍita, ahaṃ tava guṇesu pasanno arahāmi tava anucchavikaṃ kiccaṃ kātuṃ, tasmā imañca te cakkavattiparibhogaṃ maṇiratanaṃ demi, ajjeva taṃ indapatthaṃ pāpemīti.

Atha mahāsatto tassa thutiṃ karonto itaraṃ gāthamāha –

1635.‘‘Ajeyyamesā tava hotu metti, bhariyāya kaccāna piyāya saddhiṃ;
Ānandi vitto sumano patīto, datvā maṇiṃ mañca nayindapattha’’nti.

Tattha **ajeyyamesā**ti esā tava bhariyāya saddhiṃ piyasaṃvāsametti ajeyyā hotu. ‘‘Ānandi vitto’’tiādīhi pītisamaṅgibhāvamevassa vadati. **Nayindapattha**nti naya indapatthaṃ.

Taṃ sutvā puṇṇako tathā akāsi. Tena vuttaṃ –

1636.‘‘Sa puṇṇako kurūnaṃ kattuseṭṭhaṃ, nisīdayī purato āsanasmiṃ;
Ādāya kattāramanomapaññaṃ, upānayī nagaraṃ indapatthaṃ.

1637.‘‘Mano manussassa yathāpi gacche, tatopissa khippataraṃ ahosi;
Sa puṇṇako kurūnaṃ kattuseṭṭhaṃ, upānayī nagaraṃ indapatthaṃ.

1638.‘‘Etindapatthaṃ nagaraṃ padissati, rammāni ca ambavanāni bhāgaso;
Ahañca bhariyāya samaṅgibhūto, tuvañca pattosi sakaṃ niketa’’nti.

Tattha **yathāpi gacche**ti mano nāma kiñcāpi na gacchati, dūre ārammaṇaṃ gaṇhanto pana gatoti vuccati, tasmā manassa ārammaṇaggahaṇatopi khippataraṃ tassa manomayasindhavassa gamanaṃ ahosīti evamettha attho daṭṭhabbo. **Etindapattha**nti assapiṭṭhe nisinnoyevassa dassento evamāha. **Sakaṃ niketa**nti tvañca attano nivesanaṃ sampattoti āha.

Tasmiṃ pana divase paccūsakāle rājā supinaṃ addasa. Evarūpo supino ahosi – rañño nivesanadvāre paññākkhandho sīlamayasākho pañcagorasaphalo alaṅkatahatthigavāssapaṭicchanno mahārukkho ṭhito. Mahājano tassa sakkāraṃ katvā añjaliṃ paggayha namassamāno aṭṭhāsi. Atheko kaṇhapuriso pharuso rattasāṭakanivattho rattapupphakaṇṇadharo āvudhahattho āgantvā mahājanassa paridevantasseva taṃ rukkhaṃ samūlaṃ chinditvā ākaḍḍhanto ādāya gantvā puna taṃ āharitvā pakatiṭṭhāneyeva ṭhapetvā pakkāmīti. Rājā taṃ supinaṃ pariggaṇhanto ‘‘mahārukkho viya na añño koci, vidhurapaṇḍito. Mahājanassa paridevantasseva taṃ samūlaṃ chinditvā ādāya gatapuriso viya na añño koci, paṇḍitaṃ gahetvā gatamāṇavo. Puna taṃ āharitvā pakatiṭṭhāneyeva ṭhapetvā gato viya so māṇavo puna taṃ paṇḍitaṃ ānetvā dhammasabhāya dvāre ṭhapetvā pakkamissati. Addhā ajja mayaṃ paṇḍitaṃ passissāmā’’ti sanniṭṭhānaṃ katvā somanassapatto sakalanagaraṃ alaṅkārāpetvā dhammasabhaṃ sajjāpetvā alaṅkataratanamaṇḍape dhammāsanaṃ paññāpetvā ekasatarājaamaccagaṇanagaravāsijānapadaparivuto ‘‘ajja tumhe paṇḍitaṃ passissatha, mā socitthā’’ti mahājanaṃ assāsetvā paṇḍitassa āgamanaṃ olokento dhammasabhāyaṃ nisīdi. Amaccādayopi nisīdiṃsu. Tasmiṃ khaṇe puṇṇakopi paṇḍitaṃ otāretvā dhammasabhāya dvāre parisamajjheyeva ṭhapetvā irandhatiṃ ādāya devanagarameva gato. Tamatthaṃ pakāsento satthā āha –

1639.‘‘Na puṇṇako kurūnaṃ kattuseṭṭhaṃ, oropiya dhammasabhāya majjhe;
Ājaññamāruyha anomavaṇṇo, pakkāmi vehāyasamantalikkhe.

1640.‘‘Taṃ disvā rājā paramappatīto, uṭṭhāya bāhāhi palissajitvā;
Avikampayaṃ dhammasabhāya majjhe, nisīdayī pamukhamāsanasmi’’nti.

Tattha **anomavaṇṇo**ti ahīnavaṇṇo uttamavaṇṇo. **Avikampaya**nti bhikkhave, so rājā paṇḍitaṃ palissajitvā mahājanamajjhe avikampanto anolīyantoyeva hatthe gahetvā attano abhimukhaṃ katvā alaṅkatadhammāsane nisīdāpesi.

Atha rājā tena saddhiṃ sammoditvā madhurapaṭisanthāraṃ karonto gāthamāha –

1641.‘‘Tvaṃ no vinetāsi rathaṃva naddhaṃ, nandanti taṃ kuruyo dassanena;
Akkhāhi me pucchito etamatthaṃ, kathaṃ pamokkho ahu māṇavassā’’ti.

Tattha **naddha**nti yathā naddhaṃ rathaṃ sārathi vineti, evaṃ tvaṃ amhākaṃ kāraṇena nayena hitakiriyāsu vinetā. **Nandanti ta**nti taṃ disvāva ime kururaṭṭhavāsino tava dassanena nandanti. **Māṇavassā**ti māṇavassa santikā kathaṃ tava pamokkho ahosi? Yo vā taṃ muñcantassa māṇavassa pamokkho, so kena kāraṇena ahosīti attho.

Mahāsatto āha –

1642.‘‘Yaṃ māṇavotyābhivadī janinda, na so manusso naravīraseṭṭha;
Yadi te suto puṇṇako nāma yakkho, rañño kuverassa hi so sajibbo.

1643.‘‘Bhūmindharo varuṇo nāma nāgo, brahā sucī vaṇṇabalūpapanno;
Tassānujaṃ dhītaraṃ kāmayāno, irandhatī nāma sā nāgakaññā.

1644.‘‘Tassā sumajjhāya piyāya hetu, patārayittha maraṇāya mayhaṃ;
So ceva bhariyāya samaṅgibhūto, ahañca anuññāto maṇi ca laddho’’ti.

Tattha **yaṃ māṇavotyābhivadī**ti janinda yaṃ tvaṃ ‘‘māṇavo’’ti abhivadasi. **Bhūmindharo**ti bhūmindharanāgabhavanavāsī. **Sā nāgakaññā**ti yaṃ nāgakaññaṃ so patthayamāno mama maraṇāya patārayi cittaṃ pavattesi, sā nāgakaññā irandhatī nāma. **Piyāya hetū**ti mahārāja, so hi nāgarājā catupposathikapañhavissajjane pasanno maṃ maṇinā pūjetvā nāgabhavanaṃ gato vimalāya nāma deviyā taṃ maṇiṃ adisvā ‘‘deva, kuhiṃ maṇī’’ti pucchito mama dhammakathikabhāvaṃ vaṇṇesi. Sā mayhaṃ dhammakathaṃ sotukāmā hutvā mama hadaye dohaḷaṃ uppādesi. Nāgarājā duggahitena pana dhītaraṃ irandhatiṃ āha – ‘‘mātā, te vidhurassa hadayamaṃse dohaḷinī, tassa hadayamaṃsaṃ āharituṃ samatthaṃ sāmikaṃ pariyesāhī’’ti. Sā pariyesantī vessavaṇassa bhāgineyyaṃ puṇṇakaṃ nāma yakkhaṃ disvā taṃ attani paṭibaddhacittaṃ ñatvā pitu santikaṃ nesi. Atha naṃ so ‘‘vidhurapaṇḍitassa hadayamaṃsaṃ āharituṃ sakkonto irandhatiṃ labhissasī’’ti āha. Puṇṇako vepullapabbatato cakkavattiparibhogaṃ maṇiratanaṃ āharitvā tumhehi saddhiṃ jūtaṃ kīḷitvā maṃ jinitvā labhi. Ahañca mama nivesane tīhaṃ vasāpetvā mahantaṃ sakkāraṃ akāsiṃ. Sopi maṃ assavāladhiṃ gāhāpetvā himavante rukkhesu ca pabbatesu ca pothetvā māretuṃ asakkonto sattame vātakkhandhe verambhavātamukhe ca pakkhanditvā anupubbena saṭṭhiyojanubbedhe kāḷāgirimatthake ṭhapetvā sīhavesādivasena idañcidañca rūpaṃ katvāpi māretuṃ asakkonto mayā attano māraṇakāraṇaṃ puṭṭho ācikkhi. Athassāhaṃ sādhunaradhamme kathesiṃ. Taṃ sutvā pasannacitto maṃ idha ānetukāmo ahosi.

Athāhaṃ taṃ ādāya nāgabhavanaṃ gantvā nāgarañño ca vimalāya ca dhammaṃ desesiṃ. Tato nāgarājā ca vimalā ca sabbanāgaparisā ca pasīdiṃsu. Nāgarājā tattha mayā chāhaṃ vutthakāle irandhatiṃ puṇṇakassa adāsi. So taṃ labhitvā pasannacitto hutvā maṃ maṇiratanena pūjetvā nāgarājena āṇatto manomayasindhavaṃ āropetvā sayaṃ majjhimāsane nisīditvā irandhatiṃ pacchimāsane nisīdāpetvā maṃ purimāsane nisīdāpetvā idhāgantvā parisamajjhe otāretvā irandhatiṃ ādāya attano nagarameva gato. Evaṃ, mahārāja, so puṇṇako tassā sumajjhāya piyāya hetu patārayittha maraṇāya mayhaṃ. Athevaṃ maṃ nissāya so ceva bhariyāya samaṅgibhūto, mama dhammakathaṃ sutvā pasannena nāgarājena ahañca anuññāto, tassa puṇṇakassa santikā ayaṃ sabbakāmadado cakkavattiparibhogamaṇi ca laddho, gaṇhatha, deva, imaṃ maṇinti rañño ratanaṃ adāsi.

Tato rājā paccūsakāle attanā diṭṭhasupinaṃ nagaravāsīnaṃ kathetukāmo ‘‘bhonto, nagaravāsino ajja mayā diṭṭhasupinaṃ suṇāthā’’ti vatvā āha –

1645.‘‘Rukkho hi mayhaṃ padvāre sujāto, paññākkhandho sīlamayassa sākhā;
Atthe ca dhamme ca ṭhito nipāko, gavapphalo hatthigavāssachanno.

1646.‘‘Naccagītatūriyābhinādite, ucchijja senaṃ puriso ahāsi;
So no ayaṃ āgato sanniketaṃ, rukkhassimassāpacitiṃ karotha.

1647.‘‘Ye keci vittā mama paccayena, sabbeva te pātukarontu ajja;
Tibbāni katvāna upāyanāni, rukkhassimassāpacitiṃ karotha.

1648.‘‘Ye keci baddhā mama atthi raṭṭhe, sabbeva te bandhanā mocayantu;
Yathevayaṃ bandhanasmā pamutto, evamete muñcare bandhanasmā.

1649.‘‘Unnaṅgalā māsamimaṃ karontu, maṃsodanaṃ brāhmaṇā bhakkhayantu;
Amajjapā majjarahā pivantu, puṇṇāhi thālāhi palissutāhi.

1650.‘‘Mahāpathaṃ nicca samavhayantu, tibbañca rakkhaṃ vidahantu raṭṭhe;
Yathāññamaññaṃ na viheṭhayeyyuṃ, rukkhassimassāpacitiṃ karothā’’ti.

Tattha **sīlamayassa sākhā**ti etassa rukkhassa sīlamayā sākhā. **Atthe ca dhammecā**ti vaddhiyañca sabhāve ca. **Ṭhito nipāko**ti so paññāmayarukkho patiṭṭhito. **Gavapphalo**ti pañcavidhagorasaphalo. **Hatthigavāssachanno**ti alaṅkatahatthigavāssehi sañchanno. **Naccagītatūriyābhinādite**ti atha tassa rukkhassa pūjaṃ karontena mahājanena tasmiṃ rukkhe etehi naccādīhi abhinādite. **Ucchijja senaṃ puriso ahāsī**ti eko kaṇhapuriso āgantvā taṃ rukkhaṃ ucchijja parivāretvā ṭhitaṃ senaṃ palāpetvā ahāsi gahetvā gato. Puna so rukkho āgantvā amhākaṃ nivesanadvārayeva ṭhito. So no ayaṃ rukkhasadiso paṇḍito sanniketaṃ āgato. Idāni sabbeva tumhe rukkhassa imassa apacitiṃ karotha, mahāsakkāraṃ pavattetha.

Mama paccayenāti ambho, amaccā ye keci maṃ nissāya laddhena yasena **vittā** tuṭṭhacittā, te sabbe attano vittaṃ pātukarontu. **Tibbānī**ti bahalāni mahantāni. **Upāyanānī**ti paṇṇākāre. **Ye kecī**ti antamaso kīḷanatthāya baddhe migapakkhino upādāya. **Muñcare**ti muñcantu. **Unnaṅgalā māsamimaṃ karontū**ti imaṃ māsaṃ kasananaṅgalāni ussāpetvā ekamante ṭhapetvā nagare bheriṃ carāpetvā sabbeva manussā mahāchaṇaṃ karontu. **Bhakkhayantū**ti bhuñjantu. **Amajjapā**ti ettha **a**-kāro nipātamattaṃ, majjapā purisā majjarahā attano attano āpānaṭṭhānesu nisinnā pivantūti attho. **Puṇṇāhi thālāhī**ti puṇṇehi thālehi. **Palissutāhī**ti atipuṇṇattā paggharamānehi. **Mahāpathaṃ nicca samavhayantū**ti antonagare alaṅkatamahāpathaṃ rājamaggaṃ nissāya ṭhitā vesiyā niccakālaṃ kilesavasena kilesatthikaṃ janaṃ avhayantūti attho. **Tibba**nti gāḷhaṃ. **Yathā**ti yathā rakkhassa susaṃvihitattā unnaṅgalā hutvā rukkhassimassa apacitiṃ karontā aññamaññaṃ na viheṭhayeyyuṃ, evaṃ rakkhaṃ saṃvidahantūti attho.

Evaṃ raññā vutte –

1651. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1652. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1653. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1654. ‘‘Bahujano pasannosi, disvā paṇḍitamāgate;
Paṇḍitamhi anuppatte, celukkhepo pavattathā’’ti.

Tattha **abhihārayu**nti evaṃ raññā āṇattā mahāchaṇaṃ paṭiyādetvā sabbe satte bandhanā mocetvā ete sabbe orodhādayo nānappakāraṃ paṇṇākāraṃ sajjitvā tena saddhiṃ annañca pānañca paṇḍitassa pesesuṃ. **Paṇḍitamāgate**ti paṇḍite āgate taṃ paṇḍitaṃ disvā bahujano pasanno ahosi.

Chaṇo māsena osānaṃ agamāsi. Tato mahāsatto buddhakiccaṃ sādhento viya mahājanassa dhammaṃ desento rājānañca anusāsanto dānādīni puññāni katvā yāvatāyukaṃ ṭhatvā āyupariyosāne saggaparāyaṇo ahosi. Rājānaṃ ādiṃ katvā sabbepi nagaravāsino paṇḍitassovāde ṭhatvā dānādīni puññāni katvā āyupariyosāne saggapuraṃ pūrayiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato paññāsampanno upāyakusaloyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā paṇḍitassa mātāpitaro mahārājakulāni ahesuṃ, jeṭṭhabhariyā rāhulamātā, jeṭṭhaputto rāhulo, vimalā uppalavaṇṇā, varuṇanāgarājā sāriputto, supaṇṇarājā moggallāno, sakko anuruddho, dhanañcayakorabyarājā ānando, puṇṇako channo, parisā buddhaparisā, vidhurapaṇḍito pana ahameva sammāsambuddho ahosi’’nti.

Vidhurajātakavaṇṇanā navamā.

## [547] 10. Vessantarajātakavaṇṇanā

Dasavarakathāvaṇṇanā

Phussatī varavaṇṇābheti idaṃ satthā kapilavatthuṃ upanissāya nigrodhārāme viharanto pokkharavassaṃ ārabbha kathesi. Yadā hi satthā pavattitavaradhammacakko anukkamena rājagahaṃ gantvā tattha hemantaṃ vītināmetvā udāyittherena maggadesakena vīsatisahassakhīṇāsavaparivuto paṭhamagamanena kapilavatthuṃ agamāsi, tadā sakyarājāno ‘‘mayaṃ amhākaṃ ñātiseṭṭhaṃ passissāmā’’ti sannipatitvā bhagavato vasanaṭṭhānaṃ vīmaṃsamānā ‘‘nigrodhasakkassārāmo ramaṇīyo’’ti sallakkhetvā tattha sabbaṃ paṭijagganavidhiṃ katvā gandhapupphādihatthā paccuggamanaṃ karontā sabbālaṅkārappaṭimaṇḍite daharadahare nāgaradārake ca nāgaradārikāyo ca paṭhamaṃ pahiṇiṃsu, tato rājakumāre ca rājakumārikāyo ca. Tesaṃ antarā sāmaṃ gandhapupphacuṇṇādīhi satthāraṃ pūjetvā bhagavantaṃ gahetvā nigrodhārāmameva agamiṃsu. Tattha bhagavā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Tadā hi sākiyā mānajātikā mānatthaddhā. Te ‘‘ayaṃ siddhatthakumāro amhehi daharataro, amhākaṃ kaniṭṭho bhāgineyyo putto nattā’’ti cintetvā daharadahare rājakumāre ca rājakumārikāyo ca āhaṃsu ‘‘tumhe bhagavantaṃ vandatha, mayaṃ tumhākaṃ piṭṭhito nisīdissāmā’’ti.

Tesu evaṃ avanditvā nisinnesu bhagavā tesaṃ ajjhāsayaṃ oloketvā ‘‘na maṃ ñātayo vandanti, handa idāneva vandāpessāmī’’ti abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya ākāsaṃ abbhuggantvā tesaṃ sīse pādapaṃsuṃ okiramāno viya kaṇḍambarukkhamūle yamakapāṭihāriyasadisaṃ pāṭihāriyaṃ akāsi. Rājā suddhodano taṃ acchariyaṃ disvā āha ‘‘bhante, tumhākaṃ jātadivase kāḷadevalassa vandanatthaṃ upanītānaṃ vo pāde parivattitvā brāhmaṇassa matthake ṭhite disvā ahaṃ tumhākaṃ pāde vandiṃ, ayaṃ me paṭhamavandanā. Punapi vappamaṅgaladivase jambucchāyāya sirisayane nisinnānaṃ vo jambucchāyāya aparivattanaṃ disvāpi ahaṃ tumhākaṃ pāde vandiṃ, ayaṃ me dutiyavandanā. Idāni imaṃ adiṭṭhapubbaṃ pāṭihāriyaṃ disvāpi tumhākaṃ pāde vandāmi, ayaṃ me tatiyavandanā’’ti. Raññā pana vandite avanditvā ṭhātuṃ samattho nāma ekasākiyopi nāhosi, sabbe vandiṃsuyeva.

Iti bhagavā ñātayo vandāpetvā ākāsato otaritvā paññattavarabuddhāsane nisīdi. Nisinne ca bhagavati sikhāpatto ñātisamāgamo ahosi, sabbe ekaggacittā hutvā nisīdiṃsu. Tato mahāmegho uṭṭhahitvā pokkharavassaṃ vassi, tambavaṇṇaṃ udakaṃ heṭṭhā viravantaṃ gacchati. Ye temetukāmā, te tementi. Atemetukāmassa sarīre ekabindumattampi na patati. Taṃ disvā sabbe acchariyabbhutacittajātā ahesuṃ. ‘‘Aho acchariyaṃ aho abbhutaṃ aho buddhānaṃ mahānubhāvatā, yesaṃ ñātisamāgame evarūpaṃ pokkharavassaṃ vassī’’ti bhikkhū kathaṃ samuṭṭhāpesuṃ. Taṃ sutvā satthā ‘‘na, bhikkhave, idāneva, pubbepi mama ñātisamāgame mahāmegho pokkharavassaṃ vassiyevā’’ti vatvā tehi yācito atītaṃ āhari.

Atīte siviraṭṭhe jetuttaranagare sivimahārājā nāma rajjaṃ kārento sañjayaṃ nāma puttaṃ paṭilabhi. So tassa vayappattassa maddarājadhītaraṃ phussatiṃ nāma rājakaññaṃ ānetvā rajjaṃ niyyādetvā phussatiṃ aggamahesiṃ akāsi. Tassā ayaṃ pubbayogo – ito ekanavutikappe vipassī nāma satthā loke udapādi. Tasmiṃ bandhumatinagaraṃ nissāya kheme migadāye viharante eko rājā rañño bandhumassa anagghena candanasārena saddhiṃ satasahassagghanikaṃ suvaṇṇamālaṃ pesesi. Rañño pana dve dhītaro ahesuṃ. So taṃ paṇṇākāraṃ tāsaṃ dātukāmo hutvā candanasāraṃ jeṭṭhikāya adāsi, suvaṇṇamālaṃ kaniṭṭhāya adāsi. Tā ubhopi ‘‘na mayaṃ imaṃ attano sarīre piḷandhissāma, satthārameva pūjessāmā’’ti cintetvā rājānaṃ āhaṃsu ‘‘tāta, candanasārena ca suvaṇṇamālāya ca dasabalaṃ pūjessāmā’’ti. Taṃ sutvā rājā ‘‘sādhū’’ti sampaṭicchi. Jeṭṭhikā sukhumacandanacuṇṇaṃ kāretvā suvaṇṇasamuggaṃ pūretvā gaṇhāpesi. Kaniṭṭhabhaginī pana suvaṇṇamālaṃ uracchadamālaṃ kārāpetvā suvaṇṇasamuggena gaṇhāpesi. Tā ubhopi migadāyavihāraṃ gantvā jeṭṭhikā candanacuṇṇena dasabalassa suvaṇṇavaṇṇaṃ sarīraṃ pūjetvā sesacuṇṇāni gandhakuṭiyaṃ vikiritvā ‘‘bhante, anāgate tumhādisassa buddhassa mātā bhaveyya’’nti patthanaṃ akāsi. Kaniṭṭhabhaginīpi tathāgatassa suvaṇṇavaṇaṃ sarīraṃ suvaṇṇamālāya katena uracchadena pūjetvā ‘‘bhante, yāva arahattappatti, tāva idaṃ pasādhanaṃ mama sarīrā mā vigataṃ hotū’’ti patthanaṃ akāsi. Satthāpi tāsaṃ anumodanaṃ akāsi.

Tā ubhopi yāvatāyukaṃ ṭhatvā devaloke nibbattiṃsu. Tāsu jeṭṭhabhaginī devalokato manussalokaṃ, manussalokato devalokaṃ saṃsarantī ekanavutikappāvasāne amhākaṃ buddhuppādakāle buddhamātā mahāmāyādevī nāma ahosi. Kaniṭṭhabhaginīpi tatheva saṃsarantī kassapadasabalassa kāle kikissa rañño dhītā hutvā nibbatti. Sā cittakammakatāya viya uracchadamālāya alaṅkatena urena jātattā uracchadā nāma kumārikā hutvā soḷasavassikakāle satthu bhattānumodanaṃ sutvā sotāpattiphale patiṭṭhāya aparabhāge bhattānumodanaṃ suṇanteneva pitarā sotāpattiphalaṃ pattadivaseyeva arahattaṃ patvā pabbajitvā parinibbāyi. Kikirājāpi aññā satta dhītaro labhi. Tāsaṃ nāmāni –

‘‘Samaṇī samaṇaguttā ca, bhikkhunī bhikkhadāyikā;
Dhammā ceva sudhammā ca, saṅghadāsī ca sattamī’’ti.

Tā imasmiṃ buddhuppāde –

‘‘Khemā uppalavaṇṇā ca, paṭācārā ca gotamī;
Dhammadinnā mahāmāyā, visākhā cāpi sattamī’’ti.

Tāsu phussatī sudhammā nāma hutvā dānādīni puññāni katvā vipassisammāsambuddhassa katāya candanacuṇṇapūjāya phalena rattacandanarasaparipphositena viya sarīrena jātattā phussatī nāma kumārikā hutvā devesu ca manussesu ca saṃsarantī aparabhāge sakkassa devarañño aggamahesī hutvā nibbatti. Athassā yāvatāyukaṃ ṭhatvā pañcasu pubbanimittesu uppannesu sakko devarājā tassā parikkhīṇāyukataṃ ñatvā mahantena yasena taṃ ādāya nandanavanuyyānaṃ gantvā tattha taṃ alaṅkatasayanapiṭṭhe nisinnaṃ sayaṃ sayanapasse nisīditvā etadavoca ‘‘bhadde phussati, te dasa vare dammi, te gaṇhassū’’ti vadanto imasmiṃ gāthāsahassapaṭimaṇḍite mahāvessantarajātake paṭhamaṃ gāthamāha –

1655. ‘‘Phussatī varavaṇṇābhe, varassu dasadhā vare;
Pathabyā cārupubbaṅgi, yaṃ tuyhaṃ manaso piya’’nti.

Evamesā mahāvessantaradhammadesanā devaloke patiṭṭhāpitā nāma hoti.

Tattha **phussatī**ti taṃ nāmenālapati. **Varavaṇṇābhe**ti varāya vaṇṇābhāya samannāgate. **Dasadhā**ti dasavidhe. **Pathabyā**ti pathaviyaṃ gahetabbe katvā **varassu** gaṇhassūti vadati. **Cārupubbaṅgī**ti cārunā pubbaṅgena varalakkhaṇena samannāgate. **Yaṃ tuyhaṃ manaso piya**nti yaṃ yaṃ tava manasā piyaṃ, taṃ taṃ dasahi koṭṭhāsehi gaṇhāhīti vadati.

Sā attano cavanadhammataṃ ajānantī pamattā hutvā dutiyagāthamāha –

1656. ‘‘Devarāja namo tyatthu, kiṃ pāpaṃ pakataṃ mayā;
Rammā cāvesi maṃ ṭhānā, vātova dharaṇīruha’’nti.

Tattha **namo tyatthū**ti namo te atthu. **Kiṃ pāpa**nti kiṃ mayā tava santike pāpaṃ pakatanti pucchati. **Dharaṇīruha**nti rukkhaṃ.

Athassā pamattabhāvaṃ ñatvā sakko dve gāthā abhāsi –

1657. ‘‘Na ceva te kataṃ pāpaṃ, na ca me tvamasi appiyā;
Puññañca te parikkhīṇaṃ, yena tevaṃ vadāmahaṃ.

1658. ‘‘Santike maraṇaṃ tuyhaṃ, vinābhāvo bhavissati;
Paṭiggaṇhāhi me ete, vare dasa pavecchato’’ti.

Tattha **yena tevanti** yena te evaṃ vadāmi. **Tuyhaṃ vinābhāvo**ti tava amhehi saddhiṃ viyogo bhavissati. **Pavecchato**ti dadamānassa.

Sā sakkassa vacanaṃ sutvā nicchayena attano maraṇaṃ ñatvā varaṃ gaṇhantī āha –

1659. ‘‘Varaṃ ce me ado sakka, sabbabhūtānamissara;
Sivirājassa bhaddante, tattha assaṃ nivesane.

1660. ‘‘Nīlanettā nīlabhamu, nīlakkhī ca yathā migī;
Phussatī nāma nāmena, tatthapassaṃ purindana.

1661. ‘‘Puttaṃ labhetha varadaṃ, yācayogaṃ amacchariṃ;
Pūjitaṃ paṭirājūhi, kittimantaṃ yasassinaṃ.

1662. ‘‘Gabbhaṃ me dhārayantiyā, majjhimaṅgaṃ anunnataṃ;
Kucchi anunnato assa, cāpaṃva likhitaṃ samaṃ.

1663. ‘‘Thanā me nappapateyyuṃ, palitā na santu vāsava;
Kāye rajo na limpetha, vajjhañcāpi pamocaye.

1664. ‘‘Mayūrakoñcābhirude, nārivaragaṇāyute;
Khujjacelāpakākiṇṇe, sūtamāgadhavaṇṇite.

1665. ‘‘Citraggaḷerughusite, surāmaṃsapabodhane;
Sivirājassa bhaddante, tatthassaṃ mahesī piyā’’ti.

Tattha **sivirājassā**ti sā sakalajambudīpatalaṃ olokentī attano anucchavikaṃ siviraññenivesanaṃ disvā tattha aggamahesibhāvaṃ patthentī evamāha. **Yathā migī**ti ekavassikā hi migapotikā nīlanettā hoti, tenevamāha. **Tatthapassa**nti tatthapi imināva nāmena assaṃ. **Labhethā**ti labheyyaṃ. **Varada**nti alaṅkatasīsaakkhiyugalahadayamaṃsarudhirasetacchattaputtadāresu yācitayācitassa varabhaṇḍassa dāyakaṃ. **Kucchī**ti ‘‘majjhimaṅga’’nti vuttaṃ sarūpato dasseti. **Likhita**nti yathā chekena dhanukārena sammā likhitaṃ dhanu anunnatamajjhaṃ tulāvaṭṭaṃ samaṃ hoti, evarūpo me kucchi bhaveyya.

Nappapateyyunti patitvā lambā na bhaveyyuṃ. **Palitā na santu vāsavā**ti vāsava devaseṭṭha, palitānipi me sirasmiṃ na santu mā paññāyiṃsu. ‘‘Palitāni siroruhā’’tipi pāṭho. **Vajjhañcāpī**ti kibbisakārakaṃ rājāparādhikaṃ vajjhappattacoraṃ attano balena mocetuṃ samatthā bhaveyyaṃ. Iminā attano issariyabhāvaṃ dīpeti. **Bhūtamāgadhavaṇṇite**ti bhojanakālādīsu thutivasena kālaṃ ārocentehi sūtehi ceva māgadhakehi ca vaṇṇite. **Citraggaḷerughusite**ti pañcaṅgikatūriyasaddasadisaṃ manoramaṃ ravaṃ ravantehi sattaratanavicittehi dvārakavāṭehi ugghosite. **Surāmaṃsapabodhane**ti ‘‘pivatha, khādathā’’ti surāmaṃsehi pabodhiyamānajane evarūpe sivirājassa nivesane tassa aggamahesī bhaveyyanti ime dasa vare gaṇhi.

Tattha sivirājassa aggamahesibhāvo paṭhamo varo, nīlanettatā dutiyo, nīlabhamukatā tatiyo, phussatīti nāmaṃ catuttho, puttapaṭilābho pañcamo, anunnatakucchitā chaṭṭho, alambatthanatā sattamo, apalitabhāvo aṭṭhamo, sukhumacchavibhāvo navamo, vajjhappamocanasamatthatā dasamo varoti.

Sakko āha –

1666. ‘‘Ye te dasa varā dinnā, mayā sabbaṅgasobhane;
Sivirājassa vijite, sabbe te lacchasī vare’’ti.

Athassā sakko devarājā phussatiyā dasa vare adāsi, datvā ca pana ‘‘bhadde phussati, tava sabbe te samijjhantū’’ti vatvā anumodi. Tamatthaṃ pakāsento satthā āha –

1667.‘‘Idaṃ vatvāna maghavā, devarājā sujampati;
Phussatiyā varaṃ datvā, anumodittha vāsavo’’ti.

Tattha **anumoditthā**ti ‘‘sabbe te lacchasi vare’’ti evaṃ vare datvā pamuddito tuṭṭhamānaso ahosīti attho.

Dasavarakathā niṭṭhitā.

Himavantavaṇṇanā

Iti sā vare gahetvā tato cutā maddarañño aggamahesiyā kucchimhi nibbatti. Jāyamānā ca candanacuṇṇaparikiṇṇena viya sarīrena jātā. Tenassā nāmaggahaṇadivase ‘‘phussatī’’tveva nāmaṃ kariṃsu. Sā mahantena parivārena vaḍḍhitvā soḷasavassakāle uttamarūpadharā ahosi. Atha naṃ sivimahārājā puttassa sañjayakumārassa atthāya ānetvā tassa chattaṃ ussāpetvā soḷasannaṃ itthisahassānaṃ jeṭṭhikaṃ katvā aggamahesiṭṭhāne ṭhapesi. Tena vuttaṃ –

‘‘Tato cutā sā phussatī, chattiye upapajjatha;
Jetuttaramhi nagare, sañjayena samāgamī’’ti.

Sā sañjayassa piyā manāpā ahosi. Atha naṃ sakko āvajjamāno ‘‘mayā phussatiyā dinnavaresu nava varā samiddhā’’ti disvā ‘‘eko pana puttavaro na tāva samijjhati, tampissā samijjhāpessāmī’’ti cintesi. Tadā mahāsatto tāvatiṃsadevaloke vasati, āyu cassa parikkhīṇaṃ ahosi. Taṃ ñatvā sakko tassa santikaṃ gantvā ‘‘mārisa, tayā manussalokaṃ gantuṃ vaṭṭati, tattha sivirañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhituṃ vaṭṭatī’’ti vatvā tassa ceva aññesañca cavanadhammānaṃ saṭṭhisahassānaṃ devaputtānaṃ paṭiññaṃ gahetvā sakaṭṭhānameva gato. Mahāsattopi tato cavitvā tatthupapanno, sesadevaputtāpi saṭṭhisahassānaṃ amaccānaṃ gehesu nibbattiṃsu. Mahāsatte kucchigate phussatī dohaḷinī hutvā catūsu nagaradvāresu nagaramajjhe rājanivesanadvāre cāti chasu ṭhānesu cha dānasālāyo kārāpetvā devasikaṃ cha satasahassāni vissajjetvā mahādānaṃ dātukāmā ahosi.

Rājā tassā dohaḷaṃ sutvā nemittake brāhmaṇe pakkosāpetvā pucchi. Nemittakā – ‘‘mahārāja, deviyā kucchimhi dānābhirato satto uppanno, dānena tittiṃ na gamissatī’’ti vadiṃsu. Taṃ sutvā rājā tuṭṭhamānaso hutvā cha dānasālāyo kārāpetvā vuttappakāraṃ dānaṃ paṭṭhapesi. Bodhisattassa paṭisandhiggahaṇakālato paṭṭhāya rañño āyassa pamāṇaṃ nāma nāhosi. Tassa puññānubhāvena sakalajambudīparājāno paṇṇākāraṃ pahiṇiṃsu. Devī mahantena parivārena gabbhaṃ dhārentī dasamāse paripuṇṇe nagaraṃ daṭṭhukāmā hutvā rañño ārocesi. Rājā nagaraṃ devanagaraṃ viya alaṅkārāpetvā deviṃ rathavaraṃ āropetvā nagaraṃ padakkhiṇaṃ kāresi. Tassā vessānaṃ vīthiyā vemajjhaṃ sampattakāle kammajavātā caliṃsu. Atha amaccā rañño ārocesuṃ. Taṃ sutvā vessavīthiyaṃyeva tassā sūtigharaṃ kārāpetvā vāsaṃ gaṇhāpesi. Sā tattha puttaṃ vijāyi. Tena vuttaṃ –

‘‘Dasa māse dhārayitvāna, karontī puraṃ padakkhiṇaṃ;
Vessānaṃ vīthiyā majjhe, janesi phussatī mama’’nti. (cariyā. 1.76);

Mahāsatto mātu kucchito nikkhantoyeva visado hutvā akkhīni ummīletvā nikkhami. Nikkhantoyeva ca mātu hatthaṃ pasāretvā ‘‘amma, dānaṃ dassāmi, atthi kiñci te dhana’’nti āha. Athassa mātā ‘‘tāta, yathāajjhāsayena dānaṃ dehī’’ti pasāritahatthe sahassatthavikaṃ ṭhapesi. Mahāsatto hi umaṅgajātake imasmiṃ jātake pacchimattabhāveti tīsu ṭhānesu jātamatteyeva mātarā saddhiṃ kathesi. Athassa nāmaggahaṇadivase vessavīthiyaṃ jātattā ‘‘vessantaro’’ti nāmaṃ kariṃsu.

Tena vuttaṃ –

‘‘Na mayhaṃ mattikaṃ nāmaṃ, napi pettikasambhavaṃ;
Jātomhi vessavīthiyaṃ, tasmā vessantaro ahu’’nti. (cariyā. 1.77);

Jātadivaseyeva panassa ekā ākāsacārinī kareṇukā abhimaṅgalasammataṃ sabbasetaṃ hatthipotakaṃ ānetvā maṅgalahatthiṭṭhāne ṭhapetvā pakkāmi. Tassa mahāsattaṃ paccayaṃ katvā uppannattā ‘‘paccayo’’tveva nāmaṃ kariṃsu. Taṃ divasameva amaccagehesu saṭṭhisahassakumārakā jāyiṃsu. Rājā mahāsattassa atidīghādidose vivajjetvā alambathaniyo madhurakhīrāyo catusaṭṭhi dhātiyo upaṭṭhāpesi. Tena saddhiṃ jātānañca saṭṭhidārakasahassānaṃ ekekā dhātiyo upaṭṭhāpesi. So saṭṭhisahassehi dārakehi saddhiṃ mahantena parivārena vaḍḍhati. Athassa rājā satasahassagghanakaṃ kumārapiḷandhanaṃ kārāpesi. So catuppañcavassikakāle taṃ omuñcitvā dhātīnaṃ datvā puna tāhi dīyamānampi na gaṇhi. Tā rañño ārocayiṃsu. Rājā taṃ sutvā ‘‘mama puttena dinnaṃ brahmadeyyameva hotū’’ti aparampi kāresi. Kumāro tampi adāsiyeva. Iti dārakakāleyeva dhātīnaṃ nava vāre piḷandhanaṃ adāsi.

Aṭṭhavassikakāle pana pāsādavaragato sirisayanapiṭṭhe nisinnova cintesi ‘‘ahaṃ bāhirakadānameva demi, taṃ maṃ na paritoseti, ajjhattikadānaṃ dātukāmomhi, sace maṃ koci sīsaṃ yāceyya, sīsaṃ chinditvā tassa dadeyyaṃ. Sacepi maṃ koci hadayaṃ yāceyya, uraṃ bhinditvā hadayaṃ nīharitvā dadeyyaṃ. Sace akkhīni yāceyya, akkhīni uppāṭetvā dadeyyaṃ. Sace sarīramaṃsaṃ yāceyya, sakalasarīrato maṃsaṃ chinditvā dadeyyaṃ. Sacepi maṃ koci rudhiraṃ yāceyya, rudhiraṃ gahetvā dadeyyaṃ. Atha vāpi koci ‘dāso me hohī’ti vadeyya, attānamassa sāvetvā dāsaṃ katvā dadeyya’’nti. Tassevaṃ sabhāvaṃ cintentassa catunahutādhikadviyojanasatasahassabahalā ayaṃ mahāpathavī mattavaravāraṇo viya gajjamānā kampi. Sinerupabbatarājā suseditavettaṅkuro viya onamitvā jetuttaranagarābhimukho aṭṭhāsi. Pathavisaddena devā gajjanto khaṇikavassaṃ vassi, akālavijjulatā nicchariṃsu, sāgaro saṅkhubhi. Sakko devarājā apphoṭesi, mahābrahmā sādhukāramadāsi. Pathavitalato paṭṭhāya yāva brahmalokā ekakolāhalaṃ ahosi.

Vuttampi cetaṃ –

‘‘Yadāhaṃ dārako homi, jātiyā aṭṭhavassiko;
Tadā nisajja pāsāde, dānaṃ dātuṃ vicintayiṃ.

‘‘Hadayaṃ dadeyyaṃ cakkhuṃ, maṃsampi rudhirampi ca;
Dadeyyaṃ kāyaṃ sāvetvā, yadi koci yācaye mamaṃ.

‘‘Sabhāvaṃ cintayantassa, akampitamasaṇṭhitaṃ;
Akampi tattha pathavī, sineruvanavaṭaṃsakā’’ti. (cariyā. 1.78-80);

Bodhisatto soḷasavassikakāleyeva sabbasippesu nipphattiṃ pāpuṇi. Athassa pitā rajjaṃ dātukāmo mātarā saddhiṃ mantetvā maddarājakulato mātuladhītaraṃ maddiṃ nāma rājakaññaṃ ānetvā soḷasannaṃ itthisahassānaṃ jeṭṭhikaṃ aggamahesiṃ katvā mahāsattaṃ rajje abhisiñci. Mahāsatto rajje patiṭṭhitakālato paṭṭhāya devasikaṃ cha satasahassāni vissajjento mahādānaṃ pavattesi. Aparabhāge maddidevī puttaṃ vijāyi. Taṃ kañcanajālena sampaṭicchiṃsu, tenassa ‘‘jālīkumāro’’tveva nāmaṃ kariṃsu. Tassa padasā gamanakāle dhītaraṃ vijāyi. Taṃ kaṇhājinena sampaṭicchiṃsu, tenassā ‘‘kaṇhājinā’’tveva nāmaṃ kariṃsu. Mahāsatto māsassa chakkhattuṃ alaṅkatahatthikkhandhavaragato cha dānasālāyo olokesi. Tadā kāliṅgaraṭṭhe dubbuṭṭhikā ahosi, sassāni na sampajjiṃsu, manussānaṃ mahantaṃ chātabhayaṃ pavatti. Manussā jīvituṃ asakkontācorakammaṃ karonti. Dubbhikkhapīḷitā jānapadā rājaṅgaṇe sannipatitvā rājānaṃ upakkosiṃsu. Taṃ sutvā raññā ‘‘kiṃ, tātā’’ti vutte tamatthaṃ ārocayiṃsu. Rājā ‘‘sādhu, tātā, devaṃ vassāpessāmī’’ti te uyyojetvā samādinnasīlo uposathavāsaṃ vasantopi devaṃ vassāpetuṃ nāsakkhi. So nāgare sannipātetvā ‘‘ahaṃ samādinnasīlo sattāhaṃ uposathavāsaṃ vasantopi devaṃ vassāpetuṃ nāsakkhiṃ, kiṃ nu kho kātabba’’nti pucchi. Sace, deva, devaṃ vassāpetuṃ na sakkosi, esa jetuttaranagare sañjayassa rañño putto vessantaro nāma dānābhirato. Tassaṃ kira sabbaseto maṅgalahatthī atthi, tassa gatagataṭṭhāne devo vassi. Brāhmaṇe pesetvā taṃ hatthiṃ yācāpetuṃ vaṭṭati, āṇāpethāti.

So ‘‘sādhū’’ti sampaṭicchitvā brāhmaṇe sannipātetvā tesu guṇavaṇṇasampanne aṭṭha jane vicinitvā tesaṃ paribbayaṃ datvā ‘‘gacchatha, tumhe vessantaraṃ hatthiṃ yācitvā ānethā’’ti pesesi. Brāhmaṇā anupubbena jetuttaranagaraṃ gantvā dānagge bhattaṃ paribhuñjitvā attano sarīraṃ rajoparikiṇṇaṃ paṃsumakkhitaṃ katvā puṇṇamadivase rājānaṃ hatthiṃ yācitukāmā hutvā rañño dānaggaṃ āgamanakāle pācīnadvāraṃ agamaṃsu. Rājāpi ‘‘dānaggaṃ olokessāmī’’ti pātova nhatvā nānaggarasabhojanaṃ bhuñjitvā alaṅkaritvā alaṅkatahatthikkhandhavaragato pācīnadvāraṃ agamāsi. Brāhmaṇā tatthokāsaṃ alabhitvā dakkhiṇadvāraṃ gantvā unnatapadese ṭhatvā rañño pācīnadvāre dānaggaṃ oloketvā dakkhiṇadvārāgamanakāle hatthe pasāretvā ‘‘jayatu bhavaṃ vessantaro’’ti tikkhattuṃ āhaṃsu. Mahāsatto te brāhmaṇe disvā hatthiṃ tesaṃ ṭhitaṭṭhānaṃ pesetvā hatthikkhandhe nisinno paṭhamaṃ gāthamāha –

1668.‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Paggayha dakkhiṇaṃ bāhuṃ, kiṃ maṃ yācanti brāhmaṇā’’ti.

Brāhmaṇā āhaṃsu –

1669.‘‘Ratanaṃ deva yācāma, sivīnaṃ raṭṭhavaḍḍhana;
Dadāhi pavaraṃ nāgaṃ, īsādantaṃ urūḷhava’’nti.

Tattha **urūḷhava**nti ubbāhanasamatthaṃ.

Taṃ sutvā mahāsatto ‘‘ahaṃ sīsaṃ ādiṃ katvā ajjhattikadānaṃ dātukāmomhi, ime pana maṃ bāhirakadānameva yācanti, pūressāmi tesaṃ manoratha’’nti cintetvā hatthikkhandhavaragato tatiyaṃ gāthamāha –

1670.‘‘Dadāmi na vikampāmi, yaṃ maṃ yācanti brāhmaṇā;
Pabhinnaṃ kuñjaraṃ dantiṃ, opavayhaṃ gajuttama’’nti.

Paṭijānitvā ca pana –

1671.‘‘Hatthikkhandhato oruyha, rājā cāgādhimānaso;
Brāhmaṇānaṃ adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’ti.

Tattha **opavayha**nti rājavāhanaṃ. **Cāgādhimānaso**ti cāgena adhikamānaso rājā. **Brāhmaṇānaṃ adā dāna**nti so vāraṇassa analaṅkataṭṭhānaṃ olokanatthaṃ tikkhattuṃ padakkhiṇaṃ katvā analaṅkataṭṭhānaṃ adisvā kusumamissakasugandhodakapūritaṃ suvaṇṇabhiṅgāraṃ gahetvā ‘‘ito ethā’’ti vatvā alaṅkatarajatadāmasadisaṃ hatthisoṇḍaṃ gahetvā tesaṃ hatthe ṭhapetvā udakaṃ pātetvā alaṅkatavāraṇaṃ brāhmaṇānaṃ adāsi.

Tassa catūsu pādesu alaṅkāro cattāri satasahassāni agghati, ubhosu passesu alaṅkāro dve satasahassāni, heṭṭhā udare kambalaṃ satasahassaṃ, piṭṭhiyaṃ muttajālaṃ maṇijālaṃ kañcanajālanti tīṇi jālāni tīṇi satasahassāni, ubhosu kaṇṇesu alaṅkāro dve satasahassāni, piṭṭhiyaṃ attharaṇakambalaṃ satasahassaṃ, kumbhālaṅkāro satasahassaṃ, tayo vaṭaṃsakā tīṇi satasahassāni, kaṇṇacūḷālaṅkāro dve satasahassāni, dvinnaṃ dantānaṃ alaṅkāro dve satasahassāni, soṇḍāya sovatthikālaṅkāro satasahassaṃ, naṅguṭṭhālaṅkāro satasahassaṃ, ārohaṇanisseṇi satasahassaṃ, bhuñjanakaṭāhaṃ satasahassaṃ, ṭhapetvā anagghaṃ bhaṇḍaṃ kāyāruḷhapasādhanaṃ dvāvīsati satasahassāni. Evaṃ tāva ettakaṃ dhanaṃ catuvīsatisatasahassāni agghati. Chattapiṇḍiyaṃ pana maṇi, cūḷāmaṇi, muttāhāre maṇi, aṅkuse maṇi, hatthikaṇṭhe veṭhanamuttāhāre maṇi, hatthikumbhe maṇīti imāni cha anagghāni, hatthīpi anagghoyevāti hatthinā saddhiṃ satta anagghānīti sabbāni tāni brāhmaṇānaṃ adāsi. Tathā hatthino paricārakāni pañca kulasatāni hatthimeṇḍahatthigopakehi saddhiṃ adāsi. Saha dānenevassa heṭṭhā vuttanayeneva bhūmikampādayo ahesuṃ. Tamatthaṃ pakāsento satthā āha –

1672. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Hatthināge padinnamhi, medanī sampakampatha.

1673. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Hatthināge padinnamhi, khubhittha nagaraṃ tadā.

1674. ‘‘Samākulaṃ puraṃ āsi, ghoso ca vipulo mahā;
Hatthināge padinnamhi, sivīnaṃ raṭṭhavaḍḍhane’’ti.

Tattha **tadāsī**ti tadā āsi. **Hatthināge**ti hatthisaṅkhāte nāge. **Khubhittha nagaraṃ tadā**ti tadā jetuttaranagaraṃ saṅkhubhitaṃ ahosi.

Brāhmaṇā kira dakkhiṇadvāre hatthiṃ labhitvā hatthipiṭṭhe nisīditvā mahājanaparivārā nagaramajjhena pāyiṃsu. Mahājano te disvā ‘‘ambho brāhmaṇā, amhākaṃ hatthiṃ āruḷhā kuto vo hatthī laddhā’’ti āha. Brāhmaṇā ‘‘vessantaramahārājena no hatthī dinno, ke tumhe’’ti mahājanaṃ hatthavikārādīhi ghaṭṭentā nagaramajjhena gantvā uttaradvārena nikkhamiṃsu. Nāgarā devatāvaṭṭanena bodhisattassa kuddhā rājadvāre sannipatitvā mahantaṃ upakkosamakaṃsu. Tena vuttaṃ –

‘‘Samākulaṃ puraṃ āsi, ghoso ca vipulo mahā;
Hatthināge padinnamhi, sivīnaṃ raṭṭhavaḍḍhane.

‘‘Athettha vattati saddo, tumulo bheravo mahā;
Hatthināge padinnamhi, khubhittha nagaraṃ tadā.

‘‘Athettha vattati saddo, tumulo bheravo mahā;
Hatthināge padinnamhi, sivīnaṃ raṭṭhavaḍḍhane’’ti.

Tattha **ghoso**ti upakkosanasaddo patthaṭattā **vipulo,** uddhaṃ gatattā **mahā. Sivīnaṃ raṭṭhavaḍḍhane**ti siviraṭṭhassa vuddhikare.

Athassa dānena saṅkhubhitacittā hutvā nagaravāsino rañño ārocesuṃ. Tena vuttaṃ –

1675. ‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā.

1676. ‘‘Kevalo cāpi nigamo, sivayo ca samāgatā;
Disvā nāgaṃ nīyamānaṃ, te rañño paṭivedayuṃ.

1677. ‘‘Vidhamaṃ deva te raṭṭhaṃ, putto vessantaro tava;
Kathaṃ no hatthinaṃ dajjā, nāgaṃ raṭṭhassa pūjitaṃ.

1678. ‘‘Kathaṃ no kuñjaraṃ dajjā, īsādantaṃ urūḷhavaṃ;
Khettaññuṃ sabbayuddhānaṃ, sabbasetaṃ gajuttamaṃ.

1679. ‘‘Paṇḍukambalasañchannaṃ, pabhinnaṃ sattumaddanaṃ;

Dantiṃ savālabījaniṃ, setaṃ kelāsasādisaṃ.

1680.‘‘Sasetacchattaṃ saupādheyyaṃ, sāthabbanaṃ sahatthipaṃ;
Aggayānaṃ rājavāhiṃ, brāhmaṇānaṃ adā gaja’’nti.

Tattha **uggā**ti uggatā paññātā. **Nigamo**ti negamakuṭumbikajano. **Vidhamaṃ deva te raṭṭha**nti deva, tava raṭṭhaṃ vidhamaṃ. **Kathaṃ no hatthinaṃ dajjā**ti kena kāraṇena amhākaṃ hatthinaṃ abhimaṅgalasammataṃ kāliṅgaraṭṭhavāsīnaṃ brāhmaṇānaṃ dadeyya. **Khettaññuṃ sabbayuddhāna**nti sabbayuddhānaṃ khettabhūmisīsajānanasamatthaṃ. **Danti**nti manoramadantayuttaṃ. **Savālabījani**nti sahavālabījaniṃ. **Saupādheyya**nti saattharaṇaṃ. **Sāthabbana**nti sahatthivejjaṃ. **Sahatthipa**nti hatthiparicārakānaṃ pañcannaṃ kulasatānaṃ hatthimeṇḍahatthigopakānañca vasena sahatthipaṃ.

Evañca pana vatvā punapi āhaṃsu –

1681.‘‘Annaṃ pānañca yo dajjā, vatthasenāsanāni ca;
Etaṃ kho dānaṃ patirūpaṃ, etaṃ kho brāhmaṇārahaṃ.

1682.‘‘Ayaṃ te vaṃsarājā no, sivīnaṃ raṭṭhavaḍḍhano;
Kathaṃ vessantaro putto, gajaṃ bhājeti sañjaya.

1683.‘‘Sace tvaṃ na karissasi, sivīnaṃ vacanaṃ idaṃ;
Maññe taṃ saha puttena, sivī hatthe karissare’’ti.

Tattha **vaṃsarājā**ti paveṇiyā āgato mahārājā. **Bhājetī**ti deti. **Sivī hatthe karissare**ti siviraṭṭhavāsino saha puttena taṃ attano hatthe karissantīti.

Taṃ sutvā rājā ‘‘ete vessantaraṃ mārāpetuṃ icchantī’’ti saññāya āha –

1684.‘‘Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Nāhaṃ sivīnaṃ vacanā, rājaputtaṃ adūsakaṃ;
Pabbājeyyaṃ sakā raṭṭhā, putto hi mama oraso.

1685.‘‘Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Nāhaṃ sivīnaṃ vacanā, rājaputtaṃ adūsakaṃ;
Pabbājeyyaṃ sakā raṭṭhā, putto hi mama atrajo.

1686.‘‘Na cāhaṃ tasmiṃ dubbheyyaṃ, ariyasīlavato hi so;
Asilokopi me assa, pāpañca pasave bahuṃ;
Kathaṃ vessantaraṃ puttaṃ, satthena ghātayāmase’’ti.

Tattha **māsī**ti mā āsi, mā hotūti attho. **Ariyasīlavato**ti ariyena sīlavatena ariyāya ca ācārasampattiyā samannāgato. **Ghātayāmase**ti ghātayissāma.

Taṃ sutvā sivayo avocuṃ –

1687.‘‘Mā naṃ daṇḍena satthena, na hi so bandhanāraho;
Pabbājehi ca naṃ raṭṭhā, vaṅke vasatu pabbate’’ti.

Tattha **mā naṃ daṇḍena satthenā**ti deva, tumhe taṃ daṇḍena vā satthena vā mā ghātayittha. **Na hi so bandhanāraho**ti so bandhanārahopi na hotiyeva.

Rājā āha –

1688.‘‘Eso ce sivīnaṃ chando, chandaṃ na panudāmase;
Imaṃ so vasatu rattiṃ, kāme ca paribhuñjatu.

1689.‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayantu na’’nti.

Tattha **vasatū**ti puttadārassa ovādaṃ dadamāno vasatu, ekarattiñcassa okāsaṃ dethāti vadati.

Te ‘‘ekarattimattaṃ vasatū’’ti rañño vacanaṃ sampaṭicchiṃsu. Atha rājā ne uyyojetvā puttassa sāsanaṃ pesento kattāraṃ āmantetvā tassa santikaṃ pesesi. So ‘‘sādhū’’ti sampaṭicchitvā vessantarassa nivesanaṃ gantvā taṃ pavattiṃ ārocesi. Tamatthaṃ pakāsento satthā āha –

1690.‘‘Uṭṭhehi katte taramāno, gantvā vessantaraṃ vada;
‘Sivayo deva te kuddhā, negamā ca samāgatā.

1691.‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Kevalo cāpi nigamo, sivayo ca samāgatā.

1692.‘‘Asmā ratyā vivasāne, sūriyassuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayanti taṃ’.

1693.‘‘Sa kattā taramānova, sivirājena pesito;
Āmuttahatthābharaṇo, suvattho candanabhūsito.

1694.‘‘Sīsaṃ nhāto udake so, āmuttamaṇikuṇḍalo;
Upāgami puraṃ rammaṃ, vessantaranivesanaṃ.

1695.‘‘Tatthaddasa kumāraṃ so, ramamānaṃ sake pure;
Parikiṇṇaṃ amaccehi, tidasānaṃva vāsavaṃ.

1696.‘‘So tattha gantvā taramāno, kattā vessantaraṃbravi;
‘Dukkhaṃ te vedayissāmi, mā me kujjhi rathesabha’.

1697.‘‘Vanditvā rodamāno so, kattā rājānamabravi;
Bhattā mesi mahārāja, sabbakāmarasāharo.

1698.‘‘Dukkhaṃ te vedayissāmi, tattha assāsayantu maṃ;
Sivayo deva te kuddhā, negamā ca samāgatā.

1699.‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Kevalo cāpi nigamo, sivayo ca samāgatā.

1700.‘‘Asmā ratyā vivasāne, sūriyassuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayanti ta’’nti.

Tattha **kumāra**nti mātāpitūnaṃ atthitāya ‘‘kumāro’’tveva saṅkhaṃ gataṃ rājānaṃ. **Ramamāna**nti attanā dinnadānassa vaṇṇaṃ kathayamānaṃ somanassappattaṃ hutvā nisinnaṃ. **Parikiṇṇaṃ**

amaccehīti attanā sahajātehi saṭṭhisahassehi amaccehi parivutaṃ samussitasetacchatte rājāsane nisinnaṃ. **Vedayissāmī**ti kathayissāmi. **Tattha assāsayantu ma**nti tasmiṃ dukkhassāsanārocane kathetuṃ avisahavasena kilantaṃ maṃ, deva, te pādā assāsayantu, vissattho kathehīti maṃ vadathāti adhippāyenevamāha.

Mahāsatto āha –

1701.‘‘Kismiṃ me sivayo kuddhā, nāhaṃ passāmi dukkaṭaṃ;
Taṃ me katte viyācikkha, kasmā pabbājayanti ma’’nti.

Tattha **kismi**nti katarasmiṃ kāraṇe. **Viyācikkhā**ti vitthārato kathehi.

Kattā āha –

1702.‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Nāgadānena khiyyanti, tasmā pabbājayanti ta’’nti.

Tattha **khiyyantī**ti kujjhanti.

Taṃ sutvā mahāsatto somanassappatto hutvā āha –

1703.‘‘Hadayaṃ cakkhumpahaṃ dajjaṃ, kiṃ me bāhirakaṃ dhanaṃ;
Hiraññaṃ vā suvaṇṇaṃ vā, muttā veḷuriyā maṇi.

1704.‘‘Dakkhiṇaṃ vāpahaṃ bāhuṃ, disvā yācakamāgate;
Dadeyyaṃ na vikampeyyaṃ, dāne me ramate mano.

1705.‘‘Kāmaṃ maṃ sivayo sabbe, pabbājentu hanantu vā;
Neva dānā viramissaṃ, kāmaṃ chindantu sattadhā’’ti.

Tattha **yācakamāgate**ti yācake āgate taṃ yācakaṃ disvā. **Neva dānā viramissa**nti neva dānā viramissāmi.

Taṃ sutvā kattā neva raññā dinnaṃ na nāgarehi dinnaṃ attano matiyā eva aparaṃ sāsanaṃ kathento āha –

1706.‘‘Evaṃ taṃ sivayo āhu, negamā ca samāgatā;
Kontimārāya tīrena, girimārañjaraṃ pati;
Yena pabbājitā yanti, tena gacchatu subbato’’ti.

Tattha **kontimārāyā**ti kontimārāya nāma nadiyā tīrena. **Girimārañjaraṃ patī**ti ārañjaraṃ nāma giriṃ abhimukho hutvā. **Yenā**ti yena maggena raṭṭhā pabbājitā rājāno gacchanti, tena subbato vessantaropi gacchatūti evaṃ sivayo kathentīti āha. Idaṃ kira so devatādhiggahito hutvā kathesi.

Taṃ sutvā bodhisatto ‘‘sādhu dosakārakānaṃ gatamaggena gamissāmi, maṃ kho pana nāgarā na aññena dosena pabbājenti, mayā hatthissa dinnattā pabbājenti. Evaṃ santepi ahaṃ sattasatakaṃ mahādānaṃ dassāmi, nāgarā me ekadivasaṃ dānaṃ dātuṃ okāsaṃ dentu, sve dānaṃ datvā tatiyadivase gamissāmī’’ti vatvā āha –

1707.‘‘Sohaṃ tena gamissāmi, yena gacchanti dūsakā;

Rattindivaṃ me khamatha, yāva dānaṃ dadāmaha''nti.

Taṃ sutvā kattā ''sādhu, deva, nāgarānaṃ vakkhāmī''ti vatvā pakkāmi. Mahāsatto taṃ uyyojetvā mahāsenaguttaṃ pakkosāpetvā 'tāta, ahaṃ sve sattasatakaṃ nāma mahādānaṃ dassāmi, satta hatthisatāni, satta assasatāni, satta rathasatāni, satta itthisatāni, satta dhenusatāni, satta dāsasatāni, satta dāsisatāni ca paṭiyādehi, nānappakārāni ca annapānādīni antamaso surampi sabbaṃ dātabbayuttakaṃ upaṭṭhapehī''ti sattasatakaṃ mahādānaṃ vicāretvā amacce uyyojetvā ekakova maddiyā vasanaṭṭhānaṃ gantvā sirisayanapiṭṭhe nisīditvā tāya saddhiṃ kathaṃ pavattesi. Tamatthaṃ pakāsento satthā āha –

1708. ''Āmantayittha rājānaṃ, maddiṃ sabbaṅgasobhanaṃ;
Yaṃ te kiñci mayā dinnaṃ, dhanaṃ dhaññañca vijjati.

1709. ''Hiraññaṃ vā suvaṇṇaṃ vā, muttā veḷuriyā bahū;
Sabbaṃ taṃ nidaheyyāsi, yañca te pettikaṃ dhana''nti.

Tattha **nidaheyyāsī**ti nidhiṃ katvā ṭhapeyyāsi. **Pettika**nti pitito āgataṃ.

1710. ''Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Kuhiṃ deva nidahāmi, taṃ me akkhāhi pucchito''ti.

Tattha **tamabravī**ti ''mayhaṃ sāmikena vessantarena ettakaṃ kālaṃ 'dhanaṃ nidhehī'ti na vuttapubbaṃ, idāneva vadati, kuhiṃ nu kho nidhetabbaṃ, pucchissāmi na''nti cintetvā taṃ abravi.

Vessantaro āha –

1711. ''Sīlavantesu dajjāsi, dānaṃ maddi yathārahaṃ;
Na hi dānā paraṃ atthi, patiṭṭhā sabbapāṇina''nti.

Tattha **dajjāsī**ti bhadde, maddi koṭṭhādīsu anidahitvā anugāmikanidhiṃ nidahamānā sīlavantesu dadeyyāsi. **Na hi dānā para**nti dānato uttaritaraṃ patiṭṭhā nāma na hi atthi.

Sā ''sādhū''ti tassa vacanaṃ sampaṭicchi. Atha naṃ uttaripi ovadanto āha –

1712. ''Puttesu maddi dayesi, sassuyā sasuramhi ca;
Yo ca taṃ bhattā maññeyya, sakkaccaṃ taṃ upaṭṭhahe.

1713. ''No ce taṃ bhattā maññeyya, mayā vippavasena te;
Aññaṃ bhattāraṃ pariyesa, mā kisittho mayā vinā''ti.

Tattha **dayesī**ti dayaṃ mettaṃ kareyyāsi. **Yo ca taṃ bhattā maññeyyā**ti bhadde, yo ca mayi gate ''ahaṃ te bhattā bhavissāmī''ti taṃ maññissati, tampi sakkaccaṃ upaṭṭhaheyyāsi. **Mayā vippavasena te**ti mayā saddhiṃ tava vippavāsena sace koci ''ahaṃ te bhattā bhavissāmī''ti taṃ na maññeyya, atha sayameva aññaṃ bhattāraṃ pariyesa. **Mā kisittho mayā vinā**ti mayā vinā hutvā mā kisā bhavi, mā kilamīti attho.

Atha naṃ maddī ''kiṃ nu kho esa evarūpaṃ vacanaṃ maṃ bhaṇatī''ti cintetvā ''kasmā, deva, imaṃ ayuttaṃ kathaṃ kathesī''ti pucchi. Mahāsatto ''bhadde, mayā hatthissa dinnattā sivayo kuddhā maṃ raṭṭhā pabbājenti, sve ahaṃ sattasatakaṃ mahādānaṃ datvā tatiyadivase nagarā nikkhamissāmī''ti vatvā āha –

1714. ''Ahañhi vanaṃ gacchāmi, ghoraṃ vāḷamigāyutaṃ;

Saṃsayo jīvitaṃ mayhaṃ, ekakassa brahāvane''ti.

Tattha **saṃsayo**ti anekapaccatthike ekakassa sukhumālassa mama vane vasato kuto jīvitaṃ, nicchayena marissāmīti adhippāyenevaṃ āha.

1715.''Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Abhumme kathaṃ nu bhaṇasi, pāpakaṃ vata bhāsasi.

1716.''Nesa dhammo mahārāja, yaṃ tvaṃ gaccheyya ekako;
Ahampi tena gacchāmi, yena gacchasi khattiya.

1717.''Maraṇaṃ vā tayā saddhiṃ, jīvitaṃ vā tayā vinā;
Tadeva maraṇaṃ seyyo, yaṃ ce jīve tayā vinā.

1718.''Aggiṃ ujjālayitvāna, ekajālasamāhitaṃ;
Tattha me maraṇaṃ seyyo, yaṃ ce jīve tayā vinā.

1719.''Yathā āraññakaṃ nāgaṃ, dantiṃ anveti hatthinī;
Jessantaṃ giriduggesu, samesu visamesu ca.

1720.''Evaṃ taṃ anugacchāmi, putte ādāya pacchato;
Subharā te bhavissāmi, na te hessāmi dubbharā''ti.

Tattha **abhumme**ti abhūtaṃ vata me katheyyāsi. **Nesa dhammo**ti na eso sabhāvo, netaṃ kāraṇaṃ. **Tadevā**ti tayā saddhiṃ yaṃ maraṇaṃ atthi, tadeva maraṇaṃ seyyo. **Tatthā**ti tasmiṃ ekajālabhūte dārucitake. **Jessanta**nti vicarantaṃ.

Evañca pana vatvā sā puna diṭṭhapubbaṃ viya himavantappadesaṃ vaṇṇentī āha –

1721.''Ime kumāre passanto, mañjuke piyabhāṇine;
Āsīne vanagumbasmiṃ, na rajjassa sarissasi.

1722.''Ime kumāre passanto, mañjuke piyabhāṇine;
Kīḷante vanagumbasmiṃ, na rajjassa sarissasi.

1723.''Ime kumāre passanto, mañjuke piyabhāṇine;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1724.''Ime kumāre passanto, mañjuke piyabhāṇine;
Kīḷante assame ramme, na rajjassa sarissasi.

1725.''Ime kumāre passanto, māladhārī alaṅkate;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1726.''Ime kumāre passanto, māladhārī alaṅkate;
Kīḷante assame ramme, na rajjassa sarissasi.

1727.''Yadā dakkhisi naccante, kumāre māladhārine;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1728.''Yadā dakkhisi naccante, kumāre māladhārine;

Kīḷante assame ramme, na rajjassa sarissasi.

1729.‘‘Yadā dakkhisi mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Ekaṃ araññe carantaṃ, na rajjassa sarissasi.

1730.‘‘Yadā dakkhisi mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Sāyaṃ pāto vicarantaṃ, na rajjassa sarissasi.

1731.‘‘Yadā kareṇusaṅghassa, yūthassa purato vajaṃ;
Koñcaṃ kāhati mātaṅgo, kuñjaro saṭṭhihāyano;
Tassa taṃ nadato sutvā, na rajjassa sarissasi.

1732.‘‘Dubhato vanavikāse, yadā dakkhisi kāmado;
Vane vāḷamigākiṇṇe, na rajjassa sarissasi.

1733.‘‘Migaṃ disvāna sāyanhaṃ, pañcamālinamāgataṃ;
Kimpurise ca naccante, na rajjassa sarissasi.

1734.‘‘Yadā sossasi nigghosaṃ, sandamānāya sindhuyā;
Gītaṃ kimpurisānañca, na rajjassa sarissasi.

1735.‘‘Yadā sossasi nigghosaṃ, girigabbharacārino;
Vassamānassulūkassa, na rajjassa sarissasi.

1736.‘‘Yadā sīhassa byagghassa, khaggassa gavayassa ca;
Vane sossasi vāḷānaṃ, na rajjassa sarissasi.

1737.‘‘Yadā morīhi parikiṇṇaṃ, barihīnaṃ matthakāsinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1738.‘‘Yadā morīhi parikiṇṇaṃ, aṇḍajaṃ citrapakkhinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1739.‘‘Yadā morīhi parikiṇṇaṃ, nīlagīvaṃ sikhaṇḍinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1740.‘‘Yadā dakkhisi hemante, pupphite dharaṇīruhe;
Surabhiṃ sampavāyante, na rajjassa sarissasi.

1741.‘‘Yadā hemantike māse, haritaṃ dakkhisi medaniṃ;
Indagopakasañchannaṃ, na rajjassa sarissasi.

1742.‘‘Yadā dakkhisi hemante, pupphite dharaṇīruhe;
Kuṭajaṃ bimbajālañca, pupphitaṃ loddapaddhakaṃ;
Suratiṃ sampavāyante, na rajjassa sarissasi.

1743.‘‘Yadā hemantike māse, vanaṃ dakkhisi pupphitaṃ;
Opupphāni ca paddhāni, na rajjassa sarissasī’’ti.

Tattha **mañjuke**ti madhurakathe. **Kareṇusaṅghassā**ti hatthinighaṭāya. **Yūthassā**ti hatthiyūthassa purato vajanto gacchanto. **Dubhato**ti ubhayapassesu. **Vanavikāse**ti vanaghaṭāyo. **Kāmado**ti mayhaṃ sabbakāmado. **Sindhuyā**ti nadiyā. **Vassamānassulūkassā**ti ulūkasakuṇassa vassamānassa. **Vāḷāna**nti vāḷamigānaṃ. Tesañhi sāyanhasamaye so saddo pañcaṅgikatūriyasaddo viya bhavissati, tasmā tesaṃ saddaṃ sutvā rajjassa na sarissasīti vadati, **barihīna**nti kalāpasañchannaṃ. **Matthakāsina**nti niccaṃ pabbatamatthake nisinnaṃ. ‘‘Mattakāsina’’ntipi pāṭho, kāmamadamattaṃ hutvā āsīnanti attho. **Bimbajāla**nti rattaṅkurarukkhaṃ. **Opupphānī**ti olambakapupphāni patitapupphāni.

Evaṃ maddī himavantavāsinī viya ettakāhi gāthāhi himavantaṃ vaṇṇesīti.

Hīmavantavaṇṇanā niṭṭhitā.

Dānakaṇḍavaṇṇanā

Phussatīpi kho devī ‘‘puttassa me kaṭukasāsanaṃ gataṃ, kiṃ nu kho karoti, gantvā jānissāmī’’ti paṭicchannayoggena gantvā sirigabbhadvāre ṭhitā tesaṃ taṃ sallāpaṃ sutvā kalunaṃ paridevi. Tamatthaṃ pakāsento satthā āha –

1744. ‘‘Tesaṃ lālappitaṃ sutvā, puttassa suṇisāya ca;
Kalunaṃ paridevesi, rājaputtī yasassinī.

1745. ‘‘Seyyo visaṃ me khāyitaṃ, papātā papateyyahaṃ;
Rajjuyā bajjha miyyāhaṃ, kasmā vessantaraṃ puttaṃ;
Pabbājenti adūsakaṃ.

1746. ‘‘Ajjhāyakaṃ dānapatiṃ, yācayogaṃ amacchariṃ;
Pūjitaṃ paṭirājūhi, kittimantaṃ yasassinaṃ;
Kasmā vessantaraṃ puttaṃ, pabbājenti adūsakaṃ.

1747. ‘‘Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyikaṃ;
Kasmā vessantaraṃ puttaṃ, pabbājenti adūsakaṃ.

1748. ‘‘Rañño hitaṃ devihitaṃ, ñātīnaṃ sakhinaṃ hitaṃ;
Hitaṃ sabbassa raṭṭhassa, kasmā vessantaraṃ puttaṃ;
Pabbājenti adūsaka’’nti.

Tattha **rājaputtī**ti phussatī maddarājadhītā. **Papateyyaha**nti papateyyaṃ ahaṃ. **Rajjuyā bajjha miyyāha**nti rajjuyā gīvaṃ bandhitvā mareyyaṃ ahaṃ. **Kasmā**ti evaṃ amatāyameva mayi kena kāraṇena mama puttaṃ adūsakaṃ raṭṭhā pabbājenti. **Ajjhāyaka**nti tiṇṇaṃ vedānaṃ pāraṅgataṃ, nānāsippesu ca nipphattiṃ pattaṃ.

Iti sā kalunaṃ paridevitvā puttañca suṇisañca assāsetvā rañño santikaṃ gantvā āha –

1749. ‘‘Madhūniva palātāni, ambāva patitā chamā;
Evaṃ hessati te raṭṭhaṃ, pabbājenti adūsakaṃ.

1750. ‘‘Haṃso nikhīṇapattova, pallalasmiṃ anūdake;
Apaviddho amaccehi, eko rājā vihiyyasi.

1751. ‘‘Taṃ taṃ brūmi mahārāja, attho te mā upaccagā;
Mā naṃ sivīnaṃ vacanā, pabbājesi adūsaka’’nti.

Tattha **palātānī**ti palātamakkhikāni madhūni viya. **Ambāva patitā chamā**ti bhūmiyaṃ patitaambapakkāni viya. Evaṃ mama putte pabbājite tava raṭṭhaṃ sabbasādhāraṇaṃ bhavissatīti dīpeti.

Nikhīṇapattovāti paggharitapatto viya. **Apaviddho amaccehī**ti mama puttena sahajātehi saṭṭhisahassehi amaccehi chaḍḍito hutvā. **Vihiyyasī**ti kilamissasi. **Sivīnaṃ vacanā**ti sivīnaṃ vacanena mā naṃ adūsakaṃ mama puttaṃ pabbājesīti.

Taṃ sutvā rājā āha –

1752. ‘‘Dhammassāpacitiṃ kummi, sivīnaṃ vinayaṃ dhajaṃ;
Pabbājemi sakaṃ puttaṃ, pāṇā piyataro hi me’’ti.

Tassattho – bhadde, ahaṃ sivīnaṃ dhajaṃ vessantaraṃ kumāraṃ vinayanto pabbājento siviraṭṭhe porāṇakarājūnaṃ paveṇidhammassa apacitiṃ kummi karomi, tasmā sacepi me pāṇā piyataro so, tathāpi naṃ pabbājemīti.

Taṃ sutvā sā paridevamānā āha –

1753. ‘‘Yassa pubbe dhajaggāni, kaṇikārāva pupphitā;
Yāyantamanuyāyanti, svajjekova gamissati.

1754. ‘‘Yassa pubbe dhajaggāni, kaṇikāravanāniva;
Yāyantamanuyāyanti, svajjekova gamissati.

1755. ‘‘Yassa pubbe anīkāni, kaṇikārāva pupphitā;
Yāyantamanuyāyanti, svajjekova gamissati.

1756. ‘‘Yassa pubbe anīkāni, kaṇikāravanāniva;
Yāyantamanuyāyanti, svajjekova gamissati.

1757. ‘‘Indagopakavaṇṇābhā, gandhārā paṇḍukambalā;
Yāyantamanuyāyanti, svajjekova gamissati.

1758. ‘‘Yo pubbe hatthinā yāti, sivikāya rathena ca;
Svajja vessantaro rājā, kathaṃ gacchati pattiko.

1759. ‘‘Kathaṃ candanalittaṅgo, naccagītappabodhano;
Khurājinaṃ pharasuñca, khārikājañca hāhiti.

1760. ‘‘Kasmā nābhiharissanti, kāsāvā ajināni ca;
Pavisantaṃ brahāraññaṃ, kasmā cīraṃ na bajjhare.

1761. ‘‘Kathaṃ nu cīraṃ dhārenti, rājapabbajitā janā;
Kathaṃ kusamayaṃ cīraṃ, maddī paridahissati.

1762. ‘‘Kāsiyāni ca dhāretvā, khomakoṭumbarāni ca;
Kusacīrāni dhārentī, kathaṃ maddī karissati.

1763. ‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1764. ‘‘Yassā mudutalā hatthā, caraṇā ca sukhedhitā;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1765.‘‘Yassā mudutalā pādā, caraṇā ca sukhedhitā;
Pādukāhi suvaṇṇāhi, pīḷamānāva gacchati;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1766.‘‘Yāssu itthisahassānaṃ, purato gacchati mālinī;
Sā kathajja anujjhaṅgī, vanaṃ gacchati ekikā.

1767.‘‘Yāssu sivāya sutvāna, muhuṃ uttasate pure;
Sā kathajja anujjhaṅgī, vanaṃ gacchati bhīrukā.

1768.‘‘Yāssu indasagottassa, ulūkassa pavassato;
Sutvāna nadato bhītā, vāruṇīva pavedhati;
Sā kathajja anujjhaṅgī, vanaṃ gacchati bhīrukā.

1769.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1770.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1771.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Tena tena padhāvissaṃ, piye putte apassatī.

1772.‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1773.‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1774.‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Tena tena padhāvissaṃ, piye putte apassatī.

1775.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1776.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1777.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Tena tena padhāvissaṃ, piye putte apassatī.

1778.‘‘Evaṃ me vilapantiyā, rājā puttaṃ adūsakaṃ;
Pabbājesi vanaṃ raṭṭhā, maññe hissāmi jīvita’’nti.

Tattha **kaṇikārāvā**ti suvaṇṇābharaṇasuvaṇṇavatthapaṭimaṇḍitattā supupphitā kaṇikārā viya. **Yāyantamanuyāyantī**ti uyyānavanakīḷādīnaṃ atthāya gacchantaṃ vessantaraṃ anugacchanti. **Svajjekovā**ti so ajja ekova hutvā gamissati. **Anīkānī**ti hatthānīkādīni. **Gandhārā paṇḍukambalā**ti gandhāraraṭṭhe uppannā satasahassagghanakā senāya pārutā rattakambalā. **Hāhitī**ti khandhe katvā harissati. **Pavisanta**nti pavisantassa. **Kasmā cīraṃ na bajjhare**ti kasmā bandhituṃ jānantā vākacīraṃ na bandhanti. **Rājapabbajitā**ti rājāno hutvā pabbajitā. **Khomakoṭumbarānī**ti khomaraṭṭhe koṭumbararaṭṭhe uppannāni sāṭakāni.

Sā kathajjāti sā kathaṃ ajja. **Anujjhaṅgī**ti agarahitaaṅgī. **Pīḷamānāva gacchatī**ti kampitvā kampitvā tiṭṭhantī viya gacchati. **Yāssu itthisahassāna**ntiādīsu **assū**ti nipāto, yāti attho. ''Yā sā''tipi pāṭho. **Sivāyā**ti siṅgāliyā. **Pure**ti pubbe nagare vasantī. **Indasagottassā**ti kosiyagottassa. **Vāruṇīvā**ti devatāpaviṭṭhā yakkhadāsī viya. **Dukkhenā**ti puttaviyogasokadukkhena. **Āgammi maṃ pura**nti imaṃ mama putte gate puttanivesanaṃ āgantvā. **Piye putte**ti vessantarañceva maddiñca sandhāyāha. **Hatachāpā**ti hatapotakā. **Pabbājesi vanaṃ raṭṭhā**ti yadi naṃ raṭṭhā pabbājesīti.

Deviyā paridevitasaddaṃ sutvā sabbā sañjayassa sivikaññā samāgatā pakkandiṃsu. Tāsaṃ pakkanditasaddaṃ sutvā mahāsattassapi nivesane tatheva pakkandiṃsu. Iti dvīsu rājakulesu keci sakabhāvena saṇṭhātuṃ asakkontā vātavegena pamadditā sālā viya patitvā parivattamānā parideviṃsu. Tamatthaṃ pakāsento satthā āha –

1779. ''Tassā lālappitaṃ sutvā, sabbā antepure bahū;
Bāhā paggayha pakkanduṃ, sivikaññā samāgatā.

1780. ''Sālāva sampamathitā, mālutena pamadditā;
Senti puttā ca dārā ca, vessantaranivesane.

1781. ''Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, vessantaranivesane.

1782. ''Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, vessantaranivesane.

1783. ''Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Atha vessantaro rājā, dānaṃ dātuṃ upāgami.

1784. ''Vatthāni vatthakāmānaṃ, soṇḍānaṃ detha vāruṇiṃ;
Bhojanaṃ bhojanatthīnaṃ, sammadeva pavecchatha.

1785. ''Mā ca kañci vanibbake, heṭṭhayittha idhāgate;
Tappetha annapānena, gacchantu paṭipūjitā.

1786. ''Athettha vattatī saddo, tumulo bheravo mahā;
Dānena taṃ nīharanti, puna dānaṃ adā tuvaṃ.

1787. ''Te su mattā kilantāva, sampatanti vanibbakā;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane.

1788. ''Acchecchuṃ vata bho rukkhaṃ, nānāphaladharaṃ dumaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1789. ''Acchecchuṃ vata bho rukkhaṃ, sabbakāmadadaṃ dumaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1790. ''Acchecchuṃ vata bho rukkhaṃ, sabbakāmarasāharaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1791. ''Ye vuḍḍhā ye ca daharā, ye ca majjhimaporisā;
Bāhā paggayha pakkanduṃ, nikkhamante mahārāje;
Sivīnaṃ raṭṭhavaḍḍhane.

1792. ‘‘Atiyakkhā vassavarā, itthāgārā ca rājino;
Bāhā paggayha pakkanduṃ, nikkhamante mahārāje;
Sivīnaṃ raṭṭhavaḍḍhane.

1793. ‘‘Thiyopi tattha pakkanduṃ, yā tamhi nagare ahu;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane.

1794. ‘‘Ye brāhmaṇā ye ca samaṇā, aññe vāpi vanibbakā;
Bāhā paggayha pakkanduṃ, ‘adhammo kira bho’ iti.

1795. ‘‘Yathā vessantaro rājā, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjati.

1796. ‘‘Satta hatthisate datvā, sabbālaṅkārabhūsite;
Suvaṇṇakacche mātaṅge, hemakappanavāsase;

1797. ‘‘Ārūḷhe gāmaṇīyehi, tomaraṅkusapāṇibhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1798. ‘‘Satta assasate datvā, sabbālaṅkārabhūsite;
Ājānīyeva jātiyā, sindhave sīghavāhane.

1799. ‘‘Ārūḷhe gāmaṇīyehi, illiyācāpadhāribhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1800. ‘‘Satta rathasate datvā, sannaddhe ussitaddhaje;
Dīpe athopi veyagghe, sabbālaṅkārabhūsite.

1801. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1802. ‘‘Satta itthisate datvā, ekamekā rathe ṭhitā;
Sannaddhā nikkharajjūhi, suvaṇṇehi alaṅkatā.

1803. ‘‘Pītālaṅkārā pītavasanā, pītābharaṇabhūsitā;
Āḷārapamhā hasulā, susaññā tanumajjhimā;
Esa vessantarā rājā, samhā raṭṭhā nirajjati.

1804. ‘‘Satta dhenusate datvā, sabbā kaṃsupadhāraṇā;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1805. ‘‘Satta dāsisate datvā, satta dāsasatāni ca;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1806. ‘‘Hatthī assarathe datvā, nāriyo ca alaṅkatā;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1807. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Mahādāne padinnamhi, medanī sampakampatha.

1808. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ pañjalikato rājā, samhā raṭṭhā nirajjatī’’ti.

Tattha **sivikaññā**ti bhikkhave, phussatiyā paridevitasaddaṃ sutvā sabbāpi sañjayassa siviraññо itthiyo samāgatā hutvā pakkanduṃ parideviṃsu. **Vessantaranivesane**ti tattha itthīnaṃ pakkanditasaddaṃ sutvā vessantarassapi nivesane tatheva pakkanditvā dvīsu rājakulesu keci sakabhāvena saṇṭhātuṃ asakkontā vātavegena sampamathitā sālā viya patitvā parivattantā parideviṃsu. **Tato ratyā vivasāne**ti bhikkhave, tato tassā rattiyā accayena sūriye uggate dānaveyyāvatikā ‘‘dānaṃ paṭiyādita’’nti rañño ārocayiṃsu. Atha vessantaro rājā pātova nhatvā sabbālaṅkārappaṭimaṇḍito sādurasabhojanaṃ bhuñjitvā mahājanaparivuto sattasatakaṃ mahādānaṃ dātuṃ dānaggaṃ upāgami.

Dethāti tattha gantvā saṭṭhisahassaamacce āṇāpento evamāha. **Vāruṇi**nti ‘‘majjadānaṃ nāma nipphala’’nti jānāti, evaṃ santepi ‘‘surāsoṇḍā dānaggaṃ patvā ‘vessantarassa dānagge suraṃ na labhimhā’ti vattuṃ mā labhantū’’ti dāpesi. **Vanibbake**ti vanibbakajanesu kañci ekampi mā viheṭhayittha. **Paṭipūjitā**ti mayā pūjitā hutvā yathā maṃ thomayamānā gacchanti, tathā tumhe karothāti vadati.

Iti so suvaṇṇālaṅkārānaṃ suvaṇṇadhajānaṃ hemajālappaṭicchannānaṃ hatthīnaṃ sattasatāni ca, tathārūpānaññeva assānaṃ sattasatāni ca, sīhacammādīhi parikkhittānaṃ nānāratanavicitrānaṃ suvaṇṇadhajānaṃ rathānaṃ sattasatāni, sabbālaṅkārappaṭimaṇḍitānaṃ uttamarūpadharānaṃ khattiyakaññādīnaṃ itthīnaṃ sattasatāni, suvinītānaṃ susikkhitānaṃ dāsānaṃ sattasatāni, tathā dāsīnaṃ sattasatāni, varausabhajeṭṭhakānaṃ kuṇḍopadohinīnaṃ dhenūnaṃ sattasatāni, aparimāṇāni pānabhojanānīti sattasatakaṃ mahādānaṃ adāsi. Tasmiṃ evaṃ dānaṃ dadamāne jetuttaranagaravāsino khattiyabrāhmaṇavessasuddādayo ‘‘sāmi, vessantara siviraṭṭhavāsino taṃ ‘dānaṃ detī’ti pabbājenti, tvaṃ puna dānameva desī’’ti parideviṃsu. Tena vuttaṃ –

1809.‘‘Athettha vattatī saddo, tumulo bheravo mahā;
Dānena taṃ nīharanti, puna dānaṃ adā tuva’’nti.

Dānapaṭiggāhakā pana dānaṃ gahetvā ‘‘idāni kira vessantaro rājā amhe anāthe katvā araññaṃ pavisissati, ito paṭṭhāya kassa santikaṃ gamissāmā’’ti chinnapādā viya patantā āvattantā parivattantā mahāsaddena parideviṃsu. Tamatthaṃ pakāsento satthā āha –

1810.‘‘Te su mattā kilantāva, sampatanti vanibbakā;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane’’ti.

Tattha **te su mattā**ti **su-**kāro nipātamatto, te vanibbakāti attho. **Mattā kilantāvā**ti mattā viya kilantā viya ca hutvā. **Sampatantī**ti parivattitvā bhūmiyaṃ patanti. **Acchecchuṃ vatā**ti chindiṃsu, **vatā**ti nipātamattaṃ. **Yathā**ti yena kāraṇena. **Atiyakkhā**ti bhūtavijjā ikkhaṇikāpi. **Vassavarā**ti uddhaṭabījā orodhapālakā. **Vacanatthenā**ti vacanakāraṇena. **Samhā raṭṭhā nirajjatī**ti attano raṭṭhā niggacchati. **Gāmaṇīyehī**ti hatthācariyehi. **Ājānīyevā**ti jātisampanne. **Gāmaṇīyehī**ti assācariyehi. **Illiyācāpadhāribhī**ti illiyañca cāpañca dhārentehi. **Dīpe athopi veyyagghe**ti dīpicammabyagghacammaparikkhitte. **Ekamekā rathe ṭhitā**ti so kira ekamekaṃ itthiratanaṃ rathe ṭhapetvā aṭṭhaaṭṭhavaṇṇadāsīhi parivutaṃ katvā adāsi.

Nikkharajjūhīti suvaṇṇasuttamayehi pāmaṅgehi. **Āḷārapamhā**ti visālakkhigaṇḍā. **Hasulā**ti mhitapubbaṅgamakathā. **Susaññā**ti sussoṇiyo. **Tanumajjhimā**ti karatalamiva tanumajjhimabhāgā. Tadā pana devatāyo jambudīpatale rājūnaṃ ‘‘vessantaro rājā mahādānaṃ detī’’ti ārocayiṃsu, tasmā te khattiyā devatānubhāvenāgantvā tā gaṇhitvā pakkamiṃsu. **Kaṃsupadhāraṇā**ti idha **kaṃsa**nti rajatassa nāmaṃ, rajatamayena khīrapaṭicchanabhājanena saddhiññeva adāsīti attho. **Padinnamhī**ti dīyamāne. **Sampakampathā**ti dānatejena kampittha. **Yaṃ pañjalikato**ti yaṃ so vessantaro rājā mahādānaṃ datvā añjaliṃ paggayha attano dānaṃ namassamāno ‘‘sabbaññutaññāṇassa me idaṃ paccayo hotū’’ti pañjalikato ahosi, tadāpi bhīsanakameva ahosi, tasmiṃ khaṇe pathavī kampitthāti attho. **Nirajjatī**ti evaṃ katvā niggacchatiyeva, na koci naṃ nivāretīti attho.

Apica kho tassa dānaṃ dadantasseva sāyaṃ ahosi. So attano nivesanameva gantvā ‘‘mātāpitaro vanditvā sve gamissāmī’’ti cintetvā alaṅkatarathena mātāpitūnaṃ vasanaṭṭhānaṃ gato. Maddīdevīpi ‘‘ahaṃ sāminā saddhiṃ gantvā mātāpitaro anujānāpessāmī’’ti teneva saddhiṃ gatā. Mahāsatto pitaraṃ vanditvā attano gamanabhāvaṃ kathesi. Tamatthaṃ pakāsento satthā āha –

1811. ‘‘Āmantayittha rājānaṃ, sañjayaṃ dhamminaṃ varaṃ;
Avaruddhasi maṃ deva, vaṅkaṃ gacchāmi pabbataṃ.

1812. ‘‘Ye hi keci mahārāja, bhūtā ye ca bhavissare;
Atittāyeva kāmehi, gacchanti yamasādhanaṃ.

1813. ‘‘Svāhaṃ sake abhissasiṃ, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjahaṃ.

1814. ‘‘Aghaṃ taṃ paṭisevissaṃ, vane vāḷamigākiṇṇe;
Khaggadīpinisevite, ahaṃ puññāni karomi;
Tumhe paṅkamhi sīdathā’’ti.

Tattha **dhamminaṃ vara**nti dhammikarājūnaṃ antare uttamaṃ. **Avaruddhasī**ti raṭṭhā nīharasi. **Bhūtā**ti atītā. **Bhavissare**ti ye ca anāgate bhavissanti, paccuppanne ca nibbattā. **Yamasādhana**nti yamaraññño āṇāpavattiṭṭhānaṃ. **Svāhaṃ sake abhissasi**nti so ahaṃ attano nagaravāsinoyeva pīḷesiṃ. Kiṃ karonto? **Yajamāno sake pure**ti. Pāḷiyaṃ pana ‘‘so aha’’nti likhitaṃ. **Nirajjaha**nti nikkhanto ahaṃ. **Aghaṃ ta**nti yaṃ araññe vasantena paṭisevitabbaṃ dukkhaṃ, taṃ paṭisevissāmi. **Paṅkamhī**ti tumhe pana kāmapaṅkamhi sīdathāti vadati.

Iti mahāsatto imāhi catūhi gāthāhi pitarā saddhiṃ kathetvā mātu santikaṃ gantvā vanditvā pabbajjaṃ anujānāpento evamāha –

1815. ‘‘Anujānāhi maṃ amma, pabbajjā mama ruccati;
Svāhaṃ sake abhissasiṃ, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjahaṃ.

1816. ‘‘Aghaṃ taṃ paṭisevissaṃ, vane vāḷamigākiṇṇe;
Khaggadīpinisevite, ahaṃ puññāni karomi;
Tumhe paṅkamhi sīdathā’’ti.

Taṃ sutvā phussatī āha –

1817. ‘‘Anujānāmi taṃ putta, pabbajjā te samijjhatu;
Ayañca maddī kalyāṇī, susaññā tanumajjhimā;
Acchataṃ saha puttehi, kiṃ araññe karissatī’’ti.

Tattha **samijjhatū**ti jhānena samiddhā hotu. **Acchata**nti acchatu, idheva hotūti vadati.

Vessantaro āha –

1818. ‘‘Nāhaṃ akāmā dāsimpi, araññaṃ netumussahe;
Sace icchati anvetu, sace nicchati acchatū’’ti.

Tattha **akāmā**ti amma, kiṃ nāmetaṃ kathetha, ahaṃ anicchāya dāsimpi netuṃ na ussahāmīti.

Tato puttassa kathaṃ sutvā rājā suṇhaṃ yācituṃ paṭipajji. Tamatthaṃ pakāsento satthā āha –

1819. ‘‘Tato suṇhaṃ mahārājā, yācituṃ paṭipajjatha;
Mā candanasamācāre, rajojallaṃ adhārayi.

1820. ‘‘Mā kāsiyāni dhāretvā, kusacīraṃ adhārayi;
Dukkho vāso araññasmiṃ, mā hi tvaṃ lakkhaṇe gamī’’ti.

Tattha **paṭipajjathā**ti bhikkhave, puttassa kathaṃ sutvā rājā suṇhaṃ yācituṃ paṭipajji. **Candanasamācāre**ti lohitacandanena parikiṇṇasarīre. **Mā hi tvaṃ lakkhaṇe gamī**ti subhalakkhaṇena samannāgate mā tvaṃ araññaṃ gamīti.

1821. ‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Nāhaṃ taṃ sukhamiccheyyaṃ, yaṃ me vessantaraṃ vinā’’ti.

Tattha **tamabravī**ti taṃ sasuraṃ abravi.

1822. ‘‘Tamabravi mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Iṅgha maddi nisāmehi, vane ye honti dussahā.

1823. ‘‘Bahū kīṭā paṭaṅgā ca, makasā madhumakkhikā;
Tepi taṃ tattha hiṃ seyyuṃ, taṃ te dukkhataraṃ siyā.

1824. ‘‘Apare passa santāpe, nadīnupanisevite;
Sappā ajagarā nāma, avisā te mahabbalā.

1825. ‘‘Te manussaṃ migaṃ vāpi, api māsannamāgataṃ;
Parikkhipitvā bhogehi, vasamānenti attano.

1826. ‘‘Aññepi kaṇhajaṭino, acchā nāma aghammigā;
Na tehi puriso diṭṭho, rukkhamāruyha muccati.

1827. ‘‘Saṅghaṭṭayantā siṅgāni, tikkhaggātippahārino;
Mahiṃsā vicarantettha, nadiṃ sotumbaraṃ pati.

1828. ‘‘Disvā migānaṃ yūthānaṃ, gavaṃ sañcarataṃ vane;
Dhenuva vacchagiddhāva, kathaṃ maddi karissasi.

1829. ‘‘Disvā sampatite ghore, dumaggesu plavaṅgame;
Akhettaññāya te maddi, bhavissate mahabbhayaṃ.

1830. ‘‘Yā tvaṃ sivāya sutvāna, muhuṃ uttasayī pure;
Sā tvaṃ vaṅkamanuppattā, kathaṃ maddi karissasi.

1831. ‘‘Ṭhite majjhanhike kāle, sannisinnesu pakkhisu;
Saṇateva brahāraññaṃ, tattha kiṃ gantumicchasī’’ti.

Tattha **tamabravī**ti taṃ suṇhaṃ abravi. **Apare passa santāpe**ti aññepi santāpe bhayajanake pekkha. **Nadīnupanisevite**ti nadīnaṃ upanisevite āsannaṭṭhāne, nadīkūle vasanteti attho. **Avisā**ti nibbisā. **Api māsanna**nti āsannaṃ attano sarīrasamphassaṃ āgatanti attho. **Aghammigā**ti aghakarā migā, dukkhāvahā migāti attho. **Nadiṃ sotumbaraṃ patī**ti sotumbarāya nāma nadiyā tīre. **Yūthāna**nti yūthāni, ayameva vā pāṭho. **Dhenuva vacchagiddhāvā**ti tava dārake apassantī vacchagiddhā dhenu viya kathaṃ karissasi. **Va-**kāro panettha nipātamattova. **Sampatite**ti sampatante. **Ghore**ti bhīsanake virūpe. **Plavaṅgame**ti makkaṭe. **Akhettaññāyā**ti araññabhūmiakusalatāya. **Bhavissate**ti bhavissati. **Sivāya sutvānā**ti siṅgāliyā saddaṃ sutvā. **Muhu**nti punappunaṃ. **Uttasayī**ti uttasasi. **Saṇatevā**ti nadati viya saṇantaṃ viya bhavissati.

1832. ‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Yāni etāni akkhāsi, vane paṭibhayāni me;
Sabbāni abhisambhossaṃ, gacchaññeva rathesabha.

1833. ‘‘Kāsaṃ kusaṃ poṭakilaṃ, usiraṃ muñcapabbajaṃ;
Urasā panudahissāmi, nassa hessāmi dunnayā.

1834. ‘‘Bahūhi vata cariyāhi, kumārī vindate patiṃ;
Udarassuparodhena, gohanuveṭhanena ca.

1835. ‘‘Aggissa pāricariyāya, udakummujjanena ca;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1836. ‘‘Apissā hoti appatto, ucchiṭṭhamapi bhuñjituṃ;
Yo naṃ hatthe gahetvāna, akāmaṃ parikaḍḍhati;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1837. ‘‘Kesaggahaṇamukkhepā, bhūmyā ca parisumbhanā;
Datvā ca no pakkamati, bahuṃ dukkhaṃ anappakaṃ;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1838. ‘‘Sukkacchavī vedhaverā, datvā subhagamānino;
Akāmaṃ parikaḍḍhanti, ulūkaññeva vāyasā;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1839. ‘‘Api ñātikule phīte, kaṃsapajjotane vasaṃ;
Nevātivākyaṃ na labhe, bhātūhi sakhinīhipi;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1840. ‘‘Naggā nadī anudakā, naggaṃ raṭṭhaṃ arājakaṃ;
Itthīpi vidhavā naggā, yassāpi dasa bhātaro;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1841. ‘‘Dhajo rathassa paññāṇaṃ, dhūmo paññāṇamaggino;
Rājā raṭṭhassa paññāṇaṃ, bhattā paññāṇamitthiyā;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1842. ‘‘Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā;
Taṃ ve devā pasaṃsanti, dukkarañhi karoti sā.

1843. ‘‘Sāmikaṃ anubandhissaṃ, sadā kāsāyavāsinī;
Pathabyāpi abhijjantyā, vedhabyaṃ kaṭukitthiyā.

1844. ‘‘Api sāgarapariyantaṃ, bahuvittadharaṃ mahiṃ;
Nānāratanaparipūraṃ, nicche vessantaraṃ vinā.

1845.‘‘Kathaṃ nu tāsaṃ hadayaṃ, sukharā vata itthiyo;
Yā sāmike dukkhitamhi, sukhamicchanti attano.

1846.‘‘Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane;
Tamahaṃ anubandhissaṃ, sabbakāmadado hi me’’ti.

Tattha **tamabravī**ti bhikkhave, maddī rañño vacanaṃ sutvā taṃ rājānaṃ abravi. **Abhisambhossa**nti sahissāmi adhivāsessāmi. **Poṭakila**nti poṭakilatiṇaṃ. **Panudahissāmī**ti dvedhā katvā vessantarassa purato gamissāmi. **Udarassuparodhenā**ti upavāsena khudādhivāsena. **Gohanuveṭhanena cā**ti visālakaṭiyo onatapassā ca itthiyo sāmikaṃ labhantīti katvā gohanunā kaṭiphalakaṃ koṭṭāpetvā veṭhanena ca passāni onāmetvā kumārikā patiṃ labhati. **Kaṭuka**nti asātaṃ. **Gacchaññevā**ti gamissāmiyeva.

Apissā hoti appattoti tassā vidhavāya ucchiṭṭhakampi bhuñjituṃ ananucchavikova. **Yo na**nti yo nīcajacco taṃ vidhavaṃ anicchamānaññeva hatthe gahetvā kaḍḍhati. **Kesaggahaṇamukkhepā, bhūmyā ca parisumbhanā**ti asāmikaṃ itthiṃ hatthapādehi kesaggahaṇaṃ, ukkhepā, bhūmiyaṃ pātananti etāni avamaññanāni katvā atikkamanti. **Datvā cā**ti asāmikāya itthiyā evarūpaṃ bahuṃ anappakaṃ dukkhaṃ parapuriso datvā ca **no pakkamati** nirāsaṅko olokentova tiṭṭhati.

Sukkacchavīti nhānīyacuṇṇena uṭṭhāpitacchavivaṇṇā. **Vedhaverā**ti vidhavitthikāmā purisā. **Datvā**ti kiñcideva appamattakaṃ dhanaṃ datvā. **Subhagamānino**ti mayaṃ subhagāti maññamānā. **Akāma**nti taṃ vidhavaṃ asāmikaṃ akāmaṃ. **Ulūkaññeva vāyasā**ti kākā viyaulūkaṃ parikaḍḍhanti. **Kaṃsapajjotane**ti suvaṇṇabhājanābhāya pajjotante. **Vasa**nti evarūpepi ñātikule vasamānā. **Nevātivākyaṃ na labhe**ti ‘‘ayaṃ itthī nissāmikā, yāvajīvaṃ amhākaññeva bhāro jāto’’tiādīni vacanāni vadantehi bhātūhipi sakhinīhipi ativākyaṃ garahavacanaṃ neva na labhati. **Paññāṇa**nti pākaṭabhāvakāraṇaṃ.

Yā daliddī daliddassāti deva, kittisampannā yā itthī attano sāmikassa daliddassa dukkhappattakāle sayampi daliddī samānā dukkhāva hoti, tassa aḍḍhakāle teneva saddhiṃ aḍḍhā sukhappattā hoti, taṃ ve devā pasaṃsanti. Abhijjantyāti abhijjantiyā. Sacepi hi itthiyā sakalapathavī na bhijjati, tāya sakalāya pathaviyā sāva issarā hoti, tathāpi vedhabyaṃ kaṭukamevāti attho. Sukharā vata itthiyoti suṭṭhu kharā vata itthiyo.

1847.‘‘Tamabravi mahārājā, maddiṃ sabbaṅgasobhanaṃ;
Ime te daharā puttā, jālī kaṇhājinā cubho;
Nikkhippa lakkhaṇe gaccha, mayaṃ te posayāmase’’ti.

Tattha **jālī kaṇhājinā cubho**ti jālī ca kaṇhājinā cāti ubho. **Nikkhippā**ti ime nikkhipitvā gacchāhīti.

1848.‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Piyā me puttakā deva, jālī kaṇhājinā cubho;
Tyamhaṃ tattha ramessanti, araññe jīvasokina’’nti.

Tattha **tyamha**nti te dārakā amhākaṃ tattha araññe. **Jīvasokina**nti avigatasokānaṃ hadayaṃ ramayissantīti attho.

1849.‘‘Tamabravi mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Sālīnaṃ odanaṃ bhutvā, suciṃ maṃsūpasecanaṃ;
Rukkhaphalāni bhuñjantā, kathaṃ kāhanti dārakā.

1850.‘‘Bhutvā satapale kaṃse, sovaṇṇe satarājike;

Rukkhapattesu bhuñjantā, kathaṃ kāhanti dārakā.

1851. ‘‘Kāsiyāni ca dhāretvā, khomakoṭumbarāni ca;
Kusacīrāni dhārentā, kathaṃ kāhanti dārakā.

1852. ‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Pattikā paridhāvantā, kathaṃ kāhanti dārakā.

1853. ‘‘Kūṭāgāre sayitvāna, nivāte phusitaggaḷe;
Sayantā rukkhamūlasmiṃ, kathaṃ kāhanti dārakā.

1854. ‘‘Pallaṅkesu sayitvāna, gonake cittasanthate;
Sayantā tiṇasanthāre, kathaṃ kāhanti dārakā.

1855. ‘‘Gandhakena vilimpitvā, agarucandanena ca;
Rajojallāni dhārentā, kathaṃ kāhanti dārakā.

1856. ‘‘Cāmaramorahatthehi, bījitaṅgā sukhedhitā;
Phuṭṭhā ḍaṃsehi makasehi, kathaṃ kāhanti dārakā’’ti.

Tattha **palasate kaṃse**ti palasatena katāya kañcanapātiyā. **Gonake cittasanthate**ti mahāpiṭṭhiyaṃ kāḷakojave ceva vicittake santhare ca. **Cāmaramorahatthehī**ti cāmarehi ceva morahatthehi ca bījitaṅgā.

Evaṃ tesaṃ sallapantānaññeva ratti vibhāyi, sūriyo uggañchi. Mahāsattassa catusindhavayuttaṃ alaṅkatarathaṃ ānetvā rājadvāre ṭhapayiṃsu. Maddīpi sassusasure vanditvā sesitthiyo apaloketvā dve putte ādāya vessantarato paṭhamataraṃ gantvā rathe aṭṭhāsi. Tamatthaṃ pakāsento satthā āha –

1857. ‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Mā deva paridevesi, mā ca tvaṃ vimano ahu;
Yathā mayaṃ bhavissāma, tathā hessanti dārakā.

1858. ‘‘Idaṃ vatvāna pakkāmi, maddī sabbaṅgasobhanā;
Sivimaggena anvesi, putte ādāya lakkhaṇā’’ti.

Tattha **sivimaggenā**ti siviraññho gantabbamaggena. **Anvesī**ti taṃ agamāsi, pāsādā otaritvā rathaṃ abhiruhīti attho.

1859. ‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Pitu mātu ca vanditvā, katvā ca naṃ padakkhiṇaṃ.

1860. ‘‘Catuvāhiṃ rathaṃ yuttaṃ, sīghamāruyha sandanaṃ;
Ādāya puttadārañca, vaṅkaṃ pāyāsi pabbata’’nti.

Tattha **tato**ti bhikkhave, tassā maddiyā rathaṃ abhiruhitvā ṭhitakāle. **Datvā**ti hiyyo dānaṃ datvā. **Katvā ca naṃ padakkhiṇa**nti padakkhiṇañca katvā. **Na**nti nipātamattaṃ.

1861. ‘‘Tato vessantaro rājā, yenāsi bahuko jano;
Āmanta kho taṃ gacchāma, arogā hontu ñātayo’’ti.

Tassattho – bhikkhave, tato vessantaro rājā yattha ‘‘vessantaraṃ rājānaṃ passissāmā’’ti bahuko jano ṭhito āsi, tattha rathaṃ pesetvā mahājanaṃ āpucchanto ‘‘āmanta kho taṃ gacchāma, arogā hontu ñātayo’’ti āha. Tattha **ta**nti nipātamattaṃ. Bhikkhave, tato vessantaro rājā ñātake āha – ‘‘tumhe āmantetvā mayaṃ gacchāma, tumhe sukhitā hotha nidukkhā’’ti.

Evaṃ mahāsatto mahājanaṃ āmantetvā ‘‘appamattā hotha, dānādīni puññāni karothā’’ti tesaṃ ovaditvā pakkāmi. Gacchante pana bodhisatte mātā ‘‘putto me dānavittako dānaṃ detū’’ti ābharaṇehi saddhiṃ sattaratanapūrāni sakaṭāni ubhosu passesu pesesi. Sopi attano kāyāruḷhameva ābharaṇabhaṇḍaṃ omuñcitvā sampattayācakānaṃ aṭṭhārasa vāre datvā avasesaṃ sabbaṃ adāsi. So nagarā nikkhamitvā ca nivattitvā oloketukāmo ahosi. Athassa manaṃ paṭicca rathappamāṇaṭṭhāne mahāpathavī bhijjitvā kulālacakkaṃ viya parivattitvā rathaṃ nagarābhimukhaṃ akāsi. So mātāpitūnaṃ vasanaṭṭhānaṃ olokesi. Tena kāraṇena pathavīkampo ahosi. Tena vuttaṃ –

‘‘Nikkhamitvāna nagarā, nivattitvā vilokite;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā’’ti. (cariyā. 1.93);

Sayaṃ pana oloketvā maddimpi olokāpetuṃ gāthamāha –

1862.‘‘Iṅgha maddi nisāmehi, rammarūpaṃva dissati;
Āvāsaṃ siviseṭṭhassa, pettikaṃ bhavanaṃ mamā’’ti.

Tattha **nisāmehī**ti olokehi.

Atha mahāsatto sahajāte saṭṭhisahassaamacce ca sesajanañca nivattāpetvā rathaṃ pājento maddiṃ āha – ‘‘bhadde, sace pacchato yācakā āgacchanti, upadhāreyyāsī’’ti. Sāpi olokentī nisīdi. Athassa sattasatakaṃ mahādānaṃ sampāpuṇituṃ asakkontā cattāro brāhmaṇā nagaraṃ āgantvā ‘‘kuhiṃ vessantaro rājā’’ti pucchitvā ‘‘dānaṃ datvā gato’’ti vutte ‘‘kiñci gahetvā gato’’ti pucchitvā ‘‘rathena gato’’ti sutvā ‘‘asse naṃ yācissāmā’’ti anubandhiṃsu. Atha maddī te āgacchante disvā ‘‘yācakā āgacchanti, devā’’ti ārocesi. Mahāsatto rathaṃ ṭhapesi. Te āgantvā asse yāciṃsu. Mahāsatto asse adāsi. Tamatthaṃ pakāsento satthā āha –

1863.‘‘Taṃ brāhmaṇā anvagamuṃ, te naṃ asse ayācisuṃ;
Yācito paṭipādesi, catunnaṃ caturo haye’’ti.

Assesu pana dinnesu rathadhuraṃ ākāseyeva aṭṭhāsi. Atha brāhmaṇesu gatamattesuyeva cattāro devaputtā rohiccamigavaṇṇena āgantvā rathadhuraṃ sampaṭicchitvā agamaṃsu. Mahāsatto tesaṃ devaputtabhāvaṃ ñatvā imaṃ gāthamāha –

1864.‘‘Iṅgha maddi nisāmehi, cittarūpaṃva dissati;
Migarohiccavaṇṇena, dakkhiṇassā vahanti ma’’nti.

Tattha **dakkhiṇassā**ti susikkhitā assā viya maṃ vahanti.

Atha naṃ evaṃ gacchantaṃ aparo brāhmaṇo āgantvā rathaṃ yāci. Mahāsatto puttadāraṃ otāretvā tassa rathaṃ adāsi. Rathe pana dinne devaputtā antaradhāyiṃsu. Rathassa dinnabhāvaṃ pakāsento satthā āha –

1865.‘‘Athettha pañcamo āgā, so taṃ rathamayācatha;
Tassa taṃ yācitodāsi, na cassupahato mano.

1866.‘‘Tato vessantaro rājā, oropetvā sakaṃ janaṃ;
Assāsayi assarathaṃ, brāhmaṇassa dhanesino’’ti.

Tattha **athetthā**ti atha tasmiṃ vane. **Na cassupahato mano**ti na cassa mano olīno. **Assāsayī**ti paritosento niyyādesi.

Tato paṭṭhāya pana te sabbepi pattikāva ahesuṃ. Atha mahāsatto maddiṃ avoca –

1867.‘‘Tvaṃ maddi kaṇhaṃ gaṇhāhi, lahu esā kaniṭṭhikā;
Ahaṃ jāliṃ gahessāmi, garuko bhātiko hi so’’ti.

Evañca pana vatvā ubhopi khattiyā dve dārake aṅkenādāya pakkamiṃsu. Tamatthaṃ pakāsento satthā āha –

1868.‘‘Rājā kumāramādāya, rājaputtī ca dārikaṃ;
Sammodamānā pakkāmuṃ, aññamaññaṃ piyaṃvadā’’ti.

Dānakaṇḍavaṇṇanā niṭṭhitā.

Vanapavesanakaṇḍavaṇṇanā

Te paṭipathaṃ āgacchante manusse disvā ‘‘kuhiṃ vaṅkapabbato’’ti pucchanti. Manussā ‘‘dūre’’ti vadanti. Tena vuttaṃ –

1869.‘‘Yadi keci manujā enti, anumagge paṭipathe;
Maggaṃ te paṭipucchāma, ‘kuhiṃ vaṅkatapabbato’.

1870.‘‘Te tattha amhe passitvā, kalunaṃ paridevayuṃ;
Dukkhaṃ te paṭivedenti, dūre vaṅkatapabbato’’ti.

Maggassa ubhosu passesu vividhaphaladhārino rukkhe disvā dārakā kandanti. Mahāsattassānubhāvena phaladhārino rukkhā onamitvā hatthasamphassaṃ āgacchanti. Tato supakkaphalāphalāni uccinitvā tesaṃ deti. Taṃ disvā maddī acchariyaṃ pavedesi. Tena vuttaṃ –

1871.‘‘Yadi passanti pavane, dārakā phaline dume;
Tesaṃ phalānaṃ hetumhi, uparodanti dārakā.

1872.‘‘Rodante dārake disvā, ubbiddhā vipulā dumā;
Sayamevonamitvāna, upagacchanti dārake.

1873.‘‘Idaṃ accherakaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sādhukāraṃ pavattesi, maddī sabbaṅgasobhanā.

1874.‘‘Accheraṃ vata lokasmiṃ, abbhutaṃ lomahaṃsanaṃ;
Vessantarassa tejena, sayamevonatā dumā’’ti.

Jetuttaranagarato suvaṇṇagiritālo nāma pabbato pañca yojanāni, tato kontimārā nāma nadī pañca yojanāni, tato añcaragiri nāma pabbato pañca yojanāni, tato dunniviṭṭhabrāhmaṇagāmo nāma pañca yojanāni, tato mātulanagaraṃ dasa yojanāni. Iti taṃ maggaṃ jetuttaranagarato tiṃsayojanaṃ hoti. Devatā taṃ maggaṃ saṃkhipiṃsu. Te ekadivaseneva mātulanagaraṃ pāpuṇiṃsu. Tena vuttaṃ –

1875.‘‘Saṅkhipiṃsu pathaṃ yakkhā, anukampāya dārake;
Nikkhantadivaseneva, cetaraṭṭhaṃ upāgamu’’nti.

Upagacchantā ca pana jetuttaranagarato pātarāsasamaye nikkhamitvā sāyanhasamaye cetaraṭṭhe mātulanagaraṃ pattā. Tamatthaṃ pakāsento satthā āha –

1876. ‘‘Te gantvā dīghamaddhānaṃ, cetaraṭṭhaṃ upāgamuṃ;
Iddhaṃ phītaṃ janapadaṃ, bahumaṃsasurodana’’nti.

Tadā mātulanagare saṭṭhi khattiyasahassāni vasanti. Mahāsatto antonagaraṃ apavisitvā nagaradvāreyeva sālāyaṃ nisīdi. Athassa maddī bodhisattassa pādesu rajaṃ puñchitvā pāde sambāhitvā ‘‘vessantarassa āgatabhāvaṃ jānāpessāmī’’ti sālāto nikkhamitvā tassa cakkhupathe sālādvāre aṭṭhāsi. Nagaraṃ pavisantiyo ca nikkhamantiyo ca itthiyo taṃ disvā parivāresuṃ. Tamatthaṃ pakāsento satthā āha –

1877. ‘‘Cetiyo parivāriṃsu, disvā lakkhaṇamāgataṃ;
Sukhumālī vata ayyā, pattikā paridhāvati.

1878. ‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Sājja maddī araññasmiṃ, pattikā paridhāvatī’’ti.

Tattha **lakkhaṇamāgata**nti lakkhaṇasampannaṃ maddiṃ āgataṃ. **Paridhāvatī**ti evaṃ sukhumālī hutvā pattikāva vicarati. **Pariyāyitvā**ti jetuttaranagare vicaritvā. **Sivikāyā**ti suvaṇṇasivikāya.

Mahājano maddiñca vessantarañca dve putte cassa anāthāgamanena āgate disvā gantvā rājūnaṃ ācikkhi. Saṭṭhisahassā rājāno rodantā paridevantā tassa santikaṃ āgamaṃsu. Tamatthaṃ pakāsento satthā āha –

1879. ‘‘Taṃ disvā cetapāmokkhā, rodamānā upāgamuṃ;
Kacci nu deva kusalaṃ, kacci deva anāmayaṃ;
Kacci pitā arogo te, sivīnañca anāmayaṃ.

1880. ‘‘Ko te balaṃ mahārāja, ko nu te rathamaṇḍalaṃ;
Anassako arathako, dīghamaddhānamāgato;
Kaccāmittehi pakato, anuppattosimaṃ disa’’nti.

Tattha **disvā**ti dūratova passitvā. **Cetapāmokkhā**ti cetarājāno. **Upāgamu**nti upasaṅkamiṃsu. **Kusala**nti ārogyaṃ. **Anāmaya**nti niddukkhabhāvaṃ. **Ko te bala**nti kuhiṃ tava balakāyo. **Rathamaṇḍala**nti yenāsi rathena āgato, so kuhinti pucchanti. **Anassako**ti assavirahito. **Arathako**ti ayānako. **Dīghamaddhānamāgato**ti dīghamaggaṃ āgato. **Pakato**ti abhibhūto.

Atha nesaṃ mahāsatto attano āgatakāraṇaṃ kathento āha –

1881. ‘‘Kusalañceva me sammā, atho sammā anāmayaṃ;
Atho pitā arogo me, sivīnañca anāmayaṃ.

1882. ‘‘Ahañhi kuñjaraṃ dajjaṃ, īsādantaṃ urūḷhavaṃ;
Khettaññuṃ sabbayuddhānaṃ, sabbasetaṃ gajuttamaṃ.

1883. ‘‘Paṇḍukambalasañchannaṃ, pabhinnaṃ sattumaddanaṃ;
Dantiṃ savālabījaniṃ, setaṃ kelāsasādisaṃ.

1884. ‘‘Sasetacchattaṃ saupādheyyaṃ, sāthabbanaṃ sahatthipaṃ;
Aggayānaṃ rājavāhiṃ, brāhmaṇānaṃ adāsahaṃ.

1885.‘‘Tasmiṃ me sivayo kuddhā, pitā cupahatomano;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’ti.

Tattha **tasmiṃ me**ti tasmiṃ kāraṇe mayhaṃ sivayo kuddhā. **Upahatomano**ti upahatacitto kuddhova maṃ raṭṭhā pabbājesi. **Yatthā**ti yasmiṃ vane mayaṃ vaseyyāma, tattha vasanokāsaṃ jānāthāti.

Te rājāno āhaṃsu –

1886.‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

1887.‘‘Sākaṃ bhisaṃ madhuṃ maṃsaṃ, suddhaṃ sālīnamodanaṃ;
Paribhuñja mahārāja, pāhuno nosi āgato’’ti.

Tattha **pavedayā**ti kathehi, sabbaṃ paṭiyādetvā dassāma. **Bhisa**nti bhisamūlaṃ, yaṃkiñci kandajātaṃ vā.

Vessantaro āha –

1888.‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’ti.

Tattha **paṭiggahita**nti sabbametaṃ tumhehi dinnaṃ mayā ca paṭiggahitameva hotu, sabbassa tumhehi mayhaṃ agghiyaṃ nivedanaṃ kataṃ. Rājā pana maṃ avaruddhasi raṭṭhā pabbājesi, tasmā vaṅkameva gamissāmi, tasmiṃ me araññe vasanaṭṭhānaṃ jānāthāti.

Te rājāno āhaṃsu –

1889.‘‘Idheva tāva acchassu, cetaraṭṭhe rathesabha;
Yāva cetā gamissanti, rañño santika yācituṃ.

1890.‘‘Nijjhāpetuṃ mahārājaṃ, sivīnaṃ raṭṭhavaḍḍhanaṃ;
Taṃ taṃ cetā purakkhatvā, patītā laddhapaccayā;
Parivāretvāna gacchanti, evaṃ jānāhi khattiyā’’ti.

Tattha **rañño santika yācitu**nti rañño santikaṃ yācanatthāya gamissanti. **Nijjhāpetu**nti tumhākaṃ niddosabhāvaṃ jānāpetuṃ. **Laddhapaccayā**ti laddhapatiṭṭhā. **Gacchantī**ti gamissanti.

Mahāsatto āha –

1891.‘‘Mā vo ruccittha gamanaṃ, rañño santika yācituṃ;
Nijjhāpetuṃ mahārājaṃ, rājāpi tattha nissaro.

1892.‘‘Accuggatā hi sivayo, balaggā negamā ca ye;
Te vidhaṃsetumicchanti, rājānaṃ mama kāraṇā’’ti.

Tattha **tatthā**ti tasmiṃ mama niddosabhāvaṃ nijjhāpane rājāpi anissaro. **Accuggatā**ti atikuddhā. **Balaggā**ti balakāyā. **Vidhaṃsetu**nti rajjato nīharituṃ. **Rājāna**nti rājānampi.

Te rājāno āhaṃsu –

1893. ‘‘Sace esā pavattettha, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Idheva rajjaṃ kārehi, cetehi parivārito.

1894. ‘‘Iddhaṃ phītañcidaṃ raṭṭhaṃ, iddho janapado mahā;
Matiṃ karohi tvaṃ deva, rajjassa manusāsitu’’nti.

Tattha **sace esā pavattetthā**ti sace etasmiṃ raṭṭhe esā pavatti. **Rajjassa manusāsitu**nti rajjaṃ samanusāsituṃ, ayameva vā pāṭho.

Vessantaro āha –

1895. ‘‘Na me chando mati atthi, rajjassa anusāsituṃ;
Pabbājitassa raṭṭhasmā, cetaputtā suṇātha me.

1896. ‘‘Atuṭṭhā sivayo āsuṃ, balaggā negamā ca ye;
Pabbājitassa raṭṭhasmā, cetā rajjebhisecayuṃ.

1897. ‘‘Asammodiyampi vo assa, accantaṃ mama kāraṇā;
Sivīhi bhaṇḍanaṃ cāpi, viggaho me na ruccati.

1898. ‘‘Athassa bhaṇḍanaṃ ghoraṃ, sampahāro anappako;
Ekassa kāraṇā mayhaṃ, hiṃseyya bahuko jano.

1899. ‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’ti.

Tattha **cetā rajjebhisecayu**nti cetaraṭṭhavāsino kira vessantaraṃ rajje abhisiñciṃsūti tumhākampi te atuṭṭhā āsuṃ. **Asammodiya**nti asāmaggiyaṃ. **Assā**ti bhaveyya. **Athassā**ti atha mayhaṃ ekassa kāraṇā tumhākaṃ bhaṇḍanaṃ bhavissatīti.

Evaṃ mahāsatto anekapariyāyena yācitopi rajjaṃ na icchi. Athassa te cetarājāno mahantaṃ sakkāraṃ kariṃsu. So nagaraṃ pavisituṃ na icchi. Atha naṃ sālameva alaṅkaritvā sāṇiyā parikkhepaṃ katvā mahāsayanaṃ paññāpetvā sabbe ārakkhaṃ kariṃsu. So ekarattiṃ tehi saṅgahitārakkho sālāyaṃ sayitvā punadivase pātova nhatvā nānaggarasabhojanaṃ bhuñjitvā tehi parivuto nikkhami. Saṭṭhisahassā khattiyā tena saddhiṃ pannarasayojanamaggaṃ gantvā vanadvāre ṭhatvā purato pannarasayojanamaggaṃ ācikkhantā āhaṃsu –

1900. ‘‘Taggha te mayamakkhāma, yathāpi kusalā tathā;
Rājisī yattha sammanti, āhutaggī samāhitā.

1901. ‘‘Esa selo mahārāja, pabbato gandhamādano;
Yattha tvaṃ saha puttehi, saha bhariyāya cacchasi.

1902. ‘‘Taṃ cetā anusāsiṃsu, assunettā rudaṃmukhā;
Ito gaccha mahārāja, ujuṃ yenuttarāmukho.

1903. ‘‘Atha dakkhisi bhaddante, vepullaṃ nāma pabbataṃ;
Nānādumagaṇākiṇṇaṃ, sītacchāyaṃ manoramaṃ.

1904.‘‘Tamatikkamma bhaddante, atha dakkhisi āpagaṃ;
Nadiṃ ketumatiṃ nāma, gambhīraṃ girigabbharaṃ.

1905.‘‘Puthulomamacchākiṇṇaṃ, supatitthaṃ mahodakaṃ;
Tattha nhatvā pivitvā ca, assāsetvā saputtake.

1906.‘‘Atha dakkhisi bhaddante, nigrodhaṃ madhupipphalaṃ;
Rammake sikhare jātaṃ, sītacchāyaṃ manoramaṃ.

1907.‘‘Atha dakkhisi bhaddante, nāḷikaṃ nāma pabbataṃ;
Nānādijagaṇākiṇṇaṃ, selaṃ kimpurisāyutaṃ.

1908.‘‘Tassa uttarapubbena, mucalindo nāma so saro;
Puṇḍarīkehi sañchanno, setasogandhikehi ca.

1909.‘‘So vanaṃ meghasaṅkāsaṃ, dhuvaṃ haritasaddalaṃ;
Sīhovāmisapekkhīva, vanasaṇḍaṃ vigāhaya;
Puppharukkhehi sañchannaṃ, phalarukkhehi cūbhayaṃ.

1910.‘‘Tattha bindussarā vaggū, nānāvaṇṇā bahū dijā;
Kūjantamupakūjanti, utusampupphite dume.

1911.‘‘Gantvā girividuggānaṃ, nadīnaṃ pabhavāni ca;
So dakkhisi pokkharaṇiṃ, karañjakakudhāyutaṃ.

1912.‘‘Puthulomamacchākiṇṇaṃ, supatitthaṃ mahodakaṃ;
Samañca caturaṃsañca, sāduṃ appaṭigandhiyaṃ.

1913.‘‘Tassā uttarapubbena, paṇṇasālaṃ amāpaya;
Paṇṇasālaṃ amāpetvā, uñchācariyāya īhathā’’ti.

Tattha **rājisī**ti rājāno hutvā pabbajitā. **Samāhitā**ti ekaggacittā. **Esā**ti dakkhiṇahatthaṃ ukkhipitvā iminā pabbatapādena gacchathāti ācikkhantā vadanti. **Acchasī**ti vasissasi. **Āpaga**nti udakavāhanadiāvaṭṭaṃ. **Girigabbhara**nti girīnaṃ kucchito pavattaṃ. **Madhupipphala**nti madhuraphalaṃ. **Rammake**ti ramaṇīye. **Kimpurisāyuta**nti kimpurisehi āyutaṃ parikiṇṇaṃ. **Setasogandhīkehi cā**ti nānappakārehi setuppalehi ceva sogandhikehi ca sañchanno. **Sīhovāmisapekkhīvā**ti āmisaṃ pekkhanto sīho viya.

Bindussarāti sampiṇḍitassarā. **Vaggū**ti madhurassarā. **Kūjantamupakūjantī**ti paṭhamaṃ kūjamānaṃ pakkhiṃ pacchā upakūjanti. **Utusampupphite dume**ti utusamaye pupphite dume nilīyitvā kūjantaṃ upakūjanti. **So dakkhisī**ti so tvaṃ passissasīti attho. **Karañjakakudhāyuta**nti karañjarukkhehi ca kakudharukkhehi ca samparikiṇṇaṃ. **Appaṭigandhiya**nti paṭikūlagandhavirahitaṃ madhurodakaparikiṇṇaṃnānappakārapadumuppalādīhi sañchannaṃ. **Paṇṇasālaṃ amāpayā**ti paṇṇasālaṃ māpeyyāsi. **Amāpetvā**ti māpetvā. **Uñchācariyāya īhathā**ti atha tumhe, deva, uñchācariyāya yāpentā appamattā īhatha, āraddhavīriyā hutvā vihareyyāthāti attho.

Evaṃ te rājāno tassa pannarasayojanamaggaṃ ācikkhitvā taṃ uyyojetvā vessantarassa antarāyabhayassa vinodanatthaṃ ‘‘mā kocideva paccāmitto okāsaṃ labheyyā’’ti cintetvā ekaṃ byattaṃ susikkhitaṃ cetaputtaṃ āmantetvā ‘‘tvaṃ gacchante ca āgacchante ca pariggaṇhāhī’’ti vanadvāre ārakkhaṇatthāya ṭhapetvā sakanagaraṃ gamiṃsu. Vessantaropi saputtadāro gandhamādanapabbataṃ patvā, taṃ divasaṃ tattha vasitvā tato uttarābhimukho vepullapabbatapādena gantvā, ketumatiyā nāma nadiyā tīre nisīditvā vanacarakena dinnaṃ madhumaṃsaṃ khāditvā tassa suvaṇṇasūciṃ datvā tattha nhatvā pivitvā paṭippassaddhadaratho nadito uttaritvā sānupabbatasikhare ṭhitassa nigrodhassa mūle thokaṃ nisīditvā nigrodhaphalāni khāditvā uṭṭhāya gacchanto nāḷikaṃ nāma pabbataṃ patvā taṃ pariharanto mucalindasaraṃ gantvā sarassa tīrena pubbuttarakaṇṇaṃ patvā, ekapadikamaggena vanaghaṭaṃ pavisitvā taṃ atikkamma girividuggānaṃ nadippabhavānaṃ purato caturaṃsapokkharaṇiṃ pāpuṇi.

Tasmiṃ khaṇe sakko āvajjento ''mahāsatto himavantaṃ paviṭṭho''ti ñatvā ''tassa vasanaṭṭhānaṃ laddhuṃ vaṭṭatī''ti cintetvā vissakammaṃ pakkosāpetvā ''gaccha, tāta, tvaṃ vaṅkapabbatakujhacchimhi ramaṇīye ṭhāne assamapadaṃ māpetvā ehī''ti pesesi. So ''sādhu, devā''ti devalokato otaritvā tattha dve paṇṇasālāyo dve caṅkame rattiṭṭhānadivāṭṭhānāni ca māpetvā caṅkamakoṭiyaṃ tesu tesu ṭhānesu nānāphaladhare rukkhe ca kadalivanāni ca dassetvā sabbe pabbajitaparikkhāre paṭiyādetvā ''ye keci pabbajitukāmā, te ime gaṇhantū''ti akkharāni likhitvā amanusse ca bheravasadde migapakkhino ca paṭikkamāpetvā sakaṭṭhānameva gato.

Mahāsatto ekapadikamaggaṃ disvā ''pabbajitānaṃ vasanaṭṭhānaṃ bhavissatī''ti maddiñca putte ca assamapadadvāre ṭhapetvā assamapadaṃ pavisitvā akkharāni oloketvā ''sakkenamhi diṭṭho''ti ñatvā paṇṇasālaṃ pavisitvā khaggañca dhanuñca apanetvā sāṭake omuñcitvā rattavākacīraṃ nivāsetvā ajinacammaṃ aṃse katvā jaṭāmaṇḍalaṃ bandhitvā isivesaṃ gahetvā kattaradaṇḍaṃ ādāya paṇṇasālato nikkhamitvā pabbajitasiriṃ samubbahanto ''aho sukhaṃ, aho sukhaṃ, pabbajjā me adhigatā''ti udānaṃ udānetvā caṅkamaṃ āruyha aparāparaṃ caṅkamitvā paccekabuddhasadisena upasamena puttadārānaṃ santikaṃ agamāsi. Maddīpi mahāsattassa pādesu patitvā roditvā teneva saddhiṃ assamapadaṃ pavisitvā attano paṇṇasālaṃ gantvā isivesaṃ gaṇhi. Pacchā puttepi tāpasakumārake kariṃsu. Cattāro khattiyā vaṅkapabbatakucchimhi vasiṃsu. Atha maddī mahāsattaṃ varaṃ yāci ''deva, tumhe phalāphalatthāya vanaṃ agantvā putte gahetvā idheva hotha, ahaṃ phalāphalaṃ āharissāmī''ti. Tato paṭṭhāya sā araññato phalāphalāni āharitvā tayo jane paṭijaggati.

Bodhisattopi taṃ varaṃ yāci ''bhadde, maddi mayaṃ ito paṭṭhāya pabbajitā nāma, itthī ca nāma brahmacariyassa malaṃ, ito paṭṭhāya akāle mama santikaṃ mā āgacchāhī''ti. Sā ''sādhū''ti sampaṭicchi. Mahāsattassa mettānubhāvena samantā tiyojane sabbe tiracchānāpi aññamaññaṃ mettacittaṃ paṭilabhiṃsu. Maddīdevīpi pātova uṭṭhāya pānīyaparibhojanīyaṃ upaṭṭhāpetvā mukhodakaṃ āharitvā dantakaṭṭhaṃ datvā assamapadaṃ sammajjitvā dve putte pitu santike ṭhapetvā pacchikhaṇittiaṅkusahatthā araññaṃ pavisitvā vanamūlaphalāphalāni ādāya pacchiṃ pūretvā sāyanhasamaye araññato āgantvā paṇṇasālāya phalāphalaṃ ṭhapetvā nhatvā putte nhāpesi. Atha cattāropi janā paṇṇasālādvāre nisīditvā phalāphalaṃ paribhuñjanti. Tato maddī putte gahetvā attano paṇṇasālaṃ pāvisi. Iminā niyāmena te pabbatakucchimhi satta māse vasiṃsūti.

Vanapavesanakaṇḍavaṇṇanā niṭṭhitā.

Jūjakapabbavaṇṇanā

Tadā kāliṅgaraṭṭhe dunniviṭṭhabrāhmaṇagāmavāsī jūjako nāma brāhmaṇo bhikkhācariyāya kahāpaṇasataṃ labhitvā ekasmiṃ brāhmaṇakule ṭhapetvā puna dhanapariyesanatthāya gato. Tasmiṃ cirāyante brāhmaṇakulā kahāpaṇasataṃ valañjetvā pacchā itarena āgantvā codiyamānā kahāpaṇe dātuṃ asakkontā amittatāpanaṃ nāma dhītaraṃ tassa adaṃsu. So taṃ ādāya kāliṅgaraṭṭhe dunniviṭṭhabrāhmaṇagāmaṃ gantvā vasi. Amittatāpanā sammā brāhmaṇaṃ paricarati. Atha aññe taruṇabrāhmaṇā tassā ācārasampattiṃ disvā ''ayaṃ mahallakabrāhmaṇaṃ sammā paṭijaggati, tumhe pana amhesu kiṃ pamajjathā''ti attano attano bhariyāyo tajjenti. Tā ''imaṃ amittatāpanaṃ imamhā gāmā palāpessāmā''ti nadītitthādīsu sannipatitvā taṃ paribhāsiṃsu. Tamatthaṃ pakāsento satthā āha –

1914.''Ahu vāsī kaliṅgesu, jūjako nāma brāhmaṇo;

Tassāsi daharā bhariyā, nāmenāmittatāpanā.

1915. ‘‘Tā naṃ tattha gatāvocuṃ, nadiṃ udakahāriyā;
Thiyo naṃ paribhāsiṃsu, samāgantvā kutūhalā.

1916. ‘‘Amittā nūna te mātā, amitto nūna te pitā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1917. ‘‘Ahitaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1918. ‘‘Amittā vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1919. ‘‘Dukkaṭaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1920. ‘‘Pāpakaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1921. ‘‘Amanāpaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1922. ‘‘Amanāpavāsaṃ vasi, jiṇṇena patinā saha;
Yā tvaṃ vasasi jiṇṇassa, mataṃ te jīvitā varaṃ.

1923. ‘‘Na hi nūna tuyhaṃ kalyāṇi, pitā mātā ca sobhane;
Aññaṃ bhattāraṃ vindiṃsu, ye taṃ jiṇṇassa pādaṃsu;
Evaṃ dahariyaṃ satiṃ.

1924. ‘‘Duyiṭṭhaṃ te navamiyaṃ, akataṃ aggihuttakaṃ;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1925. ‘‘Samaṇe brāhmaṇe nūna, brahmacariyaparāyaṇe;
Sā tvaṃ loke abhisapi, sīlavante bahussute;
Yā tvaṃ vasasi jiṇṇassa, evaṃ dahariyā satī.

1926. ‘‘Na dukkhaṃ ahinā daṭṭhaṃ, na dukkhaṃ sattiyā hataṃ;
Tañca dukkhañca tibbañca, yaṃ passe jiṇṇakaṃ patiṃ.

1927. ‘‘Natthi khiḍḍā natthi rati, jiṇṇena patinā saha;
Natthi ālāpasallāpo, jagghitampi na sobhati.

1928. ‘‘Yadā ca daharo daharā, mantayanti rahogatā;
Sabbesaṃ sokā nassanti, ye keci hadayassitā.

1929. ‘‘Daharā tvaṃ rūpavatī, purisānaṃbhipatthitā;
Gaccha ñātikule accha, kiṃ jiṇṇo ramayissatī’’ti.

Tattha **ahū**ti ahosi. **Vāsī kaliṅgesū**ti kāliṅgaraṭṭhesu dunniviṭṭhabrāhmaṇagāmavāsī. **Tā naṃ tattha gatāvocu**nti tattha gāme tā itthiyo nadītitthe udakahārikā hutvā gatā naṃ avocuṃ. **Thiyo naṃ paribhāsiṃsū**ti itthiyo na aññaṃ kiñci avocuṃ, atha kho naṃ paribhāsiṃsu. **Kutūhalā**ti kotūhalajātā viya hutvā. **Samāgantvā**ti samantā parikkhipitvā. **Dahariyaṃ sati**nti dahariṃ taruṇiṃ sobhaggappattaṃ samānaṃ. **Jiṇṇassā**ti jarājiṇṇassa gehe. **Duyiṭṭhaṃ te navamiya**nti tava navamiyaṃ yāgaṃ duyiṭṭhaṃ bhavissati, so te yāgapiṇḍo paṭhamaṃ mahallakakākena gahito bhavissati. ''Duyiṭṭhā te navamiyā''tipi pāṭho, navamiyā tayā duyiṭṭhā bhavissatīti attho. **Akataṃ aggihuttaka**nti aggijuhanampi tayā akataṃ bhavissati. **Abhisapī**ti samaṇabrāhmaṇe samitapāpe vā bāhitapāpe vā akkosi. Tassa te pāpassa idaṃ phalanti adhippāyeneva āhaṃsu. **Jagghitampi na sobhatī**ti khaṇḍadante vivaritvā hasantassa mahallakassa hasitampi na sobhati. **Sabbesaṃ sokā nassantī**ti sabbe etesaṃ sokā vinassanti. **Kiṃ jiṇṇo**ti ayaṃ jiṇṇo taṃ pañcahi kāmaguṇehi kathaṃ ramayissatīti.

Sā tāsaṃ santikā paribhāsaṃ labhitvā udakaghaṭaṃ ādāya rodamānā gharaṃ gantvā ''kiṃ bhoti rodasī''ti brāhmaṇena puṭṭhā tassa ārocentī imaṃ gāthamāha –

1930. ''Na te brāhmaṇa gacchāmi, nadiṃ udakahāriyā;
Thiyo maṃ paribhāsanti, tayā jiṇṇena brāhmaṇā''ti.

Tassattho – brāhmaṇa, tayā jiṇṇena maṃ itthiyo paribhāsanti, tasmā ito paṭṭhāya tava udakahārikā hutvā nadiṃ na gacchāmīti.

Jūjako āha –

1931. ''Mā me tvaṃ akarā kammaṃ, mā me udakamāhari;
Ahaṃ udakamāhissaṃ, mā bhoti kupitā ahū''ti.

Tattha **udakamāhissa**nti bhoti ahaṃ udakaṃ āharissāmi.

Brāhmaṇī āha –

1932. ''Nāhaṃ tamhi kule jātā, yaṃ tvaṃ udakamāhare;
Evaṃ brāhmaṇa jānāhi, na te vacchāmahaṃ ghare.

1933. ''Sace me dāsaṃ dāsiṃ vā, nānayissasi brāhmaṇa;
Evaṃ brāhmaṇa jānāhi, na te vacchāmi santike''ti.

Tattha **nāha**nti brāhmaṇa, yamhi kule sāmiko kammaṃ karoti, nāhaṃ tattha jātā. **Yaṃ tva**nti tasmā yaṃ udakaṃ tvaṃ āharissasi, na mayhaṃ tena attho.

Jūjako āha –

1934. ''Natthi me sippaṭhānaṃ vā, dhanaṃ dhaññañca brāhmaṇi;
Kutohaṃ dāsaṃ dāsiṃ vā, ānayissāmi bhotiyā;
Ahaṃ bhotiṃ upaṭṭhissaṃ, mā bhoti kupitā ahū''ti.

Brāhmaṇī āha –

1935. ''Ehi te ahamakkhissaṃ, yathā me vacanaṃ sutaṃ;
Esa vessantaro rājā, vaṅke vasati pabbate.

1936. ''Taṃ tvaṃ gantvāna yācassu, dāsaṃ dāsiñca brāhmaṇa;
So te dassati yācito, dāsaṃ dāsiñca khattiyo''ti.

Tattha **ehi te ahamakkhissa**nti ahaṃ te ācikkhissāmi. Idaṃ sā devatādhiggahitā hutvā āha.

Jūjako āha –

1937. ‘‘Jiṇṇohamasmi dubbalo, dīgho caddhā suduggamo;
Mā bhoti paridevesi, mā ca tvaṃ vimanā ahu;
Ahaṃ bhotiṃ upaṭṭhissaṃ, mā bhoti kupitā ahū’’ti.

Tattha **jiṇṇohamasmī**ti bhadde, ahaṃ jiṇṇo amhi, kathaṃ gamissāmīti.

Brāhmaṇī āha –

1938. ‘‘Yathā agantvā saṅgāmaṃ, ayuddhova parājito;
Evameva tuvaṃ brahme, agantvāva parājito.

1939. ‘‘Sace me dāsaṃ dāsiṃ vā, nānayissasi brāhmaṇa;
Evaṃ brāhmaṇa jānāhi, na te vacchāmahaṃ ghare;
Amanāpaṃ te karissāmi, taṃ te dukkhaṃ bhavissati.

1940. ‘‘Nakkhatte utupubbesu, yadā maṃ dakkhisilaṅkataṃ;
Aññehi saddhiṃ ramamānaṃ, taṃ te dukkhaṃ bhavissati.

1941. ‘‘Adassanena mayhaṃ te, jiṇṇassa paridevato;
Bhiyyo vaṅkā ca palitā, bahū hessanti brāhmaṇā’’ti.

Tattha **amanāpaṃ te**ti vessantarassa santikaṃ gantvā dāsaṃ vā dāsiṃ vā anāharantassa tava aruccanakaṃ kammaṃ karissāmi. **Nakkhatte utupubbesū**ti nakkhattayogavasena vā channaṃ utūnaṃ tassa tassa pubbavasena vā pavattesu chaṇesu.

Taṃ sutvā brāhmaṇo bhīto ahosi. Tamatthaṃ pakāsento satthā āha –

1942. ‘‘Tato so brāhmaṇo bhīto, brāhmaṇiyā vasānugo;
Aṭṭito kāmarāgena, brāhmaṇiṃ etadabravi.

1943. ‘‘Pātheyyaṃ me karohi tvaṃ, saṃkulyā saguḷāni ca;
Madhupiṇḍikā ca sukatāyo, sattubhattañca brāhmaṇi.

1944. ‘‘Ānayissaṃ methunake, ubho dāsakumārake;
Te taṃ paricarissanti, rattindivamatanditā’’ti.

Tattha **aṭṭito**ti upadduto pīḷito. **Saguḷāni cā**ti saguḷapūve ca. **Sattubhatta**nti baddhasattuabaddhasattuñceva puṭabhattañca. **Methunake**ti jātigottakulapadesehi sadise. **Dāsakumārake**ti tava dāsatthāya kumārake.

Sā khippaṃ pātheyyaṃ paṭiyādetvā brāhmaṇassa ārocesi. So gehe dubbalaṭṭhānaṃ thiraṃ katvā dvāraṃ saṅkharitvā araññā dārūni āharitvā ghaṭena udakaṃ āharitvā gehe sabbabhājanāni pūretvā tattheva tāpasavesaṃ gahetvā ‘‘bhadde, ito paṭṭhāya vikāle mā nikkhami, yāva mamāgamanā appamattā hohī’’ti ovaditvā upāhanaṃ āruyha pātheyyapasibbakaṃ aṃse laggetvā amittatāpanaṃ padakkhiṇaṃ katvā assupuṇṇehi nettehi roditvā pakkāmi. Tamatthaṃ pakāsento satthā āha –

1945. ‘‘Idaṃ vatvā brahmabandhu, paṭimuñci upāhanā;
Tato so mantayitvāna, bhariyaṃ katvā padakkhiṇaṃ.

1946.‘‘Pakkāmi so ruṇṇamukho, brāhmaṇo sahitabbato;
Sivīnaṃ nagaraṃ phītaṃ, dāsapariyesanaṃ cara’’nti.

Tattha **ruṇṇamukho**ti rudaṃmukho. **Sahitabbato**ti samādinnavato, gahitatāpasavesoti attho. **Cara**nti dāsapariyesanaṃ caranto sivīnaṃ nagaraṃ ārabbha pakkāmi.

So taṃ nagaraṃ gantvā sannipatitaṃ janaṃ ‘‘vessantaro kuhi’’nti pucchati. Tamatthaṃ pakāsento satthā āha –

1947.‘‘So tattha gantvā avaca, ye tatthāsuṃ samāgatā;
Kuhiṃ vessantaro rājā, kattha passemu khattiyaṃ.

1948.‘‘Te janā taṃ avaciṃsu, ye tatthāsuṃ samāgatā;
Tumhehi brahme pakato, atidānena khattiyo;
Pabbājito sakā raṭṭhā, vaṅke vasati pabbate.

1949.‘‘Tumhehi brahme pakato, atidānena khattiyo;
Ādāya puttadārañca, vaṅke vasati pabbate’’ti.

Tattha **pakato**ti upadduto pīḷito attano nagare vasituṃ alabhitvā idāni vaṅkapabbate vasati.

Evaṃ ‘‘tumhe amhākaṃ rājānaṃ nāsetvā punapi āgatā idha tiṭṭhathā’’ti te leḍḍudaṇḍādihatthā brāhmaṇaṃ anubandhiṃsu. So devatādhiggahito hutvā vaṅkapabbatamaggameva gaṇhi. Tamatthaṃ pakāsento satthā āha –

1950.‘‘So codito brāhmaṇiyā, brāhmaṇo kāmagiddhimā;
Aghaṃ taṃ paṭisevittha, vane vāḷamigākiṇṇe;
Khaggadīpinisevite.

1951.‘‘Ādāya beḷuvaṃ daṇḍaṃ, aggihuttaṃ kamaṇḍaluṃ;
So pāvisi brahāraññaṃ, yattha assosi kāmadaṃ.

1952.‘‘Taṃ paviṭṭhaṃ brahāraññaṃ, kokā naṃ parivārayuṃ;
Vikkandi so vippanaṭṭho, dūre panthā apakkami.

1953.‘‘Tato so brāhmaṇo gantvā, bhogaluddho asaññato;
Vaṅkassorohaṇe naṭṭhe, imā gāthā abhāsathā’’ti.

Tattha **aghaṃ ta**nti taṃ mahājanena anubandhanadukkhañceva vanapariyogāhanadukkhañca. **Aggihutta**nti aggijuhanakaṭacchuṃ. **Kokā naṃ parivārayu**nti so hi araññaṃ pavisitvā vaṅkapabbatagāmimaggaṃ ajānanto maggamūḷho hutvā araññe vicari. Atha naṃ ārakkhaṇatthāya nisinnassa cetaputtassa sunakhā parivārayiṃsūti attho. **Vikkandi so**ti so ekarukkhaṃ āruyha mahantena ravena kandi. **Vippanaṭṭho**ti vinaṭṭhamaggo. **Dūre panthā**ti vaṅkapabbatagāmipanthato dūre pakkāmi. **Bhogaluddho**ti bhogaratto. **Asaññato**ti dussīlo. **Vaṅkassorohaṇe naṭṭhe**ti vaṅkapabbatassa gamanamagge vinaṭṭhe.

So sunakhehi parivārito rukkhe nisinnova imā gāthā abhāsatha –

1954.‘‘Ko rājaputtaṃ nisabhaṃ, jayantamaparājitaṃ;
Bhaye khemassa dātāraṃ, ko me vessantaraṃ vidū.

1955.‘‘Yo yācataṃ patiṭṭhāsi, bhūtānaṃ dharaṇīriva;
Dharaṇūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1956.‘‘Yo yācataṃ gatī āsi, savantīnaṃva sāgaro;
Sāgarūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1957.‘‘Kalyāṇatitthaṃ sucimaṃ, sītūdakaṃ manoramaṃ;
Puṇḍarīkehi sañchannaṃ, yuttaṃ kiñjakkhareṇunā;
Rahadūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1958.‘‘Assatthaṃva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1959.‘‘Nigrodhaṃva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1960.‘‘Ambaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1961.‘‘Sālaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1962.‘‘Dumaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1963.‘‘Evañca me vilapato, paviṭṭhassa brahāvane;
Ahaṃ jānanti yo vajjā, nandiṃ so janaye mama.

1964.‘‘Evañca me vilapato, paviṭṭhassa brahāvane;
Ahaṃ jānanti yo vajjā, tāya so ekavācāya;
Pasave puññaṃ anappaka’’nti.

Tattha **jayanta**nti maccheracittaṃ vijayantaṃ. **Ko me vessantaraṃ vidū**ti ko mayhaṃ vessantaraṃ ācikkheyyāti vadati. **Patiṭṭhāsī**ti patiṭṭhā āsi. **Santāna**nti parissantānaṃ. **Kilantāna**nti maggakilantānaṃ. **Paṭiggaha**nti paṭiggāhakaṃ patiṭṭhābhūtaṃ. **Ahaṃ jānanti yo vajjā**ti ahaṃ vessantarassa vasanaṭṭhānaṃ jānāmīti yo vadeyyāti attho.

Tassa taṃ paridevasaddaṃ sutvā ārakkhaṇatthāya ṭhapito cetaputto migaluddako hutvā araññe vicaranto ‘‘ayaṃ brāhmaṇo vessantarassa vasanaṭṭhānatthāya paridevati, na kho panesa dhammatāya āgato, maddiṃ vā dārake vā yācissati, idheva naṃ māressāmī’’ti tassa santikaṃ gantvā ‘‘brāhmaṇa, na te jīvitaṃ dassāmī’’ti dhanuṃ āropetvā ākaḍḍhitvā tajjesi. Tamatthaṃ pakāsento satthā āha –

1965.‘‘Tassa ceto paṭissosi, araññe luddako caraṃ;
Tumhehi brahme pakato, atidānena khattiyo;
Pabbājito sakā raṭṭhā, vaṅke vasati pabbate.

1966. ‘‘Tumhehi brahme pakato, atidānena khattiyo;
Ādāya puttadārañca, vaṅke vasati pabbate.

1967. ‘‘Akiccakārī dummedho, raṭṭhā pavanamāgato;
Rājaputtaṃ gavesanto, bako macchamivodake.

1968. ‘‘Tassa tyāhaṃ na dassāmi, jīvitaṃ idha brāhmaṇa;
Ayañhi te mayā nunno, saro pissati lohitaṃ.

1969. ‘‘Siro te vajjhayitvāna, hadayaṃ chetvā sabandhanaṃ;
Panthasakuṇaṃ yajissāmi, tuyhaṃ maṃsena brāhmaṇa.

1970. ‘‘Tuyhaṃ maṃsena medena, matthakena ca brāhmaṇa;
Āhutiṃ paggahessāmi, chetvāna hadayaṃ tava.

1971. ‘‘Taṃ me suyiṭṭhaṃ suhutaṃ, tuyhaṃ maṃsena brāhmaṇa;
Na ca tvaṃ rājaputtassa, bhariyaṃ putte ca nessasī’’ti.

Tattha **akiccakārī**ti tvaṃ akiccakārako. **Dummedho**ti nippañño. **Raṭṭhā pavanamāgato**ti raṭṭhato mahārañññaṃ āgato. **Saro pissatī**ti ayaṃ saro tava lohitaṃ pivissati. **Vajjhayitvānā**ti taṃ māretvā rukkhā patitassa te sīsaṃ tālaphalaṃ viya luñcitvā sabandhanaṃ hadayamaṃsaṃ chinditvā panthadevatāya panthasakuṇaṃ nāma yajissāmi. **Na ca tva**nti evaṃ sante na tvaṃ rājaputtassa bhariyaṃ vā putte vā nessasīti.

So tassa vacanaṃ sutvā maraṇabhayatajjito musāvādaṃ kathento āha –

1972. ‘‘Avajjho brāhmaṇo dūto, cetaputta suṇohi me;
Tasmā hi dūtaṃ na hanti, esa dhammo sanantano.

1973. ‘‘Nijjhattā sivayo sabbe, pitā naṃ daṭṭhumicchati;
Mātā ca dubbalā tassa, acirā cakkhūni jīyare.

1974. ‘‘Tesāhaṃ pahito dūto, cetaputta suṇohi me;
Rājaputtaṃ nayissāmi, yadi jānāsi saṃsa me’’ti.

Tattha **nijjhattā**ti saññattā. **Acirā cakkhūni jīyare**ti niccarodanena na cirasseva cakkhūni jīyissanti.

Tadā cetaputto ‘‘vessantaraṃ kira ānetuṃ āgato’’ti somanassappatto hutvā sunakhe bandhitvā ṭhapetvā brāhmaṇaṃ otāretvā sākhāsanthare nisīdāpetvā bhojanaṃ datvā imaṃ gāthamāha –

1975. ‘‘Piyassa me piyo dūto, puṇṇapattaṃ dadāmi te;
Imañca madhuno tumbaṃ, migasatthiñca brāhmaṇa;
Tañca te desamakkhissaṃ, yattha sammati kāmado’’ti.

Tattha **piyassa me**ti mama piyassa vessantarassa tvaṃ piyo dūto. **Puṇṇapatta**nti tava ajjhāsayapūraṇaṃ puṇṇapattaṃ dadāmīti.

Jūjakapabbavaṇṇanā niṭṭhitā.

Cūḷavanavaṇṇanā

Evaṃ cetaputto brāhmaṇaṃ bhojetvā pātheyyatthāya tassa madhuno tumbañceva pakkamigasatthiñca datvā magge ṭhatvā dakkhiṇahatthaṃ ukkhipitvā mahāsattassa vasanokāsaṃ ācikkhanto āha –

1976.‘‘Esa selo mahābrahme, pabbato gandhamādano;
Yattha vessantaro rājā, saha puttehi sammati.

1977.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

1978.‘‘Ete nīlā padissanti, nānāphaladharā dumā;
Uggatā abbhakūṭāva, nīlā añjanapabbatā.

1979.‘‘Dhavassakaṇṇā khadirā, sālā phandanamāluvā;
Sampavedhanti vātena, sakiṃ pītāva māṇavā.

1980.‘‘Upari dumapariyāyesu, saṅgītiyova suyyare;
Najjuhā kokilasaṅghā, sampatanti dumā dumaṃ.

1981.‘‘Avhayanteva gacchantaṃ, sākhāpattasamīritā;
Ramayanteva āgantaṃ, modayanti nivāsinaṃ;
Yattha vessantaro rājā, saha puttehi sammati.

1982.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassatī’’ti.

Tattha **gandhamādano**ti esa gandhamādanapabbato, etassa pādena uttarābhimukho gacchanto yattha sakkadattiye assamapade vessantaro rājā saha puttadārehi vasati, taṃ passissasīti attho. **Brāhmaṇavaṇṇa**nti seṭṭhapabbajitavesaṃ. **Āsadañca masaṃ jaṭa**nti ākaḍḍhitvā phalānaṃ gahaṇatthaṃ aṅkusañca aggijuhanakaṭacchuñca jaṭāmaṇḍalañca dhārento. **Cammavāsī**ti ajinacammadharo. **Chamā setī**ti pathaviyaṃ paṇṇasanthare sayati. **Dhavassakaṇṇā khadirā**ti dhavā ca assakaṇṇā ca khadirā ca. **Sakiṃ pītāva māṇavā**ti ekavārameva pītā surāsoṇḍā viya. **Upari dumapariyāyesū**ti rukkhasākhāsu. **Saṅgītiyova suyyare**ti nānāsakuṇānaṃ vassantānaṃ saddā dibbasaṅgītiyo viya suyyare. **Najjuhā**ti najjuhasakuṇā. **Sampatantī**ti vikūjantā vicaranti. **Sākhāpattasamīritā**ti sākhānaṃ pattehi saṅghaṭṭitā hutvā vikūjantā sakuṇā, vātena samīritā pattasākhāyeva vā. **Āganta**nti āgacchantaṃ janaṃ. **Yatthā**ti yasmiṃ assame vessantaro vasati, tattha gantvā imaṃ assamapadasampattiṃ passissasīti.

Tato uttaripi assamapadaṃ vaṇṇento āha –

1983.‘‘Ambā kapitthā panasā, sālā jambū vibhītakā;
Harītakī āmalakā, assatthā badarāni ca.

1984.‘‘Cārutimbarukkhā cettha, nigrodhā ca kapitthanā;
Madhumadhukā thevanti, nīce pakkā cudumbarā.

1985.‘‘Pārevatā bhaveyyā ca, muddikā ca madhutthikā;
Madhuṃ anelakaṃ tattha, sakamādāya bhuñjare.

1986.‘‘Aññettha pupphitā ambā, aññe tiṭṭhanti dovilā;
Aññe āmā ca pakkā ca, bhekavaṇṇā tadūbhayaṃ.

1987. ‘‘Athettha heṭṭhā puriso, ambapakkāni gaṇhati;
Āmāni ceva pakkāni, vaṇṇagandharasuttame.

1988. ‘‘Ateva me acchariyaṃ, hīṅkāro paṭibhāti maṃ;
Devānamiva āvāso, sobhati nandanūpamo.

1989. ‘‘Vibhedikā nāḷikerā, khajjurīnaṃ brahāvane;
Mālāva ganthitā ṭhanti, dhajaggāneva dissare;
Nānāvaṇṇehi pupphehi, nabhaṃ tārācitāmiva.

1990. ‘‘Kuṭajī kuṭṭhatagarā, pāṭaliyo ca pupphitā;
Punnāgā giripunnāgā, koviḷārā ca pupphitā.

1991. ‘‘Uddālakā somarukkhā, agaruphalliyā bahū;
Puttajīvā ca kakudhā, asanā cettha pupphitā.

1992. ‘‘Kuṭajā salaḷā nīpā, kosambā labujā dhavā;
Sālā ca pupphitā tattha, palālakhalasannibhā.

1993. ‘‘Tassāvidūre pokkharaṇī, bhūmibhāge manorame;
Padumuppalasañchannā, devānamiva nandane.

1994. ‘‘Athettha puppharasamattā, kokilā mañjubhāṇikā;
Abhinādenti pavanaṃ, utusampupphite dume.

1995. ‘‘Bhassanti makarandehi, pokkhare pokkhare madhū;
Athettha vātā vāyanti, dakkhiṇā atha pacchimā;
Padumakiñjakkhareṇūhi, okiṇṇo hoti assamo.

1996. ‘‘Thūlā siṅghāṭakā cettha, saṃsādiyā pasādiyā;
Macchakacchapabyāviddhā, bahū cettha mupayānakā;
Madhuṃ bhisehi savati, khīrasappi muḷālibhi.

1997. ‘‘Surabhī taṃ vanaṃ vāti, nānāgandhasamoditaṃ;
Sammaddateva gandhena, pupphasākhāhi taṃ vanaṃ;
Bhamarā pupphagandhena, samantā mabhināditā.

1998. ‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

1999. ‘‘Nandikā jīvaputtā ca, jīvaputtā piyā ca no;
Piyā puttā piyā nandā, dijā pokkharaṇīgharā.

2000. ‘‘Mālāva ganthitā ṭhanti, dhajaggāneva dissare;
Nānāvaṇṇehi pupphehi, kusaleheva suganthitā;
Yattha vessantaro rājā, saha puttehi sammati.

2001. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassatī’’ti.

Tattha **cārutimbarukkhā**ti suvaṇṇatimbarukkhā. **Madhumadhukā**ti madhurasā madhukā. **Thevantī**ti virocanti. **Pārevatā**ti pārevatapādasadisā rukkhā. **Bhaveyyā**ti dīghaphalā kadaliyo.

Madhutthikāti madhuttheve paggharantiyo, madhuratāya vā madhutthevasadisā. **Sakamādāyā**ti taṃ sayameva gahetvā paribhuñjanti. **Dovilā**ti patitapupphapattā sañjāyamānaphalā. **Bhekavaṇṇā tadūbhaya**nti te ubhopi āmā ca pakkā ca maṇḍūkapiṭṭhivaṇṇāyeva. **Athettha heṭṭhā puriso**ti atha ettha assame tesaṃ ambānaṃ heṭṭhā ṭhitakova puriso ambaphalāni gaṇhāti, ārohaṇakiccaṃ natthi. **Vaṇṇagandharasuttame**ti etehi vaṇṇādīhi uttamāni.

Ateva me acchariyanti ativiya me acchariyaṃ. **Hiṅkāro**ti hinti karaṇaṃ. **Vibhedikā**ti tālā. **Mālāva ganthitā**ti supupphitarukkhānaṃ upari ganthitā mālā viya pupphāni tiṭṭhanti. **Dhajaggāneva dissare**ti tāni rukkhāni alaṅkatadhajaggāni viya dissanti. **Kuṭajī kuṭṭhatagarā**ti kuṭaji nāmekā rukkhajāti kuṭṭhagacchā ca tagaragacchā ca. **Giripunnāgā**ti mahāpunnāgā. **Koviḷārā**ti koviḷārarukkhā nāma. **Uddālakā**ti uddālarukkhā. **Somarukkhā**ti pītapupphavaṇṇā rājarukkhā. **Phalliyā**ti phalliyarukkhā nāma. **Puttajīvā**ti mahānigrodhā. **Labujā**ti labujarukkhā nāma. **Palālakhalasannibhā**ti tesaṃ heṭṭhā paggharitapupphapuñjā palālakhalasannibhāti vadati.

Pokkharaṇīti caturassapokkharaṇī. **Nandane**ti nandanavane nandāpokkharaṇī viya. **Puppharasamattā**ti puppharasena mattā calitā. **Makarandehī**ti kiñjakkhehi. **Pokkhare pokkhare**ti paduminipaṇṇe paduminipaṇṇe. Tesu hi kiñjakkhato reṇu bhassitvā pokkharamadhu nāma hoti. **Dakkhiṇā atha pacchimā**ti ettāvatā sabbā disā vidisāpi vātā dassitā honti. **Thūlā siṅghāṭakā**ti mahantā siṅghāṭakā ca. **Saṃsādiyā**ti sayaṃ jātasālī, sukasālītipi vuccanti. **Pasādiyā**ti teyeva bhūmiyaṃ patitā. **Byāviddhā**ti pasanne udake byāviddhā paṭipāṭiyā gacchantā dissanti. **Mupayānakā**ti kakkaṭakā. **Madha**unti bhisakoṭiyā bhinnāya paggharaṇaraso madhusadiso hoti. **Khīrasappi muḷālibhī**ti muḷālehi paggharaṇaraso khīramissakanavanītasappi viya hoti.

Sammaddatevāti sampattajanaṃ madayati viya. **Samantā mabhināditā**ti samantā abhinadantā vicaranti. **''Nandikā''**tiādīni tesaṃ nāmāni. Tesu hi paṭhamā ''sāmi vessantara, imasmiṃ vane vasanto nandā''ti vadanti. Dutiyā ''tvañca sukhena jīva, puttā ca te''ti vadanti. Tatiyā ''tvañca jīva, piyā puttā ca te''ti vadanti. Catutthā ''tvañca nanda, piyā puttā ca te''ti vadanti. Tena tesaṃ etāneva nāmāni ahesuṃ. **Pokkharaṇīgharā**ti pokkharaṇivāsino.

Evaṃ cetaputtena vessantarassa vasanaṭṭhāne akkhāte jūjako tussitvā paṭisanthāraṃ karonto imaṃ gāthamāha –

2002. ''Idañca me sattubhattaṃ, madhunā paṭisaṃyutaṃ;
Madhupiṇḍikā ca sukatāyo, sattubhattaṃ dadāmi te''ti.

Tattha **sattubhatta**nti pakkamadhusannibhaṃ sattusaṅkhātaṃ bhattaṃ. Idaṃ vuttaṃ hoti – idaṃ mama atthi, taṃ te dammi, gaṇhāhi nanti.

Taṃ sutvā cetaputto āha –

2003. ''Tuyheva sambalaṃ hotu, nāhaṃ icchāmi sambalaṃ;
Itopi brahme gaṇhāhi, gaccha brahme yathāsukhaṃ.

2004. ''Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Isīpi accuto tattha, paṅkadanto rajassiro;
Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ.

2005. ''Cammavāsī chamā seti, jātavedaṃ namassati;
Taṃ tvaṃ gantvāna pucchassu, so te maggaṃ pavakkhatī''ti.

Tattha **sambala**nti pātheyyaṃ. **Etī**ti yo ekapadikamaggo amhākaṃ abhimukho eti, esa assamaṃ ujuṃ gacchati. **Accuto**ti evaṃnāmako isi tattha vasati.

2006.‘‘Idaṃ sutvā brahmabandhu, cetaṃ katvā padakkhiṇaṃ;
Udaggacitto pakkāmi, yenāsi accuto isī’’ti.

Tattha **yenāsī**ti yasmiṃ ṭhāne accuto isi ahosi, tattha gatoti.

Cūḷavanavaṇṇanā niṭṭhitā.

Mahāvanavaṇṇanā

2007.‘‘Gacchanto so bhāradvājo, addassa accutaṃ isiṃ;
Disvāna taṃ bhāradvājo, sammodi isinā saha.

2008.‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpesi, kacci mūlaphalā bahū.

2009.‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī’’ti.

Tattha **bhāradvājo**ti jūjako. **Appamevā**ti appāyeva. **Hiṃsā**ti tesaṃ vasena tumhākaṃ vihiṃsā.

Tāpaso āha –

2010.‘‘Kusalañceva me brahme, atho brahme anāmayaṃ;
Atho uñchena yāpemi, atho mūlaphalā bahū.

2011.‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ na vijjati.

2012.‘‘Bahūni vassapūgāni, assame vasato mama;
Nābhijānāmi uppannaṃ, ābādhaṃ amanoramaṃ.

2013.‘‘Svāgataṃ te mahābrahme, atho te adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2014.‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2015.‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasī’’ti.

Jūjako āha –

2016.‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Sañjayassa sakaṃ puttaṃ, sivīhi vippavāsitaṃ;
Tamahaṃ dassanamāgato, yadi jānāsi saṃsa me’’ti.

Tattha **tamahaṃ dassanamāgato**ti taṃ ahaṃ dassanāya āgato. Tāpaso āha –

2017.‘‘Na bhavaṃ eti puññatthaṃ, sivirājassa dassanaṃ;

Maññe bhavaṃ patthayati, rañño bhariyaṃ patibbataṃ;
Maññe kaṇhājinaṃ dāsiṃ, jāliṃ dāsañca icchasi.

2018. ‘‘Atha vā tayo mātāputte, araññā netumāgato;
Na tassa bhogā vijjanti, dhanaṃ dhaññañca brāhmaṇā’’ti.

Tattha **na tassa bhogā**ti bho brāhmaṇa, tassa vessantarassa araññe viharantassa neva bhogā vijjanti, dhanadhaññañca na vijjati, duggato hutvā vasati, tassa santikaṃ gantvā kiṃ karissasīti?

Taṃ sutvā jūjako āha –

2019. ‘‘Akuddharūpohaṃ bhoto, nāhaṃ yācitumāgato;
Sādhu dassanamariyānaṃ, sannivāso sadā sukho.

2020. ‘‘Adiṭṭhapubbo sivirājā, sivīhi vippavāsito;
Tamahaṃ dassanamāgato, yadi jānāsi saṃsa me’’ti.

Tassattho – ahaṃ, bho tāpasa, akuddharūpo, alaṃ ettāvatā, ahaṃ pana na kiñci vessantaraṃ yācitumāgato, ariyānaṃ pana dassanaṃ sādhu, sannivāso ca tehi saddhiṃ sukho. Ahaṃ tassa ācariyabrāhmaṇo, mayā ca so yato sivīhi vippavāsito, tato paṭṭhāya adiṭṭhapubbo, tenāhaṃ taṃ dassanatthāya āgato. Yadi tassa vasanaṭṭhānaṃ jānāsi, saṃsa meti.

So tassa vacanaṃ sutvā saddahitvā ‘‘hotu sve saṃsissāmi te, ajja tāva idheva vasāhī’’ti taṃ phalāphalehi santappetvā punadivase maggaṃ dassento dakkhiṇahatthaṃ pasāretvā āha –

2021. ‘‘Esa selo mahābrahme, pabbato gandhamādano;
Yattha vessantaro rājā, saha puttehi sammati.

2022. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

2023. ‘‘Ete nīlā padissanti, nānāphaladharā dumā;
Uggatā abbhakūṭāva, nīlā añjanapabbatā.

2024. ‘‘Dhavassakaṇṇā khadirā, sālā phandanamāluvā;
Sampavedhanti vātena, sakiṃ pītāva māṇavā.

2025. ‘‘Upari dumapariyāyesu, saṃgītiyova suyyare;
Najjuhā kokilasaṅghā, sampatanti dumā dumaṃ.

2026. ‘‘Avhayanteva gacchantaṃ, sākhāpattasamīritā;
Ramayanteva āgantaṃ, modayanti nivāsinaṃ;
Yattha vessantaro rājā, saha puttehi sammati.

2027. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

2028. ‘‘Karerimālā vitatā, bhūmibhāge manorame;
Saddalāharitā bhūmi, na tatthuddhaṃsate rajo.

2029. ‘‘Mayūragīvasaṅkāsā, tūlaphassasamūpamā;

Tiṇāni nātivattanti, samantā caturaṅgulā.

2030. ‘‘Ambā jambū kapitthā ca, nīce pakkā cudumbarā;
Paribhogehi rukkhehi, vanaṃ taṃ rativaḍḍhanaṃ.

2031. ‘‘Veḷuriyavaṇṇasannibhaṃ, macchagumbanisevitaṃ;
Suciṃ sugandhaṃ salilaṃ, āpo tatthapi sandati.

2032. ‘‘Tassāvidūre pokkharaṇī, bhūmibhāge manorame;
Padumuppalasañchannā, devānamiva nandane.

2033. ‘‘Tīṇi uppalajātāni, tasmiṃ sarasi brāhmaṇa;
Vicittaṃ nīlānekāni, setā lohitakāni cā’’ti.

Tassattho heṭṭhā vuttasadisoyeva. **Karerimālā vitatā**ti kareripupphehi vitatā. **Saddalāharitā**ti dhuvasaddalena haritā. **Na tatthuddhaṃsate rajo**ti tasmiṃ vane appamattakopi rajo na uddhaṃsate. **Tūlaphassasamūpamā**ti mudusamphassatāya tūlaphassasadisā. **Tiṇāni nātivattantī**ti tāni tassā bhūmiyā mayūragīvavaṇṇāni tiṇāni samantato caturaṅgulappamāṇāneva vattanti, tato pana uttari na vaḍḍhanti. **Ambā jambū kapitthā cā**ti ambā ca jambū ca kapitthā ca. **Paribhogehī**ti nānāvidhehi pupphūpagaphalūpagehi paribhogarukkhehi. **Sandatī**ti tasmiṃ vanasaṇḍe vaṅkapabbate kunnadīhi otarantaṃ udakaṃ sandati, pavattatīti attho. **Vicittaṃ nīlānekāni, setā lohitakāni cā**ti ekāni nīlāni, ekāni setāni, ekāni lohitakānīti imehi tīhi uppalajātehi taṃ saraṃ vicittaṃ. Susajjitapupphacaṅkoṭakaṃ viya sobhatīti dasseti.

Evaṃ caturassapokkharaṇiṃ vaṇṇetvā puna mucalindasaraṃ vaṇṇento āha –

2034. ‘‘Khomāva tattha padumā, setasogandhikehi ca;
Kalambakehi sañchanno, mucalindo nāma so saro.

2035. ‘‘Athettha padumā phullā, apariyantāva dissare;
Gimhā hemantikā phullā, jaṇṇutagghā upattharā.

2036. ‘‘Surabhī sampavāyanti, vicittapupphasanthatā;
Bhamarā pupphagandhena, samantā mabhināditā’’ti.

Tattha **khomāvā**ti khomamayā viya paṇḍarā. **Setasogandhikehi cā**ti setuppalehi ca sogandhikehi ca kalambakehi ca so saro sañchanno. **Apariyantāva dissare**ti aparimāṇā viya dissanti. **Gimhā hemantikā**ti gimhe ca hemantike ca pupphitapadumā. **Jaṇṇutagghā upattharā**ti jaṇṇupamāṇe udake upattharā phullā honti, santhatā viya khāyanti. **Vicittapupphasanthatā**ti vicittā hutvā pupphehi santhatā sadā surabhī sampavāyanti.

2037. ‘‘Athettha udakantasmiṃ, rukkhā tiṭṭhanti brāhmaṇa;
Kadambā pāṭalī phullā, koviḷārā ca pupphitā.

2038. ‘‘Aṅkolā kacchikārā ca, pārijaññā ca pupphitā;
Vāraṇā vayanā rukkhā, mucalindamubhato saraṃ.

2039. ‘‘Sirīsā setapārisā, sādhu vāyanti paddhakā;
Nigguṇḍī sirīnigguṇḍī, asanā cettha pupphitā.

2040. ‘‘Paṅgurā bahulā selā, sobhañjanā ca pupphitā;

Ketakā kaṇikārā ca, kaṇaverā ca pupphitā.

2041. ‘‘Ajjunā ajjukaṇṇā ca, mahānāmā ca pupphitā;
Supupphitaggā tiṭṭhanti, pajjalanteva kiṃsukā.

2042. ‘‘Setapaṇṇī sattapaṇṇā, kadaliyo kusumbharā;
Dhanutakkārī pupphehi, sīsapāvaraṇāni ca.

2043. ‘‘Acchivā sallavā rukkhā, sallakiyo ca pupphitā;
Setageru ca tagarā, maṃsikuṭṭhā kulāvarā.

2044. ‘‘Daharā rukkhā ca vuddhā ca, akuṭilā cettha pupphitā;
Assamaṃ ubhato ṭhanti, agyāgāraṃ samantato’’ti.

Tattha **tiṭṭhantī**ti saraṃ parikkhipitvā tiṭṭhanti. **Kadambā**ti kadambarukkhā. **Kacchikārā cā**ti evaṃnāmakā rukkhā. **Pārijaññā**ti rattamālā. **Vāraṇā vayanā**ti vāraṇarukkhā ca vayanarukkhā ca. **Mucalindamubhato sara**nti mucalindassa sarassa ubhayapassesu. **Setapārisā**ti setagaccharukkhā. Te kira setakkhandhā mahāpaṇṇā kaṇikārasadisapupphā honti. **Nigguṇḍī sirīnigguṇḍī**ti pakatinigguṇḍī ceva kāḷanigguṇḍī ca. **Paṅgurā**ti paṅgurarukkhā. **Kusumbharā**ti ekagacchā. **Dhanutakkārī pupphehī**ti dhanūnañca takkārīnañca pupphehi sobhitā. **Sīsapāvaraṇāni cā**ti sīsapehi ca varaṇehi ca sobhitā. **Acchivā**tiādayopi rukkhāyeva. **Setageru ca tagarā**ti setageru ca tagarā ca. **Maṃsikuṭṭhā kulāvarā**ti maṃsigacchā ca kuṭṭhagacchā ca kulāvarā ca. **Akuṭilā**ti ujukā. **Agyāgāraṃ samantato**ti agyāgāraṃ parikkhipitvā ṭhitāti attho.

2045. ‘‘Athettha udakantasmiṃ, bahujāto phaṇijjako;
Muggatiyo karatiyo, sevālasīsakā bahū.

2046. ‘‘Uddāpavattaṃ ulluḷitaṃ, makkhikā hiṅgujālikā;
Dāsimakañjako cettha, bahū nīcekalambakā.

2047. ‘‘Elamphurakasañchannā, rukkhā tiṭṭhanti brāhmaṇa;
Sattāhaṃ dhāriyamānānaṃ, gandho tesaṃ na chijjati.

2048. ‘‘Ubhato saraṃ mucalindaṃ, pupphā tiṭṭhanti sobhanā;
Indīvarehi sañchannaṃ, vanaṃ taṃ upasobhati.

2049. ‘‘Aḍḍhamāsaṃ dhāriyamānānaṃ, gandho tesaṃ na chijjati;
Nīlapupphī setavārī, pupphitā girikaṇṇikā;
Kalerukkhehi sañchannaṃ, vanaṃ taṃ tulasīhi ca.

2050. ‘‘Sammaddateva gandhena, pupphasākhāhi taṃ vanaṃ;
Bhamarā pupphagandhena, samantā mabhināditā.

2051. ‘‘Tīṇi kakkārujātāni, tasmiṃ sarasi brāhmaṇa;
Kumbhamattāni cekāni, murajamattāni tā ubho’’ti.

Tattha **phaṇijjako**ti bhūtanako. **Muggatiyo**ti ekā muggajāti. **Karatiyo**ti rājamāso. **Sevālasīsakā**ti imepi gacchāyeva, api ca **sīsakā**ti rattacandanaṃ vuttaṃ. **Uddāpavattaṃ ulluḷita**nti taṃ udakaṃ tīramariyādabandhaṃ vātāpahataṃ ulluḷitaṃ hutvā tiṭṭhati. **Makkhikā hiṅgujālikā**ti hiṅgujālasaṅkhāte vikasitapupphagacche pañcavaṇṇā madhumakkhikā madhurassarena viravantiyo tattha vicarantīti attho. **Dāsimakañjako cetthā**ti imāni dve rukkhajātiyo ca ettha. **Nīcekalambakā**ti nīcakalambakā.

Elamphurakasañchannāti evaṃnāmikāya valliyā sañchannā. **Tesa**nti tesaṃ tassā valliyā pupphānaṃ sabbesampi vā etesaṃ dāsimakañjakādīnaṃ pupphānaṃ sattāhaṃ gandho na chijjati. Evaṃ gandhasampannāni pupphāni, rajatapaṭṭasadisavālukapuṇṇā bhūmibhāgā. **Gandho tesa**nti tesaṃ indīvarapupphādīnaṃ gandho aḍḍhamāsaṃ na chijjati. **Nīlapupphī**tiādikā pupphavalliyo. **Tulasīhi cā**ti tulasigacchehi ca. **Kakkārujātānī**ti valliphalāni. Tattha ekissā valliyā phalāni mahāghaṭamattāni, dvinnaṃ mudiṅgamattāni. Tena vuttaṃ ''murajamattāni tā ubho''ti.

2052. ''Athettha sāsapo bahuko, nādiyo haritāyuto;
Asī tālāva tiṭṭhanti, chejjā indīvarā bahū.

2053. ''Apphoṭā sūriyavallī ca, kāḷīyā madhugandhiyā;
Asokā mudayantī ca, vallibho khuddapupphiyo.

2054. ''Koraṇḍakā anojā ca, pupphitā nāgamallikā;
Rukkhamāruyha tiṭṭhanti, phullā kiṃsukavalliyo.

2055. ''Kaṭeruhā ca vāsantī, yūthikā madhugandhiyā;
Niliyā sumanā bhaṇḍī, sobhati padumuttaro.

2056. ''Pāṭalī samuddakappāsī, kaṇikārā ca pupphitā;
Hemajālāva dissanti, ruciraggi sikhūpamā.

2057. ''Yāni tāni ca pupphāni, thalajānudakāni ca;
Sabbāni tattha dissanti, evaṃ rammo mahodadhī''ti.

Tattha **sāsapo**ti siddhatthako. **Bahuko**ti bahu. **Nādiyo haritāyuto**ti haritena āyuto nādiyo. Imā dvepi lasuṇajātiyo, sopi lasuṇo tattha bahukoti attho. **Asī tālāva tiṭṭhantī**ti **asī**ti evaṃnāmakā rukkhā siniddhāya bhūmiyā ṭhitā tālā viya tiṭṭhanti. **Chejjā indīvarā bahū**ti udakapariyante bahū suvaṇṇaindīvarā muṭṭhinā chinditabbā hutvā ṭhitā. **Apphoṭā**ti apphoṭavalliyo. **Vallibho khuddapupphiyo**ti vallibho ca khuddapupphiyo ca. **Nāgamallikā**ti vallināgā ca mallikā ca. **Kiṃsukavalliyo**ti sugandhapattā vallijātī. **Kaṭeruhā ca vāsantī**ti ime ca dve pupphagacchā. **Madhugandhiyā**ti madhusamānagandhā. **Niliyā sumanā bhaṇḍī**ti nīlavallisumanā ca pakatisumanā ca bhaṇḍī ca. **Padumuttaro**ti evaṃnāmako rukkho. **Kaṇikārā**ti vallikaṇikārā rukkhakaṇikārā. **Hemajālāvā**ti pasāritahemajālā viya dissanti. **Mahodadhī**ti mahato udakakkhandhassa ādhārabhūto mucalindasaroti.

2058. ''Athassā pokkharaṇiyā, bahukā vārigocarā;
Rohitā naḷapī siṅgū, kumbhilā makarā susū.

2059. ''Madhu ca madhulaṭṭhi ca, tālisā ca piyaṅgukā;
Kuṭandajā bhaddamuttā, setapupphā ca lolupā.

2060. ''Surabhī ca rukkhā tagarā, bahukā tuṅgavaṇṭakā;
Paddhakā naradā kuṭṭhā, jhāmakā ca hareṇukā.

2061. ''Haliddakā gandhasilā, hiriverā ca guggulā;
Vibhedikā corakā kuṭṭhā, kappūrā ca kaliṅgukā''ti.

Tattha **athassā pokkharaṇiyā**ti idha pokkharaṇisadisatāya sarameva pokkharaṇīti vadati. **Rohitā**tiādīni tesaṃ vārigocarānaṃ nāmāni. **Madhu cā**ti nimmakkhikamadhu ca. **Madhulaṭṭhi cā**ti laṭṭhimadhukañca. **Tālisā cā**tiādikā sabbā gandhajātiyo.

2062.‘‘Athettha sīhabyagghā ca, purisālū ca hatthiyo;
Eṇeyyā pasadā ceva, rohiccā sarabhā migā.

2063.‘‘Koṭṭhasuṇā suṇopi ca, tuliyā naḷasannibhā;
Cāmarī calanī laṅghī, jhāpitā makkaṭā picu.

2064.‘‘Kakkaṭā kaṭamāyā ca, ikkā goṇasirā bahū;
Khaggā varāhā nakulā, kāḷakettha bahūtaso.

2065.‘‘Mahiṃsā soṇasiṅgālā, pampakā ca samantato;
Ākucchā pacalākā ca, citrakā cāpi dīpiyo.

2066.‘‘Pelakā ca vighāsādā, sīhā gogaṇisādakā;
Aṭṭhapādā ca morā ca, bhassarā ca kukutthakā.

2067.‘‘Caṅkorā kukkuṭā nāgā, aññamaññaṃ pakūjino;
Bakā balākā najjuhā, dindibhā kuñjavājitā.

2068.‘‘Byagghinasā lohapiṭṭhā, pampakā jīvajīvakā;
Kapiñjarā tittirāyo, kulā ca paṭikutthakā.

2069.‘‘Mandālakā celakeṭu, bhaṇḍutittiranāmakā;
Celāvakā piṅgalāyo, goṭakā aṅgahetukā.

2070.‘‘Karaviyā ca saggā ca, uhuṅkārā ca kukkuhā;
Nānādijagaṇākiṇṇaṃ, nānāsaranikūjita’’nti.

Tattha **purisālū**ti vaḷavāmukhayakkhiniyo. **Rohiccā sarabhā migā**ti rohitā ceva sarabhā migā ca. **Koṭṭhasukā**ti siṅgālasunakhā. ‘‘Kotthusuṇā’’tipi pāṭho. **Suṇopi cā**ti esāpekā khuddakamigajāti. **Tuliyā**ti pakkhibiḷārā. **Naḷasannibhā**ti naḷapupphavaṇṇā rukkhasunakhā. **Cāmarī calanī laṅghī**ti cāmarīmigā ca calanīmigā ca laṅghīmigā ca. **Jhāpitā makkaṭā**ti dve makkaṭajātiyova. **Picū**ti sarapariyante gocaraggāhī eko makkaṭo. **Kakkaṭā kaṭamāyā cā**ti dve mahāmigā. **Ikkā**ti acchā. **Goṇasirā**ti araññagoṇā. **Kāḷakettha bahūtaso**ti kāḷamigā nāmettha bahūtaso. **Soṇasiṅgālā**ti rukkhasunakhā ca siṅgālā ca. **Pampakā**ti assamapadaṃ parikkhipitvā ṭhitā mahāveḷupampakā. **Ākucchā**ti godhā. **Pacalākā cā**ti gajakumbhamigā. **Citrakā cāpi dīpiyo**ti citrakamigā ca dīpimigā ca.

Pelakā cāti sasā. **Vighāsādā**ti ete gijjhā sakuṇā. **Sīhā**ti kesarasīhā. **Gogaṇisādakā**ti gogaṇe gahetvā khādanasīlā duṭṭhamigā. **Aṭṭhapādā**ti sarabhā migā. **Bhassarā**ti setahaṃsā. **Kukutthakā**ti kukutthakasakuṇā. **Caṅkorā**ti caṅkorasakuṇā. **Kukkuṭā**ti vanakukkuṭā. **Dindibhā kuñjavājitā**ti ime tayopi sakuṇāyeva. **Byagghinasā**ti senā. **Lohapiṭṭhā**ti lohitavaṇṇasakuṇā. **Pampakā**ti pampaṭakā. **Kapiñjarā tittirāyo**ti kapiñjarā ca tittirā ca. **Kulā ca paṭikutthakā**ti imepi dve sakuṇā. **Mandālakā celakeṭū**ti mandālakā ceva celakeṭu ca. **Bhaṇḍutittiranāmakā**ti bhaṇḍū ca tittirā ca nāmakā ca. **Celāvakā piṅgalāyo**ti dve sakuṇajātiyo ca, tathā **goṭakā aṅgahetukā. Saggā**ti cātakasakuṇā. **Uhuṅkārā**ti ulūkā.

2071.‘‘Athettha sakuṇā santi, nīlakā mañjubhāṇakā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2072.‘‘Athettha sakuṇā santi, dijā mañjussarā sitā;
Setacchikūṭā bhadrakkhā, aṇḍajā citrapekhuṇā.

2073.‘‘Athettha sakuṇā santi, dijā mañjussarā sitā;
Sikhaṇḍī nīlagīvāhi, aññamaññaṃ pakūjino.

2074.‘‘Kukutthakā kuḷīrakā, koṭṭhā pokkharasātakā;
Kālāmeyyā balīyakkhā, kadambā suvasāḷikā.

2075.‘‘Haliddā lohitā setā, athettha nalakā bahū;
Vāraṇā bhiṅgarājā ca, kadambā suvakokilā.

2076.‘‘Ukkusā kurarā haṃsā, āṭā parivadentikā;
Pākahaṃsā atibalā, najjuhā jīvajīvakā.

2077.‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Vāraṇābhirudā rammā, ubho kālūpakūjino.

2078.‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2079.‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Sabbe mañjū nikūjanti, mucalindamubhato saraṃ.

2080.‘‘Athettha sakuṇā santi, karaviyā nāma te dijā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2081.‘‘Athettha sakuṇā santi, karaviyā nāma te dijā;
Sabbe mañjū nikūjanti, mucalindamubhato saraṃ.

2082.‘‘Eṇeyyapasadākiṇṇaṃ, nāgasaṃsevitaṃ vanaṃ;
Nānālatāhi sañchannaṃ, kadalīmigasevitaṃ.

2083.‘‘Athettha sāsapo bahuko, nīvāro varako bahu;
Sāli akaṭṭhapāko ca, ucchu tattha anappako.

2084.‘‘Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Khudaṃ pipāsaṃ aratiṃ, tattha patto na vindati;
Yattha vessantaro rājā, saha puttehi sammati.

2085.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassatī’’ti.

Tattha **nīlakā**ti citrarājipattā. **Mañjūssarā sitā**ti nibaddhamadhurassarā. **Setacchikūṭā bhadrakkhā**ti ubhayapassesu setehi akkhikūṭehi samannāgatā sundarakkhā. **Citrapekhuṇā**ti vicitrapattā. **Kuḷīrakā**ti kakkaṭakā. **Koṭṭhā**tiādayo sakuṇāva. **Vāraṇā**ti hatthiliṅgasakuṇā. **Kadambā**ti mahākadambā gahitā. **Suvakokilā**ti kokilehi saddhiṃ vicaraṇasuvakā ceva kokilā ca. **Ukkusā**ti kāḷakurarā. **Kurarā**ti setakurarā. **Haṃsā**ti sakuṇahaṃsā. **Āṭā**ti dabbisaṇṭhānamukhasakuṇā. **Parivadentikā**ti ekā sakuṇajāti. **Vāraṇābhirudā rammā**ti rammābhirudā vāraṇā. **Ubho kālūpakūjino**ti sāyaṃ pāto pabbatapādaṃ ekaninnādaṃ karontā nikūjanti. **Eṇeyyapasadākiṇṇa**nti eṇeyyamigehi ca pasadamigehi ca ākiṇṇaṃ. **Tattha patto na vindatī**ti brāhmaṇa, vessantarassa assamapadaṃ patto puriso tattha assame chātakaṃ vā pānīyapipāsaṃ vā ukkaṇṭhitaṃ vā na paṭilabhati.

2086.‘‘Idaṃ sutvā brahmabandhu, isiṃ katvā padakkhiṇaṃ;
Udaggacitto pakkāmi, yattha vessantaro ahū’’ti.

Tattha **yattha vessantaro ahū**ti yasmiṃ ṭhāne vessantaro ahosi, taṃ ṭhānaṃ gatoti.

Mahāvanavaṇṇanā niṭṭhitā.

Dārakapabbavaṇṇanā

Jūjakopi accutatāpasena kathitamaggena gacchanto caturassapokkharaṇiṃ patvā cintesi ‘‘ajja atisāyanho, idāni maddī araññato āgamissati. Mātugāmo hi nāma dānassa antarāyakaro hoti, sve tassā araññaṃ gatakāle assamaṃ gantvā vessantaraṃ upasaṅkamitvā dārake yācitvā tāya anāgatāya te gahetvā pakkamissāmī’’ti. Athassa avidūre ekaṃ sānupabbataṃ āruyha ekasmiṃ phāsukaṭṭhāne nipajji. Taṃ pana rattiṃ paccūsakāle maddī supinaṃ addasa. Evarūpo supino ahosi – eko puriso kaṇho dve kāsāyāni paridahitvā dvīsu kaṇṇesu rattamālaṃ piḷandhitvā āvudhahattho tajjento āgantvā paṇṇasālaṃ pavisitvā maddiṃ jaṭāsu gahetvā ākaḍḍhitvā bhūmiyaṃ uttānakaṃ pātetvā viravantiyā tassā dve akkhīni uppāṭetvā bāhāni chinditvā uraṃ bhinditvā paggharantalohitabinduṃ hadayamaṃsaṃ ādāya pakkāmīti. Sā pabujjhitvā bhītatasitā ‘‘pāpako supino me diṭṭho, supinapāṭhako pana vessantarena sadiso nāma natthi, pucchissāmi na’’nti cintetvā paṇṇasālaṃ gantvā mahāsattassa paṇṇasāladvāraṃ ākoṭesi. Mahāsatto ‘‘ko eso’’ti āha. ‘‘Ahaṃ deva, maddī’’ti. ‘‘Bhadde, amhākaṃ katikavattaṃ bhinditvā kasmā akāle āgatāsī’’ti. ‘‘Deva, nāhaṃ kilesavasena āgacchāmi, apica kho pana me pāpako supino diṭṭho’’ti. ‘‘Tena hi kathehi, maddī’’ti. Sā attanā diṭṭhaniyāmeneva kathesi.

Mahāsattopi supinaṃ pariggaṇhitvā ‘‘mayhaṃ dānapāramī pūrissati, sve maṃ yācako āgantvā putte yācissati, maddiṃ assāsetvā uyyojessāmī’’ti cintetvā ‘‘maddi, tava dussayanadubbhojanehi cittaṃ āluḷitaṃ bhavissati, mā bhāyī’’ti sammohetvā assāsetvā uyyojesi. Sā vibhātāya rattiyā sabbaṃ kattabbakiccaṃ katvā dve putte āliṅgitvā sīse cumbitvā ‘‘tātā, ajja me dussupino diṭṭho, appamattā bhaveyyāthā’’ti ovaditvā ‘‘deva, tumhe dvīsu kumāresu appamattā hothā’’ti mahāsattaṃ putte paṭicchāpetvā pacchikhaṇittiādīni ādāya assūni puñchantī mūlaphalāphalatthāya vanaṃ pāvisi. Tadā jūjakopi ‘‘idāni maddī araññaṃ gatā bhavissatī’’ti sānupabbatā oruyha ekapadikamaggena assamābhimukho pāyāsi. Mahāsattopi paṇṇasālato nikkhamitvā paṇṇasāladvāre pāsāṇaphalake suvaṇṇapaṭimā viya nisinno ‘‘idāni yācako āgamissatī’’ti pipāsito viya surāsoṇḍo tassāgamanamaggaṃ olokentova nisīdi. Puttāpissa pādamūle kīḷanti. So maggaṃ olokento brāhmaṇaṃ āgacchantaṃ disvā satta māse nikkhittaṃ dānadhuraṃ ukkhipanto viya ‘ehi, tvaṃ bho brāhmaṇā’’ti somanassajāto jālikumāraṃ āmantento imaṃ gāthamāha –

2087. ‘‘Uṭṭhehi jāli patiṭṭha, porāṇaṃ viya dissati;
Brāhmaṇaṃ viya passāmi, nandiyo mābhikīrare’’ti.

Tattha **porāṇaṃ viya dissatī**ti pubbe jetuttaranagare nānādisāhi yācakānaṃ āgamanaṃ viya ajja yācakānaṃ āgamanaṃ dissati. **Nandiyo mābhikīrare**ti etassa brāhmaṇassa diṭṭhakālato paṭṭhāya maṃ somanassāni abhikīranti, ghammābhitattassa purisassa sīse sītūdakaghaṭasahassehi abhisecanakālo viya jātoti.

Taṃ sutvā kumāro āha –

2088. ‘‘Ahampi tāta passāmi, yo so brahmāva dissati;
Addhiko viya āyāti, atithī no bhavissatī’’ti.

Vatvā ca pana kumāro mahāsattassa apacitiṃ karonto uṭṭhāyāsanā brāhmaṇaṃ paccuggantvā parikkhāraggahaṇaṃ āpucchi. Brāhmaṇo taṃ olokento ‘‘ayaṃ vessantarassa putto jālikumāro nāma bhavissati, ādito paṭṭhāyeva pharusavacanaṃ kathessāmī’’ti cintetvā ‘‘apehi apehī’’ti accharaṃ pahari. Kumāro apagantvā ‘‘ayaṃ brāhmaṇo atipharuso, kiṃ nu kho’’ti tassa sarīraṃ olokento aṭṭhārasa purisadose passi. Brāhmaṇopi bodhisattaṃ upasaṅkamitvā paṭisanthāraṃ karonto āha –

2089. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2090. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī’’ti.

Bodhisattopi tena saddhiṃ paṭisanthāraṃ karonto āha –

2091. ‘‘Kusalañceva no brahme, atho brahme anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

2092. ‘‘Atho ḍaṃsā makasā ca, appameva sarīsavā;
Vane vāḷamigākiṇṇe, hiṃsā amhaṃ na vijjati.

2093. ‘‘Satta no māse vasataṃ, araññe jīvasokinaṃ;
Imampi paṭhamaṃ passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Ādāya veḷuvaṃ daṇḍaṃ, aggihuttaṃ kamaṇḍaluṃ.

2094. ‘‘Svāgataṃ te mahābrahme, atho te adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2095. ‘‘Tiṇḍukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2096. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasī’’ti.

Evañca pana vatvā mahāsatto ‘‘ayaṃ brāhmaṇo na akāraṇena imaṃ brahāraññaṃ āgato, āgamanakāraṇaṃ papañcaṃ akatvā pucchissāmi na’’nti cintetvā imaṃ gāthamāha –

2097. ‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Anuppatto brahāraññaṃ, taṃ me akkhāhi pucchito’’ti.

Tattha **vaṇṇenā**ti kāraṇena. **Hetunā**ti paccayena.

Jūjako āha –

2098. ‘‘Yathā vārivaho pūro, sabbakālaṃ na khīyati;
Evaṃ taṃ yācitāgacchiṃ, putte me dehi yācito’’ti.

Tattha **vārivaho**ti pañcasu mahānadīsu udakavāho. **Na khīyatī**ti pipāsitehi āgantvā hatthehipi bhājanehipi ussiñcitvā piviyamāno na khīyati. **Evaṃ taṃ yācitāgacchi**nti tvampi saddhāya pūritattā evarūpoyevāti maññamāno ahaṃ taṃ yācituṃ āgacchiṃ. **Putte me dehi yācito**ti mayā yācito tava putte mayhaṃ dāsatthāya dehīti.

Taṃ sutvā mahāsatto somanassajāto pasāritahatthe sahassatthavikaṃ ṭhapento viya pabbatapādaṃ unnādento imā gāthā āha –

2099. ‘‘Dadāmi na vikampāmi, issaro naya brāhmaṇa;
Pāto gatā rājaputtī, sāyaṃ uñchāto ehiti.

2100. ‘‘Ekarattiṃ vasitvāna, pāto gacchasi brāhmaṇa;
Tassā nhāte upaghāte, atha ne māladhārine.

2101. ‘‘Ekarattiṃ vasitvāna, pāto gacchasi brāhmaṇa;
Nānāpupphehi sañchanne, nānāgandhehi bhūsite;
Nānāmūlaphalākiṇṇe, gaccha svādāya brāhmaṇā’’ti.

Tattha **issaro**ti tvaṃ mama puttānaṃ issaro sāmiko hutvā ete naya, apica kho panekaṃ kāraṇaṃ atthi. Etesaṃ mātā rājaputtī phalāphalatthāya pāto gatā sāyaṃ araññato āgamissati, tāya ānītāni madhuraphalāphalāni bhuñjitvā idheva ṭhāne ajjekarattiṃ vasitvā pātova dārake gahetvā gamissasi. **Tassā nhāte**ti tāya nhāpite. **Upaghāte**ti sīsamhi upasiṅghite. **Atha ne māladhārine**ti atha ne vicitrāya mālāya alaṅkate taṃ mālaṃ vahamāne. Pāḷipotthakesu pana ‘‘atha ne māladhārino’’ti likhitaṃ, tassattho na vicārito. **Nānāmūlaphalākiṇṇe**ti magge pātheyyatthāya dinnehi nānāmūlaphalāphalehi ākiṇṇe.

Jūjako āha –

2102. ‘‘Na vāsamabhirocāmi, gamanaṃ mayha ruccati;
Antarāyopi me assa, gacchaññeva rathesabha.

2103. ‘‘Na hetā yācayogī naṃ, antarāyassa kāriyā;
Itthiyo mantaṃ jānanti, sabbaṃ gaṇhanti vāmato.

2104. ‘‘Saddhāya dānaṃ dadato, māsaṃ adakkhi mātaraṃ;
Antarāyampi sā kayirā, gacchaññeva rathesabha.

2105. ‘‘Āmantayassu te putte, mā te mātaramaddasuṃ;
Saddhāya dānaṃ dadato, evaṃ puññaṃ pavaḍḍhati.

2106. ‘‘Āmantayassu te putte, mā te mātaramaddasuṃ;
Mādisassa dhanaṃ datvā, rāja saggaṃ gamissasī’’ti.

Tattha **na hetā yācayogī na**nti ettha **na**nti nipātamattaṃ. Idaṃ vuttaṃ hoti – mahārāja, etā itthiyo ca nāma na hi yācayogī, na yācanāya anucchavikā honti, kevalaṃ antarāyassa kāriyā dāyakānaṃ puññantarāyaṃ, yācakānañca lābhantarāyaṃ karontīti. **Itthiyo manta**nti itthī māyaṃ nāma jānanti. **Vāmato**ti sabbaṃ vāmato gaṇhanti, na dakkhiṇato. **Saddhāya dānaṃ dadato**ti kammañca phalañca saddahitvā dānaṃ dadato. **Māsa**nti mā etesaṃ mātaraṃ adakkhi. **Kayirā**ti kareyya. **Āmantayassū**ti jānāpehi, mayā saddhiṃ pesehīti vadati. **Dadato**ti dadantassa.

Vessantaro āha –

2107. ‘‘Sace tvaṃ nicchase daṭṭhuṃ, mama bhariyaṃ patibbataṃ;
Ayyakassapi dassehi, jāliṃ kaṇhājinaṃ cubho.

2108. ‘‘Ime kumāre disvāna, mañjuke piyabhāṇine;
Patīto sumano vitto, bahuṃ dassati te dhana’’nti.

Tattha **ayyakassā**ti mayhaṃ pituno sañjayamahārājassa dvinnaṃ kumārānaṃ ayyakassa. **Dassati te dhana**nti so rājā tuyhaṃ bahuṃ dhanaṃ dassati.

Jūjako āha –

2109.‘‘Acchedanassa bhāyāmi, rājaputta suṇohi me;
Rājadaṇḍāya maṃ dajjā, vikkiṇeyya haneyya vā;
Jino dhanañca dāse ca, gārayhassa brahmabandhuyā’’ti.

Tattha **acchedanassā**ti acchinditvā gahaṇassa bhāyāmi. **Rājadaṇḍāya maṃ dajjā**ti ‘‘ayaṃ brāhmaṇo dārakacoro, daṇḍamassa dethā’’ti evaṃ daṇḍatthāya maṃ amaccānaṃ dadeyya. **Gārayhassa brahmabandhuyā**ti kevalaṃ brāhmaṇiyāva garahitabbo bhavissāmīti.

Vessantaro āha –

2110.‘‘Ime kumāre disvāna, mañjuke piyabhāṇine;
Dhamme ṭhito mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Laddhā pītisomanassaṃ, bahuṃ dassati te dhana’’nti.

Jūjako āha –

2111.‘‘Nāhaṃ tampi karissāmi, yaṃ maṃ tvaṃ anusāsasi;
Dārakeva ahaṃ nessaṃ, brāhmaṇyā paricārake’’ti.

Tattha **dārakevā**ti alaṃ mayhaṃ aññena dhanena, ahaṃ ime dārakeva attano brāhmaṇiyā paricārake nessāmīti.

Taṃ tassa pharusavacanaṃ sutvā dārakā bhītā palāyitvā piṭṭhipaṇṇasālaṃ gantvā tatopi palāyitvā gumbagahane nilīyitvā tatrāpi jūjakenāgantvā gahitā viya attānaṃ sampassamānā kampantā katthaci ṭhātuṃ asamatthā ito cito ca dhāvitvā caturassapokkharaṇitīraṃ gantvā daḷhaṃ vākacīraṃ nivāsetvā udakaṃ oruyha pokkharapattaṃ sīse ṭhapetvā udakena paṭicchannā hutvā aṭṭhaṃsu. Tamatthaṃ pakāsento satthā āha –

2112.‘‘Tato kumārā byathitā, sutvā luddassa bhāsitaṃ;
Tena tena padhāviṃsu, jālī kaṇhājinā cubho’’ti.

Jūjakopi kumāre adisvā bodhisattaṃ apasādesi ‘‘bho vessantara, idāneva tvaṃ mayhaṃ dārake datvā mayā ‘nāhaṃ jetuttaranagaraṃ gamissāmi, dārake mama brāhmaṇiyā paricārake nessāmī’ti vutte iṅghitasaññaṃ datvā putte palāpetvā ajānanto viya nisinno, natthi maññe lokasmiṃ tayā sadiso musāvādī’’ti. Taṃ sutvā mahāsatto pakampitacitto hutvā ‘‘dārakā palātā bhavissantī’’ti cintetvā ‘‘bho brāhmaṇa, mā cintayi, ānessāmi te kumāre’’ti uṭṭhāya piṭṭhipaṇṇasālaṃ gantvā tesaṃ vanagahanaṃ paviṭṭhabhāvaṃ ñatvā padavalañjānusārena pokkharaṇitīraṃ gantvā udake otiṇṇapadaṃ disvā ‘‘kumārā udakaṃ oruyha ṭhitā bhavissantī’’ti ñatvā ‘‘tāta, jālī’’ti pakkosanto imaṃ gāthādvayamāha –

2113.‘‘Ehi tāta piyaputta, pūretha mama pāramiṃ;
Hadayaṃ mebhisiñcetha, karotha vacanaṃ mama.

2114.‘‘Yānā nāvā ca me hotha, acalā bhavasāgare;
Jātipāraṃ tarissāmi, santāressaṃ sadevaka’’nti.

Kumāro pitu vacanaṃ sutvā ‘‘brāhmaṇo maṃ yathāruci karotu, pitarā saddhiṃ dve kathā na kathessāmī’’ti sīsaṃ nīharitvā pokkharapattāni viyūhitvā udakā uttaritvā mahāsattassa dakkhiṇapāde nipatitvā gopphakasandhiṃ daḷhaṃ gahetvā parodi. Atha naṃ mahāsatto āha ‘‘tāta, bhaginī te kuhi’’nti. ‘‘Tāta, ime sattā nāma bhaye uppanne attānameva rakkhantī’’ti. Atha mahāsatto ‘‘puttehi me katikā katā bhavissatī’’ti ñatvā ‘‘ehi amma kaṇhe’’ti pakkosanto gāthādvayamāha –

2115.‘‘Ehi amma piyadhīti, pūretha mama pāramiṃ;
Hadayaṃ mebhisiñcetha, karotha vacanaṃ mama.

2116.‘‘Yānā nāvā ca me hotha, acalā bhavasāgare;
Jātipāraṃ tarissāmi, uddharissaṃ sadevaka’’nti.

Sāpi ‘‘pitarā saddhiṃ dve kathā na kathessāmī’’ti tatheva udakā uttaritvā mahāsattassa vāmapāde nipatitvā gopphakasandhiṃ daḷhaṃ gahetvā parodi. Tesaṃ assūni mahāsattassa phullapadumavaṇṇe pādapiṭṭhe patanti. Tassa assūni tesaṃ suvaṇṇaphalakasadisāya piṭṭhiyā patanti. Atha mahāsatto kumāre uṭṭhāpetvā assāsetvā ‘‘tāta, jāli kiṃ tvaṃ mama dānavittakabhāvaṃ na jānāsi, ajjhāsayaṃ me, tāta, matthakaṃ pāpehī’’ti vatvā goṇe agghāpento viya tattheva ṭhito kumāre agghāpesi. So kira puttaṃ āmantetvā āha ‘‘tāta, jāli tvaṃ bhujisso hotukāmo brāhmaṇassa nikkhasahassaṃ datvā bhujisso bhaveyyāsi, bhaginī kho pana te uttamarūpadharā, koci nīcajātiko brāhmaṇassa kiñcideva dhanaṃ datvā tava bhaginiṃ bhujissaṃ katvā jātisambhedaṃ kareyya, aññatraraññā sabbasatadāyako nāma natthi, tasmā bhaginī te bhujissā hotukāmā brāhmaṇassa dāsasataṃ dāsīsataṃ hatthisataṃ assasataṃ usabhasataṃ nikkhasatanti evaṃ sabbasatāni datvā bhujissā hotū’’ti evaṃ kumāre agghāpetvā samassāsetvā assamapadaṃ gantvā kamaṇḍalunā udakaṃ gahetvā ‘‘ehi vata, bho brāhmaṇā’’ti āmantetvā sabbaññutaññāṇassa paccayo hotūti patthanaṃ katvā udakaṃ pātetvā ‘‘ambho brāhmaṇa, puttehi me sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva piyatara’’nti pathaviṃ unnādento brāhmaṇassa piyaputtadānaṃ adāsi. Tamatthaṃ pakāsento satthā āha –

2117.‘‘Tato kumāre ādāya, jāliṃ kaṇhājinaṃ cubho;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano.

2118.‘‘Tato kumāre ādāya, jāliṃ kaṇhājinaṃ cubho;
Brāhmaṇassa adā vitto, puttake dānamuttamaṃ.

2119.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ kumāre padinnamhi, medanī sampakampatha.

2120.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ pañjalikato rājā, kumāre sukhavacchite;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’ti.

Tattha **vitto**ti pītisomanassajāto hutvā. **Tadāsi yaṃ bhiṃsanaka**nti tadā dānatejena unnadantī mahāpathavī catunahutādhikadviyojanasatasahassabahalā mattavāraṇo viya gajjamānā kampi, sāgaro saṅkhubhi. Sinerupabbatarājā suseditavettaṅkuro viya onamitvā vaṅkapabbatābhimukho aṭṭhāsi. Sakko devarājā apphoṭesi, mahābrahmā sādhukāramadāsi. Yāva brahmalokā ekakolāhalaṃ ahosi. Pathavisaddena devo gajjanto khaṇikavassaṃ vassi, akālavijjulatā niccharimsu. Himavantavāsino sīhādayo sakalahimavantaṃ ekaninnādaṃ kariṃsūti evarūpaṃ bhiṃsanakaṃ ahosi. Pāḷiyaṃ pana ‘‘medanī sampakampathā’’ti ettakameva vuttaṃ. **Ya**nti yadā. **Sukhavacchite**ti sukhavasite sukhasaṃvaḍḍhite. **Adā dāna**nti ambho brāhmaṇa, puttehi me sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva piyataranti tassatthāya adāsi.

Mahāsatto dānaṃ datvā ‘‘sudinnaṃ vata me dāna’’nti pītiṃ uppādetvā kumāre olokentova aṭṭhāsi. Jūjakopi vanagumbaṃ pavisitvā valliṃ dantehi chinditvā ādāya kumārassa dakkhiṇahatthaṃ kumārikāya vāmahatthena saddhiṃ ekato bandhitvā tameva vallikoṭiṃ gahetvā pothayamāno pāyāsi. Tamatthaṃ pakāsento satthā āha –

2121.‘‘Tato so brāhmaṇo luddo, lataṃ dantehi chindiya;
Latāya hatthe bandhitvā, latāya anumajjatha.

2122.‘‘Tato so rajjumādāya, daṇḍañcādāya brāhmaṇo;
Ākoṭayanto te neti, sivirājassa pekkhato’’ti.

Tattha **sivirājassā**ti vessantarassa.

Tesaṃ pahaṭapahaṭaṭṭhāne chavi chijjati, lohitaṃ paggharati. Paharaṇakāle aññamaññassa piṭṭhiṃ dadanti. Athekasmiṃ visamaṭṭhāne brāhmaṇo pakkhalitvā pati. Kumārānaṃ muduhatthehi baddhavalli gaḷitvā gatā. Te rodamānā palāyitvā mahāsattassa santikaṃ āgamaṃsu. Tamatthaṃ pakāsento satthā āha –

2123.‘‘Tato kumārā pakkāmuṃ, brāhmaṇassa pamuñciya;
Assupuṇṇehi nettehi, pitaraṃ so udikkhati.

2124.‘‘Vedhamassatthapattaṃva, pitu pādāni vandati;
Pitu pādāni vanditvā, idaṃ vacanamabravi.

2125.‘‘Ammā ca tāta nikkhantā, tvañca no tāta dassasi;
Yāva ammampi passemu, atha no tāta dassasi.

2126.‘‘Ammā ca tāta nikkhantā, tvañca no tāta dassasi;
Mā no tvaṃ tāta adadā, yāva ammāpi etu no;
Tadāyaṃ brāhmaṇo kāmaṃ, vikkiṇātu hanātu vā.

2127.‘‘Balaṅkapādo andhanakho, atho ovaddhapiṇḍiko;
Dīghuttaroṭṭho capalo, kaḷāro bhagganāsako.

2128.‘‘Kumbhodaro bhaggapiṭṭhi, atho visamacakkhuko;
Lohamassu haritakeso, valīnaṃ tilakāhato.

2129.‘‘Piṅgalo ca vinato ca, vikaṭo ca brahā kharo;
Ajināni ca sannaddho, amanusso bhayānako.

2130.‘‘Manusso udāhu yakkho, maṃsalohitabhojano;
Gāmā araññamāgamma, dhanaṃ taṃ tāta yācati.

2131.‘‘Nīyamāne pisācena, kiṃ nu tāta udikkhasi;
Asmā nūna te hadayaṃ, āyasaṃ daḷhabandhanaṃ.

2132.‘‘Yo no baddhe na jānāsi, brāhmaṇena dhanesinā;
Accāyikena luddena, yo no gāvova sumbhati.

2133.‘‘Idheva acchataṃ kaṇhā, na sā jānāti kismiñci;
Migīva khirasammattā, yūthā hīnā pakandatī’’ti.

Tattha **udikkhatī**ti so pitu santikaṃ gantvā kampamāno oloketi. **Vedha**nti vedhamāno. **Tvañca no tāta, dassasī**ti tvañca amhe tāya anāgatāya eva brāhmaṇassa dadāsi, evaṃ mā kari, adhivāsehi tvaṃ tāva. Yāva ammaṃ passemu, atha no tāya diṭṭhakāle tvaṃ puna dassasi. **Vikkiṇātu hanātu vā**ti tāta, ammāya āgatakāle esa amhe vikkiṇātu vā hanatu vā. Yaṃ icchati, taṃ karotu. Apica kho panesa kakkhaḷo pharuso, aṭṭhārasahi purisadosehi samannāgatoti aṭṭhārasa purisadose kathesi.

Tattha **balaṅkapādo**ti patthaṭapādo. **Andhanakho**ti pūtinakho. **Ovaddhapiṇḍiko**ti heṭṭhāgalitapiṇḍikamaṃso. **Dīghuttaroṭṭho**ti mukhaṃ pidahitvā ṭhitena dīghena uttaroṭṭhena samannāgato. **Capalo**ti paggharitalālo. **Kaḷāro**ti sūkaradāṭhāhi viya nikkhantadantehi samannāgato. **Bhagganāsako**ti bhaggāya visamāya nāsāya samannāgato. **Lohamassū**ti tambalohavaṇṇamassu. **Haritakeso**ti suvaṇṇavaṇṇavirūḷhakeso. **Valīna**nti sarīracammamassa valiggahitaṃ. **Tilakāhato**ti kāḷatilakehi parikiṇṇo. **Piṅgalo**ti nibbiddhapiṅgalo biḷārakkhisadisehi akkhīhi samannāgato. **Vinato**ti kaṭiyaṃ piṭṭhiyaṃ khandheti tīsu ṭhānesu vaṅko. **Vikaṭo**ti vikaṭapādo. ‘‘Abaddhasandhī’’tipi vuttaṃ, ‘‘kaṭakaṭā’’ti viravantehi aṭṭhisandhīhi samannāgato. **Brahā**ti dīgho. **Amanusso**ti na manusso, manussavesena vicarantopi yakkho esa. **Bhayānako**ti ativiya bhiṃsanako.

Manusso udāhu yakkhoti tāta, sace koci imaṃ brāhmaṇaṃ disvā evaṃ puccheyya ‘‘manussoyaṃ brāhmaṇo, udāhu yakkho’’ti. ‘‘Na manusso, atha kho maṃsalohitabhojano yakkho’’ti vattuṃ yuttaṃ. **Dhanaṃ taṃ tāta yācatī**ti tāta, esa amhākaṃ maṃsaṃ khāditukāmo tumhe puttadhanaṃ yācati. **Udikkhasī**ti ajjhupekkhasi. **Asmā nūna te hadaya**nti tāta, mātāpitūnaṃ hadayaṃ nāma puttesu mudukaṃ hoti, puttānaṃ dukkhaṃ na sahati, tvaṃ ajānanto viya acchasi, tava pana hadayaṃ pāsāṇo viya maññe, atha vā **āyasaṃ daḷhabandhanaṃ.** Tena amhākaṃ evarūpe dukkhe uppanne na rujati.

Na jānāsīti ajānanto viya acchasi. **Accāyikena luddenā**ti ativiya luddena pamāṇātikkantena. **Yo no**ti brāhmaṇena no amhe kaniṭṭhabhātike baddhe bandhite yo tvaṃ na jānāsi. **Sumbhatī**ti potheti. **Idheva acchata**nti tāta, ayaṃ kaṇhājinā kiñci dukkhaṃ na jānāti. Yathā nāma khīrasammattā migapotikā yūthā parihīnā mātaraṃ apassantī khīratthāya kandati, evaṃ ammaṃ apassantī kanditvā sussitvā marissati, tasmā maṃyeva brāhmaṇassa dehi, ahaṃ gamissāmi, ayaṃ kaṇhājinā idheva hotūti.

Evaṃ vuttepi mahāsatto na kiñci katheti. Tato kumāro mātāpitaro ārabbha paridevanto āha –

2134. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca ammaṃ na passāmi, taṃ me dukkhataraṃ ito.

2135. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca tātaṃ na passāmi, taṃ me dukkhataraṃ ito.

2136. ‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati;
Kaṇhājinaṃ apassantī, kumāriṃ cārudassaniṃ.

2137. ‘‘So nūna kapaṇo tāto, cirarattāya rucchati;
Kaṇhājinaṃ apassanto, kumāriṃ cārudassaniṃ.

2138. ‘‘Sā nūna kapaṇā ammā, ciraṃ rucchati assame;
Kaṇhājinaṃ apassantī, kumāriṃ cārudassaniṃ.

2139. ‘‘So nūna kapaṇo tāto, ciraṃ rucchati assame;
Kaṇhājinaṃ apassanto, kumāriṃ cārudassaniṃ.

2140. ‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati;
Aḍḍharatte va ratte vā, nadīva avasucchati.

2141. ‘‘So nūna kapaṇo tāto, cirarattāya rucchati;
Aḍḍharatte va ratte vā, nadīva avasucchati.

2142. ‘‘Ime te jambukā rukkhā, vedisā sinduvārakā;
Vividhāni rukkhajātāni, tāni ajja jahāmase.

2143. ‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, tāni ajja jahāmase.

2144. ‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā nadī;
Yatthassu pubbe kīḷāma, tāni ajja jahāmase.

2145. ‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhārema, tāni ajja jahāmase.

2146. ‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjāma, tāni ajja jahāmase.

2147. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Yehissu pubbe kīḷāma, tāni ajja jahāmase’’ti.

Tattha **pumunā**ti bhave vicarantena purisena. **Labbhā**ti labhitabbaṃ. **Taṃ me dukkhataraṃ ito**ti yaṃ me ammaṃ passituṃ alabhantassa dukkhaṃ, taṃ ito pothanadukkhato sataguṇena sahassaguṇena satasahassaguṇena dukkhataraṃ. **Rucchatī**ti rodissati. **Aḍḍharatte va ratte vā**ti aḍḍharatte vā sakalaratte vā amhe saritvā ciraṃ rodissati. **Avasucchatī**ti appodakā kunnadī avasussati. Yathā sā khippameva sussati, evaṃ aruṇe uggacchanteyeva sussitvā marissatīti adhippāyenevamāha. **Vedisā**ti olambanasākhā. **Tānī**ti yesaṃ no mūlapupphaphalāni gaṇhantehi ciraṃ kīḷitaṃ, tāni ajja ubhopi mayaṃ jahāma. **Hatthikā**ti tātena amhākaṃ kīḷanatthāya katā hatthikā.

Taṃ evaṃ paridevamānameva saddhiṃ bhaginiyā jūjako āgantvā pothento gahetvā pakkāmi. Tamatthaṃ pakāsento satthā āha –

2148. ‘‘Nīyamānā kumārā te, pitaraṃ etadabravuṃ;
Ammaṃ ārogyaṃ vajjāsi, tvañca tāta sukhī bhava.

2149. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Tāni ammāya dajjesi, sokaṃ tehi vinessati.

2150. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Tāni ammā udikkhantī, sokaṃ paṭivinessatī’’ti.

Tadā bodhisattassa putte ārabbha balavasoko uppajji, hadayamaṃsaṃ uṇhaṃ ahosi. So kesarasīhena gahitamattavāraṇo viya rāhumukhaṃ paviṭṭhacando viya ca kampamāno sakabhāvena saṇṭhātuṃ asakkonto assupuṇṇehi nettehi paṇṇasālaṃ pavisitvā kalunaṃ paridevi. Tamatthaṃ pakāsento satthā āha –

2151. ‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Paṇṇasālaṃ pavisitvā, kalunaṃ paridevayī’’ti.

Tato parā mahāsattassa vilāpagāthā honti –

2152. ‘‘Kaṃ nvajja chātā tasitā, uparucchanti dārakā;
Sāyaṃ saṃvesanākāle, ko ne dassati bhojanaṃ.

2153. ‘‘Kaṃ nvajja chātā tasitā, uparucchanti dārakā;
Sāyaṃ saṃvesanākāle, ‘ammā chātamha detha no’.

2154.‘‘Kathaṃ nu pathaṃ gacchanti, pattikā anupāhanā;
Santā sūnehi pādehi, ko ne hatthe gahessati.

2155.‘‘Kathaṃ nu so na lajjeyya, sammukhā paharaṃ mama;
Adūsakānaṃ puttānaṃ, alajjī vata brāhmaṇo.

2156.‘‘Yopi me dāsidāsassa, añño vā pana pesiyo;
Tassāpi suvihīnassa, ko lajjī paharissati.

2157.‘‘Vārijasseva me sato, baddhassa kumināmukhe;
Akkosati paharati, piye putte apassato’’ti.

Tattha **kaṃ nvajjā**ti kaṃ nu ajja. **Uparucchantī**ti saṭṭhiyojanamaggaṃ gantvā uparodissanti. **Saṃvesanākāle**ti mahājanassa parivesanākāle. **Kone dassatī**ti ko nesaṃ bhojanaṃ dassati. **Kathaṃ nu pathaṃ gacchantī**ti kathaṃ nu saṭṭhiyojanamaggaṃ gamissanti. **Pattikā**ti hatthiyānādīhi virahitā. **Anupāhanā**ti upāhanamattenapi viyuttā sukhumālapādā. **Gahessatī**ti kilamathavinodanatthāya ko gaṇhissati. **Dāsidāsassā**ti dāsiyā dāso assa. **Añño vā pana pesiyo**ti tassapi dāso, tassapi dāsoti evaṃ dāsapatidāsaparamparāya ‘‘yo mayhaṃ catuttho pesiyo pesanakārako assa, tassa evaṃ suvihīnassapi ayaṃ vessantarassa dāsapatidāso’’ti ñatvā. **Ko lajjī**ti ko lajjāsampanno pahareyya, yuttaṃ nu kho tassa nillajjassa mama putte paharituntі. **Vārijassevā**ti kumināmukhe baddhassa macchasseva sato mama. **Apassato**ti **a**-kāro nipātamatto, passantasseva piyaputte akkosati ceva paharati ca, aho vata dāruṇoti.

Athassa kumāresu sinehena evaṃ parivitakko udapādi ‘‘ayaṃ brāhmaṇo mama putte ativiya viheṭheti, sokaṃ sandhāretuṃ na sakkomi, brāhmaṇaṃ anubandhitvā jīvitakkhayaṃ pāpetvā ānessāmi te kumāre’’ti. Tato ‘‘aṭṭhānametaṃ kumārānaṃ pīḷanaṃ atidukkhanti dānaṃ datvā pacchānutappaṃ nāma sataṃ dhammo na hotī’’ti cintesi. Tadatthajotanā imā dve parivitakkagāthā nāma honti –

2158.‘‘Adu cāpaṃ gahetvāna, khaggaṃ bandhiya vāmato;
Ānessāmi sake putte, puttānañhi vadho dukho.

2159.‘‘Aṭṭhānametaṃ dukkharūpaṃ, yaṃ kumārā vihaññare;
Satañca dhammamaññāya, ko datvā anutappatī’’ti.

Tattha **sata**nti pubbabodhisattānaṃ paveṇidhammaṃ.

So kira tasmiṃ khaṇe bodhisattānaṃ paveṇiṃ anussari. Tato ‘‘sabbabodhisattānaṃ dhanapariccāgaṃ, aṅgapariccāgaṃ, puttapariccāgaṃ, bhariyapariccāgaṃ, jīvitapariccāganti ime pañca mahāpariccāge apariccajitvā buddhabhūtapubbo nāma natthi. Ahampi tesaṃ abbhantaro homi, mayāpi piyaputtadhītaro adatvā na sakkā buddhena bhavitu’’nti cintetvā ‘‘kiṃ tvaṃ vessantara paresaṃ dāsatthāya dinnaputtānaṃ dukkhabhāvaṃ na jānāsi, yena brāhmaṇaṃ anubandhitvā jīvitakkhayaṃ pāpessāmīti saññaṃ uppādesi, dānaṃ datvā pacchānutappo nāma tava nānurūpo’’ti evaṃ attānaṃ paribhāsitvā ‘‘sacepi eso kumāre māressati, dinnakālato paṭṭhāya mama na kiñci hotī’’ti daḷhasamādānaṃ adhiṭṭhāya paṇṇasālato nikkhamitvā paṇṇasāladvāre pāsāṇaphalake kañcanapaṭimā viya nisīdi. Jūjakopi bodhisattassa sammukhe kumāre pothetvā neti. Tato kumāro vilapanto āha –

2160.‘‘Saccaṃ kirevamāhaṃsu, narā ekacciyā idha;
Yassa natthi sakā mātā, yathā natthi tatheva so.

2161.‘‘Ehi kaṇhe marissāma, natthattho jīvitena no;
Dinnamhāti janindena, brāhmaṇassa dhanesino;
Accāyikassa luddassa, yo no gāvova sumbhati.

2162. ‘‘Ime te jambukā rukkhā, vedisā sinduvārakā;
Vividhāni rukkhajātāni, tāni kaṇhe jahāmase.

2163. ‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, tāni kaṇhe jahāmase.

2164. ‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā nadī;
Yatthassu pubbe kīḷāma, tāni kaṇhe jahāmase.

2165. ‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhārema, tāni kaṇhe jahāmase.

2166. ‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjāma, tāni kaṇhe jahāmase.

2167. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Yehissu pubbe kīḷāma, tāni kaṇhe jahāmase’’ti.

Tattha **yassā**ti yassa santike sakā mātā natthi. Pitā atthi, yathā natthiyeva.

Puna brāhmaṇo ekasmiṃ visamaṭṭhāne pakkhalitvā pati. Tesaṃ hatthato bandhanavalli muccitvā gatā. Te pahaṭakukkuṭā viya kampantā palāyitvā ekavegeneva pitu santikaṃ āgamiṃsu. Tamatthaṃ pakāsento satthā āha –

2168. ‘‘Nīyamānā kumārā te, brāhmaṇassa pamuñciya;
Tena tena padhāviṃsu, jālī kaṇhājinā cubho’’ti.

Tattha **tena tenā**ti tena muttakhaṇena yena disābhāgena tesaṃ pitā atthi, tena padhāviṃsu, padhāvitvā pitu santikaññeva āgamiṃsūti attho.

Jūjako vegenuṭṭhāya vallidaṇḍahattho kappuṭṭhānaggi viya avattharanto āgantvā ‘‘ativiya palāyituṃ chekā tumhe’’ti hatthe bandhitvā puna nesi. Tamatthaṃ pakāsento satthā āha –

2169. ‘‘Tato so rajjumādāya, daṇḍañcādāya brāhmaṇo;
Ākoṭayanto te neti, sivirājassa pekkhato’’ti.

Evaṃ nīyamānesu kaṇhājinā nivattitvā olokentī pitarā saddhiṃ sallapi. Tamatthaṃ pakāsento satthā āha –

2170. ‘‘Taṃ taṃ kaṇhājināvoca, ayaṃ maṃ tāta brāhmaṇo;
Laṭṭhiyā paṭikoṭeti, ghare jātaṃva dāsiyaṃ.

2171. ‘‘Na cāyaṃ brāhmaṇo tāta, dhammikā honti brāhmaṇā;
Yakkho brāhmaṇavaṇṇena, khādituṃ tāta neti no;
Nīyamāne pisācena, kiṃ nu tāta udikkhasī’’ti.

Tattha **ta**nti taṃ passamānaṃ nisinnaṃ pitaraṃ sivirājānaṃ. **Dāsiya**nti dāsikaṃ. **Khāditu**nti khādanatthāya ayaṃ no giridvāraṃ asampatteyeva ubhohi cakkhūhi rattalohitabinduṃ paggharantehi khādissāmīti neti, tvañca khādituṃ vā pacituṃ vā nīyamāne kiṃ amhe udikkhasi, sabbadā sukhito hohīti paridevi.

Daharakumārikāya vilapantiyā kampamānāya gacchantiyā mahāsattassa balavasoko uppajji, hadayavatthu uṇhaṃ ahosi. Nāsikāya appahontiyā mukhena uṇhe assāsapassāse vissajjesi. Assūni lohitabindūni hutvā nettehi nikkhamiṃsu. So ‘‘idaṃ evarūpaṃ dukkhaṃ sinehadosena jātaṃ, na aññena kāraṇena. Sinehaṃ akatvā majjhatteneva bhavitabba’’nti tathārūpaṃ sokaṃ attano ñāṇabalena vinodetvā pakatinisinnākāreneva nisīdi. Giridvāraṃ asampattāyeva kumārikā vilapantī agamāsi.

2172. ‘‘Ime no pādakā dukkhā, dīgho caddhā suduggamo;
Nīce colambate sūriyo, brāhmaṇo ca dhāreti no.

2173. ‘‘Okandāmase bhūtāni, pabbatāni vanāni ca;
Sarassa sirasā vandāma, supatitthe ca āpake.

2174. ‘‘Tiṇalatāni osadhyo, pabbatāni vanāni ca;
Ammaṃ ārogyaṃ vajjātha, ayaṃ no neti brāhmaṇo.

2175. ‘‘Vajjantu bhonto ammañca, maddiṃ asmāka mātaraṃ;
Sace anupatitukāmāsi, khippaṃ anupatiyāsi no.

2176. ‘‘Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Tamevānupateyyāsi, api passesi ne lahuṃ.

2177. ‘‘Aho vata re jaṭinī, vanamūlaphalahārike;
Suññaṃ disvāna assamaṃ, taṃ te dukkhaṃ bhavissati.

2178. ‘‘Ativelaṃ nu ammāya, uñchā laddho anappako;
Yā no baddhe na jānāsi, brāhmaṇena dhanesinā.

2179. ‘‘Accāyikena luddena, yo no gāvova sumbhati;
Apajja ammaṃ passemu, sāyaṃ uñchāto āgataṃ.

2180. ‘‘Dajjā ammā brāhmaṇassa, phalaṃ khuddena missitaṃ;
Tadāyaṃ asito dhāto, na bāḷhaṃ dhārayeyya no.

2181. ‘‘Sūnā ca vata no pādā, bāḷhaṃ dhāreti brāhmaṇo;
Iti tattha vilapiṃsu, kumārā mātugiddhino’’ti.

Tattha **pādakā**ti khuddakapādā. **Okandāmase**ti avakandāma, apacitiṃ nīcavuttiṃ dassentā jānāpema. **Sarassā**ti imassa padumasarassa pariggāhakāneva nāgakulāni sirasā vandāma. **Supatitthe ca āpake**ti supatitthāya nadiyā adhivatthā devatāpi vandāma. **Tiṇalatānī**ti tiṇāni ca olambakalatāyo ca. **Osadhyo**ti osadhiyo. Sabbattha adhivatthā devatā sandhāyevamāha. **Anupatitukāmāsī**ti sacepi sā amhākaṃ padānupadaṃ āgantukāmāsi. **Api passesi ne lahu**nti api nāma etāya ekapadiyā anupatamānā puttake te lahuṃ passeyyāsīti evaṃ taṃ vadeyyāthāti. **Jaṭinī**ti baddhajaṭaṃ ārabbha mātaraṃ parammukhālapanena ālapantī āha. **Ativela**nti pamāṇātikkantaṃ katvā. **Uñchā**ti uñchācariyāya. **Phala**nti vanamūlaphalāphalaṃ. **Khuddena missita**nti khuddakamadhunā missitaṃ. **Asito**ti asitāsano paribhuttaphalo. **Dhāto**ti suhito. **Na bāḷhaṃ dhārayeyya no**ti na no bāḷhaṃ vegena nayeyya. **Mātugiddhino**ti mātari giddhena samannāgatā balavasinehā evaṃ vilaviṃsūti.

Dārakapabbavaṇṇanā niṭṭhitā.

Maddīpabbavaṇṇanā

Yaṃ pana taṃ raññā pathaviṃ unnādetvā brāhmaṇassa piyaputtesu dinnesu yāva brahmalokā ekakolāhalaṃ jātaṃ, tenapi bhijjamānahadayā viya himavantavāsino devā tesaṃ brāhmaṇena niyamānānaṃ taṃ vilāpaṃ sutvā mantayiṃsu ‘‘sace maddī kālasseva assamaṃ āgamissati, tattha puttake adisvā vessantaraṃ pucchitvā brāhmaṇassa dinnabhāvaṃ sutvā balavasinehena padānupadaṃ dhāvitvā mahantaṃ dukkhaṃ anubhaveyyā’’ti. Atha te tayo devaputte ‘‘tumhe sīhabyagghadīpivese nimminitvā deviyā āgamanamaggaṃ sannirumbhitvā yāciyamānāpi yāva sūriyatthaṅgamanā maggaṃ adatvā yathā candālokena assamaṃ pavisissati, evamassā sīhādīnampi aviheṭhanatthāya ārakkhaṃ susaṃvihitaṃ kareyyāthā’’ti āṇāpesuṃ. Tamatthaṃ pakāsento satthā āha –

2182. ‘‘Tesaṃ lālappitaṃ sutvā, tayo vāḷā vane migā;
Sīho byaggho ca dīpi ca, idaṃ vacanamabravuṃ.

2183. ‘‘Mā heva no rājaputtī, sāyaṃ uñchāto āgamā;
Mā hevamhāka nibbhoge, heṭhayittha vane migā.

2184. ‘‘Sīho ce naṃ viheṭheyya, byaggho dīpi ca lakkhaṇaṃ;
Neva jālīkumārassa, kuto kaṇhājinā siyā;
Ubhayeneva jīyetha, patiṃ putte ca lakkhaṇā’’ti.

Tattha **idaṃ vacanamabravu**nti ‘‘tumhe tayo janā sīho ca byaggho ca dīpi cāti evaṃ tayo vāḷā vane migā hothā’’ti idaṃ tā devatā tayo devaputte vacanamabravuṃ. **Mā heva no**ti maddī rājaputtī uñchāto sāyaṃ mā āgami, candālokena sāyaṃ āgacchatūti vadanti. **Mā hevamhāka nibbhoge**ti amhākaṃ nibbhoge vijite vanaghaṭāyaṃ mā naṃ kocipi vane vāḷamigo viheṭhesi. Na yathā viheṭheti, evamassā ārakkhaṃ gaṇhathāti vadanti. **Sīho ce na**nti sace hi taṃ anārakkhaṃ sīhādīsu koci viheṭheyya, athassā jīvitakkhayaṃ pattāya neva jālikumāro assa, kuto kaṇhājinā siyā. Evaṃ sā lakkhaṇasampannā **ubhayeneva jīyetha patiṃ putte cā**ti dvīhi koṭṭhāsehi jīyetheva, tasmā susaṃvihitamassā ārakkhaṃ karothāti.

Atha te tayo devaputtā ‘‘sādhū’’ti tāsaṃ devatānaṃ taṃ vacanaṃ paṭissuṇitvā sīhabyagghadīpino hutvā āgantvā tassā āgamanamagge paṭipāṭiyā nipajjiṃsu. Maddīpi kho ‘‘ajja mayā dussupino diṭṭho, kālasseva mūlaphalāphalaṃ gahetvā assamaṃ gamissāmī’’ti kampamānā mūlaphalāphalāni upadhāresi. Athassā hatthato khaṇitti pati, tathā aṃsato uggīvañca pati, dakkhiṇakkhica phandati, phalino rukkhā aphalā viya aphalā ca phalino viya khāyiṃsu, dasa disā na paññāyiṃsu. Sā ‘‘kiṃ nu kho idaṃ, pubbe abhūtapubbaṃ ajja me hoti, kiṃ bhavissati, mayhaṃ vā antarāyo bhavissati, mama puttānaṃ vā, udāhu vessantarassā’’ti cintetvā āha –

2185. ‘‘Khaṇittikaṃ me patitaṃ, dakkhiṇakkhi ca phandati;
Aphalā phalino rukkhā, sabbā muyhanti me disā’’ti.

Evaṃ sā paridevantī pakkāmi.

2186. ‘‘Tassā sāyanhakālasmiṃ, assamāgamanaṃ pati;
Atthaṅgatamhi sūriye, vāḷā panthe upaṭṭhahuṃ.

2187. ‘‘Nīce colambate sūriyo, dūre ca vata assamo;
Yañca nesaṃ ito hassaṃ, taṃ te bhuñjeyyu bhojanaṃ.

2188. ‘‘So nūna khattiyo eko, paṇṇasālāya acchati;
Tosento dārake chāte, mamaṃ disvā anāyatiṃ.

2189. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;

Sāyaṃ saṃvesanākāle, khīrapītāva acchare.

2190.‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Sāyaṃ saṃvesanākāle, vāripītāva acchare.

2191.‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, vacchā bālāva mātaraṃ.

2192.‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, haṃsāvuparipallale.

2193.‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, assamassāvidūrato.

2194.‘‘Ekāyano ekapatho, sarā sobbhā ca passato;
Aññaṃ maggaṃ na passāmi, yena gaccheyya assamaṃ.

2195.‘‘Migā namatthu rājāno, kānanasmiṃ mahabbalā;
Dhammena bhātaro hotha, maggaṃ me detha yācitā.

2196.‘‘Avaruddhassāhaṃ bhariyā, rājaputtassa sirīmato;
Taṃ cāhaṃ nātimaññāmi, rāmaṃ sītāvanubbatā.

2197.‘‘Tumhe ca putte passatha, sāyaṃ saṃvesanaṃ pati;
Ahañca putte passeyyaṃ, jāliṃ kaṇhājinaṃ cubho.

2198.‘‘Bahuṃ cidaṃ mūlaphalaṃ, bhakkho cāyaṃ anappako;
Tato upaḍḍhaṃ dassāmi, maggaṃ me detha yācitā.

2199.‘‘Rājaputtī ca no mātā, rājaputto ca no pitā;
Dhammena bhātaro hotha, maggaṃ me detha yācitā’’ti.

Tattha **tassā**ti tassā mama. **Assamāgamanaṃ patī**ti assamaṃ paṭicca sandhāya āgacchantiyā. **Upaṭṭhahu**nti uṭṭhāya ṭhitā. Te kira paṭhamaṃ paṭipāṭiyā nipajjitvā tāya āgamanakāle uṭṭhāya vijambhitvā maggaṃ rumbhantā paṭipāṭiyā tiriyaṃ aṭṭhaṃsu. **Yañca tesa**nti ahañca yaṃ ito mūlaphalāphalaṃ tesaṃ harissaṃ, tameva vessantaro ca ubho puttakā cāti te tayopi janā bhuñjeyyuṃ, aññaṃ tesaṃ bhojanaṃ natthi. **Anāyati**nti anāgacchantiṃ maṃ ñatvā ekakova nūna dārake tosento nisinno. **Saṃvesanākāle**ti aññesu divasesu attano khādāpanapivāpanakāle **khīrapītāvā**ti yathā khīrapītā migapotakā khīratthāya kanditvā taṃ alabhitvā kandantāva niddaṃ okkamanti, evaṃ me puttakā phalāphalatthāya kanditvā taṃ alabhitvā kandantāva niddaṃ upagatā bhavissantīti vadati.

Vāripītāvāti yathā pipāsitā migapotakā pānīyatthāya kanditvā taṃ alabhitvā kandantāva niddaṃ okkamantīti imināva nayena attho veditabbo. **Acchare**ti acchanti. **Paccuggatā maṃ tiṭṭhantī**ti maṃ paccuggatā hutvā tiṭṭhanti. ‘‘Paccuggantunā’’tipi pāṭho, paccuggantvāti attho. **Ekāyano**ti ekasseva ayano ekapadikamaggo. **Ekapatho**ti so ca ekova, dutiyo natthi, okkamitvā gantuṃ na sakkā. Kasmā? Yasmā sarā sobbhā ca passato. **Migā namatthū**ti sā aññaṃ maggaṃ adisvā ‘‘ete yācitvā paṭikkamāpessāmī’’ti phalapacchiṃ sīsato otāretvā añjaliṃ paggayha namassamānā evamāha. **Bhātaro**ti ahampi manussarājaputtī, tumhīpi migarājaputtā, iti me dhammena bhātaro hotha.

Avaruddhassāti raṭṭhato pabbājitassa. **Rāmaṃ sītāvanubbatā**ti yathā dasaratharājaputtaṃ rāmaṃ tassa kaniṭṭhabhaginī sītādevī tasseva aggamahesī hutvā taṃ anubbatā patidevatā hutvā appamattā upaṭṭhāsi, tathā ahampi vessantaraṃ upaṭṭhahāmi, nātimaññāmīti vadati. **Tumhe cā**ti tumhe ca mayhaṃ maggaṃ datvā sāyaṃ gocaraggahaṇakāle putte passatha, ahañca attano putte passeyyaṃ, detha me magganthi yācati.

Atha te tayo devaputtā velaṃ oloketvā ‘‘idānissā maggaṃ dātuṃ velā’’ti ñatvā uṭṭhāya apagacchiṃsu. Tamatthaṃ pakāsento satthā āha –

2200. ‘‘Tassā lālappamānāya, bahuṃ kāruññasañhitaṃ;
Sutvā nelapatiṃ vācaṃ, vāḷā panthā apakkamu’’nti.

Tattha **nelapati**nti na elapatiṃ elapātavirahitaṃ visaṭṭhaṃ madhuravācaṃ.

Sāpi vāḷesu apagatesu assamaṃ agamāsi. Tadā ca puṇṇamuposatho hoti. Sā caṅkamanakoṭiṃ patvā yesu yesu ṭhānesu pubbe putte passati, tesu tesu ṭhānesu apassantī āha –

2201. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, vacchā bālāva mātaraṃ.

2202. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, haṃsāvuparipallale.

2203. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, assamassāvidūrato.

2204. ‘‘Dve migā viya ukkaṇṇā, samantā mabhidhāvino;
Ānandino pamuditā, vaggamānāva kampare;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2205. ‘‘Chakalīva migī chāpaṃ, pakkhī muttāva pañjarā;
Ohāya putte nikkhamiṃ, sīhīvāmisagiddhinī;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2206. ‘‘Idaṃ nesaṃ padakkantaṃ, nāgānamiva pabbate;
Citakā parikiṇṇāyo, assamassāvidūrato;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2207. ‘‘Vālikāyapi okiṇṇā, puttakā paṃsukuṇṭhitā;
Samantā abhidhāvanti, te na passāmi dārake.

2208. ‘‘Ye maṃ pure paccuṭṭhenti, araññā dūramāyatiṃ;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2209. ‘‘Chakaliṃva migiṃ chāpā, paccuggantuna mātaraṃ;
Dūre maṃ pavilokenti, te na passāmi dārake.

2210. ‘‘Idaṃ nesaṃ kīḷanakaṃ, patitaṃ paṇḍubeluvaṃ;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2211. ‘‘Thanā ca mayhime pūrā, uro ca sampadālati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2212. ‘‘Ucchaṅgeko vicināti, thanamekāvalambati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2213. ‘‘Yassu sāyanhasamayaṃ, puttakā paṃsukuṇṭhitā;
Ucchaṅge me vivattanti, te na passāmi dārake.

2214. ‘‘Ayaṃ so assamo pubbe, samajjo paṭibhāti maṃ;
Tyajja putte apassantyā, bhamate viya assamo.

2215. ‘‘Kimidaṃ appasaddova, assamo paṭibhāti maṃ;
Kākolāpi na vassanti, matā me nūna dārakā.

2216. ‘‘Kimidaṃ appasaddova, assamo paṭibhāti maṃ;
Sakuṇāpi na vassanti, matā me nūna dārakā’’ti.

Tattha **na**nti nipātamattaṃ. **Paṃsukuṇṭhitā**ti paṃsumakkhitā. **Paccuggatā ma**nti maṃ paccuggatā hutvā. ‘‘Paccuggantunā’’tipi pāṭho, paccuggantvāicceva attho. **Ukkaṇṇā**ti yathā migapotakā mātaraṃ disvā kaṇṇe ukkhipitvā gīvaṃ pasāretvā mātaraṃ upagantvā haṭṭhatuṭṭhā samantā abhidhāvino. **Vaggamānāva kampare**tivajjamānāyeva mātu hadayamaṃsaṃ kampenti viya evaṃ pubbe mama puttā. **Tyajjā**ti te ajja na passāmi. **Chakalīva migī chāpa**nti yathā chakalī ca migī ca pañjarasaṅkhātā kulāvakā muttā pakkhī ca āmisagiddhinī sīhī ca attano chāpaṃ ohāya gocarāya pakkamanti, tathāhampi ohāya putte gocarāya nikkhaminti vadati. **Idaṃ nesaṃ padakkanta**nti vassāratte sānupabbate nāgānaṃ padavalañjaṃ viya idaṃ nesaṃ kīḷanaṭṭhāne ādhāvanaparidhāvanapadakkantaṃ paññāyati. **Citakā**ti sañcitanicitā kavālukapuñjā. **Parikiṇṇāyo**ti vippakiṇṇāyo. **Samantā mabhidhāvantī**ti aññesu divasesu samantā abhidhāvanti.

Paccuṭṭhentīti paccuggacchanti. **Dūramāyati**nti dūrato āgacchantiṃ. **Chakaliṃva migiṃ chāpā**ti attano mātaraṃ chakaliṃ viya migiṃ viya ca chāpā. **Idaṃ nesaṃ kīḷanaka**nti hatthirūpakādīhi kīḷantānaṃ idañca tesaṃ hatthato suvaṇṇavaṇṇaṃ kīḷanabeluvaṃ parigaḷitvā patitaṃ. **Mayhime**ti mayhaṃ ime thanā ca khīrassa pūrā. **Uro ca sampadālatī**ti hadayañca phalati. **Ucchaṅge me vivattantī**ti mama ucchaṅge āvattanti vivattanti. **Samajjo paṭibhāti ma**nti samajjaṭṭhānaṃ viya mayhaṃ upaṭṭhāti. **Tyajjā**ti te ajja. **Apassantyā**ti apassantiyā mama. **Bhamate viyā**ti kulālacakkaṃ viya bhamati. **Kākolā**ti vanakākā. **Matā nūnā**ti addhā matā vā kenaci nītā vā bhavissanti. **Sakuṇā**ti avasesasakuṇā.

Iti sā vilapantī mahāsattassa santikaṃ gantvā phalapacchiṃ otāretvā mahāsattaṃ tuṇhimāsīnaṃ disvā dārake cassa santike apassantī āha –

2217. ‘‘Kimidaṃ tuṇhibhūtosi, api ratteva me mano;
Kākolāpi na vassanti, matā me nūna dārakā.

2218. ‘‘Kimidaṃ tuṇhibhūtosi, api ratteva me mano;
Sakuṇāpi na vassanti, matā me nūna dārakā.

2219. ‘‘Kacci nu me ayyaputta, migā khādiṃsu dārake;
Araññe iriṇe vivane, kena nītā me dārakā.

2220. ‘‘Adu te pahitā dūtā, adu suttā piyaṃvadā;
Adu bahi no nikkhantā, khiḍḍāsu pasutā nu te.

2221. ‘‘Nevāsaṃ kesā dissanti, hatthapādā ca jālino;

Sakuṇānañca opāto, kena nītā me dārakā’’ti.

Tattha **api ratteva me mano**ti api balavapaccūse supinaṃ passantiyā viya me mano. **Migā**ti sīhādayo vāḷamigā. **Iriṇe**ti niroje. **Vivane**ti vivitte. **Dūtā**ti adu jetuttaranagare siviraññño santikaṃ tayā dūtā katvā pesitā. **Suttā**ti antopaṇṇasālaṃ pavisitvā sayitā. **Adu bahi no**ti adu te dārakā khiḍḍāpasutā hutvā bahi nikkhantāti pucchati. **Nevāsaṃ kesā dissantī**ti sāmi vessantara, neva tesaṃ kāḷañjanavaṇṇā kesā dissanti. **Jālino**ti kañcanajālavicittā hatthapādā. **Sakuṇānañca opāto**ti himavantapadese hatthiliṅgasakuṇā nāma atthi, te opatitvā ādāya ākāseneva gacchanti. Tena taṃ pucchāmi ‘‘kiṃ tehi sakuṇehi nītā, ito aññesampi kesañci tesaṃ sakuṇānaṃ viya opāto jāto, akkhāhi, kena nītā me dārakā’’ti?

Evaṃ vuttepi mahāsatto na kiñci āha. Atha naṃ sā ‘‘deva, kasmā mayā saddhiṃ na kathesi, ko mama doso’’ti vatvā āha –

2222. ‘‘Idaṃ tato dukkhataraṃ, sallaviddho yathā vaṇo;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2223. ‘‘Idampi dutiyaṃ sallaṃ, kampeti hadayaṃ mama;
Yañca putte na passāmi, tvañca maṃ nābhibhāsasi.

2224. ‘‘Ajjeva me imaṃ rattiṃ, rājaputta na saṃsati;
Maññe okkantasantaṃ maṃ, pāto dakkhisi no mata’’nti.

Tattha **idaṃ tato dukkhatara**nti sāmi vessantara, yaṃ mama raṭṭhā pabbājitāya araññe vasantiyā putte ca apassantiyā dukkhaṃ, idaṃ tava mayā saddhiṃ akathanaṃ mayhaṃ tato dukkhataraṃ. Tvañhi maṃ aggidaḍḍhaṃ paṭidahanto viya papātā patitaṃ daṇḍena pothento viya sallena vaṇaṃ vijjhanto viya tuṇhībhāvena kilamesi. Idañhi me hadayaṃ sallaviddho yathā vaṇo tatheva kampati ceva rujati ca. ‘‘Sampaviddho’’tipi pāṭho, sampatividdhoti attho. **Okkantasantaṃ ma**nti apagatajīvitaṃ maṃ. **Dakkhisi no mata**nti ettha **no**-kāro nipātamatto, mataṃ maṃ kālasseva tvaṃ passissasīti attho.

Atha mahāsatto ‘‘kakkhaḷakathāya naṃ puttasokaṃ jahāpessāmī’’ti cintetvā imaṃ gāthamāha –

2225. ‘‘Nūna maddī varārohā, rājaputtī yasassinī;
Pāto gatāsi uñchāya, kimidaṃ sāyamāgatā’’ti.

Tattha **kimidaṃ sāyamāgatā**ti ‘‘maddi, tvaṃ abhirūpā pāsādikā, himavante ca nāma bahū vanacarakā tāpasavijjādharādayo vicaranti. Ko jānāti, kiṃ bhavissati, kiñci tayā kataṃ, tvaṃ pātova gantvā kimidaṃ sāyamāgacchasi, daharakumārake ohāya araññagatitthiyo nāma sasāmikitthiyo evarūpā na honti, ‘kā nu kho me dārakānaṃ pavatti, kiṃ vā me sāmiko cintessatī’ti ettakampi te nāhosi. Tvaṃ pātova gantvā candālokena āgacchasi, mama duggatabhāvassevesa doso’’ti tajjetvā vañcetvā kathesi.

Sā tassa kathaṃ sutvā āha –

2226. ‘‘Nanu tvaṃ saddamassosi, ye saraṃ pātumāgatā;
Sīhassapi nadantassa, byagghassa ca nikujjitaṃ.

2227. ‘‘Ahu pubbanimittaṃ me, vicarantyā brahāvane;
Khaṇitto me hatthā patito, uggīvañcāpi aṃsato.

2228. ‘‘Tadāhaṃ byathitā bhītā, puthu katvāna añjaliṃ;
Sabbadisā namassissaṃ, api sotthi ito siyā.

2229. ‘‘Mā heva no rājaputto, hato sīhena dīpinā;
Dārakā vā parāmaṭṭhā, acchakokataracchihi.

2230. ‘‘Sīho byaggho ca dīpi ca, tayo vāḷā vane migā;
Te maṃ pariyāvaruṃ maggaṃ, tena sāyamhi āgatā’’ti.

Tattha **ye saraṃ pātumāgatā**ti ye pānīyaṃ pātuṃ imaṃ saraṃ āgatā. **Byagghassa cā**ti byagghassa ca aññesaṃ hatthiādīnaṃ catuppadānañceva sakuṇasaṅghassa ca nikūjitaṃ ekaninnādasaddaṃ kiṃ tvaṃ na assosīti pucchati. So pana mahāsattena puttānaṃ dinnavelāya saddo ahosi. **Ahu pubbanimittaṃ me**ti deva, imassa me dukkhassa anubhavanatthāya pubbanimittaṃ ahosi. **Uggīva**nti aṃsakūṭe pacchilagganakaṃ. **Puthū**ti visuṃ visuṃ. **Sabbadisā namassissa**nti sabbā dasa disā namassiṃ. **Mā heva no**ti amhākaṃ rājaputto sīhādīhi hato mā hotu, dārakāpi acchādīhi parāmaṭṭhā mā hontūti patthayantī namassissaṃ. **Te maṃ pariyāvaruṃ magga**nti sāmi vessantara, ahaṃ ‘‘imāni ca bhīsanakāni mahantāni, dussupino ca me diṭṭho, ajja sakālasseva gamissāmī’’ti kampamānā mūlaphalāphalāni upadhāresiṃ, atha me phalitarukkhāpi aphalā viya aphalā ca phalino viya dissanti, kicchena phalāphalāni gahetvā giridvāraṃ sampāpuṇiṃ. Atha te sīhādayo maṃ disvā maggaṃ paṭipāṭiyā rumbhitvā aṭṭhaṃsu. Tena sāyaṃ āgatāmhi, khamāhi me, sāmīti.

Mahāsatto tāya saddhiṃ ettakameva kathaṃ vatvā yāva aruṇuggamanā na kiñci kathesi. Tato paṭṭhāya maddī nānappakārakaṃ vilapantī āha –

2231. ‘‘Ahaṃ patiñca putte ca, āceramiva māṇavo;
Anuṭṭhitā divārattiṃ, jaṭinī brahmacārinī.

2232. ‘‘Ajināni paridahitvā, vanamūlaphalahāriyā;
Vicarāmi divārattiṃ, tumhaṃ kāmā hi puttakā.

2233. ‘‘Ahaṃ suvaṇṇahaliddiṃ, ābhataṃ paṇḍubeluvaṃ;
Rukkhapakkāni cāhāsiṃ, ime vo putta kīḷanā.

2234. ‘‘Imaṃ mūḷālivattakaṃ, sālukaṃ ciñcabhedakaṃ;
Bhuñja khuddehi saṃyuttaṃ, saha puttehi khattiya.

2235. ‘‘Padumaṃ jālino dehi, kumudañca kumāriyā;
Māline passa naccante, sivi puttāni avhaya.

2236. ‘‘Tato kaṇhājināyapi, nisāmehi rathesabha;
Mañjussarāya vagguyā, assamaṃ upayantiyā.

2237. ‘‘Samānasukhadukkhamhā, raṭṭhā pabbājitā ubho;
Api sivi putte passesi, jāliṃ kaṇhājinaṃ cubho.

2238. ‘‘Samaṇe brāhmaṇe nūna, brahmacariyaparāyaṇe;
Ahaṃ loke abhissapiṃ, sīlavante bahussute;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho’’ti.

Tattha **āceramiva māṇavo**ti vattasampanno antevāsiko ācariyaṃ viya paṭijaggati. **Anuṭṭhitā**ti pāricariyānuṭṭhānena anuṭṭhitā appamattā hutvā paṭijaggāmi. **Tumhaṃ kāmā**ti tumhākaṃ kāmena tumhe patthayantī. **Puttakā**ti kumāre ālapantī paridevati. **Suvaṇṇahaliddi**nti puttakā ahaṃ tumhākaṃ nhāpanatthāya suvaṇṇavaṇṇaṃ haliddiṃ ghaṃsitvā ādāya āgatā. **Paṇḍubeluva**nti kīḷanatthāya ca vo idaṃ suvaṇṇavaṇṇaṃ beluvapakkaṃ mayā ābhataṃ. **Rukkhapakkānī**ti tumhākaṃ kīḷanatthāya aññānipi manāpāni rukkhaphalāni āhāsiṃ. **Ime vo**ti puttakā ime vo kīḷanāti vadati. **Mūḷālivattaka**nti mūḷālakuṇḍalakaṃ. **Sāluka**nti idaṃ uppalādisālukampi me bahu ābhataṃ. **Ciñcabhedaka**nti siṅghāṭakaṃ. **Bhuñjā**ti idaṃ sabbaṃ khuddamadhunā saṃyuttaṃ puttehi saddhiṃ bhuñjāhīti paridevati. **Sivi puttāni avhayā**ti sāmi sivirāja, paṇṇasālāya sayāpitaṭṭhānato sīghaṃ puttake pakkosāhi. **Api sivi putte passesī**ti sāmi sivirāja, api putte passasi, sace passasi, mama dassehi, kiṃ maṃ ativiya kilamesi. **Abhissapi**nti tumhākaṃ puttadhītaro mā passitthāti evaṃ nūna akkosinti.

Evaṃ vilapamānāyapi tāya saddhiṃ mahāsatto na kiñci kathesi. Sā tasmiṃ akathente kampamānā candālokena putte vicinantī yesu yesu jamburukkhādīsu pubbe kīḷiṃsu, tāni tāni patvā paridevantī āha –

2239. ‘‘Ime te jambukā rukkhā, vedisā sinduvārakā;
Vividhāni rukkhajātāni, te kumārā na dissare.

2240. ‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, te kumārā na dissare.

2241. ‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā nadī;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare.

2242. ‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhāriṃsu, te kumārā na dissare.

2243. ‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjiṃsu, te kumārā na dissare.

2244. ‘‘Ime te hatthikā assā, balibaddā ca te ime;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare’’ti.

Tattha **ime te hatthikā**ti sā pabbatūpari dārake adisvā paridevamānā tato oruyha puna assamapadaṃ āgantvā tattha te upadhārentī tesaṃ kīḷanabhaṇḍakāni disvā evamāha.

Athassā paridevanasaddena ceva padasaddena ca migapakkhino caliṃsu. Sā te disvā āha –

2245. ‘‘Ime sāmā sasolūkā, bahukā kadalīmigā;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare.

2246. ‘‘Ime haṃsā ca koñcā ca, mayūrā citrapekhuṇā;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare’’ti.

Tattha **sāmā**ti khuddakā sāmā suvaṇṇamigā. **Sasolūkā**ti sasā ca ulūkā ca.

Sā assamapade piyaputte adisvā nikkhamitvā pupphitavanaghaṭaṃ pavisitvā taṃ taṃ ṭhānaṃ olokentī āha –

2247. ‘‘Imā tā vanagumbāyo, pupphitā sabbakālikā;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare.

2248. ‘‘Imā tā pokkharaṇī rammā, cakkavākūpakūjitā;
Mandālakehi sañchannā, padumuppalakehi ca;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare’’ti.

Tattha **vanagumbāyo**ti vanaghaṭāyo.

Sā katthaci piyaputte adisvā puna mahāsattassa santikaṃ āgantvā taṃ dummukhaṃ nisinnaṃ disvā āha –

2249. ‘‘Na te kaṭṭhāni bhinnāni, na te udakamāhaṭaṃ;
Aggipi te na hāpito, kiṃ nu mandova jhāyasi.

2250. ‘‘Piyo piyena saṅgamma, samo me byapahaññati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho’’ti.

Tattha **na hāpito**ti na jalito. Idaṃ vuttaṃ hoti – sāmi, tvaṃ pubbe kaṭṭhāni bhindasi, udakaṃ āharitvā ṭhapesi, aṅgārakapalle aggiṃ karosi, ajja tesu ekampi akatvā kiṃ nu mandova jhāyasi, tava kiriyā mayhaṃ na ruccatīti. **Piyo piyenā**ti vessantaro mayhaṃ piyo, ito me piyataro natthi, iminā me piyena saṅgamma samāgantvā pubbe samo me byapahaññati dukkhaṃ vigacchati, ajja pana me imaṃ passantiyāpi soko na vigacchati, kiṃ nu kho kāraṇanti. **Tyajjā**ti hotu, diṭṭhaṃ me kāraṇaṃ, te ajja putte na passāmi, tena me imaṃ passantiyāpi soko na vigacchatīti.

Tāya evaṃ vuttepi mahāsatto tuṇhībhūtova nisīdi. Sā tasmiṃ akathente sokasamappitā pahaṭakukkuṭī viya kampamānā puna paṭhamaṃ vicaritaṭṭhānāni vicaritvā mahāsattassa santikaṃ paccāgantvā āha –

2251. ‘‘Na kho no deva passāmi, yena te nīhatā matā;
Kākolāpi na vassanti, matā me nūna dārakā.

2252. ‘‘Na kho no deva passāmi, yena te nīhatā matā;
Sakuṇāpi na vassanti, matā me nūna dārakā’’ti.

Tattha **na kho no**ti deva, na kho amhākaṃ putte passāmi. **Yena te nīhatā**ti kenaci tesaṃ nīhatabhāvampi na jānāmīti adhippāyenevamāha.

Evaṃ vuttepi mahāsatto na kiñci kathesiyeva. Sā puttasokena phuṭṭhā putte upadhārentī tatiyampi tāni tāni ṭhānāni vātavegena vicari. Tāya ekarattiṃ vicaritaṭṭhānaṃ pariggayhamānaṃ pannarasayojanamattaṃ ahosi. Atha ratti vibhāsi, aruṇodayo jāto. Sā puna gantvā mahāsattassa santike ṭhitā paridevi. Tamatthaṃ pakāsento satthā āha –

2253. ‘‘Sā tattha paridevitvā, pabbatāni vanāni ca;
Punadevassamaṃ gantvā, rodi sāmikasantike.

2254. ‘‘Na kho no deva passāmi, yena te nīhatā matā;
Kākolāpi na vassanti, matā me nūna dārakā.

2255. ‘‘Na kho no deva passāmi, yena te nīhatā matā;
Sakuṇāpi na vassanti, matā me nūna dārakā.

2256. ‘‘Nu kho no deva passāmi, yena te nīhatā matā;
Vicarantī rukkhamūlesu, pabbatesu guhāsu ca.

2257. ‘‘Iti maddī varārohā, rājaputtī yasassinī;
Bāhā paggayha kanditvā, tattheva patitā chamā’’ti.

Tattha **sāmikasantike**ti bhikkhave, sā maddī tattha vaṅkapabbatakucchiyaṃ sānupabbatāni vanāni ca vicarantī paridevitvā puna gantvā sāmikaṃ nissāya tassa santike ṭhitā puttānaṃ atthāya rodi, ‘‘na kho no’’tiādīni vadantī paridevīti attho. **Iti maddī varārohā**ti bhikkhave, evaṃ sā uttamarūpadharā varārohā maddī rukkhamūlādīsu vicarantī dārake adisvā ‘‘nissaṃsayaṃ matā bhavissantī’’ti bāhā paggayha kanditvā tattheva vessantarassa pādamūle chinnasuvaṇṇakadalī viya chamāyaṃ pati.

Atha mahāsatto ‘‘matā maddī’’ti saññāya kampamāno ‘‘aṭṭhāne padese matā maddī. Sace hissā jetuttaranagare kālakiriyā abhavissa, mahanto parivāro abhavissa, dve raṭṭhāni caleyyuṃ. Ahaṃ pana araññe ekakova, kiṃ nu kho karissāmī’’ti uppannabalavasokopi satiṃ paccupaṭṭhāpetvā ‘‘jānissāmi tāvā’’ti uṭṭhāya tassā hadaye hatthaṃ ṭhapetvā santāpapavattiṃ ñatvā kamaṇḍalunā udakaṃ āharitvā satta māse kāyasaṃsaggaṃ anāpannapubbopi balavasokena pabbajitabhāvaṃ sallakkhetuṃ asakkonto assupuṇṇehi nettehi tassā sīsaṃ ukkhipitvā ūrūsu ṭhapetvā udakena paripphositvā mukhañca hadayañca parimajjanto nisīdi. Maddīpi kho thokaṃ vītināmetvā satiṃ paṭilabhitvā hirottappaṃ paccupaṭṭhāpetvā uṭṭhāya mahāsattaṃ vanditvā ‘‘sāmi vessantara, dārakā te kuhiṃ gatā’’ti āha. ‘‘Devi, ekassa brāhmaṇassa dāsatthāya dinnā’’ti. Tamatthaṃ pakāsento satthā āha –

2258. ‘‘Tamajjhapattaṃ rājaputtiṃ, udakenābhisiñcatha;
Assatthaṃ naṃ viditvāna, atha naṃ etadabravī’’ti.

Tattha **ajjhapatta**nti attano santikaṃ pattaṃ, pādamūle patitvā visaññibhūtanti attho. **Etadabravī**ti etaṃ ‘‘ekassa me brāhmaṇassa dāsatthāya dinnā’’ti vacanaṃ abravi.

Tato tāya ‘‘deva, putte brāhmaṇassa datvā mama sabbarattiṃ paridevitvā vicarantiyā kiṃ nācikkhasī’’ti vutte mahāsatto āha –

2259. ‘‘Ādiyeneva te maddi, dukkhaṃ nakkhātumicchisaṃ;
Daliddo yācako vuḍḍho, brāhmaṇo gharamāgato.

2260. ‘‘Tassa dinnā mayā puttā, maddi mā bhāyi assasa;
Maṃ passa maddi mā putte, mā bāḷhaṃ paridevasi;
Lacchāma putte jīvantā, arogā ca bhavāmase.

2261. ‘‘Putte pasuñca dhaññañca, yañca aññaṃ ghare dhanaṃ;
Dajjā sappuriso dānaṃ, disvā yācakamāgataṃ;
Anumodāhi me maddi, puttake dānamuttama’’nti.

Tattha **ādiyenevā**ti ādikeneva. Idaṃ vuttaṃ hoti – sace te ahaṃ āditova tamatthaṃ ācikkhissaṃ, tato tava sokaṃ sandhāretuṃ asakkontiyā hadayaṃ phaleyya, tasmā ādikeneva te maddi dukkhaṃ na akkhātuṃ icchissanti. **Gharamāgato**ti imaṃ amhākaṃ vasanaṭṭhānaṃ āgato. **Arogā ca bhavāmase**ti yathā tathā mayaṃ arogā homa, jīvamānā avassaṃ putte brāhmaṇena nītepi passissāma. **Yañca añña**nti yañca aññaṃ ghare saviññāṇakaṃ dhanaṃ. **Dajjā sappuriso dāna**nti sappuriso uttamatthaṃ patthento uraṃ bhinditvā hadayamaṃsampi gahetvā dānaṃ dadeyyāti.

Maddī āha –

2262. ‘‘Anumodāmi te deva, puttake dānamuttamaṃ;
Datvā cittaṃ pasādehi, bhiyyo dānaṃ dado bhava.

2263. ‘‘Yo tvaṃ maccherabhūtesu, manussesu janādhipa;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’ti.

Tattha **anumodāmi te**ti dasa māse kucchiyā dhāretvā divasassa dvattikkhattuṃ nhāpetvā pāyetvā bhojetvā ure nipajjāpetvā paṭijaggitaputtakesu bodhisattena dinnesu sayaṃ puttadānaṃ anumodantī evamāha. Iminā kāraṇena jānitabbaṃ ‘‘pitāva puttānaṃ sāmiko’’ti. **Bhiyyo dānaṃ dado bhavā**ti mahārāja, uttaripi punappunaṃ dānaṃ dāyakova hohi, ‘‘sudinnaṃ me dāna’’nti cittaṃ pasādehi, yo tvaṃ maccherabhūtesu sattesu piyaputte adāsīti.

Evaṃ vutte mahāsatto ‘‘maddi, kinnāmetaṃ kathesi, sace hi mayā putte datvā cittaṃ pasādetuṃ nābhavissa, imāni pana me acchariyāni na pavatteyyu’’nti vatvā sabbāni pathavininnādādīni kathesi. Tato maddī tāni acchariyāni kittetvā dānaṃ anumodantī āha –

2264.‘‘Ninnāditā te pathavī, saddo te tidivaṅgato;
Samantā vijjutā āguṃ, girīnaṃva patissutā’’ti.

Tattha **vijjutā āgu**nti akālavijjulatā himavantapadese samantā niccharimsu. **Girīnaṃva patissutā**ti girīnaṃ patissutasaddā viya viravā uṭṭhahiṃsu.

2265.‘‘Tassa te anumodanti, ubho nāradapabbatā;
Indo ca brahmā pajāpati, somo yamo vessavaṇo;
Sabbe devānumodanti, tāvatiṃsā saindakā.

2266.‘‘Iti maddī varārohā, rājaputtī yasassinī;
Vessantarassa anumodi, puttake dānamuttama’’nti.

Tattha **ubho nāradapabbatā**ti imepi dve devanikāyā attano vimānadvāre ṭhitāva ‘‘sudinnaṃ te dāna’’nti anumodanti. **Tāvatiṃsā saindakā**ti indajeṭṭhakā tāvatiṃsāpi devā te dānaṃ anumodantīti.

Evaṃ mahāsattena attano dāne vaṇṇite tamevatthaṃ parivattetvā ‘‘mahārāja vessantara, sudinnaṃ nāma te dāna’’nti maddīpi tatheva dānaṃ vaṇṇayitvā anumodamānā nisīdi. Tena satthā ‘‘iti maddī varārohā’’ti gāthamāha.

Maddīpabbavaṇṇanā niṭṭhitā.

Sakkapabbavaṇṇanā

Evaṃ tesu aññamaññaṃ sammodanīyaṃ kathaṃ kathentesu sakko cintesi ‘‘ayaṃ vessantaro rājā hiyyo jūjakassa pathaviṃ unnādetvā dārake adāsi, idāni taṃ koci hīnapuriso upasaṅkamitvā sabbalakkhaṇasampannaṃ maddiṃ yācitvā rājānaṃ ekakaṃ katvā maddiṃ gahetvā gaccheyya, tato esa anātho nippaccayo bhaveyya. Ahaṃ brāhmaṇavaṇṇena naṃ upasaṅkamitvā maddiṃ yācitvā pāramikūṭaṃ gāhāpetvā kassaci avissajjiyaṃ katvā puna naṃ tasseva datvā āgamissāmī’’ti. So sūriyuggamanavelāya tassa santikaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

2267.‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Sakko brāhmaṇavaṇṇena, pāto tesaṃ adissathā’’ti.

Tattha **pāto tesaṃ adissathā**ti pātova nesaṃ dvinnampi janānaṃ paññāyamānarūpo purato aṭṭhāsi, ṭhatvā ca pana paṭisanthāraṃ karonto āha –

2268.‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2269.‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;

Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī''ti.

Mahāsatto āha –

2270. ''Kusalañceva no brahme, atho brahme anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

2271. ''Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ na vijjati.

2272. ''Satta no māse vasataṃ, araññe jīvasokinaṃ;
Idaṃ dutiyaṃ passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Ādāya veḷuvaṃ daṇḍaṃ, dhārentaṃ ajinakkhipaṃ.

2273. ''Svāgataṃ te mahābrahme, atho te adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2274. ''Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2275. ''Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasī''ti.

Evaṃ tena saddhiṃ paṭisanthāraṃ katvā mahāsatto –

2276. ''Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Anuppatto brahāraññaṃ, taṃ me akkhāhi pucchito''ti. –

Āgamanakāraṇaṃ pucchi. Atha naṃ sakko ''mahārāja, ahaṃ mahallako, idhāgacchanto tava bhariyaṃ maddiṃ yācituṃ āgato, taṃ me dehī''ti vatvā imaṃ gāthamāha –

2277. ''Yathā vārivaho pūro, sabbakālaṃ na khīyati;
Evaṃ taṃ yācitāgacchiṃ, bhariyaṃ me dehi yācito''ti.

Evaṃ vutte mahāsatto ''hiyyo me brāhmaṇassa dārakā dinnā, araññe ekako hutvā kathaṃ te maddiṃ dassāmī''ti avatvā pasāritahatthe sahassatthavikaṃ ṭhapento viya asajjitvā abajjhitvā anolīnamānaso hutvā giriṃ unnādento imaṃ gāthamāha –

2278. ''Dadāmi na vikampāmi, yaṃ maṃ yācasi brāhmaṇa;
Santaṃ nappaṭiguyhāmi, dāne me ramatī mano''ti.

Tattha **santaṃ nappaṭiguyhāmī**ti saṃvijjamānaṃ na guyhāmi.

Evañca pana vatvā sīghameva kamaṇḍalunā udakaṃ āharitvā udakaṃ hatthe pātetvā piyabhariyaṃ brāhmaṇassa adāsi. Taṅkhaṇeyeva heṭṭhā vuttappakārāni sabbāni acchariyāni pāturahesuṃ. Tamatthaṃ pakāsento satthā āha –

2279. ''Maddiṃ hatthe gahetvāna, udakassa kamaṇḍaluṃ;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano.

2280. ''Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;

Maddiṃ pariccajantassa, medanī sampakampatha.

2281.‘‘Nevassa maddī bhākuṭi, na sandhīyati na rodati;
Pekkhatevassa tuṇhī sā, eso jānāti yaṃ vara’’nti.

Tattha **adā dāna**nti ‘‘ambho brāhmaṇa, maddito me sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva piyataraṃ, idaṃ me dānaṃ sabbaññutaññāṇappaṭivedhassa paccayo hotū’’ti vatvā dānaṃ adāsi vuttampi cetaṃ –

‘‘Jāliṃ kaṇhājinaṃ dhītaṃ, maddiṃ deviṃ patibbataṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.

‘‘Na me dessā ubho puttā, maddī devī na dessiyā;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā piye adāsaha’’nti. (cariyā. 1.118-119);

Tattha **sampakampathā**ti pathavī udakapariyantaṃ katvā kampittha. **Nevassa maddī bhākuṭī**ti bhikkhave, tasmiṃ khaṇe maddī ‘‘maṃ mahallakassa brāhmaṇassa rājā detī’’ti kodhavasena bhākuṭipi nāhosi. **Na sandhīyati na rodatī**ti neva maṅku ahosi, na akkhīni pūretvā rodati, atha kho tuṇhī sā hutvā ‘‘mādisaṃ itthiratanaṃ dadamāno na nikkāraṇā dassati, eso yaṃ varaṃ, taṃ jānātī’’ti phullapadumavaṇṇaṃ assa mukhaṃ **pekkhateva,** olokayamānāva ṭhitāti attho.

Atha mahāsatto ‘‘kīdisā maddī’’ti tassā mukhaṃ olokesi. Sāpi ‘‘sāmi kiṃ maṃ olokesī’’ti vatvā sīhanādaṃ nadantī imaṃ gāthamāha –

2282.‘‘Komārī yassāhaṃ bhariyā, sāmiko mama issaro;
Yassicche tassa maṃ dajjā, vikkiṇeyya haneyya vā’’ti.

Tattha **komārī yassāhaṃ bhariyā**ti ahaṃ yassa tava daharikā bhariyā, so tvaññeva mama issaro sāmiko. **Yassicche tassā**ti issaro ca nāma dāsiṃ maṃ yassa dātuṃ iccheyya, tassa dadeyya. **Vikkiṇeyya vā**ti dhanena vā atthe sati vikkiṇeyya, maṃsena vā atthe sati haneyya, tasmā yaṃ vo ruccati, taṃ karotha, nāhaṃ kujjhāmīti.

Sakko tesaṃ paṇītajjhāsayataṃ viditvā thutiṃ akāsi. Tamatthaṃ pakāsento satthā āha –

2283.‘‘Tesaṃ saṅkappamaññāya, devindo etadabravi;
Sabbe jitā te paccūhā, ye dibbā ye ca mānusā.

2284.‘‘Ninnāditā te pathavī, saddo te tidivaṅgato;
Samantā vijjutā āguṃ, girīnaṃva patissutā.

2285.‘‘Tassa te anumodanti, ubho nāradapabbatā;
Indo ca brahmā pajāpati, somo yamo vessavaṇo;
Sabbe devānumodanti, dukkarañhi karoti so.

2286.‘‘Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

2287.‘‘Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyaṇā.

2288.‘‘Yametaṃ kumāre adā, bhariyaṃ adā vane vasaṃ;

Brahmayānamanokkamma, sagge te taṃ vipaccatū''ti.

Tattha **paccūhā**ti paccatthikā. **Dibbā**ti dibbasampattipaṭibāhakā. **Mānusā**ti manussasampattipaṭibāhakā. Ke pana teti? Macchariyadhammā. Te sabbe puttadāraṃ dentena mahāsattena jitā. Tenāha ''sabbe jitā te paccūhā''ti. **Dukkarañhi karoti so**ti so vessantaro rājā ekakova araññe vasanto bhariyaṃ brāhmaṇassa dento dukkaraṃ karotīti evaṃ sabbe devā anumodantīti vadati. **''Yameta''**nti gāthaṃ anumodanaṃ karonto āha. **Vane vasa**nti vane vasanto. **Brahmayāna**nti seṭṭhayānaṃ. Tividho hi sucaritadhammo evarūpo ca dānadhammo ariyamaggassa paccayo hotīti ''brahmayāna''nti vuccati. Tasmā yaṃ taṃ idaṃ ajja dānaṃ dadatopi nipphannaṃ brahmayānaṃ apāyabhūmiṃ anokkamitvā sagge te taṃ vipaccatu, vipākapariyosāne ca sabbaññutaññāṇadāyakaṃ hotūti.

Evamassa sakko anumodanaṃ katvā ''idāni mayā idha papañcaṃ akatvā imaṃ imasseva datvā gantuṃ vaṭṭatī''ti cintetvā āha –

2289. ''Dadāmi bhoto bhariyaṃ, maddiṃ sabbaṅgasobhanaṃ;
Tvañceva maddiyā channo, maddī ca patinā saha.

2290. ''Yathā payo ca saṅkho ca, ubho samānavaṇṇino;
Evaṃ tuvañca maddī ca, samānamanacetasā.

2291. ''Avaruddhettha araññasmiṃ, ubho sammatha assame;
Khattiyā gottasampannā, sujātā mātupettito;
Yathā puññāni kayirātha, dadantā aparāpara''nti.

Tattha **channo**ti anurūpo. **Ubho samānavaṇṇino**ti samānavaṇṇā ubhopi parisuddhāyeva. **Samānamanacetasā**ti ācārādīhi kammehi samānena manasaṅkhātena cetasā samannāgatā. **Avaruddhetthā**ti raṭṭhato pabbājitā hutvā ettha araññe vasatha. **Yathā puññānī**ti yathā jetuttaranagare vo bahūni puññāni katāni, hiyyo puttānaṃ ajja bhariyāya dānavasenapi katānīti ettakeneva paritosaṃ akatvā ito uttaripi aparāparaṃ dadantā yathānurūpāni puññāni kareyyāthāti.

Evañca pana vatvā sakko mahāsattassa maddiṃ paṭicchāpetvā varaṃ dātuṃ attānaṃ ācikkhanto āha –

2292. ''Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājisi, vare aṭṭha dadāmi te''ti.

Kathentoyeva ca dibbattabhāvena jalanto taruṇasūriyo viya ākāse aṭṭhāsi. Tato bodhisatto varaṃ gaṇhanto āha –

2293. ''Varaṃ ce me ado sakka, sabbabhūtānamissara;
Pitā maṃ anumodeyya, ito pattaṃ sakaṃ gharaṃ;
Āsanena nimanteyya, paṭhametaṃ varaṃ vare.

2294. ''Purisassa vadhaṃ na roceyyaṃ, api kibbisakārakaṃ;
Vajjhaṃ vadhamhā moceyyaṃ, dutiyetaṃ varaṃ vare.

2295. ''Ye vuḍḍhā ye ca daharā, ye ca majjhimaporisā;
Mameva upajīveyyuṃ, tatiyetaṃ varaṃ vare.

2296. ''Paradāraṃ na gaccheyyaṃ, sadārapasuto siyaṃ;

Thīnaṃ vasaṃ na gaccheyyaṃ, catutthetaṃ varaṃ vare.

2297. ‘‘Putto me sakka jāyetha, so ca dīghāyuko siyā;
Dhammena jine pathaviṃ, pañcametaṃ varaṃ vare.

2298. ‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Dibbā bhakkhā pātubhaveyyuṃ, chaṭṭhametaṃ varaṃ vare.

2299. ‘‘Dadato me na khīyetha, datvā nānutapeyyahaṃ;
Dadaṃ cittaṃ pasādeyyaṃ, sattametaṃ varaṃ vare.

2300. ‘‘Ito vimuccamānāhaṃ, saggagāmī visesagū;
Anivatti tato assaṃ, aṭṭhametaṃ varaṃ vare’’ti.

Tattha **anumodeyyā**ti sampaṭiccheyya na kujjheyya. **Ito patta**nti imamhā araññā sakaṃ gharaṃ anuppattaṃ. **Āsanenā**ti rājāsanena. Rajjaṃ me detūti vadati. **Api kibbisakārakan**ti rājā hutvā rājāparādhikampi vajjhaṃ vadhamhā moceyyaṃ, evarūpassapi me vadho nāma na ruccatu. **Mameva upajīveyyu**nti sabbete maññeva nissāya upajīveyyuṃ. **Dhammena jine**ti dhammena jinātu, dhammena rajjaṃ kāretūti attho. **Visesagū**ti visesagamano hutvā tusitapure nibbatto homīti vadati. **Anivatti tato assa**nti tusitabhavanato cavitvā manussattaṃ āgato punabhave anivatti assaṃ, sabbaññutaṃ sampāpuṇeyyanti vadati.

2301. ‘‘Tassa taṃ vacanaṃ sutvā, devindo etadabravi;
‘Aciraṃ vata te tato, pitā taṃ daṭṭhumessatī’’’ti.

Tattha **daṭṭhumessatī**ti mahārāja, tava mātā ca pitā ca acireneva taṃ passitukāmo hutvā idhāgamissati, āgantvā ca pana setacchattaṃ datvā rajjaṃ niyyādetvā jetuttaranagarameva nessati, sabbe te manorathā matthakaṃ pāpuṇissanti, mā cintayi, appamatto hohi, mahārājāti.

Evaṃ mahāsattassa ovādaṃ datvā sakko sakaṭṭhānameva gato. Tamatthaṃ pakāsento satthā āha –

2302. ‘‘Idaṃ vatvāna maghavā, devarājā sujampati;
Vessantare varaṃ datvā, saggakāyaṃ apakkamī’’ti.

Tattha **vessantare**ti vessantarassa. **Apakkamī**ti gato anuppattoyevāti.

Sakkapabbavaṇṇanā niṭṭhitā.

Mahārājapabbavaṇṇanā

Bodhisatto ca maddī ca sammodamānā sakkadattiye assame vasiṃsu. Jūjakopi kumāre gahetvā saṭṭhiyojanamaggaṃ paṭipajji. Devatā kumārānaṃ ārakkhamakaṃsu. Jūjakopi sūriye atthaṅgate kumāre gacche bandhitvā bhūmiyaṃ nipajjāpetvā sayaṃ caṇḍavāḷamigabhayena rukkhaṃ āruyha viṭapantare sayati. Tasmiṃ khaṇe eko devaputto vessantaravaṇṇena, ekā devadhītā maddivaṇṇena āgantvā kumāre mocetvā hatthapāde sambāhitvā nhāpetvā maṇḍetvā dibbabhojanaṃ bhojetvā dibbasayane sayāpetvā aruṇuggamanakāle baddhākāreneva nipajjāpetvā antaradhāyi. Evaṃ te devatāsaṅgahena arogā hutvā gacchanti. Jūjakopi devatādhiggahito hutvā ‘‘kāliṅgaraṭṭhaṃ gacchāmī’’ti gacchanto aḍḍhamāsena jetuttaranagaraṃ patto. Taṃ divasaṃ paccūsakāle sañjayo mahārājā supinaṃ passi. Evarūpo supino ahosi – rañño mahāvinicchaye nisinnassa eko puriso kaṇho dve padumāni āharitvā rañño hatthe ṭhapesi. Rājā tāni dvīsu kaṇṇesu piḷandhi. Tesaṃ reṇu bhassitvā rañño ure patati. So pabujjhitvā pātova brāhmaṇe pucchi. Te ‘‘cirapavutthā vo, deva, bandhavā āgamissantī’’ti byākariṃsu. So pātova sīsaṃ nhāyitvā nānaggarasabhojanaṃ bhuñjitvā alaṅkaritvā vinicchaye nisīdi. Devatā brāhmaṇaṃ dvīhi kumārehi saddhiṃ ānetvā rājaṅgaṇe ṭhapayiṃsu. Tasmiṃ khaṇe rājā maggaṃ olokento kumāre disvā āha –

2303. ‘‘Kassetaṃ mukhamābhāti, hemaṃ-vuttattamagginā;
Nikkhaṃva jātarūpassa, ukkāmukhapahaṃsitaṃ.

2304. ‘‘Ubho sadisapaccaṅgā, ubho sadisalakkhaṇā;
Jālissa sadiso eko, ekā kaṇhājinā yathā.

2305. ‘‘Sīhā bilāva nikkhantā, ubho sampatirūpakā;
Jātarūpamayāyeva, ime dissanti dārakā’’ti.

Tattha **hemaṃvuttattamagginā**ti hemaṃ iva uttattaṃ agginā. **Sī**hā bilāva nikkhantāti kañcanaguhato nikkhantā sīhā viya.

Evaṃ rājā tīhi gāthāhi kumāre vaṇṇetvā ekaṃ amaccaṃ āṇāpesi ‘‘gacchetaṃ brāhmaṇaṃ dārakehi saddhiṃ ānehī’’ti. So vegena gantvā brāhmaṇaṃ ānesi. Atha rājā brāhmaṇaṃ āha –

2306. ‘‘Kuto nu bhavaṃ bhāradvāja, ime ānesi dārake;
Ajja raṭṭhaṃ anuppatto, kuhiṃ gacchasi brāhmaṇā’’ti.

Jūjako āha –

2307. ‘‘Mayhaṃ te dārakā deva, dinnā vittena sañjaya;
Ajja pannarasā ratti, yato laddhā me dārakā’’ti.

Tattha **vittenā**ti tuṭṭhena pasannena. **Ajja pannarasā rattī**ti imesaṃ laddhadivasato paṭṭhāya ajja pannarasā rattīti vadati.

Rājā āha –

2308. ‘‘Kena vā vācapeyyena, sammāñāyena saddahe;
Ko tetaṃ dānamadadā, puttake dānamuttama’’nti.

Tattha **kena vā vācapeyyenā**ti brāhmaṇa, kena piyavacanena te tayā laddhā. **Sammāñāyena saddahe**ti musāvādaṃ akatvā sammāñāyena kāraṇena amhe saddahāpeyyāsi. **Puttake**ti attano piyaputtake uttamaṃ dānaṃ katvā ko te etaṃ dānaṃ adadāti.

Jūjako āha –

2309. ‘‘Yo yācataṃ patiṭṭhāsi, bhūtānaṃ dharaṇīriva;
So me vessantaro rājā, puttedāsi vane vasaṃ.

2310. ‘‘Yo yācataṃ gatī āsi, savantīnaṃva sāgaro;
So me vessantaro rājā, puttedāsi vane vasa’’nti.

Tattha **patiṭṭhāsī**ti patiṭṭhā āsi.

Taṃ sutvā amaccā vessantaraṃ garahamānā āhaṃsu –

2311.‘‘Dukkaṭaṃ vata bho raññā, saddhena gharamesinā;
Kathaṃ nu puttake dajjā, araññe avaruddhako.

2312.‘‘Imaṃ bhonto nisāmetha, yāvantettha samāgatā;
Kathaṃ vessantaro rājā, puttedāsi vane vasaṃ.

2313.‘‘Dāsiṃ dāsañca so dajjā, assaṃ cassatarīrathaṃ;
Hatthiñca kuñjaraṃ dajjā, kathaṃ so dajja dārake’’ti.

Tattha **saddhenā**ti saddhāya sampannenapi satā gharaṃ āvasantena raññā idaṃ dukkaṭaṃ vata, ayuttaṃ vata kataṃ. **Avaruddhako**ti raṭṭhā pabbājito araññe vasanto. **Imaṃ bhonto**ti bhonto nagaravāsino yāvanto ettha samāgatā, sabbe imaṃ nisāmetha upadhāretha, kathaṃ nāmeso puttake dāse katvā adāsi, kena nāma evarūpaṃ katapubbanti adhippāyenevamāhaṃsu. **Dajjā**ti dāsādīsu yaṃ kiñci dhanaṃ detu. **Kathaṃ so dajja dārake**ti ime pana dārake kena kāraṇena adāsīti.

Taṃ sutvā kumāro pitu garahaṃ asahanto vātābhihatassa sineruno bāhaṃ oḍḍento viya imaṃ gāthamāha –

2314.‘‘Yassa nassa ghare dāso, asso cassatarīratho;
Hatthī ca kuñjaro nāgo, kiṃ so dajjā pitāmahā’’ti.

Rājā āha –

2315.‘‘Dānamassa pasaṃsāma, na ca nindāma puttakā;
Kathaṃ nu hadayaṃ āsi, tumhe datvā vanibbake’’ti.

Tattha **dānamassa pasaṃsāmā**ti puttakā mayaṃ tava pitu dānaṃ pasaṃsāma na nindāma.

Taṃ sutvā kumāro āha –

2316.‘‘Dukkhassa hadayaṃ āsi, atho uṇhampi passasi;
Rohinīheva tambakkhī, pitā assūni vattayī’’ti.

Tattha **dukkhassa hadayaṃ āsī**ti pitāmaha kaṇhājināya vuttaṃ etaṃ vacanaṃ sutvā tassa hadayaṃ dukkhaṃ āsi. **Rohinīheva tambakkhī**ti tambavaṇṇehi viya rattaakkhīhi mama pitā tasmiṃ khaṇe assūni pavattayi.

Idānissā taṃ vacanaṃ dassento āha –

2317.‘‘Yaṃ taṃ kaṇhājināvoca, ayaṃ maṃ tāta brāhmaṇo;
Laṭṭhiyā paṭikoṭeti, ghare jātaṃva dāsiyaṃ.

2318.‘‘Na cāyaṃ brāhmaṇo tāta, dhammikā honti brāhmaṇā;
Yakkho brāhmaṇavaṇṇena, khādituṃ tāta neti no;
Nīyamāne pisācena, kiṃ nu tāta udikkhasī’’ti.

Atha ne kumāre brāhmaṇaṃ amuñcante disvā rājā gāthamāha –

2319.‘‘Rājaputtī ca vo mātā, rājaputto ca vo pitā;
Pubbe me aṅkamāruyha, kiṃ nu tiṭṭhatha ārakā’’ti.

Tattha **pubbe me**ti tumhe ito pubbe maṃ disvā vegenāgantvā mama aṅkamāruyha, idāni kiṃ nu ārakā tiṭṭhathāti?

Kumāro āha –

2320.‘‘Rājaputtī ca no mātā, rājaputto ca no pitā;
Dāsā mayaṃ brāhmaṇassa, tasmā tiṭṭhāma ārakā’’ti.

Tattha **dāsā maya**nti idāni pana mayaṃ brāhmaṇassa dāsā bhavāma.

Rājā āha –

2321.‘‘Mā sammevaṃ avacuttha, ḍayhate hadayaṃ mama;
Citakāyaṃva me kāyo, āsane na sukhaṃ labhe.

2322.‘‘Mā sammevaṃ avacuttha, bhiyyo sokaṃ janetha maṃ;
Nikkiṇissāmi dabbena, na vo dāsā bhavissatha.

2323.‘‘Kimagghiyañhi vo tāta, brāhmaṇassa pitā adā;
Yathābhūtaṃ me akkhātha, paṭipādentu brāhmaṇa’’nti.

Tattha **sammā**ti piyavacanaṃ. **Citakāyaṃva me kāyo**ti idāni mama kāyo aṅgāracitakāyaṃ āropito viya jāto. **Janetha ma**nti janetha me, ayameva vā pāṭho. **Nikkiṇissāmi dabbenā**ti dhanaṃ datvā mocessāmi. **Kimagghiya**nti kiṃ agghaṃ katvā. **Paṭipādentū**ti dhanaṃ paṭicchāpentu.

Kumāro āha –

2324.‘‘Sahassagghañhi maṃ tāta, brāhmaṇassa pitā adā;
Atha kaṇhājinaṃ kaññaṃ, hatthinā ca satena cā’’ti.

Tattha **sahassagghaṃ hī**ti deva, maṃ pitā tadā nikkhasahassaṃ agghāpetvā adāsi. **Atha kaṇhājina**nti kaniṭṭhaṃ pana me kaṇhājinaṃ. **Hatthinā ca satena cā**ti hatthīnañca assānañca usabhānañca nikkhānañcāti sabbesaṃ etesaṃ satena antamaso mañcapīṭhapāduke upādāya sabbasatena agghāpesīti.

Rājā kumārānaṃ nikkayaṃ dāpento āha –

2325.‘‘Uṭṭhehi katte taramāno, brāhmaṇassa avākara;
Dāsisataṃ dāsasataṃ, gavaṃ hatthusabhaṃ sataṃ;
Jātarūpasahassañca, puttānaṃ dehi nikkaya’’nti.

Tattha **avākarā**ti dehi.

2326.‘‘Tato kattā taramāno, brāhmaṇassa avākari;
Dāsisataṃ dāsasataṃ, gavaṃ hatthusabhaṃ sataṃ;
Jātarūpasahassañca, puttānaṃdāsi nikkaya’’nti.

Tattha **avākarī**ti adāsi. **Nikkaya**nti agghassa mūlaṃ.

Evaṃ brāhmaṇassa sabbasatañca nikkhasahassañca kumārānaṃ nikkayaṃ adāsi, sattabhūmikañca pāsādaṃ, brāhmaṇassa parivāro mahā ahosi. So dhanaṃ paṭisāmetvā pāsādaṃ abhiruyha sādurasabhojanaṃ bhuñjitvā mahāsayane nipajji. Kumāre sīsaṃ nahāpetvā bhojetvā alaṅkaritvā ekaṃ ayyako, ekaṃ ayyikāti dvepi ucchaṅge upavesesuṃ. Tamatthaṃ pakāsento satthā āha –

2327. ‘‘Nikkiṇitvā nahāpetvā, bhojayitvāna dārake;
Samalaṅkaritvā bhaṇḍena, ucchaṅge upavesayuṃ.

2328. ‘‘Sīsaṃ nhāte sucivatthe, sabbābharaṇabhūsite;
Rājā aṅke karitvāna, ayyako paripucchatha.

2329. ‘‘Kuṇḍale ghusite māle, sabbābharaṇabhūsite;
Rājā aṅke karitvāna, idaṃ vacanamabravi.

2330. ‘‘Kacci ubho arogā te, jāli mātāpitā tava;
Kacci uñchena yāpenti, kacci mūlaphalā bahū.

2331. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī’’ti.

Tattha **kuṇḍale**ti kuṇḍalāni pilandhāpetvā. **Ghusite**ti ugghosite manoramaṃ ravaṃ ravante. **Māle**ti pupphāni pilandhāpetvā. **Aṅke karitvānā**ti jālikumāraṃ aṅke nisīdāpetvā.

Kumāro āha –

2332. ‘‘Atho ubho arogā me, deva mātāpitā mama;
Atho uñchena yāpenti, atho mūlaphalā bahū.

2333. ‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā nesaṃ na vijjati.

2334. ‘‘Khaṇantālukalambāni, bilāni takkalāni ca;
Kolaṃ bhallātakaṃ bellaṃ, sā no āhatva posati.

2335. ‘‘Yañceva sā āharati, vanamūlaphalahāriyā;
Taṃ no sabbe samāgantvā, rattiṃ bhuñjāma no divā.

2336. ‘‘Ammāva no kisā paṇḍu, āharantī dumapphalaṃ;
Vātātapena sukhumālī, padumaṃ hatthagatāmiva.

2337. ‘‘Ammāya patanū kesā, vicarantyā brahāvane;
Vane vāḷamigākiṇṇe, khaggadīpinisevite.

2338. ‘‘Kesesu jaṭaṃ bandhitvā, kacche jallamadhārayi;
Cammavāsī chamā seti, jātavedaṃ namassatī’’ti.

Tattha **khaṇantālukalambānī**ti khaṇantī ālūni ca kalambāni ca. Iminā mātāpitūnaṃ kicchajīvikaṃ vaṇṇeti. **Taṃ no**ti ettha **no**ti nipātamattaṃ. **Padumaṃ hatthagatāmivā**ti hatthena parimadditaṃ padumaṃ viya jātā. **Patanū kesā**ti deva, ammāya me mahāvane vicarantiyā te bhamarapattavaṇṇā kāḷakesā rukkhasākhādīhi viluttā patanū jātā. **Jallamadhārayī**ti ubhohi kacchehi jallaṃ dhāreti, kiliṭṭhavesena vicaratīti.

So evaṃ mātu dukkhitabhāvaṃ kathetvā ayyakaṃ codento imaṃ gāthamāha –

2339.‘‘Puttā piyā manussānaṃ, lokasmiṃ udapajjisuṃ;
Na hi nūnamhākaṃ ayyassa, putte sneho ajāyathā’’ti.

Tattha **udapajjisu**nti uppajjiṃsu.

Tato rājā attano dosaṃ āvikaronto āha –

2340.‘‘Dukkaṭañca hi no putta, bhūnahaccaṃ kataṃ mayā;
Yohaṃ sivīnaṃ vacanā, pabbājesimadūsakaṃ.

2341.‘‘Yaṃ me kiñci idha atthi, dhanaṃ dhaññañca vijjati;
Etu vessantaro rājā, siviraṭṭhe pasāsatū’’ti.

Tattha **puttā**ti putta jāli etaṃ amhākaṃ dukkaṭaṃ. **Bhūnahacca**nti vuḍḍhighātakammaṃ. **Yaṃ me kiñcī**ti tāta, yaṃ me kiñci idha atthi, sabbaṃ te pitu demi. **Siviraṭṭhe pasāsatū**ti imasmiṃ nagare so rājā hutvā pasāsatūti.

Kumāro āha –

2342.‘‘Na deva mayhaṃ vacanā, ehiti sivisuttamo;
Sayameva devo gantvā, siñca bhogehi atraja’’nti.

Tattha **sivisuttamo**ti siviseṭṭho vessantaro. **Siñcā**ti mahāmegho viya vuṭṭhiyā bhogehi abhisiñca.

2343.‘‘Tato senāpatiṃ rājā, sañjayo ajjhabhāsatha;
Hatthī assā rathā pattī, senā sannāhayantu naṃ;
Negamā ca maṃ anventu, brāhmaṇā ca purohitā.

2344.‘‘Tato saṭṭhisahassāni, yodhino cārudassanā;
Khippamāyantu sannaddhā, nānāvaṇṇehilaṅkatā.

2345.‘‘Nīlavatthadharā neke, pītāneke nivāsitā;
Aññe lohitauṇhīsā, suddhāneke nivāsitā;
Khippamāyantu sannaddhā, nānāvaṇṇehilaṅkatā.

2346.‘‘Himavā yathā gandhadharo, pabbato gandhamādano;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo.

2347.‘‘Osadhehi ca dibbehi, disā bhāti pavāti ca;
Khippamāyantu sannaddhā, disā bhantu pavantu ca.

2348.‘‘Tato nāgasahassāni, yojayantu catuddasa;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

2349.‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Khippamāyantu sannaddhā, hatthikkhandhehi dassitā.

2350.‘‘Tato assasahassāni, yojayantu catuddasa;
Ājānīyāva jātiyā, sindhavā sīghavāhanā.

2351.‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;

Khippamāyantu sannaddhā, assapiṭṭhehīlaṅkatā.

2352.‘‘Tato rathasahassāni, yojayantu catuddasa;
Ayosukatanemiyo, suvaṇṇacitapakkhare.

2353.‘‘Āropentu dhaje tattha, cammāni kavacāni ca;
Vippālentu ca cāpāni, daḷhadhammā pahārino;
Khippamāyantu sannaddhā, rathesu rathajīvino’’ti.

Tattha **sannāhayantuna**nti sannayhantu. **Saṭṭhisahassānī**ti mama puttena sahajātā saṭṭhisahassā amaccā. **Nīlavatthadharā neke**ti eke nīlavatthanivāsitā hutvā āyantu. **Mahābhūtagaṇālayo**ti bahuyakkhagaṇānaṃ ālayo. **Disā bhantu pavantu cā**ti vuttappakāro himavā viya ābharaṇavilepanādīhi obhāsentu ceva pavāyantu ca. **Hatthikkhandhehī**ti te hatthigāmaṇino hatthikkhandhehi khippamāyantu. **Dassitā**ti dassitavibhūsanā. **Ayosukatanemiyo**ti ayena suṭṭhu parikkhittanemiyo. **Suvaṇṇacitapakkhare**ti suvaṇṇena khacitapakkhare. Evarūpe cuddasa sahasse rathe yojayantūti vadati. **Vippālentū**ti āropentu.

Evaṃ rājā senaṅgaṃ vicāretvā ‘‘puttassa me jetuttaranagarato yāva vaṅkapabbatā aṭṭhusabhavitthāraṃ āgamanamaggaṃ samatalaṃ katvā maggālaṅkāratthāya idañcidañca karothā’’ti āṇāpento āha –

2354.‘‘Lājā olopiyā pupphā, mālāgandhavilepanā;
Agghiyāni ca tiṭṭhantu, yena maggena ehiti.

2355.‘‘Gāme gāme sataṃ kumbhā, merayassa surāya ca;
Maggamhi patitiṭṭhantu, yena maggena ehiti.

2356.‘‘Maṃsā pūvā saṅkuliyo, kummāsā macchasaṃyutā;
Maggamhi patitiṭṭhantu, yena maggena ehiti.

2357.‘‘Sappi telaṃ dadhi khīraṃ, kaṅgubījā bahū surā;
Maggamhi patitiṭṭhantu, yena maggena ehiti.

2358.‘‘Āḷārikā ca sūdā ca, naṭanaṭṭakagāyino;
Pāṇissarā kumbhathūṇiyo, mandakā sokajjhāyikā.

2359.‘‘Āhaññantu sabbavīṇā, bheriyo dindimāni ca;
Kharamukhāni dhamentu, nadantu ekapokkharā.

2360.‘‘Mudiṅgā paṇavā saṅkhā, godhā parivadentikā;
Dindimāni ca haññantu, kutumpadindimāni cā’’ti.

Tattha **lājā olopiyā pupphā**ti lājehi saddhiṃ lājapañcamakāni pupphāni okirantānaṃ okiraṇapupphāni paṭiyādethāti āṇāpeti. **Mālāgandhavilepanā**ti maggavitāne olambakamālā ceva gandhavilepanāni ca. **Agghiyāni cā**ti pupphaagghiyāni ceva ratanaagghiyāni ca yena maggena mama putto ehiti, tattha tiṭṭhantu. **Gāme gāme**ti gāmadvāre gāmadvāre. **Patitiṭṭhantū**ti pipāsitānaṃ pivanatthāya paṭiyāditā hutvā surāmerayamajjakumbhā tiṭṭhantu. **Macchasaṃyutā**ti macchehi saṃyuttā. **Kaṅgubījā**ti kaṅgupiṭṭhamayā. **Mandakā**ti mandakagāyino. **Sokajjhāyikā**ti māyākārā, aññepi vā ye keci uppannasokaharaṇasamatthā sokajjhāyikāti vuccanti, socante jane attano vaṃsaghosaparamparānaṃ nacce kate nissoke katvā sayāpakāti attho. **Kharamukhānī**ti sāmuddikamahāmukhasaṅkhā. **Saṅkhā**ti dakkhiṇāvaṭṭā muṭṭhisaṅkhā, nāḷisaṅkhāti dve saṅkhā. Godhā parivadentikā dindimāni kutumpadindimānīti imānipi cattāri tūriyāneva.

Evaṃ rājā maggālaṅkārāni vicāresi. Jūjakopi pamāṇātikkantaṃ bhuñjitvā jīrāpetuṃ asakkonto tattheva kālamakāsi. Rājā tassa sarīrakiccaṃ kārāpetvā ‘‘nagare koci brāhmaṇassa ñātako atthi, idaṃ gaṇhātū’’ti bheriṃ carāpesi. Na kañcissa ñātakaṃ passi, dhanaṃ puna raññoyeva ahosi. Atha sattame divase sabbā senā sannipati. Atha rājā mahantena parivārena jāliṃ magganāyakaṃ katvā nikkhami. Tamatthaṃ pakāsento satthā āha –

2361. ‘‘Sā senā mahatī āsi, uyyuttā sivivāhinī;
Jālinā magganāyena, vaṅkaṃ pāyāsi pabbataṃ.

2362. ‘‘Koñcaṃ nadati mātaṅgo, kuñjaro saṭṭhihāyano;
Kacchāya baddhamānāya, koñcaṃ nadati vāraṇo.

2363. ‘‘Ājānīyā hasiyanti, nemighoso ajāyatha;
Abbhaṃ rajo acchādesi, uyyuttā sivivāhinī.

2364. ‘‘Sā senā mahatī āsi, uyyuttā hārahārinī;
Jālinā magganāyena, vaṅkaṃ pāyāsi pabbataṃ.

2365. ‘‘Te pāviṃsu brahāraññaṃ, bahusākhaṃ mahodakaṃ;
Puppharukkhehi sañchannaṃ, phalarukkhehi cūbhayaṃ.

2366. ‘‘Tattha bindussarā vaggū, nānāvaṇṇā bahū dijā;
Kūjantamupakūjanti, utusampupphite dume.

2367. ‘‘Te gantvā dīghamaddhānaṃ, ahorattānamaccaye;
Padesaṃ taṃ upāgacchuṃ, yattha vessantaro ahū’’ti.

Tattha **mahatī**ti dvādasaakkhobhaṇisaṅkhātā senā. **Uyyuttā**ti payātā. **Koñcaṃ nadatī**ti tadā kāliṅgaraṭṭhavāsino brāhmaṇā attano raṭṭhe deve vuṭṭhe taṃ nāgaṃ āharitvā sañjayassa adaṃsu. So hatthī ‘‘sāmikaṃ vata passituṃ labhissāmī’’ti tuṭṭho koñcanādamakāsi. Taṃ sandhāyetaṃ vuttaṃ. **Kacchāyā**ti suvaṇṇakacchāya baddhamānāyapi tussitvā koñcaṃ nadati. **Hasiyantī**ti hasasaddamakaṃsu. **Hārahārinī**ti haritabbaharaṇasamatthā. **Pāviṃsū**ti pavisiṃsu. **Bahusākha**nti bahurukkhasākhaṃ. **Dīghamaddhāna**nti saṭṭhiyojanamaggaṃ. **Upāgacchu**nti yattha vessantaro ahosi, taṃ padesaṃ upagatāti.

Mahārājapabbavaṇṇanā niṭṭhitā.

Chakhattiyakammavaṇṇanā

Jālikumāro mucalindasaratīre khandhāvāraṃ nivāsāpetvā cuddasa rathasahassāni āgatamaggābhimukhāneva ṭhapāpetvā tasmiṃ tasmiṃ padese sīhabyagghadīpiādīsu ārakkhaṃ saṃvidahi. Hatthiādīnaṃ saddo mahā ahosi. Atha mahāsatto taṃ saddaṃ sutvā ‘‘kiṃ nu kho me paccāmittā mama pitaraṃ ghātetvā mamatthāya āgatā’’ti maraṇabhayabhīto maddiṃ ādāya pabbataṃ āruyha senaṃ olokesi. Tamatthaṃ pakāsento satthā āha –

2368. ‘‘Tesaṃ sutvāna nigghosaṃ, bhīto vessantaro ahu;
Pabbataṃ abhiruhitvā, bhīto senaṃ udikkhati.

2369. ‘‘Iṅgha maddi nisāmehi, nigghoso yādiso vane;

Ājānīyā hasiyanti, dhajaggāni ca dissare.

2370.‘‘Ime nūna araññasmiṃ, migasaṅghāni luddakā;
Vāgurāhi parikkhippa, sobbhaṃ pātetvā tāvade;
Vikkosamānā tibbāhi, hanti nesaṃ varaṃ varaṃ.

2371.‘‘Yathā mayaṃ adūsakā, araññe avaruddhakā;
Amittahatthattaṃ gatā, passa dubbalaghātaka’’nti.

Tattha **iṅghā**ti codanatthe nipāto. **Nisāmehī**ti sakasenā vā parasenā vāti olokehi upadhārehi. ‘‘Ime nūna araññasmi’’ntiādīnaṃ aḍḍhateyyagāthānaṃ evamatthasambandho veditabbo ‘‘maddi yathā araññamhi migasaṅghāni luddakā vāgurāhi parikkhippa atha vā pana sobbhaṃ pātetvā tāvadeva ‘hanatha, are, duṭṭhamige’ti vikkosamānā tibbāhi migamāraṇasattīhi nesaṃ migānaṃ varaṃ varaṃ thūlaṃ thūlaṃ hananti, ime ca nūna tatheva amhe asabbhāhi vācāhi vikkosamānā tibbāti sattīhi hanissanti, mayañca adūsakā araññe avaruddhakā raṭṭhā pabbājitā vane vasāma, evaṃ santepi amittānaṃ hatthattaṃ gatā, passa dubbalaghātaka’’nti. Evaṃ so maraṇabhayena paridevi.

Sā tassa vacanaṃ sutvā senaṃ oloketvā ‘‘sakasenāya bhavitabba’’nti mahāsattaṃ assāsentī imaṃ gāthamāha –

2372.‘‘Amittā nappasāheyyuṃ, aggīva udakaṇṇave;
Tadeva tvaṃ vicintehi, api sotthi ito siyā’’ti.

Tattha **aggīva udakaṇṇave**ti yathā tiṇukkādīnaṃ vasena upanīto aggi aṇṇavasaṅkhātāni puthulagambhīrāni udakāni nappasahati, tāpetuṃ na sakkoti, tathā taṃ amittā nappasaheyyuṃ nābhibhavissanti. **Tadevā**ti yaṃ sakkena tuyhaṃ varaṃ datvā ‘‘mahārāja, na cirasseva te pitā ehitī’’ti vuttaṃ, tadeva tvaṃ vicintehi, api nāma ito balakāyato amhākaṃ sotthi siyāti mahāsattaṃ assāsesi.

Atha mahāsatto sokaṃ tanukaṃ katvā tāya saddhiṃ pabbatā oruyha paṇṇasālādvāre nisīdi, itarāpi attano paṇṇasālādvāre nisīdi. Tamatthaṃ pakāsento satthā āha –

2373.‘‘Tato vessantaro rājā, orohitvāna pabbatā;
Nisīdi paṇṇasālāyaṃ, daḷhaṃ katvāna mānasa’’nti.

Tattha **daḷhaṃ katvāna mānasa**nti mayaṃ pabbajitā nāma, amhākaṃ ko kiṃ karissatīti thiraṃ hadayaṃ katvā nisīdi.

Tasmiṃ khaṇe sañjayo rājā deviṃ āmantetvā – ‘‘bhadde, phussati amhesu sabbesu ekato gatesu soko mahā bhavissati, paṭhamaṃ tāva ahaṃ gacchāmi, tato ‘idāni sokaṃ vinodetvā nisinnā bhavissantī’ti sallakkhetvā tvaṃ mahantena parivārena āgaccheyyāsi. Atha thokaṃ kālaṃ vītināmetvā jālikaṇhājinā pacchato āgacchantū’’ti vatvā rathaṃ nivattāpetvā āgatamaggābhimukhaṃ katvā tattha tattha ārakkhaṃ saṃvidahitvā alaṅkatahatthikkhandhato oruyha puttassa santikaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

2374.‘‘Nivattayitvāna rathaṃ, vuṭṭhapetvāna seniyo;
Ekaṃ araññe viharantaṃ, pitā puttaṃ upāgami.

2375.‘‘Hatthikkhandhato oruyha, ekaṃso pañjalīkato;
Parikiṇṇo amaccehi, puttaṃ siñcitumāgami.

2376.‘‘Tatthaddasa kumāraṃ so, rammarūpaṃ samāhitaṃ;

Nisinnaṃ paṇṇasālāyaṃ, jhāyantaṃ akutobhaya''nti.

Tattha **vuṭṭhapetvāna seniyo**ti ārakkhatthāya balakāye ṭhapetvā. **Ekaṃso**ti ekaṃsakatauttarāsaṅgo. **Siñcitumāgamī**ti rajje abhisiñcituṃ upāgami. **Rammarūpa**nti anañjitaṃ amaṇḍitaṃ.

2377.''Tañca disvāna āyantaṃ, pitaraṃ puttagiddhinaṃ;
Vessantaro ca maddī ca, paccuggantvā avandisuṃ.

2378.''Maddī ca sirasā pāde, sasurassābhivādayi;
Maddī ahañhi te deva, pāde vandāmi te suṇhā;
Te su tattha palissajja, pāṇinā parimajjathā''ti.

Tattha **pāde vandāmi te suṇhā**ti ahaṃ, deva, tava suṇhā pāde vandāmīti evaṃ vatvā vandi. **Te su tatthā**ti te ubhopi jane tasmiṃ sakkadattiye assame palissajitvā hadaye nipajjāpetvā sīse paricumbitvā mudukena pāṇinā parimajjatha, piṭṭhiyo nesaṃ parimajji.

Tato roditvā paridevitvā rājā soke parinibbute tehi saddhiṃ paṭisanthāraṃ karonto āha –

2379.''Kacci vo kusalaṃ putta, kacci putta anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2380.''Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī''ti.

Pitu vacanaṃ sutvā mahāsatto āha –

2381.''Atthi no jīvikā deva, sā ca yādisakīdisā;
Kasirā jīvikā homa, uñchācariyāya jīvitaṃ.

2382.''Aniddhinaṃ mahārāja, dametassaṃva sārathi;
Tyamhā aniddhikā dantā, asamiddhi dameti no.

2383.''Api no kisāni maṃsāni, pitu mātu adassanā;
Avaruddhānaṃ mahārāja, araññe jīvasokina''nti.

Tattha **yādisakīdisā**ti yā vā sā vā, lāmakāti attho. **Kasirā jīvikā homā**ti tāta, amhākaṃ uñchācariyāya jīvitaṃ nāma kicchaṃ, dukkhā no jīvikā ahosi. **Aniddhina**nti mahārāja, aniddhiṃ asamiddhiṃ daliddapurisaṃ nāma sāva aniddhi cheko sārathi assaṃ viya dameti, nibbisevanaṃ karoti, te mayaṃ idha vasantā aniddhikā dantā nibbisevanā katā, asamiddhiyeva no dametīti. ''Dametha no''tipi pāṭho, damayittha noti attho. **Jīvasokina**nti avigatasokānaṃ araññe vasantānaṃ kiṃ nāma amhākaṃ sukhanti vadati.

Evañca pana vatvā puna puttānaṃ pavattiṃ pucchanto āha –

2384.''Yepi te siviseṭṭhassa, dāyādāpattamānasā;
Jālī kaṇhājinā cubho, brāhmaṇassa vasānugā;
Accāyikassa luddassa, yo ne gāvova sumbhati.

2385.''Te rājaputtiyā putte, yadi jānātha saṃsatha;
Pariyāpuṇātha no khippaṃ, sappadaṭṭhaṃva māṇava''nti.

Tattha **dāyādāpattamānasā**ti mahārāja, yepi te tava siviseṭṭhassa dāyādā apattamānasā asampuṇṇamanorathā hutvā brāhmaṇassa vasānugā jātā, te dve kumāre yo brāhmaṇo gāvova sumbhati paharati, te rājaputtiyā putte yadi diṭṭhavasena vā sutavasena vā jānātha saṃsatha. **Sappadaṭṭhaṃva māṇava**nti visanimmadanatthāya sappadaṭṭhaṃ māṇavaṃ tikicchantā viya khippaṃ no pariyāpuṇātha kathethāti vadati.

Rājā āha –

2386. ‘‘Ubho kumārā nikkītā, jālī kaṇhājinā cubho;
Brāhmaṇassa dhanaṃ datvā, putta mā bhāyi assasā’’ti.

Tattha **nikkītā**ti nikkayaṃ datvā gahitā.

Taṃ sutvā mahāsatto paṭiladdhassāso pitarā saddhiṃ paṭisanthāramakāsi –

2387. ‘‘Kacci nu tāta kusalaṃ, kacci tāta anāmayaṃ;
Kacci nu tāta me mātu, cakkhu na parihāyatī’’ti.

Tattha **cakkhu na parihāyatī**ti puttasokena rodantiyā cakkhu na parihāyatīti.

Rājā āha –

2388. ‘‘Kusalañceva me putta, atho putta anāmayaṃ;
Atho ca putta te mātu, cakkhu na parihāyatī’’ti.

Bodhisatto āha –

2389. ‘‘Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci phīto janapado, kacci vuṭṭhi na chijjatī’’ti.

Tattha **vuṭṭhī**ti vuṭṭhidhārā.

Rājā āha –

2390. ‘‘Atho arogaṃ yoggaṃ me, atho vahati vāhanaṃ;
Atho phīto janapado, atho vuṭṭhi na chijjatī’’ti.

Evaṃ tesaṃ sallapantānaññeva phussatī devī ‘‘idāni sokaṃ tanukaṃ katvā nisinnā bhavissantī’’ti sallakkhetvā mahāparivārena saddhiṃ puttassa santikaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

2391. ‘‘Iccevaṃ mantayantānaṃ, mātā nesaṃ adissatha;
Rājaputtī giridvāre, pattikā anupāhanā.

2392. ‘‘Tañca disvāna āyantiṃ, mātaraṃ puttagiddhiniṃ;
Vessantaro ca maddī ca, paccuggantvā avandisuṃ.

2393. ‘‘Maddī ca sirasā pāde, sassuyā abhivādayi;
Maddī ahañhi te ayye, pāde vandāmi te suṇhā’’ti.

Tesaṃ phussatideviṃ vanditvā ṭhitakāle puttakā kumārakumārikāhi parivutā āgamiṃsu. Maddī ca tesaṃ āgamanamaggaṃ olokentīyeva aṭṭhāsi. Sā te sotthinā āgacchante disvā sakabhāvena saṇṭhātuṃ asakkontī taruṇavacchā viya gāvī paridevamānā tato pāyāsi. Tepi taṃ disvā paridevantā mātarābhimukhāva padhāviṃsu. Tamatthaṃ pakāsento satthā āha –

2394.‘‘Maddiñca puttakā disvā, dūrato sotthimāgatā;
Kandantā mabhidhāviṃsu, vacchabālāva mātaraṃ.

2395.‘‘Maddī ca puttake disvā, dūrato sotthimāgate;
Vāruṇīva pavedhentī, thanadhārābhisiñcathā’’ti.

Tattha **kandantā mabhidhāviṃsū**ti kandantā abhidhāviṃsu. **Vāruṇīvā**ti yakkhāviṭṭhā ikkhaṇikā viya pavedhamānā thanadhārā abhisiñcathāti.

Sā kira mahāsaddena paridevitvā kampamānā visaññī hutvā dīghato pathaviyaṃ pati. Kumārāpi vegenāgantvā visaññino hutvā mātu upariyeva patiṃsu. Tasmiṃ khaṇe tassā dvīhi thanehi dve khīradhārā nikkhamitvā tesaṃ mukheyeva pavisiṃsu. Sace kira ettako assāso nābhavissa, dve kumārā sukkhahadayā hutvā addhā nassissanti. Vessantaropi piyaputte disvā sokaṃ sandhāretuṃ asakkonto visaññī hutvā tattheva pati. Mātāpitaropissa visaññino hutvā tattheva patiṃsu, tathā sahajātā saṭṭhisahassā amaccā. Taṃ kāruññaṃ passantesu ekopi sakabhāvena saṇṭhātuṃ nāsakkhi. Sakalaṃ assamapadaṃ yugantavātena pamadditaṃ viya sālavanaṃ ahosi. Tasmiṃ khaṇe pabbatā nadiṃsu, mahāpathavī kampi, mahāsamuddo saṅkhubhi, sineru girirājā onami. Cha kāmāvacaradevalokā ekakolāhalā ahesuṃ.

Sakko devarājā ‘‘cha khattiyā saparisā visaññino jātā, tesu ekopi uṭṭhāya kassaci sarīre udakaṃ siñcituṃ samattho nāma natthi, ahaṃ dāni imesaṃ pokkharavassaṃ vassāpessāmī’’ti cintetvā chakhattiyasamāgame pokkharavassaṃ vassāpesi. Tattha ye temitukāmā, te tementi, atemitukāmānaṃ upari ekabindumattampi na patati, padumapattato udakaṃ viya nivattitvā gacchati. Iti pokkharavane patitaṃ vassaṃ viya taṃ vassaṃ ahosi. Cha khattiyā assāsaṃ paṭilabhiṃsu. Mahājano tampi disvā ‘‘aho acchariyaṃ, aho abbhutaṃ evarūpe ñātisamāgame pokkharavassaṃ vassi, mahāpathavī kampī’’ti acchariyaṃ pavedesi. Tamatthaṃ pakāsento satthā āha –

2396.‘‘Samāgatānaṃ ñātīnaṃ, mahāghoso ajāyatha;
Pabbatā samanādiṃsu, mahī pakampitā ahu.

2397.‘‘Vuṭṭhidhāraṃ pavattento, devo pāvassi tāvade;
Atha vessantaro rājā, ñātīhi samagacchatha.

2398.‘‘Nattāro suṇisā putto, rājā devī ca ekato;
Yadā samāgatā āsuṃ, tadāsi lomahaṃsanaṃ.

2399.‘‘Pañjalikā tassa yācanti, rodantā bherave vane;
Vessantarañca maddiñca, sabbe raṭṭhā samāgatā;
Tvaṃ nosi issaro rājā, rajjaṃ kāretha no ubho’’ti.

Tattha **ghoso**ti kāruññaghoso. **Pañjalikā**ti sabbe nāgarā ceva negamā ca jānapadā ca paggahitañjalikā hutvā. **Tassa yācantī**ti tassa pādesu patitvā roditvā kanditvā ‘‘deva, tvaṃ no sāmi issaro, pitā te idheva abhisiñcitvā nagaraṃ netukāmo, kulasantakaṃ setacchattaṃ paṭicchathā’’ti yāciṃsu.

Chakhattiyakammavaṇṇanā niṭṭhitā.

Nagarakaṇḍavaṇṇanā

Taṃ sutvā mahāsatto pitarā saddhiṃ sallapanto imaṃ gāthamāha –

2400.‘‘Dhammena rajjaṃ kārentaṃ, raṭṭhā pabbājayittha maṃ;
Tvañca jānapadā ceva, negamā ca samāgatā’’ti.

Tato rājā puttaṃ attano dosaṃ khamāpento āha –

2401.‘‘Dukkaṭañca hi no putta, bhūnahaccaṃ kataṃ mayā;
Yohaṃ sivīnaṃ vacanā, pabbājesimadūsaka’’nti.

Imaṃ gāthaṃ vatvā attano dukkhaharaṇatthaṃ puttaṃ yācanto itaraṃ gāthamāha –

2402.‘‘Yena kenaci vaṇṇena, pitu dukkhaṃ udabbahe;
Mātu bhaginiyā cāpi, api pāṇehi attano’’ti.

Tattha **udabbahe**ti hareyya. **Api pāṇehī**ti tāta puttena nāma jīvitaṃ pariccajitvāpi mātāpitūnaṃ sokadukkhaṃ haritabbaṃ, tasmā mama dosaṃ hadaye akatvā mama vacanaṃ karohi, imaṃ isiliṅgaṃ hāretvā rājavesaṃ gaṇha tātāti iminā kira naṃ adhippāyenevamāha.

Bodhisatto rajjaṃ kāretukāmopi ‘‘ettake pana akathite garukaṃ nāma na hotī’’ti kathesi. Mahāsatto ‘‘sādhū’’ti sampaṭicchi. Athassa adhivāsanaṃ viditvā sahajātā saṭṭhisahassā amaccā ‘‘nahānakālo mahārāja, rajojallaṃ pavāhayā’’ti vadiṃsu. Atha ne mahāsatto ‘‘thokaṃ adhivāsethā’’ti vatvā paṇṇasālaṃ pavisitvā isibhaṇḍaṃ omuñcitvā paṭisāmetvā saṅkhavaṇṇasāṭakaṃ nivāsetvā paṇṇasālato nikkhamitvā ‘‘idaṃ mayā nava māse aḍḍhamāsañca vasantena samaṇadhammassa kataṭṭhānaṃ, pāramīkūṭaṃ gaṇhantena mayā dānaṃ datvā mahāpathaviyā kampāpitaṭṭhāna’’nti paṇṇasālaṃ tikkhattuṃ padakkhiṇaṃ katvā pañcapatiṭṭhitena vanditvā aṭṭhāsi. Athassa kappakādayo kesamassukammādīni kariṃsu. Tamenaṃ sabbābharaṇabhūsitaṃ devarājānamiva virocamānaṃ rajje abhisiñciṃsu. Tena vuttaṃ –

2403.‘‘Tato vessantaro rājā, rajojallaṃ pavāhayi;
Rajojallaṃ pavāhetvā, saṅkhavaṇṇaṃ adhārayī’’ti.

Tattha **pavāhayī**ti hāresi, hāretvā ca pana rājavesaṃ gaṇhīti attho.

Athassa yaso mahā ahosi. Olokitaolokitaṭṭhānaṃ kampati, mukhamaṅgalikā mukhamaṅgalāni ghosayiṃsu, sabbatūriyāni paggaṇhiṃsu, mahāsamuddakucchiyaṃ meghagajjitaghoso viya tūriyaghoso ahosi. Hatthiratanaṃ alaṅkaritvā upānayiṃsu. So khaggaratanaṃ bandhitvā hatthiratanaṃ abhiruhi. Tāvadeva naṃ sahajātā saṭṭhisahassā amaccā sabbālaṅkārappaṭimaṇḍitā parivārayiṃsu, sabbakaññāyo maddidevimpi nahāpetvā alaṅkaritvā abhisiñciṃsu. Sīse ca panassā abhisekaudakaṃ abhisiñcamānā ‘‘vessantaro taṃ pāletū’’tiādīni maṅgalāni vadiṃsu. Tamatthaṃ pakāsento satthā āha –

2404.‘‘Sīsaṃ nhāto sucivattho, sabbābharaṇabhūsito;
Paccayaṃ nāgamāruyha, khaggaṃ bandhi parantapaṃ.

2405.‘‘Tato saṭṭhisahassāni, yodhino cārudassanā;
Sahajātā pakiriṃsu, nandayantā rathesabhaṃ.

2406.‘‘Tato maddimpi nhāpesuṃ, sivikaññā samāgatā;
Vessantaro taṃ pāletu, jālī kaṇhājinā cubho;
Athopi taṃ mahārājā, sañjayo abhirakkhatū’’ti.

Tattha **paccayaṃ nāgamāruyhā**ti taṃ attano jātadivase uppannaṃ hatthināgaṃ. **Parantapa**nti amittatāpanaṃ. **Pakiriṃsū**ti parivārayiṃsu. **Nandayantā**ti tosentā. **Sivikaññā**ti siviraññо pajāpatiyo sannipatitvā gandhodakena nhāpesuṃ. **Jālī kaṇhājinā cubho**ti ime te puttāpi mātaraṃ rakkhantūti.

2407. ‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandiyaṃ ācariṃsu, ramaṇīye giribbaje.

2408. ‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandi vittā sumanā, putte saṅgamma lakkhaṇā.

2409. ‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandi vittā patītā, saha puttehi lakkhaṇā’’ti.

Tattha **idañca paccayaṃ laddhā**ti bhikkhave, vessantaro maddī ca idañca paccayaṃ laddhā imaṃ patiṭṭhaṃ labhitvā, rajje patiṭṭhahitvāti attho. **Pubbe**ti ito pubbe attano vanavāsasaṃklesañca anussaritvā. **Ānandiyaṃ ācariṃsu, ramaṇīye giribbaje**ti ramaṇīye vaṅkagirikucchimhi ‘‘vessantarassa rañño āṇā’’ti kañcanalatāvinaddhaṃ ānandabheriṃ carāpetvā ānandachaṇaṃ ācariṃsu. **Ānandi vittā sumanā**ti lakkhaṇasampannā maddī putte saṅgamma sampāpuṇitvā vittā sumanā hutvā ativiya nandīti attho. **Patītā**ti somanassā hutvā.

Evaṃ patītā hutvā ca pana putte āha –

2410. ‘‘Ekabhattā pure āsiṃ, niccaṃ thaṇḍilasāyinī;
Iti metaṃ vataṃ āsi, tumhaṃ kāmā hi puttakā.

2411. ‘‘Taṃ me vataṃ samiddhajja, tumhe saṅgamma puttakā;
Mātujampi taṃ pāletu, pitujampi ca puttaka;
Athopi taṃ mahārājā, sañjayo abhirakkhatu.

2412. ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva pitucca te;
Sabbena tena kusalena, ajaro amaro bhavā’’ti.

Tattha **tumhaṃ kāmā hi puttakā**ti puttakā ahaṃ tumhākaṃ kāmā tumhe patthayamānā pure tumhesu brāhmaṇena nītesu ekabhattaṃ bhuñjitvā bhūmiyaṃ sayiṃ, iti me tumhākaṃ kāmā etaṃ vataṃ āsīti vadati. **Samiddhajjā**ti taṃ me vataṃ ajja samiddhaṃ. **Mātujampi taṃ pāletu, pitujampi ca puttakā**ti puttajāli taṃ mātujātaṃ somanassampi pitujātaṃ somanassampi pāletu, mātāpitūnaṃ santakaṃ puññaṃ taṃ pāletūti attho. Tenevāha **‘‘yaṃ kiñcitthi kataṃ puñña’’**nti.

Phussatīpi devī ‘‘ito paṭṭhāya mama suṇhā imāneva vatthāni nivāsetu, imāni ābharaṇāni dhāretū’’ti suvaṇṇasamugge pūretvā pahiṇi. Tamatthaṃ pakāsento satthā āha –

2413. ‘‘Kappāsikañca koseyyaṃ, khomakoṭumbarāni ca;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2414. ‘‘Tato hemañca kāyūraṃ, gīveyyaṃ ratanāmayaṃ;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2415. ‘‘Tato hemañca kāyūraṃ, aṅgadaṃ maṇimekhalaṃ;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2416. ‘‘Uṇṇataṃ mukhaphullañca, nānāratte ca māṇike;

Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2417.‘‘Uggatthanaṃ giṅgamakaṃ, mekhalaṃ pāṭipādakaṃ;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2418.‘‘Suttañca suttavajjañca, upanijjhāya seyyasi;
Asobhatha rājaputtī, devakaññāva nandane.

2419.‘‘Sīsaṃ nhātā sucivatthā, sabbālaṅkārabhūsitā;
Asobhatha rājaputtī, tāvatiṃseva accharā.

2420.‘‘Kadalīva vātacchupitā, jātā cittalatāvane;
Antāvaraṇasampannā, rājaputtī asobhatha.

2421.‘‘Sakuṇī mānusinīva, jātā cittapattā patī;
Nigrodhapakkabimboṭṭhī, rājaputtī asobhathā’’ti.

Tattha **hemañca kāyūra**nti suvaṇṇamayaṃ vanakhajjūriphalasaṇṭhānaṃ gīvāpasādhanameva. **Ratanamaya**nti aparampi ratanamayaṃ gīveyyaṃ. **Aṅgadaṃ maṇimekhala**nti aṅgadābharaṇañca maṇimayamekhalañca. **Uṇṇata**nti ekaṃ nalāṭapasādhanaṃ. **Mukhaphulla**nti nalāṭante tilakamālābharaṇaṃ. **Nānāratte**ti nānāvaṇṇe. **Māṇike**ti maṇimaye. **Uggatthanaṃ giṅgamaka**nti etānipi dve ābharaṇāni. **Mekhala**nti suvaṇṇarajatamayaṃ mekhalaṃ. **Pāṭipādaka**nti pādapasādhanaṃ. **Suttañca suttavajjaṃ cā**ti suttārūḷhañca asuttārūḷhañca pasādhanaṃ. Pāḷiyaṃ pana ‘‘suppañca suppavajjañcā’’ti likhitaṃ. **Upanijjhāya seyyasī**ti etaṃ suttārūḷhañca asuttārūḷhañca ābharaṇaṃ taṃ taṃ ūnaṭṭhānaṃ oloketvā alaṅkaritvā ṭhitā seyyasī uttamarūpadharā maddī devakaññāva nandane asobhatha. **Vātacchupitā**ti cittalatāvane jātā vātasamphuṭṭhā suvaṇṇakadalī viya taṃ divasaṃ sā vijambhamānā asobhatha. **Dantāvaraṇasampannā**ti bimbaphalasadisehi rattadantāvaraṇehi samannāgatā. **Sakuṇī mānusinīva, jātā cittapattā patī**ti yathā mānusiyā sarīrena jātā mānusinī nāma sakuṇī cittapattā ākāse uppatamānā pakkhe pasāretvā gacchantī sobhati, evaṃ sā rattoṭṭhatāya nigrodhapakkabimbaphalasadisaoṭṭhehi asobhatha.

Saṭṭhisahassā amaccā maddiṃ abhiruhanatthāya sabbālaṅkārappaṭimaṇḍitaṃ nātivaddhaṃ sattisarapahārakkhamaṃ ekaṃ taruṇahatthiṃ upanāmesuṃ. Tena vuttaṃ –

2422.‘‘Tassā ca nāgamānesuṃ, nātivaddhaṃva kuñjaraṃ;
Sattikkhamaṃ sarakkhamaṃ, īsādantaṃ urūḷhavaṃ.

2423.‘‘Sā maddī nāgamāruhi, nātivaddhaṃva kuñjaraṃ;
Sattikkhamaṃ sarakkhamaṃ, īsādantaṃ urūḷhava’’nti.

Tattha **tassā cā**ti bhikkhave, tassāpi maddiyā sabbālaṅkārappaṭimaṇḍitaṃ katvā nātivaddhaṃ sattisarapahārakkhamaṃ ekaṃ taruṇahatthiṃ upanesuṃ. **Nāgamāruhī**ti varahatthipiṭṭhiṃ abhiruhi.

Iti te ubhopi mahantena yasena khandhāvāraṃ agamaṃsu. Sañjayarājā dvādasahi akkhobhiṇīhi saddhiṃ māsamattaṃ pabbatakīḷaṃ vanakīḷaṃ kīḷi. Mahāsattassa tejena tāvamahante araññe koci vāḷamigo vā pakkhī vā kañci na viheṭhesi. Tamatthaṃ pakāsento satthā āha –

2424.‘‘Sabbamhi taṃ araññamhi, yāvantettha migā ahuṃ;
Vessantarassa tejena, naññamaññaṃ viheṭhayuṃ.

2425.‘‘Sabbamhi taṃ araññamhi, yāvantettha dijā ahuṃ;

Vessantarassa tejena, naññamaññaṃ viheṭheyuṃ.

2426.‘‘Sabbamhi taṃ araññamhi, yāvantettha migā ahuṃ;
Ekajjhaṃ sannipātiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2427.‘‘Sabbamhi taṃ araññamhi, yāvantettha dijā ahuṃ;
Ekajjhaṃ sannipātiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2428.‘‘Sabbamhi taṃ araññamhi, yāvantettha migā ahuṃ;
Nāssu mañjū nikūjiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2429.‘‘Sabbamhi taṃ araññamhi, yāvantettha dijā ahuṃ;
Nāssu mañjū nikūjiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane’’ti.

Tattha **yāvantetthā**ti yāvanto ettha. **Ekajjhaṃ sannipātiṃsū**ti ekasmiṃ ṭhāne sannipatiṃsu, sannipatitvā ca pana ‘‘ito paṭṭhāya idāni amhākaṃ aññamaññaṃ lajjā vā hirottappaṃ vā saṃvaro vā na bhavissatī’’ti domanassapattā ahesuṃ. **Nāssu mañjū nikūjiṃsū**ti mahāsattassa viyogadukkhitā madhuraṃ ravaṃ pubbe viya na raviṃsu.

Sañjayanarindo māsamattaṃ pabbatakīḷaṃ, vanakīḷaṃ kīḷitvā senāpatiṃ pakkosāpetvā ‘‘tāta, ciraṃ no araññe vuttaṃ, kiṃ te mama puttassa gamanamaggo alaṅkato’’ti pucchitvā ‘‘āma, deva, kālo vo gamanāyā’’ti vutte vessantarassa ārocāpetvā senaṃ ādāya nikkhami. Vaṅkagirikucchito yāva jetuttaranagarā saṭṭhiyojanaṃ alaṅkatamaggaṃ mahāsatto mahantena parivārena saddhiṃ paṭipajji. Tamatthaṃ pakāsento satthā āha –

2430.‘‘Paṭiyatto rājamaggo, vicitto pupphasanthato;
Vasi vessantaro yattha, yāvatāva jetuttarā.

2431.‘‘Tato saṭṭhisahassāni, yodhino cārudassanā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2432.‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2433.‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2434.‘‘Samāgatā jānapadā, negamā ca samāgatā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2435.‘‘Karoṭiyā cammadharā, illīhatthā suvammino;
Purato paṭipajjiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane’’ti.

Tattha **paṭiyatto**ti visākhāpuṇṇamapūjākāle viya alaṅkato. **Vicitto**ti kadalipuṇṇaghaṭadhajapaṭākādīhi vicitto. **Pupphasanthato**ti lājāpañcamakehi pupphehi santhato. **Yatthā**ti yasmiṃ vaṅkapabbate vessantaro vasati, tato paṭṭhāya yāva jetuttaranagarā nirantaraṃ alaṅkatappaṭiyattova. **Karoṭiyā**ti sīsakaroṭīti laddhanāmāya sīse paṭimukkakaroṭikā yodhā. **Cammadharā**ti kaṇḍavāraṇacammadharā. **Suvammino**ti vicitrāhi jālikāhi suṭṭhu vammikā. **Purato paṭipajjiṃsū**ti mattahatthīsupi āgacchantesu anivattino sūrayodhā rañño vessantarassa purato paṭipajjiṃsu.

Rājā saṭṭhiyojanamaggaṃ dvīhi māsehi atikkamma jetuttaranagaraṃ patto alaṅkatappaṭiyattanagaraṃ pavisitvā pāsādaṃ abhiruhi. Tamatthaṃ pakāsento satthā āha –

2436. ‘‘Te pāvisuṃ puraṃ rammaṃ, mahāpākāratoraṇaṃ;
Upetaṃ annapānehi, naccagītehi cūbhayaṃ.

2437. ‘‘Vittā jānapadā āsuṃ, negamā ca samāgatā;
Anuppatte kumāramhi, sivīnaṃ raṭṭhavaḍḍhane.

2438. ‘‘Celukkhepo avattittha, āgate dhanadāyake;
Nandiṃ pavesi nagare, bandhanā mokkho aghosathā’’ti.

Tattha **mahāpākāratoraṇa**nti mahantehi pākārehi ca toraṇehi ca samannāgataṃ. **Naccagītehi cūbhaya**nti naccehi ca gītehi ca ubhayehi samannāgataṃ. **Vittā**ti tuṭṭhā somanassappattā. **Āgate dhanadāyake**ti mahājanassa dhanadāyake mahāsatte āgate. **Nandiṃ pavesī**ti ‘‘vessantarassa mahārājassa āṇā’’ti nagare nandiberī cari. **Bandhanā mokkho aghosathā**ti sabbasattānaṃ bandhanā mokkho ghosito. Antamaso biḷāraṃ upādāya vessantaramahārājā sabbasatte bandhanā vissajjāpesi.

So nagaraṃ paviṭṭhadivaseyeva paccūsakāle cintesi ‘‘ye vibhātāya rattiyā mama āgatabhāvaṃ sutvā yācakā āgamissanti, tesāhaṃ kiṃ dassāmī’’ti? Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. So āvajjento taṃ kāraṇaṃ ñatvā tāvadeva rājanivesanassa purimavatthuñca pacchimavatthuñca kaṭippamāṇaṃ pūrento ghanamegho viya sattaratanavassaṃ vassāpesi, sakalanagare jāṇuppamāṇaṃ vassāpesi. Punadivase mahāsatto ‘‘tesaṃ tesaṃ kulānaṃ purimapacchimavatthūsu vuṭṭhadhanaṃ tesaṃ tesaññeva hotū’’ti dāpetvā avasesaṃ āharāpetvā attano gehavatthusmiṃ saddhiṃ dhanena koṭṭhāgāresu okirāpetvā dānamukhe ṭhapesi. Tamatthaṃ pakāsento satthā āha –

2439. ‘‘Jātarūpamayaṃ vassaṃ, devo pāvassi tāvade;
Vessantare paviṭṭhamhi, sivīnaṃ raṭṭhavaḍḍhane.

2440. ‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Kāyassa bhedā sappañño, saggaṃ so upapajjathā’’ti.

Tattha **saggaṃ so upapajjathā**ti tato cuto dutiyacittena tusitapure uppajjīti.

Nagarakaṇḍavaṇṇanā niṭṭhitā.

Satthā imaṃ gāthāsahassappaṭimaṇḍitaṃ mahāvessantaradhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā jūjako devadatto ahosi, amittatāpanā ciñcamāṇavikā, cetaputto channo, accutatāpaso sāriputto, sakko anuruddho, sañcayanarindo suddhodanamahārājā, phussatī devī sirimahāmāyā, maddī devī rāhulamātā, jālikumāro rāhulo, kaṇhājinā uppalavaṇṇā, sesaparisā buddhaparisā, mahāvessantaro rājā pana ahameva sammāsambuddho ahosi’’nti.

Vessantarajātakavaṇṇanā dasamā.

Mahānipātavaṇṇanā niṭṭhitā.

Jātaka-aṭṭhakathā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātakapāḷi

(Paṭhamo bhāgo)

1. Ekakanipāto

1. Apaṇṇakavaggo

1. Apaṇṇakajātakaṃ

1. Apaṇṇakaṃ ṭhānameke, dutiyaṃ āhu takkikā;
Etadaññāya medhāvī, taṃ gaṇhe yadapaṇṇakanti [taṃ gaṇheyya apaṇṇakaṃ (ka.)].

Apaṇṇakajātakaṃ paṭhamaṃ.

2. Vaṇṇupathajātakaṃ

2. Akilāsuno vaṇṇupathe [vaṇṇapathe (ka.)] khaṇantā, udaṅgaṇe tattha papaṃ avinduṃ;
Evaṃ munī vīriya [muni viriya (pī.), muni vīriya (syā. ka.)] balūpapanno, akilāsu vinde hadayassa santinti.

Vaṇṇupathajātakaṃ dutiyaṃ.

3. Serivavāṇijajātakaṃ

3. Idha ce naṃ [idha ce hi naṃ (sī. pī.)] virādhesi, saddhammassa niyāmataṃ [niyāmakaṃ (syā. ka.)];
Ciraṃ tvaṃ anutappesi [anutapessasi (sī. pī.), anutappissasi (?)], serivāyaṃva vāṇijoti.

Serivavāṇijajātakaṃ tatiyaṃ.

4. Cūḷaseṭṭhijātakaṃ

4. Appakenapi medhāvī, pābhatena vicakkhaṇo;
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhamanti.

Cūḷa [culla (sī.), cullaka (syā. pī.)] seṭṭhijātakaṃ catutthaṃ.

5. Taṇḍulanāḷijātakaṃ

5. [kimagghatī taṇḍulanāḷikā ca, bārāṇasī antarabāhirāni; assapañcasate tāni, ekā taṇḍulanāḷikāti; (syā.)] Kimagghati taṇḍulanāḷikāya, assāna mūlāya vadehi rāja [nāḷikā ca (sī.), nāḷikāya (ka. sī. aṭṭha.)];
Bārāṇasiṃ santarabāhirato [bāhirantaṃ (sī.)], ayamagghati taṇḍulanāḷikāti [kimagghatī

vaṇḍulanāḷikā ca, bārāṇasī antarabāhirāni; assapañcasate tāni, ekā taṇḍulanāḷikāti; (syā.)].

Taṇḍulanāḷijātakaṃ pañcamaṃ.

6. Devadhammajātakaṃ

6. Hiriottappasampannā, sukkadhammasamāhitā;
Santo sappurisā loke, devadhammāti vuccareti.

Devadhammajātakaṃ chaṭṭhaṃ.

7. Kaṭṭhahārijātakaṃ

7. Putto tyāhaṃ mahārāja, tvaṃ maṃ posa janādhipa;
Aññepi devo poseti, kiñca [kiñci (ka.)] devo sakaṃ pajanti.

Kaṭṭhahāri [kaṭṭhavāhana (ka.)] jātakaṃ sattamaṃ.

8. Gāmaṇijātakaṃ

8. Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi gāmaṇīti.

Gāmaṇijātakaṃ aṭṭhamaṃ.

9. Maghadevajātakaṃ

9. Uttamaṅgaruhā mayhaṃ, ime jātā vayoharā;
Pātubhūtā devadūtā, pabbajjāsamayo mamāti.

Maghadeva [makhādeva (sī. pī.), devadūta (ka.)] jātakaṃ navamaṃ.

10. Sukhavihārijātakaṃ

10. Yañca aññe na rakkhanti, yo ca aññe na rakkhati;
Sa ve rāja sukhaṃ seti, kāmesu anapekkhavāti.

Sukhavihārijātakaṃ dasamaṃ.

Apaṇṇakavaggo paṭhamo.

Tassuddānaṃ –

Varāpaṇṇaka vaṇṇupatha serivaro, suvicakkhaṇa taṇḍulanāḷikassā;
Hiri puttavaruttagāmaṇinā, yo ca na rakkhati tena dasāti.

2. Sīlavaggo

11. Lakkhaṇamigajātakaṃ

11. Hoti sīlavataṃ attho, paṭisanthāra [paṭisandhāra (ka.)] vuttinaṃ;
Lakkhaṇaṃ passa āyantaṃ, ñātisaṅghapurakkhataṃ [purakkhitaṃ (syā.), purekkhitaṃ (ka.)];
Atha passasimaṃ kāḷaṃ, suvihīnaṃva ñātibhīti.

Lakkhaṇamigajātakaṃ paṭhamaṃ.

12. Nigrodhamigajātakaṃ

12. Nigrodhameva seveyya, na sākhamupasaṃvase;
Nigrodhasmiṃ mataṃ seyyo, yañce sākhasmi [sākhasmiṃ (sī. pī.)] jīvitanti.

Nigrodhamigajātakaṃ dutiyaṃ.

13. Kaṇḍijātakaṃ

13. Dhiratthu kaṇḍinaṃ sallaṃ, purisaṃ gāḷhavedhinaṃ;
Dhiratthu taṃ janapadaṃ, yatthitthī pariṇāyikā;
Te cāpi dhikkitā [dhikkatā (?)] sattā, ye itthīnaṃ vasaṃgatāti.

Kaṇḍijātakaṃ tatiyaṃ.

14. Vātamigajātakaṃ

14. Na kiratthi rasehi pāpiyo, āvāsehi va [vā (sabbattha)] santhavehi vā;
Vātamigaṃ gahananissitaṃ [gehanissitaṃ (sī. pī.)], vasamānesi rasehi sañjayoti.

Vātamigajātakaṃ catutthaṃ.

15. Kharādiyajātakaṃ

15. Aṭṭhakkhuraṃ kharādiye, migaṃ vaṅkātivaṅkinaṃ;
Sattahi kālātikkantaṃ [sattahi kalāha'tikkantaṃ (sī.), sattakāleha'tikkantaṃ (syā.), sattahi kālāha'tikkantaṃ (pī.)], na naṃ ovaditussaheti.

Kharādiyajātakaṃ pañcamaṃ.

16. Tipallatthamigajātakaṃ

16. Migaṃ tipallattha [tipallatta (ka.)] manekamāyaṃ, aṭṭhakkhuraṃ aḍḍharattāpapāyiṃ [aḍḍharattāvapāyiṃ (sī. pī.)];
Ekena sotena chamāssasanto, chahi kalāhitibhoti [kalāhatibhoti (sī. syā. pī.)] bhāgineyyoti.

Tipallatthamigajātakaṃ chaṭṭhaṃ.

17. Mālutajātakaṃ

17. Kāḷe vā yadi vā juṇhe, yadā vāyati māluto;
Vātajāni hi sītāni, ubhotthamaparājitāti.

Mālutajātakaṃ sattamaṃ.

18. Matakabhattajātakaṃ

18. Evaṃ ce sattā jāneyyuṃ, dukkhāyaṃ jātisambhavo;
Na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatīti.

Matakabhattajātakaṃ aṭṭhamaṃ.

19. Āyācitabhattajātakaṃ

19. Sace mucce [muñce (sī. syā. pī.)] pecca mucce [muñce (sī. syā. pī.)], muccamāno hi bajjhati;
Na hevaṃ dhīrā muccanti, mutti bālassa bandhananti.

Āyācitabhattajātakaṃ navamaṃ.

20. Naḷapānajātakaṃ

20. Disvā padamanuttiṇṇaṃ, disvānotaritaṃ padaṃ;
Naḷena vāriṃ pissāma [pivissāma (sī. syā. pī.)], neva [na ca (ka.)] maṃ tvaṃ vadhissasīti.

Naḷapānajātakaṃ dasamaṃ.

Sīlavaggo dutiyo.

Tassuddānaṃ –

Atha lakkhaṇa sākha dhiratthu puna, na kiratthi rasehi kharādiyā;
Atibhoti vara [rasa (sabbattha)] māluta pāṇa, muccena naḷaavhayanena bhavanti dasāti.

3. Kuruṅgavaggo

21. Kuruṅgamigajātakaṃ

21. Ñātametaṃ kuruṅgassa, yaṃ tvaṃ sepaṇṇi siyyasi [seyyasi (sī. syā. pī.)];
Aññaṃ sepaṇṇi gacchāmi, na me te ruccate phalanti.

Kuruṅgamigajātakaṃ paṭhamaṃ.

22. Kukkurajātakaṃ

22. Ye kukkurā rājakulamhi vaddhā, koleyyakā vaṇṇabalūpapannā;
Teme na vajjhā mayamasma vajjhā, nāyaṃ saghaccā dubbalaghātikāyanti.

Kukkurajātakaṃ dutiyaṃ.

23. Gojānīyajātakaṃ

23. Api passena semāno, sallebhi sallalīkato;
Seyyova vaḷavā gojo [bhojjo (sī.), bhojjho (syā. pī.)], yuñja maññeva sārathīti.

Gojānīya [bhojājānīya (sī. syā. pī.)] jātakaṃ tatiyaṃ.

24. Ājaññajātakaṃ

24. Yadā yadā yattha yadā, yattha yattha yadā yadā;
Ājañño kurute vegaṃ, hāyanti tattha vāḷavāti.

Ājaññajātakaṃ catutthaṃ.

25. Titthajātakaṃ

25. Aññamaññehi titthehi, assaṃ pāyehi sārathi;
Accāsanassa puriso, pāyāsassapi tappatīti.

Titthajātakaṃ pañcamaṃ.

26. Mahiḷāmukhajātakaṃ

26. Purāṇacorāna vaco nisamma, mahiḷāmukho pothayamanvacārī;
Susaññatānañhi vaco nisamma, gajuttamo sabbaguṇesu aṭṭhāti.

Mahiḷāmukhajātakaṃ chaṭṭhaṃ.

27. Abhiṇhajātakaṃ

27. Nālaṃ kabaḷaṃ padātave, na ca piṇḍaṃ na kuse na ghaṃsituṃ;
Maññāmi abhiṇhadassanā, nāgo snehamakāsi [sinehamakāsi (sī. syā. pī.)] kukkureti.

Abhiṇhajātakaṃ sattamaṃ.

28. Nandivisālajātakaṃ

28. Manuññameva bhāseyya, nāmanuññaṃ kudācanaṃ;
Manuññaṃ bhāsamānassa, garuṃ bhāraṃ udaddhari;
Dhanañca naṃ alābhesi, tena cattamano ahūti.

Nandivisālajātakaṃ aṭṭhamaṃ.

29. Kaṇhajātakaṃ

29. Yato yato garu dhuraṃ, yato gambhīravattanī;
Tadāssu kaṇhaṃ yuñjanti, svāssu taṃ vahate dhuranti.

Kaṇhajātakaṃ navamaṃ.

30. Munikajātakaṃ

30. Mā munikassa pihayi, āturannāni bhuñjati;
Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇanti.

Munikajātakaṃ dasamaṃ.

Kuruṅgavaggo tatiyo.

Tassuddānaṃ –

Kuruṅgassa kukkuragojavaro, puna vāḷavassasirivhayano [sirivayano (sabbattha)];
Mahiḷāmukhanāmanuññavaro, vahate dhura munikena dasāti.

4. Kulāvakavaggo

31. Kulāvakajātakaṃ

31. Kulāvakā mātali simbalismiṃ, īsāmukhena parivajjayassu;
Kāmaṃ cajāma asuresu pāṇaṃ, mā me dijā vikkulavā [māyime dijā vikulāvā (sī. syā. pī.)] ahesunti.

Kulāvakajātakaṃ paṭhamaṃ.

32. Naccajātakaṃ

32. Rudaṃ manuññaṃ rucirā ca piṭṭhi, veḷuriyavaṇṇūpanibhā [vaṇṇūpaṭibhā (syā.), vaṇṇasannibhā (ka.)] ca gīvā;
Byāmamattāni ca pekhuṇāni, naccena te dhītaraṃ no dadāmīti.

Naccajātakaṃ dutiyaṃ.

33. Sammodamānajātakaṃ

33. Sammodamānā gacchanti, jālamādāya pakkhino;
Yadā te vivadissanti, tadā ehinti me vasanti.

Sammodamānajātakaṃ tatiyaṃ.

34. Macchajātakaṃ

34. Na maṃ sītaṃ na maṃ uṇhaṃ, na maṃ jālasmi bādhanaṃ;
Yañca maṃ maññate macchī, aññaṃ so ratiyā gatoti.

Macchajātakaṃ catutthaṃ.

35. Vaṭṭakajātakaṃ

35. Santi pakkhā apatanā, santi pādā avañcanā;
Mātāpitā ca nikkhantā, jātaveda paṭikkamāti.

Vaṭṭakajātakaṃ pañcamaṃ.

36. Sakuṇajātakaṃ

36. Yaṃ nissitā jagatiruhaṃ vihaṅgamā, svāyaṃ aggiṃ pamuñcati;
Disā bhajatha vakkaṅgā [vaṅkaṅgā (syā.)], jātaṃ saraṇato bhayanti.

Sakuṇajātakaṃ chaṭṭhaṃ.

37. Tittirajātakaṃ

37. Ye vuḍḍha [vaddha (sī. pī.)] mapacāyanti, narā dhammassa kovidā;
Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatīti.

Tittirajātakaṃ sattamaṃ.

38. Bakajātakaṃ

38. Nāccantaṃ nikatippañño, nikatyā sukhamedhati;
Ārādheti nikatippañño [ārādhe nikatippañño (pī.)], bako kakkaṭakāmivāti.

Bakajātakaṃ aṭṭhamaṃ.

39. Nandajātakaṃ

39. Maññe sovaṇṇayo rāsi, soṇṇamālā ca nandako;
Yattha dāso āmajāto, ṭhito thullāni [thūlāni (ka.)] gajjatīti.

Nandajātakaṃ navamaṃ.

40. Khadiraṅgārajātakaṃ

40. Kāmaṃ patāmi nirayaṃ, uddhaṃpādo avaṃsiro;
Nānariyaṃ karissāmi, handa piṇḍaṃ paṭiggahāti.

Khadiraṅgārajātakaṃ dasamaṃ.

Kulāvakavaggo catuttho.

Tassuddānaṃ –

Sirimātali dhītara pakkhivaro, ratiyāgato mātāpitā ca puna;
Jagatīruha vuḍḍha sukakkaṭako, tathā nandakapiṇḍavarena dasāti.

5. Atthakāmavaggo

41. Losakajātakaṃ

41. Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Ajiyā pādamolamba [pādamolumba (sī. syā. pī.)], mittako viya socatīti.

Losakajātakaṃ paṭhamaṃ.

42. Kapotajātakaṃ

42. Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Kapotakassa vacanaṃ akatvā, amittahatthatthagatova setīti.

Kapotajātakaṃ dutiyaṃ.

43. Veḷukajātakaṃ

43. Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Evaṃ so nihato seti, veḷukassa yathā pitāti.

Veḷukajātakaṃ tatiyaṃ.

44. Makasajātakaṃ

44. Seyyo amitto matiyā upeto, na tveva mitto mativippahīno;
Makasaṃ vadhissanti hi eḷamūgo, putto pitu abbhidā uttamaṅganti.

Makasajātakaṃ catutthaṃ.

45. Rohiṇijātakaṃ

45. Seyyo amitto medhāvī, yañce bālānukampako;
Passa rohiṇikaṃ jammiṃ, mātaraṃ hantvāna socatīti.

Rohiṇijātakaṃ pañcamaṃ.

46. Ārāmadūsakajātakaṃ

46. Na ve anatthakusalena, atthacariyā sukhāvahā;
Hāpeti atthaṃ dummedho, kapi ārāmiko yathāti.

Ārāmadūsakajātakaṃ chaṭṭhaṃ.

47. Vāruṇidūsakajātakaṃ

47. Na ve anatthakusalena, atthacariyā sukhāvahā;
Hāpeti atthaṃ dummedho, koṇḍañño vāruṇiṃ yathāti.

Vāruṇidūsakajātakaṃ sattamaṃ.

48. Vedabbajātakaṃ

48. Anupāyena yo atthaṃ, icchati so vihaññati;
Cetā haniṃsu vedabbaṃ [vedabbhaṃ (sī. pī.)], sabbe te byasanamajjhagūti.

Vedabba [vedabbha (sī. pī.)] jātakaṃ aṭṭhamaṃ.

49. Nakkhattajātakaṃ

49. Nakkhattaṃ paṭimānentaṃ, attho bālaṃ upaccagā;
Attho atthassa nakkhattaṃ, kiṃ karissanti tārakāti.

Nakkhattajātakaṃ navamaṃ.

50. Dummedhajātakaṃ

50. Dummedhānaṃ sahassena, yañño me upayācito;
Idāni khohaṃ yajissāmi, bahu [bahū (sī. pī.), bahuṃ (ka.)] adhammiko janoti.

Dummedhajātakaṃ dasamaṃ.

Atthakāmavaggo pañcamo.

Tassuddānaṃ –

Atha mittaka mātu kapotavaro, tathā veḷūka eḷamūgo rohiṇī;
Kapi vāruṇi cetacarā ca puna, tathā tāraka yaññavarena dasāti.

Paṭhamo paṇṇāsako.

6. Āsīsavaggo

51.Mahāsīlavajātakaṃ

51. Āsīsetheva [āsiṃsetheva (sī. syā. pī.)] puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahūti.

Mahāsīlavajātakaṃ paṭhamaṃ.

52. Cūḷajanakajātakaṃ

52. Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhatanti.

Cūḷajanakajātakaṃ dutiyaṃ.

53. Puṇṇapātijātakaṃ

53. Tatheva puṇṇā pātiyo, aññāyaṃ vattate kathā;
Ākāraṇena [ākārakena (sī. syā. pī.)] jānāmi, na cāyaṃ bhaddikā surāti.

Puṇṇapātijātakaṃ tatiyaṃ.

54. Kiṃphalajātakaṃ

54. Nāyaṃ rukkho durāruho, napi gāmato ārakā;
Ākāraṇena jānāmi, nāyaṃ sāduphalo dumoti.

Kiṃphalajātakaṃ catutthaṃ.

55. Pañcāvudhajātakaṃ

55. Yo alīnena cittena, alīnamanaso naro;
Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiyā;

Pāpuṇe anupubbena, sabbasaṃyojanakkhayanti.

Pañcāvudhajātakaṃ pañcamaṃ.

56. Kañcanakkhandhajātakaṃ

56. Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro;
Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṃyojanakkhayanti.

Kañcanakkhandhajātakaṃ chaṭṭhaṃ.

57. Vānarindajātakaṃ

57. Yassete caturo dhammā, vānarinda yathā tava;
Saccaṃ dhammo dhiti [dhitī (sī. pī.)] cāgo, diṭṭhaṃ so ativattatīti.

Vānarindajātakaṃ sattamaṃ.

58. Tayodhammajātakaṃ

58. Yassete ca [yassa ete (sī. pī.)] tayo dhammā, vānarinda yathā tava;
Dakkhiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattatīti.

Tayodhammajātakaṃ aṭṭhamaṃ.

59. Bherivādakajātakaṃ

59. Dhame dhame nātidhame, atidhantañhi pāpakaṃ;
Dhantena hi sataṃ laddhaṃ, atidhantena nāsitanti.

Bherivādakajātakaṃ navamaṃ.

60. Saṅkhadhamajātakaṃ

60. Dhame dhame nātidhame, atidhantañhi pāpakaṃ;
Dhantenādhigatā bhogā, te tāto vidhamī dhamanti.

Saṅkhadhamajātakaṃ dasamaṃ.

Āsīsavaggo chaṭṭho.

Tassuddānaṃ –

Yathā icchiṃ tathāhudakā thalā, sura sāduphalo ca alīnamano;
Sampahaṭṭhamano caturo ca tayo, sataladdhaka bhogadhanena dasāti.

7. Itthivaggo

61. Asātamantajātakaṃ

61. Asā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā;
Tā hitvā pabbajissāmi, vivekamanubrūhayanti.

Asātamantajātakaṃ paṭhamaṃ.

62. Aṇḍabhūtajātakaṃ

62. Yaṃ brāhmaṇo avādesi, vīṇaṃ samukhaveṭhito;
Aṇḍabhūtā bhatā bhariyā, tāsu ko jātu vissaseti.

Aṇḍabhūtajātakaṃ dutiyaṃ.

63. Takkapaṇḍitajātakaṃ

63. Kodhanā akataññū ca, pisuṇā mittabhedikā [pisuṇā ca vibhedikā (sī. syā. pī.)];
Brahmacariyaṃ cara bhikkhu, so sukhaṃ na vihāhasīti [pihāhisīti (sī. syā. pī.), vihāyasi (ka.)].

Takkapaṇḍitajātakaṃ [takkajātakaṃ (sī. syā. pī. aṭṭha.)] tatiyaṃ.

64. Durājānajātakaṃ

64. Mā su nandi icchati maṃ, mā su soci na micchati [na icchati (sī. syā. pī.)];
Thīnaṃ bhāvo durājāno, macchassevodake gatanti.

Durājānajātakaṃ catutthaṃ.

65. Anabhiratijātakaṃ

65. Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, nāsaṃ kujjhanti paṇḍitāti.

Anabhiratijātakaṃ pañcamaṃ.

66. Mudulakkhaṇajātakaṃ

66. Ekā icchā pure āsi, aladdhā mudulakkhaṇaṃ;
Yato laddhā aḷārakkhī, icchā icchaṃ vijāyathāti.

Mudulakkhaṇajātakaṃ chaṭṭhaṃ.

67. Ucchaṅgajātakaṃ

67. Ucchaṅge deva me putto, pathe dhāvantiyā pati;
Tañca desaṃ na passāmi, yato sodariyamānayeti [sodariyaṃ naye (ka.)].

Ucchaṅgajātakaṃ sattamaṃ.

68. Sāketajātakaṃ

68. Yasmiṃ mano nivisati, cittañcāpi [cittaṃ vāpi (katthaci)] pasīdati;
Adiṭṭhapubbake pose, kāmaṃ tasmimpi vissaseti.

Sāketajātakaṃ aṭṭhamaṃ.

69. Visavantajātakaṃ

69. Dhiratthu taṃ visaṃ vantaṃ, yamahaṃ jīvitakāraṇā;
Vantaṃ paccāvamissāmi [paccāharissāmi (ka.)], mataṃ me jīvitā varanti.

Visavantajātakaṃ navamaṃ.

70. Kuddālajātakaṃ

70. Na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyati;
Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatīti.

Kuddālajātakaṃ dasamaṃ.

Itthivaggo sattamo.

Tassuddānaṃ –

Sikhīsabbaghasopi ca vīṇavaro, pisuṇā mittabhedikā nandī nadī;
Mudulakkhaṇa sodariyā ca mano, visa sādhujitena bhavanti dasāti.

8. Varuṇavaggo

71. Varuṇajātakaṃ

71. Yo pubbe karaṇīyāni, pacchā so kātumicchati;
Varuṇakaṭṭha [varaṇakaṭṭha (sī. pī.)] bhañjova, sa pacchā manutappatīti.

Varuṇajātakaṃ paṭhamaṃ.

72. Sīlavahatthijātakaṃ

72. Akataññussa posassa, niccaṃ vivaradassino;
Sabbaṃ ce pathaviṃ [paṭhaviṃ (sī. syā. pī.)] dajjā, neva naṃ abhirādhayeti.

Sīlavahatthijātakaṃ dutiyaṃ.

73. Saccaṃkirajātakaṃ

73. Saccaṃ kirevamāhaṃsu, narā ekacciyā idha;
Kaṭṭhaṃ niplavitaṃ [viplāvitaṃ (sī. pī.)] seyyo, na tvevekacciyo naroti.

Saccaṃkirajātakaṃ tatiyaṃ.

74. Rukkhadhammajātakaṃ

74. Sādhū sambahulā ñātī, api rukkhā araññajā;
Vāto vahati ekaṭṭhaṃ, brahantampi vanappatinti.

Rukkhadhammajātakaṃ catutthaṃ.

75. Macchajātakaṃ

75. Abhitthanaya pajjunna, nidhiṃ kākassa nāsaya;
Kākaṃ sokāya randhehi, mañca sokā pamocayāti.

Macchajātakaṃ pañcamaṃ.

76. Asaṅkiyajātakaṃ

76. Asaṅkiyomhi gāmamhi, araññe natthi me bhayaṃ;
Ujuṃ maggaṃ samārūḷho, mettāya karuṇāya cāti.

Asaṅkiyajātakaṃ chaṭṭhaṃ.

77. Mahāsupinajātakaṃ

77. Usabhā rukkhā gāviyo gavā ca, asso kaṃso siṅgālī [sigāsī (sī. syā. pī.)] ca kumbho;
Pokkharaṇī ca apākacandanaṃ, lābūni sīdanti silā plavanti.

Maṇḍūkiyo kaṇhasappe gilanti, kākaṃ supaṇṇā parivārayanti;
Tasā vakā eḷakānaṃ bhayāhi, vipariyāso [vipariyāyo (syā. ka.)] vattati nayidha matthīti.

Mahāsupinajātakaṃ sattamaṃ.

78. Illisajātakaṃ

78. Ubho khañjā ubho kuṇī, ubho visamacakkhukā [cakkhulā (sī. pī.)];
Ubhinnaṃ piḷakā [pīḷakā (syā.)] jātā, nāhaṃ passāmi illisanti.

Illisajātakaṃ aṭṭhamaṃ.

79. Kharassarajātakaṃ

79. Yato viluttā ca hatā ca gāvo, daḍḍhāni gehāni jano ca nīto;
Athāgamā puttahatāya putto, kharassaraṃ ḍiṇḍimaṃ [deṇḍimaṃ (sī. syā. pī.), ḍindimaṃ (ka.)] vādayantoti.

Kharassarajātakaṃ navamaṃ.

80. Bhīmasenajātakaṃ

80. Yaṃ te pavikatthitaṃ pure, atha te pūtisarā sajanti pacchā;
Ubhayaṃ na sameti bhīmasena, yuddhakathā ca idañca te vihaññanti.

Bhīmasenajātakaṃ dasamaṃ.

Varuṇavaggo [varaṇavaggo (sī. pī.)] aṭṭhamo.

Tassuddānaṃ –

Varuṇā akataññūvare tu saccavaraṃ, savanappatinā ca abhitthanaya;
Karuṇāya silāplava illisato, puna ḍiṇḍimapūtisarena dasāti.

9. Apāyimhavaggo

81. Surāpānajātakaṃ

81. Apāyimha anaccimha, agāyimha rudimha ca;
Visaññikaraṇiṃ pitvā [pītvā (sī. syā. pī.)], diṭṭhā nāhumha vānarāti.

Surāpānajātakaṃ paṭhamaṃ.

82. Mittavindakajātakaṃ

82. Atikkamma ramaṇakaṃ, sadāmattañca dūbhakaṃ;
Svāsi pāsāṇamāsīno, yasmā jīvaṃ na mokkhasīti.

Mittavindakajātakaṃ dutiyaṃ.

83. Kālakaṇṇijātakaṃ

83. Mitto have sattapadena hoti, sahāyo pana dvādasakena hoti;
Māsaḍḍhamāsena ca ñāti hoti, tatuttariṃ attasamopi hoti;
Sohaṃ kathaṃ attasukhassa hetu, cirasanthutaṃ [cirasandhavaṃ (ka.), cirasatthunaṃ (pī.)] kāḷakaṇṇiṃ jaheyyanti.

Kālakaṇṇijātakaṃ tatiyaṃ.

84. Atthassadvārajātakaṃ

84. Ārogyamicche paramañca lābhaṃ, sīlañca vuddhānumataṃ sutañca;
Dhammānuvattī ca alīnatā ca, atthassa dvārā pamukhā chaḷeteti.

Atthassadvārajātakaṃ catutthaṃ.

85. Kiṃpakkajātakaṃ

85. Āyatiṃ dosaṃ nāññāya, yo kāme paṭisevati;
Vipākante hananti naṃ, kiṃpakkamiva bhakkhitanti.

Kiṃpakkajātakaṃ pañcamaṃ.

86. Sīlavīmaṃsakajātakaṃ

86. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññatīti.

Sīlavīmaṃsakajātakaṃ chaṭṭhaṃ.

87. Maṅgalajātakaṃ

87. Yassa maṅgalā samūhatāse [samūhatā (sī. syā. pī. su. ni. 362)], uppātā [uppādā (pī.)] supinā ca lakkhaṇā ca;
So [sa (sī. pī. ka.)] maṅgaladosavītivatto, yugayogādhigato na jātumetīti.

Maṅgalajātakaṃ sattamaṃ.

88. Sārambhajātakaṃ

88. Kalyāṇimeva muñceyya, na hi muñceyya pāpikaṃ;
Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikanti.

Sārambhajātakaṃ aṭṭhamaṃ.

89. Kuhakajātakaṃ

89. Vācāva kira te āsi, saṇhā sakhilabhāṇino;
Tiṇamatte asajjittho, no ca nikkhasataṃ haranti.

Kuhakajātakaṃ navamaṃ.

90. Akataññujātakaṃ

90. Yo pubbe katakalyāṇo, katattho nāvabujjhati;
Pacchā kicce samuppanne, kattāraṃ nādhigacchatīti.

Akataññujātakaṃ dasamaṃ.

Apāyimhavaggo navamo.

Tassuddānaṃ –

Apāyimha ca dūbhakaṃ sattapadaṃ, chaḷadvara ca āyatinā ca puna;
Ahisīlava maṅgali pāpikassā, sataṃnikkha katatthavarena dasāti.

10. Littavaggo

91. Littajātakaṃ

91. Littaṃ paramena tejasā, gilamakkhaṃ puriso na bujjhati;
Gila re gila pāpadhuttaka, pacchā te kaṭukaṃ bhavissatīti.

Littajātakaṃ paṭhamaṃ.

92. Mahāsārajātakaṃ

92. Ukkaṭṭhe sūramicchanti, mantīsu akutūhalaṃ;

Piyañca annapānamhi, atthe jāte ca paṇḍitanti.

Mahāsārajātakaṃ dutiyaṃ.

93. Visāsabhojanajātakaṃ

93. Na vissase avissatthe, vissatthepi na vissase;
Vissāsā bhayamanveti, sīhaṃva migamātukāti [migamātuyā (ka.)].

Visāsabhojanajātakaṃ tatiyaṃ.

94. Lomahaṃsajātakaṃ

94. Sotatto sosindo [sosīto (sī. syā. pī.), sosino (ka.)] ceva, eko bhiṃsanake vane;
Naggo na caggimāsīno, esanāpasuto munīti.

Lomahaṃsajātakaṃ catutthaṃ.

95. Mahāsudassanajātakaṃ

95. Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukhoti.

Mahāsudassanajātakaṃ pañcamaṃ.

96. Telapattajātakaṃ

96. Samatittikaṃ anavasekaṃ, telapattaṃ yathā parihareyya;
Evaṃ sacittamanurakkhe, patthayāno disaṃ agatapubbanti.

Telapattajātakaṃ chaṭṭhaṃ.

97. Nāmasiddhijātakaṃ

97. Jīvakañca mataṃ disvā, dhanapāliñca duggataṃ;
Panthakañca vane mūḷhaṃ, pāpako punarāgatoti.

Nāmasiddhijātakaṃ sattamaṃ.

98. Kūṭavāṇijajātakaṃ

98. Sādhu kho paṇḍito nāma, na tveva atipaṇḍito;
Atipaṇḍitena puttena, manamhi upakūḷitoti [upakūlitoti (sī.), upakuṭṭhitoti (syā.), upakuṭito (ka.)].

Kūṭavāṇijajātakaṃ aṭṭhamaṃ.

99. Parosahassajātakaṃ

99. Parosahassampi samāgatānaṃ, kandeyyuṃ te vassasataṃ apaññā;

Ekova seyyo puriso sapañño, yo bhāsitassa vijānāti atthanti.

Parosahassajātakaṃ navamaṃ.

100. Asātarūpajātakaṃ

100. Asātaṃ sātarūpena, piyarūpena appiyaṃ;
Dukkhaṃ sukhassa rūpena, pamattamativattatīti.

Asātarūpajātakaṃ dasamaṃ.

Littavaggo dasamo.

Tassuddānaṃ –

Gilamakkhakutūhala mātukassā, muninā ca aniccata pattavaraṃ;
Dhanapālivaro atipaṇḍitako, saparosahassaasātadasāti.

Majjhimo paṇṇāsako.

11. Parosatavaggo

101. Parosatajātakaṃ

101. Parosataṃ cepi samāgatānaṃ, jhāyeyyuṃ te vassasataṃ apaññā;
Ekova seyyo puriso sapañño, yo bhāsitassa vijānāti atthanti.

Parosatajātakaṃ paṭhamaṃ.

102. Paṇṇikajātakaṃ

102. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ, so me pitā dubbhi [dūbhi (sī. pī.)] vane karoti;
Sā kassa kandāmi vanassa majjhe, yo tāyitā so sahasaṃ [sahasā (sī. syā. pī.)] karotīti.

Paṇṇikajātakaṃ dutiyaṃ.

103. Verijātakaṃ

103. Yattha verī nivisati [nivasati (sī. ka.)], na vase tattha paṇḍito;
Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisūti.

Verijātakaṃ tatiyaṃ.

104. Mittavindakajātakaṃ

104. Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
Soḷasāhi ca bāttiṃsa [battiṃsa (sī. syā. pī.)], atricchaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthaketi.

Mittavindakajātakaṃ catutthaṃ.

105. Dubbalakaṭṭhajātakaṃ

105. Bahumpetaṃ vane kaṭṭhaṃ, vāto bhañjati dubbalaṃ;
Tassa ce bhāyasī nāga, kiso nūna bhavissasīti.

Dubbalakaṭṭhajātakaṃ pañcamaṃ.

106. Udañcanījātakaṃ

106. Sukhaṃ vata maṃ jīvantaṃ [sukhakaṃ vata jīvaṃ (ka.)], pacamānā udañcanī;
Corī jāyappavādena, telaṃ loṇañca yācatīti.

Udañcanījātakaṃ chaṭṭhaṃ.

107. Sālittakajātakaṃ

107. Sādhu kho sippakaṃ nāma, api yādisa kīdisaṃ;
Passa khañjappahārena, laddhā gāmā catuddisāti.

Sālittakajātakaṃ sattamaṃ.

108. Bāhiyajātakaṃ

108. Sikkheyya sikkhitabbāni, santi tacchandino [sacchandino (sī. pī.)] janā;
Bāhiyā hi [pi (sī. syā. pī.)] suhannena, rājānamabhirādhayīti.

Bāhiyajātakaṃ aṭṭhamaṃ.

109. Kuṇḍapūvajātakaṃ

109. Yathanno puriso hoti, tathannā tassa devatā;
Āharetaṃ kuṇḍapūvaṃ [kaṇaṃ pūvaṃ (sī. pī.)], mā me bhāgaṃ vināsayāti.

Kuṇḍapūvajātakaṃ navamaṃ.

110. Sabbasaṃhārakapañhajātakaṃ

110. Sabbasaṃhārako [sabbasāhārako (ka.)] natthi, suddhaṃ kaṅgu pavāyati;
Alikaṃ bhāyatiyaṃ dhuttī, saccamāha mahallikāti.

Sabbasaṃhārakapañhajātakaṃ dasamaṃ.

Parosatavaggo ekādasamo.

Tassuddānaṃ –

Saparosata tāyita verī puna, bhamacakkatha nāgasirivhayano;
Sukhakañca vata sippaka bāhiyā, kuṇḍapūva mahallikakā ca dasāti.

12. Haṃcivaggo

111. Gadrabhapañhajātakaṃ

111. Haṃci [haṃsi (sī. syā.), hañci (?)] tuvaṃ evamaññasi seyyo, puttena pitāti rājaseṭṭha;
Handassatarassa te ayaṃ, assatarassa hi gadrabho pitāti.

Gadrabhapañhajātakaṃ paṭhamaṃ.

112. Amarādevīpañhajātakaṃ

112. Yena sattubilaṅgā ca, diguṇapalāso ca pupphito;
Yena dadāmi [yenā'dāmi (sī. syā.)] tena vadāmi, yena na dadāmi [yena nā'dāmi (sī. syā.)] na tena vadāmi;
Esa maggo yavamajjhakassa, etaṃ channapathaṃ vijānāhīti.

Amarādevīpañhajātakaṃ dutiyaṃ.

113. Siṅgālajātakaṃ

113. Saddahāsi siṅgālassa [sigālassa (sī. syā. pī.)], surāpītassa brāhmaṇa;
Sippikānaṃ sataṃ natthi, kuto kaṃsasatā duveti.

Siṅgālajātakaṃ tatiyaṃ.

114. Mitacintijātakaṃ

114. Bahucintī appacintī, ubho jāle abajjhare;
Mitacintī pamocesī, ubho tattha samāgatāti.

Mitacintijātakaṃ catutthaṃ.

115. Anusāsikajātakaṃ

115. Yāyañña [yāyaññe (ka.)] manusāsati, sayaṃ loluppacārinī;
Sāyaṃ vipakkhikā seti, hatā cakkena sāsikāti [sālikāti (sī. syā. pī.)].

Anusāsikajātakaṃ pañcamaṃ.

116. Dubbacajātakaṃ

116. Atikaramakarācariya, mayhampetaṃ na ruccati;
Catutthe laṅghayitvāna, pañcamāyasi āvutoti.

Dubbacajātakaṃ chaṭṭhaṃ.

117. Tittirajātakaṃ

117. Accuggatātilapatā [atibalatā (sī. syā. pī.), atilapakā (katthaci)], ativelaṃ pabhāsitā;
Vācā hanati dummedhaṃ, tittiraṃvātivassitanti.

Tittirajātakaṃ sattamaṃ.

118. Vaṭṭakajātakaṃ

118. Nācintayanto puriso, visesamadhigacchati;
Cintitassa phalaṃ passa, muttosmi vadhabandhanāti.

Vaṭṭakajātakaṃ aṭṭhamaṃ.

119. Akālarāvijātakaṃ

119. Amātāpitarasaṃvaddho [pitari (sī. pī.), pitu (syā.)], anācerakule vasaṃ;
Nāyaṃ kālaṃ akālaṃ vā, abhijānāti kukkuṭoti.

Akālarāvijātakaṃ navamaṃ.

120. Bandhanamokkhajātakaṃ

120. Abaddhā tattha bajjhanti, yattha bālā pabhāsare;
Baddhāpi tattha muccanti, yattha dhīrā pabhāsareti.

Bandhanamokkhajātakaṃ dasamaṃ.

Haṃcivaggo [haṃsivaggo (sī. syā.)] dvādasamo.

Tassuddānaṃ –

Atha gadrabha sattuva kaṃsasataṃ, bahucinti sāsikāyātikara;
Ativela visesamanācariyova, dhīrāpabhāsaratena dasāti.

13. Kusanāḷivaggo

121. Kusanāḷijātakaṃ

121. Kare sarikkho atha vāpi seṭṭho, nihīnako vāpi kareyya eko;
Kareyyumete [kareyyuṃ te (sī. pī.)] byasane uttamatthaṃ, yathā ahaṃ kusanāḷi rucāyanti.

Kusanāḷijātakaṃ paṭhamaṃ.

122. Dummedhajātakaṃ

122. Yasaṃ laddhāna dummedho, anatthaṃ carati attano;
Attano ca paresañca, hiṃsāya paṭipajjatīti.

Dummedhajātakaṃ dutiyaṃ.

123. Naṅgalīsajātakaṃ

123. Asabbatthagāmiṃ vācaṃ, bālo sabbattha bhāsati;
Nāyaṃ dadhiṃ vedi na [na vedi (ka.)] naṅgalīsaṃ, dadhippayaṃ [dadhimpayaṃ (sī. pī.)] maññati naṅgalīsanti.

Naṅgalīsajātakaṃ tatiyaṃ.

124. Ambajātakaṃ

124. Vāyametheva puriso, na nibbindeyya paṇḍito;
Vāyāmassa phalaṃ passa, bhuttā ambā anītihanti.

Ambajātakaṃ catutthaṃ.

125. Kaṭāhakajātakaṃ

125. Bahumpi so vikattheyya, aññaṃ janapadaṃ gato;
Anvāgantvāna dūseyya, bhuñja bhoge kaṭāhakāti.

Kaṭāhakajātakaṃ pañcamaṃ.

126. Asilakkhaṇajātakaṃ

126. Tadevekassa [tathevekassa (sī. syā. pī. aṭṭha. mūlapāṭho)] kalyāṇaṃ, tadevekassa pāpakaṃ;
Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ vāpi na pāpakanti.

Asilakkhaṇajātakaṃ chaṭṭhaṃ.

127. Kalaṇḍukajātakaṃ

127. Te desā tāni vatthūni, ahañca vanagocaro;
Anuvicca kho taṃ gaṇheyyuṃ, piva [pipa (sī. pī.)] khīraṃ kalaṇḍukāti.

Kalaṇḍukajātakaṃ sattamaṃ.

128. Biḷāravatajātakaṃ

128. Yo ve dhammaṃ dhajaṃ [dhammadhajaṃ (syā. pī. ka.)] katvā, nigūḷho pāpamācare;
Vissāsayitvā bhūtāni, biḷāraṃ nāma taṃ vatanti.

Biḷāravatajātakaṃ aṭṭhamaṃ.

129. Aggikabhāradvājajātakaṃ

129. Nāyaṃ sikhā puññahetu, ghāsahetu ayaṃ sikhā;
Nāṅguṭṭhagaṇanaṃ yāti, alaṃ te hotu aggikāti.

Aggikabhāradvājajātakaṃ navamaṃ.

130. Kosiyajātakaṃ

130. Yathā vācā ca bhuñjassu, yathā bhuttañca byāhara;
Ubhayaṃ te na sameti, vācā bhuttañca kosiyeti.

Kosiyajātakaṃ dasamaṃ.

Kusanāḷivaggo [sarikkhavaggo (ka.)] terasamo.

Tassuddānaṃ –

Kusanāḷisirivhayano ca yasaṃ, dadhi mamba kaṭāhakapañcamako;
Atha pāpaka khīra biḷāravataṃ, sikhi kosiyasavhayanena dasāti.

14. Asampadānavaggo

131. Asampadānajātakaṃ

131. Asampadānenitarītarassa, bālassa mittāni kalī bhavanti;
Tasmā harāmi bhusaṃ aḍḍhamānaṃ, mā me mitti jīyittha sassatāyanti.

Asampadānajātakaṃ paṭhamaṃ.

132. Bhīrukajātakaṃ

132. Kusalūpadese dhitiyā daḷhāya ca, anivattitattābhayabhīrutāya [avatthitattābhayabhīrutāya (sī. syā. pī.)] ca;
Na rakkhasīnaṃ vasamāgamimhase, sa sotthibhāvo mahatā bhayena meti.

Bhīruka [pañcagaruka (sī. pī.), pañcabhīruka (syā.), abhayabhīruta§(?)] jātakaṃ dutiyaṃ.

133. Ghatāsanajātakaṃ

133. Khemaṃ yahiṃ tattha arī udīrito [ari uddharito (ka.)], dakassa majjhe jalate ghatāsano;
Na ajja vāso mahiyā mahīruhe, disā bhajavho saraṇājja no bhayanti.

Ghatāsanajātakaṃ tatiyaṃ.

134. Jhānasodhanajātakaṃ

134. Ye saññino tepi duggatā, yepi asaññino tepi duggatā;
Etaṃ ubhayaṃ vivajjaya, taṃ samāpattisukhaṃ anaṅgaṇanti.

Jhānasodhanajātakaṃ catutthaṃ.

135. Candābhajātakaṃ

135. Candābhaṃ sūriyābhañca, yodha paññāya gādhati.
Avitakkena jhānena, hoti ābhassarūpagoti.

Candābhajātakaṃ pañcamaṃ.

136. Suvaṇṇahaṃsajātakaṃ

136. Yaṃ laddhaṃ tena tuṭṭhabbaṃ, atilobho hi pāpako;
Haṃsarājaṃ gahetvāna, suvaṇṇā parihāyathāti.

Suvaṇṇahaṃsajātakaṃ chaṭṭhaṃ.

137. Babbujātakaṃ

137. Yattheko labhate babbu, dutiyo tattha jāyati;
Tatiyo ca catuttho ca, idaṃ te babbukā bilanti.

Babbujātakaṃ sattamaṃ.

138. Godhajātakaṃ

138. Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasīti.

Godhajātakaṃ aṭṭhamaṃ.

139. Ubhatobhaṭṭhajātakaṃ

139. Akkhī bhinnā paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ;
Ubhato paduṭṭhā kammantā [paduṭṭhakammanto (sī.), paduṭṭho kammanto (pī.)], udakamhi thalamhi cāti.

Ubhatobhaṭṭhajātakaṃ navamaṃ.

140. Kākajātakaṃ

140. Niccaṃ ubbiggahadayā, sabbalokavihesakā;
Tasmā nesaṃ vasā natthi, kākānamhāka [kākānasmāka (sī. syā. pī.)] ñātinanti.

Kākajātakaṃ dasamaṃ.

Asampadānavaggo cuddasamo.

Tassuddānaṃ –

Itarītara rakkhasi khemiyo ca, parosatapañhena ābhassaro puna;
Atha haṃsavaruttamababbujaṭaṃ, paṭanaṭṭhaka kākavarena dasāti.

15. Kakaṇṭakavaggo

141. Godhajātakaṃ

141. Na pāpajanasaṃsevī, accantasukhamedhati;
Godhākulaṃ [godhakkulaṃ (ka.)] kakaṇṭāva [kakaṇṭakā (ka.)], kaliṃ pāpeti attananti.

Godhajātakaṃ paṭhamaṃ.

142. Siṅgālajātakaṃ

142. Etañhi te durājānaṃ, yaṃ sesi matasāyikaṃ;

Yassa te kaḍḍhamānassa, hatthā daṇḍo na muccatīti.

Siṅgālajātakaṃ dutiyaṃ.

143. Virocajātakaṃ

143. Lasī ca te nipphalitā, matthako ca padālito [vidālito (sī. pī.)];
Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasīti.

Virocajātakaṃ tatiyaṃ.

144. Naṅguṭṭhajātakaṃ

144. Bahumpetaṃ asabbhi [bahupetamasabbhi (ka.)] jātaveda, yaṃ taṃ vāladhinābhipūjayāma;
Maṃsārahassa natthajja maṃsaṃ, naṅguṭṭhampi bhavaṃ paṭiggahātūti.

Naṅguṭṭhajātakaṃ catutthaṃ.

145. Rādhajātakaṃ

145. Na tvaṃ rādha vijānāsi, aḍḍharatte anāgate;
Abyayataṃ [abyāyataṃ (sī. syā. pī.), abyattataṃ (?)] vilapasi, virattā kosiyāyaneti.

Rādhajātakaṃ pañcamaṃ.

146. Samuddakākajātakaṃ

146. Api nu hanukā santā, mukhañca parisussati;
Oramāma na pārema, pūrateva mahodadhīti.

Samuddakākajātakaṃ chaṭṭhaṃ.

147. Puppharattajātakaṃ

147. Nayidaṃ dukkhaṃ aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso;
Yaṃ sāmā puppharattena, kattikaṃ nānubhossatīti.

Puppharattajātakaṃ sattamaṃ.

148. Siṅgālajātakaṃ

148. Nāhaṃ punaṃ na ca punaṃ, na cāpi apunappunaṃ;
Hatthibondiṃ pavekkhāmi, tathā hi bhayatajjitoti.

Siṅgālajātakaṃ aṭṭhamaṃ.

149. Ekapaṇṇajātakaṃ

149. Ekapaṇṇo ayaṃ rukkho, na bhūmyā caturaṅgulo;
Phalena visakappena, mahāyaṃ kiṃ bhavissatīti.

Ekapaṇṇajātakaṃ navamaṃ.

150. Sañjīvajātakaṃ

150. Asantaṃ yo paggaṇhāti, asantaṃ cūpasevati;
Tameva ghāsaṃ kurute, byaggho sañjīvako yathāti.

Sañjīvajātakaṃ dasamaṃ.

Kakaṇṭaka [pāpasevana (ka.)] vaggo pannarasamo.

Tassuddānaṃ –

Sukhamedhati daṇḍavaro ca puna, lasi vāladhi pañcamarādhavaro;
Samahodadhi kattika bondi puna, caturaṅgulabyagghavarena dasāti.

(Uparimo paṇṇāsako.) [( ) sīhaḷapotthakeyeva dissati]

Atha vagguddānaṃ –

Apaṇṇakaṃ sīlavaggakuruṅga, kulāvakaṃ atthakāmena pañcamaṃ;
Āsīso itthivaruṇaṃ apāyi, littavaggena te dasa;
Parosataṃ haṃci kusanāḷi [haṃsi sarikkhaṃ (sabbattha)], asampadaṃ kakaṇṭakavaggo.

Ekanipātamhilaṅkatanti.

Ekakanipātaṃ niṭṭhitaṃ.

2. Dukanipāto

1. Daḷhavaggo

151. Rājovādajātakaṃ (2-1-1)

1. Daḷhaṃ daḷhassa khipati, balliko [malliko (sī. pī.)] mudunā muduṃ;
Sādhumpi sādhunā jeti, asādhumpi asādhunā;
Etādiso ayaṃ rājā, maggā uyyāhi sārathi.

2. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenālikavādinaṃ;
Etādiso ayaṃ rājā, maggā uyyāhi sārathīti.

Rājovādajātakaṃ paṭhamaṃ.

152. Asamekkhitakammantaṃ, turitābhinipātinaṃ.

Sāni kammāni tappenti, uṇhaṃvajjhohitaṃ mukhe.

4. Sīho ca sīhanādena, daddaraṃ abhinādayi;
Sutvā sīhassa nigghosaṃ, siṅgālo [sigālo (sī. syā. pī.)] daddare vasaṃ;

Bhīto santāsamāpādi, hadayañcassa apphalīti.

Siṅgālajātakaṃ [sigālajātakaṃ (sī. syā. pī.)] dutiyaṃ.

153. Sūkarajātakaṃ (2-1-3)

5. Catuppado ahaṃ samma, tvampi samma catuppado;
Ehi samma [sīha (sī. pī.)] nivattassu, kiṃ nu bhīto palāyasi.

6. Asuci pūtilomosi, duggandho vāsi sūkara;
Sace yujjhitukāmosi, jayaṃ samma dadāmi teti.

Sūkarajātakaṃ tatiyaṃ.

154. Uragajātaka (2-1-4)

7. Idhūragānaṃ pavaro paviṭṭho, selassa vaṇṇena pamokkhamicchaṃ;
Brahmañca vaṇṇaṃ [vakkaṃ (ka.)] apacāyamāno, bubhukkhito no vitarāmi [visahāmi (ka. si. syā. pī.)] bhottuṃ.

8. So brahmagutto cirameva jīva, dibyā ca te pātubhavantu bhakkhā;
Yo brahmavaṇṇaṃ apacāyamāno, bubhukkhito no vitarāsi [sabbatthapi samānaṃ] bhottunti.

Uragajātakaṃ catutthaṃ.

155. Bhaggajātakaṃ (2-1-5)

9. Jīva vassasataṃ bhagga [gagga (sī. pī.)], aparāni ca vīsatiṃ [vīsati (syā. ka.)];
Mā maṃ pisācā khādantu, jīva tvaṃ sarado sataṃ.

10. Tvampi vassasataṃ jīva, aparāni ca vīsatiṃ;
Visaṃ pisācā khādantu, jīva tvaṃ sarado satanti.

Bhaggajātakaṃ pañcamaṃ.

156. Alīnacittajātakaṃ (2-1-6)

11. Alīnacittaṃ nissāya, pahaṭṭhā mahatī camū;
Kosalaṃ senāsantuṭṭhaṃ, jīvaggāhaṃ agāhayi.

12. Evaṃ nissayasampanno, bhikkhu āraddhavīriyo;
Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṃyojanakkhayanti.

Alīnacittajātakaṃ chaṭṭhaṃ.

157. Guṇajātakaṃ (2-1-7)

13. Yena kāmaṃ paṇāmeti, dhammo balavataṃ migī;
Unnadantī vijānāhi, jātaṃ saraṇato bhayaṃ.

14. Api cepi dubbalo mitto, mittadhammesu tiṭṭhati;
So ñātako ca bandhu ca, so mitto so ca me sakhā;
Dāṭhini mātimaññittho [maññivo (syā.), maññavho (ka.)], siṅgālo mama pāṇadoti.

Guṇajātakaṃ sattamaṃ.

158. Suhanujātakaṃ (2-1-8)

15. Nayidaṃ visamasīlena, soṇena suhanū saha;
Suhanūpi tādisoyeva, yo soṇassa sagocaro.

16. Pakkhandinā pagabbhena, niccaṃ sandānakhādinā;
Sameti pāpaṃ pāpena, sameti asatā asanti.

Suhanujātakaṃ aṭṭhamaṃ.

159. Morajātakaṃ (2-1-9)

17. Udetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso [paṭhavippabhāso (sī. syā. pī.)];
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu divasaṃ.

Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ [buddhāna (?)] namatthu bodhiyā, namo vimuttānaṃ [vimuttāna (?)] namo vimuttiyā;
Imaṃ so parittaṃ katvā, moro carati esanā.

18. Apetayaṃ cakkhumā ekarājā, harissavaṇṇo pathavippabhāso;
Taṃ taṃ nammassāmi harissavaṇṇaṃ pathavippabhāsaṃ, tayājja guttā viharemu rattiṃ.

Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā, namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā, moro vāsamakappayīti.

Morajātakaṃ navamaṃ.

160. Vinīlajātakaṃ (2-1-10)

19. Evameva nūna [nu (ka.)] rājānaṃ, vedehaṃ mithilaggahaṃ;
Assā vahanti ājaññā, yathā haṃsā vinīlakaṃ.

20. Vinīla duggaṃ bhajasi, abhūmiṃ tāta sevasi;
Gāmantakāni [gāmantikāni (sī.), gāmantarāni (ka.)] sevassu, etaṃ mātālayaṃ tavāti.

Vinīlajātakaṃ dasamaṃ.

Daḷhavaggo paṭhamo.

Tassuddānaṃ –

Varaballika daddara sūkarako, uragūttama pañcamabhaggavaro;
Mahatīcamu yāva siṅgālavaro, suhanuttama mora vinīlaṃ dasāti.

2. Santhavavaggo

161. Indasamānagottajātakaṃ (2-2-1)

21. Na santhavaṃ [sandhavaṃ (ka.)] kāpurisena kayirā, ariyo anariyena pajānamatthaṃ;
Cirānuvutthopi karoti pāpaṃ, gajo yathā indasamānagottaṃ.

22. Yaṃ tveva jaññā sadiso mamanti, sīlena paññāya sutena cāpi;
Teneva mettiṃ kayirātha saddhiṃ, sukho have sappurisena saṅgamoti.

Indasamānagottajātakaṃ paṭhamaṃ.

162. Santhavajātakaṃ (2-2-2)

23. Na santhavasmā paramatthi pāpiyo, yo santhavo [sandhavo (ka.)] kāpurisena hoti;
Santappito sappinā pāyasena [pāyāsena (ka.)], kicchākataṃ paṇṇakuṭiṃ adayhi [adaḍḍhahi (sī. syā.), adaṭṭhahi (pī.), adaddahi (?)].

24. Na santhavasmā paramatthi seyyo, yo santhavo sappurisena hoti;
Sīhassa byagghassa ca dīpino ca, sāmā mukhaṃ lehati santhavenāti.

Santhavajātakaṃ dutiyaṃ.

163. Susīmajātakaṃ (2-2-3)

25. Kāḷā migā setadantā tavīme [tava ime (sī. syā. pī.)], parosataṃ hemajālābhichannā [hemajālābhisañchannā (sī.)];
Te te dadāmīti susīma brūsi, anussaraṃ pettipitāmahānaṃ.

26. Kāḷā migā setadantā mamīme [mama ime (sī. pī.)], parosataṃ hemajālābhicchannā;
Te te dadāmīti vadāmi māṇava, anussaraṃ pettipitāmahānanti.

Susīmajātakaṃ tatiyaṃ.

164. Gijjhajātakaṃ (2-2-4)

27. Yaṃ nu gijjho yojanasataṃ, kuṇapāni avekkhati;
Kasmā jālañca pāsañca, āsajjāpi na bujjhasi.

28. Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhatīti.

Gijjhajātakaṃ catutthaṃ.

165. Nakulajātakaṃ (2-2-5)

29. Sandhiṃ katvā amittena, aṇḍajena jalābuja;
Vivariya dāṭhaṃ sesi [sayasi (sī. syā. pī.)], kuto te bhayamāgataṃ.

30. Saṅketheva [saṅkateva (ka.)] amittasmiṃ, mittasmimpi na vissase;
Abhayā bhayamuppannaṃ, api mūlāni kantatīti [mūlaṃ nikantatīti (sī.)].

Nakulajātakaṃ pañcamaṃ.

166. Upasāḷakajātakaṃ (2-2-6)

31. Upasāḷakanāmāni [upasāḷhakanāmānaṃ (sī. syā. pī.)], sahassāni catuddasa;
Asmiṃ padese daḍḍhāni, natthi loke anāmataṃ.

32. Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Etaṃ ariyā sevanti, etaṃ loke anāmatanti.

Upasāḷakajātakaṃ chaṭṭhaṃ.

167. Samiddhijātakaṃ (2-2-7)

33. Abhutvā bhikkhasi bhikkhu, na hi bhutvāna bhikkhasi;
Bhutvāna bhikkhu bhikkhassu, mā taṃ kālo upaccagā.

34. Kālaṃ vohaṃ na jānāmi, channo kālo na dissati;
Tasmā abhutvā bhikkhāmi, mā maṃ kālo upaccagāti.

Samiddhijātakaṃ sattamaṃ.

168. Sakuṇagghijātakaṃ (2-2-8)

35. Seno balasā patamāno, lāpaṃ gocaraṭhāyinaṃ;
Sahasā ajjhappattova, maraṇaṃ tenupāgami.

36. Sohaṃ nayena sampanno, pettike gocare rato;
Apetasattu modāmi, sampassaṃ atthamattanoti.

Sakuṇagghijātakaṃ aṭṭhamaṃ.

169. Arakajātakaṃ (2-2-9)

37. Yo ve mettena cittena, sabbalokānukampati;
Uddhaṃ adho ca tiriyaṃ, appamāṇena sabbaso.

38. Appamāṇaṃ hitaṃ cittaṃ, paripuṇṇaṃ subhāvitaṃ;
Yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissatīti.

Arakajātakaṃ navamaṃ.

170. Kakaṇṭakajātakaṃ (2-2-10)

39. Nāyaṃ pure uṇṇamati [unnamati (syā.)], toraṇagge kakaṇṭako;
Mahosadha vijānāhi, kena thaddho kakaṇṭako.

40. Aladdhapubbaṃ laddhāna, aḍḍhamāsaṃ kakaṇṭako;
Atimaññati rājānaṃ, vedehaṃ mithilaggahanti.

Kakaṇṭakajātakaṃ dasamaṃ.

Santhavavaggo dutiyo.

Tassuddānaṃ –

Atha indasamāna sapaṇṇakuṭi, susimuttama gijjha jalābujako;
Upasāḷaka bhikkhu salāpavaro, atha mettavaro dasapuṇṇamatīti.

3. Kalyāṇavaggo

171. Kalyāṇadhammajātakaṃ (2-3-1)

41. Kalyāṇadhammoti yadā janinda, loke samaññaṃ anupāpuṇāti;
Tasmā na hiyyetha [hīyetha (sī.)] naro sapañño, hiriyāpi santo dhuramādiyanti.

42. Sāyaṃ samaññā idha majja pattā, kalyāṇadhammoti janinda loke;
Tāhaṃ samekkhaṃ idha pabbajissaṃ, na hi matthi chando idha kāmabhogeti.

Kalyāṇadhammajātakaṃ paṭhamaṃ.

172. Daddarajātakaṃ (2-3-2)

43. Ko nu saddena mahatā, abhinādeti daddaraṃ;
Taṃ sīhā nappaṭinadanti [kiṃ sīhā nappaṭinadanti (sī. pī.), na sīhā paṭinadanti (ka.)], ko nāmeso migādhibhū.

44. Adhamo migajātānaṃ, siṅgālo tāta vassati;
Jātimassa jigucchantā, tuṇhī sīhā samacchareti.

Daddarajātakaṃ dutiyaṃ.

173. Makkaṭajātakaṃ (2-3-3)

45. Tāta māṇavako eso, tālamūlaṃ apassito;
Agārakañcidaṃ atthi, handa demassagārakaṃ.

46. Mā kho tvaṃ tāta pakkosi, dūseyya no agārakaṃ;
Netādisaṃ mukhaṃ hoti, brāhmaṇassa susīlinoti.

Makkaṭajātakaṃ tatiyaṃ.

174. Dubbhiyamakkaṭajātakaṃ (2-3-4)

47. Adamha te vāri pahūtarūpaṃ, ghammābhitattassa pipāsitassa;
So dāni pitvāna [pītvāna (sī. pī.)] kiriṅkarosi [kikiṃkarosi (sī. syā. pī.)], asaṅgamo pāpajanena seyyo.

48. Ko te suto vā diṭṭho vā, sīlavā nāma makkaṭo;
Idāni kho taṃ ohacchaṃ [ūhacca (sī. pī.), ohaccaṃ (syā.), uhajjaṃ (ka.)], esā asmāka dhammatāti.

Dubbhiyamakkaṭajātakaṃ catutthaṃ.

175. Ādiccupaṭṭhānajātakaṃ (2-3-5)

49. Sabbesu kira bhūtesu, santi sīlasamāhitā;
Passa sākhāmigaṃ jammaṃ, ādiccamupatiṭṭhati.

50. Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;
Aggihuttañca uhannaṃ [ūhantaṃ (sī.), ūhanaṃ (syā.), ūhanti (pī.), uhadaṃ (ka.)], dve ca bhinnā kamaṇḍalūti.

Ādiccupaṭṭhānajātakaṃ pañcamaṃ.

176. Kaḷāyamuṭṭhijātakaṃ (2-3-6)

51. Bālo vatāyaṃ dumasākhagocaro, paññā janinda nayimassa vijjati;
Kaḷāyamuṭṭhiṃ [kalāyamuṭṭhiṃ (sī. pī.)] avakiriya kevalaṃ, ekaṃ kaḷāyaṃ patitaṃ gavesati.

52. Evameva mayaṃ rāja, ye caññe atilobhino;
Appena bahuṃ jiyyāma, kaḷāyeneva vānaroti.

Kaḷāyamuṭṭhijātakaṃ chaṭṭhaṃ.

177. Tindukajātakaṃ (2-3-7)

53. Dhanuhatthakalāpehi, nettiṃ savaradhāribhi;
Samantā parikiṇṇamha, kathaṃ mokkho bhavissati.

54. Appeva bahukiccānaṃ, attho jāyetha koci naṃ;
Atthi rukkhassa acchinnaṃ, khajjathaññeva tindukanti.

Tindukajātakaṃ sattamaṃ.

178. Kacchapajātakaṃ (2-3-8)

55. Janittaṃ me bhavittaṃ me, iti paṅke avassayiṃ;
Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā;

Taṃ taṃ vadāmi bhaggava, suṇohi vacanaṃ mama.

56. Gāme vā yadi vā raññe, sukhaṃ yatrādhigacchati;
Taṃ janittaṃ bhavittañca, purisassa pajānato;

Yamhi jīve tamhi gacche, na niketahato siyāti.

Kacchapajātakaṃ aṭṭhamaṃ.

179. Satadhammajātakaṃ (2-3-9)

57. Tañca appañca ucchiṭṭhaṃ, tañca kicchena no adā;
Sohaṃ brāhmaṇajātiko, yaṃ bhuttaṃ tampi uggataṃ.

58. Evaṃ dhammaṃ niraṃkatvā [nirākatvā (?) ni + ā + kara + tvā], yo adhammena jīvati;

Satadhammova lābhena, laddhenapi na nandatīti.

Satadhammajātakaṃ navamaṃ.

180. Duddadajātakaṃ (2-3-10)

59. Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

60. Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyaṇāti [parāyanā (syā. ka.)].

Duddadajātakaṃ dasamaṃ.

Kalyāṇavaggo tatiyo.

Tassuddānaṃ –

Susamaññamigādhibhū māṇavako, vāripahūtarūpādiccupaṭṭhānā;
Sakaḷāyasatindukapaṅka puna, satadhamma sududdadakena dasāti.

4. Asadisavaggo

181. Asadisajātakaṃ (2-4-1)

61. Dhanuggaho asadiso, rājaputto mahabbalo;
Dūrepātī akkhaṇavedhī, mahākāyappadālano.

62. Sabbāmitte raṇaṃ katvā, na ca kañci viheṭhayi;
Bhātaraṃ sotthiṃ katvāna, saṃyamaṃ ajjhupāgamīti.

Asadisajātakaṃ paṭhamaṃ.

182. Saṅgāmāvacarajātakaṃ (2-4-2)

63. Saṅgāmāvacaro sūro, balavā iti vissuto;
Kiṃ nu toraṇamāsajja, paṭikkamasi kuñjara.

64. Omadda khippaṃ palighaṃ, esikāni ca abbaha [ubbaha (syā.), abbhuha (ka.)];
Toraṇāni ca madditvā, khippaṃ pavisa kuñjarāti.

Saṅgāmāvacarajātakaṃ dutiyaṃ.

183. Vālodakajātakaṃ (2-4-3)

65. Vālodakaṃ apparasaṃ nihīnaṃ, pitvā [pītvā (sī. pī.)] mado jāyati gadrabhānaṃ;
Imañca pitvāna rasaṃ paṇītaṃ, mado na sañjāyati sindhavānaṃ.

66. Appaṃ pivitvāna nihīnajacco, so majjatī tena janinda puṭṭho [phuṭṭho (sī. syā.), muṭṭho (ka.)];
Dhorayhasīlī ca kulamhi jāto, na majjatī aggarasaṃ pivitvāti.

Vālodakajātakaṃ tatiyaṃ.

184. Giridattajātakaṃ (2-4-4)

67. Dūsito giridattena [giridantena (pī.)], hayo sāmassa paṇḍavo;
Porāṇaṃ pakatiṃ hitvā, tassevānuvidhiyyati [nuvidhīyati (sī. pī.)].

68. Sace ca tanujo poso, sikharākāra [siṅgārākāra (syā.)] kappito;
Ānane naṃ [taṃ (sī. syā. pī.)] gahetvāna, maṇḍale parivattaye;

Khippameva pahantvāna, tassevānuvidhiyyatīti.

Giridattajātakaṃ catutthaṃ.

185. Anabhiratijātakaṃ (2-4-5)

69. Yathodake āvile appasanne, na passati sippikasambukañca;
Sakkharaṃ vālukaṃ macchagumbaṃ, evaṃ āvilamhi [āvile hi (sī.)] citte;

Na passati attadatthaṃ paratthaṃ.

70. Yathodake acche vippasanne, so passati sippikasambukañca;
Sakkharaṃ vālukaṃ macchagumbaṃ, evaṃ anāvilamhi citte;

So passati attadatthaṃ paratthanti.

Anabhiratijātakaṃ pañcamaṃ.

186. Dadhivāhanajātakaṃ (2-4-6)

71. Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure;
Tameva pūjaṃ labhamāno, kenambo kaṭukapphalo.

72. Pucimandaparivāro, ambo te dadhivāhana;
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākhā sākhā [sākhaṃ (syā. ka.)] nisevare [nivīsare (ka.)];

Asātasannivāsena, tenambo kaṭukapphaloti.

Dadhivāhanajātakaṃ chaṭṭhaṃ.

187. Catumaṭṭhajātakaṃ (2-4-7)

73. Ucce viṭabhimāruyha, mantayavho rahogatā;
Nīce oruyha mantavho, migarājāpi sossati.

74. Yaṃ suvaṇṇo suvaṇṇena [yaṃ supaṇṇo supaṇṇena (sī. syā. pī.)], devo devena mantaye;
Kiṃ tettha catumaṭṭhassa, bilaṃ pavisa jambukāti.

Catumaṭṭhajātakaṃ sattamaṃ.

188. Sīhakotthujātakaṃ (2-4-8)

75. Sīhaṅgulī sīhanakho, sīhapādapatiṭṭhito;
So sīho sīhasaṅghamhi, eko nadati aññathā.

76. Mā tvaṃ nadi rājaputta, appasaddo vane vasa;
Sarena kho [mā (ka.)] taṃ jāneyyuṃ, na hi te pettiko saroti.

Sīhakotthujātakaṃ aṭṭhamaṃ.

189. Sīhacammajātakaṃ (2-4-9)

77. Netaṃ sīhassa naditaṃ, na byagghassa na [byagghassa na ca (ka.)] dīpino;
Pāruto sīhacammena, jammo nadati gadrabho.

78. Cirampi kho taṃ khādeyya, gadrabho haritaṃ yavaṃ;
Pāruto sīhacammena, ravamānova dūsayīti.

Sīhacammajātakaṃ navamaṃ.

190. Sīlānisaṃsajātakaṃ (2-4-10)

79. Passa saddhāya sīlassa, cāgassa ca ayaṃ phalaṃ;
Nāgo nāvāya vaṇṇena, saddhaṃ vahatupāsakaṃ.

80. Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Satañhi sannivāsena, sotthiṃ gacchati nhāpitoti.

Sīlānisaṃsajātakaṃ dasamaṃ.

Asadisavaggo catuttho.

Tassuddānaṃ –

Dhanuggaha kuñjara apparaso, giridattamanāvilacittavaraṃ;
Dadhivāhana jambūka sīhanakho, haritayava nāgavarena dasāti.

5. Ruhakavaggo

191. Ruhakajātakaṃ (2-5-1)

81. Api [ambho (syā. ka. sī.)] ruhaka chinnāpi, jiyā sandhīyate puna;
Sandhīyassu purāṇiyā, mā kodhassa vasaṃ gami.

82. Vijjamānesu vākesu [vijjamānāsu maruvāsu (sī.), vijjamānāsu marūdvāsu (pī.)], vijjamānesu kārisu;
Aññaṃ jiyaṃ karissāmi, alaññeva purāṇiyāti.

Ruhakajātakaṃ paṭhamaṃ.

192. Sirikāḷakaṇṇijātakaṃ (2-5-2)

83. Itthī siyā rūpavatī, sā ca sīlavatī siyā;

Puriso taṃ na iccheyya, saddahāsi mahosadha.

84. Saddahāmi mahārāja, puriso dubbhago siyā;
Sirī ca kāḷakaṇṇī ca, na samenti kudācananti.

Sirikāḷakaṇṇijātakaṃ dutiyaṃ.

193. Cūḷapadumajātakaṃ (2-5-3)

85. Ayameva sā ahamapi [ahampi (sī. syā. pī.), ahamsi (ka.)] so anañño, ayameva so hatthacchinno anañño;
Yamāha ‘‘komārapatī mama’’nti, vajjhitthiyo natthi itthīsu saccaṃ.

86. Imañca jammaṃ musalena hantvā, luddaṃ chavaṃ paradārūpaseviṃ;
Imissā ca naṃ pāpapatibbatāya, jīvantiyā chindatha kaṇṇanāsanti.

Cūḷapadumajātakaṃ tatiyaṃ.

194. Maṇicorajātakaṃ (2-5-4)

87. Na santi devā pavasanti nūna, na hi nūna santi idha lokapālā;
Sahasā karontānamasaññatānaṃ, na hi nūna santī paṭisedhitāro.

88. Akāle vassatī tassa, kāle tassa na vassati;
Saggā ca cavati ṭhānā, nanu so tāvatā hatoti.

Maṇicorajātakaṃ catutthaṃ.

195. Pabbatūpattharajātakaṃ (2-5-5)

89. Pabbatūpatthare [pabbatapatthare (sī. syā. pī.)] ramme, jātā pokkharaṇī sivā;
Taṃ siṅgālo apāpāyi [apāpāsi (sī. syā. pī.)], jānaṃ sīhena rakkhitaṃ.

90. Pivanti ce [pivanti ve (sī.), pivantiva (pī.), pivanteva (?)] mahārāja, sāpadāni mahānadiṃ;
Na tena anadī hoti, khamassu yadi te piyāti.

Pabbatūpatthara [pabbatapatthara (sī. syā. pī.)] jātakaṃ pañcamaṃ.

196. Valāhakassajātakaṃ (2-5-6)

91. Ye na kāhanti ovādaṃ, narā buddhena desitaṃ;
Byasanaṃ te gamissanti, rakkhasīhiva vāṇijā.

92. Ye ca kāhanti ovādaṃ, narā buddhena desitaṃ;
Sotthiṃ pāraṃ gamissanti, valāheneva [vāḷāheneva (sī. pī.)] vāṇijāti.

Valāhakassa [vāḷāhassa (sī. pī.)] jātakaṃ chaṭṭhaṃ.

197. Mittāmittajātakaṃ (2-5-7)

93. Na naṃ umhayate disvā, na ca naṃ paṭinandati;

Cakkhūni cassa na dadāti, paṭilomañca vattati.

94. Ete bhavanti ākārā, amittasmiṃ patiṭṭhitā;
Yehi amittaṃ jāneyya, disvā sutvā ca paṇḍitoti.

Mittāmittajātakaṃ sattamaṃ.

198. Rādhajātakaṃ (2-5-8)

95. Pavāsā āgato tāta, idāni nacirāgato;
Kaccinnu tāta te mātā, na aññamupasevati.

96. Na kho panetaṃ subhaṇaṃ, giraṃ saccupasaṃhitaṃ;
Sayetha poṭṭhapādova, mummure [mummure (syā.), maṃ pure (ka.) mummurasaddo thusaggimhi kukkuḷe ca vattatīti sakkatābhidhānesu] upakūthitoti [upakūsitoti (sī. syā. pī.), upakūlito (ka.)].

Rādhajātakaṃ aṭṭhamaṃ.

199. Gahapatijātakaṃ (2-5-9)

97. Ubhayaṃ me na khamati, ubhayaṃ me na ruccati;
Yācāyaṃ koṭṭhamotiṇṇā, nāddasaṃ iti bhāsati.

98. Taṃ taṃ gāmapati brūmi, kadare appasmi jīvite;
Dve māse saṅgaraṃ katvā [kāraṃ katvāna (sī. pī.), saṃkaraṃ katvā (ka.)], maṃsaṃ jaraggavaṃ kisaṃ;

Appattakāle codesi, tampi mayhaṃ na ruccatīti.

Gahapatijātakaṃ navamaṃ.

200. Sādhusīlajātakaṃ (2-5-10)

99. Sarīradabyaṃ vuḍḍhabyaṃ [vaddhabyaṃ (sī. pī.)], sojaccaṃ sādhusīliyaṃ;
Brāhmaṇaṃ teva pucchāma, kannu tesaṃ vanimhase [vaṇimhase (sī. pī.)].

100. Attho atthi sarīrasmiṃ, vuḍḍhabyassa namo kare;
Attho atthi sujātasmiṃ, sīlaṃ asmāka ruccatīti.

Sādhusīlajātakaṃ dasamaṃ.

Ruhakavaggo pañcamo.

Tassuddānaṃ –

Apiruhaka rūpavatī musalo, pavasanti sapañcamapokkharaṇī;
Atha muttimavāṇija umhayate, ciraāgata koṭṭha sarīra dasāti.

6. Nataṃdaḷhavaggo

201. Bandhanāgārajātakaṃ (2-6-1)

101. Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca [babbajañca (sī.)];
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

102. Etaṃ daḷhaṃ bandhanamāhu dhīrā, ohārinaṃ sithilaṃ duppamuñcaṃ;
Etampi chetvāna vajanti dhīrā, anapekkhino kāmasukhaṃ pahāyāti.

Bandhanāgārajātakaṃ paṭhamaṃ.

202. Keḷisīlajātakaṃ (2-6-2)

103. Haṃsā koñcā mayūrā ca, hatthayo [hatthino (sī.), hatthiyo (syā. pī.)] pasadā migā;
Sabbe sīhassa bhāyanti, natthi kāyasmi tulyatā.

104. Evameva manussesu, daharo cepi paññavā;
So hi tattha mahā hoti, neva bālo sarīravāti.

Keḷisīlajātakaṃ dutiyaṃ.

203. Khaṇḍajātakaṃ (2-6-3)

105. Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.

Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu, mā kañci [kiñci (syā. ka.)] pāpamāgamā.

106. Appamāṇo buddho, appamāṇo dhammo;
Appamāṇo saṅgho, pamāṇavantāni sarīsapāni [sirisapāni (sī. syā. pī.)];
Ahivicchikasatapadī, uṇṇanābhi [uṇṇānābhi (sī. syā. pī.)] sarabūmūsikā.

Katā me rakkhā katā me parittā, paṭikkamantu bhūtāni;
Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhānanti.

Khaṇḍajātakaṃ tatiyaṃ.

204. Vīrakajātakaṃ (2-6-4)

107. Api vīraka passesi, sakuṇaṃ mañjubhāṇakaṃ;
Mayūragīvasaṅkāsaṃ, patiṃ mayhaṃ saviṭṭhakaṃ.

108. Udakathalacarassa pakkhino, niccaṃ āmakamacchabhojino;
Tassānukaraṃ saviṭṭhako, sevāle paliguṇṭhito matoti.

Vīrakajātakaṃ catutthaṃ.

205. Gaṅgeyyajātakaṃ (2-6-5)

109. Sobhati maccho gaṅgeyyo, atho sobhati yāmuno [sobhanti macchā gaṅgeyyā, atho sobhanti yāmunā (syā. pī.)];
Catuppadoyaṃ puriso, nigrodhaparimaṇḍalo;

Īsakāyata [īsamāyata (ka.)] gīvo ca, sabbeva atirocati.

110. Yaṃ pucchito na taṃ akkhāsi [akkhā (sī. syā. pī.)], aññaṃ akkhāsi [akkhāti (syā. pī.)] pucchito;
Attappasaṃsako poso, nāyaṃ asmāka ruccatīti.

Gaṅgeyyajātakaṃ pañcamaṃ.

206. Kuruṅgamigajātakaṃ (2-6-6)

111. Iṅgha vaddhamayaṃ [vaddhamayaṃ (sī. syā. pī.)] pāsaṃ, chinda dantehi kacchapa;
Ahaṃ tathā karissāmi, yathā nehiti luddako.

112. Kacchapo pāvisī vāriṃ, kuruṅgo pāvisī vanaṃ;
Satapatto dumaggamhā, dūre putte apānayīti.

Kuruṅgamigajātakaṃ chaṭṭhaṃ.

207. Assakajātakaṃ (2-6-7)

113. Ayamassakarājena, deso vicarito mayā;
Anukāmaya kāmena [anukāmayavanukāmena (sī. pī.)], piyena patinā saha.

114. Navena sukhadukkhena, porāṇaṃ apidhīyati [apithīyati (sī. pī.), apithiyyati (syā.)];
Tasmā assakaraññāva, kīṭo piyataro mamāti.

Assakajātakaṃ sattamaṃ.

208. Susumārajātakaṃ (2-6-8)

115. Alaṃ metehi ambehi, jambūhi panasehi ca;
Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.

116. Mahatī vata te bondi, na ca paññā tadūpikā;
Susumāra [suṃsumāra (sī. syā. pī.)] vañcito mesi, gaccha dāni yathāsukhanti.

Susumārajātakaṃ aṭṭhamaṃ.

209. Kukkuṭajātakaṃ (2-6-9)

117. Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhīṭakā [vibhedakā (syā. ka.)];
Na tāni evaṃ sakkanti, yathā tvaṃ rukkha sakkasi.

118. Purāṇakukkuṭo [kakkaro (sī. syā. pī.)] ayaṃ, bhetvā pañjaramāgato;
Kusalo vāḷapāsānaṃ, apakkamati bhāsatīti.

Kukkuṭa [kakkara (sī. syā. pī.)] jātakaṃ navamaṃ.

210. Kandagalakajātakaṃ (2-6-10)

119. Ambho ko nāma yaṃ rukkho, sinnapatto [sīnapatto (sī. pī.)] sakaṇṭako;
Yattha ekappahārena, uttamaṅgaṃ vibhijjitaṃ [visāṭikaṃ (sī. syā. pī.), vighāṭitaṃ (sī. niyya)].

120. Acāri vatāyaṃ vitudaṃ vanāni, kaṭṭhaṅgarukkhesu asārakesu;
Athāsadā khadiraṃ jātasāraṃ [jātisāraṃ (ka.)], yatthabbhidā garuḷo uttamaṅganti.

Kandagalaka [kandalaka (ka.)] jātakaṃ dasamaṃ.

Nataṃdaḷhavaggo chaṭṭho.

Tassuddānaṃ –

Daḷhabandhana haṃsavaro ca puna, virūpakkha saviṭṭhaka macchavaro;
Sakuruṅga saassaka ambavaro, puna kukkuṭako garuḷena dasāti.

7. Bīraṇathambhavaggo

211. Somadattajātakaṃ (2-7-1)

121. Akāsi yoggaṃ dhuvamappamatto, saṃvaccharaṃ bīraṇathambhakasmiṃ;
Byākāsi saññaṃ parisaṃ vigayha, na niyyamo tāyati appapaññaṃ.

122. Dvayaṃ yācanako tāta, somadatta nigacchati;
Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācanāti.

Somadattajātakaṃ paṭhamaṃ.

212. Ucchiṭṭhabhattajātakaṃ (2-7-2)

123. Añño uparimo vaṇṇo, añño vaṇṇo ca heṭṭhimo;
Brāhmaṇī tveva pucchāmi, kiṃ heṭṭhā kiñca uppari.

124. Ahaṃ naṭosmi bhaddante, bhikkhakosmi idhāgato;
Ayañhi koṭṭhamotiṇṇo, ayaṃ so yaṃ [tvaṃ (ka.)] gavesasīti.

Ucchiṭṭhabhattajātakaṃ dutiyaṃ.

213. Bharujātakaṃ (2-7-3)

125. Isīnamantaraṃ katvā, bharurājāti [kururājāti (ka.)] me sutaṃ;
Ucchinno saha raṭṭhehi [raṭṭhena (sī. pī.)], sarājā vibhavaṅgato.

126. Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccupasaṃhitanti.

Bharujātakaṃ [kururātakaṃ (ka.)] tatiyaṃ.

214. Puṇṇanadījātakaṃ (2-7-4)

127. Puṇṇaṃ nadiṃ yena ca peyyamāhu, jātaṃ yavaṃ yena ca guyhamāhu;
Dūraṃ gataṃ yena ca avhayanti, so tyāgato [tyābhato (syā. ka.) paheḷigāthābhāvo manasi kātabbo] handa ca bhuñja brāhmaṇa.

128. Yato maṃ saratī rājā, vāyasampi pahetave;
Haṃsā koñcā mayūrā ca [haṃsakoñcamayūrānaṃ (ka. aṭṭha. pāṭhantaraṃ)], asatīyeva pāpiyāti.

Puṇṇanadījātakaṃ catutthaṃ.

215. Kacchapajātakaṃ (2-7-5)

129. Avadhī vata attānaṃ, kacchapo byāharaṃ giraṃ [kacchapova pabyāharaṃ (syā.), kacchapo so pabyāharaṃ (ka.)];
Suggahītasmiṃ kaṭṭhasmiṃ, vācāya sakiyāvadhi.

130. Etampi disvā naravīriyaseṭṭha, vācaṃ pamuñce kusalaṃ nātivelaṃ;
Passasi bahubhāṇena, kacchapaṃ byasanaṃ gatanti.

Kacchapajātakaṃ pañcamaṃ.

216. Macchajātakaṃ (2-7-6)

131. Na māyamaggi tapati, na sūlo sādhutacchito;
Yañca maṃ maññate macchī, aññaṃ so ratiyā gato.

132. So maṃ dahati rāgaggi, cittaṃ cūpatapeti maṃ;
Jālino muñcathāyirā maṃ, na kāme haññate kvacīti.

Macchajātakaṃ chaṭṭhaṃ.

217. Seggujātakaṃ (2-7-7)

133. Sabbo loko attamano ahosi, akovidā gāmadhammassa seggu;
Komāri ko nāma [komārikā nāma (ka.), komāriko nāma (syā. pī.)] tavajja dhammo, yaṃ tvaṃ gahitā pavane parodasi.

134. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ, so me pitā dubbhi vane karoti;
Sā kassa kandāmi vanassa majjhe, yo tāyitā so sahasaṃ karotīti.

Seggujātakaṃ sattamaṃ.

218. Kūṭavāṇijajātakaṃ (2-7-8)

135. Saṭhassa sāṭheyyamidaṃ sucintitaṃ, paccoḍḍitaṃ paṭikūṭassa kūṭaṃ;
Phālañce khādeyyuṃ [adeyyuṃ (sī. pī.)] mūsikā, kasmā kumāraṃ kulalā na [no (sī. syā. pī.)] hareyyuṃ.

136. Kūṭassa hi santi [santīdha (ka.)] kūṭakūṭā, bhavati [bhavanti (ka.)] cāpi nikatino nikatyā;
Dehi puttanaṭṭha phālanaṭṭhassa phālaṃ, mā te puttamahāsi phālanaṭṭhoti.

Kūṭavāṇijajātakaṃ aṭṭhamaṃ.

219. Garahitajātakaṃ (2-7-9)

137. Hiraññaṃ me suvaṇṇaṃ me, esā rattiṃ divā kathā;
Dummedhānaṃ manussānaṃ, ariyadhammaṃ apassataṃ.

138. Dve dve gahapatayo gehe, eko tattha amassuko;
Lambatthano veṇikato, atho aṅkitakaṇṇako;

Kīto dhanena bahunā, so taṃ vitudate jananti.

Garahitajātakaṃ navamaṃ.

220. Dhammadhajajātakaṃ (2-7-10)

139. Sukhaṃ jīvitarūposi, raṭṭhā vivanamāgato;
So ekako rukkhamūle [araññasmiṃ (sī. syā. pī.)], kapaṇo viya jhāyasi.

140. Sukhaṃ jīvitarūposmi, raṭṭhā vivanamāgato;
So ekako rukkhamūle, kapaṇo viya jhāyāmi;

Sataṃ dhammaṃ anussaraṃti.

Dhammadhajajātakaṃ dasamaṃ.

Bīraṇathambhavaggo sattamo.

Tassuddānaṃ –

Atha bīraṇathambhavaro ca naṭo, bharurājavaruttamapuṇṇanadī;
Bahubhāṇi aggipavane mūsikā, sahalambatthano kapaṇena dasāti.

8. Kāsāvavaggo

221. Kāsāvajātakaṃ (2-8-1)

141. Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati [paridahessati (sī. pī.)];
Apeto damasaccena, na so kāsāvamarahati.

142. Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahatīti.

Kāsāvajātakaṃ paṭhamaṃ.

222. Cūḷanandiyajātakaṃ (2-8-2)

143. Idaṃ tadācariyavaco, pārāsariyo yadabravi [porāṇācariyobravi (ka.)];
Māsu tvaṃ akari [akarā (sī. pī.)] pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape.

144. Yāni karoti puriso, tāni attani passati;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;

Yādisaṃ vapate bījaṃ, tādisaṃ harate phalanti.

Cūḷanandiyajātakaṃ dutiyaṃ.

223. Puṭabhattajātakaṃ (2-8-3)

145. Name namantassa bhaje bhajantaṃ, kiccānukubbassa kareyya kiccaṃ;
Nānatthakāmassa kareyya atthaṃ, asambhajantampi na sambhajeyya.

146. Caje cajantaṃ vanathaṃ na kayirā, apetacittena na sambhajeyya;
Dijo dumaṃ khīṇaphalanti ñatvā, aññaṃ samekkheyya mahā hi lokoti.

Puṭabhattajātakaṃ tatiyaṃ.

224. Kumbhilajātakaṃ (2-8-4)

147. Yassete caturo dhammā, vānarinda yathā tava;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattati.

148. Yassa cete na vijjanti, guṇā paramabhaddakā;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so nātivattatīti.

Kumbhilajātakaṃ catutthaṃ.

225. Khantivaṇṇajātakaṃ (2-8-5)

149. Atthi me puriso deva, sabbakiccesu byāvaṭo [vāvaṭo (ka.)];
Tassa cekoparādhatthi, tattha tvaṃ kinti maññasi.

150. Amhākampatthi puriso, ediso idha vijjati;
Dullabho aṅgasampanno, khantirasmāka ruccatīti.

Khantivaṇṇajātakaṃ pañcamaṃ.

226. Kosiyajātakaṃ (2-8-6)

151. Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo;
Akālena hi nikkhamma, ekakampi bahujjano;

Na kiñci atthaṃ joteti, dhaṅkasenāva kosiyaṃ.

152. Dhīro ca vidhividhānaññū, paresaṃ vivarānugū;
Sabbāmitte vasīkatvā, kosiyova sukhī siyāti.

Kosiyajātakaṃ chaṭṭhaṃ.

227. Gūthapāṇajātakaṃ (2-8-7)

153. Sūro sūrena saṅgamma, vikkantena pahārinā;
Ehi nāga nivattassu, kiṃ nu bhīto palāyasi;

Passantu aṅgamagadhā, mama tuyhañca vikkamaṃ.

154. Na taṃ pādā vadhissāmi, na dantehi na soṇḍiyā;
Mīḷhena taṃ vadhissāmi, pūti haññatu pūtināti.

Gūthapāṇajātakaṃ sattamaṃ.

228. Kāmanītajātakaṃ (2-8-8)

155. Tayo giriṃ antaraṃ kāmayāmi, pañcālā kuruyo kekake ca [kurayo kekaye ca (sī.)];
Tatuttariṃ [taduttariṃ (ka.)] brāhmaṇa kāmayāmi, tikiccha maṃ brāhmaṇa kāmanītaṃ.

156. Kaṇhāhidaṭṭhassa karonti heke, amanussapaviṭṭhassa [amanussavaddhassa (sī. pī.), amanussaviṭṭhassa (syā.)] karonti paṇḍitā;
Na kāmanītassa karoti koci, okkantasukkassa hi kā tikicchāti.

Kāmanītajātakaṃ aṭṭhamaṃ.

229. Palāyitajātakaṃ (2-8-9)

157. Gajaggameghehi hayaggamālibhi, rathūmijātehi sarābhivassebhi [sarābhivassabhi (syā. sī. aṭṭha.), sarābhivassibhi (?)];
Tharuggahāvaṭṭa [dhanuggahāvaṭṭa (ka.)] daḷhappahāribhi, parivāritā takkasilā samantato.

158. [abhidhāvathā ca patathā ca, vividhavinaditā ca dantibhi; vattatajja tumulo ghoso, yathā vijjutā jaladharassa gajjatoti; (sī. pī. ka.)] Abhidhāvatha cūpadhāvatha ca [abhidhāvathā cuppatathā ca (syā.)], vividhā vināditā [vināditattha (ka.)] vadantibhi;
Vattatajja tumulo ghoso yathā, vijjulatā jaladharassa gajjatoti [abhidhāvathā ca patathā ca, vividhavinaditā ca dantibhi; vattatajja tumulo ghoso, yathā vijjutā jaladharassa gajjatoti; (sī. pī. ka.)].

Palāyitajātakaṃ navamaṃ.

230. Dutiyapalāyitajātakaṃ (2-8-10)

159. Dhajamaparimitaṃ anantapāraṃ, duppasahaṃdhaṅkehi sāgaraṃva [sāgaramiva (sī. syā. pī.)];
Girimivaanilena duppasayho [duppasaho (sī. pī. ka.)], duppasaho ahamajjatādisena.

160. Mā bāliyaṃ vilapi [vippalapi (bahūsu)] na hissa tādisaṃ, viḍayhase [viḷayhase (sī. pī.)] na hi labhase nisedhakaṃ;
Āsajjasi gajamiva ekacārinaṃ, yo taṃ padā naḷamiva pothayissatīti.

Dutiyapalāyitajātakaṃ dasamaṃ.

Kāsāvavaggo aṭṭhamo.

Tassuddānaṃ –

Varavatthavaco dumakhīṇaphalaṃ, caturodhammavaraṃ purisuttama;
Dhaṅkamagadhā ca tayogirināma, gajaggavaro dhajavarena dasāti.

9. Upāhanavaggo

231. Upāhanajātakaṃ (2-9-1)

161. Yathāpi kītā purisassupāhanā, sukhassa atthāya dukhaṃ udabbahe;
Ghammābhitattā thalasā papīḷitā, tasseva pāde purisassa khādare.

162. Evameva yo dukkulīno anariyo, tammāka [tamhāka (sī.), tumhāka (syā. pī.)] vijjañca sutañca ādiya;
Tameva so tattha sutena khādati, anariyo vuccati dupāhanūpamoti [pānadūpamoti (sī. pī.)].

Upāhanajātakaṃ paṭhamaṃ.

232. Vīṇāguṇajātakaṃ (2-9-2)

163. Ekacintito yamattho, bālo apariṇāyako;
Na hi khujjena vāmena, bhoti saṅgantumarahasi.

164. Purisūsabhaṃ maññamānā, ahaṃ khujjamakāmayiṃ;
Soyaṃ saṃkuṭito seti, chinnatanti yathā viṇāti [thuṇāti (sī.)].

Vīṇāguṇajātakaṃ dutiyaṃ.

233. Vikaṇṇajātakaṃ (2-9-3)

165. Kāmaṃ yahiṃ icchasi tena gaccha, viddhosi mammamhi [mamasmi (ka.)] vikaṇṇakena;
Hatosi bhattena suvāditena [savāditena (sī. syā. pī.)], lolo ca macche anubandhamāno.

166. Evampi lokāmisaṃ opatanto, vihaññatī cittavasānuvattī;
So haññati ñātisakhāna majjhe, macchānugo soriva suṃsumāroti [susumāro (ka.)].

Vikaṇṇajātakaṃ tatiyaṃ.

234. Asitābhūjātakaṃ (2-9-4)

167. Tvameva dānimakara [makari (syā.), makarā (ka. sī.)], yaṃ kāmo byagamā tayi;
Soyaṃ appaṭisandhiko, kharachinnaṃva renukaṃ [rerukaṃ (sī. pī.)].

168. Atricchaṃ [atricchā (sī. syā. pī.)] atilobhena, atilobhamadena ca;
Evaṃ hāyati atthamhā, ahaṃva asitābhuyāti.

Asitābhūjātakaṃ catutthaṃ.

235. Vacchanakhajātakaṃ (2-9-5)

169. Sukhā gharā vacchanakha, sahiraññā sabhojanā;

Yattha bhutvā pivitvā ca, sayeyyātha anussuko.

170. Gharā nānīhamānassa, gharā nābhaṇato musā;
Gharā nādinnadaṇḍassa, paresaṃ anikubbato [anikrubbato (ka.)];

Evaṃ chiddaṃ durabhisambhavaṃ [durabhibhavaṃ (sī. pī.)], ko gharaṃ paṭipajjatīti.

Vacchanakhajātakaṃ pañcamaṃ.

236. Bakajātakaṃ (2-9-6)

171. Bhaddako vatayaṃ pakkhī, dijo kumudasannibho;
Vūpasantehi pakkhehi, mandamandova jhāyati.

172. Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;
Amhe dijo na pāleti, tena pakkhī na phandatīti.

Bakajātakaṃ chaṭṭhaṃ.

237. Sāketajātakaṃ (2-9-7)

173. Ko nu kho bhagavā hetu, ekacce idha puggale;
Atīva hadayaṃ nibbāti, cittañcāpi pasīdati.

174. Pubbeva sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodaketi.

Sāketajātakaṃ sattamaṃ.

238. Ekapadajātakaṃ (2-9-8)

175. Iṅgha ekapadaṃ tāta, anekatthapadassitaṃ [padanissitaṃ (sī. pī.)];
Kiñci saṅgāhikaṃ brūsi, yenatthe sādhayemase.

176. Dakkheyyekapadaṃ tāta, anekatthapadassitaṃ;
Tañca sīlena saññuttaṃ, khantiyā upapāditaṃ;

Alaṃ mitte sukhāpetuṃ, amittānaṃ dukhāya cāti.

Ekapadajātakaṃ aṭṭhamaṃ.

239. Haritamaṇḍūkajātakaṃ (2-9-9)

177. Āsīvisampi maṃ [āsīvisaṃ mamaṃ (sī. pī.)] santaṃ, paviṭṭhaṃ kumināmukhaṃ;
Ruccate haritāmātā, yaṃ maṃ khādanti macchakā.

178. Vilumpateva puriso, yāvassa upakappati;
Yadā caññe vilumpanti, so vilutto vilumpatīti [viluppatīti (?)].

Haritamaṇḍūkajātakaṃ navamaṃ.

240. Mahāpiṅgalajātakaṃ (2-9-10)

179. Sabbo jano hiṃsito piṅgalena, tasmiṃ mate paccayā [paccayaṃ (sī. syā. pī.)] vedayanti;
Piyo nu te āsi akaṇhanetto, kasmā nu tvaṃ rodasi dvārapāla.

180. Na me piyo āsi akaṇhanetto, bhāyāmi paccāgamanāya tassa;
Ito gato hiṃseyya maccurājaṃ, so hiṃsito āneyya puna idha.

181. Daḍḍho vāhasahassehi, sitto ghaṭasatehi so;
Parikkhatā ca sā bhūmi, mā bhāyi nāgamissatīti.

Mahāpiṅgalajātakaṃ dasamaṃ.

Upāhanavaggo navamo.

Tassuddānaṃ –

Varupāhana khujja vikaṇṇakako, asitābhuya pañcamavacchanakho;
Dija pemavaruttamaekapadaṃ, kumināmukha piṅgalakena dasāti.

10. Siṅgālavaggo

241. Sabbadāṭhijātakaṃ (2-10-1)

182. Siṅgālo mānathaddho ca, parivārena atthiko;
Pāpuṇi mahatiṃ bhūmiṃ, rājāsi sabbadāṭhinaṃ.

183. Evameva manussesu, yo hoti parivāravā;
So hi tattha mahā hoti, siṅgālo viya dāṭhinanti.

Sabbadāṭhijātakaṃ paṭhamaṃ.

242. Sunakhajātakaṃ (2-10-2)

184. Bālo vatāyaṃ sunakho, yo varattaṃ [yo ca yottaṃ (ka.)] na khādati;
Bandhanā ca pamuñceyya, asito ca gharaṃ vaje.

185. Aṭṭhitaṃ me manasmiṃ me, atho me hadaye kataṃ;
Kālañca paṭikaṅkhāmi, yāva passupatū jano [pasupatujjano (syā. ka.)].

Sunakhajātakaṃ dutiyaṃ.

243. Guttilajātakaṃ (2-10-3)

186. Sattatantiṃ sumadhuraṃ, rāmaṇeyyaṃ avācayiṃ;
So maṃ raṅgamhi avheti, saraṇaṃ me hohi kosiya.

187. Ahaṃ taṃ saraṇaṃ samma [ahaṃ te saraṇaṃ homi (vi. va. 328)], ahamācariyapūjako;
Na taṃ jayissati sisso, sissamācariya jessasīti.

Guttilajātakaṃ tatiyaṃ.

244. Vigaticchajātakaṃ (2-10-4)

188. Yaṃ passati na taṃ icchati, yañca na passati taṃ kiricchati;
Maññāmi ciraṃ carissati, na hi taṃ lacchati yaṃ sa icchati.

189. Yaṃ labhati na tena tussati, yañca pattheti laddhaṃ hīḷeti;
Icchā hi anantagocarā, vigaticchāna [vīticchānaṃ (sī. pī.)] namo karomaseti.

Vigaticcha [vīticcha (sī. pī.)] jātakaṃ catutthaṃ.

245. Mūlapariyāyajātakaṃ (2-10-5)

190. Kālo ghasati bhūtāni, sabbāneva sahattanā;
Yo ca kālaghaso bhūto, sa bhūtapacaniṃ paci.

191. Bahūni narasīsāni, lomasāni brahāni ca;
Gīvāsu paṭimukkāni, kocidevettha kaṇṇavāti.

Mūlapariyāyajātakaṃ pañcamaṃ.

246. Bālovādajātakaṃ (2-10-6)

192. Hantvā chetvā [jhatvā (sī. pī.), ghatvā (syā.)] vadhitvā ca, deti dānaṃ asaññato;
Edisaṃ bhattaṃ bhuñjamāno, sa pāpamupalimpati [sa pāpena upalippati (sī. pī.)].

193. Puttadārampi ce hantvā, deti dānaṃ asaññato;
Bhuñjamānopi sappañño, na pāpamupalimpatīti.

Bālovādajātakaṃ chaṭṭhaṃ.

247. Pādañjalījātakaṃ (2-10-7)

194. Addhā pādañjalī sabbe, paññāya atirocati;
Tathā hi oṭṭhaṃ bhañjati, uttariṃ nūna passati.

195. Nāyaṃ dhammaṃ adhammaṃ vā, atthānatthañca bujjhati;
Aññatra oṭṭhanibbhogā, nāyaṃ jānāti kiñcananti.

Pādañjalījātakaṃ sattamaṃ.

248. Kiṃsukopamajātakaṃ (2-10-8)

196. Sabbehi kiṃsuko diṭṭho, kiṃnvettha vicikicchatha;
Na hi sabbesu ṭhānesu, sārathī paripucchito.

197. Evaṃ sabbehi ñāṇehi, yesaṃ dhammā ajānitā;
Te ve dhammesu kaṅkhanti, kiṃsukasmiṃva bhātaroti.

Kiṃsukopamajātakaṃ aṭṭhamaṃ.

249. Sālakajātakaṃ (2-10-9)

198. Ekaputtako bhavissasi, tvañca no hessasi issaro kule;
Oroha dumasmā sālaka, ehi dāni gharakaṃ vajemase.

199. Nanu maṃ suhadayoti [nanu maṃ hadayeti (sī. pī.)] maññasi, yañca maṃ hanasi veḷuyaṭṭhiyā;
Pakkambavane ramāmase, gaccha tvaṃ gharakaṃ yathāsukhanti.

Sālakajātakaṃ navamaṃ.

250. Kapijātakaṃ (2-10-10)

200. Ayaṃ isī upasamasaṃyame rato, sa tiṭṭhati [santiṭṭhati (sī. pī.)] sisirabhayena aṭṭito;
Handa ayaṃ pavisatumaṃ agārakaṃ, vinetu sītaṃ darathañca kevalaṃ.

201. Nāyaṃ isī upasamasaṃyame rato, kapī ayaṃ dumavarasākhagocaro;
So dūsako rosako cāpi jammo, sacevajemampi [sace + āvaje + imampi] dūseyyagāranti [dūsaye gharanti (sī. syā. pī.)].

Kapijātakaṃ dasamaṃ.

Siṅgālavaggo dasamo.

Tassuddānaṃ –

Atha rājā siṅgālavaro sunakho, tathā kosiya icchati kālaghaso;
Atha dānavaroṭṭhapi sārathinā, punambavanañca sisirakapi dasāti.

Atha vagguddānaṃ –

Daḷhañca vaggaṃ aparena santhavaṃ, kalyāṇavaggāsadiso ca rūhakaṃ;
Nataṃdaḷha bīraṇathambhakaṃ puna, kāsāvupāhana siṅgālakena dasāti.

Dukanipātaṃ niṭṭhitaṃ.

3. Tikanipāto

1. Saṅkappavaggo

251. Saṅkapparāgajātakaṃ (3-1-1)

1. Saṅkapparāgadhotena, vitakkanisitena ca;
Nālaṅkatena bhadrena [nevālaṅkatabhadrena (syā.)], usukārākatena ca [na usukārakatena ca (sī. syā. pī.)].

2. Na kaṇṇāyatamuttena, nāpi morūpasevinā;
Tenamhi hadaye viddho, sabbaṅgaparidāhinā.

3. Āvedhañca na passāmi, yato ruhiramassave;
Yāva ayoniso cittaṃ, sayaṃ me dukkhamābhatanti.

Saṅkapparāgajātakaṃ paṭhamaṃ.

252. Tilamuṭṭhijātakaṃ (3-1-2)

4. Ajjāpi me taṃ manasi [sarasi (ka.)], yaṃ maṃ tvaṃ tilamuṭṭhiyā;
Bāhāya maṃ gahetvāna, laṭṭhiyā anutāḷayi.

5. Nanu jīvite na ramasi, yenāsi brāhmaṇāgato;
Yaṃ maṃ bāhā gahetvāna, tikkhattuṃ anutāḷayi.

6. Ariyo anariyaṃ kubbantaṃ [kubbānaṃ (sī. pī.), kubbaṃ (syā.)], yo daṇḍena nisedhati;
Sāsanaṃ taṃ na taṃ veraṃ, iti naṃ paṇḍitā vidūti.

Tilamuṭṭhijātakaṃ dutiyaṃ.

253. Maṇikaṇṭhajātakaṃ (3-1-3)

7. Mamannapānaṃ vipulaṃ uḷāraṃ, uppajjatīmassa maṇissa hetu;
Taṃ te na dassaṃ atiyācakosi, na cāpi te assamamāgamissaṃ.

8. Susū yathā sakkharadhotapāṇī, tāsesi maṃ selaṃ yācamāno;
Taṃ te na dassaṃ atiyācakosi, na cāpi te assamamāgamissaṃ.

9. Na taṃ yāce yassa piyaṃ jigīse [jigiṃse (sī. syā. pī.)], desso hoti atiyācanāya;
Nāgo maṇiṃ yācito brāhmaṇena, adassanaṃyeva tadajjhagamāti.

Maṇikaṇṭhajātakaṃ tatiyaṃ.

254. Kuṇḍakakucchisindhavajātakaṃ (3-1-4)

10. Bhutvā tiṇaparighāsaṃ, bhutvā ācāmakuṇḍakaṃ;
Etaṃ te bhojanaṃ āsi, kasmā dāni na bhuñjasi.

11. Yattha posaṃ na jānanti, jātiyā vinayena vā;
Bahuṃ [pahū (sī. pī.), pahuṃ (syā. ka.)] tattha mahābramhe, api ācāmakuṇḍakaṃ.

12. Tvañca kho maṃ pajānāsi, yādisāyaṃ hayuttamo;
Jānanto jānamāgamma, na te bhakkhāmi kuṇḍakanti.

Kuṇḍakakucchisindhavajātakaṃ catutthaṃ.

255. Sukajātakaṃ (3-1-5)

13. Yāva so mattamaññāsi, bhojanasmiṃ vihaṅgamo;
Tāva addhānamāpādi, mātarañca aposayi.

14. Yato ca kho bahutaraṃ, bhojanaṃ ajjhavāhari [ajjhupāhari (sī. pī.)];
Tato tattheva saṃsīdi, amattaññū hi so ahu.

15. Tasmā mattaññutā sādhu, bhojanasmiṃ agiddhatā [agiddhitā (syā. ka.)];
Amattaññū hi sīdanti, mattaññū ca na sīdareti.

Sukajātakaṃ pañcamaṃ.

256. Jarūdapānajātakaṃ (3-1-6)

16. Jarūdapānaṃ khaṇamānā, vāṇijā udakatthikā;
Ajjhagamuṃ ayasaṃ lohaṃ [ajjhagaṃsu ayolohaṃ (sī. syā. pī.)], tipusīsañca vāṇijā;
Rajataṃ jātarūpañca, muttā veḷūriyā bahū.

17. Te ca tena asantuṭṭhā, bhiyyo bhiyyo akhāṇisuṃ;
Te tatthāsīviso [tattha āsīviso (ka.), tatthapāsīviso (syā.)] ghoro, tejassī tejasā hani.

18. Tasmā khaṇe nātikhaṇe, atikhātaṃ [atikhaṇaṃ (ka.)] hi pāpakaṃ;
Khātena ca [khaṇena ca (ka.), khaṇanena (syā.)] dhanaṃ laddhaṃ, atikhātena [atikhaṇena (ka.)] nāsitanti.

Jarūdapānajātakaṃ chaṭṭhaṃ.

257. Gāmaṇicandajātakaṃ (3-1-7)

19. Nāyaṃ gharānaṃ kusalo, lolo ayaṃ valīmukho;
Kataṃ kataṃ kho dūseyya, evaṃdhammamidaṃ kulaṃ.

20. Nayidaṃ cittavato lomaṃ, nāyaṃ assāsiko migo;
Siṭṭhaṃ [satthaṃ (sī. syā. pī.)] me janasandhena, nāyaṃ kiñci vijānati.

21. Na mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sakaṃ;
Bhareyya tādiso poso, siṭṭhaṃ dasarathena meti.

Gāmaṇicanda [gāmaṇicaṇḍa (sī. pī.)] jātakaṃ sattamaṃ.

258. Mandhātujātakaṃ (3-1-8)

22. Yāvatā candimasūriyā, pariharanti disā bhanti virocanā [virocamānā (ka.)];
Sabbeva dāsā mandhātu, ye pāṇā pathavissitā [paṭhavinissitā (sī. pī.), paṭhavissitā (syā.)].

23. Na kahāpaṇavassena, titti kāmesu vijjati;
Appassādā dukhā kāmā, iti viññāya paṇḍito.

24. Api dibbesu kāmesu, ratiṃ so nādhigacchati;
Taṇhakkhayarato hoti, sammāsambuddhasāvakoti.

Mandhātujātakaṃ aṭṭhamaṃ.

259. Tirīṭavacchajātakaṃ (3-1-9)

25. Nayimassa vijjāmayamatthi kiñci, na bandhavo no pana te sahāyo;
Atha kena vaṇṇena tirīṭavaccho [tirīṭivaccho (syā. ka.)], tedaṇḍiko bhuñjati aggapiṇḍaṃ.

26. Āpāsu [āvāsu (ka.)] me yuddhaparājitassa, ekassa katvā vivanasmi ghore;
Pasārayī kicchagatassa pāṇiṃ, tenūdatāriṃ dukhasaṃpareto.

27. Etassa kiccena idhānupatto, vesāyino visayā jīvaloke;
Lābhāraho tāta tirīṭavaccho, dethassa bhogaṃ yajathañca [yajatañca (sī. pī.), yajitañca (syā.)]

yaññanti.

Tirīṭavacchajātakaṃ navamaṃ.

260. Dūtajātakaṃ (3-1-10)

28. Yassatthā dūramāyanti, amittamapi yācituṃ;
Tassūdarassahaṃ dūto, mā me kujjha [kujjhi (sī. pī.)] rathesabha.

29. Yassa divā ca ratto ca, vasamāyanti māṇavā;
Tassūdarassahaṃ dūto, mā me kujjha [kujjhi (sī. pī.)] rathesabha.

30. Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Dūto hi dūtassa kathaṃ na dajjaṃ, mayampi tasseva bhavāma dūtāti.

Dūtajātakaṃ dasamaṃ.

Saṅkappavaggo paṭhamo.

Tassuddānaṃ –

Usukāravaro tilamuṭṭhi maṇi, hayarāja vihaṅgama āsiviso;
Janasandha kahāpaṇavassa puna, tiriṭaṃ puna dūtavarena dasāti.

2. Padumavaggo

261. Padumajātakaṃ (3-2-1)

31. Yathā kesā ca massū ca, chinnaṃ chinnaṃ virūhati;
Evaṃ rūhatu te nāsā, padumaṃ dehi yācito.

32. Yathā sāradikaṃ bījaṃ, khette vuttaṃ virūhati;
Evaṃ rūhatu te nāsā, padumaṃ dehi yācito.

33. Ubhopi palapantete [vilapantete (syā. ka.)], api padmāni dassati;
Vajjuṃ vā te na vā vajjuṃ, natthi nāsāya rūhanā;
Dehi samma padumāni, ahaṃ yācāmi yācitoti.

Padumajātakaṃ paṭhamaṃ.

262. Mudupāṇijātakaṃ (3-2-2)

34. Pāṇi ce muduko cassa, nāgo cassa sukārito;
Andhakāro ca vasseyya, atha nūna tadā siyā.

35. Analā mudusambhāsā, duppūrā tā [duppūrattā (ka.)] nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

36. Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti nanti.

Mudupāṇijātakaṃ dutiyaṃ.

263. Cūḷapalobhanajātakaṃ (3-2-3)

37. Abhijjamāne vārismiṃ, sayaṃ [ayaṃ (ka.)] āgamma iddhiyā;
Missībhāvitthiyā gantvā, saṃsīdasi [saṃsīdati (ka.)] mahaṇṇave.

38. Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

39. Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti nanti.

Cūḷapalobhana [cullapalobhana (sī. syā. pī.)] jātakaṃ tatiyaṃ.

264. Mahāpanādajātakaṃ (3-2-4)

40. Panādo nāma so rājā, yassa yūpo suvaṇṇayo;
Tiriyaṃ soḷasubbedho [soḷasapabbedho (sī. pī.)], uddhamāhu [uccamāhu (sī. syā. pī.)] sahassadhā.

41. Sahassakaṇḍo satageṇḍu [satabhedo (sī. pī.), satabheṇḍu (sī. nissaya)], dhajāsu haritāmayo;
Anaccuṃ tattha gandhabbā, cha sahassāni sattadhā.

42. Evametaṃ [evameva (ka.)] tadā āsi, yathā bhāsasi bhaddaji;
Sakko ahaṃ tadā āsiṃ, veyyāvaccakaro tavāti.

Mahāpanādajātakaṃ catutthaṃ.

265. Khurappajātakaṃ (3-2-5)

43. Disvā khurappe dhanuveganunne, khagge gahīte tikhiṇe teladhote;
Tasmiṃ bhayasmiṃ maraṇe viyūḷhe, kasmā nu te nāhu chambhitattaṃ.

44. Disvā khurappe dhanuveganunne, khagge gahīte tikhiṇe teladhote;
Tasmiṃ bhayasmiṃ maraṇe viyūḷhe, vedaṃ alatthaṃ vipulaṃ uḷāraṃ.

45. So vedajāto ajjhabhaviṃ amitte, pubbeva me jīvitamāsi cattaṃ;
Na hi jīvite ālayaṃ kubbamāno, sūro kayirā sūrakiccaṃ kadācīti.

Khurappajātakaṃ pañcamaṃ.

266. Vātaggasindhavajātakaṃ (3-2-6)

46. Yenāsi kisiyā paṇḍu, yena bhattaṃ na ruccati;
Ayaṃ so āgato bhattā [tāto (sī. syā. pī.)], kasmā dāni palāyasi.

47. Sace [na kho (syā. ka.)] panādikeneva, santhavo nāma jāyati;
Yaso hāyati itthīnaṃ, tasmā tāta palāyahaṃ [palāyihaṃ (syā.), palāyitaṃ (ka.)].

48. Yassassinaṃ kule jātaṃ, āgataṃ yā na icchati;

Socati cirarattāya, vātaggamiva bhaddalīti [kundalīti (sī. pī.), gadrabhīti (syā.)].

Vātaggasindhavajātakaṃ chaṭṭhaṃ.

267. Kakkaṭakajātakaṃ (3-2-7)

49. Siṅgīmigo āyatacakkhunetto, aṭṭhittaco vārisayo alomo;
Tenābhibhūto kapaṇaṃ rudāmi, mā heva maṃ pāṇasamaṃ jaheyya [jaheyyā (pī.) jahā'yye (?)].

50. Ayya na taṃ jahissāmi, kuñjaraṃ saṭṭhihāyanaṃ [kuñjara saṭṭhihāyana (sī. pī.)];
Pathabyā cāturantāya, suppiyo hosi me tuvaṃ.

51. Ye kuḷīrā samuddasmiṃ, gaṅgāya yamunāya [nammadāya (sī. pī.)] ca;
Tesaṃ tvaṃ vārijo seṭṭho, muñca rodantiyā patinti.

Kakkaṭaka [kuḷīra (ka.)] jātakaṃ sattamaṃ.

268. Ārāmadūsakajātakaṃ (3-2-8)

52. Yo ve sabbasametānaṃ, ahuvā seṭṭhasammato;
Tassāyaṃ edisī paññā, kimeva itarā pajā.

53. Evameva tuvaṃ brahme, anaññāya vinindasi;
Kathaṃ mūlaṃ adisvāna [kathaṃhi mūlaṃ aditvā (syā. pī.)], rukkhaṃ jaññā patiṭṭhitaṃ.

54. Nāhaṃ tumhe vinindāmi, ye caññe vānarā vane;
Vissasenova gārayho, yassatthā rukkharopakāti.

Ārāmadūsakajātakaṃ aṭṭhamaṃ.

269. Sujātajātakaṃ (3-2-9)

55. Na hi vaṇṇena sampannā, mañjukā piyadassanā;
Kharavācā piyā hoti, asmiṃ loke paramhi ca.

56. Nanu passasimaṃ kāḷiṃ, dubbaṇṇaṃ tilakāhataṃ;
Kokilaṃ saṇhavācena, bahūnaṃ pāṇinaṃ piyaṃ.

57. Tasmā sakhilavācassa, mantabhāṇī anuddhato;
Atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsitanti.

Sujātajātakaṃ navamaṃ.

270. Ulūkajātakaṃ (3-2-10)

58. Sabbehi kira ñātīhi, kosiyo issaro kato;
Sace ñātīhi anuññāto [ñātīhanuññāto (sī. pī.)], bhaṇeyyāhaṃ ekavācikaṃ.

59. Bhaṇa samma anuññāto, atthaṃ dhammañca kevalaṃ;
Santi hi daharā pakkhī, paññavanto jutindharā.

60. Na me ruccati bhaddaṃ vo [bhadante (ka.)], ulūkassābhisecanaṃ;
Akkuddhassa mukhaṃ passa, kathaṃ kuddho karissatīti.

Ulūkajātakaṃ dasamaṃ.

Padumavaggo dutiyo.

Tassuddānaṃ –

Padumuttama nāgasirivhayano, sa-mahaṇṇava yūpa khurappavaro;
Atha bhaddalī kuñjara rukkha puna, kharavāca ulūkavarena dasāti.

3. Udapānavaggo

271. Udapānadūsakajātakaṃ (3-3-1)

61. Āraññikassa isino, cirarattaṃ tapassino;
Kicchākataṃ udapānaṃ, kathaṃ samma avāhasi [avāhayi (sī. pī.), apāhasi (syā.)].

62. Esa dhammo siṅgālānaṃ, yaṃ pitvā ohadāmase;
Pitupitāmahaṃ dhammo, na taṃ [na naṃ (sī. pī.)] ujjhātumarahasi.

63. Yesaṃ vo ediso dhammo, adhammo pana kīdiso;
Mā vo dhammaṃ adhammaṃ vā, addasāma kudācananti.

Udapānadūsakajātakaṃ paṭhamaṃ.

272. Byagghajātakaṃ (3-3-2)

64. Yena mittena saṃsaggā, yogakkhemo vihiyyati;
Pubbevajjhābhavaṃ tassa, rukkhe akkhīva paṇḍito.

65. Yena mittena saṃsaggā, yogakkhemo pavaḍḍhati;
Kareyyattasamaṃ vuttiṃ, sabbakiccesu paṇḍito.

66. Etha byagghā nivattavho, paccupetha [paccametha (sī. pī.)] mahāvanaṃ;
Mā vanaṃ chindi nibyagghaṃ, byagghā māhesu nibbanāti.

Byagghajātakaṃ dutiyaṃ.

273. Kacchapajātakaṃ (3-3-3)

67. Ko nu uddhitabhattova [udditabhattova (sī.), vaḍḍhitabhattova (syā.)], pūrahatthova brāhmaṇo;
Kahaṃ nu bhikkhaṃ acari, kaṃ saddhaṃ upasaṅkami.

68. Ahaṃ kapismi dummedho, anāmāsāni āmasiṃ;
Tvaṃ maṃ mocaya bhaddante, mutto gaccheyya pabbataṃ.

69. Kacchapā kassapā honti, koṇḍaññā honti makkaṭā;
Muñca kassapa koṇḍaññaṃ, kataṃ methunakaṃ tayāti.

Kacchapajātakaṃ tatiyaṃ.

274. Lolajātakaṃ (3-3-4)

70. Kāyaṃ balākā sikhinī, corī laṅghipitāmahā;
Oraṃ balāke āgaccha, caṇḍo me vāyaso sakhā.

71. Nāhaṃ balākā sikhinī, ahaṃ lolosmi vāyaso;
Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato.

72. Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhināti.

Lolajātakaṃ catutthaṃ.

275. Rucirajātakaṃ (3-3-5)

73. Kāyaṃ balākā rucirā, kākanīḷasmimacchati;
Caṇḍo kāko sakhā mayhaṃ, yassa [tassa (sī. pī.)] cetaṃ kulāvakaṃ.

74. Nanu maṃ samma jānāsi, dija sāmākabhojana;
Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato.

75. Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhināti.

Rucirajātakaṃ pañcamaṃ.

276. Kurudhammajātakaṃ (3-3-6)

76. Tava saddhañca sīlañca, viditvāna janādhipa;
Vaṇṇaṃ añjanavaṇṇena, kāliṅgasmiṃ nimimhase [vinimhase (syā.), vanimhase (ka.)].

77. Annabhaccā cabhaccā ca, yodha uddissa gacchati;
Sabbe te appaṭikkhippā, pubbācariyavaco idaṃ.

78. Dadāmi vo brāhmaṇā nāgametaṃ, rājārahaṃ rājabhoggaṃ yasassinaṃ;
Alaṅkataṃ hemajālābhichannaṃ, sasārathiṃ gacchatha yena kāmanti.

Kurudhammajātakaṃ [kurudhammajātakaṃ (sī. syā. pī.)] chaṭṭhaṃ.

277. Romakajātakaṃ (3-3-7)

79. Vassāni paññāsa samādhikāni, vasimha selassa guhāya romaka;
Asaṅkamānā abhinibbutattā [abhinibbutacittā (syā. ka.)], hatthatta [hatthattha (syā.)] māyanti mamaṇḍajā pure.

80. Te dāni vakkaṅga kimatthamussukā, bhajanti aññaṃ girikandaraṃ dijā;
Na nūna maññanti mamaṃ yathā pure, cirappavutthā atha vā na te ime.

81. Jānāma taṃ na mayaṃ sampamūḷhā [na maya’masma mūḷhā (sī. pī.)], soyeva tvaṃ te

mayamasma nāññe;
Cittañca te asmiṃ jane paduṭṭhaṃ, ājīvikā [ājīvaka (sī. syā.), ājīvika (pī.)] tena tamuttasāmāti.

Romakajātakaṃ sattamaṃ.

278. Mahiṃsarājajātakaṃ (3-3-8)

82. Kimattha [kamattha (sī. pī.)] mabhisandhāya, lahucittassa dubbhino [dūbhino (sī. pī.)];
Sabbakāmadadasseva [duhasseva (sī. syā. pī.), rahasseva (ka.)], imaṃ dukkhaṃ titikkhasi.

83. Siṅgena nihanāhetaṃ, padasā ca adhiṭṭhaha;
Bhiyyo [bhīyo (sī.)] bālā pakujjheyyuṃ, no cassa paṭisedhako.

84. Mamevāyaṃ maññamāno, aññepevaṃ [aññampevaṃ (sī. syā. pī.)] karissati;
Te naṃ tattha vadhissanti, sā me mutti bhavissatīti.

Mahiṃsarājajātakaṃ [mahisajātakaṃ (sī. syā. pī.)] aṭṭhamaṃ.

279. Satapattajātakaṃ (3-3-9)

85. Yathā māṇavako panthe, siṅgāliṃ vanagocariṃ;
Atthakāmaṃ pavedentiṃ [pavadantiṃ (pī.)], anatthakāmāti maññati;
Anatthakāmaṃ satapattaṃ, atthakāmoti maññati.

86. Evameva idhekacco, puggalo hoti tādiso;
Hitehi vacanaṃ vutto, paṭigaṇhāti vāmato.

87. Ye ca kho naṃ pasaṃsanti, bhayā ukkaṃsayanti vā [ca (sī. pī.)];
Tañhi so maññate mittaṃ, satapattaṃva māṇavoti.

Satapattajātakaṃ navamaṃ.

280. Puṭadūsakajātakaṃ (3-3-10)

88. Addhā hi nūna migarājā, puṭakammassa kovido;
Tathā hi puṭaṃ dūseti, aññaṃ nūna karissati.

89. Na me mātā vā pitā vā, puṭakammassa kovido;
Kataṃ kataṃ kho dūsema, evaṃ dhammamidaṃ kulaṃ.

90. Yesaṃ vo ediso dhammo, adhammo pana kīdiso;
Mā vo dhammaṃ adhammaṃ vā, addasāma kudācananti.

Puṭadūsakajātakaṃ dasamaṃ.

Udapānavaggo [araññavaggo (sī. pī. ka.)] tatiyo.

Tassuddānaṃ –

Udapānavaraṃ vanabyaggha kapi, sikhinī ca balāka ruciravaro;
Sujanādhiparomakadūsa puna, satapattavaro puṭakamma dasāti.

4. Abbhantaravaggo

281. Abbhantarajātakaṃ (3-4-1)

91. Abbhantaro nāma dumo, yassa dibyamidaṃ phalaṃ;
Bhutvā dohaḷinī nārī, cakkavattiṃ vijāyati.

92. Tvampi [tvañca (sī. pī.), tvaṃ hi (ka.)] bhadde mahesīsi, sā cāpi [cāsi (sī. pī.)] patino piyā;
Āharissati te rājā, idaṃ abbhantaraṃ phalaṃ.

93. Bhatturatthe parakkanto, yaṃ ṭhānamadhigacchati;
Sūro attapariccāgī, labhamāno bhavāmahanti.

Abbhantarajātakaṃ paṭhamaṃ.

282. Seyyajātakaṃ (3-4-2)

94. Seyyaṃso seyyaso hoti, yo seyyamupasevati;
Ekena sandhiṃ katvāna, sataṃ vajjhe [macce (ka.), bajjhe (ka. aṭṭha.)] amocayiṃ.

95. [kasmā…pe… saggaṃ na gaccheyya (katthaci)] Tasmā sabbena lokena, sandhiṃ katvāna ekato [ekako (sī. syā. pī.)];
Pecca saggaṃ nigaccheyya [kasmā…pe… saggaṃ na gaccheyya (katthaci)], idaṃ suṇātha kāsiyā [kāsayo (sī. pī.)].

96. Idaṃ vatvā mahārājā, kaṃso bārāṇasiggaho;
Dhanuṃ kaṇḍañca [tūṇiñca (sī. pī.)] nikkhippa, saṃyamaṃ ajjhupāgamīti.

Seyyajātakaṃ dutiyaṃ.

283. Vaḍḍhakīsūkarajātakaṃ (3-4-3)

97. Varaṃ varaṃ tvaṃ nihanaṃ pure cari, asmiṃ padese abhibhuyya sūkare;
So dāni eko byapagamma jhāyasi, balaṃ nu te byaggha na cajja vijjati.

98. Ime sudaṃ [imassu tā (syā. ka.)] yanti disodisaṃ pure, bhayaṭṭitā leṇagavesino puthu;
Te dāni saṅgamma vasanti ekato, yatthaṭṭhitā duppasahajjame [duppasahajjime (syā.)] mayā.

99. Namatthu saṅghāna samāgatānaṃ, disvā sayaṃ sakhya vadāmi abbhutaṃ;
Byagghaṃ migā yattha jiniṃsu dāṭhino, sāmaggiyā dāṭhabalesu muccareti.

Vaḍḍhakīsūkarajātakaṃ tatiyaṃ.

284. Sirijātakaṃ (3-4-4)

100. Yaṃ ussukā saṅgharanti, alakkhikā bahuṃ dhanaṃ;
Sippavanto asippā ca, lakkhivā tāni bhuñjati.

101. Sabbattha katapuññassa, aticcaññeva pāṇino;
Uppajjanti bahū bhogā, appanāyatanesupi.

102. Kukkuṭo [kukkuṭa (sī. pī.), kukkuṭā (sī. nissaya, saddanīti)] maṇayo daṇḍo, thiyo ca puññalakkhaṇā;
Uppajjanti apāpassa, katapuññassa jantunoti.

Sirijātakaṃ catutthaṃ.

285. Maṇisūkarajātakaṃ (3-4-5)

103. Dariyā satta vassāni, tiṃsamattā vasāmase;
Haññāma [hañchema (sī. pī.), hañchāma (?)] maṇino ābhaṃ, iti no mantanaṃ ahu.

104. Yāvatā maṇiṃ ghaṃsāma [yāva yāva nighaṃsāma (sī. pī.)], bhiyyo vodāyate maṇi;
Idañca dāni pucchāma, kiṃ kiccaṃ idha maññasi.

105. Ayaṃ maṇi veḷūriyo, akāco vimalo [vipulo (ka.)] subho;
Nāssa sakkā siriṃ hantuṃ, apakkamatha sūkarāti.

Maṇisūkara [maṇighaṃsa (ka.)] jātakaṃ pañcamaṃ.

286. Sālūkajātakaṃ (3-4-6)

106. Mā sālūkassa pihayi, āturannāni bhuñjati;
Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇaṃ.

107. Idāni so idhāgantvā, atithī yuttasevako;
Atha dakkhasi sālūkaṃ, sayantaṃ musaluttaraṃ.

108. Vikantaṃ [vikattaṃ (sī.), vikantiyamānaṃ chindiyamānaṃti attho] sūkaraṃ disvā, sayantaṃ musaluttaraṃ;
Jaraggavā vicintesuṃ, varamhākaṃ bhusāmivāti.

Sālūkajātakaṃ chaṭṭhaṃ.

287. Lābhagarahajātakaṃ (3-4-7)

109. Nānummatto nāpisuṇo, nānaṭo nākutūhalo;
Mūḷhesu labhate lābhaṃ, esā te anusāsanī.

110. Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena [adhammacariyāya (sī. syā.)] vā.

111. Api ce pattamādāya, anagāro paribbaje;
Esāva jīvikā seyyo [seyyā (sī. syā. pī.)], yā cādhammena esanāti.

Lābhagarahajātakaṃ sattamaṃ.

288. Macchuddānajātakaṃ (3-4-8)

112. Agghanti macchā adhikaṃ sahassaṃ, na so atthi yo imaṃ saddaheyya;
Mayhañca assu idha satta māsā, ahampi taṃ macchuddānaṃ kiṇeyyaṃ.

113. Macchānaṃ bhojanaṃ datvā, mama dakkhiṇamādisi;
Taṃ dakkhiṇaṃ sarantiyā, kataṃ apacitiṃ tayā.

114. Paduṭṭhacittassa na phāti hoti, na cāpi taṃ [naṃ (sī. syā.)] devatā pūjayanti;
Yo bhātaraṃ pettikaṃ sāpateyyaṃ, avañcayī dukkaṭakammakārīti.

Macchuddānajātakaṃ aṭṭhamaṃ.

289. Nānāchandajātakaṃ (3-4-9)

115. Nānāchandā mahārāja, ekāgāre vasāmase;
Ahaṃ gāmavaraṃ icche, brāhmaṇī ca gavaṃ sataṃ.

116. Putto ca ājaññarathaṃ, kaññā ca maṇikuṇḍalaṃ;
Yā cesā puṇṇikā jammī, udukkhalaṃbhikaṅkhati.

117. Brāhmaṇassa gāmavaraṃ, brāhmaṇiyā gavaṃ sataṃ;
Puttassa ājaññarathaṃ, kaññāya maṇikuṇḍalaṃ;
Yañcetaṃ puṇṇikaṃ jammiṃ, paṭipādethudukkhalanti.

Nānāchandajātakaṃ navamaṃ.

290. Sīlavīmaṃsakajātakaṃ (3-4-10)

118. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññati.

119. Sohaṃ sīlaṃ samādissaṃ, loke anumataṃ sivaṃ;
Ariyavuttisamācāro, yena vuccati sīlavā.

120. Ñātīnañca piyo hoti, mittesu ca virocati;
Kāyassa bhedā sugatiṃ, upapajjati sīlavāti.

Sīlavīmaṃsakajātakaṃ dasamaṃ.

Abbhantaravaggo catuttho.

Tassuddānaṃ –

Duma kaṃsavaruttamabyagghamigā, maṇayo maṇi sālukamavhayano;
Anusāsaniyopi ca macchavaro, maṇikuṇḍalakena kirena dasāti.

5. Kumbhavaggo

291. Surāghaṭajātakaṃ (2-5-1)

121. Sabbakāmadadaṃ kumbhaṃ, kuṭaṃ laddhāna dhuttako;
Yāva naṃ anupāleti, tāva so sukhamedhati.

122. Yadā matto ca ditto ca, pamādā kumbhamabbhidā;
Tadā naggo ca pottho ca, pacchā bālo vihaññati.

123. Evameva yo dhanaṃ laddhā, pamatto [amattā (sī.), amatto (pī.)] paribhuñjati;
Pacchā tappati dummedho, kuṭaṃ bhitvāva [kuṭaṃ bhinnova (sī. pī.), kuṭabhinnova (?)] dhuttakoti.

Surāghaṭa [bhadraghaṭa (sī. pī.), bhadraghaṭabhedaka (syā.)] jātakaṃ paṭhamaṃ.

292. Supattajātakaṃ (3-5-2)

124. Bārāṇasyaṃ [bārāṇassaṃ (sī. pī.)] mahārāja, kākarājā nivāsako [nivāsiko (sī. pī.)];
Asītiyā sahassehi, supatto parivārito.

125. Tassa dohaḷinī bhariyā, suphassā bhakkhitumicchati [macchamicchati (sī. pī.)];
Rañño mahānase pakkaṃ, paccagghaṃ rājabhojanaṃ.

126. Tesāhaṃ pahito dūto, rañño camhi idhāgato;
Bhattu apacitiṃ kummi, nāsāyamakaraṃ [makariṃ (sī. nissaya)] vaṇanti.

Supattajātakaṃ dutiyaṃ.

293. Kāyanibbindajātakaṃ (3-5-3)

127. Phuṭṭhassa me aññatarena byādhinā, rogena bāḷhaṃ dukhitassa ruppato;
Parisussati khippamidaṃ kaḷevaraṃ, pupphaṃ yathā paṃsuni ātape kataṃ.

128. Ajaññaṃ jaññasaṅkhātaṃ, asuciṃ sucisammataṃ;
Nānākuṇapaparipūraṃ, jaññarūpaṃ apassato.

129. Dhiratthumaṃ āturaṃ pūtikāyaṃ, jegucchiyaṃ assuciṃ byādhidhammaṃ;
Yatthappamattā adhimucchitā pajā, hāpenti maggaṃ sugatūpapattiyāti.

Kāyanibbinda [kāyavicchanda (sī.), kāyavicchinda (pī.)] jātakaṃ tatiyaṃ.

294. Jambukhādakajātakaṃ (3-5-4)

130. Koyaṃ bindussaro vaggu, saravantāna [pavadantāna (sī. pī.)] muttamo;
Accuto jambusākhāya, moracchāpova kūjati.

131. Kulaputtova jānāti [kulaputto pajānāti (syā. ka.)], kulaputtaṃ [kulaputte (sī. pī.)] pasaṃsituṃ;
Byagghacchāpasarīvaṇṇa, bhuñja samma dadāmi te.

132. Cirassaṃ vata passāmi, musāvādī samāgate;
Vantādaṃ kuṇapādañca, aññamaññaṃ pasaṃsaketi.

Jambukhādakajātakaṃ catutthaṃ.

295. Antajātakaṃ (3-5-5)

133. Usabhasseva te khandho, sīhasseva vijambhitaṃ;
Migarāja namo tyatthu, api kiñci labhāmase.

134. Kulaputtova jānāti, kulaputtaṃ pasaṃsituṃ;

Mayūragīvasaṅkāsa, ito pariyāhi vāyasa.

135. Migānaṃ siṅgālo [kotthuko (sī. pī.), koṭṭhuko (syā.)] anto, pakkhīnaṃ pana vāyaso;
Eraṇḍo anto rukkhānaṃ, tayo antā samāgatāti.

Antajātakaṃ pañcamaṃ.

296. Samuddajātakaṃ (3-5-6)

136. Ko nāyaṃ [ko nvāyaṃ (syā.)] loṇatoyasmiṃ, samantā paridhāvati;
Macche makare ca vāreti, ūmīsu ca vihaññati.

137. Anantapāyī sakuṇo, atittoti disāsuto;
Samuddaṃ pātumicchāmi, sāgaraṃ saritaṃ patiṃ.

138. So ayaṃ hāyati ceva, pūrate ca mahodadhi;
Nāssa nāyati pītanto, apeyyo kira sāgaroti.

Samuddajātakaṃ chaṭṭhaṃ.

297. Kāmavilāpajātakaṃ (3-5-7)

139. Ucce sakuṇa ḍemāna, pattayāna vihaṅgama;
Vajjāsi kho tvaṃ vāmūruṃ, ciraṃ kho sā karissati [sarissati (ka.)].

140. Idaṃ kho sā na jānāti, asiṃ sattiñca oḍḍitaṃ;
Sā caṇḍī kāhati kodhaṃ, taṃ me tapati no idaṃ [no idha (sī. syā. pī.)].

141. Esa uppalasannāho, nikkhañcussīsakohitaṃ [nikkhamussīsake kataṃ (sī. pī.), nikkhañcussīsake kataṃ (syā.)];
Kāsikañca muduṃ vatthaṃ, tappetu dhanikā piyāti [dhanakāmiyāti (syā. pī.), dhanakāmikāti (sī.)].

Kāmavilāpajātakaṃ sattamaṃ.

298. Udumbarajātakaṃ (3-5-8)

142. Udumbarā cime pakkā, nigrodhā ca kapitthanā;
Ehi nikkhama bhuñjassu, kiṃ jighacchāya miyyasi.

143. Evaṃ so suhito hoti, yo vuḍḍhamapacāyati;
Yathāhamajja suhito, dumapakkāni māsito.

144. Yaṃ vanejo vanejassa, vañceyya kapino kapi;
Daharo kapi [daharopi taṃ na (sī. pī.), daharopi na (syā.)] saddheyya, na hi jiṇṇo jarākapīti.

Udumbarajātakaṃ aṭṭhamaṃ.

299. Komāraputtajātakaṃ (3-5-9)

145. Pure tuvaṃ sīlavataṃ sakāse, okkantikaṃ [okkandikaṃ (sī. syā. pī.)] kīḷasi assamamhi;

Karohare [karohi re (ka.)] makkaṭiyāni makkaṭa, na taṃ mayaṃ sīlavataṃ ramāma.

146. Sutā hi mayhaṃ paramā visuddhi, komāraputtassa bahussutassa;
Mā dāni maṃ maññi tuvaṃ yathā pure, jhānānuyutto viharāmi [jhānānuyuttā viharāma (sī. pī.)] āvuso.

147. Sacepi selasmi vapeyya bījaṃ, devo ca vasse na hi taṃ virūḷhe [neva hi taṃ ruheyya (sī. pī.), na hi taṃ virūhe (?)];
Sutā hi te sā paramā visuddhi, ārā tuvaṃ makkaṭa jhānabhūmiyāti.

Komāraputtajātakaṃ navamaṃ.

300. Vakajātakaṃ (3-5-10)

148. Parapāṇarodhā [parapāṇaghāte (syā.), parapāṇarocaṃ (ka.)] jīvanto, maṃsalohitabhojano;
Vako vataṃ samādāya, upapajji uposathaṃ.

149. Tassa sakko vataññāya, ajarūpenupāgami;
Vītatapo ajjhappatto, bhañji lohitapo tapaṃ.

150. Evameva idhekacce, samādānamhi dubbalā;
Lahuṃ karonti attānaṃ, vakova ajakāraṇāti.

Vakajātakaṃ dasamaṃ.

Kumbhavaggo pañcamo.

Tassuddānaṃ –

Varakumbha supattasirivhayano, sucisammata bindusaro cusabho;
Saritaṃpati caṇḍi jarākapinā, atha makkaṭiyā vakakena dasāti.

Atha vagguddānaṃ –

Saṅkappo padumo ceva, udapānena tatiyaṃ;
Abbhantaraṃ ghaṭabhedaṃ, tikanipātamhilaṅkatanti.

Tikanipātaṃ niṭṭhitaṃ.

4. Catukkanipāto

1. Kāliṅgavaggo

301. Cūḷakāliṅgajātakaṃ (4-1-1)

1. Vivarathimāsaṃ [vivaratha imāsaṃ (sī. syā. pī.)] dvāraṃ, nagaraṃ pavisantu [pavisituṃ mayā; (ka.)] aruṇarājassa;
Sīhena susiṭṭhena, surakkhitaṃ [susatthena, surakkhitaṃ (sī. pī.), susiṭṭhena (ka.)] nandisenena.

2. Jayo kaliṅgānamasayhasāhinaṃ, parājayo anayo [ajayo (syā.), anvito (ka.)] assakānaṃ;
Icceva te bhāsitaṃ brahmacāri, na ujjubhūtā vitathaṃ bhaṇanti.

3. Devā musāvādamupātivattā, saccaṃ dhanaṃ paramaṃ tesu [tathaṃ pemakaraṃ nu (ka.), tathaṃ paramaṃ karaṃ nu (syā.)] sakka;
Taṃ te musā bhāsitaṃ devarāja, kiṃ vā paṭicca maghavā mahinda.

4. Nanu te sutaṃ brāhmaṇa bhaññamāne, devā na issanti purisaparakkamassa;
Damo samādhi manaso abhejjo [adejjo (sī. pī.), abhijjo (ka.)], abyaggatā nikkamanañca [nikkhamanañca (sī.)] kāle;
Daḷhañca viriyaṃ purisaparakkamo ca, teneva āsi vijayo assakānanti.

Cūḷakāliṅgajātakaṃ paṭhamaṃ.

302. Mahāassārohajātakaṃ (4-1-2)

5. Adeyyesu dadaṃ dānaṃ, deyyesu nappavecchati;
Āpāsu byasanaṃ patto, sahāyaṃ nādhigacchati.

6. Nādeyyesu dadaṃ dānaṃ, deyyesu yo pavecchati;
Āpāsu byasanaṃ patto, sahāyamadhigacchati.

7. Saññogasambhogavisesadassanaṃ, anariyadhammesu saṭhesu nassati;
Katañca ariyesu ca ajjavesu, mahapphalaṃ hoti aṇumpi tādisu.

8. Yo pubbe katakalyāṇo, akā loke sudukkaraṃ;
Pacchā kayirā na vā kayirā, accantaṃ pūjanārahoti.

Mahāassārohajātakaṃ dutiyaṃ.

303. Ekarājajātakaṃ (4-1-3)

9. Anuttare kāmaguṇe samiddhe, bhutvāna pubbe vasī ekarāja;
So dāni dugge narakamhi khitto, nappajjahe vaṇṇabalaṃ purāṇaṃ.

10. Pubbeva khantī ca tapo ca mayhaṃ, sampatthitā dubbhisena [dabbasenā (sī. pī.)] ahosi;
Taṃ dāni laddhāna kathaṃ nu rāja, jahe ahaṃ vaṇṇabalaṃ purāṇaṃ.

11. Sabbā kirevaṃ pariniṭṭhitāni, yasassinaṃ paññavantaṃ visayha;
Yaso ca laddhā purimaṃ uḷāraṃ, nappajjahe vaṇṇabalaṃ purāṇaṃ.

12. Panujja dukkhena sukhaṃ janinda, sukhena vā dukkhamasayhasāhi;
Ubhayattha santo abhinibbutattā, sukhe ca dukkhe ca bhavanti tulyāti.

Ekarājajātakaṃ tatiyaṃ.

304. Daddarajātakaṃ (4-1-4)

13. Imāni maṃ daddara tāpayanti, vācāduruttāni manussaloke;
Maṇḍūkabhakkhā udakantasevī, āsīvisaṃ maṃ avisā sapanti.

14. Sakā raṭṭhā pabbājito, aññaṃ janapadaṃ gato;
Mahantaṃ koṭṭhaṃ kayirātha, duruttānaṃ [duruttāni (ka.)] nidhetave.

15. Yattha posaṃ na jānanti, jātiyā vinayena vā;
Na tattha mānaṃ kayirātha, vasamaññātake jane.

16. Videsavāsaṃ vasato, jātavedasamenapi [jātavedabhayenapi (ka.)];
Khamitabbaṃ sapaññena, api dāsassa tajjitanti.

Daddarajātakaṃ catutthaṃ.

305. Sīlavīmaṃsanajātakaṃ (4-1-5)

17. Natthi loke raho nāma, pāpakammaṃ pakubbato;
Passanti vanabhūtāni, taṃ bālo maññatī raho.

18. Ahaṃ raho na passāmi, suññaṃ vāpi na vijjati;
Yattha aññaṃ [suññaṃ (syā. ka.)] na passāmi, asuññaṃ hoti taṃ mayā.

19. Dujjacco ca sujacco [ajacco (pī.)] ca, nando ca sukhavaḍḍhito [sukhavacchako (sī.), sukhavacchano (syā. pī.)];
Vejjo ca addhuvasīlo [atha sīlo (ka.)] ca, te dhammaṃ jahu matthikā.

20. Brāhmaṇo ca kathaṃ jahe, sabbadhammāna pāragū;
Yo dhammamanupāleti, dhitimā saccanikkamoti.

Sīlavīmaṃsanajātakaṃ pañcamaṃ.

306. Sujātajātakaṃ (4-1-6)

21. Kimaṇḍakā ime deva, nikkhittā kaṃsamallake;
Upalohitakā vaggū, taṃ [te (pī.)] me akkhāhi pucchito.

22. Yāni pure tuvaṃ devi, bhaṇḍu nantakavāsinī;
Ucchaṅgahatthā pacināsi, tassā te koliyaṃ phalaṃ.

23. Uḍḍayhate na ramati, bhogā vippajahanti taṃ [vippajahanti’maṃ (?)];
Tatthevimaṃ paṭinetha, yattha kolaṃ pacissati.

24. Honti hete mahārāja, iddhippattāya [iddhimattāya (ka.)] nāriyā;
Khama deva sujātāya, māssā [māsu (ka.)] kujjha rathesabhāti.

Sujātajātakaṃ chaṭṭhaṃ.

307. Palāsajātakaṃ (4-1-7)

25. Acetanaṃ brāhmaṇa assuṇantaṃ, jāno ajānantamimaṃ palāsaṃ;
Āraddhaviriyo dhuvaṃ appamatto, sukhaseyyaṃ pucchasi kissa hetu.

26. Dūre suto ceva brahā ca rukkho, dese ṭhito bhūtanivāsarūpo;
Tasmā namassāmi imaṃ palāsaṃ, ye cettha bhūtā te [te ca (sī. pī.)] dhanassa hetu.

27. So te karissāmi yathānubhāvaṃ, kataññutaṃ brāhmaṇa pekkhamāno;
Kathañhi āgamma sataṃ sakāse, moghāni te assu pariphanditāni.

28. Yo tindukarukkhassa paro [puro (ka.)] pilakkho [pilakkhu (sī. pī.), milakkhu (ka.)], parivārito pubbayañño uḷāro;
Tassesa mūlasmiṃ nidhi nikhāto, adāyādo gaccha taṃ uddharāhīti.

Palāsajātakaṃ sattamaṃ.

308. Sakuṇajātakaṃ (4-1-8)

29. Akaramhasa te kiccaṃ, yaṃ balaṃ ahuvamhase;
Migarāja namo tyatthu, api kiñci labhāmase.

30. Mama lohitabhakkhassa, niccaṃ luddāni kubbato;
Dantantaragato santo, taṃ bahuṃ yampi jīvasi.

31. Akataññumakattāraṃ, katassa appaṭikārakaṃ;
Yasmiṃ kataññutā natthi, niratthā tassa sevanā.

32. Yassa sammukhaciṇṇena, mittadhammo na labbhati;
Anusūya [anusuyya (sī. pī.)] manakkosaṃ, saṇikaṃ tamhā apakkameti.

Sakuṇajātakaṃ aṭṭhamaṃ.

309. Chavakajātakaṃ (4-1-9)

33. Sabbamidaṃ carimaṃ kataṃ [carimavataṃ (sī. pī.)], ubho dhammaṃ na passare;
Ubho pakatiyā cutā, yo cāyaṃ mantejjhāpeti [mantajjhāyati (sī.), sajjhāpayati (pī.)];
Yo ca mantaṃ adhīyati.

34. Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ;
Tasmā etaṃ na sevāmi, dhammaṃ isīhi sevitaṃ.

35. Paribbaja mahā loko [mahābrahme (ka.)], pacantaññepi pāṇino;
Mā taṃ adhammo ācarito, asmā kumbhamivābhidā.

36. Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vāti.

Chavakajātakaṃ navamaṃ.

310. Seyyajātakaṃ (4-1-10)

37. Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Na icche saha nindāya, evaṃ seyya [sayha (sī. syā. pī.)] vijānahi.

38. Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā.

39. Api ce pattamādāya, anagāro paribbaje;

Sāyeva jīvikā seyyo, yā cādhammena esanā.

40. Api ce pattamādāya, anagāro paribbaje;
Aññaṃ ahiṃsayaṃ loke, api rajjena taṃ varanti.

Seyyajātakaṃ [sayhajātakaṃ (sī. syā. pī.)] dasamaṃ.

Kāliṅgavaggo [vivaravaggo (sī. pī.)] paṭhamo.

Tassuddānaṃ –

Vivarañca adeyya samiddhavaraṃ, atha daddara pāpamahātiraho;
Atha koli palāsavarañca kara, carimaṃ sasamuddavarena dasāti.

2. Pucimandavaggo

311. Pucimandajātakaṃ (4-2-1)

41. Uṭṭhehi cora kiṃ sesi, ko attho supanena [supitena (sī.), supinena (pī. ka.)] te;
Mā taṃ gahesuṃ [gaṇheyyuṃ (ka.)] rājāno, gāme kibbisakārakaṃ.

42. Yaṃ nu [nūna (syā.)] coraṃ gahessanti, gāme kibbisakārakaṃ;
Kiṃ tattha pucimandassa, vane jātassa tiṭṭhato.

43. Na tvaṃ assattha jānāsi, mama corassa cantaraṃ;
Coraṃ gahetvā rājāno, gāme kibbisakārakaṃ;
Appenti [accenti (syā.)] nimbasūlasmiṃ, tasmiṃ me saṅkate mano.

44. Saṅkeyya saṅkitabbāni, rakkheyyānāgataṃ bhayaṃ;
Anāgatabhayā dhīro, ubho loke avekkhatīti.

Pucimandajātakaṃ paṭhamaṃ.

312. Kassapamandiyajātakaṃ (4-2-2)

45. Api kassapa mandiyā, yuvā sapati hanti [sampaṭihanti (ka.)] vā;
Sabbaṃ taṃ khamate dhīro, paṇḍito taṃ titikkhati.

46. Sacepi santo vivadanti, khippaṃ sandhīyare puna;
Bālā pattāva bhijjanti, na te samathamajjhagū.

47. Ete bhiyyo samāyanti, sandhi tesaṃ na jīrati;
Yo cādhipannaṃ jānāti, yo ca jānāti desanaṃ.

48. Eso hi uttaritaro, bhāravaho dhuraddharo;
Yo paresādhipannānaṃ, sayaṃ sandhātumarahatīti.

Kassapamandiyajātakaṃ dutiyaṃ.

313. Khantīvādījātakaṃ (4-2-3)

49. Yo te hatthe ca pāde ca, kaṇṇanāsañca chedayi;
Tassa kujjha mahāvīra, mā raṭṭhaṃ vinasā [vinassa (ka. sī. syā. ka.)] idaṃ.

50. Yo me hatthe ca pāde ca, kaṇṇanāsañca chedayi;
Ciraṃ jīvatu so rājā, na hi kujjhanti mādisā.

51. Ahū atītamaddhānaṃ [ahu atītamaddhāne (syā. pī. ka.)], samaṇo khantidīpano;
Taṃ khantiyāyeva ṭhitaṃ, kāsirājā achedayi.

52. Tassa kamma [kammassa (sī. pī.)] pharusassa, vipāko kaṭuko ahu;
Yaṃ kāsirājā vedesi, nirayamhi samappitoti.

Khantīvādījātakaṃ tatiyaṃ.

314. Lohakumbhijātakaṃ (4-2-4)

53. Dujjīvitamajīvimha, ye sante [yesaṃ no (syā. ka.)] na dadamhase;
Vijjamānesu bhogesu, dīpaṃ nākamha attano.

54. Saṭṭhi [saṭṭhiṃ (syā.)] vassasahassāni, paripuṇṇāni sabbaso;
Niraye paccamānānaṃ, kadā anto bhavissati.

55. Natthi anto kuto anto, na anto paṭidissati;
Tadā hi pakataṃ pāpaṃ, mama tuyhañca mārisā [mārisa (sī. syā. pī.)].

56. Sohaṃ nūna ito gantvā, yoniṃ laddhāna mānusiṃ;
Vadaññū sīlasampanno, kāhāmi kusalaṃ bahunti.

Lohakumbhijātakaṃ catutthaṃ.

315. Sabbamaṃsalābhajātakaṃ (4-2-5)

57. Pharusā vata te vācā, maṃsaṃ [samma (pī. ka.)] yācanako asi [casi (pī.)];
Kilomasadisī [kilomassa sadisā (pī.)] vācā, kilomaṃ samma dammi te.

58. Aṅgametaṃ manussānaṃ, bhātā loke pavuccati;
Aṅgassa sadisī vācā [aṅgassadisī te vācā (ka.)], aṅgaṃ samma dadāmi te.

59. Tātāti putto vadamāno, kampeti [sammeti (ka.)] hadayaṃ pitu;
Hadayassa sadisī [hadayassadisī (ka.)] vācā, hadayaṃ samma dammi te.

60. Yassa gāme sakhā natthi, yathāraññaṃ tatheva taṃ;
Sabbassa sadisī vācā, sabbaṃ samma dadāmi teti.

Sabbamaṃsalābhajātakaṃ [maṃsajātakaṃ (sī. syā. pī.)] pañcamaṃ.

316. Sasapaṇḍitajātakaṃ (4-2-6)

61. Satta me rohitā macchā, udakā thalamubbhatā;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasa.

62. Dussa me khettapālassa, rattibhattaṃ apābhataṃ;
Maṃsasūlā ca dve godhā, ekañca dadhivārakaṃ;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasa.

63. Ambapakkaṃ dakaṃ [ambapakkodakaṃ (sī. pī.)] sītaṃ, sītacchāyā manoramā [sītacchāyaṃ manoramaṃ (sī. syā. pī.)];
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasa.

64. Na sasassa tilā atthi, na muggā napi taṇḍulā;
Iminā agginā pakkaṃ, mamaṃ [maṃsaṃ (ka.)] bhutvā vane vasāti.

Sasapaṇḍitajātakaṃ chaṭṭhaṃ.

317. Matarodanajātakaṃ (4-2-7)

65. Mataṃ mataṃ eva [matamatameva (sī. syā. pī.)] rodatha, na hi taṃ rodatha yo marissati;
Sabbepi [sabbeva (sī. syā. pī.)] sarīradhārino, anupubbena jahanti jīvitaṃ.

66. Devamanussā catuppadā, pakkhigaṇā uragā ca bhogino;
Samhi [yamhi (syā.), asmiṃ (pī. ka.)] sarīre anissarā, ramamānāva jahanti jīvitaṃ.

67. Evaṃ calitaṃ asaṇṭhitaṃ, sukhadukkhaṃ manujesvapekkhiya;
Kanditaruditaṃ niratthakaṃ, kiṃ vo sokagaṇābhikīrare.

68. Dhuttā ca soṇḍā [dhuttā soṇḍā (sī.), dhuttā soṇḍā ca (syā.)] akatā, bālā sūrā ayogino [bālā sūrā vīrā ayogino (pī.)];
Dhīraṃ maññanti bāloti, ye dhammassa akovidāti.

Matarodanajātakaṃ sattamaṃ.

318. Kaṇaverajātakaṃ (4-2-8)

69. Yaṃ taṃ vasantasamaye, kaṇaveresu bhāṇusu;
Sāmaṃ bāhāya pīḷesi, sā taṃ ārogyamabravi.

70. Ambho na kira saddheyyaṃ, yaṃ vāto pabbataṃ vahe;
Pabbatañce vahe vāto, sabbampi pathaviṃ vahe;
Yattha sāmā kālakatā [kālaṅkatā (ka.)], sā maṃ ārogyamabravi.

71. Na ceva sā kālakatā, na ca sā aññamicchati;
Ekabhattikinī [ekabhattā kira (sī. syā.), ekabhattakinī (pī.)] sāmā, tameva abhikaṅkhati.

72. Asanthutaṃ maṃ cirasanthutena [asandhataṃ maṃ cirasandhatena (ka.)], nimīni sāmā adhuvaṃ dhuvena;
Mayāpi sāmā nimineyya aññaṃ, ito ahaṃ dūrataraṃ gamissanti.

Kaṇaverajātakaṃ aṭṭhamaṃ.

319. Tittirajātakaṃ (4-2-9)

73. Susukhaṃ vata jīvāmi, labhāmi ceva bhuñjituṃ;

Paripantheva tiṭṭhāmi, kā nu bhante gatī mama.

74. Mano ce te nappaṇamati, pakkhi pāpassa kammuno;
Abyāvaṭassa bhadrassa, na pāpamupalimpati.

75. Ñātako no nisinnoti, bahu āgacchate jano;
Paṭicca kammaṃ phusati, tasmiṃ me saṅkate mano.

76. Na paṭicca kammaṃ phusati, mano ce nappadussati;
Appossukkassa bhadrassa, na pāpamupalimpatīti.

Tittirajātakaṃ navamaṃ.

320. Succajajātakaṃ (4-2-10)

77. Succajaṃ vata naccaji, vācāya adadaṃ giriṃ;
Kiṃ hitassa cajantassa, vācāya adada pabbataṃ.

78. Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

79. Rājaputta namo tyatthu, sacce dhamme ṭhito casi;
Yassa te byasanaṃ patto, saccasmiṃ ramate mano.

80. Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittima [kittimā (sī. syā. pī.)];
Sā hissa paramā bhariyā, sahiraññassa itthiyoti.

Succajajātakaṃ dasamaṃ.

Pucimandavaggo dutiyo.

Tassuddānaṃ –

Atha cora sakassapa khantīvaro, dujjīvitatā ca varā pharusā;
Atha sasa matañca vasanta sukhaṃ, succajaṃvatanaccajinā ca dasāti.

3. Kuṭidūsakavaggo

321. Kuṭidūsakajātakaṃ (4-3-1)

81. Manussasseva te sīsaṃ, hatthapādā ca vānara;
Atha kena nu vaṇṇena, agāraṃ te na vijjati.

82. Manussasseva me sīsaṃ, hatthapādā ca siṅgila [siṅgāla (ka.), piṅgala (ṭīkā)];
Yāhu seṭṭhā manussesu, sā me paññā na vijjati.

83. Anavaṭṭhitacittassa, lahucittassa dubbhino [dūbhino (pī.)];
Niccaṃ addhuvasīlassa, sukhabhāvo [sucibhāvo (sī.), sukhabhāgo (?)] na vijjati.

84. So karassu ānubhāvaṃ, vītivattassu sīliyaṃ;
Sītavātaparittāṇaṃ, karassu kuṭavaṃ [kuṭikaṃ (sī. syā.)] kapīti.

Kuṭidūsaka [siṅgālasakuṇa (ka.)] jātakaṃ paṭhamaṃ.

322. Duddubhajātakaṃ (4-3-2)

85. Duddubhāyati [daddabhāyati (sī. pī.)] bhaddante, yasmiṃ dese vasāmahaṃ;
Ahampetaṃ na jānāmi, kimetaṃ duddubhāyati.

86. Beluvaṃ patitaṃ sutvā, duddubhanti [daddabhanti (sī.)] saso javi;
Sasassa vacanaṃ sutvā, santattā migavāhinī.

87. Appatvā padaviññāṇaṃ, paraghosānusārino;
Panādaparamā bālā, te honti parapattiyā.

88. Ye ca sīlena sampannā, paññāyūpasame ratā;
Ārakā viratā dhīrā, na honti parapattiyāti.

Duddubhajātakaṃ [daddabhajātakaṃ (sī. pī.)] dutiyaṃ.

323. Brahmadattajātakaṃ (4-3-3)

89. Dvayaṃ yācanako rāja, brahmadatta nigacchati;
Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācanā.

90. Yācanaṃ rodanaṃ āhu, pañcālānaṃ rathesabha;
Yo yācanaṃ paccakkhāti, tamāhu paṭirodanaṃ.

91. Mā maddasaṃsu rodantaṃ, pañcālā susamāgatā;
Tuvaṃ vā paṭirodantaṃ, tasmā icchāmahaṃ raho.

92. Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Ariyo hi ariyassa kathaṃ na dajjā [dajje (sī.), dajjaṃ (?)], sutvāna gāthā tava dhammayuttāti.

Brahmadattajātakaṃ tatiyaṃ.

324. Cammasāṭakajātakaṃ (4-3-4)

93. Kalyāṇarūpo vatayaṃ catuppado, subhaddako ceva supesalo ca;
Yo brāhmaṇaṃ jātimantūpapannaṃ, apacāyati meṇḍavaro yasassī.

94. Mā brāhmaṇa ittaradassanena, vissāsamāpajji catuppadassa;
Daḷhappahāraṃ abhikaṅkhamāno [abhikattukāmo (syā.)], avasakkatī dassati suppahāraṃ.

95. Ūruṭṭhi [ūraṭṭhi (sī.)] bhaggaṃ pavaṭṭito [patito (sī. syā.)] khāribhāro, sabbañca bhaṇḍaṃ brāhmaṇassa [brāhmaṇassīdha (ka. sī. pī.), brāhmaṇasseva (ka. sī. syā. ka.)] bhinnaṃ;
Ubhopi bāhā paggayha [paggayyeva (syā.), paggahīya (?)] kandati [bāhā paggayya kandati (pī. ka.)], abhidhāvatha haññate brahmacārī.

96. Evaṃ so nihato seti, yo apūjaṃ pasaṃsati [namassati (pī.)];
Yathāhamajja pahato, hato meṇḍena dummatīti.

Cammasāṭakajātakaṃ catutthaṃ.

325. Godharājajātakaṃ (4-3-5)

97. Samaṇaṃ taṃ maññamāno, upagacchimasaññataṃ;
So maṃ daṇḍena pāhāsi, yathā assamaṇo tathā.

98. Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi.

99. Ehi godha nivattassu, bhuñja sālīnamodanaṃ;
Telaṃ loṇañca me atthi, pahūtaṃ mayha pipphali.

100. Esa bhiyyo pavekkhāmi, vammikaṃ sataporisaṃ;
Telaṃ loṇañca kittesi [kintesi (syā. pī.)], ahitaṃ mayha pipphalīti.

Godharājajātakaṃ pañcamaṃ.

326. Kakkārujātakaṃ (4-3-6)

101. Kāyena yo nāvahare, vācāya na musā bhaṇe;
Yaso laddhā na majjeyya, sa ve kakkārumarahati.

102. Dhammena vittameseyya, na nikatyā dhanaṃ hare;
Bhoge laddhā na majjeyya, sa ve kakkārumarahati.

103. Yassa cittaṃ ahāliddaṃ, saddhā ca avirāginī;
Eko sāduṃ na bhuñjeyya, sa ve kakkārumarahati.

104. Sammukhā vā tirokkhā vā [parokkhā vā (pī.), parammukhā (ka.)], yo sante na paribhāsati;
Yathāvādī tathākārī, sa ve kakkārumarahatīti.

Kakkārujātakaṃ chaṭṭhaṃ.

327. Kākavatījātakaṃ (4-3-7)

105. Vāti cāyaṃ [vāyaṃ (ka.)] tato gandho, yattha me vasatī piyā;
Dūre ito hi kākavatī [kākātī (sī.), kākāti (syā. pī.)], yattha me nirato mano.

106. Kathaṃ samuddamatarī, kathaṃ atari kepukaṃ [kebukaṃ (sī. pī.)];
Kathaṃ satta samuddāni, kathaṃ simbalimāruhi.

107. Tayā samuddamatariṃ, tayā atari kepukaṃ [kebukaṃ (sī. pī.)];
Tayā satta samuddāni, tayā simbalimāruhiṃ.

108. Dhiratthumaṃ mahākāyaṃ, dhiratthumaṃ acetanaṃ;
Yattha jāyāyahaṃ jāraṃ, āvahāmi vahāmi cāti.

Kākavatījātakaṃ sattamaṃ.

328. Ananusociyajātakaṃ (4-3-8)

109. Bahūnaṃ vijjatī bhotī, tehi me kiṃ bhavissati;

Tasmā etaṃ na socāmi, piyaṃ sammillahāsiniṃ.

110. Taṃ taṃ ce anusoceyya, yaṃ yaṃ tassa na vijjati;
Attānamanusoceyya, sadā maccuvasaṃ pataṃ.

111. Na heva ṭhitaṃ nāsīnaṃ, na sayānaṃ na paddhaguṃ [patthaguṃ (syā.)];
Yāva byāti nimisati, tatrāpi rasatī [saratī (sī. syā. pī.)] vayo.

112. Tatthattani vatappaddhe [vata panthe (syā.), vata bandhe (ka.) vata + pa-addhe = vatappaddhe], vinābhāve asaṃsaye;
Bhūtaṃ sesaṃ dayitabbaṃ, vītaṃ ananusociyanti [cavitaṃ nānusociyanti (syā.), matantaṃ nānusociyaṃ (ka.)].

Ananusociyajātakaṃ aṭṭhamaṃ.

329. Kāḷabāhujātakaṃ (4-3-9)

113. Yaṃ annapānassa pure labhāma, taṃ dāni sākhamigameva gacchati;
Gacchāma dāni vanameva rādha, asakkatā casma dhanañjayāya [dhanañcayāya (ka.)].

114. Lābho alābho yaso ayaso ca, nindā pasaṃsā ca sukhañca dukkhaṃ;
Ete aniccā manujesu dhammā, mā soci kiṃ socasi poṭṭhapāda.

115. Addhā tuvaṃ paṇḍitakosi rādha, jānāsi atthāni anāgatāni;
Kathaṃ nu sākhāmigaṃ dakkhisāma [dakkhiyāma (ka.), dakkhāma (syā.)], niddhāvitaṃ [niddhāpitaṃ (sī. syā.), nibbāpitaṃ (pī.), nicchadaṃ (ka.)] rājakulatova jammaṃ.

116. Cāleti kaṇṇaṃ bhakuṭiṃ karoti, muhuṃ muhuṃ bhāyayate [bhāyate (syā.), bhāyāpate (ka.)] kumāre;
Sayameva taṃ kāhati kāḷabāhu, yenārakā ṭhassati annapānāti.

Kāḷabāhujātakaṃ navamaṃ.

330. Sīlavīmaṃsajātakaṃ (4-3-10)

117. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Passa ghoraviso nāgo, sīlavāti na haññati.

118. Yāvadevassahū kiñci, tāvadeva akhādisuṃ;
Saṅgamma kulalā loke, na hiṃsanti akiñcanaṃ.

119. Sukhaṃ nirāsā supati, āsā phalavatī sukhā;
Āsaṃ nirāsaṃ katvāna, sukhaṃ supati piṅgalā.

120. Na samādhiparo atthi, asmiṃ loke paramhi ca;
Na paraṃ nāpi attānaṃ, vihiṃsati samāhitoti.

Sīlavīmaṃsajātakaṃ dasamaṃ.

Kuṭidūsakavaggo tatiyo.

Tassuddānaṃ –

Samanussa -saduddubha-yācanako, atha meṇḍavaruttama-godhavaro;
Atha kāyasakepuka bhotīvaro, atha rādhasusīlavarena dasāti.

4. Kokilavaggo

331. Kokilajātakaṃ (4-4-1)

121. Yo ve kāle asampatte, ativelaṃ pabhāsati;
Evaṃ so nihato seti, kokilāyiva atrajo.

122. Na hi satthaṃ sunisitaṃ, visaṃ halāhalāmiva [halāhalaṃ iva (pī.)];
Evaṃ nikaṭṭhe [nikkaḍḍhe (syā.), nikaḍḍhe (ka.)] pāteti, vācā dubbhāsitā yathā.

123. Tasmā kāle akāle vā [akāle ca (sī. syā.)], vācaṃ rakkheyya paṇḍito;
Nātivelaṃ pabhāseyya, api attasamamhi vā.

124. Yo ca kāle mitaṃ bhāse, matipubbo vicakkhaṇo;
Sabbe amitte ādeti, supaṇṇo uragāmivāti.

Kokilajātakaṃ [kokālikajātakaṃ (sabbattha)] paṭhamaṃ.

332. Rathalaṭṭhijātakaṃ (4-4-2)

125. Api hantvā hato brūti, jetvā jitoti bhāsati;
Pubbavakkhāyino [pubbamakkhāyino (sī. syā.)] rāja, aññadatthu [ekadatthu (sī. pī.)] na saddahe.

126. Tasmā paṇḍitajātiyo, suṇeyya itarassapi;
Ubhinnaṃ vacanaṃ sutvā, yathā dhammo tathā kare.

127. Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

128. Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja [rañño (sī. syā.)], yaso kitti ca vaḍḍhatīti.

Rathalaṭṭhijātakaṃ dutiyaṃ.

333. Pakkagodhajātakaṃ (4-4-3)

129. Tadeva me tvaṃ vidito, vanamajjhe rathesabha;
Yassa te khaggabaddhassa, sannaddhassa tirīṭino;
Assatthadumasākhāya, pakkā godhā palāyatha.

130. Name namantassa bhaje bhajantaṃ, kiccānukubbassa kareyya kiccaṃ;
Nānatthakāmassa kareyya atthaṃ, asambhajantampi na sambhajeyya.

131. Caje cajantaṃ vanathaṃ na kayirā, apetacittena na sambhajeyya;
Dijo dumaṃ khīṇaphalanti [phalaṃva (ka. sī. syā. ka.), dukanipāte puṭabhattajātakena

saṃsandetabbaṃ] ñatvā, aññaṃ samekkheyya mahā hi loko.

132. So te karissāmi yathānubhāvaṃ, kataññutaṃ khattiye [khattiyo (syā. ka.)] pekkhamāno;
Sabbañca te issariyaṃ dadāmi, yassicchasī tassa tuvaṃ dadāmīti.

Pakkagodhajātakaṃ [godhajātakaṃ (sī. syā. pī.)] tatiyaṃ.

334. Rājovādajātakaṃ (4-4-4)

133. Gavaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti [sabbā gāvī jimhaṃ yanti (sī. syā.)], nette jimhaṃ gate sati.

134. Evameva manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

135. Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti [sabbā tā ujuṃ gacchanti (pī. a. ni. 4.70)], nette ujuṃ gate sati.

136. Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammikoti.

Rājovādajātakaṃ catutthaṃ.

335. Jambukajātakaṃ (4-4-5)

137. Brahā pavaḍḍhakāyo so, dīghadāṭho ca jambuka;
Na tvaṃ tattha kule jāto, yattha gaṇhanti kuñjaraṃ.

138. Asīho sīhamānena, yo attānaṃ vikubbati;
Kotthūva [kuṭṭhūva (sī.), kutthuva (syā. pī)] gajamāsajja, seti bhūmyā anutthunaṃ.

139. Yasassino uttamapuggalassa, sañjātakhandhassa mahabbalassa;
Asamekkhiya thāmabalūpapattiṃ, sa seti nāgena hatoyaṃ jambuko.

140. Yo cīdha kammaṃ kurute pamāya, thāmabbalaṃ attani saṃviditvā;
Jappena mantena subhāsitena, parikkhavā so vipulaṃ jinātīti.

Jambukajātakaṃ pañcamaṃ.

336. Brahāchattajātakaṃ (4-4-6)

141. Tiṇaṃ tiṇanti lapasi, ko nu te tiṇamāhari;
Kiṃ nu te tiṇakiccatthi, tiṇameva pabhāsasi.

142. Idhāgamā brahmacārī, brahā chatto bahussuto;
So me [so ve (ka.)] sabbaṃ samādāya, tiṇaṃ nikkhippa gacchati.

143. Evetaṃ hoti kattabbaṃ, appena bahumicchatā;
Sabbaṃ sakassa ādānaṃ, anādānaṃ tiṇassa ca. ( ) [(tiṇassa cāṭīsu gato, tattha kā paridevanā)

(sī. syā.) (cāṭīsu pakkhipitvāna, tattha kā paridevanā) (ka.)]

144. Sīlavanto na kubbanti, bālo sīlāni kubbati;
Aniccasīlaṃ dussīlyaṃ [dussīlaṃ (pī.)], kiṃ paṇḍiccaṃ karissatīti.

Brahāchattajātakaṃ chaṭṭhaṃ.

337. Pīṭhajātakaṃ (4-4-7)

145. Na te pīṭhamadāyimhā [madāsimha (pī. ka.)], na pānaṃ napi bhojanaṃ;
Brahmacāri khamassu me, etaṃ passāmi accayaṃ.

146. Nevābhisajjāmi na cāpi kuppe, na cāpi me appiyamāsi kiñci;
Athopi me āsi manovitakko, etādiso nūna kulassa dhammo.

147. Esasmākaṃ kule dhammo, pitupitāmaho sadā;
Āsanaṃ udakaṃ pajjaṃ, sabbetaṃ nipadāmase.

148. Esasmākaṃ kule dhammo, pitupitāmaho sadā;
Sakkaccaṃ upatiṭṭhāma, uttamaṃ viya ñātakanti.

Pīṭhajātakaṃ sattamaṃ.

338. Thusajātakaṃ (4-4-8)

149. Viditaṃ thusaṃ undurānaṃ [undūrānaṃ (ka.)], viditaṃ pana taṇḍulaṃ;
Thusaṃ thusaṃ [thusaṃ thūlaṃ (sī.)] vivajjetvā, taṇḍulaṃ pana khādare.

150. Yā mantanā araññasmiṃ, yā ca gāme nikaṇṇikā;
Yañcetaṃ iti cīti ca, etampi viditaṃ mayā.

151. Dhammena kira jātassa, pitā puttassa makkaṭo;
Daharasseva santassa, dantehi phalamacchidā.

152. Yametaṃ parisappasi [parisabbesi (ka.)], ajakāṇova sāsape;
Yopāyaṃ heṭṭhato seti [sesi (sī.)], etampi viditaṃ mayāti.

Thusajātakaṃ aṭṭhamaṃ.

339. Bāverujātakaṃ (4-4-9)

153. Adassanena morassa, sikhino mañjubhāṇino;
Kākaṃ tattha apūjesuṃ, maṃsena ca phalena ca.

154. Yadā ca sarasampanno, moro bāverumāgamā;
Atha lābho ca sakkāro, vāyasassa ahāyatha.

155. Yāva nuppajjatī buddho, dhammarājā pabhaṅkaro;
Tāva aññe apūjesuṃ, puthū samaṇabrāhmaṇe.

156. Yadā ca sarasampanno, buddho dhammaṃ adesayi;

Atha lābho ca sakkāro, titthiyānaṃ ahāyathāti.

Bāverujātakaṃ navamaṃ.

340. Visayhajātakaṃ (4-4-10)

157. Adāsi dānāni pure visayha, dadato ca te khayadhammo ahosi;
Ito paraṃ ce na dadeyya dānaṃ, tiṭṭheyyuṃ te saṃyamantassa bhogā.

158. Anariyamariyena sahassanetta, suduggatenāpi akiccamāhu;
Mā vo dhanaṃ taṃ ahu devarāja [ahuvā janinda (ka. sī. syā. pī.)], yaṃ bhogahetu vijahemu saddhaṃ.

159. Yena eko ratho yāti, yāti tenāparo ratho;
Porāṇaṃ nihitaṃ vattaṃ, vattataññeva [vaddhaṃ, vaddhataññeva (ka. sī. pī.)] vāsava.

160. Yadi hessati dassāma, asante kiṃ dadāmase;
Evaṃbhūtāpi dassāma, mā dānaṃ pamadamhaseti.

Visayhajātakaṃ dasamaṃ.

Kokilavaggo [kokālikavaggo (ka.)] catuttho.

Tassuddānaṃ –

Ativelapabhāsati jītavaro, vanamajjha rathesabha jimhagamo;
Atha jambu tiṇāsanapīṭhavaraṃ, atha taṇḍula mora visayha dasāti.

5. Cūḷakuṇālavaggo

341. Kaṇḍarījātakaṃ (4-5-1)

161. Narānamārāmakarāsu nārisu, anekacittāsu aniggahāsu ca;
Sabbattha nāpītikarāpi [sabba’ttanā’pītikarāpi (sī. syā.)] ce siyā [siyuṃ (syā.)], na vissase titthasamā hi nāriyo.

162. Yaṃ ve [yañca (syā. ka.)] disvā kaṇḍarīkinnarānaṃ [kinnarakinnarīnaṃ (syā.), kinnarīkinnarānaṃ (ka.)], sabbitthiyo na ramanti agāre;
Taṃ tādisaṃ maccaṃ cajitvā bhariyā, aññaṃ disvā purisaṃ pīṭhasappiṃ.

163. Bakassa ca bāvarikassa [pāvārikassa (sī.)] rañño, accantakāmānugatassa bhariyā;
Avācarī [accācari (syā.), anācari (ka.)] paṭṭhavasānugassa [baddhavasānugassa (sī. syā.), pattavasānugatassa (ka.)], kaṃ vāpi itthī nāticare tadaññaṃ.

164. Piṅgiyānī sabbalokissarassa, rañño piyā brahmadattassa bhariyā;
Avācarī paṭṭhavasānugassa, taṃ vāpi sā nājjhagā kāmakāminīti.

Kaṇḍarījātakaṃ [kinnarījātakaṃ (ka. sī. ka.), kuṇḍalikajātakaṃ (syā.)] paṭhamaṃ.

342. Vānarajātakaṃ (4-5-2)

165. Asakkhiṃ vata attānaṃ, uddhātuṃ udakā thalaṃ;
Na dānāhaṃ puna tuyhaṃ, vasaṃ gacchāmi vārija.

166. Alametehi ambehi, jambūhi panasehi ca;
Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.

167. Yo ca uppatitaṃ atthaṃ, na khippamanubujjhati;
Amittavasamanveti, pacchā ca anutappati.

168. Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, na ca pacchānutappatīti.

Vānarajātakaṃ dutiyaṃ.

343. Kuntinījātakaṃ (4-5-3)

169. Avasimha tavāgāre, niccaṃ sakkatapūjitā;
Tvameva dānimakari, handa rāja vajāmahaṃ.

170. Yo ve kate paṭikate, kibbise paṭikibbise;
Evaṃ taṃ sammatī veraṃ, vasa kuntini māgamā.

171. Na katassa ca kattā ca, metti [mettī (pī.), mittī (ka.)] sandhīyate puna;
Hadayaṃ nānujānāti, gacchaññeva rathesabha.

172. Katassa ceva kattā ca, metti sandhīyate puna;
Dhīrānaṃ no ca bālānaṃ, vasa kuntini māgamāti.

Kuntinījātakaṃ tatiyaṃ.

344. Ambajātakaṃ (4-5-4)

173. Yo nīliyaṃ maṇḍayati, saṇḍāsena vihaññati;
Tassa sā vasamanvetu, yā te ambe avāhari.

174. Vīsaṃ vā pañcavīsaṃ [paṇṇuvīsaṃ (ka. sī. pī.)] vā, ūnatiṃsaṃ va jātiyā;
Tādisā pati mā laddhā [patiṃ mā laddhā (pī.), pati mā’lattha (?)], yā te ambe avāhari.

175. Dīghaṃ gacchatu addhānaṃ, ekikā abhisārikā;
Saṅkete pati mā adda [mā addasa (sī. pī.)], yā te ambe avāhari.

176. Alaṅkatā suvasanā, mālinī candanussadā;
Ekikā sayane setu, yā te ambe avāharīti.

Ambajātakaṃ [ambacorajātakaṃ (ka. sī. pī.)] catutthaṃ.

345. Gajakumbhajātakaṃ (4-5-5)

177. Vanaṃ yadaggi dahati, pāvako kaṇhavattanī;
Kathaṃ karosi pacalaka, evaṃ dandhaparakkamo.

178. Bahūni rukkhachiddāni, pathabyā vivarāni ca;
Tāni ce nābhisambhoma, hoti no kālapariyāyo.

179. Yo dandhakāle tarati, taraṇīye ca dandhati;
Sukkhapaṇṇaṃva akkamma, atthaṃ bhañjati attano.

180. Yo dandhakāle dandheti, taraṇīye ca tārayi;
Sasīva rattiṃ vibhajaṃ, tassattho paripūratīti.

Gajakumbhajātakaṃ pañcamaṃ.

346. Kesavajātakaṃ (4-5-6)

181. Manussindaṃ jahitvāna, sabbakāmasamiddhinaṃ;
Kathaṃ nu bhagavā kesī, kappassa ramati assame [ramatassame (ka.)].

182. Sādūnī [sādhūni (ka. sī. syā. ka.)] ramaṇīyāni, santi vakkhā manoramā;
Subhāsitāni kappassa, nārada ramayanti maṃ.

183. Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ;
Kathaṃ sāmākanīvāraṃ, aloṇaṃ chādayanti taṃ.

184. Sāduṃ vā [asāduṃ (pī.)] yadi vāsāduṃ, appaṃ vā yadi vā bahuṃ;
Vissattho yattha bhuñjeyya, vissāsaparamā rasāti.

Kesavajātakaṃ [kesījātakaṃ (ka.)] chaṭṭhaṃ.

347. Ayakūṭajātakaṃ (4-5-7)

185. Sabbāyasaṃ kūṭamatippamāṇaṃ, paggayha yo [so (pī.)] tiṭṭhasi antalikkhe;
Rakkhāya me [maṃ (sī.)] tvaṃ vihito nusajja, udāhu me cetayase [vāyamase (sī. syā.)] vadhāya.

186. Dūto ahaṃ rājidha rakkhasānaṃ, vadhāya tuyhaṃ pahitohamasmi;
Indo ca taṃ rakkhati devarājā, tenuttamaṅgaṃ na te [na hi (ka. sī. pī.), te na (ka.)] phālayāmi.

187. Sace ca maṃ rakkhati devarājā, devānamindo maghavā sujampati;
Kāmaṃ pisācā vinadantu sabbe, na santase rakkhasiyā pajāya.

188. Kāmaṃ kandantu [kantantu (ka.), kaṇḍantu (syā.)] kumbhaṇḍā, sabbe paṃsupisācakā;
Nālaṃ pisācā yuddhāya, mahatī sā vibhiṃsikāti [vibhesikāti (syā.), vihesikāti (pī.)].

Ayakūṭajātakaṃ sattamaṃ.

348. Araññajātakaṃ (4-5-8)

189. Araññā gāmamāgamma, kiṃsīlaṃ kiṃvataṃ ahaṃ;
Purisaṃ tāta seveyyaṃ, taṃ me akkhāhi pucchito.

190. Yo taṃ vissāsaye tāta, vissāsañca khameyya te;
Sussūsī ca titikkhī ca, taṃ bhajehi ito [taṃ bhajeyyāsito (ka.)] gato.

191. Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Urasīva patiṭṭhāya, taṃ bhajehi ito gato.

192. Haliddirāgaṃ kapicittaṃ, purisaṃ rāgavirāginaṃ;
Tādisaṃ tāta mā sevi, nimmanussampi ce siyāti.

Araññajātakaṃ aṭṭhamaṃ.

349. Sandhibhedajātakaṃ (4-5-9)

193. Neva itthīsu sāmaññaṃ, nāpi bhakkhesu sārathi;
Athassa sandhibhedassa, passa yāva sucintitaṃ.

194. Asi tikkhova maṃsamhi, pesuññaṃ parivattati;
Yatthūsabhañca sīhañca, bhakkhayanti migādhamā.

195. Imaṃ so sayanaṃ seti, yamimaṃ [yayimaṃ (sī. pī.), yimaṃ (ka.)] passasi sārathi;
Yo vācaṃ sandhibhedassa, pisuṇassa nibodhati.

196. Te janā sukhamedhanti, narā saggagatāriva;
Ye vācaṃ sandhibhedassa, nāvabodhanti sārathīti.

Sandhibhedajātakaṃ navamaṃ.

350. Devatāpañhajātakaṃ (4-5-10)

197. Hanti hatthehi pādehi, mukhañca parisumbhati;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasi [mabhipassasi (sī.)].

198. Akkosati yathākāmaṃ, āgamañcassa icchati;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasi.

199. Abbhakkhāti abhūtena, alikenābhisāraye;
Sa ve rāja piyo hoti, kaṃ tena tvābhipassasi.

200. Haraṃ annañca pānañca, vatthasenāsanāni ca;
Aññadatthuharā santā, te ve rāja piyā honti;
Kaṃ tena tvābhipassasīti.

Devatāpañhajātakaṃ dasamaṃ.

Cūḷakuṇālavaggo pañcamo.

Tassuddānaṃ –

Narānaṃ asakkhivasimhavaro, nīliyamaggivarañca puna;
Puna rasāyasakūṭavaro, tathārañña sārathi hanti dasāti.

Atha vagguddānaṃ –

Kāliṅgaṃ [vivaraṃ (bahūsu)] pucimandañca, kuṭidūsaka kokilā [kuṭidūsaṃ bahubhāṇakaṃ

(bahūsu)];
Cūḷakuṇālavaggo so, pañcamo suppakāsitoti.

Catukkanipātaṃ niṭṭhitaṃ.

5. Pañcakanipāto

1. Maṇikuṇḍalavaggo

351. Maṇikuṇḍalajātakaṃ (5-1-1)

1. Jīno rathassaṃ maṇikuṇḍale ca, putte ca dāre ca tatheva jīno;
Sabbesu bhogesu asesakesu [asesitesu (sī. pī.), asesikesu (ka.)], kasmā na santappasi sokakāle.

2. Pubbeva maccaṃ vijahanti bhogā, macco vā te [ca ne (pī.), dhane (ka.)] pubbataraṃ jahāti;
Asassatā bhogino kāmakāmi, tasmā na socāmahaṃ sokakāle.

3. Udeti āpūrati veti [pūreti khīyati (syā.)] cando, atthaṃ tapetvāna [andhaṃ tapetvāna (ka.), atthaṅgametvāna (syā.), ettha ‘‘tapetvāna atthaṃ paletī’’ti sambandho] paleti sūriyo;
Viditā [vijitā (syā.)] mayā sattuka lokadhammā, tasmā na socāmahaṃ sokakāle.

4. Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

5. Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja [rañño (sī. syā.)], yaso kitti ca vaḍḍhatīti.

Maṇikuṇḍalajātakaṃ paṭhamaṃ.

352. Sujātajātakaṃ (5-1-2)

6. Kiṃ nu santaramānova, lāyitvā haritaṃ tiṇaṃ;
Khāda khādāti lapasi, gatasattaṃ jaraggavaṃ.

7. Na hi annena pānena, mato goṇo samuṭṭhahe;
Tvañca tucchaṃ vilapasi, yathā taṃ dummatī tathā.

8. Tatheva tiṭṭhati sīsaṃ, hatthapādā ca vāladhi;
Sotā tatheva tiṭṭhanti [so tāta tatheva tiṭṭhati (ka.)], maññe goṇo samuṭṭhahe.

9. Nevayyakassa sīsañca [sīsaṃ vā (sī. syā. pī.)], hatthapādā ca dissare;
Rudaṃ mattikathūpasmiṃ, nanu tvaññeva dummati.

10. Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ [osiñci (ka.)], sabbaṃ nibbāpaye daraṃ.

11. Abbahī [abbūḷhaṃ (sī. syā.), abbhūḷhaṃ (ka.)] vata me sallaṃ, yamāsi hadayassitaṃ [sokaṃ hadayanissitaṃ (sī. syā.)];
Yo me sokaparetassa, pitu sokaṃ apānudi.

12. Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;

Na socāmi na rodāmi, tava sutvāna māṇava.

13. Evaṃ karonti sappaññā, ye honti anukampakā;
Vinivattenti sokamhā, sujāto pitaraṃ yathāti.

Sujātajātakaṃ dutiyaṃ.

353. Venasākhajātakaṃ (5-1-3)

14. Nayidaṃ niccaṃ bhavitabbaṃ brahmadatta, khemaṃ subhikkhaṃ sukhatā ca kāye;
Atthaccaye mā ahu sampamūḷho, bhinnaplavo sāgarasseva majjhe.

15. Yāni karoti puriso, tāni attani passati;
Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;
Yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ.

16. Idaṃ tadācariyavaco, pārāsariyo yadabravi;
Mā su [mā ssu (sī. syā. pī.)] tvaṃ akari pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape.

17. Ayameva so piṅgiya [so piṅgiyo (syā.), sopi bhiyyo (ka.)] venasākho, [dhonasākho (ka. sī. pī.)] yamhi ghātayiṃ khattiyānaṃ sahassaṃ;
Alaṅkate candanasārānulitte, tameva dukkhaṃ paccāgataṃ mamaṃ.

18. Sāmā ca [sāmāpi (sī. syā.)] kho candanalittagattā [gattī (ka. sī. syā. pī.)], laṭṭhīva sobhañjanakassa uggatā;
Adisvā [adisvāva (sī.)] kālaṃ karissāmi ubbariṃ, taṃ me ito dukkhataraṃ bhavissatīti.

Venasākhajātakaṃ [dhonasākhajātakaṃ (ka. sī. pī.)] tatiyaṃ.

354. Uragajātakaṃ (5-1-4)

19. Uragova tacaṃ jiṇṇaṃ, hitvā gacchati saṃ tanuṃ;
Evaṃ sarīre nibbhoge, pete kālaṅkate sati.

20. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gati.

21. Anavhito tato āgā, ananuññāto [nānuññāto (ka.)] ito gato;
Yathāgato tathā gato, tattha kā paridevanā.

22. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gati.

23. Sace rode kisā [kisī (pī.)] assaṃ, tassā me kiṃ phalaṃ siyā;
Ñātimittasuhajjānaṃ, bhiyyo no aratī siyā.

24. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gati.

25. Yathāpi dārako candaṃ, gacchantamanurodati;
Evaṃ sampadamevetaṃ, yo petamanusocati.

26. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gati.

27. Yathāpi udakakumbho, bhinno appaṭisandhiyo;
Evaṃ sampadamevetaṃ, yo petamanusocati.

28. Ḍayhamāno na jānāti, ñātīnaṃ paridevitaṃ;
Tasmā etaṃ na socāmi, gato so tassa yā gatīti.

Uragajātakaṃ catutthaṃ.

355. Ghaṭajātakaṃ (5-1-5)

29. Aññe socanti rodanti, aññe assumukhā janā;
Pasannamukhavaṇṇosi, kasmā ghaṭa [ghata (sī. pī.)] na socasi.

30. Nābbhatītaharo soko, nānāgatasukhāvaho;
Tasmā dhaṅka [vaṃka (pī.)] na socāmi, natthi soke dutīyatā [soko dutīyakā (ka.)].

31. Socaṃ paṇḍu kiso hoti, bhattañcassa na ruccati;
Amittā sumanā honti, sallaviddhassa ruppato.

32. Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Ṭhitaṃ maṃ nāgamissati, evaṃ diṭṭhapado ahaṃ.

33. Yassattā nālamekova, sabbakāmarasāharo;
Sabbāpi pathavī tassa, na sukhaṃ āvahissatīti.

Ghaṭajātakaṃ pañcamaṃ.

356. Koraṇḍiyajātakaṃ (5-1-6)

34. Eko araññe girikandarāyaṃ, paggayha paggayha silaṃ pavecchasi [pavejjhasi (syā. sī. aṭṭha.)];
Punappunaṃ santaramānarūpo, koraṇḍiya [kāraṇḍiya (sī. syā. pī.)] ko nu tava yidhattho.

35. Ahañhimaṃ sāgara sevitantaṃ, samaṃ karissāmi yathāpi pāṇi;
Vikiriya sānūni ca pabbatāni ca, tasmā silaṃ dariyā pakkhipāmi.

36. Nayimaṃ mahiṃ arahati pāṇikappaṃ, samaṃ manusso karaṇāya meko;
Maññāmimaññeva dariṃ jigīsaṃ [jigiṃsaṃ (sī. syā. pī.)], koraṇḍiya hāhasi [hāyasi (syā. ka.)] jīvalokaṃ.

37. Sace ahaṃ [ayaṃ (sī. syā. pī.)] bhūtadharaṃ na sakkā [sakko (syā. ka.)], samaṃ manusso karaṇāya meko;
Evameva tvaṃ brahme ime manusse, nānādiṭṭhike nānayissasi te [ne (ka.)].

38. Saṅkhittarūpena bhavaṃ mamatthaṃ, akkhāsi koraṇḍiya evametaṃ;
Yathā na sakkā pathavī samāyaṃ, kattuṃ manussena tathā manussāti.

Koraṇḍiyajātakaṃ chaṭṭhaṃ.

357. Laṭukikajātakaṃ (5-1-7)

39. Vandāmi taṃ kuñjara saṭṭhihāyanaṃ, āraññakaṃ yūthapatiṃ yasassiṃ;
Pakkhehi taṃ pañjalikaṃ karomi, mā me vadhī puttake dubbalāya.

40. Vandāmi taṃ kuñjara ekacāriṃ, āraññakaṃ pabbatasānugocaraṃ;
Pakkhehi taṃ pañjalikaṃ karomi, mā me vadhī puttake dubbalāya;

41. Vamissāmi te laṭukike puttakāni, kiṃ me tuvaṃ kāhasi dubbalāsi;
Sataṃ sahassānipi tādisīnaṃ, vāmena pādena papothayeyyaṃ.

42. Na heva sabbattha balena kiccaṃ, balañhi bālassa vadhāya hoti;
Karissāmi te nāgarājā anatthaṃ, yo me vadhī puttake dubbalāya.

43. Kākañca passa laṭukikaṃ, maṇḍūkaṃ nīlamakkhikaṃ;
Ete nāgaṃ aghātesuṃ, passa verassa verinaṃ;
Tasmā hi veraṃ na kayirātha, appiyenapi kenacīti.

Laṭukikajātakaṃ sattamaṃ.

358. Cūḷadhammapālajātakaṃ (5-1-8)

44. Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, hatthe me deva chedehi.

45. Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, pāde me deva chedehi.

46. Ahameva dūsiyā bhūnahatā, rañño mahāpatāpassa;
Etaṃ muñcatu dhammapālaṃ, sīsaṃ me deva chedehi.

47. Na hi [naha (sī. syā. pī.) ettha ha-kāro khede] nūnimassa rañño, mittāmaccā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi orasaṃ puttaṃ.

48. Na hi [naha (sī. syā. pī.) ettha ha-kāro khede] nūnimassa rañño, ñātī mittā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi atrajaṃ puttaṃ.

49. Candanasārānulittā, bāhā chijjanti dhammapālassa;
Dāyādassa pathabyā, pāṇā me deva rujjhantīti.

Cūḷadhammapālajātakaṃ aṭṭhamaṃ.

359. Suvaṇṇamigajātakaṃ (5-1-9)

50. Vikkama re haripāda [mahāmiga (sī. syā. pī.)], vikkama re mahāmiga [harīpada (sī. syā. pī.)];
Chinda vārattikaṃ pāsaṃ, nāhaṃ ekā vane rame.

51. Vikkamāmi na pāremi, bhūmiṃ sumbhāmi vegasā;
Daḷho vārattiko pāso, pādaṃ me parikantati.

52. Attharassu palāsāni, asiṃ nibbāha luddaka;

Paṭhamaṃ maṃ vadhitvāna, hana pacchā mahāmigaṃ.

53. Na me sutaṃ vā diṭṭhaṃ vā, bhāsantiṃ mānusiṃ migiṃ [na me sutā vā diṭṭhā vā, bhāsantī mānusiṃ migī (ṭīkā)];
Tvañca bhadde sukhī hohi, eso cāpi mahāmigo.

54. Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā mahāmiganti.

Suvaṇṇamigajātakaṃ navamaṃ.

360. Suyonandījātakaṃ (5-1-10)

55. Vāti gandho timirānaṃ, kusamuddo ca [va (syā. pī.)] ghosavā;
Dūre ito suyonandī [ito hi susandī (sī. syā.), itopi sussondī (pī.)], tambakāmā tudanti maṃ.

56. Kathaṃ samuddamatari, kathaṃ addakkhi sedumaṃ [serumaṃ (sī. syā. pī.)];
Kathaṃ tassā ca tuyhañca, ahu sagga [agga (sī. syā.)] samāgamo.

57. Kurukacchā [bharukacchā (sī. syā. pī.)] payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Makarehi abhidā [makarehibbhidā (sī.), makarehi’bhidā (syā.), makarehi bhinnā (pī.)] nāvā, phalakenāhamaplaviṃ.

58. Sā maṃ saṇhena mudunā, niccaṃ candanagandhinī;
Aṅgena [aṅkena (pī. ka.)] uddharī bhaddā, mātā puttaṃva orasaṃ.

59. Sā maṃ annena pānena, vatthena sayanena ca;
Attanāpi ca mandakkhī, evaṃ tamba vijānāhīti.

Suyonandījātakaṃ dasamaṃ.

Maṇikuṇḍalavaggo paṭhamo.

Tassuddānaṃ –

Atha jinavaro haritaṃ tiṇako, atha bhinnaplavo uragova ghaṭo;
Dariyā puna kuñjara bhūnahatā, migamuttamasaggavarena dasāti.

2. Vaṇṇārohavaggo

361. Vaṇṇārohajātakaṃ (5-2-1)

60. Vaṇṇārohena jātiyā, balanikkamanena ca;
Subāhu na mayā seyyo, sudāṭha iti bhāsasi.

61. Vaṇṇārohena jātiyā, balanikkamanena ca;
Sudāṭho na mayā seyyo, subāhu iti bhāsasi.

62. Evaṃ ce maṃ viharantaṃ, subāhu samma dubbhasi;
Na dānāhaṃ tayā saddhiṃ, saṃvāsamabhirocaye.

63. Yo paresaṃ vacanāni, saddaheyya [saddahetha (sī. syā. pī.)] yathātathaṃ;
Khippaṃ bhijjetha mittasmiṃ, verañca pasave bahuṃ.

64. Na so mitto yo sadā appamatto, bhedāsaṅkī randhamevānupassī;
Yasmiñca setī urasīva putto, sa ve mitto yo abhejjo parehīti.

Vaṇṇārohajātakaṃ paṭhamaṃ.

362. Sīlavīmaṃsajātakaṃ (5-2-2)

65. Sīlaṃ seyyo sutaṃ seyyo, iti me saṃsayo ahu;
Sīlameva sutā seyyo, iti me natthi saṃsayo.

66. Moghā jāti ca vaṇṇo ca, sīlameva kiruttamaṃ;
Sīlena anupetassa, sutenattho na vijjati.

67. Khattiyo ca adhammaṭṭho, vesso cādhammanissito;
Te pariccajjubho loke, upapajjanti duggatiṃ.

68. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Idha dhammaṃ caritvāna, bhavanti tidive samā.

69. Na vedā samparāyāya, na jāti nāpi [nopi (pī.)] bandhavā;
Sakañca sīlaṃ saṃsuddhaṃ, samparāyāya sukhāya cāti [sukhāvahanti (sī. syā.)].

Sīlavīmaṃsajātakaṃ dutiyaṃ.

363. Hirijātakaṃ (5-2-3)

70. Hiriṃ tarantaṃ vijigucchamānaṃ, tavāhamasmī iti bhāsamānaṃ;
Seyyāni kammāni anādiyantaṃ, neso mamanti iti naṃ vijaññā.

71. Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

72. Na so mitto yo sadā appamatto, bhedāsaṅkī randhamevānupassī;
Yasmiñca setī urasīva putto, sa ve mitto yo abhejjo parehi.

73. Pāmojjakaraṇaṃ ṭhānaṃ, pasaṃsāvahanaṃ sukhaṃ;
Phalānisaṃso bhāveti, vahanto porisaṃ dhuraṃ.

74. Pavivekarasaṃ pitvā, rasaṃ upasamassa ca;
Niddaro hoti nippāpo, dhammappītirasaṃ pivanti.

Hirijātakaṃ tatiyaṃ.

364. Khajjopanakajātakaṃ (5-2-4)

75. Ko nu santamhi pajjote, aggipariyesanaṃ caraṃ;
Addakkhi ratti [rattiṃ (syā.)] khajjotaṃ, jātavedaṃ amaññatha.

76. Svassa gomayacuṇṇāni, abhimatthaṃ tiṇāni ca;
Viparītāya saññāya, nāsakkhi pajjaletave.

77. Evampi anupāyena, atthaṃ na labhate migo [mūgo (syā.)];
Visāṇato gavaṃ dohaṃ, yattha khīraṃ na vindati.

78. Vividhehi upāyehi, atthaṃ papponti māṇavā;
Niggahena amittānaṃ, mittānaṃ paggahena ca.

79. Senāmokkhapalābhena [senī mokkhūpalābhena (syā.)], vallabhānaṃ nayena ca;
Jagatiṃ jagatipālā, āvasanti vasundharanti.

Khajjopanakajātakaṃ catutthaṃ.

365. Ahituṇḍikajātakaṃ (5-2-5)

80. Dhuttomhi samma sumukha, jūte akkhaparājito;
Harehi [sevehi (pī.)] ambapakkāni, vīriyaṃ te bhakkhayāmase.

81. Alikaṃ vata maṃ samma, abhūtena pasaṃsasi;
Ko te suto vā diṭṭho vā, sumukho nāma makkaṭo.

82. Ajjāpi me taṃ manasi [te maṃ sarasi (ka.)], yaṃ maṃ tvaṃ ahituṇḍika;
Dhaññāpaṇaṃ pavisitvā, matto [mutto (ka.)] chātaṃ hanāsi maṃ.

83. Tāhaṃ saraṃ dukkhaseyyaṃ, api rajjampi kāraye;
Nevāhaṃ yācito dajjaṃ, tathā hi bhayatajjito.

84. Yañca jaññā kule jātaṃ, gabbhe tittaṃ amacchariṃ;
Tena sakhiñca mittañca, dhīro sandhātumarahatīti.

Ahituṇḍikajātakaṃ pañcamaṃ.

366. Gumbiyajātakaṃ (5-2-6)

85. Madhuvaṇṇaṃ madhurasaṃ, madhugandhaṃ visaṃ ahu;
Gumbiyo ghāsamesāno, araññe odahī visaṃ.

86. Madhu iti maññamānā [madhūti maññamānāya (ka.)], ye taṃ visamakhādisuṃ [visamasāyisuṃ (sī. syā.)];
Tesaṃ taṃ kaṭukaṃ āsi, maraṇaṃ tenupāgamuṃ.

87. Ye ca kho paṭisaṅkhāya, visaṃ taṃ parivajjayuṃ;
Te āturesu sukhitā, ḍayhamānesu nibbutā.

88. Evameva manussesu, visaṃ kāmā samohitā;
Āmisaṃ bandhanañcetaṃ, maccuveso [paccuvaso (sī. syā.)] guhāsayo.

89. Evameva ime kāme, āturā paricārike [paricārake (ka.)];
Ye sadā parivajjenti, saṅgaṃ loke upaccagunti.

Gumbiyajātakaṃ chaṭṭhaṃ.

367. Sāḷiyajātakaṃ (5-2-7)

90. Yvāyaṃ sāḷiya [sāliya (sī. syā. pī.), sāḷika (?)] chāpoti, kaṇhasappaṃ agāhayi;
Tena sappenayaṃ daṭṭho, hato pāpānusāsako.

91. Ahantāra [ahananta (pī.), aharanta (?)] mahantāraṃ, yo naro hantumicchati;
Evaṃ so nihato seti, yathāyaṃ puriso hato.

92. Ahantāra [ahananta (sī. syā. pī.), aharanta (?)] maghātentaṃ, yo naro hantumicchati;
Evaṃ so nihato seti, yathāyaṃ puriso hato.

93. Yathā paṃsumuṭṭhiṃ puriso, paṭivātaṃ paṭikkhipe;
Tameva so rajo hanti, tathāyaṃ puriso hato.

94. Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa;
Tameva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃva khittoti.

Sāḷiyajātakaṃ sattamaṃ.

368. Tacasārajātakaṃ (5-2-8)

95. Amittahatthatthagatā [hatthattagatā (katthaci, sī. niyya)], tacasārasamappitā;
Pasannamukhavaṇṇāttha, kasmā tumhe na socatha.

96. Na socanāya paridevanāya, atthova labbho [attho ca labbhā (sī. syā.), atthodha labbhā (a. ni. 5.48)] api appakopi;
Socantamenaṃ dukhitaṃ viditvā, paccatthikā attamanā bhavanti.

97. Yato ca kho paṇḍito āpadāsu, na vedhatī atthavinicchayaññū;
Paccatthikāssa [paccatthikā te (ka.)] dukhitā bhavanti, disvā mukhaṃ avikāraṃ purāṇaṃ.

98. Jappena mantena subhāsitena, anuppadānena paveṇiyā vā;
Yathā yathā yattha labhetha atthaṃ, tathā tathā tattha parakkameyya.

99. Yato ca jāneyya alabbhaneyyo, mayā va [mayā vā (syā. ka.)] aññena vā esa attho;
Asocamāno adhivāsayeyya, kammaṃ daḷhaṃ kinti karomi dānīti.

Tacasārajātakaṃ aṭṭhamaṃ.

369. Mittavindakajātakaṃ (5-2-9)

100. Kyāhaṃ devānamakaraṃ, kiṃ pāpaṃ pakataṃ mayā;
Yaṃ me sirasmiṃ ohacca [uhacca (ka.), uhacca (pī.)], cakkaṃ bhamati matthake.

101. Atikkamma ramaṇakaṃ, sadāmattañca dūbhakaṃ;
Brahmattarañca pāsādaṃ, kenatthena idhāgato.

102. Ito bahutarā bhogā, atra maññe bhavissare;
Iti etāya saññāya, passa maṃ byasanaṃ gataṃ.

103. Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca [aṭṭhāhi cāpi (sī. syā.), aṭṭhābhi cāpi (ka.)] soḷasa;
Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;

Icchāhatassa posassa, cakkaṃ bhamati matthake.

104. Uparivisālā duppūrā, icchā visaṭagāminī [upari visālaṃ duppūraṃ, icchāvisadagāminī (sī.)];
Ye ca taṃ anugijjhanti, te honti cakkadhārinoti.

Mittavindakajātakaṃ navamaṃ.

370. Palāsajātakaṃ (5-2-10)

105. Haṃso palāsamavaca, nigrodho samma jāyati;
Aṅkasmiṃ [aṅgasmiṃ (ka.)] te nisinnova, so te mammāni checchati [chijjati (ka.)].

106. Vaḍḍhatāmeva [vaddhitameva (ka.)] nigrodho, patiṭṭhassa bhavāmahaṃ;
Yathā pitā ca mātā ca [pitā vā mātā vā (pī.), mātā vā pitā vā (ka.)], evaṃ me so bhavissati.

107. Yaṃ tvaṃ aṅkasmiṃ vaḍḍhesi, khīrarukkhaṃ bhayānakaṃ;
Āmanta kho taṃ gacchāma, vuḍḍhi massa na ruccati.

108. Idāni kho maṃ bhāyeti, mahānerunidassanaṃ;
Haṃsassa anabhiññāya, mahā me bhayamāgataṃ.

109. Na tassa vuḍḍhi kusalappasatthā, yo vaḍḍhamāno ghasate patiṭṭhaṃ;
Tassūparodhaṃ parisaṅkamāno, patārayī mūlavadhāya dhīroti.

Palāsajātakaṃ dasamaṃ.

Vaṇṇārohavaggo dutiyo [imassuddānaṃ tatiyavaggapariyosāne bhavissati].

3. Aḍḍhavaggo

371. Dīghītikosalajātakaṃ (5-3-1)

110. Evaṃbhūtassa te rāja, āgatassa vase [vaso (pī. ka.)] mama;
Atthi nu koci pariyāyo, yo taṃ dukkhā pamocaye.

111. Evaṃbhūtassa me tāta, āgatassa vase tava;
Natthi no koci pariyāyo, yo maṃ dukkhā pamocaye.

112. Nāññaṃ sucaritaṃ rāja, nāññaṃ rāja subhāsitaṃ;
Tāyate maraṇakāle, evamevitaraṃ dhanaṃ.

113. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

114. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

115. Na hi verena verāni, sammantīdha kudācanaṃ;

Averena ca sammanti, esa dhammo sanantanoti.

Dīghītikosalajātakaṃ paṭhamaṃ.

372. Migapotakajātakaṃ (5-3-2)

116. Agārā paccupetassa, anagārassa te sato;
Samaṇassa na taṃ sādhu, yaṃ petamanusocasi.

117. Saṃvāsena have sakka, manussassa migassa vā;
Hadaye jāyate pemaṃ, na taṃ sakkā asocituṃ.

118. Mataṃ marissaṃ rodanti, ye rudanti lapanti ca;
Tasmā tvaṃ isi mā rodi, roditaṃ moghamāhu santo.

119. Roditena have brahme, mato peto samuṭṭhahe;
Sabbe saṅgamma rodāma, aññamaññassa ñātake.

120. Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

121. Abbahi vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

122. Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna vāsavāti.

Migapotakajātakaṃ dutiyaṃ.

373. Mūsikajātakaṃ (5-3-3)

123. Kuhiṃ gatā kattha gatā, iti lālappatī jano;
Ahameveko jānāmi, udapāne mūsikā hatā.

124. Yañcetaṃ [yathetaṃ (pī.), yavetaṃ (ka.), yametaṃ (katthaci)] iti cīti ca, gadrabhova nivattasi;
Udapāne mūsikaṃ hantvā, yavaṃ bhakkhetumicchasi.

125. Daharo cāsi dummedha, paṭhamuppattiko [paṭhamuppattito (sī. pī.)] susu;
Dīghañcetaṃ [dīghametaṃ (pī.)] samāsajja [samāpajja (syā. ka.)], na te dassāmi jīvitaṃ.

126. Nāntalikkhabhavanena, nāṅgaputtapinena [nāṅgaputtasirena (sī. syā. pī.)] vā;
Puttena hi patthayito, silokehi pamocito.

127. Sabbaṃ sutamadhīyetha, hīnamukkaṭṭhamajjhimaṃ;
Sabbassa atthaṃ jāneyya, na ca sabbaṃ payojaye;
Hoti tādisako kālo, yattha atthāvahaṃ sutanti.

Mūsikajātakaṃ tatiyaṃ.

374. Cūḷadhanuggahajātakaṃ (5-3-4)

128. Sabbaṃ bhaṇḍaṃ samādāya, pāraṃ tiṇṇosi brāhmaṇa;
Paccāgaccha lahuṃ khippaṃ, mampi tārehi dānito [dānibho (syā.)].

129. Asanthutaṃ maṃ cirasanthutena, nimīni bhotī addhuvaṃ dhuvena;
Mayāpi bhotī nimineyya aññaṃ, ito ahaṃ dūrataraṃ gamissaṃ.

130. Kāyaṃ eḷagalāgumbe [eḷagaṇagumbe (ka.)], karoti ahuhāsiyaṃ;
Nayīdha naccagītaṃ vā [nayidha naccaṃ vā gītaṃ vā (sī. syā. pī.)], tāḷaṃ vā susamāhitaṃ;
Anamhikāle [anamhakāle (pī.)] susoṇi [sussoṇi (sī. syā. pī.)], kiṃ nu jagghasi sobhane [sobhaṇe (pī. ka.)].

131. Siṅgāla bāla dummedha, appapaññosi jambuka;
Jīno macchañca pesiñca, kapaṇo viya jhāyasi.

132. Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Jīnā patiñca jārañca, maññe tvaññeva [mampi tvaññeva (sī. syā.), tvampi maññeva (pī.)] jhāyasi.

133. Evametaṃ migarāja, yathā bhāsasi jambuka;
Sā nūnāhaṃ ito gantvā, bhattu hessaṃ vasānugā.

134. Yo hare mattikaṃ thālaṃ, kaṃsathālampi so hare;
Katañceva [kataṃyeva (sī. syā. pī.)] tayā pāpaṃ, punapevaṃ karissasīti.

Cūḷadhanuggahajātakaṃ catutthaṃ.

375. Kapotajātakaṃ (5-3-5)

135. Idāni khomhi sukhito arogo, nikkaṇṭako nippatito kapoto;
Kāhāmi dānī hadayassa tuṭṭhiṃ, tathāhimaṃ maṃsasākaṃ baleti.

136. Kāyaṃ balākā sikhino, corī laṅghipitāmahā;
Oraṃ balāke āgaccha, caṇḍo me vāyaso sakhā.

137. Alañhi te jagghitāye, mamaṃ disvāna edisaṃ;
Vilūnaṃ sūdaputtena, piṭṭhamaṇḍena [piṭṭhamaddena (sī. syā. pī.)] makkhitaṃ.

138. Sunhāto suvilittosi, annapānena tappito;
Kaṇṭhe ca te veḷuriyo, agamā nu kajaṅgalaṃ.

139. Mā te mitto amitto vā, agamāsi kajaṅgalaṃ;
Piñchāni tattha lāyitvā, kaṇṭhe bandhanti vaṭṭanaṃ.

140. Punapāpajjasī samma, sīlañhi tava tādisaṃ;
Na hi mānusakā bhogā, subhuñjā honti pakkhināti.

Kapotajātakaṃ pañcamaṃ.

Aḍḍhavaggo tatiyo.

Tassuddānaṃ –

Atha vaṇṇa sasīla hiri labhate, sumukhā visa sāḷiyamittavaro;
Atha cakka palāsa sarāja sato, yava bāla kapotaka pannarasāti.

Atha vagguddānaṃ –

Jīnañca vaṇṇaṃ asamaṃvaguppari, sudesitā jātakanti santi vīsati [jātaka pañcavīsati (?)];
Mahesino brahmacarittamutta-mavoca gāthā atthavatī subyañjanāti.

Pañcakanipātaṃ niṭṭhitaṃ.

6. Chakkanipāto

1. Avāriyavaggo

376. Avāriyajātakaṃ (6-1-1)

1. Māsu kujjha bhūmipati, māsu kujjha rathesabha;
Kuddhaṃ appaṭikujjhanto, rājā raṭṭhassa pūjito.

2. Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Sabbattha anusāsāmi, māsu kujjha [māssu kujjhi (sī. pī.)] rathesabha.

3. Avāriyapitā nāma, ahu gaṅgāya nāviko;
Pubbe janaṃ tāretvāna, pacchā yācati vetanaṃ;
Tenassa bhaṇḍanaṃ hoti, na ca bhogehi vaḍḍhati.

4. Atiṇṇaṃyeva yācassu, apāraṃ tāta nāvika;
Añño hi tiṇṇassa mano, añño hoti pāresino [taresino (sī. pī.), tiresino (syā.)].

5. Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Sabbattha anusāsāmi, māsu kujjhittha nāvika.

6. Yāyevānusāsaniyā, rājā gāmavaraṃ adā;
Tāyevānusāsaniyā, nāviko paharī mukhaṃ.

7. Bhattaṃ bhinnaṃ hatā bhariyā, gabbho ca patito chamā;
Migova jātarūpena, na tenatthaṃ abandhi sūti [avaḍḍhitunti (sī. syā.), avaḍḍhi sūti (?)].

Avāriyajātakaṃ paṭhamaṃ.

377. Setaketujātakaṃ (6-1-2)

8. Mā tāta kujjhi na hi sādhu kodho, bahumpi te adiṭṭhamassutañca;
Mātā pitā disatā [disā tāta (syā.), disā tā (pī.)] setaketu, ācariyamāhu disataṃ pasatthā.

9. Agārino annadapānavatthadā [annapānavatthadā (syā. ka.)], avhāyikā tampi disaṃ vadanti;
Esā disā paramā setaketu, yaṃ patvā dukkhī sukhino bhavanti.

10. Kharājinā jaṭilā paṅkadantā, dummakkharūpā [dumukkharūpā (sī. syā.), dummukkharūpā (pī. ka.)] yeme jappanti mante;

Kacci nu te mānusake payoge, idaṃ vidū parimuttā apāyā.

11. Pāpāni kammāni katvāna rāja, bahussuto ce na [bahussuto neva (sī. syā.)] careyya dhammaṃ;
Sahassavedopi na taṃ paṭicca, dukkhā pamuñce caraṇaṃ apatvā.

12. Sahassavedopi na taṃ paṭicca, dukkhā pamuñce caraṇaṃ apatvā;
Maññāmi vedā aphalā bhavanti, sasaṃyamaṃ caraṇameva [caraṇaññeva (sī. syā. pī.)] saccaṃ.

13. Na heva vedā aphalā bhavanti, sasaṃyamaṃ caraṇameva saccaṃ;
Kittiñhi pappoti adhicca vede, santiṃ puṇeti [santaṃ pune'ti (sī. pī.)] caraṇena dantoti.

Setaketujātakaṃ dutiyaṃ.

378. Darīmukhajātakaṃ (6-1-3)

14. Paṅko ca kāmā palipo ca kāmā, bhayañca metaṃ timūlaṃ pavuttaṃ;
Rajo ca dhūmo ca mayā pakāsitā, hitvā tuvaṃ pabbaja brahmadatta.

15. Gadhito [gathito (sī.)] ca ratto ca adhimucchito ca, kāmesvahaṃ brāhmaṇa bhiṃsarūpaṃ;
Taṃ nussahe jīvikattho pahātuṃ, kāhāmi puññāni anappakāni.

16. Yo atthakāmassa hitānukampino, ovajjamāno na karoti sāsanaṃ;
Idameva seyyo iti maññamāno, punappunaṃ gabbhamupeti mando.

17. So ghorarūpaṃ nirayaṃ upeti, subhāsubhaṃ muttakarīsapūraṃ;
Sattā sakāye na jahanti giddhā, ye honti kāmesu avītarāgā.

18. Mīḷhena littā ruhirena makkhitā, semhena littā upanikkhamanti;
Yaṃ yañhi kāyena phusanti tāvade, sabbaṃ asātaṃ dukhameva kevalaṃ.

19. Disvā vadāmi na hi aññato savaṃ, pubbenivāsaṃ bahukaṃ sarāmi;
Citrāhi gāthāhi subhāsitāhi, darīmukho nijjhāpayi sumedhanti.

Darīmukhajātakaṃ tatiyaṃ.

379. Nerujātakaṃ (6-1-4)

20. Kākolā kākasaṅghā ca, mayañca patataṃ varā [vara (ka.) mayantipadassa hi visesanaṃ];
Sabbeva sadisā homa, imaṃ āgamma pabbataṃ.

21. Idha sīhā ca byagghā ca, siṅgālā ca migādhamā;
Sabbeva sadisā honti, ayaṃ ko nāma pabbato.

22. Imaṃ nerūti [nerunti (sī. syā.)] jānanti, manussā pabbatuttamaṃ;
Idha vaṇṇena sampannā, vasanti sabbapāṇino.

23. Amānanā yattha siyā, santānaṃ vā vimānanā;
Hīnasammānanā vāpi, na tattha vasatiṃ vase [vasatī vase (syā.), vasa divase (pī.)].

24. Yatthālaso ca dakkho ca, sūro bhīru ca pūjiyā;
Na tattha santo vasanti, avisesakare nare [nage (sī. syā. pī.)].

25. Nāyaṃ neru vibhajati, hīnaukkaṭṭhamajjhime;
Avisesakaro neru, handa neruṃ jahāmaseti.

Nerujātakaṃ catutthaṃ.

380. Āsaṅkajātakaṃ (6-1-5)

26. Āsāvatī nāma latā, jātā cittalatāvane;
Tassā vassasahassena, ekaṃ nibbattate phalaṃ.

27. Taṃ devā payirupāsanti, tāva dūraphalaṃ satiṃ;
Āsīseva [āsiṃseva (sī. syā. pī.)] tuvaṃ rāja, āsā phalavatī sukhā.

28. Āsīsateva [āsiṃsetheva (sī. syā. pī.)] so pakkhī, āsīsateva [āsiṃsetheva (sī. syā. pī.)] so dijo;
Tassa cāsā [tassevāsā (syā.)] samijjhati, tāva dūragatā satī;
Āsīseva tuvaṃ rāja, āsā phalavatī sukhā.

29. Sampesi kho maṃ vācāya, na ca sampesi [saṃsesi (ka.)] kammunā;
Mālā sereyyakasseva, vaṇṇavantā agandhikā.

30. Aphalaṃ madhuraṃ vācaṃ, yo mittesu pakubbati;
Adadaṃ avissajaṃ bhogaṃ, sandhi tenassa jīrati.

31. Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

32. Balañca vata me khīṇaṃ, pātheyyañca na vijjati;
Saṅke pāṇūparodhāya, handa dāni vajāmahaṃ.

33. Etadeva hi me nāmaṃ, yaṃ nāmasmi rathesabha;
Āgamehi mahārāja, pitaraṃ āmantayāmahanti.

Āsaṅkajātakaṃ pañcamaṃ.

381. Migālopajātakaṃ (6-1-6)

34. Na me rucci migālopa, yassa te tādisī gatī;
Atuccaṃ tāta patasi, abhūmiṃ tāta sevasi.

35. Catukkaṇṇaṃva kedāraṃ, yadā te pathavī siyā;
Tato tāta nivattassu, māssu etto paraṃ gami.

36. Santi aññepi sakuṇā, pattayānā vihaṅgamā;
Akkhittā vātavegena, naṭṭhā te sassatīsamā.

37. Akatvā apanandassa [aparaṇṇassa (sī. syā. pī.)], pitu vuddhassa sāsanaṃ;
Kālavāte atikkamma, verambhānaṃ vasaṃ agā [gato (sī.)].

38. Tassa puttā ca dārā ca, ye caññe anujīvino;
Sabbe byasanamāpāduṃ, anovādakare dije.

39. Evampi idha vuddhānaṃ, yo vākyaṃ nāvabujjhati;
Atisīmacaro [atisīmaṃ caro (sī. syā. ka.)] ditto, gijjhovātītasāsano;
Sabbe byasanaṃ papponti, akatvā buddhasāsananti.

Migālopajātakaṃ chaṭṭhaṃ.

382. Sirikāḷakaṇṇijātakaṃ (6-1-7)

40. Kā nu kāḷena vaṇṇena, na cāpi [na cāsi (sī.)] piyadassanā;
Kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ mayaṃ.

41. Mahārājassahaṃ dhītā, virūpakkhassa caṇḍiyā;
Ahaṃ kāḷī alakkhikā, kāḷakaṇṇīti maṃ vidū;
Okāsaṃ yācito dehi, vasemu tava santike.

42. Kiṃsīle kiṃsamācāre, purise nivisase tuvaṃ;
Puṭṭhā me kāḷi akkhāhi, kathaṃ [yathā (sī. pī.)] jānemu taṃ mayaṃ.

43. Makkhī paḷāsī sārambhī, issukī maccharī saṭho;
So mayhaṃ puriso kanto, laddhaṃ yassa vinassati.

44. Kodhano upanāhī ca, pisuṇo ca vibhedako;
Kaṇḍakavāco [aṇḍakavāco (ka. sī. pī.)] pharuso, so me kantataro tato.

45. Ajja suveti puriso, sadatthaṃ nāvabujjhati;
Ovajjamāno kuppati, seyyaṃ so atimaññati.

46. Davappaluddho [devappaluddho (ka.), davappaladdho (pī.)] puriso, sabbamittehi dhaṃsati;
So mayhaṃ puriso kanto, tasmiṃ homi anāmayā.

47. Apehi etto tvaṃ kāḷi, netaṃ amhesu vijjati;
Aññaṃ janapadaṃ gaccha, nigame rājadhāniyo.

48. Ahampi kho taṃ [cetaṃ (sī.)] jānāmi, netaṃ tumhesu vijjati;
Santi loke alakkhikā, saṅgharanti bahuṃ dhanaṃ;
Ahaṃ devo ca me bhātā, ubho naṃ vidhamāmase.

49. Kā nu dibbena vaṇṇena, pathabyā supatiṭṭhitā;
Kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ mayaṃ.

50. Mahārājassahaṃ dhītā, dhataraṭṭhassa sirīmato [dhataraṭṭhasirīmato (syā. ka.)];
Ahaṃ sirī ca lakkhī ca, bhūripaññāti maṃ vidū;
Okāsaṃ yācito dehi, vasemu tava santike.

51. Kiṃsīle kiṃsamācāre, purise nivisase tuvaṃ;
Puṭṭhā me lakkhi akkhāhi, kathaṃ [yathā (sī. pī.)] jānemu taṃ mayaṃ.

52. Yo cāpi sīte athavāpi uṇhe, vātātape ḍaṃsasarīsape ca;
Khudhaṃ [khuddaṃ (syā. ka.), khudaṃ (pī.)] pipāsaṃ abhibhuyya sabbaṃ, rattintivaṃ yo satataṃ niyutto;
Kālāgatañca na hāpeti atthaṃ, so me manāpo nivise ca tamhi.

53. Akkodhano mittavā cāgavā ca, sīlūpapanno asaṭhojubhūto [asaṭho ujjubhūto (pī.)];
Saṅgāhako sakhilo saṇhavāco, mahattapattopi nivātavutti;
Tasmiṃhaṃ [tasmāhaṃ (sī. pī.)] pose vipulā bhavāmi, ūmi samuddassa yathāpi vaṇṇaṃ.

54. Yo cāpi mitte athavā amitte, seṭṭhe sarikkhe atha vāpi hīne;
Atthaṃ carantaṃ athavā anatthaṃ, āvī raho saṅgahameva vatte [vatto (syā. ka.)].
Vācaṃ na vajjā pharusaṃ kadāci, matassa jīvassa ca tassa homi.

55. Etesaṃ yo aññataraṃ labhitvā, kantā sirī [kantasiriṃ (katthaci), kantaṃ siriṃ (syā.) aṭṭhakathāyaṃ dutiyatatiyapāṭhantarāni] majjati appapañño;
Taṃ dittarūpaṃ visamaṃ carantaṃ, karīsaṭhānaṃva [karīsajātaṃ va (sī. syā.)] vivajjayāmi.

56. Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā;
Na hi lakkhiṃ alakkhiṃ vā, añño aññassa kārakoti.

Sirikāḷakaṇṇijātakaṃ sattamaṃ.

383. Kukkuṭajātakaṃ (6-1-8)

57. Sucittapattachadana, tambacūḷa vihaṅgama;
Oroha dumasākhāya, mudhā bhariyā bhavāmi te.

58. Catuppadī tvaṃ kalyāṇi, dvipadāhaṃ manorame;
Migī pakkhī asaññuttā, aññaṃ pariyesa sāmikaṃ.

59. Komārikā te hessāmi, mañjukā piyabhāṇinī;
Vinda maṃ ariyena vedena, sāvaya maṃ yadicchasi.

60. Kuṇapādini lohitape, cori kukkuṭapothini;
Na tvaṃ ariyena vedena, mamaṃ bhattāramicchasi.

61. Evampi caturā [cāturā (syā. ka.)] nārī, disvāna sadhanaṃ [pavaraṃ (sī. syā. pī.)] naraṃ;
Nenti saṇhāhi vācāhi, biḷārī viya kukkuṭaṃ.

62. Yo ca uppatitaṃ atthaṃ, na khippamanubujjhati;
Amittavasamanveti, pacchā ca anutappati.

63. Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, kukkuṭova biḷāriyāti.

Kukkuṭajātakaṃ aṭṭhamaṃ.

384. Dhammadhajajātakaṃ (6-1-9)

64. Dhammaṃ caratha ñātayo, dhammaṃ caratha bhaddaṃ vo [bhadda vo (ka.)];
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

65. Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Ekapādena tiṭṭhanto, dhammamevānusāsati.

66. Nāssa sīlaṃ vijānātha, anaññāya pasaṃsatha;

Bhutvā aṇḍañca potañca [chāpe ca (sī. pī.)], dhammo dhammoti bhāsati.

67. Aññaṃ bhaṇati vācāya, aññaṃ kāyena kubbati;
Vācāya no ca kāyena, na taṃ dhammaṃ adhiṭṭhito.

68. Vācāya sakhilo manoviduggo, channo kūpasayova kaṇhasappo;
Dhammadhajo gāmanigamāsusādhu [gāmanigamāsu sādhusammato (sī.), gāmanigamasādhu (pī.)], dujjāno purisena bālisena.

69. Imaṃ tuṇḍehi pakkhehi, pādā cimaṃ viheṭhatha [vipothatha (pī.)];
Chavañhimaṃ vināsetha, nāyaṃ saṃvāsanārahoti.

Dhammadhajajātakaṃ navamaṃ.

385. Nandiyamigarājajātakaṃ (6-1-10)

70. Sace brāhmaṇa gacchesi, sākete [sāketaṃ (sī. syā.)] ajjunaṃ [añjhanaṃ (sī. syā. pī.)] vanaṃ;
Vajjāsi nandiyaṃ nāma, puttaṃ asmākamorasaṃ;
Mātā pitā ca te vuddhā, te taṃ icchanti passituṃ.

71. Bhuttā mayā nivāpāni, rājino pānabhojanaṃ;
Taṃ rājapiṇḍaṃ avabhottuṃ [avabhottaṃ (ka.)], nāhaṃ brāhmaṇa mussahe.

72. Odahissāmahaṃ passaṃ, khurappānissa [khurappāṇissa (sī.), khurapāṇissa (pī.), khurappapāṇissa (?)] rājino;
Tadāhaṃ sukhito mutto, api passeyya mātaraṃ.

73. Migarājā pure āsiṃ, kosalassa niketane [niketave (sī. syā. pī.)];
Nandiyo nāma nāmena, abhirūpo catuppado.

74. Taṃ maṃ vadhitumāgacchi, dāyasmiṃ ajjune vane;
Dhanuṃ ārajjaṃ [ārajjuṃ (niyya), adejjhaṃ (sī. pī.) advedhābhāvaṃ ekībhāvanti attho] katvāna, usuṃ sannayha [sandhāya (sī. pī.)] kosalo.

75. Tassāhaṃ odahiṃ passaṃ, khurappānissa rājino;
Tadāhaṃ sukhito mutto, mātaraṃ daṭṭhumāgatoti.

Nandiyamigarājajātakaṃ dasamaṃ.

Avāriyavaggo paṭhamo.

Tassuddānaṃ –

Atha kujjharathesabha ketuvaro, sadarīmukha neru latā ca puna;
Apananda sirī ca sucittavaro, atha dhammika nandimigena dasāti.

2. Kharaputtavaggo

386. Kharaputtajātakaṃ (6-2-1)

76. Saccaṃ kirevamāhaṃsu, vastaṃ [bhastaṃ (sī. pī.), kalakaṃ (syā.), garaṃ (ka.)] bāloti paṇḍitā;

Passa bālo rahokammaṃ, āvikubbaṃ na bujjhati.

77. Tvaṃ khopi [tvaṃ nu kho (sī. syā.), tvañca kho (pī.)] samma bālosi, kharaputta vijānahi;
Rajjuyā hi [rajjuyāsi (pī.)] parikkhitto, vaṅkoṭṭho ohitomukho.

78. Aparampi samma te bālyaṃ [ayampi samma te bālo (ka.)], yo mutto na palāyasi;
So ca bālataro samma, yaṃ tvaṃ vahasi senakaṃ.

79. Yaṃ nu samma ahaṃ bālo, ajarāja vijānahi;
Atha kena senako bālo, taṃ me akkhāhi pucchito.

80. Uttamatthaṃ labhitvāna, bhariyāya yo padassati [bhayiyā yo padassati (pī.), bhayiyā na bhavissati (ka.)];
Tena jahissatattānaṃ, sā cevassa na hessati.

81. Na ve piyammeti [na piyameti (ka.), na piyamedanti (katthaci)] janinda tādiso, attaṃ niraṃkatvā piyāni sevati [sevaye (?)];
Attāva seyyo paramā ca seyyo, labbhā piyā ocitatthena pacchāti.

Kharaputtajātakaṃ paṭhamaṃ.

387. Sūcijātakaṃ (6-2-2)

82. Akakkasaṃ apharusaṃ, kharadhotaṃ supāsiyaṃ;
Sukhumaṃ tikhiṇaggañca, ko sūciṃ ketumicchati.

83. Sumajjañca supāsañca, anupubbaṃ [anupubba (sī. syā.)] suvaṭṭitaṃ;
Ghanaghātimaṃ paṭithaddhaṃ, ko sūciṃ ketumicchati.

84. Ito dāni patāyanti, sūciyo baḷisāni ca;
Koyaṃ kammāragāmasmiṃ, sūciṃ vikketumicchati.

85. Ito satthāni gacchanti, kammantā vividhā puthū;
Koyaṃ kammāragāmasmiṃ, sūciṃ vikketumicchati [marahati (sī. syā. pī.)].

86. Sūciṃ kammāragāmasmiṃ, vikketabbā pajānatā;
Ācariyāva jānanti [ācariyā sañjānanti (ka.), ācariyā pajānanti (syā.), ācariyāva sañjānanti (pī.)], kammaṃ sukatadukkaṭaṃ [dukkataṃ (sī. pī.)].

87. Imaṃ ce [imañca (sī. syā. pī.)] te pitā bhadde, sūciṃ jaññā mayā kataṃ;
Tayā ca maṃ nimanteyya, yañcatthaññaṃ ghare dhananti.

Sūcijātakaṃ dutiyaṃ.

388. Tuṇḍilajātakaṃ (6-2-3)

88. Navachannake [navachandake (sī. pī.), navacchaddake (syā.)] dāni [doṇi (ka.), dānaṃ, dāne (katthaci)] diyyati, puṇṇāyaṃ doṇi suvāminī ṭhitā;
Bahuke jane pāsapāṇike, no ca kho me paṭibhāti bhuñjituṃ.

89. Tasasi bhamasi leṇamicchasi, attāṇosi kuhiṃ gamissasi;

Appossukko bhuñja tuṇḍila, maṃsatthāya hi positāmhase [posiyāmase (sī. syā. pī.)].

90. Ogaha rahadaṃ akaddamaṃ, sabbaṃ sedamalaṃ pavāhaya;
Gaṇhāhi navaṃ vilepanaṃ, yassa gandho na kadāci chijjati.

91. Katamo rahado akaddamo, kiṃsu sedamalanti vuccati;
Katamañca navaṃ vilepanaṃ, yassa gandho na kadāci chijjati.

92. Dhammo rahado akaddamo, pāpaṃ sedamalanti vuccati;
Sīlañca navaṃ vilepanaṃ, tassa gandho na kadāci chijjati.

93. Nandanti sarīraghātino, na ca nandanti sarīradhārino;
Puṇṇāya ca puṇṇamāsiyā, ramamānāva jahanti jīvitanti.

Tuṇḍilajātakaṃ tatiyaṃ.

389. Suvaṇṇakakkaṭajātakaṃ (6-2-4)

94. Siṅgīmigo āyatacakkhunetto, aṭṭhittaco vārisayo alomo;
Tenābhibhūto kapaṇaṃ rudāmi, hare sakhā kissa nu maṃ jahāsi.

95. So passasanto mahatā phaṇena, bhujaṅgamo kakkaṭamajjhapatto;
Sakhā sakhāraṃ paritāyamāno, bhujaṅgamaṃ kakkaṭako gahesi.

96. Na vāyasaṃ no pana kaṇhasappaṃ, ghāsatthiko kakkaṭako adeyya;
Pucchāmi taṃ āyatacakkhunetta, atha kissa hetumha ubho gahītā.

97. Ayaṃ puriso mama atthakāmo, yo maṃ gahetvāna dakāya neti;
Tasmiṃ mate dukkhamanappakaṃ me, ahañca eso ca ubho na homa.

98. Mamañca disvāna pavaddhakāyaṃ, sabbo jano hiṃsitumeva micche;
Sāduñca thūlañca muduñca maṃsaṃ, kākāpi maṃ disvāna [disva (sī. pī.)] viheṭhayeyyuṃ.

99. Sacetassa hetumha ubho gahītā, uṭṭhātu poso visamāvamāmi [visamācamāmi (sī. pī. ka.)];
Mamañca kākañca pamuñca khippaṃ, pure visaṃ gāḷhamupeti maccaṃ.

100. Sappaṃ pamokkhāmi na tāva kākaṃ, paṭibandhako [paṭibaddhako (sī. pī.)] hohiti [hoti hi (syā.)] tāva kāko;
Purisañca disvāna sukhiṃ arogaṃ, kākaṃ pamokkhāmi yatheva sappaṃ.

101. Kāko tadā devadatto ahosi, māro pana kaṇhasappo ahosi;
Ānandabhaddo kakkaṭako ahosi, ahaṃ tadā brāhmaṇo homi satthāti [tatthāti (sī. pī.)].

Suvaṇṇakakkaṭajātakaṃ catutthaṃ.

390. Mayhakajātakaṃ (6-2-5)

102. Sakuṇo mayhako nāma, girisānudarīcaro;
Pakkaṃ pipphalimāruyha, mayhaṃ mayhanti kandati.

103. Tassevaṃ vilapantassa, dijasaṅghā samāgatā;

Bhutvāna pipphaliṃ yanti, vilapatveva so dijo.

104. Evameva idhekacco, saṅgharitvā bahuṃ dhanaṃ;
Nevattano na ñātīnaṃ, yathodhiṃ paṭipajjati.

105. Na so acchādanaṃ bhattaṃ, na mālaṃ na vilepanaṃ;
Anubhoti [nānubhoti (syā. ka.)] sakiṃ kiñci, na saṅgaṇhāti ñātake.

106. Tassevaṃ vilapantassa, mayhaṃ mayhanti rakkhato;
Rājāno atha vā corā, dāyadā ye va [ye ca (syā. ka.)] appiyā;
Dhanamādāya gacchanti, vilapatveva so naro.

107. Dhīro [dhīro ca (sī.)] bhoge adhigamma, saṅgaṇhāti ca ñātake;
Tena so kittiṃ pappoti, pecca sagge pamodatīti [sagge ca modatīti (sī. pī.)].

Mayhakajātakaṃ pañcamaṃ.

391. Vijjādharajātakaṃ (6-2-6)

108. Dubbaṇṇarūpaṃ tuvamariyavaṇṇī, purakkhatvā [purakkhitvā (syā. ka.)] pañjaliko namassasi;
Seyyo nu te so udavā [udāhu (syā. ka.)] sarikkho, nāmaṃ parassattano cāpi brūhi.

109. Na nāmagottaṃ gaṇhanti rāja, sammaggatānujjugatāna [samaggatānujjugatāna (syā.), samuggatānujjugatāna (ka.)] devā;
Ahañca te nāmadheyyaṃ vadāmi, sakkohamasmī tidasānamindo.

110. Yo disvā bhikkhuṃ caraṇūpapannaṃ, purakkhatvā pañjaliko namassati;
Pucchāmi taṃ devarājetamatthaṃ, ito cuto kiṃ labhate sukhaṃ so.

111. Yo disvā bhikkhuṃ caraṇūpapannaṃ, purakkhatvā pañjaliko namassati;
Diṭṭheva dhamme labhate pasaṃsaṃ, saggañca so yāti sarīrabhedā.

112. Lakkhī vata me udapādi ajja, yaṃ vāsavaṃ bhūtapatiddasāma;
Bhikkhuñca disvāna tuvañca sakka, kāhāmi puññāni anappakāni.

113. Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Bhikkhuñca disvāna mamañca rāja, karohi puññāni anappakāni.

114. Akkodhano niccapasannacitto, sabbātithīyācayogo bhavitvā;
Nihacca mānaṃ abhivādayissaṃ, sutvāna devinda subhāsitānīti.

Vijjādhara [dhajaviheṭhaka (sī. pī.), pabbajitaviheṭhaka (syā.)] jātakaṃ chaṭṭhaṃ.

392. Siṅghapupphajātakaṃ (6-2-7)

115. Yametaṃ [yamekaṃ (pī.)] vārijaṃ pupphaṃ, adinnaṃ upasiṅghasi;
Ekaṅgametaṃ theyyānaṃ, gandhathenosi mārisa.

116. Na harāmi na bhañjāmi, ārā siṅghāmi vārijaṃ;
Atha kena nu vaṇṇena, gandhathenoti vuccati.

117. Yoyaṃ bhisāni khaṇati, puṇḍarīkāni bhañjati;
Evaṃ ākiṇṇakammanto, kasmā eso na vuccati.

118. Ākiṇṇaluddo puriso, dhāticelaṃva makkhito;
Tasmiṃ me vacanaṃ natthi, tañcārahāmi vattave.

119. Anaṅgaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhāmattaṃva khāyati.

120. Addhā maṃ yakkha jānāsi, atho maṃ anukampasi;
Punapi yakkha vajjāsi, yadā passasi edisaṃ.

121. Neva taṃ upajīvāmi, napi te bhatakāmhase [bhatakamhase (sī. pī.), bhatikamhase (syā.)];
Tvameva bhikkhu jāneyya, yena gaccheyya suggatinti.

Siṅghapuppha [bhisapuppha (sī. pī.), upasiṅghapuppha (syā.)] jātakaṃ sattamaṃ.

393. Vighāsādajātakaṃ (6-2-8)

122. Susukhaṃ vata jīvanti, ye janā vighāsādino;
Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatī.

123. Sukassa [suvassa (sī. syā. pī.)] bhāsamānassa, na nisāmetha paṇḍitā;
Idaṃ suṇātha sodariyā, amhevāyaṃ pasaṃsati.

124. Nāhaṃ tumhe pasaṃsāmi, kuṇapādā suṇātha me;
Ucchiṭṭhabhojino [bhojanā (ka.)] tumhe, na tumhe vighāsādino.

125. Sattavassā pabbajitā, mejjhāraññe [majjheraññe (ka.)] sikhaṇḍino;
Vighāseneva yāpentā, mayaṃ ce bhoto gārayhā;
Ke nu bhoto pasaṃsiyā.

126. Tumhe sīhānaṃ byagghānaṃ, vāḷānañcāvasiṭṭhakaṃ;
Ucchiṭṭheneva yāpentā, maññivho vighāsādino.

127. Ye brāhmaṇassa samaṇassa, aññassa vā [aññassa ca (sī. syā.), aññasseva (pī.)] vanibbino [vaṇibbino (sī. syā.)];
Datvāva [datvāna (pī. ka.)] sesaṃ bhuñjanti, te janā vighāsādinoti.

Vighāsādajātakaṃ aṭṭhamaṃ.

394. Vaṭṭakajātakaṃ (6-2-9)

128. Paṇītaṃ bhuñjase bhattaṃ, sappitelañca mātula;
Atha kena nu vaṇṇena, kiso tvamasi vāyasa.

129. Amittamajjhe vasato, tesu āmisamesato;
Niccaṃ ubbiggahadayassa, kuto kākassa daḷhiyaṃ.

130. Niccaṃ ubbegino [ubbiggino (syā. ka.), ubbedhino (sī.)] kākā, dhaṅkā pāpena kammunā;
Laddho piṇḍo na pīṇeti, kiso tenasmi vaṭṭaka.

131. Lūkhāni tiṇabījāni, appasnehāni bhuñjasi;
Atha kena nu vaṇṇena, thūlo tvamasi vaṭṭaka.

132. Appicchā appacintāya, adūragamanena ca;
Laddhāladdhena yāpento, thūlo tenasmi vāyasa.

133. Appicchassa hi posassa, appacintasukhassa [appacintisukhassa (sī. syā. pī.)] ca;
Susaṅgahitamānassa [susaṅgahitapamāṇassa (sī. syā. pī.)], vuttī susamudānayāti.

Vaṭṭakajātakaṃ navamaṃ.

395. Pārāvatajātakaṃ (6-2-10)

134. Cirassaṃ vata passāmi, sahāyaṃ maṇidhārinaṃ;
Sukatā [sukatāya (sī. pī.)] massukuttiyā, sobhate vata me sakhā.

135. Parūḷhakacchanakhalomo, ahaṃ kammesu byāvaṭo;
Cirassaṃ nhāpitaṃ laddhā, lomaṃ taṃ ajjaṃ hārayiṃ [apahārayiṃ (sī. pī.)].

136. Yaṃ nu lomaṃ ahāresi, dullabhaṃ laddha kappakaṃ;
Atha kiñcarahi te samma, kaṇṭhe kiṇikiṇāyati [idaṃ kaṇṭhe kiṇāyati (ka.), kaṇṭhe kiṃnikilāyati (syā.)].

137. Manussasukhumālānaṃ, maṇi kaṇṭhesu lambati;
Tesāhaṃ anusikkhāmi, mā tvaṃ maññi davā kataṃ.

138. Sacepimaṃ pihayasi, massukuttiṃ sukāritaṃ;
Kārayissāmi te samma, maṇiñcāpi dadāmi te.

139. Tvaññeva maṇinā channo, sukatāya ca massuyā;
Āmanta kho taṃ gacchāmi, piyaṃ me tava dassananti.

Pārāvatajātakaṃ [kākajātakaṃ (sī. pī.), maṇijātakaṃ (syā.)] dasamaṃ.

Kharaputtavaggo [senakavaggo (sī. pī.), khuraputtavaggo (syā.), sūcivaggo (ka.)] dutiyo.

Tassuddānaṃ –

Atha passa sasūci ca tuṇḍilako, miga mayhakapañcamapakkhivaro;
Atha pañjali vārija mejjha puna, atha vaṭṭa kapotavarena dasāti.

Atha vagguddānaṃ –

Atha vaggaṃ pakittissaṃ, chanipātaṃ varuttame;
Avāriyā ca kharo ca [senaka (sī.), sūci ca (syā. ka.)], dve ca vuttā subyañjanāti.

Chakkanipātaṃ niṭṭhitaṃ.

7. Sattakanipāto

1. Kukkuvaggo

396. Kukkujātakaṃ (7-1-1)

1. Diyaḍḍhakukkū udayena kaṇṇikā, vidatthiyo aṭṭha parikkhipanti naṃ;
Sā siṃsapā [sasiṃsapā (sī. pī.), sā sīsapā (syā.), yā siṃsapā (ka. sī. niyya)] sāramayā apheggukā, kuhiṃ ṭhitā upparito [uparito (sī. syā. pī.)] na dhaṃsati.

2. Yā tiṃsati sāramayā anujjukā, parikiriya [pakiriyā (ka.)] gopāṇasiyo samaṃ ṭhitā [samaṭṭhitā (sī. syā.)];
Tāhi susaṅgahitā balasā pīḷitā [tā saṅgahitā balasā ca pīḷitā (sī.), tāhi susaṅgahitā balasā ca pīḷitā (syā.), tāhi saṅgahītā balasā ca pīḷitā (pī.)], samaṃ ṭhitā upparito na dhaṃsati.

3. Evampi mittehi daḷhehi paṇḍito, abhejjarūpehi sucīhi mantibhi;
Susaṅgahīto siriyā na dhaṃsati, gopāṇasī bhāravahāva kaṇṇikā.

4. Kharattacaṃ bellaṃ yathāpi satthavā, anāmasantopi karoti tittakaṃ;
Samāharaṃ sāduṃ karoti patthiva, asāduṃ kayirā tanubandhamuddharaṃ [tanuvaṭṭamuddharaṃ (sī. pī.)].

5. Evampi gāmanigamesu paṇḍito, asāhasaṃ rājadhanāni saṅgharaṃ;
Dhammānuvattī paṭipajjamāno, sa phāti kayirā aviheṭhayaṃ paraṃ.

6. Odātamūlaṃ sucivārisambhavaṃ, jātaṃ yathā pokkharaṇīsu ambujaṃ;
Padumaṃ yathā agginikāsiphālimaṃ, na kaddamo na rajo na vāri limpati.

7. Evampi vohārasuciṃ asāhasaṃ, visuddhakammantamapetapāpakaṃ;
Na limpati kammakilesa tādiso, jātaṃ yathā pokkharaṇīsu ambujanti.

Kukkujātakaṃ paṭhamaṃ.

397. Manojajātakaṃ (7-1-2)

8. Yathā cāpo ninnamati, jiyā cāpi nikūjati;
Haññate nūna manojo, migarājā sakhā mama.

9. Handa dāni vanantāni, pakkamāmi yathāsukhaṃ;
Netādisā sakhā honti, labbhā me jīvato sakhā.

10. Na pāpajanasaṃsevī, accantaṃ sukhamedhati;
Manojaṃ passa semānaṃ, giriyassānusāsanī [ariyassānusāsanī (sī. syā. pī.)].

11. Na pāpasampavaṅkena, mātā puttena nandati;
Manojaṃ passa semānaṃ, acchannaṃ [sacchannaṃ (ka.)] samhi lohite.

12. Evamāpajjate poso, pāpiyo ca nigacchati;
Yo ve hitānaṃ vacanaṃ, na karoti atthadassinaṃ.

13. Evañca so hoti tato ca pāpiyo, yo uttamo adhamajanūpasevī;
Passuttamaṃ adhamajanūpasevitaṃ [seviṃ (syā.)], migādhipaṃ saravaraveganiddhutaṃ.

14. Nihīyati puriso nihīnasevī, na ca hāyetha kadāci tulyasevī;
Seṭṭhamupagamaṃ [mupanamaṃ (sī. pī. a. ni. 3.26)] udeti khippaṃ, tasmāttanā uttaritaraṃ [tasmā attano uttariṃ (sī. pī.), tasmā attano uttaraṃ (syā.)] bhajethāti.

Manojajātakaṃ dutiyaṃ.

398. Sutanujātakaṃ (7-1-3)

15. Rājā te bhattaṃ pāhesi, suciṃ maṃsūpasecanaṃ;
Maghadevasmiṃ [makhādevasmiṃ (sī. pī.), māghadevasmiṃ (ka.)] adhivatthe, ehi nikkhamma bhuñjassu.

16. Ehi māṇava orena, bhikkhamādāya sūpitaṃ;
Tvañca māṇava bhikkhā ca [bhakkhosi (syā.), bhakkhāva (ka.)], ubho bhakkhā bhavissatha.

17. Appakena tuvaṃ yakkha, thullamatthaṃ jahissasi;
Bhikkhaṃ te nāharissanti, janā maraṇasaññino.

18. Laddhāya yakkhā [laddhāyaṃ yakkha (sī. syā. pī.)] tava niccabhikkhaṃ, suciṃ paṇītaṃ rasasā upetaṃ;
Bhikkhañca te āhariyo naro idha, sudullabho hehiti bhakkhite [khādite (sī. syā. pī.)] mayi.

19. Mameva [mamesa (sī. pī.)] sutano attho, yathā bhāsasi māṇava;
Mayā tvaṃ samanuññāto, sotthiṃ passāhi mātaraṃ.

20. Khaggaṃ chattañca pātiñca, gacchamādāya [gacchevādāya (sī. syā. pī.)] māṇava;
Sotthiṃ passatu te mātā, tvañca passāhi mātaraṃ.

21. Evaṃ yakkha sukhī hohi, saha sabbehi ñātibhi;
Dhanañca me adhigataṃ, rañño ca vacanaṃ katanti.

Sutanujātakaṃ tatiyaṃ.

399. Mātuposakagijjhajātakaṃ (7-1-4)

22. Te kathaṃ nu karissanti, vuddhā giridarīsayā;
Ahaṃ baddhosmi pāsena, nilīyassa vasaṃ gato.

23. Kiṃ gijjha paridevasi, kā nu te paridevanā;
Na me suto vā diṭṭho vā, bhāsanto mānusiṃ dijo.

24. Bharāmi mātāpitaro, vuddhe giridarīsaye;
Te kathaṃ nu karissanti, ahaṃ vasaṃ gato tava.

25. Yaṃ nu gijjho yojanasataṃ, kuṇapāni avekkhati;
Kasmā jālañca pāsañca, āsajjāpi na bujjhasi.

26. Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhati.

27. Bharassu mātāpitaro, vuddhe giridarīsaye;

Mayā tvaṃ samanuññāto, sotthiṃ passāhi ñātake.

28. Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Bharissaṃ mātāpitaro, vuddhe giridarīsayeti.

Mātuposakagijjhajātakaṃ catutthaṃ.

400. Dabbhapupphajātakaṃ (7-1-5)

29. Anutīracārī bhaddante, sahāyamanudhāva maṃ;
Mahā me gahito [rohito (ka.)] maccho, so maṃ harati vegasā.

30. Gambhīracārī bhaddante, daḷhaṃ gaṇhāhi thāmasā;
Ahaṃ taṃ uddharissāmi, supaṇṇo uragāmiva [uragammiva (sī. syā. pī.)].

31. Vivādo no samuppanno, dabbhapuppha suṇohi me;
Samehi medhagaṃ [medhakaṃ (pī.)] samma, vivādo vūpasammataṃ.

32. Dhammaṭṭhohaṃ pure āsiṃ, bahū aḍḍā me tīritā [bahuaṭṭaṃ me tīritaṃ (sī.), bahuaṭṭaṃva tīritaṃ (syā.), bahu atthaṃ me tīritaṃ (pī.)];
Samemi medhagaṃ samma, vivādo vūpasammataṃ.

33. Anutīracāri naṅguṭṭhaṃ, sīsaṃ gambhīracārino;
Accāyaṃ [athāyaṃ (sī. pī.)] majjhimo khaṇḍo, dhammaṭṭhassa bhavissati.

34. Cirampi bhakkho abhavissa, sace na vivademase;
Asīsakaṃ anaṅguṭṭhaṃ, siṅgālo harati rohitaṃ.

35. Yathāpi rājā nandeyya, rajjaṃ laddhāna khattiyo;
Evāhamajja nandāmi, disvā puṇṇamukhaṃ patiṃ.

36. Kathaṃ nu thalajo santo, udake macchaṃ parāmasi;
Puṭṭho me samma akkhāhi, kathaṃ adhigataṃ tayā.

37. Vivādena kisā honti, vivādena dhanakkhayā;
Jīnā uddā vivādena, bhuñja māyāvi rohitaṃ.

38. Evameva manussesu, vivādo yattha jāyati;
Dhammaṭṭhaṃ paṭidhāvanti, so hi nesaṃ vināyako;
Dhanāpi tattha jīyanti, rājakoso pavaḍḍhatīti [ca vaḍḍhati (pī.)].

Dabbhapupphajātakaṃ pañcamaṃ.

401. Paṇṇakajātakaṃ (7-1-6)

39. Paṇṇakaṃ [dasaṇṇakaṃ (sī. syā. pī.)] tikhiṇadhāraṃ, asiṃ sampannapāyinaṃ;
Parisāyaṃ puriso gilati, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito.

40. Gileyya puriso lobhā, asiṃ sampannapāyinaṃ;
Yo ca vajjā dadāmīti, taṃ dukkarataraṃ tato;

Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddava [māgadha (sī. syā. pī.)].

41. Byākāsi āyuro pañhaṃ, atthaṃ [attha (pī. sī. niyya)] dhammassa kovido;
Pukkusaṃ dāni pucchāmi, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito.

42. Na vācamupajīvanti, aphalaṃ giramudīritaṃ;
Yo ca datvā avākayirā, taṃ dukkarataraṃ tato;
Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddava.

43. Byākāsi pukkuso pañhaṃ, atthaṃ dhammassa kovido;
Senakaṃ dāni pucchāmi, kiṃ dukkarataraṃ tato;
Yadaññaṃ dukkaraṃ ṭhānaṃ, taṃ me akkhāhi pucchito.

44. Dadeyya puriso dānaṃ, appaṃ vā yadi vā bahuṃ;
Yo ca datvā nānutappe [tape (sī. pī.)], taṃ dukkarataraṃ tato;
Sabbaññaṃ sukaraṃ ṭhānaṃ, evaṃ jānāhi maddava.

45. Byākāsi āyuro pañhaṃ, atho pukkusaporiso;
Sabbe pañhe atibhoti, yathā bhāsati senakoti.

Paṇṇaka [dasaṇṇaka (sī. syā. pī.)] jātakaṃ chaṭṭhaṃ.

402. Sattubhastajātakaṃ (7-1-7)

46. Vibbhantacitto kupitindriyosi, nettehi te vāriganā savanti;
Kiṃ te naṭṭhaṃ kiṃ pana patthayāno, idhāgamā brahme tadiṅgha [brāhmaṇa iṅgha (sī. syā.)] brūhi.

47. Miyyetha bhariyā vajato mamajja, agacchato maraṇamāha yakkho;
Etena dukkhena pavedhitosmi, akkhāhi me senaka etamatthaṃ.

48. Bahūni ṭhānāni vicintayitvā, yamettha vakkhāmi tadeva saccaṃ;
Maññāmi te brāhmaṇa sattubhastaṃ, ajānato kaṇhasappo paviṭṭho.

49. Ādāya daṇḍaṃ parisumbha bhastaṃ, passeḷamūgaṃ uragaṃ dujivhaṃ [dijivhaṃ (sī. pī.)];
Chindajja kaṅkhaṃ vicikicchitāni, bhujaṅgamaṃ passa pamuñca bhastaṃ.

50. Saṃviggarūpo parisāya majjhe, so brāhmaṇo sattubhastaṃ pamuñci;
Atha nikkhami urago uggatejo, āsīviso sappo phaṇaṃ karitvā.

51. Suladdhalābhā janakassa rañño, yo passatī senakaṃ sādhupaññaṃ;
Vivaṭṭachaddo [vivattacchaddo (sī.), vivaṭṭacchado (syā.), vivaṭṭacchaddā (pī.)] nusi sabbadassī, ñāṇaṃ nu te brāhmaṇa bhiṃsarūpaṃ.

52. Imāni me sattasatāni atthi, gaṇhāhi sabbāni dadāmi tuyhaṃ;
Tayā hi me jīvitamajja laddhaṃ, athopi bhariyāya makāsi sotthiṃ.

53. Na paṇḍitā vetanamādiyanti, citrāhi gāthāhi subhāsitāhi;
Itopi te brahme dadantu vittaṃ, ādāya tvaṃ gaccha sakaṃ niketanti.

Sattubhastajātakaṃ [senakajātakaṃ (syā.)] sattamaṃ.

403. Aṭṭhisenakajātakaṃ (7-1-8)

54. Yeme ahaṃ na jānāmi, aṭṭhisena vanibbake;
Te maṃ saṅgamma yācanti, kasmā maṃ tvaṃ na yācasi.

55. Yācako appiyo hoti, yācaṃ adadamappiyo;
Tasmāhaṃ taṃ na yācāmi, mā me videssanā [viddesanā (sī. pī.)] ahu.

56. Yo ve yācanajīvāno, kāle yācaṃ na yācati;
Parañca puññā [puññaṃ (syā. ka.)] dhaṃseti, attanāpi na jīvati.

57. Yo ca [yo ve (ka.)] yācanajīvāno, kāle yācañhi yācati [yācaṃpi yācati (syā.), yācāni yācati (pī.), yācati yācanaṃ (sī. niyya), yācanaṃ yācati (ka.)];
Parañca puññaṃ labbheti, attanāpi ca jīvati.

58. Na ve dessanti [na ve dussanti (syā.), na ve dissanti (pī.), na videssanti (ka. aṭṭha.)] sappaññā, disvā yācakamāgate;
Brahmacāri piyo mesi, vada tvaṃ [vara taṃ (sī.), vara tvaṃ (pī.)] bhaññamicchasi [yaññamicchasi (?)].

59. Na ve yācanti sappaññā, dhīro ca veditumarahati;
Uddissa ariyā tiṭṭhanti, esā ariyāna yācanā.

60. Dadāmi te brāhmaṇa rohiṇīnaṃ, gavaṃ sahassaṃ saha puṅgavena;
Ariyo hi ariyassa kathaṃ na dajjā, sutvāna gāthā tava dhammayuttāti.

Aṭṭhisenakajātakaṃ aṭṭhamaṃ.

404. Kapijātakaṃ (7-1-9)

61. Yattha verī nivasati, na vase tattha paṇḍito;
Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisu.

62. Diso ve lahucittassa, posassānuvidhīyato;
Ekassa kapino hetu, yūthassa anayo kato.

63. Bālova [ca (sī. syā. pī.)] paṇḍitamānī, yūthassa parihārako;
Sacittassa vasaṃ gantvā, sayethāyaṃ [passethāyaṃ (ka.)] yathā kapi.

64. Na sādhu balavā bālo, yūthassa parihārako;
Ahito bhavati ñātīnaṃ, sakuṇānaṃva cetako [ceṭako (ka.)].

65. Dhīrova balavā sādhu, yūthassa parihārako;
Hito bhavati ñātīnaṃ, tidasānaṃva vāsavo.

66. Yo ca sīlañca paññañca, sutañcattani passati;
Ubhinnamatthaṃ carati, attano ca parassa ca.

67. Tasmā tuleyya mattānaṃ, sīlapaññāsutāmiva [sīlaṃ paññaṃ sutaṃpiva (syā.)];

Gaṇaṃ vā parihare dhīro, eko vāpi paribbajeti.

Kapijātakaṃ navamaṃ.

405. Bakajātakaṃ (7-1-10)

68. Dvāsattati gotama [bho gotama (ka.)] puññakammā, vasavattino jātijaraṃ atītā;
Ayamantimā vedagū brahmapatti [brahmupapatti (syā. ka.)], asmābhijappanti janā [pajā (ka.)] anekā.

69. Appañhi etaṃ [appañca hetaṃ (syā.), appaṃsi etaṃ (ka.)] na hi dīghamāyu, yaṃ tvaṃ baka maññasi dīghamāyuṃ;
Sataṃ sahassāni [sahassānaṃ (sī. pī. saṃ. ni. 1.175), sahassāna (syā. kaṃ.)] nirabbudānaṃ, āyuṃ pajānāmi tavāha brahme.

70. Anantadassī bhagavāhamasmi, jātijjaraṃ sokamupātivatto;
Kiṃ me purāṇaṃ vatasīlavattaṃ [sīlavantaṃ (pī. ka.)], ācikkha me taṃ yamahaṃ vijaññaṃ.

71. Yaṃ tvaṃ apāyesi bahū manusse, pipāsite ghammani samparete;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmi.

72. Yaṃ eṇikūlasmi janaṃ gahītaṃ, amocayī gayhaka niyyamānaṃ;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmi.

73. Gaṅgāya sotasmiṃ gahītanāvaṃ, luddena nāgena manussakappā;
Amocayi tvaṃ balasā pasayha, taṃ te purāṇaṃ vatasīlavattaṃ;
Suttappabuddhova anussarāmi.

74. Kappo ca te baddhacaro [patthacaro (syā.), paṭṭhacaro (ka.)] ahosi, sambuddhimantaṃ [sambuddhivantaṃ (syā. pī.), sambuddhavantaṃ (ka.)] vatinaṃ [vatitaṃ (syā.), vatidaṃ (ka.)] amaññaṃ;
Taṃ te purāṇaṃ vatasīlavattaṃ, suttappabuddhova anussarāmi.

75. Addhā pajānāsi mametamāyuṃ, aññampi jānāsi tathā hi buddho;
Tathā hi tāyaṃ [tyāyaṃ (saṃ. ni. 1.175)] jalitānubhāvo, obhāsayaṃ tiṭṭhati brahmalokanti.

Bakajātakaṃ dasamaṃ.

Kukkuvaggo paṭhamo.

Tassuddānaṃ –

Varakaṇṇika cāpavaro sutano, atha gijjha sarohitamacchavaro;
Puna paṇṇaka [dasaṇṇaka (sī. syā. pī.)] senaka yācanako, atha veri sabrahmabakena dasāti.

2. Gandhāravaggo

406. Gandhārajātakaṃ (7-2-1)

76. Hitvā gāmasahassāni, paripuṇṇāni soḷasa;
Koṭṭhāgārāni phītāni, sannidhiṃ dāni kubbasi.

77. Hitvā gandhāravisayaṃ, pahūtadhanadhāriyaṃ [dhāniyaṃ (sī. pī.), dhaññanti attho];
Pasāsanato [pasāsanito (sī. syā.), pasāsanāto (pī.)] nikkhanto, idha dāni pasāsasi.

78. Dhammaṃ bhaṇāmi vedeha, adhammo me na ruccati;
Dhammaṃ me bhaṇamānassa, na pāpamupalimpati.

79. Yena kenaci vaṇṇena, paro labhati ruppanaṃ;
Mahatthiyampi ce vācaṃ, na taṃ bhāseyya paṇḍito.

80. Kāmaṃ ruppatu vā mā vā, bhusaṃva vikirīyatu;
Dhammaṃ me bhaṇamānassa, na pāpamupalimpati.

81. No ce assa sakā buddhi, vinayo vā susikkhito;
Vane andhamahiṃsova [andhamahisova (sī. pī.)] careyya bahuko jano.

82. Yasmā ca panidhekacce, āceramhi [ācāramhi (sī. pī.)] susikkhitā;
Tasmā vinītavinayā, caranti susamāhitāti.

Gandhārajātakaṃ paṭhamaṃ.

407. Mahākapijātakaṃ (7-2-2)

83. Attānaṃ saṅkamaṃ katvā, yo sotthiṃ samatārayi;
Kiṃ tvaṃ tesaṃ kime [kimo (sī. pī.), kiṃ me (syā.)] tuyhaṃ, honti ete [hete (syā.), so te (ka.)] mahākapi.

84. Rājāhaṃ issaro tesaṃ, yūthassa parihārako;
Tesaṃ sokaparetānaṃ, bhītānaṃ te arindama.

85. Ullaṅghayitvā [sa laṅghayitvā (pī.), sulaṅghayitvā (ka.)] attānaṃ, vissaṭṭhadhanuno sataṃ;
Tato aparapādesu, daḷhaṃ bandhaṃ latāguṇaṃ.

86. Chinnabbhamiva vātena, nuṇṇo [nunno (sī.)] rukkhaṃ upāgamiṃ;
Sohaṃ appabhavaṃ tattha, sākhaṃ hatthehi aggahiṃ.

87. Taṃ maṃ viyāyataṃ santaṃ, sākhāya ca latāya ca;
Samanukkamantā pādehi, sotthiṃ sākhāmigā gatā.

88. Taṃ maṃ na tapate bandho, mato [vadho (sī. syā. pī.)] me na tapessati;
Sukhamāharitaṃ tesaṃ, yesaṃ rajjamakārayiṃ.

89. Esā te upamā rāja, taṃ suṇohi arindama [atthasandassanī katā (pī.)];
Raññā raṭṭhassa yoggassa, balassa nigamassa ca;
Sabbesaṃ sukhameṭṭhabbaṃ, khattiyena pajānatāti.

Mahākapijātakaṃ dutiyaṃ.

408. Kumbhakārajātakaṃ (7-2-3)

90. Ambāhamaddaṃ vanamantarasmiṃ, nīlobhāsaṃ phalitaṃ [phalinaṃ (pī.)] saṃvirūḷhaṃ;
Tamaddasaṃ phalahetu vibhaggaṃ, taṃ disvā bhikkhācariyaṃ carāmi.

91. Selaṃ sumaṭṭhaṃ naravīraniṭṭhitaṃ [naravidduniṭṭhitaṃ (ka.)], nārī yugaṃ dhārayi appasaddaṃ;
Dutiyañca āgamma ahosi saddo, taṃ disvā bhikkhācariyaṃ carāmi.

92. Dijā dijaṃ kuṇapamāharantaṃ, ekaṃ samānaṃ bahukā samecca;
Āhārahetū paripātayiṃsu, taṃ disvā bhikkhācariyaṃ carāmi.

93. Usabhāhamaddaṃ yūthassa majjhe, calakkakuṃ vaṇṇabalūpapannaṃ;
Tamaddasaṃ kāmahetu vitunnaṃ, taṃ disvā bhikkhācariyaṃ carāmi.

94. Karaṇḍako [karaṇḍunāma (sī. pī.)] kaliṅgānaṃ, gandhārānañca naggaji;
Nimirājā videhānaṃ, pañcālānañca dummukho;

Ete raṭṭhāni hitvāna, pabbajiṃsu akiñcanā.

95. Sabbepime devasamā samāgatā, aggī yathā pajjalito tathevime;
Ahampi eko carissāmi bhaggavi, hitvāna kāmāni yathodhikāni.

96. Ayameva kālo na hi añño atthi, anusāsitā me na bhaveyya pacchā;
Ahampi ekā carissāmi bhaggava, sakuṇīva muttā purisassa hatthā.

97. Āmaṃ pakkañca jānanti, atho loṇaṃ aloṇakaṃ;
Tamahaṃ disvāna pabbajiṃ, careva tvaṃ carāmahanti.

Kumbhakārajātakaṃ tatiyaṃ.

409. Daḷhadhammajātakaṃ (7-2-4)

98. Ahaṃ ce daḷhadhammassa [daḷhadhammāya (pī.)], vahanti nābhirādhayiṃ;
Dharantī urasi sallaṃ, yuddhe vikkantacārinī.

99. Nūna rājā na jānāti [na ha nūna rājā jānāti (sī. pī.)], mama vikkamaporisaṃ;
Saṅgāme sukatantāni, dūtavippahitāni ca.

100. Sā nūnāhaṃ marissāmi, abandhu aparāyinī [aparāyiṇī (sī.), aparāyaṇī (?)];
Tadā hi [tathā hi (pī.)] kumbhakārassa, dinnā chakaṇahārikā.

101. Yāvatāsīsatī poso, tāvadeva pavīṇati;
Atthāpāye jahanti naṃ, oṭṭhibyādhiṃva khattiyo.

102. Yo pubbe katakalyāṇo, katattho nāvabujjhati;
Atthā tassa palujjanti, ye honti abhipatthitā.

103. Yo pubbe katakalyāṇo, katattho manubujjhati;
Atthā tassa pavaḍḍhanti, ye honti abhipatthitā.

104. Taṃ vo vadāmi bhaddante [bhaddaṃ vo (sī. syā. pī.)], yāvantettha samāgatā;
Sabbe kataññuno hotha, ciraṃ saggamhi ṭhassathāti.

Daḷhadhammajātakaṃ catutthaṃ.

410. Somadattajātakaṃ (7-2-5)

105. Yo maṃ pure paccuḍḍeti [paccudeti (sī. syā. pī.), paccuṭṭheti (ka.)], araññe dūramāyato;
So na dissati mātaṅgo, somadatto kuhiṃ gato.

106. Ayaṃ vā so mato seti, allasiṅgaṃva vacchito [allapiṅkava chijjito (sī. pī.), allapītaṃva vicchito (syā.)];
Bhumyā nipatito seti, amarā vata kuñjaro.

107. Anagāriyupetassa, vippamuttassa te sato;
Samaṇassa na taṃ sādhu, yaṃ petamanusocasi.

108. Saṃvāsena have sakka, manussassa migassa vā;
Hadaye jāyate pemaṃ, taṃ na sakkā asocituṃ.

109. Mataṃ marissaṃ rodanti, ye rudanti lapanti ca;
Tasmā tvaṃ isi mā rodi, roditaṃ moghamāhu santo.

110. Kanditena have brahme, mato peto samuṭṭhahe;
Sabbe saṅgamma rodāma, aññamaññassa ñātake.

111. Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

112. Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

113. Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna vāsavāti.

Somadattajātakaṃ pañcamaṃ.

411. Susīmajātakaṃ (7-2-6)

114. Kāḷāni kesāni pure ahesuṃ, jātāni sīsamhi yathāpadese;
Tānajja setāni susīma [susima (ka.)] disvā, dhammaṃ cara brahmacariyassa kālo.

115. Mameva deva palitaṃ na tuyhaṃ, mameva sīsaṃ mama uttamaṅgaṃ;
‘‘Atthaṃ karissa’’nti musā abhāṇiṃ [abhāsiṃ (ka.)], ekāparādhaṃ khama rājaseṭṭha.

116. Daharo tuvaṃ dassaniyosi rāja, paṭhamuggato hosi [hohi (sī.), hoti (ka.)] yathā kaḷīro;
Rajjañca kārehi mamañca passa, mā kālikaṃ anudhāvī janinda.

117. Passāmi vohaṃ dahariṃ kumāriṃ, sāmaṭṭhapassaṃ sutanuṃ sumajjhaṃ;
Kāḷappavāḷāva pavellamānā, palobhayantīva [sā lobhayantīva (pī.)] naresu gacchati.

118. Tamena passāmiparena nāriṃ, āsītikaṃ nāvutikaṃ va jaccā;
Daṇḍaṃ gahetvāna pavedhamānaṃ, gopānasībhoggasamaṃ carantiṃ.

119. Sohaṃ tamevānuvicintayanto, eko sayāmi [passāmi (ka.)] sayanassa majjhe;
‘‘Ahampi evaṃ’’ iti pekkhamāno, na gahe rame [na gehe rame (sī.), gehe na rame (syā. ka.)] brahmacariyassa kālo.

120. Rajjuvālambanī cesā, yā gehe vasato rati;
Evampi chetvāna vajanti dhīrā, anapekkhino kāmasukhaṃ pahāyāti.

Susīmajātakaṃ chaṭṭhaṃ.

412. Koṭasimbalijātakaṃ (7-2-7)

121. Ahaṃ dasasataṃbyāmaṃ, uragamādāya āgato;
Tañca mañca mahākāyaṃ, dhārayaṃ nappavedhasi [na pavedhayi (ka.)].

122. Athimaṃ khuddakaṃ pakkhiṃ, appamaṃsataraṃ mayā;
Dhārayaṃ byathasi [byādhase (sī.), byadhase (pī.), byādhasi (ka.)] bhītā [bhīto (sī. syā. pī.)], kamatthaṃ koṭasimbali [koṭisimbali (sī. pī.)].

123. Maṃsabhakkho tuvaṃ rāja, phalabhakkho ayaṃ dijo;
Ayaṃ nigrodhabījāni, pilakkhudumbarāni ca;
Assatthāni ca bhakkhitvā, khandhe me ohadissati.

124. Te rukkhā saṃvirūhanti, mama passe nivātajā;
Te maṃ pariyonandhissanti, arukkhaṃ maṃ karissare.

125. Santi aññepi rukkhā se, mūlino khandhino dumā;
Iminā sakuṇajātena, bījamāharitā hatā.

126. Ajjhārūhābhivaḍḍhanti [ajjhārūḷhābhivaḍḍhanti (sī. pī.)], brahantampi vanappatiṃ;
Tasmā rāja pavedhāmi, sampassaṃnāgataṃ bhayaṃ.

127. Saṅkeyya saṅkitabbāni, rakkheyyānāgataṃ bhayaṃ;
Anāgatabhayā dhīro, ubho loke avekkhatīti.

Koṭasimbalijātakaṃ sattamaṃ.

413. Dhūmakārijātakaṃ (7-2-8)

128. Rājā apucchi vidhuraṃ, dhammakāmo yudhiṭṭhilo;
Api brāhmaṇa jānāsi, ko eko bahu socati.

129. Brāhmaṇo ajayūthena, pahūtedho [bahūtejo (pī. ka.), bahutendo (syā.)] vane vasaṃ;
Dhūmaṃ akāsi vāseṭṭho, rattindivamatandito.

130. Tassa taṃ dhūmagandhena, sarabhā makasaḍḍitā [makasadditā (sī. syā.), makasaṭṭitā (pī. ka.)];
Vassāvāsaṃ upāgacchuṃ, dhūmakārissa santike.

131. Sarabhesu manaṃ katvā, ajā so nāvabujjhatha;
Āgacchantī vajantī vā [āgacchanti vajanti vā (syā. pī.), āgacchantiṃ vajantiṃ vā (ka.)], tassa tā vinasuṃ [vinassuṃ (sī.)] ajā.

132. Sarabhā sarade kāle, pahīnamakase vane;
Pāvisuṃ giriduggāni, nadīnaṃ pabhavāni ca.

133. Sarabhe ca gate disvā, ajā ca vibhavaṃ gatā [aje ca vibhavaṃ gate (ka.)];

Kiso ca vivaṇṇo cāsi, paṇḍurogī ca brāhmaṇo.

134. Evaṃ yo saṃ niraṃkatvā, āgantuṃ kurute piyaṃ;
So eko bahu socati, dhūmakārīva brāhmaṇoti.

Dhūmakārijātakaṃ aṭṭhamaṃ.

414. Jāgarajātakaṃ (7-2-9)

135. Kodha jāgarataṃ sutto, kodha suttesu jāgaro;
Ko mametaṃ vijānāti, ko taṃ paṭibhaṇāti me.

136. Ahaṃ jāgarataṃ sutto, ahaṃ suttesu jāgaro;
Ahametaṃ vijānāmi, ahaṃ paṭibhaṇāmi te.

137. Kathaṃ jāgarataṃ sutto, kathaṃ suttesu jāgaro;
Kathaṃ etaṃ vijānāsi, kathaṃ paṭibhaṇāsi me.

138. Ye dhammaṃ nappajānanti, saṃyamoti damoti ca;
Tesu suppamānesu, ahaṃ jaggāmi devate.

139. Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
Tesu jāgaramānesu, ahaṃ suttosmi devate.

140. Evaṃ jāgarataṃ sutto, evaṃ suttesu jāgaro;
Evametaṃ vijānāmi, evaṃ paṭibhaṇāmi te.

141. Sādhu jāgarataṃ sutto, sādhu suttesu jāgaro;
Sādhumetaṃ vijānāsi, sādhu paṭibhaṇāsi meti.

Jāgarajātakaṃ navamaṃ.

415. Kummāsapiṇḍijātakaṃ (7-2-10)

142. Na kiratthi anomadassisu, pāricariyā buddhesu appikā [appakā (ka.)];
Sukkhāya aloṇikāya ca, passaphalaṃ kummāsapiṇḍiyā.

143. Hatthigavassā cime bahū [hatthigavāssā ca me bahū (sī.), hatthī gavāssā cime bahū (syā.), hatthī gavāssā ca me bahū (pī.)], dhanadhaññaṃ pathavī ca kevalā;
Nāriyo cimā accharūpamā, passaphalaṃ kummāsapiṇḍiyā.

144. Abhikkhaṇaṃ rājakuñjara, gāthā bhāsasi kosalādhipa;
Pucchāmi taṃ raṭṭhavaḍḍhana, bāḷhaṃ pītimano pabhāsasi.

145. Imasmiññeva nagare, kule aññatare ahuṃ;
Parakammakaro āsiṃ, bhatako sīlasaṃvuto.

146. Kammāya nikkhamantohaṃ, caturo samaṇeddasaṃ;
Ācārasīlasampanne, sītibhūte anāsave.

147. Tesu cittaṃ pasādetvā, nisīdetvā [nisādetvā (?)] paṇṇasanthate;

Adaṃ buddhāna kummāsaṃ, pasanno sehi pāṇibhi.

148. Tassa kammassa kusalassa, idaṃ me edisaṃ phalaṃ;
Anubhomi idaṃ rajjaṃ, phītaṃ dharaṇimuttamaṃ.

149. Dadaṃ bhuñja mā ca pamādo [dada bhuñja ca mā ca pamādo (sī. pī.)], cakkaṃ vattaya kosalādhipa;
Mā rāja adhammiko ahu, dhammaṃ pālaya kosalādhipa.

150. Sohaṃ tadeva punappunaṃ, vaṭumaṃ ācarissāmi sobhane;
Ariyācaritaṃ sukosale, arahanto me manāpāva passituṃ.

151. Devī viya accharūpamā, majjhe nārigaṇassa sobhasi;
Kiṃ kammamakāsi bhaddakaṃ, kenāsi vaṇṇavatī sukosale.

152. Ambaṭṭhakulassa khattiya, dāsyāhaṃ parapesiyā ahuṃ;
Saññatā ca [saññatā (sī. pī.)] dhammajīvinī, sīlavatī ca apāpadassanā.

153. Uddhaṭabhattaṃ ahaṃ tadā, caramānassa adāsi bhikkhuno;
Vittā sumanā sayaṃ ahaṃ, tassa kammassa phalaṃ mamedisanti.

Kummāsapiṇḍijātakaṃ dasamaṃ.

416. Parantapajātakaṃ (7-2-11)

154. Āgamissati me pāpaṃ, āgamissati me bhayaṃ;
Tadā hi calitā sākhā, manussena migena vā.

155. Bhīruyā nūna me kāmo, avidūre vasantiyā;
Karissati kisaṃ paṇḍuṃ, sāva sākhā parantapaṃ.

156. Socayissati maṃ kantā, gāme vasamaninditā;
Karissati kisaṃ paṇḍuṃ, sāva sākhā parantapaṃ.

157. Tayā maṃ asitāpaṅgi [hasitāpaṅgi (sī. syā. pī.)], sitāni [mihitāni (sī. syā. pī.)] bhaṇitāni ca;
Kisaṃ paṇḍuṃ karissanti, sāva sākhā parantapaṃ.

158. Agamā nūna so saddo, asaṃsi nūna so tava;
Akkhātaṃ nūna taṃ tena, yo taṃ sākhamakampayi.

159. Idaṃ kho taṃ samāgamma, mama bālassa cintitaṃ;
Tadā hi calitā sākhā, manussena migena vā.

160. Tatheva tvaṃ avedesi, avañci [avajjhi (ka.)] pitaraṃ mama;
Hantvā sākhāhi chādento, āgamissati me [te (syā. ka.)] bhayanti.

Parantapajātakaṃ ekādasamaṃ.

Gandhāravaggo dutiyo.

Tassuddānaṃ –

Varagāma mahākapi bhaggava ca, daḷhadhamma sakuñjara kesavaro;
Urago vidhuro puna jāgarataṃ, atha kosalādhipa parantapa cāti.

Atha vagguddānaṃ –

Atha sattanipātamhi, vaggaṃ me bhaṇato suṇa;
Kukku ca puna gandhāro, dveva guttā mahesināti.

Sattakanipātaṃ niṭṭhitaṃ.

8. Aṭṭhakanipāto

417. Kaccānijātakaṃ (1)

1. Odātavatthā suci allakesā, kaccāni kiṃ kumbhimadhissayitvā [kumbhimapassayitvā (pī.)];
Piṭṭhā tilā dhovasi taṇḍulāni, tilodano hehiti kissa hetu.

2. Na kho ayaṃ brāhmaṇa bhojanatthā [bhojanatthaṃ (syā.)], tilodano hehiti sādhupakko;
Dhammo mato tassa pahuttamajja [pahūnamajja (syā.), pahūtamajja (sī.), bahūtamajjā (pī.)], ahaṃ karissāmi susānamajjhe.

3. Anuvicca kaccāni karohi kiccaṃ, dhammo mato ko nu taveva [taveta (sī. syā. pī.)] saṃsi;
Sahassanetto atulānubhāvo, na miyyatī dhammavaro kadāci.

4. Daḷhappamāṇaṃ mama ettha brahme, dhammo mato natthi mamettha kaṅkhā;
Ye yeva dāni pāpā bhavanti, te teva dāni sukhitā bhavanti.

5. Suṇisā hi mayhaṃ vañjhā ahosi, sā maṃ vadhitvāna vijāyi puttaṃ;
Sā dāni sabbassa kulassa issarā, ahaṃ panamhi [vasāmi (syā.)] apaviddhā ekikā.

6. Jīvāmi vohaṃ na matohamasmi [nāhaṃ matosmi (sī. pī.)], taveva atthāya idhāgatosmi;
Yā taṃ vadhitvāna vijāyi puttaṃ, sahāva puttena karomi bhasmaṃ.

7. Evañca [etañca (sī. pī.)] te ruccati devarāja, mameva atthāya idhāgatosi;
Ahañca putto suṇisā ca nattā, sammodamānā gharamāvasema.

8. Evañca te ruccati kātiyāni, hatāpi santā na jahāsi dhammaṃ;
Tuvañca [tvañca (pī. ka.)] putto suṇisā ca nattā, sammodamānā gharamāvasetha.

9. Sā kātiyānī suṇisāya saddhiṃ, sammodamānā gharamāvasittha;
Putto ca nattā ca upaṭṭhahiṃsu, devānamindena adhiggahītāti.

Kaccānijātakaṃ paṭhamaṃ.

418. Aṭṭhasaddajātakaṃ (2)

10. Idaṃ pure ninnamāhu, bahumacchaṃ mahodakaṃ;
Āvāso bakarājassa, pettikaṃ bhavanaṃ mama;
Tyajja bhekena [bhiṅgena (ka.)] yāpema, okaṃ na vajahāmase [okantaṃ na jahāmase (ka.)].

11. Ko dutiyaṃ asīlissa, bandharassakkhi bhecchati [bhejjati (sī. syā. pī.), bhindati (ka.)];
Ko me putte kulāvakaṃ, mañca sotthiṃ karissati.

12. Sabbā parikkhayā pheggu, yāva tassā gatī ahu;
Khīṇabhakkho mahārāja, sāre na ramatī ghuṇo.

13. Sā nūnāhaṃ ito gantvā, rañño muttā nivesanā;
Attānaṃ ramayissāmi, dumasākhaniketinī.

14. So nūnāhaṃ ito gantvā, rañño mutto nivesanā;
Aggodakāni pissāmi, yūthassa purato vajaṃ.

15. Taṃ maṃ kāmehi sammattaṃ, rattaṃ kāmesu mucchitaṃ;
Ānayī bharato [vanato (ka.)] luddo, bāhiko bhaddamatthu te.

16. Andhakāratimisāyaṃ, tuṅge uparipabbate;
Sā maṃ saṇhena mudunā, mā pādaṃ khali [khaṇi (sī. syā. pī.)] yasmani.

17. Asaṃsayaṃ jātikhayantadassī, na gabbhaseyyaṃ punarāvajissaṃ;
Ayamantimā pacchimā gabbhaseyyā [ayaṃ hi me antimā gabbhaseyyā (sī. pī.)], khīṇo me saṃsāro punabbhavāyāti.

Aṭṭhasaddajātakaṃ dutiyaṃ.

419. Sulasājātakaṃ (3)

18. Idaṃ suvaṇṇakāyūraṃ, muttā veḷuriyā bahū;
Sabbaṃ harassu bhaddante, mañca dāsīti sāvaya.

19. Oropayassu kalyāṇi, mā bāḷhaṃ [bahuṃ (sī. syā. pī.)] paridevasi;
Na cāhaṃ abhijānāmi, ahantvā dhanamābhataṃ.

20. Yato sarāmi attānaṃ, yato pattāsmi viññutaṃ;
Na cāhaṃ abhijānāmi, aññaṃ piyataraṃ tayā.

21. Ehi taṃ upagūhissaṃ [upaguyhissaṃ (ka.)], karissañca padakkhiṇaṃ;
Na hi dāni puna atthi, mama tuyhañca saṅgamo.

22. Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, tattha tattha vicakkhaṇā.

23. Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, lahuṃ atthaṃ vicintikā [lahumatthavicintikā (sī. pī.)].

24. Lahuñca vata khippañca, nikaṭṭhe samacetayi;
Migaṃ puṇṇāyateneva [puṇṇāyataneva (syā.)], sulasā sattukaṃ vadhi.

25. Yodha uppatitaṃ atthaṃ, na khippamanubujjhati;
So haññati mandamati, corova girigabbhare.

26. Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, sulasā sattukāmivāti.

Sulasājātakaṃ tatiyaṃ.

420. Sumaṅgalajātakaṃ (4)

27. Bhusamhi [bhusampi (ka.), bhusaṃ hi (sī. niyya)] kuddhoti avekkhiyāna, na tāva daṇḍaṃ paṇayeyya issaro;
Aṭṭhānaso appatirūpamattano, parassa dukkhāni bhusaṃ udīraye.

28. Yato ca jāneyya pasādamattano, atthaṃ niyuñjeyya parassa dukkaṭaṃ;
Tadāyamatthoti sayaṃ avekkhiya, athassa daṇḍaṃ sadisaṃ nivesaye.

29. Na cāpi jhāpeti paraṃ na attanaṃ, amucchito yo nayate nayānayaṃ;
Yo daṇḍadhāro bhavatīdha issaro, sa vaṇṇagutto siriyā na dhaṃsati.

30. Ye khattiyā se anisammakārino, paṇenti daṇḍaṃ sahasā pamucchitā;
Avaṇṇasaṃyutā [yuttāva (ka.)] jahanti jīvitaṃ, ito vimuttāpi ca yanti duggatiṃ.

31. Dhamme ca ye ariyappavedite ratā, anuttarā te vacasā manasā kammunā ca;
Te santisoraccasamādhisaṇṭhitā, vajanti lokaṃ dubhayaṃ tathāvidhā.

32. Rājāhamasmi narapamadānamissaro, sacepi kujjhāmi ṭhapemi attanaṃ;
Nisedhayanto janataṃ tathāvidhaṃ, paṇemi daṇḍaṃ anukampa yoniso.

33. Sirī ca lakkhī ca taveva khattiya, janādhipa mā vijahi kudācanaṃ;
Akkodhano niccapasannacitto, anīgho tuvaṃ vassasatāni pālaya.

34. Guṇehi etehi upeta khattiya, ṭhitamariyavattī [vatti (sī.), vutti (ka.)] suvaco akodhano;
Sukhī anuppīḷa pasāsamediniṃ [anuppīḷaṃ sahasamedaniṃ (ka.)], ito vimuttopi ca yāhi suggatiṃ.

35. Evaṃ sunītena [suvinītena (pī.)] subhāsitena, dhammena ñāyena upāyaso nayaṃ;
Nibbāpaye saṅkhubhitaṃ mahājanaṃ, mahāva megho salilena medininti [medaninti (syā. ka.)].

Sumaṅgalajātakaṃ catutthaṃ.

421. Gaṅgamālajātakaṃ (5)

36. Aṅgārajātā pathavī, kukkuḷānugatā mahī;
Atha gāyasi vattāni [vatthāni (ka.)], na taṃ tapati ātapo.

37. Uddhaṃ tapati ādicco, adho tapati vālukā;
Atha gāyasi vattāni [vatthāni (ka.)], na taṃ tapati ātapo.

38. Na maṃ tapati ātapo, ātapā [ātappā (sī. syā. pī.)] tapayanti maṃ;
Atthā hi vividhā rāja, te tapanti na ātapo.

39. Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi;
Na taṃ saṅkappayissāmi, evaṃ kāma na hehisi.

40. Appāpi kāmā na alaṃ, bahūhipi na tappati;

Ahahā bālalapanā, parivajjetha [paṭivijjhetha (pī. sī. aṭṭha.)] jaggato.

41. Appassa kammassa phalaṃ mamedaṃ, udayo ajjhāgamā mahattapattaṃ;
Suladdhalābho vata māṇavassa, yo pabbajī kāmarāgaṃ pahāya.

42. Tapasā pajahanti pāpakammaṃ, tapasā nhāpitakumbhakārabhāvaṃ;
Tapasā abhibhuyya gaṅgamāla, nāmenālapasajja brahmadattaṃ.

43. Sandiṭṭhikameva ‘‘amma’’ passatha, khantīsoraccassa ayaṃ [yo (syā. pī. ka.)] vipāko;
Yo [so (syā. ka.)] sabbajanassa vanditohu, taṃ vandāma sarājikā samaccā.

44. Mā kiñci avacuttha gaṅgamālaṃ, muninaṃ monapathesu sikkhamānaṃ;
Eso hi atari aṇṇavaṃ, yaṃ taritvā caranti vītasokāti.

Gaṅgamālajātakaṃ pañcamaṃ.

422. Cetiyajātakaṃ (6)

45. Dhammo have hato hanti, nāhato hanti kiñcanaṃ [kañcinaṃ (pī.)];
Tasmā hi dhammaṃ na hane, mā tvaṃ [taṃ (syā. pī.)] dhammo hato hani.

46. Alikaṃ bhāsamānassa, apakkamanti devatā;
Pūtikañca mukhaṃ vāti, sakaṭṭhānā ca dhaṃsati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

47. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhūmiyaṃ tiṭṭha cetiya.

48. Akāle vassatī tassa, kāle tassa na vassati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

49. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhūmiṃ pavisa cetiya.

50. Jivhā tassa dvidhā hoti, uragasseva disampati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

51. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiya.

52. Jivhā tassa na bhavati, macchasseva disampati;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

53. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiya.

54. Thiyova tassa jāyanti [thiyo tassa pajāyanti (ka.)], na pumā jāyare kule;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

55. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiya.

56. Puttā tassa na bhavanti, pakkamanti disodisaṃ;
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

57. Sace hi saccaṃ bhaṇasi, hohi rāja yathā pure;
Musā ce bhāsase rāja, bhiyyo pavisa cetiya.

58. Sa rājā isinā satto, antalikkhacaro pure;
Pāvekkhi pathaviṃ cecco, hīnatto patva pariyāyaṃ [attapariyāyaṃ (sī. syā.), pattapariyāyaṃ (ka. sī. niyya)].

59. Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccūpasaṃhitanti.

Cetiyajātakaṃ chaṭṭhaṃ.

423. Indriyajātakaṃ (7)

60. Yo indriyānaṃ kāmena, vasaṃ nārada gacchati;
So pariccajjubho loke, jīvantova visussati [jīvantopivisussati (syā.), jīvanto vāpi sussati (ka.)].

61. Sukhassānantaraṃ dukkhaṃ, dukkhassānantaraṃ sukhaṃ;
Sosi [sopi (syā. pī. ka.)] patto sukhā [sukha (syā.), sukhaṃ (ka.)] dukkhaṃ, pāṭikaṅkha varaṃ sukhaṃ.

62. Kicchakāle kicchasaho, yo kicchaṃ nātivattati;
Sa kicchantaṃ sukhaṃ dhīro, yogaṃ samadhigacchati.

63. Na heva kāmāna kāmā, nānatthā nātthakāraṇā;
Na katañca niraṅkatvā, dhammā cavitumarahasi.

64. Dakkhaṃ gahapatī [gahapataṃ (sī. syā. pī.), gahavataṃ (?)] sādhu, saṃvibhajjañca bhojanaṃ;
Ahāso atthalābhesu, atthabyāpatti abyatho.

65. Ettāvatetaṃ paṇḍiccaṃ, api so [asito (sī. syā. pī.)] davilo [devalo (sī. pī.)] bravi;
Na yito kiñci pāpiyo, yo indriyānaṃ vasaṃ vaje.

66. Amittānaṃva hatthatthaṃ, sivi pappoti māmiva;
Kammaṃ vijjañca dakkheyyaṃ, vivāhaṃ sīlamaddavaṃ;
Ete ca yase hāpetvā, nibbatto sehi kammehi.

67. Sohaṃ sahassajīnova abandhu aparāyaṇo;
Ariyadhammā apakkanto, yathā peto tathevahaṃ.

68. Sukhakāme dukkhāpetvā, āpannosmi padaṃ imaṃ;
So sukhaṃ nādhigacchāmi, ṭhito [cito (pī. sī. aṭṭha.)] bhāṇumatāmivāti.

Indriyajātakaṃ sattamaṃ.

424. Ādittajātakaṃ (8)

69. Ādittasmiṃ agārasmiṃ, yaṃ nīharati bhājanaṃ;

Taṃ tassa hoti atthāya, no ca yaṃ tattha ḍayhati.

70. Evāmādīpito loko, jarāya maraṇena ca;
Nīharetheva dānena, dinnaṃ hoti sunīhataṃ [sunībhataṃ (sī. syā. pī.), sunibbhataṃ (ka.)].

71. Yo dhammaladdhassa dadāti dānaṃ, uṭṭhānavīriyādhigatassa jantu;
Atikkamma so vetaraṇiṃ [vettaraṇiṃ (ka.)] yamassa, dibbāni ṭhānāni upeti macco.

72. Dānañca yuddhañca samānamāhu, appāpi santā bahuke jinanti;
Appampi ce saddahāno dadāti, teneva so hoti sukhī parattha.

73. Viceyya dānaṃ sugatappasatthaṃ, ye dakkhiṇeyyā idha jīvaloke;
Etesu dinnāni mahapphalāni, bījāni vuttāni yathā sukhette.

74. Yo pāṇabhūtāni aheṭhayaṃ caraṃ, parūpavādā na karoti pāpaṃ;
Bhīruṃ pasaṃsanti na tattha sūraṃ, bhayā hi santo na karonti pāpaṃ.

75. Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhati.

76. Addhā hi dānaṃ bahudhā pasatthaṃ, dānā ca kho dhammapadaṃva seyyo;
Pubbeva hi pubbatareva santo [pubbe ca hi pubbatare ca santo (saṃ. ni. 1.33)],
nibbānamevajjhagamuṃ sapaññāti.

Ādittajātakaṃ aṭṭhamaṃ.

425. Aṭṭhānajātakaṃ (9)

77. Gaṅgā kumudinī santā, saṅkhavaṇṇā ca kokilā;
Jambu tālaphalaṃ dajjā, atha nūna tadā siyā.

78. Yadā kacchapalomānaṃ, pāvāro tividho siyā;
Hemantikaṃ pāvuraṇaṃ [pāpuraṇaṃ (sī. syā. pī.)], atha nūna tadā siyā.

79. Yadā makasapādānaṃ [dāṭhānaṃ (sī. pī.)], aṭṭālo sukato siyā;
Daḷho ca avikampī ca [appakampī ca (sī. pī.)], atha nūna tadā siyā.

80. Yadā sasavisāṇānaṃ, nisseṇī sukatā siyā;
Saggassārohaṇatthāya, atha nūna tadā siyā.

81. Yadā nisseṇimāruyha, candaṃ khādeyyu mūsikā;
Rāhuñca paripāteyyuṃ [paribāheyyuṃ (syā.)], atha nūna tadā siyā.

82. Yadā surāghaṭaṃ pitvā, makkhikā gaṇacāriṇī;
Aṅgāre vāsaṃ kappeyyuṃ, atha nūna tadā siyā.

83. Yadā bimboṭṭhasampanno, gadrabho sumukho siyā;
Kusalo naccagītassa, atha nūna tadā siyā.

84. Yadā kākā ulūkā ca, mantayeyyuṃ rahogatā;
Aññamaññaṃ pihayeyyuṃ, atha nūna tadā siyā.

85. Yadā muḷāla [pulasa (sī. pī.), pulāsa (syā.)] pattānaṃ, chattaṃ thirataraṃ siyā;
Vassassa paṭighātāya, atha nūna tadā siyā.

86. Yadā kulako [kuluṅko (sī. pī.), kuluko (syā.)] sakuṇo, pabbataṃ gandhamādanaṃ;
Tuṇḍenādāya gaccheyya, atha nūna tadā siyā.

87. Yadā sāmuddikaṃ nāvaṃ, sa-yantaṃ sa-vaṭākaraṃ [sapaṭākāraṃ (ka.)];
Ceṭo ādāya gaccheyya, atha nūna tadā siyāti.

Aṭṭhānajātakaṃ navamaṃ.

426. Dīpijātakaṃ (10)

88. Khamanīyaṃ yāpanīyaṃ, kacci mātula te sukhaṃ;
Sukhaṃ te ammā avaca, sukhakāmāva [sukhakāmā hi (sī. syā. pī.)] te mayaṃ.

89. Naṅguṭṭhaṃ me avakkamma [apakkamma (ka.)], heṭhayitvāna [pothayitvāna (ka.)] eḷike [eḷaki (syā.), eḷiki (pī.)];
Sājja mātulavādena, muñcitabbā nu maññasi.

90. Puratthāmukho nisinnosi, ahaṃ te mukhamāgatā;
Pacchato tuyhaṃ naṅguṭṭhaṃ, kathaṃ khvāhaṃ avakkamiṃ [apakkamiṃ (ka.)].

91. Yāvatā caturo dīpā, sasamuddā sapabbatā;
Tāvatā mayhaṃ naṅguṭṭhaṃ, kathaṃ kho tvaṃ vivajjayi.

92. Pubbeva metamakkhiṃsu [metaṃ akkhaṃsu (sī. pī.)], mātā pitā ca bhātaro;
Dīghaṃ duṭṭhassa naṅguṭṭhaṃ, sāmhi vehāyasāgatā.

93. Tañca disvāna āyantiṃ, antalikkhasmi eḷike;
Migasaṅgho palāyittha, bhakkho me nāsito tayā.

94. Iccevaṃ vilapantiyā, eḷakiyā ruhagghaso;
Galakaṃ anvāvamaddi, natthi duṭṭhe subhāsitaṃ.

95. Neva duṭṭhe nayo atthi, na dhammo na subhāsitaṃ;
Nikkamaṃ duṭṭhe yuñjetha, so ca sabbhiṃ na rañjatīti.

Dīpijātakaṃ dasamaṃ.

Aṭṭhakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Parisuddhā manāvilā vatthadharā, bakarājassa kāyuraṃ daṇḍavaro;
Atha aṅgāra cetiya devilinā, atha āditta gaṅgā daseḷakināti.

9. Navakanipāto

427. Gijjhajātakaṃ (1)

1. Parisaṅkupatho nāma, gijjhapantho sanantano;
Tatrāsi mātāpitaro, gijjho posesi jiṇṇake;
Tesaṃ ajagaramedaṃ, accahāsi bahuttaso [pahuttato (ka. sī.), pahūtaso (syā. pī.), bahudhaso (ka.)].

2. Pitā ca puttaṃ avaca, jānaṃ uccaṃ papātinaṃ;
Supattaṃ thāmasampannaṃ [pakkhasampannaṃ (sī. syā. pī.)], tejassiṃ dūragāminaṃ.

3. Pariplavantaṃ pathaviṃ, yadā tāta vijānahi;
Sāgarena parikkhittaṃ, cakkaṃva parimaṇḍalaṃ;
Tato tāta nivattassu, māssu etto paraṃ gami.

4. Udapattosi [uddhaṃ pattosi (ka. sī.)] vegena, balī pakkhī dijuttamo;
Olokayanto vakkaṅgo, pabbatāni vanāni ca.

5. Addassa pathaviṃ gijjho, yathāsāsi [yathāssāsi (syā. aṭṭha. pāṭhantaraṃ)] pitussutaṃ;
Sāgarena parikkhittaṃ, cakkaṃva parimaṇḍalaṃ.

6. Tañca so samatikkamma, paramevaccavattatha [parameva pavattatha (sī. syā.)];
Tañca vātasikhā tikkhā, accahāsi baliṃ dijaṃ.

7. Nāsakkhātigato poso, punadeva nivattituṃ;
Dijo byasanamāpādi, verambhānaṃ [verambānaṃ (sī. pī.)] vasaṃ gato.

8. Tassa puttā ca dārā ca, ye caññe anujīvino;
Sabbe byasanamāpāduṃ, anovādakare dije.

9. Evampi idha vuḍḍhānaṃ, yo vākyaṃ nāvabujjhati;
Atisīmacaro ditto, gijjhovātītasāsano;
Sa ve byasanaṃ pappoti, akatvā vuḍḍhasāsananti.

Gijjhajātakaṃ paṭhamaṃ.

428. Kosambiyajātakaṃ (2)

10. Puthusaddo samajano, na bālo koci maññatha;
Saṅghasmiṃ bhijjamānasmiṃ, nāññaṃ bhiyyo amaññaruṃ.

11. Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;
Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū.

12. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

13. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

14. Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano.

15. Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

16. Aṭṭhicchinnā pāṇaharā, gavassa [gavāssa (sī. syā. pī.)] dhanahārino;
Raṭṭhaṃ vilumpamānānaṃ, tesampi hoti saṅgati;

Kasmā tumhāka no siyā.

17. Sace labhetha nipakaṃ sahāyaṃ, saddhiṃcaraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

18. No ce labhetha nipakaṃ sahāyaṃ, saddhiṃcaraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

19. Ekassa caritaṃ seyyo, natthi bāle sahāyatā;
Eko care na pāpāni kayirā, appossukko mātaṅgaraññeva nāgoti.

Kosambiyajātakaṃ dutiyaṃ.

429. Mahāsuvajātakaṃ (3)

20. Dumo yadā hoti phalūpapanno, bhuñjanti naṃ vihaṅgamā [vihagā (sī. pī.)] sampatantā;
Khīṇanti ñatvāna dumaṃ phalaccaye [ñatvā dumapphalaccayena (ka.)], disodisaṃ yanti tato vihaṅgamā.

21. Cara cārikaṃ lohitatuṇḍa māmari, kiṃ tvaṃ suva sukkhadumamhi jhāyasi;
Tadiṅgha maṃ brūhi vasantasannibha, kasmā suva sukkhadumaṃ na riñcasi.

22. Ye ve sakhīnaṃ sakhāro bhavanti, pāṇaccaye [pāṇaṃ caje (ka.), pāṇaccaye maraṇakāle ca sukhadukkhesu ca na jahantīti sambandho] dukkhasukhesu haṃsa;
Khīṇaṃ akhīṇanti na taṃ jahanti, santo sataṃ dhammamanussarantā.

23. Sohaṃ sataṃ aññatarosmi haṃsa, ñātī ca me hoti sakhā ca rukkho;
Taṃ nussahe jīvikattho pahātuṃ, khīṇanti ñatvāna na hesa dhammo [na sosa (ka.), na esa (syā.)].

24. Sādhu sakkhi kataṃ hoti, metti saṃsati santhavo [mittaṃ saṅgati sandhavo (ka.)];
Sacetaṃ dhammaṃ rocesi, pāsaṃsosi vijānataṃ.

25. So te suva varaṃ dammi, pattayāna vihaṅgama;
Varaṃ varassu vakkaṅga, yaṃ kiñci manasicchasi.

26. Varañca me haṃsa bhavaṃ dadeyya, ayañca rukkho punarāyuṃ labhetha;
So sākhavā phalimā saṃvirūḷho, madhutthiko tiṭṭhatu sobhamāno.

27. Taṃ passa samma phalimaṃ uḷāraṃ, sahāva te hotu udumbarena;
So sākhavā phalimā saṃvirūḷho, madhutthiko tiṭṭhatu sobhamāno.

28. Evaṃ sakka sukhī hohi, saha sabbehi ñātibhi;
Yathāhamajja sukhito, disvāna saphalaṃ dumaṃ.

29. Suvassa ca varaṃ datvā, katvāna saphalaṃ dumaṃ;
Pakkāmi saha bhariyāya, devānaṃ nandanaṃ vananti.

Mahāsuvajātakaṃ tatiyaṃ.

430. Cūḷasuvajātakaṃ (4)

30. Santi rukkhā haripattā [haritapattā (sī. syā. pī.)], dumā nekaphalā bahū;
Kasmā nu sukkhe [sukkha (ka.)] koḷāpe, suvassa nirato mano.

31. Phalassa upabhuñjimhā, nekavassagaṇe bahū;
Aphalampi viditvāna, sāva metti yathā pure.

32. Sukhañca rukkhaṃ koḷāpaṃ, opattamaphalaṃ dumaṃ;
Ohāya sakuṇā yanti, kiṃ dosaṃ passase dija.

33. Ye phalatthā sambhajanti, aphaloti jahanti naṃ;
Attatthapaññā dummedhā, te honti pakkhapātino.

34. Sādhu sakkhi kataṃ hoti, metti saṃsati santhavo;
Sacetaṃ dhammaṃ rocesi, pāsaṃsosi vijānataṃ.

35. So te suva varaṃ dammi, pattayāna vihaṅgama;
Varaṃ varassu vakkaṅga, yaṃ kiñci manasicchasi.

36. Api nāma naṃ passeyyaṃ [api nāma naṃ puna passe (sī. syā.)], sapattaṃ saphalaṃ dumaṃ;
Daliddova nidhi laddhā, nandeyyāhaṃ punappunaṃ.

37. Tato amatamādāya, abhisiñci mahīruhaṃ;
Tassa sākhā virūhiṃsu [virūḷhassa (ka.)], sītacchāyā manoramā.

38. Evaṃ sakka sukhī hohi, saha sabbehi ñātibhi;
Yathāhamajja sukhito, disvāna saphalaṃ dumaṃ.

39. Suvassa ca varaṃ datvā, katvāna saphalaṃ dumaṃ;
Pakkāmi saha bhariyāya, devānaṃ nandanaṃ vananti.

Cūḷasuvajātakaṃ catutthaṃ.

431. Haritacajātakaṃ (5)

40. Sutaṃ metaṃ mahābrahme, kāme bhuñjati hārito;
Kaccetaṃ vacanaṃ tucchaṃ, kacci suddho iriyyasi.

41. Evametaṃ mahārāja, yathā te vacanaṃ sutaṃ;
Kummaggaṃ paṭipannosmi, mohaneyyesu mucchito.

42. Adu [ādu (sī. pī.)] paññā kimatthiyā, nipuṇā sādhucintinī [cintanī (sī. pī.)];
Yāya uppatitaṃ rāgaṃ, kiṃ mano na vinodaye.

43. Cattārome mahārāja, loke atibalā bhusā;
Rāgo doso mado moho, yattha paññā na gādhati.

44. Arahā sīlasampanno, suddho carati hārito;

Medhāvī paṇḍito ceva, iti no sammato bhavaṃ.

45. Medhāvīnampi hiṃsanti, isiṃ dhammaguṇe rataṃ;
Vitakkā pāpakā rāja, subhā rāgūpasaṃhitā.

46. Uppannāyaṃ sarīrajo, rāgo vaṇṇavidūsano tava;
Taṃ pajaha bhaddamatthu te, bahunnāsi medhāvisammato.

47. Te andhakārake [karaṇe (sī. syā. pī.)] kāme, bahudukkhe mahāvise;
Tesaṃ mūlaṃ gavesissaṃ, checchaṃ rāgaṃ sabandhanaṃ.

48. Idaṃ vatvāna hārito, isi saccaparakkamo;
Kāmarāgaṃ virājetvā, brahmalokūpago ahūti.

Haritacajātakaṃ [hāritajātakaṃ (sī. pī.)] pañcamaṃ.

432. Padakusalamāṇavajātakaṃ (6)

49. Bahussutaṃ cittakathiṃ [cittakathaṃ (syā. ka.)], gaṅgā vahati pāṭaliṃ [pāṭalaṃ (sī. pī.)];
Vuyhamānaka bhaddante, ekaṃ me dehi gāthakaṃ [gītakaṃ (ka. aṭṭha.)].

50. Yena siñcanti dukkhitaṃ, yena siñcanti āturaṃ;
Tassa majjhe marissāmi, jātaṃ saraṇato bhayaṃ.

51. Yattha bījāni rūhanti, sattā yattha patiṭṭhitā;
Sā me sīsaṃ nipīḷeti, jātaṃ saraṇato bhayaṃ.

52. Yena bhattāni paccanti, sītaṃ yena vihaññati;
So maṃ ḍahati [dayhati (ka.)] gattāni, jātaṃ saraṇato bhayaṃ.

53. Yena bhuttena [bhattena (syā. ka.)] yāpenti, puthū brāhmaṇakhattiyā;
So maṃ bhutto byāpādeti, jātaṃ saraṇato bhayaṃ.

54. Gimhānaṃ pacchime māse, vātamicchanti paṇḍitā;
So maṃ [so me (sī. pī.)] bhañjati gattāni, jātaṃ saraṇato bhayaṃ.

55. Yaṃ nissitā jagatiruhaṃ, svāyaṃ aggiṃ pamuñcati;
Disā bhajatha vakkaṅgā, jātaṃ saraṇato bhayaṃ.

56. Yamānayiṃ somanassaṃ, māliniṃ candanussadaṃ;
Sā maṃ gharā nicchubhati [nīharati (sī. syā.)], jātaṃ saraṇato bhayaṃ.

57. Yena jātena nandissaṃ, yassa ca bhavamicchisaṃ;
So maṃ gharā nicchubhati [nīharati (sī. syā.)], jātaṃ saraṇato bhayaṃ.

58. Suṇantu me jānapadā, negamā ca samāgatā;
Yatodakaṃ tadādittaṃ, yato khemaṃ tato bhayaṃ.

59. Rājā vilumpate raṭṭhaṃ, brāhmaṇo ca purohito;
Attaguttā viharatha, jātaṃ saraṇato bhayanti.

Padakusalamāṇavajātakaṃ chaṭṭhaṃ.

433. Lomasakassapajātakaṃ (7)

60. Assa indasamo rāja, accantaṃ ajarāmaro;
Sace tvaṃ yaññaṃ yājeyya, isiṃ lomasakassapaṃ.

61. Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Na icche saha nindāya, evaṃ seyya [sayha (sī. syā. pī.)] vijānahi.

62. Dhiratthu taṃ yasalābhaṃ, dhanalābhañca brāhmaṇa;
Yā vutti vinipātena, adhammacaraṇena vā.

63. Api ce pattamādāya, anagāro paribbaje;
Sāyeva jīvikā seyyo, yā cādhammena esanā.

64. Api ce pattamādāya, anagāro paribbaje;
Aññaṃ ahiṃsayaṃ loke, api rajjena taṃ varaṃ.

65. Balaṃ cando balaṃ suriyo, balaṃ samaṇabrāhmaṇā;
Balaṃ velā samuddassa, balātibalamitthiyo.

66. Yathā uggatapaṃ santaṃ, isiṃ lomasakassapaṃ;
Pitu atthā candavatī, vājapeyyaṃ [vācapeyyaṃ (pī. ka.)] ayājayi.

67. Taṃ lobhapakataṃ kammaṃ, kaṭukaṃ kāmahetukaṃ;
Tassa mūlaṃ gavesissaṃ, checchaṃ rāgaṃ sabandhanaṃ.

68. Dhiratthu kāme subahūpi loke, tapova seyyo kāmaguṇehi rāja;
Tapo karissāmi pahāya kāme, taveva raṭṭhaṃ candavatī ca hotūti.

Lomasakassapajātakaṃ sattamaṃ.

434. Cakkavākajātakaṃ (8)

69. Kāsāyavatthe sakuṇe vadāmi, duve duve nandamane [nandimane (sī. pī.)] carante;
Kaṃ aṇḍajaṃ aṇḍajā mānusesu, jātiṃ pasaṃsanti tadiṅgha brūtha.

70. Amhe manussesu manussahiṃsa, anubbate [anupubbake (ka.)] cakkavāke vadanti;
Kalyāṇabhāvamhe [bhāva’mha (sī. pī.)] dijesu sammatā, abhirūpā [abhītarūpā (sī. syā. pī.)] vicarāma aṇṇave. ( ) [(na ghāsahetūpi karoma pāpaṃ) (ka.)]

71. Kiṃ aṇṇave kāni phalāni bhuñje, maṃsaṃ kuto khādatha cakkavākā;
Kiṃ bhojanaṃ bhuñjatha vo anomā [abhiṇhaṃ (ka.)], balañca vaṇṇo ca anapparūpā [anapparūpo (sī. syā. pī.)].

72. Na aṇṇave santi phalāni dhaṅka, maṃsaṃ kuto khādituṃ cakkavāke;
Sevālabhakkhamha [bhakkhimha (ka.)] apāṇabhojanā [avākabhojanā (sī. pī.)], na ghāsahetūpi karoma pāpaṃ.

73. Na me idaṃ ruccati cakkavāka, asmiṃ bhave bhojanasannikāso;

Ahosi pubbe tato me aññathā, icceva me vimati ettha jātā.

74. Ahampi maṃsāni phalāni bhuñje, annāni ca loṇiyateliyāni;
Rasaṃ manussesu labhāmi bhottuṃ, sūrova saṅgāmamukhaṃ vijetvā;
Na ca me tādiso vaṇṇo, cakkavāka yathā tava.

75. Asuddhabhakkhosi khaṇānupātī, kicchena te labbhati annapānaṃ;
Na tussasī rukkhaphalehi dhaṅka, maṃsāni vā yāni susānamajjhe.

76. Yo sāhasena adhigamma bhoge, paribhuñjati dhaṅka khaṇānupātī;
Tato upakkosati naṃ sabhāvo, upakkuṭṭho vaṇṇabalaṃ jahāti.

77. Appampi ce nibbutiṃ bhuñjatī yadi, asāhasena aparūpaghātī [asāhasenānupaghātino (ka.)];
Balañca vaṇṇo ca tadassa hoti, na hi sabbo āhāramayena vaṇṇoti.

Cakkavākajātakaṃ aṭṭhamaṃ.

435. Haliddirāgajātakaṃ (9)

78. Sutitikkhaṃ araññamhi, pantamhi sayanāsane;
Ye ca gāme titikkhanti, te uḷāratarā tayā.

79. Araññā gāmamāgamma, kiṃsīlaṃ kiṃvataṃ ahaṃ;
Purisaṃ tāta seveyyaṃ, taṃ me akkhāhi pucchito.

80. Yo te [yo taṃ (syā. jā. 1.4.190 araññajātakepi)] vissāsaye tāta, vissāsañca khameyya te;
Sussūsī ca titikkhī ca, taṃ bhajehi ito gato.

81. Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Urasīva patiṭṭhāya, taṃ bhajehi ito gato.

82. Yo ca dhammena carati, carantopi na maññati;
Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato.

83. Haliddirāgaṃ kapicittaṃ, purisaṃ rāgavirāginaṃ;
Tādisaṃ tāta mā sevi, nimmanussampi ce siyā.

84. Āsīvisaṃva kupitaṃ, mīḷhalittaṃ mahāpathaṃ;
Ārakā parivajjehi, yānīva visamaṃ pathaṃ.

85. Anatthā tāta vaḍḍhanti, bālaṃ accupasevato;
Māssu bālena saṃgacchi, amitteneva sabbadā.

86. Taṃ tāhaṃ tāta yācāmi, karassu vacanaṃ mama;
Māssu bālena saṃgacchi [saṃgañchi (sī. pī.)], dukkho bālehi saṅgamoti.

Haliddirāgajātakaṃ navamaṃ.

436. Samuggajātakaṃ (10)

87. Kuto nu āgacchatha bho tayo janā, svāgatā etha [svāgataṃ ettha (sī. pī.)] nisīdathāsane;

Kaccittha bhonto kusalaṃ anāmayaṃ, cirassamabbhāgamanaṃ hi vo idha.

88. Ahameva eko idha majja patto, na cāpi me dutiyo koci vijjati;
Kimeva sandhāya te bhāsitaṃ ise, ‘‘kuto nu āgacchatha bho tayo janā’’.

89. Tuvañca eko bhariyā ca te piyā, samuggapakkhittanikiṇṇamantare;
Sā rakkhitā kucchigatāva [kucchigatā ca (ka.)] te sadā, vāyussa [harissa (ka.)] puttena sahā tahiṃ ratā.

90. Saṃviggarūpo isinā viyākato [pabyākato (ka.), byākato (syā. pī.)], so dānavo tattha samuggamuggili;
Addakkhi bhariyaṃ suci māladhāriniṃ, vāyussa puttena sahā tahiṃ rataṃ.

91. Sudiṭṭharūpamuggatapānuvattinā [sudiṭṭharūpuggatapānuvattinā (sī. syā. pī.)], hīnā narā ye pamadāvasaṃ gatā;
Yathā have pāṇarivettha rakkhitā, duṭṭhā mayī aññamabhippamodayi.

92. Divā ca ratto ca mayā upaṭṭhitā, tapassinā jotirivā vane vasaṃ;
Sā dhammamukkamma adhammamācari, akiriyarūpo pamadāhi santhavo.

93. Sarīramajjhamhi ṭhitātimaññahaṃ, mayhaṃ ayanti asatiṃ asaññataṃ;
Sā dhammamukkamma adhammamācari, akiriyarūpo pamadāhi santhavo.

94. Surakkhitaṃ meti kathaṃ nu vissase, anekacittāsu na hatthi [anekacittā puna hettha (ka.)] rakkhaṇā;
Etā hi pātālapapātasannibhā, etthappamatto byasanaṃ nigacchati.

95. Tasmā hi te sukhino vītasokā, ye mātugāmehi caranti nissaṭā;
Etaṃ sivaṃ uttamamābhipatthayaṃ, na mātugāmehi kareyya santhavanti.

Samuggajātakaṃ dasamaṃ.

437. Pūtimaṃsajātakaṃ (11)

96. Na kho me ruccati āḷi, pūtimaṃsassa pekkhanā;
Etādisā sakhārasmā, ārakā parivajjaye.

97. Ummattikā ayaṃ veṇī, vaṇṇeti patino sakhiṃ;
Pajjhāyi [pajjhāti (sī. pī.), pajjhāyati (sī. niyya)] paṭigacchantiṃ, āgataṃ meṇḍa [meḷa (sī. pī.)] mātaraṃ.

98. Tvaṃ khosi samma ummatto, dummedho avicakkhaṇo;
Yo tvaṃ [so tvaṃ (syā.)] matālayaṃ katvā, akālena vipekkhasi.

99. Na akāle vipekkheyya, kāle pekkheyya paṇḍito;
Pūtimaṃsova pajjhāyi [pajjhāti (sī. pī.), pajjhāyati (sī. niyya)], yo akāle vipekkhati.

100. Piyaṃ kho āḷi me hotu, puṇṇapattaṃ dadāhi me;
Pati sañjīvito mayhaṃ, eyyāsi piyapucchikā [pucchitā (syā. ka.)].

101. Piyaṃ kho āḷi te hotu, puṇṇapattaṃ dadāmi te;
Mahatā parivārena [parihārena (syā.)], essaṃ [esaṃ (sī. pī.)] kayirāhi [kayirāsi (pī.)]

bhojanaṃ.

102. Kīdiso tuyhaṃ parivāro, yesaṃ kāhāmi bhojanaṃ;
Kiṃnāmakā ca te sabbe, taṃ [te (sī. syā. pī.)] me akkhāhi pucchitā.

103. Māliyo caturakkho ca, piṅgiyo atha jambuko;
Ediso mayhaṃ parivāro, tesaṃ kayirāhi [kayirāsi (pī.)] bhojanaṃ.

104. Nikkhantāya agārasmā, bhaṇḍakampi vinassati;
Ārogyaṃ āḷino vajjaṃ [vacchaṃ (?)], idheva vasa māgamāti.

Pūtimaṃsajātakaṃ ekādasamaṃ.

438. Daddarajātakaṃ (12)

105. Yo te puttake akhādi, dinnabhatto adūsake;
Tasmiṃ dāṭhaṃ nipātehi, mā te muccittha jīvato.

106. Ākiṇṇaluddo puriso, dhāticelaṃva makkhito;
Padesaṃ taṃ na passāmi, yattha dāṭhaṃ nipātaye.

107. Akataññussa posassa, niccaṃ vivaradassino;
Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye.

108. Kinnu subāhu taramānarūpo, paccāgatosi saha māṇavena;
Kiṃ kiccamatthaṃ idhamatthi tuyhaṃ, akkhāhi me pucchito etamatthaṃ.

109. Yo te sakhā daddaro sādhurūpo, tassa vadhaṃ parisaṅkāmi ajja;
Purisassa kammāyatanāni sutvā, nāhaṃ sukhiṃ daddaraṃ ajja maññe.

110. Kānissa kammāyatanāni assu, purisassa vuttisamodhānatāya;
Kaṃ vā paṭiññaṃ purisassa sutvā, parisaṅkasi daddaraṃ māṇavena.

111. Ciṇṇā kaliṅgā caritā vaṇijjā, vettācaro saṅkupathopi ciṇṇo;
Naṭehi ciṇṇaṃ saha vākurehi [vākarehi (pī. sī. niyya), vāgurehi (?)], daṇḍena yuddhampi samajjamajjhe.

112. Baddhā kulīkā [kuliṅkā (sī. pī.)] mitamāḷhakena, akkhā jitā [akkhācitā (sī. aṭṭha.)] saṃyamo abbhatīto;
Abbāhitaṃ [appahitaṃ (sī. syā.), abbūhitaṃ (pī. sī. niyya)] pubbakaṃ [pupphakaṃ (sī. syā.)] aḍḍharattaṃ, hatthā daḍḍhā piṇḍapaṭiggahena.

113. Tānissa kammāyatanāni assu, purisassa vuttisamodhānatāya;
Yathā ayaṃ dissati lomapiṇḍo, gāvo hatā kiṃ pana daddarassāti.

Daddarajātakaṃ dvādasamaṃ.

Navakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Varagijjha samajjana haṃsavaro, nidhisavhaya hārita pāṭaliko;
Ajarāmara dhaṅka titikkha kuto, atha dvādasa pekkhana daddaribhīti.

10. Dasakanipāto

439. Catudvārajātakaṃ (1)

1. Catudvāramidaṃ nagaraṃ, āyasaṃ daḷhapākāraṃ;
Oruddhapaṭiruddhosmi, kiṃ pāpaṃ pakataṃ mayā.

2. Sabbe apihitā dvārā, oruddhosmi yathā dijo;
Kimādhikaraṇaṃ yakkha, cakkābhinihato ahaṃ.

3. Laddhā satasahassāni, atirekāni vīsati;
Anukampakānaṃ ñātīnaṃ, vacanaṃ samma nākari.

4. Laṅghiṃ samuddaṃ pakkhandi, sāgaraṃ appasiddhikaṃ;
Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa.

5. Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthake.

6. Uparivisālā duppūrā, icchā visaṭagāminī [visaṭagāminiṃ (pī. ka.)];
Ye ca taṃ anugijjhanti, te honti cakkadhārino.

7. Bahubhaṇḍaṃ [bahuṃ bhaṇḍaṃ (sī. pī.)] avahāya, maggaṃ appaṭivekkhiya;
Yesañcetaṃ asaṅkhātaṃ, te honti cakkadhārino.

8. Kammaṃ samekkhe vipulañca bhogaṃ, icchaṃ na seveyya anatthasaṃhitaṃ;
Kareyya vākyaṃ anukampakānaṃ, taṃ tādisaṃ nātivatteyya cakkaṃ.

9. Kīvaciraṃ nu me yakkha, cakkaṃ sirasi ṭhassati;
Kati vassasahassāni, taṃ me akkhāhi pucchito.

10. Atisaro paccasaro [accasaro (sī. syā. pī.)], mittavinda suṇohi me;
Cakkaṃ te sirasi [sirasmi (syā.)] māviddhaṃ, na taṃ jīvaṃ pamokkhasīti.

Catudvārajātakaṃ paṭhamaṃ.

440. Kaṇhajātakaṃ (2)

11. Kaṇho vatāyaṃ puriso, kaṇhaṃ bhuñjati bhojanaṃ;
Kaṇhe bhūmipadesasmiṃ, na mayhaṃ manaso piyo.

12. Na kaṇho tacasā hoti, antosāro hi brāhmaṇo;
Yasmiṃ pāpāni kammāni, sa ve kaṇho sujampati.

13. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasi.

14. Varañce me ado sakka, sabbabhūtānamissara;

Sunikkodhaṃ suniddosaṃ, nillobhaṃ vuttimattano;
Nisnehamabhikaṅkhāmi, ete me caturo vare.

15. Kiṃ nu kodhe vā [kodheva (sī. pī.)] dose vā, lobhe snehe ca brāhmaṇa;
Ādīnavaṃ tvaṃ passasi [sampassasi (sī. pī.)], taṃ me akkhāhi pucchito.

16. Appo hutvā bahu hoti, vaḍḍhate so akhantijo;
Āsaṅgī bahupāyāso, tasmā kodhaṃ na rocaye.

17. Duṭṭhassa pharusā [paṭhamā (pī. sī. niyya)] vācā, parāmāso anantarā;
Tato pāṇi tato daṇḍo, satthassa paramā gati [parāmasati (ka.)];
Doso kodhasamuṭṭhāno, tasmā dosaṃ na rocaye.

18. Ālopasāhasākārā [sahasākārā (sī. syā. pī.)], nikatī vañcanāni ca;
Dissanti lobhadhammesu, tasmā lobhaṃ na rocaye.

19. Snehasaṅgathitā [saṅgadhitā (ka.), saṅgantitā (syā.)] ganthā, senti manomayā puthū;
Te bhusaṃ upatāpenti, tasmā snehaṃ na rocaye.

20. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasi.

21. Varañce me ado sakka, sabbabhūtānamissara;
Araññe me viharato, niccaṃ ekavihārino;
Ābādhā mā [na (syā. pī.)] uppajjeyyuṃ, antarāyakarā bhusā.

22. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ brāhmaṇa te dammi, yaṃ kiñci manasicchasi.

23. Varañce me ado sakka, sabbabhūtānamissara;
Na mano vā sarīraṃ vā, maṃ-kate sakka kassaci;
Kadāci upahaññetha, etaṃ sakka varaṃ vareti.

Kaṇhajātakaṃ dutiyaṃ.

441. Catuposathiyajātakaṃ (3)

24. Yo kopaneyye na karoti kopaṃ, na kujjhati sappuriso kadāci;
Kuddhopi so nāvikaroti kopaṃ, taṃ ve naraṃ samaṇamāhu [samaṇaṃ āhu (sī.)] loke.

25. Ūnūdaro yo sahate jighacchaṃ, danto tapassī mitapānabhojano;
Āhārahetu na karoti pāpaṃ, taṃ ve naraṃ samaṇamāhu loke.

26. Khiḍḍaṃ ratiṃ vippajahitvāna sabbaṃ, na cālikaṃ bhāsasi kiñci loke;
Vibhūsaṭṭhānā virato methunasmā, taṃ ve naraṃ samaṇamāhu loke.

27. Pariggahaṃ lobhadhammañca sabbaṃ, yo ve pariññāya pariccajeti;
Dantaṃ ṭhitattaṃ amamaṃ nirāsaṃ, taṃ ve naraṃ samaṇamāhu loke.

28. Pucchāma kattāramanomapaññaṃ [manomapañña (syā. ka.)], kathāsu no viggaho atthi jāto;
Chindajja kaṅkhaṃ vicikicchitāni, tadajja [tayājja (sī.)] kaṅkhaṃ vitaremu sabbe.

29. Ye paṇḍitā atthadasā bhavanti, bhāsanti te yoniso tattha kāle;
Kathaṃ nu kathānaṃ abhāsitānaṃ, atthaṃ nayeyyuṃ kusalā janindā.

30. Kathaṃ have bhāsati nāgarājā, garuḷo pana venateyyo kimāha;
Gandhabbarājā pana kiṃ vadesi, kathaṃ pana kurūnaṃ rājaseṭṭho.

31. Khantiṃ have bhāsati nāgarājā, appāhāraṃ garuḷo venateyyo;
Gandhabbarājā rativippahānaṃ, akiñcanaṃ kurūnaṃ rājaseṭṭho.

32. Sabbāni etāni subhāsitāni, na hettha dubbhāsitamatthi kiñci;
Yasmiñca etāni patiṭṭhitāni, arāva nābhyā susamohitāni;
Catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇamāhu loke.

33. Tuvañhi [tuvaṃ nu (sī. pī.)] seṭṭho tvamanuttarosi, tvaṃ dhammagū dhammavidū sumedho;
Paññāya pañhaṃ samadhiggahetvā, acchecchi dhīro vicikicchitāni;
Acchecchi kaṅkhaṃ vicikicchitāni, cundo yathā nāgadantaṃ kharena.

34. Nīluppalābhaṃ vimalaṃ anagghaṃ, vatthaṃ idaṃ dhūmasamānavaṇṇaṃ;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

35. Suvaṇṇamālaṃ satapattaphullitaṃ, sakesaraṃ ratnasahassamaṇḍitaṃ;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

36. Maṇiṃ anagghaṃ ruciraṃ pabhassaraṃ, kaṇṭhāvasattaṃ [vasitaṃ (ka.)] maṇibhūsitaṃ me;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te dhammapūjāya dhīra.

37. Gavaṃ sahassaṃ usabhañca nāgaṃ, ājaññayutte ca rathe dasa ime;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te gāmavarāni soḷasa.

38. Sāriputto tadā nāgo, supaṇṇo pana kolito;
Gandhabbarājā anuruddho, rājā ānanda paṇḍito;
Vidhuro bodhisatto ca, evaṃ dhāretha jātakanti.

Catuposathiyajātakaṃ tatiyaṃ.

442. Saṅkhajātakaṃ (4)

39. Bahussuto sutadhammosi saṅkha, diṭṭhā tayā samaṇabrāhmaṇā ca;
Athakkhaṇe dassayase vilāpaṃ, añño nu ko te paṭimantako mayā.

40. Subbhū [subbhā (syā.), sumbhā, subhmā (ka.)] subhā suppaṭimukkakambu, paggayha sovaṇṇamayāya pātiyā;
‘‘Bhuñjassu bhattaṃ’’ iti maṃ vadeti, saddhāvittā [saddhācittā (sī. pī. ka.)], tamahaṃ noti brūmi.

41. Etādisaṃ brāhmaṇa disvāna [disva (sī. pī.)] yakkhaṃ, puccheyya poso sukhamāsisāno [sukhamāsasāno (syā.), sukhamāsisamāno (ka.)];
Uṭṭhehi naṃ pañjalikābhipuccha, devī nusi tvaṃ uda mānusī nu.

42. Yaṃ tvaṃ sukhenābhisamekkhase maṃ, bhuñjassu bhattaṃ iti maṃ vadesi;
Pucchāmi taṃ nāri mahānubhāve, devī nusi tvaṃ uda mānusī nu.

43. Devī ahaṃ saṅkha mahānubhāvā, idhāgatā sāgaravārimajjhe;
Anukampikā no ca paduṭṭhacittā, taveva atthāya idhāgatāsmi.

44. Idhannapānaṃ sayanāsanañca, yānāni nānāvividhāni saṅkha;
Sabbassa tyāhaṃ paṭipādayāmi, yaṃ kiñci tuyhaṃ manasābhipatthitaṃ.

45. Yaṃ kiñci yiṭṭhañca hutañca [yiṭṭhaṃva hutaṃva (sī. pī.)] mayhaṃ, sabbassa no issarā tvaṃ sugatte;
Susoṇi subbhamu [subbhu (sī.), subbhā (syā.)] suvilaggamajjhe [suvilākamajjhe (syā. pī. sī. aṭṭha.), suvilātamajjhe (ka.)], kissa me kammassa ayaṃ vipāko.

46. Ghamme pathe brāhmaṇa ekabhikkhuṃ, ugghaṭṭapādaṃ tasitaṃ kilantaṃ;
Paṭipādayī saṅkha upāhanāni [upāhanāhi (sī. pī.)], sā dakkhiṇā kāmaduhā tavajja.

47. Sā hotu nāvā phalakūpapannā, anavassutā erakavātayuttā;
Aññassa yānassa na hettha [na hatthi (pī.)] bhūmi, ajjeva maṃ moḷiniṃ pāpayassu.

48. Sā tattha vittā sumanā patītā, nāvaṃ sucittaṃ abhinimminitvā;
Ādāya saṅkhaṃ purisena saddhiṃ, upānayī nagaraṃ sādhurammanti.

Saṅkhajātakaṃ catutthaṃ.

443. Cūḷabodhijātakaṃ (5)

49. Yo te imaṃ visālakkhiṃ, piyaṃ samhitabhāsiniṃ [sammillabhāsiniṃ (sī. pī.), sammillahāsiniṃ (syā.)];
Ādāya balā gaccheyya, kiṃ nu kayirāsi brāhmaṇa.

50. Uppajje [uppajja (sī. pī.)] me na mucceyya, na me mucceyya jīvato;
Rajaṃva vipulā vuṭṭhi, khippameva nivāraye [nivārayiṃ (ka.)].

51. Yaṃ nu pubbe vikatthittho [vikatthito (ka. sī. syā. ka.)], balamhiva apassito;
Svajja tuṇhikato [tuṇhikato (sī.), tuṇhikkhako (pī.)] dāni, saṅghāṭiṃ sibbamacchasi.

52. Uppajji me na muccittha, na me muccittha jīvato;
Rajaṃva vipulā vuṭṭhi, khippameva nivārayiṃ.

53. Kiṃ te uppajji no mucci, kiṃ te na mucci jīvato;
Rajaṃva vipulā vuṭṭhi, katamaṃ tvaṃ nivārayi.

54. Yamhi jāte na passati, ajāte sādhu passati;
So me uppajji no mucci, kodho dummedhagocaro.

55. Yena jātena nandanti, amittā dukkhamesino;
So me uppajji no mucci, kodho dummedhagocaro.

56. Yasmiñca jāyamānamhi, sadatthaṃ nāvabujjhati;
So me uppajji no mucci, kodho dummedhagocaro.

57. Yenābhibhūto kusalaṃ jahāti, parakkare vipulañcāpi atthaṃ;
Sa bhīmaseno balavā pamaddī, kodho mahārāja na me amuccatha.

58. Kaṭṭhasmiṃ matthamānasmiṃ [manthamānasmiṃ (pī.), maddamānasmiṃ (ka.)], pāvako nāma jāyati;
Tameva kaṭṭhaṃ ḍahati, yasmā so jāyate gini.

59. Evaṃ mandassa posassa, bālassa avijānato;
Sārambhā [sārabbhā (ka.)] jāyate kodho, sopi teneva ḍayhati.

60. Aggīva tiṇakaṭṭhasmiṃ, kodho yassa pavaḍḍhati;
Nihīyati tassa yaso, kāḷapakkheva candimā.

61. Anedho [anindho (sī. ka.), anindo (syā.)] dhūmaketūva, kodho yassūpasammati;
Āpūrati tassa yaso, sukkapakkheva candimāti.

Cūḷabodhijātakaṃ pañcamaṃ.

444. Kaṇhadīpāyanajātakaṃ (6)

62. Sattāhamevāhaṃ pasannacitto, puññatthiko ācariṃ [acariṃ (sī. syā. pī.)] brahmacariyaṃ;
Athāparaṃ yaṃ caritaṃ mamedaṃ [mama yidaṃ (syā.), mamāyidaṃ (pī.)], vassāni paññāsa samādhikāni;
Akāmako vāpi [vāhi (pī. ka.)] ahaṃ carāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto.

63. Yasmā dānaṃ nābhinandiṃ kadāci, disvānahaṃ atithiṃ vāsakāle;
Na cāpi me appiyataṃ aveduṃ, bahussutā samaṇabrāhmaṇā ca.

Akāmako vāpi ahaṃ dadāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto.

64. Āsīviso tāta pahūtatejo, yo taṃ adaṃsī [aḍaṃsī (syā.)] sacarā [bilarā (sī.), piḷārā (syā.), patarā (pī.)] udicca;
Tasmiñca me appiyatāya ajja, pitari ca te natthi koci viseso;
Etena saccena suvatthi hotu, hataṃ visaṃ jīvatu yaññadatto.

65. Santā dantāyeva [dantā santā ye ca (syā. ka.)] paribbajanti, aññatra kaṇhā natthākāmarūpā [anakāmarūpā (sī. syā. pī.)];
Dīpāyana kissa jigucchamāno, akāmako carasi brahmacariyaṃ.

66. Saddhāya nikkhamma punaṃ nivatto, so eḷamūgova bālo [eḷamūgo capalo (syā. ka.)] vatāyaṃ;
Etassa vādassa jigucchamāno, akāmako carāmi brahmacariyaṃ;
Viññuppasatthañca satañca ṭhānaṃ [viññūpasatthaṃ vasitaṃ ca ṭhānaṃ (ka.)], evampahaṃ puññakaro bhavāmi.

67. Samaṇe tuvaṃ brāhmaṇe addhike ca, santappayāsi annapānena bhikkhaṃ;
Opānabhūtaṃva gharaṃ tava yidaṃ, annena pānena upetarūpaṃ;
Atha kissa vādassa jigucchamāno, akāmako dānamimaṃ dadāsi.

68. Pitaro ca me āsuṃ pitāmahā ca, saddhā ahuṃ dānapatī vadaññū;
Taṃ kullavattaṃ anuvattamāno, māhaṃ kule antimagandhano [gandhino (syā. pī. ka.), gandhinī (sī.)] ahuṃ;
Etassa vādassa jigucchamāno, akāmako dānamimaṃ dadāmi.

69. Dahariṃ kumāriṃ asamatthapaññaṃ, yaṃ tānayiṃ ñātikulā sugatte;
Na cāpi me appiyataṃ avedi, aññatra kāmā paricārayantā [paricārayantī (sī. pī.)];
Atha kena vaṇṇena mayā te bhoti, saṃvāsadhammo ahu evarūpo.

70. Ārā dūre nayidha kadāci atthi, paramparā nāma kule imasmiṃ;
Taṃ kullavattaṃ anuvattamānā, māhaṃ kule antimagandhinī ahuṃ;
Etassa vādassa jigucchamānā, akāmikā paddhacarāmhi [paṭṭhacarāmhi (syā. ka.)] tuyhaṃ.

71. Maṇḍabya bhāsiṃ yamabhāsaneyyaṃ [bhāsissaṃ abhāsaneyyaṃ (sī. syā. pī.), bhāsissa’mabhāsaneyyaṃ (?)], taṃ khamyataṃ puttakahetu majja;
Puttapemā na idha paratthi kiñci, so no ayaṃ jīvati yaññadattoti.

Kaṇhadīpāyanajātakaṃ [maṇḍabyajātakaṃ (syā. ka.)] chaṭṭhaṃ.

445. Nigrodhajātakaṃ (7)

72. Na vāhametaṃ [na cāhametaṃ (sī.)] jānāmi, ko vāyaṃ kassa vāti vā [cāti vā (sī.)];
Yathā sākho cari [vadī (sī. syā. pī.)] evaṃ, nigrodha kinti maññasi.

73. Tato galavinītena, purisā nīhariṃsu maṃ;
Datvā mukhapahārāni, sākhassa vacanaṃkarā.

74. Etādisaṃ dummatinā, akataññuna dubbhinā;
Kataṃ anariyaṃ sākhena, sakhinā te janādhipa.

75. Na vāhametaṃ jānāmi, napi me koci saṃsati;
Yaṃ me tvaṃ samma akkhāsi, sākhena kāraṇaṃ [kaḍḍhanaṃ (sī. syā.)] kataṃ.

76. Sakhīnaṃ sājīvakaro, mama sākhassa cūbhayaṃ;
Tvaṃ nosissariyaṃ dātā, manussesu mahantataṃ;
Tayāmā labbhitā iddhī, ettha me natthi saṃsayo.

77. Yathāpi bījamaggimhi, ḍayhati na virūhati;
Evaṃ kataṃ asappurise, nassati na virūhati.

78. Kataññumhi ca posamhi, sīlavante ariyavuttine;
Sukhette viya bījāni, kataṃ tamhi na nassati.

79. Imaṃ jammaṃ nekatikaṃ, asappurisacintakaṃ;
Hanantu sākhaṃ sattīhi, nāssa icchāmi jīvitaṃ.

80. Khamatassa mahārāja, pāṇā na paṭiānayā [duppaṭiānayā (sī. syā. pī.)];
Khama deva asappurisassa, nāssa icchāmahaṃ vadhaṃ.

81. Nigrodhameva seveyya, na sākhamupasaṃvase;
Nigrodhasmiṃ mataṃ seyyo, yañce sākhasmi jīvitanti.

Nigrodhajātakaṃ sattamaṃ.

446. Takkalajātakaṃ (8)

82. Na takkalā santi na āluvāni [ālupāni (sī. syā. pī.)], na biḷāliyo na kaḷambāni tāta;
Eko araññamhi susānamajjhe, kimatthiko tāta khaṇāsi kāsuṃ.

83. Pitāmaho tāta sudubbalo te, anekabyādhīhi dukhena phuṭṭho;
Tamajjahaṃ nikhaṇissāmi sobbhe, na hissa taṃ jīvitaṃ rocayāmi.

84. Saṅkappametaṃ paṭiladdha pāpakaṃ, accāhitaṃ kamma karosi luddaṃ;
Mayāpi tāta paṭilacchase tuvaṃ, etādisaṃ kamma jarūpanīto;
Taṃ kullavattaṃ anuvattamāno, ahampi taṃ nikhaṇissāmi sobbhe.

85. Pharusāhi vācāhi pakubbamāno, āsajja maṃ tvaṃ vadase kumāra;
Putto mamaṃ orasako samāno, ahitānukampī mama tvaṃsi putta.

86. Na tāhaṃ [tyāhaṃ (syā.)] tāta ahitānukampī, hitānukampī te ahampi [ahañhi (syā.)] tāta;
Pāpañca taṃ kamma pakubbamānaṃ, arahāmi no vārayituṃ tato.

87. Yo mātaraṃ vā pitaraṃ saviṭṭha [mātaraṃ pitaraṃ vā vasiṭṭha (sī. pī.)], adūsake hiṃsati pāpadhammo;
Kāyassa bhedā abhisamparāyaṃ, asaṃsayaṃ so nirayaṃ upeti [pareti (sī. pī.)].

88. Yo mātaraṃ vā pitaraṃ saviṭṭha, annena pānena upaṭṭhahāti;
Kāyassa bhedā abhisamparāyaṃ, asaṃsayaṃ so sugatiṃ upeti.

89. Na me tvaṃ putta ahitānukampī, hitānukampī me [mama (?)] tvaṃsi putta;
Ahañca taṃ mātarā vuccamāno, etādisaṃ kamma karomi luddaṃ.

90. Yā te sā bhariyā anariyarūpā, mātā mamesā sakiyā janetti;
Niddhāpaye [niddhāmase (pī.)] tañca sakā agārā, aññampi te sā dukhamāvaheyya.

91. Yā te sā bhariyā anariyarūpā, mātā mamesā sakiyā janetti;
Dantā kareṇūva vasūpanītā, sā pāpadhammā punarāvajātūti.

Takkalajātakaṃ aṭṭhamaṃ.

447. Mahādhammapālajātakaṃ (9)

92. Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Akkhāhi me brāhmaṇa etamatthaṃ, kasmā nu tumhaṃ daharā na miyyare [mīyare (sī. pī.)].

93. Dhammaṃ carāma na musā bhaṇāma, pāpāni kammāni parivajjayāma [vivajjayāma (sī. syā. pī.)];
Anariyaṃ parivajjemu sabbaṃ, tasmā hi amhaṃ daharā na miyyare.

94. Suṇoma dhammaṃ asataṃ satañca, na cāpi dhammaṃ asataṃ rocayāma;
Hitvā asante na jahāma sante, tasmā hi amhaṃ daharā na miyyare.

95. Pubbeva dānā sumanā bhavāma, dadampi ve attamanā bhavāma;
Datvāpi ve nānutappāma pacchā, tasmā hi amhaṃ daharā na miyyare.

96. Samaṇe mayaṃ brāhmaṇe addhike ca, vanibbake yācanake dalidde;
Annena pānena abhitappayāma, tasmā hi amhaṃ daharā na miyyare.

97. Mayañca bhariyaṃ nātikkamāma, amhe ca bhariyā nātikkamanti;
Aññatra tāhi brahmacariyaṃ carāma, tasmā hi amhaṃ daharā na miyyare.

98. Pāṇātipātā viramāma sabbe, loke adinnaṃ parivajjayāma;
Amajjapā nopi musā bhaṇāma, tasmā hi amhaṃ daharā na miyyare.

99. Etāsu ve jāyare suttamāsu, medhāvino honti pahūtapaññā;
Bahussutā vedaguno [vedaguṇā (syā. ka.)] ca honti, tasmā hi amhaṃ daharā na miyyare.

100. Mātā pitā ca [mātā ca pitā (ka.), mātāpitarā (syā.)] bhaginī bhātaro ca, puttā ca dārā ca mayañca sabbe;
Dhammaṃ carāma paralokahetu, tasmā hi amhaṃ daharā na miyyare.

101. Dāsā ca dāsyo [dāsso (sī. pī.), dāsī (syā.)] anujīvino ca, paricārakā kammakarā ca sabbe;
Dhammaṃ caranti paralokahetu, tasmā hi amhaṃ daharā na miyyare.

102. Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

103. Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ viya vassakāle;
Dhammena gutto mama dhammapālo, aññassa aṭṭhīni sukhī kumāroti.

Mahādhammapālajātakaṃ navamaṃ.

448. Kukkuṭajātakaṃ (10)

104. Nāsmase katapāpamhi, nāsmase alikavādine;
Nāsmase attatthapaññamhi, atisantepi nāsmase.

105. Bhavanti heke purisā, gopipāsikajātikā [gopipāsakajātikā (sī. syā. pī.)];
Ghasanti maññe mittāni, vācāya na ca kammunā.

106. Sukkhañjalipaggahitā, vācāya paliguṇṭhitā;
Manussapheggū nāsīde, yasmiṃ natthi kataññutā.

107. Na hi aññaññacittānaṃ, itthīnaṃ purisāna vā;
Nānāvikatvā [nānāva katvā (sī. pī.)] saṃsaggaṃ, tādisampi ca nāsmase [tādisampi na vissase (syā.)].

108. Anariyakammamokkantaṃ, athetaṃ [atthetaṃ (sī. syā. pī.)] sabbaghātinaṃ;
Nisitaṃva paṭicchannaṃ, tādisampi ca nāsmase.

109. Mittarūpenidhekacce, sākhalyena acetasā;
Vividhehi upāyanti, tādisampi ca nāsmase.

110. Āmisaṃ vā dhanaṃ vāpi, yattha passati tādiso;
Dubbhiṃ karoti dummedho, tañca hantvāna [jhātvāna (sī. pī.), hitvāna (syā.)] gacchati.

111. Mittarūpena bahavo, channā sevanti sattavo;
Jahe kāpurise hete, kukkuṭo viya senakaṃ.

112. Yo ca [yodha (jā. 1.8.25 sulasājātake)] uppatitaṃ atthaṃ, na khippamanubujjhati;

Amittavasamanveti, pacchā ca anutappati.

113. Yo ca uppatitaṃ atthaṃ, khippameva nibodhati;
Muccate sattusambādhā, kukkuṭo viya senakā;

114. Taṃ tādisaṃ kūṭamivoḍḍitaṃ vane, adhammikaṃ niccavidhaṃsakārinaṃ;
Ārā vivajjeyya naro vicakkhaṇo, senaṃ yathā kukkuṭo vaṃsakānaneti.

Kukkuṭajātakaṃ dasamaṃ.

449. Maṭṭhakuṇḍalījātakaṃ (11)

115. Alaṅkato maṭṭhakuṇḍalī [maṭṭakuṇḍalī (sī. pī.)], māladhārī [mālabhārī (sī. pī.)] haricandanussado;
Bāhā paggayha kandasi, vanamajjhe kiṃ dukkhito tuvaṃ.

116. Sovaṇṇamayo pabhassaro, uppanno rathapañjaro mama;
Tassa cakkayugaṃ na vindāmi, tena dukkhena jahāmi jīvitaṃ.

117. Sovaṇṇamayaṃ maṇīmayaṃ, lohamayaṃ atha rūpiyāmayaṃ;
[ācikkha me bhaddamāṇava (vi. va. 1209)] Pāvada rathaṃ karissāmi [kārayāmi (sī. pī.)] te [ācikkha me bhaddamāṇava (vi. va. 1209)], cakkayugaṃ paṭipādayāmi taṃ.

118. So [atha (syā.)] māṇavo tassa pāvadi, candimasūriyā [candimasūriyā (syā.)] ubhayettha bhātaro [dissare (vi. va. 1210)];
Sovaṇṇamayo ratho mama, tena cakkayugena sobhati.

119. Bālo kho tvaṃsi māṇava, yo tvaṃ patthayase apatthiyaṃ;
Maññāmi tuvaṃ marissasi, na hi tvaṃ lacchasi candasūriye.

120. Gamanāgamanampi dissati, vaṇṇadhātu ubhayettha vīthiyo;
Peto pana neva dissati, ko nu kho [ko nidha (vi. va. 1212)] kandataṃ bālyataro.

121. Saccaṃ kho vadesi māṇava, ahameva kandataṃ bālyataro;
Candaṃ viya dārako rudaṃ, petaṃ kālakatābhipatthaye.

122. Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

123. Abbahī [abbuhi (syā.), abbhuḷhaṃ (ka.)] vata me sallaṃ, yamāsi hadayassitaṃ [sokaṃ hadayanissitaṃ (vi. va. 1215)];
Yo me sokaparetassa, puttasokaṃ apānudi.

124. Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna māṇavāti.

Maṭṭhakuṇḍalījātakaṃ ekādasamaṃ.

450. Bilārakosiyajātakaṃ (12)

125. Apacantāpi dicchanti, santo laddhāna bhojanaṃ;

Kimeva tvaṃ pacamāno, yaṃ na dajjā na taṃ samaṃ.

126. Maccherā ca pamādā ca, evaṃ dānaṃ na diyyati;
Puññaṃ ākaṅkhamānena, deyyaṃ hoti vijānatā.

127. Yasseva bhīto na dadāti maccharī, tadevādadato bhayaṃ;
Jighacchā ca pipāsā ca, yassa bhāyati maccharī;
Tameva bālaṃ phusati, asmiṃ loke paramhi ca.

128. Tasmā vineyya maccheraṃ, dajjā dānaṃ malābhibhū;
Puññāni paralokasmiṃ, patiṭṭhā honti pāṇinaṃ.

129. Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

130. Tasmā satañca asataṃ [asatañca (sī. syā. pī.)], nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyanā.

131. Appasmeke [appampeke (syā.)] pavecchanti, bahuneke na dicchare;
Appasmā dakkhiṇā dinnā, sahassena samaṃ mitā.

132. Dhammaṃ care yopi samuñchakaṃ care, dārañca posaṃ dadamappakasmiṃ [dadaṃ appakasmipi (pī.)];
Sataṃ sahassānaṃ sahassayāginaṃ, kalampi nāgghanti tathāvidhassa te.

133. Kenesa yañño vipulo mahagghato [mahaggato (saṃ. ni. 1.32)], samena dinnassa na agghameti;
Kathaṃ sataṃ sahassānaṃ [kathaṃ sahassānaṃ (sī. syā. pī.)] sahassayāginaṃ, kalampi nāgghanti tathāvidhassa te.

134. Dadanti heke visame niviṭṭhā, chetvā [jhatvā (sī. pī.), ghatvā (syā.)] vadhitvā atha socayitvā;
Sā dakkhiṇā assumukhā sadaṇḍā, samena dinnassa na agghameti;
Evaṃ sataṃ sahassānaṃ [evaṃ sahassānaṃ (sī. syā. pī.)] sahassayāginaṃ, kalampi nāgghanti tathāvidhassa teti.

Bilārakosiyajātakaṃ dvādasamaṃ.

451. Cakkavākajātakaṃ (13)

135. Vaṇṇavā abhirūposi, ghano sañjātarohito;
Cakkavāka surūposi, vippasannamukhindriyo.

136. Pāṭhīnaṃ pāvusaṃ macchaṃ, balajaṃ [vālajaṃ (sī. pī.), balajjaṃ (syā.)] muñjarohitaṃ;
Gaṅgāya tīre nisinno [gaṅgātīre nisinnosi (syā. ka.)], evaṃ bhuñjasi bhojanaṃ.

137. Na vāhametaṃ [sabbatthapi samānaṃ] bhuñjāmi, jaṅgalānodakāni vā;
Aññatra sevālapaṇakā, etaṃ [aññaṃ (syā.)] me samma bhojanaṃ.

138. Na vāhametaṃ saddahāmi, cakkavākassa bhojanaṃ;
Ahampi samma bhuñjāmi, gāme loṇiyateliyaṃ.

139. Manussesu kataṃ bhattaṃ, suciṃ maṃsūpasecanaṃ;
Na ca me tādiso vaṇṇo, cakkavāka yathā tuvaṃ.

140. Sampassaṃ attani veraṃ, hiṃsayaṃ [hiṃsāya (syā. pī. ka.)] mānusiṃ pajaṃ;
Utrasto ghasasī bhīto, tena vaṇṇo tavediso.

141. Sabbalokaviruddhosi, dhaṅka pāpena kammunā;
Laddho piṇḍo na pīṇeti, tena vaṇṇo tavediso.

142. Ahampi [ahañca (?)] samma bhuñjāmi, ahiṃsaṃ sabbapāṇinaṃ;
Appossukko nirāsaṅkī, asoko akutobhayo.

143. So karassu ānubhāvaṃ, vītivattassu sīliyaṃ;
Ahiṃsāya cara loke, piyo hohisi maṃmiva.

144. Yo na hanti na ghāteti, na jināti na jāpaye;
Mettaṃso sabbabhūtesu, veraṃ tassa na kenacīti.

Cakkavākajātakaṃ terasamaṃ.

452. Bhūripaññajātakaṃ (14)

145. Saccaṃ kira tvaṃ api [tvampi (sī.), tuvampi (syā.), tvaṃ asi (ka.)] bhūripañña, yā tādisī sīri dhitī matī ca;
Na tāyatebhāvavasūpanitaṃ, yo yavakaṃ bhuñjasi appasūpaṃ.

146. Sukhaṃ dukkhena paripācayanto, kālā kālaṃ vicinaṃ chandachanno;
Atthassa dvārāni avāpuranto, tenāhaṃ tussāmi yavodanena.

147. Kālañca ñatvā abhijīhanāya, mantehi atthaṃ paripācayitvā;
Vijambhissaṃ sīhavijambhitāni, tāyiddhiyā dakkhasi maṃ punāpi.

148. Sukhīpi heke [sukhī hi eke (sī.), sukhīti heke (?)] na karonti pāpaṃ, avaṇṇasaṃsaggabhayā puneke;
Pahū samāno vipulatthacintī, kiṃkāraṇā me na karosi dukkhaṃ.

149. Na paṇḍitā attasukhassa hetu, pāpāni kammāni samācaranti;
Dukkhena phuṭṭhā khalitāpi santā, chandā ca dosā na jahanti dhammaṃ.

150. Yena kenaci vaṇṇena, mudunā dāruṇena vā;
Uddhare dīnamattānaṃ, pacchā dhammaṃ samācare.

151. Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

152. Yassāpi [yassa hi (sī. ka.)] dhammaṃ puriso [manujo (sī.)] vijaññā, ye cassa kaṅkhaṃ vinayanti santo;
Taṃ hissa dīpañca parāyanañca, na tena mettiṃ jarayetha pañño.

153. Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

154. Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhatīti.

Bhūripaññajātakaṃ cuddasamaṃ.

453. Mahāmaṅgalajātakaṃ (15)

155. Kiṃsu naro jappamadhiccakāle, kaṃ vā vijjaṃ katamaṃ vā sutānaṃ;
So macco asmiñca [asmiṃva (pī.)] paramhi loke, kathaṃ karo sotthānena gutto.

156. Yassa devā pitaro ca sabbe, sarīsapā [siriṃsapā (sī. syā. pī.)] sabbabhūtāni cāpi;
Mettāya niccaṃ apacitāni honti, bhūtesu ve sotthānaṃ tadāhu.

157. Yo sabbalokassa nivātavutti, itthīpumānaṃ sahadārakānaṃ;
Khantā duruttānamappaṭikūlavādī, adhivāsanaṃ sotthānaṃ tadāhu.

158. Yo nāvajānāti sahāyamitte [sahāyamatte (sī. pī.)], sippena kulyāhi dhanena jaccā;
Rucipañño atthakāle matīmā [mutīmā (sī. pī.)], sahāyesu ve sotthānaṃ tadāhu.

159. Mittāni ve yassa bhavanti santo, saṃvissatthā avisaṃvādakassa;
Na mittadubbhī saṃvibhāgī dhanena, mittesu ve sotthānaṃ tadāhu.

160. Yassa bhariyā tulyavayā samaggā, anubbatā dhammakāmā pajātā [sajātā (ka.)];
Koliniyā sīlavatī patibbatā, dāresu ve sotthānaṃ tadāhu.

161. Yassa rājā bhūtapati [bhūtapatī (sī. syā. pī.)] yasassī, jānāti soceyyaṃ parakkamañca;
Advejjhatā suhadayaṃ mamanti, rājūsu ve sotthānaṃ tadāhu.

162. Annañca pānañca dadāti saddho, mālañca gandhañca vilepanañca;
Pasannacitto anumodamāno, saggesu ve sotthānaṃ tadāhu.

163. Yamariyadhammena punanti vuddhā, ārādhitā samacariyāya santo;
Bahussutā isayo sīlavanto, arahantamajjhe sotthānaṃ tadāhu.

164. Etāni kho sotthānāni loke, viññuppasatthāni sukhudrayāni [sukhindriyāni (pī.)];
Tānīdha sevetha naro sapañño, na hi maṅgale kiñcanamatthi saccanti.

Mahāmaṅgalajātakaṃ pannarasamaṃ.

454. Ghaṭapaṇḍitajātakaṃ (16)

165. Uṭṭhehi kaṇha kiṃ sesi, ko attho supanena te;
Yopi tuyhaṃ [tāyaṃ (pī.)] sako bhātā, hadayaṃ cakkhu ca [cakkhuṃva (pī.)] dakkhiṇaṃ;
Tassa vātā balīyanti, ghaṭo jappati [sasaṃ jappati (?)] kesava.

166. Tassa taṃ vacanaṃ sutvā, rohiṇeyyassa kesavo;
Taramānarūpo vuṭṭhāsi, bhātusokena aṭṭito.

167. Kiṃ nu ummattarūpova, kevalaṃ dvārakaṃ imaṃ;
Saso sasoti lapasi, ko nu te sasamāhari.

168. Sovaṇṇamayaṃ maṇīmayaṃ, lohamayaṃ atha rūpiyāmayaṃ;
Saṅkhasilāpavāḷamayaṃ, kārayissāmi te sasaṃ.

169. Santi aññepi sasakā, araññe vanagocarā;
Tepi te ānayissāmi, kīdisaṃ sasamicchasi.

170. Na cāhamete [na cāhametaṃ (sī.), na vāhamete (syā.), na vāhametaṃ (pī.)] icchāmi, ye sasā pathavissitā [paṭhaviṃsitā (sī. syā. pī.)];
Candato sasamicchāmi, taṃ me ohara kesava.

171. So nūna madhuraṃ ñāti, jīvitaṃ vijahissasi;
Apatthiyaṃ yo patthayasi, candato sasamicchasi.

172. Evaṃ ce kaṇha jānāsi, yadaññamanusāsasi;
Kasmā pure mataṃ puttaṃ, ajjāpi manusocasi.

173. Yaṃ na labbhā manussena, amanussena vā puna [pana (pe. va. 215)];
Jāto me mā marī putto, kuto labbhā alabbhiyaṃ.

174. Na mantā mūlabhesajjā, osadhehi dhanena vā;
Sakkā ānayituṃ kaṇha, yaṃ petamanusocasi.

175. Yassa etādisā assu, amaccā purisapaṇḍitā;
Yathā nijjhāpaye ajja, ghaṭo purisapaṇḍito.

176. Ādittaṃ vata maṃ santaṃ, ghatasittaṃva pāvakaṃ;
Vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.

177. Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;
Yo me sokaparetassa, puttasokaṃ apānudi.

178. Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;
Na socāmi na rodāmi, tava sutvāna māṇava [bhātika (pe. va. 224)].

179. Evaṃ karonti sappaññā, ye honti anukampakā;
Nivattayanti sokamhā, ghaṭo jeṭṭhaṃva bhātaranti.

Ghaṭapaṇḍitajātakaṃ soḷasamaṃ.

Dasakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Daḷha kaṇha dhanañjaya saṅkhavaro, raja sattaha kassa ca [sattāhasasākha (syā.)] takkalinā;
Dhammaṃ kukkuṭa kuṇḍali bhojanadā, cakkavāka subhūrisa sotthi ghaṭoti.

11. Ekādasakanipāto

455. Mātuposakajātakaṃ (1)

1. Tassa nāgassa vippavāsena, virūḷhā sallakī ca kuṭajā ca;

Kuruvindakaravīrā [karavarā (sī. syā.)] tisasāmā ca, nivāte pupphitā ca kaṇikārā.

2. Kocideva suvaṇṇakāyurā, nāgarājaṃ bharanti piṇḍena;
Yattha rājā rājakumāro vā, kavacamabhihessati achambhito [asambhīto (sī. syā. pī.)].

3. Gaṇhāhi nāga kabaḷaṃ, mā nāga kisako bhava;
Bahūni rājakiccāni, tāni [yāni (sī. pī.)] nāga karissasi.

4. Sā nūnasā kapaṇikā, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati.

5. Kā nu te sā mahānāga, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati.

6. Mātā me sā mahārāja, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ pati.

7. Muñcathetaṃ mahānāgaṃ, yoyaṃ bharati mātaraṃ;
Sametu mātarā nāgo, saha sabbehi ñātibhi.

8. Mutto ca bandhanā nāgo, muttamādāya kuñjaro [kāsirājena pesito (sī. syā.), mutto dāmāto kuñjaro (pī. sī. niyya)];
Muhuttaṃ assāsayitvā [vissamitvāna (sī.)], agamā yena pabbato.

9. Tato so naḷiniṃ [nilinaṃ (syā.)] gantvā, sītaṃ kuñjarasevitaṃ;
Soṇḍāyūdakamāhatvā [māhitvā (syā. ka.)], mātaraṃ abhisiñcatha.

10. Koya anariyo devo, akālenapi vassati [akālena pavassati (sī. syā.), akālena'tivassati (pī.)];
Gato me atrajo putto, yo mayhaṃ paricārako.

11. Uṭṭhehi amma kiṃ sesi, āgato tyāhamatrajo;
Muttomhi kāsirājena, vedehena yasassinā.

12. Ciraṃ jīvatu so rājā, kāsīnaṃ raṭṭhavaḍḍhano;
Yo me puttaṃ pamocesi, sadā vuddhāpacāyikanti.

Mātuposakajātakaṃ paṭhamaṃ.

456. Juṇhajātakaṃ (2)

13. Suṇohi mayhaṃ vacanaṃ janinda, atthena juṇhamhi idhānupatto;
Na brāhmaṇe addhike tiṭṭhamāne, gantabba [gantabya (ka.)] māhu dvipadinda [dipadāna (sī. pī.), dvipadāna (syā.)] seṭṭha.

14. Suṇomi tiṭṭhāmi vadehi brahme, yenāsi [yenāpi (syā. ka.)] atthena idhānupatto;
Kaṃ vā tvamatthaṃ mayi patthayāno, idhāgamā brahme tadiṅgha brūhi.

15. Dadāhi me gāmavarāni pañca, dāsīsataṃ satta gavaṃsatāni;
Parosahassañca suvaṇṇanikkhe, bhariyā ca me sādisī dve dadāhi.

16. Tapo nu te brāhmaṇa bhiṃsarūpo, mantā nu te brāhmaṇa cittarūpā;
Yakkhā nu [yakkhā va (sī. pī.)] te assavā santi keci, atthaṃ vā me abhijānāsi kattaṃ.

17. Na me tapo atthi na cāpi mantā, yakkhāpi me assavā natthi keci;
Atthampi te nābhijānāmi kattaṃ, pubbe ca kho [pubbeva kho (syā. ka.)] saṅgatimattamāsi.

18. Paṭhamaṃ idaṃ dassanaṃ jānato me, na tābhijānāmi ito puratthā;
Akkhāhi me pucchito etamatthaṃ, kadā kuhiṃ vā ahu saṅgamo no.

19. Gandhārarājassa puramhi ramme, avasimhase takkasīlāyaṃ deva;
Tatthandhakāramhi timīsikāyaṃ [timissikāyaṃ (sī. aṭṭha.), timissakāyaṃ (syā.)], aṃsena aṃsaṃ samaghaṭṭayimha.

20. Te tattha ṭhatvāna ubho janinda, sārāṇiyaṃ [sāraṇīyaṃ (ka.)] vītisārayimha [vītisārimha (sī. syā. pī.)] tattha;
Sāyeva no saṅgatimattamāsi, tato na pacchā na pure ahosi.

21. Yadā kadāci manujesu brahme, samāgamo sappurisena hoti;
Na paṇḍitā saṅgatisanthavāni, pubbe kataṃ vāpi vināsayanti.

22. Bālāva [bālā ca (sī. syā. pī.)] kho saṅgatisanthavāni, pubbe kataṃ vāpi vināsayanti;
Bahumpi bālesu kataṃ vinassati, tathā hi bālā akataññurūpā.

23. Dhīrā ca kho saṅgatisanthavāni, pubbe kataṃ vāpi na nāsayanti;
Appampi dhīresu kataṃ na nassati, tathā hi dhīrā sukataññurūpā.

24. Dadāmi te gāmavarāni pañca, dāsīsataṃ satta gavaṃsatāni;
Parosahassañca suvaṇṇanikkhe, bhariyā ca te sādisī dve dadāmi.

25. Evaṃ sataṃ hoti samecca rāja, nakkhattarājāriva tārakānaṃ;
Āpūratī kāsipatī tathāhaṃ, tayāpi me saṅgamo ajja laddhoti.

Juṇhajātakaṃ dutiyaṃ.

457. Dhammadevaputtajātakaṃ (3)

26. Yasokaro puññakarohamasmi, sadātthuto samaṇabrāhmaṇānaṃ;
Maggāraho devamanussapūjito, dhammo ahaṃ dehi adhamma maggaṃ.

27. Adhammayānaṃ daḷhamāruhitvā, asantasanto balavāhamasmi;
Sa kissa hetumhi tavajja dajjaṃ, maggaṃ ahaṃ dhamma adinnapubbaṃ.

28. Dhammo have pāturahosi pubbe, pacchā adhammo udapādi loke;
Jeṭṭho ca seṭṭho ca sanantano ca, uyyāhi jeṭṭhassa kaniṭṭha maggā.

29. Na yācanāya napi pātirūpā, na arahatā [na arahati (sī. pī.), arahati (ka.)] tehaṃ dadeyyaṃ maggaṃ;
Yuddhañca no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo.

30. Sabbā disā anuvisaṭohamasmi, mahabbalo amitayaso atulyo;
Guṇehi sabbehi upetarūpo, dhammo adhamma tvaṃ kathaṃ vijessasi.

31. Lohena ve haññati jātarūpaṃ, na jātarūpena hananti lohaṃ;
Sace adhammo hañchati [haññati (sī. syā.), haññiti (katthaci)] dhammamajja, ayo suvaṇṇaṃ viya dassaneyyaṃ.

32. Sace tuvaṃ yuddhabalo adhamma [yuddhabalo’si’dhamma (ka. sī.), yuddhabalo’sa’dhamma (pī.)], na tuyha vuḍḍhā [vaddhā (sī. pī.)] ca garū ca atthi;
Maggañca te dammi piyāppiyena, vācāduruttānipi te khamāmi.

33. Idañca sutvā vacanaṃ adhammo, avaṃsiro patito uddhapādo;
‘‘Yuddhatthiko ce na labhāmi yuddhaṃ’’, ettāvatā hoti hato adhammo.

34. Khantībalo yuddhabalaṃ vijetvā, hantvā adhammaṃ nihanitva [vihanitvā (ka.)] bhūmyā;
Pāyāsi vitto [citto (syā.)] abhiruyha sandanaṃ, maggeneva atibalo saccanikkamo.

35. Mātā pitā samaṇabrāhmaṇā ca, asammānitā yassa sake agāre;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā nirayaṃ vajanti te [vajanti (sī. pī.)];
Yathā adhammo patito avaṃsiro.

36. Mātā pitā samaṇabrāhmaṇā ca, susammānitā yassa sake agāre;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā sugatiṃ vajanti te;
Yathāpi dhammo abhiruyha sandananti.

Dhammadevaputtajātakaṃ [dhammajātakaṃ (sī. pī.)] tatiyaṃ.

458. Udayajātakaṃ (4)

37. Ekā nisinnā suci saññatūrū, pāsādamāruyha aninditaṅgī;
Yācāmi taṃ kinnaranettacakkhu, imekarattiṃ ubhayo vasema.

38. Okiṇṇantaraparikhaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Rakkhitaṃ khaggahatthehi, duppavesamidaṃ puraṃ.

39. Daharassa yuvino cāpi, āgamo ca na vijjati;
Atha kena nu vaṇṇena, saṅgamaṃ icchase mayā.

40. Yakkhohamasmi kalyāṇi, āgatosmi tavantike [tavantikaṃ (sī. pī.)];
Tvaṃ maṃ nandaya [nandassu (syā. ka.)] bhaddante, puṇṇakaṃsaṃ dadāmi te.

41. Devaṃ va yakkhaṃ atha vā manussaṃ, na patthaye udayamaticca aññaṃ;
Gaccheva tvaṃ yakkha mahānubhāva, mā cassu gantvā punarāvajittha.

42. Yā sā rati uttamā kāmabhoginaṃ, yaṃ hetu sattā visamaṃ caranti;
Mā taṃ ratiṃ jīyi tuvaṃ sucimhi te, dadāmi te rūpiyaṃ kaṃsapūraṃ.

43. Nāriṃ naro nijjhapayaṃ dhanena, ukkaṃsatī yattha karoti chandaṃ;
Vipaccanīko tava devadhammo, paccakkhato thokatarena esi.

44. Āyu ca vaṇṇo ca [āyuṃ ca vaṇṇaṃ ca (ka. sī. pī.)] manussaloke, nihīyati manujānaṃ suggatte;
Teneva vaṇṇena dhanampi tuyhaṃ, nihīyati jiṇṇatarāsi ajja.

45. Evaṃ me pekkhamānassa, rājaputti yasassini;
Hāyateva tava [hāyate vata te (sī. syā. ka.), hāyateva tato (pī.)] vaṇṇo, ahorattānamaccaye.

46. Imināva tvaṃ vayasā, rājaputti sumedhase;
Brahmacariyaṃ careyyāsi, bhiyyo vaṇṇavatī siyā.

47. Devā na jīranti yathā manussā, gattesu tesaṃ valiyo na honti;
Pucchāmi taṃ yakkha mahānubhāva, kathaṃ nu devāna [kathaṃ na devānaṃ (pī.)] sarīradeho.

48. Devā na jīranti yathā manussā, gattesu tesaṃ valiyo na honti;
Suve suve bhiyyatarova [bhiyyataro ca (ka.)] tesaṃ, dibbo ca vaṇṇo vipulā ca bhogā.

49. Kiṃsūdha bhītā janatā anekā, maggo ca nekāyatanaṃ pavutto;
Pucchāmi taṃ yakkha mahānubhāva, katthaṭṭhito paralokaṃ na bhāye.

50. Vācaṃ manañca paṇidhāya sammā, kāyena pāpāni akubbamāno;
Bahunnapānaṃ gharamāvasanto, saddho mudū saṃvibhāgī vadaññū;
Saṅgāhako sakhilo saṇhavāco, etthaṭṭhito paralokaṃ na bhāye.

51. Anusāsasi maṃ yakkha, yathā mātā yathā pitā;
Uḷāravaṇṇaṃ pucchāmi, ko nu tvamasi subrahā.

52. Udayohamasmi kalyāṇi, saṅkarattā idhāgato [saṅgaratthā idhāgato (sī. pī.), saṅgaratthāyidhāgato (syā.)];
Āmanta kho taṃ gacchāmi, muttosmi tava saṅkarā [saṅgarā (sī. syā. pī.)].

53. Sace kho tvaṃ udayosi, saṅkarattā idhāgato;
Anusāsa maṃ rājaputta, yathāssa puna saṅgamo.

54. Atipatati [adhipatatī (sī. pī.)] vayo khaṇo tatheva, ṭhānaṃ natthi dhuvaṃ cavanti sattā;
Parijiyyati addhuvaṃ sarīraṃ, udaye mā pamāda [mā pamādaṃ (sī.)] carassu dhammaṃ.

55. Kasiṇā pathavī dhanassa pūrā, ekasseva siyā anaññadheyyā;
Tañcāpi jahati [jahāti (sī. syā. pī.), jahātī (?)] avītarāgo, udaye mā pamāda carassu dhammaṃ.

56. Mātā ca pitā ca bhātaro ca, bhariyā yāpi dhanena hoti kītā [bhariyāpi dhanena honti atittā (ka.)];
Te cāpi jahanti aññamaññaṃ, udaye mā pamāda carassu dhammaṃ.

57. Kāyo parabhojananti ñatvā [kāyo ca parabhojanaṃ viditvā (ka.)], saṃsāre sugatiñca duggatiñca [sugatī ca duggatī ca (sī. syā. pī.), suggatiṃ duggatiñca (ka.)];
Ittaravāsoti jāniyāna, udaye mā pamāda carassu dhammaṃ.

58. Sādhu bhāsatiyaṃ [bhāsatayaṃ (sī. pī.)] yakkho, appaṃ maccāna jīvitaṃ;
Kasirañca parittañca, tañca dukkhena saṃyutaṃ;
Sāhaṃ ekā pabbajissāmi, hitvā kāsiṃ surundhananti.

Udayajātakaṃ catutthaṃ.

459. Pānīyajātakaṃ (5)

59. Mitto mittassa pānīyaṃ, adinnaṃ paribhuñjisaṃ;
Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

60. Paradārañca disvāna, chando me udapajjatha [upapajjatha (syā. ka.)];
Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

61. Pitaraṃ me mahārāja, corā agaṇhu [agaṇhuṃ (sī. pī.), agaṇhi (ka.)] kānane;
Tesāhaṃ pucchito jānaṃ, aññathā naṃ viyākariṃ.

62. Tena pacchā vijigucchiṃ, taṃ pāpaṃ pakataṃ mayā;
Mā puna akaraṃ pāpaṃ, tasmā pabbajito ahaṃ.

63. Pāṇātipātamakaruṃ, somayāge upaṭṭhite;
Tesāhaṃ samanuññāsiṃ, tena pacchā vijigucchiṃ.

64. Taṃ pāpaṃ pakataṃ mayā, mā puna akaraṃ pāpaṃ;
Tasmā pabbajito ahaṃ.

65. Surāmerayamādhukā [madhukā (sī. syā. pī.)], ye janā paṭhamāsu no;
Bahūnaṃ te anatthāya, majjapānamakappayuṃ.

66. Tesāhaṃ samanuññāsiṃ, tena pacchā vijigucchiṃ;
Taṃ pāpaṃ pakataṃ mayā, mā puna akaraṃ pāpaṃ;
Tasmā pabbajito ahaṃ.

67. Dhiratthu subahū kāme, duggandhe bahukaṇṭake;
Ye ahaṃ paṭisevanto, nālabhiṃ tādisaṃ sukhaṃ.

68. Mahassādā sukhā kāmā, natthi kāmā paraṃ [kāmaparaṃ (sī. pī.)] sukhaṃ;
Ye kāme paṭisevanti, saggaṃ te upapajjare.

69. Appassādā dukhā kāmā, natthi kāmā paraṃ dukhaṃ;
Ye kāme paṭisevanti, nirayaṃ te upapajjare.

70. Asī yathā sunisito, nettiṃsova supāyiko [supāsito (ka. sī. niyya), supāyito (ka. aṭṭha.)];
Sattīva urasi khittā, kāmā dukkhatarā tato.

71. Aṅgārānaṃva jalitaṃ, kāsuṃ sādhikaporisaṃ;
Phālaṃva divasaṃtattaṃ, kāmā dukkhatarā tato.

72. Visaṃ yathā halāhalaṃ, telaṃ pakkuthitaṃ [ukkaṭṭhitaṃ (sī. pī.), pakkuṭṭhitaṃ (syā.)] yathā;
Tambaloha [tampalohaṃ (syā.)] vilīnaṃva, kāmā dukkhatarā tatoti.

Pānīyajātakaṃ pañcamaṃ.

460. Yudhañcayajātakaṃ (6)

73. Mittāmaccaparibyūḷhaṃ [paribbūḷhaṃ (sī. pī.)], ahaṃ vande rathesabhaṃ;
Pabbajissāmahaṃ rāja [pabbajissaṃ mahārāja (sī. pī.)], taṃ devo anumaññatu.

74. Sace te ūnaṃ kāmehi, ahaṃ paripūrayāmi [ahaṃva pūrayāmi (ka.)] te;
Yo taṃ hiṃsati vāremi, mā pabbaja [pabbaji (pī.)] yudhañcaya [yudhañjaya (sī. syā.), yuvañjaya (pī.)].

75. Na matthi ūnaṃ kāmehi, hiṃsitā me na vijjati;
Dīpañca kātumicchāmi, yaṃ jarā nābhikīrati.

76. Putto vā pitaraṃ yāce, pitā vā puttamorasaṃ;

Negamo taṃ yāce [negamo yācate (sī. syā. pī.)] tāta, mā pabbaja yudhañcaya.

77. Mā maṃ deva nivārehi, pabbajantaṃ rathesabha;
Māhaṃ kāmehi sammatto, jarāya vasamanvagū.

78. Ahaṃ taṃ tāta yācāmi, ahaṃ putta nivāraye;
Ciraṃ taṃ daṭṭhumicchāmi, mā pabbaja yudhañcaya.

79. Ussāvova tiṇaggamhi, sūriyuggamanaṃ pati;
Evamāyu manussānaṃ, mā maṃ amma nivāraya.

80. Taramāno imaṃ yānaṃ, āropetu [taramānā imaṃ yānaṃ, āropentu (sī. pī.)] rathesabha;
Mā me mātā tarantassa, antarāyakarā ahu.

81. Abhidhāvatha bhaddante, suññaṃ hessati rammakaṃ;
Yudhañcayo anuññāto, sabbadattena rājinā.

82. Yohu seṭṭho sahassassa [manussānaṃ (syā.), sahassānaṃ (ka.)], yuvā kañcanasannibho;
Soyaṃ kumāro pabbajito, kāsāyavasano balī.

83. Ubho kumārā pabbajitā, yudhañcayo yudhiṭṭhilo;
Pahāya mātāpitaro, saṅgaṃ chetvāna maccunoti.

Yudhañcayajātakaṃ chaṭṭhaṃ.

461. Dasarathajātakaṃ (7)

84. Etha lakkhaṇa sītā ca, ubho otarathodakaṃ;
Evāyaṃ bharato āha, ‘‘rājā dasaratho mato’’.

85. Kena rāmappabhāvena, socitabbaṃ na socasi;
Pitaraṃ kālakataṃ [kālaṅkataṃ (ka.)] sutvā, na taṃ pasahate dukhaṃ.

86. Yaṃ na sakkā nipāletuṃ, posena lapataṃ bahuṃ;
Sa kissa viññū medhāvī, attānamupatāpaye.

87. Daharā ca hi vuddhā ca [ye vuddhā (sī. aṭṭha.), ye vuḍḍhā (syā.)], ye bālā ye ca paṇḍitā;
Aḍḍhā ceva daliddā ca, sabbe maccuparāyaṇā.

88. Phalānamiva pakkānaṃ, niccaṃ patanato bhayaṃ;
Evaṃ jātāna maccānaṃ, nicca maraṇato bhayaṃ.

89. Sāyameke na dissanti, pāto diṭṭhā bahujjanā;
Pāto eke na dissanti, sāyaṃ diṭṭhā bahujjanā.

90. Paridevayamāno ce, kiñcidatthaṃ udabbahe;
Sammūḷho hiṃsamattānaṃ, kayirā taṃ vicakkhaṇo.

91. Kiso vivaṇṇo bhavati, hiṃsamattānamattano [mattanā (sī. aṭṭha. su. ni. 590)];
Na tena petā pālenti, niratthā paridevanā.

92. Yathā saraṇamādittaṃ, vārinā parinibbaye [vārināvanibbāpaye (syā. ka.)];
Evampi dhīro sutavā, medhāvī paṇḍito naro;
Khippamuppatitaṃ sokaṃ, vāto tūlaṃva dhaṃsaye.

93. Macco ekova [ekova macco (sī. syā. pī.)] acceti, ekova jāyate kule;
Saṃyogaparamātveva, sambhogā sabbapāṇinaṃ.

94. Tasmā hi dhīrassa bahussutassa, sampassato lokamimaṃ parañca;
Aññāya dhammaṃ hadayaṃ manañca, sokā mahantāpi na tāpayanti.

95. Sohaṃ dassañca bhokkhañca, bharissāmi ca [sohaṃ yasañca bhogañca, bhariyāpi ca (syā. ka.)] ñātake;
Sesañca pālayissāmi, kiccametaṃ [kiccamevaṃ (pī.)] vijānato.

96. Dasa vassasahassāni, saṭṭhi vassasatāni ca;
Kambugīvo mahābāhu, rāmo rajjamakārayīti.

Dasarathajātakaṃ sattamaṃ.

462. Saṃvarajātakaṃ (8)

97. Jānanto no mahārāja, tava sīlaṃ janādhipo;
Ime kumāre pūjento, na taṃ kenaci maññatha.

98. Tiṭṭhante no mahārāje, adu [ādu (sī. pī.), ādū (syā.)] deve divaṅgate;
Ñātī taṃ samanuññiṃsu, sampassaṃ atthamattano.

99. Kena saṃvaravattena, sañjāte abhitiṭṭhasi;
Kena taṃ nātivattanti, ñātisaṅghā samāgatā.

100. Na rājaputta usūyāmi [rājaputta nussuyyāmi (ka.)], samaṇānaṃ mahesinaṃ;
Sakkaccaṃ te namassāmi, pāde vandāmi tādinaṃ.

101. Te maṃ dhammaguṇe yuttaṃ, sussūsamanusūyakaṃ;
Samaṇā manusāsanti [samanusāsanti (sī. syā. pī.)], isī dhammaguṇe ratā.

102. Tesāhaṃ vacanaṃ sutvā, samaṇānaṃ mahesinaṃ;
Na kiñci atimaññāmi, dhamme me nirato mano.

103. Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Tesaṃ [tesu (pī.)] nappaṭibandhāmi, niviṭṭhaṃ [nibaddhaṃ (sī. pī.)] bhattavetanaṃ.

104. Mahāmattā ca me atthi, mantino paricārakā;
Bārāṇasiṃ voharanti, bahumaṃsasurodakaṃ.

105. Athopi vāṇijā phītā, nānāraṭṭhehi āgatā;
Tesu me vihitā rakkhā, evaṃ jānāhuposatha.

106. Dhammena kira ñātīnaṃ, rajjaṃ kārehi saṃvara;
Medhāvī paṇḍito cāsi [cāpi (sī. pī.)], athopi ñātinaṃ hito.

107. Taṃ taṃ ñātiparibyūḷhaṃ, nānāratanamocitaṃ;

Amittā nappasahanti, indaṃva asurādhipoti.

Saṃvarajātakaṃ aṭṭhamaṃ.

463. Suppārakajātakaṃ (9)

108. Ummujjanti nimujjanti, manussā khuranāsikā;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

109. Kurukacchā [bharukacchā (sī. syā. pī. aṭṭha.)] payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, khuramālīti vuccati.

110. Yathā aggīva suriyova [aggi suriyo ca (syā.), aggīva sūriyo (ka.)], samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

111. Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, aggimālīti vuccati.

112. Yathā dadhīva khīraṃva [dadhi ca khīraṃ ca (syā.), evamuparipi], samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

113. Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, dadhimālīti [khīramālīti (ka.)] vuccati.

114. Yathā kusova sassova, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

115. Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, kusamālīti vuccati.

116. Yathā naḷova veḷūva, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

117. Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, naḷamālīti vuccati.

118. Mahabbhayo bhiṃsanako, saddo suyyatimānuso [samuddo suyyata’mānuso (sī. pī. aṭṭha.)];
Yathā sobbho papātova, samuddo paṭidissati;
Suppārakaṃ taṃ pucchāma, samuddo katamo ayaṃ.

119. Kurukacchā payātānaṃ, vāṇijānaṃ dhanesinaṃ;
Nāvāya vippanaṭṭhāya, baḷavāmukhīti [vaḷabhāmukhīti (sī. syā.), balavāmukhīti (syā. ka.)] vuccati.

120. Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Nābhijānāmi sañcicca, ekapāṇampi hiṃsitaṃ;
Etena saccavajjena, sotthiṃ nāvā nivattatūti.

Suppārakajātakaṃ navamaṃ.

Ekādasakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Sirimātusuposakanāgavaro, puna juṇhaka dhammamudayavaro;
Atha pāni yudhañcayako ca, dasaratha saṃvara pāragatena navāti.

12. Dvādasakanipāto

464. Cūḷakuṇālajātakaṃ (1)

1. Luddhānaṃ [khuddānaṃ (sī. syā. pī.)] lahucittānaṃ, akataññūna dubbhinaṃ;
Nādevasatto puriso, thīnaṃ saddhātumarahati.

2. Na tā pajānanti kataṃ na kiccaṃ, na mātaraṃ pitaraṃ bhātaraṃ vā;
Anariyā samatikkantadhammā, sasseva cittassa vasaṃ vajanti.

3. Cirānuvuṭṭhampi [cirānuvutthampi (sī. pī.)] piyaṃ manāpaṃ, anukampakaṃ pāṇasamampi bhattuṃ [santaṃ (sī. syā. pī.)];
Āvāsu kiccesu ca naṃ jahanti, tasmāhamitthīnaṃ na vissasāmi.

4. Thīnañhi cittaṃ yathā vānarassa, kannappakannaṃ yathā rukkhachāyā;
Calācalaṃ hadayamitthiyānaṃ, cakkassa nemi viya parivattati.

5. Yadā tā passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Saṇhāhi vācāhi nayanti menaṃ, kambojakā jalajeneva assaṃ.

6. Yadā na passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Samantato naṃ parivajjayanti, tiṇṇo nadīpāragatova kullaṃ.

7. Silesūpamā sikhiriva sabbabhakkhā, tikkhamāyā nadīriva sīghasotā;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ parañca.

8. Na tā ekassa na dvinnaṃ, āpaṇova pasārito;
Yo tā mayhanti maññeyya, vātaṃ jālena bādhaye [bandhaye (syā. ka.)].

9. Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, velā tāsaṃ na vijjati [imissā gāthāya pubbaddhāparaddhaṃ vipariyāyena dissati (ka.)].

10. Ghatāsanasamā etā, kaṇhasappasirūpamā;
Gāvo bahitiṇasseva, omasanti varaṃ varaṃ.

11. Ghatāsanaṃ kuñjaraṃ kaṇhasappaṃ, muddhābhisittaṃ pamadā ca sabbā;
Ete naro niccayato [niccayatto (sī. pī.)] bhajetha, tesaṃ have dubbidu sabbabhāvo [saccabhāvo (syā.)].

12. Naccantavaṇṇā na bahūnaṃ kantā, na dakkhiṇā pamadā sevitabbā;
Na parassa bhariyā na dhanassa hetu, etitthiyo pañca na sevitabbāti.

Cūḷakuṇālajātakaṃ paṭhamaṃ.

465. Bhaddasālajātakaṃ (2)

13. Kā tvaṃ suddhehi vatthehi, aghe vehāyasaṃ [vehāsayaṃ (sī. pī.)] ṭhitā;
Kena tyāssūni vattanti, kuto taṃ bhayamāgataṃ.

14. Taveva deva vijite, bhaddasāloti maṃ vidū;
Saṭṭhi [saṭṭhiṃ (sī. pī.)] vassasahassāni, tiṭṭhato pūjitassa me.

15. Kārayantā nagarāni, agāre ca disampati;
Vividhe cāpi pāsāde, na maṃ te accamaññisuṃ;
Yatheva maṃ te pūjesuṃ, tatheva tvampi pūjaya.

16. Taṃ ivāhaṃ [tañca ahaṃ (sī. syā. pī.)] na passāmi, thūlaṃ kāyena te dumaṃ;
Ārohapariṇāhena, abhirūposi jātiyā.

17. Pāsādaṃ kārayissāmi, ekatthambhaṃ manoramaṃ;
Tattha taṃ upanessāmi, ciraṃ te yakkha jīvitaṃ.

18. Evaṃ cittaṃ udapādi, sarīrena vinābhāvo;
Puthuso maṃ vikantitvā, khaṇḍaso avakantatha.

19. Agge ca chetvā majjhe ca, pacchā mūlamhi chindatha [mūlañca chindatha (sī.), mūlaṃ vichindatha (pī.)];
Evaṃ me chijjamānassa, na dukkhaṃ maraṇaṃ siyā.

20. Hatthapādaṃ [hatthapāde (ka.)] yathā chinde [chinne (ka.)], kaṇṇanāsañca jīvato;
Tato pacchā siro chinde, taṃ dukkhaṃ maraṇaṃ siyā.

21. Sukhaṃ nu khaṇḍaso chinnaṃ, bhaddasālavanappati;
Kiṃ hetu kiṃ upādāya, khaṇḍaso chinnamicchasi.

22. Yañca hetumupādāya, hetuṃ dhammūpasaṃhitaṃ;
Khaṇḍaso chinnamicchāmi, mahārāja suṇohi me.

23. Ñātī me sukhasaṃvaddhā, mama passe nivātajā;
Tepihaṃ upahiṃseyyaṃ, paresaṃ asukhocitaṃ.

24. Ceteyyarūpaṃ [cetabbarūpaṃ (sī. pī.)] cetesi, bhaddasālavanappati;
Hitakāmosi ñātīnaṃ, abhayaṃ samma dammi teti.

Bhaddasālajātakaṃ dutiyaṃ.

466. Samuddavāṇijajātakaṃ (3)

25. Kasanti vapanti te janā, manujā kammaphalūpajīvino;
Nayimassa dīpakassa bhāgino, jambudīpā idameva no varaṃ.

26. Tipañcarattūpagatamhi cande, vego mahā hehiti sāgarassa;
Uplavissaṃ dīpamimaṃ uḷāraṃ, mā vo vadhī gacchatha leṇamaññaṃ.

27. Na jātuyaṃ sāgaravārivego, uplavissaṃ dīpamimaṃ uḷāraṃ;
Taṃ me nimittehi bahūhi diṭṭhaṃ, mā bhetha kiṃ socatha modathavho [modatha vo (ka.) 6.38 moggallānasuttaṃ passitabbaṃ].

28. Pahūtabhakkhaṃ bahuannapānaṃ, pattattha āvāsamimaṃ uḷāraṃ;
Na vo bhayaṃ paṭipassāmi kiñci, āputtaputtehi pamodathavho.

29. Yo devoyaṃ dakkhiṇāyaṃ [dakkhiṇassaṃ (sī.)] disāyaṃ, khemanti pakkosati tassa saccaṃ;
Na uttaro vedi bhayābhayassa, mā bhetha kiṃ socatha modathavho.

30. Yathā ime vippavadanti yakkhā, eko bhayaṃ saṃsati khemameko;
Tadiṅgha mayhaṃ vacanaṃ suṇātha, khippaṃ lahuṃ mā vinassimha sabbe.

31. Sabbe samāgamma karoma nāvaṃ, doṇiṃ daḷhaṃ sabbayantūpapannaṃ;
Sace ayaṃ dakkhiṇo saccamāha, moghaṃ paṭikkosati uttaroyaṃ;

Sā ceva no hehiti āpadatthā, imañca dīpaṃ na pariccajema.

32. Sace ca kho uttaro saccamāha, moghaṃ paṭikkosati dakkhiṇoyaṃ;
Tameva nāvaṃ abhiruyha sabbe, evaṃ mayaṃ sotthi taremu pāraṃ.

33. Na ve sugaṇhaṃ paṭhamena seṭṭhaṃ, kaniṭṭhamāpāthagataṃ gahetvā;
Yo cīdha tacchaṃ [majjhaṃ (sī. syā. pī.)] paviceyya gaṇhati [gaṇhi (ka.)], sa ve naro seṭṭhamupeti ṭhānaṃ.

34. Yathāpi te sāgaravārimajjhe, sakammunā sotthi vahiṃsu vāṇijā;
Anāgatatthaṃ paṭivijjhiyāna, appampi nācceti sa bhūripañño.

35. Bālā ca mohena rasānugiddhā, anāgataṃ appaṭivijjhiyatthaṃ;
Paccuppanne sīdanti atthajāte, samuddamajjhe yathā te manussā.

36. Anāgataṃ paṭikayirātha kiccaṃ, ‘‘mā maṃ kiccaṃ kiccakāle byadhesi’’;
Taṃ tādisaṃ paṭikata [paṭikataṃ (ka.), paṭigata (sī. aṭṭha.), paṭikacca (?)] kiccakāriṃ, na taṃ kiccaṃ kiccakāle byadhetīti.

Samuddavāṇijajātakaṃ tatiyaṃ.

467. Kāmajātakaṃ (4)

37. Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchati.

38. Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Tato naṃ aparaṃ kāme, dhamme taṇhaṃva vindati.

39. Gavaṃva siṅgino siṅgaṃ, vaḍḍhamānassa vaḍḍhati;
Evaṃ mandassa posassa, bālassa avijānato;
Bhiyyo taṇhā pipāsā ca, vaḍḍhamānassa vaḍḍhati.

40. Pathabyā sāliyavakaṃ, gavassaṃ [gavāsaṃ (sī. syā. pī.)] dāsaporisaṃ;
Datvā ca [datvāpi (sī. syā.), datvā vā (pī.)] nālamekassa, iti vidvā [viddhā (syā.)] samaṃ care.

41. Rājā pasayha pathaviṃ vijitvā, sasāgarantaṃ mahimāvasanto;
Oraṃ samuddassa atittarūpo [atittirūpo (ka.)], pāraṃ samuddassapi patthayetha.

42. Yāva anussaraṃ kāme, manasā titti nājjhagā;
Tato nivattā paṭikamma disvā, te ve sutittā ye [tittā (sī. syā. pī.)] paññāya tittā.

43. Paññāya tittinaṃ [tittīnaṃ (sī. syā.)] seṭṭhaṃ, na so kāmehi tappati;
Paññāya tittaṃ purisaṃ, taṇhā na kurute vasaṃ.

44. Apacinetheva kāmānaṃ [kāmāni (sī. syā. pī.)], appicchassa alolupo;
Samuddamatto puriso, na so kāmehi tappati.

45. Rathakārova cammassa, parikantaṃ upāhanaṃ;
Yaṃ yaṃ cajati [jahati (syā. ka.)] kāmānaṃ, taṃ taṃ sampajjate sukhaṃ;
Sabbaṃ ce sukhamiccheyya, sabbe kāme pariccaje.

46. Aṭṭha te bhāsitā gāthā, sabbā honti sahassiyo [sahassiyā (?) upari sutasomajātake tathā dissati];
Paṭigaṇha mahābrahme, sādhetaṃ tava bhāsitaṃ.

47. Na me attho sahassehi, satehi nahutehi vā;
Pacchimaṃ bhāsato gāthaṃ, kāme me na rato mano.

48. Bhadrako [saddo (sī.)] vatāyaṃ māṇavako, sabbalokavidū muni;
Yo imaṃ taṇhaṃ [yo taṇhaṃ (sī. syā.)] dukkhajananiṃ, parijānāti paṇḍitoti.

Kāmajātakaṃ catutthaṃ.

468. Janasandhajātakaṃ (5)

49. Dasa khalu imāni [khalumāni (syā.)] ṭhānāni, yāni pubbe akaritvā;
Sa pacchā manutappati, iccevāha [iccāha rājā (sī. syā. pī.)] janasandho.

50. Aladdhā vittaṃ tappati, pubbe asamudānitaṃ;
Na pubbe dhanamesissaṃ, iti pacchānutappati.

51. Sakyarūpaṃ pure santaṃ, mayā sippaṃ na sikkhitaṃ;
Kicchā vutti asippassa, iti pacchānutappati.

52. Kūṭavedī pure āsiṃ, pisuṇo piṭṭhimaṃsiko;
Caṇḍo ca pharuso cāpi [cāsiṃ (sī. syā. pī.)], iti pacchānutappati.

53. Pāṇātipātī pure āsiṃ, luddo cāpi [cāsiṃ (sī. pī.)] anāriyo;
Bhūtānaṃ nāpacāyissaṃ, iti pacchānutappati.

54. Bahūsu vata santīsu, anāpādāsu itthisu;
Paradāraṃ asevissaṃ, iti pacchānutappati.

55. Bahumhi vata santamhi, annapāne upaṭṭhite;
Na pubbe adadaṃ [adadiṃ (sī.)] dānaṃ, iti pacchānutappati.

56. Mātaraṃ pitarañcāpi, jiṇṇakaṃ gatayobbanaṃ [jiṇṇake gatayobbane (sī. syā. pī.)];
Pahu santo na posissaṃ, iti pacchānutappati.

57. Ācariyamanusatthāraṃ, sabbakāmarasāharaṃ;
Pitaraṃ atimaññissaṃ, iti pacchānutappati.

58. Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Na pubbe payirupāsissaṃ, iti pacchānutappati.

59. Sādhu hoti tapo ciṇṇo, santo ca payirupāsito;
Na ca pubbe tapo ciṇṇo, iti pacchānutappati.

60. Yo ca etāni ṭhānāni, yoniso paṭipajjati;
Karaṃ purisakiccāni, sa pacchā nānutappatīti.

Janasandhajātakaṃ pañcamaṃ.

469. Mahākaṇhajātakaṃ (6)

61. Kaṇho kaṇho ca ghoro ca, sukkadāṭho pabhāsavā [patāpavā (sī. syā. pī.)];
Baddho pañcahi rajjūhi, kiṃ ravi [dhīra (sī. pī.), vīra (syā.)] sunakho tava.

62. Nāyaṃ migānamatthāya, usīnaka [usīnara (sī. pī.), usīnnara (syā.)] bhavissati;
Manussānaṃ anayo hutvā, tadā kaṇho pamokkhati.

63. Pattahatthā samaṇakā, muṇḍā saṅghāṭipārutā;
Naṅgalehi kasissanti, tadā kaṇho pamokkhati.

64. Tapassiniyo [tapanīyā (ka.) dutiyantapadāni hetāni] pabbajitā, muṇḍā saṅghāṭipārutā;
Yadā loke gamissanti, tadā kaṇho pamokkhati.

65. Dīghottaroṭṭhā jaṭilā, paṅkadantā rajassirā;
Iṇaṃ codāya [vodāya (sī. pī.), codaya (syā.)] gacchanti, tadā kaṇho pamokkhati.

66. Adhicca vede [vedaṃ (ka.)] sāvittiṃ, yaññatantañca [tantrañca (sī. syā. pī.)] brāhmaṇā;
Bhatikāya yajissanti, tadā kaṇho pamokkhati.

67. Mātaraṃ pitarañcāpi, jiṇṇakaṃ gatayobbanaṃ;
Pahū santo [santā (sī.)] na bharanti, tadā kaṇho pamokkhati.

68. Mātaraṃ pitarañcāpi, jiṇṇakaṃ gatayobbanaṃ;
Bālā tumheti vakkhanti, tadā kaṇho pamokkhati.

69. Ācariyabhariyaṃ sakhiṃ [ācariyabhariyaṃ sakhābhariyaṃ (sī. pī.)], mātulāniṃ pitucchakiṃ [pitucchayaṃ (sī.), pitucchasaṃ (pī.)];
Yadā loke gamissanti, tadā kaṇho pamokkhati.

70. Asicammaṃ gahetvāna, khaggaṃ paggayha brāhmaṇā;
Panthaghātaṃ karissanti, tadā kaṇho pamokkhati.

71. Sukkacchavī vedhaverā, thūlabāhū apātubhā;
Mittabhedaṃ karissanti, tadā kaṇho pamokkhati.

72. Māyāvino nekatikā, asappurisacintakā;
Yadā loke bhavissanti, tadā kaṇho pamokkhatīti.

Mahākaṇhajātakaṃ chaṭṭhaṃ.

470. Kosiyajātakaṃ (7)

73. Neva kiṇāmi napi vikkiṇāmi, na cāpi me sannicayo ca atthi [idhatthi (syā.)];
Sukiccharūpaṃ vatidaṃ parittaṃ, patthodano nālamayaṃ duvinnaṃ.

74. Appamhā appakaṃ dajjā, anumajjhato majjhakaṃ;
Bahumhā bahukaṃ dajjā, adānaṃ nupapajjati [na upapajjati (sī. pī.), nūpapajjati (syā.)].

75. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca.
Ariyamaggaṃ samārūha [ariyaṃ maggaṃ samāruha (sī. pī.)], nekāsī labhate sukhaṃ.

76. Moghañcassa hutaṃ hoti, moghañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

77. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ.

78. Saccañcassa hutaṃ hoti, saccañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

79. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ.

80. Sarañca juhati poso, bahukāya gayāya ca;
Doṇe timbarutitthasmiṃ, sīghasote mahāvahe.

81. Atra cassa hutaṃ hoti, atra cassa samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

82. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ.

83. Baḷisañhi so nigilati [niggilati (sī. pī.)], dīghasuttaṃ sabandhanaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

84. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ.

85. Uḷāravaṇṇā vata brāhmaṇā ime, ayañca vo sunakho kissa hetu;
Uccāvacaṃ vaṇṇanibhaṃ vikubbati, akkhātha no brāhmaṇā ke nu tumhe.

86. Cando ca suriyo ca [sūriyo ca (ka.)] ubho idhāgatā, ayaṃ pana mātali devasārathi;
Sakkohamasmi tidasānamindo, eso ca kho pañcasikhoti vuccati.

87. Pāṇissarā mudiṅgā ca [mutiṅgā ca (sī. syā. pī.], murajālambarāni ca;
Suttamenaṃ pabodhenti, paṭibuddho ca nandati.

88. Ye kecime maccharino kadariyā, paribhāsakā samaṇabrāhmaṇānaṃ;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā nirayaṃ vajanti.

89. Ye kecime suggatimāsamānā [suggatimāsasānā (sī. pī.), suggatāsisamānā (ka.)], dhamme ṭhitā saṃyame saṃvibhāge;

Idheva nikkhippa sarīradehaṃ, kāyassa bhedā sugatiṃ vajanti.

90. Tvaṃ nosi ñāti purimāsu jātisu, so maccharī rosako [kosiyo (syā. ka.)] pāpadhammo;
Taveva atthāya idhāgatamhā, mā pāpadhammo nirayaṃ gamittha [appattha (ka. sī. syā. pī.)].

91. Addhā hi maṃ vo hitakāmā, yaṃ maṃ samanusāsatha;
Sohaṃ tathā karissāmi, sabbaṃ vuttaṃ hitesibhi.

92. Esāhamajjeva upāramāmi, na cāpihaṃ [na cāpahaṃ (sī. pī.)] kiñci kareyya pāpaṃ;
Na cāpi me kiñci adeyyamatthi, na cāpidatvā udakaṃ pivāmi [udakampahaṃ pibe (sī.)].

93. Evañca me dadato sabbakālaṃ [kāle (ka.)], bhogā ime vāsava khīyissanti;
Tato ahaṃ pabbajissāmi sakka, hitvāna kāmāni yathodhikānīti.

Kosiyajātakaṃ sattamaṃ.

471. Meṇḍakapañhajātakaṃ (8)

94. Yesaṃ na kadāci bhūtapubbaṃ, sakhyaṃ [sakkhiṃ (sī. pī.), sakhi (syā.)] sattapadampimasmi loke;
Jātā amittā duve sahāyā, paṭisandhāya caranti kissa hetu.

95. Yadi me ajja pātarāsakāle, pañhaṃ na sakkuṇeyyātha vattumetaṃ;
Raṭṭhā pabbājayissāmi vo sabbe, na hi mattho duppaññajātikehi.

96. Mahājanasamāgamamhi ghore, janakolāhalasaṅgamamhi jāte;
Vikkhittamanā anekacittā, pañhaṃ na sakkuṇoma vattumetaṃ.

97. Ekaggacittāva ekamekā, rahasi gatā atthaṃ nicintayitvā [atthāni cintayitvā (syā. ka.)];
Paviveke sammasitvāna dhīrā, atha vakkhanti janinda etamatthaṃ.

98. Uggaputta-rājaputtiyānaṃ, urabbhassa maṃsaṃ piyaṃ manāpaṃ;
Na sunakhassa te adenti maṃsaṃ, atha meṇḍassa suṇena sakhyamassa.

99. Cammaṃ vihananti eḷakassa, assapiṭṭhattharassukhassa [assapiṭṭhattharaṇasukhassa (sī.)] hetu;
Na ca te sunakhassa attharanti, atha meṇḍassa suṇena sakhyamassa.

100. Āvellitasiṅgiko hi meṇḍo, na ca sunakhassa visāṇakāni atthi;
Tiṇabhakkho maṃsabhojano ca, atha meṇḍassa suṇena sakhyamassa.

101. Tiṇamāsi palāsamāsi meṇḍo, na ca sunakho tiṇamāsi no palāsaṃ;
Gaṇheyya suṇo sasaṃ biḷāraṃ, atha meṇḍassa suṇena sakhyamassa.

102. Aṭṭhaḍḍhapado catuppadassa, meṇḍo aṭṭhanakho adissamāno;
Chādiyamāharatī ayaṃ imassa, maṃsaṃ āharatī ayaṃ amussa.

103. Pāsādavaragato videhaseṭṭho, vitihāraṃ aññamaññabhojanānaṃ;
Addakkhi [addasa (syā. ka.)] kira sakkhikaṃ janindo, bubhukkassa puṇṇaṃ mukhassa [bhobhukkhassa ca puṇṇamukhassa (sī.)] cetaṃ.

104. Lābhā vata me anapparūpā, yassa medisā paṇḍitā kulamhi;
Pañhassa gambhīragataṃ nipuṇamatthaṃ, paṭivijjhanti subhāsitena dhīrā.

105. Assatarirathañca ekamekaṃ, phītaṃ gāmavarañca ekamekaṃ;
Sabbesaṃ vo dammi paṇḍitānaṃ, paramappatītamano subhāsitenāti.

Meṇḍakapañhajātakaṃ aṭṭhamaṃ.

472. Mahāpadumajātakaṃ (9)

106. Nādaṭṭhā [nādiṭṭhā (ka. sī. syā. ka.)] parato dosaṃ, aṇuṃ thūlāni sabbaso;
Issaro paṇaye daṇḍaṃ, sāmaṃ appaṭivekkhiya.

107. Yo ca appaṭivekkhitvā, daṇḍaṃ kubbati khattiyo;
Sakaṇṭakaṃ so gilati, jaccandhova samakkhikaṃ.

108. Adaṇḍiyaṃ daṇḍayati [daṇḍiyati (syā. pī.)], daṇḍiyañca adaṇḍiyaṃ [adaṇḍiya (niyya), na daṇḍaye (?)];
Andhova visamaṃ maggaṃ, na jānāti samāsamaṃ.

109. Yo ca etāni ṭhānāni, aṇuṃ thūlāni sabbaso;
Sudiṭṭhamanusāseyya, sa ve voharitu [vohātu (pī.)] marahati.

110. Nekantamudunā sakkā, ekantatikhiṇena vā;
Attaṃ mahante [mahatte (syā. ka.)] ṭhapetuṃ [ṭhāpetuṃ (sī. syā. pī.)], tasmā ubhayamācare.

111. Paribhūto mudu hoti, atitikkho ca veravā;
Etañca ubhayaṃ ñatvā, anumajjhaṃ samācare.

112. Bahumpi ratto bhāseyya, duṭṭhopi bahu bhāsati;
Na itthikāraṇā rāja, puttaṃ ghātetumarahasi.

113. Sabbova [sabbo ca (ka. sī. pī.)] loko ekato [ekanto (sī. pī.)], itthī ca ayamekikā;
Tenāhaṃ paṭipajjissaṃ, gacchatha pakkhipatheva [pakkhipetha (syā. aṭṭha.)] taṃ.

114. Anekatāle narake, gambhīre ca suduttare [gambhīre suduruttare (pī. ka.)];
Pātito giriduggasmiṃ, kena tvaṃ tattha nāmari.

115. Nāgo jātaphaṇo tattha, thāmavā girisānujo;
Paccaggahi maṃ bhogehi, tenāhaṃ tattha nāmariṃ.

116. Ehi taṃ paṭinessāmi, rājaputta sakaṃ gharaṃ;
Rajjaṃ kārehi [kāresi (sī.)] bhaddante, kiṃ araññe karissasi.

117. Yathā gilitvā baḷisaṃ, uddhareyya salohitaṃ;
Uddharitvā sukhī assa, evaṃ [sukhaṃ (pī. ka.)] passāmi attanaṃ [attani (pī. ka.), attanā (syā.), evaṃ ahampi puna sotthibhāvappattaṃ gilitabaḷisaṃ purisamiva attānaṃ passāmīti (aṭṭha. saṃvaṇṇanā)].

118. Kiṃ nu tvaṃ baḷisaṃ brūsi, kiṃ tvaṃ brūsi salohitaṃ;
Kiṃ nu tvaṃ ubbhataṃ brūsi, taṃ me akkhāhi pucchito.

119. Kāmāhaṃ baḷisaṃ brūmi, hatthiassaṃ salohitaṃ;
Cattāhaṃ ubbhataṃ brūmi, evaṃ jānāhi khattiya.

120. Ciñcāmāṇavikā mātā, devadatto ca me pitā;
Ānando paṇḍito nāgo, sāriputto ca devatā;
Rājaputto ahaṃ āsiṃ [ahaṃ tadā rājaputto (sī. syā. pī.)], evaṃ dhāretha jātakanti.

Mahāpadumajātakaṃ navamaṃ.

473. Mittāmittajātakaṃ (10)

121. Kāni kammāni kubbānaṃ, kathaṃ viññū parakkame;
Amittaṃ jāneyya medhāvī, disvā sutvā ca paṇḍito.

122. Na naṃ umhayate disvā, na ca naṃ paṭinandati;
Cakkhūni cassa [cakkhūnissa (syā. ka.)] na dadāti, paṭilomañca vattati.

123. Amitte tassa bhajati, mitte tassa na sevati;
Vaṇṇakāme nivāreti, akkosante pasaṃsati.

124. Guyhañca tassa nakkhāti, tassa guyhaṃ na gūhati;
Kammaṃ tassa na vaṇṇeti, paññassa nappasaṃsati.

125. Abhave nandati tassa, bhave tassa na nandati;
Accheraṃ [acchariyaṃ (sī. syā. pī.)] bhojanaṃ laddhā, tassa nuppajjate sati;
Tato naṃ nānukampati, aho sopi [ahāsopi (ka. sī. syā. ka.)] labheyyito.

126. Iccete soḷasākārā, amittasmiṃ patiṭṭhitā;
Yehi amittaṃ jāneyya, disvā sutvā ca paṇḍito.

127. Kāni kammāni kubbānaṃ, kathaṃ viññū parakkame;
Mittaṃ jāneyya medhāvī, disvā sutvā ca paṇḍito.

128. Pavutthaṃ tassa sarati, āgataṃ abhinandati;
Tato kelāyito hoti, vācāya paṭinandati.

129. Mitte tasseva bhajati, amitte tassa na sevati;
Akkosante nivāreti, vaṇṇakāme pasaṃsati.

130. Guyhañca tassa akkhāti, tassa guyhañca gūhati;
Kammañca tassa vaṇṇeti, paññaṃ tassa [paññamassa (syā. ka.)] pasaṃsati.

131. Bhave ca nandati tassa [bhave nandati tassa ca (ka.)], abhave tassa na nandati;
Accheraṃ [acchariyaṃ (sī. syā. pī.)] bhojanaṃ laddhā, tassa uppajjate sati;
Tato naṃ anukampati, aho sopi [pahāsopi (ka. sī. syā. ka.)] labheyyito.

132. Iccete soḷasākārā, mittasmiṃ suppatiṭṭhitā;
Yehi mittañca jāneyya [mittaṃ sujāneyya (pī. ka.)], disvā sutvā ca paṇḍitoti.

Mittāmittajātakaṃ dasamaṃ.

Dvādasakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Lahucitta sasāla kasanti puna, atha kāma dasakhaluṭṭhānavaro;
Atha kaṇha sukosiya meṇḍavaro, padumo puna mittavarena dasāti.

13. Terasakanipāto

474. Ambajātakaṃ (1)

1. Ahāsi [āhāsi (?)] me ambaphalāni pubbe, aṇūni thūlāni ca brahmacāri;
Teheva mantehi na dāni tuyhaṃ, dumapphalā pātubhavanti brahme.

2. Nakkhattayogaṃ paṭimānayāmi, khaṇaṃ muhuttañca mante na passaṃ [khaṇaṃ muhuttaṃ na maṃ tosayanti (sī. pī.)];
Nakkhattayogañca khaṇañca laddhā, addhāharissambaphalaṃ [athāharissambaphalaṃ (sī. pī.)] pahūtaṃ.

3. Nakkhattayogaṃ na pure abhāṇi, khaṇaṃ muhuttaṃ na pure asaṃsi;
Sayaṃ harī [athāharī (sī. syā. pī.)] ambaphalaṃ pahūtaṃ, vaṇṇena gandhena rasenupetaṃ.

4. Mantābhijappena pure hi [pura'ssa (sī. pī.), purepi (syā.)] tuyhaṃ, dumapphalā pātubhavanti brahme;
Svājja na pāresi jappampi mantaṃ [japampi mante (sī. pī.)], ayaṃ so ko nāma tavajja dhammo.

5. Caṇḍālaputto mama sampadāsi, dhammena mante pakatiñca saṃsi;
Mā cassu me pucchito nāmagottaṃ, guyhittho atthaṃ [mā taṃ (sī. syā. pī.)] vijaheyya manto [vijaheyyumantā (syā.)].

6. Sohaṃ janindena janamhi puṭṭho, makkhābhibhūto alikaṃ abhāṇiṃ;
''Mantā ime brāhmaṇassā''ti micchā, pahīnamanto kapaṇo rudāmi.

7. Eraṇḍā pucimandā vā, atha vā pālibhaddakā;
Madhuṃ madhutthiko vinde, so hi tassa dumuttamo.

8. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Yamhā dhammaṃ vijāneyya, so hi tassa naruttamo.

9. Imassa daṇḍañca vadhañca datvā, gale gahetvā khalayātha [balayātha (syā.), galayātha (ka.)] jammaṃ;
Yo uttamatthaṃ kasirena laddhaṃ, mānātimānena vināsayittha.

10. Yathā samaṃ maññamāno pateyya, sobbhaṃ guhaṃ narakaṃ pūtipādaṃ;
Rajjūti vā akkame kaṇhasappaṃ, andho yathā jotimadhiṭṭhaheyya;
Evampi maṃ tvaṃ khalitaṃ sapañña [sapaññā (pī.)], pahīnamantassa punappadāhi [puna sampadāhi (syā.), punappasīda (sī. pī.)].

11. Dhammena mantaṃ [mante (sī. syā. pī.)] tava sampadāsiṃ, tuvampi dhammena [tvampi dhammeneva (ka.)] pariggahesi;
Pakatimpi te attamano asaṃsiṃ, dhamme ṭhitaṃ taṃ [patiṭṭhaṃ (ka.)] na jaheyya manto.

12. Yo bāla mantaṃ [balamantaṃ (ka.)] kasirena laddhaṃ, yaṃ dullabhaṃ ajja manussaloke;
Kiñcāpi laddhā jīvituṃ appapañño [kicchā laddhaṃ jīvikaṃ appapañño (sī. syā.), kacchāpi

laddhā jīvikaṃ appañña (pī.)], vināsayī alikaṃ bhāsamāno.

13. Bālassa mūḷhassa akataññuno ca, musā bhaṇantassa asaññatassa;
Mante mayaṃ tādisake na dema, kuto mantā gaccha na mayha ruccasīti.

Ambajātakaṃ paṭhamaṃ.

475. Phandanajātakaṃ (2)

14. Kuṭhārihattho [kudhārihattho (ka.)] puriso, vanamogayha tiṭṭhasi;
Puṭṭho me samma akkhāhi, kiṃ dāruṃ chetumicchasi.

15. Isso [iso (sī.), īso (syā. pī.)] vanāni carasi, samāni visamāni ca;
Puṭṭho me samma akkhāhi, kiṃ dāruṃ nemiyā daḷhaṃ.

16. Neva sālo na khadiro, nāssakaṇṇo kuto dhavo;
Rukkho ca [rukkhova (sī. pī.)] phandano nāma, taṃ dāruṃ nemiyā daḷhaṃ.

17. Kīdisānissa pattāni, khandho vā pana kīdiso;
Puṭṭho me samma akkhāhi, yathā jānemu phandanaṃ.

18. Yassa sākhā palambanti, namanti na ca bhañjare;
So rukkho phandano nāma, yassa mūle ahaṃ ṭhito.

19. Arānaṃ cakkanābhīnaṃ, īsānemirathassa ca;
Sabbassa te kammaniyo, ayaṃ hessati phandano.

20. Iti phandanarukkhopi, tāvade ajjhabhāsatha;
Mayhampi vacanaṃ atthi, bhāradvāja suṇohi me.

21. Issassa [imassa (ka. sī. ka.)] upakkhandhamhā [upakhandhamhā (ka. sī. pī. ka.)], ukkacca caturaṅgulaṃ;
Tena nemiṃ pasāresi [pariharesi (sī. pī.)], evaṃ daḷhataraṃ siyā.

22. Iti phandanarukkhopi, veraṃ appesi tāvade;
Jātānañca ajātānaṃ, issānaṃ dukkhamāvahi.

23. Iccevaṃ [icceva (sī. pī.)] phandano issaṃ, isso ca pana phandanaṃ;
Aññamaññaṃ vivādena, aññamaññamaghātayuṃ.

24. Evameva manussānaṃ, vivādo yattha jāyati;
Mayūranaccaṃ naccanti, yathā te issaphandanā.

25. Taṃ vo vadāmi bhaddaṃ vo [bhaddante (ka.)], yāvantettha samāgatā;
Sammodatha mā vivadatha [māvivadittha (sī. syā. pī.)], mā hotha issaphandanā.

26. Sāmaggimeva [sāmagyameva (syā. ka.)] sikkhetha, buddhehetaṃ pasaṃsitaṃ;
Sāmaggirato dhammaṭṭho, yogakkhemā na dhaṃsatīti.

Phandanajātakaṃ dutiyaṃ.

476. Javanahaṃsajātakaṃ (3)

27. Idheva haṃsa nipata, piyaṃ me tava dassanaṃ;
Issarosi anuppatto, yamidhatthi pavedaya.

28. Savanena ekassa piyā bhavanti, disvā panekassa viyeti [vineti (syā.), viheti (pī.), vigeti (ka. aṭṭha.)] chando;
Disvā ca sutvā ca piyā bhavanti, kaccinnu me pīyasi [piyyasi (sī. pī.)] dassanena.

29. Savanena piyo mesi, bhiyyo cāgamma dassanaṃ;
Evaṃ piyadassano me [evaṃ piyadassano samāno (sī. syā. pī.)], vasa haṃsa mamantike [mama santike (sī. syā. pī.)].

30. Vaseyyāma tavāgāre, niccaṃ sakkatapūjitā;
Matto ca ekadā vajje [vajjā (sī. pī.)], ‘‘haṃsarājaṃ pacantu me’’.

31. Dhiratthu taṃ majjapānaṃ, yaṃ me piyataraṃ tayā;
Na cāpi majjaṃ pissāmi [pivissāmi (syā.), pāyāmi (sī. pī.)], yāva me vacchasī ghare.

32. Suvijānaṃ siṅgālānaṃ, sakuṇānañca [sakuntānañca (sī. syā. pī.)] vassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

33. Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso.

34. Yasmiṃ mano nivisati, avidūre sahāpi so;
Santikepi hi so dūre, yasmiṃ nāvisate [yasmā vivasate (sī. syā. pī.)] mano.

35. Antopi so hoti pasannacitto, pāraṃ samuddassa pasannacitto;
Antopi so hoti paduṭṭhacitto, pāraṃ samuddassa paduṭṭhacitto.

36. Saṃvasantā vivasanti, ye disā te rathesabha;
Ārā santo saṃvasanti, manasā raṭṭhavaḍḍhana.

37. Aticiraṃ nivāsena, piyo bhavati appiyo;
Āmanta kho taṃ gacchāma [gacchāmi (syā.)], purā te homa appiyā [homi appiyo (syā.)].

38. Evaṃ ce yācamānānaṃ, añjaliṃ nāvabujjhasi;
Paricārakānaṃ sataṃ [santānaṃ (sī. syā.), sattānaṃ (pī.)], vacanaṃ na karosi no;
Evaṃ taṃ abhiyācāma, puna kayirāsi pariyāyaṃ.

39. Evaṃ ce no viharataṃ, antarāyo na hessati;
Tuyhañcāpi [vāpi (syā. pī. ka.)] mahārāja, mayhañca [vā (bahūsu)] raṭṭhavaḍḍhana;
Appeva nāma passemu [passema (sī. syā. pī.)], ahoratānamaccayeti.

Javanahaṃsajātakaṃ tatiyaṃ.

477. Cūḷanāradajātakaṃ (4)

40. Na te kaṭṭhāni bhinnāni, na te udakamābhataṃ;
Aggīpi te na hāpito [hāsito (sī. syā.)], kiṃ nu mandova jhāyasi.

41. Na ussahe vane vatthuṃ, kassapāmantayāmi taṃ;
Dukkho vāso araññasmiṃ, raṭṭhaṃ icchāmi gantave.

42. Yathā ahaṃ ito gantvā, yasmiṃ janapade vasaṃ;
Ācāraṃ brahme [brahmaṃ (ka.)] sikkheyyaṃ, taṃ dhammaṃ anusāsa maṃ.

43. Sace araññaṃ hitvāna, vanamūlaphalāni ca;
Raṭṭhe rocayase vāsaṃ, taṃ dhammaṃ nisāmehi me.

44. Visaṃ mā paṭisevittho [paṭisevittha (syā. ka.)], papātaṃ parivajjaya;
Paṅke ca mā visīdittho [paṅko ca mā visiyittho (ka.)], yatto cāsīvise care.

45. Kiṃ nu visaṃ papāto vā, paṅko vā brahmacārinaṃ;
Kaṃ tvaṃ āsīvisaṃ brūsi, taṃ me akkhāhi pucchito;

46. Āsavo tāta lokasmiṃ, surā nāma pavuccati;
Manuñño [manuññā (sī. syā. pī.)] surabhī vaggu, sādu [madhu (sī. syā.)] khuddarasūpamo [rasūpamā (sī. syā. pī.)];
Visaṃ tadāhu ariyā se, brahmacariyassa nārada.

47. Itthiyo tāta lokasmiṃ, pamattaṃ pamathenti tā;
Haranti yuvino cittaṃ, tūlaṃ bhaṭṭhaṃva māluto;
Papāto eso akkhāto, brahmacariyassa nārada.

48. Lābho siloko sakkāro, pūjā parakulesu ca;
Paṅko eso ca [esova (sī. syā. pī.)] akkhāto, brahmacariyassa nārada.

49. Sasatthā [mahantā (syā. ka.)] tāta rājāno, āvasanti mahiṃ imaṃ;
Te tādise manussinde, mahante tāta nārada.

50. Issarānaṃ adhipatīnaṃ, na tesaṃ pādato care;
Āsīvisoti [āsīviso so (sī. pī.)] akkhāto, brahmacariyassa nārada.

51. Bhattattho bhattakāle ca [yaṃ (sī. pī.)], yaṃ gehamupasaṅkame;
Yadettha kusalaṃ jaññā, tattha ghāsesanaṃ care.

52. Pavisitvā parakulaṃ, pānatthaṃ [pānattho (syā. pī.)] bhojanāya vā;
Mitaṃ khāde mitaṃ bhuñje, na ca rūpe manaṃ kare.

53. Goṭṭhaṃ majjaṃ kirāṭañca [kirāsañca (sī. syā.), kirāsaṃ vā (pī.)], sabhā nikiraṇāni ca;
Ārakā parivajjehi, yānīva visamaṃ pathanti.

Cūḷanāradajātakaṃ catutthaṃ.

478. Dūtajātakaṃ (5)

54. Dūte te brahme [dūte brāhmaṇa (ka.)] pāhesiṃ, gaṅgātīrasmi jhāyato;
Tesaṃ puṭṭho na byākāsi, dukkhaṃ guyhamataṃ [guyhaṃ mataṃ (sī.), tuyhaṃ mataṃ (syā. ka.)] nu te.

55. Sace te dukkhamuppajje, kāsīnaṃ raṭṭhavaḍḍhana;
Mā kho naṃ tassa akkhāhi, yo taṃ dukkhā na mocaye.

56. Yo tassa [yo ca tathā (pī.)] dukkhajātassa, ekaṅgamapi bhāgaso [ekantamapi bhāsato (sī. pī.)];
Vippamoceyya dhammena, kāmaṃ tassa pavedaya [pavedaye (sī.)].

57. Suvijānaṃ siṅgālānaṃ, sakuṇānañca vassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

58. Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso.

59. Yo attano dukkhamanānupuṭṭho, pavedaye jantu akālarūpe;
Ānandino tassa bhavantimittā [bhavanta'mittā (sī. pī.)], hitesino tassa dukhī bhavanti.

60. Kālañca ñatvāna tathāvidhassa, medhāvīnaṃ ekamanaṃ viditvā;
Akkheyya tibbāni [tippāni (sī. syā. pī.)] parassa dhīro, saṇhaṃ giraṃ atthavatiṃ pamuñce.

61. Sace ca jaññā avisayhamattano, na te hi mayhaṃ [nāyaṃ nīti mayha (sī. pī.)] sukhāgamāya;
Ekova tibbāni saheyya dhīro, saccaṃ hirottappamapekkhamāno.

62. Ahaṃ raṭṭhāni vicaranto, nigame rājadhāniyo;
Bhikkhamāno mahārāja, ācariyassa dhanatthiko.

63. Gahapatī rājapurise, mahāsāle ca brāhmaṇe;
Alatthaṃ satta nikkhāni, suvaṇṇassa janādhipa;
Te me naṭṭhā mahārāja, tasmā socāmahaṃ bhusaṃ.

64. Purisā te mahārāja, manasānuvicintitā;
Nālaṃ dukkhā pamocetuṃ, tasmā tesaṃ na byāhariṃ.

65. Tvañca kho me mahārāja, manasānuvicintito;
Alaṃ dukkhā pamocetuṃ, tasmā tuyhaṃ pavedayiṃ.

66. Tassādāsi pasannatto, kāsīnaṃ raṭṭhavaḍḍhano;
Jātarūpamaye nikkhe, suvaṇṇassa catuddasāti.

Dūtajātakaṃ pañcamaṃ.

479. Kāliṅgabodhijātakaṃ (6)

67. Rājā kāliṅgo cakkavatti, dhammena pathavimanusāsaṃ [manusāsi (syā. ka.)];
Agamā [agamāsi (syā. ka.)] bodhisamīpaṃ, nāgena mahānubhāvena.

68. Kāliṅgo bhāradvājo ca, rājānaṃ kāliṅgaṃ samaṇakolaññaṃ;
Cakkaṃ vattayato pariggahetvā [pariṇetvā (pī.)], pañjalī idamavoca.

69. Paccoroha mahārāja, bhūmibhāgo yathā samaṇuggato [samanugīto (sī. syā. pī.)];
Idha anadhivarā buddhā, abhisambuddhā virocanti.

70. Padakkhiṇato āvaṭṭā, tiṇalatā asmiṃ bhūmibhāgasmiṃ;
Pathaviyā nābhiyaṃ [puthuviyā ayaṃ (sī.), paṭhaviyā ayaṃ (syā.), puthaviyā'yaṃ (pī.)] maṇḍo, iti no sutaṃ mante mahārāja [sutaṃ mahārāja (sī. syā. pī.)].

71. Sāgarapariyantāya, mediniyā sabbabhūtadharaṇiyā;

Pathaviyā ayaṃ maṇḍo, orohitvā namo karohi.

72. Ye te bhavanti nāgā ca, abhijātā ca kuñjarā;
Ettāvatā padesaṃ te, nāgā neva mupayanti.

73. Abhijāto nāgo [abhijāto te nāgo (sī. pī. aṭṭha.)] kāmaṃ, pesehi kuñjaraṃ dantiṃ;
Ettāvatā padeso [padeso ca (syā. ka.)], sakkā [na sakkā (syā.)] nāgena mupagantuṃ.

74. Taṃ sutvā rājā kāliṅgo, veyyañjanikavaco nisāmetvā;
Sampesesi nāgaṃ ñassāma, mayaṃ yathimassidaṃ [yathā idaṃ (sī. syā. pī.)] vacanaṃ.

75. Sampesito ca raññā, nāgo koñcova abhinaditvāna;
Paṭisakkitvā [paṭiosakkitvā (ka.)] nisīdi, garuṃva bhāraṃ asahamāno.

76. Kāliṅgabhāradvājo, nāgaṃ khīṇāyukaṃ viditvāna;
Rājānaṃ kāliṅgaṃ, taramāno ajjhabhāsittha;
Aññaṃ saṅkama nāgaṃ, nāgo khīṇāyuko mahārāja.

77. Taṃ sutvā kāliṅgo, taramāno saṅkamī nāgaṃ;
Saṅkanteva raññe, nāgo tattheva pati [patito (ka.)] bhumyā;
Veyyañjanikavaco, yathā tathā ahu nāgo.

78. Kāliṅgo rājā kāliṅgaṃ, brāhmaṇaṃ etadavoca;
Tvameva asi sambuddho, sabbaññū sabbadassāvī.

79. Taṃ anadhivāsento kāliṅgaṃ [kāliṅgo (sī. syā. pī.)], brāhmaṇo idamavoca;
Veyyañjanikā hi mayaṃ, buddhā sabbaññuno mahārāja.

80. Sabbaññū sabbavidū ca, buddhā na lakkhaṇena jānanti;
Āgamabalasā [āgamapurisā (pī.)] hi mayaṃ, buddhā sabbaṃ pajānanti.

81. Mahayitvā sambodhiṃ [mahāyitvāna sambodhiṃ (sī. pī.), pahaṃsitvāna sambodhiṃ (syā.), mamāyitvāna taṃ bodhiṃ (ka.)], nānāturiyehi vajjamānehi;
Mālāvilepanaṃ abhiharitvā [mālāgandhavilepanaṃ āharitvā (sī. pī.); pākāraparikkhepaṃ kāresi; atha rājā pāyāsi (sī. syā. pī.)] atha rājā manupāyāsi [pākāraparikkhepaṃ kāresi; atha rājā pāyāsi (sī. syā. pī.)].

82. Saṭṭhi vāhasahassāni, pupphānaṃ sannipātayi;
Pūjesi rājā kāliṅgo, bodhimaṇḍamanuttaranti [varuttameti (sī.)].

Kāliṅgabodhijātakaṃ chaṭṭhaṃ.

480. Akittijātakaṃ (7)

83. Akittiṃ [akattiṃ (ka.)] disvā sammantaṃ, sakko bhūtapatī bravi;
Kiṃ patthayaṃ mahābrahme, eko sammasi ghammani.

84. Dukkho punabbhavo sakka, sarīrassa ca bhedanaṃ;
Sammohamaraṇaṃ dukkhaṃ, tasmā sammāmi vāsava.

85. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

86. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Yena putte ca dāre ca, dhanadhaññaṃ piyāni ca;
Laddhā narā na [laddhā naññāni (ka.)] tappanti, so lobho na mayī vase.

87. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

88. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Khettaṃ vatthuṃ hiraññañca, gavassaṃ dāsaporisaṃ;
Yena jātena jīyanti, so doso na mayī vase.

89. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

90. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Bālaṃ na passe na suṇe, na ca bālena saṃvase;
Bālenallāpa [bālenā’lāpa (?)] sallāpaṃ, na kare na ca rocaye.

91. Kiṃ nu te akaraṃ bālo, vada kassapa kāraṇaṃ;
Kena kassapa bālassa, dassanaṃ nābhikaṅkhasi.

92. Anayaṃ nayati dummedho, adhurāyaṃ niyuñjati;
Dunnayo seyyaso hoti, sammā vutto pakuppati;
Vinayaṃ so na jānāti, sādhu tassa adassanaṃ.

93. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

94. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Dhīraṃ passe suṇe dhīraṃ, dhīrena saha saṃvase;
Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

95. Kiṃ nu te akaraṃ dhīro, vada kassapa kāraṇaṃ;
Kena kassapa dhīrassa, dassanaṃ abhikaṅkhasi.

96. Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
Sunayo seyyaso hoti, sammā vutto na kuppati;
Vinayaṃ so pajānāti, sādhu tena samāgamo.

97. Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

98. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Tato ratyā vivasāne [vivasane (sī. syā. pī.)], sūriyuggamanaṃ [suriyassuggamanaṃ (sī. syā. pī.)] pati;

Dibbā bhakkhā pātubhaveyyuṃ, sīlavanto ca yācakā.

99. Dadato me [dadato ca me (pī.)] na khīyetha, datvā nānutapeyyahaṃ;
Dadaṃ cittaṃ pasādeyyaṃ, etaṃ sakka varaṃ vare.

100. Etasmiṃ te sulapite, patirūpe subhāsite;

Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

101. Varaṃ ce me ado sakka, sabbabhūtānamissara;
Na maṃ puna upeyyāsi, etaṃ sakka varaṃ vare.

102. Bahūhi vatacariyāhi [vattacariyāhi (sī. syā. ka.)], narā ca atha nāriyo;
Dassanaṃ abhikaṅkhanti, kiṃ nu me dassane bhayaṃ.

103. Taṃ tādisaṃ devavaṇṇaṃ [devavaṇṇiṃ (pī.)], sabbakāmasamiddhinaṃ;
Disvā tapo pamajjeyya [disvā tapo pamajjeyyaṃ (sī. syā. pī.), disvānahaṃ pamajjeyyaṃ (cariyāpiṭakaṭṭhakathā)], etaṃ te dassane bhayanti.

Akittijātakaṃ sattamaṃ.

481. Takkāriyajātakaṃ (8)

104. Ahameva dubbhāsitaṃ bhāsi bālo, bhekovaraññe ahimavhāyamāno [mavhayāno (sī. pī.)];
Takkāriye sobbhamimaṃ [sobbhamhi ahaṃ (ka.)] patāmi, na kireva sādhu ativelabhāṇī [sādhūtyativelabhāṇī (ka.)].

105. Pappoti macco ativelabhāṇī, bandhaṃ vadhaṃ sokapariddavañca;
Attānameva garahāsi ettha, ācera yaṃ taṃ nikhaṇanti sobbhe.

106. Kimevahaṃ tuṇḍilamanupucchiṃ, kareyya saṃ [kareyyāsaṃ (syā.), kareyya sa (ka.), bhareyya saṃ (?)] bhātaraṃ kāḷikāyaṃ [kāḷikāya (syā. ka.)];
Naggovahaṃ [naggoca'haṃ (?)] vatthayugañca jīno, ayampi attho bahutādisova.

107. Yo yujjhamānānamayujjhamāno [yujjhamānena ayujjhamāno (ka.)], meṇḍantaraṃ accupatī kuliṅgo;
So piṃsito meṇḍasirehi tattha, ayampi attho bahutādisova.

108. Caturo janā potthakamaggahesuṃ, ekañca posaṃ anurakkhamānā;
Sabbeva te bhinnasirā sayiṃsu, ayampi attho bahutādisova.

109. Ajā yathā veḷugumbasmiṃ baddhā [bandhaṃ (syā. ka.)], avakkhipantī asimajjhagacchi;
Teneva tassā galakāvakantaṃ [galayā vikantuṃ (ka.), galakaṃ vikantā (syā.)], ayampi attho bahutādisova.

110. Ime na devā na gandhabbaputtā, migā ime atthavasaṃ gatā me [atthavasābhatā ime (sī. syā. pī.)];
Ekañca naṃ sāyamāse pacantu, ekaṃ punappātarāse [ekañca naṃ pātarāse (ka. sī. pī.)] pacantu.

111. Sataṃ sahassāni dubhāsitāni, kalampi nāgghanti subhāsitassa;
Dubbhāsitaṃ saṅkamāno kileso [kilissati (?)], tasmā tuṇhī kimpurisā [kiṃpuriso (sī. syā.)] na bālyā.

112. Yā mesā byāhāsi [byākāsi (sī. syā. pī.)] pamuñcathetaṃ, giriñca naṃ [giriṃ varaṃ (ka.)] himavantaṃ nayantu;
Imañca kho dentu mahānasāya, pātova naṃ pātarāse pacantu.

113. Pajjunnanāthā pasavo, pasunāthā ayaṃ pajā;
Tvaṃ nāthosi [tvaṃ-nātho’smi (sī. syā. pī.)] mahārāja, nāthohaṃ bhariyāya me [amha-nāthā mama bhariyā (ka. sī. syā.)];

Dvinnamaññataraṃ ñatvā, mutto gaccheyya pabbataṃ.

114. Na ve nindā suparivajjayetha [suparivajjayātha (syā.)], nānā janā sevitabbā janinda;
Yeneva eko labhate pasaṃsaṃ, teneva añño labhate ninditāraṃ.

115. Sabbo loko paricitto aticitto [paracittena aticitto (sī. syā.), paracittena acitto (sī. aṭṭha.)], sabbo loko cittavā samhi citte;
Paccekacittā puthu sabbasattā, kassīdha cittassa vase na vatte.

116. Tuṇhī ahū kimpuriso sabhariyo [abhāṇī (ka.)], yo dāni byāhāsi bhayassa bhīto;
So dāni mutto sukhito arogo, vācākirevattavatī narānanti.

Takkāriyajātakaṃ aṭṭhamaṃ.

482. Rurumigarājajātakaṃ (9)

117. Tassa [kassa (sī. pī.)] gāmavaraṃ dammi, nāriyo ca alaṅkatā;
Yo [ko (sī. syā. pī.)] metaṃ migamakkhāti [makkhāsi (syā. ka.)], migānaṃ migamuttamaṃ.

118. Mayhaṃ gāmavaraṃ dehi, nāriyo ca alaṅkatā;
Ahaṃ te migamakkhissaṃ, migānaṃ migamuttamaṃ.

119. Etasmiṃ vanasaṇḍasmiṃ, ambā sālā ca pupphitā;
Indagopakasañchannā, ettheso tiṭṭhate migo.

120. Dhanuṃ advejjhaṃ [adejjhaṃ (sī. pī.), sarajjaṃ (ka.)] katvāna, usuṃ sannayhupāgami [sandhāyupāgami (sī. pī.)];
Migo ca disvā rājānaṃ, dūrato ajjhabhāsatha.

121. Āgamehi mahārāja, mā maṃ vijjhi rathesabha;
Ko nu te idamakkhāsi, ettheso tiṭṭhate migo.

122. Esa pāpacaro poso, samma tiṭṭhati ārakā;
Soyaṃ [so hi (sī. syā. pī.)] me idamakkhāsi, ettheso tiṭṭhate migo.

123. Saccaṃ kireva māhaṃsu, narā ekacciyā idha;
Kaṭṭhaṃ niplavitaṃ seyyo, na tvevekacci yo naro.

124. Kiṃ nu ruru garahasi migānaṃ, kiṃ pakkhīnaṃ kiṃ pana mānusānaṃ;
Bhayañhi maṃ vindatinapparūpaṃ, sutvāna taṃ mānusiṃ bhāsamānaṃ.

125. Yamuddhariṃ vāhane vuyhamānaṃ, mahodake salile sīghasote;
Tatonidānaṃ bhayamāgataṃ mama, dukkho have rāja asabbhi saṅgamo.

126. Sohaṃ catuppattamimaṃ vihaṅgamaṃ, tanucchidaṃ hadaye ossajāmi;
Hanāmi taṃ mittadubbhiṃ akiccakāriṃ [hanāmi mittaddu’makiccakāriṃ (sī. pī.)], yo tādisaṃ kammakataṃ na jāne.

127. Dhīrassa bālassa have janinda, santo vadhaṃ nappasaṃsanti jātu;
Kāmaṃ gharaṃ gacchatu pāpadhammo, yañcassa bhaṭṭhaṃ tadetassa dehi;
Ahañca te kāmakaro bhavāmi.

128. Addhā ruru aññataro sataṃ so [sataṃ'se (sī.)], yo dubbhato [dubbhino (syā.), dūbhato (pī.)] mānusassa na dubbhi;
Kāmaṃ gharaṃ gacchatu pāpadhammo, yañcassa bhaṭṭhaṃ tadetassa dammi;
Ahañca te kāmacāraṃ dadāmi.

129. Suvijānaṃ siṅgālānaṃ, sakuṇānañcavassitaṃ;
Manussavassitaṃ rāja, dubbijānataraṃ tato.

130. Api ce maññatī poso, ñāti mitto sakhāti vā;
Yo pubbe sumano hutvā, pacchā sampajjate diso.

131. Samāgatā jānapadā, negamā ca samāgatā;
Migā sassāni khādanti, taṃ devo paṭisedhatu.

132. Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Na tvevāhaṃ ruruṃ dubbhe, datvā abhayadakkhiṇaṃ.

133. Mā me janapado āsi [mā maṃ janapado ahu (syā.)], raṭṭhañcāpi vinassatu;
Na tvevāhaṃ [na tveva (ka. sī. ka.)] migarājassa, varaṃ datvā musā bhaṇeti.

Rurumigarājajātakaṃ navamaṃ.

483. Sarabhamigajātakaṃ (10)

134. Āsīsetheva [āsiṃsetheva (sī. syā. pī.)] puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

135. Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

136. Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

137. Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

138. Dukkhūpanītopi naro sapañño, āsaṃ na chindeyya sukhāgamāya;
Bahū hi phassā ahitā hitā ca, avitakkitā maccamupabbajanti [maccumupabbajanti (ka. sī. pī.), maccumupapajjanti (syā. ka.) ettha ''avitakkitāpi phasso maccaṃ janaṃ upagacchantī''ti attho].

139. Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā.

140. Sarabhaṃ giriduggasmiṃ, yaṃ tvaṃ anusarī pure;
Alīnacittassa tuvaṃ, vikkantamanujīvasi [tava, vikkantaṃ jīvitaṃ labhi (ka.)].

141. Yo taṃ viduggā narakā samuddhari, silāya yoggaṃ sarabho karitvā;

Dukkhūpanītaṃ maccumukhā pamocayi, alīnacittaṃ taṃ migaṃ [tameva (syā. ka.)] vadesi.

142. Kiṃ tvaṃ nu [tuvannu (sī. pī.)] tattheva tadā ahosi, udāhu te koci naṃ [taṃ (ka.)] etadakkhā;
Vivaṭṭacchaddo nusi sabbadassī, ñāṇaṃ nu te brāhmaṇa bhiṃsarūpaṃ.

143. Na cevahaṃ tattha tadā ahosiṃ, na cāpi me koci naṃ [taṃ (ka.)] etadakkhā;
Gāthāpadānañca subhāsitānaṃ, atthaṃ tadānenti janinda dhīrā.

144. Ādāya pattiṃ [pattaṃ (syā.), paṭṭiṃ (ka.)] paraviriyaghātiṃ, cāpe saraṃ kiṃ vicikicchase tuvaṃ;
Nunno [nuṇṇo (ka. sī. syā.), tuṇṇo (ka.)] saro sarabhaṃ hantu khippaṃ, annañhi etaṃ varapañña rañño.

145. Addhā pajānāmi ahampi etaṃ, annaṃ migo brāhmaṇa khattiyassa;
Pubbe katañca [pubbe ca kataṃ (ka.)] apacāyamāno, tasmā migaṃ sarabhaṃ no hanāmi.

146. Neso migo mahārāja, asureso disampati;
Etaṃ hantvā manussinda, bhavassu amarādhipo.

147. Sace ca rājā [rāja (sī. syā. pī.)] vicikicchase tuvaṃ, hantuṃ migaṃ sarabhaṃ sahāyakaṃ [sahāyakaṃ me (sī. pī.)];
Saputtadāro naravīraseṭṭha [naraviriyaseṭṭha (sī. pī.)], gantvā [gantā (sī. pī. aṭṭha.)] tuvaṃ vetaraṇiṃ yamassa.

148. Kāmaṃ ahaṃ jānapadā ca sabbe, puttā ca dārā ca sahāyasaṅghā;
Gacchemu taṃ vetaraṇiṃ yamassa, na tveva hañño mama pāṇado yo [pāṇada'ssa (sī. syā. pī.)].

149. Ayaṃ migo kicchagatassa mayhaṃ, ekassa kattā vivanasmi ghore;
Taṃ tādisaṃ pubbakiccaṃ saranto, jānaṃ mahābrahme kathaṃ haneyyaṃ.

150. Mittābhirādhī cirameva jīva, rajjaṃ imaṃ dhammaguṇe [rajjampimaṃ cassa gaṇe (ka.)] pasāsa;
Nārīgaṇehi paricāriyanto, modassu raṭṭhe tidiveva vāsavo.

151. Akkodhano niccapasannacitto, sabbātithī yācayogo bhavitvā [pāhunake karitvā (syā.), yācayogo viditvā (ka.)];
Datvā ca bhutvā ca yathānubhāvaṃ, anindito saggamupehi ṭhānanti.

Sarabhamigajātakaṃ dasamaṃ.

Terasakanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Varaamba kuṭhāri sahaṃsavaro, atharaññasmiṃ dūtakapañcamako;
Atha bodhi akitti sutakkarinā, atha rurumigenaparo sarabhoti.

14. Pakiṇṇakanipāto

484. Sālikedārajātakaṃ (1)

1. Sampannaṃ sālikedāraṃ, suvā bhuñjanti kosiya;
Paṭivedemi te brahme, na ne [te (sī. syā.), naṃ (sī. syā. pī. aṭṭha.), taṃ (ka. aṭṭha.)] vāretumussahe.

2. Eko ca tattha sakuṇo, yo nesaṃ [tesaṃ (sī. aṭṭha.)] sabbasundaro;
Bhutvā sāliṃ yathākāmaṃ, tuṇḍenādāya gacchati.

3. Oḍḍentu [ujjhuntu (syā. ka.) aṅguttaranikāye passitabbaṃ] vāḷapāsāni, yathā vajjhetha so dijo;
Jīvañca naṃ gahetvāna, ānayehi [ānayetha (sī. pī.)] mamantike.

4. Ete bhutvā pivitvā ca [bhutvā ca pitvā ca (pī.)], pakkamanti vihaṅgamā;
Eko baddhosmi pāsena, kiṃ pāpaṃ pakataṃ mayā.

5. Udaraṃ nūna aññesaṃ, suva accodaraṃ tava;
Bhutvā sāliṃ yathākāmaṃ, tuṇḍenādāya gacchasi.

6. Koṭṭhaṃ nu tattha pūresi, suva veraṃ nu te mayā;
Puṭṭho me samma akkhāhi, kuhiṃ sāliṃ nidāhasi [nidhīyasi (pī.)].

7. Na me veraṃ tayā saddhiṃ, koṭṭho mayhaṃ na vijjati;
Iṇaṃ muñcāmiṇaṃ dammi, sampatto koṭasimbaliṃ;
Nidhimpi tattha nidahāmi, evaṃ jānāhi kosiya.

8. Kīdisaṃ te iṇadānaṃ, iṇamokkho ca kīdiso;
Nidhinidhānamakkhāhi, atha pāsā pamokkhasi.

9. Ajātapakkhā taruṇā, puttakā mayha kosiya;
Te maṃ bhatā bharissanti, tasmā tesaṃ iṇaṃ dade.

10. Mātā pitā ca me vuddhā, jiṇṇakā gatayobbanā;
Tesaṃ tuṇḍena hātūna, muñce pubbakataṃ [pubbe kataṃ (sī.)] iṇaṃ.

11. Aññepi tattha sakuṇā, khīṇapakkhā sudubbalā;
Tesaṃ puññatthiko dammi, taṃ nidhiṃ āhu paṇḍitā.

12. Īdisaṃ [edisaṃ (sī. pī.)] me iṇadānaṃ, iṇamokkho ca īdiso;
Nidhinidhānamakkhāmi [nidhiṃ nidhānaṃ akkhātaṃ (sī. pī.)], evaṃ jānāhi kosiya.

13. Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Ekaccesu manussesu, ayaṃ dhammo na vijjati.

14. Bhuñja sāliṃ yathākāmaṃ, saha sabbehi ñātibhi;
Punāpi suva passemu, piyaṃ me tava dassanaṃ.

15. Bhuttañca pītañca tavassamamhi [tavassabyamhi (ka.)], rattiñca [ratī ca (sī. pī.)] no kosiya te sakāse;
Nikkhittadaṇḍesu dadāhi dānaṃ, jiṇṇe ca mātāpitaro bharassu.

16. Lakkhī vata me udapādi ajja, yo addasāsiṃ pavaraṃ [yohaṃ adassaṃ paramaṃ (syā. ka.)] dijānaṃ;
Suvassa sutvāna subhāsitāni, kāhāmi puññāni anappakāni.

17. So kosiyo attamano udaggo, annañca pānañcabhisaṅkharitvā [annañca pānaṃ abhisaṃharitvā (ka.)];
Annena pānena pasannacitto, santappayi samaṇabrāhmaṇe cāti.

Sālikedārajātakaṃ [kedārajātakaṃ (ka.)] paṭhamaṃ.

485. Candakinnarījātakaṃ (2)

18. Upanīyatidaṃ maññe, cande [lohitamadena majjāmi; vijahāmi jīvitaṃ pāṇā, (sī. pī. aṭṭha.)] lohitamaddane;
Ajja jahāmi jīvitaṃ, pāṇā [lohitamadena majjāmi; vijahāmi jīvitaṃ pāṇā, (sī. pī. aṭṭha.)] me cande nirujjhanti.

19. Osīdi [osadhi (sī. syā. pī.), osaṭṭhi (ka.), osati (abhinavaṭīkā), osīdati (?)] me dukkhaṃ [dukkhaṃ me (sī. pī.)] hadayaṃ, me ḍayhate nitammāmi;
Tava candiyā socantiyā, na naṃ aññehi sokehi.

20. Tiṇamiva vanamiva milāyāmi [milayāmi (sī.), miyyāmi (sī. pī. aṭṭha.)], nadī aparipuṇṇāva [aparipuṇṇiyāva (sī. pī.)] sussāmi;
Tava candiyā socantiyā, na naṃ aññehi sokehi.

21. Vassamiva sare pāde [vassaṃva sare pāde (sī.), vassaṃva sare pabbatapāde (pī.)], imāni assūni vattare mayhaṃ;
Tava candiyā socantiyā, na naṃ aññehi sokehi.

22. Pāpo khosi [pāposi kho (sī.), pāpo kho (syā. pī.)] rājaputta, yo me icchitaṃ [icchita (sī. syā. pī.)] patiṃ varākiyā;
Vijjhasi vanamūlasmiṃ, soyaṃ viddho chamā seti.

23. Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu rājaputta tava mātā;
Yo mayhaṃ hadayasoko, kimpurisaṃ avekkhamānāya.

24. Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu rājaputta tava jāyā;
Yo mayhaṃ hadayasoko, kimpurisaṃ avekkhamānāya.

25. Mā ca puttaṃ [putte (sī. pī.)] mā ca patiṃ, addakkhi rājaputta tava mātā;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hi [mayhaṃ kāmā (ka.)].

26. Mā ca puttaṃ mā ca patiṃ, addakkhi rājaputta tava jāyā;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hi.

27. Mā tvaṃ cande rodi, mā soci vanatimiramattakkhi;
Mama tvaṃ hehisi bhariyā, rājakule pūjitā nārībhi [nārī (sī. pī.)].

28. Api nūnahaṃ marissaṃ, nāhaṃ [na ca panāhaṃ (sī. pī.)] rājaputta tava hessaṃ;
Yo kimpurisaṃ avadhi, adūsakaṃ mayha kāmā hi.

29. Api bhīruke api jīvitukāmike, kimpurisi gaccha himavantaṃ;
Tālīsatagarabhojanā, aññe [tālissatagarabhojane, araññe (sī. pī.)] taṃ migā ramissanti.

30. Te pabbatā tā ca kandarā, [tā ca giriguhāyo (sī. syā. pī.)] tā ca giriguhāyo tatheva tiṭṭhanti [tā ca giriguhāyo (sī. syā. pī.)];

Tattheva [tattha (sī. syā. pī.)] taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

31. Te paṇṇasanthatā ramaṇīyā, vāḷamigehi anuciṇṇā;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ [kāsaṃ (sī. syā. pī.)].

32. Te pupphasanthatā ramaṇīyā, vāḷamigehi anuciṇṇā;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

33. Acchā savanti girivana [girivara (sī. pī.)] nadiyo, kusumābhikiṇṇasotāyo;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

34. Nīlāni himavato pabbatassa, kūṭāni dassanīyāni [dassaneyyāni (sī. pī.)];
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

35. Pītāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

36. Tambāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

37. Tuṅgāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

38. Setāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

39. Citrāni himavato pabbatassa, kūṭāni dassanīyāni;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

40. Yakkhagaṇasevite gandhamādane, osadhebhi sañchanne;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

41. Kimpurisasevite gandhamādane, osadhebhi sañchanne;
Tattheva taṃ apassantī, kimpurisa kathaṃ ahaṃ kassaṃ.

42. Vande te ayirabrahme [ayyire brahme (ka.)], yo me icchitaṃ patiṃ varākiyā;
Amatena abhisiñci, samāgatāsmi piyatamena.

43. Vicarāma dāni girivana [girivara (sī. pī.)] nadiyo, kusumābhikiṇṇasotāyo;
Nānādumavasanāyo [sevanāyo (pī.)], piyaṃvadā aññamaññassāti.

Candakinnarījātakaṃ [candakinnarajātakaṃ (sī. syā. pī.)] dutiyaṃ.

486. Mahāukkusajātakaṃ (3)

44. Ukkā cilācā [milācā (sī. syā. pī.)] bandhanti dīpe [bandhanti luddā, dīpe (ka.)], pajā mamaṃ khādituṃ patthayanti;
Mittaṃ sahāyañca vadehi senaka, ācikkha ñātibyasanaṃ dijānaṃ.

45. Dijo dijānaṃ pavarosi pakkhima [pakkhi (sī. pī.), pakkhi ca (syā.)], ukkusarāja saraṇaṃ taṃ upema [upemi (sī. syā. pī.)];
Pajā mamaṃ khādituṃ patthayanti, luddā cilācā [milācā (sī. syā. pī.)] bhava me sukhāya.

46. Mittaṃ sahāyañca karonti paṇḍitā, kāle akāle sukhamesamānā [māsayānā (pī.)];
Karomi te senaka etamatthaṃ, ariyo hi ariyassa karoti kiccaṃ.

47. Yaṃ hoti kiccaṃ anukampakena, ariyassa ariyena kataṃ tayīdaṃ [tava yidaṃ (sī. pī.)];
Attānurakkhī bhava mā adayhi [aḍayha (sī. pī.)], lacchāma putte tayi jīvamāne.

48. Taveva [tameva (syā. ka.)] rakkhāvaraṇaṃ karonto, sarīrabhedāpi na santasāmi;
Karonti heke [hete (ka. sī. syā. pī.)] sakhīnaṃ sakhāro, pāṇaṃ cajantā [cajanti (sī. pī.)] satamesa [satānesa (pī.)] dhammo.

49. Sudukkaraṃ kammamakāsi [makā (sī. pī.)], aṇḍajāyaṃ vihaṅgamo;
Atthāya kuraro putte, aḍḍharatte anāgate.

50. Cutāpi heke [eke (sī. pī.)] khalitā sakammunā, mittānukampāya patiṭṭhahanti;
Puttā mamaṭṭā gatimāgatosmi, atthaṃ caretho [caretha (sī. syā. pī.)] mama vāricara [vārichanna (sī. pī.)].

51. Dhanena dhaññena ca attanā ca, mittaṃ sahāyañca karonti paṇḍitā;
Karomi te senaka etamatthaṃ, ariyo hi ariyassa karoti kiccaṃ.

52. Appossukko tāta tuvaṃ nisīda, putto pitu carati atthacariyaṃ;
Ahaṃ carissāmi tavetamatthaṃ, senassa putte paritāyamāno.

53. Addhā hi tāta satamesa dhammo, putto pitu yaṃ care [pitunaṃ care (ka.), pitu yañcaretha (sī. pī.)] atthacariyaṃ;
Appeva maṃ disvāna pavaḍḍhakāyaṃ, senassa puttā na viheṭhayeyyuṃ.

54. Pasū manussā migavīraseṭṭha [migaviriyaseṭṭha (sī. pī.)], bhayaṭṭitā [bhayadditā (sī. pī.)] seṭṭhamupabbajanti;
Puttā mamaṭṭā gatimāgatosmi, tvaṃ nosi rājā bhava me sukhāya.

55. Karomi te senaka etamatthaṃ, āyāmi te taṃ disataṃ vadhāya;
Kathañhi viññū pahu sampajāno, na vāyame attajanassa guttiyā.

56. Mittañca kayirātha suhadayañca [suhaddayañca (sī.), sakhāgharañca (pī.)], ayirañca kayirātha sukhāgamāya;
Nivatthakocova [kojova (sī. pī.)] sarebhihantvā, modāma puttehi samaṅgibhūtā.

57. Sakamittassa kammena, sahāyassāpalāyino;
Kūjantamupakūjanti, lomasā hadayaṅgamaṃ.

58. Mittaṃ sahāyaṃ adhigamma paṇḍito, so bhuñjatī putta pasuṃ dhanaṃ vā;
Ahañca puttā ca patī ca mayhaṃ, mittānukampāya samaṅgibhūtā.

59. Rājavatā sūravatā ca attho, sampannasakhissa bhavanti hete;
So mittavā yasavā uggatatto, asmiṃdhaloke [asmiñca loke (sī. syā. pī.)] modati kāmakāmī.

60. Karaṇīyāni mittāni, daliddenāpi senaka;
Passa mittānukampāya, samaggamhā sañātake [sañātakā (?)].

61. Sūrena balavantena, yo mitte [mette (sī.), mittaṃ (syā.)] kurute dijo;
Evaṃ so sukhito hoti, yathāhaṃ tvañca senakāti.

Mahāukkusajātakaṃ tatiyaṃ.

487. Uddālakajātakaṃ (4)

62. Kharājinā jaṭilā paṅkadantā, dummakkharūpā [dummudharūpā (sī. pī. ka.)] ye mantaṃ jappanti [yeme japanti (sī. pī.), ye'me jappanti mante (jā. 1.6.10)];
Kaccinnu te mānusake payoge, idaṃ vidū parimuttā apāyā.

63. Pāpāni kammāni karetha [kareyya (syā.), katvāna (jā. 1.6.11)] rāja, bahussuto ce na careyya dhammaṃ;
Sahassavedopi na taṃ paṭicca, dukkhā pamucce [pamuñce (syā.)] caraṇaṃ apatvā.

64. Sahassavedopi na taṃ paṭicca, dukkhā pamucce caraṇaṃ apatvā;
Maññāmi vedā aphalā bhavanti, sasaṃyamaṃ caraṇaññeva saccaṃ.

65. Na heva vedā aphalā bhavanti, sasaṃyamaṃ caraṇaññeva saccaṃ;
Kittiñhi [kittiñca (syā.)] pappoti adhicca vede, santiṃ puṇāti [punoti (sī. aṭṭha.), puṇeti (syā. jā. 1.6.13), puneti (pī.)] caraṇena danto.

66. Bhaccā mātā pitā bandhū, yena jāto sayeva so;
Uddālako ahaṃ bhoto [bhoti (ka.)], sottiyākulavaṃsako [vaṃsato (ka.)].

67. Kathaṃ bho brāhmaṇo hoti, kathaṃ bhavati kevalī;
Kathañca parinibbānaṃ, dhammaṭṭho kinti vuccati.

68. Niraṃkatvā aggimādāya brāhmaṇo, āpo siñcaṃ yajaṃ usseti yūpaṃ;
Evaṃkaro brāhmaṇo hoti khemī, dhamme ṭhitaṃ tena amāpayiṃsu.

69. Na suddhi secanenatthi, nāpi kevalī brāhmaṇo;
Na khantī nāpi soraccaṃ, nāpi so parinibbuto.

70. Kathaṃ so [bho (syā. ka.)] brāhmaṇo hoti, kathaṃ bhavati kevalī;
Kathañca parinibbānaṃ, dhammaṭṭho kinti vuccati.

71. Akhettabandhū amamo nirāso, nillobhapāpo bhavalobhakhīṇo;
Evaṃkaro brāhmaṇo hoti khemī, dhamme ṭhitaṃ tena amāpayiṃsu.

72. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Sabbeva soratā dantā, sabbeva parinibbutā;
Sabbesaṃ sītibhūtānaṃ, atthi seyyotha [seyyova (sī. pī.)] pāpiyo.

73. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Sabbeva soratā dantā, sabbeva parinibbutā;
Sabbesaṃ sītibhūtānaṃ, natthi seyyotha pāpiyo.

74. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā;
Sabbeva soratā dantā, sabbeva parinibbutā.

75. Sabbesaṃ sītibhūtānaṃ, natthi seyyotha pāpiyo;
Panatthaṃ [pasatthaṃ (syā.), pasaṭṭhaṃ (ka.)] carasi brahmaññaṃ, sottiyākulavaṃsataṃ.

76. Nānārattehi vatthehi, vimānaṃ bhavati chāditaṃ;

Na tesaṃ chāyā vatthānaṃ, so rāgo anupajjatha.

77. Evameva [evamevaṃ (pī.)] manussesu, yadā sujjhanti māṇavā;
Te sajātiṃ pamuñcanti [na tesaṃ jātiṃ pucchanti (sī. syā. pī.), na tesaṃ jāti sujjhati (ka.)], dhammamaññāya subbatāti.

Uddālakajātakaṃ catutthaṃ.

488. Bhisajātakaṃ (5)

78. Assaṃ gavaṃ rajataṃ jātarūpaṃ, bhariyañca so idha labhataṃ manāpaṃ;
Puttehi dārehi samaṅgi hotu, bhisāni te brāhmaṇa yo ahāsi.

79. Mālañca so kāsikacandanañca, dhāretu puttassa bahū bhavantu;
Kāmesu tibbaṃ kurutaṃ apekkhaṃ, bhisāni te brāhmaṇa yo ahāsi.

80. Pahūtadhañño kasimā yasassī, putte gihī dhanimā sabbakāme;
Vayaṃ apassaṃ gharamāvasātu, bhisāni te brāhmaṇa yo ahāsi.

81. So khattiyo hotu pasayhakārī, rājābhirājā [rājādhirājā (syā. ka.)] balavā yasassī;
Sa cāturantaṃ mahimāvasātu, bhisāni te brāhmaṇa yo ahāsi.

82. So brāhmaṇo hotu avītarāgo, muhuttanakkhattapathesu yutto;
Pūjetu naṃ raṭṭhapatī yasassī, bhisāni te brāhmaṇa yo ahāsi.

83. Ajjhāyakaṃ sabbasamantavedaṃ [sabbasamattavedaṃ (sī.), sabbasamattavedanaṃ (pī.)], tapassīnaṃ maññatu sabbaloko;
Pūjentu naṃ jānapadā samecca, bhisāni te brāhmaṇa yo ahāsi.

84. Catussadaṃ gāmavaraṃ samiddhaṃ, dinnañhi so bhuñjatu vāsavena;
Avītarāgo maraṇaṃ upetu, bhisāni te brāhmaṇa yo ahāsi.

85. So gāmaṇī hotu sahāyamajjhe, naccehi gītehi pamodamāno;
So rājato byasana mālattha [mā rājato vyasana’malattha (sī. syā. pī.)] kiñci, bhisāni te brāhmaṇa yo ahāsi.

86. Yaṃ ekarājā pathaviṃ vijetvā, itthīsahassāna [itthīsahassassa (sī. pī.)] ṭhapetu aggaṃ;
Sīmantinīnaṃ pavarā bhavātu, bhisāni te brāhmaṇa yā ahāsi.

87. Isīnañhi sā sabbasamāgatānaṃ, bhuñjeyya sāduṃ avikampamānā;
Carātu lābhena vikatthamānā, bhisāni te brāhmaṇa yā ahāsi.

88. Āvāsiko hotu mahāvihāre, navakammiko hotu gajaṅgalāyaṃ [kajaṅgalāyaṃ (sī. syā. pī.)];
Ālokasandhiṃ divasaṃ [divasā (sī. syā. pī.)] karotu, bhisāni te brāhmaṇa yo ahāsi.

89. So bajjhatū pāsasatehi chabbhi [chamhi (sī. pī.), chassu (?)], rammā vanā niyyatu rājadhāniṃ [rājaṭhāniṃ (ka.)];
Tuttehi so haññatu pācanehi, bhisāni te brāhmaṇa yo ahāsi.

90. Alakkamālī tipukaṇṇaviddho, laṭṭhīhato sappamukhaṃ upetu;
Sakacchabandho [sakkaccabaddho (sī. pī.), saṃkaccabandho (niyya)] visikhaṃ carātu, bhisāni te brāhmaṇa yo ahāsi.

91. Yo ve anaṭṭhaṃva [anaṭṭhaṃ (sī. syā. pī.)] naṭṭhanti cāha, kāmeva so labhataṃ bhuñjatañca [labhatu bhuñjatu ca (syā.)];
Agāramajjhe maraṇaṃ upetu, yo vā bhonto saṅkati kañcideva [kiñcideva (ka.)].

92. Yadesamānā vicaranti loke, iṭṭhañca kantañca bahūnametaṃ;
Piyaṃ manuññaṃ cidha jīvaloke, kasmā isayo nappasaṃsanti kāme.

93. Kāmesu ve haññare bajjhare ca, kāmesu dukkhañca bhayañca jātaṃ;
Kāmesu bhūtādhipatī pamattā, pāpāni kammāni karonti mohā.

94. Te pāpadhammā pasavetva pāpaṃ, kāyassa bhedā nirayaṃ vajanti;
Ādīnavaṃ kāmaguṇesu disvā, tasmā isayo nappasaṃsanti kāme.

95. Vīmaṃsamāno isino bhisāni, tīre gahetvāna thale nidhesiṃ;
Suddhā apāpā isayo vasanti, etāni te brahmacārī bhisāni.

96. Na te naṭā no pana kīḷaneyyā, na bandhavā no pana te sahāyā;
Kismiṃ vupatthambha sahassanetta, isīhi tvaṃ kīḷasi devarāja.

97. Ācariyo mesi pitā ca mayhaṃ, esā patiṭṭhā khalitassa brahme;
Ekāparādhaṃ khama bhūripañña, na paṇḍitā kodhabalā bhavanti.

98. Suvāsitaṃ isinaṃ ekarattaṃ, yaṃ vāsavaṃ bhūtapatiddasāma;
Sabbeva bhonto sumanā bhavantu, yaṃ brāhmaṇo paccupādī bhisāni.

99. Ahañca sāriputto ca, moggallāno ca kassapo;
Anuruddho puṇṇo ānando, tadāsuṃ satta bhātaro.

100. Bhaginī uppalavaṇṇā ca, dāsī khujjuttarā tadā;
Citto gahapati dāso, yakkho sātāgiro tadā.

101. Pālileyyo [pārileyyo (sī. pī.)] tadā nāgo, madhudo [madhuvā (sī. pī.)] seṭṭhavānaro;
Kāḷudāyī tadā sakko, evaṃ dhāretha jātakanti.

Bhisajātakaṃ pañcamaṃ.

489. Surucijātakaṃ (6)

102. Mahesī surucino [rucino (sī. syā. pī.)] bhariyā, ānītā paṭhamaṃ ahaṃ;
Dasa vassasahassāni, yaṃ maṃ surucimānayi.

103. Sāhaṃ brāhmaṇa rājānaṃ, vedehaṃ mithilaggahaṃ;
Nābhijānāmi kāyena, vācāya uda cetasā;
Suruciṃ atimaññittha [atimaññittho (sī. pī.), atimaññitā (?)], āvi [āviṃ (sī. pī.)] vā yadi vā raho.

104. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

105. Bhattu mama sassu mātā, pitā cāpi ca sassuro;
Te maṃ brahme vinetāro, yāva aṭṭhaṃsu jīvitaṃ.

106. Sāhaṃ ahiṃsāratinī, kāmasā [kāmaso (sī.)] dhammacārinī [dhammacāriṇī (sī.)];
Sakkaccaṃ te upaṭṭhāsiṃ, rattindivamatanditā.

107. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

108. Soḷasitthisahassāni, sahabhariyāni brāhmaṇa;
Tāsu issā vā kodho vā, nāhu mayhaṃ kudācanaṃ.

109. Hitena tāsaṃ nandāmi, na ca me kāci appiyā;
Attānaṃvānukampāmi, sadā sabbā sapattiyo.

110. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

111. Dāse kammakare pesse [pose (syā. ka.)], ye caññe anujīvino;
Pesemi [posemi (sī. syā. pī.)] sahadhammena, sadā pamuditindriyā.

112. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

113. Samaṇe brāhmaṇe cāpi, aññe cāpi vanibbake;
Tappemi annapānena, sadā payatapāṇinī.

114. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

115. Cātuddasiṃ pañcaddasiṃ [pannarasiṃ (sī. pī.)], yā ca pakkhassa aṭṭhamī [aṭṭhamiṃ (sī. pī.)];
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāgataṃ [aṭṭhaṅgasusamāhitaṃ (sabbattha) vi. va. 129 pāḷiyā aṭṭhakathā passitabbā];
Uposathaṃ upavasāmi [upavasiṃ (ka.)], sadā sīlesu saṃvutā.

116. Etena saccavajjena, putto uppajjataṃ ise;
Musā me bhaṇamānāya, muddhā phalatu sattadhā.

117. Sabbeva te dhammaguṇā, rājaputti yasassini;
Saṃvijjanti tayi bhadde, ye tvaṃ kittesi attani.

118. Khattiyo jātisampanno, abhijāto yasassimā;
Dhammarājā videhānaṃ, putto uppajjate tava [tavaṃ (sī. pī.)].

119. Dummī [rummī (sī. pī.)] rajojalladharo, aghe vehāyasaṃ ṭhito;
Manuññaṃ bhāsase vācaṃ, yaṃ mayhaṃ hadayaṅgamaṃ.

120. Devatānusi saggamhā, isi vāsi [cāpi (ka.)] mahiddhiko;
Ko vāsi tvaṃ anuppatto, attānaṃ me pavedaya.

121. Yaṃ devasaṅghā vandanti, sudhammāyaṃ samāgatā;
Sohaṃ sakko sahassakkho, āgatosmi tavantike.

122. Itthiyo [itthiyā (pī.)] jīvalokasmiṃ, yā hoti [honti (sī. syā.)] samacārinī [samacāriṇī (sī.)];
Medhāvinī sīlavatī, sassudevā patibbatā.

123. Tādisāya sumedhāya, sucikammāya nāriyā;
Devā dassanamāyanti, mānusiyā amānusā.

124. Tvañca bhadde suciṇṇena, pubbe sucaritena ca;
Idha rājakule jātā, sabbakāmasamiddhinī.

125. Ayañca te rājaputti, ubhayattha kaṭaggaho;
Devalokūpapattī ca, kittī ca idha jīvite.

126. Ciraṃ sumedhe sukhinī, dhammamattani pālaya;
Esāhaṃ tidivaṃ yāmi, piyaṃ me tava dassananti.

Surucijātakaṃ chaṭṭhaṃ.

490. Pañcuposathikajātakaṃ (7)

127. Appossukko dāni tuvaṃ kapota, vihaṅgama na tava bhojanattho;
Khudaṃ [khuddaṃ (syā. ka.), khudhaṃ (sakkata-pākatānurūpaṃ)] pipāsaṃ adhivāsayanto,
kasmā bhavaṃposathiko kapota [kapoto (sī. pī.)].

128. Ahaṃ pure giddhigato kapotiyā, asmiṃ padesasmimubho ramāma;
Athaggahī sākuṇiko kapotiṃ, akāmako tāya vinā ahosiṃ.

129. Nānābhavā vippayogena tassā, manomayaṃ vedana vedayāmi [vedanaṃ vediyāmi (sī. pī.)];
Tasmā ahaṃposathaṃ pālayāmi, rāgo mamaṃ mā punarāgamāsi.

130. Anujjugāmī uragā dujivha [uraga dvijivha (sī.)], dāṭhāvudho ghoravisosi sappa;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko nu dīgha [dīgho (sī. pī.)].

131. Usabho ahū balavā gāmikassa, calakkakū vaṇṇabalūpapanno;
So maṃ akkami taṃ kupito aḍaṃsi, dukkhābhituṇṇo maraṇaṃ upāgā [upāgami (sī. pī.)].

132. Tato janā nikkhamitvāna gāmā, kanditvā roditvā [kanditva roditva (sī.)] apakkamiṃsu;
Tasmā ahaṃposathaṃ pālayāmi, kodho mamaṃ mā punarāgamāsi.

133. Matāna maṃsāni bahū susāne, manuññarūpaṃ tava bhojane taṃ;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko siṅgāla [sigālo (sī. pī.)].

134. Pavisi [pavissaṃ (sī. pī.), pavissa (syā.)] kucchiṃ mahato gajassa, kuṇape rato hatthimaṃsesu giddho [hatthimaṃse pagiddho (sī. pī.)];
Uṇho ca vāto tikhiṇā ca rasmiyo, te sosayuṃ tassa karīsamaggaṃ.

135. Kiso ca paṇḍū ca ahaṃ bhadante, na me ahū nikkhamanāya maggo;
Mahā ca megho sahasā pavassi, so temayī tassa karīsamaggaṃ.

136. Tato ahaṃ nikkhamisaṃ bhadante, cando yathā rāhumukhā pamutto;
Tasmā ahaṃposathaṃ pālayāmi, lobho mamaṃ mā punarāgamāsi.

137. Vammīkathūpasmiṃ kipillikāni, nippothayanto tuvaṃ pure carāsi;
Khudaṃ pipāsaṃ adhivāsayanto, kasmā bhavaṃposathiko nu accha [accho (sī. pī.)].

138. Sakaṃ niketaṃ atihīḷayāno [atiheḷayāno (syā. ka.)], atricchatā [atricchatāya (sī. syā. pī.)]

mallagāmaṃ [malataṃ (sī. pī.), mallayataṃ (ka.)] agacchiṃ;
Tato janā nikkhamitvāna gāmā, kodaṇḍakena paripothayiṃsu maṃ.

139. So bhinnasīso ruhiramakkhitaṅgo, paccāgamāsiṃ sakaṃ [sa sakaṃ (syā. ka.),'tha sakaṃ (?)] niketaṃ;
Tasmā ahaṃposathaṃ pālayāmi, atricchatā mā punarāgamāsi.

140. Yaṃ no apucchittha tuvaṃ bhadante, sabbeva byākarimha yathā pajānaṃ;
Mayampi pucchāma tuvaṃ bhadante, kasmā bhavaṃposathiko nu brahme.

141. Anūpalitto mama assamamhi, paccekabuddho muhuttaṃ nisīdi;
So maṃ avedī gatimāgatiñca, nāmañca gottaṃ caraṇañca sabbaṃ.

142. Evampahaṃ vandi na [evampahaṃ naggahe (sī. pī.)] tassa pāde, na cāpi naṃ mānagatena pucchiṃ;
Tasmā ahaṃposathaṃ pālayāmi, māno mamaṃ mā punarāgamāsīti.

Pañcuposathikajātakaṃ sattamaṃ.

491. Mahāmorajātakaṃ (8)

143. Sace hi tyāhaṃ dhanahetu gāhito, mā maṃ vadhī jīvagāhaṃ gahetvā;
Rañño ca [raññova (sī. pī.)] maṃ samma upantikaṃ [upanti (sī. syā. pī.)] nehi, maññe dhanaṃ lacchasinapparūpaṃ.

144. Na me ayaṃ tuyha vadhāya ajja, samāhito cāpadhure [cāpavare (sī. pī.), cāpavaro (syā.)] khurappo;
Pāsañca tyāhaṃ adhipātayissaṃ, yathāsukhaṃ gacchatu morarājā.

145. Yaṃ satta vassāni mamānubandhi, rattindivaṃ khuppipāsaṃ sahanto;
Atha kissa maṃ pāsavasūpanītaṃ, pamuttave icchasi bandhanasmā.

146 .Pāṇātipātā virato nusajja, abhayaṃ nu te sabbabhūtesu dinnaṃ;
Yaṃ maṃ tuvaṃ pāsavasūpanītaṃ, pamuttave icchasi bandhanasmā.

147. Pāṇātipātā viratassa brūhi, abhayañca yo sabbabhūtesu deti;
Pucchāmi taṃ morarājetamatthaṃ, ito cuto kiṃ labhate sukhaṃ so.

148. Pāṇātipātā viratassa brūmi, abhayañca yo sabbabhūtesu deti;
Diṭṭheva dhamme labhate pasaṃsaṃ, saggañca so yāti sarīrabhedā.

149. Na santi devā iti āhu [iccāhu (sī. pī.)] eke, idheva jīvo vibhavaṃ upeti;
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattañca vadanti dānaṃ;
Tesaṃ vaco arahataṃ saddahāno, tasmā ahaṃ sakuṇe bādhayāmi.

150. Cando ca suriyo ca ubho sudassanā, gacchanti obhāsayamantalikkhe;
Imassa lokassa parassa vā te, kathaṃ nu te āhu manussaloke.

151. Cando ca suriyo ca ubho sudassanā, gacchanti obhāsayamantalikkhe;
Parassa lokassa na te imassa, devāti te āhu manussaloke.

152. Ettheva te nīhatā hīnavādā, ahetukā ye na vadanti kammaṃ;
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattaṃ ye ca vadanti dānaṃ.

153. Addhā hi saccaṃ vacanaṃ tavedaṃ [tavetaṃ (sī. syā. pī.)], kathañhi dānaṃ aphalaṃ bhaveyya [vadeyya (sī. pī.)];
Tathā phalaṃ sukatadukkaṭānaṃ, dattupaññattañca kathaṃ bhaveyya.

154. Kathaṃkaro kintikaro kimācaraṃ, kiṃ sevamāno kena taponguṇena;
Akkhāhi [akkhāhi taṃ dāni (ka.)] me morarājetamatthaṃ, yathā ahaṃ no nirayaṃ pateyyaṃ.

155. Ye keci atthi samaṇā pathabyā, kāsāyavatthā anagāriyā te;
Pātova piṇḍāya caranti kāle, vikālacariyā viratā hi santo.

156. Te tattha kālenupasaṅkamitvā, pucchāhi yaṃ te manaso piyaṃ siyā;
Te te pavakkhanti yathāpajānaṃ, imassa lokassa parassa catthaṃ.

157. Tacaṃva jiṇṇaṃ urago purāṇaṃ, paṇḍūpalāsaṃ harito dumova;
Esappahīno mama luddabhāvo, jahāmahaṃ luddakabhāvamajja.

158. Ye cāpi me sakuṇā atthi baddhā, satāninekāni nivesanasmiṃ;
Tesampahaṃ [tesaṃ ahaṃ (syā. ka.)] jīvitamajja dammi, mokkhañca te pattā [patto (sī.), accha (syā.)] sakaṃ niketaṃ.

159. Luddo carī pāsahattho araññe, bādhetu morādhipatiṃ yasassiṃ;
Bandhitvā [bandhitva (sī. pī.)] morādhipatiṃ yasassiṃ, dukkhā sa pamucci [dukkhā pamucci (sī.), dukkhā pamuñci (syā. pī.)] yathāhaṃ pamuttoti.

Mahāmorajātakaṃ aṭṭhamaṃ.

492. Tacchasūkarajātakaṃ (9)

160. Yadesamānā vicarimha, pabbatāni vanāni ca;
Anvesaṃ vicariṃ [vipule (syā. ka.)] ñātī, teme adhigatā mayā.

161. Bahuñcidaṃ mūlaphalaṃ, bhakkho cāyaṃ anappako;
Rammā cimā girīnajjo [girinadiyo (sī. pī.)], phāsuvāso bhavissati.

162. Idhevāhaṃ vasissāmi, saha sabbehi ñātibhi;
Appossukko nirāsaṅkī, asoko akutobhayo.

163. Aññampi [aññaṃ hi (sī. pī.)] leṇaṃ pariyesa, sattu no idha vijjati;
So taccha sūkare hanti, idhāgantvā varaṃ varaṃ.

164. Ko numhākaṃ [ko namhākaṃ (sī. pī.)] idha sattu, ko ñātī susamāgate;
Duppadhaṃse [appadhaṃse (sī. pī.)] padhaṃseti, taṃ me akkhātha pucchitā.

165. Uddhaggarājī migarājā, balī dāṭhāvudho migo;
So taccha sūkare hanti, idhāgantvā varaṃ varaṃ.

166. Na no dāṭhā na vijjanti [nu vijjanti (ka.)], balaṃ kāye samohitaṃ;
Sabbe samaggā hutvāna, vasaṃ kāhāma ekakaṃ.

167. Hadayaṅgamaṃ kaṇṇasukhaṃ, vācaṃ bhāsasi tacchaka;
Yopi yuddhe palāyeyya, tampi pacchā hanāmase.

168. Pāṇātipātā virato nu ajja, abhayaṃ nu te sabbabhūtesu dinnaṃ;
Dāṭhā nu te migavadhāya [miga viriyaṃ (sī. syā. pī.)] na santi, yo saṅghapatto kapaṇova jhāyasi.

169. Na me dāṭhā na vijjanti, balaṃ kāye samohitaṃ;
Ñātī ca disvāna sāmaggī ekato, tasmā ca jhāyāmi vanamhi ekako.

170. Imassudaṃ yanti disodisaṃ pure, bhayaṭṭitā leṇagavesino puthu;
Te dāni saṅgamma vasanti ekato, yatthaṭṭhitā duppasahajja te mayā.

171. Pariṇāyakasampannā, sahitā ekavādino;
Te maṃ samaggā hiṃseyyuṃ, tasmā nesaṃ na patthaye [apatthave (pī.)].

172. Ekova indo asure jināti, ekova seno hanti dije pasayha;
Ekova byaggho migasaṅghapatto, varaṃ varaṃ hanti balañhi tādisaṃ.

173. Na heva indo na seno, napi byaggho migādhipo;
Samagge sahite ñātī, na byagghe [byagghe ca (sī. pī.), byaggho na (syā.)] kurute vase.

174. Kumbhīlakā sakuṇakā, saṅghino gaṇacārino;
Sammodamānā ekajjhaṃ, uppatanti ḍayanti ca.

175. Tesañca ḍayamānānaṃ, ekettha apasakkati [apavattati (sī. pī.)];
Tañca seno nitāḷeti, veyyagghiyeva sā gati.

176. Ussāhito jaṭilena, luddenāmisacakkhunā;
Dāṭhī dāṭhīsu pakkhandi, maññamāno yathā pure.

177. Sādhu sambahulā ñātī, api rukkhā araññajā;
Sūkarehi samaggehi, byaggho ekāyane hato.

178. Brāhmaṇañceva byagghañca, ubho hantvāna sūkarā.
Ānandino pamuditā, mahānādaṃ panādisuṃ.

179. Te su udumbaramūlasmiṃ, sūkarā susamāgatā;
Tacchakaṃ abhisiñciṃsu, ‘‘tvaṃ no rājāsi issaro’’ti.

Tacchasūkarajātakaṃ navamaṃ.

493. Mahāvāṇijajātakaṃ (10)

180. Vāṇijā samitiṃ katvā, nānāraṭṭhato āgatā;
Dhanāharā pakkamiṃsu, ekaṃ katvāna gāmaṇiṃ.

181. Te taṃ kantāramāgamma, appabhakkhaṃ anodakaṃ;
Mahānigrodhamaddakkhuṃ, sītacchāyaṃ manoramaṃ.

182. Te ca tattha nisīditvā, tassa rukkhassa chāyayā [chādiyā (sī. syā. pī.)];
Vāṇijā samacintesuṃ, bālā mohena pārutā.

183. Allāyate [addāyate (sī. pī.)] ayaṃ rukkho, api vārīva [vāri ca (sī. pī.)] sandati;
Iṅghassa purimaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

184. Sā ca chinnāva pagghari, acchaṃ vāriṃ anāvilaṃ;
Te tattha nhatvā pivitvā, yāvaticchiṃsu vāṇijā.

185. Dutiyaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa dakkhiṇaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

186. Sā ca chinnāva pagghari, sālimaṃsodanaṃ bahuṃ;
Appodavaṇṇe kummāse, siṅgiṃ vidalasūpiyo [siṅgiṃ bidalasūpiyo (sī. pī.), siṅgīveraṃ lasūpiyo (ka.) siṅgīnti siṅgīverādikaṃ uttaribhaṅgaṃ; vidalasūpiyoti muggasūpādayo (aṭṭha.) vidalaṃ kalāyādimhi vattatīti sakkatābhidhāne].

187. Te tattha bhutvā khāditvā [bhutvā ca pivitvā ca (pī.)], yāvaticchiṃsu vāṇijā;
Tatiyaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa pacchimaṃ sākhaṃ, mayaṃ chindāma vāṇijā.

188. Sā ca chinnāva pagghari, nāriyo samalaṅkatā;
Vicitravatthābharaṇā, āmuttamaṇikuṇḍalā.

189. Api su vāṇijā ekā, nāriyo paṇṇavīsati;
Samantā parivāriṃsu [parikariṃsu (sī. syā. pī.)], tassa rukkhassa chāyayā [chādiyā (sī. syā. pī.)].

190. Te tāhi paricāretvā [parivāretvā (sī. syā. pī.)], yāvaticchiṃsu vāṇijā;
Catutthaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa uttaraṃ sākhaṃ, mayaṃ chindāma vāṇijā.

191. Sā ca chinnāva pagghari, muttā veḷuriyā bahū;
Rajataṃ jātarūpañca, kuttiyo paṭiyāni ca.

192. Kāsikāni ca vatthāni, uddiyāni ca kambalā [uddiyāne ca kambale (sī. pī.)];
Te tattha bhāre bandhitvā, yāvaticchiṃsu vāṇijā.

193. Pañcamaṃ samacintesuṃ, bālā mohena pārutā;
Iṅghassa mūle [mūlaṃ (sī. pī. ka.)] chindāma, api bhiyyo labhāmase.

194. Athuṭṭhahi satthavāho, yācamāno katañjalī;
Nigrodho kiṃ parajjhati [aparajjhatha (sī.), aparajjhati (syā. pī.)], vāṇijā bhaddamatthu te.

195. Vāridā purimā sākhā, annapānañca dakkhiṇā;
Nāridā pacchimā sākhā, sabbakāme ca uttarā;
Nigrodho kiṃ parajjhati, vāṇijā bhaddamatthu te.

196. Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

197. Te ca tassānādiyitvā [tassa anāditvā (sī. syā.)], ekassa vacanaṃ bahū;
Nisitāhi kuṭhārīhi [kudhārīhi (ka.)], mūlato naṃ upakkamuṃ.

198. Tato nāgā nikkhamiṃsu, sannaddhā paṇṇavīsati;

Dhanuggahānaṃ tisatā, chasahassā ca vammino.

199. Ete hanatha bandhatha, mā vo muñcittha [muccittha (pī.)] jīvitaṃ;
Ṭhapetvā satthavāhaṃva, sabbe bhasmaṃ [bhasmī (sī.)] karotha ne.

200. Tasmā hi paṇḍito poso, sampassaṃ atthamattano;
Lobhassa na vasaṃ gacche, haneyyārisakaṃ [haneyya disataṃ (sī.), haneyya disakaṃ (syā.)] manaṃ.

201. Eva [eta (sī. pī.)] mādīnavaṃ ñatvā, taṇhā dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbajeti.

Mahāvāṇijajātakaṃ dasamaṃ.

494. Sādhinajātakaṃ (11)

202. Abbhuto vata lokasmiṃ, uppajji lomahaṃsano;
Dibbo ratho pāturahu, vedehassa yasassino.

203. Devaputto mahiddhiko, mātali [mātalī (sī.)] devasārathi;
Nimantayittha rājānaṃ, vedehaṃ mithilaggahaṃ.

204. Ehimaṃ rathamāruyha, rājaseṭṭha disampati;
Devā dassanakāmā te, tāvatiṃsā saindakā;
Saramānā hi te devā, sudhammāyaṃ samacchare.

205. Tato ca rājā sādhino [sādhīno (sī. pī.)], vedeho mithilaggaho [pamukho rathamāruhi (sī. pī.)];
Sahassayuttamāruyha [yuttaṃ abhiruyha (sī.)], agā devāna santike;
Taṃ devā paṭinandiṃsu, disvā rājānamāgataṃ.

206. Svāgataṃ te mahārāja, atho te adurāgataṃ;
Nisīda dāni rājīsi [rājisi (sī. syā. pī.)], devarājassa santike.

207. Sakkopi paṭinandittha, vedehaṃ mithilaggahaṃ;
Nimantayittha [nimantayī ca (sī. pī.)] kāmehi, āsanena ca vāsavo.

208. Sādhu khosi anuppatto, āvāsaṃ vasavattinaṃ;
Vasa devesu rājīsi, sabbakāmasamiddhisu;
Tāvatiṃsesu devesu, bhuñja kāme amānuse.

209. Ahaṃ pure saggagato ramāmi, naccehi gītehi ca vāditehi;
So dāni ajja na ramāmi sagge, āyuṃ nu khīṇo [khīṇaṃ (syā.)] maraṇaṃ nu santike;
Udāhu mūḷhosmi janindaseṭṭha.

210. Na tāyu [na cāyu (sī. pī. ka.)] khīṇaṃ maraṇañca [maraṇaṃ te (sī. pī.)] dūre, na cāpi mūḷho naravīraseṭṭha;
Tuyhañca [tavañca (sī. pī.), tava ca (ka.)] puññāni parittakāni, yesaṃ vipākaṃ idha vedayittho [vedayato (pī. ka.)].

211. Vasa devānubhāvena, rājaseṭṭha disampati;
Tāvatiṃsesu devesu, bhuñja kāme amānuse.

212. Yathā yācitakaṃ yānaṃ, yathā yācitakaṃ dhanaṃ;
Evaṃ sampadamevetaṃ, yaṃ parato dānapaccayā.

213. Na cāhametamicchāmi, yaṃ parato dānapaccayā;
Sayaṃkatāni puññāni, taṃ me āveṇikaṃ [āveṇiyaṃ (sī. syā. pī.), āvenikaṃ (ka.)] dhanaṃ.

214. Sohaṃ gantvā manussesu, kāhāmi kusalaṃ bahuṃ;
Dānena samacariyāya, saṃyamena damena ca;
Yaṃ katvā sukhito hoti, na ca pacchānutappati.

215. Imāni tāni khettāni, imaṃ nikkhaṃ sukuṇḍalaṃ;
Imā tā haritānūpā, imā najjo savantiyo.

216. Imā tā pokkharaṇī rammā, cakkavākapakūjitā [cakkavākūpakūjitā (sī. pī.)];
Mandālakehi sañchannā, padumuppalakehi ca;
Yassimāni mamāyiṃsu, kiṃ nu te disataṃ gatā.

217. Tānīdha khettāni so bhūmibhāgo, teyeva ārāmavanupacārā [te ārāmā te vana'me pacārā (sī. pī.), te yeva ārāmavanāni sañcarā (ka.)];
Tameva mayhaṃ janataṃ apassato, suññaṃva me nārada khāyate disā.

218. Diṭṭhā mayā vimānāni, obhāsentā catuddisā;
Sammukhā devarājassa, tidasānañca sammukhā.

219. Vutthaṃ me bhavanaṃ dibyaṃ [dibbaṃ (sī. pī.)], bhuttā kāmā amānusā;
Tāvatiṃsesu devesu, sabbakāmasamiddhisu.

220. Sohaṃ etādisaṃ hitvā, puññāyamhi idhāgato;
Dhammameva carissāmi, nāhaṃ rajjena atthiko.

221. Adaṇḍāvacaraṃ maggaṃ, sammāsambuddhadesitaṃ;
Taṃ maggaṃ paṭipajjissaṃ, yena gacchanti subbatāti.

Sādhinajātakaṃ [sādhinarājajātakaṃ (syā.)] ekādasamaṃ.

495. Dasabrāhmaṇajātakaṃ (12)

222. Rājā avoca vidhuraṃ, dhammakāmo yudhiṭṭhilo;
Brāhmaṇe vidhura pariyesa, sīlavante bahussute.

223. Virate methunā dhammā, ye me bhuñjeyyu [bhuñjeyyuṃ (sī.)] bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

224. Dullabhā brāhmaṇā deva, sīlavanto bahussutā;
Viratā methunā dhammā, ye te bhuñjeyyu bhojanaṃ.

225. Dasa khalu mahārāja, yā tā brāhmaṇajātiyo;
Tesaṃ vibhaṅgaṃ vicayaṃ [viciya (ka.)], vitthārena suṇohi me.

226. Pasibbake gahetvāna, puṇṇe mūlassa saṃvute;
Osadhikāyo [osadhikāye (syā. ka.)] ganthenti, nhāpayanti [nahāyanti (sī. pī.)] japanti ca.

227. Tikicchakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

228. Apetā te ca [te (sī. pī.)] brahmaññā,
(Iti rājā [rājā ca (syā. ka.)] korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

229. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

230. Kiṅkiṇikāyo [kiṅkaṇikāyo (ka.), kiṅkiṇiyo (syā.)] gahetvā [gahetvāna (sī. syā. pī.)], ghosenti puratopi te;
Pesanānipi gacchanti, rathacariyāsu sikkhare.

231. Paricārakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

232. Apetā te ca brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

233. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

234. Kamaṇḍaluṃ gahetvāna, vaṅkadaṇḍañca brāhmaṇā;
Paccupessanti rājāno, gāmesu nigamesu ca;
Nādinne vuṭṭhahissāma, gāmamhi vā vanamhi vā [vāmamhi ca vanamhi ca (sī. pī.), gāmamhi nigamamhi vā (syā.)].

235. Niggāhakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

236. Apetā te ca brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

237. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

238. Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Okiṇṇā rajareṇūhi, yācakā vicaranti te.

239. Khāṇughātasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

240. Apetā te ca brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

241. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

242. Harītakaṃ [harīṭakaṃ (bahūsu)] āmalakaṃ, ambaṃ jambuṃ vibhītakaṃ
[ambajambuvibhīṭakaṃ (sī. pī.)];
Labujaṃ dantapoṇāni, beluvā badarāni ca.

243. Rājāyatanaṃ ucchu-puṭaṃ, dhūmanettaṃ madhu-añjanaṃ;
Uccāvacāni paṇiyāni, vipaṇenti janādhipa.

244. Vāṇijakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

245. Apetā te ca brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

246. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

247. Kasi-vāṇijjaṃ [kasiṃ vaṇijjaṃ (sī. pī.)] kārenti, posayanti ajeḷake;
Kumāriyo pavecchanti, vivāhantāvahanti ca.

248. Samā ambaṭṭhavessehi, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

249. Apetā te ca brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

250. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

251. Nikkhittabhikkhaṃ bhuñjanti, gāmesveke purohitā;
Bahū te [ne (syā. ka.)] paripucchanti, aṇḍacchedā nilañchakā [tilañchakā (pī.)].

252. Pasūpi tattha haññanti, mahiṃsā sūkarā ajā;
Goghātakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

253. Apetā te brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

254. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

255. Asicammaṃ gahetvāna, khaggaṃ paggayha brāhmaṇā;
Vessapathesu tiṭṭhanti, satthaṃ abbāhayantipi.

256. Samā gopanisādehi, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

257. Apetā te brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

258. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

259. Araññe kuṭikaṃ katvā, kūṭāni kārayanti te;
Sasabiḷāre bādhenti, āgodhā macchakacchapaṃ.

260. Te luddakasamā rāja [luddakā te mahārāja (sī. pī.)], tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

261. Apetā te brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

262. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

263. Aññe dhanassa kāmā hi, heṭṭhāmañce pasakkitā [pasakkhitā (sī. syā. pī.)];
Rājāno upari nhāyanti, somayāge upaṭṭhite.

264. Malamajjakasamā rāja, tepi vuccanti brāhmaṇā;
Akkhātā te mahārāja, tādise nipatāmase.

265. Apetā te brahmaññā,
(Iti rājā korabyo)
Na te vuccanti brāhmaṇā;
Aññe vidhura pariyesa, sīlavante bahussute.

266. Virate methunā dhammā, ye me bhuñjeyyu bhojanaṃ;
Dakkhiṇaṃ samma dassāma, yattha dinnaṃ mahapphalaṃ.

267. Atthi kho brāhmaṇā deva, sīlavanto bahussutā;
Viratā methunā dhammā, ye te bhuñjeyyu bhojanaṃ.

268. Ekañca bhattaṃ bhuñjanti, na ca majjaṃ pivanti te;
Akkhātā te mahārāja, tādise nipatāmase.

269. Ete kho brāhmaṇā vidhura, sīlavanto bahussutā;
Ete vidhura pariyesa, khippañca ne [khippaṃva ne (ka.)] nimantayāti.

Dasabrāhmaṇajātakaṃ dvādasamaṃ.

496. Bhikkhāparamparajātakaṃ (13)

270. Sukhumālarūpaṃ disvā [disvāna (ka. sī. aṭṭha.)], raṭṭhā vivanamāgataṃ;
Kūṭāgāravarūpetaṃ, mahāsayanamupāsitaṃ [mupocitaṃ (bahūsu)].

271. Tassa te pemakenāhaṃ, adāsiṃ vaḍḍhamodanaṃ [baddhamodanaṃ (sī. pī.)];
Sālīnaṃ vicitaṃ bhattaṃ, suciṃ maṃsūpasecanaṃ.

272. Taṃ tvaṃ bhattaṃ paṭiggayha, brāhmaṇassa adāsayi [adāpayi (sī. syā. pī.)];
Attānaṃ [attanā (pī. aṭṭha. pāṭhantaraṃ)] anasitvāna, koyaṃ dhammo namatthu te.

273. Ācariyo brāhmaṇo mayhaṃ, kiccākiccesu byāvaṭo [vāvaṭo (ka.)];
Garu ca āmantanīyo [āmantaṇīyo (sī. pī.)] ca, dātumarahāmi bhojanaṃ.

274. Brāhmaṇaṃ dāni pucchāmi, gotamaṃ rājapūjitaṃ;
Rājā te bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

275. Taṃ tvaṃ bhattaṃ paṭiggayha, isissa bhojanaṃ adā;
Akhettaññūsi dānassa, koyaṃ dhammo namatthu te.

276. Bharāmi putta [putte (sī. pī.)] dāre ca, gharesu gadhito [gathito (sī. pī.)] ahaṃ;
Bhuñje mānusake kāme, anusāsāmi rājino.

277. Āraññikassa [āraññakassa (sī. pī.)] isino, cirarattaṃ tapassino;
Vuḍḍhassa bhāvitattassa, dātumarahāmi bhojanaṃ.

278. Isiñca dāni pucchāmi, kisaṃ dhamanisanthataṃ;
Parūḷhakacchanakhalomaṃ, paṅkadantaṃ rajassiraṃ.

279. Eko araññe viharasi [vihāsi (ka.)], nāvakaṅkhasi jīvitaṃ;
Bhikkhu kena tayā seyyo, yassa tvaṃ bhojanaṃ adā.

280. Khaṇantālukalambāni [khaṇamālukalambāni (syā. ka.)], bilālitakkalāni ca [biḷālitakkaḷāni ca (sī. pī.)];
Dhunaṃ sāmākanīvāraṃ, saṅghāriyaṃ pasāriyaṃ [saṃhāriyaṃ pahāriyaṃ (syā.), saṃsāriyaṃ pasāriyaṃ (ka.)].

281. Sākaṃ bhisaṃ madhuṃ maṃsaṃ, badarāmalakāni ca;
Tāni āharitvā [āhatva (sī. syā.)] bhuñjāmi, atthi me so pariggaho.

282. Pacanto apacantassa, amamassa sakiñcano [akiñcano (ka.)];
Anādānassa sādāno, dātumarahāmi bhojanaṃ.

283. Bhikkhuñca dāni pucchāmi, tuṇhīmāsīna subbataṃ;
Isi te bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

284. Taṃ tvaṃ bhattaṃ paṭiggayha, tuṇhī bhuñjasi ekako;
Nāññaṃ kañci [kiñci (ka.)] nimantesi, koyaṃ dhammo namatthu te.

285. Na pacāmi na pācemi, na chindāmi na chedaye;
Taṃ maṃ akiñcanaṃ ñatvā, sabbapāpehi ārataṃ.

286. Vāmena bhikkhamādāya, dakkhiṇena kamaṇḍaluṃ;
Isi me bhattaṃ pādāsi, suciṃ maṃsūpasecanaṃ.

287. Ete hi dātumarahanti, samamā sapariggahā;
Paccanīkamahaṃ maññe, yo dātāraṃ nimantaye.

288. Atthāya vata me ajja, idhāgacchi rathesabho;
Sohaṃ ajja pajānāmi [ito pubbe na jānāmi (sī. pī.)], yattha dinnaṃ mahapphalaṃ.

289. Raṭṭhesu giddhā rājāno, kiccākiccesu brāhmaṇā;
Isī mūlaphale giddhā, vippamuttā ca bhikkhavoti.

Bhikkhāparamparajātakaṃ terasamaṃ.

Tassuddānaṃ –

Suva kinnara mukka kharājinaso, bhisajāta mahesi kapotavaro;
Atha mora satacchaka vāṇijako, atha rāja sabrāhmaṇa bhikkhaparanti.

Pakiṇṇakanipātaṃ niṭṭhitaṃ.

15. Vīsatinipāto

497. Mātaṅgajātakaṃ (1)

1. Kuto nu āgacchasi dummavāsī [rummavāsī (sī. pī.)], otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca [paṭimucca (sī. pī.)] kaṇṭhe, ko re tuvaṃ hosi [hohisi (sī. pī.)] adakkhiṇeyyo.

2. Annaṃ tavedaṃ [tava idaṃ (ka. sī. pī.), tavayidaṃ (syā.)] pakataṃ yasassi, taṃ khajjare bhuñjare piyyare ca;
Jānāsi maṃ tvaṃ paradattūpajīviṃ, uttiṭṭhapiṇḍaṃ labhataṃ sapāko.

3. Annaṃ mamedaṃ [mama idaṃ (ka. sī. pī.), mamayidaṃ (syā.)] pakataṃ brāhmaṇānaṃ, attatthāya saddahato mamedaṃ [mama idaṃ (ka. sī. pī.), mamayidaṃ (syā.)];
Apehi etto kimidhaṭṭhitosi, na mādisā tuyhaṃ dadanti jamma.

4. Thale ca ninne ca vapanti bījaṃ, anūpakhette phalamāsamānā [māsasānā (sī. pī.), māsiṃ samānā (syā.)];
Etāya saddhāya dadāhi dānaṃ, appeva ārādhaye dakkhiṇeyye.

5. Khettāni mayhaṃ viditāni loke, yesāhaṃ bījāni patiṭṭhapemi;
Ye brāhmaṇā jātimantūpapannā, tānīdha khettāni supesalāni.

6. Jātimado ca atimānitā ca, lobho ca doso ca mado ca moho;
Ete aguṇā yesu ca santi [yesu vasanti (sī. pī.)] sabbe, tānīdha khettāni apesalāni.

7. Jātimado ca atimānitā ca, lobho ca doso ca mado ca moho;
Ete aguṇā yesu na santi sabbe, tānīdha khettāni supesalāni.

8. Kvettha gatā [kvattha gatā (syā.), kattheva bhaṭṭhā (pī.)] upajotiyo ca, upajjhāyo ca athavā gaṇḍakucchi [aṇḍakucchi (sī. syā. pī.)];
Imassa daṇḍañca vadhañca datvā, gale gahetvā khalayātha [galayātha (ka.)] jammaṃ.

9. Giriṃ nakhena khaṇasi, ayo dantehi [dantena (sī. pī.)] khādasi;
Jātavedaṃ padahasi, yo isiṃ paribhāsasi.

10. Idaṃ vatvāna mātaṅgo, isi saccaparakkamo;
Antalikkhasmiṃ pakkāmi [pakkami (ka.)], brāhmaṇānaṃ udikkhataṃ.

11. Āvellitaṃ [aveṭhitaṃ (sī. pī.)] piṭṭhito uttamaṅgaṃ, bāhuṃ [bāhaṃ (sī. pī.)] pasāreti akammaneyyaṃ [akampaneyyaṃ (ka.)];
Setāni akkhīni yathā matassa, ko me imaṃ puttamakāsi evaṃ.

12. Idhāgamā samaṇo dummavāsī, otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca kaṇṭhe, so te imaṃ puttamakāsi evaṃ.

13. Katamaṃ disaṃ agamā bhūripañño, akkhātha me māṇavā etamatthaṃ;
Gantvāna taṃ paṭikaremu accayaṃ, appeva naṃ putta labhemu jīvitaṃ.

14. Vehāyasaṃ agamā bhūripañño, pathaddhuno pannaraseva cando;
Api cāpi so purimadisaṃ agacchi, saccappaṭiñño isi sādhurūpo.

15. Āvellitaṃ piṭṭhito uttamaṅgaṃ, bāhuṃ pasāreti akammaneyyaṃ;
Setāni akkhīni yathā matassa, ko me imaṃ puttamakāsi evaṃ.

16. Yakkhā have santi mahānubhāvā, anvāgatā isayo sādhurūpā;
Te duṭṭhacittaṃ kupitaṃ viditvā, yakkhā hi te puttamakaṃsu evaṃ.

17. Yakkhā ca me puttamakaṃsu evaṃ, tvaññeva me mā kuddho [kuddha (ka.)] brahmacāri;
Tumheva [tuyheva (ka.)] pāde saraṇaṃ gatāsmi, anvāgatā puttasokena bhikkhu.

18. Tadeva hi etarahi ca mayhaṃ, manopadoso na mamatthi [mama natthi (pī.)] koci;
Putto ca te vedamadena matto, atthaṃ na jānāti adhicca vede.

19. Addhā have bhikkhu muhuttakena, sammuyhateva purisassa saññā;
Ekāparādhaṃ [etāparādhaṃ (ka.)] khama bhūripañña, na paṇḍitā kodhabalā bhavanti.

20. Idañca mayhaṃ uttiṭṭhapiṇḍaṃ, tava [natthi sī. pī. potthakesu] maṇḍabyo bhuñjatu appapañño;
Yakkhā ca te naṃ [te puttaṃ (syā.)] na viheṭhayeyyuṃ, putto ca te hessati [hohiti (sī. pī.)] so arogo.

21. Maṇḍabya bālosi parittapañño, yo puññakhettānamakovidosi;
Mahakkasāvesu dadāsi dānaṃ, kiliṭṭhakammesu asaññatesu.

22. Jaṭā ca kesā ajinā nivatthā, jarūdapānaṃva mukhaṃ parūḷhaṃ;
Pajaṃ imaṃ passatha dummarūpaṃ [rummarūpiṃ (sī. pī.)], na jaṭājinaṃ tāyati appapaññaṃ.

23. Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
Khīṇāsavā arahanto, tesu dinnaṃ mahapphalanti.

Mātaṅgajātakaṃ paṭhamaṃ.

498. Cittasambhūtajātakaṃ (2)

24. Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;

Passāmi sambhūtaṃ mahānubhāvaṃ, sakammunā puññaphalūpapannaṃ.

25. Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;
Kaccinnu cittassapi evamevaṃ, iddho mano tassa yathāpi mayhaṃ.

26. Sabbaṃ narānaṃ saphalaṃ suciṇṇaṃ, na kammunā kiñcana moghamatthi;
Cittampi jānāhi [cittaṃ vijānāhi (sī. pī.)] tatheva deva, iddho mano tassa yathāpi tuyhaṃ.

27. Bhavaṃ nu citto sutamaññato te, udāhu te koci naṃ etadakkhā;
Gāthā sugītā na mamatthi kaṅkhā, dadāmi te gāmavaraṃ satañca.

28. Na cāhaṃ citto sutamaññato me, isī ca me etamatthaṃ asaṃsi;
''Gantvāna rañño paṭigāhi [paṭigāyi (syā. ka.), paṭigāya (?)] gāthaṃ, api te varaṃ attamano dadeyya'' [api nu te varaṃ attamano dadeyya (syā.), api nu te attamano varaṃ dade (ka.)].

29. Yojentu ve rājarathe, sukate cittasibbane;
Kacchaṃ nāgānaṃ bandhatha, gīveyyaṃ paṭimuñcatha.

30. Āhaññantu [āhaññare (syā.)] bherimudiṅgasaṅkhe [saṅkhā (syā.)], sīghāni yānāni ca yojayantu;
Ajjevahaṃ assamaṃ taṃ gamissaṃ, yattheva dakkhissamisiṃ nisinnaṃ.

31. Suladdhalābho vata me ahosi, gāthā sugītā parisāya majjhe;
Svāhaṃ isiṃ sīlavatūpapannaṃ, disvā patīto sumanohamasmi.

32. Āsanaṃ udakaṃ pajjaṃ, paṭiggaṇhātu no bhavaṃ;
Agghe bhavantaṃ pucchāma, agghaṃ kurutu no bhavaṃ.

33. Rammañca te āvasathaṃ karontu, nārīgaṇehi paricārayassu;
Karohi okāsamanuggahāya, ubhopi maṃ issariyaṃ karoma.

34. Disvā phalaṃ duccaritassa rāja, atho suciṇṇassa mahāvipākaṃ;
Attānameva paṭisaṃyamissaṃ, na patthaye putta [puttaṃ (sī. pī.)] pasuṃ dhanaṃ vā.

35. Dasevimā vassadasā, maccānaṃ idha jīvitaṃ;
Apattaññeva taṃ odhiṃ, naḷo chinnova sussati.

36. Tattha kā nandi kā khiḍḍā, kā ratī kā dhanesanā;
Kiṃ me puttehi dārehi, rāja muttosmi bandhanā.

37. Sohaṃ evaṃ pajānāmi [so ahaṃ suppajānāmi (sī. pī.)], maccu me nappamajjati;
Antakenādhipannassa, kā ratī kā dhanesanā.

38. Jāti narānaṃ adhamā janinda, caṇḍālayoni dvipadākaniṭṭhā [dipadākaniṭṭhā (sī. pī.)];
Sakehi kammehi supāpakehi, caṇḍālagabbhe [caṇḍāligabbhe (syā.)] avasimha pubbe.

39. Caṇḍālāhumha avantīsu, migā nerañjaraṃ pati;
Ukkusā nammadātīre [rammadātīre (syā. ka.)], tyajja brāhmaṇakhattiyā.

40. Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;
Karohi pañcāla mameta [mameva (syā. ka.)] vākyaṃ, mākāsi kammāni dukkhudrayāni.

41. Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;
Karohi pañcāla mameta vākyaṃ, mākāsi kammāni dukkhapphalāni.

42. Upanīyati jīvitamappamāyu, jarūpanītassa na santi tāṇā;
Karohi pañcāla mameta vākyaṃ, mākāsi kammāni rajassirāni.

43. Upanīyati jīvitamappamāyu, vaṇṇaṃ jarā hanti narassa jiyyato;
Karohi pañcāla mameta vākyaṃ, mākāsi kammaṃ nirayūpapattiyā.

44. Addhā hi saccaṃ vacanaṃ tavetaṃ, yathā isī bhāsasi evametaṃ;
Kāmā ca me santi anapparūpā, te duccajā mādisakena bhikkhu.

45. Nāgo yathā paṅkamajjhe byasanno, passaṃ thalaṃ nābhisambhoti gantuṃ;
Evampahaṃ [evamahaṃ (syā.)] kāmapaṅke byasanno, na bhikkhuno maggamanubbajāmi.

46. Yathāpi mātā ca pitā ca puttaṃ, anusāsare kinti sukhī bhaveyya;
Evampi maṃ tvaṃ anusāsa bhante, yathā ciraṃ [yamācaraṃ (sī. pī. ka. aṭṭha.)] pecca sukhī bhaveyyaṃ.

47. No ce tuvaṃ ussahase janinda, kāme ime mānusake pahātuṃ;
Dhammiṃ [dhammaṃ (sī. pī.)] baliṃ paṭṭhapayassu rāja, adhammakāro tava [adhammakāro ca te (sī. syā. pī.)] māhu raṭṭhe.

48. Dūtā vidhāvantu disā catasso, nimantakā samaṇabrāhmaṇānaṃ;
Te annapānena upaṭṭhahassu, vatthena senāsanapaccayena ca.

49. Annena pānena pasannacitto, santappaya samaṇabrāhmaṇe ca;
Datvā ca bhutvā ca yathānubhāvaṃ, anindito saggamupehi [mupeti (pī. ka.)] ṭhānaṃ.

50. Sace ca taṃ rāja mado saheyya, nārīgaṇehi paricārayantaṃ;
Imameva gāthaṃ manasī karohi, bhāsesi [bhāsehi (syā. pī. ka.)] cenaṃ parisāya majjhe.

51. Abbhokāsasayo jantu, vajantyā khīrapāyito;
Parikiṇṇo suvānehi [supinehi (sī. pī.)], svājja rājāti vuccatīti.

Cittasambhūtajātakaṃ dutiyaṃ.

499. Sivijātakaṃ (3)

52. Dūre apassaṃ therova, cakkhuṃ yācitumāgato;
Ekanettā bhavissāma, cakkhuṃ me dehi yācito.

53. Kenānusiṭṭho idha māgatosi, vanibbaka [vaṇibbaka (sī.)] cakkhupathāni yācituṃ;
Suduccajaṃ yācasi uttamaṅgaṃ, yamāhu nettaṃ purisena duccajaṃ.

54. Yamāhu devesu sujampatīti, maghavāti naṃ āhu manussaloke;
Tenānusiṭṭho idha māgatosmi, vanibbako cakkhupathāni yācituṃ.

55. Vanibbato [vanibbako (syā. pī.)] mayha vaniṃ [vanaṃ (ka.), vaṇiṃ (sī. syā. pī.)] anuttaraṃ, dadāhi te cakkhupathāni yācito;
Dadāhi me cakkhupathaṃ anuttaraṃ, yamāhu nettaṃ purisena duccajaṃ.

56. Yena atthena āgacchi [āgañchi (sī. pī.)], yamatthamabhipatthayaṃ;
Te te ijjhantu saṅkappā, labha cakkhūni brāhmaṇa.

57. Ekaṃ te yācamānassa, ubhayāni dadāmahaṃ;
Sa cakkhumā gaccha janassa pekkhato, yadicchase tvaṃ tadate samijjhatu.

58. Mā no deva adā cakkhuṃ, mā no sabbe parākari [parakkari (syā. ka. aṭṭha.), parikkari (ka.) pari + ā + kari = parākari];
Dhanaṃ dehi mahārāja, muttā veḷuriyā bahū.

59. Yutte deva rathe dehi, ājānīye calaṅkate;
Nāge dehi mahārāja, hemakappanavāsase.

60. Yathā taṃ sivayo [sīviyo (syā.)] sabbe, sayoggā sarathā sadā;
Samantā parikireyyuṃ [parikareyyuṃ (syā. pī.)], evaṃ dehi rathesabha.

61. Yo ve dassanti vatvāna, adāne kurute mano;
Bhūmyaṃ [bhūmyā (sī. pī.)] so patitaṃ pāsaṃ, gīvāyaṃ paṭimuñcati.

62. Yo ve dassanti vatvāna, adāne kurute mano;
Pāpā pāpataro hoti, sampatto yamasādhanaṃ.

63. Yañhi yāce tañhi dade, yaṃ na yāce na taṃ dade;
Svāhaṃ tameva dassāmi, yaṃ maṃ yācati brāhmaṇo.

64. Āyuṃ nu vaṇṇaṃ nu sukhaṃ balaṃ nu, kiṃ patthayāno nu janinda desi;
Kathañhi rājā sivinaṃ anuttaro, cakkhūni dajjā paralokahetu.

65. Na vāhametaṃ yasasā dadāmi, na puttamicche na dhanaṃ na raṭṭhaṃ;
Satañca dhammo carito purāṇo, icceva dāne ramate mano mama [mamaṃ (sī. pī.)].

66. Sakhā ca mitto ca mamāsi sīvika [sīvaka (sī. pī.)], susikkhito sādhu karohi me vaco;
Uddharitvā [uddhatva (sī.), laddha tvaṃ (pī.)] cakkhūni mamaṃ jigīsato, hatthesu ṭhapehi [āvesi (sī.)] vanibbakassa.

67. Codito sivirājena, siviko vacanaṅkaro;
Rañño cakkhūnuddharitvā [cakkhūni uddhatvā (sī. pī.)], brāhmaṇassūpanāmayi;
Sacakkhu brāhmaṇo āsi, andho rājā upāvisi.

68. Tato so katipāhassa, uparūḷhesu cakkhusu;
Sūtaṃ āmantayī rājā, sivīnaṃ raṭṭhavaḍḍhano.

69. Yojehi sārathi yānaṃ, yuttañca paṭivedaya;
Uyyānabhūmiṃ gacchāma, pokkharañño vanāni ca.

70. So ca pokkharaṇītīre [pokkharaṇiyā tīre (sī. pī.)], pallaṅkena upāvisi;
Tassa sakko pāturahu, devarājā sujampati.

71. Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājīsi, yaṃ kiñci manasicchasi.

72. Pahūtaṃ me dhanaṃ sakka, balaṃ koso canappako;

Andhassa me sato dāni, maraṇaññeva ruccati.

73. Yāni saccāni dvipadinda, tāni bhāsassu khattiya;
Saccaṃ te bhaṇamānassa, puna cakkhu bhavissati.

74. Ye maṃ yācitumāyanti, nānāgottā vanibbakā;
Yopi maṃ yācate tattha, sopi me manaso piyo;
Etena saccavajjena, cakkhu me upapajjatha.

75. Yaṃ maṃ so yācituṃ āgā, dehi cakkhunti brāhmaṇo;
Tassa cakkhūni pādāsiṃ, brāhmaṇassa vanibbato [vaṇibbino (sī.), vanibbino (pī.)].

76. Bhiyyo maṃ āvisī pīti, somanassañcanappakaṃ;
Etena saccavajjena, dutiyaṃ me upapajjatha.

77. Dhammena bhāsitā gāthā, sivīnaṃ raṭṭhavaḍḍhana;
Etāni tava nettāni, dibbāni paṭidissare.

78. Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhontu te.

79. Ko nīdha vittaṃ na dadeyya yācito, api visiṭṭhaṃ supiyampi attano;
Tadiṅgha sabbe sivayo samāgatā, dibbāni nettāni mamajja passatha.

80. Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhonti me.

81. Na cāgamattā paramatthi kiñci, maccānaṃ idha jīvite;
Datvāna mānusaṃ [datvā mānusakaṃ (sī.)] cakkhuṃ, laddhaṃ me [me iti padaṃ natthi sī. potthake] cakkhuṃ amānusaṃ.

82. Etampi disvā sivayo, detha dānāni bhuñjatha;
Datvā ca bhutvā ca yathānubhāvaṃ, aninditā saggamupetha ṭhānanti.

Sivijātakaṃ tatiyaṃ.

500. Sirīmantajātakaṃ (4)

83. Paññāyupetaṃ siriyā vihīnaṃ, yasassinaṃ vāpi apetapaññaṃ;
Pucchāmi taṃ senaka etamatthaṃ, kamettha seyyo kusalā vadanti.

84. Dhīrā ca bālā ca have janinda, sippūpapannā ca asippino ca;
Sujātimantopi ajātimassa, yasassino pesakarā [pessakarā (sī. pī.)] bhavanti;

Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva [sirimāva (sī. syā. pī.)] seyyo.

85. Tuvampi pucchāmi anomapañña, mahosadha kevaladhammadassi;
Bālaṃ yasassiṃ paṇḍitaṃ appabhogaṃ, kamettha seyyo kusalā vadanti.

86. Pāpāni kammāni karoti bālo [karonti bālā (syā. ka.)], idhameva [idameva (syā. ka. aṭṭha.), imameva (ka.)] seyyo iti maññamāno [maññamānā (syā. ka.)];

Idhalokadassī paralokamadassī, ubhayattha bālo kalimaggahesi;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

87. Na sippametaṃ vidadhāti bhogaṃ, na bandhuvā [na bandhavā (sī. syā. ka.)] na sarīravaṇṇo yo [na sarīrāvakāso (sī. syā. pī.)];
Passeḷamūgaṃ sukhamedhamānaṃ, sirī hi naṃ bhajate goravindaṃ [gorimandaṃ (sī. pī.)];
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

88. Laddhā sukhaṃ majjati appapañño, dukkhena phuṭṭhopi pamohameti;
Āgantunā dukkhasukhena phuṭṭho, pavedhati vāricarova ghamme;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

89. Dumaṃ yathā sāduphalaṃ araññe, samantato samabhisaranti [samabhicaranti (sī. pī.)] pakkhī;
Evampi aḍḍhaṃ sadhanaṃ sabhogaṃ, bahujjano bhajati atthahetu;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

90. Na sādhu balavā bālo, sāhasā vindate dhanaṃ;
Kandantametaṃ dummedhaṃ, kaḍḍhanti nirayaṃ bhusaṃ;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

91. Yā kāci najjo gaṅgamabhissavanti, sabbāva tā nāmagottaṃ jahanti;
Gaṅgā samuddaṃ paṭipajjamānā, na khāyate iddhiṃ paññopi loke [iddhiparo hi loke (ka. sī. syā.), iddhiparo hi loko (sī. pī. aṭṭha.)];
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

92. Yametamakkhā udadhiṃ mahantaṃ, savanti najjo sabbakālamasaṅkhyaṃ;
So sāgaro niccamuḷāravego, velaṃ na acceti mahāsamuddo.

93. Evampi bālassa pajappitāni, paññaṃ na acceti sirī kadāci;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

94. Asaññato cepi paresamatthaṃ, bhaṇāti sandhānagato [saṇṭhānagato (syā. pī.), santhānagato (sī.)] yasassī;
Tasseva taṃ rūhati ñātimajjhe, sirī hi naṃ [sirihīnaṃ (sī. ka.), sirīhīnaṃ (syā. pī.)] kārayate na paññā [na pañño (sī.), na paññaṃ (syā. ka.)];
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

95. Parassa vā attano vāpi hetu, bālo musā bhāsati appapañño;
So nindito hoti sabhāya majjhe, pacchāpi [peccampi (sī. pī.), peccāpi (?)] so duggatigāmī hoti;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

96. Atthampi ce bhāsati bhūripañño, anāḷhiyo [anālayo (pī.)] appadhano daliddo;
Na tassa taṃ rūhati ñātimajjhe, sirī ca paññāṇavato na hoti;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

97. Parassa vā attano vāpi hetu, na bhāsati alikaṃ bhūripañño;
So pūjito hoti sabhāya majjhe, pacchāpi so suggatigāmī hoti;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

98. Hatthī gavassā maṇikuṇḍalā ca, thiyo ca iddhesu kulesu jātā;
Sabbāva tā upabhogā bhavanti, iddhassa posassa aniddhimanto;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

99. Asaṃvihitakammantaṃ, bālaṃ dummedhamantinaṃ;
Sirī jahati dummedhaṃ, jiṇṇaṃva urago tacaṃ;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

100. Pañca paṇḍitā mayaṃ bhaddante, sabbe pañjalikā upaṭṭhitā;
Tvaṃ no abhibhuyya issarosi, sakkova bhūtapati devarājā;
Etampi disvāna ahaṃ vadāmi, pañño nihīno sirīmāva seyyo.

101. Dāsova paññassa yasassi bālo, atthesu jātesu tathāvidhesu;
Yaṃ paṇḍito nipuṇaṃ saṃvidheti, sammohamāpajjati tattha bālo;
Etampi disvāna ahaṃ vadāmi, paññova seyyo na yasassi bālo.

102. Addhā hi paññāva sataṃ pasatthā, kantā sirī bhogaratā manussā;
Ñāṇañca buddhānamatulyarūpaṃ, paññaṃ na acceti sirī kadāci.

103. Yaṃ taṃ apucchimha akittayī no, mahosadha kevaladhammadassī;
Gavaṃ sahassaṃ usabhañca nāgaṃ, ājaññayutte ca rathe dasa ime;
Pañhassa veyyākaraṇena tuṭṭho, dadāmi te gāmavarāni soḷasāti.

Sirīmantajātakaṃ [sirimandajātakaṃ (sī. syā. pī.)] catutthaṃ.

501. Rohaṇamigajātakaṃ (5)

104. Ete yūthā patiyanti, bhītā maraṇassa [maraṇā (syā. pī.), maraṇa (ka.)] cittaka;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

105. Nāhaṃ rohaṇa [rohanta (sī. pī.), rohana (syā.)] gacchāmi, hadayaṃ me avakassati;
Na taṃ ahaṃ jahissāmi, idha hissāmi jīvitaṃ.

106. Te hi nūna marissanti, andhā apariṇāyakā;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

107. Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ baddhaṃ [bandhaṃ (ka.)] jahissāmi, idha hissāmi jīvitaṃ.

108. Gaccha bhīru palāyassu, kūṭe baddhosmi āyase;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

109. Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ ahaṃ jahissāmi, idha hissāmi jīvitaṃ.

110. Te hi nūna marissanti, andhā apariṇāyakā;
Gaccha tuvampi mākaṅkhi, jīvissanti tayā saha.

111. Nāhaṃ rohaṇa gacchāmi, hadayaṃ me avakassati;
Na taṃ baddhaṃ jahissāmi, idha hissāmi jīvitaṃ.

112. Ayaṃ so luddako eti, luddarūpo [ruddarūpo (sī. pī.)] sahāvudho;
Yo no vadhissati ajja, usunā sattiyā api [mapi (sī. syā. pī.)].

113. Sā muhuttaṃ palāyitvā, bhayaṭṭā [bhayaṭṭhā (pī.)] bhayatajjitā;
Sudukkaraṃ akarā bhīru, maraṇāyūpanivattatha.

114. Kinnu teme migā honti, muttā baddhaṃ upāsare;
Na taṃ cajitumicchanti, jīvitassapi kāraṇā.

115. Bhātaro honti me ludda, sodariyā ekamātukā;
Na maṃ cajitumicchanti, jīvitassapi kāraṇā.

116. Te hi nūna marissanti, andhā apariṇāyakā;
Pañcannaṃ jīvitaṃ dehi, bhātaraṃ muñca luddaka.

117. So vo ahaṃ pamokkhāmi, mātāpettibharaṃ migaṃ;
Nandantu mātāpitaro, muttaṃ disvā mahāmigaṃ.

118. Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā mahāmigaṃ.

119. Kathaṃ tvaṃ pamokkho [kathaṃ pamokkho (sī. pī.), kathaṃ te parokkho (?)] āsi, upanītasmi jīvite;
Kathaṃ putta amocesi, kūṭapāsamha luddako.

120. Bhaṇaṃ kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāhi vācāhi, cittako maṃ amocayi.

121. Bhaṇaṃ kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāhi vācāhi, sutanā maṃ amocayi.

122. Sutvā kaṇṇasukhaṃ vācaṃ, hadayaṅgaṃ hadayassitaṃ;
Subhāsitāni sutvāna, luddako maṃ amocayi.

123. Evaṃ ānandito hotu, saha dārehi luddako;
Yathā mayajja nandāma, disvā rohaṇamāgataṃ.

124. Nanu tvaṃ avaca [avacā (sī. pī.)] ludda, ‘‘migacammāni āhariṃ’’;
Atha kena nu vaṇṇena, migacammāni nāhari.

125. Āgamā ceva hatthatthaṃ, kūṭapāsañca so migo;
Abajjhi taṃ [abajjhi tañca (pī.)] migarājaṃ, tañca muttā upāsare.

126. Tassa me ahu saṃvego, abbhuto lomahaṃsano;
Imañcāhaṃ migaṃ haññe, ajja hissāmi jīvitaṃ.

127. Kīdisā te migā ludda, kīdisā dhammikā migā;
Kathaṃvaṇṇā kathaṃsīlā, bāḷhaṃ kho ne pasaṃsasi.

128. Odātasiṅgā sucivāḷā, jātarūpatacūpamā;
Pādā lohitakā tesaṃ, añjitakkhā manoramā.

129. Edisā te migā deva, edisā dhammikā migā;
Mātāpettibharā deva, na te so abhihārituṃ [abhihārayuṃ (ka. sī.), abhihārayiṃ (syā.), abhihārayaṃ (pī.)].

130. Dammi nikkhasataṃ ludda, thūlañca maṇikuṇḍalaṃ;
Catussadañca [caturassañca (syā. ka.)] pallaṅkaṃ, umāpupphasarinnibhaṃ

[ummāpupphasirinnibhaṃ (sī. syā. pī. ka.)].

131. Dve ca sādisiyo bhariyā, usabhañca gavaṃ sataṃ;
Dhammena rajjaṃ kāressaṃ, bahukāro mesi luddaka.

132. Kasivāṇijjā [kasī vaṇijjā (sī. syā. pī.)] iṇadānaṃ, uñchācariyā ca luddaka;
Etena dāraṃ posehi, mā pāpaṃ akarī punāti [akarā punanti (ka. sī. pī.)].

Rohaṇamigajātakaṃ [rohantamigajātakaṃ (sī. pī.)] pañcamaṃ.

502. Cūḷahaṃsajātakaṃ (6)

133. Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, kāmaṃ sumukha pakkama.

134. Ohāya maṃ ñātigaṇā, ekaṃ pāsavasaṃ gataṃ;
Anapekkhamānā [nāpekkhamānā (ka.)] gacchanti, kiṃ eso avahiyyasi.

135. Pateva patataṃ seṭṭha, natthi baddhe sahāyatā [sahāyakā (syā.)];
Mā anīghāya hāpesi, kāmaṃ sumukha pakkama.

136. Nāhaṃ ‘‘dukkhapareto’’ti [dukkhaparetopi (ka.)], dhataraṭṭha tuvaṃ [tavaṃ (sī. pī.)] jahe;
Jīvitaṃ maraṇaṃ vā me, tayā saddhiṃ bhavissati.

137. Etadariyassa kalyāṇaṃ, yaṃ tvaṃ sumukha bhāsasi;
Tañca vīmaṃsamānohaṃ, ‘‘patatetaṃ’’ avassajiṃ.

138. Apadena padaṃ yāti, antalikkhacaro [antalikkhe caro (sī. pī.)] dijo;
Ārā pāsaṃ na bujjhi tvaṃ, haṃsānaṃ pavaruttama [pavaruttamo (ka. sī. pī.)].

139. Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhati.

140. Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, tvaññeva [tvañca taṃ (sī.), tvañca (pī.)] avahiyyasi.

141. Ete bhutvā ca pitvā ca, pakkamanti vihaṅgamā;
Anapekkhamānā vakkaṅgā, tvaññeveko upāsasi.

142. Kinnu tyāyaṃ [tāyaṃ (sī. syā. pī.)] dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahiyyasi.

143. Rājā me so dijo mitto, sakhā pāṇasamo ca me;
Neva naṃ vijahissāmi, yāva kālassa pariyāyaṃ.

144. Yo ca tvaṃ sakhino hetu, pāṇaṃ cajitumicchasi;
So te sahāyaṃ muñcāmi, hotu rājā tavānugo.

145. Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, disvā muttaṃ dijādhipaṃ.

146. Kaccinnu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi.

147. Kusalañceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammena manusāsahaṃ.

148. Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ārā amittā te, chāyā dakkhiṇatoriva.

149. Athopi me amaccesu, doso koci na vijjati;
Atho ārā amittā me, chāyā dakkhiṇatoriva.

150. Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā.

151. Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā.

152. Kacci te bahavo puttā, sujātā raṭṭhavaḍḍhana;
Paññājavena sampannā, sammodanti tato tato.

153. Satameko ca me puttā, dhataraṭṭha mayā sutā;
Tesaṃ tvaṃ kiccamakkhāhi, nāvarujjhanti [nāvarajjhanti (ka. sī. pī.)] te vaco.

154. Upapannopi ce hoti, jātiyā vinayena vā;
Atha pacchā kurute yogaṃ, kicche [kicce (sī. syā. pī.)] āpāsu [āvāsu (syā.), āpadāsu (ka.)] sīdati.

155. Tassa saṃhīrapaññassa, vivaro jāyate mahā;
Rattimandhova [nattamandhova (sī. pī.)] rūpāni, thūlāni manupassati.

156. Asāre sārayogaññū, matiṃ na tveva vindati;
Sarabhova giriduggasmiṃ, antarāyeva sīdati.

157. Hīnajaccopi ce hoti, uṭṭhātā dhitimā naro;
Ācārasīlasampanno, nise aggīva bhāsati.

158. Etaṃ me upamaṃ katvā, putte vijjāsu vācaya [ṭhāpasa (syā. ka.)];
Saṃvirūḷhetha medhāvī, khette bījaṃva [khettabījaṃva (sī. pī.)] vuṭṭhiyāti.

Cūḷahaṃsajātakaṃ chaṭṭhaṃ.

503. Sattigumbajātakaṃ (7)

159. Migaluddo mahārājā, pañcālānaṃ rathesabho;
Nikkhanto saha senāya, ogaṇo vanamāgamā.

160. Tatthaddasā araññasmiṃ, takkarānaṃ kuṭiṃ kataṃ;
Tassā [tasmā (syā. pī. ka.)] kuṭiyā nikkhamma, suvo luddāni bhāsati.

161. Sampannavāhano poso, yuvā sammaṭṭhakuṇḍalo [kuṇḍalī (syā. ka.)];
Sobhati lohituṇhīso, divā sūriyova bhāsati.

162. Majjhanhike [majjhantike (sabbattha)] sampatike, sutto rājā sasārathi;
Handassābharaṇaṃ sabbaṃ, gaṇhāma sāhasā [sahasā (sī. syā. pī.)] mayaṃ.

163. Nisīthepi raho dāni, sutto rājā sasārathi;
Ādāya vatthaṃ maṇikuṇḍalañca, hantvāna sākhāhi avattharāma.

164. Kinnu ummattarūpova, sattigumba pabhāsasi;
Durāsadā hi rājāno, aggi pajjalito yathā.

165. Atha tvaṃ patikolamba, matto thullāni gajjasi;
Mātari mayhaṃ naggāya, kinnu tvaṃ vijigucchase.

166. Uṭṭhehi samma taramāno, rathaṃ yojehi sārathi;
Sakuṇo me na ruccati, aññaṃ gacchāma assamaṃ.

167. Yutto ratho mahārāja, yutto ca balavāhano;
Adhitiṭṭha mahārāja, aññaṃ gacchāma assamaṃ.

168. Ko numeva gatā [kva nu’me’pagatā (?)] sabbe, ye asmiṃ paricārakā;
Esa gacchati pañcālo, mutto tesaṃ adassanā.

169. Kodaṇḍakāni gaṇhatha, sattiyo tomarāni ca;
Esa gacchati pañcālo, mā vo muñcittha jīvataṃ [jīvitaṃ (bahūsu)].

170. Athāparo paṭinandittha, suvo lohitatuṇḍako;
Svāgataṃ te mahārāja, atho te adurāgataṃ;

Issarosi anuppatto, yaṃ idhatthi pavedaya.

171. Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

172. Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi.

173. Araññaṃ uñchāya gatā, ye asmiṃ paricārakā;
Sayaṃ uṭṭhāya gaṇhavho, hatthā me natthi dātave.

174. Bhaddako vatayaṃ pakkhī, dijo paramadhammiko;
Atheso itaro pakkhī, suvo luddāni bhāsati.

175. ‘‘Etaṃ hanatha bandhatha, mā vo muñcittha jīvataṃ’’;
Iccevaṃ vilapantassa, sotthiṃ [sotthī (syā.)] pattosmi assamaṃ.

176. Bhātarosma mahārāja, sodariyā ekamātukā;
Ekarukkhasmiṃ saṃvaḍḍhā, nānākhettagatā ubho.

177. Sattigumbo ca corānaṃ, ahañca isīnaṃ idha;
Asataṃ so, sataṃ ahaṃ, tena dhammena no vinā.

178. Tattha vadho ca bandho ca, nikatī vañcanāni ca;
Ālopā sāhasākārā, tāni so tattha sikkhati.

179. Idha saccañca dhammo ca, ahiṃsā saṃyamo damo;
Āsanūdakadāyīnaṃ, aṅke vaddhosmi bhāradha [bhārata (sī. syā. pī.)].

180. Yaṃ yañhi rāja bhajati, santaṃ vā yadi vā asaṃ;
Sīlavantaṃ visīlaṃ vā, vasaṃ tasseva gacchati.

181. Yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati;
Sopi tādisako hoti, sahavāso hi [sahavāsopi (syā. ka.)] tādiso.

182. Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;
Saro diddho kalāpaṃva, alittamupalimpati;
Upalepabhayā [upalimpabhayā (syā. ka.)] dhīro, neva pāpasakhā siyā.

183. Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūti [pūtī (sī. pī.)] vāyanti, evaṃ bālūpasevanā.

184. Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhi [surabhī (sī. syā. pī.)] vāyanti, evaṃ dhīrūpasevanā.

185. Tasmā pattapuṭasseva [phalapuṭasseva (sī. pī.), palapuṭasseva (ka. aṭṭha.), palāsapuṭasseva (syā. ka.)], ñatvā sampākamattano;
Asante nopaseveyya, sante seveyya paṇḍito;
Asanto nirayaṃ nenti, santo pāpenti suggatinti.

Sattigumbajātakaṃ sattamaṃ.

504. Bhallātiyajātakaṃ (8)

186. Bhallātiyo [bhallāṭiyo (sī. pī.)] nāma ahosi rājā, raṭṭhaṃ pahāya migavaṃ acāri so;
Agamā girivaraṃ gandhamādanaṃ, supupphitaṃ [sampupphitaṃ (sī. pī.)] kimpurisānuciṇṇaṃ.

187. Sāḷūrasaṅghañca nisedhayitvā, dhanuṃ [dhanu (sī. syā. pī.)] kalāpañca so nikkhipitvā;
Upāgami vacanaṃ vattukāmo, yatthaṭṭhitā kimpurisā ahesuṃ.

188. Himaccaye hemavatāya tīre, kimidhaṭṭhitā mantayavho abhiṇhaṃ;
Pucchāmi vo mānusadehavaṇṇe, kathaṃ nu [kathaṃ vo (sī. syā. pī.)] jānanti manussaloke.

189. Mallaṃ giriṃ paṇḍarakaṃ tikūṭaṃ, sītodakā [sītodiyā (sī. pī.), sītodikā (?)] anuvicarāma najjo;
Migā manussāva nibhāsavaṇṇā, jānanti no kimpurisāti ludda.

190. Sukiccharūpaṃ paridevayavho [paridevathavho (?) moggallānabyākaraṇe 6.38 suttaṃ], āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane rodatha appatītā.

191. Sukiccharūpaṃ paridevayavho, āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane vilapatha appatītā.

192. Sukiccharūpaṃ paridevayavho, āliṅgito cāsi piyo piyāya;
Pucchāmi vo mānusadehavaṇṇe, kimidha vane socatha appatītā.

193. Mayekarattaṃ [rattiṃ (pī.)] vippavasimha ludda, akāmakā aññamaññaṃ sarantā;

Tamekarattaṃ anutappamānā, socāma ‘‘sā ratti punaṃ na hessati’’.

194. Yamekarattaṃ anutappathetaṃ, dhanaṃ va naṭṭhaṃ pitaraṃ va petaṃ;
Pucchāmi vo mānusadehavaṇṇe, kathaṃ vinā vāsamakappayittha.

195. Yamimaṃ [yayimaṃ (ka. sī.)] nadiṃ passasi sīghasotaṃ, nānādumacchādanaṃ selakūlaṃ [dumacchadanaṃ selakūṭaṃ (sī. pī.), dumasañchannaṃ selakūlaṃ (ka.)];
Taṃ me piyo uttari vassakāle, mamañca maññaṃ anubandhatīti.

196. Ahañca aṅkolakamocināmi, atimuttakaṃ sattaliyothikañca;
‘‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’’.

197. Ahañcidaṃ kuravakamocināmi, uddālakā pāṭalisindhuvārakā [sindhuvāritā (syā. pī. ka.)];
‘‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’’.

198. Ahañca sālassa supupphitassa, oceyya pupphāni karomi mālaṃ;
‘‘Piyo ca me hehiti mālabhārī, ahañca naṃ mālinī ajjhupessaṃ’’.

199. Ahañca sālassa supupphitassa, oceyya pupphāni karomi bhāraṃ;
Idañca no hehiti santharatthaṃ, yatthajjimaṃ [yatthajjamaṃ (sī. pī.)] viharissāma [viharissāmu (pī.)] rattiṃ.

200. Ahañca kho agaḷuṃ [aggalu (syā. ka.), akaluṃ (pī.)] candanañca, silāya piṃsāmi pamattarūpā;
‘‘Piyo ca me hehiti rositaṅgo, ahañca naṃ rositā ajjhupessaṃ’’.

201. Athāgamā salilaṃ sīghasotaṃ, nudaṃ sāle salaḷe kaṇṇikāre;
Āpūratha [apūratha (sī. pī.), āpūrathe (syā.)] tena muhuttakena, sāyaṃ nadī āsi mayā suduttarā.

202. Ubhosu tīresu mayaṃ tadā ṭhitā, sampassantā ubhayo aññamaññaṃ;
Sakimpi rodāma sakiṃ hasāma, kicchena no āgamā [agamā (sī. syā. pī.)] saṃvarī sā.

203. Pātova [pāto ca (sī. syā. pī.)] kho uggate sūriyamhi, catukkaṃ nadiṃ uttariyāna ludda;
Āliṅgiyā aññamaññaṃ mayaṃ ubho, sakimpi rodāma sakiṃ hasāma.

204. Tīhūnakaṃ sattasatāni ludda, yamidha mayaṃ vippavasimha pubbe;
Vassekimaṃ [vāsekimaṃ (sī. pī.)] jīvitaṃ bhūmipāla, ko nīdha kantāya vinā vaseyya.

205. Āyuñca vo kīvatako nu samma, sacepi jānātha vadetha āyuṃ;
Anussavā vuḍḍhato āgamā vā, akkhātha me taṃ avikampamānā.

206. Āyuñca no vassasahassaṃ ludda, na cantarā pāpako atthi rogo;
Appañca [appaṃva (syā. ka.)] dukkhaṃ sukhameva bhiyyo, avītarāgā vijahāma jīvitaṃ.

207. Idañca sutvāna amānusānaṃ, bhallātiyo ittara jīvitanti;
Nivattatha na migavaṃ acari, adāsi dānāni abhuñji bhoge.

208. Idañca sutvāna amānusānaṃ, sammodatha mā kalahaṃ akattha;
Mā vo tapī attakammāparādho, yathāpi te kimpurisekarattaṃ.

209. Idañca sutvāna amānusānaṃ, sammodatha mā vivādaṃ akattha;
Mā vo tapī attakammāparādho, yathāpi te kimpurisekarattaṃ.

210. Vividhaṃ [vividha (sī. syā.)] adhimanā suṇomahaṃ, vacanapathaṃ tava atthasaṃhitaṃ;
Muñcaṃ [muñca (sī. pī.)] giraṃ nudaseva me daraṃ, samaṇa sukhāvaha jīva me ciranti.

Bhallātiyajātakaṃ aṭṭhamaṃ.

505. Somanassajātakaṃ (9)

211. Ko taṃ hiṃsati heṭheti, kiṃ [kinnu (pī. ka.)] dummano socasi appatīto;
Kassajja mātāpitaro rudantu, kvajja setu [ko nvejja seti (ka.), ko ajja setu (?)] nihato pathabyā.

212. Tuṭṭhosmi deva tava dassanena, cirassaṃ passāmi taṃ bhūmipāla;
Ahiṃsako reṇumanuppavissa, puttena te heṭhayitosmi [pothayitosmi (ka.)] deva.

213. Āyantu dovārikā khaggabandhā [khaggabaddhā (sī. pī.)], kāsāviyā yantu [hantu (ka.)] antepurantaṃ;
Hantvāna taṃ somanassaṃ kumāraṃ, chetvāna sīsaṃ varamāharantu.

214. Pesitā rājino dūtā, kumāraṃ etadabravuṃ;
Issarena vitiṇṇosi, vadhaṃ pattosi khattiya.

215. Sa rājaputto paridevayanto, dasaṅguliṃ añjaliṃ paggahetvā;
Ahampi icchāmi janinda daṭṭhuṃ, jīvaṃ maṃ netvā [jīvaṃ panetvā (sī. pī.)] paṭidassayetha.

216. Tassa taṃ vacanaṃ sutvā, rañño puttaṃ adassayuṃ;
Putto ca pitaraṃ disvā, dūratovajjhabhāsatha.

217. Āgacchuṃ [āgañchuṃ (sī.), āgañchu (pī.)] dovārikā khaggabandhā, kāsāviyā hantu mamaṃ janinda;
Akkhāhi me pucchito etamatthaṃ, aparādho ko nidha mamajja atthi.

218. Sāyañca pāto udakaṃ sajāti, aggiṃ sadā pāricaratappamatto;
Taṃ tādisaṃ saṃyataṃ brahmacāriṃ, kasmā tuvaṃ brūsi gahappatīti.

219. Tālā ca mūlā ca phalā ca deva, pariggahā vividhā santimassa;
Te rakkhati gopayatappamatto, [brāhmaṇo gahapati tena hoti (sī. syā. pī.)] tasmā ahaṃ brūmi gahappatīti [brāhmaṇo gahapati tena hoti (sī. syā. pī.)].

220. Saccaṃ kho etaṃ vadasi kumāra, pariggahā vividhā santimassa;
Te rakkhati gopayatappamatto, sa [natthi idaṃ sī. syā. pī. potthakesu] brāhmaṇo gahapati tena hoti.

221. Suṇantu mayhaṃ parisā samāgatā, sanegamā jānapadā ca sabbe;
Bālāyaṃ bālassa vaco nisamma, ahetunā ghātayate maṃ [ghātayate (sī. pī.)] janindo.

222. Daḷhasmi mūle visaṭe virūḷhe, dunnikkayo veḷu pasākhajāto;
Vandāmi pādāni tava [tavaṃ (sī. pī.)] janinda, anujāna maṃ pabbajissāmi deva.

223. Bhuñjassu bhoge vipule kumāra, sabbañca te issariyaṃ dadāmi;
Ajjeva tvaṃ kurūnaṃ hohi rājā, mā pabbajī pabbajjā hi dukkhā.

224. Kinnūdha deva tavamatthi bhogā, pubbevahaṃ [pubbe cahaṃ (ka.)] devaloke ramissaṃ;
Rūpehi saddehi atho rasehi, gandhehi phassehi manoramehi.

225. Bhuttā ca me [bhuttā (sī. pī.)] bhogā tidivasmiṃ deva, parivāritā [paricāritā (ka.)] accharānaṃ gaṇena [accharāsaṃgaṇena (syā. pī. ka.)];
Tuvañca [tavañca (sī. pī.)] bālaṃ paraneyyaṃ viditvā, na tādise rājakule vaseyyaṃ.

226. Sacāhaṃ bālo paraneyyo asmi, ekāparādhaṃ [etāparādhaṃ (ka.)] khama putta mayhaṃ;
Punapi ce edisakaṃ bhaveyya, yathāmatiṃ somanassa karohi.

227. Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ;
Bhesajjasseva vebhaṅgo, vipāko hoti pāpako.

228. Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ;
Bhesajjasseva sampatti, vipāko hoti bhadrako.

229. Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

230. Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhati.

231. Nisamma daṇḍaṃ paṇayeyya issaro, vegā kataṃ tappati bhūmipāla;
Sammāpaṇīdhī ca narassa atthā, anānutappā te bhavanti pacchā.

232. Anānutappāni hi ye karonti, vibhajja kammāyatanāni loke;
Viññuppasatthāni sukhudrayāni, bhavanti buddhānumatāni [vaddhānumatāni (sī. pī.)] tāni.

233. Āgacchuṃ dovārikā khaggabandhā, kāsāviyā hantu mamaṃ janinda;
Mātuñca [mātucca (pī.)] aṅkasmimahaṃ nisinno, ākaḍḍhito sahasā tehi deva.

234. Kaṭukañhi sambādhaṃ sukicchaṃ [sukiccha (sī. pī.)] patto, madhurampi yaṃ jīvitaṃ laddha rāja;
Kicchenahaṃ ajja vadhā pamutto, pabbajjamevābhimanohamasmi.

235. Putto tavāyaṃ taruṇo sudhamme, anukampako somanasso kumāro;
Taṃ yācamāno na labhāmi svajja [sajja (sī. pī.)], arahasi naṃ yācitave [yācituye (ka.)] tuvampi.

236. Ramassu bhikkhācariyāya putta, nisamma dhammesu paribbajassu;
Sabbesu bhūtesu nidhāya daṇḍaṃ, anindito brahmamupehi ṭhānaṃ.

237. Acchera [acchariya (sī. syā. pī.)] rūpaṃ vata yādisañca, dukkhitaṃ maṃ dukkhāpayase sudhamme;
Yācassu puttaṃ iti vuccamānā, bhiyyova ussāhayase kumāraṃ.

238. Ye vippamuttā anavajjabhogino [bhojino (sī. syā. pī.)], parinibbutā lokamimaṃ caranti;
Tamariyamaggaṃ paṭipajjamānaṃ, na ussahe vārayituṃ kumāraṃ.

239. Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Yesāyaṃ sutvāna subhāsitāni, appossukkā vītasokā sudhammāti.

Somanassajātakaṃ navamaṃ.

506. Campeyyajātakaṃ (10)

240. Kā nu vijjurivābhāsi, osadhī viya tārakā;
Devatā nusi gandhabbī, na taṃ maññāmi mānusiṃ [mānusī (syā. ka.)].

241. Namhi devī na gandhabbī, na mahārāja mānusī;
Nāgakaññāsmi bhaddante, atthenamhi idhāgatā.

242. Vibbhantacittā kupitindriyāsi, nettehi te vāriganā savanti;
Kiṃ te naṭṭhaṃ kiṃ pana patthayānā, idhāgatā nāri tadiṅgha brūhi.

243. Yamuggatejo uragoti cāhu, nāgoti naṃ āhu janā janinda;
Tamaggahī puriso jīvikattho, taṃ bandhanā muñca patī mameso.

244. Kathaṃ nvayaṃ balaviriyūpapanno, hatthatta [hatthattha (sī. syā. pī.)] māgacchi vanibbakassa;
Akkhāhi me nāgakaññe tamatthaṃ, kathaṃ vijānemu gahītanāgaṃ.

245. Nagarampi nāgo bhasmaṃ kareyya, tathā hi so balaviriyūpapanno;
Dhammañca nāgo apacāyamāno, tasmā parakkamma tapo karoti.

246. Cātuddasiṃ pañcadasiṃ [pannarasiṃ (sī. syā. pī.)] ca rāja, catuppathe sammati nāgarājā;
Tamaggahī puriso jīvikattho, taṃ bandhanā muñca patī mameso.

247. Soḷasitthisahassāni, āmuttamaṇikuṇḍalā;
Vārigehasayā nārī [nāriyo (pī.)], tāpi taṃ saraṇaṃ gatā.

248. Dhammena mocehi asāhasena, gāmena nikkhena gavaṃ satena;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā.

249. Dhammena mocemi asāhasena, gāmena nikkhena gavaṃ satena;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā.

250. Dammi nikkhasataṃ ludda, thūlañca maṇikuṇḍalaṃ;
Catussadañca pallaṅkaṃ, umāpupphasarinnibhaṃ.

251. Dve ca sādisiyo bhariyā, usabhañca gavaṃ sataṃ;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā.

252. Vināpi dānā tava vacanaṃ janinda, muñcemu naṃ uragaṃ bandhanasmā;
Ossaṭṭhakāyo urago carātu, puññatthiko muñcatu bandhanasmā.

253. Mutto campeyyako nāgo, rājānaṃ etadabravi;
Namo te kāsirājatthu, namo te kāsivaḍḍhana;

Añjaliṃ te paggaṇhāmi, passeyyaṃ me nivesanaṃ.

254. Addhā hi dubbissasametamāhu, yaṃ mānuso vissase amānusamhi;
Sace ca maṃ yācasi etamatthaṃ, dakkhemu te nāga nivesanāni.

255. Sacepi [sace hi (sī. pī. aṭṭha.)] vāto girimāvaheyya, cando ca suriyo ca chamā pateyyuṃ;
Sabbā ca najjo paṭisotaṃ vajeyyuṃ, na tvevahaṃ rāja musā bhaṇeyyaṃ.

256. Nabhaṃ phaleyya udadhīpi susse, saṃvaṭṭaye [saṃvaṭṭeyaṃ (sī. pī.), saṃvaṭṭeyya (syā. ka.)] bhūtadharā vasundharā;

Siluccayo meru samūlamuppate [mubbahe (sī. syā. pī. ka. aṭṭha.), muṭṭhahe (ka.)], na
tvevahaṃ rāja musā bhaṇeyyaṃ.

257. Addhā hi dubbissasametamāhu, yaṃ mānuso vissase amānusamhi;
Sace ca maṃ yācasi etamatthaṃ, dakkhemu te nāga nivesanāni.

258. Tumhe khottha ghoravisā uḷārā, mahātejā khippakopī ca hotha;
Maṃkāraṇā [mama kāraṇā (sī. syā. pī.)] bandhanasmā pamutto, arahasi no jānituye [jānitāye (sī.), jānitave (syā.), jānitaye (pī.)] katāni.

259. So paccataṃ niraye ghorarūpe, mā kāyikaṃ sātamalattha kiñci;
Peḷāya baddho maraṇaṃ upetu, yo tādisaṃ kammakataṃ na jāne.

260. Saccappaṭiññā tavamesa hotu, akkodhano hohi anupanāhī;
Sabbañca te nāgakulaṃ supaṇṇā, aggiṃva gimhesu [gimhāsu (sī. syā. pī.)] vivajjayantu.

261. Anukampasī nāgakulaṃ janinda, mātā yathā suppiyaṃ ekaputtaṃ;
Ahañca te nāgakulena saddhiṃ, kāhāmi veyyāvaṭikaṃ uḷāraṃ.

262. Yojentu ve rājarathe sucitte, kambojake assatare sudante;
Nāge ca yojentu suvaṇṇakappane, dakkhemu nāgassa nivesanāni.

263. Bherī mudiṅgā [mutiṅgā (sī. pī.)] paṇavā ca saṅkhā, avajjayiṃsu uggasenassa rañño;
Pāyāsi rājā bahusobhamāno, purakkhato nārigaṇassa majjhe.

264. Suvaṇṇacitakaṃ bhūmiṃ, addakkhi kāsivaḍḍhano;
Sovaṇṇamayapāsāde, veḷuriyaphalakatthate.

265. Sa rājā pāvisi byamhaṃ, campeyyassa nivesanaṃ;
Ādiccavaṇṇasannibhaṃ, kaṃsavijju pabhassaraṃ.

266. Nānārukkhehi sañchannaṃ, nānāgandhasamīritaṃ;
So pāvekkhi kāsirājā, campeyyassa nivesanaṃ.

267. Paviṭṭhasmiṃ kāsirañññe, campeyyassa nivesanaṃ;
Dibbā tūriyā pavajjiṃsu, nāgakaññā ca naccisuṃ [naccayuṃ (sī. pī. ka.)].

268. Taṃ nāgakaññā caritaṃ gaṇena, anvāruhī kāsirājā pasanno;
Nisīdi sovaṇṇamayamhi pīṭhe, sāpassaye [sopassaye (ka.)] candanasāralitte.

269. So tattha bhutvā ca atho ramitvā, campeyyakaṃ kāsirājā avoca;
Vimānaseṭṭhāni imāni tuyhaṃ, ādiccavaṇṇāni pabhassarāni;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ [kimatthiyaṃ (sī. syā. pī.)] nāga tapo karosi.

270. Tā kambukāyūradharā suvatthā, vaṭṭaṅgulī tambatalūpapannā;
Paggayha pāyenti anomavaṇṇā, netādisaṃ atthi manussaloke;
Kiṃ patthayaṃ nāga tapo karosi.

271. Najjo ca temā puthulomamacchā, āṭā [ādā (syā.), adā (pī.)] sakuntābhirudā sutitthā;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

272. Koñcā mayūrā diviyā ca haṃsā, vaggussarā kokilā sampatanti;

Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

273. Ambā ca sālā tilakā ca jambuyo, uddālakā pāṭaliyo ca phullā;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

274. Imā ca te pokkharañño samantato, dibbā [dibyā (syā.), diviyā (pī.)] ca gandhā satataṃ pavāyanti;
Netādisaṃ atthi manussaloke, kiṃ patthayaṃ nāga tapo karosi.

275. Na puttahetu na dhanassa hetu, na āyuno cāpi [vāpi (sī. pī.)] janinda hetu;
Manussayoniṃ abhipatthayāno, tasmā parakkamma tapo karomi.

276. Tvaṃ lohitakkho vihatantaraṃso, alaṅkato kappitakesamassu;
Surosito lohitacandanena, gandhabbarājāva disā pabhāsasi.

277. Deviddhipattosi mahānubhāvo, sabbehi kāmehi samaṅgibhūto;
Pucchāmi taṃ nāgarājetamatthaṃ, seyyo ito kena manussaloko.

278. Janinda nāññatra manussalokā, suddhī va saṃvijjati saṃyamo vā;
Ahañca laddhāna manussayoniṃ, kāhāmi jātimaraṇassa antaṃ.

279. Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāriyo ca disvāna tuvañca nāga, kāhāmi puññāni anappakāni.

280. Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāriyo ca disvāna mamañca rāja, karohi puññāni anappakāni.

281. Idañca me jātarūpaṃ pahūtaṃ, rāsī suvaṇṇassa ca tālamattā;
[ito haritvā sovaṇṇagharāni kāraya, rūpiyassa ca pākāraṃ karontu (sī. syā.) ito haritvā sovaṇṇagharāni, [kāraya] rūpiyassa ca pākāraṃ karontu (pī.)] Ito haritvāna suvaṇṇagharāni, karassu rūpiyapākāraṃ karontu [ito haritvā sovaṇṇagharāni kāraya, rūpiyassa ca pākāraṃ karontu (sī. syā.) ito haritvā sovaṇṇagharāni, [kāraya] rūpiyassa ca pākāraṃ karontu (pī.)].

282. Muttā ca [muttānañca (sī. syā.)] vāhasahassāni pañca, veḷuriyamissāni ito haritvā;
Antepure bhūmiyaṃ santharantu, nikkaddamā hehiti nīrajā ca.

283. Etādisaṃ āvasa rājaseṭṭha, vimānaseṭṭhaṃ bahu sobhamānaṃ;
Bārāṇasiṃ nagaraṃ iddhaṃ phītaṃ, rajjañca kārehi anomapaññāti.

Campeyyajātakaṃ dasamaṃ.

507. Mahāpalobhanajātakaṃ (11)

284. Brahmalokā cavitvāna, devaputto mahiddhiko;
Rañño putto udapādi, sabbakāmasamiddhisu.

285. Kāmā vā kāmasaññā vā, brahmaloke na vijjati;
Svāssu [yvāssa (sī.)] tāyeva saññāya, kāmehi vijigucchatha.

286. Tassa cantepure āsi, jhānāgāraṃ sumāpitaṃ;
So tattha paṭisallīno [paṭisallāno (ka.)], eko rahasi jhāyatha.

287. Sa rājā paridevesi, puttasokena aṭṭito;
Ekaputto cayaṃ mayhaṃ, na ca kāmāni bhuñjati.

288. Ko nu khvettha [khettha (sī. pī.)] upāyo so, ko vā jānāti kiñcanaṃ;
Yo [ko (sī. pī.)] me puttaṃ palobheyya, yathā kāmāni patthaye.

289. Ahu kumārī tattheva, vaṇṇarūpasamāhitā;
Kusalā naccagītassa, vādite ca padakkhiṇā.

290. Sā tattha upasaṅkamma, rājānaṃ etadabravi;
Ahaṃ kho naṃ palobheyyaṃ, sace bhattā bhavissati.

291. Taṃ tathāvādiniṃ rājā, kumāriṃ etadabravi;
Tvaññeva naṃ palobhehi, tava bhattā bhavissati.

292. Sā ca antepuraṃ gantvā, bahuṃ kāmupasaṃhitaṃ;
Hadayaṅgamā pemanīyā, citrā gāthā abhāsatha.

293. Tassā ca gāyamānāya, saddaṃ sutvāna nāriyā;
Kāmacchandassa uppajji, janaṃ so paripucchatha.

294. Kasseso saddo ko vā so, bhaṇati uccāvacaṃ bahuṃ;
Hadayaṅgamaṃ pemanīyaṃ, aho [atho (sī. pī.)] kaṇṇasukhaṃ mama.

295. Esā kho pamadā deva, khiḍḍā esā anappikā [anappakā (ka.)];
Sace tvaṃ kāme bhuñjeyya, bhiyyo bhiyyo chādeyyu taṃ.

296. Iṅgha āgacchatorena [āgacchatorenaṃ (ka.) āgacchatu + orena], avidūramhi gāyatu;
Assamassa samīpamhi, santike mayhaṃ gāyatu.

297. Tirokuṭṭamhi gāyitvā, jhānāgāramhi pāvisi;
Bandhi naṃ [bhandhituṃ (syā. ka.)] anupubbena, āraññamiva kuñjaraṃ.

298. Tassa [tassā (syā.)] kāmarasaṃ ñatvā, issādhammo ajāyatha;
‘‘Ahameva kāme bhuñjeyyaṃ, mā añño puriso ahu’’.

299. Tato asiṃ gahetvāna, purise hantuṃ upakkami;
Ahameveko bhuñjissaṃ, mā añño puriso siyā.

300. Tato jānapadā sabbe, vikkandiṃsu samāgatā;
Putto tyāyaṃ mahārāja, janaṃ heṭhetyadūsakaṃ.

301. Tañca rājā vivāhesi [nivāhesi (syā.), vihāhesi (pī.)], samhā raṭṭhā ca [raṭṭhāto (sī. pī.), raṭṭhato (ka.)] khattiyo;
Yāvatā vijitaṃ mayhaṃ, na te vatthabba [vattabba (sī. pī.)] tāvade.

302. Tato so bhariyamādāya, samuddaṃ upasaṅkami;
Paṇṇasālaṃ karitvāna, vanamuñchāya pāvisi.

303. Athettha isi māgacchi, samuddaṃ uparūpari;
So tassa gehaṃ pāvekkhi, bhattakāle upaṭṭhite.

304. Tañca bhariyā palobhesi, passa yāva sudāruṇaṃ;
Cuto so brahmacariyamhā, iddhiyā parihāyatha.

305. Rājaputto ca uñchāto, vanamūlaphalaṃ bahuṃ;
Sāyaṃ kājena [kācena (pī.)] ādāya, assamaṃ upasaṅkami.

306. Isī ca khattiyaṃ disvā, samuddaṃ upasaṅkami;
''Vehāyasaṃ gamissa''nti, sīdate so mahaṇṇave.

307. Khattiyo ca isiṃ disvā, sīdamānaṃ mahaṇṇave;
Tasseva anukampāya, imā gāthā abhāsatha.

308. Abhijjamāne vārismiṃ, sayaṃ āgamma iddhiyā;
Missībhāvitthiyā gantvā, saṃsīdasi mahaṇṇave.

309. Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

310. Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

311. Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃ ṭhānaṃ, khippaṃ anudahanti naṃ.

312. Khattiyassa vaco sutvā, isissa nibbidā ahu;
Laddhā porāṇakaṃ maggaṃ, gacchate so vihāyasaṃ.

313. Khattiyo ca isiṃ disvā, gacchamānaṃ vihāyasaṃ;
Saṃvegaṃ alabhī dhīro, pabbajjaṃ samarocayi.

314. Tato so pabbajitvāna, kāmarāgaṃ virājayi;
Kāmarāgaṃ virājetvā, brahmalokūpago ahūti.

Mahāpalobhanajātakaṃ ekādasamaṃ.

508. Pañcapaṇḍitajātakaṃ (12)

315. Pañca paṇḍitā samāgatāttha, pañhā me paṭibhāti taṃ suṇātha;
Nindiyamatthaṃ pasaṃsiyaṃ vā, kassevāvikareyya [kassa vāvīkareyya (ka.)] guyhamatthaṃ.

316. Tvaṃ āvikarohi bhūmipāla, bhattā bhārasaho tuvaṃ vade taṃ;
Tava chandarucīni [chandañca ruciñca (sī. pī.)] sammasitvā, atha vakkhanti janinda pañca dhīrā.

317. Yā sīlavatī anaññatheyyā [anaññadheyyā (sī. pī.)], bhattucchandavasānugā (piyā) [( ) natthi sī. pī. potthakesu] manāpā;
Nindiyamatthaṃ pasaṃsiyaṃ vā, bhariyāyāvikareyya [bhariyāya vāvīkareyya (ka.)] guyhamatthaṃ.

318. Yo kicchagatassa āturassa, saraṇaṃ hoti gatī parāyanañca;
Nindiyamatthaṃ pasaṃsiyaṃ vā, sakhino vāvikareyya guyhamatthaṃ.

319. Jeṭṭho [yo jeṭṭho (syā.)] atha majjhimo kaniṭṭho, yo [so (sī. syā. pī.)] ce sīlasamāhito ṭhitatto;
Nindiyamatthaṃ pasaṃsiyaṃ vā, bhātu vāvīkareyya guyhamatthaṃ.

320. Yo ve pituhadayassa paddhagū [patthagū (syā.), pattagū (ka.)], anujāto pitaraṃ anomapañño;
Nindiyamatthaṃ pasaṃsiyaṃ vā, puttassāvikareyya [puttassa vāvīkareyya (ka.)] guyhamatthaṃ.

321. Mātā dvipadājanindaseṭṭha, yā naṃ [yo taṃ (sī. pī.)] poseti chandasā piyena;
Nindiyamatthaṃ pasaṃsiyaṃ vā, mātuyāvīkareyya [mātuyā vāvīkareyya (ka.)] guyhamatthaṃ.

322. Guyhassa hi guyhameva sādhu, na hi guyhassa pasatthamāvikammaṃ;
Anipphannatā [anipphādāya (sī. pī.), anipphannatāya (syā.), ā nipphādā (?)] saheyya dhīro, nipphannova [nipphannattho (sī. pī.), nipphannatthova (syā.)] yathāsukhaṃ bhaṇeyya.

323. Kiṃ tvaṃ vimanosi rājaseṭṭha, dvipadajaninda [dipadinda (sī. syā. pī.)] vacanaṃ suṇoma metaṃ [netaṃ (sī. pī.), tetaṃ (syā.)];
Kiṃ cintayamāno dummanosi, nūna deva aparādho atthi mayhaṃ.

324. ‘‘Paṇhe [pañño (sī. pī.), pañhe (syā.), panhe (ka.)] vajjho mahosadho’’ti, āṇatto me vadhāya bhūripañño;
Taṃ cintayamāno dummanosmi, na hi devī aparādho atthi tuyhaṃ.

325. Abhidosagato dāni ehisi, kiṃ sutvā kiṃ saṅkate mano te;
Ko te kimavoca bhūripañña, iṅgha vacanaṃ suṇoma brūhi metaṃ.

326. ‘‘Paṇhe vajjho mahosadho’’ti, yadi te mantayitaṃ janinda dosaṃ;
Bhariyāya rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mametaṃ.

327. Yaṃ sālavanasmiṃ senako, pāpakammaṃ akāsi asabbhirūpaṃ;
Sakhinova rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mametaṃ.

328. Pukkusa [pakkusa (ka.) jā. 1.7.41 paṇṇajātake passitabbaṃ] purisassa te janinda, uppanno rogo arājayutto;
Bhātuñca [bhātucca (sī. pī.), bhātuva (syā.)] rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mametaṃ.

329. Ābādhoyaṃ asabbhirūpo, kāmindo [kāvindo (sī. pī.)] naradevena phuṭṭho;
Puttassa rahogato asaṃsi, guyhaṃ pātukataṃ sutaṃ mametaṃ.

330. Aṭṭhavaṅkaṃ maṇiratanaṃ uḷāraṃ, sakko te adadā pitāmahassa;
Devindassa gataṃ tadajja hatthaṃ [devindassa tadajja hatthagataṃ (ka.)], mātuñca rahogato asaṃsi;
Guyhaṃ pātukataṃ sutaṃ mametaṃ.

331. Guyhassa hi guyhameva sādhu, na hi guyhassa pasatthamāvikammaṃ;
Anipphannatā saheyya dhīro, nipphannova yathāsukhaṃ bhaṇeyya.

332. Na guyhamatthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ;
Na hi pātukato sādhu, guyho attho pajānatā.

333. Thiyā guyhaṃ na saṃseyya, amittassa ca paṇḍito;

Yo cāmisena saṃhīro, hadayattheno ca yo naro.

334. Guyhamatthaṃ asambuddhaṃ, sambodhayati yo naro;
Mantabhedabhayā tassa, dāsabhūto titikkhati.

335. Yāvanto purisassatthaṃ, guyhaṃ jānanti mantinaṃ;
Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.

336. Vivicca bhāseyya divā rahassaṃ, rattiṃ giraṃ nātivelaṃ pamuñce;
Upassutikā hi suṇanti mantaṃ, tasmā manto khippamupeti bhedanti.

Pañcapaṇḍitajātakaṃ dvādasamaṃ.

509. Hatthipālajātakaṃ (13)

337. Cirassaṃ vata passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Mahājaṭaṃ khāridharaṃ [bhāradharaṃ (pī.)], paṅkadantaṃ rajassiraṃ.

338. Cirassaṃ vata passāma, isiṃ dhammaguṇe rataṃ;
Kāsāyavatthavasanaṃ, vākacīraṃ paṭicchadaṃ.

339. Āsanaṃ udakaṃ pajjaṃ, paṭigaṇhātu no bhavaṃ;
Agghe bhavantaṃ pucchāma, agghaṃ kurutu no bhavaṃ.

340. Adhicca vede pariyesa vittaṃ, putte gahe [gehe (sī. syā. pī.)] tāta patiṭṭhapetvā;
Gandhe rase paccanubhuyya [paccanubhotva (syā.), paccanubhutva (pī.)] sabbaṃ, araññaṃ sādhu muni so pasattho.

341. Vedā na saccā na ca vittalābho, na puttalābhena jaraṃ vihanti;
Gandhe rase muccana [muñcana (sī. ka.)] māhu santo, sakammunā [sakammanā (sī. pī.)] hoti phalūpapatti.

342. Addhā hi saccaṃ vacanaṃ tavetaṃ, sakammunā hoti phalūpapatti;
Jiṇṇā ca mātāpitaro tavīme [taveme (sī.), tava yime (syā. pī.)], passeyyuṃ taṃ vassasataṃ arogaṃ [arogyaṃ (syā. ka.)].

343. Yassassa sakkhī maraṇena rāja, jarāya mettī naravīraseṭṭha;
Yo cāpi jaññā na marissaṃ kadāci, passeyyuṃ taṃ vassasataṃ arogaṃ.

344. Yathāpi nāvaṃ puriso dakamhi, ereti ce naṃ upaneti tīraṃ;
Evampi byādhī satataṃ jarā ca, upaneti maccaṃ [maccu (syā. pī.)] vasamantakassa.

345. Paṅko ca kāmā palipo ca kāmā, manoharā duttarā maccudheyyā;
Etasmiṃ paṅke palipe byasannā [visannā (syā. ka.)], hīnattarūpā na taranti pāraṃ.

346. Ayaṃ pure luddamakāsi kammaṃ, svāyaṃ gahīto na hi mokkhito me;
Orundhiyā naṃ parirakkhissāmi, māyaṃ puna luddamakāsi kammaṃ.

347. Gavaṃva [gāvaṃva (sī.)] naṭṭhaṃ puriso yathā vane, anvesatī [pariyesatī (sī. pī.)] rāja apassamāno;
Evaṃ naṭṭho esukārī mamattho, sohaṃ kathaṃ na gaveseyyaṃ rāja.

348. Hiyyoti hiyyati [hīyoti hīyati (sī.)] poso, pareti parihāyati;
Anāgataṃ netamatthīti ñatvā, uppannachandaṃ ko panudeyya dhīro.

349. Passāmi vohaṃ daharaṃ [daharī (syā. pī. ka.)] kumāriṃ, mattūpamaṃ ketakapupphanettaṃ;
Abhuttabhoge [abhutva bhoge (syā. ka. aṭṭha.), abhutva bhoge (pī.), bhoge atutvā (ka.)] paṭhame vayasmiṃ, ādāya maccu vajate kumāriṃ.

350. Yuvā sujāto sumukho sudassano, sāmo kusumbhaparikiṇṇamassu;
Hitvāna kāme paṭikacca [paṭigacca (sī.), paṭigaccha (syā. pī.)] gehaṃ, anujāna maṃ pabbajissāmi deva.

351. Sākhāhi rukkho labhate samaññaṃ, pahīnasākhaṃ pana khāṇumāhu;
Pahīnaputtassa mamajja bhoti, vāseṭṭhi bhikkhācariyāya kālo.

352. Aghasmi koñcāva yathā himaccaye, katāni [tantāni (sī. pī.)] jālāni padāliya [padāleyya (sī.)] haṃsā;
Gacchanti puttā ca patī ca mayhaṃ, sāhaṃ kathaṃ nānuvaje pajānaṃ.

353. Ete bhutvā vamitvā ca, pakkamanti vihaṅgamā;
Ye ca bhutvāna vamiṃsu, te me hatthatta [hatthattha (sī. syā. pī.)] māgatā.

354. Avamī brāhmaṇo kāme, so [te (sī. pī.)] tvaṃ paccāvamissasi;
Vantādo puriso rāja, na so hoti pasaṃsiyo.

355. Paṅke ca [paṅkeva (sī. pī.)] posaṃ palipe byasannaṃ, balī yathā dubbalamuddhareyya;
Evampi maṃ tvaṃ udatāri bhoti, pañcāli gāthāhi subhāsitāhi.

356. Idaṃ vatvā mahārājā, esukārī disampati;
Raṭṭhaṃ hitvāna pabbaji, nāgo chetvāva bandhanaṃ.

357. Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Tuvampi no hoti yatheva rājā, amhehi guttā anusāsa rajjaṃ.

358. Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Ahampi ekā [ekāva (sī.)] carissāmi loke, hitvāna kāmāni manoramāni.

359. Rājā ca pabbajjamarocayittha, raṭṭhaṃ pahāya naravīraseṭṭho;
Ahampi ekā carissāmi loke, hitvāna kāmāni yathodhikāni.

360. Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, hitvāna kāmāni manoramāni.

361. Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, hitvāna kāmāni yathodhikāni.

362. Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahanti;
Ahampi ekā carissāmi loke, sītibhūtā [sītībhūtā (sī.)] sabbamaticca saṅganti.

Hatthipālajātakaṃ terasamaṃ.

510. Ayogharajātakaṃ (14)

363. Yamekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo;
Abbhuṭṭhitova so yāti [sayati (sī. pī.), sa yāti (katthaci)], sagacchaṃ na nivattati.

364. Na yujjhamānā na balenavassitā, narā na jīranti na cāpi miyyare;
Sabbaṃ hidaṃ [hi taṃ (sī. pī.)] jātijarāyupaddutaṃ, taṃ me matī hoti carāmi dhammaṃ.

365. Caturaṅginiṃ senaṃ subhiṃsarūpaṃ, jayanti raṭṭhādhipatī pasayha;
Na maccuno jayitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

366. Hatthīhi assehi rathehi pattibhi, parivāritā muccare ekacceyyā [ekaceyyā (sī. pī.)];
Na maccuno [na maccuto (sī.)] muccitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

367. Hatthīhi assehi rathehi pattibhi, sūrā [purā (ka.)] pabhañjanti padhaṃsayanti;
Na maccuno bhañjitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

368. Mattā gajā bhinnagaḷā [pabhinnagalā (sī.)] pabhinnā, nagarāni maddanti janaṃ hananti;
Na maccuno madditumussahanti, taṃ me matī hoti carāmi dhammaṃ.

369. Issāsino katahatthāpi vīrā [vīrā (sī. pī.)], dūrepātī [patī (ka.)] akkhaṇavedhinopi;
Na maccuno vijjhitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

370. Sarāni khīyanti saselakānanā, sabbaṃ hidaṃ [hi taṃ (sī. pī.), pitaṃ (syā.)] khīyati dīghamantaraṃ;
Sabbaṃ hidaṃ [hi taṃ (sī. pī.), pitaṃ (syā.)] bhañjare kālapariyāyaṃ, taṃ me matī hoti carāmi dhammaṃ.

371. Sabbe samevaṃ hi narānanārinaṃ [narānarīnaṃ (pī.), nārī narānaṃ (syā.), naranārīnaṃ (ka.)], calācalaṃ pāṇabhunodha jīvitaṃ;
Paṭova dhuttassa dumova kūlajo, taṃ me matī hoti carāmi dhammaṃ.

372. Dumapphalāneva patanti māṇavā, daharā ca vuddhā ca sarīrabhedā;
Nāriyo narā majjhimaporisā ca, taṃ me matī hoti carāmi dhammaṃ.

373. Nāyaṃ vayo tārakarājasannibho, yadabbhatītaṃ gatameva dāni taṃ;
Jiṇṇassa hī natthi ratī kuto sukhaṃ, taṃ me matī hoti carāmi dhammaṃ.

374. Yakkhā pisācā athavāpi petā, kupitāte [kupitāpi te (sī. pī.)] assasanti manusse;
Na maccuno assasitussahanti, taṃ me matī hoti carāmi dhammaṃ.

375. Yakkhe pisāce athavāpi pete, kupitepi te nijjhapanaṃ karonti;
Na maccuno nijjhapanaṃ karonti, taṃ me matī hoti carāmi dhammaṃ.

376. Aparādhake dūsake heṭhake ca, rājāno daṇḍenti viditvāna dosaṃ;
Na maccuno daṇḍayitussahanti, taṃ me matī hoti carāmi dhammaṃ.

377. Aparādhakā dūsakā heṭṭhakā ca, labhanti te rājino nijjhapetuṃ;
Na maccuno nijjhapanaṃ karonti, taṃ me matī hoti carāmi dhammaṃ.

378. Na khattiyoti na ca brāhmaṇoti, na aḍḍhakā balavā tejavāpi;
Na maccurājassa apekkhamatthi, taṃ me matī hoti carāmi dhammaṃ.

379. Sīhā ca byagghā ca athopi dīpiyo, pasayha khādanti vipphandamānaṃ;

Na maccuno khāditumussahanti, taṃ me matī hoti carāmi dhammaṃ.

380. Māyākārā raṅgamajjhe karontā, mohenti cakkhūni janassa tāvade;
Na maccuno mohayitussahanti, taṃ me matī hoti carāmi dhammaṃ.

381. Āsīvisā kupitā uggatejā, ḍaṃsanti mārentipi te manusse;
Na maccuno ḍaṃsitumussahanti, taṃ me matī hoti carāmi dhammaṃ.

382. Āsīvisā kupitā yaṃ ḍaṃsanti, tikicchakā tesa visaṃ hananti;
Na maccuno daṭṭhavisaṃ [daṭṭhassa visaṃ (ka.)] hananti, taṃ me matī hoti carāmi dhammaṃ.

383. Dhammantarī vettaraṇī [vetaraṇī (sī. pī.)] ca bhojo, visāni hantvāna bhujaṅgamānaṃ;
Suyyanti te kālakatā tatheva, taṃ me matī hoti carāmi dhammaṃ.

384. Vijjādharā ghoramadhīyamānā, adassanaṃ osadhehi vajanti;
Na maccurājassa vajantadassanaṃ [vajanti adassanaṃ (syā. ka.)], taṃ me matī hoti carāmi dhammaṃ.

385. Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

386. Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggatinti.

Ayogharajātakaṃ cuddasamaṃ.

Tassuddānaṃ –

Mātaṅga sambhūta sivi sirimanto, rohaṇa haṃsa sattigumbo bhallātiya;
Somanassa campeyya brahma pañca-paṇḍita cirassaṃvata ayogharāti.

Vīsatinipātaṃ niṭṭhitaṃ.

16. Tiṃsanipāto

511. Kiṃchandajātakaṃ (1)

1. Kiṃchando kimadhippāyo, eko sammasi ghammani;
Kiṃ patthayāno kiṃ esaṃ, kena atthena brāhmaṇa.

2. Yathā mahā vāridharo, kumbho supariṇāhavā [supariṇāmavā (ka.)];
Tathūpamaṃ ambapakkaṃ, vaṇṇagandharasuttamaṃ.

3. Taṃ vuyhamānaṃ sotena, disvānāmalamajjhime;
Pāṇīhi naṃ gahetvāna, agyāyatanamāhariṃ.

4. Tato kadalipattesu, nikkhipitvā sayaṃ ahaṃ;
Satthena naṃ vikappetvā, khuppipāsaṃ ahāsi me.

5. Sohaṃ apetadaratho, byantībhūto [byantibhūto (sī. pī. ka.)] dukhakkhamo;
Assādaṃ nādhigacchāmi, phalesvaññesu kesuci [kesupi (ka. sī.)].

6. Sosetvā nūna maraṇaṃ, taṃ mamaṃ āvahissati;
Ambaṃ yassa phalaṃ sādu, madhuraggaṃ manoramaṃ;
Yamuddhariṃ vuyhamānaṃ, udadhismā mahaṇṇave.

7. Akkhātaṃ te mayā sabbaṃ, yasmā upavasāmahaṃ;
Rammaṃ pati nisinnosmi, puthulomāyutā puthu.

8. Tvañca kho meva [me (sī.), mama (?)] akkhāhi, attānamapalāyini;
Kā vā tvamasi kalyāṇi, kissa vā tvaṃ sumajjhime.

9. Ruppapaṭṭapalimaṭṭhīva [ruppapaṭṭaplamaṭṭhīva (syā.), rūpapaṭṭapamaṭṭhīva (ka.)], byagghīva girisānujā;
Yā santi nāriyo devesu, devānaṃ paricārikā.

10. Yā ca manussalokasmiṃ, rūpenānvāgatitthiyo;
Rūpena te sadisī natthi, devesu gandhabbamanussaloke [devagandhabbamānuse (syā.)];
Puṭṭhāsi me cārupubbaṅgi, brūhi nāmañca bandhave.

11. Yaṃ tvaṃ pati nisinnosi, rammaṃ brāhmaṇa kosikiṃ;
Sāhaṃ bhusālayā vutthā, varavārivahoghasā.

12. Nānādumagaṇākiṇṇā, bahukā girikandarā;
Mameva pamukhā honti, abhisandanti pāvuse.

13. Atho bahū vanatodā, nīlavārivahindharā;
Bahukā nāgavittodā, abhisandanti vārinā.

14. Tā ambajambulabujā, nīpā tālā cudumbarā [tālamudumbarā (syā. ka.)];
Bahūni phalajātāni, āvahanti abhiṇhaso.

15. Yaṃ kiñci ubhato tīre, phalaṃ patati ambuni;
Asaṃsayaṃ taṃ sotassa, phalaṃ hoti vasānugaṃ.

16. Etadaññāya medhāvi, puthupañña suṇohi me;
Mā rocaya mabhisaṅgaṃ, paṭisedha janādhipa.

17. Na vāhaṃ vaḍḍhavaṃ [vaddhavaṃ (sī. pī.)] maññe, yaṃ tvaṃ raṭṭhābhivaḍḍhana;
Āceyyamāno rājisi, maraṇaṃ abhikaṅkhasi.

18. Tassa jānanti pitaro, gandhabbā ca sadevakā;
Ye cāpi isayo loke, saññatattā tapassino;

Asaṃsayaṃ tepi [te (sī. pī.)] jānanti, paṭṭhabhūtā [vaddhabhūtā (sī. pī.)] yasassino.

19. Evaṃ viditvā vidū sabbadhammaṃ, viddhaṃsanaṃ cavanaṃ jīvitassa;
Na cīyatī tassa narassa pāpaṃ, sace na ceteti vadhāya tassa.

20. Isipūgasamaññāte, evaṃ lokyā viditā sati [pati (ka. syā. ka.)];
Anariyaparisambhāse, pāpakammaṃ jigīsasi [jigiṃsasi (sī. syā. pī.)].

21. Sace ahaṃ marissāmi, tīre te puthusussoṇi;
Asaṃsayaṃ taṃ asiloko, mayi pete āgamissati.

22. Tasmā hi pāpakaṃ kammaṃ, rakkhasseva [rakkhassu ca (syā.)] sumajjhime;
Mā taṃ sabbo jano pacchā, pakuṭṭhāyi [pakatthāsi (sī. pī.), patvakkhāsi (syā.)] mayi mate.

23. Aññātametaṃ avisayhasāhi, attānamambañca dadāmi te taṃ;
So duccaje kāmaguṇe pahāya, santiñca dhammañca adhiṭṭhitosi.

24. Yo hitvā pubbasaññogaṃ, pacchā saṃyojane ṭhito;
Adhammañceva carati, pāpañcassa pavaḍḍhati.

25. Ehi taṃ pāpayissāmi, kāmaṃ appossuko bhava;
Upānayāmi sītasmiṃ, viharāhi anussuko.

26. Taṃ puppharasamattebhi, vakkaṅgehi arindama;
Koñcā mayūrā diviyā, kolaṭṭhimadhusāḷikā;

Kūjitā haṃsapūgehi, kokilettha pabodhare.

27. Ambettha vippasākhaggā [vippasūnaggā (sī. syā. pī.), vippaonaggā (ka.)], palālakhalasannibhā;
Kosambasaḷalā [kosumbhasalalā (sī. syā. pī.)] nīpā, pakkatālavilambino.

28. Mālī tiriṭī kāyūrī, aṅgadī candanussado [candanassado (sī.)];
Rattiṃ tvaṃ paricāresi, divā vedesi vedanaṃ.

29. Soḷasitthisahassāni, yā temā paricārikā;
Evaṃ mahānubhāvosi, abbhuto lomahaṃsano.

30. Kiṃ kammamakarī pubbe, pāpaṃ attadukhāvahaṃ;
Yaṃ karitvā manussesu, piṭṭhimaṃsāni khādasi.

31. Ajjhenāni paṭiggayha, kāmesu gadhito [gathito (sī. pī.), giddhito (syā. ka.), giddhiko (ka. aṭṭha.)] ahaṃ;
Acariṃ dīghamaddhānaṃ, paresaṃ ahitāyahaṃ.

32. Yo piṭṭhimaṃsiko hoti, evaṃ ukkacca khādati;
Yathāhaṃ ajja khādāmi, piṭṭhimaṃsāni attanoti.

Kiṃchandajātakaṃ paṭhamaṃ.

512. Kumbhajātakaṃ (2)

33. Ko pāturāsī tidivā nabhamhi, obhāsayaṃ saṃvariṃ candimāva;
Gattehi te rasmiyo niccharanti, saterатā [sateritā (sī. syā. ka.)] vijjurivantalikkhe.

34. So chinnavātaṃ kamasī aghamhi, vehāyasaṃ gacchasi tiṭṭhasī ca;
Iddhī nu te vatthukatā subhāvitā, anaddhagūnaṃ api devatānaṃ.

35. Vehāyasaṃ gammamāgamma [kamamāgamma (sī. syā.)] tiṭṭhasi, kumbhaṃ kiṇāthāti yametamatthaṃ;
Ko vā tuvaṃ kissa vā tāya kumbho, akkhāhi me brāhmaṇa etamatthaṃ.

36. Na sappikumbho napi telakumbho, na phāṇitassa na madhussa kumbho;
Kumbhassa vajjāni anappakāni, dose bahū kumbhagate suṇātha.

37. Gaḷeyya yaṃ pitvā [pītvā (sī. pī.)] pate papātaṃ, sobbhaṃ guhaṃ candaniyoḷigallaṃ;
Bahumpi bhuñjeyya abhojaneyyaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

38. Yaṃ pitvā [yaṃ ve pītvā (sī.)] cittasmimanesamāno, āhiṇḍatī goriva bhakkhasārī [bhakkhasādī (sī. syā. aṭṭha.)];
Anāthamāno upagāyati naccati ca, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

39. Yaṃ ve pivitvā acelova naggo, careyya gāme visikhantarāni;
Sammūḷhacitto ativelasāyī, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

40. Yaṃ pitvā uṭṭhāya pavedhamāno, sīsañca bāhuñca [bāhañca (pī.)] pacālayanto;
So naccatī dārukaṭallakova, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

41. Yaṃ ve pivitvā aggidaḍḍhā sayanti, atho sigālehipi khāditāse;
Bandhaṃ vadhaṃ bhogajāniñcupenti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

42. Yaṃ pitvā bhāseyya ābhāsaneyyaṃ, sabhāyamāsīno apetavattho;
Sammakkhito [samakkhito (sī.)] vantagato byasanno, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

43. Yaṃ ve pivitvā ukkaṭṭho āvilakkho, mameva sabbā pathavīti maññe [maññati (sī.)];
Na me samo cāturantopi rājā, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

44. Mānātimānā kalahāni pesuṇī, dubbaṇṇinī naggayinī palāyinī;
Corāna dhuttāna gatī niketo, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

45. Iddhāni phītāni kulāni assu, anekasāhassadhanāni loke;
Ucchinnadāyajjakatānimāya, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

46. Dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ, khettaṃ gavaṃ yattha vināsayanti;
Ucchedanī vittavataṃ [ucchedanī vittagataṃ (syā.), ucchedanivittagataṃ (ka.)] kulānaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

47. Yaṃ ve pitvā dittarūpova [duṭṭharūpova (sī.)] poso, akkosati mātaraṃ pitarañca;
Sassumpi gaṇheyya athopi suṇhaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

48. Yaṃ ve pitvā dittarūpāva nārī, akkosati sasuraṃ sāmikañca;
Dāsampi gaṇhe paricārakampi, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

49. Yaṃ ve pivitvāna [yañce pītvāna (pī.)] haneyya poso, dhamme ṭhitaṃ samaṇaṃ brāhmaṇaṃ vā;
Gacche apāyampi tatonidānaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

50. Yaṃ ve pivitvā duccaritaṃ caranti, kāyena vācāya ca cetasā ca;
Nirayaṃ vajanti duccaritaṃ caritvā, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

51. Yaṃ yācamānā na labhanti pubbe, bahuṃ hiraññampi pariccajantā;
So taṃ pivitvā alikaṃ bhaṇāti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

52. Yaṃ ve pitvā pesane pesiyanto, accāyike karaṇīyamhi jāte;

Atthampi so nappajānāti vutto, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

53. Hirīmanāpi ahirīkabhāvaṃ, pātuṃ karonti madanāya [madirāya (pī.)] mattā;
Dhīrāpi santā bahukaṃ bhaṇanti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

54. Yaṃ ve pitvā ekathūpā sayanti, anāsakā thaṇḍiladukkhaseyyaṃ;
Dubbaṇṇiyaṃ āyasakyañcupenti, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

55. Yaṃ ve pitvā pattakhandhā sayanti, gāvo kuṭahatāva na hi vāruṇiyā;
[yaṃ ve pitvā pattakkhandhā, sayanti gāvo kūṭahatāriva; na hi vāruṇiyā vego, narena sussahoriva; (sī.)] Vego narena susahoriva [yaṃ ve pitvā pattakkhandhā, sayanti gāvo kūṭahatāriva; na hi vāruṇiyā vego, narena sussahoriva; (sī.)], tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

56. Yaṃ manussā vivajjenti, sappaṃ ghoravisaṃ miva [visamiva (syā.), visaṃ iva (ka.), visāmiva (?)];
Taṃ loke visasamānaṃ, ko naro pātumarahati.

57. Yaṃ ve pitvā andhakaveṇḍaputtā, samuddatīre paricārayantā [andhakaveṇhuputtā (sī. pī.), aṇḍakaveṇḍaputtā (ka.)];
Upakkamuṃ musalehaññamaññaṃ, tassā puṇṇaṃ kumbhamimaṃ kiṇātha.

58. Yaṃ ve pitvā pubbadevā pamattā, tidivā cutā sassatiyā samāya;
Taṃ tādisaṃ majjamimaṃ niratthakaṃ, jānaṃ mahārāja kathaṃ piveyya.

59. Nayimasmiṃ kumbhasmiṃ dadhi vā madhu vā, evaṃ abhiññāya kiṇāhi rāja;
Evañhimaṃ kumbhagatā mayā te, akkhātarūpaṃ tava sabbamitta.

60. Na me pitā vā athavāpi mātā, etādisā yādisako tuvaṃsi;
Hitānukampī paramatthakāmo, sohaṃ karissaṃ vacanaṃ tavajja.

61. Dadāmi te gāmavarāni pañca, dāsīsataṃ satta gavaṃ satāni;
Ājaññayutte ca rathe dasa ime, ācariyo hosi mamatthakāmo.

62. Taveva dāsīsatamatthu rāja, gāmā ca gāvo ca taveva hontu;
Ājaññayuttā ca rathā taveva, sakkohamasmī tidasānamindo.

63. Maṃsodanaṃ sappipāyāsaṃ [sappipāyañca (sī.)] bhuñja, khādassu ca tvaṃ madhumāsapūve;
Evaṃ tuvaṃ dhammarato janinda, anindito saggamupehi ṭhānanti.

Kumbhajātakaṃ dutiyaṃ.

513. Jayaddisajātakaṃ (3)

64. Cirassaṃ vata me udapādi ajja, bhakkho mahā sattamibhattakāle;
Kutosi ko vāsi tadiṅgha brūhi, ācikkha jātiṃ vidito yathāsi.

65. Pañcālarājā migavaṃ paviṭṭho, jayaddiso nāma yadissuto te;
Carāmi kacchāni vanāni cāhaṃ, pasadaṃ imaṃ khāda mamajja muñca.

66. Seneva tvaṃ paṇasi sassamāno [sayhamāno (syā. ka.)], mamesa bhakkho pasado yaṃ vadesi;
Taṃ khādiyāna pasadaṃ jighaññaṃ [jighacchaṃ (?)], khādissaṃ pacchā na vilāpakālo.

67. Na catthi mokkho mama nikkayena [vikkayena (sī.)], gantvāna paccāgamanāya paṇhe;
Taṃ saṅkaraṃ [saṅgaraṃ (sī. syā. pī.)] brāhmaṇassappadāya, saccānurakkhī punarāvajissaṃ.

68. Kiṃ kammajātaṃ anutappate tvaṃ [anutappatī taṃ (sī. pī.)], pattaṃ samīpaṃ maraṇassa rāja;
Ācikkha me taṃ api sakkuṇemu, anujānituṃ āgamanāya paṇhe.

69. Katā mayā brāhmaṇassa dhanāsā, taṃ saṅkaraṃ paṭimukkaṃ na muttaṃ;
Taṃ saṅkaraṃ brāhmaṇassappadāya, saccānurakkhī punarāvajissaṃ.

70. Yā te katā brāhmaṇassa dhanāsā, taṃ saṅkaraṃ paṭimukkaṃ na muttaṃ;
Taṃ saṅkaraṃ brāhmaṇassappadāya, saccānurakkhī punarāvajassu.

71. Mutto ca so porisādassa [purisādassa (pī.)] hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Taṃ saṅkaraṃ brāhmaṇassappadāya, āmantayī puttamalīnasattaṃ [sattuṃ (syā. pī. ka.)].

72. Ajjeva rajjaṃ abhisiñcayassu, dhammaṃ cara sesu paresu cāpi;
Adhammakāro ca te māhu raṭṭhe, gacchāmahaṃ porisādassa ñatte [ñante (syā.)].

73. Kiṃ kamma kubbaṃ tava deva pāva [devapāde (sī. syā. pī.)], nārādhayī taṃ tadicchāmi sotuṃ;
Yamajja rajjamhi udassaye tuvaṃ, rajjampi niccheyyaṃ tayā vināhaṃ.

74. Na kammunā vā vacasā va tāta, aparādhitohaṃ tuviyaṃ sarāmi;
Sandhiñca [saddhiṃ ca (ka.)] katvā purisādakena, saccānurakkhī punāhaṃ gamissaṃ.

75. Ahaṃ gamissāmi idheva hohi, natthi tato jīvato vippamokkho;
Sace tuvaṃ gacchasiyeva rāja, ahampi gacchāmi ubho na homa.

76. Addhā hi tāta satānesa dhammo, maraṇā ca me dukkhataraṃ tadassa;
Kammāsapādo taṃ yadā pacitvā, pasayha khāde bhidā rukkhasūle.

77. Pāṇena te pāṇamahaṃ nimissaṃ, mā tvaṃ agā porisādassa ñatte;
Etañca te pāṇamahaṃ nimissaṃ, tasmā mataṃ jīvitassa vaṇṇemi [varemi (sī.)].

78. Tato have dhitimā rājaputto, vanditvā mātu ca pitu ca [vandittha mātucca pitucca (sī. pī.)] pāde;
Dukhinissa mātā nipatā [nipatī (sī. pī.)] pathabyā, pitāssa paggayha bhujāni kandati.

79. Taṃ gacchantaṃ tāva pitā viditvā, parammukho vandati pañjalīko;
Somo ca rājā varuṇo ca rājā, pajāpatī candimā sūriyo ca;
Etehi gutto purisādakamhā, anuññāto sotthi paccehi tāta.

80. Yaṃ daṇḍakiraññe gatassa [yaṃ daṇḍakāraññagatassa (pī.)] mātā, rāmassakāsi sotthānaṃ suguttā;
Taṃ te ahaṃ sotthānaṃ karomi, etena saccena sarantu devā;
Anuññāto sotthi paccehi putta.

81. Āvī raho vāpī manopadosaṃ, nāhaṃ sare jātu malīnasatte;
Etena saccena sarantu devā, anuññāto sotthi paccehi bhātika [bhāta (sī.), bhātā (syā. pī.)].

82. Yasmā ca me anadhimanosi sāmi, na cāpi me manasā appiyosi;
Etena saccena sarantu devā, anuññāto sotthi paccehi sāmi.

83. Brahā ujū cārumukho kutosi, na maṃ pajānāsi vane vasantaṃ;
Luddaṃ maṃ ñatvā ‘‘purisādako’’ti, ko sotthi mājānamidhā’vajeyya.

84. Jānāmi ludda purisādako tvaṃ, na taṃ na jānāmi vane vasantaṃ;
Ahañca puttosmi jayaddisassa, mamajja khāda pituno pamokkhā.

85. Jānāmi puttoti [puttosi (syā. ka.)] jayaddisassa, tathā hi vo mukhavaṇṇo ubhinnaṃ;
Sudukkaraññeva [sudukkarañceva (syā. pī. ka.)] kataṃ tavedaṃ, yo mattumicche pituno pamokkhā.

86. Na dukkaraṃ kiñci mahettha maññe, yo mattumicche pituno pamokkhā;
Mātu ca [mātucca (sī.)] hetu paraloka gantvā [gamyā (sī. syā.), gamya (pī.)], sukhena saggena ca sampayutto.

87. Ahañca kho attano pāpakiriyaṃ, āvī raho vāpi sare na jātu;
Saṅkhātajātīmaraṇohamasmi, yatheva me idha tathā parattha.

88. Khādajja maṃ dāni mahānubhāva, karassu kiccāni imaṃ sarīraṃ;
Rukkhassa vā te papatāmi aggā, chādayamāno mayhaṃ tvamadesi maṃsaṃ.

89. Idañca te ruccati rājaputta, cajesi [cajāsi (sī. pī.)] pāṇaṃ pituno pamokkhā;
Tasmā hi so [tasmātiha (sī. syā.)] tvaṃ taramānarūpo, sambhañja kaṭṭhāni jalehi aggiṃ.

90. Tato have dhitimā rājaputto, dāruṃ samāhatvā mahantamaggiṃ;
Sandīpayitvā paṭivedayittha, ādīpito dāni mahāyamaggi [mayā yakkhamaggi (ka.)].

91. Khādajja maṃ dāni pasayhakārī, kiṃ maṃ muhuṃ pekkhasi haṭṭhalomo;
Tathā tathā tuyhamahaṃ karomi, yathā yathā maṃ chādayamāno adesi.

92. Ko tādisaṃ arahati khāditāye, dhamme ṭhitaṃ saccavādiṃ vadaññuṃ;
Muddhāpi tassa viphaleyya sattadhā, yo tādisaṃ saccavādiṃ adeyya.

93. Idañhi so brāhmaṇaṃ maññamāno, saso avāsesi sake sarīre;
Teneva so candimā devaputto, sasatthuto [sasaṭṭhako (syā.)] kāmaduhajja [kāmaruhajja (ka.)] yakkha.

94. Cando yathā rāhumukhā pamutto, virocate pannaraseva bhāṇumā [bhānumā (sī. pī.)];
Evaṃ tuvaṃ porisādā pamutto, viroca kapile [kampilla (sī. pī.), kapille (syā.)] mahānubhāva;
Āmodayaṃ pitaraṃ mātarañca, sabbo ca te nandatu ñātipakkho.

95. Tato have dhitimā rājaputto, katañjalī pariyāya [pariyagā (sī.), paggayha (syā. pī.)] porisādaṃ;
Anuññāto sotthi sukhī arogo, paccāgamā [paccāga (pī.)] kapilamalīnasattā [kampilla’malīnasatto (sī. pī.), kapila’malīnasattā (ka.)].

96. Taṃ negamā jānapadā ca sabbe, hatthārohā rathikā pattikā ca;
Namassamānā pañjalikā upāgamuṃ, namatthu te dukkarakārakosīti.

Jayaddisajātakaṃ [jayadisajātakaṃ (ka.)] tatiyaṃ.

514. Chaddantajātakaṃ (4)

97. Kiṃ nu socasinuccaṅgi, paṇḍūsi varavaṇṇini;

Milāyasi visālakkhi, mālāva parimadditā.

98. Dohaḷo me mahārāja, supinantenupajjhagā [nu’paccagā (sī. syā. pī.)];
Na so sulabharūpova, yādiso mama dohaḷo.

99. Ye keci mānusā kāmā, idha lokasmi nandane;
Sabbe te pacurā mayhaṃ, ahaṃ te dammi dohaḷaṃ.

100. Luddā deva samāyantu, ye keci vijite tava;
Etesaṃ ahamakkhissaṃ, yādiso mama dohaḷo.

101. Ime te luddakā devi, katahatthā visāradā;
Vanaññū ca migaññū ca, mamatthe [mama te (pī.)] cattajīvitā.

102. Luddaputtā nisāmetha, yāvantettha samāgatā;
Chabbisāṇaṃ gajaṃ setaṃ, addasaṃ supine ahaṃ;
Tassa dantehi me attho, alābhe natthi jīvitaṃ.

103. Na no pitūnaṃ na pitāmahānaṃ, diṭṭho suto kuñjaro chabbisāṇo;
Yamaddasā supine rājaputtī, akkhāhi no yādiso hatthināgo.

104. Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Katamaṃ disaṃ tiṭṭhati nāgarājā, yamaddasā supine chabbisāṇaṃ.

105. Ito ujuṃ uttariyaṃ disāyaṃ, atikkamma so sattagirī brahante;
Suvaṇṇapasso nāma girī uḷāro, supupphito [sampupphito (syā.)] kimpurisānuciṇṇo.

106. Āruyha selaṃ bhavanaṃ kinnarānaṃ, olokaya pabbatapādamūlaṃ;
Atha dakkhasī meghasamānavaṇṇaṃ, nigrodharājaṃ atha sahassapādaṃ [poraṃ (ka.)].

107. Tatthacchatī kuñjaro chabbisāṇo, sabbaseto duppasaho parebhi;
Rakkhanti naṃ aṭṭhasahassanāgā, īsādantā vātajavappahārino.

108. Tiṭṭhanti te tumūlaṃ [tumūla (syā.), bhimūla (pī. ka.)] passasantā, kuppanti vātassapi eritassa;
Manussabhūtaṃ pana tattha disvā, bhasmaṃ kareyyuṃ nāssa rajopi tassa.

109. Bahū hime rājakulamhi santi, piḷandhanā jātarūpassa devī;
Muttāmaṇīveḷuriyāmayā ca, kiṃ kāhasi dantapiḷandhanena;
Māretukāmā kuñjaraṃ chabbisāṇaṃ, udāhu ghātessasi luddaputte.

110. Sā issitā dukkhitā casmi ludda, uddhañca sussāmi anussarantī;
Karohi me luddaka etamatthaṃ, dassāmi te gāmavarāni pañca.

111. Katthacchatī katthamupeti ṭhānaṃ, vīthissa kā nhāna [nahāna (sī. pī.)] gatassa hoti;
Kathañhi so nhāyati [nahāyati (sī. pī.)] nāgarājā, kathaṃ vijānemu gatiṃ gajassa.

112. Tattheva sā pokkharaṇī adūre [avidūre (syā. ka.)], rammā sutitthā ca mahodikā [mahodakā (syā. ka.)] ca;
Sampupphitā bhamaragaṇānuciṇṇā [kiṇṇā (katthaci)], ettha hi so nhāyati nāgarājā.

113. Sīsaṃ nahātuppala [nahāto uppala (sī. syā. pī.)] mālabhārī, sabbaseto puṇḍarīkattacaṅgī;
Āmodamāno gacchati sanniketaṃ, purakkhatvā mahesiṃ sabbabhaddaṃ.

114. Tattheva so uggahetvāna vākyaṃ, ādāya tūṇiñca dhanuñca luddo;
Vituriyati [vituriya so (sī. aṭṭha.)] sattagirī brahante, suvaṇṇapassaṃ nāma giriṃ uḷāraṃ.

115. Āruyha selaṃ bhavanaṃ kinnarānaṃ, olokayī pabbatapādamūlaṃ;
Tatthaddasā meghasamānavaṇṇaṃ, nigrodharājaṃ aṭṭhasahassapādaṃ.

116. Tatthaddasā kuñjaraṃ chabbisāṇaṃ, sabbasetaṃ duppasahaṃ parebhi;
Rakkhanti naṃ aṭṭhasahassanāgā, īsādantā vātajavappahārino.

117. Tatthaddasā pokkharaṇiṃ adūre, rammaṃ sutitthañca mahodikañca;
Sampupphitaṃ bhamaragaṇānuciṇṇaṃ, yattha hi so nhāyati nāgarājā.

118. Disvāna nāgassa gatiṃ ṭhitiñca, vīthissa yā nhānagatassa hoti;
Opātamāgacchi anariyarūpo, payojito cittavasānugāya.

119. Khaṇitvāna kāsuṃ phalakehi chādayi, attānamodhāya dhanuñca luddo;
Passāgataṃ puthusallena nāgaṃ, samappayī dukkaṭakammakārī.

120. Viddho ca nāgo koñcamanādi ghoraṃ, sabbe ca [sabbeva (sī. syā. pī.)] nāgā ninnaduṃ [ninnādu (syā.), ninnādaṃ (ka.)] ghorarūpaṃ;
Tiṇañca kaṭṭhañca raṇaṃ [cuṇṇaṃ (ka. sī. pī.)] karontā, dhāviṃsu te aṭṭhadisā samantato.

121. Vadhissametanti [vadhissamenanti (syā.)] parāmasanto, kāsāvamaddakkhi dhajaṃ isīnaṃ;
Dukkhena phuṭṭhassudapādi saññā, arahaddhajo sabbhi avajjharūpo.

122. Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati [paridahessati (sī. pī.), paridhassati (katthaci)];
Apeto damasaccena, na so kāsāvamarahati.

123. Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahati.

124. Samappito puthusallena nāgo, aduṭṭhacitto luddakamajjhabhāsi;
Kimatthayaṃ kissa vā samma hetu, mamaṃ vadhī kassa vāyaṃ payogo.

125. Kāsissa rañño mahesī bhadante, sā pūjitā rājakule subhaddā;
Taṃ addasā sā ca mamaṃ asaṃsi, dantehi atthoti ca maṃ [atthoti mamaṃ (syā. ka.)] avoca.

126. Bahū hi me dantayugā uḷārā, ye me pitūnañca [pitunnampi (pī.)] pitāmahānaṃ;
Jānāti sā kodhanā rājaputtī, vadhatthikā veramakāsi bālā.

127. Uṭṭhehi tvaṃ ludda kharaṃ gahetvā, dante ime chinda purā marāmi;
Vajjāsi taṃ kodhanaṃ rājaputtiṃ, ‘‘nāgo hato handa imassa dantā’’.

128. Uṭṭhāya so luddo kharaṃ gahetvā, chetvāna dantāni gajuttamassa;
Vaggū subhe appaṭime pathabyā, ādāya pakkāmi tato hi khippaṃ.

129. Bhayaṭṭitā [bhayadditā (sī. pī.)] nāgavadhena aṭṭā, ye te nāgā aṭṭha disā vidhāvuṃ;
Adisvāna [adisva (sī. pī.)] posaṃ gajapaccamittaṃ, paccāgamuṃ yena so nāgarājā.

130. Te tattha kanditvā roditvāna [roditva (sī. pī.)] nāgā, sīse sake paṃsukaṃ okiritvā;
Agamaṃsu te sabbe sakaṃ niketaṃ, purakkhatvā mahesiṃ sabbabhaddaṃ.

131. Ādāya dantāni gajuttamassa, vaggū subhe appaṭime pathabyā;
Suvaṇṇarājīhi samantamodare, so luddako kāsipuraṃ upāgami;
Upanesi so rājakaññāya dante, nāgo hato handa imassa dantā.

132. Disvāna dantāni gajuttamassa, bhattuppiyassa purimāya jātiyā;
Tattheva tassā hadayaṃ aphāli, teneva sā kālamakāsi bālā.

133. Sambodhipatto sa [ca (sī. syā.), va (pī.)] mahānubhāvo, sitaṃ akāsi parisāya majjhe;
Pucchiṃsu bhikkhū suvimuttacittā, nākāraṇe pātukaronti buddhā.

134. Yamaddasātha dahariṃ kumāriṃ, kāsāyavatthaṃ anagāriyaṃ carantiṃ;
Sā kho tadā rājakaññā ahosi, ahaṃ tadā nāgarājā ahosiṃ.

135. Ādāya dantāni gajuttamassa, vaggū subhe appaṭime pathabyā;
Yo luddako kāsipuraṃ upāgami, so kho tadā devadatto ahosi.

136. Anāvasūraṃ cirarattasaṃsitaṃ, uccāvacaṃ [ucaṃ nīcaṃ (sī. syā. pī.)] caritamidaṃ purāṇaṃ;
Vītaddaro vītasoko visallo, sayaṃ abhiññāya abhāsi buddho.

137. Ahaṃ vo tena kālena, ahosiṃ tattha bhikkhavo;
Nāgarājā tadā homi [hosiṃ (sī. syā. pī.)], evaṃ dhāretha jātakanti.

Chaddantajātakaṃ catutthaṃ.

515. Sambhavajātakaṃ (5)

138. Rajjañca paṭipannāsma, ādhipaccaṃ sucīrata;
Mahattaṃ pattumicchāmi, vijetuṃ pathaviṃ imaṃ.

139. Dhammena no adhammena, adhammo me na ruccati;
Kiccova dhammo carito, rañño hoti sucīrata.

140. Idha cevāninditā yena, pecca yena aninditā;
Yasaṃ devamanussesu, yena pappomu [pappemu (sī. aṭṭha.)] brāhmaṇa.

141. Yohaṃ atthañca dhammañca, kattumicchāmi brāhmaṇa;
Taṃ tvaṃ atthañca dhammañca, brāhmaṇakkhāhi pucchito.

142. Nāññatra vidhurā rāja, etadakkhātumarahati;
Yaṃ tvaṃ atthañca dhammañca, kattumicchasi khattiya.

143. Ehi kho pahito gaccha, vidhurassa upantikaṃ;
Nikkhañcimaṃ [nikkhaṃ ratta (sī.), nikkhamimaṃ (pī.)] suvaṇṇassa, haraṃ gaccha sucīrata;
Abhihāraṃ imaṃ dajjā, atthadhammānusiṭṭhiyā.

144. Svādhippāgā bhāradvājo, vidhurassa upantikaṃ;
Tamaddasa mahābrahmā, asamānaṃ sake ghare.

145. Raññohaṃ pahito dūto, korabyassa yasassino;
‘‘Atthaṃ dhammañca pucchesi’’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, vidhurakkhāhi pucchito.

146. Gaṅgaṃ me pidahissanti, na taṃ sakkomi brāhmaṇa;
Apidhetuṃ mahāsindhuṃ, taṃ kathaṃ so bhavissati.

147. Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito;
Bhadrakāro ca me putto, oraso mama atrajo;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇa.

148. Svādhippāgā bhāradvājo, bhadrakārassupantikaṃ [bhadrakārassa santikaṃ (sī. syā.)];
Tamaddasa mahābrahmā, nisinnaṃ samhi vesmani.

149. Raññohaṃ pahito dūto, korabyassa yasassino;
‘‘Atthaṃ dhammañca pucchesi’’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, bhadrakāra pabrūhi [bravīhi (sī. pī.)] me.

150. Maṃsakājaṃ [maṃsakācaṃ (pī.)] avahāya, godhaṃ anupatāmahaṃ;
Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito.

151. Sañcayo [sañjayo (sī. syā. pī.)] nāma me bhātā, kaniṭṭho me sucīrata;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇa.

152. Svādhippāgā bhāradvājo, sañcayassa upantikaṃ;
Tamaddasa mahābrahmā, nisinnaṃ samhi vesmani [parisati (syā.), parīsati (pī.)].

153. Raññohaṃ pahito dūto, korabyassa yasassino;
‘‘Atthaṃ dhammañca pucchesi’’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, sañcayakkhāhi pucchito.

154. Sadā maṃ gilate [gilatī (sī.), gilati (pī.)] maccu, sāyaṃ pāto sucīrata;
Na te sakkomi akkhātuṃ, atthaṃ dhammañca pucchito.

155. Sambhavo nāma me bhātā, kaniṭṭho me sucīrata;
Taṃ tvaṃ atthañca dhammañca, gantvā pucchassu brāhmaṇa.

156. Abbhuto vata bho dhammo, nāyaṃ asmāka ruccati;
Tayo janā pitāputtā, tesu paññāya no vidū.

157. Na taṃ sakkotha akkhātuṃ, atthaṃ dhammañca pucchitā;
Kathaṃ nu daharo jaññā, atthaṃ dhammañca pucchito.

158. Mā naṃ daharoti uññāsi [maññāsi (syā. ka.)], apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

159. Yathāpi cando vimalo, gacchaṃ ākāsadhātuyā;
Sabbe tārāgaṇe loke, ābhāya atirocati.

160. Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

161. Yathāpi rammako māso, gimhānaṃ hoti brāhmaṇa;
Atevaññehi māsehi, dumapupphehi sobhati.

162. Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

163. Yathāpi himavā brahme, pabbato gandhamādano;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo;
Osadhehi ca dibbehi, disā bhāti pavāti ca.

164. Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

165. Yathāpi pāvako brahme, accimālī yasassimā;
Jalamāno vane gacche [caraṃ kacche (pī.)], analo kaṇhavattanī.

166. Ghatāsano dhūmaketu, uttamāhevanandaho;
Nisīthe [nissīve (syā.), nisive (ka.)] pabbataggasmiṃ, pahūtedho [bahutejo (syā. ka.)] virocati.

167. Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

168. Javena bhadraṃ jānanti, balibaddañca [balivaddañca (sī. pī.)] vāhiye;
Dohena dhenuṃ jānanti, bhāsamānañca paṇḍitaṃ.

169. Evampi daharūpeto, paññāyogena sambhavo;
Mā naṃ daharoti uññāsi, apucchitvāna sambhavaṃ;
Pucchitvā sambhavaṃ jaññā, atthaṃ dhammañca brāhmaṇa.

170. Svādhippāgā bhāradvājo, sambhavassa upantikaṃ;
Tamaddasa mahābrahmā, kīḷamānaṃ bahīpure.

171. Raññohaṃ pahito dūto, korabyassa yasassino;
‘‘Atthaṃ dhammañca pucchesi’’, iccabravi yudhiṭṭhilo;
Taṃ tvaṃ atthañca dhammañca, sambhavakkhāhi pucchito.

172. Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;
Rājā ca kho taṃ jānāti, yadi kāhati vā na vā.

173. ‘‘Ajja suve’’ti saṃseyya, raññā puṭṭho sucīrata;
Mā katvā avasī rājā, atthe jāte yudhiṭṭhilo.

174. Ajjhattaññeva saṃseyya, raññā puṭṭho sucīrata;
Kummaggaṃ na niveseyya, yathā mūḷho acetaso [acetano (ka.)].

175. Attānaṃ nātivatteyya, adhammaṃ na samācare;
Atitthe nappatāreyya, anatthe na yuto siyā.

176. Yo ca etāni ṭhānāni, kattuṃ jānāti khattiyo;
Sadā so vaḍḍhate rājā, sukkapakkheva candimā.

177. Ñātīnañca piyo hoti, mittesu ca virocati;

Kāyassa bhedā sappañño, saggaṃ so upapajjatīti.

Sambhavajātakaṃ pañcamaṃ.

516. Mahākapijātakaṃ (6)

178. Bārāṇasyaṃ [bārāṇassaṃ (sī. pī.)] ahū rājā, kāsīnaṃ raṭṭhavaḍḍhano;
Mittāmaccaparibyūḷho, agamāsi migājinaṃ [migājiraṃ (sī.), migāciraṃ (pī.)].

179. Tattha brāhmaṇamaddakkhi, setaṃ citraṃ kilāsinaṃ;
Viddhastaṃ koviḷāraṃva, kisaṃ dhamanisanthataṃ.

180. Paramakāruññataṃ pattaṃ, disvā kicchagataṃ naraṃ;
Avaca byamhito rājā, ‘‘yakkhānaṃ katamo nusi.

181. ‘‘Hatthapādā ca te setā, tato setataraṃ [setataro (pī.)] siro;
Gattaṃ kammāsavaṇṇaṃ te, kilāsabahulo casi.

182. ‘‘Vaṭṭanāvaḷi [vaṭṭhanāvali (pī.)] saṅkāsā, piṭṭhi te ninnatunnatā;
Kāḷapabbāva [kāḷapabbā ca (syā.), kāḷā pabbā ca (pī.)] te aṅgā, nāññaṃ passāmi edisaṃ.

183. ‘‘Ugghaṭṭapādo tasito, kiso dhamanisanthato;
Chāto ātattarūposi [ādittarūposi (ka.), atittarūposi (syā. ka. aṭṭha.)], kutosi kattha gacchasi.

184. ‘‘Duddasī appakārosi, dubbaṇṇo bhīmadassano;
Janetti yāpi te mātā, na taṃ iccheyya passituṃ.

185. ‘‘Kiṃ kammamakaraṃ [kammamakarā (sī. syā. pī.)] pubbe, kaṃ avajjhaṃ aghātayi;
Kibbisaṃ yaṃ karitvāna, idaṃ dukkhaṃ upāgami’’.

186. Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;
Saccavādiñhi lokasmiṃ, pasaṃsantīdha paṇḍitā.

187. Eko caraṃ gogaveso, mūḷho accasariṃ vane;
Araññe irīṇe [īriṇe (sī. syā. pī.)] vivane, nānākuñjarasevite.

188. Vāḷamigānucarite, vippanaṭṭhosmi kānane;
Acariṃ tattha sattāhaṃ, khuppipāsa [khuppipāsā (sī. pī.)] samappito.

189. Tattha tindukamaddakkhiṃ, visamaṭṭhaṃ bubhukkhito;
Papātamabhilambantaṃ, sampannaphaladhārinaṃ.

190. Vātassitāni bhakkhesiṃ, tāni rucciṃsu me bhusaṃ;
Atitto rukkhamārūhiṃ [māruyha (sī. syā.)], tattha hessāmi āsito.

191. Ekaṃ me bhakkhitaṃ āsi, dutiyaṃ abhipatthitaṃ;
Tato sā bhañjatha sākhā, chinnā pharasunā viya.

192. Sohaṃ sahāva sākhāhi, uddhaṃpādo avaṃsiro;
Appatiṭṭhe anālambe, giriduggasmi pāpataṃ.

193. Yasmā ca vāri gambhīraṃ, tasmā na samapajjisaṃ [samapajjasiṃ (sī.), samabhajjisaṃ (pī.)];
Tattha sesiṃ nirānando, anūnā [anātho (sī.)] dasa rattiyo.

194. Athettha kapi māgañchi [māgacchi (syā. ka.)], gonaṅgulo darīcaro;
Sākhāhi sākhaṃ vicaranto, khādamāno dumapphalaṃ.

195. So maṃ disvā kisaṃ paṇḍuṃ, kāruññamakaraṃ mayi;
Ambho ko nāma so ettha, evaṃ dukkhena aṭṭito.

196. Manusso amanusso vā, attānaṃ me pavedaya;
Tassañjaliṃ paṇāmetvā, idaṃ vacanamabraviṃ.

197. Manussohaṃ byasampatto [vasampatto (syā. ka.)], sā me natthi ito gati;
Taṃ vo vadāmi bhaddaṃ vo, tvañca me saraṇaṃ bhava.

198. Garuṃ [garu (sī. pī.)] silaṃ gahetvāna, vicarī [vicari (pī.)] pabbate kapi;
Silāya yoggaṃ katvāna, nisabho etadabravi.

199. Ehi me piṭṭhimāruyha, gīvaṃ gaṇhāhi bāhubhi;
Ahaṃ taṃ uddharissāmi, giriduggata vegasā.

200. Tassa taṃ vacanaṃ sutvā, vānarindassa sirīmato;
Piṭṭhimāruyha dhīrassa, gīvaṃ bāhāhi aggahiṃ.

201. So maṃ tato samuṭṭhāsi, tejassī [tejasī (syā. pī. ka.)] balavā kapi;
Vihaññamāno kicchena, giriduggata vegasā.

202. Uddharitvāna maṃ santo, nisabho etadabravi;
Iṅgha maṃ samma rakkhassu, passupissaṃ muhuttakaṃ.

203. Sīhā byagghā ca dīpī ca, acchakokataracchayo;
Te maṃ pamattaṃ hiṃseyyuṃ, te tvaṃ disvā nivāraya [disvāna vāraya (pī.)].

204. Evaṃ me parittātūna [parittātuna (ka.)], passupi so muhuttakaṃ;
Tadāhaṃ pāpikaṃ diṭṭhiṃ, paṭilacchiṃ ayoniso.

205. Bhakkho ayaṃ manussānaṃ, yathā caññe vane migā;
Yaṃ nūnimaṃ vadhitvāna, chāto khādeyya vānaraṃ.

206. Asito [āsiko (pī.)] ca gamissāmi, maṃsamādāya sambalaṃ;
Kantāraṃ nittharissāmi, pātheyyaṃ me bhavissati.

207. Tato silaṃ gahetvāna, matthakaṃ sannitāḷayiṃ;
Mama gatta [bhatta (sī. syā.), hattha (pī.)] kilantassa, pahāro dubbalo ahu.

208. So ca vegenudappatto, kapi ruhira [rudhira (sī.)] makkhito;
Assupuṇṇehi nettehi, rodanto maṃ udikkhati.

209. Māyyomaṃ kari bhaddante, tvañca nāmedisaṃ kari;
Tvañca kho nāma dīghāvu [dīghāyu (pī.)], aññe [aññaṃ (pī.)] vāretumarahasi.

210. Aho vata re purisa, tāva dukkarakāraka;

Edisā visamā duggā, papātā uddhato [uddhaṭo (pī.)] mayā.

211. Ānīto paralokāva, dubbheyyaṃ maṃ amaññatha;
Taṃ tena pāpadhammena, pāpaṃ pāpena cintitaṃ.

212. Mā heva tvaṃ adhammaṭṭha, vedanaṃ kaṭukaṃ phusi;
Mā heva pāpakammaṃ taṃ, phalaṃ veḷuṃva taṃ vadhi.

213. Tayime natthi vissāso, pāpadhamma asaññata [pāpadhammaṃ amaññatha (pī.)];
Ehi me piṭṭhito gaccha, dissamānova santike.

214. Muttosi hatthā vāḷānaṃ, pattosi mānusiṃ padaṃ;
Esa maggo adhammaṭṭha, tena gaccha yathāsukhaṃ.

215. Idaṃ vatvā giricaro, rahade [ruhiraṃ (syā. ka.)] pakkhalya matthakaṃ;
Assūni sampamajjitvā, tato pabbatamāruhi.

216. Sohaṃ tenābhisattosmi, pariḷāhena aṭṭito;
Ḍayhamānena gattena, vāriṃ pātuṃ upāgamiṃ.

217. Agginā viya santatto, rahado ruhiramakkhito;
Pubbalohitasaṅkāso, sabbo me samapajjatha.

218. Yāvanto udabindūni, kāyasmiṃ nipatiṃsu me;
Tāvanto gaṇḍa [gaṇḍū (sī. pī.), gaṇḍu (syā.)] jāyetha, addhabeluvasādisā.

219. Pabhinnā paggharimsu me, kuṇapā pubbalohitā;
Yena yeneva gacchāmi, gāmesu nigamesu ca.

220. Daṇḍahatthā nivārenti, itthiyo purisā ca maṃ;
Okkitā [okiṇṇā (sī.)] pūtigandhena, māssu orena āgamā [māgamā (sī. pī.)].

221. Etādisaṃ idaṃ dukkhaṃ, satta vassāni dāni me;
Anubhomi sakaṃ kammaṃ, pubbe dukkaṭamattano.

222. Taṃ vo vadāmi bhaddante [bhaddaṃ vo (sī. pī.)], yāvantettha samāgatā;
Māssu mittāna [mittānaṃ (sī. pī.)] dubbhittho, mittadubbho hi pāpako.

223. Kuṭṭhī kilāsī bhavati, yo mittānidha dubbhati [yo mittānaṃ idhaddubhi (sī. aṭṭha.), yo mittānaṃ idha dubbhati (pī.)];
Kāyassa bhedā mittaddu [mittadubbhī (syā. ka.)], nirayaṃ sopapajjatīti [so upapajjatīti (sī. syā. pī.)].

Mahākapijātakaṃ chaṭṭhaṃ.

517. Dakarakkhasajātakaṃ (7)

224. Sace vo vuyhamānānaṃ, sattannaṃ udakaṇṇave;
Manussabalimesāno, nāvaṃ gaṇheyya rakkhaso;
Anupubbaṃ kathaṃ datvā, muñcesi dakarakkhasā [dakarakkhato (pī.)].

225. Mātaraṃ paṭhamaṃ dajjaṃ, bhariyaṃ datvāna bhātaraṃ;
Tato sahāyaṃ datvāna, pañcamaṃ dajjaṃ [dajja (syā.)] brāhmaṇaṃ;
Chaṭṭhāhaṃ dajjamattānaṃ, neva dajjaṃ mahosadhaṃ.

226. Posetā te janettī ca, dīgharattānukampikā;
Chabbhī tayi padussati [paduṭṭhasmiṃ (sī. syā.)], paṇḍitā atthadassinī;
Aññaṃ upanisaṃ katvā, vadhā taṃ parimocayi.

227. Taṃ tādisiṃ [tādisaṃ (ka.)] pāṇadadiṃ, orasaṃ gabbhadhāriniṃ [gabbhadhāriṇiṃ (sī. syā.)];
Mātaraṃ kena dosena, dajjāsi dakarakkhino [dakarakkhato (pī.)].

228. Daharā viyalaṅkāraṃ, dhāreti apiḷandhanaṃ;
Dovārike anīkaṭṭhe, ativelaṃ pajagghati [sañjagghati (ka.)].

229. Athopi paṭirājūnaṃ, sayaṃ dūtāni sāsati;
Mātaraṃ tena dosena, dajjāhaṃ dakarakkhino.

230. Itthigumbassa pavarā, accantaṃ piyabhāṇinī [accantapiyavādinī (sī. pī.)];
Anuggatā [anubbatā (syā.), anupubbatā (ka.)] sīlavatī, chāyāva anapāyinī.

231. Akkodhanā puññavatī [paññavatī (sī. pī.)], paṇḍitā atthadassinī;
Ubbariṃ [uppariṃ (sī.)] kena dosena, dajjāsi dakarakkhino.

232. Khiḍḍāratisamāpannaṃ, anatthavasamāgataṃ;
Sā maṃ sakāna puttānaṃ, ayācaṃ yācate dhanaṃ.

233. Sohaṃ dadāmi sāratto [sārato (syā.)], bahuṃ uccāvacaṃ dhanaṃ;
Suduccajaṃ cajitvāna, pacchā socāmi dummano;
Ubbariṃ tena dosena, dajjāhaṃ dakarakkhino.

234. Yenocitā janapadā [jānapadā (sī. syā. pī.)], ānītā ca paṭiggahaṃ;
Ābhataṃ pararajjebhi, abhiṭṭhāya bahuṃ dhanaṃ.

235. Dhanuggahānaṃ pavaraṃ, sūraṃ tikhiṇamantinaṃ;
Bhātaraṃ kena dosena, dajjāsi dakarakkhino.

236. Yenocitā [mayocitā (sī.), mayācitā (pī.)] janapadā, ānītā ca paṭiggahaṃ;
Ābhataṃ pararajjebhi, abhiṭṭhāya bahuṃ dhanaṃ.

237. Dhanuggahānaṃ pavaro, sūro tikhiṇamanti ca [tikhiṇamantino (ka.)];
Mayāyaṃ [mayā so (sī. pī.)] sukhito rājā, atimaññati dārako.

238. Upaṭṭhānampi me ayye, na so eti yathā pure;
Bhātaraṃ tena dosena, dajjāhaṃ dakarakkhino.

239. Ekarattena ubhayo, tvañceva dhanusekha ca [dhanusekhavā (sī. syā. pī.)];
Ubho jātettha pañcālā, sahāyā susamāvayā.

240. Cariyā taṃ anubandhittho [anubandho (ka.)], ekadukkhasukho tava;
Ussukko te divārattiṃ, sabbakiccesu byāvaṭo;
Sahāyaṃ kena dosena, dajjāsi dakarakkhino.

241. Cariyā maṃ ayaṃ [cariyāya ayaṃ (sī. pī.)] ayye, pajagghittho [sañjagghittho (syā.)] mayā saha;
Ajjāpi tena vaṇṇena, ativelaṃ pajagghati.

242. Ubbariyāpihaṃ ayye, mantayāmi rahogato;
Anāmanto [anāmantā (sī.)] pavisati, pubbe appaṭivedito.

243. Laddhadvāro [laddhavāro (sī. pī.)] katokāso, ahirikaṃ anādaraṃ;
Sahāyaṃ tena dosena, dajjāhaṃ dakarakkhino.

244. Kusalo sabbanimittānaṃ, rutaññū [rudaññū (sī. syā. pī.)] āgatāgamo;
Uppāte supine yutto, niyyāne ca pavesane.

245. Paṭṭho [paddho (sī. pī.)] bhūmantalikkhasmiṃ, nakkhattapadakovido;
Brāhmaṇaṃ kena dosena, dajjāsi dakarakkhino.

246. Parisāyampi me ayye, ummīlitvā udikkhati;
Tasmā accabhamuṃ luddaṃ, dajjāhaṃ dakarakkhino.

247. Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalaṃ;
Vasundharaṃ āvasasi, amaccaparivārito.

248. Cāturanto mahāraṭṭho, vijitāvī mahabbalo;
Pathabyā ekarājāsi, yaso te vipulaṃ gato.

249. Soḷasitthisahassāni, āmuttamaṇikuṇḍalā;
Nānājanapadā nārī, devakaññūpamā subhā.

250. Evaṃ sabbaṅgasampannaṃ, sabbakāmasamiddhinaṃ;
Sukhitānaṃ piyaṃ dīghaṃ, jīvitaṃ āhu khattiya.

251. Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Paṇḍitaṃ anurakkhanto, pāṇaṃ cajasi duccajaṃ.

252. Yatopi āgato ayye, mama hatthaṃ mahosadho;
Nābhijānāmi dhīrassa, anumattampi dukkaṭaṃ.

253. Sace ca kismici kāle, maraṇaṃ me pure siyā;
So me putte [putte ca me (sī. syā. pī.] paputte ca, sukhāpeyya mahosadho.

254. Anāgataṃ paccuppannaṃ, sabbamatthampi passati [sabbamatthaṃ vipassati (sī. syā. pī.)];
Anāparādhakammantaṃ, na dajjaṃ dakarakkhino.

255. Idaṃ suṇātha pañcālā, cūḷaneyyassa [cūḷanīyassa (sī.)] bhāsitaṃ;
Paṇḍitaṃ anurakkhanto, pāṇaṃ cajati duccajaṃ.

256. Mātu bhariyāya bhātucca, sakhino brāhmaṇassa ca;
Attano cāpi pañcālo, channaṃ cajati jīvitaṃ.

257. Evaṃ mahatthikā [khahiddhiyā (syā.), mahiddhikā (ka.)] paññā, nipuṇā sādhucintinī;
Diṭṭhadhammahitatthāya, samparāyasukhāya cāti.

Dakarakkhasajātakaṃ sattamaṃ.

518. Paṇḍaranāgarājajātakaṃ (8)

258. Vikiṇṇavācaṃ aniguyha [anigūḷha (pī.)] mantaṃ, asaññataṃ aparicakkhitāraṃ [aparirakkhitāraṃ (ka.)];
Bhayaṃ tamanveti sayaṃ abodhaṃ, nāgaṃ yathā paṇḍarakaṃ supaṇṇo [suvaṇṇo (ka.)].

259. Yo guyhamantaṃ parirakkhaneyyaṃ, mohā naro saṃsati hāsamāno [bhāsamāno (pī.)];
Taṃ bhinnamantaṃ bhayamanveti khippaṃ, nāgaṃ yathā paṇḍarakaṃ supaṇṇo.

260. Nānumitto garuṃ atthaṃ, guyhaṃ veditumarahati;
Sumitto ca asambuddhaṃ, sambuddhaṃ vā anattha vā.

261. Vissāsamāpajjimahaṃ acelaṃ [acelo (sī. pī.)], samaṇo ayaṃ sammato bhāvitatto;
Tassāhamakkhiṃ vivariṃ [vivaraṃ (sī.)] guyhamatthaṃ, atītamattho kapaṇaṃ [kapaṇo (pī.)] rudāmi.

262. Tassāhaṃ paramaṃ [purimaṃ (sī.)] brahme guyhaṃ, vācañhi maṃ nāsakkhiṃ [nāsakkhi (pī.)] saṃyametuṃ;
Tappakkhato hi bhayamāgataṃ mamaṃ, atītamattho kapaṇaṃ rudāmi.

263. Yo ve naro suhadaṃ maññamāno, guyhamatthaṃ saṃsati dukkulīne;
Dosā bhayā athavā rāgarattā [rāgaratto (sī. syā. pī.)], pallatthito [pallittho (pī.), pallattito (ka.)] bālo asaṃsayaṃ so.

264. Tirokkhavāco asataṃ paviṭṭho, yo saṅgatīsu mudīreti vākyaṃ;
Āsīviso dummukhotyāhu taṃ naraṃ, ārā ārā [ārā arā (pī.)] saṃyame tādisamhā.

265. Annaṃ pānaṃ kāsika [kāsikaṃ (pī.)] candanañca, manāpitthiyo mālamucchādanañca;
Ohāya gacchāmase sabbakāme, supaṇṇa pāṇūpagatāva tyamhā.

266. Ko nīdha tiṇṇaṃ garahaṃ upeti, asmiṃdha loke pāṇabhū nāgarāja;
Samaṇo supaṇṇo atha vā tvameva, kiṃ kāraṇā paṇḍarakaggahīto.

267. Samaṇoti me sammatatto ahosi, piyo ca me manasā bhāvitatto;
Tassāhamakkhiṃ vivariṃ guyhamatthaṃ, atītamattho kapaṇaṃ rudāmi.

268. Na catthi satto amaro pathabyā, paññāvidhā natthi na ninditabbā;
Saccena dhammena dhitiyā [dhiyā (sī. pī.)] damena, alabbhamabyāharatī naro idha.

269. Mātāpitā paramā bandhavānaṃ, nāssa tatiyo anukampakatthi;
Tesampi guyhaṃ paramaṃ na saṃse, mantassa bhedaṃ parisaṅkamāno.

270. Mātāpitā bhaginī bhātaro ca, sahāyā vā yassa honti sapakkhā;
Tesampi guyhaṃ paramaṃ na saṃse, mantassa bhedaṃ parisaṅkamāno.

271. Bhariyā ce purisaṃ vajjā, komārī piyabhāṇinī;
Puttarūpayasūpetā, ñātisaṅghapurakkhatā, tassāpi guyhaṃ paramaṃ na saṃse;
Mantassa bhedaṃ parisaṅkamāno.

272. Na guyhamatthaṃ [guyhatthaṃ (ka.)] vivareyya, rakkheyya naṃ yathā nidhiṃ;

Na hi pātukato sādhu, guyho attho pajānatā.

273. Thiyā guyhaṃ na saṃseyya, amittassa ca paṇḍito;
Yo cāmisena saṃhīro, hadayattheno ca yo naro.

274. Guyhamatthaṃ asambuddhaṃ, sambodhayati yo naro;
Mantabhedabhayā tassa, dāsabhūto titikkhati.

275. Yāvanto purisassatthaṃ, guyhaṃ jānanti mantinaṃ;
Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.

276. Vivicca bhāseyya divā rahassaṃ, rattiṃ giraṃ nātivelaṃ pamuñce;
Upassutikā hi suṇanti mantaṃ, tasmā manto khippamupeti bhedaṃ.

277. Yathāpi assa [ayo (syā.), aya (ka.)] nagaraṃ mahantaṃ, advārakaṃ [āḷārakaṃ (pī.)] āyasaṃ bhaddasālaṃ;
Samantakhātāparikhāupetaṃ, evampi me te idha guyhamantā.

278. Ye guyhamantā avikiṇṇavācā, daḷhā sadatthesu narā dujivha [dujivhā (syā. pī.)];
Ārā amittā byavajanti tehi, āsīvisā vā riva sattusaṅghā [sattasaṅghā (sī. syā.)].

279. Hitvā gharaṃ pabbajito acelo, naggo muṇḍo carati ghāsahetu;
Tamhi [tamhī (pī.)] nu kho vivariṃ guyhamatthaṃ, atthā ca dhammā ca apaggatamhā [apāgatamhā (sī.), apagatamhā (syā.), avāgatamhā (pī.)].

280. Kathaṃkaro hoti supaṇṇarāja, kiṃsīlo kena vatena vattaṃ;
Samaṇo caraṃ hitvā mamāyitāni, kathaṃkaro saggamupeti ṭhānaṃ.

281. Hiriyā titikkhāya damenupeto [damena khantiyā (sī. syā. pī.)], akkodhano pesuṇiyaṃ pahāya;
Samaṇo caraṃ hitvā mamāyitāni, evaṃkaro saggamupeti ṭhānaṃ.

282. Mātāva puttaṃ taruṇaṃ tanujjaṃ [tanūjaṃ (sī.)], samphassatā [sampassa taṃ (sī. pī.)] sabbagattaṃ phareti;
Evampi me tvaṃ pāturahu dijinda, mātāva puttaṃ anukampamāno.

283. Handajja tvaṃ muñca [mucca (sī.)] vadhā dujivha, tayo hi puttā na hi añño atthi;
Antevāsī dinnako atrajo ca, rajjassu [rajassu (sī. syā. pī.)] puttaññataro me ahosi.

284. Icceva vākyaṃ visajjī supaṇṇo, bhumyaṃ patiṭṭhāya dijo dujivhaṃ;
Muttajja tvaṃ sabbabhayātivatto, thalūdake hohi mayābhigutto.

285. Ātaṅkinaṃ yathā kusalo bhisakko, pipāsitānaṃ rahadova sīto;
Vesmaṃ yathā himasītaṭṭitānaṃ [himasisiraṭṭitānaṃ (pī.)], evampi te saraṇamahaṃ bhavāmi.

286. Sandhiṃ katvā amittena, aṇḍajena jalābuja;
Vivariya dāṭhaṃ sesi, kuto taṃ bhayamāgataṃ.

287. Saṅketheva amittasmiṃ, mittasmimpi na vissase;
Abhayā bhayamuppannaṃ, api mūlāni kantati.

288. Kathaṃ nu vissase tyamhi, yenāsi kalaho kato;
Niccayattena ṭhātabbaṃ, so disabbhi [so disamhi (pī.)] na rajjati.

289. Vissāsaye na ca taṃ [naṃ (sī. syā. pī.)] vissayeyya, asaṅkito saṅkito ca [asaṅkito ca saṅkito (sī. pī.)] bhaveyya;
Tathā tathā viññū parakkameyya, yathā yathā bhāvaṃ paro na jaññā.

290. Te devavaṇṇā [devavaṇṇī (pī.)] sukhumālarūpā, ubho samā sujayā [sujayo (sī. syā. pī.)] puññakhandhā [puññagandhā (pī.)];
Upāgamuṃ karampiyaṃ [kādambiyaṃ (sī.), kārambiyaṃ (pī.)] acelaṃ, missībhūtā assavāhāva nāgā.

291. Tato have paṇḍarako acelaṃ, sayamevupāgamma idaṃ avoca;
Muttajjahaṃ sabbabhayātivatto, na hi [ha (pī.)] nūna tuyhaṃ manaso piyamhā.

292. Piyo hi me āsi supaṇṇarājā, asaṃsayaṃ paṇḍarakena saccaṃ;
So rāgarattova akāsimetaṃ, pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] sampajāno na mohā.

293. Na me piyaṃ appiyaṃ vāpi hoti, sampassato lokamimaṃ parañca;
Susaññatānañhi viyañjanena, asaññato lokamimaṃ carāsi.

294. Ariyāvakāsosi anariyovāsi [anariyo cāsi (sī. pī.)], asaññato saññatasannikāso;
Kaṇhābhijātikosi anariyarūpo, pāpaṃ bahuṃ duccaritaṃ acāri.

295. Aduṭṭhassa tuvaṃ dubbhi, dubbhī [dūbhi, dūbhī (pī.)] ca pisuṇo casi;
Etena saccavajjena, muddhā te phalatu sattadhā.

296. Tasmā hi mittānaṃ na dubbhitabbaṃ, mittadubbhā [mittadubbhā hi (syā.)] pāpiyo natthi añño;
Āsittasatto nihato pathabyā, indassa vākyena hi saṃvaro hatoti.

Paṇḍaranāgarājajātakaṃ [paṇḍarakajātakaṃ (sī. syā. pī.)] aṭṭhamaṃ.

519. Sambulājātakaṃ (9)

297. Kā vedhamānā girikandarāyaṃ, ekā tuvaṃ tiṭṭhasi saṃhitūru [saññatūra (sī. pī.), sañcitūru (syā.)];
Puṭṭhāsi me pāṇipameyyamajjhe, akkhāhi me nāmañca bandhave ca.

298. Obhāsayaṃ vanaṃ rammaṃ, sīhabyagghanisevitaṃ;
Kā vā tvamasi kalyāṇi, kassa vā tvaṃ sumajjhime;
Abhivādemi taṃ bhadde, dānavāhaṃ namatthu te.

299. Yo putto kāsirājassa, sotthisenoti taṃ vidū;
Tassāhaṃ sambulā bhariyā, evaṃ jānāhi dānava;
Abhivādemi taṃ bhante [bhaddante (sī. syā.)], sambulāhaṃ namatthu te.

300. Vedehaputto bhaddante, vane vasati āturo;
Tamahaṃ rogasammattaṃ, ekā ekaṃ upaṭṭhahaṃ [upaṭṭhahiṃ (sī.)].

301. Ahañca vanamuñchāya, madhumaṃsaṃ migābilaṃ [migāvilaṃ (sī.)];
Yadā harāmi taṃ bhakkho, tassa nūnajja nādhati [nāthati (ka.)].

302. Kiṃ vane rājaputtena, āturena karissasi;
Sambule pariciṇṇena, ahaṃ bhattā bhavāmi te.

303. Sokaṭṭāya durattāya, kiṃ rūpaṃ vijjate mama;
Aññaṃ pariyesa bhaddante, abhirūpataraṃ mayā.

304. Ehimaṃ girimāruyha, bhariyā me [mayhaṃ (sī. syā. pī.)] catussatā;
Tāsaṃ tvaṃ pavarā hohi, sabbakāmasamiddhinī.

305. Nūna [nanu (sī. syā. pī. ka.)] tārakavaṇṇābhe [hāṭakavaṇṇābhe (pī.)], yaṃ kiñci manasicchasi;
Sabbaṃ taṃ pacuraṃ mayhaṃ, ramassvajja [ramasujja (sī. syā.)] mayā saha.

306. No ce tuvaṃ maheseyyaṃ, sambule kārayissasi;
Alaṃ tvaṃ pātarāsāya, paṇhe [maññe (sī. pī.)] bhakkhā bhavissasi.

307. Tañca sattajaṭo luddo, kaḷāro purisādako;
Vane nāthaṃ apassantiṃ, sambulaṃ aggahī bhuje.

308. Adhipannā pisācena, luddenāmisacakkhunā;
Sā ca sattuvasampattā, patimevānusocati.

309. Na me idaṃ tathā dukkhaṃ, yaṃ maṃ khādeyya rakkhaso;
Yañca me ayyaputtassa, mano hessati aññathā.

310. Na santi devā pavasanti nūna, na hi nūna santi idha lokapālā;
Sahasā karontānamasaññatānaṃ, na hi nūna santi paṭisedhitāro.

311. Itthīnamesā pavarā yasassinī, santā samā aggirivuggatejā;
Tañce tuvaṃ rakkhasādesi kaññaṃ, muddhā ca hi sattadhā te phaleyya;
Mā tvaṃ dahī [jahī (pī.)] muñca patibbatāya [patibbatā sā (sī.), patibbatā yā (pī.)].

312. Sā ca assamamāgacchi, pamuttā purisādakā;
Nīḷaṃ [niḍḍaṃ (syā. ka.)] paḷinaṃ sakuṇīva [phalinasakuṇīva (sī. syā. pī.)], gatasiṅgaṃva ālayaṃ.

313. Sā tattha paridevesi, rājaputtī yasassinī;
Sambulā utumattakkhā, vane nāthaṃ apassantī [apassatī (sī.)].

314. Samaṇe brāhmaṇe vande, sampannacaraṇe ise;
Rājaputtaṃ apassantī, tumhaṃmhi [tumhaṃ hi (pī.)] saraṇaṃ gatā.

315. Vande sīhe ca byagghe ca, ye ca aññe vane migā;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

316. Tiṇā [tiṇa (pī.)] latāni osadhyo, pabbatāni vanāni ca;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

317. Vande indīvarīsāmaṃ, rattiṃ nakkhattamāliniṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

318. Vande bhāgīrathiṃ gaṅgaṃ, savantīnaṃ paṭiggahaṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

319. Vande ahaṃ pabbatarājaseṭṭhaṃ, himavantaṃ siluccayaṃ;
Rājaputtaṃ apassantī, tumhaṃmhi saraṇaṃ gatā.

320. Atisāyaṃ vatāgacchi, rājaputti yasassini;
Kena nujja samāgacchi [samāgacchi (sī. pī.)], ko te piyataro mayā.

321. Idaṃ khohaṃ tadāvocaṃ [tadavocaṃ (sī. syā.)], gahitā tena sattunā;
Na me idaṃ tathā dukkhaṃ, yaṃ maṃ khādeyya rakkhaso;
Yañca me ayyaputtassa, mano hessati aññathā.

322. Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevodake gataṃ.

323. Tathā maṃ saccaṃ pāletu, pālayissati ce mamaṃ;
Yathāhaṃ nābhijānāmi, aññaṃ piyataraṃ tayā;
Etena saccavajjena, byādhi te vūpasammatu.

324. Ye kuñjarā sattasatā uḷārā, rakkhanti rattindivamuyyutāvudhā;
Dhanuggahānañca satāni soḷasa, kathaṃvidhe passasi bhadde sattavo.

325. Alaṅkatāyo padumuttarattacā, virāgitā passati haṃsagaggarā;
Tāsaṃ suṇitvā mitagītavāditaṃ [mitagītavādinaṃ (pī.)], na dāni me tāta tathā yathā pure.

326. Suvaṇṇasaṃkaccadharā suviggahā, alaṅkatā mānusiyaccharūpamā;
Senopiyā [senūpiyā (pī.)] tāta aninditaṅgiyo, khattiyakaññā paṭilobhayanti [paṭilābhayanti (pī.)] naṃ.

327. Sace ahaṃ tāta tathā yathā pure, patiṃ tamuñchāya punā vane bhare;
Sammānaye maṃ na ca maṃ vimānaye, itopi me tāta tato varaṃ siyā.

328. Yamannapāne vipulasmi ohite, nārī vimaṭṭhābharaṇā alaṅkatā;
Sabbaṅgupetā [pañcaṅgupetā (sī. syā. pī.)] patino ca appiyā, abajjha [avajjha (syā.), ābajjha (pī.)] tassā maraṇaṃ tato varaṃ.

329. Api ce daliddā kapaṇā anāḷhiyā, kaṭādutīyā patino ca sā piyā;
Sabbaṅgupetāyapi appiyāya, ayameva seyyā [seyyo (syā. ka.)] kapaṇāpi yā piyā [kapaṇāpi yā (ka.)].

330. Sudullabhitthī purisassa yā hitā, bhattitthiyā dullabho yo hito ca;
Hitā ca te sīlavatī ca bhariyā, janinda dhammaṃ cara sambulāya.

331. Sace tuvaṃ vipule laddhabhoge, issāvatiṇṇā maraṇaṃ upesi;
Ahañca te bhadde imā rājakaññā [imā ca kaññā (pī.)], sabbe [sabbeva (sī. syā. pī.)] te vacanakarā bhavāmāti.

Sambulājātakaṃ navamaṃ.

520. Gandhatindukajātakaṃ (10)

332. Appamādo amataṃ padaṃ [amatapadaṃ (sī. pī.)], pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

333. Madā pamādo jāyetha, pamādā jāyate khayo;
Khayā padosā [khayā ca dosā (sī.)] jāyanti, mā pamādo [mā mado (sī. syā. pī.)] bharatūsabha [bhāradhūsabha (ka.)].

334. Bahū hi khattiyā jīnā, atthaṃ raṭṭhaṃ pamādino;
Athopi gāmino gāmā, anagārā agārino.

335. Khattiyassa pamattassa, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

336. Nesa dhammo mahārāja, ativelaṃ pamajjasi;
Iddhaṃ phītaṃ janapadaṃ, corā viddhaṃsayanti naṃ.

337. Na te puttā bhavissanti, na hiraññaṃ na dhāniyaṃ [na hiraññanidhāniyā (ka.)];
Raṭṭhe viluppamānamhi, sabbabhogehi jiyyasi.

338. Sabbabhogā parijiṇṇaṃ, rājānaṃ vāpi khattiyaṃ [khattiya (ka.)];
Ñātimittā suhajjā ca, na taṃ maññanti māniyaṃ [mantiyaṃ (syā.)].

339. Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Tamevamupajīvantā, na taṃ maññanti māniyaṃ.

340. Asaṃvihitakammantaṃ, bālaṃ dummantimantinaṃ;
Sirī jahati dummedhaṃ, jiṇṇaṃva urago tacaṃ.

341. Susaṃvihitakammantaṃ, kāluṭṭhāyiṃ atanditaṃ;
Sabbe bhogābhivaḍḍhanti, gāvo sausabhāmiva.

342. Upassutiṃ mahārāja, raṭṭhe janapade cara;
Tattha disvā ca sutvā ca, tato taṃ [tvaṃ (ka.)] paṭipajjasi.

343. Evaṃ vedetu pañcālo, saṅgāme saramappito [samappito (sī. pī.)];
Yathāhamajja vedemi, kaṇṭakena samappito.

344. Jiṇṇo dubbalacakkhūsi, na rūpaṃ sādhu passasi;
Kiṃ tattha brahmadattassa, yaṃ taṃ maggeyya [maggheyya (pī.)] kaṇṭako [kaṇḍako (sī. syā. pī.)].

345. Bahvettha brahmadattassa, sohaṃ [yohaṃ (sī. syā. pī.)] maggasmi [maggosmi (pī.)] brāhmaṇa;
Arakkhitā jānapadā, adhammabalinā hatā.

346. Rattiñhi [rattiñca (sī.)] corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

347. Etādise bhaye jāte [tāta (sī. pī.)], bhayaṭṭā tāta [tāva (sī. pī.)] māṇavā;
Nillenakāni kubbanti, vane āhatva kaṇṭakaṃ.

348. Kadāssu nāmayaṃ rājā, brahmadatto marissati;
Yassa raṭṭhamhi jiyyanti, appatikā kumārikā.

349. Dubbhāsitañhi te jammi, anatthapadakovide;
Kuhiṃ rājā kumārīnaṃ, bhattāraṃ pariyesati.

350. Na me dubbhāsitaṃ brahme, kovidatthapadā ahaṃ;
Arakkhitā jānapadā, adhammabalinā hatā.

351. Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano;
Dujjīve dubbhare dāre, kuto bhattā kumāriyo.

352. Evaṃ sayatu pañcālo, saṅgāme sattiyā hato;
Yathāyaṃ kapaṇo seti, hato phālena sāliyo.

353. Adhammena tuvaṃ jamma, brahmadattassa kujjhasi;
Yo tvaṃ sapasi rājānaṃ, aparajjhitvāna attano [attanā (pī.)].

354. Dhammena brahmadattassa, ahaṃ kujjhāmi brāhmaṇa;
Arakkhitā jānapadā, adhammabalinā hatā.

355. Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

356. Sā nūna puna re pakkā, vikāle bhattamāhari;
Bhattahāriṃ apekkhanto, hato phālena sāliyo.

357. Evaṃ haññatu pañcālo, saṅgāme asinā hato [daḷhaṃ (pī.)];
Yathāhamajja pahato, khīrañca me pavaṭṭitaṃ.

358. Yaṃ pasu khīraṃ chaḍḍeti, pasupālaṃ vihiṃsati [pasupālañca hiṃsati (sī.), pasu phālañca hiṃsati (pī.)];
Kiṃ tattha brahmadattassa, yaṃ no garahate [garahato (pī.)] bhavaṃ.

359. Gārayho brahme pañcālo, brahmadattassa rājino;
Arakkhitā jānapadā, adhammabalinā hatā.

360. Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano.

361. Caṇḍā aṭanakā [aṭanaka (pī.), akaṭanā (ka.)] gāvī, yaṃ pure na duhāmase;
Taṃ dāni ajja dohāma, khīrakāmehupaddutā.

362. Evaṃ kandatu pañcālo, viputto vippasukkhatu;
Yathāyaṃ kapaṇā gāvī, viputtā paridhāvati.

363. Yaṃ pasu pasupālassa, sambhameyya [pabbhameyya (sī. pī.)] raveyya vā;
Ko nīdha aparādhatthi, brahmadattassa rājino.

364. Aparādho mahābrahme, brahmadattassa rājino;
Arakkhitā jānapadā, adhammabalinā hatā.

365. Rattiñhi corā khādanti, divā khādanti tuṇḍiyā;
Raṭṭhasmiṃ kūṭarājassa, bahu adhammiko jano;
Kathaṃ no asikosatthā, khīrapā haññate pajā.

366. Evaṃ khajjatu pañcālo, hato yuddhe saputtako;
Yathāhamajja khajjāmi, gāmikehi [gāmakehi (sī. pī.)] araññajo.

367. Na sabbabhūtesu vidhenti [vidhanti (ka.)] rakkhaṃ, rājāno maṇḍūka manussaloke;

Nettāvatā rājā adhammacārī, yaṃ tādisaṃ jīvamadeyyu dhaṅkā.

368. Adhammarūpo vata brahmacārī, anuppiyaṃ bhāsasi khattiyassa;
Viluppamānāya puthuppajāya, pūjesi rājaṃ paramappamādaṃ [rājaṃ paramappavādaṃ (sī.), rājā paramappavādiṃ (syā.)].

369. Sace imaṃ brahme surajjakaṃ siyā, phītaṃ raṭṭhaṃ muditaṃ [pūritaṃ (ka.)] vippasannaṃ;
Bhutvā baliṃ aggapiṇḍañca kākā, na mādisaṃ jīvamadeyyu dhaṅkāti.

Gandhatindukajātakaṃ dasamaṃ.

Tassuddānaṃ –

Kiṃchanda kumbha jayaddisa chaddanta, atha paṇḍitasambhava sirakapi;
Dakarakkhasa paṇḍaranāgavaro, atha sambula tindukadevasutoti.

Tiṃsanipātaṃ niṭṭhitaṃ.

Jātakapāḷiyā paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Jātakapāḷi

(Dutiyo bhāgo)

17. Cattālīsanipāto

521. Tesakuṇajātakaṃ (1)

1. ‘‘Vessantaraṃ taṃ pucchāmi, sakuṇa bhaddamatthu te;
Rajjaṃ kāretukāmena, kiṃ su kiccaṃ kataṃ varaṃ’’.

2. ‘‘Cirassaṃ vata maṃ tāto, kaṃso bārāṇasiggaho;
Pamatto appamattaṃ maṃ, pitā puttaṃ acodayi.

3. ‘‘Paṭhameneva vitathaṃ, kodhaṃ hāsaṃ nivāraye;
Tato kiccāni kāreyya, taṃ vataṃ āhu khattiya.

4. ‘‘Yaṃ tvaṃ tāta tapokammaṃ [tape kammaṃ (sī. syā. pī.)], pubbe katamasaṃsayaṃ;
Ratto duṭṭho ca yaṃ kayirā, na taṃ kayirā tato puna [punaṃ (pī.)].

5. ‘‘Khattiyassa pamattassa, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

6. ‘‘Sirī tāta alakkhī ca [sirī ca tāta lakkhī ca (syā. pī.)], pucchitā etadabravuṃ;
Uṭṭhāna [uṭṭhāne (syā.)] vīriye pose, ramāhaṃ anusūyake.

7. ‘‘Usūyake duhadaye, purise kammadussake;
Kālakaṇṇī mahārāja, ramati [ramāti (ka.)] cakkabhañjanī.

8. ‘‘So tvaṃ sabbesu suhadayo [so tvaṃ sabbesaṃ suhadayo (syā. pī.), so tvaṃ sabbe suhadayo (ka.)], sabbesaṃ rakkhito bhava;
Alakkhiṃ nuda mahārāja, lakkhyā bhava nivesanaṃ.

9. ‘‘Sa lakkhīdhitisampanno, puriso hi mahaggato;
Amittānaṃ kāsipati, mūlaṃ aggañca chindati.

10. ‘‘Sakkopi hi bhūtapati, uṭṭhāne nappamajjati;
Sa kalyāṇe dhitiṃ katvā, uṭṭhāne kurute mano.

11. ‘‘Gandhabbā pitaro devā, sājīvā [sañjīvā (pī.)] honti tādino;
Uṭṭhāhato [uṭṭhahato (syā. pī.)] appamajjato [mappamajjato (ka.)], anutiṭṭhanti devatā.

12. ‘‘So appamatto akkuddho [akkuṭṭho (pī.)], tāta kiccāni kāraya;
Vāyamassu ca kiccesu, nālaso vindate sukhaṃ.

13. ‘‘Tattheva te vattapadā, esāva [esā ca (pī.)] anusāsanī;
Alaṃ mitte sukhāpetuṃ, amittānaṃ dukhāya [dukkhāya (pī.)] ca’’.

14. ‘‘Sakkhisi tvaṃ [sakkhī tuvaṃ (sī. syā. pī.)] kuṇḍalini, maññasi khattabandhuni [khattiyabandhunī (pī.)];
Rajjaṃ kāretukāmena, kiṃ su kiccaṃ kataṃ varaṃ’’.

15. ‘‘Dveva tāta padakāni, yattha [yesu (pī.)] sabbaṃ patiṭṭhitaṃ;
Aladdhassa ca yo lābho, laddhassa cānurakkhaṇā.

16. ‘‘Amacce tāta jānāhi, dhīre atthassa kovide;
Anakkhā kitave tāta, asoṇḍe avināsake.

17. ‘‘Yo ca taṃ tāta rakkheyya, dhanaṃ yañceva te siyā;
Sūtova rathaṃ saṅgaṇhe, so te kiccāni kāraye.

18. ‘‘Susaṅgahitantajano, sayaṃ vittaṃ avekkhiya;
Nidhiñca iṇadānañca, na kare parapattiyā.

19. ‘‘Sayaṃ āyaṃ vayaṃ [āyavayaṃ (pī.)] jaññā, sayaṃ jaññā katākataṃ;
Niggaṇhe niggahārahaṃ, paggaṇhe paggahārahaṃ.

20. ‘‘Sayaṃ jānapadaṃ atthaṃ, anusāsa rathesabha;
Mā te adhammikā yuttā, dhanaṃ raṭṭhañca nāsayuṃ.

21. ‘‘Mā ca vegena kiccāni, karosi [kāresi (sī. syā. pī.)] kārayesi vā;
Vegasā hi kataṃ kammaṃ, mando pacchānutappati.

22. ‘‘Mā te adhisare muñca, subāḷhamadhikodhitaṃ [kopitaṃ (sī. syā.)];
Kodhasā hi bahū phītā, kulā akulataṃ gatā.

23. ‘‘Mā tāta issaromhīti, anatthāya patārayi;
Itthīnaṃ purisānañca, mā te āsi dukhudrayo.

24. ‘‘Apetalomahaṃsassa, rañño kāmānusārino;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

25. ‘‘Tattheva te vattapadā, esāva anusāsanī;
Dakkhassudāni puññakaro, asoṇḍo avināsako;
Sīlavāssu [sīlavāssa (ṭīkā)] mahārāja, dussīlo vinipātiko’’ [vinipātako (pī.)].

26. ‘‘Apucchimha kosiyagottaṃ [apucchimhā kosiyagottaṃ (syā.), apucchamhāpi kosikaṃ (pī.)], kuṇḍaliniṃ tatheva ca;
Tvaṃ dāni vadehi jambuka [jambuka tvaṃ dāni vadehi (syā. pī.)], balānaṃ balamuttamaṃ’’.

27. ‘‘Balaṃ pañcavidhaṃ loke, purisasmiṃ mahaggate;
Tattha bāhubalaṃ nāma, carimaṃ vuccate balaṃ.

28. ‘‘Bhogabalañca dīghāvu, dutiyaṃ vuccate balaṃ;
Amaccabalañca dīghāvu, tatiyaṃ vuccate balaṃ.

29. ‘‘Abhijaccabalaṃ ceva, taṃ catutthaṃ asaṃsayaṃ;

Yāni cetāni sabbāni, adhigaṇhāti paṇḍito.

30. ‘‘Taṃ balānaṃ balaṃ seṭṭhaṃ, aggaṃ paññābaṃ balaṃ [varaṃ (sī.)];
Paññābalenupatthaddho, atthaṃ vindati paṇḍito.

31. ‘‘Api ce labhati mando, phītaṃ dharaṇimuttamaṃ;
Akāmassa pasayhaṃ vā, añño taṃ paṭipajjati.

32. ‘‘Abhijātopi ce hoti, rajjaṃ laddhāna khattiyo;
Duppañño hi kāsipati, sabbenapi na jīvati.

33. ‘‘Paññāva sutaṃ vinicchinī [paññā sutavinicchinī (syā. pī.)], paññā kitti silokavaḍḍhanī [vaddhanī (pī.)];
Paññāsahito naro idha, api dukkhe sukhāni vindati.

34. ‘‘Paññañca kho asussūsaṃ, na koci adhigacchati;
Bahussutaṃ anāgamma, dhammaṭṭhaṃ avinibbhujaṃ.

35. ‘‘Yo ca dhammavibhaṅgaññū [yo dhammañca vibhāgaññū (pī.)], kāluṭṭhāyī matandito;
Anuṭṭhahati kālena, kammaphalaṃ tassa ijjhati [kammaphalaṃ tassijjhati, phalaṃ tassa samijjhati (ka.)].

36. ‘‘Anāyatana [nā’nāyatana (pī.)] sīlassa, anāyatana [nā’nāyatana (pī.)] sevino;
Na nibbindiyakārissa, sammadattho vipaccati.

37. ‘‘Ajjhattañca payuttassa, tathāyatanasevino;
Anibbindiyakārissa, sammadattho vipaccati.

38. ‘‘Yogappayogasaṅkhātaṃ, sambhatassānurakkhaṇaṃ;
Tāni tvaṃ tāta sevassu, mā akammāya randhayi;
Akammunā hi dummedho, naḷāgāraṃva sīdati’’.

39. ‘‘Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

40. ‘‘Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

41. ‘‘Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

42. ‘‘Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

43. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca…pe….
44. ‘‘Dhammaṃ cara mahārāja, raṭṭhesu [raṭṭhe (pī.)] janapadesu ca…pe….
45. ‘‘Dhammaṃ cara mahārāja, samaṇa [samaṇe (syā. ka.)] brāhmaṇesu ca…pe….
46. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

47. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho [dhammo suciṇṇo sukhamāvahati (ka.)];

Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

48. ‘‘Dhammaṃ cara mahārāja, saindā [indo (pī.), sindā (ka.)] devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado [pamādo (pī. ka.)].

49. ‘‘Tattheva te [vete (pī.)] vattapadā, esāva [esā ca (pī.)] anusāsanī;
Sappaññasevī kalyāṇī, samattaṃ sāma [sāmaṃ (ka.)] taṃ vidū’’ti.

Tesakuṇajātakaṃ paṭhamaṃ.

522. Sarabhaṅgajātakaṃ (2)

50. ‘‘Alaṅkatā kuṇḍalino suvatthā, veḷuriyamuttātharukhaggabandhā [baddhā (pī.)];
Rathesabhā tiṭṭhatha ke nu tumhe, kathaṃ vo jānanti manussaloke’’.

51. ‘‘Ahamaṭṭhako bhīmaratho panāyaṃ, kāliṅgarājā pana uggatoyaṃ [uggato ayaṃ (pī.), uggatāyaṃ (ka.)];
Susaññatānaṃ isīnaṃ [susaññatānisinaṃ (pī.)] dassanāya, idhāgatā pucchitāyemha pañhe’’.

52. ‘‘Vehāyasaṃ tiṭṭhasi [tiṭṭhati (pī.)] antalikkhe, pathaddhuno pannaraseva cando;
Pucchāmi taṃ yakkha mahānubhāva, kathaṃ taṃ jānanti manussaloke’’.

53. ‘‘Yamāhu devesu sujampatīti, maghavāti taṃ āhu manussaloke;
Sa devarājā idamajja patto, susaññatānaṃ isīnaṃ dassanāya’’.

54. ‘‘Dūre sutā no isayo samāgatā, mahiddhikā iddhiguṇūpapannā;
Vandāmi te ayire pasannacitto, ye jīvalokettha manussaseṭṭhā’’.

55. Gandho isīnaṃ ciradikkhitānaṃ [dakkhitānaṃ (syā. pī.)], kāyā cuto gacchati mālutena;
Ito paṭikkamma sahassanetta, gandho isīnaṃ asuci devarāja’’.

56. ‘‘Gandho isīnaṃ ciradikkhitānaṃ, kāyā cuto gacchatu mālutena;
Vicitrapupphaṃ surabhiṃva mālaṃ, gandhañca etaṃ pāṭikaṅkhāma bhante;
Na hettha devā paṭikkūlasaññino’’.

57. ‘‘Purindado bhūtapatī yasassī, devānamindo sakko [idaṃ padaṃ natthi (sī. syā. pī. potthakesu)] maghavā sujampati;
Sa devarājā asuragaṇappamaddano, okāsamākaṅkhati pañha pucchituṃ.

58. ‘‘Ko nevimesaṃ idha paṇḍitānaṃ, pañhe puṭṭho nipuṇe byākarissati;
Tiṇṇañca raññaṃ manujādhipānaṃ, devānamindassa ca vāsavassa’’.

59. ‘‘Ayaṃ isi [isī (sī. pī.)] sarabhaṅgo tapassī [yasassī (sī.)], yato jāto virato methunasmā;
Ācereputto [ācariyaputto (pī. ka.)] suvinītarūpo, so nesaṃ pañhāni viyākarissati’’.

60. ‘‘Koṇḍañña pañhāni viyākarohi, yācanti taṃ isayo sādhurūpā;
Koṇḍañña eso manujesu dhammo, yaṃ vuddha [vaddha (pī.), buddha (ka.)] māgacchati esa bhāro’’.

61. ‘‘Katāvakāsā pucchantu bhonto, yaṃ kiñci pañhaṃ manasābhipatthitaṃ;
Ahañhi taṃ taṃ vo viyākarissaṃ, ñatvā sayaṃ lokamimaṃ parañca’’.

62. ‘‘Tato ca maghavā sakko, atthadassī purindado;
Apucchi paṭhamaṃ pañhaṃ, yañcāsi abhipatthitaṃ’’.

63. ‘‘Kiṃ sū vadhitvā na kadāci socati, kissappahānaṃ isayo vaṇṇayanti;
Kassīdha vuttaṃ pharusaṃ khametha, akkhāhi me koṇḍañña etamatthaṃ’’.

64. ‘‘Kodhaṃ vadhitvā na kadāci socati, makkhappahānaṃ isayo vaṇṇayanti;
Sabbesaṃ vuttaṃ pharusaṃ khametha, etaṃ khantiṃ uttamamāhu santo’’.

65. ‘‘Sakkā ubhinnaṃ [hi dvinnaṃ (pī.)] vacanaṃ titikkhituṃ, sadisassa vā seṭṭhatarassa [seṭṭhanarassa (pī.)] vāpi;
Kathaṃ nu hīnassa vaco khametha, akkhāhi me koṇḍañña etamatthaṃ’’.

66. ‘‘Bhayā hi seṭṭhassa vaco khametha, sārambhahetū pana sādisassa;
Yo cīdha hīnassa vaco khametha, etaṃ khantiṃ uttamamāhu santo’’.

67. ‘‘Kathaṃ vijaññā catupattharūpaṃ [catumaṭṭharūpaṃ (syā. pī.)], seṭṭhaṃ sarikkhaṃ athavāpi hīnaṃ;
Virūparūpena caranti santo, tasmā hi sabbesaṃ vaco khametha’’.

68. ‘‘Na hetamatthaṃ mahatīpi senā, sarājikā yujjhamānā labhetha;
Yaṃ khantimā sappuriso labhetha, khantī balassūpasamanti verā’’.

69. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Yathā ahuṃ [ahū (sī. syā. pī.)] daṇḍakī nāḷikero [nāḷikīro (sī. syā. pī.)], athajjuno kalābu cāpi rājā;
Tesaṃ gatiṃ brūhi supāpakamminaṃ, katthūpapannā isinaṃ viheṭhakā’’.

70. ‘‘Kisañhi [kisampi (pī.)] vacchaṃ avakiriya daṇḍakī, ucchinnamūlo sajano saraṭṭho;
Kukkuḷanāme nirayamhi paccati, tassa phuliṅgāni patanti kāye.

71. ‘‘Yo saññate pabbajite aheṭhayi [avañcasi (pī.)], dhammaṃ bhaṇante samaṇe adūsake;
Taṃ nāḷikeraṃ sunakhā parattha, saṅgamma khādanti viphandamānaṃ.

72. ‘‘Athajjuno niraye sattisūle, avaṃsiro patito uddhaṃpādo [uddhapādo (syā.), addhapādo (pī.)];
Aṅgīrasaṃ gotamaṃ heṭhayitvā, khantiṃ tapassiṃ cirabrahmacāriṃ.

73. ‘‘Yo khaṇḍaso pabbajitaṃ achedayi, khantiṃ vadantaṃ samaṇaṃ adūsakaṃ;
Kalābuvīciṃ upapajja paccati, mahāpatāpaṃ [mahābhitāpaṃ (pī.)] kaṭukaṃ bhayānakaṃ.

74. ‘‘Etāni sutvā nirayāni paṇḍito, aññāni pāpiṭṭhatarāni cettha;
Dhammaṃ care samaṇabrāhmaṇesu, evaṅkaro saggamupeti ṭhānaṃ’’.

75. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadanti;
Kathaṃvidhaṃ sappurisaṃ vadanti, kathaṃvidhaṃ no siri no jahāti’’.

76. ‘‘Kāyena vācāya ca yo’dha [yo ca (pī.)] saññato, manasā ca kiñci na karoti pāpaṃ;
Na attahetū alikaṃ bhaṇeti [bhaṇāti (sī. syā. pī.)], tathāvidhaṃ sīlavantaṃ vadanti.

77. ‘‘Gambhīrapañhaṃ manasābhicintayaṃ [manasā vicintayaṃ (sī.)], nāccāhitaṃ kamma karoti luddaṃ;

Kālāgataṃ [kālābhataṃ (pī.)] atthapadaṃ na riñcati, tathāvidhaṃ paññavantaṃ vadanti.

78. ‘‘Yo ve kataññū katavedi dhīro, kalyāṇamitto daḷhabhatti ca hoti;
Dukhitassa sakkacca karoti kiccaṃ, tathāvidhaṃ sappurisaṃ vadanti.

79. ‘‘Etehi sabbehi guṇehupeto, saddho mudū saṃvibhāgī vadaññū;
Saṅgāhakaṃ sakhilaṃ saṇhavācaṃ, tathāvidhaṃ no siri no jahāti’’.

80. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Sīlaṃ siriñcāpi satañca dhammaṃ, paññañca kaṃ seṭṭhataraṃ vadanti’’.

81. ‘‘Paññā hi seṭṭhā kusalā vadanti, nakkhattarājāriva tārakānaṃ;
Sīlaṃ sīrī cāpi satañca dhammo [dhammā (pī.)], anvāyikā paññavato bhavanti’’.

82. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Kathaṃkaro kintikaro kimācaraṃ, kiṃ sevamāno labhatīdha paññaṃ;
Paññāya dānippaṭipaṃ [dāni paṭipadaṃ (sī. syā. pī.)] vadehi, kathaṃkaro paññavā hoti macco’’.

83. ‘‘Sevetha vuddhe nipuṇe bahussute, uggāhako ca paripucchako siyā;
Suṇeyya sakkacca subhāsitāni, evaṃkaro paññavā hoti macco.

84. ‘‘ Paññavā kāmaguṇe avekkhati, aniccato dukkhato rogato ca;
Evaṃ vipassī pajahāti chandaṃ, dukkhesu kāmesu mahabbhayesu.

85. ‘‘Sa vītarāgo pavineyya dosaṃ, mettaṃ [metta (syā. ka.)] cittaṃ bhāvaye [bhāveyya (sī. syā. ka.)] appamāṇaṃ;
Sabbesu bhūtesu nidhāya daṇḍaṃ, anindito brahmamupeti ṭhānaṃ’’.

86. ‘‘Mahatthiyaṃ [mahiddhiyaṃ (sī. syā. pī.)] āgamanaṃ ahosi, tavamaṭṭhakā [maṭṭhaka (sī. syā. ka.)] bhīmarathassa cāpi;
Kāliṅgarājassa ca uggatassa, sabbesa vo kāmarāgo pahīno’’.

87. ‘‘Evametaṃ paracittavedi, sabbesa no kāmarāgo pahīno;
Karohi okāsamanuggahāya, yathā gatiṃ te abhisambhavema’’.

88. ‘‘Karomi okāsamanuggahāya, tathā hi vo kāmarāgo pahīno;
Pharātha kāyaṃ vipulāya pītiyā, yathā gatiṃ me abhisambhavetha’’.

89. ‘‘Sabbaṃ karissāma tavānusāsaniṃ, yaṃ yaṃ tuvaṃ vakkhasi bhūripañña;
Pharāma kāyaṃ vipulāya pītiyā, yathā gatiṃ te abhisambhavema’’.

90. ‘‘Katāya [katāyaṃ (sī. pī.)] vacchassa kisassa pūjā, gacchantu bhonto isayo sādhurūpā;
Jhāne ratā hotha sadā samāhitā, esā ratī pabbajitassa seṭṭhā’’.

91. ‘‘Sutvāna gāthā paramatthasaṃhitā, subhāsitā isinā paṇḍitena;
Te vedajātā anumodamānā, pakkāmu [pakkamu (ka.)] devā devapuraṃ yasassino.

92. ‘‘Gāthā imā atthavatī subyañjanā, subhāsitā isinā paṇḍitena;
Yo kocimā aṭṭhikatvā [aṭṭhiṃ katvā (ka.)] suṇeyya, labhetha pubbāpariyaṃ visesaṃ;
Laddhāna pubbāpariyaṃ visesaṃ, adassanaṃ maccurājassa gacche’’.

93. ‘‘Sālissaro sāriputto, meṇḍissaro ca kassapo;
Pabbato anuruddho ca, kaccāyano ca devalo [devilo (syā. ka.)].

94. ‘‘Anusisso ca ānando, kisavaccho ca kolito;
Nārado udāyī thero [nārado puṇṇo mantānīputto (sī.)], parisā buddhaparisā;
Sarabhaṅgo lokanātho, evaṃ dhāretha jātaka’’nti.

Sarabhaṅgajātakaṃ dutiyaṃ.

523. Alambusājātakaṃ (3)

95. ‘‘Atha bravi brahā indo, vatrabhū jayataṃ pitā;
Devakaññaṃ parābhetvā, sudhammāyaṃ alambusaṃ.

96. ‘‘Misse devā taṃ yācanti, tāvatiṃsā saindakā;
Isippalobhane [isipalobhike (sī. syā.), isiṃ palobhike (pī.)] gaccha, isisiṅgaṃ alambuse.

97. ‘‘Purāyaṃ amhe acceti [nācceti (syā. ka.)], vattavā [vatavā (sī. syā. pī.)] brahmacariyavā;
Nibbānābhirato vuddho [vaddho (pī.), buddho (syā. ka.)], tassa maggāni āvara’’.

98. ‘‘Devarāja kimeva tvaṃ, mameva tuvaṃ sikkhasi;
Isippalobhane [isipalobhike (sī. syā.), isiṃ palobhike (pī.)] gaccha, santi aññāpi accharā.

99. ‘‘Mādisiyo pavarā ceva, asoke nandane vane;
Tāsampi hotu pariyāyo, tāpi yantu palobhanā’’ [palobhikā (syā. pī.)].

100. ‘‘Addhā hi saccaṃ bhaṇasi, santi aññāpi accharā;
Tādisiyo pavarā ceva, asoke nandane vane.

101. ‘‘Na tā evaṃ pajānanti, pāricariyaṃ pumaṃ gatā;
Yādisaṃ tvaṃ pajānāsi, nāri sabbaṅgasobhane.

102. ‘‘Tvameva gaccha kalyāṇi, itthīnaṃ pavarā casi;
Taveva vaṇṇarūpena, savasamānayissasi’’ [vasamānāpayissasi (syā.), vasamānāmayissasi (pī.), taṃ vasamānayissasi (ka.)].

103. ‘‘Na vāhaṃ na gamissāmi, devarājena pesitā;
Vibhemi cetaṃ āsāduṃ, uggatejo hi brāhmaṇo.

104. ‘‘Aneke nirayaṃ pattā, isimāsādiyā janā;
Āpannā mohasaṃsāraṃ, tasmā lomāni haṃsaye’’.

105. ‘‘Idaṃ vatvāna pakkāmi, accharā kāmavaṇṇinī;
Missā missitu [missetu (sī. syā. pī.)] micchantī, isisiṅgaṃ alambusā.

106. ‘‘Sā ca taṃ vanamogayha, isisiṅgena rakkhitaṃ;
Bimbajālakasañchannaṃ, samantā aḍḍhayojanaṃ.

107. ‘‘Pātova pātarāsamhi, udaṇhasamayaṃ [udayasamayaṃ (syā.), udantasamayaṃ (ka.)] pati;
Aggiṭṭhaṃ parimajjantaṃ, isisiṅgaṃ upāgami’’.

108. ‘‘Kā nu vijjurivābhāsi, osadhī viya tārakā;

Vicittahatthābharaṇā [vicittavatthābharaṇā (sī.)], āmuttamaṇikuṇḍalā [āmukkamaṇikuṇḍalā (?)].

109. ‘‘Ādiccavaṇṇasaṅkāsā, hemacandanagandhinī;
Saññatūrū mahāmāyā, kumārī cārudassanā.

110. ‘‘Vilaggā [vilākā (sī. syā. pī.)] mudukā suddhā, pādā te suppatiṭṭhitā;
Gamanā kāmanīyā [kamanā kamanīyā (sī. pī.)] te, harantiyeva me mano.

111. ‘‘Anupubbāva te ūrū, nāganāsasamūpamā;
Vimaṭṭhā tuyhaṃ sussoṇī, akkhassa phalakaṃ yathā.

112. ‘‘Uppalasseva kiñjakkhā, nābhi te sādhu saṇṭhitā;
Pūrā kaṇhañjanasseva, dūrato paṭidissati.

113. ‘‘Duvidhā jātā urajā, avaṇṭā sādhu paccudā;
Payodharā apatitā [appatītā (sī. syā. pī.)], aḍḍhalābusamā thanā.

114. ‘‘Dīghā kambutalābhāsā, gīvā eṇeyyakā yathā;
Paṇḍarāvaraṇā vaggu, catutthamanasannibhā.

115. ‘‘Uddhaggā ca adhaggā ca, dumaggaparimajjitā;
Duvijā nelasambhūtā, dantā tava sudassanā.

116. ‘‘Apaṇḍarā lohitantā, jiñjūka [jiñjuka (sī. syā. pī.)] phalasannibhā;
Āyatā ca visālā ca, nettā tava sudassanā.

117. ‘‘Nātidīghā susammaṭṭhā, kanakabyā [kanakaggā (pī.)] samocitā;
Uttamaṅgaruhā tuyhaṃ, kesā candanagandhikā.

118. ‘‘Yāvatā kasigorakkhā, vāṇijānaṃ [vaṇijānaṃ (pī.)] ca yā gati;
Isīnañca parakkantaṃ, saññatānaṃ tapassinaṃ.

119. ‘‘Na te samasamaṃ passe, asmiṃ pathavi [puthuvi (pī.)] maṇḍale;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ’’.

120. ‘‘Na pañhakālo bhaddante, kassapevaṃ gate sati;
Ehi samma ramissāma, ubho asmākamassame;
Ehi taṃ upagūhissaṃ [upaguyhissaṃ (syā.)], ratīnaṃ kusalo bhava’’.

121. ‘‘Idaṃ vatvāna pakkāmi, accharā kāmavaṇṇinī;
Missā missitumicchantī, isisiṅgaṃ alambusā’’.

122. ‘‘So ca vegena nikkhamma, chetvā dandhaparakkamaṃ [dandhapadakkamaṃ (ka.)];
Tamuttamāsu veṇīsu, ajjhappatto [ajjhāpatto (pī.)] parāmasi;

123. ‘‘Tamudāvatta kalyāṇī, palissaji susobhanā [susobhaṇī (syā. ka.)];
Cavitamhi [cavi tamhā (syā. ka.)] brahmacariyā, yathā taṃ atha tositā.

124. ‘‘Manasā agamā indaṃ, vasantaṃ nandane vane;
Tassā saṅkappamaññāya, maghavā devakuñjaro.

125. ‘‘Pallaṅkaṃ pahiṇī khippaṃ, sovaṇṇaṃ sopavāhanaṃ;
Sauttaracchadapaññāsaṃ, sahassapaṭiyatthataṃ [paṭikatthataṃ (sī.)].

126. ‘‘Tamenaṃ tattha dhāresi, ure katvāna sobhanā;
Yathā ekamuhuttaṃva, tīṇi vassāni dhārayi.

127. ‘‘Vimado tīhi vassehi, pabujjhitvāna brāhmaṇo;
Addasāsi harita [harī (pī.)] rukkhe, samantā aggiyāyanaṃ.

128. ‘‘Navapattavanaṃ phullaṃ, kokilaggaṇaghositaṃ;
Samantā paviloketvā, rudaṃ assūni vattayi.

129. ‘‘Na juhe na jape [jappe (ka.)] mante, aggihuttaṃ pahāpitaṃ;
Ko nu me pāricariyāya, pubbe cittaṃ palobhayi.

130. ‘‘Araññe me viharato, yo me tejā ha sambhutaṃ [sambhataṃ (pī.)];
Nānāratnaparipūraṃ, nāvaṃva gaṇhi aṇṇave’’.

131. ‘‘Ahaṃ te pāricariyāya, devarājena pesitā;
Avadhiṃ [avadhī (syā. pī. ka.)] cittaṃ cittena, pamādo [pamādā (syā. pī.)] tvaṃ na bujjhasi’’.

132. ‘‘Imāni kira maṃ tāto, kassapo anusāsati;
Kamalāsadisitthiyo [sarisitthiyo (syā. pī.)], tāyo bujjhesi māṇava.

133. ‘‘Ure gaṇḍāyo bujjhesi, tāyo bujjhesi māṇava;
Iccānusāsi maṃ tāto, yathā maṃ anukampako.

134. ‘‘Tassāhaṃ vacanaṃ nākaṃ, pitu vuddhassa sāsanaṃ;
Araññe nimmanussamhi, svajja jhāyāmi [svājjajjhāyāmi (sī. pī.)] ekako.

135. ‘‘Sohaṃ tathā karissāmi, dhiratthu jīvitena me;
Puna vā tādiso hessaṃ, maraṇaṃ me bhavissati’’.

136. ‘‘Tassa tejaṃ [tejañca (sī. pī.)] vīriyañca, dhitiṃ [dhitiñca (pī.)] ñatvā avaṭṭhitaṃ [suvaḍḍhitaṃ (sī.)];
Sirasā aggahī pāde, isisiṅgaṃ alambusā.

137. ‘‘Mā me kujjha [kujjhi (pī.)] mahāvīra, mā me kujjha [kujjhi (pī.)] mahāise;
Mahā attho mayā ciṇṇo, tidasānaṃ yasassinaṃ;
Tayā saṃkampitaṃ āsi, sabbaṃ devapuraṃ tadā’’.

138. ‘‘Tāvatiṃsā ca ye devā, tidasānañca vāsavo;
Tvañca bhadde sukhī hohi, gaccha kaññe yathāsukhaṃ’’.

139. ‘‘Tassa pāde gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Añjaliṃ paggahetvāna, tamhā ṭhānā apakkami.

140. ‘‘Yo ca tassāsi pallaṅko, sovaṇṇo sopavāhano;
Sauttaracchadapaññāso, sahassapaṭiyatthato;
Tameva pallaṅkamāruyha, agā devāna santike.

141. ‘‘Tamokkamiva āyantiṃ, jalantiṃ vijjutaṃ yathā;

Patīto sumano vitto, devindo adadā varaṃ''.

142. ''Varañce me ado sakka, sabbabhūtānamissara;
Nisippalobhikā [na isipalobhikā (syā.), na isipalobhiyaṃ (pī.)] gacche, etaṃ sakka varaṃ vare''ti.

Alambusājātakaṃ tatiyaṃ.

524. Saṅkhapālajātakaṃ (4)

143. ''Ariyāvakāsosi pasannanetto, maññe bhavaṃ pabbajito kulamhā;
Kathaṃ nu vittāni pahāya bhoge, pabbaji nikkhamma gharā sapañña'' [sapañño (syā.), sapaññā (pī.)].

144. ''Sayaṃ vimānaṃ naradeva disvā, mahānubhāvassa mahoragassa;
Disvāna puññāna mahāvipākaṃ, saddhāyahaṃ pabbajitomhi rāja''.

145. ''Na kāmakāmā na bhayā na dosā, vācaṃ musā pabbajitā bhaṇanti;
Akkhāhi me pucchito etamatthaṃ, sutvāna me jāyihitippasādo''.

146. ''Vāṇijja [vaṇijja (pī.)] raṭṭhādhipa gacchamāno, pathe addasāsimhi bhojaputte [milācaputte (sī. pī.)];
Pavaddhakāyaṃ uragaṃ mahantaṃ, ādāya gacchante pamodamāne''.

147. ''Sohaṃ samāgamma janinda tehi, pahaṭṭhalomo avacamhi bhīto;
Kuhiṃ ayaṃ nīyati [niyyati (ka.)] bhīmakāyo, nāgena kiṃ kāhatha bhojaputtā.

148. ''Nāgo ayaṃ nīyati bhojanatthā [bhojanatthaṃ (sī. syā. pī.)], pavaddhakāyo urago mahanto;
Sāduñca thūlañca muduñca maṃsaṃ, na tvaṃ rasaññāsi videhaputta.

149. ''Ito mayaṃ gantvā sakaṃ niketaṃ [niketanaṃ (pī.)], ādāya satthāni vikopayitvā;
Maṃsāni bhokkhāma [bhakkhāma (syā.)] pamodamānā, mayañhi ve sattavo pannagānaṃ.

150. ''Sace ayaṃ nīyati bhojanatthā, pavaddhakāyo urago mahanto;
Dadāmi vo balibaddāni [balivaddāni (pī.)] soḷasa, nāgaṃ imaṃ muñcatha bandhanasmā.

151. ''Addhā hi no bhakkho ayaṃ manāpo, bahū ca no uragā bhuttapubbā [bahuṃ ca no urago bhuttapubbo (ka.)];
Karoma te taṃ vacanaṃ aḷāra [āḷāra (ka.) evamuparipi], mittañca no hohi videhaputta.

152. ''Tadassu te bandhanā mocayiṃsu, yaṃ natthuto paṭimokkassa pāse;
Mutto ca so bandhanā nāgarājā, pakkāmi pācīnamukho muhuttaṃ.

153. ''Gantvāna pācīnamukho muhuttaṃ, puṇṇehi nettehi palokayī maṃ;
Tadāssahaṃ piṭṭhito anvagacchiṃ, dasaṅguliṃ añjaliṃ paggahetvā.

154. ''Gaccheva kho tvaṃ taramānarūpo, mā taṃ amittā punaraggahesuṃ;
Dukkho hi luddehi punā samāgamo, adassanaṃ bhojaputtāna gaccha.

155. ''Agamāsi so rahadaṃ vippasannaṃ, nīlobhāsaṃ ramaṇīyaṃ sutitthaṃ;
Samotataṃ [samonataṃ (syā. ka.)] jambuhi vetasāhi, pāvekkhi nittiṇṇabhayo patīto.

156. ‘‘So taṃ pavissa na cirassa nāgo, dibbena me pāturahuṃ janinda;
Upaṭṭhahī maṃ pitaraṃva putto, hadayaṅgamaṃ kaṇṇasukhaṃ bhaṇanto.

157. ‘‘Tvaṃ mesi mātā ca pitā [pitā ca (pī.)] aḷāra, abbhantaro pāṇadado sahāyo;
Sakañca iddhiṃ paṭilābhakosmi [paṭilābhitosmi (pī.)], aḷāra passa me nivesanāni;
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassa’’.

158. ‘‘Taṃ bhūmibhāgehi upetarūpaṃ, asakkharā ceva mudū subhā ca;
Nīcattiṇā [nīcā tiṇā (syā. pī.)] apparajā ca bhūmi, pāsādikā yattha jahanti sokaṃ.

159. ‘‘Anāvakulā veḷuriyūpanīlā, catuddisaṃ ambavanaṃ surammaṃ;
Pakkā ca pesī ca phalā suphullā, niccotukā dhārayantī phalāni.

160. ‘‘Tesaṃ vanānaṃ naradeva majjhe, nivesanaṃ bhassarasannikāsaṃ;
Rajataggaḷaṃ sovaṇṇamayaṃ uḷāraṃ, obhāsatī vijjurivantalikkhe.

161. ‘‘Maṇīmayā soṇṇamayā [sovaṇṇamayā (sī. syā. pī.)] uḷārā, anekacittā satataṃ sunimmitā;
Paripūrā kaññāhi alaṅkatābhi, suvaṇṇakāyūradharāhi rāja.

162. ‘‘So saṅkhapālo taramānarūpo, pāsādamāruyha anomavaṇṇo;
Sahassathambhaṃ atulānubhāvaṃ, yatthassa bhariyā mahesī ahosi.

163. ‘‘Ekā ca nārī taramānarūpā, ādāya veḷuriyamayaṃ mahagghaṃ;
Subhaṃ maṇiṃ jātimantūpapannaṃ, acoditā āsanamabbhihāsi.

164. ‘‘Tato maṃ urago hatthe gahetvā, nisīdayī pāmukhaāsanasmiṃ;
Idamāsanaṃ atra bhavaṃ nisīdatu, bhavañhi me aññataro garūnaṃ.

165. ‘‘Aññā ca nārī taramānarūpā, ādāya vāriṃ upasaṅkamitvā;
Pādāni pakkhālayī me janinda, bhariyāva [bhariyā ca (pī.)] bhattū patino piyassa.

166. ‘‘Aparā ca nārī taramānarūpā, paggayha sovaṇṇamayāya [sovaṇṇamayā (pī.)] pātiyā;
Anekasūpaṃ vividhaṃ viyañjanaṃ, upanāmayī bhatta manuññarūpaṃ.

167. ‘‘Turiyehi [tūriyehi (ka.)] maṃ bhārata bhuttavantaṃ, upaṭṭhahuṃ bhattu mano viditvā;
Tatuttariṃ [taduttariṃ (ka.)] maṃ nipatī mahantaṃ, dibbehi kāmehi anappakehi.

168. ‘‘Bhariyā mametā tisatā aḷāra, sabbattamajjhā padumuttarābhā;
Aḷāra etāssu te kāmakārā, dadāmi te tā paricārayassu.

169. ‘‘Saṃvaccharaṃ dibbarasānubhutvā, tadāssuhaṃ [tadassahaṃ (pī.)] uttarimajjhabhāsiṃ [uttari paccabhāsiṃ (sī. syā.), uttariṃ paccabhāsiṃ (pī.)];
Nāgassidaṃ kinti kathañca laddhaṃ, kathajjhagamāsi vimānaseṭṭhaṃ’’.

170. ‘‘Adhicca laddhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;
Pucchāmi taṃ [te (pī.)] nāgarājetamatthaṃ, kathajjhagamāsi vimānaseṭṭhaṃ’’.

171. ‘‘Nādhicca laddhaṃ na pariṇāmajaṃ me, na sayaṃkataṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimānaṃ’’.

172. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Akkhāhi me nāgarājetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ’’.

173. ‘‘Rājā ahosiṃ magadhānamissaro, duyyodhano nāma mahānubhāvo;
So ittaraṃ jīvitaṃ saṃviditvā, asassataṃ vipariṇāmadhammaṃ.

174. ‘‘Annañca pānañca pasannacitto, sakkacca dānaṃ vipulaṃ adāsiṃ [adāsi (pī.)];
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

175. [ayaṃ gāthā pī. potthake natthi] ‘‘Mālañca gandhañca vilepanañca, padīpiyaṃ [padīpayaṃ (syā. ka.)] yānamupassayañca;
Acchādanaṃ seyyamathannapānaṃ, sakkacca dānāni adamha tattha [ayaṃ gāthā pī. potthake natthi].

176. ‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Teneva me laddhamidaṃ vimānaṃ, pahūtabhakkhaṃ bahuannapānaṃ’’;
‘‘Naccehi gītehi cupetarūpaṃ, ciraṭṭhitikaṃ na ca sassatāyaṃ.

177. ‘‘Appānubhāvā taṃ mahānubhāvaṃ, tejassinaṃ hanti atejavanto;
Kimeva dāṭhāvudha kiṃ paṭicca, hatthatta [hatthattha (sī. syā. pī.)] māgacchi vanibbakānaṃ [vaṇibbakānaṃ (sī.)].

178. ‘‘Bhayaṃ nu te anvagataṃ mahantaṃ, tejo nu te nānvagaṃ dantamūlaṃ;
Kimeva dāṭhāvudha kiṃ paṭicca, kilesamāpajji vanibbakānaṃ’’.

179. ‘‘Na me bhayaṃ anvagataṃ mahantaṃ, tejo na sakkā mama tehi hantuṃ [tebhihantuṃ (syā. ka.)];
Satañca dhammāni sukittitāni, samuddavelāva duraccayāni.

180. ‘‘Cātuddasiṃ pañcadasiṃ aḷāra, uposathaṃ niccamupāvasāmi;
Athāgamuṃ soḷasa bhojaputtā, rajjuṃ gahetvāna daḷhañca pāsaṃ.

181. ‘‘Bhetvāna nāsaṃ atikassa [antakassa (ka.)] rajjuṃ, nayiṃsu maṃ samparigayha luddā;
Etādisaṃ dukkhamahaṃ titikkhaṃ [titikkhiṃ (pī.)], uposathaṃ appaṭikopayanto’’.

182. ‘‘Ekāyane taṃ pathe addasaṃsu, balena vaṇṇena cupetarūpaṃ;
Siriyā paññāya ca bhāvitosi, kiṃ patthayaṃ [kimatthiyaṃ (sī. syā. pī.)] nāga tapo karosi.

183. ‘‘Na puttahetū na dhanassa hetu, na āyuno cāpi aḷāra hetu;
Manussayoniṃ abhipatthayāno, tasmā parakkamma tapo karomi’’.

184. ‘‘Tvaṃ lohitakkho vihatantaraṃso, alaṅkato kappitakesamassu;
Surosito lohitacandanena, gandhabbarājāva disā pabhāsasi [pabhāsi (ka.)].

185. ‘‘Deviddhipattosi mahānubhāvo, sabbehi kāmehi samaṅgibhūto;
Pucchāmi taṃ nāgarājetamatthaṃ, seyyo ito kena manussaloko’’.

186. ‘‘Aḷāra nāññatra manussalokā, suddhī va saṃvijjati saṃyamo vā;
Ahañca laddhāna manussayoniṃ, kāhāmi jātimaraṇassa antaṃ’’.

187. ‘‘Saṃvaccharo me vasato [vusito (pī.)] tavantike, annena pānena upaṭṭhitosmi;
Āmantayitvāna palemi nāga, cirappavuṭṭhosmi [cirappavuttho asmi (pī.)] ahaṃ janinda’’.

188. ‘‘Puttā ca dārā anujīvino ca [ca’nujīvino (syā. pī.)], niccānusiṭṭhā upatiṭṭhate taṃ;
Kaccinnu taṃ nābhisapittha [nābhisaṃsittha (syā. pī.)] koci, piyañhi me dassanaṃ tuyhaṃ

[tuyha (pī.)] aḷāra’’.

189. ‘‘Yathāpi mātū ca pitū agāre, putto piyo paṭivihito vaseyya [seyyo (pī.)];
Tatopi mayhaṃ idhameva seyyo, cittañhi te nāga mayī pasannaṃ’’.

190. ‘‘Maṇī mamaṃ vijjati lohitaṅko [lohitaṅgo (ka.)], dhanāharo maṇiratanaṃ uḷāraṃ;
Ādāya tvaṃ [taṃ (pī.)] gaccha sakaṃ niketaṃ, laddhā dhanaṃ taṃ maṇimossajassu’’.

191. ‘‘Diṭṭhā mayā mānusakāpi kāmā, asassatā vipariṇāmadhammā;
Ādīnavaṃ kāmaguṇesu disvā, saddhāyahaṃ pabbajitomhi rāja.

192. ‘‘Dumapphalānīva patanti māṇavā, daharā ca vuddhā ca sarīrabhedā;
Etampi disvā pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo’’.

193. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāgañca sutvāna tavañcaḷāra, kāhāmi puññāni anappakāni’’.

194. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāgañca sutvāna mamañca rāja, karohi puññāni anappakānī’’ti.

Saṅkhapālajātakaṃ catutthaṃ.

525. Cūḷasutasomajātakaṃ (5)

195. ‘‘Āmantayāmi nigamaṃ, mittāmacce parissaje [pārisajje (sī. syā.)];
Sirasmiṃ palitaṃ jātaṃ, pabbajjaṃ dāni rocahaṃ’’.

196. ‘‘Abhumme kathaṃ nu bhaṇasi, sallaṃ me deva urasi kappesi [kampesi (pī.)];
Sattasatā te bhariyā, kathaṃ nu te tā bhavissanti’’.

197. ‘‘Paññāyihinti etā, daharā aññampi tā gamissanti;
Saggañcassa patthayāno, tena ahaṃ pabbajissāmi’’.

198. ‘‘Dulladdhaṃ me āsi sutasoma, yassa te homahaṃ mātā;
Yaṃ me vilapantiyā, anapekkho pabbajasi deva.

199. ‘‘Dulladdhaṃ me āsi sutasoma, yaṃ taṃ ahaṃ vijāyissaṃ;
Yaṃ me vilapantiyā, anapekkho pabbajasi deva’’.

200. ‘‘Ko nāmeso dhammo, sutasoma kā ca nāma pabbajjā;
Yaṃ no amhe jiṇṇe, anapekkho pabbajasi deva.

201. ‘‘Puttāpi tuyhaṃ bahavo, daharā appattayobbanā;
Mañjū tepi [te (sī. pī.)] taṃ apassantā, maññe dukkhaṃ nigacchanti’’.

202. ‘‘Puttehi ca me etehi, daharehi appattayobbanehi;
Mañjūhi sabbehipi tumhehi, cirampi ṭhatvā vināsabhāvo’’ [vinābhāvo (sī. syā. pī.)].

203. ‘‘Chinnaṃ nu tuyhaṃ hadayaṃ, adu te [ādu (sī. pī.), ādū (syā.)] karuṇā ca natthi amhesu;
Yaṃ no vikandantiyo [vikkandantiyo (sī.)], anapekkho pabbajasi deva’’.

204. ‘‘Na ca mayhaṃ chinnaṃ hadayaṃ, atthi karuṇāpi mayhaṃ tumhesu;
Saggañca patthayāno, tena ahaṃ [tenāhaṃ (sī. syā.), tenamahaṃ (pī.)] pabbajissāmi’’.

205. ‘‘Dulladdhaṃ me āsi, sutasoma yassa te ahaṃ bhariyā;
Yaṃ me vilapantiyā, anapekkho pabbajasi deva.

206. ‘‘Dulladdhaṃ me āsi, sutasoma yassa te ahaṃ bhariyā;
Yaṃ me kucchipaṭisandhiṃ [maṃ kucchimatiṃ santiṃ (pī.)], anapekkho pabbajasi deva.

207. ‘‘Paripakko me gabbho, kucchigato yāva naṃ vijāyāmi;
Māhaṃ ekā vidhavā, pacchā dukkhāni addakkhiṃ’’.

208. ‘‘Paripakko te gabbho, kucchigato iṅgha tvaṃ [tva (sī.), naṃ (pī.)] vijāyassu;
Puttaṃ anomavaṇṇaṃ, taṃ hitvā pabbajissāmi’’.

209. ‘‘Mā tvaṃ cande rudi, mā soci vanatimiramattakkhi;
Āroha varapāsādaṃ [ca pāsādaṃ (pī.)], anapekkho ahaṃ gamissāmi’’.

210. ‘‘Ko taṃ amma kopesi, kiṃ rodasi pekkhasi ca maṃ bāḷhaṃ;
Kaṃ avajjhaṃ ghātemi [ghātemi kaṃ avajjhaṃ (pī.), taṃ avajjhaṃ ghātemi (ka.)], ñātīnaṃ udikkhamānānaṃ’’.

211. ‘‘Na hi so sakkā hantuṃ, vijitāvī [jīvitāvī (pī.)] yo maṃ tāta kopesi;
Pitā te maṃ tāta avaca, anapekkho ahaṃ gamissāmi’’.

212. ‘‘Yohaṃ pubbe niyyāmi, uyyānaṃ mattakuñjare ca yodhemi;
Sutasome pabbajite, kathaṃ nu dāni karissāmi’’.

213. ‘‘Mātucca [mātu ca (sī. syā.)] me rudantyā [rudatyā (pī.)], jeṭṭhassa ca bhātuno akāmassa;
Hatthepi te gahessaṃ, na hi gacchasi [gañchisi (pī.)] no akāmānaṃ’’.

214. ‘‘Uṭṭhehi tvaṃ dhāti, imaṃ kumāraṃ ramehi aññattha;
Mā me paripanthamakāsi [makā (sī. pī.)], saggaṃ mama patthayānassa’’.

215. ‘‘Yaṃ nūnimaṃ dadeyyaṃ [jaheyyaṃ (pī.)] pabhaṅkaraṃ, ko nu me imināttho [ko nu me iminā attho (sī. syā.), ko nu me nattho (pī.)];
Sutasome pabbajite, kiṃ nu menaṃ karissāmi’’.

216. ‘‘Koso ca tuyhaṃ vipulo, koṭṭhāgārañca tuyhaṃ paripūraṃ;
Pathavī ca tuyhaṃ vijitā, ramassu mā pabbaji [pabbajassu (sī.), pabbaja (pī.)] deva’’.

217. ‘‘Koso ca mayhaṃ vipulo, koṭṭhāgārañca mayhaṃ paripūraṃ;
Pathavī ca mayhaṃ vijitā, taṃ hitvā pabbajissāmi’’.

218. ‘‘Mayhampi dhanaṃ pahūtaṃ, saṅkhātuṃ [saṅkhyātuṃ (sī.)] nopi deva sakkomi;
Taṃ te dadāmi sabbampi [taṃ deva te dadāmi sabbampi (sī.), taṃ te dadāmi sabbaṃ (pī.)], ramassu mā pabbaji deva’’.

219. ‘‘Jānāmi [jānāmi te (sī. syā.)] dhanaṃ pahūtaṃ, kulavaddhana pūjito tayā casmi;
Saggañca patthayāno, tena ahaṃ pabbajissāmi’’.

220. ‘‘Ukkaṇṭhitosmi bāḷhaṃ, arati maṃ somadatta āvisati [āvīsati (ka.)];

Bahukāpi [bahukā hi (sī. syā.)] me antarāyā, ajjevāhaṃ pabbajissāmi''.

221. ''Idañca tuyhaṃ rucitaṃ, sutasoma ajjeva dāni tvaṃ pabbaja;
Ahampi pabbajissāmi, na ussahe tayā vinā ahaṃ ṭhātuṃ''.

222. ''Na hi sakkā pabbajituṃ, nagare na hi paccati janapade ca'';
''Sutasome pabbajite, kathaṃ nu dāni karissāma''.

223. ''Upanīyatidaṃ maññe, parittaṃ udakaṃva caṅkavāramhi;
Evaṃ suparittake jīvite, na ca pamajjituṃ kālo.

224. ''Upanīyatidaṃ maññe, parittaṃ udakaṃva caṅkavāramhi;
Evaṃ suparittake jīvite, andhabālā [atha bālā (sī. syā. pī.)] pamajjanti.

225. ''Te vaḍḍhayanti nirayaṃ, tiracchānayoniñca pettivisayañca;
Taṇhāya bandhanabaddhā, vaḍḍhenti asurakāyaṃ''.

226. ''Ūhaññate rajaggaṃ, avidūre pubbakamhi ca [pupphakamhi ca (sī. pī.)] pāsāde;
Maññe no kesā chinnā, yasassino dhammarājassa''.

227. ''Ayamassa pāsādo, sovaṇṇa [sovaṇṇo (pī.)] pupphamālyavītikiṇṇo;
Yahi [yamhi (pī.)] manuvicari rājā, parikiṇṇo itthāgārehi.

228. ''Ayamassa pāsādo, sovaṇṇapupphamālyavītikiṇṇo;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

229. ''Idamassa kūṭāgāraṃ, sovaṇṇapupphamālyavītikiṇṇaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

230. ''Idamassa kūṭāgāraṃ, sovaṇṇa [sovaṇṇaṃ (pī.)] pupphamālyavītikiṇṇaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

231. ''Ayamassa asokavanikā, supupphitā sabbakālikā rammā;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

232. ''Ayamassa asokavanikā, supupphitā sabbakālikā rammā;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

233. ''Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

234. ''Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

235. ''Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

236. ''Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

237. ''Idamassa pāṭalivanaṃ [pāṭalīvanaṃ (sī.)], supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

238. ‘‘Idamassa pāṭalivanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

239. ‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

240. ‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

241. ‘‘Ayamassa pokkharaṇī, sañchannā aṇḍajehi vītikiṇṇā;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

242. ‘‘Ayamassa pokkharaṇī, sañchannā aṇḍajehi vītikiṇṇā;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena’’.

243. ‘‘Rājā vo kho [rājā kho (sī. syā. pī.)] pabbajito, sutasomo rajjaṃ imaṃ pahatvāna [pahantvāna (syā. ka.)];
Kāsāyavatthavasano, nāgova ekako [ekakova (sī.)] carati’’.

244. ‘‘Māssu pubbe ratikīḷitāni, hasitāni ca anussarittha [anussarittho (pī.)];
Mā vo kāmā haniṃsu, rammaṃ hi [surammañhi (syā. ka.)] sudassanaṃ [sudassanaṃ nāma (sī.)] nagaraṃ.

245. ‘‘Mettacittañca [mettañca (pī.)] bhāvetha, appamāṇaṃ divā ca ratto ca;
Agacchittha [atha gañchittha (sī. syā. pī.)] devapura, āvāsaṃ puññakammina’’nti [puññakammānanti (pī.)].

Cūḷasutasomajātakaṃ pañcamaṃ.

Cattālīsanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Suvapaṇḍitajambukakuṇḍalino, varakaññamalambusajātakañca;
Pavaruttamasaṅkhasirīvhayako, sutasomaarindhamarājavaro.

18. Paṇṇāsanipāto

526. Niḷinikājātakaṃ (1)

1. ‘‘Uddayhate [uḍḍayhate (sī. pī.)] janapado, raṭṭhañcāpi vinassati;
Ehi niḷinike [niḷike (sī. syā. pī.), evamuparipi] gaccha, taṃ me brāhmaṇamānaya’’.

2. ‘‘Nāhaṃ dukkhakkhamā rāja, nāhaṃ addhānakovidā;
Kathaṃ ahaṃ gamissāmi, vanaṃ kuñjarasevitaṃ’’.

3. ‘‘Phītaṃ janapadaṃ gantvā, hatthinā ca rathena ca;
Dārusaṅghāṭayānena, evaṃ gaccha niḷinike.

4. ‘‘Hatthiassarathe pattī, gacchevādāya khattiye;
Taveva vaṇṇarūpena, vasaṃ tamānayissasi’’.

5. ‘‘Kadalīdhajapaññāṇo, ābhujīparivārito;
Eso padissati rammo, isisiṅgassa assamo.

6. ‘‘Eso aggissa saṅkhāto, eso dhūmo padissati;
Maññe no aggiṃ hāpeti, isisiṅgo mahiddhiko’’.

7. ‘‘Tañca disvāna āyantiṃ, āmuttamaṇikuṇḍalaṃ;
Isisiṅgo pāvisi bhīto, assamaṃ paṇṇachādanaṃ.

8. ‘‘Assamassa ca sā dvāre, geṇḍukenassa [bheṇḍukenassa (sī. pī.)] kīḷati;
Vidaṃsayantī aṅgāni, guyhaṃ pakāsitāni ca.

9. ‘‘Tañca disvāna kīḷantiṃ, paṇṇasālagato jaṭī;
Assamā nikkhamitvāna, idaṃ vacanamabravi.

10. ‘‘Ambho ko nāma so rukkho, yassa tevaṃgataṃ phalaṃ;
Dūrepi khittaṃ pacceti, na taṃ ohāya gacchati’’.

11. ‘‘Assamassa mama [maṃ (sī.)] brahme, samīpe gandhamādane;
Bahavo [pabbate (sī.)] tādisā rukkhā, yassa tevaṃgataṃ phalaṃ;
Dūrepi khittaṃ pacceti, na maṃ ohāya gacchati’’.

12. ‘‘Etū [etu (sī. syā. ka.)] bhavaṃ assamimaṃ adetu, pajjañca bhakkhañca paṭiccha dammi;
Idamāsanaṃ atra bhavaṃ nisīdatu, ito bhavaṃ mūlaphalāni bhuñjatu’’ [khādatu (sī.)].

13. ‘‘Kiṃ te idaṃ ūrūnamantarasmiṃ, supicchitaṃ kaṇharivappakāsati;
Akkhāhi me pucchito etamatthaṃ, kose nu te uttamaṅgaṃ paviṭṭhaṃ’’.

14. ‘‘Ahaṃ vane mūlaphalesanaṃ caraṃ, āsādayiṃ [assādayiṃ (ka.)] acchaṃ sughorarūpaṃ;
So maṃ patitvā sahasājjhapatto, panujja maṃ abbahi [abbuhi (syā. ka.)] uttamaṅgaṃ.

15. ‘‘Svāyaṃ vaṇo khajjati kaṇḍuvāyati, sabbañca kālaṃ na labhāmi sātaṃ;
Paho bhavaṃ kaṇḍumimaṃ vinetuṃ, kurutaṃ bhavaṃ yācito brāhmaṇatthaṃ’’.

16. ‘‘Gambhīrarūpo te vaṇo salohito, apūtiko vaṇagandho [pakkagandho (sī.), pannagandho (syā. pī.)] mahā ca;
Karomi te kiñci kasāyayogaṃ, yathā bhavaṃ paramasukhī bhaveyya’’.

17. ‘‘Na mantayogā na kasāyayogā, na osadhā brahmacāri [brahmacārī (sī. syā. pī.)] kamanti;
Ghaṭṭe mudukena [yaṃ te mudu tena (sī.), yaṃ te mudū tena (pī.)] vinehi kaṇḍuṃ [kaṇḍukaṃ (pī.)], yathā ahaṃ paramasukhī bhaveyyaṃ’’.

18. ‘‘Ito nu bhoto katamena assamo, kacci bhavaṃ abhiramasi [abhiramasī (pī.)] araññe;
Kacci nu te [kacci te (pī.)] mūlaphalaṃ pahūtaṃ, kacci bhavantaṃ na vihiṃsanti vāḷā’’.

19. ‘‘Ito ujuṃ uttarāyaṃ disāyaṃ, khemānadī himavatā pabhāvī [pabhāti (sī. pī.)];
Tassā tīre assamo mayha rammo, aho bhavaṃ assamaṃ mayhaṃ passe.

20. ‘‘Ambā ca sālā tilakā ca jambuyo, uddālakā pāṭaliyo ca phullā;
Samantato kimpurisābhigītaṃ, aho bhavaṃ assamaṃ mayhaṃ passe.

21. ‘‘Tālā ca mūlā ca phalā ca mettha, vaṇṇena gandhena upetarūpaṃ;

Taṃ bhūmibhāgehi upetarūpaṃ, aho bhavaṃ assamaṃ mayhaṃ passe.

21. ‘‘Phalā ca mūlā ca pahūtamettha, vaṇṇena gandhena rasenupetā;
Āyanti ca luddakā taṃ padesaṃ, mā me tato mūlaphalaṃ ahāsuṃ’’.

23. ‘‘Pitā mamaṃ mūlaphalesanaṃ gato, idāni āgacchati sāyakāle;
Ubhova gacchāmase assamaṃ taṃ, yāva pitā mūlaphalato etu’’.

24. ‘‘Aññe bahū isayo sādhurūpā, rājīsayo anumagge vasanti;
Te yeva pucchesi mamassamaṃ taṃ, te taṃ nayissanti mamaṃ sakāse’’.

25. ‘‘Na te kaṭṭhāni bhinnāni, na te udakamābhataṃ;
Aggīpi te na hāpito [hāsito (sī. syā.)], kiṃ nu mandova jhāyasi.

26. ‘‘Bhinnāni kaṭṭhāni huto ca aggi, tapanīpi te samitā brahmacārī [brahmacāri (?)];
Pīṭhañca mayhaṃ udakañca hoti, ramasi tuvaṃ [tvaṃ (sī.)] brahmabhūto puratthā.

27. ‘‘Abhinnakaṭṭhosi anābhatodako, ahāpitaggīsi [ahāpitaggīpi (ka.)] asiddhabhojano [asiṭṭhabhojano (ka.)];
Na me tuvaṃ ālapasī mamajja, naṭṭhaṃ nu kiṃ cetasikañca dukkhaṃ’’.

28. ‘‘Idhāgamā jaṭilo brahmacārī, sudassaneyyo sutanū vineti;
Nevātidīgho na panātirasso, sukaṇhakaṇhacchadanehi bhoto.

29. ‘‘Amassujāto apurāṇavaṇṇī, ādhārarūpañca panassa kaṇṭhe;
Dve yamā [dve passa (sī.), dvāssa (pī.)] gaṇḍā uresu jātā, suvaṇṇatindukanibhā [suvaṇṇapindūpanibhā (sī.), suvaṇṇatiṇḍusannibhā (syā.), sovannapiṇḍūpanibhā (pī.)] pabhassarā.

30. ‘‘Mukhañca tassa bhusadassaneyyaṃ, kaṇṇesu lambanti ca kuñcitaggā;
Te jotare carato māṇavassa, suttañca yaṃ saṃyamanaṃ jaṭānaṃ.

31. ‘‘Aññā ca tassa saṃyamāni [saṃyamanī (sī. pī.)] catasso, nīlā pītā [nīlāpi tā (pī.)] lohitikā [lohitakā (syā. pī. ka.)] ca setā;
Tā piṃsare [saṃsare (sī. syā.)] carato māṇavassa, tiriṭi [cirīṭi (sī. pī.)] saṅghāriva pāvusamhi.

32. ‘‘Na mikhalaṃ muñjamayaṃ dhāreti, na santhare [santace (sī.), santacaṃ (pī.), santare (ka.)] no pana pabbajassa;
Tā jotare jaghanantare [jaghanavare (sī. pī.)] vilaggā, sateratā vijjurivantalikkhe.

33. ‘‘Akhīlakāni ca avaṇṭakāni, heṭṭhā nabhyā kaṭisamohitāni;
Aghaṭṭitā niccakīḷaṃ karonti, haṃ tāta kiṃrukkhaphalāni tāni.

34. ‘‘Jaṭā ca tassa bhusadassaneyyā, parosataṃ vellitaggā sugandhā;
Dvedhā siro sādhu vibhattarūpo, aho nu kho mayha tathā jaṭāssu.

35. ‘‘Yadā ca so pakirati tā jaṭāyo, vaṇṇena gandhena upetarūpā;
Nīluppalaṃ vātasameritaṃva, tatheva saṃvāti panassamo ayaṃ.

36. ‘‘Paṅko ca tassa bhusadassaneyyo, netādiso yādiso mayhaṃ kāye [kāyo (sī. syā. pī.)];
So vāyatī erito mālutena, vanaṃ yathā aggagimhe suphullaṃ.

37. ‘‘Nihanti so rukkhaphalaṃ pathabyā, sucittarūpaṃ ruciraṃ dassaneyyaṃ;
Khittañca tassa punareti hatthaṃ, haṃ tāta kiṃrukkhaphalaṃ nu kho taṃ.

38. ‘‘Dantā ca tassa bhusadassaneyyā, suddhā samā saṅkhavarūpapannā;
Mano pasādenti vivariyamānā, na hi [na ha (sī. pī.)] nūna so sākamakhādi tehi.

39. ‘‘Akakkasaṃ aggaḷitaṃ muhuṃ muduṃ, ujuṃ anuddhataṃ acapalamassa bhāsitaṃ;
Rudaṃ manuññaṃ karavīkasussaraṃ, hadayaṅgamaṃ rañjayateva me mano.

40. ‘‘Bindussaro nātivisaṭṭhavākyo [nātivissaṭṭhavākyo (sī. syā. pī.)], na nūna sajjhāyamatippayutto;
Icchāmi bho [kho (sī. syā. pī.)] taṃ punadeva daṭṭhuṃ, mitto hi [mittaṃ hi (sī. syā. pī.)] me māṇavohu [māṇavāhu (sī. syā.), māṇavāhū (pī.)] puratthā.

41. ‘‘Susandhi sabbattha vimaṭṭhimaṃ vaṇaṃ, puthū [puthuṃ (pī.), puthu (ka.)] sujātaṃ kharapattasannibhaṃ;
Teneva maṃ uttariyāna māṇavo, vivaritaṃ ūruṃ jaghanena pīḷayi.

42. ‘‘Tapanti ābhanti virocare ca, sateratā vijjurivantalikkhe;
Bāhā mudū añjanalomasādisā, vicitravaṭṭaṅgulikāssa sobhare.

43. ‘‘Akakkasaṅgo na ca dīghalomo, nakhāssa dīghā api lohitaggā;
Mudūhi bāhāhi palissajanto, kalyāṇarūpo ramayaṃ [ramayhaṃ (ka.)] upaṭṭhahi.

44. ‘‘Dumassa tūlūpanibhā pabhassarā, suvaṇṇakambutalavaṭṭasucchavī;
Hatthā mudū tehi maṃ saṃphusitvā, ito gato tena maṃ dahanti tāta.

45. ‘‘Na nūna [na ha nūna (sī. pī.)] so khārividhaṃ ahāsi, na nūna so kaṭṭhāni sayaṃ abhañji;
Na nūna so hanti dume kuṭhāriyā [kudhāriyā (ka.)], na hissa [na pissa (sī. syā. pī.)] hatthesu khilāni atthi.

46. ‘‘Accho ca kho tassa vaṇaṃ akāsi, so maṃbravi sukhitaṃ maṃ karohi;
Tāhaṃ kariṃ tena mamāsi sokhyaṃ, so cabravi sukhitosmīti brahme.

47. ‘‘Ayañca te māluvapaṇṇasanthatā, vikiṇṇarūpāva mayā ca tena ca;
Kilantarūpā udake ramitvā, punappunaṃ paṇṇakuṭiṃ vajāma.

48. ‘‘Na majja mantā paṭibhanti tāta, na aggihuttaṃ napi yaññatantaṃ [yaññatantraṃ (sī.), yaññaṃ tatra (pī. ka.), yaññatatra (syā.)];
Na cāpi te mūlaphalāni bhuñje, yāva na passāmi taṃ brahmacāriṃ.

49. ‘‘Addhā pajānāsi tuvampi tāta, yassaṃ disaṃ [disāyaṃ (syā. pī. ka.)] vasate brahmacārī;
Taṃ maṃ disaṃ pāpaya tāta khippaṃ, mā te ahaṃ amarimassamamhi.

50. ‘‘Vicitraphullaṃ [vicitrapupphaṃ (sī. pī.)] hi vanaṃ sutaṃ mayā, dijābhighuṭṭhaṃ dijasaṅghasevitaṃ;
Taṃ maṃ vanaṃ pāpaya tāta khippaṃ, purā te pāṇaṃ vijahāmi assame’’.

51. ‘‘Imasmāhaṃ jotirase vanamhi, gandhabbadevaccharasaṅghasevite;
Isīnamāvāse sanantanamhi, netādisaṃ aratiṃ pāpuṇetha.

52. ‘‘Bhavanti mittāni atho na honti, ñātīsu mittesu karonti pemaṃ;

Ayañca jammo kissa vā niviṭṭho, yo neva jānāti kutomhi āgato.

53. ‘‘Saṃvāsena hi mittāni, sandhiyanti [sandhīyanti (sī. pī.)] punappunaṃ;
Sveva mitto [sā ca metti (pī.)] asaṃgantu, asaṃvāsena jīrati.

54. ‘‘Sace tuvaṃ dakkhasi brahmacāriṃ, sace tuvaṃ sallape [sallapi (sī.)] brahmacārinā;
Sampannasassaṃva mahodakena, tapoguṇaṃ khippamimaṃ pahissasi [pahassasi (sī. syā. pī.)].

55. ‘‘Punapi [punappi (pī.)] ce dakkhasi brahmacāriṃ, punapi [punappi (pī.)] ce sallape brahmacārinā;
Sampannasassaṃva mahodakena, usmāgataṃ khippamimaṃ pahissasi.

56. ‘‘Bhūtāni hetāni [etāni (pī.)] caranti tāta, virūparūpena manussaloke;
Na tāni sevetha naro sapañño, āsajja naṃ nassati brahmacārī’’ti.

Niḷinikājātakaṃ [naḷinījātakaṃ (sī.), naḷinijātakaṃ (pī.)] paṭhamaṃ.

527. Ummādantījātakaṃ (2)

57. ‘‘Nivesanaṃ kassa nudaṃ sunanda, pākārena paṇḍumayena guttaṃ;
Kā dissati aggisikhāva dūre, vehāyasaṃ [vehāsayaṃ (sī. pī.)] pabbataggeva acci.

58. ‘‘Dhītā nvayaṃ [nayaṃ (sī. pī.), nvāyaṃ (syā.)] kassa sunanda hoti, suṇisā nvayaṃ [nayaṃ (sī. pī.), nvāyaṃ (syā.)] kassa athopi bhariyā;
Akkhāhi me khippamidheva puṭṭho, avāvaṭā yadi vā atthi bhattā’’.

59. ‘‘Ahañhi jānāmi janinda etaṃ, matyā ca petyā ca athopi assā;
Taveva so puriso bhūmipāla, rattindivaṃ appamatto tavatthe.

60. ‘‘Iddho ca phīto ca suvaḍḍhito [subāḷhiko (pī.)] ca, amacco ca te aññataro janinda;
Tassesā bhariyābhipārakassa [ahipārakassa (sī. pī.), abhipādakassa (ka.)], ummādantī [ummādantīti (ka.)] nāmadheyyena rāja’’.

61. ‘‘Ambho ambho nāmamidaṃ imissā, matyā ca petyā ca kataṃ susādhu;
Tadā [tathā (sī. syā. pī.)] hi mayhaṃ avalokayantī, ummattakaṃ ummadantī akāsi’’.

62. ‘‘Yā puṇṇamāse [puṇṇamāye (ka.)] migamandalocanā, upāvisi puṇḍarīkattacaṅgī;
Dve puṇṇamāyo tadahū amaññahaṃ, disvāna pārāvatarattavāsiniṃ.

63. ‘‘Aḷārapamhehi subhehi vaggubhi, palobhayantī maṃ yadā udikkhati;
Vijambhamānā harateva me mano, jātā vane kimpurisīva pabbate.

64. ‘‘Tadā hi brahatī sāmā, āmuttamaṇikuṇḍalā;
Ekaccavasanā nārī, migī bhantāvudikkhati.

65. ‘‘Kadāssu maṃ tambanakhā sulomā, bāhāmudū candanasāralittā;
Vaṭṭaṅgulī sannatadhīrakuttiyā, nārī upaññissati sīsato subhā.

66. ‘‘Kadāssu maṃ kañcanajāluracchadā, dhītā tirīṭissa vilaggamajjhā;
Mudūhi bāhāhi palissajissati, brahāvane jātadumaṃva māluvā.

67. ‘‘Kadāssu [kadāssu maṃ (syā. ka.)] lākhārasarattasucchavī, bindutthanī puṇḍarīkattacaṅgī;
Mukhaṃ mukhena upanāmayissati, soṇḍova soṇḍassa surāya thālaṃ.

68. ‘‘Yadāddasaṃ [yathāddasaṃ (pī.)] taṃ tiṭṭhantiṃ, sabbabhaddaṃ [sabbagattaṃ (sī. syā. pī.)] manoramaṃ;
Tato sakassa cittassa, nāvabodhāmi kañcinaṃ [kiñcinaṃ (ka.), kiñcanaṃ (pī.)].

69. ‘‘Ummādantimahaṃ daṭṭhā [diṭṭhā (sī. syā. pī. ka.)], āmuttamaṇikuṇḍalaṃ;
Na supāmi divārattiṃ, sahassaṃva parājito.

70. ‘‘Sakko ce [ca (sī. pī.)] me varaṃ dajjā, so ca labbhetha me varo;
Ekarattaṃ dvirattaṃ [dirattaṃ (pī.)] vā, bhaveyyaṃ abhipārako;
Ummādantyā ramitvāna, sivirājā tato siyaṃ’’ [siyā (syā. pī.)].

71. ‘‘Bhūtāni me bhūtapatī namassato, āgamma yakkho idametadabravi;
Rañño mano ummadantyā niviṭṭho, dadāmi te taṃ paricārayassu’’.

72. ‘‘Puññā vidhaṃse amaro na camhi, jano ca me pāpamidañca [pāpamidanti (sī. pī.)] jaññā;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā’’.

73. ‘‘Janinda nāññatra tayā mayā vā, sabbāpi kammassa katassa jaññā;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi’’.

74. ‘‘Yo pāpakaṃ kamma karaṃ manusso, so maññati māyida [māyidha (ka.)] maññimṃsu aññe;
Passanti bhūtāni karontametaṃ, yuttā ca ye honti narā pathabyā.

75. ‘‘Añño nu te koci [kodha (pī.)] naro pathabyā, saddheyya [saddaheyya (sī.)] lokasmi na me piyāti;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā’’.

76. ‘‘Addhā piyā mayha janinda esā, na sā mamaṃ appiyā bhūmipāla;
Gaccheva tvaṃ ummadantiṃ bhadante, sīhova selassa guhaṃ upeti’’.

77. ‘‘Na pīḷitā attadukhena dhīrā, sukhapphalaṃ kamma pariccajanti;
Sammohitā vāpi sukhena mattā, na pāpakammañca [pāpakaṃ kamma (pī.)] samācaranti’’.

78. ‘‘Tuvañhi mātā ca pitā ca mayhaṃ, bhattā patī posako devatā ca;
Dāso ahaṃ tuyha saputtadāro, yathāsukhaṃ sāmi [sibba (sī.), sīvi (syā.)] karohi kāmaṃ’’.

79. ‘‘Yo issaromhīti karoti pāpaṃ, katvā ca so nuttasate [nuttapate (pī.)] paresaṃ;
Na tena so jīvati dīghamāyu [dīghamāyuṃ (sī. syā.)], devāpi pāpena samekkhare naṃ.

80. ‘‘Aññātakaṃ sāmikehī padinnaṃ, dhamme ṭhitā ye paṭicchanti dānaṃ;
Paṭicchakā dāyakā cāpi tattha, sukhapphalaññeva karonti kammaṃ’’.

81. ‘‘Añño nu te koci naro pathabyā, saddheyya lokasmi na me piyāti;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā’’.

82. ‘‘Addhā piyā mayha janinda esā, na sā mamaṃ appiyā bhūmipāla;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi’’.

83. ‘‘Yo attadukkhena parassa dukkhaṃ, sukhena vā attasukhaṃ dahāti;

Yathevidaṃ mayha tathā paresaṃ, yo [so (pī.)] evaṃ jānāti [pajānāti (ka.)] sa vedi dhammaṃ.

84. ‘‘Añño nu te koci naro pathabyā, saddheyya lokasmi na me piyāti;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā’’.

85. ‘‘Janinda jānāsi piyā mamesā, na sā mamaṃ appiyā bhūmipāla;
Piyena te dammi piyaṃ janinda, piyadāyino deva piyaṃ labhanti’’.

86. ‘‘So nūnāhaṃ vadhissāmi, attānaṃ kāmahetukaṃ;
Na hi dhammaṃ adhammena, ahaṃ vadhitumussahe’’.

87. ‘‘Sace tuvaṃ mayha satiṃ [santi (ka.)] janinda, na kāmayāsi naravīra seṭṭha;
Cajāmi naṃ sabbajanassa sibyā [sibba (sī. pī.), majjhe (syā.)], mayā pamuttaṃ tato avhayesi [avhayāsi (ka.)] naṃ’’.

88. ‘‘Adūsiyaṃ ce abhipāraka tvaṃ, cajāsi katte ahitāya tyassa;
Mahā ca te upavādopi assa, na cāpi tyassa nagaramhi pakkho’’.

89. ‘‘Ahaṃ sahissaṃ upavādametaṃ, nindaṃ pasaṃsaṃ garahañca sabbaṃ;
Mametamāgacchatu bhūmipāla, yathāsukhaṃ sivi [sibba (sī. pī.)] karohi kāmaṃ’’.

90. ‘‘Yo neva nindaṃ na panappasaṃsaṃ, ādiyati garahaṃ nopi pūjaṃ;
Sirī ca lakkhī ca apeti tamhā, āpo suvuṭṭhīva yathā thalamhā’’.

91. ‘‘Yaṃ kiñci dukkhañca sukhañca etto, dhammātisārañca manovighātaṃ;
Urasā ahaṃ paccuttarissāmi [paṭicchissāmi (sī. syā.), paccupadissāmi (pī.)] sabbaṃ, pathavī yathā thāvarānaṃ tasānaṃ’’.

92. ‘‘Dhammātisārañca manovighātaṃ, dukkhañca nicchāmi ahaṃ paresaṃ;
Ekovimaṃ hārayissāmi bhāraṃ, dhamme ṭhito kiñci ahāpayanto’’.

93. ‘‘Saggūpagaṃ puññakammaṃ janinda, mā me tuvaṃ antarāyaṃ akāsi;
Dadāmi te ummadantiṃ pasanno, rājāva yaññe dhanaṃ brāhmaṇānaṃ’’.

94. ‘‘Addhā tuvaṃ katte hitesi mayhaṃ, sakhā mamaṃ ummadantī tuvañca;
Nindeyyu devā pitaro ca sabbe, pāpañca passaṃ abhisamparāyaṃ’’.

95. ‘‘Na hetadhammaṃ sivirāja vajjuṃ, sanegamā jānapadā ca sabbe;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi’’.

96. ‘‘Addhā tuvaṃ katte hitesi mayhaṃ, sakhā mamaṃ ummadantī tuvañca;
Satañca dhammāni sukittitāni, samuddavelāva duraccayāni’’.

97. ‘‘Āhuneyyo mesi hitānukampī, dhātā vidhātā casi kāmapālo;
Tayī hutā rāja mahapphalā hi [mahapphalā hi me (pī.)], kāmena me ummadantiṃ paṭiccha’’.

98. ‘‘Addhā hi sabbaṃ abhipāraka tvaṃ, dhammaṃ acārī mama kattuputta;
Añño nu te ko idha sotthikattā, dvipado naro aruṇe jīvaloke’’.

99. ‘‘Tuvaṃ nu seṭṭho tvamanuttarosi, tvaṃ dhammagū [dhammagutto (sī.)] dhammavidū sumedho;
So dhammagutto cirameva jīva, dhammañca me desaya dhammapāla’’.

100. ‘‘Tadiṅgha abhipāraka, suṇohi vacanaṃ mama;
Dhammaṃ te desayissāmi, sataṃ āsevitaṃ ahaṃ.

101. ‘‘Sādhu dhammaruci rājā, sādhu paññāṇavā naro;
Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukhaṃ.

102. ‘‘Akkodhanassa vijite, ṭhitadhammassa rājino;
Sukhaṃ manussā āsetha, sītacchāyāya saṅghare.

103. ‘‘Na cāhametaṃ abhirocayāmi, kammaṃ asamekkhakataṃ asādhu;
Ye vāpi ñatvāna sayaṃ karonti, upamā imā mayhaṃ tuvaṃ suṇohi.

104. ‘‘Gavaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

105. ‘‘Evameva [evamevaṃ (pī.)] manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

106. ‘‘Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

107. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko.

108. ‘‘Na cāpāhaṃ adhammena, amarattamabhipatthaye;
Imaṃ vā pathaviṃ sabbaṃ, vijetuṃ abhipāraka.

109. ‘‘Yañhi kiñci manussesu, ratanaṃ idha vijjati;
Gāvo dāso hiraññañca, vatthiyaṃ haricandanaṃ.

110. ‘‘Assitthiyo [assitthiyo ca (sī.)] ratanaṃ maṇikañca, yañcāpi me candasūriyā abhipālayanti;
Na tassa hetu visamaṃ careyyaṃ, majjhe sivīnaṃ usabhomhi jāto.

111. ‘‘Netā hitā [netābhi tā (sī.)] uggato raṭṭhapālo, dhammaṃ sivīnaṃ apacāyamāno;
So dhammamevānuvicintayanto, tasmā sake cittavase na vatto’’.

112. ‘‘Addhā tuvaṃ mahārāja, niccaṃ abyasanaṃ sivaṃ;
Karissasi ciraṃ rajjaṃ, paññā hi tava tādisī.

113. ‘‘Etaṃ te anumodāma, yaṃ dhammaṃ nappamajjasi;
Dhammaṃ pamajja khattiyo, raṭṭhā [ṭhānā (sī.)] cavati issaro.

114. ‘‘Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

115. ‘‘Dhammaṃ cara mahārāja, puttadāresu khattiya…pe….
116. ‘‘Dhammaṃ cara mahārāja, mittāmaccesu khattiya…pe….
117. ‘‘Dhammaṃ cara mahārāja, vāhanesu balesu ca…pe….
118. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca…pe….
119. ‘‘Dhammaṃ cara mahārāja, raṭṭhesu janapadesu ca…pe….

120. ‘‘Dhammaṃ cara mahārāja, samaṇabrāhmaṇesu ca…pe….
121. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya…pe….
122. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

123. ‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti.

Ummādantījātakaṃ dutiyaṃ.

528. Mahābodhijātakaṃ (3)

124. ‘‘Kiṃ nu daṇḍaṃ kimajinaṃ, kiṃ chattaṃ kimupāhanaṃ;
Kimaṅkusañca pattañca, saṅghāṭiñcāpi brāhmaṇa;
Taramānarūpohāsi [gaṇhāsi (sī. syā. pī.)], kiṃ nu patthayase disaṃ’’.

125. ‘‘Dvādasetāni vassāni, vusitāni tavantike;
Nābhijānāmi soṇena, piṅgalenābhikūjitaṃ.

126. ‘‘Svāyaṃ dittova nadati, sukkadāṭhaṃ vidaṃsayaṃ;
Tava sutvā sabhariyassa, vītasaddhassa maṃ pati’’.

127. ‘‘Ahu esa kato doso, yathā bhāsasi brāhmaṇa;
Esa bhiyyo pasīdāmi, vasa brāhmaṇa māgamā’’.

128. ‘‘Sabbaseto pure āsi, tatopi sabalo ahu;
Sabbalohitako dāni, kālo pakkamituṃ mama.

129. ‘‘Abbhantaraṃ pure āsi, tato majjhe tato bahi;
Purā niddhamanā hoti, sayameva vajāmahaṃ.

130. ‘‘Vītasaddhaṃ na seveyya, udapānaṃvanodakaṃ;
Sacepi naṃ anukhaṇe, vāri kaddamagandhikaṃ.

131. ‘‘Pasannameva seveyya, appasannaṃ vivajjaye;
Pasannaṃ payirupāseyya, rahadaṃ vudakatthiko.

132. ‘‘Bhaje bhajantaṃ purisaṃ, abhajantaṃ na bhajjaye [bhājaye (pī.)];
Asappurisadhammo so, yo bhajantaṃ na bhajjati [bhājati (pī.)].

133. ‘‘Yo bhajantaṃ na bhajati, sevamānaṃ na sevati;
Sa ve manussapāpiṭṭho, migo sākhassito yathā.

134. ‘‘Accābhikkhaṇasaṃsaggā, asamosaraṇena ca;
Etena mittā jīranti, akāle yācanāya ca.

135. ‘‘Tasmā nābhikkhaṇaṃ gacche, na ca gacche cirāciraṃ;
Kālena yācaṃ yāceyya, evaṃ mittā na jīyare [jīrare (syā. pī.)].

136. ‘‘Aticiraṃ nivāsena, piyo bhavati appiyo;
Āmanta kho taṃ gacchāma, purā te homa appiyā’’.

137. ‘‘Evaṃ ce yācamānānaṃ, añjaliṃ nāvabujjhasi;
Paricārakānaṃ sataṃ [paricārikānaṃ sattānaṃ (sī. syā. pī.)], vacanaṃ na karosi no;
Evaṃ taṃ abhiyācāma, puna kayirāsi pariyāyaṃ’’.

138. ‘‘Evaṃ ce no viharataṃ, antarāyo na hessati;
Tuyhaṃ vāpi [tumhañcāpi (sī.), tuyhañcāpi (pī.)] mahārāja, mayhaṃ vā [amhaṃ vā (sī.), mayhañca (pī.)] raṭṭhavaddhana;
Appeva nāma passema, ahorattānamaccaye’’.

139. ‘‘Udīraṇā ce saṃgatyā, bhāvāya manuvattati;
Akāmā akaraṇīyaṃ vā, karaṇīyaṃ vāpi kubbati;
Ākāmākaraṇīyamhi, kvidha pāpena lippati [limpati (syā. ka.)].

140. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

141. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā [vijāniya (sī. syā. pī.)];
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’.

142. ‘‘Issaro sabbalokassa, sace kappeti jīvitaṃ;
Iddhiṃ [iddhi (pī. ka.)] byasanabhāvañca, kammaṃ kalyāṇapāpakaṃ;
Niddesakārī puriso, issaro tena lippati.

143. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

144. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’.

145. ‘‘Sace pubbekatahetu, sukhadukkhaṃ nigacchati;
Porāṇakaṃ kataṃ pāpaṃ, tameso muccate [muñcate (sī. syā.)] iṇaṃ;
Porāṇakaiṇamokkho, kvidha pāpena lippati.

146. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

147. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’.

148. ‘‘Catunnaṃyevupādāya, rūpaṃ sambhoti pāṇinaṃ;
Yato ca rūpaṃ sambhoti, tatthevānupagacchati;
Idheva jīvati jīvo, pecca pecca vinassati.

149. Ucchijjati ayaṃ loko, ye bālā ye ca paṇḍitā;
Ucchijjamāne lokasmiṃ, kvidha pāpena lippati.

150. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

151. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’.

152. ‘‘Āhu khattavidā [khattavidhā (sī. syā. pī.)] loke, bālā paṇḍitamānino.
Mātaraṃ pitaraṃ haññe, atho jeṭṭhampi bhātaraṃ;
Haneyya putta [putte ca (pī.)] dāre ca, attho ce tādiso siyā.

153. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho [mittadūbhī (pī.)] hi pāpako.

154. ‘‘Atha atthe samuppanne, samūlamapi abbahe [abbhahe (syā. ka.)];
Attho me sambalenāpi, suhato vānaro mayā.

155. [ayaṃ gāthā sīhaḷapotthake natthi] ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā [ayaṃ gāthā sīhaḷapotthake natthi].

156. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso.

157. ‘‘Ahetuvādo puriso, yo ca issarakuttiko;
Pubbekatī ca ucchedī, yo ca khattavido naro.

158. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto [dukkaṭo (sī.)] kaṭukudrayo.

159. ‘‘Urabbharūpena vakassu [bakāsu (sī. syā.), vakāsu (pī.)] pubbe, asaṃkito ajayūthaṃ upeti;
Hantvā uraṇiṃ ajikaṃ [ajiyaṃ (sī. syā. pī.)] ajañca, utrāsayitvā [citrāsayitvā (sī. pī.)] yena kāmaṃ paleti.

160. ‘‘Tathāvidheke samaṇabrāhmaṇāse, chadanaṃ katvā vañcayanti manusse;
Anāsakā thaṇḍilaseyyakā ca, rajojallaṃ ukkuṭikappadhānaṃ;
Pariyāyabhattañca apānakattā, pāpācārā arahanto vadānā.

161. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto kaṭukudrayo.

162. ‘‘Yamāhu natthi vīriyanti, ahetuñca pavadanti [hetuñca apavadanti (sī. syā. pī.)] ye;
Parakāraṃ attakārañca, ye tucchaṃ samavaṇṇayuṃ.

163. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto kaṭukudrayo.

164. ‘‘Sace hi vīriyaṃ nāssa, kammaṃ kalyāṇapāpakaṃ;
Na bhare vaḍḍhakiṃ rājā, napi yantāni kāraye.

165. ‘‘Yasmā ca vīriyaṃ atthi, kammaṃ kalyāṇapāpakaṃ;
Tasmā yantāni kāreti, rājā bharati vaḍḍhakiṃ.

166. ‘‘Yadi vassasataṃ devo, na vasse na himaṃ pate;
Ucchijjeyya ayaṃ loko, vinasseyya ayaṃ pajā.

167. ‘‘Yasmā ca vassatī devo, himañcānuphusāyati;

Tasmā sassāni paccanti, raṭṭhañca pālite [pallate (sī. pī.), polayate (syā.)] ciraṃ.

168. ‘‘Gavaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ [jimha (pī.)] gate sati.

169. ‘‘Evameva [evamevaṃ (pī.)] manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

170. ‘‘Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ [ujū (pī.)] gate sati.

171. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So sace [ceva (sī.), cepi (ka.)] dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko.

172. ‘‘Mahārukkhassa phalino, āmaṃ chindati yo phalaṃ;
Rasañcassa na jānāti, bījañcassa vinassati.

173. ‘‘Mahārukkhūpamaṃ raṭṭhaṃ, adhammena pasāsati;
Rasañcassa na jānāti, raṭṭhañcassa vinassati.

174. ‘‘Mahārukkhassa phalino, pakkaṃ chindati yo phalaṃ;
Rasañcassa vijānāti, bījañcassa na nassati.

175. ‘‘Mahārukkhūpamaṃ raṭṭhaṃ, dhammena yo pasāsati;
Rasañcassa vijānāti, raṭṭhañcassa na nassati.

176. ‘‘Yo ca rājā janapadaṃ, adhammena pasāsati;
Sabbosadhīhi so rājā, viruddho hoti khattiyo.

177. ‘‘Tatheva negame hiṃsaṃ, ye yuttā kayavikkaye;
Ojadānabalīkāre, sa kosena virujjhati.

178. ‘‘Pahāravarakhettaññū, saṅgāme katanissame [kataniyame (ka.)];
Ussite hiṃsayaṃ rājā, sa balena virujjhati.

179. ‘‘Tatheva isayo hiṃsaṃ, saññate [saṃyame (syā. ka.)] brahmacāriyo [brahmacārino (sī.)];
Adhammacārī khattiyo, so saggena virujjhati.

180. ‘‘Yo ca rājā adhammaṭṭho, bhariyaṃ hanti adūsikaṃ;
Luddaṃ pasavate ṭhānaṃ [pāpaṃ (sī.)], puttehi ca virujjhati.

181. ‘‘Dhammaṃ care jānapade, negamesu [nigamesu (sī.)] balesu ca;
Isayo ca na hiṃseyya, puttadāre samaṃ care.

182. ‘‘Sa tādiso bhūmipati, raṭṭhapālo akodhano;
Sapatte [sāmante (sī. syā. pī.)] sampakampeti, indova asurādhipo’’ti.

Mahābodhijātakaṃ tatiyaṃ.

Paṇṇāsanipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Saniḷīnikamavhayano paṭhamo, dutiyo pana saummadantivaro;
Tatiyo pana bodhisirīvhayano, kathitā pana tīṇi jinena subhāti.

19. Saṭṭhinipāto

529. Soṇakajātakaṃ (1)

1. ‘‘Tassa sutvā sataṃ dammi, sahassaṃ diṭṭha [daṭṭhu (sī. pī.)] soṇakaṃ;
Ko me soṇakamakkhāti, sahāyaṃ paṃsukīḷitaṃ’’.

2. ‘‘Athabravī māṇavako, daharo pañcacūḷako;
Mayhaṃ sutvā sataṃ dehi, sahassaṃ diṭṭha [daṭṭhu (sī. pī.)] soṇakaṃ;
Ahaṃ te soṇakakkhissaṃ [ahaṃ soṇakamakkhissaṃ (sī. pī.), ahaṃ te soṇakamakkhissaṃ (syā.)], sahāyaṃ paṃsukīḷitaṃ’’.

3. ‘‘Katamasmiṃ [katarasmiṃ (sī. syā. pī.)] so janapade, raṭṭhesu nigamesu ca;
Kattha soṇakamaddakkhi [kattha te soṇako diṭṭho (sī. pī.)], taṃ me akkhāhi pucchito’’.

4. ‘‘Taveva deva vijite, tavevuyyānabhūmiyā;
Ujuvaṃsā mahāsālā, nīlobhāsā manoramā.

5. ‘‘Tiṭṭhanti meghasamānā, rammā aññoññanissitā;
Tesaṃ mūlamhi [mūlasmiṃ (sī. pī.), mūlasmi (syā.)] soṇako, jhāyatī anupādano [anupādino (syā.), anupādāno (pī.)];
Upādānesu lokesu, ḍayhamānesu nibbuto.

6. ‘‘Tato ca rājā pāyāsi, senāya caturaṅgiyā;
Kārāpetvā samaṃ maggaṃ, agamā yena soṇako.

7. ‘‘Uyyānabhūmiṃ gantvāna, vicaranto brahāvane;
Āsīnaṃ soṇakaṃ dakkhi, ḍayhamānesu nibbutaṃ’’.

8. ‘‘Kapaṇo vatayaṃ bhikkhu, muṇḍo saṅghāṭipāruto;
Amātiko apitiko, rukkhamūlasmi jhāyati’’.

9. ‘‘Imaṃ vākyaṃ nisāmetvā, soṇako etadabravi;
‘Na rāja kapaṇo hoti, dhammaṃ kāyena phassayaṃ [phusayaṃ (ka.)].

10. ‘Yo ca [yodha (sī. syā.)] dhammaṃ niraṃkatvā [nirākatvā (?)], adhammamanuvattati;
Sa rāja kapaṇo hoti, pāpo pāpaparāyano’’’.

11. ‘‘‘Arindamoti me nāmaṃ, kāsirājāti maṃ vidū;
Kacci bhoto sukhasseyyā [sukhā seyyā (pī.), sukhaseyyo (ka.)], idha pattassa soṇaka’’’.

12. ‘‘Sadāpi bhadramadhanassa, anāgārassa bhikkhuno;
Na tesaṃ koṭṭhe openti, na kumbhiṃ na khaḷopiyaṃ [na kumbhe na kaḷopiyā (syā. pī.)];
Paraniṭṭhitamesānā, tena yāpenti subbatā.

13. ‘‘Dutiyampi bhadramadhanassa, anāgārassa bhikkhuno;

Anavajjapiṇḍo [anavajjo piṇḍā (pī.)] bhottabbo, na ca kocūparodhati.

14. ‘‘Tatiyampi bhadramadhanassa, anāgārassa bhikkhuno;
Nibbuto piṇḍo bhottabbo, na ca kocūparodhati.

15. ‘‘Catutthampi [catutthaṃ (pī.)] bhadramadhanassa, anāgārassa bhikkhuno;
Muttassa raṭṭhe carato, saṅgo yassa na vijjati.

16. ‘‘Pañcamampi [pañcamaṃ (pī.)] bhadramadhanassa, anāgārassa bhikkhuno;
Nagaramhi ḍayhamānamhi, nāssa kiñci aḍayhatha.

17. ‘‘Chaṭṭhampi [chaṭṭhaṃ (pī.)] bhadramadhanassa, anāgārassa bhikkhuno;
Raṭṭhe vilumpamānamhi [viluppamānamhi (ka.)], nāssa kiñci ahīratha [ahāratha (sī. syā.)].

18. ‘‘Sattamampi [sattamaṃ (pī.)] bhadramadhanassa, anāgārassa bhikkhuno;
Corehi rakkhitaṃ maggaṃ, ye caññe paripanthikā;
Pattacīvaramādāya, sotthiṃ gacchati subbato.

19. ‘‘Aṭṭhamampi [aṭṭhamaṃ (pī.)] bhadramadhanassa, anāgārassa bhikkhuno;
Yaṃ yaṃ disaṃ pakkamati, anapekkhova gacchati’’.

20. ‘‘Bahūpi bhadrā [bahūni samaṇabhadrāni (sī.), bahūpi bhadrakā ete (pī.)] etesaṃ, yo tvaṃ bhikkhu pasaṃsasi;
Ahañca giddho kāmesu, kathaṃ kāhāmi soṇaka.

21. ‘‘Piyā me mānusā kāmā, atho dibyāpi me piyā;
Atha kena nu vaṇṇena, ubho loke labhāmase’’.

22. ‘‘Kāme giddhā [kāmesu giddhā (sī. pī.)] kāmaratā, kāmesu adhimucchitā;
Narā pāpāni katvāna, upapajjanti duggatiṃ.

23. ‘‘Ye ca kāme pahantvāna [pahatvāna (sī. pī.)], nikkhantā akutobhayā;
Ekodibhāvādhigatā, na te gacchanti duggatiṃ.

24. ‘‘Upamaṃ te karissāmi, taṃ suṇohi arindama;
Upamāya midhekacce [pidhekacce (sī. pī.)], atthaṃ jānanti paṇḍitā.

25. ‘‘Gaṅgāya kuṇapaṃ disvā, vuyhamānaṃ mahaṇṇave;
Vāyaso samacintesi, appapañño acetaso.

26. ‘‘‘Yānañca vatidaṃ laddhaṃ, bhakkho cāyaṃ anappako’;
Tattha rattiṃ tattha divā, tattheva nirato mano.

27. ‘‘Khādaṃ nāgassa maṃsāni, pivaṃ bhāgīrathodakaṃ [bhāgirasodakaṃ (sī. syā. pī. ka.)];
Sampassaṃ vanacetyāni, na palettha [paletvā (ka.)] vihaṅgamo.

28. ‘‘Tañca [taṃva (pī.)] otaraṇī gaṅgā, pamattaṃ kuṇape rataṃ;
Samuddaṃ ajjhagāhāsi [ajjhagāhayi (pī.)], agatī yattha pakkhinaṃ.

29. ‘‘So ca bhakkhaparikkhīṇo, udapatvā [uppatitvā (sī. syā.), udāpatvā (pī.)] vihaṅgamo.
Na pacchato na purato, nuttaraṃ nopi dakkhiṇaṃ.

30. ‘‘Dīpaṃ so najjhagāgañchi [na ajjhagañchi (sī.), na ajjhagacchi (pī.)], agatī yattha pakkhinaṃ;
So ca tattheva pāpattha, yathā dubbalako tathā.

31. ‘‘Tañca sāmuddikā macchā, kumbhīlā makarā susū;
Pasayhakārā khādiṃsu, phandamānaṃ vipakkhakaṃ [vipakkhinaṃ (sī. pī.), vipakkhikaṃ (syā.)].

32. ‘‘Evameva tuvaṃ rāja, ye caññe kāmabhogino;
Giddhā ce na vamissanti, kākapaññāva [kākapaññāya (sī. syā. pī.)] te vidū.

33. ‘‘Esā te upamā rāja, atthasandassanī katā;
Tvañca paññāyase tena, yadi kāhasi vā na vā.

34. ‘‘Ekavācampi dvivācaṃ, bhaṇeyya anukampako;
Tatuttariṃ na bhāseyya, dāsovayyassa [dāso ayyassa (sī.), dāso ayirassa (pī.)] santike’’.

35. ‘‘Idaṃ vatvāna pakkāmi, soṇako amitabuddhimā [soṇako’mitabuddhimā (?)];
Vehāse antalikkhasmiṃ, anusāsitvāna khattiyaṃ’’.

36. ‘‘Ko nume rājakattāro, suddā veyyattamāgatā [sūtā veyyattimāgatā (sī. syā. pī.)];
Rajjaṃ niyyādayissāmi, nāhaṃ rajjena matthiko.

37. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ’’ [vasamannagā (pī.)].

38. ‘‘Atthi te daharo putto, dīghāvu raṭṭhavaḍḍhano;
Taṃ rajje abhisiñcassu, so no rājā bhavissati’’.

39. ‘‘Khippaṃ kumāramānetha, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
Taṃ rajje abhisiñcissaṃ, so vo rājā bhavissati’’.

40. ‘‘Tato kumāramānesuṃ, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
Taṃ disvā ālapī rājā, ekaputtaṃ manoramaṃ.

41. ‘‘Saṭṭhi gāmasahassāni, paripuṇṇāni sabbaso;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

42. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ [vasamannagā (pī.)].

43. ‘‘Saṭṭhi nāgasahassāni, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

44. ‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

45. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

46. ‘‘Saṭṭhi assasahassāni, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhino.

47. ‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi [indiyācāpadhāribhi (ka.)];
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

48. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

49. ‘‘Saṭṭhi rathasahassāni, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

50. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

51. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

52. ‘‘Saṭṭhi dhenusahassāni, rohaññā puṅgavūsabhā;
Tā putta paṭipajjassu, rajjaṃ niyyādayāmi te.

53. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

54. ‘‘Soḷasitthisahassāni, sabbālaṅkārabhūsitā;
Vicitravatthābharaṇā, āmuttamaṇikuṇḍalā;
Tā putta paṭipajjassu, rajjaṃ niyyādayāmi te.

55. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ’’.

56. ‘‘Daharasseva me tāta, mātā matāti me sutaṃ;
Tayā vinā ahaṃ tāta, jīvitumpi na ussahe.

57. ‘‘Yathā āraññakaṃ nāgaṃ, poto anveti pacchato;
Jessantaṃ giriduggesu, samesu visamesu ca.

58. ‘‘Evaṃ taṃ anugacchāmi, puttamādāya [pattamādāya (pī.)] pacchato;
Subharo te bhavissāmi, na te hessāmi dubbharo’’.

59. ‘‘Yathā sāmuddikaṃ nāvaṃ, vāṇijānaṃ dhanesinaṃ;
Vohāro tattha gaṇheyya, vāṇijā byasanī [byasanaṃ (ka.)] siyā.

60. ‘‘Evamevāyaṃ puttakali [puttaka (syā.)], antarāyakaro mama [mamaṃ (pī.)];
Imaṃ kumāraṃ pāpetha, pāsādaṃ ratavaḍḍhanaṃ.

61. ‘‘Tattha kambusahatthāyo, yathā sakkaṃva accharā;
Tā naṃ tattha ramessanti [ramissanti (syā. ka.)], tāhi ceso [meso (pī.)] ramissati.

62. ‘‘Tato kumāraṃ pāpesuṃ, pāsādaṃ rativaḍḍhanaṃ;
Taṃ disvā avacuṃ kaññā, dīghāvuṃ raṭṭhavaḍḍhanaṃ.

63. ‘‘Devatā nusi gandhabbo, adu [ādu (sī. pī.)] sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ’’.

64. ‘‘Namhi devo na gandhabbo, nāpi [namhi (ka.)] sakko purindado;
Kāsirañño ahaṃ putto, dīghāvu raṭṭhavaḍḍhano;
Mamaṃ [mama (pī.)] bharatha bhaddaṃ vo [bhaddante (ka.)], ahaṃ bhattā bhavāmi vo’’.

65. ‘‘Taṃ tattha avacuṃ kaññā, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
‘Kuhiṃ rājā anuppatto, ito rājā kuhiṃ gato’’’.

66. ‘‘Paṅkaṃ rājā atikkanto, thale rājā patiṭṭhito;
Akaṇṭakaṃ agahanaṃ, paṭipanno mahāpathaṃ.

67. ‘‘Ahañca paṭipannosmi, maggaṃ duggatigāminaṃ;
Sakaṇṭakaṃ sagahanaṃ, yena gacchanti duggatiṃ’’.

68. ‘‘Tassa te svāgataṃ rāja, sīhasseva giribbajaṃ;
Anusāsa mahārāja, tvaṃ no sabbāsamissaro’’ti.

Soṇakajātakaṃ paṭhamaṃ.

530. Saṃkiccajātakaṃ (2)

69. ‘‘Disvā nisinnaṃ rājānaṃ, brahmadattaṃ rathesabhaṃ;
Athassa paṭivedesi, yassāsi anukampako.

70. ‘‘Saṃkiccāyaṃ anuppatto, isīnaṃ sādhusammato;
Taramānarūpo niyyāhi, khippaṃ passa mahesinaṃ.

71. ‘‘Tato ca rājā taramāno, yuttamāruyha sandanaṃ;
Mittāmaccaparibyūḷho [paribbūḷho (sī. pī.)], agamāsi rathesabho.

72. ‘‘Nikkhippa pañca kakudhāni, kāsīnaṃ raṭṭhavaḍḍhano;
Vāḷabījani [vā ḷavījanī (sī. pī.)] muṇhīsaṃ, khaggaṃ chattañcupāhanaṃ;

73. ‘‘Oruyha rājā yānamhā, ṭhapayitvā paṭicchadaṃ;
Āsīnaṃ dāyapassasmiṃ, saṃkiccamupasaṅkami.

74. ‘‘Upasaṅkamitvā so rājā, sammodi isinā saha;
Taṃ kathaṃ vītisāretvā, ekamantaṃ upāvisi.

75. ‘‘Ekamantaṃ nisinnova, atha kālaṃ amaññatha;
Tato pāpāni kammāni, pucchituṃ paṭipajjatha.

76. ‘‘Isiṃ pucchāma [pucchāmi (sī. pī.)] saṃkiccaṃ, isīnaṃ sādhusammataṃ;
Āsīnaṃ dāyapassasmiṃ, isisaṅghapurakkhataṃ [purakkhitaṃ (ka.)].

77. ‘‘Kaṃ gatiṃ pecca gacchanti, narā dhammāticārino;
Aticiṇṇo mayā dhammo, taṃ me akkhāhi pucchito.

78. ‘‘Isī avaca saṃkicco, kāsīnaṃ raṭṭhavaḍḍhanaṃ;
Āsīnaṃ dāyapassasmiṃ, mahārāja suṇohi me.

79. ‘‘Uppathena vajantassa, yo maggamanusāsati;
Tassa ce vacanaṃ kayirā, nāssa maggeyya kaṇṭako.

80. ‘‘Adhammaṃ paṭipannassa, yo dhammamanusāsati;
Tassa ce vacanaṃ kayirā, na so gaccheyya duggatiṃ.

81. ‘‘Dhammo patho mahārāja, adhammo pana uppatho;
Adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ.

82. ‘‘Adhammacārino rāja, narā visamajīvino;
Yaṃ gatiṃ pecca gacchanti, niraye te suṇohi me.

83. ‘‘Sañjīvo kāḷasutto ca, saṅghāto [saṅkhāṭo (syā. ka.)] dve ca roruvā;
Athāparo mahāvīci, tāpano [tapano (sī. pī.)] ca patāpano.

84. ‘‘Iccete aṭṭha nirayā, akkhātā duratikkamā;
Ākiṇṇā luddakammehi, paccekā soḷasussadā.

85. ‘‘Kadariyatāpanā [kadariyatapanā (sī. pī.)] ghorā, accimanto [accimantā (pī.)] mahabbhayā;
Lomahaṃsanarūpā ca, bhesmā paṭibhayā dukhā.

86. ‘‘Catukkaṇṇā catudvārā, vibhattā bhāgaso mitā;
Ayopākārapariyantā, ayasā paṭikujjitā.

87. ‘‘Tesaṃ ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, phuṭā [pharitvā (a. ni. 3.36; pe. va. 71)] tiṭṭhanti sabbadā.

88. ‘‘Ete patanti niraye, uddhaṃpādā avaṃsirā;
Isīnaṃ ativattāro, saññatānaṃ tapassinaṃ.

89. ‘‘Te bhūnahuno paccanti, macchā bilakatā yathā;
Saṃvacchare asaṅkheyye, narā kibbisakārino.

90. ‘‘Ḍayhamānena gattena, niccaṃ santarabāhiraṃ;
Nirayā nādhigacchanti, dvāraṃ nikkhamanesino.

91. ‘‘Puratthimena dhāvanti, tato dhāvanti pacchato;
Uttarenapi dhāvanti, tato dhāvanti dakkhiṇaṃ;
Yaṃ yañhi dvāraṃ gacchanti, taṃ tadeva pidhīyare [pithiyyati (sī.), pithiyyare (syā.), pithīyare (pī.)].

92. ‘‘Bahūni vassasahassāni, janā nirayagāmino;
Bāhā paggayha kandanti, patvā dukkhaṃ anappakaṃ.

93. ‘‘Āsīvisaṃva kupitaṃ, tejassiṃ duratikkamaṃ;
Na sādhurūpe āsīde, saññatānaṃ tapassinaṃ.

94. ‘‘Atikāyo mahissāso, ajjuno kekakādhipo;
Sahassabāhu ucchinno, isimāsajja gotamaṃ.

95. ‘‘Arajaṃ rajasā vacchaṃ, kisaṃ avakiriya daṇḍakī;
Tālova mūlato [samūlo (ka.)] chinno, sa rājā vibhavaṅgato.

96. ‘‘Upahacca manaṃ majjho [mejjho (ka.)], mātaṅgasmiṃ yasassine;
Sapārisajjo ucchinno, majjhāraññaṃ tadā ahu.

97. ‘‘Kaṇhadīpāyanāsajja, isiṃ andhakaveṇḍayo [veṇhuyo (sī. pī.), piṇhayo (?)];
Aññoññaṃ [aññamaññaṃ (sī. pī.)] musalā [musale (sī. syā. pī.)] hantvā, sampattā yamasādhanaṃ [yamasādanaṃ (pī.)].

98. ‘‘Athāyaṃ isinā satto, antalikkhacaro pure;
Pāvekkhi pathaviṃ [paṭhaviṃ (sī. syā. pī.)] cecco, hīnatto pattapariyāyaṃ.

99. ‘‘Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccūpasaṃhitaṃ.

100. ‘‘Manasā ce paduṭṭhena, yo naro pekkhate muniṃ;
Vijjācaraṇasampannaṃ, gantā so nirayaṃ adho.

101. ‘‘Ye vuḍḍhe [vaddhe (ka.)] paribhāsanti, pharusūpakkamā janā;
Anapaccā adāyādā, tālavatthu [tālavatthū (syā.), tālāvatthu (pī.)] bhavanti te.

102. ‘‘Yo ca pabbajitaṃ hanti, katakiccaṃ mahesinaṃ;
Sa kāḷasutte niraye, cirarattāya paccati.

103. ‘‘Yo ca rājā adhammaṭṭho, raṭṭhaviddhaṃsano mago [cuto (sī.)];
Tāpayitvā janapadaṃ, tāpane pecca paccati.

104. ‘‘So ca vassasahassāni [vassasahassānaṃ (sī. syā.)], sataṃ dibbāni paccati;
Accisaṅghapareto so, dukkhaṃ vedeti vedanaṃ.

105. ‘‘Tassa aggisikhā kāyā, niccharanti pabhassarā;
Tejobhakkhassa gattāni, lomehi ca [lomaggehi ca (sī. syā. pī.)] nakhehi ca.

106. ‘‘Ḍayhamānena gattena, niccaṃ santarabāhiraṃ;
Dukkhābhitunno nadati, nāgo tuttaṭṭito [tuttaddito (sī.)] yathā.

107. ‘‘Yo lobhā pitaraṃ hanti, dosā vā purisādhamo;
Sa kāḷasutte niraye, cirarattāya paccati.

108. ‘‘Sa tādiso paccati lohakumbhiyaṃ, pakkañca sattīhi hananti nittacaṃ;
Andhaṃ karitvā muttakarīsabhakkhaṃ, khāre nimujjanti tathāvidhaṃ naraṃ.

109. ‘‘Tattaṃ pakkuthitamayoguḷañca [pakkudhitamayoguḷañca (ka.)], dīghe ca phāle cirarattatāpite;
Vikkhambhamādāya vibandha [vibaddha (sī.), vibhajja (syā. pī.)] rajjubhi, vivaṭe mukhe sampavisanti [saṃcavanti (sī. syā. pī.)] rakkhasā.

110. ‘‘Sāmā ca soṇā sabalā ca gijjhā, kākoḷasaṅghā ca dijā ayomukhā;
Saṅgamma khādanti vipphandamānaṃ, jivhaṃ vibhajja vighāsaṃ salohitaṃ.

111. ‘‘Taṃ daḍḍhatālaṃ paribhinnagattaṃ, nippothayantā anuvicaranti rakkhasā;
Ratī hi nesaṃ dukhino panītare, etādisasmiṃ niraye vasanti;
Ye keci loke idha pettighātino.

112. ‘‘Putto ca mātaraṃ hantvā, ito gantvā yamakkhayaṃ;
Bhusamāpajjate dukkhaṃ, attakammaphalūpago.

113. ‘‘Amanussā atibalā, hantāraṃ janayantiyā;
Ayomayehi vāḷehi [phālehi (pī.)], pīḷayanti punappunaṃ.

114. ‘‘Tamassavaṃ [taṃ passavaṃ (sī. syā.), taṃ passutaṃ (pī.)] sakā gattā, ruhiraṃ [rudhiraṃ (sī. syā.)] attasambhavaṃ;
Tambalohavilīnaṃva, tattaṃ pāyenti mattighaṃ [mattiyaṃ (sī.)].

115. ‘‘Jigucchaṃ kuṇapaṃ pūtiṃ, duggandhaṃ gūthakaddamaṃ;
Pubbalohitasaṅkāsaṃ, rahadamogayha [rahadoggayha (ka.)] tiṭṭhati.

116. ‘‘Tamenaṃ kimayo tattha, atikāyā ayomukhā;
Chaviṃ bhetvāna [chetvāna (sī. pī.)] khādanti, saṃgiddhā [pagiddhā (sī. syā. pī.)] maṃsalohite.

117. ‘‘So ca taṃ nirayaṃ patto, nimuggo sataporisaṃ;
Pūtikaṃ kuṇapaṃ vāti, samantā satayojanaṃ.

118. ‘‘Cakkhumāpi hi cakkhūhi, tena gandhena jīyati;
Etādisaṃ brahmadatta, mātugho labhate dukhaṃ.

119. ‘‘Khuradhāramanukkamma, tikkhaṃ durabhisambhavaṃ;
Patanti gabbhapātiyo [gabbhapātiniyo (sī. syā. pī.)], duggaṃ vetaraṇiṃ [vettaraṇiṃ (syā. ka.)] nadiṃ.

120. ‘‘Ayomayā simbaliyo, soḷasaṅgulakaṇṭakā;
Ubhato abhilambanti, duggaṃ vetaraṇiṃ [vettaraṇiṃ (syā. ka.)] nadiṃ.

121. ‘‘Te accimanto tiṭṭhanti, aggikkhandhāva ārakā;
Ādittā jātavedena, uddhaṃ yojanamuggatā.

122. ‘‘Ete vajanti [sajanti (sī. pī.), pajjanti (syā.)] niraye, tatte tikhiṇakaṇṭake;
Nāriyo ca aticārā [aticāriniyo (sī. syā. pī.)], narā ca paradāragū.

123. ‘‘Te patanti adhokkhandhā, vivattā vihatā puthū;
Sayanti vinividdhaṅgā, dīghaṃ jagganti sabbadā [saṃvariṃ (sī. pī.)].

124. ‘‘Tato ratyā vivasāne [vivasane (sī. syā. pī.)], mahatiṃ pabbatūpamaṃ;
Lohakumbhiṃ pavajjanti, tattaṃ aggisamūdakaṃ.

125. ‘‘Evaṃ divā ca ratto ca, dussīlā mohapārutā;
Anubhonti sakaṃ kammaṃ, pubbe dukkaṭamattano.

126. ‘‘Yā ca bhariyā dhanakkītā, sāmikaṃ atimaññati;
Sassuṃ vā sasuraṃ vāpi, jeṭṭhaṃ vāpi nanandaraṃ [nanandanaṃ (syā. ka.)].

127. ‘‘Tassā vaṅkena jivhaggaṃ, nibbahanti sabandhanaṃ;
Sa byāmamattaṃ kiminaṃ, jivhaṃ passati attani [attano (sī. syā.)];
Viññāpetuṃ na sakkoti, tāpane pecca paccati.

128. ‘‘Orabbhikā sūkarikā, macchikā migabandhakā;
Corā goghātakā luddā, avaṇṇe vaṇṇakārakā.

129. ‘‘Sattīhi lohakūṭehi, nettiṃsehi usūhi ca;
Haññamānā khāranadiṃ, papatanti [sampatanti (ka.)] avaṃsirā.

130. ‘‘Sāyaṃ pāto kūṭakārī, ayokūṭehi haññati;
Tato vantaṃ durattānaṃ, paresaṃ bhuñjare [bhuñjate (sī. syā. pī.)] sadā.

131. ‘‘Dhaṅkā bheraṇḍakā [bhedaṇḍakā (ka.)] gijjhā, kākoḷā ca ayomukhā;
Vipphandamānaṃ khādanti, naraṃ kibbisakārakaṃ [kibbisakārinaṃ (pī.)].

132. ‘‘Ye migena migaṃ hanti, pakkhiṃ vā pana pakkhinā;
Asanto rajasā channā, gantā [gatā (ka.)] te nirayussadaṃ [nirayaṃ adho (pī.)].

133. ‘‘Santo ca [santova (syā.)] uddhaṃ gacchanti, suciṇṇenidha kammunā;
Suciṇṇassa phalaṃ passa, saindā [sahindā (sī.)] devā sabrahmakā.

134. ‘‘Taṃ taṃ brūmi mahārāja, dhammaṃ raṭṭhapatī cara;
Tathā [tathā tathā (sī. syā. pī.)] rāja carāhi dhammaṃ, yathā taṃ suciṇṇaṃ nānutappeyya pacchā’’ti.

Saṃkiccajātakaṃ dutiyaṃ.

Saṭṭhinipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Atha saṭṭhinipātamhi, suṇātha mama bhāsitaṃ;
Jātakasavhayano pavaro, soṇakaarindamasavhayano;
Tathā vuttarathesabhakiccavaroti.

20. Sattatinipāto

531. Kusajātakaṃ (1)

1. ‘‘Idaṃ te raṭṭhaṃ sadhanaṃ sayoggaṃ, sakāyuraṃ sabbakāmūpapannaṃ;
Idaṃ te rajjaṃ [raṭṭhaṃ (ka.)] anusāsa amma, gacchāmahaṃ yattha piyā pabhāvatī’’.

2. ‘‘Anujjubhūtena haraṃ mahantaṃ, divā ca ratto ca nisīthakāle [nisīda kāle (ka.)];
Paṭigaccha tvaṃ khippaṃ kusāvatiṃ kusa [kusāvatiṃ (syā. ka.)], nicchāmi dubbaṇṇamahaṃ vasantaṃ’’.

3. ‘‘Nāhaṃ gamissāmi ito kusāvatiṃ, pabhāvatī vaṇṇapalobhito tava;
Ramāmi maddassa niketaramme, hitvāna raṭṭhaṃ tava dassane rato.

4. ‘‘Pabhāvatī vaṇṇapalobhito tava, sammūḷharūpo vicarāmi mediniṃ [medaniṃ (syā. ka.)];
Disaṃ na jānāmi kutomhi āgato, tayamhi matto migamandalocane.

5. ‘‘Suvaṇṇacīravasane, jātarūpasumekhale;
Sussoṇi tava kāmā hi [kāmehi (sī. syā. pī.)], nāhaṃ rajjena matthiko’’.

6. ‘‘Abbhūti [abbhū hi (sī.), abhūti (syā.), abbhu hi (pī.)] tassa bho hoti, yo anicchantamicchati;
Akāmaṃ rāja kāmesi [kāmehi (sī. pī.)], akantaṃ kantu [akanto kanta (sī. syā. pī.)] micchasi’’.

7. ‘‘Akāmaṃ vā sakāmaṃ vā, yo naro labhate piyaṃ;
Lābhamettha pasaṃsāma, alābho tattha pāpako’’.

8. ‘‘Pāsāṇasāraṃ khaṇasi, kaṇikārassa dārunā;
Vātaṃ jālena bādhesi, yo anicchantamicchasi’’.

9. ‘‘Pāsāṇo nūna te hadaye, ohito mudulakkhaṇe;
Yo te sātaṃ na vindāmi, tirojanapadāgato.

10. ‘‘Yadā maṃ bhakuṭiṃ [bhūkuṭiṃ (sī. pī.)] katvā, rājaputtī udikkhati [rājaputti udikkhasi (sī. pī.)];
Āḷāriko tadā homi, rañño maddassantepure [maddassa thīpure (sī. pī.) evamuparipi].

11. ‘‘Yadā umhayamānā maṃ, rājaputtī udikkhati [rājaputti udikkhasi (sī. pī.)];
Nāḷāriko tadā homi, rājā homi tadā kuso’’.

12. ‘‘Sace hi vacanaṃ saccaṃ, nemittānaṃ bhavissati;
Neva me tvaṃ patī assa, kāmaṃ chindantu sattadhā’’.

13. ‘‘Sace hi vacanaṃ saccaṃ, aññesaṃ yadi vā mamaṃ;
Neva tuyhaṃ patī atthi, añño sīhassarā kusā’’.

14. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, olokeyya pabhāvatī.

15. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, ālapeyya pabhāvatī.

16. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, umhāyeyya pabhāvatī.

17. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, pamhāyeyya pabhāvatī.

18. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace me nāganāsūrū, pāṇīhi upasamphuse’’.

19. ‘‘Na hi nūnāyaṃ rājaputtī, kuse sātampi vindati;
Āḷārike bhate pose, vetanena anatthike’’.

20. ‘‘Na hi nūnāyaṃ sā [nūna ayaṃ (sī. syā.)] khujjā, labhati jivhāya chedanaṃ;
Sunisitena satthena, evaṃ dubbhāsitaṃ bhaṇaṃ’’.

21. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahāyasoti katvāna, karassu rucire piyaṃ.

22. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahaddhanoti katvāna, karassu rucire piyaṃ.

23. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahabbaloti katvāna, karassu rucire piyaṃ.

24. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahāraṭṭhoti katvāna, karassu rucire piyaṃ.

25. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahārājāti katvāna, karassu rucire piyaṃ.

26. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Sīhassaroti katvāna, karassu rucire piyaṃ.

27. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Vaggussaroti katvāna, karassu rucire piyaṃ.

28. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Bindussaroti katvāna, karassu rucire piyaṃ.

29. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mañjussaroti katvāna, karassu rucire piyaṃ.

30. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Madhussaroti [madhurassaroti (sī.)] katvāna, karassu rucire piyaṃ.

31. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Satasippoti katvāna, karassu rucire piyaṃ.

32. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Khattiyotipi katvāna [karitvāna (sī.)], karassu rucire piyaṃ.

33. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Kusarājāti katvāna, karassu rucire piyaṃ’’.

34. ‘‘Ete nāgā upatthaddhā, sabbe tiṭṭhanti vammitā [vammikā (syā.)];
Purā maddanti pākāraṃ, ānentetaṃ pabhāvatiṃ’’.

35. ‘‘Satta bile [khaṇḍe (sī. pī.)] karitvāna, ahametaṃ pabhāvatiṃ;
Khattiyānaṃ padassāmi, ye maṃ hantuṃ idhāgatā’’.

36. ‘‘Avuṭṭhahi rājaputtī, sāmā koseyyavāsinī;
Assupuṇṇehi nettehi, dāsīgaṇapurakkhatā’’.

37. ‘‘Taṃ nūna kakkūpanisevitaṃ mukhaṃ, ādāsadantātharupaccavekkhitaṃ;
Subhaṃ sunettaṃ virajaṃ anaṅgaṇaṃ, chuddhaṃ vane ṭhassati khattiyehi.

38. ‘‘Te nūna me asite vellitagge, kese mudū candanasāralitte;
Samākule sīvathikāya majjhe, pādehi gijjhā parikaḍḍhissanti [parikaḍḍhayanti (sī. syā. pī.)].

39. ‘‘Tā nūna me tambanakhā sulomā, bāhā mudū candanasāralittā;
Chinnā vane ujjhitā khattiyehi, gayha dhaṅko [vako (pī.)] gacchati yena kāmaṃ.

40. ‘‘Te nūna tālūpanibhe alambe, nisevite kāsikacandanena;
Thanesu me lambissati [lambahīti (pī.)] siṅgālo [sigālo (sī. syā. pī.)], mātūva putto taruṇo tanūjo.

41. ‘‘Taṃ nūna soṇiṃ puthulaṃ sukoṭṭitaṃ, nisevitaṃ kañcanamekhalāhi;
Chinnaṃ vane khattiyehī avatthaṃ, siṅgālasaṅghā parikaḍḍhissanti [gayhā vako gacchati yenakāmamaṃ (pī.)].

42. ‘‘Soṇā dhaṅkā [vakā (pī.)] siṅgālā ca, ye caññe santi dāṭhino;
Ajarā nūna hessanti, bhakkhayitvā pabhāvatiṃ.

43. ‘‘Sace maṃsāni hariṃsu, khattiyā dūragāmino;
Aṭṭhīni amma yācitvā, anupathe dahātha naṃ.

44. ‘‘Khettāni amma kāretvā, kaṇikārettha ropaya [ropaye (ka.)];
Yadā te pupphitā assu, hemantānaṃ himaccaye;
Sareyyātha mamaṃ [mama (pī.)] amma, evaṃvaṇṇā pabhāvatī’’.

45. ‘‘Tassā mātā udaṭṭhāsi, khattiyā devavaṇṇinī;
Disvā asiñca sūnañca, rañño maddassantepure’’.

46. ‘‘Iminā nūna asinā, susaññaṃ tanumajjhimaṃ;
Dhītaraṃ madda [mama (sī.), maddo (pī.)] hantvāna, khattiyānaṃ padassasi’’ [padassati (pī. ka.)].

47. ‘‘Na me akāsi vacanaṃ, atthakāmāya puttike;
Sājja lohitasañchannā, gacchasi [gañchisi (sī. pī.)] yamasādhanaṃ.

48. ‘‘Evamāpajjatī poso, pāpiyañca nigacchati;
Yo ve hitānaṃ vacanaṃ, na karoti [na karaṃ (sī.)] atthadassinaṃ.

49. ‘‘Sace ca ajja [tvaṃ amma (sī.)] dhāresi [vāresi (pī.)], kumāraṃ cārudassanaṃ;
Kusena jātaṃ khattiyaṃ, suvaṇṇamaṇimekhalaṃ;
Pūjitaṃ [pūjitā (pī.)] ñātisaṅghehi, na gacchasi [gañchisi (sī. pī.)] yamakkhayaṃ.

50. ‘‘Yatthassu bherī nadati, kuñjaro ca nikūjati [nikuñjati (pī.)];
Khattiyānaṃ kule bhadde, kiṃ nu sukhataraṃ tato.

51. ‘‘Asso ca sisati [asso hasisati (sī.), asso hasiyati (syā.), asso ca siṃsati (pī.)] dvāre, kumāro uparodati;
Khattiyānaṃ kule bhadde, kiṃ nu sukhataraṃ tato.

52. ‘‘Mayūrakoñcābhirude, kokilābhinikūjite;
Khattiyānaṃ kule bhadde, kiṃ nu sukhataraṃ tato’’.

53. ‘‘Kahaṃ nu so sattumaddano, pararaṭṭhappamaddano;
Kuso soḷārapaññāṇo, yo no dukkhā pamocaye’’.

54. ‘‘Idheva so sattumaddano, pararaṭṭhappamaddano;
Kuso soḷārapaññāṇo, yo te sabbe vadhissati’’ [yo no dukkhā pamocaye (sī.), so no sabbe vadhissati (pī.)].

55. ‘‘Ummattikā nu bhaṇasi, andhabālā pabhāsasi [ādu bālāva bhāsasi (sī. pī.)];
Kuso ce āgato assa, kiṃ na [kinnu (syā. ka.)] jānemu taṃ mayaṃ’’.

56. ‘‘Eso āḷāriko poso, kumārīpuramantare;

Daḷhaṃ katvāna saṃvelliṃ, kumbhiṃ dhovati oṇato''.

57. ''Veṇī tvamasi caṇḍālī, adūsi kulagandhinī;
Kathaṃ maddakule jātā, dāsaṃ kayirāsi kāmukaṃ''.

58. ''Namhi veṇī na caṇḍālī, na camhi kulagandhinī;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi''.

59. ''Yo brāhmaṇasahassāni, sadā bhojeti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi''.

60. ''Yassa nāgasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

61. ''Yassa assasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

62. ''Yassa rathasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

[( ) ayaṃ gāthā sī. pī. potthakesuyeva dissati] (''Yassa usabhasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi) [( ) ayaṃ gāthā sī. pī. potthakesuyeva dissati].

63. ''Yassa dhenusahassāni, sadā duhanti vīsatiṃ [duyhanti vīsati (sī. pī.)];
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi''.

64. ''Taggha te dukkaṭaṃ bāle, yaṃ khattiyaṃ mahabbalaṃ;
Nāgaṃ maṇḍūkavaṇṇena, na naṃ [na taṃ (sī. pī.)] akkhāsidhāgataṃ'' [akkhāsi āgataṃ (sī.)].

65. ''Aparādhaṃ mahārāja, tvaṃ no khama rathesabha;
Yaṃ taṃ aññātavesena, nāññāsimhā idhāgataṃ''.

66. ''Mādisassa na taṃ channaṃ, yohaṃ āḷāriko bhave;
Tvaññeva me pasīdassu, natthi te deva dukkaṭaṃ''.

67. ''Gaccha bāle khamāpehi, kusarājaṃ mahabbalaṃ;
Khamāpito kuso rājā [kusarājā (sabbattha)], so te dassati jīvitaṃ''.

68. ''Pitussa vacanaṃ sutvā, devavaṇṇī pabhāvatī;
Sirasā aggahī pāde, kusarājaṃ mahabbalaṃ''.

69. ''Yāmā ratyo atikkantā, tāmā deva tayā vinā;
Vande te sirasā pāde, mā me kujjhaṃ rathesabha.

70. ''Sabbaṃ [saccaṃ (sī. syā. pī.)] te paṭijānāmi, mahārāja suṇohi me;
Na cāpi appiyaṃ tuyhaṃ, kareyyāmi ahaṃ puna.

71. ''Evaṃ ce yācamānāya, vacanaṃ me na kāhasi;
Idāni maṃ tāto hantvā, khattiyānaṃ padassati''.

72. ''Evaṃ te yācamānāya, kiṃ na kāhāmi te vaco;

Vikuddho tyasmi kalyāṇi, mā tvaṃ bhāyi pabhāvati.

73. ‘‘Sabbaṃ te paṭijānāmi, rājaputti suṇohi me;
Na cāpi appiyaṃ tuyhaṃ, kareyyāmi ahaṃ puna.

74. ‘‘Tava kāmā hi sussoṇi, pahu [bahu (syā.), bahū (pī.), bahuṃ (ka.)] dukkhaṃ titikkhisaṃ [titikkhissaṃ (sī. pī.)];
Bahuṃ maddakulaṃ hantvā, nayituṃ taṃ pabhāvati’’.

75. ‘‘Yojayantu rathe asse, nānācitte samāhite;
Atha dakkhatha me vegaṃ, vidhamantassa [vidhamentassa (sabbattha)] sattavo’’.

76. ‘‘Tañca tattha udikkhiṃsu, rañño maddassantepure;
Vijambhamānaṃ sīhaṃva, phoṭentaṃ diguṇaṃ bhujaṃ.

77. ‘‘Hatthikkhandhañca āruyha, āropetvā pabhāvatiṃ;
Saṅgāmaṃ otaritvāna, sīhanādaṃ nadī kuso.

78. ‘‘Tassa taṃ nadato sutvā, sīhassevitare migā;
Khattiyā vipalāyiṃsu, kusasaddabhayaṭṭitā [kusasaddabhayaṭṭhitā (pī.)].

79. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Aññamaññassa chindanti, kusasaddabhayaṭṭitā.

80. ‘‘Tasmiṃ saṅgāmasīsasmiṃ, passitvā haṭṭha [tuṭṭha (sī.)] mānaso;
Kusassa rañño devindo, adā verocanaṃ maṇiṃ.

81. ‘‘So taṃ vijitvā saṅgāmaṃ, laddhā verocanaṃ maṇiṃ;
Hatthikkhandhagato rājā, pāvekkhi nagaraṃ puraṃ.

82. ‘‘Jīvaggāhaṃ [jīvagāhaṃ (sī. pī.)] gahetvāna, bandhitvā satta khattiye;
Sasurassupanāmesi, ime te deva sattavo.

83. ‘‘Sabbeva te vasaṃ gatā, amittā vihatā tava;
Kāmaṃ karohi te tayā, muñca vā te hanassu vā’’.

84. ‘‘Tuyheva sattavo ete, na hi te mayha sattavo;
Tvaññeva no mahārāja, muñca vā te hanassu vā’’.

85. ‘‘Imā te dhītaro satta, devakaññūpamā subhā;
Dadāhi nesaṃ ekekaṃ, hontu jāmātaro tava’’.

86. ‘‘Amhākañceva tāsañca, tvaṃ no sabbesamissaro;
Tvaññeva no mahārāja, dehi nesaṃ yadicchasi’’.

87. ‘‘Ekamekassa ekekaṃ, adā sīhassaro kuso;
Khattiyānaṃ tadā tesaṃ, rañño maddassa dhītaro.

88. ‘‘Pīṇitā tena lābhena, tuṭṭhā sīhassare kuse;
Sakaraṭṭhāni pāyiṃsu, khattiyā satta tāvade.

89. ‘‘Pabhāvatiñca ādāya, maṇiṃ verocanaṃ subhaṃ [tadā (pī.)];

Kusāvatiṃ kuso rājā, agamāsi mahabbalo.

90. ‘‘Tyassu ekarathe yantā, pavisantā kusāvatiṃ;
Samānā vaṇṇarūpena, nāññamaññātirocisuṃ [nāññamaññamatirocayuṃ (sī.)].

91. ‘‘Mātā puttena saṅgacchi [saṅgañchi (sī. syā. pī.)], ubhayo ca jayampatī;
Samaggā te tadā āsuṃ, phītaṃ dharaṇimāvasu’’nti.

Kusajātakaṃ paṭhamaṃ.

532. Soṇanandajātakaṃ (2)

92. ‘‘Devatā nusi gandhabbo, adu [ādu (sī. syā.)] sakko purindado;
Manussabhūto iddhimā, kathaṃ jānemu taṃ mayaṃ’’.

93. ‘‘Nāpi devo na gandhabbo, nāpi sakko purindado;
Manussabhūto iddhimā, evaṃ jānāhi bhāradha’’ [bhārabha (ka.)].

94. ‘‘Katarūpamidaṃ bhoto [bhoto (sī. pī.)], veyyāvaccaṃ anappakaṃ;
Devamhi vassamānamhi, anovassaṃ bhavaṃ akā.

95. ‘‘Tato vātātape ghore, sītacchāyaṃ bhavaṃ akā;
Tato amittamajjhesu [amittamajjhe ca (sī.)], saratāṇaṃ bhavaṃ akā.

96. ‘‘Tato phītāni raṭṭhāni, vasino te bhavaṃ akā;
Tato ekasataṃ khatye, anuyante [anuyutte (pī.)] bhavaṃ akā.

97. ‘‘Patītāssu mayaṃ bhoto, vada taṃ [vara taṃ (sī. syā. pī.)] bhañja [bhañña (sī. pī.), bhuñja (syā. ka.)] micchasi;
Hatthiyānaṃ assarathaṃ, nāriyo ca alaṅkatā;
Nivesanāni rammāni, mayaṃ bhoto dadāmase.

98. ‘‘Atha vaṅge [atha vā saṅge (sī. pī.)] vā magadhe, mayaṃ bhoto dadāmase;
Atha vā assakāvantī [assakāvantiṃ (sī. syā. pī.)], sumanā damma te mayaṃ.

99. ‘‘Upaḍḍhaṃ vāpi rajjassa, mayaṃ bhoto dadāmase;
Sace te attho rajjena, anusāsa yadicchasi’’.

100. ‘‘Na me atthopi rajjena, nagarena dhanena vā;
Athopi janapadena, attho mayhaṃ na vijjati.

101. ‘‘Bhotova raṭṭhe vijite, araññe atthi assamo;
Pitā mayhaṃ janettī ca, ubho sammanti assame.

102. ‘‘Tesāhaṃ [tesvahaṃ (ka.)] pubbācariyesu, puññaṃ na labhāmi kātave;
Bhavantaṃ ajjhāvaraṃ katvā, soṇaṃ [sonaṃ (pī.)] yācemu saṃvaraṃ’’.

103. ‘‘Karomi te taṃ vacanaṃ, yaṃ maṃ bhaṇasi brāhmaṇa;
Etañca kho no akkhāhi, kīvanto hontu yācakā’’.

104. ‘‘Parosataṃ jānapadā, mahāsālā ca brāhmaṇā;
Ime ca khattiyā sabbe, abhijātā yasassino;

Bhavañca rājā manojo, alaṃ hessanti yācakā’’.

105. ‘‘Hatthī asse ca yojentu, rathaṃ sannayha sārathi [naṃ rathi (pī.)];
Ābandhanāni gaṇhātha, pādāsussārayaddhaje [pādesussārayaṃ dhaje (sī.), pādāsussārayaṃ dhaje (pī.)];
Assamaṃ taṃ gamissāmi, yattha sammati kosiyo’’.

106. ‘‘Tato ca rājā pāyāsi, senāya caturaṅginī;
Agamā assamaṃ rammaṃ, yattha sammati kosiyo’’.

107. ‘‘Kassa kādambayo [kassa kādambamayo (ka.)] kājo, vehāsaṃ caturaṅgulaṃ;
Aṃsaṃ asamphusaṃ eti, udahārāya [udahārassa (sī. syā. pī.)] gacchato’’.

108. ‘‘Ahaṃ soṇo mahārāja, tāpaso sahitabbato [sahitaṃ vato (pī.)];
Bharāmi mātāpitaro, rattindivamatandito.

109. ‘‘Vane phalañca mūlañca, āharitvā disampati;
Posemi mātāpitaro, pubbe katamanussaraṃ’’.

110. ‘‘Icchāma assamaṃ gantuṃ, yattha sammati kosiyo;
Maggaṃ no soṇa akkhāhi, yena gacchemu [gacchāma (sī.)] assamaṃ’’.

111. ‘‘Ayaṃ ekapadī rāja, yenetaṃ [yena taṃ (ka.)] meghasannibhaṃ;
Koviḷārehi sañchannaṃ, ettha sammati kosiyo’’.

112. ‘‘Idaṃ vatvāna pakkāmi, taramāno mahāisi;
Vehāse antalikkhasmiṃ, anusāsitvāna khattiye.

113. ‘‘Assamaṃ parimajjitvā, paññapetvāna [paññāpetvāna (sī. syā.)] āsanaṃ;
Paṇṇasālaṃ pavisitvā, pitaraṃ paṭibodhayi.

114. ‘‘Ime āyanti rājāno, abhijātā yasassino;
Assamā nikkhamitvāna, nisīda tvaṃ [nisīdāhi (sī.)] mahāise.

115. ‘‘Tassa taṃ vacanaṃ sutvā, taramāno mahāisi;
Assamā nikkhamitvāna, sadvāramhi upāvisi’’.

116. ‘‘Tañca disvāna āyantaṃ, jalantaṃriva tejasā;
Khatyasaṅghaparibyūḷhaṃ, kosiyo etadabravi.

117. ‘‘Kassa bherī mudiṅgā ca [mutiṅgā ca (pī.)], saṅkhā paṇavadindimā [deṇḍimā (sī. pī.)];
Purato paṭipannāni, hāsayantā rathesabhaṃ.

118. ‘‘Kassa kañcanapaṭṭena, puthunā vijjuvaṇṇinā;
Yuvā kalāpasannaddho, ko eti siriyā jalaṃ.

119. ‘‘Ukkāmukhapahaṭṭhaṃva, khadiraṅgārasannibhaṃ;
Mukhañca rucirā bhāti, ko eti siriyā jalaṃ.

120. ‘‘Kassa paggahitaṃ chattaṃ, sasalākaṃ manoramaṃ;
Ādiccaraṃsāvaraṇaṃ, ko eti siriyā jalaṃ.

121. ‘‘Kassa aṅgaṃ pariggayha, vāḷabījanimuttamaṃ;
Caranti varapuññassa [varapaññassa (sī. pī.)], hatthikkhandhena āyato.

122. ‘‘Kassa setāni chattāni, ājānīyā ca vammitā;
Samantā parikirenti [parikiranti (sī. syā. pī.)], ko eti siriyā jalaṃ.

123. ‘‘Kassa ekasataṃ khatyā, anuyantā [anuyuttā (pī.)] yasassino;
Samantānupariyanti, ko eti siriyā jalaṃ.

124. ‘‘Hatthi assaratha patti [hatthī assā rathā pattī (sī.)], senā ca caturaṅginī;
Samantānupariyanti [samantā anupariyāti (pī.)], ko eti siriyā jalaṃ.

125. ‘‘Kassesā mahatī senā, piṭṭhito anuvattati;
Akkhobhaṇī [akkhābhanī (sī.), akkhobhinī (syā.)] apariyantā, sāgarasseva ūmiyo’’.

126. ‘‘Rājābhirājā [rājādhirājā (ka.)] manojo, indova jayataṃ pati;
Nandassajjhāvaraṃ eti, assamaṃ brahmacārinaṃ.

127. ‘‘Tassesā mahatī senā, piṭṭhito anuvattati;
Akkhobhaṇī apariyantā, sāgarasseva ūmiyo’’.

128. ‘‘Anulittā candanena, kāsikuttamadhārino [kāsikavatthadhārino (pī.)];
Sabbe pañjalikā hutvā, isīnaṃ ajjhupāgamuṃ’’.

129. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

130. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā [siriṃsapā (sī. syā. pī.)];
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

131. ‘‘Kusalañceva no rāja, atho rāja anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

132. ‘‘Atho ḍaṃsā makasā ca [ḍaṃsā ca makasā (sī.), ḍaṃsā ca makasā ca (pī.)], appameva sarīsapā [siriṃsapā (sī. syā. pī.)];
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ [a mhaṃ (sī. pī.)] na vijjati.

133. ‘‘Bahūni vassapūgāni, assame sammataṃ [vasato (sī.)] idha;
Nābhijānāmi uppannaṃ, ābādhaṃ amanoramaṃ.

134. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

135. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo [kāsamāriyo (sī. syā.)];
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

136. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi’’.

137. ‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Nandassāpi nisāmetha, vacanaṃ so [yaṃ (sī.), yaṃ so (pī.)] pavakkhati.

138. ‘‘Ajjhāvaramhā nandassa, bhoto santikamāgatā;
Suṇātu [suṇātu me (sī. syā.)] bhavaṃ vacanaṃ, nandassa parisāya ca’’.

139. ‘‘Parosataṃ jānapadā [janapadā (pī.)], mahāsālā ca brāhmaṇā;
Ime ca khattiyā sabbe, abhijātā yasassino;
Bhavañca rājā manojo, anumaññantu me vaco.

140. ‘‘Ye ca santi [ye vasanti (sī.), ye hi santi (pī.)] samītāro, yakkhāni idha massame;
Araññe bhūtabhabyāni, suṇantu vacanaṃ mama.

141. ‘‘Namo katvāna bhūtānaṃ, isiṃ vakkhāmi subbataṃ;
So tyāhaṃ dakkhiṇā bāhu, tava kosiya sammato.

142. ‘‘Pitaraṃ me janettiñca, bhattukāmassa me sato;
Vīra puññamidaṃ ṭhānaṃ, mā maṃ kosiya vāraya.

143. ‘‘Sabbhi hetaṃ upaññātaṃ, mametaṃ upanissaja;
Uṭṭhānapāricariyāya, dīgharattaṃ tayā kataṃ;
Mātāpitūsu puññāni, mama lokadado bhava.

144. ‘‘Tatheva santi manujā, dhamme dhammapadaṃ vidū;
Maggo saggassa lokassa, yathā jānāsi tvaṃ ise.

145. ‘‘Uṭṭhānapāricariyāya, mātāpitusukhāvahaṃ;
Taṃ maṃ puññā nivāreti, ariyamaggāvaro naro’’.

146. ‘‘Suṇantu bhonto vacanaṃ, bhāturajjhāvarā mama;
Kulavaṃsaṃ mahārāja, porāṇaṃ parihāpayaṃ;
Adhammacārī jeṭṭhesu [yo jeṭṭho (sī.)], nirayaṃ sopapajjati [so upapajjati (sī. syā. pī.)].

147. ‘‘Ye ca dhammassa kusalā, porāṇassa disampati;
Cārittena ca sampannā, na te gacchanti duggatiṃ.

148. ‘‘Mātāpitā ca bhātā ca, bhaginī ñātibandhavā;
Sabbe jeṭṭhassa te bhārā, evaṃ jānāhi bhāradha [bhāratha (syā.)].

149. ‘‘Ādiyitvā garuṃ bhāraṃ, nāviko viya ussahe;
Dhammañca nappamajjāmi, jeṭṭho casmi rathesabha’’.

150. ‘‘Adhigamā [adhigatamhā (sī.), adhigamhā (syā.), adhigatamha (pī.)] tame ñāṇaṃ, jālaṃva jātavedato;
Evameva no bhavaṃ dhammaṃ, kosiyo pavidaṃsayi.

151. ‘‘Yathā udayamādicco, vāsudevo pabhaṅkaro;
Pāṇīnaṃ pavidaṃseti, rūpaṃ kalyāṇapāpakaṃ;
Evameva no bhavaṃ dhammaṃ, kosiyo pavidaṃsayi’’.

152. ‘‘Evaṃ me yācamānassa, añjaliṃ nāvabujjhatha;
Tava paddhacaro [tava paṭṭhacaro (syā.), tava baddhañcaro (pī.), tavupaṭṭhacaro (ka.)] hessaṃ, vuṭṭhito paricārako’’.

153. ‘‘Addhā nanda vijānāsi [pajānāsi (sī.)], saddhammaṃ sabbhi desitaṃ;

Ariyo ariyasamācāro, bāḷhaṃ tvaṃ mama ruccasi.

154. ‘‘Bhavantaṃ vadāmi bhotiñca, suṇātha vacanaṃ mama;
Nāyaṃ bhāro bhāramato [bhāramatto (sī. syā.)], ahu mayhaṃ kudācanaṃ.

155. ‘‘Taṃ maṃ upaṭṭhitaṃ santaṃ, mātāpitusukhāvahaṃ;
Nando ajjhāvaraṃ katvā, upaṭṭhānāya yācati.

156. ‘‘Yo ve icchati kāmena, santānaṃ brahmacārinaṃ;
Nandaṃ vo varatha eko [nandaṃ vadatha eke (pī.)], kaṃ nando upatiṭṭhatu’’.

157. ‘‘Tayā tāta anuññātā, soṇa taṃ nissitā mayaṃ;
Upaghātuṃ [upaghāyituṃ (sī.)] labhe nandaṃ, muddhani brahmacārinaṃ’’.

158. ‘‘Assatthasseva taruṇaṃ, pavāḷaṃ māluteritaṃ;
Cirassaṃ nandaṃ disvāna, hadayaṃ me pavedhati.

159. ‘‘Yadā suttāpi supine [suppante (syā. pī.)], nandaṃ passāmi āgataṃ;
Udaggā sumanā homi, nando no āgato ayaṃ.

160. ‘‘Yadā ca paṭibujjhitvā, nandaṃ passāmi nāgataṃ;
Bhiyyo āvisatī soko, domanassañcanappakaṃ.

161. ‘‘Sāhaṃ ajja cirassampi, nandaṃ passāmi āgataṃ;
Bhattucca [bhattuñca (ka.)] mayhañca piyo, nando no pāvisī gharaṃ.

162. ‘‘Pitupi nando suppiyo, yaṃ nando nappavase [pāvisī (pī.)] gharā [gharaṃ (syā. pī. ka.)];
Labhatū tāta nando taṃ, maṃ nando upatiṭṭhatu’’.

163. ‘‘Anukampikā patiṭṭhā ca, pubbe rasadadī ca no;
Maggo saggassa lokassa, mātā taṃ varate ise.

164. ‘‘Pubbe rasadadī gottī, mātā puññūpasaṃhitā;
Maggo saggassa lokassa, mātā taṃ varate ise’’.

165. ‘‘Ākaṅkhamānā puttaphalaṃ, devatāya namassati;
Nakkhattāni ca pucchati, utusaṃvaccharāni ca.

166. ‘‘Tassā utumhi nhātāya [utusinātāya (pī.)], hoti gabbhassa vokkamo [gabbhassa’vakkamo (sī. syā. pī.)];
Tena dohaḷinī hoti, suhadā tena vuccati.

167. ‘‘Saṃvaccharaṃ vā ūnaṃ vā, pariharitvā vijāyati;
Tena sā janayantīti, janetti [janettī (sī. syā. pī.)] tena vuccati.

168. ‘‘Thanakhīrena [thanakkhīrena (sī.)] gītena, aṅgapāvuraṇena [aṅgapāpuraṇena (pī.)] ca;
Rodantaṃ puttaṃ [eva (pī.)] toseti, tosentī tena vuccati.

169. ‘‘Tato vātātape ghore, mamaṃ katvā udikkhati;
Dārakaṃ appajānantaṃ, posentī tena vuccati.

170. ‘‘Yañca mātudhanaṃ hoti, yañca hoti pituddhanaṃ;

Ubhayampetassa gopeti, api puttassa no siyā.

171. ‘‘Evaṃ putta aduṃ putta, iti mātā vihaññati;
Pamattaṃ paradāresu, nisīthe pattayobbane;
Sāyaṃ puttaṃ anāyantaṃ, iti mātā vihaññati.

172. ‘‘Evaṃ kicchā bhato poso, mātu aparicārako;
Mātari micchā caritvāna, nirayaṃ sopapajjati.

173. ‘‘Evaṃ kicchā bhato poso, pitu aparicārako;
Pitari micchā caritvāna, nirayaṃ sopapajjati.

174. ‘‘Dhanāpi dhanakāmānaṃ, nassati iti me sutaṃ;
Mātaraṃ aparicaritvāna, kicchaṃ vā so nigacchati.

175. ‘‘Dhanāpi dhanakāmānaṃ, nassati iti me sutaṃ;
Pitaraṃ aparicaritvāna, kicchaṃ vā so nigacchati.

176. ‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Mātaraṃ paricaritvāna, labbhametaṃ vijānato.

177. ‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Pitaraṃ paricaritvāna, labbhametaṃ vijānato.

178. ‘‘Dānañca peyyavajjañca [piyavācā ca (sī. syā. ka.)], atthacariyā ca yā idha;
Samānattatā [samānattā (pī.)] ca dhammesu, tattha tattha yathārahaṃ;
Ete kho saṅgahā loke, rathassāṇīva yāyato.

179. Ete ca saṅgahā nāssu, na mātā puttakāraṇā;
Labhetha mānaṃ pūjaṃ vā [pūjañca (pī.)], pitā vā puttakāraṇā.

180. ‘‘Yasmā ca saṅgahā [saṅgahe (dī. ni. 3.273; a. ni. 4.32) tadaṭṭhakathāyo oloketabbā] ete,
sammapekkhanti [samavekkhanti (sī. syā. pī.) a. ni. 4.32] paṇḍitā;
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te.

181. ‘‘Brahmāti [brahmā hi (pī.)] mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā.

182. ‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atho [matho (pī.), atha (a. ni. 4.63; itivu. 106)] pānena, vatthena sayanena ca;
Ucchādanena nhāpanena [nahāpanena (sī. pī.)], pādānaṃ dhovanena ca.

183. ‘‘Tāya naṃ pāricariyāya [paricariyāya (pī.)], mātāpitūsu paṇḍitā;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti.

Soṇanandajātakaṃ dutiyaṃ.

Sattatinipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Atha sattatimamhi nipātavare, sabhāvantu kusāvatirājavaro;
Atha soṇasunandavaro ca puna, abhivāsitasattatimamhi suteti.

21. Asītinipāto

533. Cūḷahaṃsajātakaṃ (1)

1. ‘‘Sumukha anupacinantā, pakkamanti vihaṅgamā;
Gaccha tuvampi mā kaṅkhi, natthi baddhe [bandhe (syā. ka.)] sahāyatā’’.

2. ‘‘Gacche vāhaṃ na vā gacche, na tena amaro siyaṃ;
Sukhitaṃ taṃ upāsitvā, dukkhitaṃ taṃ kathaṃ jahe.

3. ‘‘Maraṇaṃ vā tayā saddhiṃ, jīvitaṃ vā tayā vinā;
Tadeva maraṇaṃ seyyo, yañce jīve tayā vinā.

4. ‘‘Nesa dhammo mahārāja, yaṃ taṃ evaṃ gataṃ jahe;
Yā gati tuyhaṃ sā mayhaṃ, ruccate vihagādhipa.

5. ‘‘Kā nu pāsena baddhassa [bandhassa (syā. ka.)], gati aññā mahānasā;
Sā kathaṃ cetayānassa, muttassa tava ruccati.

6. ‘‘Kaṃ vā tvaṃ passase atthaṃ, mama tuyhañca pakkhima;
Ñātīnaṃ vāvasiṭṭhānaṃ, ubhinnaṃ jīvitakkhaye.

7. ‘‘Yaṃ na kañcanadepiñcha [depiccha (sī. pī.), dvepiccha (syā.)], andhena tamasā gataṃ;
Tādise sañcajaṃ pāṇaṃ, kamatthamabhijotaye’’.

8. ‘‘Kathaṃ nu patataṃ seṭṭha, dhamme atthaṃ na bujjhasi [bujjhase (sī.)];
Dhammo apacito santo, atthaṃ dasseti pāṇinaṃ.

9. ‘‘Sohaṃ dhammaṃ apekkhāno, dhammā catthaṃ samuṭṭhitaṃ;
Bhattiñca tayi sampassaṃ, nāvakaṅkhāmi jīvitaṃ’’.

10. ‘‘Addhā eso sataṃ dhammo, yo mitto mittamāpade;
Na caje jīvitassāpi, hetudhammamanussaraṃ.

11. ‘‘Svāyaṃ dhammo ca te ciṇṇo, bhatti ca viditā mayi;
Kāmaṃ karassu mayhetaṃ, gacchevānumato mayā’’.

12. ‘‘Api tvevaṃ gate kāle, yaṃ khaṇḍaṃ [baddhaṃ (sī.), bandhaṃ (pī.)] ñātinaṃ mayā;
Tayā taṃ buddhisampannaṃ [buddhisampanna (sī. syā. pī.)], assa paramasaṃvutaṃ.

13. ‘‘Iccevaṃ [icceva (sī. pī.)] mantayantānaṃ, ariyānaṃ ariyavuttinaṃ;
Paccadissatha nesādo, āturānamivantako.

14. ‘‘Te sattumabhisañcikkha, dīgharattaṃ hitā dijā;
Tuṇhīmāsittha ubhayo, na sañcalesumāsanā [na ca sañcesu’māsanā (sī. pī.)].

15. ‘‘Dhataraṭṭhe ca disvāna, samuḍḍente tato tato;
Abhikkamatha vegena, dijasattu dijādhipe.

16. ‘‘So ca vegenabhikkamma, āsajja parame dije;
Paccakamittha [paccakampittha (sī. syā. pī.)] nesādo, baddhā iti vicintayaṃ.

17. ‘‘Ekaṃva baddhamāsīnaṃ, abaddhañca punāparaṃ;
Āsajja baddhamāsīnaṃ, pekkhamānamadīnavaṃ.

18. ‘‘Tato so vimatoyeva, paṇḍare ajjhabhāsatha;
Pavaḍḍhakāye āsīne, dijasaṅghagaṇādhipe.

19. ‘‘Yaṃ nu pāsena mahatā, baddho na kurute disaṃ;
Atha kasmā abaddho tvaṃ, balī pakkhi na gacchasi.

20. ‘‘Kinnu tyāyaṃ [tā’yaṃ (sī. pī. ka.)] dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahīyasi’’.

21. ‘‘Rājā me so dijāmitta, sakhā pāṇasamo ca me;
Neva naṃ vijahissāmi, yāva kālassa pariyāyaṃ.

22. ‘‘Kathaṃ panāyaṃ vihaṅgo, nāddasa pāsamoḍḍitaṃ;
Padañhetaṃ mahantānaṃ, boddhumarahanti āpadaṃ.

23. ‘‘Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhati.

24. ‘‘Api tveva mahāpañña, pāsā bahuvidhā tatā [tatā (syā. ka.)];
Guyhamāsajja [gūḷhamāsajja (sī. pī.)] bajjhanti, athevaṃ jīvitakkhaye’’.

25. ‘‘Api nāyaṃ tayā saddhiṃ, saṃvāsassa [sambhāsassa (sī. pī.)] sukhudrayo;
Api no anumaññāsi, api no jīvitaṃ dade’’.

26. ‘‘Na ceva me tvaṃ baddhosi, napi icchāmi te vadhaṃ;
Kāmaṃ khippamito gantvā, jīva tvaṃ anigho ciraṃ’’.

27. ‘‘Nevāhametamicchāmi, aññatretassa jīvitā;
Sace ekena tuṭṭhosi, muñcetaṃ mañca bhakkhaya.

28. ‘‘Ārohapariṇāhena, tulyāsmā [tulyāmhā (ka.)] vayasā ubho;
Na te lābhena jīvatthi [jīnatthi (sī. syā. pī.)], etena niminā tuvaṃ.

29. ‘‘Tadiṅgha samapekkhassu [samavekkhasu (sī. pī.)], hotu giddhi tavamhasu [tavasmasu (sī. syā.)];
Maṃ pubbe bandha pāsena, pacchā muñca dijādhipaṃ.

30. ‘‘Tāvadeva ca te lābho, katāssa [katassā (sī. pī.)] yācanāya ca;
Mitti ca dhataraṭṭhehi, yāvajīvāya te siyā’’.

31. ‘‘Passantu no mahāsaṅghā, tayā muttaṃ ito gataṃ;
Mittāmaccā ca bhaccā ca, puttadārā ca bandhavā.

32. ‘‘Na ca te tādisā mittā, bahūnaṃ [bahunnaṃ (sī. pī.)] idha vijjati;
Yathā tvaṃ dhataraṭṭhassa, pāṇasādhāraṇo sakhā.

33. ‘‘So te sahāyaṃ muñcāmi, hotu rājā tavānugo;
Kāmaṃ khippamito gantvā, ñātimajjhe virocatha’’.

34. ‘‘So patīto pamuttena, bhattunā [bhattuno (syā.)] bhattugāravo;
Ajjhabhāsatha vakkaṅgo [vaṅkaṅgo (syā.)], vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

35. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā dijādhipaṃ’’.

36. ‘‘Ehi taṃ anusikkhāmi, yathā tvamapi lacchase;
Lābhaṃ tavāyaṃ [yathāyaṃ (sī. pī.)] dhataraṭṭho, pāpaṃ kiñci [kañci (sī.)] na dakkhati.

37. ‘‘Khippamantepuraṃ netvā [gantvā (syā. ka.)], rañño dassehi no ubho;
Abaddhe pakatibhūte, kāje [kāce (pī.)] ubhayato ṭhite.

38. ‘‘Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro.

39. ‘‘Asaṃsayaṃ imaṃ disvā, haṃsarājaṃ narādhipo;
Patīto sumano vitto [citto (ka.)], bahuṃ dassati te dhanaṃ’’.

40. ‘‘Tassa taṃ vacanaṃ sutvā, kammunā upapādayi;
Khippamantepuraṃ gantvā, rañño haṃse adassayi;
Abaddhe pakatibhūte, kāje ubhayato ṭhite.

41. ‘‘Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro’’.

42. ‘‘Kathaṃ panime vihaṅgā [vihagā (sī. pī.)], tava hatthattamāgatā [hatthattha’māgatā (sī. syā. pī.)];
Kathaṃ luddo mahantānaṃ, issare idha ajjhagā’’.

43. ‘‘Vihitā santime pāsā, pallalesu janādhipa;
Yaṃ yadāyatanaṃ maññe, dijānaṃ pāṇarodhanaṃ.

44. ‘‘Tādisaṃ pāsamāsajja, haṃsarājā abajjhatha;
Taṃ abaddho upāsīno, mamāyaṃ ajjhabhāsatha.

45. ‘‘Sudukkaraṃ anariyehi, dahate bhāvamuttamaṃ;
Bhatturatthe parakkanto, dhammayutto [dhamme yutto (sī. pī.)] vihaṅgamo.

46. ‘‘Attanāyaṃ [attano yaṃ (syā.)] cajitvāna, jīvitaṃ jīvitāraho;
Anutthunanto āsīno, bhattu yācittha jīvitaṃ.

47. ‘‘Tassa taṃ vacanaṃ sutvā, pasādamahamajjhagā;
Tato naṃ pāmuciṃ [pāmuñciṃ (pī. ka.)] pāsā, anuññāsiṃ sukhena ca.

48. ‘‘‘So patīto pamuttena, bhattunā bhattugāravo;
Ajjhabhāsatha vakkaṅgo, vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

49. ‘‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā dijādhipaṃ.

50. ‘‘‘Ehi taṃ anusikkhāmi, yathā tvamapi lacchase;
Lābhaṃ tavāyaṃ dhataraṭṭho, pāpaṃ kiñci na dakkhati.

51. ‘‘‘Khippamantepuraṃ netvā [gantvā (sabbattha)], rañño dassehi no ubho;
Abaddhe pakatibhūte, kāje ubhayato ṭhite.

52. ‘‘‘Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro.

53. ‘‘‘Asaṃsayaṃ imaṃ disvā, haṃsarājaṃ narādhipo;
Patīto sumano vitto, bahuṃ dassati te dhanaṃ’.

54. ‘‘Evametassa vacanā, ānītāme ubho mayā;
Ettheva hi ime āsuṃ [assu (sī. syā. pī.)], ubho anumatā mayā.

55. ‘‘Soyaṃ evaṃ gato pakkhī, dijo paramadhammiko;
Mādisassa hi luddassa, janayeyyātha maddavaṃ.

56. ‘‘Upāyanañca te deva, nāññaṃ passāmi edisaṃ;
Sabbasākuṇikāgāme, taṃ passa manujādhipa’’.

57. ‘‘Disvā nisinnaṃ rājānaṃ, pīṭhe sovaṇṇaye subhe;
Ajjhabhāsatha vakkaṅgo, vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

58. ‘‘Kaccinnu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi’’.

59. ‘‘Kusalañceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammena manusāsahaṃ’’ [manusissati (sī. pī.)].

60. ‘‘Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ca [kaccinnu (sī. pī.)] te tavatthesu, nāvakaṅkhanti jīvitaṃ’’.

61. ‘‘Athopi me amaccesu, doso koci na vijjati;
Athopi te [athopime (sī. pī.)] mamatthesu, nāvakaṅkhanti jīvitaṃ’’.

62. ‘‘Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā’’.

63. ‘‘Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā’’.

64. ‘‘Bhavantaṃ [bhavaṃ tu (sī. pī.), bhavannu (syā.)] kacci nu mahā-sattuhatthattataṃ [hatthatthataṃ (sī. syā. pī.)] gato;
Dukkhamāpajji vipulaṃ, tasmiṃ paṭhamamāpade.

65. ‘‘Kacci yantāpatitvāna, daṇḍena samapothayi;
Evametesaṃ jammānaṃ, pātikaṃ [pākatikaṃ (sī. pī.)] bhavati tāvade’’.

66. ‘‘Khemamāsi mahārāja, evamāpadiyā sati [evamāpadi saṃsati (sī. pī.)];
Na cāyaṃ kiñci rasmāsu, sattūva samapajjatha.

67. ‘‘Paccagamittha nesādo, pubbeva ajjhabhāsatha;
Tadāyaṃ sumukhoyeva, paṇḍito paccabhāsatha.

68. ‘‘Tassa taṃ vacanaṃ sutvā, pasādamayamajjhagā;
Tato maṃ pāmucī pāsā, anuññāsi sukhena ca.

69. ‘‘Idañca sumukheneva, etadatthāya cintitaṃ;
Bhoto sakāsegamanaṃ [sakāse + āgamanaṃ], etassa dhanamicchatā’’.

70. ‘‘Svāgatañcevidaṃ bhavataṃ, patīto casmi dassanā;
Eso cāpi bahuṃ vittaṃ, labhataṃ yāvadicchati’’ [yāvaticchati (sī. pī.)].

71. ‘‘Santappayitvā nesādaṃ, bhogehi manujādhipo;
Ajjhabhāsatha vakkaṅgaṃ, vācaṃ kaṇṇasukhaṃ bhaṇaṃ’’.

72. ‘‘Yaṃ khalu dhammamādhīnaṃ, vaso vattati kiñcanaṃ;
Sabbatthissariyaṃ tava [sabbatthissariyaṃ bhavataṃ (sī. syā. pī.), sabbissariyaṃ bhavataṃ (syā. ka.)], taṃ pasāsa [pasāsatha (sī. syā. pī.)] yadicchatha.

73. ‘‘Dānatthaṃ upabhottuṃ vā, yaṃ caññaṃ upakappati;
Etaṃ dadāmi vo vittaṃ, issariyaṃ [isseraṃ (sī.), issaraṃ (pī.)] vissajāmi vo’’.

74. ‘‘Yathā ca myāyaṃ sumukho, ajjhabhāseyya paṇḍito;
Kāmasā buddhisampanno, taṃ myāssa paramappiyaṃ’’.

75. ‘‘Ahaṃ khalu mahārāja, nāgarājārivantaraṃ;
Paṭivattuṃ na sakkomi, na me so vinayo siyā.

76. ‘‘Amhākañceva so [yo (sī. pī.)] seṭṭho, tvañca uttamasattavo;
Bhūmipālo manussindo, pūjā bahūhi hetuhi.

77. ‘‘Tesaṃ ubhinnaṃ bhaṇataṃ, vattamāne vinicchaye;
Nantaraṃ [nāntaraṃ (sī. pī.)] paṭivattabbaṃ, pessena [pesena (ka.)] manujādhipa’’.

78. ‘‘Dhammena kira nesādo, paṇḍito aṇḍajo iti;
Na heva akatattassa, nayo etādiso siyā.

79. ‘‘Evaṃ aggapakatimā, evaṃ uttamasattavo;
Yāvatatthi mayā diṭṭhā, nāññaṃ passāmi edisaṃ.

80. ‘‘Tuṭṭhosmi vo pakatiyā, vākyena madhurena ca;
Eso cāpi mamacchando, ciraṃ passeyya vo ubho’’.

81. ‘‘Yaṃ kiccaṃ [yaṃkiñci (pī.)] parame mitte, katamasmāsu [rasmāsu (sī. pī.)] taṃ tayā;
Pattā nissaṃsayaṃ tyāmhā [tyamhā (pī.)], bhattirasmāsu yā tava.

82. ‘‘Aduñca nūna sumahā, ñātisaṅghassa mantaraṃ;
Adassanena asmākaṃ [amhākaṃ (sī. pī.)], dukkhaṃ bahūsu pakkhisu.

83. ‘‘Tesaṃ sokavighātāya, tayā anumatā mayaṃ;
Taṃ padakkhiṇato katvā, ñātiṃ [ñātī (sī. syā. pī.)] passemurindama [passemarindama (sī. pī.)].

84. ‘‘Addhāhaṃ vipulaṃ pītiṃ, bhavataṃ vindāmi dassanā;
Eso cāpi mahā attho, ñātivissāsanā siyā’’.

85. ‘‘Idaṃ vatvā dhataraṭṭho [dhataraṭṭhā (sī.)], haṃsarājā narādhipaṃ;
Uttamaṃ javamanvāya [uttamajavamattāya (sī. pī.)], ñātisaṅghaṃ upāgamuṃ.

86. ‘‘Te aroge anuppatte, disvāna parame dije;
Kekāti makaruṃ haṃsā, puthusaddo ajāyatha.

87. ‘‘Te patītā pamuttena, bhattunā bhattugāravā;
Samantā parikiriṃsu [parikariṃsu (sī. syā. pī.)], aṇḍajā laddhapaccayā’’.

88. ‘‘Evaṃ mittavataṃ atthā, sabbe honti padakkhiṇā;
Haṃsā yathā dhataraṭṭhā, ñātisaṅghaṃ upāgamu’’nti.

Cūḷa [culla (sī. syā. pī.)] haṃsajātakaṃ paṭhamaṃ.

534. Mahāhaṃsajātakaṃ (2)

89. ‘‘Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, kāmaṃ sumukha pakkama.

90. ‘‘Ohāya maṃ ñātigaṇā, ekaṃ pāsavasaṃ gataṃ;
Anapekkhamānā gacchanti, kiṃ eko avahīyasi.

91. ‘‘Pateva patataṃ seṭṭha, natthi baddhe sahāyatā;
Mā anīghāya hāpesi, kāmaṃ sumukha pakkama’’.

92. ‘‘Nāhaṃ dukkhaparetopi [dukkhapareto’’ti (jā. 1.15.136) aṭṭhakathāyo oloketabbā],
dhataraṭṭha tuvaṃ [tavaṃ (sī. pī.)] jahe;
Jīvitaṃ maraṇaṃ vā me, tayā saddhiṃ bhavissati.

93. ‘‘Nāhaṃ dukkhaparetopi, dhataraṭṭha tuvaṃ jahe;
Na maṃ anariyasaṃyutte, kamme yojetumarahasi.

94. ‘‘Sakumāro sakhā tyasmi, sacitte casmi te [samite (pī.), tyasmi te (ka.)] ṭhito;
Ñāto senāpati tyāhaṃ, haṃsānaṃ pavaruttama.

95. ‘‘Kathaṃ ahaṃ vikatthissaṃ [vikattissaṃ (pī.)], ñātimajjhe ito gato;
Taṃ hitvā patataṃ seṭṭha, kiṃ te vakkhāmito gato;
Idha pāṇaṃ cajissāmi, nānariyaṃ [na anariyaṃ (pī.)] kattumussahe’’.

96. ‘‘Eso hi dhammo sumukha, yaṃ tvaṃ ariyapathe ṭhito;
Yo bhattāraṃ sakhāraṃ maṃ, na pariccattumussahe.

97. ‘‘Tañhi me pekkhamānassa, bhayaṃ natveva jāyati;
Adhigacchasi tvaṃ mayhaṃ, evaṃ bhūtassa jīvitaṃ’’.

98. ‘‘Iccevaṃ [icceva (sī. pī.)] mantayantānaṃ, ariyānaṃ ariyavuttinaṃ;
Daṇḍamādāya nesādo, āpatī [āpadī (ka.)] turito bhusaṃ.

99. ‘‘Tamāpatantaṃ disvāna, sumukho atibrūhayi [aparibrūhayi (sī. pī.)];

Aṭṭhāsi purato rañño, haṃso vissāsayaṃ byadhaṃ [byathaṃ (sī. syā. pī.)].

100. ‘‘Mā bhāyi patataṃ seṭṭha, na hi bhāyanti tādisā;
Ahaṃ yogaṃ payuñjissaṃ, yuttaṃ dhammūpasaṃhitaṃ;
Tena pariyāpadānena [pariyādānena (ka.)], khippaṃ pāsā pamokkhasi’’.

101. ‘‘Tassa taṃ vacanaṃ sutvā, sumukhassa subhāsitaṃ;
Pahaṭṭhalomo nesādo, añjalissa paṇāmayi.

102. ‘‘Na me sutaṃ vā diṭṭhaṃ vā, bhāsanto mānusiṃ dijo;
Ariyaṃ bruvāno [brūhanto (syā. ka.)] vakkaṅgo, cajanto mānusiṃ giraṃ.

103. ‘‘Kinnu tāyaṃ dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahīyasi’’.

104. ‘‘Rājā me so dijāmitta, senāpaccassa kārayiṃ;
Tamāpade pariccattuṃ, nussahe vihagādhipaṃ.

105. ‘‘Mahāgaṇāya bhattā me, mā eko byasanaṃ agā;
Tathā taṃ samma nesāda, bhattāyaṃ abhito rame’’.

106. ‘‘Ariyavattasi vakkaṅga, yo piṇḍamapacāyasi;
Cajāmi te taṃ bhattāraṃ, gacchathūbho [gacchatu bho (pī.)] yathāsukhaṃ’’.

107. ‘‘Sace attappayogena, ohito haṃsapakkhinaṃ;
Paṭigaṇhāma te samma, etaṃ abhayadakkhiṇaṃ.

108. ‘‘No ce attappayogena, ohito haṃsapakkhinaṃ;
Anissaro muñcamamhe, theyyaṃ kayirāsi luddaka’’.

109. ‘‘Yassa tvaṃ bhatako [bhaṭako (ka.)] rañño, kāmaṃ tasseva pāpaya;
Tattha saṃyamano [saṃyamāno (pī.)] rājā, yathābhiññaṃ karissati’’.

110. ‘‘Iccevaṃ vutto nesādo, hemavaṇṇe harittace;
Ubho hatthehi saṅgayha [paggayha (syā. ka.)], pañjare ajjhavodahi.

111. ‘‘Te pañjaragate pakkhī, ubho bhassaravaṇṇine;
Sumukhaṃ dhataraṭṭhañca, luddo ādāya pakkami’’.

112. ‘‘Harīyamāno dhataraṭṭho, sumukhaṃ etadabravi;
Bāḷhaṃ bhāyāmi sumukha, sāmāya lakkhaṇūruyā;
Asmākaṃ vadhamaññāya, athattānaṃ vadhissati.

113. ‘‘Pākahaṃsā ca sumukha, suhemā hemasuttacā;
Koñcī samuddatīreva, kapaṇā nūna rucchati’’.

114. ‘‘Evaṃ mahanto lokassa, appameyyo mahāgaṇī;
Ekitthimanusoceyya, nayidaṃ paññavatāmiva.

115. ‘‘Vātova gandhamādeti, ubhayaṃ chekapāpakaṃ;
Bālo āmakapakkaṃva, lolo andhova āmisaṃ.

116. ‘‘Avinicchayaññu atthesu, mandova paṭibhāsi [paṭibhāti (ka.)] maṃ;
Kiccākiccaṃ na jānāsi, sampatto kālapariyāyaṃ.

117. ‘‘Aḍḍhummatto udīresi, yo seyyā maññasitthiyo;
Bahusādhāraṇā hetā, soṇḍānaṃva surāgharaṃ.

118. ‘‘Māyā cesā marīcī ca, soko rogo cupaddavo;
Kharā ca bandhanā cetā, maccupāsā guhāsayā [paccupāso guhāsayo (sī. pī.)];
Tāsu yo vissase poso, so naresu narādhamo’’.

119. ‘‘Yaṃ vuddhehi upaññātaṃ, ko taṃ ninditumarahati;
Mahābhūtitthiyo nāma, lokasmiṃ udapajjisuṃ.

120. ‘‘Khiḍḍā paṇihitā tyāsu, rati tyāsu patiṭṭhitā;
Bījāni tyāsu rūhanti, yadidaṃ sattā pajāyare;
Tāsu ko nibbide [nibbije (ka.)] poso, pāṇamāsajja pāṇibhi [pāṇahi (sī.)].

121. ‘‘Tvameva nañño sumukha, thīnaṃ atthesu yuñjasi;
Tassa tyajja bhaye jāte, bhītena jāyate mati.

122. ‘‘Sabbo hi saṃsayaṃ patto, bhayaṃ bhīru titikkhati;
Paṇḍitā ca mahantāno [mahattāno (sī.)], atthe yuñjanti duyyuje.

123. ‘‘Etadatthāya rājāno, sūramicchanti mantinaṃ;
Paṭibāhati yaṃ sūro, āpadaṃ attapariyāyaṃ.

124. ‘‘Mā no ajja vikantiṃsu, rañño sūdā mahānase;
Tathā hi vaṇṇo pattānaṃ, phalaṃ veḷuṃva taṃ vadhi.

125. ‘‘Muttopi na icchi [nicchasi (ka.)] uḍḍetuṃ [oḍḍetuṃ (sī.)], sayaṃ bandhaṃ upāgami;
Sopajja saṃsayaṃ patto, atthaṃ gaṇhāhi mā mukhaṃ’’.

126. ‘‘So taṃ [tvaṃ (syā. pī.)] yogaṃ payuñjassu, yuttaṃ dhammūpasaṃhitaṃ [dhammopasañhitaṃ (ka.)];
Tava pariyāpadānena, mama pāṇesanaṃ cara’’.

127. ‘‘Mā bhāyi patataṃ seṭṭha, na hi bhāyanti tādisā;
Ahaṃ yogaṃ payuñjissaṃ, yuttaṃ dhammūpasaṃhitaṃ [dhammopasañhitaṃ (ka.)];
Mama pariyāpadānena, khippaṃ pāsā pamokkhasi’’.

128. ‘‘So [sa (sī.)] luddo haṃsakājena [haṃsakācena (pī.)], rājadvāraṃ upāgami;
Paṭivedetha maṃ rañño, dhataraṭṭhāyamāgato’’.

129. ‘‘Te disvā puññasaṃkāse, ubho lakkhaṇasammate [lakkhaññāsammate (sī. pī.)];
Khalu saṃyamano rājā, amacce ajjhabhāsatha.

130. ‘‘Detha luddassa vatthāni, annaṃ pānañca bhojanaṃ;
Kāmaṃ karo hiraññassa, yāvanto esa icchati’’.

131. ‘‘Disvā luddaṃ pasannattaṃ, kāsirājā tadabravi;
Yadyāyaṃ [yadāyaṃ (sī. syā. pī.)] samma khemaka, puṇṇā haṃsehi tiṭṭhati.

132. ‘‘Kathaṃ rucimajjhagataṃ, pāsahattho upāgami;
Okiṇṇaṃ ñātisaṅghehi, nimmajjhimaṃ [nimajjhimaṃ (sī. pī. ka.)] kathaṃ gahi’’.

133. ‘‘Ajja me sattamā ratti, adanāni [ādānāni (syā. pī. ka.)] upāsato [upāgato (ka.)];
Padametassa anvesaṃ, appamatto ghaṭassito.

134. ‘‘Athassa padamaddakkhiṃ, carato adanesanaṃ;
Tatthāhaṃ odahiṃ pāsaṃ, evaṃ taṃ [evetaṃ (sī. pī.)] dijamaggahiṃ’’.

135. ‘‘Ludda dve ime sakuṇā, atha ekoti bhāsasi;
Cittaṃ nu te vipariyattaṃ [vipariyatthaṃ (pī.)], adu kinnu jigīsasi’’ [jigiṃsasi (sī. pī.)].

136. ‘‘Yassa lohitakā tālā, tapanīyanibhā subhā;
Uraṃ saṃhacca tiṭṭhanti, so me bandhaṃ upāgami.

137. ‘‘Athāyaṃ bhassaro pakkhī, abaddho baddhamāturaṃ;
Ariyaṃ bruvāno aṭṭhāsi, cajanto mānusiṃ giraṃ’’.

138. ‘‘Atha kiṃ [atha kinnu (sī. pī.), kathaṃ nu (syā.)] dāni sumukha, hanuṃ saṃhacca tiṭṭhasi;
Adu me parisaṃ patto, bhayā bhīto na bhāsasi’’.

139. ‘‘Nāhaṃ kāsipati bhīto, ogayha parisaṃ tava;
Nāhaṃ bhayā na bhāsissaṃ, vākyaṃ atthamhi tādise’’.

140. ‘‘Na te abhisaraṃ passe, na rathe napi pattike;
Nāssa cammaṃ va kīṭaṃ vā, vammite ca dhanuggahe.

141. ‘‘Na hiraññaṃ suvaṇṇaṃ vā, nagaraṃ vā sumāpitaṃ;
Okiṇṇaparikhaṃ duggaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Yattha paviṭṭho sumukha, bhāyitabbaṃ na bhāyasi’’.

142. ‘‘Na me abhisarenattho, nagarena dhanena vā;
Apathena pathaṃ yāma, antalikkhecarā mayaṃ.

143. ‘‘Sutā ca paṇḍitā tyamhā, nipuṇā atthacintakā [catthacintakā (ka.)];
Bhāsematthavatiṃ vācaṃ, sacce cassa patiṭṭhito.

144. ‘‘Kiñca tuyhaṃ asaccassa, anariyassa karissati;
Musāvādissa luddassa, bhaṇitampi subhāsitaṃ’’.

145. ‘‘Taṃ brāhmaṇānaṃ vacanā, imaṃ khemamakārayi [khemikārayi (sī. pī.)];
Abhayañca tayā ghuṭṭhaṃ, imāyo dasadhā disā.

146. ‘‘Ogayha te pokkharaṇiṃ, vippasannodakaṃ suciṃ;
Pahūtaṃ cādanaṃ tattha, ahiṃsā cettha pakkhinaṃ.

147. ‘‘Idaṃ sutvāna nigghosaṃ, āgatamha tavantike;
Te te bandhasma pāsena, etaṃ te bhāsitaṃ musā.

148. ‘‘Musāvādaṃ purakkhatvā, icchālobhañca pāpakaṃ;
Ubho sandhimatikkamma, asātaṃ upapajjati’’.

149. ‘‘Nāparajjhāma sumukha, napi lobhāva maggahiṃ;
Sutā ca paṇḍitātyattha, nipuṇā atthacintakā.

150. ‘‘Appevatthavatiṃ vācaṃ, byāhareyyuṃ [byākareyyuṃ (sī. pī.)] idhāgatā;
Tathā taṃ samma nesādo, vutto sumukha maggahi’’.

151. ‘‘Neva bhītā [bhūtā (syā. ka.)] kāsipati, upanītasmi jīvite;
Bhāsematthavatiṃ vācaṃ, sampattā kālapariyāyaṃ.

152. ‘‘Yo migena migaṃ hanti, pakkhiṃ vā pana pakkhinā;
Sutena vā sutaṃ kiṇyā [kiṇe (sī. pī.)], kiṃ anariyataraṃ tato.

153. ‘‘Yo cāriyarudaṃ [ca ariyarudaṃ (sī. pī.)] bhāse, anariyadhammavassito
[anariyadhammamavassito (sī.)];
Ubho so dhaṃsate lokā, idha ceva parattha ca.

154. ‘‘Na majjetha yasaṃ patto, na byādhe [byathe (sī. pī.)] pattasaṃsayaṃ;
Vāyametheva kiccesu, saṃvare vivarāni ca.

155. ‘‘Ye vuddhā abbhatikkantā [nābbhacikkhantā (ka.)], sampattā kālapariyāyaṃ;
Idha dhammaṃ caritvāna, evaṃte [evete (sī. pī.)] tidivaṃ gatā.

156. ‘‘Idaṃ sutvā kāsipati, dhammamattani pālaya;
Dhataraṭṭhañca muñcāhi, haṃsānaṃ pavaruttamaṃ’’.

157. ‘‘Āharantudakaṃ pajjaṃ, āsanañca mahārahaṃ;
Pañjarato pamokkhāmi, dhataraṭṭhaṃ yasassinaṃ.

158. ‘‘Tañca senāpatiṃ dhīraṃ, nipuṇaṃ atthacintakaṃ;
Yo sukhe sukhito raññe [rañño (sī. syā. pī. ka.)], dukkhite hoti dukkhito.

159. ‘‘Ediso kho arahati, piṇḍamasnātu bhattuno;
Yathāyaṃ sumukho rañño, pāṇasādhāraṇo sakhā’’.

160. ‘‘Pīṭhañca sabbasovaṇṇaṃ, aṭṭhapādaṃ manoramaṃ;
Maṭṭhaṃ kāsikamatthannaṃ [kāsikapatthiṇṇaṃ (sī.), kāsikavatthinaṃ (syā. pī.)], dhataraṭṭho upāvisi.

161. ‘‘Kocchañca sabbasovaṇṇaṃ, veyyagghaparisibbitaṃ;
Sumukho ajjhupāvekkhi, dhataraṭṭhassanantarā [anantaraṃ (sī.)].

162. ‘‘Tesaṃ kañcanapattehi, puthū ādāya kāsiyo;
Haṃsānaṃ abhihāresuṃ, aggarañño pavāsitaṃ’’.

163. ‘‘Disvā abhihaṭaṃ aggaṃ, kāsirājena pesitaṃ;
Kusalo khattadhammānaṃ, tato pucchi anantarā.

164. ‘‘Kaccinnu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi’’.

165. ‘‘Kusalañceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammenaṃ manusāsahaṃ.

166. ‘‘Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ca te tavatthesu, nāvakaṅkhanti jīvitaṃ’’.

167. ‘‘Athopi me amaccesu, doso koci na vijjati;
Athopi te mamatthesu, nāvakaṅkhanti jīvitaṃ’’.

168. ‘‘Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā’’.

169. ‘‘Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā’’.

170. ‘‘Kacci raṭṭhaṃ anuppīḷaṃ, akutociupaddavaṃ;
Asāhasena dhammena, samena manusāsasi’’.

171. ‘‘Atho raṭṭhaṃ anuppīḷaṃ, akutociupaddavaṃ;
Asāhasena dhammena, samena manusāsahaṃ’’.

172. ‘‘Kacci santo apacitā, asanto parivajjitā;
No ce [ca (syā. ka.)] dhammaṃ niraṃkatvā, adhammamanuvattasi’’.

173. ‘‘Santo ca me apacitā, asanto parivajjitā;
Dhammamevānuvattāmi, adhammo me niraṅkato’’.

174. ‘‘Kacci nānāgataṃ [kacci nunāgataṃ (syā. ka.)] dīghaṃ, samavekkhasi khattiya;
Kacci matto [na matto (sī.)] madanīye, paralokaṃ na santasi’’.

175. ‘‘Nāhaṃ anāgataṃ [ahaṃ anāgataṃ (syā.)] dīghaṃ, samavekkhāmi pakkhima;
Ṭhito dasasu dhammesu, paralokaṃ na santase [santasiṃ (syā.)].

176. ‘‘Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantiñca [khantī ca (ka.)] avirodhanaṃ.

177. ‘‘Iccete kusale dhamme, ṭhite passāmi attani;
Tato me jāyate pīti, somanassañcanappakaṃ.

178. ‘‘Sumukho ca acintetvā, visajji [vissaji (sī. pī.)] pharusaṃ giraṃ;
Bhāvadosamanaññāya, asmākāyaṃ vihaṅgamo.

179. ‘‘So kuddho pharusaṃ vācaṃ, nicchāresi ayoniso;
Yānasmāsu [yānasmāsu (sī. syā pī.)] na vijjanti, nayidaṃ [na idaṃ (sī. pī.)] paññavatāmiva’’.

180. ‘‘Atthi me taṃ atisāraṃ, vegena manujādhipa;
Dhataraṭṭhe ca baddhasmiṃ, dukkhaṃ me vipulaṃ ahu.

181. ‘‘Tvaṃ no pitāva puttānaṃ, bhūtānaṃ dharaṇīriva;
Asmākaṃ adhipannānaṃ, khamassu rājakuñjara’’.

182. ‘‘Etaṃ [evaṃ (syā. ka.)] te anumodāma, yaṃ bhāvaṃ na nigūhasi;
Khilaṃ pabhindasi pakkhi, ujukosi vihaṅgama’’.

183. ‘‘Yaṃ kiñci ratanaṃ atthi, kāsirāja nivesane;

Rajataṃ jātarūpañca, muttā veḷuriyā bahū.

184. ‘‘Maṇayo saṅkhamuttañca, vatthakaṃ haricandanaṃ;
Ajinaṃ dantabhaṇḍañca, lohaṃ kāḷāyasaṃ bahuṃ;
Etaṃ dadāmi vo vittaṃ, issariyaṃ [isseraṃ (sī.), issaraṃ (syā. pī. ka.)] vissajāmi vo’’.

185. ‘‘Addhā apacitā tyamhā, sakkatā ca rathesabha;
Dhammesu vattamānānaṃ, tvaṃ no ācariyo bhava.

186. ‘‘Ācariya samanuññātā, tayā anumatā mayaṃ;
Taṃ padakkhiṇato katvā, ñātiṃ [ñātī (sī. syā. pī.)] passemurindama’’ [passemarindama (sī. pī.)].

187. ‘‘Sabbarattiṃ cintayitvā, mantayitvā yathātathaṃ;
Kāsirājā anuññāsi, haṃsānaṃ pavaruttamaṃ’’.

188. ‘‘Tato ratyā vivasāne, sūriyuggamanaṃ [suriyassuggamanaṃ (sī. syā.), suriyuggamanaṃ (pī.)] pati;
Pekkhato kāsirājassa, bhavanā te [bhavanato (syā. ka.)] vigāhisuṃ’’.

189. ‘‘Te aroge anuppatte, disvāna parame dije;
Kekāti makaruṃ haṃsā, puthusaddo ajāyatha.

190. ‘‘Te patītā pamuttena, bhattunā bhattugāravā;
Samantā parikiriṃsu, aṇḍajā laddhapaccayā’’.

191. ‘‘Evaṃ mittavataṃ atthā, sabbe honti padakkhiṇā;
Haṃsā yathā dhataraṭṭhā, ñātisaṅghaṃ upāgamu’’nti.

Mahāhaṃsajātakaṃ dutiyaṃ.

535. Sudhābhojanajātakaṃ (3)

192. ‘‘Neva kiṇāmi napi vikkiṇāmi, na cāpi me sannicayo ca atthi [idhatthi (syā.)];
Sukiccharūpaṃ vatidaṃ parittaṃ, patthodano nālamayaṃ duvinnaṃ’’.

193. ‘‘Appamhā appakaṃ dajjā, anumajjhato majjhakaṃ;
Bahumhā bahukaṃ dajjā, adānaṃ nupapajjati [na upapajjati (sī. pī.)].

194. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha [ariyaṃ maggaṃ samāruha (sī. pī.)], nekāsī labhate sukhaṃ’’.

195. ‘‘Moghañcassa hutaṃ hoti, moghañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

196. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ’’.

197. ‘‘Saccañcassa hutaṃ hoti, saccañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

198. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ’’.

199. ‘‘Sarañca juhati poso, bahukāya gayāya ca;
Doṇe timbarutitthasmiṃ, sīghasote mahāvahe.

200. ‘‘Atra cassa hutaṃ hoti, atra cassa samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

201. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ’’.

202. ‘‘Baḷisañhi so nigilati [niggilati (sī. pī.)], dīghasuttaṃ sabandhanaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

203. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samārūha, nekāsī labhate sukhaṃ’’.

204. ‘‘Uḷāravaṇṇā vata brāhmaṇā ime, ayañca vo sunakho kissa hetu;
Uccāvacaṃ vaṇṇanibhaṃ vikubbati, akkhātha no brāhmaṇā ke nu tumhe’’.

205. ‘‘Cando ca sūriyo ca [sūriyo ca (ka.)] ubho idhāgatā, ayaṃ pana mātali devasārathi;
Sakkohamasmi tidasānamindo, eso ca kho pañcasikhoti vuccati.

206. ‘‘Pāṇissarā mudiṅgā ca [mutiṅgā ca (sī. syā. pī.)], murajālambarāni ca;
Suttamenaṃ pabodhenti, paṭibuddho ca nandati’’.

207. ‘‘Ye kecime maccharino kadariyā, paribhāsakā samaṇabrāhmaṇānaṃ;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā nirayaṃ vajanti’’.

208. ‘‘Ye kecime suggatimāsamānā [suggatimāsasānā (sī. pī.), suggatāsisamānā (ka.)], dhamme ṭhitā saṃyame saṃvibhāge;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā sugatiṃ vajanti’’.

209. ‘‘Tvaṃ nosi ñāti purimāsu jātisu, so maccharī rosako [kosiyo (syā. ka.)] pāpadhammo;
Taveva atthāya idhāgatamhā, mā pāpadhammo nirayaṃ gamittha’’ [apattha (ka. sī. syā. pī.)].

210. ‘‘Addhā hi maṃ vo hitakāmā, yaṃ maṃ samanusāsatha;
Sohaṃ tathā karissāmi, sabbaṃ vuttaṃ hitesibhi.

211. ‘‘Esāhamajjeva upāramāmi, na cāpihaṃ [na cāpahaṃ (sī. pī.)] kiñci kareyya pāpaṃ;
Na cāpi me kiñci adeyyamatthi, na cāpidatvā udakaṃ pivāmi [udakampahaṃ pibe (sī.)].

212. ‘‘Evañca me dadato sabbakālaṃ [sabbakāle (ka.)], bhogā ime vāsava khīyissanti;
Tato ahaṃ pabbajissāmi sakka, hitvāna kāmāni yathodhikāni’’.

213. ‘‘Naguttame girivare gandhamādane, modanti tā devavarābhipālitā;
Athāgamā isivaro sabbalokagū, supupphitaṃ dumavarasākhamādiya.

214. ‘‘Suciṃ sugandhaṃ tidasehi sakkataṃ, pupphuttamaṃ amaravarehi sevitaṃ;
Aladdha maccehi va dānavehi vā, aññatra devehi tadārahaṃ hidaṃ [hitaṃ (syā.)].

215. ‘‘Tato catasso kanakattacūpamā, uṭṭhāya nāriyo pamadādhipā muniṃ;
Āsā ca saddhā ca sirī tato hirī, iccabravuṃ nāradadeva brāhmaṇaṃ.

216. ‘‘Sace anuddiṭṭhaṃ tayā mahāmuni, pupphaṃ imaṃ pārichattassa brahme;
Dadāhi no sabbā gati te ijjhatu, tuvampi no hohi yatheva vāsavo.

217. ‘‘Taṃ yācamānābhisamekkha nārado, iccabravī saṃkalahaṃ udīrayi;
Na mayhamatthatthi imehi koci naṃ, yāyeva vo seyyasi sā piḷandhatha’’ [piḷayhatha (sī. pī.)].

218. ‘‘Tvaṃ nottamevābhisamekkha nārada, yassicchasi tassā anuppavecchasu;
Yassā hi no nārada tvaṃ padassasi, sāyeva no hehiti seṭṭhasammatā’’.

219. ‘‘Akallametaṃ vacanaṃ sugatte, ko brāhmaṇo saṃkalahaṃ udīraye;
Gantvāna bhūtādhipameva pucchatha, sace na jānātha idhuttamādhamaṃ’’.

220. ‘‘Tā nāradena paramappakopitā, udīritā vaṇṇamadena mattā;
Sakāse [sakāsaṃ (ka.)] gantvāna sahassacakkhuno, pucchiṃsu bhūtādhipaṃ kā nu seyyasi’’.

221. ‘‘Tā disvā āyattamanā purindado, iccabravī devavaro katañjalī;
Sabbāva vo hotha sugatte sādisī, ko neva bhadde kalahaṃ udīrayi’’.

222. ‘‘Yo sabbalokaccarito [sabbalokaṃ carako (sī. syā. pī.)] mahāmuni, dhamme ṭhito nārado [nārada (syā.)] saccanikkamo;
So nobravi [bravī (sī. syā. pī.)] girivare gandhamādane, gantvāna bhūtādhipameva pucchatha;
Sace na jānātha idhuttamādhamaṃ’’.

223. ‘‘Asu [asū (syā.)] brahāraññacaro mahāmuni, nādatvā bhattaṃ varagatte bhuñjati;
Viceyya dānāni dadāti kosiyo, yassā hi so dassati sāva seyyasi’’.

224. ‘‘Asū hi yo sammati dakkhiṇaṃ disaṃ, gaṅgāya tīre himavantapassani [himavantapasmani (sī. pī. ka.)];
Sa kosiyo dullabhapānabhojano, tassa sudhaṃ pāpaya devasārathi’’.

225. ‘‘Sa [so (syā.)] mātalī devavarena pesito, sahassayuttaṃ abhiruyha sandanaṃ;
Sukhippameva [sa khippameva (sī. pī.)] upagamma assamaṃ, adissamāno munino sudhaṃ adā’’.

226. ‘‘Udaggihuttaṃ upatiṭṭhato hi me, pabhaṅkaraṃ lokatamonuduttamaṃ;
Sabbāni bhūtāni adhicca [aticca (sī. pī.)] vāsavo, ko neva me pāṇisu kiṃ sudhodahi.

227. ‘‘Saṅkhūpamaṃ setamatulyadassanaṃ, suciṃ sugandhaṃ piyarūpamabbhutaṃ;
Adiṭṭhapubbaṃ mama jātu cakkhubhi [jātacakkhuhi (sī. pī.)], kā devatā pāṇisu kiṃ sudhodahi’’.

228. ‘‘Ahaṃ mahindena mahesi pesito, sudhābhihāsiṃ turito mahāmuni;
Jānāsi maṃ mātali devasārathi, bhuñjassu bhattuttama mābhivārayi [mā vicārayi (sī. pī.)].

229. ‘‘Bhuttā ca sā dvādasa hanti pāpake, khudaṃ pipāsaṃ aratiṃ daraklamaṃ [darathaṃ kilaṃ (syā.), darathakkhamaṃ (ka.)];
Kodhūpanāhañca vivādapesuṇaṃ, sītuṇhatandiñca rasuttamaṃ idaṃ’’.

230. ‘‘Na kappatī mātali mayha bhuñjituṃ, pubbe adatvā iti me vatuttamaṃ;

Na cāpi ekāsnamarīyapūjitaṃ [ekāsanaṃ ariyapūjitaṃ (sī. pī.)], asaṃvibhāgī ca sukhaṃ na vindati''.

231. ''Thīghātakā ye cime pāradārikā, mittadduno ye ca sapanti subbate;
Sabbe ca te maccharipañcamādhamā, tasmā adatvā udakampi nāsniye [nāsmiye (sī. pī.)].

232. ''So hitthiyā vā purisassa vā pana, dassāmi dānaṃ vidusampavaṇṇitaṃ;
Saddhā vadaññū idha vītamaccharā, bhavanti hete sucisaccasammatā'' [sammasammatā (sī.)].

233. ''Ato matā [mutā (sī. pī.)] devavarena pesitā, kaññā catasso kanakattacūpamā;
Āsā ca saddhā ca sirī tato hirī [sirī hirī tato (pī.)], taṃ assamaṃ āgamu [āgamuṃ (sī. pī. ka.)] yattha kosiyo.

234. ''Tā disvā sabbo paramappamodito [sabbā paramappamoditā (syā.)], subhena vaṇṇena sikhārivaggino;
Kaññā catasso caturo catuddisā, iccabravī mātalino ca sammukhā.

235. ''Purimaṃ disaṃ kā tvaṃ pabhāsi devate, alaṅkatā tāravarāva osadhī;
Pucchāmi taṃ kañcanavelliviggahe, ācikkha me tvaṃ katamāsi devatā.

236. ''Sirāha devīmanujebhi [manujesu (sī. syā. pī.)] pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavantimāgatā, taṃ maṃ sudhāya varapañña bhājaya.

237. ''Yassāhamicchāmi sudhaṃ [sukhaṃ (pī.)] mahāmuni, so [sa (sī. pī.)] sabbakāmehi naro pamodati;
Sirīti maṃ jānahi jūhatuttama, taṃ maṃ sudhāya varapañña bhājaya''.

238. ''Sippena vijjācaraṇena buddhiyā, narā upetā paguṇā sakammunā [sakammanā (sī. pī.)];
Tayā vihīnā na labhanti kiñcanaṃ [kiñcinaṃ (ka.)], tayidaṃ na sādhu yadidaṃ tayā kataṃ.

239. ''Passāmi posaṃ alasaṃ mahagghasaṃ, sudukkulīnampi arūpimaṃ naraṃ;
Tayānugutto siri jātimāmapi [jātimaṃ api (sī.)], peseti dāsaṃ viya bhogavā sukhī.

240. ''Taṃ taṃ asaccaṃ avibhajjasevinim, jānāmi mūḷhaṃ vidurānupātiniṃ;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasi''.

241. ''Kā sukkadāṭhā paṭimukkakuṇḍalā, cittaṅgadā kambuvimaṭṭhadhārinī;
Osittavaṇṇaṃ paridayha sobhasi, kusaggirattaṃ apiḷayha mañjariṃ.

242. ''Migīva bhantā saracāpadhārinā, virādhitā mandamiva udikkhasi;
Ko te dutīyo idha mandalocane, na bhāyasi ekikā kānane vane''.

243. ''Na me dutīyo idha matthi kosiya, masakkasārappabhavamhi devatā;
Āsā sudhāsāya tavantimāgatā, taṃ maṃ sudhāya varapañña bhājaya''.

244. ''Āsāya yanti vāṇijā dhanesino, nāvaṃ samāruyha parenti aṇṇave;
Te tattha sīdanti athopi ekadā, jīnādhanā enti vinaṭṭhapābhatā.

245. ''Āsāya khettāni kasanti kassakā, vapanti bījāni karontupāyaso;
Ītīnipātena avuṭṭhitāya [avuṭṭhikāya (sī. pī.)] vā, na kiñci vindanti tato phalāgamaṃ.

246. ''Athattakārāni karonti bhattusu, āsaṃ purakkhatvā narā sukhesino;

Te bhatturatthā atigāḷhitā puna, disā panassanti aladdha kiñcanaṃ.

247. ‘‘Hitvāna [jahitva (sī. syā. pī.)] dhaññañca dhanañca ñātake, āsāya saggādhimanā sukhesino;
Tapanti lūkhampi tapaṃ cirantaraṃ, kumaggamāruyha [kummaggamāruyha (sī. syā. pī.)] parenti duggatiṃ.

248. ‘‘Āsā visaṃvādikasammatā ime, āse sudhāsaṃ [sudhāya (syā pī. ka.)] vinayassu attani;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasi’’.

249. ‘‘Daddallamānā yasasā yasassinī, jighaññanāmavhayanaṃ disaṃ pati;
Pucchāmi taṃ kañcanavelliviggahe, ācikkha me tvaṃ katamāsi devatā’’.

250. ‘‘Saddhāha devīmanujehi [devīmanujesu (sī. syā. pī.)] pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavantimāgatā, taṃ maṃ sudhāya varapañña bhājaya’’.

251. ‘‘Dānaṃ damaṃ cāgamathopi saṃyamaṃ, ādāya saddhāya karonti hekadā;
Theyyaṃ musā kūṭamathopi pesuṇaṃ, karonti heke puna viccutā tayā.

252. ‘‘Bhariyāsu poso sadisīsu pekkhavā [pekhavā (pī.)], sīlūpapannāsu patibbatāsupi;
Vinetvāna [vinetvā (sī. syā. pī.)] chandaṃ kulitthiyāsupi [kuladhītiyāsupi (sī. pī.)], karoti saddhaṃ puna [pana (sī. pī.)] kumbhadāsiyā.

253. ‘‘Tvameva saddhe paradārasevinī, pāpaṃ karosi kusalampi riñcasi;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasi’’.

254. ‘‘Jighaññarattiṃ aruṇasmimūhate, yā dissati uttamarūpavaṇṇinī;
Tathūpamā maṃ paṭibhāsi devate, ācikkha me tvaṃ katamāsi accharā.

255. ‘‘Kālā nidāgheriva aggijāriva [aggajātiva (sī.), aggijātiva (pī.)], anileritā lohitapattamālinī;
Kā tiṭṭhasi mandamigāvalokayaṃ [mandamivāvalokayaṃ (sī. pī.)], bhāsesamānāva giraṃ na muñcasi’’.

256. ‘‘Hirāha devīmanujehi pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavantimāgatā, sāhaṃ na sakkomi sudhampi yācituṃ;
Kopīnarūpā viya yācanitthiyā’’.

257. ‘‘Dhammena ñāyena sugatte lacchasi, eso hi dhammo na hi yācanā sudhā;
Taṃ taṃ ayācantimahaṃ nimantaye, sudhāya yañcicchasi tampi dammi te.

258. ‘‘Sā tvaṃ mayā ajja sakamhi assame, nimantitā kañcanavelliviggahe;
Tuvañhi me sabbarasehi pūjiyā, taṃ pūjayitvāna sudhampi asniye’’.

259. ‘‘Sā kosiyenānumatā jutīmatā, addhā hiri rammaṃ pāvisi yassamaṃ;
Udakavantaṃ [udaññavantaṃ (sī. pī.)] phalamariyapūjitaṃ, apāpasattūpanisevitaṃ sadā.

260. ‘‘Rukkhaggahānā bahukettha pupphitā, ambā piyālā panasā ca kiṃsukā;
Sobhañjanā loddamathopi padmakā, kekā ca bhaṅgā tilakā supupphitā.

261. ‘‘Sālā karerī bahukettha jambuyo, assatthanigrodhamadhukavetasā [vedisā (ka.)];
Uddālakā pāṭali sinduvārakā [sinduvāritā (bahūsu)], manuññagandhā mucalindaketakā.

262. ‘‘Hareṇukā veḷukā keṇu [veṇu (sī. pī.)] tindukā, sāmākanīvāramathopi cīnakā;

Mocā kadalī bahukettha sāliyo, pavīhayo ābhūjino ca [ābhujinopi (sī. syā.)] taṇḍulā.

263. ‘‘Tassevuttarapassena [tassa ca uttare passe (sī. pī.), tassa ca uttarapassena (syā.)], jātā pokkharaṇī sivā;
Akakkasā apabbhārā, sādhu appaṭigandhikā.

264. ‘‘Tattha macchā sanniratā, khemino bahubhojanā;
Siṅgū savaṅkā saṃkulā [sakulā (sī. syā. pī.)], satavaṅkā ca rohitā;
Āḷigaggarakākiṇṇā, pāṭhīnā kākamacchakā.

265. ‘‘Tattha pakkhī sanniratā, khemino bahubhojanā;
Haṃsā koñcā mayūrā ca, cakkavākā ca kukkuhā;
Kuṇālakā bahū citrā, sikhaṇḍī jīvajīvakā.

266. ‘‘Tattha pānāya māyanti, nānā migagaṇā bahū;
Sīhā byagghā varāhā ca, acchakokataracchayo.

267. ‘‘Palāsādā gavajā ca, mahiṃsā [mahisā (sī. syā. pī.)] rohitā rurū;
Eṇeyyā ca varāhā ca, gaṇino nīkasūkarā;
Kadalimigā bahukettha, biḷārā sasakaṇṇikā [sasakaṇṇakā (sī.)].

268. ‘‘Chamāgirī pupphavicitrasanthatā, dijābhighuṭṭhā dijasaṅghasevitā’’.
269. ‘‘Sā suttacā nīladumābhilambitā, vijju mahāmegharivānupajjatha;
Tassā susambandhasiraṃ kusāmayaṃ, suciṃ sugandhaṃ ajinūpasevitaṃ;
Atricca [atriccha (sī. syā. pī.)] kocchaṃ hirimetadabravi, ‘nisīda kalyāṇi sukhayidamāsanaṃ’.

270. ‘‘Tassā tadā kocchagatāya kosiyo, yadicchamānāya jaṭājinandharo [jaṭājutindharo (syā. ka.)];
Navehi pattehi sayaṃ sahūdakaṃ, sudhābhihāsī turito mahāmuni.

271. ‘‘Sā taṃ paṭiggayha ubhohi pāṇibhi, iccabravi attamanā jaṭādharaṃ;
‘Handāhaṃ etarahi pūjitā tayā, gaccheyyaṃ brahme tidivaṃ jitāvinī’.

272. ‘‘Sā kosiyenānumatā jutīmatā, udīritā [udirayi (ka.)] vaṇṇamadena mattā;
Sakāse gantvāna sahassacakkhuno, ayaṃ sudhā vāsava dehi me jayaṃ.

273. ‘‘Tamena [tamenaṃ (syā. ka.)] sakkopi tadā apūjayi, sahindadevā [sahindā ca devā (sī. pī.)] surakaññamuttamaṃ;
Sā pañjalī devamanussapūjitā, navamhi kocchamhi yadā upāvisi’’.

274. ‘‘Tameva saṃsī [tameva asaṃsī (syā.)] punadeva mātaliṃ, sahassanetto tidasānamindo;
Gantvāna vākyaṃ mama brūhi kosiyaṃ, āsāya saddhā [saddha (pī.)] siriyā ca kosiya;
Hirī sudhaṃ kena malattha hetunā.

275. ‘‘Taṃ su vatthaṃ udatārayī rathaṃ, daddallamānaṃ upakāriyasādisaṃ [upakiriyasādisaṃ (sī. syā. pī.)].
Jambonadīsaṃ tapaneyyasannibhaṃ [santikaṃ (sī.pī.)], alaṅkataṃ kañcanacittasannibhaṃ.

276. ‘‘Suvaṇṇacandettha bahū nipātitā, hatthī gavassā kikibyagghadīpiyo [kimpurisabyagghadīpiyo (ka.)];
Eṇeyyakā laṅghamayettha pakkhino [pakkhiyo (sī. pī.)], migettha veḷuriyamayā yudhā yutā.

277. ‘‘Tatthassarājaharayo ayojayuṃ, dasasatāni susunāgasādise;

Alaṅkate kañcanajāluracchade, āveḷine saddagame asaṅgite.

278. ‘‘Taṃ yānaseṭṭhaṃ abhiruyha mātali, disā imāyo [dasa disā imā (sī. syā. pī.)] abhinādayittha;
Nabhañca selañca vanappatiniñca [vanaspatīni ca (sī. pī.), vanappatiñca (syā. ka.)], sasāgaraṃ pabyadhayittha [pabyāthayittha (sī. pī.)] medinimṃ.

279. ‘‘Sa khippameva upagamma assamaṃ, pāvāramekaṃsakato katañjalī;
Bahussutaṃ vuddhaṃ vinītavantaṃ, iccabravī mātali devabrāhmaṇaṃ.

280. ‘‘Indassa vākyaṃ nisāmehi kosiya, dūto ahaṃ pucchati taṃ purindado;
Āsāya saddhā siriyā ca kosiya, hirī sudhaṃ kena malattha hetunā’’.

281. ‘‘Andhā sirī maṃ paṭibhāti mātali, saddhā aniccā pana devasārathi;
Āsā visaṃvādikasammatā hi me, hirī ca ariyamhi guṇe patiṭṭhitā’’.

282. ‘‘Kumāriyo yācimā gottarakkhitā, jiṇṇā ca yā yā ca sabhattuitthiyo;
Tā chandarāgaṃ purisesu uggataṃ, hiriyā nivārenti sacittamattano.

283. ‘‘Saṅgāmasīse sarasattisaṃyute, parājitānaṃ patataṃ palāyinaṃ;
Hiriyā nivattanti jahitva [jahitvāna (syā. ka.)] jīvitaṃ, te sampaṭicchanti punā hirīmanā.

284. ‘‘Velā yathā sāgaravegavārinī, hirāya hi pāpajanaṃ nivārinī;
Taṃ sabbaloke hirimariyapūjitaṃ, indassa taṃ vedaya devasārathi’’.

285. ‘‘Ko te imaṃ kosiya diṭṭhimodahi, brahmā mahindo atha vā pajāpati;
Hirāya devesu hi seṭṭhasammatā, dhītā mahindassa mahesi jāyatha’’.

286. ‘‘Handehi dāni tidivaṃ apakkama [samakkama (sī. pī.)], rathaṃ samāruyha mamāyitaṃ imaṃ [idaṃ (syā. ka.)];
Indo ca taṃ indasagotta kaṅkhati, ajjeva tvaṃ indasahabyataṃ vaja’’.

287. ‘‘Evaṃ visujjhanti [samijjhanti (sī. pī.)] apāpakammino, atho suciṇṇassa phalaṃ na nassati;
Ye keci maddakkhu sudhāya bhojanaṃ, sabbeva te indasahabyataṃ gatā’’.

288. ‘‘Hirī uppalavaṇṇāsi, kosiyo dānapati bhikkhu;
Anuruddho pañcasikho, ānando āsi mātali.

289. ‘‘Sūriyo kassapo bhikkhu, moggallānosi candimā;
Nārado sāriputtosi, sambuddho āsi vāsavo’’ti.

Sudhābhojanajātakaṃ tatiyaṃ.

536. Kuṇālajātakaṃ (4)

Evamakkhāyati, evamanusūyati [suyyati (ka.)]. Sabbosadhadharaṇidhare nekapupphamālyavitate gaja-gavaja mahiṃsa-ruru-camara-pasada-khagga-gokaṇṇa-sīha-byaggha-dīpi-accha-koka-taraccha-uddāra-kadalimiga- biḷāra-sasa-kaṇṇikānucariteākiṇṇanelamaṇḍalamahāvarāhanāgakulakareṇu [kaṇeru (sī. pī.)] -saṅghādhivuṭṭhe [vutthe (sī. pī.)] issamiga- sākhamiga-sarabhamiga-eṇīmiga-vātamiga-pasadamiga-purisālu [purisallu (sī. pī.)] -kimpurisa-yakkha-rakkhasanisevite amajjavamañjarīdhara-pahaṭṭha [brahaṭṭha (sī. pī.)] -pupphaphusitaggā [pupphitagga (sī. pī.)] nekapādapagaṇavitatekurara-cakora-vāraṇa-mayūra-parabhata- jīvañjīvaka-celāvakā-bhiṅkāra-karavīkamattavihaṅgagaṇa-satata [vihaṅgasata (sī. pī.)] sampaghuṭṭheañjana-manosilā-haritāla- hiṅgulakahema-rajatakanakānekadhātusatavinaddhapaṭimaṇḍitappadese evarūpe khalu, bho, ramme vanasaṇḍe **kuṇālo** nāma sakuṇo paṭivasati ativiya citto ativiya cittapattacchadano.

Tasseva khalu, bho, kuṇālassa sakuṇassa aḍḍhuḍḍhāni itthisahassāni paricārikā dijakaññāyo. Atha khalu, bho, dve dijakaññāyo kaṭṭhaṃ mukhena ḍaṃsitvā [ḍasitvā (sī. pī.) evamuparipi] taṃ kuṇālaṃ sakuṇaṃ majjhe nisīdāpetvā uḍḍenti [ḍenti (sī. pī.) evamuparipi] – ‘‘mā naṃ kuṇālaṃ sakuṇaṃ addhānapariyāyapathe kilamatho ubbāhetthā’’ti [ubbāhethāti (syā. ka.)].

Pañcasatā [pañcasata (pī.)] dijakaññāyo heṭṭhato heṭṭhato uḍḍenti – [ḍenti (sī. pī.) evamuparipi] ‘‘sacāyaṃ kuṇālo sakuṇo āsanā paripatissati, mayaṃ taṃ pakkhehi paṭiggahessāmāti.

Pañcasatā dijakaññāyo uparūpari uḍḍenti – [ḍenti (sī. pī.) evamuparipi] ‘‘mā naṃ kuṇālaṃ sakuṇaṃ ātapo paritāpesī’’ti [parikāpīti (sī. pī.)].

Pañcasatā pañcasatā [sī. pī. potthakesu ‘‘pañcasatā’’ti sakideva āgataṃ] dijakaññāyo ubhatopassena uḍḍenti – [ḍenti (sī. pī.) evamuparipi] ‘‘mā naṃ kuṇālaṃ sakuṇaṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā vāto vā ussāvo vā upapphusī’’ti.

Pañcasatā dijakaññāyo purato purato uḍḍenti – ‘‘mā naṃ kuṇālaṃ sakuṇaṃ gopālakā vā pasupālakā vā tiṇahārakā vā kaṭṭhahārakā vā vanakammikā vā kaṭṭhena vā kaṭhalena vā [kathalāya vā (ka.)] pāṇinā vā ( ) [(pāsāṇena vā) (syā.)] leḍḍunā vā daṇḍena vā satthena vā sakkharāhi vā [sakkharāya vā (sī.)] pahāraṃ adaṃsu. Māyaṃ kuṇālo sakuṇo gacchehi vā latāhi vā rukkhehi vā sākhāhi vā [idaṃ padadvayaṃ sī. pī. potthakesu natthi] thambhehi vā pāsāṇehi vā balavantehi vā pakkhīhi saṅgamesī’’ti [saṅgāmesīti (sī. pī.)].

Pañcasatā dijakaññāyo pacchato pacchato uḍḍenti saṇhāhi sakhilāhi mañjūhi madhurāhi vācāhi samudācarantiyo – ‘‘māyaṃ kuṇālo sakuṇo āsane pariyukkaṇṭhī’’ti.

Pañcasatā dijakaññāyo disodisaṃ uḍḍenti anekarukkhavividhavikatiphalamāharantiyo – ‘‘māyaṃ kuṇālo sakuṇo khudāya parikilamitthā’’ti.

Atha khalu, bho, tā [natthi sī. pī. potthakesu] dijakaññāyo taṃ kuṇālaṃ sakuṇaṃ ārāmeneva ārāmaṃ uyyāneneva uyyānaṃ nadītittheneva nadītitthaṃ pabbatasikhareneva pabbatasikharaṃ ambavaneneva ambavanaṃ jambuvaneneva jambuvanaṃ labujavaneneva labujavanaṃ nāḷikerasañcāriyeneva [sañjādiyeneva (pī.)] nāḷikerasañcāriyaṃ khippameva abhisambhonti ratitthāya [ratatthāya (sī. pī.)].

Atha khalu, bho, kuṇālo sakuṇo tāhi dijakaññāhi divasaṃ paribyūḷho evaṃ apasādeti – ‘‘nassatha tumhe vasaliyo, vinassatha tumhe vasaliyo, coriyo dhuttiyo asatiyo lahucittāyo katassa appaṭikārikāyo anilo viya yenakāmaṃgamāyo’’ti.

Tasseva khalu, bho, himavato pabbatarājassa puratthimadisābhāge susukhumasunipuṇagirippabhava [ppabhavā (sī. pī.)] – haritupayantiyo.

Uppala paduma kumuda naḷina satapatta sogandhika mandālaka [mandālava (sī. pī.), mandārava (ka.)] sampativirūḷhasucigandha manuññamāvakappadese [pāvakappadese (sī. pī.)].

Kuravaka-mucalinda-ketaka-vedisa-vañjula [vetasamañjula (sī.)] -punnāgabakula-tilaka-piyaka-hasanasāla-saḷalacampaka asoka-nāgarukkha-tirīṭi-bhujapatta-lodda-candanoghavanekāḷāgaru-padmaka-piyaṅgu-devadārukacocagahane kakudhakuṭajaaṅkola-kaccikāra [kacchikāra (ka.)] -kaṇikāra-kaṇṇikārakanavera-koraṇḍaka-koviḷāra-kiṃsuka-yodhika vanamallika [navamallika (sī. pī.)] -manaṅgaṇa-manavajja-bhaṇḍi-surucira-bhaginimālāmalyadhare jātisumanamadhugandhika- [madhukabandhuka (ka.)] dhanutakkāri [dhanukāri (sī.), dhanukārika (pī.)] tālīsa-tagaramusīrakoṭṭha-kacchavitate atimuttakasaṃkusumitalatāvitatapaṭimaṇḍitappadese haṃsa-pilava-kādamba-kāraṇḍavābhinadite vijjādhara-siddha [sindhava (sī. pī.)] -samaṇa-tāpasagaṇādhivuṭṭhe varadeva-yakkha-rakkhasa-dānava-gandhabba-kinnaramahoragānuciṇṇappadese evarūpe khalu, bho, ramme vanasaṇḍe **puṇṇamukho** nāma phussakokilo paṭivasati ativiya madhuragiro vilāsitanayano mattakkho [savilāsitanayanamattakkho (ka.)].

Tasseva khalu, bho, puṇṇamukhassa phussakokilassa aḍḍhuḍḍhāni itthisatāni paricārikā dijakaññāyo. Atha khalu, bho, dve dijakaññāyo kaṭṭhaṃ mukhena ḍaṃsitvā taṃ puṇṇamukhaṃ phussakokilaṃ majjhe nisīdāpetvā uḍḍenti – ‘‘mā naṃ puṇṇamukhaṃ phussakokilaṃ addhānapariyāyapathe kilamatho ubbāhetthā’’ti.

Paññāsa dijakaññāyo heṭṭhato heṭṭhato uḍḍenti – ‘‘sacāyaṃ puṇṇamukho phussakokilo āsanā paripatissati, mayaṃ taṃ pakkhehi paṭiggahessāmā’’ti.

Paññāsa dijakaññāyo uparūpari uḍḍenti – ‘‘mā naṃ puṇṇamukhaṃ phussakokilaṃ ātapo paritāpesī’’ti.

Paññāsa paññāsa dijakaññāyo ubhatopassena uḍḍenti – ‘‘mā naṃ puṇṇamukhaṃ phussakokilaṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā vāto vā ussāvo vā upapphusī’’ti.

Paññāsa dijakaññāyo purato purato uḍḍenti – ‘‘mā naṃ puṇṇamukhaṃ phussakokilaṃ gopālakā vā pasupālakā vā tiṇahārakā vā kaṭṭhahārakā vā vanakammikā vā kaṭṭhena vā kathalāya vā pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā sakkharāhi vā pahāraṃ adaṃsu. Māyaṃ puṇṇamukho phussakokilo gacchehi vā latāhi vā rukkhehi vā sākhāhi vā thambhehi vā pāsāṇehi vā balavantehi vā pakkhīhi saṅgāmesī’’ti.

Paññāsa dijakaññāyo pacchato pacchato uḍḍenti saṇhāhi sakhilāhi mañjūhi madhurāhi vācāhi samudācarantiyo – ‘‘māyaṃ puṇṇamukho phussakokilo āsane pariyukkaṇṭhī’’ti.

Paññāsa dijakaññāyo disodisaṃ uḍḍenti anekarukkhavividhavikatiphalamāharantiyo – ‘‘māyaṃ puṇṇamukho phussakokilo khudāya parikilamitthā’’ti.

Atha khalu, bho, tā dijakaññāyo taṃ puṇṇamukhaṃ phussakokilaṃ ārāmeneva ārāmaṃ uyyāneneva uyyānaṃ nadītittheneva nadītitthaṃ pabbatasikhareneva pabbatasikharaṃ ambavaneneva ambavanaṃ jambuvaneneva jambuvanaṃ labujavaneneva labujavanaṃ nāḷikerasañcāriyeneva nāḷikerasañcāriyaṃ khippameva abhisambhonti ratitthāya.

Atha khalu, bho, puṇṇamukho phussakokilo tāhi dijakaññāhi divasaṃ paribyūḷho evaṃ pasaṃsati – ‘‘sādhu, sādhu, bhaginiyo, etaṃ kho, bhaginiyo, tumhākaṃ patirūpaṃ kuladhītānaṃ, yaṃ tumhe bhattāraṃ paricareyyāthā’’ti.

Atha khalu, bho, puṇṇamukho phussakokilo yena kuṇālo sakuṇo tenupasaṅkami. Addasaṃsu kho kuṇālassa sakuṇassa paricārikā dijakaññāyo taṃ puṇṇamukhaṃ phussakokilaṃ dūratova āgacchantaṃ; disvāna yena puṇṇamukho phussakokilo tenupasaṅkamiṃsu; upasaṅkamitvā taṃ puṇṇamukhaṃ phussakokilaṃ etadavocuṃ – ‘‘ayaṃ, samma puṇṇamukha, kuṇālo sakuṇo ativiya pharuso ativiya pharusavāco, appevanāma tavampi āgamma piyavācaṃ labheyyāmā’’ti. ‘‘Appevanāma, bhaginiyo’’ti vatvā yena kuṇālo sakuṇo tenupasaṅkami; upasaṅkamitvā kuṇālena sakuṇena saddhiṃ paṭisammoditvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho puṇṇamukho phussakokilo taṃ kuṇālaṃ sakuṇaṃ etadavoca

– ‘‘kissa tvaṃ, samma kuṇāla, itthīnaṃ sujātānaṃ kuladhītānaṃ sammāpaṭipannānaṃ micchāpaṭipanno’si [paṭipanno (sī. pī.)]? Amanāpabhāṇīnampi kira, samma kuṇāla, itthīnaṃ manāpabhāṇinā bhavitabbaṃ, kimaṅga pana manāpabhāṇīna’’nti!

Evaṃ vutte, kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ evaṃ apasādesi – ‘‘nassa tvaṃ, samma jamma vasala, vinassa tvaṃ, samma jamma vasala, ko nu tayā viyatto jāyājinenā’’ti. Evaṃ apasādito ca pana puṇṇamukho phussakokilo tatoyeva [tato heva (sī. pī.)] paṭinivatti.

Atha khalu, bho, puṇṇamukhassa phussakokilassa aparena samayena nacirasseva [acirasseva accayena (ka.)] kharo ābādho uppajji lohitapakkhandikā. Bāḷhā vedanā vattanti māraṇantikā [maraṇantikā (syā.)]. Atha khalu, bho, puṇṇamukhassa phussakokilassa paricārikānaṃ dijakaññānaṃ etadahosi – ‘‘ābādhiko kho ayaṃ puṇṇamukho phussakokilo, appevanāma imamhā ābādhā vuṭṭhaheyyā’’ti ekaṃ adutiyaṃ ohāya yena kuṇālo sakuṇo tenupasaṅkamiṃsu. Addasā kho kuṇālo sakuṇo tā dijakaññāyo dūratova āgacchantiyo, disvāna tā dijakaññāyo etadavoca – ‘‘kahaṃ pana tumhaṃ vasaliyo bhattā’’ti? ‘‘Ābādhiko kho, samma kuṇāla, puṇṇamukho phussakokilo appevanāma tamhā ābādhā vuṭṭhaheyyā’’ti. Evaṃ vutte, kuṇālo sakuṇo tā dijakaññāyo evaṃ apasādesi – ‘‘nassatha tumhe vasaliyo, vinassatha tumhe vasaliyo, coriyo dhuttiyo asatiyo lahucittāyo katassa appaṭikārikāyo anilo viya yenakāmaṃgamāyo’’ti; vatvā yena puṇṇamukho phussakokilo tenupasaṅkami; upasaṅkamitvā taṃ puṇṇamukhaṃ phussakokilaṃ etadavoca – ‘‘haṃ, samma, puṇṇamukhā’’ti. ‘‘Haṃ, samma, kuṇālā’’ti.

Atha khalu, bho kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ pakkhehi ca mukhatuṇḍakena ca pariggahetvā vuṭṭhāpetvā nānābhesajjāni pāyāpesi. Atha khalu, bho, puṇṇamukhassa phussakokilassa so ābādho paṭippassambhīti. Atha khalu, bho, kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ gilānavuṭṭhitaṃ [gilānāvuṭṭhitaṃ (sī. syā. pī.)] aciravuṭṭhitaṃ gelaññā etadavoca –

‘‘Diṭṭhā mayā, samma puṇṇamukha, kaṇhā dvepitikā pañcapatikāya chaṭṭhe purise cittaṃ paṭibandhantiyā, yadidaṃ kabandhe [kavandhe (sī. pī.)] pīṭhasappimhīti. Bhavati ca panuttarettha [punuttacettha (ka.) evamuparipi] vākyaṃ –

290. ‘‘Athajjuno nakulo bhīmaseno [bhimmaseno (sī. syā. pī.)], yudhiṭṭhilo sahadevo [sīhadevo (ka.)] ca rājā;
Ete patī pañca matticca nārī, akāsi khujjavāmanakena [khujjavāmanena (pī.)] pāpa’’nti.

‘‘Diṭṭhā mayā, samma puṇṇamukha, saccatapāpī [saccatapāvī (sī. pī.), pañcatapāvī (syā.)] nāma samaṇī susānamajjhe vasantī catutthabhattaṃ pariṇāmayamānā surādhuttakena [tulāputtakena (sī. pī.), sā surādhuttakena (ka.)] pāpamakāsi.

‘‘Diṭṭhā mayā, samma puṇṇamukha, kākavatī [kākātī (sī.), kākāti (pī.)] nāma devī samuddamajjhe vasantī bhariyā venateyyassa naṭakuverena pāpamakāsi.

Diṭṭhā mayā, samma puṇṇamukha, kuruṅgadevī [kuraṅgavī (sī. pī.)] nāma lomasuddarī [lomasundarī (sī. syā. pī.)] eḷikakumāraṃ [eḷamārakaṃ (sī.), eḷakakumāraṃ (syā.), eḷakamāraṃ (pī.)] kāmayamānā chaḷaṅgakumāradhanantevāsinā pāpamakāsi.

Evañhetaṃ mayā ñātaṃ, brahmadattassa mātaraṃ [mātukā (syā.)] ohāya kosalarājaṃ pañcālacaṇḍena pāpamakāsi.

291. ‘‘Etā ca aññā ca akaṃsu pāpaṃ, tasmāhamitthīnaṃ na vissase nappasaṃse;
Mahī yathā jagati samānarattā, vasundharā itarītarāpatiṭṭhā [itarītarānaṃ patiṭṭhā (syā.), ittarītarappatiṭṭhā (?)];

Sabbasahā aphandanā akuppā, tathitthiyo tāyo na vissase naro.

292. ‘‘Sīho yathā lohitamaṃsabhojano, vāḷamigo pañcāvudho [pañcahattho (sī. pī.)] suruddho;
Pasayhakhādī parahiṃsane rato, tathitthiyo tāyo na vissase naro.

‘‘Na khalu [na khalu bho (syā. ka.)], samma puṇṇamukha, vesiyo nāriyo gamaniyo, na hetā bandhakiyo nāma, vadhikāyo nāma etāyo, yadidaṃ vesiyo nāriyo gamaniyo’’ti.

‘‘Coro [corā (sī. syā. pī.)] viya veṇikatā, madirāva [madirā viya (sī. syā.), madiriva (pī.)] diddhā [diṭṭhā (ka.), visaduṭṭhā (syā.)] vāṇijo [vāṇijā (pī.)] viya vācāsanthutiyo, issasiṅghamiva viparivattāyo [parivattāyo (pī.), viparivattāro (ka.)], uragāmiva dujivhāyo, sobbhamiva paṭicchannā, pātālamiva duppūrā rakkhasī viya duttosā, yamovekantahāriyo, sikhīriva sabbabhakkhā, nadīriva sabbavāhī, anilo viya yenakāmaṃcarā, neru viya avisesakarā, visarukkho viya niccaphalitāyo’’ti. Bhavati ca panuttarettha vākyaṃ –

293. ‘‘Yathā coro yathā diddho, vāṇijova vikatthanī;
Issasiṅghamiva parivattā [mivāvaṭṭo (sī.), mivāvattā (pī.)], dujivhā [dujjivha (pī.)] urago viya.

294. ‘‘Sobbhamiva paṭicchannā, pātālamiva duppurā;
Rakkhasī viya duttosā, yamovekantahāriyo.

295. [yathā sikhī nadīvāho, anilo kāmacāravā;§nerūva avisesā ca, visarukkho viya niccaphalā;§nāsayanti ghare bhogaṃ, ratanānantakaritthi yoti; (sī. syā.)]
‘‘Yathā sikhī nadī vāto, nerunāva samāgatā.

Visarukkho viya niccaphalā, nāsayanti ghare bhogaṃ;
Ratanantakaritthiyo’’ti [yathā sikhī nadīvāho, anilo kāmacāravā;§nerūva avisesā ca, visarukkho viya niccaphalā;§nāsayanti ghare bhogaṃ, ratanānantakaritthi yoti; (sī. syā.)].

‘‘Cattārimāni, samma puṇṇamukha, yāni (vatthūni kicce jāte anatthacarāni bhavanti; tāni) [( ) sī. syā. potthakesu na dissati] parakule na vāsetabbāni – goṇaṃ dhenuṃ yānaṃ bhariyā. Cattāri etāni paṇḍito dhanāni [yāni (sī. syā. pī.)] gharā na vippavāsaye.

296. ‘Goṇaṃ dhenuñca yānañca, bhariyaṃ ñātikule na vāsaye;
Bhañjanti rathaṃ ayānakā, ativāhena hananti puṅgavaṃ;
Dohena hananti vacchakaṃ, bhariyā ñātikule padussatī’’’ti.

‘‘Cha imāni, samma puṇṇamukha, yāni (vatthūni) [( ) sī. pī. potthakesu nu dissati] kicce jāte anatthacarāni bhavanti –

297. ‘Aguṇaṃ dhanu ñātikule ca bhariyā, pāraṃ nāvā akkhabhaggañca yānaṃ;
Dūre mitto pāpasahāyako ca, kicce jāte anatthacarāni bhava’’’nti.

‘‘Aṭṭhahi khalu, samma puṇṇamukha, ṭhānehi itthī sāmikaṃ avajānāti. Daliddatā, āturatā, jiṇṇatā, surāsoṇḍatā, muddhatā, pamattatā, sabbakiccesu anuvattanatā, sabbadhanaanuppadānena – imehi khalu, samma puṇṇamukha, aṭṭhahi ṭhānehi itthī sāmikaṃ avajānāti. Bhavati ca panuttarettha vākyaṃ –

298. ‘Daliddaṃ āturañcāpi, jiṇṇakaṃ surasoṇḍakaṃ;
Pamattaṃ muddhapattañca, sabbakiccesu [rattaṃ kiccesu (sī. pī.)] hāpanaṃ;
Sabbakāmappadānena [sabbakāmapaṇidhānena (syā)], avajānāti [avajānanti (sī. pī.)] sāmika’’’nti.

‘‘Navahi khalu, samma puṇṇamukha, ṭhānehi itthī padosamāharati. Ārāmagamanasīlā ca hoti, uyyānagamanasīlā ca hoti, nadītitthagamanasīlā ca hoti, ñātikulagamanasīlā ca hoti, parakulagamanasīlā ca hoti, ādāsadussamaṇḍanānuyogamanuyuttasīlā ca hoti, majjapāyinī ca hoti, nillokanasīlā ca hoti, sadvāraṭhāyinī [padvāraṭṭhāyinī (sī. syā. pī.)] ca hoti – imehi khalu, samma puṇṇamukha, navahi ṭhānehi itthī padosamāharatīti. Bhavati ca panuttarettha vākyaṃ –

299. ‘Ārāmasīlā ca [ārāmasīlā (sī. pī.)] uyyānaṃ, nadī ñāti parakulaṃ;
Ādāsadussamaṇḍanamanuyuttā, yā citthī majjapāyinī.

300. ‘Yā ca nillokanasīlā, yā ca sadvāraṭhāyinī;
Navahetehi ṭhānehi, padosamāharanti itthiyo’’’ti.

‘‘Cattālīsāya [cattālīsāyi (pī. ka.)] khalu, samma puṇṇamukha, ṭhānehi itthī purisaṃ accācarati [accāvadati (sī. syā. pī.)]. Vijambhati, vinamati, vilasati, vilajjati, nakhena nakhaṃ ghaṭṭeti, pādena pādaṃ akkamati, kaṭṭhena pathaviṃ vilikhati [likhati (sī. pī.)], dārakaṃ ullaṅghati ullaṅghāpeti [dārakaṃ ullaṅgheti olaṅgheti (sī. pī.)], kīḷati kīḷāpeti, cumbati cumbāpeti, bhuñjati bhuñjāpeti, dadāti, yācati, katamanukaroti, uccaṃ bhāsati, nīcaṃ bhāsati, aviccaṃ bhāsati, viviccaṃ bhāsati, naccena gītena vāditena rodanena [roditena (sī. pī.)] vilasitena vibhūsitena jagghati, pekkhati, kaṭiṃ cāleti, guyhabhaṇḍakaṃ sañcāleti, ūruṃ vivarati, ūruṃ pidahati, thanaṃ dasseti, kacchaṃ dasseti, nābhiṃ dasseti, akkhiṃ nikhanati, bhamukaṃ ukkhipati, oṭṭhaṃ upalikhati [oṭṭhaṃ palikhati jivhaṃ palikhati (sī. pī.)], jivhaṃ nillāleti, dussaṃ muñcati, dussaṃ paṭibandhati, sirasaṃ muñcati, sirasaṃ bandhati – imehi khalu, samma puṇṇamukha, cattālīsāya ṭhānehi itthī purisaṃ accācarati.

‘‘Pañcavīsāya [pañcavīsāhi (pī. ka.)] khalu, samma puṇṇamukha, ṭhānehi itthī paduṭṭhā veditabbā bhavati. Sāmikassa pavāsaṃ vaṇṇeti, pavuṭṭhaṃ na sarati, āgataṃ nābhinandati, avaṇṇaṃ tassa bhaṇati, vaṇṇaṃ tassa na bhaṇati, anatthaṃ tassa carati, atthaṃ tassa na carati, akiccaṃ tassa karoti, kiccaṃ tassa na karoti, paridahitvā sayati, parammukhī nipajjati, parivattakajātā kho pana hoti kuṅkumiyajātā, dīghaṃ assasati, dukkhaṃ vedayati, uccārapassāvaṃ abhiṇhaṃ gacchati, vilomamācarati, parapurisasaddaṃ sutvā kaṇṇasotaṃ vivaramodahati [vivarati kamodahati (pī.)], nihatabhogā kho pana hoti, paṭivissakehi santhavaṃ karoti, nikkhantapādā kho pana hoti, visikhānucārinī aticārinī kho pana hoti, niccaṃ [natthi sī. syā. pī. potthakesu] sāmike agāravā paduṭṭhamanasaṅkappā, abhiṇhaṃ dvāre tiṭṭhati, kacchāni aṅgāni thanāni dasseti, disodisaṃ gantvā pekkhati – imehi khalu, samma puṇṇamukha, pañcavīsāya [pañcavīsāhi (ka.)] ṭhānehi itthī paduṭṭhā veditabbā bhavati. Bhavati ca panuttarettha vākyaṃ –

301. ‘Pavāsaṃ tassa vaṇṇeti, gataṃ tassa na socati [pavāsa’massa vaṇṇeti gatiṃ nānusocati (sī. pī.)];
Disvāna patimāgataṃ [disvāpatiṃ āgataṃ (sī. pī.)] nābhinandati;
Bhattāravaṇṇaṃ na kadāci bhāsati, ete paduṭṭhāya bhavanti lakkhaṇā.

302. ‘Anatthaṃ tassa carati asaññatā, atthañca hāpeti akiccakārinī;
Paridahitvā sayati parammukhī, ete paduṭṭhāya bhavanti lakkhaṇā.

303. ‘Parivattajātā ca [parāvattakajātā ca (sī.)] bhavati kuṅkumī, dīghañca assasati dukkhavedinī;
Uccārapassāvamabhiṇhaṃ gacchati, ete paduṭṭhāya bhavanti lakkhaṇā.

304. ‘‘Vilomamācarati akiccakārinī, saddaṃ nisāmeti parassa bhāsato;
Nihatabhogā ca karoti santhavaṃ, ete paduṭṭhāya bhavanti lakkhaṇā.

305. ‘Kicchena laddhaṃ kasirābhataṃ [kasirenābhataṃ (sī.)] dhanaṃ, vittaṃ vināseti dukkhena sambhataṃ;
Paṭivissakehi ca karoti santhavaṃ, ete paduṭṭhāya bhavanti lakkhaṇā.

306. ‘Nikkhantapādā visikhānucārinī, niccañca sāmimhi [niccaṃ sasāmimhi (pī. ka.)] paduṭṭhamānasā;
Aticārinī hoti apetagāravā [tatheva’gāravā (sī. pī.)], ete paduṭṭhāya bhavanti lakkhaṇā.

307. ‘Abhikkhaṇaṃ tiṭṭhati dvāramūle, thanāni kacchāni ca dassayantī;
Disodisaṃ pekkhati bhantacittā, ete paduṭṭhāya bhavanti lakkhaṇā.

308. ‘Sabbā nadī vaṅkagatī [vaṅkanadī (ka.)], sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ, labhamāne nivātake.

309. ‘Sace labhetha khaṇaṃ vā raho vā, nivātakaṃ vāpi labhetha tādisaṃ;
Sabbāva itthī kayiruṃ nu [kareyyu no (sī.), kareyyuṃ no (pī.)] pāpaṃ, aññaṃ alattha [aladdhā (syā. pī. ka.)] pīṭhasappināpi saddhiṃ.

310. ‘‘Narānamārāmakarāsu nārisu, anekacittāsu aniggahāsu ca;
Sabbattha nāpītikarāpi [sabba’ttanā’pītikārāpi (sī. syā.)] ce siyā [siyuṃ (syā.)], na vissase titthasamā hi nāriyo’’ti.

311. ‘Yaṃ ve [yañca (syā. ka.)] disvā kaṇḍarīkinnarānaṃ [kinnarakinnarīnaṃ (syā.), kinnarīkinnarānaṃ (ka.)], sabbitthiyo na ramanti agāre;
Taṃ tādisaṃ maccaṃ cajitvā bhariyā, aññaṃ disvā purisaṃ pīṭhasappiṃ.

312. ‘Bakassa ca bāvarikassa [pāvārikassa (sī.), bāvariyassa (syā.)] rañño, accantakāmānugatassa bhariyā;
Avācarī [accācari (syā.), anācari (ka.)] paṭṭhavasānugassa [baddhavasānugassa (sī. syā.), pattavasānugatassa (ka.)], kaṃ vāpi itthī nāticare tadaññaṃ.

313. ‘Piṅgiyānī sabbalokissarassa, rañño piyā brahmadattassa bhariyā;
Avācarī paṭṭhavasānugassa, taṃ vāpi sā nājjhagā kāmakāminī.

314. ‘Luddhānaṃ [khuddānaṃ (sī. syā. pī.)] lahucittānaṃ, akataññūna dubbhinaṃ;
Nādevasatto puriso, thīnaṃ saddhātumarahati.

315. ‘Na tā pajānanti kataṃ na kiccaṃ, na mātaraṃ pitaraṃ bhātaraṃ vā;
Anariyā samatikkantadhammā, sasseva cittassa vasaṃ vajanti.

316. ‘Cirānuvuṭṭhampi [cirānuvutthampi (sī. pī.)] piyaṃ manāpaṃ, anukampakaṃ pāṇasamampi bhattuṃ [santaṃ (sī. syā. pī.)];
Āvāsu kiccesu ca naṃ jahanti, tasmāhamitthīnaṃ na vissasāmi.

317. ‘Thīnañhi cittaṃ yathā vānarassa, kannappakannaṃ yathā rukkhachāyā;
Calācalaṃ hadayamitthiyānaṃ, cakkassa nemi viya parivattati.

318. ‘Yadā tā passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Saṇhāhi vācāhi nayanti menaṃ, kambojakā jalajeneva assaṃ.

319. ‘Yadā na passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Samantato naṃ parivajjayanti, tiṇṇo nadīpāragatova kullaṃ.

320. ‘Silesūpamāṃ sikhiriva sabbabhakkhā, tikkhamāyā nadīriva sīghasotā;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ [orakulaṃ (sī.) evamuparipi] parañca.

321. ‘Na tā ekassa na dvinnaṃ, āpaṇova pasārito;
Yo tā mayhanti maññeyya, vātaṃ jālena bādhaye [bandhaye (syā. ka.)].

322. ‘Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, velā tāsaṃ na vijjati [kesuci potthakesu imissā gāthāya pubbaddhāparaddhaṃ vipariyāyena dissati].

323. ‘Ghatāsanasamā etā, kaṇhasappasirūpamā;
Gāvo bahitiṇasseva, omasanti varaṃ varaṃ.

324. ‘Ghatāsanaṃ kuñjaraṃ kaṇhasappaṃ, muddhābhisittaṃ pamadā ca sabbā;
Ete naro [etena so (pī.)] niccayato [niccayatto (sī. pī.)] bhajetha, tesaṃ have dubbidu sabbabhāvo [saccabhāvo (syā.)].

325. ‘Naccantavaṇṇā na bahūnaṃ kantā, na dakkhiṇā pamadā sevitabbā;
Na parassa bhariyā na dhanassa hetu, etitthiyo pañca na sevitabbā’’’.

Atha khalu, bho, ānando gijjharājā kuṇālassa sakuṇassa ādimajjhakathāpariyosānaṃ [ādimajjhagāthāpariyosānaṃ (syā. ka.)] viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi –

326. ‘‘Puṇṇampi cemaṃ pathaviṃ dhanena, dajjitthiyā puriso sammatāya;
Laddhā khaṇaṃ atimaññeyya tampi, tāsaṃ vasaṃ asatīnaṃ na gacche.

327. ‘‘Uṭṭhāhakaṃ cepi alīnavuttiṃ, komārabhattāraṃ piyaṃ manāpaṃ;
Āvāsu kiccesu ca naṃ jahanti, tasmāhamitthīnaṃ [tasmā hi itthīnaṃ (sī. pī.)] na vissasāmi.

328. ‘‘Na vissase icchati manti poso, na vissase rodati me sakāse;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ parañca.

329. ‘‘Na vissase sākhapurāṇasanthataṃ, na vissase mittapurāṇacoraṃ;
Na vissase rājānaṃ sakhā [rājā sakhā (sī. pī.)] mamanti, na vissase itthi dasanna mātaraṃ.

330. ‘‘Na vissase rāmakarāsu nārisu, accantasīlāsu asaññatāsu;
Accantapemānugatassa bhariyā, na vissase titthasamā hi nāriyo.

331. ‘‘Haneyyuṃ chindeyyuṃ chedāpeyyumpi [haneyyu chindeyyumpi chadayeyyuṃ (sī. pī.), haneyyumpi chindeyyumpi chedāpeyyumpi (syā.)], kaṇṭhepi [kaṇṭhampi (sī. syā.)] chetvā rudhiraṃ piveyyuṃ;
Mā dīnakāmāsu asaññatāsu, bhāvaṃ kare gaṅgatitthūpamāsu.

332. ‘‘Musā tāsaṃ yathā saccaṃ, saccaṃ tāsaṃ yathā musā;
Gāvo bahitiṇasseva, omasanti varaṃ varaṃ.

333. ‘‘Gatenetā palobhenti, pekkhitena mhitena ca;
Athopi dunnivatthena, mañjunā bhaṇitena ca.

334. ‘‘Coriyo kathinā [kaṭhinā (sī. syā. pī.)] hetā, vāḷā ca lapasakkharā;
Na tā kiñci na jānanti, yaṃ manussesu vañcanaṃ.

335. ‘‘Asā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā.

336. ‘‘Natthitthīnaṃ piyo nāma, appiyopi na vijjati;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ parañca.

337. ‘‘Natthitthīnaṃ piyo nāma, appiyopi na vijjati;
Dhanattā [dhanatthā (syā.)] paṭivallanti, latāva dumanissitā.

338. ‘‘Hatthibandhaṃ assabandhaṃ, gopurisañca maṇḍalaṃ [caṇḍalaṃ (sī. syā. pī.)];
Chavaḍāhakaṃ pupphachaḍḍakaṃ, sadhanamanupatanti nāriyo.

339. ‘‘Kulaputtampi jahanti akiñcanaṃ, chavakasamasadisampi [chavakasamaṃ (syā. pī.)];
Anugacchanti [gacchanti (pī.)] anupatanti, dhanahetu hi nāriyo’’ti [dhanahetu ca nāriyo (syā.), dhanahetu nāriyo (pī.)].

Atha khalu, bho, nārado devabrāhmaṇo ānandassa gijjharājassa ādimajjhakathāpariyosānaṃ viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi –

340. ‘‘Cattārome na pūrenti, te me suṇātha bhāsato;
Samuddo brāhmaṇo rājā, itthī cāpi dijampati.

341. ‘‘Saritā sāgaraṃ yanti, yā kāci pathavissitā;
Tā samuddaṃ na pūrenti, ūnattā hi na pūrati.

342. ‘‘Brāhmaṇo ca adhīyāna, vedamakkhānapañcamaṃ;
Bhiyyopi sutamiccheyya, ūnattā hi na pūrati.

343. ‘‘Rājā ca pathaviṃ sabbaṃ, sasamuddaṃ sapabbataṃ;
Ajjhāvasaṃ vijinitvā, anantaratanocitaṃ;
Pāraṃ samuddaṃ pattheti, ūnattā hi na pūrati.

344. ‘‘Ekamekāya itthiyā, aṭṭhaṭṭha patino siyā;
Sūrā ca balavanto ca, sabbakāmarasāharā;
Kareyya navame chandaṃ, ūnattā hi na pūrati.

345. ‘‘Sabbitthiyo sikhiriva sabbabhakkhā, sabbitthiyo nadīriva sabbavāhī;
Sabbitthiyo kaṇṭakānaṃva sākhā, sabbitthiyo dhanahetu vajanti.

346. ‘‘Vātañca jālena naro parāmase, osiñcaye [osañciyā (sī. pī.)] sāgaramekapāṇinā;
Sakena hatthena kareyya ghosaṃ [sakena kālena haneyya ghosanaṃ (pī.)], yo sabbabhāvaṃ pamadāsu osaje.

347. ‘‘Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevodake gataṃ.

348. ‘‘Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

349. ‘‘Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

350. ‘‘Yaṃ etā [yañcetā (syā.)] upasevanti, chandasā vā dhanena vā;
Jātavedova saṇṭhānaṃ, khippaṃ anudahanti na’’nti.

Atha khalu, bho, kuṇālo sakuṇo nāradassa devabrāhmaṇassa ādimajjhakathāpariyosānaṃ viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi –

351. ‘‘Sallape nisitakhaggapāṇinā, paṇḍito api pisācadosinā;
Uggatejamuragampi āside, eko ekāya pamadāya nālape [eko ekapamadaṃ hi nālape (pī.) eko ekapamādāya nālape (?)].

352. ‘‘Lokacittamathanā hi nāriyo, naccagītabhaṇitamhitāvudhā;
Bādhayanti anupaṭṭhitassatiṃ [anupaṭṭhitāsatī (pī.)], dīpe rakkhasigaṇova [dīparakkhasigaṇāva (sī.)] vāṇije.

353. ‘‘Natthi tāsaṃ vinayo na saṃvaro, majjamaṃsaniratā [majjamaṃsābhiratā (ka.)] asaññatā;
Tā gilanti purisassa pābhataṃ, sāgareva makaraṃ timiṅgalo [timiṅgilo (sī. pī.)].

354. ‘‘Pañcakāmaguṇasātagocarā, uddhatā aniyatā asaññatā;
Osaranti pamadā pamādinaṃ, loṇatoyavatiyaṃva āpakā.

355. ‘‘Yaṃ naraṃ upalapenti [uparamanti (sī. pī.), palāpenti (ka.)] nāriyo, chandasā va ratiyā dhanena vā;
Jātavedasadisampi tādisaṃ, rāgadosavadhiyo [rāgadosavatiyo (sī. pī.)] dahanti naṃ.

356. ‘‘Aḍḍhaṃ ñatvā purisaṃ mahaddhanaṃ, osaranti sadhanā sahattanā;
Rattacittamativeṭhayanti naṃ, sāla māluvalatāva kānane.

357. ‘‘Tā upenti vividhena chandasā, citrabimbamukhiyo alaṅkatā;
Uhasanti [ūhasanti (sī. pī.), ohasanti (syā.)] pahasanti nāriyo, sambarova [saṃvarova (syā. pī. ka.)] satamāyakovidā.

358. ‘‘Jātarūpamaṇimuttabhūsitā, sakkatā patikulesu nāriyo;
Rakkhitā aticaranti sāmikaṃ, dānavaṃva hadayantarassitā [hadayantanissitā (ka.), hadayantaranissitā (syā.)].

359. ‘‘Tejavāpi hi naro vicakkhaṇo, sakkato bahujanassa pūjito;
Nārinaṃ vasagato na bhāsati, rāhunā upahatova candimā.

360. ‘‘Yaṃ kareyya kupito diso disaṃ, duṭṭhacitto vasamāgataṃ ariṃ [ari (sī. pī.)];
Tena bhiyyo byasanaṃ nigacchati, nārinaṃ vasagato apekkhavā.

361. ‘‘Kesalūnanakhachinnatajjitā, pādapāṇikasadaṇḍatāḷitā;
Hīnamevupagatā hi nāriyo, tā ramanti kuṇapeva makkhikā.

362. ‘‘Tā kulesu visikhantaresu vā, rājadhāninigamesu vā puna [vā pana (syā.)];
Oḍḍitaṃ namucipāsavākaraṃ [vāguraṃ (syā.)], cakkhumā parivajje sukhatthiko.

363. ‘‘Ossajitva kusalaṃ tapoguṇaṃ, yo anariyacaritāni mācari;
Devatāhi nirayaṃ nimissati, chedagāmimaṇiyaṃva vāṇijo.

364. ‘‘So idha garahito parattha ca, dummatī upahato [upagato (sī. pī.)] sakammunā;
Gacchatī aniyato gaḷāgaḷaṃ, duṭṭhagadrabharathova uppathe.

365. ‘‘So upeti nirayaṃ patāpanaṃ, sattisimbalivanañca āyasaṃ;
Āvasitvā tiracchānayoniyaṃ, petarājavisayaṃ na muñcati [muccati (ka.)].

366. ‘‘Dibyakhiḍḍaratiyoṃ ca nandane, cakkavatticaritañca mānuse;
Nāsayanti pamadā pamādinaṃ, duggatiñca paṭipādayanti naṃ.

367. ‘‘Dibyakhiḍḍaratiyo na dullabhā, cakkavatticaritañca mānuse;
Soṇṇabyamhanilayā [suvaṇṇabyamhanilayā (syā. ka.), sovaṇṇabyamhanilayā (pī.)] ca accharā,
ye caranti pamadāhanatthikā.

368. ‘‘Kāmadhātusamatikkamā gati, rūpadhātuyā bhāvo [rūpadhātuyā bhavo (sī.),
rūpadhātusambhavo (syā.)] na dullabho;
Vītarāgavisayūpapattiyā, ye caranti pamadāhanatthikā.

369. ‘‘Sabbadukkhasamatikkamaṃ sivaṃ, accantamacalitaṃ asaṅkhataṃ;
Nibbutehi sucihī na dullabhaṃ, ye caranti pamadāhanatthikā’’ti.

370. ‘‘Kuṇālohaṃ tadā āsiṃ, udāyī phussakokilo;
Ānando gijjharājāsi, sāriputto ca nārado;
Parisā buddhaparisā, evaṃ dhāretha jātaka’’nti.

Kuṇālajātakaṃ catutthaṃ.

537. Mahāsutasomajātakaṃ (5)

371. ‘‘Kasmā tuvaṃ rasaka edisāni, karosi kammāni sudāruṇāni;
Hanāsi itthī purise ca mūḷho, maṃsassa hetu adu [ādu (sī. syā.)] dhanassa kāraṇā’’.

372. ‘‘Naṃ attahetū na dhanassa kāraṇā, na puttadārassa sahāyañātinaṃ;
Bhattā ca me bhagavā bhūmipālo, so khādati maṃsaṃ bhadantedisaṃ’’.

373. ‘‘Sace tuvaṃ bhatturatthe payutto, karosi kammāni sudāruṇāni;
Pātova antepuraṃ pāpuṇitvā, lapeyyāsi me rājino sammukhe taṃ’’.

374. ‘‘Tathā karissāmi ahaṃ bhadante, yathā tuvaṃ [yameva tvaṃ (sī.)] bhāsasi kāḷahatthi;
Pātova antepuraṃ pāpuṇitvā, vakkhāmi te rājino sammukhe taṃ’’.

375. Tato ratyā vivasāne [vivasane (sī. syā. pī.)], sūriyuggamanaṃ pati;
Kāḷo rasakamādāya, rājānaṃ upasaṅkami;
Upasaṅkamma [upasaṅkamitvā (sī. syā. pī.)] rājānaṃ, idaṃ vacanamabravi.

376. ‘‘Saccaṃ kira mahārāja, rasako pesito tayā;
Hanati itthipurise, tuvaṃ maṃsāni khādasi’’.

377. ‘‘Evameva tathā kāḷa, rasako pesito mayā;
Mama atthaṃ karontassa, kimetaṃ paribhāsasi’’.

378. ‘‘Ānando sabbamacchānaṃ, khāditvā rasagiddhimā;
Parikkhīṇāya parisāya, attānaṃ khādiyā mato.

379. ‘‘Evaṃ pamatto rasagārave ratto [rato (sī. syā. pī.)], bālo yadī āyati nāvabujjhati;
Vidhamma putte caji [cajitvā (ka.)] ñātake ca, parivattiya attānaññeva [attānameva (sī. pī.)]
khādati.

380. ‘‘Idaṃ te sutvāna vigetu [vihetu (sī. pī.)] chando, mā bhakkhayī [mā bhakkhasī (sī. pī.)] rāja

manussamaṃsaṃ;
Mā tvaṃ imaṃ kevalaṃ vārijova, dvipadādhipa [dipadādipa (sī. pī.) evamuparipi]
suññamakāsi raṭṭhaṃ''.

381. ''Sujāto nāma nāmena, oraso tassa atrajo [tassa orasa atrajo (sī.), tassa atraja oraso (pī.)];
Jambupesimaladdhāna, mato so tassa saṅkhaye.

382. ''Evameva ahaṃ kāḷa, bhutvā bhakkhaṃ rasuttamaṃ;
Aladdhā mānusaṃ maṃsaṃ, maññe hissāmi [hessāmi (sī. syā.), hassāmi (pī.)] jīvitaṃ''.

383. ''Māṇava abhirūposi, kule jātosi sotthiye;
Na tvaṃ arahasi tāta, abhakkhaṃ bhakkhayetave''.

384. ''Rasānaṃ aññataraṃ etaṃ, kasmā [yasmā (sī. pī.)] maṃ tvaṃ nivāraye;
Sohaṃ tattha gamissāmi, yattha lacchāmi edisaṃ.

385. ''Sovāhaṃ nippatissāmi, na te vacchāmi santike;
Yassa me dassanena tvaṃ, nābhinandasi brāhmaṇa''.

386. ''Addhā aññepi dāyāde, putte lacchāma māṇava;
Tvañca jamma vinassassu, yattha pattaṃ na taṃ suṇe''.

387. ''Evameva tuvaṃ rāja, dvipadinda suṇohi me;
Pabbājessanti taṃ raṭṭhā, soṇḍaṃ māṇavakaṃ yathā''.

388. ''Sujāto nāma nāmena, bhāvitattāna sāvako;
Accharaṃ kāmayantova, na so bhuñji na so pivi.

389. ''Kusaggenudakamādāya [kusagge udakamādāya (sī. pī.)], samudde udakaṃ mine;
Evaṃ mānusakā kāmā, dibbakāmāna santike.

390. ''Evameva ahaṃ kāḷa, bhutvā bhakkhaṃ rasuttamaṃ;
Aladdhā mānusaṃ maṃsaṃ, maññe hissāmi jīvitaṃ''.

391. ''Yathāpi te dhataraṭṭhā, haṃsā vehāyasaṅgamā;
Abhuttaparibhogena [avuttiparibhogena (sī. pī.), ayuttaparibhogena (syā.)], sabbe
abbhatthataṃ gatā.

392. ''Evameva tuvaṃ rāja, dvipadinda suṇohi me;
Abhakkhaṃ rāja bhakkhesi, tasmā pabbājayanti taṃ''.

393. ''Tiṭṭhāhīti mayā vutto, so tvaṃ gacchasi pammukho [pāmukho (ka.)];
Aṭṭhito tvaṃ ṭhitomhīti, lapasi brahmacārini;
Idaṃ te samaṇāyuttaṃ, asiñca me maññasi kaṅkapattaṃ'' [kaṅkhapattaṃ (syā. ka.)].

394. ''Ṭhitohamasmī sadhammesu rāja, na nāmagottaṃ parivattayāmi;
Corañca loke aṭhitaṃ vadanti, āpāyikaṃ nerayikaṃ ito cutaṃ.

395. ''Sace tvaṃ saddahasi [sacepi sahasi (sī. pī.)] rāja, sutaṃ gaṇhāhi khattiya [khattiyaṃ (syā.)];
Tena yaññaṃ yajitvāna, evaṃ saggaṃ gamissasi''.

396. ''Kismiṃ nu raṭṭhe tava jātibhūmi [jātabhūmi (sī.)], atha kena atthena idhānupatto;

Akkhāhi me brāhmaṇa etamatthaṃ, kimicchasī demi tayajja patthitaṃ''.

397. ''Gāthā catasso dharaṇīmahissara, sugambhiratthā varasāgarūpamā;
Taveva atthāya idhāgatosmi, suṇohi gāthā paramatthasaṃhitā''.

398. ''Na ve rudanti matimanto sapaññā, bahussutā ye bahuṭṭhānacintino;
Dīpañhi etaṃ paramaṃ narānaṃ, yaṃ paṇḍitā sokanudā bhavanti.

399. ''Attānaṃ ñātī udāhu [uda (sī. pī.)] puttadāraṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Kimeva tvaṃ [kimo nu tvaṃ (sī. pī.)] sutasomānutappe, korabyaseṭṭha vacanaṃ suṇoma tetaṃ'.

400. ''Nevāhamattānamanutthunāmi, na puttadāraṃ na dhanaṃ na raṭṭhaṃ;
Satañca dhammo carito purāṇo, taṃ saṅkaraṃ [saṅgaraṃ (sī. syā. pī.) evamuparipi] brāhmaṇassānutappe.

401. ''Kato mayā saṅkaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅkaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajissaṃ''.

402. ''Nevāhametaṃ abhisaddahāmi, sukhī naro maccumukhā pamutto;
Amittahatthaṃ punarāvajeyya, korabyaseṭṭha na hi maṃ upesi.

403. ''Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Madhuraṃ piyaṃ jīvitaṃ laddha rāja, kuto tuvaṃ ehisi me sakāsaṃ''.

404. ''Mataṃ vareyya parisuddhasīlo, na jīvitaṃ [na hi jīvitaṃ (sī.)] garahito pāpadhammo;
Na hi taṃ naraṃ tāyati [tāyate (sī. syā. pī. ka.)] duggatīhi, yassāpi hetu alikaṃ bhaṇeyya.

405. ''Sacepi vāto girimāvaheyya, cando ca sūriyo ca chamā pateyyuṃ;
Sabbā ca najjo paṭisotaṃ vajeyyuṃ, na tvevahaṃ rāja musā bhaṇeyyaṃ.

406. [ayaṃ gāthā sī. pī. potthakesu na dissati] ''Nabhaṃ phaleyya udadhīpi susse, saṃvaṭṭaye bhūtadharā vasundharā;
Siluccayo meru samūlamuppate, na tvevahaṃ rāja musā bhaṇeyyaṃ'' [ayaṃ gāthā sī. pī. potthakesu na dissati].

407. ''Asiñca sattiñca parāmasāmi, sapathampi te samma ahaṃ karomi;
Tayā pamutto anaṇo bhavitvā, saccānurakkhī punarāvajissaṃ''.

408. ''Yo te kato saṅkaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅkaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajassu''.

409. ''Yo me kato saṅkaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅkaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajissaṃ''.

410. ''Mutto ca so porisādassa hatthā, gantvāna taṃ brāhmaṇaṃ etadavoca;
Suṇoma [suṇomi (sī. syā.)] gāthāyo satārahāyo, yā me sutā assu hitāya brahme''.

411. ''Sakideva sutasoma, sabbhi hoti [hotu (pī.)] samāgamo;
Sā naṃ saṅgati pāleti, nāsabbhi bahusaṅgamo.

412. ''Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;

Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

413. ‘‘Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

414. ‘‘Nabhañcaṃ dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo [dhammaṃ (sī. pī.)] asatañca rāja’’.

415. ‘‘Sahassiyā [sahassiyo (sī. pī.)] imā gāthā, nahimā [na imā, (sī. pī.) nayimā (syā.)] gāthā satārahā;
Cattāri tvaṃ sahassāni, khippaṃ gaṇhāhi brāhmaṇa’’.

416. ‘‘Āsītiyā nāvutiyā [asītiyā navutiyā (pī.)] ca gāthā, satārahā cāpi bhaveyya [bhaveyyu (sī. syā. pī.)] gāthā;
Paccattameva sutasoma jānahi, sahassiyā nāma kā atthi [sahassiyo nāma idhatthi (sī.)] gāthā’’.

417. ‘‘Icchāmi vohaṃ sutavuddhimattano, santoti maṃ [santo mamaṃ (syā.), santo ca maṃ (sī. pī. ka.)] sappurisā bhajeyyuṃ;
Ahaṃ savantīhi mahodadhīva, na hi tāta tappāmi subhāsitena.

418. ‘‘Aggi yathā tiṇakaṭṭhaṃ dahanto, na tappatī sāgarova [sāgaro vā (sī. pī.)] nadīhi;
Evampi te paṇḍitā rājaseṭṭha, sutvā na tappanti subhāsitena.

419. ‘‘Sakassa dāsassa yadā suṇomi, gāthaṃ ahaṃ atthavatiṃ [gāthā ahaṃ atthavatī (sī. pī.)] janinda;
Tameva sakkacca nisāmayāmi, na hi tāta dhammesu mamatthi titti’’.

420. ‘‘Idaṃ te raṭṭhaṃ sadhanaṃ sayoggaṃ, sakāyuraṃ sabbakāmūpapannaṃ;
Kiṃ kāmahetu paribhāsasimaṃ [bhāsase maṃ (sī. syā. pī.)], gacchāmahaṃ porisādassa ñatte’’ [porisādassa kante (sī. pī.), porisādassupante (ka.)].

421. ‘‘Attānurakkhāya bhavanti hete, hatthārohā rathikā pattikā ca;
Assāruhā [assārohā (syā. pī.)] ye ca dhanuggahāse, senaṃ payuñjāma hanāma sattuṃ’’.

422. ‘‘Sudukkaraṃ porisādo akāsi, jīvaṃ gahetvāna avassajī maṃ;
Taṃ tādisaṃ pubbakiccaṃ saranto, dubbhe ahaṃ tassa kathaṃ janinda’’.

423. ‘‘Vanditvā so pitaraṃ mātarañca, anusāsetvā negamañca balañca;
Saccavādī saccānurakkhamāno, agamāsi so yattha porisādo’’.

424. ‘‘Kato mayā saṅkaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅkaraṃ brāhmaṇasappadāya, saccānurakkhī punarāgatosmi;
Yajassu yaññaṃ khāda maṃ porisāda’’.

425. ‘‘Na hāyate khāditaṃ [khādituṃ (sī. syā. pī.)] mayhaṃ pacchā, citakā ayaṃ tāva sadhūmikāva [sadhūmakā ca (syā.)];
Niddhūmake pacitaṃ sādhupakkaṃ, suṇoma [suṇomi (sī.), suṇāma (pī.)] gāthāyo satārahāyo’’.

426. ‘‘Adhammiko tvaṃ porisādakāsi [porisādamakāsi (ka.)], raṭṭhā ca bhaṭṭho udarassa hetu;
Dhammañcimā abhivadanti gāthā, dhammo ca adhammo ca kuhiṃ sameti.

427. ‘‘Adhammikassa luddassa, niccaṃ lohitapāṇino;

Natthi saccaṃ kuto dhammo, kiṃ sutena karissasi''.

428. ''Yo maṃsahetu migavaṃ careyya, yo vā hane purisamattahetu;
Ubhopi te pecca samā bhavanti, kasmā no [kasmā nu (ka.)] adhammikaṃ brūsi maṃ tvaṃ''.

429. ''Pañca pañcanakhā bhakkhā, khattiyena pajānatā;
Abhakkhaṃ rāja bhakkhesi, tasmā adhammiko tuvaṃ''.

430. ''Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Amittahatthaṃ punarāgatosi, na khattadhamme kusalosi rāja''.

431. ''Ye khattadhamme kusalā bhavanti, pāyena te nerayikā bhavanti;
Tasmā ahaṃ khattadhammaṃ pahāya, saccānurakkhī punarāgatosmi;
Yajassu yaññaṃ khāda maṃ porisāda''.

432. ''Pāsādavāsā pathavīgavassā, kāmitthiyo kāsikacandanañca;
Sabbaṃ tahiṃ labhasi [labbhati (pī.)] sāmitāya, saccena kiṃ passasi ānisaṃsaṃ''.

433. ''Ye kecime atthi rasā pathabyā, saccaṃ tesaṃ sādhutaraṃ rasānaṃ;
Sacce ṭhitā samaṇabrāhmaṇā ca, taranti jātimaraṇassa pāraṃ''.

434. ''Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Amittahatthaṃ punarāgatosi, na hi nūna te maraṇabhayaṃ janinda;
Alīnacitto asi [ca'si (sī. syā. pī.)] saccavādī''.

435. ''Katā me kalyāṇā anekarūpā, yaññā yiṭṭhā ye vipulā pasatthā;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

436. ''Katā me kalyāṇā anekarūpā, yaññā yiṭṭhā ye vipulā pasatthā;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada [khāda (sī. syā. pī.)] maṃ porisāda.

437. ''Pitā ca mātā ca upaṭṭhitā me, dhammena me issariyaṃ pasatthaṃ;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

438. ''Pitā ca mātā ca upaṭṭhitā me, dhammena me issariyaṃ pasatthaṃ;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda.

439. ''Ñātīsu mittesu katā me kārā [katūpakāro (syā. ka.)], dhammena me issariyaṃ pasatthaṃ;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

440. ''Ñātīsuṃ mittesu katā me kārā, dhammena me issariyaṃ pasatthaṃ;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda.

441. ''Dinnaṃ me dānaṃ bahudhā bahūnaṃ, santappitā samaṇabrāhmaṇā ca;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

442. ''Dinnaṃ me dānaṃ bahudhā bahūnaṃ, santappitā samaṇabrāhmaṇā ca;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda''.

443. ''Visaṃ pajānaṃ puriso adeyya, āsīvisaṃ jalitamuggatejaṃ;
Muddhāpi tassa viphaleyya [vipateyya (sī. pī.)] sattadhā, yo tādisaṃ saccavādiṃ adeyya''.

444. ‘‘Sutvā dhammaṃ vijānanti, narā kalyāṇapāpakaṃ;
Api gāthā suṇitvāna, dhamme me ramate [ramatī (sī. pī.)] mano’’.

445. ‘‘Sakideva mahārāja [sutasoma (sī. pī.)], sabbhi hoti samāgamo;
Sā naṃ saṅgati pāleti, nāsabbhi bahusaṅgamo.

446. ‘‘Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

447. ‘‘Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

448. ‘‘Nabhañcaṃ dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo [dhammaṃ (sī. pī.)] asatañca rāja’’.

449. ‘‘Gāthā imā atthavatī subyañjanā, subhāsitā tuyha janinda sutvā;
Ānandi vitto sumano patīto, cattāri te samma vare dadāmi’’.

450. ‘‘Yo nattano maraṇaṃ bujjhasi tuvaṃ [bujjhase tvaṃ (sī. pī.), bujjhase tuvaṃ (syā.)], hitāhitaṃ vinipātañca saggaṃ;
Giddho rase duccarite niviṭṭho, kiṃ tvaṃ varaṃ dassasi pāpadhamma.

451. ‘‘Ahañca taṃ dehi varanti vajjaṃ, tvañcāpi datvāna avākareyya;
Sandiṭṭhikaṃ kalahamimaṃ vivādaṃ, ko paṇḍito jānamupabbajeyya’’.

452. ‘‘Na taṃ varaṃ arahati jantu dātuṃ, yaṃ vāpi datvāna avākareyya;
Varassu samma avikampamāno, pāṇaṃ cajitvānapi dassameva’’.

453. ‘‘Ariyassa ariyena sameti sakhyaṃ [sakkhi (sī. syā. pī.)], paññassa paññāṇavatā sameti;
Passeyya taṃ vassasataṃ arogaṃ [ārogyaṃ (ka.)], etaṃ varānaṃ paṭhamaṃ varāmi’’.

454. ‘‘Ariyassa ariyena sameti sakhyaṃ, paññassa paññāṇavatā sameti;
Passāsi maṃ vassasataṃ arogaṃ, etaṃ varānaṃ paṭhamaṃ dadāmi’’.

455. ‘‘Ye khattiyāse idha bhūmipālā, muddhābhisittā katanāmadheyyā;
Na tādise bhūmipatī adesi, etaṃ varānaṃ dutiyaṃ varāmi’’.

456. ‘‘Ye khattiyāse idha bhūmipālā, muddhābhisittā katanāmadheyyā;
Na tādise bhūmipatī ademi, etaṃ varānaṃ dutiyaṃ dadāmi’’.

457. ‘‘Parosataṃ khattiyā te gahitā, talāvutā assumukhā rudantā;
Sake te raṭṭhe paṭipādayāhi, etaṃ varānaṃ tatiyaṃ varāmi’’.

458. ‘‘Parosataṃ khattiyā me gahitā, talāvutā assumukhā rudantā;
Sake te raṭṭhe paṭipādayāmi [sakena raṭṭhena paṭipādayāmi te (sī.)], etaṃ varānaṃ tatiyaṃ dadāmi’’.

459. ‘‘Chiddaṃ te raṭṭhaṃ byathitā [byathitaṃ (sī.), byādhitaṃ (pī.)] bhayā hi, puthū narā leṇamanuppaviṭṭhā;
Manussamaṃsaṃ viramehi [viramāhi (syā.)] rāja, etaṃ varānaṃ catutthaṃ varāmi’’.

460. ‘‘Addhā hi so bhakkho mama [mamaṃ (sī. syā. pī.)] manāpo, etassa hetumhi [hetumpi (pī.)]

vanaṃ paviṭṭho;
Sohaṃ kathaṃ etto upārameyyaṃ, aññaṃ varānaṃ catutthaṃ varassu''.

461. ''Naṃ ve piyaṃ meti janinda tādiso, attaṃ niraṃkacca [niraṃkatvā (sī. syā. pī.)] piyāni sevati;
Attāva seyyo paramā ca [paramāva (bahūsu) jā. 1.6.81 saṃsandetabbaṃ] seyyo, labbhā piyā ocitatthena [ocitattena (ka.)] pacchā''.

462. ''Piyaṃ me mānusaṃ maṃsaṃ, sutasoma vijānahi;
Namhi sakkā [namhi sakko (sī. pī.)] nivāretuṃ, aññaṃ [aññaṃ tuvaṃ (sī. syā. pī.)] varaṃ samma varassu''.

463. ''Yo ve piyaṃ meti piyānurakkhī [piyānukaṅkhī (sī. pī.)], attaṃ niraṃkacca piyāni sevati;
Soṇḍova pitvā visamissapānaṃ [pītvana visassa thālaṃ (sī. pī.), pitvā visamissathālaṃ (syā. ka.)], teneva so hoti dukkhī parattha.

464. ''Yo cīdha saṅkhāya piyāni hitvā, kicchenapi sevati ariyadhamme [ariyadhammaṃ (sī. pī.)];
Dukkhitova pitvāna yathosadhāni, teneva so hoti sukhī parattha''.

465. ''Ohāyahaṃ pitaraṃ mātarañca, manāpiye kāmaguṇe ca [kāmaguṇepi (syā. ka.)] pañca;
Etassa hetumhi vanaṃ paviṭṭho, taṃ te varaṃ kinti mahaṃ dadāmi''.

466. ''Na paṇḍitā diguṇamāhu vākyaṃ, saccappaṭiññāva bhavanti santo;
Varassu samma iti maṃ avoca, iccabravī tvaṃ na hi te sameti''.

467. ''Apuññalābhaṃ ayasaṃ akittiṃ, pāpaṃ bahuṃ duccaritaṃ kilesaṃ;
Manussamaṃsassa kate [bhavo (syā. ka.)] upāgā, taṃ te varaṃ kinti mahaṃ dadeyyaṃ.

468. ''Naṃ taṃ varaṃ arahati jantu dātuṃ, yaṃ vāpi datvāna avākareyya;
Varassu samma avikampamāno, pāṇaṃ cajitvānapi dassameva''.

469. ''Pāṇaṃ cajanti santo nāpi dhammaṃ, saccappaṭiññāva bhavanti santo;
Datvā varaṃ khippamavākarohi, etena sampajja surājaseṭṭha.

470. ''Caje dhanaṃ [dhanaṃ caje (sī.)] aṅgavarassa hetu [yo pana aṅgahetu (sī. pī.)], aṅgaṃ caje jīvitaṃ rakkhamāno;
Aṅgaṃ dhanaṃ jīvitañcāpi sabbaṃ, caje naro dhammamanussaranto''.

471. ''Yasmā hi dhammaṃ puriso vijaññā, ye cassa kaṅkhaṃ vinayanti santo;
Taṃ hissa dīpañca parāyaṇañca, na tena mittiṃ jirayetha [jarayetha (sī. pī.)] pañño.

472. ''Addhā hi so bhakkho mama manāpo, etassa hetumhi vanaṃ paviṭṭho;
Sace ca maṃ yācasi etamatthaṃ, etampi te samma varaṃ dadāmi.

473. ''Satthā ca me hosi sakhā ca mesi, vacanampi te samma ahaṃ akāsiṃ;
Tuvampi [tvaṃpi (syā. ka.)] me samma karohi vākyaṃ, ubhopi gantvāna pamocayāma''.

474. ''Satthā ca te homi sakhā ca tyamhi, vacanampi me samma tuvaṃ akāsi;
Ahampi te samma karomi vākyaṃ, ubhopi gantvāna pamocayāma''.

475. ''Kammāsapādenaṃ viheṭhitattha [viheṭhitamhā (syā. ka.)], talāvutā assumukhā rudantā;
Na jātu dubbhetha imassa rañño, saccappaṭiññaṃ me paṭissuṇātha''.

476. ‘‘Kammāsapādena viheṭhitamhā, talāvutā assumukhā rudantā;
Na jātu dubbhema imassa rañño, saccappaṭiññaṃ te paṭissuṇāma’’.

477. ‘‘Yathā pitā vā atha vāpi mātā, anukampakā atthakāmā pajānaṃ;
Evameva vo [evameva (sī.), evampi vo (syā.)] hotu ayañca rājā, tumhe ca vo hotha yatheva puttā’’.

478. ‘‘Yathā pitā vā atha vāpi mātā, anukampakā atthakāmā pajānaṃ;
Evameva no hotu [evampi no (syā.)] ayañca rājā, mayampi hessāma yatheva [tatheva (pī.)] puttā’’.

479. ‘‘Catuppadaṃ sakuṇañcāpi maṃsaṃ, sūdehi randhaṃ sukataṃ suniṭṭhitaṃ;
Sudhaṃva indo paribhuñjiyāna, hitvā katheko ramasī araññe.

480. ‘‘Tā khattiyā vallivilākamajjhā, alaṅkatā samparivārayitvā;
Indaṃva devesu pamodayiṃsu, hitvā katheko ramasī araññe.

481. ‘‘Tambūpadhāne bahugoṇakamhi, subhamhi [sucimhi (sī. pī.)] sabbassayanamhi saṅge [saññate (sī. pī.), laṅgate (syā.)];
Seyyassa [sayanassa (sī. syā. pī. ka.)] majjhamhi sukhaṃ sayitvā, hitvā katheko ramasī araññe.

482. ‘‘Pāṇissaraṃ kumbhathūṇaṃ nisīthe, athopi ve nippurisampi tūriyaṃ;
Bahuṃ sugītañca suvāditañca, hitvā katheko ramasī araññe.

483. ‘‘Uyyānasampannaṃ pahūtamālyaṃ, migājinūpetapuraṃ [migācirūpetapuraṃ (sī. pī.)] surammaṃ;
Hayehi nāgehi rathehupetaṃ, hitvā katheko ramasī araññe’’.

484. ‘‘Kāḷapakkhe yathā cando, hāyateva suve suve;
Kāḷapakkhūpamo rāja, asataṃ hoti samāgamo.

485. ‘‘Yathāhaṃ [yathā (sī.)] rasakamāgamma, sūdaṃ kāpurisādhamaṃ [sūdakaṃ purisādhamaṃ (sī. pī.)];
Akāsiṃ pāpakaṃ kammaṃ, yena gacchāmi duggatiṃ.

486. ‘‘Sukkapakkhe yathā cando, vaḍḍhateva suve suve;
Sukkapakkhūpamo rāja, sataṃ hoti samāgamo.

487. ‘‘Yathāhaṃ tuvamāgamma, sutasoma vijānahi;
Kāhāmi kusalaṃ kammaṃ, yena gacchāmi suggatiṃ.

488. ‘‘Thale yathā vāri janinda vuṭṭhaṃ [vaṭṭaṃ (sī. pī.)], anaddhaneyyaṃ na ciraṭṭhitīkaṃ;
Evampi hoti asataṃ samāgamo, anaddhaneyyo udakaṃ thaleva.

489. ‘‘Sare yathā vāri janinda vuṭṭhaṃ, ciraṭṭhitīkaṃ naravīraseṭṭha [naraviriyaseṭṭha (sī. pī.)];
Evampi ve [evampi me (syā.), evampi ce (pī. ka.)] hoti sataṃ samāgamo, ciraṭṭhitīko [ciraṭṭhitikaṃ (ka.)] udakaṃ sareva.

490. ‘‘Abyāyiko hoti sataṃ samāgamo, yāvampi tiṭṭheyya tatheva hoti;
Khippañhi veti asataṃ samāgamo, tasmā sataṃ dhammo asabbhi ārakā’’.

491. ‘‘Na so rājā yo [rājā na so yo (ka.)] ajeyyaṃ jināti, na so sakhā yo sakhāraṃ jināti;

Na sā bhariyā yā patino na vibheti, na te puttā [puttā na te (ka.)] ye na bharanti jiṇṇaṃ.

492. ‘‘Na sā sabhā yattha na santi santo, na te santo [santo na te (ka.)] ye na bhaṇanti dhammaṃ;
Rāgañca dosañca pahāya mohaṃ, dhammaṃ bhaṇantāva bhavanti santo.

493. ‘‘Nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍitaṃ;
Bhāsamānañca jānanti, desentaṃ amataṃ padaṃ.

494. ‘‘Bhāsaye jotaye dhammaṃ, paggaṇhe isinaṃ dhajaṃ;
Subhāsitaddhajā isayo, dhammo hi isinaṃ dhajo’’ti.

Mahāsutasomajātakaṃ pañcamaṃ.

Asītinipātaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Sumukho pana haṃsavaro ca mahā, sudhabhojaniko ca paro pavaro;
Sakuṇāladijādhipativhayano, sutasomavaruttamasavhayanoti.

22. Mahānipāto

538. Mūgapakkhajātakaṃ (1)

1. ‘‘Mā paṇḍiccayaṃ [paṇḍitiyaṃ (sī.), paṇḍicciyaṃ (pī.)] vibhāvaya, bālamato bhava sabbapāṇinaṃ;
Sabbo taṃ jano ocināyatu, evaṃ tava attho bhavissati’’.

2. ‘‘Karomi te taṃ vacanaṃ, yaṃ maṃ bhaṇasi devate;
Atthakāmāsi me amma, hitakāmāsi devate’’.

3. ‘‘Kiṃ nu santaramānova, kāsuṃ khaṇasi sārathi;
Puṭṭho me samma akkhāhi, kiṃ kāsuyā karissasi’’.

4. ‘‘Rañño mūgo ca pakkho ca, putto jāto acetaso;
Somhi raññā samajjhiṭṭho, puttaṃ me nikhaṇaṃ vane’’.

5. ‘‘Na badhiro na mūgosmi, na pakkho na ca vīkalo [napi paṅgulo (sī. pī.), na ca piṅgalo (syā.)];
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane’’.

6. ‘‘Ūrū bāhuṃ [bāhū (sī. ka.)] ca me passa, bhāsitañca suṇohi me;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane’’.

7. ‘‘Devatā nusi gandhabbo, adu [ādu (sī.), ādū (syā.)] sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ’’.

8. ‘‘Namhi devo na gandhabbo, nāpi sakko purindado;
Kāsirañño ahaṃ putto, yaṃ kāsuyā nikhaññasi [nighaññasi (sī. pī.), nikhañchasi (?)].

9. ‘‘Tassa rañño ahaṃ putto, yaṃ tvaṃ sammūpajīvasi [samupajīvasi (sī. pī.)];
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

10. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho [mittadūbho (sī. pī.)] hi pāpako.

11. ‘‘Yathā rukkho tathā rājā, yathā sākhā tathā ahaṃ;
Yathā chāyūpago poso, evaṃ tvamasi sārathi;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

12. ‘‘Pahūtabhakkho [bahuttabhakkho (ka.)] bhavati, vippavuṭṭho [vippavuttho (sī. pī.), vippamutto (ka.)] sakaṃ [sakā (sī. pī.)] gharā;
Bahū naṃ upajīvanti, yo mittānaṃ na dubbhati.

13. ‘‘Yaṃ yaṃ janapadaṃ yāti, nigame rājadhāniyo;
Sabbattha pūjito hoti, yo mittānaṃ na dubbhati.

14. ‘‘Nāssa corā pasāhanti [pasahanti (sī. syā. pī.)], nātimaññanti khattiyā [nātimaññeti khattiyo (sī. syā. pī.)];
Sabbe amitte tarati, yo mittānaṃ na dubbhati.

15. ‘‘Akkuddho sagharaṃ eti, sabhāyaṃ [sabhāya (sī. syā. pī.)] paṭinandito;
Ñātīnaṃ uttamo hoti, yo mittānaṃ na dubbhati.

16. ‘‘Sakkatvā sakkato hoti, garu hoti sagāravo [garuko hoti gāravo (ka.)];
Vaṇṇakittibhato hoti, yo mittānaṃ na dubbhati.

17. ‘‘Pūjako labhate pūjaṃ, vandako paṭivandanaṃ;
Yaso kittiñca pappoti, yo mittānaṃ na dubbhati.

18. ‘‘Aggi yathā pajjalati, devatāva virocati;
Siriyā ajahito hoti, yo mittānaṃ na dubbhati.

19. ‘‘Gāvo tassa pajāyanti, khette vuttaṃ virūhati;
Vuttānaṃ phalamasnāti, yo mittānaṃ na dubbhati.

20. ‘‘Darito pabbatāto vā, rukkhato patito naro;
Cuto patiṭṭhaṃ labhati, yo mittānaṃ na dubbhati.

21. ‘‘Virūḷhamūlasantānaṃ, nigrodhamiva māluto;
Amittā nappasāhanti, yo mittānaṃ na dubbhati’’.

22. ‘‘Ehi taṃ paṭinessāmi, rājaputta sakaṃ gharaṃ;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi’’.

23. ‘‘Alaṃ me tena rajjena, ñātakehi [ñātakena (syā. ka.)] dhanena vā;
Yaṃ me adhammacariyāya, rajjaṃ labbhetha sārathi’’.

24. ‘‘Puṇṇapattaṃ maṃ lābhehi [palābhehi (sī. pī.)], rājaputta ito gato;
Pitā mātā ca me dajjuṃ, rājaputta tayī gate.

25. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Tepi attamanā dajjuṃ, rājaputta tayī gate.

26. ‘‘Hatthārohā [hatthārūhā (sī. pī.) evamuparipi] anīkaṭṭhā, rathikā pattikārakā;

Tepi attamanā dajjuṃ [tepi dajjuṃ patītāme (sī. pī.)], rājaputta tayī gate.

27. ‘‘Bahudhaññā jānapadā [bahū jānapadā caññe (sī.), bahū janapadā caññe (pī.)], negamā ca samāgatā;
Upāyanāni me dajjuṃ, rājaputta tayī gate’’.

28. ‘‘Pitu mātu cahaṃ catto, raṭṭhassa nigamassa ca;
Atho sabbakumārānaṃ, natthi mayhaṃ sakaṃ gharaṃ.

29. ‘‘Anuññāto ahaṃ matyā, sañcatto pitarā mahaṃ;
Ekoraññe pabbajito, na kāme abhipatthaye.

30. ‘‘Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi sārathi.

31. ‘‘Api ataramānānaṃ, sammadattho vipaccati;
Vipakkabrahmacariyosmi, nikkhanto akutobhayo’’.

32. ‘‘Evaṃ vaggukatho santo, visaṭṭhavacano casi [ca so (syā. ka.)];
Kasmā pitu ca mātucca, santike na bhaṇī tadā’’.

33. ‘‘Nāhaṃ asandhitā [asatthitā (sī.)] pakkho, na badhiro asotatā;
Nāhaṃ ajivhatā mūgo, mā maṃ mūgamadhārayi [mūgo adhārayi (sī.)].

34. ‘‘Purimaṃ sarāmahaṃ jātiṃ, yattha rajjamakārayiṃ;
Kārayitvā tahiṃ rajjaṃ, pāpatthaṃ nirayaṃ bhusaṃ.

35. ‘‘Vīsatiñceva vassāni, tahiṃ rajjamakārayiṃ;
Asītivassasahassāni, nirayamhi apaccisaṃ [apaccasiṃ (syā.), apaccayiṃ (pī.)].

36. ‘‘Tassa rajjassahaṃ bhīto, mā maṃ rajjābhisecayuṃ [rajjebhisecayuṃ (syā. ka.)];
Tasmā pitu ca mātucca, santike na bhaṇiṃ tadā.

37. ‘‘Ucchaṅge maṃ nisādetvā, pitā atthānusāsati;
Ekaṃ hanatha bandhatha, ekaṃ khārāpatacchikaṃ [khārāpaticchakaṃ (syā.), kharāpaṭicchakaṃ (ka.)];
Ekaṃ sūlasmiṃ uppetha [appetha (sī.), ubbetha (syā.), accetha (pī.)], iccassa manusāsati.

38. ‘‘Tāyāhaṃ [tassāhaṃ (sī. pī.)] pharusaṃ sutvā, vācāyo samudīritā;
Amūgo mūgavaṇṇena, apakkho pakkhasammato;
Sake muttakarīsasmiṃ, acchāhaṃ samparipluto.

39. ‘‘Kasirañca parittañca, tañca dukkhena saṃyutaṃ;
Komaṃ [ko taṃ (sī. pī.)] jīvitamāgamma, veraṃ kayirātha kenaci.

40. ‘‘Paññāya ca alābhena, dhammassa ca adassanā;
Komaṃ [ko taṃ (sī. pī.)] jīvitamāgamma, veraṃ kayirātha kenaci.

41. ‘‘Api ataramānānaṃ, phalāsāva samijjhati;
Vipakkabrahmacariyosmi, evaṃ jānāhi sārathi.

42. ‘‘Api ataramānānaṃ, sammadattho vipaccati;

Vipakkabrahmacariyosmi, nikkhanto akutobhayo''.

43. ''Ahampi pabbajissāmi, rājaputta tavantike;
Avhāyassu [avhayassu (sī. pī.)] maṃ bhaddante, pabbajjā mama ruccati''.

44. ''Rathaṃ niyyādayitvāna, anaṇo ehi sārathi;
Anaṇassa hi pabbajjā, etaṃ isīhi vaṇṇitaṃ''.

45. ''Yadeva tyāhaṃ vacanaṃ, akaraṃ bhaddamatthu te;
Tadeva me tvaṃ vacanaṃ, yācito kattumarahasi.

46. ''Idheva tāva acchassu, yāva rājānamānaye;
Appeva te pitā disvā, patīto sumano siyā''.

47. ''Karomi tetaṃ vacanaṃ, yaṃ maṃ bhaṇasi sārathi;
Ahampi daṭṭhukāmosmi, pitaraṃ me idhāgataṃ.

48. ''Ehi samma nivattassu, kusalaṃ vajjāsi ñātinaṃ;
Mātaraṃ pitaraṃ mayhaṃ, vutto vajjāsi vandanaṃ''.

49. Tassa pāde gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Sārathi rathamāruyha, rājadvāraṃ upāgami.

50. ''Suññaṃ mātā rathaṃ disvā, ekaṃ sārathimāgataṃ;
Assupuṇṇehi nettehi, rodantī naṃ udikkhati.

51. ''Ayaṃ so sārathi eti, nihantvā mama atrajaṃ;
Nihato nūna me putto, pathabyā bhūmivaḍḍhano.

52. ''Amittā nūna nandanti, patītā nūna verino;
Āgataṃ sārathiṃ disvā, nihantvā mama atrajaṃ.

53. ''Suññaṃ mātā rathaṃ disvā, ekaṃ sārathimāgataṃ;
Assupuṇṇehi nettehi, rodantī paripucchi naṃ [rodantī paripucchati (sī. pī.), rodantī naṃ paripucchati (syā.)].

54. ''Kinnu mūgo kiṃ nu pakkho, kinnu so vilapī tadā;
Nihaññamāno bhūmiyā, taṃ me akkhāhi sārathi.

55. ''Kathaṃ hatthehi pādehi, mūgapakkho vivajjayi;
Nihaññamāno bhūmiyā, taṃ me akkhāhi pucchito''.

56. ''Akkheyyaṃ [akkhissaṃ (sī. pī.)] te ahaṃ ayye, dajjāsi abhayaṃ mama;
Yaṃ me sutaṃ vā diṭṭhaṃ vā, rājaputtassa santike''.

57. ''Abhayaṃ samma te dammi, abhīto bhaṇa sārathi;
Yaṃ te sutaṃ vā diṭṭhaṃ vā, rājaputtassa santike''.

58. ''Na so mūgo na so pakkho, visaṭṭhavacano ca so;
Rajjassa kira so bhīto, akarā [akarī (sī. pī.)] ālaye bahū.

59. ''Purimaṃ sarati so jātiṃ, yattha rajjamakārayi;

Kārayitvā tahiṃ rajjaṃ, pāpattha nirayaṃ bhusaṃ.

60. ‘‘Vīsatiñceva vassāni, tahiṃ rajjamakārayi;
Asītivassasahassāni, nirayamhi apacci so.

61. ‘‘Tassa rajjassa so bhīto, mā maṃ rajjābhisecayuṃ;
Tasmā pitu ca mātucca, santike na bhaṇī tadā.

62. ‘‘Aṅgapaccaṅgasampanno, ārohapariṇāhavā;
Visaṭṭhavacano pañño, magge saggassa tiṭṭhati.

63. ‘‘Sace tvaṃ daṭṭhukāmāsi, rājaputtaṃ [rājaputti (sī.)] tavatrajaṃ;
Ehi taṃ pāpayissāmi, yattha sammati temiyo’’.

64. ‘‘Yojayantu rathe asse, kacchaṃ nāgāna [nāgāni (syā. ka.)] bandhatha;
Udīrayantu saṅkhapaṇavā, vādantu [vadantu (sī.), nadantu (syā. ka.), vadataṃ (pī.)] ekapokkharā.

65. ‘‘Vādantu [nadantu (sī. syā. pī.)] bherī sannaddhā, vaggū vādantu dundubhī;
Negamā ca maṃ anventu, gacchaṃ puttanivedako [nivādako (syā. ka.)].

66. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako [nivādako (syā. ka.)].

67. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako [nivādako (syā. ka.)].

68. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Khippaṃ yānāni yojentu, gacchaṃ puttanivedako’’ [nivādako (syā. ka.)].

69. ‘‘Asse ca sārathī yutte, sindhave sīghavāhane;
Rājadvāraṃ upāgacchuṃ, yuttā deva ime hayā’’.

70. ‘‘Thūlā javena hāyanti, kisā hāyanti thāmunā;
Kise thūle vivajjetvā, saṃsaṭṭhā yojitā hayā’’.

71. ‘‘Tato rājā taramāno, yuttamāruyha sandanaṃ;
Itthāgāraṃ ajjhabhāsi [abhāsatha (ka.)], sabbāva anuyātha maṃ.

72. ‘‘Vālabījanimuṇhīsaṃ, khaggaṃ chattañca paṇḍaraṃ;
Upādhi rathamāruyha [upādirathamāruyha (sī.), upādhī rathamāruyha (syā.)], suvaṇṇehi alaṅkatā.

73. ‘‘Tato sa [ca (sī. syā. pī.)] rājā pāyāsi, purakkhatvāna sārathiṃ;
Khippameva upāgacchi, yattha sammati temiyo.

74. ‘‘Tañca disvāna āyantaṃ, jalantamiva tejasā;
Khattasaṅghaparibyūḷhaṃ [paribbūḷhaṃ (sī.)], temiyo etadabravi’’.

75. ‘‘Kacci nu tāta kusalaṃ, kacci tāta anāmayaṃ;
Sabbā ca [kaccinnu (sī. pī.)] rājakaññāyo, arogā mayha mātaro’’.

76. ‘‘Kusalañceva me putta, atho putta anāmayaṃ;
Sabbā ca rājakaññāyo, arogā tuyha mātaro’’.

77. ‘‘Kacci amajjapo [kaccissa’majjapo (sī. pī.)] tāta, kacci te suramappiyaṃ;
Kacci sacce ca dhamme ca, dāne te ramate mano’’.

78. ‘‘Amajjapo ahaṃ putta, atho me suramappiyaṃ;
Atho sacce ca dhamme ca, dāne me ramate mano’’.

79. ‘‘Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci te byādhayo natthi, sarīrassupatāpanā’’.

80. ‘‘Atho arogaṃ yoggaṃ me, atho vahati vāhanaṃ;
Atho me byādhayo natthi, sarīrassupatāpanā’’ [sarīrassupatāpiyā (syā. ka.)].

81. ‘‘Kacci antā ca te phītā, majjhe ca bahalā tava;
Koṭṭhāgārañca kosañca, kacci te paṭisanthataṃ’’ [paṭisaṇṭhitaṃ (syā. ka.)].

82. ‘‘Atho antā ca me phītā, majjhe ca bahalā mama;
Koṭṭhāgārañca kosañca, sabbaṃ me paṭisanthataṃ’’.

83. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Patiṭṭhapentu [patiṭṭhāpentu (sī. syā. pī.)] pallaṅkaṃ, yattha rājā nisakkati’’.

84. ‘‘Idheva te nisīdassu [nisinnassa (sī. syā. pī.), nisinnassu (ka.)], niyate paṇṇasanthare;
Etto udakamādāya, pāde pakkhālayassu [pakkhālayantu (sī.), pakkhālayanti (pī.)] te’’.

85. ‘‘Idampi paṇṇakaṃ mayhaṃ, randhaṃ rāja aloṇakaṃ;
Paribhuñja mahārāja, pāhuno mesidhāgato’’ [āgato (sī. syā.)].

86. ‘‘Na cāhaṃ [na vāhaṃ (ka.)] paṇṇaṃ bhuñjāmi, na hetaṃ mayha bhojanaṃ;
Sālīnaṃ odanaṃ bhuñje, suciṃ maṃsūpasecanaṃ’’.

87. ‘‘Accherakaṃ maṃ paṭibhāti, ekakampi rahogataṃ;
Edisaṃ bhuñjamānānaṃ, kena vaṇṇo pasīdati’’.

88. ‘‘Eko rāja nipajjāmi, niyate paṇṇasanthare;
Tāya me ekaseyyāya, rāja vaṇṇo pasīdati.

89. ‘‘Na ca nettiṃsabandhā [nettisabaddhā (sī. pī.)] me, rājarakkhā upaṭṭhitā;
Tāya me sukhaseyyāya, rāja vaṇṇo pasīdati.

90. ‘‘Atītaṃ nānusocāmi, nappajappāmināgataṃ [nappajappāma’nāgataṃ (sī. syā. pī.)];
Paccuppannena yāpemi, tena vaṇṇo pasīdati.

91. ‘‘Anāgatappajappāya, atītassānusocanā;
Etena bālā sussanti, naḷova harito luto’’.

92. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammino;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

93. ‘‘Itthāgārampi te dammi, sabbālaṅkārabhūsitaṃ;

Tā putta paṭipajjassu [tāsu putte paṭipajja (ka.)], tvaṃ no rājā bhavissasi.

94. ‘‘Kusalā naccagītassa, sikkhitā cāturitthiyo [caturitthiyo (sī. pī.)];
Kāme taṃ ramayissanti, kiṃ araññe karissasi.

95. ‘‘Paṭirājūhi te kaññā, ānayissaṃ alaṅkatā;
Tāsu putte janetvāna, atha pacchā pabbajissasi.

96. ‘‘Yuvā ca daharo cāsi [cāpi (syā. ka.)], paṭhamuppattiko [paṭhamuppattito (sī. pī.)] susu;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi’’.

97. ‘‘Yuvā care brahmacariyaṃ, brahmacārī yuvā siyā;
Daharassa hi pabbajjā, etaṃ isīhi vaṇṇitaṃ.

98. ‘‘Yuvā care brahmacariyaṃ, brahmacārī yuvā siyā;
Brahmacariyaṃ carissāmi, nāhaṃ rajjena matthiko.

99. ‘‘Passāmi vohaṃ daharaṃ, amma tāta vadantaraṃ [vadaṃ naraṃ (sī.)];
Kicchāladdhaṃ piyaṃ puttaṃ, appatvāva jaraṃ mataṃ.

100. ‘‘Passāmi vohaṃ dahariṃ, kumāriṃ cārudassaniṃ;
Navavaṃsakaḷīraṃva, paluggaṃ jīvitakkhayaṃ [jīvitakkhaye (sī. pī.)].

101. ‘‘Daharāpi hi miyyanti, narā ca atha nāriyo;
Tattha ko vissase poso, daharomhīti jīvite.

102. ‘‘Yassa ratyā vivasāne, āyu appataraṃ siyā;
Appodakeva macchānaṃ, kiṃ nu komārakaṃ [komārataṃ (ka.)] tahiṃ.

103. ‘‘Niccamabbhāhato loko, niccañca parivārito;
Amoghāsu vajantīsu, kiṃ maṃ rajjebhisiñcasi’’ [rajjena siñcasi (sī. pī.)].

104. ‘‘Kena mabbhāhato loko, kena ca parivārito;
Kāyo amoghā gacchanti, taṃ me akkhāhi pucchito’’.

105. ‘‘Maccunābbhāhato loko, jarāya parivārito;
Ratyo amoghā gacchanti, evaṃ jānāhi khattiya.

106. ‘‘Yathāpi tante vitate [vitante (syā. ka.)], yaṃ yadevūpaviyyati [yaṃ yaṃ devūpaviyyati (sī. pī.)];
Appakaṃ hoti vetabbaṃ, evaṃ maccāna jīvitaṃ.

107. ‘‘Yathā vārivaho pūro, gacchaṃ nupanivattati [na parivattati (syā.), nuparivattati (ka.)];
Evamāyu manussānaṃ, gacchaṃ nupanivattati.

108. ‘‘Yathā vārivaho pūro, vahe rukkhepakūlaje;
Evaṃ jarāmaraṇena, vuyhante sabbapāṇino’’.

109. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammino;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

110. ‘‘Itthāgārampi te dammi, sabbālaṅkārabhūsitaṃ;

Tā putta paṭipajjassu, tvaṃ no rājā bhavissasi.

111. ‘‘Kusalā naccagītassa, sikkhitā cāturitthiyo;
Kāme taṃ ramayissanti, kiṃ araññe karissasi.

112. ‘‘Paṭirājūhi te kaññā, ānayissaṃ alaṅkatā;
Tāsu putte janetvāna, atha pacchā pabbajissasi.

113. ‘‘Yuvā ca daharo cāsi, paṭhamuppattiko susu;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi.

114. ‘‘Koṭṭhāgārañca kosañca, vāhanāni balāni ca;
Nivesanāni rammāni, ahaṃ putta dadāmi te.

115. ‘‘Gomaṇḍalaparibyūḷho, dāsisaṅghapurakkhato;
Rajjaṃ kārehi bhaddante, kiṃ araññe karissasi’’.

116. ‘‘Kiṃ dhanena yaṃ khīyetha [kiṃ dhanena yaṃ jīyetha (sī.), kiṃ maṃ dhanena kīyetha (syā. ka.)], kiṃ bhariyāya marissati;
Kiṃ yobbanena jiṇṇena [ciṇṇena (sī. pī.), vaṇṇena (ka.)], yaṃ jarāyābhibhuyyati [yaṃ jarā abhihessati (sī. pī.)].

117. ‘‘Tattha kā nandi kā khiḍḍā, kā rati kā dhanesanā;
Kiṃ me puttehi dārehi, rāja muttosmi bandhanā.

118. ‘‘Yohaṃ [sohaṃ (sī. pī.)] evaṃ pajānāmi, maccu me nappamajjati;
Antakenādhipannassa, kā ratī kā dhanesanā.

119. ‘‘Phalānamiva pakkānaṃ, niccaṃ patanato bhayaṃ;
Evaṃ jātāna maccānaṃ, niccaṃ maraṇato bhayaṃ.

120. ‘‘Sāyameke na dissanti, pāto diṭṭhā bahū janā;
Pāto eke na dissanti, sāyaṃ diṭṭhā bahū janā.

121. ‘‘Ajjeva kiccaṃ ātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅkaraṃ [saṅgaraṃ (sī. pī.) ma. ni. 3.272] tena, mahāsenena maccunā.

122. ‘‘Corā dhanassa patthenti, rājamuttosmi bandhanā;
Ehi rāja nivattassu, nāhaṃ rajjena matthiko’’ti.

Mūgapakkhajātakaṃ paṭhamaṃ.

539. Mahājanakajātakaṃ (2)

123. ‘‘Koyaṃ majjhe samuddasmiṃ, apassaṃ tīramāyuhe;
Kaṃ [kiṃ (syā. ka.)] tvaṃ atthavasaṃ ñatvā, evaṃ vāyamase bhusaṃ’’.

124. ‘‘Nisamma vattaṃ lokassa, vāyāmassa ca devate;
Tasmā majjhe samuddasmiṃ, apassaṃ tīramāyuhe’’.

125. ‘‘Gambhīre appameyyasmiṃ, tīraṃ yassa na dissati;
Mogho te purisavāyāmo, appatvāva marissasi’’.

126. ‘‘Anaṇo ñātinaṃ hoti, devānaṃ pitunañca [pituno ca (sī. pī.)] so;
Karaṃ purisakiccāni, na ca pacchānutappati’’.

127. ‘‘Apāraṇeyyaṃ yaṃ kammaṃ, aphalaṃ kilamathuddayaṃ;
Tattha ko vāyamenattho, maccu yassābhinippataṃ’’ [yassābhinipphataṃ (syā.)].

128. ‘‘Apāraṇeyyamaccantaṃ, yo viditvāna devate;
Na rakkhe attano pāṇaṃ, jaññā so yadi hāpaye.

129. ‘‘Adhippāyaphalaṃ eke, asmiṃ lokasmi devate;
Payojayanti kammāni, tāni ijjhanti vā na vā.

130. ‘‘Sandiṭṭhikaṃ kammaphalaṃ, nanu passasi devate;
Sannā aññe tarāmahaṃ, tañca passāmi santike.

131. ‘‘So ahaṃ vāyamissāmi, yathāsatti yathābalaṃ;
Gacchaṃ pāraṃ samuddassa, kassaṃ [kāsaṃ (sī. pī.)] purisakāriyaṃ’’.

132. ‘‘Yo tvaṃ evaṃ gate oghe, appameyye mahaṇṇave;
Dhammavāyāmasampanno, kammunā nāvasīdasi;
So tvaṃ tattheva gacchāhi, yattha te nirato mano’’.

133. ‘‘Āsīsetheva [āsiṃsetheva (sī. syā. pī.)] puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

134. ‘‘Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

135. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

136. ‘‘Vāyametheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, udakā thalamubbhataṃ.

137. ‘‘Dukkhūpanītopi naro sapañño, āsaṃ na chindeyya sukhāgamāya;
Bahū hi phassā ahitā hitā ca, avitakkitā maccumupabbajanti [maccumuppajjanti (syā.)].

138. ‘‘Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā’’.

139. ‘‘Aporāṇaṃ [apurāṇaṃ (sī. pī.)] vata bho rājā, sabbabhummo disampati;
Nājja nacce [na ca nacce (ka.)] nisāmeti, na gīte kurute mano.

140. ‘‘Na mige [mage (ka.)] napi uyyāne, napi haṃse udikkhati;
Mūgova tuṇhimāsīno, na atthamanusāsati’’.

141. ‘‘Sukhakāmā rahosīlā, vadhabandhā upāratā [upārutā (syā. ka.)];
Kassa [kesaṃ (sī. pī.)] nu ajja ārāme, daharā vuddhā ca acchare.

142. ‘‘Atikkantavanathā dhīrā, namo tesaṃ mahesinaṃ;
Ye ussukamhi lokamhi, viharanti manussukā.

143. ‘‘Te chetvā maccuno jālaṃ, tataṃ [tantaṃ (sī. syā. pī.), taṃ taṃ (ka.)] māyāvino daḷaṃ;
Chinnālayattā [santālayantā (syā. ka.)] gacchanti, ko tesaṃ gatimāpaye’’ [nesaṃ gati pāpaye (ka.)].

144. ‘‘Kadāhaṃ mithilaṃ [midhilaṃ (ka.)] phītaṃ, vibhattaṃ bhāgaso mitaṃ;
Pahāya pabbajissāmi, taṃ kudāssu [kadāssu (sī. pī.), kadāsu (syā.)] bhavissati.

145. ‘‘Kadāhaṃ mithilaṃ phītaṃ, visālaṃ sabbatopabhaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

146. ‘‘Kadāhaṃ mithilaṃ phītaṃ, bahupākāratoraṇaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

147. ‘‘Kadāhaṃ mithilaṃ phītaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

148. ‘‘Kadāhaṃ mithilaṃ phītaṃ, suvibhattaṃ mahāpathaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

149. ‘‘Kadāhaṃ mithilaṃ phītaṃ, suvibhattantarāpaṇaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

150. ‘‘Kadāhaṃ mithilaṃ phītaṃ, gavassarathapīḷitaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

151. ‘‘Kadāhaṃ mithilaṃ phītaṃ, ārāmavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

152. ‘‘Kadāhaṃ mithilaṃ phītaṃ, uyyānavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

153. ‘‘Kadāhaṃ mithilaṃ phītaṃ, pāsādavanamāliniṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

154. ‘‘Kadāhaṃ mithilaṃ phītaṃ, tipuraṃ rājabandhuniṃ;
Māpitaṃ somanassena, vedehena yasassinā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

155. ‘‘Kadāhaṃ vedehe phīte, nicite dhammarakkhite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

156. ‘‘Kadāhaṃ vedehe phīte, ajeyye dhammarakkhite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

157. ‘‘Kadāhaṃ antepuraṃ [kadā antepuraṃ (sī. pī.)] rammaṃ, vibhattaṃ bhāgaso mitaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

158. ‘‘Kadāhaṃ antepuraṃ rammaṃ, sudhāmattikalepanaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

159. ‘‘Kadāhaṃ antepuraṃ rammaṃ, sucigandhaṃ manoramaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

160. ‘‘Kadāhaṃ kūṭāgāre ca, vibhatte bhāgaso mite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

161. ‘‘Kadāhaṃ kūṭāgāre ca, sudhāmattikalepane;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

162. ‘‘Kadāhaṃ kūṭāgāre ca, sucigandhe manorame;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

163. ‘‘Kadāhaṃ kūṭāgāre ca, litte candanaphosite;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

164. ‘‘Kadāhaṃ soṇṇapallaṅke [suvaṇṇapallaṅke (sī. syā. pī.)], gonake cittasanthate;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

165. [ayaṃ gāthā sī. pī. potthakesu na dissati] ‘‘Kadāhaṃ maṇipallaṅke, gonake cittasanthate;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati [ayaṃ gāthā sī. pī. potthakesu na dissati].

166. ‘‘Kadāhaṃ kappāsakoseyyaṃ, khomakoṭumbarāni ca;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

167. ‘‘Kadāhaṃ pokkharaṇī rammā, cakkavākapakūjitā [cakkavākūpakūjitā (sī. pī.)];
Mandālakehi sañchannā, padumuppalakehi ca;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

168. ‘‘Kadāhaṃ hatthigumbe ca, sabbālaṅkārabhūsite;
Suvaṇṇakacche mātaṅge, hemakappanavāsase.

169. ‘‘Ārūḷhe gāmaṇīyehi, tomaraṅkusapāṇibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

170. ‘‘Kadāhaṃ assagumbe ca, sabbālaṅkārabhūsite;
Ājānīyeva jātiyā, sindhave sīghavāhane.

171. ‘‘Ārūḷhe gāmaṇīyehi, illiyācāpadhāribhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

172. ‘‘Kadāhaṃ rathaseniyo, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

173. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

174. ‘‘Kadāhaṃ sovaṇṇarathe, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

175. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

176. ‘‘Kadāhaṃ sajjhurathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

177. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

178. ‘‘Kadāhaṃ assarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

179. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

180. ‘‘Kadāhaṃ oṭṭharathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

181. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

182. ‘‘Kadāhaṃ goṇarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

183. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

184. ‘‘Kadāhaṃ ajarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

185. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

186. ‘‘Kadāhaṃ meṇḍarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

187. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

188. ‘‘Kadāhaṃ migarathe ca, sannaddhe ussitaddhaje;
Dīpe athopi veyyagghe, sabbālaṅkārabhūsite.

189. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

190. ‘‘Kadāhaṃ hatthārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, tomaraṅkusapāṇine [pāṇino (syā. ka.)];
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

191. ‘‘Kadāhaṃ assārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, illiyācāpadhārine [dhārino (syā. ka.)];
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

192. ‘‘Kadāhaṃ rathārohe ca, sabbālaṅkārabhūsite;
Nīlavammadhare sūre, cāpahatthe kalāpine [kalāpino (syā. ka.)];
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

193. [ayaṃ gāthā sī. pī. potthakesu na dissati] ‘‘Kadāhaṃ dhanuggahe ca, sabbālaṅkārabhūsite;

Nīlavammadhare sūre, cāpahatthe kalāpine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati [ayaṃ gāthā sī. pī. potthakesu na dissati].

194. ‘‘Kadāhaṃ rājaputte ca, sabbālaṅkārabhūsite;
Citravammadhare sūre, kañcanāveḷadhārine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

195. ‘‘Kadāhaṃ ariyagaṇe ca, vatavante [vatthavante (sī. syā. pī.)] alaṅkate;
Haricandanalittaṅge, kāsikuttamadhārine;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

196. [ayaṃ gāthā sī. pī. potthakesu na dissati] ‘‘Kadāhaṃ amaccagaṇe ca, sabbālaṅkārabhūsite;
Pītavammadhare sūre, purato gacchamāline [gacchamālino (syā. ka.)];
Pahāya pabbajissāmi, taṃ kudāssu bhavissati [ayaṃ gāthā sī. pī. potthakesu na dissati].

197. ‘‘Kadāhaṃ [kadā (sī. pī.)] sattasatā bhariyā, sabbālaṅkārabhūsitā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

198. ‘‘Kadāhaṃ [kadā (sī. pī.)] sattasatā bhariyā, susaññā tanumajjhimā;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

199. ‘‘Kadāhaṃ [kadā (sī. pī.)] sattasatā bhariyā, assavā piyabhāṇinī;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

200. ‘‘Kadāhaṃ [kadā (sī. pī.)] satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Pahāya pabbajissāmi, taṃ kudāssu bhavissati.

201. ‘‘Kadāssu maṃ hatthigumbā, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

202. ‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

203. ‘‘Kadāssu maṃ assagumbā, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhanā.

204. ‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

205. ‘‘Kadāssu maṃ rathasenī, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

206. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

207. ‘‘Kadāssu maṃ soṇṇarathā [sovaṇṇarathā (pī. ka.)], sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

208. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

209. ‘‘Kadāssu maṃ sajjhurathā, sannaddhā ussitaddhajā;

Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

210. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

211. ‘‘Kadāssu maṃ assarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

212. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

213. ‘‘Kadāssu maṃ oṭṭharathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

214. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

215. ‘‘Kadāssu maṃ goṇarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

216. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

217. ‘‘Kadāssu maṃ ajarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

218. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

219. ‘‘Kadāssu maṃ meṇḍarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

220. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

221. ‘‘Kadāssu maṃ migarathā, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

222. ‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

223. ‘‘Kadāssu maṃ hatthārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, tomaraṅkusapāṇino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

224. ‘‘Kadāssu maṃ assārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, illiyācāpadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

225. ‘‘Kadāssu maṃ rathārohā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, cāpahatthā kalāpino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

226. ‘‘Kadāssu maṃ dhanuggahā, sabbālaṅkārabhūsitā;
Nīlavammadharā sūrā, cāpahatthā kalāpino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

227. ‘‘Kadāssu maṃ rājaputtā, sabbālaṅkārabhūsitā;
Citravammadharā sūrā, kañcanāveḷadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

228. ‘‘Kadāssu maṃ ariyagaṇā, vatavantā alaṅkatā;
Haricandanalittaṅgā, kāsikuttamadhārino;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

229. ‘‘Kadāssu maṃ amaccagaṇā, sabbālaṅkārabhūsitā;
Pītavammadharā sūrā, purato gacchamālino [gacchamālinī (syā. ka.)];
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

230. ‘‘Kadāssu maṃ sattasatā bhariyā, sabbālaṅkārabhūsitā;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

231. ‘‘Kadāssu maṃ sattasatā bhariyā, susaññā tanumajjhimā;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

232. ‘‘Kadāssu maṃ sattasatā bhariyā, assavā piyabhāṇinī;
Yantaṃ maṃ nānuyissanti, taṃ kudāssu bhavissati.

233. ‘‘Kadāhaṃ pattaṃ gahetvāna, muṇḍo saṅghāṭipāruto;
Piṇḍikāya carissāmi, taṃ kudāssu bhavissati.

234. ‘‘Kadāhaṃ paṃsukūlānaṃ, ujjhitānaṃ [ujjhiṭṭhānaṃ (ka.)] mahāpathe;
Saṅghāṭiṃ dhārayissāmi, taṃ kudāssu bhavissati.

235. ‘‘Kadāhaṃ sattāhasammeghe [sattāhaṃ meghe (sī. syā.)], ovaṭṭho allacīvaro;
Piṇḍikāya carissāmi, taṃ kudāssu bhavissati.

236. ‘‘Kadāhaṃ sabbattha gantvā [sabbahaṃ ṭhānaṃ (sī.), sabbaṇhaṃ gantvā (syā.), sabbāhaṃ ṭhānaṃ (pī.), sabbaṭṭhānaṃ (ka.)], rukkhā rukkhaṃ vanā vanaṃ;
Anapekkho gamissāmi, taṃ kudāssu bhavissati.

237. ‘‘Kadāhaṃ giriduggesu, pahīnabhayabheravo;
Adutiyo gamissāmi [viharissāmi (sī. pī.)], taṃ kudāssu bhavissati.

238. ‘‘Kadāhaṃ vīṇaṃ varujjako [vīṇarujjako (syā.), vīṇaṃ virujjako (ka.)], sattatantiṃ manoramaṃ;
Cittaṃ ujuṃ karissāmi, taṃ kudāssu bhavissati.

239. ‘‘Kadāhaṃ rathakārova, parikantaṃ upāhanaṃ;
Kāmasaññojane checchaṃ [chetvā (ka.)], ye dibbe ye ca mānuse’’.

240. ‘‘Tā ca sattasatā bhariyā, sabbālaṅkārabhūsitā;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

241. ‘‘Tā ca sattasatā bhariyā, susaññā tanumajjhimā;

Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

242. ‘‘Tā ca sattasatā bhariyā, assavā piyabhāṇinī;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

243. ‘‘Tā ca sattasatā bhariyā, sabbālaṅkārabhūsitā;
Hitvā sampaddavī [sampaddayī (sī.)] rājā, pabbajjāya purakkhato.

244. ‘‘Tā ca sattasatā bhariyā, susaññā tanumajjhimā;
Hitvā sampaddavī rājā, pabbajjāya purakkhato.

245. ‘‘Tā ca sattasatā bhariyā, assavā piyabhāṇinī;
Hitvā sampaddavī rājā, pabbajjāya purakkhato’’.

246. ‘‘Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Aggahī mattikaṃ pattaṃ, taṃ dutiyābhisecanaṃ’’.

247. ‘‘Bhesmā [vesmā (sī.), bhiṃsā (pī.), bhīsā (ka.)] aggisamā jālā, kosā ḍayhanti bhāgaso;
Rajataṃ jātarūpañca, muttā veḷuriyā bahū.

248. ‘‘Maṇayo saṅkhamuttā ca, vatthikaṃ haricandanaṃ;
Ajinaṃ daṇḍabhaṇḍañca, lohaṃ kāḷāyasaṃ bahū;
Ehi rāja nivattassu, mā tetaṃ vinasā dhanaṃ’’ [vinassā dhanaṃ (syā. ka.)].

249. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Mithilāya dayhamānāya, na me kiñci adayhatha’’.

250. ‘‘Aṭaviyo samuppannā, raṭṭhaṃ viddhaṃsayanti taṃ;
Ehi rāja nivattassu, mā raṭṭhaṃ vinasā idaṃ’’.

251. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Raṭṭhe vilumpamānamhi, na [mā (ka.)] me kiñci ahīratha.

252. ‘‘Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;
Pītibhakkhā bhavissāma, devā ābhassarā yathā’’.

253. ‘‘Kimheso mahato ghoso, kā nu gāmeva kīḷiyā [gāme kilīliyā (sī.)];
Samaṇa teva [samaṇaññeva (sī. pī.), samaṇatveva (syā.)] pucchāma, kattheso abhisaṭo jano’’.

254. ‘‘Mamaṃ ohāya gacchantaṃ, ettheso abhisaṭo jano;
Sīmātikkamanaṃ yantaṃ, munimonassa pattiyā;
Missaṃ nandīhi gacchantaṃ, kiṃ jānamanupucchasi’’.

255. ‘‘Māssu tiṇṇo amaññittha [amaññittho (sī. syā. pī.)], sarīraṃ dhārayaṃ imaṃ;
Atīraṇeyya yamidaṃ [atīraṇeyyamidaṃ kammaṃ (sī. syā. pī.)], bahū hi paripanthayo’’.

256. ‘‘Ko nu me paripanthassa, mamaṃ evaṃvihārino;
Yo neva diṭṭhe nādiṭṭhe, kāmānamabhipatthaye’’.

257. ‘‘Niddā tandī vijambhitā, aratī bhattasammado;
Āvasanti sarīraṭṭhā, bahū hi paripanthayo’’.

258. ‘‘Kalyāṇaṃ vata maṃ bhavaṃ, brāhmaṇa manusāsati [manusāsasi (sī.)];
Brāhmaṇa teva [brāhmaṇaññeva (sī.)] pucchāmi, ko nu tvamasi mārisa’’.

259. ‘‘Nārado iti me nāmaṃ [nāmena (syā. ka.)], kassapo iti maṃ vidū;
Bhoto sakāsamāgacchiṃ, sādhu sabbhi samāgamo.

260. ‘‘Tassa te sabbo ānando, vihāro upavattatu;
Yaṃ ūnaṃ [yadūnaṃ (sī. syā. pī.)] taṃ paripūrehi, khantiyā upasamena ca.

261. ‘‘Pasāraya sannatañca, unnatañca pasāraya [pahāraya (syā. pī. ka.)];
Kammaṃ vijjañca dhammañca, sakkatvāna paribbaja’’.

262. ‘‘Bahū hatthī ca asse ca, nagare janapadāni ca;
Hitvā janaka pabbajito, kapāle [kapalle (sī. pī.)] ratimajjhagā.

263. ‘‘Kacci nu te jānapadā, mittāmaccā ca ñātakā;
Dubbhimakaṃsu janaka, kasmā te taṃ aruccatha’’.

264. ‘‘Na migājina jātucche [jātucca (sī. pī.)], ahaṃ kañci kudācanaṃ;
Adhammena jine ñātiṃ, na cāpi ñātayo mamaṃ.

265. ‘‘Disvāna lokavattantaṃ, khajjantaṃ kaddamīkataṃ;
Haññare bajjhare cettha, yattha sanno [satto (sī.)] puthujjano;

Etāhaṃ upamaṃ katvā, bhikkhakosmi migājina’’.
266. ‘‘Ko nu te bhagavā satthā, kassetaṃ vacanaṃ suci;
Na hi kappaṃ vā vijjaṃ vā, paccakkhāya rathesabha;

Samaṇaṃ āhu vattantaṃ, yathā dukkhassatikkamo’’.

267. ‘‘Na migājina jātucche, ahaṃ kañci kudācanaṃ;
Samaṇaṃ brāhmaṇaṃ vāpi, sakkatvā anupāvisiṃ’’.

268. ‘‘Mahatā cānubhāvena, gacchanto siriyā jalaṃ;
Gīyamānesu gītesu, vajjamānesu vaggusu.

269. ‘‘Tūriyatāḷasaṅghuṭṭhe [turiyatāḷitasaṅghuṭṭhe (sī. pī.)], sammatālasamāhite;
Sa migājina maddakkhiṃ, phaliṃ [phalaṃ (sī. pī. ka.)] ambaṃ tirocchadaṃ;
Haññamānaṃ [tujjamānaṃ (sī.), tudamānaṃ (syā.), taddamānaṃ (pī.), hatamānaṃ (ka.)] manussehi, phalakāmehi jantubhi.

270. ‘‘So khohaṃ taṃ siriṃ hitvā, orohitvā migājina;
Mūlaṃ ambassupāgacchiṃ, phalino nipphalassa ca.

271. ‘‘Phaliṃ [phalaṃ (sī. pī. ka.)] ambaṃ hataṃ disvā, viddhaṃstaṃ vinaḷīkataṃ;
Athekaṃ [athetaṃ (sī. pī.)] itaraṃ ambaṃ, nīlobhāsaṃ manoramaṃ.

272. ‘‘Evameva nūnamhepi [nūna amhe (sī. pī.)], issare bahukaṇṭake;
Amittā no vadhissanti, yathā ambo phalī hato.

273. ‘‘Ajinamhi haññate dīpi, nāgo dantehi haññate;
Dhanamhi dhanino hanti, aniketamasanthavaṃ;

Phalī ambo aphalo ca, te satthāro ubho mama''.

274. ''Sabbo jano pabyādhito, rājā pabbajito iti;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā.

275. ''Assāsayitvā janataṃ, ṭhapayitvā paṭicchadaṃ;
Puttaṃ rajje ṭhapetvāna, atha pacchā pabbajissasi''.

276. ''Cattā mayā jānapadā, mittāmaccā ca ñātakā;
Santi puttā videhānaṃ, dīghāvu raṭṭhavaḍḍhano;
Te rajjaṃ kārayissanti, mithilāyaṃ pajāpati''.

277. ''Ehi taṃ anusikkhāmi, yaṃ vākyaṃ mama ruccati;
Rajjaṃ tuvaṃ kārayasi [kārayantī (sī. syā. pī.)], pāpaṃ duccaritaṃ bahuṃ;
Kāyena vācā manasā, yena gacchasi [kañchisi (sī. pī.)] duggatiṃ.

278. ''Paradinnakena paraniṭṭhitena, piṇḍena yāpehi sa dhīradhammo''.
279. ''Yopi catutthe bhattakāle na bhuñje, ajuṭṭhamārīva [ajaddhumārīva (sī.), ajjhuṭṭhamāriva (syā.), ajaddhumāriva (pī.) majjhimanikāye, aṅguttaranikāye ca passitabbaṃ] khudāya miyye;
Na tveva piṇḍaṃ luḷitaṃ anariyaṃ, kulaputtarūpo sappuriso na seve;
Tayidaṃ na sādhu tayidaṃ na suṭṭhu, sunakhucchiṭṭhakaṃ janaka bhuñjase tuvaṃ''.

280. ''Na cāpi me sīvali so abhakkho, yaṃ hoti cattaṃ gihino sunassa vā;
Ye keci bhogā idha dhammaladdhā, sabbo so bhakkho anavayoti [anavajjoti (sī. pī.)] vutto''.

281. ''Kumārike upaseniye, niccaṃ niggaḷamaṇḍite;
Kasmā te eko bhujo janati, eko te na janatī bhujo''.

282. ''Imasmiṃ me samaṇa hatthe, paṭimukkā dunīvarā [dunīdhurā (sī. pī.)];
Saṅghātā [saṃghaṭṭā (syā. ka.)] jāyate saddo, dutiyasseva sā gati.

283. ''Imasmiṃ me samaṇa hatthe, paṭimukko ekanīvaro [ekanīdhuro (sī. pī.)];
So adutiyo na janati, munibhūtova tiṭṭhati.

284. ''Vivādappatto [vivādamatto (pī.)] dutiyo, keneko vivadissati;
Tassa te saggakāmassa, ekattamuparocataṃ''.

285. ''Suṇāsi sīvali kathā [gāthā (sī. syā. pī.)], kumāriyā paveditā;
Pesiyā [pessiyā (sī. pī.)] maṃ garahittho, dutiyasseva sā gati.

286. ''Ayaṃ dvedhāpatho bhadde, anuciṇṇo pathāvihi;
Tesaṃ tvaṃ ekaṃ gaṇhāhi, ahamekaṃ punāparaṃ.

287. ''Māvaca [neva (sī. pī.), mā ca (syā. ka.)] maṃ tvaṃ pati meti, nāhaṃ [māhaṃ (sī. pī.)] bhariyāti vā puna'';
''Imameva kathayantā, thūṇaṃ nagarupāgamuṃ.

288. ''Koṭṭhake usukārassa, bhattakāle upaṭṭhite;
Tatrā ca so usukāro, (ekaṃ daṇḍaṃ ujuṃ kataṃ;) [( ) natthi bahūsu]
Ekañca cakkhuṃ niggayha, jimhamekena pekkhati''.

289. ''Evaṃ no sādhu passasi, usukāra suṇohi me;

Yadekaṃ cakkhuṃ niggayha, jimhamekena pekkhasi''.

290. ''Dvīhi samaṇa cakkhūhi, visālaṃ viya khāyati;
Asampatvā paramaṃ [paraṃ (sī. pī.)] liṅgaṃ, nujubhāvāya kappati.

291. ''Ekañca cakkhuṃ niggayha, jimhamekena pekkhato;
Sampatvā paramaṃ liṅgaṃ, ujubhāvāya kappati.

292. ''Vivādappatto [vivādamatto (pī.)] dutiyo, keneko vivadissati;
Tassa te saggakāmassa, ekattamuparocataṃ''.

293. ''Suṇāsi sīvali kathā [gāthā (sī. syā. pī.)], usukārena veditā;
Pesiyā maṃ garahittho, dutiyasseva sā gati.

294. ''Ayaṃ dvedhāpatho bhadde, anuciṇṇo pathāvihi;
Tesaṃ tvaṃ ekaṃ gaṇhāhi, ahamekaṃ punāparaṃ.

295. ''Māvaca maṃ tvaṃ pati meti, nāhaṃ bhariyāti vā puna'';
''Muñjāvesikā pavāḷhā, ekā vihara sīvalī''ti.

Mahājanakajātakaṃ dutiyaṃ.

540. Suvaṇṇasāmajātakaṃ (3)

296. ''Ko nu maṃ usunā vijjhi, pamattaṃ udahārakaṃ [hārikaṃ (syā.), hāriyaṃ (ka.)];
Khattiyo brāhmaṇo vesso, ko maṃ viddhā nilīyasi.

297. ''Na me maṃsāni khajjāni, cammenattho na vijjati;
Atha kena nu vaṇṇena, viddheyyaṃ maṃ amaññatha.

298. ''Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ;
Puṭṭho me samma akkhāhi, kiṃ maṃ viddhā nilīyasi''.

299. ''Rājāhamasmi kāsīnaṃ, pīḷiyakkhoti maṃ vidū;
Lobhā raṭṭhaṃ pahitvāna, migamesaṃ carāmahaṃ.

300. ''Issatthe casmi kusalo, daḷhadhammoti vissuto;
Nāgopi me na mucceyya, āgato usupātanaṃ.

301. ''Ko vā tvaṃ kassa vā putto [tvaṃ ca kassa vā puttosi (sī. pī.)], kathaṃ jānemu taṃ mayaṃ;
Pituno attano cāpi, nāmagottaṃ pavedaya''.

302. ''Nesādaputto bhaddante, sāmo iti maṃ ñātayo;
Āmantayiṃsu jīvantaṃ, svajjevāhaṃ gato [svājjevaṅgato (syā.), svajjevaṅgate (ka.)] saye.

303. ''Viddhosmi puthusallena, savisena yathā migo;
Sakamhi lohite rāja, passa semi paripluto.

304. ''Paṭivāmagataṃ [paṭidhamma gataṃ (sī. pī.)] sallaṃ, passa dhimhāmi [vihāmhi (sī. pī.)] lohitaṃ;
Āturo tyānupucchāmi, kiṃ maṃ viddhā nilīyasi.

305. ‘‘Ajinamhi haññate dīpi, nāgo dantehi haññate;
Atha kena nu vaṇṇena, viddheyyaṃ maṃ amaññatha’’.

306. ‘‘Migo upaṭṭhito āsi, āgato usupātanaṃ;
Taṃ disvā ubbijī sāma, tena kodho mamāvisi’’.

307. ‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Na maṃ migā uttasanti, araññe sāpadānipi.

308. ‘‘Yato nidhiṃ parihariṃ, yato pattosmi yobbanaṃ;
Na maṃ migā uttasanti, araññe sāpadānipi.

309. ‘‘Bhīrū kimpurisā rāja, pabbate gandhamādane;
Sammodamānā gacchāma, pabbatāni vanāni ca.

310. (‘‘Na maṃ migā uttasanti, araññe sāpadānipi;) [( ) natthi sī. syā. pī. potthakesu]
Atha kena nu vaṇṇena, utrāsanti migā mamaṃ’’ [utrāse so migo mamaṃ (sī. pī.)].

311. ‘‘Na taṃ tasa [na taddasā (sī. pī.)] migo sāma, kiṃ tāhaṃ alikaṃ bhaṇe;
Kodhalobhābhibhūtāhaṃ, usuṃ te taṃ avassajiṃ [avissajiṃ (syā.)].

312. ‘‘Kuto nu sāma āgamma, kassa vā pahito tuvaṃ;
Udahāro nadiṃ gaccha, āgato migasammataṃ’’.

313. ‘‘Andhā mātāpitā mayhaṃ, te bharāmi brahāvane;
Tesāhaṃ udakāhāro, āgato migasammataṃ.

314. ‘‘Atthi nesaṃ usāmattaṃ, atha sāhassa jīvitaṃ;
Udakassa alābhena, maññe andhā marissare.

315. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca ammaṃ na passāmi, taṃ me dukkhataraṃ ito.

316. ‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca tātaṃ na passāmi, taṃ me dukkhataraṃ ito.

317. ‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati [ruccati (ka.)];
Aḍḍharatteva ratte vā, nadīva avasucchati [avasussati (syā.)].

318. ‘‘So nūna kapaṇo tāto, cirarattāya rucchati [ruccati (ka.)];
Aḍḍharatteva ratte vā, nadīva avasucchati [avasussati (syā.)].

319. ‘‘Uṭṭhānapādacariyāya [pāricariyāya (sī. pī.)], pādasambāhanassa ca;
Sāma tāta vilapantā, hiṇḍissanti brahāvane.

320. ‘‘Idampi dutiyaṃ sallaṃ, kampeti hadayaṃ mamaṃ;
Yañca andhe na passāmi, maññe hissāmi [yañca hessāmi (sī. pī.), taṃ meṃ hissāmi (ka.)] jīvitaṃ’’.

321. ‘‘Mā bāḷhaṃ paridevesi, sāma kalyāṇadassana;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

322. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

323. ‘‘Migānaṃ [magānaṃ (ka.)] vighāsamanvesaṃ, vanamūlaphalāni ca;
Ahaṃ kammakaro hutvā, bharissaṃ te brahāvane.

324. ‘‘Katamaṃ taṃ vanaṃ sāma, yattha mātāpitā tava;
Ahaṃ te tathā bharissaṃ, yathā te abharī tuvaṃ’’.

325. ‘‘Ayaṃ ekapadī rāja, yoyaṃ ussīsake mama;
Ito gantvā aḍḍhakosaṃ, tattha nesaṃ agārakaṃ;
Yattha mātāpitā mayhaṃ, te bharassu ito gato.

326. ‘‘Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Andhā mātāpitā mayhaṃ, te bharassu brahāvane.

327. ‘‘Añjaliṃ te paggaṇhāmi, kāsirāja namatthu te;
Mātaraṃ pitaraṃ mayhaṃ, vutto vajjāsi vandanaṃ’’.

328. ‘‘Idaṃ vatvāna so sāmo, yuvā kalyāṇadassano;
Mucchito visavegena, visaññī samapajjatha.

329. ‘‘Sa rājā paridevesi, bahuṃ kāruññasañhitaṃ;
Ajarāmarohaṃ āsiṃ, ajjetaṃ ñāmi [ajjahaññāmi (ka.)] no pure;
Sāmaṃ kālaṅkataṃ disvā, natthi maccussa nāgamo.

330. ‘‘Yassu maṃ paṭimanteti, savisena samappito;
Svajjevaṃ gate kāle, na kiñci mabhibhāsati.

331. ‘‘Nirayaṃ nūna gacchāmi, ettha me natthi saṃsayo;
Tadā hi pakataṃ pāpaṃ, cirarattāya kibbisaṃ.

332. ‘‘Bhavanti tassa vattāro, gāme kibbisakārako;
Araññe nimmanussamhi, ko maṃ vattumarahati.

333. ‘‘Sārayanti hi kammāni, gāme saṃgaccha māṇavā;
Araññe nimmanussamhi, ko nu maṃ sārayissati’’.

334. ‘‘Sā devatā antarahitā, pabbate gandhamādane;
Raññova anukampāya, imā gāthā abhāsatha.

335. ‘‘Āguṃ kira mahārāja, akari [akarā (sī.)] kamma dukkaṭaṃ;
Adūsakā pitāputtā, tayo ekūsunā hatā.

336. ‘‘Ehi taṃ anusikkhāmi, yathā te sugatī siyā;
Dhammenandhe vane posa, maññehaṃ sugatī tayā.

337. ‘‘Sa rājā paridevitvā, bahuṃ kāruññasañhitaṃ;
Udakakumbhamādāya, pakkāmi dakkhiṇāmukho.

338. ‘‘Kassa nu eso padasaddo, manussasseva āgato;
Neso sāmassa nigghoso, ko nu tvamasi mārisa.

339. ‘‘Santañhi sāmo vajati, santaṃ pādāni neyati [uttahi (sī.)];
Neso sāmassa nigghoso, ko nu tvamasi mārisa’’.

340. ‘‘Rājāhamasmi kāsīnaṃ, pīḷiyakkhoti maṃ vidū;
Lobhā raṭṭhaṃ pahitvāna, migamesaṃ carāmahaṃ.

341. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;
Nāgopi me na mucceyya, āgato usupātanaṃ’’.

342. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

343. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

344. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi’’.

345. ‘‘Nālaṃ andhā vane daṭṭhuṃ, ko nu vo phalamāhari;
Anandhassevayaṃ sammā, nivāpo mayha khāyati’’.

346. ‘‘Daharo yuvā nātibrahā, sāmo kalyāṇadassano;
Dīghassa kesā asitā, atho sūnagga [sonagga (ka.)] vellitā.

347. ‘‘So have phalamāharitvā, ito ādāya [ādā (sī. pī.)] kamaṇḍaluṃ;
Nadiṃ gato udahāro, maññe na dūramāgato’’.

348. ‘‘Ahaṃ taṃ avadhiṃ sāmaṃ, yo tuyhaṃ paricārako;
Yaṃ kumāraṃ pavedetha, sāmaṃ kalyāṇadassanaṃ.

349. ‘‘Dīghassa kesā asitā, atho sūnaggavellitā;
Tesu lohitalittesu, seti sāmo mayā hato’’.

350. ‘‘Kena dukūlamantesi, hato sāmoti vādinā;
Hato sāmoti sutvāna, hadayaṃ me pavedhati.

351. ‘‘Assatthasseva taruṇaṃ, pavāḷaṃ māluteritaṃ;
Hato sāmoti sutvāna, hadayaṃ me pavedhati’’.

352. ‘‘Pārike kāsirājāyaṃ, so sāmaṃ migasammate;
Kodhasā usunā vijjhi, tassa mā pāpamicchimhā’’.

353. ‘‘Kicchā laddho piyo putto, yo andhe abharī vane;
Taṃ ekaputtaṃ ghātimhi, kathaṃ cittaṃ na kopaye’’.

354. ‘‘Kicchā laddho piyo putto, yo andhe abharī vane;
Taṃ ekaputtaṃ ghātimhi, akkodhaṃ āhu paṇḍitā’’.

355. ‘‘Mā bāḷhaṃ paridevetha, hato sāmoti vādinā;
Ahaṃ kammakaro hutvā, bharissāmi brahāvane.

356. ‘‘Issatthe casmi kusalo, daḷhadhammoti vissuto;

Ahaṃ kammakaro hutvā, bharissāmi brahāvane.

357. ‘‘Migānaṃ vighāsamanvesaṃ, vanamūlaphalāni ca;
Ahaṃ kammakaro hutvā, bharissāmi brahāvane’’.

358. ‘‘Nesa dhammo mahārāja, netaṃ amhesu kappati;
Rājā tvamasi amhākaṃ, pāde vandāma te mayaṃ’’.

359. ‘‘Dhammaṃ nesāda bhaṇatha, katā apacitī tayā;
Pitā tvamasi [tvamahi (?)] amhākaṃ, mātā tvamasi pārike’’.

360. ‘‘Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Añjaliṃ te paggaṇhāma, yāva sāmānupāpaya.

361. ‘‘Tassa pāde samajjantā [pavaṭṭantā (pī.)], mukhañca bhujadassanaṃ;
Saṃsumbhamānā attānaṃ, kālamāgamayāmase’’.

362. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, candova patito chamā.

363. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, sūriyova patito chamā.

364. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, paṃsunā patikuntito [kuṇṭhito (sī. syā. pī.) evamuparipi].

365. ‘‘Brahā vāḷamigākiṇṇaṃ, ākāsantaṃva dissati;
Yattha sāmo hato seti, idheva vasathassame’’.

366. ‘‘Yadi tattha sahassāni, satāni niyutāni [nahutāni (sī. syā. pī.)] ca;
Nevamhākaṃ bhayaṃ koci, vane vāḷesu vijjati’’.

367. ‘‘Tato andhānamādāya, kāsirājā brahāvane;
Hatthe gahetvā pakkāmi, yattha sāmo hato ahu.

368. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, candaṃva patitaṃ chamā.

369. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, sūriyaṃva patitaṃ chamā.

370. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Apaviddhaṃ brahāraññe, kalūnaṃ [karuṇaṃ (sī. pī.)] paridevayuṃ.

371. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Bāhā paggayha pakkanduṃ, adhammo kira bho iti.

372. ‘‘Bāḷhaṃ kho tvaṃ pamattosi, sāma kalyāṇadassana;
Yo ajjevaṃ [svajjevaṃ (ka.) evamuparipi] gate kāle, na kiñci mabhibhāsasi.

373. ‘‘Bāḷhaṃ kho tvaṃ padittosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

374. ‘‘Bāḷhaṃ kho tvaṃ pakuddhosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

375. ‘‘Bāḷhaṃ kho tvaṃ pasuttosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

376. ‘‘Bāḷhaṃ kho tvaṃ vimanosi, sāma kalyāṇadassana;
Yo ajjevaṃ gate kāle, na kiñci mabhibhāsasi.

377. ‘‘Jaṭaṃ valinaṃ paṃsugataṃ [paṅkahataṃ (sī. pī.)], ko dāni saṇṭhapessati [saṇṭhapessati (sī. syā. pī.)];
Sāmo ayaṃ kālaṅkato, andhānaṃ paricārako.

378. ‘‘Ko me sammajjamādāya [ce sammajjanādāya (sī.), no sammajjanādāya (syā.), me sammajjanādāya (pī.)], sammajjissati assamaṃ;
Sāmo ayaṃ kālaṅkato, andhānaṃ paricārako.

379. ‘‘Ko dāni nhāpayissati, sītenuṇhodakena ca;
Sāmo ayaṃ kālaṅkato, andhānaṃ paricārako.

380. ‘‘Ko dāni bhojayissati, vanamūlaphalāni ca;
Sāmo ayaṃ kālaṅkato, andhānaṃ paricārako’’.

381. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Aṭṭitā puttasokena, mātā saccaṃ abhāsatha.

382. ‘‘Yena saccenayaṃ sāmo, dhammacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

383. ‘‘Yena saccenayaṃ sāmo, brahmacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

384. ‘‘Yena saccenayaṃ sāmo, saccavādī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

385. ‘‘Yena saccenayaṃ sāmo, mātāpettibharo [mātāpetibharo (syā.), mātāpittibharo (ka.)] ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

386. ‘‘Yena saccenayaṃ sāmo, kule jeṭṭhāpacāyiko;
Etena saccavajjena, visaṃ sāmassa haññatu.

387. ‘‘Yena saccenayaṃ sāmo, pāṇā piyataro mama;
Etena saccavajjena, visaṃ sāmassa haññatu.

388. ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva pitucca te;
Sabbena tena kusalena, visaṃ sāmassa haññatu’’.

389. ‘‘Disvāna patitaṃ sāmaṃ, puttakaṃ paṃsukunthitaṃ;
Aṭṭito puttasokena, pitā saccaṃ abhāsatha.

390. ‘‘Yena saccenayaṃ sāmo, dhammacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

391. ‘‘Yena saccenayaṃ sāmo, brahmacārī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

392. ‘‘Yena saccenayaṃ sāmo, saccavādī pure ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

393. ‘‘Yena saccenayaṃ sāmo, mātāpettibharo ahu;
Etena saccavajjena, visaṃ sāmassa haññatu.

394. ‘‘Yena saccenayaṃ sāmo, kule jeṭṭhāpacāyiko;
Etena saccavajjena, visaṃ sāmassa haññatu.

395. ‘‘Yena saccenayaṃ sāmo, pāṇā piyataro mama;
Etena saccavajjena, visaṃ sāmassa haññatu.

396. ‘‘Yaṃ kiñcitthi [kiñcatthi (sī. pī.)] kataṃ puññaṃ, mayhañceva mātucca te;
Sabbena tena kusalena, visaṃ sāmassa haññatu.

397. ‘‘Sā devatā antarahitā, pabbate gandhamādane;
Sāmassa anukampāya, imaṃ saccaṃ abhāsatha.

398. ‘‘Pabbatyāhaṃ gandhamādane, cirarattanivāsinī [ciraṃ rattaṃ nivāsinī (syā.)];
Na me piyataro koci, añño sāmena [sāmā na (sī. pī.)] vijjati;
Etena saccavajjena, visaṃ sāmassa haññatu.

399. ‘‘Sabbe vanā gandhamayā, pabbate gandhamādane;
Etena saccavajjena, visaṃ sāmassa haññatu’’.

400. Tesaṃ lālappamānānaṃ, bahuṃ kāruññasañhitaṃ;
Khippaṃ sāmo samuṭṭhāsi, yuvā kalyāṇadassano.

401. ‘‘Sāmohamasmi bhaddaṃ vo [bhaddante (ka.)], sotthināmhi samuṭṭhito;
Mā bāḷhaṃ paridevetha, mañjunābhivadetha maṃ’’.

402. ‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

403. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

404. ‘‘Atthi me pāniyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi’’.

405. ‘‘Sammuyhāmi pamuyhāmi, sabbā muyhanti me disā;
Petaṃ taṃ sāmamaddakkhiṃ, ko nu tvaṃ sāma jīvasi’’.

406. ‘‘Api jīvaṃ mahārāja, purisaṃ gāḷhavedanaṃ;
Upanītamanasaṅkappaṃ, jīvantaṃ maññate mataṃ.

407. ‘‘Api jīvaṃ mahārāja, purisaṃ gāḷhavedanaṃ;
Taṃ nirodhagataṃ santaṃ, jīvantaṃ maññate mataṃ.

408. ‘‘Yo mātaraṃ pitaraṃ vā, macco dhammena posati;
Devāpi naṃ tikicchanti, mātāpettibharaṃ naraṃ.

409. ‘‘Yo mātaraṃ pitaraṃ vā, macco dhammena posati;
Idheva naṃ pasaṃsanti, pecca sagge pamodati’’.

410. ‘‘Esa bhiyyo pamuyhāmi, sabbā muyhanti me disā;
Saraṇaṃ taṃ sāma gacchāmi [saraṇaṃ sāma gacchāmi (syā. ka.)], tvañca me saraṇaṃ bhava’’.

411. ‘‘Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

412. ‘‘Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

413. ‘‘Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

414. ‘‘Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

415. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

416. ‘‘Dhammaṃ cara mahārāja, raṭṭhesu janapadesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

417. ‘‘Dhammaṃ cara mahārāja, samaṇabrāhmaṇesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

418. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

419. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

420. ‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti.

Suvaṇṇasāmajātakaṃ [sāmajātakaṃ (sī. pī.)] tatiyaṃ.

541. Nimijātakaṃ (4)

421. ‘‘Accheraṃ vata lokasmiṃ, uppajjanti vicakkhaṇā;
Yadā ahu nimirājā, paṇḍito kusalatthiko.

422. ‘‘Rājā sabbavidehānaṃ, adā dānaṃ arindamo;
Tassa taṃ dadato dānaṃ, saṅkappo udapajjatha;
Dānaṃ vā brahmacariyaṃ vā, katamaṃ su mahapphalaṃ.

423. Tassa saṅkappamaññāya, maghavā devakuñjaro;
Sahassanetto pāturahu, vaṇṇena vihanaṃ [nihanaṃ (sī. pī.), vihataṃ (syā. ka.)] tamaṃ.

424. Salomahaṭṭho manujindo, vāsavaṃ avacā nimi;
‘‘Devatā nusi gandhabbo, adu sakko purindado.

425. ‘‘Na ca me tādiso vaṇṇo, diṭṭho vā yadi vā suto;
[natthi sī. pī. potthakesu] Ācikkha me tvaṃ bhaddante, kathaṃ jānemu taṃ mayaṃ’’ [natthi sī. pī. potthakesu].

426. Salomahaṭṭhaṃ ñatvāna, vāsavo avacā nimiṃ;
‘‘Sakkohamasmi devindo, āgatosmi tavantike;
Alomahaṭṭho manujinda, puccha pañhaṃ yamicchasi’’.

427. So ca tena katokāso, vāsavaṃ avacā nimi;
‘‘Pucchāmi taṃ mahārāja [mahābāhu (sī. pī.), devarāja (ka.)], sabbabhūtānamissara;
Dānaṃ vā brahmacariyaṃ vā, katamaṃ su mahapphalaṃ’’.

428. So puṭṭho naradevena, vāsavo avacā nimiṃ;
‘‘Vipākaṃ brahmacariyassa, jānaṃ akkhāsijānato.

429. ‘‘Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhati.

430. ‘‘Na hete sulabhā kāyā, yācayogena kenaci;
Ye kāye upapajjanti, anāgārā tapassino.

431. ‘‘Dudīpo [dutipo (ka.)] sāgaro selo, mujakindo [mucalindo (sī. syā. pī.), mujakinto (ka.)] bhagīraso;
Usindaro [usīnaro (sī. pī.)] kassapo ca [aṭṭhako ca (sī. pī.), atthako ca (syā.)], asako ca puthujjano.

432. ‘‘Ete caññe ca rājāno, khattiyā brāhmaṇā bahū;
Puthuyaññaṃ yajitvāna, petattaṃ [petaṃ te (sī. pī.)] nātivattisuṃ.

433. ‘‘Atha yīme [addhā ime (sī. pī.), addhāyime (syā.)] avattiṃsu, anāgārā tapassino;
Sattisayo yāmahanu, somayāmo [somayāgo (sī. syā. pī.)] manojavo.

434. ‘‘Samuddo māgho bharato ca, isi kālapurakkhato [kālikarikkhiyo (sī. pī.)];
Aṅgīraso kassapo ca, kisavaccho akatti [akitti (sī. pī.), akanti (syā.)] ca.

435. ‘‘Uttarena nadī sīdā, gambhīrā duratikkamā;
Naḷaggivaṇṇā jotanti, sadā kañcanapabbatā.

436. ‘‘Parūḷhakacchā tagarā, rūḷhakacchā vanā nagā;
Tatrāsuṃ dasasahassā, porāṇā isayo pure.

437. ‘‘Ahaṃ seṭṭhosmi dānena, saṃyamena damena ca;
Anuttaraṃ vataṃ katvā, pakiracārī samāhite.

438. ‘‘Jātimantaṃ ajaccañca, ahaṃ ujugataṃ naraṃ;
Ativelaṃ namassissaṃ, kammabandhū hi māṇavā [mātiyā (sī. pī.)].

439. ‘‘Sabbe vaṇṇā adhammaṭṭhā, patanti nirayaṃ adho;
Sabbe vaṇṇā visujjhanti, caritvā dhammamuttamaṃ’’.

440. Idaṃ vatvāna maghavā, devarājā sujampati;
Vedehamanusāsitvā, saggakāyaṃ apakkami.

441. ‘‘Imaṃ bhonto nisāmetha, yāvantettha samāgatā;
Dhammikānaṃ manussānaṃ, vaṇṇaṃ uccāvacaṃ bahuṃ.

442. ‘‘Yathā ayaṃ nimirājā, paṇḍito kusalatthiko;
Rājā sabbavidehānaṃ, adā dānaṃ arindamo.

443. ‘‘Tassa taṃ dadato dānaṃ, saṅkappo udapajjatha;
Dānaṃ vā brahmacariyaṃ vā, katamaṃ su mahapphalaṃ’’.

444. Abbhuto vata lokasmiṃ, uppajji lomahaṃsano;
Dibbo ratho pāturahu, vedehassa yasassino.

445. Devaputto mahiddhiko, mātali devasārathi;
Nimantayittha rājānaṃ, vedehaṃ mithilaggahaṃ.

446. ‘‘Ehimaṃ rathamāruyha, rājaseṭṭha disampati;
Devā dassanakāmā te, tāvatiṃsā saindakā;
Saramānā hi te devā, sudhammāyaṃ samacchare’’.

447. Tato rājā taramāno, vedeho mithilaggaho;
Āsanā vuṭṭhahitvāna, pamukho rathamāruhi.

448. Abhirūḷhaṃ rathaṃ dibbaṃ, mātali etadabravi;
‘‘Kena taṃ nemi maggena, rājaseṭṭha disampati;
Yena vā pāpakammantā, puññakammā ca ye narā’’.

449. ‘‘Ubhayeneva maṃ nehi, mātali devasārathi;
Yena vā pāpakammantā, puññakammā ca ye narā’’.

450. ‘‘Kena taṃ paṭhamaṃ nemi, rājaseṭṭha disampati;
Yena vā pāpakammantā, puññakammā ca ye narā’’.

451. ‘‘Niraye [niriyaṃ (syā. ka.)] tāva passāmi, āvāse [āvāsaṃ (syā. ka.)] pāpakamminaṃ;
Ṭhānāni luddakammānaṃ, dussīlānañca yā gati’’.

452. Dassesi mātali rañño, duggaṃ vetaraṇiṃ nadiṃ;
Kuthitaṃ khārasaṃyuttaṃ, tattaṃ aggisikhūpamaṃ [aggisamodakaṃ (ka.)].

453. Nimī have mātalimajjhabhāsatha [mātalimajjhabhāsi (syā.)], disvā janaṃ patamānaṃ vidugge;
‘‘Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā vetaraṇiṃ patanti’’.

454. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

455. ‘‘Ye dubbale balavantā jīvaloke, hiṃsanti rosanti supāpadhammā;
Te luddakammā pasavetva pāpaṃ, teme janā vetaraṇiṃ patanti’’.

456. ‘‘Sāmā ca soṇā sabalā ca gijjhā, kākolasaṅghā adanti [adenti (sī. syā. pī.) evamuparipi]

bheravā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme jane kākolasaṅghā adanti''.

457. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

458. ''Ye kecime maccharino kadariyā, paribhāsakā samaṇabrāhmaṇānaṃ;
Hiṃsanti rosanti supāpadhammā, te luddakammā pasavetva pāpaṃ;
Teme jane kākolasaṅghā adanti''.

459. ''Sajotibhūtā pathaviṃ kamanti, tattehi khandhehi ca pothayanti;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā khandhahatā sayanti''.

460. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

461. ''Ye jīvalokasmi supāpadhammino, narañca nāriñca apāpadhammaṃ;
Hiṃsanti rosanti supāpadhammā [supāpadhammino (ka.)], te luddakammā pasavetva pāpaṃ;
Teme janā khandhahatā sayanti''.

462. ''Aṅgārakāsuṃ apare phuṇanti [thunanti (sī. syā.), phunanti (pī.)], narā rudantā paridaḍḍhagattā;
Bhayañhi maṃ vidanti sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā aṅgārakāsuṃ phuṇanti''.

463. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

464. ''Ye keci pūgāya dhanassa [pūgāyatanassa (sī. pī.)] hetu, sakkhiṃ karitvā iṇaṃ jāpayanti;
Te jāpayitvā janataṃ janinda, te luddakammā pasavetva pāpaṃ;
Teme janā aṅgārakāsuṃ phuṇanti''.

465. ''Sajotibhūtā jalitā padittā, padissati mahatī lohakumbhī;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā avaṃsirā lohakumbhiṃ patanti''.

466. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

467. ''Ye sīlavantaṃ [sīlavaṃ (pī.)] samaṇaṃ brāhmaṇaṃ vā, hiṃsanti rosanti supāpadhammā;
Te luddakammā pasavetva pāpaṃ, teme janā avaṃsirā lohakumbhiṃ patanti''.

468. ''Luñcanti gīvaṃ atha veṭhayitvā [aviveṭhayitvā (ka.)], uṇhodakasmiṃ pakiledayitvā [pakiledayitvā (sī. pī.)];
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā luttasirā sayanti''.

469. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

470. ‘‘Ye jīvalokasmi supāpadhammino, pakkhī gahetvāna viheṭhayanti te;
Viheṭhayitvā sakuṇaṃ janinda, te luddakāmā pasavetva pāpaṃ;
Teme janā luttasirā sayanti.

471. ‘‘Pahūtatoyā anigādhakūlā [anikhātakūlā (sī. syā. pī.)], nadī ayaṃ sandati suppatitthā;
Ghammābhitattā manujā pivanti, pītañca [pivataṃ ca (sī. syā. pī. ka.)] tesaṃ bhusa hoti pāni.

472. ‘‘Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, pītañca tesaṃ bhusa hoti pāni’’.

473. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

474. ‘‘Ye suddhadhaññaṃ palāsena missaṃ, asuddhakammā kayino dadanti;
Ghammābhitattāna pipāsitānaṃ, pītañca tesaṃ bhusa hoti pāni’’.

475. ‘‘Usūhi sattīhi ca tomarehi, dubhayāni passāni tudanti kandataṃ;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā sattihatā sayanti’’.

476. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

477. ‘‘Ye jīvalokasmi asādhukammino, adinnamādāya karonti jīvikaṃ;
Dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ, ajeḷakañcāpi pasuṃ mahiṃsaṃ [mahīsaṃ (sī. pī.)];
Te luddakammā pasavetva pāpaṃ, teme janā sattihatā sayanti’’.

478. ‘‘Gīvāya baddhā kissa ime puneke, aññe vikantā [vikattā (sī. pī.)] bilakatā sayanti [puneke (sī. pī.)];
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā bilakatā sayanti’’.

479. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

480. ‘‘Orabbhikā sūkarikā ca macchikā, pasuṃ mahiṃsañca ajeḷakañca;
Hantvāna sūnesu pasārayiṃsu, te luddakammā pasavetva pāpaṃ;
Teme janā bilakatā sayanti.

481. ‘‘Rahado ayaṃ muttakarīsapūro, duggandharūpo asuci pūti vāti;
Khudāparetā manujā adanti, bhayañhi maṃ vindati sūta disvā;
Pucchāmi taṃ mātali devasārathi, ime nu maccā kimakaṃsu pāpaṃ;
Yeme janā muttakarīsabhakkhā’’.

482. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

483. ‘‘Ye kecime kāraṇikā virosakā, paresaṃ hiṃsāya sadā niviṭṭhā;
Te luddakammā pasavetva pāpaṃ, mittadduno mīḷhamadanti bālā.

484. ‘‘Rahado ayaṃ lohitapubbapūro, duggandharūpo asuci pūti vāti;
Ghammābhitattā manujā pivanti, bhayañhi maṃ vindati sūta disvā;

Pucchāmi taṃ mātali devasārathi, ime nu maccā kimakaṃsu pāpaṃ;
Yeme janā lohitapubbabhakkhā''.

485. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

486. ''Ye mātaraṃ vā pitaraṃ vā jīvaloke [pitaraṃ va jīvaloke (sī.), pitaraṃ va loke (pī.)], pārājikā arahante hananti;
Te luddakammā pasavetva pāpaṃ, teme janā lohitapubbabhakkhā''.

487. ''Jivhañca passa baḷisena viddhaṃ, vihataṃ yathā saṅkusatena cammaṃ;
Phandanti macchāva thalamhi khittā, muñcanti kheḷaṃ rudamānā kimete.

488. ''Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā vaṅkaghastā sayanti''.

489. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

490. ''Ye keci sandhānagatā [santhānagatā (sī. pī.), saṇṭhānagatā (syā.)] manussā, agghena agghaṃ kayaṃ hāpayanti;
Kuṭena kuṭaṃ dhanalobhahetu, channaṃ yathā vāricaraṃ vadhāya.

491. ''Na hi kūṭakārissa bhavanti tāṇā, sakehi kammehi purakkhatassa;
Te luddakammā pasavetva pāpaṃ, teme janā vaṅkaghastā sayanti''.

492. ''Nārī imā samparibhinnagattā, paggayha kandanti bhuje dujaccā;
Sammakkhitā [samakkhitā (syā.), samakkhikā (ka.)] lohitapubbalittā, gāvo yathā āghātane vikantā;
Tā bhūmibhāgasmiṃ sadā nikhātā, khandhātivattanti sajotibhūtā.

493. ''Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imā nu nāriyo kimakaṃsu pāpaṃ, yā bhūmibhāgasmiṃ sadā nikhātā;
Khandhātivattanti sajotibhūtā''.

494. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

495. ''Kolitthiyāyo [koliniyāyo (sī. pī.)] idha jīvaloke, asuddhakammā asataṃ acāruṃ;
Tā dittarūpā [dhuttarūpā (ka.)] pati vippahāya, aññaṃ acāruṃ ratikhiḍḍahetu;
Tā jīvalokasmiṃ ramāpayitvā, khandhātivattanti sajotibhūtā.

496. ''Pāde gahetvā kissa ime puneke, avaṃsirā narake pātayanti;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā avaṃsirā narake pātayanti''.

497. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

498. ''Ye jīvalokasmi asādhukammino, parassa dārāni atikkamanti;
Te tādisā uttamabhaṇḍathenā, teme janā avaṃsirā narake pātayanti.

499. ‘‘Te vassapūgāni bahūni tattha, nirayesu dukkhaṃ vedanaṃ vedayanti;
Na hi pāpakārissa [kūṭakārissa (ka.)] bhavanti tāṇā, sakehi kammehi purakkhatassa;
Te luddakammā pasavetva pāpaṃ, teme janā avaṃsirā narake pātayanti’’.

500. ‘‘Uccāvacāme vividhā upakkamā, nirayesu dissanti sughorarūpā;
Bhayañhi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu pāpaṃ, yeme janā adhimattā dukkhā tibbā;
Kharā kaṭukā vedanā vedayanti’’.

501. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ pāpakammānaṃ, jānaṃ akkhāsijānato.

502. ‘‘Ye jīvalokasmi supāpadiṭṭhino, vissāsakammāni karonti mohā;
Parañca diṭṭhīsu samādapenti, te pāpadiṭṭhiṃ [pāpadiṭṭhī (sī. syā.), pāpadiṭṭhīsu (pī.)] pasavetva pāpaṃ;
Teme janā adhimattā dukkhā tibbā, kharā kaṭukā vedanā vedayanti.

503. ‘‘Viditā te mahārāja, āvāsā pāpakamminaṃ;
Ṭhānāni luddakammānaṃ, dussīlānañca yā gati;
Uyyāhi dāni rājīsi, devarājassa santike’’.

504. ‘‘Pañcathūpaṃ dissatidaṃ vimānaṃ, mālāpiḷandhā sayanassa majjhe;
Tatthacchati nārī mahānubhāvā, uccāvacaṃ iddhi vikubbamānā.

505. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu nārī kimakāsi sādhuṃ, yā modati saggapattā vimāne’’.

506. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

507. ‘‘Yadi te sutā bīraṇī jīvaloke, āmāyadāsī ahu brāhmaṇassa;
Sā pattakāle [pattakālaṃ (sī. syā. pī.)] atithiṃ viditvā, mātāva puttaṃ sakimābhinandī;
Saṃyamā saṃvibhāgā ca, sā vimānasmi modati.

508. ‘‘Daddallamānā ābhenti [ābhanti (syā. ka.)], vimānā satta nimmitā;
Tattha yakkho mahiddhiko, sabbābharaṇabhūsito;
Samantā anupariyāti, nārīgaṇapurakkhato.

509. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modati saggapatto vimāne’’.

510. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

511. ‘‘Soṇadinno gahapati, esa dānapatī ahu;
Esa pabbajituddissa, vihāre satta kārayi.

512. ‘‘Sakkaccaṃ te upaṭṭhāsi, bhikkhavo tattha vāsike;
Acchādanañca bhattañca, senāsanaṃ padīpiyaṃ.

Adāsi ujubhūtesu, vippasannena cetasā.

513. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca [yā va (sī. pī.)] pakkhassa aṭṭhamī [aṭṭhamiṃ (sī. pī.)];
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

514. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modati.

515. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ;
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ;
Upetaṃ annapānehi, naccagītehi cūbhayaṃ.

516. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, ye modare saggapattā vimāne’’.

517. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

518. ‘‘Yā kāci nāriyo idha jīvaloke, sīlavantiyo upāsikā;
Dāne ratā niccaṃ pasannacittā, sacce ṭhitā uposathe appamattā;
Saṃyamā saṃvibhāgā ca, tā vimānasmi modare.

519. ‘‘Pabhāsati midaṃ byamhaṃ, veḷuriyāsu nimmitaṃ;
Upetaṃ bhūmibhāgehi, vibhattaṃ bhāgaso mitaṃ.

520. ‘‘Āḷambarā mudiṅgā ca, naccagītā suvāditā;
Dibbā saddā niccharanti, savanīyā manoramā.

521. ‘‘Nāhaṃ evaṃgataṃ jātu [jātaṃ (ka.)], evaṃsuruciraṃ pure;
Saddaṃ samabhijānāmi, diṭṭhaṃ vā yadi vā sutaṃ.

522. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, ye modare saggapattā vimāne’’.

523. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

524. ‘‘Ye keci maccā idha jīvaloke, sīlavantā [sīlavanto (sī. pī.)] upāsakā;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte [arahantesu sītibhūtesu (ka.)], sakkaccaṃ paṭipādayuṃ.

525. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adaṃsu ujubhūtesu, vippasannena cetasā.

526. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

527. ‘‘Uposathaṃ upavasuṃ, sadā sīlesu saṃvutā;
Saṃyamā saṃvibhāgā ca, te vimānasmi modare.

528. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ;
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ.

529. ‘‘Upetaṃ annapānehi, naccagītehi cūbhayaṃ;

Najjo cānupariyāti, nānāpupphadumāyutā.

530. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne’’.

531. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

532. ‘‘Mithilāyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

533. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

534. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

535. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modati’’.

536. ‘‘Pabhāsati midaṃ byamhaṃ, phalikāsu sunimmitaṃ [veḷuriyāsu nimmitaṃ (pī.)];
Nārīvaragaṇākiṇṇaṃ, kūṭāgāravarocitaṃ.

537. ‘‘Upetaṃ annapānehi, naccagītehi cūbhayaṃ;
Najjo cānupariyāti, nānāpupphadumāyutā.

538. ‘‘Rājāyatanā kapitthā ca, ambā sālā ca jambuyo;
Tindukā ca piyālā ca, dumā niccaphalā bahū.

539. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne’’.

540. ‘‘Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

541. ‘‘Mithilāyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

542. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

543. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

544. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modati’’.

545. ‘‘Pabhāsati midaṃ byamhaṃ, veḷuriyāsu nimmitaṃ;
Upetaṃ bhūmibhāgehi, vibhattaṃ bhāgaso mitaṃ.

546. ‘‘Āḷambarā mudiṅgā ca, naccagītā suvāditā;
Dibyā saddā niccharanti, savanīyā manoramā.

547. ‘‘Nāhaṃ evaṃgataṃ jātu [jātaṃ (ka.)], evaṃsuruciyaṃ pure;
Saddaṃ samabhijānāmi, diṭṭhaṃ vā yadi vā sutaṃ.

548. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modati saggapatto vimāne’’.

549. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

550. ‘‘Bārāṇasiyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

551. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

552. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

553. ‘‘Uposathaṃ upavasī, sadāsīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modati.

554. ‘‘Yathā udayamādicco, hoti lohitako mahā;
Tathūpamaṃ idaṃ byamhaṃ, jātarūpassa nimmitaṃ.

555. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ayaṃ nu macco kimakāsi sādhuṃ, yo modatī saggapatto vimāne’’.

556. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

557. ‘‘Sāvatthiyaṃ gahapati, esa dānapatī ahu;
Ārāme udapāne ca, papā saṅkamanāni ca;
Arahante sītibhūte, sakkaccaṃ paṭipādayi.

558. ‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Adāsi ujubhūtesu, vippasannena cetasā.

559. ‘‘Cātuddasiṃ pañcadasiṃ, yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca, aṭṭhaṅgasusamāhitaṃ.

560. ‘‘Uposathaṃ upavasī, sadā sīlesu saṃvuto;
Saṃyamā saṃvibhāgā ca, so vimānasmi modati.

561. ‘‘Vehāyasā me bahukā, jātarūpassa nimmitā;
Daddallamānā ābhenti, vijjuvabbhaghanantare.

562. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Ime nu maccā kimakaṃsu sādhuṃ, ye modare saggapattā vimāne’’.

563. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

564. ‘‘Saddhāya suniviṭṭhāya, saddhamme suppavedite;
Akaṃsu satthu vacanaṃ, sammāsambuddhasāsane [sammāsambuddhasāvakā (syā.), sammāsambuddhasāsanaṃ (pī.)];
Tesaṃ etāni ṭhānāni, yāni tvaṃ rāja passasi.

565. ‘‘Viditā te mahārāja, āvāsā pāpakamminaṃ;
Atho kalyāṇakammānaṃ, ṭhānāni viditāni te;
Uyyāhi dāni rājīsi, devarājassa santike’’.

566. ‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Yāyamāno mahārājā, addā sīdantare nage;
Disvānāmantayī sūtaṃ, ‘‘ime ke nāma pabbatā’’.

567. [ayaṃ gāthā sī. syā. pī. potthakesu aṭṭhakathāyañca na dissati] Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato [ayaṃ gāthā sī. syā. pī. potthakesu aṭṭhakathāyañca na dissati].

568. ‘‘Sudassano karavīko, īsadharo [isindharo (syā.), īsandharo (ka.)] yugandharo;
Nemindharo vinatako, assakaṇṇo girī brahā.

569. ‘‘Ete sīdantare nagā, anupubbasamuggatā;
Mahārājānamāvāsā, yāni tvaṃ rāja passasi.

570. ‘‘Anekarūpaṃ ruciraṃ, nānācitraṃ pakāsati;
Ākiṇṇaṃ indasadisehi, byaggheheva surakkhitaṃ [purakkhitaṃ (syā. ka.)].

571. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imaṃ nu dvāraṃ kimabhaññamāhu [kimabhiññamāhu (sī. pī.)], (manorama dissati dūratova.) [( ) ayaṃ pāṭho syāmapotthakeyeva dissati]

572. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

573. ‘‘Citrakūṭoti yaṃ āhu, devarājapavesanaṃ;
Sudassanassa girino, dvārañhetaṃ pakāsati.

574. ‘‘Anekarūpaṃ ruciraṃ, nānācitraṃ pakāsati;
Ākiṇṇaṃ indasadisehi, byaggheheva surakkhitaṃ;
Pavisetena rājīsi, arajaṃ bhūmimakkama’’.

575. ‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Yāyamāno mahārājā, addā devasabhaṃ idaṃ.

576. ‘‘Yathā sarade ākāse [ākāso (sī. syā. pī.)], nīlobhāso padissati;
Tathūpamaṃ idaṃ byamhaṃ, veḷuriyāsu nimmitaṃ.

577. ‘‘Vittī hi maṃ vindati sūta disvā, pucchāmi taṃ mātali devasārathi;
Imaṃ nu byamhaṃ kimabhaññamāhu [kimabhiññamāhu (sī. pī.)], (manorama dissati

dūratova.) [( ) ayaṃ pāṭho syāmapotthakeyeva dissati]

578. Tassa puṭṭho viyākāsi, mātali devasārathi;
Vipākaṃ puññakammānaṃ, jānaṃ akkhāsijānato.

579. ‘‘Sudhammā iti yaṃ āhu, passesā [esesā (syā. ka.)] dissate sabhā;
Veḷuriyārucirā citrā, dhārayanti sunimmitā.

580. ‘‘Aṭṭhaṃsā sukatā thambhā, sabbe veḷuriyāmayā;
Yattha devā tāvatiṃsā, sabbe indapurohitā.

581. ‘‘Atthaṃ devamanussānaṃ, cintayantā samacchare;
Pavisetena rājīsi, devānaṃ anumodanaṃ’’.

582. ‘‘Taṃ devā paṭinandiṃsu, disvā rājānamāgataṃ;
‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Nisīda dāni rājīsi, devarājassa santike’’.

583. ‘‘Sakkopi paṭinandittha [paṭinanditvā (ka.)], vedehaṃ mithilaggahaṃ;
Nimantayittha [nimantayī ca (sī. pī.)] kāmehi, āsanena ca vāsavo.

584. ‘‘Sādhu khosi anuppatto, āvāsaṃ vasavattinaṃ;
Vasa devesu rājīsi, sabbakāmasamiddhisu;
Tāvatiṃsesu devesu, bhuñja kāme amānuse’’.

585. ‘‘Yathā yācitakaṃ yānaṃ, yathā yācitakaṃ dhanaṃ;
Evaṃsampadamevetaṃ, yaṃ parato dānapaccayā.

586. ‘‘Na cāhametamicchāmi, yaṃ parato dānapaccayā;
Sayaṃkatāni puññāni, taṃ me āveṇikaṃ [āveṇiyaṃ (sī. syā. pī.), āvenikaṃ (ka.)] dhanaṃ.

587. ‘‘Sohaṃ gantvā manussesu, kāhāmi kusalaṃ bahuṃ;
Dānena samacariyāya, saṃyamena damena ca;
Yaṃ katvā sukhito hoti, na ca pacchānutappati’’.

588. ‘‘Bahūpakāro no bhavaṃ, mātali devasārathi;
Yo me kalyāṇakammānaṃ, pāpānaṃ paṭidassayi’’ [paṭidaṃsayi (pī.)].

589. ‘‘Idaṃ vatvā nimirājā, vedeho mithilaggaho;
Puthuyaññaṃ yajitvāna, saṃyamaṃ ajjhupāgamī’’ti.

Nimijātakaṃ [nemirājajātakaṃ (syā.)] catutthaṃ.

542. Umaṅgajātakaṃ (5)

590. ‘‘Pañcālo sabbasenāya, brahmadattoyamāgato;
Sāyaṃ pañcāliyā senā, appameyyā mahosadha.

591. ‘‘Vīthimatī [piṭṭhimatī (sī. pī.), viddhimatī (syā.)] pattimatī, sabbasaṅgāmakovidā;
Ohārinī saddavatī, bherisaṅkhappabodhanā.

592. ‘‘Lohavijjā alaṅkārā, dhajinī vāmarohinī;
Sippiyehi susampannā, sūrehi suppatiṭṭhitā.

593. ‘‘Dasettha paṇḍitā āhu, bhūripaññā rahogamā [rahogatā (syā. ka.)];
Mātā ekādasī rañño, pañcāliyaṃ pasāsati.

594. ‘‘Athetthekasataṃ khatyā, anuyantā yasassino;
Acchinnaraṭṭhā byathitā, pañcāliyaṃ [pañcālīnaṃ (bahūsu)] vasaṃ gatā.

595. ‘‘Yaṃvadā-takkarā rañño, akāmā piyabhāṇino;
Pañcālamanuyāyanti, akāmā vasino gatā.

596. ‘‘Tāya senāya mithilā, tisandhiparivāritā;
Rājadhānī videhānaṃ, samantā parikhaññati.

597. ‘‘Uddhaṃ tārakajātāva, samantā parivāritā;
Mahosadha vijānāhi, kathaṃ mokkho bhavissati’’.

598. ‘‘Pāde deva pasārehi, bhuñja kāme ramassu ca;
Hitvā pañcāliyaṃ senaṃ, brahmadatto palāyiti’’ [palāyati (sī. syā.)].

599. ‘‘Rājā santhavakāmo te, ratanāni pavecchati;
Āgacchantu ito [tato (sī. syā.)] dūtā, mañjukā piyabhāṇino.

600. ‘‘Bhāsantu mudukā vācā, yā vācā paṭinanditā;
Pañcālo ca videho ca [pañcālā ca videhā ca (sī. pī.)], ubho ekā bhavantu te’’.

601. ‘‘Kathaṃ nu kevaṭṭa mahosadhena, samāgamo āsi tadiṅgha brūhi;
Kacci te paṭinijjhatto, kacci tuṭṭho mahosadho’’.

602. ‘‘Anariyarūpo puriso janinda, asammodako thaddho asabbhirūpo;
Yathā mūgo ca badhiro ca, na kiñcitthaṃ abhāsatha’’ [abhāsittha (ka.)].

603. ‘‘Addhā idaṃ mantapadaṃ sududdasaṃ, attho suddho naravīriyena diṭṭho;
Tathā hi kāyo mama sampavedhati, hitvā sayaṃ ko parahatthamessati’’.

604. ‘‘Channañhi ekāva matī sameti, ye paṇḍitā uttamabhūripattā;
Yānaṃ ayānaṃ atha vāpi ṭhānaṃ, mahosadha tvampi matiṃ karohi’’.

605. ‘‘Jānāsi kho rāja mahānubhāvo, mahabbalo cūḷanibrahmadatto;
Rājā ca taṃ icchati māraṇatthaṃ [kāraṇatthaṃ (sī. pī.)], migaṃ yathā okacarena luddo.

606. ‘‘Yathāpi maccho baḷisaṃ, vaṅkaṃ maṃsena chāditaṃ;
Āmagiddho na jānāti, maccho maraṇamattano.

607. ‘‘Evameva tuvaṃ rāja, cūḷaneyyassa dhītaraṃ;
Kāmagiddho na jānāsi, macchova maraṇamattano.

608. ‘‘Sace gacchasi pañcālaṃ, khippamattaṃ jahissati;
Migaṃ panthānubandhaṃva [pathānupannaṃva (sī. syā. pī.)], mahantaṃ bhayamessati’’.

609. ‘‘Mayameva bālamhase eḷamūgā, ye uttamatthāni tayī lapimhā;

Kimeva tvaṃ naṅgalakoṭivaḍḍho, atthāni jānāsi yathāpi aññe''.

610. ''Imaṃ gale gahetvāna, nāsetha vijitā mama;
Yo me ratanalābhassa, antarāyāya bhāsati''.

611. ''Tato ca so apakkamma, vedehassa upantikā;
Atha āmantayī dūtaṃ, mādharaṃ [maḍharaṃ (sī.), mādhuraṃ (syā.), māṭharaṃ (pī.)] suvapaṇḍitaṃ.

612. ''Ehi samma haritapakkha [harīpakkha (sī. pī.)], veyyāvaccaṃ karohi me;
Atthi pañcālarājassa, sāḷikā sayanapālikā.

613. 'Taṃ bandhanena [taṃ pattharena (sī. pī.), taṃ santhavena (syā.)] pucchassu, sā hi sabbassa kovidā;
Sā tesaṃ sabbaṃ jānāti, rañño ca kosiyassa ca.

614. '''Āmo'ti so paṭissutvā, mādharo suvapaṇḍito;
Agamāsi haritapakkho [harīpakkho (sī. pī.)], sāḷikāya upantikaṃ.

615. ''Tato ca kho so gantvāna, mādharo suvapaṇḍito;
Athāmantayi sugharaṃ, sāḷikaṃ mañjubhāṇikaṃ.

616. 'Kacci te sughare khamanīyaṃ, kacci vesse anāmayaṃ;
Kacci te madhunā lājā, labbhate sughare tuvaṃ' [tava (sī. pī.)].

617. 'Kusalañceva me samma, atho samma anāmayaṃ;
Atho me madhunā lājā, labbhate suvapaṇḍita.

618. 'Kuto nu samma āgamma, kassa vā pahito tuvaṃ;
Na ca mesi ito pubbe, diṭṭho vā yadi vā suto''.

619. ''Ahosiṃ sivirājassa, pāsāde sayanapālako;
Tato so dhammiko rājā, baddhe mocesi bandhanā''.

620. ''Tassa mekā dutiyāsi, sāḷikā mañjubhāṇikā;
Taṃ tattha avadhī seno, pekkhato sughare mama''.

621. ''Tassā kāmā hi sammatto, āgatosmi tavantike;
Sace kareyya [kareyyāsi (sī.), kareyu (syā.), kareyyāsi me (pī.)] okāsaṃ, ubhayova vasāmase''.

622. ''Suvova suviṃ kāmeyya, sāḷiko pana sāḷikaṃ;
Suvassa sāḷikāyeva [sāḷikāya ca (sī. pī.)], saṃvāso hoti kīdiso''.

623. ''Yoyaṃ kāme [yaṃ yaṃ kāmī (sī. pī.)] kāmayati, api caṇḍālikāmapi;
Sabbo hi sadiso hoti, natthi kāme asādiso''.

624. ''Atthi jampāvatī [jambāvatī (sī. syā.), campāvatī (ka.)] nāma, mātā sivissa [sibbissa (sī. pī.)] rājino;
Sā bhariyā vāsudevassa, kaṇhassa mahesī piyā.

625. ''Raṭṭhavatī [rathavatī (sī. pī.), ratanavatī (syā.)] kimpurisī, sāpi vacchaṃ akāmayi;

Manusso migiyā saddhiṃ, natthi kāme asādiso’’.

626. ‘‘Handa khvāhaṃ gamissāmi, sāḷike mañjubhāṇike;
Paccakkhānupadañhetaṃ, atimaññasi nūna maṃ’’.

627. ‘‘Na sirī taramānassa, mādhara suvapaṇḍita;
Idheva tāva acchassu, yāva rājāna dakkhasi [dakkhisi (pī.)];
Sossi [sossasi (sī.)] saddaṃ mudiṅgānaṃ, ānubhāvañca rājino’’.

628. ‘‘Yo nu khvāyaṃ tibbo saddo, tirojanapade [tirojanapadaṃ (pī. ka.)] suto;
Dhītā pañcālarājassa, osadhī viya vaṇṇinī;
Taṃ dassati videhānaṃ, so vivāho bhavissati’’.

629. ‘‘Ediso mā [nediso te (sī.)] amittānaṃ, vivāho hotu mādhara;
Yathā pañcālarājassa, vedehena bhavissati’’.

630. ‘‘Ānayitvāna vedehaṃ, pañcālānaṃ rathesabho;
Tato naṃ ghātayissati, nassa sakhī bhavissati’’.

631. ‘‘Handa kho maṃ anujānāhi, rattiyo sattamattiyo;
Yāvāhaṃ sivirājassa, ārocemi mahesino;
Laddho ca me āvasatho, sāḷikāya upantikaṃ’’ [upantikā (sī. ka.)].

632. ‘‘Handa kho taṃ anujānāmi, rattiyo sattamattiyo;
Sace tvaṃ sattarattena, nāgacchasi mamantike;
Maññe okkantasattaṃ [okkantasantaṃ (syā. pī. ka.)] maṃ, matāya āgamissasi’’.

633. ‘‘Tato ca kho so gantvāna, mādharo suvapaṇḍito;
Mahosadhassa akkhāsi, sāḷikāvacanaṃ idaṃ’’.

634. ‘‘Yasseva ghare bhuñjeyya bhogaṃ, tasseva atthaṃ puriso careyya’’;
‘‘Handāhaṃ gacchāmi pure janinda, pañcālarājassa puraṃ surammaṃ;
Nivesanāni māpetuṃ, vedehassa yasassino.

635. ‘‘Nivesanāni māpetvā, vedehassa yasassino;
Yadā te pahiṇeyyāmi, tadā eyyāsi khattiya’’.

636. ‘‘Tato ca pāyāsi pure mahosadho, pañcālarājassa puraṃ surammaṃ;
Nivesanāni māpetuṃ, vedehassa yasassino’’.

637. ‘‘Nivesanāni māpetvā, vedehassa yasassino;
Athassa pāhiṇī dūtaṃ, [natthi sī. pī. potthakesu] vedehaṃ mithilaggahaṃ [natthi sī. pī. potthakesu];
Ehi dāni mahārāja, māpitaṃ te nivesanaṃ’’.

638. ‘‘Tato ca rājā pāyāsi, senāya caturaṅgiyā [caturaṅginiyā (ka.)];
Anantavāhanaṃ daṭṭhuṃ, phītaṃ kapiliyaṃ [kampilliyaṃ (sī. pī.)] puraṃ’’.

639. ‘‘Tato ca kho so gantvāna, brahmadattassa pāhiṇi;
‘Āgato’smi mahārāja, tava pādāni vandituṃ.

640. ‘Dadāhi dāni me bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;

Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhataṃ'''.

641. ''Svāgataṃ teva [te (sī.), tepi (syā.), tena (pī.)] vedeha, atho te adurāgataṃ;
Nakkhattaṃyeva paripuccha, ahaṃ kaññaṃ dadāmi te;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhataṃ''.

642. ''Tato ca rājā vedeho, nakkhattaṃ paripucchatha [paripucchati (syā. ka.)];
Nakkhattaṃ paripucchitvā, brahmadattassa pāhiṇi.

643. ''Dadāhi dāni me bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhataṃ''.

644. ''Dadāmi dāni te bhariyaṃ, nāriṃ sabbaṅgasobhiniṃ;
Suvaṇṇena paṭicchannaṃ, dāsīgaṇapurakkhataṃ''.

645. ''Hatthī assā rathā pattī, senā tiṭṭhanti vammitā [vammikā (syā. ka.)];
Ukkā padittā jhāyanti, kinnu maññanti paṇḍitā.

646. ''Hatthī assā rathā pattī, senā tiṭṭhanti vammitā [vammikā (syā. ka.)];
Ukkā padittā jhāyanti, kiṃ nu kāhanti [kāhati (ka.)] paṇḍita''.

647. ''Rakkhati taṃ mahārāja, cūḷaneyyo mahabbalo;
Paduṭṭho brahmadattena [paduṭṭho te brahmadatto (sī. syā. pī.)], pāto taṃ ghātayissati''.

648. ''Ubbedhati me hadayaṃ, mukhañca parisussati;
Nibbutiṃ nādhigacchāmi, aggidaḍḍhova ātape.

649. ''Kammārānaṃ yathā ukkā, anto jhāyati no bahi;
Evampi hadayaṃ mayhaṃ, anto jhāyati no bahi''.

650. ''Pamatto mantanātīto, bhinnamantosi khattiya;
Idāni kho taṃ tāyantu, paṇḍitā mantino janā.

651. ''Akatvāmaccassa vacanaṃ, atthakāmahitesino;
Attapītirato rājā, migo kūṭeva ohito.

652. ''Yathāpi maccho baḷisaṃ, vaṅkaṃ maṃsena chāditaṃ;
Āmagiddho na jānāti, maccho maraṇamattano.

653. ''Evameva tuvaṃ rāja, cūḷaneyyassa dhītaraṃ;
Kāmagiddho na jānāsi, macchova maraṇamattano.

654. ''Sace gacchasi pañcālaṃ, khippamattaṃ jahissasi;
Migaṃ panthānubandhaṃva, mahantaṃ bhayamessati.

655. ''Anariyarūpo puriso janinda, ahīva ucchaṅgagato ḍaseyya;
Na tena mittiṃ kayirātha dhīro [pañño (pī.)], dukkho have kāpurisena [kāpurisehi (ka.)] saṅgamo.

656. ''Yadeva [yaṃ tveva (sī. syā. pī.)] jaññā purisaṃ [puriso (syā. ka.)] janinda, sīlavāyaṃ bahussuto;
Teneva mittiṃ kayirātha dhīro, sukho have sappurisena saṅgamo''.

657. ‘‘Bālo tuvaṃ eḷamūgosi rāja, yo uttamatthāni mayī lapittho;
Kimevahaṃ naṅgalakoṭivaḍḍho, atthāni jānāmi [jānissaṃ (sī. syā. pī.)] yathāpi aññe.

658. ‘‘Imaṃ gale gahetvāna, nāsetha vijitā mama;
Yo me ratanalābhassa, antarāyāya bhāsati’’.

659. ‘‘Mahosadha atītena, nānuvijjhanti paṇḍitā;
Kiṃ maṃ assaṃva sambandhaṃ, patodeneva vijjhasi.

660. ‘‘Sace passasi mokkhaṃ vā, khemaṃ vā pana passasi;
Teneva maṃ anusāsa, kiṃ atītena vijjhasi’’.

661. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkomi mocetuṃ, tvaṃ pajānassu [tvampi jānassu (sī. pī.)] khattiya.

662. ‘‘Santi vehāyasā [vehāsayā (sī. pī.)] nāgā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

663. ‘‘Santi vehāyasā assā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

664. ‘‘Santi vehāyasā pakkhī, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

665. ‘‘Santi vehāyasā yakkhā, iddhimanto yasassino;
Tepi ādāya gaccheyyuṃ, yassa honti tathāvidhā.

666. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkomi mocetuṃ, antalikkhena khattiya’’.

667. ‘‘Atīradassī puriso, mahante udakaṇṇave;
Yattha so labhate gādhaṃ [nāvaṃ (ka.)], tattha so vindate sukhaṃ.

668. ‘‘Evaṃ amhañca rañño ca, tvaṃ patiṭṭhā mahosadha;
Tvaṃ nosi mantinaṃ seṭṭho, amhe dukkhā pamocaya’’.

669. ‘‘Atītaṃ mānusaṃ kammaṃ, dukkaraṃ durabhisambhavaṃ;
Na taṃ sakkomi mocetuṃ, tvaṃ pajānassu senaka’’.

670. ‘‘Suṇohi metaṃ [etaṃ (sī. ka.)] vacanaṃ, passa senaṃ [passase’taṃ (sī. pī.)] mahabbhayaṃ;
Senakaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi’’.

671. ‘‘Aggiṃ vā dvārato dema, gaṇhāmase vikantanaṃ [vikattanaṃ (sī. pī.)];
Aññamaññaṃ vadhitvāna, khippaṃ hissāma jīvitaṃ;
Mā no rājā brahmadatto, ciraṃ dukkhena mārayi’’.

672. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Pukkusaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi’’.

673. ‘‘Visaṃ khāditvā miyyāma, khippaṃ hissāma jīvitaṃ;
Mā no rājā brahmadatto, ciraṃ dukkhena mārayi’’.

674. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Kāmindaṃ [kāvindaṃ (sī. pī.)] dāni pucchāmi, kiṃ kiccaṃ idha maññasi’’.

675. ‘‘Rajjuyā bajjha miyyāma, papātā papatāmase [papatemase (sī. pī.)];
Mā no rājā brahmadatto, ciraṃ dukkhena mārayi’’.

676. ‘‘Suṇohi metaṃ vacanaṃ, passa senaṃ mahabbhayaṃ;
Devindaṃ dāni pucchāmi, kiṃ kiccaṃ idha maññasi’’.

677. ‘‘Aggiṃ vā dvārato dema, gaṇhāmase vikantanaṃ;
Aññamaññaṃ vadhitvāna, khippaṃ hissāma jīvitaṃ;
Na no sakkoti mocetuṃ, sukheneva mahosadho’’.

678. ‘‘Yathā kadalino sāraṃ, anvesaṃ nādhigacchati;
Evaṃ anvesamānā naṃ, pañhaṃ najjhagamāmase.

679. ‘‘Yathā simbalino sāraṃ, anvesaṃ nādhigacchati;
Evaṃ anvesamānā naṃ, pañhaṃ najjhagamāmase.

680. ‘‘Adese vata no vuṭṭhaṃ, kuñjarānaṃvanodake;
Sakāse dummanussānaṃ, bālānaṃ avijānataṃ.

681. ‘‘Ubbedhati me hadayaṃ, mukhañca parisussati;
Nibbutiṃ nādhigacchāmi, aggidaḍḍhova ātape.

682. ‘‘Kammārānaṃ yathā ukkā, anto jhāyati no bahi;
Evampi hadayaṃ mayhaṃ, anto jhāyati no bahi’’.

683. ‘‘Tato so paṇḍito dhīro, atthadassī mahosadho;
Vedehaṃ dukkhitaṃ disvā, idaṃ vacanamabravi.

684. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva [rāhugahitaṃva (sī. syā. pī.)] candimaṃ.

685. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, rāhuggahaṃva sūriyaṃ.

686. ‘‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, paṅke sannaṃva kuñjaraṃ.

687. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, peḷābaddhaṃva pannagaṃ.

688. [ayaṃ gāthā sī. pī. potthakesu na dissati] ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, pakkhiṃ baddhaṃva pañjare [ayaṃ gāthā sī. pī. potthakesu na dissati].

689. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Ahaṃ taṃ mocayissāmi, macche jālagateriva.

690. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;

Ahaṃ taṃ mocayissāmi, sayoggabalavāhanaṃ.

691. ‘Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha;
Pañcālaṃ vāhayissāmi [bāhayissāmi (syā.), vārayissāmi (ka.)], kākasenaṃva leḍḍunā.

692. ‘Adu paññā kimatthiyā, amacco vāpi tādiso;
Yo taṃ sambādhapakkhandaṃ [sambādhapakkhantaṃ (sī. pī.)], dukkhā na parimocaye’’’.

693. ‘‘Etha māṇavā uṭṭhetha, mukhaṃ sodhetha sandhino;
Vedeho sahamaccehi, umaṅgena [ummaggena (sī. pī.), ummaṅge (syā.) evamuparipi] gamissati’’.

694. ‘‘Tassa taṃ vacanaṃ sutvā, paṇḍitassānucārino [paṇḍitassānusārino (sī. syā. pī.)];
Umaṅgadvāraṃ vivariṃsu, yantayutte ca aggaḷe’’.

695. ‘‘Purato senako yāti, pacchato ca mahosadho;
Majjhe ca rājā vedeho, amaccaparivārito’’.

696. ‘‘Umaṅgā nikkhamitvāna, vedeho nāvamāruhi;
Abhirūḷhañca taṃ ñatvā [abhiruyhañca ñatvāna (syā. ka.)], anusāsi mahosadho.

697. ‘Ayaṃ te sasuro deva, ayaṃ sassu janādhipa;
Yathā mātu paṭipatti, evaṃ te hotu sassuyā.

698. ‘Yathāpi niyako bhātā, saudariyo ekamātuko;
Evaṃ pañcālacando te, dayitabbo rathesabha.

699. ‘Ayaṃ pañcālacandī te, rājaputtī abhicchitā [abhijjhitā (sī. syā. pī.)];
Kāmaṃ karohi te tāya, bhariyā te rathesabha’’’.

700. ‘‘Āruyha nāvaṃ taramāno, kinnu tīramhi tiṭṭhasi;
Kicchā muttāmha dukkhato, yāma dāni mahosadha’’.

701. ‘‘Nesa dhammo mahārāja, yohaṃ senāya nāyako;
Senaṅgaṃ parihāpetvā, attānaṃ parimocaye.

702. ‘‘Nivesanamhi te deva, senaṅgaṃ parihāpitaṃ;
Taṃ dinnaṃ brahmadattena, ānayissaṃ rathesabha’’.

703. ‘‘Appaseno mahāsenaṃ, kathaṃ viggayha [niggayha (syā. ka.)] ṭhassasi;
Dubbalo balavantena, vihaññissasi paṇḍita’’.

704. ‘‘Appasenopi ce mantī, mahāsenaṃ amantinaṃ;
Jināti rājā rājāno, ādiccovudayaṃ tamaṃ’’.

705. ‘‘Susukhaṃ vata saṃvāso, paṇḍitehīti senaka;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate [amittassa hatthagate (ka.)], mocayī no mahosadho’’.

706. ‘‘Evametaṃ [evameva (syā.)] mahārāja, paṇḍitā hi sukhāvahā;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’.

707. ‘‘Rakkhitvā kasiṇaṃ rattiṃ, cūḷaneyyo mahabbalo;
Udentaṃ aruṇuggasmiṃ, upakāriṃ upāgami.

708. ‘‘Āruyha pavaraṃ nāgaṃ, balavantaṃ saṭṭhihāyanaṃ;
Rājā avoca pañcālo, cūḷaneyyo mahabbalo.

709. ‘‘Sannaddho maṇivammena [maṇicammena (syā.)], saramādāya pāṇinā;
Pesiye ajjhabhāsittha, puthugumbe samāgate.

710. ‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Upāsanamhi katahatthe, vālavedhe samāgate’’.

711. ‘‘Pesetha kuñjare dantī, balavante saṭṭhihāyane;
Maddantu kuñjarā nagaraṃ, vedehena sumāpitaṃ.

712. ‘‘Vacchadantamukhā setā, tikkhaggā aṭṭhivedhino;
Paṇunnā dhanuvegena, sampatantutarītarā.

713. ‘‘Māṇavā vammino sūrā, citradaṇḍayutāvudhā;
Pakkhandino mahānāgā, hatthīnaṃ hontu sammukhā.

714. ‘‘Sattiyo teladhotāyo, accimantā [accimantī (sī.)] pabhassarā;
Vijjotamānā tiṭṭhantu, sataraṃsīva [sataraṃsā viya (sī.)] tārakā.

715. ‘‘Āvudhabalavantānaṃ, guṇikāyūradhārinaṃ;
Etādisānaṃ yodhānaṃ, saṅgāme apalāyinaṃ;
Vedeho kuto muccissati, sace pakkhīva kāhiti.

716. ‘‘Tiṃsa me purisanāvutyo, sabbevekekaniccitā;
Yesaṃ samaṃ na passāmi, kevalaṃ mahimaṃ caraṃ.

717. ‘‘Nāgā ca kappitā dantī, balavanto saṭṭhihāyanā;
Yesaṃ khandhesu sobhanti, kumārā cārudassanā;

718. ‘‘Pītālaṅkārā pītavasanā, pītuttaranivāsanā;
Nāgakhandhesu sobhanti, devaputtāva nandane.

719. ‘‘Pāṭhīnavaṇṇā nettiṃsā, teladhotā pabhassarā;
Niṭṭhitā naradhīrehi [naravīrehi (sī. syā. pī.)], samadhārā sunissitā.

720. ‘‘Vellālino vītamalā, sikkāyasamayā daḷhā;
Gahitā balavantehi, suppahārappahāribhi.

721. ‘‘Suvaṇṇatharusampannā, lohitakacchupadhāritā;
Vivattamānā sobhanti, vijjuvabbhaghanantare.

722. ‘‘Paṭākā [patākā (sī. pī.), pathakā (syā.)] vammino sūrā, asicammassa kovidā;
Dhanuggahā sikkhitarā [tharuggahā sikkhitāro (sī. pī.)], nāgakhandhe nipātino
[nāgakhandhātipātino (sī. pī.)].

723. ‘‘Etādisehi parikkhitto, natthi mokkho ito tava;
Pabhāvaṃ te na passāmi, yena tvaṃ mithilaṃ vaje’’.

724. ‘‘Kiṃ nu santaramānova, nāgaṃ pesesi kuñjaraṃ;
Pahaṭṭharūpo āpatasi [āgamasi (syā.), ātapasi (ka.)], siddhatthosmīti [laddhatthosmīti (sī. syā. pī.)] maññasi.

725. ‘‘Oharetaṃ dhanuṃ cāpaṃ, khurappaṃ paṭisaṃhara;
Oharetaṃ subhaṃ vammaṃ, veḷuriyamaṇisanthataṃ’’ [veḷuriyamaṇisannibhaṃ (syā.)].

726. ‘‘Pasannamukhavaṇṇosi, mitapubbañca bhāsasi;
Hoti kho maraṇakāle, edisī [tādisī (sī. pī.)] vaṇṇasampadā’’.

727. ‘‘Moghaṃ te gajjitaṃ rāja, bhinnamantosi khattiya;
Duggaṇhosi [duggaṇho hi (sī. syā. pī.)] tayā rājā, khaḷuṅkeneva [khaḷuṅgeneva (ka.)] sindhavo.

728. ‘‘Tiṇṇo hiyyo rājā gaṅgaṃ, sāmacco saparijjano;
Haṃsarājaṃ yathā dhaṅko, anujjavaṃ patissasi’’.

729. ‘‘Siṅgālā rattibhāgena, phullaṃ disvāna kiṃsukaṃ;
Maṃsapesīti maññantā, paribyūḷhā migādhamā.

730. ‘‘Vītivattāsu rattīsu, uggatasmiṃ divākare [divākare (sī. syā. pī.)];
Kiṃsukaṃ phullitaṃ disvā, āsacchinnā migādhamā.

731. ‘‘Evameva tuvaṃ rāja, vedehaṃ parivāriya [parivāraya (syā. pī.), parivāritaṃ (ka.)];
Āsacchinno gamissasi, siṅgālā kiṃsukaṃ yathā’’.

732. ‘‘Imassa hatthe pāde ca, kaṇṇanāsañca chindatha;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi.

733. ‘‘Imaṃ maṃsaṃva pātabyaṃ [maṃsaṃva pātabbaṃ (sī. pī.), maṃsañca pātabyaṃ (ka.)], sūle katvā pacantu naṃ;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi.

734. ‘‘Yathāpi āsabhaṃ cammaṃ, pathabyā vitaniyyati;
Sīhassa atho byagghassa, hoti saṅkusamāhataṃ.

735. ‘‘Evaṃ taṃ vitanitvāna, vedhayissāmi sattiyā;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi’’.

736. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ pañcālacandassa, vedeho chedayissati.

737. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ pañcālacandiyā, vedeho chedayissati.

738. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ nandāya deviyā, vedeho chedayissati.

739. ‘‘Sace me hatthe pāde ca, kaṇṇanāsañca checchasi;
Evaṃ te puttadārassa, vedeho chedayissati.

740. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;

Evaṃ pañcālacandassa, vedeho pācayissati.

741. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ pañcālacandiyā, vedeho pācayissati.

742. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ nandāya deviyā, vedeho pācayissati.

743. ‘‘Sace maṃsaṃva pātabyaṃ, sūle katvā pacissasi;
Evaṃ te puttadārassa, vedeho pācayissati.

744. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ pañcālacandassa, vedeho vedhayissati.

745. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ pañcālacandiyā, vedeho vedhayissati.

746. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ nandāya deviyā, vedeho vedhayissati.

747. ‘‘Sace maṃ vitanitvāna, vedhayissasi sattiyā;
Evaṃ te puttadārassa, vedeho vedhayissati;
Evaṃ no mantitaṃ raho, vedehena mayā saha.

748. ‘‘Yathāpi palasataṃ cammaṃ, kontimantāsuniṭṭhitaṃ [kontīmantīsuniṭṭhitaṃ (sī. pī.)];
Upeti tanutāṇāya, sarānaṃ paṭihantave.

749. ‘‘Sukhāvaho dukkhanudo, vedehassa yasassino;
Matiṃ te paṭihaññāmi, usuṃ palasatena vā’’.

750. ‘‘Iṅgha passa mahārāja, suññaṃ antepuraṃ tava;
Orodhā ca kumārā ca, tava mātā ca khattiya;
Umaṅgā nīharitvāna, vedehassupanāmitā’’.

751. ‘‘Iṅgha antepuraṃ mayhaṃ, gantvāna vicinātha naṃ;
Yathā imassa vacanaṃ, saccaṃ vā yadi vā musā’’.

752. ‘‘Evametaṃ mahārāja, yathā āha mahosadho;
Suññaṃ antepuraṃ sabbaṃ, kākapaṭṭanakaṃ yathā’’.

753. ‘‘Ito gatā mahārāja, nārī sabbaṅgasobhanā;
Kosambaphalakasussoṇī [kosumbhaphalakasussoṇī (sī. syā. pī.)], haṃsagaggarabhāṇinī.

754. ‘‘Ito nītā mahārāja, nārī sabbaṅgasobhanā;
Koseyyavasanā sāmā, jātarūpasumekhalā.

755. ‘‘Surattapādā kalyāṇī, suvaṇṇamaṇimekhalā;
Pārevatakkhī sutanū, bimboṭṭhā tanumajjhimā.

756. ‘‘Sujātā bhujalaṭṭhīva, vedīva [vellīva (sī. pī.)] tanumajjhimā;
Dīghassā kesā asitā, īsakaggapavellitā.

757. ‘‘Sujātā migachāpāva, hemantaggisikhāriva;
Nadīva giriduggesu, sañchannā khuddaveḷubhi.

758. ‘‘Nāganāsūru kalyāṇī, paramā [paṭhamā (sī. pī.)] timbarutthanī;
Nātidīghā nātirassā, nālomā nātilomasā’’.

759. ‘‘Nandāya nūna maraṇena, nandasi sirivāhana;
Ahañca nūna nandā ca, gacchāma yamasādhanaṃ’’.

760. ‘‘Dibbaṃ adhīyase māyaṃ, akāsi cakkhumohanaṃ;
Yo me amittaṃ hatthagataṃ, vedehaṃ parimocayi’’.

761. ‘‘Adhīyanti mahārāja [adhiyanti ve mahārāja (syā. ka.)], dibbamāyidha paṇḍitā;
Te mocayanti attānaṃ, paṇḍitā mantino janā.

762. ‘‘Santi māṇavaputtā me, kusalā sandhichedakā;
Yesaṃ katena maggena, vedeho mithilaṃ gato’’.

763. ‘‘Iṅgha passa mahārāja, umaṅgaṃ sādhu māpitaṃ;
Hatthīnaṃ atha assānaṃ, rathānaṃ atha pattinaṃ;
Ālokabhūtaṃ tiṭṭhantaṃ, umaṅgaṃ sādhu māpitaṃ’’ [niṭṭhitaṃ (sī. syā. pī.)].

764. ‘‘Lābhā vata videhānaṃ, yassimedisā paṇḍitā;
Ghare vasanti vijite, yathā tvaṃsi mahosadha’’.

765. ‘‘Vuttiñca parihārañca, diguṇaṃ bhattavetanaṃ;
Dadāmi vipule bhoge, bhuñja kāme ramassu ca;
Mā videhaṃ paccagamā, kiṃ videho karissati’’.

766. ‘‘Yo cajetha mahārāja, bhattāraṃ dhanakāraṇā;
Ubhinnaṃ hoti gārayho, attano ca parassa ca;
Yāva jīveyya vedeho, nāññassa puriso siyā.

767. ‘‘Yo cajetha mahārāja, bhattāraṃ dhanakāraṇā;
Ubhinnaṃ hoti gārayho, attano ca parassa ca;
Yāva tiṭṭheyya vedeho, nāññassa vijite vase’’.

768. ‘‘Dammi nikkhasahassaṃ te, gāmāsītiñca kāsisu;
Dāsisatāni cattāri, dammi bhariyāsatañca te;
Sabbaṃ senaṅgamādāya, sotthiṃ gaccha mahosadha.

769. ‘‘Yāva dadantu hatthīnaṃ, assānaṃ diguṇaṃ vidhaṃ;
Tappentu annapānena, rathike pattikārake’’.

770. ‘‘Hatthī asse rathe pattī, gacchevādāya paṇḍita;
Passatu taṃ mahārājā, vedeho mithilaṃ gataṃ [mithilaggahaṃ (ka.)].

771. ‘‘Hatthī assā rathā pattī, senā padissate mahā;
Caturaṅginī bhīsarūpā, kiṃ nu maññasi paṇḍita’’ [maññanti paṇḍitā (sī. syā. pī.)].

772. ‘‘Ānando te mahārāja, uttamo paṭidissati;
Sabbaṃ senaṅgamādāya, sotthiṃ patto mahosadho’’.

773. ‘‘Yathā petaṃ susānasmiṃ, chaḍḍetvā caturo janā;
Evaṃ kapilaye tyamha [kappiliye tyamhā (syā.), kampilliye tyamhā (sī.), kampilliyaraṭṭhe (pī.)], chaḍḍayitvā idhāgatā.

774. ‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Kena vā atthajātena, attānaṃ parimocayi’’.

775. ‘‘Atthaṃ atthena vedeha, mantaṃ mantena khattiya;
Parivārayiṃ [parivārayissaṃ (sī. syā.)] rājānaṃ, jambudīpaṃva sāgaro’’.

776. ‘‘Dinnaṃ nikkhasahassaṃ me, gāmāsīti ca kāsisu;
Dāsīsatāni cattāri, dinnaṃ bhariyāsatañca me;
Sabbaṃ senaṅgamādāya, sotthināmhi idhāgato’’.

777. ‘‘Susukhaṃ vata saṃvāso, paṇḍitehīti senaka;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate [amittassa hatthagate (ka.)], mocayī no mahosadho’’.

778. ‘‘Evametaṃ mahārāja, paṇḍitā hi sukhāvahā;
Pakkhīva pañjare baddhe, macche jālagateriva;
Amittahatthattagate, mocayī no mahosadho’’.

779. ‘‘Āhaññantu sabbavīṇā, bheriyo dindimāni ca;
Dhamentu māgadhā saṅkhā, vaggū nadantu dundubhī’’.

780. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

781. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

782. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

783. ‘‘Bahujano pasannosi, disvā paṇḍitamāgataṃ;
Paṇḍitamhi anuppatte, celukkhepo avattathā’’ti.

Umaṅgajātakaṃ [mahāummaggajātakaṃ (sī. pī.), mahosadhajātakaṃ (syā.§ka.)] pañcamaṃ.

543. Bhūridattajātakaṃ (6)

784. ‘‘Yaṃ kiñci ratanaṃ atthi, dhataraṭṭhanivesane;
Sabbāni te upayantu, dhītaraṃ dehi rājino’’.

785. ‘‘Na no vivāho nāgehi, katapubbo kudācanaṃ;
Taṃ vivāhaṃ asaṃyuttaṃ, kathaṃ amhe karomase’’.

786. ‘‘Jīvitaṃ nūna te cattaṃ, raṭṭhaṃ vā manujādhipa;
Na hi nāge kupitamhi, ciraṃ jīvanti tādisā.

787. ‘‘Yo tvaṃ deva manussosi, iddhimantaṃ aniddhimā;
Varuṇassa niyaṃ puttaṃ, yāmunaṃ atimaññasi’’.

788. ‘‘Nātimaññāmi rājānaṃ, dhataraṭṭhaṃ yasassinaṃ;
Dhataraṭṭho hi nāgānaṃ, bahūnamapi issaro.

789. ‘‘Ahi mahānubhāvopi, na me dhītaramāraho;
Khattiyo ca videhānaṃ, abhijātā samuddajā’’.

790. ‘‘Kambalassatarā uṭṭhentu, sabbe nāge nivedaya;
Bārāṇasiṃ pavajjantu, mā ca kañci [kiñci (sī. pī. ka.)] viheṭhayuṃ’’.

791. ‘‘Nivesanesu sobbhesu, rathiyā caccaresu ca;
Rukkhaggesu ca lambantu, vitatā toraṇesu ca.

792. ‘‘Ahampi sabbasetena, mahatā sumahaṃ puraṃ;
Parikkhipissaṃ bhogehi, kāsīnaṃ janayaṃ bhayaṃ’’.

793. Tassa taṃ vacanaṃ sutvā, uragānekavaṇṇino;
Bārāṇasiṃ pavajjiṃsu, na ca kañci viheṭhayuṃ.

794. Nivesanesu sobbhesu, rathiyā caccaresu ca;
Rukkhaggesu ca lambiṃsu, vitatā toraṇesu ca.

795. Tesu disvāna lambante, puthū kandiṃsu nāriyo;
Nāge soṇḍikate disvā, passasante muhuṃ muhuṃ.

796. Bārāṇasī pabyadhitā, āturā samapajjatha;
Bāhā paggayha pakkanduṃ, ‘‘dhītaraṃ dehi rājino’’.

797. ‘‘Pupphābhihārassa vanassa majjhe, ko lohitakkho vitatantaraṃso;
Kā kambukāyūradharā suvatthā, tiṭṭhanti nāriyo dasa vandamānā.

798. ‘‘Ko tvaṃ brahābāhu vanassa majjhe, virocasi ghatasittova aggi;
Mahesakkho aññatarosi yakkho, udāhu nāgosi mahānubhāvo’’.

799. ‘‘Nāgohamasmi iddhimā, tejassī [tejasī (sī. syā. pī. ka.)] duratikkamo;
Ḍaṃseyyaṃ tejasā kuddho, phītaṃ janapadaṃ api.

800. ‘‘Samuddajā hi me mātā, dhataraṭṭho ca me pitā;
Sudassanakaniṭṭhosmi, bhūridattoti maṃ vidū’’.

801. ‘‘Yaṃ gambhīraṃ sadāvaṭṭaṃ, rahadaṃ bhismaṃ pekkhasi;
Esa dibyo mamāvāso, anekasataporiso.

802. ‘‘Mayūrakoñcābhirudaṃ, nīlodaṃ vanamajjhato;
Yamunaṃ pavisa mā bhīto, khemaṃ vattavataṃ [vattavatiṃ (syā. ka.)] sivaṃ’’.

803. ‘‘Tattha patto sānucaro, saha puttena brāhmaṇa;
Pūjito mayhaṃ kāmehi, sukhaṃ brāhmaṇa vacchasi’’.

804. ‘‘Samā samantaparito, pahūtatagarā [bahukā taggarā (sī. syā. pī.)] mahī;
Indagopakasañchannā, sobhati harituttamā.

805. ‘‘Rammāni vanacetyāni, rammā haṃsūpakūjitā;

Opupphāpadmā tiṭṭhanti, pokkharañño [pokkharaññā (syā. pī.)] sunimmitā.

806. ‘‘Aṭṭhaṃsā sukatā thambhā, sabbe veḷuriyāmayā;
Sahassathambhā pāsādā, pūrā kaññāhi jotare.

807. ‘‘Vimānaṃ upapannosi, dibyaṃ puññehi attano;
Asambādhaṃ sivaṃ rammaṃ, accantasukhasaṃhitaṃ.

808. ‘‘Maññe sahassanettassa, vimānaṃ nābhikaṅkhasi;
Iddhī hi tyāyaṃ vipulā, sakkasseva jutīmato’’.

809. ‘‘Manasāpi na pattabbo, ānubhāvo jutīmato;
Paricārayamānānaṃ, saindānaṃ [indānaṃ (syā. ka.)] vasavattinaṃ’’.

810. ‘‘Taṃ vimānaṃ abhijjhāya, amarānaṃ sukhesinaṃ;
Uposathaṃ upavasanto, semi vammikamuddhani’’.

811. ‘‘Ahañca migamesāno, saputto pāvisiṃ vanaṃ;
Taṃ maṃ mataṃ vā jīvaṃ vā, nābhivedenti ñātakā.

812. ‘‘Āmantaye bhūridattaṃ, kāsiputtaṃ yasassinaṃ;
Tayā no samanuññātā, api passemu ñātake’’.

813. ‘‘Eso hi vata me chando, yaṃ vasesi mamantike;
Na hi etādisā kāmā, sulabhā honti mānuse.

814. ‘‘Sace tvaṃ nicchase vatthuṃ, mama kāmehi pūjito;
Mayā tvaṃ samanuññāto, sotthiṃ passāhi ñātake’’.

815. ‘‘Dhārayimaṃ maṇiṃ dibyaṃ, pasuṃ putte ca vindati;
Arogo sukhito hoti [hohi (syā.)], gacchevādāya brāhmaṇa’’.

816. ‘‘Kusalaṃ paṭinandāmi, bhūridatta vaco tava;
Pabbajissāmi jiṇṇosmi, na kāme abhipatthaye’’.

817. ‘‘Brahmacariyassa ce bhaṅgo, hoti bhogehi kāriyaṃ;
Avikampamāno eyyāsi, bahuṃ dassāmi te dhanaṃ’’.

818. ‘‘Kusalaṃ paṭinandāmi, bhūridatta vaco tava;
Punapi āgamissāmi, sace attho bhavissati’’.

819. ‘‘Idaṃ vatvā bhūridatto, pesesi caturo jane;
Etha gacchatha uṭṭhetha, khippaṃ pāpetha brāhmaṇaṃ.

820. Tassa taṃ vacanaṃ sutvā, uṭṭhāya caturo janā;
Pesitā bhūridattena, khippaṃ pāpesu brāhmaṇaṃ.

821. ‘‘Maṇiṃ paggayha maṅgalyaṃ, sādhuvittaṃ [sādhucittaṃ (pī.)] manoramaṃ;
Selaṃ byañjanasampannaṃ, ko imaṃ maṇimajjhagā’’.

822. ‘‘Lohitakkhasahassāhi, samantā parivāritaṃ;
Ajja kālaṃ pathaṃ [padaṃ (sī. pī.)] gacchaṃ, ajjhagāhaṃ maṇiṃ imaṃ’’.

823. ‘‘Supaciṇṇo ayaṃ selo, accito mahito [mānito (ka.)] sadā;
Sudhārito sunikkhitto, sabbatthamabhisādhaye.

824. ‘‘Upacāravipannassa, nikkhepe dhāraṇāya vā;
Ayaṃ selo vināsāya, pariciṇṇo ayoniso.

825. ‘‘Na imaṃ akusalo [kusalaṃ (ka.)] dibyaṃ, maṇiṃ dhāretumāraho;
Paṭipajja sataṃ nikkhaṃ, dehimaṃ ratanaṃ mama’’.

826. ‘‘Na ca myāyaṃ maṇī keyyo, gohi [kehi (ka.)] vā ratanehi vā;
Selo byañjanasampanno, neva keyyo maṇī mama’’.

827. ‘‘No ce tayā maṇī keyyo, gohi [kehi (ka.)] vā ratanehi vā;
Atha kena maṇī keyyo, taṃ me akkhāhi pucchito’’.

828. ‘‘Yo me saṃse mahānāgaṃ, tejassiṃ duratikkamaṃ;
Tassa dajjaṃ imaṃ selaṃ, jalantamiva tejasā’’.

829. ‘‘Ko nu brāhmaṇavaṇṇena, supaṇṇo patataṃ varo;
Nāgaṃ jigīsamanvesi, anvesaṃ bhakkhamattano.

830. ‘‘Nāhaṃ dijādhipo homi, na diṭṭho garuḷo mayā;
Āsīvisena vittoti [vittosmi (syā. ka.)], vajjo brāhmaṇa maṃ vidū’’.

831. ‘‘Kiṃ nu tuyhaṃ balaṃ atthi, kiṃ sippaṃ vijjate tava;
Kismiṃ vā tvaṃ paratthaddho, uragaṃ nāpacāyasi’’.

832. ‘‘Āraññikassa isino, cirarattaṃ tapassino;
Supaṇṇo kosiyassakkhā, visavijjaṃ anuttaraṃ.

833. ‘‘Taṃ bhāvitattaññataraṃ, sammantaṃ pabbatantare;
Sakkaccaṃ taṃ upaṭṭhāsiṃ, rattindivamatandito.

834. ‘‘So tadā pariciṇṇo me, vattavā brahmacariyavā;
Dibbaṃ pātukarī mantaṃ, kāmasā bhagavā mama.

835. ‘‘Tyāhaṃ mante paratthaddho, nāhaṃ bhāyāmi bhoginaṃ;
Ācariyo visaghātānaṃ, alampānoti [ālambānoti (sī. pī.), ālambāyanoti (syā.)] maṃ vidū’’.

836. ‘‘Gaṇhāmase maṇiṃ tāta, somadatta vijānahi;
Mā daṇḍena siriṃ pattaṃ, kāmasā pajahimhase’’.

837. ‘‘Sakaṃ nivesanaṃ pattaṃ, yo taṃ brāhmaṇa pūjayi;
Evaṃ kalyāṇakārissa, kiṃ mohā dubbhimicchasi’’.

838. ‘‘Sace tvaṃ [sace hi (sī. pī. ka.)] dhanakāmosi, bhūridatto padassati [bhūridattaṃ padissasi (ka.)];
Tameva gantvā yācassu, bahuṃ dassati te dhanaṃ’’.

839. ‘‘Hatthagataṃ pattagataṃ, nikiṇṇaṃ khādituṃ varaṃ;
Mā no sandiṭṭhiko attho, somadatta upaccagā’’.

840. ‘‘Paccati niraye ghore, mahissamapi vivarati [mahissamava dīyati (sī. pī.), mahimassa vindrīyati (syā.)];
Mittadubbhī hitaccāgī, jīvarevāpi sussati [jīvare cāpi sussare (sī. pī.)].

841. ‘‘Sace tvaṃ [sace hi (sī. pī. ka.)] dhanakāmosi, bhūridatto padassati;
Maññe attakataṃ veraṃ, naciraṃ vedayissasi’’.

842. ‘‘Mahāyaññaṃ yajitvāna, evaṃ sujjhanti brāhmaṇā;
Mahāyaññaṃ yajissāma, evaṃ mokkhāma pāpakā’’.

843. ‘‘Handa dāni apāyāmi, nāhaṃ ajja tayā saha;
Padampekaṃ [padamekaṃ (syā. ka.)] na gaccheyyaṃ, evaṃ kibbisakārinā’’.

844. ‘‘Idaṃ vatvāna pitaraṃ, somadatto bahussuto;
Ujjhāpetvāna bhūtāni, tamhā ṭhānā apakkami.

845. ‘‘Gaṇhāhetaṃ mahānāgaṃ, āharetaṃ maṇiṃ mama;
Indagopakavaṇṇābho, yassa lohitako siro.

846. ‘‘Kappāsapicurāsīva, eso kāyo padissati [kāya’ssa dissati (sī. pī.)];
Vammikaggagato seti, taṃ tvaṃ gaṇhāhi brāhmaṇa’’.

847. ‘‘Athosadhehi dibbehi, jappaṃ mantapadāni ca;
Evaṃ taṃ asakkhi satthuṃ [saṭṭhuṃ (sī. pī.), yuṭṭhuṃ (syā.), suttuṃ (ka.)], katvā parittamattano’’.

848. ‘‘Mamaṃ disvāna āyantaṃ, sabbakāmasamiddhinaṃ;
Indriyāni ahaṭṭhāni, sāvaṃ [sāmaṃ (sī. pī.)] jātaṃ mukhaṃ tava.

849. ‘‘Padmaṃ yathā hatthagataṃ, pāṇinā parimadditaṃ;
Sāvaṃ jātaṃ [yantaṃ (ka.)] mukhaṃ tuyhaṃ, mamaṃ disvāna edisaṃ.

850. ‘‘Kacci nu te nābhisasi [te nābhisayi (sī.), te nābhissasi (syā.)], kacci te atthi vedanā;
Yena sāvaṃ mukhaṃ tuyhaṃ, mamaṃ disvāna āgataṃ’’.

851. ‘‘Supinaṃ tāta addakkhiṃ, ito māsaṃ adhogataṃ;
Dakkhiṇaṃ viya me bāhuṃ, chetvā ruhiramakkhitaṃ;
Puriso ādāya pakkāmi, mama rodantiyā sati.

852. ‘‘Yatohaṃ [yato taṃ (sī.)] supinamaddakkhiṃ, sudassana vijānahi;
Tato divā vā rattiṃ vā, sukhaṃ me nopalabbhati’’.

853. ‘‘Yaṃ pubbe parivāriṃsu [paricāriṃsu (sī. pī.)], kaññā ruciraviggahā;
Hemajālapaṭicchannā, bhūridatto na dissati.

854. ‘‘Yaṃ pubbe parivāriṃsu [paricāriṃsu (sī. pī.)], nettiṃsavaradhārino;
Kaṇikārāva samphullā, bhūridatto na dissati.

855. ‘‘Handa dāni gamissāma, bhūridattanivesanaṃ;
Dhammaṭṭhaṃ sīlasampannaṃ, passāma tava bhātaraṃ’’.

856. ‘‘Tañca disvāna āyantiṃ, bhūridattassa mātaraṃ;

Bāhā paggayha pakkanduṃ, bhūridattassa nāriyo.

857. ‘‘Puttaṃ teyye na jānāma, ito māsaṃ adhogataṃ;
Mataṃ vā yadi vā jīvaṃ, bhūridattaṃ yasassinaṃ’’.

858. ‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī [imissā gāthāyānantare sī. pī. potthakesu – ‘‘sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ; tena tena padhāvissa, piyaputtaṃ apassatī’’ti iti ayampi gāthā āgatā].

859. ‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī.

860. ‘‘Sā nūna cakkavākīva, pallalasmiṃ anodake;
Ciraṃ dukkhena jhāyissaṃ, bhūridattaṃ apassatī.

861. ‘‘Kammārānaṃ yathā ukkā, anto jhāyati no bahi;
Evaṃ jhāyāmi sokena, bhūridattaṃ apassatī’’.

862. ‘‘Sālāva sampamathitā [sampamadditā (syā. ka.)], mālutena pamadditā;
Senti puttā ca dārā ca, bhūridattanivesane’’.

863. ‘‘Idaṃ sutvāna nigghosaṃ, bhūridattanivesane;
Ariṭṭho ca subhogo [subhago (sī. pī.)] ca, padhāviṃsu anantarā [upadhāviṃsu anantarā (sī. pī.)].

864. ‘‘Amma assāsa mā soci, evaṃdhammā hi pāṇino;
Cavanti upapajjanti, esassa pariṇāmitā’’.

865. ‘‘Ahampi tāta jānāmi, evaṃdhammā hi pāṇino;
Sokena ca paretasmi, bhūridattaṃ apassatī.

866. ‘‘Ajja ce me imaṃ rattiṃ, sudassana vijānahi;
Bhūridattaṃ apassantī, maññe hissāmi jīvitaṃ’’.

867. ‘‘Amma assāsa mā soci, ānayissāma bhātaraṃ;
Disodisaṃ gamissāma, bhātupariyesanaṃ caraṃ.

868. ‘‘Pabbate giriduggesu, gāmesu nigamesu ca;
Orena sattarattassa [orena dasarattassa (sī. pī.)], bhātaraṃ passa āgataṃ’’.

869. ‘‘Hatthā pamutto urago, pāde te nipatī bhusaṃ;
Kacci nu taṃ ḍaṃsī tāta [kacci taṃ nu ḍasī tāta (sī.), kacci nu ḍaṃsito tāta (syā.), kaccitānuḍasī tāta (pī.)], mā bhāyi sukhito bhava’’.

870. ‘‘Neva mayhaṃ ayaṃ nāgo, alaṃ dukkhāya kāyaci;
Yāvatatthi ahiggāho, mayā bhiyyo na vijjati’’.

871. ‘‘Ko nu brāhmaṇavaṇṇena, ditto [datto (sī. syā. pī.)] parisamāgato;
Avhāyantu suyuddhena, suṇantu parisā mama’’.

872. ‘‘Tvaṃ maṃ nāgena ālampa, ahaṃ maṇḍūkachāpiyā;

Hotu no abbhutaṃ tattha, āsahassehi pañcahi''.

873. ''Ahañhi vasumā aḍḍho, tvaṃ daliddosi māṇava;
Ko nu te pāṭibhogatthi, upajūtañca kiṃ siyā.

874. ''Upajūtañca me assa, pāṭibhogo ca tādiso;
Hotu no abbhutaṃ tattha, āsahassehi pañcahi''.

875. ''Suṇohi me mahārāja, vacanaṃ bhaddamatthu te;
Pañcannaṃ me sahassānaṃ, pāṭibhogo hi kittima''.

876. ''Pettikaṃ vā iṇaṃ hoti, yaṃ vā hoti sayaṃkataṃ;
Kiṃ tvaṃ evaṃ bahuṃ mayhaṃ, dhanaṃ yācasi brāhmaṇa''.

877. ''Alampāno hi nāgena, mamaṃ abhijigīsati [abhijigiṃsati (sī. syā. pī.)];
Ahaṃ maṇḍūkachāpiyā, ḍaṃsayissāmi brāhmaṇaṃ.

878. ''Taṃ tvaṃ daṭṭhuṃ mahārāja, ajja raṭṭhābhivaḍḍhana;
Khattasaṅghaparibyūḷho, niyyāhi ahidassanaṃ'' [abhidassanaṃ (sī. pī.)].

879. ''Neva taṃ atimaññāmi, sippavādena māṇava;
Atimattosi sippena, uragaṃ nāpacāyasi''.

880. ''Ahampi nātimaññāmi, sippavādena brāhmaṇa;
Avisena ca nāgena, bhusaṃ vañcayase janaṃ.

881. ''Evaṃ cetaṃ jano jaññā, yathā jānāmi taṃ ahaṃ;
Na tvaṃ labhasi ālampa, bhusamuṭṭhiṃ [thusamuṭṭhiṃ (syā.), sattumuṭṭhiṃ (sī. pī.)] kuto dhanaṃ''.

882. ''Kharājino jaṭī dummī [rummī (sī. syā. pī.)], ditto parisamāgato;
Yo tvaṃ evaṃ gataṃ nāgaṃ, aviso atimaññasi.

883. ''Āsajja kho naṃ jaññāsi, puṇṇaṃ uggassa tejaso;
Maññe taṃ bhasmarāsiṃva, khippameso karissati''.

884. ''Siyā visaṃ siluttassa, deḍḍubhassa silābhuno;
Neva lohitasīsassa, visaṃ nāgassa vijjati''.

885. ''Sutametaṃ arahataṃ, saññatānaṃ tapassinaṃ;
Idha dānāni datvāna, saggaṃ gacchanti dāyakā;
Jīvanto dehi dānāni, yadi te atthi dātave.

886. ''Ayaṃ nāgo mahiddhiko, tejassī duratikkamo;
Tena taṃ ḍaṃsayissāmi, so taṃ bhasmaṃ karissati''.

887. ''Mayāpetaṃ sutaṃ samma, saññatānaṃ tapassinaṃ;
Idha dānāni datvāna, saggaṃ gacchanti dāyakā;
Tvameva dehi jīvanto, yadi te atthi dātave.

888. ''Ayaṃ ajamukhī [accimukhī (sī. syā. pī.)] nāma, puṇṇā uggassa tejaso;
Tāya taṃ ḍaṃsayissāmi, sā taṃ bhasmaṃ karissati''.

889. ‘‘Yā dhītā dhataraṭṭhassa, vemātā bhaginī mama;
Sā taṃ ḍaṃsatvajamukhī [sā dissatu accimukhī (sī. pī.)], puṇṇā uggassa tejaso’’.

890. ‘‘Chamāyaṃ ce nisiñcissaṃ, brahmadatta vijānahi;
Tiṇalatāni osadhyo, ussusseyyuṃ asaṃsayaṃ.

891. ‘‘Uddhaṃ ce pātayissāmi, brahmadatta vijānahi;
Satta vassāniyaṃ devo, na vasse na himaṃ pate.

892. ‘‘Udake ce nisiñcissaṃ, brahmadatta vijānahi;
Yāvantodakajā [yāvatā odakā (sī.), yāvatā udakajā (pī.)] pāṇā, mareyyuṃ macchakacchapā’’.

893. ‘‘Lokyaṃ sajantaṃ udakaṃ, payāgasmiṃ patiṭṭhitaṃ;
Komaṃ ajjhoharī bhūto, ogāḷhaṃ yamunaṃ nadiṃ’’.

894. ‘‘Yadesa lokādhipatī yasassī, bārāṇasiṃ pakriya [pakiraparī (sī. pī.), pakiraharī (syā.)] samantato;
Tassāha putto uragūsabhassa, subhogoti maṃ brāhmaṇa vedayanti’’.

895. ‘‘Sace hi putto uragūsabhassa, kāsissa [kaṃsassa (sī. pī.)] rañño amarādhipassa;
Mahesakkho aññataro pitā te, maccesu mātā pana te atulyā;
Na tādiso arahati brāhmaṇassa, dāsampi ohārituṃ [ohātuṃ (sī. pī.)] mahānubhāvo’’.

896. ‘‘Rukkhaṃ nissāya vijjhittho, eṇeyyaṃ pātumāgataṃ;
So viddho dūramacari [dūra’masarā (sī. pī.)], saravegena sīghavā [sekhavā (sī. pī.), pekkhavā (syā. ka.)].

897. ‘‘Taṃ tvaṃ patitamaddakkhi, araññasmiṃ brahāvane;
Samaṃ sakājamādāya, sāyaṃ nigrodhupāgami.

898. ‘‘Sukasāḷikasaṅghuṭṭhaṃ, piṅgalaṃ [piṅgiyaṃ (sī. syā. pī.)] santhatāyutaṃ;
Kokilābhirudaṃ rammaṃ, dhuvaṃ haritasaddalaṃ.

899. ‘‘Tattha te so pāturahu, iddhiyā yasasā jalaṃ;
Mahānubhāvo bhātā me, kaññāhi parivārito.

900. ‘‘So tena paricinno tvaṃ, sabbakāmehi tappito;
Aduṭṭhassa tuvaṃ dubbhi, taṃ te veraṃ idhāgataṃ.

901. ‘‘Khippaṃ gīvaṃ pasārehi, na te dassāmi jīvitaṃ;
Bhātu parisaraṃ veraṃ, chedayissāmi te siraṃ’’.

902. ‘‘Ajjhāyako yācayogī, āhutaggi ca brāhmaṇo;
Etehi tīhi ṭhānehi, avajjho hoti [bhavati (sī. syā. pī.)] brāhmaṇo’’.

903. ‘‘Yaṃ pūraṃ dhataraṭṭhassa, ogāḷhaṃ yamunaṃ nadiṃ;
Jotate sabbasovaṇṇaṃ, girimāhacca yāmunaṃ.

904. ‘‘Tattha te purisabyagghā, sodariyā mama bhātaro;
Yathā te tattha vakkhanti, tathā hessasi brāhmaṇa’’.

905. ‘‘Anittarā ittarasampayuttā, yaññā ca vedā ca subhogaloke;

Tadaggarayhañhi vinindamāno, jahāti vittañca satañca dhammaṃ.

906. ‘‘Ajjhenamariyā pathaviṃ janindā, vessā kasiṃ pāricariyañca suddā;
Upāgu paccekaṃ yathāpadesaṃ, katāhu ete vasināti āhu’’.

907. ‘‘Dhātā vidhātā varuṇo kuvero, somo yamo candimā vāyu sūriyo;
Etepi yaññaṃ puthuso yajitvā, ajjhāyakānaṃ atho sabbakāme.

908. ‘‘Vikāsitā cāpasatāni pañca, yo ajjuno balavā bhīmaseno;
Sahassabāhu asamo pathabyā, sopi tadā mādahi jātavedaṃ’’.

909. ‘‘Yo brāhmaṇe bhojayi dīgharattaṃ, annena pānena yathānubhāvaṃ;
Pasannacitto anumodamāno, subhoga devaññataro ahosi’’.

910. ‘‘Mahāsanaṃ devamanomavaṇṇaṃ, yo sappinā asakkhi bhojetumaggiṃ [jetumaggiṃ (sī. pī.)];
Sa yaññatantaṃ varato yajitvā, dibbaṃ gatiṃ mucalindajjhagacchi’’.

911. ‘‘Mahānubhāvo vassasahassajīvī, yo pabbajī dassaneyyo uḷāro;
Hitvā apariyantaraṭṭhaṃ [rathaṃ (sī. pī.)] sasenaṃ, rājā dudīpopi jagāma [dudīpopajjhagāmi (syā.)] saggaṃ’’.

912. ‘‘Yo sāgarantaṃ sāgaro vijitvā, yūpaṃ subhaṃ soṇṇamayaṃ [sovaṇṇamayaṃ (syā. ka.)] uḷāraṃ;
Ussesi vessānaramādahāno, subhoga devaññataro ahosi.

913. ‘‘Yassānubhāvena subhoga gaṅgā, pavattatha [pavattati (syā. ka.)] dadhisannisinnaṃ [dadhisanna (sī. pī.)] samuddaṃ;
Salomapādo paricariyamaggiṃ, aṅgo sahassakkhapurajjhagacchi’’.

914. ‘‘Mahiddhiko devavaro yasassī, senāpati tidive vāsavassa;
So somayāgena malaṃ vihantvā, subhoga devaññataro ahosi’’.

915. ‘‘Akārayi lokamimaṃ parañca, bhāgīrathiṃ himavantañca gijjhaṃ [gijjhaṃ (syā. ka.), viñjhaṃ (?)];
Yo iddhimā devavaro yasassī, sopi tadā ādahi jātavedaṃ.

916. ‘‘Mālāgirī himavā yo ca gijjho [vijjho (ka.), vijjhā (syā.)], sudassano nisabho kuveru [kākaneru (sī. pī.), kākaveru (syā.)];
Ete ca aññe ca nagā mahantā, cityā katā yaññakarehi māhu’’.

917. ‘‘Ajjhāyakaṃ mantaguṇūpapannaṃ, tapassinaṃ yācayogotidhāhu [ticāha (sī. pī.), ti cāhu (ka.)];
Tīre samuddassudakaṃ sajantaṃ [siñcantaṃ (ka.)], sāgarojjhohari tenapeyyo.

918. ‘‘Āyāgavatthūni puthū pathabyā, saṃvijjanti brāhmaṇā vāsavassa;
Purimaṃ disaṃ pacchimaṃ dakkhiṇuttaraṃ, saṃvijjamānā janayanti vedaṃ’’.

919. ‘‘Kalī hi dhīrāna kaṭaṃ magānaṃ, bhavanti vedajjhagatānariṭṭha;
Marīcidhammaṃ asamekkhitattā, māyāguṇā nātivahanti paññaṃ.

920. ‘‘Vedā na tāṇāya bhavanti dassa, mittadduno bhūnahuno narassa;
Na tāyate pariciṇṇo ca aggi, dosantaraṃ maccamanariyakammaṃ.

921. ‘‘Sabbañca maccā sadhanaṃ sabhogaṃ [sadhanā sabhogā (sī. syā. pī. ka.)], ādīpitaṃ dāru tiṇena missaṃ;
Dahaṃ na tappe [na tappe aggi (ka.)] asamatthatejo, ko taṃ subhikkhaṃ dvirasaññu kayirā [dirasañña kuriyā (sī.), dirasaññu kuriyā (pī.)].

922. ‘‘Yathāpi khīraṃ vipariṇāmadhammaṃ, dadhi bhavitvā navanītampi hoti;
Evampi aggi vipariṇāmadhammo, tejo samorohatī yogayutto.

923. ‘‘Na dissatī aggimanuppaviṭṭho, sukkhesu kaṭṭhesu navesu cāpi;
Nāmatthamāno [nāmanthamāno (sī. pī.)] araṇīnarena, nākammunā jāyati jātavedo.

924. ‘‘Sace hi aggi antarato vaseyya, sukkhesu kaṭṭhesu navesu cāpi;
Sabbāni susseyyu vanāni loke, sukkhāni kaṭṭhāni ca pajjaleyyuṃ.

925. ‘‘Karoti ce dārutiṇena puññaṃ, bhojaṃ naro dhūmasikhiṃ patāpavaṃ;
Aṅgārikā loṇakarā ca sūdā, sarīradāhāpi kareyyu puññaṃ.

926. ‘‘Atha ce hi ete na karonti puññaṃ, ajjhenamaggiṃ idha tappayitvā;
Na koci lokasmiṃ karoti puññaṃ, bhojaṃ naro dhūmasikhiṃ patāpavaṃ.

927. ‘‘Kathañhi lokāpacito samāno, amanuññagandhaṃ bahūnaṃ akantaṃ;
Yadeva maccā parivajjayanti, tadappasatthaṃ dvirasaññu bhuñje.

928. ‘‘Sikhimpi devesu vadanti heke, āpaṃ milakkhū [milakkhā (sī. pī.)] pana devamāhu;
Sabbeva ete vitathaṃ bhaṇanti [gaṇhanti (ka.)], aggī na devaññataro na cāpo.

929. ‘‘Anindriyabaddhamasaññakāyaṃ [nirindriyaṃ antaṃ asaññakāyaṃ (sī. pī.), anidriyaṃ santamasaññakāyaṃ (syā.)], vessānaraṃ kammakaraṃ pajānaṃ;
Paricariya maggiṃ sugatiṃ kathaṃ vaje, pāpāni kammāni pakubbamāno [pakūbbamāno (syā. ka.)].

930. ‘‘Sabbābhibhū tāhudha jīvikatthā, aggissa brahmā paricārakoti;
Sabbānubhāvī ca vasī kimatthaṃ, animmito nimmitaṃ vanditassa.

931. ‘‘Hassaṃ anijjhānakhamaṃ atacchaṃ, sakkārahetu pakiriṃsu pubbe;
Te lābhasakkāre apātubhonte, sandhāpitā [santhambhitā (sī. pī.), sandhābhitā (syā.), santāpitā (ka.)] jantubhi santidhammaṃ.

932. ‘‘Ajjhenamariyā pathaviṃ janindā, vessā kasiṃ pāricariyañca suddā;
Upāgu paccekaṃ yathāpadesaṃ, katāhu ete vasināti āhu.

933. ‘‘Etañca saccaṃ vacanaṃ bhaveyya, yathā idaṃ bhāsitaṃ brāhmaṇehi;
Nākhattiyo jātu labhetha rajjaṃ, nābrāhmaṇo mantapadāni sikkhe;
Nāññatra vessehi kasiṃ kareyya, suddo na mucce parapesanāya [parapessitāya (sī. pī.)].

934. ‘‘Yasmā ca etaṃ vacanaṃ abhūtaṃ, musāvime odariyā bhaṇanti;
Tadappapaññā abhisaddahanti, passanti taṃ paṇḍitā attanāva.

935. ‘‘Khatyā hi vessānaṃ [khattā na vessā na (sī. pī.)] baliṃ haranti, ādāya satthāni caranti brāhmaṇā;
Taṃ tādisaṃ saṅkhubhitaṃ pabhinnaṃ, kasmā brahmā nujju karoti lokaṃ.

936. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī [brahmapahū bhūtapatī (syā.)] pajānaṃ;
Kiṃ sabbalokaṃ vidahī alakkhiṃ, kiṃ sabbalokaṃ na sukhiṃ akāsi.

937. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī pajānaṃ;
Māyā musāvajjamadena [musāvañcanapadena (ka.)] cāpi, lokaṃ adhammena kimatthamakāri [kimattha’kāsi (sī. pī.), kimatthakārī (syā.)].

938. ‘‘Sace hi so issaro sabbaloke, brahmā bahūbhūtapatī pajānaṃ;
Adhammiko bhūtapatī ariṭṭha, dhamme sati yo vidahī adhammaṃ.

939. ‘‘Kīṭā paṭaṅgā uragā ca bhekā [bhiṅgā (syā.)], hantvā kimī sujjhati makkhikā ca;
Etepi dhammā anariyarūpā, kambojakānaṃ vitathā bahūnaṃ.

940. ‘‘Sace hi so sujjhati yo hanāti, hatopi so saggamupeti ṭhānaṃ;
Bhovādi bhovādina mārayeyyuṃ [mārabheyyuṃ (ka.)], ye cāpi tesaṃ abhisaddaheyyuṃ.

941. ‘‘Neva migā na pasū nopi gāvo, āyācanti attavadhāya keci;
Vipphandamāne idha jīvikatthā, yaññesu pāṇe pasumārabhanti [māharanti (sī. syā. pī.)].

942. ‘‘Yūpussane [yūpassa te (sī.), yūpassa ne (pī.)] pasubandhe ca bālā, cittehi vaṇṇehi mukhaṃ nayanti;
Ayaṃ te yūpo kāmaduho parattha, bhavissati sassato samparāye.

943. ‘‘Sace ca yūpe maṇisaṅkhamuttaṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Sukkhesu kaṭṭhesu navesu cāpi, sace duhe tidive sabbakāme;
Tevijjasaṅghāva puthū yajeyyuṃ, abrāhmaṇaṃ [na brāhmaṇā (sī. syā.)] kañci na yājayeyyuṃ.

944. ‘‘Kuto ca yūpe maṇisaṅkhamuttaṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Sukkhesu kaṭṭhesu navesu cāpi, kuto duhe tidive sabbakāme.

945. ‘‘Saṭhā ca luddā ca paluddhabālā [upaladdhabālā (sī. pī.)], cittehi vaṇṇehi mukhaṃ nayanti;
Ādāya aggiṃ mama dehi vittaṃ, tato sukhī hohisi sabbakāme.

946. ‘‘Tamaggihuttaṃ saraṇaṃ pavissa, cittehi vaṇṇehi mukhaṃ nayanti;
Oropayitvā kesamassuṃ nakhañca, vedehi vittaṃ atigāḷhayanti [atigāḷayanti (sī. pī.)].

947. ‘‘Kākā ulūkaṃva raho labhitvā, ekaṃ samānaṃ bahukā samecca;
Annāni bhutvā kuhakā kuhitvā, muṇḍaṃ karitvā yaññapathossajanti.

948. ‘‘Evañhi so vañcito brāhmaṇehi, eko samāno bahukā [bahuhī (sī.)] samecca;
Te yogayogena vilumpamānā, diṭṭhaṃ adiṭṭhena dhanaṃ haranti.

949. ‘‘Akāsiyā rājūhivānusiṭṭhā, tadassa ādāya dhanaṃ haranti;
Te tādisā corasamā asantā, vajjhā na haññanti ariṭṭha loke.

950. ‘‘Indassa bāhārasi dakkhiṇāti, yaññesu chindanti palāsayaṭṭhiṃ;
Taṃ cepi saccaṃ maghavā chinnabāhu, kenassa indo asure jināti.

951. ‘‘Tañceva tucchaṃ maghavā samaṅgī, hantā avajjho paramo sa devo [sudevo (syā. ka.)];
Mantā ime brāhmaṇā tuccharūpā, sandiṭṭhikā vañcanā esa loke.

952. ‘‘Mālāgiri himavā yo ca gijjho, sudassano nisabho kuveru;

Ete ca aññe ca nagā mahantā, cityā katā yaññakarehi māhu.

953. ‘‘Yathāpakārāni hi iṭṭhakāni, cityā katā yaññakarehi māhu;
Na pabbatā honti tathāpakārā, aññā disā acalā tiṭṭhaselā.

954. ‘‘Na iṭṭhakā honti silā cirena [cirenapi (sī. pī.)], na tattha sañjāyati ayo na lohaṃ;
Yaññañca etaṃ parivaṇṇayantā, cityā katā yaññakarehi māhu.

955. ‘‘Ajjhāyakaṃ mantaguṇūpapannaṃ, tapassinaṃ yācayogotidhāhu;
Tīre samuddassudakaṃ sajantaṃ, taṃ sāgarojjhohari tenapeyyo.

956. ‘‘Parosahassampi samantavede, mantūpapanne nadiyo vahanti;
Na tena byāpannarasūdakā na, kasmā samuddo atulo apeyyo.

957. ‘‘Ye keci kūpā idha jīvaloke, loṇūdakā kūpakhaṇehi khātā;
Na brāhmaṇajjhoharaṇena [brāhmaṇajjhohari tena (ka.)] tesu, āpo apeyyo dvirasaññu māhu.

958. ‘‘Pure puratthā kā kassa bhariyā, mano manussaṃ ajanesi pubbe;
Tenāpi dhammena na koci hīno, evampi vossaggavibhaṅgamāhu [vossaggavibhāgamāhu (sī.)].

959. ‘‘Caṇḍālaputtopi adhicca vede, bhāseyya mante kusalo matīmā [mutīmā (sī. pī.)];
Na tassa muddhāpi phaleyya sattadhā, mantā ime attavadhāya katā [katta (sī. pī.)].

960. ‘‘Vācākatā giddhikatā [giddhigatā (ka.)] gahītā, dummocayā kabyapathānupannā;
Bālāna cittaṃ visame niviṭṭhaṃ, tadappapaññā abhisaddahanti.

961. ‘‘Sīhassa byagghassa ca dīpino ca, na vijjatī porisiyaṃbalena;
Manussabhāvo ca gavaṃva pekkho, jātī hi tesaṃ asamā samānā [samānaṃ (syā. ka.)].

962. ‘‘Sace ca rājā pathaviṃ vijitvā, sajīvavā assavapārisajjo;
Sayameva so sattusaṅghaṃ vijeyya, tassappajā niccasukhī [niccasukhā (pī.)] bhaveyya.

963. ‘‘Khattiyamantā ca tayo ca vedā, atthena ete samakā bhavanti;
Tesañca atthaṃ avinicchinitvā, na bujjhatī oghapathaṃva channaṃ.

964. ‘‘Khattiyamantā ca tayo ca vedā, atthena ete samakā bhavanti;
Lābho alābho ayaso yaso ca, sabbeva tesaṃ catunnañca [sabbe te sabbesaṃ catunna (sī. pī.)] dhammā.

965. ‘‘Yathāpi ibbhā dhanadhaññahetu, kammāni karonti [kārenti (sī. syā. pī.)] puthū pathabyā;
Tevijjasaṅghā ca tatheva ajja, kammāni karonti [kārenti (sī. syā. pī.)] puthū pathabyā.

966. ‘‘Ibbhehi ye te [ete (sī. syā. pī.)] samakā bhavanti, niccussukā kāmaguṇesu yuttā;
Kammāni karonti [kārenti (sī. syā. pī.)] puthū pathabyā, tadappapaññā dvirasaññurā te’’.

967. ‘‘Kassa bherī mudiṅgā ca, saṅkhāpaṇavadindimā;
Purato paṭipannāni, hāsayantā rathesabhaṃ.

968. ‘‘Kassa kañcanapaṭṭena, puthunā vijjuvaṇṇinā;
Yuvā kalāpasannaddho, ko eti siriyā jalaṃ.

969. ‘‘Ukkāmukhapahaṭṭhaṃva, khadiraṅgārasannibhaṃ;

Mukhañca rucirā bhāti, ko eti siriyā jalaṃ.

970. ‘‘Kassa jambonadaṃ chattaṃ, sasalākaṃ manoramaṃ;
Ādiccaraṃsāvaraṇaṃ, ko eti siriyā jalaṃ.

971. ‘‘Kassa aṅgaṃ [aṅkaṃ (sī. pī.)] pariggayha, vāḷabījanimuttamaṃ;
Ubhato varapuññassa [carate varapaññassa (sī. pī.)], muddhani uparūpari.

972. ‘‘Kassa pekhuṇahatthāni, citrāni ca mudūni ca;
Kañcanamaṇidaṇḍāni [tapaññamaṇidaṇḍāni (sī. pī.), suvaṇṇamaṇidaṇḍāni (syā. ka.)], caranti dubhato mukhaṃ.

973. ‘‘Khadiraṅgāravaṇṇābhā, ukkāmukhapahaṃsitā;
Kassete kuṇḍalā vaggū, sobhanti dubhato mukhaṃ.

974. ‘‘Kassa vātena chupitā, niddhantā mudukāḷakā [mudukāḷakaṃ (sī.), mudu kāḷikā (syā.)];
Sobhayanti nalāṭantaṃ, nabhā vijjurivuggatā.

975. ‘‘Kassa etāni akkhīni, āyatāni puthūni ca;
Ko sobhati visālakkho, kassetaṃ uṇṇajaṃ mukhaṃ.

976. ‘‘Kassete lapanajātā [lapanajā suddhā (sī. pī.)], suddhā saṅkhavarūpamā;
Bhāsamānassa sobhanti, dantā kuppilasādisā.

977. ‘‘Kassa lākhārasasamā, hatthapādā sukhedhitā;
Ko so bimboṭṭhasampanno, divā sūriyova bhāsati.

978. ‘‘Himaccaye himavati [hemavato (sī. syā. pī.)], mahāsālova pupphito;
Ko so odātapāvāro, jayaṃ indova sobhati.

979. ‘‘Suvaṇṇapīḷakākiṇṇaṃ, maṇidaṇḍavicittakaṃ;
Ko so parisamogayha, īsaṃ khaggaṃ pamuñcati [īso khaggaṃva muñcati (sī. pī.), bhante khaggaṃ pamuñcati (syā.)].

980. ‘‘Suvaṇṇavikatā cittā, sukatā cittasibbanā [sibbinī (syā. ka.)];
Ko so omuñcate pādā, namo katvā mahesino’’.

981. ‘‘Dhataraṭṭhā hi te nāgā, iddhimanto yasassino;
Samuddajāya uppannā, nāgā ete mahiddhikā’’ti.

Bhūridattajātakaṃ chaṭṭhaṃ.

544. Candakumārajātakaṃ (7)

982. ‘‘Rājāsi luddakammo, ekarājā pupphavatīyā;
So pucchi brahmabandhuṃ, khaṇḍahālaṃ purohitaṃ mūḷhaṃ.

983. ‘Saggāna maggamācikkha [saggamaggamācikkha (sī. pī.)], tvaṃsi brāhmaṇa dhammavinayakusalo;
Yathā ito vajanti sugatiṃ, narā puññāni katvāna’.

984. ‘Atidānaṃ daditvāna, avajjhe deva ghātetvā;
Evaṃ vajanti sugatiṃ, narā puññāni katvāna’.

985. ‘Kiṃ pana taṃ atidānaṃ, ke ca avajjhā imasmi lokasmiṃ;
Etañca kho no akkhāhi, yajissāmi dadāmi [yajissāma dadāma (sī. pī.)] dānāni’.

986. ‘Puttehi deva yajitabbaṃ, mahesīhi negamehi ca;
Usabhehi ājāniyehi catūhi, sabbacatukkena deva yajitabbaṃ’’’.

987. ‘‘Taṃ sutvā antepure, kumārā mahesiyo ca haññantu;
Eko ahosi nigghoso, bhismā accuggato saddo’’.

988. ‘‘Gacchatha vadetha kumāre, candaṃ sūriyañca bhaddasenañca;
Sūrañca vāmagottañca, pacurā [pasurā (sī. pī. ka.)] kira hotha yaññatthāya.

989. ‘‘Kumāriyopi vadetha, upasenaṃ [upaseniṃ (sī.), upaseṇiṃ (pī.)] kokilañca muditañca;
Nandañcāpi kumāriṃ, pacurā [pasurā (sī. pī. ka.)] kira hotha yaññatthāya.

990. ‘‘Vijayampi mayhaṃ mahesiṃ, erāvatiṃ [ekapatiṃ (pī.), erāpatiṃ (ka.)] kesiniṃ sunandañca;
Lakkhaṇavarūpapannā, pacurā kira hotha yaññatthāya.

991. ‘‘Gahapatayo ca vadetha, puṇṇamukhaṃ bhaddiyaṃ siṅgālañca;
Vaḍḍhañcāpi gahapatiṃ, pacurā kira hotha yaññatthāya’’.

992. ‘‘Te tattha gahapatayo, avocisuṃ samāgatā puttadāraparikiṇṇā;
Sabbeva sikhino deva karohi, atha vā no dāse sāvehi’’.

993. ‘‘Abhayaṃkarampi me hatthiṃ, nāḷāgiriṃ accuggataṃ varuṇadantaṃ [nāḷāgiriṃ accutaṃ varuṇadantaṃ (sī.), rājagiriṃ accutavaruṇadantaṃ (pī.)];
Ānetha kho ne khippaṃ, yaññatthāya bhavissanti.

994. ‘‘Assaratanampi [assatarampi (sī. pī.), assaratanampi me (syā.)] kesiṃ, surāmukhaṃ puṇṇakaṃ vinatakañca;
Ānetha kho ne khippaṃ, yaññatthāya bhavissanti.

995. ‘‘Usabhampi [usabhampi me (syā.)] yūthapatiṃ anojaṃ, nisabhaṃ gavampatiṃ tepi mayhaṃ ānetha;
Samūha [samupā (sī. pī.), sammukhā (syā.)] karontu sabbaṃ, yajissāmi dadāmi dānāni.

996. ‘‘Sabbaṃ [sabbampi (syā.)] paṭiyādetha, yaññaṃ pana uggatamhi sūriyamhi;
Āṇāpetha ca kumāre [āṇāpetha candakumāre (syā. ka.)], abhiramantu imaṃ rattiṃ.

997. ‘‘Sabbaṃ [sabbampi (syā.)] upaṭṭhapetha, yaññaṃ pana uggatamhi sūriyamhi;
Vadetha dāni kumāre, ajja kho [vo (pī.)] pacchimā ratti’’.

998. ‘‘Taṃtaṃ mātā avaca, rodantī āgantvā vimānato;
Yañño kira te putta, bhavissati catūhi puttehi’’.

999. ‘‘Sabbepi mayhaṃ puttā cattā, candasmiṃ haññamānasmiṃ;
Puttehi yaññaṃ yajitvāna, sugatiṃ saggaṃ gamissāmi’’.

1000. ‘‘Mā taṃ [mā (sī. pī.)] putta saddahesi, sugati kira hoti puttayaññena;

Nirayāneso maggo, neso maggo hi saggānaṃ.

1001.‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ’’;
Esa maggo sugatiyā, na ca maggo puttayaññena’’.

1002.‘‘Ācariyānaṃ vacanā, ghātessaṃ candañca sūriyañca;
Puttehi yaññaṃ [puttehi (sī. syā. pī.)] yajitvāna duccajehi, sugatiṃ saggaṃ gamissāmi’’.

1003.‘‘Taṃtaṃ pitāpi avaca, vasavattī orasaṃ sakaṃ puttaṃ;
Yañño kira te putta, bhavissati catūhi puttehi’’.

1004.‘‘Sabbepi mayhaṃ puttā cattā, candasmiṃ haññamānasmiṃ;
Puttehi yaññaṃ yajitvāna, sugatiṃ saggaṃ gamissāmi’’.

1005.‘‘Mā taṃ putta saddahesi, sugati kira hoti puttayaññena;
Nirayāneso maggo, neso maggo hi saggānaṃ.

1006.‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ;
Esa maggo sugatiyā, na ca maggo puttayaññena’’.

1007.‘‘Ācariyānaṃ vacanā, ghātessaṃ candañca sūriyañca;
Puttehi yaññaṃ yajitvāna duccajehi, sugatiṃ saggaṃ gamissāmi’’.

1008.‘‘Dānāni dehi koṇḍañña, ahiṃsā sabbabhūtabhabyānaṃ;
Puttaparivuto tuvaṃ, raṭṭhaṃ janapadañca pālehi’’.

1009.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthī asse ca pālema.

1010.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1011.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1012.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa [idaṃ padaṃ sī. pī. potthakesu natthi];
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāma’’.

1013.‘‘Dukkhaṃ kho me janayatha, vilapantā jīvitassa kāmā hi;
Muñcetha [muñcatha (sī. pī.)] dāni kumāre, alampi me hotu puttayaññena’’.

1014.‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1015.‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyaññaṃ’’.

1016.‘‘Atha kissa jano [ca no (sī. syā. pī.)] pubbe, sotthānaṃ brāhmaṇe avācesi;
Atha no akāraṇasmā, yaññatthāya deva ghātesi.

1017.‘‘Pubbeva no daharakāle [daharake samāne (sī. pī.)], na hanesi [na māresi (sī. pī.)] na ghātesi;

Daharamhā yobbanaṃ pattā, adūsakā tāta haññāma.

1018‘‘Hatthigate assagate, sannaddhe passa no mahārāja;
Yuddhe vā yujjhamāne vā, na hi mādisā sūrā honti yaññatthāya.

1019‘‘Paccante vāpi kupite, aṭavīsu vā mādise niyojenti;
Atha no akāraṇasmā, abhūmiyaṃ tāta haññāma.

1020‘‘Yāpi hi tā sakuṇiyo, vasanti tiṇagharāni katvāna;
Tāsampi piyā puttā, atha no tvaṃ deva ghātesi.

1021‘‘Mā tassa saddahesi, na maṃ khaṇḍahālo ghāteyya;
Mamañhi so ghātetvāna, anantarā tampi deva ghāteyya.

1022‘‘Gāmavaraṃ nigamavaraṃ dadanti, bhogampissa mahārāja;
Athaggapiṇḍikāpi, kule kule hete bhuñjanti.

1023‘‘Tesampi tādisānaṃ, icchanti dubbhituṃ mahārāja;
Yebhuyyena ete, akataññuno brāhmaṇā deva.

1024‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthī asse ca pālema.

1025‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1026‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1027‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāma’’.

1028‘‘Dukkhaṃ kho me janayatha, vilapantā jīvitassa kāmā hi;
Muñcetha dāni kumāre, alampi me hotu puttayaññena’’.

1029‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1030‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyaññaṃ’’.

1031‘‘Yadi kira yajitvā puttehi, devalokaṃ ito cutā yanti;
Brāhmaṇo tāva yajatu, pacchāpi yajasi tuvaṃ rājā.

1032‘‘Yadi kira yajitvā puttehi, devalokaṃ ito cutā yanti;
Esveva khaṇḍahālo, yajataṃ sakehi puttehi.

1033‘‘Evaṃ jānanto khaṇḍahālo, kiṃ puttake na ghātesi;
Sabbañca ñātijanaṃ, attānañca na ghātesi.

1034‘‘Sabbe vajanti nirayaṃ, ye yajanti yepi yājenti;

Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyaññaṃ.

1035[ayaṃ gāthā sī. syā. pī. potthakesu na dissati] ‘‘Sace hi so sujjhati yo hanāti, hatopi so saggamupeti ṭhānaṃ;
Bhovādi bhovādina mārayeyyuṃ, ye cāpi tesaṃ abhisaddaheyyuṃ’’ [ayaṃ gāthā sī. syā. pī. potthakesu na dissati].

1036.‘‘Kathañca kira puttakāmāyo, gahapatayo gharaṇiyo ca;
Nagaramhi na uparavanti rājānaṃ, mā ghātayi orasaṃ puttaṃ.

1037.‘‘Kathañca kira puttakāmāyo, gahapatayo gharaṇiyo ca;
Nagaramhi na uparavanti rājānaṃ, mā ghātayi atrajaṃ puttaṃ.

1038.‘‘Rañño camhi atthakāmo, hito ca sabbajanapadassa [sabbadā janapadassa (sī. pī.)];
Na koci assa paṭighaṃ, mayā jānapado na pavedeti’’.

1039.‘‘Gacchatha vo gharaṇiyo, tātañca vadetha khaṇḍahālañca;
Mā ghātetha kumāre, adūsake sīhasaṅkāse.

1040.‘‘Gacchatha vo gharaṇiyo, tātañca vadetha khaṇḍahālañca;
Mā ghātetha kumāre, apekkhite sabbalokassa’’.

1041.‘‘Yaṃ nūnāhaṃ jāyeyyaṃ, rathakārakulesu vā;
Pukkusakulesu vā vessesu vā jāyeyyaṃ;
Na hajja maṃ rāja yaññe [yaññatthāya (sī. pī.)] ghāteyya’’.

1042.‘‘Sabbā sīmantiniyo gacchatha, ayyassa khaṇḍahālassa;
Pādesu nipatatha, aparādhāhaṃ na passāmi.

1043.‘‘Sabbā sīmantiniyo gacchatha, ayyassa khaṇḍahālassa;
Pādesu nipatatha, kinte bhante mayaṃ adūsema’’.

1044.‘‘Kapaṇā [kapaṇaṃ (sī. pī.)] vilapati selā, disvāna bhātare [bhātaro (sī. syā. pī. ka.)] upanītatte;
Yañño kira me ukkhipito, tātena saggakāmena’’.

1045.‘‘Āvatti parivatti ca, vasulo sammukhā rañño;
Mā no pitaraṃ avadhi, daharamhā yobbanaṃ pattā’’.

1046.‘‘Eso te vasula pitā, samehi pitarā saha;
Dukkhaṃ kho me janayasi, vilapanto antepurasmiṃ;
Muñcetha dāni kumāre, alampi me hotu puttayaññena’’.

1047.‘‘Pubbeva khosi me vutto, dukkaraṃ durabhisambhavañcetaṃ;
Atha no upakkhaṭassa yaññassa, kasmā karosi vikkhepaṃ.

1048.‘‘Sabbe vajanti sugatiṃ, ye yajanti yepi yājenti;
Ye cāpi anumodanti, yajantānaṃ edisaṃ mahāyaññaṃ’’.

1049.‘‘Sabbaratanassa yañño upakkhaṭo, ekarāja tava paṭiyatto;
Abhinikkhamassu deva, saggaṃ gato tvaṃ pamodissasi’’.

1050.‘‘Daharā sattasatā etā, candakumārassa bhariyāyo;

Kese pakiritvāna [parikiritvāna (sī. pī.), vikiritvāna (syā. ka.)], rodantiyo maggamanuyāyiṃsu [maggamanuyanti (sī. pī.), maggamanuyāyanti (syā.)].

1051. ‘‘Aparā pana sokena, nikkhantā nandane viya devā;
Kese pakiritvāna [parikiritvāna (sī. pī.), vikiritvāna (syā. ka.)], rodantiyo maggamanuyāyiṃsu’’ [maggamanuyanti (sī. pī.), maggamanuyāyanti (syā.)].

1052. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, yaññatthāya ekarājassa.

1053. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, mātu katvā hadayasokaṃ.

1054. ‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, janassa katvā hadayasokaṃ.

1055. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā [nahāpakasunahātā (pī.)], kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, yaññatthāya ekarājassa.

1056. [imā dve gāthā natthi pī potthake] ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, mātu katvā hadayasokaṃ.

1057. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyanti candasūriyā, janassa katvā hadayasokaṃ [imā dve gāthā natthi pī potthake].

1058. ‘‘Yassu pubbe hatthivaradhuragate, hatthīhi [hatthikā (syā.), pattikā (pī.)] anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1059. ‘‘Yassu pubbe assavaradhuragate, assehi [assakā (syā.), pattikā (pī.)] anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1060. ‘‘Yassu pubbe rathavaradhuragate, rathehi [rathikā (syā.), pattikā (pī.)] anuvajanti;
Tyajja candasūriyā, ubhova pattikā yanti.

1061. ‘‘Yehissu pubbe nīyiṃsu [niyyaṃsu (sī. pī.)], tapanīyakappanehi turaṅgehi;
Tyajja candasūriyā, ubhova pattikā yanti’’.

1062. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu [uyyassu (syā. ka.)] pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi puttehi.

1063. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi kaññāhi.

1064. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi mahesīhi.

1065. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi gahapatīhi.

1066. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbe pupphavatiyā;

Yajatettha ekarājā, sammūḷho catūhi hatthīhi.

1067. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi assehi.

1068. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho catūhi usabhehi.

1069. ‘‘Yadi sakuṇi maṃsamicchasi, ḍayassu pubbena pupphavatiyā;
Yajatettha ekarājā, sammūḷho sabbacatukkena’’.

1070. ‘‘Ayamassa pāsādo, idaṃ antepuraṃ suramaṇīyaṃ [sovaṇṇo pupphamalyavikiṇṇo (ka.)];
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1071. ‘‘Idamassa kūṭāgāraṃ, sovaṇṇaṃ pupphamalyavikiṇṇaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1072. ‘‘Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1073. ‘‘Idamassa asokavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1074. ‘‘Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1075. ‘‘Idamassa pāṭalivanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1076. ‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1077. ‘‘Ayamassa pokkharaṇī, sañchannā padumapuṇḍarīkehi;
Nāvā ca sovaṇṇavikatā, pupphavalliyā [pupphāvaliyā (sī. pī.)] cittā suramaṇīyā;
Tedāni ayyaputtā, cattāro vadhāya ninnītā’’.

1078. ‘‘Idamassa hatthiratanaṃ, erāvaṇo gajo balī dantī;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1079. ‘‘Idamassa assaratanaṃ, ekakhūro [ekakhūro vego (syā.)] asso;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1080. ‘‘Ayamassa assaratho, sāḷiya [sāḷiya viya (syā.)] nigghoso subho ratanavicitto;
Yatthassu ayyaputtā, sobhiṃsu nandane viya devā;
Tedāni ayyaputtā, cattāro vadhāya ninnītā.

1081. ‘‘Kathaṃ nāma sāmasamasundarehi, candanamudukagattehi [candanamarakatagattehi (sī. pī.)];
Rājā yajissate yaññaṃ, sammūḷho catūhi puttehi.

1082. ‘‘Kathaṃ nāma sāmasamasundarāhi, candanamudukagattāhi;
Rājā yajissate yaññaṃ, sammūḷho catūhi kaññāhi.

1083. ‘‘Kathaṃ nāma sāmasamasundarāhi, candanamudukagattāhi;
Rājā yajissate yaññaṃ, sammūḷho catūhi mahesīhi.

1084. ‘‘Kathaṃ nāma sāmasamasundarehi, candanamudukagattehi;
Rājā yajissate yaññaṃ, sammūḷho catūhi gahapatīhi.

1085. ‘‘Yathā honti gāmanigamā, suññā amanussakā brahāraññā;
Tathā hessati pupphavatiyā, yiṭṭhesu candasūriyesu’’.

1086. ‘‘Ummattikā bhavissāmi, bhūnahatā paṃsunā ca [paṃsunāva (syā. ka.)] parikiṇṇā;
Sace candavaraṃ [candakumāraṃ (syā.)] hanti, pāṇā me deva rujjhanti [nirujjhanti (sī.), bhijjanti (syā.)].

1087. ‘‘Ummattikā bhavissāmi, bhūnahatā paṃsunā ca parikiṇṇā;
Sace sūriyavaraṃ hanti, pāṇā me deva rujjhanti’’.

1088. ‘‘Kiṃ nu mā na ramāpeyyuṃ, aññamaññaṃ piyaṃvadā;
Ghaṭṭikā uparikkhī ca, pokkharaṇī ca bhārikā [ghaṭṭiyā oparakkhī ca pokkharakkhī ca nāyikā (sī.) ghaṭṭiyā oparakkhī ca pokkharakkhī ca gāyikā (pī.)];
Candasūriyesu naccantiyo, samā tāsaṃ na vijjati’’.

1089. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu [paṭimuccatu (ka.)] khaṇḍahāla tava mātā;
Yo mayhaṃ hadayasoko, candamhi vadhāya ninnīte.

1090. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava mātā;
Yo mayhaṃ hadayasoko, sūriyamhi vadhāya ninnīte.

1091. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava jāyā;
Yo mayhaṃ hadayasoko, candamhi vadhāya ninnīte.

1092. ‘‘Imaṃ mayhaṃ hadayasokaṃ, paṭimuñcatu khaṇḍahāla tava jāyā;
Yo mayhaṃ hadayasoko, sūriyamhi vadhāya ninnīte.

1093. ‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava mātā;
Yo ghātesi kumāre, adūsake sīhasaṅkāse.

1094. ‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava mātā;
Yo ghātesi kumāre, apekkhite sabbalokassa.

1095. ‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava jāyā;
Yo ghātesi kumāre, adūsake sīhasaṅkāse.

1096. ‘‘Mā ca putte mā ca patiṃ, addakkhi khaṇḍahāla tava jāyā;
Yo ghātesi kumāre, apekkhite sabbalokassa’’.

1097. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthī asse ca pālema.

1098. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Api nigaḷabandhakāpi, hatthichakaṇāni ujjhema.

1099. ‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;

Api nigaḷabandhakāpi, assachakaṇāni ujjhema.

1100.‘‘Mā no deva avadhi, dāse no dehi khaṇḍahālassa;
Yassa honti tava kāmā, api raṭṭhā pabbājitā;
Bhikkhācariyaṃ carissāma.

1101.‘‘Dibbaṃ deva upayācanti, puttatthikāpi daliddā;
Paṭibhānānipi hitvā, putte na labhanti ekaccā.

1102.‘‘Āsīsikāni [assāsakāni (sī. pī.), āsāsakāni (syā.)] karonti, puttā no jāyantu tato paputtā [puttā (sī. pī.)];
Atha no akāraṇasmā, yaññatthāya deva ghātesi.

1103.‘‘Upayācitakena puttaṃ labhanti, mā tāta no aghātesi;
Mā kicchāladdhakehi puttehi, yajittho imaṃ yaññaṃ.

1104.‘‘Upayācitakena puttaṃ labhanti, mā tāta no aghātesi;
Mā kapaṇaladdhakehi puttehi, ammāya no vippavāsesi’’.

1105.‘‘Bahudukkhā [bahudukkhaṃ (syā. ka.)] posiya candaṃ, amma tuvaṃ jīyase puttaṃ;
Vandāmi kho te pāde, labhataṃ tāto paralokaṃ.

1106.‘‘Handa ca maṃ upaguyha, pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ [vippavāsaṃ (ka.)], yaññatthāya ekarājassa.

1107.‘‘Handa ca maṃ upaguyha [upaguyha (syā. ka.)], pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ, mātu katvā hadayasokaṃ.

1108.Handa ca maṃ upaguyha [upaguyha (syā. ka.)], pāde te amma vandituṃ dehi;
Gacchāmi dāni pavāsaṃ, janassa katvā hadayasokaṃ’’.

1109.‘‘Handa ca padumapattānaṃ, moḷiṃ bandhassu gotamiputta;
Campakadalamissāyo [campakadalivītimissāyo (sī. pī.), campakadalimissāyo (ka.)], esā te porāṇikā pakati.

1110.‘‘Handa ca vilepanaṃ te, pacchimakaṃ candanaṃ vilimpassu;
Yehi ca suvilitto, sobhasi rājaparisāyaṃ.

1111.‘‘Handa ca mudukāni vatthāni, pacchimakaṃ kāsikaṃ nivāsehi;
Yehi ca sunivattho, sobhasi rājaparisāyaṃ.

1112.‘‘Muttāmaṇikanakavibhūsitāni, gaṇhassu hatthābharaṇāni;
Yehi ca hatthābharaṇehi, sobhasi rājaparisāyaṃ’’.

1113.‘‘Na hi nūnāyaṃ raṭṭhapālo, bhūmipati janapadassa dāyādo;
Lokissaro mahanto, putte snehaṃ janayati’’.

1114.‘‘Mayhampi piyā puttā, attā ca piyo tumhe ca bhariyāyo;
Saggañca patthayāno [patthayamāno (syā. ka.)], tenāhaṃ ghātayissāmi’’.

1115.‘‘Maṃ paṭhamaṃ ghātehi, mā me hadayaṃ dukkhaṃ phālesi;
Alaṅkato [analaṅkato (ka.)] sundarako, putto deva tava sukhumālo.

1116.‘‘Handayya maṃ hanassu, paraloke [salokā (sī. syā. ka.)] candakena [candiyena (sī. pī. ka.)] hessāmi;
Puññaṃ karassu vipulaṃ, vicarāma ubhopi paraloke’’.

1117.‘‘Mā tvaṃ cande rucci maraṇaṃ [idaṃ padaṃ natthi sī. pī. potthakesu], bahukā tava devarā visālakkhi;
Te taṃ ramayissanti, yiṭṭhasmiṃ gotamiputte’’.

1118.‘‘Evaṃ vutte candā attānaṃ, hanti hatthatalakehi’’;
‘‘Alamettha [alamatthu (sī. pī.)] jīvitena, pissāmi [pāyāmi (sī. pī.)] visaṃ marissāmi.

1119.‘‘Na hi nūnimassa rañño, mittāmaccā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi orase putte.

1120.‘‘Na hi nūnimassa rañño, ñātī mittā ca vijjare suhadā;
Ye na vadanti rājānaṃ, mā ghātayi atraje putte.

1121.‘‘Ime tepi mayhaṃ puttā, guṇino kāyūradhārino rāja;
Tehipi yajassu yaññaṃ, atha muñcatu [muccatu (pī. ka.)] gotamiputte.

1122.‘‘Bilasataṃ maṃ katvāna, yajassu sattadhā mahārāja;
Mā jeṭṭhaputtamavadhi, adūsakaṃ sīhasaṅkāsaṃ.

1123.‘‘Bilasataṃ maṃ katvāna, yajassu sattadhā mahārāja;
Mā jeṭṭhaputtamavadhi, apekkhitaṃ sabbalokassa’’.

1124.‘‘Bahukā tava dinnābharaṇā, uccāvacā subhaṇitamhi;
Muttāmaṇiveḷuriyā, etaṃ te pacchimakaṃ dānaṃ’’.

1125.‘‘Yesaṃ pubbe khandhesu, phullā mālāguṇā vivattiṃsu;
Tesajjapi sunisito [pitanisito (sī. pī.)], nettiṃso vivattissati khandhesu.

1126.‘‘Yesaṃ pubbe khandhesu, cittā mālāguṇā vivattiṃsu;
Tesajjapi sunisito, nettiṃso vivattissati khandhesu.

1127.‘‘Aciraṃ [acirā (sī. syā. pī.)] vata nettiṃso, vivattissati rājaputtānaṃ khandhesu;
Atha mama hadayaṃ na phalati, tāva daḷhabandhañca me āsi.

1128.‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, yaññatthāya ekarājassa.

1129.‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, mātu katvā hadayasokaṃ.

1130.‘‘Kāsikasucivatthadharā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, janassa katvā hadayasokaṃ.

1131.‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, yaññatthāya ekarājassa.

1132.‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, mātu katvā hadayasokaṃ.

1133. ‘‘Maṃsarasabhojanā nhāpakasunhāpitā, kuṇḍalino agalucandanavilittā;
Niyyātha candasūriyā, janassa katvā hadayasokaṃ’’.

1134. ‘‘Sabbasmiṃ upakkhaṭasmiṃ, nisīdite candasmiṃ [candiyasmiṃ (sī. pī.), candasūriyasmiṃ (syā.)] yaññatthāya;
Pañcālarājadhītā pañjalikā, sabbaparisāya samanupariyāyi [sabbaparisamanupariyāsi (sī. pī.), sabbaparisantaramanupariyāsi (syā.)].

1135. ‘‘Yena saccena khaṇḍahālo, pāpakammaṃ karoti dummedho;
Etena saccavajjena, samaṅginī sāmikena homi.

1136. ‘‘Ye idhatthi amanussā, yāni ca yakkhabhūtabhabyāni;
Karontu me veyyāvaṭikaṃ, samaṅginī sāmikena homi.

1137. ‘‘Yā devatā idhāgatā, yāni ca yakkhabhūtabhabyāni;
Saraṇesiniṃ anāthaṃ tāyatha maṃ, yācāmahaṃ patimāhaṃ ajeyaṃ’’ [ajiyyaṃ (sī.)].

1138. ‘‘Taṃ sutvā amanusso, ayokūṭaṃ paribbhametvāna;
Bhayamassa janayanto, rājānaṃ idamavoca.

1139. ‘‘Bujjhassu kho rājakali, mā tāhaṃ [mā tehaṃ (syā.)] matthakaṃ nitāḷesiṃ [nitālemi (sī. pī.), nipphālesiṃ (ka.)];
Mā jeṭṭhaputtamavadhi, adūsakaṃ sīhasaṅkāsaṃ.

1140. ‘‘Ko te diṭṭho rājakali, puttabhariyāyo haññamānāyo [haññamānā (ka.)];
Seṭṭhi ca gahapatayo, adūsakā saggakāmā hi.

1141. ‘‘Taṃ sutvā khaṇḍahālo, rājā ca abbhutamidaṃ disvāna;
Sabbesaṃ bandhanāni mocesuṃ, yathā taṃ anupaghātaṃ [apāpānaṃ (sī. pī.)].

1142. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Sabbe ekekaleḍḍukamadaṃsu, esa vadho khaṇḍahālassa’’.

1143. ‘‘Sabbe paviṭṭhā [patiṃsu (sī.), patitvā (pī.)] nirayaṃ, yathā taṃ pāpakaṃ karitvāna;
Na hi pāpakammaṃ katvā, labbhā sugatiṃ ito gantuṃ’’.

1144. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā rājaparisā [rājapurisā (syā.)] ca.

1145. ‘‘Sabbesu vippamuttesu, ye [yā (syā.)] tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā rājakaññāyo ca.

1146. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā devaparisā [devapurisā (syā.)] ca.

1147. ‘‘Sabbesu vippamuttesu, ye [yā (syā.)] tattha samāgatā tadā āsuṃ;
Candaṃ abhisiñciṃsu, samāgatā devakaññāyo ca.

1148. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā rājaparisā [rājapurisā (syā.)] ca.

1149. ‘‘Sabbesu vippamuttesu, ye [yā (syā.)] tattha samāgatā tadā āsuṃ;

Celukkhepamakaruṃ, samāgatā rājakaññāyo ca.

1150. ‘‘Sabbesu vippamuttesu, ye tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā devaparisā [devapurisā (syā.)] ca.

1151. ‘‘Sabbesu vippamuttesu, ye [yā (syā.)] tattha samāgatā tadā āsuṃ;
Celukkhepamakaruṃ, samāgatā devakaññāyo ca.

1152. ‘‘Sabbesu vippamuttesu, bahū ānanditā ahuṃ [bahu ānandano ahu vaṃso (sī.), bahu ānandito ahu vaṃso (pī.)];
Nandiṃ pavesi nagaraṃ [vādiṃsu nandipavesanagaraṃ (syā.), nandiṃ pavesi nagare (ka.)], bandhanā mokkho aghositthā’’ti.

Candakumārajātakaṃ [khaṇḍahālajātakaṃ (sī. pī.)] sattamaṃ.

545. Mahānāradakassapajātakaṃ (8)

1153. ‘‘Ahu rājā videhānaṃ, aṅgati [aṅgāti (sī.) evamuparipi] nāma khattiyo;
Pahūtayoggo dhanimā, anantabalaporiso.

1154. So ca pannarasiṃ [pannarase (syā. ka.)] rattiṃ, purimayāme anāgate;
Cātumāsā [cātumassa (sī. pī.)] komudiyā, amacce sannipātayi.

1155. ‘‘Paṇḍite sutasampanne, mitapubbe [mihitapubbe (sī. pī.)] vicakkhaṇe;
Vijayañca sunāmañca, senāpatiṃ alātakaṃ.

1156. ‘‘Tamanupucchi vedeho, ‘‘paccekaṃ brūtha saṃruciṃ;
Cātumāsā komudajja, juṇhaṃ byapahataṃ [byapagataṃ (sī. pī.)] tamaṃ;
Kāyajja ratiyā rattiṃ, viharemu imaṃ utuṃ’’.

1157. ‘‘Tato senāpati rañño, alāto etadabravi;
‘‘Haṭṭhaṃ yoggaṃ balaṃ sabbaṃ, senaṃ sannāhayāmase.

1158. ‘‘Niyyāma deva yuddhāya, anantabalaporisā;
Ye te vasaṃ na āyanti, vasaṃ upanayāmase [upaniyyāmase (ka.)];
Esā mayhaṃ sakā diṭṭhi, ajitaṃ ojināmase.

1159. Alātassa vaco sutvā, sunāmo etadabravi;
‘‘Sabbe tuyhaṃ mahārāja, amittā vasamāgatā.

1160. ‘‘Nikkhittasatthā paccatthā, nivātamanuvattare;
Uttamo ussavo ajja, na yuddhaṃ mama ruccati.

1161. ‘‘Annapānañca khajjañca, khippaṃ abhiharantu te;
Ramassu deva kāmehi, naccagīte suvādite’’.

1162. Sunāmassa vaco sutvā, vijayo etadabravi;
‘‘Sabbe kāmā mahārāja, niccaṃ tava mupaṭṭhitā.

1163. ‘‘Na hete dullabhā deva, tava kāmehi modituṃ;
Sadāpi kāmā sulabhā, netaṃ cittamataṃ [cittaṃ matī (ka.)] mama.

1164. ‘‘Samaṇaṃ brāhmaṇaṃ vāpi, upāsemu bahussutaṃ;
Yo najja vinaye kaṅkhaṃ, atthadhammavidū ise’’.

1165. Vijayassa vaco sutvā, rājā aṅgati mabravi;
‘‘Yathā vijayo bhaṇati, mayhampetaṃva ruccati.

1166. ‘‘Samaṇaṃ brāhmaṇaṃ vāpi, upāsemu bahussutaṃ;
Yo najja vinaye kaṅkhaṃ, atthadhammavidū ise.

1167. ‘‘Sabbeva santā karotha matiṃ, kaṃ upāsemu paṇḍitaṃ;
Yo [ko (sī. pī.)] najja vinaye kaṅkhaṃ, atthadhammavidū ise’’.

1168. ‘‘Vedehassa vaco sutvā, alāto etadabravi;
‘‘Atthāyaṃ migadāyasmiṃ, acelo dhīrasammato.

1169. ‘‘Guṇo kassapagottāyaṃ, suto citrakathī gaṇī;
Taṃ deva [tadeva (ka.)] payirupāsemu [payirupāsaya (sī. pī.)], so no kaṅkhaṃ vinessati’’.

1170. ‘‘Alātassa vaco sutvā, rājā codesi sārathiṃ;
‘‘Migadāyaṃ gamissāma, yuttaṃ yānaṃ idhānaya’’.

1171. Tassa yānaṃ ayojesuṃ, dantaṃ rūpiyapakkharaṃ [rūpiyupakkharaṃ (ka.)];
Sukkamaṭṭhaparivāraṃ, paṇḍaraṃ dosināmukhaṃ.

1172. ‘‘Tatrāsuṃ kumudāyuttā, cattāro sindhavā hayā;
Anilūpamasamuppātā [anilūpamasamuppādā (ka.)], sudantā soṇṇamālino.

1173. ‘‘Setacchattaṃ setaratho, setassā setabījanī;
Vedeho sahamaccehi, niyyaṃ candova sobhati.

1174. ‘‘Tamanuyāyiṃsu bahavo, indikhaggadharā [indakhaggadharā (sī.), iṭṭhikhaggadharā (pī.)] balī;
Assapiṭṭhigatā vīrā, narā naravarādhipaṃ.

1175. So muhuttaṃva yāyitvā, yānā oruyha khattiyo;
Vedeho sahamaccehi, pattī guṇamupāgami.

1176. Yepi tattha tadā āsuṃ, brāhmaṇibbhā samāgatā;
Na te apanayī rājā, akataṃ bhūmimāgate.

1177. ‘‘Tato so mudukā bhisiyā, muducittakasanthate [muducittakaḷandake (sī. pī.)];
Mudupaccatthate rājā, ekamantaṃ upāvisi.

1178. ‘‘Nisajja rājā sammodi, kathaṃ sāraṇiyaṃ tato;
‘‘Kacci yāpaniyaṃ bhante, vātānamaviyaggatā [vātānamavisaggatā (sī. pī.), vātānamaviyattatā (syā.)].

1179. ‘‘Kacci akasirā vutti, labhasi [labbhati (sī. pī.)] piṇḍayāpanaṃ [piṇḍiyāpanaṃ (syā. ka.)];
Apābādho casi kacci, cakkhuṃ na parihāyati’’.

1180. Taṃ guṇo paṭisammodi, vedehaṃ vinaye rataṃ;
‘‘Yāpanīyaṃ mahārāja, sabbametaṃ tadūbhayaṃ.

1181.‘‘Kacci tuyhampi vedeha, paccantā na balīyare;
Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci te byādhayo natthi, sarīrassupatāpiyā’’ [sarīrassupatāpikā (sī. pī.), sarīrassupatāpanā (?)].

1182.Paṭisammodito rājā, tato pucchi anantarā;
Atthaṃ dhammañca ñāyañca, dhammakāmo rathesabho.

1183.‘‘Kathaṃ dhammaṃ care macco, mātāpitūsu kassapa;
Kathaṃ care ācariye, puttadāre kathaṃ care.

1184.‘‘Kathaṃ careyya vuḍḍhesu, kathaṃ samaṇabrāhmaṇe;
Kathañca balakāyasmiṃ, kathaṃ janapade care.

1185.‘‘Kathaṃ dhammaṃ caritvāna, maccā gacchanti [pecca gacchati (sī. syā. pī.)] suggatiṃ;
Kathañceke adhammaṭṭhā, patanti nirayaṃ atho’’.

1186.‘‘Vedehassa vaco sutvā, kassapo etadabravi;
‘‘‘Suṇohi me mahārāja, saccaṃ avitathaṃ padaṃ.

1187.‘‘‘Natthi dhammacaritassa [dhammassa ciṇṇassa (sī.)], phalaṃ kalyāṇapāpakaṃ;
Natthi deva paro loko, ko tato hi idhāgato.

1188.‘‘‘Natthi deva pitaro vā, kuto mātā kuto pitā;
Natthi ācariyo nāma, adantaṃ ko damessati.

1189.‘‘‘Samatulyāni bhūtāni, natthi jeṭṭhāpacāyikā;
Natthi balaṃ vīriyaṃ vā, kuto uṭṭhānaporisaṃ;
Niyatāni hi bhūtāni, yathā goṭaviso tathā.

1190.‘‘‘Laddheyyaṃ labhate macco, tattha dānaphalaṃ kuto;
Natthi dānaphalaṃ deva, avaso devavīriyo.

1191.‘‘‘Bālehi dānaṃ paññattaṃ, paṇḍitehi paṭicchitaṃ;
Avasā denti dhīrānaṃ, bālā paṇḍitamānino.

1192.‘‘‘Sattime sassatā kāyā, acchejjā avikopino;
Tejo pathavī āpo ca, vāyo sukhaṃ dukhañcime;
Jīve ca sattime kāyā, yesaṃ chettā na vijjati.

1193.‘‘‘Natthi hantā va chettā vā, haññe yevāpi [haññare vāpi (sī. syā. pī.)] koci naṃ;
Antareneva kāyānaṃ, satthāni vītivattare.

1194.‘‘‘Yo cāpi [yopāyaṃ (sī. pī.), yo cāyaṃ (syā. ka.)] siramādāya, paresaṃ nisitāsinā;
Na so chindati te kāye, tattha pāpaphalaṃ kuto.

1195.‘‘‘Cullāsītimahākappe, sabbe sujjhanti saṃsaraṃ;
Anāgate tamhi kāle, saññatopi na sujjhati.

1196.‘‘‘Caritvāpi bahuṃ bhadraṃ, neva sujjhantināgate;
Pāpañcepi bahuṃ katvā, taṃ khaṇaṃ nātivattare.

1197. ‘‘‘Anupubbena no suddhi, kappānaṃ cullasītiyā;
Niyatiṃ nātivattāma, velantamiva sāgaro’’’.

1198. Kassapassa vaco sutvā, alāto etadabravi;
‘‘Yathā bhadanto bhaṇati, mayhampetaṃva ruccati.

1199. ‘‘Ahampi purimaṃ jātiṃ, sare saṃsaritattano;
Piṅgalo nāmahaṃ āsiṃ, luddo goghātako pure.

1200. ‘‘Bārāṇasiyaṃ phītāyaṃ, bahuṃ pāpaṃ kataṃ mayā;
Bahū mayā hatā pāṇā, mahiṃsā sūkarā ajā.

1201. ‘‘Tato cuto idha jāto, iddhe senāpatīkule;
Natthi nūna phalaṃ pāpaṃ, yohaṃ [pāpe sohaṃ (sī. pī.)] na nirayaṃ gato.

1202. Athettha bījako nāma, dāso āsi paṭaccarī [paḷaccarī (sī. pī.), paṭajjarī (ka.)];
Uposathaṃ upavasanto, guṇasantikupāgami.

1203. Kassapassa vaco sutvā, alātassa ca bhāsitaṃ;
Passasanto muhuṃ uṇhaṃ, rudaṃ assūni vattayi.

1204. Tamanupucchi vedeho, ‘‘kimatthaṃ samma rodasi;
Kiṃ te sutaṃ vā diṭṭhaṃ vā, kiṃ maṃ vedesi vedanaṃ’’.

1205. Vedehassa vaco sutvā, bījako etadabravi;
‘‘Natthi me vedanā dukkhā, mahārāja suṇohi me.

1206. ‘‘Ahampi purimaṃ jātiṃ, sarāmi sukhamattano;
Sāketāhaṃ pure āsiṃ, bhāvaseṭṭhi guṇe rato.

1207. ‘‘Sammato brāhmaṇibbhānaṃ, saṃvibhāgarato suci;
Na cāpi pāpakaṃ kammaṃ, sarāmi katamattano.

1208. ‘‘Tato cutāhaṃ vedeha, idha jāto duritthiyā;
Gabbhamhi kumbhadāsiyā, yato jāto suduggato.

1209. ‘‘Evampi duggato santo, samacariyaṃ adhiṭṭhito;
Upaḍḍhabhāgaṃ bhattassa, dadāmi yo me icchati.

1210. ‘‘Cātuddasiṃ pañcadasiṃ, sadā upavasāmahaṃ;
Na cāpi [na ahaṃ (ka.)] bhūte hiṃsāmi, theyyañcāpi vivajjayiṃ.

1211. ‘‘Sabbameva hi nūnetaṃ, suciṇṇaṃ bhavati nipphalaṃ;
Niratthaṃ maññidaṃ sīlaṃ, alāto bhāsatī yathā.

1212. ‘‘Kalimeva nūna gaṇhāmi, asippo dhuttako yathā;
Kaṭaṃ alāto gaṇhāti, kitavosikkhito yathā.

1213. ‘‘Dvāraṃ nappaṭipassāmi, yena gacchāmi suggatiṃ;
Tasmā rāja parodāmi, sutvā kassapabhāsitaṃ’’.

1214. Bījakassa vaco sutvā, rājā aṅgati mabravi;

‘‘Natthi dvāraṃ sugatiyā, niyatiṃ [niyataṃ (syā.)] kaṅkha bījaka.

1215.‘‘Sukhaṃ vā yadi vā dukkhaṃ, niyatiyā kira labbhati;
Saṃsārasuddhi sabbesaṃ, mā turittho [turito (syā.)] anāgate.

1216.‘‘Ahampi pubbe kalyāṇo, brāhmaṇibbhesu byāvaṭo [vāvaṭo (ka.)];
Vohāramanusāsanto, ratihīno tadantarā’’.

1217.‘‘Punapi bhante dakkhemu, saṅgati ce bhavissati’’;
Idaṃ vatvāna vedeho, paccagā sanivesanaṃ.

1218.Tato ratyā vivasāne, upaṭṭhānamhi aṅgati;
Amacce sannipātetvā, idaṃ vacanamabravi.

1219.‘‘Candake me vimānasmiṃ, sadā kāme vidhentu me;
Mā upagacchuṃ atthesu, guyhappakāsiyesu ca.

1220.‘‘Vijayo ca sunāmo ca, senāpati alātako;
Ete atthe nisīdantu, vohārakusalā tayo’’.

1221.Idaṃ vatvāna vedeho, kāmeva bahumaññatha;
Na cāpi brāhmaṇibbhesu, atthe kismiñci byāvaṭo.

1222.Tato dvesattarattassa, vedehassatrajā piyā;
Rājakaññā rucā [rujā (sī. pī.) evamuparipi] nāma, dhātimātaramabravi.

1223.‘Alaṅkarotha maṃ khippaṃ, sakhiyo cālaṅkarontu [ca karontu (sī. pī.)] me;
Suve pannaraso dibyo, gacchaṃ issarasantike’ [pitussa santike (syā.)].

1224.Tassā mālyaṃ abhihariṃsu, candanañca mahārahaṃ;
Maṇisaṅkhamuttāratanaṃ, nānāratte ca ambare.

1225.Tañca sovaṇṇaye [soṇṇamaye (ka.)] pīṭhe, nisinnaṃ bahukitthiyo;
Parikiriya pasobhiṃsu [asobhiṃsu (sī. syā. pī.)], rucaṃ ruciravaṇṇiniṃ.

1226.Sā ca sakhimajjhagatā, sabbābharaṇabhūsitā;
Sateratā abbhamiva, candakaṃ pāvisī rucā.

1227.Upasaṅkamitvā vedehaṃ, vanditvā vinaye rataṃ;
Suvaṇṇakhacite [suvaṇṇavikate (sī. pī.)] pīṭhe, ekamantaṃ upāvisi’’.

1228.Tañca disvāna vedeho, accharānaṃva saṅgamaṃ;
Rucaṃ sakhimajjhagataṃ, idaṃ vacanamabravi.

1229.‘‘Kacci ramasi pāsāde, antopokkharaṇiṃ pati;
Kacci bahuvidhaṃ khajjaṃ, sadā abhiharanti te.

1230.‘‘Kacci bahuvidhaṃ mālyaṃ, ocinitvā kumāriyo;
Gharake karotha paccekaṃ, khiḍḍāratiratā muhuṃ [ahu (syā. ka.)].

1231.‘‘Kena vā vikalaṃ tuyhaṃ, kiṃ khippaṃ āharantu te;
Manokarassu kuḍḍamukhī [kuṭṭamukhī (sī. pī.)], api candasamamhipi’’ [api candasamampi te

(ka.)].

1232.Vedehassa vaco sutvā, rucā pitaramabravi;
‘‘Sabbametaṃ mahārāja, labbhatissarasantike.

1233.‘‘Suve pannaraso dibyo, sahassaṃ āharantu me;
Yathādinnañca dassāmi, dānaṃ sabbavanīsvahaṃ’’ [sabbavaṇīsvahaṃ (syā. ka.)].

1234.Rucāya vacanaṃ sutvā, rājā aṅgati mabravi;
‘‘Bahuṃ vināsitaṃ vittaṃ, niratthaṃ aphalaṃ tayā.

1235.‘‘Uposathe vasaṃ niccaṃ, annapānaṃ na bhuñjasi;
Niyatetaṃ abhuttabbaṃ, natthi puññaṃ abhuñjato’’.

1236.‘‘Bījakopi hi sutvāna, tadā kassapabhāsitaṃ;
Passasanto muhuṃ uṇhaṃ, rudaṃ assūni vattayi.

1237.‘‘Yāva ruce jīvamānā [jīvasino (sī. pī.)], mā bhattamapanāmayi;
Natthi bhadde paro loko, kiṃ niratthaṃ vihaññasi’’.

1238.Vedehassa vaco sutvā, rucā ruciravaṇṇinī;
Jānaṃ pubbāparaṃ dhammaṃ, pitaraṃ etadabravi.

1239.‘‘Sutameva pure āsi, sakkhi [paccakkhaṃ (ka.)] diṭṭhamidaṃ mayā;
Bālūpasevī yo hoti, bālova samapajjatha.

1240.‘‘Mūḷho hi mūḷhamāgamma, bhiyyo mohaṃ nigacchati;
Patirūpaṃ alātena, bījakena ca muyhituṃ.

1241.‘‘Tvañca devāsi sappañño, dhīro atthassa kovido;
Kathaṃ bālehi sadisaṃ, hīnadiṭṭhiṃ upāgami.

1242.‘‘Sacepi saṃsārapathena sujjhati, niratthiyā pabbajjā guṇassa;
Kīṭova aggiṃ jalitaṃ apāpataṃ, upapajjati mohamūḷho [momuho (sī. pī.)] naggabhāvaṃ.

1243.‘‘Saṃsārasuddhīti pure niviṭṭhā, kammaṃ vidūsenti bahū ajānaṃ [bahū pajā (ka.)];
Pubbe kalī duggahitovaatthā [attho (ka.), duggahitova’natthā (?)], dummo ca yā balisā ambujova.

1244.‘‘Upamaṃ te karissāmi, mahārāja tavatthiyā;
Upamāya midhekacce, atthaṃ jānanti paṇḍitā.

1245.‘‘Vāṇijānaṃ yathā nāvā, appamāṇabharā [appamāṇaharā (pī.)] garu;
Atibhāraṃ samādāya, aṇṇave avasīdati.

1246.‘‘Evameva naro pāpaṃ, thokaṃ thokampi ācinaṃ;
Atibhāraṃ samādāya, niraye avasīdati.

1247.‘‘Na tāva bhāro paripūro, alātassa mahīpati;
Ācināti ca taṃ pāpaṃ, yena gacchati duggatiṃ.

1248.‘‘Pubbevassa kataṃ puññaṃ, alātassa mahīpati;

Tasseva deva nissando, yañceso labhate sukhaṃ.

1249. ‘‘Khīyate cassa taṃ puññaṃ, tathā hi aguṇe rato;
Ujumaggaṃ avahāya [apāhāya (sī.)], kummaggamanudhāvati.

1250. ‘‘Tulā yathā paggahitā, ohite tulamaṇḍale;
Unnameti tulāsīsaṃ, bhāre oropite sati.

1251. ‘‘Evameva naro puññaṃ, thokaṃ thokampi ācinaṃ;
Saggātimāno dāsova, bījako sātave [sādhave (ka.)] rato.

1252. ‘‘Yamajja bījako dāso, dukkhaṃ passati attani;
Pubbevassa [pubbe tassa (sī. pī.)] kataṃ pāpaṃ, tameso paṭisevati.

1253. ‘‘Khīyate cassa taṃ pāpaṃ, tathā hi vinaye rato;
Kassapañca samāpajja, mā hevuppathamāgamā.

1254. ‘‘Yaṃ yañhi rāja bhajati, santaṃ vā yadi vā asaṃ;
Sīlavantaṃ visīlaṃ vā, vasaṃ tasseva gacchati.

1255. ‘‘Yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati;
Sopi tādisako hoti, sahavāso hi [sahavāsopi (ka.)] tādiso.

1256. ‘‘Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;
Saro diddho kalāpaṃva, alittamupalimpati;
Upalepabhayā [upalimpabhayā (ka.)] dhīro, neva pāpasakhā siyā.

1257. ‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.

1258. ‘‘Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā.

1259. ‘‘Tasmā pattapuṭasseva [phalapuṭasseva (sī. pī.)], ñatvā sampākamattano;
Asante nopaseveyya, sante seveyya paṇḍito;
Asanto nirayaṃ nenti, santo pāpenti suggatiṃ’’.

1260. Ahampi jātiyo satta, sare saṃsaritattano;
Anāgatāpi satteva, yā gamissaṃ ito cutā.

1261. ‘‘Yā me sā sattamī jāti, ahu pubbe janādhipa;
Kammāraputto magadhesu, ahuṃ rājagahe pure.

1262. ‘‘Pāpaṃ sahāyamāgamma, bahuṃ pāpaṃ kataṃ mayā;
Paradārassa heṭhento, carimhā amarā viya.

1263. ‘‘Taṃ kammaṃ nihitaṃ aṭṭhā, bhasmacchannova pāvako;
Atha aññehi kammehi, ajāyiṃ vaṃsabhūmiyaṃ.

1264. ‘‘Kosambiyaṃ seṭṭhikule, iddhe phīte mahaddhane;
Ekaputto mahārāja, niccaṃ sakkatapūjito.

1265. ‘‘Tattha mittaṃ asevissaṃ, sahāyaṃ sātave rataṃ;
Paṇḍitaṃ sutasampannaṃ, so maṃ atthe nivesayi.

1266. ‘‘Cātuddasiṃ pañcadasiṃ, bahuṃ rattiṃ upāvasiṃ;
Taṃ kammaṃ nihitaṃ aṭṭhā, nidhīva udakantike.

1267. ‘‘Atha pāpāna kammānaṃ, yametaṃ magadhe kataṃ;
Phalaṃ pariyāga maṃ [pariyāga taṃ (sī.), pariyāgataṃ (syā. pī.)] pacchā, bhutvā duṭṭhavisaṃ yathā.

1268. ‘‘Tato cutāhaṃ vedeha, roruve niraye ciraṃ;
Sakammunā apaccissaṃ, taṃ saraṃ na sukhaṃ labhe.

1269. ‘‘Bahuvassagaṇe tattha, khepayitvā bahuṃ dukhaṃ;
Bhinnāgate [bheṇṇākaṭe (sī. pī.)] ahuṃ rāja, chagalo uddhatapphalo [chakalo uddhitapphalo (sī. pī.)].

1270. ‘‘Sātaputtā mayā vūḷhā, piṭṭhiyā ca rathena ca;
Tassa kammassa nissando, paradāragamanassa me.

1271. ‘‘Tato cutāhaṃ vedeha, kapi āsiṃ brahāvane;
Niluñcitaphalo [nilicchitaphalo (sī. pī.)] yeva, yūthapena pagabbhinā;
Tassa kammassa nissando, paradāragamanassa me.

1272. ‘‘Tato cutāhaṃ vedeha, dassanesu [dasaṇṇesu (sī. pī.), dasannesu (syā.)] pasū ahuṃ;
Niluñcito javo bhadro, yoggaṃ vūḷhaṃ ciraṃ mayā;
Tassa kammassa nissando, paradāragamanassa me.

1273. ‘‘Tato cutāhaṃ vedeha, vajjīsu kulamāgamā;
Nevitthī na pumā āsiṃ, manussatte sudullabhe;
Tassa kammassa nissando, paradāragamanassa me.

1274. ‘‘Tato cutāhaṃ vedeha, ajāyiṃ nandane vane;
Bhavane tāvatiṃsāhaṃ, accharā kāmavaṇṇinī [varavaṇṇinī (ka.)].

1275. ‘‘Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā;
Kusalā naccagītassa, sakkassa paricārikā.

1276. ‘‘Tattha ṭhitāhaṃ vedeha, sarāmi jātiyo imā;
Anāgatāpi satteva, yā gamissaṃ ito cutā.

1277. ‘‘Pariyāgataṃ taṃ kusalaṃ, yaṃ me kosambiyaṃ kataṃ;
Deve ceva manusse ca, sandhāvissaṃ ito cutā.

1278. ‘‘Satta jacco [jaccā (syā. pī.)] mahārāja, niccaṃ sakkatapūjitā;
Thībhāvāpi na muccissaṃ, chaṭṭhā nigatiyo [chaṭṭhā gatiyo (syā.)] imā.

1279. ‘‘Sattamī ca gati deva, devaputto mahiddhiko;
Pumā devo bhavissāmi [bhavissati (ka.)], devakāyasmimuttamo.

1280. ‘‘Ajjāpi santānamayaṃ, mālaṃ ganthenti nandane;
Devaputto javo nāma, yo me mālaṃ paṭicchati.

1281. ‘‘Muhutto viya so dibyo, idha vassāni soḷasa;
Rattindivo ca so dibyo, mānusiṃ saradosataṃ.

1282. ‘‘Iti kammāni anventi, asaṅkheyyāpi jātiyo;
Kalyāṇaṃ yadi vā pāpaṃ, na hi kammaṃ vinassati [panassati (sī. pī.)].

1283. ‘‘Yo icche puriso hotuṃ, jātiṃ jātiṃ [jātijātiṃ (sī. pī.)] punappunaṃ;
Paradāraṃ vivajjeyya, dhotapādova kaddamaṃ.

1284. ‘‘Yā icche puriso hotuṃ, jātiṃ jātiṃ punappunaṃ;
Sāmikaṃ apacāyeyya, indaṃva paricārikā.

1285. ‘‘Yo icche dibyabhogañca, dibbamāyuṃ yasaṃ sukhaṃ;
Pāpāni parivajjetvā [parivajjeyya (ka.)], tividhaṃ dhammamācare.

1286. ‘‘Kāyena vācā manasā, appamatto vicakkhaṇo;
Attano hoti atthāya, itthī vā yadi vā pumā.

1287. ‘‘Ye kecime mānujā jīvaloke, yasassino sabbasamantabhogā;
Asaṃsayaṃ tehi pure suciṇṇaṃ, kammassakāse puthu sabbasattā.

1288. ‘‘Iṅghānucintesi sayampi deva, kutonidānā te imā janinda;
Yā te imā accharāsannikāsā, alaṅkatā kañcanajālachannā’’.

1289. Iccevaṃ pitaraṃ kaññā, rucā tosesi aṅgatiṃ;
Mūḷhassa maggamācikkhi, dhammamakkhāsi subbatā.

1290. Athāgamā brahmalokā, nārado mānusiṃ pajaṃ;
Jambudīpaṃ avekkhanto, addā rājānamaṅgatiṃ.

1291. ‘‘Tato patiṭṭhā pāsāde, vedehassa puratthato [purakkhato (syā. ka.)];
Tañca disvānānuppattaṃ, rucā isimavandatha.

1292. ‘‘Athāsanamhā oruyha, rājā byathitamānaso [byamhitamānaso (sī. syā. pī.)];
Nāradaṃ paripucchanto, idaṃ vacanamabravi.

1293. ‘‘Kuto nu āgacchasi devavaṇṇi, obhāsayaṃ sabbadisā [saṃvariṃ (sī. pī.)] candimāva;
Akkhāhi me pucchito nāmagottaṃ, kathaṃ taṃ jānanti manussaloke’’.

1294. ‘‘Ahañhi devato idāni emi, obhāsayaṃ sabbadisā [saṃvariṃ (sī. pī.)] candimāva;
Akkhāmi te pucchito nāmagottaṃ, jānanti maṃ nārado kassapo ca’’.

1295. ‘‘Accherarūpaṃ tava [vata (sī. pī.)] yādisañca, vehāyasaṃ gacchasi tiṭṭhasī ca;
Pucchāmi taṃ nārada etamatthaṃ, atha kena vaṇṇena tavāyamiddhi’’.

1296. ‘‘Saccañca dhammo ca damo ca cāgo, guṇā mamete pakatā purāṇā;
Teheva dhammehi susevitehi, manojavo yena kāmaṃ gatosmi’’.

1297. ‘‘Accheramācikkhasi puññasiddhiṃ, sace hi etehi [ete tvaṃ (sī. pī.)] yathā vadesi;
Pucchāmi taṃ nārada etamatthaṃ, puṭṭho ca me sādhu viyākarohi’’.

1298. ‘‘Pucchassu maṃ rāja tavesa attho, yaṃ saṃsayaṃ kuruse bhūmipāla;

Ahaṃ taṃ nissaṃsayataṃ gamemi, nayehi ñāyehi ca hetubhī ca''.

1299. ''Pucchāmi taṃ nārada etamatthaṃ, puṭṭho ca me nārada mā musā bhaṇi;
Atthi nu devā pitaro nu atthi, loko paro atthi jano yamāhu''.

1300. ''Attheva devā pitaro ca atthi, loko paro atthi jano yamāhu;
Kāmesu giddhā ca narā pamūḷhā, lokaṃ paraṃ na vidū mohayuttā''.

1301. ''Atthīti ce nārada saddahāsi, nivesanaṃ paraloke matānaṃ;
Idheva me pañca satāni dehi, dassāmi te paraloke sahassaṃ''.

1302. ''Dajjemu kho pañca satāni bhoto, jaññāmu ce sīlavantaṃ vadaññuṃ [vataññuṃ (ka.)];
Luddaṃ taṃ bhontaṃ niraye vasantaṃ, ko codaye paraloke sahassaṃ.

1303. ''Idheva yo hoti adhammasīlo [akammasīlo (pī.)], pāpācāro alaso luddakammo;
Na paṇḍitā tasmiṃ iṇaṃ dadanti, na hi āgamo hoti tathāvidhamhā.

1304. ''Dakkhañca posaṃ manujā viditvā, uṭṭhānakaṃ [uṭṭhāhakaṃ (sī.)] sīlavantaṃ vadaññuṃ;
Sayameva bhogehi nimantayanti, kammaṃ karitvā puna māharesi''.

1305. ''Ito cuto [gato (sī. pī.)] dakkhasi tattha rāja, kākolasaṅghehi vikassamānaṃ [kākoḷasaṅghehipi kaḍḍhamānaṃ (sī. pī.)];
Taṃ khajjamānaṃ niraye vasantaṃ, kākehi gijjhehi ca senakehi [soṇakehi (syā. ka.)];
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassaṃ.

1306. ''Andhaṃtamaṃ tattha na candasūriyā, nirayo sadā tumulo ghorarūpo;
Sā neva rattī na divā paññāyati, tathāvidhe ko vicare dhanatthiko.

1307. ''Sabalo ca sāmo ca duve suvānā, pavaddhakāyā balino mahantā;
Khādanti dantehi ayomayehi, ito paṇunnaṃ paralokapattaṃ [paraloke patantaṃ (ka.)].

1308. ''Taṃ khajjamānaṃ niraye vasantaṃ, luddehi vāḷehi aghammigehi ca;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassaṃ.

1309. ''Usūhi sattīhi ca sunisitāhi, hananti vijjhanti ca paccamittā [pothayanti (ka.)];
Kāḷūpakāḷā nirayamhi ghore, pubbe naraṃ dukkaṭakammakāriṃ.

1310. ''Taṃ haññamānaṃ niraye vajantaṃ, kucchismiṃ passasmiṃ vipphālitūdaraṃ;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassaṃ.

1311. ''Sattī usū tomarabhiṇḍivālā, vividhāvudhā vassanti tattha devā;
Patanti aṅgāramivaccimanto, silāsanī vassati luddakamme.

1312. ''Uṇho ca vāto nirayamhi dussaho, na tamhi sukhaṃ labbhati [seti (ka.)] ittarampi;
Taṃ taṃ vidhāvantamalenamāturaṃ, ko codaye paraloke sahassaṃ.

1313. ''Sandhāvamānampi [sandhāvamānaṃ taṃ (sī. pī.)] rathesu yuttaṃ, sajotibhūtaṃ pathaviṃ kamantaṃ;
Patodalaṭṭhīhi sucodayantaṃ [sucodiyantaṃ (sī. pī.)], ko codaye paraloke sahassaṃ.

1314. ''Tamāruhantaṃ khurasañcitaṃ giriṃ, vibhiṃsanaṃ pajjalitaṃ bhayānakaṃ;
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassaṃ.

1315. ‘‘Tamāruhantaṃ pabbatasannikāsaṃ, aṅgārarāsiṃ jalitaṃ bhayānakaṃ;
Sudaḍḍhagattaṃ kapaṇaṃ rudantaṃ, ko codaye paraloke sahassaṃ.

1316. ‘‘Abbhakūṭasamā uccā, kaṇṭakanicitā [kaṇṭakāpacitā (sī. pī.), kaṇṭakāhicitā (syā.)] dumā;
Ayomayehi tikkhehi, naralohitapāyibhi.

1317. ‘‘Tamāruhanti nāriyo, narā ca paradāragū;
Coditā sattihatthehi, yamaniddesakāribhi.

1318. ‘‘Tamāruhantaṃ nirayaṃ, simbaliṃ ruharimakkhitaṃ;
Vidaḍḍhakāyaṃ [viduṭṭhakāyaṃ (pī.)] vitacaṃ, āturaṃ gāḷhavedanaṃ.

1319. ‘‘Passasantaṃ muhuṃ uṇhaṃ, pubbakammāparādhikaṃ;
Dumagge vitacaṃ gattaṃ [dumaggaviṭapaggataṃ (sī.)], ko taṃ yāceyya taṃ dhanaṃ.

1320. ‘‘Abbhakūṭasamā uccā, asipattācitā dumā;
Ayomayehi tikkhehi, naralohitapāyibhi.

1321. ‘‘Tamāruhantaṃ asipattapādapaṃ, asīhi tikkhehi ca chijjamānaṃ [pabhijjamānaṃ (ka.)];
Sañchinnagattaṃ ruhiraṃ savantaṃ, ko codaye paraloke sahassaṃ.

1322. ‘‘Tato nikkhantamattaṃ taṃ, asipattācitā dumā [asipattanirayā dukhā (sī. pī.)];
Sampatitaṃ vetaraṇiṃ, ko taṃ yāceyya taṃ dhanaṃ.

1323. ‘‘Kharā kharodakā [khārodikā (sī.), kharodikā (pī.)] tattā, duggā vetaraṇī nadī;
Ayopokkharasañchannā, tikkhā pattehi sandati.

1324. ‘‘Tattha sañchinnagattaṃ taṃ, vuyhantaṃ ruhiramakkhitaṃ;
Vetaraññe anālambe, ko taṃ yāceyya taṃ dhanaṃ’’.

1325. ‘‘Vedhāmi rukkho viya chijjamāno, disaṃ na jānāmi pamūḷhasañño;
Bhayānutappāmi mahā ca me bhayā, sutvāna kathā [gāthā (sī. syā. pī.)] tava bhāsitā ise.

1326. ‘‘Āditte vārimajjhaṃva, dīpaṃvoghe mahaṇṇave;
Andhakāreva pajjoto, tvaṃ nosi saraṇaṃ ise.

1327. ‘‘Atthañca dhammaṃ anusāsa maṃ ise, atītamaddhā aparādhitaṃ mayā;
Ācikkha me nārada suddhimaggaṃ, yathā ahaṃ no nirayaṃ pateyyaṃ’’.

1328. ‘‘Yathā ahu dhataraṭṭho ( ) [ettha kiñci ūnaṃ viya dissati], vessāmitto aṭṭhako yāmataggi;
Usindaro cāpi sivī ca rājā, paricārakā samaṇabrāhmaṇānaṃ.

1329. ‘‘Ete caññe ca rājāno, ye saggavisayaṃ [sakkavisayaṃ (sī. pī.)] gatā;
Adhammaṃ parivajjetvā, dhammaṃ cara mahīpati.

1330. ‘‘Annahatthā ca te byamhe, ghosayantu pure tava;
Ko chāto ko ca tasito, ko mālaṃ ko vilepanaṃ;
Nānārattānaṃ vatthānaṃ, ko naggo paridahissati.

1331. ‘‘Ko panthe chattamāneti [chatta’mādeti (sī. syā. pī.)], pādukā ca mudū subhā;
Iti sāyañca pāto ca, ghosayantu pure tava.

1332.‘‘Jiṇṇaṃ posaṃ gavassañca, māssu yuñja yathā pure;
Parihārañca dajjāsi, adhikārakato balī.

1333.‘‘Kāyo te rathasaññāto, manosārathiko lahu;
Avihiṃsāsāritakkho, saṃvibhāgapaṭicchado.

1334.‘‘Pādasaññamanemiyo, hatthasaññamapakkharo;
Kucchisaññamanabbhanto, vācāsaññamakūjano.

1335.‘‘Saccavākyasamattaṅgo, apesuññasusaññato;
Girāsakhilanelaṅgo, mitabhāṇisilesito.

1336.‘‘Saddhālobhasusaṅkhāro, nivātañjalikubbaro;
Athaddhatānatīsāko [atthaddhatānatīsāko (sī. pī.)], sīlasaṃvaranandhano.

1337.‘‘Akkodhanamanugghātī, dhammapaṇḍarachattako;
Bāhusaccamapālambo, ṭhitacittamupādhiyo [dhiticittamupādhiyo (ka.)].

1338.‘‘Kālaññutācittasāro, vesārajjatidaṇḍako;
Nivātavuttiyottako [nivātavuttiyottaṅgo (ka.)], anatimānayugo lahu.

1339.‘‘Alīnacittasanthāro, vuddhisevī rajohato;
Sati patodo dhīrassa, dhiti yogo ca rasmiyo.

1340.‘‘Mano dantaṃ pathaṃ neti [patha’nveti (sī. pī.)], samadantehi vāhibhi;
Icchā lobho ca kummaggo, ujumaggo ca saṃyamo.

1341.‘‘Rūpe sadde rase gandhe, vāhanassa padhāvato;
Paññā ākoṭanī rāja, tattha attāva sārathi.

1342.‘‘Sace etena yānena, samacariyā daḷhā dhiti;
Sabbakāmaduho rāja, na jātu nirayaṃ vaje’’.

1343.‘‘Alāto devadattosi, sunāmo āsi bhaddaji;
Vijayo sāriputtosi, moggallānosi bījako.

1344.‘‘Sunakkhatto licchaviputto, guṇo āsi acelako;
Ānando sā rucā āsi, yā rājānaṃ pasādayi.

1345.‘‘Ūruveḷakassapo rājā, pāpadiṭṭhi tadā ahu;
Mahābrahmā bodhisatto, evaṃ dhāretha jātaka’’nti.

Mahānāradakassapajātakaṃ aṭṭhamaṃ.

546. Vidhurajātakaṃ (9)

Dohaḷakaṇḍaṃ

1346.‘‘Paṇḍu kisiyāsi dubbalā, vaṇṇarūpaṃ [vaṇṇarūpe (ka.)] natavedisaṃ pure;
Vimale akkhāhi pucchitā, kīdisī tuyhaṃ sarīravedanā’’.

1347.‘‘Dhammo manujesu mātīnaṃ [mātinaṃ (sī. pī.)], dohaḷo nāma janinda vuccati;
Dhammāhataṃ nāgakuñjara, vidhurassa hadayābhipatthaye’’.

1348.‘‘Candaṃ kho tvaṃ dohaḷāyasi, sūriyaṃ vā atha vāpi mālutaṃ;
Dullabhañhi [dullabhe (sī. pī.)] vidhurassa dassanaṃ [dassane (sī. pī.)], ko vidhuramidha mānayissati’’.

1349.‘‘Kinnu tāta tuvaṃ pajjhāyasi, padumaṃ hatthagataṃva te mukhaṃ;
Kinnu dummanarūposi issara, mā tvaṃ soci amittatāpana’’.

1350.‘‘Mātā hi tava irandhati [irandati (sī. syā. pī.)], vidhurassa hadayaṃ dhaniyati;
Dullabhañhi vidhurassa dassanaṃ, ko vidhuramidha mānayissati’’.

1351.‘‘Tassa bhattupariyesanaṃ [bhattupariyesanaṃ (sī. pī.)] cara, yo vidhuramidha mānayissati’’;
‘‘Pituno ca sā sutvāna vākyaṃ, rattiṃ nikkhamma avassutiṃ cari’’.

1352.‘‘Ke gandhabbe rakkhase ca nāge, ke kimpurise cāpi mānuse;
Ke paṇḍite sabbakāmadade [sabbakāmade (sī. pī.)], dīgharattaṃ bhattā me bhavissati’’.

1353.‘‘Assāsa hessāmi te pati, bhattā te hessāmi anindalocane;
Paññā hi mamaṃ tathāvidhā, assāsa hessasi bhariyā mama.

1354.‘‘Avacāsi puṇṇakaṃ irandhatī [irandatī (sī. pī.)], pubbapathānugatena cetasā;
Ehi gacchāma pitu mamantike [pitu mama santikaṃ (ka.)], esova te etamatthaṃ pavakkhati.

1355.‘‘Alaṅkatā suvasanā, mālinī candanussadā;
Yakkhaṃ hatthe gahetvāna, pitusantikupāgami’’.

1356.‘‘Nāgavara vaco suṇohi me, patirūpaṃ paṭipajja suṅkiyaṃ;
Patthemi ahaṃ irandhatiṃ, tāya samaṅgiṃ karohi maṃ tuvaṃ.

1357.‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ valabhiyo puṇṇā, nānāratnassa kevalā;
Te nāga paṭipajjassu, dhītaraṃ dehirandhatiṃ’’.

1358.‘‘Yāva āmantaye ñātī, mitte ca suhadajjane [suhadaṃjanaṃ (sī. pī.)];
Anāmanta kataṃ kammaṃ, taṃ pacchā anutappati’’.

1359.Tato so varuṇo nāgo, pavisitvā nivesanaṃ;
Bhariyaṃ āmantayitvāna, idaṃ vacanamabravi.

1360.‘‘Ayaṃ so puṇṇako yakkho, yācatī maṃ irandhatiṃ;
Bahunā vittalābhena, tassa dema piyaṃ mamaṃ’’.

1361.‘‘Na dhanena na vittena, labbhā amhaṃ irandhatī;
Sace ca kho hadayaṃ paṇḍitassa, dhammena laddhā idha mahareyya;
Etena vittena kumāri labbhā, nāññaṃ dhanaṃ uttari patthayāma’’.

1362.Tato so varuṇo nāgo, nikkhamitvā nivesanā;
Puṇṇakāmantayitvāna, idaṃ vacanamabravi.

1363.‘‘Na dhanena na vittena, labbhā amhaṃ irandhatī;

Sace tuvaṃ hadayaṃ paṇḍitassa, dhammena laddhā idha māharesi;
Etena vittena kumāri labbhā, nāññaṃ dhanaṃ uttari patthayāma''.

1364. ''Yaṃ paṇḍitotyeke vadanti loke, tameva bāloti punāhu aññe;
Akkhāhi me vippavadanti ettha, kaṃ paṇḍitaṃ nāga tuvaṃ vadesi''.

1365. ''Korabyarājassa dhanañcayassa [dhanañjayassa (sī. syā. pī.)], yadi te suto vidhuro nāma kattā;
Ānehi taṃ paṇḍitaṃ dhammaladdhā, irandhatī padacarā [paddhacarā (sī. pī.), paṭṭhacarā (syā. ka.)] te hotu.

1366. ''Idañca sutvā varuṇassa vākyaṃ, uṭṭhāya yakkho paramappatīto;
Tattheva santo purisaṃ asaṃsi, ānehi ājaññamidheva yuttaṃ.

1367. ''Jātarūpamayā kaṇṇā, kācamhicamayā [kācamhamayā (sī.), kācambhamayā (pī.)] khurā;
Jambonadassa pākassa, suvaṇṇassa uracchado''.

1368. ''Devavāhavahaṃ yānaṃ, assamāruyha puṇṇako;
Alaṅkato kappitakesamassu, pakkāmi vehāyasamantalikkhe [antalikkhaṃ (ka.)].

1369. ''So puṇṇako kāmarāgena [kāmavegena (sī. pī.)] giddho, irandhatiṃ nāgakaññaṃ jigīsaṃ [jigiṃsaṃ (sī. syā. pī.)];
Gantvāna taṃ bhūtapatiṃ yasassiṃ, iccabravī vessavaṇaṃ kuveraṃ.

1370. ''Bhogavatī nāma mandire, vāsā hiraññavatīti vuccati;
Nagare nimmite kañcanamaye, maṇḍalassa uragassa niṭṭhitaṃ.

1371. ''Aṭṭālakā oṭṭhagīviyo, lohitaṅkassa masāragallino;
Pāsādettha silāmayā, sovaṇṇaratanehi chāditā.

1372. ''Ambā tilakā ca jambuyo, sattapaṇṇā mucalindaketakā;
Piyaṅgu [piyakā (sī. pī.), piyaṅgukā (syā.)] uddālakā sahā, uparibhaddakā sinduvārakā [bhinduvāritā (syā. pī.), bhindhavāritā (ka.)].

1373. ''Campeyyakā nāgamallikā, bhaginīmālā atha mettha koliyā;
Ete dumā pariṇāmitā, sobhayanti uragassa mandiraṃ [mandire (syā. ka.)].

1374. ''Khajjurettha silāmayā, sovaṇṇadhuvapupphitā bahū;
Yattha vasato papātiko, nāgarājā varuṇo mahiddhiko.

1375. ''Tassa komārikā bhariyā, vimalā kañcanavelliviggahā;
Kālā taruṇāva uggatā, pucimandatthanī cārudassanā.

1376. ''Lākhārasarattasucchavī, kaṇikārāva nivātapupphitā [kaṇikārova nivātapupphito (sī. pī.)];
Tidivokacarāva accharā, vijjuvabbhaghanā vinissaṭā.

1377. ''Sā dohaḷinī suvimhitā, vidhurassa hadayaṃ dhaniyati;
Taṃ tesaṃ demi issara, tena te denti irandhatiṃ mamaṃ''.

1378. ''So puṇṇako bhūtapatiṃ yasassiṃ, āmantaya vessavaṇaṃ kuveraṃ;
Tattheva santo [santaṃ (pī.)] purisaṃ asaṃsi, ānehi ājaññamidheva yuttaṃ.

1379. ‘‘Jātarūpamayā kaṇṇā, kācamhicamayā khurā;
Jambonadassa pākassa, suvaṇṇassa uracchado.

1380. ‘‘Devavāhavahaṃ yānaṃ, assamāruyha puṇṇako;
Alaṅkato kappitakesamassu, pakkāmi vehāyasamantalikkhe’’.

1381. ‘‘So aggamā rājagahaṃ surammaṃ, aṅgassa rañño nagaraṃ durāyutaṃ [durāsadaṃ (syā.)];
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassa.

1382. ‘‘Mayūrakoñcāgaṇasampaghuṭṭhaṃ, dijābhighuṭṭhaṃ dijasaṅghasevitaṃ;
Nānāsakuntābhirudaṃ suvaṅgaṇaṃ [subhaṅgaṇaṃ (sī. pī.)], pupphābhikiṇṇaṃ himavaṃva pabbataṃ.

1383. ‘‘So puṇṇako vepulamābhirūhi [vepullamābhirucchi (sī. pī.)], siluccayaṃ kimpurisānuciṇṇaṃ;
Anvesamāno maṇiratanaṃ uḷāraṃ, tamaddasā pabbatakūṭamajjhe.

1384. ‘‘Disvā maṇiṃ pabhassaraṃ jātimantaṃ [jātivantaṃ (sī. syā.)], manoharaṃ [dhanāharaṃ (sī. pī. ka.)] maṇiratanaṃ uḷāraṃ;
Daddallamānaṃ yasasā yasassinaṃ, obhāsatī vijjurivantalikkhe.

1385. ‘‘Tamaggahī veḷuriyaṃ mahagghaṃ, manoharaṃ nāma mahānubhāvaṃ;
Ājaññamāruyha manomavaṇṇo, pakkāmi vehāyasamantalikkhe.

1386. ‘‘So aggamā [agamā (syā. pī. ka.)] nagaramindapatthaṃ, oruyhupāgacchi sabhaṃ kurūnaṃ;
Samāgate ekasataṃ samagge, avhettha yakkho avikampamāno.

1387. ‘‘Ko nīdha raññaṃ varamābhijeti, kamābhijeyyāma varaddhanena [varaṃdhanena (sī. pī.)];
Kamanuttaraṃ ratanavaraṃ jināma, ko vāpi no jeti varaddhanena’’.

1388. ‘‘Kuhiṃ nu raṭṭhe tava jātibhūmi, na korabyasseva vaco tavedaṃ;
Abhītosi [abhibhosi (sī. pī.)] no vaṇṇanibhāya sabbe, akkhāhi me nāmañca bandhave ca’’.

1389. ‘‘Kaccāyano māṇavakosmi rāja, anūnanāmo iti mavhayanti;
Aṅgesu me ñātayo bandhavā ca, akkhena devasmi idhānupatto’’.

1390. ‘‘Kiṃ māṇavassa ratanāni atthi, ye taṃ jinanto hare akkhadhutto;
Bahūni rañño ratanāni atthi, te tvaṃ daliddo kathamavhayesi’’.

1391. ‘‘Manoharo nāma maṇī mamāyaṃ, manoharaṃ maṇiratanaṃ uḷāraṃ;
Imañca ājaññamamittatāpanaṃ, etaṃ me jinitvā hare akkhadhutto’’.

1392. ‘‘Eko maṇī māṇava kiṃ karissati, ājāniyeko pana kiṃ karissati;
Bahūni rañño maṇiratanāni atthi, ājāniyā vātajavā anappakā’’.

Dohaḷakaṇḍaṃ nāma.

Maṇikaṇḍaṃ

1393. ‘‘Idañca me maṇiratanaṃ, passa tvaṃ dvipaduttama;
Itthīnaṃ viggahā cettha, purisānañca viggahā.

1394. ‘‘Migānaṃ viggahā cettha, sakuṇānañca viggahā;

Nāgarājā supaṇṇā ca [nāgarāje supaṇṇe ca (sī. syā. pī.)], maṇimhi passa nimmitaṃ.

1395. ‘‘Hatthānīkaṃ rathānīkaṃ, asse pattī ca vammine [dhajāni ca (pī.)];
Caturaṅginimaṃ senaṃ, maṇimhi passa nimmitaṃ.

1396. ‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Balaggāni viyūḷhāni [viyūhāni (syā. ka.)], maṇimhi passa nimmitaṃ.

1397. ‘‘Puraṃ uddhāpasampannaṃ [uddāpasampannaṃ (sī. pī.), aṭṭālasampannaṃ (syā.)], bahupākāratoraṇaṃ;
Siṅghāṭakesu bhūmiyo, maṇimhi passa nimmitaṃ.

1398. ‘‘Esikā parikhāyo ca, palikhaṃ aggaḷāni ca;
Aṭṭālake ca dvāre ca, maṇimhi passa nimmitaṃ.

1399. ‘‘Passa toraṇamaggesu, nānādijā gaṇā bahū;
Haṃsā koñcā mayūrā ca, cakkavākā ca kukkuhā.

1400. ‘‘Kuṇālakā bahū citrā, sikhaṇḍī jīvajīvakā;
Nānādijagaṇākiṇṇaṃ, maṇimhi passa nimmitaṃ.

1401. ‘‘Passa nagaraṃ supākāraṃ, abbhutaṃ lomahaṃsanaṃ;
Samussitadhajaṃ rammaṃ, soṇṇavālukasanthataṃ.

1402. ‘‘Passettha [passa tvaṃ (sī. pī.)] paṇṇasālāyo, vibhattā bhāgaso mitā;
Nivesane nivese ca, sandhibyūhe pathaddhiyo.

1403. ‘‘Pānāgāre ca soṇḍe ca, sūnā [sūṇā (sī. pī.), suddā (syā. ka.)] odaniyā gharā;
Vesī ca gaṇikāyo ca, maṇimhi passa nimmitaṃ.

1404. ‘‘Mālākāre ca rajake, gandhike atha dussike;
Suvaṇṇakāre maṇikāre, maṇimhi passa nimmitaṃ.

1405. ‘‘Āḷārike ca sūde ca, naṭanāṭakagāyino;
Pāṇissare kumbhathūnike, maṇimhi passa nimmitaṃ.

1406. ‘‘Passa bherī mudiṅgā ca, saṅkhā paṇavadindimā;
Sabbañca tāḷāvacaraṃ, maṇimhi passa nimmitaṃ.

1407. ‘‘Sammatālañca vīṇañca, naccagītaṃ suvāditaṃ;
Tūriyatāḷitasaṅghuṭṭhaṃ, maṇimhi passa nimmitaṃ.

1408. ‘‘Laṅghikā muṭṭhikā cettha, māyākārā ca sobhiyā;
Vetālike [vettalike (ka.)] ca jalle ca, maṇimhi passa nimmitaṃ.

1409. ‘‘Samajjā cettha vattanti, ākiṇṇā naranāribhi;
Mañcātimañce bhūmiyo, maṇimhi passa nimmitaṃ.

1410. ‘‘Passa malle samajjasmiṃ, phoṭente [pāṭhente (sī. syā. pī.)] diguṇaṃ bhujaṃ;
Nihate nihatamāne ca, maṇimhi passa nimmitaṃ.

1411. ‘‘Passa pabbatapādesu, nānāmigagaṇā bahū;

Sīhā byagghā varāhā ca, acchakokataracchayo.

1412.‘‘Palāsādā gavajā ca, mahiṃsā rohitā rurū;
Eṇeyyā ca varāhā [sarabhā (syā.)] ca, gaṇino nīka [niṅka (sī. syā. pī.)] sūkarā.

1413.‘‘Kadalimigā bahū citrā, biḷārā sasakaṇṭakā;
Nānāmigagaṇākiṇṇaṃ, maṇimhi passa nimmitaṃ.

1414.‘‘Najjāyo supatitthāyo, soṇṇavālukasanthatā;
Acchā savanti ambūni, macchagumbanisevitā.

1415.‘‘Kumbhīlā makarā cettha, susumārā ca kacchapā;
Pāṭhīnā pāvusā macchā, balajā [valajā (sī.), vālajā (pī.)] muñjarohitā.

1416.‘‘Nānādijagaṇākiṇṇā, nānādumagaṇāyutā;
Veḷuriyaka-rodāyo [veḷuriyaphalakarodāyo (sī.)], maṇimhi passa nimmitaṃ.

1417.‘‘Passettha pokkharaṇiyo, suvibhattā catuddisā;
Nānādijagaṇākiṇṇā, puthulomanisevitā.

1418.‘‘Samantodakasampannaṃ, mahiṃ sāgarakuṇḍalaṃ;
Upetaṃ vanarājehi, maṇimhi passa nimmitaṃ.

1419.‘‘Purato videhe passa, goyāniye ca pacchato;
Kuruyo jambudīpañca, maṇimhi passa nimmitaṃ.

1420.‘‘Passa candaṃ sūriyañca, obhāsante catuddisā;
Sineruṃ anupariyante, maṇimhi passa nimmitaṃ.

1421.‘‘Sineruṃ himavantañca, sāgarañca mahītalaṃ [mahiddhikaṃ (sī. pī.), mahiddhiyaṃ (syā.)];
Cattāro ca mahārāje, maṇimhi passa nimmitaṃ.

1422.‘‘Ārāme vanagumbe ca, pāṭiye [piṭṭhiye (ka.)] ca siluccaye;
Ramme kimpurisākiṇṇe, maṇimhi passa nimmitaṃ.

1423.‘‘Phārusakaṃ cittalataṃ, missakaṃ nandanaṃ vanaṃ;
Vejayantañca pāsādaṃ, maṇimhi passa nimmitaṃ.

1424.‘‘Sudhammaṃ tāvatiṃsañca, pārichattañca pupphitaṃ;
Erāvaṇaṃ nāgarājaṃ, maṇimhi passa nimmitaṃ.

1425.‘‘Passettha devakaññāyo, nabhā vijjurivuggatā;
Nandane vicarantiyo, maṇimhi passa nimmitaṃ.

1426.‘‘Passettha devakaññāyo, devaputtapalobhinī;
Devaputte ramamāne [caramāne (sī. pī.)], maṇimhi passa nimmitaṃ.

1427.‘‘Parosahassapāsāde, veḷuriyaphalasanthate;
Pajjalante ca [pajjalantena (sī. syā. pī.)] vaṇṇena, maṇimhi passa nimmitaṃ.

1428.‘‘Tāvatiṃse ca yāme ca, tusite cāpi nimmite;
Paranimmitavasavattino [paranimmitābhiratino (sī. pī.)], maṇimhi passa nimmitaṃ.

1429. ‘‘Passettha pokkharaṇiyo, vippasannodikā sucī;
Mandālakehi sañchannā, padumuppalakehi ca.

1430. ‘‘Dasettha rājiyo setā, dasanīlā [dassanīyā (ka.)] manoramā;
Cha piṅgalā pannarasa, haliddā ca catuddasa.

1431. ‘‘Vīsati tattha sovaṇṇā, vīsati rajatāmayā;
Indagopakavaṇṇābhā, tāva dissanti tiṃsati.

1432. ‘‘Dasettha kāḷiyo chacca, mañjeṭṭhā pannavīsati;
Missā bandhukapupphehi, nīluppalavicittikā.

1433. ‘‘Evaṃ sabbaṅgasampannaṃ, accimantaṃ pabhassaraṃ;
Odhisuṅkaṃ mahārāja, passa tvaṃ dvipaduttama’’.

Maṇikaṇḍaṃ nāma.

Akkhakaṇḍaṃ

1434. ‘‘Upāgataṃ rāja mupehi lakkhaṃ, netādisaṃ maṇiratanaṃ tavatthi;
Dhammena jissāma [jiyyāma (sī. syā. pī.)] asāhasena, jito ca no khippamavākarohi.

1435. ‘‘Pañcāla -paccuggata-sūrasena, macchā [majjhā (ka.)] ca maddā saha kekakebhi;
Passantu note asaṭhena yuddhaṃ, na no sabhāyaṃ na karonti kiñci’’.

1436. ‘‘Te pāvisuṃ akkhamadena mattā, rājā kurūnaṃ puṇṇako cāpi yakkho;
Rājā kaliṃ viccinamaggahesi, kaṭaṃ aggahī puṇṇako nāma yakkho.

1437. ‘‘Te tattha jūte ubhaye samāgate, raññaṃ sakāse sakhīnañca majjhe;
Ajesi yakkho naravīraseṭṭhaṃ, tatthappanādo tumulo babhūva’’.

1438. ‘‘Jayo mahārāja parājayo ca, āyūhataṃ aññatarassa hoti;
Janinda jīnosi [jinnosi (syā.), jitosi (pī.) jinomhi (ka.)] varaddhanena, jito ca me
khippamavākarohi’’.

1439. ‘‘Hatthī gavassā maṇikuṇḍalā ca, yañcāpi mayhaṃ [aññaṃ (ka.)] ratanaṃ pathabyā;
Gaṇhāhi kaccāna varaṃ dhanānaṃ, ādāya yenicchasi tena gaccha’’.

1440. ‘‘Hatthī gavassā maṇikuṇḍalā ca, yañcāpi tuyhaṃ ratanaṃ pathabyā;
Tesaṃ varo vidhuro nāma kattā, so me jito taṃ me avākarohi’’.

1441. ‘‘Attā ca me so saraṇaṃ gatī ca, dīpo ca leṇo ca parāyaṇo ca;
Asantuleyyo mama so dhanena, pāṇena me sādiso esa kattā’’.

1442. ‘‘Ciraṃ vivādo mama tuyhañcassa, kāmañca pucchāma tameva gantvā;
Esova no vivaratu etamatthaṃ, yaṃ vakkhatī hotu kathā [tathā (syā. ka.)] ubhinnaṃ’’.

1443. ‘‘Addhā hi saccaṃ bhaṇasi, na ca māṇava sāhasaṃ;
Tameva gantvā pucchāma, tena tussāmubho janā’’.

1444. ‘‘Saccaṃ nu devā vidahū kurūnaṃ, dhamme ṭhitaṃ vidhuraṃ nāmamaccaṃ;
Dāsosi rañño uda vāsi ñāti, vidhuroti saṅkhā katamāsi loke’’.

1445.‘‘Āmāyadāsāpi bhavanti heke, dhanena kītāpi bhavanti dāsā;
Sayampi heke upayanti dāsā, bhayā paṇunnāpi bhavanti dāsā.

1446.‘‘Ete narānaṃ caturova dāsā, addhā hi yonito ahampi jāto;
Bhavo ca rañño abhavo ca rañño, dāsāhaṃ devassa parampi gantvā;
Dhammena maṃ māṇava tuyha dajjā’’.

1447.‘‘Ayaṃ [ayampi (syā. ka.)] dutīyo vijayo mamajja, puṭṭho hi kattā vivarettha [vivarittha (sī. syā. ka.)] pañhaṃ;
Adhammarūpo vata rājaseṭṭho, subhāsitaṃ nānujānāsi mayhaṃ’’.

1448.‘‘Evaṃ ce no so vivarettha pañhaṃ, dāsohamasmi na ca khosmi ñāti;
Gaṇhāhi kaccāna varaṃ dhanānaṃ, ādāya yenicchasi tena gaccha’’.
Akkhakaṇḍaṃ nāma.

Gharāvāsapañhā

1449.‘‘Vidhura vasamānāssa, gahaṭṭhassa sakaṃ gharaṃ;
Khemā vutti kathaṃ assa, kathannu assa saṅgaho.

1450.‘‘Abyābajjhaṃ [abyāpajjhaṃ (sī. syā. pī.)] kathaṃ assa, saccavādī ca māṇavo;
Asmā lokā paraṃ lokaṃ, kathaṃ pecca na socati’’.

1451.Taṃ tattha gatimā dhitimā, matimā atthadassimā;
Saṅkhātā [saṅkhāto (ka.)] sabbadhammānaṃ, vidhuro etadabravi.

1452.‘‘Na sādhāraṇadārassa, na bhuñje sādumekako;
Na seve lokāyatikaṃ, netaṃ paññāya vaḍḍhanaṃ.

1453.‘‘Sīlavā vattasampanno, appamatto vicakkhaṇo;
Nivātavutti atthaddho, surato sakhilo mudu.

1454.‘‘Saṅgahetā ca mittānaṃ, saṃvibhāgī vidhānavā;
Tappeyya annapānena, sadā samaṇabrāhmaṇe.

1455.‘‘Dhammakāmo sutādhāro, bhaveyya paripucchako;
Sakkaccaṃ payirupāseyya, sīlavante bahussute.

1456.‘‘Gharamāvasamānassa, gahaṭṭhassa sakaṃ gharaṃ;
Khemā vutti siyā evaṃ, evaṃ nu assa saṅgaho.

1457.‘‘Abyābajjhaṃ siyā evaṃ, saccavādī ca māṇavo;
Asmā lokā paraṃ lokaṃ, evaṃ pecca na socati’’.

Gharāvāsapañhā nāma.

Lakkhaṇakaṇḍaṃ

1458.‘‘Ehi dāni gamissāma, dinno no issarena me;
Mamevatthaṃ [tamevatthaṃ (pī.)] paṭipajja, esa dhammo sanantano’’.

1459.‘‘Jānāmi māṇava tayāhamasmi, dinnohamasmi tava issarena;
Tīhañca taṃ vāsayemu agāre, yenaddhunā anusāsemu putte’’.

1460.‘‘Taṃ me tathā hotu vasemu tīhaṃ, kurutaṃ bhavajja gharesu kiccaṃ;
Anusāsataṃ puttadāre bhavajja, yathā tayī pecca [pacchā (sī. pī.)] sukhī bhaveyya’’.

1461.‘‘Sādhūti vatvāna pahūtakāmo, pakkāmi yakkho vidhurena saddhiṃ;
Taṃ kuñjarājaññahayānuciṇṇaṃ, pāvekkhi antepuramariyaseṭṭho’’.

1462.‘‘Koñcaṃ mayūrañca piyañca ketaṃ, upāgami tattha surammarūpaṃ;
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassa’’.

1463.‘‘Tattha naccanti gāyanti, avhāyanti varāvaraṃ;
Accharā viya devesu, nāriyo samalaṅkatā.

1464.‘‘Samaṅgikatvā pamadāhi yakkhaṃ, annena pānena ca dhammapālo;
Atthattha [aggattha (syā. aṭṭha.)] mevānuvicintayanto, pāvekkhi bhariyāya tadā sakāse.

1465.‘‘Taṃ candanagandharasānulittaṃ, suvaṇṇajambonadanikkhasādisaṃ;
Bhariyaṃvacā ehi suṇohi bhoti, puttāni āmantaya tambanette.

1466.‘‘Sutvāna vākyaṃ patino anujjā [anojā (syā. ka.)], suṇisaṃvaca tambanakhiṃ sunettaṃ;
Āmantaya vammadharāni cete, puttāni indīvarapupphasāme’’.

1467.‘‘Te āgate muddhani dhammapālo, cumbitvā putte avikampamāno;
Āmantayitvāna avoca vākyaṃ, dinnāhaṃ raññā idha māṇavassa.

1468.‘‘Tassajjahaṃ attasukhī vidheyyo, ādāya yenicchati tena gacchati;
Ahañca vo sāsitumāgatosmi [anusāsituṃ āgatosmi (syā. ka.)], kathaṃ ahaṃ aparittāya gacche.

1469.‘‘Sace vo rājā kururaṭṭhavāsī [kurukhettavāsī (sī. pī.)], janasandho puccheyya pahūtakāmo;
Kimābhijānātha pure purāṇaṃ, kiṃ vo pitā anusāse puratthā.

1470.‘‘Samāsanā hotha mayāva sabbe, konīdha rañño abbhatiko manusso;
Tamañjaliṃ kariya vadetha evaṃ, mā hevaṃ deva na hi esa dhammo;
Viyaggharājassa nihīnajacco, samāsano deva kathaṃ bhaveyya’’.

Lakkhaṇakaṇḍaṃ [pekkhaṇakaṇḍaṃ (sī. ka.)] nāma.

Rājavasati

1471.‘‘So ca putte [mitte (sī. pī.)] amacce ca, ñātayo suhadajjane;
Alīnamanasaṅkappo, vidhuro etadabravi.

1472.‘‘Ethayyo [ethayyā (syā.)] rājavasatiṃ, nisīditvā suṇātha me;
Yathā rājakulaṃ patto, yasaṃ poso nigacchati.

1473.‘‘Na hi rājakulaṃ patto, aññāto labhate yasaṃ;
Nāsūro nāpi dummedho, nappamatto kudācanaṃ.

1474.‘‘Yadāssa sīlaṃ paññañca, soceyyaṃ cādhigacchati;
Atha vissasate tyamhi, guyhañcassa na rakkhati.

1475. ‘‘Tulā yathā paggahitā, samadaṇḍā sudhāritā;
Ajjhiṭṭho na vikampeyya, sa rājavasatiṃ vase.

1476. ‘‘Tulā yathā paggahitā, samadaṇḍā sudhāritā;
Sabbāni abhisambhonto, sa rājavasatiṃ vase.

1477. ‘‘Divā vā yadi vā rattiṃ, rājakiccesu paṇḍito;
Ajjhiṭṭho na vikampeyya, sa rājavasatiṃ vase.

1478. ‘‘Divā vā yadi vā rattiṃ, rājakiccesu paṇḍito;
Sabbāni abhisambhonto, sa rājavasatiṃ vase.

1479. ‘‘Yo cassa sukato maggo, rañño suppaṭiyādito;
Na tena vutto gaccheyya, sa rājavasatiṃ vase.

1480. ‘‘Na rañño sadisaṃ [samakaṃ (sī. syā. pī.)] bhuñje, kāmabhoge kudācanaṃ;
Sabbattha pacchato gacche, sa rājavasatiṃ vase.

1481. ‘‘Na rañño sadisaṃ vatthaṃ, na mālaṃ na vilepanaṃ;
Ākappaṃ sarakuttiṃ vā, na rañño sadisamācare;
Aññaṃ kareyya ākappaṃ, sa rājavasatiṃ vase.

1482. ‘‘Kīḷe rājā amaccehi, bhariyāhi parivārito;
Nāmacco rājabhariyāsu, bhāvaṃ kubbetha paṇḍito.

1483. ‘‘Anuddhato acapalo, nipako saṃvutindriyo;
Manopaṇidhisampanno, sa rājavasatiṃ vase.

1484. ‘‘Nāssa bhariyāhi kīḷeyya, na manteyya rahogato;
Nāssa kosā dhanaṃ gaṇhe, sa rājavasatiṃ vase.

1485. ‘‘Na niddaṃ bahu maññeyya [na niddannaṃ bahuṃ maññe (sī. pī.)], na madāya suraṃ pive;
Nāssa dāye mige haññe, sa rājavasatiṃ vase.

1486. ‘‘Nāssa pīṭhaṃ na pallaṅkaṃ, na kocchaṃ na nāvaṃ [nāgaṃ (sī. pī.)] rathaṃ;
Sammatomhīti ārūhe, sa rājavasatiṃ vase.

1487. ‘‘Nātidūre bhaje [bhave (sī. pī.)] rañño, nāccāsanne vicakkhaṇo;
Sammukhañcassa tiṭṭheyya, sandissanto sabhattuno.

1488. ‘‘Na ve [me (syā. ka.)] rājā sakhā hoti, na rājā hoti methuno;
Khippaṃ kujjhanti rājāno, sūkena’kkhīva ghaṭṭitaṃ.

1489. ‘‘Na pūjito maññamāno, medhāvī paṇḍito naro;
Pharusaṃ patimanteyya, rājānaṃ parisaṃgataṃ.

1490. ‘‘Laddhadvāro labhe dvāraṃ [laddhavārolabhe vāraṃ (pī.)], neva rājūsu vissase;
Aggīva saṃyato tiṭṭhe [aggīva yato tiṭṭheyya (sī. pī.)], sa rājavasatiṃ vase.

1491. ‘‘Puttaṃ vā bhātaraṃ vā saṃ, sampaggaṇhāti khattiyo;
Gāmehi nigamehi vā, raṭṭhehi janapadehi vā;
Tuṇhībhūto upekkheyya, na bhaṇe chekapāpakaṃ.

1492.‘‘Hatthārohe anīkaṭṭhe, rathike pattikārake;
Tesaṃ kammāvadānena [kammāpavādena (syā.)], rājā vaḍḍheti vetanaṃ;
Na tesaṃ antarā gacche, sa rājavasatiṃ vase.

1493.‘‘Cāpovūnudaro dhīro [cāpova oname dhīro (syā.)], vaṃsovāpi pakampaye;
Paṭilomaṃ na vatteyya, sa rājavasatiṃ vase.

1494.‘‘Cāpovūnudaro assa, macchovassa ajivhavā [ajivhatā (syā. ka.)];
Appāsī nipako sūro, sa rājavasatiṃ vase.

1495.‘‘Na bāḷhaṃ itthiṃ gaccheyya, sampassaṃ tejasaṅkhayaṃ;
Kāsaṃ sāsaṃ daraṃ balyaṃ, khīṇamedho nigacchati.

1496.‘‘Nātivelaṃ pabhāseyya, na tuṇhī sabbadā siyā;
Avikiṇṇaṃ mitaṃ vācaṃ, patte kāle udīraye.

1497.‘‘Akkodhano asaṅghaṭṭo, sacco saṇho apesuṇo;
Samphaṃ giraṃ na bhāseyya, sa rājavasatiṃ vase.

1498[ayaṃ gāthā natthi pī. potthake] ‘‘Mātāpettibharo assa, kule jeṭṭhāpacāyiko;
Saṇho sakhilasambhāso [hiriottappasampanno (sī. ka.)], sa rājavasatiṃ vase [ayaṃ gāthā natthi pī. potthake].

1499.‘‘Vinīto sippavā danto, katatto niyato mudu;
Appamatto suci dakkho, sa rājavasatiṃ vase.

1500.‘‘Nivātavutti vuddhesu, sappatisso sagāravo;
Surato sukhasaṃvāso, sa rājavasatiṃ vase.

1501.‘‘Ārakā parivajjeyya, sahituṃ pahitaṃ janaṃ;
Bhattāraññevudikkheyya, na ca aññassa rājino.

1502.‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Sakkaccaṃ payirupāseyya, sa rājavasatiṃ vase.

1503.‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Sakkaccaṃ anuvāseyya, sa rājavasatiṃ vase.

1504.‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Tappeyya annapānena, sa rājavasatiṃ vase.

1505.‘‘Samaṇe brāhmaṇe cāpi, sīlavante bahussute;
Āsajja paññe sevetha, ākaṅkhaṃ vuddhimattano.

1506.‘‘Dinnapubbaṃ na hāpeyya, dānaṃ samaṇabrāhmaṇe;
Na ca kiñci nivāreyya, dānakāle vaṇibbake.

1507.‘‘Paññavā buddhisampanno, vidhānavidhikovido;
Kālaññū samayaññū ca, sa rājavasatiṃ vase.

1508.‘‘Uṭṭhātā kammadheyyesu, appamatto vicakkhaṇo;
Susaṃvihītakammanto, sa rājavasatiṃ vase.

1509.‘‘Khalaṃ sālaṃ pasuṃ khettaṃ, gantā cassa abhikkhaṇaṃ;
Mitaṃ dhaññaṃ nidhāpeyya, mitaṃva pācaye ghare.

1510.‘‘Puttaṃ vā bhātaraṃ vā saṃ, sīlesu asamāhitaṃ;
Anaṅgavā hi te bālā, yathā petā tatheva te;
Coḷañca nesaṃ piṇḍañca, āsīnānaṃ padāpaye.

1511.‘‘Dāse kammakare pesse, sīlesu susamāhite;
Dakkhe uṭṭhānasampanne, ādhipaccamhi ṭhāpaye.

1512.‘‘Sīlavā ca alolo [alobho (syā. ka.)] ca, anurakkho [anuratto (sī. pī.)] ca rājino;
Āvī raho hito tassa, sa rājavasatiṃ vase.

1513.‘‘Chandaññū rājino cassa, cittaṭṭho assa rājino;
Asaṅkusakavutti’ssa, sa rājavasatiṃ vase.

1514.‘‘Ucchādaye ca nhāpaye [acchādane ca nhāpe ca (syā. ka.)], dhove pāde adhosiraṃ;
Āhatopi na kuppeyya, sa rājavasatiṃ vase.

1515.‘‘Kumbhampañjaliṃ kariyā [kuriyā (sī.)], cāṭañcāpi [vāyasaṃ vā (sī. pī.)] padakkhiṇaṃ;
Kimeva sabbakāmānaṃ, dātāraṃ dhīramuttamaṃ.

1516.‘‘Yo deti sayanaṃ vatthaṃ, yānaṃ āvasathaṃ gharaṃ;
Pajjunnoriva bhūtāni, bhogehi abhivassati.

1517.‘‘Esayyo rājavasati, vattamāno yathā naro;
Ārādhayati rājānaṃ, pūjaṃ labhati bhattusu’’.

Rājavasati nāma.

Antarapeyyālaṃ

1518.‘‘Evaṃ samanusāsitvā, ñātisaṅghaṃ vicakkhaṇo;
Parikiṇṇo suhadehi, rājānamupasaṅkami.

1519.‘‘Vanditvā sirasā pāde, katvā ca naṃ padakkhiṇaṃ;
Vidhuro avaca rājānaṃ, paggahetvāna añjaliṃ.

1520.‘‘Ayaṃ maṃ māṇavo neti, kattukāmo [gantukāmo (ka.)] yathāmati;
Ñātīnatthaṃ pavakkhāmi, taṃ suṇohi arindama.

1521.‘‘Putte ca me udikkhesi, yañca maññaṃ ghare dhanaṃ;
Yathā pecca [pacchā (syā. ka.)] na hāyetha, ñātisaṅgho mayī gate.

1522.‘‘Yatheva khalatī bhūmyā, bhūmyāyeva patiṭṭhati;
Evetaṃ khalitaṃ mayhaṃ, etaṃ passāmi accayaṃ’’.

1523.‘‘Sakkā na gantuṃ iti mayha hoti, chetvā [jhatvā (sī. pī.)] vadhitvā idha kātiyānaṃ;
Idheva hohī iti mayha ruccati, mā tvaṃ agā uttamabhūripañña’’.

1524.‘‘Mā hevadhammesu manaṃ paṇīdahi, atthe ca dhamme ca yutto bhavassu;
Dhiratthu kammaṃ akusalaṃ anariyaṃ, yaṃ katvā pacchā nirayaṃ vajeyya.

1525.‘‘Nevesa dhammo na puneta [puneti (syā. ka.)] kiccaṃ, ayiro hi dāsassa janinda issaro;
Ghātetuṃ jhāpetuṃ athopi hantuṃ, na ca mayha kodhatthi vajāmi cāhaṃ’’.

1526.‘‘Jeṭṭhaputtaṃ upaguyha, vineyya hadaye daraṃ;
Assupuṇṇehi nettehi, pāvisī so mahāgharaṃ’’.

1527.‘‘Sālāva sammapatitā [sampamathitā (sī. pī.)], mālutena pamadditā;
Senti puttā ca dārā ca, vidhurassa nivesane.

1528.‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1529.‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1530.‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1531.‘‘Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, vidhurassa nivesane.

1532.‘‘Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

1533.‘‘Orodhā ca kumārā ca, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

1534.‘‘Hatthārohā anīkaṭṭhā, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi.

1535.‘‘Samāgatā jānapadā, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, kasmā no vijahissasi’’.

1536.‘‘Katvā gharesu kiccāni, anusāsitvā sakaṃ janaṃ;
Mittāmacce ca bhacce ca [suhajje (pī. ka.)], puttadāre ca bandhave.

1537.‘‘Kammantaṃ saṃvidhetvāna, ācikkhitvā ghare dhanaṃ;
Nidhiñca iṇadānañca, puṇṇakaṃ etadabravi.

1538.‘‘Avasī tuvaṃ mayha tīhaṃ agāre, katāni kiccāni gharesu mayhaṃ;
Anusāsitā puttadārā mayā ca, karoma kaccāna [kiccāni (syā. ka.)] yathāmatiṃ te’’.

1539.‘‘Sace hi katte anusāsitā te, puttā ca dārā anujīvino ca;
Handehi dānī taramānarūpo, dīgho hi addhāpi ayaṃ puratthā.

1540.‘‘Achambhitova [ayambhitova (sī. pī.)] gaṇhāhi, ājāneyyassa vāladhiṃ;
Idaṃ pacchimakaṃ tuyhaṃ, jīvalokassa dassanaṃ’’.

1541.‘‘Sohaṃ kissa nu bhāyissaṃ, yassa me natthi dukkaṭaṃ;
Kāyena vācā manasā, yena gaccheyya duggatiṃ’’.

1542.‘‘So assarājā vidhuraṃ vahanto, pakkāmi vehāyasamantalikkhe;

Sākhāsu selesu asajjamāno, kālāgiriṃ khippamupāgamāsi''.

1543. ''Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, yakkho brāhmaṇavaṇṇena;
Vidhuraṃ ādāya gacchati.

1544. ''Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, yakkho brāhmaṇavaṇṇena;
Vidhuraṃ ādāya gacchati.

1545. ''Itthisahassaṃ bhariyānaṃ, dāsisattasatāni ca;
Bāhā paggayha pakkanduṃ, paṇḍito so kuhiṃ gato.

1546. ''Samāgatā jānapadā, negamā ca samāgatā;
Bāhā paggayha pakkanduṃ, paṇḍito so kuhiṃ gato''.

1547. ''Sace so sattarattena, nāgacchissati paṇḍito;
Sabbe aggiṃ pavekkhāma [pavissāma (syā.)], natthattho jīvitena no''.

1548. ''Paṇḍito ca viyatto ca, vibhāvī ca vicakkhaṇo;
Khippaṃ mociya attānaṃ, mā bhāyitthāgamissati'' [khippaṃ mocessata'ttānaṃ, mā bhātha āgamissati (sī. pī.)].

Antarapeyyālaṃ nāma.

Sādhunaradhammakaṇḍaṃ

1549. ''So tattha gantvāna vicintayanto, uccāvacā cetanakā [cetanatā (ka.)] bhavanti;
Nayimassa jīvena mamatthi kiñci, hantvānimaṃ hadayamānayissaṃ'' [ādiyissaṃ (sī. pī.)].

1550. ''So tattha gantvā pabbatantarasmiṃ [pabbatapādasmiṃ (ka.)], anto pavisitvāna paduṭṭhacitto;
Asaṃvutasmiṃ jagatippadese, adhosiraṃ dhārayi kātiyāno.

1551. ''So lambamāno narake papāte, mahabbhaye lomahaṃse vidugge;
Asantasanto kurūnaṃ kattuseṭṭho, iccabravi puṇṇakaṃ nāma yakkhaṃ.

1552. ''Ariyāvakāsosi anariyarūpo, asaññato saññatasannikāso;
Accāhitaṃ kammaṃ karosi ludraṃ, bhāve ca te kusalaṃ natthi kiñci.

1553. ''Yaṃ maṃ papātasmiṃ papātumicchasi, ko nu tavattho maraṇena mayhaṃ;
Amānusasseva tavajja vaṇṇo, ācikkha me tvaṃ katamāsi devatā''.

1554. ''Yadi te suto puṇṇako nāma yakkho, rañño kuverassa hi so sajibbo [sajīvo (sī. pī.)];
Bhūmindharo varuṇo nāma nāgo, brahā sucī vaṇṇabalūpapanno.

1555. ''Tassānujaṃ dhītaraṃ kāmayāmi, irandhatī nāma sā nāgakaññā;
Tassā sumajjhāya piyāya hetu, patārayiṃ tuyha vadhāya dhīra''.

1556. ''Mā heva tvaṃ [te (syā. ka.)] yakkha ahosi mūḷho, naṭṭhā bahū duggahītena loke [lokā (sī. syā. ka.)];
Kiṃ te sumajjhāya piyāya kiccaṃ, maraṇena me iṅgha suṇomi [suṇoma (sī. pī.)] sabbaṃ''.

1557. ‘‘Mahānubhāvassa mahoragassa, dhītukāmo ñātibhato [ñātigato (pī.)] hamasmi;
Taṃ yācamānaṃ sasuro avoca, yathā mamaññiṃsu sukāmanītaṃ.

1558. ‘‘Dajjemu kho te sutanuṃ sunettaṃ, sucimhitaṃ candanalittagattaṃ;
Sace tuvaṃ hadayaṃ paṇḍitassa, dhammena laddhā idha māharesi;
Etena vittena kumāri labbhā, naññaṃ dhanaṃ uttari patthayāma.

1559. ‘‘Evaṃ na mūḷhosmi suṇohi katte, na cāpi me duggahitatthi kiñci;
Hadayena te dhammaladdhena nāgā, irandhatiṃ nāgakaññaṃ dadanti.

1560. ‘‘Tasmā ahaṃ tuyhaṃ vadhāya yutto, evaṃ mamattho maraṇena tuyhaṃ;
Idheva taṃ narake pātayitvā, hantvāna taṃ hadayamānayissaṃ’’.

1561. ‘‘Khippaṃ mamaṃ uddhara kātiyāna, hadayena me yadi te atthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva te pātukaromi ajja’’.

1562. ‘‘So puṇṇako kurūnaṃ kattuseṭṭhaṃ, nagamuddhani khippaṃ patiṭṭhapetvā;
Assatthamāsīnaṃ samekkhiyāna, paripucchi kattāramanomapaññaṃ.

1563. ‘‘Samuddhato mesi tuvaṃ papātā, hadayena te ajja mamatthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva me pātukarohi ajja’’.

1564. ‘‘Samuddhato tyasmi ahaṃ papātā, hadayena me yadi te atthi kiccaṃ;
Ye kecime sādhunarassa dhammā, sabbeva te pātukaromi ajja’’.

1565. ‘‘Yātānuyāyī ca bhavāhi māṇava, allañca [addañca (sī. pī.)] pāṇiṃ parivajjayassu;
Mā cassu mittesu kadāci dubbhī, mā ca vasaṃ asatīnaṃ nigacche’’.

1566. ‘‘Kathaṃ nu yātaṃ anuyāyī hoti, allañca pāṇiṃ dahate kathaṃ so;
Asatī ca kā ko pana mittadubbho, akkhāhi me pucchito etamatthaṃ’’.

1567. ‘‘Asanthutaṃ [asandhavaṃ (syā. ka.)] nopi ca diṭṭhapubbaṃ, yo āsanenāpi nimantayeyya;
Tasseva atthaṃ puriso kareyya, yātānuyāyīti tamāhu paṇḍitā.

1568. ‘‘Yassekarattampi ghare vaseyya, yatthannapānaṃ puriso labheyya;
Na tassa pāpaṃ manasāpi cintaye, adubbhī pāṇiṃ dahate mittadubbho.

1569. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

1570. ‘‘Puṇṇampi cemaṃ pathaviṃ dhanena, dajjitthiyā puriso sammatāya;
Laddhā khaṇaṃ atimaññeyya tampi, tāsaṃ vasaṃ asatīnaṃ na gacche.

1571. ‘‘Evaṃ kho yātaṃ anuyāyī hoti, allañca pāṇiṃ dahate punevaṃ;
Asatī ca sā so pana mittadubbho, so dhammiko hoti jahassu adhammaṃ’’.

Sādhunaradhammakaṇḍaṃ nāma.

Kālāgirikaṇḍaṃ

1572. ‘‘Avasiṃ ahaṃ tuyhaṃ tīhaṃ agāre, annena pānena upaṭṭhitosmi;
Mitto mamāsī visajjāmahaṃ taṃ, kāmaṃ gharaṃ uttamapañña gaccha.

1573. ‘‘Api hāyatu nāgakulā [nāgakulassa (sī. syā. pī.)] attho, alampi me nāgakaññāya hotu;
So tvaṃ sakeneva subhāsitena, muttosi me ajja vadhāya pañña’’.

1574. ‘‘Handa tuvaṃ yakkha mamampi nehi, sasuraṃ te [sassuraṃ nu te (sī. syā. pī. ka.)] atthaṃ mayi carassu;
Mayañca nāgādhipatiṃ vimānaṃ, dakkhemu nāgassa adiṭṭhapubbaṃ’’.

1575. ‘‘Yaṃ ve narassa ahitāya assa, na taṃ pañño arahati dassanāya;
Atha kena vaṇṇena amittagāmaṃ, tuvamicchasi uttamapañña gantuṃ’’.

1576. ‘‘Addhā pajānāmi ahampi etaṃ, na taṃ pañño arahati dassanāya;
Pāpañca me natthi kataṃ kuhiñci, tasmā na saṅke maraṇāgamāya’’.

1577. ‘‘Handa ca ṭhānaṃ atulānubhāvaṃ, mayā saha dakkhasi ehi katte;
Yatthacchati naccagītehi nāgo, rājā yathā vessavaṇo naḷiññaṃ [niḷiññaṃ (syā.), niḷaññaṃ (ka.)].

1578. ‘‘Taṃ nāgakaññā caritaṃ gaṇena, nikīḷitaṃ niccamaho ca rattiṃ;
Pahūtamālyaṃ [bahuttamallaṃ (ka.)] bahupupphachannaṃ [bahupupphasañchannaṃ (ka.)], obhāsatī vijjurivantalikkhe.

1579. ‘‘Annena pānena upetarūpaṃ, naccehi gītehi ca vāditehi;
Paripūraṃ kaññāhi alaṅkatāhi, upasobhati vatthapilandhanena [vatthapilandhanehi (ka.)].

1580. ‘‘So puṇṇako kurūnaṃ kattuseṭṭhaṃ, nisīdayī pacchato āsanasmiṃ;
Ādāya kattāramanomapaññaṃ, upānayī bhavanaṃ nāgarañño.

1581. ‘‘Patvāna ṭhānaṃ atulānubhāvaṃ, aṭṭhāsi kattā pacchato puṇṇakassa;
Sāmaggi pekkhamāno [sāmaggipekkhī pana (sī. syā. pī.)] nāgarājā, pubbeva jāmātaramajjhabhāsatha’’.

1582. ‘‘Yannu tuvaṃ agamā maccalokaṃ, anvesamāno hadayaṃ paṇḍitassa;
Kacci samiddhena idhānupatto, ādāya kattāramanomapaññaṃ’’.

1583. ‘‘Ayañhi so āgato yaṃ tvamicchasi, dhammena laddho mama dhammapālo;
Taṃ passatha sammukhā [taṃ passa dhammaṃ samukhā (ka.)] bhāsamānaṃ, sukho have [bhave (pī.)] sappurisehi saṅgamo’’.

Kālāgirikaṇḍaṃ nāma.

1584. ‘‘Adiṭṭhapubbaṃ disvāna, macco maccubhayaṭṭito [bhayaddito (sī. pī.)];
Byamhito nābhivādesi, nayidaṃ paññavatāmiva’’.

1585. ‘‘Na camhi byamhito nāga, na ca maccubhayaṭṭito;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1586. ‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati’’.

1587. ‘‘Evametaṃ yathā brūsi, saccaṃ bhāsasi paṇḍita;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1588. ‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati’’.

1589. ‘‘Asassataṃ sassataṃ nu tavayidaṃ, iddhījutībalavīriyūpapatti [iddhiṃ jutiṃ balaṃ vīriyūpapatti (ka.)];
Pucchāmi taṃ nāgarājetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ.

1590. ‘‘Adhiccaladdhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;
Akkhāhi me nāgarājetamatthaṃ, yatheva te laddhamidaṃ vimānaṃ.

1591. ‘‘Nādhiccaladdhaṃ na pariṇāmajaṃ me, na sayaṃkataṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimānaṃ’’.

1592. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Iddhījutībalavīriyūpapatti, idañca te nāga mahāvimānaṃ’’.

1593. ‘‘Ahañca bhariyā ca manussaloke, saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

1594. ‘‘Mālañca gandhañca vilepanañca, padīpiyaṃ seyyamupassayañca;
Acchādanaṃ sāyanamannapānaṃ, sakkacca dānāni adamha tattha.

1595. ‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Iddhījutībalavīriyūpapatti, idañca me dhīra mahāvimānaṃ’.

1596. ‘‘Evaṃ ce te laddhamidaṃ vimānaṃ, jānāsi puññānaṃ phalūpapattiṃ;
Tasmā hi dhammaṃ cara appamatto, yathā vimānaṃ puna māvasesi’.

1597. ‘‘Nayidha santi samaṇabrāhmaṇā ca, yesannapānāni dademu katte;
Akkhāhi me pucchito etamatthaṃ, yathā vimānaṃ puna māvasema’’.

1598. ‘‘Bhogī hi te santi idhūpapannā, puttā ca dārā anujīvino ca;
Tesu tuvaṃ vacasā kammunā ca, asampaduṭṭho ca bhavāhi niccaṃ.

1599. ‘‘Evaṃ tuvaṃ nāga asampadosaṃ, anupālaya vacasā kammunā ca;
Ṭhatvā idha yāvatāyukaṃ vimāne, uddhaṃ ito gacchasi devalokaṃ’’.

1600. ‘‘Addhā hi so socati rājaseṭṭho, tayā vinā yassa tuvaṃ sajibbo;
Dukkhūpanītopi tayā samecca, vindeyya poso sukhamāturopi’’.

1601. ‘‘Addhā sataṃ bhāsasi nāga dhammaṃ, anuttaraṃ atthapadaṃ suciṇṇaṃ;
Etādisiyāsu hi āpadāsu, paññāyate mādisānaṃ viseso’’.

1602. ‘‘Akkhāhi no tāyaṃ mudhā nu laddho, akkhehi no tāyaṃ ajesi jūte;
Dhammena laddho iti tāyamāha [mā’ya’māha (syā.)], kathaṃ nu tvaṃ hatthamimassa māgato’’.

1603. ‘‘Yo missaro tattha ahosi rājā, tamāyamakkhehi ajesi jūte;
So maṃ jito rājā imassadāsi, dhammena laddhosmi asāhasena.

1604. ‘‘Mahorago attamano udaggo, sutvāna dhīrassa subhāsitāni;
Hatthe gahetvāna anomapaññaṃ, pāvekkhi bhariyāya tadā sakāse.

1605.‘‘Yena tvaṃ vimale paṇḍu, yena bhattaṃ na ruccati;
Na ca me tādiso vaṇṇo, ayameso tamonudo.

1606.‘‘Yassa te hadayenattho, āgatāyaṃ pabhaṅkaro;
Tassa vākyaṃ nisāmehi, dullabhaṃ dassanaṃ puna.

1607.‘‘Disvāna taṃ vimalā bhūripaññaṃ, dasaṅgulī añjaliṃ paggahetvā;
Haṭṭhena bhāvena patītarūpā, iccabravi kurūnaṃ kattuseṭṭhaṃ.

1608.‘‘Adiṭṭhapubbaṃ disvāna, macco maccubhayaṭṭito;
Byamhito nābhivādesi, nayidaṃ paññavatāmiva’’.

1609.‘‘Na camhi byamhito nāgi, na ca maccubhayaṭṭito;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1610.‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati’’.

1611.‘‘Evametaṃ yathā brūsi, saccaṃ bhāsasi paṇḍita;
Na vajjho abhivādeyya, vajjhaṃ vā nābhivādaye.

1612.‘‘Kathaṃ no abhivādeyya, abhivādāpayetha ve;
Yaṃ naro hantumiccheyya, taṃ kammaṃ nupapajjati’’.

1613.‘‘Asassataṃ sassataṃ nu tavayidaṃ, iddhījutībalavīriyūpapatti;
Pucchāmi taṃ nāgakaññetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ.

1614.‘‘Adhiccaladdhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;
Akkhāhi me nāgakaññetamatthaṃ, yatheva te laddhamidaṃ vimānaṃ’’.

1615.‘‘Nādhiccaladdhaṃ na pariṇāmajaṃ me, na sayaṃ kataṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimānaṃ’’.

1616.‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Iddhījutībalavīriyūpapatti, idañca te nāgi mahāvimānaṃ’’.

1617.‘‘Ahañca kho sāmiko cāpi mayhaṃ, saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

1618.‘‘Mālañca gandhañca vilepanañca, padīpiyaṃ seyyamupassayañca;
Acchādanaṃ sāyanamannapānaṃ, sakkaccaṃ dānāni adamha tattha.

1619.‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Iddhījutībalavīriyūpapatti, idañca me dhīra mahāvimānaṃ’’.

1620.‘‘Evaṃ ce te laddhamidaṃ vimānaṃ, jānāsi puññānaṃ phalūpapattiṃ;
Tasmā hi dhammaṃ cara appamattā, yathā vimānaṃ puna māvasesi’’.

1621.‘‘Nayidha santi samaṇabrāhmaṇā ca, yesannapānāni dademu katte;
Akkhāhi me pucchito etamatthaṃ, yathā vimānaṃ puna māvasema’’.

1622.‘‘Bhogī hi te santi idhūpapannā, puttā ca dārā anujīvino ca;

Tesu tuvaṃ vacasā kammunā ca, asampaduṭṭhā ca bhavāhi niccaṃ.

1623.‘‘Evaṃ tuvaṃ nāgi asampadosaṃ, anupālaya vacasā kammunā ca;
Ṭhatvā idha yāvatāyukaṃ vimāne, uddhaṃ ito gacchasi devalokaṃ’’.

1624.‘‘Addhā hi so socati rājaseṭṭho, tayā vinā yassa tuvaṃ sajibbo;
Dukkhūpanītopi tayā samecca, vindeyya poso sukhamāturopi’’.

1625.‘‘Addhā sataṃ bhāsasi nāgi dhammaṃ, anuttaraṃ atthapadaṃ suciṇṇaṃ;
Etādisiyāsu hi āpadāsu, paññāyate mādisānaṃ viseso’’.

1626.‘‘Akkhāhi no tāyaṃ mudhā nu laddho, akkhehi no tāyaṃ ajesi jūte;
Dhammena laddho iti tāyamāha, kathaṃ nu tvaṃ hatthamimassa māgato’’.

1627.‘‘Yo missaro tattha ahosi rājā, tamāyamakkhehi ajesi jūte;
So maṃ jito rājā imassadāsi, dhammena laddhosmi asāhasena.

1628.‘‘Yatheva varuṇo nāgo, pañhaṃ pucchittha paṇḍitaṃ;
Tatheva nāgakaññāpi, pañhaṃ pucchittha paṇḍitaṃ.

1629.‘‘Yatheva varuṇaṃ nāgaṃ, dhīro tosesi pucchito;
Tatheva nāgakaññampi, dhīro tosesi pucchito.

1630.‘‘Ubhopi te attamane viditvā, mahoragaṃ nāgakaññañca dhīro [vidhūro (ka.)];
Achambhī abhīto alomahaṭṭho, iccabravi varuṇaṃ nāgarājānaṃ.

1631.‘‘Mā rodhayi [mā heṭhayi (pī.)] nāga āyāhamasmi, yena tavattho idaṃ sarīraṃ;
Hadayena maṃsena karohi kiccaṃ, sayaṃ karissāmi yathāmati te’’.

1632.‘‘Paññā have hadayaṃ paṇḍitānaṃ, te tyamha paññāya mayaṃ sutuṭṭhā;
Anūnanāmo labhatajja dāraṃ, ajjeva taṃ kuruyo pāpayātu’’.

1633.‘‘Sa puṇṇako attamano udaggo, irandhatiṃ nāgakaññaṃ labhitvā;
Haṭṭhena bhāvena patītarūpo, iccabravi kurūnaṃ kattuseṭṭhaṃ.

1634.‘‘Bhariyāya maṃ tvaṃ akari samaṅgiṃ, ahañca te vidhura karomi kiccaṃ;
Idañca te maṇiratanaṃ dadāmi, ajjeva taṃ kuruyo pāpayāmi’’.

1635.‘‘Ajeyyamesā tava hotu metti, bhariyāya kaccāna piyāya saddhiṃ;
Ānandi vitto [ānandacitto (syā. pī.)] sumano patīto, datvā maṇiṃ mañca nayindapatthaṃ.

1636.‘‘Sa puṇṇako kurūnaṃ kattuseṭṭhaṃ, nisīdayī purato āsanasmiṃ;
Ādāya kattāramanomapaññaṃ, upānayī nagaraṃ indapatthaṃ.

1637.‘‘Mano manussassa yathāpi gacche, tatopissa khippataraṃ [tatopi saṃkhippataraṃ (sī. pī.)] ahosi;
Sa puṇṇako kurūnaṃ kattuseṭṭhaṃ, upānayī nagaraṃ indapatthaṃ’’.

1638.‘‘Etindapatthaṃ nagaraṃ padissati, rammāni ca ambavanāni bhāgaso;
Ahañca bhariyāya samaṅgibhūto, tuvañca pattosi sakaṃ niketaṃ’’.

1639.‘‘Sa puṇṇako kurūnaṃ kattuseṭṭhaṃ, oropiya dhammasabhāya majjhe;

Ājaññamāruyha anomavaṇṇo, pakkāmi vehāyasamantalikkhe.

1640. ‘‘Taṃ disvā rājā paramappatīto, uṭṭhāya bāhāhi palissajitvā;
Avikampayaṃ dhammasabhāya majjhe, nisīdayī pamukhamāsanasmiṃ’’.

1641. ‘‘Tvaṃ no vinetāsi rathaṃva naddhaṃ, nandanti taṃ kuruyo dassanena;
Akkhāhi me pucchito etamatthaṃ, kathaṃ pamokkho ahu māṇavassa’’.

1642. ‘‘Yaṃ māṇavotyābhivadī janinda, na so manusso naravīraseṭṭha;
Yadi te suto puṇṇako nāma yakkho, rañño kuverassa hi so sajibbo.

1643. ‘‘Bhūmindharo varuṇo nāma nāgo, brahā sucī vaṇṇabalūpapanno;
Tassānujaṃ dhītaraṃ kāmayāno, irandhatī nāma sā nāgakaññā.

1644. ‘‘Tassā sumajjhāya piyāya hetu, patārayittha maraṇāya mayhaṃ;
So ceva bhariyāya samaṅgibhūto, ahañca anuññāto maṇi ca laddho’’.

1645. ‘‘Rukkho hi mayhaṃ paddhāre [gharadvāre (syā.)] sujāto, paññākkhandho sīlamayassa sākhā;
Atthe ca dhamme ca ṭhito nipāko, gavapphalo hatthigavassachanno.

1646. ‘‘Naccagītatūriyābhinādite, ucchijja senaṃ [menaṃ (sī. pī.)] puriso ahāsi;
So no ayaṃ āgato sanniketaṃ, rukkhassimassāpacitiṃ karotha.

1647. ‘‘Ye keci vittā mama paccayena, sabbeva te pātukarontu ajja;
Tibbāni katvāna upāyanāni, rukkhassimassāpacitiṃ karotha.

1648. ‘‘Ye keci baddhā mama atthi raṭṭhe, sabbeva te bandhanā mocayantu;
Yatheva yaṃ bandhanasmā pamutto, evamete muñcare bandhanasmā.

1649. ‘‘Unnaṅgalā māsamimaṃ karontu, maṃsodanaṃ brāhmaṇā bhakkhayantu;
Amajjapā majjarahā pivantu, puṇṇāhi thālāhi palissutāhi.

1650. ‘‘Mahāpathaṃ nicca samavhayantu, tibbañca rakkhaṃ vidahantu raṭṭhe;
Yathāññamaññaṃ na viheṭhayeyyuṃ, rukkhassimassāpacitiṃ karotha’’.

1651. Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1652. Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1653. Samāgatā jānapadā, negamā ca samāgatā;
Bahuṃ annañca pānañca, paṇḍitassābhihārayuṃ.

1654. Bahujano pasannosi, disvā paṇḍitamāgate;
Paṇḍitamhi anuppatte, celukkhepo pavattathāti.

Vidhurajātakaṃ navamaṃ.

547. Vessantarajātakaṃ (10)

Dasavarakathā

1655. ‘‘Phussatī [phusati (sī. pī.)] varavaṇṇābhe, varassu dasadhā vare;
Pathabyā cārupubbaṅgi, yaṃ tuyhaṃ manaso piyaṃ’’.

1656. ‘‘Devarāja namo tyatthu, kiṃ pāpaṃ pakataṃ mayā;
Rammā cāvesi maṃ ṭhānā, vātova dharaṇīruhaṃ’’.

1657. ‘‘Na ceva te kataṃ pāpaṃ, na ca me tvamasi appiyā;
Puññañca te parikkhīṇaṃ, yena tevaṃ vadāmahaṃ.

1658. ‘‘Santike maraṇaṃ tuyhaṃ, vinābhāvo bhavissati;
Paṭigaṇhāhi me ete, vare dasa pavecchato’’.

1659. ‘‘Varaṃ ce me ado sakka, sabbabhūtānamissara;
Sivirājassa bhaddante, tattha assaṃ nivesane.

1660. ‘‘Nīlanettā nīlabhamu, nilakkhī ca yathā migī;
Phussatī nāma nāmena, tatthapassaṃ purindada.

1661. ‘‘Puttaṃ labhetha varadaṃ, yācayogaṃ [yācayogiṃ (ka.)] amacchariṃ;
Pūjitaṃ paṭirājūhi, kittimantaṃ yasassinaṃ.

1662. ‘‘Gabbhaṃ me dhārayantiyā, majjhimaṅgaṃ anunnataṃ;
Kucchi anunnato assa, cāpaṃva likhitaṃ samaṃ.

1663. ‘‘Thanā me nappapateyyuṃ, palitā na santu vāsava;
Kāye rajo na limpetha, vajjhañcāpi pamocaye.

1664. ‘‘Mayūrakoñcābhirude, nārivaragaṇāyute;
Khujjacelāpakākiṇṇe, sūdamāgadhavaṇṇite.

1665. ‘‘Citraggaḷerughusite, surāmaṃsapabodhane;
Sivirājassa bhaddante, tatthassaṃ mahesī piyā’’.

1666. ‘‘Ye te dasa varā dinnā, mayā sabbaṅgasobhane;
Sivirājassa vijite, sabbe te lacchasī vare.

1667. ‘‘Idaṃ vatvāna maghavā, devarājā sujampati;
Phussatiyā varaṃ datvā, anumodittha vāsavo.

Dasavarakathā nāma.

Hemavantaṃ

1668. ‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Paggayha dakkhiṇaṃ bāhuṃ, kiṃ maṃ yācanti brāhmaṇā’’.

1669. ‘‘Ratanaṃ deva yācāma, sivīnaṃ raṭṭhavaḍḍhanaṃ;
Dadāhi pavaraṃ nāgaṃ, īsādantaṃ urūḷhavaṃ’’.

1670. ‘‘Dadāmi na vikampāmi, yaṃ maṃ yācanti brāhmaṇā;
Pabhinnaṃ kuñjaraṃ dantiṃ, opavayhaṃ gajuttamaṃ’’.

1671. ‘‘Hatthikkhandhato oruyha, rājā cāgādhimānaso;
Brāhmaṇānaṃ adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’.

1672. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Hatthināge padinnamhi, medanī sampakampatha.

1673. ‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Hatthināge padinnamhi, khubbhittha nagaraṃ tadā.

1674. ‘‘Samākulaṃ puraṃ āsi, ghoso ca vipulo mahā;
Hatthināge padinnamhi, sivīnaṃ raṭṭhavaḍḍhane’’.

1675. ‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā.

1676. ‘‘Kevalo cāpi nigamo, sivayo ca samāgatā;
Disvā nāgaṃ nīyamānaṃ, te rañño paṭivedayuṃ.

1677. ‘‘Vidhamaṃ deva te raṭṭhaṃ, putto vessantaro tava;
Kathaṃ no hatthinaṃ dajjā, nāgaṃ raṭṭhassa pūjitaṃ.

1678. ‘‘Kathaṃ no kuñjaraṃ dajjā, īsādantaṃ urūḷhavaṃ;
Khettaññuṃ sabbayuddhānaṃ, sabbasetaṃ gajuttamaṃ.

1679. ‘‘Paṇḍukambalasañchannaṃ, pabhinnaṃ sattumaddanaṃ;
Dantiṃ savāḷabījaniṃ, setaṃ kelāsasādisaṃ.

1680. ‘‘Sasetacchattaṃ saupādheyyaṃ, sāthabbanaṃ sahatthipaṃ;
Aggayānaṃ rājavāhiṃ, brāhmaṇānaṃ adā gajaṃ [dhanaṃ (sī. pī.), dānaṃ (syā.)].

1681. ‘‘Annaṃ pānañca yo [so (sī. syā. ka.)] dajjā, vatthasenāsanāni ca;
Etaṃ kho dānaṃ patirūpaṃ, etaṃ kho brāhmaṇārahaṃ.

1682. ‘‘Ayaṃ te vaṃsarājā no, sivīnaṃ raṭṭhavaḍḍhano [raṭṭhavaḍḍhanaṃ (sī.), raṭṭhavaḍḍhana (pī.)];
Kathaṃ vessantaro putto, gajaṃ bhājeti sañjaya.

1683. ‘‘Sace tvaṃ na karissasi, sivīnaṃ vacanaṃ idaṃ;
Maññe taṃ saha puttena, sivī hatthe karissare’’.

1684. ‘‘Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Nāhaṃ sivīnaṃ vacanā, rājaputtaṃ adūsakaṃ;
Pabbājeyyaṃ sakā raṭṭhā, putto hi mama oraso.

1685. ‘‘Kāmaṃ janapado māsi, raṭṭhañcāpi vinassatu;
Nāhaṃ sivīnaṃ vacanā, rājaputtaṃ adūsakaṃ;
Pabbājeyyaṃ sakā raṭṭhā, putto hi mama atrajo.

1686. ‘‘Na cāhaṃ tasmiṃ dubbheyyaṃ, ariyasīlavato hi so;

Asilokopi me assa, pāpañca pasave bahuṃ;
Kathaṃ vessantaraṃ puttaṃ, satthena ghātayāmase’’.

1687. ‘‘Mā naṃ daṇḍena satthena, na hi so bandhanāraho;
Pabbājehi ca naṃ raṭṭhā, vaṅke vasatu pabbate’’.

1688. ‘‘Eso ce sivīnaṃ chando, chandaṃ na panudāmase;
Imaṃ so vasatu rattiṃ, kāme ca paribhuñjatu.

1689. ‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati [sūriyuggamane sati (ka.)];
Samaggā sivayo hutvā, raṭṭhā pabbājayantu naṃ’’.

1690. ‘‘Uṭṭhehi katte taramāno, gantvā vessantaraṃ vada;
Sivayo deva te kuddhā, negamā ca samāgatā.

1691. ‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Kevalo cāpi nigamo, sivayo ca samāgatā.

1692. ‘‘Asmā ratyā vivasāne, sūriyassuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayanti taṃ.

1693. ‘‘Sa kattā taramānova, sivirājena pesito;
Āmuttahatthābharaṇā, suvattho candanabhūsito.

1694. ‘‘Sīsaṃ nhāto udake so, āmuttamaṇikuṇḍalo;
Upāgami puraṃ rammaṃ, vessantaranivesanaṃ.

1695. ‘‘Tatthaddasa kumāraṃ so, ramamānaṃ sake pure;
Parikiṇṇaṃ amaccehi, tidasānaṃva vāsavaṃ.

1696. ‘‘So tattha gantvā taramāno, kattā vessantaraṃbravi;
Dukkhaṃ te vedayissāmi, mā me kujjhi rathesabha.

1697. ‘‘Vanditvā rodamāno so, kattā rājānamabravi;
Bhattā mesi mahārāja, sabbakāmarasāharo.

1698. ‘‘Dukkhaṃ te vedayissāmi, tattha assāsayantu maṃ;
Sivayo deva te kuddhā, negamā ca samāgatā.

1699. ‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Kevalo cāpi nigamo, sivayo ca samāgatā.

1700. ‘‘Asmā ratyā vivasāne, sūriyassuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayanti taṃ’’.

1701. ‘‘Kismiṃ me sivayo kuddhā, nāhaṃ passāmi dukkaṭaṃ;
Taṃ me katte viyācikkha, kasmā pabbājayanti maṃ’’.

1702. ‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Hatthārohā anīkaṭṭhā, rathikā pattikārakā;

Nāgadānena khiyyanti, tasmā pabbājayanti taṃ’’.

1703.‘‘Hadayaṃ cakkhumpahaṃ dajjaṃ, kiṃ me bāhirakaṃ dhanaṃ;
Hiraññaṃ vā suvaṇṇaṃ vā, muttā veḷuriyā maṇi.

1704.‘‘Dakkhiṇaṃ vāpahaṃ bāhuṃ, disvā yācakamāgate;
Dadeyyaṃ na vikampeyyaṃ, dāne me ramate mano.

1705.‘‘Kāmaṃ maṃ sivayo sabbe, pabbājentu hanantu vā;
Neva dānā viramissaṃ, kāmaṃ chindantu sattadhā’’.

1706.‘‘Evaṃ taṃ sivayo āhu, negamā ca samāgatā;
Kontimārāya tīrena, girimārañjaraṃ pati;
Yena pabbājitā yanti, tena gacchatu subbato’’.

1707.‘‘Sohaṃ tena gamissāmi, yena gacchanti dūsakā;
Rattindivaṃ me khamatha, yāva dānaṃ dadāmahaṃ’’.

1708.‘‘Āmantayittha rājānaṃ, maddiṃ sabbaṅgasobhanaṃ;
Yaṃ te kiñci mayā dinnaṃ, dhanaṃ dhaññañca vijjati.

1709.‘‘Hiraññaṃ vā suvaṇṇaṃ vā, muttā veḷuriyā bahū;
Sabbaṃ taṃ nidaheyyāsi, yañca te pettikaṃ dhanaṃ.

1710.‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Kuhiṃ deva nidahāmi, taṃ me akkhāhi pucchito’’.

1711.‘‘Sīlavantesu dajjāsi, dānaṃ maddi yathārahaṃ;
Na hi dānā paraṃ atthi, patiṭṭhā sabbapāṇinaṃ.

1712.‘‘Puttesu maddi dayesi, sassuyā sasuramhi ca;
Yo ca taṃ bhattā maññeyya, sakkaccaṃ taṃ upaṭṭhahe.

1713.‘‘No ce taṃ bhattā maññeyya, mayā vippavasena te;
Aññaṃ bhattāraṃ pariyesa, mā kisittho [mā kilittha (sī. pī.)] mayā vinā’’.

1714.‘‘Ahañhi vanaṃ gacchāmi, ghoraṃ vāḷamigāyutaṃ;
Saṃsayo jīvitaṃ mayhaṃ, ekakassa brahāvane’’.

1715.‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
‘‘Abhumme kathaṃ nu bhaṇasi, pāpakaṃ vata bhāsasi.

1716.‘‘Nesa dhammo mahārāja, yaṃ tvaṃ gaccheyya ekako;
Ahampi tena gacchāmi, yena gacchasi khattiya.

1717.‘‘Maraṇaṃ vā tayā saddhiṃ, jīvitaṃ vā tayā vinā;
Tadeva maraṇaṃ seyyo, yaṃ ce jīve tayā vinā.

1718.‘‘Aggiṃ ujjālayitvāna [nijjālayitvāna (sī. pī.)], ekajālasamāhitaṃ;
Tattha me [tattheva (syā. ka.)] maraṇaṃ seyyo, yaṃ ce jīve tayā vinā.

1719.‘‘Yathā āraññakaṃ nāgaṃ, dantiṃ anveti hatthinī;

Jessantaṃ giriduggesu, samesu visamesu ca.

1720. ‘‘Evaṃ taṃ anugacchāmi, putte ādāya pacchato;
Subharā te bhavissāmi, na te hessāmi dubbharā.

1721. ‘‘Ime kumāre passanto, mañjuke piyabhāṇine;
Āsīne [āsane (ka.)] vanagumbasmiṃ, na rajjassa sarissasi.

1722. ‘‘Ime kumāre passanto, mañjuke piyabhāṇine;
Kīḷante vanagumbasmiṃ, na rajjassa sarissasi.

1723. ‘‘Ime kumāre passanto, mañjuke piyabhāṇine;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1724. ‘‘Ime kumāre passanto, mañjuke piyabhāṇine;
Kīḷante assame ramme, na rajjassa sarissasi.

1725. ‘‘Ime kumāre passanto, māladhārī alaṅkate;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1726. ‘‘Ime kumāre passanto, māladhārī alaṅkate;
Kīḷante assame ramme, na rajjassa sarissasi.

1727. ‘‘Yadā dakkhisi naccante, kumāre māladhārine;
Assame ramaṇīyamhi, na rajjassa sarissasi.

1728. ‘‘Yadā dakkhisi naccante, kumāre māladhārine;
Kīḷante assame ramme, na rajjassa sarissasi.

1729. ‘‘Yadā dakkhisi mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Ekaṃ araññe carantaṃ, na rajjassa sarissasi.

1730. ‘‘Yadā dakkhisi mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Sāyaṃ pāto vicarantaṃ, na rajjassa sarissasi.

1731. ‘‘Yadā kareṇusaṅghassa, yūthassa purato vajaṃ;
Koñcaṃ kāhati mātaṅgo, kuñjaro saṭṭhihāyano;
Tassa taṃ nadato sutvā, na rajjassa sarissasi.

1732. ‘‘Dubhato vanavikāse, yadā dakkhisi kāmado;
Vane vāḷamigākiṇṇe, na rajjassa sarissasi.

1733. ‘‘Migaṃ disvāna sāyanhaṃ, pañcamālinamāgataṃ;
Kimpurise ca naccante, na rajjassa sarissasi.

1734. ‘‘Yadā sossasi nigghosaṃ, sandamānāya sindhuyā;
Gītaṃ kimpurisānañca, na rajjassa sarissasi.

1735. ‘‘Yadā sossasi nigghosaṃ, girigabbharacārino;
Vassamānassulūkassa, na rajjassa sarissasi.

1736. ‘‘Yadā sīhassa byagghassa, khaggassa gavayassa ca;

Vane sossasi vāḷānaṃ, na rajjassa sarissasi.

1737.‘‘Yadā morīhi parikiṇṇaṃ, barihīnaṃ matthakāsinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1738.‘‘Yadā morīhi parikiṇṇaṃ, aṇḍajaṃ citrapakkhinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1739.‘‘Yadā morīhi parikiṇṇaṃ, nīlagīvaṃ sikhaṇḍinaṃ;
Moraṃ dakkhisi naccantaṃ, na rajjassa sarissasi.

1740.‘‘Yadā dakkhisi hemante, pupphite dharaṇīruhe;
Surabhiṃ sampavāyante, na rajjassa sarissasi.

1741.‘‘Yadā hemantike māse, haritaṃ dakkhisi medaniṃ [mediniṃ (sī. pī.)];
Indagopakasañchannaṃ, na rajjassa sarissasi.

1742.‘‘Yadā dakkhisi hemante, pupphite dharaṇīruhe;
Kuṭajaṃ bimbajālañca, pupphitaṃ loddapadmakaṃ [lomapaddhakaṃ (sī. pī.)];
Surabhiṃ sampavāyante, na rajjassa sarissasi.

1743.‘‘Yadā hemantike māse, vanaṃ dakkhisi pupphitaṃ;
Opupphāni ca padmāni, na rajjassa sarissasi’’.

Hemavantaṃ nāma.

Dānakaṇḍaṃ

1744.‘‘Tesaṃ lālappitaṃ sutvā, puttassa suṇisāya ca;
Kalunaṃ [karuṇaṃ (sī. pī.), kalūnaṃ (syā. ka.)] paridevesi, rājaputtī yasassinī.

1745.‘‘Seyyo visaṃ me khāyitaṃ, papātā papateyyahaṃ;
Rajjuyā bajjha miyyāhaṃ, kasmā vessantaraṃ puttaṃ;
Pabbājenti adūsakaṃ.

1746.‘‘Ajjhāyakaṃ dānapatiṃ, yācayogaṃ amacchariṃ;
Pūjitaṃ paṭirājūhi, kittimantaṃ yasassinaṃ;
Kasmā vessantaraṃ puttaṃ, pabbājenti adūsakaṃ.

1747.‘‘Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyikaṃ;
Kasmā vessantaraṃ puttaṃ, pabbājenti adūsakaṃ.

1748.‘‘Rañño hitaṃ devihitaṃ, ñātīnaṃ sakhinaṃ hitaṃ;
Hitaṃ sabbassa raṭṭhassa, kasmā vessantaraṃ puttaṃ;
Pabbājenti adūsakaṃ.

1749.‘‘Madhūniva palātāni, ambāva patitā chamā;
Evaṃ hessati te raṭṭhaṃ, pabbājenti adūsakaṃ.

1750.‘‘Haṃso nikhīṇapattova, pallalasmiṃ anūdake;
Apaviṭṭho amaccehi, eko rājā vihiyyasi.

1751.‘‘Taṃ taṃ brūmi mahārāja, attho te mā upaccagā;
Mā naṃ sivīnaṃ vacanā, pabbājesi adūsakaṃ’’.

1752.‘‘Dhammassāpacitiṃ kummi, sivīnaṃ vinayaṃ dhajaṃ;
Pabbājemi sakaṃ puttaṃ, pāṇā piyataro hi me’’.

1753.‘‘Yassa pubbe dhajaggāni, kaṇikārāva pupphitā;
Yāyantamanuyāyanti, svajjekova gamissati.

1754.‘‘Yassa pubbe dhajaggāni, kaṇikāravanāniva;
Yāyantamanuyāyanti, svajjekova gamissati.

1755.‘‘Yassa pubbe anīkāni, kaṇikārāva pupphitā;
Yāyantamanuyāyanti, svajjekova gamissati.

1756.‘‘Yassa pubbe anīkāni, kaṇikāravanāniva;
Yāyantamanuyāyanti, svajjekova gamissati.

1757.‘‘Indagopakavaṇṇābhā, gandhārā paṇḍukambalā;
Yāyantamanuyāyanti, svajjekova gamissati.

1758.‘‘Yo pubbe hatthinā yāti, sivikāya rathena ca;
Svajja vessantaro rājā, kathaṃ gacchati pattiko.

1759.‘‘Kathaṃ candanalittaṅgo, naccagītappabodhano;
Khurājinaṃ pharasuñca, khārikājañca hāhiti [hāriti (syā. ka.)].

1760.‘‘Kasmā nābhiharissanti, kāsāva ajināni ca;
Pavisantaṃ brahāraññaṃ, kasmā cīraṃ na bajjhare.

1761.‘‘Kathaṃ nu cīraṃ dhārenti, rājapabbājitā janā;
Kathaṃ kusamayaṃ cīraṃ, maddī paridahissati.

1762.‘‘Kāsiyāni ca dhāretvā, khomakoṭumbarāni ca;
Kusacīrāni dhārentī, kathaṃ maddī karissati.

1763.‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1764.‘‘Yassā mudutalā hatthā, caraṇā ca sukhedhitā;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1765.‘‘Yassā mudutalā pādā, caraṇā ca sukhedhitā;
Pādukāhi suvaṇṇāhi, pīḷamānāva gacchati;
Sā kathajja anujjhaṅgī, pathaṃ gacchati pattikā.

1766.‘‘Yāssu itthisahassānaṃ, purato gacchati mālinī;
Sā kathajja anujjhaṅgī, vanaṃ gacchati ekikā.

1767.‘‘Yāssu sivāya sutvāna, muhuṃ uttasate pure;
Sā kathajja anujjhaṅgī, vanaṃ gacchati bhīrukā.

1768.‘‘Yāssu indasagottassa, ulūkassa pavassato;
Sutvāna nadato bhītā, vāruṇīva pavedhati;
Sā kathajja anujjhaṅgī, vanaṃ gacchati bhīrukā.

1769.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1770.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1771.‘‘Sakuṇī hataputtāva, suññaṃ disvā kulāvakaṃ;
Tena tena padhāvissaṃ, piye putte apassatī.

1772.‘‘Kurarī [kururī (syā. ka.)] hatachāpāva, suññaṃ disvā kulāvakaṃ;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1773.‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1774.‘‘Kurarī hatachāpāva, suññaṃ disvā kulāvakaṃ;
Tena tena padhāvissaṃ, piye putte apassatī.

1775.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Ciraṃ dukkhena jhāyissaṃ, suññaṃ āgammimaṃ puraṃ.

1776.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Kisā paṇḍu bhavissāmi, piye putte apassatī.

1777.‘‘Sā nūna cakkavākīva, pallalasmiṃ anūdake;
Tena tena padhāvissaṃ, piye putte apassatī.

1778.‘‘Evaṃ me vilapantiyā, rājā puttaṃ adūsakaṃ;
Pabbājesi vanaṃ raṭṭhā, maññe hissāmi jīvitaṃ’’.

1779.‘‘Tassā lālappitaṃ sutvā, sabbā antepure bahū [ahu (syā. ka.)];
Bāhā paggayha pakkanduṃ, sivikaññā samāgatā.

1780.‘‘Sālāva sampamathitā, mālutena pamadditā;
Senti puttā ca dārā ca, vessantaranivesane.

1781.‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Bāhā paggayha pakkanduṃ, vessantaranivesane.

1782.‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Bāhā paggayha pakkanduṃ, vessantaranivesane.

1783.‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Atha vessantaro rājā, dānaṃ dātuṃ upāgami.

1784.‘‘Vatthāni vatthakāmānaṃ, soṇḍānaṃ detha vāruṇiṃ;
Bhojanaṃ bhojanatthīnaṃ, sammadeva pavecchatha.

1785. ‘‘Mā ca kiñci vanibbake, heṭṭhayittha idhāgate;
Tappetha annapānena, gacchantu paṭipūjitā.

1786. ‘‘Athettha vattatī saddo, tumulo bheravo mahā;
Dānena taṃ nīharanti, puna dānaṃ adā tuvaṃ [ayaṃ gāthā sī. syā. pī. potthakesu na dissati].

1787. ‘‘Tesu mattā kilantāva, sampatanti vanibbakā;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane.

1788. ‘‘Acchecchuṃ vata bho rukkhaṃ, nānāphaladharaṃ dumaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1789. ‘‘Acchecchuṃ vata bho rukkhaṃ, sabbakāmadadaṃ dumaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1790. ‘‘Acchecchuṃ vata bho rukkhaṃ, sabbakāmarasāharaṃ;
Yathā vessantaraṃ raṭṭhā, pabbājenti adūsakaṃ.

1791. ‘‘Ye vuḍḍhā ye ca daharā, ye ca majjhimaporisā;
Bāhā paggayha pakkanduṃ, nikkhamante mahārāje;
Sivīnaṃ raṭṭhavaḍḍhane.

1792. ‘‘Atiyakkhā vassavarā, itthāgārā ca rājino;
Bāhā paggayha pakkanduṃ, nikkhamante mahārāje;
Sivīnaṃ raṭṭhavaḍḍhane.

1793. ‘‘Thiyopi tattha pakkanduṃ, yā tamhi nagare ahu;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane.

1794. ‘‘Ye brāhmaṇā ye ca samaṇā, aññe vāpi vanibbakā;
Bāhā paggayha pakkanduṃ, adhammo kira bho iti.

1795. ‘‘Yathā vessantaro rājā, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjati.

1796. ‘‘Satta hatthisate datvā, sabbālaṅkārabhūsite;
Suvaṇṇakacche mātaṅge, hemakappanavāsase.

1797. ‘‘Ārūḷhe gāmaṇīyehi, tomaraṅkusapāṇibhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1798. ‘‘Satta assasate datvā, sabbālaṅkārabhūsite;
Ājānīyeva jātiyā, sindhave sīghavāhane.

1799. ‘‘Ārūḷhe gāmaṇīyehi, illiyācāpadhāribhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1800. ‘‘Satta rathasate datvā, sannaddhe ussitaddhaje;
Dīpe athopi veyagghe, sabbālaṅkārabhūsite.

1801. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1802.‘‘Satta itthisate datvā, ekamekā rathe ṭhitā;
Sannaddhā nikkharajjūhi, suvaṇṇehi alaṅkatā.

1803.‘‘Pītālaṅkārā pītavasanā, pītābharaṇavibhūsitā;
Aḷārapamhā hasulā, susaññā tanumajjhimā;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1804.‘‘Satta dhenusate datvā, sabbā kaṃsupadhāraṇā [kusumadhārine (ka.)];
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1805.‘‘Satta dāsisate datvā, satta dāsasatāni ca;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1806.‘‘Hatthī assarathe [asse rathe (syā.)] datvā, nāriyo ca alaṅkatā;
Esa vessantaro rājā, samhā raṭṭhā nirajjati.

1807.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Mahādāne padinnamhi, medanī sampakampatha.

1808.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ pañjalikato rājā, samhā raṭṭhā nirajjati.

1809.‘‘Athettha vattatī saddo, tumulo bheravo mahā;
Dānena taṃ nīharanti, puna dānaṃ adā tuvaṃ.

1810.‘‘Tesu mattā kilantāva, sampatanti vanibbakā;
Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane’’.

1811.‘‘Āmantayittha rājānaṃ, sañjayaṃ dhamminaṃ varaṃ [dhammikaṃvaraṃ (syā. ka.)];
Avaruddhasi maṃ deva, vaṅkaṃ gacchāmi pabbataṃ.

1812.‘‘Ye hi keci mahārāja, bhūtā ye ca bhavissare;
Atittāyeva kāmehi, gacchanti yamasādhanaṃ.

1813.‘‘Svāhaṃ sake abhissasiṃ, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjati.

1814.‘‘Aghaṃ taṃ paṭisevissaṃ, vane vāḷamigākiṇṇe;
Khaggadīpinisevite, ahaṃ puññāni karomi;
Tumhe paṅkamhi sīdatha’’.

1815.‘‘Anujānāhi maṃ amma, pabbajjā mama ruccati;
Svāhaṃ sake abhissasiṃ, yajamāno sake pure;
Sivīnaṃ vacanatthena, samhā raṭṭhā nirajjati.

1816.‘‘Aghaṃ taṃ paṭisevissaṃ, vane vāḷamigākiṇṇe;
Khaggadīpinisevite, ahaṃ puññāni karomi;

Tumhe paṅkamhi sīdatha [vaṅkaṃ gacchāmi pabbataṃ (ka.)].

1817.‘‘Anujānāmi taṃ putta, pabbajjā te samijjhatu;
Ayañca maddī kalyāṇī, susaññā tanumajjhimā;

Acchataṃ saha puttehi, kiṃ araññe karissati''.

1818. ''Nāhaṃ akāmā dāsimpi, araññaṃ netumussahe;
Sace icchati anvetu, sace nicchati acchatu''.

1819. ''Tato suṇhaṃ mahārājā, yācituṃ paṭipajjatha;
Mā candanasamācāre, rajojallaṃ adhārayi.

1820. ''Mā kāsiyāni dhāretvā [kāsiyāni ca dhāretvā (ka.)], kusacīraṃ adhārayi;
Dukkho vāso araññasmiṃ, mā hi tvaṃ lakkhaṇe gami.

1821. ''Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Nāhaṃ taṃ sukhamiccheyyaṃ, yaṃ me vessantaraṃ vinā''.

1822. ''Tamabravi mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Iṅgha maddī nisāmeti, vane ye honti dussahā.

1823. ''Bahū kīṭā paṭaṅgā ca, makasā madhumakkhikā;
Tepi taṃ tattha hiṃseyyuṃ, taṃ te dukkhataraṃ siyā.

1824. ''Apare passa santāpe, nadīnupanisevite;
Sappā ajagarā nāma, avisā te mahabbalā.

1825. ''Te manussaṃ migaṃ vāpi, api māsannamāgataṃ;
Parikkhipitvā bhogehi, vasamānenti attano.

1826. ''Aññepi kaṇhajaṭino [kaṇhajaṭilā (ka.)], acchā nāma aghammigā;
Na tehi puriso diṭṭho, rukkhamāruyha muccati.

1827. ''Saṅghaṭṭayantā siṅgāni, tikkhaggātippahārino [tikkhaggāni pahārino (sī. syā.)];
Mahiṃsā vicarantettha, nadiṃ sotumbaraṃ pati.

1828. ''Disvā migānaṃ yūthānaṃ, gavaṃ sañcarataṃ vane;
Dhenuva vacchagiddhāva, kathaṃ maddi karissasi.

1829. ''Disvā sampatite ghore, dumaggesu plavaṅgame;
Akhettaññāya te maddi, bhavissate mahabbhayaṃ.

1830. ''Yā tvaṃ sivāya sutvāna, muhuṃ uttasayī [uttasase (sī. syā. ka.)] pure;
Sā tvaṃ vaṅkamanuppattā, kathaṃ maddi karissasi.

1831. ''Ṭhite majjhanhike [majjhantike (sī. syā. pī.)] kāle, sannisinnesu pakkhisu;
Saṇateva brahāraññaṃ, tattha kiṃ gantumicchasi''.

1832. ''Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Yāni etāni akkhāsi, vane paṭibhayāni me;
Sabbāni abhisambhossaṃ, gacchaññeva rathesabha.

1833. ''Kāsaṃ kusaṃ poṭakilaṃ, usiraṃ muñjapabbajaṃ [muñjababbajaṃ (sī.)];
Urasā panudahissāmi, nassa hessāmi dunnayā.

1834. ''Bahūhi vata cariyāhi, kumārī vindate patiṃ;

Udarassuparodhena, gohanuveṭhanena ca.

1835.‘‘Aggissa pāricariyāya, udakummujjanena ca;
Vedhabyaṃ [vedhabbaṃ (sī. pī.)] kaṭukaṃ loke, gacchaññeva rathesabha.

1836.‘‘Apissā hoti appatto, ucchiṭṭhamapi bhuñjituṃ;
Yo naṃ hatthe gahetvāna, akāmaṃ parikaḍḍhati;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1837.‘‘Kesaggahaṇamukkhepā, bhūmyā ca parisumbhanā;
Datvā ca nopakkamati, bahudukkhaṃ anappakaṃ;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1838.‘‘Sukacchavī vedhaverā, datvā subhagamānino;
Akāmaṃ parikaḍḍhanti, ulūkaññeva vāyasā;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1839.‘‘Api ñātikule phīte, kaṃsapajjotane vasaṃ;
Nevābhivākyaṃ na labhe, bhātūhi sakhinīhipi [sakhikāhi ca (sī. pī.)];
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1840.‘‘Naggā nadī anūdakā, naggaṃ raṭṭhaṃ arājakaṃ;
Itthīpi vidhavā naggā, yassāpi dasa bhātaro;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1841.‘‘Dhajo rathassa paññāṇaṃ, dhūmo paññāṇamaggino;
Rājā rathassa paññāṇaṃ, bhattā paññāṇamitthiyā;
Vedhabyaṃ kaṭukaṃ loke, gacchaññeva rathesabha.

1842.‘‘Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimaṃ;
Taṃ ve devā pasaṃsanti, dukkarañhi karoti sā.

1843.‘‘Sāmikaṃ anubandhissaṃ, sadā kāsāyavāsinī;
Pathabyāpi abhijjantyā [abhejjantyā (sī. pī.)], vedhabyaṃ kaṭukitthiyā.

1844.‘‘Api sāgarapariyantaṃ, bahuvittadharaṃ mahiṃ;
Nānāratanaparipūraṃ, nicche vessantaraṃ vinā.

1845.‘‘Kathaṃ nu tāsaṃ hadayaṃ, sukharā vata itthiyo;
Yā sāmike dukkhitamhi, sukhamicchanti attano.

1846.‘‘Nikkhamante mahārāje, sivīnaṃ raṭṭhavaḍḍhane;
Tamahaṃ anubandhissaṃ, sabbakāmadado hi me’’.

1847.‘‘Tamabravi mahārājā, maddiṃ sabbaṅgasobhanaṃ;
Ime te daharā puttā, jālī kaṇhājinā cubho;
Nikkhippa lakkhaṇe gaccha, mayaṃ te posayāmase’’ [posiyāmase (sī. pī. ka.)].

1848.‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Piyā me puttakā deva, jālī kaṇhājinā cubho;
Tyamhaṃ tattha ramessanti, araññe jīvasokinaṃ’’.

1849.‘‘Tamabravi mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Sālīnaṃ odanaṃ bhutvā, suciṃ maṃsūpasecanaṃ;
Rukkhaphalāni bhuñjantā, kathaṃ kāhanti dārakā.

1850.‘‘Bhutvā satapale kaṃse, sovaṇṇe satarājike;
Rukkhapattesu bhuñjantā, kathaṃ kāhanti dārakā.

1851.‘‘Kāsiyāni ca dhāretvā, khomakoṭumbarāni ca;
Kusacīrāni dhārentā, kathaṃ kāhanti dārakā.

1852.‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Pattikā paridhāvantā, kathaṃ kāhanti dārakā.

1853.‘‘Kūṭāgāre sayitvāna, nivāte phusitaggaḷe;
Sayantā rukkhamūlasmiṃ, kathaṃ kāhanti dārakā.

1854.‘‘Pallaṅkesu sayitvāna, gonake cittasanthate;
Sayantā tiṇasanthāre, kathaṃ kāhanti dārakā.

1855.‘‘Gandhakena vilimpitvā, agarucandanena ca;
Rajojallāni dhārentā, kathaṃ kāhanti dārakā.

1856.‘‘Cāmaramorahatthehi, bījitaṅgā sukhedhitā [sukhe ṭhitā (syā. pī.)];
Phuṭṭhā ḍaṃsehi makasehi, kathaṃ kāhanti dārakā’’.

1857.‘‘Tamabravi rājaputtī, maddī sabbaṅgasobhanā;
Mā deva paridevesi, mā ca tvaṃ vimano ahu;
Yathā mayaṃ bhavissāma, tathā hessanti dārakā.

1858.‘‘Idaṃ vatvāna pakkāmi, maddī sabbaṅgasobhanā;
Sivimaggena anvesi, putte ādāya lakkhaṇā’’.

1859.Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Pitu mātu ca vanditvā, katvā ca naṃ padakkhiṇaṃ.

1860.Catuvāhiṃ rathaṃ yuttaṃ, sīghamāruyha sandanaṃ;
Ādāya puttadārañca, vaṅkaṃ pāyāsi pabbataṃ.

1861.Tato vessantaro rājā, yenāsi bahuko jano;
‘‘Āmanta kho taṃ gacchāma, arogā hontu ñātayo’’.

1862.‘‘Iṅgha maddi nisāmehi, rammarūpaṃva dissati;
Āvāsaṃ siviseṭṭhassa, pettikaṃ bhavanaṃ mama’’.

1863.‘‘Taṃ brāhmaṇā anvagamuṃ, te naṃ asse ayācisuṃ;
Yācito paṭipādesi, catunnaṃ caturo haye’’’.

1864.‘‘Iṅgha maddi nisāmehi, cittarūpaṃva dissati;
Migarohiccavaṇṇena, dakkhiṇassā vahanti maṃ’’.

1865.‘‘Athettha pañcamo āgā, so taṃ rathamayācatha;
Tassa taṃ yācitodāsi, na cassupahato mano.

1866. ‘‘Tato vessantaro rājā, oropetvā [otāretvā (ka.)] sakaṃ janaṃ;
Assāsayi assarathaṃ, brāhmaṇassa dhanesino’’.

1867. ‘‘Tvaṃ maddi kaṇhaṃ gaṇhāhi, lahu esā kaniṭṭhikā;
Ahaṃ jāliṃ gahessāmi, garuko bhātiko hi so’’.

1868. ‘‘Rājā kumāramādāya, rājaputtī ca dārikaṃ;
Sammodamānā pakkāmuṃ, aññamaññaṃ piyaṃvadā’’.

Dānakaṇḍaṃ nāma.

Vanapavesanaṃ

1869. ‘‘Yadi keci manujā enti, anumagge paṭipathe;
Maggaṃ te paṭipucchāma, kuhiṃ vaṅkatapabbato.

1870. ‘‘Te tattha amhe passitvā, kalunaṃ paridevayuṃ;
Dukkhaṃ te paṭivedenti, dūre vaṅkatapabbato’’.

1871. ‘‘Yadi passanti pavane, dārakā phaline [phalite (sī. syā. pī.)] dume;
Tesaṃ phalānaṃ hetumhi, uparodanti dārakā.

1872. ‘‘Rodante dārake disvā, ubbiddhā [ubbiggā (sī. syā. pī.)] vipulā dumā;
Sayamevonamitvāna, upagacchanti dārake.

1873. ‘‘Idaṃ accherakaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sādhukāraṃ pavattesi, maddī sabbaṅgasobhanā.

1874. ‘‘Accheraṃ vata lokasmiṃ, abbhutaṃ lomahaṃsanaṃ;
Vessantarassa tejena, sayamevonatā dumā’’.

1875. ‘‘Saṅkhipiṃsu pathaṃ yakkhā, anukampāya dārake;
Nikkhantadivaseneva, cetaraṭṭhaṃ upāgamuṃ’’.

1876. ‘‘Te gantvā dīghamaddhānaṃ, cetaraṭṭhaṃ upāgamuṃ;
Iddhaṃ phītaṃ janapadaṃ, bahumaṃsasurodanaṃ’’.

1877. ‘‘Cetiyo parivāriṃsu, disvā lakkhaṇamāgataṃ;
Sukhumālī vata ayyā, pattikā paridhāvati.

1878. ‘‘Vayhāhi pariyāyitvā, sivikāya rathena ca;
Sājja maddī araññasmiṃ, pattikā paridhāvati’’.

1879. ‘‘Taṃ disvā cetapāmokkhā, rodamānā upāgamuṃ;
Kacci nu deva kusalaṃ, kacci deva anāmayaṃ;
Kacci pitā arogo te, sivīnañca anāmayaṃ.

1880. ‘‘Ko te balaṃ mahārāja, ko nu te rathamaṇḍalaṃ;
Anassako arathako, dīghamaddhānamāgato;
Kaccāmittehi pakato, anuppattosimaṃ disaṃ’’.

1881. ‘‘Kusalañceva me samma, atho samma anāmayaṃ;

Atho pitā arogo me, sivīnañca anāmayaṃ.

1882.‘‘Ahañhi kuñjaraṃ dajjaṃ, īsādantaṃ urūḷhavaṃ;
Khettaññuṃ sabbayuddhānaṃ, sabbasetaṃ gajuttamaṃ.

1883.‘‘Paṇḍukambalasañchannaṃ, pabhinnaṃ sattumaddanaṃ;
Dantiṃ savāḷabījaniṃ, setaṃ kelāsasādisaṃ.

1884.‘‘Sasetacchattaṃ saupādheyyaṃ, sāthappanaṃ sahatthipaṃ;
Aggayānaṃ rājavāhiṃ, brāhmaṇānaṃ adāsahaṃ.

1885.‘‘Tasmiṃ me sivayo kuddhā, pitā cupahatomano;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’.

1886.‘‘Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

1887.‘‘Sākaṃ bhisaṃ madhuṃ maṃsaṃ, suddhaṃ sālinamodanaṃ;
Paribhuñja mahārāja, pāhuno nosi āgato’’.

1888.‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’.

1889.‘‘Idheva tāva acchassu, cetaraṭṭhe rathesabha;
Yāva cetā gamissanti, rañño santika yācituṃ.

1890.‘‘Nijjhāpetuṃ mahārājaṃ, sivīnaṃ raṭṭhavaḍḍhanaṃ;
Taṃ taṃ cetā purakkhatvā, patītā laddhapaccayā;
Parivāretvāna gacchanti, evaṃ jānāhi khattiya’’.

1891.‘‘Mā vo ruccittha gamanaṃ, rañño santika yācituṃ;
Nijjhāpetuṃ mahārājaṃ, rājāpi tattha nissaro.

1892.‘‘Accuggatā hi sivayo, balaggā negamā ca ye;
Te vidhaṃsetumicchanti, rājānaṃ mama kāraṇā’’.

1893.‘‘Sace esā pavattettha, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Idheva rajjaṃ kārehi, cetehi parivārito.

1894.‘‘Iddhaṃ phītañcidaṃ raṭṭhaṃ, iddho janapado mahā;
Matiṃ karohi tvaṃ deva, rajjassa manusāsituṃ’’.

1895.‘‘Na me chando mati atthi, rajjassa anusāsituṃ;
Pabbājitassa raṭṭhasmā, cetaputtā suṇātha me.

1896.‘‘Atuṭṭhā sivayo āsuṃ, balaggā negamā ca ye;
Pabbājitassa raṭṭhasmā, cetā rajjebhisecayuṃ.

1897.‘‘Asammodiyampi vo assa, accantaṃ mama kāraṇā;
Sivīhi bhaṇḍanañcāpi, viggaho me na ruccati.

1898. ‘‘Athassa bhaṇḍanaṃ ghoraṃ, sampahāro anappako;
Ekassa kāraṇā mayhaṃ, hiṃseyya bahuko jano.

1899. ‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Avaruddhasi maṃ rājā, vaṅkaṃ gacchāmi pabbataṃ;
Okāsaṃ sammā jānātha, vane yattha vasāmase’’.

1900. ‘‘Taggha te mayamakkhāma, yathāpi kusalā tathā;
Rājisī yattha sammanti, āhutaggī samāhitā.

1901. ‘‘Esa selo mahārāja, pabbato gandhamādano;
Yattha tvaṃ saha puttehi, saha bhariyāya cacchasi.

1902. ‘‘Taṃ cetā anusāsiṃsu, assunettā rudaṃmukhā;
Ito gaccha mahārāja, ujuṃ yenuttarā mukho.

1903. ‘‘Atha dakkhisi bhaddante, vepullaṃ nāma pabbataṃ;
Nānādumagaṇākiṇṇaṃ, sītacchāyaṃ manoramaṃ.

1904. ‘‘Tamatikkamma bhaddante, atha dakkhisi āpagaṃ;
Nadiṃ ketumatiṃ nāma, gambhīraṃ girigabbharaṃ.

1905. ‘‘Puthulomamacchākiṇṇaṃ, supatitthaṃ mahodakaṃ;
Tattha nhatvā pivitvā ca, assāsetvā saputtake.

1906. ‘‘Atha dakkhisi bhaddante, nigrodhaṃ madhupipphalaṃ;
Rammake sikhare jātaṃ, sītacchāyaṃ manoramaṃ.

1907. ‘‘Atha dakkhisi bhaddante, nāḷikaṃ nāma pabbataṃ;
Nānādijagaṇākiṇṇaṃ, selaṃ kimpurisāyutaṃ.

1908. ‘‘Tassa uttarapubbena, mucalindo nāma so saro;
Puṇḍarīkehi sañchanno, setasogandhikehi ca.

1909. ‘‘So vanaṃ meghasaṅkāsaṃ, dhuvaṃ haritasaddalaṃ;
Sīhovāmisapekkhīva vanasaṇḍaṃ vigāhaya;
Puppharukkhehi sañchannaṃ, phalarukkhehi cūbhayaṃ.

1910. ‘‘Tattha bindussarā vaggū, nānāvaṇṇā bahū dijā;
Kūjantamupakūjanti, utusaṃpupphite dume.

1911. ‘‘Gantvā girividuggānaṃ, nadīnaṃ pabhavāni ca;
So addasa [dakkhasi (sī. pī.)] pokkharaṇiṃ, karañjakakudhāyutaṃ.

1912. ‘‘Puthulomamacchākiṇṇaṃ, supatitthaṃ mahodakaṃ;
Samañca caturaṃsañca, sāduṃ appaṭigandhiyaṃ.

1913. ‘‘Tassā uttarapubbena, paṇṇasālaṃ amāpaya;
Paṇṇasālaṃ amāpetvā, uñchācariyāya īhatha’’.

Vanapavesanaṃ nāma.

Jūjakapabbaṃ

1914. ‘‘Ahu vāsī kaliṅgesu, jūjako nāma brāhmaṇo;
Tassāsi daharā bhariyā, nāmenāmittatāpanā.

1915. ‘‘Tā naṃ tattha gatāvocuṃ, nadiṃ udakahāriyā;
Thiyo naṃ paribhāsiṃsu, samāgantvā kutūhalā.

1916. ‘‘Amittā nūna te mātā, amitto nūna te pitā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1917. ‘‘Ahitaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1918. ‘‘Amittā vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1919. ‘‘Dukkaṭaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1920. ‘‘Pāpakaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1921. ‘‘Amanāpaṃ vata te ñātī, mantayiṃsu rahogatā;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1922. ‘‘Amanāpavāsaṃ vasi, jiṇṇena patinā saha [evaṃ dahariyā satī (sī. pī.)];
Yā tvaṃ vasasi jiṇṇassa, mataṃ te jīvitā varaṃ.

1923. ‘‘Na hi nūna tuyhaṃ kalyāṇi, pitā mātā ca sobhane;
Aññaṃ bhattāraṃ vindiṃsu, ye taṃ jiṇṇassa pādaṃsu;
Evaṃ dahariyaṃ satiṃ.

1924. ‘‘Duyiṭṭhaṃ te navamiyaṃ, akataṃ aggihuttakaṃ;
Ye taṃ jiṇṇassa pādaṃsu, evaṃ dahariyaṃ satiṃ.

1925. ‘‘Samaṇe brāhmaṇe nūna, brāhmaṇacariyaparāyaṇe;
Sā tvaṃ loke abhisapi, sīlavante bahussute;
Yā tvaṃ vasasi jiṇṇassa, evaṃ dahariyā satī.

1926. ‘‘Na dukkhaṃ ahinā daṭṭhaṃ, na dukkhaṃ sattiyā hataṃ;
Tañca dukkhañca tibbañca, yaṃ passe jiṇṇakaṃ patiṃ.

1927. ‘‘Natthi khiḍḍā natthi rati, jiṇṇena patinā saha;
Natthi allāpasallāpo, jagghitumpi [jagghitampi (sī. pī.)] na sobhati.

1928. ‘‘Yadā ca daharo daharā, mantayanti [mantayiṃsu (syā. ka.)] rahogatā;
Sabbesaṃ sokā nassanti, ye keci hadayassitā.

1929. ‘‘Daharā tvaṃ rūpavatī, purisānaṃbhipatthitā;
Gaccha ñātikule accha, kiṃ jiṇṇo ramayissati’’.

1930. ‘‘Na te brāhmaṇa gacchāmi, nadiṃ udakahāriyā;
Thiyo maṃ paribhāsanti, tayā jiṇṇena brāhmaṇa’’.

1931. ‘‘Mā me tvaṃ akarā kammaṃ, mā me udakamāhari;
Ahaṃ udakamāhissaṃ, mā bhoti kupitā ahu’’.

1932. ‘‘Nāhaṃ tamhi kule jātā, yaṃ tvaṃ udakamāhare;
Evaṃ brāhmaṇa jānāhi, na te vacchāmahaṃ ghare.

1933. ‘‘Sace me dāsaṃ dāsiṃ vā, nānayissasi brāhmaṇa;
Evaṃ brāhmaṇa jānāhi, na te vacchāmi santike’’.

1934. ‘‘Natthi me sippaṭhānaṃ vā, dhanaṃ dhaññañca brāhmaṇi;
Kutohaṃ dāsaṃ dāsiṃ vā, ānayissāmi bhotiyā;
Ahaṃ bhotiṃ upaṭṭhissaṃ, mā bhoti kupitā ahu’’.

1935. ‘‘Ehi te ahamakkhissaṃ, yathā me vacanaṃ sutaṃ;
Esa vessantaro rājā, vaṅke vasati pabbate.

1936. ‘‘Taṃ tvaṃ gantvāna yācassu, dāsaṃ dāsiñca brāhmaṇa;
So te dassati yācito, dāsaṃ dāsiñca khattiyo’’.

1937. ‘‘Jiṇṇohamasmi dubbalo [abalo (sī. pī. ka.)], dīgho caddhā suduggamo;
Mā bhoti paṭidevesi, mā ca tvaṃ [mā bhoti (syā. ka.)] vimanā ahu;
Ahaṃ bhotiṃ upaṭṭhissaṃ, mā bhoti kupitā ahu’’.

1938. ‘‘Yathā agantvā saṅgāmaṃ, ayuddhova parājito;
Evameva tuvaṃ brahme, agantvāva parājito.

1939. ‘‘Sace me dāsaṃ dāsiṃ vā, nānayissasi brāhmaṇa;
Evaṃ brāhmaṇa jānāhi, na te vacchāmahaṃ ghare;
Amanāpaṃ te karissāmi, taṃ te dukkhaṃ bhavissati.

1940. ‘‘Nakkhatte utupubbesu, yadā maṃ dakkhisilaṅkataṃ;
Aññehi saddhiṃ ramamānaṃ, taṃ te dukkhaṃ bhavissati.

1941. ‘‘Adassanena mayhaṃ te, jiṇṇassa paridevato;
Bhiyyo vaṅkā ca palitā, bahū hessanti brāhmaṇa’’.

1942. ‘‘Tato so brāhmaṇo bhīto, brāhmaṇiyā vasānugo;
Aṭṭito kāmarāgena, brāhmaṇiṃ etadabravi’’.

1943. ‘‘Pātheyyaṃ me karohi tvaṃ, saṃkulyā saguḷāni ca [saṅkulā saṅguḷāni ca (syā.), aṅguḷā sakalāni ca (ka.)];
Madhupiṇḍikā ca sukatāyo, sattubhattañca brāhmaṇi.

1944. ‘‘Ānayissaṃ methunake, ubho dāsakumārake;
Te taṃ paricarissanti, rattindivamatanditā’’.

1945. ‘‘Idaṃ vatvā brahmabandhu, paṭimuñci upāhanā;
Tato so mantayitvāna, bhariyaṃ katvā padakkhiṇaṃ.

1946.‘‘Pakkāmi so ruṇṇamukho, brāhmaṇo sahitabbato;
Sivīnaṃ nagaraṃ phītaṃ, dāsapariyesanaṃ caraṃ’’.

1947.‘‘So tattha gantvā avaca [avacāsi (syā. ka.)], ye tatthāsuṃ samāgatā;
Kuhiṃ vessantaro rājā, kattha passemu khattiyaṃ’’.

1948.‘‘Te janā taṃ avaciṃsu, ye tatthāsuṃ samāgatā;
Tumhehi brahme pakato, atidānena khattiyo;
Pabbājito sakā raṭṭhā, vaṅke vasati pabbate.

1949.‘‘Tumhehi brahme pakato, atidānena khattiyo;
Ādāya puttadārañca, vaṅke vasati pabbate’’.

1950.‘‘So codito brāhmaṇiyā, brāhmaṇo kāmagiddhimā;
Aghaṃ taṃ paṭisevittha, vane vāḷamigākiṇṇe;
Khaggadīpinisevite.

1951.‘‘Ādāya beḷuvaṃ daṇḍaṃ, aggihuttaṃ kamaṇḍaluṃ;
So pāvisi brahāraññaṃ, yattha assosi kāmadaṃ.

1952.‘‘Taṃ paviṭṭhaṃ brahāraññaṃ, kokā naṃ parivārayuṃ;
Vikkandi so vippanaṭṭho, dūre panthā apakkami.

1953.‘‘Tato so brāhmaṇo gantvā, bhogaluddho asaññato;
Vaṅkassorohaṇe naṭṭhe, imā gāthā abhāsatha’’.

1954.‘‘Ko rājaputtaṃ nisabhaṃ, jayantamaparājitaṃ;
Bhaye khemassa dātāraṃ, ko me vessantaraṃ vidū.

1955.‘‘Yo yācataṃ patiṭṭhāsi, bhūtānaṃ dharaṇīriva;
Dharaṇūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1956.‘‘Yo yācataṃ gatī āsi, savantīnaṃva sāgaro;
Sāgarūpamaṃ [udadhūpamaṃ (sī. syā. pī.), tathūpamaṃ (ka.)] mahārājaṃ, ko me vessantaraṃ vidū.

1957.‘‘Kalyāṇatitthaṃ sucimaṃ, sītūdakaṃ manoramaṃ;
Puṇḍarīkehi sañchannaṃ, yuttaṃ kiñjakkhareṇunā;
Rahadūpamaṃ [sarūpamaṃ (ka.)] mahārājaṃ, ko me vessantaraṃ vidū.

1958.‘‘Assatthaṃva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1959.‘‘Nigrodhaṃva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1960.‘‘Ambaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1961. ‘‘Sālaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1962. ‘‘Dumaṃ iva pathe jātaṃ, sītacchāyaṃ manoramaṃ;
Santānaṃ visametāraṃ, kilantānaṃ paṭiggahaṃ;
Tathūpamaṃ mahārājaṃ, ko me vessantaraṃ vidū.

1963. ‘‘Evañca me vilapato, paviṭṭhassa brahāvane;
Ahaṃ jānanti yo vajjā, nandiṃ so janaye mama.

1964. ‘‘Evañca me vilapato, paviṭṭhassa brahāvane;
Ahaṃ jānanti yo vajjā, tāya so ekavācāya;
Pasave puññaṃ anappakaṃ’’.

1965. ‘‘Tassa ceto paṭissosi, araññe luddako caraṃ;
Tumhehi brahme pakato, atidānena khattiyo;
Pabbājito sakā raṭṭhā, vaṅke vasati pabbate.

1966. ‘‘Tumhehi brahme pakato, atidānena khattiyo;
Ādāya puttadārañca, vaṅke vasati pabbate.

1967. ‘‘Akiccakārī dummedho, raṭṭhā pavanamāgato;
Rājaputtaṃ gavesanto, bako macchamivodake.

1968. ‘‘Tassa tyāhaṃ na dassāmi, jīvitaṃ idha brāhmaṇa;
Ayañhi te mayā nunno [mayā’ruḷho (ka.)], saro pissati lohitaṃ.

1969. ‘‘Siro te vajjhayitvāna, hadayaṃ chetvā sabandhanaṃ;
Panthasakuṇaṃ [bandhasakuṇaṃ (ka.)] yajissāmi, tuyhaṃ maṃsena brāhmaṇa.

1970. ‘‘Tuyhaṃ maṃsena medena, matthakena ca brāhmaṇa;
Āhutiṃ paggahessāmi, chetvāna hadayaṃ tava.

1971. ‘‘Taṃ me suyiṭṭhaṃ suhutaṃ, tuyhaṃ maṃsena brāhmaṇa;
Na ca tvaṃ rājaputtassa, bhariyaṃ putte ca nessasi’’.

1972. ‘‘Avajjho brāhmaṇo dūto, cetaputta suṇohi me;
Tasmā hi dūtaṃ na hanti, esa dhammo sanantano.

1973. ‘‘Nijjhattā sivayo sabbe, pitā naṃ daṭṭhumicchati;
Mātā ca dubbalā tassa, acirā cakkhūni jīyare.

1974. ‘‘Tesāhaṃ pahito dūto, cetaputta suṇohi me;
Rājaputtaṃ nayissāmi, yadi jānāsi saṃsa me.
‘‘Piyassa me piyo dūto, puṇṇapattaṃ dadāmi te’’;

1975. ‘‘Imañca madhuno tumbaṃ, migasatthiñca brāhmaṇa;
Tañca te desamakkhissaṃ, yattha sammati kāmado’’.

Jūjakapabbaṃ nāma.

Cūḷavanavaṇṇanā

1976. ‘‘Esa selo mahābrahme, pabbato gandhamādano;
Yattha vessantaro rājā, saha puttehi sammati.

1977. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca [āsaṭañca (ka.)] masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

1978. ‘‘Ete nīlā padissanti, nānāphaladharā dumā;
Uggatā abbhakūṭāva, nīlā añjanapabbatā.

1979. ‘‘Dhavassakaṇṇā khadirā, sālā phandanamāluvā;
Sampavedhanti vātena, sakiṃ pītāva māṇavā.

1980. ‘‘Upari dumapariyāyesu, saṅgītiyova suyyare;
Najjuhā kokilasaṅghā [kokilā siṅghā (ka.)], sampatanti dumā dumaṃ.

1981. ‘‘Avhayanteva gacchantaṃ, sākhāpattasamīritā;
Ramayanteva āgantaṃ, modayanti nivāsinaṃ;
Yattha vessantaro rājā, saha puttehi sammati.

1982. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

1983. ‘‘Ambā kapitthā panasā, sālā jambū vibhītakā;
Harītakī āmalakā, assatthā badarāni ca.

1984. ‘‘Cārutimbarukkhā cettha, nigrodhā ca kapitthanā;
Madhumadhukā thevanti, nīce pakkā cudumbarā.

1985. ‘‘Pārevatā bhaveyyā ca, muddikā ca madhutthikā;
Madhuṃ anelakaṃ tattha, sakamādāya bhuñjare.

1986. ‘‘Aññettha pupphitā ambā, aññe tiṭṭhanti dovilā;
Aññe āmā ca pakkā ca, bhekavaṇṇā tadūbhayaṃ.

1987. ‘‘Athettha heṭṭhā puriso, ambapakkāni gaṇhati;
Āmāni ceva pakkāni, vaṇṇagandharasuttame.

1988. ‘‘Ateva me acchariyaṃ, hiṅkāro paṭibhāti maṃ;
Devānamiva āvāso, sobhati nandanūpamo.

1989. ‘‘Vibhedikā nāḷikerā, khajjurīnaṃ brahāvane;
Mālāva ganthitā ṭhanti, dhajaggāneva dissare;
Nānāvaṇṇehi puppheti, nabhaṃ tārācitāmiva.

1990. ‘‘Kuṭajī kuṭṭhatagarā, pāṭaliyo ca pupphitā;
Punnāgā giripunnāgā, koviḷārā ca pupphitā.

1991. ‘‘Uddālakā somarukkhā, agaruphalliyā [agarubhalliyā (sī. syā. pī.)] bahū;
Puttajīvā [puṭajīvā (ka.)] ca kakudhā, asanā cettha pupphitā.

1992.‘‘Kuṭajā salaḷā nīpā [nimbā (ka.)], kosambā labujā dhavā;
Sālā ca pupphitā tattha, palālakhalasannibhā.

1993.‘‘Tassāvidūre pokkharaṇī, bhūmibhāge manorame;
Padumuppalasañchannā, devānamiva nandane.

1994.‘‘Athettha puppharasamattā, kokilā mañjubhāṇikā;
Abhinādenti pavanaṃ, utusampupphite dume.

1995.‘‘Bhassanti makarandehi, pokkhare pokkhare madhū;
Athettha vātā vāyanti, dakkhiṇā atha pacchimā;
Padumakiñjakkhareṇūhi, okiṇṇo hoti assamo.

1996.‘‘Thūlā siṅghāṭakā cettha, saṃsādiyā pasādiyā [saṃsāriyā pasāriyā (ka.)];
Macchakacchapabyāviddhā, bahū cettha mupayānakā;
Madhuṃ bhisehi savati, khirasappimuḷālibhi.

1997.‘‘Surabhī taṃ vanaṃ vāti, nānāgandhasamoditaṃ [nānāgandhasameritaṃ (sī. syā. pī.)];
Sammaddateva [samodateva (ka.)] gandhena, pupphasākhāhi taṃ vanaṃ;
Bhamarā pupphagandhena, samantā mabhināditā.

1998.‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

1999.‘‘Nandikā jīvaputtā ca, jīvaputtā piyā ca no;
Piyā puttā piyā nandā, dijā pokkharaṇīgharā.

2000.‘‘Mālāva ganthitā ṭhanti, dhajaggāneva dissare;
Nānāvaṇṇehi pupphehi, kusaleheva suganthitā [suganthikā (sī. pī.)];
Yattha vessantaro rājā, saha puttehi sammati.

2001.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati’’.

2002.‘‘Idañca me sattubhattaṃ, madhunā paṭisaṃyutaṃ;
Madhupiṇḍikā ca sukatāyo, sattubhattaṃ dadāmi te’’.

2003.‘‘Tuyheva sambalaṃ hotu, nāhaṃ icchāmi sambalaṃ;
Itopi brahme gaṇhāhi, gaccha brahme yathāsukhaṃ.

2004.‘‘Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Isīpi accuto tattha, paṅkadanto rajassiro;
Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ.

2005.‘‘Cammavāsī chamā seti, jātavedaṃ namassati;
Taṃ tvaṃ gantvāna pucchassu, so te maggaṃ pavakkhati’’.

2006.Idaṃ sutvā brahmabandhu, cetaṃ katvā padakkhiṇaṃ;
Udaggacitto pakkāmi, yenāsi accuto isi.

Cūḷavanavaṇṇanā.

Mahāvanavaṇṇanā

2007. Gacchanto so bhāradvājo, addassa accutaṃ isiṃ;
Disvāna taṃ bhāradvājo, sammodi isinā saha.

2008. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpesi, kacci mūlaphalā bahū.

2009. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

2010. ‘‘Kusalañceva me brahme, atho brahme anāmayaṃ;
Atho uñchena yāpemi, atho mūlaphalā bahū.

2011. ‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ na vijjati.

2012. ‘‘Bahūni vassapūgāni, assame vasato mama;
Nābhijānāmi uppannaṃ, ābādhaṃ amanoramaṃ.

2013. ‘‘Svāgataṃ te mahābrahme, atho te adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2014. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2015. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasi’’.

2016. ‘‘Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Sañjayassa sakaṃ puttaṃ, sivīhi vippavāsitaṃ;
Tamahaṃ dassanamāgato, yadi jānāsi saṃsa me’’.

2017. ‘‘Na bhavaṃ eti puññatthaṃ, sivirājassa dassanaṃ;
Maññe bhavaṃ patthayati, rañño bhariyaṃ patibbataṃ;
Maññe kaṇhājinaṃ dāsiṃ, jāliṃ dāsañca icchasi.

2018. ‘‘Atha vā tayo mātāputte, araññā netumāgato;
Na tassa bhogā vijjanti, dhanaṃ dhaññañca brāhmaṇa’’.

2019. ‘‘Akuddharūpohaṃ bhoto [bhoto (sī. pī.)], nāhaṃ yācitumāgato;
Sādhu dassanamariyānaṃ, sannivāso sadā sukho.

2020. ‘‘Adiṭṭhapubbo sivirājā, sivīhi vippavāsito;
Tamahaṃ dassanamāgato, yadi jānāsi saṃsa me’’.

2021. ‘‘Esa selo mahābrahme, pabbato gandhamādano;
Yattha vessantaro rājā, saha puttehi sammati.

2022. ‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

2023.‘‘Ete nīlā padissanti, nānāphaladharā dumā;
Uggatā abbhakūṭāva nīlā añjanapabbatā.

2024.‘‘Dhavassakaṇṇā khadirā, sālā phandanamāluvā;
Sampavedhanti vātena, sakiṃ pītāva māṇavā.

2025.‘‘Upari dumapariyāyesu, saṅgītiyova suyyare;
Najjuhā kokilasaṅghā, sampatanti dumā dumaṃ.

2026.‘‘Avhayanteva gacchantaṃ, sākhāpattasamīritā;
Ramayanteva āgantaṃ, modayanti nivāsinaṃ;
Yattha vessantaro rājā, saha puttehi sammati.

2027.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati.

2028.‘‘Karerimālā vitatā, bhūmibhāge manorame;
Saddalāharitā bhūmi, na tatthuddhaṃsate rajo.

2029.‘‘Mayūragīvasaṅkāsā, tūlaphassasamūpamā;
Tiṇāni nātivattanti, samantā caturaṅgulā.

2030.‘‘Ambā jambū kapitthā ca, nīce pakkā cudumbarā;
Paribhogehi rukkhehi, vanaṃ taṃ rativaḍḍhanaṃ.

2031.‘‘Veḷuriyavaṇṇasannibhaṃ, macchagumbanisevitaṃ;
Suciṃ sugandhaṃ salilaṃ, āpo tatthapi sandati.

2032.‘‘Tassāvidūre pokkharaṇī, bhūmibhāge manorame;
Padumuppalasañchannā, devānamiva nandane.

2033.‘‘Tīṇi uppalajātāni, tasmiṃ sarasi brāhmaṇa;
Vicittaṃ nīlānekāni, setā lohitakāni ca.

2034.‘‘Khomāva tattha padumā, setasogandhikehi ca;
Kalambakehi sañchanno, mucalindo nāma so saro.

2035.‘‘Athettha padumā phullā, apariyantāva dissare;
Gimhā hemantikā phullā, jaṇṇutagghā upattharā.

2036.‘‘Surabhī sampavāyanti, vicittapupphasanthatā;
Bhamarā pupphagandhena, samantā mabhināditā.

2037.‘‘Athettha udakantasmiṃ, rukkhā tiṭṭhanti brāhmaṇa;
Kadambā pāṭalī phullā, koviḷārā ca pupphitā.

2038.‘‘Aṅkolā kacchikārā ca, pārijaññā ca pupphitā;
Vāraṇā vayanā [sāyanā (sī. pī.), vuyhanā (syā.)] rukkhā, mucalindamubhato [mucalindamabhito (sī. pī.)] saraṃ.

2039.‘‘Sirīsā setapārisā [setavārisā (sī. pī.)], sādhu vāyanti padmakā;
Nigguṇḍī sirīnigguṇḍī [saranigguṇḍī (ka.)], asanā cettha pupphitā.

2040. ‘‘Paṅgurā [paṅkurā (syā.), paṅgulā (ka.)] bahulā selā, sobhañjanā ca pupphitā;
Ketakā kaṇikārā ca, kanaverā ca pupphitā.

2041. ‘‘Ajjunā ajjukaṇṇā ca, mahānāmā ca pupphitā;
Supupphitaggā tiṭṭhanti, pajjalanteva kiṃsukā.

2042. ‘‘Setapaṇṇī sattapaṇṇā, kadaliyo kusumbharā;
Dhanutakkārī pupphehi, sīsapāvaraṇāni ca.

2043. ‘‘Acchivā sallavā [sabalā (sī.), simalā (pī.)] rukkhā, sallakiyo ca pupphitā;
Setageru ca tagarā, maṃsikuṭṭhā kulāvarā.

2044. ‘‘Daharā rukkhā ca vuddhā ca, akuṭilā cettha pupphitā;
Assamaṃ ubhato ṭhanti, agyāgāraṃ samantato.

2045. ‘‘Athettha udakantasmiṃ, bahujāto phaṇijjako;
Muggatiyo karatiyo, sevālasīsakā bahū.

2046. ‘‘Uddāpavattaṃ [uddhāpavattaṃ (syā. pī.)] ulluḷitaṃ, makkhikā hiṅgujālikā;
Dāsimakañjako [dāsimā koñjako (ka.)] cettha, bahū nīcekaḷambakā.

2047. ‘‘Elamphurakasañchannā [elambarakasañchannā (sī. pī.), eḷambakehi sañchannā (syā.)], rukkhā tiṭṭhanti brāhmaṇa;
Sattāhaṃ dhāriyamānānaṃ, gandho tesaṃ na chijjati.

2048. ‘‘Ubhato saraṃ mucalindaṃ, pupphā tiṭṭhanti sobhanā;
Indīvarehi sañchannaṃ, vanaṃ taṃ upasobhati.

2049. ‘‘Aḍḍhamāsaṃ dhāriyamānānaṃ, gandho tesaṃ na chijjati;
Nīlapupphī setavārī, pupphitā girikaṇṇikā;
Kalerukkhehi [kaṭerukehi (sī.), kaṭerukkhehi (pī.)] sañchannaṃ, vanaṃ taṃ tulasīhi ca.

2050. ‘‘Sammaddateva gandhena, pupphasākhāhi taṃ vanaṃ;
Bhamarā pupphagandhena, samantā mabhināditā.

2051. ‘‘Tīṇi kakkārujātāni, tasmiṃ sarasi brāhmaṇa;
Kumbhamattāni cekāni, murajamattāni tā ubho.

2052. ‘‘Athettha sāsapo bahuko, nādiyo [nāriyo (ka.)] haritāyuto;
Asī tālāva tiṭṭhanti, chejjā indīvarā bahū.

2053. ‘‘Apphoṭā suriyavallī ca, kāḷīyā [koḷīyā (ka.)] madhugandhiyā;
Asokā mudayantī ca, vallibho khuddapupphiyo.

2054. ‘‘Koraṇḍakā anojā ca, pupphitā nāgamallikā [nāgavallikā (sī. pī.)];
Rukkhamāruyha tiṭṭhanti, phullā kiṃsukavalliyo.

2055. ‘‘Kaṭeruhā ca vāsantī, yūthikā madhugandhiyā;
Niliyā sumanā bhaṇḍī, sobhati padumuttaro.

2056. ‘‘Pāṭalī samuddakappāsī, kaṇikārā ca pupphitā;
Hemajālāva dissanti, ruciraggi sikhūpamā.

2057.‘‘Yāni tāni ca pupphāni, thalajānudakāni ca;
Sabbāni tattha dissanti, evaṃ rammo mahodadhi.

2058.‘‘Athassā pokkharaṇiyā, bahukā vārigocarā;
Rohitā naḷapī [naḷape (ka.)] siṅgū, kumbhilā makarā susū.

2059.‘‘Madhu ca madhulaṭṭhi ca, tālisā ca piyaṅgukā;
Kuṭandajā bhaddamuttā [unnakā bhaddamuṭṭhā ca (ka.)], setapupphā ca lolupā.

2060.‘‘Surabhī ca rukkhā tagarā, bahukā tuṅgavaṇṭakā [tuṅgavallikā (ka.)];
Padmakā naradā kuṭṭhā, jhāmakā ca hareṇukā.

2061.‘‘Haliddakā gandhasilā, hiriverā ca guggulā;
Vibhedikā corakā kuṭṭhā, kappurā ca kaliṅgukā.

2062.‘‘Athettha sīhabyagghā ca, purisālū ca hatthiyo;
Eṇeyyā pasadā ceva, rohiccā sarabhā migā.

2063.‘‘Koṭṭhasuṇā suṇopi ca, tuliyā naḷasannibhā;
Cāmarī calanī laṅghī, jhāpitā makkaṭā picu.

2064.‘‘Kakkaṭā kaṭamāyā ca, ikkā goṇasirā bahū;
Khaggā varāhā nakulā, kāḷakettha bahūtaso.

2065.‘‘Mahiṃsā soṇasiṅgālā, pampakā ca samantato;
Ākucchā pacalākā ca, citrakā cāpi dīpiyo.

2066.‘‘Pelakā ca vighāsādā, sīhā gogaṇisādakā;
Aṭṭhapādā ca morā ca, bhassarā ca kukutthakā.

2067.‘‘Caṅkorā kukkuṭā nāgā, aññamaññaṃ pakūjino;
Bakā balākā najjuhā, dindibhā kuñjavājitā [kuñjavādikā (sī. pī.)].

2068.‘‘Byagghinasā lohapiṭṭhā, pammakā [pampakā (sī. pī.), cappakā (syā.), pabbakā (ka.)] jīvajīvakā;
Kapiñjarā tittirāyo, kulā ca paṭikutthakā.

2069.‘‘Mandālakā celakeṭu, bhaṇḍutittiranāmakā;
Celāvakā piṅgalāyo [piṅgulāyo (sī. pī.)], goṭakā aṅgahetukā.

2070.‘‘Karaviyā ca saggā ca, uhuṅkārā ca kukkuhā;
Nānādijagaṇākiṇṇaṃ, nānāsaranikūjitaṃ.

2071.‘‘Athettha sakuṇā santi, nīlakā [sāḷikā (ka.)] mañjubhāṇikā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2072.‘‘Athettha sakuṇā santi, dijā mañjussarā sitā;
Setacchikuṭā bhadrakkhā, aṇḍajā citrapekhuṇā.

2073.‘‘Athettha sakuṇā santi, dijā mañjussarā sitā;
Sikhaṇḍī nīlagīvāhi, aññamaññaṃ pakūjino.

2074.‘‘Kukutthakā kuḷīrakā, koṭṭhā pokkharasātakā;
Kālāmeyyā baliyakkhā, kadambā suvasāḷikā.

2075.‘‘Haliddā lohitā setā, athettha nalakā bahū;
Vāraṇā bhiṅgarājā ca, kadambā suvakokilā.

2076.‘‘Ukkusā kurarā haṃsā, āṭā parivadentikā;
Pākahaṃsā atibalā, najjuhā jīvajīvakā.

2077.‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Vāraṇābhirudā rammā, ubho kālūpakūjino.

2078.‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2079.‘‘Athettha sakuṇā santi, nānāvaṇṇā bahū dijā;
Sabbe mañjū nikūjanti, mucalindamubhatosaraṃ.

2080.‘‘Athettha sakuṇā santi, karaviyā nāma te dijā [karavī nāma te dijā (sī. pī.)];
Modanti saha bhariyāhi, aññamaññaṃ pakūjino.

2081.‘‘Athettha sakuṇā santi, karaviyā nāma te dijā;
Sabbe mañjū nikūjanti, mucalindamubhatosaraṃ.

2082.‘‘Eṇeyyapasadākiṇṇaṃ, nāgasaṃsevitaṃ vanaṃ;
Nānālatāhi sañchannaṃ, kadalīmigasevitaṃ.

2083.‘‘Athettha sāsapo bahuko [sāmā bahukā (syā. ka.)], nīvāro varako bahu;
Sāli akaṭṭhapāko ca, ucchu tattha anappako.

2084.‘‘Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Khudaṃ [khuddaṃ (syā. ka.)] pipāsaṃ aratiṃ, tattha patto na vindati;
Yattha vessantaro rājā, saha puttehi sammati.

2085.‘‘Dhārento brāhmaṇavaṇṇaṃ, āsadañca masaṃ jaṭaṃ;
Cammavāsī chamā seti, jātavedaṃ namassati’’.

2086.Idaṃ sutvā brahmabandhu, isiṃ katvā padakkhiṇaṃ;
Udaggacitto pakkāmi, yattha vessantaro ahu’’.

Mahāvanavaṇṇanā.

Dārakapabbaṃ

2087.‘‘Uṭṭhehi jāli patiṭṭha, porāṇaṃ viya dissati;
Brāhmaṇaṃ viya passāmi, nandiyo mābhikīrare’’.

2088.‘‘Ahampi tāta passāmi, yo so brahmāva dissati;
Addhiko viya [atthiko viya (sī. pī.)] āyāti, atithī no bhavissati’’.

2089.‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2090. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

2091. ‘‘Kusalañceva no brahme, atho brahme anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

2092. ‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā amhaṃ [mayhaṃ (syā. ka.)] na vijjati’’.

2093. ‘‘Satta no māse vasataṃ, araññe jīvasokinaṃ [jīvisokinaṃ (syā.)];
Idampi paṭhamaṃ passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Ādāya veḷuvaṃ daṇḍaṃ, aggihuttaṃ kamaṇḍaluṃ.

2094. ‘‘Svāgataṃ te mahābrahme, atho te adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2095. ‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2096. ‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasi.

2097. ‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Anuppatto brahāraññaṃ, taṃ me akkhāhi pucchito’’.

2098. ‘‘Yathā vārivaho pūro, sabbakālaṃ na khīyati;
Evaṃ taṃ yācitāgacchiṃ, putte me dehi yācito’’.

2099. ‘‘Dadāmi na vikampāmi, issaro naya brāhmaṇa;
Pāto gatā rājaputtī, sāyaṃ uñchāto ehiti.

2100. ‘‘Ekarattiṃ vasitvāna, pāto gacchasi brāhmaṇa;
Tassā nhāte upaghāte, atha ne māladhārine.

2101. ‘‘Ekarattiṃ vasitvāna, pāto gacchasi brāhmaṇa;
Nānāpupphehi sañchanne, nānāgandhehi bhūsite;
Nānāmūlaphalākiṇṇe, gaccha svādāya brāhmaṇa’’.

2102. ‘‘Na vāsamabhirocāmi, gamanaṃ mayha ruccati;
Antarāyopi me assa, gacchaññeva rathesabha.

2103. ‘‘Na hetā yācayogī naṃ, antarāyassa kāriyā;
Itthiyo mantaṃ [itthikāmantaṃ (ka.)] jānanti, sabbaṃ gaṇhanti vāmato.

2104. ‘‘Saddhāya dānaṃ dadato, māsaṃ adakkhi mātaraṃ;
Antarāyampi sā kayirā, gacchaññeva rathesabha.

2105. ‘‘Āmantayassu te putte, mā te mātaramaddasuṃ;
Saddhāya dānaṃ dadato, evaṃ puññaṃ pavaḍḍhati.

2106. ‘‘Āmantayassu te putte, mā te mātaramaddasuṃ;
Mādisassa dhanaṃ datvā, rāja saggaṃ gamissasi’’.

2107.‘‘Sace tvaṃ nicchase daṭṭhuṃ, mama bhariyaṃ patibbataṃ;
Ayyakassapi dassehi, jāliṃ kaṇhājinaṃ cubho.

2108.‘‘Ime kumāre disvāna, mañjuke piyabhāṇine;
Patīto sumano vitto, bahuṃ dassati te dhanaṃ’’.

2109.‘‘Acchedanassa bhāyāmi, rājaputta suṇohi me;
Rājadaṇḍāya maṃ dajjā, vikkiṇeyya haneyya vā;
Jino dhanañca dāse ca, gārayhassa brahmabandhuyā’’.

2110.‘‘Ime kumāre disvāna, mañjuke piyabhāṇine;
Dhamme ṭhito mahārājā, sivīnaṃ raṭṭhavaḍḍhano;
Laddhā pītisomanassaṃ, bahuṃ dassati te dhanaṃ’’.

2111.‘‘Nāhaṃ tampi karissāmi, yaṃ maṃ tvaṃ anusāsasi;
Dārakeva ahaṃ nessaṃ, brāhmaṇyā paricārake’’.

2112.‘‘Tato kumārā byathitā [byadhitā (sī. pī. ka.)], sutvā luddassa bhāsitaṃ;
Tena tena padhāviṃsu, jālī kaṇhājinā cubho’’.

2113.‘‘Ehi tāta piyaputta, pūretha mama pāramiṃ;
Hadayaṃ mebhisiñcetha, karotha vacanaṃ mama.

2114.‘‘Yānā nāvā ca me hotha, acalā bhavasāgare;
Jātipāraṃ tarissāmi, santāressaṃ sadevakaṃ’’.

2115.‘‘Ehi amma piyadhīti, pūretha mama pāramiṃ [piyā me dānapāramī (syā. ka.)];
Hadayaṃ mebhisiñcetha, karotha vacanaṃ mama.

2116.‘‘Yānā nāvā ca me hotha, acalā bhavasāgare;
Jātipāraṃ tarissāmi, uddharissaṃ sadevakaṃ’’.

2117.‘‘Tato kumāre ādāya, jāliṃ kaṇhājinaṃ cubho;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano.

2118.‘‘Tato kumāre ādāya, jāliṃ kaṇhājinaṃ cubho;
Brāhmaṇassa adā vitto, puttake dānamuttamaṃ.

2119.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ kumāre padinnamhi, medanī sampakampatha.

2120.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Yaṃ pañjalikato rājā, kumāre sukhavacchite;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’.

2121.‘‘Tato so brāhmaṇo luddo, lataṃ dantehi chindiya;
Latāya hatthe bandhitvā, latāya anumajjatha [anupajjatha (ka.)].

2122.‘‘Tato so rajjumādāya, daṇḍañcādāya brāhmaṇo;
Ākoṭayanto te neti, sivirājassa pekkhato’’.

2123.‘‘Tato kumārā pakkāmuṃ, brāhmaṇassa pamuñciya;

Assupuṇṇehi nettehi, pitaraṃ so udikkhati.

2124.‘‘Vedhamassatthapattaṃva, pitu pādāni vandati;
Pitu pādāni vanditvā, idaṃ vacanamabravi.

2125.‘‘Ammā ca tāta nikkhantā, tvañca no tāta dassasi;
Yāva ammampi passemu, atha no tāta dassasi.

2126.‘‘Ammā ca tāta nikkhantā, tvañca no tāta dassasi;
Mā no tvaṃ tāta adadā, yāva ammāpi etu no;
Tadāyaṃ brāhmaṇo kāmaṃ, vikkiṇātu hanātu vā.

2127.‘‘Balaṅkapādo [bilaṅkapādo (ka.)] andhanakho [addhanakho (sī. syā. pī.)], atho ovaddhapiṇḍiko [obandhapiṇḍiko (ka.)];
Dīghuttaroṭṭho capalo, kaḷāro bhagganāsako.

2128.‘‘Kumbhodaro bhaggapiṭṭhi, atho visamacakkhuko;
Lohamassu haritakeso, valīnaṃ tilakāhato.

2129.‘‘Piṅgalo ca vinato ca, vikaṭo ca brahā kharo;
Ajināni ca sannaddho, amanusso bhayānako.

2130.‘‘Manusso udāhu yakkho, maṃsalohitabhojano;
Gāmā araññamāgamma, dhanaṃ taṃ tāta yācati.

2131.‘‘Nīyamāne pisācena, kiṃ nu tāta udikkhasi;
Asmā nūna te hadayaṃ, āyasaṃ daḷhabandhanaṃ.

2132.‘‘Yo no baddhe na jānāsi, brāhmaṇena dhanesinā;
Accāyikena luddena, yo no gāvova sumbhati.

2133.‘‘Idheva acchataṃ kaṇhā, na sā jānāti kismiñci;
Migīva khīrasammattā, yūthā hīnā pakandati.

2134.‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca ammaṃ na passāmi, taṃ me dukkhataraṃ ito.

2135.‘‘Na me idaṃ tathā dukkhaṃ, labbhā hi pumunā idaṃ;
Yañca tātaṃ na passāmi, taṃ me dukkhataraṃ ito.

2136.‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati [rujjati (syā. ka.)];
Kaṇhājinaṃ apassantī, kumāriṃ cārudassaniṃ.

2137.‘‘So nūna kapaṇo tāto, cirarattāya rucchati;
Kaṇhājinaṃ apassanto, kumāriṃ cārudassaniṃ.

2138.‘‘Sā nūna kapaṇā ammā, ciraṃ rucchati assame;
Kaṇhājinaṃ apassantī, kumāriṃ cārudassaniṃ.

2139.‘‘So nūna kapaṇo tāto, ciraṃ rucchati assame;
Kaṇhājinaṃ apassanto, kumāriṃ cārudassaniṃ.

2140. ‘‘Sā nūna kapaṇā ammā, cirarattāya rucchati;
Aḍḍharatte va ratte vā, nadīva avasucchati.

2141. ‘‘So nūna kapaṇo tāto, cirarattāya rucchati;
Aḍḍharatte va ratte vā, nadīva avasucchati.

2142. ‘‘Ime te jambukā rukkhā, vedisā sinduvārakā [sindhuvāritā (bahūsu)];
Vividhāni rukkhajātāni, tāni ajja jahāmase.

2143. ‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, tāni ajja jahāmase.

2144. ‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā [sītodikā (sī. pī.)] nadī;
Yatthassu pubbe kīḷāma, tāni ajja jahāmase.

2145. ‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhārema, tāni ajja jahāmase.

2146. ‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjāma, tāni ajja jahāmase.

2147. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Yehissu pubbe kīḷāma, tāni ajja jahāmase’’.

2148. ‘‘Nīyamānā kumārā te, pitaraṃ etadabravuṃ;
Ammaṃ ārogyaṃ vajjāsi, tvañca tāta sukhī bhava.

2149. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Tāni ammāya dajjesi, sokaṃ tehi vinessati.

2150. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Tāni ammā udikkhantī, sokaṃ paṭivinessati.

2151. ‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Paṇṇasālaṃ pavisitvā, kalunaṃ paridevayi’’.

2152. ‘‘Kaṃ nvajja chātā tasitā, uparucchanti dārakā;
Sāyaṃ saṃvesanākāle, ko ne dassati bhojanaṃ.

2153. ‘‘Kaṃ nvajja chātā tasitā, uparucchanti dārakā;
Sāyaṃ saṃvesanākāle, ammā chātamha detha no.

2154. ‘‘Kathaṃ nu pathaṃ gacchanti, pattikā anupāhanā;
Santā sūnehi pādehi, ko ne hatthe gahessati.

2155. ‘‘Kathaṃ nu so na lajjeyya, sammukhā paharaṃ mama;
Adūsakānaṃ puttānaṃ, alajjī vata brāhmaṇo.

2156. ‘‘Yopi me dāsidāsassa, añño vā pana pesiyo;
Tassāpi suvihīnassa, ko lajjī paharissati.

2157. ‘‘Vārijasseva me sato, baddhassa kumināmukhe;

Akkosati paharati, piye putte apassato.

2158. ‘‘Adu cāpaṃ gahetvāna, khaggaṃ bandhiya vāmato;
Ānessāmi sake putte, puttānañhi vadho dukho.

2159. ‘‘Aṭṭhānametaṃ [addhā hi metaṃ (pī.)] dukkharūpaṃ, yaṃ kumārā vihaññare;
Satañca dhammamaññāya, ko datvā anutappati’’.

2160. ‘‘Saccaṃ kirevamāhaṃsu, narā ekacciyā idha;
Yassa natthi sakā mātā, yathā natthi [pitā atthi (ka.)] tatheva so.

2161. ‘‘Ehi kaṇhe marissāma, natthattho jīvitena no;
Dinnamhāti [dinnamhāpi (sī. syā.), dinnamāsi (ka.)] janindena, brāhmaṇassa dhanesino;
Accāyikassa luddassa, yo no gāvova sumbhati.

2162. ‘‘Ime te jambukā rukkhā, vedisā sinduvārakā;
Vividhāni rukkhajātāni, tāni kaṇhe jahāmase.

2163. ‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, tāni kaṇhe jahāmase.

2164. ‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā nadī;
Yatthassu pubbe kīḷāma, tāni kaṇhe jahāmase.

2165. ‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhārema, tāni kaṇhe jahāmase.

2166. ‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjāma, tāni kaṇhe jahāmase.

2167. ‘‘Ime no hatthikā assā, balibaddā ca no ime;
Yehissu pubbe kīḷāma, tāni kaṇhe jahāmase’’.

2168. ‘‘Nīyamānā kumārā te, brāhmaṇassa pamuñciya;
Tena tena padhāviṃsu, jālī kaṇhājinā cubho’’.

2169. ‘‘Tato so rajjumādāya, daṇḍañcādāya brāhmaṇo;
Ākoṭayanto te neti, sivirājassa pekkhato’’.

2170. ‘‘Taṃ taṃ kaṇhājināvoca, ayaṃ maṃ tāta brāhmaṇo;
Laṭṭhiyā paṭikoṭeti, ghare jātaṃva dāsiyaṃ.

2171. ‘‘Na cāyaṃ brāhmaṇo tāta, dhammikā honti brāhmaṇā;
Yakkho brāhmaṇavaṇṇena, khādituṃ tāta neti no;
Nīyamāne pisācena, kiṃ nu tāta udikkhasi’’.

2172. ‘‘Ime no pādakā dukkhā, dīgho caddhā suduggamo;
Nīce colambate sūriyo, brāhmaṇo ca dhāreti [tareti (sī. syā. pī.)] no.

2173. ‘‘Okandāmase [okkantāmasi (ka.)] bhūtāni, pabbatāni vanāni ca;
Sarassa sirasā vandāma, supatitthe ca āpake [āvake (ka.)].

2174. ‘‘Tiṇalatāni osadhyo, pabbatāni vanāni ca;
Ammaṃ ārogyaṃ vajjātha, ayaṃ no neti brāhmaṇo.

2175. ‘‘Vajjantu bhonto ammañca, maddiṃ asmāka mātaraṃ;
Sace anupatitukāmāsi, khippaṃ anupatiyāsi no.

2176. ‘‘Ayaṃ ekapadī eti, ujuṃ gacchati assamaṃ;
Tamevānupateyyāsi, api passesi ne lahuṃ.

2177. ‘‘Aho vata re jaṭinī, vanamūlaphalahārike [hāriyā (syā. ka.)];
Suññaṃ disvāna assamaṃ, taṃ te dukkhaṃ bhavissati.

2178. ‘‘Ativelaṃ nu ammāya, uñchā laddho anappako [uñchāladdhaṃ anappakaṃ (syā.)];
Yā no baddhe na jānāsi, brāhmaṇena dhanesinā.

2179. ‘‘Accāyikena luddena, yo no gāvova sumbhati;
Apajja ammaṃ passemu, sāyaṃ uñchāto āgataṃ.

2180. ‘‘Dajjā ammā brāhmaṇassa, phalaṃ khuddena missitaṃ;
Tadāyaṃ asito dhāto, na bāḷhaṃ dhārayeyya [tarayeyya (sī. syā. pī.)] no.

2181. ‘‘Sūnā ca vata no pādā, bāḷhaṃ dhāreti brāhmaṇo;
Iti tattha vilapiṃsu, kumārā mātugiddhino’’.

Dārakapabbaṃ nāma.

Maddīpabbaṃ

2182. ‘‘Tesaṃ lālappitaṃ sutvā, tayo vāḷā vane migā;
Sīho byaggho ca dīpi ca, idaṃ vacanamabravuṃ.

2183. ‘‘Mā heva no rājaputtī, sāyaṃ uñchāto āgamā;
Mā hevamhāka nibbhoge, heṭhayittha vane migā.

2184. ‘‘Sīho ca naṃ viheṭheyya, byaggho dīpi ca lakkhaṇaṃ;
Neva jālīkumārassa, kuto kaṇhājinā siyā;
Ubhayeneva jīyetha, patiṃ putte ca lakkhaṇā’’.

2185. ‘‘Khaṇittikaṃ me patitaṃ, dakkhiṇakkhi ca phandati;
Aphalā phalino rukkhā, sabbā muyhanti me disā.

2186. ‘‘Tassā sāyanhakālasmiṃ, assamāgamanaṃ pati;
Atthaṅgatamhi sūriye, vāḷā panthe upaṭṭhahuṃ.

2187. ‘‘Nīce colambate sūriyo, dūre ca vata assamo;
Yañca nesaṃ ito hassaṃ [hissaṃ (ka.)], taṃ te bhuñjeyyu bhojanaṃ.

2188. ‘‘So nūna khattiyo eko, paṇṇasālāya acchati;
Tosento dārake chāte, mamaṃ disvā anāyatiṃ.

2189. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Sāyaṃ saṃvesanākāle, khīrapītāva acchare.

2190. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Sāyaṃ saṃvesanākāle, vāripītāva acchare.

2191. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, vacchā bālāva mātaraṃ.

2192. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, haṃsāvuparipallale.

2193. ‘‘Te nūna puttakā mayhaṃ, kapaṇāya varākiyā;
Paccuggatā maṃ tiṭṭhanti, assamassāvidūrato.

2194. ‘‘Ekāyano ekapatho, sarā sobbhā ca passato;
Aññaṃ maggaṃ na passāmi, yena gaccheyya assamaṃ.

2195. ‘‘Migā namatthu rājāno, kānanasmiṃ mahabbalā;
Dhammena bhātaro hotha, maggaṃ me detha yācitā.

2196. ‘‘Avaruddhassāhaṃ bhariyā, rājaputtassa sirīmato;
Taṃ cāhaṃ nātimaññāmi, rāmaṃ sītāvanubbatā.

2197. ‘‘Tumhe ca putte passatha, sāyaṃ saṃvesanaṃ pati;
Ahañca putte passeyyaṃ, jāliṃ kaṇhājinaṃ cubho.

2198. ‘‘Bahuṃ cidaṃ mūlaphalaṃ, bhakkho cāyaṃ anappako;
Tato upaḍḍhaṃ dassāmi, maggaṃ me detha yācitā.

2199. ‘‘Rājaputtī ca no mātā, rājaputto ca no pitā;
Dhammena bhātaro hotha, maggaṃ me detha yācitā’’.

2200. ‘‘Tassā lālappamānāya, bahuṃ kāruññasañhitaṃ;
Sutvā nelapatiṃ vācaṃ, vāḷā panthā apakkamuṃ’’.

2201. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, vacchā bālāva mātaraṃ.

2202. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, haṃsāvuparipallale.

2203. ‘‘Imamhi naṃ padesamhi, puttakā paṃsukuṇṭhitā;
Paccuggatā maṃ tiṭṭhanti, assamassāvidūrato.

2204. ‘‘Dve migā viya [te migāviya (sī. syā. pī.)] ukkaṇṇā [okkaṇṇā (ka.)], samantā mabhidhāvino;
Ānandino pamuditā, vaggamānāva kampare;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2205. ‘‘Chakalīva migī chāpaṃ, pakkhī muttāva pañjarā;
Ohāya putte nikkhamiṃ, sīhīvāmisagiddhinī;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2206. ‘‘Idaṃ nesaṃ padakkantaṃ, nāgānamiva pabbate;
Citakā parikiṇṇāyo, assamassāvidūrato;

Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2207. ‘‘Vālikāyapi okiṇṇā, puttakā paṃsukuṇṭhitā;
Samantā mabhidhāvanti, te na passāmi dārake.

2208. ‘‘Ye maṃ pure paccuṭṭhenti [paccudenti (sī. syā. pī.)], araññā dūramāyatiṃ;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2209. ‘‘Chakaliṃva migiṃ chāpā, paccuggantuna mātaraṃ;
Dūre maṃ pavilokenti [apalokenti (ka.), paṭivilokenti (syā.)], te na passāmi dārake.

2210. ‘‘Idaṃ nesaṃ kīḷānakaṃ, patitaṃ paṇḍubeḷuvaṃ;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2211. ‘‘Thanā ca mayhime pūrā, uro ca sampadālati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2212. ‘‘Ucchaṅgeko vicināti, thanamekāvalambati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2213. ‘‘Yassu sāyanhasamayaṃ, puttakā paṃsukuṇṭhitā;
Ucchaṅge me vivattanti, te na passāmi dārake.

2214. ‘‘Ayaṃ so assamo pubbe, samajjo paṭibhāti maṃ;
Tyajja putte apassantyā, bhamate viya assamo.

2215. ‘‘Kimidaṃ appasaddova, assamo paṭibhāti maṃ;
Kākolāpi na vassanti, matā me nūna dārakā.

2216. ‘‘Kimidaṃ appasaddova, assamo paṭibhāti maṃ;
Sakuṇāpi na vassanti, matā me nūna dārakā.

2217. ‘‘Kimidaṃ tuṇhibhūtosi, api ratteva me mano;
Kākolāpi na vassanti, matā me nūna dārakā.

2218. ‘‘Kimidaṃ tuṇhibhūtosi, api ratteva me mano;
Sakuṇāpi na vassanti, matā me nūna dārakā.

2219. ‘‘Kacci nu me ayyaputta, migā khādiṃsu dārake;
Araññe iriṇe vivane, kena nītā me dārakā.

2220. ‘‘Adu te pahitā dūtā, adu suttā piyaṃvadā;
Adu bahi no nikkhantā, khiḍḍāsu pasutā nu te.

2221. ‘‘Nevāsaṃ kesā dissanti, hatthapādā ca jālino;
Sakuṇānañca opāto, kena nītā me dārakā.

2222. ‘‘Idaṃ tato dukkhataraṃ, sallaviddho yathā vaṇo;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho.

2223. ‘‘Idampi dutiyaṃ sallaṃ, kampeti hadayaṃ mama;
Yañca putte na passāmi, tvañca maṃ nābhibhāsasi.

2224.‘‘Ajjeva [ajja ce (syā.)] me imaṃ rattiṃ, rājaputta na saṃsasi;
Maññe okkantasantaṃ [ukkantasattaṃ (sī. pī.)] maṃ, pāto dakkhisi no mataṃ’’.

2225.‘‘Nūna maddī varārohā, rājaputtī yasassinī;
Pāto gatāsi uñchāya, kimidaṃ sāyamāgatā’’.

2226.‘‘Nanu tvaṃ saddamassosi, ye saraṃ pātumāgatā;
Sīhassapi nadantassa, byagghassa ca nikujjitaṃ.

2227.‘‘Ahu pubbanimittaṃ me, vicarantyā brahāvane;
Khaṇitto me hatthā patito, uggīvañcāpi [uṅgīvañcāpi (ka.)] aṃsato.

2228.‘‘Tadāhaṃ byathitā bhītā, puthu katvāna pañjaliṃ;
Sabbadisā namassissaṃ, api sotthi ito siyā.

2229.‘‘Mā heva no rājaputto, hato sīhena dīpinā;
Dārakā vā parāmaṭṭhā, acchakokataracchihi.

2230.‘‘Sīho byaggho ca dīpi ca, tayo vāḷā vane migā;
Te maṃ pariyāvaruṃ maggaṃ, tena sāyamhi āgatā.

2231.‘‘Ahaṃ patiñca putte ca, āceramiva māṇavo;
Anuṭṭhitā divārattiṃ, jaṭinī brahmacārinī.

2232.‘‘Ajināni paridahitvā, vanamūlaphalahāriyā;
Vicarāmi divārattiṃ, tumhaṃ kāmā hi puttakā.

2233.‘‘Ahaṃ suvaṇṇahaliddiṃ, ābhataṃ paṇḍubeḷuvaṃ;
Rukkhapakkāni cāhāsiṃ, ime vo putta kīḷanā.

2234.‘‘Imaṃ mūlāḷivattakaṃ, sālukaṃ ciñcabhedakaṃ;
Bhuñja khuddehi saṃyuttaṃ, saha puttehi khattiya.

2235.‘‘Padumaṃ jālino dehi, kumudañca kumāriyā;
Māline passa naccante, sivi puttāni avhaya.

2236.‘‘Tato kaṇhājināyapi, nisāmehi rathesabha;
Mañjussarāya vagguyā, assamaṃ upayantiyā [upaganthiyā (syā. ka.)].

2237.‘‘Samānasukhadukkhamhā, raṭṭhā pabbājitā ubho;
Api sivi putte passesi, jāliṃ kaṇhājinaṃ cubho.

2238.‘‘Samaṇe brāhmaṇe nūna, brahmacariyaparāyaṇe;
Ahaṃ loke abhissapiṃ, sīlavante bahussute;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho’’.

2239.‘‘Ime te jambukā rukkhā, vedisā sinduvārakā;
Vividhāni rukkhajātāni, te kumārā na dissare.

2240.‘‘Assatthā panasā ceme, nigrodhā ca kapitthanā;
Vividhāni phalajātāni, te kumārā na dissare.

2241.‘‘Ime tiṭṭhanti ārāmā, ayaṃ sītūdakā nadī;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare.

2242.‘‘Vividhāni pupphajātāni, asmiṃ uparipabbate;
Yānassu pubbe dhāriṃsu, te kumārā na dissare.

2243.‘‘Vividhāni phalajātāni, asmiṃ uparipabbate;
Yānassu pubbe bhuñjiṃsu, te kumārā na dissare.

2244.‘‘Ime te hatthikā assā, balibaddā ca te ime;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare’’.

2245.‘‘Ime sāmā sasolūkā, bahukā kadalīmigā;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare.

2246.‘‘Ime haṃsā ca koñcā ca, mayūrā citrapekhuṇā;
Yehissu pubbe kīḷiṃsu, te kumārā na dissare’’.

2247.‘‘Imā tā vanagumbāyo, pupphitā sabbakālikā;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare.

2248.‘‘Imā tā pokkharaṇī rammā, cakkavākūpakūjitā;
Mandālakehi sañchannā, padumuppalakehi ca;
Yatthassu pubbe kīḷiṃsu, te kumārā na dissare.

2249.‘‘Na te kaṭṭhāni bhinnāni, na te udakamāhataṃ;
Aggipi te na hāpito, kiṃ nu mandova jhāyasi.

2250.‘‘Piyo piyena saṅgamma, samo me [samohaṃ (syā.), sammohaṃ (ka.)] byapahaññati;
Tyajja putte na passāmi, jāliṃ kaṇhājinaṃ cubho’’.

2251.‘‘Na kho no deva passāmi, yena te nīhatā matā;
Kākolāpi na vassanti, matā me nūna dārakā.

2252.‘‘Na kho no deva passāmi, yena te nīhatā matā;
Sakuṇāpi na vassanti, matā me nūna dārakā’’.

2253.‘‘Sā tattha paridevitvā, pabbatāni vanāni ca;
Punadevassamaṃ gantvā, rodi sāmikasantike [sāmikasantike rodi (sī. syā. pī.)].

2254.‘‘‘Na kho no deva passāmi, yena te nīhatā matā;
Kākolāpi na vassanti, matā me nūna dārakā.

2255.‘‘‘Na kho no deva passāmi, yena te nīhatā matā;
Sakuṇāpi na vassanti, matā me nūna dārakā.

2256.‘‘‘Na kho no deva passāmi, yena te nīhatā matā;
Vicaranti rukkhamūlesu, pabbatesu guhāsu ca’.

2257.‘‘Iti maddī varārohā, rājaputtī yasassinī;
Bāhā paggayha kanditvā, tattheva patitā chamā’’.

2258. ‘‘Tamajjhapattaṃ rājaputtiṃ, udakenābhisiñcatha;
Assatthaṃ naṃ viditvāna, atha naṃ etadabravi’’.

2259. ‘‘Ādiyeneva te maddi, dukkhaṃ nakkhātumicchisaṃ;
Daliddo yācako vuḍḍho, brāhmaṇo gharamāgato.

2260. ‘‘Tassa dinnā mayā puttā, maddi mā bhāyi assasa;
Maṃ passa maddi mā putte, mā bāḷhaṃ paridevasi;
Lacchāma putte jīvantā, arogā ca bhavāmase.

2261. ‘‘Putte pasuñca dhaññañca, yañca aññaṃ ghare dhanaṃ;
Dajjā sappuriso dānaṃ, disvā yācakamāgataṃ;
Anumodāhi me maddi, puttake dānamuttamaṃ’’.

2262. ‘‘Anumodāmi te deva, puttake dānamuttamaṃ;
Datvā cittaṃ pasādehi, bhiyyo dānaṃ dado bhava.

2263. ‘‘Yo tvaṃ maccherabhūtesu, manussesu janādhipa;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano’’.

2264. ‘‘Ninnāditā te pathavī, saddo te tidivaṅgato;
Samantā vijjutā āguṃ, girīnaṃva patissutā.

2265. ‘‘Tassa te anumodanti, ubho nāradapabbatā;
Indo ca brahmā pajāpati, somo yamo vessavaṇo;
Sabbe devānumodanti, tāvatiṃsā saindakā.

2266. ‘‘Iti maddī varārohā, rājaputtī yasassinī;
Vessantarassa anumodi, puttake dānamuttamaṃ’’.

Maddīpabbaṃ nāma.

Sakkapabbaṃ

2267. Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Sakko brāhmaṇavaṇṇena, pāto tesaṃ adissatha.

2268. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2269. ‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

2270. ‘‘Kusalañceva no brahme, atho brahme anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

2271. ‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ na vijjati.

2272. ‘‘Satta no māse vasataṃ, araññe jīvasokinaṃ;
Idaṃ dutiyaṃ passāma, brāhmaṇaṃ devavaṇṇinaṃ;
Ādāya veḷuvaṃ daṇḍaṃ, dhārentaṃ ajinakkhipaṃ.

2273.‘‘Svāgataṃ te mahābrahme, atho me adurāgataṃ;
Anto pavisa bhaddante, pāde pakkhālayassu te.

2274.‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ.

2275.‘‘Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahābrahme, sace tvaṃ abhikaṅkhasi.

2276.‘‘Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Anuppatto brahāraññaṃ, taṃ me akkhāhi pucchito’’.

2277.‘‘Yathā vārivaho pūro, sabbakālaṃ na khīyati;
Evaṃ taṃ yācitāgacchiṃ, bhariyaṃ me dehi yācito’’.

2278.‘‘Dadāmi na vikampāmi, yaṃ maṃ yācasi brāhmaṇa;
Santaṃ nappaṭiguyhāmi, dāne me ramatī mano’’.

2279.‘‘Maddiṃ hatthe gahetvāna, udakassa kamaṇḍaluṃ;
Brāhmaṇassa adā dānaṃ, sivīnaṃ raṭṭhavaḍḍhano.

2280.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Maddiṃ paricajantassa, medanī sampakampatha.

2281.‘‘Neva sā maddī bhākuṭi, na sandhīyati na rodati;
Pekkhatevassa tuṇhī sā, eso jānāti yaṃ varaṃ’’.

2282.‘‘Komārī yassāhaṃ bhariyā, sāmiko mama issaro;
Yassicche tassa maṃ dajjā, vikkiṇeyya haneyya vā’’.

2283.‘‘Tesaṃ saṅkappamaññāya, devindo etadabravi;
Sabbe jitā te paccūhā, ye dibbā ye ca mānusā.

2284.‘‘Ninnāditā te pathavī, saddo te tidivaṅgato;
Samantā vijjutā āguṃ, girīnaṃva patissutā.

2285.‘‘Tassa te anumodanti, ubho nāradapabbatā;
Indo ca brahmā pajāpati, somo yamo vessavaṇo;
Sabbe devānumodanti, dukkarañhi karoti so.

2286.‘‘Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

2287.‘‘Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyaṇā.

2288.‘‘Yametaṃ kumāre adā, bhariyaṃ adā vane vasaṃ;
Brahmayānamanokkamma, sagge te taṃ vipaccatu’’.

2289.‘‘Dadāmi bhoto bhariyaṃ, maddiṃ sabbaṅgasobhanaṃ;
Tvañceva maddiyā channo, maddī ca patinā saha.

2290. ‘‘Yathā payo ca saṅkho ca, ubho samānavaṇṇino;
Evaṃ tuvañca maddī ca, samānamanacetasā.

2291. ‘‘Avaruddhettha araññasmiṃ, ubho sammatha assame;
Khattiyā gottasampannā, sujātā mātupettito;
Yathā puññāni kayirātha, dadantā aparāparaṃ’’.

2292. ‘‘Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājisi, vare aṭṭha dadāmi te’’.

2293. ‘‘Varaṃ ce me ado sakka, sabbabhūtānamissara;
Pitā maṃ anumodeyya, ito pattaṃ sakaṃ gharaṃ;
Āsanena nimanteyya, paṭhametaṃ varaṃ vare.

2294. ‘‘Purisassa vadhaṃ na roceyyaṃ, api kibbisakārakaṃ;
Vajjhaṃ vadhamhā moceyyaṃ, dutiyetaṃ varaṃ vare.

2295. ‘‘Ye vuḍḍhā ye ca daharā, ye ca majjhimaporisā;
Mameva upajīveyyuṃ, tatiyetaṃ varaṃ vare.

2296. ‘‘Paradāraṃ na gaccheyyaṃ, sadārapasuto siyaṃ;
Thīnaṃ vasaṃ na gaccheyyaṃ, catutthetaṃ varaṃ vare.

2297. ‘‘Putto me sakka jāyetha, so ca dīghāyuko siyā;
Dhammena jine pathaviṃ, pañcametaṃ varaṃ vare.

2298. ‘‘Tato ratyā vivasāne, sūriyassuggamanaṃ pati;
Dibbā bhakkhā pātubhaveyyuṃ, chaṭṭhametaṃ varaṃ vare.

2299. ‘‘Dadato me na khīyetha, datvā nānutapeyyahaṃ;
Dadaṃ cittaṃ pasādeyyaṃ, sattametaṃ varaṃ vare.

2300. ‘‘Ito vimuccamānāhaṃ, saggagāmī visesagū;
Anivatti tato assaṃ, aṭṭhametaṃ varaṃ vare’’.

2301. ‘‘Tassa taṃ vacanaṃ sutvā, devindo etadabravi;
Aciraṃ vata te tato, pitā taṃ daṭṭhumessati’’.

2302. ‘‘Idaṃ vatvāna maghavā, devarājā sujampati;
Vessantare varaṃ datvā, saggakāyaṃ apakkami’’.

Sakkapabbaṃ nāma.

Mahārājapabbaṃ

2303. ‘‘Kassetaṃ mukhamābhāti, hemaṃ vuttattamagginā;
Nikkhaṃva jātarūpassa, ukkāmukhapahaṃsitaṃ.

2304. ‘‘Ubho sadisapaccaṅgā, ubho sadisalakkhaṇā;
Jālissa sadiso eko, ekā kaṇhājinā yathā.

2305. ‘‘Sīhā bilāva nikkhantā, ubho sampatirūpakā;

Jātarūpamayāyeva, ime dissanti dārakā''.

2306. ''Kuto nu bhavaṃ bhāradvāja, ime ānesi dārake;
Ajja raṭṭhaṃ anuppatto, kuhiṃ gacchasi brāhmaṇa'' [idaṃ gāthaddhaṃ pī potthake natthi].

2307. ''Mayhaṃ te dārakā deva, dinnā vittena sañjaya;
Ajja pannarasā ratti, yato laddhā [dinnā (sī. pī.)] me dārakā''.

2308. ''Kena vā vācapeyyena, sammāñāyena saddahe;
Ko tetaṃ dānamadadā, puttake dānamuttamaṃ''.

2309. ''Yo yācataṃ patiṭṭhāsi, bhūtānaṃ dharaṇīriva;
So me vessantaro rājā, puttedāsi vane vasaṃ.

2310. ''Yo yācataṃ gatī āsi, savantīnaṃva sāgaro;
So me vessantaro rājā, puttedāsi vane vasaṃ''.

2311. ''Dukkaṭaṃ vata bho raññā, saddhena gharamesinā;
Kathaṃ nu puttake dajjā, araññe avaruddhako.

2312. ''Imaṃ bhonto nisāmetha, yāvantettha samāgatā;
Kathaṃ vessantaro rājā, puttedāsi vane vasaṃ.

2313. ''Dāsiṃ dāsaṃ ca [dāsaṃ dāsi ca (sī. pī.)] so dajjā, assaṃ cassatarīrathaṃ;
Hatthiñca kuñjaraṃ dajja, kathaṃ so dajja dārake''.

2314. ''Yassa nassa [natthi (sī. pī.)] ghare dāso, asso cassatarīratho;
Hatthī ca kuñjaro nāgo, kiṃ so dajjā pitāmaha''.

2315. ''Dānamassa pasaṃsāma, na ca nindāma puttakā;
Kathaṃ nu hadayaṃ āsi, tumhe datvā vanibbake''.

2316. ''Dukkhassa hadayaṃ āsi, atho uṇhampi passasi;
Rohinīheva tambakkhī, pitā assūni vattayi''.

2317. ''Yaṃ taṃ kaṇhājināvoca, ayaṃ maṃ tāta brāhmaṇo;
Laṭṭhiyā paṭikoṭeti, ghare jātaṃva dāsiyaṃ.

2318. ''Na cāyaṃ brāhmaṇo tāta, dhammikā honti brāhmaṇā;
Yakkho brāhmaṇavaṇṇena, khādituṃ tāta neti no;
Nīyamāne pisācena, kinnu tāta udikkhasi''.

2319. ''Rājaputtī ca vo mātā, rājaputto ca vo pitā;
Pubbe me aṅgamāruyha, kiṃ nu tiṭṭhatha ārakā''.

2320. ''Rājaputtī ca no mātā, rājaputto ca no pitā;
Dāsā mayaṃ brāhmaṇassa, tasmā tiṭṭhāma ārakā''.

2321. ''Mā sammevaṃ avacuttha, ḍayhate hadayaṃ mama;
Citakāyaṃva me kāyo, āsane na sukhaṃ labhe.

2322. ''Mā sammevaṃ avacuttha, bhiyyo sokaṃ janetha maṃ;

Nikkiṇissāmi dabbena, na vo dāsā bhavissatha.

2323.‘‘Kimagghiyañhi vo tāta, brāhmaṇassa pitā adā;
Yathābhūtaṃ me akkhātha, paṭipādentu brāhmaṇaṃ’’.

2324.‘‘Sahassagghañhi maṃ tāta, brāhmaṇassa pitā adā;
Atha [acchaṃ (sī. syā. ka.)] kaṇhājinaṃ kaññaṃ, hatthinā ca satena ca’’ [hatthiādisatena ca (syā.), hatthinādisatena ca (ka.)].

2325.‘‘Uṭṭhehi katte taramāno, brāhmaṇassa avākara;
Dāsisataṃ dāsasataṃ, gavaṃ hatthusabhaṃ sataṃ;
Jātarūpasahassañca, puttānaṃ dehi nikkayaṃ.

2326.‘‘Tato kattā taramāno, brāhmaṇassa avākari;
Dāsisataṃ dāsasataṃ, gavaṃ hatthusabhaṃ sataṃ;
Jātarūpasahassañca, puttānaṃdāsi nikkayaṃ’’.

2327.‘‘Nikkiṇitvā nahāpetvā, bhojayitvāna dārake;
Samalaṅkaritvā bhaṇḍena, ucchaṅge upavesayuṃ.

2328.‘‘Sīsaṃ nhāte sucivatthe, sabbābharaṇabhūsite;
Rājā aṅke karitvāna, ayyako paripucchatha.

2329.‘‘Kuṇḍale ghusite māle, sabbābharaṇabhūsite;
Rājā aṅke karitvāna, idaṃ vacanamabravi.

2330.‘‘Kacci ubho arogā te, jāli mātāpitā tava;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2331.‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

2332.‘‘Atho ubho arogā me, deva mātāpitā mama;
Atho uñchena yāpenti, atho mūlaphalā bahū.

2333.‘‘Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā nesaṃ na vijjati.

2334.‘‘Khaṇantālukalambāni, bilāni takkalāni ca;
Kolaṃ bhallātakaṃ bellaṃ, sā no āhatva posati.

2335.‘‘Yañceva sā āharati, vanamūlaphalahāriyā;
Taṃ no sabbe samāgantvā, rattiṃ bhuñjāma no divā.

2336.‘‘Ammāva no kisā paṇḍu, āharantī dumapphalaṃ;
Vātātapena sukhumālī, padumaṃ hatthagatāmiva.

2337.‘‘Ammāya patanūkesā, vicarantyā brahāvane;
Vane vāḷamigākiṇṇe, khaggadīpinisevite.

2338.‘‘Kesesu jaṭaṃ bandhitvā, kacche jallamadhārayi;
Cammavāsī chamā seti, jātavedaṃ namassati.

2339.‘‘Puttā piyā manussānaṃ, lokasmiṃ udapajjisuṃ;
Na hi nūnamhākaṃ ayyassa, putte sneho ajāyatha’’.

2340.‘‘Dukkaṭañca hi no putta, bhūnahaccaṃ kataṃ mayā;
Yohaṃ sivīnaṃ vacanā, pabbājesimadūsakaṃ.

2341.‘‘Yaṃ me kiñci idha atthi, dhanaṃ dhaññañca vijjati;
Etu vessantaro rājā, siviraṭṭhe pasāsatu’’.

2342.‘‘Na deva mayhaṃ vacanā, ehiti sivisuttamo;
Sayameva devo gantvā, siñca bhogehi atrajaṃ’’.

2343.‘‘Tato senāpatiṃ rājā, sajjayo ajjhabhāsatha;
Hatthī assā rathā pattī, senā sannāhayantu naṃ;
Negamā ca maṃ anventu, brāhmaṇā ca purohitā.

2344.‘‘Tato saṭṭhisahassāni, yodhino [yuthino (ka.)] cārudassanā;
Khippamāyantu sannaddhā, nānāvaṇṇehilaṅkatā.

2345.‘‘Nīlavatthadharā neke [nīlavaṇṇadharāneke (sī. pī.), nīlavatthadharā eke (?)], pītāneke nivāsitā;
Aññe lohitauṇhīsā, suddhāneke nivāsitā;
Khippamāyantu sannaddhā, nānāvaṇṇehilaṅkatā.

2346.‘‘Himavā yathā gandhadharo, pabbato gandhamādano;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo.

2347.‘‘Osadhehi ca dibbehi, disā bhāti pavāti ca;
Khippamāyantu sannaddhā, disā bhantu pavantu ca.

2348.‘‘Tato nāgasahassāni, yojayantu catuddasa;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

2349.‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Khippamāyantu sannaddhā, hatthikkhandhehi dassitā.

2350.‘‘Tato assasahassāni, yojayantu catuddasa;
Ājānīyāva jātiyā, sindhavā sīghavāhanā.

2351.‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;
Khippamāyantu sannaddhā, assapiṭṭhe alaṅkatā.

2352.‘‘Tato rathasahassāni, yojayantu catuddasa;
Ayosukatanemiyo, suvaṇṇacitapakkhare.

2353.‘‘Āropentu dhaje tattha, cammāni kavacāni ca;
Vippālentu [vipphālentu (sī. syā. pī.)] ca cāpāni, daḷhadhammā pahārino;
Khippamāyantu sannaddhā, rathesu rathajīvino’’.

2354.‘‘Lājāolopiyā [lājā olokirā (ka.)] pupphā, mālāgandhavilepanā;
Agghiyāni ca tiṭṭhantu, yena maggena ehiti.

2355.‘‘Gāme gāme sataṃ kumbhā, merayassa surāya ca;
Maggamhi patitiṭṭhantu [patitā ṭhantu (syā. ka.)], yena maggena ehiti.

2356.‘‘Maṃsā pūvā saṅkuliyo, kummāsā macchasaṃyutā;
Maggamhi patitiṭṭhantu, yena maggena ehiti.

2357.‘‘Sappi telaṃ dadhi khīraṃ, kaṅgubījā [kaṅguvīhi (sī. pī.), kaṅgupiṭṭhā (syā.)] bahū surā;
Maggamhi patitiṭṭhantu, yena maggena ehiti.

2358.‘‘Āḷārikā ca sūdā ca, naṭanaṭṭakagāyino;
Pāṇissarā kumbhathūṇiyo, mandakā sokajjhāyikā [sokacchāyikā (ka.)].

2359.‘‘Āhaññantu sabbavīṇā, bheriyo dindimāni ca;
Kharamukhāni dhamentu [vadantu (sī. pī.)], nadantu ekapokkharā.

2360.‘‘Mudiṅgā paṇavā saṅkhā, godhā parivadentikā;
Dindimāni ca haññantu, kutumpa [kuṭumbā (sī. syā. pī.)] dindimāni ca’’.

2361.‘‘Sā senā mahatī āsi, uyyuttā sivivāhinī;
Jālinā magganāyena, vaṅkaṃ pāyāsi pabbataṃ.

2362.‘‘Koñcaṃ nadati mātaṅgo, kuñjaro saṭṭhihāyano;
Kacchāya baddhamānāya, koñcaṃ nadati vāraṇo.

2363.‘‘Ājānīyā hasiyanti [hasissiṃsu (sī. pī.)], nemighoso ajāyatha;
Abbhaṃ rajo acchādesi, uyyuttā sivivāhinī.

2364.‘‘Sā senā mahatī āsi, uyyuttā hārahārinī;
Jālinā magganāyena, vaṅkaṃ pāyāsi pabbataṃ.

2365.‘‘Te pāviṃsu brahāraññaṃ, bahusākhaṃ mahodakaṃ [bahudijaṃ (pī.)];
Puppharukkhehi sañchannaṃ, phalarukkhehi cūbhayaṃ.

2366.‘‘Tattha bindussarā vaggū, nānāvaṇṇā bahū dijā;
Kūjantamupakūjanti, utusampupphite dume.

2367.‘‘Te gantvā dīghamaddhānaṃ, ahorattānamaccaye;
Padesaṃ taṃ upāgacchuṃ, yattha vessantaro ahu’’.

Mahārājapabbaṃ nāma.

Chakhattiyakammaṃ

2368.‘‘Tesaṃ sutvāna nigghosaṃ, bhīto vessantaro ahu;
Pabbataṃ abhiruhitvā, bhīto senaṃ udikkhati.

2369.‘‘Iṅgha maddi nisāmehi, nigghoso yādiso vane;
Ājānīyā hasiyanti, dhajaggāni ca dissare.

2370.‘‘Ime nūna araññasmiṃ, migasaṅghāni luddakā;
Vāgurāhi parikkhippa, sobbhaṃ pātetvā tāvade;
Vikkosamānā tibbāhi, hanti nesaṃ varaṃ varaṃ.

2371.‘‘Yathā mayaṃ adūsakā, araññe avaruddhakā;
Amittahatthattaṃ gatā, passa dubbalaghātakaṃ’’.

2372.‘‘Amittā nappasāheyyuṃ, aggīva udakaṇṇave;
Tadeva tvaṃ vicintehi, api sotthi ito siyā’’.

2373.‘‘Tato vessantaro rājā, orohitvāna pabbatā;
Nisīdi paṇṇasālāyaṃ, daḷhaṃ katvāna mānasaṃ’’.

2374.‘‘Nivattayitvāna rathaṃ, vuṭṭhapetvāna seniyo;
Ekaṃ araññe viharantaṃ, pitā puttaṃ upāgami.

2375.‘‘Hatthikkhandhato oruyha, ekaṃso pañjalīkato;
Parikiṇṇo [parikkhitto (sī. pī.)] amaccehi, puttaṃ siñcitumāgami.

2376.‘‘Tatthaddasa kumāraṃ so, rammarūpaṃ samāhitaṃ;
Nisinnaṃ paṇṇasālāyaṃ, jhāyantaṃ akutobhayaṃ.

2377.‘‘Tañca disvāna āyantaṃ, pitaraṃ puttagiddhinaṃ;
Vessantaro ca maddī ca, paccuggantvā avandisuṃ.

2378.‘‘Maddī ca sirasā pāde, sasurassābhivādayi;
‘Maddī ahañhi te deva, pāde vandāmi te suṇhā’ [husā (sī. syā. pī.)];
Tesu tattha palisajja, pāṇinā parimajjatha’’.

2379.‘‘Kacci vo kusalaṃ putta, kacci putta anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

2380.‘‘Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjati’’.

2381.‘‘Atthi no jīvikā deva, sā ca yādisakīdisā;
Kasirā jīvikā homa [ahosi (?)], uñchācariyāya jīvitaṃ.

2382.‘‘Aniddhinaṃ mahārāja, dametassaṃva sārathi;
Tyamhā aniddhikā dantā, asamiddhi dameti no.

2383.‘‘Api no kisāni maṃsāni, pitu mātu adassanā;
Avaruddhānaṃ mahārāja, araññe jīvasokinaṃ’’.

2384.‘‘Yepi te siviseṭṭhassa, dāyādāpattamānasā;
Jālī kaṇhājinā cubho, brāhmaṇassa vasānugā;
Accāyikassa luddassa, yo ne gāvova sumbhati.

2385.‘‘Te rājaputtiyā putte, yadi jānātha saṃsatha;
Pariyāpuṇātha no khippaṃ, sappadaṭṭhaṃva māṇavaṃ’’.

2386.‘‘Ubho kumārā nikkītā, jālī kaṇhājinā cubho;
Brāhmaṇassa dhanaṃ datvā, putta mā bhāyi assasa’’.

2387.‘‘Kacci nu tāta kusalaṃ, kacci tāta anāmayaṃ;
Kacci nu tāta me mātu, cakkhu na parihāyati’’.

2388. ‘‘Kusalañceva me putta, atho putta anāmayaṃ;
Atho ca putta te mātu, cakkhu na parihāyati’’.

2389. ‘‘Kacci arogaṃ yoggaṃ te, kacci vahati vāhanaṃ;
Kacci phīto janapado, kacci vuṭṭhi na chijjati’’.

2390. ‘‘Atho arogaṃ yoggaṃ me, atho vahati vāhanaṃ;
Atho phīto janapado, atho vuṭṭhi na chijjati’’.

2391. ‘‘Iccevaṃ mantayantānaṃ, mātā nesaṃ adissatha;
Rājaputtī giridvāre, pattikā anupāhanā.

2392. ‘‘Tañca disvāna āyantaṃ, mātaraṃ puttagiddhiniṃ;
Vessantaro ca maddī ca, paccuggantvā avandisuṃ.

2393. ‘‘Maddī ca sirasā pāde, sassuyā abhivādayi;
Maddī ahañhi te ayye, pāde vandāmi te suṇhā’’.

2394. ‘‘Maddiñca puttakā disvā, dūrato sotthimāgatā;
Kandantā mabhidhāviṃsu, vacchabālāva mātaraṃ.

2395. ‘‘Maddī ca puttake disvā, dūrato sotthimāgate;
Vāruṇīva pavedhentī, thanadhārābhisiñcatha’’.

2396. ‘‘Samāgatānaṃ ñātīnaṃ, mahāghoso ajāyatha;
Pabbatā samanādiṃsu, mahī pakampitā ahu.

2397. ‘‘Vuṭṭhidhāraṃ pavattento, devo pāvassi tāvade;
Atha vessantaro rājā, ñātīhi samagacchatha.

2398. ‘‘Nattāro suṇisā putto, rājā devī ca ekato;
Yadā samāgatā āsuṃ, tadāsi lomahaṃsanaṃ.

2399. ‘‘Pañjalikā tassa yācanti, rodantā bherave vane;
Vessantarañca maddiñca, sabbe raṭṭhā samāgatā;
Tvaṃ nosi issaro rājā, rajjaṃ kāretha no ubho’’.

Chakhattiyakammaṃ nāma.

2400. ‘‘Dhammena rajjaṃ kārentaṃ, raṭṭhā pabbājayittha maṃ;
Tvañca jānapadā ceva, negamā ca samāgatā’’.

2401. ‘‘Dukkaṭañca hi no putta, bhūnahaccaṃ kataṃ mayā;
Yohaṃ sivīnaṃ vacanā, pabbājesimadūsakaṃ’’.

2402. ‘‘Yena kenaci vaṇṇena, pitu dukkhaṃ udabbahe;
Mātu bhaginiyā cāpi, api pāṇehi attano’’.

2403. ‘‘Tato vessantaro rājā, rajojallaṃ pavāhayi;
Rajojallaṃ pavāhetvā, saṅkhavaṇṇaṃ [saccavaṇṇaṃ (sī. syā.)] adhārayi’’.

2404. ‘‘Sīsaṃ nhāto sucivattho, sabbābharaṇabhūsito;

Paccayaṃ nāgamāruyha, khaggaṃ bandhi parantapaṃ.

2405.‘‘Tato saṭṭhisahassāni, yodhino cārudassanā;
Sahajātā pakiriṃsu, nandayantā rathesabhaṃ.

2406.‘‘Tato maddimpi nhāpesuṃ, sivikaññā samāgatā;
Vessantaro taṃ pāletu, jālī kaṇhājinā cubho;
Athopi taṃ mahārājā, sañjayo abhirakkhatu’’.

2407.‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandiyaṃ ācariṃsu, ramaṇīye giribbaje.

2408.‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandi vittā sumanā, putte saṅgamma lakkhaṇā.

2409.‘‘Idañca paccayaṃ laddhā, pubbe saṃklesamattano;
Ānandi vittā patītā, saha puttehi lakkhaṇā’’.

2410.‘‘Ekabhattā pure āsiṃ, niccaṃ thaṇḍilasāyinī;
Iti metaṃ vataṃ āsi, tumhaṃ kāmā hi puttakā.

2411.‘‘Taṃ me vataṃ samiddhajja, tumhe saṅgamma puttakā;
Mātujampi taṃ pāletu, pitujampi ca puttaka;
Athopi taṃ mahārājā, sañjayo abhirakkhatu.

2412.‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva pitucca te;
Sabbena tena kusalena, ajaro amaro bhava’’.

2413.‘‘Kappāsikañca koseyyaṃ, khomakoṭumbarāni ca;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2414.‘‘Tato hemañca kāyūraṃ, gīveyyaṃ ratanāmayaṃ;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2415.‘‘Tato hemañca kāyūraṃ, aṅgadaṃ maṇimekhalaṃ;
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2416.‘‘Uṇṇataṃ mukhaphullañca, nānāratte ca māṇike [māṇiye (sī. pī.)];
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2417.‘‘Uggatthanaṃ giṅgamakaṃ, mekhalaṃ pāṭipādakaṃ [paṭipādukaṃ (sī. syā.), pālipādakaṃ (pī.)];
Sassu suṇhāya pāhesi, yehi maddī asobhatha.

2418.‘‘Suttañca suttavajjañca, upanijjhāya seyyasi;
Asobhatha rājaputtī, devakaññāva nandane.

2419.‘‘Sīsaṃ nhātā sucivatthā, sabbālaṅkārabhūsitā;
Asobhatha rājaputtī, tāvatiṃseva accharā.

2420.‘‘Kadalīva vātacchupitā, jātā cittalatāvane;
Dantāvaraṇasampannā, rājaputtī asobhatha.

2421. ‘‘Sakuṇī mānusinīva, jātā cittapattā patī;
Nigrodhapakkabimboṭṭhī, rājaputtī asobhatha.

2422. ‘‘Tassā ca nāgamānesuṃ, nātibaddhaṃva kuñjaraṃ;
Sattikkhamaṃ sarakkhamaṃ, īsādantaṃ urūḷhavaṃ.

2423. ‘‘Sā maddī nāgamāruhi, nātibaddhaṃva kuñjaraṃ;
Sattikkhamaṃ sarakkhamaṃ, īsādantaṃ urūḷhavaṃ’’.

2424. ‘‘Sabbamhi taṃaraññamhi, yāvantettha migā ahuṃ;
Vessantarassa tejena, naññamaññaṃ viheṭhayuṃ.

2425. ‘‘Sabbamhi taṃaraññamhi, yāvantettha dijā ahuṃ;
Vessantarassa tejena, naññamaññaṃ viheṭhayuṃ.

2426. ‘‘Sabbamhi taṃaraññamhi, yāvantettha migā ahuṃ;
Ekajjhaṃ sannipātiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2427. ‘‘Sabbamhi taṃaraññamhi, yāvantettha dijā ahuṃ;
Ekajjhaṃ sannipātiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2428. ‘‘Sabbamhi taṃaraññamhi, yāvantettha migā ahuṃ;
Nāssu mañjū nikūjiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2429. ‘‘Sabbamhi taṃaraññamhi, yāvantettha dijā ahuṃ;
Nāssu mañjū nikūjiṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2430. ‘‘Paṭiyatto rājamaggo, vicitto pupphasanthato;
Vasi vessantaro yattha, yāvatāva jetuttarā.

2431. ‘‘Tato saṭṭhisahassāni, yodhino cārudassanā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2432. ‘‘Orodhā ca kumārā ca, vesiyānā ca brāhmaṇā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2433. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2434. ‘‘Samāgatā jānapadā, negamā ca samāgatā;
Samantā parikiriṃsu, vessantare payātamhi;
Sivīnaṃ raṭṭhavaḍḍhane.

2435. ‘‘Karoṭiyā cammadharā, illīhatthā [indihatthā (syā. ka.), khaggahatthā (sī. pī.)] suvammino;
Purato paṭipajjiṃsu, vessantare payātamhi;

Sivīnaṃ raṭṭhavaḍḍhane.

2436.‘‘Te pāvisuṃ puraṃ rammaṃ, mahāpākāratoraṇaṃ;
Upetaṃ annapānehi, naccagītehi cūbhayaṃ.

2437.‘‘Vittā jānapadā āsuṃ, negamā ca samāgatā;
Anuppatte kumāramhi, sivīnaṃ raṭṭhavaḍḍhane.

2438.‘‘Celukkhepo avattittha, āgate dhanadāyake;
Nandiṃ pavesi [nandi-ppavesi (sī. syā. pī.)] nagare, bandhanā mokkho aghosatha.

2439.‘‘Jātarūpamayaṃ vassaṃ, devo pāvassi tāvade;
Vessantare paviṭṭhamhi, sivīnaṃ raṭṭhavaḍḍhane.

2440.‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Kāyassa bhedā sappañño, saggaṃ so upapajjathā’’ti.

Vessantarajātakaṃ dasamaṃ.

Mahānipāta niṭṭhitā.

Jātakapāḷi niṭṭhitā.

Jinacaritaya

Namo tassa bhagavato arahato sammāsambuddhassa

1. Uttamaṃ uttamaṅgena namassitvā mahesino;
Nibbāṇamadhudaṃ pādapaṅkajaṃ sajjanālinaṃ.

2. Mahāmohatamaṃ loke dhaṃsentaṃ dhammabhākaraṃ;
Pātubhūtaṃ mahātejaṃ dhammarājodayācale.

3. Jantucittasare jātaṃ pasādakumudaṃ sadā;
Bodhentaṃ saṅghavandañca silorukiraṇujjalaṃ.

4. Tahiṃ, tahiṃ suvitthiṇṇaṃ jinassa caritaṃ hitaṃ;
Pavakkhāmi samāsena sadā’nussaraṇatthiko.

5. Paṇitaṃ taṃ sarantānaṃ dullabhampi sivaṃpadaṃ;
Adullabhaṃ bhave bhogapaṭilābhamhi kā kathā?

6. Tasmā taṃ bhaññamānaṃ me cittavuttapadakkamaṃ;
Sundaraṃ madhuraṃ suddhaṃ sotusotarasāyanaṃ.

7. Sotahatthapuṭā sammā gahetvāna nirantaraṃ;
Ajarāmarami’cchantā sādhavo paribhuñjatha.

8. Kappasatasahassassa catunnaṃ cā’pi matthake;
Asaṅkheyyānamā’vāsaṃ sabbadā puññakāminaṃ.

9. Nānāratanasampannaṃ nānājanasamākulaṃ;
Vicittāpaṇa saṃkiṇṇaṃ toraṇa gghika bhūsitaṃ.

10. Yuttaṃ dasahi saddehi devindapurasannibhaṃ;
Puraṃ amarasaṅkhātaṃ ahosī ruciraṃ varaṃ.

11. Tahiṃ brāhmanvaye jāto sabbalokābhipūjito;
Mahādayo mahāpañño abhirūpo manoramo.

12. Sumedho nāma nāmena vedasāgarapāragū;
Kumāro’si garūnaṃ so avasāne jinaṃkuro.

13. Rāsivaḍḍhakamaccena dassitaṃ amitaṃ dhanaṃ;
Anekasatagabbhesu nicitaṃ taṃ udikkhiya.

14. Dhanasannicayaṃ katvā aho mayhaṃ pitādayo;
Gatā māsakame’kampi nevā’dāya divaṃ iti.

15. Saṃvegamu’payāto’vacīmantesī’ti guṇākaro;
Dhanasāraṃ ihaṃ gayha gantuṃ yuttanti me pana.

16. Rahogato nisīditvā sundare nijamandire;
Dehe doso udikkhanto ovadanto’pi attano.

17. Bhedanaṃ tanunodukkhaṃ dukkho tasso’dayo’pi ca;
Jātidhammo jarādhammo vyādhidhammo ahaṃ iti.

18. Evamā’dīhi dehasmiṃ disvā dose anekadhā;
Pure bheriṃ carāpetvā ārocetvāna rājino.

19. Bherinādasugandhena yācakālisamāgate;
Dānakiñjakkhaoghena sattāhaṃ pīnayī tato.

20. Dānaggahimabindūnaṃ nipātenā’pi dhaṃsanaṃ;
Ayātaṃ taṃ viloketvā ratanambujakānanaṃ.

21. Rudato ñātisaṅghassa jalitānalakānanā;
Gajindo viya gehamhā nikkhamitvā manoramā.

22. Mahantaṃ so mahāvīro upagañchi himālayaṃ;
Haricandanakappūrāgarugandhehi vāsitaṃ.

23. Suphallacampakāsokapāṭalītilakehi ca;
Pūgapunnāganāgādipādapehi ca maṇḍitaṃ.

24. Sīhavyagghataracchehi ibhadīpikapīhi ca;
Turaṅgamādinekehi migehi ca samākulaṃ.

25. Sāḷikāravihaṃsehi haṃsakoñcasuvehi ca;
Kapotakaravīkādisakuntehi ca kūjitaṃ.

26. Yakkharakkhasagandhabbadevadānavakehi ca;
Siddhavijjādharādīhi bhūtehi ca nisevitaṃ.

27. Manosīlindanīlorucārupabbatapantihi;
Sajjhuhemādinekehi bhūdharehi ca bhāsuraṃ.

28. Suvaṇṇamaṇisopānanekatitthasarehi ca;
Sobhitaṃ tattha kīḷantanekadevaṅganāhi ca.

29. Sītasīkarasañchannanijjharānaṃ satehi ca;
Kiṇṇaroragaraṅgehi rammehi virājitaṃ.

30. Sikhaṇḍisaṇḍanaccehi latānaṃ maṇḍapehi ca;
Setavālukasañchannamālakehi ca maṇḍitaṃ.

31. Suvaṇṇamaṇimuttādi anekaratanākaraṃ;
Icchantānaṃ janālīnaṃ puññakiñjakkhamā’layaṃ.

32. Tama’jjhogayha so dhīro sahassakkhena māpite;
Disvā isiparikkhāre paṇṇasālavare tahiṃ.

33. Isivesaṃ gahetvāna viharanto samāhito;
Sattāha’bbhantare pañca abhiññā’ṭṭhavidhā’pi ca.

34. Uppādetvā samāpattisukhene’ca tapodhano;
Nabhasā divase’kasmiṃ gacchanto janataṃ isi.

35. Sodhentama’ñjasaṃ disvā otaritvā nabhā tahiṃ;
Iti taṃ janataṃ pucchi kasmā sodhetha añjasaṃ.

36. Sumedha tvaṃ najānāsi dīpaṅkaratathāgato;
Sambodhimu’ttamaṃ patvā dhammacakkama’nuttaraṃ.

37. Pavattetvāna lokassa karonto dhammasaṅgahaṃ;
Rammaṃ rammapuraṃ patvā vasatī'ha sudassane.

38. Bhikkhusatasahassehi catūhi vimalehi taṃ;
Nimantayimha dānena mayaṃ lokekanāyaka.

39. Tassa āgamanatthāya maggaṃ sodhema cakkhuma;
Iti sotassa so tassa sukhaṃ dento jano'braviṃ.

40. Buddho'ti vacanaṃ sutvā pītiyo'daggamānaso;
Sakabhāvena saṇṭhātuṃ nevasakkhi guṇākaro.

41. Tenā'raddhañjasā dhīro yācitvāna padesakaṃ;
Labhitvā visamaṃ ṭhānaṃ samaṃ kātuṃ samārabhi.

42. Nā'laṅkateyeva tahiṃ padese,
Lokekanātho sanarāmarehi;
Sampūjito lokahito mahesi,
Vasīhi saddhiṃ paṭipajji maggaṃ.

43. Chabbaṇṇaraṃsijālehi pajjalantaṃ tathāgataṃ;
Āgacchantaṃ tahi disvā modamāno vicintayi.

44. Yannūni'massa dhīrassa setuṃ katvāna kaddame;
Sakattānaṃ nipajjaye sasaṅghassa mahesino.

45. Dīgharattāma'laṃ taṃ me hitāya ca sukhāya ca;
Icce'vaṃ cintayitvāna nipanno'so jinaṅkuro.

46. Pabodhetvāna disvāna cārulocanapaṅkaje;
Puna'pe'vaṃ vicintesi nipanno dhitimā tahiṃ.

47. Iccheyyaṃ ce'hama'jje'va hantvā'nantaraṇe bhave;
Saṅghassa navako hutvā paviseyyaṃ puraṃ varaṃ.

48. Kima'ññātakavesena klesanibbāpaṇena me;
Ayaṃ buddho'va'haṃ buddho hutvā loke anuttaro.

49. Janataṃ dhammanāvāya tāretvāna bhavaṇṇavāva;
Nibbāṇapuramā'netvā seyyaṃ me parinibbutaṃ.

50. Icce'vaṃ cintayitvāna nipanno kaddame tahiṃ;
Suvaṇṇakadalikkhandhasannibho so'ti sobhati.

51. Chabbaṇṇaraṃsīhi virājamānaṃ,
Disvā manuññaṃ sugatattabhāvaṃ;
Sañjātapītīhi udaggacitto,
Sambodhiyā chandama'kāsi dhīro.

52. Āgantvāna tahiṃ ṭhānaṃ isiṃ paṅke nipannakaṃ;
Lokassa setubhūto'pi setubhūtaṃ tama'ttano.

53. Disvā ussīsake tassa ṭhatvā lokekasetuno;
Lokekalocano dhīro dīpaṅkaratathāgato.

54. Gotamo nāma nāmena sambuddho’yaṃ anāgate;
Bhavissatīti vyākāsi sāvake ca purādike.

55. Idaṃ vatvāna katvāna sasaṅgho taṃ padakkhiṇaṃ;
Pūjesi aṭṭhamuṭṭhihi kusumehi guṇappiyo.

56. Iti kātūna pāyāsi sasaṅgho lokanāyakova;
Rammakaṃ nāma nagaraṃ rammārāmālayālayaṃ

57. Jinassa vacanaṃ sutvā uṭṭhahitvāna paṅkato;
Mudito devasaṅghehi kusumādīhi pūjito.

58. Pallaṅkamā’bhujitvāna nisīdi kusumāsane;
Mahātapo mahāpañño sumedho damitindriyo.

59. Devā dasasahassesu cakkavāḷesu moditā;
Abhitvaviṃsu taṃ dhīraṃ nisinnaṃ kusumāsane.

60. Nisinno upadhāresi dhamme buddhakare tadā;
Kimuddhaṃ vā adho vā’pi disāsu vidisāsu ca.

61. Icce’vaṃ vicinanto so sakalaṃ dhammadhātukaṃ;
Addakkhi sakasantāne paṭhamaṃ dānapāramiṃ.

62. Evame’vaṃ gavesanto uttariṃ pāramī vidū;
Sabbā pāramiyo disvā attano ñāṇacakkhunā.

63. Saṃsāre saṃsaranto so bahuṃ dukkhaṃ titikkhiya;
Gavesanto’mataṃ santo pūretvā dānapāramiṃ.

64. Sattanaṃ kapparukkho’va cintāmaṇi’va kāmado;
Icchiticchitamannādiṃ dadanto dadataṃ varo.

65. Tārakāhi bahuṃ katvā nabhe cāruvilocane;
Uppāṭetvā dadaṃ dhīro yācakānaṃ pamodito.

66. Mahiyā paṃsuto cā’pi samuddodakato’dhikaṃ;
Dadaṃ sarīramaṃsañca lohitampi ca attano.

67. Molinā’laṅkate sīse’dhikaṃ katvā sineruto;
Kampayitvā mahiṃ dento sute cā’pi sakaṅgatāva.

68. Sīlanekkammapaññādī pūretvā sabbapāramī;
Vessantarattabhāve’ vampatvā tambhā cuto pana.

69. Uppajjitvā surāvāse sundare tusite pure;
Vasanto suciraṃ kālaṃ bhutvānā’tantasampadaṃ.

70. Katañjalīhi devehi yācito dipaduttamo;
Sambodhāya mahāvīra kālo tuyhantiādinā.

71. Viloketvāna kālādiṃ ñatvā kālanti bodhiyā;
Paṭiññaṃ devasaṅghassa datvā nandanakānanaṃ.

72. Gantvāna devasaṅghehi sugatiṃ gacchi’to cuto;
Abhitthuto mahāpañño cavitvāna tato idha.

73. Susajjitaṅgoruturaṅgamākule,
Vicittanānāpaṇapaṇyasampade;
Manoramuttuṅgajindarājite,
Vibhūsite toraṇaketurāsihi.

74. Alaṅkataṭṭālavisālamālaye,
Sugopure sundarasundarālaye;
Sudassanīye kapiḷavhaye pure,
Purindadassā'pi purassa hāsake.

75. Bhūpālamoḷiratanālinisevitaṅghi,
Paṅkeruhaṃ vimalanekaguṇādhivāsaṃ;
Okkākarājakulaketumanāthanāthaṃ,
Suddhodanaṃ narapatiṃ pavaraṃ paṭicca.

76. So sajjhudāmadhavalāmaladassanīya,
Soṇḍāya saṃgahitasetavarāracindaṃ;
Candāvadātavaravāraṇarājavaṇṇaṃ,
Sandassayitva supinena visālapañño.

77. Bimbādharāya vikacuppalalocanāya,
Devindacāparaticaḍḍhanabhūlatāya;
Sampuṇṇasommavimalinduvarānanāya,
Sovaṇṇahaṃsayugacārupayodharāya.

78. Pādāravindakarapallavasundarāya,
Sovaṇṇavaṇṇatanuvaṇṇavirājitāya;
Sīlādineka guṇabhūsanabhūsitāya,
Māyāya rājavanitāyu'pagañchi kucchiṃ.

79. Paṭisandhikkhaṇe tassa jātā'nekavidhabbhutā;
Athā'yaṃ gahitārakkho narehi amarehi ca.

80. Manuññarattambujakaṇṇikāya,
Mā'sīnasiṅgīpaṭimā'va rammā;
Suvaṇṇavaṇṇo dipadānamindo,
Pallaṅkamā'bhuñchiya mātugabbhe.

81. Maṇimhi vippasannamhi rattasuttami'vā'vutaṃ;
Mātucittambujaṃ dhīro bodhayanto padissati.

82. Dasamāsāvasānamhi devī rañño kathesi'daṃ;
Mayhaṃ ñātigharaṃ deva gantumi'cchāma'haṃ iti.

83. Rañño'tha samanuññatā gacchanti kulama'ttano;
Mahatā parihārena dibbañjasa samañjase.

84. Surabhikusumasaṇḍālaṅkatassālasaṇḍaṃ,
Samadahamaramālāgīyamānagganādaṃ;
Nayanavihagasaṅghe avhayantaṃ'va disvā,
Vipularatinivāsaṃ lumbinīkānanaṃ taṃ.

85. Vipulatararatiṃ sā tamhi kātūna ramme,
Amarayuvatilīlācārulīlābhirāmā;
Vikasitavarasālasso'pagantvāna mūlaṃ,
Sayama'tinamite kaṃ sālasākhaṃ agaṇhi.

86. Tasmiṃ khaṇe kammajamāluta’ssā,
Caliṃsu sānīhi parikkhipitvā;
Deviṃ jano taṃ abhipālayanto,
Tamhā paṭikkamma susaṇṭhitā’tha.

87. Sagacāruhemavalayādivibhūsitena,
Accantatambanakharaṃsisamujjalena;
Tulātikomalasurattakarena sākhaṃ,
Olamba tattha majanesi ṭṭhitā’va dhīraṃ.

88. Sovaṇṇavaṇṇatanuvaṇṇavirājamānaṃ,
Nettābhirāmamatulaṃ atulāya gabbhā;
Sammā pasāritakaraṅghīyugābhirāmaṃ,
Paṅkeruhā kaṇakahaṃsami’vo’tarantaṃ.

89. Brahmā managgharativaḍḍhanahemajāla,
Mā’dāya tena upagamma paṭiggahetvā;
‘‘Sammoda devi aya ma’ggataro suto te,
Jāto’’ti tāya purato kathayiṃsu ṭhatvā.

90. Jāyanti sesamanujā malamakkhitaṅgā,
Jāto pane’sa pavaro dipadānamindo;
Accanta saṇhamalakāsikavatthakamhi,
Nikkhittanagghataracārumaṇī’va suddho.

91. Eva’mpi sante sabhato’pagantvā,
Dve vāridhārā subhagassa dehe;
Janettidehe’pi utuṃ manuññaṃ,
Gāhāpayuṃ maṅgalakiccatāya.

92. Tesaṃ karaṃ ratikarā ajinappaveṇī,
Mā’dāya tena upagamma paṭiggahesuṃ;
Devā dukūlamayacumbaṭakena vīraṃ,
Tesaṃ karaṃ naravarā narasīharājaṃ.

93. Tesaṃ karā ratikaro vimalo’va cando,
Cakkaṅkitorucaraṇehi mahītalasmiṃ;
Sammā patiṭṭhiya puratthimakaṃ disaṃ so,
Olokayittha kamalāyatalocanehi.

94. Ekaṅganā nekasatāni cakka,
Vāḷāna’hesuṃ sanarāmarā’tha;
Dhīraṃ sugandhappabhūtīhi tesu,
Sampūjayantā idama’braviṃsu.

95. Natthe’ttha tumhehi samo sudhīsa,
Eko pumā’pa’ggataro kuto’ti;
Evaṃ disā lokiya lokanātho,
Tapekkhamāno sadisa’mpi ekaṃ.

96. Uttarā’bhimukho sattapadaṃ gantvā kathesi’daṃ,
‘‘Aggo’hamasmi lokassa jeṭṭho seṭṭho’’tiādikaṃ.

97. Anaññasādhāraṇanādamu’ttamaṃ,
Surāsurabrahmanarindapūjitaṃ;
Narinda’mādāya gato mahājano,

Susajjitaṃ taṃ kapiḷavhayaṃ puraṃ.

98. Bhārātibhāranagapādapamerurājaṃ,
Sabba’mpi sāgarajalaṃ vahituṃ samatthā;
Jātakkhaṇe,pi guṇabhārama’sayhamānā,
Saṅkampayī’va pathavī pavarassa tassa.

99. Ramiṃsu soṇā hariṇehi saddhiṃ,
Kākā ulūkehi mudaggudaggā;
Supaṇṇarājūhi mahoragā ca,
Majjārasaṅghā’pi ca undurehi.

100. Migā migindehi samāgamiṃsu,
Puttehi mātāpitaro yathe’va;
Nāvā videsa’mpi gatā sadesaṃ,
Gatā’ca kaṇḍaṃ sarabhaṅgasatthu.

101. Nānāvirāgujjalapaṅkajehi,
Vibhūsito santataraṅgamālo;
Mahaṇṇavo āsi tahiṃ jala’mpi,
Accantasātattamu’pāgamāsi.

102. Suphullaolambakapaṅkajehi,
Samākulattaṃ gaganaṃ agañchi;
Jahiṃsu pakkhī gamanaṃ nabhamhi,
Ṭhitā’ca sindhū’pi asandamānā.

103. Akālameghappiyasaṅgamena,
Mahīvadhū sommatamā ahosi;
Marūhi vassāpitanekapuppha,
Vibhūsitenā’tivibhūsitāva.

104. Suphullamālābharaṇābhirāmā,
Lataṅganā’liṃgitapādapindā;
Sugandhakiñjakkhavarambarehi,
Disaṅganāyo atisobhayiṃsu.

105. Sugandhadhūpehi nabhaṃ asesaṃ,
Pavāsitaṃ rammataraṃ ahosi;
Surāsurindā chanavesadhārī,
Saṃgītiyuttā vicariṃsu sabbe.

106. Piyaṃvadā sabbajanā ahesuṃ,
Disā asesā’pi ca vippasannā;
Gajā’tigajjiṃsu nadiṃsu sīhā,
Hesāravo cā’si turaṅgamānaṃ.

107. Saveṇuvīṇā suradundubhī nabhe,
Sakaṃ sakaṃ cārusarampamocayuṃ;
Sapabbatindapputhulokadhātuyā,
Uḷāraobhāsavayo manoramo.

108. Manuññagandho mudusītalānilo,
Sukhappadaṃ vāyi asesajantuno;
Anekarogādupapīḷitaṃgino,

Tato pamuttā sukhino siyuṃ janā.

109. Vijambhamānāmitavāḷavījanippa,
-Bhābhirāmamaṃ bhuvanaṃ ahosi;
Mahiṃhi bhetvā cu’dakāni sandayuṃ,
Gamiṃsu bujjā ujugattataṃ janā.

110. Andhā paṅgulanaccāni līlopetāni pekkhayuṃ;
Suṇiṃsu badhirā mūga gītiyo’pi manoramā.

111. Sitalattamu’pāgañchi avīcaggi’pi tāvade;
Modiṃsu jalajā tasmiṃ jantavo pahasiṃsu ca.

112. Khuppipāsābhi bhūtānaṃ petānaṃ āsi bhojanaṃ;
Lokantare’pi āloko andhakāranirantare.

113. Atirekatarā tārāvaḷicandadivākarā;
Virociṃsu nabhe bhūmigatāni ratanāni ca.

114. Mahītalādayo bhetvā nikkhamma uparūpari;
Vicittapañcavaṇṇā’suṃ suphullavipulambujā.

115. Dundubhādī ca’laṅkārā avādita aghaṭṭitā;
Accantamadhuraṃ nādaṃ pamuñcaṃsu mahītale.

116. Baddhā saṅkhalikādīhi muñciṃsu manujā tato;
Bhuvane bhavanadvārakavāṭā vivaṭā sayaṃ.

117. ‘‘Pure kapiḷavatthumhi jāto suddhodanatrajo;
Nisajja bodhimaṇḍe’ti ayaṃ buddho bhavissati.’’

118. Celukkhepādayo cā’pī pavattentā pamoditā;
Kīḷiṃsu devasaṅghā te tāvatiṃsālaye tadā.

119. Iddhimanto mahāpañño kāladevalatāpaso;
Suddhodananarindassa dhīmato so kulūpago.

120. Bhojanassāvasānamhi tāvatiṃsālayaṃ gato;
Gantvā divāvihārāya nisinno bhavane tahiṃ.

121. Chanavesaṃ gahetvāna kīḷante te udikkhiya;
Santosakāraṇaṃ pucchi tesaṃ te’pi na’mabravuṃ.

122. Sutvā taṃ tattato tamhā pītiyo’daggamānaso;
Tāvadevo’pagantvāna suddhodananivesanaṃ.

123. Pavisitvā supaññatte nisisso āsane isi;
‘‘Jāto kira mahārāja putto te nuttaro sudhi.

124. Daṭṭḥu’micchāma’haṃ taṃ’’ti āha rājā alaṅkataṃ;
Ānāpetvā kumāraṃ taṃ vandāpetu’mupāgamī.

125. Kumārabhūtassa’pi tāvadeva guṇānubhāvena manoramāni;
Pādāravindā parivattiya’ggā patiṭṭhitā muddhani tāpasassa.

126. Tenattabhāvena naruttamassa,
Na vanditabbo tibhavepi koci;
Tilokanāthassa sace hi sīsaṃ,
Tapassino pādatale ṭhapeyyaṃ.

127. Phāleyyamuddhā khalu tāpasassa paggayha so añjalimuttamassa;
Aṭṭhāsi dhīrassa guṇaṇṇavassa nāsetu’mattāna’mayuttakanti.

128. Disvāna taṃ acchariyaṃ narindo devātidevassa sakatrajassa;
Pādāravindāna’bhivandi tuṭṭho vicittacakkaṅkitakomalāni.

129. Yadā’si rañño puthuvappamaṅgalaṃ tadā puraṃ devapuraṃ’va sajjitaṃ;
Vibhūsitā tā janatā manoramā samāgatā tassa niketamuttamaṃ.

130. Vibhūsitaṅgo janatāhi tāhi so purakkhato bhūsanabhūsitatrajaṃ;
Tamā’dayitvā’tulavappamaṅgalaṃ surindalīlāya gato narissaro.

131. Nānāvirāgujjalacārusāni parikkhite kamhi ca jambumūle;
Sayāpayitvā bahimaṅgalaṃ taṃ udikkhituṃ dhātigaṇā gamiṃsu.

132. Suvaṇṇatārādivirājamāna’vitānajotujjalajambumūle;
Nisajja dhīro sayane manuññe’jhānaṃ samāpajji katāvakāso.

133. Suvaṇṇabimbaṃ viya taṃ nisinnaṃ chāyañca tassā ṭhitame’va disvā;
Tamabravī dhātijano’pagantvā ‘‘puttassa te abbhutamī’disanti.’’

134. Visuddhacandānanabhāsurassa sutvāna taṃ paṅkajalocanassa;
Savandanaṃ me dutiya’nti vatvā puttassa pāde sirasā’bhivandi.

135. Tadaññānipi lokasmiṃ jātā’nekavidhabbhutā;
Dassitā me samāsena ganthavitthārabhīrunā.

136. Yasmiṃ vicittamaṇimaṇḍitamandirānaṃ,
Nānāvitānasayanāsanamaṇḍitānaṃ;
Nisseṇi seṇi puthubhūmikabhūsitānaṃ,
Tiṇṇaṃ utūnama’nurūpama’laṅkatānaṃ.

137. Siṅgesu raṃsinikarā suramandirānaṃ,
Siṅgesu raṃsimapahāsakarā’va niccaṃ;
Ādiccaraṃsi viya paṅkajakānanāni,
Lokānanambujavanāni vikāsayanti.

138. Nānā maṇivicittāhi bhittīti vanitā sadā;
Vinā’pi dappaṇacchāyaṃ pasādhenti sakaṃ tanuṃ.

139. Telāsanagasaṅkāsaṃ vilocanarasāyanaṃ;
Sudhālaṅkatapākāravalayaṃ yattha dissate.

140. Indanīloruvalayaṃ nānā ratanabhūsitaṃ;
Dissate’va sadā yasmiṃ parikhānekapaṅkajā.

141. Patvāna vuddhiṃ vipule manuññe,
Bhutvāna kāme ca tahiṃ vasanto;
Gacchaṃ tilokekavilocano so,
Uyyānakīḷāya mahāpathamhi.

142. Kamena jiṇṇaṃ byadhitaṃ matañca,
Disvāna rūpaṃ tibhave viratto;
Manoramaṃ pabbajitañca rūpaṃ,
Katvā ratiṃ tamhi catutthavāre.

143. Suphullanānātarusaṇḍamaṇḍitaṃ sikhaṇḍisaṇḍādidijūpakūjitaṃ;
Sudassanīyaṃ viya nandanaṃ vanaṃ manoramuyyānama’gā mahāyaso.

144. Suraṅganā sundarasundarīnaṃ manorame vāditanaccagīte surindalīlāya;
Tahiṃ narindo ramitva kāmaṃ dipadāna’mindo.

145. Ābhujitvāna pallaṅkaṃ nisinno rucirāsane;
Kārāpetuma’cintesi dehabhūsana’mattano.

146. Tassa cittaṃ viditvāna vissakammassi’daṃbravī;
Alaṅkarohi siddhattha’miti devānamissaro.

147. Tenā’ṇatto’pagantvāna vissakammo yasassino;
Dasadussasahassehi sīsaṃ veṭhesi sobhanaṃ.

148. Tanuṃ manuññampi akāsi sobhanaṃ,
Anaññasādhāraṇalakkhaṇujjalaṃ;
Vicittanānuttamabhūsanehi so,
Sugandhigandhuppalacandanādinā.

149. Vibhūsito tena vibhūsitaṅginā,
Tahiṃ nisinno vimale silātale;
Suraṅganāsannibhasundarīhi so,
Purakkhato devapatīva sobhati.

150. Suddhodananarindena pesitaṃ sāsanuttamaṃ;
‘‘Putto te putta jāto’’ti sutvāna dīpaduttamo.

151. ‘‘Mama’jja bandhanaṃ jātaṃ’’iti vatvāna tāvade;
Samiddhaṃ sabbakāmehi agamā sundaraṃ puraṃ.

152. Ṭhitā uparipāsāde kisāgotami taṃ tadā;
Rājentaṃ sataraṃsi’ṃva rājaṃ disvā kathe si’daṃ.

153. ‘‘Yesaṃ sūnu ayaṃ dhīro yā ca jāyā imassa tu;
Te sabbe nibbutā nūna sadā’nūnaguṇassa ve’’.

154. Itī’disaṃ giraṃ sutvā manuññaṃ tāya bhāsitaṃ;
Sañjātapītiyā pīno gacchamāno sakālayaṃ.

155. Sītalaṃ vimalaṃ hāriṃ hāraṃ taṃ rativaḍḍhanaṃ;
Pesetvā santikaṃ tassā omuñcitvāna kaṇṭhato.

156. Pāsādama’bhirūhitvā vejayantaṃ’va sundaraṃva;
Nipajji devarājā’va sayane so mahārahe.

157. Sundarī taṃ purakkhatvā surasundarisannibhā;
Payojayiṃsu naccāni gītāni vividhāni’pi.

158. Pabbajjābhirato dhīro pañcakāme nirālayo;
Tādise naccagīte’pi na ramitvā manorame.

159. Nipanno vissamitvāna īsakaṃ sayane tahiṃ;
Pallaṅkamā’bhujitvāna mahāvīro mahīpati.

160. Nisinno’va’nekappakāraṃ vikāraṃ,
Padisvāna niddupagānaṃ vadhūnaṃ;
Gamissāmi’dānī’ti ubbiggacitto,
Bhave dvāramūlaṃ’pagantvāna rammaṃ.

161. Ṭhapetvāna sīsaṃ subhummārakasmiṃ,
Suṇissāmi dhīrassa saddanti tasmiṃ;
Nipannaṃ sudantaṃ pasādāvahantaṃ,
Sahāyaṃ amaccaṃ mahāpuññavantaṃ.

162. Acchannasavanaṃ channaṃ āmantetvā kathesi’daṃ;
‘‘Ānehi iti kappetvā kanthakaṃ nāma sindhavaṃ.’’

163. So channo patigaṇhitvā taṃ giraṃ tena bhāsitaṃ;
Tato gantvāna kappetvā sīghamā’nesi sindhavaṃ.

164. Abhinikkhamanaṃ tassa ñatvā varaturaṅgamo;
Tena sajjiyamāno so hesāravamu’dīrayi.

165. Pattharitvāna gacchantaṃ saddaṃ taṃ sakalaṃ puraṃ;
Sabbe suragaṇā tasmiṃ sotuṃ nā’daṃsu kassaci.

166. Atha so sajjanānando uttamaṃ puttama’ttano;
Passitvā paṭhamaṃ gantvā pacchā buddho bhavāma’haṃ.

167. Cintayitvāna eva’mpi gantvā jāyānivesanaṃ;
Ṭhapetvā pādadu’mmāre gīvaṃ anto pavesiya.

168. Kusumehi samākiṇṇe devindasayanūpame;
Nipannaṃ mātuyā saddhiṃ sayane sakama’trajaṃ.

169. Viloketvāna cintesi iti lokekanāyako;
Sacā’haṃ deviyā bāhuma’panetvā mama’trajaṃ.

170. Gaṇhissāma’ntarāya’mpi kareyya gamanassa me;
Pabujjhitvā mahantena pemene’sā yasodharā.

171. Buddho hutvā punā’gamma passissāmī’ti atrajaṃ;
Narādhipo tadā tamhā pāsādatalato’tari.

172. Pesalānanakaraṅghipaṅkajā hāsaphenabhamuvīcibhāsurā;
Nettanīlakamalā yasodharākomudī’va nayanālipatthitā.

173. Samattho assa ko tassā jahituṃ dehasampadaṃ;
Vindamāno vinā dhīraṃ ṭhitaṃ paramimuddhani.

174. ‘‘Asso sāmi mayānīto kālaṃ jāna rathesabha’’;
Iti abravi channo so bhūpālassa yasassino.

175. Mahīpati tadā sutvā channeno’dīritaṃ giraṃ;
Pāsādā otaritvāna gantvā kanthakasantikaṃ.

176. Tassi’daṃ vacanaṃ bhāsi sabbasattahite rato;
‘‘Kanthaka’jje’karattiṃ mā tārehi’’ sanarāmaraṃ.

177. Lokamu’ttārayissāmi buddho hutvā anuttaro;
Bhavasāgarato ghorajarādimakarākarā.’’

178. Idaṃ vatvā tamā’ruyha sindhavaṃ saṅkhasannibhaṃ;
Gāhāpetvāna channena sudaḷhaṃ tassa vāladhiṃ.

179. Patvāna so mahādvārasamīpaṃ samacintayi;
Bhaveyya vivaṭaṃ dvāraṃ yena kenaci no sace.

180. Vāladhiṃ gahiteneva saddhiṃ channena kanthakaṃ,
Nippīḷayitvā satthīhi imamaccuggataṃ subhaṃ;
Ullaṅghitvāna pākāraṃ gacchāmī’ti mahabbalo.

181. Tathā thāmabalūpeto channo’pi turaguttamo;
Visuṃ visuṃ vicintesuṃ pākāraṃ samatikkamaṃ.

182. Tassa cittaṃ viditvāna moditā gamane subhe;
Vivariṃsu tadā dvāraṃ dvāre’dhiggahitā surā.

183. Taṃ siddhatthama’siddhatthaṃ karissāmī’ti cintiya;
Āgantvā tassi’daṃ bhāsi antalikkhe ṭṭhitantiko.

184. ‘‘Mā nikkhami mahāvīra ito te sattame dine;
Dibbaṃ tu cakkaratanaṃ addhā pātubhavissati.’’

185. Iccevaṃ vuccamāno so antakena mahāyaso;
‘‘Ko’si tvami’ti’’taṃ bhāsi māro ca’ttānamā’disi.

186. ‘‘Mārajānāma’haṃ mayhaṃ dibbacakkassa sambhavaṃ;
Gaccha tvami’dha mā tiṭṭha na’mhi rajjenamatthiko.

187. Sabbaṃ dasasahassimpi lokadhātuma’haṃ pana;
Unnādetvā bhavissāmi buddho lokekanāyako.’’

188. Evaṃ vutte mahāsatte attano giramu’ttariṃ;
Gāhāpetuma’sakkonto tatthe’va’ntaradhāyi’so.

189. Pāpimassa idaṃ vatvā cakkavattisirimpi ca;
Pahāya khepiṇḍaṃ’va paccusasamaye vasiṃ.

190. Gacchantama’bhipūjetuṃ samāgantvāna tāvade;
Ratanukkāsahassāni dhārayantā marū tahiṃ.

191. Pacchato purato tassa ubhopassesu gacchare;
Tathe’va abhipūjentā supaṇṇā ca mahoragā.

192. Suvipulasurasenā cārulīlābhirāmā,
Kusumasaliladhārā vassayantā nabhamhā;
Ihahi dasasahassī cakkavāḷā gatā tā,
Sukhumatanutametodaggudaggā caranti.

193. Yasmiṃ sugandhavarapupphasudhūpa cuṇṇa,
Hemaddhajappabhutibhāsuracārumagge;

Gacchaṃ mahājavavaraṅga turaṃga rājā,
Gantuṃ na sakkhi javato kusumādilaggo.

194. Itthaṃ tamhi pathe ramme vattamāne mahāmahe;
Gacchanto rattisesena tiṃsayojanamañjase.

195. Patvā'nomānadītīraṃ piṭṭhito turagassa so;
Otaritvāna vimale sītale sikatātale.

196. Vissamitvā idaṃ vatvā ''gacchāhī'ti sakaṃ puraṃ;
Ābharaṇāni ādiya channe'maṃ guragampi ca.''

197. Ṭhito tasmiṃ mahāvīro accanta nisitā'sinā;
Sugandhavāsitaṃ moḷiṃ chetvā'nukkhipi ambare.

198. Cāruhemasumuggena kesadhātuṃ nabhuggataṃ;
Pūjanatthaṃ sahassakkho sirasā sampaṭicchiya.

199. Vilocanānandakarindanīlamayehi cūḷāmaṇi cetiyaṃ so;
Patiṭṭhapesā'malatāvatiṃse ubbedhato yojanamattamaggā.

200. Uttamaṭṭhaparikkhāraṃ dhāretvā brahmunābhataṃ;
Ambare'ca pavijjhittha varaṃ dussayugampi ca.

201. Tamā'dāya mahābrahmā brahmaloke manoramaṃ;
Dvādasayojanubbedhaṃ dussathūpaṃ akārayi.

202. Nāmenā'nupiyaṃ nāma gantvā ambavanaṃ tahiṃ;
Sattāhaṃ vītināmetvā pabbajjāsukhato tato.

203. Gantvāne'kadinene'va tiṃsayojanamañjasaṃ;
Patvā rājagahaṃ dhīro piṇḍāya cari subbato.

204. Indanīlasilāyā'pi katā pākāragopurā;
Hemacalā'va dissanti tassā'bhāgi tahiṃ tadā.

205. Ko'yaṃ sakko nukho brahmā māro nāgo'tiādinā;
Bhiyyo kotuhaḷappatto padisvā taṃ mahājano.

206. Pavisitvā garahetūna bhattaṃ yāpanamattakaṃ;
Yugamattaṃ'va pekkhanto gacchanto rājavīthiyaṃ.

207. Mathitaṃ merumanthena samudda'va mahājanaṃ;
Tamhā so ākulī katvā gantvā paṇḍavapabbataṃ.

208. Tato tasse'va chāyāya bhūmibhāge manorame;
Nisinno missakaṃ bhattaṃ paribhuñjitumā'rabhi.

209. Paccavekkhaṇamattena antasappaṃ nivārisa;
Dehavammikato dhīro nikkhamantaṃ mahabbalo.

210. Bhutvāna bimbisārena narindena narāsabho;
Nimantino'pi rajjena upagantvāna'nekadhā.

211. Paṭikkhipiya taṃ rajjaṃ atha tenā'bhiyācito;
Dhammaṃ desehi mayhanti buddho hutvā anuttaro.

212. Datvā paṭiññaṃ manujādhipassa dhīro’pagantvāna padhānabhūmiṃ;
Anaññasādhāraṇadukkarāni katvā tato kiñci apassamāno.

213. Oḷārikannapānāni bhuñjitvā dehasampadaṃ;
Patvā’japālanigrodhamūlaṃ patto suro viya.

214. Puratthā’bhimukho hutvā nisinno’si jutindharo;
Dehavaṇṇehi nigrodho hemavaṇṇo’si tassa so.

215. Samiddhapatthanā ekā sujātā nāma sundarī;
Hemapātiṃ sapāyāsaṃ sīsenā’dāya onatā.

216. Tasmiṃ adhiggahītassa rukkhadevassa tāvade;
Baliṃ dammī’ti gantvāna disvā tā dīpaduttamaṃ.

217. Do̱vo’ti saññāya udaggacittā pāyāsapātiṃ pavarassa datvā;
‘‘Āsiṃsanā ijjhiyathā hi mayhaṃ tuyhampi sā sāmi samijjhitū’ti.’’

218. Icce’vaṃ vacanaṃ vatvā gatā tamhā varaṅganā;
Atha pāyāsapātiṃ taṃ gahetvā munipuṅgavo.

219. Gantvā nerañjarātīraṃ bhūtvā taṃ varabhojanaṃ;
Paṭisotaṃ pavissajji tassā pātiṃ manoramaṃ.

220. Jantālipālimananettavilumpamānaṃ,
Samphullasālavanarājivirājamānaṃ;
Devindanandanavanaṃ’va’bhinandanīya,
Mu’yyānamu’ttamataraṃ pavaro’pagantvā.

221. Katvā divāvihāraṃ so sāyaṇhasamaye tahiṃ;
Gacchaṃ kesaralīlāya bodhipādapasantikaṃ.

222. Brahmasurāsuramahoragapakkhirāja,
Saṃsajjitoruvaṭume dipadānamindo;
Pāyāsi sotthiyadvijo tiṇahārako taṃ,
Disvāna tassa adadā tiṇamuṭṭhiyo so.

223. Indivarāravindādikusumāna’mbarā tahiṃ;
Patantī vuṭṭhidhārā’va gacchante dīpaduttame.

224. Cārucandanacuṇṇādi’dhupagandhehi nekadhā;
Anokāso’si ākāso gacchante dīpaduttame.

225. Ratanujjalachattehi cāruhemaddhajehi ca;
Anokāso’si ākāso gacchante dipaduttame.

226. Velukkhepasahassehi kīḷantehi marūhi’pi;
Anokāso’si ākāso gacchante dipaduttame.

227. Suradundubhivajjāni karontehi marūhipi;
Anokāso’si ākāso gacchante dipaduttame.

228. Suraṅganāhi saṅgitiṃ gāyantihi’pi’nekadhā;
Anokāso’si ākāso gacchante dipaduttame.

229. Manoramā kiṇṇarakiṇṇaraṅganā,
Manoramaṅgā uragoragaṅkanā;
Manoramā tamhi ca naccagītiyo,
Manoramā’nekavidhā pavattayuṃ.

230. Tadā mahoghe’va mahāmagehi,
Pavattamāne iti so mahāyaso;
Tiṇe gahetvā tibhavekanāyako,
Upāgato bodhidumindasantikaṃ.

231. Viddumāsitaselaggarajatācalasannibhaṃ;
Katvā padakkhiṇaṃ bodhipādapaṃ dipaduttamo.

232. Puratthimadisābhāge acale raṇadhaṃsake;
Mahītale ṭhito dhīro cālesi tiṇamuṭṭhiyo.

233. Viddasahatthamatto so pallaṅko āsi tāvade;
Atha naṃ abbhutaṃ disvā mahāpañño vicintayi.

234. ‘‘Maṃsalohitamaṭṭhi ca nahārū ca taco ca me;
Kāmaṃ sussatu nevā’haṃ jahāmi vīriyaṃ’’iti.

235. Ābhujitvā mahāvīro pallaṅkama’parājitaṃ;
Pācinābhimukho tasmiṃ nisīdi dīpaduttamo.

236. Devadevassa devindo saṅkhamā’dāya tāvade;
Vīsuttarasatubbedhaṃ dhamayanto tahiṃ ṭhito.

237. Dutiyaṃ puṇṇacandaṃ’va setacchattaṃ tiyojanaṃ;
Dhārayanto ṭhito sammā mahābrahmā sahampati.

238. Cārucāmaramā’dāya suyāmo’pi surādhipo;
Vījayanto ṭhito tattha mandaṃ mandaṃ tigāvutaṃ.

239. Beluvaṃ vīṇamā’dāya suropañcasikhavhayo;
Nānāvidhalayopetaṃ vādayanto tathā ṭhito.

240. Thutigītāni gāyanto nāṭakīhi purakkhato;
Tathe’va’ṭṭhāsi so nāgarājā kālavhayo’pi ca.

241. Gahetvā hemamañjusā surapupphehi pūritā;
Pūjayantā’va aṭṭhaṃsu battiṃsā’pi kumārikā.

242. Sendadevasaṅghehi tehi itthaṃ mahāmahe;
Vattamāne tadā māro pāpimā iti cintayi.

243. ‘‘Atikkamitukāmo’yaṃ kumāro visayaṃ mama;
Siddhattho atha siddhatthaṃ karissāmī’’ti tāvade.

244. Māpetva bhiṃsanatarorusahassabāhuṃ,
Saṅgayha tehi jalitā vividhāyudhāni;
Āruyha cāru diradaṃ girimekhalākkhyaṃ,
Caṇḍaṃ diyaḍḍhasatayojanamāyataṃ taṃ.

245. Nānānanāya’nalavaṇṇasiroruhāya,
Rattoruvaṭṭabahiniggatalocanāya;

Daṭṭhoṭṭhabhiṃsanamukhāyu’ragabbhujāya,
Senāya so parivuto vividhāyudhāya.

246. Tattho’pagamma atibhīmaramaṃ ravanto,
Siddhatthame’tha iti gaṇhatha bandhathe’maṃ;
Āṇāpayaṃ suragaṇaṃ sahadassanena,
Caṇḍānīluggatapicuṃ’va palāpayittha.

247. Gambhīramegharavasantibhavaṇḍanādaṃ,
Vātaṃca māpiya tato subhagassa tassa;
Kaṇṇampi vīvaravarassa manoramassa,
No āsiyeva calituṃ pabhu antakotha.

248. Saṃvaṭṭavuṭṭhijavasannibhabhīmaghora,
Vassaṃ pavassiya tato’dakabindukampi;
Nāsakkhi netuma’tulassa samīpakampi,
Disvā tama’bbhutama’tho’pi sudummukho so.

249. Accantabhīmanaḷaaccisamujjaloru,
Pāsānabhasmakalalāyudhavassadhārā;
Aṅgārapajjalitavālukavassadhārā,
Vassāpayittha sakalāni imāni tāni.

250. Mārānubhāvabalato nabhato’pagantvā,
Patvāna puññasikharuggatasantikaṃ tu;
Mālāguḷappabhūtibhāvagatāni’thāpi,
Lokantare’va timiraṃ timiraṃ sughoraṃ.

251. Māpetva mohatimirampi hatassa tassa,
Dehappabhāgi sataraṃsisatoditaṃ’va;
Jātaṃ manoramataraṃ atidassanīya,
Mā’lokapuñjama’valokiya pāpadhammo.

252. Kopoparattavadano bhukuṭippavārā,
Accantabhiṃsanavirūpakavesadhārī;
Accantatiṇhataradhāramasaṅgame’va,
Cakkāyudhaṃ carataraṃ api merurājaṃ.

253. Saṅkhaṇḍayantami’va thūlakalīrakaṇḍaṃ,
Vissajji tena’pi na kiñci guṇākarassa;
Kātuṃ pahuttamu’pagañchi tato tame’taṃ,
Gantvā nabhā kusumachattatamā’ga sīsaṃ.

254. Vissajjitā’pi senāya selakūṭānalākulā;
Pagantvā nabhasā mālāgulattaṃ samupāgatā.

255. Tampi disvā sasoko so gantvā dhīrassa santikaṃ;
Pāpuṇāti mamevā’yaṃ pallaṅko aparājito.

256. Ito uṭṭhaha pallaṅkā iti’bhāsittha dhīmato;
Katakalyāṇakammassa pallaṅkatthāya māra te.

257. Ko sakkhī’ti pavutto so ime sabbe’ti sakkhino;
Senāyā’bhimukhaṃ hatthaṃ pasāretvāna pāpimā.

258. Ghoranādena’haṃ sakkhi ahaṃ sakkhī’ti tāya’pi;
Sakkhibhāvaṃ vadāpetvā tasse’vaṃ samudīrayi.

259. Ko te siddhattha sakkhī’ti atha tenā’tulena’pi;
Mame’ttha sakkhino māra nasanti’ti sacetanā.

260. Rattameghopanikkhantahemavijjuvabhāsuraṃ;
Nīharitvā surattambhā cīvarā dakkhiṇaṃ karaṃ.

261. Bhūmiyā’bhimukhaṃ katvā kasmā pāramibhūmiyaṃ;
Unnādetvā ni’dāne’vaṃ nissaddāsī’ti bhūmiyā.

262. Muñcāpite rave nekasate megharave yathā;
Buddhanāgabalā nāgaṃ jānūhi supapatiṭṭhitaṃ.

263. Disvāni’dāni gaṇhāti’dāni gaṇhāti cintiya;
Sambhinnadāṭhasappo’va hatadappo sudummukho.

264. Pahāyā’yudhavatthāni’laṅkārāni anekadhā;
Cakkavāḷāvalā yāva sasenāya palāyi so.

265. Taṃ mārasenaṃ sabhayaṃ sasokaṃ palāyamānaṃ iti devasaṅghā;
Disvāna mārassa parājayo’yaṃ jayo’ti siddhattha kumārakassa.

266. Sammodamānaṃ abhipūjayantā dhīraṃ sugandhappabhūtihi tasmiṃ;
Punā’gatā nekathutīhi sammā ugghosamānā chanavesadhāri.

267. Evaṃ mārabalaṃ dhīro viddhaṃsetvā mahabbalo;
Ādicce dharamāne’va nisinno acalāsane.

268. Yāmasmiṃ paṭhame pubbenivāsaṃ ñāṇa’muttamo;
Visodhetvāna yāmasmiṃ majjhime dibbalocanaṃ.

269. So paṭiccasamuppāde atha pacchimayāmake;
Otāretvāna ñāṇaṃsaṃ sammasanno anekadhā.

270. Lokadhātusataṃ sammā unnādetvā’ruṇodaye;
Buddho hutvāna sambuddhosambuddhajalocano.

271. ‘‘Anekajātisaṃsāraṃ sandhāvissa’’ntiādinā;
Udāne’daṃ udānesi pītivegena sādiso.

272. Sallakkhetvāguṇe tassa pallaṅkassa anekadhā;
Nā tāva’uṭṭhahissāmi ito pallaṅkato iti.

273. Samāpattī samāpajjī anekasatakoṭiyo;
Satthā tatthe’va sattāhaṃ nisinno acalāsane.

274. Ajjā’pi nūna dhīrassa siddhatthassa yasassino;
Atthi kattabbakiccañhi tasmā āsanamālayaṃ.

275. Najahāsī’ti ekaccadevatānā’si saṃsayaṃ;
Ñatvā tāsaṃ vitakkaṃ taṃ sametuṃ santamānaso.

276. Uṭṭhāya hemahaṃso’va hemavaṇṇo pabhaṅkaro;
Abbhuggantvā nabhaṃ nātho akāsi pāṭihāriyaṃ.

277. Vitakkame’vaṃ iminā marūnaṃ sammu’pasammā’nimisesi bodhiṃ;
Sampūjayanto nayanambujehi sattāhama’ṭṭhāsi jayāsanañca.

278. Subhāsurasmiṃ ratanehi tasmiṃ savaṅkamanto varacaṅkamasmiṃ;
Manoramasmiṃ ratanālayehi’pi visuddhadhammaṃ vicinaṃ visuddho.

279. Mūlejapālatarurājavarassa tassa,
Māraṅganānama’malānanapaṅkajāni;
Sammā milāpiya tato mucalindamūle,
Bhogindacittakumudāni pabodhayanto.

280. Mūle’pi rājayatanassa tassa tasmiṃ samāpattisukhampi vindaṃ;
Saṃvītināmesi manuññavaṇṇo ekūnapaññāsadināni dhīmā.

281. Anotattodakaṃ dantakaṭṭhanāgalatāmayaṃ;
Harīṭakāgadaṃ bhutvā devindenābhatuttamaṃ.

282. Vānijehi samānītaṃ samatthamadhupiṇḍikaṃ;
Mahārājūpanītamhi pattamhi patigaṇhiya.

283. Bhojanassāvasānamhi japālatarumūlakaṃ;
Gantvādhigatadhammassa gambhīrattamanussari.

284. Mahīsandhārako vārikkhandhasannibhako ayaṃ;
Gambhīrodhigato dhammo mayā santo’tiādinā.

285. Dhammagambhīrataṃ dhammarājassa sarato sato;
Āsevaṃ takkaṇaṃ dhammaṃ imaṃ me paṭivijjhituṃ.

286. Vāyamanto sampattayācakānaṃ manoramaṃ;
Kantetvā uttamaṅgañca moḷibhūsanabhūsitaṃ.

287. Suvañjitāni akkhini uppāṭetvāna lohitaṃ;
Gaḷato nīhiritvāna bhariyaṃ lāvaṇṇabhāsuraṃ.

288. Atrajañca dadantena kulavaṃsappadīpakaṃ;
Dānaṃ nāma na dinnañca natthi sīlaṃ arakkhitaṃ.

289. Tathāhi saṅkhapālādiattabhāvesu jīvitaṃ;
Mayā pariccajantena sīlabhedabhayena ca.

290. Khantivādādike nekaattabhāve apūritā;
Chejjādiṃ pāpunattena pāramī natthi kāci me.

291. Tassa me vidhamantassa mārasenaṃ vasundharā;
Na kampittha ayaṃ pubbenivāsaṃ sarato’pi ca.

292. Visodhentassa me yāme majjhime dibbalocanaṃ;
Na kampittha pakampittha pacchime pana yāmake.

293. Paccayākārañāṇaṃ me tāvade paṭivijjhato;
Sādhukāraṃ dadantī’ca muñcamānā mahāravaṃ.

294. Sampuṇṇalāpū viya kañjikāhi,
Takkehi puṇṇaṃ viya vāṭikā’va;
Sammakkhito’va’ñjanakehi hattho,

Vasāhi sampīta pilotikā’va.

295. Kilesapuñjabbharito kiliṭṭho,
Rāgena ratto api desaduṭṭho;
Mohena mūḷho’ti mahabbalena,
Loko avijjānikarākaro’yaṃ.

296. Kinnāma dhammaṃ paṭivijjhate’taṃ,
Attho hi ko tassi’ti desanāya;
Evaṃ nirussāhama’gañchi nātho,
Pajāya dhammāmatapānadāne.

297. Nicchāretvā mahānādaṃ tato brahmā sahampatī;
Nassati vata bho loko iti loko vinassati.

298. Brahmasaṅghaṃ samādāya devasaṅghañca tāvade;
Lokadhātusate satthu samīpaṃ samupāgato.

299. Gantvā mahītale jānuṃ nihacca sirasañjaliṃ;
Paggayha ‘‘bhagavā dhammaṃ desetu’’ itiādinā.

300. Yācito tena sambuddharavindavadano jino;
Lokadhātusataṃ buddhacakkhunā’lokayaṃ tadā.

301. Tasmiṃ apparajakkhādimaccā disvā’ti ettakā;
Vibhajitvā’tha te satte bhabbābhabbavasena so.

302. Abhabbe parivajjetvā bhabbe’vā’dāya buddhiyā;
Upanetu jano’dāni saddhābhājanama’ttano.

303. Pūressāmī’ti taṃ tassa saddhammāmatadānato;
Vissajji brahmasaṅghassa vacanāmataraṃsiyo.

304. Tatojapālodayapabbatodito,
Mahappabho buddhadivākaro nabhe;
Maṇippabhāsannibhabhāsurappabho,
Pamocayaṃ bhāsurabuddharaṃsiyo.

305. Pamodayanto upakādayo tadā,
Kamena aṭṭhārasayojanañjasaṃ;
Atikkamitvāna suphullapādape,
Vijambhamānāligaṇābhikūjitaṃ.

306. Nirantaraṃ nekadijupakūjitaṃ suphrallapaṅkeruha gandhavāsitaṃ gato;
Yasassī migadāyamuttamaṃ tahiṃ tapassī atha pañcavaggiyā.

307. Devātidevaṃ tibhavekanāthaṃ,
Lokantadassiṃ sugataṃ sugattaṃ;
Disvāna dhīraṃ munisīharājaṃ,
Kumantaṇaṃ te iti mantayiṃsu.

308. ‘‘Bhutvāna oḷārikaannapānaṃ,
Suvaṇṇavaṇṇo paripuṇṇakāyo;
Etā’vuso’yaṃ samaṇo imassa,
Karoma nā’mhe abhivādanādiṃ.

309. Ayaṃ visālanvayato sasūto,
Sambhāvanīyo bhuvi ketubhūto;
Paṭiggahetuṃ’rahatā’sanaṃ tu,
Tasmā’sanaṃ’yevi’ti paññapema.’’

310. Ñatvā’tha bhagavā tesaṃ vitakkaṃ tikkhabuddhiyā;
Mettānilakadambehi mānaketuṃ padhaṃsayī.

311. Samatthā nahi saṇṭhātuṃ sakāya katikāya te;
Akaṃsu lokanāthassa vandanādīni dhīmato.

312. Buddhabhāvaṃ ajānantā munayo munirājino;
Āvuso vādato tassa kevalaṃ samudīrayuṃ.

313. Atha lokavidū lokanātho tesamu‘‘dīratha;
Āvusovādato neva satthuno’’ samudīrayi.

314. ‘‘Bhikkhave arahaṃ sammā sambuddho’ti tathāgato’’;
Buddhabhāvaṃ pakāsetvā attano tesamu’ttamo.

315. Nisinno tehi paññatte dassaneyyuttamāsane;
Brahmanādena te there sīlabhūsanabhūsite.

316. Āmantetvāna brahmānaṃ nekakoṭipurakkhato;
Dhammacakkaṃ pavattento desanāraṃsinā tadā.

317. Mohandhakārarāsimpi hantvā loke manoramaṃ;
Dhammālokaṃ padassetvā veneyyambujabuddhiyā.

318. Migakānanasaṅkhāto raṇabhūmitale iti;
Rājā mahānubhāvo’vadhammarājā visārado.

319. Desanāsiṃ samādāya dhībhujena manoramaṃ;
Veneyyajanabandhunaṃ mahānatthakaraṃ sadā.

320. Kilesārī padāḷetvā saddhammajayadundubhiṃ;
Paharitvāna saddhammajayaketuṃ sudujjayaṃ.

321. Ussāpetvāna saddhammajayatthuṇuttamaṃ subhaṃ;
Patiṭṭhāpiya lokekarājā hutvā sivaṅkaro.

322. Pamocetvāna janataṃ brahāsaṃsārabandhanā;
Nibbāṇanagaraṃ netukāmo lokahite rato.

323. Suvaṇṇācalakūṭaṃ’va jaṅgamaṃ cārudassanaṃ;
Patvo’ruvelagāmiṃ taṃ añjasaṃ’va surañjasaṃ.

324. Bhaddavaggiyabhūpālakumāre tiṃsamattake;
Maggattayāmatarasaṃ pāyenvā rasamu’ttamaṃ.

325. Pabbajjamu’ttamaṃ datvā lokassa’tthāya bhikkhavo;
Uyyojetvāna sambuddho cārikaṃ carathā’ti te.

326. Gantvo’ruvelaṃ jaṭilānama’nto-
Jaṭā ca chetvāna jaṭā bahiddhā;
Pāpetva aggañjasamu’ttamo te,

Purakkhato indu’va tārakābhi.

327. Purakkhato tehi anāsavehi,
Chabbaṇṇaraṃsābharanuttamehi;
Disaṅganāyo atisobhayanto,
Pakkhīnamakkhīni’pi pīṇayanto.

328. Dinnaṃ paṭiññaṃ samanussaranto,
Taṃ bimbisārassa mahāyasassa;
Mocetukāmo vararājavaṃsaṃ,
Dhajūpamānassa guṇālayassa.

329. Sikhaṇḍimaṇḍalāraddhanaccaṃ laṭṭhivanavhayaṃ;
Uyyānama’gamā nekatarusaṇḍābhimaṇḍitaṃ.

330. Bimbisāranarindo so’gatabhāvaṃ mahesino;
Suṇitvā pītipāmojjabhūsanena vibhūsito.

331. Tamu’yyānu’pagantvāna mahāmaccapurakkhato;
Satthupādāravindehi sobhayanto siroruhe.

332. Nisinno bimbisāraṃ taṃ saddhammaamatambunā;
Devindagīyamānaggavaṇṇo vaṇṇābhirājito.

333. Devadānavabhogindapūjito so mahāyaso;
Rammaṃ rājagahaṃ gantvā devindapurasannibhaṃ.

334. Narindagehaṃ ānīto narindena sarāsabho;
Bhojanassā’vasānamhi cālayanto mahāmahiṃ.

335. Patigaṇhiya samphullatarurājavirājitaṃ;
Rammaṃ veluvanārāmaṃ vilocana rasāyanaṃ.

336. Sitapulinasamūhacchannabhālaṅkatasmiṃ,
Surabhikusumagandhākiṇṇamandānilasmiṃ;
Vividhakamalamālālaṅkatambāsayasmiṃ,
Vipulavimalatasmiṃ valliyāmaṇḍapasmiṃ.

337. Suranaramahanīyo cārupādāravindo,
Vimalakamalanetto kundadantābhirāmo;
Guṇaratanasamuddo nāthanātho munindo,
Kaṇakakiraṇasobho somasommānano so.

338. Vimalapavarasīlakkhandhavārañca katvā,
Ruciravarasamādhīkuntamu‘‘ssāpayitvā;
Tikhiṇatarasubhaggaṃ buddhañāṇorukaṇḍaṃ,
Viharati bhamayanto kāmama’ggā vihārā.

339. Tadā suddhodano rājā‘‘putto sambodhimuttamaṃ;
Patvā pavattasaddhammacakko lokahitāya me.

340. Rājagahaṃ’ca nissāya ramme veluvane’dhunā;
Vasatī‘‘ti suṇitvāna buddhabhūtaṃ sakatrajaṃ.

341. Daṭṭhukāmo navakkhattuṃ navāmacce mahesino;

Navayodhasahassehi saddhiṃ pesesi santikaṃ.

342. Gantvā te dhammarājassa sutvā’nopamadesanaṃ;
Uttamatthaṃ labhitvāna sāsanampi napesayuṃ.

343. Tesve’kampi apassanto kāludāyiṃ subhāratiṃ;
Āmantetvā mahāmaccaṃ pabbajjābhirataṃ sadā.

344. ‘‘Sugattaratanaṃ netvā mama nettarasāyanaṃ;
Yena kenacu’pāyena karohī’’ti tama’bravī.

345. Atha yodhasahassena tampi pesesi so’pi ca;
Gantvā sapariso satthu sutvā sundaradesanaṃ.

346. Arahattañjasaṃ patvā pabbajitvā narāsabhaṃ;
Namassanto sa sambuddhaṃ paggayha sirasañjaliṃ.

347. ‘‘Vasantakālajjanītātirattavaṇṇābhirāmaṅkurapallavāni;
Sunīlavaṇṇujjalapattayuttā sākhāsahassāni manoramāni.

348. Visiṭṭhagandhākulaphāliphullanānāvicittāni mahīruhāni;
Sucittanānāmigapakkhisaṅghasaṅgīyamānuttamakānanāni.

349. Sunīlasātodakapūritāni sunādikādambakadambakāni;
Sugandhendīvarakallahārā ravindarattambujabhūsitāni.

350. Tīrantare jātadumesu pupphakiñjakkharājīhi virājitāni;
Muttātisetāmalasekatāni rammāni nekāni jalāsayāni.

351. Manuññaveḷuriyakañcukānivaguṇṭhitāni’ca susaddalehi;
Sunīlabhūtāni mahītalāni nabhāni mandānila saṅkulāni.

352. Anantabhogehi janehi phītaṃ,
Surājadhāniṃ kapiḷābhidhāniṃ;
Gantuṃ bhadante samayo’’tiādiṃ,
Saṃvaṇṇi vaṇṇaṃ gamanañjasassa.

353. Suvaṇṇanaṃ taṃ sugato suṇitvā,
‘‘Vaṇṇesi vaṇṇaṃ gamanassu’dāyi;
Kinnū‘‘ti bhāsittha tato udāyi,
Kathesi’daṃ tassa sivaṅkarassa.

354. ‘‘Bhante pitā dassanami’cchate te,
Suddhodano rājavaro yasassī;
Tathāgato lokahitekanātho,
Karotu saññātakasaṅgahanti.’’

355. Suṇitvā madhuraṃ tassa giraṃ lokahite rato;
‘‘Sādhu’dāyi karissāmi ñātakānanti saṅgahaṃ.’’

356. Jaṅgamo hemamerū’va rattakambalalaṅkato;
Vimalo puṇṇacando’va tārakāparivārito.

357. Saddhiṃ vīsasahassehi santacittehi tādihi;
Gacchanto sirisampanno añjase saṭṭhiyojane.

358. Dine dine vasitvāna yojane yojane jino;
Dvīhi māsehi sampatto buddho jātapuraṃ varaṃ.

359. Buddhaṃ visuddhakamalānanasobhamānaṃ,
Bālaṃsumālisatabhānusamānabhānuṃ;
Cakkaṅkitorucaraṇaṃ caraṇādhivāsaṃ,
Lokattayekasaraṇaṃ araṇaggakāyaṃ.

360. Sampuṇṇahemaghaṭatoraṇadhūmagandha,
Mālehi veṇupaṇavādihi dundubhīhi;
Cittehi chattadhajacāmaravījanīhi,
Suddhodanādivanipā abhipūjayiṃsū.

361. Susajjitaṃ puraṃ patvā munindo taṃ manoramaṃ;
Sugandhipupphakiñjakkhālaṅkatorutalākulaṃ.

362. Suphullajalajākiṇṇa acchodakajalālayaṃ;
Mayūramaṇḍalāraddha raṅgehi ca virājitaṃ.

363. Cārucaṅkamapāsāda latāmaṇḍapamaṇḍitaṃ;
Pāvekkhi pavaro rammaṃ nigrodhārāmamuttamaṃ.

364. ‘‘Amhākame’sasiddhattho putto natto’ti’’ādinā;
Cintayitvāna sañjātamānasatthaddhasākiyā.

365. Dahare dahare rāja kumāre idama’bravuṃ;
‘‘Tumhe vandatha siddhatthaṃ navandāma mayanti taṃ.’’

366. Idaṃ vatvā nisīdiṃsu katvā te purato tato;
Adantadamako danto tilokekavilocano.

367. Tesaṃ ajjhāsayaṃ ñatvā ‘‘na maṃ vandanti ñātayo;
Handa vandāpayissāmi’dāni nesanti’’ tāvade.

368. Abhiññā pādakajjhānaṃ samāpajjitvā jhānato;
Vuṭṭhāya hemahaṃso’va hemavaṇṇo pabhaṅkaro.

369. Abbhuggantvā nabhaṃ sabbasattanettarasāyanaṃ;
Gaṇḍambarukkhamūlasmiṃ pāṭihāriyasannibhaṃ.

370. Asādhāraṇama’ññesaṃ pāṭihāriyamu’ttamaṃ;
Ramanīyatare tasmiṃ akāsi munipuṅgavo.

371. Disvā tama’bbhutaṃ rājā suddhodanonarāsabho;
Sañjātapītipāmojjo sakyavaṃsekanāyako.

372. Satthupādāravindehi sake cārusiroruhe;
Bhūsite’kāsi te sabbe sākiya’ akaruṃ tathā.

373. Dhīro pokkharavassassa avasāne manoramaṃ;
Dhammavassaṃ pavassetvā sattacittāvanuggataṃ.

374. Mahāmoharajaṃ hantvā sasaṅgho dutiye dine;
Pavekkhi sapadānena piṇḍāya puramu’ttamaṃ.

375. Tassa pādāravindāni'ravindāni anekadhā;
Uggantvā patigaṇhiṃsu akkantakkantaṭhānato.

376. Dehajotikadambehi gopuraṭṭālamandirā;
Piñjarattaṃ gatā tasmiṃ pākārappabhūti tadā.

377. Carantaṃ pavisitvāna piṇḍāya puravīthiyaṃ;
Lokālokakaraṃ vīraṃ santaṃ dantaṃ pabhaṅkaraṃ.

378. Pasādajanake ramme pāsāde sā yasodharā;
Sīhapañjarato disvā ṭhitā pemaparāyaṇā.

379. Bhūsane maṇiraṃsīhi bhāsuraṃ rāhulaṃ varaṃ;
Āmantetvā padassetvā ''tuyhame'so pitā''ti taṃ.

380. Niketamu'pasaṅkamma suddhodanayasassino;
Vanditvā tama'nekāhi itthīhi parivāritā.

381. ''Deva devindalīlāya putto te'dha pure pure;
Caritvā carate'dāni piṇḍāyā'ti ghare ghare''.

382. Pavedesi pavedetvā'gamā mandirama'ttano;
Ānandajalasandoha pūrito'rucilocanā.

383. Tato sesanarindānaṃ indo indova laṅkato;
Kampamāno pagantvāna vegena jinasantikaṃ.

384. ''Sakyapuṅgava te ne'sa vaṃso mā cara mā cara;
Vaṃse putte'karājā'pi na piṇḍāya carī pure.''

385. Iti vutte narindena munindo guṇasekharo;
''Tuyhame'so mahārāja vaṃso mayhaṃ pana'nvayo.

386. Buddhavaṃso''ti sambuddhavaṃsaṃ tassa pakāsayī;
Atho tasmiṃ ṭhitoyeva desento dhammamu'ttariṃ.

387. ''Uttiṭṭhe nappamajjeyya dhammami''ccādimu'ttamaṃ;
Gāthaṃ manoramaṃ vatvā sotūnaṃ sivamā'vahaṃ.

388. Dassanaggarasaṃ datvā santappetvā tamu'ttamo;
Tenā'bhiyācito tassa niketaṃ samupāgato.

389. Saddhiṃ visasahassehi tādīhi dipaduttamaṃ;
Madhurodanapānena santappetvā mahīpati.

390. Cuḷāmaṇīmarīcīhi piñjarañjalikehi taṃ;
Rājuhi saha vanditvā nisīdi jinasantike.

391. Tā'pi nekasatā gantvā sundarā rājasundarī;
Narindena anuññātā nisidiṃsu tahiṃ tadā.

392. Desetvā madhuraṃ dhammaṃ tilokatilako jino;
Ahampa'jja na gaccheyyaṃ save bimbāya mandiraṃ.

393. Dayāya hadayaṃ tassā phāleyyā'ti dayālayo;
Sāvakaggayugaṃ gayha mandiraṃ pitarā gato.

394. Nisīdi pavisitvāna buddho buddhāsane tahiṃ;
Chabbaṇṇaraṃsijālehi bhāsuranto'va bhānumā.

395. Manosilācuṇṇasamānadehamarīvijālehi virājamānā;
Pakampitā hemalatā'va bimbā bimbadharā satthu samīpa'māga.

396. Satthu pādesu samphassasītaluttamavārinā;
Nibbāpesi mahāsokapāvakaṃ hadayindhane.

397. Rājā satthu pavedesi bimbāyā'ti bahuṃ guṇaṃ;
Munindo'pi pakāsesi candakiṇṇarajātakaṃ.

398. Tadā nandakumārassa sampatte maṅgalattaye;
Vivāho abhiseko ca iti gehappavesanaṃ.

399. Maṅgalānaṃ pureyeva pabbājesi pabhaṅkaro;
Anicchantaṃ'va netvā taṃ ārāmaṃ rammamuttamaṃ.

400. Attānama'nugacchantaṃ dāyajjatthaṃ sakatrajaṃ;
Kumāraṃ rāhulaṃ cā'pi kumārābharaṇujjalaṃ.

401. ''Sukhā'va chāyā te me''ti uggirantaṃ giraṃ piyaṃ;
''Dāyajjaṃ me dadāhī'ti dāyajjaṃ me dadāhi ca''.

402. Ārāmameva netvāna pabbājesi niruttaraṃ;
Saddhammaratanaṃ datvā dāyajjaṃ tassa dhīmato.

403. Nikkhamma tamhā sugataṃsumāli tahiṃ jantusaroruhāni;
Saddhammaraṃsīhi vikāsayanto upāgato rājagahaṃ punā'pi.

404. Kusumākula sundaratarupavane padumuppala bhāsurasaranikare;
Puthucaṅkamamaṇḍitasitasikate subhasītavane viharati sugato.

405. Tadā sudattavhayaseṭṭhiseṭṭho,
Bahūhi bhaṇḍaṃ sakaṭehi gayha;
Sāvatthito rājagahe manuññe,
Sahāyaseṭṭhissa gharū'pagantvā.

406. Tene'va vutto subhagena buddho,
Jāto'ti loke dipadānamindo;
Sañjātapītīhi udaggacitto,
Rattiṃ pabhātaṃ iti maññamāno.

407. Nikkhamma tamhā vigatandhakāre,
Devānubhāvena mahāpathamhi;
Gantvāna taṃ sītavanaṃ surammaṃ,
Sampuṇṇa candaṃ'va virājamānaṃ.

408. Taṃ dīparukkhaṃ viya pajjalantaṃ,
Vilocanānandakaraṃ mahesiṃ;
Disvāna tassu'ttamapādarāgaṃ,
Paṭiggahetvā sirasā sudhīmā.

409. Gambhīraṃ nipuṇaṃ dhammaṃ suṇitvā vimalaṃ varaṃ;
Sotāpattiphala'mpatvā sahassanaya maṇḍitaṃ.

410. Nimantetvāna sambuddhaṃ sasaṅghaṃ lokanāyakaṃ;
Vaṇṇagandharasūpetaṃ datvā dānaṃ sukhāvahaṃ.

411. Satthu āgamanatthāya sāvatthinagaraṃ varaṃ;
Paṭiññaṃ so gahetvāna gacchanto antarāpathe.

412. Yojane yojane vāru cittakammasamujjale;
Vihāre pavare datvā kārāpetvā bahuṃ dhanaṃ.

413. Sāvatthiṃ puna'rāgantvā pāsādasatamaṇḍitaṃ;
Toraṇaṅghikapākāragopurādivirājitaṃ.

414. Puraṃ apahasantaṃ'va devindassā'pi sabbadā;
Sabbasampattisampannaṃ naccagītādisobhitaṃ.

415. Kasmiṃ so vihareyyā'ti bhagavā lokanāyako;
Samantānuvilokento vihārārahabhūmikaṃ.

416. Jetarājakumārassa uyyānaṃ nandanopamaṃ;
Chāyūdakādisampannaṃ bhūmibhāgaṃ udikkhiya.

417. Hiraññakoṭisanthāravasene'va mahāyaso;
Kiṇitvā pavare tamhi narāmaramanohare.

418. Niccaṃ kiṅkiṇijālanādaruciraṃ siṅgīva siṅgākulaṃ,
Rammaṃnekamaṇīhi channachadanaṃ āmuttamuttāvaliṃ;
Nānārāgavitāna bhāsurataraṃ pupphādinā'laṅkata,
Citraṃ gandhakuṭiṃ varaṃ suvipulaṃ kāresi bhūsekharaṃ.

419. Jinatrajānampi visālamālayaṃ,
Vitānanānāsayanāsanujjalaṃ;
Sumaṇḍitaṃ maṇḍapavaṅkamādinā,
Vilumpamānaṃ manalocanaṃ sadā.

420. Athāpi saṇhāmalasetavālukaṃ,
Savedikācāruvisālamālakaṃ;
Jalāsayaṃ sāta'tisītalodakaṃ,
Sugandhisogandhikapaṅkajākulaṃ.

421. Suphullasālāsanasoganāga,
Punnāgapūgādivirājamānaṃ;
Manoramaṃ jetavanābhidhānaṃ,
Kārāpayī seṭṭhi vihāraseṭṭhaṃ.

422. Visālakelāsadharādharuttamā-
Bhirāmapākāraphanindagopito;
Janassa sabbābhimanatthasādhako,
Vihāracintāmaṇi so virājite.

423. Tato āgamanatthāya munindaṃ nāthapiṇḍiko;
Dūtaṃ pāhesi so satthā sutvā dūtassa sāsanaṃ.

424. Mahatā bhikkhusaṅghena tadā tamhā purakkhato;
Nikkhamitvā'nupubbena patto sāvatthimuttamaṃ.

425. Samujjalāni nekāni dhajānādāya sundarā;
Kumārā purato satthu nikkhamiṃsu surā yathā.

426. Nikkhamiṃsu tato tesaṃ pacchato taruṇaṅganā;
Cārupuṇṇaghaṭādāya devakaññā yathā tathā.

427. Puṇṇapātiṃ gahetvāna seṭṭhino bhariyā tathā;
Saddhiṃ nekasatitthihi nekālaṅkāralaṅkatā.

428. Mahāseṭṭhi mahāseṭṭhisatehi saha nāyakaṃ;
Abbhuggañchi mahāvīraṃ pūjito tehi nekadhā.

429. Chabbaṇṇaraṃsīhi manoramehi,
Puraṃ varaṃ piñjaravaṇṇabhāvaṃ;
Nento munindo sugato sugatto,
Upāvisī jetavanaṃ vihāraṃ.

430. Cātuddisassa saṅghassa sambuddhapamukhassa’haṃ;
Imaṃ dammi vihāranti satthu cārukarambuje.

431. Sugandhavāsitaṃ vāriṃ hemabhiṅkārato varaṃ;
Ākiritvā adā rammaṃ vihāraṃ cārudassanaṃ.

432. Surammaṃ vihāraṃ paṭiggayaha seṭṭhaṃ,
Anagghe vicittāsanasmiṃ nisinno;
Janindānamindo tilokekanetto,
Tilokappasādāvahaṃ taṃ manuññaṃ.

433. Udārānisaṃsaṃ vihārappadāne,
Anāthappadānena nāthassa tassa;
Sudattābhidhānassa seṭṭhissa satthā,
Yasassī hitesī mahesī adesī.

434. Udārānisaṃsaṃ vihārappadāne,
Kathetuṃ samattho vinā bhūripaññaṃ;
Tilokekanāthaṃ naro kosi yutto,
Mukhānaṃ sahassehi nekehi cā’pi.

435. Iti vipulayaso so tassa dhammaṃ kathetvā,
Api sakalajanānaṃ mānase tosayanto;
Paramamadhuranādaṃ dhammabheriṃ mahantaṃ,
Viharati paharanto tattha tatthūpagantvā.

436. Evaṃ tilokahitadena mahādayena,
Lokuttamena paribhuttapadesapantiṃ;
Niccaṃsurāsuramahoragarakkhasādi,
Sampūjitaṃ ahami’dāni nidassasissaṃ.

437. Saddhammaraṃsinikarehi jinaṃsumāli,
Veneyyapaṅkajavanāni vikāsayanto;
Vāsaṃ akāsi pavaro paṭhamamhi vasse,
Bārāṇasimhi nagare migakānanamhi.

438. Nānāppakāraratanāpaṇapantivīthi,
Ramme pure pavararājagahābhidhāne;
Vāsaṃ akāsi dutiye tatiye catutthe,

Vassepi kantataraveluvaneva nātho.

439. Bhūpālamoḷimaṇiraṃsivirājamānaṃ,
Vesālināmaviditaṃ nagaraṃ surammaṃ;
Nissāya sakyamunikesari pañcamamhī,
Vassamhi vāsamakarittha mahāvanasmiṃ.

440. Phullātinīlavimaluppalacārunetto,
Siṃgīsamānatanujotihi jotamāno;
Buddho anantaguṇasannidhi chaṭṭhavasse,
Vāsaṃ akā vipulamaṅkula pabbatasmiṃ.

441. Gambhīraduddasataraṃ madhuraṃ marūnaṃ,
Desetva dhammamatulo sirisannivāso;
Devindasītalavisālasilāsanasmiṃ,
Vassamhi vāsama'karī muni sattamamhi.

442. Phullāravindacaraṇo caraṇādhivāso,
So suṃsumāragirināmadharādharamhi;
Vāsaṃ akā paramamāraji aṭṭhamasmiṃ,
Vassamhi kantarabhesakalāvanamhi.

443. Nānāmatātibahutitthiyasappadappaṃ,
Hantvā tilokatilako navamamhi vasse;
Vāsaṃ akāsi rucire atidassanīye,
Kosambisimbalivane jinapakkhirājā.

444. Tesaṃ mahantakalahaṃ samituṃ yatīnaṃ,
Nissāya vāraṇavaraṃ dasamamhi vasse;
Pupphābhikiṇṇavipulāmalakānanasmiṃ,
Vāsaṃ akā munivaro varapāraleyyo.

445. Dhammāmatena janataṃ ajarāmarattaṃ,
Nento vilocanamanoharasuddhadanto;
Nālābhidhānadijagāmavare munindo,
Vāsaṃ akā amitabuddhi dasekavasse.

446. Verañja cārudijagāmasamīpabhūte,
Ārāmake surabhipupphaphalābhirāme;
Sabbaññu sakyamuni bārasamamhi vasse,
Vāsaṃ akāsi pucimandadumindamūle.

447. Phullāravindavadano racicārusobho,
Lokassa atthacariyāya dayādhivāso;
Vāsaṃ akā ruciracāliyapabbatasmiṃ,
Vīro tilokagaru terasamamhi vasse.

448. Bandhūkapupphasamapādakarābhirāmo,
Dhammissaro pavarajetavane suramme;
Dhīro mahiddhi muni cuddasamamhi vasse,
Vāsaṃ akā sakalasattahitesu yutto.

449. Veneyyabandhuvanarāgagaje vihantvā,
Vassamhi pañcadasame munisīharājā;
Vāsaṃ akā kapilavatthudharādharoru,

Nigrodharāmaramaṇīyamaṇigguhāyaṃ.

450. Yakkhampi kakkhalataraṃ suvinītabhāvaṃ,
Netvā pure varatamālavakābhidhāne;
Vasmamhi vāsamakarī dasachaṭṭhamamhi,
Nento janaṃ bahutarampi ca santimaggaṃ.

451. Pākāragopuraniketanatoraṇādi,
Nettābhirāmavararājagahe mahesi;
Vāsaṃ akānadhivaro dasasattamamhi,
Vassamhi patthayaso bhuvanattayasmiṃ.

452. Dhammosadhena madhurena sukhāvahena,
Lokassa ghoratararāgarajaṃ vihantvā;
Vassamhi vāsamakarī dasaaṭṭhamasmiṃ,
Aṅgīraso pavaracāliyapabbatasmiṃ.

453. Venayyabandhujanamoharipuṃ uḷāraṃ,
Hantvāna dhammaasinā varadhammarājā;
Ekūnavīsatimake puna tattha vasse,
Vāsaṃ akā madhurabhārati lokanātho.

454. Suddhāsayo pavararājagahe vicitte,
Vāsaṃ akāsi samavīsatimamhi vasse;
Lokassa atthacaraṇe subhakapparukkho,
Cintāmaṇippavarabhaddaghaṭo munindo.

455. Evaṃ tilokamahito anibaddhavāsaṃ,
Katvā carampaṭhamabodhiyudārapañño;
Chabbaṇṇaraṃsisamupetavicittadeho,
Lokekabandhu bhagavā avasesakāle.

456. Sāvatthiyaṃ pavarajetavane ca ramme,
Dibbālaye ca samalaṅkatapubbarāme;
Vāsaṃ akāsi muni vīsatipañcavasse,
Lokābhivuddhinirato sukhasannivāso.

457. Iti amitadayo yo pañcatāḷīsavasse,
Manujamanavanasmiṃ jātarāgaggirāsiṃ;
Paramamadhuradhammambuhi nibbāpayanto,
Avasi samunimegho lokasantiṃ karotu!

458. Paññāvaraṅganā mayhaṃ sañjātā manamandire;
Tosayantī sabbajanaṃ vuddhiṃ gacchatu sabbadā.

459. Citaṃ yaṃ racayantena jinassa caritaṃ mayā;
Puññaṃ tassānubhāvena sampatto tusitālayaṃ.

460. Metteyyalokanāthassa suṇanto dhammadesanaṃ;
Tena saddhiṃ ciraṃ kālaṃ vindanto mahatiṃ siriṃ.

461. Buddhe jāte mahāsattoramme ketumanīpure;
Rājavaṃse janītvāna tihetupaṭisandhiko.

462. Civaraṃ piṇḍapātañca anagghaṃ vipulaṃ varaṃ;

Senāsanañca bhesajjaṃ datvā tassa mahesino.

463. Sāsane pabbajitvāna jotento tamanuttaraṃ;
Iddhimā satimā sammā dhārento piṭakattayaṃ.

464. Vyākato tena buddho yaṃ hessatīti anāgate;
Uppannuppannabuddhānaṃ dānaṃ datvā sukhāvahaṃ.

465. Saṃsāre saṃsaranto hi kapparukkho ca pāṇinaṃ;
Icchiticchitamannādiṃ dadanto madhuraṃ caraṃ.

466. Maṃsalohitanettādiṃ dadaṃ cittasamāhito;
Sīlanekkhammapaññādiṃ pūrento sabbapāramiṃ.

467. Pāramisikharaṃ patvā buddho hutvā anuttaro;
Desetvā madhuraṃ dhammaṃ jantūnaṃ sivamāvahaṃ.

468. Sabbaṃ sadevakaṃ lokaṃ brahāsaṃsārabandhanā;
Mocayitvā varaṃ khemaṃ pāpuṇyeṃ sivaṃ puraṃ.

469. Laṅkālaṅkāra bhūtena bhūpālanvayaketunā;
Vijayabāhunā raññā sakanāmena kārite.

470. Satoyāsayapākāra gopurādivirājite;
Pariveṇavare ramme vasatā santavuttinā.

471. Medhaṅkarābhidhānena dayāvāsena dhīmatā;
Therena racitaṃ etaṃ sabbha saṃsevitaṃ sadā.

472. Bhave bhave'dha gāthānaṃ tesattati catussataṃ;
Ganthato pañcapaññāsā-dhikaṃ pañcasataṃ iti.

Namo tassa bhagavato arahato sammāsambuddhassa

Jinālaṅkāra

Paṇāmadīpanīgāthā

1. Yo lokatthāya buddho dhanasutabhariyāaṅgajīve cajitvā pūretvā āramiyo tidasamanupame bodhipakkhīyadhamme,
Patvā bodhiṃ visuddhaṃ sakalaguṇadadaṃ seṭṭhabhūto tiloke,
Katvā dukkhassa antaṃ katasubhajanataṃ dukkhato mocayittha.

2. Natvānāhaṃ jinantaṃ samupacitasubhaṃ sabbalokekabandhuṃ,
Nāhu yenapi tulyo kusalamahimato uttamo bhūtaloke tassevāyaṃ uvimhaṃ suvipulamamalaṃ bodhisambhārabhūtaṃ,
Hetuṃ hetvānurūpaṃ sugatagataphalaṃ bhāsato me suṇātha.

Yogāvacarasampattidīpanīgāthā

3. Jāto yo navame khaṇe sutadharo sīlena suddhindriyo saṃsāraṃ ayato bhavakkayakaraṃ disvā sivaṃ khemato,
Taṃ sampāpakamaggadesakamuniṃ sampūjayanto tato uddhānussatibhāvanādikamato sampādaye taṃ sivaṃ.

Vatthuvisodhanīgāthā

4. Buddhoti ko buddhaguṇo ti ko so,
Acintayādittamupāgato yo;
Anaññasādhāraṇabhūtamatthaṃ,
Akāsi kiṃ so kimavoca buddho.

5. Visuddhakhandhasantāno buddhoti niyamo kato,
Khandhasantānasuddhī tu guṇoti niyamo kato.

6. Akāsi kiccāni dinesu pañca,
Pasādayañciddhibalena sena;
Janānasesaṃ cariyānukūlaṃ,
Ñatvānavocānusayappahānaṃ.

Anaññasādhāraṇadīpanīgāthā

7. Abbhuggatā yassa guṇā anantā,
Tibuddhakhettekadivākaroti;
Jānāti so lokamimaṃ parañca,
Sacetanañceva acetanañca;
Sakassa santānagataṃ paresaṃ,
Byatītamappattakamatrabhūtaṃ.

8. Anantasattesu ca lokadhātusu,
Ekova sabbepi samā na tena;
Disāsu pubbādisu cakkavāḷā,
Sahassasaṅkhāyapi appameyyā;
Ye tesu devā manujā ca brahmā,

Ekattha saṅgamma hi mantayantā.

9. Anādikālāgatanāmarūpinaṃ,
Yathāsakaṃ hetuphalattavuttinaṃ;
Tabbhāvabhāvittamasambhuṇantā,
Nānāvipallāsamanupaviṭṭhā.

10. Kammappavattiñca phalappavattiṃ,
Ekattanānattanirīhadhammataṃ;
Viññattisantānaghanena channato,
Sivañjasaṃ no bhaṇituṃ samatthā.

11. Eko va so santikaro pabhaṅkaro,
Saṅkhāya ñeyyāni asesitāni;
Tesañhi majjhe paramāsambhīvadaṃ,
Sivañjasaṃ dīpayituṃ samattho.

12. So gotamo sakyasuto munindo,
Sabbassa lokassa padīpabhūto;
Anantasatte bhavabandhanamhā,
Mocesi kāruññaphalānupekkhī.

Abhinīhāradīpanīgāthā

13. Vadetha tassīdha anappakaṃ guṇaṃ,
Na tena tulyo paramo ca vijjati;
Kiṃ taṃ guṇaṃ taṃ sadisena dinnaṃ,
Sayaṃkataṃ kinnu adhiccaladdhaṃ.

14. Nādhiccaladdhaṃ na ca pubbabuddhā,
Brahmādinaṃ sammutiyā bahūnaṃ;
Sayaṃkateneva anopamena,
Dānādinā laddhamidaṃ vipākaṃ.

15. Ito catunnaṃ asaṅkhiyānaṃ,
Sataṃsahassānadhikānamatthake;
Kappe atītamhi sumedhatāpaso,
Vehāyasaṃ gacchati iddhiyā tadā.

16. Dipaṅkaro nāma jino sasaṅgho,
Rammaṃ puraṃ yāti virocamāno;
Manussadevehibhipūjiyanto,
Sahassaraṃsi viya bhāṇumā nabhe.

17. Tassañjasaṃ kātubahussahānaṃ,
Buddhoti sutvā sumano patīto;
Mamajja dehaṃ panimassa datvā,
Buddho ahaṃ hessamanāgatediso.

18. Tasmiñjase kandaratamhi paṅke,
Katvāna setuṃ sayi so sadehaṃ;
Buddho ayaṃ gacchatu piṭṭhiyā mamaṃ,
Bodhissace hessati me anāgate.

19. Ussīsakaṃ yāti jino hi tassa,

Ajjhāsayo sijjhatimassanāgate;
Ñatvāna byākāsi asesato hi,
Buddho ayaṃ hessatināgatesu.

20. Sutvāna patto va mahābhisekaṃ,
Laddhaṃ va bodhiṃ samanussaranto;
Pūjetvā yāte munidevamānuse,
Uṭṭhāya so sammasi pāramī dasa.

21. Daḷhaṃ gahetvā samatiṃsapāramī,
Sikkhattayañcassa jinassa santike;
Kātuṃ samattho pi bhavassa pāraṃ,
Sattesu kāruññabalā bhavaṃ gato.

22. Uppannuppannake so jinavaramatule pūjayitvā asesaṃ buddho eso hi oso bhavati
niyamato byākato tehi tehi tesaṃ tesaṃ jinānaṃ acanamanupamaṃ pūjayitvā sirena,
Taṃ taṃ dukkhaṃ sahitvā sakalaguṇadadaṃ pāramī pūrayittha.

Bodhisambhāradīpanīgāthā

23. So dukkhakhinnajanadassanadukkhakhinno,
Kāruññameva janatāya akāsi niccaṃ;
Tesaṃ hi mocanamupāyamidanti ñatvā,
Tādīparādhamapi attani ropayī so.

24. Dānādinekavarapāramisāgaresu,
Ogāḷhatāyapi paduṭṭhajanena dinnaṃ;
Dukkhaṃ tathā atimahantatarampi kiñci,
Nāññāsi sattahitamevea gavesayanto.

25. Chetvāna sīsaṃ hi sakaṃ dadanto,
Maṃsaṃ pacitvāna sakaṃ dadanto;
So cattagatto paṇidhānakāle,
Duṭṭhassa kiṃ dussati chedanena.

26. Evaṃ anantamapi jātisatesu dukkhaṃ,
Patvāna sattahitameva gavesayanto;
Dīpaṅkare gahitasīlasamādhipaññaṃ,
Pālesi yāva sakabodhitale suniṭṭho.

27. Yadābhinīhāramakā sumedho,
Yadā ca maddiṃ adadā sivindo;
Etthantare jātisu kiñcipekaṃ,
Niratthakaṃ no agamāsi tassa.

28. Mahāsamudde jalabindutopi,
Tadantre jāti anappakā va;
Nirantaraṃ pūritapāramīnaṃ,
Kathaṃ pamāṇaṃ upamā kuhiṃ vā.

29. Yo maggapasse madhurambabījaṃ,
Chāyāphalatthāya mahājanānaṃ;
Ropesi tasmiṃ hi khaṇeva tena,
Chāyāphale puññamaladdhamuddhaṃ.

30. Tatheva saṃsārapathe janānaṃ,
Hitāya attanamabhiropitakkhaṇe;
Siddhaṃ va puññūpari tassa tasmiṃ,
Dhanaṅgajīvaṃ pi haranti ye ye.

31. So sāgare jaladhikaṃ ruhiraṃ adāsi,
Bhūmāparājiya samaṃsamadāsi dānaṃ;
Meruppamāṇamadhikañca samoḷisīsaṃ,
Khe tārakādhikataraṃ nayanaṃ adāsi.

Gabbhokkantidīpanīgāthā

32. Gambhīrapānadānādisāgaresu hi thāmasā;
Taranto maddidānena niṭṭhāpetvāna pāramī.

33. Vasanto tusīte kāye bodhiparipākamāgamma;
Āyācanāya ca devānaṃ mātugabbhamupāgami.

34. Sato ca sampajāno ca mātukucchimhi okkami;
Tassa okkantiyaṃ sabbā dasasahassī pakampittha.

35. Tato pubbanimittāni dvattiṃsāni tadā siyuṃ;
Tuṭṭhahaṭṭhā va sā mātā puttaṃ passati kucchiyaṃ.

Vijāyanamaṅgaladīpanīgāthā

36. Sā puṇṇagabbhā dasamāsato paraṃ,
Gantvāna phullaṃ varalumbinīvanaṃ;
Ṭhitā gahetvā varasālasākhaṃ,
Vijāyi taṃ puttavaraṃ sukhena.

37. Tadā sahassīdasalokadhātusu,
Devā ca nāgā asurā ca yakkhā;
Nānādisā maṅgalacakkavāḷaṃ,
Sumaṅgalaṃ maṅgalamāgamiṃsu.

38. Anekasākhañca sahassamaṇḍalaṃ,
Chattaṃ marū dhārayumantalikkhe;
Suvaṇṇadaṇḍā vipatanti cāmarā,
Khajjiṃsu bherī ca nadiṃsu saṅkhā.

39. Malenakenāpi anūpalitto,
Ṭhito va pādāni pasārayanto;
Kathī va dhammāsanatotaranto,
Jāto yathādiccavaro nabhamhā.

40. Khīṇāsavā brahmagaṇopagantvā,
Suvaṇṇajālena paṭiggahesuṃ;
Tato ca devājinacammakena,
Tato dukūlena ca taṃ manussā.

41. Tesaṃ pi hatthā varabhūmiyaṃ ṭhito,
Disā vilokesi sabbā samantato;
Vadiṃsu devā pi ca brahmakāyikā,

Tayā samo katthaci natthi uttaro.

42. Gantvāna uttaraṃ satta padavārehi vikkamo,
Sīhanādaṃ nadī tesaṃ devatānaṃ hi sāvayaṃ.

43. Tato puttaṃ gahetvāna gatā mātā sakaṅgharaṃ,
Mātā sattamiyaṃ gantvā deaputtattamāgami.

44. Te brahmaṇā pañcamiyaṃ subhuttā,
Nāmaṃ gahetuṃ varalakkhaṇāni;
Disvāna ekaṅgulimukkhipiṃsu,
Buddho ayaṃ hessati vītarāgo.

45. Jiṇṇañca disvā byādhikaṃ matañca,
Avhāyitaṃ pabbajitañca disvā;
Ohāya pabbajjamupeti kāme,
Buddho ayaṃ hessati vītarāgo.

Agāriyasampattidīpanīgāthā

46. Kālakkamena cando va vaḍḍhanto vaḍḍhite kule,
Puññodayenudento so bhāṇumā viya ambare.

47. Siddhathako hi siddhattho laddhā deviṃ yasodharaṃ,
Cattālīsasahassehi pūritthīhi purakkhito.

48. Rammasurammasubhesu gharesu,
Tiṇṇamutūnamanucchavikesu;
Dibbasukhaṃ viya bhuñji sukhaṃ so,
Acchariyabbhutarājavibhūtiṃ.

Nekkhammajjhāsayadīpanīyamakagāthā

Namo tassa yato mahimato yassa tamo na

49. Disvā nimittāni madacchidāni,
Thīnaṃ virūpāni ratacchidāni;
Pāpāni kammāni sukhacchidāni,
Laddhāni ñāṇāni bhavacchidāni.

50. Padittagehā viya bheravaṃ ravaṃ,
Ravaṃ sammuṭṭhāya gato mahesi;
Mahesimolokiyaputtamattano,
Tanosi no pemamahoghamattano.

51. Ummāraummāragatuddharitvā,
Padaṃ padaṃ yātanarāsabhassa;
Alaṃ alaṃkāratarena gantuṃ,
Matī matīvetimanaṅgabhaṅge.

52. Ummāraummāragato mahesi,
Anaṅgabhaṅgaṃ samacintayittha;
Kiṃ me jarāmaccumukhe ṭhitassa,
Na me vase kāmavase ṭhitassa.

53. Kāmena kāmena na sādhyamokkhaṃ,
Mānena mānena mamatthi kiñci;
Māro saseno hi avāraṇīyo,
Yantena ucchuṃ viya maddatī maṃ.

54. Ādittamuyātapayātamūnaṃ,
Atāṇāleṇāsaraṇe jane te;
Disvāna disvāna sivaṃ mayā te,
Kāmena kāmena kathaṃ vineyya.

55. Vijjāvijjāya cutañcupetaṃ,
Asārasārūpagatañjanaṃ janaṃ;
Vijjāyavijjāya yuto cutohaṃ,
Pahomi tāretumasaṅgaho gato.

56. Magganti no diṭṭhigatāpavaggaṃ,
Aggā ti tevāhu janā samaggā;
Naggaṃ aho mohatamassa vaggaṃ,
Vaggaṃ hanissāmi tamaggamaggā.

57. Paseyhakārena aseyhadukkhaṃ,
Janā janentīha janānameva;
Paseyhakārenā aseyhadukkhaṃ,
Pāpaṃ na jānanti tato nidānaṃ.

58. Te oghayogāsavasaṃkilesā,
Tameva nāsenti tato samuṭṭhitā;
Ekantikaṃ jāti jarā ca maccu,
Nirantaraṃ taṃ byasanañcanekaṃ.

59. Cīraṃ kilesānasamujjalantaṃ,
Disvāna sattānusayaṃ sayambhū;
Sādhemi bodhiṃ vinayāmi satte,
Pacchāpi passāmi sutaṃ sutantaṃ.

60. Taṃ dibbacakkaṃ khuracakkamālaṃ,
Rajjaṃ sasārajjasamajjamajjaṃ;
Te bandhavā bandhanamāgatā pare,
Suto pasūtoyamanaṅgadūto.

61. Samujjalantaṃ vasatī satīsirī,
Sirīsapāgāramidaṃ mahāvisaṃ;
Daddallamānā yuvatī vatīmā,
Sakaṇṭakāyeva samañjasañjase.

62. Yassā virājitasirī siriyāpi natthi,
Tassāvalokiya na tittivasānamatthi;
Gacchāmi handa tavanaṅga sirappabhedaṃ,
Mattebhakumbhupari sīhavilāsagāmiṃ.

63. Bho bho anaṅgasucira pi panuṇṇabāṇa,
Bāṇāni saṃhara panuṇṇamito nirodha;
Rodhena cāpadagato manaso na soca,
Socaṃ tavappanavalokiya yāmi santiṃ.

64. Ratī ratī kāmaguṇe viveke,
Alaṃ alanteva vicintayanto;
Manaṃ manaṅgālayasampadālayaṃ,
Tahiṃ tahiṃ diṭṭhabālā va pakkami.

Pāduddhāravimhayadīpanīgāthā

65. Yāvañcayaṃ ravi caratyacalena ruddhe,
Yāvañca cakkaratanañca payāti loke;
Tāvissaro nabhacaro jitacāturanto,
Hitvā kathaṃ nu padamuddhari so nirāso.

66. Dīpe mahā ca caturādhikadvesahasse,
Tatrāpi seṭṭhabhajitaṃ varajambudīpaṃ;
Bhūnābhikaṃ kapilavatthupuraṃ surammaṃ,
Hitvā kathaṃ nu padamuddhari so nirāso.

67. Ñātīnasīti kulato hi sahassa sākye,
Hatthissadhaññadhanino vijitārisaṅghe;
Gottena gotamabhavaṃ pitarañjanaggaṃ,
Hitvā kathaṃ nu padamuddhari so nirāso.

68. Rammaṃ surammavasatiṃ ratanujjalantaṃ,
Gimhepi vimhayakaraṃ suramandirābhaṃ;
Ussāpitaddhajapaṭākasitātapattaṃ,
Hitvā kathaṃ nu padamuddhari so nirāso.

69. Sapokkharā pokkharaṇī catasso,
Supupphitā mandirato samantā;
Kokā nadantūpari kokanāde,
Hitvā kathaṃ nu padamuddhari so nirāso.

70. Sare saroje ruditāḷipāḷi,
Samantato passati pañjarañjasā;
Disvāravindāni mukhāravindaṃ
Nāthassa lajjā viya saṃkujanti.

71. Madhurā madhurābhirutā,
Caritā padume padumeḷigaṇā;
Vasatiṃ adhunā madhunā,
Akaruṃ jahitaṃ kimidaṃ patinā.

72. Tamhā rasaṃ madhukarā bhavanaṃ haritvā,
Ninnādino samadhuraṃ madhuraṃ karonti;
Nādena nādamatiriccupavīṇayanti,
Naccanti tā surapure vaṇitā va tāva.

73. Sañcoditā pīṇapayodharādharā,
Virājitānaṅgajamekhalākhalā;
Suraṅgaṇā vaṅgajaphassadā sadā,
Ramā ramāpenti varaṅgadāgadā.

74. Karātirattā ratirattarāmā,
Tāḷenti tāḷāvacare samantā;
Naccuggatānekasahassahatthā,

Sakkopi kiṃ sakyasamoti codayuṃ.

75. Visālanettā hasulā sumajjhā,
Nimbatthanī vimhayagītasaddā;
Alaṅkatā malladharā suvatthā,
Naccanti tāḷāvacarehi ghuṭṭhā.

76. Yāsaṃ hi loke upamā natthi,
Tāsaṃ hi phassesu kathāvakāsā;
Taṃ tādisaṃ kāmaratiṃnubhonto,
Hitvā kathaṃ nu padamuddhari so nirāso.

77. Pādepāde valayaviravāmekhalāvīṇānādā,
Gītaṃgītaṃ patiratikaraṃ gāyatī gāyatī sā;
Hatthehatthe valayacalitā sambhamaṃ sambhamanti,
Disvādisvā iti ratikaraṃ yāti hāhā kimīhā.

Apunarāvattigamanadīpanīyamakagāthā

78. Anantakālopacitena tena,
Puññena nibbattavimānayāne;
Tasmiṃ dine jātasutaṃ pajāpatiṃ,
Hitvā gato so sugato gato va.

79. Taṃ jīvamānaṃ pitarañca mātaraṃ,
Te ñātake tādisiyo ca itthiyo;
Te tādise rammakare nikete,
Hitvā gato so sugato gato va.

80. Khomañca pattuṇṇadukūlacīnaṃ,
Sakāsikaṃ sādhusugandhavāsitaṃ;
Nivāsito sobhati vāsavo va,
Hitvā gato so sugato gato va.

81. Vidhippakāsā nidhiyo catasso,
Samuggatā bhūtadharā vasundharā;
Sattāvasattāvasudhā sudhāsā,
Hitvā gato so sugato gato va.

82. Suvaṇṇathāle satarājike subhe,
Sādhuṃ sugandhaṃ sucisālibhojanaṃ;
Bhutvā savāsīhi vilāsinīhi,
Hitvā gata so sugato gato va.

83. Manuññagandhena asuññagandho,
Sugandhagandhena vilittagatto;
Sugandhavātena suvijjitaṅgo,
Hitvā gato so sugato gato va.

84. Sulakkhaṇe hevabhilakkhitaṅgo,
Pasādhito devapasādhanena;
Virocamāno samarājinīhi,
Hitvā gato so sugato gato va.

85. Nānāsanāni sayanāni nivesanāni,

Bhābhānibhāni ratanākarasannibhāni;
Tatrussitāni ratanaddhajabhūsitāni,
Hitvā va tāni himabindusamāni tāni.

86. Nānāvidhehi ratanehi samujjalehi,
Nārīhi niccamupagāyitahammiyehi;
Rajjehi cakkaratanādivibhūsitehi,
Yāto tato hi mahito purisassarehi.

Dvipādabyāsayamakagāthā

87. Yasodharaṃ pīṇapayodharādharaṃ,
Anaṅgaraṅgaddhajabhūtamaṅgaṃ;
Devaccharāvujjalitaṃ patibbataṃ,
Hitvā gato so sugato va nūna.

88. Sabhāvanicchandamatiṃ pabhāvatiṃ,
Bhatto kuso saṃhari bhattakājaṃ;
Tāyābhirūpaṃ pi yasodharaṃ varaṃ,
Hitvā gato so sugato va nūna.

89. Pure pure saṇcari khaggahattho,
Varaṃ paritthīnaṃ anitthigandho;
Siriñca riñcāpi na riñci nāriṃ,
Hitvānimandāni gato tathāgato.

90. Harittaco rāgabalena deviyā,
Avatthaliṅgena na liṅganussari;
Asevi kāmaṃ tamidāni kāmaṃ,
Hitvā gato so sugato va nūna.

91. Apameyyakappesu vivekasevī,
Hitvā gato rajjasiriṃ varitthiṃ;
Aṇuṃ kaliṃ vaṇṇayi taṃ purāṇaṃ,
Vatthamhi chiddaṃ viya tunnakāro.

92. Tathāti mantvāna idāninaṅgo,
Yasodharaṃ paggahito dhajaṃ va;
Matto jitomhī ti pamattabandhu,
Na passi ñāṇāsanipātamantaraṃ.

93. Disvāna dukkhānalasambhavaṃbhavaṃ,
Katvā taduppādakanaṅgabhaṅgaṃ;
Yasodharaṃ pīṇapayodharādharaṃ,
Hitvā gato buddhabalappadaṃ padaṃ.

94. Anantasattānamanantakāle,
Manaṅgahetvāna jito anaṅgo;
Parājito nūna hi ekakassa,
Tathāgato so na punāgato va.

95. Disvāna ñāṇāsanipātamantaraṃ,
Tathāgato so na punāgato va;
Tathāgato so na punāgato va,
Disvānañāṇāsanipātamantaraṃ.

Tipādabyāsayamakagāthā

96. Tathāgataccheramahosi tassa,
Tathā himāropitadāhasantiṃ;
Tathā hi māro pi tadāha santiṃ,
Tathā hi māropi tadā hasantiṃ.

Pādabyāsamahāyamakagāthā

97. Sakāmadātā vinayāmanatagū,
Sakāmadātā vinayāmanantagū;
Sakāmadātā vinayāmanantagū,
Sakāmadātā vinayāmanantagū.

Abyāpetādyantayamakagāthā

98. Raveraverorabhimārabherave,
Raveraveriva bherave rave;
Rave rave sūditagārave rave,
Raveravedesi jinorave rave.

Paṭilomayamakagāthā

99. Lokāyātatayā kālo visesaṃ na na saṃsevi,
Visesaṃ na na saṃsevi lokā yātatayā kālo.

100. Rājarājayasopetavisesaṃ racitaṃ mayā,
Yāmataṃ cirasaṃsevitapeso yajarājarā.

Ekaṭhānikādiyamakagāthā

101. Ākaṅkhakkhākaṅkhaṅga kaṅkhāgaṅgākhāgahaka,
Kaṅkhāgāhakakaṅkhāgha hā hā kaṅkhā kahaṃ kahaṃ.

102. Appagabbho apagabbho amoho mā pamohako,
Maggamukhaṃ mokhamāha māhā mohamūhakkhamaṃ.

103. Pāpāpāpabhavaṃ passaṃ pāpāpabhavuggato,
Pāpāpāpabhavāsaṅgā pāpāpāpabhavāgato.

104. Kusalākusalaṃ passaṃ kusalākusalaṃ caji,
Kusalākusalāsaṅga kusalākusalā cuto.

Akkharuttarikayamakagāthā

105. Nonānino nanūnāni nanenāni nanānino,
Nunnānenāni nūna na nānanaṃ nānanena no.

106. Sāre surāsure sārī rasasārasarissaro,
Rasasārarase sāri surāsurasarassire.

107. Devānaṃ nandano devo devadeva na nandi no,
Vedadīnena vedana vedi vedana vedino.

108. Devāsane nisinno so devadevo sasāsane,
Nisinnānaṃ sadevānaṃ desesi dassanāsanaṃ.

Paheḷigāthā

109. Dasanāvagato sañño andhassa tamado ravi,
Aṭṭhamāpuṇṇasaṅkappo pātvanaññamanaññiva.

Byāpetādiyamakagāthā

110. Ekantameva saparatthaparo mahesi,
Ekantameva dasapāramitābalena;
Ekantameva hatamārabalena tena,
Ekantameva suvisuddhamalattha bodhiṃ.

Mahāpadhānadīpanīgāthā

111. Orohitotohitapāpadhammo,
Channena sa channahayena gantvā;
Anomatīramhi anomasatto,
Anomapabbajjamupāgato so.

112. Nirāmisaṃ pītisukhaṃ anūpamaṃ,
Anūpiye ambavane alattha;
Sarūpasobhāya virūpasobhaṃ,
Sarājikaṃ rājagahaṃ karittha.

113. Tato aḷāra ūdakatāpasānaṃ,
Jhānenasantuṭṭhamano vihāya;
Mahāpadhānāya uruvelabhūmiṃ,
Gato sikhappattamakāsi dukkaraṃ.

114. Na kāmato nevatidukkaramhi,
Sabbaññutā sijjhati majjhimāya;
Ñatvāna taṃ pubbaguṇopaladdhaṃ,
Dhammaṃ samānetumagā subodhiṃ.

Māraparājayadīpanīgāthā

115. Tibuddhakhettamhi tisetachattaṃ,
Laddhāna lokādhipatī bhaveyya;
Gantvāna bodhimhiparājitāsane,
Yuddhāya mārenacalo nisīdi.

116. Datvāna maṃsaṃ rajjaṃ pitā suddhodano tadā,
Namassamāno sirasā setachattena pūjayi.

118. Sayaṃ nārāyanabalo abhiññābalapāragū,
Jetuṃ sabbassa lokassa bodhimaṇḍaṃupāgami.

119. Tadā vasavattīrājā chakāmavacarissaro,
Sasenāvāhano bodhimaṇḍaṃ yuddhāyupāgami.

120. Etha gaṇgatha bandhatha chaṭṭetha ceṭakaṃ imaṃ,
Manussakalale jāto kimihanti na maññati.

121. Jalantaṃ navavidhaṃ vassaṃ vassāpeti anappakaṃ,
Dhūmandhakāraṃ katvāna pātesi asinaṃ bahuṃ.

122. Cakkāvudhaṃ khipento pi nāsakkhi kiñci kātave,
Gahetabbaṃ hi gahaṇaṃ apassanto itibravi.

123. Siddhattha kasmā āsi nu āsane mama santake,
Uṭṭhehi āsanā no ce phālemi hadayaṃ tava.

124. Sapādamūle kīḷantaṃ passanto taruṇaṃ sutaṃ,
Pitā vudikkhi taṃ māraṃ mettāyanto dayaparo.

125. Tadā so asambhivācaṃ sīhanādaṃ nadī muni,
Na jānāti sayaṃ mayhaṃ dāsabhāvapiyaṃ khaḷo.

126. Yena kenaci kammena jāto devapure vare,
Sakaṃ gatiṃ ajānanto lokajeṭṭhoti maññati.

127. Anantalokakhātumhi sattānaṃ hi kataṃ subhaṃ,
Mayhekapāramiyā pi kalaṃ nagghati soḷasiṃ.

128. Tiracchāno saso hutvā disvā yācakamāgataṃ,
Pacitvāna sakaṃ maṃsaṃ patiioggimhi dātave.

129. Evaṃ anantakālesu kataṃ dukkarakārikaṃ,
Ko hi nāma kareyyañño anummatto sacetano.

130. Evaṃ anantapuññehi siddhaṃ dehamimaṃ pana,
Yathābhutaṃ ajānanto manussosī ti maññati.

131. Nāhaṃ manussomanusso na brahmā na ca devatā,
Jarāmaraṇaṃ lokassa dassetuṃ panidhāgato.

132. Anupalitto lokena jātonantajino ahaṃ,
Buddho bodhitale hutvā tāremi janataṃ bahuṃ.

133. Samantā dhajinaṃ disvā yuddhaṃ māraṃ savāhanaṃ,
Yuddhāya paccugacchāmi mā maṃ ṭhānā acāvayi.

134. Yante taṃ nappasahati senaṃ loko sadevako,
Tante paññāya gacchāmi āmaṃ pattaṃ va asmanā.

135. Icchanto sāsape gabbhe caṅkamāmi ito cito,
Icchanto lokadhātumhi attabhāvena chādayi.

136. Ete sabbe gahetvāna cuṇṇetuṃ accharāyapi,
Atthi thāmaṃ balaṃ mayhaṃ pāṇaghāto na vaṭṭati.

137. Imassa gaṇḍuppādassa āyudhena balena kiṃ,
Mayhaṃ hi tena pāpena sallāpo pi na yujjati.

138. Pallaṅkaṃ mama bhāvāya kimatthaññena sakkhinā,
Kampitā maddiyā dānā sakkhi hoti ayaṃ mahī.

139. Iti vatvā dakkhiṇaṃ bāhuṃ pathaviyā paṇamayi,
Tadā kampittha pathavī mahāghoso ajāyatha.

140. Pathavīghosena ākāse gajjanto asani phali,
Tasmiṃ majjhe gato māro sapariso bhayatajjito.

141. Mahāvātasamuddhatabhasmaṃ va vikiriyyatha,
Mahāghoso ajāyittha siddhatassa jayo iti.

Abhisambodhidīpanīgāthā

142. Purato gacchati cando rajatacakkaṃ va ambare,
Sahassaraṃsi suriyo pacchimenupagacchati.

143. Majjhe bodhidumacchatte pallaṅke apparājite,
Pallaṅkena nisīditvā dhammaṃ sammasate muni.

144. Sakko tasmiṃ khaṇe saṅkhaṃ dhamanto abhidhāvati,
Brahmā tiyojanaṃ chattaṃ dhāreti munimuddhani.

145. Maṇitālavaṇṭaṃ tusīto suyāmo vāḷabījaniṃ,
Nānāmaṅgalabhaṇḍāni gahito sesadevatā.

146. Evaṃ dasasahassamhi sakko brahmā ca devatā,
Saṅkhādīnī dhamantā ca cakkavāḷamhi pūrayuṃ.

147. Maṇgalāni gahetvāna tiṭṭhanti kāci devatā,
Dhajamāla gahetvāna tathā puṇṇaghaṭādayo.

148. Tattha naccanti gāyanti seḷenti vādayanti ca,
Devā dasasahassamhi tuṭṭhahaṭṭhā pamoditā.

149. Dhammāmatarasassādaṃ labhissāmassa santike,
Nayanāmatarasassādaṃ pāṭihāriyañca passituṃ.

150. Jāramaraṇakantārā sokopāyāsasallato,
Mocesi kāmapāsamhā desento amataṃ padaṃ.

151. Iti tuṭṭhehi devehi pūjiyanto narāsabho,
Kiñci pūjaṃ acintento cintento dhammamuttamaṃ.

152. Sabbatthasādhito santo siddhattho apparājito,
Cakkavāḷasilāsāṇipākārehi manorame.

153. Tārāmaṇikhacitākāsavitāne candadīpake,
Mānāratamapajjote mālāgandhādipūjite.

154. Dibbehi chaṇabherīhi ghuṭṭhe maṅgalagītiyā,
Cakkavāḷe suppāsāde bodhimaṇḍamahātale.

155. Bodhirukkhamaṇicchatte pallaṅke apparājite,
Nissinno paṭhame yāme purimaṃ jātimanussari.

156. Namarūpāmanuppatti sudiṭṭhā hoti tenidhā,
Sakkātadiṭṭhi tenassa pahīnā hoti sabbaso.

157. Tato hi dutiye yāme yathāyammupage sari,
Sudiṭṭhaṃ hoti tenassa kammakklesehi sambhavaṃ.

158. Kaṅkhāvitaraṇī nāma ñāṇantaṃ samupāgataṃ,
Tenasesa pahīyittha kaṅkhā soḷasadhā ṭhitā.

159. Tato so tatiye yāme dvādasaṅge asesato,
So paṭiccasamuppāde ñāṇamotārayī muni.

160. Avijjavādyānulomena jarādipaṭilomato,
Sammasanto yathābhūtaṃ ñāṇadassanamāgami.

161. Kappakoṭisatenāpi appameyyesu jātisu,
Lobhaṃ asesadānena vināsento punappunaṃ.

162. Sīlena khantimettāya kokhadosaṃ nivāresi,
Paññāya mohaṃ chetvāna micchādiṭṭhi tatheva ca.

163. Garūpasevanādīhi vicikicchaṃ vinodayaṃ,
Mānuddhaccaṃ vinodento kule jeṭṭhopacāyinā.

164. Nekkhammena vināsento kāmarāgaṃ punappunaṃ,
Saccena visaṃvādaṃ kosajjaṃ vīriyena ca.

165. Evaṃ dānādinā taṃ taṃ kilesaṇgaṃ vinodayaṃ,
Suvaḍḍhitā mahāpaññā kathaṃ santiṃ na rūhati.

166. Sudukkaraṃ karitvāna dānādipaccayaṃ pure,
Na kiñci bhavasampattiṃ patthesi bodhimuttamaṃ.

167. Paṇidhānamhā paṭṭhāya kataṃ puññañca patthanaṃ,
Ekkattha dāni sampattiṃ deti bodhiṃ asaṃsayaṃ.

168. Tato so sabbasaṅkhāre aniccadukkhanattato,
Sammasantonulomena nibbānaṃ samupāgami.

169. Savāsane kilese so jhāpentonumattaṃ pi ca,
Arahattappattiyā suddho buddho bodhitale ahu.

170. Patto vimettiṃ varasetachattaṃ,
So pītivegena udānudīrayi;
Chetvāna māre vijitārisaṅgho,
Tibuddhakhettekadivākaro ahu.

171. Rājādhirājā varamevamāsi,
Tichattadhāri varadhammarājā;
Mahāsahassaṃ pi ca lokadhātuṃ,
Sarena viññāpayituṃ samattho.

172. Buddho lokāloke loke,
Jāto satto konummatto;
Suddhaṃ buddhaṃ oghā tiṇṇaṃ,
Saddho pañño ko no vande.

173. Bhajitaṃ cajitaṃ pavanaṃ bhavanaṃ,
Jahitaṃ gahitaṃ samalaṃ amalaṃ;

Sugataṃ agataṃ sugatiṃ agatiṃ,
Namitaṃ amitaṃ namatiṃ sumatiṃ.

Dhammacakkapavattanadīpanīgāthā

174. Sammāsambodhiñānaṃ hatasakalamalaṃ suddhato cātisuddhaṃ,
Addhā laddhā suladdhaṃ vatamiti satataṃ cintayanto subodhiṃ;
Sattāhaṃ sattamevaṃ vividhaphalasukhaṃ vitināmesi kālaṃ,
Brahmenāyācito so isipatanavane vattayī dhammacakkaṃ.

Pāṭihāriyadīpanīgāthā

175. Brahmassa saddaṃ karavīkabhāṇiṃ,
Yathicchitaṃ sāvayituṃ samatthaṃ;
Saccaṃ piyaṃ bhūtahitaṃ vadantaṃ,
Na pūjaye ko hi naro sacetano.

176. Iddhi ca ādesanānusāsanī,
Pāṭihīre bhagavā vasī ahu;
Katvāna accherasupāṭihīraṃ,
Desesi dhammaṃ anukampimaṃ pajaṃ.

Navaguṇadīpanīgāthā

177. Evaṃ hi buddhattamupāgato so,
Desesi dhammaṃ sanarāmarānaṃ;
Nānānayehībhisamesi satte,
Tasmā hi jhāto tibhavesu nātho.

178. Addhā laddhā dhammālokaṃ,
Diṭṭhā pattā ñātā saccaṃ;
Tiññārāgādosamohā,
Thomesuṃ te devā brahmā.

179. Munirājavaro nararājavaro,
Dividevavaro sucibrahmavaro;
Sakapāpaharo parapāpaharo,
Sakavuḍḍhikaro paravuḍḍhikaro.

180. Sanarāmarubrahmagaṇebhi rutā,
Arahādiguṇā vipulā vimalā;
Navadhā vasudhāgagaṇe,
Sakale tidive tibhave visaṭā.

181. Ye pissa te bhagavato ca acintiyādī,
Suddhātisuddhatarabuddhaguṇā hi sabbe;
Saṅkhepato navavidhesu padesu khittā,
Vakkhāmi dāni arahādiguṇe ahaṃ pi.

182. Yo cīdha jāto arahaṃ nirāso,
Sammābhisambuddhasamantacakkhu;
Sampannavijjācaraṇoghatiṇṇo,
Sammāgato so sugato gato va.

183. Avedi so lokamimaṃ parañca,
Amuttaro sārathidammasatte;
Sadevakānaṃ varasatthukiccaṃ,
Akāsi buddho bhagavā visuddho.

Guṇadīpanīgāthā

184. Na tassa adiṭṭhanamidhatthi kiñci,
Ato aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi ñeyyaṃ,
Tathāgato tena samantacakkhu.

185. Iti mahitamanantākittisambhārasāraṃ,
Sakaladasasahassīlokadhātumhi niccaṃ;
Upacitasubhahetupayutānantakālaṃ,
Tadiha sugatabodhisādhukaṃ cintanīyaṃ;

186. Takkabyākaraṇañca dhammavinayaṃ sutvā pi yo paññavā,
Tenāyaṃ sucisārabhūtavacanaṃ viññāyate kevalaṃ;
Hetuñcāpi phalena tena saphalaṃ sampassamāno tato bodhiṃ saddahateva tassa mahatāvāyamato sambhavaṃ.

187. Yo saddahanto pana tassa bodhiṃ,
Vuttānusārena guṇerahādī;
Katheti cintenti ca so muhuttaṃ,
Ohāya pāpāni upeti santiṃ.

188. Saddheyyā te cinteyyā te,
Vandeyyā te pūjeyyāte;
Buddholokāloke loke,
Jāte netaṃ patthentena.

Pūjānidhānadīpanīgāthā

189. Tasamā hi jātovarakamhi tassa,
Āyattake maṅgalacakkavāḷe;
Bhūtehi vatthūhi manoramehi,
Pūjemi taṃ pūjitpūjitaṃ pure.

190. Sohaṃ ajja panetasmiṃ cakkavāḷamhi pupphite,
Thalaje jalaje vāpi sugandhe ca agandhake.

191. Manussesu anekattha taḷākuyyānavāpisu,
Pavane himavantasmiṃ tattha satta mahāsare.

192. Parittadīpe dvisahasse mahādīpe supupphite,
Sattaparibhaṇḍaselesu sinerupabbatuttame.

193. Kumuduppalakādīni nāgānaṃ bhavanesupi,
Pāṭalādīni pupphāni asurānaṃ hi ālaye.

194. Koviḷārādikāni tu devatānaṃ hi ālaye,
Evamādī anekattha pupphite dharaṇīruhe.

195. Campakā salalā nimbā nāgapunnāgaketakā,
Vassikā mallikā sālā koviḷārā ca pāṭali.

196. Indīvarā asokā ca kaṇikārā ca makulā,
Padumā puṇḍarikā ca sogandhikumuduppalā.

197. Ete caññe ca rukkhā ca valliyo cāpi pupphitā,
Sugandhā sukhasamphassā nānāvaṇṇanibhā subhā.

198. Victrā nīlānekāni pītā lohitakāni ca,
Kāḷā setā ca mañjaṭṭha nekavaṇṇā supupphitā.

199. Sobhate pabbate heṭṭhā sarehi vanarājihi,
Sandamānāhi gaṅgāhi himavā ratanākaro.

200. Pattakiñjakkhareṇūhi okiṇṇaṃ hoti taṃ vanaṃ,
Bhamarā pupphgandhehi samantā abhināditā.

201. Athetta sakuṇā santi dijā mañjussarā subhā,
Kūjantamupakūjanti utusampupphite dume.

202. Niccharānaṃ nipātena pabbatā abhināditā,
Pañcaṅgikāni tūriyāni dibbāni viya suyyare.

203. Tattha naccanti tasmiṃ jalantaggisikhūpamā,
Tasmiṃ hi kinnarā kiccaṃ padīpena karīyati.

205. Muttājālāva dissanti niccharānaṃ hi pātakā,
Pajjalantā va tiṭṭhanti maṇiveḷuriyādayo.

206. Kāḷānusāri taggaraṃ kappūraṃ haricandanaṃ,
Sakuṇānaṃ hi saddena mayūrānaṃ hi kekayā.

207. Bhamarānaṃ hi ninnādā koñcanādena hatthinaṃ,
Vijambhitena vāḷānaṃ kinnarānaṃ hi gītiyā;

208. Pabbatānaṃ hi obhāsā maṇīnaṃ jotiyāpi ca,
Vicitrabbhavitānehi dumānaṃ pupphadhūpiyā;
Evaṃ sabbaṅgasampannaṃ kiṃ siyā nandanaṃ vanaṃ.

209. Evaṃ susamphullavanaṃ hi yaṃ yaṃ,
Tahiṃ tahiṃ pupphitapupphitaṃ subhaṃ;
Mālaṃ susaddañca manuññagandhaṃ,
Pūjemi taṃ pūjitapūjitaṃ purā.

210. Nāgaloke manusse ca deve brahme ca yaṃ siyā,
Sāmuddikaṃ bhūmigataṃ ākāsaṭṭhañca yaṃ dhamaṃ.

211. Rajataṃ jātarūpañca muttā veḷuriyā maṇi,
Masāragallaṃ phalikaṃ lohitaṅgaṃ pavāḷakaṃ.

212. Yo so anantakappesu pūretvā dasapāramī,
Buddho bodhesi sattānaṃ tassa pūjemi taṃ dhanaṃ.

213. Khomaṃ koseyyaṃ kappāsaṃ sāṇaṃ bhaṅgañca kambalaṃ,
Dukūlāni ca dibbāni dussāni vividhāni te.

214. Anantavatthadānena hirottappādisaṃvaraṃ,
Yassa siddhaṃ siyā tassa dussāni pujayāmahaṃ.

215. Pavane jātarukkhānaṃ nānāphalarasuttamaṃ,
Ambā kapiṭṭhā pansā cocamocādinappakā.

216. Tasmiṃ gandharasaṃ ojaṃ buddhaseṭṭhassa pūjitaṃ,
Vandāmi sirasā niccaṃ vippasannena cetasā.

217. Pūjemi paṭhamaṃ tassa paṇidhānaṃ acintiyaṃ,
Cakkavāḷamhi sabbehi vijjamānehi vatthuhi.

218. Dasannaṃ pāramīnantu pūritaṭṭhānamuttamaṃ,
Tato sālavane ramme jātaṭṭhānaṃ carimakaṃ.

219. Chabbasāni padhānasmiṃ karaṇaṃ dukkarakārikaṃ,
Apparājitapallaṅkaṃ buddhaṃ buddhaguṇaṃ name.

220. Cuddasa buddhañāṇāni aṭṭharsa āveṇikaṃ,
Pūjemi dasabalañāṇaṃ catuvesārajjamuttamaṃ.

221. Āsayānusayañāṇaṃ indriyānaṃ paroparaṃ,
Yamakapāṭihīrañca ñāṇaṃ sabbaññutaṃ pi ca.

222. Mahākaruṇāpattiñāṇaṃ anāvaraṇmiti ca,
Cha asādhāraṇānete ñatvāna pūjayāmahaṃ.

223. Tato ca sattasattāhe dhammasammasitaṃ name,
Brahmunā yācitaṭṭhānaṃ dhammaṃ desayituṃ varaṃ.

224. Isipatane migadāye dhammacakkapavattanaṃ,
Tato veḷuvanārāme vasitaṭhānañca pūjaye.

225. Tato jetavanaṃ rammaṃ ciravutthaṃ mahesinā,
Asādhāraṇamaññesaṃ yamakapāṭihariyaṃ.

226. Pāricchattakamūlamhi abhidhammañca desanaṃ,
Saṅkassanagaradvāre devorohaṇakaṃ pi ca.

227. Tato ca himavantasmiṃ mahāsamayadesanaṃ,
Vuttānetāni ṭhānāni natvāna pujayāmahaṃ.

228. Caturāsītisahassehi dhammakkhandhehi saṅgahaṃ,
Piṭakattayaṃ yathāvuttavidhinā pūjayāmahaṃ.

229. Mārassa attano āyusaṅkhārosajjanaṃ name,
Kusinārāya mallānaṃ yamakasālamantare.

230. Paṇidhānamhi paṭṭhāya kataṃ kiccaṃ asesato,
Niṭṭhapetvāna so sabbaṃ parinibbāyināsavo.

231. Evaṃ nibbāyamānassa katakiccassa tādino,
Ciragatā mahākaruṇā na nibbāyittha kiñcipi.

232. Svāyaṃ dhammo vinayo ca desito sādhukaṃ mayā,
Mamaccayena so satthā dhātu cāpi sarīrajā.

233. Apparājitapallaṅkaṃ bodhirukkhañca uttamaṃ,
Mamaccayena satthā ti anujāni mahāmuni.

234. Mama ṭhane ṭhapetvāna dhātubodhiñca pūjitaṃ,
Anujānāmi tumhākaṃ sādhanatthaṃ sivañjasaṃ.

235. Tasmā hi tassa saddhammaṃ uggaṇhitvā yathātathaṃ,
Yo deseti sambuddho ti natvāna pūjayāmahaṃ.

236. Tasmā sāsapamattaṃ pi jinadhātuṃ asesiya,
Vitthinnacakkavāḷamhi natvāna pūjayāmahaṃ.

237. Paramparābhatānaṃ hi imamhā boddhirukkhato,
Sabbesaṃ bodhirukkhānaṃ natvāna pūjayāmahaṃ.

238. Yaṃ yaṃ paribhuñji bhagavā pattacīvaramādikaṃ,
Sabbaṃ paribhogadhātuṃ natvāna pūjayāmahaṃ.

239. Yattha katthaci sayito āsinno caṅkamepi vā,
Pādalañchankaṃ katvā ṭhito natvāna pūjaye.

240. Na sañjānanti ye buddhaṃ evarūpo ti ñātve,
Kataṃ taṃ paṭimaṃ sabbaṃ natvāna pūjayāmahaṃ.

241. Evaṃ buddhañca dhammañca saṇghañca anuttaraṃ,
Cakkavāḷamhi sabbehi vatthūhi pūjayāmahaṃ.

Patthanādīpanīgāthā

242. Asmiṃ ca pubbepi ca attabhāve,
Sabbehi puññehi mayā katehi;
Pūjāvidhānehi ca saññamehi,
Bhave bhave pemaniyo bhaveyyaṃ.

243. Saddhā hirottappabahussutattaṃ,
Parakkamo ceva satissamādhi;
Nibbedhabhāgī vajirūpamāti,
Paññā ca me sijjhatu yāva bodhiṃ.

244. Rāgañca dosañca pahāya mohaṃ,
Diṭṭhiñca mānaṃ vicikicchitañca;
Macchereissāmalavippahīno,
Anuddhato accapalo bhaveyyaṃ.

245. Bhaveyyahaṃ kenaci nappaseyho,
Bhogo ca dinnehi paṭehi;
Bhogo ca kāyo ca mamesa laddho,
Parūpakārāya bhaveyyaṃ nūna.

246. Dhammenā mālāpitaro bhareyyaṃ,
Vuḍḍhapacāyī ca bahūpakārī;
Ñātīsu mittesu sapattakesu,
Vuḍḍhiṃ kareyyaṃ hitamattano ca.

247. Metteyyanāthaṃ upasaṅkamitvā,

Tassattabhāvaṃ abhipūjayitvā;
Laddhāna veyyākaraṇaṃ anūnaṃ,
Buddho ayaṃ hessatināgatesu.

248. Lokena kenāpi anupalitto,
Dāne rato sīlaguṇe susāṇṭhito;
Nekkhammabhāgi varañāṇalābhī,
Bhaveyyahaṃ thāmabalupapanno.

249. Sīsaṃ samaṃsamaṃ mama hatthapāde,
Saṃchinadamānepi kareyyakhantiṃ;
Sacce ṭhito kālumadhiṭṭhite va,
Mettāyupekkhāya yuto bhaveyyaṃ.

250. Mahāpariccāgaṃ katvā pañca,
Sambodhimaggaṃ avirādhayanto;
Chetvā kilese citapañcamāro,
Buddho bhavissāmi anāgatesu.

Jinavaṃsadīpaṃ

Namo tassa bhagavato arahato sammāsambuddhassa

1. Mahādayo yo hadayo’dayo’dayo
Hitāya dukkhānubhave bhave bhave,
Akāsi sambodhipadaṃ padaṃ padaṃ
Tamābhivandāmi jinaṃ jinaṃ jinaṃ; (Yamakabandhanaṃ)

2. Pahāya yatthā’bhiratiṃ ratiṃ ratiṃ
Ramanti dhammeva munī munī munī,
Vimuttidaṃ sabbabhavā bhavā’bhavā
Tamābhivande mahitaṃ hitaṃ hitaṃ; (Yamakabandhanaṃ)

3. Nipītasaddhammarasā rasā’rasā
Supuññakhetto’rasataṃ sataṃ sataṃ,
Gatā vidhūtā vinayena yena ye
Tamābhivande’sigaṇaṅgaṇa’ṅgaṇaṃ; (Yamakabandhanaṃ)

4. Jinā’natambhoruha haṃsarājinī
Jinorasānaṃ mukhapañjarā’li nī,
Sadatthasāraṃ sarasaṃ visūda nī
Upetu me mānasameva vāṇi nī;
5. Kammāvasesā vicito’pajātyā
Ganthā’hisaṅkhāravibandhakā me,
Paṇāma puññātisayena’nena
Mā pākadānā’vasarā bhavantu;

6. Suvaṇṇavaṇṇassa jinassa vaṇṇaṃ
Vaṇṇeyya kapakpampi kajito suvaṇṇo,
Kappassi’vosāna manattatāya
Na pāpuṇe buddhaguṇāna mantaṃ;

7. Niddhanta cāmīkara cāru rūpaṃ
Sarassatī bhūsaṇa bhāsanaṃca,
Anañña sādhāraṇa ñāṇamassa
Avāviyā’cintiya mapakpameyyaṃ;

8. Kuhiṃ asādhāraṇa rūpa līlā
Kuhiṃ asādhāraṇa vāṇi līlā,
Kuhiṃ asādhāraṇañāṇa līlā
Kuhiṃ nu me mandamatissa līlā;

9. Vibhāvimānī paravamhino ye
Issā’bhimānena vibhaññamānā,
Gavesayantī’dha parassa ravdhaṃ
Tesaṃ pasaṃsāgarahāhi kimme;

10. Pasattha satthāgama pāradassī
Ye sādhavo sādhu guṇappasantā,
Ganthassa nimmāṇaparissamaṃ no
Jānanti teyeva idhappamāṇā;

11. Ādiccavaṃsappabhavassa tassa
Jinassa satthāgamakovidehi,

Vuttopi pubbācariyehi yesu
Ganthesu saṅkhepavasena vaṃso;

12. Na tehi sakkā sugatassa vaṃsaṃ
Kiñcāpi viññātu masesayitvā,
Sampuṇṇavaṃsassa vibhāvanāya
Tasmā samussāhita mānasena;

13. Abhippasanno ratanattayamhi
Pasatthavaṃsappabhavo pabhunaṃ,
Vibhusaṇo vissutakittighoso
Yo bhāti laṅkāya muḷārabhāgyo;

14. Amandacāgā’bhiratassa
Punandu nāmassa dayādhanassa,
Buddhe pasādātisayassa tassa
Ajjhesanañcāpi paṭiggahetvā;

15. Nassāya pubbācariyo’padesaṃ
Sotūna matthāya mayā hitāya,
Niruttiyā māgadhikāya sammā
Vidhīyate’daṃ jinavaṃsadīpaṃ;

16. Saddhāsinehānugatāya paññā-
Dasāya sotūhi manovimāne,
Padīpito’yaṃ jinavaṃsadīpa-
Dīpoharepāpatamappabandhaṃ;

17. Puraṅgapuṇṇā sirijambudīpe
Sampattibhārena divā’vatiṇṇā,
Yā devarājassa’marāvatī’vā-
Marāvatīnāma purī pure’sī;

18. Vijjādharānañca vihaṅgamānaṃ
Vibandha vehāsagatiṃ bahāsa,
Yasmiṃ purasmiṃ jitaveri cakkaṃ
Pākāracakkaṃ viya cakkavāḷaṃ;

19. Sañcumbitamhoja rajo pabandha-
Supiñjarāpā parikhāhirāmā,
Puritthi pākāra nitambabhāge
Samubbahī kañcana mekhalā’bhaṃ;

20. Rattindivā rattamaṇi’ndanīla-
Maṇippabhārañjita rājadhāni,
Babandha yā’mandasurindacāpa-
Samujjalākāsatalabbilāsaṃ;

21. Yahiṃvadhūnaṃ vadanambujehi
Katāvamānaṃ hariṇaṅkabimbaṃ,
Pabhāhi nīlopalatoraṇātaṃ
Sokābhībhūtaṃca vivaṇṇamāpa;

22. Saroruha’ntī maṇimandirābhā-
Sañcumbitaṃ puṇṇasasaṅkabimbaṃ;

Saṅkāya rāmājanatā’bhirāmā
Kare pasāresi puramhi yasmiṃ;

23. Yattha’ṅganānaṃ paṭibimbitāni
Ādāsabhittīsu mukhambujāni,
Āsuṃ vighātāya madhubbatānaṃ
Vilocanālīna manuggahāya;

24. Sammatta mātaṅga dharādharehi
Yasmiṃ abhissanda madassavanti,
Turaṅga raṅgehī taraṅga mālā
Samākulevā’si vidhūta dhūlī;

25. Nikkhittavīṇā maṇinupurānaṃ
Vilāsinīnaṃ mudupāṇi pāde,
Mattālimālā kalanādinī kiṃ
Nālaṅkaruṃ yattha katāvakāsā;

26. Dhavatthinīnaṃ kucasārasehi
Nettālibhārā’nananīrajehi,
Yā hāsavīcīhi purī rajanyā
Rarāja samaphullasarojinī’va;

27. Candappabhā cumbita candakanta
Pāsāṇadhārā maṇicandikāsū,
Candānanānaṃ yahi maṅganāhaṃ
Parissamasso’pasamāya’hesuṃ;

28. Yasmiṃ pūre uddhamadho vinaddha-
Jutippabandho maṇimandirānaṃ,
Samubbahī geruka paṅka diddha-
Vitāna paccattharaṇabbilāsaṃ

29. Suvaṇṇa muttā maṇi vaṃsavaṇṇā-
Pavāḷa rūpī vajirehiñcā’pi,
Yā sattadhaññehi dhanehi phītā
Ahū puri dhaññavatī’va nārī; (Silesabandhanaṃ)

30. Pasāritā’nekadisāmukhesu
Vicittavatthā’bharaṇādipūrā,
Yatthā’paṇā nijjitakapparukkhā
Kariṃsu lokābhimatatthasiddhiṃ;

31. Parāgarattā madhupātimattā
Samhinnavelā ghananīlavālā,
Haṃsāsayā pañcasarābhirāmā
Yasmiṃ taḷākā viya kāmabhogī; (Silesabandhanaṃ)

32. Purantarasmiṃ ratanagghikānaṃ
Raṃsippabandhehi hatandhakāre,
Kundāravindabbhudayenayasmiṃ
Rattindivābheda mavedi loko;

33. Mātaṅgajīmūtaghaṭāya ghaṇṭā-
Ṭaṅkāragambhīraravāya yasmiṃ,

Palambhītā mattasikhaṇḍimālā
Akā vikālepi akhaṇḍakīḷaṃ;

34. Puramhi yasmiṃ caraṇambujehi
Vadhūjato bandhitanūpurehi,
Vikāsa kokāsana sīsa baddha
Mattāli sesa'mbujinī ajesi;

35. Rasātalaṃ nāgaphaṇāvanaddhaṃ
Nabhotalaṃ vijjulatāvanaddhaṃ,
Yā chāditā rūpiyajātarūpa-
Dhajāvalīhā'jini rājadhānī;

36. Nānatthasāraṃ mitadhātuvaṇṇaṃ
Chandārahaṃ pāṇagaṇā'bhirāmaṃ,
Kavippasatthaṃ sarasaṃ silesā-
Laṅkārapajjaṃ'va puraṃ yamāsi; (Silesabandhanaṃ)

37. Puramhi tasmiṃ karuṇānidhāno
Buddhaṅkuro brāhmaṇasāravaṃse,
Asaṅkhakappāna mito catunnaṃ
Lakkhādikānaṃ udapādi pubbe;

38. Bhovādivaṃse'kadivākarassa
Puññānubhāvo'dayamaṅgalehi,
Jātassa kho sampati jambudīpo
Vilumpayī maṅgalavāsalīlaṃ;

39. Jātakkhaṇe tassa sarīrajena
Gandhena vaṇṇena sake nikete,
Hatappabhā candanateladīpā
Saṇṭhānamattehi vijāniyāsuṃ;

40. Vimuttadosāhi sukhedhitāhi
Dhātīhi kumbhorupayodharāhi,
Bhato kumāro sukumārakāyo
Khepesi so kānici vāsarāni;

41. Mahāmahecā'tha pavattamāne
Saveda vedaṅakga vidū vidūhi,
Kārāpayuṃ te pitaro'rasassa
Nāmaṃ sumedho'ti padatthasāraṃ;

42. Uḷārabhāgyena samaṃ kumāre
Saṃvaddhamāne jananī na tittiṃ,
Pāyāsi nīlāmakalalocanāliṃ
Mukhambujaṃ tassa'bhicumbamānā;

43. Sukhedhita'ṅgāvayavo kumāro
Vimānabhumyā maṇinimmitāya,
Parodi mātāpitaro'bhiyācaṃ
Bimbaṃ kanijaṃ jānuyugena gacchaṃ;

44. Suvaṇṇabimbo'pamacārurūpo
Samācaraṃ dhātibhujā'valambaṃ,

Viññāsapāda'ṅgulimañjarīhi
Salīlamāvāsamalaṅkarittha;

45. Nijena tejena ca jivalokaṃ
Yasena'pubbācarimaṃ phusanto,
Tirokaritvā ravicandasobhaṃ
Saṃvaḍḍhi dhīro ubhato sujato;

46. So sattamā yāva pitāmahassa
Yugā sagabbhāsayasuddhiko'si,
Nihīnajacco'ti na jātivādā
Khitto'pakuṭṭho bhavi vippaseṭṭho;

47. Vedantayaṃ so sanighaṇṭu satthaṃ
Saketubhaṃ sākkharabheda satthaṃ,
Sādhabbatabbedi'tihāsa satthaṃ
Avedi vedaṅgayutaṃ pa satthaṃ;

48. Ajjhāyako mantadharo pavīṇo
Kalāsu lokāyatalakkhaṇesu,
Papūrakāri padako kavīnaṃ
Tetā'si veyyākaraṇo gaṇiso;

49. Kandappadappā'naladhumarāji-
Līlāvalambi nijamassurāji,
Na kevalaṃ komalagaṇḍabhāgaṃ
Manampi thīnaṃ malinīkarittha;

50. Tandebhavaṇṇāyatana'ṇṇavamhi
Narūpataṇhātaraṇi narānaṃ,
Pāyāsi cakkhāyatanappiyāhi
Tīrantaraṃ cittaniyāmakaṭṭhā;

51. Dvijo sumedho suvisuddhamedho
Mātāpitunnaṃ nidhanāvasāne,
Puññānubhāvappabhavaṃ agāra-
Majjhāvasaṃ kāmasukhaṃ'nubhuñjī;

52. Nisajja pāsādatale'kadā so
Pallaṅkamādhāya rahogatova,
Punabbhavuppatti sarīrabhedo
Dukkho'ti cintesi sabhāvacintī;

53. Jāto sa'haṃ jātijarārujādi-
Dhammo'mhi tasmā bhavadukkhasuññaṃ,
Niccaṃ ajātiṃ ajaraṃ arogaṃ
Gavesituṃ vaṭṭati nibbuti'nti;

54. Yathāpidukkhe sati ca'tthisātaṃ
Tadaññamuṇhe sati sītamatthi,
Bhavamhi sante vibhavo'pi evaṃ
Nibbāṇamatthī tividhaggisante;

55. Sāvajjadhamme ihavijjamāne
Saṃvijjate bho niravajjadhammo,

Ajāti hoti sati jātiyā’ti
Evaṃ vicintesi sadatthavintī;

56. Disvā yathā guthagato taḷākaṃ
Na tassa doso na tamotareyya,
Kilesadhove amatamhi sante
Tathā na sevetha na tassa doso;

57. Pāpāriruddho sati khemamagge
Na tassa doso na sukhaṃ vajeyya,
Pāpāriruddho sati khemamagge
Tathā nagaccheyya na tassa doso; (Yamakabandhanaṃ)

58. Yathāpi vejje sati ghorarogī
Na tassa doso ta labhe tikicchaṃ,
Rāgādirogī sati buddhavejje
Dhammosadhaṃ ne’cchati kassa doso;

59. Yo kaṇṭhabaddhaṃ kuṇapaṃ pahāya
Yathāsukhaṃ gacchati sericārī,
Tathevi’maṃ kucchita pūtikāyaṃ
Yaṃnūna gaccheyyamahaṃ jahitvā;

60. Uccāraṭhānamhi janā’napekkhā
Katvā karīsāni kayathā vajanti,
Tathā sarīraṃ kuṇapehi pūraṃ
Yaṃnūna gaccheyyamahaṃ jahitvā;

61. Nāvaṃ yathā jajjaramāpagāhiṃ
Vajeyya netā atapekkhakova,
Tathā navadvārasavaṃ sarīraṃ
Yaṃnūna gaccheyyamahaṃ jahitvā;

62. Corehi gacchaṃ avahārabhītyā
Khemaṃ sumedho puramotareyya,
Tathā sarīraṃ kusalāvahāraṃ
Yaṃnūna gaccheyyamahaṃ jahitvā;

63. Nekkhamma saṅkappa paro’pamāhi
Anussaritve’vamuḷāravīro,
Hato’rapāre tibhave asāre
Vihāsi ukkaṇṭhitamānaso so;

64. Suvaṇṇa muttā maṇi rūpiyādi-
Dhanehi dhaññehi ca pūritāni,
Avāpuritvāna,tha kosakoṭṭhā-
Gārāni taṃ dassayi rāsivaḍḍho;

65. Pitāmahānaṃ pakapitāmahānaṃ
Mātāpitunnaṃ vibhavā panettha,
Anappakāthāvarajaṅgamāte
Saṃdissare dhīra sumedhavippa;

66. So sattamā yāva paveṇivaṭṭā
Vibhāvayitvā vibhavassarāsiṃ,

Dhanāgamassāpi dhanabbayassa
Pamāṇa’mācīkkhipamāṇadassiṃ;

67. Kuṭumbametaṃ paṭipajjamāno
Kāmesu devoviya indriyāni,
Icchānurūpaṃ paricārayassu
Icceva mārocayi rāsivaḍḍho;

68. Amuṃ mahantaṃ dhanadhaññarāsiṃ
Samāvinitve’ka kahāpaṇampi,
Nā’dāya mātāpitaropya’ho to
Gatā yathākamma mito parattha;

69. Tabbatthusāraggahaṇātisūro
Vossaggasanto atha sattasāro,
Rañño samārociya etamatthaṃ
Bheriṃ carāpesi sake puramhi;

70. Santappayi bherivirāvagandha-
Māghāya sampattajātā’lijātaṃ,
Bhovādi nānāratanādibhoga-
Madhūhi sattāha’manāthanātho;

71. Tadagga yaññālaya vārivāha-
Dhārānipātaddhanavuṭṭhihetu,
Mahā janassā’dhikavatthutaṇhā-
Taṭāni bhinnāni manodahesu;

72. Sukhedhito kāmasukhaṃ pahāya
Gharā’bhīnikkhamma tato sumedho,
Ajjhogahetvā himavanta’māpa
Dhammesako dhammakapakabbata’ntaṃ;

73. Vitakkamaññāya’tha devaraññā
Vyāpārito māpayi vissakammo,
Tahiṃ vivekakkhamaka massamañca
Manoramaṃ caṅkamabhumibhāgaṃ;

74. Tamassamaṃ pabbajitehi suññaṃ
Upecca soñcāramavāpuritvā,
Ñatvā tadantolikhita’kkharāni
Khāriṃparikkhārabharaṃavekkhi;

75. Nivatthavatthaṃnavavadosupetaṃ
Vivajjiyāvajjiyavajjadassi,
Dhāresitaṃbārasadhānisaṃsa-
Manojapupphattharavākacīraṃ;

76. Punnāgapupphattharakā’bhirāmaṃ
Aṃse vidhāyā’jinacammakhaṇḍaṃ,
Katvā jaṭāmaṇḍala mittamaṅge
Tivaṅka mādāya’tha khārikājaṃ;

77. Bhujaṅgabhogo’rubhujena dhīro
Ādāya cālambanadaṇḍakoṭiṃ,

Samaggahī tāpasavesamevaṃ
Virattacittoka vibhaveva bhave'pi;

78. So caṅkamī caṅkamamotaritvā
Silātalasmiñca divā nisajji,
Sāyaṃ paviṭṭho vasi paṇṇasālaṃ
Nipajji kaṭṭhattharasesamañce;

79. Pacacūsakālamhi pabujjhito so
Āvajjayitvā'gamanappavattiṃ,
Vivekakāmassa mame'ttha vāso
Kāmaṃ gharāvāsasamo siyā'ti;

80. Aduñhi paṇṇacchadanaṃ kapota-
Pādāruṇaṃ beluvapakkavaṇṇā,
Bhūmīpi bhittī rajatāvadātā
Mañco'pi cittattharavārurūpo;

81. Subhāka manāpā mama pakaṇṇasālā
Sādīnavā dupparibhāriyā'yaṃ,
Paṇītabhikkhā pariyeṭṭhi mūla-
Dukkhassa natthi'ti pamāṇa manto;

82. Agārasaññāya paṭikkhapitvā
Tañca'ṭṭhadosā kulapaṇṇasālaṃ,
Dasaṅga sādhāraṇa rukkhamūlaṃ
Phalāphakhalāhāra mupecca bhojī;

83. Sumedhaso so divasāni satta
Mahāpadhānaṃ padahaṃ sumedho,
Patto abhiññāsu vasisu pāraṃ
Sabbaṃka samāpattisukhaṃ avindi;

84. Tasmiṃkhaṇe kānana devatāhi
Sādhū'ti nigghositapītighoso,
Abbhuggato tassa yasena saddhiṃ
Visuddhavijjācaraṇu'bbhavena;

85. Vijjādharā tagguṇadīpakāni
Mutiṅgavīṇādhanibandhavāni,
Gāyiṃsu gītāni'va naccamāno
Himācalo sampati sampavedhi;

86. Muddhaṅkuraṃ bhudharakuṭabāhu-
Satehi tannijjhara cāmarehi,
Vidhūyamānehi vidhūtapāpaṃ
Katopahāreva mahāsarā'pī;

87. Akālameghaddhani bherirāva-
Vyāpāritā mattasikhaṇḍisaṇḍā;
Ajjhāvasantaṃ vanasaṇḍamajjhaṃ
Mahiṃsucā'khaṇḍanataṇḍavena;

88. Mandā'nilā'mandabhujā'valamba-
Sunīlasākhāmaṇivijanīhi,

Lataṅganā’liṅgitasālasāmī
Saṃvijayuṃ vitadarampi dhīraṃ;

90. Kapītanā’soka tamāla nīpā
Kapītanā’soka tamāla nīpā, (samattapādabhyāsa mahā yamakaṃ)
Kapītanā’soka tamāla nīpā
Kapītanā’soka tamāla nīpā;

91. Na velalitā kiṃ pasavakā’vataṃsā
Latāvitānā madhupālisālī,
Latāvitānā madhupā’lisālī
Na vellitā kiṃ pakasavā’vataṃsā;(Samuggabheda yamakaṃ)

92. Pupphāvalī kandala pāṭalaggā
Kalāpinī sā vanarājinīlā,
Pupphākulī kandana pāṭalakkhī
Kalāpanīlā vara rājinīva; (Addhagomuttikā bandhanaṃ)

93. Natāsiro mañjarikāsuramhā
Natāsiro pañjalikāva ramme,
Vane nibaddhaṃ ramito vibhāsi
Vineyya bandhūracīto pahāro; (Pādagomuttikā bandhanaṃ)

94. Rajokirantā’vanatā latāsuṃ
Lājokirantā vanitā natāva,
Dvijoaraññaṃ vasitā pitāgho
Gajotarantova latā vitānaṃ; (Silokagomuttikā bandhanaṃ ākulajālamitipi)

95. Mataṅgajindā na masakkariṃsu
Pādāni natvāna padipadhāmaṃ,
Paññādhavaṃ pīna tapaṃ phalehi
Himaddipāde parisuttamañhi; (Kabbanāma gabbha cakkaṃ)

96. Mettāya chattaṃ’va phaṇaṃ phaṇindo
Dhāresi sīse vasino cacāra,
Nathāmavā’kāva’balesu kiñci
Medhāya nando thiravāci kheme; (Kavināma gabbha cakkaṃ)

97. No’sitehi’ssa santāsa’nū’na tosa vato do,
Dāyato vasato na’nusantāsassa hitesino; (Gāthaddhavisaya paṭiloma yamakaṃ)

98. Yokā’sā’vāsa kāyo kāma’kāma’makāma’kā,
Sakāyanā’nāya’kāsa vāma nā ga ganā’mavā; (Sabbato bhadda bandhanaṃ)

99. Dayāya vasito dāye yāpajāsiva māsadā,
Yajārahaṃ rañjamāno vasihaṃso ciraṃvasi; (Addhabbhama bandhanaṃ)

100. Madhumada madhukara virute virute
Malayaja surahīta pavane pavane
Himavati vikasita padume padume
Adhisukha manubhavi savasi savakasi; (Pādanta yamakaṃ)

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe dūrenidāne sumedhabrāhmaṇāpadānaparidīpo.

Paṭhamo saggo.

1. (Mandā’kkantā) marapurasiriṃ sabbasampattisāraṃ
Jambuddīpā’sama sarasije kaṇṇikā sannikāsaṃ,
Rammaṃ rammavhaya puravaraṃ pāramīpāradassī
Buddho dīpaṅkara dasabalo sabbalokekadī; ()
Tasmiṃ kāle vipulakaruṇā nārisañcodita’tto
Nānā khīṇāsava parivuto cārikaṃ sañcaranto,
Saṃvattento sunipuṇatayaṃ dhammacakkaṃ kamena
Patvā tasmiṃ paṭivasati sodassanavhe vihāre; ()

3. Sutvā dipaṅkara bhagavato nāgarā kittisaddaṃ
Sambuddho so itipi arahaṃ tyādinā’bbhuggataṃ taṃ,
Gāhāpetvā tuvaṭatuvaṭaṃ vatthabhesajja pānaṃ
Tannittā’suṃ pamuditamatā gandhamakālādihatthā; ()

4. Patvā dīpaṅkaratariharim gandhamālādikehi
Pūjetvāta’ñajalimukulikā ekamantaṃ nisinnā,
Dhammaṃ sutvā savaṇasubhagaṃ buddhapāmokkhasaṅghaṃ
Saṃyācitvā muditahadayā svāttayā’pagañjuṃ; ()

5. Sajjetvā te dutiyadivase sajjanā dānasālaṃ
Ussāpattā dhajakadaliyo puṇṇakumbhe ṭhapennā,
Kubbantā’pi dhavalasuḷinu’kkhepa lājopahāraṃ
Evaṃ tassā’gamana mayanaṃ laṅkarontā vihāsuṃ; ()

6. Abbhuggantvā atha himavatā so sumedho tapassi
Gacchaṃ tesaṃ upari nabhasā vākacīraṃ dhunanno,
Disvā pītippamuditajate añjasaṃ sodhayante
Sañjhāmegho riva parilasaṃ dhataritthe’kamantaṃ; ()

7. Saṃsodhentā kalalavisamaṭṭhāna saṅkāradhānaṃ
Kasmā tumhe paṭipathamimaṃ’laṅkarothā’ti pucchi,
Bhante dīpaṅkaratarahari’dāni nissāya rammaṃ
Buddho hutvā viharati mahādhammasaṅkhaṃ dhamanto; ()

8. So sambuddho parivutamahābhikkhusaṅgho yato no
Gāmakkhettaṃ pavisati tato’laṅkaromā’bruviṃsu,
Buddhūppādo kimuta sutaraṃ dullabho buddhasaddo
Iccevaṃso sumariya alaṅkattukāmo’si maggaṃ; ()

9. Jhānā’bhiññā ratatakavacu’jjotamāna’ttabhāvo
Saddhāye’so acalasadiso iddhimā tāpaso’ti,
Sallakkhetvā kalalavisamaṃ duggamaggappadesaṃ
Sajjetuṃ te sapadi muditā sādhavo tassa’daṃsu; ()

10. Nānāpupphaṃ jalajathalajaṃ ocinitvā vanamhā
Tetvā devāsurabhavanato koviḷārādipupphe,
Ānetvā’haṃ bhujagabhavatā phullakaṇḍuppalāni
Chekosmī’ti vithariya pathaṃ iddhiyā saṃvidhātuṃ; ()

11. Katve’vaṃ me hadayamakuḷaṃ tovikāseyya tasmā
Veyyāvaccaṃ visadamatino kāyikaṃ saṃvidhāya,
Ajjevā’haṃ vipulakusalaṃ sañcinissa’ntī dhīro
Saṃsodhetuṃ kalalakalusaṃ añjasaṃ ārabhittha; ()

12. Passantānaṃ vimalanayano’bhāsa jimūtagabbhe
Buddhobuddho’tya’bhihitavaco vijjurājīva cārī,
Tasmiṃ paṅke nijakaratala’mebhājapacchihi dhīmā
Paṃsuṃ datvā rajatadhavalaṃ vālukaṃ vokiranto; ()

13. Tasmi ṭhāne kallalulite suṭṭhu nā’laṅkateva
Saddhiṃ dīpaṅkara’nadhivaro’nekakhīṇāsavehi,
Patto brahmā’maranaraphaṇisiddhavijjādharānaṃ
Saṃvattante suvipulamahe pāṭihīre uḷāre; ()

14. Hema’mbhojo’pamasuvadanaṃ maṇḍitaṃ lakkhaṇho-
Sītyā’nubyañjanavilasitaṃ ketumālāvilāsaṃ,
Satthāraṃ taṃ disidisi pabhāniccharanta’ñjasambhi
Āgacchantaṃ viya maṇitale mattamātaṅgarājā; ()

15. Oloketvā vimalanayanañcandaniluppalāni
Ummiletvā ratanaphalakaṃ akkamantova piṭṭhiṃ,
Nānākhīṇāsavaparicuto kaddamaṃ nā’kkamitvā
Sambuddhoyaṃ vajatu iti me dīgharattaṃ hitāya; ()

16. Sallakkhetvā khara’jinajaṭāvākacīrāni kese
Omuñcitvā visamakalale pattharitvā’ttabhāvaṃ,
Setuṃ katvā paramapaṇidhī kominī codita’tto
Pañcā’bhiññāratanamaṇimā svā’cakujjo nipajji; ()

17. Sutvā gāthāpadampi na me bhāriyaṃ saṃkilese
Viddhaṃsetvā varasivuraṃ pattumicche sacā’haṃ,
Saṃvijjante tibhavabhavane dukkhitā’nantasatte
So’bhaṃ eko kathamadhigame dhamma maññātaveso;()

18. Yannūnā’haṃ parahitarato sammadaññāya bodhiṃ
Āropetvā nikhilajanataṃ’nuttaraṃ dhammanāvaṃ,
Uttāretvā varasivapuraṃ vaṭṭadukkhodadhimhā
Pacchā dīpaṅkaramuni yathā nibbutiṃ pāpuṇissaṃ; ()

19. Iccevaṃ so pumariya samodhānayitvā’ṭṭhadhamme
Saṃsāramhā’vataraṇamahāseturūpo pajānaṃ,
Muddhābaddha’ñjaliputajaṭo paṅkapiṭṭhe nipanno
Sambodhatthaṃ paṇidhimakari tāva tappādamūle; ()

20. Ussisaṭho sapadi bhagavā pañcavaṇṇappasādaṃ
Ummīletvā nayanayugalaṃ phullanīluppalābhaṃ,
Disvā nīlopalamaṇimayaṃ vātapānañcayaṃ’va
Ugghāṭento isivaramhāpaṅkajaṃ paṅkapiṭṭhe; ()

21. Etassi’jajhissati iti ayaṃ patthanā’nāgataṃsa-
Ñāṇaṃ sammā patiniya ito kappalakkhādhikānaṃ,
Āvajjento upari caturāsaṅkhiyānantya’vedi
Patvā bodhiṃ ahamiva siyā gotamo nāma buddho; ()

22. Tumhe sampassatha iti imaṃ tāpasaṃ saṅghamajjhe
Vatve’vaṃ so padamasadisaṃ dhammarājā dadanto,
Samhinditthā’dharakisalayā’lattakaṃ nāgataṃya-
Paññāmuddā’ṅkitapadasataṃ vattasandesagabbhaṃ; ()

23. Vāsaṭṭhānaṃ kapilanagaraṃ nāma māsāmahesi
Mātā suddhodananarapati te pitā’diccavaṃse,
Bimbā bimbā dharavati piyā hema bimbā bhirāmā
Tasmiṃkāle tanujaratanaṃ rāhulo hessate te; ()

24. Hessante te paṭhamadutiyassāvakā sāriputta-
Moggallānā dvijakulabhavā bhuripaññiddhimanto,
Ānandākhyo yati pati rupaṭṭhāyakosāvikānaṃ
Khemātheri parama yugalaṃ uppalabbaṇṇatheri; ()

25. Assattho te vijayaviṭapī tvañca kho gotamavho
Chabbassānī padahiya gharā nikkhamitvā sakamhā,
Pāyāsaggaṃ parivisiya bho tvaṃ sujātāya dinnaṃ
Bodhiṃ bujjhissasi iti dhuvaṃ bodhimūle nisajja; ()

26. Satthā sañjhāghanapaṭalato muttavijjullate,va
Sandassetvā nijabhujalataṃ cīvarabbhantaramhā,
Pakhyākāsi jaladhararavā’kāragambhīraghoyaṃ
Nicchāretvā suradhanurivo’bhāsa chabbaṇṇaraṃsi; ()

27. Amhe dīpaṅkarabhagavato sāsane nā’vabuddhā
Lacchāmā’ti tava parimukhe’vā’yatiṃ mokkhadhammaṃ,
Tasmiṃ pattā’khīla suranarāpatthayuṃ taṅkhaṇevaṃ
Pūjetvā’tañjalisarasije pādapīṭhamhi tassa; ()

28. Buddho brahmāmaranarasiro cumbitaṅghī sarojo
Sampūjetvā’ṭṭhahi jaṭilakaṃ pupphamuṭṭhīhi tamhā,
Pakkāmi so kanakasikharīhāri kiñjakkhabhāre
Ubbhūta’mhoruhavanasire appayanto padāni; ()

29. Rammaṃ rammaṃ mahīya jaṭilaṃ pupphamuṭṭhīhi katvā
Khīṇā khīṇāsavavasigaṇā dakkhiṇaṃ pakkamiṃsu,
Devā’devā pavuramakaruṃ vandanāmānapūjaṃ
Dīpaṃ dīpaṅkaradasabalañcā’nugantvā nivattā; ()

30. Tamhā ṭhānā gatasati jane sannisinnassa tassa
Pallaṅkenā’maranara pariccanta pupphāsanamhi,
Jātikkhettā tahimupagatā devatā etamatthaṃ
Ārocesuṃ mahitavaraṇā añjalimañjarīhiṃ; ()

31. Pubbe pupphāsanupari samārūḷhabuddhaṅkurānaṃ
Addhāne’ve’tarahi bhavatocā’sanārohaṇamhi,
Ekālokā dasahi guṇitā lokadhātu sahassī
Saṃvattante tvamanavarataṃ hessase tena buddho; ()

32. Tāsaṃ vācaṃ savaṇamadhuraṃ devatānaṃ nisamma
Bhiyyo cittappabhavavīriyo pītivipphāritatto,
Pubbe sattuttamaparicitā bodhisambhāradhammā
Āvajjesi kati iti sudhī dhammadhātuṃ sahetuṃ; ()

33. Okujjitvā dharaṇiṭhapito puṇṇa kumbho sumedha
Vissandetvā salilamkhilaṃ kintupaccāharetha,
Evaṃ datvā dhanasutakalatta’ṅgapaccaṅgajīve
Nibbinno mā bhavi’ti paṭhamaṃ pāramiṃ’dhiṭṭhahi so; ()

34. Nā’pekkhitvā yathariva nijaṃ jīvitaṃ jīvitaṃ’va
Rakkhanto sañcarati camari cāmara candikābhaṃ,
Evaṃ sīlaṃ varasivapuradvāramārakkha dhīra
Ajjhiṭṭhāsi iti sadutiyaṃ pāramiṃ suddhasīlo; ()

35. Saṃviggo yo ciraparivasaṃ ghorakārāgharamhi
Muttīṃ tamhā’gamayati yathā hohi nekkhammanitto
Nibbinno tvaṃ tathariva bhave bandhanāgārarūpe
Ajjhiṭṭhāsi tatiyampi so pāramintye’kacārī; ()

36. Hīnukkaṭṭhaṃ kulamanugharaṃ bhikkhako bhikkhu bhikkhaṃ
Aṇvāhiṇḍaṃ labhati naciraṃ saṃvaraṭṭho yathe’vaṃ,
Sambodhattha bhaja paṭibale paṇḍite puṭṭhapañho
Ajjhiṭṭhāsi tvamiti matimā pāramiṃ so catutthiṃ; ()

37. Niccussāho vicarati yathā kesarī sericārī
Evaṃ ṭhāne gamanasayanecā’sane tvaṃ sumedha,
Ussoḷhī tyāsithilavīriyo hoti sambodhanatthaṃ
Ajjhīṭṭhāsi thiravīriyavā pañcamiṃ pāramiṃ so; ()

38. Iṭṭhāniṭṭhaṃ pathaviriva bho sabbamānāvamānaṃ
Nāpajjitvā manasiviktiṃ tvaṃ sahanto khamanto,
Sambodhatthaṃ paravadhakhamo hohi’tī khantivādī
Ajjhiṭṭhāsi parahitarato chaṭṭhamiṃ pāramiṃ so; ()

39. Vīthiṃ nātikkamati niyamaṃ osadhītārakā’yaṃ
Evaṃ santuttama paricitaṃ saccavācaṃ sumedha,
Tvaṃ māvitikkami karahaci boddhukāmo subodhiṃ
Ajjhiṭṭhāsi’tya’vitathakathi sattamiṃ pāramiṃ so; ()

40. Tamhāṭhānā balavapavane vāyamāne’pi thokaṃ
Kappaṭṭhāsi tacalati yathā pabbato suppataṭṭho,
Tvaṃ tiṭṭhāhi tathariva adhiṭṭhānadhammesu daḷhaṃ
Ajjhiṭṭhāsī’tyavalasadiso ca’ṭṭhamiṃ pāramiṃ so; ()

41. Otiṇṇesu udakarahado bho nihīnuttamesu
Sītattaṃ sampharati hi samaṃ vārinā bhāvayeni,
Mettāyevaṃ tibhavabhavane sabbasattesu tulyaṃ
Ajjhiṭṭhāsi samuti navamiṃ pāramiṃ metta citto; ()

42. Iṭṭhāniṭṭhe sati paṭihate vatthujāte yathāhi
Majjhattā’yaṃ vasumativadhū hoti dukkhe sukheka vā,
Evaṃ bho tvaṃ bhava samatulāsantibho’pekkha ko’ti
Ajjhiṭṭhāsi savasi dasamiṃ pāramiṃ bhurimedho; ()

43. Ālolento tidasapamitaṃ pāramisāgaraṃ so
Sattādhiso nisitamatimā ñāṇamatthā’calena,
Āvajjesi vasumatavadhu sādhukāraṃ’va denti
Saṃkampi sampati satimato dhammatejena tena; ()

44. Bhīrūcchamhī ghaṇapathaviyā kampamātāyi’māya
Patvā dīpaṅkarabhagavato rammavāsī samīpaṃ,
Sampucchiṃsu vasumati bhusaṃ kampi taṃkissahetu
Āvajjetvā samuti munino tampavattiṃ kathesi; ()

45. Nikkaṅkhā te punapi nagarā nāgarā taṃ upecca
Sampūjesuṃ caraṇayugalaṃ gandhamālādikehi,
Katvā tena'ñjalisarasije yena dīpaṅkare'ṇo
Uṭṭhāsi so purisatisaho sannīsinnāsanamhā; ()

46. Mā te rogo bhavi paṭibhayaṃ mā bhavi chambhitattaṃ
Saṅkappo te paramapaṇidhi sijjhataṃ khippameva,
Itthañcā'sithutipadasataṃ jātikhettā gatā taṃ
Pupphādīhi mahīya jaṭilaṃ nijjarā byāhariṃsu; ()

47. Abbhuggantvā pavanapadaviṃ devatānaṃ manāni
Bodhātvo himavati sakaṃ assamaṃ tāpaso so,
Patto atthācalamupagamī taṅkhaṇe raṃsimālī
Saṅkocetvā sarasijavanaṃ saṃharitvā'ṃsujālaṃ; ()

48. Rammaṃ dīpaṅkarabhagavato rammavatyā'bhidhānaṃ
Vāsaṭṭhānaṃ janakajananī dve sudevassumedhā,
Niccopaṭṭhāyakayativaro sāgatomaṅgaloca
Tissocā'suṃ paṭhamadutiyassāvakā theranāgā; ()

49. Nānākhīṇāsavaparivuto cā'si nandā sunandā
Tassā'hesuṃ paṭhamadutiyassāvikā aggabhūtā,
Kāyo'sitiratanapamito pipphalināmabodhi
Aṭṭhāsi so pacurajanataṃ tārayaṃ vassalakkhaṃ; ()

50. Satthā dīpaṅkaravho suranarasaraṇodīpadīpocirassaṃ
Dīpevo dhammadīpaṃ tibhuvanabhavane vīta'vijjandhakāraṃ
Aggikkhandho'vabhāsaṃ vihariya parinibbāyi khīṇāsavā'pi
Khīṇasnehāpadīpāyathariva ariyā sāvakā nibbutā'suṃ; ()

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jitavaṃsadīpe dūrenidāne sumedha tāpasassa mūlapaṇiṭhānaṭṭhapanapavatti paridīpo dutiyo saggo.

1. Lokaṃ ('vasantatilako) kumudākaraṃ mā
Koṇḍaññanāmabhagavā'tha pabodhayatto,
Jāto tadā varamatī vijitāvi rājā
Sampanna cakkaratano'bhavi cakkamatti; ()

2. Saṅghassa buddhapamukhassa uḷāradānaṃ
Datvā vidhāya paṇidhiṃ varabodhiyā so,
Rajjaṃ pahāya jinasāsanamotaritvā
Jhānānya'lattha paṭilaṅvarappadāno; ()

3. Tassā'si rammavatināma puraṃ sunando
Rājā ahosi janako jananī sujātā,
Bhaddassubhaddasamaṇā varasāvakā'suṃ
Tisso'patissa'samaṇi varasāvikāyo; ()

4. Lakkhāyuko vijayabodhi visālasāla-
Kalyāṇi nāma tadupaṭṭhahi cā'nuruddho,
Tassā'ṭṭha sītiratanappamitaṃ sarīraṃ
Āsuṃ tayo ariyasāvakasannipātā; ()

5. Tassā'parena samayeni'ha'naṅgabhaṅgo
Uppajji maṅgalajino janamaṅakgalāya,

Buddhaṅkuro’tiruciro surucī samañño
Āsi tadā’vatisuro dvijavaṃsaketu; ()

6. Datvā sasāvakajitassa dināni satta
Patthesi bodhimasamaṃ gavapānadānaṃ,
Pabyākato bhagavatā bhavanā’hīgantvā
Pabbajjito sukhamavitdi samādhijaṃ so; ()

7. Tassu’ntaraṃ puravaraṃ pitaro’ttara’vhā
Āsuṃ sudevasamaṇo vasi dhammaseno,
Tassā’ggasāvakayugaṃ sakasāvikānaṃ
Bhaddaṃyugaṃ abhavi sivalicā’pya’sokā; ()

8. Taṃ pālito jinamupaṭṭhahi aṭṭha’sīti
Hattho’si tassa vajirūpamarūpakāyo,
Bodhī’pi nāgataru sāvakasantipātā
Āsuṃ tayo navutivassasahassamāyu; ()

9. Tassā’parena sumano karuṇānidhāno
Nātho manojamathano udapādi loke,
Buddhaṅkuro’bhavi tadā’tulanāgarājā
Teja’ggijālajalito atuliddhimā so; ()

10. Nāgo’pi nāgabhavanamhi sasāvakassa
Buddhassa dibbaturiyehi katupahāro,
Datvāna dānamatulaṃ paṇidhiṃ akāsi
Buddho bhavissasi tuvanti ahāsi buddho; ()

11. Khemavhayaṃ puramahū janako sudanto
Rājā janetti sirimā nijasāvakānaṃ;
Aggā bhaviṃsu saraṇo vasi bhāvitatto
Soṇā tadaggasamaṇi’si tathu’pasoṇā; ()

12. Tassā’si nāgataru bodhi udenatero-
Paṭṭhāyako navutivassasahassamāyu,
Ubbedhato navutihatthamitaṃ sarīraṃ
Āsuṃ tayo ariyasāvakasannipātā; ()

13. Tassā’parena udapādi’ha revatākhyo
Devādivanditapado bhuvi devadevo,
Sattuttamo bhavi tadā atidevanāmo
Bhovādivaṃsatilako catuvedavedī; ()

14. Baddhañjalī sirasi dhammakathaṃ nisamma
Gantvāna taṃ saraṇamuttaramuttariyaṃ;
Datvā’hipatthayi sukhodhimatho mahesi
Buddho bhavissasi tuvantī visākarittha; ()

15. Tassā’si dhaññavatināma puraṃ jinassa
Mātā mahesi vipulā vipulo pitā’si,
Sabrahmadevavaruṇo bhavi saṅghamajjhe
Bhaddā ca bhaddayugalaṃ duvidhaṃ subhaddā; ()

16. Taṃ sambhavo vasi upaṭṭhahi nāgabodhi
Rukkhopya’sitiratanaṃ bhavi attabhāvo,

Āyuppamāṇampi saṭṭhisahassavassaṃ
Āsuṃ tayo ariyasāvakasannipātāta;

17. Tassā'paramhi samaye janapārijāto
Uppajji sobhitajino jitapañcamāro,
Ajjhāyako sakalaveda muḷārabhogī
Buddhaṅkuro bhavi tadā'jitanāmavappo;

18. Dhammaṃ nisamma saraṇesu patiṭṭhahitvā
Saṅghassa buddhapamukhassa uḷāradānaṃ,
Datvā padhānapaṇidhāna makāsi dhīro
Tvaṃ lacchasi'ti varabodhi mahāsi satthā; ()

19. Rammaṃ sudhammamahu tassa puraṃ sudhammo
Rājā ahosi janako janikā sudhammā
Tassā'ggasāvakayugaṃ asamo sunetto
Tassāvikā'ggayugalaṃ nakulā sujātā; ()

20. Nāgassa nāgataru bodhi sarīramaṭṭha-
Paṇṇāsahatthapamitaṃ tamatomathero,
Sopaṭṭhahī navutivassasahassamāyu
Āsuṃ tayo ariya sāvaka sannipātā; ()

21. Uppajji tassa aparena anomadassi
Buddho pabuddhakamalāmalanīlanetto,
Buddhaṅkuro jitasurāri tadāni yakkha-
Senāpatī bhavi mahiddhimahānubhāvo; ()

22. Sambodhi maggapuriso paṇidhānayaṃ so
Saṅghassa buddhapamukhassa uḷāradānaṃ,
Pādāsi tisu saraṇesu patiṭṭhahitvā
Buddho bhavissasi tuvanti jino'bruvitaṃ; ()

23. Ṭhānañhi candavatināma yasodharākhyā
Mātā mahesi yasavā janako janindo,
Tassa'ggasāvakayugaṃ nisabho atomo
Dve sundarī ca sumanā carasāvikā'suṃ; ()

24. Bodhī'pi tassa kakudho munidehamaṭṭha-
Paṇṇāsahatthapamitaṃ varuṇābhidhāno,
Thero upaṭṭhahi ca lakkhapamāṇamāyu
Āsuṃ tayo ariyasāvakasannipātā; ()

25. Tassā'parena padumo dipadānamindo
Jāto pabujjhitamanopadumo pajānaṃ,
Dhīro babhūva varavāraṇakumbhabhedī
Sīho tadā rucirakesarabhāragīvo; ()

26. Buddhaṃ nirodhasukhavediyanaṃ vatamhi
Sattāhamakkhipadūmehi tamaccayitvā,
Cittaṃ pasādiya punā'gatasāvakesu
Sīho vibhāsi paṭiladdhavarappadāno; ()

27. Tassā'si campakapuraṃ padumābhidhāno
Rājā ahosi janako asamā janettī,

Sālopasālayatayo varasāvakā’suṃ
Rāmā’pi tassa paramāsamaṇi surāmā; ()

28. Nāmenu’paṭṭhahi vasi varuṇo tamaṭṭha-
Paṇṇāsahatthamita massa sarīramā’si,
Bodhi’pi soṇataru lakkhapamāṇamāyu
Āsuṃ tayo ariyasāvakasannipātā; ()

29. Tassā’parena varado muni nāradavho
Pāpandhakāranikaraṃ bhīduro’dapādi,
Buddhaṅkuro bhavi tadā’khilajhātabhiññā-
Lābhī pavattaphalabhoji tapodhanīso; ()

30. Katvānu’ḷārapaṇidhāna muḷāraviro
Datvā sasāvakajinassa uḷāradānaṃ,
Pūjesi taṃ surabhinā haricandanena
Satthāpi sampati viyākaraṇaṃ adāsi; ()

31. Tassā’si dhaññavatināma puraṃ sumedho
Rājā ahosi janako jananī anomā,
Dve bhaddasālajitamittavasi vasina-
Maggo’ntarā samaṇi phagguṇi bhikkhunītaṃ; ()

32. Vāseṭṭhabhikkhu tadupaṭṭhahi rūpakāyo
Tassā’ṭṭhasitiratanaṃ mahasoṇasākhī,
Bodhiddumo navutivassasahassamāyu
Āsuṃ tayo ariyasāvakasantipātā; ()

33. Tassā’parena padumuttara dhammarājā
Jāto tilokapadumo padumappitaṅghī,
Aḍḍho uḷāravibhavo maharaṭṭhiyo so
Buddhaṅkuro bhavi tadā jaṭilābhidhāno;()

34. Sambodhiyā’dhigama paccayapatthanaṃ so
Virovidhāya padumuttarapādamūle,
Saṅghassa buddhapamukhassa ticivarāni
Pādāsi tīsuratanesu abhippasanno; ()

35. Tassā’si haṃsavatināma puraṃ jinassa
Ānandabhupati pitā janikā sujātā,
Dve tassa devalasujātavasi vasinaṃ
Aggā bhaviṃsu samaṇisvāmitāsamā’ggā; ()

36. Lakkhāyuko sajayabodhika visālasāla
Rukkho upaṭṭhahi muniṃ sumanābhidhāno,
Tassa’ṭṭha’sitiratanappamitaṃ sarīraṃ
Āsuṃ tayo bhagavato gaṇasannipātā; ()

37. Tassā’parena samayena sumedhanāmo
Lokamhi pātubhavi lokahitāya satthā,
Buddhaṅkuro kira tadānyu’bhato sujāto
Svā’sitikoṭivibhavo’ttara māṇavo’si; ()

38. Vissajjiyāna vibhavaṃ tamsitikoṭiṃ
Datvāna dānamasmaṃ sugate sasaṅghe,

Pabbajjito paramabodhi mapatthayittha
Byākāsi somuni ta’mijjhanabhāva’maddhā; ()

39. Rammaṃ sudassanamahū nagaraṃ sudanto
Tassā’si bhūpati pitā jananī sudattā,
Saṅghesu’hosu saraṇo vasi sabbakāmo
Rāmā yamāni paramānya’bhavuṃka surāmā; ()

40. Bodhī’pi nīpataru sāgaranāmathero
’Paṭṭhāsi taṃ navutivassasahassamāyu,
Tassā’ḍhasitiratanu’ggatamāsi gattaṃ
Āsuṃ tayo satimato gaṇasantipātā; ()

41. Tassā’parena samayena janappadīpo
Jāto sujātabhagavā jitapañcamāro,
Sampannasattaratato varacakkavatti
Rājā babhūvi’ha mahāpuriso tadāso; ()

42. Dhammā’matena mudito ratanadvayassa
Datvā sasattaratanaṃ catudīparajjaṃ,
Pabbajji bodhipaṇidhiṃ paṇidhāya dhīmā
Ñatvā mahāmuni tamijjhanabhāvamāha;

43. Rammaṃ sumaṅgalamahū puramuggatākhyo
Rājā pitābhavi pabhāvatināma mātā,
Aggābhaviṃsu ca sudassanadevatherā
Nāgā gaṇassadasi nāgasamālatheri; ()

44. Taṃ nāradomuniru’paṭṭhahi ca’ttabhāvo
Paṇṇāsahatthapamito bhaviveṇubodhi,
Tassā’bhavī navutivassasahassamāyu
Āsuṃ tayo dhītimato gaṇasannipātā; ()

45. Tassā’pareni’ha nirūpamarūpasāro
Jātobabhūva piyadassisamantadassi,
Dhīro tadanya’bhavi kassapamāṇavo so
Vedesu tīsu kusalo kusalaṃ gavesi; ()

46. So koṭilakkhaparimāṇadhatabbayena
Saṅgassa buddhapamukhassa mahāvihāraṃ,
Katvā padāsi abhipatthitabuddhabhāvo
Buddho’pi tappaṇidhisiddhi siyā’tya’bhāsi; ()

47. Candāmahesi jananī janako pudinno
Rājā babhūva puramassa anomanāmaṃ,
Āsuṃ tadaggayugalāni sujātadhamma-
Dinnā gaṇassadasi pakālitasabbadassi; ()

48. Taṃ sotavhasamaṇo samupaṭṭhahittha
Bodhī piyaṅgu bhagavā’si asitihattho,
Aṭṭhāsika so navutivassasahassama’ssa
Āsuṃ tayo matimato gaṇasannipātā; ()

49. Tassā’parena samayenu’dapādi loke
Lokatthasādhanarato munira’tthadassī,

Sattuntamo’pi niratikkamadhammasimo
Tejiddhimā isi tadā’si susimanāmo; ()

50. Ānīya dibbabhavanā kusumāni tassa
Mandāravāni supatiṭṭhitapādapīṭhe,
Sampūjiyāna paṇidhānamakāsi satthā
Tvaṃ mādiso’bruvi bhavissasi cā’yatinti; ()

51. Tassā’si sobhitapuraṃ bhavisāgaravho
Rājā pitā janatidevi sudassanākhyā,
Santopasantasamaṇā varasāvakā’suṃ
Dhammā tadaggasamaṇipya’bhavuṃ sudhammā; ()

52. Tañcā’bhayo munirūpaṭṭhahi sopya’sīti-
Hatthuggato satasahassapamāṇamāyu,
Campeyyasākhi bhavi bodhi subodhihetu
Āsuṃ tayo ariyasavakasannitā; ()

53. Tassā’parena udapādi’ha dhammadassī
Nissīmadhī’nadhivaro bhavapāradassi,
So tāvatiṃsabhavatamhi mahānubhāvo
Buddhaṅkuro bhavi tadā kira devarājā;()

54. Dibbāni gandhakusumāni kathāgatassa
Cakkaṅkitorucaraṇamburuhāsanamhi,
Pūjesi dibbaturiyehi ca buddhabhāvaṃ
So patthayaṃ munitamijjha nabhāvamāha; ()

55. Ṭhāniyamāsi saraṇaṃ sugatassa tassa
Rājā pitā’si saraṇo janani sunandā,
Aggābhaviṃsu padumovasi phussadevo
Khemā ca bhikkhusamaṇisva’pi sabbanāmā; ()

56. Thero sunettavisuto tadupaṭṭhahi so
Lakkhāyuko’si jayabodhi ñca bimbijālo,
Tassā’pya’sitiratanappamitaṃ sarīraṃ
Āsuṃ tayo ariyasāvakasannipātā; ()

57. Tassā’parena samayeni’ga siddhabodhi
Siddhatthanāmavidito udapādi satthā,
Buddhaṅkuro bhavi tadā’khīlaṅajhānalābhī
Bhoji pavattitaphalaṃ vasi maṅgalākhyo; ()

58. Sampannagandharasikaṃ paripakkamekaṃ
Ānīya so vipakulajambubhalaṃ vanamhā,
Pādāsi tassa paṇidhīkatabuddhabhāvo
Tañcānubhuya bhagavāpi viyākarittha; ()

59. Vehāramāsi nagaraṃ jayasenanāmo
Rājā ahosi janako jananī suphassā
Bhikkhūsu tassa vasi sambahulo sumitto
Dve sīvali ñca samaṇīsu varā surāmā; ()

60. Taṃ revatomuni munindamuṭṭhahittha
Bodhī’pi tassa kaṇikāramabhīruho’si,

Lakkhāyuko sa’narasārathi saṭṭhihattho
Āsuṃ tayo ariyasāvakasannipātā; ()

61. Tassā’pareni’ha samubbhavi nissanāmo
Satthā pasatthacaraṇo caturo’ghatiṇṇo,
Buddhaṅkuro bhavi tadāni sujātarājā
Rājaññamoḷimaṇilaṅkatapādapīṭho; ()

62. Hitvā sa’rajjamisiveyadharo sudhīro
Dibbehi’nekakusumehi jinaṃ vajantaṃ,
Pūjesi muddhani tamāpavitānasobhaṃ
Satthā’pi tappaṇidhisiddhi siyā’tya’bhāsi; ()

63. Khemaṃ purañhi janako janasandhanāmo
Rājā janetti padumā nijasaṅakghamajjhe,
Dve brahmadevudaya vissutatheranāgā
Phussā ca aggayugalānya’bhavuṃ sudattā; ()

64. Taṃ sambhavovasi vasindamupaṭṭhahittha
Tassā’sanavhataru bodhi sa’saṭṭhitattho,
Aṭṭhāsi vassagaṇanāya mahesi lakkhaṃ
Āsuṃ tayo ariyasāvakasannipātā; ()

65. Tassā’parena bhavasāgarapādassi
Phusso mahāmuniri’hakabbhudapādi loke,
Dhīro tadāni vijitāvi jitārivaggo
Rājā babhūva surarājanibho’rutejo; ()

66. Sambodhi maggapuriso paṇīdhāya phītaṃ
Rajjaṃ vivajjiya sa’pabbajito janassa,
Aññāya tīṇipiṭakāni kathesi dhammaṃ
Vyākāsi phussabhagavā’pi’va pubbabuddhā; ()

67. Tassā’si kāsinagaraṃ jayasenanāmo
Rājā pitā’si janati sirimā mahesi,
Saṅghesu’bhosu’pi surakkhitadhammasetā
Cālā tadaggayugalāni tathū’pañcālā; ()

68. Bodhiddumā’malakasākhi sarīramaṭṭha-
Paṇṇāsahatthapamitaṃ sabhiyābhidhāno,
Sopaṭṭhahī navutivassasahassamāyu
Āsuṃ tayo bhakavato gaṇasannipātā; ()

69. Tassā’parena sanarāmarasattasāro
Satthā vipassi’ha samubbhavi sabbadassī,
Kammena kenaci mahiddhimahānubhāvo
Buddhaṅkuro’bhavi tadā’tulanāgarājā; ()

70. Aṅgīrasassa ghanakañcanahaddapīṭhaṃ
Pādāsi tassa khavitaṃ ratanehi nānā,
So buddhabhāvamahipatthiya bodhisatto
Vyākāsi tatthasunisajja jino vipassi; ()

71. Tassā’si bandhumatināmapuraṃ tadeva-
Nāmo pitā janani bandhumatī mahesi,

Dve khaṇḍatissavasino varasāvakā'suṃ
Candā ca bhaddayugalaṃ bhavi candamittā; ()

72. Dehaṃ asitiratataṃ tamasokathero-
Paṭṭhāsi bodhiviṭapī bhavi kaṇhavaṇṭā,
Vāsaṃakā munira'sītisahassavassaṃ
Āsuṃ tayo ariyasāvakasannipātā; ()

73. Tassā'parena adhisīlasamādhipañño
Satthā samubbhavī sikhī janakappasākhī,
Dhīro tadā'bhavi arindamanāmarājā
Saddho pahūtaratato ratanattayamhi; ()

74. Bhikkhañca sattaratanābharaṇābhirāmaṃ
Ñatvāna hatthiratanaṃ sugate sasaṅghe,
So buddhabhāvamahipatthayi sattasāro
Vyākāsi lacchasi sukhodhipadanti satthā; ()

75. Buddhassa cāriṇvatī nagaraṃ ahosi
Mātā pabhāvati pitā aruṇavha rājā,
Saṅghesu'bhosu abhibhuvasi sambhavo ca
Aggābhaviṃsu makhilāpadumābhidhānā; ()

76. Khemaṅkaro jinamupaṭṭhahi sattatiṃsa-
Hatthucchito vijayabodhi ca puṇḍariko,
So sattatiṃsatisahassa mitāyuko'si
Āsuṃ tayo tadiyasāvakasannipātā; ()

77. Tassā'pareni'ha samubbhavi ketumālā-
Byāmappabhāparilasaṃ munivessabhū'ti,
Buddhaṅkuro kira tadāni sudassanavha-
Rājā babhūva pararājagajindasīho; ()

78. Saṅghassa buddhapamukhassa sacīvaraṃ so
Datvāna dānamatulaṃ jinasāsanamhi,
Sabbaññubodhimabhipatthiya pabbajittha
Buddho bhavissasi dhuvanti tamāhasatthā; ()

79. Tassā'pya'nopamapuraṃ bhavi suppatīto
Rājā pitā yasavatī janikā mahesī,
Soṇuttarā ca nijasāvakasāvikānaṃ
Dāmā matiddhiparamā paramā samālā; ()

80. Bodhī'pi tassa bhavi sālamahīrūho'pa-
Sampannabhikkhu tadupaṭṭhahi saṭṭhihattho,
Satthā vihāsi samasaṭṭhisahassavassaṃ
Āsuṃ tayo tadiyasāvakasattipātā; ()

81. Tassā'pareni'kaha samubbhavi saccasando
Veneyyabandhu bhagavā kakusandhanāmo,
Buddhaṅkuro bhuvi tadā'bhavi khemarājā
Dānappabandhajalasekasudhotahattho; ()

82. So pattacīvarapabhūtikamannapānaṃ
Datvā sasāvakajinassa gharā'bhigantvā,

Pabbajji bodhipaṇidhiṃ paṇidhāya rājā
Satthāsayā'tya'vaca tappaṇidhānasiddhi; ()

83. Khemavahayaṃ nagaramassa pitā'ggidatto
Vippo vibhāvi abhavi janikā visākhā,
Sañjivatheradutiyo vidhuro ca thero
Sāmā tadaggayugalaṃ bhavi campakākhyā; ()

84. Taṃ buddhijo jinamupaṭṭhahi tassa gattaṃ
Tāḷisahatthamitamāsi sirisabodhi,
Tāḷisahāyanasahassapamāṇamāyu
Eko'va tassa bhavi sāvakasannipāto; ()

85. Tassā'paramhi samaye karuṇānidhāno
Lokābhibhū kanakabhudharahārirūpo,
Uppajji koṇagamanomuni pabbatākhyo
Bhumissaro bhavi mahāpuriso tadāni; ()

86. Saṅghassa buddhapamukhassa uḷāradānaṃ
Datvā mahagghavaracivarasāṭake ca,
So pakabbajittha abhipatthita buddhabhāvo
Buddho bhavissasi tuvanti tamāhasatthā; ()

87. Nāmena sobhavati tampuramuttarākhyā
Mātā pitā'vanisuro bhavi yaññadatto,
Hīyosottaravasī samaṇi samuddā
Tasso'ttarā ca paramā parisāsu'bhosu; ()

88. Taṃ sotthijo jinamupaṭṭhahi tiṃsahattho
Aṅgīraso bhavi udumbarasākhi bodhi,
So tiṃsahāyanasahassamitāyuko'si
Eko'va tassa bhavi sāvakasantipāto; ()

89. Tassā'pareni'ha mahāmuni kassapākhyo
Lokamhi pātubhavi khaggavisāṇakappo,
Buddhaṅkuro bhuvi tadā'bhavi jotipālo
Vedesu tīsu sakalāsu kalāsu cheko; ()

90. Kalyāṇamittadutiyo sugataṃ upecca
Sutvāna dhammamathasāsana motaritvā,
Sabbaññubhāvamhipatthayi māṇavo so
Vyākāsi kassapamunī'pi munī'ca pubbā; ()

91. Bārāṇasi nagaramāsi pitā ca mātā
Dve brahmadattadhanavatya'bhidhānavanto,
Bhikkhusu tassa samaṇisva'pi tissabhāra-
Dvājā ca bhaddayugalātya'nuloruvelā; ()

92. Taṃ sabbamittasamaṇo samupaṭṭhahittha
Nigrodhasākhī jayabodhi sa'vīsahattho,
Tassā'si visatisahassa pamāṇamāyu
Eko'va'hū ariyasāvakasannīpāto; ()

Iti medhānandābhidhānena yatitā viracite sakalakavijana hadayānanda dānanidāne jinavaṃsadīpe dūrenidāne bodhisattassa sesapaṇidhātaṭṭhapana pavatti paridīpo tatiyo saggo.

1. Dīpaṅkarādicatuvīsati buddhapāda-
Mūlesu laṅapaṇidhāna mahānidhāno,
Lakkhādhikaṃ caturasaṅkhiyakapakpasaṅkhaṃ
Puññābhisandamabhisaṅkhari bodhisatto; ()

2. Etthantare vividhabāhiravatthujātaṃ
Sisa’kkhimaṃsarudhirāni ca puttadāre,
So jivitampi kapaṇaḍikayācakānaṃ
Vīro pariccaji pajāya hitatthameva; ()

3. Dānādhimuttipariyesana vippaveso
Patvā tapovanamakitti tapodhanassa,
Tihaṃ alattha sakaṭāhamaloṇaḍākaṃ
Yassā’bhibhūtajaṭharassa jighacchitattā; () (Akitticariyaṃ)

4. Kantāramagga paṭipanna manātapattaṃ
Pacceka buddhamahipassiya saṅakkhavippo,
Phuṭṭhaṃ sakiccapasuto sūriyātapena
Yo chattupāhaṇamadāsi sudhotapāṇi; () (Saṅkhacariyaṃ)

5. Dubbhikkhapīḷanabhayena kaliṅgaraṭṭhā
Saṃyācataṃ yadupagamma dhanañjayavho,
Soṇḍāya gayha nijamañjana nāgarājaṃ
Yo dakkhiṇodaka nisekamakāsi rājā; () (Kurudhammacariyaṃ)

6. Hutvāna yo mahasudassana cakkavattī
Rājā kusāvatipuramhi divā ca ratto,
Vatthattapānamupatesi carāpayitvā
Bheriṃka asesakapaṇḍikayācakānaṃ; () (Mahāsudassanacariyaṃ)

7. Yo sattabhumibhujasāsi purohito’pi
Rājūhi laddhamakhilaṃ dhanadhaññarāsiṃ,
Sampattayācakajanassa paricchajitvā
Puññappabandhamabhisañcini bodhihetu; () (Mahāgovindacariyaṃ)

8. Dhammānusāsi niminSāma mahībhujo’pi
Sālaṃ vidhāya mithilāya catummukhaṃ yo,
Acchinnamatthijanapakkhicatuppadānaṃ
Dānaṃ pavattayī purā dadataṃ variṭṭho; () (Nimirājacariyaṃ)

9. Yo ekarājasutacandakumārabhūto
Muddhābhiseka karaṇāya janehi gacchaṃ,
Saṃvejito savibhave tibhave’pi yaññā-
Vāṭaṃ vidhāya’bhipavattayi dānavaṭṭaṃ; () (Candakumāracariyaṃ)

10. Yo vatthusāragahaṇena atittarūpo
Bhumissaro’pi sivināma surādhipassa,
Jaccandhavesagahitassa vilocanāni
Uppāṭayitva padadaṃ labhi dibbacakkhū; () (Sivirājacariyaṃ;)

11. Dānādhimuttiparamo sasapaṇḍito yo
Mittenu sāsiya adhiṭṭhituposathaṅgo,
Aṅgāramuddhani papāta sajīvitāsaṃ
Hitvā dvijassa tanumaṃsapadātukāmo; () (Sasapaṇḍitacariyaṃ; Itidānapāramīṃ)

12. Yo mātuposakakari bhisamuddharatto
Andhāya hatthidamakena kareṇukāya,
Soṇḍāya suṭṭhugahito'pya'vikaṇḍitassa
Sīlassa khaṇḍanabhayā najanesi kopaṃ; () (Mātuposakacariyaṃ)

13. Yo bhuridattabhujago'parivammikaṭṭho,
Sīlabbataṃ visadharo samadhiṭṭhahitvā,
Peḷāya khittabhujage ahiguṇṭhikamhi
Sīlassa kuppanabhayena jahāsi kopaṃ; () (Bhuridattacariyaṃ;)

14. Sīlabbatādivibhavo jalitiddhimā yo
Campeyyanāmabhujago ahiguṇṭhikamhi,
Icchānurūpavicaro camarī'va vālaṃ
Sīlaṃ jugopa napi tabbadhake cukopa; () (Campeyyacariyaṃ;)

15. Yo cūlabodhivisuto samadiṭṭhahatvā
Sīlabbataṃ vanamupecca vasaṃ piyāya,
Tāyaṃ pasayha gahitāya'pi kāsiraññā
Sīlabbisodhanaparo pajahittha rosaṃ; () (Cūlabodhicariyaṃ)

16. Yo bhiṃsarūpi mahiso'pi valimukhassa
Āguṃ titikkhamakhīlaṃ parisuddhasilo,
Rukkhaṭṭhayakkhavacanāni paṭikkhipitvā
Taṃ sīlabhaṅgabhayato bhayato mumoca; ()

17. Yo vuyhamānamapanīya nadīpavāhā
Mittadduhiṃ putasajīvitadānahetu,
Raññā mumoca vadhiyaṃ avikopanena
Sīlassa rūruhariṇo'pi harissavaṇṇo, () (rūrumigarājacariyaṃ;)

18. Yo dantakaṭṭhasakalehi jaṭākulehi
Kuddhena kuṭajaṭilena katāhisāpo,
Mātaṅakganāmamuni sīladhanaṃ jugopa
Sampātasāparipumiddhibalena rakkhaṃ; () (Mātaṅgacariyaṃ;)

19. Maggāvatiṇṇamadhamaṃ kalhābhīlāsā-
Saṅghaṭṭitobhayarathaṅgamadhammayakkhaṃ,
Kopagginā naparijhāpayamiddhimā yo
Sīlaṃ rarakkha khalu dhammikayakkharājā; () (Dhammādhamma devaputtacariyaṃ;)

20. Yo porisādavasagassa jayaddisassa
Rañño paṭiññamadhikicca vijivitāso,
Khīttāyudho tadupagamma alīnasatto
Yakkhaṃ damesi nanu sīlavataṃ nidānā; () (Alīnasattacariyaṃ;)

21. Yo saṅkhapālabhujago nijabhogapūra-
Vyābhaṅgibhārataravāhiti bhojaputte,
Kāruññamāpa abhigantumapādatāya
Sīlassa bhaṅgabhayato'pi hutāsatejo; () (Saṅkhapālacariyaṃ; Iti sīlapāramiṃ;)

22. Saṅkhāradhammakhaṇabhaṅgasabhāvadassi
Ussāvabinduvilayaṃ'va yudhañjayo yo,
Rājā janassa rudato pavihāya rajjaṃ
Nekkhammapāramimapurayi pabbajitvā; () (Yudhañjaya cariyaṃ;)

23. Yo somanassavisuto kururājaputto
Dussīlakuṭajaṭilabbacanaṃ paṭicca,
Raññā niyojitavadho vadhakāvakāsaṃ
Laddhānusāsiya'bhinikkhami cattarajjo; () (Somanassa cariyaṃ;)

24. Yo kāsirājatanujo'pi ayogharākhyo
Īhaṃ bhato ciramayogharavāsahīrū,
Rajjaṃ pahāya paramaṃ pitarā padattaṃ
Nekkhammapāramiparo vanamotarittha; () (Ayogharacariyaṃ;)

25. Yo pañcakāmaguṇadīpanato'padiṭṭha-
Sambhattamittavacanampi paṭikkhipitvā,
Niddhantakañcananibhacchavi kañcanākhyo
Patvā tapovanamapabbaji bandhavehi; () (Bhisacariyaṃ;)

26. Pakkhittadaddulanahārurivā'nalamhi
Saṅkhāradhammavisaye paṭivaṭṭitatto,
Yo soṇabhusurasudhī vibhavaṃ pahāya
Pabbajjituṃ sapariso pavanaṃ jagāma; () (Soṇapaṇḍitacariyaṃ; Iti nekkhamma pārami;)

27. Yo seṇako sudhi pasibbakagabbhasāyiṃ
Vippassi mohakalusikatamānasassa,
Sappaṃ sughoramupadassiya dīghadassī
Paññāsupāramimapūrayi bhurimedho; () (Seṇakapaṇḍita cariyaṃ;)

28. Yo yaṃ mahosadhasamākhyasudhī sudhīso
Ummaggasaṃvutanisaggavatisamo'pi,
Ummaggato'va sabalaṃ mithilādhināthaṃ
Paññāpajāpatipati riputo mumoca; () (Mahosadhacariyaṃ iti paññā pāramī;)

29. Vālenu'ḷāravīriyo vīriyena ghoraṃ
Saṃsāradukkhamiva yo kisakālako'pi,
Gambhīrasāgarajalaṃ sapajānukampī
Ussiñcituṃ satatamārahi sattasāro; () (Kālaka cariyaṃ)

30. Rājāmahādijanako janakundacando
Gambhīrabhurisalilaṃ salilākaraṃ yo,
Sūro'rubāhuvīriyo vīriyaṃ tatāra
Saṃsārasindhutaraṇe taraṇīsarūpo; () (Mahājanakacariyaṃ; Iti vīriyapārami;)

31. Yo khantitintahadayo yatikhantivādī
Chedāpite'pi sakalaṃ sakalattabhāve,
Samapūtakhantijalamevabhūsaṃ siseca
Vyāpādapāvakapadittakalāburāje; () (Khantivādī cariyaṃ)

32. Yo dhammapālanaparo susu dhammapālo
Kārāpite'pi vadhakeha'simālakammaṃ,
Āsannatāpanirayamhi patāparāje
Khantiṃ pavattayi manappitakhantimetto; () (Dhammapāla cariyaṃ; Iti khantipāramī;)

33. Yo antarīpagabhayaṃkarasuṃsumāra-
Muddhāsamappitapado kapirājabhūto,
Dinnaṃ paṭiññamanukubbamanaññalabbhaṃ
Najjā papāta paratīramasaccabhīrū; () (Kapirāja cariyaṃ)

34. Yo saccapāramiparo vasi paccanāmo
Saccena saccamahīsandhiya saccadassī,
Poriṃ samaggakaraṇiṃ sirijambudīpe
Sampālayaṃ sakalalokamavoca vācaṃ; () (Saccasavbhaya cariyaṃ;)

35. Yo vaṭṭapotakadijo avirūḷhapakkha-
Pādo'tikhuddakakulāvakagabbhasāyī,
Saccena soḷasakarisamitappadese
Dāvagginibbutimakā thiramāyugantaṃ; () (Vaṭṭapotaka cariyaṃ;)

36. Yo gijjhakākabakabāṇakabhakkhabhuta-
Bandhu nidāgharavitāpaparikkhayā'pe,
Ritte saramhi parimocayi maccharājā
Saccena'kālajaladāgamapaccayena; () (Maccharāja cariyaṃ;)

37. Duṭṭhāhidaṭṭhavisavegavimucchitaṃ yo
Maṇḍabbatāpasavaro'rasayaññadattaṃ,
Katvāna saccakiriyaṃ karuṇāya kaṇha-
Dīpāyano muni mumoca tamāpadamhā; () (Kaṇhādīpāyana cariyaṃ;)

38. Yo porisādavasago sutasomarājā
Rajje tiyojanasate sakajīvite'pi,
Saccaṃ rarakkha nanu saccaparo nirāso
Dinnaṃ paṭissavamubhinnamapānukubbaṃ; () (Sutasomacariyaṃ; Iti saccapāramī;)

39. Nibbinnarajjavibhavo bhavabhīrūtāya
Yo mūgapakkhabadhirākati mūgapakkho,
Nīte nikhātumapaki sīvathikāvakāse
Daḷhaṃ adhiṭṭhitavataṃ vata nojahāsi; () (Temiyacariyaṃ; Iti adhiṭṭhāna pāramī;)

40. Mettavihāraparamo piturandhayaṭṭhi
Yo somasommayadayo'pi suvaṇṇasāmo,
Vāḷehi samparivuto pavane vihāri
Mettākhyapāramimapūrayi pāpabhīrū; () (Suvaṇṇasāmacariyaṃ;)

41. Yo ekarājavisuto bhuvi kāsirājā
Mettākalattadutiyo sakajīvite'pi,
Avachinnarajjavibhāve paṭipakkharāje
Mettāya samphari samaṃ paribhāvitāya; () (Ekarājacariyaṃ; Iti mettā pāramī;)

42. Yā lomehaṃsavisuto'pi tulāsarikkho
Mānāvamānanakaresu sukhe ca dukkha,
Vāsaṃ cavaṭṭhiparikiṇṇasusānamajjhe
Veraṃ averamanupecca rarakkhu'pekkhaṃ; () (Lomahaṃsacariyaṃ; Iti upekkhāka pakāramiṃ)

43. So bodhiyā'bhiniyato paripakkañāṇo
Buddhaṅkuro'pacitapāramitābalena,
Nijjhāmataṇha'sitakañjakkhuppipāsa-
Lokantarorunirayesu na jātu jāto; ()

44. Nālattha paṇḍakanapuṃsakamūgapakkha-
Chaccandhajātibadhiritthijaḷattabhāvaṃ,
So makkhikāmakasakutthakipillikādi-
Jātyā napātubhavi kīṭapaṭaṅakgajātyā; ()

45. Nālattha gandhagajato puthulatta bhāvaṃ
Nālattha vaṭṭasusukā sukhumanta bhāvaṃ,
Nālattha umdanamammanakatta bhāvaṃ
Nālattha evamatihīnataratta bhāvaṃ;

46. Nāhosi mātuvadhako pitughātako vā
Nāhosi saṅghabhiduro arahantaghāto,
Nāhosi duṭṭhahadayena tathāgatassa
Nāhosi saṃjananako rudhirassa kāye; ()

47. Kammaṃ phakhalaṃ tadubhayaṃ paṭibāhino ye
Ucchedadiṭṭhigatikā vihariṃsu tesaṃ,
Laddhiṃ kadāci naparāmasi saddahāno
Kammaṃ phalaṃ niyatabodhiparāyaṇo so; ()

48. Yasmiṃ bhave bhavati nāmacatukkamattaṃ
Tatrā'pi puññakaraṇattha masaññasatte,
Aṭṭhānato napaṭisandhimagaṇhi suddhā-
Vāsesu pañcasu kadāci papañcabhīrū; ()

49. Buddhaṅkuro niyatabodhipado kadāci
Dīghāyukesu'pibhavesu sukhānapekho,
Katvā'dhimuttivacanaṃ idha jīvaloke
Nibbatti so tidasapāramipūraṇatthaṃ; ()

50. Iccevaṃ so purisanisabho duppavesassa bodhi-
Pāsādassā'vataraṇasamattiṃsatisseṇirūpaṃ,
Nipphādento parahitarato pāramīdhammajātaṃ
Saṃsāre saṃsari cirataraṃ ghoradukkhaṃ titikkhaṃ; ()

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānanda dānanidāne jinavaṃsadīpe durenidāne pāramidhammābhisaṅkharaṇa pavatti paridīpo catuttho saggo.

1. Atthavattapadaṃ nānāvaṇṇamaṇṇavajānvitaṃ,
Patthyāvattamivāhosi jetuttarapuraṃ pure; () (Silesa bandhanaṃ;)

2. Parikhāmekhalādāma baddhapākārasoṇinī,
Rarāja rājadhānī sā vadhūva patimaṇḍitā; ()

3. Maṇisiṅgaṃsumālābhi bālaṃsumālivibbhamaṃ,
Sasaṅkamaṇḍalaṃ tasmiṃ palamhesā'bhīsārikā; ()

4. Indirāmandirā'mandamaṇimandirasālinī,
Hemaddhajāvali tasmiṃ kiḷāpayi kalāpino; ()

5. Rarāja nāgarājānaṃ kappitābharaṇehi ca,
Dāṭhāhi dānadhārāhi meghavacchantā'va sā purī; ()

6. Turaṅganikaroṇḍutadhulidhūsaritambaraṃ,
Nivāritātapaṃraṅgavitānassirimāhari; ()

7. Nīlasevāladhammillā samphullakamalā'nanā,
Tahimuppalalola'kkhī haṃsapīnapayodharā; ()

8. Kiñjakkharājirasānāruddharodhanitambinī, Bhiṅgālimaṇimañjirā nārī’vā’suṃ sarojinī; () (Silesa bandhanaṃ;)

9. Kevakalaṃ kapparukkhehi vinā sā rājadhānya’hu,
Visāṇārājadhānī’va sabbasampattisālinī; ()

10. Kadāci purisājañño rājā’hosi pure tahiṃ,
Vessantaro’tināmena vissuto bhuvanattaye; ()

11. Kumāro’va samāno so dānakīḷāparāyaṇo,
Kāyūpagāni dhātīnaṃ ratanābharaṇāni’pi; ()

12. Khaṇḍākhaṇḍaṃ karitvāna navakkhantuṃ kapariccaji,
Evaṃ bāhiravatthūnidadanto aṭṭhavassiko; ()

13. Pāsādamabhirīhitvā sonisajjā’bhiyācanaṃ,
Dassāmī’ti vicintesi sisakkhimaṃsalohitaṃ; ()

14. Sukhedhito mahāsatto sukkapakkhe’va candimā,
Pālesi dasadhammena patvā rajjasiriṃ pajaṃ; ()

15. Nisajjo paripāsāde so rājā ekadā raho,
Kāmānaṃ saṅakkilesañca vokārādīnavaṃ sari; ()

16. Pabbajjāhirato rājā nibbinto vibhavebhave,
Sampattisāramādāya hitvā rajjasiriṃ varaṃ; ()

17. Mattamātaṅakgarājā’va aggipajjalakānanā,
Rudato ñātisaṅakghassa agārasmā’bhi nikkhamī; ()

18. Campakāsokavakulatarusaṇḍasumaṇḍitaṃ,
Sikhaṇḍimaṇḍalākhaṇḍakīḷaṃ kokilakūjanaṃ; ()

19. Anekamigapakkhīnamāsayaṃ salilāsayaṃ,
Vīkāsakusumāmodappavāsitasamīraṇaṃ; ()

20. Madhumattā’liṅdhaṅkāranibbhara’mburuhākaraṃ,
Sampātanijjharā’rāvagambhīrabhuribhūdharaṃ; ()

21. Pavavekakkhamaṃ vaṅkapabbhāraṃ girigabbharaṃ,
Duppavesapakathaṃ vaṅkagirināmatapovanaṃ; ()

22. Patvā laddhe’sipabbajjā kavilāso so mahībhujo,
Caranto brahmacariyaṃ cirassaṃ vītināmayi; ()

23. Tassarañño mahesipi maddīnāma sukhedhitā,
Puttadhītūbhisaddhiṃ taṃ tapovanamupāvisi; ()

24. Mahiccho pūjakovippo tadā bīgacchadassano,
Yena vessantarosattasāro tenupasaṅkami; ()

25. Attho kammakarehī’ti jarājajjaritassa me,
Puttañcadhītaraṃ yācī dhīraṃ patvā dayāparaṃ; ()

26. Ubho kaṇhājinaṃ jāliṃ sasenahabhārabhājanaṃ,
Sammāsambodhikāmo so taṇhādāsabyamuttiyā; ()

27. Dakkhiṇodakasamputajūjaka’ñjalibhājane,
Samappayittha bandhitvā agamā’dāya niddayo; ()

28. Dānādhimuttīvīmaṃsī vippākappenu’pāgato,
Saṃyāci devarājā’tha maddideviṃ patibbataṃ; ()

29. Dakkhiṇodakaniddhotahattho so dakkhiṇodakaṃ,
Katvā devesavippassa deviṃ devo pariccaji; ()

30. Sattakkhattuṃ pakampittha tassa pāramitejasā,
Sādhusādhūti pattānumodantī’va mahīvadhū; ()

31. Iccevaṃ purisārañño paripācinapāramī,
Maṇiraṃsismujjota pāsādasatalaṅkate; ()

32. Mandamandāniloṇḍūta pañcavaṇṇaddhajālīnaṃ,
Maṇikiṃkiṇijālānurāvasotarasāyane; ()

33. Dibbehi naccagītehi vāditehi manorame,
Kandappamaṇḍapākāra raṅgamaṇḍapamaṇḍite; ()

34. Dibbantadibbarājūnaṃ indacāpasatehi’va,
Cūḷāmaṇīmarīcihī sambādhīkaḷita’mbare; ()

35. Accharāhi kucañcandanamitaṅgīhi dūrato,
Vidhūtacandikārāji cārucāmara mārute; ()

36. Suttappabuddhaposo’va tusite tidasālaye,
Tato cavitvā nibbatti hutvā santusita’vhayo; ()

37. Dibbesu pañcakāmesu vasanto tusitālaye,
Pañcindriyāni lokekalocano paricārayi; ()

38. Tadā dasasahassesu cakkavāḷesu devatā,
Ekattha sannipatitā sutvā buddhahaḷāhaḷaṃ; ()

39. Teno’pasaṅkamitvāna yenā’si purisuttamo,
Katvā tabbadanambhojaṃ nayanālikulālayaṃ; ()

40. Cūḷāmaṇimayukhambutiddhotacaraṇāsane,
Baddhañjalipuṭambhojamakulāti samappayuṃ; ()

41. Cakkavattipadaṃ sakkamārabrahmapadatayā,
Nakho mārisa patthetvā pāramī paripācitā; ()

42. Veneyyabandhubhutena sammāsambodhimicchatā,
Tayā mārisa kicchena pūritā dasapāramī; ()

43. Sadevakassa lokassa hitāya mātukucchiyaṃ,
Uppajjatūti yāciṃsu taṃdhīraṃ karuṇāparaṃ; ()

44. Satavassāyuheṭṭhāpi uddhaṃ sahasahassato,
Yasmā akālo buddhānaṃ tasmā kālaṃ vipassi so; ()

45. Yasmā aññesu dīpesu sambuddhā nopapajjare,
Jāyanti jambudīpasmiṃ tasmā dīpaṃ vipassi so; ()

46. Yasmā milakkhadesesu nūppajjanti tathāgatā,
Jāyare majjhime dese tasmādesaṃ vipassi so; ()

47. Yasmā najāyare vessasuddatvayesu jāyare,
Khantiye brāhmaṇe buddhā kulaṃ tasmā vipassi so; ()

48. Yasmā anaññavisayā kucchi sambuddhamātuyā,
Tasmā āyuparicchedavasena passi mātaraṃ; ()

49. Lokekalocano evaṃ katvā pañcāvalokanaṃ,
Tāsaṃ paṭiññaṃ pādāsi karuṇāpuṇṇamānaso; ()

50. Tappādatāmarasacumbita moḷimālā
Sampattadevaparisā'ntaradhāyi tāva,
Ogayha nandanavanaṃ tusitādhirājā
Tamhā cavī matidayādayināsabhāyo; ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānatidāne jinavaṃsadīpe durenidāne vessantaracariyappabhutidevārādhanā pavatti paridīpo pañcamo saggo.

Jinavaṃsadīpe dūrenidāna bhāgo paṭhamo.

1. Yā sattasārapabhavā sirijambudīpe
Phītā'marāvatipurī'va purīvataṃsā,
Ādiccavaṃsikanarindapaveṇi bhūmi
Lakkhyālayā kapilavatthupurī pure'si; ()

2. Vaṇṇehi kaṇṇasukhasaddarasehi jāta-
Rūpehi atthavisarehi yatīhi yuttā,
Yā rājadhāni puthupāṇagaṇappadehi
Āsī (vasantatilakā) racanā yatheva; () (Silesa bandhanaṃ;)

3. Pācīdisābhujalatāya mahīyuvatyā
Sannaddhasaṅkhavalayassirimāvahantaṃ,
Yassā sudhāsuparikammakataṃ rarāja
Pākāracakkamacalaṃ makuṭānukāraṃ; ()

4. Yassā rarāja parikhā nagarindirāya
Kiñjakkhiñjaritatīradasābhirāmā,
Saṃsibbitālivittīmaṇitantupantī
Pākārasoṇibharato galitambaraṃ'va; ()

5. Kandappadappamadirāmadamattadhuttā
Mandānileritasunīlalatāvitānaṃ,
Yasmiṃ vilolanayanañjalipiyamānaṃ
Āpānabhuminibhamopavanaṃbhajiṃsu; ()

6. Mattaṅganāya navayobbanagabbitāya
Raṅgālayaggamaṇidappaṇabimbitehi,
Yā rājadhāni ghanapīnapayodharehi
Sommānanehi bhaji mānasavāpisobhaṃ; ()

7. Saṅkappitābharaṇaraṃsi sateratālī
Dāṭhābalākavisarā madavuṭṭhidhārā,
Yasmiṃ pure gharamayūrakulaṃ akāle

Kīḷāpayiṃsu varavāraṇavārivāhā; ()

8. Pākāracakkabahiniggata muggarāgaṃ
Yasmiṃ turaṅganikaruddhaṭadhūlijālaṃ,
Racchāvatārajanatāya khaṇaṃ janesi
Bhītiṃ padittapalayānalajālasobhaṃ; ()

9. Yasmiṃ vimānamaṇisiṅgajutippabandha-
Sañcumbitaṃ jitaraviṃ hariṇḍakabimbaṃ,
Nārījanānanasarojakatāvamānaṃ
Kodhābhibhutamiva vaṇṇavikāramāpa; ()

10. Yatthissarehi samadhiggahitāni tuṅga-
Kelāsakuṭadhavalāti manoharāti,
Niccaṃ sudhāsuparikammakatāni cā’suṃ
Lakkhīniketananibhāni niketanāni; ()

11. Yatthindanilamaṇimāpitamaṇḍapagge
Hemaddhajāvaliparibbhamaṇaṃka puramhi,
Jīmūtakūṭapamukhe satavijjumālā-
Līlāvahaṃ virahinīnamaghaṃ janesi; ()

12. Sañjhānurāgamaṇitoraṇadīdhitīhi
Bhinnandhakāranikarā’khilanāgarānaṃ,
Yā rājadhāni janayantipi tuṅgatuṭṭhiṃ
Pītyā navāsi rajanīsma bhisārikānaṃ; ()

13. Sevālakesarasamākulatīrabhāgā
Samphullarattapadumuppalakallahārā,
Haṃsālisārasasamosaraṇābhirāmā
Yasmiṃ sunimmalajalā kamalākarāsuṃ; ()

14. Yasmiṃpure kulavadhūvadanambujānaṃ
Laddhuṃ nirūpamasiriṃ bhusamussahantā,
Yāvajja setasarasiruhasītaraṃsī
Aññoññabaddhapaṭighā’va vajanti nāsaṃ; ()

15. Yasmiṃ suvaṇṇamakaṇirūpiyavaṃsavaṇṇa-
Muttāpavāḷacajirehi mahārahehi,
Nānāpaṇā sukhumakāsikasāṇahaṅga-
Koseyyakhomavasanehi’bhavuṃ papuṇṇā; ()

16. Cakkāsisattidhanukuntagadādibhatthā
Sannaddhahemakavacā vijitārivaggā,
Saṅgāmasāgarasamuttaraṇātisurā
Yodhā yahiṃ puravare akariṃsu rakkhaṃ; ()

17. Phūṭṭhā ka vāṭanikaṭe maṇimandirānaṃ
Kappāsapaṭṭadhavalā saradabbharājī,
Yasmiṃ khaṇaṃ javanikāsirimādadhānā
Thīnaṃ jugopa madhupehi mukhambujāni; ()

18. Nibbiddhavīthivisarehi susajjitehi
Niccussavāya puramussitatorasehi,
Bhogindabhoganikarehi rasātalaṃ’va

Yaṃ sampasāritaphaṇehi babhuva rammaṃ; ()

19. Yasmiṃpure vivaṭamandirajālakānaṃ
Uddhūtadhulimalinīkaḷitālakānaṃ,
Nārinamindurucīrānana dappaṇesu
Lokassa locanamaṇi paṭibimbitā'suṃ; ()

20. Gambhīrasaṅkhapaṭabhaddhanibhūrighosaṃ
Kelāsakūṭadhavalālayapheṇapiṇḍaṃ,
Yaṃ puṇṇasattaratanaṃ purakhīrasindhuṃ
Lakkhī alaṅkari turaṅgataraṅgavegaṃ; ()

21. Reṇuppabandhamalinaṃ kavanarājinīlaṃ
Madhavātimattamadhupaṃ padumābhirāmaṃ,
Yaṃ rājahaṃsabhajitaṃ avatiṇṇalokaṃ
Āsi puraṃ vikacakañjavanaṃ yatheva; () (Silesabandhanaṃ;)

22. Yasmiṃpuramhi ratanujjalanīlakaṇṭhā
Rāgāvamadditadharā'vivaṭadvijāli,
Āsuṃpayodharabharā'viraḷappadesā
Sampattavuṭṭhidivasāviyamātugāmā; () (Silesabandhanaṃ;)

23. Dhammānudhammapaṭipatti parāyaṇassa
Saṃsārabhīrukajanassa tapovanābhā,
Yā rājadhāni pacurandhaputhujjanānaṃ
Āpānabhumiva babhūvu'bhayappakārā; ()

24. Buddhaṅkurassa ravivaṃsapabhaṅkarassa
Sammā sukhānubhāvanāya subhumibhutā,
Bho yādisi kapilavatthupuri pure'si
Dhammassabhāvamadhunā paridīpaye sā; ()

25. Tasmiṃ babhūva nagare nagarādhirāje
Rājā sunīticaturo catusaṅakgahehi,
Dhammena sabbajanarañjanako kadāci
Suddhodanavhavisuto ravivaṃsaketu; ()

26. Disvā'vatārakalusikatamattabhāvaṃ
Ukkaṇṭhite'va kamalā kamalāpatissa,
Bhūpālipālibhajitaṃ caraṇāravindaṃ
Saṃsevi yassa ravivaṃsadhajassa raññño; ()

27. Yassā'vanīsakavino kavikaṇṭhabhusā
Vāṇivadhū madhurakomakalakattavāṇī,
Patvā catummukhamukhambujakānanamhā
Haṃsīva mānasataḷākamalaṅkarittha; ()

28. Sabbāridappamathanopari ekadhatvā
Ajjhattikāriparājiyamappasayhaṃ,
Saṃsuddhacittanikase nisitena tāva
Paññāyudhena avadhittha mahībhujo yo; ()

29. Yasmā mahīpatimahīdharato upekkhā-
Veḷātalāvadhi dayāsalilena puṇṇā,
Mettāsavanti pabhavā muditumimālā

Ajjhottharittha bhuvanattayagaṃjanoghaṃ; ()

30. Sampannadānasadanambudharehi yassa
Dānādhimuttiparamassa manodahesu,
Taṇhātaṭāni kapaṇaddhikayācakānaṃ
Hinnāni sattaratanambunipātanena; ()

31. Yassindanīlanayanaṃ rajatāvadāta-
Dantaṃ suvaṇṇavadanañca pavāḷasīsaṃ,
Muttāmayaṅgavayavaṃ ratanehi nānā
Dehaṃ sumāpitamivāsi pitāmahena; () (Sīlesabandhanaṃ)

32. Yassātipaṇḍarayasovisaro’sadhīso
Saṅekkācitānanasaro’rinarādhipānaṃ,
Sokandhakārabhiduro ripurājinīnaṃ
Āsāgarantapathaviṃ paridhikarittha; ()

33. Rājaññachappadakulaṃ sakalaṃ padesa-
Rajjādhipaccamakarandarasābhilāsaṃ,
Yassattabhāvakamalākaraphullitāni
Saṃsevi cārucaraṇambūruhāni bhatyā; ()

34. Setātapattamiva vissutakittipuñjaṃ
Katvā’sipattamiva pāvakabhīmatejaṃ,
Yasmiṃ sarajjamanusāsati sesabhūpā
Chattāsibhūsitakarā sakakiṅkarā’va; ()

35. Dvārāni’nekakapaṇḍikayācakānaṃ
Ugghāṭitopya’virataṃ ratanālayesu,
Saddhādisattadhanarakkhaṇatapparo saṃ
Dvārattayaṃ pidahi yo kapilādhinātho; ()

36. Yassussitaddhanueṇo pabalārivaggaṃ
Vissaṭṭhābāṇavisarabbisamubbahanto,
Bhasmikari karikarāyatapīnabāhu-
Sappo suphoṭhitajiyāpariphandajivho; ()

37. Lakkhīnidhānanagaraṇṇavapātubhūto
Mantindakūṭasikharīvalayāvuto yo,
Vālaggamattampi rājasiṇerurājā
Kodhānilena ripuraññamakampiyo’si; ()

38. Bhasmikatākhīlavipakkhanarindakaṭṭho
Kodhānalo sarasamīraṇabhāvitopi,
Nibbāyi paghgaritabappajalehi yassa
Lolabbilocanaghaṭehi vipakkhathīnaṃ; ()

39. Sannītimaggajalituggamatippadīpo
Kittippabandhadhavalīkatajivaloko,
Rājindamoḷimaṇilaṅkatapādapīṭho
Dhammena rajjamanusāsi ciraṃ sarājā; ()

40. Tassatipīvarapayodharabhaddakumbha-
Dvandātibhāraviraḷīkatamajjhabhāgā,
Niddosabālaravimaṇḍalacārugaṇḍā

Dibbaccharājitavirājitarūpasobhā; ()

41. Samphullanīlakamalāmalanīlanettā
Olambamānamaṇikuṇḍalalambakaṇṇā,
Muttāvalivadasanāvali haṃsadhenu-
Helāpahāsagamanā muducāruvāṇī; ()

42. Bimbādharā jaladharāyatakesapāsā
Sovaṇṇadappaṇanibhānanacandabimbā,
Sannīrapupphamakuḷopamacārujaṅghā
Kandappa maṅgalasilātalasoṇibhāgā; ()

43. Nābhālavāḷaruhanīlatamālavallī-
Līlāvinaddhanavakomalaromarājī,
Lāvaṇṇavāridhitaraṅgabhujā’bhinīla-
Subbhulatāmakaraketanacāparūpā; ()

44. Bhupālavaṃsakamalākararājabhaṃsi
Māyāvadhu iva sujampatino sujātā,
Candassakomudi’va vijjuriva’mbudassa
Raññoʼticārucaritāsi piyā mahesi; ()

45. Tasmiṃ nagopamaghare nagare tadāsi
Āsāḷhimaṅgalamaho divasānisatta,
Milāsugandhaparamaṃ vigatāsavaṃ taṃ
Nakkhattakīḷamakarittha mahesi māyā; ()

46. Vuṭṭhāya sattamadināgatapuṇṇamāya
Pāto sugandhaparivāsitavārinā sā,
Katvā sinānamatulaṃ kapaṇḍikānaṃ
Dānaṃ adāsi catulakkhadhanabbayena; ()

47. Vatthāhatehi sunivatthasupārutā sā
Bhutvā’ggabhojanamadhiṭṭhituposatha’ṅgā,
Niddāturā supinamovarakaṃ pavissa
Kalyāṇamaddasa sirīsayane nipannā; ()

48. Netvā nipannasayanaṃ himavantapasse
Heṭṭhā visālatarasāḷamahīruhassa,
Naṃ saṭṭhiyojanakacārumanosilāyaṃ
Āropayiṃsu caturo kira devarājā; ()

49. Netvā manussamalasaṃharaṇāya tamhā’
Notattanāmarahadaṃ sunahāpayitvā,
Devitthiyo sapadi dibbamayehi nesaṃ
Vatthehi gandhakusumehi alaṅkaritvā; ()

50. Tatthubbhavo lasati rūpiyapakabbato yo
Tassodare’tirucire kanakabbimāne,
Pācīnasīsavati dibbamayamhi sammā
Paññāpitaggasayanamhi sayāpayiṃsu; ()

51. Oruyha setavaravāraṇarājaveso
Buddhaṅkuro rucirakañcanapabbatamhā,
Āruyha sajjhudharaṇidharamuttarāya

Soṇḍāya setasarasiruhamubbahanto; ()

52. Patvā vimānavathakuñcanadaṃ naditvā
Katvā padakkhiṇamalaṅkatamātuseyyaṃ,
Bhetvāna tāyapana dakkhiṇapassamanto
Kucchiṃ paviṭṭhasadiso supinena diṭṭho; ()

53. Māyāya rājavadhuyā rucirānanāya
Āsāḷhipuṇṇamiyamuttara’sāḷhabhena,
Buddhaṅakkurassa paṭhamena mahāvipāka-
Cittena sampati ahū paṭisandhigabbhe; ()

54. Buddhaṅkurassa paṭisandhigatassa gabbhe
Māyāya cārucaritāya ca khaggahatthā,
Nissesupaddavanirākaraṇāya rakkhaṃ
Gaṇhiṃsu tāva caturo surarājaputtā; ()

55. Māyāya bhattuparamāya tatoppabhuti
Nūppajji kiñci purisesu sarāgacittaṃ,
Sā pañcakāmasukhinī akilantakāyā
Lābhenuḷārayasasāpyabhivaḍḍhitāsi; ()

56. Paññāyi dhotaratane janikāya anto
Kucchiṃ gato yatharivāvutapaṇḍusuttaṃ,
Taṃ kucchinā pariharī dasamāsamattaṃ
Pattena telamiva rājini appamattā; ()

57. Pāto’va pāṭipadage divase pabuddhā
Rañño kathesi supinaṃ atha so narindo,
Vedaṅgavedacature catusaṭṭhamatte
Pakkosayī dvijavare dvijavaṃsaketū; ()

58. Lājuttarāya paribhaṇḍakatāya bhumyā
Paññāpitesu sukhumattharaṇatthatesu,
Bhaddāsanesu bhavanamhinisinnakānaṃ
Nemittikānamavanīpati bhusurānaṃ; ()

59. Pakkhittasappimadhusakkhirakhīramissa-
Pāyāsapuṇṇaharirūpiyabhājanehi,
Vatthāhatāni dhanadhaññacayañca dhenū
Datvāna diṭṭhasupinassa phakhalaṃ apucchi; ()

60. Mācintayittha tava rājiniyā janinda
Kucchimhi tampati patiṭṭhahi puttagabbho,
Ajjhāvasissati sañcepana cakkavatti
Rājā bhavissati agāramasaṃsayaṃ so; ()

61. Hitvā sasattaratanaṃ catudīparajjaṃ
So pabbajissati sace bhavanā’bhigantvā,
Buddho bhavissati dhuvaṃ catusaccabuddho
Iccabruviṃsu supinatthavidū vidū te; ()

62. Sā gabbhabhāravaṭharikatamajjhabhāgā
Gantuṃ sakaṃ kulagharaṃ kulakañjahaṃsi,
Icchāmahanti paṭivedayi devi rañño

So sampaṭicchi vacanaṃ karavīkavāṇyā; ()

63. Tamhā mahānagarato nagaraṅgapuṇṇaṃ
So yāva devadahanāmikarājadhānī,
Muttā'vadātapuḷinattharaṇehi rājā
Lājopahāravidhinā kamaluppalehi; ()

64. Santīrapupphakalasehi samappitehi
Mandātileritapaṭāka dhajāvalīhi,
Kārāpayī kanakarūpiyatoraṇehi
Addhānamaggasamalaṅkaraṇaṃ'takhippaṃ; ()

65. Vandī'bhigītathutimaṅakgalagītikāhi
Pañcaṅgikehi turiyehi katupahāraṃ,
Tasmiṃ sumaṇḍitapasādhitamañjasamhi
Dibbavcarāsiriviḍambanarūpasobhaṃ; ()

66. Deviṃ suvaṇṇasivikāya susajjitāya
Āropayitva khacitāya maṇīhi nānā,
Pesesi bhupati purakkhatañātisaṅghaṃ
Saddhiṃ sahassasacivehi sukhedhitaṃ so; ()

67. Samthullapupphaphalapallavavattabhāra-
Rukkhākulaṃ ghanasunīlalatāvitānaṃ,
Hintālatālanaḷakīcakanāḷikera-
Sannīrapūgatiṇapādapapantisāliṃ; ()

68. Sevālanīlasalilānilasītalehi
Otiṇṇakahaṃsavisarehi samullasattaṃ,
Jhaṅkārarāvamukharālikulākarāla-
Kiñjakkhajālabharitamburuhākarehi; ()

69. Pupphābhigandhasurabhīkatagandhavāhaṃ
Addakkhisabbajanalocanapīyamānaṃ,
Nindantanandanavanaṃ vanajāyatakkhī
Sā lumbinīvanamanaṅgavimānabhūtiṃ; ()

70. Sā rājinī navadalaṅgulipantīcāru-
Sākhābhujopahitamañjaricāmarehi,
Sannaddhakomalalatāvanitānamagge
Attupahārakaraṇāya katāvakāsā; ()

71. Senāya cārucaraṇamburuhoddhaṭehi
Reṇūhi dhūsaritamaggamanakkamanti,
Saddhiṃ sakāya parisāya tatotaritvā
Taṃ lumbinīvanamupāvisi rāmaṇeyyaṃ;()
72. Taṃ rājiniṃ vanavadhu jitahaṃsagāmiṃ
Āmodamandamalayānilahatthagehi,
Sambhāvayittha mukharālikulābhikiṇṇa-
Reṇuppabandhaharisaṅkhasatehi magge; ()

73. Gacchantiyā caraṇanūpuranādapāsa-
Baddhānamunnatasiromigapotakānaṃ,
Ummīlitāyatavilocanapantipakkhe
Dassesi nīlanalinīvanarājisobhaṃ; ()

74. Uddhaṃ samaggasikharehi katāvakāsa-
Maggantarehi kalikākusumākulehi,
Nānālatākulamahiruhatoraṇehi
Uyyānabhumi upahārarate'va bhuya; ()

75. Ukkhittapiñchabharamantasikhaṇḍimālā-
Kīḷāhi kokilakulaṅanikāhaḷehi,
Uyyānabhumi makaraṅajaraṅgabhumi-
Līlaṃ bhajittha bhamaraddhanivallakīhi; ()

76. Niccaṃ vasantasamayassirimubbahantaṃ
Taṃkhovanaṃ vanavadhūhadayānutāpī,
Patto nidāghasamayopi janesi tuṭṭhiṃ
Tassā sirisakusumālikulāvataṃso; ()

77. Tasmiṃ nidāghasūriyātapatāpitāmbhaṃ
Rittālavāḷamivakālamakālamegho,
Cintāturaṃ hadayamattasakhījanopi
Pīṇesi gabbhaparipākabharaṃ vāhantyā; ()

78. Kaṭṭhāvasiṭṭhataravo parihīnapattā
Tassādharakkhidasanajjutisaṅgamena,
Āsuṃ navaṅkurapalāsavikāsapuppha-
Saṃvellitā'va ramaṇīyavanappa dese; ()

79. Gimhābhītāpaparipīḷitaṅdhallikānaṃ
Gambhīrarāvamukharīkatadāyarāji,
Dukkhāturabbirahinīpamadājanassa
Āsi vilāpabadhirīkaḷite'va sāḷā; ()

80. Tasmiṃ vikāsakalikāvalihārihārā
Kiñcāpi pakkaphakhalavallarikaṇṭhabhusā,
Nāsakkhi pūgatarupanti sumaṇḍitāya
Māyāya tāya sirimābharituṃ ghaṭantī; ()

81. Uyyānamubbhamitamattamadhubbatehi
Campeyyapupphamakulehi samākulaṃtaṃ,
Uddhutadhumapaṭalehi manobhavassa
Dīpehi vāsabhavakanaṃ'va lasantamāsi; ()

82. Gabbhūpagaṃ bhamarakesakalāpabhārā
Buddhaṅkuraṃ pariṇataṅkuralomahaṃsā,
Vandantiyo viya tahiṃ thabakañjalīhi
Mandānileritalatāvanitā kanatā'suṃ; ()

83. Gabbhūpagassa paripakkaphalehi nānā
Puññānubhāvapabhavotusamubbhavehi,
Māyāya gabbhabalikammani tappare'va
Uyyānabhumi janataṃ bhavi tappayanti; ()

84. Gabbhūpagassa hi mahāpurisassa gabbha-
Vuṭṭhānamaṅakgalamahussavavāsaramhi,
Uyyānabhumi sakalotusamubbhavehi
Āsi vikāsakusumehi samābhikiṇṇā; ()

85. Sālumbinīvanasiriṃ kalahaṃsaghosaṃ
Samaphullapupphasurabhiṃphalasambhavojaṃ,
Pañcindriyehi girinijjharasitavātaṃ
Paccakkhapañcavidhakāmarasaṃavindi; ()

86. Niyyāsasārasurahiṃphakhalapallavehi
Jhaṃkāritālikulakujitakokilehi,
Samphullapupphanikarehi samābhikiṇṇa
Maddakkhisāyuvatimaṅgalasāḷasālaṃ; ()
87. Samphullasāḷakalikaṃtayatālimālā
Sañcumbitaṃkuvalayāmalalocanāya,
Sākhaṃsukomalakaraṅgulipallavehi
Māyāmahesisamalaṅkari vitamāyā; ()

88. Bhāronatā’va ruciraṅgulipallavānaṃ
Jhaṅkārarāvamukharālikulābhirāmā,
Sākhā vikāsakusumehisamākulā sā
Olambayaṭṭhi bhavi gabbhabharāturāya; ()

89. Tassā calittha pavano calalocanāya
Kammubbhavo varatirokaraṇehi tāva,
Deviṃ nirūpamasiriṃ suparikkhipitvā
Tamhā paṭikkami jano kaḷitāvakāso; ()

90. Brahmāmarāsuranaroragapūjanīyaṃ
Battiṃsalakkhaṇasamujjalarūpa sāraṃ
Niddhotajātimaṇisannibhasuddhagattaṃ
Sattuttamaṃ sapadi devi ṭhitā vijāyi; ()

91. Duggandhamuttamalasoṇitamakkhitaṅgā
Jāyantya’sesamanujā manujesune’vaṃ,
Caṅgoṭakamhi jinadhāturivādhivāso
Thūpamhi soṇṇapaṭimāriva mātugabbhaṃ; ()

92. Nisseṇitova puriso ratanāsanamhā
Therova dhammakathiko ṭhitako’taranto,
Sammā pasāriya ubho mudupāṇipāde
So nikkhamittha kuṇapehi amakkhitaṅgo; ()

93. Tatropagamma caturo caturānanā taṃ
Jālena kañcanamayena visuddhacittā,
Ādāya mātupurato tanayaṃ ṭhapetvā
Candānane bhavatu nandamanā’tya’vocuṃ; ()

94. Ādiccavaṃsakamalākarabhākarassa
Buddhaṅkurassa subhasītalavāridhārā,
Nikkhamma tāva nabhasā nijamātuyā ca
Gāhāpayuṃ utumubhosu kalebaresu; ()

95. Tesaṃ karehi caturo surarājaputtā
Gaṇhiṃsu saṇhasukhumāya’jiṇappaveṇyā,
Tesañhi pāṇitalato paṇipātapubbaṃ
Gaṇhiṃsu taṃ dukulacumbaṭakena’maccā; ()

96. Tesaṃ karehi pathavitalamotaritvā
Ṭhatvā puratthimadisaṃ asamo vipassi,

Uddhaṃ adho catudisānudisā ca evaṃ
Ekaṅganaṃ bhavitadā'khilalokadhātu; ()

97. Tumhehi uttaritaro bhuvase tīsu
Natthīti matthakajaṭāmakuṭappitehi,
Katvānijañjalipuṭehi nipaccakāraṃ
Brahmāmarāsuranarā tamabhitthaviṃsu; ()

98. Soca'ttanā samamadisva disāsu tāsū
Tappādavītiharaṇena padānisatta,
Gantvāna uttaradisā'bhimukho avanyā
Abbhuggatamburuhamuddhani tiṭṭhamāno; ()

99. Aggo'hamasmi ahamasmi janassa jeṭṭho
Seṭṭho'hamasmi ayamantima'jāti mayhaṃ,
Dhīro mametarahi natthi punabbhavo'ti
Nicchāritāsabhivaco nadi sīhakanādaṃ; ()

100. Vesākhemāse suhakujadine puṇṇamāyaṃ visākhe
Nakkhatteyoge suragurugate so kuḷīravharāsiṃ,
Sañjāto nātho paramakaruṇābhāvanābhāvatatto
Māyākucchimhā kusumitalatāvelalituyyānabhumyā; ()

Iti medhānandābhidhānena yatinā viracite sakala kavijana hadayānandadānanidāne jinavaṃsadīpe avidurenidāne pacchimabhavika mahābodhi sattuppatti pavattiparidīpo chaṭṭhosaggo.

1. Atharammatarā'si jātikhetta-
Pariyāpatta'vakāsalokadhātu,
Kamaluppala (mālabhārinī) hi
Tadupaṭṭhānagatāhi devatāhi; ()

2. Kamalāsanadevadānavānaṃ
Bhuvane'kattha samāgamo tadā'si,
Jinacakkapaṭiggahassa ṭhānaṃ
Avivādena sadevamānusānaṃ; ()

3. Paṭilābhanimittamādisantī
Vata sabbaññutañāṇasampadāya,
Dasasaṅkhasahassilokadhātu
Abhikampī pahaṭe'va kaṃsapātī; ()

4. Jananussavavāsaramhi tasmiṃ
Nijadehajjutipiñjaro'dapādi,
Dasasaṅkhasahassacakkavāḷa-
Kuharālokakaro mahāvabhāso; ()

5. Apatāḷitacammanaddhabherī-
Vikatīnaṃ sayameva vajjanampi,
Tadanuttaradhammadesanāya
Bhavi ṭhānaṃ anusāvaṇassa loke; ()

6. Ghaṇakāhaḷavaṃsasaṅkhavīṇā-
Bharaṇānaṃ sayameva vajjanampī,
Anupubbavihārabhāvanānaṃ
Paṭilābhāya nibandhanaṃ babhūva; ()

7. Parimuttivarattapāsakārā-
Ghara,yosaṅkhalikādibandhanehi,
Migapakkhinarānamasmimāna-
Vigamassā'si nidānamādibhutaṃ; ()

8. Bhuvanesu mahājanassa rogā-
Pagamenā'disanaṃ ahosukhanti,
Caturāriyasaccadassanena
Bhavi ṭhānaṃ catusaccadesanāya; ()

9. Vividhabbhutarūpagocarānaṃ
Bhuvi jaccandhajanassalocanānaṃ,
Pabhavo pabhavo'si dibbacakkhu
Paṭilābhāya tilokalocanassa; ()

10. Thutagītisudhārasassa pānaṃ
Badhirānaṃ savaṇañjalīpuṭehi,
Atimānusadibbasotadhātu-
Paṭivedhāya nidānamāsi tassa; ()

11. Bhuvi jātijaḷādipuggalānaṃ
Tadahe'nussatiyā supātubhāvo,
Bhavi pubbamupaṭṭhitassatissa
Satipaṭṭhānanibodhanāya ṭhānaṃ; ()

12. Visikhācaraṇaṃ sarojacāru-
Padaviññāsavasena paṅgulānaṃ,
Purimaṃ caturiddhipādavega-
Paṭilābhāya nimittamāsi loke; ()

13. Madhurena sarena jātimūgā
Thutigītānya'vadiṃsu vandino'va,
Bhuvi khujjajano'jugattalābho
Kuṭilattā'pagamāya ṭhānamāsi; ()

14. Saraṇaṃ purisāsabho siyāno
Bhavato duggatito vimuttiyā'ti,
Karino'pi kariṃsu kuñcanādaṃ
Turagā hesamakaṃsu pītiye'va; ()

15. Visadā paṭisambhidā catasso
Paṭivijjhissati cā'yatiṃ sacā'yaṃ,
Sakapaṭṭanameva tannidānā
Taraṇī sīghamupāgamuṃ videsā; ()

16. Sayameva virocanaṃ tadāni
Ratanānaṃ bhuvanākarubbhavānaṃ,
Ravivaṃsaravissa dhammaraṃsī
Visarassu'jjalanāya ṭhānamāsī; ()

17. Turiyāni sakaṃsakaṃ ninādaṃ
Akaruṃ tagguṇadīpakānivā'tra,
Vivaṭā vidisādisā sakitti-
Visarokāsakate'va'hippasattā; ()

18. Sakalassa kilesapāvakassa
Parinibbānasabhāvadīpanena,
Nirayesu hutāsajālamālā
Tadahe nibbutimāpa jātikhette; ()

19. Parisāsu visāradassa tassa
Catuvesāradañāṇalābhahetu,
Bhuvanesu tadāmahānadīnaṃ
Anabhissandanamāsi kunnadīnaṃ; ()

20. Udapādi pabhā nirākaritvā-
Bilalokantariyesu andhakāraṃ,
Hatamohatama’gga maggañāṇa-
Jjutilābhāya nibandhanaṃ tamāsi; ()

21. Suvimuttiraso siyā’va tassa
Caturāsitasahassadhammakhandho,
Madhuraṃ caturodadhīnamāsi
Salilaṃ santataraṃ taraṅgarittaṃ; ()

22. Vidisāsu catuddisāsu caṇḍa-
Pavanassā’pi avāyanaṃ tadāni,
Bhavi pubbanimittamattano’pi
Bhaṭadiṭṭhyābhavadaṭṭhibhedanāya; ()

23. Navapallavapattasekharānaṃ
Viṭapīnaṃ kusumāhikiṇṇabhāvo,
Bhavi pubbanibandhanaṃ vimutti
Kusumehā’tumadehabhūsaṇāya; ()

24. Kumudākarabodhakassa canda-
Kiraṇassā’tivirocanaṃ tadāsi,
Satibuddhasudhākaro’dayamhi
Janasandohamanopasādahetu; ()

25. Vimalattamanuṇhatā nidāgha-
Sūriyassū’pasamo nimittamaggaṃ,
Bhavi cetasikassa kāyikassa
Paṭilābhāya sukhassa tamhijāte; ()

26. Gaganā’ganagādito’taritvā
Pathavisaṅkamaṇaṃ tadā khagānaṃ,
Saraṇāgamanassa ṭhānamāsi
Jinadhammaṃ sunisamma sajjanānaṃ; ()

27. Nabhasā’bhipavassanaṃ tadāni
Catudīpesu akālavāridānaṃ,
Parisāsu akhaṇḍadhammavuṭṭhi-
Patanassā’si nibandhanaṃ jinamhā; ()

28. Chaṇamaṅgalakīḷanaṃ tadāni
Tidasānampi sakesake vimāne,
Upagamma tahiṃtahiṃ udāna
Samudānassanidānamā’si bodhiṃ; ()

29. Vivaṭā sayameva mandirānaṃ
Pihitañcārakavāṭavātapānā,
Bhavadukkhanirodhagāmimagga-
Paṭilābhāya nimittamāhariṃsu; ()

30. Tadahe madhurāmisassa pettī-
Visayesvāharaṇaṃ khudāturānaṃ,
Bhavi kāyagatāsatāmatassa
Paṭilābhāya nimittamattano’pi; ()

31. Divase jananussave pipāsā-
Vigamo dīnajanassa petaloke,
Sukhitattassa upeccabuddhabhāvaṃ; ()

32. Paṭipakkhajanassa mettilābho
Tadahe vāyasavāyasārinampi,
Bhaviṭhānamanantasattaloka-
Visayabrahmavihārabhāvanāya; ()

33. Satimaggaphalubbhave yatheva
Bhavabhītyāpagamo tathāgatānaṃ,
Sati jātamahāmahe bhayaṃ vā
Natiracchānagatānamāsi tāso; ()

34. Piyabhāvupasaṅkamo pajānaṃ
Hadayānandakarāya kho girāya,
Jinadhammakathāya sāvakānaṃ
Viya sāmaggirasassa pātubhāvo; ()

35. Sitakittilatāya ropitāya
Bhavato’smiṃ bhuvanālavāḷagabbhe,
Viya nimmitayantavāridhārā
Jaladhārā dharaṇītaluṭṭhahiṃsu; ()

36. Bhamarāvalibhārapañcavaṇṇa-
Kamalacchannamahītalaṃ rarāja,
Jalajaṃ thalajaṃ parāgahāraṃ
Bhuvi sabbattha apupphi pupphajātaṃ, ()

37. Viṭapīsu latāsu khandhasākhā-
Satapattāni tadā supupphitāni,
Naravīra’bhirūpadassanāya
Bhūsamummīlitalocanāni’vāsuṃ; ()

38. Uparūpari sattasatta hutvā
Satapattāni sīlātalubbhavāni,
Tava abbhudayo sudullabhoti
Kathayantivi’ha kapātubhāvato no; ()

39. Nijapāramitālatāya katti-
Latayā’laṅkatapupphahāsarūpā,
Samalaṅkari yāvatā bhavaggaṃ
Dhajamālā jananussave tilokaṃ; ()

40. Avakujjasaroruhābhirāmaṃ
Nabhavambhojavanassiriṃ babandha,

Bhuvi pokkharavassamīdisanti
Vadamānaṃva pavassi dhammavassaṃ; ()

41. Ramaṇī ramaṇīyarūpasobhā
Acaruṃ dhammamanaṅgaraṅgabhūmi,
Madhupā madhupānamandirāni
Tadahe nāvasariṃsu dhammakāmā; () (Abyapeta paṭhamadutiya pādādiyamekaṃ)

42. Kamalā kamalālayā vivesa
Bhuvanaṃ bhūrinavāvatārahārī,
Dharaṇī dharaṇīdharāvataṃsā
Upahārātibharātureva kampi; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

43. Ruciraṃ ruciraṅganā tadāni
Akaruṃ kīḷamanekacandikāsu,
Suvīraṃ suciraṃsikiṇṇatārā-
Nikaro’bhāsataro’si bhākaro’va; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

44. Pavano’pavano’pavāyamāno
Pavinodesi parissamaṃ janassa,
Vanadā vanadāhavupasantiṃ
Akaruṃ sabbadhi sassasampadañca; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

45. Visadā visadā sakittirāmā
Mukharaṅgālaya māpakovidānaṃ,
Sujanā’sujanā bhajiṃsu tassa
Caraṇānyaṅkitacakkalakkhaṇāni; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

46. Vasudhaṃ vasudhampatī samaggā
Dasadhammena’nusāsayuṃ tadāni,
Hadayaṃ yadayaṅgamāya vāṇyā
Asataṃ mittaduhī vidhānayiṃsu; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

47. Timadā’timadā gajādhipāpi
Migarājūhi tadā samācariṃsu,
Pabalā’pabalā migā tadaññe
Paṭisatthāramakaṃsu aññamaññaṃ; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

48. Bhuvane bhuvanekalocanassa
Jananasmiṃ divase samujjalānī,
Nihanitā’nihitāyudhāti bhitiṃ
Janayuṃ pāpimatova netaresaṃ; () (Abyapeta paṭhamadutiya pādādiyamakaṃ)

49. Parivāditadibbabherivīṇā-
Turiyaṃ dassitadibbanaccabhedaṃ,
Gaganaṃ suraraṅgamaṇḍalābhaṃ
Tidasānaṃ upahārasāramāsi; ()

50. Sovaṇṇavaṇṇavadhuyā garugabbhagasmiṃ
Taṃnandanabbanasamānavanaṅgatasmiṃ,
Bhutabbhutanvitamahe nayanañjanasmiṃ
Jātamhi tamhi tanuje bhavi bhaddabhatti; () (Mālābandhanaṃ)

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānandananidāne jinavaṃsadīpe avidūrenidāne vividhapubbanimittapātubhāvappavatti paridipo. Sattamosaggo.

1. Visuddha (vaṃsaṭṭha) masesabandhavo
Kumāramādāya tilokalocanaṃ,
Agaṃsu tamhā kapilavhayaṃpuraṃ
Purīvataṃsaṃ samalaṅkatañjasaṃ; ()

2. Tadā abhiññāsu vasisu pārago
Samādhivikkhambhitasabbakibbiso,
Vihāsi suddhodanabhumibhattuno
Kulūpago devalanāmatāpaso; ()

3. Tapodhano so pavivekakāmavā
Divāvihāratthamupāgato divaṃ,
Tamatthamaññātumapucchi devatā-
Pavattitaṃ passiyamaṅgalussavaṃ; ()

4. Tavevupaṭṭhāyakabhumibhattuno
Varoraso māriya māravāhiniṃ,
Parājayaṃ lacchati bodhimāyatiṃ
Mahussavo tampati vattate, bravuṃ; ()

5. Imāya vuttantakathāya codito
Tapodhano iddhibalena iddhimā,
Surālaye antaradhāna’nantaraṃ
Niketane pāturahosi rājino; ()

6. Kumāranijjhānamanorathoka vasi
Tahiṃ supaññattamahārahakāsane,
Nisajja suddhodanarājino’bruvi
Tavatrajaṃ daṭṭhumidhāgatotya’haṃ; ()

7. Narindacūḷāmaṇicumbitānya’tha
Padāni vandāpayitu tapassino,
Vibhusaṇālaṅkatamattasambhavaṃ
Narādhipo rājakumāramāhari; ()

8. Tadattabhāvena’hivādanāraha-
Ssa’bhāvato tassa rarāja sūnuno,
Pavaṭṭayitvā jaṭilassa sampati
Jaṭāsu cakkaṅkitapādapaṅkajaṃ; ()

9. Kumāramādāya samappitañjaliṃ
Vidhāya pādesvanisammakārino,
Sace ṭhapeyyuṃ jaṭilassa sattadhā
Phaleyya muddhā jaṭitojaṭāya’pi; ()

10. Sakāsanuṭṭhāya athe’sibhūmiyā
Nihacca so dakkhiṇajānumaṇḍalaṃ,
Akā mahākāruṇikassa gāravaṃ
Sirovirūḷhañjali pupphamañjarī; ()

11. Udikkhamāno vasinā samappitaṃ
Tamañjaliṃ bhattibharena bhūpati,
Atho’nametvā tanumīsakaṃ sakaṃ
Pavandi pādamburuhāni sununo; ()

12. Siyā'va buddho purisāsabho ayaṃ
Nadassanaṃ tassa siyā mamantī so,
Nirūpamaṃ rūpasiriṃ samekkhiya
Payāsi niṭṭhaṃ upadhārayaṃ vasi; ()

13. Vavatthayitvevamuḷārabuddhimā
Vitiṇṇakaṅkho hasamīsakaṃ rudaṃ,
Narindamorodhapurakkhataṃ vasī
Tadavasīdāpayi saṃsayaṇṇave; ()

14. Tamāharitvāna pakavattimabbhutaṃ
Purakkhato'rodhajanassa rājino,
Yatissaro saṃsayasallamuddharaṃ
Sabandhave'nussari kāladevalo;()

15. Sakekule nāḷakanāmadārako
Sayambhuno lacchati dassanaṃ iti,
Tamatthamaññā samupecca taṃkulaṃ
Tvamāha pabbajjiti bhāgineyyakaṃ; ()

16. Nirāmayaṃ pañcamavāsaramhi so
Varorasaṃ vāsitagandhavārinā,
Pavattamāne bhavane mahāmahe
Nahāpayi bhūpati bandhumajjhago; ()

17. Pasatthamanvatthabhidhāna mattano
Kumāramāropayituṃ parosataṃ,
Savedavedaṅgapabhedakovide
Dvije nimantāpayi so narādhipo; ()

18. Surindarūpo suramandiropamaṃ
Tamindirādhāranarindamandiraṃ,
Janindasīho'pagatā'vanīsure
Amandapūjāvidhinā'bhirādhayi; ()

19. Anenasiddhā samatiṃsapāramī-
Sadatthasampattiparatthakārinā,
Tathā'ttha saṅkhātadhanaṃ nidhānagaṃ
Imamhi siddhaṃ sahajātiyā yato; (5)

20. Dvijehi tantibbacanadvayārahaṃ
Samāsasaṃkhittapadatthasaṃhitaṃ,
Sutassa siddhattha'bhidhānamattano
Tato'bhivohārasukhāya kārayi; ()

21. Suyāmarāmaddhajamantilakkhaṇa-
Subhojakoṇḍaññasudattasaññino,
Ime dvijā rājasupūjitā tadā
Vicakkhaṇālakkhaṇapāṭhakā'bhavaṃ; ()

22. Subhāsubhaṃ passiya dehalakkhaṇaṃ
Vibhāvayavho iti tesamabruvi,
Samukkhipitvā'ṅgulipallavadvayaṃ
Janādhipaṃ sattajanā'bravuṃ dvidhā; ()

23. Sace mahārāja agāramāvase
Varoraso te paricāritindriyo,
Samaṅgibhuto ratanehi sattahi
Bhaveyya rājā vatacaktavatya’yaṃ; ()

24. Mahādayo’yaṃ karuṇāya codito
Gharā’bhigantvā yadi pabbajissati,
Bhaveyya buddho’khilañeyyamaṇḍalaṃ
Sayaṃ abhiññāya nahe’tthasaṃsayo; ()

25. Kaṇiṭṭhabhūto vayasā tadantare
Pasatthasatthā’vagamena jeṭṭhako,
Samukkhipitvā’ṅakgulimekamabruvi
Itīha koṇḍaññasamaññabhusuro; ()

26. Imassa veneyyajanākatañjalī
Samaṃ phusantāni vasundharātalaṃ,
Subhāni bhopādatalāti sabbadā
Bhajanti bhatyā kamalānivālino; ()

27. Imassa khemantamasesapāṇino
Tipaṭṭakantārapathāvatāraṇe,
Susajjitaṃ cakkayugaṃva pāramī
Rathamhi pādaṅkitacakkalakkhaṇaṃ; ()

28. Imassa bho kambalabheṇḍukopamaṃ
Sumaṭṭavaṭṭāyatapaṇhimaṇḍalaṃ,
Sadā padambhojanivāsalakkhiyā
Tanoti pīnatthanapiṇḍavibbhamaṃ; ()

29. Imassa dīghaṅgulipanti vaṭṭita-
Manosilālattakavattikopamā,
Vibhāti bho bāhulatāya pāramī-
Latāya vā nūtanapattapantiva; ()

30. Imassa pārevaṭapāda pāṭalā
Sapāṇipādā taḷuṇātikomalā,
Uḷārapūjāvidhisampaṭicchane
Pavāḷapāti’va samullasanti bho; ()

31. Imassarūpassirimandirodare
Samappamāṇābhinavaṅgulīhi bho,
Padissare jālakavāṭasantibhā
Sapāṇipādā tatajālalakkhaṇā ()

32. Imassa ussaṅkhapadassa gopphakā
Padambujānaṃ caturaṅgulopari,
Patiṭṭhitā puṇṇaghaṭesukandharā-
Vilāsamāliṅgiya rājabhāsare; ()

33. Imassa dehajjutivāripūrita-
Sarīrakedārabhavā phalatthino,
Surattasālyodarasannibhā subhā
Duveṇijaṅghā abhipīṇayantī bho; ()

34. Imassa bho jānuyugaṃ parāmasaṃ
Anonamanto ṭhitako mahābhujo,
Sahattanā sambhavabodhisākhino
Visālasākhāya vilāsamādise; ()

35. Imassa kosohitavatthaguyhako
Abhinnakokāsakakosakosago,
Anaññasādhāraṇatādinā'yatiṃ
Anaṅgasaṅgāmaparammukho siyā; ()

36. Imassa bho gotamagottaketuno
Kalevare kañcanasattibhattaco,
Suvaṇṇavaṇṇo jinacīvarassapi
Tanoti sobhaṃ ghanabuddharaṃsino; ()

37. Imassa jambonadīpiñjarāya bho
Sirisapupphassukumāracāriyā
Rajonumattaṃ chaviyā nalimpate
Sarojapatteriva vāribindavo; ()

38. Imassa lomāni kalevare vare
Visuṃ visuṃ kūpagatāni sūnuno,
Vilumpare rūpavilāsalakkhiyā
Manoramaṃ bho kamaṇikañcukassiriṃ; ()

39. Imassa uddhaggamukhaṃ mukhassiriṃ
Padakkhiṇāvatta mapekkhino yathā,
Tirokare romavitāna mindirā-
Niketanindīvarakānanassiriṃ; ()

40. Imassa bhorāja sarojayonino
Yathojugattaṃ ujugattamāyatiṃ,
Anaññasāmaññaguṇāvakāsato
Pajābhipūjāvidhibhājanaṃ siyā; ()

41. Imassa sattussadalakkhaṇaṃ subhaṃ
Samaṃsamaddiṭṭhasirāvaliṃ sadā,
Dadhāti bho pāramidhammasipakpino
Sudhantacāmīkarapiṇḍavibbhamaṃ; ()

42. Imassa puṇṇobhayakāyabhāgimaṃ
Migindapubbaddhasarīralakkhaṇaṃ,
Kudiṭṭhivādībhasirovidāraṇe
Narindasāmatthiyamubbahe nakiṃ; ()

43. Imassu'peto ghanamaṃsavaṭṭiyā
Citantaraṃso muducārupiṭṭhiyaṃ,
Bhavaṇṇavā kañcanapaccarisiraṃ
Tanoti sattuttaraṇe narādhipa; ()

44. Imassa nigrodhamahīruhassiva
Samappamāṇo parimaṇḍalopya'yaṃ,
Kadāci dukkhātapakhinnadehinaṃ
Parissamaṃ bho pajahe bhavañjase; ()

45. Imassa rājittayarañjito'ttariṃ
Karīyamānu'ttamadhammanissano,
Sumaṭṭavaṭṭo samavattakhandhako
Mutiṅgakhandhoriva rāja rājate; () (Silesa bandhanaṃ)

46. Imassa bho sattasahassasammitā
Yathā'matajjhoharaṇābhilāsino,
Rasaggasā santi rasādanummukhā
Rasaggasaggī'tya'bhidhīyate tato; ()

47. Imassa'nubyañjanatārakākule
Anantarūpāyatanambaro dare,
Virocatebārasamīsasiriva
Narindasīhassahanūpamāhanū; ()

48. Imassa tāḷisatidantapanti bho
Pahūtajivhārathikaṃ carantiyā,
Manuññavāṇivanitāya tatvate
Pasatthamuttāvalilīlamāyatiṃ; ()

49. Imassa javhāvarakaṇṇikāvahe
Mukhambuje saccasugandhavāsite,
Samappamāṇā dasanāvalī subhā
Vibhāti kiñjakkhatatīva bhūpatī; ()

50. Imassa bho khaṇḍitasaṅkhapaṇḍarā
Dvijāvalī nibbivarantarāyatiṃ,
Samubbhavāyuttilatāya tāyati
Mukhālavāḷe mukulāvalissiriṃ; ()

51. Imassa pīṇānanacandacandikā
Susukkadāṭhāvali saccavādino,
Padissate dhammataḷākakīḷane
Katābhilāsārivahaṃsamālinī; ()

52. Imassa cānuttaradhammadesanā-
Taraṇyamālolalakārarūpinī,
Pahūtajivhā bhavasāgarā'yatiṃ
Narinda pāraṃ janatā'vatāraye; ()

53. Imassa bho brahmasaropamo sadā
Sahassadhā'yaṃ karavīkarāvato,
Manoharaṭṭhaṅgasamaṅgisussaro
Sasotakānaṃ maṇikuṇḍalāyate; ()

54. Imassa nīlaṃ nayanuppalañcayaṃ
Nirūpame rūpavilāsamandire,
Niropitaṃ bho maṇisīhapañjara-
Dvayaṃva bhāse kusalena kenaci; ()

55. Imassa pāṭhīnayugaṃ'va dissate
Visiṭṭharūpāyatanāpagāsayaṃ,
Subhaṃ gavacchāpavilocanopamaṃ
Maṇippabhaṃ gopakhumadvayaṃ sadā; ()

56. Imassā uṇṇā bhamukantarubbhavā
Ḷāṭamajjhopagatā virocati,
Yadatthi sañajhāghanarājimajjhagaṃ
Sasaṅkahīnaṃ sasimaṇḍalaṃ tathā ()

57. Imassa uṇhīsakasīsalakkhaṇaṃ
Sadhammarajjissariyaṃ anāgate,
Kariyamānassa hi cakkavattino
Dadhāti uṇhīsakasisavibbhamaṃ; ()

58. Imassa bhumissara supakpatiṭṭhita-
Padaṅkite cakkayugamhi dissare,
Arāsahassāni ca neminābhiyo
Tivaṭṭarekhā sirivacchakādayo; ()

59. Imehi battiṃsatilakkhaṇehi bho
Asītyanubyañjanalakkhaṇehi'pi,
Samujjalanto purisāsabhotyayaṃ
Bhaveyya buddho bhavabandhanacchido; ()

60. Sasotamāpāthagatāya tāvade
Dvijassa vitthārakathāya codito,
Apucchi rājā kimayaṃ samekkhiya
Anāgate brāhmaṇa pabbajissati; ()

61. Kadāci uyyānagato mahāpathe
Jarārujāmaccuvirūpadassanaṃ,
Vidhāya nibbintamano bhavattaye
Tapodhanaṃ passiya pabbajissati; ()

62. Itiha vatvāna sakaṃsakaṃ gharaṃ
Tato'pagantvā'ddhanimittapāṭhakā,
Mahallakā'dāni mayanti sunavo
Tamānupabbajjitumovadiṃsu te; ()

63. Dvijesu vuddhesu matesu sattasu
Ayaṃhi koṇḍaññasamavhayo sudhī,
Mahāpadhānaṃ purisāsabho'dhunā
Karoti sutvā karuṇāya codito; ()

64. Samānaladdhihi kulesu tesu hi
Catuhi vippehi saha'ntapañcamo,
Atho'ruvelaṃ upagamma pabbaji
Bhaviṃsu tepañci'dha pañcavaggiyā; ()

65. Kadāci laddhā pariyantasāgaraṃ
Imaṃ catuddīpikarajjamatrajaṃ,
Jitārivaggaṃ vicarantamambare
Karomi paccakkhamahanti cintiya; ()

66. Nimittarūpakkhipathappavesanaṃ
Nivāraṇatthaṃ tanijarājasūnunā,
Narādhipo so purisehi sabbathā
Disāsu rakkhāvaraṇaṃ akārayi; ()

67. Ayaṃ kumāro yadi cakkavattivā
Bhaveyya sambodhipadaṃ labheyyavā,
Sakekule khattiyabandhavehi so
Purakkhatoyeva carissataṃ iti; ()

68. Kumāranāmaṭṭhapanamhi vāsare
Sahassamattesu kulesva'sitiyā,
Adāsi paccekajano paṭissavaṃ
Padātukāmova visuṃvisuṃ sute; ()

69. Asesadosāpagatā sukhedhi tā
Suvaṇṇakumbhorupayodharo na tā,
Anekadhātī varavaṇṇagabbi tā
Sapaccupaṭṭhāpayi taṅkhaṇepi tā; ()

70. Taḷākatīramhi taraṅgabhāsure
Yatheva haṃsyā kalahaṃsapotakaṃ,
Mahesiyā'ṅke sayane sitatthare
Suvāsare bhupati puttamaddasa; ()

71. Adiṭṭhaputtānanapaṅkajā ciraṃ
Lahuṃ parikkhīṇavayoguṇā ito,
Cutā'va māyājanani nirāmayā
Upāvisi sattamavāsare divaṃ; ()

72. Mahesimāyābhaginī tadā mahā-
Pajāpatigotamināmarājinī,
Nijaṃ kumāraṃ bharaṇāya dhātinaṃ
Vidhāya bhāraṃ paṭijaggi taṃ sayaṃ; ()

73. Tadā'bhavuṃ dīpasikhā jagantaye
Kalebaro'bhāsalavena sununo,
Vinaṭṭhatejāriva raṅgadīpikā
Vimānadipesu kathāvakā'ttano; ()

74. Vicittabhummattharaṇe abhikkhaṇaṃ
Sajannukehā'cari mandirodare,
Mahāvanasmiṃ maṇivālukātale
Vijambhamānoriva sihapotako; ()

75. Sutassa kīḷāpasutassa mandi re
Bhamantabimbaṃ maṇidappaṇoda re
Nibaddhamaddakkhi carantamamba re
Yatheva cakkaṃ ratanaṃ mahībhu jo; ()

76. Tadaṅghiviññāsavasena bhumiyā
Vajantamaṅko'panidhāya bhumipo,
Tadā'bhinicchārita māsabhiṃ giraṃ
Idāni maṃ sāvaya puttamabruvi; ()

77. Nibaddhamantomaṇivedikātale
Mukhendubimbuddharaṇe payojayaṃ,
Sayaṃ palambhesi amaccasūnavo
Vayena mando'pi amandabuddhimā; ()

78. Uḷārasokaṃ pitucittasambhavaṃ
Tilokadīpo nijapuññatejasā,
Tamopabandhaṃ bhuvano’darubbhavaṃ
Nirākari bālaravī’va raṃsinā; ()

79. Vikiṇṇalājākusumākulañjase
Vitānaraṅgaddhajanibbharambare,
Pure tahiṃ maṅgalakiccasammataṃ
Kadāci rañño bhavi vappamaṅgalaṃ; ()

80. Sugandhamālābharaṇādimaṇḍita-
Pasādhitā kāpilavatthavā narā,
Sakiṅkarā kammakarā’pi kappitā
Tato tato sattipatiṃsu taṃ kulaṃ; ()

81. Mahaccasenāyapurakkhatohiso
Uḷārarājiddhisamujjalaṃtato
Payāsikammantapadesamatrajaṃ
Kumāramādāyapurindadopamo; ()

82. Chaṇamhi tasmiṃ manuvaṃsaketuno
Manoramaṃ maṅgalanaṅgalādikaṃ,
Suvaṇṇapaṭṭehi parikkhaṭaṃka mahā-
Janassa’pī rūpiyapaṭṭachāditaṃ; ()

83. Visālasākhākulajambusākhino
Vidhāya heṭṭhā sayane mahārahe,
Nijaṃ kumāraṃ sajano janādhipo
Samārahī sampati vappamaṅgalaṃ; ()

84. Kumārarakkhāvaraṇāyu’paṭṭhitā
Tamussavaṃ dhātijanā vipassituṃ,
Apakkamitvā bahi sāṇito khaṇaṃ
Pamattarūpā vicariṃsvi’tocito; ()

85. Pariggahetvā’namapāna māsane
Nisajja pallaṅka malattha bandhiya,
Jinaṅkuro nīvaraṇehi nissaṭaṃ
Vivekajaṃ jhānamagādhabuddhimā; ()

86. Vipassa puttassu’pavesanaṃ tahiṃ
Dumassa chāyāya nivattataṃ tathā,
Pavandi rājā paṭihārikākathā-
Pacoditoputtamupecca taṅkhaṇe; ()

87. Kalāsu vujjāsu ca puttamattano
Vinetukāmo vinayakkhamaṃ pitā;
Pasatthasatthantarapāradassinaṃ
Kadāci vippācariyaṃ kirā’nayi; ()

88. Samappitaṃ taṃ guruno karambuje
Sadevalokassa guruṃ sagāravaṃ,
Mahīsuro so jalabindunā yathā
Suduttarāgādhamahodadhīrasaṃ; ()

89. Savaṇṇabhedaṃ sanighaṇṭukeṭubhaṃ
Athabbabedeni’nihāsapañcamaṃ,
Tivedamuddesapadena duddasaṃ
Tathā kalāsippataṃ nibodhayī; ()

90. Anaññasādhāraṇapuññavāsanā-
Vidhūtasammohavisuddhabuddhino,
Samattavijjā sakalākalā dhiyā
Kalampi nālaṃ bahubhāsanena kiṃ; ()

91. Na kevalaṃ tassa kalebaraṃ bahi
Vibhāti battiṃsatilakkhaṇehi bho,
Bhusaṃ tadabbhantaravatthu dippate
Subuddhasatthantaralakkhaṇehī’pi; ()

92. Tilocanassā’pi tilokacakkhuno
Ayaṃ viseso nayanehi dissate,
Lalāṭanetto purimo nasobhati
Paro’va abbhattarañāṇalocano; ()

93. Anubbajanto navayobbanassiriṃ
Yasopabandhena sake niketane,
Pavaḍḍhi dhīro sakalaṃ kalāntaraṃ
Kalānidhī raṃsicayeni’va’mbare; ()

94. Upaḍḍhagaṇḍāhitadāṭhikāya so
Yasodhano soḷasavassiko yadā,
Kapolaphuṭṭhañjanadānarājiyā
Kari yathā bāladasaṃ vyatikkami ()

95. Tadā narindo suramandiro’pamaṃ
Ututtayānucchavikaṃ manoramaṃ,
Payojayitvāna paviṇasippike
Sutāya kārāpayi mandirattayaṃ; ()

96. Nisitasambādhatalaṃ nivārita-
Saronilaṃ phassitasihapañjaraṃ,
Mahivataṃsaṃ navabhumikaṃ gharaṃ
Babhuva rammaṃ bhuvi rammanāmikaṃ; ()

97. Sasikara’mbhodhararāvanibbhara-
Vitāna mugghāṭakavāṭabandhanaṃ,
Surammanāmaṃ hataghammamindirā-
Nivāsarammaṃ bhavi pañcabhūmikaṃ; ()

98. Ahiṇhasituṇbhaguṇehi pāvuse
Sukhānulomaṃ samasattabhumikaṃ,
Suphassitā’phassitasihapañjaraṃ
Subhaṃ subhaṃ nāma niketanaṃ bhavi; ()

99. Vayonupattassa narindasununo
Uḷārarājiddhivilāsadassane,
Katā’bhilāso janako janādhipo
Padātukāmo nijarajjasampadaṃ; ()

100. Vasanti ce yobbanahāridārikā
Narindasandesaharehi pesayi
Sa sākiyānaṃ sacivehi sāsane; ()

101. Nivedayuṃ yobbanagabbitassa te
Nakiñcisikappāyatana’ntadassino,
Sutassa dārābharaṇāya dhītaro
Kathannu dassāma mayanti khattiyā; ()

102. Sutena taṃ rājasutena codito
Pitā carāpesi puramhi bheriyo,
Mama’trajo kāhati sippadīpanaṃ
Itoparaṃ sattamavāsare iti; ()

103. Varo kumāro hi kumāravikkamo
Kalāpasannaddha kalebaro tadā,
Vipassataṃ bandhujanānamosari
Anappadappo raṇakeḷimaṇḍalaṃ; ()

104. Dhanuddharo so paṭhamaṃ sake bhuje
Sahassathāmaṃ sasaraṃ sarāsanaṃ,
Vidhāya poṭhesi jiyaṃ vasundharā-
Vidāraṇākāramahāravaṃ ravi; ()

105. Catuddisā’dharadhanuddharā mamaṃ
Karontu lakkhaṃ nijakhāṇapattiyā,
Itīha vatvā saravāraṇena so
Abhutapubbaṃ sarasippamāhari; ()

106. Catuddisāyaṃ caturo dhanuddhare
Mame’kabāṇena haṇāma’haṃ iti,
Akāsi tadadīpayamaññathā’bbhutaṃ
Sa cakkavedhavhayasippadīpanaṃ; ()

107. Sarehi veṇyā’yatayaṭṭhirajjukaṃ
Sarehi cā’rohaṇamaṇḍapālayaṃ,
Sarehi pākārataḷākapaṅkajaṃ
Sarehi vassaṃ itisippamāhari; ()

108. Mahāsatto lokappabhavamasamaṃ sippajātaṃ janānaṃ
Tadā saṃdassesi muditahadayā sākiyā dārikāyo,
Upaṭṭhāpesuṃ tā suratiratisaṅgāmacaturā
Sahassānaṃ tāḷisatiparimitā nāṭikā’suṃ gharesū; ()

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānanda dānanidāne jinavaṃsadīpe avidūrenidāne lakkhaṇapaṭiggahaṇa kumārasambharaṇādi pavatti paridipo aṭṭhamo saggo.

1. Iti vihite sati sippadīpanasmiṃ
Tadabhimukhe’tarakhattiyā’tisūrā,
Apagatamānamadābhaviṃsumañño
(Taruṇamigindamukhe)va mattadanti; ()

2. Vijaṭita saṃsayabandhano padātuṃ
Sumariya devadahamhi supakpabuddho,

Narapavaro nijadhītaraṃ kumāriṃ
Suvimala koliyavaṃsakañjahaṃsiṃ; ()

3. Tahimathamantivarehi mantayitvā
Nikhilapavattinivedanāya dūte,
Pahiṇi kavivāhamahe vidhiyatanti
Tava tanujena mamañhi dhītukaññā; ()

4. Valayitatāramupaṭṭhito'dayaṃ te
Himakarabimbamivo'paviṭṭhapīṭhaṃ,
Parivutamantigaṇaṃ paṇamma rājaṃ
Kapilapuropagatā tamatthamāhu;

5. Atha paṭiladdhapaṭissavenu'daggā
Padayugamañjalipupphamañjarīhi,
Sumahiya taṃ paṭivedayiṃsu rañño
Sakavisayaṃ samupecca rājadūtā; ()

6. Ubhayakulamhi mahībhujā'ññamaññaṃ
Punarapi mantivarehi mantayitvā,
Visadamatīhi nimittapāṭhakehi
Niyamitamaṅakgalavāsaramhitamhā; ()

7. Kanakavitānavinaddhahārihāraṃ
Kusumasamākulahemapuṇṇakumbhaṃ,
Tidivavimānasamānamullasanna-
Ratanavicittavivāhamaṇḍapaggaṃ; ()

8. Gahitavitānasitātapattaketu-
Ddhajamaṇivijanicarucāmarehi,
Pacurajanehi katupahāramagge
Suparivutaṃ catuṅgiranidhajinyā; (6)

9. Vividhavibhūsaṇabhusitattabhāvaṃ
Abhinavapīnapayodharābhirāmaṃ,
Harisivikāya yasodharaṃ kumāriṃ
Maṇikhacitāya vidhāya cā'nayiṃsu; ()

10. Valayitamālatidāmahemamālā
Parimalabhāvitakuntalappaveṇi,
Viraḷabakāvalimappavijjurājiṃ
Jaladharamālamajesi komalāya ()

11. Niravadhirūpanabhotalamhi tassā
Janamanakundavikāsanaṃ babhāsa,
Kuṭilatarālakakālamegharāji-
Jaṭitalalāṭataladdhacandabimbaṃ; ()

12. Migamadakuṅkumagandhapaṅkalitto
Kulavadhuyā tilako lalāṭamajjhe,
Makaradhajena niropitori'vā'si
Tibhuvanabhutajayāya pupphaketu; ()

13. Jananayanañjanarūpasampadāya
Kulamapadāya rarāja nimmadāya,

Paramasiriṃ sarusīruhābhirāmaṃ
Vadanamanaṅgasuvaṇṇadappaṇābhaṃ; ()

14. Maṇigaṇamaṇḍitakuṇḍalehi tassā
Savaṇyugaṃ ghaṭitāvagaṇḍabhāgaṃ,
Manasijasākuṇikena khittapāsa-
Yugalamivakkhivibhaṅgamānamāsi; ()

15. Suvimalakantipabandhasandanatthaṃ
Nayananadīnamubhinnamantarāḷe,
Kanakapaṇāḷisamappite'va tāya
Varavadanāya rarāja tuṅganāsā; ()

16. Nirupamarūpavilāsamandirasmiṃ
Sajavanikāni'va sīhapañjarāni,
Ruciravilāsiniyā lasiṃsu pambhā-
Valisahitāni sunīlalocanāni; ()

17. Kanakakapālanibhaṃ manobhavassa
Vimalakapolayugaṃ siniddhakanniṃ,
Navasasimaṇḍalapuṇḍarīkasaṇḍa-
Sasirimavarundhimanoharādharāya; (6)

18. Sucaritapāramitālatāya tāya
Pariṇatarāgalatāya bhūlatāya,
Adharayugaṃ taruṇaṅkuradvayaṃ vā
Kimiti vitakkahato'yamāsi loko; ()

19. Kulavadhuyā vadanā'lavāḷagabbhe
Navakalikāvaliphullite'vakiñci,
Sumadhuravāṇilatāya mandahāsa-
Jjutidhavali dasanavali rarāja; ()

20. Kuvalayanīlavilolalocanāya
Mukhakamalā'likulānukārinībhu,
Nayanamayūkhaguṇeha'pāṅgabhaṅga-
Nisitsarehi anaṅgacāparūpā; ()

21. Kalaravamañjugirā tivaṭṭarāji
Ghanakucabhaddaghaṭāya kambugīvā,
Madhuragabhīravirāva raṅgalekhaṃ
Ajini suvaṇṇamutiṅgabherisaṅkhaṃ; ()

22. Abhinavapinapayodharo'padhānaṃ
Sukhumataracchavikojavābhirāmaṃ,
Urasayanaṃ samalaṅkataṃ viyā'si
Nijapatisaṅgamamaṅgalāya tāya; ()

23. Kucakanakā'calasambhavāya nābhi-
Kuharataṭābhimukhāya kantinajjā,
Chaṭhāravalittayamindiropamāya
Avahari tuṅgataraṅgapantikantiṃ; ()

24. Maṇirasanāguṇamantharāya tassā
Ghanakucabhārakiso kisodarāya,

Harisirivacchasuhajjamajjhabhāgo
Madadhanumuṭṭhivilāsamāharittha; ()

25. Sarasijatantupavesanāvakāsa
Mavahari pīnapayodharantarāḷaṃ,
Nijagaḷabhāsurahāranijjharehi
Kanakadarimukhavibbhamaṃ yuvatyā; ()

26. Avikalarūpavilāsasindhuvelā
Viralavilagginiyāka visālasoṇi,
Parihari rājakumārikāya tāya
Kusumasarābhavabhumibhāgasobhaṃ; ()

27. Kulavadhuyā kamalāmalānanāya
Kuvalayakomalanilaromarāji,
Bhusamabhicumbi gabhiranābhigabbhaṃ;
Kamalavivāyatamattabhiṅgarāji ()

28. Ruciratararoruyugaṃ suvaṇṇa rambhā-
Karikarapīvaramindiropamāya,
Bhaji makaraddhajaraṅgamandirasmiṃ
Harimayathambhayugassiriṃ ramāya; ()

29. Madarayarūparasadvayaṃ tulāya
Suparimitāya catummukhena tulyaṃ,
Nijamihajānuyugaṃ pavāḷapāti-
Yugalavivāsi avammukhopanītaṃ; ()

30. Visayavitakkatamākulaṃ yuvatyā
Madanupasaṅkamaṇe manovimānaṃ,
Jitamadamattamayūrakaṇṭhabhūti
Jalitapadīpasikhe'va cārujaṅghā; ()

31. Maṇimayanūpurabhāsurehi tassā
Caraṇatalehi parājitāni thīnaṃ,
Mukhapadumāniva saṅkucanti maññe
Bhamarabharamburuhāni kañjanīnaṃ; ()

32. Karacaraṇaṅgulipalla'vaggasālī-
Jalalavapantinibhā'tikomalāya,
Abhinavatambanakhāvalī babhūva
Makaradhajassa kate'va pupphapūjā; ()

33. Saparijano vanitāya tāya saddhiṃ
Maṇigaṇamaṇḍitamaṇḍapappadese,
Dinakaravaṃsadhajassa rājaputta-
Ssupagamanaṃ apalokayaṃ nisīdi; ()

34. Parivutabandhujanehi rājaputto
Yathariva devagaṇehi devarājā,
Sapadi turaṅgarathaṃ samāhirūḷho
Tadabhimukho yasasā jalaṃ payāsi; ()

35. Tahimupagamma ṭhitassa maṇḍapasmiṃ
Paridahitu'ttarasāṭakena tassa,

Harimaṇimaṇḍanamaṇḍita’ttabhāvo
Himapaṭalena himācalo rivāsi; ()

36. Maṇimakuṭena nivatthakāsikena
Narapatisunu sumaṇḍito rarāja,
Surabhavanena ca khīrasāgarena
Kanakasiṇerugirī’va niccalaṭṭho; ()

37. Nabhasi samākulatārakāvalī’va
Urasi virājitatārahārapantī,
Narapavaro pivi tāya rūpasāraṃ
Amatamivā’yatalocana’ñjalīhi; ()

38. Tadahani rājakumārapubbasela-
Ppabhavavarānanacandamaṇḍalena,
Mukuḷitalocananīlanīrajāya
Abhavimanokumudākarappabodho; ()

39. Yuvatayuvānamapekkhataṃ janānaṃ
Animisalocananīlakantigaṅgā,
Ruciravadhūhi vidhūtacāmarehi
Anilavilolataraṅgasālinīva; ()

40. Gaganatalopari tārakākulamhi
Yuvayuvatīnavacandacandikeva,
Nicitasuvaṇṇakahāpaṇe varejuṃ
Athamaṇimaṇḍapavedikātalamhi; ()

41. Sakalakalākusalo’pagammavippā-
Cariyagaṇo jayamaṅgalāya tesaṃ,
Suparisamāpayi sabbapubbakiccaṃ
Sapadi pavassi akhaṇḍalāvujaṭṭhi; ()

42. Karatalatāmarasesu kuṇḍikāya
Maṇikhavitāya purohito ubhinnaṃ,
Subhamabhisekajalaṃ nipātayaṃ te
Punahipayojayi pāṇipīḷaṇasmiṃ; ()

43. Suradhanuvijjulate’va vārivāhaṃ
Rathamabhiruyha gahīramandaghosaṃ,
Parivutakhattiyabandhavehi tamhā
Kapilapurā’bhimukhābhavuṃ ubhota te; ()

44. Atha samalaṅkatavīthimajjhigānaṃ
Vivaṭaniketanasīhapañjaraṭṭhā,
Animisalocanapaṅkajopahāraṃ
Bhūsamakaruṃ kapilaṅganā pasannā; ()

45. Gamanavilāsamudikkhataṃ janānaṃ
Rucirasiropahita’ñjalīhi bhattyā,
Maṇikalasappitapupphamañjarīhi
Racitamivobhayavīthipassamāsi; ()

46. Tikhiṇavilocanabāṇalakkhabhāvaṃ
Nirupamarūpini kāminīhi nīte,

Patita’nurāgasarehiyeva tāsaṃ
Hadayavidāraṇamāsi tapphalaṃ’va; ()

47. Kathamapi kāpilavatthavā ahesuṃ
Tadahani niccalalocanuppalehi,
Kapilapuraṃ tidasālayāvatiṇṇā
Tidasagaṇā’va vipassanāyu’bhinnaṃ; ()

48. Tidivapurā nijavejayantanāma-
Surabhavanaṃ’va sujampatī sujātā,
Kapilapurā punarāgamiṃsu tamhā
Patipatinī nijarājamandiraṃ dve; ()

49. Dharaṇipatisuto pattarajjābhiseko
Kapilapuravare tesu tisvālayesu,
Aparimitasukhaṃ tāya bimbāya saddhiṃ
Suciramanubhavi candabimbānanāya; ()

50. Vikacakamala (nandīmukhi) mañjubhāṇī
Tividhavayasi dibbaccharārūpasobhā,
Agami khayavayaṃ sā’pi bimbāmahesi
Saratha saratha saṅkhāradhammassabhāvaṃ; ()

Iti mbedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe avidūrenidāne pāṇiggahamaṅakgalussavapavattiparidīpo. Navamo saggo.

1. Guṇamaṇimaṇimā so devarājā’va rājā
Sukhamanubhavamāno vājiyānena yena,
Bhamarabharitamālā maṅgaluyyānabhūmi
Tadavasari kadāci sālinī (mālinī) hi; ()

2. Upagatasamayo’ti bujjhanatthāya bodhiṃ
Sumariya suraputtā bodhisatte vajante,
Bhavaviratisamatthaṃ dassayuṃ māpayitvā
Jarasakaṭasarūpaṃ jiṇṇarūpaṃka virūpaṃ; ()

3. Kimidamitihapuṭṭho jiṇṇarūpaṃ vipassa
Vimatiparavaso so sārathiṃ rūpasāro,
Nijahadayanidhāne devatācoditassa
Nidahi dhanamivagghaṃ tassadhammopadesaṃ; ()

4. Haritanaḷakalāpaṃ maṅgaluyyānamagge
Yathariva’himukhaṭṭhā kuñjari bhañjamānā,
Tathariva’bhibhavantī sabbayobbaññadappaṃ
Kharatarajaratā sā attapaccakkhabhūtā; ()

5. Mukhakukavalayagabbhā bhaṭṭhakiñjakkhasobhā
Bhavi kaṭhinajarārikhaṇḍadantaṭṭhipanti,
Kuṭilapalitajātaṃ tañjarāyā’bhiseke
Sirasi racitasetacchattasobhaṃ babandha; ()

6. Aviraḷavaliyo tā jiṇṇarūpassa camme
Pabhavabalavatejodhātuveguṭṭhitā’suṃ,
Taralasalilapiṭṭhe seyyathāpo’dadhissa
Taralasalilapiṭṭhe seyyathāpo’dadhissa

Palayapavanavegu’ttuṅgakallolamālā ()

7. Ṭhitamupavanapanthe vaṅkagopāṇasi’va
Anujukamujubhutaṃ daṇḍamolubbha bhumyā,
Nijataruṇavilāsaṃ lakkhamāpādayantaṃ
Dhanumiva saguṇaṃ taṃ rūpamaddakkhi dhīro; ()

8. Jiniajagarabhoge jiṇṇanimmokabhāraṃ
Tilakavibatacammaṃ tantirojattabhāve,
Apagataghanamaṃso phāsukaṭṭhippandho
Ajinitiravalepaṃ kuḍḍadāruppabandhaṃ; ()

9. Vigatabalamadādiṃ vissavantaṃ sarīre
Navhi vaṇmukhehi guthamuttādya’sūviṃ,
Valivisamakapolaṃ kampamānuttamaṅgaṃ
Suvisadamatino taṃ passato jiṇṇarūpaṃ; ()

10. Bhuvanamanavasesaṃ tassu’paṭṭhāsi sampa-
Jjalitamatha jarāyā’dittagehattayaṃ’va,
Ahamapaki anatīto dhammametanti vatvā
Bhavanavanamagañchi jātiyu’kkaṇṭhitatto; ()

11. Punarupavanamaggaṃ ogahantassa rañño
Sukhamanubhavanatthaṃ devatāmāpayitvā,
Parapariharanīyaṃ ghorarogāvatiṇṇaṃ
Aparamapi virūpaṃ dassayuṃ vyādhirūpaṃ; ()

12. Visadamati vimatyā sakyavaṃsekaketu
Kimimivapalipannaṃ vaccapassāvapaṅke,
Pabhavabalavadukkhaṃ taṃ parādhīnavuttiṃ
Kimidamiti padisvā pājitāraṃ apucchi; ()

13. Varamati varadhammaṃ tena sūtena vuttaṃ
Amatamiva pibanto sotadhātvañjalīhi,
Agamapi anatito byādhidhammanti tamhā
Nijabhavanavanaṃ sopā’ga saṃviggarūpo; ()

14. Tadupavanavimānaṃ vājiyānena nāthe
Vajati sati kadāci māpayuṃ devatāyo,
Suṇakhakulalagijjhādīhīvā khajjamānaṃ
Narakuṇapasarīraṃ uddhumātaṃ paṭhamhi; ()

15. Pabhavakimikulānaṃ cālayaṃ nīlavaṇṇaṃ
Vaṇavivaramukhehi lohitaṃ paggharantaṃ,
Sakuṇagaṇvitacchiṃ makkhikāmakkhitaṅgaṃ
Sumati matasarīraṃ addasā sārahīnaṃ; ()

16. Abhigami gamayanto bhāratiṃ sārathissa
Nijasavaṇayugasmiṃ hematāḍaṅkasobhaṃ,
Ahampi maraṇaṃ bho nātivattoti vatvā
Vanamiva migarājā sakyarājā vimānaṃ; ()

17. Punapi sapariso so yānamāruyha bhadraṃ
Katipayadivasānaṃ accayenā’dhirājā,
Kapilapuravaramhā’naṅgaraṅgālayābhaṃ

Tadupavanamagañchi pañcabāṇābhirūpo; ()

18. Guṇamaṇi maṇivaṇṇaṃ pattamādāya patthe
Panasasarasarāgaṃ vīvaraṃpārupitvā,
Ṭhitamavikalacakkhuṃ nimmitaṃ devatāhi
Sumati samaṇarūpaṃ buddharūpaṃ'va passi; ()

19. Tadahani vibudhā'dhiṭṭhānato bhāvanīyo
Yatipatiriva sūto atthadhammānusāsi,
Samaṇaguṇamanekādīnavaṃ pañcakāme
Tamavadi gamanasmiṃ ānisaṃsañca gehā; ()

20. Kuhanalapanamicchājīvamohāya kucchi-
Paraharaṇasamatthaṃ mattikāpattamassa,
Kara kamakalagataṃ so pāramīcoditatto
Visadamati padisvā sampasādaṃ janesi; ()

21. Vikasitakalikālaṅkāramuddālasāla-
Miva samaṇavilāsaṃ cīvarobhāsamagge,
Nayanamadhukarānaṃ bhāramādhāya dhīro
Nijamanasi janesi cīvare sampasādaṃ; ()

22. Khaṇikamaraṇadukkhāvaṭṭamābādharāsi-
Makaranikarabhimaṃ taṃ jarāvīcivegaṃ,
Bhavajaladhimagādhaṃ jātivelāvadhiṃ so
Ayamiva paṭipannā nittareyyuntya'vedi; ()

23. Samaṇavadanapīnaccandabimbodayena
Vikasitamanakundo nandanuyyānasobhaṃ,
Upavanamabhīgantuṃ sandanaṃ cāraye'ti
Tadahani manujindo sandanācārimāha; ()

24. Valayitanaḷatāḷītālahintālapantiṃ
Malayajatarujāyāsītalaṃ nimmalāpaṃ,
Upavanamavatiṇṇo nandanaṃ vāsavo'va
Akari divasabhāgaṃ sādhukīḷaṃ sarājā; ()

25. Dasasatakiraṇasmiṃ yassa kittippabandha-
Saradajaladarājichāditasmiṃ nabhasmiṃ,
Uparisirasi setacchattasobhaṃ bhajante
Tadiyacaraṇalakkhyā'laṅkari vāpitīraṃ; ()

26. Sarasijavadanehi haṃsapīnatthanehi
Kuvalayanayanehī nīlikākuntalehi,
Madhumadamuditālīnūpurebhā'varodha-
Janamiva ramaṇīyaṃ otari so taḷākaṃ; () (Silesabandhanaṃ)

27. Varayuvatijanānaṃ kumbhagambhīranābhi-
Vivaragahitavāri vāpi sā rittarūpā,
Ghanathanajaghanānaṃ saṅgamene'tarāsaṃ
Punarabhavi kapapuṇṇā pītivipphārinīva; ()

28. Abhinavaramaṇinaṃ jātulajjāturānaṃ
Vimukhanayanamīne mīnaketupamena,
Upavadhitumīvagge khittajālabbilāsaṃ

Khaṇamavahari raññā viddhahatthambudhārā; ()

29. Navajalakaṇikālaṅkāravattāravindā
Ghanakucakalahaṃsā kesasevālanīlā,
Patimathitataraṅakgākiṇṇasussoṇivelā
Sarasi sarasi’vā’si tatra kīḷāture’kā; ()

30. Sasirūciramukhīnaṃ khomavatthantarīye
Sanikamapanayante vicīhatthehi raññā,
Racitanayanakantī byanta gambhīranābhī-
Sarasijapariyantā nāḷapantīri’vā’si; ()

29. Navajalakaṇikālaṅkāravattāravindā
Ghanakucakalahaṃsā kesasevālanīlā,
Patimathitataraṅgākiṇṇasussoṇivelā
Sarasi sarasi’vā’si tatra kīḷāture’kā; ()

30. Sasiruciramukhīnaṃ khomavatthantarīye
Sanikamapanayante vivibhaṇthehi raññā,
Racitanayanakantī byanta gamhīranāhī
Sarasijapariyantā nāḷapantiri’vā’si; ()

31. Punarapi kucakumbhañcandahārenivā’pe
Nijagaḷaparimāṇe sannimuggaṅganānaṃ,
Malinakamalinī sā locanehā’nanehi
Abhavi bhamarabhāra’mbhojasaṇḍā’kule’ca; ()

32. Madhumadamadhupehi gīyamānehi vici-
Bhujasatapahaṭāhi soṇibherīhi thinaṃ,
Lalitakamalasīse naccamānindirāya
Ajini jalajinī sā dibbasaṅakgītasālaṃ; ()

33. Tuhinakaramukhīnaṃ tantaḷāka’ntalikkhe
Sulalitabhujavallī vijjulekhābhirāmā,
Kuvalayavanarāji nīlajīmutarāji
Patinayanamayūre kīḷayantī rarāja; ()

34. Phuṭakuvalayahatthaṃ rājabhaṃsehi khittaṃ
Vividhamadhupabhuttaṃ dhammavelātivattaṃ,
Yathariva gaṇikaṃ taṃ kañjaniṃ so janindo
Tadahani paribhutvā’mandamānanvdamāpa; () (Silesabandhanaṃ)

35. Caraṇa’nuvajamānabbīcisaṅkhobhatīraṃ
Jahati sati taḷākaṃ sāvarodhe narinde,
Sarasivirahinīsaṃruddhanissāsarūpo
Mudusurabhisamīro mandamandaṃ pavāyi; ()

36. Paribhavi ravibimbaṃ taṅkhaṇatthācalaṭṭhaṃ
Tahimupalatalaṭṭho bhānuvaṃsekabhānu,
Atha sarasivadhūnaṃ kiñcisaṅkovitāni
Sarasijavadanāti sokadīnānivā’suṃ; ()

37. Asitanabhasi sañjhāmeghamālāvilāsaṃ
Abhibhaviya nisinne tatra sakyādhināthe,
Tuvaṭamupagatā taṃ kappakā’nekavatthā-

Bharaṇavikatihatthā bhūpatiṃ bhūsaṇatthaṃ; ()

38. Ravikularavino kho dhammatejābhibhūto
Surapati suraputtaṃ vissakammābhidhānaṃ,
Sapadi pahiṇi sammā dibbavatthādinā bho
Tibhuvanasaraṇaṃ taṃ bhūsayassū'ti vatvā; ()

39. Gahitamanujaveso so'pasaṅkamma sīse
Sukhumapaṭasatehī veṭhanañcā'pi datvā,
Maṇikanakamayehi bhūsayi bhūsaṇehi
Tadahani bhavi sakko devarājā'va rājā; ()

40. Timirahamarabhāra'kkantapācīnapassaṃ
Mukulitasatasañjhāmeghapattāvalīnaṃ,
Gaganatalataḷākādhāramandāranāḷaṃ
Kamalamakulasobhaṃ bhānubimbaṃ babandha; ()

41. Pahiṇi pitunarindo sāsanaṃ tāva tassa
Nijatanujakumāru'ppattimārocayitvā,
Pamuditabhadayo so lekhaṇālokanena
Avaditi mama jātaṃ bandhanaṃ rāhujāto; ()

42. Tadahanipituraññā vuttavākyānurūpaṃ
Tahimakhilapadatthaṃ saddasatthakkamena,
Karahacī manujindo ayyako saṅgahetvā
Avaditi mamatattā rāhulonāmahotaṃ; ()

43. Vanasuravanitānaṃ locanindīvarehi
Mahitasirisariro bhadramāruyha yānaṃ,
Sabhavanamabhigantuṃ osari nāgarānaṃ
Suvimalanayanālītoraṇākiṇṇavīthiṃ; ()

44. Vivaṭamaṇikavāṭo'pantikaṭṭhā vimāne
Jitasuravanitā'si yā pitucchāya dhītā,
Nayanakaraputehi rūpasāraṃ nipīya
Samitaratipipāsā sā kisāgotamī thī; ()

45. Jitamanasijarūpaṃ īdisaṃ yesamatthi
Tanujaratanamaddhā nibbutā sā'pi mātā,
Pitujagatipatī so nibbuto sītibhūto
Nijapiyabhariyā'pi nibbutā'tye'vamāha; ()

46. Hadayagatakilese nibbute vūpasante
Yatipatiriva diṭṭho nibbuto so'hamasmi,
Iti varamati sutvā tāya gāthaṃ sugītaṃ
Vividhanayavibhattaṃ tappadatthaṃ avedi; ()

47. Ahamitipadamassā nibbutiṃ sāvito'smi
Sumariya garubhatyā tāya lakkhagghamaggaṃ,
Dhavalakiraṇabhāraṃ bhāsuraṃ hārihāraṃ
Pahiṇiya bhavanaṃ so pāvisi sāvarodho; ()

48. Mayamiva varabodhiṃ bujjhamānassa jātu
Manasi vupasame'ti tuyhamekādasaggi,
Upagamumupasantiṃ vyākarontī'va tāva

Aparadisi vinaddhā'nekasañjhāghanālī; ()

49. Atuladhavajachattaṃ dhotamuttāvalīhi
Valayitamiva rañño tassa sihāsanasmiṃ,
Udayasikharisīse tāvatārāvalīhi
Parivutamatisobhaṃ candabimbaṃ bahāsa; ()

50. Ghanataratimirehā'vattharattehi loke
Masimalinavilāsaṃ taṅkhaṇe dassayanti,
Rajanikarakarehi vipphurattehi phītā
Katanavaparikamme'vā'si sā rājadhāni; ()

51. Himakarakarabhārakkattarattandhakāra-
Galitatimiralekhākāramāvī karonti,
Phuṭakumuda vanesu cāsikundāṭavīsu
Sumadhura madhumattā bhiṅgamālā pamattā; ()

52. Jitasurapativeso dhammacintāparo so
Jalita maṇipadīpālokabhinnandhakāre,
Nijasiribhavanasmiṃ hemasīhāsanasmiṃ
Nacira mabhinisajjī pañcakāme viratto; ()

53. Sapadi turiyahatthā nīlajimutakesā
Kuvalayadalanettā candalekhālalāṭā,
Vikacakamalavattā mekhalābhārasoṇī
Kucaharaviraḷaṅgī cāruvāmorujaṅghā; ()

54. Kumudamudakapolā kuṇḍalolambakaṇṇā
Avivaradasanālimālatīdāmalilā,
Kanakaratanamālābhāragīvā, bhirāmā,
Abhinavavanitāyo naccagītesu chekā; ()

55. Rahadamivapasannaṃ niccalāsinaminaṃ
Sumatimupanisinnaṃ saṃvutadvārupetaṃ,
Tamabhiratinirāsaṃ buddhabhāvābhilāsaṃ
Abhiramayitukāmā otaruṃ raṅgabhūmiṃ; ()

56. Maṇimayavasumatyā pādasaṅghaṭṭanena
Kanakavakalayaghosaṃ kāci nicchārayantī,
Calakisalayalīlā aṅguli cālayanti
Anulayamabhinaccuṃ hemavallīvilāsā; ()

57. Narapatimukhabimbaṃka lakkhamāpādayantī
Nayanakharasarānaṃ raṅgasaṅgāmabhūmyā,
Jitakalaravavāṇī kāci rāmā bhirāmā
Savaṇasubhagagītaṃ gāyamānā vibhāsuṃ; ()

58. Jitasuralalanāyokāvi pañcaṅgikāni
Tadahani turiyāni vādayuṃ lolapāṅgā,
Savaṇamadhuravīṇā bherinādehi tāsaṃ
Gaganatala mivā,si pāvuse raṅgabhūmi; ()

59. Varamati ramaṇīnaṃ taṃ mahābhūtarūpa-
Ppabhavamivavikāraṃ naccamaddakkhi tāsaṃ,
Visamabhavakuṭīre rājarogāturānaṃ

Asunituriyarāvaṃ gītamaṭṭassaraṃ,va; ()

60. Bhusamanahirato so naccagītesu tāsaṃ
Sirisayanavarasmiṃ sīhaseyyaṃ akāsi,
Itigahitavihesā laddhaniddāvakāsā
Sapadi madanapāsā tā nipajjiṃsunārī; ()

61. Sahakumudiniyā so suttamattappabuddho
Nijasirisayanasmiṃ sannisinno rajanyā,
Gahitaturiyabhaṇḍe tatthatattho, ttharitvā
Yuvatijanamapassi daḷhaniddābhibhūtaṃ; ()

62. Anilacalakapo lā kāci lālaṃ gilante
Galitabahaḷakhe ḷā kāci khādanti dante,
Bhagamapagataco ḷā kāci saṃdassaya nne
Khalitavacanamā lā kāci yaṃyaṃ lapante; ()

63. Khipitamapi karontī kāci kāsantikāci
Iti pacuravikāraṃ nissirikaṃ asāraṃ,
Bhavanamanavasesaṃ tassu, paṭṭhāsi daḷhaṃ
Narakuṇapavikiṇṇaṃ āmakāḷāhaṇaṃva; ()

64. Tadahani tibhavaṃ cā,dittagehattayaṃ,va
Sumariya vatabho, passaṭṭhamopaddutaṃ bho,
Iti paramamudānaṃ kavattayaṃ tabbimutyā
Manasi purisasūro sūrabhāvaṃ janesi; ()

65. Suratacaturarāmārakkhasivāsabhūte
Siribhavanavanasmiṃ mohayantamhi bāle,
Alamiti mama vāso handa nikkhamma tamhā
Tibhavabhayavimuttiṃ esayissāmahaṃ,ti; ()

66. Upakamiya vimānadvāramummārupante
Sayanupari nipannaṃ channamuṭṭhāpayitvā,
Tamavadi abhigantuṃ kappayitvaṃ, nayeti
Pabalajavabalaggaṃ vājirājaṃ sarājā, ()

67. Gatasati hayasāḷaṃ taṅkhaṇe channamacce
Sakapatigamanatthaṃ esamaṃ kappanattho,
Agamiti sahajāto katthako vājirājā
Akari vipulahesārāvamānandabhāro; ()

68. Pavisiya sirigabbhaṃ teladīpujjalantaṃ
Ratanakhacitamañce gandhapupphābhikiṇṇe,
Dharaṇipatinipannaṃ hemabimbopamānaṃ
Nijatanujakumāraṃ passibimbāyasaddhiṃ; ()

69. Yadi ahamapanetvā deviyā hatthapāsaṃ
Mama tanujakumāraṃ aṅkamāropayāmi,
Vadanajitasarojā rājinī vuṭṭhahitvā
Vanamahīgamanaṃ me vāraye dunnivāraṃ; ()

70. Tanujamukhasarojaṃ buddhabhūto samāno
Nayanamadhukarānaṃ jātu kāhāmibhāraṃ,
Sumariya caraṇaṃ so uddharanto,va meruṃ

Avatari bhavanamhā ukkhipitvā pavīro; ()

71. Kuvalayadalanettañcandamamhojavattaṃ
Madanaratharathaṅgākārasussoṇibhāraṃ,
Kathamavatari bimbānāmadeviṃ pahāya
Narapati bhavanamhā hemabimbābhirāmaṃ; ()

72. Marakatapaṭimābhaṃ sambhavaṃ sakyavaṃse
Samupacitasupuññaṃ lakkhaṇākiṇṇagattaṃ,
Pajahiya sukumāraṃ rāhulākhyaṃ kumāraṃ
Kathamavatari pādamandamukkhippa dhīro; ()

73. Ripugajamigarājaṃ jambudīpaggarājaṃ
Tadahani piturājaṃ puttasokaṇṇavamhi,
Kathamamitadayo so niddayo pakkhipitvā
Avatari bhavanamhāka uddharitvāna pāde; ()

74. Sakalapathavicakkaṃ cakkavāḷāvadhiṃ so
Abhivijiya asattho sattame vāsaramhi,
Narahari katapuñño cakkavatti ahutvā
Kathamavatari tamhā ukkhipitvāna pāde; ()

75. Avatariya vimānā ajja maṃ tārayatvaṃ
Tvamapitibhavato)haṃ uttareyya'nti vatvā,
Tamabhiruhi janindo vājirājinda'maṭṭhā-
Rasaratanapamāṇaṃ dhotasaṅakkhāvadātaṃ; ()

76. Pavanaturitavego kanthako vājirājā
Yadahani padasaddaṃ cā'pi hesaṃ kareyya,
Nanu sakalapuraṃ so yāti ajjhottharitvā
Tadahani katasaddaṃ vārayuṃ devatāyo; ()

77. Karakamalatalesu devatānimmitesu
Panihitapadavāraṃ assa māruyha dhīro,
Lahumupagami channaṃ vāladhiṃ gāhayitvā
Thirapihitakavāṭadvārapākārupantaṃ; ()

78. Yadi pihitakavāṭugghāṭanaṃ nā'bhavissā
Hayavaramapi channāmaccamādāya sohaṃ,
Asari purisasiho uppateyyanti aṭṭhā-
Rasaratatapamāṇu'ttuṅgapākāracakkaṃ; ()

79. Tathariva hayarājā channanāmo ca mantī
Vīriyabalasamaṅgī cīntayuṃ tāvadeva,
Vivari tadadhivatthā devatā coditattā
Purisadasasatenu'gghāṭiyaṃ dvārabāhaṃ; ()

80. Mama visayamasesaṃ esasiddhatthanāmo
Abhibhaviya subodhiṃ jātu bujjhissatīti,
Atha sumariya māro pāpimā'tīvakuddho
Paṭipathamupagañchi nikkhamitvā vimānā; ()

81. Turitamahivajante māraverimhi māro
Asitanabhasi ṭhatvā itthamārocayittha,
Varapurisa ito kho sattame vāsaramhi

Tvamahivijiya lokaṃ hessase cakkavattī; ()

82. Sukhamanubhavamāno cakkavattī bhavitvā
Gharamadhivasa cakkaṃ vattayaṃ yāvajīvaṃ,
Amitamati tuvaṃ mā nikkhamassū'ti māro
Abhigamananisedhaṃ kātumiccānusāsi; ()

83. Namuvilapitavācaṃ sotadhātvañjalīhi
Savisamiva pibanto taṃ tuvaṃ ko'si pucchi,
Pavanapathaṭhito'haṃ issaro devatānaṃ
Naravara vasavattī pāpimā'tye'va māha; ()

84. Suranarasaraṇo so nibbhayo dibbacadda-
Ratanajananamaddhā mārajānāmaha'nti,
Paṭivacanamadāsi mādiso duppasayho
Bhavati dasasahassehā'pi tumhādisehi; ()

85. Yadi manasi siyā te kāmadosabbihiṃsā-
Pabhutiparivitakko tāvajānāma'hanti,
Paṭighaparavaso so kiñciotārapekho
Anupadamanubandhi tassa chāyāyatheva; ()

86. Punarabhivajatovā'sāḷhiyā puṇṇamāya
Kapilapuravibhūtiṃ daṭṭhukāmamhi jāte,
Vasumati parivattī dassayi assarañño
Puravarabhimukhaṭṭho cetiyaṭṭhānabhumiṃ; ()

87. Sapadi dasasahassicakkavāḷesu devā
Tibhuvanasaraṇassā'rakkhaṇe vyāvaṭāsuṃ,
Maṇikanakamayehi daṇḍadīpādikehi
Animisatanaye'ke maggamālokayiṃsu; ()

88. Surabhikusumadāmolambamānabbitāna-
Kanakakalasasetacchattaketuddhajehi,
Tadahigamanamaggaṃ devatā'laṅkariṃsu
Bhuvanakuharamāsi pupphapūjābhirāmaṃ; ()

89. Gaganamasanighosacchantamevaṭṭhasaṭṭhi-
Turiyasatasahassāravavipphāramāsi,
Mahitasurabhipupphākiṇṇamaggāvatiṇṇo
Aturitamabhigantvā yojanantiṃsamattaṃ; ()

90. Vimalasalilapuṇṇaṃ pheṇamālābhikiṇṇaṃ
Vikacakamalarājiṃ tuṅgakallolarājiṃ,
Sasiratarasamīraṃ vāḷukākiṇṇatiraṃ
Samupagami anomānāmagaṅgaṃ savīro; ()

91. Asitamaṇitalābhā channa kā nāmikā'yaṃ
Iti varamati pucchi so anomānadīti,
Tamavadi yadi tīre ettha'haṃ pabbajeyyaṃ
Ativiya saphakhalā me sā anomāsiyā'ti; ()

92. Ravikulatilako so paṇhiyā vājirājaṃ
Sajavamadadi saññaṃ tāya aṭṭhosabhāya,
Suvimalasalilāyā'nomagaṅgāya tīre

Taraṇiriva ṭhito'si uppatitvā turaṅgo; ()

93. Sitapulinatalaṭṭho tiṇhadhārā'sihattho
Visadamati samoḷiṃ cūḷamādāya daḷhaṃ,
Aluni sirasi sesā dvaṅgulā nīlakesā
Na tadupari parūḷhā dakkhiṇāvattayiṃsu; ()

94. Abhavi tadanurūpaṃ dāṭhikā massucā'pi
Ayamupari sacā'haṃ ṭhātu buddho bhaveyyaṃ,
Nabhasi khipi sikhaṃ taṃ iccadhiṭṭhāya dhīro
Paribhaviya ṭhitā sā meghamālāvilāsaṃ; ()

95. Sapadi surapuramhā devarājābhi'gantvā
Tamabhihariya cūḷaṃ cāricaṅgoṭakena,
Ratanamayamuḷāraṃ cetiyaṃ māpayittha
Suragaṇamahanīyaṃ tatra cūḷāmaṇinti; ()

96. Vidhirabhavi sahāyo yo ghaṭikāranāmo
Adadi samaṇakappaṃka so kaparikkhāramassa,
Gahitasamaṇaveso pubbabuddhā'va nātho
Nabhasi khipi nivatthaṃ sāṭakaṃ saṃharitvā; ()

97. Tamabhihariya dussaṃ pakkhipitvā samugge
Ratanamayamatulyaṃ yojanadvādasuccaṃ,
Akari parahitatthaṃ brahmalokeka vidhātā
Makuṭamaṇimaricīcumbiyaṃ cetiyaṃso; ()

98. Pitunarapatino tvaṃ bhusaṇādīni datvā
Iti mama vacanenā'rogyamārocayassu,
Sacivamanupalabbhā' dāni pabbajjituṃ te
Pahiṇi hayasahāyaṃ ovaditvāna channaṃ; ()

99. Paṭipathamavatiṇṇo gantukāmo saraṭṭhaṃ
Dharaṇipativiyogā sokanibbiddhagatto,
Turagapati cavitvā kanthako devaputto
Bhavi kanakavimāne taṅkhaṇetāvatiṃse; ()

100. Sakalavanasurānaṃ añjalimañjarihi
Mahitañcaraṇapīṭho yena pabbajjito so,
Tadavasarianomānāmanajjā samīpe
Vanamanupiyanāmaṃ ambarukkhābhirāmaṃ; ()

101. So nikkhamma abhinnakhattiyakulā nekkhamma dhammālayo
Bhogakkhandhamuḷāracakkaratanaṃ uccārabhāraṃ viya,
Ohāyā'nupiyambanāmavipine sattāhamajjhāvasaṃ
Pabbajjāpaṭilābhasambhavasukhaṃ vedesi buddhaṅkuro; ()

Iti medhānandābhidhānena yatinā viracite sakala kavijana hadayānanda dānanidāne jinavaṃsadīpe avidūre nidāne mahābhinikkhamana pavattiparidīpo dasamo saggo.

1. Mandānileritatarusaṇḍamaṇḍite
Tasmiṃ tapovanagahaṇe tapodhano,
Bhutvā (pabhāvati) vanadevatā yathā
Dibbaṃ sukhaṃ sukhamanagāriyaṃ tato; ()

2. Yo seniyo narapati māgadho tadā
Yasmiṃ pure vasati puraṅgabhāsure,
Rājaggahaṃ tamahipavesanatthiko
Addhānamosari samatiṃsayojanaṃ; ()

3. Cakkaṅkitassiricārano susaññamo
Dīghañjasaṃ vasi tadahena khepayaṃ,
Rājaggahaṃ kapuravaramindirālayaṃ
Sampāvisi jitagajarājagāmi so; ()

4. Indāsudhāvalivalayikato mahā-
Maggamhi jaṅgammaṇipabbatoriva,
Khattiṃsalakkhaṇasamalaṅakkato mahā-
Vīro taponidhi yugamattadassano; ()

5. Bodhāpayaṃ budhajanamānasambuje
Avhāpayaṃ pathikajana'kkhipakkhino,
Vimhāpayaṃ nijasiriyā sadevake
Tasmiṃ pure cari sapadānacārikaṃ; ()

6. Piṇḍāya gacchatisati rūpadassana-
Pabyāvaṭā'khilajanatāya gotame,
Saṅghobhitā'suramisarehi sā puri
Patte yatheva'surapuri purindade; ()

7. Khattiṃsalakkhaṇasuracāpabhāsure
Rūpambare varapurisassa gacchato,
Lokassa locanasakuṇāvalitadā
Antaṃ napāpuṇi parisaṅkamantīpi; ()

8. Mañjīrapiñjarakara kandharāmaṇi-
Keyūrabhāsuracaraṇā sirimato,
Sīmantinī paramasiriṃ vipassituṃ
Dhāviṃsu nijjitakalahaṃsakāminī; ()

9. Nārijanā mahitumivā'bhigacchato
Rūpindirāya' nimisalocanuppale,
Dhammillavellitabhujacampakāvalī
Dhāviṃsu pīvarakucahārapīḷitā; ()

10. Nissāsinī samajalabinducumbita-
Vattambujā sithilitakāsikambarā,
Kācitthiyo samaṇamudikkhituṃ pathe
Dhāvantiyo kimupatisaṅkiyā'bhavuṃ; ()

11. Ugghāṭitā'sitamaṇisihapañjarā
Rāmāpasāritavadanambujāka vasiṃ,
Daṭṭhuṃ pabhujanabhavanesu taṅkhaṇe
Mandākinisarasivilāsamāharuṃ; ()

12. Ucchaṅgatopatitasutā'bhirūpino
Rūpappalamhitahadayāka pūrīvadhū,
Passantiyo pathikajanassahatthage
Nākaṃsu kiṃ adhikaraṇā'dhiropaṇaṃ; ()

13. Eke janā yatipatirūpadassana-
Kotuhaḷā sakapaṭibhānamabravuṃ,
Sīmantinī manakumudāni bodhayaṃ
Patto’tya’yaṃ pakatinisāpatīnukho; ()

14. Sutvāna taṃ sakalakaḷāntaropagaṃ
Bimbaṃ tadaṅkitahariṇaṅkamambare,
Tumhe napassatha himaraṃsino iti
Gabbābhijappitavacanā’parejanā; ()

15. Accherapaṅkajavisarāni cintiya
Sañcumbituṃ puralalanānana’mbuje;
Verocano idhupagamā virūpimā
Iccabravuṃ punaranisammakārino; ()

16. Sutvāna taṃ gaganatalaṅgane’dhunā
Verocanassa’bhicarato napassatha,
Caṇḍātapaṃ thiraparivesamambuja-
Pāṇinti gajjitavacanā’parejanā; ()

17. Uttuṅgamandiramaṇicandikātale
Dibbaccharānibharamaṇihi vañcito,
Eyā’marāvatinagariti cintiya
Sakko care nanu sakavādamapakpayuṃ; ()

18. Sakkassa dānavavijayā’bhilāsino
Pāṇimhi dissati vajirāyudhaṃ kharaṃ,
Saṃvijjare dasasatalocanāni’pi
Notādiso ayamiti tabbipakkhino; ()

19. Yā sālavatya’dhivacanā’bhirūpinī
Sañcodito jitagirijāya tāya ho,
Kelāsapabbatanibhapaṇḍavācala-
Ñattaṃ vajaṃ ayamitiissaro’bravuṃ; ()

20. Tumhe napassatha paramissarassa kiṃ
Naggattanaṃ pasusayano’pavesanaṃ,
Pāṇiṃ kapālakamadhikakkhimaṇḍalaṃ
Itthaṃ paveditavacanā’parejanā; ()

21. Esā’valambitapurakhīranīradhiṃ
Lakkhiṃ samekkhiya nijalakkhisaṃsayo,
Pītambaraṃ paridahiya’ñjase caraṃ
Nārāyano iti matimappayuṃ sakaṃ; ()

22. Nārāyano kuvalayanīlaviggaho
Kopantaro’ragasayanindirādhano,
Cakkāyudho’llasitakaro’tivāmano
Tabbādamaddanacature’tare janā; ()

23. Vedattayaṃ vibudhajanānamānane
Sva’jjhāyataṃ vasatinukho sarassatī,
Sañjātasaṃsaya jaṭito pitāmaho
Tassāgavesanapasuto’tyu’dīrayuṃ; ()

24. Sutvāna taṃ sarasijayonino sadā
Pāṇimhi vijjati varamattapotthakaṃ,
Cattāricānanapadumāni dissare
Gacchaṃ ayaṃpana puriso natādiso; ()

25. Suddhodanavhayavasudhādhipa'trajo
Buddho bhavissati iti vedakovidā,
Koṇḍaññabhusurapamukhā dvijā tadā
Pabyākaruṃ tanu bahubhāsaṇena kiṃ; ()

26. Ukkaṇṭhito sakabhavanā mahāmatī
Nikkhamma sattamadivasoti vissuto,
Āpāthagaṃ nijasavaṇañjalihi bho
Taṃ byappathaṃ napivatha kiṃ yathāmataṃ; ()

27. Vedāgataṃ varapurisaṅgalakkhaṇaṃ
Dehamhi vijjati samaṇassa gacchato,
Andhā'va bho apagatarūpadassanā
Tumhe'pi kiṃ talahatha rūpadassanaṃ; ()

28. Nikkhamma chaḍḍitavibhavo mahākulā
Suddhāsayo sugahiya pattacīvaraṃ,
Pabbajjiyā'nahiramito bhavattaye
Atthācaraṃ anugharamañjase'dhunā; ()

29. Suddhodanāvanipatino varoraso
Eso samujjalasatapuññalakkhaṇo,
Vyāpārito kusalabalena bodhiyā
Hote'va gotamasamaṇo nasaṃsayo; ()

30. Disvā tapodhanamahiyantamañjase
Ye mānavā sakasakavādamappayuṃ,
Tabbādabandhanaviniveṭhanā paraṃ
Iccāhu paṇḍitapurisā yathāvato; ()

31. Dutā tadā surasi samappitañjalī
Rañño tamacchariyapavattimāharuṃ,
Addakkhi bhupati caramānamañjase
Piṇḍāya'thabbivariya sihapañjaraṃ; ()

32. Nā go siyā paṭhaminimujjanaṃ ka re
Yakkho siyā sahayamadassanaṃ ka re,
De vo siyā gaganatalaṅgaṇañca re
Poso siyā yadi paṭiladdhamāha re; ()

33. Dūtenu'sāsiya magadhādhipo iti
Vīmaṃsituṃ pakatimanaṅgahaṅgino,
Pāhesi te padamanugammu'pāgamuṃ
Saddhiṃ mahāsamaṇavarena paṇḍavaṃ; ()

34. Vikkhālayaṃ mukhakamalaṃ kule kule
Bhikkhāṭanena' bhihaṭamissabhojanaṃ,
Laddhā jigucchiya vasi paṇḍavācala-
Cchāyāya mārabhi sunisajja bhuñjituṃ; ()

35. Bhattamhī kukkuravamathūpame muhuṃ
Antodaraṃ pavisati dhīmato sati,
Antāni bāhirakaraṇāni'vā'bhavuṃ
Taṃkho sahī vasisanisampajaññavā; ()

36. Pabbajjitaṃ sugahitapattacīvaraṃ
Disvā ratiṃ pajahiya rājabhojane,
Siddhattha no tvamabhigamittha attanā
Attānamovadiya pabhuñji bhojanaṃ; ()

37. Dūtehi coditahadayo dayādhano
So māgadho narapati tena pāvisi,
Yenā'si paṇḍavagiri bhadravāhanaṃ
Āruyha dassanarasaghedhalocano; ()

38. Aññāya sākiyakulasambhavaṃ vasiṃ
Rājā pasidiya ariye'riyāpathe,
Mā kāhase sakha iti dukkaraṃ kharaṃ
Rajjena taṃnarapavaraṃ pavārayi; ()

39. Rajjena kiṃ tava caturaṇṇavāvadhiṃ
Rajjaṃ nijaṃ pajahiya āgatassa me,
Bodhiṃ pabujjhiya paṭhamaṃ tathāsati
Āgacchataṃ mama vijitantya'voca naṃ; ()

40. Datvā paṭissavamatha bhumibhattuno
Lokassa locanamaṇitoraṇākule,
Dīghañjase vasi ṭhapitaṅghipaṅkajo
Āḷārākaṃ isipavaraṃ upāvisi; ()

41. Patvāna kiṃ kusalagavesi so vasi
Āḷārakaṃ virajamuḷārajhāyinaṃ,
Icchāmahanti'si tava santike'dhunā
Dhammaṃ samācaritumidhāgato bruvi; ()

42. Sutvāna taṃ tatiyamarūpikaṃ vasi
Jhānaṃ viyākari paṭiladdhamattanā,
Khippaṃ taponidhipaguṇaṃ akāsi taṃ
Dhammaṃ sakācariyanayā'valambiya; ()

43. Nā'yaṃ vasi tanutarasaddhayā mamaṃ
Dhammaṃ sayaṃ samadhigataṃ viyākare,
Gosāmiko yathariva pañcagorasaṃ
Addhāphalaṃ anubhavatīti tintiya; ()

44. Kālāma dve adhigatajhānasambhavaṃ
Tvaṃ yāvatāsukha manubhosi maṃ vada,
Puṭṭhassa tassi'ti nacakiñci bhāviyaṃ
Ākiñcanaṃ avaca akiñcanālayo; ()

45. Saṃvijjare mamapaki imassi've'sino
Saddhāsatīvīriyasamādhibuddhiyo,
Evaṃ vitakkiya naciraṃ katussaho
Jhānaṃ labhī tatīyamarūpikaṃ vasī;

46. Yaṃ kho tuvaṃ viharasi jhātamapakpito
Sampajja sampati viharāmahanti taṃ,
Āḷāri'si varapurisena sāvito
Lābhā'vusotyavaca suladdhamāvuso;

47. Jānāmi pāvacanamahaṃ yathā tuvaṃ
Jānāsi pāvacanamahaṃ yathā tuvaṃ,
Tvaṃ tādiso ahamapi yādiso bhave
Tvaṃ yādiso ahamapaki tādiso bhave;

48. Ehā'vuso samaṇa mayaṃ ubho janā
Kāhāmi'to pariharaṇaṃ gaṇassi'daṃ,
Vatvāna ācariyasamānako sakaṃ
Sissaṃ akā tamasamamattanā samaṃ; ()

49. Dhammopya'yaṃ nabhavati nibbidāya vā
Bodhāyavā navupasamāya kevalaṃ,
Āruppabhumiyamupapattiyā siyā
Iccānalaṅkariya tato apakkami; ()

50. Kālamato uparivisesamuddako
Jaññā'tya'yaṃ sumariya rāmaputtako,
Patvā'ssamaṃ samadhigataṃ tvayā'pa'haṃ
Dhammaṃ samācaritumidhāgato'bruvi; ()

51. Ñatvā sakācariyamatañhi buddhimā
Dhammañcare mama samayo ca tādiso,
Vatve'vamuddakavasi khipakpamattano
Sikkhesi pāvacanapathe tapodhanaṃ; ()

52. Saddhāya maṃ sakasamayā'nusāsako
Addhā samādhijaphalamāhare'tya'yaṃ,
Cintāparo varapuriso arūpikaṃ
Jhānaṃ valañjasi katamantya'pucchi naṃ; ()

53. Sutvā tamuddakavasi santamānaso
Santaṃhi'daṃ paramamidanti bhāviyaṃ,
Sāmaṃ valañjanakamarūpabhumikaṃ
Jhānaṃ catutthakamavikampamāharī; ()

54. Saṃvijjare mamapi manoniketane
Saddhādisagguṇaratanāni'massi'va,
Evaṃsaraṃ naciramarūpikaṃ vasi
Jhānaṃ labhī vīriyabalenavā'ntamaṃ; ()

55. Laddhaṃ tayā yamadhigatanti tammayā
Ārocite samaṇa vare'sipuṅgavo,
Amhe gaṇaṃ supariharāmu'bho'timaṃ
Vatvā tamācariyadhurena mānayi; ()

56. Nā'yaṃ patho bhavaparimuttiyā siyā
Addhābhave mamapaki bhavaggapattiyā,
Evaṃ vavatthitahadayo mahādayo
Nibbijjaso tadapagato'nalaṃiti; ()

57. Mokkhesako jitavaravāraṇakkamo
Ekocaraṃ vasi magadhesu cārikaṃ,
Senānivissunnigamo yahiṃsiyā
Taṃ tāpasālayamuruvelamosari; ()

58. Addakkhi so hariṇavihaṅgamākulaṃ
Mandānileritatarusaṇḍamaṇḍitaṃ,
Nerañjarāsalilapavāhasitalaṃ
Pāsādikaṃ paramatapovanaṃ tahiṃ; ()

59. Antojaṭaṃ jaṭilajaṭā’livumbita-
Pādambujo vijaṭayituṃ ghaṭaṃ vasī,
Attāhitāpanapaṭipattiyā tahiṃ
Vijjādhare jaṭilavare pasādayī; ()

60. Sañcārito janapadacārikaṃ tadā

Patvā tapovanamatha pañcavaggiyā,

Bhikkhu mahāpurisamupaṭṭhahiṃsu taṃ

Āraddhadukkarakiriyaṃ yathābalaṃ. ()

61. Dhīro’tidukkarapaṭipattipūrako

Dantāni vīsatidasanehi vīsati,

Tāluṃ nirumhiya rasanāya cetasā

Cittaṃ nipīḷayi paritāpayi tahiṃ. ()

62. Paggayha muddhani balavā’tidubbalaṃ

Nipphīḷaye yathariva dhīmato tathā,
Attāhitāpanapasutassa paggharuṃ
Kacchādinā’dhīkatarasedabindavo; ()

63. Maggobhavatya’yamiti bodhisiddhiyā

Appāṇakaṃ paṭipada mācaraṃ ciraṃ,
Vāsaṃ akā vasi mukhato ca nāsato
Assāsamappaṭipaṭimo’parundhiya; ()

64. Ruddhesu tesva’ pihitasotarandhato
Vāto’bhinikkhami adhimattanissano,
Kammāragaggarimukhato ravo bhusaṃ
Niggacchate abhidhamanena seyyathā; ()

65. Yāvedanā kharasikharena jāyare
Sīsassa vijjhanasamaye sukhatthino,
Evaṃ tadā kaṭhinasirorujā’bhavuṃ
Ruddhānilassa hi mukhakaṇṇanāsato; ()

66. Vātābhighātanasamaye sudhimato
Sīse’bhavuṃ punarapisisavedanā,

Daḷhena yo sirasi varattakena yaṃ
Daḷhaṃ dade yathariva sisaveṭhanaṃ; ()

67. Sammā nirumhitamukhakaṇṇanāsato
Dhīro samīraṇamuparundhicu'ttariṃ,
Gabbhantaraṃ kharataravedanā'turaṃ
Vātā'bhimanthiya parikantayuṃ tato; ()

68. Goghātako caturataro vikattaye
Kucchiṃ gavaṃ tikhiṇavikantanena ce,
Ruddhātileha'nariyamaggagāmino
Jātā tathā kharatara kucchivedanā; ()

69. Appānakaṃ punarapi jhānamācaraṃ
Vīro samīraṇa muparundhi sabbathā,
Cīntubbhavaṃ sakamukhakaṇṇanāsagaṃ
Tenā'si kāyikadaratho dhitīmato; ()

70. Daḷhaṃ ubho carapurisā mahabbalā
Bāhāsu gaṇhiya purisaṃ'tidubbalaṃ,
Aṅgārakāsuyamahitāpayantice
So tādisiṃ anubhavi dukkhavedanaṃ; ()

71. Khittaṃ kaliṅgaramivakāvidevatā
Ruddhānilubbhavakharavedanāturaṃ,
Vīraṃ vilokiya patitaṃ tapovane
Pabyākaruṃka varapuriso mato iti; ()

72. Kālaṃkarotya'yamiti kāci devatā
Nocāhukiṃ taditara devatā vataṃ,
Asse'va gotamasamaṇassa mārisā
Ārocayuṃ viharaṇamīdisaṃiti; ()

73. Yaṃnūna'haṃ paṭipadaheyyamāyatiṃ
Āhārayāpanaharaṇāya sabbaso,
Evaṃ sacintayi karuṇāya coditā
Tā devatā tuvaṭumupecca gotamaṃ; ()

74. Ārocayuṃ yadipana niccabhojano-
Pacchedanaṃ samaṇatuvaṃ karissasi,
Kāhāma te mayamitilomakupato
Dibbojamokiriya sariratappaṇaṃ; ()

75. Ghāsassachedanavīriyaṃ karomi ce
Yāpenti tā madhura sudhārasena maṃ,
Tenā'bhiyāpanavidhimicchato sato
Taṃkhotapaṃ nabhavati kiṃ musā mamaṃ; ()

76. Nālanti so kuhanavasena devatā-
Vimhāpaneti'ha nijadehatappaṇaṃ,
Evaṃ anussariya'nuvāsaraṃ vasī
Āhāramāhari virasaṃ parittakaṃ; ()

77. Svācelako vicarikarāpalekhaṇo
Ācāramuttya'bhavi nacehitiṭṭhiko,

Uddissakaṃ abhihaṭakaṃ nimantanaṃ
Nāsādayi piṭakakalopikumbhikaṃ; ()

78. So daṇḍamuggaramusale'ḷakantaraṃ
Pāyantigabbhinipanitīhi cā'haṭaṃ,
Sāmakkhikāvisaya muhinnamekikaṃ
Saṅkittinodanamapi nābhisādayī; ()

79. Sovīrakaṃ napivi suraṃ namerayaṃ
Sukkhāmakaṃ yadapi tikovisuddhikaṃ,
So macchamaṃsakavikatiṃ paṭikkhipi
Appekadā tapasi nirāmagandhiko; ()

80. So sattatoppabhuti kamena hāpayaṃ
Yāvekamāhari kabalaṃ balatthiko,
So sattatoppabhuti kamena hāpayaṃ
Ekaṃ kulaṃ upagami yāva bhikkhituṃ; () (Yamakabandhanaṃ)

81. Ekāya dīhipi ticatūhi pañcahi
Dinnaṃ paṭiggahi chahi dattisattahi,
Ekāhikappabhutikamaddhamāsikaṃ
Mūlaṃ sayaṃ patitaphalaṃ pabhuñji so; ()

82. Sāmākataṇḍulamathasākamaddakaṃ
Nīvārakuṇḍakahaṭadaddulādikaṃ,
Piññākagomayatiṇa jhāmakodanaṃ
Vīro mahāvikaṭamapānubhuñji so; ()

83. Thokaṃ pivi pakasatamitaṃ hareṇuka-
Yūsaṃ tathā canaka kulatthamuggajaṃ,
So appabhojanaparamo sajīvitaṃ
Ekena yāpayi tilataṇḍulena'pi; ()

84. Sāṇammasāṇa?Jina'jinakkhipacchava-
Dussaṃ tirīṭakakusavākacīrakaṃ,
So kesakambalamapivāḷakambala
Moḷukapakkhikaphalakānya'dhārayi; ()

85. Dubbaṇṇanattakamayamaggapuggalo
Appekadā paridahi paṃsukūlakaṃ,
Attantapovaraṇa parāyaṇo bhavi
So massukuntalatanulomalocako; ()

86. Ubbhaṭṭhako'bhavi parivajjitāsano
Ukkaṭṭhamukkuṭikavataṃ adhiṭṭhahī,
Uddhaggakaṇṭakavīsame apassaye
Seyyaṃ akā taduparithānacaṅkamaṃ; ()

87. So sāyatatiyakamudakāvarohaṇa-
Yutto pavāhayitumaghaṃ samussa hī,
Ātāpayaṃ iti paritāpayaṃ sakaṃ
Dehaṃ ciraṃ parihari pāpabhīruko; ()

88. Yo nekahāyanagaṇiko'tthi'tinduka-
Rukkhassa kho papaṭikajātakhāṇuko,

Evaṃ tathā papaṭikajātamattano
Gattañca sannivitarajomalaṃ bhavi; ()

89. Sovā paro natu parivajjayī rajo-
Jallāni kajjalamalināni pāṇinā,
Dehaṃ subhojanajahanena jajjaraṃ
Telaṃ vilepiya rajasā’bhithūlayī; ()

90. So dve’kapassayikavataṃ papūrayī
Āpānako’ bhavi phalake’pi thaṇḍile,
Seyyaṃ akāka vihari vivekakāmavā
Ajjhogahaṃ adutiyako mahāvanaṃ; ()

91. Pāṇe ime visamagate’tikhuddake
Nā’haṃ vadhissamiti paṭicca’nuddayaṃ,
Ussāvamaddanahirabhīrutāya so
Nātho abhikkami ca sato paṭikkami; ()

92. Ninnatthalā vanagahanā vanāsayo
Ninnatthalaṃ vanagahanaṃ migo yathā,
Hīto vipassiya vipinopage jane
Tāsābhibhū papanati evamevakho; ()

93. Disvāna luddakavanakammikādayo
Gopālake tiṇanaḷakaṭṭhahārake,
Mācaddasaṃ ahamapi tetya’yaṃjano
Mā maṃ vipassatu samadhiṭṭhahaṃ vataṃ; ()

94. Ekovasaṅgaṇikavihārabhītiyā
Ninnatthalā vanagahanā taponidhī,
Ninnatthalaṃ vanagahanaṃ papāta so
Tassāsi tādisi pavivittatā tadā; ()

95. Yasmiṃvane caratamavītarāgīnaṃ
Romuggamo caraṇatalāni kampare,
Disvāna bhiṃsaṇakavanaṃ tathāvidhaṃ
Ajjhogahaṃ vasi pavivekakāmavā; ()

96. Ussāvapātatasamaye’ntaraṭṭhake
Hemantike sisiratarāya rattiyā,
Abbhāvakāsika mabhipūrayi vataṃ
Kicchaṃ vasi vasi vanasaṇḍago divā; ()

97. Gimhotu pacchimadivasantare divā
Abbhāvakāsikadhutadhammapūrako,
Rattiṃ vane vihari javaṭṭhikānyu’pa
Nissāya so asayi susānabhūmiyaṃ; ()

98. Buddhaṅkuraṃ upagamiyo’ṭhubhanti’pi
Omuttayantipi rajaso’kiranti’pi,
Gomaṇḍalā savaṇakhilesu daṇḍakaṃ
Datvā vadāpayitumupakkamanti’pi; ()

99. Sovādhivāsayi satimā upekkhako
Taṃvedanaṃ kaṭukaka manaññavediyaṃ,

Dukkhe sukhe sumati tulāsarikkhako
Bālesu tesva’pi navikopayimanaṃ; ()

100. Āhāratappaṇavidhinā visuddhi’ti
Eke vadanti’ha samaṇāññatitthiyā,
Kolādibhojanavikatiṃ tathāvidhaṃ
Appicchatāya’nubhavi suddhikāmavā; ()

101. Appojabhojanavikatiṃ pabhuñjato
Khattiṃsalakkhaṇasiriyā samujjalaṃ,
Kāyo suraddumaruciro’dhimattaka-
Sīmānamaṭṭhikataca māpadhīmato; ()
Pabbānivā asitalanāsva’sitika-
Vallisu unnata’vanatāni seyyathā,
Āsuṃ tathā karacaraṇādikāni’pi
Tassu’nnatonata’vayavāti viggahe; ()

103. Mokkhesino karabhapadaṃva nissiriṃ
Nimmaṃsa mānisada mahū sirimato;
Tassu’ntatāvanatakapiṭṭhikaṇṭako
Āsi yathāvalayitavaṭṭanāvali; ()

104. Gopāṇasi sithilitabandhanā jara-
Sāḷāya heṭṭhupariṭhite’va dhīmato,
Nimmaṃsalohitakakalebare pya’va-
Bhaggā bhavuṃ pavisamaphāsukāvalī; ()

105. Appaṃ kubhojanavikatiṃ pabhuñjano
Tassa’kkhikūpagayugalakkhitārakā,
Okkāyikā abhavu magādhagā tadā
Gambhīrakupagadakatārakāka viya; ()

106. Vātātapena’ bhiphusito yathā’maka-
Cchinno’bhisamphuṭani alābu tittako,
Sīsacchavī sukhumachavissa bhojano-
Pacchedanena’bhiphuṭitā ṭhitaṃ tathā; ()

107. Tassodaracchavi pana piṭṭhikaṇṭakaṃ
Alliyi so muni malamuttamocako,
Okujjito paripati pūtimūlaka-
Lomāni tabbapugalitāni bhūmiyaṃ; ()

108. So piṭṭhikaṇṭakamavasaṅgapāṇinā
Kucchicchaviṃ phusitumito parāmasi,
So piṭṭhikaṇṭakamavasaṅakgapāṇinā
Kucchicchaviṃ phusitumito parāmasi; () (Yamakabandhanaṃ)

109. Kālonukho varapuriso’ti no tathā
Sāmonukho napi nanumaṅguracchavi,
Āsuṃ tadā kavimatikathāparā narā
Disvā malaggahitamasobhanacchaviṃ; ()

110. Ye santī sampatī samaṇā’bhavuṃ pure
Attantapā tapasi anāgate siyuṃ,
Te vedanaṃ kaṭukamitodhikaṃ kimu

Vedenti vedayu mabhivedayissare; ()

111. Īhāya dukkarakiriyāyi’māya’pi
Neva’jjhagā yamariyañāṇadassanaṃ,
Attūpatāpanakasirassa kevalaṃ
Bhāgī bhavi anariyamaggagāmiso; ()

112. Saṃsāre sātisāre barataradarathe saṃsaraṃ saccasandho
Khedevedesi devāsiranarasaraṇoesayaṃsattasantiṃ,
Dhīrovīrovaroyopabhavabhavabhayopāpatāpabbipatto
Āyogaṃ yogiyogī parihari hirimāevamevacchavassaṃ; () (Muttāhāra bandhanaṃ)

Iti medhānandābhidhānena yatinā viracite sakala kavijana hakayānandadānanidāne jinavaṃsadīpe avidurenidāne mahābodhisattassa mahā padhānānuyogappavattiparidīpo ekādasamosaggo.

1. Kāmaṃ kāmasukhallikā’nuyogo
Hīno’natthakaro’tya’ne(’karūpaṃ),
Cintetvāna tapovanaṃ vimānā
Tvaṃ siddhatthu’pagamma kāhase kiṃ; ()

2. Konāma’ntu’patāpanā’nuyutto
Patto hoti sukhappadaṃ kadāci,
Tasmā attu’patāpanā’nuyogo
Hīno’natthakaro’ti cintayassu; ()

3. Attānaṃ sayamevamovaditvā
Piṇḍāyā’nugharaṃ caritva laddhaṃ,
Bhattaṃ bhuttavato sakamhi kāye
Āsuṃ pākatikāni lakkhaṇāni, ()

4. Hīnantadvayavajjanena jātu
Ñāṇukkaṃsagatamhi tamhi vīre,
Bodhāyū’pasamāya nibbidāya
Ukkaṭṭhaṃ paṭipattimācarante; ()

5. Chabbassānya’nidukkaraṃ karitvā
Bodhiṃ nājjhagato subhojanāni,
Bhuñjanto kimu kubbate’ padhānā
Vibbhanto iti pañcavaggiyāyaṃ; ()

6. Madaditvā sikataṃ sinehaladdhā
Kevā’suṃ samaṇaṃ hi’maṃ upecca,
Ko mūḷho’dhigamādhigantumicche
Cintetvā migadāyamotariṃsu; ()

7. Senānīnigame tadāni seṭṭhi-
Dhītā sāmikulaṃ alaṅkatā’si,
Bhārenā’vanataṅginī kucānaṃ
Haṃsivā’lasagāminī sujātā; ()

8. Jāte patthitapatthanāsamiddhe
Rukkhā’dhiggahitāya devatāya,
Kātuṃ sābalikammaka mānayitvā
Dhenū laṭṭhivanopagā sahassaṃ; ()

9. Tāsaṃ pañcasatāni duddhakhīraṃ
Pāyetvā katapuna yāvatā’ḍhadhenū,
Khīrānaṃ parivattanaṃ vidhāya
Paccūsamhi dudoha tā’ḍhadhenū; ()

10. Missetvā sayamevava duddhakhīraṃ
Pāyāsaṃ pacituṃ samārabhittha,
Devā tattha sudhārasaṃ khipitvā
Ārakkhādimakaṃsu uddhanasmiṃ; ()

11. Tassā’si himāvācalo’padhānaṃ
Pallaṅko pathavitalaṃ ahū ce,
Hatthā pacchimapubbasāgaresu
Pādā dakkhiṇasāgare bhaviṃsū; ()

12. Uggantvā tiṇajāti nāhirandhā
Tassā’hacca ṭhitā nabhaṃ asesaṃ,
Chādesuṃ caraṇuṭṭhitā’ssa kaṇha-
Sīsā’jānuyugā’pya’kaṇhakīṭā; ()

13. Cattāro sakuṇā catuddisāhi
Patvā tappadapañjaraṃ vivaṇṇā,
Setā’suṃ puthumīḷhapabbatassa
Sīse caṅkami so alimpamāno; ()

14. Iccevaṃ sumati’ṭṭhapākadāni
Passitvā supināni pañca niṭṭhaṃ,
Patto ajja bhavāmahanti buddho
Nigrodhaṃ samupecca sannisīdi; ()

15. Sodhetaṃ sahitā tu puṇṇadāsī
Paccūse vaṭamūlapubbasele,
Taṃ lokekaraviṃ virājamānaṃ
Disvā’voca sujātametamatthaṃ; ()

16. Lakkhagghaṃ haripātimāharitvā
Sā āvajjayi pakkabhājanaṃ so,
Pāyāso vinivaṭṭito ṭhito’si
Tāyaṃ pokkharapattatova’toyaṃ; ()

17. Sā aññāya suvaṇṇapātiyā taṃ
Chādetvā muditā pasantacittā
Gantvā maṇḍana maṇḍitā sasīse
Katvā pūjayi bhojanaṃ sujātā; ()

18. Kālaṃ ettakamevabodhisattaṃ
Nātikkamma vidhātudinnapatto,
Sampatto’si adassanaṃ tato taṃ
Pātiṃ soṇṇamayaṃ paṭiggahetvā; ()

19. Haṃsālimalinīkatāravinda-
Reṇucchannasunīlanīrapurā,
Yā nerañjaravissutā’si tāya
Najjātīramagañji sattasāro; ()

20. Pāyāsāmisapuṇṇasoṇṇapātiṃ
Kāsāvāni jinaṅkuro ṭhapetvā,
Tīre tāya savantiyā nahātuṃ
Titthaṃ gandhagajorivo’tarittha; ()

21. Rolambākulanīlanīrajehi
Sevālehi nadījalaṃ sunilaṃ,
Nikkhantajjutisañcayehi dehā
Otiṇṇassa jagāma piñjarattaṃ; ()

22. Gaṅgākāmini kañjareṇugandha-
Cuṇṇaṃ tuṅgataraṅgabāhunā taṃ,
Bhattāraṃ salilena sītalena
Makkhetvāsunahāpayantī’vā’si; ()

23. Tulyaṃ tabbadanambujena laddhuṃ
Āyantaṃ raviraṃsisaṅgamena,
Haṃsasseṇi sarojakosarāsiṃ
Saṃdūsesi āvāriyo hi pāko; ()

24. Tīre sārasacakkavākapakkhī
Sosāya’ssavisāritaṃ’sapakkhā,
Gambhīrambhasi mattamāhariṃsu
Maññe nikkaruṇāya ettakantī; ()

25. Tuṇḍe maṇḍitapuṇḍarīkadaṇḍo
Pakkhe keravapaṇḍare pasārī,
Nāthassu’bbahi mattahaṃsarājā
Setacchattavibhutimuttamaṅge; ()

26. Vattamhojapalobhitālicakkaṃ
Cakkhavāpāthagataṃ jinaṅkurassa,
Saṃdassesi padhānabhuṭhitassa
Nilasmiṃ kasiṇamhi bhūtibhāraṃ; ()

27. Veyyāvaccakarārivāpagāyaṃ
Sevālādimalāpanena mīnā,
Pādañcandagamīnalakkhaṇassa
Tassa’gge vimalikariṃsu vāriṃ; ()

28. Uttiṇṇassa visālasāḷasākhī-
Sākhāhatthapuṭehi puñknāya,
Gattaṃ mandasugandhagandhavāha-
Vatthaṃ sāḷavanaṅganā adāsi; ()

29. Lokindo parimaṇḍalaṃ nivattho
Chādetvāna timaṇḍala’ntariyaṃ,
Bandhitvopari kāyabandhanampi
Kāsāvaṃ paridhāyi paṃsukūlaṃ; ()

30. Pāyāsassa nirūdakassa ūna-
Paññāsappamite vidhāya piṇḍe,
Pācīnābhimukho nisajja najjā
Tīre tāya akāsi bhattakiccaṃ; ()

31. Pāyāso madhuro’yamassa satta-
Sattāhaṃ paṭividdhabodhino hi,
Ojāsamapharaṇāya ṭhānamāsi
Tasmā so pavihāsi nibbihesaṃ; ()

32. Bujjheyyaṃ yadi bodhimajja sohaṃ
Uddhaṃsotamayaṃ suvaṇṇapāti,
Gaṅgāyaṃ khipaki gacchatūti vatvā
Dhīmā dakkhiṇahatthagaṃ tamagghaṃ; ()

33. Sotaṃ bhindiya sā savantimajjhe
Ṭhatvā pāti yato asītihatthaṃ,
Uddhaṃsotamupecca sannimujji
Tasmā so’pi nimujji pītinajjaṃ; ()

34. Nāgānaṃ bhavanaṃ upecca tiṇṇaṃ
Buddhānaṃ panimamhi bhaddakappe,
Sāpātiparibhuttasoṇṇapāti
Ghaṭṭetvāna ṭhitā katānurāvā; ()

35. Taṃ dīghāyukakālanāgarājā
Sutvā saddamathajjape’kabuddho,
Uppannoti jinaṃ abhitthavanto
Aṭṭhāsi thutigītikāsatehi; ()

36. Chāyābaddhavisālasāḷasālaṃ
Patvāsāḷavanaṃ nadīsamīpe,
Ājīvaṭṭhamasīlasaṃvarena
Ādoyeva visuddhakāyavāco; ()

37. Katvāṭṭhārasapiṭṭhikaṇṭakānaṃ
Koṭīnaṃpaṭipādanaṃ kamena,
Pallaṅkassanisajjabandhanena
Kammaṭṭhānasatiṃ upaṭṭhapetvā; ()

38. Ānāpānasatiṃpariggahetvā
Nibbattesimalaggahītapubbe,
Rūpārūpasamādhayo’ṭṭhapañcā-
Bhiññāyo vasitāca so vasīso ()

39. Jhānassādarato divāvihāraṃ
Katvā sāḷavane surāsurehi,
Dhīro maggamalaṅkataṃ karīva
Gantuṃ otariyatrabodhimūlaṃ; ()

40. Lājādīkusumehivippakiṇṇo
Muttāpaṇḍaravāḷukātthato so,
Maggo tuṅgataraṅga bhaṅgahāri
Lakkhīvāsapayodadhīri’vā’si; ()

41. Majjhā’ropitapaṅkajābhirāmaṃ
Muttādāmasamākulaṃ samantā,
Kaṇṇolambasuvaṇṇaghaṇṭamassa
Deṭā dibbavitāna mukkhipiṃsu; ()

42. Lokatthaṃ karaṇāya coditasmiṃ
Tasmiṃ lokadivākare’kavīre,
Gacchante sahajātabodhimūlaṃ
Āloko udapādi sabbaloke; ()

43. Āyantaṃ tiṇhārako pathamhi
Disvā sotthiyanāmabhūsuro taṃ,
Pādāsi tiṇamuṭṭhiyo’ṭṭhamattā
Nātho tāni tiṇāni sampaṭicchi; ()

44. Vattatte varapāṭihāriyamhi
Magge gandhagajo’ca jamhamāno,
Sampatto karuṇākalattabhattā
Sambodhādhigamāya bodhimūlaṃ; ()

45. Tassosīdaṭhitaṃ’va cakkavāḷaṃ
Heṭṭhā dakkhiṇato’ttarānanassa,
Paññāyu’ttaracakkavāḷamuddhaṃ
Laṅghitvānaṭhitaṃ’va ābhavaggaṃ; ()

46. Evaṃ pacchimamuttaraṃ disampi
Aṭṭhānanti padakkhiṇaṃ karonto,
Gantvā ṭhānavaraṃ puratthimasmiṃ
Aṭṭhāsi vasi pacchimānano so; ()

47. Dhīmā dakkhiṇapāṇipallavena
Agge tāni tiṇāni sattharī so,
Tamhā cuddasahatthamuppatitvā
Pallaṅko samalaṅkarī dumindaṃ; ()

48. Dakkho kārupavīṇacittakāro
Kātuṃ vā’likhituṃ yathānasakkā,
Aṭṭhaṃsu haritāni santhatāni
Evaṃ tāni tiṇāni uppatitvā; ()

49. Maṃsādī upasussare nahārū
Aṭṭhīcepyavasissare sarīre;
Muñceyyaṃ caturāsavehi yāva
Bhindissāmi natāvimaṃ ahanti; ()

50. Daḷhaṃ cintiya daḷhamānaso so
Pācīnābhimukho dumindabandhaṃ;
Katvā piṭṭhigataṃ nisīdi bodhi-
Pallaṅkamhi yugandhare ravī’va; ()

51. Lokeso sasimaṇḍalāvabhāsaṃ
Setacchattamadhārayī tadaññe,
Suddhāvāsatalaṭṭhadevatā taṃ
Pūjesuṃ makuṭappitañjalīhi; ()

52. Ye rūpāvacare vasanti devā
Te ca’ññatra asaññasattadeve,
Sampatvā vajirāsane nisinnaṃ
Pūjesuṃ kusumākulañjalīhi ()

53. Ekacce paranimmitādilokā
Patvā bhattibharā’marā mahiṃsu,
Pūjābhaṇḍasamābhikiṇṇahatthā
Mārāriṃ tahimāpa pāpimā kiṃ; ()

54. Ye nimmāṇaratimhi nijjarā te;
Patvā gandhakaraṇḍamaṇḍalehi,
Sampūjesumalaṅkataṅghipīṭhaṃ
Naṃ seṭṭhaṃ vijayāsanopaviṭṭhaṃ; ()

55. Aṭṭhāsi tusitālayā saseno
Patvā santusitavhadevarājā,
Vijento harimora piñchapuñja-
Sobhaṃ kañcanatālavaṇṭapantiṃ; ()

56. Patvā yāmasurālayā saseno
Saṃvijesi suyāma devarājā,
Dhīraṃ soṇṇapaṇāḷikānipāta-
Dhārāsannibhacārucāmarehi; ()

57. Devindo vijayuttarākhyasaṅkhaṃ
Vīsaṃ hatthasataṃ dhamītadaññe,
Pūjesuṃ tamupecca koviḷāra-
Pupphādīhi ca tāvatiṃsadevā; ()

58. Yakkhādīhi purakkhatā’pi deva-
Rājāno caturo catuddisāsu,
Rakkhaṃ saṃvidahiṃsu devalokā
Taṃ patvāna vinaṭṭhalomahaṭṭhaṃ; ()

59. Vādento saramaṇḍalaṃ vidhāya
Vīṇaṃ pañcasikho’pi beḷuvākhyaṃ,
Taṃ sampūjayi kālanāgarājā
Thomento thutigītikāsatehi; ()

60. Evaṃ kāhaḷabherisaṅkhavīṇā-
Ghaṇṭāvījanichattacāmarehi,
Naccādīhicalājapañcamehi
Dīpaddhupadhajehi mānayuṃ taṃ; ()

61. Siddhattho paṭisiddhamāradheyyo
Kattuṃ attavase sadevalokaṃ,
Sutvā vāyamatīti bodhimaṇḍe
Māro tatra samārabhitthagantuṃ; ()

62. Tasmiṃ kho samaye bhayāvahāni
Mārasso’taraṇāya kāraṇāni,
Cakkhacāpāthagatāni dunnimitta-
Rūpādīni tilokalocanassa; ()

63. Sukkha’mhodhararāvabherirāva-
Vipphārābadhirīkatambarampi,
Bhīmaṃ vijjulatā’sighaṭṭaṇehi
Mārassā’havambḍalābhamāha; ()

64. Mārassā’gamanañjase rajova
Vājīnaṃ khuraghaṭṭaṇena jāto,
Ukkāpātasataṃ janesi tassa
Cakkhavāniṭṭhaphakhalaṃ disāsu ḍāho; ()

65. Vehāse vicaruṃ kabandharūpā
Kākolā baliputthavāyasārī,
Unnādiṃsu kharānilo pavāyī
Abbhuṭṭhāsi rajo disāsu dhūmo; ()

66. Āloko vigato ghaṇandhakāro
Otiṇṇo mahikāsamābhikiṇṇo,
Ākāso pathavi bhūsaṃ pakampi
Meghacchannadinaṃ dinaṃ babhūva; ()

67. Siddhatthañhi asiddhamatthametaṃ
Kātuṃ assavamārakiṅkarāme,
Vatve’thā’ti pajāpatī saseno
Tattheva’ntaradhāyi tāvadeva; ()

68. Sā setā purato pajāpatissa
Āsī bārasayojanaṃ vinaddhā,
Evaṃ dakkhiṇavāmano ca loka-
Dhātvantāvadhīmāsi pacchato’pi; ()

69. Uddhaṃ sā navayojanappamāṇā
Saddo bhūmividāraṇori’vā si,
So’paḍḍhaṃ satayojanaṃ babhūva
Uccaṃ so girimekhalo gajindo; ()

70. Nāhesuṃ parisāsu nimmitāsuṃ
Dveyodhā sadisāyudhādadhānā,
Tabyāsena alañhi lomahaṃso
Yassā’nussaraṇena ce siyā me; ()

71. Māpetvā sahasā sahassabāhuṃ
Gaṇhitvā vividhāyudhāni tehi,
Ārūḷho girimekhalaṃ saseno
Māro pāturahosi baddhavero; ()

72. Deveso yasasā samaṃ sakena
Setacchatta magañchi saṃharitvā,
Deveso yasasā samaṃ sakena
Saṅakkhaṃ piṭṭhigataṃ vidhāya dhāvī; () (Yamakabandhanaṃ)

73. Saṅkocā’nanakāhalo jagāma
Pātālaṃ khalu kālanāgarājā,
Vīṇādoṇisakho sakhānapekho
Tamhā pañcasikho kalahuṃ palāyi; ()

74. Disvā mārabalaṃ samosarantaṃ
Sampattā janatā palāyi bhītā,
Sosīho’va vihāsi sakyasīho
Eko kamārakarindakumhabhedī; ()

75. Passitvā’dharakantibhāramassa
Vattamhoruha mindirāvihāraṃ,
Siddhatthena samo nacatthi loke
Iccevaṃ kalimā’ha mārasenaṃ; ()

76. Etasasā’bhimukhā mayaṃ kadāci
Nosakkoma’bhiyujjhitunti tātā,
Vatvā uttarapassato samāro
Khandhāvāramabandhi baddhavero;

77. Disvā’jjhottharamānamārasenaṃ
Ārakkhāvaraṇaṃ thiraṃ vidhāya,
Khandhāvāramabandhi sopi vīro
Jetuṃ taṃ dasapāramī bhaṭehi; ()

78. Māro bhudharamerucakkavāḷe
Rukkhādīni vicuṇṇituṃ samatthaṃ,
Khobhetvā bhuvanattayaṃ disāsu
Uṭṭhāpesi samīraṇaṃ sughoraṃ; ()

79. Vāto pāramidhāmavārito so
Nittejaṃ palayānilassamopi,
Patto cāmaramandamārutova
Tandehotuparissamaṃ jahāsi; ()

80. Dhārāvegavihinnabhūmibhāgaṃ
Gambhīrā’sanirāvanibbharā’ghaṃ,
Māro māpayi tuṅgavīcabhaṅgaṃ
Vassoghaṃ paripātarukkhaselaṃ; ()

81. Vīro pāramipāḷibandhanena
Rakkhaṃ bandhi nijantabhāvakhette,
Teno’gho vipathaṅgamo vipakkha-
Senāyā’si pavāhaṇe nidānaṃ; ()

82. Tejokhaṇḍasamānamattano so
Tattaṃ pajjalitaṃ sajotibhūtaṃ,
Māpetvo’palavassamappasayhaṃ
Jhāpetuṃ tamupakkamittha māro; ()

83. Mārasseva patantamuttamaṅge
Ghoraṃ pāramivāyuvegaruddhaṃ,
Taṃvassaṃ vajirāsanūpacāre
Pūjāpupphaguḷattanaṃ jagāma; ()

84. Assaddho visadiddhatiṇhadhāraṃ
Ādittaṃ pihitambaro’daraṃ so,
Māpesi asisattitomarādi-
Vassaṃ sabbadisānipātamānaṃ; ()

85. Tasmiṃ pāramivammavammitasmiṃ
Vissaṭṭhā’yudhavuṭṭhi kuṇṭhitaggā,
Patvā sampati pupphavuṭṭhibhāvaṃ
Tappādāsanamatthake papāta; ()

86. Māro viccitaciccitāyamānaṃ
Saṃvaṭṭānalakhaṇḍavibbhamaṃ so,
Vassaṅgāramayaṃ savipphuliṅgaṃ
Uṭṭhāpesi palāsapakupphavaṇṇaṃ; ()

87. Khippaṃpāramimantajappanena
Aṅgārāninivāritānitāni,
Taṃbuddhaṅkurapuṇṇacandabimbaṃ
Sevantānivikiṇṇabhānivāsuṃ; ()

88. Bhasmīkātumalantimāraveriṃ
Dhūmākiṇṇamaniggataggijālaṃ,
Mārobheravarāvamussadābha-
Mabbhuṭṭhāpayikhārabhasmavassaṃ; ()

89. Setāmuddhanivippakiṇṇabhasmiṃ
Taṃvassaṃcitapāramībalena,
Patvācandanagandhacuṇṇabhāvaṃ
Mārārissapapātapādamūle; ()

90. Asmiṃ guvalayālavāḷagabbhe
Sampātānaladaḍḍhavaṇṇudhāraṃ,
Uttāsāvahamattano'pi kaṇho
Vassāpesi uḷāravaṇṇuvassaṃ; ()

91. Disvā'ṅakghīnakharāliraṃsigaṅgā-
Tīrussāritavaṇṇurāsi massa,
Aṅgāro'va'dhikodhapāvakena
Kaṇho kaṇhataro'si jhāpitatto; ()

92. Dhūpāyantamavīcimaccimantaṃ
Samphuṭṭhaṃ ghanapheṇaṇabubbulehi,
Vassaṃ paṅkamayaṃ bhusaṃ nimuggo
Māro māpayi pañcakāmapaṅke; ()

93. Tasmiṃpāramisattīsitibhūte
Paṅke candanapaṅkabhāvayāte,
Māro passiya phullapaṅkajāhaṃ
Kopā paṅkahatānanorivāsi; ()

94. Mārāriṃ iminā hanāmahantī
So lokantariyatdhakāraghoraṃ,
Māro sūvividāriyaṃ disāsu
Uṭṭhāpesighanandhakārakhandhaṃ; ()

95. So'yaṃ pāramijātaraṃsijāla-
Bhinnā'sesatamojinaṅkureṇo,
Pallaṅkodayapabbatodito'si
Kāmaṃ māratusārasosanāya; ()

96. Etaṃ gaṇhatha bandhathā'ti vatvā
Niṭṭhaṃ kappamavaṇṇiyaṃ kavīhi,
Saddhiṃ mārabalenu'pāgato so
Kuddho yuddhamakā pamattabandhu; ()

97. Taṃ disvā’calaniccalaṭṭhamesa
Pallaṅko nacapāpuṇāti tuyhaṃ,
Mayhaṃ he’su’pakapakpateva tasmā
Asmā vuṭṭhahathā’vusotya’voca; ()

98. Ekā’pī samatiṃsapāramīnaṃ
Pallaṅkatthamapūritā tayā’ti,
Vutte so khipi nijjito’racakkaṃ
Cakkaṃ cakkavaraṅkitassa sīse; ()

99. Taṃ cakkāyudhamujjhitappabhāvaṃ
Yuddhe laddhajayassa mārajissa,
Ussisamhi varāsanūpacāre
Setacchantamivussitaṃ rarāja; ()

100. Tuyhaṃ sañcinanamhi pāramīnaṃ
Ko sakkhī’ti ahañca sakkhihomi,
Sakkhī’ganti pavattamārasenā-
Ghoso bhumividāraṇori’vāsi; ()

101. Dāpentonijasakkhimuggatejo
Bāhuṃtāvapasārayī paviro,
Sakkhīhantīvadaṃ’va mārasenaṃ
Tajjento’va babhūva bhumicālo; ()

102. Mātaṅgo girimekhalo chitāriṃ
Vandanto’vapapāta jannukehi,
Māro laddhaparājayo nivattha-
Vatthassā’pi anissaro palāyi; ()

103. Ghoramārabalavāraṇādhipa-
Mānadappanibhakumbhadāraṇo,
Bodhimūlavajirāsanopari
Kesarīva virarāja māraji; ()

Iti medhānandābhidhānena yatinā viracite sakala kavakijana hadayānandadānanidāne jinavaṃsadīpe avidūre nidāne devaputta mārabala viddhaṃsana pavattiparidīpo dvādasamo saggo.

1. Nikhilamāratusāravisosino
Athajinaṅakkuradīdhitimālino,
Ravi katāvasaro’va’parācalaṃ
(Duta’vilambita) gāmimupāgamī; ()

2. Jaladhivārisinehasupurite
Abhavi paṃsumahītalamallake,
Paṇihitāparabhudharavattikā-
Jalitadīpasikhe’va nabhomaṇi; ()

3. Udayapabbatagabbhasamubbhavaṃ
Sakayasopaṭibimbasamaṃsubhaṃ,
Sapadi tappamukhe sasimaṇḍalaṃ
Kasiṇamaṇḍalavibbhamamubbahi; ()

4. Aruṇavaṇṇasudhākara bhākarā
Divasasandhivilāsiniyā khaṇaṃ,

Parihariṃsu’dayāparabhudhara-
Savaṇagaṃ maṇimaṇḍana vibbhamaṃ; ()

5. Ravidhurā vidhurā sarasīvadhu
Kamalakomalakosapuṭañjalī,
Upavane pavane’ritabhūruhā
Panamitānamitāva tapodhanaṃ; () (Yamakabandhanaṃ;)

6. Aparasāgaramuddhani bhāsuraṃ
Timirajālaparaṃ ravimaṇḍalaṃ,
Mukulitamburuhassirimāhari
Bhamaracakkabharaṃ sarasūpari; ()

7. Lavaṇavāridhikācasarāvake
Aparabhūdhara kūṭa bhujappitā,
Sūriyamaṇḍalapāti nimujjiya
Purimayāmamukhaṃnakimāhari; ()

8. Maṇipabhāruṇa bhākara maṇḍalaṃ
Tamanubhuya mahambudhirāhunā,
Mukhagataṃvamitaṃ viyaka lohitaṃ
Jaladarāji rarāja dinaccaye; ()

9. Vitatameghapabhāhi muhuṃ muhuṃ
Kaḷita pāṭala pallava sampadaṃ,
Vanaghaṭaṃ viṭapantaragaṃ kamā
Phūṭatamopaṭalaṃpariṇāmayī ()

10. Subhajanebhajanenirapekkhinī
Vipatinī patinīva rajassalā,
Sumadhupe madhupe parivajjayuṃ
Kamalinīmalinīkatanirajā; () (Yamakabandhanaṃ;)

11. Madhumadālikulā makulāvalī
Anilabhaṅga taraṅga bhujeritā,
Paduminī ramaṇīhi sirimato
Sumahitāmaṇikiṅkiṇiseṇiva; ()

12. Rasikapakka phalāphala sālisu
Tarusiresu samosaramānakā,
Timirakhaṇḍanibhā badhirīkaruṃ
Ravipathaṃ virutehi vibhaṅgamā; ()

13. Kumudinīpamadā’thasudhākara-
Karasatehi parāmasanāparaṃ,
Kusumahāsavilāsadharā bhusaṃ
Bhuvanavandiragabbhamalaṅkari; ()

14. Himakaro hariṇañjanahārinā
Nijakarena nirākari taṅkhaṇe,
Sakalaloka’vilocana sambhavaṃ
Ghanatamopaṭalaṃhisajo yathā; () (Silesabandhanaṃ)

15. Sapadipāramitāramitāsayo
Navama’nussatiyāsatiyā paraṃ,

Adhikatā’dhi samādhi samāhito
Purimajātibhave tibhave sari; () (Yamakabandhanaṃ)

16. Sumatipādaka jhāna samuṭṭhito
Purimakhandhasamūhamanukkamaṃ,
Asariso’panisinnajayāsana-
Ppabhuti yāvasumedhabhavāvadhiṃ; ()

17. Idhabhave samanantarajātiyaṃ
Tadiyakhandhapabandhamanussari,
Ticatupañcachasatta nava’ṭṭhapi
Dasapi visatitiṃsati jātiyo; ()

18. Lahumanussaritāḷisa jātiyo
Pabhava khandhavasena tahiṃtahiṃ,
Bhavasataṃbhavupaḍḍhasataṃbhava-
Dasasataṃbhavalakkhamathāparaṃ ()

19. Aparimāṇa yugantagajātiyo
Aparimāṇa vivaṭṭagajātiyo,
Aparimāṇa yuganta vivaṭṭagā
Aparimāṇa guṇo sarijātiyo; ()

20. Catusuyonisusattamanaṭṭhiti-
Tibhavapañcagatīsuparibbhamiṃ,
Kasirabhāravaho ahamañjase
Sakaṭabhāravaho gavajoyathā; ()

21. Itisamañña dharo’simamutra’haṃ
Iti nihīnapasattha kulo bhaviṃ,
Iti bhaviṃ abhīrūpavirūpimā
Itipi bhatta phakhalāphala māhariṃ; ()

22. Anubhaviṃkusalākusalārahaṃ
Vividhadukkhamadukkha madukkha khaṃ,
Dasasatāyu satāyumitobhaviṃ
Itibhavaṃtibhavaṃsamanussari; () (Yamakabandhanaṃ)

23. Itiha yāvasumedha bhavaṃ sudhī
Sumariyā’tigatā’mitajātiyo,
Asari sopaṭilomavasā tato-
Ppabhuti yāva ito tatiyaṃ bhavaṃ; ()

24. Punaramutra tatobhavato cuto
Samupapajji manantarajātiyaṃ,
Tahimahaṃtusite tidasālaye
Bhavimatijjuti santusitābhidho; ()

25. Tusitadevanikāyasamatvayo
Paramarūpa vilāsadharo’bhaviṃ,
Sumadhurāmatamāhari midisaṃ
Anubhaviṃsukhamindriya gocaraṃ; ()

26. Samupajīvimamānusahāyana-
Catusahassa mahaṃtusitālaye,

Maruganamburuhāsanayācanaṃ
Iha paṭicca tato bhavato cuto; ()

27. Jananirājiniyā maṇicetiye
Sugatadhātumivā'samakucchiyaṃ,
Ravikule paṭisandhimahaṃ pitra-
Narapatiṃ adhikicca samappayiṃ; ()

28. Itiha rūpamarūpamanādikaṃ
Viparivattati vattati nāparaṃ,
Visatiyā sati yāva dhiyā'sanaṃ
Vihatamohatamo'si bhave sudhī; () (Yamakabandhanaṃ;)

29. Cutupapattipabandhavasenahi
Avasavakattanadhātuparamparā,
Jalitadīpasikhe'va pavattati
Nayidhapuggalavedakakārako; ()

30. Purimakhandhapabandhamanekadhā
Itivavatthayato hi kudiṭṭhiyo,
Apagatā'ttani vīsativatthukā
Tamihadiṭṭhivisuddhi'ti vuccati; ()

31. Satimato ravimaṇḍalasantibhā
Sakaṭamagganibhā'yamanussati,
Purimajātisu nābhivirajjhati
Saravaye sarabhaṅgasaro yathā; ()

32. Acutiyācutiyāmati māsane
Sutavatī'tavatī'hati bujjhituṃ,
Samudite'mudite kumudāni'ma
Nakamalā kamalāni alaṅkari; () (Yamakabandhanaṃ;)

33. Ruciracandamaricivilepinī
Kumudasaṇḍavikāsavihāsinī,
Rajanimajjhimayāmavilāsinī
Tadadhisīladhanaṃ vijābhāsi kiṃ ()

34. Ghanasunīlavisālatapovanaṃ
Analabhāsurakīṭakulākulaṃ,
Rajanirājiniyā kusumākulā-
Viraḷakesakalāpasiriṃ bhajī; ()

35. Tadupahāraratāyi'va komudī-
Bhujalatāya vibhāvaribhīruyā,
Gahitalājakabhājanavibbhamaṃ
Phuṭitakeravakānana māhari; ()

36. Tibhuvanekaraviṃ ravibhattari
Aparadīpagate sarasīvadhū,
Rajaniyā vihitāvasarā'pi kiṃ
Paricariṃsu patibbatamabbhutaṃ; ()

37. Parilasiṃsu bhusaṃ bhuvane'vu bho
Ravipathe vitatā, vitatārakā,

Animise hi mahāya mahimato
Jalitadīpasikhāca mahītale; ()

38. Makaratenaketanasantibhā
Tuhinadīdhitidīdhiti majjhime,
Nisi dadāra sadārasarāginaṃ
Hadayakeravakeravakānanaṃ; () (Yamakabandhanaṃ)

39. Atha bhavābhavadiṭṭhivibheda naṃ
Vimati moha tamopuṭapāṭa naṃ,
Cutupapātapabhuti vijāna naṃ
Kathamalattha sadibbaviloca naṃ; ()

40. Kusalakammapabhāvasamubbhavaṃ
Sukhumaduragatāni'pi gocaraṃ,
Animisāna pasādavilocanaṃ
Rudhirasembhamakalāpagataṃka yathā; ()

41. Tathariva'kkhisamena sudhāsinaṃ
Vimatidiṭṭhimisodhanahetunā,
Hatamanopakilesamalena so
Vigatamānusakenahi cakkhunā; ()

42. Karatalamburuhoparicakkhumā
Yathārivā'malakībadarīphalaṃ,
Cutupapattigatepi tathāgate
Tibhuvanamhi yathicchita maddasa; ()

43. Navupapātakhaṇeca cutikkhaṇe
Visayabhāvamupenti tathāgatā,
Tadupacāravaseni'hadassanaṃ
Khamati aṭṭhakathācariyāsabho; ()

44. Upadhihīna'dhihanīnatathāgate
Anapanītapaṇīta tathāgate,
Anabhirūpa'bhirūpatathāgate
Sugati duggati dugga mupāgate; () (Yamakabandhanaṃ;)

45. Tiriyamuddhamadhopatitīya so
Matipahaṃ abhipassi yathārahaṃ,
Nicitakammapatheca tathāgate
Upari pādakajhānasamuṭṭhito; ()

46. Akusalāni kariṃsu ime tidhā
Sucaritāni kariṃsu tidhā ime,
Ariyamaggaphalehika samaṅgino
Nasamaṇā'tipi antimavatthunā; ()

47. Guṇanirākaraṇena asādhavo
Upavadiṃsu nasanti guṇā'ti'me,
Apicasapakpurisā'riyapuggale
Tadanurūpaguṇehi pasaṃsayuṃ; ()

48. Vitathaladdhiparāmasanā ime
Paramaladdhiparāmasanā ime,

Gahitaladdhivasena tahiṃtahiṃ
Nicitakammapathā janatā ayaṃ; ()

49. Caturapāyamapāyamapāyatiṃ
Upagatā sugati sugatiṃiti,
Yati samāhitavāhitavā' ddasa
Animisakkhisamakkhisamanvito; () (Yamakabandhanaṃ)

50. Sammāsammasatosato satimato kammādihetubbhavaṃ
Rūpārūpamanāgataṅni mahā mohandhakāro dhiyā,
Abbhatthaṅgami yāya soḷasavidhā kaṅkhācatekālikā
Sākaṅkhātaraṇabbisuddhu dutiyeyāme pavattā mati; ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe avidure nidāne pubbenivāsañāṇadibbacakkhuñāṇādhigama pavattiparidīpo terasamo saggo.

1. Sudhākare vikasitakeravākare
Kamenu' pāsati sati pacchimaṃ disaṃ,
Vihāvarī sasirucirānanaṃ jinaṃ
Bhajanti pacchimamathayāma motari; ()

2. Khaṇaṃ nisāpati virahātureva'yaṃ
Nisāvadhū malinapayodharambarā,
Catuddisāyatanayanehi sampati
Mumoca sīkaranikarassubindavo; ()

3. Kilesanāsanapasuto samādhinā
Puthujjano tadanusayaṃ yathubbahe,
Tathaṃ'sunā bhuvanakalaṅkasodhano
Nahe kalānidhi sakalaṅka mubbahī; ()

4. Puratthime nabhasi vikiṇṇa tārakā-
Pabandhanibbharatimiraṃ viyākarī
Nisāvadhu valayitahārabhāsura-
Sunīlakomalanavakuntalassiriṃ; ()

5. Vipassanābalavimalīkatantaro
Jinaṅkuro duritamalaṃva candimā,
Maricisañcayadhavalīkatambaro
Tamocayaṃ tamanucaraṃ nirākarī; ()

6. Pavāyi sītalamalayānilo bhusaṃ
Disaṅganā sisiratusārabindavo,
Mumoca sā vicari nisā nisākara-
Marīcimañjariparicumbite bhuvi; ()

7. Niraṅgaṇe nirupakilesa niccale
Mudumhi kamakmaniyavisuddhibhāvage,
Samāhite manasi vipassanāmanaṃ
Athāsavakkhayamatiyā' bhīnīhari; ()

8. Sabārasaṅgikabhavacakka majjhagā
Anukkamena'pi paṭilomato sudhī
Vavatthayaṃ yamariyañāṇadassanaṃ

Visuddhiyā visaddhiyā taduccate; ()

9. Khaṇena yo sarati sahassalocano
Yathāvato dasasatamattha massapi,
Vidhātuno nijacaraṇaṅgulippabhā-
Vibhusitā'khilabhuvanodarassa'pi; ()

10. Asesanīvaraṇatusārasosino
Samādhisambhava' khilajhānalābhino,
Jagattayaṃ karabadaraṃ'va dassino
Nayassa kassaci visayatta māgataṃ; ()

11. Adiṭṭha mappaṭi viditaṃ sayaṃpurā
Anuttaraṃtamariyañāṇadassanaṃ,
Imassa gotamasamaṇassa sijjhate
Garūpasevanavirahassa abbhūtaṃ; ()

12. Bhavebhave parivitadānapārami-
Balena'hū vijaṭitalobhabandhano,
Samettikhantyanugatasīlapāramī-
Jalena nibbutapaṭighādipāvako; ()

13. Bhavebhave bhavi thirañāṇapāramī-
Padhaṃsitā'khilaviparītadassano,
Vināyakapakpabhuti garūpasevana-
Vasena pucchiya hatamohasaṃsayo; ()

14. Bhavebhave budhajanapujanādinā
Garūbhivādanabahumānanādinā,
Janāpacāyanavidhinā vinodayi
Sadappa munnati mabhimāna muddhaṭaṃ; ()

15. Bhavebhave vibhavaratiṃ ratiṃbhave
Anaṅgasaṅgamarati maṅganāratiṃ,
Gharā'bhinikkhamiya'nagāriyaṃrato
Apānudī paṭilabhi jhāna mattanā; ()

16. Bhavebhave sa'vīriya saccapāramī-
Parāyaṇo adhikusalesu cāratiṃ,
Jahaṃ vacīduritamalaṃ catubbidhaṃ
Visodhayī nijahadayañca paggahī; ()

17. Bhave bhave iti samatiṃsapāramī-
Visujjhitā' kusalamanomalimaso,
Kamena indriya paripākataṃ gato
Nacaññasampada mahipatthayī sudhī; ()

18. Bhave bhave agaṇitameva bodhiyā
Dayāya coditahadayo'hi kapatthanaṃ,
Akā catubbidhaphalasampadā tato
Padissare niravasarā riva'ntani; ()

19. Bhave bhave sakapaṇidhānasattiyā
Tidhā'hisaṅakkhatakusalaṃ imassa bho,
Nasādhaye kimariyañāṇadassanaṃ

Anaññapuggalavisayaṃ nasaṃsayo; ()

20. Aniccato’dayavayatāya dukkhato
Sadukkhatāyapi avidheyatādinā,
Anattato varamati khandhapañcakaṃ
Punappunaṃ samupaparikkha mussahī; ()

21. Kalāpasammasanamukhena bārasa-
Vidhe anādikabhavacakkanissite,
Kamena sattasu anupassanāsu so
Jinaṅkuro tadavayave’bhinīhari; ()

22. Aniccatobhusamanupassamuddhari
Asesasaṅkhatagataniccasaññitaṃ,
Anattato samanuvipassa dukkhato
Sasaṅkhatepajahi sukhattasaññitaṃ; ()

23. Vinodayī sumati virāganibbidā-
Vasena saṅkhatagatarāganandiyo,
Nirodhanissajanavasā’nupassiya
Tathodayādiyanamasesaṅghate; ()

24. Vidhāyadubbidhamanupassato kasato
Asesasaṅakkhatamapi nāmarūpato,
Nidānato punakhaṇato’dayabbayaṃ
Upaṭṭhahi dviguṇitapañcavisadhā; ()

25. Sudhīmato taruṇavipassanāyi’me
Vipassakassi’ti dasupakkilesakā,
Bhavuṃpabhāsatimatipītinicchayo
Sukhī’hanāsamathanikantyupekkhanā; ()

26. Pasannalohita paripuṇṇaviggahā
Viniggatā niravadhilokadhātusu,
Vipassanābalapabhavā’bhipatthari
Sudhantakañcanarasapiñjarappabhā; ()

27. Ayaṃpatho nabhavati tappabhādayo
Visattikāpabhutikilesavatthukā,
Punodayabbaya manupassato tato
Patho samubbhavi dasupakkilesagaṃ; ()

28. Pathāpathaṃ samupaparikkhatoiti
Sudhīmato taruṇavipassakassayā,
Samuṭṭhitā nisitavipassanāmati
Pathāpathikkhaṇakavisuddhi vuccate; ()

29. Narāsabho adhigatañātatīraṇa-
Pariññavā uparipahāṇasaṅkhayā,
Pariññayā ubhaya visuddhisiddhiyā
Tisaccadassanapasuto samārabhī; ()

30. Aniccalakkhaṇamapaki dukkhalakkhaṇaṃ
Anattalakkhaṇamatha sabbasaṅkhate,
Yathāvato nasamanupassi santati-

Riyāpathehica pihitaṃghaṇenaso; ()

31. Visodhayaṃ matimudayabbaye tato
Lahuṃ tilakkhaṇavisadattago bhusaṃ,
Vipassanāpathapaṭipanna mattanā
Alatthabhaṅgadhibhayañāṇamādikaṃ; ()

32. Sayambhuno uparinavānupassanā-
Vibhāvanā navaguṇavaṇṇanāyidha,
Vidhīyate navavidhaññabhāvanā
Pavuccate sapakaṭipadāvisuddhiti; ()

33. Matīhitihipi catusaccachādaka-
Tamovidhaṃsana samanantaraṃ thiraṃ,
Nirodhagocaramalabhittha gotrabhu-
Matiṃ sudhī anariyagottabāhiraṃ; ()

34. Pasatthagotrabhumatidinnasaññakaṃ
Samūlamuddhaṭakalusattayaṃ sudhī,
Vibandhaduggativinipātanādikaṃ
Athādimaṃpaṭilabhī ñāṇadassanaṃ; ()

35. Yadevanantaraphaladanti paṇḍitā
Vadantitapphalamapi paccavekkhaṇaṃ,
Alattha so puna dutiyāya bhumiyā
Vipassanaṃ samadhigamāya bhāvayī; ()

36. Bhusovisosita bhavadukkhakaddamaṃ
Akālikaṃ tanukatakibbisattayaṃ,
Anuttaraṃ dutiyamalattha tapphalaṃ
Sapaccavekkhaṇamatha ñāṇadassanaṃ; ()

37. Vipassanaṃpunarapibhāvayaṃ sayaṃ
Samuddhaṭālayapaṭighaṃ bhavāpahaṃ,
Sapaccavekkhaṇaphalañāṇamajjhagā
Anuttaraṃ tatiyaka ñāṇadassanaṃ; ()

38. Tilakkhaṇaṃ thiramatimā'bhipattiyā
Subhāvayika upari catutthabhumiyā,
Avāriyāsaniriva tālamatthake
Kilesamuddhaniranihaccacārinaṃ; ()

39. Nivāritākhila bhavacakkavibbhamaṃ
Savāsanāparimita pakāpanāsanaṃ,
Anaññagocara varañāṇadassanaṃ
Alattha tapphalamapipaccavekkhaṇaṃ; ()

40. Tadāsavakkhayamatigñāṇadassana-
Visuddhivuccati arahattapattiyā,
Sahevacuddasavidha buddhabuddhiyo
Jino catubbidha paṭisambhidālabhī; ()

41. Asādhāraṇaṃ ñāṇachakkaṃbalāni
Dasa'ṭṭhārasāveṇikā buddhadhammā,
Catuddhāvisārajjamiddhānubhāvā

Samiddhāsahecārahattena tassa; ()

42. Abhiññeyyadhamme abhiññāya sāmaṃ
Pariññeyya dhamme pariññāya sāmaṃ,
Pahātabba dhamme pahantvāna sāmaṃ
Sanibbānamaggapphalaṃ sacchikatvā; ()

43. Siyāyāvatāñeyya dhammappavatti
Siyātāvatā tassa ñāṇappavatti,
Abhiññāya sabbaññutañāṇa māsi
Sahevārahattena sabbaññu buddho; ()

44. Mahāmohaniddāpagomaggañāṇa-
Ppabuddho'hisambodhiyā sobhamāno,
Munindo dinindaṃ' susandohahāsi-
'Ndirāmandirindivarābhaṃahāsi; ()

45. Subuddhābhisambodhipubbācalambhā
Sahevāruṇo buddhasūrodayena,
Samuṭṭhāsi veneyya bandhūhisaddhiṃ
Pabujjhiṃsu abbhuggatamhojakosā; ()

46. Uḷārāvabhāso tadā jātikhette
Bhusaṃpātubhuto mahīsampavedhi,
Siḷāsāḷaseḷāvataṃsā subhāni
Nimattāni battiṃsajātātiloke; ()

47. Tamojālaviddhaṃsanādīni loke
Karontova cattārikiccāni'māni,
Samuṭṭhāsi tasmiṃkhaṇe raṃsimāli
Rivādiccavaṃsubbhavo buddhasūro; ()

48. Mahīlājavuṭṭhīhi sañchannabhutā
Nabhaṃ kanibbharaṃ gandhadhupaddhajehi,
Chaṇhokulā kevalaṃ lokadhātu
Mahāmaṅakgalāvāsa kalīlāvalambiṃ ()

49. Tadātappadambhoja pūjāgatānaṃ
Siro bhattibhārañjalīnaṃ surānaṃ,
Nirālambamākāsa randhaṃ babhāsa
Pabhāsāra cūḷāmaṇihakā'karāḷaṃ; ()

50. Guṇonāma sakkhandhasantāna suddhi
Sakosuddhakhanvdhappabandhohi buddho,
Namobuddhabhutassa nipphantañāṇa-
Ppahāṇānubhāvāhirūpassatassa; ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe avidure nidāne mahā bodhisattassa ariyamaggañāṇābhisambodhi samadhigama pavattiparidīpo cuddasamo saggo.

Jinavaṃsadīpe avidure nidānabhāgo dutiyo.

1. Asseva pakallaṅkavarassakāraṇā
Sīsakkhimaṃsāni ca dārasunavo,

Datvā cirassaṃ akarinti dukkaraṃ
So (indavaṃsā')bhidhajo vicintayī; ()

2. Pallaṅkato tāva navuṭṭhahaṃ tahiṃ
Pallaṅkamādhāya nisajja sattahaṃ,
Saṅkappapuṇṇo'dhisamādhayo muni
Sammā samāpajji anekakoṭiyo; ()

3. Nā'yaṃ jahāte vijayāsanā'layaṃ
Yaṃkiñcikiccaṃ karaṇiyamassahi,
Saṃvijjate dānipi kāci devatā
Saṅkābhighā'tābhivitakkayuṃ iti; ()

4. Tāsaṃ viditvāna vitakkamāsanā
Abbhuṭṭhito so gaganaṅgaṇaṃ khaṇaṃ,
Saṃdassayanto yamapāṭihāriyaṃ
Nissaṃsayo saṃsayasallamuddharī; ()

5. Nissāya pallaṅkamimaṃ mahīruhaṃ
Sampattasambodhipado'smi cintiya,
Oruyha pakallaṅkaṭhitappadesato
Pubbuttarānañhi disāna mantarā; ()

6. Sattāha mindivaracārulocana-
Pañcappabhāsāranisecanena so,
Samapūjayanto jayabodhimāsanaṃ
Aṭṭhāsi lokekavilocano jino; ()

7. Gantvā ṭhītaṭṭhānajayāsanantarā
Pubbāparassaṃ disi sattavāsaraṃ,
Nikkhittacakkaṅkitapādapaṅkajo
So caṅkamī nimmitaratanacaṅkame; ()

8. So bodhito uttarapacchimantarā
Devehi nānāratanehi nimmite,
Sattāhamattaṃ maṇimandire muni
Sammābhidhammaṃ pavihāsi sammasaṃ; ()

9. Manthācale'nambunidhiṃ'va kesavo
Viññāṇakaṇḍādiṭasā catubbidhaṃ,
Tasmiṃ nisinno muni dhammasaṅgaṇi-
Mālolayī ñāṇabalena duddasaṃ; ()

10. Vebhaṅgiyaṃ khandhavibhaṅgamādikaṃ
Gambhīramaṭṭhārasadhā sudubbudhaṃ,
So mārabhaṅgo'tha vibhaṅgasāgaraṃ
Saṃkhobhayī gñāṇayugantavāyunā; ()

11. So dhātusuññattapajānano jino
Nissattanijjivasabhāvadhātuyo,
Vitthārayanto tadanantaraṃ varaṃ
Nānānayaṃ dhātukathaṃ vavatthayī; ()

12. Khandhādipaññattivasena chabbidhā
Paññattiyo'ti suvibhattamātikaṃ,

Paññāya sabbaññujino'tha puggala-
Paññatti mālolayi aggapuggalo; ()

13. Vādībhasīho sakavādamaṇḍalaṃ
Oruyha sammā paravādamaṇḍalaṃ,
Suttāni saṅgayha sahassamaṭṭhadhā
Saṃkhitta mādo mukhavādayuttikaṃ; ()

14. Ñāṇena vitthāriyamāna mattano
Kiñcāpya'nantāpariyanta muttamaṃ,
Takkīhi nakkāvacaraṃ nakehici
Nātho kathāvatthu mathā'bhisammasi; ()

15. Yaṃ mūlakhandhādivasā dasabbidhaṃ
Uddesaniddesapadā'nurūpato,
Niṭṭhānato saṃsayato vibhāgiyaṃ
Gambhīrañāṇena'tha sāgarūpamaṃ; ()

16. Santaṃ paṇitaṃ nipuṇaṃ sududdasaṃ
Guḷhaṃ atakkāvacaraṃ acintiyaṃ,
Nānānayaṃ taṃ yamakaṃ susaññamo
Dhammassaro sammasi nippadesato; ()

17. Nānānayu'ttuṅgataraṅganibbharaṃ
Neyyatthanītatthamaṇihi maṇḍitaṃ,
Dhammantarāvaṭṭasataṃ athāparaṃ
Saddhammakhandhodakakhandhapūritaṃ; ()

18. Satthā catubbisa timattapaccaya-
Velaṃ paricchedavisālapaṭṭanaṃ,
Gambhīrapaṭṭhāna mahaṇṇavaṃ kathaṃ
Ālolayaṃ sammasi ñāṇamerunā; ()

19. Nissaṅgañāṇo muni hetupaccayo
Iccādinā'ropitamātikārahaṃ,
Niddiṭṭhanidedasapadaṃ papañcita-
Ñeyyaṃ catubbīsavidhaṃ sudubbudhaṃ; ()

20. Nissāya bāvīsavidhe tike tika-
Paṭṭhāna mantogadhanāmarūpike
Nissāya nissesake tathā duka-
Paṭṭhāna mantogadhanāmarūpike ()

21. Bāvisamattā tikamātikā duke
Pakkhippa paṭṭhānavidaṃ dukantikaṃ,
Bāvīsamattāya tike sataṃduke
Pakkhippa paṭṭhānamidaṃka tikaddukaṃ; ()

22. Katvā tikesve'va tike duvīsati
Paṭṭhāna mantogatike tikattikaṃ,
Katvā dukesve'va tathā sataṃduke
Paṭṭhāna mantāgetike dukaddukaṃ; ()

23. Iccānulome janayāni pakkhipaṃ
Cha ppaccanīye'pi nayāni pakkhipaṃ,

Evaṃ khipitvā anulomapaccani-
Yecā’pi cha ppaccaniyā’nulomake; ()

24. Gambhīrapaṭṭhānamahodadhiṃ iti
Saṅkhobhayaṃ sammasi ñāṇamerunā,
Taṃ sammasantassa savatthukaṃ chavi-
Vaṇṇo pasanto’si pasīdi lohitaṃ; ()

25. Tasmiṃkhaṇe cattajavaṇṇadhātuyo
Aṭṭhaṃsu ṭhānamhi asitihatthake,
Aññatra’dhiṭṭhānabalaṃ sarīrato
Chabbaṇṇaraṃsī visarā’hiniccharuṃ; ()

26. Sevālakālindinadi’ndirāpati-
Nilambari’ndivaravaṇṇasantibhā,
Kesa’kkhimassūhika viniggatā bhusaṃ
Nīlappabhā’sesadisā alaṅkaruṃ; ()

27. Tāsaṃ vasā’ sesadisāvilāsinī
Āsuṃ yathā pārutanīlakambalā,
Tā cakkavāḷāti papūrayantiyo
Dhāviṃsu nilopalacuṇṇasannibhā; ()

28. Nissesalokaṃ haritālakuṅkuma-
Cuṇṇehi sovaṇṇarasehi missakaṃ,
Ālepayantīviya pītaraṃsiyo
Yā niggatā kañcanasannibhattacā; ()

29. Tāsaṃ vasenā’si siṇerupabbata-
Rājā vilino’va mahaṇṇave jalaṃ,
Saṃkappitā’va’ṭṭha disāgajā’bhavuṃ
Niddhantacāmīkarakappanādinā; ()

30. Lākhārasānaṃ parisecanaṃ viya
Nindūracuṇṇo’kiraṇaṃ’va yādisi,
Sañjhāpabhārattasurattaraṃsiyo
Nikkhamma dhāviṃsu samaṃsalohitā; ()

31. Tāsaṃ vasenā’khilabhūmikāminī
Āsī nimuggāriva uttaraṇṇave,
Ambhojarāgehi sunimmitāni’va
Sabbāni dabbānya’bhavuṃ jagattaye;()

32. Yākundasogandhikacandacandikā-
Kappūrakhīrodadhivīcipaṇḍarā,
Aṭṭhīhi dāṭhāhī vitassaṭā bhusaṃ
Odātaraṃsī dhavalīkaruṃ disā; ()

33. Tāsaṃ vasenā’si yathā mahīvadhu
Odātavatthehi nivatthapārutā,
Tā khīradhārāparisekabandhurā
Dhāviṃsu buddhassa yasonibhāpabhā; ()

34. Sabbādisāyo’khilalokadhātuyo
Mañjiṭṭhapaṅkehi vilepayanti’ca,

Nikkhamma mañjiṭṭhapabhā tatotato
Dhāviṃsu sañcuṇṇapavāḷasantibhā ()

35. Nīlādidhātussarasehi pañcahi
Vaṇṇehi pupphehi maṇīhisattahi,
Sampūrayantī'va pabhā pabhassarā
Nikkhamma lokaṃ sakalaṃ alaṅkaruṃ; ()

36. Tā raṃsiyo byāpiya mediniṃ mahī-
Sandhārakaṃ vāri matho samīraṇaṃ,
Heṭṭhā'jaṭākāsatalaṃ tathūpari
Gaṇhiṃsu lokaṃ tiriyaṃ nirāvadhiṃ; ()

37. Devaddumu'yyānavimānabhusaṇa-
Canda'kkatārānikarā'marā tato,
Saṇṭhānamattehi vijāniyā'bhavuṃ
Tā niggatā ajjatanā'pi dhāvare; ()

38. Tamhā'bhīgantvā ghananīlasākhino
Nigrodhasākhissa'japālasaññino,
Mūle nisajjā'dhisukhaṃ vimuttijaṃ
Satthā'nubhonto pavihāsi sattahaṃ; ()

39. Oruyha tasmiṃsamaye vimānato
Dānādayo pāramiyo bhavābhavaṃ,
Dhāvaṃ asādhāraṇañāṇasiddhiyā
Eso'va nā'haṃ abhisaṅkhariṃ iti; ()

40. Otārapekho navipassa ettakaṃ
Kālaṃ kalaṅkaṃ akalaṅkarūpino,
Sokā'kulo acchi chamāya soḷasa-
Lekhā vilekhaṃ kalimā avammukho; ()

41. Kasmā napaññāyati'dāni nopitā
Olokayanti kva gato'ti dukkhitaṃ,
Sokena lekhā likhamāna mañjase
Disvā nisinnaṃ pitaraṃ sudummukhaṃ; ()

42. Tatro pagantvā vasavattidhītaro
Pucchiṃsu taṇhā aratī ragā lahuṃ,
Kiṃ tāta kiṃ tāta kimettha jhāyasi
Ko te paro kena parājito tuvaṃ; ()

43. Suddhodanassā'vanipassa oraso
Patvā'hisambodhipadaṃka mukhe masiṃ,
Makkhesi me chinditamārabandhano
Tasmā'nusocāmi kathesi pāpimā; ()

44. Ānīya taṃ mattagajaṃ'va mārajiṃ
Rāgādipāsehi mayaṃ subandhiya,
Dassāma vo passatha tāta no balaṃ
Māsoci mājhāyi'ti dhītaro'bravuṃ; ()

45. Siṅgārasaṅgāmadharā'vatārinī
Bhubhaṅgabāṇāsanamattadhārinī,

Āropitā’pāṅgasarā’pya’nissarā
Kāmārimārārisaravyadāraṇe; ()

46. Sevālanīlāmalakuntalākulā
Bālindulekhe’valalāṭamaṇḍalā
Niluppalakkhī calahemakuṇḍalā-
Laṅkārakaṇṇā’likalāpabhā’lakā ()

47. Vāṇilatāvellitaphullamālatī-
Dantāvalī pallavapāṭalādharā,
Kandappakīḷālayahemakāhaḷa-
Saṅkāsanāsā kamalāmalānanā; ()

48. Vijjullatā cārubhujā calācala-
Līlāvalambatthanahaṃsamaṇḍalā,
Cāmīkarāliṅgavilāsakandharā
Lāvaṇṇa vallidalakomalaṅgulī; ()

49. Nimmekhalālinavilaggabhāginī
Kīḷānadīkulavisālasoṇinī,
Kandappadappānaladhūmakajjala-
Romāvalivellitanābhimaṇḍala; ()

50. Pīnorujaṅghā kalikānakhāvalī
Tā’naṅakgaraṅgaṅajahāriviggahā,
Māraṅganā yatra niraṅgaṇo jino
Tatrā’gamuṃ rāgasurāmadā’turā; ()

51. Aṅgīrasassā’nanasoṇṇadappaṇe
Tā sundarī bimbitalocanindirā,
Kandappakīḷākalahaṃ vidhātave
Kāloyamiccāhu tuvaṃ yadicchasi; ()

52. Vyāpāritā te paricārikā mayaṃ
Etthāgatā homa manobhunā’dhunā,
Vattambujānaṃ paricumbane ayaṃ
Kālonu bhogotama kiṃnayicchasi; ()

53. Bho puṇṇakumbhe’va tavo’ramandire
Uddhaggalomu’ssitanīlaketane,
Kāmāhisekussavamaṅgalāya no
Sajjethi’me pīnapayodhare nakiṃ; ()

54. Vattambuje no adharaṃ’subandhure
Nettālimālā nahivumbare tava,
Amhesuyevā’bhipatanti bhomuni
Kandappabāṇā karuṇā kuhiṃ tavaṃ ()

55. Tvaṃ yobbano sāmi mayañca yobbanī
Kālo vasatto vipinaṃ manoramaṃ’
Mandānilo vāyati kiṃ cirāyate
Tuyhaṃ anaṅgo’va niraṅgaṇo’si kiṃ; ()

56. Dibbāni vatthābharaṇāni’māni’pi
Lajjāya saddhiṃka sithilibhavanti no’

Amhesvanaṅgena samaṃ anaṅgaṇaṃ
Daḷahatta māyāti manaṃ tava'bbhutaṃ; ()

57. Iccānigammaṃ hadayaṅgamaṃ giraṃ
Vatvāna dibbena sarena mañjunā,
Kāmāturānanti pumānamāsayā
Uccāvacā cintiyamāradhītaro; ()

58. Kaññāvilāsādivasena viggahe
Nimmāya paccekasataṃ padassiya,
Pāde mayaṃ bho paricārayāma te
Vatvā tamārādhayituṃ parakkamuṃ; ()

59. Gāthā imā dhammapade mahāmuni
Saṅgāyi tāsaṃ tamanaṅgabhaṅgīnaṃ,
Vatvā nasakkoma mayaṃ pakalobhituṃ
Tā rittahatthā pitaraṃ upāgamuṃ; ()

60. Gantvā tato so mucalindasaññino
Rukkhassa mūle mucalindabhogino,
Bhogāvaligandhakuṭiṃka samappito
Sattāhamajjhāvasi jhānamuttamaṃ; ()

61. Mulamhi rājāyatanassa sākhino
Pallaṅka mādhāya nisajja sattahaṃ,
Tamhābhi'gantvā bhavabandhanacchido
Satthā valañjesi vimuttijaṃ sukhaṃ; ()

62. Satthā evakaṃ vasanto parahitatirato sattasattāhamattaṃ
Yaṃkiñcāhārakiccaṃ dhuvaparihariyaṃ kiccamuccāvacampi;
Nākāsi jhānamaggapphakhalasukhamakhilaṃ samphusanto vibhāsi
Pādāsi dantapoṇodaka magada'bhayaṃ tassa devanamindo; ()

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikenidāne bhagavato sattasattāhavitikkamappavatti paridīpo paṇṇarasamo saggo.

1. Mūle rājāyatanaviṭapacchāyāmano (hārini)
Vikkhāletvā bhagavati mukhaṃ tasmiṃ nisinne sati,
Vāṇijjatthaṃ nija janapadā dve bhātikāka vāṇijā
Gacchantā majjhimajanapadaṃ taṃṭhāna majjhotaruṃ; ()

2. Buddhaṃ disvā nirupamasiriṃ saddhāya sañcoditā
Sampādetvā madhurivamadhuṃ manthaṃ madhūpiṇḍikaṃ,
Bhante tumhe anubhavatha no bhikkhaṃ paṭiggaṇhiya
Evaṃ vatvātadubhayajanā aṭṭhaṃsu baddhañjalī; ()

3. Sabbe buddhā nahi karatalambhojesu gaṇhanti kho
Saṅkappettassi'ti bhagavatokismiṃ paṭicchāmahaṃ,
Cittācāraṃ sumariya silāpatte pamāṇupage
Pādāsuṃ sampati catumahārājā kuverādayo; ()

4. Ekaṃ katvā samuti caturo patte adhiṭṭhāya te
Bhutvā'hāraṃ bhuvananayano bhuttānumodaṃ kari,
Buddhaṃ dhammaṃ saraṇamagamuṃ te tenuho'vāṇijā
Jātā loke sakalapaṭhamaṃ dvevāciko' pāsakā; ()

5. Tesaṃ dvinnaṃ suparihariyaṃ dethā’ti saṃyācataṃ
Jālaṅkā’laṅkatakaratalo rupindirā mandire,
Sīsaṃ nilopalamaṇighaṭīlīlāvilāsaṃ phusaṃ
Sevāli’ndīvaradalasiriṃ so kesamuṭṭhiṃ adā; ()

6. Patvā tesaṃ janapadamubho pakkhippa tā dhātuyo
Jīvantasmiṃ bhagavati mahāthūpaṃ patiṭṭhāpayuṃ,
Vimhāpento vanasuragaṇaṃ yatrā’japālābhidho
Nigrodho’si tahimupagamī muṭṭhāya tamhā jino; ()

7. Svā’yaṃ dhammo sayamadhigato dubbodhanoduddaso
Iccevaṃ so samabhivivinaṃ dhammassa gambhīrataṃ,
Appo’ssukko’bhavi bhagavato cittaṃ viditvā mahā-
Brahmā’gantvā sayamadhigataṃ desetumāyācī taṃ; ()

8. Gaṇhitvā so bhuvanasaraṇo ajjhosanaṃ brahmuno
Deseyyaṃ kho paṭhamamasamaṃ dhammaṃ imaṃ duddasaṃ,
Kassā’hanti sumariya vasī āḷārakocuddako
Abbhaññātuṃ vata paṭibalātesaṃ cutiṃ addasaṃ ()

9. Āvajjento munikatavidū te pañcavagge bhavā
Bhikkhu dhamme kataparicayā kutrā’dhunā vijjare,
Bārānasyaṃ itisipatane ñatvāna āsāḷhiyā
Māse pañcaddasiya masamo bārāṇasiṃ pāvisi; ()

10. Āgacchantaṃ samuni upakaṃ ājīvakaṃ antarā-
Magge disvā gamanasamaye buddhattanaṃ attano,
Ācikkhitvā vimati matarī saññāya taṃ dūrato
Nibbinditvā katika makaruṃ vaggā samaggā vasī; ()

11. Ñatvā tesaṃ manasi vikatiṃ odissakaṃ samphari
Mettaṃ cittaṃ narahari tato phuṭṭhāsamānā vasī,
Nāthaṃ natvā dasanakhasamodhāna’jalīhā’gataṃ
Paccuggantvā tahimahiharuṃ papphoṭhayitvā’sanaṃ; ()

12. Mākho tumhe pariharathamaṃ eyā’vusotyā’dinā
Saññāpetvā samuni samaṇe sabbaññutaṃ attano,
Koṭīha’ṭṭhārasahi navuto brahmehi cā’laṅkari
Bārāṇasyaṃ pani’sipatane paññattabuddhāsanaṃ; ()

13. Saṃvattetvā parahitakaro so dhammacakkaṃ jino
Koṇḍaññākhyassamaṇapamukhe koṭīnamaṭṭhārasa,
Brahmāno te paṭhamakaphale sammā patiṭṭhāpayi
Kampitthā’yaṃka vasumativadhū suttāvasāne bhusaṃ; ()

14. Vappatthero dutiyadivase’ tye’vaṃ dinānukkamaṃ
Sotāpannā taditaravasī ātappamanvāya te,
Sabbetherā bhaṇitasamaye vitthāritassuññate
Suttattasmiṃ vigatadarathā āsuṃ pahiṇāsvā; ()

15. Nibbinditvā nikhilavisaye nikkhanta māvāsato
Disvā satthā yasakulasutaṃ pakkosayitvāna taṃ,
Tāyaṃ ratyaṃ paṭhamakaphalaṃ ratyāvasāne dine
Pabbājesi uparimakhilaṃ maggapphalaṃ pāpayaṃ; ()

16. Pabbājetvā yasakulasutassambhattamitte jane
Sampāpesi adhikacaturo paññāsa maggapphalaṃ,
Evaṃ khīṇāsavavasigaṇe jāte'kasaṭṭhyā bhuvi
Vassāna'nte pahiṇi muni te bhikkhu disācārikaṃ; ()

17. Gacchanto so haririva mahāvīro'ruvelaṃ sayaṃ
Disvā kappāsikavanaghaṭe tiṃsappamāṇe jane,
Pabbājesi katavinayanā te bhaddavaggeyyakā
Bhikkhūmaggapphalarasamudā anvācaruṃ cārikaṃ; ()

18. Netā jetā vijaṭitajaṭo patto'ruvelaṃ tato
Saṃdassetvā vimatiharaṇaṃ so pāṭihīraṃ varaṃ,
Pabbājetvā jaṭilapavare tebhātike'nekadhā
Chindāpetvā vinayamakā antobahiddhajaṭaṃ; ()

19. Pabbājetvā pacurajaṭile katve'tare nijjaṭe
Saddhiṃ tehī dasasatamahākhīṇāsavehā'samo,
Nicchārento disidisi bhusaṃ chabbaṇṇaraṃsiṃka subhaṃ
Rañño vācaṃ sumariya puraṃ rājaggahaṃ pāvisi; ()

20. Tatrā'sante vasati sugate laṭṭhibbanuyyānage
Vuttantaṃ taṃ savaṇasubhagaṃ uyyānapāloditaṃ,
Sutvā baddhañjalisarasije pādāsane pūjayī
Bhunātho bārasahi nahutehā'gamma so māgadho ()

21. Bhetvā diṭṭhiṃ ciraparicitaṃ te kassapādī vasī
Disvā rājā bhagavati tadā dhammaṃcarante tahiṃ,
Nikkaṅkho so sumadhurataraṃ pitvāna dhammāmataṃ
Saddhiṃ ekādasahi nahutehā'dophalaṃ pāpuṇi; ()

22. Laddhassāso darathavigamā hutvā mahopāsako
Svemebhikkhaṃ kasugatapamukho saṅghādhivāsessatu,
Āyācitvā namiya caraṇadvandāravindadvayaṃ
Paccuṭṭhāyā'gami sapariso so bimbisārābhidho; ()

23. Pāto rājaggahanagarato koṭīnamaṭṭhārasa
Daṭṭhuṃ buddhaṃ nirupamasiriṃ laṭṭhīvane nāgarā,
Rāsibhūtā dutiyadivase ekassa bhikkhussa'pi
Sambādhattā nahipavisanokāso'si dighañjase; ()

24. Āvajjetvākimanabhimataṃ sakko nisinnāsanaṃ
Uṇhākāraṃ janayi'ti tadā hutvā navo māṇavo,
Maggo'tiṇṇo abhavi purato gāthāhi vatthuttayaṃ
Saṃvaṇṇetto bhavatu bhagavā māchintabhatto iti; ()

25. Dānaṃ datvā sugatapamukhassaṅghassa rājaggahaṃ
Sampattassā'vanipatipuraṃ aññatravatthuttayā,
Bhante sohaṃ kathamihavase velāya'velāyapi
Ākaṅkheyyaṃ tvadupagamituṃ iccevamārocayī; ()

26. Sandacchāyaṃ vijanapavanaṃ yaṃ veḷudāyavhayaṃ
Uyyānaṃ me jitasuravanaṃ taṃ nātidurantike,
Sampūjento jinakaratale jālāvanaddhe hari-
Bhiṅkārenā'hariyaka salilaṃ pātesi taṃ patthivo; ()

27. Lokālokācalataṭakaṭī viñjhāṭavīlocanā
Gaṅakgāpāṅakgā danakasikharibāhā tikuṭatthanā,
Ugghosentī jaladhivasanā puññānumodantiva
Sādhū'tyā'yaṃ vasumativadhū saṅkampi tasmiṃkhaṇe; ()

28. Āramaṃ taṃ parama ruciraṃ satthā paṭiggaṇhiya
Dhammaṃ vatvā'gami parivuto bhikkhūhi vuṭṭhā'sanā,
Tasmiṃ kāle paramamamataṃ ye daḷhamittā ubho
Taṃ taṃ gāmaṃ nigamanagaraṃ anvesamānā'caruṃ; ()

29. Āhiṇḍantaṃ tahimanugharaṃ piṇḍāya tesva'ssaji-
Ttheraṃ disvā samitadamitaṃ vippo'patissā'bhidho,
Laddho'kāso padamanuvajaṃka sutvādvi gāthāpadaṃ
Sotāpanno' bhavi vijaṭayaṃ saṃyojanāhaṃ tayaṃ; ()

30. Gāthaṃ sutvā amatamadhuraṃ taṃ sāriputto'ditaṃ
Moggallāno kaapanuditathāsaṃyojanānaṃ tayaṃ,
Pabbajjitvā tadubhaya janā netvā paribbājake
Patvārāmaṃ amataparamā satthāramārādhayuṃ; ()

31. Sattāhene'va'dhigami mahābhute pariggaṇhiya
Moggallāno vasi taditaraṃ maggattayaṃ tapphalaṃ,
Māsassa'ddhaṃ katavīriyavā suttaṃ parasso'ditaṃ
Sutvā dhammaṃ adhigami vasī taṃ dhammasenāpatī; ()

32. Dhammassāmī karahaci ubho te sāvakānaṃ mamaṃ
Aggaṃ bhaddaṃ yugamiti ime pabyākarotto munī,
Aggaṭṭhāne purimacaritaṃ ñatvā patiṭṭhāpayī
Sampinento sakalaparisaṃ cando'va kundāṭaviṃ; ()

33. Sutvā suddhodananarapati putto mamaṃ sampati
Buddho hutvā padahiya ciraṃ nissāya rājaggahaṃ,
Uttārento sakalajanataṃ saṃsārakantārato
Saṃvattetto vasati sivadaṃ saddhammacakkaṃiti; ()

34. Jiṇṇovuddho pariṇatavayappatto' hamasmyā dhunā
Jīvantoyevahi mamasutaṃ icchāmi daṭṭhuṃ bhaṇe,
Evaṃvatvā'dhikadasasataṃ ekaṃ amaccaṃ tahiṃ
Uyyojesi nayanavisayaṃka puttaṃ karohīti me; ()

35. Gantvā'macco catuparisatiṃ dhammaṃ bhaṇantaṃjinaṃ
Disvā baddhañjali sapariso tatre'kamantaṃ ṭhito,
Sutvādhammaṃ paramamadhuraṃ patvā'ggamaggapphalaṃ
Pabbajjitvā hadayakamalaṃ kasaṅkocayī rājino; ()

36. Aṭṭhakkhattuṃ puna saparise pāhesi rājāpare
Aṭṭhā'macce tathariva gatā'maccā napaccā'gatā,
Pabbajjitvā adhigataphalā tecā'pi raññomanaṃ
Nā'rādhesuṃ sunisitadhiyā sañchintasaṃyojanā; ()

37. Dujjāno me maraṇasamayo jiṇṇo'smi tātā'dhunā
Tasmā puttaṃ nayanavisayaṃ kātuṃ samattho'sikiṃ,
Evaṃ vatvā kapuna saparisaṃ sokāphadāyiṃ tahiṃ
Dinnokāsaṃ pahiṇi sacivaṃ pabbajjituṃ bhubhujo; ()

38. Patvā’rāmaṃ parivutajano saccaddaseno’ditaṃ
Sutvā’macco thiramati catussaccā’nupubbikathaṃ,
Pabbajjitvā hatabhavabhayo hutvāna khīṇāsavo
Aggaṭṭhānaṃ paṭilabhi kulappāsādikānaṃ idha; ()

39. Bārāṇasyaṃ kesipatanato pattassa rājaggahaṃ
Sambuddhassā’dhikadinakatī pañcevamāsā’ bhavuṃ,
Hemantā’tusamayavigamā sante vasante maṇi-
Bhusākārā upavanavadhū cūtaṅkurā’ laṅkaruṃ; ()

40. Kālaṃ ñatvā kapilanagaraṃ kālaññuno satthuno
Gantuṃ kālo’yamiti adhunā so kāludāyi vasī,
Saṃvaṇṇento gamanasamayaṃ kātuṃ alaṃ saṅgahaṃ
Ñātinantī sumadhurasaro gāthābhigāyī puthu; ()

41. Mandaṃmandaṃ surabhipavano sito’dhunā vāyati
Pupphākiṇṇā vipinaviṭapī mattālimālākulā,
Gaṅgāvāpī vimalasalīlā samphullakañjuppalā
Sāyaṃka pāto ahani vivaṭā sabbādisā pākaṭā; ()

42. Bhante magge navadalasikhā jālo’jjalā mañjarī-
Bhasmacchannā bhamaravisaraddhumandhakārā bhusaṃ,
Jhāpennā’pe’tarahi virahī samphullacūtāṭavi-
Dāvaggī te lavamapi manotāpāya vattanti kiṃ; ()

43. Kāmandhānaṃ bhadayamadhunā socāpayattā bhusaṃ
Sākhacchinnā vigalitadalā magge asokaddumā,
Aññatrā’pī vanacaravadhū pādappahārā’turaṃ
Tatvante te karakisalayassobhaṃka virūḷhaṅkurā; ()

44. Pitvā cutaddūmaphalarasaṃ sammattapuṅkokilā
Saṃkujante sarasamadhuraṃ vetāḷikā’va’ñjase,
Seṇībhutā janapadavadhū te pādapīṭhe muni
Sampūjetuṃ navasarasije hiyyo’vinante dhunā; ()

45. Āmulaggā dalitaviṭapi pupphañjalihakā’dhunā
Āgacchantaṃ tvamahimahituṃ saṃdissare’vo’natā,
Vātoddhutā bhamaramukharā kiñjakkhapuñjā’ñjase
Ātatvante tavaparimukhe sovaṇṇasaṅkhassiriṃ; ()

46. Bhante antokalalasalilāvāsena kālaṃ ciraṃ
Ambhojānaṃ mukulavikatī siteti’vā’kuñcitā,
Esantī’ve’tarahi saraṇaṃ te pādabhaddāsane
Uggacchante pajahiya manotāpaṃ vasantātapaṃ; ()

47. Pātheyya’mbhoruhakuvalayā’laṅkāratuṇḍā kalaṃ
Saṅkujantī pavanapadaviṃ uḍḍīyamānā’dhunā,
Haṃsasseṇika sirasi vajato te bhuyate kiṅkiṇi-
Ghosākiṇṇaṃ kusumavikaticchannaṃ vitānaṃ yathā; ()

48. Sampūjenti ratanakanakālaṅakkārabhārañjalī
Maggo’tiṇṇā vanasuravadhū te lājavuṭṭhīhi’va,
Kiñjakkhehi caraṇayugalaṃ kamandātilandolitā
Vallī bhiṅgāvalikisalayā’laṅkārasākhāvalī; ()

49. Sammārūḷho pavanaturagaṃ kāmākaro mañjari-
Tuṇiresū madhukarasare sandhānayanto'dhunā,
Campeyyādīkusumakalikāsannāhasambhāsuro
Naṭṭho loko bahujanamanosaṅakgāma mogāhati;()

50. Yasmā suddhodananarapabhu ādiccavaṃsaddhajo
Jiṇṇo vuddho mamihapahiṇi tvaṃ daṭṭhukāmo pitā,
Tasmā bhante kapilanagaraṃ veneyyasattākaraṃ
Kantvā rañño hadayamakulaṃ bodhetu sokākulaṃ; ()

51. Sādhu'dāyi savisayamahaṃ patvā narādhissaraṃ
Uttāreyyaṃ pitaramitare bandhū'pi dukkhaṇṇavā,
Evaṃvatvā radanakira ṇālaṅkārabimbādharo
Dhammassāmiparivutavasīrājaggahānikkhami; ()

52. Patvā rañño uparibhavanaṃ sokāludāyi'ddhiyā
Bhuttā'hāro tadupagamanaṃ atvāha mārocayaṃ,
Sambuddhatthaṃ pituru'pahaṭaṃ bhikkhaṃka pakaṭiggaṇhiya
Assāsento vajati nabhasā sokākulaṃtaṃ kulaṃ; ()

53. Taṃ bhuñjanto divasadivase so yojanaṃ yojanaṃ
Saṅkhepento paramakaruṇārāmāya sañcodito,
Netvā khīṇāsavayativare vīsaṃ sahassaṃ jino
Lakkhīvāsaṃ kapilanagaraṃ māsehidvīho'tari; ()

54. Nānuppatte bhagavati puraṃ no ñātiseṭṭhaṃ kuhiṃ
Passissāmā'tya'jahitamanokotuhaḷā sākiyā,
Ārāmoyanaṃ vijanapavano nigrodhasakkassa taṃ-
Sāruppoti tahimabhinave senāsane māpayuṃ; ()

55. Paccuggantvā surabhikusumākiṇṇañjaliha'ñjase
Āgacchantaṃ sumahakiya jinaṃ rājiddhiyā'laṅkate,
Ketuggāhe daharadahare katvā kumāre pure
Rājā'maccā paramaruciraṃ ārāma motārayuṃ; ()

56. Pallaṅkeno'dayagirisire cando'va tārāvuto
Nānākhiṇāsavaparivuto paññattabuddhāsane,
Āsino'yaṃ manakumuduniṃ sakyānamunniddayaṃ
Nissoko so muni parihari sokandhakāraṃ pitu; ()

57. Siddhattho'yaṃ paramadaharo amhehi vuddhā mayaṃ
Jāmātā'yaṃbhavati tanujo nattānujo no iti,
Mānatthaddhā daharadahare sakyā kumāre'bravuṃ
Tumhegantvā paṇamatha jinaṃ vo piṭṭhitāhomai no; ()

58. Āvajjetvā sakalaparisaṃ ñatvā tadajjhāsayaṃ
Mānummattā vibhavamadirāmattā ime khattiyā,
Muddhābaddhañjalikisalayā yasmā navandanti maṃ
Vandāpetuṃ alamiti tato jhānaṃ samāpajjiya; ()

59. Pattā'bhiñño nijapadarajoraṃsihi sañcumbite
Tesaṃ cūḷāmaṇigirisire sambuddhasuro lasaṃ,
Saṃdassento yamakamasamaṃ mānandhakāraṃ haraṃ
Bodhāpesi vadanakamale gaṇḍambamūle yathā; ()

60. Disvā suddhodananaravaro taṃ pāṭihīraṃ varaṃ
Pādambhoje paṇami sirasā ānandabhāronato,
Cakkaṅkālaṅkatapadarajo samphuṭṭhamuddhāñjali
Rājaññānaṃ kamalakalikāsaṇḍassiriṃ vyākaruṃ; ()

61. Sañjhāmeghāvaliparivuto suroriva'tthācalaṃ
Khamhā bhaddāsanamavatarī sovaṇṇavaṇno jino,
Subabhujiñche nayanabarihī keḷāyanaṃ pokkhara-
Vassaṃ vassi nijanakharuciṃ tesaṃ samāje sati; ()

62. Sutvā vuttaṃ purimacaritaṃ vessantarākhyaṃ tato
Pakkantānaṃ phusiya sirasā tappādacūḷāmaṇiṃ,
Bhante bhikkhaṃ sugatapamukho saṅghodhivāsetu no
Icce'kopi paṭhamadivase nākāsi ajjhesanaṃ; ()

63. Nānākhīṇāsavaparivuto lokānukampāparo
Lokādhiso dutiyadivase āciṇṇakappārahaṃ,
Sambuddhānaṃ kapilanagare pāto'va lakhyākare
Hīnukkaṭṭhaṃ kulamavijahaṃ piṇḍāya sampāvisi; ()

64. Āhiṇḍattaṃ tahimanugharaṃ piṇḍāya santindriyaṃ
Satthāraṃ taṃ nirupamasiriṃ chabbaṇṇaraṃsujjalaṃ,
Pāsādaṭṭhā'nimisanayanambhojehi sampūjayuṃ
Ugghāṭetvā harimaṇimayaṃ jālāvaliṃ nāgarā; ()

65. Ohāretvā kusumasurabhīsaṅkhārasambhāvite
Kese massuṃ rajanamalinaṃ kāsāvavatthaṃ kharaṃ,
Acchādetvā kapaṇapuriso'va'yyo gahetvā sīḷā
Pattaṃ patto kapilanagaraṃ pakiṇḍāya āhiṇḍati; ()

66. Vuttantaṃ taṃ savaṇakaṭukaṃ sutvāna bimbādharā
Bimbādevī marakatasiḷājālantarā vithiyaṃ,
Āhiṇḍantaṃ parivutagaṇaṃ mattebhagāmiṃ jitaṃ
Olokentī nayanamaṇike assūhi sampūrayi; ()

67. Cumbanti sātanujaratanaṃ tandassanabyāvaṭā'-
Sityā'nubyañjanavilasitaṃ byāmapakpabhālaṅakkataṃ,
Rūpaṃ rūpassiri nirupamaṃ saṅgāyi gāthaṭṭhakaṃ
Saṃvaṇṇetvā caraṇatalato yāva'ssa uṇhisato; ()

68. Īsaṃ kālaṃ alasagamanaṃ sā kālahaṃsopakari
Oropenti abhinavakucandā'tibhārāturā,
Gantvā sīghaṃ khaḷitavacatā putto mahārāja te
Piṇḍāya'smiṃ carati nagare rājānamiccabruvi; ()

69. Rājā senāparivutasamo tejonubhāvādinā
Taṃ sutvāṃ'se sukhumavasanaṃ katvā navaṃsāṭakaṃ,
Acchādetvā nihitamakuṭo nikkhittakhaggo bhusaṃ
Lajjāpanno tuvaṭatuvaṭaṃ gantvā tadagge ṭhito; ()

70. Koṭṭhagārānya'pi pitukule rittāni kimmaññasi
Kasmā lajjāpayasi pitaraṃ tvaṃ bhānuvaṃsubbhavo,
Bhante tuyhaṃ pakarivutavasīsaṅghassi'to bhojanaṃ
Mā kapiṇḍāyā'cari anudinaṃ dajjeyya miccabruvi; ()

71. Tuyhaṃ vaṃso anariyapado ādiccavaṃso siyā
Mayhaṃ vaṃso sadariyapado sambuddhavaṃso siyā,
Asmiṃvaṃse anuvicaraṇaṃ piṇḍattha manvālayaṃ
Cārittaṃ bhopurimasugatā’ciṇṇanti kavatvā jino; ()

72. Uttiṭṭhādiṃ avadi kasugamaṃ gāthaṃ ṭhito vīthiyaṃ
Sotāpanto’vanipati bhavī sotāvadhānena so,
Gāthādhammaṃ suṇiya madhuraṃ dhammaṃcare’tyā’dikaṃ
Patto maggaṃ dutiyamavīraṃ dhammānudhammaṃ caraṃ; ()

73. Sutvā rājā cariyamaparaṃ yo dhammapālavhayaṃ
Patto maggaṃ tatiyamakhilaṃ kāmālayaṃ cālayaṃ,
Setacchattu’llasitasayane’nuṭṭhānaseyyu’pago
Saṅkhārānaṃ visadamatiyā yo lakkhaṇaṃ sammasi; ()

74. Viddhaṃsetvā namuviparisaṃ saṃkelasamārādikaṃ
Suro ramhāvanamiva’sinā so aggamaggāsinā,
Tuṭṭho maggapphalasukhasudhāpānena verisame
Pañcakkhandhe vijaya malbhī nibbānarajjassiriṃ; ()

75. Āropetvā uparibhavanaṃ pattaṃ gahetvā tato
Rājā saṅghaṃ sugatapamukhaṃ khajjena bhojjena ca,
Santappetvā puna sapariso nīce nisajjāsane
Sārānīyaṃ kathayamavasi sammodanīyaṃ kathaṃ; ()

76. Itthāgāraṃ hadayasarasimajjhe nimuggatthana-
Haṃsaṃ dinānanasarasijaṃ soke’ṇatāpeniva,
Buddhaṃ baddhañjaliharasirokumbhehi sampūjayī
Taṃ vātabbhāhataharilatālīlaṃ jagāmo’nataṃ; ()

77. Antogabbhe nayanasalalaṃ samapuñchamānā jinaṃ
Bimbādevī saparijanatāvyāpāritā vandituṃ,
Appatvā me yadiguṇadhanaṃ attha’yyaputto sayaṃ
Taṃ kamaṃ daṭṭhuṃ nanupavisatī’tve’vaṃ vadantī ṭhitā; ()

78. Raññā saddhiṃ purisanisaho tāyindirāmandiraṃ
Antogabbhaṃ maṇigaṇapahābhinnandhakāraṃsadā,
Ādāya’ggaṃ yatipatiyugaṃ patvā’cchi bhaddāsane
Paññatte so’dayagirisire bālaṃsumālī yathā; ()

79. Disvā pīnatthanabharanatā sā rājadhītā jinaṃ
Patvā mālā kanakaratanālaṅkārahīnā lahuṃ,
Haṃsimaññe sarasijavanaṃ pāde yathājjhāsayaṃ
Sañcumbantī paṇami sirasā ādāyagopphadvayaṃ; ()

80. Pāsāda’ntovarakasarasi dhammillasevālake
Omujjantī nijabhujalatālīlātaraṅgākule,
Nāthassa’ṅghītalanakhasikhākantippabandhāmbhasi
Laddhassāsā ciravirahajaṃ tāpaṃ vinodesi sā; ()

81. Sutvā nesā kanakaratanā’saṃdhāraṇaṃ dhāraṇaṃ
Kāsāvānaṃ tavahiridhanā’vissajjanaṃ sajjanaṃ,
Nā’jjhācāre anabhiramaṇaṃ uccāsane cā’sane
Rājā’voca tvamanukurute snehodayā’hodayā; ()

82. Sutvā tassāniravadhiguṇādhārāya’nūnaṃ guṇaṃ
Āvīkatvā’gami bhavapaṭicchannāpadānaṃ jino,
Netvā gehappavisanakaraggāhā’bhisekussave
Saṃvattante dutiyadivase nandākhyarājatrajaṃ; ()

83. Gacchanto’pī saha bhagavatā so pañcakalyāṇiyā
Sīghaṃ jālaṃ vivariya thiyā vīthiṃ vilokentiyā,
Bhaṅgāpāṅgāyatabhujalatāsaṅakkaḍḍhitabbhantaro
Pattaṃ bhante haratha vacanaṃ bhatyā na taṃ vyākari; ()

84. Pabbājetvā visayamadirāmattāya tassā gīraṃ
Sutvā nandāpahanahadayaṃ nandaṃ narindatrajaṃ,
Icchāpetvā kakuṭacaraṇidibbaccharāliṅgane
Ñāyenā’nuttarasukhamahārajje patiṭṭhāpayī; ()

85. Bimbādevi sukhaparibhataṃ kīḷāparaṃ rāhulaṃ
Āliṅgitvā tanujaratanaṃ sā sattame vāsare,
Ugghaṭetvā ratanakhacitaṃ jālaṃ vimānodare
Āgacchantaṃ purisatisabhaṃ nijjhāyamānā ṭhitā; ()

86. Nānākūṭācalavalayito devindacāpākulo
Āgacchanto kanakasikharīrājāka yathā jaṅgamo,
Tatā khīṇāsavaparivuto jabbaṇṇabhānujjalo
Eso tuyhaṃ naraharika pitā iccākaha pakassāhi naṃ; ()

87. Etassā’suṃ vividhanidhayo puññānubhāvuṭṭhitā
Nāhaṃja kapakassāma’bhigamanato paṭṭhāya tekhonidhī,
Bhūsāpetvā tanujaratanaṃ sā sattavassāyukaṃ
Yācassū’ti pahiṇi pituno ñattaṃ dhanaṃ pettikaṃ; ()

88. Uppādetvā pitari balavaṃ pemaṃ jalevu’ppalaṃ
Puttotyā’haṃ tvamasijanako chāyā’pi teme sukhā,
Aḍhāse’vaṃ lapitavacano vuṭṭhāya bhaddāsanā
Bhuttāhāroka parivutavasi gantuṃ jinocā’rabhī; ()

89. Dāyajjaṃ me samaṇa dadataṃ atthodhanenā’ti me
Yācaṃ yācaṃ jinamanuvajaṃ sāraṅgarājakkamaṃ,
Sīhacchāporiva bhagavato daḷhaṃ surattaṅgulī-
Mālāyālaṅkari bhujalataṃ bhogindabhogāyataṃ; ()

90. Saṃyācannaṃ vibhava kamanugaṃka vaṭṭānugaṃ rāhulaṃ
Pabbājetvā’riyadhananidhiṃdemīti cintāparo,
Patvā’rāmaṃ ajahitasuto saddhammarājā imaṃ
Pabbājehi’tya’vadi sumukhaṃ tvaṃ dhammasenāpati; ()

91. Chetvā nīluppaladalamuduṃ cūḷākalāpaṃ mahā-
Moggallāno kavasi abhinavaṃ kāsāvamacchādayī,
Tasso’vādaṃ akari dhutavā thero mahākassapo
Pabbājesi tanujaratanaṃ taṃ sāriputto vasi; ()

92. Sikkhākāmo aparasamaye thero mahārāhulo-
Vādaṃ sutvā’dhikataraguṇaṃ sampāpuṇī rāhulo,
Sutvā kasuttaṃ puna taditaraṃ sikkhāgarūnaṃ garu-
Ṭṭhānaṃ patto tibhavamatari patvā’ggamaggapphalaṃ;Ka ()

93. Tasmiṃ suddhodananaravaro pabbajjite nattari
Ajjhogāḷho ravikuladhajonissīmasokaṇṇave,
Dinno’kāsaṃ kamapitanayaṃ mātāpitūhā’yatiṃ
Pabbājeyyuṃ alamitivaraṃ saṃyāci vosāvakā; ()

94. Rañño datvā varamati varaṃ bhuttāsano āsanā-
Vuṭṭhāya’ntobhavanavanato nikkhamma mandānilaṃ,
Rukkhacchāyāviraḷasarasītīraṃ vivekakkhamaṃ
Sītaṃ sitabbanamavasarī chaddantadantī’vaso; ()

95. Tasmiṃkāle gahapatikule jāto mahāseṭṭhipi
Patto rājaggahapuravaraṃ saddho sudattābhidho,
Buddhoka hutvā yamadhivasate’tya’ssosi suddhodanī
Paccūsasmiṃ amaravivaṭadvārena tatrā’gamā; ()

96. Appetvā’ṅakghīratanaphalake khittañjalīmañjariṃ
Bhatyācūḷārajatakalasaṃ cittappasādāvahanaṃ,
Dhammaṃ sutvā paṭhamadivase laddhādimaggapphalo
Dānaṃ datvā sugatapamukhe saṅghe sudattodhanī; ()

97. Bhante lakkhīkamakalamalakā saṅakkāsamatthāya no
Iddhaṃ phakhītaṃ sujanabhajitaṃ sāvatthisaṅkhaṃ puraṃ,
Dhammassāmi vajatu karuṇāchāyāsakahāyo lahuṃ
Laddhassāso savisayamagāevaṃ katajjhesano; ()

98. Buddhatthaṃ so gahapati mahāmagge samagge divā-
Rattiṭṭhānappabhutisubhage paccekalakkhaṃ dhanaṃ,
Vissajjetvā pacuravibhavo daṭṭhabbasārepure
Kāropesi amarabhavanākāreka vihāre vare; ()

99. Koṭīha’ṭṭhārasahī asamaṃ bhūmiṃ kiṇitvā samaṃ
Koṭīha’ṭṭhārasahi pacuraṃ māpetva senāsanaṃ,
Koṭīha’ṭṭhārasahi paramaṃ ārāmapūjāmahaṃ
Sajjetvā so gahapati navaṃkamakmaṃ suniṭṭhāpayi; ()

100. Evaṃ jetavanaṃ vihārapavaraṃ kārāpayitvā mahā-
Vīrassā’gamanāya dūtapurise pesesi seṭṭhissaro,
Tesaṃ sīsaharañjalihi mahito sutvāna taṃ sāsanaṃ
Sambuddho jalitiddhimā sapariso rājaggahā nikkhami; ()

Iti medhānandābhidhānena yatinā viracite sakala kavijana hadayānandadāna nidāne jinavaṃsadīpe santikeka nidāne bhagavato pakiṇṇaka caritappavatti paridīpo soḷasamo saggo.

1. Satthu jetavananāmamindirā-
Rāma motaraṇamaṅgalussave,
Rāmalakkhaṇabhagī (rathoddhatā)
Seṭṭhiputtapamukhā sumaṇḍitā; ()

2. Pañcamattasatamāṇavā navā
Pañcavaṇṇadhajabhāsura’ñjalī,
Pañcakhāṇasiriyu’jjalā’bhavuṃ
Pañcamārajinarājino pure; ()

3. Hemakumbhakucakumbhavibbhamā
Seṭhidhītupamukhā kumārikā,

Puṇṇakumbhasatanibbhara’ñjalī
Tassa satthu purato tato bhavuṃ; ()

4. Seṭṭhipādaparicārikāsakhī
Mantharā’vajitahaṃsadhenuyo,
Pañcamattasatanāriyo’bhavuṃ
Pacchato gahitapuṇṇapātiyo; ()

5. Setavatthasunivatthapāruto
Pañcaseṭṭhisatamattasevito,
Lokanāyaka manāthapiṇḍiko
Seṭṭhi pītierito tamanvagā; ()

6. Nīlapītapabhūtīhi mārajī
Deharaṃsivisarehi jotayaṃ,
Añjasaṃ sahacarācaraṃ bhuvi
Jaṅgamo kanakabhūdharoriva; ()

7. Maggadesakajanassa piṭṭhito
Bhikkhusaṅakghaparivārito yahiṃ,
Jetanāmavanamotarī tahiṃ
Lokalocananipīyamānako; ()

8. Pucchitassa paṭipajjanakkamaṃ
Tāya jetavanapujanāya so,
Dehi buddhapamukhe tapovanaṃ
Bhikkhusaṅghavisaye’ti pabruvi; ()

9. Dammi buddhapamukhe tapovanaṃ
Bhikkhusaṅghavisaye’ti bhindiya’
Byappathaṃ thiramanāthapiṇḍiko
Seṭṭhi dhotakarapaṅakkajoka sadā; ()

10. Jālalakkhaṇavicitrakomaḷa-
Pāṇipallavatalesu satthuto,
Dakkhiṇodakamadāsi kañcana-
Kuṇḍikāya surabhippavāsitaṃ; ()

11. Sitamuṇhamanilātapaṃ paṭi-
Hanti ḍaṃsamakase siriṃsape,
Svā’numodanamakā jino paṭi-
Ggayha jetavanamevamādinā; ()

12. So sudattavisuto samāpayi
Vatrabhūpamapabhūvibhūsaṇo,
Seṭṭhi jetavanapūjanāmahaṃ
Cattakoṭidhanasañcayo sadā; ()

13. Indirāya suramandiropamā
Candanāgarusugandhabandhurā,
Tatra gandhakuṭi bhāti medinī-
Sundarisirasi sekharo yathā; ()

14. Tāya gandhakuṭiyā’dhirohiṇī
Dhammarājacaraṇindirā’dharā,

Saggamokkhabhavanappavesani-
Sseṇipaddhatirivā’ti nomati; ()

15. Tabbihāraparito sudhāmaṇi-
Baddhamāvaraṇacakka māhare,
Satthu kittisirikhīrasāgaru-
Tatuṅgavīcivalayassiriṃ sadā; ()

16. Tabbihārapariveṇamosadhi-
Tārakādhavalavāḷukākulaṃ,
Vyākaroti jinakundabandhuno
Saṅgamena saradambarassiriṃ; ()

17. Tattharattamaṇiketusaṃhatī-
Raṃsibhinnatimirambare na kiṃ,
Kovidehi ravicanda tārakā
Jotiriṅgananibhā’ti vuccare; ()

18. Bhāti phullavanarājilakkhiyā
Rattakambalamivā’hisanthataṃ,
Caccaraṃ caraṇasampaṭicchane
Satthuno kusumareṇu nibbharaṃ; ()

19. Bhiṅgapantimaṇitantusibbitaṃ
Mandamārutatharussitaṃ tahiṃ,
Puppharеṇupaṭalabbitāna mā-
Bhātisatthu’pari vāritātapaṃ; ()

20. Rājarukkhakaṇikārasākhino
Phullitā parisamantato tahiṃ,
Satthu dhammasavaṇena dissare
Cīvarāni’va nivatthapārutā; ()

21. Uggatā’likuladhūmakajjalā
Nibbikāsakalikāsikhāvalī,
Campakadadumapadīpasākhino
Ujjalanti satavaṇṭavattikā; ()

22. Jhāyataṃ kamadhuradhammabhārati-
Nijjharehi sikharidari tahiṃ,
Sammavegaparisositā da’pi
Kiṃ navūpasamayanti sādhavo; ()

23. Kujitālikulakokilā tahiṃ
Phullitaggasahakārasākhino,
Tibbarāgacarite’pi mūlage
Bhāvanāsu naramāpayanti kiṃ; ()

24. Lājapañcamakapupphasanthataṃ
Tantapovanapavesanañjasaṃ,
Vītarāgacaraṇaṅkasajjitaṃ
Saggamaggamapahāsate sadā; ()

25. Nārivāmacaraṇāturā’pi ye
Saṅgamena vigataṅgaṇaṅginaṃ

Lomahaṃsajanite’va pītiyā;
Tatra’sokatarurāji rājate, ()

26. Kiṃsukādikusumehi bhāsuraṃ
Taṃ tapovana manālayālayaṃ,
Tesa muggatapatejasā bhusaṃ
Aggipajjalitameva dissate; ()

27. Uddhavaṇṭagaḷitehi phullase-
Phālikākuḍumalehi sālinī,
Mālakā rajatavedikā kaviya
Vidadumehi khavitā virājate; ()

28. Pīta cuta makaranda bindavo
Tatra kīrakaravikasārikā,
Kiṃka haranti madhuraṃ ravantipi
Mañjubhāṇīmunibhāratissiriṃ; ()

29. Hemakūṭamakuṭehi nijjhara-
Bhārabhāsurataṭo’rapīvarā,
Bhuribhuridharabhubhujā tahiṃ
Cumbare jinasuta’ṅghipaṅkaje; ()

30. Cārucañcupuṭatuṅgacucukā
Cakkavākakucamaṇḍalā tahiṃ,
Nīlikākacakalāpasālinī
Nīlanīrajavilolalocanā; ()

31. Seṇibaddhakalahaṃsamekhalā-
Dāmabhārataṭapīnasoṇinī,
Bhiṅgacakkaratanaṅgadāvalī
Bhaṅgavīcikaṇahārabhāsurā; ()

32. Kaṇṇikāgaḷitakañjakesara-
Piñjarambuvimalambarā subhā,
Gandhavāhasukhaphassadā siri-
Mandirā kumudamandahāsinī; ()

33. Kesarāliradanā sarojinī-
Kāminī vikacapaṅkajānanā,
Vītasabbadarathehi sevitā
Dibbapokkharaṇiyo najenatikiṃ; ()

34. Muddikāpabhutivallivellita-
Jiṇṇacīvarakuṭīhi jhāyataṃ,
Piñchāsāritasikhaṇḍimaṇḍalā-
Khaṇḍataṇḍavasumaṇḍitaṃ vanaṃ; ()

35. Satthu kasāvakasatehi bhāvanā-
Sattibhinnatimisāti katthaci,
Dissare niracakāsato tahiṃ
Gabbharo’darasamosarāni’va; ()

36. Kālakā dhutapisaṅgavāladhī
Māḷakesu kalaviṅkasāḷikā,

Bhattasitthamanubhūya nibbhayā
Dhammarāvamanukūjare tahiṃ; ()

37. Vitamaccubhayabhantalocanaṃ
Ālavālajalapānadohaḷaṃ,
Satthu mañjusarapāsaniccalaṃ
Dissate hariṇamaṇḍalaṃ tahiṃ; ()

38. Hatthavellitalatāhi vāraṇā
Vānarāca maṇivijanīhi'va,
Vijayanti bhavatāpabhīruke
Rukkhamūlagatajhāyino tahiṃ; ()

39. Meghavaṇṇavanarājirājinī
Kandamūlaphalabhojanehi sā,
Dānapāramirate'va pīṇaye
Bhikkhūsaṅghasahitaṃ tathāgataṃ; ()

40. Dhammamaṇḍapavitānamuddhati
Lambamānamaṇibubbulodare,
Niccapajjalitavijjurājiyo
Bhanti nijjitaravindutārakā; ()

41. Rukkhakoṭarakulāvakodare
Kujitehi sakuṇehi taṃvanaṃ,
Jeti saṅkhaghaṇavaṃsavallakī-
Rāvasārasuraraṅgabhusiriṃ; ()

42. Indanīlamaṇitoraṇippabhā-
Bhinditabbatimiropamaṃ tahiṃ,
Candacaṇḍakaramaṇḍaladvayaṃ
Vindateva asurindavibbhamaṃ; ()

43. Khīrasāgarataraṅgapaṇḍarā
Nekacaṅkamanamālakā tahiṃ,
Phuṭṭhacārucaraṇindirā bhusaṃ
Bhanti jhānapasutāna massame; ()

44. Bhāvanāya pavanāni pāvanā
Desanāya rasanā vibhūsanā,
Sevakā danavakā sasāvakā
Mānayantī kavikanayaṃ sukhānayaṃ; () (Yamakabandhanaṃ;)

45. Kīcakā tyanilakūja kīcakā
Vācakā rivagaṇassa vā cakā,
Mocakā navaphalassa mocakā
Mecakā camaṇithambha mecakā; () (Yamakabandhanaṃ;)

46. Kūjitā'li bhajitā'parākajitā
Rājitā'lakajitā hi pūjitā,
Gāravā'kararavāyakeravā
Keravākararavā sagāravā; () (Yamakabandhanaṃ;)

47. Ketakī kusumahantacātakī
Ambare ṇukaṇikā'valambare,

Vuñcitā utuniyāmayañjitā
Rāmabhumi paramābhirāmabhū; () (Yamakabandhanaṃ;)

48. Tāsadā havisadāna māsadā
Yo sadātiya sadā kama taṃ sadā,
So tamo dahatamo hi tattamo
Vītamo muhatamo hī gotamo; () (Yamakabandhanaṃ;)

49. Sālakā nanavilāsapā latā
Mālakā valisubhāsamā lakā,
Māḷakā valisubhāsamā lakā
Sāḷakā nanavilāsapā lakā; () (Yamakabandhanaṃ)

50. Vāneva jāto vijito vaneva
Jinova'nejo kavanajānano no,
Netā vinetā vijanānu vāte
Vanī janaṃ jetavane vinento; () (Caturakkharika citta yamakaṃ;)

Iti medhānandābhidhānanayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne jetavana vihārālaṅkāra paridīpo sattarasamo saggo.

1. Bhuvika yassa jinassa tādino
Vidurānaṃ mukharaṅakgamandire,
Arahādi guṇāti sundarī)
Lasate kitti vilāsa sundarī; ()
Migadāyatapovane isi-patane gotama gotta ketuso,
Narasārathi vassa mādimaṃ
Vasi bārāṇasirājadhāniyaṃ; ()

3. Puna veḷuvane vināyako
Nagare rājagahe giribbaje,
Dutiyaṃ tatiyaṃ catutthakaṃ
Avasi vassamanuddayāparo; ()

4. Muni pañcamavassa mindirā-
Layavesāli puraṃ mahāvane,
Pavihāsi puraṅgapīvaraṃ
Upanissāya yatheva kesari; ()

5. Timirāpaharo'sadhīlatā-
Jalite sītala nijjharākule,
Munichaṭṭhamanālayo sukhaṃ
Vasi vassaṃ puthumaṅkulācale; ()

6. Tidasālayago sudubbudhaṃ
Abhidhammaṃ kathayaṃ silāsane,
Sunisajja savītināmayī
Sugato sattamavassa manvahaṃ; ()

7. Haricandanagandhapāvana-
Pavane bhesakalābhidhe vane,
Sanarāmara lokanāyako
Munināgo vasi vassamaṭṭhamaṃ; ()

8. Madhurassarabhāṇi ghosita-

Visute ghosita seṭṭhikārite,
Navamaṃ vasi vassamassame
Varakosambi pure munissaro; ()

9. Munikesari pārileyyaka-
Karinājīvitadānato bhato,
Dasamaṃ vasi pārileyyake
Vanasaṇḍe tarusaṇḍamaṇḍite; ()

10. Varadhammasudhārasena sa-
Jjana mekādasamaṃ samaṃ jino,
Dvijagāmavare’bhipīṇayaṃ
Vasi nāḷāvidite nirālayo; ()

11. Dharaṇīsuragāma māsadā
Punaverañja maniñjano jino,
Pucimandadumindamūlago
Asamo bārasamaṃ samaṃ vasī; ()

12. Vikacappalacārulocano
Munirājā vajirācalācalo,
Sikharākulacāliyācale
Avasī teḷasamaṃ guṇālayo; ()

13. Salilāsayasītale mudu-
Pavane jetavane tapovane,
Vasi cuddasamaṃ samaṃ mahā-
Samaṇo assamaṇā’pasādano; ()

14. Kapilavhayarājadhāniyā
Avidure nararāhaseyyake,
Pavihāsi tipañcamaṃ samaṃ
Muni nigrodhatapovane subhe; ()

15. Khara mālavakañca rakkhasaṃ
Damayaṃ bhūdhara pīvarodaraṃ,
Rucirālavirājadhāniyaṃ
Viharī soḷasamaṃ samaṃ jino; ()

16. Puna veḷuvanaṃ tapovanaṃ
Upanissāya giribbajaṃ puraṃ,
Dasa sattama vassa māvasī
Munisīho hatamāravāraṇo; ()

17. Bhavadukkharujāhi mocayaṃ
Janataṃ dhammakathā’gadena so,
Vasi cāliyapabbatālaye
Jinavejjācariyo dasaṭṭhamaṃ; ()

18. Tadanantaravassa muggadhi
Vipule cāliyapakabbate’va so,
Vasi vīsatimaṃ giribbaje
Nagare veḷuvane tapovane; ()

19. Anibaddhavihārato iti

Viharanto bhagavā tahiṃtahiṃ
Maṇijotiraso'va kāmado
Sarade vīsati vītināmayī; ()

20. Muni jetavane tapovane
Bhavane cā'pi migāramātuyā,
Mahite vasi pañcavīsati-
Mitavassāni tibaddhavāsago; ()

21. Anibaddhanibaddhavāsato
Vasato tassa sato tahiṃ tahiṃ,
Nanu vijjati kiccapañcakaṃ
Katakiccassa kathananuvāsaraṃ; ()

22. Aruṇuggamane samuṭṭhito
Tadupaṭṭhākajanassa'nuggahaṃ,
Munirānanapādadhovanaṃ
Pavidhāyā'khilakicca mattano; ()

23. Sunisajja susajjitā'sane
Sapadānācaraṇāya yāvatā,
Samayo samayaññu vindati
Naciraṃ jhānasukhaṃ rahogato; ()

24. Paribandhiya tāyabandhanaṃ
Sunivatthantaravāsako'pari,
Arahaddhajachāditaṅgimā
Maṇivaṇṇopalapatta mubbahaṃ; ()

25. Abhisaṅkhatapuññasattiyā
Vivaṭadvāravihāragabbhato,
Girigabbharato'va kesarī
Bahinikkhamma kadāci ekako, ()

26. Valayikatatārakāvalī
Navacandoriva vāridodarā,
Yatisaṅghapurakkhato tato
Bahi nikkhamma kadāci so muni; ()

27. Pakatīgatiyā'pi bhikkhituṃ
Gatiyā sappaṭihāriyā'yapi,
Yugamattadaso samācare
Nigamaggāmapurīsu katthaci; ()

28. Carato varapāṭihāriyaṃ
Samadhiṭṭhāya kadāci bhikkhituṃ,
Vimalīkurute mahītalaṃ
Purato mandasugandhamāruto; ()

29. Purato'pasamenti dhūliyo
Carato cārutarañjase sire,
Vilasanti vitāna vibbhamā
Navameghā phusitāni muñcare; ()

30. Kusumāni samīraṇā'pare

Vipinenā’hariyo’kirantipi,
Nijapādatalaṃ’va bhūtalaṃ
Samataṃ yāti pathe padappite; ()

31. Mudukā sukhaphassadā mahī-
Vanitā tappadasaṅakgame’kadā,
Kamalānipi cumbare’kadā
Pathaviṃ bhejja tadaṅghīpaṅkaje; ()

32. Caraṇakkamitā’ravindaja-
Makarandā’ti sugandhabandhurā,
Jinagandhagajinda māsiraṃ
Parivāsenti samokirantipi; ()

33. Makarandapabandhavibbhamaṃ
Juti sindhūravicuṇṇabandhurā,
Abhibhūya supiñjarāyate
Carato lokamimaṃ carācaraṃ; ()

34. Kalahaṃsa mayūrasārikā
Karavīkā’pi sakaṃsakaṃ ravaṃ,
Dvipadā’pi catuppadā’pare
Vajato tassa napūjayanti kiṃ; ()

35. Turiyāni vibhūsaṇāni’pi
Sayamevā’bhiravanti taṅkhaṇe,
Tamudikkhiya pāṭihāriyaṃ
Sugate koka hi nasampasīdati; ()

36. Vividhabbhutapāṭihāriya-
Katasaññāya mahājano jino,
Janayaṃ janatāya’nuddayaṃ
Idhapiṇḍatthamupāgato iti; ()

37. Kusumādiyamākulañjalī
Sadaneha’ntaravithi motare,
Jinaraṃsi pabandha kambala-
Satasañchanna vivaṇṇaviggahā; ()

38. Janatā nakharālidīdhiti-
Nikarākāsanadīnimujjitā,
Abhivandati vandanārahaṃ
Munino pādayugaṃ pamoditā; ()

39. Dasavisativā mahājano
Jinapāmokkhayatī satampivā,
Abhiyācati detha noiti
Bhagavantaṃ vibhavānurūpato; ()

40. Adhivāsanamassa jāniya
Janatā’dāya jinassa hatthato,
Tamadhiṭṭhitapatta mindirā-
Sadanaṃ dānagharaṃ pavesaye; ()

41. Catujātikagandhabhāvite

Bhuvi paññattavarāsanopari,
Ahatāhatavatthajātite
Sunisinnaṃ sugataṃ sasāvakaṃ; ()

42. Paṭiyattapaṇītabhojana-
Vikatīhe'va sahatthapaṅkajā,
Abhitappayate mahājano
Patimāneti ca cīvarādinā; ()

43. Saraṇāgamane'pi pañcayu
Adhisīlesu patiṭṭhahanti ye,
Catumaggaphalesu katthavi
Tadabhiññā'nusayāsayādito; ()

44. Bhagavā katabhattakiccavā
Anurūpāya kathāya dhammiyā,
Ravibandhu vineyya bandhunaṃ
Hadayambhojavanaṃ pabodhaye; ()

45. Harimerugiri'va jaṅgamo
Parinaddhindasarāsanāvalī,
Visate satapuññalakkhaṇo
Muniru'ṭṭhāya vihāramāsanā; ()

46. Varamaṇḍalamāḷake tahiṃ
Muni paññattamahārahāsane,
Khaṇamāgamayaṃ nisidati
Yaminaṃ bhojanakiccasādhanaṃ; ()

47. Maṇivammasuvammitā viya
Karino pārutapaṃsukūlikā,
Yatayo yatirājayūthapaṃ
Parivārenti upecca taṅkhaṇe; ()

48. Samayaṃ samayaññuno tato
Tadupaṭṭhākavaro nivedaye,
Jinagandhagajo suvāsitaṃ
Visate gandhakuṭiṃ sugandhinā; () (Purebhattakiccaṃ)

49. Athagandhakuṭīmukhe jino
Virajo pādarajo nacatthipi,
Paridhotapadāni nikkhipaṃ
Maṇisopāṇatale khaṇaṃ ṭhito; ()

50. Udayo'pi jinassa dullabho
Khaṇasampattisamiddhi dullabhā,
Manujesu'papatti dullabhā
Jinadhammassavaṇampi dullabhaṃ; ()

51. Samaṇatta mape'ttha dullabhaṃ
Tividhaṃ sāsana mappamādato,
Yatayo'vadatā'nusāsati
Abhisampādayathā'ti bhikkhave; ()

52. Abhivandiya keci bhikkhavo

Bhagavantaṃtaka paṭipattipūrakā,
Atha sampaṭipādanakkamaṃ
Paṭipucchantivipassanādisu; ()

53. Padadāti vipassanādisu
Muni tesaṃ cariyānurūpikaṃ,
Paṭigaṇhiya satthusāsanaṃ
Maṇidāmaṃ viya makaṇḍanatthiko; ()

54. Pavidhāya jinaṃ padakkhiṇaṃ
Atha te bhattisamapakpitañjalī,
Pavisanti yatī sakaṃsakaṃ
Vasatiṃ santanivātavuttino; ()

55. Vatapabbatapādakandara-
Pabhūtīsva’ññataraṃka padhānikā,
Pavisanti surāsuroraga-
Garuḷānaṃ bhavanesucā’pare; ()

56. Atha gandhakuṭiṃ yadicchati
Pavisitvā pavivekakāmavā,
Muni dakkhiṇapassato sato
Sayanaṃ kapakpayatī’sakaṃ divā; ()

57. Vupasantasarirajassamo
Muniru’ṭṭhāya anekakoṭiyo,
Anubhūyaka samādhayo khaṇaṃ
Bhuvanaṃ passati buddhacakkhunā; ()

58. Samathamhi vipassanāyavā
Dhuranikkhepakate tathāgate,
Tahimiddhibalenu’paṭṭhito
Puna vuṭṭhāpayate dayānidhi; ()

59. Iti pañcasatampi sāvake
Atikhippaṃ kabhagavā’nusāsiya,
Padumāniva te pabodhayaṃ
Nabhāsā yāti vihāra mattano; ()

60. Jinasindhavapādavikkamaṃ
Jinachaddantagajindakuñcanaṃ,
Jinakesarasīhagajjanaṃ
Abhipassāma suṇoma no iti; ()

61. Vihareyya yahiṃ jino tahiṃ
Aparaṇhe kusumākulañjalī,
Sunivatthasupārutā bhusaṃ
Muditā sannipatantikho janā; ()

62. Atha dassitapāṭihāriyo
Pavisatvā varadhammamaṇḍapaṃ,
Sūriyova yugandharo’pari
Sunisajjā’sanamatthake jino; ()

63. Karavikavirāvahārinā

Madhuro'dārasarena sotunaṃ,
Caturā'riyasaccamīraye
Anupubbāya kathāya nissitaṃ; ()

64. Paṭigaṇhiya dhammamādarā
Nijavohāra'nurūpagocaraṃ,
Abhiyāti padakkhiṇena sā
Parisātaṃ sirasā'bhivandiya; () (Pacchābhattakiccaṃ)

66. Varavāraṇakumbhadāraṇo
Migarājāva kudiṭṭhabhañjano,
Atha niṭṭhitadhammagajjano
Muniru'ṭṭhāyu'pavesanā'sanā; ()

65. Kamalaṃ'va kalevaraṃ varaṃ
Vimalaṃ vitarajomalaṃ jino,
Avasiñcitukāmavā sace
Pavisitvāna nahānakoṭṭhakaṃ; ()

67. Tadūpaṭṭhitikena bhikkhunā
Paṭiyattenudakena viggahe,
Samitotuparissamo muhuṃ
Punarāgamma nivatthacīvaro; ()

68. Sunisajja sina'ssame same
Pariveṇe ṭhapitāsanopari,
Anubhoti muhutta mattanā
Suvimutto'pi vimuttijaṃ sukhaṃ; ()

69. Tadupaṭṭhitipaccupaṭṭhitā
Abhinikkhammatatotatoyatī,
Mahitañjalipupphamañjarī
Parivārentitilokanāyakaṃ; ()

70. Paṭipattipapūraṇakkamaṃ
Paṭipucchanti vipucchanāni'pi,
Yatayo hi visuṃvisuṃ jinaṃ
Savaṇaṃ dhammakathāya yācare; ()

71. Bhagavā karuṇāya codito
Tadadhippāya mavecca buddhiyā,
Abhisādhaya matthamuttamaṃ
Purimaṃ yāmamatikkame iti; () (Purimayāmakiccaṃ)

72. Bhagavanta manantadassinaṃ
Sirasā tesugatesu bhikkhusu,
Abhivandiya jātikhettato
Labhamānā'vasaraṃ surāsurā; ()

73. Upagamma tapovanaṅgaṇaṃ
Kurumānā chavivaṇṇapiñjaraṃ,
Maṇimoḷimaricisañcaya-
Paricumbīkaḷitaṃ sirimato; ()

74. Nakhakesaramaṅgulīdalaṃ

Caraṇambhojayugaṃka pavandiya,
Caturakkharikampi pucchare
Varapañha'ntamaso'hisaṅkhataṃ; ()

75. Sivado vadataṃanuttaro
Muni vissajjati tabbipucchanaṃ,
Atha vitakathaṅkathi tada-
Bbhanumodanti abhitthavantipi; ()

76. Nijadhammapadīpatejasā
Janasammoha tamovidhaṃsano,
Iti majjhimayāma manvahaṃ
Katakicco muni vītināmaye; () (Majjhimayāmakiccaṃ)

77. Abhibhutasarīrajassamo
Katakiccehi'riyāpathehica,
Atha caṅkamaṇena pacchime
Paṭhamaṃ bhāga matikkame muni; ()

78. Paṭivāta'nuvāta vāyita-
Guṇagandhehi sugandhitaṅgimā,
Maṇidīpapabhāsamujjalaṃ
Sugato gandhakuṭiṃka upāgato; ()

79. Sayanopari sampasārayaṃ
Paṭimārūpasarūpaviggahaṃ,
Sayanaṃ kurute'va kesarī
Dutiyasmiṃ satisampajaññavā; ()

80. Asamiddhakilesamiddhavā
Bhagavā bhaṅgabhavaṅgasattati,
Sunisajja pabujjhito mahā-
Karuṇājhāna mupeticā'sane; ()

81. Purimesu bhavesu pāṇino
Yadi vijjanti katādhikārino,
Raviraṃsivikāsanūpaga-
Padumānī'va pabodhanārahā; ()

82. Karuṇāya samuṭṭhito tato
Karuṇāsītalamānaso muni,
Abhipassati buddhacakkhunā
Bhuvi te maggaphalopanissaye; ()

83. Iti pacchimayāma manvahaṃ
Tatiyaṃ bhāga matikkame jino,
Purimoditakiccakārino
Katakiccassa acintiyāguṇā; () (Pacchimayāmakiccaṃ)

84. Pasidanti rūpappa māṇapi buddhe
Pasidanti ghosapakpa māṇapi buddhe
Pasidanti ḷukhappa māṇapi buddhe
Pasidanti dhammappamāṇapi buddhe ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne pañjavidhabuddhakicca paridīpo aṭṭhārasamoka saggo.

1. Niravadhibhuvanālavālagabbhe
Sucaritamūlavirūḷhakittivallī,
Navaguṇaniyamotu saṅakgamena
Bhagavatamāsiyatheva (pupphitaggā); ()

2. Suvisadamatimā savāsanehi
Sakala kilesa malehi cārakāyo,
Itipi bhagavato budhābhigīto
Bhuvivisuto arahanti kittighoso; ()

3. Gahita nisita maggañāṇa khaggo
Varamati duccaritārayo achindi,
Itipi bhagavato hatārinoyo
Bhuvivisuto arahanti kittighoso; ()

4. Tibhavarathasamappitaṃ avijjā-
Bhavatasiṇāmayanābhika māsavakkhaṃ,
Vicitupacitakamma sañcāyā’raṃ
Jaṭitajarāmaraṇerunemi vaṭṭiṃ ()

5. Avidita pariyanta kālasīmaṃ
Paribhamitaṃ bhavacakkamatthi tassa,
Thiravīriyapadehi bodhimaṇḍe
Suvimalasīlamahītaleṭhito yo; ()

6. Hanivihani are visuddhasaddhā-
Karakamalena samādhisāṇapiṭṭhe,
Sunisita masamaṃ nihanti kamma-
Kkhayakarañāṇakuṭhārimādadhāno; ()

7. Hatabhavaratha vibbhamassa magga-
Rathamabhiruyha sivaṃpuraṃ gatassa,
Itipi bhagavato hatārakassa
Bhuvivisuto arahanti kittighoso; ()

8. Avidita pariyanta dukkha vaṭṭaṃ
Athabhavacakkaka mituccate avijjā,
Tahimupahitanābhī mūlakattā
Bhavatijarāmaraṇaṃ tadantanemi; ()

9. Ghaṭita tadubhayantarā arāssu
Dasa abhisaṅkharaṇādisesa dhammā,
Kasirasamudaye nirodha magge
Bhavati pajānamajānanaṃ avijjā; ()

10 Bhavati tividhabhumikā avijjā
Catuvidha saccasabhāva chādakā’yaṃ,
Abhivicinana cetanāna maddhā
Vividhanayena bhavattaye nidānaṃ; ()

11. Sakasaka paṭisandhicittahetu
Dvaya mabhisaṅkhata kammameva kāme,
Cita kusala marūpa rūpa gāmiṃ

Tadubhayabhupaṭisandhihetu hoti; ()

12. Kusalamakusalaṃ tidhā vibhattaṃ
Purimabhavenicitaṃ yathānurūpaṃ,
Nabhavati paṭisandhitoparaṃ kiṃ
Tibhava pavatti vipāka citta hetu; ()

13. Samudayamaya kāmarūpapākā
Sati paṭisandhi pavattiyaṃ bhavantī,
Saka saka bhavanāma rūpahetu
Vividha nidānavasena cānurūpaṃ, ()

14. Tathariva caturo arūpapākā
Sakasakabhumikanāmapaccayāva,
Samupacita manaṃ asaññasatte
Nabhavatikiṃka bhuvi rūpamattahetu; ()

15. Tadubhaya mavipāka cittatopi
Pabhavati tīsubhavesu cā'nu rūpaṃ,
Sugati dugatiyaṃ padaṃhi kāme
Bhavati saḷāyatanassa nāma rūpaṃ; ()

16. Bhavati padaka masaññi vajjarūpa-
Bhuvi tividhāyatanassa nāma rūpaṃ,
Havati samudayo bhave arūpe
Sukhuma manāyatanassa nāma mattaṃ; ()

17. Iti tividhabhave bhavanti taṃ taṃ-
Bhava pabhavāyatanāti phassahetu,
Tathariva kamato bhavānu rūpaṃ
Tividhabhavesu chaphassavedanejā; ()

18. Vividha bhavagatiṭṭhitīsu taṃ taṃ
Chaṭita jaṭā gahaṇassa hetu hoti,
Punarubhaya bhavassa daḷhagāho,
Bhavati bhavotibhavamhi hetujātyā; ()

19. Tividha bhavu'papattijātiresā
Bhavati jarāmaraṇādi dukkha hetu,
Sakalakasirupaddavā'savānaṃ
Samudayahetutatosiyā avijjā; ()

20. Thiragahaṇavasena yohi koci
Sucarita duccaritaṃcareyya tassa,
Sugati dugati gāmi kammamettha
Kathayati kammabhavo'ti kammavādī; ()

21. Vicitupacita kammasattijātā
Vadatupapatti bhavo'ti pañcakhandhā,
Tadabhijanana māhajāti tesaṃ
Cuticavanaṃ paripākatājarā'ti; ()

22. Pahavaphalapabandhato ṭhītānaṃ
Sarasagabhīrapaṭicca sambhavānaṃ,
Kayirati visadāya yāya dhamma–

Ṭhitimatināmadhiyā pariggahaṃsā; ()

23. Idhapana caturosiyuṃsamāsā
Purimabhavo’daya moha kammameko,
Bhavatihanabhavacittanāma rūpā-
Yatana cha phassa cha vedanāti ceko; ()

24. Api bhavati bhavo nikanti gāho
Janana jarāmaraṇaṃ anāgate’ko,
Pabhava phalavasena sambhavānaṃ
Iti catu saṅkhipanaṃ siyātiyaddhaṃ; ()

25. Idha yathariva’tītahetupañca
Abhiratigāhabhavehi kammamohā,
Tathariva saha mohakammunāpi
Abhiratigāhabhavā idāni hetū; ()

26. Nabhavati phalapañcakaṃ kimeta-
Rahipaṭisandhika manādipañca dhammā,
Bhavati phakhalamanāgate tatheva
Janana jarāmaraṇādi pañca dhammā; ()

27. Bhavati bhavupapattiya’ntare’ko
Abhirati vedayitāna mantare’ko,
Tathariva citacetanāmanānaṃ
Iti bhavacakkatisandhayo bhavanti; ()

28. Suvisadamativīsatā’ katāraṃ
Sa’tiparivaṭṭa tisandhikaṃ tiyaddhaṃ,
Tadavagamiyatāya dhātu dhamma-
Ṭṭhitimatiyā catusaṅakgahaṃ dvimūlaṃ; ()

29. Hanivibhani jagattaye bhavanta-
Bhavaratha cakkasamappitākhilāre,
Itipi bhagavato budhāhigīto
Bhuvi visuto arahanti kittighoso; ()

30. Bhagavati udite mahānubhāvo
Tamahimaheyya bhusaṃ sadevaloko,
Tadahimahi kadāvi neru matta-
Maṇiratanāvaliyā sahampatīpi; ()

31. Pacurasuranarā balānurūpaṃ
Yamabhimahiṃsu anātha piṇḍikopi,
Gahapati tamupāsikāvisākhā
Saparisa kosalabimbisārabhūpā; ()

32. Bhagavati parinibbute asoka-
Vahayadharaṇīpati dīpacakkavatti,
Dasabalamasamaṃ pariccajitvā
Abhimahi channavutippamāṇakoṭī; ()

33. Agaṇita vibhavaṃ pariccachitvā
Iharatanāvali cetiyaṃ vidhāya,
Suranarasaraṇassa dhātudehaṃ

Narapatimānayi duṭṭhagāminī’pi; ()

34. Dasabalamabhipūjayiṃsu pūjā-
Vidhibahumānana bhājanaṃ tadaññe,
Itijana mahanīya cīvarādī-
Catuvidhapaccaya pūjanāka visesaṃ; ()

35. Guṇajaladhi yadagga dakkhiṇeyyo
Arahati cāhuṇa pāhuṇā rahassa,
Itipi bhagavato kavippa sattho
Bhuvi visuto arahanti kittighoso; ()

36. Idhaparamanipaccakāra giddhā
Samaṇaka bhusurakā vibhāvimānī,
Rahasi akusalaṃ silokakāmā
Na kimasilokabhayena sañcinanti; ()

37. Nacakarahaci kiñcideva pāpaṃ
Kayirati resarahopipāpabhīrū,
Itipi bhagavato rahāpagassa
Bhuvivisuto arahanti kittighoso; ()

38. Anupasamita rāgadosa mohā
Thiramanabhāvita kāyacitta paññā,
Ariyapaṭipadāya ye vipannā
Anariya dhammacarā narādhamāte; ()

39. Sugahita sugatārahaddhajantā
Jinamanubandhiya santikeka varāpi,
Itipi bhagavato bhavanti dure
Bhuvivisuto arahanti kittighoso ()

40. Tathariva suvidura bhāvamāpa
Munirapitehinihīna puggalehi,
Itipi bhagavato satampa sattho
Bhuvivisuto arahanti kittighoso;Ka ()

41. Vihata sakalasaṃkilesa dhammā
Satata subhāvita kāya cittapaññā,
Ariyapaṭipadaṃ papūrakārī
Anariyadhammapathārakāka sudhīrā; ()

42. Satadasasata yojanehi dūre
Yadiviharanti jinassa ārakāte,
Itipi bhagavato na tāva dūre
Bhuvi visuto arahanti kittighoso; ()

43. Tathariva avidūra bhāvamāpa
Munirapi sappurisāna mīdisānaṃ,
Itipi bhagavato bhavantagassa
Bhuvivisuto arahanti kittighoso; ()

44. Budha jana rahitabba pāpadhammā
Pavūramanatthakarāka rahāvadanti,
Itipi bhagavato rahā na yassa

Bhuvivisuto arahanti kitti ghoso; ()

45. Garahiya rahitabbatā'riyehi
Paramaputhujjana puggalehi yasmā,
Itipi bhagavato naca'tthi'massa
Bhuvivisuto arahanti kittighoso; ()

46. Apica bhagavatā natekadāci
Vigarahiyā rahitabbakā bhavanti,
Itipi bhagavato rahānayassa
Bhuvivisuto arahanti kittighoso; ()

47. Gamana miharahoti vuccate taṃ
Tibhavaparibbhamaṇaṃ raho na yassa,
Itipi bhagavato gatassa pāraṃ
Bhuvi visuto arahanti kittighoso; ()

48. Niratisaya'dhisīlacittapañño
Parama vimutti vimutti ñāṇalābhī,
Asandisa guṇa bhājanoka anejo
Asamasamo asamo anuttaro'ti; ()

49. Kusalabala samiddharūpavāti
Vividhaguṇehi siyā pasaṃ siyo yo,
Itipi bhagavato pasaṃsiyassa
Bhuvivisuto arahanti kittighoso; ()

50. Iminā imināpi kāraṇena
Bhagavā gotama gotta ketubhūto,
Arahaṃ arahanti kittirāvo
Dakatelaṃvatatāna sattaloke; ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne bhagavato arahantināmapaññattiyāabhidheya paridīpo ekūnavīsatimoka saggo.

1. Sammā sāmaṃ sabbadhammāna maddhā
Buddhattā paññānubhāvena tassa,
Sammā sambuddhoti abbhuggatāya
Āsikityā(sālinī) loka dhātu; ()

2. Yo cā bhiññeyye pariññeyya dhamme
Bhāvetabbe sacchikātabba dhamme,
Sammāsāmaṃ bujjhi tasmāsa buddho
Sammā sambuddhoti vikhyāsi loke; ()

3. Tatrā'bhiññeyyā catussacca meva
Dukkhaṃ saccaṃ kho pariññeyya dhammā,
Bhāvetabbā magga saccaṃ nirodha-
Saccaṃ tacchaṃ sacchikā tabba dhammā; ()

4. Taṇhāpakkhe sambhavaṃ dhamma jātaṃ
Maggānaṃvajjhaṃka pahātabba dhammā,
Saddhiṃ jātyādīhi dukekhahi pañcu-
Pādānakkhaṇdhā siyā dukkha saccaṃ; ()

5. Yāyaṃ taṇhā kāma taṇhādibhedā
Dukkhānaṃ sāhetu saccaṃ dvitiyaṃ,
Bandhānaṃ yatrāpya’bhāvo nirodha-
Saccaṃ yañcā gamma taṇhāya cāgo; ()

6. Sammādiṭṭhādyaṭṭhamaggaṅga dhammā
Nibbānaṃ sampāpakā magga saccaṃ,
Tesaṃ dhammānampi sambujjhinattā
Sammā sambuddhoti vikhyāsi loke; ()

7. Cakkheva’daṃ dukkhaṃ taduppāda hetu
Taṇhā nesānaṃ abhāvo nirodho,
Maggo bodhūpāya paññāti tassa
Evaṃ paccekaṃ padaṃ coddharitvā; ()

8. Āropetvā sacca dhammesu sacca-
Sandhātā yo saccadassī sa buddho,
Sammā sāmaṃ tikkhapaññāya bujjhi
Sammā sambuddhoti vikhyāsi loke; ()

9. Channaṃ dvārānañca chārammaṇānaṃ,
Channaṃ cittānañca chabbeda nānaṃ,
Channaṃ saññānaṃ cha sañcetanānaṃ
Channaṃ phassā naṃ vitakkādi kānaṃ; ()

10. Evaṃ channaṃ rūpa taṇhādikānaṃ
Taṇhākāyānaṃ samāropaṇena,
Sammā sāmaṃ bujjhi saccesu tasmā
Sammā sambuddhoti vikhyāsi loke; ()

11. Pañcannaṃ khandhāna maṭṭhārasannaṃ
Dhātūnaṃ cakkhādinaṃ bārasannaṃ,
Sammā sāmaṃ bujjhitattā sayambhu
Sammā sambuddhoti vikhyāsi loke; ()

12. Rūpajjhānānaṃ catunnaṃ arūpa-
Jjhānānañcānussatīnaṃ dasannaṃ,
Khatti sākāra’ppamaññāsubhānaṃ
Kammaṭṭhānānaṃ navannaṃ bhavānaṃ; ()

13. Buddhattā saṃsāra cakke avijjā-
Dyaṅgānaṃ saccesucāropaṇena,
Sammāsāmaṃ esa nissaṅga ñāṇe
Sammā sambuddho vikhyāsi loke; ()

14. Paccuppannānāgatātīta dhamme
Nibbānaṃ nissesa paṇṇatti dhamme,
Sāmaṃ abbhaññāsya’naññopa deso
Sammā sambuddhoti vikhyāsi loke; ()

15. Sabbaṃñeyyaṃ tassa ñāṇanti kaṃhi
Ñāṇampevaṃ ñeyya dhammantikaṃhi,
Ñeyyantaṭṭhānomañāṇassalābhā
Sammāsambuddhoti vikhyāsi loke; ()

16. Klesānaṃ yāvāsanāsatatītāya
Saddhiṃyoka sammohaniddāya sammā,
Sāmaṃbuddho magga ñāṇena tasmā
Sammā sambuddhoti vikhyāsi loke; ()

17. Sattādhīso pāramīcoditatto
Pallaṅkenāsajjayo bodhimule,
Ambhojaṃka bhānuppahāka saṅgamena
Sobhaggappattaṃ pabuddhaṃ'va sāmaṃ; ()

18. Sāmaṃ sammā'nañña sādhāraṇagga-
Maggobhāsenappabuddho samāno,
Sampatto sabbaññutāñāṇa sobhaṃ
Sammā sambuddhoti vikhyāsi tasmā; ()

19. Evaṃ sabbesaṃ dhammānaṃ
Sammā sāmaṃ buddhattā so,
Sammā sambuddho buddhoti
Saddo loke abbhuggañji; ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikeka nidāne bhagavato kasammāsambuddhoti nāmapaññattiyā abhidheya paridīpo vīsatimo saggo.

Taṃ kho pana bhavantaṃ
Gotamaṃ evaṃ kalyāṇe kittisaddo abbhuggato
Itipi so bhagavā vijjācaraṇa sampannoti;

1. Sampannavijjācaraṇe avijjā-
Ghaṇandhakāraṃ bhiduro pavīro,
Rāja vijjācaraṇubbhavāya
Uḷārakittissiriyā kathaṃ taṃ; ()

2. Asaṅkhakappepi nivutthakhandhe
Peyyālapāḷiṃ viya ñāṇagatyā,
Kaṇṭhiravassu'ppatanaṃ yatheva
Saṅkippa khipakpaṃ visayāvalambaṃ; (1)

3. Saro'tisūro sarabhaṅgaka satthu-
Khitto saravyamhi virajjhate kiṃ
Evaṃ atitesu bhavantaresu
Asajjamānaṃ avirajjhamānaṃ; ()

4. Yathicchitaṭṭhāna matitakhandha-
Saṅkhāta māhacca pavattamānaṃ,
Pubbenivāsānugatañhi ñāṇaṃ
Anaññasādhāraṇamāsi yassa; ()

5. Pahīṇa'vijjānusayo jino so
Vijjāyu'peto paṭhamāya tāya,
Iccassa daṇḍāhatakaṃsapāti-
Saddova sampatthari kittisaddo; ()

6. Hanīnappaṇītādi pabheda vatte
Uppajjamāne ca nirujjhamāne,

Satte yathākammu’page gatīsu
Pasādacakkhā’visaye ca rūpe; ()

7. Anañña sādhāraṇa dibbacakkhu-
Saṅkhātañāṇena pahassarena,
Dibbena cā’loka pariggahena
Yenā’hijānāti jino anejo; ()

8. Cutupapātabbisayāya satthā
Vijjāyu’peto dutiyāya tāya,
Iccassa sampatthari hema ghaṇṭā-
Ṭaṅkāraghosoriva kittighoso; ()

9. Dukkhañca dukkhappabhavo nirodho
Maggo ca dukkhassa nirodhako’ti,
Cattāri saccāni yathāsabhāvaṃ
Pavedi ñāṇena sayambhu yena; ()

10. Yecā’savā āsavasambhavo yo
Tesaṃ khayo yavā’savanāsupāyo,
Taṃ sabbamaññāsi sayambhu ñāṇa-
Balena yenā’sava vippamutto; ()

11. Khīṇa’ti jātī vusita’nti seṭṭha-
Cariyaṃ kataṃ’tī karaṇiya maddhā,
Nacā’parantye’va manantañāṇo
Ñāṇena’bhiññāya vihāsi yena; ()

12. Sayambhu sabbāsava saṅkhayāya
Vijjāyupeto tatiyāya tāya,
Iccassa vipphāragahīrateri-
Rāvo’va sampatthari kittirāvo; ()

13. Vijjāhiheṭṭhā gaditāhi tīhi
Samaṅakgi bhutassa tathāgatassa,
Tadubbhavaṃ kitti sarīra bimbaṃ
Sataṃmanodappaṇagaṃ vibhāti; ()

14. Cātummahābhūtikarūpiko yaṃ
Mātāpitunnaṃ karajamhi jāto,
Yo bhattakummāsahatopi kāyo
Aniccaviddhaṃsanabheda dhammo; ()

15. Parittakāmāvacaramhi bhuto-
Pādāya bhedamhi tadattabhāve,
Yaṃ nissitaṃ vedayitatta saññā-
Saṅkhāra viññāṇa pabhedanāmaṃ; ()

16. Yo vippasanno maṇivaṃsa vaṇṇo
Tatrāvutaṃ suttamivakkhimā taṃ,
Ñāṇakkhinārūpa mavekkhi yena
Sacakkhumā tatrasitañca nāmaṃ; ()

17. Sītādinā ruppaṇalakkhaṇanti
Rūpañca nāmaṃ natilakkhaṇanti,

Taduttariṃ vedakakārako vā
Attāttabhāvī paramatthato na; ()

18. Aññoññasambandhavasena yantī
Nāpaṅgulandhā puthageva yanti,
Tathā'ññamañño'panidhāya nāma-
Rūpāni vattanti'ha novisunti; ()

19. Vavatthayantassi'ti nāmarūpaṃ
Nissattanijjivasabhāva massa,
Yā diṭṭhi duddiṭṭhivisodhanena
Samuṭṭhitā diṭṭhi visuddhisaṅkhā; ()

20. Avijju'pādānanikantikamma-
Hetubbhavaṃ rūpamarūpamādo,
Pakavattiyaṃ hetucatūhi rūpaṃ
Vatthādihetuppabhava'nti nāmaṃ; ()

21. Sabbattha sabbesu sadā samo na
Nā'hetukaṃ tena naniccahetu,
Evaṃ taduppādaka paccayānaṃ
Pariggahaṃ yāya dhiyā akāsi; ()

22. Ahaṃ nu kho'siṃ nanukho ahosiṃ
Iccā'dya'tītādipabheda bhutā,
Kaṅkhā'ssa kaṅkhātaraṇabbisuddhi-
Saṅkhātapaññāya vigañchi yāya; ()

23. Khandhā atītādi pabhedavanto
Parikkhayaṭṭhena anicca dhammā,
Bhayāvahaṭṭhena dukhā anattā
Asārakaṭṭheni'ti sammasanto; ()

24. Tāḷisadhā lakkhaṇapāṭavatthaṃ
Khandhāna mesaṃ navadhā'tha nātho,
Tikkhindriyo so bhaya sattakānaṃ
Vasena sammadditanāmarūpo; ()

25. Paññāsadhā bandhudayabbayānaṃ
Pariggahaṃ yāyadhiyā akāsi,
Yadā'ssa tāruññavipassanāya
Upakkilesā dasa pātubhūtā; ()

26. Ñāṇakkhiṇā yena tilakkhaṇaṃ so
Addakkhi dhammesu tadā'pi tesu,
Jahāsu'pakelasapaduṭṭhamaggaṃ
Vipassanā sodhitamaggagāmi; ()

27. Vavatthapetvāna pathāpathe'vaṃ
Vipassanāvīthi manokkamitvā,
Yā magga'maggikkha visuddhi nāma
Samubbhavā tīraṇatikkha buddhi; ()

28. Anantaraṃ tīraṇuṇapāraṃ
Patto pariññāya parikkhayāya,

Nipphattiyā yo navañāṇupetaṃ
Visuddhi mākaṅkhi visuddhikāmo;

29. Pabandhato ce’riyato ghanena
Channesu dhammesva’nupaṭṭhahanne,
Tilakkhaṇe yenu’dayabbayena
Punāpi so sammasi nāmarūpaṃ;

30. Uppādabhaṅgaṭṭhitito yadā’ssa
Vivaṭṭayitvāna vipassato yaṃ,
Saṅkhārabhaṅge’va pavatta maṭṭha-
Vidhānisaṃsaṃbhavi bhaṅgañāṇaṃ; ()

31. Vipassato bhaṅgamahiṇhamassa
Hutvā bhayaṃ vāḷamigādayo’va,
Upaṭṭhitā’tītabhavādibheda-
Bhavattayaṃ yaṃ bhayañāṇamāsi; ()

32. Atha’ssa khandhāyatanādhi dhammā
Ukkhittakhaggā madhakādayo’va,
Upaddavādīnavato vibhutā
Patvā yadādīnavañāṇa māsuṃ; ()

33. Suvaṇṇahaṃsādi’va pañjaresu
Bhavesu diṭṭhādinavesu tīsu,
Nibbinditatto bhuvanekanetto
Yaṃ nibbidāñāṇa malattha tibbaṃ; ()

34. Pāsādito pāsagate’va sattā
Vimuttikāmassa bhavehi tīhi,
Nissesasaṅkhāra vimokkha kāmaṃ
Babhuva yaṃ muñcitukāma ñāṇaṃ; ()

35. Aniccadukkhā’subhato ca khandhe
Anattato bhāvayato abhiṇhaṃ,
Tassā’si saṅkhāravimokkhūpāya-
Sampādakaṃ yaṃ paṭisaṅkhañāṇaṃ; ()

36. Attena vā attaniyena suñño
Dvidhātya’yaṃ saṅkhata dhammapuñjo,
Evaṃ catuddhā bahudhā chadhā’pi
Vipassato buddhimato abhiṇhaṃ; ()

37. Yā kho sikhāppattavipassanākhyā
Vuṭṭhānagāmīnica sānulomā,
Sāmuddakākīriva kūpayaṭṭhiṃ
Tilakkhaṇalambanikā babhūva; ()

38. Nahārudaddūlla mivaggipattaṃ
Saṅkhāradhammaṃ paṭiliyamānaṃ,
Vissaṭṭhadāraṃ’va upekkhakassa
Saṅkhārupekkhā’si mahesinoyā; ()

39. Āgrotrabhuñāṇa masesakhandhe
Tilakkhaṇa’ropaṇa ninnapoṇaṃ,

Vipassanāñāṇa manekabhedaṃ
Yade'ttha saṅkhepanayena vuttaṃ; ()

40. Vijjāya so māraji tāya tāya
Vipassanāñāṇagatāyu'peto,
Iccassa saṃvaḍḍhita kittivalli
Lokālavālamhi vikāsa māpa; ()

41. Muñjā isikaṃ asikosiyā'siṃ
Yathā karaṇḍā phaṇi muddhareyya,
Sabbaṅga paccaṅakgika mindriyaggaṃ;
Manomayaṃ rūpimito sarīrā; ()

42. Aññaṃ sarīraṃ abhinimmiṇitvā
Mahiddhimā iddhimatānu rūpaṃ,
Cetovasipakpattavasippadhāno
Yvākāsi veneyyajanānamatthaṃ; ()

43. Mahiddhiko tāyamanomayiddhi-
Saṅkhāta vijjāya samanvito so,
Iccassa abbhuggatakittirāvo
Nissesalokaṃ badhirīkarittha; ()

44. Ekopihutvā bahudhāca hoti
Yo hotice'ko bahudhāpi hutvā,
Kare tirobhāva mathāvibhāvaṃ
Mahiddhiko iddhimataṃ cariṭṭho; ()

45. Yathā nirālambanabhotalamhi
Yo iddhimā viṇṇavasi vasindo,
Vaje tiropabbata gehabhitti-
Pākāra macchidda masajjamāno; ()

46. Karoti ummujjanimujjaniddhiṃ
Yo vāripiṭṭheriva bhumipiṭṭhe,
Abhejjamāno salile salīlaṃ
Padappito yāti yathā pathavyā; ()

47. Pakkhī'va yo saṅkamate nabhamhi
Pallaṅka mābhujja mahānubhāvaṃ,
Mahiddhimantaṃ ravicandabimbaṃ
Sapāṇiphuṭṭho parimajjate yo; ()

48. Ābrahmalokāpi kalebarena
Vasaṃ pavatteti mahiddhimā yo,
Suvaṇṇakāroviya yaṃyadeva
Icchānurupābharaṇabbisesaṃ; ()

49. Yathicchitaṃ paccanubhoti jātu
Nānāvidhaṃ iddhividhaṃ jino yo,
So tāya vijjāyapi saṅgato'ti
Abbhuggato tassa yasopabandho; ()

50. Sotappasādabbisayaṃ yatheva
Addhānamaggaṃ paṭipannaposo,

Visuṃvisuṃ kāhaḷasaṅkhabheri-
Vīṇādisaddaṃ vividhaṃ suṇeyya; ()

51. Dūrantike mānusake ca dibbe
Ubhopisadde sukhume uḷāre,
Visuddhanimmānusaketa yena
So dibbasotena suṇāti nātho; ()

52. Samaṅgibhūtoti sadibbasota-
Saṅkhātavijjāya jitāri tāya,
Abbhuggato tassa kavībhigīta-
Silokasaddo'va silokasaddo; ()

53. Sarāgacittampi virāgacittaṃ
Sadosacittampi adosacittaṃ,
Samohacittampi vimoha cittaṃ
Saṃkhittavikkhittagatampi cittaṃ; ()

54. Mahaggatampī amahaggatampī
Sottaraṃ citta manuttarampi,
Samāhitampī asamāhitampi
Vimuttacuttampya'vimuttacittaṃ; ()

55. Sakaṃ mukhaṅkaṃviya dappaṇamhi
Acchodake maṇḍanajātiko yo,
Paricca ceto parapuggalānaṃ
Yenā'bhijanāti vimuttaceto; ()

56. So tāya cetopariyābhidhāna-
Vijjāyu'petoti dayānidhāno,
Tilokagabbhe'ka vitānasobhā
Tatāna tassu'bbhavasetakitti; ()

57. Vijjāttayena'ṭṭhavidhāhi'māhi-
Vijjāhu'peta'ssa tathāgatassa,
Veneyya kundākaracandikābhaṃ
Vibhāti yāvajja yasosarīraṃ; ()

58. Sumaṇḍito saṃvutapātimokkha-
Saṅkhātasīlābharaṇena yena,
Irīyate yo karuṇa nidhāno
Tapodhano sīlavataṃ padhāno ()

59. Veḷupakpadānadivasena cāṭu-
Kammyena duteyyapahenakena,
So pāribhaṭyenapi muggasūpya-
Samena saccālikabhāsaṇena; ()

60. Agocaraṭṭhāna mupāsanena
Vikopaye kimpana pātimokkhaṃ,
Hitvā anācāramagocaraṃ taṃ
Care sadācārasugocaraṃ so; ()

61. Anuppamāṇesupi sabbadassi
Sāvajjadhammesu bhayānupassi,

Laddhaggamaggapaphalasiddhasīla-
Sikkhāya sikkhāgaru sikkhate so; ()

62. Khemaṃ disaṃ sañcaratī'ti pāti-
Mokkhādhisikkhācaraṇena tena,
Abbhuggato taccaraṇanu bandho
Ādiccabandhussa yasopabandho; ()

63. Kantampirūpāyatanādi chakkaṃ
Cakkhādinā so visayīkaritvā,
Nimitta'nubyañjanagāhi nātho
Nahoti yeni'ndriyasaṃvarena; ()

64. Cakkhādichadvāra masaṃvaritvā
Rāgādidhammā viharanta menaṃ,
Atvāssa veyyuṃ satisaṃvarena
Tassaṃvaratthaṃ paṭipajji yena; ()

65. Khemaṃdisaṃ so caraṇena tena
Jitindriyo indriyasaṃvarena,
Abbhuggato saṃcaratīti tassa
Tilokanāthassa siloka saddo; ()

66. Ye lābhasakkārasilokakāmā
Pāpicchake'cchāpakatāsamānā,
Kevi'dhaloke catupaccayānaṃ
Paṭikkhipitvā paṭisevanena; ()

67. Sāmantajappāya catubbidhassa
Iriyāpathassā'ṭhapanādināca,
Kuhāyanenā'lapanādināca
Saccaṃ hiyā'nuppiya bhāsanena; ()

68. Attā'vacaṭṭhānu'paropaṇena
Muggassa sūpyenava pāribhaṭyā,
Nemitta kattādivasena micchā-
Jīvena dujjīvika mācarantī; ()

69. Yatheva te no bhagavā kadāci
Kohaññavutyā'lapanādināca,
Nemitta nippesikatāya kiñci
Lāhena lābhaṃka nijigiṃsa nena; ()

70. Nimittasatthā'dipakāsanena
Ājīvasīlaṃ avikopayitvā,
Namaṇḍanatthaṃ na vibhusaṇatthaṃ
Davāya vā neva madāya neva; ()

71. Anuppabandhaṭṭhitiyā imassa
Kāyassa cā'bādha nisedhanatthaṃ,
Pavattiyā paggahanāya seṭṭha-
Cariyassa porāṇa khudāpanetuṃ; ()

72. Nūppādanatthañca navaṃ jighacchaṃ
Yātrāya kāyassa'navajjatāya,

Sukhaṃ vihārāya ca bhojanamhi
Mattaññuko bhuñjati piṇḍapātaṃ; ()

73. Tilokanātho caraṇena tena
Mattaññubhāvena hi bhojanamhi,
Khemaṃ disaṃ sañcaratīti loke
Abbhuggato tassa siloka saddo; ()

74. Divā nisajjāya ca caṅka mena
Tathā rajanyā’varaṇīya dhammā,
Suddhantaro dvīhi’riyāpathehi
Sapacchimevā paṭhamamhi yāme; ()

75. Vuṭṭhānasañño satisampajañño
Sa’majjhimasmiṃ muni dakkhiṇena,
Passena kappeti ca sīha seyyaṃ
Pāde padaṃ thokaka matibbidhāya; ()

76. Aṅgīraso jāgariyānuyoga-
Dhammena sammācaraṇena tena,
Khemaṃdisaṃ sañcaratīti tassa
Abbhuggato abbhutakitti ghoso; ()

77. Sambodhiyā saddahanā samiddha-
Visuddhasaddhācaraṇena tena,
Khemaṃdisaṃ sañcaratīti tassa
Abbhuggato abbhutakitti ghoso; ()

78. Guthaṃyathā pāpa jigucchanena
Ariyena lajjācaraṇena tena,
Khemaṃdisaṃ sañcaratīti loke
Abbhuggato tassasilokasaddo; ()

79. Pāpāsamuttāsanalakkhaṇena
Ottappasaṅkhācaraṇena tena,
Khemaṃ disaṃ sañcaratīti loke
Abbhuggato tassa siloka saddo; ()

80. Anañña sādhāraṇa bāhu sacca-
Dhammena dhīmā’caraṇena tena,
Khemaṃdisaṃ sañcaratīti tassa
Samubbhavo’dāta yasosadhīso; ()

81. Thāmena daḷhena parakkamena
Vīriyena vīro caraṇena tena,
Khemaṃdisaṃ sañcaratīti tassa
Samubbhavo’ dāta yasosadhī so; ()

82. Cirakriyānussaraṇe’tisūra-
Tarāya satyā’caraṇena satthā,
Khemaṃdisaṃ sañcaratīti tassa
Yasopabandho visaribabhuva; ()

83. Anaññasāmaññagabhīrañāṇo
Ariyena paññācaraṇena tena,

Khemaṃdisaṃ sañcaratīti tassa
Yasopabandho visarībabhuva; ()

84. Yo diṭṭha dhammamhi sukhāvahassa
Vinissaṭassā'caraṇehi yassa,
Catukkajhānassa nikāmalābhī
Akicchalābhī bhagavā'si buddho; ()

85. Nikāmalābhehi catūhi rūpa-
Jjhānehi nātho caraṇehi tehi,
Khemaṃdisaṃ sañcaratīti loke
Abbhuggato tassa yaso pabandho; ()

86. Tīha'ṭṭhahi vijjāhi
Tipañcacaraṇehi'mehi sampantassa,
Vijjācaraṇa visuddhaṃ
Yasosarīraṃ virājate yāvajja ()

Iti medhānandābhidhānenayatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne bhagavato vijjācaraṇa sampannoti nāmapaññattiyāabhidheya paridīpo ekavīsatimo saggo.

Taṃkho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato itipi so bhagavā sugatoti.

Sobhanagamanattā sugatoti.

1. Gamana māhu gatanti susobhanaṃ
Ariyamaggagatena sivaṃdisaṃ,
(Dutavilambita)tā'pagato gato
Itipi so sugato sugato siyā; ()

2. Gamana mācariyā ya manuttara-
Vibhavadaṃ pavadanti'ha sobhanaṃ,
Tadariyena gatena gato yato
Itipi so sugato sugato siyā; ()

3. Muni timaṇḍalachādanatapparo
Suparimaṇḍala mantaravāsakaṃ,
Kanakakattariyā sunivāsaye
Navadalaṃ kamalaṃ'va vikantayaṃ; ()

4. Kanakadāmavarena parikkhipaṃ
Paduma hattha mivo'pari bandhati,
Samuni thāvaravijjulatāsiri-
Musitacārikalebarabandhanaṃ; ()

5. Sirighaṇo ghanakañcanacetiye
Ratanakambalavattha mivā'hataṃ,
Taruṇabhānupabhāruṇacīvaraṃ
Sirisarīravare paṭisevati; ()

6. Samuni jālavinaddhamanohara-
Karatalehi sunīlamaṇippabhaṃ,
Upalapatta malaṅkurute yathā

Bhamaramamburuhehi sarovaro; ()

7. Vajati sobhana mindasarāsana-
Jaṭitajaṅgamameruriva’ñjase,
Samaṇamaṇḍanamaṇḍitaviggaho
Itipi so sugato sugato siyā; ()

8. Suragajo’riva nandanakānanā
Maṇiguhāya harī’va yugandharā,
Navaravinduri’vā’maravāpito
Samadahaṃsavaro’va’hinikkhamaṃ; ()

9. Vanaguhāditapovanato subhaṃ
Vajati nikkhamiyā’samarūpimā,
Nirupamassiriyā bhusa mullasaṃ
Itipi so sugato sugato siyā; ()

10. Visaravipphuritā’mitaraṃsinā
Suparisekasuvaṇṇaraseni’va,
Vajati piñjarito vasudhambaraṃ
Itipi so sugato sugato siyā; ()

11. Karivaro’va karīhi purakkhato
Sakalapāpamalā’pagato sayaṃ,
Vajati vitamalehi nisevito
Itipi so sugato sugato siyā; ()

12. Asamabuddhavilāsalavena yo
Abhibhavaṃ sanarāmaravibbhamaṃ,
Paṭipathaṃ paṭipajjati sobhanaṃ
Itipi so sugato sugato siyā; ()

13. Purimapacchimadakkhiṇavāmato
Pabhavadehapabhāhi pahāsayaṃ,
Ratana’sītimitaṃ vajate bhuvi
Itipi so sugato sugato siyā; ()

14. Nigamagāmapurisu ca cārikaṃ
Carati yo karuṇāparicāriko,
Amitasattamanoratha māvahaṃ
Itipi so sugato sugato siyā; ()

15. Kumudapaṅkaja campakamālati-
Kusumavuṭṭhisuphassitaviggaho,
Vajati cārutaraṃ jalitiddhimā
Itipi so sugato sugato siyā; ()

16. Tagarakuṅkumalohita candana-
Surabhicuṇṇavikiṇṇamahāpathe,
Vajati gandhagajo viya sobhanaṃ
Itipi so sugato sugato siyā; ()

17. Turiyarāva satānugatatthuti-
Padasatehi abhitthutasagguṇo,
Vajati haṃsavilāsitagāmiyo

Itipi so sugato sugato siyā; ()

18. Suranarādivilocanabhājana-
Pivitarūpavilāsasudhāraso,
Vajati sīhavijambhitavikkamo
Itipi so sugato sugato siyā; ()

19. Caraṇatāmarasassiribhārataṃ
Anadhivāsini’vā’vanikāminī,
Vajati tamhi pavedhati kampati
Itipi so sugato sugato siyā; ()

20. Sukhumakunthakipakilalikamakkhikā-
Makasakīṭapaṭaṅakga manuddayo,
Vajati yo aviheṭhaya mañjase
Itipi so sugato sugato siyā; ()

21. Ṭhapitacakkavaraṅkitadakkhiṇa-
Caraṇa paṅkaja piñjaritañjaso,
Vajati yo paṭhamaṃ yadi nikkhipaṃ
Itipi so sugato sugato siyā; ()

22. Anupalitta malehi samaṃ phusaṃ
Kamalakomalapādatalehi yo,
Vajati dhūtamalaṃ vasudhātalaṃ
Itipi so sugato sugato siyā; ()

23. Bhavati bheritalaṃ’va pakasārita-
Caraṇatāmarasehi suduggamaṃ,
Avanatunnataṭhāna mapāvanī
Itipi so sugato sugato siyā; ()

24. Pathavitu’bbhavapaṅkajamuddhani
Ṭhapitakomalapādatalambujo,
Vajati reṇupisaṅgasubhaṅgimā
Itipi so sugato sugato siyā; ()

25. Vajati antamaso’palasakkharā
Sakalikākaṭhelā’pi sakaṇṭakā,
Apavajanti pathā dipaduttame
Itipi so sugato sugato siyā; ()

26. Nijapadaṃ atidura manuddharaṃ
Atisamīpa manikkhipa mañjase,
Vajati gopphakajānu maghaṭṭayaṃ
Itipi so sugato sugato siyā; ()

27. Atilahuṃ sanikaṃ samitindriyo
Na carate carate jutiyu’jjalaṃ;
Bhuvi same visame asamo samaṃ
Itipi so sugato sugato siyā; ()

28. Anavalokiya uddhamadhodisaṃ
Anudisañca catuddisa mañjase,
Vajati yo yugamatta mapekkhako

Itipi so sugato sugato siyā; ()

29. Timadabandhurasindhurakesarī-
Gativilāsaviḍambanavikkamo,
Vajati pādatalaṅka madassayaṃ
Itipi so sugato sugato siyā; ()

30. Nirupamajjutiyā purisāsabho
Vasabharājaparājitavikkamo,
Vajati sañjanayaṃ janasammadaṃ
Itipi so sugato sugato siyā; ()

31. Sūriyaraṃsi sameti pavāyati
Kusumagandhasugandhasamīraṇe,
Vajati tabbimalañjasamajjhago
Itipi so sugato sugato siyā; ()

32. Jaladharā purato jalabindavo
Naramarū kusumāti kirantipi,
Tadupasattarajamhi pathe vaje
Itipi so sugato sugato siyā; ()

33. Ruciracāmarachattadharāmarā-
Suranarehi'pi gacchati sakkato,
Garukato mahito patimānito
Itipi so sugato sugato siyā; ()

34. Yadi migindagajindaturaṅgama-
Migavihaṅgamanādasupūjito,
Vajati pupphavitānadharo sire
Itipi so sugato sugato siyā; ()

35. Nayanatoraṇacārutara'ñjase
Parilasanti gate jinakuñjare,
Sakasakā'bharaṇāni'pi pāṇinaṃ
Itipi so sugato sugato siyā; ()

36. Bhavati acchariyabbhutamaṅgala-
Chaṇamahussavakeḷinirantaraṃ,
Tibhuvanaṃ sugate sugate pathe
Itipi so sugato sugato siyā; ()

37. Siva masaṅkhatadhātu manuttaraṃ
Paramasundaraṭhāna manāsavaṃ,
Vigatajātijarāmaraṇaṃ gato
Itipi so sugato sugato siyā; ()

38. Murajadundubhichidda mivo'pari
Nabhasi yāvabhavagga masaṃvuṭaṃ,
Vivaṭa kameti yadubbhavapaṅkaja-
Pamitiyā jinasaṅkha mapādise; ()

39. Yadapi maṇḍanabhumi subodhiyā
Acalaṭhāna manaññavalañjiyaṃ,
Lalitapiñjakalāpanibho yahiṃ

Vijayabodhi idāni'pi rājate; ()

40. Paṭhama mubbhava mantapabhaṅguraṃ
Vasumatīyuvatihadayopamaṃ,
Tada'pi kasundaraṭhāna mupāgato
Itipi so sugato sugato siyā; ()

41. Yadapi bodhipadanti pavuccati
Ariyañāṇamihagga manuttaraṃ,
Yada'pi ñāṇa manāvaraṇaṃ tathā
Nikhilañeyyapathā'nativattanaṃ; ()

42. Purimajātisu pūritapārami-
Balavapaccayasantiparāyaṇo,
Tada'pi sundaraṭhāna mupāgato
Itipi so sugato sugato siyā; ()

43. Ariyamaggacatukkapahīṇakaṃ
Napunare'ti kilesagataṃ sataṃ,
Apunarāgamanaṃ sugato yato
Itipi so sugato sugato siyā; ()

44. Sumati suṭhugato paṇidhānato
Ppabhuti yāva jayāsanupāsanaṃ,
Tidasapāramiyo paripūrayaṃ
Itipi so sugato sugato siyā; ()

45. Tadubhayantabhavābhavadiṭṭhiyo
Anupagamma gato hitamāvahaṃ,
Paṭipadāya hi suṭṭhutarāya yo
Itipi so sugato sugato siyā; ()

46. Rucirabhāratibhattutibhocatu-
Parisamajjhagato viyakesari,
Gadati vītabhayo giramāsabhiṃ
Itipi so sugato sugato siyā; ()

47. Surabhinā mukhatāmarase vacī-
Sucaritappabhavena subhāsitaṃ,
Gadati dhammasabhaṃ parivāsayaṃ
Itipi so sugato sugato siyā; ()

48. Ratikaraṃ karavīkavirāvato
Paṭutaraṃ sutaraṃ sarasaṃ giraṃ,
Gadati sotarasaṃ parisattare
Itipi so sugato sugato siyā; ()

49. Gadati sabbavacīduritehi yo
Pavirato abhisandhiya bhindiya,
Avitathena tathañca kathaṃkathā
Itipi so sugato sugato siyā; ()

50. Thirakathaṃ nakadāvi visaṃvado
Gadati paccayikaṃ acalācalaṃ,
Parisago catusaccadaso sadā

Itipi so sugato sugato siyā; ()

51. Sahitabhinnajanesudayāparo
Anupadāniyameva'bhisandhiyaṃ,
Gadatiyovacanaṃpaṭigaṇhiyaṃ
Itipi so sugato sugato siyā; ()

52. Piyakaraṃ sukumārataraṃ giraṃ
Sutisukhaṃ sugamaṃ hadayaṅgamaṃ,
Gadati nela manelagalaṃ yato
Itipi so sugato sugato siyā; ()

53. Vihitavāṇivilāsinisaṅgamo
Sumati sāmayikaṃ samayaṃ vidū,
Gadati bhuta pavatti manaññathā
Itipi so sugato sugato siyā; ()

54. Gadati ñeyyapadatthavido sadā
Janahitattha manatthapanūdanaṃ,
Gadita matthagataṃ ubhayatthadaṃ
Itipi so sugato sugato siyā; ()

55. Sakalasaṅkhatadhammavimuttiyā
Gadati damma masaṅkhadhātuyā,
Ariyamaggaphalehi'pi nissitaṃ
Itipi so sugato sugato siyā; ()

56. Vinayavādi vineyyajane yato
Vinayanattha manattanayatvitaṃ,
Vinayanissitakaṃ gadate kathaṃ
Itipi so sugato sugato siyā; ()

57. Hadayakosanidhānavatiṃ sadā
Sadupamaṃ pariyantavatiṃ kathaṃ,
Gadati mañjugado vadanaṃ varo
Itipi so sugato sugato siyā; ()

58. Muni rasaṅkuvitānanapaṅkajo
Purimameva giraṃ parisantare,
Gadati aṭṭhavidhaṅgikaka māsabhiṃ
Itipi so sugato sugato siyā; ()

59. Avitathaṃ vitathampi niratthaka-
Mapi kathaṃ suṇataṃ piya mappiyaṃ,
Nahivadanti kadāci tathāgatā
Itipi so sugato sugato siyā; ()

60. Avitthaṃ suṇataṃ pakiya mappiyaṃ
Abhivadantī sadatthasitaṃ kathaṃ,
Ya'dahivoharaṇe samayaññuno
Itipi so sugato sugato siyā; ()

61. Tāya tāya'bhisāvayaṃ janataṃ sakāya niruttiyā
Ehisāgatavādi gotamagottaketu tathāgato,
Mūlamāgadhibhāsayā gadate sabhaṃ kaparitosayaṃ

Tena so bhuvanattaye sugato siyāti suvissuto; ()

62. Lokaṃ lokappabhavaṃ
Lokanirodhañca lokamokkhūpāyaṃ,
Catubhī abhisamayehi
Nātho sammā gato tato so sugato; ()

Iti medhānandābhidhānena yatināna viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikeka nidāne bhagavato sutagoti paññattiyā abhidheya paridīpo. Bāvīsatimo saggo.

Taṃkho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato. Itipiso bhagavā lokavidūti.

1. Tassa sa (dodhaka) lakkhaṇacāru-
Cakkavara'ṅkitapādatalassa,
Lokavidū'tipi yāva bhavaggā
Ekasilokaravo udapādi; ()

2. Lakkhaṇamūlanirodhanirodho-
Pāyavasena paki lokakamasesaṃ,
Yo paṭivijjhi tilokahito kagho
Lokavidūti pavuccati tasmā; ()

3. Lokamidheva kalebaramatte
Lokanidānanirodhamavedi,
Lokanirodhakaraṃka paṭipattiṃ
Lokavidūti pavuccati tasmā; ()

4. Lokamahambudhipāragu satta-
Saṅkhatabhājanalokapabhedaṃ,
So bhagavā'navasesamavedi
Lokavidūti pavuccati tasmā; ()

5. So hi bhavābhavadaṭṭhisabhāva-
Ñāṇanulomikakhantipabhedaṃ,
Āsayadhamma mabujjhi pajānaṃ
Lokavidūti pavuccati tasmā; ()

6. Pātubhavaṃ sati kāraṇalābhe
Sattavidhānusayampi janānaṃ,
So paṭivijjhi vicaṭṭitaloko
Lokavidūti pavuccati tasmā; ()

7. Rajjanadussanamuyhanasaddhā-
Buddhivitakkavimissavasena,
So caritaṃ paṭivijjhi pajānaṃ
Lokavidūti pavuccati tasmā, ()

8. Hīnapaṇīta'dhimuttivasena
Dubbidhameva'dhimutti mavedi,
Lokaniruttivido janatāya
Lokavidūti pavuccati tasmā; ()

9. Apparajakkha manussadapāpaṃ

Ussadapāpa muḷārarajakkhaṃ,
Dubbidhalokamabujjhi yatoso
Lokavidūti pavuccati tasmā; ()

10. Indriyapubbaparopariyatti-
Ñāṇapabho tikhiṇindriyalokaṃ,
So paṭivijjhika mudindriyalokaṃ
Lokavidūti pavuccati tasmā; ()

11. Vaṭṭavivaṭṭapatiṭṭha masādhu-
Sādhusabhāvagataṃ bhagavā so,
Dvāktike’taraloka mavedi
Lokavidūti pavuccati tasmā; ()

12. Sādhupasatthasadattaniyāmaṃ
Ñāpayituṃ sukarāsukarampi,
Sattanikāyamavedi yato so
Lokavidūti pavuccati tasmā; ()

13. Kammakilesavipākavibandha-
Muttyavimuttigate paṭivijjhi,
Bhabbajaneya mabhabbajane so
Lokavidūti pavuccati tasmā; ()

14. Nipphalatāya navuttamananta-
Sattapamāṇa manāvaraṇena,
Ñāṇabalena sayaṃ viditaṃhi
Lokavidūti pavuccati tasmā; ()

15. Vuttanayeni’ha so muni satta-
Lokamanekavidhaṃ paṭivijjhi
Sattanikāyasarojavane’ṇo
Lokavidūti pavuccati tasmā; ()

16. Paccayasaṇṭhitikaṃ paṭivijjhi
Saṅkhatalokamasaṅkhatadassi,
Ekavidhampyavaropitaloko
Lokavidūti pavuccati tasmā; ()

17. Ruppaṇalakkhaṇato’khilarūpaṃ
Nāmasalakkhaṇato catunāmaṃ,
Dubbidhaloka mavedi munindo
Lokavidūti pavuccati tasmā; ()

18. Lokahito sukhadukkhamupekkhā-
Vedayitattikato suvibhattaṃ,
So bhagavā kapaṭivijjhi tilokaṃ
Lokavidūti pavuccati tasmā; ()

19. Pañcavidhaṃka muni bandhavasenā-
Hāravasena catubbidhalokaṃ,
Lokapadīpanibho paṭivijjhi
Lokavidūti pavuccati tasmā; ()

20. Advayavādi saḷāyatanākhya-

Chabbidhalokamavedi jino so,
Sattavidhampi manaṭṭhitilokaṃ
Lokavidūti pavuccati tasmā; ()

21. Lābhapabhutika maṭṭhavidhampi
Lokasabhāvamavedi yato so,
Sakyamunī navasantanivāse
Lokavidūti pavuccati tasmā; ()

22. So dasabārasadhā’yatanānaṃ
Bhedavasena tilokapadīpo,
Lokamavedi tilakkhaṇavedī
Lokavidūti pavuccati tasmā; ()

23. Dhātuvasena yato suvibhattaṃ
Loka matha’ṭṭhadasapparimāṇaṃ,
Saṅkhatalokabhido paṭivijjhi
Lokavidūti pavuccati tasmā; ()

24. So maṇikañcanarūpiyamuttā-
Saṅkhapavālasilākaṭhalādiṃ,
Lokamavedi atindriyabaddhaṃ
Lokavidūti pavuccati tasmā; ()

25. Rukkhalatāphalapallavapatta-
Pupphapakarāgapabhedavasena,
So sukhumantaralokamavedi
Lokavidūti pavuccati tasmā; ()

26. Yattakamevu’tujaṭṭhakalāpa-
Rapagataṃ ihabhājanaloke,
Vijjati tampaṭivijjhi asesaṃ
Lokavidūti pavuccati tasmā; ()

27. So bhagavā himavatta pamāṇaṃ
Aṭṭhamahānirayādi pamāṇaṃ,
Nāgasupaṇṇavimāna pamāṇaṃ
Brahmasurāsuraloka pamāṇaṃ; ()

28. Paṃsujalānilabhumi pamāṇaṃ
Dīpasavantisamudda pamāṇaṃ,
Merumahidharakūṭa pamāṇaṃ
Kappatarūravicanda pamāṇaṃ; ()

29. Paccayasaṅkhatadhammasamuhaṃ
Bhājanalokagataṃ sakalampi,
Uddhamadhotiriyaṃpaṭivijjhi
Lokavidūti pavuccatitasmā; ()

30. Lokālokakaro tilokatilakoso sattalokaṃ imaṃ
Bujjhitthā’nusayāsayādividhinā saṅkhāralokaṃ tathā,
Āhārādipamāṇatādividhinā okāsalokaṃ yato
Tasmā lokavidūti vuccati jino saṅkhāraloka’ntago; ()

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikenidāne bhagavatolokavidūti nāmapaññattiyā abhidheyaparidīpo tevīsatimosaggo.

Taṃkho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato itipi so bhagavā anuttaro purisadammasārathīti.

1. Abhāvato paramatarassa kassaci
Janassa sagguṇavisarehi attanā,
Samāsanibbacananayena so muni
Anuttaro sasi (rucirā)’nanambujo; ()

2. Tathāhi so narahari sīlasampadā-
Guṇeni’maṃ abhibhavate sadevakaṃ,
Samādhinā varamatiyā vimuttiyā
Vimuttidassanaguṇasampadāyapi; ()

3. Yato navijjati adhisīlasampadā-
Samādhidhipabhutiguṇehi tassamo,
Kutonu vijjati’ha taduttarītaro
Siyā tatopya’ya masamo mahāmuti; ()

4. Nirūpamo asamamunīhi somuni
Yato samo asamasamo siyā tato,
Tathāgatassi’ha dutiyassa kassaci
Abhāvato adutiyako tathāgato; ()

5. Yato navijjati paṭimāpi tassamā
Samo tadā’samatanusampadāyapi,
Sahāyako nahi paṭividdhabodhiyā
Tato yamappaṭima’sahāyako muni; ()

6. Kalebarenapi abhirūpahārinā
Guṇehi tappaṭisamapuggalo nahi,
Nacatthi pāvacanavibhāgakapakpane
Sayaṃ vinā bhuvi paṭibhāgapuggalo; ()

7. Anaññagocaravarabodhisiddhiyā
Sa’haṃ sayambhuti paṭipuggalonahi,
Paṭiññamappayitu malaṃ sayaṃ vinā,
Anuttaro’tipi naradammasārathi; ()

8. Sudantapuggaladamitabbapuggale
Dameti sārayati adantapuggale,
Yato jino vinayanupāyakovido
Anuttaro’tipi naradammasārathi; ()

9. Yathā haye mudukaguṇekhana sārathi
Tathāgato sugatikathāya dhammiyā,
Dameti sārayati tathā tathāgate
Anuttaro’tipi naradammasārathi; ()

10. Yathā haye pharusaguṇena sārathi
Apāyatajjanavidhinā tathāgato,
Dameti sārayati tathā tathāgate
Anuttaro’tipi naradammasārathi; ()

11. Adammiye mudupharusena sārathi
Yathā’bhimārayati tathā tathāgato,
Jahātya’novadiya nacānusāsiya
Anuttaro’tipi naradammasārathi; ()

12. Karī’bhidhāvati damakena sārito
Puratthimādisu disameva kevalaṃ,
Anuttarena hi naradammasārathi-
Jinena sāritapurisānatādisā; ()

13. Nisajja katthaci sayanāsanamhi te
Disāsu aṭṭhasu atisaṅakgacārino,
Vidhāvare turitamanuttaraṃ disaṃ
Anuttaro’tipi naradammasārathi; ()

14. Patiṭṭhite muni’radhisīlasikkhayā
Vasī’nusāsiya adhicittasikkhayā,
Yathārahaṃ damayati bhabbapuggale
Anuttaro’tipi naradammasārathi; ()

15. Samāhite muni radhicittasikkhayā
Vipassanāya’pi samaṇe’nusāsiya,
Yathārahaṃ damayati bodhanārahe
Anuttaro’tipi naradammasārathi; ()

16. Tathuparūpari paṭivedhapattiyā
Yathākkamaṃ anariyasekkhapuggale,
Dameti so vinayati lokanāyako
Anuttaro’tipi naradammasārathi ()

17. Vineyyabandhavamanakundacandimā
Vinesi kosalamagadhādhipādayo,
Anekakhattiyapurise vināyako
Anuttaro’tipi naradammasārathi; ()

18. Kudiṭṭhikuñjarahari kūṭadantabhu
Surādibhūsurapurise vibhāvino
Jināsabho vinayi yato’nusāsiya
Anuttaro’tipi naradammasārathi; ()

19. Upālināmikapamukhe durāsade
Vināyako gahapatipaṇḍite puthu
Vinesi so upanayanakkhame yato
Anuttaro’tipi naradammasārathi; ()

20. Asaccadiṭṭhikamapi saccakavhayaṃ
Anaññavenayikanigaṇṭhanāyakaṃ
Vinesi tappabhutidigambare jino
Anuttaro’tipi naradammasārathi; ()

21. Jināsabho sabhiyasubhaddasaññino
Tappassino timisabhido sadhammiyā
Kathāyi’tobahi samaṇepi sikkhayi
Anuttaro’tipi naradammasārathi; ()

22. Damesi somuni uruvelakassapa-
Gayādikassapajaṭilādike yato,
Jaṭādhare vijaṭitajālinījaṭo
Anuttaro'tipi naradammasārathi; ()

23. Pahāṇasaṃvaravinayuttaro muni
Anekakhattiyasamaṇepi sāsane,
Vinesi sārathiriva uttaruttariṃ
Anuttaro'tipi naradammasārathi; ()

24. Manussasoṇitapisitāsanehi so
Vinesi pīvarajaṭharaṃ nisācaraṃ,
Sughoramānavaka manekarakkhase
Anuttaro'tipi naradammasārathi, ()

25. Vināyako suvinayi rāhunāmikaṃ
Mahattabhāvika masurādhipaṃ yato,
Surādhipappabhutisure tathā'sure
Anuttaro'tipi naradammasārathi; ()

26. Pajāpatiṃ nikhilapajānukampako
Bakābhidhānikampi tucchaladdhikaṃ,
Vinesi so naditaranīrajāsane
Anuttaro'tipi naradammasārathi; ()

27. Kasaṅkusehi'pi avineyyake yato
Tiracchajātikapurise narāsabho,
Vinesi so tisaraṇasilasaṃvare
Anuttaro'tipi naradammasārathi; ()

28. Kapolasecanamadakaṇṇacāmaraṃ
Hutāsanāsanirivabhiṃsanaṃ yato,
Damesi māraji dhanapālakuñjaraṃ
Anuttaro'tipi naradammasārathi; ()

29. Vinesi somuni himavantavāsinaṃ
Patāpapajjala mapalālabhoginaṃ,
Kharaṃ bhayaṅakkara maravālabhoginaṃ
Anuttaro'tipi naradammasārathi; ()

30. Nando'panandu'ragapatiṃ mahodara-
Cūlodaroragapamukhe ca nibbise,
Dhumassikhā'nalasikhabhogīno akā
Tenā'pyanuttaranaradammasārathi; ()

31. Damanupāyakovido hi bodhaneyyabandhave
Ariyamaggavīthibhāsuraṃ varaṃ sivamapakuraṃ,
Paṭipadārathena sārayi yatheva sārathi
Purisadammasārathiti vuccate anuttaro; ()

Itimedhānandābhidhānena yatinā varacite sakalakavijana hadayānanda dānanidāne jinavaṃsadīpe santikenidāne bhagavato anuttaro purisadammasārathīti nāma paññattiyā abhidheya paridīpo catubbīsatimosaggo.

Taṃkho pana bhavantaṃ gotamaṃ evaṃ kalyāṇekitti saddo abbhuggato itipi sobhagavā satthā devamanussānaṃti.

1. Kantāraṃ kharatakkaraṃ nirudakaṃ kattāramotārimaṃ
Kantāraṃ migarājakuñjaramahā (saddulavikkīḷitaṃ),
Kantāraṃ avatārabhurijanataṃ yo satthavāho sudhi
Tāretvā nayate dayāparavaso khemantabhumiṃ yathā; ()

2. Iccevaṃkaruṇānidhānahadayo saṃsāradukkhāture
Satte jātijarāvikāramaraṇassokādikantārato,
Tāretvā dasasaṃkilesagahanā pāpesi khemaṃpuraṃ
Tasmā satthupasatthakittivisaro satthā’ti sampattharī; ()

3. Atthā’natthavicāraṇā’ticaturo lokuttaratthena’pi
Yasmā sāsati lokiyena ubhayena’tthenalokaṃ imaṃ,
Sabrahmaṃ sanarāmaraṃ sasamaṇaṃ sabrāhmaṇaṃ yohi so
Satthā’tveva pasatthakittinikaro satthāramabbhuggato; ()

4. Bhītiṃ jātijarārujādikasiraṃ nissāya jātaṃhi yo
Satthā satthadharorivā’rivisaraṃ nikkhittasattho sadā,
Sattānaṃ tasasate vihiṃsati dhiyā siddhatthasāro tato
So satthā’ti yasosarīrasurabhī lokattayaṃ vyāpayī; ()

5. Lokatthābhirato anatthavirato jātyādikantārato
Uttāretica satthavāhasadiso yo atthadhammenavā,
Satte sāsati hiṃsatī’ti janatāsantānajātaṃ bhayaṃ
Vuttā’nvatthavasena sohibhagavā satthāti vaṇṇīyate; ()

Taṃkho panabhavantaṃ gotamaṃ evaṃkalyāṇe kittisaddo abbhuggato itipiso bhagavā buddhoti.

6. Yo saṅkhāravikāralakkhaṇaparosaṅkhārapaññattisu
Ñeyyatthesva’nanussutesu purimaṃ cattāri saccāni’pi,
Bujjhitvā’cariyopadesarahito tattheva sabbaññutaṃ
Patto ñāṇabalesu pāpuṇi vasībhāvaṃ sayamabhuka sayaṃ; ()

7. Bodhetā’ti pajāya nibbacanato saccāni so bujjhitā
Saccānīti’pi saccavādi bhagavāka nissesañeyyassapi,
Matyā bujjhanasattiyā mahatiyā yasmā samaṅakgī tato
Buddho nāmasiyāti kittivisaro tambuddhamabbhuggato; ()

8. Yesaṃja bodhanavasattiyā sumatiyā cā’naññaneyyo sayaṃ
Buddhattā ca yathāvikāsapadumaṃ so bujjhanaṭṭhenapi,
Nānābuddhaguṇassa vissavanato buddhoti suddhodanī
Abbhuggañchi tibuddhakhettabhavane taṃkittigītassaro; ()

9. Rāgassādhigataggamaggamatiyā dosassa mohassapi
Chinnattā ca samulaghātamakhilakelasārivaggassapi,
So khīṇāsavatāya copadhipariccāgena buddhotyayaṃ
Uccāriyati cārikittiracanā viññūhi yāvajjapi; ()

10. Dhammassāmi yathā pabuddhapuriso okkantaniddakkhayā
Nājjho’tiṇṇakilesamiddhavidhamā bodhāpito kenaci,
Buddhambhojatibhānano hī bhagavā sāmaṃ pabuddho yato
Buddhonāmasiyāti tabbhavayasoghoso vibhusāyate; ()

11. Gatyatthāvagamatthadhātusamatāsabbhāvato vā gato
Yenekāyanamaggamuggamatimā eko, hīsambujjhīso,
Sambodhiṃ jayabodhimūlamupago sattuttaro’nuttaraṃ
Buddhotī’dha jagattaye nijayaso yāvajja vijjumbhate; ()

12. Khīṇattā paramāya maggamatiyā dubbuddhiyā buddhiyā
Laddhattāpi kaanuttaruttaraguṇālaṅakkārasāmaggiyā,
So sambodhiparāyaṇo sirighaṇo buddhoti suddhodanī
Lokambhodhimalaṅkari nijayasokallolamālāhi’maṃ; ()

13. Sambuddho’ti’mināpadena munino saccāvabodhāvahaṃ
Ñāṇaṃ tappaṭivedhañāṇa managhaṃ nā’ññehisādhāraṇaṃ,
Buddho’tī’dha padena satthu karuṇāpubbaṅakgamaṃ desanā-
Ñāṇaṃ ñeyyapadatthabodhanakaraṃ ñāṇañca dassiyate; ()

14. Taṃ sabbaññutañāṇathomanavasā sammādisambuddhi’ti-
Saddassā’riyamaggakittanavasā buddhotisaddassaca,
Yogo’pe’tthakato’tya’bhāsi vibudho so dhamma pālābhidho
Buddhānussativaṇṇanāvivaraṇe viññātasatthāgamo; ()

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikenidāne satthādevamanussānaṃ buddhoti nāmapaññattīnaṃ abhidheya paridīpo pañcavīsatimo saggo.

Taṃkho pana bhavantaṃ gotamaṃ evaṃ kalyāṇe kittisaddo abbhuggato itipi sobhagavā bhagavāti.

1. Kavibhāratipaddhatichandasi ta-
Gguṇathomana (toṭaka) vutya’bhavi,
Bhagavā’ti vibhattapadatthavatī
Madhurā suṇataṃ surataṃ madhurā; ()

2. Adhisīlasamādhimatippabhuti-
Guṇarāsivisiṭṭhatarassa tato,
Bhagavā’ti sadevamanussapajā-
Pavarassa sagāravanāma’midaṃ; ()

3. Bhagavāvacanena pavuccati yo
Saniruttinayo vacanatthavaro,
Sa’hi gāravaseṭṭhavisiṭṭhataro
Bhagavāti nimittakanāmamidaṃ; ()

4. Paripācitasañcitapāramitā-
Mitabhāgya manuttariyu’ttariyaṃ,
Yadi vijjati’massa anaññasamaṃ
Bhagavā’ti pavuccati so bhagavā; ()

5. Yadi mārabalaṃ pabalaṃ sakalaṃ
Kadalī dviradoriva tālavanaṃ,
Asanī’va kilesamabhañji tato
Bhagavā’ti pavuccati so bhagavā; ()

6. Yadi bhaggamakā’khilalobhamapā-
Khiladosamapā’khilamohamapi,
Viparītamanokaṇañca tato

Bhagavā'ti pavuccati so bhagavā; ()

7. Yadi kodhu'panāha musuyanama-
Cchariyaṃ ahirikkanirottapanaṃ,
Api makkhapalāsa mabhañji bhavā-
Bhavadiṭṭhi manajjava'maddavataṃ; ()

8. Kharaphārusatā karaṇuttariyaṃ
Yadi māna'bhimāna'pamādamadaṃ,
Saṭhaphārusatā karaṇuttariyaṃ
Saṭhamāyamabhañji'ti mohajaṭaṃ
Bhagavā'ti pavuccati so bhagavā; ()

9. Tividhā'kusalaṃ tividhabbisamaṃ
Tivitakkatimūlatisaññamapi,
Timalaṃ tipapañca mabhañji tato
Bhagavā'ti pavuccati so bhagavā; ()

10. Caturogha catubbidhayoga catu-
Bbidhagantha catubbidhagāha mapi,
Caturāsavadhamma mabhañjitato
Bhagavā'ti pavuccati so bhagavā; ()

11. Vinibaddha manokhīla nīvaraṇā-
Nya'bhīnandanamaccariyāni tato,
Yadi pañcavidhāni'pi bhaggamakā
Bhagavā'ti pavuccati so bhagavā; ()

12. Chavivādapadāni'pi sattavidhā-
Nusayehi kusitakavatthu'mato,
Ya mabhañji'tarāti'pi aṭṭhavidhaṃ
Bhagavā'ti pavuccati so bhagavā; ()

13. Navadhā'layamula mabhañji tathā
Dasadhā'kusalaṃ dasakammapathaṃ,
Sakalāni kudiṭṭhigatāni tato
Bhagavā'ti pavuccati so bhagavā; ()

14. Pariḷāhadaraṃ vividha'ddhasataṃ
Bhavakanettivicāra mahañji tato,
Satamattasahassakilesagataṃ
Bhagavā'ti pavuccati so bhagavā; ()

15. Aṇimā laghimā mahimā vasitā-
Pabhuti'ssariya'ṭṭhabhagehi yato,
Subhagehi samaṅakgībbhūva tato
Bhagavā'ti pavuccati so bhagavā; ()

16. Aṇuno nanuno' nanunokaraṇaṃ
Karaṇaṃ lahuno'lahuno aṇimā,
Laghimā mahimā mahimākaraṇaṃ
Karaṇaṃ vasitā vasitāya tahiṃ; ()

17. Saya micchitaṭhāna mupāgamanaṃ
Lahu vicchitakāriyasādhanatā,

Abhipatti pakamya masesavasī-
Karaṇe’sikatā paramissaratā; ()

18. Nabhasā padasā gamanādivasā
Vajato pariniṭṭhitakāriyatā,
Nijakāma’vasāyikatātiyahiṃ-
Paramissariyākhyabhagā’ṭṭhavidhā; ()

19. Catumagga catupphalasantipadā-
Riyadhammasamuhabhagehi yuto,
Vinalīkatapāpamalehi tato
Bhagavā’ti pavuccati so bhagavā; ()

20. Caraṇadiguṇa’tisayādhigatā-
Samakittisarīrabhageta yuto,
Bhuvanattayavipphuritena tato
Bhagavāti pavuccati so bhagavā; ()

21. Janalocananīharaṇāya nirū-
Pama rūpasarīragatāya tato,
Nikhilāvayavassiriyā sabito
Bhagavā’ti pavuccati so bhagavā; ()

22. Abhipatthita micchita mattahitaṃ
Parasattahitampi samijjhati yaṃ,
Iti tādisakāmabhagena yuto
Bhagavā’ti pavuccati so bhagavā; ()

23. Yadanuttariyena ca pāramitā-
Vīriyena payattabhagena yuto,
Garubhāvapadappabhavena tato
Bhagavā’ti pavuccati so bhagavā;

24. Paramissariyāyamadhammayaso-
Sirikāmapayattabhāgā chayime,
Yadi yassa jinassa bhavanti tato
Bhagavā’ti pavuccati so bhagavā; ()

25. Subhagena anaññasamena nirū-
Pamarūpavilāsabhagena yuto,
Satapuññasamujjalitena tato
Bhagavāti pavuccati so bhagavā; ()

26. Nijadhamsasarīravibhūti yathā
Nijarūpasariravibhūti tathā,
Iha vuccati bhaggasubhāgyamiti
Api tehi samaṅgi jino bhagavā; ()

27. Kusalādipadehi vibhattamakā’-
Yatanādivasena ca bandhavasā,
Vata dhammasamuhasabhāva mato
Bhagavā’ti pavuccati so bhagavā; ()

28. Catudhā catudhā catudhā catudhā
Catusaccadaso’riyasaccampi,

Vibhajī vibhajī vibhajī vibhajī
Bhagavā’ti pavuccati so bhagavā; (Yamakabandhanaṃ)

29. Yadi dibbavihāra masevi bhaji
Surajeṭṭhavihāra manaññasamaṃ,
Ariyañcavihāra manaññasamaṃ,
Ariyañca vihāra masevi tato
Bhagavā’ti pavuccati so bhagavā; ()

30. Yadi kāyavivekasukhaṃ abhajī
Bhaji cittavivekasamādhisukhaṃ,
Upadhīhi vivekaka masevi tato
Bhagavā’ti pavuccati so bhagavā; ()

31. Bhaji vaṭṭagatañca vivaṭṭagataṃ
Saya muttarimānusadhamma mapi,
Tividhañahi vimokkha masevi tato
Bhagavā’ti pavuccati so bhagavā; ()

32. Punarāgamanāvaraṇena bhave
Bhavanettisamañña midaṃ gamanaṃ,
Yadi vantamakā’riyamaggamukho
Bhagavā’ti pavuccati so bhagavā; ()

33. Bhagavā’ti visiṭṭha’bhidhānamimaṃ
Na’ca mātupituppabhutihi kataṃ,
Sahabodhipadādhigamena gatā
Tathasammuti tassajinassa’bhavi; ()

Athamahāniddesāgatanayo vuccate.

34. Lokuttarāya matiyā
Rāgaṃ bhaggaṃ akāsi dosaṃ mohaṃ,
Yasmā kaṇṭakamānaṃ
Kilesamāraṃ tatopi buddho bagavā; ()

35. Yasmā vibhajjavādi
Bhaji vibhaji pavibhajī sadhammakkhandhaṃ,
Lokuttarañca katavā
Bhavānamattaṃ tatopi buddho bhagavā; ()

36. Yasmā bhāvitakāyo
Bhāvitasilo sadā subhāvitacitto,
Bhāvitapañño sabbhi
Subhāvanīyo tatopi buddho bhagavā; ()

37. Bhagavā kavanapatthāni
Paṭisallānabbihārasāruppāni,
Janavātāpagatāni
Vanāni senāsanāni yo pantāni; ()

38. Bhudharakandaraleṇaṃ
Guruhamūlaṃ pakalāla mabbhokāsaṃ,
Sivathikaṃ bhaji yasmā
Tiṇasatthāraṃ tatopi buddho bhagavā; ()

39. Catubbidhānaṃ saddhā-
Deyyānaṃ cīvarādisambhārānaṃ,
Subharo yasmā bhāgī
Paramappiccho tatopi buddho bhagavā; ()

40. Attharasassa subhāgī
Dhammarasassa ca yato vimuttirasassa,
Adhisīlassa'dhicitta-
Ssa'dhipaññāyaca tatopi buddho bhagavā; ()

41. Rūpārūpāvacara-
Jjhānāna catunna mapakpamaññānampi,
Viddhaṃsitīvaraṇo
Yasmā bhāgī tatopi buddho bhagavā; ()

42. Aṭṭhannañcaṭṭhannaṃ
Vimokkhadhammāna mābhibhāyatanānaṃ,
Anupubbavihārānaṃ bhāginavannaṃ tatopi buddho bhagavā; ()

43. Dasakasiṇasamāpatti
Dasasaññābhāvanāna mapi bhāgīvā,
Asubhasamāpatyā'nā-
Pānassatiyā tatopi buddho bhagavā; ()

44. Sammappadhāna pabhuti-
Satipaṭṭhāni'ddhipādadhammānampi,
Catudhā suvibhattānaṃ
Bhāgī yasmā tatopi buddho bhagavā; ()

45. Pañcannampi balānaṃ
Yasmā pañcanna mindriyānaṃ bhāgī,
Tasmā dasabaladhārī
Jitindriso yo tatopi buddho bhagavā; ()

46. Yasmā bojjhaṅgānaṃ
Ariyassa'ṭṭhaṅgikassa maggassāpi,
Tathāgatabalānaṃ yo
Bhāgi dasannaṃ tatopi buddho bhagavā; ()

47. Catuvesārajjānaṃ
Yadi catupaṭisambhidāna maddhabhāgī,
Chabuddhadhammānampi
Chaḷabhiññānaṃ tatopibuddhobhagavā; ()

48. Bhagavā'tye'taṃ nāmaṃ
Nakataṃ mātāpitūhi bhātubhaginīhi,
Sakamittāmaccehi
Na ñātisālohitehivā paññattaṃ; ()

49. Samaṇehi bhusurehi
Na devatāhi ca nana yena kenaci racitaṃ,
Uṭṭhaṭakibbisamūle
Subodhimūle subuddhasambodhīnaṃ; ()

50. Paṭilābhahetu tesaṃ
Bhagavantānaṃ anāvaraṇañāṇassa,

Pavimokkhantikametaṃ
Yadidaṃ bhagavāti sacchikāpaññatti; ()

Athaṭīkāgatanayovuccate.

51. Niratisayāsīlādi-
Sagguṇabhāgā anaññasāmaññā ye
Yassu’palabbhanti tato
Bhagavā’tya’bhidhīyate sabuddho bhagavā; ()

52. Tathāhi sīlaṃ samādhi
Paññā vimutti vimuttidassanañāṇaṃ,
Hiri ottappaṃ saddhaṃ
Vīriyaṃ sati sampajañña mete dhammā; ()

53. Sīlavisuddhi ca diṭṭhi-
Visuddhi kusalāni tīṇi tammūlāni,
Tayo vitakkā sammā
Tisso dhātvānavajjasaññā tisso; ()

54. Catusatipaṭṭhāni’ddhi-
Ppādā sammappadhānadhammā caturo,
Paṭisambhidā catasso
Caturo maggā phalānikho cattāri; ()

55. Cattāro, riyavaṃsā
Yoniparicchedakāni catuñāṇāni,
Catuvesārajjāni
Padhāniyaṅgāni pañca parimāṇāni; ()

56. Pañcaṅgiko’pi sammā
Samādhi pañcindriyāni pañcabalāni,
Nissāraṇīyadhātu
Pañcavimuttiparipācaniyā dhammā; ()

57. Pañca vimuttāyatana-
Ñāṇāni chagāravā chabahulavihārā,
Chā’nussatiṭhānāni
Nissāraṇiyā chadhātu chalabhiññāyo; ()

58. Chabbidha’nuttariyāni
Jabbidhanibbedhabhāgiyā saññāyo,
Chaasādhāraṇañānā-
Nya’riyadhanānya’parihāniyā dhammā; ()

59. Sappurisāriyadhammā
Bojjhaṅgā satta sattasaññā satta,
Khīṇāsavabalakathanā
Sattavivadhā dakkhiṇarahānañca kathā; ()

60. Aṭṭhannaṃ paññānaṃ
Paṭilābha nidānadesanā sammattā;
Lokasabhāva’ccagamā
Aṭṭha’kkhaṇadesanā ca aṭṭhavimokkhā; ()

61. Vatthunyā’ramhāni
Mahāpurisatakkanā’bhibhāyatanutti,
Aṭṭhavidhā navu’pāyā
Manasikaraṇamūlakā padhānyaṅgāni; ()

62. Nava sattāvāsakathā
Āghātapaṭivinayā ca nava nānattā,
Navā’nupubbavihārā
Navasaññā dasavidhā kusalakammapathā; ()

63. Dasa kasiṇāyatanāni
Dasa sammattāni nāthakaraṇadhammā,
Balāni cā’riyavāsā
Mettāye’kādasānisaṃsā dhammā; ()

64. Bārasadhammā cakkā-
Kārā terasadhutaṅgadhammā ce’pi,
Cuddasamattā buddhi
Pañcadasavimuttipācanīyā dhammā; ()

65. Ānāpānassatiyo
Soḷasa soḷasavidhā’ parantapatīyā,
Aṭṭharasa buddhaguṇā
Ekūṇavīsati paccavekkhaṇabuddhi; ()

66. Catucattāḷisavidhā
Paññāvatthū’dayabbayeñāṇāni,
Paññāsa kusaladhammā
Sattādhikasattatippabhāvatthūni; ()

67. Catuvīsati koṭilakkha-
Ppamita samāpattiyañcaravajirañāṇaṃ,
Samantapaṭṭhānapacca-
Vekkhaṇañāṇāni desanāñāṇāti; ()

68. Sattāna manattānaṃ
Vibhagañāṇānicā’sayānusayānaṃ,
Vuttavibhāgā santī
Guṇabhāgā bhagavato tato bhagavā so; ()

69. Manussattabhāvādike aṭṭhadhamme
Samodhānayitvā’hisambodhiyā ye,
Samiddhā’dhikārehi sattuttamehi
Mahābodhisattehi sampādanīyā; ()

70. Adhiṭṭhānadhammādayo pañcu’ḷāra-
Pariccāgadhammā catussaṅgahā ca,
Cariyattayaṃ pāramīdhammarāsi
Bhavattyā’bhisambodhisambhārabhūtā; ()

71. Pabhutyā’bhinīhārato yāvabodhi
Asaṅkheyyakappāni cattāri’massa,
Salakkhāni te bodhisambhāradhammā
Bhavā vuddhipakkhe bhatā sambhatā’ti; ()

72. Bhajīyanti yā puññavantehi loke
Payogaṃ samāgamma sampattiyo tā,
Bhagānāma vaṭṭabbivaṭṭānugā’ti
Pavuccanti tesaṃ ubhinnaṃ bhagānaṃ; ()

73. Pure bodhito bodhisatto samāno
Bhusaṃ bodhisambhāradhamme vinanto,
Patiṭṭhāsi yasmiṃ bhage te vanīti
Manussesu devesu ukkaṃsabhute; ()

74. Tathā’naññasāmaññasāhiññajhāna-
Ssamāpattibhedaggamaggapphalādī,
Bhage bodhimūle vivaṭṭānuge’pi
Sayaṃ buddhabhuto samāno vanī’ti; ()

75. Catubbisa ye koṭilakkhappamāṇa-
Samāpattibhāgā kamahābhāgadheyyo,
Paresaṃ nahitāya?Ttano diṭṭhadhamma-
Sukhatthāya te niccakappaṃ vanīti; ()

76. Abhiññeyyadhammesu ye bhāvitabba-
Pahātabbabhāgā pariññeyyabhāgā,
Siyuṃ sacchikātabbabhāgā vanī’ti
Jino bhāvanāgocarāsevano te; ()

77. Asādhāraṇe sesasādhāraṇa ye
Ime dhammabhāgā’dhisīlādibhedā,
Phalaṃ yāvatā bodhaneyyesu satthā
Vanī patthayī suppatiṭṭhānukhoti; ()

78. Aveccappasantā imassa’tthi deva-
Manussā bahū bhattiyuttā tathāhi,
Asādhāraṇā’nopamānattañāṇa-
Ppabhāvādito sabbasattuttamo so; ()

79. Anatthāpahārādipubbaṅgamāya
Hitatthā’bhinipphādane tapparāya,
Payogābhisampattiyā bodhaneyya-
Pajāyo’pakārāvahāyā’mitāya; ()

80. Viyāmappabhā ketumālākulāya
Bhusaṃ lakkhaṇā’sityanubyañjanehi,
Vicittāya rūpindirāmandirāya
Samiddhattabhāvā’bhisampattiyāpi; ()

81. Yathābhuccasīlādidhammubbhavena
Uḷārena lokattayabyāpināpi,
Samannāgatattā kavisuddhena kitti-
Ssarīrena khīrodadhīpaṇḍarena; ()

82. Ṭhitattā visiṭṭhāsu ukkaṃsakoṭiṃ
Paviṭṭhāsu santuṭṭhitā’ppicchatāsu,
Catunnaṃ visārajjadhammāna maddhā
Dasannaṃ balānañca sabbhāvatopi; ()

83. Samantāpasādāvahattā’pirūpa-
Ppamāṇadike jīvaloke surānaṃ,
Narāna’ñjalīvandanāmānapūjā-
Vidhānārahattāpi sambhattiṭhānaṃ; ()

84. Aveccappasādenu’petā’nusiṭṭhi-
Paṭiggāhakā yejanā kenacāpi,
Manussena devena vā brahmunā vā
Asaṃhāriyā bhatti tesaṃ kadāci; ()

85. Pariccajja te sāvakā jivitampi
Jinaṃ dhammapūjāya pūjenti daḷhaṃ;
Tathāhi’ssa paññattasikkhāpadāni
Navītikkamante samuddo’va velaṃ; ()

86. Pavuccanti bhāgāti dhammassabhāva-
Vibhāgā hi te khandhadhātvādinā’pi,
Atītādirūpādibhedehi tepi
Anekappabhedā vibhattā bhavantī; ()

87. Papañcattayaṃ sabbasaṃyojanāni
Jino ganthayogā’savo’gho’padhīca,
Samucchijja maggena nibbānadhātvā-
Mataṃ so pibanto vamī te ca bhāge; ()

88. Chacakkhādivatthuni jā’rammaṇāni
Chacittāni chabbedanā phassachakkaṃ,
Chasaññā chataṇhā chasañcetanā cha-
Bbitakke vicāre cha bhāge vamīti; ()

89. Yamā’nanda cattañca vantaṃ vimuttaṃ
Pahīṇaṃ vinissaṭṭha maṅgīrasassa,
Na taṃ jātu paccessatītyā’bha satthā
Yathāvuttabhāge vamītvevameva; ()

90. Jino kaṇhasukkeca vajjānavajje
Nihīnappaṇite adhamme ca dhamme,
Asādhāraṇena’ ggamaggā’nanena
Apaccāgamaṃ pāpayī uggirīti; ()

91. Paresañca saṃsāranirākaramhā
Samullumpanatthāya kullūpamaṃ so,
Yathājjhāsayaṃ desayitvāna dhammaṃ
Pamāpesi tehā’pi bhāge’ti sabbe; ()

92. Pure pūrayaṃ pāramīdhammajātaṃ
Mahābodhisatto samāno bhagābyaṃ,
Siriṃ issarattaṃ yasohatthasāraṃ
Vamī chaḍḍhanīyaṃ yathākheḷapiṇḍaṃ; ()

93. Tathāhi’ssa laddhaṃ pure somanassa-
Vhayo temiyo’yogharo hatthipālo,
Kumārosamāno’bhinikkhamma gehā
Siriṃ devarajjassiriṃ uggiri so, ()

94. Anekāsu jātīsu sampannabhogo
Bhāge laddhabhoge'vamevu'ggiritvā,
Sakaṃ hatthagaṃ pacchime attabhāve
Anomassiriṃ cakkavattissirimpi; ()

95. Catuddīpikaṃ devarajjā'dhipacca-
Samānādhipaccaṃ yathābhucca muccaṃ,
Yasañcā'pi tatnissayaṃ pañcakāme
Alaggo tiṇaggāya'pā maññamāno; ()

96. Pahāyā' bhigantvābhisambodhirajje
Patiṭṭhāya saddhammarājā babhuva,
Asāre tusāre'va saṃsārasāre
Suvuttappakāre bhage so vamīti; ()

97. Pavattanti nakkhattarūpehi bhehi
Samaṃ cakkavāḷāvakāsesu yātā,
Tikuṭaddi kuṭaddi canda'kka neru-
Vimānādisobhā bhagā nāma honti; ()

98. Jino tassamaṅgī janokāsaloke
Have chandarāgappahāṇena yena,
Mahābodhimaṇḍe nisinnosamāno
Vibhūtāvibhūte bhāge te vamīti; ()

99. Sobhāgavā'ti bhatavā'ti bhagevanī'ti
Bhāgevanī'ti abhipatthayi bhattavā'ti,
Bhāgevamī'ti tibhavesu bhagevamī'ti
Anvatthato hi bhagavā bhagavā samañño; ()

100. Icceva'massa arahādiguṇappabandha-
Pubbācalu'bbhavayasovisarosadhīso,
Pajjañca sajjanamanokumudāni've'daṃ
Cittāni bodhayati kiṃ purisādhamānaṃ; ()

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānanda dānanidāne jinavaṃsadīpe santikenidāne bhagavā'tināmapaññattiyā abhidheyaparidīpo chabbīsatimo saggo.

1. Ettha'ttahisampattiparahitapaṭipattito
Nissīmāpi dvidhā buddhaguṇā saṅgahitā kathaṃ; ()

2. Tāsva'ttahitasampattisaddhammacakkavattino;
Pahāṇasampadāñāṇasampadābhedato dvidhā; ()

3. Rūpakāyā'nubhāvāsuṃ tatthe'va'ntogadhā dvidhā,
Paratthapaṭipattī'pi payogāsayabhedato; ()

4. Payogo lābhasakkārasilokanirapekkhino,
Dukkhū'pasamaṇatthāya nīyyāniko'padesanā; ()

5. Āsayo devadattādipaccāmittajanesupi,
Hitajjhāsayatā niccaṃ mettākantāya bhattuno; ()

6. Indriyā'paripakkānaṃbodhaneyyāna manvahaṃ,
Paññindriyādisampākasamayā'vagamādito; ()

7. Deyyadhammapaṭiggāhappabhutīhā’ nukampiya,
Parahitapaṭipatyā’si paresaṃ hitasādhanaṃ; ()

8. Tesaṃ guṇaviseyānaṃ vibhāvanavasenapi,
Pāḷiyaṃ arahantyādipadānaṃ gahaṇaṃ kathaṃ; ()

9. Tatthā’rahanti iminā padena paridīpitā,
Pahāṇasampadānāma attano hitasampadā, ()

10. Padehi sammāsambuddho lokavidūti attano,
Ñāṇasampattisaṅkhātā nahitasampatti dīpitā; ()

11. Vijjācaraṇasampanno’ti’minā dassitā’ttano,
Vijjācaraṇapbhuti sabbā’pi hitasampadā; ()

12. Sugato’ti’minā vuttā paṭṭhāyapaṇidhānato,
Attanohitasampatti paratthapaṭipattica; ()

13. Satthā devamanussānaṃ purisadammasārathī,
Paratthapaṭipatye’va padañcayehi dīpitā; ()

14. Padañcayena buddhoti bhagavāti vibhāvitā,
Yāva’ttahitasampatti parahitapaṭipatti ca; ()

15. Tidhā buddhaguṇā hetuphakhalasatto’pakārato,
Saṃkhittā arahaṃ sammāsambuddho’ti padehica; ()

16. Vijjācaraṇasampanno lokavidū’ti’mehi ca,
Catūhi phakhalasampattisaṅkhātā kittitā guṇā; ()

17. Purisadammasārathi satthā dvīhipadehi tu,
Sattopakārasampattivasena gaditā guṇā; ()

18. Phalasamapattisattopakārasamapattibhedato,
Ubho buddhaguṇā buddho’ti’minā paridīpitā; ()

19. Sugato bhagavā dvīhi padehā’diccabandhuno,
Vibhāvitā hetu phalasatto’pakārasampadā; ()

20. Thīrasārataro’dāruttuṅga sagguṇamerunā,
Girirājā’pi nīcattaṃ jagāma jinarājino; ()

21. Tassā’nupubbagambhīrasampuṇṇaguṇasāgare,
Sāgaro’yaṃ paricchinno bindumattaṃ’va khāyati; ()

22. Thāvarā’calapatthiṇṇapatiṭṭhāguṇabhumiyā,
Nopeti paṃsupathavī kalabhāgampi satthuno; ()

23. Cakkavāḷasahassāni sambādhikaḷitāni’va,
Guṇalesānubhāvena dissanteravibandhuno; ()

24. Anantāpariyantena guṇākāyena satthuno,
Ākāso’mananto’pi antabhuto’va gamyate; ()
Evaṃ buddhaguṇānantāpariyantā acintiyā,
Avāciyā’nopameyyā ahoacchariyabbhutā; ()

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santikenidāte navannamarahādiguṇānaṃ saṅkhepanayaparidīpo

Sattavīsatimosaggo.

1. Dhutanijjharacāmarānilena
Sisire kūṭabhujehi gijjhakūṭe,
Haribhudharahāridehadhāri
Viharanto karuṇākaro kadāci; ()

2. Vasamāna masesabhikkhusaṅghaṃ
Iha rājaggahanāmarājadhānyā,
Varamaṇḍalamāla mānayassu
Munirānandayanindamiccavoca; ()

3. Yati sampati sannipātayitvā
Yatisaṅghaṃ yatirājamabruvī so,
Ruciraññalipūjitaṅghikañjo
Samayaṃ maññatha yassadāni bhante; ()

4. Atha kho sugato tato’higantvā
Navasañjhāghanaraṃsivippakiṇṇo,
Varamaṇḍalamāḷa motarittha
Ravi mandāramivodayā’calamhā; ()

5. Tahi māsanamatthake nisinno
Migarājāriva kañcanācalagge,
Parisāsu visārado abhāsi
Munirājā’parihāniyeca dhamme; ()

6. Abhinkhamiya’mbalaṭṭhikāyaṃ
Viharanto bhagavā tato puramhā,
Navapallavamaṇḍitambasākhī
Riva’nubyañjanacārurūpakāso; ()

7. Itisīlapabhāvito samādhi
Saphalo cittapabhāvitā ca paññā,
Saphalā’ti pavattadhammacakko
Atha nālandamupāgamī sasaṅgho; ()

8. Tahi mambavane yathābhirantaṃ
Viharantaṃ tamupecca theranāgo,
Makahītañjalimañjarika sirena
Caraṇacanda mavandi sāriputto; ()

9. Sunisajja asajjamānañāṇaṃ
Bhagavantaṃ pacuraṃ abhitthavanto,
Nadi sihanibho abhītavācaṃ
Bhagavā ca’bbhanumodi bhāsitaṃ taṃ; ()

10. Kathayaṃ adhisīlacattapaññā-
Paṭisaññuttakathaṃ tahiṃ vasitvā,
Yatisaṅghapurakkhato tato so
Agamā pāṭaligāmamuggadhīmā; ()

11. Muni pāṭaligāmupāsakānaṃ
Anukampāya sumāpite nivāse,
Nivasaṃ savaṇañjalīhi peyyaṃ
Vadhuraṃ dhammasudhārasaṃ adāsi; ()

12. Acirāpagatesu’pāsakesu
Bhagavā pāṭaligāmikesu tesu,
Janasuññaniketanaṃ anañño
Pavisitvāna akāsi sīhaseyyaṃ; ()

13. Magadhādhipatissa bhupatissa
Nagaraṃ tatra sunidhavassakārā,
Sacivā tidasehi mantayitvā
Viya tasmiṃsamaye sumāpayanti; ()

14. Abhipassiya dibbacakkhunā taṃ
Bhagavā’nanda mavoca hessate’daṃ,
Ariyā’yatanaṃ vaṇippatho’ti
Nagaraṃ pāṭaliputtanāma maggaṃ; ()

15. Mithubhedavasena aggitovā
Dakato pāṭaliputtasaññino kho,
Nagarassa kadāci antarāyā
Muni vedehamuniṃ tayo’tya’voca; ()

16. Tadahe’vupasaṅkamiṃsu yena
Bhagavā tena sunīdhavassakārā,
Jinapādakirīṭaphuṭṭhasīsā
Abhisitte’va khaṇaṃ lasiṃsu’ ho te; ()

17. Thirasāraguṇena dhammarañño
Dhanudaṇḍeva ṭhitā nataṅakgayaṭṭhi,
Tadubho savivā nimantayiṃsu
Sugataṃ ajjatanāya bhojanena; ()

18. Adhivāsana massa te vidatvā
Paṭiyattehi paṇītabhojanehi,
Bhagavanta matappayuṃ sasaṅgaṃ
Kamalāvāsanivāsagaṃ sahatthā; ()

19. Bhagavā’tha sunīdhavassakāre
Paribhutto apanītapattapāṇī,
Anumodi nipīya dhammapānaṃ
Pacuraṃ pītiphuṭantarā’bhavuṃ te; ()

20. Anuyantajanehi dhammarañño
Vajato bhikkhupūrakkhatassa tamhā,
Puthuloratalena yaṃ visālaṃ
Nagaradvāra manantaribabhuva; ()

21. Iti gotamabuddhapādaphuṭṭhaṃ
Tadidaṃ dvāra mahosī gotamākhyaṃ,
Tahi motari yattha kākakapeyyā
Muni gaṅgākhyasavanti tuṅgavīci; ()

22. Bahaḷā’nilabhaṅgavīcimālā-
Lulitāyā’ti gabhīraninnagāya,
Ya manaṅgapabhaṅguro tarittha
Tayidaṃ gotamatitthanāma māsi; ()

23. Sugato paratīrago’ghatiṇṇo
Janataṃ passiya sāvakehi saddhiṃ,
Taraṇattha mulumpakullanāvā
Pariyesanta mudānagātha māha; ()

24. Narasārathi yena bhumikantā-
Makuṭākārakuṭīhi nāvakāso,
Upasaṅkami tena koṭigāmo
Uditambhoru hu’pāhanappitaṅghī; ()

25. Ahamasmi pabuddhasaccadhammo
Punaruppatti nacatthi me’ti vatvā;
Tahi movadi vāsago tisikkhā-
Paṭisaṃyuttakathāya bhikkhusaṅghaṃ; ()

26. Muni nātikanāmagāmayāto
Kathitānandayatindapuṭṭhapañho,
Paridīpayi dhammadappaṇākhyaṃ
Pariyāyaṃ gatipaccavekkhaṇāya; ()

27. Arahādiguṇakaroka mahesi
Viharaṃ tatrapi giñjakānivāse,
Piṭakattayasaṅgahaṃ vasinaṃ
Adhisīlādikathaṃ kathesi bhīyyo; ()

28. Sugato pagato sabhikkhusaṅgho
Atha vesālipuriṃ purīnamaggaṃ,
Tahi mambavane vasaṃ vasinaṃ
Satipaññāparamaṃ abhāsi dhammaṃ; ()

29. Jinagandhagajo mama’mbapāli-
Gaṇikā ambavane’ni’dāni sutvā,
Abhiruyha payāsi bhaddayānaṃ
Kucabhārātisamiddhabhattibhārā; ()

30. Gaṇikā’tha katañjalinisinnā
Ghanapīnatthanabhārarumbhīteva,
Karavikavirāvamañjughoso
Madhuraṃ dhamma mabhāsi tāya satthā; ()

31. Katabhattanimantanā pasādaṃ
Rasanādāmasarehi vāharanti,
Pavidhāya padakkhiṇaṃ munindaṃ
Agamā haṃsavadhuva mandiraṃ sā; ()

32. Ahatāhatanīlapītaratta-
Sitamañjiṭṭhavirāgasāṭakehi,
Sunivatthasupārutā’bhirūḷhā
Suraputtāriva bhaddabhaddayānaṃ; ()

33. Atha licchavirājarājaputtā
Upasaṅkamma paṇamma dhammarañño,
Nakharaṃsipabandhasindhutīre
Samayuṃ maggaparissamaṃ nisinnā; ()

34. Vilasiṃsu kiriṭabhiṅgamālā-
Viraḷā licchavikañjakosarāsi,
Ravibandhavadhammabhākarena
Phuṭitā’dhaṭṭhitasilagandhasāli; ()

35. Saphalīkatadullabhantabhāvā
Viphalībhutanimantānā janā te,
Virajaṅghirajopisaṅgamoḷī
Pura mārūḷharathā tato payāsuṃ; ()

36. Janalocanatoraṇākarāḷaṃ
Avatiṇṇo vimalañjasaṃ sasaṅgho,
Gaṇikāya gharaṃ mahesi pāto
Caraṇakkantathalambujo jagāma; ()

37. Katabhojanasaṅgabhāvasāne
Gaṇikā pañjalikā nisajja dhammaṃ,
Sunisamma sasāvakassa’dāsi
Sugatassa’mbavanaṃ samiddhasaddhā; ()

38. Muni rambavanaṃ paṭiggahetvā
Viharitvātahimeta deva dhammaṃ,
Kathayaṃ adhisīlacittapaññā-
Paramaṃ beḷuvagāmakaṃ jagāma; ()

39. Ahamettha vasāmi bhikkhave’ko
Samaṇhe’ttasahāyakehi tumhe,
Upagacchatha vassa massamesu
Muni vesālisamanatatotya’bhāsi; ()

40. Jitamārabalasasa beḷuvasmiṃ
Atha vassupagatassa ghorarogo,
Udapādi ca māraṇantikā’suṃ
Kaṭukā kāyikavedanā’tibāḷhā; ()

41. Adhivāsanakhantipārago so
Sukhadukkhesu tulāsamo tadāni,
Bhagavā avihaññamānarūpo
Adhivāsesi sato ca sampajāno; ()

42. Anapekkhiya tāva bhikkhusaṅghaṃ
Idhu’paṭṭhākanivedanaṃ akatvā,
Analanti mamā’nupādisesa-
Parinibbānapadaṃ sace labheyyaṃ; ()

43. Vīriyena paṭippaṇāmayitvā
Balavā’bādha malabbhayāpanīyaṃ,
Paṭisaṅkharaṇārahaṃ visesaṃ
Samadhiṭṭhāya sajīvitindriyassa; ()

44. Bhagavā'tha samādhi mappayitvā
Paṭipassambhiya dukkhavedanaṃ so,
Pavihāsi mahāvipassanāya
Nahi vikkhamhita vedanā punāsuṃ; ()

45. Ravibandhu vihārato'higantvā
Bahichāyāeraṇaṅgaṇappadese,
Sunisajji susajajitā sanamhi
Pariyuṭṭhāya lahuṃ gilānabhāvā; ()

46. Jitajātijarārujo nisīdi
Yahimānandatapodhano' pagamma,
Tahi mañjaliko mayā sudiṭṭhaṃ
Khamanīyaṃ tava sāta miccavoca; ()

47. Tava bāḷhagilānatāya bhante
Mama patthaṅghano viya'ttabhāvo,
Sakalāpi disā'nupaṭṭhahanti
Napi dhammā paṭibhanti manti vatvā; ()

48. Apicā'si mame'sa sāvakānaṃ
Hadayassā'salavo nakiñcivatvā,
Bhagavā napanā'nupādisesa-
Parinibbāna padaṃ bhaje'ti bhante; ()

49. Yamanantarabāhiraṃ karitvā
Nanu cā'nandapakāsito hi dhammo,
Gurumuṭṭhi tathāgatesu natthi
Vada kiṃ patthayate mame'sa saṅgho; ()

50. Adhunā'ha masīti vassikosmi
Parijiṇṇosmi tathāgatassa kāyo,
Sakaṭaṃviya jajjaraṃ jarāya
Bhiduro vattati vekhamissakena; ()

51. Sanimittakavedanānirodhā
Upasampajja vimuttijaṃ samādhiṃ,
Vihareyya yadā tadāttabhāvo
Vayadhammopi atīvaphāsuhoti; ()

52. Adhunāga miva'ttadhammadīpā
Bhavathā'naññaparāyaṇāttha tumhe,
Bhagavāvadi te'va sattamā'ti
Samaṇā bhāvitakāya cittapaññā; ()

53. Punarāgami tattha vutthavasso
Bhagavā jetavanaṃ mahāvihāraṃ,
Upagamma tadāni dhammasenā-
Pati satthāra mavandi sāriputto; ()

54. Vividhiddhivikubbaṇaṃ vidhāya
Yatināgo muninā katāvakāso,
Tava pacchimadassananti vatvā
Nivuto pañcasatehi satthukappo; ()

55. Abhinamma padakkhiṇaṃ karitvā
Bhagavantaṃ samupecca mātugehaṃ,
Janito’varake nipajjaka mañce
Parinibbāyi tadā’si bhūmicālo; ()

56. Atha kolitanāmatheranāgo
Parinibbāyi tathā katāvakāso,
Puna dhātusarīra mappayitvā
Munikārāpayi cetiyāni tesaṃ; ()

57. Janalocanapīyamānarūpo
Muni vesālipuraṃ kamena patvā,
Sunivatthasupāruto kulesu
Cari piṇḍāya karī’va sericārī; ()

58. Bhagavā paribhuttapātarāso
Bhavatā’nandadivāvihārakāmo,
Atha gaṇha nisīdananti vatvā
Gami cāpālasamaññacetiyaṃhi; ()

59. Atha kho bhagavā nisidi yena
Tadupaṭṭhākavaro’pagamma tena,
Katapañjaliko nisidi vatvā
Ramaṇīyaṃti udenacetiyampi; ()

60. Sugatassa panī’ddhipādadhammā
Caturo bhikkhu subhāvitā suciṇṇā,
Bahulīkaḷitā’ti cāha bhīyyo
Muni tiṭṭheyya sace khameyya kappaṃ; ()

61. Karuṇāparibhāvitāsayena
Jitamārena tivāra mattamevaṃ,
Ujukaṃ muninā karīyamāne
Vipulobhāsanimittajappanamhi; ()

62. Pariyuṭṭhitamānaso riva’ñño
Kharamārena pamuṭṭhamānaso so,
Na ca taṃ paṭivijjhi neva yāci
Bhagavā tiṭṭhatu yāvatā’yukappaṃ; ()

63. Vaja kaṅkhasi yassadānikālaṃ
Pahitā’nandatapodhano’tivatvā,
Vasavattivasikato muhuttaṃ
Avidūramhi nisīdi rukkhamūle; ()

64. Upagañchiya bodhaneyya bandhu
Bhagavā yena pamatta bandhu tena,
Bhujagoriva bhuttanaṅgalena
Abhimānena anonataṅgayaṭṭhi; ()

65. Ajapālasamaññino kadāci
Uruvelāya vaṭaddumassa mūle,
Katakicca? Tayā katā paṭiññā
Likhitā vattati cittapotthake me; ()

66. Samaṇā tava sāsanā’va tiṇṇā
Adhunā dhammadharā’nudhammacārī,
Paṭipattiratā bahussutā ca
Suviyattā suvisāradā vinītā; ()

67. Paṭisiddhaparappavādivādā
Sahadhammena sapāṭihāriyaṃ te,
Kathayanti kathāpayanti dhammaṃ
Parinibbātu tato bhavantya voca, ()

68. Pariniṭṭhitasabbabuddhakicco
Munirevaṃ samudirite tivāraṃ,
Analanti nirālayo bhavesu
Tadū’(pacchandasikaṃ) nisedhanāya; ()

69. Appossukko samāno viharatu kalimā ho timāsaccayena
Saccālokappakāso durita tamahido pañcatāḷisavassaṃ;
Sammā khīṇassineho tibhuvanabhavane dhammarājappadīpo
Nibbāyissatya’bhāsi tadahani vijahañcā’yu saṅkhāravegaṃ ()

70. Cāpāle cetiye’vaṃ vijahati satiyā sampajaññenavāyu-
Saṅkāre bhūmicālo bhavi paṭupaṭahārāva gambhiraghoso,
Gajchiṃsu vijjurājibhujasatapahaṭā sukkhajimūtabheri
Loko sokandhakāre paripati janito bhiṃsano lomahaṃso; ()

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne bhagavato āyusaṅkhārossajjana pavatti paridīpo aṭṭhavīsatimo saggo.

1. Yenā’nando vasati bhagavā tena gantvā nisinno
Pādambhoje sumahiya suhebaddhamuddhāñjalihi,
Bhante sukkhāsati ca elitā hiṃsano lomahaṃso
Jāto kasmā vasumativadhū sampavedhītya’pucchi; ()

2. Heṭṭhā’kāse balavapavane vāyamāne kadāci
Vātaṭṭhā yā salilapathavī taṭṭhitā paṃsubhumi,
Saṅkampante yatharivatari lola kallolamāli-
Majjhotiṇṇā pathavicalanaṭṭhāna mānanda ce’taṃ; ()

3. Appekacce samaṇa samaṇabrāhmaṇā appamāṇā
Āposaññā sukhumapathavi bhāvitā santi yesaṃ,
Pattābhiññā paricitavasī te samāpattilābhī
Kampentīmaṃ tadapi bhavate bhūmicālassa ṭhānaṃ; ()

4. Gabbhokkanto bhacati ca yadā sampajāno satova
Gabbhasmā nikkhamati carime attabhāve tadāpi,
Sambodhiṃ vā purisanisaho bujjhate kampate’yā
Ete dhammā samaṇa mahato bhumicālassa hetu; ()

5. Buddho hutvā bhuvananayano dhammacakkaṃ pajānaṃ
Saṃvattetī vijahati yadā cā’yusaṅkhāravegaṃ,
Kampatye’sāpathavi phusate khandhanibbānadhātuṃ
Ānande’te mahatipathavikampanatthāya hetu; ()

6. Tabyāsenabbigatahadayā’nandamānandatheraṃ
Assāsetvā uparupari so desanaṃ vaḍḍhayitvā,

Ānandā'haṃ karahacivasiṃ yassa nerañjarāya
Najjā tire jitajalamucassā'japālassa mūle; ()

7. Tatrā'gantvā phusatu bhagavā khandha nibbānadhātuṃ
Issāmāyāmalinahadayo pāpimā iccavoca,
Laddhokāso punarapi kamamaṃ evamevā'bhiyāci
Ajjā'sīnaṃ paramarucire pya'tra cāpālacetye; ()

8. Apposasukekā tvamiha kalimā hohi māsehi tīhi
Khandhānaṃ nibbuti bhagavato hessatī'ccetamatthaṃ,
Ārocentena hi kasatimatā samapajaññena bhikkhu
Ossaṭṭho me jitanamucinā cā'yusaṅkhāradhammo; ()

9. Evaṃ vutte caraṇakamalacanda mānandathero
Natvā bhante bahujanahitatthāya tiṭṭhā'yukappaṃ,
Vatatikkhattuṃ paramakaruṇācodito yācidāni
Nā'yaṃ kālo bhavati sugataṃ yāvanāyi'cca'voca; ()

10. Sambodhiṃ tvaṃ yadi bhagavato saddahanto'si kasmā
Nippīḷesī dasabala manullaṅghanīyā'bhilāpaṃ,
Tasmiṃ tasmiṃ sati bhagavatā ka yamāne nimitte
Tumheve'taṃ viya kalimatā dukkatañcā'paraddhaṃ; ()
11. Yāceyyāsi yadi dasabalaṃ ce paṭikkhippa vācā
Satthā'datte tava tatiyakaṃ vippayogo piyehi,
Naṇvā'kkhāto samaṇa paṭigacceva me saṅkhataṃ yaṃ
Jātaṃ bhūtaṃ avipariṇataṃ taṃ kuto' pe'ttha labbhā; ()

12. Ekaṃsenā'vitathavacasā saccasandhena cāyu-
Saṅkhāro' hīyati bhagavatā vyākatā'nanda bhikkhu,
Yāsā vācā yathariva chiyāmuttakhāṇo tathā taṃ
Paccāgacche napunavacanaṃ jīvitārakkhahetu; ()

13. Evaṃ vatvā sapadi sugato gandhanāgindagāmī
Yenāraññaṃ vipulamalakāsāravesāliyaṃ so,
Kūṭāgāraṃ tadavasariyā'nandatherena saddhiṃ
Iccābhāsī samaṇaparisaṃ sannipātehi sīghaṃ; ()

14. Evaṃ bhante lapitavacano sokasallena viddho
Sohā'yasmā vasigaṇa mupaṭṭhānasāḷāya māsuṃ,
Rāsikatvā mahitacaraṇo'pāhano tassa kālaṃ
Ārocesi gamiya bhagavā pīṭhikāyaṃ nisajja; ()

15. Āmantetvā samaṇaparisaṃ bodhipakakkhe bhavā me
Yete dhammā sayamadhigatā desitā sādhukaṃ vo,
Uggaṇhitvā yathariva siyā sāsanañcaddhanīyaṃ
Bhāvetabbā suparihariyā sevitabbā'ti vatvā; ()

16. Nibbāyissatya'vaca bhagavā accayenā'cirena
Temāsānaṃ bhuvanabhavanu'jjotapajjotarūpo;
Tumhe sampādayatha samaṇā appamādena sabbe
Saṅkhārā yaṃ samudayamayā lakkhaṇabbhāhatā'ti; ()

17. Pubbaṇhe so karakisalayā'dhāna'viṭṭhānapatto
Patto satthā pacuracaraṇo cīvaracchannaganto,
Gattobhāsāruṇitaparikhāvīthipākāracakkaṃ
Cakkaṅkeha'ṅkitapadatalassālivesālināmaṃ; () (Yamakabandhanaṃ)

18. Āhiṇḍitvā tahi manugharaṃ piṇḍa manvesamāno
Pacchābhattaṃ bhuvananayano locanindīvarehi,
Taṃ vesāliṃ dviradagatimā'nanda nāgāpalokaṃ
Oloketvā ida mavaca me pacchimaṃ dassana'nti; ()

19. Tambhāṭhānā nayanasubhagaṃ sevito sāvakehi
Bhaṇḍaggāmāṭavi mavasaṭo diṭṭhivādībhasīho,
Nicchāretvā sarasamadhuraṃ dhammagambhīraghosaṃ
Taṇhākhīṇā mamapunabhavo bhikkhave natthya'bhāsi; ()

20. Tisso sikkhā pariharatha vo sādhukaṃ bhikkhave'ti
Evaṃ vatvā matibhagavatibhattubhūto sayambhu,
Tamhāgāmā punarupagamī hatthigāma'mbagāmaṃ
Jambuggāmaṃ vamitagamano hatthivikkantigantā; ()

21. Patvā bhogāyatana manaso bhoganāmaṃ subhikkhaṃ
Nibbhogo so nagaramaparaṃ bhāratibhatturūpo,
Cittābhogaṃ kurutha samaṇā sādhukaṃtaṃ suṇātha
Desissāmī'tya'vadi caturo vo uḷārāpadese; ()

22. Eso dhammo bhavati vinayo sāsanaṃ satthu cedaṃ
Abbhaññātaṃ vata bhagavato sammukhā me sutanti,
Sakkhīkatvā yadi vadati maṃ bhikkhave koci bhikkhu
Nādatabbaṃ tadadhivacanaṃ nappaṭikkositabbaṃ; ()

23. Pakkhittānaṃ mama tipiṭake tappadabyañjanānaṃ
Yaṃyaṃṭhānaṃ avatarati saṃdissate niddhamettha,
Chaḍḍetabbaṃ kuvacanamidaṃ tamhā duggahītanti no ce,
Gaṇhetabbaṃ vo sugahitamidaṃ bhāsitaṃ bhikkhunoti; ()

24. Āvāse yo viharati mahābhikkhusaṅgo amutra
Therā bhikkhū tipiṭakadharā theravaṃsaddhajā ye,
Yvābhiññāto paṭibalataro bhikkhu vā sammukhā me
Tesaṃ tesaṃ idamavagataṃ suggahītatti vutte; ()

25. Otāretvā tadapi vinaye satthu suttābhidhamme
Saṃsandantaṃ yadipana paṭiggaṇhitabbaṃkata na noce,
Cattāro me itivibhajite nippadesāpadese
Dhāreyyātha'bruvi muni ranādhānagāhī sadā vo; ()

26. Patvā pāvāpuravara matho'ropitakkhandhabhāro
Ambāraññe viharati mamaṃ dhammarājāti sutvā,
Tibbacchando javanamatino dassanassādanamhi
Cundo gantvā caraṇakamalaṃ vandi kammāraputto; ()

27. Sammādhammassavaṇapasuto ekamantaṃ nisinno
Sotāpanno paṭhamadivase dassanenevasatthu,
Buddhaṃ paññābhagavatipatiṃ svatanāyā'bhiyācaṃ
Cando pubbācalamiva gharaṃ pāvisi cundanāmo; ()

28. Sampādetvāgahapati bahuṃ tāyaratyā'vasāne
Khajjaṃ bhojjaṃ sumadhutaraṃ sūkaraṃ maddavampi,
Pakkhittojaṃ pacuravibhavo ñāpayī dhammarañño
Kālo bhante'tarahi bhagavā niṭṭhitaṃ bhojananti; ()

29. Sālakkhandhāyatabhujayugo muggavaṇṇaṃ gahetvā
Pattaṃ pattatthavikapihitaṃ pakkanigrodhavaṇṇaṃ,

Acchādetvā parivutavasi cīvaraṃ paṃsukūlaṃ
Pāsādabbhantara mabhiruhī tassa sovaṇṇavaṇṇo; ()

30. Bālādiccori'va dasabalo tāva pubbācalagge
Paññattasmiṃ ratanakhavite bhaddapīṭhe nisajja,
Āmantetvā jitadhanapatiṃ cundamādiccabandhu
Satthāraṃ tvaṃ parivisiminā maddavenātya'bhāsi; ()

31. Santappetvā sugatapamukhaṃ bhikkhusaṅghaṃ sahatthā
Maṃsaṃ sobbhe nikhaṇiya tato satthubhuttāvasesaṃ,
Bhatyā dhammassavaṇniratam bodhayitvāpayāsi
Pūro paṅkeruhamiva jino cundakammāraputtaṃ; ()

32. Bāḷhābādho balavakaṭukā vedanā tassa bhattaṃ
Bhuttāvissā'bhavi bhagavato rattapakkhandikā'si,
Vikkhambhetvā tamapi satimā sampajāno'vidūre
Maggotiṇṇo muni rupagamīrukkhamūlaṃ kilanto; ()

33. Paññāpetvā catuguṇamupaṭṭhākathero adāsi
Yaṃ saṅghāṭiṃ narahari tahiṃ vissamatto nisajja,
Gantvā'nandā'hara sarabhasaṃ tvaṃ pipāsāturassa
Pānīyyaṃ me nikhiladarathā nibbutassetya'bhāsī; ()

34. Yasmā bhatte sakaṭasatasañcārasambhinnamaggā
Gorūpānaṃ vigaḷitaṭī siṅgasaṅghaṭṭaṇena,
Cakkacchinnā kalalakalusībhutasantattavāri
Nālaṃ pātuṃ salilamadhunā kunnadi sandate'dha; ()

35. Accāsanne kakudhaviṭapīmūlasaṃsaṭṭhakulā
Vātakkhittā'malajalakaṇā sātasitodapuṇṇā,
Sakkā bhante savati kakudhāsindhu gattāni sīkiṃ
Kātuṃ pātuṃ dharaṇiramaṇi baddhahārābhirāmā; ()

36. Evaṃ vutte puna bhagavatā codito pattahattho
Patvā'nando kalalavisamaṃ kunnadītitthamāsuṃ,
Netvā sitodaka malulitaṃ nimmalaṃ sandamānaṃ
Ñato bhante pivatu bhagavā'tyā'ha buddhānubhāvo; ()

37. Tasmiṃkāle samitatasiṇaṃ rukkhamūle nisinnaṃ
Naṃ disvāna'ṅkusanisitadhī pukkuso kamallaputto,
Pabyākāsika paṭutarasamāpattiyākittanena
Āḷārassā'dhikavupasame attano'bhippasādaṃ; ()

38. Gajjantisvā'sanisu parito niccharantīsu jātu
Vijjummālāsu ca galagalāyantiyā vuṭṭhiyāhaṃ,
Saññibhuto nanu khaphasamāpattiyā santavitto
Nā'ssosiṃ bho sutikaṭuravaṃ nāddasaṃ rūpavāha; ()

39. Vuttaṃ sutvā'matarasahīraṃ uddharitvāna dhīmā
Saddhābījaṃ panihita kamathā'ḷarakālāmakhette,
Yebhuyyenā'samacupasame siṅbhīvaṇṇe pasanno
Datvā buddhaṃ saraṇa magamā sāṭakaṃ siṅgīvaṇṇaṃ; ()

40. Tattaṅgārodaramiva tamaṅgīrasaṅgopanītaṃ
Vatthaṃ vītaccika mabhinavaṃ siṅgivaṇṇaṃ rarāja,

Pacchā paccuttariya kakudhāsindhu majjhogahetvā
Ambāraññaṃ tahi mavatarī sakyasiho sasaṅgho; ()

41. Saṅghāṭiṃ patthariya sahasā cundatherena mañce
Paññattasmiṃ sapadi samadhiṭṭhāya vuṭṭhānasaññaṃ,
Accadhāyā’dhikakilamatho so sato sampajañño
Pāde pādaṃ bhavabhayabhido sīhaseyyaṃ akāsi; ()

42. Āmantetvā niravadhidayo thera mānandanāmaṃ
Dve me laddhā samasamaphalā piṇḍapātā visiṭṭhā,
Sandeho yo karabhavi siyā cundakammāraputta-
Sse’vaṃ vatvā pariharatu tañcāha me accayena; ()

43. Tamhā khīṇāsavaparivuto bhuripañño hirañña-
Vatyā najjā vijanapavanaṃ pārime tirabhāge,
Phullaṃ sālabbana mavasarī kosiṇārāna maggaṃ
Mallānaṃ so suravanasiriṃ rājadhānyā’vidūre; ()

44. Ānandenā’ nadhivaravaco coditeno’ pacāre
Paññantasmiṃ tathaṇayamakassālarukkhantarāḷe
Mañce paññāsatiparimukho uttarādhānasīse
Katvā pādoparipada manuṭṭhānaseyyaṃakāso ()

45. Sitacchāyā vigaḷitarajodhūsarā sabbaphāli-
Phullā bhantī jaṭitaviṭapakkhandhamūlā’ ññamaññaṃ,
Saṅkiṇṇālī sapadi yamakassālasālā visālā
Dissante’vaṃ vakulatilakā’sokacampeyyasākhī; ()

46. Naccaṃ gītaṃ vividhaturiyaṃ vattate’dāni dibbaṃ
Dibbaṃ cuṇṇaṃ malayajamayaṃ dibbamandāravāni,
Passā’nandabbikacayamakassālapupphānya’kāle
Samūjāye’vahi bhagavato antalikkhā patanti; ()

47. Ete brahmāmaranaraphaṇī cāmaracchattahatthā
Mālāmālāguḷaparimalaṇḍupadīpaddhajehi,
Channaṃ tāḷāvacarabhajitaṃ maṅgalāgārabhutaṃ
Jātikkhettaṃ nanu bhagavato kevalaṃ pūjanāya; ()

48. Ānande’vaṃ satipi bhagavā tāvatā sakkatovā
Sammā tesaṃ nacagarukato namānito pūjitovā,
Yo kho dhammaṃ carati samaṇo’ pāsako vā’nudhammaṃ
Bhatyā so maṃ paramavidhānā kamānaye pūjayeti; ()

49. Amhe tasmātiha paṭipadaṃ suṭṭhu dhammānudhammaṃ
Sampādemā’tya’vaca muni vo sikkhitabbañhi evaṃ,
Dhammāssāmiṃ sapadi purato vījamāno samāno
Hatthicchāpo yathariva ṭhīto theranāgo’pavāno; ()

50. Mallānaṃ kho nagaravarato yāvatā sāladāyaṃ
Rāsibhūtā’surasuravarabrahmarājūhi yasmā,
Daṭṭhuṃ buddhaṃ dasabaladharaṃ khittavālaggakoṭi-
Mattaṭṭhāne dasadasahi vā natthya’phuṭṭhappadeso; ()

51. Kandantīnaṃ pakiriya sake kesapāse ca bāhā
Paggaṇahitvā sirasi pathavisaññinīdevatānaṃ,

Jhāyantīnaṃ bhuviparipatantīna mujjhāyinīnaṃ
Dento'kāsaṃ apanayi parañceḷhakeno'pavānaṃ; ()

52. Saṅkhārānaṃ khayavaya manāgāmino vītarāgā
Devabrahmā sumariya yathevi'ndakhīlācalaṭṭhā,
Nāmhe bhante'tarahī viya vo accayenātya'vocuṃ
Passissāmā'yati miga manobhāvanīyepi bhikkhū; ()

53. Jātaṭṭhānappabhutika midhānandaṭhānaṃ catukkaṃ
Puññakkhettaṃ bhuvi bhagavato sabbhisaṃvejaniyaṃ,
Addhā saddhāvisadahadayā sādhavo cārikāyaṃ
Āhiṇḍantā pavurakusalaṃ tatrapatvā viṇanti; ()

9 54.Puṭṭhassevaṃ kathamapi mayaṃ mātugāmesu bhante
Vattissāmā'tyamitamatimā' nandatherassa'bhāsi,
Tannijjhānaṃ tadabhilapanaṃ mākarothāti tumhe
Evaṃsante satiparimukhā hotha chadvārarakkhā; ()

55. Puṭṭhassevaṃ maya mutusamuṭṭhānarūpāvasiṭṭhe
Vatteyyāmhe tavanirupame rūpakāye kathannu,
Mākho tumhe bhavatha munino dehapūjāvidhāne
Sakhyāpārā upari ghaṭathā'hā'savānaṃ khayeti; ()

56. Saṃvijjante bhagavati idhānanda bhīyyopasannā
Rūpībrahmāmarapabhutayo khattiyabrāhmaṇā ye,
Sakkaccaṃ te yathariva janā cakkavattissarīre
Sabyāpārā naraharisariropahāre siyunti; ()

57. Cattāro me bahujanahitā buddhapaccekabuddhā
Yasmā maggapphalasukhamudā sāvakā cakkavattī,
Rājā pūjāvidhisumahiyā honti thūpārahe'va
Tasmā thūpo mamapi bhavatā'nandasiṅghāṭakamhi; ()

58. Evaṃ vutte sariya tamurotomaribhūtasoko
Therānando pavisiya nirālambadhammo vihāraṃ,
Ālambitvā vilapiya bahuṃ aggalatthambhasīse
Satthā sekhe kaḷitakaruṇāpāṅgabhaṅgo parodi; ()

59. Āmantetvā tamanadhivaro puñchamakānassudhāraṃ
Theraṃ mākhovilapi ala mānanda māsoci hevaṃ,
Saṅkhārānaṃ kathamiha labhe niccataṃ nibbikāraṃ
Akkhātaṃ me nanu piyajanabbippayogo siyāti; ()

60. Mettāpubbena hi ciratarаṃ kāyakammena vācā-
Kammenā'yaṃ guṇamaṇimanokammunā bhikkhave maṃ;
Sakkaccaṃ sannicitakusalopaccupaṭṭhāsi tasmā
Ātāpī so tvamasi nipapako hesi khīṇāsavoti; ()

61. Chāyāmaññe cira manucaraṃ seyyathā'nandabhikkhū-
Paṭṭhāko me bhavati sutavā nāgatātitakānaṃ,
Sambuddhānaṃ bhagavata mupaṭṭhāyakā ce'tadaggā
Iccā'he'tapparamasamaṇāyeva hessantya'hesuṃ; ()

62. Saṃvaṇṇesi niravadhiguṇo ukkhipanto'va meruṃ
Saṅkhobhento viya jalanidhiṃ pattharanto'va bhumiṃ,

Vitthārento viya ravipathaṃ saṅghamajjhe ṭhitassa
Ānandassu’ttaritaraguṇaṃ abbhutaccherabhūtaṃ; ()

63. Hitvā sākhānagara manalaṃjaṅgalaṃ issarānaṃ
Vāsaṭṭhānaṃ taditarapuraṃ sabbasampattisāraṃ,
Patvā rājaggahapabhutikaṃ nātha nibbāyatūti
Evaṃ vutte muni ravaca māhevamānandavoca; ()

64. Pubbe dibbopamasukha vidhā’nanda’haṃ cakkavatti-
Rājā hutvā cira manubhaviṃ dhammiko dhammarājā,
Mallānaṃ kho tadahani kusāvatya’yaṃ rājadhāni
Āsi lakkhivasati ralakārājadhānī’va phītā; ()

65. Gāmakkhette jitaripuraṇo kosiṇārāna masmiṃ
Sālārañño jinakarivaro mārakaṇṭhiravena,
Yāme ajjāhani rajaniyā pacchime haññate’ti
Vāseṭṭhānaṃ pahiṇi yatimārocanatthaṃ tamatthaṃ; ()

66. Santhāgāre mahatiparisā kiñcikammaṃ paṭicca
Rāsibhūtā yativaravacocoditā mucchitāsi,
Uyyānaṃ te pavisiya tadā mallaputtā ca mallā
Vyāpajjiṃsū kasiranikarāvārapāre nimuggā; ()

67. Yaṃnūnāhaṃ narapatikulaṃ ekamekaṃ gahetvā
Vandāpeyyaṃ caraṇakamaladvanda maṅgīrasassa,
Iccānando yati sapariso puttadārehisaddhiṃ
Itthannāmo paṇamati jinaṃ mallarājāti vatvā; ()

68. Mallānañcāhariya paṭhameyeva yāme rajanyā
Vandāpesi sakalaparisaṃ tenupāyena buddhaṃ,
Sutvā vidvā bhagavata manuṭṭhānaseyyappavattiṃ
Sāḷāraññaṃ avasari paribbājako yo subhaddo; ()

69. Okāsaṃ me dadatha samaṇaṃ gotamaṃ pucchanāya
Kaṅkhādhammaṃ pajahitu midhānandapatto hamasmi,
Vutte satthā kilamati alaṃhāvuso mā vihaññi
Vatvā’nando bhagavati dayācodito vārayī taṃ; ()

70. Laddhokāso dasabaladayājālabaddho subhaddo
Aññāpekho pavisiya tahiṃ tabbihesānapekkho,
Pañhaṃ pucchi tadupanayane kovido’bhāsidhammaṃ
Vitthārento ariyavinaye puggale suppatiṭṭhe; ()

71. Pabbajjitvā bhagavati sayaṃ bhikkhubhāvābhisitto
Saṅkhārānaṃ khayavaya matho bhāvayitvā subhaddo,
Viddhaṃsetvā sakalakalusaṃ satthupaccakkhabhuto
Unnādetvā parisamarahaṃ pacchimosāvakosi; ()

72. Paññatto yo bhavati vinayo desito yoca dhammo
So vo satthā paramasaraṇo’tyā’ha me accayena,
There bhikkhū taditaravasī gāravaṃ voharantu
Bhante vatvā pariharatha vo sādarāsappatissā; ()

73. Paccakkho no bhavi dasabalo pucchituṃ sammukhā taṃ
Nāsakkhimhā mayamidamitī māhuvatthānutāpā,

Mutte tuṇhībhavi vasigaṇokiñci buddhecadhamme
Saṅghe magge vimati yadivo bhikkhave pucchathāti; ()

74. Yasmā khandhe pajahati jino bhikkhave bhandadāni
Āmantemī niyatabhadurā sabbasaṅkhāradhammā,
Sampādethā'tya'mitamatimā appamādena tumhe
Pabyākāsi bhagavata mayaṃ pacchimāhotivācā; ()

75. Rūpārūpāvacarakiriyajjhānasaññānirodha-
Saṅkhātā yā navavidhasamāpattiyo tā'nulomaṃ,
Nissīmamhonidhinibhaguṇo mārasaṅgāmasūro
Buddho nārāyanabaladharo so samāpajji tāva; ()

76. Taṃ taṃ jhānaṃ muni paṭisamāpajjamāno nirodhā
Sammā paccuṭṭhahiya paṭhamajjhānavosāna māpa,
Taṃ taṃ jhānaṃ punaranusamāpajjamāno catuttha-
Rūpajjhānu'ṭṭhahiya vigatāsesasaṅkhāradhammo; ()

77. Snehaparikkhayajāto
Pajjoto viya tilokamaṇipajjoto,
Buddhonirupadhisesa-
Parinibbutiyā sayambhu parinibbāyi; ()

78. Sampati devamanussa-
Pajāya saddhiṃ parodamānāya bhusaṃ,
Sokeni'va saṅkampi
Sahassarāvena'yaṃ mahāpathavī; ()

79. Vipphuritavijjurāji-
Daṇḍāhatameghadundubhīphalitā'suṃ,
Kadalivanaṃ viya nāgo
Nippīḷesi asesalokaṃ soko; ()

80. Jātikkhettaṃ khettaṃ
Viya sambādhaṃ chaṇehi tesaṃtesaṃ,
Vijanokāsā' kāsā
Loke maṅgalanimittajātaṃ jātaṃ; () (Yamakabandhanaṃ)

Itimedhānandābhidhānena yatinā viracite sakalakavijana hadayānandadānanidāne jinavaṃsadīpe santike nidāne tathāgata parinibbānappavatti paridīpo ekūnatiṃsatimo saggo.

Parinibbute bhagavati sahaparinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi.

Sabbevanikkhipissanti bhūtā loke samussayaṃ
Yathā etādiso satthā loke appavipuggalo,
Tathāgato balappatto sambuddho parinibbutoti;

Parinibbute bhagavati sahaparinibbānāsakko devānamindo imaṃ gāthaṃ abhāsi.

Aniccā vatasaṅkārā uppāda vayadhammino,
Uppajjitvā nirujjhanti tesaṃvūpasamo sukhoti;

Parinibbute bhagavati sahaparinibbānā āyasmā anuruddho imā gāthāyo abhāsi.

Nāhuassāsapassāso ṭhita cittassa tādito

Anejāsanti mārabbha sokālamakarī muni,
Asallīnena cittena vedanaṃ ajjhavāsayi
Pajjotasseva nibbānaṃ vimokkho cetaso ahūhi;

Parinibbute bhagavati sahaparinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi.

Tadāsiyaṃ hiṃsanakaṃ tadāsilomahaṃsanaṃ,
Sabbākāravarūpete sambuddhe parinibbuteti;

1. Lokattayekanayanomunikhippameva
Paggayhamuddhanibhuje parinibbutoti,
Kandiṃsu tāva vilapiṃsu vivaṭṭayiṃsu
Āvaṭṭayiṃsu papatiṃsu mavītarāgī; ()

2. Assāsayaṃ vasigaṇaṃ samalaṃ sasokaṃ
Ratyāvasesa matha dhammakathāya thero,
Taṃ vītināmayi niruddhatamo’nuruddho
Ānandatherasuhado hadayaṅgamāya; ()

3. Mallāna magganagaraṃ kusiṇāra middhaṃ
Ārocanāya parinibbutabhāva massa,
Ānandathera maniruddhayaso sarīro
Pāhesi attadutiyaṃ anuruddhathero; ()

4. Mallā tadatthapasutā samayena tena
Yatrā’bhisannipatitā patimattayanti,
Theropana’ttadutiyo tamupecca santhā-
Gāraṃ tamattha mabhivedayi sokadīno; ()

5. Therassa tassa suniyamakma samallaputtā
Mallā samallasuṇisā bhuvika mallachāyā,
Kandiṃsu tāva papatiṃsu pariddaviṃsu
Dhammillavellitabhujā’hatasokasallā; ()

6. Nānāvidhāni turiyāni sugandhamālaṃ
Ādāya pañcasatadussayugāni mallā,
Yenā’si tassasugatassu’tujaṃ sarīraṃ
Taṃ sāḷadāya mupavattana mosariṃsu; ()

7. Te gandhadhūpakusumehi ca naccagīta-
Vajjehi chattamaṇivijanicāmarehi,
Celabbitāna navamaṇḍalamāḷakādiṃ
Katvāna chāhamakariṃsu sarīrapūjaṃ; ()

8. Pamokkhamallapurisā’ṭṭhanahātasīsā
Gandhodakena sunivatthasupārutattā,
Muttāmaṇīhi khacitāya tathāgatassa
Gattaṃ suvaṇṇasivikāya niropitaṃ taṃ; ()

9. Cāletu mappamapi sattamavāsaramhi
Pucchiṃsu thera manuruddha masayha kinti,
So dibbacakkhumatiyā’mitadevatānaṃ
Pabyākari parivitakka mavecca thero; ()

10. Nissesamānusikadibbamahāmahehi

Taṃviggahaṃ bhagavato’bhimahīyamānaṃ,
Ukkhippa tāsamanuvattakamakallabhūpā
Gantvāna uttaradisāya purassu’dīciṃ; ()

11. Majjhenamajjha kamahinībharu muttarena
Dvārena tassanagarassa pavesayitvā,
Sutvāna bandhulapajāpatimallikā taṃ
Dvāre ṭhitā’thanavakovidhānabbayāya; ()

12. Dhotāya gandhasalilena mahālatābya-
Bhusāya sattaratanehi samujjalāya,
Aṅgīrasassa satapuññavīlāsacittaṃ
Chādesi gatta matulaṃ kaḷitāvakāsā; ()

13. Mallāna magganagarassa puratthimāyaṃ
Saṃvijjate makuṭabandhanacetiyaṃ yaṃ,
Dehaṃ tilokasaraṇassa puratthimena
Dvārena nikkhamiya tatra samappayiṃsu; ()

14. Sā yāvasandhisamalā nagarī tadāni
Mavdāravehi pihitā’bhavi channumattaṃ,
Pucchiṃsu satthu paṭipajjana mattabhāve
Ānandathera matha bhumibhujā kathanti; ()

15. Dehe yatheva paṭipajjati cakkavatti-
Rañño tatheva paṭipajjatha buddhadehe,
Iccāha so bhagavato’tujarūpakāyaṃ
Te veṭhayuṃ ahatakāsikasāṭakehi; ()

16. Kappāsapaṭṭavihatehipi veṭhayiṃsu
Katvāna pañcasatadussayugehi evaṃ,
Pakkhippa telaparipuṇṇasuvaṇṇadoṇyā
Aññā’yasāya paṭikujjiya doṇiyā te; ()

17. Gattaṃ jinassa citakaṃ katacittakammaṃ
Mālālatāvilasitaṃ satahatthamuccaṃ,
Vīsādhikaṃ agarucandanadāruka puṇṇaṃ
Āropayiṃsu siriyā jitavejayantaṃ; ()

18. Pāvāya mallanagaraṃ kusiṇāranāmaṃ
Gantā mahāpabhutikassapatheranāgo,
Bhikkhūhi pañcasatikehi pathokkamitvā
Rukkhassa mūla mupagamma khaṇaṃ nisīdi; ()

19. Addhānamagga mathakho paṭipajji tamhā
Mandāravaṃ kusuma maññataro gahetvā,
Ājīvako ta mahipassiya kassapākhyo
Jānāsi gotama manantajinantyapucchi; ()

20. Āmāvuso bhagavato parinibbutassa
Hontya’jja santadivasāti tatomayedaṃ,
Mandāravaṃ kusuma māharitanti vutte
Kandiṃsu keci vilapiṃsu avītarāgā; ()

21. Tāya’cchi bhikkhuparisāya subhaddabuḍḍha-

Pabbajjito sapadi satthari baddhavero,
Yo dubbaco yati mahāsamaṇena tena
Muttā mayaṃhi yadupaddutakāyavācā; ()

22. Icchāma yaṃja maya midānikaroma taṃyaṃ
Necchāma’dāni nakaroma mayaṃ tatomā,
Sovittha mācavilapittha’ lamāvusoti
Vatvā pahāra madadī jinadhammacakke; ()

23. Mallā narindamakuṭaṅakkitapādapīṭhā’-
Limpetu massa caturo cita mappasayha,
Pucchiṃsu thera manuruddha mi’tabruvi so
Patte’dha pajjalati kassapatherasīhe; ()

24. Dhammāgadena hatasokahadehi yena
Bhikkhūhi satthucitako vasikassapavho,
Teno’pasaṅkami subhaddakathaṃ sasīse
Sukkhāsanī’vu’rasi satti’va maññamāno; ()

25. Katvā padakkhiṇa madhiṭṭhahi so catuttha-
Jhānuṭṭhito bhagavato citakaṃ tivāraṃ,
Baddhañjalī sirasi theravarassa bhetvā
Taṃ supakpatiṭṭhitapadāni patiṭṭhahiṃsu; ()

26. Therāsahassa karatāmarasehi satthu
Pādaṃsumāli vihitāhinipaccakāro,
Omujji gandhavitakāparasāgaramhi
Lokoca tappabhava sokaghanandhakāre; ()

27. Therenacāhinamite citako samantā
Sampajjalittha sayamevu’tujattabhāve,
Daḍḍhe jinassa masivā napichārikāsi
Sārīrikaṭṭhīvisaro’bhayathāvasiṭṭho; ()

28. Satteva nābhivakiriṃsu lalāṭagīvā
Dhātvakkhakaṭṭhi munino catudantadhātū,
Siddhatthakhaṇḍakatataṇḍulamuggamattā
Sesā pabhāyapi tidhā pakiriṃsu dhātu; ()

29. Nibbāpayiṃsu citakānala mantalikkhā
Nikkhamma cāmaramanohara nīradhārā,
Sāḷaddumehi salilāni tathā samantā
Mallā sugandhaparivāsitavārināpi; ()

30. Olambamānamaṇidāmasuvaṇṇadāmaṃ
Cittabbitānamathabandhiyamallabhūpā
Katvā sugandhaparibhaṇḍa muḷārasanthā-
Gāre susanthariya kojavakambalāni; ()

31. Taṭṭhānato kamakuṭabandhananāmasāḷaṃ
Yāvañjasaṃ rajatakañcanatoraṇehi,
Lājādinā kadalipuṇṇaghaṭehi dīpa-
Dhūpaddhajehi parito patimaṇḍayitvā; ()

32. Taṃ satthudhātuparipuṇṇa suvaṇṇadoṇiṃ

Mallāna maggapura māhariyu’ssavehi,
Setātapattalasite sarabhāsanamhi
Muttāmaṇīhi khacite tahi mappayitvā; ()

33. Kumbhena kumbha mupahacca gaḷaṃ gaḷena
Cakkena cakka mupahacca bhujaṃ bhujena,
Rakkhaṃ vidhāya caturaṅginiyā samantā
Senāya hemakavacehi gavacchikaṃva; ()

34. Katvevameva dhanurāvaraṇañca satti-
Hatthehi pañjara manantajinassadhātū,
Sammānayiṃsu sumahiṃsu susādhukīḷaṃ
Kīḷiṃsu sattadivasaṃ sahanāgarehi; ()

35. Sutvāna bhupati tamattha majātasattu
Satthāhi khattiyakulappabhavo ahampi,
Sārīrabhāga marahāma mayampi tasmā
Pāhesi dūta matha mallanarādhipānaṃ; ()

36. Vesālikā pacuralicchavibhubhujā ca
Sakyādhipā kapilavatthupurādhivāsī,
Bhūpā’llakappavijite bulayāca rāma-
Gāmamhi koliyamahīpatayo tatheva; ()

37. Yo veṭhadīpanagare dharaṇīsuro so
Pāveyyakā ca mahipā pahiṇiṃsu tesaṃ;
Paccekadūtapurise caturaṅginīhi
Senāhi tepi nivutā’bhimukhībhaviṃsu; ()

38. Āgamma yena bhagavā sayameva gāma-
Kkhetto’pavattanavane parinibbuto no,
Dassāma no’ti jinadhātulavampi mallā
Pāhesu munnatimanā paṭisāsanāni; ()

39. Sā rājadhāni nijarājapurakkhatāhi
Saṅgāmasūracaturaṅginivāhinīhi,
Yuddhāya baddhakalahāhi khaṇaṃjagāma
Velātivattapalayambudhinibbisesaṃ; ()

40. Yo doṇabhusurasudhī bhavi jambudīpe
Rājūhi pūjitapado sunisammakārī,
So doṇagajjanamakā kaparisaṃ vinento
Dvebhāṇavāramita māhavakeḷisajjaṃ; ()

41. Sutvā’nusāsana mathācariyassa tassa
Sabbe samagganiratā vasudhādhināthā,
Atthāya no vibhajathā’ti samena tumhe
Dhātūna maṭṭhapaṭiviṃsaka mabruviṃsu; ()

42. Khīṇāsavo hi sarabhū citakena gīvā-
Dhātuṃ samāhariya lokahitāya yattha,
Laṅkāya bhāti mahiyaṅgaṇathūparājā
Tasmiṃ samappayi subhe maṇithūpagabbhe; ()

43. Khemavhayo citakato vasi vāmadāṭhā-

Dhātuṃ samaggahiya’ dāsi kaliṅgarañño,
Doṇodvijo bhariya dhātuvibhāgasajjo
Veṭhantare nidahi dakkhiṇadantadhātuṃ; ()

44. Dāṭhaṃ jaṭārajatacetiyagaṃ dvijassa
Taṃ dakkhiṇakkhaka mapāhari devarājā,
Doṇo suvaṇṇamayadoṇimavāpuritvā
Tesaṃ vibhajja samabhāgamadāsidhātu; ()

45. Te bhubhujā sakasakevisaye vidhāya
Sampūjayiṃsu jinadhātunidhānathūpe
Aṅgāra māhariya moriyakhattiyā’tha
Doṇopi hemamayakumbha makaṃsu thupe; ()

46. Disvāna tassapamahāvasi tatthatattha
Dhātvantarāya matha gaṇhiya rāmagāme,
Aññatra doṇa mitadhātu majātasattu-
Rañño thiraṃ nidahituṃ padadāsi dhātu; ()

47. Aṭṭha’ṭha vaḍḍhitakaraṇḍakathūpagabbhe
Pakkhippabhumipati dhātumahānidhānaṃ,
So theranāgasaraṇo pavidhāsi vāḷa-
Saṅghāṭayanta miha yojayi devarājā; ()

48. Rājā asokavidito sirijambudīpe
Tamhā samāhariya satthu sarīradhātu,
Kārāpayī caturasitisahassathūpe
Dhīmā mahindavasi dīpamimaṃ tadā’pa; ()

49. Devānamādipiyatissanarādhipena
Thūpe vidhāya jinadhātacihapattamattā,
Vitthāritā paṇihitā jayabodhisākhā-
Vāmetarakkhakasilāmayapattadhātu; ()

50. Nattā pana’ssa abhayo jalituggatejo
Yo duṭṭhagāmini raṇambudhipāragāmī,
Rājā’nurādhanagare nagarādhirāje
Katvāna laṅkamakalaṅkamakāsirajjaṃ; ()

51. Laṅkaṅganāya kucamaṇḍalanibbisesaṃ
Sovaṇṇamāli matulaṃ ratanujjalantaṃ,
So thuparāja makari thira mappayitvā
Dhātuppabandha mabhinimmitabuddharūpaṃ; ()

52. Sārīrikehi’tarathupavarehi laṅkā-
Bhumitthi moḷimaṇi kañcanamālināma
Saggāpavaggasukhado vara thūparājā
So yāva dhātuparinibbutiyā vibhātu; ()

53. Iddhānubhāva madhikicca jinassa dhātu-
Kāyo’pahārarahito garukāraṭhānaṃ,
Patvā tahiṃtahi mathantaradhānakāle
Yo saṅkamissati’ha kañcanamālithupaṃ; ()

54. So nāgadīpamupagamma tatovidhātu-

Lokā ca nāgabhavanā tidasālayamhā,
Nikkhamma nimmita nirūpamabuddharūpo
Rāsi bhavissati sumaṇḍita bodhimaṇḍe; ()

55. Buddhānubhāvapabhavā'bhinavaggijālā-
Mālāhi pajjalitadhātumayattabhāve,
Tāvānu'mattamapi dissati nāvasesaṃ
Katvāna dhātuparinibbuti hessateva; ()

56. Buddhāpadāna marahādiguṇavadātaṃ
Bhatyā punappuna mimaṃ sarataṃ sataṃ bho,
Cittaṃ kilesapariyuṭṭhita mujjubhūtaṃ
Addhā sudhantakanakaṃva visuddhimeti; ()

57. Cittojutāyapi vitakkavicāradhammā
Vattanti satthuguṇasañcayagocarā'tha,
Saṃjāyate pavurapīti ca kāyacitta-
Passaddhi niddarathatāya sukhaṃ samādhi; ()

58. Gambhīratāya tadadhīnaguṇaṇṇavassa
Niddhutanīvaraṇato pavivekabhūtaṃ,
Chāyetha jhānamupacāra mathā'dhigacche
Tappādakaṃ ariyaṃga phakhalañca yogī; ()

59. Tassā'ticārucaritassaraṇānuyutto
Hotevava satthari sagāravasapakpatisso,
Saddhindriyādi pariṇāmagato'dhigacche
Pītippamodabahulo kusalo'bhisandaṃ; ()

60. Satthussa cetiyagharaṃva tadattabhāvo
Pūjāraho ca bhayabheravadukkhasayho,
Lajji ca bhīru labhate sahavāsasaññaṃ
Saggāpavaggavibhavassa bhaveyya bhāgī; ()

61. Laṅkāya lakkhapatigāmavaramhi khettā-
Rāmādhipena guṇabhusaṇabhusitena,
Vikhyātanimmalayasovisarena valli-
Gāmubbhavena parisāvacarakkhamena; ()

62. Therenu'pāyacaturena bhadattasaṅghā-
Nandābhidhena garunā garubhāvagena,
Sissoraso'panayanena nijaṃva nettaṃ
Rakkhaṃ vidhāya mabhivuddhiya mappito yo; ()

63. Yo jīvitampi nirapekkhiya tambapaṇṇī-
Dīpaṃ tivāra mavatiṇṇa mimaṃ vasīhi,
Muttāmaṇīhi khacitena namahagghasiddhagī-
Caṅgoṭakena mahituṃ jinadantadhātuṃ; ()

64. Sikkhāgaruṃ vajiranāma vihārasāmiṃ
Rājādhirājagurulañchadharaṃ yatindaṃ,
Katvānu'pajjhamupasampādamāpa dhamma-
Majjhetu motariya rammamarammaraṭṭhaṃ; ()

65. Saṃvaḍḍhitaṃ pitupadādhigatena meṇḍuna

Raññā pasīdiya kusaggadhiyā sakāya,
Sissaṃ asesapariyattidharassa ñeyya-
Dhammābhivaṃsaviditassa’pi saṅgharañño; ()

66. Saṃjayuttabhāṇakakumārabhivaṃsanāmaṃ
Rājādhirājagarulañchadharaṃ sudhīraṃ,
Therāsabhaṃ supaṭipattigaruṃ garuṃ yo
Nissāya dhammavinaye paṭutaṃ jagāma; ()

67. Lakkhīsare moraṭunāmapure suramme
Jātena issarajanāyananamhi jātyā,
Vassaṭṭhatiṃsaparimāṇavayoguṇena
Pāsāṇadūrapuragocaragāmikena; ()

68. Tenā’bhayādikaruṇāratanābhidhānā-
Rāmādhipena gaṇvācakābhāvagena,
Saṃsuddhabuddhaguṇādīpanatapparena
Saṃsārasāgarasamuttaraṇāsayena; ()

69. Pītippamodajananaṃ samaṇena medhā-
Nandābhidhena kavinā kavikuñjarānaṃ,
Ādiccabandhujinarājaguṇappabandha-
Suddhāpadānaparidīpakathāsarīraṃ; ()

70. Saddānusāsani’tihāsanighaṇṭuchando-
Laṅkārasāra mabhidhammakathāgabhīraṃ,
Saggāpavaggasukhadaṃ samatiṃsasaggaṃ
Vyākhyāsameta manurūpa padappayogaṃ; ()

71. Dvisahassabandhasamākulaṃ jinavaṃsadīpmanākulaṃ
Racitaṃ samāpa samāpanaṃ paramaṃpabandhasiromaṇiṃ,
Subhamāghamāsikavāsare nirupaddavena tathāgate
Parinibbute dvisahassasaṭṭhicatussatodayahāyate; ()

Iti medhānandābhidhānena yatinā viracite sakalakavijana hadayānandadāna nidāne jinavaṃsadīpe santikenidāne bhagavato dhātuparinibbānappavattiparidīpo tiṃsatimosaggo.

Sātireko santikenidānabhāgo tatiyo.

Kaccāyana dhātu mañjūsā

Namo tassa bhagavato arahato sammāsambuddhassa

Nirutti nikarā’pāra-pāravāra’ntagaṃ muniṃ,
Vanditvā dhātumañjūsaṃ-brūmi pāvacanañjasaṃ.

Sogatāgama mā’gamma-taṃ taṃvyākaraṇāni ca,
Pāṭhe cā’paṭhitāpe’ttha dhātvatthā ca pavuccare.

Chanda’hānitthamo’kāraṃ-dhātvantānaṃ siyākva ci, yūnaṃ dīgho ca dhātumhā-pubbama’tthapadaṃ api.

1. Bhū sattāyaṃ paca pāke gamusappa gatimhi (ca);
Siloka (dhātu) saṅghāte saki saṅkāya (vattate;).

2. (Atho) kuka-vakā’dāne ke sadde aki lakkhaṇe;
Ku sadde kucchite ṭaṅka dhāraṇe maki maṇḍane.

3. Vaki koṭillayātrāsu sakka-ṭīkadvayaṃ gate;
Kaki lolattane yāte takī (idha) gatādisu.

4. Vava, lokanavittisu cakkhavutimhi (tu) rukkha (ca) khe thirahiṃsakhaṇe niya, mo’panayiṭṭhi vatādisa muṇḍisu dikkha (’tha) kakkha-kakhā hasane tura, hiṃsanavuddhigatīsu (hi) dakkha’danamhi (tu) jakkha (ca) bhakkha (matā) ana, jāladukhesu (tu) dikkha (ca) dukkha (ca) ikkha disa’ṅka na ko’kha suse.

5. [A] nikkha cumbane’(pi) sikkha vijju’pādu’ pāsānamhi rakkha guttivāraṇe (pi) uñchane (siyā’pi) bhikkha yāvaladdhya’laddhisū (pi) vakkha rosasaṃhatesu mokkha muttiyaṃ caje (pi) cikkha vācabodhanesu.

[Ba] nakha makha rakha naṅkhāmaṅkharakkhī’khīlaṅkhā lakha vakha ikha iṅkhā uṅkha vaṅkhū’kha gatyaṃ vakhi makhi kakhi kaṅkhe khī khaye ukkha seke khu khutadhanisu (vutto) khe (’tha) khāde supe (ca.)

6. Aggo (tu) gatikoṭille laga saṅge mage’sane;
Agī igī rigī ligī vagī gatya’tthadhātavo.

7. Silāgha katthane jaggha hasane aggha agghane;
Sighī āghāyane (hoti) laghi sosagatīsu (ca;).

8. Vaca byattavace yāca yācane ruca dittiyaṃ;
Suca soke kuca sadde (atho) vica vivecane.

9. Añca pūjāgate vañca gamane kiñcā’vamaddane;
Luñcā’panayane nacca naccane maca rocane.

10. Accā’ccane cu vacane saco (tu) samavāyane;
Paca yāte kaci-vacca dittiyaṃ maci dhāraṇe.

11. Puccha sampucchane muccha mohasmiṃ lañcha lakkhaṇe;
Añchā’yāme (bhave) puñcha puñchane uñcha uñchane.

12. Taccho tanukiraye piñcha piñchane rāja dittiyaṃ;

Vajā'jagamane rañja rāge bhañjā'vamaddane.

13. Añju byattigatīkanti makkhaṇesve'ja kampane;
Bhaja saṃsevane sañja saṅge (tu) iñja kampane.

14. Yaja devaccane dānasaṅgatīkaraṇesu (ca);
Tijakkhamanisānesu dāne('pi) caja hāniyaṃ.

15. Sajā'liṅgana vissajja nimmāṇe mujja mujjane;
Majja saṃsuddhiyaṃ lajja lajjane tajja tajjane.

16. Ajja-sajjā'jjane sajja nimmāṇe gajja saddane;
Guja-kuja dvayaṃ sadde akhyatte khajja bhakkhaṇe.

17. Bhajja pāke viji bhayacalane vīja vījane;
Khajī gamanavekalle jī jaye ju jave (siyā;).

18. Jhe cintāyujjha ussagge gamane aṭa-paṭa dvayaṃ;
Naṭa nacce raṭa paribhāsane vaṭa veṭhane.

19. Vaṭṭa āvattane vaṇṭa vaṇṭatthe kaṭa maddane;
Phuṭo visaraṇādīsu kaṭa saṃvaraṇe gate.

20. Ghuṭa ghose patighāte viṭa'kkose (ca) pesane;
Bhaṭa bhatyaṃ kuṭa-koṭṭacchedane luṭa loṭane.

21. Jaṭa-jhaṭa-piṭa saṅghāte ciṭu'ttāse ghaṭī'hane;
Ghaṭi saṅghaṭṭane taṭṭa cchedane muṭa maddane.

22. Paṭha byattavace heṭha bādhāyaṃ veṭha veṭhane;
Suṭhī-kuṭhī dvayaṃ sose pīṭha hiṃsanadhāraṇe.

23. Kaṭha sosanapākesu vaṭha thulattane (bhave);
Kaṭhi sose ruṭha-luṭho'paghāte saṭha ketave.

24. (Siyā haṭha balakkāre kaḍibhede kaḍicchide;
Maṇḍa vibhūsane caṇḍa caṇḍikke bhaḍi bhaṇḍane.

25. Paḍi uppaṇḍane liṅgavekalle muḍi khaṇḍane,
Gaḍi vatte'kadesamhi gaḍi sannivaye('pica;);

26. Raḍi-eraḍi hiṃsāyaṃ piḍi saṅghātaādisu,
Kuḍi dāhe paḍi gate hiḍi āhiṇḍane (siyā;);

27. Karaṇḍa bhājana'tthamhi (atho) laḍi jigucchane,
(Vattate) meḍikoṭille saḍi gumbatthamīraṇe;

28. (Atho'pi) aḍi aṇḍatthe (dissate) tuḍi toḍane,
Vaḍḍha saṃvaḍḍhane kaḍḍha kaḍḍhaṇe bhaṇa bhāsane;

29. Soṇa vaṇṇe guṇa'bhyāse iṇa-pheṇa dvayaṃ gate,
Paṇa vohārathomesu (vattate) kaṇa milane;

30. Aṇa-raṇa-kaṇa-muṇa-kvaṇa-kuṇa sadde,
Yata patiyatane juta dittimhi;
Ata-pata gamane cita saññāṇe,

Kita vāsā’do vatu vattumhi.

31. (Bhave) kattha silāghāyaṃ matha-mattha viloḷane,
Nātha yācanasantāpa isserā’siṃsanesu (ca;)

32. Putha (ce) puthu vitthāre byatha bhīticalesu (ca),
Gotthu vaṃse patha-pantha gate nanda samiddhiyaṃ;

33. Vandā’bhivādathomesu gada byattavace’(pica),
(Atho) ninda garahāyaṃ khadi pakkhandanādisu;

34. Edī (tu) kiñcicalena cadi kantihiḷādane,
Kilidī paridevādo udissavakiledane;

35. Idī (tu) paramissariye adiandu (ca) bandhane,
Bhaganda sevane (hoti) bhadda kalyāṇakammani;

36. Sida siṅgārapākesu sadduharitasosane,
Madi balye muda-madā santose madda maddane;

37. Sandu passavanādīsu kanda’vhāne (ca’) rodane,
Vida lābhe dada dāne rudi assuvimocane;

38. Sado visaraṇā’dānagamane (cā’)vasādane,
Hiḷāda (tu) sukhe sūdakkharaṇe rada vilekhaṇe;

39. Sāda assādanādīsu gada byattavace’(pica),
Nada abyattasadde (tu) radā’dā-khāda-bhakkhaṇe;

40. Adda yācanayātrādisva (tho) mida sinehane,
(Siyā) khuda jigacchāyaṃ daḷidda duggaccaṃ (hi tu;)

41. Dā dave du gatīvuddhayaṃ dā dāne vida jānane,
Tadi ālasiye bādha bādhāyaṃ gudha kīḷane;

42. (Atho) gādha patiṭṭhāyaṃ vuṭhu-edha (ca) vuddhiyaṃ,
Dhā (hoti) dhāraṇe (ceva) cintāyaṃ budha bodhane;

43. Sidhu gatimhi yudha sampahāre vidha vedhane,
Rādha hiṃsāyasaṃrādhe badha-bandha (ca) bandhane;

44. Sidha-sādha (ca) siddhimhi dhe pāne indha dittiyaṃ,
Māna pūjāya vana-sana sambhave ana pāṇane;
Kana dittigatīkantyaṃ khana-khanva’vadāraṇe.

45. Gupa gopanake gupa saṃvaraṇe tapa santāpe tapa issariye,
Cupa mandagate tapuubbege rapa-lapa vākye sapa akkose;

46. Japa-jappa vace’byatte tappa santappane (siyā),
Kapi kiñcicale kappa sāmatthe vepu kampane;

47. Tappa santagatecchede takke hiṃsādisu’(ccate),
Vapa bījavinikkhepe dhūpa santapane’(pi ca);

48. Capa sāntve pu pavane jhapa dāhe supo saye,
Puppha vikasane (hoti) ramba’lambavasaṃsane;

49. Cumba vadanasaṃyoge kamba saṃvaraṇe (mato),
Amba sadde (ca) assāde tāyane sabi maṇḍane;

50. Gabba dappe’bba-sabbā’(pi) gamane pubba pūraṇe,
Gumba’bbagumbane cabba adane ubba dhāraṇe;

51. Labha lābhe jambha gattavināme subha sobhane,
Bhī bhaye rabha rābhasse (cā)’rambhe khubha sañcale;

52. Thambha-khambha patibandhe gabbha pāgabbhiye vadhe,
Sumbha saṃsumbhane sambha vissāse yabha methune;

53. Dubha jīgiṃsane dabbha ganthane udrabhā’dane,
Kamū (tu) padavikkhepe khamū (tu) sahaṇe (siyā;)

54. Bhamu anavaṭṭhāne (ca) vamu uggiraṇādisu,
Kilamu-klamū gelaññe ramu kīḷā’ya (mīrito;)

55. Damo dame nama name (atho) sama parissame,
Yamu uparame nāse ama yāte mu bandhane;

56. Dhamo pumo (ca) dhamane tama saṅkāvibhūsane,
Dhuma-thīma (ca) saṅghāte tama sāntva’vasādiye;

57. Ayo vayo paya-mayo nayo rayagatimhi (ca)
Daya dānagatīrakkhā hiṃsādisu yu missane;

Cāya sampūjane tāya santāne pāya vuddhiyaṃ,
(Atho) usūya dosā’vikaraṇe sāya sāyane;

58. Tara taraṇasmiṃ thara santharaṇe bhara bharaṇasmiṃ phara sampharaṇe,
Sara gati cintā hiṃsā sadde phura calanādo hara haraṇasmiṃ;

59. Ri santatismiṃ ri gate ru sadde khuracchidasmiṃ dhara dhāraṇamhi,
Jara jīraṇatthe marapāṇacāge khara sekanāse ghara sevanamhi;

60. Garo nigareṇa seke dara ḍāhe vidāraṇe,
Cara gatibhakkhaṇesu vara saṃvaraṇādisu;

61. Caracchede aranāse gate (ca) pūra pūraṇe,
Kura kkose nara naye jāgara supinakkhaye;

62. Pīlu-palū-sala-hulā gatya’tthā cala kampane,
Khala sañcalane phulla vikāse jala dittiyaṃ;

63. Phala nipphattiyaṃ (hoti) dala dittividāraṇe,
Dala duggatiyaṃ nīla vaṇṇe mīla nimīlane;

64. Sila samādhimhi kīla bandhe gala-gilā’dane,
Kūla āvaraṇe sūla rujāyaṃ balapāṇane;

65. Tala-mūla patiṭṭhāyaṃ vala-valla nivāraṇe,
Palla ninne (ca) gamane mala-malla’vadhāraṇe;

66. (Vattate) khila kāṭhinne kalile ala-kala dvayaṃ,
Vella sañcalane kalla sajjane alibandhane;

67. Culla hāvakiraye thūlā’kassane cūla maddane,
(Vattate) khala soceyyo pala rakkhagatesu(pi;)

68. Kela-khela-cela-pela-vela-sañcalanādisu,
Ava rakkhaṇe jīva pāṇadhāraṇe (tu) plavo gate;

69. Kaṇḍuvanamhi kaṇḍuvo saraṇe chedane dave,
Davo (tu) davane devu devane sevu sevane;

70. Dhāva gamanavuddhimhi (paṭhito) dhovu dhovane;
Ve-vī dve tantusantāne ve-vu saṃvaraṇe (siyā)
Hve avhāne keva seke dhuva yātrā thiresu (ca;);

71. Asa gasa adane ghasa adanasmiṃ-isa pariyese isuicchāyaṃ,
Sasu pāṇanagatihiṃsā’dya’tthe-masa āmasane musa sammose;

72. Kusa akkose dusa appīte-tusa santose pusa posamhi,
Rusa ālepe rusa hiṃsāyaṃ-masu macchere usu dāhe (’pi;)

73. Hasa hasanasmiṃ ghusa saddasmiṃ-tasa ubbege trasa ubbege,
Lasa kantya’tthe rasa assāde-(puna)bhasa bhasmikaraṇe(cā’pi;)

74. Gavesa maggaṇe paṃsa nāsane disa pekkhaṇe,
Sāsā’nusiṭṭhiyaṃ haṃsa pitiyaṃ pāsa bandhane;

75. Saṃsa pasaṃsane issa issāyaṃ kassa kassane,
Dhaṃsa padhaṃsane siṃsa icchāyaṃ ghaṃsa ghaṃsane;

76. Saṃsa-daṃsā (tu) ḍasane bhāsa vācāya dittiyaṃ,
(Siyā) bhusa alaṅkāre (atho) āsū’pavesane;

77. Vasa kantinivāsesu vassasecanasaddane,
Kisa sāṇe kasa gate kasa hiṃsāvilekhane;

78. Disā’tisajjanā’dīsu kāsa dittimhi sajjane,
(Duve dhātu) khasa-jhasa hiṃsāyaṃ misa milane;

79. Su hiṃsākulasandhānayātrā’dīsu su passave,
Su sadde su pasavane si saye (ca) si sevane;

80. Maha pūjāyā’rahapūjāyaṃ-guha saṃvaraṇe liha assāde,
Raha cāgasmiṃ muha mucchāyaṃ-maha sattāyaṃ bahu saṃkhyāne;

81. Saha khame daha bhasmikaraṇe (ca) patiṭṭhāyaṃ,
Ruha sañjanane ūha vitakke vaha pāpaṇe;

82. Duha’ppapūraṇe nāse diho upacaye (mato),
Nindāyaṃ garaho īha ghaṭṭane miha sevane;

83. Gāha viloḷane brūha-baha-braha (ca) vuddhiyaṃ,
Vhe saddamhi hasane hā cāge luḷa manthane
Kīḷavihāramhi laḷa vilāse’(mesavuddhikā;)

Tudādayo avuddhikā

84. Tuda byathāyaṃ (tu) nuda kkhepaṇe likha lekhaṇe,
Kuca saṅkocane rica kkharaṇe khaca bandhane;

85. Uca sadde samavāye vijī bhayacalesu (ca),
(Vattate) bhuja koṭille valañjo (tu) valañjane;

86. Bhaja sevāputhakkāre ruja roge aṭā'ṭane,
Kuṭacchede (ca) koṭille agā sajjhāyanā'disu;

87. Puṇo subha kiraye vatta vattane cata yācane,
Putha pāke pūtibhāve kuthasaṃklesane'(pi ca;)

88. (Ubho dhātu) putha-patha vitthāre vida jānane,
Hada uccāra ussagge-cintāyaṃ mida hiṃsane;

89. Nandha vinandhane thīna-puna saṅghātavācino,
Kapa acchādane vappa vāraṇe khipa peraṇe;

90. Supo saye chupo phasse (vattate) capa sāntvane,
Nabha (dhātu) vihiṃsāyaṃ rumbha uppīḷanādisu;

91. Sumbha saṃsumbhane jambha jambhane jubha nicchubhe,
Ṭhubha niṭṭhubhane camu adane chamu hīḷane;

92. Jhamu dāhe chamu adane irīya vattane'(pi ca),
Kira (dhātu) vikiraṇe giro nigiraṇā'disu;

93. Phura sañcalanādīsu kura saddā'danesu (ca),
Khuracchede vilikhaṇe ghura bhīme gilā'dane;

94. Tila snehe cila vāse hila hāve silu'ñchane,
Bila bhede thūla caye kusacchedana pūraṇe;

95. Visappavese pharaṇe disā'tisajjanā'disu
Phula phasse musa theyye thusa appikirayāya (tu)
Guḷa mokkhe guḷa parivattanamhi (tudādayo;)

Hū bhuvādayo luttavikaraṇā

96. Hū-bhū sattāya (mu'ccanti) i ajjhāne gatimhi (ca,)
Khā-khyā (dvayaṃ) pakathane ji jaye ñā'vabodhane;

97. Sī-ḷī vehāsagamane ṭhā gatīvinivuttiyaṃ,
Nī pāpaṇe muna ñāṇe hana hiṃsāgatīsu ('pi)

98. Pārakkhaṇamhi pā pāne brū vācāyaṃ viyattiyaṃ,
Bhā dittiyaṃ mā pamāṇe (atho) yā pāpuṇe (siyā;)

99. (Duvepi) rā-lā ādāne vā gatīgandhanesu (pi,)
Asa (dhātu) bhuvi (khyāto) si saye sā samatthiye;

Juhotyā'dayo sadvibhāvaluttavikaraṇā.

100. Hū dāne'(pi ca) ādāne havyadāne (ca vattate,)
Hā cāge kamu yātrāyaṃ dā dāne dhā (ca) dhāraṇe;

Avikaraṇabhūvādayo samattā.

Rudhādayo

101. Rudhi āvaraṇe muca mocane rica recane,
Sica seke yuja yoge bhuja pālanabhojane;

102. Katicchede chidi dvedhākaraṇe bhida vidāraṇe
Vida lābhe lupacchede vināse lipalimpane
Pisa saṃcuṇṇane hisi vihiṃsāyaṃ (rudhādayo;)

Divādayo

103. Divu kīlā vijigiṃsā vohārajjuti thomite,
Sivu tantūnasantāne khī khaye khā pakāsane;

104. Kā-gā sadde (pi) ghā gandho'pādāne ruca rocane,
Kaca dityaṃ muca moce (atho) vica vivecane;

105. Rañja rāge sañja saṅge khalane majja suddhiyaṃ,
Yujo samādhimhi lujo vināse jhā vicintane;

106. Tā pālane chidi dvedhākāre mida sinehane,
Madu'mmāde khida dīnabhāve bhida vidāraṇe;

107. Sida pāke padagate vida sattā vicintane,
Dī khaye supane dā (ca) dāne dātva'vakhaṇḍane;

108. Budhā'vagamanā'dīsu atthesu yudha yujjhane,
Kudha kope sudha soce rādha hiṃsāya siddhiyaṃ;

109. Idha saṃsiddhivuddhīsu sidha-sādha (ca) siddhiyaṃ,
Vidha vedhe gidha gedhe rudhi āvaraṇā'disu;

110. Mana ñāṇe janu'ppāde hana hiṃsāgatīsu (pi,)
Sinā soce kupa kope tapa santāpa pīṇane;

111. Lupacchede rupa nāse pakāse dipa dittiyaṃ,
Dapa hāse labha lābhe lubha gedhe khubho cale;

112. Samū'pasama khedesu hara-hirī (ca) lajjane,
Milā gattavīnāme (ca) gilā hāsakkhaye (pi ca;)

113. Lī silese dravīkāre vā gatī bandhanesu (ca,)
Lisi lese tusa tose silisā'liṅganādisu;

114. Kilisa kaliso'patāpe (atho) tasa pipāsane,
Rusa rose disa-dusa appītimhi (duve siyuṃ;)

115. Yasuppayatane asu khepane (pi ca vattate,)
Susa sose bhasa adhopāte nasa adassane;

116. Sā'ssāde sā'vasāne (ca) sā tanūkaraṇe (pi ca) hā cāge muha vecitte naha sajjanabandhane naha soce pihicchāyaṃ siniha-saniha pītiyaṃ.

Svādayo

117. Su savaṇe saka sattimhi khī khayamhi gi saddane,

Apa-sambhū (ca) pāpuṇane hi gatimhi vū saṃvare;

Kiyādayo

118. Kī vinimaye ci caye ji jaye ñā’vabodhane,
Thava’bhitthave kampane dhu (atho) pu pavane (siyā;)

119. Pī tappaṇe mā pamāṇe khipakkhepe mi hiṃsane,
Mi pamāṇe mu bandhe (ca) lu pacchede si bandhane
Asa bhakkhaṇe (atho) gaha upādāne (kiyādayo;)

Tanādayo

120. Tanu vitthāre saka sattismiṃ-du paritāpe sanu dānasmiṃ,
Vana yācāyaṃ manu bodhasmiṃ-hi gate apa pāpuṇanasmiṃ (hi,)
Kara karaṇasmiṃ(bhavati)si bandhe-su abhissavane(tanu ādīni;)

Niccaṃ ṇeṇayantā curādayo.

121. Cura theyye loka (dhātu) dassane aki lakkhaṇe,
Siyā thaka patighāte (puna) takka vitakkaṇe;

122. Lakkha dassanaaṅkesu (vattate) makkha makkhaṇe,
Bhakkhā’dane mokkha moce sukha-dukkha (ca) takiraye;

123. Liṅga cittakirayā’dīsu maga-magga gavesane,
(Punā’pi) paca vitthāre klese vañca palambhane.

124. Vacca ajjhāyane acca pūjāyaṃ vaca bhāsane,
Raca patiyatane suca pesuññe ruca rocane;

125. Mucappamocane loca dassane kaca dittiyaṃ,
Sajjā’jja ajjane tajja tajjane vajja vajjane;

126. Yuja saṃyamane pūja pūjāyaṃ tija tejane,
Paja magga saṃvaraṇe gate bhaja vibhājane;

127. (Atho) bhāja puthakkāre sabhāja pītidassane,
(Atho tu) ghaṭa saṅghāte ghaṭṭa sañcalanā’disu;

128. Kuṭa-koṭṭacchedane (dve) kuṭa ākoṭanā’disu,
Naṭa nacce caṭa-puṭa bhede vaṇṭa vibhājane;

129. Tuvaṭṭa ekasayane ghaṭo visaraṇe (siyā),
Guṇṭha oguṇṭhane heṭha bādhāyaṃ veṭha veṭhane
Guḍi veṭhe kaḍi-khaḍi bhedane maḍi bhūsane;

130. Paṇḍa-bhaṇḍa paribhāse daḍi āṇāya (mīrito),
Taḍi saṃtāḷane piṇḍa saṅghāte chaḍḍa chaḍḍane;

131. Vaṇṇa saṃvaṇṇane cuṇṇa cuṇṇane āṇa pesane,
Gaṇa saṃkalane kaṇṇa savaṇe cinta cintane;

132. Santa saṅkocane manta gutta bhāsana jānane,
Cita saṃcetanā’disu kitta saṃsaddane (bhave;)

133. Yata nīyyātane gantha sandabbhe attha yācane,
Katha vākyappabandhe (ca) vida ñāṇe nude cuda;

134. Chadā’pavāraṇe chadda vamane chanda icchayaṃ,
Vadī’bhivāda thomesu bhadikalyāṇakammani;

135. Hiḷāda (tu) sukhe gandha sūcane vidha kampane,
Randha pāke (atho) māna pūjāyaṃ nu tthutimhi (tu;)

136. Thana devasadde ūna parihāne thena coriye,
Dhana sadde ñapa tosa nisāna māraṇā’disu;

137. Lapa vākye jhapa dāhe rupa ropaṇaādisu,
Pī tappane (siyā) kappa vitakke labhi vañcane;

138. (Atho) vahi garahāyaṃ samu sāntvana dassane,
Kamu icchāya kantimhi (siyā) thoma silāghane;

139. Timu temana saṅkāsu ama rogagatā’disu,
Saṃgāma yuddhe (vatteyya) īra vācā pakampane;

140. Vara āvaraṇi’cchāsu yācāyaṃ dhara dhāraṇe,
Tīra kamma samattimhi pāra sāmatthiyā’disu;

141. Tulu’mmāne khala sove sañcaye pālarakkhaṇe,
Kala saṅkalanā’dīsu (bhave) mīla nimīlane;

142. Sīlū’padhāraṇe mūla rohaṇe lala icchane,
Dula ukkhepaṇe pūla mahattana samussaye;

143. Ghusa sadde pisa pese bhusā’laṅkaraṇe (siyā,)
Rusa pārusiye khuṃsa akkose pusa posane;

144. Disa uccāraṇā’dīsu vasa acchādane (siyā,)
Rasa’ssāde rave snehe (atho) sisa visesane;

145. Si bandhe missa sammisse kuha vimbhāpane siyā,
Raha cāge gate (cā’pi) maha pūjāya (mīrito;)

146. Pihi’cchāyaṃ siyā vīḷa lajjāyaṃ eḷa phāḷane
Hīḷa gārahiye pīḷa bādhāyaṃ taḷa tāḷane
Laḷa (dhātū)’pasevā’yaṃ (vattatī’mecurādayo;)

Samattā sattagaṇā.

147. Bhuvādī ca rudhādī ca-divādi svā’dayo gaṇā,
Kiyādī ca tanādī ca-curādītī’dha sattadhā;

148. Kirayāvācittamakkhātu-me’kekattho bahū’dito,
Payogato’nugantabbā-anekatthā hi dhātavo;

149. Hitāya mandabuddhīnaṃ-vyattaṃ vaṇṇakkamā lahuṃ,
Racitā dhātumañjusā-sīlavaṃsena dhīmatā;

150. Saddhammapaṅkeruharājahaṃso,
Āsiṭṭhadhammaṭṭhiti sīlavaṃso;
Yakkhaddilenākhya nivāsavāsī,
Yatissaro soyamidaṃ akāsi;

Kaccāyana dhātumañjūsā samattā.

Sācariyānusiṭṭhā parisiṭṭhaparibhāsā

1. Ekā nekassa rānantū-'bhayesaṃ antimā sarā,
Aṅgānubandhā dhātūnaṃ-vuccante'pi yathākkamaṃ;

2. Dhātuno vyāñjanā pubbe-niggahītaṃ sama'ntimā,
Ivaṇṇenā'rudhādīna-manubandhena ciṇhitaṃ;

3. Sesā'nubandhā sabbesaṃ-hontī'dhu'ccāraṇapphalā,
Uccāvacapphalā bhāsa-ntarampatvā bha vanti'pi;

4. Nāmadhātuka bhāvo'pi-kirayāya adhikārato,
Viruddhantarābhāvā-kvacideva payujjate;

5. Dvandayuttivasā kvāpi-ādeso yovibhattiyā,
Guṇādibhāva saddo'pi-takirayatthe vidhīyate;

Namo tassa bhagavato arahato sammāsambuddhassa

Kaccāyanabyākaraṇaṃ

1. Sandhi

1, 1. Attho akkharasaññāto.

2, 2. Akkharāpādayo ekacattālisaṃ.

3, 3 Tatthodantā sarā aṭṭha.

4, 4. Lahumattā tayo rassā.

5, 5. Aññe dīghā.

6, 8. Sesā byañjanā.

7, 9. Vaggā pañcapañcaso mantā.

8, 10. Aṃiti niggahitaṃ.

9, 11. Parasamaññā payoge.

10, 12. Pubbamadhoṭhitamassaraṃ sarena viyojaye.

11, 14. Naye paraṃ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12, 13. Sarā sare lopaṃ.

13, 15. Vā paro asarūpo.

14, 16. Kvacāsavaṇṇaṃ lutte.

15, 17. Dīghaṃ.

16, 18. Pubbo ca.

17, 19. Yamedantassādeso.

18, 20. Vamodudantānaṃ.

19. 22. Sabbo caṃ ti.

20, 27. Do dhassa ca.

21, 22. Ivaṇṇo yaṃ navā.

22, 28. Evādissa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23, 36. Sarā pakati byañjane.

24, 35. Sare kvaci.

25, 37. Dīghaṃ.

26, 38. Rassaṃ.

27, 39. Lopañca tatrākāro.

28, 40. Para dvebhāvo ṭhāne.

29, 42. Vagge ghosāghosānaṃ tatiyapaṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30, 58. Aṃ byañjane niggahitaṃ.

31. 49. Vaggantaṃ vā vagge.

32, 50. Ehe ñaṃ.

33. 51. Sa ye ca.

34, 52. Madā sare.

35, 34. Ya va ma da na ta ra lā cāgamā.

36, 47. Kvaci o byañjane.

37, 57. Niggahitañca.

38, 53. Kvaci lopaṃ.

39, 54. Byañjane ca.

40, 55. Paro vā saro.

41, 56. Byañjano ca visaññogo.

Iti sandhikappe catuttho kaṇḍo.

42, 32. Gosare puthassāgamo kvaci.

43, 33. Pāssa canto rasso.

44, 24 Abbho abhi.

45, 25. Ajjho adhi.

46, 26. Te na vā ivaṇṇe.

47, 23. Atissa cantassa.

48, 43. Kvaci paṭi patissa.

49, 44. Puthassu byañjane.

50, 45. O avassa.

51, 59. Anupadiṭṭhānaṃ vuttayogato.

Iti sandhikappe pañcamo kaṇḍo.

Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma

52, 60. Jinavacanayuttaṃ hi.

53, 61. Liṅgañca nippajjate.

54, 62. Tato ca vibhattiyo.

55, 63. Si yo aṃ yo nā hi sa naṃ smā hi sanaṃ smiṃ su.

56, 64. Tadanuparodhena.

57, 71. Ālapane si gasañño.

58, 29. Ivaṇṇuvaṇṇā jhalā.

59, 182. Te itthidhyā po.

60, 177. Ā gho.

61, 86. Sāgamo se.

62, 206. Saṃsāsvekavacanesu ca.

63, 217. Etimāsami.

64, 216. Tassā vā.

65, 215. Tato sassa ssāya.

66, 205. Gho rassaṃ.

67, 229. No ca dvādito naṃmhi.

68, 184. Amā pato smiṃsmānaṃ vā.

69, 186. Ādito o ca.

70, 30. Jhalānamiyuvā sare vā.

71, 489. Yavakārā ca.

72, 185. Pasaññassa ca.

73, 174. Gāva se.

74, 169. Yosu ca.

75, 170. Avaṃmhi ca.

76, 171. Āvassu vā.

77, 175, Tato namaṃ patimhālutte ca samāse.

78, 31. O sare ca.

79, 46. Tabbiparītūpapade byañjane ca.

80, 173. Goṇa naṃmhi vā.

81, 172. Suhināsu ca.

82, 149. Aṃmo niggahitaṃ jhalapehi.

83, 67. Saralopo mādesapaccayādimhi saralope tu pakati.

84, 144. Agho rassamekavacanayosvapi ca.

85, 150. Na sismimanapuṃsakāni.

86, 227. Ubhādito naminnaṃ.

87, 231. Iṇṇamiṇṇannaṃ tīhi saṅkhyāhi.

88, 147. Yāsu katanikāralopesu dīghaṃ.

89, 87. Sunaṃhisu ca.

90, 252. Pañcādīnamattaṃ.

91, 194. Patissinīmhi.

92, 100. Ntussanto yosu ca.

93, 106. Sabbassa vā aṃsesu.

94, 105. Simhi vā.

95, 145. Aggissini.

96, 148. Yosvakatarasso jho.

97, 156. Vevosu lo ca.

98, 189. Mātulādīnamānattamīkāre.

99, 81. Smāhismiṃnaṃ mhābhimhi vā.

100, 214. Na timehi katākārehi.

101, 80. Suhisvakāro e.

102, 202. Sabbanāmānaṃ naṃmhi ca.

103, 79. Ato nena.

104, 66. So.

105, 0. So vā.

106, 302. Dīghorehi.

107, 69. Sabbayonīnamāe.

108, 90. Smāsmiṃnaṃ vā.

109, 295. Āya catutthekavacanassa tu.

110, 201. Tayo neva ca sabbanāmehi.

111, 179. Ghato nādīnaṃ.

112, 173. Pato yā.

113, 132. Sakhato gasse vā.

114, 178. Ghate ca.

115, 181. Na ammādito.

116, 157. Akatarassā lato yvālapanassavevo.

117, 124. Jhalato sassa no vā.

118, 146. Ghapato ca yonaṃ lopo.

119, 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

120, 243. Amhassa mamaṃ savibhattissa se.

121, 233. Mayaṃ yomhi paṭhame.

122, 99. Ntussa nto.

123, 103. Ntassa se vā.

124, 98. Ā simhi.

125, 198. Aṃ napuṃsake.

126, 101. Avaṇṇā ca ge.

127, 102. To titā sasmiṃnāsu.

128, 104. Naṃmhi taṃ vā.

129, 222. Imassidamaṃsisu napuṃsake.

130, 225. Amussāduṃ.

131, 0. Itthipumanapuṃsakasaṅkhyaṃ.

132, 228. Yosu dvinnaṃ dve ca.

133, 230. Ticatunnaṃ tisso catasso tayocattāro tīṇi cattāri.

134, 251. Pañcādīnamakāro.

135, 118. Rājassā rañño rājino se.

136, 119. Raññaṃ naṃmhi vā.

137, 116. Nāmhi raññā vā.

138, 121. Smiṃmhi raññe rājini.

139, 245. Tumhamhākaṃ tayi mayi.

140, 232. Tvamahaṃ simhi ca.

141, 241. Tava mama se.

142, 242. Tuyhaṃ mayhañca.

143, 235. Taṃmamaṃmhi.

144, 234. Tavaṃmamañca na vā.

145, 238. Nāmhi tayā mayā.

146, 236. Tumhassa tuvaṃtvamamhi.

147, 246. Padato dutiyācatutthīchaṭṭhīsu vo no.

148, 247. Hemekavacanesu ca.

149, 248. Na aṃmhi.

150, 249. Vā tatiye ca.

151, 250. Bahuvacanesu vo no.

152, 136. Pumantassā simhi.

153, 138. Amālapanekavacane.

154, 0. Samāse ca vibhāsā.

155, 137. Yosvāno.

156, 142. Āne smiṃmhi vā.

157, 140. Hivibhatthimhi ca.

151, 143. Susmimā vā.

159, 139. U nāmhi ca.

160, 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161, 244. Tumhamhehi namākaṃ.

162, 237. Vā yvappaṭhamo.

163, 240. Sassaṃ.

164, 200. Sabbanāmakārate paṭhamo.

165, 208. Dvandaṭṭhā vā.

166, 209. Nāññaṃ sabbanāmikaṃ.

167, 210. Bahubbīhimhi ca.

168, 203. Sabbato naṃ saṃsānaṃ.

169, 117. Rājassa rāju sunaṃ hisu ca.

170, 220. Sabbassimasse vā.

171, 219. Animi nāmhi ca.

172, 218. Anapuṃsakassā yaṃ smimhi.

173, 223. Amussa mo saṃ.

174, 211. Etatesaṃ to.

175, 212. Tassa vā nattaṃ sabbattha.

176, 213. Sasmāsmiṃsaṃsāsvattaṃ 0.0011.

177, 221. Imasaddassa ca.

178, 224. Sabbato ko.

179, 204. Ghapato smiṃ sānaṃ saṃsā.

180, 207. Netāhi smimāyayā.

181, 95. Manogaṇādito smiṃnānamiā.

182, 97. Sassa co.

183, 48. Etesamo lope.

184, 96. Sa sare vāgamo.

185, 112. Santasaddassā so bhe bo cante.

186, 107. Simhi gacchantādīnaṃ ntasaddo aṃ.

187, 108. Sesesu ntuva.

188, 155. Brahmatta sakha rājādito amānaṃ.

189, 113. Syā ca.

190, 114. Yonamāno.

191, 130. Sakhato cāyo no.

192, 135. Smime.

193, 122. Brahmato vassa ca.

194, 131. Sakhantassi nonānaṃsesu.

195, 134. Āro himhi vā.

196, 133. Sunamaṃsu vā.

197, 125. Brahmato tu smiṃni.

198, 123. Uttaṃ sanāsu.

199, 158. Satthupitādīnamā sismiṃ silopo ca.

200, 196. Aññesvārattaṃ.

201, 163. Vā naṃmhi.

202. 164. Satthunattañca.

203, 162. U sasmiṃ salopo ca.

204, 167. Sakkamandhātādīnañca.

205, 160. Tato yonamo tu.

206, 165. Tato smimi.

207, 161. Nā ā.

207, 161. Āro rassamikāre.

209, 168. Pitādīnamasimhi.

210, 239. Tayātayinaṃ takāro tvattaṃ vā.

Iti nāmakappe tatiyo kaṇḍo.

211, 126. Attanto hismimanattaṃ.

212, 129. Tato smiṃ ni.

213, 127. Sassano.

214, 128. Smā nā.

215, 141. Jhalato ca.

216, 180. Ghapato smiṃyaṃ vā.

217, 199. Yonaṃ ni napuṃsakehi.

218, 196. Ato niccaṃ.

219, 195. Siṃ.

220, 74. Sesato lopaṃ gasipi.

221, 282. Sabbāsamāvusopasagganipātādīhi ca.

222, 327. Pumassa liṅgādīsu samāsesu.

223, 188. Aṃ yamīto pasaññato.

224, 153. Naṃ jhato katarassā.

225, 151. Yonaṃ no.

226, 154. Smiṃni.

227, 270. Kissa ka ve ca.

228, 272. Ku hiṃ haṃsu ca.

229, 226. Sesesu ca.

230, 262. Tra to thesu ca.

231, 263. Sabbassetassākāro vā.

232, 267. Tre niccaṃ.

233, 264. E tothesu ca.

234, 265. Imassi thaṃ dāni ha to dhesu ca.

235, 281. A dhunāmhi ca.

236, 280. Eta rahimhi.

237, 176. Itthiyamato āpaccayo.

238, 187. Nadādito vā ī.

239, 190. Ṇava ṇika ṇeyya ṇantuhi.

240, 193. Patibhikkhurājīkārantehi inī.

241, 191. Ntussa tadhīkāre.

242, 192. Bhavato bhoto.

243, 110. Bho ge tu.

244, 72. Akārapitādyantānamā.

245, 152. Jhalapā rassaṃ.

246, 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247, 261. Tvādayo vibhattisaññāyo.

248, 260. Kvaci to pañcamyatthe.

249, 266. Tratha sattamiyā sabbanāmehi.

250, 268. Sabbato dhi.

251, 269. Kiṃsmā vo.

252, 271. Hiṃhaṃhiñcanaṃ

253, 273. Tamhā ca.

254, 274. Imasmā hadhā ca.

255, 275. Yato hiṃ.

256, 0. Kāle.

257, 276. Kiṃsabbaññekayakuhi dādācanaṃ.

258, 278. Tamhā dāni ca.

259, 279. Imasmā rahidhunādāni ca.

260, 277. Sabbassa so dāmhi vā.

261, 369. Avaṇṇo ye lopañca.

262, 391. Vuḍḍhassa jo iyiṭṭhesu.

263, 392. Pasatthassa so ca.

264, 393. Antikassa nedo.

265, 394. Bāḷhassa sādho.

266, 395. Appassa kaṇa.

267, 396. Yuvānañca.

268, 397. Vantumantuvīnañca lopo.

269, 41. Yavataṃ talaṇadakārānaṃ byañjanāni calañajakārattaṃ.

270, 120. Amha tumha ntu rāja brahmatta sakha satthu– pitādīhi smā nāva.

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttaṃ niṭṭhitaṃ.

3. Kāraka

271, 88. Yasmā dapetiṃ bhayamādatte vā tadapādānaṃ. (308)

272, 309. Dhātunāmānamupasaggayogādīsvapi ca.

273, 310. Rakkhaṇatthānamicchitaṃ.

274, 311. Yena vā dassanaṃ

275, 312. Dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga suddhappamocanahetu vivittappamāṇapubbayoga bandhanaguṇavacana pañhakathana thokātattūsu ca.

276, 302. Yassa dātukāmo rocate dhārayate pā taṃ sampadānaṃ.

277, 303. Silāgha hanu ṭhā sapa dhāra piha kudha duhisso ssūya rādhikkha paccāsuṇa anupatigiṇa pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini gatyatthakammaniāsisatthasammutibhiyyasattamyatthesu ca.

278, 320. Yodhāro tamokāsaṃ.

279, 292. Yena vā kayirate taṃ karaṇaṃ.

280, 285, Yaṃ karoti taṃ kammaṃ.

281, 294. Yo karoti sa kattā.

282, 295. Yo kārehi sa hetu.

283, 316. Yassa vā pariggaho taṃ sāmī.

284, 283. Liṅgatthe paṭhamā.

285, 70. Ālapane ca.

286, 291. Karaṇe tatiyā.

287, 296, Sahādiyoge ca.

288, 293. Kattari ca.

289, 297. Hetvatthe ca.

290, 298. Sattamyatthe ca.

291, 299. Yenaṅgavikāro.

292, 300. Visesane ca.

293, 301. Sampadāne catutthī.

294, 305. Namoyogādīsvapi ca.

295, 307. Apādāne pañcamī.

296, 314. Kāraṇatthe ca.

297, 284. Kammatthe dutiyā.

298. 287. Kāladdhānamaccantasaṃyoge.

299, 288. Kammappavacanīyayutte.

300, 286. Gati buddhi bhuja paṭha hara kara sayādīnaṃkā rite vā.

301, 315. Sāmismiṃ chaṭṭhī

302, 319. Okāse sattamī.

303, 321. Sāmissarādhipati dāyāda sakkhī pathibhū pasuta kusalehi ca.

304, 322. Niddhāraṇe ca.

305, 323. Anādare ca.

306, 289. Kvaci dutiyā chaṭṭhīnamatthe.

307, 290. Tatiyāsattamīnañca.

308, 317. Chaṭṭhī ca.

309, 318. Dutiyāpañcamīnañca.

310, 324. Kammakaraṇanimittatthesu sattamī.

311, 325. Sampadāne ca.

312, 326. Pañcamyatthe ca.

313, 327. Kālabhāvesu ca.

314, 328. Upa’dhyādhikissaravacane.

315, 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kārakasuttaṃ niṭṭhitaṃ.

4. Samāsa

316, 331. Nāmāna samāso yuttattho.

317, 332. Tesaṃ vibhattiyo lopā ca.

318, 333. Pakati cassa sarantassa.

319, 330. Upasagganipātapubbako abyayībhāvo.

320, 335. So napuṃsakaliṅgo.

321. 349. Digussekattaṃ.

322, 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.

323, 360. Vibhāsā rukkha tiṇa pasu dhana dhañña janapadā dīnañca.

324, 339. Dvipade tulyādhikaraṇe kammadhārayo.

325, 348. Saṅkhyāpubbo digu.

326, 341. Ubhe tappurisā.

327, 351. Amādayo parapadebhi.

328, 352. Aññapadatthesu bahubbīhi.

329, 357. Nāmānaṃ samuccayo dvando.

330, 340. Mahataṃ mahā tulyādhikaraṇe pade.

331, 353. Itthiyaṃ bhāsitapumitthī pumāva ce.

332, 343. Kammadhārayasaññe ca.

333, 344. Attaṃ nassa tappurise.

334, 345. Sare ana.

335, 346. Kadi kussa.

336, 347. Kā’ppatthesu ca.

337, 350. Kvaci samāsanta gatānamakāranto.

338, 356. Nadimhā ca.

339, 358. Jāyāya tudaṃ jāni patimhi.

340, 355. Dhanumhā ca.

341, 336. Aṃvibhattīnamakārantā abyāyitāvā.

342, 337. Saro rasso napuṃsake.

343, 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasutthaṃ niṭṭhitaṃ.

5. Taddhita

244, 361. Vā ṇā’pacce.

345, 366. Ṇāyana ṇāna vacchādito.

346, 367. Ṇeyyo kattiyādīhi.

347, 368. Ato ṇi vā.

348, 371. Ṇavopakvādīhi.

349, 372. Ṇera vidhavādito.

350, 373. Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko.

351, 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa jīvikatthesu ca.

352, 376. Ṇa rāgā tassedamaññatthesu ca.

353, 378. Jātādīnamimiyā ca.

354, 379. Samūhatthe kaṇa ṇā.

355, 380. Gāma jana bandhu sahāyādīhi tā.

356, 381. Tadassa ṭhānamiyo ca.

357, 382. Upamatthāyitattaṃ.

358, 383. Tannissitatthe lo.

359, 384. Ālu tabbahule.

360, 387. Ṇuttatā bhāve tu.

361, 388. Ṇa visamādīhi.

362, 389. Ramaṇīyādito kaṇa

363, 390. Visese taratamisikiyiṭṭhā.

364, 398. Tadassatthīti vī ca.

365, 399. Tapādito sī.

366, 400. Daṇḍādito ika ī.

367, 401. Madhvādito ro.

368, 402. Guṇādito vantu.

369, 403. Satyādīhi mantu.

370, 405. Saddhādito ṇa.

371, 404. Āyussukārāsa mantumhi.

372, 385. Tappakativacane mayo.

373, 406. Saṅkhyāpūraṇe mo.

374, 408. Sa chassa vā.

375, 412. Ekādito dasassī.

376, 257. Dase so niccañca.

377, 0. Ante niggahitañca.

378, 414. Ti ca.

379, 258. La da rānaṃ.

380, 255. Vīsati dasesu bā dvissa tu.

381, 254. Ekādito dassa ra saṅkhyāne.

382, 259. Aṭṭhādito ca.

383, 353. Dvekaṭṭhānamākāro vā.

384, 407. Catucche hi tha ṭhā.

385, 409. Dvitīhi tiyo.

386, 410. Tiye dutāpi ca.

387, 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadivaḍḍha diyaḍḍha’ ḍḍhatiyā.

388, 68. Sarūpāna mekasesvasakiṃ.

389, 413. Gaṇanedasassa dvi ti catu pañca cha satta aṭṭhanavakānaṃ vī ti cattāra paññā cha sattāsanavā yosu yonañcīsamāsaṃṭhiritītuti.

390, 256. Catūpapadassa lopo tu’ttarapadādicassa cu copi navā.

391, 423. Yadanupapannā nipātanā sijjhanti.

392, 418. Dvādito ko’nekatthe ca.

393, 415. Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahassañca yomhi.

394, 416. Yāva taduttari dasaguṇitañca.

395, 417. Sakanāmehi.

396, 363. Tesaṃ ṇo lopaṃ.

397, 420. Vibhāge dhā ca.

398, 421. Sabbanāmehi pakāravacane tu thā.

399, 422. Kimimehi thaṃ.

400, 364. Vuddhādisarassa vā’saṃyogantassa saṇe ca.

401, 375. Māyūnamāgamo ṭhāne.

402. 377. Āttañca.

403, 354. Kvacādimajjhuttarānaṃ dīgharassa paccayesu ca.

404, 370. Tesu vuddhi lopāgama vikāra viparitādesā ca.

405, 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṃ niṭṭhitaṃ.

6. Ākhyāti

406, 429. Atha pubbāni-vibhattīnaṃ cha parassapadāni.

407, 439. Parāṇuttanopadāni.

408, 430. Dve dve paṭhamamajjhimuttamapurisā.

409, 441. Sabbesamekābhidhāne paro puriso.

410, 432. Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo.

411, 436. Tumhe majjhimo.

412, 437. Amhe uttamo.

413, 426. Kāle.

414, 428. Vattamānā paccuppanne.

415, 451. Āṇātyāsiṭṭhe’nuttakāle pañcamī.

416, 454. Anumatiparikappetthesu sattamī.

417, 460. Apaccakkhe parokkhā’tīte.

418, 456. Hiyyopabhuti paccakkhe hiyyattanī.

419, 469. Samīpe’jjatanī.

420, 471. Māyoge sabbakāle ca.

421, 473. Anāgate bhavissantī.

422, 475. Kriyātipanne’tīte kālātipatti.

423, 426. Vattamānā tī anti, si tha, mi ma te ante, sevhe, e mhe.

424, 450. Pañcamī tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase.

425, 453. Sattamī eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe.

426, 459. Parokkhā a u, e ttha, aṃ mha, ttha re, ttho vho, iṃ mhe.

427, 455. Hiyyattanī ā ū, o ttha, aṃ mhā, ttha tthuṃ, sevhaṃ, iṃ mhase.

427, 468. Ajjatanī īñaṃ ottha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe.

429, 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe.

430, 474. Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmā, ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase.

431, 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṃ.

Iti ākhyātakappe paṭhamo kaṇḍo.

432, 362. Dhātuliṅgehi parā paccayā.

433, 528. Tijagupakitamānehi khachasā vā.

434, 534. Bhujaghasaharasupādīhitumicchatthesu.

435, 536. Āya nāmato kattūpamānādācāre.

436, 537. Īyū’pamānā ca.

437, 538. Nāmamhā’tticchatthe.

438, 540. Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe.

439, 539. Dhāturūpe nāmasmā ṇa yo ca.

440, 445. Bhāvakammesu yo.

441, 447. Tassa cavaggayakāravakārattaṃ sadhātvantassa.

442, 448. Ivaṇṇāgamo vā.

443, 449. Pubbarūpañca.

444, 511. Tathā kattari ca.

445, 433. Bhūvādito a.

446, 509. Rudhādito niggahitapubbañca.

447, 510. Divādito yo.

448, 512. Svādito ṇuṇā uṇā ca.

449, 513. Kiyādito nā.

450, 517. Gahādito ppaṇhā.

451, 520. Tanādito oyirā.

452, 525. Curādito ṇe ṇayā.

453, 444. Attanopadāni bhāve ca kammani.

454, 440. Kattari ca.

455, 530. Dhātuppaccayehi vibhattiyo.

456, 420. Kattari parassapadaṃ.

457, 424. Bhūvādayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458, 461. Kvacādivaṇṇānamekassarānaṃ dvebhāvo.

459, 462. Pubbo’ bbhāso.

460, 506. Rasso.

461, 464. Dutiyacatutthānaṃ paṭhamatatiyā.

462, 467. Kavaggassa cavaggo.

463, 532. Mānakitānaṃ va tattaṃ vā.

464, 504. Hassa jo.

465, 463. Antassivaṇṇākāro vā.

466, 489. Niggahitañca.

467, 533. Tato pāmānānaṃ vāmaṃ sesu.

468, 492. Ṭhā tiṭṭho.

469, 494. Pā pivo.

470, 514. Ñāssa jājaṃnā.

471, 483. Disassa passa dissa dakkhā vā.

472, 531. Byañjanantassa co chappaccayesu ca.

473, 529. Ko khe ca.

474, 535. Harassa gī se.

475, 465. Brūbhūnamāhabhūvā parokkhāyaṃ.

476, 442. Gamissanto ccho vā sabbāsu.

477, 479. Vacassa’jjatanimhi makārā o.

478, 438. Akāro dīghaṃ himimesu.

479, 452. Hi lopaṃ vā.

480, 490. Hotissare’ ho’he bhavissantimhi sassa ca.

481, 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482, 508. Dādantassaṃ mimesu.

483, 527. Asaṃyogantassa vuddhi kārite.

484, 542. Ghaṭādīnaṃ vā.

485, 434. Aññesu ca.

486, 543. Guhadusānaṃ dīghaṃ.

487, 478. Vaca vasa vahādīnamukāro vassaye.

488, 481. Ha vipariyayo lo vā.

489, 519. Gahassa ghe ppe.

490, 518. Halopo ṇhāmhi.

491, 523. Karassa kāsattamajjatanimhi.

492, 499. Asasmā mimānaṃ mimhā’ntalopo ca.

493, 498. Thassa tthatthaṃ.

494, 495. Tissa tissa tthitthaṃ.

495, 500. Tussa tthuttaṃ.

496, 497. Simhi ca.

497, 477. Labhasmā īaṃnaṃ tthattaṃ.

498, 480. Kusasmā dī cchi.

499, 480. Dā dhātussa dajjaṃ.

500, 486. Vadassa vajjaṃ.

501, 443. Gamissa ghammaṃ.

502, 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnamī.

503, 485. Yajassādissi.

504, 470. Sabbato uṃ iṃsu.

505, 482. Jaramarānaṃ jīra jīyya mīyyā vā.

506, 496. Sabbatthā’sassādilopo ca.

507, 501. Asabbadhātuke ñā.

508, 515. Yyessa ñāto iyā ñā.

509, 516. Nāssa lopo yakārattaṃ.

510, 487. Lopañcettamakāro.

511, 521. Uttamokāro.

512, 522. Karassākāro ca.

513, 435. O ava sare.

514, 491. E aya.

515, 541. Te āvāyā kārite.

516, 466. Ikārāgamo asabbadhātukamhi.

517, 488. Kvaci dhātuvibhattippaccayānaṃ dīghaviparītādesa lopāgamā ca.

518, 446. Attanopadāni parassapadattaṃ.

519, 457. Akārāgamo hiyyatthanīajjatanīkālātipattīsu.

520, 502. Brūto ī timhi.

521, 425. Dhātussanto lopo’ nekasarassa.

522, 476. Isuyamūnamanto ccho vā.

523, 526. Kāritānaṃ ṇo lopaṃ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṃ niṭṭhitaṃ.

7. Kibbidhāna

524, 561. Dhātuyā kammādimhi ṇo.

525, 565. Saññāyama nu.

526, 567. Pure dadā ca iṃ.

527, 568. Sabbato ṇvutvā’vī vā.

528, 577. Visa ruja padādito ṇa.

529, 580. Bhāve ca.

530, 584. Kvi ca.

531, 589. Dharādīhi rammo.

532, 590. Tassīlādīsu ṇī tvā vī ca.

533, 591. Sadda kudha cala maṇḍattha rucādīhi yu.

534, 592. Pārādigamimhā rū.

535, 593. Bhikkhādito ca.

536, 594. Hanatyādīnaṃ ṇuko.

537, 566. Nu niggahitaṃ padante.

538, 595. Saṃhanā'ññāya vā ro gho.

539, 558. Ramhi ranto rādino.

540, 545. Bhāvakammesu tabbā'nīyā.

541, 552. Ṇyo ca.

542, 557. Karamhā ricca.

543, 555. Bhūto'bba.

544, 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.

545, 548. Te kiccā.

546, 562. Aññe kitta.

547, 596. Nandādīhi yu.

548, 597. Kattukaraṇapadesesu ca.

549, 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550, 549. Ṇādayo tekālikā.

551, 598. Saññāyaṃ dādhāto i.

552, 609. Ti kiccā'siṭṭhe.

553, 599. Itthiyamatiyavo vā.

554, 601. Karato ririya.

555, 612. Atīte ta tavantu tāvī.

556, 622. Bhāvakammesu ta.

557, 606. Budhagamāditthe kattari.

558, 602. Jito ina sabbattha.

559, 603. Supato ca.

560, 604. Īsaṃdusūhi kha.

561, 636. Icchatthesu samānakattukesu tave tuṃ vā.

562, 638. Arahasakkādīsu ca.

563, 639. Pattavacane alamatthesu ca.

564, 640. Pubbakāle'kakattukānaṃ tuna tvāna tvā vā.

565, 646. Vattamāne māna'ntā.

566, 574. Sāsādīhi ratthu.

567, 575. Pātito ritu.

568, 576. Mānādīhi rātu.

569, 610. Āgamā tuko.

570, 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571, 624. Paccayādaniṭṭhā nipātanā sijjhanti.

572, 625. Sāsadisato tassa riṭṭho ca.

573, 626. Sādisanta puccha bhanja hantādīhi ṭṭho.

574, 613. Vasato uttha.

575, 614. Vasa vāvu.

576, 607. Dha ḍha bha he hi dhaḍḍhā ca.

577, 628. Bhanjato ggo ca.

578, 560. Bhujādīnamanto no dvi ca.

579, 629. Vaca vā vu.

580, 630. Gupādīnañca.

581, 616. Tarādīhi iṇṇo.

582, 631. Bhidādito inna anna īṇā vā.

583, 617. Susa paca sakato kkha kkā ca.

584, 618. Pakkamādīhi nto ca.

585, 619. Janādīna mā timhi ca.

586, 600. Gama khana hana ramādīnamanto.

587, 632. Rakāro ca.

588, Ṭhāpānamiī ca.

589, 621. Hantehi ho hassa ḷo vā adahanahānaṃ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590, 579. Ṇamhi ranjassa jo bhāvakaraṇesu.

591, 544. Hanassa ghāto.

592, 503. Vadho vā sabbattha.

593, 564. Ākārantānamāyo.

594, 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.

595, 637. Tavetunādīsu kā.

596, 551. Gamakhanahanādīnaṃ tuṃtabbādīsu na.

597, 641. Sabbehi tunādīnaṃ yo.

598, 643. Canantehi raccaṃ.

599, 644. Disā svānasvantalopo ca.

600, 645. Mahadabhehi mma yha jja bbha ddhā ca.

601, 334. Taddhitasamāsakitakā nāmaṃ vā'tavetunādīsu ca.

602, 6. Dumhi garu.

603, 7. Dīgho ca.

604, 684. Akkharehi kāra.

605, 547. Yathāgamamikāro.

606, 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607, 578. Niggahita saṃyogādi no.

608, 623. Sabbattha ge hī.

609, 484. Sadassa sīdatthaṃ.

610, 627. Yajassa sarassi ṭṭhe.

611, 608. Hacatutthānamantānaṃ do dhe.

612, 615. Ḍho ḍhakāre.

613, 583. Gahassa ghara ṇe vā.

614, 581. Dahassa do ḷaṃ.

615, 586. Dhātvantassa lopo kvimhi.

616, 587. Vidante ū.

617, 633. Na ma ka rānamantānaṃ niyuttatamhi.

618, 571. Na ka vatthaṃ ca jā ṇvumhi.

619, 573. Karassa ca tattaṃ thusmiṃ.

620, 549. Tuṃtunatabbesu vā.

621, 553. Kāritaṃ viya ṇānubandho.

622, 570. Anakā yu ṇvūnaṃ.

623, 554. Ka gā ca jānaṃ.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttaṃ niṭṭhitaṃ.

8. Uṇādikappa

624, 563. Kattari kitta.

625, 605. Bhāvakammesu kiccattakkhatthā.

626, 634. Kammani dutiyāya tto.

627, 652. Khyādīhi mana ma ca to vā.

628, 653. Samādīhi thamā.

629, 569. Gahassu’padhasse vā.

630, 654. Masussa sussa ccharaccherā.

631, 655. Āpubbacarassa ca.

632, 656. Ala kala salehi la yā.

633, 657. Yāṇa lāṇā.

634, 658. Mathissa thassa lo ca.

635, 559. Pesātisaggapattakālesu kiccā.

636, 659. Avassakādhamiṇesu ṇī ca.

637, 0. Arahasakkādīhi tuṃ.

638, 668. Vajādīhi pabbajjādayo nippajjante.

639, 585. Kvilopo ca.

640, 0. Sacajānaṃ ka gā ṇānubandhe.

641, 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.

642, 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ doraṃ sa kkhī ca.

643, 635. Bhyādīhi mati budhi pūjādīhi ca tto.

644, 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.

645, 662. Akkose namhāni.

646, 419. Ekādito sakissa kkhattuṃ.

647, 663. Sunassunasso ṇa vānuvānūnanakhunānā.

648, 664. Taruṇassa susu ca.

649, 665. Yuvassuvassuvuvānanūnā.

650, 651. Kāle vattamānātīte ṇvādayo.

651, 647. Bhavissati gamādīhi ṇī ghiṇa.

652, 648. Kriyāyaṃ ṇvu tavo.

653, 307. Bhāvavācimhi catutthī.

654, 649. Kammani ṇo.

655, 650. Sese ssaṃ ntu mānānā.

656, 666. Chadādīhi ta traṇa.

657, 667. Vadādīhi ṇitto gaṇe.

658, 668. Midādīhi tti tiyo.

659, 669. Usuranjadasānaṃ daṃsassa daḍḍho ḍhaṭhā ca.

660, 670. Sūvusānamūvusānamato tho ca.

661, 671. Ranjudādīhi dhadiddakirā kvaci jadalopo ca.

662, 672. Paṭito hissa heraṇa hīraṇa.

663, 673. Kaḍhādīhi ko.

664, 674. Khādāmagamānaṃ khandhandhagandhā.

665, 675. Paṭādīlyalaṃ.

666, 676. Puthassa puthu pathā mo vā.

667, 677. Sasvādīhi tu davo.

668, 678. Jhādīhi īvaro.

669, 679. Munādīhi ci.

670, 680. Vidādīlyūro.

671, 681. Hanādīhi nu ṇu tavo.

672, 682. Kuṭādīhi ṭho.

673, 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṃ niṭṭhitaṃ.

Mahākaccāyanasaddāpāṭha

1. Sandhikappa

Paṭhamakaṇḍa

(Ka)

Seṭṭhaṃ tilokamahitaṃ abhivandiyaggaṃ,
Buddhañca dhammamamalaṃ gaṇamuttamañca;
Satthussa tassa vacanatthavaraṃ subuddhuṃ,
Vakkhāmi suttahitamettha susandhikappaṃ.

(Kha)

Seyyaṃ jineritanayena budhā labhanti,
Tañcāpi tassa vacanatthasubodhanena;
Atthañca akkharapadesu amohabhāvā,
Seyyatthiko padamato vividhaṃ suṇeyyaṃ.

1, 1. **Attho akkharasaññāto**.

Sabbavacanānamattho akkhareheva saññāyate. Akkharavipattiyaṃ hi atthassa dunnayathā hoti, tasmā akkharakosallaṃ bahūpakāraṃ suttantesu.

2, 2. **Akkharāpādayo ekacattālīsaṃ**.

Te ca kho akkharā api **a**kārādayo ekacattā līsa suttantesu sopakārā.

Taṃ yathā? A ā i ī u ū e o, ka kha ga gha ṅa, ca cha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha ḷa aṃ, iti **akkharā** nāma.

Tena kvattho? Attho akkharasaññāto.

3, 3. **Tatthodantā sarā aṭṭha**.

Tattha akkharesu **a**kārādīsu **o**dantā aṭṭha akkharā sarā nāma honti.

Taṃ yathā? A ā i ī u ū e o, iti **sarā** nāma.

Tena kvattho? Sarā sare lopaṃ.

4, 4. **Lahumattā tayo rassā**.

Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Taṃ yathā? A i u, iti **rassā** nāma.

Tena kvattho? Rassaṃ.

5, 5. **Aññe dīghā**.

Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Taṃ yathā? Ā ī ū e o, iti **dīghā** nāma.

Tena kvattho? Dīghaṃ.

6, 8. **Sesā byañjanā**.

Ṭhapetvā aṭṭha sare sesā akkharā **ka**kārādayo **niggahita**ntā byañjanā nāma honti.

Taṃ yathā? Ka kha ga gha ṅa, ca cha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha ḷa aṃ, iti **byañjanā** nāma.

Tena kvattho? Sarā pakati byañjane.

7, 9. **Vaggā pañcapañcaso mantā**.

Tesaṃ kho byañjanānaṃ **ka**kārādayo makārantā pañcapañcaso akkharavanto vaggā nāma honti.

Taṃ yathā? Ka kha ga gha ṅa, ca cha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, iti **vaggā** nāma.

Tena kvattho? Vaggantaṃ vā vagge.

8, 10. **Aṃ iti niggahitaṃ**.

Aṃ iti niggahitaṃ nāma hoti.

Tena kvattho? Aṃ byañjane niggahitaṃ.

9, 11. **Parasamaññā payoge**.

Yā ca pana paresu sakkataganthesu samaññā ghosāti vā aghosāti vā, tā payoge sati etthāpi yujjante.

Tattha ghosā nāma-ga gha ṅa, ja jha ña, ḍa ḍha ṇa, da dha na, ba bha ma, ya ra la va ha ḷa, iti **ghosā** nāma. Aghosā nāma-ka kha, ca cha, ṭa ṭha, ta tha, pa pha, sa, iti **aghosā** nāma.

Tena kvattho? Vagge ghosāghosānaṃ tatiyapaṭhamā.

10, 12. **Pubbamadhoṭhita massaraṃ sarena viyojaye**.

Tattha sandhiṃ kattukāmo pubbabyañjanaṃ adhoṭhitaṃ assaraṃ katvā sarañca upari katvā sarena viyojaye.

Tatrāyamādi.

11, 14. **Naye paraṃ yutte**.

Assaraṃ kho byañjanaṃ adhoṭhataṃ parakkharaṃ naye yutte. Tatrābhiratimiccheyya.

Yuttetikasmā? Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me. Ettha pana yuttaṃ na hoti.

Iti sandhikappe paṭhamo kaṇḍo.

Dutiyakaṇḍa

12, 13. **Sarā sare lopaṃ**.

Sarā kho sare pare lopaṃ papponti.

Yassindriyāni samathaṅgatāni. No hetaṃ bhante sametāyasmā saṅghena.

13, 15. **Vā paro asarūpā**.

Saramhā asarūpā paro saro lopaṃ pappoti vā.

Cattāro'me bhikkhave dhammā, kinnu' māvasamaṇiyo. Vāti kasmā? Pañcindriyāni, tayassu dhammā jahitā bhavanti.

14, 16. **Kvacāsacaṇṇaṃ lutte**.

Saro kho paro pubbasare lutte kvaci asavaṇṇaṃ pappoti.

Saṅkhyaṃ nopeti vedagū, bandhusseva samāgamo.

Kvacīti kasmā? Yassindriyāni, tathūpamaṃ dhammavaraṃ adesayi.

15, 17. **Dīghaṃ**.

Saro kho paro pubbasare lutte kvaci dīghaṃ pappoti. Saddhīdha vittaṃ purisassa seṭṭhaṃ, anāgārehi cūbhayaṃ.

Kvacīti kasmā? Pañcahupāli aṅgehi samannāgato. Natthaññaṃ kiñci.

16, 18. **Pubbo ca**.

Pubbo ca saro parasaralope kate kvaci dīghaṃ pappoti.

Kiṃsūdha vittaṃ purisassa seṭṭhaṃ, sādhūti paṭissuṇitvā, **kvacī**ti kasmā? Itissa muhuttampi.

17, 19. **Yamedantassādeso**.

Ekārassa antabhūtassa sare pare kvaci **ya**kārādeso hoti.

Adhigato kho myāyaṃ dhammo, tyāhaṃ evaṃ vadeyyaṃ, tyāssa pahīnā honti.

Kvacīti kasmā? Ne’nāgatā, iti nettha.

18, 20. **Vamodudantānaṃ**.

Okārukārānaṃ antabhūtānaṃ sare pare kvaci vakārādeso hoti.

Atha khvassa, svassa hoti, bahvābādho, vatthvettha vihitaṃ niccaṃ cakkhāpāthamāgacchati.

Kvacītikasmā? Cattāro’me bhikkhave dhammā, kinnumāva samaṇiyo.

19, 22. **Sabbo caṃti**.

Sabbo icceso **ti**saddo byañjano sare pare kvaci **ca**kāraṃ pappoti.

Iccetaṃ kusalaṃ, iccassa vacanīyaṃ, paccuttaritvā, paccāharati.

Kvacīti kasmā? Itissa muhuttampi.

20, 27. **Do dhassa ca**.

Dhaiccetassa sare pare kvaci **da**kārādeso hoti.

Ekamidāhaṃ bhikkhave samayaṃ.

Kvacīti kasmā? Idheva maraṇaṃ bhavissati.

Vaggahaṇena dhakārassa **ha**kārādeso hoti sāhu dassana mariyānaṃ.

Suttavibhāgena bahudhā siyā-

To dassa, yathā? Sugato.

Ṭo tassa, yathā? Dukkaṭaṃ.

Dho tassa, yathā? Gandhabbo.

Tro ttassa, yathā? Atrajo.

Ko gassa, yathā? Kulūpako.

Lo rassa, yathā? Mahāsālo.

Jo yassa, yathā? Gavajo.

Bbo vissa, yathā? Kubbato.

Ko yassa, yathā? Sake.

Yo jassa, yathā? Niyaṃputtaṃ.

Ko tassa, yathā? Niyako.

Cco ttassa, yathā bhacco.

Pho passa, yathā? Nipphatti.

Kho kassa, yathā? Nikkhamati. Iccevamādī yojetabbā.

21, 21. **Ivaṇṇo yaṃ navā**.

Pubbo ivaṇṇo sare pare **ya**kāraṃ pappoti navā. Paṭisunthāravutyassa, sabbā vityānubhūyate.

Navāti kasmā? Pañcahaṅgehi samannāgato, muttacāgī anuddhato.

22, 28. **Evādissa ri pubbo ca rasso**.

Saramhā parassa evassa ekārassa ādissa **ri**kāro hoti, pubbo ca saro rasso hoti navā.

Yathariva vasudhātalañca sabbaṃ, tathariva guṇavā supūjaniyo.

Navāti kasmā? Yathā eva, tathā eva.

Iti sandhikappe dutiyo kaṇḍo.

Tatiyakaṇḍa

23, 26. **Sarā pakati byañjane**.

Sarā kho byañjane pare pakatirūpāni honti.

Manopubbaṅgamā dhammā, pamādo maccuno padaṃ, tiṇṇo pāraṅgato ahu.

24, 35. **Sare kvaci**.

Sarā kho sare pare kvaci pakatirūpāni honti.

Ko imaṃ pathaviṃ vicessati.

Kvacīti kasmā? Appassutāyaṃ puriso.

25, 37. **Dīghaṃ**.

Sarā kho byañjane pare kvaci dīghaṃ papponti.

Sammā dhammaṃ vipassato, evaṃ gāme munī care, khantī paramaṃ tapo titikkhā.

Kvacīti kasmā? Idha modati pecca modati, patilīyati, paṭihaññati.

26, 38. **Rassaṃ**.

Sarā kho byañjane pare kvaci rassaṃ papponti.

Bhovādināma so hoti, yathābhāvi guṇena so.

Kvacīti kasmā? Sammāsamādhi, sāvittī chandaso mukhaṃ, upanīyati jīvitamappamāyu.

27, 39. **Lopañca tatrākāro**.

Sarā kho byañjane pare kvaci lopaṃ papponti. Tatra ca lope kate akārāgamo hoti.

Sa sīlavā. Sa paññavā esa dhammo sanantano, sa ve kasāvamarahati, sa mānakāmopi bhaveyya, sa ve muni jātibhayaṃ adassi.

Kvacīti kasmā? So muni, eso dhammo padissati, na so kāsāvamarahati.

28, 40. **Para dvebhāvo ṭhāne**.

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

Idhappamādo, purisassa jantuno, pabbajjaṃ kittayissāmi, cātuddasi, pañcaddasi, abhikkantataro cando.

Ṭhāneti kasmā? Idha modati pecca modati.

29, 42. **Vagge ghosāghosānaṃ tatiyapaṭhamā**.

Vagge kho pubbesaṃ byañjanānaṃ ghosāghosabhūtānaṃ saramhā yathāsaṅkhyaṃ tatiyapaṭhamakkharā dvebhāvaṃ gacchanti ṭhāne.

Eseva cajjhānapphalo, yatraṭṭhitaṃ nappasaheyya maccu, sele yathā pabbatamuddhaniṭṭhito, cattāriṭṭhānāni naro pamatto.

Ṭhāneti kasmā? Idha cetaso daḷhaṃ gaṇhāti thāmasā.

Iti sandhikappe tatiyo kaṇḍo.

Catutthakaṇḍa

30, 58. **Aṃ byañjane niggahitaṃ**.

Niggahitaṃ kho byañjane pare aṃ iti hoti.

Evaṃ vutte, taṃ sādhūti paṭissuṇitvā.

31, 49. **Vaggantaṃ vā vagge**.

Vaggabhūte byañjane pare niggahitaṃ kho vaggantaṃ vā pappoti.

Tanniccutaṃ, dhammañcare sucaritaṃ, cirappavāsiṃ purisaṃ. Santantassa manaṃ hoti, taṅkāruṇikaṃ, evaṅkho bhikkhave sikkhitabbaṃ.

Vāggahaṇenaniggahitaṃ kho **la**kārādeso hoti. Puggalaṃ.

Vāti kasmā? Na taṃ kammaṃ kataṃ sādhu.

32, 50. **Ehe uṃ**.

Ekārahakāre pare niggahitaṃ kho ñakāraṃ pappoti vā.

Paccattaññeva parinibbāyissāmi, taññevettha paṭipucchissāmi, evañhi vo bhikkhave sikkhitabbaṃ. Tañhi tassa musā hoti.

Vāti kasmā? Evametaṃ abhiññāya, evaṃ hoti subhāsitaṃ.

33, 50. **Saye ca**.

Niggahitaṃ kho **ya**kāre pare saha **ya**kārena **ña**kāraṃ pappoti vā.

Saññogo, saññuttaṃ.

Vāti kasmā? Saṃyogo, saṃyuttaṃ.

34, 52. **Madā sare**.

Niggahitassa kho sare pare **ma**kāra**da**kārādesā honti vā.

Tamahaṃ brūmi brāhmaṇaṃ, etadavoca satthā.

Vāti kasmā? Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me.

35, 34. **Ya va ma da na ta ra lā cāgamā**.

Sare pare **ya**kāro **va**kāro **ma**kāro **da**kāro **na**kāro **ta**kāro **ra**kāro **la**kāro ime āgamā honti vā.

Nayimassa vijjā, yathayidaṃ cittaṃ. Migī bhantā vudikkhati, sittā te lahu messati, asittā te garu messati. Asso bhadro kasāmiva, sammadaññā vimuttānaṃ. Manasādaññā vimuttānaṃ, attadatthamabhiññāya. Ciraṃnāyati, ito nāyati. Yasmātiha bhikkhave, tasmātiha bhikkhave, ajjatagge pāṇupetaṃ. Sabbhireva samāsetha, āraggeriva sāsapo, sāsaporiva āraggā. Chaḷabhiññā, saḷāyatanaṃ.

Vāti kasmā? Evaṃ mahiddhiyā esā, akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me, ajeyyo anugāmiko.

Caggahaṇena idheva **ma**kārassa **pa**kāro hoti. Cirappavāsiṃ purisaṃ.

Kakārassa ca **da**kāro hoti. Sadatthapasuto siyā.

Dakārassa ca **ta**kāro hoti, sugato.

36, 47. **Kvaci o byañjane**.

Byañjane pare kvaci **o**kārāgamo hoti.

Atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ. Parosahassaṃ.

Kvacīki kasmā? Etha passathimaṃ lokaṃ, andhībhūto ayaṃ loko.

37, 57. **Niggahitañca**.

Niggahitañcāgamo hoti sare vā byañjane vā pare kvaci.

Cakkhuṃudapādi, avaṃsiro, yāvañcidha bhikkhave purimaṃ jātiṃ sarāmi, aṇuṃthūlāni sabbaso, manopubbaṅgamā dhammā.

Kvacīti kasmā? Idheva naṃ pasaṃsanti, pecca sagge pamodati, na hi etehi yānehi, gaccheyya agataṃ disaṃ.

Caggahaṇena visaddassa ca pakāro hoti. Pacessati, vicessati vā.

38, 53. **Kvaci lopaṃ**.

Niggahitaṃ kho sare pare kvaci lopaṃ pappoti.

Tāsāhaṃ santike, vidūnaggamiti.

Kvacīti kasmā? Ahameva nūna bālo etamatthaṃ viditvāna.

39, 54. **Byañjane ca**.

Niggahitaṃ kho byañjane pare kvaci lopaṃ pappoti.

Ariyasaccānadassanaṃ, etaṃ buddhānasāsanaṃ.

Kvacīti kasmā? Etaṃ maṅgalamuttamaṃ, taṃ vo vadāmi bhaddante.

40, 55. **Paro vāsaro**.

Niggahitamhā paro saro lopaṃ pappoti vā.

Bhāsitaṃ abhinandunti, uttattaṃva, yathābījaṃva, yathādhaññaṃva.

Vāti kasmā? Ahameva nūna bālo, etadahosi.

41, 56. **Byañjano ca visaññogo**.

Niggahitamhā parasmiṃ sare lutte yadi byañjano sasaññogo visaññogo hoti.

Evaṃsa te āsavo, pupphaṃsā uppajji.

Lutteti kasmā? Evamassa vidūnaggamiti.

Caggahaṇena tiṇṇaṃ byañjanānamantare ye sarūpā, tesampi lopo hoti. Agyāgāraṃ, paṭisanthāravutyassa.

Iti sandhikappe catuttho kaṇḍo.

Pañcamakaṇḍa

42, 32. **Gosare puthassāgamo kvaci**.

Puthaiccetassa ante sare pare kvaci **ga**kārāgamo hoti.

Puthage va.

43, 33. **Pāssa canto rasso**.

Pāiccetassa ante sare pare kvaci **ga**kārāgamo hoti, anto ca saro rasso hoti.

Pageva vutyassa.

Kvacīti kasmā? Pā eva vutyassa.

44, 24. **Abbho abhi**.

Abhiiccetassa sare pare **abbhā**deso hoti. Abbhudīritaṃ, abbhuggacchati.

45, 25. **Ajjho adhi**.

Adhiiccetassa sare pare **ajjhā**deso hoti.

Ajjhokāse, ajjhāgamā.

46, 26. **Te na vā ivaṇṇe**.

Te ca kho **abhiadhi**iccete ivaṇṇe pare **abbho ajjho**itivuttarūpā naṃ honti vā.

Abhicchitaṃ, adhīritaṃ.

Vāti kasmā? Abbhīritaṃ, ajjhiṇamutto.

47, 23. **Atissa cantassa**.

Atiiccetassa antabhūtassa **ti**saddassa ivaṇṇe pare ‘‘sabbo caṃ tī’’ti vuttarūpaṃ na hoti.

Atīsigaṇo, atīritaṃ.

Ivaṇṇeti kasmā? Accantaṃ.

48, 43. **Kvaci paṭi patissa**.

Patiiccetassa sare vā byañjane vā pare kvaci **paṭi**ādeso hoti.

Paṭaggi dātabbo, paṭihaññati.

Kvacīti kasmā? Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

49, 44. **Puthassu byañjane**.

Puthaiccetassa anto saro byañjane pare **u**kāro hoti.

Puthujjano, puthubhūtaṃ.

Antaggahaṇena aputhassāpi sare pare antassa **u**kāro hoti, manuññaṃ.

50, 45. **O avassa**.

Avaiccetassa byañjane pare kvaci **o**kāro hoti.

Andhakārena onaddhā.

Kvacīti kasmā? Avasussatu me sarīre maṃsalohitaṃ.

51, 59. **Anupadiṭṭhānaṃ vuttayogato**.

Anupadiṭṭhānaṃ upasagganipātānaṃ sarasandhīhi byañjanasandhīhi vuttasandhīhi ca yathāyogaṃ yojetabbaṃ.

Pāpanaṃ, parāyaṇaṃ, upāyanaṃ, upāhanaṃ, nyāyogo, nigupadhi, anubodho, duvūpasantaṃ, suvūpasantaṃ, dvālayo, svālayo, durākhyātaṃ, svākhyāto, udīritaṃ, samuddiṭṭhaṃ, viyaggaṃ, vijjhaggaṃ, byaggaṃ, avayāgamanaṃ, anveti, anupaghāto, anacchariyaṃ, pariyesanā, parāmāso, evaṃ sare ca honti.

Pariggaho, paggaho, pakkamo, parakkamo, nikkamo, nikkasāvo, nillayanaṃ, dullayanaṃ, dumbhikkhaṃ, dubbuttaṃ, sandiṭṭhaṃ, duggaho, viggaho, niggato, abhikkamo, paṭikkamo, evaṃ **byañjane** ca. Sesā sabbe yojetabbā.

Iti sandhikappe pañcamo kaṇḍo.

Sandhikappo niṭṭhito.

2. Nāmakappa

Paṭhamakaṇḍa

52, 60. **Jinavacanayuttaṃ hi**.

‘‘Jinavacanayuttaṃ hi’’ iccetaṃ adhikāratthaṃ veditabbaṃ.

53, 61. **Liṅgañca nippajjate**.

Yathā yathā jinavacanayuttaṃ hi liṅgaṃ, tathā tathā idha liṅgañca nippajjate.

Taṃ yathā? Eso no satthā, brahmā attā, sakhā, rājā.

54, 62. **Tato ca vibhattiyo**.

Tato jinavacanayuttehi liṅgehi vibhattiyo parā honti.

55, 63. **Si yo, aṃ yo, nā hi, sa naṃ, smā hi, sa naṃ, smiṃ su**.

Kā ca pana tāyo vibhattiyo? Si, yo iti paṭhamā, aṃ, yoiti dutiyā, nā hi iti tatiyā, sa, naṃiti catutthī, smā, hi iti pañcamī, sa, naṃ iti chaṭṭhī, smiṃ, su iti sattamī.

Vibhattiiccanena kvattho? Amhassa mamaṃ savibhattissa se.

56, 64. **Tadanuparodhena**.

Yathā yathā tesaṃ jinavacanānaṃ anuparodho. Tathā tathā idha liṅgañca nippajjate.

57, 71. **Ālapane si ga sañño**.

Ālapanatthe si gasañño hoti.

Bhoti ayye, bhoti kaññe, bhoti kharādiye.

Ālapaneti kimatthaṃ? Sā ayyā.

Sīti kimatthaṃ? Bhotiyo ayyāyo.

Gaiccanena kvattho? Ghate ca.

58, 29. **Ivaṇṇuvaṇṇā jhalā**.

Ivaṇṇuvaṇṇāiccete **jhala**saññā honti yathāsaṅkhyaṃ.

Isino, aggino, gahapatino, daṇḍino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibhuno.

Jhalaiccanena kvattho? Jhalato sassa no vā.

59, 182. **Te itthikhyā po**.

Te ivaṇṇuvaṇṇā yadā itthikhyā, tadā **pa**saññā honti.

Rattiyā, itthiyā, dhenuyā, vadhuyā.

Itthikhyāti kimatthaṃ? Isinā, bhikkhunā.

Saiccanena kvattho? Pato yā.

60, 177. **Ā gho**.

Ākāro yadā itthikhyo, tadā **gha**sañño hoti.

Saddhāya, kaññāya, vīṇāya, gaṅgāya, disāya sālāya, mālāya, tulāya, dolāya, pabhāya, sobhāya, paññāya, karuṇāya nāvāya, kapālikāya.

Āti kimatthaṃ? Rattiyā, itthiyā.

Itthikhyoti kimatthaṃ? Satthārā desito ayaṃ dhammo.

Ghaiccanena kvattho? Ghato nādīnaṃ.

61, 86. **Sāgamo se**.

Sakārāgamo hoti **se** vibhattimhi.

Purisassa, aggissa, isissa, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.

Seti kimattaṃ? Purisasmiṃ.

62, 206. **Saṃsāsvekavacanesu ca**.

Saṃsāsu ekavacanesu vibhattādesesu **sa**kārāgamo hoti.

Etissaṃ, etissā imissaṃ, imissā, tissaṃ, tissā,

Tassaṃ tassā, yassaṃ, yassā, amussaṃ, amussā.

Saṃsāsvīti kimatthaṃ? Agginā, pāṇinā.

Ekavacanesvīti kimatthaṃ? Tāsaṃ, sabbāsaṃ.

Vibhattādesesvīti kimatthaṃ? Manasā, vacasā, thāmasā.

63, 217. **Etimāsami**.

Etāimāiccetesamanto saro ikāro hoti **saṃsā**su ekavacanesu vibhattādesesu.

Etissaṃ, etissā, imissaṃ, imissā.

Saṃsāsvīti kimatthaṃ? Etāya, imāya.

Ekavacanesvīti kimatthaṃ? Etāsaṃ, imāsaṃ.

64, 216. **Tassā vā**.

Tassā itthiyaṃ vattamānassa antassa **ā**kārassa **i**kāro hoti vā **saṃsā**su ekavacanesu vibhattādesesu.

Tissaṃ, tissā, tassaṃ, tassā.

65, 215. **Tato sassa ssāya**.

Tato **tā etā imā**to **sa**ssa vibhattissa **ssāyā**deso hoti vā.

Tissāya, etissāya, imissāya.

Vāti kimatthaṃ? Tissā, etissā, imissā.

66, 205. **Gho rassaṃ**.

Gho rassamāpajjate **saṃsā**su ekavacanesu vibhattādesesu.

Tassaṃ, tassā, yassaṃ, yassā, sabbassaṃ, sabbassā.

Saṃsāsvīti kimatthaṃ? Tāya, sabbāya.

Ekavacanesvīti kimatthaṃ? Tāsaṃ, sabbāsaṃ.

67, 229. **No ca dvādito naṃmhi**.

Dviiccevamādito saṅkhyāto **na**kārāgamo hoti naṃmhi vibhattimhi.

Dvinnaṃ, tinnaṃ, catunnaṃ, pañcannaṃ, channaṃ, sattannaṃ, aṭṭhannaṃ, navannaṃ, dasannaṃ.

Dvāditoti kimatthaṃ? Sahassānaṃ.

Naṃmhīti kimatthaṃ? Dvīsu, tīsu.

Caggahaṇenassañcāgamo hoti. Catassannaṃ itthīnaṃ tissannaṃ vedanānaṃ.

68, 184. **Amā pato smiṃsmānaṃ vā**.

Paiccetasmā **smiṃsmā**iccetesaṃ **aṃā**ādesā honti vā yathāsaṅkhyaṃ.

Matyaṃ, matiyaṃ, matyā, matiyā, nikatyaṃ. Nikatiyaṃ, nikatyā, nikatiyā, vikatyaṃ, vikatiyaṃ, vikatyā, vikatiyā, viratyaṃ, viratiyaṃ, viratyā, viratiyā, ratyaṃ, ratiyaṃ, ratyā, ratiyā, puthabyaṃ, puthaviyaṃ, puthabyā, puthaviyā, pavatyaṃ, pavatyā, pavattiyaṃ, pavattiyā.

69, 186. **Ādito o ca**.

Ādiiccetasmā **smiṃ**vacanassa **aṃo**ādesā honti vā.

Ādīṃ, ādo.

Vāti kimatthaṃ? Ādismiṃ, ādimhi nāthaṃ namassitvāna,

Caggahaṇena aññasmāpi **smiṃ** vacanassa **ā o aṃ**ādesā honti. Divā ca ratto ca haranti ye bali. Bārāṇasiṃ ahu rājā.

70, 30. **Jhalānamiyuvā sare vā**.

Jhalaiccetesaṃ **iya uva**iccete ādesā honti vā sare pare yathāsaṅkhyaṃ.

Tiyantaṃ pacchiyāgāre, aggiyāgāre, bhikkhuvāsane nisīdati, vuthuvāsane nisīdati.

Sareti kimatthaṃ? Timalaṃ, tiphalaṃ, ticatukkaṃ, tidaṇḍaṃ, tilokaṃ, tinayanaṃ, tipāsaṃ, tihaṃsaṃ, tibhavaṃ, tikhandhaṃ, tipiṭakaṃ, tivedanaṃ, catuddisaṃ, puthubhūtaṃ.

Vāti kimatthaṃ? Pañcahaṅgehi tīhākārehi. Cakkhāyatanaṃ.

Vāti vikappanatthaṃ, **i**kārassa **ayā**deso hoti, vatthuttayaṃ.

71, 505. **Yavakārā ca**.

Jhalānaṃ yakāra **va**kārādesā honti sare pare yathāsaṅkhyaṃ.

Agyāgāraṃ, pakkhāyatanaṃ, svāgataṃ, te mahāvīra.

Caggahaṇaṃ sampiṇḍanatthaṃ.

72, 185. **Pasaññassa ca**.

Pasaññassa ca ivaṇṇassa vibhattādese sare pare **ya**kārādeso hoti.

Puthabyā, ratyā, matyā.

Sareti kimatthaṃ? Puthaviyaṃ.

73, 174. **Gāva se**.

Goiccetassa **o**kārassa **āvā**deso hoti **se** vibhattimhi.

Gāvassa.

74, 169. **Yosu ca**.

Goiccetassa **o**kārassa **āvā**deso hoti **yo**iccetesu paresu.

Gāvo gacchanti, gāvo passanti, gāvī gacchanti, gāvī passanti.

Caggahaṇaṃ kimatthaṃ? **Nāsmāsmiṃ**su vacanesu **āvā** deso hoti.

Gāvena, gāvā, gāve, gāvesu.

75, 170. **Avamhi ca**.

Goiccetassa **o**kārassa **āvaava**iccete ādesā honti aṃmhi vibhattimhi.

Gāvaṃ, gavaṃ.

Caggahaṇena sādisesesu pubbuttavacanesu **go**iccetassa **o**kārassa **avā**deso hoti.

Gavassa, gavo, gavena, gavā, gave, gavesu.

76, 171. **Āvassu vā**.

Āvaiccetassa **gāvā**desassa anta sarassa **u**kārādeso hoti vā aṃmhi vibhattimhi.

Gāvuṃ, gāvaṃ.

Āvasseti kimatthaṃ? Gāvo tiṭṭhanti.

77, 175. **Tato namaṃ patimhā lutte ca samāse**.

Tato **go**saddato naṃvacanassa **aṃ**ādeso hoti, **go**iccetassa **o**kārassa **avā**deso hoti **pati**mhi pare alutte ca samāse.

Gavapati.

Alutteti kimatthaṃ? Gopati.

Caggahaṇena asamāsepi naṃvacanassa aṃādeso hoti, **go**iccetassa **o**kārassa **avā**deso hoti.

Gavaṃ.

78, 3. **Osare ca**.

Goiccetassa **o**kārassa **avā**deso hoti samāse ca sare pare.

Gavassakaṃ, gaveḷakaṃ, gavājinaṃ.

Caggahaṇena uvaṇṇaiccevamantānaṃ liṅgānaṃ **uvaavaurā**desā honti **smiṃyo**iccetesu kvaci.

Bhuvi, pasavo, guravo, caturo.

Sareti kimatthaṃ? Godhano, govindo.

79, 46. **Tabbiparītūpapade byañjane ca**.

Tassa **ava**saddassa yadā upapade tiṭṭhamānassa tassa **o**kārassa viparīto hoti byañjane pare.

Uggate sūriye, uggacchati, uggahetvā.

Caggahaṇamavadhāraṇatthaṃ. Avasāne, avakiraṇe, avakirati.

80, 173. **Goṇa naṃmhi vā**.

Sabbasseva **go**saddassa **goṇā**deso hoti vā naṃmhi vibhattimhi.

Goṇānaṃ sattannaṃ.

Vāti kimatthaṃ?

Gonañce taramānānaṃ, ujuṃ gacchati puṅgavo.

Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

Yogavibhāgena aññatrāpi **goṇā**deso hoti. Goṇabhūtānaṃ.

81, 172. **Suhināsu ca**.

Suhināiccetesu sabbassa **go**saddassa **goṇā**deso hoti vā.

Goṇesu, goṇehi, goṇebhi, goṇena.

Vāti kimatthaṃ? Gosu, gohi, gobhi, gavena.

Caggahaṇena syādisesesu pubbuttaravacanesupi **goṇa gu gavayā**desā honti. Goṇo, goṇā, goṇaṃ, goṇe, goṇassa, goṇamhā. Goṇamhi, gunnaṃ, gavayehi, gavayebhi.

82, 149. **Aṃmo niggahitaṃ jhalapehi**.

Aṃvacanassa **ma**kārassa ca **jhalapa**iccetehi niggahitaṃ hoti

Aggiṃ, isiṃ, gahapatiṃ, daṇḍiṃ, mahesiṃ, bhikkhuṃ, paṭuṃ, sayambhuṃ, abhibhuṃ, rattiṃ, itthiṃ, vadhuṃ, pulliṅgaṃ, pumbhāvo, puṅkokilo.

Aṃmoti kimatthaṃ? Agginā, pāṇinā, bhikkhunā, rattiyā, itthiyā, vadhuyā.

Jhalapehīti kimatthaṃ? Sukhaṃ, dukkhaṃ.

Punārambha haṇaṃ vibhāsānivattanatthaṃ. Aggiṃ, paṭuṃ, buddhiṃ, vadhuṃ.

83, 67. **Saralopo' mādesa paccayādimhi saralope tu pakati**.

Saralopo hoti amādesapaccayādimhi sara lope tu pakati hoti.

Purisaṃ, purise, pāpaṃ, pāpe, pāpiyo, pāpiṭṭho.

Amādesapaccayādimhīti ki tthaṃ? Appamādo amataṃ padaṃ.

Saralopeti kimatthaṃ? Purisassa, daṇḍinaṃ.

Tuggahaṇamavadhāraṇatthaṃ. Bhikkhunī, gahapatānī.

Pakatiggahaṇasāmatthena puna sandhibhāvo ca hoti. Seyyo, seṭṭho, jeyyo, jeṭṭho.

84, 144. **Aghorassamekavacanayosvapi ca**.

Agho saro rassamāpajjate ekavacanayoiccetesu.

Itthiṃ, itthiyo, itthiyā. Vadhuṃ, vadhuyo, vadhuyā. Daṇḍiṃ, daṇḍino, daṇḍinā. Sayambhuṃ, sayambhuvo, sayambhunā.

Aghoti kimatthaṃ? Kaññaṃ, kaññāyo, kaññāya.

Ekavacanayosvīti kimatthaṃ? Itthīhi, sayambhūhi.

Caggahaṇamavadhāraṇatthaṃ. Nadiṃ, nadiyo, nadiyā.

Apiggahaṇena na rassamāpajjate. Itthī, bhikkhunī.

85, 150. **Na sismimanapuṃsakāni**.

Sismiṃ anapuṃsakāni liṅgāni na rassamāpajjante. Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.

Sismiṃnti kimatthaṃ? Bhoti itthi, bhoti vadhu, bho daṇḍi, bho sayambhu.

Anapuṃsakānīti kimatthaṃ? Sukhakāri dānaṃ, sukhakāri sīlaṃ, sīghayāyi cittaṃ.

86, 227. **Ubhādito naminnaṃ**.

Ubhaiccevamādito saṅkhyāto **naṃ**vacanassa **innaṃ** hoti.

Ubhinnaṃ, duvinnaṃ.

Ubhāditoti kimatthaṃ? Ubhayesaṃ.

87, 231. **Iṇṇamiṇṇannaṃ tīhi saṅkhyāhi**.

Naṃvacanassa **iṇṇaṃ iṇṇannaṃ** iccete ādesā honti tīhi saṅkhyāhi.

Tiṇṇaṃ, tiṇṇannaṃ.

Tīhīti kimatthaṃ? Dvinnaṃ.

88, 147. **Yosu katanikāralopesu dīghaṃ**.

Sabbe sarā **yo**su katanikāralopesu dīghamāpajjante.

Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, apūni, imāni.

Yosvīti kimatthaṃ? Aggi, bhikkhu, ratti, yāgu, sabbo, yo, so, ko, amuko.

Katanikāralopesvīti kimatthaṃ? Itthiyo, vadhuyo, sayambhuvo.

Punārambhaggahaṇaṃ kimatthaṃ? Niccadīpanatthaṃ. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

89, 87. **Sunaṃhisu ca**.

Sunaṃhiiccetesu sabbe sarā dīghamāpajjante.

Aggīsu, aggīnaṃ, aggīhi, rattīsu, rattīnaṃ, rattīhi. Bhikkhūsu, bhikkhūnaṃ, bhikkhūhi. Purisānaṃ.

Etesvītī kimatthaṃ? Agginā, pāṇinā, daṇḍinā.

Caggahaṇamavadhāraṇatthaṃ. Sukhettesu brahmacārisu, dhammamakkhāsi bhagavā bhikkhunaṃ datvā sakehi pāṇibhi.

90, 252. **Pañcādīnamattaṃ**.

Pañcādīnaṃ saṅkhyānaṃ anto attamāpajjate **sunaṃhi**iccetesu.

Pañcasu, pañcannaṃ, pañcahi, chasu, channaṃ, chahi, sattasu, sattannaṃ, sattahi, aṭṭhasu, aṭṭhannaṃ, aṭṭhahi, navasu, navannaṃ, navahi, dasasu, dasannaṃ, dasahi.

Pañcādīnamīti kimatthaṃ? Dvīsu, dvinnaṃ, dvīhi.

Attamitibhāvaniddeso ubhayassāgamanatthaṃ, anto **u**kāro **a**ttamāpajjate. Catassannaṃ itthīnaṃ. Tissannaṃ vedanānaṃ.

91, 194. **Patissinīmhi**.

Patissanto **a**ttamāpajjate inīmhi paccaye pare.

Gahapatānī.

Inīmhīti kimatthaṃ? Gahapati.

92, 100. **Ntussanto yosuca**.

Ntupaccayassa anto **a**ttamāpajjate **sunaṃhiyo**iccetesu paresu.

Guṇavantesu, guṇavantānaṃ, guṇavantehi, guṇavantā, guṇavante.

Ntusseti kimatthaṃ? Isīnaṃ.

Etesvīti kimatthaṃ? Guṇavā.

Caggahaṇena aññesu vacanesu **a**ttañca hoti. Guṇavantasmiṃ, guṇavantena.

Antaggahaṇena ntupaccayassa anto attamāpajjate, **yo**nañca ikāro hoti. Guṇavanti.

93, 106. **Sabbassa vā aṃsesu**.

Sabbasseva **ntu**paccayassa attaṃ hoti vā **aṃsa**iccetesu.

Satimaṃ bhikkhu, satimantaṃ bhikkhuṃ vā, bandhumaṃ rājānaṃ, bandhumantaṃ rājānaṃ vā, satimassa bhikkhuno, satimato bhikkhuno vā, bandhumassa rañño suṅkaṃ, bandhumato rañño vā suṅkaṃ deti.

Etesvīti kimatthaṃ? Satimā bhikkhu, bandhumā rājā.

94, 105. **Simhi vā**.

Ntupaccayassa antassa attaṃ hoti vā **si**mhi vibhattimhi.

Himavanto pabbato.

Vāti kimatthaṃ? Himavā pabbato.

95, 145. **Aggissini**.

Aggissantassa **ini** hoti vā **si**mhi vibhattimhi.

Purato aggini, pacchato aggini, dakkhiṇato aggini, vāmato aggini.

Vāti kimatthaṃ? Aggi.

96, 148. **Yosvakatarasso jho**.

Yosu akatarasso **jho** attamāpajjate.

Aggayo munayo, isayo, gahapatayo.

Yosvīti kimatthaṃ? Aggīsu.

Akatarassoti kimatthaṃ? Daṇḍino.

Jhoti kimatthaṃ? Rattiyo.

97, 156. **Vevosu lo ca**.

Vevoiccetesu akatarasso **lo a**ttamāpajjate.

Bhikkhave, bhikkhavo, hetave, hetavo.

Akatarassoti kimatthaṃ? Sayambhuvo, vessabhuvo, parābhibhuvo.

Vevosvīti kimatthaṃ? Hetunā, ketunā, setunā.

Caggahaṇamanukaḍḍhanatthaṃ.

98, 186. **Mātulādīnamānattamīkāre**.

Mātulaiccevamādīnaṃ anto **āna**ttamāpajjate **ī**kāre paccaye pare.

Mātulānī, ayyakānī, varuṇānī.

Īkāreti kimatthaṃ? Bhikkhunī, rājinī, jālinī, gahapatānī.

Ānattaggahaṇena nadīiccetassa **dī**saddassa **jjojjā** ādesā honti saha vibhattiyā **yonāsa**iccetesu. Najjo sandanti, najjā kataṃ taraṅgaṃ, najjā nerañjarāya tīre.

99, 81. **Smāhismiṃnaṃmhābhimhivā**.

Sabbato liṅgato **smāhismiṃ** iccetesaṃ **mhābhimhi**iccete ādesā honti vā yathāsaṅkhyaṃ.

Purisamhā, purisasmā, purisebhi, purisehi, purisamhi, purisasmiṃ.

Smāhismiṃnamiti kimatthaṃ? Vaṇṇavantaṃ agandhakaṃ viruḷhapupphaṃ, mahantaṃ chattaṃ mahāchattaṃ, mahantaṃ dhajaṃ mahādhajaṃ.

100, 214. **Na timehi katākārehi**.

Ta imaiccetehi katākārehi **smāsmiṃ naṃmhāmhi**iccete ādesā neva honti.

Asmā ṭhānā bhayaṃ uppajjati, asmiṃ ṭhāne bhayaṃ tiṭṭhati, asmā, asmiṃ.

Katākārehīti kimatthaṃ? Tamhā, tamhi, imamhā, imamhi.

101, 80. **Suhisvakāro e**.

Suhiiccetesu akāro ettamāpajjate.

Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu, sabbehi, yehi, tehi, kehi, purisehi, imehi, kusalehi, tumhehi, amhehi.

102, 202. **Sabbanāmānaṃ naṃmhi ca**.

Sabbesaṃ sabbanāmānaṃ anto akāro ettamāpajjate naṃmhi vibhattimhi.

Sabbesaṃ, sabbesānaṃ, yesaṃ, yesānaṃ, tesaṃ, tesānaṃ, imesaṃ, imesānaṃ, kesaṃ, kesānaṃ, itaresaṃ, itaresānaṃ, katamesaṃ, katamesānaṃ. **Sabbanāmāna**miti kimatthaṃ? Buddhānaṃ bhagavantānaṃ āciṇṇasamāciṇṇo.

Akāroti kimatthaṃ? Amūsaṃ, amūsānaṃ.

Naṃmhīti kimatthaṃ? Sabbe, ime.

Caggahaṇa manukaḍḍhanatthaṃ.

103, 79. **Ato nena**.

Tasmā **a**kārato **nā**vacanassa **enā**deso hoti.

Sabbena, yena, tena, kena, anena, purisena, rūpena.

Atoti kimatthaṃ? Muninā, amunā, bhikkhunā.

Nāti kimatthaṃ? Tasmā.

104, 66. **So**.

Tasmā **a**kārato **si**vacanassa **o**kārādeso hoti.

Sabbo, yo, so, ko, amuko, puriso.

Sīti kimatthaṃ? Purisānaṃ.

Atoti kimatthaṃ? Sayambhū.

105, 0. **So vā**.

Tasmā **a**kārato **nā**vacanassa **so**ādeso hoti vā.

Atthaso dhammaṃ jānāti, byañjanaso atthaṃ jānāti, akkharaso, suttaso, padaso, yasaso. Upāyaso, sabbaso, thāmaso, ṭhānaso.

Vāti kimatthaṃ? Pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍaṃ gaṇhāti, so bhikkhu pārājiko hoti asaṃvāso.

106, 313. **Dīghorehi**.

Dīghaoraiccetehi **smā**vacanassa **so**ādeso hoti vā.

Dīghaso, oraso, dīghamhā, oramhā.

Dīghorehiti kimatthaṃ? Saramhā, vacanamhā.

107, 69. **Sabbayonīnamāe**.

Tasmā **a**kārato sabbesaṃ **yonīnaṃāe** ādesā honti vā yathāsaṅkhyaṃ.

Purisā, purise, rūpā, rūpe.

Vāti kimatthaṃ? Aggayo, munayo, isayo.

Yonīnanti kimatthaṃ? Purisassa, rūpassa.

Akāratoti kimatthaṃ? Daṇḍino, aṭṭhīni, aggī pajjalanti, munī caranti.

108, 90. **Smāsmiṃnaṃvā**.

Tasmā **a**kārato sabbesaṃ **smāsmiṃ**iccetesaṃ **ā e** ādesā honti vā yathāsaṅkhyaṃ.

Purisā, purisasmā, purise, purisasmiṃ.

Akāratoti kimatthaṃ? Daṇḍinā, daṇḍismiṃ, bhikkhunā, bhikkhusmiṃ.

109, 304. **Āya catutthekavacanassatu**.

Tasmā **a**kārato catutthekavacanassa **āyā**deso hoti vā.

Atthāya hitāya sukhāya devamanussānaṃ buddho loke uppajjati.

Atoti kimatthaṃ? Isissa.

Catutthīti kimatthaṃ? Purisassa mukhaṃ.

Ekavacanasseti kimatthaṃ? Purisānaṃ dadāti.

Vāti kimatthaṃ? Dātā hoti samaṇassa vā brāhmaṇassa vā.

Tuggahaṇenatthañca hoti. Atthatthaṃ, hitatthaṃ, sukhatthaṃ.

110, 201. **Tayo neva ca sabbanāmehi**.

Tehi sabbanāmehi **a**kārantehi **smāsmiṃ sa**iccetesaṃ tayo **ā e āyā**desā neva honti.

Sabbasmā, sabbasmiṃ, sabbassa. Yasmā, yasmiṃ, yassa. Tasmā, tasmiṃ, tassa. Kasmā, kasmiṃ, kassa. Imasmā, imasmiṃ, imassa.

Sabbanāmehīti kimatthaṃ? Pāpā, pāpe, pāpāya.

Caggahaṇamanukaḍḍhanatthaṃ.

111, 179. **Ghato nādīnaṃ**.

Tasmā **gha**to **nā**dīnamekavacanānaṃ vibhattigaṇānaṃ **āyā**deso hoti.

Kaññāya kataṃ kammaṃ, kaññāya dīyate, kaññāya nissaṭaṃ vatthaṃ. Kaññāya pariggaho, kaññāya patiṭṭhitaṃ sīlaṃ.

Ghatoti kimatthaṃ? Rattiyā, itthiyā, dhenuyā, vadhuyā.

Nādīnamiti kimatthaṃ? Kaññaṃ passati, vijjaṃ, vīṇaṃ, gaṅgaṃ.

Ekavacanānamiti kimatthaṃ? Sabbāsu, yāsu, tāsu, kāsu, imāsu, pabhāsu.

112, 183. **Pato yā**.

Tasmā **pa**to **nā**dīnamekavacanānaṃ vibhattigaṇānaṃ **yā**ādeso hoti.

Rattiyā, itthiyā, deviyā, dhenuyā, yāguyā, vadhuyā.

Nādīnamiti kimatthaṃ? Rattī, rattiṃ, itthī, itthiṃ.

Patoti kimatthaṃ? Kaññāya, vīṇāya, gaṅgāya, pabhāya, sobhāya.

Ekavacanānamiti kimatthaṃ? Rattīnaṃ, itthīnaṃ.

113, 132. **Sakhato gasse vā**.

Tasmā **sakha**to **ga**ssa **a**kāra **ā**kāra **i**kāra **ī**kāra **e**kārādesā honti vā.

Bho sakha, bho sakhā, bho sakhi, bho sakhī, bho sakhe.

114, 178. **Ghate ca**.

Tasmā **gha**to **ga**ssa **e**kārādeso hoti.

Bhoti ayye, bhoti kaññe, bhoti kharādiye.

Caggahaṇamavadhāraṇatthaṃ, sanniṭṭhānaṃ.

115, 181. **Na ammādito**.

Tato **ammā**dito **ga**ssa **e**kārattaṃ na hoti.

Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.

Ammāditoti kimatthaṃ? Bhoti kaññe.

116, 157. **Akatarassā lato yvālapanassa vevo**.

Tasmā akatarassā lato **yvā**lapanassa **vevo**ādesā honti.

Bhikkhave, bhikkhavo, hetave, hetavo.

Akatarassāti kimatthaṃ? Sayambhuvo.

Latoti kimatthaṃ? Nāgiyo, dhenuyo, yāguyo.

Ālapanasseti kimatthaṃ? Te hetavo, te bhikkhavo.

117, 124. **Jhalato sassano vā**.

Tasmā **jhala**to sassa vibhattissa **no** ādeso hoti vā.

Aggino, aggissa, sakhino, sakhissa, daṇḍino, daṇḍissa, bhikkhuno, bhikkhussa, sayambhuno, sayambhussa.

Sasseti kimatthaṃ? Isinā, bhikkhunā.

Jhalatoti kimatthaṃ? Purisassa.

118, 146. **Ghapato ca yonaṃ lopo**.

Tehi **ghapajhala**iccetehi **yonaṃ** lopo hoti vā.

Kaññā, kaññāyo. Rattī, rattiyo, itthī, itthiyo, yāgū, yāguyo, vadhū, vadhuyo. Aggī, aggayo. Bhikkhū, bhikkhavo. Sayambhū, sayambhuvo. Aṭṭhī, aṭṭhīni, āyū, āyūni.

Caggahaṇamanukaḍḍhanatthaṃ.

119, 155. **Lato vokāro ca**.

Tasmā lato **yonaṃ vo**kāro hoti vā.

Bhikkhavo, bhikkhū, sayambhuvo, sayambhū.

Kāraggahaṇaṃ kimatthaṃ? **Yonaṃ no** ca hoti. Jantuno.

Caggahaṇamavadhāraṇatthaṃ, amū purisā tiṭṭhanti, amū purise passatha.

Iti nāmakappe paṭhamo kaṇḍo.

Dutiyakaṇḍa

120, 243. **Amhassa mamaṃ sapibhattissa se**.

Sabbasseva **amha**saddassa savibhattissa **mamaṃ** ādeso hoti **se** vibhattimhi.

Mamaṃ dīyate purisena, mamaṃ pariggaho.

121, 233. **Mayaṃ yomhi paṭhame**.

Sabbasseva **amha**saddassa savibhattissa **mayaṃ**ādeso hoti **yo**mhi paṭhame.

Mayaṃ gacchāma, mayaṃ dema.

Amhasseti kimatthaṃ? Purisā tiṭṭhanti.

Yomhīti kimatthaṃ? Ahaṃ gacchāmi.

Paṭhameti kimatthaṃ? Amhākaṃ passasi tvaṃ.

122, 99. **Ntussa nto**.

Sabbasseva ntupaccayassa savibhattissa **nto**ādeso hoti **yo**mhi paṭhame.

Guṇavanto tiṭṭhanti.

Ntusseti kimatthaṃ? Sabbe sattā gacchanti.

Paṭhameti kimatthaṃ? Guṇavante passanti janā.

123, 103. **Ntassa se vā**.

Sabbasseva **ntu**paccayassa savibhattissa **ntassā**deso hoti vā **se** vibhattimhi.

Sīlava**nta**ssa jhāyino, sīlavato jhāyino vā.

Seti kimatthaṃ? Sīlavā tiṭṭhati.

124, 98. **Ā simhi**.

Sabbassevа**ntu**paccayassa savibhattissa **ā**ādeso hoti **si**mhi vibhattimhi.

Guṇavā, paññavā, sīlavā, balavā, dhanavā, matimā, satimā, dhitimā.

Ntusseti kimatthaṃ? Puriso tiṭṭhati.

Simhīti kimatthaṃ? Sīlavanto tiṭṭhanti.

125, 198. **Aṃ napuṃsake**.

Sabbasseva **ntu**paccayassa savibhattissa **aṃ**ādeso hoti **si**mhi vibhattimhi napuṃsake vattamānassa.

Guṇavaṃ cittaṃ tiṭṭhati, rucimaṃ pupphaṃ virocati.

Simhīti kimatthaṃ? Vaṇṇavantaṃ a**ga**ndhakaṃ virūḷhapupphaṃ passasi tvaṃ.

126, 101. **Avaṇṇā ca ge**.

Sabbasseva **ntu**paccayassa savibhattissa **aṃ avaṇṇā** ca honti **ge** pare.

Bho guṇavaṃ, bho guṇava, bho guṇavā.

Caggahaṇamanukaḍḍhanatthaṃ.

127, 102. **To ti tā sa smiṃ nāsu**.

Sabbasseva **ntu**paccayassa savibhattissa **totitā**ādesā honti vā **sasmiṃ nā**iccetesu yathāsaṅkhyaṃ.

Guṇavato, guṇavantassa, guṇavati, guṇavantasmiṃ, guṇavatā, guṇavantena, satimato, satimantassa, satimati, satimantasmiṃ, satimatā, satimantena.

Etesvīti kimatthaṃ? Guṇavā. Satimā.

128, 104. **Naṃmhi taṃ vā**.

Sabbasseva **ntu**paccayassa savibhattissa **taṃ**ādeso hoti vā naṃmhi vibhattimhi.

Guṇavataṃ, guṇavantānaṃ, satimataṃ, satimantānaṃ.

Naṃ**mhī**ti kimatthaṃ? Guṇavanto tiṭṭhanti, satimanto tiṭṭhanti.

129, 222. **Imassidamaṃsisu napuṃsake**.

Sabbasseva **ima**saddassa savibhattissa **idaṃ**ādeso hoti vā **aṃsi**su napuṃsake vattamānassa.

Idaṃ cittaṃ passasi, idaṃ cittaṃ tiṭṭhati, imaṃ cittaṃ passasi. Imaṃ cittaṃ tiṭṭhati.

Nathuṃsaketi kimatthaṃ? Imaṃ purisaṃ passasi. Ayaṃ puriso tiṭṭhati.

138, 225. **Amussāduṃ**.

Sabbasseva **amu**saddassa savibhattissa **a**duṃādeso hoti **aṃsi**su napuṃsake vattamānassa.

Aduṃ pupphaṃ passasi, aduṃ pupphaṃ virocati.

Napuṃsaketi kimatthaṃ? Amuṃ rājānaṃ passasi, asu rājā tiṭṭhati.

131, 0. **Itthipumanapuṃsakasaṅkhyaṃ**.

‘‘Itthipumanapuṃsakasaṅkhyaṃ’’ iccetaṃ adhikāratthaṃ veditabbaṃ.

132, 228. **Yosu dvinnaṃ dve ca**.

Dvinnaṃ saṅkhyānaṃ itthipumanapuṃsake vattamānānaṃ savibhattīnaṃ **dve** hoti **yo**iccetesu.

Dve itthiyo, dve dhammā. Dve rūpāni.

Yosvīti kimatthaṃ? Dvīsu.

Caggahaṇena duve dvaya ubha ubhaya duvi ca honti **yonāana**miccetesu. Duve samaṇā. Duve brāhmaṇā, duve janā, dvayena, dvayaṃ, ubhinnaṃ, ubhayesaṃ duvinnaṃ.

133, 230. **Ti catunnaṃ tisso catasso tayo cattāro tīṇi cattāri**.

Ticatunnaṃ saṅkhyānaṃ itthipumanapuṃsake vattamānānaṃ savibhattīnaṃ **tisso catasso tayo cattāro tīṇi cattāri**iccete ādesā honti yathāsaṅkhyaṃ **yo**iccetesu.

Tisso vedanā catasso disā, tayo janā, jane, cattāro purisā, purise, tīṇi āyatanāni, cattāri ariyasaccāni.

Yosvīti kimatthaṃ? Tīsu, catūsu.

134, 251. **Pañcādīnamakāro**.

Pañcādīnaṃ saṅkhyānaṃ itthipumanapuṃsake vattamānānaṃ savibhattissa antassa sarassa **a**kāro hoti **yo**iccetesu.

Pañca, pañca, cha, cha, satta, satta, aṭṭha, aṭṭha, nava, nava, dasa, dasa.

Pañcādīnamiti kimatthaṃ? Dve, tayo.

135, 118. **Rājassa rañño rājino se**.

Sabbasseva **rāja**saddassa savibhattissa **rañño rājino**iccete ādesā honti **se** vibhattimhi.

Rañño, rājino.

Seti kimatthaṃ? Raññā.

136, 119. **Raññaṃ naṃmhi vā**.

Sabbasseva **rāja**saddassa savibhattissa **raññaṃ**ādeso hoti vā **naṃ**mhi vibhattimhi.

Raññaṃ, rājūnaṃ idaṃ raṭṭhaṃ.

137, 116. **Nāmhiraññā vā**.

Sabbasseva **rāja**saddassa savibhattissa **raññā**ādeso hoti vā **nā**mhi vibhattimhi.

Tena raññā kataṃ. Rājena vā kataṃ.

Nāmhīti kimatthaṃ? Rañño santakaṃ.

138, 121. **Smiṃmhi raññe rājini**.

Sabbasseva **rāja**saddassa savibhattissa **raññerājini**iccete ādesā honti **smiṃ**mhivibhattimhi.

Raññe, rājini sīlaṃ tiṭṭhati.

139, 245. **Tumhākaṃ tayimayi**.

Sabbesaṃ **tumha amha** saddānaṃ savibhattīnaṃ **tayi mayi**iccete ādeso honti yathāsaṅkhyaṃ **smiṃ**mhi vibhattimhi.

Tayi, mayi.

Smiṃmhīti kimatthaṃ? Tvaṃ bhavasi, ahaṃ bhavāmi.

140, 232. **Tvamahaṃ simhi ca**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **tvaṃ ahaṃ**iccete ādesā honti yathāsaṅkhyaṃ **si**mhi vibhattimhi.

Tvaṃ, ahaṃ.

Simhīti kimatthaṃ? Tayi, mayi.

Caggahaṇena tuvaṃ ca hoti. Tuvaṃ satthā.

141, 241. **Tava mamase**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **tavamama**iccete ādesā honti yathāsaṅkhyaṃ **se** vibhattimhi.

Tava, mama.

Seti kimatthaṃ? Tayi, mayi.

142, 242. **Tuyhaṃ mayhañca**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **tuyhaṃ mayhaṃ**iccete ādesā honti yathāsaṅkhyaṃ **se** vibhattimhi.

Tuyhaṃ, mayhaṃ dhanaṃ dīyate.

Seti kimatthaṃ? Tayā, mayā.

143, 235. **Taṃ mamaṃmhi**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **taṃ ma**iccete ādesā honti yathāsaṅkhyaṃ **aṃ**mhi vibhattimhi.

Taṃ, maṃ.

Aṃmhīti kimatthaṃ? Tayā mayā.

144, 234. **Tavaṃ mamañca navā**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **tavaṃ mamaṃ**iccete ādesā honti navā yathāsaṅkhyaṃ **aṃ**mhi vibhattimhi.

Tavaṃ, mamaṃ passati.

Navāti kimatthaṃ? Taṃ, maṃ passati.

Caggahaṇamanukaḍḍhanatthaṃ.

145, 238. **Nāmhī tayā mayā**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ **tayā mayā**iccete ādesā honti yathāsaṅkhyaṃ **nā**mhi vibhattimhi.

Tayā, mayā kataṃ.

Nāmhiti kimatthaṃ? Tumhehi, amhehi.

146, 236. **Tumhassa tuvaṃ tvamaṃmhi**.

Sabbassa **tumha**saddassa savibhattissa **tuvaṃ tvaṃ** iccete ādesā honti aṃmhi vibhattimhi.

Kaliṅgarassa tuvaṃ maññe, kaṭṭhassa tvaṃ maññe.

147, 246. **Padato dutiyā catutthī chaṭṭhīsu vono**.

Sabbesaṃ **tumhaamha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **vo no**ādesā honti navā yathāsaṅkhyaṃ **dutiyā catutthīchaṭṭhī**iccetesu bahuvacanesu.

Pahāya vo bhikkhave gamissāmi, mā no ajja vikantiṃsu, rañño sūdā mahānase, evaṃ **dutiyatthe**.

Dhammaṃ vo bhikkhave desessāmi, saṃvibhajetha no rajjena, evaṃ **catutthyatthe**.

Tuṭṭhosmi vo bhikkhave pakatiyā, satthā no bhagavā anuppatto, evaṃ **chaṭṭhyatthe**.

Navāti kimatthaṃ? Eso amhākaṃ satthā.

Tumhamhākamiti kimatthaṃ? Ete isayo passasi.

Padatoti kimatthaṃ? Tumhākaṃ satthā.

Etesvīti kimatthaṃ? Gacchatha tumhe.

148, 247. **Temekavacanesu ca**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te me** ādesā honti yathāsaṅkhyaṃ **catu**tthī**chaṭṭhī**iccetesu ekavacanesu.

Dadāmi te gāmavarāni pañca, dadāhi me gāmavaraṃ, idaṃ te raṭṭhaṃ, ayaṃ me putto.

Padatoti kimatthaṃ? Tava ñāti, mama ñāti.

149, 148. **Na aṃmhi**.

Sabbesaṃ **tumha amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te me**ādesā na honti **aṃ**mhi vibhattimhi.

Passeyya taṃ vassasataṃ arogaṃ, so maṃ bravīti.

150, 249. **Vā tatiye ca**.

Sabbesaṃ **tumhaamha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **teme**ādesā honti vā yathāsaṅkhyaṃ tatiyekavacane pare.

Kataṃ te pāpaṃ, kataṃ me pāpaṃ, kataṃ tayā pāpaṃ, kataṃ mayā pāpaṃ.

Padatoti kimatthaṃ? Tayā kataṃ, mayā kataṃ.

151, 250. **Bahuvacanesu vono**.

Sabbesaṃ **tumhaamha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **vono**ādesā honti yathāsaṅkhyaṃ tatiyābahuvacanesu paresu.

Kataṃ vo kammaṃ, kataṃ no kammaṃ.

Padatoti kimatthaṃ? Tumhehi kataṃ, amhehi kataṃ.

Bahuvacanaggahaṇena yomhi paṭhame **vo no**ādesā honti. Gāmaṃ vo gaccheyyātha, gāmaṃ no gaccheyyāma.

152, 236. **Pumantassā simhi**.

Pumaiccevamantassa savibhattissa **ā**ādeso hoti **si**mhi vibhattimhi.

Pumā tiṭṭhati.

Simhīti kimatthaṃ? Pumāno tiṭṭhanti.

Antaggahaṇena maghava yuvaiccevamādīnamantassasavibhattissa **ā**ādeso hoti. Maghavā, yuvā.

153, 138. **Amālapanekavacane**.

Pumaiccevamantassa savibhattissa **aṃ**ādeso hoti ālapanekavacane pare.

He pumaṃ.

Ālapaneti kimatthaṃ? Pumā.

Ekavacaneti kimatthaṃ? He pumāno.

154, 0. **Samāse ca vibhāsā**.

Pumaiccevamantassa samāse ca aṃādeso hoti vibhāsā samāse kate.

Itthī ca pumā ca napuṃsakaṃ ca itthipumanapuṃsakāni. Itthipumanapuṃsakānaṃ samūho itthipumanapuṃsakasamūho.

Vibhāsāti kimatthaṃ? Itthipumanapuṃsakāni.

155, 137. **Yosvāno**.

Pumaiccevamantassa savibhattissa **āno**ādeso hoti **yo**su vibhattīsu.

Pumāno, he pumāno.

Yosvīti kimatthaṃ? Pumā.

156, 142. **Āne smiṃmhi vā**.

Pumaiccevamantassa savibhattissa **āne** ādeso hoti vā **smiṃmhi** vibhattimhi.

Pumāne, pume vā.

157, 140. **Hivibhattimhi ca**.

Pumaiccevamantassa **hi**vibhattimhi ca **āne**ādeso hoti.

Pumānehi, pumānebhi.

Puna **vibhattiggahaṇaṃ** kimatthaṃ? **Savibhatti**ggahaṇanivattanatthaṃ. Pumānehi.

Caggahaṇena maghava yuvaiccevamādīnamantassa **āna**ādeso hoti **si yo aṃyo** iccetesu vibhattīsu, **pumakammathāmanta**ssa **cu**kāro hoti **sasmā** su vibhattīsu. Maghavāno, maghavānā. Maghavānaṃ, maghavāne. Yuvāno, yuvānā, yuvānaṃ, yuvāne, pumuno, pumunā. Kammuno, kammunā, thāmuno, thāmunā.

158, 143. **Susmimā vā**.

Pumaiccevamantassa **su**iccetasmiṃvibhattimhi **ā**ādeso hoti vā.

Pumāsu, pumesu vā.

156, 139. **Unāmhi ca**.

Pumaiccevamantassa **āu**ādesā honti vā **nāmhi** vibhattimhi.

Pumānā, pumunā, pumena vā.

Caggahaṇamanukaḍḍhanatthaṃ.

160, 167. **A kammantassa ca**.

Kammaiccevamantassa ca **ua** ādesā honti vā **nāmhi** vibhattimhi.

Kammunā, kammanā, kammena vā.

Caggahaṇena maghavayuvaiccevamantassa **ā**āde so hoti kvaci **nāsu**iccetesu vibhattīsu. Maghavānā, maghavāsu, maghavesu, maghavena vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

Iti nāmakappe dutiyo kaṇḍo.

Tatiyakaṇḍa

161, 244. **Tumha'mhehi namākaṃ**.

Tehi **tumhaamhe**hi naṃvacanassa **ākaṃ** hoti.

Tumhākaṃ, amhākaṃ.

Namiti kimatthaṃ? Tumhehi, amhehi.

162, 237. **Vā yvappaṭhamo**.

Tehi **tumhaamhe**hi **yo** appaṭhamo **ākaṃ**hoti vā.

Tumhākaṃ passāmi, tumhe passāmi vā. Amhākaṃ passasi, amhe passasi vā.

Yoti kimatthaṃ? Tumhehi, amhehi.

Appaṭhamoti kimatthaṃ? Gacchatha tumhe, gacchāma mayaṃ.

Vātivikappanatthena yonaṃ aṃ ānaṃ honti. Tumhaṃ tumhānaṃ. Amhaṃ, amhānaṃ.

163, 240. **Sassaṃ**.

Tehi **humhaamhe**hi **sa**ssa vibhattissa **aṃ** ādeso hoti vā.

Tumhaṃ dīyate, tava dīyate. Tumhaṃ pariggaho, tava pariggaho. Amhaṃ dīyate, mama dīyate. Amhaṃ pariggaho, mama pariggaho.

Sasseti kimatthaṃ? Tumhesu, amhesu.

164, 200. **Sabbanāma'kārate paṭhamo**.

Sabbesaṃ sabbanāmānaṃ **a**kārato **yo** paṭhamo **e**ttamāpajjate.

Sabbe, ye, te, ke, tumhe, amhe, ime.

Sabbanāmāti kimatthaṃ? Devā, asurā, nāgā, gandhabbā, manussā.

Akāratoti kimatthaṃ? Amū purisā tiṭṭhanti.

Yoti kimatthaṃ? Sabbo, yo, so, ko, ayaṃ.

Paṭhamaggahaṇaṃ uttarasuttatthaṃ.

165, 208. **Dvandaṭṭhā vā**.

Tasmā sabbanāma'kārato dvandaṭṭhā **yo** paṭhamo **e**ttamāpajjate vā.

Katarakatame, katarakatamā vā.

Sabbanāmāti kimatthaṃ? Devāsuranāga gandhabbamanussā.

Dvandaṭṭhāti kimatthaṃ te, sabbe.

166, 209. **Nāññaṃ sabbanāmikaṃ**.

Sabbanāmikānaṃ dvandaṭṭhe nāññaṃ kāriyaṃ hoti,

Pubbāparānaṃ, pubbuttarānaṃ, adharuttarānaṃ.

167, 210. **Bahubbīhimhi ca**.

Bahubbīhimhi ca samāse sabbanāmavidhānañca nāññaṃ kāriyaṃ hoti.

Piyapubbāya, piyapubbānaṃ, piyapubbe, piyapubbassa.

Ceti kimatthaṃ? Sabbanāmavidhānaṃ hoti, dakkhiṇa pubbassaṃ, dakkhiṇapubbassā, uttarapubbassaṃ, uttarapubbassā.

168, 203. **Sabbato naṃ saṃ sānaṃ**.

Sabbato sabbanāmato naṃvacanassa **saṃsā**naṃiccete ādesā honti.

Sabbesaṃ, sabbesānaṃ, sabbāsaṃ, sabbāsānaṃ. Yesaṃ, yesānaṃ, yāsaṃ, yāsānaṃ. Tesaṃ, tesānaṃ, tāsaṃ, tāsānaṃ. Kesaṃ, kesānaṃ, kāsaṃ, kāsānaṃ. Imesaṃ, imesānaṃ, imāsaṃ, imāsānaṃ. Amūsaṃ, amūsānaṃ.

Namiti kimatthaṃ? Sabbassa, yassa, tassa, kassa. Evaṃ sabbattha.

169, 117. **Rājassa rāju sunaṃhisu ca**.

Sabbasseva **rāja**saddassa **rāju**ādeso hoti **sunaṃhi**iccetesu.

Rājūsu, rājūnaṃ, rājūhi, rājūbhi.

Sunaṃhisūti kimatthaṃ? Rājā.

Caggahaṇamavadhāraṇatthaṃ. Rājesu, rājānaṃ, rājehi rājebhi.

170, 220. **Sabbassimasse vā**.

Sabbasseva **ima**saddassa **e**kāro hoti vā **sunaṃhi**iccetesu.

Esu, imesu, esaṃ, imesaṃ, ehi, ebhi, imehi, imebhi.

Imasseti kimatthaṃ? Etesu, etesaṃ, etehi, etebhi.

171, 219. **Animi nāmhi ca**.

Imasaddassa sabbasseva **ana imi**iccete ādesā honti nāmhi vibhattimhi.

Anena dhammadānena. Sukhitā hotu sā pajā.

Iminā buddhapūjena, patvāna amataṃ padaṃ.

Nāmhīti kimatthaṃ? Imesu, imesaṃ, imehi, imebhi.

172, 218. **Anapuṃsakassā yaṃ simhī**.

Imasaddassa sabbasseva anapuṃsakassa **ayaṃ**ādeso hoti **si**mhi vibhattimhi.

Ayaṃ puriso, ayaṃ itthī.

Anapuṃsakasseti kimatthaṃ? Idaṃ cittaṃ tiṭṭhati.

Simhīti kimatthaṃ? Imaṃ purisaṃ passasi tvaṃ.

173, 223. **Amussa mo saṃ**.

Amusaddassa anapuṃsakassa **ma**kāro **sa**kāramāpajjate vā **si**mhi vibhattimhi.

Asu rājā, asu itthī, amuko rājā, amukā itthī.

Anapuṃsakasseti kimatthaṃ? Aduṃ pupphaṃ virocati.

Amusseti kimatthaṃ? Ayaṃ puriso tiṭṭhati.

Simhīti kimatthaṃ? Amhaṃ purisaṃ passasi.

174, 211. **Etatesaṃ to**.

Eta taiccetesaṃ anapuṃsakānaṃ **ta**kāro **sa**kāramāpajjate **si**mhi vibhattimhi.

Eso puriso, esā itthī, so puriso, sā itthī.

Etatesamiti kimatthaṃ? Itaro puriso, itarā itthī.

Anapuṃsakānamiti kimatthaṃ? Etaṃ cittaṃ, etaṃ rūpaṃ. Taṃ cittaṃ, taṃ rūpaṃ.

157, 212. **Tassa vā nattaṃ sabbattha**.

Tassa sabbanāmassa **ta**kārassa **na**ttaṃ hoti vā sabbattha liṅgesu.

Nāya, tāya, naṃ, taṃ, ne, te, nesu, tesu, namhi, tamhi, nāhi, tāhi, nābhi, tābhi.

176, 213. **Sasmāsmiṃsaṃsāsvattaṃ**.

Tassa sabbanāmassa **ta**kārassa sabbasseva **a**ttaṃ hoti vā **sasmāsmiṃ saṃsā**iccetesu sabbattha liṅgesu.

Assa, tassa, asmā, tasmā, asmiṃ, tasmiṃ, assaṃ, tassaṃ, assā, tassā.

Takārasseti kimatthaṃ? Amussaṃ, amussā.

Etesvīti kimatthaṃ? Nesu, tesu.

177, 221. **Imasaddassa** ca.

Imasaddassa ca sabbasseva **a**ttaṃ hoti vā **sasmāsmiṃ saṃ sā**iccetesu sabbattha liṅgesu.

Assa, imassa, asmā, imasmā, asmiṃ, imasmiṃ, assaṃ, imissaṃ, assā, imissā.

Imasaddasseti kimatthaṃ? Etissaṃ, etissā.

178, 22. **Sabbato ko**.

Sabbato sabbanāmato **ka**kārāgamo hoti vā **si**mhi vibhattimhi.

Sabbako, yako, sako, amuko, asuko.

Vāti kimatthaṃ? Sabbo, yo, so, ko.

Sabbanāmatoti kimatthaṃ? Puriso.

Puna **sabbatoggahaṇena** aññasmāpi **ka**kārāgamo hoti, hīnako, potako.

179, 204. **Yapato smiṃsānaṃ saṃsā**.

Sabbato sabbanāmato **ghapa**saññato **smiṃsa**iccetesaṃ **saṃsā** ādesā honti vā yathāsaṅkhyaṃ.

Sabbassaṃ, sabbassā, sabbāyaṃ, sabbāya, imissaṃ, imissā, imāyaṃ, imāya, amussaṃ, amussā, amuyaṃ, amuyā.

Sabbanāmatoti kimatthaṃ? Itthiyaṃ, itthiyā.

Smiṃsānamiti kimatthaṃ? Amuyo.

180, 207. **Netāhi smimāya yā**.

Etehi sabbanāmehi **gha**pasaññehi **smiṃ**vacanassa neva **āya yā**ādesā honti.

Etissaṃ, etāyaṃ, imissaṃ, imāyaṃ, amussaṃ, amuyaṃ.

Smiṃnti kimatthaṃ? Tāya itthiyā mukhaṃ.

Etāhīti kimatthaṃ? Kaññāya, vīṇāya, gaṅgāya, kapālikāya.

181, 95. **Manogaṇādito smiṃnānamiā**.

Tasmā manogaṇādito **smiṃnā**iccetesaṃ **i**kāra**ā**kārādesā honti vā yathāsaṅkhyaṃ.

Manasi, manusmiṃ, sirasi, sirasmiṃ, manasā, manena, vacasā, vacena, sirasā, sirena, sarasā, sarena, tapasā, tapena, vayasā, vayena, yasasā, yasena, tejasā, tejena, urasā, urena, thāmasā, thāmena.

Smiṃnānamiti kimatthaṃ? Mano, siro, tamo, tapo, tejo.

Ādiggahaṇena aññāsmāpi **smiṃnā**naṃ **i**kāra**ā**kārādesā honti, bilasi, bilasā, padasi, padasā.

182, 97. **Sassa co**.

Tasmā manogaṇādito **sa**ssa ca **o**kāro hoti.

Manaso, thāmaso, tapaso.

183, 48. **Etesamo lope**.

Etesaṃ manogaṇādīnaṃ anto **o**ttamāpajjate vibhattilope kate.

Manomayaṃ, ayomayaṃ, tejosamena, tapoguṇena, siroruhena.

Ādiggahaṇaṃkimatthaṃ? Aññesamanto **o**ttamāpajjate. Āposamena, vāyosamena.

Lopeti kimatthaṃ? Padayā, tapasā, yasasā, vacasā, manasā, evamaññepi yojetabbā.

184, 96. **Sa sare vāgamo**.

Eteheva manogaṇādīhi vibhattādese sare pare **sa**kārāgamo hoti vā.

Manasā, vacasā, manasi, vacasi.

Vāti kimatthaṃ? Manena, tejena, vasena,

Sareti kimatthaṃ? Mano, tejo, yaso.

Puna **ādiggahaṇena** aññasmimpi paccaye pare **sa**kārāgamo hoti. Mānasikaṃ, vācasikaṃ.

185, 112. **Santasaddassa so te bo cante**.

Sabbassa **sa**ntasaddassa **sa**kārādeso hoti **bha**kāre pare, ante ca **ba**kārāgamo hoti.

Sabbhireva samāsetha,

Sabbhikubbetha santhavaṃ.

Sataṃ saddhammamaññāya,

Seyyo hoti na pāpiyo.

Jīranti ve rājarathā sucittā.

Atho sarīrampi jaraṃ upeti.

Satañca dhammo na jaraṃ upeti,

Santo have sabbhi pavedayanti.

Sabbhūto, sabbhāvo.

Bheti kimatthaṃ? Santehi pūjito bhagavā.

Caggahaṇaṃ kvaci **sa**kārasseva pasiddhatthaṃ. Sakkāro, sakkato.

196, 107. **Simhigacchantādīnaṃ ntasaddo aṃ**.

Simhi **gacchantā**dīnaṃ ntasaddo **a**māpajjate vā.

Gacchaṃ, gacchanto, mahaṃ, mahanto, caraṃ, caranto, khādaṃ, khādanto.

Gacchantādīnamiti kimatthaṃ? Anto, danto, vanto, santo.

187, 108. **Sesesu ntuva**.

Gacchantādīnaṃntasaddo**ntu**ppaccayova daṭṭhabbo sesesu vibhattippaccayesu.

Gacchato, mahato, gacchati, mahati, gacchatā, mahatā.

Sesesūti kimatthaṃ? Gacchaṃ, mahaṃ, caraṃ, khādaṃ.

188, 115. **Brahmatta sakha rājādito amānaṃ**.

Brahma atta sakha rājaiccevamādito **aṃ**vacanassa **ānaṃ** hoti vā.

Brahmānaṃ, brahmaṃ, attānaṃ, attaṃ, sakhānaṃ, sakhaṃ, rājānaṃ, rājaṃ.

Amiti kimatthaṃ? Rājā.

189, 113. **Syā ca**.

Brahma atta sakha rājaiccevamādito **si**vacanassa **ā** ca hoti.

Brahmā, attā, sakhā, rājā, ātumā.

190, 114. **Yonamāno**.

Brahmaatta sakha rājaiccevamādito **yonaṃ āno**ādeso hoti.

Brahmāno, attāno, sakhāno, rājāno, ātumāno.

191, 130. **Sakhato cāyo no**.

Tasmā **sakha**to ca **yo**naṃ **āyo no** ādesā honti.

Sakhāyo, sakhino.

Yonamiti kimatthaṃ? Sakhā.

192, 135. **Smime**.

Tasmā **sakha**to **smiṃ**vacanassa **e**kāro hoti. Sakhe.

193, 122. **Brahmato gassa ca**.

Tasmā **brahma**to **ga**ssa ca **e**kāro hoti. He brahme.

194, 131. **Sakhantassi no nā naṃ sesu**.

Tassa **sakha**ntassa ikāro hoti **nonānaṃ**saiccetesu.

Sakhino, sakhinā, sakhīnaṃ, sakhissa.

Etesvīti kimatthaṃ? Sakhārehi.

195, 134. **Āro himhi vā**.

Tassa **sakha**ntassa **āro** hoti vā **himhi** vibhattimhi. Sakhārehi, sakhehi.

196, 133. **Sunamaṃsu vā**.

Tassa **sakha**ntassa **āro** hoti vā **sunaṃ aṃ**iccetesu.

Sakhāresu, sakhesu, sakhārānaṃ, sakhīnaṃ, sakhāraṃ, sakhaṃ.

197, 125. **Brahmato tu smiṃ ni**.

Tasmā **brahma**to **smiṃ**vacanassa **ni**ādeso hoti. Brahmani.

Tuggahaṇena abrahmatopi **smiṃ** vacanassa **ni** hoti. Kammani, cammani, muddhani.

198, 123. **Uttaṃ sanāsu**.

Tassa **brahma**saddassa anto uttamāpajjate **sanā**iccetesu.

Brahmuno, brahmunā.

Sanāsūti kimatthaṃ? Brahmā.

199, 158. **Satthupitādīnamā sismiṃsilopoca**.

Satthupituādīnamanto **a**ttamāpajjate **si**smiṃ, **si**lopo ca hoti.

Satthā, pitā, mātā, bhātā, kattā.

Sisminti kimatthaṃ? Satthussa, pitussa, mātussa, bhātussa, kattussa.

200, 159. **Aññesvārattaṃ**.

Satthupituādīnamanto aññesu vacanesu **ārattamā**pajjate.

Satthāraṃ, pitaraṃ, mātaraṃ, bhātaraṃ, kattāraṃ, satthārehi, pitarehi, mātarehi, bhātarehi, kattārehi.

Aññesvīti kimatthaṃ? Satthā, pitā, mātā, bhātā, kattā.

201, 163. **Vā naṃmhi**.

Satthupituādīnamanto **āra**ttamāpajjate vā naṃmhi vibhattimhi.

Satthārānaṃ, pitarānaṃ, mātarānaṃ, bhātarānaṃ.

Vāti kimatthaṃ? Satthānaṃ, pitūnaṃ, mātūnaṃ, bhātūnaṃ.

202, 164. **Satthunattañca**.

Tassa **satthu**saddassa anto **a**ttamāpajjate vā naṃmhi vibhattimhi.

Satthānaṃ, pitānaṃ, mātānaṃ, bhātānaṃ, kattānaṃ.

Vāti kimatthaṃ? Satthārānaṃ, pitarānaṃ, mātarānaṃ, bhātarānaṃ, dhītarānaṃ.

Caggahaṇaṃ aññesampi saṅgahaṇatthaṃ.

203, 162. **Usasmiṃ salopo ca**.

Satthupituiccevamādīnamantassa **u**ttaṃ hoti vā **sa**smiṃ, **sa**lopo ca.

Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

204, 167. **Sakkamandhātādīnañca**.

Sakkamandhātuiccevamādīnamanto **u**ttamāpajjate sasmiṃ, salopo ca hoti.

Sakkamandhātu iva assa rājino vibhavo. Evaṃ kattu, gantu, dātu iccevamādī.

Punā**rambhaggahaṇaṃ** kimatthaṃ? Niccadīpanatthaṃ. Sakkamandhātu.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

205, 160. **Tato yonamo tu**.

Tato **ā**rādesato sabbesaṃ **yo naṃ o**kārādeso hoti.

Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

Tuggahaṇena aññasmāpi **yo**naṃ **o**kāro hoti. Caturo janā, gāvo, ubho purisā.

206, 165. **Tato smimi**.

Tato **ārā**desato **smiṃ**vacanassa **i**kārādeso hoti.

Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Puna **tatogahaṇena** aññasmāpi **smiṃ**vacanassa **i**kāro hoti. Bhuvi.

207, 161. **Nā ā**.

Tato **ārā**desato **nā**vacanassa **ā**ādeso hoti.

Satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

208, 166. **Āro rassamikāre**.

Ārādeso rassamāpajjate **i**kāre pare.

Satthari, pitari, mātari, dhītari, kattari, vattari.

209, 168. **Pitādīnamasimhi**.

Pitādīna **mārā**deso rassamāpajjate asimhi vibhattimhi.

Pitarā, mātarā, bhātarā, mītarā pitaro, mātaro, bhātaro, dhītaro.

Asimhiggahaṇaṃ tomhi pare ikārādesaññāpanatthaṃ. Mātito, pitito, bhātito, duhitito.

210, 239. **Tayātayīnaṃ takāro tvattaṃ vā**.

Tayātayi iccetesaṃ **ta**kāro **tva**ttamāpajjate vā.

Tvayā, tayā, tvayi, tayi.

Etesamiti kimatthaṃ? Tuvaṃ, tavaṃ.

Iti nādhakappe tatiyo kaṇḍo.

Catutthakaṇḍa

211, 126. **Attanto hismi’manattaṃ**.

Tassa **atta**no anto **ana**ttamāpajjate **hi**mhi vibhattimhi.

Attanehi, attanebhi.

Attantoti kimatthaṃ? Rājehi, rājebhi.

Hisminti kimatthaṃ? Attano.

Anattamitibhāvaniddesena attasaddassa **sakā**deso hoti sabbāsu vibhattīsu. Sako, sakā, sakaṃ, sake.

212, 329. **Tato smiṃni**.

Tato **atta**to **smiṃ**vacanassa **ni** hoti. Attani.

213, 127. **Sassa no**.

Tato**atta**to **sa**ssa vibhattissa **no** hoti, attano.

214, 128. **Smā nā**.

Tato **atta**to **smā** vacanassa **nā** hoti. Attanā.

Puna **tatogahaṇena** tassa **atta**no **ta**kārasseva **ra**kāro hoti sabbesu vacanesu. Atrajo, atrajaṃ.

215, 141. **Jhalato ca**.

Jhalaiccetehi **smā**vacanassa **nā** hoti.

Agginā, daṇḍinā, bhikkhunā, sayambhunā.

Smāti kimatthaṃ? Aggayo, munayo, isayo.

216, 180. **Ghapato smiṃ yaṃ vā**.

Tasmā **ghapa**to **smiṃ** vacanassa **yaṃ** hoti vā.

Kaññāyaṃ, kaññāya. Rattiyaṃ, rattiyā. Itthiyaṃ, itthiyā. Yāguyaṃ, yāguyā. Vakhuyaṃ, vadhuyā.

217, 199. **Yonaṃ ni napuṃsakehi**.

Sabbesaṃ **yo**naṃ **ni** hoti vā napuṃsakehi liṅgehi.

Aṭṭhīni, aṭṭhī, āyūni, āyū.

Napuṃsakehīti kimatthaṃ? Itthiyo.

218, 196. **Ato niccaṃ**.

Akārantehi napuṃsakaliṅgehi **yo**naṃ **ni** hoti niccaṃ.

Yāni, yāni. Tāni, tāni. Kāni, kāni. Bhayāni, bhayāni. Rūpāni, rūpāni.

219, 196. **Siṃ**.

Akārantehi napuṃsakaliṅgehi **si**vacanassa **aṃ** hoti niccaṃ.

Sabbaṃ, yaṃ, taṃ, kaṃ, rūpaṃ.

220, 74. **Sesato lopaṃ pasipi**.

Tato niddiṭṭhehi ligehi sesakhatā **gasi**iccete lopamāpajjante.

Bhoti itthi, sā itthī. Bho daṇḍi, so daṇḍī. Bho sattha, so satthā. Bho rāja, so rājā. **Sesato**ti kimatthaṃ? Puriso gacchati.

Gasīti kimatthaṃ? Itthiyā, satthussa.

221, 282. **Sabbāsamāvuso pasagganipātādīhi ca**.

Sabbāsaṃ vibhattīnaṃ ekavacanabahuvacanānaṃ paṭhamā dutiyātatiyā catutthī pañcamī chaṭṭhī sattamīnaṃ lopo hoti, **āvuso upasagga nipāta**iccevamādīhi ca,

Tvaṃ panāvuso, tumhe panāvuso, padaso dhammaṃ vāceyya, vihāraṃ sve upagaccheyya.

Pa, parā, ni, nī, u, du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa, pahāro, parābhavo, nihāro, nīhāro, uhāro, duhāro, saṃhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, atihāro, apihāro, apahāro, upahāro, evaṃ vīsati **upasaggehi** ca.

Yathā, tathā, evaṃ, khalu, kho, tatra, atho, atha, hi, tu ca, vā, vo, haṃ, abhaṃ, alaṃ, eva, ho aho, he, ahe, re, are, evamādīhi **nipātehi** ca yojetabbāni.

Caggahaṇama vadhāraṇatthaṃ.

222, 342. **Pumassa liṅgādīsu samāsesu**.

Pumaiccetassa anto lopamāpajjate liṅgādīsu parapadesu samāsesu.

Pulliṅgaṃ, pumbhāvo, puṅkokilo.

Pumasseti kimatthaṃ? Itthiliṅgaṃ, napuṃsakaliṅgaṃ.

Liṅgādīsūti kimatthaṃ? Pumitthī.

Samāsesūti kimatthaṃ? Pumassa liṅgaṃ.

223, 188. **Aṃ yamīto pasaññato**.

Aṃ vacanassa **yaṃ** hoti vā **ī**to pasaññato.

Itthiyaṃ, itthiṃ.

Pasaññatoti kimatthaṃ? Daṇḍinaṃ, bhoginaṃ.

Amiti kimatthaṃ? Itthīhi.

224, 153. **Naṃ jhato katarassā**.

Tasmā **jha**to katarassā **aṃ** vacanassa **naṃ** hoti.

Daṇḍinaṃ, bhoginaṃ.

Jhatoti kimatthaṃ? Vessabhuṃ.

Katarassāti kimatthaṃ? Kucchiṃ.

225, 151. **Yonaṃ no**.

Sabbesaṃ **yo**naṃ **jha**to katarassā **no** hoti.

Daṇḍino bhogino, he daṇḍino, he bhogino.

Katarassāti kimatthaṃ? Aggayo, munayo, isayo.

Jhatoti kimatthaṃ? Sayambhuno.

Yonanti kimatthaṃ? Daṇḍinā, bhoginā.

226, 154. **Smiṃni**.

Tasmā **jha**to katarassā **smiṃ**vacanassa niāde so hoti.

Daṇḍini, bhogini.

Katarassāti kimatthaṃ? Byādhimhi.

227, 270. **Kissa kaveca**.

Kimiccetassa **ko** ca hoti **va**paccaye pare.

Kva gatosi tvaṃ devānaṃ piyatissa.

Caggahaṇena avapaccaye parepi **ko** ca hoti. Ko taṃninditu marahati, kathaṃ bodhayituṃ dhammaṃ.

Veti kimatthaṃ? Kuto āgatosi tvaṃ.

228, 272. **Kuhiṃ haṃ su ca**.

Kimiccetassa **ku** hoti **hiṃ haṃ**iccetesu ca. Kuhiṃ gacchasi, kulaṃ gacchasi.

Caggahaṇena hiñcanaṃdācanaṃ paccayesu paresu aññatthāpi **ku** hoti. Kuhiñcanaṃ, kudācanaṃ.

229, 226. **Sesesu ca**.

Kimiccetassa **ko** hoti sesesu vibhattipaccayesu paresu.

Ko pakāro kathaṃ, kaṃ pakāraṃ kathaṃ.

Caggahaṇamanukaḍḍhanatthaṃ.

230, 262. **Trabhothesu ca**.

Kimiccetassa **ku** hoti **tratotha** iccetesu ca.

Kutra, kuto, kuttha.

Caggahaṇamanukaḍḍhanatthaṃ,

231, 263. **Sabbassetassa**, **kāro vā**.

Sabbassa **eta**saddassa **a**kāro hoti vā **totha**iccetesu.

Ato, attha, etto, ettha.

232, 267. **Tre niccaṃ**.

Sabbassa **eta**saddassa **a**kāro hoti niccaṃ **tra**paccaye pare.

Atra.

233, 264. **E tothesu ca**.

Sabbassa **eta**saddassa ekāro hoti vā **totha**iccetesu.

Etto, ato, ettha, attha.

234, 265. **Imassi thaṃ dāni ha to dhesu ca**.

Imasaddassa sabbasseva **i**kāro hoti **thaṃ dānihato dha**iccetesu.

Itthaṃ, idāni, iha, ito, idha.

235, 281. **Adhunāmhi ca**.

Imasaddassa sabbasseva **a**kāro hoti **dhunā**mhi paccaye pare.

Adhunā.

Caggahaṇamavadhāraṇatthaṃ.

236, 280. **Eta rahimhi**.

Sabbasseva **ima**saddassa **etā**deso hoti **rahi**mhi paccaye pare.

Etarahi.

237, 176. **Itthīyato āpaccayo**.

Itthiyaṃ vattamānāya **a**kārato **ā**paccayo hoti.

Sabbā, yā, sā, kā. Katarā.

238, 187. **Nadādito vā ī**.

Nadādito vāa**nadā**ditovā itthiyaṃ vattamānāya īpaccayo hoti.

Nadī, mahī, kumārī, taruṇī, sakhī, itthī.

239, 190. **Ṇava ṇika ṇeyya ṇa ntuhi**.

Ṇava ṇika ṇeyya ṇa ntuiccetehi itthiyaṃ vattamānehi **ī**paccayo hoti.

Māṇavī, paṇḍavī, nāvikī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmāvatī.

240, 193. **Pati bhikkhurājīkārantehi inī**.

Pati bhikkhu rājīkārantehi itthiyaṃ vattamānehi **inī**paccayo hoti.

Gahapatānī, bhikkhunī, rājinī, hatthinī, daṇḍinī, medhāvinī, tapassinī.

241, 191. **Ntussa tamīkāre**.

Sabbasseva **ntu**paccayassa **ta**kāro hoti vā **ī**kāre pare.

Guṇavatī, guṇavantī, kulavatī, kulavantī, satimatī. Satimantī, mahatī, mahantī, gottamatī, gottamantī.

242, 192. **Bhavato bhoto**.

Sabbasseva **bhavanta**saddassa **bhotā**deso hoti **ī**kāre itthigate pare.

Bhoti ayye, bhoti kaññe, bhoti kharādiye.

243, 110. **Bhoge tu**.

Sabbasseva **bhavanta**saddassa **bho**ādeso hoti **ge** pare.

Bho purisa, bho aggi, bho rāja, bho sattha, bho daṇḍi, bho sayambhu.

Geti kimatthaṃ? Bhavatā, bhavaṃ.

Tuggahaṇena aññasmimpi vacane sabbassa **bhavanta**saddassa **bhonta bhante bhonto bhadde bhotā bho to**iccete ādesā honti.

Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

244, 72. **Akārapitādyantānamā**.

Akāro ca **pitā**dīnamanto ca attamāpajjate **ge** pare.

Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.

245, 152. **Jhalapā rassaṃ**.

Jhalapaiccete rassamāpajjante **ge** pare.

Bho daṇḍi, bho sayambhu, bhoti itthi, bhotivadhu,

246, 73. **Ākāro vā**.

Ākāro rassamāpajjate vā **ge** pare.

Bho rāja, bho rājā, bho atta, bho attā, bho sakha, bho sakhā, bho sattha, bho satthā.

Iti nāmakappe catuttho kaṇḍo.

Pañcamakaṇḍa

247, 261. **Tvādayo vibhattisaññāyo**.

Toādi yesaṃ paccayānaṃ, te honti tvādayo. Te paccayā **tvā**dayo vibhattisaññāva daṭṭhabbā.

Sabbato, yato, tato, kuto, ato, ito, sabbadā, yadā, tadā, kadā, idha, idāni.

248, 260. **Kvaci to pañcamyatthe**.

Kvaci **to**paccayo hoti pañcamyatthe.

Sabbato, yato, tato, kuto, ato, ito.

Kvacīti kimatthaṃ? Sabbasmā, imasmā.

249, 266. **Tra tha sattamiyā sabbanāmehi**.

Trathaiccete paccayā honti sattamyatthe sabba nāmehi.

Sabbatra, sabbattha, yatra, yattha, tatra, tattha.

250, 268. **Sabbato dhi**.

Sabbaiccetasmā **dhi**paccayo hoti kvaci sattamyatthe. Sabbadhi, sabbasmiṃ.

251, 269. **Kiṃ smā vo**.

Kimiccetasmā **va**paccayo hoti sattamyatthe.

Kva gatosi tva devānaṃpiyatissa.

252, 271. **Hiṃ haṃ hiñcanaṃ**.

Kimiccetasmā **hiṃhaṃhiñcanaṃ**iccete paccayā honti sattamyatthe.

Kuhiṃ, kulaṃ, kuhiñcanaṃ.

253, 273. **Tamhā ca**.

Tamhā ca hi haṃiccete paccayā honti sattamyatthe. Tahiṃ, tahaṃ.

Caggahaṇaṃ hiñcanaggahaṇanivattanatthaṃ.

254, 274. **Imasmā ha dhā ca**.

Imasmā **hadha**iccete paccayā honti sattamyatthe. Iha, idha.

Caggahaṇamavadhāraṇatthaṃ.

255, 275. **Yato hiṃ**.

Tasmā **ya**to **hiṃ**paccayo hoti sattamyatthe. Yahiṃ.

256, 0. **Kāle**.

‘‘Kāle’’iccetaṃ adhikāratthaṃ veditabbaṃ.

257, 279. **Kiṃsabbaññekayakuhidādācanaṃ**.

Kiṃ sabbaañña eka ya kuiccetehi **dā dācanaṃ**iccete paccayā honti kāle sattamyatthe.

Kadā, sabbadā, aññadā, ekadā, yadā, kudācanaṃ.

258, 278. **Tamhā dāni ca**.

Taiccetasmā **dāni dā**iccete paccayā honti, kāle sattamyatthe.

Tadāni, tadā.

Caggahaṇamanukaḍḍhanatthaṃ.

259, 279. **Imasmā rahi dhunā dāni ca**.

Imasmā **rahi dhunā dāni**iccete paccayā honti kāle sattamyatthe.

Terahi, adhunā, idāni.

Caggahaṇamanukaḍḍhanatthaṃ.

260, 277. **Sabbassa so dāmhi vā**.

Sabbaiccetassa **sa**kārādeso hoti vā **dā**mhi paccaye pare.

Sadā, sabbadā.

261, 369. **Avaṇṇo ye lopañca**.

Avaṇṇo **ye** paccaye pare lopamāpajjate.

Bāhussaccaṃ, paṇḍiccaṃ, vepullaṃ, kāruññaṃ, kosallaṃ, sāmaññaṃ, sohajjaṃ.

262, 391. **Vuḍḍhassa jo iyiṭṭhesu**.

Sabbasseva **vuḍḍha**saddassa **jo**ādeso hoti **iya iṭṭha**iccetesu paccayesu.

Jeyyo, jeṭṭho.

263, 392. **Pasatthassa so ca**.

Sabbasseva **pasattha**saddassa **so**ādeso hoti, **jā**deso ca **iyaiṭṭha**iccetesu paccayesu.

Seyyo, seṭṭho, jeyyo, jeṭṭho.

264, 393. **Antikassa nedo**.

Sabbassa **antika**saddassa **nedā**deso hoti **iya iṭṭha**iccetesu paccayesu.

Nediyo, nediṭṭho.

265, 394. **Bāḷhassa sādho**.

Sabbassa **bāḷha**saddassa **sādhā**deso hoti **iya iṭṭha**iccetesu paccayesu.

Sādhiyo, sādhiṭṭho.

266, 395. **Appassa kaṇa**.

Sabbassa **appa**saddassa **kaṇa** ādeso hoti **iya iṭṭha**iccetesu paccayesu.

Kaṇiyo, kaṇiṭṭho.

267, 396. **Yuvānañca**.

Sabbassa **yuva**saddassa **kaṇa** ādeso hoti **iya iṭṭha**iccetesu paccayesu.

Kaniyo, kaniṭṭho.

Caggahaṇamanukaḍḍhanatthaṃ.

268, 397. **Vantumantu vīnañca lopo**.

Vantumantuvīiccetesaṃ paccayānaṃ lopo hoti **iyaiṭṭha**iccetesu paccayesu.

Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

269, 401. **Yavataṃ ta la ṇa dakārānaṃ byañjanāni ca la ña jakārattaṃ**.

Yakāravantānaṃ **ta la ṇa da**kārānaṃ byañjanāni **ca la ña ja**kārattamāpajjante yathāsaṅkhyaṃ.

Bāhussaccaṃ, paṇḍiccaṃ, vepullaṃ, kāruññaṃ, kosallaṃ, nepuññaṃ, sāmaññaṃ, sohajjaṃ.

Ya va tamiti kimatthaṃ? Tiṇadalaṃ.

Ta la ṇa dakārānamiti kimatthaṃ? Ālasyaṃ, ārogyaṃ.

Byañjanānamiti kimatthaṃ? Maccunā.

Kāraggahaṇaṃ kimatthaṃ? **Ya**kārassa **ma**kārādesañāpanatthaṃ. Opammaṃ.

270, 120. **Amha tumhanturāja brahmatta sakhasatthu pitādīhismā nāva**.

Amha tumhanturāja brahma atta sakha satthu pituiccevamādīhi **smā**vacanaṃ nāva daṭṭhabbaṃ.

Mayā, tayā, guṇavatā, raññā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

Etehīti kimatthaṃ? Purisā.

Iti nāmakappe pañcamo kaṇḍo

Nāmakappo niṭṭhito.

3. Kārakakappa

Chaṭṭhakaṇḍa

271, 88, 308. **Yasmā dapeti bhayamādatte vā tadapādānaṃ**.

Yasmā vā apeti, yasmā vā bhayaṃ jāyate, yasmā vā ādatte, taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Gāmā apenti munayo, nagarā niggato rājā, corā bhayaṃ jāyate, ācariyupajjhāyehi sikkhaṃ gaṇhāti sisso.

Apādānamiccanena kvattho? Apādāne pañcamī.

272, 309. **Dhātunā mānamupasaggayogādvīsvapi ca**.

Dhātunāmānaṃ payoge ca upasaggayogādīsvapi ca taṃ kārakaṃ apādānasaññaṃ hoti.

Dhātūnaṃ payoge tāva **ji**iccetassa dhātussa **parā**pubbassa payoge yo asaho, so apādānasañño hoti.

Taṃ yathā? Buddhasmā parājenti aññatitthiyā.

Bhūiccetassa dhātussa papubbassa payoge yato acchinnappabhavo, so apādānasañño hoti.

Taṃ yathā? Himavatā pabhavanti pañca mahānadiyo, anavatattamhā pabhavanti mahāsarā, aciravatiyā pabhavanti kunnadiyo.

Nāmappayogepi taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Urasmā jāto putto, bhūmito niggato raso, ubhato sujāto putto mātito ca pitito ca.

Upasaggayoge taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Apasālāya āyanti vāṇijā, ābrahmalokā saddo abbhuggacchati upari pabbatā devo vassati, buddhasmā pati sāriputto dhammadesanāya bhikkhū ālapati temāsaṃ, ghatamassa telasmā pati dadāti, uppalamassa padumasmā pati dadāti, kanakamassa hiraññasmā pati dadāti.

Ādiggahaṇena kārakamajjhepi pañcamīvibhatti hoti. Ito pakkhasmā vijjhati migaṃ luddako, kosā vijjhati kuñjaraṃ, māsasmā bhuñjati bhojanaṃ.

Apiggahaṇena nipātapayogepi pañcamīvibhatti hoti dutiyā ca tatiyā ca. Rahitā mātujā puññaṃ katvā dānaṃ deti, rahitā mātujaṃ, rahitā mātujena vā. Rite saddhammā kuto sukhaṃ labhati, rite saddhammaṃ, rite saddhammena vā. Te bhikkhū nānā kulā pabbajitā, vinā saddhammā natthañño koci nātho loke vijjati, vinā saddhammaṃ, vinā saddhammena vā. Vinā buddhasmā, vinā buddhaṃ, vinā buddhena vā.

Caggahaṇena aññatthāpi pañcamīvibhatti hoti. Yatohaṃ bhagini ariyāya jātiyā jāto. Yato sarāmi attānaṃ, yato pattosmi viññutaṃ, yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṃ.

273, 310. **Rakkhaṇatthānamicchitaṃ**.

Rakkhaṇatthānaṃ dhātūnaṃ payoge yaṃ icchitaṃ, taṃ kārakaṃ apādānasaññaṃ hoti.

Kāke rakkhanti taṇḍulā, yavā paṭisedhenti gāvo.

274, 311. **Yena vā' dassanaṃ**.

Yena vā adassanamicchitaṃ, taṃ kārakaṃ apādānasaññaṃ hoti.

Upajjhāyā antaradhāyati sisso, mātarā ca pitarā ca antaradhāyati putto.

Vāti kimatthaṃ? Sattamīvibhatyattaṃ. Jetavane antaradhāyati bhagavā.

275, 312. **Dūranti kaddha kāla nimmāna tvālopa disāyogavibhattārappayoga suddhappamocana hetu vivittappamāṇa pubbayogabandhana guṇavacana pañha kathana thokākattūsu ca**.

Dūratthe, antikatthe, addhanimmāne, kālanimmāne, tvālope, disāyoge, vibhatte, ārappayoge, suddhe, pamocane, hetvatthe, vivittatthe, pamāṇe, pubbayoge, bandhanatthe, guṇavacane, pañhe, kathane, thoke, akattari ca iccetesvatthesu, payogesu ca, taṃ kārakaṃ apādānasaññaṃ hoti.

Dūratthetāva – kīva dūro ito naḷakāragāmo, dūrato vā gamma, ārakā te moghapurisā imasmā dhammavinayā. Dutiyā ca tatiyā ca, dūraṃ gāmaṃ āvato, dūrena gāmena vā āgato. Ārakā imaṃ dhammavinayaṃ, anena dhammavinayena vā iccevamādi.

Antikatthe – antikaṃ gāmā, āsannaṃ gāmā, samīpaṃ gāmā, samīpaṃ saddhammā. Dutiyā ca tatiyā ca, antikaṃ gāmaṃ, antikaṃ gāmena vā. Āsannaṃ gāmaṃ, āsannaṃ gāmena vā. Samīpaṃ gāmaṃ. Samīpaṃ gāmena vā. Samīpaṃ saddhammaṃ, samīpaṃ saddhammena vā iccevamādi.

Addhanimmāne – ito mathurāya catūsu yojanesu saṅkassaṃ nāma nagaraṃ atthi, tattha bahū janā vasanti iccevamādi.

Kālanimmāne – ito bhikkhave ekanavutikappe vipassī nāma bhagavā loke udapādi, ito tiṇṇaṃ māsānaṃ accayena parinibbāyissati iccevamādi.

Tvālope kammādhikaraṇesu – pāsādā saṅkameyya, pāsādaṃ abhiruhitvā vā. Pabbatā saṅkameyya, pabbataṃ abhiruhitvā vā. Hatthikkhandhā saṅkameyya, hatthikkhandhaṃ abhiruhitvā vā. Āsanā vuṭṭhaheyya. Āsane nisīditvā vā iccevamādi.

Disāyoge – avicito yāva uparibhavaggamantare bahū sattanikāyā vasanti, yato khemaṃ tato bhayaṃ, puratthimato, dakkhiṇato, pacchimato, uttarato aggī pajjalanti, yato assosuṃ bhagavantaṃ, uddhaṃ pādatalā adho kesamatthakā iccevamādi.

Vibhatte – yato paṇītataro vā visiṭṭhataro vā natthi. Chaṭṭhī ca, channavutīnaṃ pāsaṇḍānaṃ, dhammānaṃ pavaraṃ yadidaṃ sugatavinayo iccevamādi.

Ārappayoge – gāmadhammā vasaladhammā asaddhammā ārati virati paṭivirati, pāṇātipātā veramaṇī iccevamādi.

Suddhe – lobhaniyehi dhammehi suddho asaṃsaṭṭho, mātito ca pitito ca suddho asaṃsaṭṭho anupakuddho agarahito iccevamādi.

Pamocane – parimutto dukkhasmāti vadāmi, muttosmi mārabandhanā, na te muccanti maccunā iccevamādi.

Hetvatthe – kasmā hetunā, kena hetunā, kissa hetunā, kasmā nu tumhaṃ daharā na mīyare, kasmā idheva maraṇaṃ bhavissati iccevamādi.

Vivittatthe – vivitto pāpakā dhammā, vivicceva kāmehi vivicca akusalehi dhammehi iccevamādi.

Pamāṇe – dīghaso navavidatthiyo sugatavidatthiyā pamāṇikā kāretabbā, majjhimassa purisassa aḍḍha teḷasahatthā iccevamādi.

Pubbayoge – pubbeva sammodhā iccevamādi.

Bandhanatthe – satasmā bandho naro. Tatiyā ca, satena bandho naro raññā iṇatthena iccevamādi.

Guṇavacane – puññāya sugatiṃ yanti, cāgāya vipulaṃ dhanaṃ, paññāya vimuttimano, issariyāya janaṃ rakkhati rājā iccevamādi.

Pañhe tvālope kammādhikaraṇesu – abhidhammā pucchanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā vā. Vinayā pucchanti, vinayaṃ sutvā, vinaye ṭhatvā vā. Dutiyā ca tatiyā ca, abhidhammaṃ, abhidhammena vā. Vinayaṃ, vinayena vā. Eva suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā iccevamādi.

Kathane tvālope kammādhikaraṇesu – abhidhammā kathayanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā vā. Vinayā kathayanti, vinayaṃ sutvā, vinaye ṭhatvā vā. Dutiyā ca tatiyā ca, abhidhammaṃ, abhidhammena vā. Vinayaṃ vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā iccevamādi.

Thoke – thokā muccanti. Appamattakā muccanti, kicchā muccanti. Tatiyā ca. Thokena, appamattakena, kicchena vā iccevamādi.

Akattarica – kammassa katattā upacitattā ussannattā vipulattā cakkhuviññāṇaṃ uppannaṃ hoti iccevamādi.

Caggahaṇena sesesupi ye mayā nopadiṭṭhā apādānapayogikā, te payogavicakkhaṇehi yathāyogaṃ yojetabbā.

276, 302. **Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ**.

Yassa vā dātukāmo yassa vārocate, yassa vā dhārayate, taṃ kārakaṃ sampadānasaññaṃ hoti.

Samaṇassa cīvaraṃ dadāti, samaṇassa rocate saccaṃ, devadattassa suvaṇṇacchattaṃ dhārayate yaññadatto.

Sampadānamiccanena kvattho? Sampadāne catutthī.

Vāti vikappanatthaṃ, dhātunāmānaṃ payoge vā upasaggappayoge vā nipātappayoge vā sati atthavikappanatthaṃ **vā**ti padaṃ payujjati.

277, 303. **Silāgha hanu ṭhā sapa dhāra piha kudha duhissosūya rādhikkha paccāsuṇa anupatigiṇa pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini, gatyatthakammani, āsīsattha sammuti bhiyya sattamyatthesu ca**.

Silāgha hanu ṭhā sapa dhāra piha kudha duha issaiccetesaṃ dhātūnaṃ payoge, usūyatthānañca payoge, rādhikkhappayoge, paccāsuṇaanupatigiṇānaṃ pubbakattari, ārocanatthe, tadatthe, tumatthe, alamatthe, maññatippayoge anādare appāṇini, gatyatthānaṃ dhātūnaṃ kammani, āsīsatthe ca sammuti bhiyya sattamyatthesu ca, taṃ kārakaṃ sampadānasaññaṃ hoti.

Silāghappayoge tāva – buddhassa silāghate, dhammassa silāghate, saṅghassa silāghate, sakaṃupajjhāyassa silāghate, tava silāghate mama silāghate iccevamādi.

Hanuppayoge – hanute tuyhameva, hanute mayhameva iccevamādi.

Ṭhāpayoge – upatiṭṭheyya sakyaputtānaṃ vaḍḍhakī, bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya bhikkhunī iccevamādi.

Sapappayoge – tuyhaṃ sapate, mayhaṃ sapate iccevamādi.

Dhārappayoge – suvaṇṇaṃ te dhārayate iccevamādi.

Pihappayoge – buddhassa aññatitthiyā pihayanti, devā dassanakāmā te, yato icchāmi bhaddantassa, samiddhānaṃ pihayanti daliddā iccevamādi.

Kudhaduhaissausūyappayoge – kodhayati deva dattassa, tassa kujjha mahāvīra, mā raṭṭhaṃ vinassa idaṃ. Duhayati disānaṃ megho, titthiyā samaṇānaṃ issayanti guṇagiddhena, titthiyā samaṇānaṃ issayanti lābhagiddhena, dujjanā guṇavantānaṃ usūyanti guṇagiddhena, kā usūyā vijānataṃ iccevamādi.

Rādha ikkha iccetesaṃ dhātūnaṃ payoge yassa akathitassa pucchanaṃ kammavikkhyāpanatthañca, taṃ kārakaṃ sampadānasaññaṃ hoti, dutiyā ca.

Ārādhohaṃ rañño, ārādhohaṃ rājānaṃ, kyāhaṃ ayyānaṃ aparajjhāmi, kyāhaṃ ayye aparajjhāmi, cakkhuṃ janassa dassanāya taṃ viya maññe, āyasmato upālittherassa upasampadāpekkho upatisso, āyasmantaṃ vā iccevamādi.

Paccāsuṇa anupatigiṇānaṃ pubbakattari suṇotissa **paccā**yoge yassa kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhagavā bhikkhū etadavoca.

Bhikkhūti **akathīta kammaṃ, etanti kathitakammaṃ**. Yassa kammuno pubbassa yo kattā, so‘bhagavā’ti ‘‘yo karoti sa kattā’’ti suttavacanena kattusañño. Evaṃ yassa kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Te bhikkhū bhagavato paccassosuṃ, āsuṇanti buddhassa bhikkhū.

Giṇassa **anupati**yoge yassa kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhikkhu janaṃ dhammaṃ sāveti, tassa bhikkhuno jano anugiṇāti, tassa bhikkhuno jano patigiṇāti.

Yo vadeti sa‘kattā’ti,
Vuttaṃ ‘kamma’nti vuccati;
Yo paṭiggāhako tassa,
‘Sampadānaṃ’ vijāniyā.

Iccevamādi.

Ārocanatthe – ārocayāmi vo bhikkhave, āmantayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave, ārocayāmi te mahārāja, āmantayāmi te mahārāja, paṭivedayāmi te mahārāja iccevamādi.

Tadatthe – ūnassa pāripūriyā taṃ cīvaraṃ nikkhipitabbaṃ. Buddhassa atthāya, dhammassa atthāya, saṅghassa atthāya, jīvitaṃ pariccajāmi iccevamādi.

Tumatthe -lokānukampāya atthāya hitāya sukhāya devamanussānaṃ buddho loke uppajjati. Bhikkhūnaṃ phāsuvihārāya vinayo paññatto iccevamādi.

Alamatthappayoge-alamiti arahati paṭikkhittesu. Alaṃ me buddho, alaṃ me rajjaṃ, alaṃ bhikkhu pattassa, alaṃ mallo mallassa, arahati mallo mallassa. **Paṭikkhitte** alaṃ te rūpaṃ karaṇīyaṃ, alaṃ me hiraññasuvaṇṇena iccevamādi.

Maññatippayoge anādare appāṇini-kaṭṭhassa tuvaṃ maññe, kaliṅgarassa tuvaṃ maññe.

Anādareti kimatthaṃ? Suvaṇṇaṃ viya taṃ maññe.

Appāṇinīti kimatthaṃ? Gadrabhaṃ tuvaṃ maññe iccevamādi.

Gatyatthakammani-gāmassa pādena gato, nagarassa pādena gato, appo saggāya gacchati, saggassa gamanena vā, mūlāya paṭikasseyya saṅgho. Dutiyā ca, gāmaṃ pādena gato, nagaraṃ pādena gato, appo saggaṃ gacchati, saggaṃ gamanena vā, mūlaṃ paṭikasseyya saṅgho iccevamādi.

Āsīsatthe-āyasmato dīghāyuko hotu, bhaddaṃ bhavato hotu, kusalaṃ bhavato hotu, anāmayaṃ bhavato hotu, sukhaṃ bhavato hotu, svāgataṃ bhavato hotu, attho bhavato hotu, hitaṃ bhavato hotu iccevamādi.

Sammutippayoge– aññatra saṅghasammutiyā bhikkhussa vippavatthuṃ na vaṭṭati, sādhu sammuti me tassa bhagavato dassanāya iccevamādi.

Bhiyyappayoge – bhiyyoso mattāyaṃ iccevamādi.

Sattamyatthe – tuyhañcassa āvi karomi, tassa me sakko pāturahosi iccevamādi.

Atthaggahaṇena bahūsu akkharappayogesu dissati.

Taṃ yathā? Upamaṃ mata karissāmi, dhammaṃ vo desessāmi.

Sāratthe ca – desetu bhante bhagavā dhammaṃ bhikkhūnaṃ. Tassa phāsu vihārāya hoti, etassa pahiṇeyya, yathā no bhagavā byākareyya, tathāpi tesaṃ byākarissāma, kappati samaṇānaṃ āyogo, amhākaṃ maṇinā attho, kimattho me buddhena, seyyo me attho, bahūpakārā bhante mahāpajā patigotamī bhagavato, bahūpakārā bhikkhave mātāpitaro puttānaṃ iccevamādi.

Sesesu akkharappayogesupi aññepi payogā payogavicakkhaṇehi yojetabbā.

Caggahaṇaṃ vikappanatthavāggahaṇānukaḍḍhanatthaṃ. Ye keci saddā sampadānappayogikā mayā nopadiṭṭhā, tesaṃ gahaṇatthaṃ idha vikappīyati vāsaddo.

Taṃ yathā? Bhikkhusaṅghassa pabhū ayaṃ bhagavā, desassa pabhū ayaṃ rājā. Khettassa pabhū ayaṃ gahapati, araññassa pabhū ayaṃ luddako iccevamādi. Kvaci dutiyā tatiyā pañcamī chaṭṭhī sattamyatthesu ca.

178, 320. **Yodhāro tamokāsaṃ**.

Yo ādhāro, taṃ okāsasaññaṃ hoti. **Svādhāro catubbidho** byāpiko, opasilesiko, vesayiko sāmīpiko cāti.

Tattha **byāpiko** tāva–jalesu khīraṃ tiṭṭhati, tilesu telaṃ, ucchūsu raso.

Opasilesiko–pariyaṅke rājā seti, āsane upaviṭṭho saṅgho.

Vesayiko–bhūmīsu manussā caranti, antalikkhe vāyū vāyanti. Ākāse sakuṇā pakkhandanti.

Sāmīpiko–vane hatthino caranti, gaṅgāyaṃ ghoso tiṭṭhati, vaje gāvo duhanti, sāvatthiyaṃ viharati jetavane.

Okāsamiccanena kvattho? Okāse sattamī.

279, 292. **Yena vā kayirate taṃ karaṇaṃ**.

Yena vā kayirate, yena vā passati, yena vā suṇāti, taṃ kārakaṃ karaṇasaññaṃ hoti.

Dattena vihiṃ lunāti, vāsiyā kaṭṭhaṃ tacchati, pharasunā rukkhaṃ chindati, kudālena pathaviṃ khaṇati, satthena kammaṃ karoti. Cakkhunā rūpaṃ passati.

Karaṇamiccanena kvattho? Karaṇe tatiyā.

280, 285. **Yaṃ karoti taṃ kammaṃ**.

Yaṃ vā karoti, yaṃ vā passati, yaṃ vā suṇāti, taṃ kārakaṃ kammasaññaṃ hoti.

Chattaṃ karoti, rathaṃ karoti, rūpaṃ passati, saddaṃ suṇāti, kaṇṭakaṃ maddati, visaṃ gilati.

Kammamiccanena kvattho? Kammatthe dutiyā.

281, 294. **Yo karoti sa kattā**.

Yo karoti, so kattusañño hoti.

Ahinā daṭṭho naro, garuḷena hato nāgo. Buddhena jito māro, upaguttena māro bandho.

Kattuiccanena kvattho? Kattari ca.

282, 295. **Yo kāreti sa hetu**.

Yo kattāraṃ kāreti, so hetusañño hoti, kattā ca.

So puriso taṃ purisaṃ kammaṃ kāreti so puriso tena purisena kammaṃ kāreti, so puriso tassa purisassa kammaṃ kāreti. Evaṃ hāreti pāṭheti pāceti, dhāreti.

Hetuiccanena kvattho? Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe.

283, 316. **Yassa vā pariggaho taṃ sāmī**.

Yassa vā pariggaho, taṃ sāmīsaññaṃ hoti.

Tassa bhikkhuno paṭivīso, tassa bhikkhuno patto, tassa bhikkhuno cīvaraṃ, attano mukhaṃ.

Sāmīiccanena kvattho? Sāmismiṃ chaṭṭhī.

284, 283. **Liṅgatthe paṭhamā**.

Liṅgatthābhidhānamatte paṭhamāvibhatti hoti.

Puriso, purisā, eko, dve, ca, vā, he, ahe, re, are.

285, 70. **Ālapane ca**.

Ālapanatthā dhike liṅgatthābhidhānamatte ca paṭhamāvibhatti hoti.

Bho purisa, bhavanto purisā, bho rāja, bhavanto rājāno, he sakhe, he sakhino.

286, 291. **Karaṇe tatiyā**.

Karaṇakārake tatiyāvibhatti hoti.

Agginā kuṭiṃ jhāpeti, manasā ce paduṭṭhena, manasā ce pasannena, kāyena kammaṃ karoti.

287, 299. **Sahādiyoge ca**.

Sahādiyogatthe ca tatiyāvibhatti hoti.

Sahāpi gaggena saṅgho uposathaṃ kareyya, vināpi gaggena, mahatā bhikkhusaṅghena saddhiṃ, sahassena samaṃ mitā.

288, 293. **Kattari ca**.

Kattari ca tatiyāvibhatti hoti.

Raññā hato poso, yakkhena dinno varo, ahinā daṭṭho naro.

289, 297. **Hetvatthe ca**.

Hetvatthe ca tatiyāvibhatti hoti.

Annena vasati, dhammena vasati, vijjāya vasati, sakkārena vasati.

290, 298. **Sattamyatthe ca**.

Sattamyatthe ca tatiyāvibhatti hoti.

Tena kālena, tena samayena. (Yena kālena, yena samayena,) tena kho pana samayena.

291, 299. **Yenaṅgavikāro**.

Yena byādhimatā aṅgena aṅgino vikāro lakkhīyate. Tattha tatiyāvibhatti hoti.

Akkhinā kāṇo, hatthena kuṇī, kāṇaṃ passati nettena, pādena khañjo, piṭṭhiyā khujjo.

292, 300. **Visesane ca**.

Visesanatthe ca tatiyāvibhatti hoti.

Gottena gotamo nātho, suvaṇṇena abhirūpo, tapasā uttamo.

293, 301. **Sampadāne catutthī**.

Sampadānakārake catutthīvibhatti hoti.

Buddhassa vā dhammassa vā saṅghassa vā dānaṃ deti, dātā hoti samaṇassa vā brāhmaṇassa vā.

294, 305. **Namoyogādīsvapi ca**.

Namoyogādīsvapi ca catutthīvibhatti hoti.

Namo te buddha vīratthu, sotthi pajānaṃ, namo karohi nāgassa, svāgataṃ te mahārāja.

295, 307. **Apādāne pañcamī**.

Apādānakārake pañcamīvibhatti hoti.

Pāpā cittaṃ nivāraye, abbhā muttova candimā, bhayā muccati so naro.

296, 314. **Kāraṇatthe ḍha**.

Kāraṇatthe ca pañcamīvibhatti hoti.

Ananubodhā appaṭivedhā catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā.

297, 284. **Kammatthe dutiyā**.

Kammatthe dutiyāvibhatti hoti.

Gāvaṃ hanati, vīhayo lunāti, satthaṃ karoti, ghaṭaṃ karoti, rathaṃ karoti, dhammaṃ suṇāti, buddhaṃ pūjeti, vācaṃ bhāsatī, taṇḍulaṃ vacati, coraṃ ghāteti.

298, 287. **Kāladdhānamaccantasaṃyoge**.

Kāladdhānaṃ accantasaṃyoge dutiyāvibhatti hoti.

Māsaṃ maṃsodanaṃ bhuñjati, saradaṃ ramaṇīyā nadī, māsaṃ sajjhāyati, yojanaṃ vanarāji, yojanaṃ dīgho pabbato, kosaṃ sajjhāyati.

Accantasaṃyogeti kimatthaṃ? Saṃvacchare bhojanaṃ bhuñjati.

299, 288. **Kammappavadhanīyayutte**.

Kammappavacanīyayutte dutiyāvibhatti hoti.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato, pabbajitamanupabbajiṃ**su**.

300, 286. **Gati buddhi bhuja paṭha hara kara sayādīnaṃ kārite vā**.

Gati buddhi bhuja paṭha hara kara sayādīnaṃ payoge kārite dutiyāvibhatti hoti vā.

Puriso purisaṃ (gāmaṃ) gāmayati, puriso purisena vā, puriso purisassa vā. Evaṃ bodhayati, bhojayati, pāṭhayati, hārayati, kārayati, sayāpayati. Evaṃ sabbattha kārite.

301, 215. **Sāmismiṃ chaṭṭhī**.

Sāmismiṃ chaṭṭhīvibhatti hoti.

Tassa bhikkhuno paṭivīso, tassa bhikkhuno patto, tassa bhikkhuno cīvaraṃ, attano mukhaṃ.

302, 319. **Okāse sattamī**.

Okāsakārake sattamīvibhatti hoti.

Gambhīre odakantike, pāpasmiṃ ramati mano, bhagavati brahmacariyaṃ vussati kulaputto.

303, 321. **Sāmissarādhipati dāyāda sakkhīpatibhū pasutakusalehi ca**.

Sāmī issara adhipati dāyāda sakkhīpatibhū pasutakusala iccetehi payoge chaṭṭhīvibhatti hoti, sattamī ca.

Goṇānaṃ sāmī, goṇesu sāmī, goṇānaṃ issaro, goṇesu issaro. Goṇānaṃ adhipati, goṇesu adhipati. Goṇānaṃ dāyādo, goṇesu dāyādo. Goṇānaṃ sakkhī, goṇesu sakkhī, goṇānaṃ patibhū, goṇesu patibhū. Goṇānaṃ pasuto, goṇesu pasuto. Goṇānaṃ kusalo, goṇesu kusalo.

304, 322. **Niddhāraṇe ca**.

Niddhāraṇatthe ca chaṭṭhīvibhatti hoti, sattamī ca.

Kaṇhā gāvīnaṃ sampannakhīratamā, kaṇhā gāvīsu sampannakhīratamā. Sāmā nārīnaṃ dassanīyatamā, sāmā nārīsu dassanīyatamā. Manussānaṃ khattiyo sūratamo, manussesu khattiyo sūratamo. Pathikānaṃ dhāvanto sīghatamo, pathikesu dhāvanto sīghatamo.

305, 323. **Anādare ca**.

Anādare chaṭṭhīvibhatti hoti, sattamī ca.

Rudato dārakassa pabbaji, rudantasmiṃ dārake pabbaji.

306, 289. **Kvaci dutiyā chaṭṭhīnamatthe**.

Chaṭṭhīnamatthe kvaci dutiyāvibhatti hoti.

Apissu maṃ aggivessana tisso upamā paṭibhaṃsu.

307, 290. **Tatiyāsattamīnañca**.

Tatiyāsattamīnaṃ atthe ca kvaci dutiyāvibhatti hoti.

Sace maṃ samaṇo gotamo ālapissati, tvañca maṃ nābhibhāsasi. Evaṃ tatiyatthe.

Pubbaṇhasamayaṃ nivāsetvā, ekaṃ samayaṃ bhagavā. Evaṃ sattamyatthe.

308, 317. **Chaṭṭhī ca**.

Tatiyāsattamīnaṃ atthe ca kvaci chaṭṭhīvibhatti hoti.

Kato me kalyāṇo, kataṃ me pāpaṃ. Evaṃ tatiyatthe.

Kusalā naccagītassa sikkhitā cāturitthiyo, kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ. Evaṃ sattamyatthe.

Kvacīti kimatthaṃ? Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto, ānando atthesu vicakkhaṇo.

309, 318. **Dutiyāpañcamīnañca**.

Dutiyāpañcamīnañca atthe kvaci chaṭṭhīvibhatti hoti.

Tassa bhavanti vattāro, sahasā kammassa kattāro, evaṃ dutiyatthe.

Assavanatā dhammassa parihāyanti, kinnu kho ahaṃ tassa sukhassa bhāyāmi, sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno, bhīto catunnaṃ āsīvisānaṃ ghoravisānaṃ, bhāyāmi ghoravisassa nāgassa. Evaṃ pañcamyatthe.

310, 324. **Kamma karaṇa nimittatthesu sattamī**.

Kammakaraṇanimittatthesu sattamīvibhatti hoti.

Sundarāvuso ime ājīvakā bhikkhūsu abhivādenti. Evaṃ kammatthe.

Hatthesu piṇḍāya caranti, pattesu piṇḍāya caranti, pathesu gacchanti. Evaṃ karaṇatthe.

Dīpi cammesu haññate, kuñjaro dantesu haññate, evaṃ nimittatthe.

311, 325. **Sampadāne ca**.

Sampadāne ca sattamīvibhatti hoti.

Saṅghe dinnaṃ mahapphala, saṅghe gotamī dehi, saṅghe te dinne ahañceva pūjito bhavissāmi.

312, 326. **Pañcamyatthe ca**.

Pañcamyatthe ca sattamīvibhatti hoti.

Kadalīsu gaje rakkhanti.

313, 327. **Kālabhāvesu ca**.

Kālabhāvesu ca kattari payujjamāne sattamīvibhatti hoti.

Pubbaṇhasamaye gato, sāyanhasamaye āgato. Bhikkhūsu bhojīyamānesu gato, bhuttesu āgato. Gosuduyhamānesu gato, duddhāsu āgato.

314, 328. **Upa'jhādhikissaravacane**.

Upaadhiiccetesaṃ payoge adhikaissaravacane sattamīvibhatti hoti.

Upa khāriyaṃ doṇo, upa nikkhe kahāpaṇaṃ. Adhi brahmadatte pañcālā, adhi naccesu gotamī, adhi devesu buddho.

315, 329. **Maṇḍitu'ssukkesu tatiyā**.

Maṇḍitaussukkaiccetesvatthesu tatiyāvibhatti hoti, sattamī ca.

Ñāṇena pasīdito, ñāṇasmiṃ vā pasīdito, ñāṇena ussukko, ñāṇasmiṃ vā ussukko tathāgato vā tathāgatagotto vā.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kārakakappo niṭṭhito.

4. Samāsakappa

Sattamakaṇḍa

316, 331. **Nāmānaṃ samāso yuttattho**.

Tesaṃ nāmānaṃ payujjamānapadatthānaṃ yo yuttattho, so samāsasañño hoti.

Kathinadussaṃ, āgantukabhattaṃ, jīvitindriyaṃ, samaṇabrāhmaṇā, sāriputtamoggallānā, brāhmaṇa gahapatikā.

Nāmānamiti kimatthaṃ? Devadatto pacati, yaññadatto pacati.

Yuttatthoti kimatthaṃ? Bhato rañño putto devadattassa.

Samāsaiccanena kvattho? Kvaci samāsantagatānamakāranto.

317, 332. **Tesaṃ vibhattiyo lopā ca**.

Tesaṃ yuttatthānaṃ samāsānaṃ vibhattiyo lopā ca honti.

Kathinadussaṃ, āgantukabhattaṃ.

Tesaṃgahaṇena samāsataddhitākhyātakitakānaṃ vibhattipaccayapadakkharāgamā ca lopā honti. Vāsiṭṭho, venateyyo.

Caggahaṇa mavadhāraṇatthaṃ, pabhaṅkaro, amataddado, medhaṅkaro, dīpaṅkaro.

318, 333. **Pakati cassa sarantassa**.

Luttāsu vibhattīsu assa sarantassa liṅgassa pakatirūpāni honti.

Cakkhusotaṃ, mukhanāsikaṃ, rājaputto, rājapuriso.

319, 330. **Upasagganipātapubbako abyayībhāvo**.

Upasagganipātapubbako samāso **abyayībhāva**sañño hoti.

Nagarassa samīpe pavattati kathā iti upanagaraṃ, darathānaṃ abhāvo niddarathaṃ, makasānaṃ abhāvo nimmakasaṃ, vuḍḍhānaṃ paṭipāṭi yathāvuḍḍhaṃ, ye ye vuḍḍhā vā yathāvuḍḍhaṃ, jīvassa yattako paricchedo yāvajīvaṃ, cittamadhikicca pavattanti te dhammāti adhicittaṃ, pabbatassa tiro tiropabbataṃ, sotassa pati pavattati nāvā iti patisotaṃ, pāsādassa anto antopāsādaṃ.

Abyayībhāvamiccanena kvattho? Aṃvibhattīna makārantā abyayībhāvā.

320, 335. **So napuṃsakaliṅgo**.

So abyayībhāvasamāso napuṃsakaliṅgova daṭṭhabbo.

Kumārīsu adhikicca pavattati kathā iti adhikumāri, vadhuyā samīpe pavattati kathā iti upavadhu, gaṅgāya samīpe pavattati kathā iti upagaṅgaṃ, maṇikāya samīpe pavattati kathā iti upamaṇikaṃ.

321, 349. **Digussekattaṃ**.

Digussa samāsassa ekattaṃ hoti, napuṃsakaliṅgattañca.

Tayo lokā tilokaṃ, tayo daṇḍā tidaṇḍaṃ, tīṇi nayanāni tinayanaṃ, tayo siṅgā tisiṅgaṃ. Catasso disā catuddisaṃ, pañca indriyāni pañcindriyaṃ.

322, 359. **Tathā dvande pāṇi tūriya yoggasenaṅgakhuddajantuka vividhaviruddha visabhāgatthādīnañca**.

Tathā dvande samāse **pāṇi tūriya yogga senaṅgakhuddajantuka vividhaviruddha visabhāgattha**iccevamādīnaṃ ekattaṃ hoti, napuṃsakaliṅgattañca.

Taṃ yathā? Cakkhu ca sotañca cakkhusotaṃ, mukhañca nāsikā ca mukhanāsikaṃ, chavi ca maṃsañca lohitañca chavimaṃsalohitaṃ. Evaṃ **pāṇyaṅgatthe**.

Saṅkho ca paṇavo ca saṅkhapaṇavaṃ, gītañca vāditañca gītavāditaṃ, daddari ca ḍiṇḍimo ca daddariḍiṇḍimaṃ. Evaṃ **tūriyaṅgatthe**.

Phālo ca pācanañca phālapācanaṃ, yugañca naṅgalañca yuganaṅgalaṃ. Evaṃ **yoggaṅgatthe**.

Asi ca cammañca asicammaṃ, dhanu ca kalāpo ca dhanukalāpaṃ, hatthī ca asso ca hatthiassaṃ, ratho ca pattiko ca rathapattikaṃ. Evaṃ **senaṅgatthe**.

Ḍaṃsā ca makasā ca ḍaṃsamakasaṃ, kuntho ca kipilliko ca kunthakipillikaṃ, kīṭo ca sarīsapo ca kīṭasarīsapaṃ. Evaṃ **khuddajantukatthe**.

Ahi ca nakulo ca ahinakulaṃ, biḷāro ca mūsiko ca biḷāramūsikaṃ, kāko ca ulūko ca kākolūkaṃ. Evaṃ **vividhaviruddhatthe**.

Sīlañca paññāṇañca sīlapaññāṇaṃ, samatho ca vipassanā ca samathavipassanaṃ, vijjā ca caraṇañca vijjācaraṇaṃ. Evaṃ **visabhāgatthe**.

Ādiggahaṇaṃ kimatthaṃ? Dāsī ca dāso ca dāsidāsaṃ, itthī ca pumā ca itthipumaṃ, patto ca cīvarañca pattacīvaraṃ, chattañca upāhanā ca chattupāhanaṃ, tikañca catukkañca tikacatukkaṃ, veno ca rathakāro ca venarathakāraṃ, sākuṇiko ca māgaviko ca savakuṇikamāgavikaṃ, dīgho ca majjhimo ca dīghamajjhimaṃ iccevamādi.

323, 360. **Vibhāsā rukkha tiṇa pasukha na dhañña janapadādīnañca**.

Rukkhatiṇa pasu dhana dhañña janapadaiccevamādīnaṃ vibhāsā ekattaṃ hoti, napuṃsakaliṅgattañca dvande samāse. Assattho ca kapītano ca assatthakapītanaṃ, assatthakapītanā vā. Usīrañca bīraṇañca usīrabīraṇaṃ, usīrabīraṇā vā. Ajo ca eḷako ca ajeḷakaṃ, ajeḷakā vā. Hiraññañca suvaṇṇañca hiraññasuvaṇṇaṃ, hiraññasuvaṇṇā vā. Sāli ca yavo ca sāliyavaṃ, sāliyavā vā. Kāsī ca kosalā ca kāsikosalaṃ, kāsikosalā vā.

Ādiggahaṇaṃ kimatthaṃ? Sāvajjañca anavajjañca sāvajjānavajjaṃ, sāvajjā navajjā vā. Hīnañca paṇītañca hīnapaṇītaṃ. Hīnapaṇītā vā. Kaṇho ca sukko ca kaṇhasukkaṃ, kaṇhasukkā vā.

324, 339. **Dvipade tulyādhikaraṇe kammadhārayo**.

Dve padāni tulyādhikaraṇāni yadā samasyante, tadā so samāso **kammadhāraya**sañño hoti.

Mahanto ca so puriso cāti mahāpuriso, kaṇho ca so sappo cāti kaṇhasappo, nīlañca taṃ uppalañcāti nīluppalaṃ, lohitañca taṃ candanañcāti lohitacandanaṃ, brāhmaṇī ca sā dārikā cāti brāhmaṇadārikā, khattiyā ca sā kaññā cāti khattiyakaññā.

Kammadhārayaiccanena kvattho? Kammadhārayasaññe ca.

325, 348. **Saṅkhyāpubbo digu**.

Saṅkhyāpubbo kammadhārayasamāso **digu**sañño hoti.

Tīṇi malāni timalaṃ, tīṇi phalāni tiphalaṃ, tayo lokā tilokaṃ, tayo daṇḍā tidaṇḍaṃ, catasso disā catuddisaṃ, pañca indriyāni pañcindriyaṃ, satta godāvariyo sattagodāvaraṃ.

Diguiccanena kvattho? Digusse kattaṃ.

326, 341. **Ubhe tappurisā**.

Ubhe digukammadhārayasamāsā **tappurisa**saññā honti.

Na brāhmaṇo abrāhmaṇo, na vasalo avasalo, na bhikkhu abhikkhu, na pañcavassaṃ apañcavassaṃ, na pañcapūlī apañcapūlī, na sattagodāvaraṃasattagodāvaraṃ, na dasagavaṃ adasagavaṃ, na pañcagavaṃ apañcagavaṃ.

Tappurisaiccanena kvattho? Attaṃ nassa tappurise.

327, 351. **Amādayo parapadebhi**.

Tā amādayo nāmehi parapadebhi yadā samasyante, tadā so samāso **tappurisa**sañño hoti.

Bhūmiṃ gato bhūmigato, sabbarattiṃ sobhaṇo sabbarattisobhaṇo. Apāyaṃ gato apāyagato, issarena kataṃ issarakataṃ, sallena viddho sallaviddho, kathinassa dussaṃ kathinadussaṃ, āgantukassa bhattaṃ āgantukabhattaṃ, methunā apeto methunāpeto, corā bhayaṃ corabhayaṃ, rañño putto rājaputto, dhaññānaṃ rāsi dhaññarāsi, rūpe saññā rūpasaññā, saṃsāre dukkhaṃ saṃsāradukkhaṃ.

328, 352. **Aññapadatthesu bahubbīhi**.

Aññesaṃ padānaṃ atthesu dve nāmāni bahūni nāmāni yadā samasyante, tadā so samāso **bahubbīhi** sañño hoti.

Āgatā samaṇā imaṃ saṅghārāmaṃ soyaṃ āgatasamaṇo, saṅghārāmo. Jitāni indriyāni anena samaṇena soyaṃ jitindriyo, samaṇo. Dinno suṅko yassa rañño soyaṃ dinnasuṅko, rājā. Niggatā janā asmā gāmā soyaṃ niggatajano, gāmo. Chinno hatto yassa purisassa soyaṃ chinnahattho, puriso. Sampannāni sassāni yasmiṃ janapade soyaṃ sampannasasso, janapado.

Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro soyaṃ nigrodhaparimaṇḍalo. Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa soyaṃ nigrodhaparimaṇḍalo, rājakumāro.

Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo bhagavā soyaṃ cakkhubhūto, bhagavā.

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa bhagavato soyaṃ suvaṇṇavaṇṇo, bhagavā.

Brahmuno saro brahmassaro, brahmassaro viya saro yassa bhagavato soyaṃ brahmassaro, bhagavā.

Sayaṃ patita paṇṇa pupphaphalavāyutoyāhārāti paṇṇañca pupphañca phalañca paṇṇapupphaphalāni, sayameva patitāni sayaṃpatitāni, sayaṃpatitāni ca tāni paṇṇapupphaphalāni ceti sayaṃpatitapaṇṇapupphaphalāni vāyu ca toyañca vāyutoyāni, sayaṃpatitapaṇṇapupphaphalāni ca vāyutoyāni ca sayaṃpatitapaṇṇapupphaphalavāyutoyāni. Sayaṃpatitapaṇṇapupphaphalavāyutoyāni āhārā yesaṃ te sayaṃpatitapaṇṇapupphaphalavāyutoyāhārā, isayo. Yamettha vattabbaṃ, taṃ heṭṭhā vuttameva. Ayaṃ pana dvandakammadhārayagabbho tulyādhikaraṇapahubbīhi.

Atha vā – sayaṃpatitapaṇṇapupphaphalavāyutoyehi āhārā yesaṃ te sayaṃpatitapaṇṇapupphaphalavāyutoyāhārā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā dumapatita pupphavāsita sānūti nānāpakārā dumā nānādumā, nānādumehi patitāni nānādumapati tāni, nānādumapatitāni ca tāni pupphāni ceti nānādumapatitapupphāni, nānādumapatitapupphehi vāsitā nānādumapatitapupphavāsitā, nānādumapatitapupphavāsitā sānū yassa pabbatarājassa soyaṃ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā – vāsitā sānū vāsitasānu, sāpekkhatte satipi gamakattā samāso. Nānādumapatitapupphehi vāsitasānū yassa pabbatarājassa soyaṃ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Byālambambudharabinducumbitakūṭoti ambuṃ dhāretīti ambudharo, ko so? Pajjunno. Vividhā ālambo byālambo, byālambo ca so ambudharo cāti byālambambudharo, byālambambudharassa bindū byālambambudharabindū, byālambambudharabindūhi cumbito byālambambudharabinducumbito, byālambamburebinducumbito kūṭo yassa pabbatarājassa soyaṃ byālambambudharabinducumbitakūṭo. Ayaṃ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā – cumbito kūṭo cumbitakūṭo, sāpekkhatte satipi gamakattā samāso. Byālambambudharabindūhi cumbitakūṭo yassa pabbatarājassa soyaṃ byālambambudharabinducumbitakūṭo. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Amita bala parakkamajutīti na mitā amitā, balañca parakkamo ca juti ca balaparakkamajutiyo, amitā balaparakkamajutiyo yassa soyaṃ amitabalaparakkamajuti, ayaṃ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbīhi.

Pīṇorakkhaṃsa bāhūti uro ca akkhañca aṃso ca bāhu ca urakkhaṃsabāhavo, pīṇā urakkhaṃsabāhavo yassa bhagavato soyaṃ pīṇorakkhaṃsabāhu. Ayaṃ pana dvandavabbho tulyādhikaraṇabahubbīhi.

Pīṇa gaṇḍa vadana thanūrujaghanāti gaṇḍo ca vadanañca thano ca ūru ca jaghanañca gaṇḍavadanathanūrujaghanā, pīṇā gaṇḍavadanathanūrujaghanā yassā sāyaṃ pīṇagaṇḍavadanathanūrujaghanā. Ayampi dvandagabbho tulyādhikaraṇabahubbīhi.

Vavara surāsura garuḍa manuja bhujaga gandhabba makuṭa kūṭa cumbita selasaṅghaṭṭita caraṇoti surā ca asurā ca garuḍā ca manujā ca bhujagā ca gandhabbā ca surāsuragaruḍamanujabhujagagandhabbā, pavarā ca te surāsuragaruḍamanujabhujaga gandhabbā ceti pavarasurāsuragaruḍamanujabhujagagandhabbā, pavarasurāsuragaruḍamanujabhujagagandhabbānaṃ makuṭāni pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭāni, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭānaṃ kūṭāni pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭāni, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭesu cumbitā pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā ca te selā cāti pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselā, pavarasurāsura garuḍamanujabhujagagandhabbamakuṭakūṭacumbitaselehi saṅghaṭṭitā pavarasurāsura garuḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasaṅghaṭṭitā, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasaṅghaṭṭitā caraṇā yassa tathāgatassa soyaṃ pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasaṅghaṭṭitacaraṇo, tathāgato, ayaṃ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā–saṅghaṭṭitā caraṇā saṅghaṭṭitacaraṇā, sāpekkhatte satipi gamakattā samāso. Pavarasurāsura garuḍamanujabhujaga gandhabbamakuṭakūṭacumbitaselehi saṅghaṭṭitacaraṇā yassa tathāgatassa soyaṃ pavarasurāsuragaruḍa manujabhujaga gandhabbamakuṭakūṭacumbitaselasaṅghaṭṭita caraṇo. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Catuddisoti catasso disā yassa soyaṃ catuddiso, bhagavā.

Pañcacakkhūti pañca cakkhūni yassa tathāgatassa soyaṃ pañcacakkhu, tathāgato.

Dasabaloti dasa balāni yassa soyaṃ dasabalo, bhagavā.

Anantañāṇoti nassa anto anantaṃ, anantaṃ ñāṇaṃ yassa tathāgatassa soyaṃ anantañāṇo, tathāgato.

Amita ghana sarīroti na mitaṃ amitaṃ, ghanaṃ eva sarīraṃ ghanasarīraṃ, amitaṃ ghanasarīraṃ yassa tathāgatassa soyaṃ amitaghanasarīro, tathāgato.

Amita bala parakkama pattoti na mitā amitā, balañca parakkamo ca balaparakkamā, amitā eva balaparakkamā amitabalaparakkamā, amitabalaparakkamā pattā yena soyaṃ amitabalaparakkamapatto, bhagavā. Ayaṃ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbīhi.

Matta bhamara gaṇa cumbita vikasitapupphavallināgarukkho pasobhita kandaroti mattā eva bhamarā mattabhamarā, mattabhamarānaṃ gaṇā mattabhamaragaṇā, mattabhamaragaṇehi cumbitāni mattabhamaraṇacumbitāni, vikasitāni eva pupphāni vikasitapupphāni, mattabhamaragaṇacumbitāni vikasitapupphāni yesaṃ tehi mattabhamaragaṇacumbitavikasitapupphā, valli ca nāgarukkho ca mallināgarukkhā, mattabhamaragaṇacumbitavikasitapupphā ca te vallināgarukkhā ceti mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā, mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi upasobhitāni mattabhamaragaṇacumbitavikasitapupphavallināgarukkho pasobhitāni, mattabhamaragaṇacumbitavikasitapupphavallināgarukkho pasobhitāni kandarāni yassa pabbatarājassa soyaṃ mattabhamaragaṇacumbitavikasitapuppha vallināgarukkho paso bhitakandaro, pabbatarājā. Ayaṃ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā–upasobhitāni kandarāni upasobhitakandarāni, sāpekkhatte satipi gamakattā samāso. Mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi upasobhitakandarāni yassa pabbatarājassa soyaṃ mattabhamaragaṇacumbitavikasitapupphavallināgarukkho pasobhitakandaro, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā rukkha tiṇa patita pupphopasobhita kandaroti rukkho ca tiṇañca rukkhatiṇāni, nānā pakārāni eva rukkhatiṇāni nānārukkhatiṇāni, nānārukkhatiṇehi patitāni nānārukkhatiṇapatitāni, nānārukkhatiṇapatitāni ca tāni pupphāni ceti nānārukkhatiṇapatitapupphāni, nānārukkhatiṇapatitapupphehi upasobhitāni nānārukkhatiṇapatita pupphopasobhitāni, nānārukkhatiṇapatitapupphopasobhitāni kandarāni yassa pabbatarājassa soyaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā–upasobhitāni eva kandarāni upasobhitakandarāni, (sāpekkhatte satipi gamakattā samāso.) Nānārukkhatiṇapatitapupphehi upasobhitakandarāni yassa pabbatarājassa soyaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā musala phāla pabbata taru kaliṅgara sara dhanugadāsi tomarahatthāti musalo ca phālo ca pabbato ca taru ca kaliṅgaro ca saro ca dhanu ca gadā caasi ca tomaro, ca musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā, nānā pakārā eva musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā, nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā hatthesu yesaṃ te nānāmusalaphālapabbatatarukaliṅgara saradhanugadāsitomarahatthā. Ayaṃ pana dvandakammadhārayagabbho bhinnādhikaraṇabahubbīhi.

Bahubbīhi iccanena kvattho? Bahubbīhimhi ca.

329, 357. **Nāmānaṃ samuccayo dvando**.

Nāmānaṃ ekavibhattikānaṃ yo samuccayo, so dvandasañño hoti.

Candimā ca sūriyo ca candimasūriyā, samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā, sāriputto ca moggallāno ca sāriputtamoggallānā, brāhmaṇo ca gahapatiko ca brāhmaṇagahapatikā, yamo ca varuṇo ca yamavaruṇā, kuvero ca vāsavo ca kuveravāsavā.

Dvandaiccanena kvattho? Dvandaṭṭhā vā.

330, 340. **Mahataṃ mahā tulyādhikaraṇe pade**.

Tesaṃ **mahanta**saddānaṃ **mahā**ādeso hoti tulyādhikaraṇe pade.

Mahanto ca so puriso cāti mahāpuriso, mahantī ca sā devī cāti mahādevī, mahantañca taṃ balañcāti mahābalaṃ, mahanto ca so nāgo cāti mahānāgo, mahanto ca so yaso cāti mahāyaso, mahantañca taṃ padumavanañcāti mahāpadumavanaṃ, mahantī ca sā nadī cāti mahānadī, mahanto ca so maṇi cāti mahāmaṇi, mahanto ca so gahapatiko cāti mahāgahapatiko, mahantañca taṃ dhanañcāti mahādhanaṃ, mahanto ca so puñño cāti mahāpuñño.

Bahuvacanaggahaṇena kvaci **mahanta** saddassa **mahā**deso hoti. Mahantañca taṃ phalañcāti mahapphalaṃ, mahabbalaṃ, evaṃ mahaddhanaṃ, mahabbhayaṃ.

331, 353. **Itthiyaṃ bhāsitapumitthī pumāva ce**.

Itthiyaṃ tulyādhikaraṇe pade ce bhāsitapumitthī pumāva daṭṭhabbā.

Dīghā jaṅghā yassa soyaṃ dīghajaṅgho, kalyāṇabhariyo, pahūtapañño.

Bhāsitapupeti kimatthaṃ? Brāhmaṇabandhu ca sā bhariyā cātibrāhmaṇabandhubhariyā.

332, 343. **Kammadhārayasaññe ca**.

Kammadhārayasaññe ca samāse itthiyaṃ tulyādhikaraṇe pade pubbe bhāsitapumitthī ce, pumāva daṭṭhabbā. Brāhmaṇadārikā, khattiyakaññā, khattiyakumārikā.

Bhāsitapumeti kimatthaṃ? Khattiyabandhudārikā, brāhmaṇabandhudārikā.

333, 344. **Attaṃ nassa tappurise**.

Nassa padassa tappurise uttarapade attaṃ hoti.

Nabrāhmaṇo abrāhmaṇo, avasalo, abhikkhu, apañcavassaṃ, apañcagavaṃ.

334, 345. **Sare ana**.

Nassa padassa tappurise **ana** ādeso hoti sare pare.

Na asso anasso, anissaro, anariyo.

335, 346. **Kada kussa**.

Kuiccetassa **kada** hoti sare pare.

Kucchitaṃ annaṃ kadannaṃ, kucchitaṃ asanaṃ kadassanaṃ.

Sareti kimatthaṃ? Kucchitā dārā yesaṃ (apuññakārānaṃ) te hontīti kudārā, kujanā. Evaṃ kuputtā, kugehā, kuvatthā, kudāsā.

336, 347. **Kā'ppatthesu ca**.

Kuiccetassa **kā** hoti appatthesu ca.

Kālavaṇaṃ, kāpupphaṃ.

Bahuvacanaggahaṇaṃ kimatthaṃ? **Ku**iccetassa anappatatthesupi kvaci **kā** hoti, kāpurisā.

337, 350. **Kvaci samāsantagatānamakāranto**.

Samāsantagatānaṃ nāmānamanto saro kvaci **a**kāro hoti.

Devānaṃ rājā devarājo, devarājā, devānaṃ sakhā devasakho, devasakhā, pañca ahāni pañcāhaṃ, sattāhaṃ, pañcagavaṃ, chattupāhanaṃ, upasaradaṃ, visālakkho, vimukho.

Kāraggahaṇaṃ kimatthaṃ? **Ā**kāranta ikārantā ca honti, paccakkhā dhammā yassa soyanti paccakkhadhammā, surabhino gandho surabhigandhi, sundaro gandho sugandhi, pūtino gandho pūtigandhi, kucchito gandho kugandhi, duṭṭhu gandho yassa soyanti dugandhi, pūti eva gandho pūtigandhi.

Nadīantā ca **kattu**antā ca **ka**paccayo hoti samāsante.

Bahū nadiyo yasmiṃ soyaṃ bahunadiko, janapado. Bahavo kattāro yassa soyaṃ bahukattuko, puriso.

338, 356. **Nadimhā ca**.

Nadimhā ca **ka**paccayo hoti samāsante.

Bahū nadiyo yasmiṃ soyanti bahunadiko. Bahū kantiyo yassa soyanti bahukantiko. Bahunāriko.

339, 358. **Jāyāya tudaṃ jāni patimhi**.

Jāyāiccetāya **tudaṃ jāni**iccete ādesā honti **pati**mhi pare.

Tudaṃpatī, jānipatī.

340, 355. **Dhanumhā ca**.

Dhanumhā ca **ā**paccayo hoti samāsante.

Gāṇḍīvo dhanu yassa soyaṃ gāṇḍīvadhanvā.

341, 336. **Aṃ vibhattīnamakārantā abyayībhāvā**.

Tasmā **a**kārantā abyayībhāvasamāsā parāsaṃ vibhattīnaṃ kvaci **aṃ** hoti.

Adhicittaṃ, yathāvuḍḍhaṃ, upakumbhaṃ, yāvajīvaṃ, tiropabbataṃ, tiropākāraṃ, tirokuṭṭaṃ, antopāsādaṃ.

Kvacīti kimatthaṃ? Adhicittassa bhikkhuno.

342, 337. **Saro rasso napuṃsake**.

Napuṃsake vattamānassa abyayībhāvasamāsassa liṅgassa saro rasso hoti.

Kumārīsu adhikicca pavattati kathā iti adhikumāri. Upavadhu, upagaṅgaṃ, upamaṇikaṃ.

343, 338. **Aññasmā lopo ca**.

Aññasmā abyayībhāvasamāsā anakārantā parāsaṃ vibhattīnaṃ lopo ca hoti.

Adhitthi, adhikumāri, upavadhu.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsakappo niṭṭhito.

5. Taddhitakappa

Aṭṭhamakaṇḍa

344, 361. **Vāṇa'pacce**.

Ṇapaccayo hoti vā ''tassāpacca'' miccetasmiṃ atthe.

Vasiṭṭhassa apaccaṃ vāsiṭṭho, vasiṭṭhassa apaccaṃ vā, vasiṭṭhassa apaccaṃ vāsiṭṭhī, vasiṭṭhassa apaccaṃ vāsiṭṭhaṃ. Evaṃ bhāradvājo, bhāradvājī, bhāradvājaṃ. Gotamo, gotamī, gotamaṃ. Vāsudevo, vāsudevī, vāsudevaṃ. Bāladevo, bāladevī, bāladevaṃ. Vesāmitto, vesāmittī vesāmittaṃ.

345, 366. **Ṇāyana ṇāna vacchādito**.

Tasmā **vacchā**dito gottagaṇato **ṇāyanaṇāna**paccayā honti vā ''tassāpacca''miccetasmiṃ atthe.

Vacchassa apaccaṃvacchāyano, vacchāno, vacchassa apaccaṃ vā, vacchassa apaccaṃ vacchāyanī, vacchānī, vacchassa apaccaṃ vacchāyanaṃ, vacchānaṃ. Sakaṭassa apaccaṃ sākaṭāyano, sākaṭāno, sakaṭassa apaccaṃ vā, sākaṭāyanī, sā kaṭānī, sākaṭāyanaṃ, sākaṭānaṃ. Evaṃ kaṇhāyano, kaṇhāno, kaṇhassa apaccaṃ vā. Kaṇhāyanī, kaṇhānī, kaṇhāyanaṃ, kaṇhānaṃ. Aggivessāyano, aggivessāno, aggivessāyanī, aggivessānī, aggivessāyanaṃ, aggivessānaṃ. Gacchāyano, gacchāno, gacchāyanī, gacchānī, gacchāyanaṃ, gacchānaṃ. Kappāyano, kappāno, kappāyanī, kappānī, kappāyanaṃ, kappānaṃ. Moggallāyano, moggallāno, moggallāyanī, moggallānī, moggallāyanaṃ, moggallānaṃ. Muñcāyano, muñcāno, muñcāyanī, muñcānī, muñcāyanaṃ, muñcānaṃ. Saṅghāyano, saṅghāno, saṅghāyanī, saṅghānī, saṅghāyanaṃ, saṅghānaṃ. Lomāyano, lomāno, lomāyanī, lomānī, lomāyanaṃ, lomānaṃ, sākamāyano, sākamāno, sākamāyanī, sākamānī, sākamāyanaṃ, sākamānaṃ. Nārāyano, nārāno, nārāyanī, nārānī, nārāyanaṃ, nārānaṃ. Corāyanocorāno, corāyanī, corānī, corāyanaṃ, corānaṃ, āvasālāyano, āvasālāno, āvasālāyanī, āvasālānī, āvasālāyanaṃ, āvasālānaṃ. Dvepāyano, dvepāno, dvepāyanī, dvepānī, dvepāyanaṃ, dvepānaṃ. Kuñcāyano, kuñcāno, kuñcāyanī, kuñcānī, kuñcāyanaṃ, kuñcānaṃ. Kaccāyano, kaccāno, kaccāyanī, kaccānī, kaccāyanaṃ, kaccānaṃ.

346, 367. **Ṇeyyo kattikādīhi**.

Tehi gottagaṇehi **kattikā**dīhi **ṇeyya**paccayo hoti vā ''tassāpacca''miccetasmiṃ atthe.

Kattikāya apaccaṃ kattikeyyo, kattikāya apaccaṃ vā. Evaṃ venateyyo, rohiṇeyyo, gaṅgeyyo, kaddameyyo, nādeyyo, āleyyo, āheyo, kāmeyyo, suciyā apaccaṃ soceyyo, sāleyyo, bāleyyo, māleyyo, kāleyyo.

347, 368. **Ato ṇi vā**.

Tasmā **a**kārato **ṇi**paccayo hoti vā ''tassāpacca''miccetasmiṃ atthe.

Dakkhassa apaccaṃ dakkhi, dakkhassa apaccaṃ vā. Duṇassa apaccaṃ doṇi, duṇassa apaccaṃ vā, evaṃ vāsavi, sakyaputti, nāṭaputti, dāsaputti, dāsavi, vāruṇi, gaṇḍi, bāladevi, pāvaki, jenadatti, buddhi, dhammi, saṅghi, kappi, anuruddhi.

Vāti vikappanatthena ṇikapaccayo hoti ''tassāpacca''miccetasmiṃ atthe. Sakyaputtassa apaccaṃ sakyaputtiko. Evaṃ nāṭaputtiko, jenadattiko.

148, 371. **Ṇavo' pakvādīhi**.

Upakuiccevamādīhi **ṇava**paccayo hoti vā ''tassāpacca''miccetasmiṃ atthe.

Upakussa apaccaṃ opakavo, upakussa apaccaṃ vā. Manuno apaccaṃ mānavo, manuno apaccaṃ vā. Bhaggussa apaccaṃ bhaggavo, bhaggussa apaccaṃ vā, paṇḍussa apaccaṃ paṇḍavo, paṇḍussa apaccaṃ vā, bahussa apaccaṃ bāhavo, bahussa apaccaṃ vā.

349, 372. **Ṇera vidhavādito**.

Tasmā **vidhavā**dito **ṇera**paccayo hoti vā ''tassāpacca''miccetasmiṃ atthe.

Vidhavāya apaccaṃ vedhavero, vidhavāya apaccaṃ vā. Bandhukiyā apaccaṃ bandhukero, bandhukiyā apaccaṃ vā. Samaṇassa apaccaṃ sāmaṇero, samaṇassa apaccaṃ vā. Evaṃ sāmaṇerī, sāmaṇeraṃ, nāḷikero, nāḷikerī, nāḷikeraṃ.

350, 373. **Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko**.

Yena vā saṃsaṭṭhaṃ, yena vā tarati, yena vā carati, yena vā vahati iccetesvatthesu **ṇika**paccayo hoti vā.

Tilena saṃsaṭṭhaṃ bhojanaṃ telikaṃ, tilena saṃsaṭṭhaṃ vā. Evaṃ goḷikaṃ, ghātikaṃ.

Nāvāya taratīti nāviko, nāvāya tarati vā. Evaṃ oḷumpiko.

Sakaṭena caratīti sākaṭiko, sakaṭena carati vā. Evaṃ pattiko, daṇḍiko, dhammiko, pādiko.

Sīsena vahatīti sīsiko, sīsena vahati vā. Aṃsena vahatīti aṃsiko, aṃsena vahati vā. Evaṃ khandhiko, aṅguliko.

Vāti vikappanatthena aññesupi **ṇika**paccayo hoti. Rājagahe vasatīti rājagahiko, rājagahe vasati vā. Rājagahe jāto rājagahiko, rājagahe jāto vā. Evaṃ māgadhiko, sāvatthiko, kāpila vatthiko, pāṭaliputtiko, vesāliko.

351, 374. **Tamadhīte tenakatādi sannidhāna niyoga sippa bhaṇḍa jīvikatthesu ca**.

Tamadhīte, tenakatādiatthe, tamhi sannidhānā, tattha niyutto, tamassa sippaṃ, tamassa bhaṇḍaṃ, tamassa jīvikaṃ iccetesvatthesu ca **ṇika**paccayo hoti vā.

Vinayamadhīte venayiko, vinayamadhīte vā. Evaṃ suttantiko, ābhidhammiko, veyyākaraṇiko.

Kāyena kataṃ kammaṃ kāyikaṃ, kāyena kataṃ kammaṃ vā. Evaṃ vācasikaṃ, mānasikaṃ.

Sarīre sannidhānā vedanā sārīrikā, sarīre sannidhānā vā, evaṃ mānasikā.

Dvāre niyutto dovāriko, dvāre niyutto vā. Evaṃ bhaṇḍāgāriko, nāgariko, nāvakammiko.

Vīṇā assa sippaṃ veṇiko, vīṇā assa sippaṃ vā. Evaṃ pāṇaviko, modiṅgiko, vaṃsiko.

Gandho assa bhaṇḍaṃ gandhiko, gandho assa bhaṇḍaṃ vā. Evaṃ teliko, goḷiko.

Urabbhaṃ hantvā jīvatīti orabbhiko, urabbhaṃ hantvā jīvati vā. Magaṃ hantvā jīvatīti māgaviko, magaṃ hantvā jīvati vā. Evaṃ sokariko, sākuṇiko.

Ādiggahaṇena aññatthāpi **ṇika** paccayo yojetabbo. Jālena hato jāliko, jālena hato vā.

Suttena bandho suttiko, suttena bandho vā.

Cāpo assa āvudho cāpiko, cāpo assa āvudho vā. Evaṃ tomariko, muggariko, mosaliko.

Vāto assa ābādho vātiko, vāto assa ābādho vā. Evaṃ semhiko, pittiko.

Buddhe pasanno buddhiko, buddhe pasanno vā. Evaṃ dhammiko, saṅghiko.

Buddhassa santakaṃ buddhikaṃ, buddhassa santakaṃ vā. Evaṃ dhammikaṃ, saṅghikaṃ.

Vatthena kītaṃ bhaṇḍaṃ vatthikaṃ, vatthena kītaṃ bhaṇḍaṃ vā. Evaṃ kumbhikaṃ, phālikaṃ, kiṃ kaṇikaṃ, sovaṇṇikaṃ.

Kumbho assa parimāṇaṃ kumbhikaṃ, kumbho assa parimāṇaṃ vā.

Kumbhassa rāsi kumbhikaṃ, kumbhassa rāsi vā.

Kumbhaṃ arahatīti kumbhiko, kumbhaṃ arahati vā.

Akkhena dibbatīti akkhiko, akkhena dibbati vā. Evaṃ sālākiko, tindukiko, ambaphaliko. Kapiṭṭhaphaliko, nāḷikeriko iccevamādi.

352, 376. **Ṇa rāgā tasse damaññatthesu ca**.

Ṇapaccayo hoti vā rāgamhā ‘‘tena rattaṃ’’ iccetasmiṃ atthe, ‘‘tassedaṃ’’ aññatthesu ca.

Kasāvena rattaṃ vatthaṃ kāsāvaṃ, kasāvena rattaṃ vatthaṃ vā. Evaṃ kosumbhaṃ, hāliddaṃ, pāṭaṅgaṃ, rattaṅga, mañjiṭṭhaṃ, kuṅkumaṃ.

Sūkarassa idaṃ maṃsaṃ sokaraṃ, sūkarassa idaṃ maṃsaṃ vā. Evaṃ māhisaṃ.

Udumbarassa avidūre pavattaṃ vimānaṃ odumbaraṃ, udumbarassa avidūre pavattaṃ vimānaṃ vā.

Vidisāya avidūre nivāso vediso, vidisāya avidūre nivāso vā.

Mathurāya jāto māthuro, mathurāya jāto vā.

Mathurāya āgato māthuro, mathurāya āgato vā.

Kattikāya niyutto māso kattiko, kattikāya niyutto māso vā. Evaṃ māgasiro, phusso, māgho, phagguno, citto, vesākho, jeṭṭho, āsaḷho, sāvaṇo, bhaddo, assayujo.

Na vuddhi nīlapītādo, paccaye saṇakārake.

Phakāro **phussa**saddassa, ‘‘siro’’ti sirasaṃ vade.

Sikkhānaṃ samūho sikkho, bhikkhānaṃ samūho bhikkho. Evaṃ kāpoto, māyūro, kokilo.

Buddhe, assa devatā buddho. Evaṃ bhaddo, māro, māhindo, vessavaṇo, yāmo, somo, nārāyaṇo.

Saṃvaccharamadhīte saṃvaccharo. Evaṃ mohutto, nemitto, aṅgavijjo, veyyākaraṇo, chando, bhāsso, cando.

Vasādānaṃ visayo deso vāsādo. Evaṃ kumbho, sākunto, ātisāro.

Udumbarā asmiṃ padese santīti odumbaro. Sāgarehi nibbatto sāgaro. Sāgalamassa nivāso sāgalo. Mathurā assa nivāso māthuro. Mathurāya issaro māthuro. Iccevamādayo yojetabbā.

353, 378. **Jātādīnamimiyā ca**.

Jātaiccevamādīnamatthe **imaiya**paccayā honti.

Pacchā jāto pacchimo. Evaṃ antimo, majjhimo, purimo, uparimo, heṭṭhimo, gopphimo. Bodhisattajātiyā jāto bodhisattajātiyo, evaṃ assajātiyo, hatthijātiyo, manussajātiyo.

Ādiggahaṇena niyuttatthāditopi tadassatthāditopi **ima iya ika** iccete paccayā honti. Anto niyutto antimo. Evaṃ antiyo, antiko.

Putto assa atthi, tasmiṃ vā vijjatīti puttimo. Evaṃ puttiyeva, puttiko, kappimo, kappiyo, kappiko.

Caggahaṇena kiyapaccayo hoti niyuttatthe. Jātiyaṃ niyutto jātikiyo, andhe niyutto andhakiyo, jātiyā andho jaccandho, jaccandhe niyutto jaccandhakiyo.

354, 379. **Samūhatthe kaṇa ṇā**.

Samūhatthe **kaṇa ṇa**iccete paccayā honti.

Rājaputtānaṃ samūho rājaputtako. Evaṃ rājaputto, mānussako, mānusso, māyūrako, māyūro, māhiṃsako, māhiṃso.

355, 380. **Gāma jana bandhu sahāyādīhitā**.

Gāma jana bandhu sahāyaiccevamādīhi **tā**paccayo hoti samūhatthe.

Gāmānaṃ samūho gāmatā. Evaṃ janatā, bandhutā, sahāyatā, nagaratā.

356, 381. **Tadassa ṭhānamiyo ca**.

‘‘Tadassa ṭhāna’’ miccetasmiṃ atthe **iya**paccayo hoti.

Madanassa ṭhānaṃ madaniyaṃ, bandhanassa ṭhānaṃ bandhaniyaṃ, mucchanassa ṭhānaṃ mucchaniyaṃ, evaṃ rajaniyaṃ, kamaniyaṃ, gamaniyaṃ, dussaniyaṃ, dassaniyaṃ.

357, 382. **Upamatthāyitattaṃ**.

Upamatthe **āyitatta**paccayo hoti.

Dhūmo viya dissati aduṃ vanaṃ tadidaṃ dhūmāyitattaṃ, timiraṃ viya dissati aduṃ vanaṃ tadidaṃ timirāyitattaṃ.

358, 383. **Tannissitatthe lo**.

‘‘Tannissitatthe, tadassa ṭhāna’’miccetasmiṃ atthe ca **la**paccayo hoti.

Duṭṭhu nissitaṃ duṭṭhullaṃ, vedaṃ nissitaṃ vedallaṃ, duṭṭhu ṭhānaṃ duṭṭhullaṃ, vedassa ṭhānaṃ vedallaṃ.

359, 384. **Ālu tabbahule**.

Ālupaccayo hoti tabbahulatthe.

Abhijjhā assa pakati abhijjhālu, abhijjhā assa bahulā vā abhijjhālu. Evaṃ sītālu, dhajālu, dayālu.

360, 387. **Ṇya tta tā bhāve tu**.

Ṇyattatāiccete paccayā honti bhāvatthe.

Alasassa bhāvo ālasyaṃ, arogassa bhāvo ārogyaṃ. Paṃsukūlikassa bhāvo paṃsukūlikattaṃ, anodarikassa bhāvo anodarikattaṃ. Saṅgaṇikārāmassa bhāvo saṅgaṇikārāmatā, niddārāmassa bhāvo niddārāmatā.

Tuggahaṇena ttanapaccayo hoti. Puthujjanattanaṃ, vedanattanaṃ.

361, 388. **Ṇa visamādīhi**.

Ṇapaccayo hoti **visamādī**hi ‘‘tassa bhāvo’’iccetasmiṃ atthe.

Visamassa bhāvo vesamaṃ, sucissa bhāvo socaṃ.

362, 389. **Ramaṇīyādito kaṇa**.

Ramaṇīyaiccevamādito **kaṇa** paccayo hoti ‘‘tassa bhāvo’’iccetasmiṃ atthe.

Ramaṇīyassa bhāvo rāmaṇīyakaṃ, manuññassa bhāvo mānuññakaṃ.

363, 390. **Visese taratamisikiyiṭṭhā**.

Visesatthe **tara tama isika iya iṭṭha**iccete paccayā honti.

Sabbe ime pāpā, ayamimesaṃ visesena pāpoti pāpataro. Evaṃ pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho.

364, 398. **Tadassatthīti vī ca**.

‘‘Tadassatthi’’iccetasmiṃ atthe **vī**paccayo hoti.

Medhā yassa atthi, tasmiṃ vā vijjatītimedhāvī. Evaṃ māyāvī.

Caggahaṇena sopaccayo hoti. Sumedhā yassa atthi, tasmiṃ vā vijjatīti sumedhaso.

365, 399. **Tapādito sī**.

Tapādito **sī**paccayo hoti ‘‘tadassatthi’’iccetasmiṃ atthe.

Tapo yassa atthi tasmiṃ vā vijjatīti tapassī. Evaṃ yasassī, tejassī.

266, 400. **Daṇḍādito ikaī**.

Daṇḍādito **ika ī**iccete paccayā honti ‘‘tadassatthi’’iccetasmiṃ atthe.

Daṇḍo yassa atthi, tasmiṃ vā vijjatīti daṇḍiko, daṇḍī. Evaṃ māliko, mālī.

367, 401. **Madhvādito ro**.

Madhuiccevamādito **ra**paccayo hoti ‘‘tadassatthi’’iccetasmiṃ atthe.

Madhu yassa atthi, tasmiṃ vā vijjatīti madhuro. Evaṃ kuñjaro, muggaro, mukharo, susiro, (sīsaro, sukaro, suṅkaro), subharo, suciro, ruciro.

368, 402. **Guṇādito vantu**.

Guṇaiccevamādito **vantu**paccayo hoti ‘‘tadassatthi’’iccetasmiṃ atthe.

Guṇo yassa atthi, tasmiṃ vā vijjatīti guṇavā. Evaṃ yasavā, dhanavā, paññavā, balavā, bhagavā.

369, 403. **Satyādīhi mantu**.

Satiiccevamādīhi **mantu**paccayohoti ‘‘tadassatthi’’ iccetasmiṃ atthe.

Sati yassa atthi, tasmiṃ vā vijjatīti satimā, evaṃ jutimā, rucimā, thutimā, dhitimā, matimā, bhāṇumā.

370, 405. **Saddhāditoṇa**.

Saddhāiccevamādito **ṇa** paccayo hoti ‘‘tadassatthi’’iccetasmiṃ atthe.

Saddhā yassa atthi, tasmiṃ vā vijjatībhi saddho, evaṃ pañño, amaccharo.

371, 404. **Āyussukārāsa mantumhi**.

Āyussa anto **u**kāro **asā**deso hoti**mantumhi** paccaye pare.

Āyu assa atthi, tasmiṃ vā vijjatīti āyasmā.

372, 385. **Tappakativacane mayo**.

Tappakativacanatthe **maya**paccayo hoti.

Suvaṇṇena pakataṃ kammaṃ sovaṇṇamayaṃ. Evaṃ rūpiyamayaṃ jatumayaṃ, rajatamayaṃ, iṭṭhakamayaṃ, ayomayaṃ, mattikā mayaṃ, dārumayaṃ, gomayaṃ.

373, 406. **Saṅkhyāpūraṇe mo**.

Saṅkhyāpūraṇatthe **ma**paccayo hoti.

Pañcannaṃ pūraṇo pañcamo, evaṃ sattamo, aṭṭhamo, navamo, dasamo.

374, 408. **Sa chassavā**.

Chassa sakārādeso hoti vā saṅkhyāpūraṇatthe.

Channaṃ pūraṇo saṭṭho, chaṭṭho vā.

375, 412. **Ekādito dasassī**.

Ekādito **dasa**ssa ante **ī**paccayo hoti vā saṅkhyāpūraṇatthe.

Eko ca dasa ca ekādasa, ekādasannaṃ pūraṇī ekādasī. Pañcaca dasa ca pañcadasa, pañcadasannaṃ pūraṇī pañcadasī. Cattāro ca dasa ca catuddasa, catuddasannaṃ pūraṇī cātuddasī.

Pūraṇeti kimatthaṃ? Ekādasa, pañcadasa.

376, 257. **Dase so niccañca**.

Dasasadde pare niccaṃ **cha**ssa **so** hoti.

Soḷasa.

377, 0. **Ante niggahitañca**.

Tāsaṃ saṅkhyānaṃ ante niggahitāgamo hoti.

Pañcadasi, cātuddasi.

378, 414. **Ti ca**.

Tāsaṃ saṅkhyānaṃ ante **ti**kārāgamo hoti. Vīsati, tiṃsati.

379, 258. **La darānaṃ**.

Dakāra **ra**kārānaṃ saṅkhyānaṃ **la**kārādeso hoti. Soḷasa, cattālīsaṃ.

380, 255. **Vīsati dasesu bā dvissa tu**.

Vīsati dasaiccetesu **dvissa bā** hoti.

Bāvīsatindriyāni, bārasa manussā.

Tuggahaṇena dvissa du di do ādesā ca honti. Durattaṃ, dirattaṃ, diguṇaṃ, dohaḷinī.

381, 254. **Ekādito dassa ra saṅkhyāne**.

Ekādito **dasa**ssa **da**kārassa **ra**kāro hoti vā saṅkhyāne.

Ekārasa, ekādasa, bārasa, dvādasa.

Saṅkhyāneti kimatthaṃ? Dvādasāyatanāni.

382, 259. **Aṭṭhādito ca**.

Aṭṭhaiccevamādito ca **dasa**saddassa **da**kārassa **ra**kārādeso hoti vā saṅkhyāne.

Aṭṭhārasa, aṭṭhadasa.

Aṭṭhāditoti kimatthaṃ? Pañcadasa, soḷasa.

Saṅkhyāneti kimatthaṃ? Aṭṭhadasiko.

383, 253. **Dvekaṭṭhānamākāro vā**.

Dvi eka aṭṭhaiccetesamanto **ā**kāro hoti vā saṅkhyāne.

Dvādasa, ekādasa, aṭṭhārasa.

Saṅkhyāneti kimatthaṃ? Dvidanto, ekadanto, ekacchanno, aṭṭhatthambho.

384, 407. **Catucchehī tha ṭhā**.

Catu chaiccetehi **tha ṭha**iccete paccayā honti saṅkhyāpūraṇatthe.

Catuttho, chaṭṭho.

385, 409. **Dvitīhi tiyo**.

Dvi tiiccetehi **tiya**paccayo hoti saṅkhyāpūraṇatthe.

Dutiyo, tatiyo.

386, 410. **Tiye dutāpi ca**.

Dvi tiiccetesaṃ **du ta**iccete ādesā honti **tiya**paccaye pare.

Dutiyo, tatiyo.

Apiggahaṇena aññesupi **dvi**iccetassa **du**ādeso hoti. Durattaṃ.

Caggahaṇena dviiccetassa **di**kāro hoti. Dirattaṃ, diguṇaṃ saṅghāṭiṃ pārupetvā.

387, 411. **Tesamaḍḍhūpapadena aḍḍhuḍḍha divaḍḍha diyaḍḍhaḍḍhatiyā**.

Tesaṃ **catuttha dutiya tatiyānaṃ** aḍḍhūpapadānaṃ **aḍḍhaḍḍhudivaḍḍha diyaḍḍha aḍḍhatiyā**desā honti, **aḍḍhū**papadena sahanippajjante.

Aḍḍhena catuttho aḍḍhuḍḍho, aḍḍhena dutiyo divaḍḍho, aḍḍhena dutiyo diyaḍḍho, aḍḍhena tatiyo aḍḍhatiyo.

388, 68. **Sarūpānamekasesvasakiṃ**.

Sarūpānaṃ padabyañjanānaṃ ekaseso hoti asakiṃ. Puriso ca puriso ca purisā.

Sarūpānamiti kimatthaṃ? Hatthī ca asso ca ratho ca pattiko ca hatthiassarathapattikā,

Asakinti kimatthaṃ? Puriso.

389, 413. **Gaṇane dasassa dviticatupañcachasattaaṭṭhanavakānaṃ vī ti cattāra paññā cha sattāsanavā yosu, yonañcīsamāsaṃ ṭhi ri tī tuti**.

Gaṇane **dasa**ssa dvika tika catukka pañcaka chakka sattakaaṭṭhaka navakānaṃ sarūpānaṃ katekasesānaṃ yathāsaṅkhyaṃ **vī ti cattāra paññā cha satta asa nava**iccādesā honti asakiṃ **yo**su, **yo**nañca **īsaṃ āsaṃ ṭhi ri ti īti uti**iccādesā honti. Pacchā puna nippajjante.

Vīsaṃ, tiṃsaṃ, cattālīsaṃ, paññāsaṃ, saṭṭhi, sattari, sattati, asīti, navuti.

Asakinti kimatthaṃ? Dasa.

Gaṇaneti kimatthaṃ? Dasadasakā purisā.

390, 256. **Catūpapadassa lopo tuttarapadādicassa cucopi navā**.

Catūpapadassa gaṇane pariyāpannassa **tu**kārassa lopo hoti, uttarapadādi**ca**kārassa **cuco**pi ādesā honti navā.

Cuddasa, coddasa, catuddasa.

Apiggahaṇena anupapadassāpi padādi**ca**kārassa. Lopohoti navā, **ca**ssa **cuco**pi honti. Tālīsaṃ, cattālīsaṃ, cuttālīsaṃ, cottālīsaṃ.

391, 423. **Yadanupapannā nipātanā sijjhanti**.

Ye saddā aniddiṭṭhalakkhaṇā, akkharapadabyañjanato, itthipumanapuṃsakaliṅgato, nāmupasagganipātato, abyayībhāvasamāsataddhitākhyātato, gaṇanasaṅkhyākālakārakappayogasaññāto, sandhipakativuddhilopāgamavikāraviparitato, vibhattivibhajanato ca, te nipātanā sijjhanti.

392, 418. **Dvādito ko'nekattheca**.

Dviiccevamādito **ka**paccayo hoti anekatthe ca, nipātanā sijjhanti.

Satassa dvikaṃ dvisataṃ, satassa tikaṃ tisataṃ, satassa catukkaṃ catusataṃ, satassa pañcakaṃ pañcasataṃ, satassa chakkaṃ chasataṃ, satassa sattakaṃ sattasataṃ, satassa aṭṭhakaṃ aṭṭhasataṃ, satassa navakaṃ navasataṃ, satassa dasakaṃ dasasataṃ, sahassaṃ hoti.

393, 415. **Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahassañca yomhi**.

Gaṇane pariyāpannassa **dasa**dasakassa **sataṃ** hoti, **sata**dasakassa **sahassaṃ** hoti **yo**mhi pare.

Sataṃ, sahassaṃ.

Dvikādīnaṃ taduttarapadānañca nippajjante yathāsaṅkhyaṃ. Satassa dvikaṃ (tadidaṃ hoti) dvisataṃ, evaṃ tisataṃ, catusataṃ, pañcasataṃ, chasataṃ, sattasataṃ, aṭṭhasataṃ, navasataṃ, dasasataṃ, sahassaṃ hoti.

394, 416. **Yāva taduttari dasaguṇitañca**.

Yāva tāsaṃ saṅkhyānaṃ uttari dasaguṇitañca kātabbaṃ.

Taṃ yathā? Dasassa gaṇanassa dasaguṇitaṃ katvā sataṃ hoti, satassa dasaguṇitaṃ katvā sahassaṃ hoti, sahassassa dasaguṇitaṃ katvā dasasahassaṃ hoti, dasasahassassa dasaguṇitaṃ katvāsatasahassaṃ hoti, satasahassassa dasaguṇitaṃ katvādasasatasahassaṃ hoti, dasasatasahassassadasaguṇitaṃ katvā koṭi hoti, koṭisatasahassassa sataguṇitaṃ katvā pakoṭi hoti. Evaṃ sesāpi yojetabbā.

Caggahaṇaṃ visesanatthaṃ.

395, 417. **Sakanāmehi**.

Yāsaṃ pana saṅkhyānaṃ aniddiṭṭhanāmadheyyānaṃ sakehi sakehi nāmehi nippajjante.

Satasahassānaṃ sataṃ koṭi, koṭisatasahassānaṃ sataṃ pakoṭi, pakoṭisatasahassānaṃ sataṃ koṭipakoṭi, koṭipakoṭisatasahassānaṃ sataṃ nahutaṃ, nahutasatasahassānaṃ sataṃ ninnahutaṃ, ninnahutasatasahassānaṃ sataṃ akkhobhiṇī. Tathā bindu, abbudaṃ, nirabbudaṃ, ahahaṃ, ababaṃ, aṭaṭaṃ, sogandhikaṃ, uppalaṃ, kumudaṃ, padumaṃ, puṇḍarikaṃ, kathānaṃ, mahākathānaṃ, asaṅkhyeyyaṃ.

396, 363. **Tesaṃ ṇo lopaṃ**.

Tesaṃ paccayānaṃ **ṇo** lopamāpajjate.

Gotamassa apaccaṃ gotamo. Evaṃ vāsiṭṭho. Venateyyo, ālasyaṃ, ārogyaṃ.

397, 420. **Vibhāge dhā ca**.

Vibhāgatthe ca **dhā**paccayo hoti.

Ekena vibhāgena ekadhā. Evaṃ dvidhā, tidhā, catudhā, pañcadhā, chadhā.

Ceti kimatthaṃ? **So**paccayo hoti. Suttaso, byañjanaso, padaso.

398, 421. **Sabbanāmehi pakāravacane tu thā**.

Sabbanāmehi pakāravacanatthe **thā**paccayo hoti.

So pakāro tathā, taṃ pakāraṃ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tassa pakārassa tathā, tasmiṃ pakāre tathā. Evaṃ yathā, sabbathā, aññathā, itarathā.

Tuggahaṇaṃ kimatthaṃ? **Tatthā**paccayo hoti. So pakāro tathatthā. Evaṃ yathatthā. Sabbathatthā, aññathatthā, itarathatthā.

399, 422. **Kimimehi thaṃ**.

Kiṃ imaiccetehi thaṃpaccayo hoti pakāravacanatthe.

Ko pakāro kathaṃ, kaṃ pakāraṃ kathaṃ, kena pakārena kathaṃ, kassa pakārassa kathaṃ, kasmā pakārā kathaṃ. Kassa pakārassa kathaṃ, kasmiṃ pakāre kathaṃ, ayaṃ pakāro itthaṃ, imaṃ pakāraṃ itthaṃ, iminā pakārena itthaṃ, imassa pakārassa itthaṃ, imasmā pakārā itthaṃ, imassa pakārassa itthaṃ, **i**masmiṃ pakāre itthaṃ.

400, 364. **Vuddhādisarassa vā'saṃyogantassa saṇe ca**.

Ādisarassa vā asaṃyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakārake paccaye pare.

Ābhidhammiko, venateyyo, vāsiṭṭho, ālasyaṃ, ārogyaṃ.

Asaṃyogantasseti kimatthaṃ? Bhaggavo, manteyyo, kunteyyo.

401, 375. **Māyūnamāgamo ṭhāne**.

Iuiccetesaṃ ādibhūtānaṃ mā vuddhi hoti. Tesu ca **e o** vuddhāgamo hoti ṭhāne.

Byākaraṇamadhīte veyyākaraṇiko, nyāyamadhīte neyyāyiko, byāvacchassa apaccaṃ veyyāvaccho, dvāre niyutto dovāriko.

402, 377. **Āttañca**.

Iuiccetesaṃ **ā**ttañca hoti, **ri**kārāgamo ca ṭhāne.

Isissa bhāvo ārisyaṃ, iṇassa bhāvo āṇyaṃ, usabhassa bhāvo āsabhaṃ, ujuno bhāvo ajjavaṃ, iccevamādī yojetabbā.

Yūnamiti kimatthaṃ? Apāyesu jāto āpāyi ko.

Ṭhāneti kimatthaṃ? Vematiko, opanayiko, opamāyiko, opāyiko.

403, 354. **Kvacādimajjhuttarānaṃ dīgharassā paccayesu ca**.

Kvaci ādimajjhauttaraiccetesaṃ dīgharassā honti paccayesu ca apaccayesu ca.

Ādidīgho tāva – pākāro, nīvāro, pāsādo, pākaṭo, pātimokkho, pāṭikaṅkho iccevamādi.

Majjhedīgho tāva – aṅgamāgadhiko, orabbhamāgavīko iccevamādi.

Uttaradīgho tāva – khantī paramaṃ tapo titikkhā, añjanā giri, koṭarā vanaṃ, aṅgulī iccevamādi.

Ādirasso tāva – pageva iccevamādi.

Majjherasso tāva – sumedhaso suvaṇṇadharehi iccevamādi.

Uttararasso tāva – bhovādi nāma so hoti, yathābhāvi guṇena so iccevamādi. Aññepi yathājinavacanānuparodhena yojetabbā.

Caggahaṇena apaccayesu cāti atthaṃ samucceti,

404, 370. **Tesu vuddhilopāgamavikāraviparītādesā ca**.

Tesu ādimajjhuttaresu yathājinavacanānuparodhena kvaci vuddhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti.

Ādivuddhi tāva – ābhidhammiko, venateyyo iccevamādi.

Majjhevuddhi tāva – sukhaseyyaṃ, sukhakāri dānaṃ, sukhakāri sīlaṃ iccevamādi.

Uttaravuddhi tāva – kāliṅgo, māgadhiko, paccakkhadhammā iccevamādi.

Ādilopo tāva – tālīsaṃ iccevamādi.

Majjhelopo tāva – kattukāmo, kumbhakāraputto, vedallaṃ iccevamādi.

Uttaralopo tāva – bhikkhu, bhikkhunī iccevamādi.

Ādiāgamo tāva – vutto bhagavatā iccevamādi.

Majjheāgamo tāva – sasīlavā, sapaññavāiccevamādi.

Uttaraāgamo tāva – vedallaṃ iccevamādi.

Ādivikāro tāva – ārisyaṃ, āṇyaṃ, āsabhaṃ, ajjavaṃ iccevamādi.

Majjhevikāro tāva – varārisyaṃ, parārisyaṃ iccevamādi.

Uttaravikāro tāva – yāni, tāni, sukhāni iccevamādi.

Ādiviparīto tāva – uggate sūriye uggacchati iccevamādi.

Majjheviparīto tāva – samuggacchati, samuggate sūriye iccevamādi.

Uttaraviparīto tāva – digu, diguṇaṃ iccevamādi.

Ādiādeso tāva – yūnaṃ iccevamādi.

Majjheādeso tāva – nyāyogā iccevamādi.

Uttaraādeso tāva – sabbaseyyo, sabbaseṭṭho, cittaṃ iccevamādi. Evaṃ yathājinavacanānuparodhena sabbattha yojetabbā.

405, 365. **Ayuvaṇṇānañcāyo vuddhi**.

A iti akāro, **i ī**iti ivaṇṇo, **u ū**iti uvaṇṇo, tesaṃ akāraivaṇṇuvaṇṇānaṃ **ā e o**vuddhiyo honti yathāsaṅkhyaṃ, **ā ī ū**vuddhi ca.

Ābhidhammiko, venateyyo, oḷumpiko.

Puna **vuddhi**ggahaṇaṃ kimatthaṃ? Uttarapadavuddhibhāvatthaṃ, aṅgamagadhehi āgatāti aṅgamāgadhikā. Nigamajanapadesu jātāti negamajānapadā. Purimajanapadesu jātāti porimajānapadā. Sattāhe niyuttoti sattāhikā, catuvijje niyuttoti cātuvijjikā. Iccevamādī yojetabbā.

Vuddhiiccanena kvattho? Vuddhādisarassa vā’saṃyogantassa saṇe ca.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitakappo niṭṭhito.

6. Ākhyātakappa

Paṭhamakaṇḍa

(Ka)

Ākhyātasāgaramathajjatanītaraṅgaṃ,
Dhātujjalaṃ vikaraṇāgamakālamīnaṃ;
Lopānubandhariyamatthavibhāgatīraṃ,
Dhīrā taranti kavino puthubuddhināvā.

(Kha)

Vicittasaṅkhāraparikkhitaṃ imaṃ,
Ākhyātasaddaṃ vipulaṃ asesato;
Paṇamya sambuddhamanantagocaraṃ,
Sugocaraṃ yaṃ vadato suṇātha me.

(Ga)

Adhikāre maṅgale ceva, nipphanne cāvadhāraṇe;
Anantare ca pādāne, **atha**saddo pavattati.

416, 429. **Atha pubbāni vibhattīnaṃ cha parassapadāni**.

Atha sabbāsaṃ vibhattīnaṃ yāni yāni pubbakāni **cha** padāni, tāni tāni **parassapada**saññāni honti.

Taṃ yathā? **Ti anti, si tha, mi ma**.

Parassapadamiccanena kvattho? Kattari parassapadaṃ.

407, 439. **Parāṇyattanopadāni**.

Sabbāsaṃ vibhattīnaṃ yāni yāni parāni **cha** padāni. Tāni tāni **attanopada**saññāni honti.

Taṃ yathā? **Te ante, se vhe, e mhe**.

Attanopadamiccanena kvattho? Attanopadāni bhāve ca kammani.

408, 431. **Dve dve paṭhama majjhimuttamapurisā**.

Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ, attanopadānañca **dve dve** padāni **paṭhamamajjhimuttamapurisa**saññāni honti.

Taṃ yathā? **Ti anti** iti paṭhamapurisā, **si tha** iti majjhimapurisā, **mi ma** iti uttamapurisā. Attanopadānampi **te ante** iti paṭhamapurisā, **se vhe** iti majjhimapurisā, **e mhe** iti uttamapurisā. Evaṃ sabbattha.

Paṭhamamajjhimuttamapurisamiccanena kvattho? Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo.

409, 441. **Sabbesamekābhidhāne paro puriso**.

Sabbesaṃ tiṇṇaṃ paṭhamamajjhimuttama purisānaṃ ekābhidhāne **paro puriso** gahetabbo.

So ca paṭhati, tvañca paṭhasi, **tumhe paṭhatha**. So ca pacati, tvañca pacasi. **Tumhe pacatha**. Evaṃ sesāsu vibhattīsu **paro puriso** yojetabbo.

410, 432. **Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo**.

Nāmamhi payujjamānepi appayujjamānepi tulyādhikaraṇe **paṭhamapuriso** hoti.

So gacchati, te gacchanti.

Appayujjamānepi – gacchati, gacchanti.

Tulyādhikaraṇeti kimatthaṃ? Tena haññase tvaṃ devadattena.

411, 436. **Tumhe majjhimo**.

Tumhe payujjamānepi appayujjamānepi tulyādhikaraṇe **majjhimapuriso** hoti.

Tvaṃ yāsi, tumhe yātha.

Appayujjamānepi – yāsi, yātha.

Tulyādhikaraṇeti kimatthaṃ? Tayā paccate odano.

412, 437. **Amhe uttamo**.

Amhe payujjamānepi appayujjamānepi tulyādhikaraṇe **uttamapuriso** hoti.

Ahaṃ yajāmi, mayaṃ yajāma.

Appayujjamānepi – yajāmi, yajāma.

Tulyādhikaraṇeti kimatthaṃ? Mayā ijjate buddho.

413, 427. **Kāle**.

‘‘Kāle’’ iccetaṃ adhikāratthaṃ veditabbaṃ.

414, 428. **Vattamānā paccuppanne**.

Paccuppanne kāle **vattamānā**vibhatti hoti.

Pāṭaliputtaṃ gacchati, sāvatthiṃ pavisati.

415, 451. **Āṇatyā siṭṭhe’nuttakāle pañcamī**.

Āṇatyatthe ca **āsīsatthe** ca anuttakāle **pañcamī** vibhatti hoti.

Karotu kusalaṃ, sukhaṃ te hotu.

416, 454. **Anumatiparikappatthesu sattamī**.

Anumatyatthe ca **parikappatthe** ca anuttakāle **sattamī** vibhatti hoti.

Tvaṃ gaccheyyāsi, kimahaṃ kareyyāmi.

417, 460. **Apaccakkhe parokkhātīte**.

Apaccakkhe atīte kāle **parokkhā**vibhatti hoti.

Supine kilamāha, evaṃ kila porāṇāhu.

418, 456. **Hiyyopabhuti paccakkhe hiyyattanī**.

Hiyyopabhuti atīte kāle paccakkhe vā apaccakkhe vā **hiyyattanī** vibhatti hoti.

So agamā maggaṃ, te agamū maggaṃ.

419, 469. **Samīpe'jjatanī**.

Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe **ajjatanī**vibhatti hoti.

So maggaṃ agamī, te maggaṃ agamuṃ.

420, 471. **Māyoge sabbakāle ca**.

Hiyyattanīajjatanīiccetā vibhattiyo yadā **mā**yogā, tadā **sabbakāle** ca honti.

Mā gamā, mā vacā, mā gamī, mā vacī.

Caggahaṇena pañcamīvibhattipi hoti. Mā gacchāhi.

421, 473. **Anāgate bhavissantī**.

Anāgate kāle **bhavissantī vibhatti** hoti.

So gacchissati, karissati. Te gacchissanti, karissanti.

422, 475. **Kriyātipanne'tīte kālātipatti**.

Kriyātipannamatte atīte kāle **kālātipatti** vibhatti hoti.

So ce taṃ yānaṃ alabhissā, agacchissā. Te ce taṃ yānaṃ alabhissaṃsu, agacchissaṃsu.

423, 426. **Vattamānā ti anti, si tha, mi ma, te ante, se vhe, e mhe**.

Vattamānā iccesā saññā hoti ti anti, si tha, mi ma, te ante, se vhe, e mhe iccetesaṃ **dvādasannaṃ** padānaṃ.

Vattamānā iccanena kvattho? Vattamānā paccuppanne.

424, 450. **Pañcamī tu antu, hitha, mima, taṃ antaṃ, ssu vho, e āmase**.

Pañcamīiccesā saññā hoti tu antu, hi tha, mima, taṃ antaṃ, ssu vho, e āmase iccetesaṃ **dvādasannaṃ** padānaṃ.

Pañcamīiccanena kvattho? Āṇatyāsiṭṭhe, nuttakāle pañcamī.

425, 453. **Sattamī eyya eyyuṃ, eyyā si eyyā tha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe**.

Sattamī iccesā saññā hoti eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho, eyyāvho, eyyaṃ eyyāmhe iccetesaṃ **dvādasannaṃ** padānaṃ.

Sattamī iccanena kvattho? Anumatiparikappatthesu sattamī.

426, 459. **Parokkhā au ettha, aṃmha, tthare, ttho vho, iṃ mhe**.

Parokkhā iccesā saññā hoti a u, ettha, aṃ mha, ttha re ttho vho, iṃ mhe iccetesaṃ **dvādasannaṃ** padānaṃ.

Parokkhā iccanena kvattho? Apaccakkhe parokkhātīte.

427, 455. **Hiyyattanī āū, ottha, aṃmhā, tthatthuṃ, se vhaṃ, iṃ mhase**.

Hiyyattanī iccesā saññā hoti ā ū, o ttha, aṃ mhā, ttha tthuṃ, se vhaṃ, iṃ mhase iccetesaṃ **dvādasannaṃ** padānaṃ.

Hiyyattanī iccanena kvattho? Hiyyopabhuti paccakkhe hiyyattanī.

428, 468. **Ajjatanī ī uṃ, o ttha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe**.

Ajjatanī iccesā saññā hoti ī uṃ, o ttha, iṃmhā, ā ū, sevhaṃ, aṃ mhe iccetesaṃ **dvādasannaṃ** padānaṃ.

Ajjatanī iccanena kvattho? Samīpejjatanī.

429, 472. **Bhavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe**.

Bhavissantī iccesā saññā hoti ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe iccetesaṃ **dvādasannaṃ** padānaṃ.

Bhavissantī iccanena kvattho? Anāgate bhavissantī.

430, 373. **Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā, ssatha sissu, ssase ssavhe, ssiṃ ssāmhase**.

Kālātipatti iccesā saññā hoti ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā, ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase iccetesaṃ **dvādasannaṃ** padānaṃ.

Kālātipatti iccanena kvattho? Kriyātipanne’ tīte kālātipatti.

431, 458. **Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṃ**.

Hiyyattanādayo catasso vibhattiyo **sabbadhātuka** saññā honti.

Agamā, gaccheyya, gacchatu, gacchati.

Sabbadhātuka iccanena kvattho? Ikārāgamo asabbadhātukamhi.

Iti ākhyātakappe paṭhamo kaṇḍo.

Dutiyakaṇḍa

432, 362. **Dhātuliṅgehi parā paccayā**.

Dhātuliṅgaiccetehi parā paccayā honti.

Karoti, gacchati. Yo koci karoti, taṃ añño ‘‘karohi karohi’’ iccevaṃ bravīti, atha vā karontaṃ payojayati = kāreti. Saṅgho pabbatamiva attānamācarati = pabbatāyati. Taḷākaṃ samuddamiva attānamācarati = samuddāyati, saddo cicciṭamiva attānamācarati = cicciṭāyati, vasiṭṭhassa apaccaṃ vāsiṭṭho. Evamaññepi yojetabbā.

433, 528. **Tija gupa kita māne hi kha cha sā vā**.

Tija gupa kita mānu iccetehi dhātūhi **kha cha sa** iccete paccayā honti vā.

Titikkhati, jigucchati, tikicchati, vīmaṃsati.

Vāti kimatthaṃ? Tejati, gopati, māneti.

434, 534. **Bhuja ghasa hara su pādīhi tumicchatthesu**.

Bhuja ghasa hara su pāiccevamādīhi dhātūhi **tumicchatthesu kha cha sa**iccete paccayā honti vā.

Bhottumicchati=bubhukkhati, ghasitumicchati=jighacchati, haritumicchati=jigīsati, sotumicchati=sussusati, pātumicchati=pivāsati.

Vāti kimatthaṃ? Bhottumicchati.

Tumicchatthesūti kimatthaṃ? Bhuñjati.

435, 536. **Āya nāmato kattūpamānādācāre**.

Nāmato kattūpamānā ācāratthe **āya**paccayo hoti.

Saṅgho pabbatamiva attānamācarati = pabbatāyati, taḷākaṃ samuddamiva attānamācarati = samuddāyati, saddo cicciṭamiva attānamācarati = cicciṭāyati. Evamaññepi yojetabbā.

436, 537. **Īyūpamānā ca**.

Nāmato upamānā ācāratthe ca **īya**paccayo hoti.

Achattaṃ chattamiva ācarati =chattīyati, aputtaṃ puttamiva ācarati=puttīyati.

Upamānāti kimatthaṃ? Dhammaṃ ācarati.

Ācāreti kimatthaṃ? Achattaṃ chattamiva rakkhati. Evamaññepi yojetabbā.

437, 538. **Nāmamhā’tticchatthe**.

Nāmamhā attano icchatthe **īya**paccayo hoti.

Attano pattamicchati = pattīyati. Evaṃ vatthīyati, parikkhārīyati, cīvarīyati, dhanīyati, ghaṭīyati.

Atticchattheti kimatthaṃ? Aññassa pattamicchati. Evamaññepi yojetabbā.

438, 540. **Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe**.

Sabbehi dhātūhi **ṇeṇaya ṇāpe ṇāpaya**iccete paccayā honti **kārita**saññā ca hetvatthe.

Yo koci karoti, taṃ añño ‘‘karohi karohi’’ iccevaṃ bravīti, atha vā karontaṃ payojayati = kāreti, kārayati, kārāpeti, kārā payati. Ye keci karonti, te aññe ‘‘karotha karotha’’ iccevaṃ bruvanti = kārenti, kārayanti, kārāpenti, kārāpayanti. Yo koci pacati, taṃ añño ‘‘pacāhi pacāhi’’iccevaṃ bravīti, atha vā pacantaṃ payojayati = pāceti, pācayati, pācāpeti, pācāpayati. Ye keci pacanti, te aññe ‘‘pacatha pacatha’’ iccevaṃ bruvanti = pācenti, pācayanti, pācāpenti. Pācāpayanti. Evaṃ bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Bhaṇenti, bhaṇayanti, bhaṇāpenti, bhaṇāpayanti. Tathariva aññepi yojetabbā.

Hetvattheti kimatthaṃ? Karoti, pacati.

Atthaggahaṇena alapaccayo hoti, jotalati.

439, 539. **Dhāturūpe nāmasmā ṇayo ca**.

Tasmā nāmasmā **ṇaya**paccayo hoti **kārita**sañño ca dhāturūpe sati.

Hatthinā atikkamati maggaṃ = atihatthayati, vīṇāya upagāyati gītaṃ = upavīṇayati, daḷhaṃ karoti vīriyaṃ = daḷhayati, visuddhā hoti ratti = visuddhayati.

Caggahaṇena āra ālaiccete paccayā honti. Santaṃ karoti = santārati, upakkamaṃ karoti = upakkamālati.

440, 445. **Bhāvakammesu yo**.

Sabbehi dhātūhi bhāvakammesu **ya**paccayo hoti.

Ṭhīyate, bujjhate, paccate, labbhate, karīyate, yujjate, uccate.

Bhāvakammesūti kimatthaṃ? Karoti, pacati, paṭhati.

441, 447. **Tassa cavaggayakāravakārattaṃ sadhātvantassa**.

Tassa **ya**paccayassa **ca**vaggayakāravakārattaṃ hoti dhātūnaṃ antena saha yathāsambhavaṃ.

Vuccate, vuccante, uccate, uccante, paccate, paccante. Majjate, majjante, yujjate, yujjante. Bujjhate, bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. Haññate, haññante. Kayyate, kayyante. Dibbate, dibbante.

442, 448. **Ivaṇṇāgamo vā**.

Sabbehi dhātūhi **ya**mhi paccaye, pare ivaṇṇāgamo hoti vā.

Karīyate, karīyati, gacchīyate, gacchīyati.

Vāti kimatthaṃ? Kayyate.

443, 449. **Pubbarūpañca**.

Sabbehi dhātūhi **ya**paccayo pubbarūpamāpajjate vā.

Vuḍḍhate, phallate, dammate, sakkate, labbhate, dissate.

444, 501. **Tathā kattari ca**.

Yathā heṭṭhā bhāvakammesu **ya**paccayassa ādeso hoti tathā kattaripi **ya**paccayassa ādeso kātabbo.

Bujjhati, vijjhati, maññati, sibbati.

445, 433. **Bhūvādito a**.

Bhūiccevamādito dhātugaṇato **a**paccayo hoti kattari.

Bhavati, paṭhati, pacati, jayati.

446, 509. **Rudhādito niggahitapubbañca**.

Rudhaiccevamādito dhātugaṇato **a**paccayo hoti kattari, pubbe niggahitāgamo hoti.

Rundhati, chindati, bhindati.

Caggahaṇena i ī e oiccete paccayā honti niggahitapubbañca.

Rundhiti, rundhīti, rundheti, rundhoti, sumbhoti, parisumbhoti.

447, 510. **Divādito yo**.

Divuiccevamādito dhātugaṇato **ya**paccayo hoti kattari.

Dibbati, thibbati, yujjhati, vijjhati, bujjhati.

448, 512. **Svādito ṇu ṇā uṇā ca**.

Suiccevamādito dhātugaṇato **ṇu ṇā u ṇā**iccete paccayā honti kattari.

Abhisuṇoti, abhisuṇāti, saṃvuṇoti, saṃvuṇāti, āvuṇoti, āvuṇāti, pāpuṇoti, pāpuṇāti.

449, 513. **Kiyādito nā**.

Kīiccevamādito dhātugaṇato **nā**paccayo hoti kattari.

Kiṇāti, jināti, dhunāti, munāti, lunāti, punāti.

450, 517. **Gahādito ppa ṇhā**.

Gahaiccevamādito dhātugaṇato **ppaṇhā**iccete paccayā honti kattari.

Gheppati, gaṇhāti.

451, 520. **Tanādito oyirā**.

Tanuiccevamādito dhātugaṇato **o yira**iccete paccayā honti kattari.

Tanoti, tanohi, karoti, karohi, kayi rati, kayirāhi.

452, 525. **Curādito, ṇe ṇayā**.

Curaiccevamādito dhātugaṇato **ṇe ṇaya**iccete paccayā honti kattari, kāritasaññā ca.

Coreti, corayati, cinteti, cintayati, manteti, mantayati.

453, 444. **Attanopadāni bhāve ca kammani**.

Bhāve ca kammani ca attanopadāni honti.

Uccate, uccante, majjate, majjante, yujjate, yujjante, kujjhate, kujjhante, labbhate, labbhante, kayyate, kayyante.

454, 440. **Kattari ca**.

Kattari ca attanopadāni honti.

Maññate, rocate, socate, bujjhate, jāyate.

455, 530. **Dhātuppaccayehi vibhattiyo**.

Dhātuniddiṭṭhehi paccayehi **khādikārita**ntehi vibhattiyo honti.

Titikkhati, jigucchati, vīmaṃsati, samuddāyati, puttīyati, kāreti, pāceti.

456, 430. **Kattari parassapadaṃ**.

Kattari parassapadaṃ hoti.

Karoti, pacati, paṭhati, gacchati.

457, 424. **Bhūvādayo dhātavo**.

Bhūiccevamādayo ye saddagaṇā, te dhātusaññā honti.

Bhavati, bhavanti, carati, caranti, pacati, pacanti, cintayati, cintayanti, hoti, honti, gacchati, gacchanti.

Iti ākhyātakappe dutiyo kaṇḍo.

Tatiyakaṇḍa

458, 461. **Kvacādivaṇṇānamekassarānaṃ dvebhāvo**.

Ādibhūtānaṃ vaṇṇānaṃ ekassarānaṃ kvaci dvebhāvo hoti.

Titikkhati, jigucchati, tikicchati, vīmaṃsati, bubhukkhati, pivāsati, daddallati, dadāti, jahāti, caṅkamati.

Kvacīti kimatthaṃ? Kampati, calati.

459, 462. **Pubbo’bbhāso**.

Dvebhūtassa dhātussa yo pubbo, so **abbhāsa**sañño hoti.

Dadhāti, dadāti, babhūva.

460, 506. **Rasso**.

Abbhāse vattamānassa sarassa rasso hoti. Dadhāti, jahāti.

461, 464. **Dutiyacatutthānaṃ paṭhamatatiyā**.

Abbhāsagatānaṃ dutiyacatutthānaṃ paṭhamatatiyā honti.

Ciccheda, bubhukkhati, babhūva, dadhāti.

462, 476. **Kavaggassa cavaggo**.

Abbhāse vattamānassa **ka**vaggassa **ca** vaggo hoti.

Cikicchati, jigucchati, jighacchati, jigīsati, jaṅgamati, caṅkamati.

463, 532. **Mānakitānaṃ vatattaṃ vā**.

Mānakitaiccetesaṃ dhātūnaṃ abbhāsagatānaṃ **va**kāra **ta**kārattaṃ hoti vā yathāsaṅkhyaṃ.

Vīmaṃsati, tikicchati.

Vāti kimatthaṃ? Cikicchati.

464, 504. **Hassa jo**.

Abbhāse vattamānassa **ha**kārassa **jo** hoti.

Jahāti, juhvati, juhoti, jahāra.

465, 463. **Antassivaṇṇākāro vā**.

Abbhāsassa antassa ivaṇṇo hoti, **a**kāro vā.

Jigucchati, pivāsati, vīmaṃsati, jighacchati, babhūva, dadhāti.

Vāti kimatthaṃ? Bubhukkhati.

466, 489. **Niggahitañca**.

Abbhāsassa ante niggahitāgamo hoti vā.

Caṅkamati, cañcalati, jaṅgamati.

Vāti kimatthaṃ? Pivāsati, daddallati.

467, 533. **Tato pāmānānaṃ vā maṃ sesu**.

Tato abbhāsato **pāmāna**iccetesaṃ dhātūnaṃ **vāmaṃ**iccete ādesā honti yathāsaṅkhyaṃ **sa**paccaye pare.

Pivāsati, vīmaṃsati.

468, 462. **Ṭhā tiṭṭho**.

Ṭhāiccetassa dhātussa **tiṭṭhā**deso hoti vā.

Tiṭṭhati, tiṭṭhatu, tiṭṭheyya, tiṭṭheyyuṃ.

Vāti kimatthaṃ? Ṭhāti.

469, 494. **Pā pivo**.

Pāiccetassa dhātussa **pi**vādeso hoti vā.

Pivati, pivatu, piveyya, piveyyuṃ.

Vāti kimatthaṃ? Pāti.

470, 514. **Ñāssa jā jaṃ nā**.

Ñāiccetassa dhātussa **jā jaṃ nā**ādesā honti vā.

Jānāti, jāneyya, jāniyā, jaññā, nāyati.

471, 483. **Disassa passa dissa dakkhā vā**.

Disaiccetassa dhātussa **passa dissa dakkha**iccete ādesā honti vā.

Passati, dissati, dakkhati, adakkha.

Vāti kimatthaṃ? Addasa.

472, 531. **Byañjanantassa co chapaccayesu ca**.

Byañjanantassa dhātussa **co** hoti **cha**paccayesu paresu.

Jigucchati, tikicchati, jighacchati.

473, 529. **Ko khe ca**.

Byañjanantassa dhātussa **ko** hoti **kha**paccaye pare.

Titikkhati, bubhukkhati.

474, 535. **Harassa gīse**.

Haraiccetassa dhātussa sabbasseva **gī**ādeso hoti **sa**paccaye pare.

Jigīsati.

475, 565. **Brūbhūnamāhabhūvā parokkhāyaṃ**.

Brūbhūiccetesaṃ dhātūnaṃ **āhabhūva**iccete ādesā honti yathāsaṅkhyaṃ parokkhāyaṃ vibhattiyaṃ.

Āha, āhu, babhūva, babhūvu.

Parokkhāyamiti kimatthaṃ? Abracuṃ.

476, 442. **Gamissanto ccho vā sabbāsu**.

Gamuiccetassa dhātussa anto **ma**kāro **ccho** hoti vā sabbāsu paccayavibhattīsu.

Gacchamāno, gacchanto. Gacchati, gameti. Gacchatu, gametu. Gaccheyya. Gameyya. Agacchā, agamā. Agacchī, agamī. Gacchissati, gamissati. Agacchissā, agamissā.

Gamisseti kimatthaṃ? Icchati.

477, 479. **Vacassajjatanimhi makāro o**.

Vacaiccetassa dhātussa **a**kāro **o**ttamāpajjate ajjatanimhi vibhattimhi.

Avoca. Avocuṃ.

Ajjatanimhīti kimatthaṃ? Avaca, avacū.

478, 438. **Akāro dīghaṃ hi mi mesu**.

Akāro dīghamāpajjate **himima**iccetesu vibhattīsu.

Gacchāhi, gacchāmi, gacchāma, gacchāmhe.

Mikāraggahaṇena hivibhattimhi **a**kāro kvaci na dīghamāpajjate. Gacchahi.

479, 452. **Ha lopaṃ vā**.

Hivibhatti lopamāpajjate vā.

Gaccha, gacchāhi, gama, gamāhi, gamaya, gamayāhi.

Hīti kimatthaṃ? Gacchati, gamayati.

480, 490. **Hotissarehohe bhavissantimhissassa ca**.

Hūiccetassa dhātussa saro **e ha oha e**ttamāpajja te bhavissantimhi, **ssa**ssa ca lopo hoti vā.

Hehiti, hehinti, hohiti, hohinti, heti, henti, hehissati, hehissanti, hohissati, hohissanti, hessati, hessanti.

Hūti kimatthaṃ? Bhavissati, bhavissanti.

Bhavissantimhīti kimatthaṃ? Hoti.

481, 524. **Karassa sapaccayassa kāho**.

Karaiccetassa dhātussa sapaccayassa **kāhā**deso hoti vā bhavissantimhi vibhattimhi, **sa**ssa ca niccaṃ lopo hoti.

Kāhati, kāhiti, kāhasi, kāhisi, kāhāmi, kāhāma.

Vāti kimatthaṃ? Karissati, karissanti.

Sapaccayaggahaṇena aññehipi bhavissantiyā vibhattiyā **khāmi khāma chāmi chāma**iccādayo ādesā honti. Vakkhāmi, vakkhāma, vacchāmi, vacchāma.

Iti ākhyātakappe tatiyo kaṇḍo.

Catutthakaṇḍa

482, 508. **Dādantassaṃ mi mesu**.

Dāiccetassa dhātussa antassa **aṃ** hoti **mima**iccetesu.

Dammi, damma.

483, 527. **Asaṃyogantassa vuddhi kārite**.

Asaṃyogantassa dhātussa kārite vuddhi hoti.

Kāreti, kārenti, kārayati, kārayanti, kārāpeti, kārāpenti, kārāpayati, kārāpayanti.

Asaṃyogantasseti kimatthaṃ? Cintayati, mantayati.

484, 542. **Ghaṭādīnaṃ vā**.

Ghaṭādīnaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti vā kārite.

Ghāṭeti, ghaṭeti, ghāṭayati, ghaṭayati, ghāṭāpeti, ghaṭāpeti, ghāṭāpayati, ghaṭāpayati, gāmeti, gameti, gāmayati, gamayati, gāmāpeti, gamāpeti. Gāmāpayati, gamāpayati.

Ghaṭādīnamiti kimatthaṃ? Kāreti.

485, 434. **Aññesu ca**.

Aññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti.

Jayati, hoti, bhavati.

Caggahaṇena ṇupaccayassāpi vuddhi hoti. Abhisuṇoti.

486, 543. **Guha dusānaṃ dīghaṃ**.

Guha dusaiccetesaṃ dhātūnaṃ saro dīghamāpajjate kārite.

Gūhayati, dūsayati.

487, 478. **Vaca vasa vahādīnamukāro vassa ye**.

Vaca vasa vahaiccevamādīnaṃ dhātūnaṃ vakārassa **u**kāro hoti **ya**paccaye pare.

Uccate, vuccati, gussati, vuyhati.

488, 481. **Ha vipariyayo lo vā**.

Hakārassa vipariyayo hoti **ya**paccaye pare, **ya**paccayassa ca **lo** hoti vā.

Vulhati, vuyhati.

489, 519. **Gahassa ghe ppe**.

Gahaiccetassa dhātussa sabbassa **ghe**kāro hoti ppapaccaye pare.

Gheppati.

490, 518. **Halo po ṇhāmhi**.

Gahaiccetassa dhātussa **ha**kārassa lopo hoti **ṇhā**mhi paccaye pare.

Gaṇhāti.

491, 523. **Karassa kāsattamajjatanimhi**.

Karaiccetassa dhātussa sabbassa **kāsa**ttaṃ hoti vā ajjatanimhi vibhattimhi.

Akāsi, akāsuṃ. Akari, akaruṃ.

Kāsattamitibhāvaniddesena aññatthāpi **sā**gamo hoti. Ahosi, adāsi.

492, 499. **Asasmā mimānaṃ mhimhā' ntalopo ca**.

Asaiccetāya dhātuyā **mima**iccetesaṃ vibhattīnaṃ **mhimhā**desā honti vā, dhātvantassa lopo ca.

Amhi, amha, asmi, asma.

493, 498. **Thassa tthattaṃ**.

Asaiccetāya dhātuyā **tha**ssa vibhattissa **ttha**ttaṃ hoti, dhātvantassa lopo ca.

Attha.

494, 495. **Tissa tthittaṃ**.

Asaiccetāya dhātuyā **ti**ssa vibhattissa **tthi**ttaṃ hoti, dhātvantassa lopo ca.

Atthi.

495, 500. **Tussa tthuttaṃ**.

Asaiccetāya dhātuyā **tu**ssa vibhattissa **tthu**ttaṃ hoti, dhātvantassa lopo ca.

Atthu.

496, 497. **Simhi ca**.

Asasseva dhātussa **si**mhi vibhattimhi antassa lopo ca hoti.

Ko nu tvamasi mārisa.

497, 477. **Labhasmā ī iṃnaṃ ttha tthaṃ**.

Labhaiccetāya dhātuyā ī iṃnaṃ vibhattīnaṃ **ttha tthaṃ**ādesā honti, dhātvantassa lopo ca.

Alattha, alatthaṃ.

498, 480. **Kusasmā dī cchi**.

Kusaiccetāya dhātuyā **ī**vibhattissa **cchi**hoti, dhātvantassa lopo ca.

Akkocchi.

499, 507. **Dādhātussa dajjaṃ**.

Dāiccetassa dhātussa sabbassa **dajjā**deso hoti vā.

Dajjāmi, dajjeyya, dadāmi, dadeyya.

500, 486. **Vadassa vajjaṃ**.

Vadaiccetassa dhātussa sabbassa **vajjā**deso hoti vā.

Vajjāmi, vajjeyya, vadāmi, vadeyya.

501, 443. **Gamissa ghammaṃ**.

Gamuiccetassa dhātussa sabbassa **ghammā**deso hoti vā.

Ghammatu. Ghammāhi, ghammāmi.

Vāti kimatthaṃ? Gacchatu, gacchāhi, gacchāmi.

502, 493. **Yamhi dā dhā mā ṭhā hā pā mahamathādīnamī**.

Yamhi paccaye pare **dā dhā mā ṭhā hā pā maha matha** iccevamādīnaṃ dhātūnaṃ anto **ī**kāramāpajjate.

Dīyati, dhīyati, mīyati, ṭhīyati, hīyati, pīyati, mahīyati, mathīyati.

503, 485. **Yajassādissi**.

Yajaiccetassa dhātussa ādissa **i**kārādeso hoti **ya**paccaye pare.

Ijjate mayā buddho.

504, 470. **Sabbato uṃ iṃsu**.

Sabbehi dhātūhi uṃvibhattissa iṃsuādeso hoti.

Upasaṅkamiṃsu, nisīdiṃsu.

505, 482. **Jara marānaṃ jīra jiyya miyyā vā**.

Jara mara iccetesaṃ dhātūnaṃ **jīra jiyya miyyā**desā honti vā.

Jīrati, jīranti, jiyyati, jiyyanti, miyyati, miyyanti, marati, maranti.

506, 496. **Sabbatthā' sassādilopo ca**.

Sabbattha vibhattipaccayesu **asa**iccetassa dhātussa ādissa lopo hoti vā.

Siyā, santi, sante, samāno.

Vāti kimatthaṃ? Asi.

507, 501. **Asabbadhātuke bhū**.

Asasseva dhātussa **bhū**hoti vā asabbadhātuke.

Bhavissati. Bhavissanti.

Vāti kimatthaṃ? Āsuṃ.

508, 515. **Eyyassa ñāto iyā ñā**.

Eyyassa vibhattissa **ñā**iccetāya dhātuyā parassa **iyā ñā**ādesā honti vā.

Jāniyā, jaññā.

Vāti kimatthaṃ? Jāneyya.

509, 516. **Nāssa lopo yakārattaṃ**.

Ñāiccetāya dhātuyā parassa **nā**paccayassa lopo hoti vā, **ya**kārattañca.

Jaññā, nāyati.

Vāti kimatthaṃ? Jānāti.

510, 487. **Lopañcettamakāro**.

Akārapaccayo lopamāpajjate, ettañca hoti vā.

Vajjemi, vademi, vajjāmi, vadāmi.

511, 521. **Uttamokāro**.

Okārapaccayo uttamāpajjate vā.

Kurute, karoti.

Okāroti kimatthaṃ? Hoti.

512, 522. **Karassākāro ca**.

Karaiccetassa dhātussa **a**kāro **u**ttamāpajjate vā.

Kurute, taroti, tubbanti, kayirati.

Karasseti kimatthaṃ? Sarati, marati.

513, 435. **O ava sare**.

Okārassa dhātvantassa sare pare **avā**deso hoti.

Cavati. Bhavati.

Oti kimatthaṃ? Jayati.

514, 491. **E aya**.

Ekārassa dhātvantassa sare pare **ayā**deso hoti.

Nayati, jayati.

515, 541. **Te āvāyā kārite**.

Te **o e**iccete **āva āyā**dese pāpuṇanti kārite.

Lāveti, nāyeti.

Yogavibhāgena aññasmimpi **e**kārassa **āyā**deso hoti. Gāyati, gāyanti.

516, 466. **Ikārāgamo asabbadhātukamhi**.

Sabbasmiṃ asabbadhātukamhi **i**kārāgamo hoti.

Gamissati, karissati, labhissati, pacissati.

Asabbadhātukamhīti kimatthaṃ? Gacchati, karoti, labhati, pacati.

517, 488. **Kvaci dhātuvibhattipaccayānaṃ dīgha viparītādesalopāgamā ca**.

Idha ākhyāte aniddiṭṭhesu sādhanesu kvaci dhātuvibhattipaccayānaṃ dīghaviparītādesalopāgamaiccetāni kāriyāni jinavacanānurūpāni kātabbāni.

Jāyati, kareyya, jāniyā, siyā, kare, gacche, jaññā, vakkhetha, dakkhetha, dicchati, agacchi, agacchuṃ, ahosi, ahesuṃ iccevamādīni aññānipi sādhanāni yojetabbāni.

518, 446. **Attanopadāni parassapadattaṃ**.

Attanopadāni kvaci parassapadattamāpajjante.

Vuccati, labbhati, paccati.

Kvacīti kimatthaṃ? Karīyate, labbhate, paccate.

519, 457. **Akārāgamo hiyyattanīajjatanīkālātipattīsu**.

Kvaci **a**kārāgamo hoti **hiyyattanī ajjatanīkālātipatti**iccetāsu vibhattīsu.

Agamā, agamī, agamissā.

Kvacīti kimatthaṃ? Gamā, gamī, gamissā.

520, 502. **Brūto ī timhi**.

Brūiccetāya dhātuyā **ī**kārāgamo hoti **ti**mhi vibhattimhi.

Bravīti.

521, 425. **Dhātussanto lopo’nekasarassa**.

Dhātussa anto kvaci lopo hoti anekasarassa.

Gacchati, sarati, marati.

Anekasarasseti kimatthaṃ? Pāti, yāti, vāti.

Kvacīti kimatthaṃ? Mahīyati, mathīyati.

522, 476. **Isuyamūnamanto ccho vā**.

Isu yamu iccetesaṃ dhātūnaṃ anto **ccho** hoti vā. Icchati, niyacchati.

Vāti kimatthaṃ? Esati, niyamati.

523, 526. **Kāritānaṃ ṇo lopaṃ**.

Kāritaiccetesaṃ paccayānaṃ **ṇo** lopamāpajjate.

Kāreti, kārayati, kārāpeti, kārāpayati.

Sāsanatthaṃ samuddiṭṭhaṃ, mayākhyātaṃ samāsato;
Sakaṃ buddhivisesena, cintayantu vicakkhaṇā.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātakappo niṭṭhito.

7. Kibbidhānakappa

Paṭhamakaṇḍa

(Ka)

Buddhaṃ ñāṇasamuddaṃ, sabbaññuṃ lokahetu’khīṇamatiṃ;
Vanditvā pubbamahaṃ, vakkhāmi sasādhanaṃ hi kitakappaṃ.

(Kha)

Sādhanamūlaṃ hi payogaṃ,
Āhu payogamūlamatthañca;
Atthesu visāradamatayo,
Sāsanassudharā jinassa matā.

(Ga)

Andho desakavikalo,
Ghatamadhutelāni bhājanena vinā;
Naṭṭho naṭṭhāni yathā,
Payogavikalo tathā attho.

(Gha)

Tasmā saṃrakkhaṇatthaṃ, munivacanatthassa dullabhassāhaṃ;
Vakkhāmi sissakahitaṃ, kitakappaṃ sādhanena yutaṃ.

524, 561. **Dhātuyā kammādimhi ṇo**.

Dhātuyā kammādimhi **ṇa**paccayo hoti.

Kammaṃ karotīti kammakāro, evaṃ kumbhakāro, mālākāro, kaṭṭhakāro, rathakāro, rajatakāro, suvaṇṇakāro, pattaggāho, tantavāyo, dhaññamāyo, dhammakāmo, dhammacāro.

525, 565. **Saññāyama nu**.

Saññāyamabhidheyyāyaṃ dhātuyā kammādimhi **a**kārapaccayo hoti, nāmamhi ca **nu**kārāgamo hoti.

Ariṃ dametīti arindamo, rājā. Vessaṃ taratīti vessantaro, rājā. Taṇhaṃ karotīti taṇhaṅkaro, bhagavā. Medhaṃ karotīti medhaṅkaro, bhagavā. Saraṇaṃ karotīti saraṇaṅkaro, bhagavā. Dīpaṃ karotīti dīpaṅkaro, bhagavā.

526, 567. **Pure dadā ca iṃ**.

Purasadde ādimhi **dada**iccetāya dhātuyā **a**kārapaccayo hoti, **pura**saddassa **a**kārassa ca iṃ hoti.

Pure dānaṃ adāsīti purindado devarājā.

527, 568. **Sabbato ṇvu tvāvī vā**.

Sabbato dhātuto kammādimhi vā akammādimhi vā **a**kāra **ṇvu tu āvī**iccete paccayā honti.

Taṃ karotīti takkaro, hitaṃ karotīti hitakaro, vineti ettha, etenāti vā vinayo nissāya naṃ vasatīti nissayo.

Ṇvumhi – rathaṃ karotīti rathakārako, annaṃ, dadātīti annadāyako, vineti satteti vināyako, karotīti kārako, dadātīti dāyako, netīti nāyako.

Tumhi – taṃ karotīti takkattā, tassa kattāti vā takkattā. Bhojanaṃ dadātīti bhojanadātā, bhojanassa dātāti vā bhojanadātā. Karotīti kattā. Saratīti saritā.

Āvīmhi – bhayaṃ passatīti bhayadassāvī iccevamādi.

528, 577. **Visa ruja padādito ṇa**.

Visa ruja padaiccevamādīhi dhātūhi **ṇa** paccayo hoti.

Pavisatīti paveso, rujatīti rogo, uppajjatīti uppādo, phusatīti phasso, ucatīti oko, bhavatīti bhāvo, ayatīti āyo, sammā bujjhatīti sambodho, viharatīti vihāro.

529, 580. **Bhāve ca**.

Bhāvatthābhidheyye sabbadhātūhi **ṇa**paccayo hoti.

Paccate, pacanaṃ vā pāto, cajate, cajanaṃ vā cāgo, evaṃ yāgo, yogo, bhāgo, paridāho.

530, 584. **Kvi ca**.

Sabbadhātūhi **kvi**paccayo hoti.

Sambhavatīti sambhū, visesena bhavatīti vibhū, bhujena gacchatīti bhujago, saṃ attānaṃ khanati, saṃ saṭṭhu khanatīti vā saṅkho.

531, 589. **Dharādīhi rammo**.

Dharaiccevamādīhi dhātūhi **ramma**paccayo hoti.

Dharati tenāti dhammo, karīyate tanti kammaṃ.

532, 590. **Tassīlādīsu ṇītvāvī ca**.

Sabbehi dhātūhi **tassīlā**dīsvatthesu **ṇī tu āvī** iccete paccayā honti.

Piyaṃ pasaṃsituṃ sīlaṃ yassa rañño, so hoti rājā piyapasaṃsī, brahmaṃ carituṃ sīlaṃ yassa puggalassa so hoti puggalo brahmacārī, pasayha pavattituṃ sīlaṃ yassa rañño, so hoti rājā pasayhapavatthā, bhayaṃ passituṃ sīlaṃ yassa samaṇassa, so hoti samaṇo bhayadassāvī iccevamādi.

533, 591. **Sadda ku dha cala maṇḍattharudhādīhiyu**.

Sadda kudha cala maṇḍatthehi ca **rucā**dīhi ca dhātūhi **yu**paccayo hoti **tassīlā**dīsvatthesu.

Ghosanasīlo ghosano, bhāsanasīlo bhāsano. Evaṃ viggaho kātabbo. Kodhano, dosano, calano, kampano, phandano, maṇḍano, vibhūsano, rocano, jotano, vaḍḍhano.

534, 562. **Pārādigamimhā rū**.

Gamuiccetamhā dhātumhā **pāra**saddādimhā **rū**paccayo hoti **tassīlā**dīsvatthesu.

Bhavassa pāraṃ bhavapāraṃ, bhavapāraṃ gantuṃ sīlaṃ yassa purisassa, so hoti puriso bhavapāragū.

Tassīlādīsvīti kimatthaṃ? Pāraṅgato.

Pārādigamimhāti kimatthaṃ? Anugāmī.

535, 593. **Bhikkhādito ca**.

Bhikkhaiccevamādīhi dhātūhi rūpaccayo hoti **tassīlā**dīsvatthesu.

Bhikkhanasīlo yācanasīlo bhikkhu, vijānanasīlo viññū.

536, 594. **Tanatyādīnaṃ ṇuko**.

Hanatyādīnaṃ dhātūnaṃ ante **ṇuka**paccayo hoti **tassīlā**dīsvatthesu.

Āhananasīlo āghātuko, karaṇasīlo kāruko.

537, 566. **Nu niggahitaṃ padante**.

Padante **nu**kārāgamo niggahitamāpajjate.

Ariṃ dametīti arindamo, rājā. Vessaṃ taratīti vessantaro, rājā. Pabhaṃ karotīti pabhaṅkaro, bhagavā.

538, 595. **Saṃhanāññāya vā ro gho**.

Saṃpubbāya **hana**iccetāya dhātuyā, aññāya vā dhātuyā **ra**paccayo, **hana**ssa ca **gho** hoti.

Samaggaṃ kammaṃ samupagacchatīti saṅgho, samantato nagarassa māhire khaññatīti parikhā, antaṃ karotīti antako.

Saṃiti kimatthaṃ? Upahananaṃ upaghāto.

539, 558. **Ramhi ranto rādino**.

Ramhi paccaye pare sabbo dhātvanto rakārādi lopo hoti.

Antako, pāragū, satthā, diṭṭho iccevamādi.

540, 545. **Bhāvakammesu tabbānīyā**.

Bhāvakammaiccetesvatthesu **tabba anīya**iccete paccayā honti sabbadhātūhi.

Bhavitabbaṃ, bhavanīyaṃ, āsitabbaṃ, āsanīyaṃ, pajjitabbaṃ, pajjanīyaṃ, kattabbaṃ, karaṇīyaṃ, gantabbaṃ, gamanīyaṃ.

541, 552. **Ṇyo ca**.

Bhāvakammesu sabbadhātūhi ṇyapaccayo hoti.

Kattabbaṃ kāriyaṃ, jetabbaṃ jeyyaṃ, netabbaṃ neyyaṃ, iccevamādi.

Caggahaṇena teyyapaccayo hoti. Ñātabbaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyaṃ iccevamādi.

542, 557. **Karamhā ricca**.

Karaiccetamhā dhātumhā **ricca**paccayo hoti **bhāvakamme**su.

Kattabbaṃ kiccaṃ.

543, 555. **Bhūto’bba**.

Bhūiccetāya dhātuyā **ṇya**paccayassa **ū**kārena saha **abbā**deso hoti **bhāvakamme**su.

Bhavitabbo bhabbo, bhavitabbaṃ bhabbaṃ.

544, 556. **Vada mada gamu yuja garahākārādīhi jja mma gga yheyyā gāro vā**.

Vada mada gamu yuja garahākārantaiccevamādīhi dhātūhi ṇyapaccayassa yathāsaṅkhyaṃ **jja mma gga yha eyyā**desā honti vā dhātvantena saha, **gara**ssaṃ ca **gāro** hoti bhāvakammesu.

Vattabbaṃ vajjaṃ, madanīyaṃ majjaṃ, gamanīyaṃ gammaṃ, yojanīyaṃ yoggaṃ, garahitabbaṃ gārayhaṃ, dātabbaṃ deyyaṃ, pātabbaṃ peyyaṃ, hātabbaṃ heyyaṃ, mātabbaṃ meyyaṃ, ñātabbaṃ ñeyyaṃ, iccevamādi.

545, 548. **Te kiccā**.

Ye paccayā **tabbā**dayo **ricca**ntā, te **kicca**saññāti veditabbā.

Kiccasaññāya kiṃpayojanaṃ? Bhāvakammesu kiccattakhatthā.

546, 562. **Aññe kita**.

Aññe paccayā **kita** eva saññā honti.

Kita saññāya kiṃpayojanaṃ? Kattari kita.

547, 596. **Nandādīhi yu**.

Nandādīhi dhātūhi **yu**paccayo hoti **bhāvakamme**su.

Nandīyate nandanaṃ, ninditabbaṃ vā nandanaṃ, gahaṇīyaṃ gahaṇaṃ, caritabbaṃ caraṇaṃ, evaṃ sabbattha yojetabbā.

548, 597. **Kattukaraṇapadesesu ca**.

Kattukaraṇapadesaiccetesvatthesu ca **yu**paccayo hoti.

Kattari tāva – rajaṃ haratīti rajoharaṇaṃ toyaṃ.

Karaṇe tāva – karoti tenāti karaṇaṃ.

Padese tāva – tiṭṭhanti tasminti ṭhānaṃ. Evaṃ sabbattha yojetabbā.

549, 550. **Rahādito ṇa**.

Rakāra**ha**kārādyantehi dhātūhi **anā**desassa **na**ssa **ṇo** hoti.

Karoti tenāti karaṇaṃ, pūreti tenāti pūraṇaṃ. Gahaṇīyaṃ tenāti gahaṇaṃ. Evamaññepi yojetabbā.

Iti kibbidhānakappe paṭhamo kaṇḍo.

Dutiyakaṇḍa

550, 546. **Ṇādayo tekālikā**.

Ṇādayo paccayā **yu**paccayantā **tekālikā**ti veditabbā.

Kumbhaṃ karoti akāsi karissatīti kumbhakāro, karoti akāsi karissati tenāti karaṇaṃ. Evamaññepi yojetabbā.

551, 598. **Saññāyaṃ dā dhāto i**.

Saññāyamabhidheyyāyaṃ **dā dhā**to **i**paccayo hoti.

Paṭhamaṃ ādīyatīti ādi, udakaṃ dadhātīti udami, mahodakāni dadhātīti mahodadhi, vālāni dadhāti tasminti vāladhi, sammā dhīyatīti sandhi.

552, 609. **Ti kita cāsiṭṭhe**.

Saññāyamabhidheyyāyaṃ sabbadhātūhi tipaccayo hoti, **kita** ca āsiṭṭhe.

Jino janaṃ bujjhatūti jinabuddhi, dhanaṃ assa bhavatūti dhanabhūti, bhavatūti bhūto, bhavatūti bhāvo, dhammo janaṃ dadātūti dhammadinno, vaḍḍhatūti vaḍḍhamāno. Evamaññepi yojetabbā.

553, 599. **Itthiyamatiyavo vā**.

Itthiyamabhidheyyāyaṃ sabbadhātūhi **a**kāra **ti yu** iccete paccayā honti vā.

Jīratītī jarā, maññatīti mati, cetayatīti cetanā, vedayatīti vedanā. Evamaññepi yojetabbā.

554, 601. **Karato ririya**.

Karato itthiyamanitthiyaṃ vā abhikheyyāyaṃ **rirīya**paccayo hoti vā.

Kattabbā kiriyā, karaṇīyaṃ kiriyaṃ.

555, 612. **Atīte tatavantutāvī**.

Atīte kāle sabbadhātūhi **tatavantutāvī**iccete paccayā honti.

Huto, hutavā, hutāvī. Vusito, vusitavā, vusitāvī. Bhutto, bhuttavā, bhuttāvī.

556, 622. **Bhāvakammesu ta**.

Bhāvakammesu atīte kāle **ta**paccayo hoti sabbadhātūhi.

Bhāve tāva – tassa gītaṃ, naccaṃ, naṭṭaṃ, hasitaṃ.

Kammani tāva – tena bhāsitaṃ, desitaṃ.

557, 606. **Budhagamāditthe kattari**.

Budhagamuiccevamādīhi dhātūhi tadatthe gamyamāne **ta**paccayo hoti kattari sabbakāle.

Sabbe saṅkhatāsaṅkhate dhamme bujjhati abujjhi bujjhissatīti buddho, saraṇaṅgato, samathaṅgato, amathaṅgato, jānāti ajāni jānissatīti ñāto, iccevamādi.

558, 602. **Jito ina sabbattha**.

Jiiccetāya dhātuyā **ina**paccayo hoti sabbakāle kattari.

Pāpake akusale dhamme jināti ajini jinissatīti jino.

556, 603. **Supato ca**.

Supaiccetāya dhātuyā **ina**paccayo hoti kattari, bhāve ca.

Supatīti supinaṃ, supīyate supinaṃ.

560, 604. **Īsaṃdusūhi kha**.

Īsaṃdususaddādīhi sabbadhātūhi **kha**paccayo hoti.

Īsassayo, dussayo, sussayo bhavatā, īsakkaraṃ, dukkaraṃ, sukaraṃ, bhavatā.

561, 636. **Icchatthesu samānakattukesu tave tuṃ vā**.

Icchatthesu samānakattukesu sabbadhātūhi**tavetuṃ**iccete paccayā honti sabbakāle kattari.

Puññāni kātave, saddhammaṃ sotu micchati.

562, 638. **Arahasakkādīsu ca**.

Arahasakkādīsu ca atthesu sabbadhātūhi **tuṃ**paccayo hoti.

Ko taṃ ninditumarahati, sakkā jetuṃ dhanena vā. Evamaññepi yojetabbā.

563, 639. **Pattavacane alamatthesu ca**.

Pattavacane **alamatthe**su sabbadhātūhi **tuṃ**paccayo hoti.

Alameva dānāni dātuṃ, alameva puññāni kātuṃ.

564, 640. **Pubbakāle' kakattukānaṃ tuna tvāna tvāvā**.

Pubbakāle ekakattukānaṃ dhātūnaṃ **tunatvāna tvā**iccete paccayā honti vā.

Kātuna kammaṃ gacchati, akātuna puññaṃ kilissati, sattā sutvāna dhammaṃ modanti, ripuṃ jitvāna vasati, dhammaṃ sutvāna'ssa etadahosi, ito sutvāna amutra kathayanti, sutvā jānissāma. Evaṃ sabbattha yojetabbā.

565, 646. **Vattamāne mānantā**.

Vattamāne kāle sabbadhātūhi **mānaanta**iccete paccayā honti.

Saramāno rodati. Gacchanto gaṇhāti.

566, 574. **Sāsādīhi ratthu**.

Sāsaiccevamādīhi dhātūhi **ratthu**paccayo hoti.

Sāsatīti satthā, sāsati hiṃsatīti vā satthā.

567, 575. **Pātitoritu**.

Pāiccetāya dhātuyā **ritu**paccayo hoti.

Pāti puttanti pitā.

568, 576. **Mānādīhi rātu**.

Mānaiccevamādīhi dhātūhi **rātu**paccayo hoti, **ritu** paccayo ca.

Dhammena puttaṃ mānetīti mātā, pubbe bhāsatīti bhātā, mātāpitūhi dhārīyatīti dhītā.

569, 610. **Āgamā tuko**.

Āiccādimhā **gami**to **tuka**paccayo hoti.

Āgacchatīti āgantuko, bhikkhu.

570, 611. **Bhabbe ika**.

Gamuiccetamhā dhātumhā **ika**paccayo hoti bhabbe. Gamissati gantuṃ bhabboti gamiko, bhikkhu.

Iti kibbidhānakappe dutiyo kaṇḍo.

Tatiyakaṇḍa

571, 624. **Paccayādaniṭṭhā nipātanā sijjhanti**,

Saṅkhyānāmasamāsataddhitākhyātakitakappamhi sappaccayā ye saddā aniṭṭhaṅgatā, te sādhanena nirakkhitvā sakehi sakehi nāmehi nipātanā sijjhanti.

Saṅkhyāyaṃ tāva – **eka**ssa **etā** hoti, **dasa**ssa ca **da**kārassa **ra**kārādeso hoti. Eko ca dasa ca ekārasa.

Dvissa **bā** hoti, **dasa**ssa ca **da**kārassa **ra**kārādeso hoti, dve ca dasa ca bārasa.

Dvissa **bā** hoti, **dasa**ssa ca **vīsaṃ** hoti. Dve ca vīsañca bāvīsaṃ.

Chassa **so** hoti, **dasa**ssa ca **da**kārassa **ḷo** hoti, cha ca dasa ca soḷasa.

Chaāyatanamhi **cha**ssa **saḷo** hoti, saḷāyatanaṃ. Evaṃ sesā saṅkhyā kātabbā.

Nāmike tāva-**ima samāna apara**iccetehi jjajju paccayā honti, **ima samāna**saddānañca **a**kāra**sa**kārādesā honti. Imasmiṃ kāle ajja, ajju, samāne kāle sajja, sajju, aparasmiṃ kāle aparajja, aparajju.

Samāse tāva – bhūmigato, apāyagato, issarakataṃ. Sallaviddho, kathinadussaṃ, corabhayaṃ, dhaññarāsi, saṃsāradukkhaṃ, pubbāparaṃ.

Taddhite tāva – vāsiṭṭho, bhāradvājo, bhaggavo, paṇḍavo, kāleyyo.

Ākhyāte tāva – ‘‘asa bhāve’’ti dhātuto vattamānesu ekavacanabahuvacanesu ekavacanassa **ti**ssa **sso** hoti antena saha, bahuvacanassa **anti**ssa **ssu** hoti antena saha. Evamassa vacanīyo, evamassu vacanīyā.

Āṇattiyaṃ **hi**ssa **ssu** hoti vā, gacchassu, gacchāhi.

Kitake tāva – **vada hana**iccevamādīhi dhātūhi **ka**paccayo hoti, **vada**ssa ca **vādo** hoti, **hana**ssa ca **ghāto** hoti. Vādako, ghātako.

Naṭadhātuto **ta**pañcayassa **cca ṭṭā**desā honti antena saha. Naccaṃ, naṭṭaṃ. Iccevamādayo nipātanā sijjhanti.

572, 625. **Sāsa disato tassa riṭṭho ca**.

Sāsa disaiccevamādīhi dhātūhi **ta**paccayassa **riṭṭhā**deso hoti ṭhāne.

Anusiṭṭho so mayā, diṭṭhaṃ me rūpaṃ.

Caggahaṇena kiccatakārassa ca **tuṃ** paccayassa **ca raṭṭharaṭṭhuṃ**ādesā honti. Dassanīyaṃ daṭṭhabbaṃ. Daṭṭhuṃ vihāraṃ gacchanti samaṇānaṃ.

573, 626. **Sādisanta puccha bhanja ha**nsā**dīhiṭṭho**.

Sakāranta **puccha bha**nja **ha**nsa iccevamādīhi dhātūhi **ta**paccayassa sahādibyañjanena **ṭṭhā**deso hoti ṭhāne.

Tuṭṭho, ahinā daṭṭho naro, mayā puṭṭho, bhaṭṭho, pabhaṭṭho, haṭṭho, pahaṭṭho, yiṭṭho. Evamaññepi dhātavo sabbattha yojetabbā.

574, 613. **Vasato uṭṭha**.

Vasaiccetamhā dhātumhā **ta**kārapaccayassa sahādibyañjanena **uṭṭhā**deso hoti ṭhāne.

Vassaṃvuṭṭho.

575, 614. **Vassa vā vu**.

Vasasseva dhātussa **ta**paccaye pare **va**kārassa **u**kārādeso hoti vā.

Vusitaṃ brahmacariyaṃ, uṭṭho. Vuṭho vā.

576, 607. **Dha ḍha bha ye hi dha ḍhā ca**.

Dha ḍha bha haiccevamantehi dhātūhi **ta**kārapaccayassa yathākkamaṃ **dha ḍhā**desā honti.

Yathā? Buddho bhagavā, vaḍḍho bhikkhu, laddhaṃ me patthacīvaraṃ, agginā daḍḍhaṃ vanaṃ.

577, 628. **Bhanjato gvo ca**.

Bhanjato dhātumhā **ta**kārapaccayassa **ggo** ādeso hoti sahādibyañjanena.

Bhaggo.

578, 560. **Bhujādīnamanto no dvi ca**.

Bhujaiccevamādīnaṃ dhātūnaṃ anto no hoti, **ta**paccayassa **ca** dvitāvo hoti.

Bhutto, bhuttāvī, catto, satto, ratto, yutto, vivitto.

579, 629. **Vaca vāvu**.

Vacaiccetassa dhātvassa vakārassa **u**kārādeso hoti anto **ca**kāro no hoti, **ta**paccayassa ca dvebhāvo hoti vā.

Vuttaṃ bhagavatā, uttaṃ vā.

580, 630. **Gupādīnañca**.

Gupaiccevamādīnaṃ dhātūnaṃ anto ca byañjano no hoti, **ta**paccayassa ca dvebhāvo hoti.

Sugutto, catto, litto, santatto, utto, vivitto, sitto. Evamaññepi yojetabbā.

581, 616. **Tarādīhi iṇṇo**.

Taraiccevamādīhi dhātūhi **ta**paccayassa **iṇṇā**deso hoti, anto ca byañjano no hoti.

Taratīti tiṇṇo, uttaratīti uttiṇṇo, saṃpūratīti sampuṇṇo, turatīti tuṇṇo, parijīratīti parijiṇṇo, ākiratīti ākiṇṇo.

582, 631. **Bhidādito inna anna īṇāvā**.

Bhidiiccevamādīhi dhātūhi **ta**paccayassa **inna anna īṇā**desā honti vā, anto ca byañjano no hoti.

Bhinditabboti bhinno, chindīyatīti chinno, ucchindīyitthāti ucchinno, dīyatīti dinno, nisīdatīti nisinno, suṭṭhu chādīyatīti suchanno, khidatīti khinno, rodatīti runno, khīṇā jāti.

Vāti kimatthaṃ? Bhijjatīti bhitti.

583, 617. **Susa paca sakato kkha kkā ca**.

Susa paca sakaiccevamādīhi dhātūhi **ta**paccayassa **kkhakkā**desā honti, anto ca byañjano no hoti.

Sussatīti sukkhaṃ, kaṭṭhaṃ, paccatīti pakkaṃ, phalaṃ. Sakati samattheti, pūjetīti vā sakko, sujampati.

584, 618. **Pakkamādīhi nto ca**.

Pakkamaiccevamādīhi dhātūhi **ta**paccayassa **nto**ādeso hoti, anto ca no hoti.

Pakkamatīti pakkanto, vibbhamatīti vibbhanto, saṅkanto, khanto, santo, danto, vanto.

Caggahaṇaṃ kimatthaṃ? Teheva dhātūhi **ta**paccayassanti hoti. Anto ca no hoti. Kanti, khanti. Evaṃ sabbattha.

585, 619. **Janādīnamā timhi ca**.

Janaiccevamādīnaṃ dhātūnaṃ antassa byañjanassa **ā**ttaṃ hoti **ta**paccaye pare, **ti**mhi ca.

Ajanīti jāto, jananaṃ jāti.

Timhīti kimatthaṃ? Aññasmimpi paccaye pare **ā**kāranivattanatthaṃ. Janitvā, janitā, janituṃ, janitabbaṃ iccevamādi.

586, 600. **Gama khana hana ramādīnamanto**.

Gama khana hana ramuiccevamādīnaṃ dhātūnaṃ anto byañjano no hoti vā **ta**paccaye pare **ti**mhi ca.

Sundaraṃ nibbānaṃ gacchatīti sugato. Sundaraṃ nibbānaṃ gacchatīti sugati, khataṃ, khati. Upahataṃ, upahati. Rato, rati, mato, mati.

Vāti kimatthaṃ? Ramato, ramati.

587, 632. **Rakāro ca**.

Rakāro ca dhātūnamantabhūto no hoti **ta**paccaye, pare **ti**mhi ca.

Pakārena karīyatīti pakato, paṭhamaṃ karīyatīti pakati, visarīyatīti visato, visati.

588, 620. **Ṭhāpānami ī ca**.

Ṭhā pāiccetesaṃ dhātūnaṃ antassa **ā**kārassa **i**kāra **ī**kārādesā honti yathāsaṅkhyaṃ **ta**paccaye pare, **ti**mhi ca.

Yatra ṭhito, ṭhiti, pīto, pīti.

589, 621. **Hantehi ho hassa ḷo vā adahanahānaṃ**.

Hakārantehi dhātūhi **ta**paccayassa **ha**kārādeso hoti, **ha**kārassa dhātvantassa **ḷo** hoti vā **adahanahānaṃ**.

Āruhitthāti āruḷho. Gāḷho, bāḷho. Mūḷo.

Adahanahānamiti kimatthaṃ? Dayhatīti daḍḍho, saṃsuṭṭhu nayhatīti sannaddho.

Iti kibbidhānakappe tatiyo kaṇḍo.

Catutthakaṇḍa

590, 579. **Ṇamhiranjassa jo bhāvakaraṇesu**.

Ṇamhi paccaye pare ranjaiccetassa dhātussa antabhūtassa njakārassa **jo**ādeso hoti **bhāvakaraṇesu**.

Rañjanaṃ rāgo, ranjanti etenāti rāgo.

Bhāvakaraṇesūti kimatthaṃ? Ranjatīti raṅgo.

591, 544. **Hanassa ghāto**.

Hanaiccetassa dhātussa sabbassa **ghātā**deso hoti **ṇa**mhi paccaye pare.

Upahanatīti upaghāto, gāvo hanatīti goghātako.

592, 503. **Vadho vā sabbattha**.

Hanaiccetassa dhātussa **vadhā**deso hoti vā sabbattha ṭhānesu.

Hanatīti vadho, vadhako, avadhi, ahani vā.

593, 564. **Ākārantānamāyo**.

Ākārantānaṃ dhātūnaṃ antassa **ā**kārassa **āyā**deso hoti **ṇa**mhi paccaye pare.

Dadātīti dāyako, dānaṃ dātuṃ sīlaṃ yassāti dānadāyī, majjaṃ dātuṃ sīlaṃ yassāti majjadāyī, nagaraṃ yātuṃ sīlaṃ **ya**ssāti nagarayāyī.

564, 582. **Pura samupa parīhi karotissa kha kharā vā tapaccayesuca**.

Pura saṃ upa pariiccetehi karotissa dhātussa **kha kharā**desā honti vā **ta**paccaye pare, **ṇa**mhi ca.

Pure karīyatīti purakkhato, sammā karīyatīti saṅkhato, upagantvā karīyatīti upakkhato, parisamantato karotīti parikkhāro, saṃkarīyatīti saṅkhāro.

Vāti kimatthaṃ? Upagantvā karotīti upakāro.

595, 637. **Tave tunādīsu kā**.

Tave tunaiccevamādīsu paccayesu karotissa dhātussa **kā**ādeso hoti vā.

Kātave, kātuṃ, kattuṃ vā, kātuna, kattuna vā.

596, 551. **Gama khana hanādīnaṃ tuṃ tabbādīsu na**.

Gama khana hanaiccevamādīnaṃ dhātūnaṃ antassa **na**kāro hoti vā **tuṃ tabbā**dīsu paccayesu.

Gantuṃ, gamituṃ, gantabbaṃ, gamitabbaṃ. Khantuṃ. Khanituṃ, khantabbaṃ, khanitabbaṃ. Hantuṃ, hanituṃ, hantabbaṃ. Hanitabbaṃ. Mantuṃ, manituṃ, mantabbaṃ, manitabbaṃ.

Ādiggahaṇaṃ kimatthaṃ? **Tuna**ggahaṇatthaṃ. Gantuna, khantuna, hantuna, mantuna.

597, 641. **Sabbehi tunādīnaṃ yo**.

Sabbehi dhātūhi **tunā**dīnaṃ paccayānaṃ **ya**kārādeso hoti vā.

Abhivandiya, abhivanditvā, ohāya, ohitvā, upanīya, upanetvā, passiya, passitvā, uddissa, uddisitvā, ādāya, ādiyitvā.

598, 643. **Canantehi raccaṃ**.

Cakāranakārantehi dhātūhi **tunā**dīnaṃ paccayānaṃ **raccā**deso hoti vā.

Vivicca, āhacca, uhacca.

Vāti kimatthaṃ? Hantvā.

599, 644. **Disā svāna svāntalopo ca**.

Disaiccetāya dhātuyā **tunā**dīnaṃ paccayānaṃ **svānasvā**desā honti, antalopo ca.

Disvāna, disvā.

600, 645. **Ma ha da bhehi mma yha jja bbha ddhā ca**.

Ma ha da bha iccevamantehi dhātūhi **tunā**dīnaṃ paccayānaṃ **mma yha jja bbha ddhā** ādesā honti vā antalopo ca.

Āgamma, āgamitvā, okkamma. Okkamitvā, paggayha, paggaṇhitvā, uppajja, uppajjitvā, ārabbha, ārabhitvā, āraddha, ārabhitvā.

601, 334. **Taddhitasamāsakitakā nāmaṃ vā’ tave tunādīsu ca**.

Taddhitasamāsakitakaiccevamantā saddānāmaṃva daṭṭhabbā **tave tuna tvāna tvā**dipaccayante vajjetvā.

Vāsiṭṭho, pattadhammo, kumbhakāro iccevamādi.

602, 6. **Dumhi garu**.

Dumhi akkhare yo pubbo akkharo, so garukova daṭṭhabbo.

Bhitvā, chitvā, datvā, hutvā.

603, 7. **Dīgho ca**.

Dīgho ca saro garukova daṭṭhabbo.

Āhāro, nadī, vadhū, te dhammā, opanayiko.

604, 684. **Akkharehi kāra**.

Akkharatthehi akkharābhidheyyehi **kāra**paccayo hoti payoge sati.

A eva akāro, ā eva ākāro, ya eva yakāro.

605, 647. **Yathāgamamikāro**.

Yathāgamaṃ sabbadhātūhi sabbapaccayesu **i**kārāgamo hoti.

Kāriyaṃ, bhavitabbaṃ, janitabbaṃ, viditabbaṃ, karitvā, icchitaṃ.

606, 642. **Dadhantato yo kvaci**.

Dakāradhakārantāya dhātuyā yathāgamaṃ **ya**kārāgamo hoti kvaci **tunā**dīsu paccayesu.

Buddho loke uppajjitvā, dhammaṃ bujjhitvā.

Dadhantatoti kimatthaṃ? Labhitvā.

Kvacīti kimatthaṃ? Uppādetvā.

Iti kibbidhānakappe catuttho kaṇḍo.

Pañcamakaṇḍa

607, 578. **Niggahita saṃyogādino**.

Saṃyogādibhūto **na**kāro niggahitamāpajjate.

Raṅgo, bhaṅgo, saṅgo.

608, 623. **Sabbattha ge gī**.

Geiccetassa dhātussa **gī**ādeso hoti sabbattha ṭhāne.

Gītaṃ gāyati.

609, 484. **Sadassa sīdattaṃ**.

Sadaiccetassa dhātussa **sīdā**deso hoti sabbattha ṭhāne.

Nisinno, nisīdati.

610, 627. **Yajassa sarassi ṭṭhe**.

Yajaiccetassa dhātussa sarassa **i**kārādeso hoti ṭṭhe pare.

Yiṭṭho, yiṭṭhā.

Ṭṭheti kimatthaṃ? Yajanaṃ.

611, 608. **Hacatutthānamantānaṃ do dhe**.

Hacatutthānaṃ dhātvantānaṃ **do** ādeso hoti **dhe** pare.

Sannaddho, kuddho, yuddho, siddho, laddho, āraddho.

612, 615. **Ḍo ḍhakāre**.

Hacatutthānaṃ dhātvantānaṃ **ḍo** ādeso hoti ḍhakāre pare.

Dayhatīti daḍḍho, vaḍḍhatīti vuḍḍho.

Ḍhakāreti kimatthaṃ? Dāho.

613, 583. **Gahassa ghara ṇe vā**.

Gahaiccetassa dhātussa sabbassa **gharā**deso hoti vā **ṇa**paccaye pare.

Gharaṃ, gharāni.

Vāti kimatthaṃ? Gāho.

614, 581. **Dahassa do ḷaṃ**.

Dahaiccetassa dhātussa **da**kāro ḷattamāpajjate vā **ṇa**paccaye pare.

Paridahanaṃ pariḷāho.

Vāti kimatthaṃ? Paridāho.

615, 586. **Dhātvantassa lopo kvimhi**.

Dhātvantassa byañjanassa lopo hoti kvimhi paccaye pare.

Bhujena gacchatīti, bhujago. Urena gacchatīti urago, turago, saṅkho.

616, 587. **Vidante ū**.

Vidaiccetassa dhātussa ante **ū**kārāgamo hoti kvimhi paccaye pare.

Lokaṃ vidati jānātīti lokavidū.

617, 633. **Na ma ka rānamantānaṃ niyuttatamhi**.

Nakāra **ma**kāra **ka**kāra **ra**kārānaṃ dhātvantānaṃ lopo na hoti **i**kārayutte **ta**paccaye pare.

Hanibhuṃ, gamito, ramito, sakito, sarito, karitvā.

Iyuttatamhīti kimatthaṃ? Gato, sato.

618, 571. **Na ka gattaṃ ca jāṇvumhi**.

Cakāra **ja**kārā **ka**kāra **ga**kārattaṃ nāpajjante ṇvumhi paccaye pare.

Pacatīti pācako, yajatīti yājako.

619, 573. **Karassa ca tattaṃ tusmiṃ**.

Karaiccetassa dhātussa antassa **ra**kārassa **ta**kārattaṃ hoti **tu**paccaye pare.

Karotīti kattā, karontīti kattāro.

620, 549. **Tuṃ tuna tabbesu vā**.

Karaiccetassa dhātussa antassa **ra**kārassa **ta**kārattaṃ hoti vā **tuṃ tuna tabba**iccetesu paccayesu.

Kattuṃ, kātuṃ, kattuna. Kātuna, kattabbaṃ, kātabbaṃ.

621, 553. **Kāritaṃ viya ṇānubandho**.

Ṇakārānubandho paccayo kāritaṃ viya daṭṭhabbo vā.

Dāho, deho, vāho, bāho, cāgo, vāro, cāro, parikkhāro, dāyako, nāyako, lāvako, bhāvako, kārī, ghātī, dāyī.

Vāti kimatthaṃ? Upakkharo.

622, 570. **Anakā yu ṇvūnaṃ**.

Yuṇvuiccetesaṃ paccayānaṃ **ana aka**iccete ādesā honti.

Nandanaṃ, kārako.

623, 554. **Ka gā ca jānaṃ**.

Ca jaiccetesaṃ dhātvantānaṃ **ka**kāragakārādesā honti **ṇā**nubandhe paccaye pare.

Pāko, yogo.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kitakappo niṭṭhito.

8. Uṇādikappa

Chaṭṭhakaṇḍa

624, 563. **Kattari kita**.

Kattuiccetasmiṃ atthe kita paccayā honti.

Kāru, kāruko, kārako, pācako, kattā, janitā, pacitā, netā.

625, 605. **Bhāvakammesu kiccatta khatthā**.

Bhāvakammaiccetesvatthesu **kicca tta khattha**iccete paccayā honti.

Upasampādetabbaṃ upasampādanīyaṃ bhavatā, sayitabbaṃ bhavatā, kattabbaṃ bhavatā, bhottabbo odano bhavatā, asitabbaṃ bhojanaṃ bhavatā, asitaṃ bhavatā, sayitaṃ bhavatā, pacitaṃ bhavatā, asitaṃ asanaṃ bhavatā, sayitaṃ sayanaṃ bhavatā, pacito odano bhavatā, kiñcissayo, īsassayo, dussayo, sussayo bhavatā.

626, 634. **Kammani dutiyāya tto**.

Kammani iccetasmiṃ atthe dutiyāyaṃ vibhattiyaṃ kattari **tta**paccayo hoti.

Dānaṃ dinno devadatto, sīlaṃ rakkhito devadatto, bhattaṃ bhutto devadatto, garuṃ upāsito devadatto.

627, 652. **Khyādīhi māna ma ca to vā**.

Khi bhī su ru hu vā dhū hi lū pī adaiccevamādīhi dhātūhi **mana** paccayo hoti, **ma**ssa ca **to** hoti vā.

Khīyanti upaddavā etthāti khemo, bhāyitabboti bhemo, bhāyanti etasmāti vā bhemo, raṃsiyo abhissavetīti somo, ravati gacchatīti romo, huvati juhvati etenāti homo, paṭilomavasena vāti gacchatīti vāmo, lāmakavasena vāti gacchati pavattatīti vā vāmo, dhunāti kampatīti dhūmo, seṭṭhabhāvena hinoti pavattati cittaṃ etasminti hemo, lunitabboti lomo, maṃsacammāni lunāti chindatīti vā lomo, piyanaṃ pemo, piyāyitabboti vā pemo, sukhadukkhaṃ adati bhakkhatīti attā, jātijarāmaraṇādīhi adīyate bhakkhīyateti vā attā, ātumā.

628, 653. **Samādīhi tha mā**.

Samu damu dara raha du hi si bhī dā yā sā ṭhābhasaiccevamādīhi dhātūhi **tha ma** paccayā honti.

Sametīti samatho, damatīti damatho, damanaṃ vā damatho, damitabboti vā damatho, daratīti daratho, jiṇṇabhāvaṃ rahissati gaṇhissatīti ratho, dabbasambhāre rahati gaṇhātīti vā ratho, davati gacchatīti dumo, davati vuddhi viruḷhi gacchati pavattatīti uddhaṃ vā dumo, pathavīpabbatādīsu gacchati patatīti himo, kammavācāya bandhati etthāti sīmā. Bandhitabbāti vā sīmā. Bhāyanti etasmāti bhīmo, satte avakhaṇḍenti nivārenti etenāti dāmo, mūsikādīhi khādīyati avakhaṇḍīyatīti vā dāmo, yāti gacchatīti yāmo, paresaṃ cittaṃ gaṇhituṃ samatthetīti sāmo, tiṭṭhanti etenāti thāmo, bhasati bhasmīkarīyatīti bhasmā.

629, 569. **Gahassu’padhasse vā**.

Gahaiccetassa dhātussa upadhassa **a**kārassa etta hoti vā.

Dabbasambhāra gaṇhātīti gehaṃ, gahaṃ.

630, 654. **Masussa sussa cchara ccherā**.

Masuiccetassa pāṭipadikassa **su**ssa **ccharaccherā**desā honti.

Maccharatīti maccharo, evaṃ macchero.

631, 655. **Āpubbacarassa ca**.

Āpubbassa **cara**iccetassa dhātussa **cchariyaccharaccherā** desā honti, **ā**pubbassa ca rasso hoti.

Ābhuso caritabbanti acchariyaṃ. Evaṃ accharaṃ, accheraṃ.

Caggahaṇena masussa **su**ssāpi **cchariyā**deso hoti, macchariyaṃ.

632, 656. **Ala kala salehi layā**.

Ala kala salaiccetehi dhātūhi **la ya**paccayā honti.

Alati samatthetīti allaṃ, kalitabbaṃ saṅkhyātabbanti kallaṃ, salati gacchati pavisatīti sallaṃ. Evaṃ alyaṃ, kalyaṃ, salyaṃ.

633, 657. **Yāṇa lāṇā**.

Tehi **kala sala**iccetehi dhātūhi **yāṇa lāṇa**paccayā honti.

Kalitabbaṃ saṅkhyātabbanti kalyāṇaṃ, gaṇato paṭikkamitvā salanti etthāti paṭisalyāṇaṃ. Evaṃ sallāṇo, paṭisallāṇo.

634, 658. **Mathissa thassa lo ca**.

Mathaiccetassa dhātussa **tha**ssa **lā**desohoti. Aññamaññaṃ mathati viloḷatīti mallo, mallaṃ.

Caggahaṇena lato **ko** ca āgamo hoti. Mallako, mallakaṃ.

635, 559. **Pesātisaggapattakālesukiccā**.

Pesa atisagga pattakālaiccetesvatthesu kiccapaccayā honti.

Kattabbaṃ kammaṃ bhavatā, karaṇīyaṃ kiccaṃ bhavatā, bhottabbaṃ bhojanaṃ bhavatā, bhojanīyaṃ bhojanaṃ bhavatā, ajjhayitabbaṃ ajjheyyaṃ bhavatā, ajjhayanīyaṃ ajjheyyaṃ bhavatā.

636, 659. **Avassakā'dhamiṇesu ṇī ca**.

Avassaka adhamiṇaiccetesvatthesu **ṇī**paccayo hoti, kiccā ca.

Avassate tāva – kārīsi me kammaṃ avassaṃ hārīsi me bhāraṃ avassaṃ.

Adhamiṇe – dāyīsi me sataṃ iṇaṃ, dhārīsi me sahassaṃ iṇaṃ.

Kiccā ca – dātabbaṃ me bhavatā sataṃ iṇaṃ. Dhārayitabbaṃ me bhavatā sahassaṃ iṇaṃ, kattabbaṃ me bhavatā gehaṃ, karaṇīyaṃ me bhavatā kiccaṃ, kāriyaṃ me bhavatā sayanaṃ.

637, 0. **Arahasakkādīhi tuṃ**.

Araha sakka bhabbaiccevamādīhi payoge sati sabbadhātūhi **tuṃ**paccayo hoti.

Arahā bhavaṃ vattuṃ, arahā bhavaṃ kattuṃ, sakkā bhavaṃ hantuṃ, sattā bhavaṃ janetuṃ, janituṃ, bhavituṃ, sakkā bhavaṃ dātuṃ, sakkā bhavaṃ gantuṃ, tabbo bhavaṃ janetuṃ iccevamādi.

638, 660. **Vajādīhipabbajjādayo nippajjante**.

Vajaiccevamādīhi dhātūhi, upasaggapaccayādīhi ca pabbajjādayo saddā nippajjante.

Paṭhamameva vajitabbāti pabbajjā, iñjanaṃ ejjā, samajjanaṃ samajjā, nisīdanaṃ nisajjā, vijānanaṃ vijjā visajjanaṃ visajjā, padanaṃ pajjā, hananaṃ vajjhā, esanaṃ icchā, atiesanaṃ aticchā, sadanaṃ sajjā, sayanti etthāti seyyā, sammā cittaṃ nidheti etāyāti saddhā, caritabbā cariyā, karaṇaṃ kiriyā, rujanaṃ rucchā, padanaṃ pacchā, riñcanaṃ ricchā, tikicchanaṃ titicchā, saṃkocanaṃ saṃkucchā, madanaṃ macchā, labhanaṃ lacchā, radihabbāti racchā, radanaṃ vilekhanaṃ vāracchā, adho bhāgena gacchatīti tiracchā, tiracchāno, ajanaṃ acchā, titikkhatīti titikkhā, saha āgamanaṃ sāgacchā, duṭṭhu bhakkhanaṃ dobhacchā, duṭṭhu rosanaṃ durucchā, pucchanaṃ pucchā, muhanaṃ mucchā, vasanaṃ vacchā, kacanaṃ kacchā, saha kathanaṃ sākacchā, tudanaṃ tucchā, visanaṃ vicchā, pisanaṃ picchillā, sukhadukkhaṃ mudati bhakkhatīti maccho, sattānaṃ pāṇaṃ museti cajetīti maccu, satanaṃ saccaṃ, uddhaṃ dhunāti kampatīti uddhaccaṃ, naṭanaṃ naccaṃ, nitanaṃ niccaṃ, tathanaṃ tacchaṃ iccevamādi.

639, 585. **Kvilopo ca**.

Kvilopo hoti, puna ca nippajjante.

Vividhehi sīlādiguṇehi bhavatīti vibhū, visesena vā bhavatīti vibhū, sayaṃ attanā bhavatīti sayambhū, abhivitvā bhavatīti abhibhū, saṃ suṭṭhu dhunāti kampatīti sandhū, visesena bhāti dibbatīti vibhā, nissesena bhāti dibbatīti nibhā, pakārena bhāti dibbatīti pabhā, saha bhāsanti etthāti sabhā, ābhuso bhāti dibbatīti ābhā, bhujena kuṭilena gacchatīti bhujago, turitaturito gacchatīti turago, saṃ suṭṭhu pathaviṃ khanatīti saṅkho, visesena yamati uparamatīti viyo, suṭṭhu manati jānātīti sumo, pari samantato tanoti vitthāretīti parito iccevamādi.

640, 0. **Sacajānaṃ kagā ṇānubandhe**.

Saca jānaṃ dhātūnamantānaṃ **cajānaṃ kagā**desā honti yathāsaṅkhyaṃ **ṇā**nubandhe paccaye pare.

Oko, pāko, seko, soko, viveko, cāgo, yogo, bhogo, rogo, rāgo, bhāgo, bhaṅgo, raṅgo, saṅgo.

641, 572. **Nudādīhi yuṇvūnamanānanākānanakā sakāritehi ca**.

Nuda sūda jana su lū hu pu bhū ñā a sa samuiccevamādīhi dhātūhi, **phanda citi āṇa** iccevamādīhi sakāritehi ca **yuṇvūnaṃ** paccayānaṃ **ana ānana aka ānanakā**desā honti yathāsaṅkhyaṃ kattari, bhāvakaraṇesu ca.

Kattari tāva – panudatīti panūdano. Evaṃ sūdano, janano, savaṇo, lavano, havano, pavano, bhavano, ñāṇo, asano, samaṇo.

Bhāve ca – panudate panūdanaṃ. Evaṃ sūdanaṃ, jananaṃ, savaṇaṃ, lavanaṃ, havanaṃ, pavanaṃ, bhavanaṃ, ñāṇaṃ, asanaṃ, samaṇaṃ, sañjānanaṃ, kuyate kānanaṃ.

Kārite ca – phandāpīyate phandāpanaṃ, cetāpīyate cetāpanaṃ, āṇāpīyate āṇāpanaṃ.

Karaṇe – nudanti anenāti nūdanaṃ, evaṃ sūdanaṃ, jananaṃ, savaṇaṃ, lavaṇaṃ, havanaṃ, pavanaṃ, bhaganaṃ, ñāṇaṃ, asanaṃ, savaṇaṃ.

Puna **kattari** – nudatīti nūdako, sūdatīti sūdadhakā, janetīti janako, suṇotīti sāvako, lunātīti lāvako, juhotīti hāvako, punātīti pāvako, bhavatīti bhāvako, jānātīti jānako, asatīti asako, upāsatīti upāsako, sametīti samako.

Kārite tu – phandāpayatīti phandāpayako. Evaṃ āṇāpayako, cetāpayako, sañjānanako.

642, 588. **I ya ta ma ki e sāna'mantassaro dīghaṃ kvaci du sa ssa guṇaṃ do raṃ sakkhī ca**.

Iya ta ma ki e saiccetesaṃ sabbanāmānamanto saro dīghamāpajjate, kvaci **dusa**iccetassa dhātussa **u**kāro guṇamāpajjate, **da**kāro **ra**kāramāpajjate, dhātvantassa **sa**ssa ca **sa kkha ī**iccete ādesā honti yathāsambhavaṃ. Ete saddā sakena sakena nāmena yathānuparodhena buddhasāsane pacchā puna nippajjante.

Imamiva naṃ passatīti īdiso, yamiva naṃ passatīti yādiso, tamiva naṃ passatīti tādiso, mamiva naṃ passatīti mādiso, kimiva naṃ passatīti kīdiso, etamiva naṃ passatīti ediso, samānamiva naṃ passatīti sādiso. Imamiva naṃ passatīti īriso, yamiva naṃ passatīti yāriso, tamiva naṃ passatīti tāriso, mamiva naṃ passatīti māriso, kimiva naṃ passatīti kīriso, etamiva naṃ passatīti eriso, samānamiva naṃ passatīti sāriso. Imamiva naṃ passatīti īdikkho, yamiva naṃ passatīti yādikkho, tamiva naṃ passatīti tādikkho, evaṃ mādikkho, kīdikkho, edikkho, sādikkho. Īdī, yādī, tādī, mādī, kīdī, edī, sādī.

Caggahaṇena tesameva saddānaṃ **iya**iccevamādīnamanto ca saro kvaci dīghatthamāhu. Īdikkho, yādikkho, tādikkho, mādikkho, kīdikkho, edikkho, sādikkho. Idiso, sadiso, sariso, sarikkho.

643, 635. **Bhyādīhi mati budhi pūjādīhi ca tto**.

Bhīiccevamādīhi dhātūhi, **mati. Budhi pūjā**dito ca **tta** paccayo hoti.

Bhāyitabboti bhīto, supitabboti sutto, mijjitabbo sinehetabboti mitto, sammannitabboti sammato, saṃ suṭṭhu mānitabbo pūjetabboti sammato, sammānīyitthāti sammato, saṃkappīyateti saṅkappito, saṃkappīyitthāti saṅkappito, sampādīyateti sampādito, sampādīyitthāti sampādito, avadhārīyateti avadhārito, avadhārīyitthāti avadhārito, bujjhitabbo ñātabboti buddho, ajjhayitabboti ito, etabbo gantabboti ito, viditabbo ñātabboti vidito, takkīyateti takkito, pūjīyateti pūjito, pūjīyitthāti pūjito, apacāyitabboti apacāyito, mānitabbo pūjetabboti mānito, apacīyateti apacito, vandīyateti vandito, vandīyitthāti vandito, sakkarīyateti sakkārito, sakkarīyitthāti sakkārito.

644, 661. **Vepu sī dava vamu ku dā bhū hvādīhi thu ttima ṇimā nibbatte**.

Vepu sī dava vamu ku dā bhū huiccevamādīhi dhātūhi yathāsambhavaṃ **thu ttima ṇima**paccayā honti nibbattatthe.

Vepanaṃ vepo, tena nibbatto vepathu, sayanaṃ sayo, tena nibbatto sayathu, davanaṃ davo, tena nibbatto davathu. Vamanaṃ vamo, tena nibbatto vamathu. Kutti karaṇaṃ, tena nibbattaṃ kuttimaṃ. Dāti dānaṃ, tena nibbattaṃ dattimaṃ. Bhūti bhavanaṃ, tena nibbattaṃ bhottimaṃ. Avahuti avahanaṃ, tena nibbattaṃ ohāvimaṃ.

645, 662. **Akkose namhāni**.

Akkosaiccetasmiṃ atthe namhi paṭisedhayutte **āni**paccayo hoti dhātūhi.

Na gamitabbaṃ agamāni te jamma desaṃ, na kattabbaṃ akarāṇi te jamma kammaṃ.

Namhīti kimatthaṃ? Vipatti te jamma, vikati te jamma.

Akkoseti kimatthaṃ? Na gantabbā agati te.

646, 419. **Ekādito sakissa kkhattuṃ**.

Ekādito **saki**ssa **kkhattuṃ** hoti.

Ekassa padatthassa sakiṃ vāraṃ ekakkhattuṃ, dvinnaṃ padatthānaṃ sakiṃ vāraṃ dvikkhattuṃ, tiṇṇaṃ padatthānaṃ sakiṃ vāraṃ tikkhattuṃ, evaṃ catukkhattuṃ, pañcakkhattuṃ, chakkhattuṃ, sattakkhattuṃ, aṭṭhakkhattuṃ, navakkhattuṃ, dasakkhattuṃ. Iccevamādayo saddā yojetabbā.

647, 663. **Sunassunassoṇa vānuvānūnunakhunānā**.

Sunaiccetassa pāṭipadikassa **una**ssa **oṇa vāna uvāna ūna unakha una ā ānā**desā honti.

Sāmikassa saddaṃ suṇātīti soṇo, sāmikassa saddaṃ suṇātīti svāno, evaṃ suvāno, sūno, sunakho, suno, sā, sāno.

648, 664. **Taruṇassa susu ca**.

Taruṇaiccetassa pāṭipadikassa **susu** ādeso hoti.

Susu kāḷakeso.

649, 665. **Yuvassuvassuvuvānunūnā**.

Yuvaiccetassa pāṭipadikassa **uva**ssa **uvauvāna unaūnā**desā honti.

Yuvā, yuvāno, yuno, yūno.

650, 651. **Kāle vattamānātīte ṇvādayo**.

Kāle vattamānatthe ca atītatthe ca **ṇu yu ta**paccayā honti.

Akāsi, karotīti kāru, agacchi, gacchatīti, vāyu, abhavi, bhavatīti bhūtaṃ.

651, 647. **Tavissati gamādīhi ṇī ghiṇa**.

Bhavissatikālatthe **gamu bhaja su ṭhā**iccevamādīhi dhātūhi **ṇī ghiṇa** paccayā honti.

Āyatiṃ gamituṃ sīlaṃ yassa, so hotīti gāmī, āyatiṃ bhajituṃ sīlaṃ yassa, so hotīti bhājī, āyatiṃ passāpituṃ sīlaṃ yassa, so hotīti passāvi, āyatiṃ paṭṭhāyituṃ sīlaṃ yassa, so hotīti paṭṭhāyi.

652, 648. **Kriyāyaṃ ṇvu tavo**.

Kriyāyamatthe **ṇvu tu**iccete paccayā honti bhavissatikāle.

‘‘Karissa’’nti kārako vajati, ‘‘bhuñjissa’’nti bhottā vajati.

653, 306. **Bhāvavācimhi catutthī**.

Bhāvavācimhi catutthīvibhatti hoti bhavissatikāle,

Pacissate, pacanaṃ vā pāko, pākāya vajati. Bhuñjissate, bhojanaṃ vā bhogo, bhogāya vajati. Naccissate, naccanaṃ vā naccaṃ, naccāya vajati.

654, 649. **Kammani ṇo**.

Kammani upapade **ṇa**paccayo hoti bhavissatikāle.

Nagaraṃ karissati nagarakāro vajati, sāliṃ lāvissati sālilāvo vajati, dhaññaṃ vapissati dhaññavāpo vajati, bhogaṃ dadissati bhogadāyo vajati, sindhuṃ pivissati sindhupāyo vajati.

655, 650. **Sese ssaṃ ntumānānā**.

Sesaiccetasmiṃ atthe **ssaṃ ntu māna āna** iccete paccayā honti bhavissatikāle kammūpapade.

Kammaṃ karissati kammaṃ karissaṃ, evaṃ kammaṃ karonto, kammaṃ kurumāno, kammaṃ karāno vajati. Bhojanaṃ bhuñjissati bhojanaṃ bhuñjissaṃ, evaṃ bhojanaṃ bhuñjanto, bhojanaṃ bhuñjamāno, bhojanaṃ bhuñjāno vajati. Khādanaṃ khādissati khādanaṃ khādissaṃ, evaṃ khādanaṃ khādanto, khādanaṃ khādamāno, khādanaṃ khādāno vajati. Maggaṃ carissati maggaṃ carissaṃ, evaṃ maggaṃ caranto, maggaṃ caramāno, maggaṃ carāno vajati. Bhikkhaṃ bhikkhissati bhikkhaṃ bhikkhissaṃ, evaṃ bhikkhaṃ bhikkhanto, bhikkhaṃ bhikkhamāno, bhikkhaṃ bhikkhāno vajati.

656, 666. **Chavādīti tatraṇa**.

Cha da ci ti su nī vi da pada tanu yata ada mada yuja vatumida mā pu ka la vara ve pu gupa dā iccevamādīhi dhātūhi **tatraṇa** iccete paccayā honti yathāsambhavaṃ.

Ātapaṃ chādetīti chattaṃ, chatraṃ. Ārammaṇaṃ cintetīti cittaṃ, citraṃ. Cintenti sampayuttadhammā ethenāti vā cittaṃ, citraṃ. Atthe abhissavetīti suttaṃ, sutraṃ. Atthe sūcetīti vā suttaṃ, sutraṃ. Satte netīti nettaṃ, netraṃ. Satte icchitaṭṭhānaṃ nenti etenāti vā nettaṃ, netraṃ. Pakārena vidatīti pavittaṃ, pavitraṃ. Vividhena ākārena maṅga pāpaṃ punāti, sodhetīti pavittaṃ, pavitraṃ. Sucibhāvaṃ vā pāpuṇātīti pavittaṃ, pavitraṃ. Padati pāpuṇātīti patto, patro. Āhārā patanti ettha bhājaneti pattaṃ, patraṃ. Padati pavattatīti vā pattaṃ, patraṃ. Tanoti vitthāretīti tantaṃ, tantraṃ, tanitabbaṃ vitthāretabbanti vā tantaṃ, tantra. Yatatīti yattaṃ, yatraṃ. Yatati vīriyaṃ karoti etenāti vā yattaṃ, yatraṃ. Yatanaṃ vā yattaṃ, yatraṃ. Sukhadukkhaṃ adati bhakkhatīti attā, atrā. Madatīti mattaṃ, matraṃ. Vatthuṃ yujjanti etenāti yottaṃ, yotraṃ. Vattatīti vattaṃ, vatraṃ. Midati sinehaṃ karotīti mittaṃ. Mitraṃ. Midati sinehati etāyāti mettā, metrā. Pari samanta to sabbākārena minanti etāyāti mattā, matrā. Mānanaṃ vā mattaṃ, matraṃ. Attano kulaṃ punāti sodhetīti putto, putro. Kalitabbaṃ saṅkhyātabbanti kalattaṃ, kalatraṃ. Saṃsuṭṭhu vāreti etenāti varattaṃ, varatraṃ. Vepati kampatīti vettaṃ, vetraṃ. Gopitabbaṃ rakkhitabbanti guttaṃ. Gutraṃ, gottaṃ, gotraṃ. Dāti avakhaṇḍati etenāti dāttaṃ, dātraṃ iccevamādi.

657, 667. **Vadādīhi ṇitto gaṇe**.

Vada cara varaiccevamādīhi dhātūhi **ṇitta**paccayo hoti gaṇatthe.

Vāditānaṃ gaṇo vādittaṃ. Evaṃ cārittaṃ, vārittaṃ, iccevamādi.

658, 668. **Midādīhi ttitiyo**.

Mida pada ranja **tanu dhā**iccevamādīhi dhātūhi **tti ti** iccete paccayā honti.

Midati sinehatīti metti, padati gacchatīti patti, ranjati etthāti ratti, tanoti vitthāretīti tanti, attano kulaṃ tanoti vitthāretīti vā tanti, paresaṃ itthīnaṃ puttaṃ dhāretīti dhāti, khīraṃ dhāretīti vā dhāti, attano sabhāvaṃ dhāretīti vā dhāti iccevamādi.

659, 669. **Usu ranja daṃsānaṃ daṃsassa daḍḍhoḍha ṭhā ca**.

Usu ranja daṃsaiccetesaṃ dhātūnaṃ **daṃsa**ssa **daḍḍhā**deso hoti, **ḍha ṭha**paccayā ca honti.

Usīyate uḍḍho, ranjanti etthāti raṭṭhaṃ, daṃsīyateti daḍḍho.

660, 670. **Sūvusānamūvusānamatothoca**.

Sūvu asaiccetesaṃ dhātūnaṃ **ūuasā**naṃ **atā**deso hoti, **tha**paccayo ca.

Savati hiṃsati etenāti satthaṃ, hirottappaṃ saṃvarati etenātivatthaṃ, saddānurūpaṃ asatibhavatīti attho,

661, 671. **Ranjudādīhi dha didda kirā kvaci jadalopoca**.

Ranja uda idi cadi madi khuda chidi rudi dala susa suca vaca vaja iccevamādīhi dhātūhi

dha da idda ka iraiccete paccayā honti, kvaci **ja da** lopo ca, puna nippajjante.

Rañjitabbanti randhaṃ, ranjayitthāti vā randhaṃ, attani sannissitānaṃ macchamakarānaṃ pītisomanassaṃ undati pasavati janetīti samuddo, indati paramissariyaṃ karotīti indo, indattaṃ adhipatibhāvaṃ karotīti vā indo, canditabbo icchitabboti cando, mandati hāsetīti mando, maditabbo hāsetabboti vā mando, khudati pipāsetīti khuddo, chinditabboti chiddo, rudati hiṃsatīti ruddo, dalati duggatabhāvaṃ gacchatīti daliddo, sussatīti sukkaṃ, sucatītisoko, vacitabbanti vakkaṃ, appaṭihato hutvā vajati gacchatīti vajiraṃ iccevamādi.

662, 672. **Paṭito hissa heraṇa hīraṇa**.

Paṭiiccetasmā **hi**ssa dhātussa **heraṇa hīraṇa** ādesā honti.

Paṭipakkhemadditvāgacchati pavattatīti pāṭiheraṃ, pāṭihīraṃ.

663, 673. **Kaḍyādīhi ko**.

Kaḍi ghaḍi vaḍi karaḍi maḍi saḍi kuṭhi bhaḍi paḍi daḍi raḍi taḍi isiḍi caḍi gaḍi aḍi laḍi meḍi eraḍi khaḍi iccevamādīhi dhātūhi **ka**paccayo hoti saha paccayena ca nippajjante yathāsambhavaṃ.

Kaṇḍitabbo chinditabboti kaṇḍo, ghaṇḍitabbo ghaṭetabboti ghaṇḍo, vaṇḍanti etthāti vaṇḍo, karaṇḍitabbo bhājetabboti karaṇḍo, maṇḍīyate vibhūsīyate etenāti maṇḍo, saṇḍanti gumbanti etthāti saṇḍo, aṅgamaṅgāni kuṇṭhati chindatīti kuṭṭhaṃ, bhaṇḍitabbanti bhaṇḍaṃ, paṇḍati liṅgavekallabhāvaṃ gacchatīti paṇḍako. Daṇḍati āṇaṃ karoti etenāti daṇḍo, raṇḍati hiṃsatīti raṇḍo, visesena taṇḍati cāleti paresaṃ viññūnaṃ hadayaṃ kampetīti vitaṇḍo, isiṇḍati paresaṃ maddatīti isiṇḍo, caṇḍati caṇḍikkabhāvaṃ karotīti caṇḍo, gaṇḍati sannicayati samūhaṃ karoti etthāti gaṇḍo, aṇḍīyati nibbattīyatīti aṇḍo, laṇḍitabbo jigucchitabboti laṇḍo, meṇḍati kuṭilabhāvaṃ gacchatīti meṇḍo, eraṇḍati rogaṃ hiṃsatīti eraṇḍo, khaṇḍitabbo chinditabboti khaṇḍo iccevamādi.

664, 674. **Khādāmagamānaṃ kha ndha’ndha gandhā**.

Khāda ama gamuiccetesaṃ dhātūnaṃ **khandha andha gandhā**desā honti, **ka**paccayo ca hoti.

Jātijarāmaraṇādīhi saṃsāradukkhehi khāditabboti khandho, amati aṅgamaṅgassa rujjanabhāvaṃ gacchatīti andho, cakkhunā amati rujjatīti vā andho, taṃ taṃ ṭhānaṃ vātena gacchatīti gandho. Evaṃ khandhako, andhako, gandhako.

665, 675. **Paṭādīhyalaṃ**.

Paṭa kala kusa kada bhaganda mekha vakka takka palla sadda mūla bila vida caḍaṃ pañca vā vasa paci maca musa gotthu puthu bahu maṅga baha kamba samba aggaiccevamādīhi dhātūhi pāṭi padikehi ca uttarapadesu **ala**paccayo hoti, pacchā puna nippajjante.

Paṭe alanti paṭalaṃ, kale alanti kalalaṃ, pāpake akusale dhamme kusati chindatīti kusalaṃ, kusabhūte yathāsabhāvadhamme alanti vā kusalaṃ, kuse uddissa dāne alanti vā kusalaṃ, kuse sañcaye dhammasamudāye alanti vā kusalaṃ, kadde madde alanti kadalaṃ, bhagande secane alanti bhagandalaṃ, bhagande muttakarīsaharaṇe alanti vā bhagandalaṃ, mekhe kaṭivicitte alanti mekhalaṃ, vakke rukkhatace alanti vakkalaṃ, takke rukkhasilese alanti takkalaṃ, palle ninnaṭṭhāne alanti pallalaṃ, sadde harite alanti saddalaṃ, mūle patiṭṭhāne alanti mulālaṃ, biḷe nissaye alanti bilālaṃ, vide vijjamāne alanti vidalaṃ, caṇḍe alanti caṇḍālo, pañcannaṃ rājūnaṃ alanti pañcālo, vā gatigandhanesu alanti vālaṃ, vā padagamane alanti vā vāḷo, vase acchādane alanti vasalo, pace vitthāre alanti pacalo, mace corakamme alanti macalo, muse theyye, muse pāṇacāge vā alanti musalo, gotte vaṃse siṅgālajātiyaṃ alanti gotthulo, puthumhi vitthāre alanti puthulo, bahumhi saṅkhyāne alanti bahulo, bahumhi vuddhimhi alanti vā bahulo, maṅgamhi gamane alanti maṅgalaṃ, bahumhi vuddhimhi alanti bahalaṃ, kambamhi sañcalane alanti kambalaṃ. Sambamhi maṇḍale alanti sambalaṃ, agge gatikoṭille alanti aggaḷaṃ. Iccevamādayo aññepi saddā bhavanti.

666, 676. **Puthassa puthu pathā mo vā**.

Puthaiccetassa pāṭipadikassa **puthu pathā**desā honti, kvaci **ama**paccayo hoti.

Putha hutvā jātanti puthavī pathame jāto pathamo, pathavī, paṭhamo vā, puthu kilese janetīti puthujjano, puthu hutvā jātanti pathavī, pathavī vā.

667, 677. **Sasvādīhi tu davo**.

Sasu dada ada madaiccevamādīhi dhātūhi **tu du**iccete paccayā honti.

Aññe satte sasati hiṃsatīti sattu, dukkhaṃ dadātīti daddu, dukkhena adati bhakkhati etthāti addu, dukkhaṃ adati anubhavati jano etenāti vā addu, dukkhaṃ bhājanaṃ ādhāraṃ bhāvatīti vā addu, madati ummattaṃ karotīti maddu, madati maddabhāvaṃ karotīti vā maddu.

668, 678. **Jhādīhi īvaro**.

Ci pā dhāiccevamādīhi dhātūhi **īvara**paccayohoti.

Cīyatīti cīvaraṃ, pivatīti pīvaro, pātabbaṃ rakkhitabbanti vā pīvaraṃ. Dhāreti dhāretvā jīvitaṃ kappetīti dhīvaro, dhīvaraṃ.

669, 679. **Munādīhi ci**.

Muna yata agga pata kava suca ruca mahāla bhaddāla manaiiccevamādīhi dhātūhi, pāṭipadikehi ca ipaccayo hoti.

Atthānatthaṃ munāti, ñeyyadhammaṃ lakkhaṇādivasena vā jānātīti muni, yatati vīriyaṃ karotīti yati, aggati kuṭilabhāvaṃ gacchatīti aggi, patati seṭṭho hutvā purato gacchatīti pati, kabyaṃ bandhatīti kavi, kantaṃ manāpavacanaṃ vadatīti vā kavi. Sucati parisuddhaṃ bhavatīti suci, rucati dibbatīti ruci, mahantaṃ vibhāvaṃ bhogakkhandhaṃ lātīti mahāli, bhaddaṃ yasaṃ lātīti bhaddāli, manaṃ tattha ratane nayatīti maṇi.

670, 680. **Vidādīhyūro**.

Vida valla masa sida dukukapu maya udi khajja kuraiccevamādīhi dhātūhi, pāṭipadikehi ca **ūra**paccayohoti.

Viditum alanti vidūro, vidūraṭṭhāne jāto vedūro, vallati vallabhāvena bhavatīti vallūro, vallati aññamaññaṃ bandhatīti vā vallūro, āmasitabboti masūro, sindati siṅgārabhāvaṃ gacchatīti sindūro, sindati virocatīti vā sindūro, gamituṃ alaṃ anāsannattāti dūro, kuti saddaṃ karotīti kūro, attano gandhena aññaṃ gandhaṃ kapati hanati hiṃsatīti kappūro, kappati rogāpanayane samatthetīti vā kappūro, mahiyaṃ ravatīti mayūro, mahiyaṃ yāti gacchatīti mayūro, paṃsuṃ undati pasavatīti undūro, khajjitabbo khāditabboti khajjūro, kurati akkosatīti kurūro.

671, 681. **Hanādīhi ṇu nutavo**.

Hana jana bhāri khanu ama ve vedhā siki hi iccevamādīhi dhātūhi **ṇu nu ku**iccete paccayā honti.

Bhojanaṃ hanati hiṃsati etenāti haṇu, hanu vā. Gamanaṃ janetītī jāṇu, bhāṇu dibbatīti bhāṇu, nivāte riti gacchatītī reṇu, khaṇitabbo avadāritabboti khāṇu. Aṅgamaṅgassa rujjanabhāvaṃ vijjhanabhāvaṃ amati gacchatīti aṇu, veṇu, veti tantasantāne bhavatītī veṇu, bahisārealantivāveṇu vacchaṃ, pāyetītī dhenu, atthaṃ dhāretītī dhātu, gamanapacanādikaṃ kriyaṃ dhāretītī vā dhātu, sīyatī bandhīyatītī setu, uddhaṃ gacchati pavattatītī ketu, attano phalaṃ hinoti pavattatītī hetu.

672, 682. **Kuṭādīhi ṭho**.

Kuṭa kusa kaṭaiccevamādīhi dhātūhi, pāṭipadikehi ca **ṭha**paccayo hotī.

Aṅgamaṅgaṃ kuṭati chindatītī kuṭṭhaṃ, dhaññena chādetabbo pūretabbotī koṭṭho, kaṭitabbaṃ madditabbanti, kaṭṭhaṃ.

673, 683. **Manu pūra suṇādīhi ussa nusisā**.

Manu pūra suṇa kusu ila ala maha si ki iccevamādīhi dhātūhi, pāṭipadikehi ca **usa nusa isa**iccete paccayā honti, puna nippajjante.

Kusalākusale dhamme manati jānātīti manusso, mānuso. Kāraṇā kāraṇaṃ manati jānātīti vā manusso, mānusso. Atthānatthaṃ manati jānātīti vā manusso, mānusso. Mātāpitūnaṃ hadayaṃ pūretīti puriso, attano manorathaṃ pūretīti vā puriso, pūretīti vā poso, sasurehi suṇitabbā hiṃsitabbāti suṇisā, dvinnaṃ jānānaṃ kulasantānaṃ karotīti vā suṇisā, kucchitabbanti karīsaṃ, gabbhaṃ vimocetīti suriso, tamandhakāravidhamanena sattānaṃ bhayaṃ surati hiṃsatīti sūriyo, rogaṃ hiṃsatīti sirīso, ilati kampatīti **i**lliso, taṇhāya dubbalo hutvā ilati kampatīti vā illigho, pāpakaraṇe alati samatthetīti alaso, mahitabbo pūjetabboti mahiso, sīyati bandhīyatīti sīsaṃ, kitabbaṃ hiṃsitabbanti kisaṃ, iccevamādi.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādikappo niṭṭhito.

Kaccāyanapakaraṇaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Kamalāñjali

1. Kamalāsana kamalāpati pamathādhipa vajirā,
Yudhadānava manujoraga bhujagāsana patinaṃ;
Makuṭāhita manidīdhiti bhamarāvali bhajitaṃ,
Paṇamā’mahaṃ anaghaṃ muni caraṇāmala kamalaṃ.

2. Kamalālaya sadi’saṅkita kalamaṅgala ruciraṃ,
Jutirañjitaṃ abhinijjita subhakañcana nalinaṃ;
Janitā cira samaye nija pitu bhūpati namitaṃ,
Paṇamā’mahaṃ anaghaṃ muni caraṇāmala kamalaṃ.

3. Saraṇāgata rajanīpati dinasekhara namitaṃ,
Bhajitākhila janapāvanaṃ abhikaṅkhita sukhadaṃ;
Vasudhātala sayamuggata sarasīruha mahitaṃ,
Paṇamā’mahaṃ anaghaṃ muni caraṇāmala kamalaṃ.

4. Diradāsana tarupantika ghaṭitāsanaṃ abhayaṃ,
Vijayāsana samadhiṭṭhita caturaṅgika viriyaṃ;
Dharamānaka suriyehani vijitantaka dhajiniṃ,
Paṇamā’mahaṃ abhipātita namuciddhaja vibhavaṃ.

5. Sadayodita piyabhārati vijitantaka samaraṃ,
Dasapārami balakampita sadharādhara dharaniṃ;
Girimekhala varavārana sirasānata caraṇaṃ,
Paṇamā’mahaṃ abhinandita sanarāmara bhuvanaṃ.

6. Nikhilāsava vigame’nativimalīkata hadayaṃ,
Tadanantara viditākhila matigocara visayaṃ;
Visayīkata bhuvanattayaṃ atilokiya caritaṃ,
Paṇamā’mahaṃ aparājitaṃ arahaṃ muniṃ asamaṃ.

7. Mudubhārati madhupāsita nalinopama vadanaṃ,
Rucirāyata nalinīdala nibha locana yugalaṃ;
Udayodita ravimaṇḍala jalitāmala niṭilaṃ,
Paṇamā’maha akutobhayaṃ anaghaṃ muni pamukhaṃ.

8. Asitambuda rucikuñcita mudu kuntala lalitaṃ,
Bhuvanodara vitatāmita jutisañcaya jalitaṃ;
Madamodita diradopama gativibbhama ruciraṃ,
Paṇamā’mahaṃ amatandada munipuṅgavaṃ asamaṃ.

9. Karuṇārasa paribhāvita savaṇāmata vacanaṃ,
Virudāvali sataghosita yasapūrita bhuvanaṃ;
Sumanohara varalakkhaṇa sirisañcaya sadanaṃ,
Paṇamā’mahaṃ uditāmala sasimaṇḍala vadanaṃ.

10. Vinayāraha janamānasa kumudākara sasinaṃ,
Tasināpaga parisosana satadīdhiti tulitaṃ;
Tamanāsava munisevitaṃ apalokita sukhadaṃ,
Paṇamā’mahaṃ aniketanaṃ akhilāgati vigataṃ.

11. Sahitākhila bhayabheravaṃ abhayāgata saranaṃ,

Ajarāmara sukhadāyakaṃ anirākata karuṇaṃ;
Tamupāsaka janasevita supatiṭṭhita caraṇaṃ,
Paṇamā’mahaṃ ahitāpahaṃ anaghuttama caraṇaṃ.

12. Karuṇāmata rasapurita vīmalākhila hadayaṃ,
Vihitāmita janatāhitaṃ anukampita bhuvanaṃ;
Bhuvane sutaṃ avanīpati sata sevita caraṇaṃ,
Paṇamā’mahaṃ anaghaṃ muniṃ aghanāsana caturaṃ.

13. Aratīrati paripīlita yatimānasa damanaṃ,
Nijasāsana vinivārita puthutitthiya samaṇaṃ;
Paravādika janatākata paribhāsita khamanaṃ,
Paṇamā’mahaṃ atidevata vara gotama samaṇaṃ.

14. Saraṇāgata bhayanāsana vajirālaya paṇibhaṃ,
Bhavasāgara patitāmita janatārana nirataṃ;
Sirasāvahaṃ amalañjali puṭapaṅkaja makulaṃ,
Paṇamā’mahaṃ akhilalāya vigataṃ muniṃ atulaṃ.

15. Vimalīkata janamānasa vigatāsava bhagavaṃ,
Bhavapāraga vibhavāmata sukhadāyaka satataṃ;
Paramādara garugārava vinataṃ jina payataṃ,
Padapaṅkaja rajasā mama samalaṅkuru sirasaṃ.

16. Pavanāhata dumapallavaṃ iva nārata capalaṃ,
Bhavalālasa malinīkataṃ ajitindriya nivahaṃ;
Cira sañcita duritāhataṃ anivārita timisaṃ,
Vimalīkuru karuṇābhara sutaraṃ mama hadayaṃ.

17. Adaye dayaṃ anaye nayaṃ api yo guṇaṃ aguṇe,
Ahite hitaṃ akaro kvacida api kenaci nakataṃ;
Sadaye jina sunaye guṇasadane tayi nitaraṃ,
Suhite hitacarite’nagha ramate mama hadayaṃ.

18. Bhavasaṅkaṭa patitenapi bhavatā cira caritaṃ,
Visame sama caraṇaṃ khalu dasapārami bharaṇaṃ;
Sarato’hani sarato nisi supinenapi satataṃ,
Ramate jina sumate tvayi sadayaṃ mama hadayaṃ.

19. Atiduddadaṃ adadī bhavaṃ atidukkaraṃ akarī;
Atidukkhamaṃ akhamī vata karuṇānidhi’rasamo,
Iti te guṇaṃ anaghaṃ muni sarato mama hadayaṃ,
Ramate’hani ramate nisi ramate tvayi satataṃ.

20. Atiduccaraṃ acarī bhavaṃ atiduddamaṃ adamī,
Atiduddayaṃ adayī vata sadayāpara hadayo;
Iti te guṇaṃ anaghaṃ muni sarato mama hadayaṃ,
Ramate’hani ramate nisi ramate tvayi satataṃ.

21. Atiduggamaṃ agamī bhavaṃ atidujjayaṃ ajayī,
Atidussahaṃ asahī vata samupekkhita manaso;
Iti te guṇaṃ anaghaṃ muni sarato mama hadayaṃ,
Ramate’hani ramate nisi ramate tvayi satataṃ.

22. Atidāruna palayānala sadisānala jalite,

Niraye vinipatito ciraṃ aghatāpita manaso;
Na sariṃ sakida api te pita bhajituṃ padanalinaṃ,
Khama gotama narasārathi tamidaṃ mama khalitaṃ.

23. Tiriyaggata-gatiyaṃ ciraṃ anavaṭṭhita carito,
Atiniṭṭhura vadhatajjita bhayakampita hadayo;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama purisuttama tamidaṃ mama khalitaṃ.

24. Paridevana nirato ciraṃ atha pettiya visaye,
Sujighacchita supipāsita parisosita jaṭhare;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama dipaduttama tamidaṃ mama khalitaṃ.

25. Vivaso bhusaṃ aghadūsita manasāsura visaye,
Janito ghanatimire ciraṃ atidukkhita hadayo;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama vasisattama tamidaṃ mama khalitaṃ.

26. Manasā cira vihitaṃ saraṃ atikibbisa caritaṃ,
Samathenatha suvirājiya taṃ asaññitaṃ upago;
Na sariṃ sakida api te pita bhajituṃ pada nalinaṃ,
Khama gotama vasipuṅgava tamidaṃ mama khalitaṃ.

27. Vijigucchiya duritaṃ nija vapusā kataṃ amitaṃ,
Tanu vajjitaṃ upago bhavaṃ iha bhāvita samatho;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama yatikuñjara tamidaṃ mama khalitaṃ.

28. Ratanattaya rahite bhusa bahulīkata durite,
Janito paravisaye budhajana nindiya carite;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama karuṇānidhi tamidaṃ mama khalitaṃ.

29. Janito yadi manujesupi vikalindriya nivaho,
Tanunā karacaraṇādihi vikate’niha dukhito;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama matisāgara tamidaṃ mama khalitaṃ.

30. Vidhināhita matibhāvana rahito tamapihito,
Visadesupi kusalādisu tathadassana vimukho;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama narakesari tamidaṃ mama khalitaṃ.

31. Sucirenapi bhuvi dullabhaṃ asamaṃ khaṇaṃ alabhaṃ,
Sanarāmara janatāhita sukhadaṃ muni jananaṃ;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama vadataṃvara tamidaṃ mama khalitaṃ.

32. Nisitāyudha vadhasajjita khaḷaniddaya hadayo,
Parahiṃsana ruci bhiṃsana yamasodara sadiso;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama munisattama tamidaṃ mama khalitaṃ.

33. Parasantaka haraṇe katamati bañcana bahulo,

Gharasandhika paripanthika sahasākati nirato;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama munipuṅgava tamidaṃ mama khalitaṃ.

34. Navayobbana madagabbita parimucchita hadayo,
Sucisajjana vijigucchiya paradārika nirato;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama karuṇābhara tamidaṃ mama khalitaṃ.

35. Madirāsavarata nāgarajana santata bhajito,
Garugārava hiridūrita tiriyaggata carito;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama vihatāsava tamidaṃ mama khalitaṃ.

36. Sapitāmaha papitāmaha nicitaṃ dhanaṃ amitaṃ,
Pitusañcitamapi nāsiya kitavo hatavibhavo;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama vijitantaka tamidaṃ mama khalitaṃ.

37. Vitathālika vacano parapiyasuññata karaṇo,
Pharusaṃ bhaṇaṃ atinipphala bahubhāsana nipuṇo;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama bhuvanesuta tamidaṃ mama khalitaṃ.

38. Parasampadaṃ abhijhāyana nirantara dukhito,
Nabhirajjhana paramo kvaci phaladassana rahito;
Na sariṃ sakidapi te pita bhajituṃ padanalinaṃ,
Khama gotama guṇasāgara tamidaṃ mama khalitaṃ.

39. Bhavato bhavaṃ aparāparaṃ ayatāciraṃ iti me,
Vapusā atha vacasāpi ca manasā kataṃ amitaṃ;
Khama gotama duritāpaha duritaṃ bahuvihitaṃ,
Dada me sivapadaṃ accutaṃ amataṃ bhavavigataṃ.

40. Timirāvuta kuṇapākula vijigucchiya pavane,
Janikāsuci jaṭhare bahu kimisantati sadane;
Asayiṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saranaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

41. Bahi nikkhamaṃ asakiṃ bhagatiriyaṃ patha patito,
Agadaṅkara kata sallaka satakhaṇḍita karaṇo;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi tarane.

42. Patito bahi ratipillaka tanurāmaya mathito,
Vadituṃ kimu viditumpi ca na sahaṃ matirahito;
Amariṃ bhavagahaṇe caraṃ ahaṃ apphṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

43. Janito yadi sukhito janadayito piyajanako,
Puthuko bahuvidha-kīlananirato gadagahito;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

44. Tarunopi hi gharabandhana gathitomita vibhavo,

Sahasā gadagahito piyabhariyāsuta viyuto;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

45. Ajaraṃ tanuṃ abhimaññiya navayobbana vasiko,
Jarasā parimathito paraṃ ananuṭṭhita kusalo;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

46. Nirujo dhuvaṃ arujaṃ tanuṃ abhimaññiya samado,
Kusalāsaya vimukho bhusaṃ avaso gadanihato;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

47. Pavicintiya sakajīvitaṃ amaraṃ dhuvaṃ anighaṃ,
Iti jīvitamadagabbita matirujjhita kusalo;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

48. Parahiṃsana dhanamosana paradārika nirato,
Dharanīpati gahito bahu vadhabandhana nihato;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

49. Narakodaka patito giritarumatthaka galito,
Migavāḷaka gahito visadhara jātihi ḍasito;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

50. Abhicāraka vidhikopita nisicāraka gahito,
Savisodana sahasādana pabhutīhi ca khalito;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

51. Sayamevaca sajanopari kupito mativiyuto,
Savisādana galakantana pabhutāmita khalito;
Amariṃ bhavagahaṇe caraṃ ahaṃ appaṭisaraṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

52. Pitupūjana niratāsaya sukhito pitudayito,
Maraṇenaca pituno bhusaṃ anusocana nirato;
Parudiṃ ciraṃ atidussaha kasire bhavagahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

53. Samupaṭṭhiya janikaṃ nijaṃ abhivādana paramo,
Maraṇenaca janikāyanusaritā guṇamahimaṃ;
Parudiṃ ciraṃ atidussaha kasire bhavagahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

54. Gurudevata patimānana paramo piyasuvaco,
Samupāsitacaraṇo gurumaraṇenatidukhito;
Parudiṃ ciraṃ atidussaha kasire bhavagahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

55. Gharamedhitaṃ upagomitavibhavo ratibahulo,

Maraṇe piyabhariyāsutaduhitū’natikaruṇaṃ;
Parudiṃ ciraṃ atidussaha kasire bhavagahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

56. Piyapubbaja sahajānuja bhagiṇidvaya maraṇe,
Nija bandhava-sakha-sissaka maraṇe pyatikaruṇaṃ;
Parudiṃ ciraṃ atidussaha kasire bhavagahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

57. Jagatīpati gahaṇā ripujanatakkara haraṇā,
Saritodaka vahaṇā puthujalitānala dahaṇā;
Parudiṃ hatavibhavo ciramiha duggatigahaṇe,
Saraṇaṃ bhava bhagavaṃ mama bhavanīradhi taraṇe.

58. Atiduggama visamākula bhavasaṅkaṭa patite,
Byasanaṃ ciramiti dussahaṃ anubhūyapi vimitaṃ;
Na jahe sukhalavavañcitahadayo bhavatasinaṃ,
Tamapākuru karuṇānidhi tasinaṃ mama kasiṇaṃ.

59. Jananāvadhi maraṇaṃ viya maraṇāvadhi jananaṃ,
Ubhayenapi bhayamevahi bhavato mama niyataṃ;
Sivamevaca jananāvadhi maraṇāvadhi rahitaṃ,
Dada me sivaṃ amatandada taṃ anāsava bhagavaṃ.

60. Ciradikkhitamapi me manaṃ anivārita tasinaṃ,
Bhavato bhava ratipīlitaṃ ahaho kalighaṭitaṃ!
Tamato pita bhayato mamamava me bhava saraṇaṃ,
Bhagavaṃ paṭisaraṇaṃ mama bhavanīradhi taraṇaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Kaṅkhāvitaraṇīpurāṇa-ṭīkā

Ganthārambhakathā

Buddhaṃ dhammañca saṅghanti-ādinā yā pakāsitā;
Bhadantabuddhaghosena, mātikāṭṭhakathā subhā;
Tassā hi līnapadaṃ vi-kāsanakoyamārambho.

Ganthārambhakathāvaṇṇanā

Vippasannenāti vividhappasannena. Kathaṃ? ‘‘Itipi so…pe… buddho bhagavā, svākkhāto…pe… viññūhi, suppaṭipanno…pe… lokassā’’ti (a. ni. 5.10) evamādinā. **‘‘Cetasā’’**ti vuttattā tīsu vandanāsu cetovandanā adhippetā. Tanninnatādivasena kāyādīhi paṇāmakaraṇaṃ **vandanā,** guṇavasena manasāpi tathāva karaṇaṃ **mānaṃ,** paccayappaṭipattiyādīhi pūjākaraṇaṃ **pūjā,** paccayādīnaṃ abhisaṅkharaṇaṃ sakkacca karaṇaṃ **sakkāro,** tesaṃ. **Bhājana**nti ādhāro, adhikaraṇaṃ vā.

Therā mahākassapādayo, tesaṃ vaṃsoti **theravaṃso,** āgamādhigamasampadāya tassa vaṃsassa padīpabhūtāti theravaṃsappadīpā, tesaṃ **theravaṃsappadīpānaṃ**. Asaṃhīrattā **thirānaṃ**. **Vinayakkame**ti vinayapiṭake, ārambhānurūpavacanametaṃ. Suttābhidhammesupi te thirā eva. ‘‘Buddhaṃ dhammañca saṅghañca pubbācariyasīhānañcā’’ti avatvā kasmā visuṃ vuttanti ce? Payojanavisesadassanatthaṃ. Vatthuttayassa hi paṇāmakaraṇassa antarāyanivāraṇaṃ payojanaṃ attano nissayabhūtānaṃ ācariyānaṃ paṇāmakaraṇassa upakāraññutādassanaṃ. Tena buddhañca dhammañca saṅghañca vanditvā, **ca**-saddena pubbācariyasīhānañca **namo** katvāti yojanā. Atha vā **‘‘vanditvā’’**ti cetovandanaṃ dassetvā tato **‘‘namo katvā’’**ti vācāvandanā, **‘‘katañjalī’’**ti kāyavandanāpi dassitāti yojetabbaṃ.

Idāni abhidhānappayojanaṃ dassetuṃ **‘‘pāmokkha’’**ntiādimāha. Tattha **pāmokkha**nti padhānaṃ. Sīlañhi sabbesaṃ kusaladhammānaṃ padhānaṃ ādibhāvato. Yathā ca sattānaṃ khajjabhojjaleyyapeyyavasena catubbidhopi āhāro mukhena pavisitvā aṅgamaṅgāni pharati, evaṃ yoginopi cātubhūmakaṃ kusalaṃ sīlamukhena pavisitvā atthasiddhiṃ sampādeti. Tena vuttaṃ **‘‘mukha’’**ntiādi. Atha vā **mukhanti** upāyo, tena **mokkhappavesāya** nibbānasacchikiriyāya mukhaṃ upāyoti attho. Mahesinā yaṃ pātimokkhaṃ pakāsitanti sambandho. Mahante sīlādikkhandhe esi gavesīti **mahesi**.

Sūratena nivātenāti ‘‘tattha katamaṃ soraccaṃ? Yo kāyiko avītikkamo’’tiādinā (dha. sa. 1349) sūratena, nīcavuttinā mānuddhaccavasena attānaṃ anukkhipanabhāvena nivātena. **Vinayācārayuttena** cārittavārittehi yuttena. ‘‘Soṇattherena yācito’’ti avatvā **‘‘sūratenā’’**tiādi kasmā vuttaṃ, kiṃ dussīlena vā duṭṭhena vā alajjinā vā yācitena vaṇṇanā kātuṃ na vaṭṭatīti ce? Na na vaṭṭati. Therassa vacanaṃ paṭikkhipituṃ na sakkā, evarūpaguṇo therova, yācanavasena kattabbo ādarenāti dassetuṃ vuttaṃ.

Nāmenāti attano guṇanāmena. Saddalakkhaṇasubhato, vinicchayasubhato, viññeyyasubhato ca **subhaṃ**.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānavaṇṇanā

‘‘Āvikatā hissa phāsu hoti, tatthāyasmante pucchāmi…pe… tuṇhī, evametaṃ dhārayāmī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidāna’’ntiādinā nayena vuttaṃ. Ettheva yāvatatiyānusāvanakathāvasāne atha kho uddesakāle ‘‘āvikatā hissa phāsu hotī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmī’’tiādinā nayena āgataṃ. Uposathakkhandhakepi evameva āgataṃ. Tattha pubbe vuttaṃ pacchā āgatasuttena virujjhati. Tasmā yathā na virujjhati, tathā upaparikkhitvā gahetabbaṃ. Evaṃ na virujjhatīti eke. Kathaṃ? ‘‘Āvikatā hissa phāsu hotī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmī’’tiādinā suuddiṭṭhaṃ hotīti etaṃ uddesalakkhaṇaṃ idhāpi khandhakepi vuttattā. Tasmā ‘‘phāsu hotī’’ti vatvā ‘‘tatthāyasmante pucchāmī’’ti vuttaṭṭhāne avuttampi ānetvā gahetabbaṃ. Kasmā? Idha nidānaṃ na dassitaṃ, uddeso uddesakāle uddisitabbalakkhaṇassa tattha vuttattā. Apica ‘‘nidānuddeso’’ti padaṃ uddharitvā nidānuddesaṃ dassetukāmopi ‘‘suṇātu me, bhante, saṅgho…pe… āvikatā hissa phāsu hotī’’ti pāṭhavasena āgataṃ nidānaṃ niṭṭhāpetvā upari aṭṭhakathāvasena yojetabbaṃ pāḷiṃ idha yojetvā ‘‘tatthāyasmante pucchāmi…pe… dhārayāmī’’ti nidānapāḷiṃ paripuṇṇaṃ katvā puna ‘‘tattha nidānuddeso’’ti uddhaṭapadavasena saṅkhepato nidānuddesalakkhaṇaṃ dassetuṃ ‘‘evametaṃ dhārayāmī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidāna’’ntiādi vuttaṃ, tasmā evaṃ upari ca khandhake ca, atha kho uddesakāle ‘‘āvikatā hissa phāsu hotī’’ti vatvā ‘‘uddiṭṭhaṃ kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmī’’tiādi nidānuddesova dassito, na nidānaṃ.

Savanāṇattivacananti ettha saṅghanavakatarena vattuṃ ayuttanti ce? Yuttameva. ‘‘Pātimokkhuddesakena evaṃ vattabba’’nti bhagavatā vuttattā bhagavatova āṇatti, na uddesakassa. Idha navakataravasena vuttaṃ. Theropi pana uddisituṃ labhatīti dassanatthaṃ **‘‘therādhikaṃ pātimokkha’’**nti vuttaṃ. Iminā suttena navakataro na labhatīti ce? Taṃ dassetuṃ **‘‘yo tattha bhikkhū’’**tiādi vuttaṃ.

Yathā catuvaggena ṭhapetvā upasampadāpavāraṇāabbhānāni sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati, evaṃ ‘‘atirekavīsativaggena imaṃ nāma kammaṃ kātabba’’nti avatvā atirekavacanattā aññaṃ atthaṃ sūceti, kiṃ tanti **‘‘catuvaggādinā’’**tiādi. Tañhi tehi eva siddhaṃ. Kathaṃ? Catuvaggena upasampadāpavāraṇā…pe… vīsativaggena na kiñci saṅghakammaṃ kātuṃ na vaṭṭatīti. Ettha ‘‘dasavaggena abbhānakammamattaṃ ṭhapetvā’’ti vadantena catupañcavaggena karaṇīyānipi dasavaggena kātuṃ anuññātāni. Tasmā atirekena vaṭṭatīti dīpitaṃ, ‘‘ṭhapetvā’’ti vacanena ūnatarena na vaṭṭatīti dīpitameva. Tasmā na vattabbaṃ atirekavīsativaggoti ce? Vattabbameva. Catupañcavaggena kattabbaṃ chasattaaṭṭhanavavaggena kātabbanti ca, dasavaggena kātabbaṃ ekādasadvādasa…pe… ekūnavīsativaggena kātabbanti ca dīpitaṃ. Ūnatarena na vaṭṭatīti dīpitaṃ pākaṭato. Sabbappakārena pana atirekavīsatianatirekavīsativagge vuttepi dīpitaṃ hotīti **vajirabuddhittherena** likhitaṃ. Ito paṭṭhāya ‘‘likhita’’nti vutte vajirabuddhittherenāti gahetabbaṃ.

Sace anuposathepi vaṭṭeyya, ‘‘uposathaṃ kareyyā’’ti na vadeyya, yasmā anuposathe kātuṃ na vaṭṭati, tasmā ‘‘ajjuposatho’’ti vatvā puna **‘‘uposathaṃ kareyyā’’**ti vuttaṃ. ‘‘Pacchimakattikapuṇṇamā evā’’ti avadhāraṇaṃ tato paraṃ pavāraṇādivasassa natthitāya kataṃ. Uddhaṃ pakatiuposathe vuttena pakaticārittena saddhiṃ **idampi**.

‘‘Nimittena nimittaṃ sambandhitvā’’ti na vattabbaṃ ‘‘tividhasampattiyuttā’’ti vuttattāti ce? Vattabbameva. Kasmā? Tividhasampatti nāma nimittasampatti, parisāsampatti, kammavācāsampattītiādiṃ vatvā ‘‘nimittasampatti nāma pabbatanimittaṃ, pāsāṇanimitta’’ntiādi vuttaṃ, na nimittena nimittasambandhanaṃ vuttaṃ. Apica ‘‘tividhasampattiyuttā’’ti sampayogaṅgesu dassetvā puna tameva pahānaṅgesu dassetuṃ ‘‘nimittena nimittaṃ sambandhitvā’’ti vuttaṃ. Nadisamuddajātassaresu sammatasīmāto kammāni na vipajjanti udakukkhepasīmattāti ‘‘vipattisīmāyo nāmā’’ti kasmā vuttāti ce? Sesalakkhaṇāni sampādetvā nadiyaṃ sīmāya baddhāya udakapariyantaṃ katvā sīmāgatattā puna taṃ nadiṃ anto katvā taḷāke kate sace tassā sīmāya kammaṃ kātuṃ vaṭṭeyya, sīmāto kammāni na vipajjeyyuṃ. Yasmā pana evaṃ kātuṃ na vaṭṭati, tasmā ‘‘udakukkhepasīmattā’’ti vuttaṃ akāraṇaṃ.

Vīsativaggakaraṇīyattā saṅghakammassa kammārahena saddhiṃ **ekavīsati bhikkhū nisīdituṃ na sakkontī’’**ti vuttaṃ, sukhanisajjāvasena nisīditunti adhippāyo. ‘‘Parimaṇḍalākārena nisīditu’’nti aṭṭhakathāyaṃ vuttaṃ. **Tiyojanaṃ atikkamitvā**ti majjhe ṭhatvā diyaḍḍhaṃ katvā tiyojanaṃ. Koṇato hi koṇaṃ tiyojanaṃ atikkāmeti, āpattiñca āpajjati, sīmā ca asīmā hoti. **Kittetvā**ti nimittāni sampannānipi aññamaññanāmavipariyāyena, animittānaṃ nāmehi ca kittetvāti attho.

Rāsikataṃ paṃsupi rukkhesu jātesu **suddhapaṃsupabbato** hoti. **Guḷapiṇḍaparimāṇo** thūlatāya, na tulagaṇanāya. **Bhūmiyaṃ patiṭṭhito’’**ti iminā kuṭasarāvādīsu ropitaṃ paṭikkhipati, tato apanetvā pana taṅkhaṇampi bhūmiyaṃ ropito vaṭṭati. Navamūlasākhāniggamanaṃ pana akāraṇaṃ. Khandhaṃ chinditvā ropite pana etaṃ yujjati. **Sūcidaṇḍakappamāṇo** kaniṭṭhaṅguliparimāṇamatto. **‘‘Aṭṭhaṅgulubbedho’’**ti iminā ubbedho paricchinno hoti, **‘‘govisāṇamatto’’**ti iminā pariṇāho. ‘‘Evaṃ santepi govisāṇapariṇāhe paricchedo natthi, tasmā khuddakopi mahantopi vaṭṭati evāti vadanti.

Jātassare paripuṇṇameva udakaṃ nimittūpagaṃ disvā aparipuṇṇaṃ antarā ṭhitibhūtaṃ ‘‘jātassare sammatā’’ti vuttaṃ vipattiṃ na āpajjatīti ‘‘nadiyā sammatā, samudde sammatā, jātassare sammatā’’ti etthāpi loṇī na gahitā. **Baddhasīmaṃ vā nadisamuddajātassare vā anokkamitvā**ti etthāpi ‘‘nadiyā vā, bhikkhave, samudde vā jātassare vā’’ti (mahāva. 147) etthāpi na gahitā. Tasmā loṇī na abaddhasīmāti ce? Abaddhasīmāva. ‘‘Yopi nadiṃ vā samuddaṃ vā bhinditvā nikkhantaudakena kato sobbho etaṃ lakkhaṇaṃ pāpuṇāti, ayampi jātassaroyevā’’ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) vuttattā jātassaraggahaṇena gahitāti tattha tattha avuttā. ‘‘Yāvatikā tasmiṃ gāmakhette’’ti vuttattā aññampi gāmaṃ anto katvā samānasaṃvāsakasīmāsammannanakāle tasmiṃ gāme bhikkhū āgacchantu vā mā vā, vaṭṭati. Avippavāsasīmāsammannanakāle āgantabbameva.

Agamanapathesūti ettha ekadivasena gantvā paccāgantuṃ asakkuṇeyyaṭṭhāneti vadanti, baddhasīmābhāvaṃ paṭikkhipitvāti attho.

‘‘Samantā udakukkhepā’’ti vuttattā sabbadisāsu gahetabbamevāti ce? Yato labbhati, tato gahetabbo ‘‘yasmiṃ padese pakativīciyo ottharitvā saṇṭhahanti, tato paṭṭhāya kappiyabhūmi, tattha ṭhatvā uposathādikammaṃ kātuṃ vaṭṭatī’’ti vuttattā. Anubandho aḍḍhamāso **anvaḍḍhamāso,** aḍḍhamāsassa vā anu. **Yo pana kenaci** antamaso tiracchānenapi **khaṇitvā akatoti** adhippāyo.

‘‘Aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopetī’’ti vuttattā atikkamitvā ṭhito na kopetīti dīpitameva hotīti **upatissatthero,** taṃ pana ‘‘dvinnaṃ udakukkhepānaṃ antare añño eko udakukkhepo upacāratthāya ṭhapetabbo’’ti vacanena virujjhati. **Samantapāsādikāya**ñhi ‘‘aññaṃ tattakaṃyevā’’ti padaṃ natthi. Tasmā tassādhippāyo pariyesitabbo. Antoudakukkhepasīmāya upacāratthāya ṭhapitaṃ udakukkhepaparicchedaṃ anatikkamitvāti attho gahetabbo. Therena aññathā papañcitvā likhitaṃ.

‘‘Sabhāgavatthunā lahukāpatti’’nti vuttattā sabhāgasaṅghādisesaṃ ārocetuṃ vaṭṭatīti ce? Na vaṭṭati desanāgāminiṃ sandhāya idha vuttattā. Tasmā eva **samuccayakkhandhake** ‘‘sabhāgasaṅghādisesaṃ āpannassa pana santike āvikātuṃ na vaṭṭati. Sace āvikaroti, āpatti āvikatā hoti, dukkaṭā pana na muccatī’’ti (cūḷava. aṭṭha. 102) vuttaṃ. Yathā saṅghena ‘‘suṇātu me, bhante, saṅgho…pe… paṭikarissatī’’ti vatvā uposathaṃ kātuṃ labhati, evaṃ tīhi dvīhipi aññaṃ suddhaṃ passitvā ‘‘paṭikarissāmā’’ti vatvā uposathaṃ kātuṃ vaṭṭati. Ekenāpi ‘‘parisuddhaṃ labhitvā paṭikarissāmī’’ti ābhogaṃ katvā uposathaṃ kātuṃ vaṭṭatīti. Aṭṭhakathāyampi ‘‘sāmanto bhikkhu evamassa vacanīyoti ettha sabhāgo eva vattabbo. Visabhāgassa hi vuccamāne bhaṇḍanakalahasaṅghabhedādīnipi honti, tasmā tassa avatvā ito vuṭṭhahitvā paṭikarissāmī’’ti ābhogaṃ katvā uposatho kātabboti andhakaṭṭhakathāyaṃ vutta’’nti vatvā tassa appaṭikkhittattā vaṭṭatīti dīpitameva. **‘‘Yadā aññaṃ suddhaṃ bhikkhuṃ anāpattikaṃ passissati, tadā tassa santike’’ti** vuttattā lahukasseva anuññātattā **samuccayakkhandhake** vuttattā sabhāgasaṅghādisesaṃ pana ñattiyā ārocetvā uposathaṃ kātuṃ na vaṭṭati.

Devabrahmā pana ‘‘tiracchānagato’’ti padaṃ ṭhapetvā yena kenaci padena asaṅgahitāpi iminā saṅgahitāti dassanatthaṃ **‘‘yassa upasampadā paṭikkhittā’’**ti vuttaṃ.

‘‘Cātumāsiniyaṃ pana pavāritānaṃ santike anupagatena vā chinnavassena vā vuṭṭhavassena vā’’ti avatvā **‘‘anupagatena vā chinnavassena vā’’**ti ettakameva vuttaṃ. Vuṭṭhavasso pana tasmiṃ kāle anupagatattā ‘‘anupagato’’ti saṅkhyaṃ gatoti. Sabbāya vuṭṭhitāya sabbe vuṭṭhahitvā gate sannipātetuṃ na sakkā, ekacce sannipātetvā pārisuddhiṃ ārocetuṃ vaṭṭatīti vadanti. Kasmā? Ñattiṃ ṭhapetvā kattabbasaṅghakammābhāvā vaggaṃ na hotīti. Pavāraṇāyapi eseva nayo. Ayañhettha viseso – sace purimikāya upagatehi pacchimikāya upagatā thokatarā ceva honti samasamā ca, saṅghapavāraṇāya ca gaṇaṃ pūrenti, saṅghapavāraṇāvasena ñatti ṭhapetabbāti. **‘‘Ekova bhikkhu hoti…pe… aññesaṃ anāgatabhāvaṃ ñatvā’’**ti vuttattā adhiṭṭhānuposathaṃ sīmaṃ pavisitvā kātuṃ na sakkāti vadanti.

‘‘Kiṃ saṅghassa pubbakicca’’nti idaṃ na ñattiṃ ṭhapetvā vattabbaṃ. Tañhi ñattito puretarameva karīyati. Tasmā ‘‘suṇātu me, bhante, saṅgho, kiṃ saṅghassa pubbakiccaṃ, yadi saṅghassa pattakalla’’nti vattabbaṃ siyāti. Tathāpi na vattabbaṃ. Na hi taṃ ñattiyā anto karīyatīti. Evaṃ sante netaṃ vattabbanti āpajjati payojanābhāvāti ce? Na, yathāgataṭṭhāne eva vattabbato, parapadāpekkhatāyāti vuttaṃ hoti. Idaṃ pubbakiccaṃ akatvā uposathakammaṃ karonto saṅgho, puggalo vā ṭhapanakkhettātikkame āpajjati. Tasmiñhi khette atikkante sammajjanādikaraṇe āpattimokkho na hoti uposathakammato pubbe kattabbakammākaraṇapaccayattā tassā āpattiyā. Na sā kammapariyosānāpekkhā etthāgatasampajānamusāvādāpatti viya, tasmā pātimokkhuddesako bhikkhu ‘‘pārisuddhiṃ āyasmanto ārocethā’’ti vattukāmo paṭhamameva pārisuddhāpārisuddhipaccayaṃ pubbakiccaṃ sarāpeti. Tañhi kataṃ pārisuddhipaccayo hoti, akataṃ apārisuddhipaccayo. Teneva ubhayāpekkhādhippāyena kataṃ, na katanti avatvā ‘‘kiṃ saṅghassa pubbakicca’’miccevāha. Tattha akatapakkhe tāva pārisuddhiārocanakkamanidassanatthaṃ parato ‘‘yassa siyā āpatti, so āvikareyyā’’ti ca, katapakkhe ‘‘asantiyā āpattiyā tuṇhī bhavitabba’’nti ca vakkhati.

‘‘Sabbantimena paricchedena catūhi bhikkhūhi sannipatitvā’’ti ca, ‘‘uposathakaraṇatthaṃ sannipatite saṅghe bahi…pe… adentena chando dātabbo’’ti ca vadanti. Asannipatitepi pana vaṭṭati. Idañhi chandadānasamayadassanatthaṃ vuttaṃ. Uposathakaraṇatthaṃ sannipatite saṅghe bahi uposathaṃ katvā āgatassa kattabbākāradassanatthañca vuttaṃ. Padhānagharavāsino padhānagharaṃ pavisitukāmā attano sabhāgabhikkhūnaṃ chandaṃ datvā sace saṅgho sannipatati, ‘‘mayhaṃ chando ārocetabbo’’ti vatvā padhānagharaṃ pavisanti. Ayaṃ sīhaḷadīpe payogo. Ārocentena pana sannipatite ārocetabbaṃ. Pañcasu bhikkhūsu ekasmiṃ vihāre vasantesu ekassa chandapārisuddhiṃ āharitvā catunnaṃ pātimokkhaṃ uddisituṃ anuññātattā sannipatite chando gahetabbo ārocetabboti vacanaṃ niratthakaṃ viya. ‘‘Theyyasaṃvāsako paṭijānātīti (mahāva. 165) vacanato sāmaṇerena āhaṭāpi vaṭṭati. Kammaṃ na kopetī’’ti ca, ‘‘sace pubbe chandaṃ datvā bahisīmāgato puna pavisati, pacchā chandaggahaṇakiccaṃ natthi, tassa payogo sīmāsammutivasena veditabbo’’ti ca ‘‘chandadāne tikkhattuṃ vacane idaṃ payojanaṃ – paṭhamaṃ samaggabhāvaṃ, dutiyaṃ pacchā vidhātabbabhāvaṃ, tatiyaṃ chandahārakassa dukkaṭamocanaṃ dīpetī’’ti (vajira. ṭī. mahāvagga 164) ca likhitaṃ. **Biḷālasaṅkhalikā**baddhāva hoti antogehe eva sampayojanattā, yathā sā na katthaci gacchati, tathā sāpi na katthaci gacchatīti adhippāyo. Itarathā visesanaṃ niratthakaṃ hotīti ācariyena gahitaṃ.

‘‘Na hi taṃ akatvā uposathaṃ kātuṃ vaṭṭatī’’ti pubbe dassitattā ‘‘idampi hi ubhaya’’nti kasmā vuttanti ce? Sesāni therena āṇattena kātabbāni dassitāni, ime pana dve therena vā pātimokkhuddesakena vā ñattiṭṭhapanakena vā yena vā tena vā kātabbānīti ca, sammajjanādīni tattha tattha tādisāni payojanāni nipphādenti, ime pana dve tattha tattha na kiñci kammaṃ sādhenti, tasmā ‘‘kiṃ iminā’’ti avatvā kātabbamevāti dassetuñca **‘‘idampi hi ubhaya’’**ntiādi vuttaṃ. **‘‘Āyasmantānaṃ pāde vandatī’’**ti gaṇavasena vatvā puggalavasena na vuttaṃ tena ārocetabbassa aññassa abhāvā.

Saṅghassa uddiṭṭhaṃ hotīti saṅghena uddiṭṭhaṃ hotīti attho. **Samaggassa hi saṅghassā**ti ettha samaggabhāvassa kāyasāmaggikāraṇattā natthi dosoti ce? Taṃ na, uddesepi savanepi samaggabhāvassa icchitabbattā. ‘‘Suṇātu me, bhante’’ti hi iminā cittasāmaggiṃ dīpeti savane sabbehi ekībhūtabhāvato.

Sañcicca āpattiṃ āpajjatīti ettha anādariyavasena āpajjanto eva alajjī hoti, na itaroti. **Āpattiṃ parigūhatī**ti ettha lajjāya parigūhanto alajjī na hoti, ‘kiṃ iminā’ti anādariyavasena parigūhanto hotī’’ti ca likhitaṃ.

‘‘Sattannaṃ āpattikkhandhāna’’nti na vattabbaṃ, ‘‘channa’’nti vattabbanti ce? Sattannamevāti vattabbaṃ. Pārājikāpattiṃ āpanno hi sace attano sāpattikabhāvaṃ pakāseti, saṅghassa ca uposatho sampajjati, tassa ca gihibhāvena vā sāmaṇerabhāvena vā suddhi hotīti.

Ekacce ācariyā nāma dhammabhāriko kira ācariyo. Kasmā evaṃ vuttanti ce? **Yāvatatiyānusāvanā** nāma tikkhattuṃ vacanaṃ. Tathā pāṭhe anāgatattā kevalaṃ ‘‘yāvatatiyaṃ anusāvita’’nti padameva disvā **‘‘yassa siyā āpatti, so āvikareyyā’’**ti idaṃ ‘‘sace āpattiṃ āpannā, āvikarothā’’ti imamatthaṃ dīpeti. **‘‘Asantiyā āpattiyā tuṇhī bhavitabba’’**nti idampi tamevatthaṃ dīpeti. **‘‘Tuṇhībhāvena kho panāyasmante parisuddhāti vedissāmī’’**ti idampi tamevāti evamatthaṃ gahetvā vuttaṃ kira.

Apareti atthadassitthero kira. **Etaṃ sandhāyā**ti ettha ‘‘sakimpi anusāvita’’nti padassa vacanena tikkhattuṃ anusāvanā kātabbāti ettakameva dīpitaṃ viya dissati.

Imamatthaṃ sandhāya vuttanti kathaṃ viññāyatīti ce? **‘‘Ayamettha ācariyaparamparābhato vinicchayo’’**ti vuttaṃ.

‘‘Saramānenā’’ti iminā sampajānamusāvādassa sacittakattaṃ dasseti. **Saṅghamajjhe vā**tiādi lakkhaṇavacanaṃ kira. Saṅghuposathakaraṇatthaṃ saṅghamajjhe ce nisinno, tasmiṃ saṅghamajjhe āvikātabbā. Gaṇuposathakaraṇatthañce gaṇamajjhe nisinno, tasmiṃ gaṇamajjhe. Ekasseva santike ce pārisuddhiuposathaṃ kattukāmo, tasmiṃ ekapuggale āvikātabbāti, etena na kevalaṃ saṅghamajjhe evāyaṃ musāvādo sambhavati, atha kho ettha vuttalakkhaṇena asatipi ‘‘pārisuddhiṃ āyasmanto ārocethā’’tiādividhāne gaṇuposathepi sāpattiko hutvā uposathaṃ kattukāmo anārocetvā tuṇhībhūtova ce karoti, ayaṃ sampajānamusāvādāpattiṃ āpajjatīti imassatthassa āvikaraṇato lakkhaṇavacanaṃ kiretanti vuttanti takkikā. Aññathā ‘‘gaṇamajjhe vā’’ti na vattabbanti tesaṃ adhippāyo. Ārocanādhippāyavasena vuttanti ācariyassa takko. Ārocento hi ‘‘saṅghassa ārocemī’’ti adhippāyena āvikaronto saṅghamajjhe āvikaroti nāma, ubhatopasse nisinnānaṃ ārocento gaṇamajjhe āvikaroti nāma, ‘‘ekasseva ārocessāmī’’ti adhippāyena āvikaronto ekapuggale āvikaroti nāma. **Sacepi vematiko hoti…pe… paṭikarissāmī**ti evaṃ kate yāva vematiko hoti, tāva sabhāgāpattiṃ paṭiggahetuṃ labhati, aññesañca kammānaṃ parisuddho nāma hoti. Puna nibbematiko hutvā desetabbaṃ vā na vāti neva pāḷiyaṃ, na aṭṭhakathāyaṃ atthi, desite pana doso natthi. Tathā **ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmī**ti ettha ca sakalasaṅghe sabhāgāpattiṃ āpanne, vematike cāti likhitaṃ (vajira. ṭī. mahāvagga 169-170).

Nidānavaṇṇanā niṭṭhitā.

Pārājikakaṇḍaṃ

1. Paṭhamapārājikavaṇṇanā

Idha pana ṭhatvā sikkhāpadānaṃ kamabhedo pakāsetabbo. Kathaṃ – sabbasikkhāpadānaṃ yathāsambhavaṃ desanākkamo, pahānakkamo, paṭipattikkamo, uppattikkamoti catubbidho kamo labbhati. Tattha bhagavatā rājagahe bhikkhūnaṃ pātimokkhuddesaṃ anujānantena pātimokkhuddesassa yo desanākkamo anuññāto, taṃ desanākkamaṃ anukkamantova mahākassapo paṭhamaṃ pārājikuddesaṃ pucchi, tadanantaraṃ saṅghādisesuddesaṃ, tadanantaraṃ aniyatuddesaṃ, tadanantaraṃ vitthāruddesaṃ. Tadanantaraṃ bhikkhunivibhaṅgañca teneva anukkamena pucchi. Tato paraṃ tayo āpattikkhandhe saṅgahetuṃ vinā gaṇanaparicchedena sekhiyadhamme pucchi. Āpattikkhandhe sabhāgato paṭṭhāya pucchanto vīsatikhandhake pucchi. Nidānuddesantogadhānaṃ vā sarūpena anuddiṭṭhānaṃ pucchanatthaṃ khandhake pucchi. Etena khandhake paññattā thullaccayāpi saṅgahitā honti. Pucchitānukkameneva āyasmā upālitthero byākāsi. Ayamettha **desanākkamo**. Ubhatovibhaṅgakhandhakato pana uccinitvā tadā parivāro visuṃ pāḷi kato, imameva vacanaṃ sandhāya aṭṭhakathāyaṃ vuttaṃ ‘‘eteneva upāyena khandhakaṃ parivārepi āropayiṃsū’’tiādi (pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā). Apica pāḷiyaṃ ‘‘eteneva upāyena ubhatovibhaṅge pucchi. Puṭṭho puṭṭho āyasmā upāli vissajjesī’’ti (cūḷava. 439) ettakameva vuttaṃ. Tasmā thero ubhatovibhaṅge eva pucchi. Vissajjanto pana āyasmā upāli niravasesaṃ dassento khandhakaparivāre anto katvā desesi. Gaṇasajjhāyakāle pana tadā khandhakaparivārā visuṃ pāḷi katāti ayamettha **desanākkamo**.

Yadi evaṃ nidānuddeso paṭhamadesanāti ce? Na, uposathakkhandhake (mahāva. 133) ‘‘yāni mayā bhikkhūnaṃ sikkhāpadāni paññattāni, tāni nesaṃ pātimokkhuddesaṃ anujāneyya’’nti vacanato, ‘‘yassa siyā āpattī’’ti (mahāva. 134) vacanato ca. Akusalābyākatānaṃ āpattīnaṃ diṭṭhadhammasamparāyikāsavaṭṭhāniyattā yathābhūtaṃ sīlasaṃvarakena parivajjanena pahātabbattā **pahānakkamo**pettha sambhavati ‘‘tāvadeva cattāri akaraṇīyāni ācikkhitabbānī’’ti vacanato. Tathā ‘‘samādāya sikkhati sikkhāpadesū’’ti (ma. ni. 3.75; vibha. 508) vacanato yathābhūtaṃ ācikkhanasikkhanena **paṭipattikkamo**pi sambhavati. Yathuddesakkamaṃ pariyāpuṇitabbapariyattiatthenāpi paṭipattikkamo, evamimehi tīhi kamehi desetabbānametesaṃ sikkhāpadānaṃ yathāsambhavaṃ **uppattikkamo** sambhavati. Tathā hi yaṃ yaṃ sādhāraṇaṃ, taṃ taṃ bhikkhuṃ ārabbha uppanne eva vatthusmiṃ ‘‘yā pana bhikkhunī chandaso methunaṃ dhamma’’ntiādinā nayena bhikkhunīnampi paññattaṃ. Yato bhikkhunīnaṃ taṃ anuppannapaññatti na siyā, tato anuppannapaññatti tasmiṃ natthīti (pari. 201-202) parivāravacanaṃ na virujjhati. Ettāvatā purimena kamattayena yaṃ paṭhamaṃ desetabbaṃ, taṃ pārājikuddese paṭhamuppannattā methunadhammapārājikaṃ sabbapaṭhamaṃ desetukāmo āyasmā upālitthero ‘‘tatra sudaṃ bhagavā vesāliyaṃ viharatī’’ti (pārā. 23) vesāliyameva pāpetvā ṭhapesi.

Idāni sabbesaṃ sikkhāpadānaṃ paññāpanavidhānaṃ veditabbaṃ. Kathaṃ? ‘‘Evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyāthā’’ti (pārā. 39, 43) evaṃ sauddesaanuddesabhedato duvidhaṃ. Tattha pātimokkhe sarūpato āgatā pañca āpattikkhandhā **sauddesapaññatti** nāma. Sāpi dvidhā sapuggalāpuggalaniddesabhedato. Tattha yassā paññattiyā anto āpattiyā saha, vinā vā puggalo dassito, sā **sapuggalaniddesā**. Itarā **apuggalaniddesā**.

Tattha sapuggalaniddesā dvidhā adassitadassitāpattibhedato. Tattha **adassitāpattikā** nāma aṭṭha pārājikā dhammā veditabbā. ‘‘Pārājiko hoti asaṃvāso’’ti (pārā. 39, 44, 89, 91, 167, 171, 195, 197) hi puggalova tattha dassito, nāpatti. **Dassitāpattikā** nāma bhikkhunipātimokkhe āgatā sattarasa saṅghādisesā dhammā. ‘‘Ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesa’’nti (pāci. 683, 687) hi tattha āpatti dassitā saddhiṃ puggalena.

Tathā apuggalaniddesāpi adassitadassitāpattibhedato dvidhā. Tattha **adassitāpattikā** nāma sekhiyā dhammā. Vuttāvasesā **dassitāpattikā**ti veditabbā.

Sāpi dvidhā aniddiṭṭhakārakaniddiṭṭhakārakabhedato. Tattha **aniddiṭṭhakārakā** nāma sukkavisaṭṭhimusāvādomasavādapesuññabhūtagāmaaññavādakaujjhāpanakagaṇabhojanaparamparabhojanasurāmerayaaṅgulipatodakahasadhammaanādariyatalaghātakajatuma vasena pañcadasavidhā honti. Tattha niddiṭṭhakārake missāmissabhedo veditabbo – tattha upayogabhummavibhattiyo ekaṃsena **missā**. Avasesā **missā ca amissā** ca. Seyyathidaṃ – **paccattaṃ** tāva dvīsu aniyatesu upayogena missaṃ, dvādasasu pāṭidesanīyesu karaṇena missaṃ, ūnapañcabandhanapattasikkhāpadesu sāmikaraṇehi, ūnavīsativasse bhummena, mohanake upayogasāmibhummehi. Yasmā ‘‘vivaṇṇaka’’nti bhāvo adhippeto, na kattā, tasmā vivaṇṇakasikkhāpadaṃ yadā na sambhavati, evaṃ paccattaṃ pañcavidhaṃ missaṃ hoti. Sesesu paṭhamāniyataṃ ṭhapetvā ādimhi ‘‘yo pana bhikkhū’’ti evamāgataṃ paccattaṃ vā, dutiyāniyataṃ ṭhapetvā paṇītabhojanasamaṇuddesatatiyacatutthapāṭidesanīyasikkhāpadesu majjhe ‘‘yo pana bhikkhū’’ti evamāgataṃ paccattaṃ vā, dubbacakuladūsakasaṃsaṭṭhasikkhāpadesu ādimhi kevalaṃ ‘‘bhikkhū’’ti āgataṃ paccattaṃ vā, bhedānuvattakasikkhāpade majjhe āgataṃ paccattaṃ vā aññāya vibhattiyā amissameva hoti. Tattha bhedānuvattakatuvaṭṭanadvayasaṃsaṭṭhadutiyapāṭidesanīyasikkhāpadesu bahuvacanaṃ, itarattha sabbattha ekavacanamevāti veditabbaṃ.

Tathā **upayogo** dvīsu vikappanasikkhāpadesu, tantavāyasikkhāpade ca paccattena misso, abhihaṭasikkhāpade karaṇena, rājasikkhāpade karaṇasāmipaccattehīti upayogo tidhā misso hoti. **Karaṇa**ñca kuṭikāramahallakadutiyakathinadvebhāganisīdanasanthatadubbaṇṇakaraṇasikkhāpadesu chasu paccattena missaṃ, paṭhamatatiyakathinaaṭṭhaṅgulapādakanisīdanakaṇḍuppaṭicchādikavassikasāṭikaudakasāṭikadvedhammapaccāsīsanasikkhāpadesu aṭṭhasu sāminā missanti karaṇaṃ dvidhā missaṃ hoti. Avasesesu chabbassavassikasāṭikadvatticchadanāvasathapiṇḍamahānāmagarulahupāvuraṇasikkhāpadesu sattasu karaṇavibhatti aññavibhattiyā amissā, accekaeḷakalomasikkhāpadesu sāmivibhatti karaṇavibhattiyā missā. Atirekapattabhesajjasikkhāpadesu aggahitaggahaṇena sāmivibhatti amissāva hotīti veditabbā. Evaṃ tāva niddiṭṭhakārakesu sikkhāpadesu –

> Pañcadhā ca tidhā ceva, dvidhā cepi tathekadhā;
> Bhinnā vibhattiyo pañca, sabbekādasadhā siyuṃ.

Evaṃ tāva yathāvuttesu sauddesapaññattisaṅkhātesu sikkhāpadesu aggahitaggahaṇena paññāsuttaresu tisatesu navutianiddiṭṭhakārake vajjetvā niddiṭṭhakārakāni atirekasaṭṭhidvisatāni honti. Tesu paccattakaraṇāni tiṃsuttarāni dvisatāni honti. Tesu amissapaccattakaraṇāni dvādasuttarāni dvisatāni, missapaccattakaraṇāni aṭṭhārasa honti. Avasesesu tiṃsatiyā sikkhāpadesu missopayogakaraṇāni pañca honti, missakaraṇāni cuddasa, amissāni satta, missāmissakaraṇāni dve, amissāni dveti sabbesupi niddiṭṭhakārakesu bhedānuvattakadubbacakuladūsakapaṭhamadutiyatatiyakathinaabhihaṭakuṭikāramahallakavikappanadvayadvebhāgachabbassanisīdanasanthataeḷakalomātirekapattabhesajjavas pañcattiṃsesu ‘‘yo pana bhikkhū’’ti natthi. Dutiyāniyatapaṇītabhojanasamaṇuddesatatiyacatutthapāṭidesanīyesu majjhe atthi.

Ettāvatā sauddesānuddesadukaṃ, sapuggalāpuggalaniddesadukaṃ, paccekadassitāpattidukadvayaṃ, aniddiṭṭhakārakadukaṃ, tattha niddiṭṭhakārakesu paccattabhummadukaṃ, sayopanāyopanadukaṃ, ayopanamajjheyopanadukaṃ, ekānekavacanadukanti nava dukāni dassitāni honti. Visesakāraṇaṃ tasmiṃ tasmiṃ sikkhāpade sampatte āvibhavissati. Evaṃ tāva sauddesapaññattiṃ ñatvā sesavinayapiṭake yā kāci paññatti anuddesapaññattīti veditabbā. Sā padabhājanantarāpattivinītavatthupaṭikkhepapaññattiavuttasiddhisikkhāpadavasena chabbidhā hoti.

Tattha ‘‘yebhuyyena khayite āpatti thullaccayassa (pari. 157-158), vaṭṭakate mukhe acchupantassa āpatti dukkaṭassā’’ti (pārā. 73) evamādikā padabhājane sandissamānāpatti **padabhājanasikkhāpadaṃ** nāma. ‘‘Na ca, bhikkhave, sabbamattikāmayā kuṭi kātabbā, yo kareyya, āpatti dukkaṭassā’’tiādi (pārā. 85) **antarāpattisikkhāpadaṃ** nāma. ‘‘Anujānāmi, bhikkhave, divāpaṭisallīyantena dvāraṃ saṃvaritvā paṭisallīyitu’’nti (pārā. 77) evamādi **vinītavatthusikkhāpadaṃ** nāma. ‘‘Saṅghabhedako, bhikkhave, anupasampanno na upasampādetabbo’’ti (mahāva. 115) evamādi **paṭikkhepasikkhāpadaṃ** nāma.

Yasmā pana tena tena paṭikkhepena ‘‘yo pana bhikkhu samaggaṃ saṅghaṃ adhammasaññī bhindeyya, pārājiko hoti asaṃvāso. Yo pana bhikkhu duṭṭhacitto bhagavato jīvamānakasarīre lohitaṃ uppādeyya, pārājiko hoti asaṃvāso’’ti sikkhāpadāni paññattāni honti. Yāni sandhāya ‘‘ekassa chejjakā hoti, catunnaṃ thullaccayaṃ, catunnañceva anāpatti, sabbesaṃ ekavatthukā’’ti vuttaṃ. ‘‘Atthāpatti tiṭṭhante bhagavati āpajjati, no parinibbute’’ti (pari. 323) ca vuttaṃ. Tena na kevalaṃ ‘‘na, bhikkhave, jānaṃ saṅghabhedako anupasampanno upasampādetabbo…pe… āpatti dukkaṭassā’’ti idameva sikkhāpadaṃ paññattaṃ hoti sādhakaṃ hoti. ‘‘Paṇḍako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo’’ti (mahāva. 109) evamādīsu pana upajjhāyādīnaṃ dukkaṭameva paññattaṃ, na paṇḍakādīnaṃ pārājikāpatti. Na hi tesaṃ bhikkhubhāvo atthi. Yato siyā pārājikāpatti. Tathā ‘‘na acchinne theve pakkamitabba’’nti (mahāva. 66, 67, 78, 79) evamādikañca **paṭikkhepasikkhāpada**meva nāma.

Khandhakesu paññattadukkaṭathullaccayāni **paññattisikkhāpadaṃ** nāma. ‘‘Tena hi, sāriputta, bhedānuvattake thullaccayaṃ desāpehī’’ti (cūḷava. 345) vuttaṃ, thullaccayampi tattheva samodhānaṃ gacchati. Idaṃ tesaṃ vibhattikammakkhaṇe apaññattattā avijjamānampi bhagavato vacanena visuddhakkhaṇepi vijjamānaṃ jātanti eke. ‘‘Bhedānuvattake desāpehī’’ti vacanato sesabhedānuvattakānaṃ ‘‘yo pana bhikkhu jānaṃ saṅghabhedakānaṃ anuvatteyya, āpatti thullaccayassā’’ti sikkhāpadaṃ paññattaṃ hotīti veditabbaṃ. Tathā sabbāni khandhakavattāni, vinayakammāni ca tattheva samodhānaṃ gacchanti. Yathāha ‘‘paññatte taṃ upāli mayā āgantukānaṃ bhikkhūnaṃ āgantukavattaṃ…pe… evaṃ supaññatte kho mayā upāli sikkhāpade’’tiādi. ‘‘Yā pana bhikkhunī naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiya’’nti (pāci. 834) iminā suttena bhikkhunī nacceyya vā gāyeyya vā vādeyya vā, pācittiyanti evamādikaṃ yaṃ kiñci aṭṭhakathāya dissamānaṃ āpattijātaṃ vinayakammaṃ vā **avuttasiddhisikkhāpadaṃ** nāma. Chabbidhampetaṃ chahi ākārehi uddesārahaṃ na hotīti **anuddesasikkhāpadaṃ** nāmāti veditabbaṃ. Seyyathidaṃ – pañcahi uddesehi yathāsambhavaṃ visabhāgattā thullaccayadubbhāsitānaṃ sabhāgavatthukampi dukkaṭathullaccayadvayaṃ asabhāgāpattikattā antarāpattipaññattisikkhāpadānaṃ, nānāvatthukāpattikattā paṭikkhepasikkhāpadānaṃ, kesañci vinītavatthupaññattisikkhāpadānañca adassitāpattikattā, adassitavatthukattā bhedānuvattakathullaccayassa, adassitāpattivatthukattā avuttasiddhisikkhāpadānanti. Ettāvatā ‘‘duvidhaṃ sikkhāpadapaññāpanaṃ sauddesānuddesabhedato’’ti yaṃ vuttaṃ, taṃ samāsato pakāsitaṃ hoti.

Paññattiyaṃ tāva –

‘‘Kārako idha niddiṭṭho, apekkhāya abhāvato;
Pubbe vattabbavidhānā-bhāvato ca ādito yopanena sahā’’ti. –

Ayaṃ nayo veditabbo. Tassattho – ye te aniddiṭṭhakārakā pubbe vuttappabhedā sukkavisaṭṭhiādayo sikkhāpadavisesā, tesu adhippāyakammavatthupuggalapayoge apekkhāya bhāvato kārako na niddiṭṭho tesaṃ sāpekkhabhāvadassanatthaṃ. Taṃ sabbaṃ tasmiṃ tasmiṃ sikkhāpade āvibhavissati, **idha** pana pārājikapaññattiyaṃ **apekkhāya abhāvato kārako niddiṭṭho**. Yo pana kārako ‘‘niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmi’’ntiādīsu (pārā. 462, 472, 475) viya **pubbe vattabbavidhānābhāvato** karaṇādivasena aniddisitvā paccattavasena niddiṭṭho apekkhāya abhāvato. Tattha niddisiyamāno sesadutiyāniyatapaṇītabhojanaṃ samaṇuddesatatiyacatutthapāṭidesanīyesu viya majjhe aniddisitvā ‘‘na heva kho pana…pe… obhāsitu’’ntiādi (pārā. 453) viya pubbe vattabbavidhānābhāvato eva ādimhi niddiṭṭho. Ādimhi niddisiyamānopi pubbe vuttappabhedesu bhedānuvattakādīsu pañcattiṃsesu sikkhāpadesu viya aniddisitvā pubbe vattabbavidhānābhāvato eva ‘‘yo pana bhikkhū’’tiāditova **yopana**-saddena saha niddiṭṭho. Evaṃ niddisiyamānopi so yasmā ‘‘yā pana bhikkhuniyo dve ekamañce tuvaṭṭeyyu’’ntiādi (pāci. 933) āpatti viya parappabhavaṃ āpattiṃ na āpajjati, tasmā ‘‘yo pana bhikkhū’’ti ekavacanena niddiṭṭho. Methunadhammāpattipi parappabhavā ‘‘dvayaṃdvayasamāpattī’’ti (pārā. 39) vacanatoti ce? Taṃ na, adhippāyajānanato. Anekissā eva bhikkhuniyā āpatti, na ekissāti niyamo tattha atthi, na evaṃ idha niyamoti aniyamitādhippāyo. Lambīmudupiṭṭhīnaṃ kuto ‘‘dvayaṃdvayasamāpattī’’ti (pārā. 55) vacanato tesaṃ methunadhammāpatti. Ayamattho catasso methunadhammapaccayāti aṭṭhavatthukaṃ sandhāya ‘‘chejjaṃ siyā methunadhammapaccayā’’ti (pari. 481) ca parivāre vuttavacanena sādhetabbo.

Bhedānuvattakasikkhāpade tiṇṇaṃ uddhaṃ na samanubhāsitabbā, na saṅghena saṅghaṃ ekato kātabbanti. Nayadassanatthaṃ āditova ‘‘bhikkhū hontī’’ti bahuvacananiddesaṃ katvā puna ‘‘eko vā dve vā tayo vā’’ti (pārā. 418) vuttaṃ, aññathā na tato uddhaṃ ‘‘anuvattakā hontī’’ti āpajjati. Tato nidānavirodho. Pañcasatamattā hi tadanuvattakā ahesuṃ. Yaṃ pana **sattasatikakkhandhake** ‘‘saṅgho cattāro pācīnake bhikkhū, cattāro pāveyyake bhikkhū sammanneyya …pe… sammatā’’tiādi (cūḷava. 456) ñattidutiyakammaṃ vuttaṃ, taṃ ‘‘ubbāhikāya imaṃ adhikaraṇaṃ vūpasametu’’nti vuttattā tehi kattabbavidhānaṃ. Sammutikaraṇameva vā tatiyaṃ katvā kappati. Na hi te tena kammena kammārahā kammakatā honti. Yassa saṅgho kammaṃ karoti, so kammārahoti lakkhaṇaṃ. Na ca tadā saṅgho tesaṃ aṭṭhannampi bhikkhūnaṃ kammaṃ akāsi. Bhajāpiyamānā te kammapattabhāvaṃ bhajanti. Adhikaraṇavūpasamakammassa pattā yuttā saṅghena katāti katvā kammapattā eva hi te honti. ‘‘Te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāyā’’ti (pārā. 418) vacanato tehi kattabbavidhānaṃ. Sammutikaraṇameva kammaṃ hotīti ce? Taṃ na, adhippāyajānanato, tassa paṭinissaggāya eva te bhikkhū kammārahā kātabbā, na dosāgativasenāti ayamettha adhippāyo. Na hi pācīnakādīnaṃ sammutiyā adhikaraṇavūpasamasiddhi viya tesaṃ samanubhāsanakammena tassa paṭinissaggasiddhi hoti, sammuti nāmesā paṭhamaṃ anumatiṃ gahetvā yācitvāva karīyati, na tathā kammanti. Kammakaraṇe pana tadatthasiddhi hotiyeva. Parasammutiyā bahutarāva sammannitabbāti veditabbaṃ.

‘‘Methunadhamma’’nti evaṃ bāhullanayena laddhanāmakaṃ sakapayogena vā parapayogena vā attano nimittassa sakamagge vā paramagge vā paranimittassa vā sakamagge eva pavesanapaviṭṭhaṭṭhitauddharaṇesu yaṃ kiñci ekaṃ paṭisādiyanavasena seveyya, pārājiko hoti asaṃvāsoti. Keci pana ‘‘pavesanādīni cattāri vā tīṇi vā dve vā ekaṃ vā paṭiseveyya, pārājiko hoti. Vuttañhetaṃ ‘so ce pavesanaṃ sādiyati, paviṭṭhaṃ sādiyati, ṭhitaṃ sādiyati, uddharaṇaṃ sādiyati, āpatti pārājikassā’tiādī’’ti (pārā. 58) vadanti. Tesaṃ matena catūsupi catasso pārājikāpattiyo āpajjati. Teyeva evaṃ vadanti – āpajjatu methunadhammapārājikāpatti, methunadhammapārājikāpattiyā taṃbhāgiyāti attano vītikkame pārājikāpattiyo, saṅghādisesāpattiñca āpajjitvā sikkhaṃ paccakkhāya gahaṭṭhakāle methunādikaṃ pārājikaṃ āpajjitvā puna pabbajitvā upasampajjitvā ekaṃ saṅghādisesāpattiṃ ekamanekaṃ vā paṭikaritvāva so puggalo yasmā nirāpattiko hoti, tasmā so gahaṭṭhakāle sāpattikovāti. Antimavatthuajjhāpannassāpi attheva āpatti. Vuṭṭhānadesanāhi pana asujjhanato ‘‘payoge payoge āpatti pārājikassā’’ti na vuttaṃ. Gaṇanapayojanābhāvato kiñcāpi na vuttaṃ, atha kho padabhājane (pārā. 58) ‘‘āpatti pārājikassā’’ti vacanenāyamattho siddhoti yuttiñca vadanti.

Yadi evaṃ mātikāyampi ‘‘yo pana bhikkhu methunaṃ dhammaṃ paṭiseveyya, pārājika’’nti vattabbaṃ bhaveyya, pārājikassa anavasesavacanampi na yujjeyya. Sabbepi hi āpattikkhandhe, bhikkhugaṇanañca anavasesetvā tiṭṭhatīti anavasesavacananti katvā paveseva āpatti, na paviṭṭhādīsu. Tamevekaṃ sandhāya ‘‘yassa siyā āpattī’’ti (mahāva. 134) pārājikāpattimpi anto katvā nidānuddesavacanaṃ veditabbaṃ. Tasmā mātikāyaṃ ‘‘pārājika’’nti avatvā ‘‘pārājiko hotī’’ti (pārā. 42, 44) puggalaniddesavacanaṃ tena sarīrabandhanena upasampadāya abhabbabhāvadīpanatthaṃ. ‘‘Āpatti pārājikassā’’ti padabhājane vacanaṃ antimavatthuṃ ajjhāpannassāpi pārājikassa asaṃvāsassa sato puggalassa atheyyasaṃvāsakabhāvadīpanatthaṃ. Na hi so saṃvāsaṃ sādiyantopi theyyasaṃvāsako hoti, tasmā upasampanno ‘‘bhikkhū’’tveva vuccati. Tenevāha ‘‘asuddho hoti puggalo aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno, tañce suddhadiṭṭhi samāno anokāsaṃ kārāpetvā akkosādhippāyo vadati, āpatti omasavādena dukkaṭassā’’ti (pārā. 389) anupasampannassa tadabhāvato siddho so upasampanno ‘‘bhikkhū’’tveva vuccatīti, tena padasodhammaṃ, sahaseyyañca janeti, bhikkhupesuññādiñca janetīti veditabbaṃ (vajira. ṭī. pārājika 39).

Nidānā mātikābhedo, vibhaṅgo tanniyāmako;
Tato āpattiyā bhedo, anāpatti tadaññathāti. (vajira. ṭī. pārājika 43-44) –

Ayaṃ nayo veditabbo. Tattha sudinnavatthu (pārā. 24 ādayo)-makkaṭivatthu (pārā. 40 ādayo)-vajjiputtakavatthu (pārā. 43) cāti tippabhedavatthu imassa sikkhāpadassa **nidānaṃ** nāma. Tato nidānā ‘‘yo pana bhikkhu bhikkhūnaṃ…pe… asaṃvāso’’ti (pārā. 44) imissā **mātikāya bhedo** jāto. Tattha hi ‘‘antamaso tiracchānagatāyā’’ti (pārā. 44) itthiliṅgavasena ‘‘saccaṃ, āvuso, bhagavatā sikkhāpadaṃ paññattaṃ, tañca kho itthiyā, no purise, no paṇḍake, no ubhatobyañjanake cā’’ti makkaṭipārājiko viya aññopi lesaṃ oḍḍetuṃ sakkoti, tasmā tādisassa alesokāsassa dassanatthaṃ idaṃ vuccati, makkaṭisaṅkhātā nidānā ‘‘antamaso tiracchānagatāyapī’’ti mātikāya vacanabhedo, na itthiyā eva methunasiddhidassanato. Tasmā **vibhaṅgo tanniyāmako** tassā mātikāya adhippetatthaniyāmako vibhaṅgoti. Vibhaṅge hi ‘‘tisso itthiyo, tayo ubhatobyañjanakā, tayo paṇḍakā, tayo purisā. Manussitthiyā tayo magge, tiracchānagatapurisassa dve magge’’tiādinā (pārā. 56) nayena sabbalesokāsaṃ pidahitvā niyamo kato. Etthāha – yadi evaṃ sādhāraṇasikkhāpadavasena vā liṅgaparivattanavasena vā na kevalaṃ bhikkhūnaṃ, bhikkhunīnampi ‘‘sikkhāsājīvasamāpanno’’ti vibhaṅge vattabbaṃ siyā. Tadavacanena hi bhikkhunī purisaliṅgapātubhāvena bhikkhubhāve ṭhitā evaṃ vadeyya ‘‘nāhaṃ upasampadākaraṇakāle bhikkhūnaṃ sikkhāsājīvasamāpannā, tasmā na apaccakkhātasikkhāpi methunadhammena pārājikā homī’’ti. Vuccate – yathā vuttaṃ, tathā na vattabbaṃ aniṭṭhappasaṅgato. Tathā vutte bhikkhunīnampi sikkhāpaccakkhānaṃ atthīti āpajjati. Tañcāniṭṭhaṃ. Idamaparamaniṭṭhaṃ ‘‘sabbasikkhāpadāni sādhāraṇāneva nāsādhāraṇānī’’ti. Apicāyaṃ bhikkhūnaṃ sikkhāsājīvasamāpannāva hotīti dassanatthaṃ ‘‘anujānāmi, bhikkhave, taṃyeva upajjhaṃ tameva upasampadaṃ tāni vassāni bhikkhūhi saṅgamitu’’ntiādi (pārā. 69) vuttaṃ. **Tato āpattiyā bhedo**ti tato vibhaṅgato ‘‘akkhayite sarīre pārājikaṃ, yebhuyyena khayite thullaccaya’’ntiādi (pārā. 73, pari. 157) āpattiyā bhedo hoti. **Anāpatti tadaññathā**ti tato eva vibhaṅgato yena ākārena āpatti vuttā, tato aññenākārena anāpattibhedova hoti. ‘‘Sādiyati, āpatti pārājikassa, na sādiyati, anāpattī’’ti hi vibhaṅge asati na paññāyati. Ettāvatā ‘‘nidānā mātikābhedo’’ti ayaṃ gāthā samāsato vuttatthā hoti. Visesakāraṇaṃ pana tasmiṃ tasmiṃ sikkhāpade āvibhavissati.

Paṭhamapaññatti tāva paṭhamabodhiṃ atikkamitvā paññattattā, āyasmato sudinnassa aṭṭhavassikakāle paññattattā ca rattaññumahattaṃ pattakāle paññattā, dutiyapaññatti bāhusaccamahattaṃ pattakāle. So hi āyasmā makkaṭipārājiko yathā mātugāmappaṭisaṃyuttesu sikkhāpadesu tiracchānagatitthī na adhippetā, tathā idhāpīti saññāya ‘‘saccaṃ, āvuso…pe… tañca kho manussitthiyā, no tiracchānagatāyā’’ti (pārā. 41) āha. Tatiyapaññatti lābhaggamahattaṃ pattakāle uppannā ‘‘yāvadatthaṃ bhuñjitvā’’tiādi (pārā. 43) vacanato, vepullamahattampi ettheva labbhatīti imaṃ paṭhamapārājikasikkhāpadaṃ tividhampi vatthuṃ upādāya catubbidhampi taṃ kālaṃ patvā paññattanti veditabbaṃ.

Tattha **yo panā**ti anavasesapariyādānapadaṃ. **Bhikkhū**ti tassa atippasaṅganiyamapadaṃ. **Bhikkhūnaṃ sikkhāsājīvasamāpanno**ti tassa visesanavacanaṃ. Na hi sabbopi bhikkhunāmako, yā bhagavatā yāya kāyaci upasampadāya upasampannabhikkhūnaṃ heṭṭhimaparicchedena sikkhitabbā sikkhā vihitā, ‘‘ettha saha jīvantī’’ti yo ca sājīvo vutto, taṃ ubhayaṃ samāpannova hoti. Kadā pana samāpanno hoti? Yāya kāyaci upasampadāya upasampannasamanantarameva tadubhayaṃ jānantopi ajānantopi tadajjhupagatattā samāpannova nāma hoti. **Saha jīvantī**ti yāva sikkhaṃ na paccakkhāti, pārājikabhāvaṃ vā na pāpuṇāti. Yaṃ pana vuttaṃ **andhakaṭṭhakathāyaṃ** ‘‘sikkhaṃ paripūrento sikkhāsamāpanno sājīvaṃ avītikkamanto sājīvasamāpanno’’ti, taṃ ukkaṭṭhaparicchedavasena vuttaṃ. Na hi sikkhaṃ aparipūrento, kāmavitakkādibahulo vā ekaccaṃ sāvasesaṃ sājīvaṃ vītikkamanto vā sikkhāsājīvasamāpanno nāma na hoti.

Ukkaṭṭhaparicchedena pana catukkaṃ labbhati – ‘‘atthi bhikkhu sikkhāsamāpanno sīlāni paccavekkhanto na sājīvasamāpanno acittakaṃ sikkhāpadaṃ vītikkamanto, atthi na sikkhāsamāpanno kāmavitakkādibahulo sājīvasamāpanno nirāpattiko, atthi na sikkhāsamāpanno na ca sājīvasamāpanno anavasesaṃ āpattiṃ āpanno, atthi ubhayasamāpanno sikkhaṃ paripūrento sājīvañca avītikkamanto’’ti. Ayamettha catuttho bhikkhu ukkaṭṭho idha adhippeto siyā. Na hi bhagavā anukkaṭṭhaṃ vattuṃ yuttoti ce? Na, ‘‘tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā’’ti vacanavirodhato, ukkaṭṭhaggahaṇādhippāye sati ‘‘sikkhāti tisso sikkhā’’ti ettakameva vattabbanti adhippāyo. Sikkhattayasamāpanno hi sabbukkaṭṭho. ‘‘Methunaṃ dhammaṃ paṭiseveyyā’’ti parato vacanaṃ apekkhitvā adhisīlasikkhāva vuttāti ce? Na, tassāpi abhabbattā. Na hi adhisīlasikkhaṃ paripūrento, sājīvañca avītikkamanto methunadhammaṃ paṭisevituṃ bhabbo, taṃ sikkhaṃ aparipūrento, sājīvañca vītikkamantoyeva hi paṭiseveyyāti adhippāyā. Tasmā evamettha attho gahetabbo. Yasmā sikkhāpadasaṅkhāto sājīvo adhisīlasikkhameva saṅgaṇhāti, na itarasikkhādvayaṃ, tasmā ‘‘tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā’’ti vuttaṃ. Tasmā adhisīlasikkhāya saṅgāhako sājīvo sikkhāsājīvoti vutto. Iti sājīvavisesanatthaṃ sikkhāggahaṇaṃ kataṃ. Tadatthadīpanatthameva vibhaṅge sikkhaṃ aparāmasitvā ‘‘tasmiṃ sikkhati, tena vuccati sājīvasamāpanno’’ti (pārā. 45) vuttaṃ. Tena ekamevidaṃ atthapadanti dīpitaṃ hoti. Tañca upasampadūpagamanantarato paṭṭhāya sikkhanādhikārattā ‘‘sikkhatī’’ti ca ‘‘samāpanno’’ti ca vuccati. Yo evaṃ ‘‘sikkhāsājīvasamāpanno’’ti saṅkhaṃ gato, tādisaṃ paccayaṃ paṭicca aparabhāge sājīvasaṅkhātameva sikkhaṃ apaccakkhāya tasmiṃyeva dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyyāti ayamattho yujjati.

Kintu aṭṭhakathānayo paṭikkhitto hoti, so ca na paṭikkhepāraho hoti, adhippāyo panettha pariyesitabbo. Sabbesu sikkhāpadesu idameva bhikkhulakkhaṇaṃ sādhāraṇaṃ yadidaṃ ‘‘bhikkhūnaṃ sikkhāsājīvasamāpanno’’ti. Khīṇāsavopi sāvako āpattiṃ āpajjati acittakaṃ, tathā sekkho, puthujjano pana sacittakampi, tasmā sekkhāsekkhaputhujjanānaṃ sāmaññamidaṃ bhikkhulakkhaṇanti katvā kevalaṃ sikkhāsamāpanno, kevalaṃ sājīvasamāpanno, ubhayasamāpanno cāti sarūpekadesaekasesanayena ‘‘sikkhāsājīvasamāpanno’’tveva sampiṇḍetvā ukkaṭṭhaggahaṇena anukkaṭṭhānaṃ gahaṇasiddhito aṭṭhakathāyaṃ ukkaṭṭhova vutto. Tameva sampādetuṃ ‘‘tasmiṃ sikkhati, tena vuccati sājīvasamāpanno’’ti ettha sikkhāsaddassa avacane parihāraṃ vatvā yasmā pana so sikkhampi samāpanno, tasmā sikkhāsamāpannotipi atthato veditabboti ca vatvā ‘‘yaṃ sikkhaṃ samāpanno, taṃ apaccakkhāya, yañca sājīvaṃ samāpanno, tattha dubbalyaṃ anāvikatvā’’ti vuttanti ayamaṭṭhakathāya adhippāyo veditabbo. Etasmiṃ pana adhippāye adhisīlasikkhāya eva gahaṇaṃ sabbatthikattā, sīlādhikārato ca vinayassāti veditabbaṃ. Yathā ca sikkhāpadaṃ samādiyanto sīlaṃ samādiyatīti vuccati, evaṃ sikkhāpadaṃ paccakkhanto sīlaṃ paccakkhātīti vattuṃ yujjati, tasmā tattha vuttaṃ ‘‘yaṃ sikkhaṃ samāpanno, taṃ apaccakkhāyā’’ti (pārā. aṭṭha. sikkhāpaccakkhānavibhaṅgavaṇṇanā). Ettāvatā samāsato ‘‘sikkhāsājīvasamāpanno’’ti ettha vattabbavinicchayo niṭṭhito hoti.

Kiṃ iminā visesavacanena payojanaṃ, nanu ‘‘yo pana bhikkhu sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā…pe… asaṃvāso’’ti ettakameva vattabbanti ce? Na vattabbaṃ aniṭṭhappasaṅgato. ‘‘Yo pana sikkhāsājīvasamāpanno theyyasaṃvāsādiko kevalena samaññāmattena, paṭiññāmattena vā bhikkhu, tassāpi sikkhāpaccakkhānaṃ atthi, sikkhaṃ apaccakkhāya ca methunaṃ dhammaṃ paṭisevantassa pārājikāpatti. Yo vā pacchā pārājikaṃ āpattiṃ āpajjitvā na sikkhāsājīvasamāpanno, tassa ca, yo vā pakkhapaṇḍakattā paṇḍakabhāvūpagamanena na sikkhāsājīvasamāpanno, tassa ca tadubhayaṃ atthīti āpajjati. Paṇḍakabhāvapakkhe ca paṇḍako upasampadāya na vatthū’’ti vuttaṃ. Tasmā itarasmiṃ pakkhe vatthūti siddhaṃ. Tasmiṃ pakkhe upasampanno paṇḍakabhāvapakkhe paṇḍakattā na sikkhāsājīvasamāpanno, so pariccajitabbāya sikkhāya abhāvena sikkhaṃ apaccakkhāya mukhena parassa aṅgajātaggahaṇanayena methunaṃ dhammaṃ paṭiseveyya, tassa kuto pārājikāpattīti adhippāyo. Ayaṃ nayo apaṇḍakapakkhaṃ alabhamānasseva parato yujjati, labhantassa pana arūpasattānaṃ kusalādisamāpattikkhaṇe bhavaṅgavicchede satipi amaraṇaṃ viya paṇḍakabhāvapakkhepi bhikkhubhāvo atthi. Saṃvāsaṃ vā sādiyantassa na theyyasaṃvāsakabhāvo atthi antimavatthuajjhāpannassa viya. Na ca sahaseyyādiṃ janeti. Gaṇapūrako pana na hoti antimavatthuṃ ajjhāpanno viya. Na so sikkhāsājīvasamāpanno. Itarasmiṃ pana pakkhe hoti, ayaṃ imassa tato viseso. Kimayaṃ sahetuko, udāhu ahetukoti? Na ahetuko. Yato upasampadā tassa apaṇḍakapakkhe anuññātā sahetukappaṭisandhikattā. Paṇḍakabhāvapakkhepi kissa nānuññātāti ce? Paṇḍakabhūtattā opakkamikapaṇḍakassa viya.

Apica ‘‘sikkhāsājīvasamāpanno’’ti iminā tassa sikkhāsamādānaṃ dīpetvā taṃ samādinnaṃ sikkhaṃ apaccakkhāya, tattha ca dubbalyaṃ anāvikatvāti vattuṃ yujjati, na aññathāti iminā kāraṇena yathāvuttāniṭṭhappasaṅgato ‘‘yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāyā’’tiādi vuttaṃ. Yathā cettha, evaṃ ‘‘yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā gāmā vā araññā vā adinnaṃ…pe… yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyyā’’ti sabbattha yojetabbaṃ.

‘‘Antamaso tiracchānagatāyapī’’ti manussitthiṃ upādāya vuttaṃ. Na hi pageva paṇḍake, purise vāti vattuṃ yujjati. Sesaṃ tattha tattha vuttanayameva. Ayaṃ tāva mātikāya vinicchayo aññatthāpi yathāsambhavaṃ yojetvā dīpetabbo.

Sāriputtabelaṭṭhasīsānandādayopi sikkhāpadapaññattikāraṇattā ca āpattiāpajjanato ca kasmā mahāvibhaṅge ñatticatutthaupasampadāyeva āgatāti? Paṭikkhittāya saraṇagamanūpasampadāya anuññātappasaṅgabhayāti upatissatthero. Āpattiyā bhabbataṃ sandhāya tasmimpi vutte pubbe paṭikkhittāpi bhagavatā puna anuññātāti bhikkhūnaṃ micchāgāho vā vimati vā uppajjati, tasmā na vuttāti vuttaṃ hoti.

‘‘Adhammakammaṃ vaggakamma’’ti (mahāva. 387) vacanato kuppakammampi katthaci ‘‘kamma’’nti vuccati, tasmā **‘‘akuppenā’’**ti vuttaṃ. Yasmā akuppakammampi ekaccaṃ na ṭhānārahaṃ, yena apatto osāraṇaṃ suosāritoti vuccati, tasmā **‘‘ṭhānārahenā’’**ti vuttaṃ. Yadi evaṃ ‘‘ṭhānārahenā’’ti idameva vattabbaṃ iminā akuppasiddhitoti ce? Na, aṭṭhānārahena akuppena upasampanno imasmiṃ atthe na adhippeto aniṭṭhappasaṅgato. Dvīhi panetehi ekato vuttehi ayamattho paññāyati – kevalaṃ tena akuppena upasampanno ayampi imasmiṃ atthe adhippeto bhikkhūti, ṭhānārahena ca akuppena ca upasampanno ayampi imasmiṃ atthe adhippeto bhikkhūti, kuppena upasampanno nādhippetoti.

‘‘Paṭisandhiggahaṇato paṭṭhāya aparipuṇṇavīsativasso’’ti vuttattā opapātikañcāti soḷasavassuddesikā opapātikā paṭisandhito paṭṭhāya aparipuṇṇavīsativassāti vadanti. ‘Soḷasavassuddesikā hontī’ti vuttattā puna cattāri vassāni icchitabbāni, ‘paṭisandhiggahaṇato paṭṭhāyā’ti idaṃ gabbhaseyyakānaṃ vasena vutta’’nti eke. ‘‘Keci vadantī’’ti yattha yattha likhīyati, tattha tattha vicāretvā atthaṃ suṭṭhu upalakkhaye. Opakkamike paṇḍakabhāvo āruḷhanayena veditabbo. ‘‘Pakkhapaṇḍako apaṇḍakapakkhe pabbājetvā paṇḍakapakkhe nāsetabbo’’ti (vajira. ṭī. mahāvagga 109) likhitaṃ.

‘‘Binduṃ adatvā ce nivāseti, **theyyasaṃvāsako** na hotī’’ti vadanti, vīmaṃsitabbaṃ. **Liṅgānurūpassā**ti sāmaṇerārahassa saṃvāsassa sāditattāti adhippāyo.

Rājabhayādīhi gahitaliṅgānaṃ ‘‘gihī maṃ ‘samaṇo’ti jānantū’’ti vañcanacitte satipi bhikkhūnaṃ vañcetukāmatāya ca tehi saṃvasitukāmatāya ca abhāvā doso na jātoti. ‘‘Yo evaṃ pabbajati, so theyyasaṃvāsako nāma hotī’’ti vā ‘‘evaṃ kātuṃ na labbhatī’’ti vā ‘‘evaṃ pabbajito sāmaṇero na hotī’’ti vā na jānāti, vaṭṭati. ‘‘Jānāti, na vaṭṭatī’’ti ca likhitaṃ. ‘‘Rājadubbhikkhādiatthāya cīvaraṃ pārupitvā saṃvāsaṃ sādiyanto theyyasaṃvāsako hoti. Kasmā? Asuddhacittattā. Puna so ‘suddhaṃ brahmacariyaṃ karissāmi, kiṃ etenāti vippaṭisārena vā paccayādisulabhatāya vā karissāmī’ti suddhamānaso hutvā yāva so saṃvāsaṃ nādhivāseti, tāva theyyasaṃvāsako na hoti. Evaṃ suddhacittuppattito paṭṭhāya saṃvāsaṃ sādiyati ce, theyyasaṃvāsako hotīti adhippeto. Itarathā sabbaṃ virujjhatī’’ti eke.

‘‘Nābhiparāmāsādinā jāto tathārūpaṃ pitaraṃ ghāteti ce, **pitughātako** hotī’’ti vadanti.

Yo pana kāyasaṃsaggena sīlavināsaṃ pāpeti, na so **bhikkhunidūsako** ‘‘tiṇṇaṃ maggāna’’nti vacanato. Bhikkhuniṃ pana ekatoupasampannaṃ dūsetvāpi bhikkhunidūsako hoti, sopi pārājiko hotīti vinicchayo. Bhikkhunī pana theyyasaṃvāsikā, mātupituarahantaghātikā, lohituppādikā, titthiyapakkantikā ca hoti, aṭṭhakathāsu anāgataṃ vinayadharā sampaṭicchanti.

‘‘Sampajānamusāvāde pācittiya’’nti (pāci. 2) vuttaṃ mariyādaṃ avītikkamanto tasmiñca sikkhāpade sikkhatīti vuccati. **Sikkhāpada**nti asabhāvadhammo saṅketova, idha paññatti adhippetā. ‘‘Methunasaṃvarassetaṃ adhivacana’’nti samantapāsādikāyaṃ vuttaṃ, taṃ panatthaṃ sandhāyāti likhitaṃ. **Sikkhā**ti taṃ taṃ sikkhāpadaṃ, sikkhanabhāvena pavattacittuppādo. **Sājīva**nti paññatti. Tadatthadassanatthaṃ pubbe ‘‘methunasaṃvarassetaṃ adhivacana’’nti vuttaṃ. Yasmā sikkhāya guṇasammatāya puññasammatāya tantiyā abhāvato lokassa dubbalyāvikammaṃ tattha na sambhavati. Patthanīyā hi sā, tasmā **‘‘yañca sājīvaṃ samāpanno, tasmiṃ dubbalabhāvaṃ appakāsetvā’’**ti vuttaṃ. Āṇāya hi dubbalyaṃ sambhavatīti upatisso. Dubbalyāvikammapadaṃ sikkhāpaccakkhānapadassa byañjanasiliṭṭhatāya vā parivārakabhāvena vā veditabbaṃ. Atha vā yasmā sikkhāpaccakkhānassa ekaccaṃ dubbalyāvikammaṃ akataṃ hoti, tasmā taṃ sandhāya ‘‘sikkhaṃ apaccakkhāyā’’ti padassa atthaṃ vivaranto **‘‘dubbalyaṃ anāvikatvā’’**ti āha. Tattha siyā yasmā na sabbaṃ dubbalyāvikammaṃ sikkhāpaccakkhānaṃ, tasmā ‘‘dubbalyaṃ anāvikatvā’’ti paṭhamaṃ vatvā tassa atthaniyamatthaṃ ‘‘sikkhaṃ apaccakkhāyā’’ti vattabbanti? Taṃ na, kasmā? Atthānukkamābhāvato. ‘‘Sikkhāsājīvasamāpanno’’ti hi vuttattā ‘‘yaṃ sikkhaṃ samāpanno, taṃ apaccakkhāya, yañca sājīvaṃ samāpanno, tattha dubbalyaṃ anāvikatvā’’ti vuccamāne anukkameneva attho vutto hoti, na aññathā, tasmā idameva paṭhamaṃ vuttanti. **Tesaṃyevā**ti cuddasannaṃ.

‘‘Sikkhaṃ apaccakkhāyā’’ti sabbasikkhāpadānaṃ sādhāraṇatthaṃ **‘‘ayamettha anupaññattī’’ti** vuttaṃ.

Pavesanaṃ nāma aṅgajātaṃ pavesentassa aṅgajātena samphusanaṃ. **Paviṭṭhaṃ** nāma yāva mūlaṃ pavesentassa vippakatakālo vāyāmakālo. Sukkavisaṭṭhisamaye aṅgajātaṃ **ṭhitaṃ** nāma. **Uddharaṇaṃ** nāma nīharaṇakālo. Vinayagaṇṭhipade pana ‘‘vāyāmato oramitvā ṭhānaṃ **ṭhitaṃ** nāmā’’ti vuttaṃ, taṃ asaṅkarato dassanatthaṃ vuttaṃ. Pavesanapaviṭṭhauddharaṇakālesupi sukkavisaṭṭhi hotiyeva. **Sādiyanaṃ** nāma sevanacittassa adhivāsanacittassa uppādanaṃ.

Ubhatovibhaṅge eva paññattāni sandhāya **‘‘idañhi sabbasikkhāpadānaṃ nidāna’’**nti vuttaṃ. ‘‘Vinayadharapañcamena gaṇena upasampadā’’ti (mahāva. 259) vuttattā idha tatiyā sahayogena vuttā. Tasmā vīsatipi bhikkhū ce nisinnā, pañcamo vinayadharova icchitabbo, evaṃ sati pārājiko ce vinayadharo, upasampadākammaṃ kopetīti ce? Na, parivārāvasāne kammavagge (pari. 482 ādayo) yaṃ kammavipattilakkhaṇaṃ vuttaṃ, tassa tasmiṃ natthitāya. ‘‘Kathaṃ vatthuto vā ñattito vā anussāvanato vā sīmato vā parisato vā’’ti ettakaṃ vuttaṃ, nanu ayaṃ ‘‘parisato vā’’ti vacanena saṅgahitoti ce? Na, ‘‘dvādasahi ākārehi parisato kammāni vipajjantī’’ti (pari. 487) suttassa hi vibhaṅge tassa anāmaṭṭhattāti ayamattho yasmā tattha tattha sarūpena vuttapāḷivaseneva sakkā jānituṃ, tasmā nayamukhaṃ dassetvā saṃkhittoti likhitaṃ. ‘‘Aṅga’’nti padaṃ uddharitvā ‘‘sabbasikkhāpadesu āpattīnaṃ aṅgānaṅgaṃ veditabba’’nti vuttaṃ, idha pana ‘‘aṅga’’nti vuttaṃ, kasmā? Samuṭṭhanādīnaṃ parivārādīsu saṅkhepena āgatattā tattha gahetvā idhāpi niddiṭṭhānaṃ anaṅgānaṃ vavatthānābhāvato, sabbattha saṅkhepato ca vitthārato ca anaṅgatte vuccamāne ativitthāratāya tasmiṃ tasmiṃ sikkhāpade anūnaṃ vattabbato cāti veditabbo, sabbāpattīnaṃ saṅgāhakavasenāti attho.

Yāni sikkhāpadāni ‘‘kiriyānī’’ti vuccanti, tesaṃ vasena kāyavācā saha viññattiyā veditabbā, akiriyānaṃ vasena vinā viññattiyā veditabbā. Cittaṃ panettha appamāṇaṃ bhūtārocanasamuṭṭhānassa kiriyattā, acittakattā ca. Tattha kiriyā āpattiyā anaṅgantaracittasamuṭṭhānā veditabbā. Aviññattijanakampi ekaccaṃ bāhullanayena ‘‘kiriya’’nti vuccati yatheva paṭhamapārājikaṃ. Viññattiyā abhāvepi ‘‘so ce sādiyati, āpatti pārājikassa, na sādiyati, anāpattī’’ti hi vuttaṃ, viññattisaṅkhātāpi kiriyā vinā sevanacittena na hoti vuttacittajattā, vikārarūpattā, cittānuparivattikattā ca. Tasmā kiriyāsaṅkhātamidaṃ viññattirūpaṃ, itaraṃ cittajarūpaṃ viya janakacittena vinā na tiṭṭhati, itaraṃ saddāyatanaṃ tiṭṭhati, tasmā kiriyāya sati ekantato tajjanakaṃ sevanacittaṃ atthi evāti katvā na sādiyati, anāpattīti na yujjatīti. Yasmā viññattijanakampi samānaṃ sevanacittaṃ na sabbakālaṃ viññattiṃ janeti, tasmā vināpi viññattiyā sayaṃ uppajjatīti katvā ‘‘sādiyati, āpatti pārājikassā’’ti vuttaṃ. Nuppajjati ce, na sādiyati nāma, tassa anāpatti. Teneva bhagavā ‘‘kiṃcitto tvaṃ bhikkhū’’ti (pārā. 135) citteneva āpattiṃ paricchindati, na kiriyāyāti veditabbaṃ.

Ettha **samuṭṭhāna**ggahaṇaṃ kattabbato vā akattabbato vā kāyādibhedāpekkhameva āpattiṃ āpajjati, na aññathāti dassanappayojanaṃ. Tesu **kiriyā**ggahaṇaṃ kāyādīnaṃ saviññattikāviññattikabhedadassanappayojanaṃ. **Saññā**ggahaṇaṃ āpattiyā aṅgānaṅgacittavisesadassanappayojanaṃ. Tena yaṃ cittaṃ kiriyalakkhaṇe vā akiriyalakkhaṇe vā sannihitaṃ, yato vā kiriyā vā akiriyā vā hoti, na taṃ avisesena āpattiyā aṅgaṃ vā anaṅgaṃ vā hoti. Kintu yāya saññāya ‘‘saññāvimokkha’’nti vuccati, tāya sampayuttaṃ cittaṃ aṅgaṃ, itaraṃ anaṅganti dassitaṃ hoti. Idāni yena cittena sikkhāpadaṃ **sacittakaṃ** hoti, tadabhāvā **acittakaṃ,** tena tassa avisesena sāvajjatāya ‘‘lokavajjamevā’’ti vuttaṃ. Kintu sāvajjaṃyeva samānaṃ ekaccaṃ lokavajjaṃ, ekaccaṃ paṇṇattivajjanti dassanappayojanaṃ **cittalokavajja**ggahaṇaṃ. Cittameva yasmā ‘‘lokavajja’’nti vuccati, tasmā manokammampi siyā āpattīti aniṭṭhappasaṅganivāraṇappayojanaṃ **kamma**ggahaṇaṃ.

Yaṃ panettha akiriyalakkhaṇaṃ kammaṃ, taṃ kusalattikavinimuttaṃ siyāti aniṭṭhappasaṅganivāraṇappayojanaṃ **kusalattika**ggahaṇaṃ. Yā panettha abyākatāpatti, taṃ ekaccaṃ avedanampi nirodhaṃ samāpanno āpajjatīti vedanāttikaṃ ettha na labbhatīti aniṭṭhappasaṅganivāraṇatthaṃ **vedanāttika**ggahaṇaṃ. Sikkhāpadañhi sacittakapuggalavasena ‘‘ticittaṃ tivedana’’nti laddhavohāraṃ acittakenāpannampi ‘‘ticittaṃ tivedana’’miceva vuccati. Tatridaṃ sādhakasuttaṃ – ‘‘atthāpatti acittako āpajjati acittako vuṭṭhāti (pari. 324), atthāpatti kusalacitto āpajjati kusalacitto vuṭṭhātī’’tiādi (pari. 470). ‘‘Sacittakaṃ āpattidīpanaṃ, saññāvimokkhaṃ anāpattidīpanaṃ, acittakaṃ vatthuajānanaṃ, nosaññāvimokkhaṃ vītikkamanājānanaṃ. Idameva tesaṃ nānātta’’nti (vajira. ṭī. pārājika 61-66 pakiṇṇakakathāvaṇṇanā) likhitaṃ.

Sacittakapakkheti ettha ayaṃ tāva gaṇṭhipadanayo – sacittakapakkheti surāpānādiacittake sandhāya vuttaṃ. Sacittakesu pana yaṃ ekantamakusaleneva samuṭṭhāti, tañca ubhayaṃ **lokavajjaṃ** nāma. Surāpānasmiñhi ‘‘surā’’ti vā ‘‘pātuṃ na vaṭṭatī’’ti vā jānitvā pivane akusalamevāti. Tattha ‘‘na vaṭṭatīti jānitvā’’ti vuttavacanaṃ na yujjati paṇṇattivajjassapi lokavajjatāpasaṅgato. Imaṃ aniṭṭhappasaṅgaṃ pariharitukāmatāya ca **vajirabuddhittherena** likhitaṃ – ‘‘idha ‘sacittaka’nti ca ‘acittaka’nti ca vicāraṇā vatthuvijānane eva hoti, na paññattivijānane. Yadi paññattivijānane hoti, sabbasikkhāpadāni lokavajjāneva siyuṃ, na ca sabbasikkhāpadāni lokavajjāni. Tasmā vatthuvijānane eva hotīti idaṃ yujjati. Kasmā? Yasmā sekhiyesu paññattivijānanameva pamāṇaṃ, na vatthumattavijānana’’nti. Ayaṃ panettha attho sikkhāpadasīsena āpattiṃ gahetvā yassa sikkhāpadassa sacittakassa cittaṃ akusalameva hoti, taṃ lokavajjaṃ, sacittakācittakasaṅkhātassa acittakassa ca sacittakapakkhe cittaṃ akusalameva hoti, tampi surāpānādilokavajjanti imamatthaṃ sandhāya **‘‘yassā sacittakapakkhe cittaṃ akusalameva hoti, ayaṃ lokavajjā nāmā’’**ti vuttaṃ. ‘‘Sacittakapakkhe’’ti hi idaṃ vacanaṃ acittakaṃ sandhāyāha. Na hi ekaṃsato sacittakāya ‘‘sacittakapakkhe’’ti visesane payojanaṃ atthīti, evaṃ santepi aniyamena vuttañca niyamavasena eva gahetabbanti attho.

Tiracchānānaṃ panāti **pana**-saddena thullaccayādikāraṃ nivatteti. **Kiriyā**ti ettha ‘‘ṭhitaṃ sādiyatī’’ti (pārā. 58) vuttattā taṃ kathanti ce? ‘‘Sādiyatī’’ti vuttattā kiriyā eva. Evaṃ sante ‘‘kāyakammaṃ manokamma’’nti vattabbanti ce? Na, pacuravohāravasena ‘‘kāyakamma’’nti vuttattā. Ubbhajāṇumaṇḍalikāya labbhati evāti likhitaṃ. Pubbe vuttanayena saṃsandetvā gahetabbaṃ. ‘‘Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hotī’’ti (a. ni. 2.20) vadantenāpi atthassa sukhaggahaṇatthameva padabyañjanassa sunikkhittabhāvo icchito, na akkharavacanāya, tasmā āha **‘‘atthañhi nātho saraṇaṃ avocā’’**tiādi.

Paṭhamapārājikavaṇṇanā niṭṭhitā.

2. Dutiyapārājikavaṇṇanā

Gāmā vā araññā vāti lakkhaṇānupaññattikattā ādimhi vuttā. Sabbasmiñhi vinayapiṭake gāmo, gāmūpacāro, gāmakkhettaṃ, gāmasīmā, gāmasīmūpacāroti pañcavidho gāmabhedo veditabbo. Tathā āraññakasīmāya ekaṃ agāmakaṃ araññaṃ, saṃvidhānasikkhāpadānaṃ (pāci. 180 ādayo) ekaṃ, sagāmakaṃ ekaṃ, avippavāsasīmāya ekaṃ, gaṇamhāohīyanakassa (pāci. 691) ekanti pañcavidho araññabhedo veditabbo. Tattha atthi gāmo na gāmaparihāraṃ katthaci labhati, atthi gāmo na gāmakiccaṃ karoti, tathā atthi araññaṃ na araññaparihāraṃ katthaci labhati, atthi araññaṃ na araññakiccaṃ karotīti ayampi bhedo veditabbo.

Tattha avippavāsasīmāsammannanakammavācāya ṭhapetvā ‘‘gāmañca gāmūpacārañcā’’ti (mahāva. 144) ettha **gāmo** nāma parikkhitto ce, parikkhepassa anto, aparikkhitto ce, parikkhepokāsato anto veditabbo. Ayaṃ udositasikkhāpade ‘‘antogāmo’’ti (pārā. 478) āgato. Sāsaṅkasikkhāpade ‘‘antaraghara’’nti (pārā. 654) āgato anāsaṅkato. Yathāha ‘‘antaraghare nikkhipeyyāti samantā gocaragāme nikkhipeyyā’’ti (pārā. 654). Tathā antaragharappaṭisaṃyuttānaṃ sekhiyānaṃ ayameva paricchedo veditabbo. ‘‘Yā pana bhikkhunī ekā gāmantaraṃ gaccheyyā’’ti (pāci. 687) etthāpi ayameva paricchedo adhippeto ‘‘parikkhittassa gāmassa parikkhepaṃ atikkamantiyā, aparikkhittassa gāmassa upacāraṃ atikkamantiyā’’ti vuttattā.

Yesu **purāṇapotthakesu** ‘‘upacāraṃ okkamantiyā’’ti likhitaṃ, taṃ vikāle gāmappavesanasikkhāpadesu āciṇṇaṃ nayaṃ gahetvā pamādena likhīyati, na pamāṇaṃ. Yesu ca **potthakesu** vikāle gāmappavesanasikkhāpadassa **vibhaṅge** (pāci. 513) ‘‘gāmaṃ paviseyyāti parikkhittassa gāmassa parikkhepaṃ atikkamantassa, aparikkhittassa gāmassa upacāraṃ atikkamantassā’’ti likhīyati, sā pamādalekhā. **Upacāraṃ okkamantassā**ti tattha pāṭho. Vuttañhi **samantapāsādikāyaṃ** ‘‘aparikkhittassa gāmassa upacāro adinnādāne vuttanayeneva veditabbo’’ti (pāci. aṭṭha. 512). Idha **kaṅkhāvitaraṇiyampi** vuttaṃ ‘‘santaṃ bhikkhuṃ anāpucchitvāti…pe… upacāraṃ okkamantassā’’tiādi (kaṅkhā. aṭṭha. vikālagāmappavesanasikkhāpadavaṇṇanā).

Yaṃ pana **katthaci potthake** ‘‘bhikkhuniyā gāmantarādhikāre ekena pādena itarassa gāmassa parikkhepaṃ vā atikkamante, upacāraṃ vā okkante thullaccayaṃ, dutiyena atikkantamatte, okkantamatte ca saṅghādiseso’’ti pāṭho dissati. Tattha ‘‘okkante, okkantamatte’’ti etāni padāni adhikāni, kevalaṃ likhitakehi aññehi likhitāni. **Katthaci potthake** ‘‘okkantamatte cā’’ti padaṃ na dissati, itaraṃ dissati. Tāni dve padāni pāḷiyā virujjhanti. ‘‘Aparikkhittassa gāmassa upacāraṃ atikkāmentiyā’’ti (pāci. 692) hi pāḷi. Tathā samantapāsādikāya (pāci. aṭṭha. 692) virujjhanti. ‘‘Parikkhepārahaṭṭhānaṃ ekena pādena atikkamati, thullaccayaṃ, dutiyena atikkamati, saṅghādiseso. Apicettha sakagāmato…pe… ekena pādena itarassa gāmassa parikkhepe vā upacāre vā atikkante thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso’’ti (pāci. aṭṭha. 692) hi vuttaṃ.

Gaṇṭhipade cassa ‘‘parikkhepaṃ atikkāmentiyā’’ti vatvā ‘‘upacārepi eseva nayo’’ti vuttaṃ. **Anugaṇṭhipade** ca ‘‘aparikkhittassa gāmassa upacāraṃ ‘okkamantiyā’tipi potthakesu ekaccesu dissati, taṃ na gahetabba’’nti vuttaṃ. Aparampi vuttaṃ ‘‘aparikkhittassa gāmassa upacāraṃ ‘atikkāmentiyā’ti vacanenāpi evaṃ veditabbaṃ – vikāle gāmappavesane dvinnaṃ leḍḍupātānaṃ eva vasena upacāro paricchinditabbo, itarathā yathā ettha parikkhepārahaṭṭhānaṃ parikkhepaṃ viya katvā ‘atikkāmentiyā’ti vuttaṃ, evaṃ tatthāpi ‘aparikkhittassa gāmassa upacāraṃ atikkāmentassā’ti vadeyya. Yasmā pana tattha parikkhepārahaṭṭhānato uttarimeko leḍḍupāto upacāroti adhippeto. Tasmā tadatthadīpanatthaṃ ‘aparikkhittassa gāmassa upacāraṃ okkamantassā’ti vutta’’nti.

Yaṃ pana **andhakaṭṭhakathāyaṃ** parikkhepārahaṭṭhānaṃyeva upacāranti sallakkhetvā ‘‘parikkhepapaakkhepārahaṭṭhānānaṃ ninnānākaraṇadīpanatthaṃ upacāraṃ okkamantassā’’ti vuttaṃ, pāḷivisesamasallakkhetvā ‘‘aparikkhittassa gāmassa upacāraṃ atikkamantassa idha upacāro parikkhepo yathā bhaveyya, taṃ upacāraṃ paṭhamaṃ pādaṃ atikkāmentassa āpatti dukkaṭassa, dutiyaṃ pādaṃ atikkāmentassa āpatti pācittiyassā’’ti vuttaṃ, taṃ na gahetabbameva pāḷiyā visesasambhavatoti. **Porāṇagaṇṭhipade** ‘‘upacāraṃ atikkāmentiyā bhikkhuniyā gāmantarāpattī’’ti vuttaṃ. Tasmā idha kaṅkhāvitaraṇiyā ‘‘ekena pādena itarassa…pe… atikkantamatte saṅghādiseso’’ti ayameva pāṭho veditabbo. Ettāvatā imesu yathāvuttesu ṭhānesu yathāvuttaparicchedova gāmoti veditabbo. Imassa atthassa dīpanatthaṃ ‘‘gāmo nāma ekakuṭikopī’’tiādi (pārā. 92) vuttaṃ. Imassa vasena asatipi parikkhepātikkame, upacārokkamane vā antarārāmato vā bhikkhunupassayato vā titthiyaseyyato vā paṭikkamanato vā taṃ gāmaṃ pavisantassa antarārāmaparikkhepassa, upacārassa vā atikkamanavasena gāmapaccayā āpattiyo veditabbā.

Gāmūpacāro pana ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) ettha parikkhittassa gāmassa parikkhepova, aparikkhittassa gāmassa parikkhepokāsova. Vuttañhetaṃ aṭṭhakathāyaṃ ‘‘gāmūpacāroti parikkhittassa gāmassa parikkhepo, aparikkhittassa gāmassa parikkhepokāso. Tesu adhiṭṭhitatecīvariko bhikkhu parihāraṃ na labhatī’’ti (mahāva. aṭṭha. 144). Kiṃ panettha kāraṇaṃ, yena ayaṃ gāmo, gāmūpacāro ca idha aññathā, aññattha tathāti? Aṭṭhuppattito ‘‘tena kho pana samayena bhikkhū ‘bhagavatā ticīvarena avippavāsasammuti anuññātā’ti antaraghare cīvarāni nikkhipantī’’ti (mahāva. 143) imissā hi aṭṭhuppattiyā ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) vuttaṃ. Tasmā yattha antaragharasaññā, tattha avippavāsasīmā na gacchatīti veditabbā. Tena ca udositasikkhāpade ‘‘antogāme cīvaraṃ nikkhipitvā antogāme vatthabba’’nti (pārā. 478) ca ‘‘sabhāye vā dvāramūle vā, hatthapāsā vā na vijahitabba’’nti ca vuttaṃ. Kappiyabhūmiyaṃ vasantoyeva hi kappiyabhūmiyaṃ nikkhittacīvaraṃ rakkhati. Sāsaṅkasikkhāpade pana ‘‘yasmā yattha gāme cīvaraṃ nikkhittaṃ, tena gāmena vippavasanto cīvarena vippavasatīti vuccati, tasmā puna gāmasīmaṃ okkamitvā vasitvā pakkamatī’’ti vuttaṃ. Tasmiñhi sikkhāpade gāmasīmā gāmo nāmāti adhippeto. Tattha vikāle gāmappavesanasikkhāpadavibhaṅge ‘‘parikkhittassa gāmassa parikkhepaṃ atikkamantassa āpatti pācittiyassā’’ti (pāci. 513) vacanato parikkhepo na gāmo. Kintu gāmūpacāroti lesena dassitaṃ hoti. Imasmiṃ pana sikkhāpadavibhaṅge ‘‘gāmūpacāro nāmā’’ti ārabhitvā ‘‘aparikkhittassa gāmassa gharūpacāre ṭhitassa majjhimassa purisassa leḍḍupāto’’ti iminā aparikkhittassa parikkhepokāso gāmūpacāroti siddhaṃ. Tadatthasambhavato tasmiṃ gharūpacāre ṭhitassa leḍḍupāto gāmūpacāroti **kurundaṭṭhakathāyaṃ, mahāpaccariyampi** vuttaṃ. Upacāro hi ‘‘gāmo ekūpacāro nānūpacāro’’tiādīsu dvāraṃ, ‘‘ajjhokāso ekūpacāro’’ti ettha samantā sattabbhantarasaṅkhātaṃ pamāṇaṃ, tasmā ‘‘gāmūpacāroti parikkhittassa gāmassa parikkhepo, aparikkhittassa gāmassa parikkhepokāso’’ti **andhakaṭṭhakathāyaṃ** vuttanti veditabbaṃ. Tathā **kurundiyaṃ, mahāpaccariyañca**. Tathā pāḷiyampi ‘‘ajjhārāmo nāma parikkhittassa ārāmassa anto ārāmo, aparikkhittassa upacāro. Ajjhāvasatho nāma parikkhittassa āvasathassa anto āvasatho, aparikkhittassa upacāro’’tiādīsu dissati. **Mahāaṭṭhakathāyaṃ** pana ‘‘gāmūpacāro’’tiādīsu dissati. Tasmā dutiyo leḍḍupāto upacāroti adhippeto.

‘‘Aparikkhittassa gāmassa upacāraṃ okkamantassa āpatti pācittiyassā’’ti pāḷivisesasambhavato ca paṭhamo leḍḍupāto gāmo eva, dutiyo gāmūpacāroti vuttaṃ. Parikkhittassa pana gāmassa indakhīle ṭhitassa majjhimassa purisassa leḍḍupāto gāmūpacāroti vuttanti ettha bhedo natthi. Ettāvatā parikkhittassa duvidho upacāro, aparikkhittassa catubbidho upacāro yattha sambhavati, yattha ca na sambhavati, taṃ sabbaṃ dassitaṃ hoti.

Gāmakhettassa ca gāmasīmāya ca lakkhaṇaṃ aṭṭhakathāyameva vuttaṃ. Ubhayañhi atthato ekaṃ. Tattha gāmasīmāya gāmabhāvo sāsaṅkasikkhāpadavasena veditabbo.

Gāmasīmūpacāro nāma manussānaṃ kaṭṭhatiṇapupphaphalādiatthikānaṃ vanacarakānaṃ valañjanaṭṭhānaṃ. Imassa gāmasīmūpacārabhāvo udositasikkhāpade, ‘‘agāmake araññe samantā sattabbhantarā’’ti (pārā. 494) āgataṭṭhāne khandhake (mahāva. 147) ca veditabbo. Ettha hi bhagavā gāmantavāsīnaṃ bhikkhūnaṃ sīmaṃ dassento ‘‘yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharatī’’ti (mahāva. 147) vatvā dasseti. Tadanantarameva ‘‘agāmake’’tiādinā sattabbhantarasīmaṃ dasseti. Tasmā yo bhikkhu gāmaṃ vā nigamaṃ vā upanissāya na viharati, kevalaṃ nāvāyaṃ vā thalamaggena vā addhānamaggappaṭipanno hoti, tassa tattha tattha sattabbhantarasīmā labbhatīti veditabbo. Vuttañhi ‘‘ekakulassa sattho hoti, satthe cīvaraṃ nikkhipitvā purato vā pacchato vā sattabbhantarā na vijahitabba’’ntiādi (pārā. 489). Idameva araññaṃ sandhāya ‘‘āraññakasīmāya ekaṃ agāmakaṃ arañña’’nti vuttaṃ.

Yaṃ sandhāya ‘‘agāmake araññe addhayojane addhayojane āpatti pācittiyassā’’ti (pāci. 414) pāḷiyaṃ vuttaṃ. Idaṃ **saṃvidhānasikkhāpadānaṃ ekaṃ agāmakaṃ araññaṃ** nāma.

Purimena pana sagharaṃ saṅgahitaṃ, iminā tamasaṅgahitanti. Yaṃ sandhāya gaṇamhā ohīyanādhikāre aṭṭhakathāyaṃ (pāci. aṭṭha. 692) ‘‘agāmake araññeti ettha ‘nikkhamitvā bahi indakhīlā sabbametaṃ arañña’nti evaṃ vuttaṃ lakkhaṇaṃ araññaṃ. Taṃ paneta kevalaṃ gāmābhāvena ‘agāmaka’nti vuttaṃ, na viñjhāṭavisadisatāyā’’ti vuttaṃ. Yaṃ sandhāya ‘‘āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchima’’nti (pārā. 654; pāci. 573) vuttaṃ. **Idaṃ āraññakasenāsanaṃ** nāma parikkhittassa parikkhepato bahi, aparikkhittassa pana parikkhepokāsato bahi sarukkhaṃ vā arukkhaṃ vā vihāre kunnadisamākiṇṇampi araññaṃ nāma. Tathā ‘‘gaṇamhā ohīyanakassa eka’’nti vuttaṃ. Idaṃ araññaṃva. Idaṃ pana pubbe agāmakabhāvena āgataṭṭhāne vuttalakkhaṇameva hutvā nikkhamitvā bahi indakhīlā dassanūpacāravijahane ekameva āpattiṃ karoti, tato uddhaṃ anāpatti. ‘‘Saṃvidhānasikkhāpadānaṃ eka’’nti vuttaṃ pana addhayojane addhayojane ekekaṃ āpattiṃ karoti, na tato oraṃ. Itarāni tīṇi yathāvuttaparicchedato orameva tattha vuttavidhiṃ na sampādenti, paraṃ sampādenti. Evametesaṃ aññamaññanānattaṃ veditabbaṃ.

Tattha pañcavidhe gāme yo ‘‘parikkhittassa gāmassa indakhīle ṭhitassa leḍḍupāto’’ti (pārā. 92) vutto, so na katthaci vinayapiṭake upayogaṃ gato, kevalaṃ aparikkhittassa parikkhepokāsato aparo eko leḍḍupāto gāmūpacāro nāmāti dīpanatthaṃ vutto. Parikkhittassapi ce gāmassa eko leḍḍupāto kappiyabhūmisamāno upacāroti vutto, pageva aparikkhittassa parikkhepokāsato eko. So pana pākaṭattā ca ajjhokāsattā ca okkamantassa āpattiṃ karoti ṭhapetvā bhikkhuniyā gāmantarāpattiṃ. Bhikkhuniyo hi tasmiṃ dutiyaleḍḍupātasaṅkhāte gāmūpacāre vasantī āpattiñca āpajjanti, gāmaṃ pavisantī gāmantarāpattiñca. Tāsañhi ṭhitaṭṭhānaṃ araññasaṅkhyaṃ gacchati ‘‘tāvadeva chāyā metabbā…pe… tassā tayo ca nissaye, aṭṭha ca akaraṇīyāni ācikkheyyāthā’’ti (cūḷava. 430) vacanato. Araññappaṭisaṃyuttānaṃ sikkhāpadānaṃ, vikālegāmappavesanasikkhāpadassa (pāci. 508) ca bhikkhunīnaṃ asādhāraṇattā ca antarārāmabhikkhunupassayappaṭikkamanādīnaṃ kappiyabhūmibhāvavacanato ca ‘‘ekā gaṇamhā ohīyeyyāti agāmake araññe dutiyikāya bhikkhuniyā dassanūpacāraṃ vā savanūpacāraṃ vā vijahantiyā āpatti thullaccayassā’’tiādisikkhāpadapaññattito (pāci. 692) ca bhikkhunikkhandhakanayaena vā yasmā parikkhittassa gāmassa indakhīlato paṭṭhāya aparikkhittassa upacārato paṭṭhāya nīyati, tattha antaraghare nikkhittacīvare sati caturaṅgasamodhānena bhikkhū vasanti, tasmā **sagāmakaṃ** nāma hoti.

Avippavāsasīmāya ekaṃ nāma ‘‘na, bhikkhave, bhikkhuniyā araññe vatthabbaṃ, yā vaseyya, āpatti dukkaṭassā’’ti (cūḷava. 431) vacanato bhikkhunīnaṃ araññavāso nāma natthīti siddhaṃ. Tāya hi araññe bhikkhunupassaye sati antoāvāsepi dutiyikāya dassanasavanūpacāraṃ vijahantiyā āpatti. Tasmā avippavāsasīmādhikāre ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) ettha yaṃ ṭhānaṃ ṭhapitaṃ, tattheva bhikkhunupassayopi kappati, na tato paraṃ.

Tāsañca avippavāsasīmākammavācāyaṃ ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti vacanaṃ natthīti katvā tesveva gāmagāmūpacāresu pharati. Tato paraṃ dutiyesu leḍḍupātādīsu tāsaṃ akappiyabhūmikattā na samānasaṃvāsakasīmā araññe pharati bhikkhūnaṃ gāmagāmūpacāraṃ viya. Tasmā vuttaṃ ‘‘bhikkhuniyā ṭhapetvā gāmantarāpatti’’nti.

Evaṃ tāva pañcavidhaṃ gāmabhedaṃ, araññabhedañca ñatvā idāni **‘‘atthi gāmo na gāmaparihāraṃ katthaci labhatī’’**tiādibhedo veditabbo. Tattha yo aṭṭhakathāyaṃ ‘‘amanusso nāma yo sabbaso vā manussānaṃ abhāvena yakkhapariggahabhūto’’ti vutto, so gāmo na gāmaparihāraṃ katthaci sikkhāpade labhati. Yañhi sandhāya aṭṭhakathāyaṃ ‘‘taṃ panetaṃ buddhakāle, cakkavattikāle ca nagaraṃ hoti, sesakāle suññaṃ hoti yakkhapariggahita’’nti (pārā. aṭṭha. 1.84; dī. ni. aṭṭha. 1.150) vuttaṃ. Yo pana paṭirājacorādīhi viluttattā, kevalaṃ bhayena vā chaḍḍito sagharova antarahitagāmabhūto, so ‘‘gāmantare gāmantare āpatti pācittiyassā’’ti (pāci. 183) vuttapācittiyaṃ janeti, vikāle gāmappavesanaṃ, sekhiye cattāri janetīti veditabbā. Yo pana gāmo yato vā manussā kenacideva karaṇīyena punapi āgantukāmā eva apakkantāti vutto, amanusso so pakatigāmasadisova.

Atthi araññaṃ na araññaparihāraṃ katthaci labhatīti ettha ‘‘ajjhokāso ekūpacāro nāma agāmake araññe samantā sattabbhantarā ekūpacāro, tato paraṃ nānūpacāro’’ti (pārā. 494) ettha yvāyaṃ nānūpacāroti vutto, taṃ veditabbaṃ. Yo pana parikkhittassa ekaleḍḍupātasaṅkhāto gāmūpacāranāmako gāmo, yo vā sattho nātirekacātumāsaniviṭṭho, so **atthi gāmo na gāmakiccaṃ karoti**. Na hi taṃ ṭhānaṃ okkamanto gāmappavesanāpattiṃ āpajjati. Yaṃ pana gāmasīmāya pariyāpannaṃ manussānaṃ valañjanaṭṭhānabhūtaṃ araññaṃ, taṃ **atthi araññaṃ na araññakiccaṃ karoti** nāma. Na hi tattha āraññakasīmā labbhatīti. Ettāvatā ‘‘gāmā vā araññā vā’’ti imissā anupaññattiyā lakkhaṇānupaññattibhāvo dassito hoti.

‘‘Gonisādiniviṭṭhopi gāmo’’ti ettha sace tassa gāmassa gāmakhettaparicchedo atthi, sabbopi eko gāmo. No ce, upacārena vā parikkhepena vā paricchinditabbo. Sace gāmakhette sati kānici tāni gharāni aññamaññaupacārappahonakaṃ ṭhānaṃ atikkamitvā dūre dūre katāni honti, vikāle gāmappavese upacārova pamāṇaṃ. Antaragharappaṭisaṃyuttesu sekhiyesu, bhikkhuniyā gāmantarāpattīsu ca gharānaṃ parikkhepārahaṭṭhānaṃ pamāṇaṃ, uposathādikammānaṃ gāmakhettaṃ pamāṇaṃ, āraññakasenāsanassa āsannagharassa dutiyaleḍḍupātato paṭṭhāya pañcadhanusatantaratā pamāṇanti evaṃ no paṭibhānanti ācariyā.

‘‘Yampi ekasmiṃyeva gāmakhette ekaṃ padesaṃ ‘ayampi visuṃgāmo hotū’ti paricchinditvā rājā kassaci deti, sopi visuṃgāmasīmā hotiyevā’’ti (mahāva. aṭṭha. 147) aṭṭhakathāvacanato taṃ pavisantiyā bhikkhuniyā gāmantarāpatti hoti eva. Sace tattha vihāro vā devakulaṃ vā sabhā vā gehaṃ vā natthi, kevalaṃ vatthumattakameva hoti, gāmoti vinayakammaṃ sabbaṃ tattha kappati. ‘‘Amanusso gāmo’’ti hi vuttaṃ. Tañca ṭhānaṃ itarassa gāmassa parikkhepabbhantare vā upacārabbhantare vā hoti, vikāle gāmappavesanaṃ āpucchitvāva gantabbaṃ. No ce, araññaṃ viya yathāsukhaṃ gantabbaṃ. Tattha ce ārāmo vā titthiyaseyyādīsu aññatarovā hoti, laddhakappameva. Bhikkhunupassayo ce hoti, gāmaṃ piṇḍāya pavisantiyā bhikkhuniyā gāmantarāpatti pariharitabbā. ‘‘Araññaṃ nāma ṭhapetvā gāmañca gāmūpacārañca avasesaṃ araññaṃ nāmā’’ti (pārā. 92) ettha parikkhepe sati yathāvuttaparicchedaṃ gāmameva ṭhapetvā avasesaṃ tassa upacāraṃ, tato parañca araññaṃ nāma, parikkhepe asati yathāvuttaparicchedaṃ gāmūpacārameva ṭhapetvā tato paraṃ avasesaṃ araññaṃ nāmāti adhippāyo. Evaṃ sati ‘‘nikkhamitvā bahi indakhīlā sabbametaṃ arañña’’nti (vibha. 529) vuttalakkhaṇe agāmake araññe gaṇamhāohīyanāpatti, tattha avippavāsasīmāya pharaṇaṃ vikāle gāmappavesanāpattiyā anāpattīti evamādivinayavidhi sameti, aññathā na sameti.

‘‘Ṭhapetvā gāmūpacāraṃ avasesaṃ araññaṃ nāmā’’ti (mahāva. 144) vutte gāmūpacārato paro araññanti siddhe ‘‘ṭhapetvā gāma’’nti visesattho na dissati, gāmassa pana araññabhāvappasaṅgabhayā vuttanti ce? Na, gāmūpacārassa abhāvappasaṅgato. Sati hi gāme gāmūpacāro hoti, so ca tava matena araññabhūto. Kuto dāni gāmūpacāro. Gāmūpacāropi ce araññasaṅkhyaṃ gacchati, parova gāmoti katvā na yuttaṃ gāmassa araññabhāvappasaṅgato ca. Tasmā ‘‘gāmā vā araññā vā’’ti ettha gāmūpacāropi ‘‘gāmo’’ tveva saṅgahito. Tasmā gāmassa araññabhāvappasaṅgo na yujjati. Yadi evaṃ ‘‘ṭhapetvā gāmaṃ avasesaṃ araññaṃ nāmā’’ti ettakaṃ vattabbanti ce? Na, araññassa paricchedajānanappasaṅgato. Tathā hi vutto ‘‘araññaparicchedo na paññāyatī’’ti no laddhi. Gāmūpacārapariyanto hi idha gāmo nāma. Yadi evaṃ ‘‘gāmassa ca araññassa ca paricchedadassanatthaṃ vutta’’nti aṭṭhakathāyaṃ vattabbaṃ, ‘‘araññassa paricchedadassanatthaṃ vutta’’nti kimatthaṃ vuttanti ce? Vuccate – aṭṭhakathācariyena paṭhamagāmūpacāraṃyeva sandhāya vuttaṃ ‘‘araññaparicchedadassanattha’’nti sabbasikkhāpade hi bāhiraindakhīlato paṭṭhāya gāmūpacāraṃ araññaṃ nāma. Gāmaparicchedavacane payojanaṃ panettha natthi parikkhepeneva pākaṭabhūtattā. Dutiyagāmūpacārova gāmassa paricchedadassanatthaṃ vutto parikkhepabhāvena apākaṭattā. Tattha paṭhamagāmūpacāro ce araññaparicchedadassanatthaṃ vutto, tattha na vattabbo. ‘‘Nikkhamitvā indakhīlā sabbametaṃ arañña’’nti vattabbaṃ. Evaṃ sante subyattataraṃ araññaparicchedo dassito hoti, micchāgāho ca na hoti.

‘‘Majjhimassa purisassa leḍḍupāto’’ti hi vutte ayaṃ gāmūpacārova araññaṃ gāmūpacārassa vibhaṅgattā. Yadi araññaparicchedadassanatthaṃ vuttaṃ, avuttakameva, araññato paranti ca micchāgāho hotīti ce, nanu vuttaṃ ‘‘paṭhamameva idaṃ parikkhittassa gāmassa upacāraniyamanatthaṃ vutta’’nti? Araññaparicchedadassanatthaṃ kiñcāpi ‘‘gāmūpacāro’’tiādi āraddhaṃ, indakhīle ṭhitassa majjhimassa purisassa leḍḍupātoti pana evaṃ vacanappayojanaṃ. Aparikkhittassa ca gāmassa yvāyaṃ leḍḍupāto upacāro’’ti **mahāaṭṭhakathāyaṃ** vutto, tassa niyamananti vuttaṃ hoti. Kathaṃ paññāyatīti ce? ‘‘Araññaṃ nāmā’’ti padaṃ anuddharitvā ‘‘gāmūpacāro nāmā’’ti uddharaṇassa katattā. Tattha ‘‘gāmūpacāro nāmā’’ti mātikāyaṃ avijjamānaṃ padaṃ uddharanto tayo atthavase dasseti. Seyyathidaṃ – araññaparicchedadassanameko attho, aparikkhittassa gāmassa upacārena saddhiṃ paricchedadassanameko, na kevalaṃ aparikkhittassayeva upacāro vinayādhikāre sappayojano dassitabbo, nippayojanopi parikkhittassa upacāro iminā pariyāyena labbhatīti anusaṅgappayojanameko atthopi veditabbo.

‘‘Aparikkhittassa gāmassa gharūpacāre ṭhitassa majjhimassa purisassa leḍḍupāto’’ti idaṃ bhagavā tayo atthavase paṭicca abhāsi. Seyyathidaṃ – aparikkhittassa gāmassa paricchedadassanameko, avippavāsasīmādhikāre ayameva gāmūpacāroti dassanameko, tattha ṭhitassa dutiyo leḍḍupāto sabbattha gāmappaṭisaṃyuttesu sikkhāpadesu sakiccako upacāroti dassanamekoti evaṃ bhagavā attano desanāvilāsappattiyā ekekapaduddhāraṇena tayo atthavase dassetīti veditabbaṃ.

Tathā avippavāsasīmākammavācāya ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) etthāpi parikkhepe sati gāmaṃ ṭhapetvā, asati gāmūpacāraṃ ṭhapetvāti attho. Parikkhittassa, aparikkhittassa ca majjhe ārāme avippavāsasīmāsammannanakāle ayaṃ nayo ativiya yujjati. Ubhayaparivajjanato pubbe vuttanayena vā ubhayattha ubhayaṃ labbhateva. ‘‘Antarārāmesu pana āciṇṇakappā bhikkhū avippavāsasīmaṃ sammannantī’’ti **gaṇṭhipade** vuttaṃ. ‘‘Antaragharappaṭisaṃyuttānaṃ sekhiyānaṃ antarārāmesu asambhavato antarārāmo na gāmasaṅkhaṃ gacchati, tasmā tatthapi avippavāsasīmā ruhatevā’’ti eke. Te bhikkhū dutiyassa gāmūpacārassa gāmasaṅkhāsabhāvato tāsaṃ imāya dutiyāya avippavāsakammavācāya abhāvaṃ dassetvā paṭikkhipitabbā. Ajjhārāmo pana gāmopi samāno titthiyaseyyādi viya kappiyabhūmīti veditabbo.

Āpattiyā paricchedaṃ, tathānāpattiyāpi ca;
Dassetuṃ gāmasambandha-sikkhāpadavibhāvane.

Gāmagāmūpacārā dve, dassitā idha tādinā;
Sīmā sīmūpacārā tu, anekantāti nuddhaṭā.

Upacārā ca dve honti, bāhirabbhantarabbasā;
Parikkhittāparikkhitta-bhedā ce caturo siyuṃ.

Ayañhi **upacāra**saddo vinayapiṭake ‘‘anujānāmi, bhikkhave, agilānenapi ārāme ārāmūpacāre chattaṃ dhāretu’’nti (cūḷava. 270) evamādīsu bāhire upacāre dissati. Bāhiro upacāro nāma parikkhepato, parikkhepārahaṭṭhānato vā eko leḍḍupāto. ‘‘Ajjhārāmo nāma parikkhittassa ārāmassa antoārāmo, aparikkhittassa upacāro. Ajjhāvasatho nāma parikkhittassa āvasathassa antoāvasatho, aparikkhittassa upacāro’’tiādīsu (pāci. 506) pana upacārasaddo abbhantare upacāre dissati. Abbhantaro upacāro ca nāma parikkhepo, parikkhepārahaṭṭhānañca hoti. Idha pana parikkhepo ‘‘ajjhārāmo, ajjhāvasatho’’ti vā na vuccati, anto eva ārāmo, āvasathoti vā. Tesu bāhirabbhantarabhedabhinnesu dvīsu upacāresu avippavāsasīmādhikāre ‘‘ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) ettha gāmūpacāro nāma abbhantarūpacāro adhippeto, na bāhiro. Bhikkhuniyā araññasaññitatāya tassa bāhirassa, tassā gāmantarāpattiyā ṭhānabhūtattā ca abbhantaraupacārassāti idamettha kāraṇadvayaṃ veditabbaṃ. Tattha idha adinnādānapārājikavibhaṅgeyeva paṭhamo gāmūpacāro dassito, so bāhiro, dutiyo abbhantaroti veditabbo. Paṭhamena ca aparikkhittassa gāmassa dutiyaleḍḍupātasaṅkhāto bāhiro upacāro, dutiyena ca parikkhittassa gāmassa parikkhepato bāhirasaṅkhāto abbhantaro upacāro lesena dassitoti veditabbo. Evaṃ cattāropi upacārā idha bhagavatā desanāvilāsappattena desanālīlāya dassitā hontīti ayaṃ nayo suṭṭhu lakkhetvā ācariyehi sammantayitvā yathānurūpaṃ tattha yojetabbo. Itarathā –

Asambudhaṃ buddhamahānubhāvaṃ;
Dhammassa gambhīranayattatañca;
Yo vaṇṇaye naṃ vinayaṃ aviññū;
So duddaso sāsananāsahetu.

Pāḷiṃ tadatthañca asambudhañhi;
Nāseti yo aṭṭhakathānayañca;
Anicchayaṃ nicchayato parehi;
Gāmoti teyeva purakkhato so.

Anukkameneva mahājanena;
Purakkhato paṇḍitamāni bhikkhu;
Apaṇḍitānaṃ vimatiṃ akatvā;
Ācariyalīlaṃ purato karoti.

Tattha hi pāḷiyaṃ ‘‘gāmassa upacāro gāmūpacāro, gāmasaṅkhāto upacāro gāmūpacāro nāmā’’ti uddharitvā gāmassa upacāraṃ dassento ‘‘indakhīle ṭhitassa majjhimassa purisassa leḍḍupāto’’ti (pārā. 92) vatvā puna gāmasaṅkhātaṃ upacāraṃ dassento ‘‘gharūpacāre ṭhitassa majjhimassa purisassa leḍḍupāto’’ti vuttaṃ. Imamatthaṃ sandhāya vikāle gāmappavesanagāmantaraaappavāsasammutiādīsu parikkhepārahaṭṭhānameva gāmūpacāranti vuttanti likhitaṃ.

Atthato ekanti ettha saṅkhāsaddaṃ saṅkhātasaddena samānayati. **‘‘Ādiyeyyā’’**ti idaṃ pañcavīsatiyā avahārānaṃ sādhāraṇapadaṃ. Ṭhānācāvanavasena ca khīlādīni saṅkāmetvā khettādiggahaṇavasena cāti attho. Ṭhānācāvane yathā sāmikassa dhuranikkhepādiṃ anoloketvāva āpatti, tathā ihāpīti gahetabbā.

‘‘Asukaṃ nāma bhaṇḍaṃ avaharissāmī’’ti sabbesaṃ ekāsayattā **‘‘ekenāpī’’**ti vuttaṃ. Yadi āṇatti icchitabbā, saṃvidhāvahāro nāma eko avahāro parihāyitabbo.

Okāsaparikappe ṭhānācāvanāya gahitampi okāsaparikappitattā rakkhati. Okāsātikkamova pamāṇaṃ pubbe asuddhacittena gahitattā. Idāni suddhacittena gahitepi hoti evāti vadanti, taṃ na sundaraṃ. Ettha pana vinicchayo samantapāsādikaṃ oloketvā gahetabbo.

Uddhāro natthīti ṭhānācāvanaṃ natthīti attho.

Uddhatamatte avahāro sakalassa payogassa niṭṭhāpitattā, na atthasādhakavasena. **Uddhāreyeva rakkhatī**ti ettha eva-saddena pātane na rakkhatīti atthe siddhepi atthasādhakavasena atthaṃ dassetuṃ **‘‘taṃ uddharitvā’’**tiādi vuttaṃ.

‘‘Pathabyārājapadesarājādayo bahū, tesaṃ saṅgaṇhanatthaṃ ‘rājāno’ti bahuvacanaṃ vutta’’nti likhitaṃ. Kiñcāpi bahuvacanaṃ kataṃ, idaṃ pana ekaṃ bimbisāramevāti daṭṭhabbaṃ. Rājānoti kiñci aniddisitvā sādhāraṇavasena kiñcāpi vuttaṃ, idaṃ pana bimbisāramevāti.

Pubbappayogeti ettha gamanakāle maggasodhanādhikaraṇe apācittiyakhette dukkaṭaṃ, latācchedanādīsu pācittiyameva. Gantvā pana kumbhimatthake jātalatādicchedane sahapayogattā dukkaṭaṃ. ‘‘Ekabhaṇḍe evaṃ bhāriyamidaṃ, ‘tvampi ekapassaṃ gaṇha, ahampi ekapassaṃ gaṇhāmī’ti saṃvidahitvā ubhayesaṃ payogena ṭhānācāvane kate kāyavācācittehi samuṭṭhāti. Aññathā sāhatthikaṃ vā āṇattikassa aṅgaṃ na hoti, āṇattikaṃ vā sāhatthikassāti vuttalakkhaṇena virujjhatī’’ti **vinayagaṇṭhipade**

likhitaṃ. **Pi**-saddo panettha tattheva likhito.

Kāyavācāsamuṭṭhānaṃ, yassā āpattiyā siyā;
Tatra vācaṅgaṃ cittaṃva, kammaṃ nassā vidhīyati.

Kiriyākiriyādikaṃ yañce, yampi kammattayaṃ bhave;
Na yuttaṃ taṃ viruddhattā, kammamekaṃva yujjatīti. (vajira. ṭī. pārājika 131 pakiṇṇakakathāvaṇṇanā);

Dutiyapārājikavaṇṇanā niṭṭhitā.

3. Tatiyapārājikavaṇṇanā

Yathā ñātapariññā dhammānaṃ sabhāvajānanameva ‘‘idaṃ rūpaṃ, ayaṃ vedanā’’ti, tīraṇapariññā pana dhammasabhāvena saddhiṃ aniccādivasena pavattamānaṃ ‘‘rūpaṃ aniccanti vā’’tiādi, evamidha saddhiṃ cetetvā ekattenāpi pāṇātipātābhāvā **‘‘jīvitā voropeyyā’’**ti vuttaṃ. ‘‘Manussaviggaha’’nti vuttattā gabbhaseyyakānaṃ vasena sabbasukhumaattabhāvato paṭṭhāya dassetuṃ **‘‘kalalato paṭṭhāyā’’**ti āha. Ettha jīvitā voropento paccuppannato viyojeti. Tattha khaṇapaccuppannaṃ na sakkā voropetuṃ, santatipaccuppannaṃ vā addhāpaccuppannaṃ vā sakkā. Kathaṃ? Tasmiñhi upakkame kate laddhūpakkamaṃ jīvitadasakaṃ nirujjhamānaṃ dubbalassa parihīnavegassa paccayo hoti. Santatipaccuppannaṃ yathā dve tayo javanavāre javitvā nirujjhati, addhāpaccuppannañca tadanurūpaṃ katvā nirujjhati, tathā paccayo hoti. Tato santatipaccuppannaṃ vā addhāpaccuppannaṃ vā yathāparicchinnakālaṃ apatvā antarāva nirujjhati. Evaṃ tadubhayampi voropetuṃ sakkā. Tasmā paccuppannaṃ viyojeti.

‘‘Imassa panatthassā’’ti vohāravasena vuttamatthaṃ paramatthavasena āvibhāvatthaṃ **‘‘pāṇo veditabbo’’**tiādi vuttaṃ. Kāyaviññattisahitāya cetanāya payujjatīti **payogo,** ko so? Sarīre satthādīnaṃ gamanaṃ paharaṇanti kāyavacīviññattisahitāya cetanāya parasarīre satthapātanaṃ. **Dūre ṭhita**nti dūre vā tiṭṭhatu, samīpe vā. Hatthato muttena pahāro **nissaggiyo. Tatthā**ti nissaggiyappayoge. **Yo koci maratū**ti ettha mahājanasamūhe na sakkā. Yassūpari saro patati, tasseva jīvitamaraṇaṃ kātuṃ, na yassa kassaci jīvitamaraṇaṃ. **Āṇāpana**nti vacīviññattisahitāya cetanāya adhippetatthasādhanaṃ. Teneva ‘‘sāvetukāmo na sāvetī’’ti (pārā. 54) vuttaṃ. **Āṇattiniyāmakā**ti āṇattikappayogasādhikā. Etesu hi avirajjhitesu eva āṇattipayogo hoti, na aññathā.

Rūpūpahāroti ettha –

‘‘Mamālābhena esitthī, maratū’’ti samīpago;
Duṭṭhacitto sace yāti, hoti so itthimārako.

Bhikkhatthāya sace yāti, jānantopi na mārako;
Anatthiko hi so tassā, maraṇena upekkhako.

Viyogena ca me jāyā, jananī ca na jīvati;
Iti jānaṃ viyuñjanto, tadatthiko hoti mārako.

Pabbajjādinimittañce, yāti jānaṃ na mārako;
Anatthiko hi so tassā, maraṇena upekkhako.

Hārakasaddassa bhedato atthaṃ vitthāretvā ubhayampi ekamevāti dassetuṃ **‘‘satthañca taṃ hārakañcā’’**tiādi vuttaṃ. **Etena thāvarappayogaṃ dasseti** sāhatthikādīsu payogesu. **‘‘Iti cittamano’’**ti uddharitvāpi itisaddassa attho na tāva vutto. Kiñcāpi na vutto, adhikāravasena pana āgataṃ itisaddaṃ yojetvā **iti cittasaṅkappo**ti ettha ‘‘maraṇasaññī maraṇacetano maraṇādhippāyo’’ti vuttattā maraṇaṃyeva vakkhatīti veditabbo. **Vuttanayenā**ti chappayogavasena. Sāhatthikanissaggiyappayogesu sanniṭṭhāpakacetanāya sattamāya saha uppannakāyaviññattiyā sāhatthikatā veditabbā. Āṇattike pana sattahipi cetanāhi saha vacīviññattisambhavato satta satta saddā ekato hutvā ekekakkharabhāvaṃ gantvā yattakehi akkharehi attano adhippāyaṃ viññāpenti, tadavasānakkharasamuṭṭhāpikāya sattamacetanāya sahajātavacīviññattiyā āṇattikatā veditabbā.

Tatiyapārājikavaṇṇanā niṭṭhitā.

4. Catutthapārājikavaṇṇanā

Idheva saṅgahanti ‘‘iti jānāmi, iti passāmī’’ti pade kathanti ce, **‘‘iti jānāmī’’**tiādimāha. Kevalaṃ ‘‘pāpicchatāyā’’ti (kaṅkhā. aṭṭha. catutthapārājikavaṇṇanā) vacanato mandattā momūhattā samudācarantassa anāpattīti dīpitaṃ. ‘‘Atītakāle sotāpannomhī’’ti vadanto pariyāyena vadati, ‘‘yo te vihāre vasati, so bhikkhu arahā’’tiādīsu (pari. 165) viya sikkhāpadepi ‘‘iti jānāmī’’ti (pārā. 195, 197) paccuppannameva vuttaṃ.

Catutthapārājikavaṇṇanā niṭṭhitā.

Mātughātakapitughātakaarahantaghātakā tatiyapārājikaṃ āpannā, bhikkhunidūsako, lambīādayo ca cattāro paṭhamapārājikaṃ āpannā evāti katvā kuto catuvīsatīti ce? Na, adhippāyājānanato. Mātughātakādayo hi cattāro idhānupasampannā eva adhippetā, lambīādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā pana ekena pariyāyena methunadhammaṃ paṭisevino honti, tasmā visuṃ vuttā. **Na labhati bhikkhūhī**ti ettha ‘‘uposathādibhedaṃ saṃvāsa’’nti ettakaṃ vuttaṃ. Vinayaṭṭhakathāyaṃ ‘‘uposathappavāraṇāpātimokkhuddesasaṅghakammappabheda’’nti vuttaṃ. Pāḷiyaṃ ‘‘saṃvāso nāma ekakammaṃ ekuddeso samasikkhatā’’ti (pārā. 55, 92, 172, 198) vuttaṃ. Tividhenāpi saṅghakammaṃ kātuṃ na vaṭṭatīti paṭikkhittaṃ. ‘‘Na, bhikkhave, gahaṭṭhena nisinnaparisāya pātimokkhaṃ uddisitabba’’ntiādi (mahāva. 154) pātimokkhappavāraṇāsu eva āgataṃ, aññesu ca evarūpesu ṭhānesu sesaṃ kammaṃ kātuṃ natthi paṭikkhepo. Ācariyāpi ‘‘sesaṃ kammaṃ kātuṃ vaṭṭati, natthi āpattī’’ti vadanti. ‘‘Antimavatthu ajjhāpannaṃ amūlakena pārājikena codentassa saṅghādiseso, saṅghādisesena codentassa pācittiyanti bhikkhuno viya vuttaṃ, na anupasampannassa viya dukkaṭaṃ. Tasmā tena sahaseyyā, tassa paṭiggahaṇañca bhikkhussa vaṭṭatīti ācariyā vadantī’’ti likhitaṃ. **‘‘Yathā pure tathā pacchā**ti ‘ekakammaṃ ekuddeso samasikkhatā’ti evaṃ vuttasaṃvāsassa abhabbatāmattaṃ sandhāya vutta’’nti vadanti, vīmaṃsitabbaṃ.

Idāni catunnampi sādhāraṇaṃ pakiṇṇakaṃ – methunadhammaṃ paṭisevanto atthi koci pārājiko hoti asaṃvāso, atthi koci na pārājiko hoti asaṃvāso, atthi koci na pārājiko saṃvāso dukkaṭavatthusmiṃ vā thullaccayavatthusmiṃ vā paṭisevanto, atthi koci na pārājiko pakkhapaṇḍako apaṇḍakapakkhe upasampanno paṇḍakapakkhe methunadhammaṃ paṭisevanto. So āpattiṃ nāpajjatīti na pārājiko nāma. Na hi abhikkhussa āpatti nāma atthi. So anāpattikattā apaṇḍakapakkhe āgato kiṃ asaṃvāso hoti, na hotīti? Hoti. ‘‘Abhabbo tena sarīrabandhanenā’’ti (mahāva. 129) hi vuttaṃ. ‘‘Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno…pe… asaṃvāso’’ti (pārā. 44) vuttattā yo bhikkhubhāvena methunaṃ dhammaṃ paṭisevati, so eva abhabbo. Nāyaṃ apārājikattāti ce? Na, ‘‘byattena bhikkhunā paṭibalena saṅgho ñāpetabbo’’ti (mahāva. 126) vuttaṭṭhāne yathā abhikkhunā kammavācāya sāvitāyapi kammaṃ ruhati kammavipattiyā asambhavato, evaṃsampadamidaṃ daṭṭhabbaṃ. Tatrāyaṃ viseso – upasampannapubbo evaṃ ce kammavācaṃ sāveti, saṅgho ca tasmiṃ upasampannasaññī eva ce, kammaṃ ruhati, nāññathāti no khantīti ācariyo.

Gahaṭṭho vā titthiyo vā paṇḍako vā kammavācaṃ sāveti, saṅghena kammavācā na vuttā hoti. ‘‘Saṅgho upasampādeyya saṅgho upasampādeti, upasampanno saṅghenā’’ti (mahāva. 127) hi vacanato saṅghena kammavācāya vattabbatāya saṅghapariyāpannena, saṅghapariyāpannasaññitena vā ekena vuttāya saṅghena vuttā hotīti veditabbo, na gahaṭṭhatitthiyapaṇḍakādīsu aññatarena. Ayameva sabbakammesu yutti daṭṭhabbā.

Tathā atthi methunaṃ dhammaṃ paṭisevanto koci nāsetabbo, ‘‘yo bhikkhunidūsako, ayaṃ nāsetabbo’’ti (mahāva. 114-115 atthato samānaṃ) vuttattā tena eva so anupasampannova sahaseyyāpattiṃ vā aññaṃ vā tādisaṃ janeti, tassa omasane ca dukkaṭaṃ hoti. Abhikkhuniyā methunadhammaṃ paṭisevanto na nāsetabbo, ‘‘antimavatthuṃ ajjhāpanno, bhikkhave, anupasampanno na upasampādetabbo’’ti pāḷiyā abhāvato, teneva so upasampannasaṅkhaṃ gacchati, sahaseyyāpattiādiṃ na janeti, kevalaṃ asaṃvāsoti katvā gaṇapūrako na hoti. Ekakammaekuddeso hi saṃvāsoti vutto, samasikkhatāpi saṃvāsoti katvā so tena saddhiṃ natthīti. Padasodhammāpattiṃ pana janetīti kāraṇacchāyā dissatīti. Yathā bhikkhuniyā saddhiṃ bhikkhusaṅghassa ekakammādino saṃvāsassa abhāvā bhikkhunī asaṃvāsā bhikkhussa, tathā bhikkhu ca bhikkhuniyā, padasodhammāpattiṃ pana na janeti. Tathā antimavatthuṃ ajjhāpannopi ekecco ‘‘yo nāsetabboti vutto’’ti iminā nidassanena sakāraṇacchāyā ajjhupekkhitā hotīti na gahaṇaṃ gacchati. Apica ‘‘ubho nāsetabbā, dūsako nāsetabbo’’ti (pārā. 66) vacanato, ‘‘mettiyaṃ bhikkhuniṃ nāsethā’’ti (pārā. 384) vacanato ca yo saṅghamajjhaṃ pavisitvā anuvijjakena anuvijjiyamāno parājito, sopi anupasampannova, na omasavādapācittiyaṃ janetīti veditabbo.

Apicettha sikkhāpaccakkhātakacatukkaṃ veditabbaṃ. Atthi hi puggalo sikkhāpaccakkhātako na sikkhāsājīvasamāpanno, atthi puggalo na sikkhāpaccakkhātako sikkhāsājīvasamāpanno, atthi puggalo sikkhāpaccakkhātako ceva sikkhāsājīvasamāpanno ca, atthi puggalo neva sikkhāpaccakkhātako na sikkhāsājīvasamāpanno. Tattha tatiyo bhikkhunī sikkhāpaccakkhātakā veditabbā. Sā hi yāva na liṅgaṃ pariccajati, kāsāvesu saussāhāva samānā sāmaññā cavitukāmā sikkhaṃ paccakkhantīpi bhikkhunī eva sikkhāsājīvasamāpannāva. Vuttañhi bhagavatā ''natthi, bhikkhave, bhikkhuniyā sikkhāpaccakkhāna''nti. Kadā pana sā abhikkhunī hotīti? Yadā sā vibbhantāti saṅkhaṃ gacchati. Vuttañhi bhagavatā ''yadeva sā vibbhantā, tadeva sā abhikkhunī''ti (cūḷava. 434). Kittāvatā pana vibbhantā hotīti? Sāmaññā cavitukāmā kāsāvesu anālayā kāsāvaṃ vā apaneti, naggā vā gacchati, tiṇapaṇṇādinā vā paṭicchādetvā gacchati, kāsāvaṃyeva vā gihinivāsanākārena nivāseti, odātaṃ vā vatthaṃ nivāseti, liṅgeneva vā saddhiṃ titthiyesu pavisitvā kesaluñcanādivataṃ samādiyati, titthiyaliṅgaṃ vā samādiyati, tadā vibbhantā nāma hoti. Tattha yā saliṅge ṭhitāva titthiyavataṃ samādiyati, sā titthiyapakkantabhikkhu viya pacchā pabbajjampi na labhati. Sesā pabbajjameva labhati, na upasampadaṃ. Pāḷiyaṃ kiñcāpi ''yā, bhikkhave, bhikkhunī sakāvāsā titthāyatanaṃ saṅkantā, sā āgatā na upasampādetabbā''ti (cūḷava. 434) vacanato yā paṭhamaṃ vibbhamitvā pacchā titthāyatanaṃ saṅkantā, sā āgatā upasampādetabbāti anuññātaṃ viya dissati. Saṅgītiācariyehi pana ''catuvīsati pārājikānī''ti (pārā. aṭṭha. 2.233) vuttattā na puna sā upasampādetabbā. Tasmā eva sikkhāpaccakkhānaṃ nānuññātaṃ bhagavatā. Antimavatthuṃ ajjhāpannā pana bhikkhunī eva. Pakkhapaṇḍakīpi bhikkhunī eva. Imaṃ nayaṃ catūsupi yojetvā yathārahaṃ kathetabbaṃ.

Pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍaṃ

1. Sukkavissaṭṭhisikkhāpadavaṇṇanā

Aññatra supinantāti svāyaṃ dubbalavatthukattā cetanāya paṭisandhiṃ ākaḍḍhituṃ asamatthā, supine upaṭṭhitaṃ nimittañhi dubbalaṃ. Pavatte pana aññehi kusalākusalehi upatthambhitā vipākaṃ deti. Kiñcāpi vipākaṃ deti, atha kho avisaye uppannattā abbohārikāva supinantacetanāti likhitaṃ. Yaṃ panettha ''supine upaṭṭhitaṃ nimittañhi dubbala''nti vuttaṃ, taṃ anekantaṃ, na ca ārammaṇadubbalatāya cittappavatti dubbalā atītānāgatārammaṇāya, paññattārammaṇāya vā adubbalattā. Tasmā **dubbalavatthukattā**ti dubbalahadayavatthukattāti no takkoti (vajira. ṭī. pārājika 236-237) ācariyo. Avatthukatāya dubbalabhāvo yujjatīti ce? Na, avatthukāya bhāvanāpabhavāya atirekabalavasambhavato. Bhāvanābalasamappitañhi cittaṃ arūpampi samānaṃ atibhārampi karajakāyaṃ gahetvā ekacittakkhaṇeneva brahmalokampi pāpetvā ṭhapeti, tappaṭibhāgaṃ anappitampi kāmāvacaracittaṃ karajakāyaṃ ākāse laṅghanasamatthaṃ karoti. Kiṃ panettha taṃ anumānakaraṇaṃ? Yena cittasseva ānubhāvoti paññāyeyya cittānubhāvena ṭhapanalaṅghanādikiriyāvisesanibbattidassanato. Pakaticittasamuṭṭhānarūpaṃ viya asaṃsaṭṭhattā, nikkhamanattā ca vatthisīsaṃ, kaṭi, kāyoti tidhā sukkassa ṭhānaṃ pakappenti ācariyā. Sappavisaṃ viya taṃ daṭṭhabbaṃ, na ca vise ṭhānaniyamo, kodhavasena passantassa hoti. Evamassa na ṭhānaniyamo, rāgavasena upakkamantassa hotīti no takkoti ācariyo.

''Dakasotaṃ anotiṇṇepī''ti idaṃ ''otiṇṇamatte''ti iminā virujjhatīti ce, taṃ dassetuṃ **''ṭhānato pana cuta''**ntiādimāha. Tassattho – nimitte upakkamaṃ katvā sukkaṃ ṭhānā cāvetvā puna vippaṭisāravasena dakasotorohaṇaṃ nivāretuṃ na sakkā, tathāpi adhivāsādhippāyena adhivāsetvā antarā dakasotato uddhaṃ nivāretuṃ asakkuṇeyyatāya **''bahi nikkhante vā''**ti vuttaṃ, tasmā ṭhānā cutañhi avassaṃ dakasotaṃ otaratīti aṭṭhakathāya adhippāyo. Tasmā ubhayaṃ sametīti gahetabbo.

Etthāha – kasmā imasmiṃ sikkhāpade ''yo pana bhikkhū''tiādinā kārako na niddiṭṭhoti? Vuccate – adhippāyāpekkhāya bhāvato kārako na niddiṭṭho tassa sāpekkhabhāvadassanatthaṃ. Kathaṃ? Kaṇḍuvanādiadhippāyacetanāvasena cetentassa kaṇḍuvanādiupakkamena upakkamantassa methunarāgavasena ūruādīsu dukkaṭavatthūsu, vaṇādīsu thullaccayavatthūsu ca upakkamantassa sukkavisaṭṭhiyā satipi na saṅghādiseso ''anāpatti bhikkhu na mocanādhippāyassā''ti (pārā. 263) vacanato. Tasmā tadatthadassanatthaṃ idha kārako na niddiṭṭho. Aññathā ''yo pana bhikkhu sañcetanikaṃ sukkavisaṭṭhiṃ āpajjeyya, saṅghādiseso''ti niddiṭṭhe kārake ''ceteti na upakkamati muccati, anāpattī''ti (pārā. 262) vuttavacanavirodho. Tathā ''sañcetanikāya sukkavisaṭṭhiyā aññatra supinantā saṅghādiseso''ti bhumme niddiṭṭhepi so eva virodho hetvatthaniyamasiddhito. Tasmā tadubhayampi vacanakkamaṃ avatvā ''sañcetanikā sukkavisaṭṭhi aññatra supinantā saṅghādiseso''ti vuttaṃ. Tattha nimittatthe bhummavacanābhāvato hetvatthaniyamo na kato hoti. Tasmiṃ akate sañcetanikā sukkavisaṭṭhi aññatra supinantā saṅghādisesoti, upakkame asati anāpattīti ayamattho dīpito hotīti veditabbaṃ.

Imasmiṃ sikkhāpade dve āpattisahassāni honti. Kathaṃ? Attano hatthādibhede ajjhattarūpe rāgūpatthambhanavasena aṅgajāte kammaniyappatte ārogyatthāya nīlaṃ mocentassa ekā āpatti, ajjhattarūpe eva rāgūpatthambhe pītakādīnaṃ mocanavasena navāti dasa. Evaṃ ''sukhatthāyā''tiādīnaṃ navannaṃ vasenāti rāgūpatthambhe ajjhattarūpavasena sataṃ. Evamevaṃ vaccappassāvavātauccāliṅgapāṇakadaṭṭhūpatthambhesu ca sataṃ sataṃ katvā sabbaṃ pañcasataṃ. Yathā ajjhattarūpe pañcasataṃ, evaṃ bahiddhārūpe vā ajjhattabahiddhārūpe vā ākāse vā kaṭiṃ kampentoti dve sahassāni āpattiyo hontīti.

Sukkavissaṭṭhisikkhāpadavaṇṇanā niṭṭhitā.

2. Kāyasaṃsaggasikkhāpadavaṇṇanā

''Otiṇṇo''ti imināssa sevanādhippāyatā dassitā. Teneva ''kāyasaṃsaggarāgasamaṅgissetaṃ adhivacana''nti vuttaṃ. **''Vipariṇatena…pe… saddhi''**nti imināssa vāyāmo dassito. **''Saddhi''**nti hi padaṃ saṃyogaṃ dīpeti, so ca saṃyogo samāgamo. Kena cittena? Vipariṇatena cittena, na pattappaṭiggahaṇādhippāyādināti adhippāyo. **''Kāyasaṃsaggaṃ samāpajjeyyā''**ti imināssa vāyamato phassappaṭivijānanā dassitā hoti. Vāyamitvā phassaṃ paṭivijānanto hi samāpajjati nāma. Evamassa tivaṅgasampatti dassitā hoti. Atha vā **otiṇṇo vipariṇatena cittena** yakkhādinā satto viya. Upayogatthe vā etaṃ karaṇavacanaṃ, **otiṇṇo** vipariṇataṃ cittaṃ kūpādiṃ viya satto. Atha vā ''rāgato uttiṇṇo bhavissāmī''ti bhikkhubhāvaṃ upagatopi yo pana bhikkhu tato uttiṇṇādhippāyato vipariṇatena cittena hetubhūtena tameva rāgaṃ otiṇṇo. Mātugāmena attano samīpaṃ vā āgatena, attanā upagatena vā. Etena mātugāmassa sārattatā vā hotu, virattatā vā, sā idha appamāṇaṃ.

Hatthaggāhaṃ vāti ettha hatthena sabbopi upādinnako kāyo saṅgahito, na bhinnasantāno tappaṭibaddho vatthālaṅkārādi. **Veṇiggahaṇena** anupādinnako abhinnasantāno kesalomanakhaggadantaggādiko kammapaccayautusamuṭṭhāno gahitoti veditabbaṃ. Tenevāha **''antamaso lomena lomaṃ phusantassāpī''**ti. Tena **aññatarassa vā…pe… parāmasana**nti ettha anupādinnakānampi sesalomādīnaṃ aṅgabhāvo veditabbo. Evaṃ sante ''phassaṃ paṭijānantassa saṅghādiseso''ti iminā virujjhatīti ce? Na, tadatthajānanato. Phuṭṭhabhāvaṃ paṭivijānantopi phassaṃ paṭijānāti nāma, na kāyaviññāṇuppattiyā eva. Anekantikañhettha kāyaviññāṇaṃ. Tasmā eva idha phassappaṭivijānanaṃ aṅgantveva na vuttaṃ. Tasmiñhi vutte ṭhānametaṃ vijjati ''na ca me lomaghaṭṭanena kāyaviññāṇaṃ uppannaṃ, tasmiṃ 'na phassaṃ paṭijānāmī'ti anāpannasaññī siyā''ti. ''Veṇī nāma kahāpaṇamālādisampayuttaṃ, tattha 'veṇiṃ gaṇhissāmī'ti kahāpaṇamālādiṃ eva gaṇhāti, na lomaṃ, natthi saṅghādiseso''ti vadanti. Vīmaṃsitabbaṃ.

Kāyasaṃsaggasikkhāpadavaṇṇanā niṭṭhitā.

3. Duṭṭhullavācāsikkhāpadavaṇṇanā

''Kadā te mātā pasīdissatī''ti āyācanaṃ **duṭṭhullavācāya sikhāpattalakkhaṇadassanatthaṃ** vuttaṃ, na methunupasaṃhiteyeva duṭṭhullavācāti dassanatthaṃ. **''Ubhatobyañjanakāsī''**ti vacanaṃ pana purisanimittena asaṅghādisesavatthunā missavacanaṃ, purisaubhatobyañjanakassa ca itthinimittaṃ paṭicchannaṃ, itaraṃ pākaṭaṃ. Yadi tampi janeti, kathaṃ 'animittāsī'tiādīni padāni na saṅghādisesaṃ janentī''ti eke, taṃ na yuttaṃ purisassāpi nimittādhivacanattā. ''Methunupasaṃhitāhi saṅghādiseso''ti (pārā. 248) mātikāyaṃ lakkhaṇassa vuttattā ca methunupasaṃhitāhi obhāsane paṭivijānantiyā saṅghādiseso, appaṭivijānantiyā thullaccayaṃ, itarehi obhāsane paṭivijānantiyā thullaccayaṃ, appaṭivijānantiyā dukkaṭanti eke, vicāretvā gahetabbaṃ. Etthāha – **''sikharaṇī''**tiādīhi akkosantassa paṭighacittaṃ uppajjati, kasmā ''tivedana''nti avatvā ''dvivedana''nti vuttanti? Rāgavasena ayaṃ āpatti, na paṭighavasena. Tasmā rāgavaseneva pavatto akkoso idha adhippeto. Tasmā ''dvivedana''nti vacanaṃ suvuttameva.

Duṭṭhullavācāsikkhāpadavaṇṇanā niṭṭhitā.

4. Attakāmasikkhāpadavaṇṇanā

Duṭṭhullobhāsane vuttappakārāyāti duṭṭhullāduṭṭhullajānanasamatthāya. Parassa bhikkhuno attakāmapāricariyāya vaṇṇabhaṇane dukkaṭaṃ, ''yo te vihāre vasati, tassa aggadānaṃ methunaṃ dhammaṃ dehī''ti pariyāyavacanepi dukkaṭaṃ, ''attakāmapāricariyāya vaṇṇaṃ bhāseyya, yā mādisaṃ sīlavanta''nti ca vuttattāti eke. Pañcasu aṅgesu sabbhāvā saṅghādisesovāti eke, vicāretvā gahetabbaṃ. ‘‘Imasmiṃ sikkhāpadadvaye kāyasaṃsagge viya yakkhipetīsupi duṭṭhullattakaāmavacane thullaccayanti vadanti. Aṭṭhakathāsu pana nāgata’’nti (vajira. ṭī. pārājika 295) likhitaṃ. Ubhatobyañjanako pana paṇḍakagatikova.

Attakāmasikkhāpadavaṇṇanā niṭṭhitā.

5. Sañcarittasikkhāpadavaṇṇanā

Alaṃvacanīyāti na vacanīyā, nivāraṇe **alaṃ**-saddo, na alaṃvacanīyā **nālaṃvacanīyā**. ‘‘Paṭigganhāti vīmaṃsati paccāharati, āpatti saṅghādisesassā’’ti (pārā. 305) vuttattā yassa ekantena saṅghādiseso hoti, tassa paṭigganhanavīmaṃsanapayogā ete dukkaṭathullaccayā natthīti vadantīti likhitaṃ. Kiñcāpi ettha ‘‘itthī nāma manussitthī, na yakkhī na petī na tiracchānagatā. Puriso nāma manussapuriso, na yakkho na peto na tiracchānagato’’ti pāḷi natthi, tathāpi kāyasaṃsaggādīsu ‘‘mātugāmo nāma manussitthī’’ti (pārā. 285) itthivavatthānassa katattā idhāpi manussitthī evāti paññāyati. Methunapubbabhāgasāmaññato itthivavatthānena purisavavatthānaṃ katameva hoti. Tenevāha ‘‘yesu sañcarittaṃ samāpajjati, tesaṃ manussajātikatā’’ti (kaṅkhā. aṭṭha. sañcarittasikkhāpadavaṇṇanā). Kāyasaṃsaggādīsu ca paṇḍakayakkhipetiyo thullaccayavatthukāva vuttā, tathā idhāpi, paṇḍakasabhāvattā manussaubhatobyañjanako ca thullaccayavatthukova hoti. Sesā manussapurisaamanussapaṇḍakaubhatobyañjanakatiracchānagatapurisādayo dukkaṭavatthukāva micchācāradassanasabhāvatoti veditabbaṃ.

Sañcarittasikkhāpadavaṇṇanā niṭṭhitā.

6. Kuṭikārasikkhāpadavaṇṇanā

Kiṃ bhanteti ettakepi vutte. Pucchito yadatthāya paviṭṭho, taṃ kathetuṃ labhati pucchitapaññattā bhikkhācāravatteti likhitaṃ. Hatthakammaṃ yācito ‘‘upakaraṇaṃ, mūlaṃ vā dassatī’’ti yācati, vaṭṭati, na vaṭṭatīti? Vaṭṭati senāsane obhāsaparikathādīnaṃ laddhattāti eke. **Tihatthā vā**ti ettha vaḍḍhakihatthena tihatthā. **‘‘Pamāṇayutto mañco**ti pakatividatthiyā navavidatthippamāṇamañco, so tattha ito ca na sañcarati, tasmā catuhatthavitthārā na hotī’’tiādi likhitaṃ. Akuṭiyā pana vatthudesanākiccaṃ natthi ullittāvalittaṃ kātuṃ vuttattā. ‘‘Ullittādibhāvo…pe… ‘chadanameva sandhāya vutto’ti yuttamidaṃ. Kasmāti ce? Yasmā mattikāmayabhittiṃ uṭṭhāpetvā upari ullittaṃ vā avalittaṃ vā ubhayaṃ vā bhittiyā ghaṭitaṃ karontassa āpatti eva vināpi bhittilepenā’’ti likhitaṃ. Evamettha thambhatulāpiṭṭhasaṅghāṭādi niratthakaṃ siyā. Tasmā vicāretvāva gahetabbaṃ. ‘‘Uposathāgārampi bhavissati, ahampi vasissāmī’’ti vā ‘‘bhikkhūhi vā sāmaṇerehi vā ekato vasissāmī’’ti vā karontassa vaṭṭati eva. Kasmā? ‘‘Attuddesa’’nti vuttattāti likhitaṃ.

Idaṃ pana sikkhāpadaṃ catutthapārājikaṃ viya nidānāpekkhaṃ. Na hi vaggumudātīriyā bhikkhū sayameva attano asantaṃ uttarimanussadhammaṃ musāvādalakkhaṇaṃ pāpetvā bhāsiṃsu. Aññamaññañhi te uttarimanussadhammavaṇṇaṃ bhāsiṃsu. Na ca tāvatā pārājikavatthu hoti, tattakena pana lesena bhagavā taṃ vatthuṃ nidānaṃ katvā pārājikaṃ paññapesi, tathā idhāpi. Na hi nidāne ‘‘adesitavatthukāyo sārambhāyo aparikkamanāyo’’ti vuttaṃ. ‘‘Appamāṇikāyo’’ti pana vuttattā pamāṇamatikkamantassa saṅghādisesova nidānāpekkho. Tattha sārambhe aparikkamane saṅghādisesappasaṅgaṃ viya dissamānaṃ ‘‘vibhaṅgo taṃniyamako’’ti vuttattā vibhaṅge na nivāreti. Tathā mahallake.

Etthāha – kimatthaṃ mātikāyaṃ dukkaṭavatthu vuttaṃ, nanu vibhaṅge eva vattabbaṃ siyāti? Evametaṃ. Kiṃ nu bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ, kīdisaṃ? Anārambhaṃ saparikkamananti. Itarañhi ‘‘sārambhe ce bhikkhu vatthusmiṃ aparikkamane’’ti evaṃ anuppasaṅgavasena āgatattā vuttaṃ. Yasmā vatthu nāma atthi sārambhaṃ aparikkamanaṃ, atthi anārambhaṃ saparikkamanaṃ, atthi sārambhaṃ saparikkamanaṃ, atthi anārambhaṃ aparikkamananti bahuvidhaṃ, tasmā bahuvidhattā vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ, netaranti vuttaṃ hoti. Kimatthikā panettha vatthudesanāti ce? Garukāpattipaññāpanahetuparivajjanupāyattā. Vatthuadesanā hi garukāpattipaññāpanahetubhūtā. Garukāpattipaññāpanaṃ akataviññattigihipīḷājananaṃ, attadukkhaparadukkhahetubhūto ca sārambhabhāvoti ete vatthudesanāpadesena upāyena parivajjitā honti. Na hi bhikkhū akappiyakuṭikaraṇatthaṃ gihīnaṃ vā pīḷānimittaṃ, sārambhavatthukuṭikaraṇatthaṃ vā vatthuṃ desentīti. Honti cettha –

‘‘Dukkaṭassa hi vatthūnaṃ, mātikāya pakāsanā;
Garukāpattihetūnaṃ, tesaṃ evaṃ pakāsitā.

‘‘Vatthussa desanupāyena, garukāpattihetuyo;
Vajjitā honti yaṃ tasmā, sārambhādi jahāpita’’nti.

Kuṭikārasikkhāpadavaṇṇanā niṭṭhitā.

7. Vihārakārasikkhāpadavaṇṇanā

Kiriyāmattato samuṭṭhānabhāvato akiriyamevetaṃ. Taṃ desanāakaraṇavasena. **Bhikkhū vā anabhineyyā**ti ettha **vā**-saddo avadhāraṇatthoti veditabbo. ‘‘Āyasmā channo cetiyarukkhaṃ chedāpesī’’ti (pārā. 365) āgatattā idampi nidānāpekkhanti veditabbaṃ.

Vihārakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Duṭṭhadosasikkhāpadavaṇṇanā

‘‘Kasmā mama vandanādīni…pe… ‘ghaṭiteyeva sīsaṃ etī’ti vuttattā antimavatthuajjhāpannakaṃ vandituṃ na vaṭṭatī’’ti vadanti, taṃ na gahetabbaṃ. Parivārāvasāne upālipañcake ‘‘kati nu kho, bhante, avandiyā’’tiādinā (pari. 467) vuttapāḷiyaṃ avuttattā, ‘‘pacchā upasampannena pure upasampanno vandiyo’’ti (pari. 468) vuttattā ca, tasmā eva imissaṃ kaṅkhāvitaraṇiyaṃ ‘‘upasampannoti saṅkhyupagamana’’nti vuttaṃ. Suttādhippāyo pana evaṃ gahetabbo – avandanto sāmīcippaṭikkhepasaṅkhātāya codanāya codeti nāmāti dassanatthaṃ vuttanti. Tasmā eva ‘‘ettāvatā ca codanā nāma hotī’’ti vuttaṃ. Idha adhippetaṃ āpattiāpajjanākāraṃ dassetuṃ ‘‘‘kasmā mama vandanādīni na karosī’tiādi vutta’’nti likhitaṃ.

Katūpasampadanti yassa upasampadā ruhati, taṃ, paṇḍakādayo. **Ṭhapanakkhetta**nti ettha sabbasaṅgāhikaṃ, puggalikañcāti duvidhaṃ pavāraṇāṭhapanaṃ. Tattha sabbasaṅgāhike ‘‘suṇātu me, bhante, saṅgho…pe… tevācikaṃ pavāre’’ti **su**-kārato yāva **re**-kāro. Puggalikaṭhapane pana ‘‘saṅghaṃ, bhante, pavāremi…pe… passanto paṭī’’ti **saṃ**-kārato yāva ayaṃ sabbapacchimo **ṭi**-kāro, etthantare ekapadepi ṭhapentena ṭhapitā hoti. Uposathe pana iminānusārena viseso veditabbo ‘‘kareyyā’’ti **re**-kāre anatikkamante.

Duṭṭhadosasikkhāpadavaṇṇanā niṭṭhitā.

9. Aññabhāgiyasikkhāpadavaṇṇanā

Aññabhāgo vā assa atthīti yathā suvaṇṇassedaṃ sovaṇṇamityatra suvaṇṇavā anena suvaṇṇo ityuccate. Taṃ paṭimāya sarīraṃ, silāputtakassa sarīranti ca nidassanaṃ. Chagalakassa ‘‘dabbo’’ti dinnaṃ nāmaṃ ‘‘deso’’ti vuccati. Kasmā? Theraṃ anuddhaṃsetuṃ therassāpi apadisitabbattā. **Aññampi vatthuṃ** na theraṃyeva. **Lissati silissati vohāramattenevana** atthato. **Īsakaṃ allīyatī**ti lesoti adhippāyo. Lisaselachakolaallībhāve. Tena vuttaṃ ‘‘īsakaṃ allīyatīti leso’’ti. Yasmā desalesā atthato ninnānākaraṇaṃ, tasmā ‘‘kiñcidesaṃ lesamattaṃ upādāyā’’ti padaṃ uddharitvā ‘‘dasa lesā jātileso’’tiādi (pārā. 394) padabhājane vuttaṃ.

Aṭṭhuppattivaseneva āvibhūtanti ettha kiñca bhiyyo aniyamattā. Na hi mettiyabhūmajakānaṃ viya aññesaṃ sabbesampi ‘‘chagalakamevettha aññabhāgiyaṃ adhikaraṇaṃ hoti, aññaṃ gomahiṃsādikampi hoti, na ca mettiyabhūmajakā viya sabbepi nāmalesamattameva upādiyanti, aññampi jātilesādiṃ upādiyanti, tasmā aniyamattā na vibhattaṃ. Kiñca bhiyyo tathāvutte chagalakasseva aññabhāgiyatā sambhavati, na aññassa, yena sova dassito. Leso ca nāma lesova, na jātiādi, yena sova dassitoti evaṃ micchāgāhappasaṅgatoti veditabbaṃ. **Idha ca…pe… saññinopī**ti imasmiṃ sikkhāpade ca amūlakasikkhāpade cāti attho.

Aññabhāgiyasikkhaṃ yo, neva sikkhati yuttito;

Gacche vinayaviññūhi, aññabhāgiyataṃva so. (vajira. ṭī. pārājika 408);

Aññabhāgiyasikkhāpadavaṇṇanā niṭṭhitā.

11. Bhedānuvattakasikkhāpadavaṇṇanā

Tiṇṇaṃ uddhaṃ kammārahā…pe… karotīti ettha ‘‘ime cattāro’’ti vā ‘‘imañca imañcā’’ti vā vatvā kātuṃ na vaṭṭatīti likhitaṃ.

Bhedānuvattakasikkhāpadavaṇṇanā niṭṭhitā.

12. Dubbacasikkhāpadavaṇṇanā

Dukkhena vattabbo **dubbaco. Vuccamāno** na sahati.

Dubbacasikkhāpadavaṇṇanā niṭṭhitā.

Nigamanavaṇṇanā

‘‘Nāmamattavasenā’’ti pāṭho. ‘‘Nāmagottavasenā’’ti likhitaṃ. Idaṃ vuttaṃ hoti – ‘‘ayaṃ kiriyā bhikkhūnaṃ kātuṃ na vaṭṭatī’’ti jānitvā sace chādeti, channāva hotīti attho. **Sabhāgamattamevā**ti averisabhāgamattamevāti adhippāyo.

Vatthu ceva gottañcāti ettha **vatthū**ti vītikkamanaṃ asucimuccanaṃ. Gottanti gaṃ tāyatīti gottaṃ, sajātito aññattha gantuṃ adatvā gaṃ buddhiṃ, vacanañca tāyatīti attho. Vatthu ca sajātimeva gacchati. **Sajāti** nāmettha aññehi visiṭṭhāvisiṭṭhabhūtā kiriyā, na kāyasaṃsaggādi. **Nāmañceva āpatti cā**ti ettha **āpattī**ti vītikkamenāpannāpattiyā nāmaṃ.

Puna āgatāgatānaṃ bhikkhūnaṃ ārocentenāti ettha dvinnaṃ ārocentena ‘‘āyasmantā dhārentu’’tiṇṇaṃ vā atirekānaṃ vā ārocentena ‘‘āyasmanto dhārentū’’ti evaṃ ārocanavidhānaṃ veditabbaṃ. **Vattabhedañca ratticchedañca akatvā**ti ettha ṭhapetvā navakataraṃ pārivāsikaṃ avasesānaṃ antamaso mūlāyapaṭikassanārahādīnampi abhivādanādisādiyane, paṭipāṭiyā nisīdane, ovadane, kammikānaṃ garahaṇe cātiādīsu vattabhedo hoti. Dassanasavanavisayesu anārocane ca bhikkhūhi ekacchanne vasane ca ajānantasseva vihāre bhikkhūnaṃ āgantvā gamane cātiādīsu ratticchedo hoti. Nānāsaṃvāsakehi vinayakammābhāvato tesaṃ anārocane ratticchedo na hoti. ‘‘Dve leḍḍupāte atikkamitvā’’ti vacanato anto na vaṭṭati. Nikkhittavatteneva hutvā vicarantena yassa santike pubbe samādiyitvā ārocitaṃ, tassāpi santike pacchā nikkhipanakāle ārocetvāva nikkhipitabbaṃ. Tasmā puna samādānakālepi so ce tato gacchati, taṃ divasaṃ agantvā divā ārocetvāpi yadi evaṃ atītadivasaṃ hoti, ‘‘aruṇe uṭṭhite tassa santike ārocetvā vattaṃ nikkhipitvā vihāraṃ gantabbanti tassa santike ārocetvā vattaṃ nikkhipitabba’’nti vuttaṃ. Apica ‘‘vihāraṃ gantvā yaṃ sabbapaṭhamaṃ bhikkhuṃ passati, tassa ārocetvā nikkhipitabba’’nti vuttaṃ. Sace ratticchedo hoti, vihārasīmāpariyāpannānaṃ sabbesaṃ ārocetabbaṃ siyā. ‘‘Tassa ārocetvā’’ti idaṃ pana pubbe anārocitaṃ sandhāya vattabhedarakkhaṇatthaṃ vuttaṃ. Tasmā eva **samantapāsādikāyaṃ** (cūḷava. aṭṭha. 97) evaṃ vuttaṃ ‘‘aññaṃ vihārato nikkhantaṃ vā āgantukaṃ vā’’ti.

Suddhantaparivāse pana sace ‘‘māsamattaṃ asuddhomhī’’ti aggahesi, parivasanto puna ūnaṃ vā adhikaṃ vā sanniṭṭhānaṃ karoti, tattakampi parivasitabbameva, parivāsadānakiccaṃ natthi. Ayañhi suddhantaparivāso nāma uddhampi ārohati, heṭṭhāpi orohati. Idamassa lakkhaṇaṃ.

Samodahitvāti mūlāpattiṭṭhāne ṭhapetvā, pakkhipitvāti attho. Appaṭicchannā ce antarāpatti, mūlāya paṭikassanaṃ akatvā pubbe gahitaparivāseneva parivasitabbaṃ. Yo pana āpattiṃ āpajjitvā vibbhamitvā puna upasampanno hutvāpi paṭicchādeti, yo ca pubbe paṭicchādetvā pacchā na paṭicchādeti, yo ca ubhayattha paṭicchādeti, sabbesaṃ paṭicchannadivasavasena parivāso dātabbo. ‘‘Purimasmiṃ āpattikkhandhe vā’’ti ca ‘‘pacchimasmiṃ āpattikkhandhe vā’’ti (cūḷava. 166 ādayo) ca pāḷiyaṃ vuttattā dve bhikkhū visuddhikaṃ āpannā honti, te suddhikadiṭṭhino honti. Eko chādeti, eko na chādeti. Yo chādeti, so dukkaṭaṃ desāpetabbo. ‘‘Ubhopi yathādhammaṃ kārāpetabbā’’ti (cūḷava. 181) vacanato yaṃ kañci āpattiṃ chādetvā dukkaṭaṃ āpajjatīti veditabbo.

Tesu gatesu vā agatesu vā purimanayeneva paṭipajjitabbanti ettha ūne gaṇe caraṇaṃ, anuṭṭhahanaṃ ekarattampi gaṇena vippavāsaṃ, sace rattiyā ekakkhaṇena saṅgho vasati, sace so pure aruṇameva kenaci karaṇīyena gatoti etthapi mānattepi evaṃ jāte. ‘‘Ayañca yasmā gaṇassa ārocetvā, bhikkhūnañca atthibhāvaṃ sallakkhetvāva vasi, tenassa ūne gaṇe caraṇadoso vā vippavāso vā na hotī’’ti (cūḷava. aṭṭha. 97) **samantapāsādikāyaṃ** vuttaṃ. Tasmā tena ārocite muhuttampi nisīditvā gatepi vippavāso natthi. Pārivāsikassa, ukkhittakassa ca pakatattena tasmiṃ vasanaṃ udakapātena vāritaṃ, tasmā nānūpacārepi ekacchanne na vaṭṭati.

Idāni pāṭhavicāraṇā veditabbā – **‘‘nava paṭhamāpattikā cattāro yāvatatiyakā’’**ti idaṃ sabhāvaniyamavacanaṃ. Tena vuṭṭhānaṃ aniyamanti dasseti. Ekaccāpattivuṭṭhānañhi kammatopi hoti akammatopi, na evaṃ āpajjananti vuttaṃ hoti. **Aññataraṃ vā aññataraṃ vā**ti tesaṃ dvidhā bhinnānampi vuṭṭhānakkamabhedābhāvadīpakavacanaṃ. **Yāvatīhaṃ, tāvatīha**nti ettha ahaparicchedo aruṇavasena. **‘‘Jāna’’**nti iminā jānanappaṭicchannassa akāmā parivatthabbanti dasseti. **Tena bhikkhunā akāmā parivatthabba**nti tena bhikkhunā vasatā akāmā parivatthabbaṃ, na parivattitaliṅgenāti dassanatthaṃ vuttaṃ. **Parivutthaparivāsenā**ti ādimhi parivutthaparivāseneva parivāsato uttari itivārena ādito bhikkhunāva chārattaṃ, parivattitaliṅgena uddhampi bhikkhumānattāya paṭipajjitabbaṃ, na parivāse viya tappaccayā aciṇṇamānatto. Ciṇṇamānattova abbhetabbo, na itaro, na parivāse viya mānattārahe, pakkhamānattañca carantiyā bhikkhuniyā liṅgaṃ parivattātikkame sati ciṇṇamānatto bhikkhu hoti, puna bhikkhumānattaṃ gahetvā ciṇṇamānattova bhikkhu abbhetabboti dasseti.

Yattha siyāti yassaṃ samānasaṃvāsakasīmāyampi vīsatigaṇo bhikkhusaṅgho atthi. **Ekenapi ce ūno vīsatigaṇo**ti na yujjati, ūno ce. Na hi vīsatigaṇo, saṅgho ce ūno. Tasmā ‘‘ekenapi ce ūno saṅgho’’ti ettakameva vattabbanti ce? Na, catuvaggapañcavaggadasavaggappasaṅganivāraṇappayojanato. Tasmā vīsativaggo bhikkhusaṅgho ce bhikkhunā ekenapi ūno, naṭṭho daṭṭhabbo. Keci pana vinaye appakataññuno ‘‘yathā atirekacatuvaggopi saṅgho catuvaggakaraṇīye kamme ‘catuvaggo’ti vuccati, tathā pañcavaggadasavaggakaraṇīye kamme atirekapañcavaggadasavaggopi ‘pañcavaggadasavaggo’ti vuccati. Tasmā ūnopi catuvaggapañcavaggadasavaggavīsativaggovā’’ti maññeyyuṃ, tesaṃ maññanānivāraṇatthaṃ **‘‘ekenapi ce ūno’’**tiādi vuttaṃ. Atha vā vīsati bhikkhusaṅgho ce, ṭhapetvā ekenapi ce ūno appakatatto, taṃ ṭhapetvā ekenapi ceti evamettha attho daṭṭhabbo. **Ayaṃ tattha sāmīcī**ti vacanaṃ yaṃ vuttaṃ sabbattha ‘‘tassa āpattiyā parivāsaṃ deti, mūlāya paṭikassati, mānattaṃ deti, abbhetī’’ti, tassa āvibhāvakaraṇatthaṃ vuttanti veditabbaṃ. Tena tesu ayaṃ yathāvuttā sāmīci niyatā icchitabbā, na rājasikkhāpadādīsu viya aniyatā. Tattha hi kenaci antarāyena taṃ sāmīcimakarontepi anāpattīti dīpitaṃ hoti.

Saṅghādisesavaṇṇanā niṭṭhitā.

Aniyatakaṇḍaṃ

1. Paṭhamāniyatasikkhāpadavaṇṇanā

Aniyate āditova idaṃ pakiṇṇakaṃ. Seyyathidaṃ – idaṃ aniyatakaṇḍaṃ nippayojanaṃ tattha apubbābhāvatoti ce? Na, garukalahukabhedabhinnāpattiropanāropanakkamalakkhaṇadīpanappayojanato. Ettha hi ‘‘sā ce evaṃ vadeyya ‘ayyo mayā…pe… so ca taṃ paṭijānāti, āpattiyā kāretabbo’’’tiādinā (pārā. 446) āpattiyā garukāya, lahukāya ca āropanakkamalakkhaṇaṃ, ‘‘na kāretabbo’’ti iminā anāropanakkamalakkhaṇañca dassitaṃ. Lakkhaṇadīpanato ādimhi, ante vā uddisitabbanti ce? Na, asambhavato. Kathaṃ na tāva ādimhi sambhavati, yesamidaṃ lakkhaṇaṃ, tesaṃ sikkhāpadānaṃ adassitattā. Na ante garukamissakattā. Tasmā garukalahukānaṃ majjhe eva uddisitabbataṃ arahati ubhayamissakattā. Yā tattha pācittiyasaṅkhātā lahukāpatti dassitā, sāpi garukāti kathitā. Tenevāha ‘‘methunadhammasannissitakilesasaṅkhātena rahassādenā’’tiādi. Tasmā garukānaṃ eva anantaraṃ uddiṭṭhantipi eke. Evaṃ sati paṭhamāniyatamevālaṃ tāvatā lakkhaṇadīpanasiddhito, kiṃ dutiyenāti ce? Na, okāsaniyamapaccayamicchāgāhanivāraṇappayojanato. ‘‘Paṭicchanne āsane alaṃkammaniye’’ti okāsaniyamato hi tabbiparīte okāse idaṃ lakkhaṇaṃ na vikappitanti micchāgāho hoti. Taṃnivāraṇato dutiyāniyatampi sātthakamevāti adhippāyo. Kasmā? Okāsabhedato, rahobhedadīpanato, rahonisajjassādabhedadīpanato. Okāsaniyamabhāve ca rahonisajjassādabhedo jāto. Dvinnaṃ rahonisajjasikkhāpadānaṃ nānāttajānanañca siyā tathā kāyasaṃsaggabhedadīpanato. Nālaṃ kammaniyepi hi okāse appaṭicchanne, paṭicchannepi vā nisinnāya vātapānakavāṭacchiddādīhi nikkhantakesādiggahaṇena kāyasaṃsaggo labbhatīti evamādayopi nayā vitthārato veditabbā.

Tatridaṃ mukhamattanidassanaṃ – **okāsabhedato**ti alaṃkammaniyanālaṃkammaniyabhedato. Paṭicchannampi hi ekaccaṃ nālaṃkammaniyaṃ vātapānādinā antaritattā, ubhayappaṭicchannampi ekaccaṃ nālaṃkammaniyaṃ vijānataṃ ajjhokāsattā. **Rahobhedadīpanato**ti ettha rahabhāvasāmaññepi raho dvidhā paṭicchannāpaṭicchannabhedatoti adhippāyo. **Rahonisajjassādabhedadīpanato**ti methunassādavasena nisajjā, duṭṭhullassādavasena nisajjāti tādisassa bhedassa dīpanatoti attho. ‘‘Idha āgatanayattā bhikkhunipātimokkhe idaṃ kaṇḍaṃ parihīnanti veditabba’’nti vadanti. ‘‘Aṭṭhuppattiyā tattha anuppannattā’’ti eke, taṃ anekantabhāvadīpanato ayuttaṃ. Sabbabuddhakāle hi bhikkhūnaṃ pañca, bhikkhunīnaṃ cattāro ca uddesā santi. Pātimokkhuddesapaññattiyā asādhāraṇattā tattha niddiṭṭhasaṅghādisesapācittiyānanti eke. Tāsañhi bhikkhunīnaṃ ubbhajāṇumaṇḍalika (pāci. 658) -aṭṭhavatthuka (pāci. 675) -vasena kāyasaṃsaggaviseso pārājikavatthu, ‘‘hatthaggahaṇaṃ vā sādiyeyya, kāyaṃ vā tadatthāya upasaṃhareyyā’’ti (pāci. 675) vacanato sādiyanampi, ‘‘santiṭṭheyya vā’’ti (pāci. 675) vacanato ṭhānampi, ‘‘saṅketaṃ vā gaccheyyā’’ti (pāci. 675) vacanato gamanampi, ‘‘channaṃ vā anupaviseyyā’’ti (pāci. 675) vacanato paṭicchannaṭṭhānappavesopi hoti, tathā ‘‘rattandhakāre appadīpe, paṭicchanne okāse ajjhokāse ekenekā santiṭṭheyya vā sallapeyya vā’’ti (pāci. 839) vacanato duṭṭhullavācāpi pācittiyavatthukanti katvā tāsaṃ aññathā aniyatakaṇḍassa avattabbatāpattito na vuttanti tesaṃ adhippāyo. Pakiṇṇakaṃ.

‘‘Desanāvuṭṭhānagāminīnaṃ āpattīnaṃ vasena alajjiādayo lajjīnaṃ codessantī’’ti āgatattā lajjipaggahatthāya patirūpāyapi upāsikāya vacanena akatvā bhikkhusseva paṭiññāya kātabbanti āpattiyo pana lakkhaṇadassanatthaṃ paññattaṃ vitthāranayameva gahetvā vattuṃ yuttaṃ ‘‘ime kho panāyasmanto dve aniyatā dhammā’’ti (pārā. 443) uddesadassanattāti likhitaṃ. **Sotassa raho**ti ettha **raho**ti vacanasāmaññato vuttaṃ. Duṭṭhullasāmaññato duṭṭhullārocanappaṭicchādanasikkhāpadesu pārājikavacanaṃ viya. Tasmā **‘‘cakkhusseva pana raho ‘raho’ti idha adhippeto’’**ti vuttaṃ. Kathaṃ paññāyatīti ce? ‘‘Mātugāmo nāma…pe… antamaso tadahujātāpi dārikā’’ti (pārā. 445) vuttattā duṭṭhullobhāsanaṃ idha nādhippetanti dīpitamevāti. **Antodvādasahatthepī**ti **pi**-saddena apihitakavāṭassa gabbhassa dvāre nisinnopīti attho. Acelakavagge rahopaṭicchannāsanasikkhāpade (pāci. 288) ‘‘yo koci viññū puriso dutiyo hotī’’ti imassa anurūpato **‘‘itthīnaṃ pana satampi anāpattiṃ na karotiyevā’’**ti vuttaṃ. ‘‘Alaṃkammaniyeti sakkā hoti methunaṃ dhammaṃ paṭisevitu’’nti (pārā. 445) vibhaṅge vacanato rahonisajjassādo cettha methunadhammasannissitakileso, na dutiye viya duṭṭhullavācassādakileso. Tasmā ca paññāyati sotassa raho nādhippetoti.

Tiṇṇaṃ dhammānaṃ aññatarena vadeyyāti rahonisajjasikkhāpadavasena nisinnassa tassānusārena pācittiyameva avatvā pārājikasaṅghādisesāyapi āpattiyā bhedadassanatthaṃ vuttaṃ. Puna āpattippaṭijānanaṃ avatvā kasmā ‘‘nisajjaṃ bhikkhu paṭijānamāno’’ti vatthuppaṭijānanaṃ vuttanti? Vuccate – āpattiyā codite vinayadharena ‘‘kismiṃ vatthusmi’’nti pucchite cuditakena ‘‘imasmiṃ vatthusmi’’nti vutte vinayadharena ‘‘īdisaṃ nāma akāsī’’ti pucchite so vatthuṃ paṭijānamānova kāretabboti dassanatthaṃ **‘‘nisajjaṃ bhikkhu paṭijānamāno’’**ti vuttaṃ. Yadi evaṃ nisajjaṃ paṭijānamānopi āpattiyāva kāretabboti? Anurūpameva. Evaṃ pana gahetabbaṃ – tiṇṇampi āpattīnaṃ vatthūni aggahetvā idha sikkhāpadavasena nisajjameva vuttaṃ. Tasmiṃ gahitepi hi āpatti gahitāva hotīti. **Yena vā sā**ti ettha **vā**-saddo ‘‘tena so bhikkhu kāretabbo vā’’ti yojetabbo. So ca vikappattho. Tasmā ‘‘kāretabbo vā paṭijānamāno, na vā kāretabbo appaṭijānamāno’’ti attho. Tena vuttaṃ **‘‘paṭijānamāno vā’’**tiādi. Rahonisajjasikkhāpadavasena nisajjapaccayā āpattiyā vuttattā sesesupi sesasikkhāpadavasena āpatti gahetabbā. **‘‘Samuṭṭhānādīni paṭhamapārājikasadisānevā’’**ti vuttattā idha duṭṭhullobhāsanassa anadhippetabhāvo veditabbo.

Paṭhamāniyatasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyāniyatasikkhāpadavaṇṇanā

Saṅghādisesena vāti kāyasaṃsaggaduṭṭhullobhāsanena. Tasmā evaṃ kāyasaṃsaggavāro pāḷiyampi vutto. **Anandho abadhiro**ti anandho kāyasaṃsaggaṃ passati, abadhiro duṭṭhullaṃ suṇāti, tasmā eva adinnādānasadisānevāti vutta’’nti likhitaṃ. Ettha ca kāyavācācittato samuṭṭhānaṃ kathanti ce? Kāyasaṃsaggañhi samāpajjanto duṭṭhullampi bhaṇati, duṭṭhullaṃ bhaṇanto nisīdati cāti sambhavati, duṭṭhullameva vā sandhāya vuttaṃ. Tañhi adinnādānasamuṭṭhānanti.

Yo desanaṃ sabbavidūpamova;
Nānānayākāravicittabhedaṃ;
Ñātuṃ upāyāna mano satimā;
Taṃ lābhahetuṃ na karoti puññanti.

Dutiyāniyatasikkhāpadavaṇṇanā niṭṭhitā.

Aniyatavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍaṃ

1. Cīvaravaggo

1. Kathinasikkhāpadavaṇṇanā

Nissaggiyakaṇḍe tiṇṇaṃ kathinasikkhāpadānaṃ, vassikasāṭikaaccekacīvarasāsaṅkasikkhāpadānañca ekadesanāya tathākiṇṇāpattikkhandhāva veditabbā –

Kathinaṃ yassa cattāro, sahajā samayadvayaṃ;
Channaṃ sikkhāpadānañca, ekadesavinicchayo.

Tattha **kathina**nti ‘‘saṅghassa anumodanāya, gaṇassa anumodanāya, puggalassa atthārā saṅghassa atthataṃ hoti kathina’’nti (pari. 414) vacanato tesaṃyeva anumodanādidhammānaṃ saṅgaho **kathinaṃ** nāma. Yathāha ‘‘kathinaṃ jānitabbanti tesaññeva dhammānaṃ saṅgaho samavāyo nāmaṃ nāmakamma’’ntiādi (pari. 412). Tasmā **kathina**nti idaṃ bahūsu dhammesu nāmamattaṃ, na paramatthato eko dhammo. Ko panassa atthāroti? Tadekadesova khīrassa dhārā viya. Yathā cāha ‘‘atthāro ekena dhammena saṅgahito vacībhedenā’’ti. **Sahajā** nāma aṭṭha mātikā, dve palibodhā, pañcānisaṃsāti ime pannarasa dhammā. **Samayadvayaṃ** nāma kathinatthārasamayo, cīvarasamayo cāti. Tattha **kathinatthārasamayo** vassānassa pacchimo māso. **Cīvarasamayo** nāma anatthate kathine ayaṃ kattikamāso, atthate cattāro hemantikā cāti pañca māsā.

Tattha **aṭṭha mātikā** nāma pakkamanantikādayo. Tā sabbāpi atthārena ekato uppajjanti nāma. Tabbhāvabhāvitāya atthāre sati uddhāro sambhavati. Tattha kathinatthārena ekuppādā ekanirodhā antarubbhāro sahubbhāro, avasesā kathinubbhārā ekuppādā, nānānirodhā ca. Tattha **ekanirodhā**ti atthārena saha nirodhā, antarubbhārasahubbhārānaṃ uddhārābhāvo ekakkhaṇe hotīti attho. Sesā nānā nirujjhanti nāma. Tesu hi uddhārabhāvaṃ pattesupi atthāro tiṭṭhati evāti aṭṭhakathāyaṃ atthavibhāvanā. Sace atthate kathine bhikkhusmiṃ sāpekkhe tamhā āvāsā pakkamante saṅgho **antarubbhāraṃ** karoti, tassa bhikkhuno paṭhamameva mūlāvāse niṭṭhitacīvarapalibodhābhāvepi sati antarubbhāre palibodho chijjati satipi sāpekkhatāya saussāhattā. Iminā pariyāyena **pakkamanantiko kathinuddhāro** atthārena ekuppādo nānānirodho hoti. Tathā antarubbhāre sati suṇantassāpi yāva cīvaraniṭṭhānaṃ na gacchati, tāva parihārasambhavato **niṭṭhānantiko**. Yāva sanniṭṭhānaṃ na gacchati, tāva parihārasambhavato **sanniṭṭhānantiko**. Yāva na nassati, tāva parihārasambhavato **nāsanantiko**. Yāva na suṇāti, tāva parihārasambhavato **savanantiko**. Yāva cīvarāsā na chijjati, tāva parihārasambhavato **āsāvacchediko**. Yāva sīmaṃ nātikkamati, tāva parihārasambhavato **sīmātikkantiko**. Atthārena ekuppādo nānānirodho hotīti veditabbo.

Tattha antarubbhārasahubbhārā dve antosīmāyaṃ eva sambhavanti, na bahisīmāyaṃ. Pakkamanasavanasīmātikkantikā bahisīmāyameva sambhavanti, na antosīmāyaṃ. Niṭṭhānasaaāṭṭhānāsāvacchedikā antosīmāyañceva bahisīmāyañca. Antarubbhāro saṅghāyatto, pakkamananiṭṭhānasanniṭṭhānasīmātikkantikā puggalādhīnā, sesā tadubhayaviparītā.

Tattha **‘‘niṭṭhitacīvarasmi’’**nti iminā cīvarapalibodhābhāvameva dīpeti. Na āvāsapalibodhābhāvaṃ. **‘‘Ubbhatasmiṃ kathine’’**ti iminā ubhayapalibodhābhāvaṃ dīpeti, tasmā ubhayapalibodhābhāvadīpanatthaṃ tadeva vattabbanti ce? Na, visesattā. Kathaṃ? Kāmañcetaṃ tasmā ‘‘ubbhatasmiṃ kathine’’ti kesañci kathinuddhārānaṃ nānānirodhattā, saṅghapuggalādhīnānadhīnattā ca antobahiubhayasīmāsu niyamāniyamato ca ubbhatasmiṃ kathine saṅghassa, na puggalassa ubbhataṃ hoti, tathāpi ‘‘ubbhatasmiṃ kathine’’ti idaṃ sāmaññavacanaṃ. Tasmā ‘‘niṭṭhitacīvarasmi’’nti iminā niyameti.

Kiṃ vuttaṃ hoti – saṅghassa antarubbhārena ubbhatasmiṃ kathine acchinnacīvarapalibodho bahisīmāgato pacchā gantvā attano sīmāgato aniṭṭhitacīvaro ānisaṃsaṃ labhati evāti katvā ‘‘niṭṭhitacīvarasmi’’nti vuttanti veditabbaṃ. Tattha **āvāsapalibodho** nāma vasati vā tasmiṃ āvāse, sāpekkho vā pakkamati. **Cīvarapalibodho** nāma cīvaraṃ akataṃ vippakataṃ, cīvarāsānupacchinnā, tabbiparītena apalibodho veditabbo. Tattha anatthatakathinānaṃ cīvarakālasamaye niyamato cattāro ānisaṃsā labbhanti, asamādānacāro aniyamato. Tena sāsaṅkasikkhāpadaṃ vuttaṃ. Kathaṃ cattāro niyatāti ce? ‘‘Cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso’’ti (pārā. 649) vacanato anatthatakathinānaṃ tasmiṃ māse yāvadatthacīvaraṃ siddhaṃ, tathā tatiyakathinasikkhāpade (pārā. 497 ādayo) akālacīvaraṃ nāma piṭṭhisamayato paṭṭhāya taṃ paṭiggahetvā saṅghato labhitabbaṃ ce, yāva cīvarakālasamayaṃ nikkhipitvā bhājetvā gahetabbaṃ. Puggalikaṃ ce, vassānassa chaṭṭhapakkhassa pañcamito paṭṭhāya yāva cīvarakālasamayaṃ anadhiṭṭhitaṃ avikappitaṃ vaṭṭati accekacīvarasikkhāpadena anuññātattā, na tato paraṃ. Tadā uppannacīvarassa paṭisiddhattā paṭhamakathinena. Tattha aṭṭhakathāyaṃ vuttanayo saṅghikaṃ sandhāya, tathā **porāṇagaṇṭhipade** cāti veditabbaṃ.

Paṭhamakathine (pārā. 459 ādayo) paṭhamapaññattiyā, avisesena vā ekādasame divase āpatti. Vassānassa hi antonivāraṇatthaṃ aṭṭhakathāya ‘‘niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine’’ti (pārā. 462 ādayo) vuttaṃ. Eseva nayo dutiye, tatiye ca. Tena cīvarakālato pure vā anto vā uppannaṃ cīvarakālato uddhaṃ ekadivasampi parihāraṃ na labhati. Yadi labheyya, accekacīvarasikkhāpadavirodho. ‘‘Yāva cīvarakālasamayaṃ nikkhipitabbaṃ, tato ce uttari nikkhipeyya, nissaggiya’’nti (pārā. 648) hi tattha vuttaṃ. Vassāvāsikabhāvena saṅghato laddhaṃ vuṭṭhavassattā attano santakabhūtaṃ accekacīvaraṃ cīvarakālasamayaṃ atikkāmayato eva āpatti, na accekacīvarakālaṃ atikkāmayato āpattīti. ‘‘Anatthate kathine ekādasamāse uppanna’’nti (pārā. 500) vacanato yo ca tattha cīvaruppādo, so ca nesaṃ bhavissatīti siddhaṃ, anāmantacāragaṇabhojanasikkhāpade ‘‘aññatra samayā’’ti (pāci. 222 ādayo) vuttattā sesadvayaṃ siddhameva. Tasmā ‘‘kālepi ādissa dinnaṃ, etaṃ akālacīvara’’nti (pārā. 500) vacanato ādissa dinnacīvaraṃ parihāraṃ na labhati.

Aparakattikāyameva vā ubbhatasmiṃ kathine labhati, evaṃ ‘‘ubbhatasmiṃ kathine’’ti vuttattāti ce? Na vattabbaṃ. Cha ṭhānāni hi sāpekkhatāya vuttāni. Duṭṭhadosadvaye adhikaraṇacatutthaṃ, paṭhamāniyate sotassa raho, tatiyakathine ādissa dinnaṃ cīvaraṃ, accekacīvarasikkhāpade ‘‘saññāṇaṃ katvā nikkhipitabba’’nti padaṃ, duṭṭhullārocanappaṭicchādanadvaye adhikaraṇaṃ, pārājikavacanañca, tīsu kathinasikkhāpadesu ‘‘aṭṭhannaṃ mātikānaṃ aññatarāyā’’ti vacananti. Tattha **ādissa dinnaṃ cīvaraṃ** saṅghikaṃ bhājitabbacīvaraṃ sandhāya vuttaṃ, na puggalikaṃ. **Saññāṇaṃ katvā nikkhipitabba**nti vassāvāsikacīvaraṃ sandhāya vuttaṃ. Avuṭṭhavassena pacchā dātabbattā saññāṇaṃ kātabbaṃ, na ñātippavāritato laddhaṃ puggalikaṃ sandhāya. Tasmā duvidhaṃ accekacīvaraṃ saṅghe ninnaṃ, puggale ninnañcāti siddhaṃ. Tattha saṅghe pariṇataṃ accekacīvaraṃ vassūpanāyikadivasato paṭṭhāya, piṭṭhisamayato paṭṭhāya vā yāva pavāraṇā nikkhipituṃ vaṭṭati eva saṅghikattā, puggalikampi ‘‘vassaṃvuṭṭhakāle gaṇhathā’’ti dinnattā. Tādisañhi yāva vassaṃvuṭṭho na hoti, tāva tasseva dāyakassa santakaṃ hoti. Ettako visesahetu.

‘‘Anaccekacīvare anaccekacīvarasaññī cīvarakālasamayaṃ atikkāmeti, anāpattī’’ti vacanato accekacīvarakasseva so aparādho. Yena ‘‘virodho’’ti vacanaṃ dasseyyāti na vinaye visesahetu pariyesitabbo. Buddhavisayattā pamāṇanti ce? Na, yadi evaṃ ettha attano santakabhūtampi accekacīvaraṃ saññāṇaṃ katvā nikkhipitabbameva, na adhiṭṭhātabbaṃ na vikappetabbaṃ na vissajjetabbaṃ. Tato ‘‘anāpatti, antosamaye adhiṭṭheti vikappeti vissajjetī’’tiādivacanavirodho (pārā. 651) adhivāsetabbo siyā. Tathā ‘‘vassānassa pacchime māse kathinuddhāre kate tasmiṃ māse atthate kathine kathinuddhāradivasaṃ atikkāmeti, nissaggiyaṃ hotī’’ti vacanato nissaggiyaṃ hotīti ayampi atthavirodho adhivāsetabbo siyā. Tasmiñca ‘‘anaccekacīvare anāpattī’’ti vuttaṃ, tañca anadhiṭṭhitaṃ avikappitamevāti ettako visesahetu. Atirekacīvarañcetaṃ paṭhamasikkhāpadenāpatti, itaraṃ ce anāpattiyevāti imassa atthassa ayaṃ bhagavato visesahetu. Tathā atirekadasāhānāgatāyeva kattikapuṇṇamāya saṅghassa vassāvāsikatthaṃ accekacīvaraṃ viya dadamānaṃ na gahetabbaṃ, dasāhānāgatāya eva gahetabbanti ettako visesahetu. Tato aṭṭhakathānayavirodho ca adhivāsetabbo siyā. Tattha ‘‘adhiṭṭhitato paṭṭhāya uppannaṃ accekacīvaraṃ na hotī’’ti vatvā aññathā nayo dassito. **Porāṇagaṇṭhipade** so ca nayo saṅghikaṃ upādāya vuttattā na virujjhatīti neva so ca paṭikkhitto. Yathā anaccekacīvaraṃ chaṭṭhito paṭṭhāya uppannaṃ atirekadasāhānāgatāyapi paṭiggahetabbaṃ, paṭiggahetvā cīvarakālasamayaṃ atikkāmayatopi anāpattīti ayampi nayo adhivāsetabbo siyā. Tato paṭhamakathinavirodho. Dasāhānāgatāya eva paṭiggahetabbaṃ, paṭiggahetvā cīvarakālasamayaṃ atikkāmayato anāpattīti ce, taṃ dve dasāhe labhatīti ettako visesahetu.

Antarā anāpattikkhettacīvarakālappaviṭṭhattā adhiṭṭhahitvā paccuddhaṭaṃ viya taṃ punapi dasāhe labhatīti ce? Na, kālappaveso adhiṭṭhānaṃ viya hotīti ce? Na, ‘‘vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu’’nti vacanavirodhaṃ katvā, tato paraṃ dasāhaṃ avikappentassāpi anāpatti siyā. Apica yaṃ vuttaṃ aṭṭhakathāyaṃ ‘‘vassikasāṭikā antovasse laddhā ceva niṭṭhitā ca, antodasāhe adhiṭṭhātabbā, dasāhātikkame niṭṭhitā, tadaheva adhiṭṭhātabbā, dasāhe appahonte cīvarakālaṃ nātikkāmetabbā’’ti (pārā. aṭṭha. 2.630). Tena āpattito na mucceyya. Kālappaveso hi adhiṭṭhānapariyāyo na jātoti. Ettāvatā yathāvutto atthavikappo pāḷinayeneva patiṭṭhāpito hoti.

Apicettha yaṃ vuttaṃ aṭṭhakathāyaṃ ‘‘dasāhe appahonte cīvarakālaṃ nātikkāmetabbā’’ti, tatthapi cīvarakāle uppannaṃ, dasāhe appahonte cassa karaṇaṃ natthi, taṃ accekacīvaraṃ akālacīvaramiva cīvarakālaṃ nātikkāmetabbanti siddhametaṃ. Pāḷito ca tañce antokāle uppajjati, dasāhe appahontepi uppajjati, evaṃ uppannaṃ accekacīvaraṃ accekacīvarameva na hoti. Na hi taṃ kālavisesavasena accekacīvarasaṅkhaṃ gacchati. Vuttañhetaṃ ‘‘accekacīvaraṃ nāma senāya vā gantukāmo hoti, pavāsaṃ vā gantukāmo hoti, gilāno vā hoti, gabbhinī vā hoti, assaddhassa vā saddhā uppannā hoti…pe… ‘vassāvāsikaṃ dassāmī’ti evaṃ ārocitaṃ, etaṃ accekacīvaraṃ nāmā’’ti (pārā. 649). Tasmā yathā taṃ cīvaraṃ nātikkāmetabbaṃ, tathā anaccekacīvarampīti siddhaṃ hoti. Tena vuttaṃ aṭṭhakathāyaṃ ‘‘dasāhe appahonte cīvarakālaṃ nātikkāmetabbā’’ti. Apica yadi evaṃ taṃ accekacīvarasikkhāpadameva accekacīvaraṃ cīvarakālaṃ nātikkāmetabbanti imassa pana atthavisesassa dassanatthaṃ bhagavatā paññattaṃ.

Mahāaṭṭhakathāyaṃ pana taṃ evaṃ vuttaṃ – kāmañcedaṃ ‘‘dasāhaparamaṃ atirekacīvaraṃ dhāretabba’’nti iminā siddhaṃ, aṭṭhuppattivasena pana apubbaṃ viya atthaṃ dassetvā sikkhāpadaṃ ṭhapitanti atthavisesadīpanapayojanato. Tasmā taṃ tassa atthavisesadassanatthaṃ vuttanti siddhameva. Tasmāpi veditabbameva yaṃ kiñci cīvaraṃ cīvarakālasamayaṃ nātikkāmetabbanti. Apica yaṃ vuttaṃ aṭṭhakathāyaṃ ‘‘chaṭṭhito paṭṭhāya pana uppannaṃ anaccekacīvarampi paccuddhāretvā ṭhapitacīvarampi etaṃ parihāraṃ labhatī’’ti (pārā. aṭṭha. 2.646-649). Tena ‘‘anaccekacīvare anaccekacīvarasaññī cīvarakālasamayaṃ atikkāmeti, anāpattī’’ti (pārā. 650) imināpi anaccekacīvarassāpi accekacīvaraparihāralābhaṃ dīpetīti.

Ettāvatā yathāvutto dutiyo atthavikappo pāḷinayena, aṭṭhakathānayena ca patiṭṭhāpito hoti. Evaṃ tāva pakiṇṇakāya adhikathā parato pāṭhato vitthāritā hotīti apakiṇṇakaṃ.

Cīvarapalibodho, āvāsapalibodho cāti dve palibodhā. Tesu ekapalibodhepi sati anāmantacārādiānisaṃsaṃ labhati, taṃ idha natthīti dassetuṃ **‘‘niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine’’**ti vuttaṃ. Tasmā eva **‘‘atthatakathinassa hi bhikkhuno’’**tiādi vuttaṃ. **Kathinatthārārahassā**ti ettha ‘‘aṭṭhahi aṅgehi samannāgato puggalo bhabbo kathinaṃ attharituṃ – pubbakaraṇaṃ jānāti, paccuddhāraṃ jānāti, adhiṭṭhānaṃ jānāti, atthāraṃ jānāti, mātikaṃ jānāti, palibodhaṃ jānāti, uddhāraṃ jānāti, ānisaṃsaṃ jānātī’’ti (pari. 409) vacanato imehi aṭṭhahi aṅgehi samannāgato puggalo kathinatthārāraho nāma. **Pubbakaraṇaṃ** nāma dhovanavicāraṇacchedanasibbanarajanakappakaraṇaṃ.

‘‘Cīvaraṃ nāma khoma’’ntiādinā pāḷivasena jātiñca pamāṇañca dassetvā idāni atirekacīvaraṃ dassetuṃ **‘‘yaṃ pana vuttaṃ adhiṭṭhitavikappitesū’’**tiādi vuttaṃ. **Ṭhapitaṭṭhānaṃ sallakkhetvā’’**ti vuttepi yasmiṃ ṭhāne yaṃ ṭhapitaṃ, tasmiṃ taṃ pacchā hotu vā, mā vā, adhiṭṭhānaṃ ruhateva. Pure pacchā ṭhapanaṭṭhānaṃ na pamāṇaṃ.

Antimavatthuṃ ajjhāpannassa bhikkhubhāvapariccāgavasena setavatthanivāsanaṃ vā kāsāvacajanaṃ vā **hīnāyāvattanaṃ**.

Ekādasame aruṇuggamaneti antimaṃ ṭhapetvā tato purimatarasminti attho veditabbo. Tattha **antimaṃ** nāma aparakattikāya paṭhamāruṇuggamanaṃ. Tañhi kālattā nissaggiyaṃ na karoti. Idha ‘‘niṭṭhitacīvarasmiṃ bhikkhunā’’ti karaṇavacanaṃ nidānānapekkhaṃ nidāne karaṇābhāvato. Tasmā eva ‘‘dasāhaparama’’nti ayamettha anupaññattīti vuttaṃ. ‘‘Anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetu’’ntiādi (mahāva. 358) vacanato ca idha ‘‘vikappetī’’ti avisesena vuttavacanaṃ viruddhaṃ viya dissati, na ca viruddhaṃ tathāgatā bhāsanti, tasmā evamassa attho veditabbo – ticīvaraṃ ticīvarasaṅkhepena parihārato adhiṭṭhātumeva anujānāmi, na vikappetuṃ. Vassikasāṭikaṃ pana catumāsato paraṃ vikappetumeva, na adhiṭṭhātunti. Evañca pana sati yo ticīvare ekena cīvarena vippavasitukāmo hoti, tassa ticīvarādhiṭṭhānaṃ paccuddharitvā vippavāsasukhatthaṃ vikappanāya okāso dinno hoti, dasāhātikkame ca anāpattīti. Etena upāyena sabbattha vikappanāya apaṭisiddhabhāvo veditabboti likhitaṃ.

Imassa pana sikkhāpadassa ayaṃ saṅkhepavinicchayo – anatthate kathine hemantānaṃ paṭhamadivasato paṭṭhāya, atthate kathine gimhānaṃ paṭhamadivasato paṭṭhāya uppannacīvaraṃ sandhāya **‘‘niṭṭhitacīvarasmi’’**ntiādi vuttaṃ. Etthāha – ‘‘rajakehi dhovāpetvā setakaṃ kārāpentassāpi adhiṭṭhānaṃ adhiṭṭhānamevā’’ti (pārā. aṭṭha. 2.465) vacanato arajitepi adhiṭṭhānaṃ ruhatīti. Tena sūcikammaṃ katvā rajitvā kappabinduṃ datvā adhiṭṭhātabbanti niyamo kātabbo, na kātabboti? Kattabbova. Patto viya adhiṭṭhito yathā puna setabhāvaṃ vā tambabhāvaṃ vā patto adhiṭṭhānaṃ na vijahati, na ca pana tādiso yaṃ adhiṭṭhānaṃ upagacchati, evametaṃ daṭṭhabbanti. ‘‘Sve kathinaṃ uddharissatī’’ti laddhacīvaraṃ sace ajjeva na adhiṭṭhāti, aruṇuggamane eva nissaggiyaṃ hoti. Kasmā? ‘‘Niṭṭhitacīvarasmi’’ntiādinā (pārā. 462-463;) sikkhāpadassa vuttattā. Kathinabbhantare dasāhato uttaripi parihāraṃ labhati, kathinato pana pacchā ekadivasampi na labhati. Yathā kiṃ – yathā atthatakathino saṅgho ticīvaraṃ atthatadivasato paṭṭhāya yāva ubbhārā ānisaṃsaṃ labhati, na tato paraṃ, evaṃ atthatadivasato paṭṭhāya yāva ubbhārā labhati, uddhate pana kathine ekadivasampi na labhati. Etthāha – ubbhatadivasato paṭṭhāya puna dasāhaṃ labhatīti? Na, kasmā? ‘‘Anujānāmi, bhikkhave, dasāhaparamaṃ atirekacīvaraṃ dhāretu’’nti vacanato. Kathinabbhantarepi ekādase aruṇuggamane nissaggiyanti āpannaṃ. Taṃ pana atippasaṅgaṃ nivāretuṃ ‘‘niṭṭhitacīvarasmi’’ntiādi vuttaṃ, na kathinadivasāni adivasānīti dīpanatthaṃ. Ayamattho tattha tattha āvibhavissati. Atha vā vassikasāṭikā anatirittappamāṇā nāmaṃ gahetvā vuttanayeneva cattāro vassike māse adhiṭṭhātabbā, tato paraṃ paccuddharitvā vikappetabbāti vuttaṃ. Ettha ‘‘paccuddharitvā’’ti vacane uposathadivase eva paccuddharitvā vikappetvā ṭhapitaṃ hoti, tato paraṃ hemantassa paṭhamadivasato paṭṭhāya paccuddharaṇābhāvā. Evaṃ kathinabbhantare uppannacīvarampi veditabbanti likhitaṃ.

Kathinasikkhāpadavaṇṇanā niṭṭhitā.

2. Udositasikkhāpadavaṇṇanā

‘‘Atthatakathinassa pañca māse baddhasīmāyaṃ yattha katthaci cīvaraṃ nikkhipitvā pakkamantassa anāpattī’’ti aṭṭhakathāyaṃ vuttaṃ. ‘‘Abaddhasīmāyapi vaṭṭatī’’ti idaṃ abaddhasīmāyaṃ kathinatthārañca āraññakasikkhāpadañca sādhetīti likhitaṃ. Idāni –

> ‘‘Chinnaṃ dhutaṅgaṃ sāsaṅka-sammato santaruttaraṃ;
> Acīvarassānāpatti, paccuddhārādisiddhito’’ti. (vajira. ṭī. pārājika 479) –

Idaṃ pakiṇṇakaṃ veditabbaṃ.

Tatrāyaṃ codanāpubbaṅgamavinicchayo – keci ‘‘diguṇaṃ saṅghāṭi’’nti (mahāva. 348) vacanato ‘‘ekaccikā saṅghāṭi nādhiṭṭhātabbā. Sace adhiṭṭhāti, na ruhatī’’ti vatvā upasampadāpekkhānampi diguṇaṃyeva saṅghāṭiṃ datvā upasampādenti, te iminā suttalesena saññāpetabbā. Bhagavatā hi ‘‘chinnakaṃ saṅghāṭiṃ, chinnakaṃ uttarāsaṅgaṃ, chinnakaṃ antaravāsaka’’nti paṭhamaṃ anuññātaṃ. Tato ‘‘aññatarassa bhikkhuno ticīvare kariyamāne sabbaṃ chinnakaṃ nappahoti. Dve chinnakāni ekaṃ achinnakaṃ nappahoti, dve achinnakāni ekaṃ chinnakaṃ nappahotī’’ti imasmiṃ vatthusmiṃ ‘‘anujānāmi, bhikkhave, anvādhikampi āropetu’’nti (mahāva. 360) anuññātaṃ, tasmā ekaccikāpi saṅghāṭi vaṭṭatīti siddhaṃ. Yā chijjamānāpi nappahoti, tassā kuto diguṇatāti? Aṭṭhakathāyampissa vuttaṃ ‘‘anvādhikampi āropetunti āgantukapattampi dātuṃ, idaṃ pana appahonake āropetabbaṃ. Sace pahoti, āgantukapattaṃ na vaṭṭati, chinditabbamevā’’ti (mahāva. aṭṭha. 360). Kathinaṃ pana **chinnakameva** vaṭṭati, āveṇikalakkhaṇattā, ‘‘chinnakaṃ diguṇaṃ nappahotī’’ti vacanābhāvato cāti sanniṭṭhānamettha gantabbanti.

Dhutaṅganti anupasampannānaṃ tecīvarikadhutaṅgābhāvato ticīvareneva tecīvarikoti, tesaṃ adhiṭṭhānābhāvato **‘‘adhiṭṭhitenevā’’**ti vattabbaṃ hotūti ce? Na, dhutaṅgabhedena virodhappasaṅgato. Catutthacīvarasādiyanena hi dhutaṅgabhedo, na ticīvaravippavāsena, nāpi atirekacīvarasādiyanena, nāpi atirekacīvaradhāraṇena. Yasmā pana bhikkhūnaṃ eva bhagavatā adhiṭṭhānavasena nava cīvarāni anuññātāni, jātivasena ca vuttāni, na evaṃ anupasampannānaṃ, tasmā nesaṃ cīvaraniyamābhāvā na taṃ dhutaṅgaṃ anuññātaṃ gahaṭṭhānaṃ viya. Tasmā tassa samādānavidhāne avacanato ca sanniṭṭhānamettha gantabbanti.

Sāsaṅkasammatoti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. sāsaṅkasikkhāpadavaṇṇanā) sāsaṅkasikkhāpade visuṃ aṅgāni na vuttāni, ‘‘sesamettha cīvaravaggassa dutiyasikkhāpade vuttanayeneva veditabba’’nti vuttaṃ, na ca panetaṃ vuttaṃ. Tattha rattivippavāso catutthamaṅgaṃ, idha chārattavippavāso, ayamettha visesoti. Tasmā aṅgasāmaññato ca sammutisāmaññato ca sāsaṅkasikkhāpadamevidanti idaṃ nippadesaṃ, taṃ sappadesaṃ māsaparamattā. Tattha bahigāmepi gāmasīmaṃ okkamitvā vasitvā pakkamantassa anāpatti, idha na tathā. Idha anantare anantare aruṇuggamane nissaggiyaṃ, tattha sattameti ayaṃ imesaṃ dvinnaṃ viseso. Aṅgāni pana cīvaranikkhepanaṅgasampattito vipariyāyena, idha vuttanayena ca siddhattā na vuttāni. Tāni kāmaṃ na vuttāni, tathāpi catutthamaṅgaṃ visesitabbaṃ, na pana visesitaṃ. Kiṃ kāraṇaṃ? Idha vuttanissajjanakkamena nissajjitvā āpattidesanato, tatthāpannāpattivimokkhadīpanatthaṃ. Saṃvaccharavippavutthampi rattivippavutthameva, pageva chārattavippavutthaṃ. Evaṃ santepi tattha yathāvuttaaṅgasampattiyā sati tattha vuttanayeneva nissajjitabbaṃ. Hemante, gimhe vā nissajjati ce? Idha vuttanayenāpi nissajjituṃ vaṭṭatīti ñāpanatthaṃ catutthamaṅgaṃ na visesitanti no takkoti ācariyo. Māsātikkantaṃ, dasāhātikkantampi cīvaraṃ ‘‘dasāhātikkanta’’nti vatvā nissaṭṭhameva, na ūnamāsaṃ hutvā ‘‘dasāhātikkanta’’nti vatvā, māsātikkanta’’nti vatvāti eke. Tathāpi sace paccāsācīvaraṃ hoti, nissaggiyaṃ. ‘‘Dasāhātikkanta’’nti vatvā mūlacīvaraṃ pana ‘‘māsātikkanta’’nti vatvā nissajjitabbaṃ.

‘‘Santaruttara’’nti vā ‘‘saṅghāṭi’’nti vā ‘‘cīvara’’nti vā kiṃ ticīvaraṃ, udāhu aññampīti? Kiñcettha – yadi ticīvarameva paṭisiddhaṃ, pariyāpannavasena acchinnacīvaraachandanadhovāpanaviññattiādivirodho. Atha aññampi ‘‘niṭṭhitacīvarasmi’’nti evamādinā virodhoti? Vuccate – na niyamato veditabbaṃ yathāsambhavaṃ gahetabbato. Tathā hi ‘‘cīvaraṃ nikkhipitvā santaruttarena janapadacārikaṃ pakkamantī’’ti (pārā. 471) evamādīsu ticīvarameva, ‘‘na, bhikkhave, santaruttarena gāmo pavisitabbo (mahāva. 362), santaruttaraparamaṃ tato cīvaraṃ sāditabba’’nti (pārā. 523-524) evamādīsu yaṃ kiñci, tathā ‘‘saguṇaṃ katvā saṅghāṭiyo dātabbā, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, handa te, āvuso, saṅghāṭi, dehi me paṭa’’nti evamādīsu. Vuttañhetaṃ ‘‘sabbañhi cīvaraṃ saṅghaṭitaṭṭhena ‘saṅghāṭī’ti vuccatī’’ti (pāci. aṭṭha. 898). Tathā ‘‘niṭṭhitacīvarasmi’’nti etthāpīti eke. Antosamaye yāvadatthaṃ cīvaraṃ anuññātaṃ, taṃ sabbaṃ kariyamānaṃ kadā niṭṭhānaṃ gacchissati, tasmā ticīvaramevāti eke.

Acīvarassānāpatti paccuddhārādisiddhitoti kiṃ vuttaṃ hoti – udositasikkhāpadassa nippayojanabhāvappasaṅgato ticīvaravippavāse tecīvarassa āpattīti eke. Tatthetaṃ vuccati na hoti āpatti paccuddhārādisiddhito. ‘‘Anāpatti antoaruṇe paccuddharati vissajjetī’’ti (pārā. 496) hi vuttaṃ. Aññathā paccuddharantassa, antoaruṇe vissajjentassa ca yāva añño nādhiṭṭhāti, tāva āpattiṃ āpajjati yathāvuttanayeneva. Aññathā sattabbhantarena vippavāsassāti vippavāsato yathārutaṃyeva sati vippavāse vippavāsato, avippavāse sati avippavāsatoti.

Udositasikkhāpadavaṇṇanā niṭṭhitā.

3. Akālacīvarasikkhāpadavaṇṇanā

Aparikkhittassa parikkhepārahaṭṭhānassa dubbijānattā taṃ dassetuṃ **‘‘apica bhikkhūna’’**ntiādi vuttaṃ. Vihārapariyante niviṭṭhadhuvasannipātaṭṭhānato vā pariyante ṭhitabhojanasālato vā nibaddhavasanakaāvāsato vāti evaṃ gahetabbaṃ. Sace vihāre sannipatitabhikkhūhi saddhiṃ ekābaddhā hutvā yojanasatampi pūretvā nisīdanti, yojanasatampi upacārasīmā hotīti attho. ‘‘Samānasaṃvāsakasīmāyā’’ti vutte khaṇḍasīmādīsu ṭhitānaṃ na pāpuṇāti, tāsaṃ visuṃ samānasaṃvāsakasīmattāti ca samānasaṃvāsakaavippavāsasīmānaṃ idaṃ nānattaṃ. ‘‘Avippavāsasīmāya dammī’’ti dinnaṃ pana gāme ṭhitānaṃ na pāpuṇāti. Kasmā? ‘‘Ṭhapetvā gāmañca gāmūpacārañcā’’ti (mahāva. 144) vacanato. ‘‘Samānasaṃvāsakasīmāyā’’ti dinnaṃ pana yasmiṃ ṭhāne avippavāsasīmā atthi, tattha ṭhitānampi. **‘‘Tatra ṭhitānañca pāpuṇātī’’**ti ca, ‘‘khaṇḍasīmāyaṃ ṭhatvā ‘sīmaṭṭhakasaṅgho gaṇhātū’ti vutte upacārasīmāya eva paricchinditvā dātabba’’nti ca, ‘‘tesaṃ bahisīmaṭṭhānampi pāpuṇāti yāva kathinassubbhārāti attho’’ti ca, ‘‘anatthate pana kathine antohemante sace vihāraṃ pavisitvā ‘vassaṃvuṭṭhasaṅghassa dammī’ti vadati, ye tattha vassacchedaṃ akatvā pacchimavassaṃvuṭṭhā, tesaṃ bahisīmaṭṭhānampi pāpuṇātī’’ti vinayadharā paricchindanti, aṭṭhakathāyaṃ pana anāgataṃ. Tasmā **samantapāsādikāyaṃ** ‘‘lakkhaṇaññū vadantī’’ti (mahāva. aṭṭha. 379) vuttanti ca, ‘‘‘cīvaramāsato paṭṭhāya yāva hemantassa pacchimo divaso, tāva vassāvāsikaṃ demā’ti vutte kathinaṃ atthataṃ vā hotu, anatthataṃ vāti yaṃ samantapāsādikāvacanaṃ (mahāva. aṭṭha. 379), etthāpi yadi atthataṃ, purimavassaṃvuṭṭhā pañca māse. Yadi anatthataṃ, pacchimavassaṃvuṭṭhā cattāro māse labhantīti vinicchayo’’ti ca likhitaṃ.

‘‘Yehi mayhaṃ yāgu pītāti yehi nimantitehi mayhaṃ yāgu pītāti adhippāyo. Tasmā yehi nimantitehi yāgu pītā, tesaṃyeva pāpuṇātīti vuttaṃ. Aññathā ‘yehi mayhaṃ yāgu pītā’ti vutte nimantitā vā hontu, animantitā vā, yehi pītā, tesaṃ pāpuṇitabbānī’’ti vadanti. Ettha ‘‘niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine’’ti vadanto ñāpeti etthantare tiṇṇampi akālacīvarānaṃ uppattiabhāvanti. Kasmā pana padabhājane vitthāritānīti? Vuccate – idaṃ pana sikkhāpadaṃ adhiṭṭhānaṃ sandhāya na vuttaṃ kintu paṭhamasikkhāpade dasāhaparamaṃ anujānitvā tasmiṃ appahonte sace paccāsā atthi, tameva vaḍḍhetvā māsamanujānanto imampi atthavisesaṃ dīpeti. Akālacīvaraṃ nāma sammukhībhūtena bhājetabbaṃ. Taṃ pana ‘‘ākaṅkhamānena bhikkhunā paṭiggahetabba’’nti iminā sikkhāpadena vaḍḍhetvā vuttanti. Tasmā tīṇipi padabhājane vitthāritānīti.

‘‘Khippameva kāretabbanti sīghaṃ antodasāheyeva kāretabba’’nti idaṃ pana pahonakabhāve purimasikkhāpadalakkhaṇenāti dīpetuṃ vuttaṃ. Tasmā evaṃ ‘‘sīgha’’nti vā ‘‘lahu’’nti vā ādinā avatvāpi ‘‘dasāhā’’ti vuttanti. Atthatakathinassa evaṃ hotu, anatthate pana kathine kathanti vutte anatthatassa paṭikkhepataṃ dassetīti vutto apassanto vighātaṃ āpajjatīti (vajira. ṭī. pārājika 499-500) likhitaṃ.

Akālacīvarasikkhāpadavaṇṇanā niṭṭhitā.

4. Purāṇacīvarasikkhāpadavaṇṇanā

‘‘Sākiyāniyo viya suddhabhikkhusaṅghe vā’’ti idaṃ ‘‘bhikkhunī nāma ubhatosaṅghe upasampannā’’ti (pārā. 505) iminā virujjhatīti ce? Na, adhippāyājānanato. Bhikkhūnaṃ santike upasampadāya paṭikkhittattā tadanuppasaṅgabhayā evaṃ vuttanti veditabbaṃ.

Ekena vatthunāti yena kenaci paṭhamena. **Avuttā vā dhovatī**ti avuttā dhovati, rajati ākoṭetīti attho. '''Avuttā'ti vacanato avādāpetvā dhovanādīsu anāpattī''ti likhitaṃ. Idha cīvaraṃ nāma nivāsanapārupanūpagameva. Yadi evaṃ ''nivāsanapārupanūpagameva vattabba''nti ce? Taṃ na vattabbaṃ ''purāṇacīvara''nti imināva siddhattā. Vuttañhetaṃ ''purāṇacīvaraṃ nāma sakiṃ nivatthampi sakiṃ pārutampī''ti (pārā. 505).

Purāṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā

Upacāro dvādasahattho. Acittakattā kathaṃ paṃsukūlaṃ vaṭṭatīti ce? Tāya tassa bhikkhuno adinnattā, bhikkhunā ca tato bhikkhunito aggahitattā ca.

Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Aññātakaviññattisikkhāpadavaṇṇanā

Ñātakappavārite vā viññāpentassāti ettha ca saṅghavasena pavāritesu pamāṇameva vaṭṭati. Puggalikappavāraṇāya yaṃ yaṃ pavāreti, taṃ taṃyeva viññāpetabbanti likhitaṃ.

Aññātakaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Tatuttarisikkhāpadavaṇṇanā

Pakatiyā santaruttarena carati kathinapalibodhavasena vā sāsaṅkasikkhāpadavasena vā. Ettha siyā – ''na mattaṃ jānitvā bahuṃ cīvaraṃ viññāpessanti, dussavāṇijjaṃ vā''tiādinā (pārā. 522) ujjhāyantānaṃ sutvā bhagavāpi chabbaggiye bhikkhū ''kathañhi nāma tumhe moghapurisā na mattaṃ jānitvā bahuṃ cīvaraṃ viññāpessathā''ti (pārā. 522) vatvā sikkhāpadassa paññattattā ca imissaṃ kaṅkhāvitaraṇiyaṃ ''bahucīvaraviññāpanavatthusmiṃ paññatta''nti vuttattā, **samantapāsādikāyaṃ** ''na hi anacchinnacīvarā attano atthāya sākhāpalāsaṃ bhañjituṃ labhanti, acchinnacīvarānaṃ pana atthāya labhantī''ti vuttattā ca aññassatthāya pamāṇaṃ viññāpetuṃ vaṭṭatīti ce? Na, kasmā? Aññātakaviññattisikkhāpadassa aṭṭhuppattiyā eva aññātakaviññatti vāritā. Tassa sikkhāpadassa anāpatti. Pāḷiyaṃ (pārā. 521) ''aññassatthāyā''ti imissā anāpattipāḷiyā aññassatthāya viññāpento tassa ñātakappavārite eva viññāpeti, na aññeti vacanato ca vāritā. Tasmā bhagavāpi ''bahuṃ cīvaraṃ viññāpessathā''ti (pārā. 522) vigarahitvā sikkhāpadaṃ paññāpento ''abhihaṭṭhuṃ pavāreyyā''ti vuttanayeneva pamāṇato gahaṇaṃ anujāni, na aññassatthāya pamāṇato viññāpanaṃ. Yasmā panimaṃ sikkhāpadaṃ aññassatthāya viññāpanavatthusmiṃyeva paññattaṃ, tasmā idha ''aññassatthāyā''ti na vuttaṃ, na na labbhatīti katvā.

Aṭṭhakathāsu ''aññātakappavāritaṭṭhāne pakatiyā bahumpi vaṭṭati, acchinnakāraṇā pamāṇameva vaṭṭatī''ti vuttaṃ. Taṃ ''anāpatti ñātakānaṃ pavāritāna''nti (pārā. 526) vuttaanāpattipāḷiyā na sametīti samantapāsādikāyaṃ (pārā. aṭṭha. 2.526) vuttattā idhāpi vuttanayeneva ñātakappavārite viññāpentassa attano dhanena gaṇhantassa anāpattīti likhitaṃ. ''Aññassatthāyā''ti nidānavirodhato na vuttaṃ, tathāpi anantare vuttanayeneva labbhati evāti vadanti.

Tatuttarisikkhāpadavaṇṇanā niṭṭhitā.

8. Upakkhaṭasikkhāpadavaṇṇanā

Paṭhamaupakkhaṭe **''pubbe appavārito''**ti (pārā. 528) vacanato tasmiṃ khaṇe pavāritopi appavāritova hotīti veditabbaṃ.

Upakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyaupakkhaṭasikkhāpadavaṇṇanā

Dutiyaupakkhaṭena kiṃ payojananti ce? Natthi payojanaṃ, kevalaṃ aṭṭhuppattivasena pana paññattaṃ bhikkhuniyā rahonisajjasikkhāpadaṃ viya. Evaṃ sante saṅgītikārakehi saṅgītiṃ anāropetabbaṃ bhaveyya vināpi tena tadatthasiddhito, anissarattā, anāropetuṃ anuññātattā ca. Vuttañhetaṃ ''ākaṅkhamāno, ānanda, saṅgho…pe… samūhaneyyā''ti (dī. ni. 2.216; cūḷava. 441). Idaṃ sabbamakāraṇaṃ. Na hi buddhā appayojanaṃ vacanaṃ nicchārenti, pageva sikkhāpadaṃ. Tenevāha aṭṭhakathāyaṃ ''imināva nayena attho veditabbo. Idañhi purimassa anupaññattisadisa''ntiādi. Anupaññatti ca nippayojanaṃ natthi. Taṃsadisañcetaṃ, na nippayojananti dassitaṃ hoti. Evaṃ sante ko panettha atthavisesoti? Tato āha **''kevalaṃ tattha ekassa pīḷā katā, idha dvinnaṃ, ayamettha viseso''**ti. Iminā atthavisesena ko panañño atirekattho dassitoti? **Porāṇagaṇṭhipade** tāva vuttaṃ ''ekasmimpi vatthusmiṃ ubhinnampi pīḷā kātuṃ na vaṭṭatīti ayamatirekattho dassito''ti. Tenetaṃ dīpeti ''na kevalaṃ paṭiladdhacīvaragaṇanāya eva āpattigaṇanā, pīḷitapuggalasaṅkhātavatthugaṇanāyapī''ti.

Honti cettha –

''Vatthuto gaṇanāyapi, siyā āpatti nekatā;
Iti sandassanatthañca, dutiyūpakkhaṭaṃ idha.

''Kāyasaṃsaggasikkhāya, vibhaṅge viya kintetaṃ;
Ekitthiyāpi nekatā, āpattīnaṃ payogato''ti. (vajira. ṭī. pārājika 532);

Apicetaṃ sikkhāpadaṃ taṃjātikesu sikkhāpadesu sabbesupi gahetabbavinicchayassa dassanappayojananti veditabbaṃ. Āha ca –

''Aññātikāya bahutāya vimissatāya;
Āpattiyāpi bahutā ca vimissatā ca;
Iccevamādividhisambhavadassanatthaṃ;
Satthā upakkhaṭamidaṃ dutiyaṃ avocā''ti. (vajira. ṭī. pārājika 532);

Tassāyaṃ saṅkhepato adhippāyapubbaṅgamā vicāraṇā – purāṇacīvaraṃ ekameva bhikkhu bhikkhunīhi dvīhi, bahūhi vā dhovāpeti, bhikkhunigaṇanāya pācittiyagaṇanā. Tathā dvinnaṃ, bahūnaṃ vā sādhāraṇaṃ ekameva cīvaraṃ aññatra pārivattakā paṭiggaṇhāti, idhāpi tathā dvinnaṃ, bahūnaṃ vā sādhāraṇamekaṃ viññāpeti, viññattapuggalagaṇanāya āpattigaṇanā. Tathā aññesupi evarūpesu sikkhāpadesu nayo netabbo. Ayaṃ tāva **bahutāya** nayo.

Vimissatāya pana ñātikāya, aññātikāya ca ekaṃ dhovāpeti, ekato niṭṭhāpane ekaṃ pācittiyaṃ. Atha ñātikā paṭhamaṃ thokaṃ dhovitvā ṭhitā, puna aññātikā sudhotaṃ karoti, nissaggiyaṃ pācittiyaṃ. Atha aññātikā paṭhamaṃ dhovati, pacchā ñātikā sudhotaṃ karoti, aññātikāya payogavasena bhikkhuno dukkaṭameva. Aññātikāya, ñātikāya ca aññātikasaññī, vematiko, ñātikasaññī vā dhovāpeti, yathāvuttanayena nissaggiyadukkaṭādiāpattibhedagaṇanā veditabbā. Tathā aññātikāya, ñātikāya ca santakaṃ cīvaraṃ ubhohi ekato diyyamānaṃ paṭiggaṇhāti, nissaggiyameva. Atha aññātikāya eva hatthato paṭiggaṇhāti, nissaggiyameva. Atha ñātikāya hatthato paṭiggaṇhāti, anāpatti. Atha ubhosu aññātikādisaññī, vuttanayeneva nissaggiyadukkaṭādiāpattibhedagaṇanā veditabbā. Tathā aññātikaviññattiādīsupi yathāsambhavaṃ nayo netabbo. Ayaṃ vimissatāya nayo.

Ādisaddena pana aneke aññātikā viññattā, viññattapuggalagaṇanāya dukkaṭaṃ. Eko deti, eko na deti, nissaggiyaṃ. Atha aviññatto deti, na nisaggiyaṃ. Atha viññattāviññattānaṃ sādhāraṇaṃ viññatto deti, nissaggiyaṃ. Ubho denti, nissaggiyameva. Aviññatto deti, nissaggiyena anāpatti. Viññattassa vacanena aviññatto deti, anāpatti eva. Tathā upakkhaṭādīsupi yathāsambhavaṃ nayo netabbo.

Ettāvatā saṅkhepato aññātikāyādigāthā vuttādhippāyā hoti. Yaṃ panettha bhikkhuniyā rahonisajjasikkhāpadaṃ nippayojanatāya nidassanaṃ vuttaṃ, tassa payojanaviseso tasmiṃyeva āvibhavissatīti. Evameva aññatthapi vacanena, visesaaṭṭhuppattivasena ca sikkhāpadesu ñātabbaṃ visesappayojananti.

Dutiyaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

10. Rājasikkhāpadavaṇṇanā

‘‘Ṭhānaṃ bhañjati, āgatakāraṇaṃ vināsetī’’ti vuttattā puna codanaṃ na labhatīti eke. Āgamanassa sātthakaṃ na hoti, cīvaraṃ na labhissati paṭisanthārassa katattāti eke. Codanālakkhaṇaṃ na hotīti katvā vuttanti eke. ‘‘Dhammadesanādhippāyādinā na paṭisanthāro kātabbo’’ti **upatissatthero** ‘‘‘āgatakāraṇaṃ vināsetī’ti codanāṭhānāni bhañjati, codetukāmo akattabbamakāsi, tappaccayā vattabhede dukkaṭa’’nti ca vadati. **Dhammasiritthero** pana ‘‘āsane ce nisīdati, ekāya nisajjāya dve ṭhānāni bhañjati. Āmisaṃ ce paṭiggaṇhāti, ekena paṭiggahaṇena dve ṭhānāni bhañjati. Dhammaṃ ce bhāsati, dhammadesanāsikkhāpade vuttaparicchedāya ekāya vācāya dve ṭhānāni bhañjati. Taṃ sandhāya ‘āgatakāraṇaṃ vināsetī’ti vutta’’nti vadati. ‘‘Eso kho’’ti vuttena saññatto eko, ‘‘ayaṃ veyyāvaccakaroti…pe… avuttepi codetuṃ vaṭṭatī’’ti vutto dutiyo, sace pana dūto gacchantova ‘‘ahaṃ tassa hatthe dassāmī’’tiādinā vutto tatiyo, ‘‘aññaṃ vā pesetvā ārocāpetī’’ti vutto catutthoti yathā bhikkhunā niddiṭṭhā cattāro, tatheva dūtena niddiṭṭhā cattāro. **Mukhavevaṭikakappiyakārako, parammukhakappiyakārako ce**ti etesu aññātakaappavāritesu viya paṭipajjitabbanti likhitaṃ.

Rājasikkhāpadavaṇṇanā niṭṭhitā.

Cīvaravaggo paṭhamo.

2. Eḷakalomavaggo

1. Kosiyasikkhāpadavaṇṇanā

Kārāpeyyāti attano ca parassa ca ubhinnañca kosiyaṃ ekato gaṇhitvā vuttaṃ, ubho vā ekato karontīti atthato veditabbaṃ. Tattha attanā kataṃ ce, ‘‘nissajjanakāle sayaṃ kataṃ nissaggiya’’nti vattabbaṃ. Ubhohi ce kataṃ, yathāpāḷimeva.

Kosiyasikkhāpadavaṇṇanā niṭṭhitā.

2. Suddhakāḷakasikkhāpadavaṇṇanā

Yathā paṭhame ‘‘ekenapi kosiyaṃsunā’’ti (kaṅkhā. aṭṭha. kosiyasikkhāpadavaṇṇanā) vuttaṃ, tathā idha ‘‘ekenapi aññena amissitāna’’nti vacanābhāvato aññena missabhāve satipi apaññāyamānarūpakaṃ ce, ‘‘suddhakāḷaka’’micceva vuccatīti vadanti.

Suddhakāḷakasikkhāpadavaṇṇanā niṭṭhitā.

3. Dvebhāgasikkhāpadavaṇṇanā

‘‘Tulayitvā’’ti vacanato yathā tulādhāraṇāya kāḷakādhikā na honti, tathā kāḷakānaṃ dve bhāgā gahetabbā ukkaṭṭhaparicchedena. **‘‘Ekassāpi kāḷakalomassa atirekabhāve nissaggiya**nti vacanaṃ tulādhāraṇāya kiñcāpi na sameti, acittakattā pana sikkhāpadassa pubbe tulāya dhārayitvā ṭhapitesu ekampi lomaṃ tattha pateyya, nissaggiyanti ayamadhippāyoti no takko’’ti ācariyo. Vuttaparicchedena aggahaṇaṃ **akiriyā,** santhatakaraṇaṃ **kiriyā**.

Dvebhāgasikkhāpadavaṇṇanā niṭṭhitā.

4. Chabbassasikkhāpadavaṇṇanā

‘‘Orena ce channaṃ vassāna’’nti vuttattā chabbasse paripuṇṇe kātuṃ vaṭṭatīti niṭṭhānadivasato paṭṭhāya channaṃ vassānaṃ paricchedo veditabbo. Yāni panettha atirekachabbassavasena vā sammutivasena vā katāni, sabbāni tāni ekato paribhuñjituṃ vaṭṭantīti. Gilānassa ca ekaṃ nappahotīti anekampi vaṭṭati. Yato paṭṭhāya rogassa mandatāya santhataṃ ādāya gantuṃ sakkoti, tato paṭṭhāya sammuti vā rogo vā na rakkhatīti eke. Apica chavassabuddhanimmalaṃ sikkhāpadaṃ vicāretuṃ gambhīrattā. Tasmā chavasse kammaṃ katanti.

Chabbassasikkhāpadavaṇṇanā niṭṭhitā.

5. Nisīdanasikkhāpadavaṇṇanā

Kasmā panettha ‘‘santhataṃ pana bhikkhunā’’ti sikkhāpadaṃ apaññapetvā ‘‘nisīdanasanthata’’nti paññattaṃ, nanu ettha kāraṇena bhavitabbanti? Atthi kāraṇaṃ, cīvarasaññitāya santhatānaṃ ujjhitattā tesaṃ acīvarabhāvadassanatthaṃ tathā paññattaṃ bhagavatāti vuttaṃ hoti. Tasmā te bhikkhū tecīvarikadhutaṅgabhedabhayā santhate catutthacīvarasaññitāya santhatāni ujjhitvā terasa dhutaṅgāni samādayiṃsu, bhagavā ca tesaṃ santhataṃ anujāni. Tato tesaṃ bhikkhūnaṃ evaṃ hoti ‘‘nisīdanacīvarasaṇṭhānampetaṃ nisīdanasanthataṃ no bhagavatā anuññātaṃ catutthacīvarabhāvena, pageva katasanthataṃ vā’’ti. Tato ‘‘santhate tesaṃ cīvarasaññitā na bhavissatī’’ti tadatthaṃ bhagavatā ‘‘santhata’’nti apaññapetvā ‘‘nisīdanasanthata’’nti paññattanti adhippāyo. Imesu pana pañcasu santhatesu purimāni tīṇi vinayakammaṃ katvā paṭilabhitvāpi paribhuñjituṃ na vaṭṭanti akappiyattā, pacchimāni dve vaṭṭantīti (vajira. ṭī. pārājika 566-567) likhitaṃ. Kathaṃ paññāyatīti ce? ‘‘Anāpatti aññena kataṃ paṭilabhitvā paribhuñjatī’’ti (pārā. 570) vacanatoti veditabbaṃ.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

6. Eḷakalomasikkhāpadavaṇṇanā

‘‘Addhānamaggappaṭipannassā’’ti iminā pakatiyā dīghamaggaṃ paṭipannassa uppannānipi tiyojanaparamameva haritabbāni, pageva appaṭipannassāti dasseti. Paṭipannassa ce, addhānaṃ nāma paṭipannassa akāmā vassaṃvuṭṭhabhikkhuniyā maggappaṭipatti viyāti dasseti. Addhānamaggappaṭipannassa nissaggiyanti vā sambandho. Teneva vāsādhippāyassa paṭippassaddhagamanussāhattā ‘‘appaṭipanno’’ti saṅkhaṃ gatassa anāpattīti siddhaṃ. Imasmiṃ pana atthavikappe ‘‘bhikkhuno paneva eḷakalomāni uppajjeyyuṃ…pe… asantepi hārake addhānamaggappaṭipannassa nissaggiyaṃ pācittiya’’nti yojanā veditabbā. Yasmā vā eḷakalomānaṃ uppattiṭṭhānato paṭṭhāya tiyojanaparamatā adhippetā, maggaṃ appaṭipannassa ca tiyojanaparamatā natthi, tasmā **‘‘addhānamaggappaṭipannassa uppajjeyyu’’**nti vuttaṃ. Tena acchinnaṃ paṭilabhitvā harato ca anāpattīti siddhaṃ. Paṭilābho hi tesaṃ uppatti nāmāti.

‘‘Ākaṅkhamānena bhikkhunā paṭiggahetabbānī’’ti iminā attanā paṭiggahitānaṃyeva tiyojanātikkame āpattīti dasseti. Tena anākaṅkhamānena parasantakāni paṭiggahitāni harantassa anāpattīti siddhaṃ.

Aṅgesu ‘‘attano santakatā’’ti natthi, ayamattho ‘‘bhikkhuno uppajjeyyu’’nti iminā, ‘‘acchinnaṃ paṭilabhitvā’’ti iminā ca dīpito hotīti veditabbo. **Porāṇagaṇṭhipade** ca ‘‘aññaṃ bhikkhuṃ harāpento gacchati ce, dvinnampi anāpattī’’ti vuttaṃ. Tasmā dve bhikkhū tiyojanaparamaṃ patvā aññamaññassa bhaṇḍaṃ parivattetvā ce haranti, anāpattīti siddhaṃ.

Tiyojanaparamaṃ sahatthā haritabbānīti tiyojanaparamameva attanā haritabbāni, taṃ kimatthanti? Sīmāya etaparamato. Vuttañhetaṃ ‘‘anujānāmi, bhikkhave, tiyojanaparamaṃ sīmaṃ sammannitu’’nti (mahāva. 140). Vāsādhippāyena, paccāgamanādhippāyena vā gacchato etaparamatā ca. Vuttañhetaṃ ‘‘chabbaggiyā bhikkhū atimahatiyo sīmāyo sammannanti…pe… bhikkhū uposathaṃ āgacchantā uddissamānepi pātimokkhe āgacchanti, uddiṭṭhamattepi āgacchanti, antarāpi parivasantī’’ti (mahāva. 140).

Asante hāraketi āṇattiyā hārake asati. Kambalassa upari nisīditvā gacchantassa sace ekampi lomaṃ cīvare laggaṃ hoti, tiyojanātikkame āpatti eva kambalato vijaṭitattāti likhitaṃ. Taṃ kambalassa paṭiggahitattā attano atthāya paṭiggahitameva hotīti yuttaṃ.

Eḷakalomasikkhāpadavaṇṇanā niṭṭhitā.

8. Jātarūpasikkhāpadavaṇṇanā

‘‘Nibbattarukkhacchāyāpi rukkhaparicchedaṃ anatikkantā’’ti likhitaṃ.

Jātarūpasikkhāpadavaṇṇanā niṭṭhitā.

9. Rūpiyasaṃvohārasikkhāpadavaṇṇanā

Jātarūparajataparivattananti ukkaṭṭhaparicchedena vuttaṃ.

Rūpiyasaṃvohārasikkhāpadavaṇṇanā niṭṭhitā.

10. Kayavikkayasikkhāpadavaṇṇanā

Asante pācittiyaṃ desetabbamevāti ettha kiṃ suddhikaṃ pācittiyaṃ, udāhu nissaggiyanti? Nissaggiyaṃ pācittiyameva.

Kayavikkayasikkhāpadavaṇṇanā niṭṭhitā.

Tatridaṃ pakiṇṇakaṃ

Aṭṭhamasikkhāpadaṃ parena attano atthāya diyyamānassa vā pārivattakabhāvena diyyamānassa vā paṃsukūlassa vā rūpiyassa uggaṇhanauggaṇhāpanasādiyanāni paṭikkhipati.

Navamaṃ parassa vā attano vā rūpiyaparivattanaṃ paṭikkhipati.

Dasamaṃ arūpiyaparivattanaṃ. ‘‘Arūpiye arūpiyasaññī pañcannaṃ saha anāpattī’’ti (pārā. 591; vi. vi. ṭī. 1.591; vajira. ṭī. pārājika 587) ca vacanaṃ itarehi saha āpattīti dīpeti. Arūpiyañca dukkaṭavatthu. Tasmā tassa parivattane sati nissaggiyanti ekantena vuttaṃ. Pañcannaṃ saha dukkaṭavatthūnaṃ parivattane anāpattippasaṅgato anāpatti evāti porāṇāti ce? Na, kappiyavatthūnaṃyeva tattha āgatattā. Yadi kappiyavatthu nissaggiyaṃ, pageva dukkaṭavatthūti ce? Na, āpattigarukalahukabhāvena vatthugarukalahukaniyamābhāvato.

Nissaggiyavatthuto hi muttāmaṇiveḷuriyādi mahagghappahonakampi dukkaṭavatthūti katvā nissaggiyavatthuto muttādi lahukaṃ hoti. Lahukepi vatthusmiṃ yatheva dukkaṭavatthuno paṭiggahaṇe dukkaṭaṃ, tatheva tassa vā tena vā cetāpanepi dukkaṭaṃ yuttanti (pārā. aṭṭha. 2.589) aṭṭhakathācariyā.

Atha vā yaṃ vuttaṃ ‘‘kappiyavatthūnaṃyeva tattha āgatattā’’ti, tattha kiñcāpi dukkaṭavatthūnipi adhippetāni, na pana pāḷiyaṃ vuttāni anāpattivārappasaṅgabhayāti vuttaṃ hoti. Muttādīsupi vuttesu anāpattiyaṃ kappiyakārakassa ācikkhati, ‘‘idaṃ muttādi amhākaṃ atthi, amhākañca iminā ca iminā ca veḷuriyādinā attho’’ti bhaṇati, dasamena āpajjatīti adhippāyo siyā. Yasmā ca idaṃ kappiyakārakassa ācikkhanādisaṃvohāro ca, tasmā taṃ navamena vuttanti veditabbaṃ. Kiñcāpi kayavikkayeva hoti kappiyavatthūhi anuññātaṃ, imināva nayena kiñcāpi dukkaṭavatthupi dasame adhippetaṃ āpajjati, aṭṭhakathāvirodhato pana nādhippetamicceva gahetabbo.

Kā panettha kāraṇacchāyāti, pañcannaṃ saha tattha anāpattippasaṅgato anāpatti evāti ce? Na, tattha anāgatattā. Anāgatakāraṇā vuttanti ce? Na, pañcannaṃ saha āpattivatthukassa anāpattivāralābhe visesakāraṇābhāvā, akappiyattā pañcannaṃ sahāpi āpattiyā bhavitabbanti siddho aṭṭhakathāvādo.

Aparo nayo – yadi dukkaṭavatthunā kayavikkaye nissaggiyaṃ, kappiyavatthumhi vuttapariyāyo tattha labbheyya, na pana labbhatīti navame eva tāni vattabbāni. Tasmā saṃvohāro nāma kayavikkayopi aññathā parivattanaṃ pariyādiyitvā pavatto, kayavikkayañca mocetvā ‘‘iminā imaṃ dehī’ti cetāpeti, vaṭṭatī’’ti avatvā dasamassa anāpattivāre vuttanayeneva tesaṃ parivattane nissaggiyānumativirodhato aṭṭhakathāyaṃ vuttanayeneva dukkaṭavatthunā cetāpane dukkaṭameva. Nesaṃ kayavikkayena nissaggiyanti ce? Na, sabbassapi kayavikkayattā. Teneva vuttaṃ **‘‘andhakaṭṭhakathāyaṃ** pana ‘sace kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiya’nti bhāsitaṃ, taṃ dubbhāsitaṃ. Kasmā? Na hi dānaggahaṇato añño kayavikkayo nāma atthī’’ti (pārā. aṭṭha. 2.589), attano matiyā kayavikkayalakkhaṇasammate dasamassa anāpattivāre vuttanayeneva tesaṃ parivattane nissaggiyānumativirodhato ca. Bhavatu vā attano paṭisiddhamidaṃ kāraṇaṃ, dasame avassameva jānitabbānīti tāni kayavikkayānevāti tesaṃ nissaggiyabhāvañca gatānīti evampi siddho aṭṭhakathāvādo.

Etthāhu porāṇā – ‘‘attano santakaṃ rūpiyaṃ parahatthagataṃ karoti ajjhācarati, dukkaṭaṃ. Parassa rūpiyaṃ attano hatthagataṃ karoti, aṭṭhamena nissaggiyaṃ. Uggahitavatthuparivattane kathaṃ jātaṃ? Abbohārikaṃ jātaṃ. Atha parassa rūpiyaṃ attano hatthagataṃ paṭhamaṃ karoti, rūpiyappaṭiggahaṇassa katattā aṭṭhamena nissaggiyaṃ. Attano santakaṃ rūpiyaṃ parassa hatthagataṃ pacchā karoti, saṃvohārena nissaggiya’’nti. ‘‘Rūpiyassa gahaṇamattena aṭṭhamena āpatti, pacchā parivattane navamenā’’ti hi tattha vuttaṃ, taṃ pana yuttaṃ. ‘‘Ajjhācarati, dukkaṭa’’nti duvuttaṃ. Dukkaṭassa aniyamappasaṅgato nissajjanavidhānesu dassitova. Kiṃ vuttaṃ hoti – yadi dvīhi nissaggiyehi bhavitabbaṃ, nissajjanavidhāne ‘‘ahaṃ, bhante, rūpiyaṃ paṭiggahesiṃ, nānāppakārakañca rūpiyasaṃvohāraṃ samāpajji’’nti vattabbaṃ bhaveyya ‘‘rūpiyaṃ cetāpetī’’ti sabbattha pāḷiyaṃ rūpiyappaṭiggahaṇassa vuttattā.

Ettāvatā yaṃ **porāṇagaṇṭhipade** vuttaṃ ‘‘dukkaṭavatthunā kayavikkayaṃ pariharantena catūsu nissaggiyavatthūsu ekekasmiṃ gahite aṭṭhamena nissaggiyaṃ hoti. **Dukkaṭavatthunā dukkaṭavatthu**nti ‘‘iminā idaṃ dehī’’ti gahite teneva nissaggiyaṃ hoti. ‘‘Kayavikkayampi nīharitvā gahite dukkaṭaṃ, cetāpitarūpiyaggahaṇe aṭṭhamena, parivattane navamenātiādinā attanā anuggahetvā kappiyavasena nīharitvā pañcahi sahadhammikehi saddhiṃ parivattetuṃ vaṭṭatī’’ti, taṃ visodhitaṃ hoti. Aparampi tattha vuttaṃ ‘‘nissajjitabbe asati kathaṃ pācittiyaṃ, dunnissaṭṭharūpiyampi ‘na chaḍḍetī’ti vadantassa vissaṭṭho upāsako taṃ gahetvā aññaṃ ce bhikkhuno deti, kappatī’’ti, tañca duvuttaṃ. Na hi gahitattā tato aññaṃ vatthu hoti. Puna aparañca tattha vuttaṃ ‘‘imaṃ ‘gaṇhāhī’ti vadantassa saddhādeyyavinipātadukkaṭaṃ, ‘etaṃ dehī’ti vadantassa viññattidukkaṭa’’nti, tañca duvuttaṃ. Tattha hi payogadukkaṭaṃ yuttaṃ viya paññāyati.

Pakiṇṇakaṃ niṭṭhitaṃ.

Eḷakalomavaggo dutiyo.

3. Pattavaggo

1. Pattasikkhāpadavaṇṇanā

Dve apattā, tasmā ete bhājanaparibhogena paribhuñjitabbā, naadhiṭṭhānūpagānavikappanūpagatāti atthoti ca. **Samaṇasāruppena pakka**nti ayopatto pañcahi pākehi pakko hoti, mattikāpatto dvīhi. ‘‘Bhikkhuniyā pattasanniccayassa vāritattā (vajira. ṭī. pārājika 602) bhikkhussapi taṃ ‘ananurūpa’nti katvā ‘purāṇapattaṃ paccuddharitvā’ti vutta’’nti ca likhitaṃ, taṃ na yuttaṃ pāḷiyaṃ ‘‘sanniccayaṃ kareyyāti anadhiṭṭhito avikappito’’ti (pāci. 735) vuttattā. So hi kathinakkhandhake (mahāva. 306 ādayo) niccayasannidhi viya ekopi punadivase ‘‘sanniccayo’’ti vuccati. Anantarasikkhāpade pana ‘‘dutiyo vārito’’ti adhiṭṭhānaṃ niyataṃ. Tasmā dve patte adhiṭṭhātuṃ na labhati. Sace ekato adhiṭṭhāti, dvepi anadhiṭṭhitā honti. Visuṃ visuṃ adhiṭṭhāti, dutiyo anadhiṭṭhito. Vikappetuṃ pana bahūpi labhati. **Kākaṇikamattampī**ti ettha **pi**-kāro ‘‘ekapākampi janetī’’ti pākaṃ sampiṇḍeti. Atha vā sace ekapākeneva sāruppo, vaṭṭatīti pākaparimāṇaṃ na vuttanti gahetabbaṃ. Apattattā **adhiṭṭhānūpago na hoti. Apaccuddharantena vikappetabbo**ti purāṇapattaṃ apaccuddharantena so patto vikappetabboti atthoti likhitaṃ.

Pattasikkhāpadavaṇṇanā niṭṭhitā.

2. Ūnapañcabandhanasikkhāpadavaṇṇanā

Pāvāriteti ettha saṅghavasena pavāritaṭṭhāne pañcabandhaneneva vaṭṭati, puggalikavasena pavāritaṭṭhāne ūnapañcabandhanenāpi vaṭṭatīti likhitaṃ.

Yo ūnapañcabandhanatthaṃ, vuttampi cetaṃ karo so;
Ūnapañcabandhanatthaṃ, patvāna santike.

Ūnapañcabandhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhesajjasikkhāpadavaṇṇanā

‘‘Paṭisāyanīyāni paṭiggahetvā’’ti vadantena pādamakkhanādīnaṃ atthāya paṭiggahetvā ṭhapetuṃ vaṭṭatīti dīpitanti likhitaṃ. **‘‘Yesaṃ maṃsaṃ kappatī’’**ti vacanena yesaṃ maṃsaṃ na kappati, tesaṃ sappiādi na kappatīti vadantā ajānitvā vadanti. Yesañhi maṃsaṃ kappati, tesaṃ sappītiādi sattāhakālikanissaggiyavatthuparicchedadassanatthaṃ vuttaṃ. Tathā paṇītabhojanasikkhāpade yesaṃ maṃsaṃ kappati, tesaṃyeva khīrādi paṇītabhojanaṃ, netaranti dassetuṃ vuttanti. **Madhu nāma** madhukaribhamaramakkhikānaṃ āsayesu niyyāsasadisaṃ **mahāmadhu** hoti, taṃ yāvajīvikanti ca likhitaṃ.

Bhesajjasikkhāpadavaṇṇanā niṭṭhitā.

Pattavaggo tatiyo.

Nissaggiyapācittiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍaṃ

4. Bhojanavaggo

2. Gaṇabhojanasikkhāpadavaṇṇanā

Devadatto kāle viññāpetvā bhuñjati, tappaccayā bhagavatā ‘‘gaṇabhojane pācittiya’’nti (pāci. 209) sikkhāpadaṃ paññattaṃ. Padabhājane pana ‘‘nimantitā bhuñjantī’’ti (pāci. 218) nimantanameva gahetvā vibhattaṃ. **Andhakaṭṭhakathāyaṃ** pana vatthuvasena viññattiyā yācanampi vuttanti likhitaṃ. Kasmā? Parivāre eva ‘‘gaṇabhojanaṃ dvīhākārehi pasavati viññattito vā nimantanato vā’’ti (pari. 322) vuttattā. Tasmā aṭṭhuppattiyaṃyeva pākaṭattā padabhājane na vuttanti veditabbaṃ. ‘‘‘Ekato gaṇhantī’ti ca gahitabhattāpi aññe yāva gaṇhanti, tāva ce tiṭṭhanti, ekato gaṇhanti eva nāmā’’ti ca, **‘‘yo koci pabbajito**ti sahadhammikesu, titthiyesu vāti attho’’ti ca, **‘‘samayābhāvo**ti sattannaṃ anāpattisamayānaṃ abhāvo’’ti ca, ‘‘samayaladdhakena saha cattāro hontī’’ti ca, ‘‘samayaladdhako sayameva muccati, sesānaṃ gaṇapūrakattā āpattikaro hotī’’ti ca likhitaṃ.

Etthāha – ‘‘paṭiggahaṇameva hettha pamāṇa’’nti vuttaṃ, atha kasmā pāḷiyaṃ ‘‘gaṇabhojanaṃ nāma yattha cattāro…pe… bhuñjantī’’ti (pāci. 218) vuttanti? Vuccate – tattha ‘‘bhuñjantī’’ti paṭiggahaṇaniyamavacanaṃ. Na hi appaṭiggahitakaṃ bhikkhū bhuñjantīti.

Gaṇabhojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Paramparabhojanasikkhāpadavaṇṇanā

Aññatra samayāti pana nimantanato pasavanato bhojanāpekkhaṃ pācittiyanti eke. Eko bhikkhu piṇḍāya caranto bhattaṃ labhati, tamañño cūpāsako nimantetvā ghare nisīdāpesi, na ca tāva bhattaṃ sampajjati. Sace so bhikkhu piṇḍāya caritvā laddhabhattaṃ bhuñjati, āpatti. Kasmāti ce? ‘‘Paramparabhojanaṃ nāma pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantito taṃ ṭhapetvā aññaṃ pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjati, etaṃ paramparabhojanaṃ nāmā’’ti (pāci. 227) vuttattā. **Paṭhamakathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Paramparabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4. Kāṇamātāsikkhāpadavaṇṇanā

Dvattipattapūrā paṭiggahetabbāti tathānītapūvehi atthikena ukkaṭṭhapattappamāṇavasena gahetabbā. ‘‘Mā kho tvaṃ ettha paṭiggaṇhī’’ti apātheyyādiatthāya sajjitasaññāya atirekappaṭiggahaṇena ārocane, asaṃvibhāge ca na muccati acittakattā sikkhāpadassa. Atha uggahitakaṃ gaṇhāti, na muccati eva. Asaṃvibhāge pana anāpatti akappiyattā. Acittakatā paṇṇattijānanābhāveneva, na vatthujānanābhāvenāti eke. ‘‘Na pātheyyādiatthāya sajjitabhāvajānana’’nti aṅgesu avuttattā sace sañcicca na vadati, pācittiyanti porāṇā vadanti. **Atirekappaṭiggahaṇa**nti tattha pañcamaṃva aṅgaṃ vuttaṃ, tasmā appaṭiggahitattā na pācittiyaṃ, kattabbākaraṇato pana dukkaṭaṃ. Aññathā kiriyākiriyaṃ idaṃ āpajjati. Anivāraṇaṃ, anārocanaṃ vā chaṭṭhamaṅgaṃ vattabbaṃ siyā.

Kāṇamātāsikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamapavāraṇāsikkhāpadavaṇṇanā

Bhuttāvī pavāraṇaṃ nāma pañcaṅgikaṃ. Tesu ‘‘asanaṃ paññāyattī’’ti eteneva ‘‘bhuttāvī’’ti etassa siddhattā visuṃ atthasiddhi na dissati. Dissati ce, aṅgānaṃ chakkattadassananti (vajira. ṭī. pācittiya 238-239) likhitaṃ. **‘‘Bhojanaṃ paññāyatī’’**ti abhihaṭaṃ sandhāya vuttaṃ.

Koṭṭetvā katacuṇṇampīti **pi-**kārena kuṇḍakaṃ sampiṇḍeti. Samapākabhajjitānaṃ pana ātapasukkhānaṃ vā kuṇḍakaṃ vā ye keci taṇḍulā vāti ettakameva vuttattā samapākabhajjitānaṃ vīhīnaṃ, vīhipalāsānaṃ vā taṇḍulacuṇṇaṃ pavāreti. Tathā kharapākabhajjitānaṃ kuṇḍakampi pavāreti. Bhajjitasattuyo piṇḍetvā kato apakkasattumodakopi pavāretīti likhitaṃ. Sace avasiṭṭhaṃ natthi, na pavāreti. Kasmā? Asanasaṅkhātassa vippakatabhojanassa abhāvato.

Akappiyamaṃsaṃ pana kiñcāpi paṭikkhipitabbaṭṭhāne ṭhitaṃ, khādiyamānaṃ pana maṃsabhāvaṃ na jahāti, tasmā pavāreti. Bhojanasālāya bhuñjanto ce attano apāpuṇanakoṭṭhāsaṃ abhihaṭaṃ paṭikkhipati, na pavāreti. Kāmaṃ paṭikkhipati, patte pana ārāmikā ākiranti, taṃ bhuñjituṃ na vaṭṭati. Idañhi buddhappaṭikuṭṭhāya anesanāya uppanneyeva saṅkhaṃ gacchati. Yathā hi saṅghato laddhaṃ piṇḍaṃ dussīlo deti, tañce paṭikkhipati, na pavāreti, evaṃsampadamidanti ca, vibhāgo lajjī ce deti, taṃ so na ajjhoharitukāmatāya paṭikkhipati, pavāretīti ca, ‘‘samaṃsarasaṃ samaccharasa’’nti āpajjanato ‘‘maṃsarasa’’nti vutte pana paṭikkhipato hoti, ‘‘maṃsassa rasaṃ **maṃsarasa’’**nti ayaṃ viggaho nādhippetoti ca vuttaṃ. Bhattamissakaṃ yāguṃ āharitvā ‘‘yāguṃ gaṇhathā’’ti vadati, na pavāreti. ‘‘Bhattaṃ gaṇhathā’’ti vutte pavāreti. Kasmā? Yenāpucchito, tassa atthitāya. Ettha pana ‘‘yāgumissakaṃ gaṇhathā’’ti vadati, tatra ce yāgu bahutarā vā hoti, samasamā vā. Bhattaṃ mandaṃ, na pavāreti. Yāgu ce mandā, bhattaṃ bahutaraṃ, pavāreti. Idañca sabbaaṭṭhakathāsu vuttattā na sakkā paṭikkhipituṃ. Kāraṇaṃ panettha duddasaṃ. ‘‘Bhattamissakaṃ gaṇhathā’’ti vadati. Tatra bhattaṃ bahutaraṃ vā samakaṃ vā appataraṃ vā hoti, pavāreti eva. Bhattaṃ vā yāguṃ vā anāmasitvā ‘‘missakaṃ gaṇhathā’’ti vadati. Tatra ce bhattaṃ bahutaraṃ, samakaṃ vā hoti, pavāreti. Appataraṃ na pavāreti. Taṃ sabbaṃ vīmaṃsitabbanti.

Phalaṃ vā kandamūlādi vā pañcahi samaṇakappehi kappiyaṃ akatanti ettha kappiyaṃ akārāpitehi kadaliphalādīhi saddhiṃ atirittaṃ kārāpetvāpi taṃ kadaliphalādiṃ ṭhapetvā avasesaṃ bhuñjituṃ vaṭṭati. Amissakarasattā puna tāni kappiyaṃ kārāpetvā aññasmiṃ bhājane ṭhapetvā kāretvā bhuñjituṃ vaṭṭati. Kasmā? Pubbe tesu vinayakammassa anāruḷhattāti vadanti.

Patte rajaṃ patitaṃ appaṭiggahitameva hoti. Tasmā paṭiggahetvāva bhikkhā gaṇhitabbā. ‘‘Apaṭiggahetvā gaṇhato vinayadukkaṭa’’nti (pāci. aṭṭha. 265) vuttattā etamaññesampi na vaṭṭatīti vadanti. ‘‘Taṃ pana puna paṭiggahetvā bhuñjantassa anāpattī’’ti etthāpi evameva. Imasmiṃ pana ‘‘atirittaṃ kataṃ anatirittakataṃ hotī’’ti etthāpi evameva. Imasmiṃ pana ‘‘atirittaṃ kataṃ, anatirittaṃ kataṃ hotī’’tiādīhi upaparikkhitvā vinicchayo veditabboti dīpitaṃ. **Alametaṃ sabba**nti idampi te adhikaṃ, ito aññaṃ na lacchasīti attho.

Āhāratthāyāti vikāle evāti eke. **''Paṭhamakathinasadisāni. Idaṃ pana kiriyākiriya''**nti pāṭho. **Kāyakammaṃ** ajjhoharaṇato. **Vacīkammaṃ** vācāya ''atirittaṃ karotha, bhante''ti akārāpanatoti veditabbaṃ.

Paṭhamapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyapavāraṇāsikkhāpadavaṇṇanā

''Bhuttasmiṃ pācittiya''nti (pāci. 243) mātikāyaṃ vuttattā **''bhojanapariyosāne pācittiya''**nti vuttaṃ, na ajjhohāre ajjhohāre.

Dutiyapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

7. Vikālabhojanasikkhāpadavaṇṇanā

Jambudīpassa kālena paricchedoti evaṃ kira.

Vikālabhojanasikkhāpadavaṇṇanā niṭṭhitā.

8. Sannidhikārakasikkhāpadavaṇṇanā

''Duddhoto hotī''tiādinā nayena idha vuttattā, ''duddhotaṃ pattaṃ dhovitvā puna

Tattha acchodakaṃ vā āsiñcitvā, aṅguliyā vā ghaṃsitvā nisnehabhāvo jānitabbo''ti (pāci. aṭṭha. 253) samantapāsādikāyaṃ vuttattā ca mattikāpattassa kapālena pīto sneho sannidhiṃ karotīti siddhanti likhitaṃ. **Sayaṃ paṭiggahetvā apariccattamevā**ti ettha **apariccattaṃ** nāma anupasampannānaṃ nirapekkhaapariccattaṃ avijahitaṃ. **''Paṭiggahaṇa**nti ettha paṭiggahitabhāvamavijahitameva sannidhiṃ janetī''ti **dhammasiritthero,** taṃ ''paṭiggaṇhāti, āpatti dukkaṭassā''ti (pāci. 255) pāḷiyā virujjhati. Tassa pana puna paṭiggaṇhanakiccābhāvato vīmaṃsitabbaṃ.

Sannidhikārakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paṇītabhojanasikkhāpadavaṇṇanā

''Tesaṃ maṃsañca khīradadhīni ca idha adhippetānī''ti idaṃ pācittiyavatthuparicchedo, na pana kappiyakhīrādiparicchedo, tasmā yassa kassaci khīrādīni vaṭṭantīti ca, **''mahānāmasikkhāpadena kāretabbo''**ti saṅghavasena pavārite bhesajjatthāya sappiādibhesajjapañcakaṃ viññāpeti ce, tattha ''na bhesajjakaraṇīyena bhesajjaṃ viññāpetī''ti ettha saṅgahaṃ gacchati, tasmā ''tena pācittiya''nti (vajira. ṭī. pācittiya 261) ca likhitaṃ.

Paṇītabhojanasikkhāpadavaṇṇanā niṭṭhitā.

10. Dantaponasikkhāpadavaṇṇanā

''Sarīrāvayavenā''ti vuttattā mukhena paṭiggahaṇaṃ anuññātaṃ. ''Ciñcādipattesu bhūmiyaṃ atthatesu na vaṭṭati, kallakhette tattha vaṭṭatī''ti ca, **''sāmaṃ gahetvā''**ti iminā na kevalaṃ sappadaṭṭhaṃyeva, aññampi daṭṭhaṃ viseseti. Sāmaṃ gahetvā paribhuñjituṃ vaṭṭatī''ti ca likhitaṃ.

Dantaponasikkhāpadavaṇṇanā niṭṭhitā.

Bhojanavaggo catuttho.

5. Acelakavaggo

1. Acelakasikkhāpadavaṇṇanā

Acelakādayo yasmā, titthiyāva matā idha;
Tasmā titthiyanāmena, tikacchedo kato tato.

Atitthiyassa naggassa, tathā titthiyaliṅgino;
Gahaṭṭhassāpi bhikkhussa, kappatīti vinicchayo.

Atitthiyassa cittena, titthiyassa ca liṅgino;
Sotāpannādino dātuṃ, kappatītīdha no mati.

Acelakasikkhāpadavaṇṇanā niṭṭhitā.

3. Sabhojanasikkhāpadavaṇṇanā

Anupavisitvā nisīdanacittena **sacittakatā**ti veditabbā.

Sabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4-5. Rahopaṭicchannarahonisajjasikkhāpadavaṇṇanā

Catutthaṃ paṭhamāniyate, **pañcamaṃ** dutiyāniyate vuttanayameva. Idha pañcamaṃ upanandassa catutthaṃ hoti.

Rahopaṭicchannarahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

6. Cārittasikkhāpadavaṇṇanā

Sabhatto samānoti nimantanabhattoti porāṇā. Santaṃ bhikkhuṃ, anāpucchā, purebhattaṃ pacchābhattaṃ, aññatra samayāti ayamettha catubbidhā anupaññatti. Tattha **samayā** dve samayā. **Bhattiyaghara**nti nimantitassa gharaṃ vā salākābhattādidāyakānaṃ vā gharaṃ. **''Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyākiriya''**nti pāṭho, ''idha nimantanā akappiyanimantanā''ti eke.

Purebhattañca piṇḍāya, caritvā yadi bhuñjati;
Siyā paramparāpatti, pacchābhattaṃ na sā siyā.

Pacchābhattañca gamiko, pubbagehaṃ yadi gacche;
Eke āpattiyevāti, anāpattīti ekacce.

Kulantarassokkamane, āpattimatayo hi te;
Samānabhattapaccāsā, iti āhu idhāpare.

Matā gaṇikabhattena, samenti naṃ nimantane;
Vissajjanaṃ samānanti, eke sammukhatāpare.

Sanniṭṭhānatthikeheva, vicāretabbabhedato;
Viññū cārittamicceva, sikkhāpadamidaṃ vidū. (vajira. ṭī. pācittiya 294);

Cārittasikkhāpadavaṇṇanā niṭṭhitā.

7. Mahānāmasikkhāpadavaṇṇanā

Paṇītabhojanasikkhāpade ''mahānāmasikkhāpadena kāretabbo''ti (kaṅkhā. aṭṭha. paṇītabhojanasikkhāpadavaṇṇanā) yaṃ vuttaṃ, tassattho saṅghavasena pavārite bhesajjatthāya sappiādibhesajjapañcakaṃ viññāpeti ce, ''nabhesajjena karaṇīyena bhesajjaṃ viññāpetī''ti (pāci. 309) vacanena pācittiyanti (vajira. ṭī. pācittiya 310) likhitaṃ. ''Tayā imināva pavāritamhā, amhākañca iminā ca iminā ca attho''ti yathābhūtaṃ ācikkhitvā viññāpetuṃ gilānova labhati, na itaroti ca, ''aññassa atthāyā''ti assa ñātakappavārite, attano vā ñātakappavāriteti atthoti ca, **''apariyantappavāraṇāya pavārite''**ti saṅghavasena, puggalavasena ca pavāretvā dāyakā. Tasmā ''saṅghappavāraṇatā''ti vatvā ''puggalappavāraṇatā''ti na vuttanti ca, **''pariyantātikkamo''**ti vacanena gilāno gahito, tasmā ''gilānāgilānatā''ti na vuttaṃ. Evaṃ santepi ''saṅghappavāraṇāya pavāraṇatā''ti pāṭhoti ca likhitaṃ, vīmaṃsitabbaṃ.

Mahānāmasikkhāpadavaṇṇanā niṭṭhitā.

8. Uyyuttasenāsikkhāpadavaṇṇanā

Hatthiādīsu ekamekanti antamaso ekapurisāruḷhahatthimpi, ekaṃ sarahatthaṃ purisampi. **Samuṭṭhānādīni eḷakalomasadisāni, idaṃ pana lokavajjaṃ, akusalacittaṃ tivedana''**nti pāṭho.

Uyyuttasenāsikkhāpadavaṇṇanā niṭṭhitā.

9. Senāvāsasikkhāpadavaṇṇanā

Kenaci palibuddhassāti verikena vā issarena vā kenaci ruddhassa. Senāparikkhepena vā parikkhepārahaṭṭhānena vā sañcaraṇaṭṭhānapariyantena vā paricchinditabbā.

Senāvāsasikkhāpadavaṇṇanā niṭṭhitā.

Acelakavaggo pañcamo.

6. Surāpānavaggo

1. Surāpānasikkhāpadavaṇṇanā

''Surā''ti vā ''na vaṭṭatī''ti vā jānitvā pivane akusalamevāti likhitaṃ. **Akusalacitta**nti yebhuyyena taṃ sandhāya kira vuttaṃ. Atha kasmā vinayaṭṭhakathāyaṃ ''akusaleneva pātabbatāyā''ti (pāci. aṭṭha. 329) vuttanti ce? Sacittakapakkhe akusaleneva pātabbatāyāti.

Surāpānasikkhāpadavaṇṇanā niṭṭhitā.

2. Aṅgulipatodakasikkhāpadavaṇṇanā

Kāyasaṃsaggasaṅghādisesāpattibhāve samānepi **bhikkhuniyāpi anupasampannepi** dukkaṭaṃ, upasampanne eva pācittiyanti evaṃ puggalāpekkhaṃ dassetuṃ **''aṅgulipatodake pācittiya''**nti vuttaṃ. **Sati karaṇīye**ti ettha purisaṃ sati karaṇīye āmasatoti adhippāyo, na itthiṃ.

Aṅgulipatodakasikkhāpadavaṇṇanā niṭṭhitā.

3. Hasadhammasikkhāpadavaṇṇanā

''Cikkhallaṃ vā''ti vacanato sakkharampi khipanakīḷāya kīḷato dukkaṭameva. Uparigopphake pācittiyaṃ, aññattha dukkaṭanti pācittiyavatthuatthavasena **''udake hasadhamme pācittiya''**nti vuttaṃ.

Idaṃ saññāvimokkhaṃ ce, tikapācittiyaṃ kathaṃ;
Kīḷitaṃva akīḷāti, micchāgāhena taṃ siyā.

Ettāvatā kathaṃ kīḷā, iti kīḷāyaṃ evāyaṃ;
Akīḷāsaññī hotettha, vinayatthaṃ samādaye.

Ekantākusalo yasmā, kīḷāyābhiratamano;
Tasmā akusalaṃ cittaṃ, ekamevettha labbhatīti. (vajira. ṭī. pācittiya 336);

Hasadhammasikkhāpadavaṇṇanā niṭṭhitā.

4. Anādariyasikkhāpadavaṇṇanā

Tassa vacananti ''ayaṃ ukkhittako vā vambhito vā garahito vā imassa vacanaṃ akataṃ bhavissatī''ti anādariyaṃ karoti. **Dhamma**nti kathāyaṃ dhammo nasseyya vā vinasseyya vā antaradhāyeyya vā, taṃ vā asikkhitukāmo anādariyaṃ karoti. ''Lokavajjaṃ atikkamitvā 'idaṃ amhākaṃ ācariyuggaho'ti vadantassa na vaṭṭatī''ti (vajira. ṭī. pācittiya 344) likhitaṃ.

Anādariyasikkhāpadavaṇṇanā niṭṭhitā.

6. Jotisikkhāpadavaṇṇanā

''Visibbanāpekkho''ti vuttattā aññassa vaṭṭati, aññesañca.

Jotinekamaneke vā, jālenti munayo saha;
Eko sopeti nāneko, adhippāyavisesato.

Jotisikkhāpadavaṇṇanā niṭṭhitā.

8. Dubbaṇṇakaraṇasikkhāpadavaṇṇanā

Morakkhimaṇḍalamaṅgulapiṭṭhīnanti na ekantato, adhikaṃ, orañcāti vadanti. Ekakoṇepi vaṭṭati, evaṃ yattha katthaci ekabindupi vaṭṭatīti.

Dubbaṇṇakaraṇasikkhāpadavaṇṇanā niṭṭhitā.

9. Vikappanasikkhāpadavaṇṇanā

‘‘Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyākiriya’’nti pāṭho. Ettha paribhogena **kāyakammaṃ**. Apaccuddharaṇena **vacīkammaṃ**.

Vikappanasikkhāpadavaṇṇanā niṭṭhitā.

10. Apanidhānasikkhāpadavaṇṇanā

Sasūcike sūcighare sūcigaṇanāya āpattiyoti porāṇā.

Apanidhānasikkhāpadavaṇṇanā niṭṭhitā.

Surāpānavaggo chaṭṭho.

7. Sappāṇakavaggo

1. Sañciccasikkhāpadavaṇṇanā

Vatthugaṇanāya kammabandhagaṇanācetanāmāraṇānaṃ, na kammabandhagaṇanāya cetanāmāraṇā. Ettha ekacetanāya bahupāṇakā marantīti ayaṃ vibhāgo veditabbo.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

2. Sappāṇakasikkhāpadavaṇṇanā

Sappāṇakanti pāṇakānaṃ maraṇavasena pācittiyaṃ, na sappāṇakaudakaparibhogavasena pācittiyaṃ, tasmā eva **‘‘paṇṇattivajja’’**nti vuttaṃ. Asuddhacittattā pācittiyaṃ, suddhacitte anāpatti. Padīpujjalane viya paṇṇattivajjatā vuttāti likhitaṃ.

> Jale pakkhipanaṃ pubbaṃ, jalappavesanaṃ idaṃ;
> Evaṃ ubhinnaṃ nānāttaṃ, ñeyyaṃ ñāṇavatā sadāti. (vajira. ṭī. pācittiya 387)

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

5. Ūnavīsativassasikkhāpadavaṇṇanā

Aññaṃ upasampādetīti –

> Upajjhāyo sace sāmaṃ, kammavācañca sāveti;
> Kammaṃ ruhati icceke, neti vinayakovido.
>
> Dukkaṭaṃ vihitaṃ yasmā, ācariyassa gaṇassa ca;
> Tasmā bhinnāva ācariya-upajjhāyā visuṃ idhāti.

Ūnavīsativassasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

Idha ekatoupasampannā, sikkhamānā, sāmaṇerīti imā tissopi saṅgahaṃ gacchanti, imāsaṃ pana tissannaṃ samayo rakkhati, ayamimāsaṃ, mātugāmassa ca visesoti veditabbaṃ.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

9. Ukkhittasambhogasikkhāpadavaṇṇanā

‘‘Taṃ diṭṭhiṃ appaṭinissaṭṭhenāti laddhināsanāsaṃvāsakaṃ sandhāyā’’ti likhitaṃ. **Ticitta**nti ettha vipākābyākatacittena sahaseyyaṃ kappeyyāti evamattho daṭṭhabbo. Aññathā sacittakattā sikkhāpadassa kiriyābyākataṃ sandhāya na yujjati.

Ukkhittasambhogasikkhāpadavaṇṇanā niṭṭhitā.

10. Kaṇṭakasikkhāpadavaṇṇanā

‘‘Ayaṃ samaṇuddeso pārājiko hoti. Sace taṃ diṭṭhiṃ paṭinissajjati, saṅghassa ārocetvā saṅghānumatiyā pabbājetabbo’’ti **porāṇagaṇṭhipade** vuttaṃ, taṃ na yuttaṃ. Daṇḍakammanāsanā hi idhādhippetā. Yadi so pārājiko hoti, liṅganāsanā nāma siyā. **‘‘Te paṭisevato nālaṃ antarāyāyā’’**ti ca diṭṭhi satthari asatthādidiṭṭhi na hoti. Sace sā yassa uppajjati, so pārājiko hoti, tasmimpi evameva paṭipajjitabbaṃ, saṃvare atiṭṭhanto liṅganāsanāya nāsetabboti (vajira. ṭī. pācittiya 428) ācariyassa takko.

Kaṇṭakasikkhāpadavaṇṇanā niṭṭhitā.

Sappāṇakavaggo sattamo.

8. Sahadhammikavaggo

4. Pahārasikkhāpadavaṇṇanā

Aṅgesu na mokkhādhippāyatā viya amaraṇādhippāyatā vattabbāti ce? Na vattabbā. Kasmā? Yo bhikkhu sayaṃ pahāraṃ dātukāmo, so adhippāyena tassa maraṇe payogavirahovāti katvā amaraṇādhikārattā kevalaṃ amaraṇādhippāyo eva soti tā viya tā na vuttā. Mokkhādhippāyassa pana kopo natthi, tasmā anāpattīti vuttaṃ.

Pahārasikkhāpadavaṇṇanā niṭṭhitā.

5. Talasattikasikkhāpadavaṇṇanā

Talameva **talasattikaṃ**. ‘‘Pothanasamatthaṭṭhena **sattika’’**nti eke. Yasmā paharitukāmatāya paharato purimena pācittiyaṃ, kevalaṃ uccāretukāmatāya uggiraṇamatte kate iminā pācittiyaṃ. Iminā pana virajjhitvā pahāro dinno, tasmā napaharitukāmatāya dinnattā dukkaṭaṃ. Kimidaṃ dukkaṭaṃ pahārapaccayā, udāhu uggiraṇapaccayāti? Pahārapaccayā eva dukkaṭaṃ, purimaṃ uggiraṇapaccayā pācittiyanti sadukkaṭaṃ pācittiyaṃ yujjati. Purimañhi uggiraṇaṃ, pacchā pahāro. Na ca pacchimaṃ pahāraṃ nissāya purimaṃ uggiraṇaṃ anāpattivatthukaṃ bhavitumarahatīti no takkoti (vajira. ṭī. pācittiya 456) ācariyo.

Talasattikasikkhāpadavaṇṇanā niṭṭhitā.

7. Sañciccasikkhāpadavaṇṇanā

Paro kukkuccaṃ uppādetu vā, mā vā, taṃ appamāṇaṃ. **‘‘Kukkuccupādana’’**nti tatiyamaṅgaṃ tassa adhippāyavasena vuttanti veditabbaṃ.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

8. Upassutisikkhāpadavaṇṇanā

Upassutinti yathā upakujjhaṃ ‘‘samīpakujjha’’nti vuccati, tathā upassuti ‘‘samīpassutī’’ti veditabbā. Yattha ṭhito suṇāti, taṃ **ṭhāna**nti attho. **Sutī**ti panettha paresaṃ vacanasaddo ca. So hi suyyatīti **suti** nāma. Upasuyyati vā etthāti **upassuti**. Okāso hi **suti** nāma. **Imesaṃ sutvā**ti ettha ‘‘vacana’’nti pāṭhaseso.

Samuṭṭhānādīni atītadvayasadisānīti na gahetabbāni. **Theyyasatthasamuṭṭhānaṃ. Siyā kiriyaṃ** gantvā savane. **Siyā akiriyaṃ** ṭhitaṭṭhānaṃ āgantvā vadantānaṃ ajānāpanavasena samuṭṭhānato. **‘‘Saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedana’’**nti likhitaṃ.

Upassutisikkhāpadavaṇṇanā niṭṭhitā.

9. Kammappaṭibāhanasikkhāpadavaṇṇanā

Appamattakavissajjanakena pana cīvaraṃ karontassa senāsanakkhandhakavaṇṇanāyaṃ (cūḷava. 328) vuttappabhedāni sūciādīni anapaloketvāpi dātabbāni. Tato atirekaṃ dentena apalokanakammaṃ kātabbaṃ. Evaṃ kataṃ pana apalokanaṃ kammalakkhaṇamevāti adhippāyo. Evaṃ sabbattha **kammalakkhaṇaṃ** veditabbaṃ. Gāmasīmāvihāresu osāraṇādīni saṅghakammāniyeva na vaṭṭanti. Vissajjiyavebhaṅgiyāni pana vaṭṭanti. ‘‘Saṅghassa santaka’’nti sāmaññato avatvā ‘‘imasmiṃ vihāre saṅghassa santaka’’nti apaloketabbanti ca, **‘‘samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedana’’**nti pāṭhoti ca likhitaṃ.

Kammappaṭibāhanasikkhāpadavaṇṇanā niṭṭhitā.

10. Chandaṃadatvāgamanasikkhāpadavaṇṇanā

Sannipātaṃ anāgantvā ce chandaṃ na deti, anāpattīti eke. Dukkaṭanti eke dhammakammantarāyakaraṇādhippāyattā.

Chandaṃadatvāgamanasikkhāpadavaṇṇanā niṭṭhitā.

11. Dubbalasikkhāpadavaṇṇanā

Akappiyena vāti suvaṇṇarajatamayamañcādinā. **Kappiyamañco sampaṭicchitabbo**ti ‘‘saṅghassa demā’’ti dinnaṃ sandhāya vuttaṃ, tehi pana ‘‘vihārassa demā’’ti vutte suvaṇṇarajatamayādiakappiyamañcāpi sampaṭicchitabbāti ca, ‘‘arañjaro bahuudakagaṇhanako’’ti ca, **‘‘saṅghikapaabhogena vā**ti sace ārāmikādayo paṭisāmetvā paṭidenti, paribhuñjituṃ vaṭṭatī’’ti ca, ‘‘kaṃsalohādibhājanaṃ saṅghassa dinnampi pārihāriyaṃ na vaṭṭatī’’ti (cūḷava. aṭṭha. 321) **samantapāsādikāyaṃ** vuttattā attano hatthena gahetvā paṭisāmituṃ na labhatīti ca, ‘‘vedhako kāyabandhanassāti vadantī’’ti ca, ‘‘hiṅgu hiṅguliharitālamanosilā añjanānī’’ti pāṭhoti ca, ‘‘dārumayo vā…pe… apādakopi samuggo’’ti pāṭhoti ca, **‘‘dārumayo tumbo**ti dārumayo udakatumbo’’ti ca, ‘‘thambhatulāsopānaphalakādīsū’’ti ca likhitaṃ.

Dubbalasikkhāpadavaṇṇanā niṭṭhitā.

12. Pariṇāmanasikkhāpadavaṇṇanā

Eko bhikkhu ukkhittakassa dātukāmo hoti, tassa dānaṃ nivāretvā aññassa dāpeti, anāpatti. Tathā saddhādeyyavinipātanaṃ karontassa dāpeti, attano nissitakā itthannāmassa pattaṃ dātukāmā āpucchanti, ‘‘visabhāgo eso, sabhāgassa dehī’’ti vadati. Anāpatti attano bhārabhūtattā. Tassa pana dātukāmaṃ aññassa dāpeti, āpatti eva. Sabbattha āpucchitvā dātukāmaṃ yathāsukhaṃ vicāretuṃ labhati.

Pariṇāmanasikkhāpadavaṇṇanā niṭṭhitā.

Sahadhammikavaggo aṭṭhamo.

9. Ratanavaggo

1. Antepurasikkhāpadavaṇṇanā

Asayanighareti parikkhittassa bahibhūtesu rukkhamūlādīsu. ‘‘Sace khattiyova hoti, nābhisitto, abhisittova hoti, na khattiyo, rakkhatī’’ti ācariyo ‘‘khattiyatā, abhisittatā’’ti āpattiyā aṅgabhāvena vuttattā. **Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Antepurasikkhāpadavaṇṇanā niṭṭhitā.

2. Ratanasikkhāpadavaṇṇanā

Sabbopi kathāmaggo **bhaṇḍāgārikasīsena** nikkhipanaṃ, gopanañca paṭikkhipitvā pavatto.

Ratanasikkhāpadavaṇṇanā niṭṭhitā.

3. Vikālagāmappavesanasikkhāpadavaṇṇanā

‘‘Santaṃ bhikkhu’’nti ca ‘‘anāpucchā’’ti ca ‘‘tathārūpā accāyikāti ca imāti ettha tisso’’ti pāṭho. **‘‘Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Vikālagāmappavesanasikkhāpadavaṇṇanā niṭṭhitā.

4. Sūcigharasikkhāpadavaṇṇanā

Taṃ assāti taṃ bhedanakaṃ assa pācittiyassa atthi paṭhamaṃ bhedanaṃ katvā pacchā desetabbattā. Esa nayo itaresupi. **Vāsijaṭe**ti vāsidaṇḍake.

Sūcigharasikkhāpadavaṇṇanā niṭṭhitā.

5. Mañcapīṭhasikkhāpadavaṇṇanā

Aṭṭhaṅgulapādakanti bhāvanapuṃsakaṃ. Tulāsaṅghāte ṭhapanameva aṭṭakaraṇaṃ.

Mañcapīṭhasikkhāpadavaṇṇanā niṭṭhitā.

6. Tūlonaddhasikkhāpadavaṇṇanā

Kiñcāpi paṭilābheyeva pācittiyaṃ viya dissati, paribhoge eva pana āpatti daṭṭhabbā. ‘‘Aññena kataṃ paṭilabhitvā paribhuñjati, āpatti dukkaṭassā’’ti (pāci. 529) vacanaṃ ettha sādhakaṃ.

Tūlonaddhasikkhāpadavaṇṇanā niṭṭhitā.

7. Nisīdanasikkhāpadavaṇṇanā

Kiñcāpi nisīdanassa jāti na dissati ettha, tathāpi cīvarakkhandhake anuññātattā, ‘‘nava cīvarāni adhiṭṭhātabbānī’’ti ettha ca pariyāpannattā cīvarajāti evassa jātīti veditabbaṃ. ‘‘Lābhe sadasaṃ, alābhe adasampi vaṭṭatī’’ti eke, taṃ na yuttaṃ ‘‘nisīdanaṃ nāma sadasaṃ vuccatī’’ti (pāci. 531-532) tassa saṇṭhānaniyamanato.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

Ratanavaggo navamo.

Suddhapācittiyavaṇṇanā niṭṭhitā.

Pāṭidesanīyakaṇḍaṃ

1. Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā

Yāmakālikādīsu āhāratthāya eva dukkaṭaṃ. Tampi āmisena asambhinnarase, sambhinne pana ekarase pāṭidesanīyameva.

Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyapāṭidesanīyasikkhāpadavaṇṇanā

‘‘Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’nti pāṭho.

Dutiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthapāṭidesanīyasikkhāpadavaṇṇanā

Ārāme vā ārāmūpacāre vā paṭiggahetvā ajjhoharantassāti ārāme vā ārāmūpacāre vā paṭiggahetvā ārāme vā ārāmūpacāre vā ajjhoharantassāti attho.

Bahārāme paṭiggahitaṃ ajjhārāme bhuñjantassa anāpatti. Aṅgesu ca ‘‘ajjhārāme vā ārāmūpacāre vā paṭiggahaṇa’’nti gahetabbaṃ. Ajjhārāme hi dassite ārāmūpacāraṃ dassitamevāti. **‘‘Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Catutthapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

Pāṭidesanīyavaṇṇanā niṭṭhitā.

Sekhiyakaṇḍaṃ

Sekhiyesu satipi vītikkame anādariyāpekkhasseva āpattīti dassanatthaṃ kārako na vutto. Ayañhi vinayadhammatā, yadidaṃ sāpekkhe kārakaniddeso, so vuttaniyame vidhi, bhummakaraṇañca. Aṭṭhaṅgulādhikampi otāretvā nivāsetuṃ vaṭṭati. Tato paraṃ otārentassa dukkaṭanti **mahāaṭṭhakathāyaṃ** vuttaṃ. **Ārāme vā**ti buddhupaṭṭhānādikāle. **Pārupitabbanti** uttarāsaṅgakiccavasena vuttaṃ.

Ṭhatvāti ettha gacchantopi parissayābhāvaṃ oloketuṃ labhatiyevāti (vajira. ṭī. pācittiya 582) likhitaṃ. Yathā vāsūpagatassa antaraghare kāyaṃ vivaritvā nisīdituṃ vaṭṭati, tathā tassa santike gantukāmassapi kāyabandhanaṃ abandhitvā saṅghāṭiṃ apārupitvā gāmappavesanamanārocetvā yathākāmaṃ gantuṃ vaṭṭati. Tasmā addhānamaggagamanakāle eko bhikkhu gāmappavesanavattaṃ pūretvā gāmaṃ pavisitvā ekaṃ āvasathaṃ puratova ṭhitaṃ patvā parikkhāraṃ ṭhapetvā vāsūpagato ce hoti, itarehi tassa santikaṃ yathāsukhaṃ gantuṃ vaṭṭati. Ko pana vādo catūhapañcāhaṃ vāsamadhiṭṭhāya vasitabhikkhūnaṃ santikaṃ gantuñca vāsūpagatānaṃ santikaṃ gantuñca vaṭṭatīti. Buddhapūjampi yathāsukhaṃ gantuṃ vaṭṭati. Vuttampi cetaṃ aṭṭhakathāyaṃ ‘‘anāpatti kāraṇaṃ paṭicca tahaṃ tahaṃ oloketī’’ti. Tattha **kāraṇaṃ** nāma āmisapūjāti veditabbāti likhitaṃ.

Chabbīsatisāruppavaṇṇanā niṭṭhitā.

Yasmā ‘‘samatittiko piṇḍapāto paṭiggahetabbo’’ti (pāci. 602-603) vacanaṃ piṇḍapāto samapuṇṇo paṭiggahetabboti dīpeti, tasmā attano hatthagate patte piṇḍapāto diyyamāno thūpīkatopi ce hoti, vaṭṭatīti dīpito hoti. Sūpodanaviññattiyaṃ mukhe pakkhipitvā vippaṭisāre uppanne puna uggiritukāmassāpi sahasā ce pavisati, ettha **asañcicca bhuñjati** nāma. Viññattikatañca akatañca ekasmiṃ ṭhāne ṭhitaṃ sahasā anupadhāretvā gahetvā bhuñjati, **assatiyā bhuñjati** nāma.

Sayaṃ yānagato hutvā, yathā **yānagatassa** ce;
Alaṃ vatthuṃ tathā nālaṃ, sachatto **chattapāṇino**.

‘‘Sūpodanaviññattisikkhāpadaṃ theyyasatthasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedana’’nti pāṭho.

Sekhiyavaṇṇanā niṭṭhitā.

Bhikkhupātimokkhavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Bhikkhunīpātimokkhavaṇṇanā

Pārājikakaṇḍaṃ

Abhilāpamattamevāti ettha daharavasena ‘‘bhante’’ti ca vuḍḍhavasena ‘‘āvuso’’ti ca tattha duvidho abhilāpo, idha pana vuḍḍhadaharānaṃ ‘‘ayyā’’ti ekameva.

Kāyasaṃsagge vuttanayenāti ettha tabbahulanayena kiriyasamuṭṭhānatā vuttā. ‘‘Kāyasaṃsaggaṃ samāpajjeyyā’’ti avatvā pana ‘‘sādiyeyyā’’ti vuttattā akiriyatopi samuṭṭhātīti veditabbaṃ. Yathā cettha, evaṃ heṭṭhā ‘‘manussitthiyā tayo magge methunaṃ dhammaṃ paṭisevantassa āpatti pārājikassā’’tiādinā (pārā. 56) nayena kiriyasamuṭṭhānataṃ vatvā tadanantaraṃ ‘‘bhikkhupaccatthikā manussitthiṃ bhikkhussa santikaṃ ānetvā vaccamaggena aṅgajātaṃ abhinisīdenti, so ce pavesanaṃ sādiyatī’’tiādinā (pārā. 58) nayena akiriyasamuṭṭhānassapi vuttattā paṭhamapārājikāyapi tabbahulanayeneva kiriyasamuṭṭhānatā veditabbā. Na hi pavesanasādiyanādimhi kiriyasamuṭṭhānatā dissati.

Aṅgajātacalanañcettha na sārato daṭṭhabbaṃ ‘‘so ce pavesanaṃ na sādiyati, paviṭṭhaṃ na sādiyati, ṭhitaṃ na sādiyati, uddharaṇaṃ sādiyati, āpatti pārājikassā’’ti (pārā. 58) ettha ṭhitanasādiyane pakatiyāpi paripuṇṇacalanattā. Sādiyanapaccayā paṭisevanacalanañcettha na dissatevāti tabbahulanayeneva kiriyasamuṭṭhānatā gahetabbā.

Apica bhikkhuniyāpi paṭhamapārājike tassa sādiyanassa sarūpena vuttattā tadanurūpavasena vibhaṅganayamanoloketvā ‘‘kiriyasamuṭṭhāna’’micceva vuttaṃ. Yathā cetesu tabbahulanayena kiriyasamuṭṭhānatā vuttā, tathā surādīnaṃ akusaleneva pātabbatā. Itarathā ‘‘yaṃ akusaleneva āpajjati, ayaṃ lokavajjā, sesā paṇṇattivajjā’’ti vutte lokavajjapaṇṇattivajjānaṃ niyamalakkhaṇasiddhi hoti, tathā taṃ avatvā ‘‘yassā sacittakapakkhe cittaṃ akusalameva hoti, ayaṃ lokavajjā, sesā paṇṇattivajjā’’ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vutte lokavajjavacanaṃ niratthakaṃ siyā vatthuajānanapakkhepi akusaleneva pātabbattā. Yasmā tattha surāpānavītikkamassa akusalacittuppādo natthi, tasmā **khandhakaṭṭhakathāyaṃ** ‘‘majjapāne pana bhikkhuno ajānitvāpi bījato paṭṭhāya majjaṃ pivantassa pācittiyaṃ. Sāmaṇero jānitvāva pivanto sīlabhedaṃ āpajjati, na ajānitvā’’ti (mahāva. aṭṭha. 108) vuttaṃ, na vuttaṃ ‘‘vatthuajānanapakkhe pāṇātipātādīnaṃ siddhikaraakusalacittuppādasadise cittuppāde satipi sāmaṇero sīlabhedaṃ nāpajjatī’’ti. Abhinivesavacanaṃ pāṇātipātādīhi samānagatikattā sāmaṇerānaṃ surāpānassa. ‘‘Surāmerayime’’ti vatthuṃ jānitvā pātabbatādivasena vītikkamantassa akusalassa asambhavo natthi. Tena vuttaṃ ‘‘yassā sacittakapakkhe’’tiādi.

Kiñcettha – yuttivacanena arahantānaṃ appavisanato sacittakācittakapakkhesu akusalaniyamoti ce? Na, dhammatāvasena sekkhānampi appavisanato. Acittakapakkhe akusalaniyamābhāvadassanatthaṃ supantassa mukhe pakkhittajalabindumiva surābinduādayo udāharitabbā. Tabbahulanayena hi atthe gahite pubbenāparaṃ aṭṭhakathāya sameti saddhiṃ pāḷiyā cāti. Ācariyāpi surāpāne akusalaniyamābhāvameva vadanti. Ekacce pana kiriyasamuṭṭhānatā panassa tabbahulanayameva, na paṭhamapārājike. Kathaṃ? Kāyasaṃsaggasikkhāpadaṃ paṭhamapārājikasamuṭṭhānaṃ. Ettha bhikkhussa ca bhikkhuniyā ca kāyasaṃsaggabhāve sati bhikkhunī kāyaṅgaṃ acopayamānāpi citteneva adhivāseti, āpajjati, na evaṃ bhikkhu. Bhikkhu pana copayamānova āpajjati, evameva paṭhamapārājikepi copane sati eva āpajjati, nāsati. **Pavesanaṃ sādiyatī**ti ettha pavesanasādiyanaṃ nāma sevanacittuppādanaṃ, maggena vā maggappaṭipannampi icchanti. Tassāpi kāyacalanaṃ ekantaṃ atthi eva. Evaṃ santepi vīmaṃsitvā gahetabbanti vadantīti likhitaṃ

Pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍaṃ

1. Ussayavādikāsikkhāpadavaṇṇanā

Bhikkhunīnaṃ saṅghādisesaṃ patvā vuṭṭhānavidhayo sandassanatthaṃ **‘‘ayaṃ bhikkhunī…pe… āpannā’’**ti puggalaniyamaṃ katvā pārājikato adhippāyanti **‘‘nissāraṇīyaṃ saṅghādisesa’’**nti āpattināmaggahaṇañca kataṃ. **‘‘Samuṭṭhānādīni paṭhamakathinasadisāni, idaṃ pana kiriyamevā’’**ti pāṭho.

Ussayavādikāsikkhāpadavaṇṇanā niṭṭhitā.

2. Corivuṭṭhāpikāsikkhāpadavaṇṇanā

Katthaci agantvā nisinnaṭṭhāne eva nisīditvā karontiyā **vācācittato,** khaṇḍasīmādigatāya **kāyavācācittato**.

Corivuṭṭhāpikāsikkhāpadavaṇṇanā niṭṭhitā.

3. Ekagāmantaragamanasikkhāpadavaṇṇanā

‘‘Ābhogaṃ vinā’’ti vuttattā ābhoge sati anāpatti, imasmiṃ pana sikkhāpade **samantapāsādikāyaṃ** upacārātikkame āpatti vuttā, idha okkame. Dvīsupi vuttaṃ atthato ekameva gāmantaragamanasaṅghādisesaṃ upacārassa sandhāya vuttattā. Gaṇamhā ohīyanassa virodho. ‘‘Araññe’’ti idaṃ atthavasena vuttaṃ, gāmantarepi hoti eva.

Sikkhāpadā buddhavarena vaṇṇitāti gāthāya vasena, aṭṭhakathāyampi gāmantarapariyāpannaṃ nadipāranti vuttaṃ.

Ekagāmantaragamanasikkhāpadavaṇṇanā niṭṭhitā.

‘‘Chādanapaccayā pana dukkaṭaṃ āpajjatī’’ti idaṃ –

> ‘‘Āpajjati garukaṃ sāvasesaṃ;
> Chādeti anādariyaṃ paṭicca;
> Na bhikkhunī no ca phuseyya vajjaṃ;
> Pañhāmesā kusalehi cintitā’’ti. (pari. 481) –

Imāya virujjhati. Tasmā pamādalekhā viya dissatīti gavesitabbo ettha attho. Bhikkhūnaṃ mānattakathāyaṃ ‘‘parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā’’ti (kaṅkhā. aṭṭha. nigamanavaṇṇanā) vuttaṃ, idha pana **‘‘gāmūpacārato ca bhikkhūnaṃ vihārūpacārato ca dve leḍḍupāte’’**tiādi vuttaṃ. Tatra bhikkhūnaṃ vuttappakārappadesaṃ atikkamitvā gāmepi taṃ kammaṃ kātuṃ vaṭṭati, bhikkhunīnaṃ pana gāme na vaṭṭati. Tasmā evaṃ vuttanti eke. Apare pana bhikkhūnampi gāme na vaṭṭati. Bhikkhuvihāro nāma pubbe eva gāmūpacāraṃ atikkamitvā ṭhito, tasmā gāmaṃ avatvā vihārūpacārameva heṭṭhā vuttaṃ. Bhikkhunīnaṃ vihāro gāme eva vaṭṭati, na bahi, tasmā gāmūpacārañca vihārūpacārañca ubhayamevettha dassitaṃ. Tasmā ubhayatthāpi atthato nānāttaṃ natthīti vadanti. Yaṃ yujjati, taṃ gahetabbaṃ.

Saṅghādisesavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍaṃ

Dutiye idha bhājāpitāya laddhacīvaraṃ nissaggiyaṃ hoti, taṃ vinayakammaṃ katvāpi attanā na labbhati.

Tatiye **‘‘samuṭṭhānādīni adinnādānasadisāni, idaṃ pana dukkhavedana’’**nti pāṭho.

Catutthe paṭhamaṃ viññattaṃ alabhitvā aññaṃ tato ūnatarampi labheyya, nissaggiyameva aṅgasampattito.

Nissaggiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍaṃ

1. Paṭhamavaggavaṇṇanā

Paṭhame haritapattavaṇṇo **haritako. Cāpalasuṇaṃ** amiñjako. Aṅkuramattameva hi tassa hoti. **Palaṇḍukā**dayo sabhāveneva vaṭṭanti. **Sūpasampākādī** vināpi antamaso yāgubhattepi pakkhipituṃ vaṭṭatīti likhitaṃ, ‘‘bhikkhuniyāpi gilānāya purebhattameva lasuṇaṃ kappati, na agilānāyā’’ti abhayagirīnaṃ uggahoti.

Dutiye ābādhapaccayā bhikkhunisaṅghaṃ āpucchitvā saṃharāpetuṃ vaṭṭati, bhikkhussa ettha ca lasuṇe ca dukkaṭaṃ.

Sattame **‘‘samuṭṭhānādīni addhānamaggasikkhāpadasadisānī’’**ti pāṭho.

Navame **kuṭṭo** nāma gharakuṭṭo. **Pākāro** nāma parikkhepapākāro.

Chaḍḍitakhetteti purāṇakhette. Saṅghasantake bhikkhussa chaḍḍetuṃ vaṭṭati saṅghapariyāpannattā. Bhikkhunīnampi saṅghasantake bhikkhusaṅghasantake vuttanayeneva vaṭṭati. Evaṃ santepi sāruppavasena kātabbanti likhitaṃ.

Dasame **‘‘sayaṃ tāni vatthūni karontiyā’’**tiādi idha sikkhāpade natthi. Kasmā? Eḷakalomasamuṭṭhānattā. Yadi evaṃ kasmā vuttanti ce? Suttānulomamahāpadesato. Yadi naccādīni passituṃ vā suṇituṃ vā na labhati, pageva attanā kātunti nayato labbhamānattā vuttaṃ. Itarathā mahāpadesā niratthakā siyuṃ. ‘‘Evaṃ aññatthapi nayo netabbo. Samuṭṭhānampi idha vuttameva aggahetvā chasamuṭṭhānavasena gahetabba’’nti ācariyā. Idha vuttaṃ samuṭṭhānaṃ nāma mūlabhūtassa antarā vuttāpattiyā, tasmā eḷakalomasamuṭṭhānamevāti apare. **Ārāme ṭhatvā**ti na kevalaṃ ṭhatvā, tato gantvā pana sabbiriyāpathehipi labhati. **Ārāme ṭhitā**ti pana ārāmapariyāpannāti attho. Itarathā nisinnāpi na labheyyāti.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggavaṇṇanā

Pañcame **upacāro** dvādasahattho. **‘‘Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Sattame **dhuvapaññatte**ti bhikkhunīnaṃ atthāya. **Kulānī**ti kulagharāni.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggavaṇṇanā

Catutthe saṅghāṭiādivasena adhiṭṭhitānaṃ **saṅghāṭicāraṃ**.

Pañcame **‘‘idaṃ pana kiriyākiriya’’**nti pāṭho.

Chaṭṭhe **aññasmiṃ parikkhāre dukkaṭa**nti thālakādīnaṃ vā sappitelādīnaṃ vā aññatarasmiṃ.

Tatiyavaggavaṇṇanā niṭṭhitā.

4. Catutthavaggavaṇṇanā

Chaṭṭhe saṃsaṭṭhavihārasikkhāpade **‘‘sesamettha paṭhamaariṭṭhasikkhāpade vuttavinicchayasadisamevā’’**ti pāṭho.

Catutthavaggavaṇṇanā niṭṭhitā.

5. Pañcamavaggavaṇṇanā

‘‘Cittāgāraṃ nāma yattha katthaci manussānaṃ kīḷituṃ ramituṃ kataṃ hotī’’tiādinā (pāci. 979) pāḷiyaṃ vuttattā cittāgārādīni sabbesaṃ atthāya katāni, na rañño eva.

Sattame etena nissajjituṃ kappiyaṃ vuttaṃ. ‘‘Nissajjitvā paribhuñjatī’’ti (pāci. 1007) pāḷi ca atthi. **‘‘Samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho. Aṭṭhamepi esova pāṭho.

Pañcamavaggavaṇṇanā niṭṭhitā.

6. Chaṭṭhavaggavaṇṇanā

Dasame **‘‘samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Chaṭṭhavaggavaṇṇanā niṭṭhitā.

8. Aṭṭhamavaggavaṇṇanā

Paṭhamadutiyatatiyesu **‘‘gihigatā’’ti vā ‘‘kumāribhūtā’’ti vā na vattabbā**. Vadanti ce, kammaṃ kuppati.

Ekādasame **chandaṃ avissajjetvā**ti ‘‘yathāsukha’’nti avatvā. Ettha pana ayaṃ vinicchayo – ‘‘pārivāsikachandadānenā’’ti idaṃ uddharitvā ‘‘vuṭṭhitāya parisāyā’’ti (pāci. 1168) padabhājanaṃ vuttaṃ. Etassa pana **samantapāsādikāyaṃ** ‘‘vuṭṭhitāya parisāyāti chandaṃ vissajjetvā kāyena vā vācāya vā chandavissajjanamattena vā vuṭṭhitāyā’’ti (pāci. aṭṭha. 1167) vuttaṃ. Idha chandassa pana avissaṭṭhattā kammaṃ kātuṃ vaṭṭatīti vuttaṃ. Tasmā chandaṃ avissajjetvāva dvādasahatthapāse viharitvā puna sannipātakaraṇañca vaṭṭatīti likhitaṃ.

Aṭṭhamavaggavaṇṇanā niṭṭhitā.

9. Navamavaggavaṇṇanā

Tatiye **‘‘sesaṃ vuttanayena veditabbaṃ, idaṃ pana akusalacitta’’**nti pāṭho.

Catutthe **vuttanayenā**ti tatiye vuttanayena.

Ekādasame **‘‘samuṭṭhānādīni kathinasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Dvādasame **‘‘samuṭṭhānādīni padasodhammasadisāni, idaṃ pana kiriyākiriya’’**nti pāṭho.

Terasame ‘‘saṃkaccikaṃ nāma adhakkhakaṃ ubbhanābhi, tassā paṭicchādanatthāyā’’ti (pāci. 1226) pāḷiyaṃ vuttattā idhāpi **‘‘adhakkhakaubbhanābhisaṅkhātassa sarīrassa paṭicchādanattha’’**nti pāṭho. Aparikkhepe āpattiparicchedaṃ samantapāsādikavasena aggahetvā idha vuttanayena gahetabbanti likhitaṃ.

Navamavaggavaṇṇanā niṭṭhitā.

Suddhapācittiyavaṇṇanā niṭṭhitā.

Samuṭṭhānavinicchayavaṇṇanā

Samuṭṭhānānaṃ vinicchaye pana giraggasamajjādīni ‘‘acittakāni lokavajjānī’’ti vuttattā ‘‘nacca’’nti vā ‘‘gandha’’nti vā ajānitvāpi dassanena, vilimpanena vā āpajjanato vatthuajānanacittena **acittakāni**. ‘‘Nacca’’nti vā ‘‘gandha’’nti vā jānitvā passantiyā, vilimpantiyā vā akusalattā eva **lokavajjāni**. Corivuṭṭhāpanādīni **‘‘corī’’**tiādinā vatthuṃ jānitvā karaṇeyeva āpajjanattā **sacittakāni**. Upasampadādīnaṃ ekantākusalacitteneva akattabbattā **paṇṇattivajjāni**. ‘‘Idha sacittakācittakatā paṇṇattijānanājānanatāya aggahetvā vatthujānanājānanatāya gahetabba’’nti likhitaṃ. Adhippetattā saṅkhepato dassanābhāvā –

Acittakattaṃ dvidhā mataṃ, vatthupaṇṇattiaññāṇā;
Vuttaṃ ñāṇaṃ dvidhā idha, sakanāmena aññātaṃ.

Paranāmañca jānanaṃ, vatthussekaṃ balakkāre;
Ekadhā samacārike, tasmiṃ tappaṭibandhoti.

Paranāmena jānanaṃ, dvidhā muttādike ekaṃ;
Ekaṃ lomādike matanti, ayaṃ bhedo veditabbo.

Sesamettha uttānaṃ, anuttānatthe vuttavinicchayattā na uddhaṭanti;

Samuṭṭhānavinicchayavaṇṇanā niṭṭhitā.

Bhikkhunīpātimokkhavaṇṇanā niṭṭhitā.

Kaṅkhāvitaraṇīpurāṇaṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Kaṅkhāvitaraṇī-abhinavaṭīkā

Ganthārambhakathā

Tilokatilakaṃ buddhaṃ, vande suddhaguṇākaraṃ;
Karuṇāsītalībhūta-hadayaṃ mahitodayaṃ.

Tenāpi dhammarājena, lokekācariyena yo;
Pūjito tañca saddhammaṃ, vande gambhīramuttamaṃ.

Munindacandasaddhamma-raṃsīhi vimalehi yo;
Bodhitohaṃ sadā vande, taṃ saṅghaṃ kumudākaraṃ.

Vinaye nayagambhīre, sabbathā pāradassinā;
Vādinā duttarāgādha-sabbasatthamahaṇṇave.

Yā katā **buddhaghosena,** therena thiracetasā;
Kaṅkhāvitaraṇī nāma, mātikaṭṭhakathā subhā.

Thirānekaguṇoghena, therena vinayaññunā;
Kalyāṇācārayuttena, dhīmatā munisūnunā;
Vinayaṭṭhitikāmena, **sumedhenā**bhiyācito.

Tamahaṃ vaṇṇayissāmi, suvisuddhamanākulaṃ;
Sādhavo taṃ nisāmetha, sakkaccaṃ mama bhāsatoti.

Ganthārambhakathāvaṇṇanā

Sabbakusaladhammappamukhassa vipuloḷāraguṇavisesāvahassa paramagambhīrassa pātimokkhassa atthasaṃvaṇṇanaṃ kattukāmoyamācariyo paṭhamaṃ tāva **‘‘buddhaṃ dhamma’’**ntiādinā ratanattayappaṇāmakaraṇena attano cittasantānaṃ punāti. Visuddhacittasantānanissayā hi paññā tikkhavisadabhāvappattiyā yathādhippetasaṃvaṇṇanāya pariyosānagamanasamatthā hotīti. Apica ratanattayappaṇāmena vidhutasabbakibbise cittasantāne bhavantarūpacitānipi antarāyikakammāni paccayavekallato yathādhippetāya atthasaṃvaṇṇanāya nālamantarāyakaraṇāyātipi ācariyassa ratanattayavandanā.

Tattha **buddha**saddassa tāva ‘‘bujjhitā saccānīti buddho, bodhetā pajāyāti buddho’’tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162) niddesanayena attho veditabbo. Atha vā savāsanāya aññāṇaniddāya accantavigamato, buddhiyā vā vikasitabhāvato buddhavāti **buddho** jāgaraṇavikasanatthavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhāvena, ñeyyavisesassa ca kammabhāvena aggahaṇato kammavacanicchāya abhāvena avagamanatthavaseneva kattuniddeso labbhatīti buddhavāti **buddho** yathā ‘‘dikkhito na dadātī’’ti. Atthato pana pāramitāparibhāvitena sayambhuñāṇena sahavāsanāya vigataviddhastaniravasesupakkileso mahākaruṇāsabbaññutaññāṇādiaparimeyyaguṇagaṇādhārova khandhasantāno buddho. Yathāha –

> ‘‘Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāva’’nti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.161),

Taṃ buddhaṃ.

Dhāretīti **dhammo**. Ayañhi yathānusiṭṭhaṃ paṭipajjamāne apāyadukkhe, saṃsāradukkhe ca apatamāne dhāretīti, tannibbattakakilesaviddhaṃsanañcettha dhāraṇaṃ.

Evañca katvā ariyamaggo, tassa tadatthasiddhihetutāya nibbānañcāti ubhayameva nippariyāyato dhāreti. Ariyaphalañca pana taṃsamucchinnakilesapaṭippassambhanena tadanukūlatāya, pariyattidhammo ca tadadhigamahetutāyāti ubhayampi pariyāyato dhāretīti veditabbaṃ, taṃ dhammaṃ. Ca-saddo samuccayattho. Tena yathāvuttaṃ buddhaṃ, imañca dhammaṃ vanditvāti buddharatanena saha vandanakiriyāya dhammaratanaṃ samuccinoti.

Na kevalaṃ idaṃ dvayamevāti āha **‘‘saṅghañcā’’**ti. Ariyena diṭṭhisīlasāmaññena saṃhato ghaṭitoti **saṅgho,** aṭṭhaariyapuggalasamūho. Tehi tehi vā maggaphalehi kilesadarathānaṃ samucchedapaṭippassambhanavasena sammadeva ghātitattā **saṅgho,** pothujjanikasaṅghassāpi pubbabhāgappaṭipadāya ṭhitattā purimacetanāya viya dāne ettheva saṅgaho daṭṭhabbo. Sopi hi kiñcāpi ariyena diṭṭhisīlasāmaññena asaṃhato, niyyānikapakkhiyena pana pothujjanikena saṃhatattā dakkhiṇeyyapaṇipātāraho **saṅgho**yevāti, taṃ saṅghaṃ. **Ca**-saddassattho etthāpi vuttanayeneva veditabbo.

Kiṃvisiṭṭhaṃ buddhaṃ, dhammaṃ, saṅghañcāti āha **‘‘vandanāmānapūjāsakkārabhājana’’**nti. Idañca visesanaṃ paccekaṃ yojetabbaṃ ‘‘vandanāmānapūjāsakkārabhājanaṃ. Buddhaṃ…pe… vandanāmānapūjāsakkārabhājanaṃ saṅghañcā’’ti. Tattha sadevakena lokena arahatādīhi guṇehi seṭṭhabhāvena kariyamāno paṇāmo **vandanā,** sammāno **māno,** gandhapupphādīhi upahāro **pūjā,** abhisaṅkhatapaccayadānaṃ **sakkāro,** vandanā ca māno ca pūjā ca sakkāro ca **vandanāmānapūjāsakkārā,** tesaṃ mahapphalabhāvakaraṇena bhājanattā ādhārattā **vandanāmānapūjāsakkārabhājanaṃ**. Iminā ratanattayassa arahatādīhi guṇehi asamabhāvaṃ dasseti. Tandassanampi takkatassa nipaccakārassa sasantānapavanādivasena yathādhippetāya atthasaṃvaṇṇanāya nipphādanasamatthabhāvadīpanatthanti veditabbaṃ.

Vippasannena cetasā vanditvāti arahatādianekappakāraguṇavisesānussaraṇavasena vividhena, visesena vā pasannena manasā saddhiṃ kāyavācāhi karaṇabhūtāhi abhivandiyāti attho, tīhi dvārehi namassitvāti vuttaṃ hoti. Tividhā cāyaṃ vandanā kāyavacīmanovandanānaṃ vasena. Tattha buddhādiguṇārammaṇā kāmāvacarakusalakiriyānaṃ aññataracetanā kāyavacīviññattiyo samuṭṭhāpetvā kāyavacīdvāravasena uppannā **kāyavacīvandanā**ti vuccati, ubhayaviññattiyo pana asamuṭṭhāpetvā manodvāravasena uppannā **manovandanā**ti. Imassa padassa ‘‘vaṇṇanaṃ vaṇṇayissāmī’’ti iminā sambandho.

Evaṃ ratanattayassa paṇāmaṃ dassetvā idāni attano nissayabhūtānaṃ aṭṭhakathācariyānañca paṇāmaṃ dassento **‘‘theravaṃsappadīpāna’’**ntiādimāha. Tattha katañjalī pubbācariyasīhānaṃ namo katvāti sambandho. Kato añjali karapuṭo etenāti **katañjalī**. Chandānurakkhaṇatthañhettha dīgho, katañjalī hutvāti vuttaṃ hoti. **Pubbācariyā** porāṇaṭṭhakathākārā tambapaṇṇiyā mahātherā, te eva parissayasahanato, paṭipakkhabhūtakilesahananato, paravādimigehi apadhaṃsanīyato ca sīhasadisattā **sīhā**ti **pubbācariyasīhā,** tesaṃ pubbācariyasīhānaṃ. Kīdisā te pubbācariyasīhā, yesaṃ tayā namo karīyatīti āha **‘‘theravaṃsappadīpāna’’**ntiādi. Tattha **theravaṃsappadīpāna**nti thirehi sīlakkhandhādīhi samannāgatāti **therā,** mahākassapādayo, tesaṃ vaṃso anvayoti **theravaṃso**. Etena bhinnaladdhikānaṃ sattarasabhedānaṃ mahāsaṅghikādīnaṃ vaṃsaṃ paṭikkhipati, theravaṃsapariyāpannā hutvā pana āgamādhigamasampannattā paññāpajjotena tassa theravaṃsassa dīpanato **theravaṃsappadīpā,** pubbācariyasīhā, tesaṃ theravaṃsappadīpānaṃ. Asaṃhīrattā **thirānaṃ**. **Vinayakkame**ti ārambhānurūpavacanametaṃ, te pana suttābhidhammesupi thirā eva.

Evaṃ aṭṭhakathācariyānampi paṇāmaṃ dassetvā idāni saṃvaṇṇetabbadhammavisesassa abhidhānānisaṃsaṃ, desakasampattiyo ca dassento **‘‘pāmokkha’’**ntiādimāha. Tattha mahesinā yaṃ pātimokkhaṃ pakāsitanti sambandho. Tattha **mahesinā**ti mahante sīlādike pañca dhammakkhandhe esī gavesīti **mahesi**. Mahantehi esitoti vā puthujjanasekhāsekhaisīhi visiṭṭhattā mahanto isīti vā **mahesi,** sammāsambuddho, tena mahesinā. **Pātimokkha**nti sattāpattikkhandhasaṃvarabhūtaṃ sikkhāpadasīlaṃ, taddīpanato ubhatovibhaṅgasuttasaṅkhātaṃ ganthapātimokkhameva vā. Kimbhūtanti āha **‘‘pāmokkha’’**ntiādi. Pamukhe sādhūti pamokkhaṃ, pamokkhameva **pāmokkhaṃ,** vajjapaṭipakkhattā anavajjānaṃ samādhipaññāsaṅkhātānaṃ parittamahaggatalokuttarānaṃ kusalānaṃ dhammānaṃ ādi patiṭṭhābhūtanti attho. ‘‘Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvaya’’nti (saṃ. ni. 1.23, 192; peṭako. 22; mi. pa. 2.1.9) hi vuttaṃ. Mukhamivāti **mukhaṃ,** dvāraṃ. Yathā hi sattānaṃ khajjabhojjaleyyapeyyavasena catubbidhopi āhāro mukhena pavisitvā aṅgapaccaṅgāni pharati, evaṃ yoginopi cātubhūmakakusalaṃ sīlamukhena pavisitvā atthasiddhiṃ sampādeti. Tena vuttaṃ ‘‘mukhamivāti mukha’’nti. Atha vā **mukhaṃ** dvāraṃ **mokkhappavesāya** nibbānasacchikiriyāyāti attho. Vuttañhi –

> ‘‘Avippaṭisāratthāni kho, ānanda, kusalāni sīlānī’’ti (a. ni. 11.1).

Tathā –

> ‘‘Avippaṭisāro pāmojjatthāya, pāmojjaṃ pītatthāya, pīti passaddhatthāya, passaddhi sukhatthāya, sukhaṃ samādhatthāya, samādhi yathābhūtañāṇadassanatthāya, yathābhūtañāṇadassanaṃ nibbidatthāya, nibbidā virāgatthāya, virāgo vimuttatthāya, vimutti vimuttiñāṇadassanatthāya, vimuttiñāṇadassanaṃ anupādāparinibbānatthāyā’’ti (pari. 366) ca.

Evaṃ saṃvaṇṇetabbadhammassa abhidhānādiṃ dassetvā idāni saṃvaṇṇanāya nimittaṃ dassetuṃ **‘‘sūratenā’’**tiādinā catutthagāthamāha. Tattha **sūratenā**ti sobhane ratoti sūrato u-kārassa dīghaṃ katvā, tena sūratena, sobhane kāyikavācasikakamme ratenāti attho, vinītenāti vuttaṃ hoti. **Nivātenā**ti nīcavuttinā. **Sucisallekhavuttinā**ti sucibhūtā kilesasallikhanasamatthā vutti paṭipatti etassāti sucisallekhavutti, tena sucisallekhavuttinā, parisuddhāya appicchavuttiyā samannāgatenāti attho. **Vinayācārayuttenā**ti vārittacārittasīlasampannena. Atha vā **vinayo**ti cettha pātimokkhasaṃvarādibhedo saṃvaravinayo. **Ācāro**ti ācāragocaraniddese āgatasamaṇasāruppācāro. **Soṇattherenā**ti ettha **soṇo**ti tassa nāmaṃ. Thirehi sīlakkhandhādīhi samannāgatattā **thero. Yācito**ti abhiyācito. Thero hi pātimokkhassa gambhīratāya duravagāhataṃ, ācariyassa ca taṃsaṃvaṇṇanāya sāmatthiyaṃ ñatvā ‘‘pātimokkhassa tayā atthasaṃvaṇṇanā kātabbā. Evañhi sāsanassa suciraṭṭhitikatā hotī’’ti sānisaṃsagāravena yācanaṃ akāsi. Tadassa yācanaṃ attano saṃvaṇṇanāya nidānabhūtaṃ dassento **‘‘yācito’’**ti āha.

Ettha ca ‘‘sūratenā’’ti imināssa soraccaṃ vuccati. ‘‘Nivātenā’’ti iminā nīcamanatā nivātavuttitā, yāya nivātavuttitāya samannāgato puggalo nihatamāno, nihatadappo, pādapuñchanacoḷakasamo, bhinnavisāṇūsabhasamo, uddhaṭadāṭhasappasamo ca hutvā saṇho sakhilo sukhasambhāso hoti. ‘‘Sucisallekhavuttinā’’ti iminā indriyasaṃvarapaccayasannissitaājīvapārisuddhisīlaṃ. ‘‘Vinayācārayuttenā’’ti iminā pātimokkhasaṃvarasīlaṃ vuttanti veditabbaṃ. Evamanekaguṇehi tassa abhitthavanaṃ yathāvuttaguṇasamannāgatassa sabrahmacārino ajjhesanaṃ na sakkā paṭibāhituntі paramagambhīrassāpi pātimokkhassa atthasaṃvaṇṇanāyaṃ pavattāti dassanatthaṃ. Kiñca – tādisassa ajjhesanaṃ nissāya kariyamānā atthasaṃvaṇṇanā tassa ajjhesanādhipaccena, mamañca ussāhasampattiyā na cirena pariyosānaṃ gacchatīti katanti veditabbaṃ.

Evaṃ saṃvaṇṇanāya nimittaṃ dassetvā idāni tassavane sotujanassādaraṃ janetuṃ tappayojanakaraṇappakāranissayābhidhānādiṃ dassento **‘‘tatthā’’**tiādigāthādvayamāha. Tattha **tatthā**ti ‘‘yaṃ mahesinā pātimokkhaṃ pakāsita’’nti vuttaṃ, tasmiṃ pātimokkhe. **Sañjātakaṅkhāna**nti padapadatthavinicchayavasena sañjātakaṅkhānaṃ, samuppannasaṃsayānanti attho. **Kaṅkhāvitaraṇatthāyā**ti yathāvuttasaṃsayassa atikkamanatthāya. **Tassā**ti pātimokkhassa. Vaṇṇīyati attho kathīyati etāyāti **vaṇṇanā,** aṭṭhakathā, taṃ vaṇṇanaṃ. Imassa ca ‘‘vaṇṇayissāmī’’ti iminā sambandho. Kiṃbhūtanti āha **‘‘paripuṇṇavinicchaya’’**ntiādi. **Paripuṇṇavinicchaya**nti khandhakaparivārapadabhājanādivasena asādhāraṇavinicchayassa ca nidānādivasena sattarasappabhedassa ca sabbasikkhāpadasādhāraṇavinicchayassa pakāsanato sampuṇṇavinicchayaṃ.

Mahāvihāravāsīnanti mahāmeghavanuyyānabhūmibhāge patiṭṭhito vihāro **mahāvihāro,** yo satthuno mahābodhinā vibhūsito, tattha vasanti sīlenāti **mahāvihāravāsino,** tesaṃ mahāvihāravāsīnaṃ. **Vācanāmagganissita**nti kathāmagganissitaṃ, aṭṭhakathānissitanti attho, mahāvihāravāsīnaṃ sīhaḷaṭṭhakathānayaṃ idha nissāyāti vuttaṃ hoti. **Vaṇṇayissāmī**ti pavattayissāmi. **Nāmenā**ti attano guṇanāmena. Kaṅkhāvitaranti etāyāti **kaṅkhāvitaraṇī,** taṃ kaṅkhāvitaraṇiṃ. **Subha**nti atthabyañjanasampannattā sundaraṃ, saddalakkhaṇasubhato, vinicchayasubhato, viññeyyasubhato ca subhaṃ parisuddhaṃ. Ettha ca ‘‘kaṅkhāvitaraṇatthāyā’’ti iminā payojanaṃ dasseti, puripuṇṇavinicchaya’’nti iminā saṃvaṇṇanāppakāraṃ, ‘‘mahāvihāravāsīnaṃ vācanāmagganissita’’nti iminā saṃvaṇṇanāya nissayavisuddhiṃ nikāyantaraladdhisaṅkaradosavivajjanato, ‘‘vaṇṇayissāmī’’ti iminā attano ajjhāsayaṃ dassetīti daṭṭhabbaṃ. **‘‘Vattayissāmī’’**tipi pāṭho.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānavaṇṇanā

Evaṃ ratanattayapaṇāmādisahitaṃ saññādikaṃ dassetvā idāni ‘‘pātimokkhassa vaṇṇanaṃ vaṇṇayissāmī’’ti vuttattā pātimokkhaṃ tāva vacanatthato, sarūpabhedato, ganthabhedato, uddesavibhāgato, uddesaparicchedato ca vavatthapetvā taduddesakkamenāyaṃ vaṇṇanā bhavissatīti dassetuṃ **‘‘tattha pātimokkha’’**ntiādi āraddhaṃ.

Tattha **tatthā**ti tasmiṃ gāthāpade. **Paatimokkha**nti pakārato ativiya sīlesu mukhabhūtaṃ. **Atipamokkha**nti tameva padaṃ upasaggabyattayena vadati. Atha vā **pa ati mokkha**nti padacchedo, tassa upasaggabyattayenatthamāha **‘‘atipamokkha’’**nti. Evaṃ pabhedato padavaṇṇanaṃ katvā saddatthato vadati **‘‘atiseṭṭhaṃ atiuttamanti attho’’**ti. Ettha ca sīlapātimokkhaṃ sabbaguṇānaṃ mūlabhāvato seṭṭhaṃ, ganthapātimokkhaṃ pana seṭṭhaguṇasahacaraṇato seṭṭhanti veditabbaṃ. **Uttama**nti etthāpi eseva nayo. **Itī**ti evaṃ. Iminā yathāvuttavacanatthaṃ nidasseti. Nidassanattho hi ayaṃ **iti**-saddo ‘‘sabbamatthīti kho, kaccāna, ayameko anto, sabbaṃ natthīti kho, kaccāna, ayaṃ dutiyo anto’’tiādīsu (saṃ. ni. 2.15; 3.90) viya. **Iminā**ti āsannapaccakkhavacanaṃ iti-saddena anantaranidassitassa, paṭiggāhakehi ca sotaviññāṇādivīthiyā paṭipannassa vacanatthassa vacanato. Atha vā **iminā**ti āsannapaccakkhabhāvakaraṇavacanaṃ yathāvuttassa vacanatthassa abhimukhīkaraṇato. **Vacanatthenā**ti ‘‘atiseṭṭha’’nti saddatthena. **Ekavidhampī**ti ekakoṭṭhāsampi. **Sīlaganthabhedato duvidhaṃ hotī**ti puna sīlaganthasaṅkhātena pabhedena duvidhaṃ hoti, sīlapātimokkhaṃ, ganthapātimokkhañcāti duvidhaṃ hotīti attho.

Idāni tadubhayassāpi sutte āgatabhāvaṃ dassetuṃ **‘‘tathā hī’’**tiādi vuttaṃ. Tattha pāti rakkhatīti **pāti,** taṃ mokkheti moceti āpāyikādīhi dukkhehīti **pātimokkhaṃ,** saṃvaraṇaṃ **saṃvaro,** kāyavācāhi avītikkamo, pātimokkhameva saṃvaro **pātimokkhasaṃvaro,** pātimokkhasaṃvarena saṃvuto samannāgato **pātimokkhasaṃvarasaṃvuto. Viharatī**ti vattati.

Ādimetanti etaṃ sikkhāpadasīlaṃ pubbuppattiatthena ādi. Vuttampi cetaṃ –

‘‘Tasmātiha tvaṃ, uttiya, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ, diṭṭhi ca ujukā’’ti (saṃ. ni. 5.382).

Yathā hi nagaravaḍḍhakī nagaraṃ māpetukāmo paṭhamaṃ nagaraṭṭhānaṃ sodheti, tato aparabhāge vīthicatukkasiṅghāṭakādiparicchedena vibhajitvā nagaraṃ māpeti, yathā vā pana rajako paṭhamaṃ tīhi khārehi vatthaṃ dhovitvā parisuddhe vatthe yadicchakaṃ raṅgajātaṃ upaneti, yathā vā pana cheko cittakāro rūpaṃ likhitukāmo āditova bhittiparikammaṃ karoti, tato aparabhāge rūpaṃ samuṭṭhāpeti, evameva yogāvacaro āditova sīlaṃ visodhetvā aparabhāge samathavipassanādayo dhamme sacchikaroti. Tasmā sīlaṃ **‘‘ādī’’**ti vuttaṃ. **‘‘Mukhameta’’**ntiādīni vuttatthāneva. **Ādi**saddena ‘‘pātimokkhe ca saṃvaro’’tiādipāḷiṃ (dī. ni. 2.90; dha. pa. 185) saṅgaṇhāti.

Sīlanti cārittavārittavasena duvidhaṃ vinayapiṭakapariyāpannaṃ sikkhāpadasīlaṃ, dhammato pana sīlaṃ nāma pāṇātipātādīhi vā viramantassa, vattapaṭipattiṃ vā pūrentassa cetanādayo dhammā veditabbā. Vuttañhetaṃ **paṭisambhidāyaṃ** ‘‘kiṃ sīlanti cetanā sīlaṃ cetasikaṃ sīlaṃ saṃvaro sīlaṃ avītikkamo sīla’’nti (paṭi. ma. 1.39) **‘‘ubhayāni kho panassa pātimokkhānī’’**ti bhikkhubhikkhunīpātimokkhavasena ubhayāni pātimokkhāni, dve mātikāti attho. **Assā**ti bhikkhunovādakassa. **Vitthārenā**ti ubhatovibhaṅgena saddhiṃ. **Svāgatānī**ti suṭṭhu āgatāni. **Ādi**saddena ‘‘pātimokkhaṃ uddiseyyā’’tiādipāḷiṃ (mahāva. 134) saṅgaṇhāti. **Tatthā**ti tesu sīlaganthapātimokkhesu. **Yo**ti aniyamaniddeso, yo koci puggalo. **Na**nti vinayapariyāpannasīlaṃ. **Rakkhatī**ti samādiyitvā avikopento pāleti. **Taṃ** ‘‘pātī’’ti laddhanāmaṃ pātimokkhasīle ṭhitaṃ. **Mocetī**ti sahakārikāraṇabhāvato mokkheti. Apāye jātaṃ **āpāyikaṃ,** dukkhaṃ, taṃ ādi yesaṃ tāni **āpāyikādīni**. **Ādi**saddena tadaññaṃ sabbaṃ saṃsāradukkhaṃ saṅgaṇhāti. **Attānuvādādīhī**ti attānaṃ anuvādo **attānuvādo,** so ādi yesaṃ tāni **attānuvādādīni,** tehi attānuvādādīhi. **Ādi**saddena parānuvādadaṇḍaduggatibhayāni saṅgaṇhāti. **Tassa pātimokkhassa jotakattā**ti tassa sīlapātimokkhassa dīpanattā. **Ādimhi pana vutto vacanattho**ti ‘‘atiseṭṭha’’ntiādinā ādimhi vutto vacanattho. **Ubhinnampi sādhāraṇo hoti** sīlapātimokkhaṃ sabbaguṇānaṃ mūlabhāvato seṭṭhaṃ, ganthapātimokkhaṃ seṭṭhaguṇasahacaraṇato seṭṭhanti.

Tatthāti tesu sīlapātimokkhaganthapātimokkhesu. **‘‘Ayaṃ vaṇṇanā’’**ti vakkhamānavaṇṇanamāha. Ganthapātimokkhassa tāva yujjatu, kathaṃ sīlapātimokkhassa yujjatīti āha **‘‘ganthe hī’’**tiādi. **Hī**ti kāraṇatthe nipāto. **Tassā**ti ganthassa. **Attho**ti sīlaṃ. **Vaṇṇitova hotī**ti ganthavaṇṇanāmukhena atthasseva vaṇṇanato. Idaṃ vuttaṃ hoti – yasmā ganthe vaṇṇite tadavinābhāvato tassattho vaṇṇito hoti, tasmā sīlapātimokkhassapi yujjatīti.

Evaṃ sarūpabhedato vavatthapetvā idāni ganthabhedato vavatthapetuṃ **‘‘taṃ paneta’’**ntiādimāha. **Tatthā**ti tesu bhikkhupātimokkhabhikkhunīpātimokkhesu dvīsu. Uddesā paricchijjanti yehi vakkhamānavacanappabandhehi, te **uddesaparicchedā,** tehi. **Vavatthita**nti asaṅkarato ṭhitaṃ.

Evaṃ ganthabhedato vavatthapetvā idāni uddesavibhāgato vavatthapetuṃ **‘‘tatthā’’**tiādimāha. Uddisīyati sarūpena kathīyati ettha, etenāti vā **uddeso,** nidānassa uddesoti **nidānuddeso**. Evaṃ sesesupi. Vitthārova uddeso **vitthāruddeso**.

Idāni nidānuddesādīnaṃ paricchedadassanatthaṃ **‘‘tattha nidānuddeso’’**tiādi āraddhaṃ. Tattha **tatthā**ti tesu pañcasu uddesesu. Nidānuddeso uddiṭṭho hotīti sambandho. Yaṃ panettha nidānuddesaparicchedaṃ dassentena ‘‘suṇātu me, bhante, saṅgho…pe… āvikatā hissa phāsu hotī’’ti idhāgatanidānapāḷiṃ dassetvā tadanantaraṃ uddesakāle vattabbassāpi ‘‘uddiṭṭhaṃ kho āyasmanto nidāna’’nti imassa pāṭhassa yojanaṃ akatvā ‘‘tatthāyasmante pucchāmī’’tiādinā anusāvanādikameva yojetvā dassitaṃ, taṃ pana aparipuṇṇanidānapāḷidassanapubbakanidānuddesaparicchedadassanatthaṃ, khuddakapeyyālavasena vā pākaṭattā tassa ayojanaṃ katanti veditabbaṃ, uddesakāle pana yojetvāva vattabbaṃ. Vakkhati hi ‘‘taṃ panetaṃ pārājikādīnaṃ avasāne dissati, na nidānāvasāne. Kiñcāpi na dissati, atha kho uddesakāle ‘āvikatā hissa phāsu hotī’ti vatvā ‘uddiṭṭhaṃ kho āyasmanto nidānaṃ, tatthāyasmante pucchāmī’tiādinā nayena vattabbamevā’’tiādi. **Avasese sutena sāvite**ti avasiṭṭhaṃ pārājikuddesādicatukkaṃ ‘‘sutā kho panāyasmantehi cattāro pārājikā dhammā…pe… avivadamānehi sikkhitabba’’nti evaṃ sutavasena sāvite.

Eteneva nayena sesā tayo pātimokkhuddesaparicchedā veditabbāti dassetuṃ **‘‘pārājikuddesādīna’’**ntiādimāha. Pārājikuddesādīnaṃ paricchedā yojetabbāti sambandho. **Nidānassa ādito paṭṭhāya pārājikādīni osāpetvā**ti nidānaṃ, pārājikañca, tadubhayaṃ saṅghādisesañca, taṃtikaṃ aniyatañcāti evaṃ yathākkamaṃ uddisitvā pārājikādīni pariyosāpetvā. **Yojetabbā**ti ‘‘avasese sutena sāvite uddiṭṭho hoti pārājikuddeso’’tiādinā yojetabbā. **Avasesaṃ sutena sāvetabbanti vacanato**ti uposathakkhandhake –

> ‘‘Pañcime, bhikkhave, pātimokkhuddesā nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ dutiyo pātimokkhuddeso’’tiādīsu (mahāva. 150) –

Evaṃ vuttattā. **Yasmiṃ vippakate**ti yasmiṃ uddese apariyosite. **Antarāyo uppajjatī**ti dasasu antarāyesu yo koci antarāyo uppajjati. Dasa antarāyā nāma – rājantarāyo, corantarāyo, agyantarāyo, udakantarāyo, manussantarāyo, amanussantarāyo, vāḷantarāyo, sarīsapantarāyo, jīvitantarāyo, brahmacariyantarāyoti. Tattha sace bhikkhūsu ‘‘uposathaṃ karissāmā’’ti (mahāva. aṭṭha. 150) nisinnesu rājā āgacchati, ayaṃ **rājantarāyo**. Corā āgacchanti, ayaṃ **corantarāyo**. Davadāho vā āgacchati, āvāse vā aggi uṭṭhahati, ayaṃ **agyantarāyo**. Megho vā uṭṭhahati, ogho vā āgacchati, ayaṃ **udakantarāyo**. Bahū manussā āgacchanti, ayaṃ **manussantarāyo**. Bhikkhuṃ yakkho gaṇhāti, ayaṃ **amanussantarāyo**. Byagghādayo caṇḍamigā āgacchanti, ayaṃ **vāḷantarāyo**. Bhikkhuṃ sappādayo ḍaṃsanti, ayaṃ **sarīsapantarāyo**. Bhikkhu gilāno vā hoti, kālaṃ vā karoti, verino vā taṃ māretukāmā gaṇhanti, ayaṃ **jīvitantarāyo**. Manussā **ekaṃ** vā bahū vā bhikkhū brahmacariyā cāvetukāmā gaṇhanti, ayaṃ **brahmacariyantarāyo**. Iti yaṃ vuttaṃ ‘‘antarāyo uppajjatīti dasasu antarāyesu yo koci antarāyo uppajjatī’’ti, tassattho pakāsito hotīti.

Tena saddhinti vippakatuddesena saddhiṃ. **Avasesaṃ sutena sāvetabbaṃ** uddiṭṭhauddesāpekkhattā avasesavacanassa. Yathāha ‘‘nidānaṃ uddisitvā’’tiādi (mahāva. 150). Tenāha **‘‘nidānuddese panā’’**tiādi. **Sutena sāvetabbaṃ nāma natthi** uposathassa antarāyova hotīti adhippāyo. **Aniyatuddeso parihāyatī**ti bhikkhunīnaṃ aniyatasikkhāpadapaññattiyā abhāvato. Tadabhāvo ca ‘‘idameva lakkhaṇaṃ tatthāpi anugata’’nti katvāti veditabbaṃ. **Sesa**nti avasesuddesaparicchedadassanaṃ. Etesaṃ dvinnaṃ pātimokkhānanti sambandho. **Tāvā**ti paṭhamaṃ. **Ida**nti idāni vattabbaṃ buddhiyaṃ viparivattamānaṃ sāmaññena dasseti, idaṃ akkharapadaniyamitaganthitaṃ vacanaṃ **vuccati** kathīyatīti attho. Kiṃ tanti āha, **‘‘suṇātu metiādīna’’**ntiādi.

Tattha **suṇātu metiādīna**nti ‘‘suṇātu me, bhante, saṅgho ajjuposatho’’tiādīnaṃ bhikkhupātimokkhe āgatānaṃ suttapadānaṃ. **Atthanicchaya**nti abhidheyyatthassa ceva adhippāyatthassa ca nicchayanaṃ, vavatthāpananti attho. Imāya hi aṭṭhakathāya tesaṃ abhidheyyattho ceva adhippāyattho ca anekadhā vavatthāpīyati. Atha vā nicchinnoti **nicchayo**. Gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedakathā, attho ca nicchayo ca **atthanicchayo,** taṃ atthanicchayaṃ, mayā vuccamānaṃ atthañca vinicchayañcāti vuttaṃ hoti. **Sīlasampannā**ti samantato pannaṃ pattaṃ puṇṇanti **sampannaṃ,** sīlaṃ sampannametesanti **sīlasampannā,** paripuṇṇasīlāti attho. Atha vā sammadeva pannā gatā upāgatāti **sampannā,** sīlena sampannā **sīlasampannā,** pātimokkhasaṃvarena upetāti attho. Adhisīlaadhicittaadhipaññāsaṅkhātā tissopi sikkhitabbaṭṭhena **sikkhā, taṃ** kāmentīti **sikkhākāmā. Suṇantu me**ti te sabbepi bhikkhavo mama santikā nisāmentu. Iminā attano saṃvaṇṇanāya sakkaccaṃ savane niyojeti. Sakkaccasavanapaṭibaddhā hi sabbāpi sāsanasampattīti. Ettha ca sīlasampannānaṃ sikkhākāmānaṃyeva bhikkhūnaṃ gahaṇaṃ tadaññesaṃ imissā saṃvaṇṇanāya abhājanabhāvato. Na hi te vinayaṃ sotabbaṃ, paṭipajjitabbañca maññissanti.

Etthāti etasmiṃ gāthāpade, etesaṃ vā gāthāya saṅgahitānaṃ ‘‘suṇātu me’’tiādīnaṃ padānamantare. Savane āṇattivacanaṃ **savanāṇattivacanaṃ**. Kiñcāpi savanāṇattivacanaṃ, tathāpi pātimokkhuddesakena evaṃ vattabbanti bhagavatā vuttattā bhagavato āṇatti, na uddesakassāti navakatarenāpi idaṃ vattuṃ vaṭṭati saṅghagāravena, saṅghabahumānena ca sahitattā **sagāravasappatissavacanaṃ**. Saṅgho hi suppaṭipannatādiguṇavisesayuttattā uttamaṃ gāravappatissavaṭṭhānaṃ. Idañca sabbaṃ kena kattha kadā vuttanti āha **‘‘sabbameva ceta’’**ntiādi. **Pātimokkhuddesaṃ anujānantenā**ti –

> ‘‘Anujānāmi, bhikkhave, pātimokkhaṃ uddisituṃ, evañca pana, bhikkhave, uddisitabbaṃ, byattena bhikkhunā paṭibalena saṅgho ñāpetabbo ‘suṇātu me, bhante, saṅgho’’’ti (mahāva. 133-134) –

Evamādinā anujānantena. **Rājagahe**ti evaṃnāmake nagare. Tañhi mandhātumahāgovindādīhi pariggahitattā ‘‘rājagaha’’nti vuccati. Taṃ panetaṃ buddhakāle, cakkavattikāle ca nagaraṃ hoti, sesakāle suññaṃ hoti yakkhapariggahitaṃ, tesaṃ vasanaṭṭhānaṃ hutvā tiṭṭhati. **Tasmā**ti yasmā idaṃ pātimokkhuddesakena vattabbavacanaṃ, tasmā. Kiṃ te ubhopi pātimokkhaṃ uddisanti, yenevaṃ vattabbanti āha **‘‘saṅghatthero vā hī’’**tiādi. **Therādhika**nti therādhīnaṃ, therāyattaṃ bhavituntі attho. **‘‘Therādheyya’’**nti vā pāṭho, soyevattho. **Tatthā**ti tissaṃ parisāyaṃ. **Byatto**ti paññāveyyattiyena samannāgato, paguṇamātikoti attho. **Paṭibalo**ti vattuṃ samattho, abhītoti vuttaṃ hoti. Ettha ca kiñcāpi daharassāpi byattassa pātimokkho anuññāto, atha kho etthāyaṃ adhippāyo – sace therassa pañca vā cattāro vā tayo vā pātimokkhuddesā nāgacchanti, dve pana akkhaṇḍā suvisadā vācuggatā honti, therāyattova pātimokkho. Sace pana ettakampi visadaṃ kātuṃ na sakkoti, byattassa bhikkhuno āyattoti.

Idāni ‘‘saṅgho’’ti avisesena vuttattā idhādhippetasaṅghaṃ visesetvā dassetuṃ **‘‘saṅghoti iminā pana padenā’’**tiādimāha **kiñcāpī**ti anuggahatthe nipāto, tassa yadi nāmāti attho veditabbo. Dakkhanti etāya sattā yathādhippetāhi sampattīhi vaḍḍhantīti **dakkhiṇā,** paralokaṃ saddahitvā dātabbaṃ dānaṃ, taṃ dakkhiṇaṃ arahati, dakkhiṇāya vā hito, yasmā naṃ mahapphalakāritāya visodhetīti **dakkhiṇeyyo,** diṭṭhisīlasaṅghātena saṃhatoti **saṅgho,** dakkhiṇeyyo ca so saṅgho cāti **dakkhiṇeyyasaṅgho**. Sammutiyā catuvaggādivinayapaññattiyā siddho saṅgho **sammutisaṅgho. Avisesenā**ti ‘‘ariyā’’ti vā ‘‘puthujjanā’’ti vā avisesetvā sāmaññena. **So**ti sammutisaṅgho. **Idhā**ti imissaṃ uposathañattiyaṃ. **Adhippeto** uposathañattiyā avisesattā. Nanu ca sopi pañcavidho hoti, tattha katamo idhādhippetoti anuyogaṃ sandhāyāha **‘‘so panesā’’**tiādi. **Kammavasenā**ti vinayakammavasena. Pañca vidhā pakārā assa sammutisaṅghassāti **pañcavidho**. Tathā hi vidhayuttagatappakārasadde samānatthe vaṇṇayanti. Catunnaṃ vaggo samūhoti **catuvaggo,** catuparimāṇayutto vā vaggo **catuvaggo**. Evaṃ **pañcavaggā**di.

Idāni yesaṃ kammānaṃ vasenāyaṃ pañcavidho hoti, taṃ visesetvā dassetuṃ **‘‘tatthā’’**tiādimāha. Tattha **tatthā**ti pañcavidhe saṅghe. Majjhimesu janapadesu upasampadakammassa dasavaggakaraṇīyattā vuttaṃ **‘‘ṭhapetvā…pe… upasampadañcā’’**ti. **‘‘Tathā’’**ti iminā ‘‘na kiñci saṅghakammaṃ kātuṃ na vaṭṭatī’’ti imamatthaṃ atidisati. Yadi evaṃ kimatthaṃ atirekavīsativaggo vuttoti āha **‘‘so panā’’**tiādi. **Atirekatarenā**ti catuvaggādikaraṇīyaṃ pañcavaggādinā atirekatarena, dasavaggakaraṇīyañca ekādasavaggādinā atirekatarena. **Dassanattha**nti ñāpanatthaṃ. Idameva cānena kattabbaṃ kammanti ‘‘kammavasena pañcavidho’’ti vuttaṃ. Kammassāniyame kathametaṃ yujjeyyāti īdisī codanā anavakāsāti daṭṭhabbaṃ. **Imasmiṃ panatthe**ti uposathe.

Uposathasaddo panāyaṃ pātimokkhuddesasīlaupavāsapaññattidivasesu vattati. Tathā hesa ‘‘āyāmāvuso kappina, uposathaṃ gamissāmā’’tiādīsu (dī. ni. aṭṭha. 1.150; ma. ni. aṭṭha. 3.85) timokkhuddese āgato, ‘‘evaṃ aṭṭhaṅgasamannāgato kho, visākhe, uposatho upavuttho’’tiādīsu (a. ni. 8.43) sīle, ‘‘suddhassa ve sadā phaggu, suddhassuposatho sadā’’tiādīsu (ma. ni. 1.79) upavāse, ‘‘uposatho nāma nāgarājā’’tiādīsu (dī. ni. 2.246) paññattiyaṃ, ‘‘na, bhikkhave, tadahuposathe sabhikkhukā āvāsā’’tiādīsu (mahāva. 181) divase, idhāpi divaseyeva vattamāno adhippetoti āha **‘‘ajja uposathadivaso’’**tiādi. Upavasanti etthāti **uposatho**. **Upavasantī**ti sīlena vā sabbaso āhārassa abhuñjanasaṅkhātena anasanena vā khīrapānamadhupānādimattena vā upetā hutvā vasantīti attho.

Sabbesampi vākyānaṃ **eva**-kāratthasahitattā ‘‘uposatho’’ti etassa ‘‘uposatho evā’’ti ayamattho labbhatīti āha **‘‘etena anuposathadivasaṃ paṭikkhipatī’’**ti. Iminā avadhāraṇena nirākataṃ dasseti, atha vā saddantaratthāpohanavasena saddo atthaṃ vadatīti ‘‘uposatho’’ti etassa ‘‘anuposatho na hotī’’ti ayamatthoti vuttaṃ **‘‘etena anuposathadivasaṃ paṭikkhipatī’’**ti. **‘‘Esa nayo pannaraso’’**ti iminā **aññaṃ uposathadivasaṃ paṭikkhipatī**ti etthāpi. **Etenā**ti ‘‘uposatho’’ti etena saddena. Pañcadasannaṃ tithīnaṃ pūraṇavasena **pannaraso**. Pannarasoti iminā aññaṃ uposathadivasaṃ paṭikkhipatī’’ti saṃkhittena vuttamatthaṃ vitthārato dassetuṃ **‘‘divasavasena hī’’**tiādimāha. Catuddasiyaṃ niyutto **cātuddasiko**. Evaṃ **pannarasiko. Sāmaggiuposatho** nāma saṅghasāmaggikatadivase kātabbauposatho. **Hemantagimhavassānānaṃ tiṇṇaṃ utūna**nti ettha **hemantautu** nāma aparakattikassa kāḷapakkhapāṭipadato paṭṭhāya phaggunapuṇṇamapariyosānā cattāro māsā, **gimhautu** nāma phaggunassa kāḷapakkhapāṭipadato paṭṭhāya āsāḷhapuṇṇamapariyosānā cattāro māsā, **vassānautu** nāma āsāḷhassa kāḷapakkhapāṭipadato paṭṭhāya aparakattikapuṇṇamapariyosānā cattāro māsā. **Tatiyasattamapakkhesu dve dve katvā cha cātuddasikā**ti hemantassa utuno tatiye ca sattame ca pakkhe dve cātuddasikā, evamitaresaṃ utūnanti cha cātuddasikā. **Sesā pannarasikā**ti sesā aṭṭhārasa pannarasikā. Honti cettha –

‘‘Kattikassa ca kāḷamhā, yāva phaggunapuṇṇamā;
‘Hemantakālo’ti viññeyyo, aṭṭha honti uposathā.

‘‘Phaggunassa ca kāḷamhā, yāva āsāḷhapuṇṇamā;
‘Gimhakālo’ti viññeyyo, aṭṭha honti uposathā.

‘‘Āsāḷhassa ca kāḷamhā, yāva kattikapuṇṇamā;
‘Vassakālo’ti viññeyyo, aṭṭha honti uposathā.

‘‘Utūnaṃ pana tiṇṇannaṃ, pakkhe tatiyasattame;
‘Cātuddaso’ti pātimokkhaṃ, uddisanti nayaññuno’’ti.

Pakatiyā nabahutarāvāsikādipaccayena kātabbaṃ **pakaticārittaṃ**. Bahutarāvāsikādipaccaye pana sati aññasmiṃ cātuddasepi kātuṃ vaṭṭati. Tenāha **‘‘saki’’**ntiādi. **Saki**nti ekasmiṃ vāre. **Āvāsikānaṃ anuvattitabba**nti āvāsikehi ‘‘ajjuposatho cātuddaso’’ti pubbakicce kariyamāne anuvattitabbaṃ, na paṭikkositabbaṃ. **Ādi**saddena ‘‘āvāsikehi āgantukānaṃ anuvattitabba’’nti (mahāva. 178) vacanaṃ, ‘‘anujānāmi, bhikkhave, tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṃ, kathaṃ mayaṃ tehi bhikkhūhi paṭhamataraṃ pavāreyyāmā’’ti (mahāva. 240) vacanañca saṅgaṇhāti. Ettha ca paṭhamasuttassa ekekassa utuno tatiyasattamapakkhassa cātuddase vā avasesassa pannarase vā sakiṃ pātimokkhaṃ uddisitabbanti pakaticārittavasenapi atthasambhavato ‘‘āgantukehī’’tiādīni suttāni dassitānīti veditabbaṃ. **Tathārūpapaccaye satī**ti aññasmimpi cātuddasike uposathaṃ kātuṃ anurūpe ‘‘āvāsikā bahutarā hontī’’ti evamādike paccaye sati. **Aññasmimpi cātuddase**ti tiṇṇaṃ utūnaṃ tatiyasattamapakkhacātuddasato aññasmiṃ cātuddase.

Na kevalaṃ uposathadivasāva hontīti āha **‘‘purimavassaṃvuṭṭhānaṃ panā’’**tiādi. **Mā** iti cando vuccati tassa gatiyā divasassa minitabbato, so ettha sabbakalāpāripūriyā puṇṇoti **puṇṇamā,** pubbakattikāya puṇṇamā **pubbakattikapuṇṇamā,** assayujapuṇṇamā. Sā hi pacchimakattikaṃ nivattetuṃ evaṃ vuttā. **Tesaṃyevā**ti purimavassaṃvuṭṭhānaṃyeva. **Bhaṇḍanakārakehī**ti kalahakārakehi. **Paccukkaḍḍhantī**ti ukkaḍḍhanti. Bhaṇḍanakārakehi anuvādavasena assayujapuṇṇamādiṃ pariccajantā pavāraṇaṃ kāḷapakkhaṃ, juṇhapakkhanti uddhaṃ kaḍḍhantīti attho. ‘‘Suṇantu me āyasmanto āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāḷe pavāreyyāmā’’ti (mahāva. 240) ‘‘suṇantu me āyasmanto āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame juṇhe pavāreyyāmā’’ti ca evaṃ ñattiyā pavāraṇaṃ ukkaḍḍhantīti vuttaṃ hoti.

Athāti anantaratthe nipāto. Catuddasannaṃ pūraṇo **cātuddaso,** divaso. Yaṃ sandhāya ‘‘āgame juṇhe pavāreyyāmā’’ti ñattiṃ ṭhapayiṃsu, tasmiṃ pana āgame juṇhe komudiyā cātumāsiniyā avassaṃ pavāretabbaṃ. Na hi taṃ atikkamitvā pavāretuṃ labbhati. Vuttañhetaṃ –

> ‘‘Te ce, bhikkhave, bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā tampi juṇhaṃ anuvaseyyuṃ, tehi, bhikkhave, bhikkhūhi sabbeheva āgame juṇhe komudiyā cātumāsiniyā akāmā pavāretabba’’nti (mahāva. 240).

Tenevāha **‘‘pacchimavassaṃvuṭṭhānañca pacchimakattikapuṇṇamā evā’’**ti. Yadi hi taṃ atikkamitvā pavāreyya, dukkaṭāpattiṃ āpajjeyya. Vuttañhetaṃ ‘‘na ca, bhikkhave, apavāraṇāya pavāretabbaṃ aññatra saṅghasāmaggiyā’’ti (mahāva. 233). Visuddhipavāraṇāyogato **pavāraṇādivasā**. **Pi**saddena na kevalaṃ pavāraṇādivasāyeva, atha kho uposathadivasāpi hontīti dasseti. Idāni yo so sāmaggiuposathadivaso vutto, tañca tappasaṅgena sāmaggipavāraṇādivasañca dassento **‘‘yadā panā’’**tiādimāha. **Osārite tasmiṃ bhikkhusmi**nti ukkhittake bhikkhusmiṃ osārite, taṃ gahetvā sīmaṃ gantvā āpattiṃ desāpetvā kammavācāya kammappaṭippassaddhivasena pavesiteti vuttaṃ hoti. **Tassa vatthussā**ti tassa adhikaraṇassa. Tadā ṭhapetvā…pe… uposathadivaso nāma hotīti sambandho. Kiṃ kāraṇanti āha **‘‘tāvadevā’’**tiādi. Tattha **tāvadevā**ti taṃ divasameva. **Vacanato**ti **kosambakakkhandhake** (mahāva. 475) vuttattā. Yattha pana pattacīvarādīnaṃ atthāya appamattakena kāraṇena vivadantā uposathaṃ vā pavāraṇaṃ vā ṭhapenti, tattha tasmiṃ adhikaraṇe vinicchite ‘‘samaggā jātamhā’’ti antarā sāmaggiuposathaṃ kātuṃ na labhanti. Karontehi anuposathe uposatho kato nāma hoti. **Kattikamāsabbhantare**ti ettha **kattikamāso** nāma pubbakattikamāsassa kāḷapakkhapāṭipadato paṭṭhāya yāva aparakattikapuṇṇamā, tāva ekūnatiṃsarattidivo, tassabbhantare, tato pacchā vā pana pure vā na vaṭṭati. **Ayameva** yo koci divasoyeva. Idhāpi **kosambakakkhandhake** sāmaggiyā sadisāva sāmaggī veditabbā. Ye pana kismiñcideva appamattake pavāraṇaṃ ṭhapetvā samaggā honti, tehi pavāraṇāyameva pavāraṇā kātabbā, tāvadeva na kātabbā. Karontehi appavāraṇāya pavāraṇā katā hoti. **Na kātabboyevā**ti niyamena yadi karoti, dukkaṭanti dasseti. Tattha hi uposathakaraṇe dukkaṭaṃ. Vuttañhetaṃ ‘‘na, bhikkhave, anuposathe uposatho kātabbo aññatra saṅghasāmaggiyā’’ti (mahāva. 183).

‘‘Pattakālameva pattakalla’’nti iminā sakatthe bhāvappaccayoti dasseti. **Nāsatī**ti anvayato vuttameva byatirekato daḷhaṃ karoti.

Anurūpāti arahā anucchavikā, sāminoti vuttaṃ hoti. **Sabbantimenā**ti sabbaheṭṭhimena cattāro, na tehi vinā taṃ uposathakammaṃ karīyati, na tesaṃ chando vā pārisuddhi vā eti. Avasesā pana sacepi sahassamattā honti, sace samānasaṃvāsakā, sabbe chandārahāva honti, chandapārisuddhiṃ datvā āgacchantu vā, mā vā, kammaṃ na kuppati. **Pakatattā**ti anukkhittā, pārājikaṃ anajjhāpannā ca. **Hatthapāso** nāma diyaḍḍhahatthappamāṇo.

Sīmā ca nāmesā katamā, yattha hatthapāsaṃ avijahitvā ṭhitā kammappattā nāma hontīti anuyogaṃ sandhāya sīmaṃ dassento vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanamukheneva hotīti **‘‘sīmā ca nāmesā’’**tiādimāha. **Sambhindantenā**ti missīkarontena. **Ajjhottharantenā**ti maddantena, anto karontenāti vuttaṃ hoti. Imā vipattisīmāyo nāmāti sambandho. Kasmā vipattisīmāyo nāmāti āha **‘‘ekādasahī’’**tiādi. **Ākārehī**ti kāraṇehi. **Vacanato**ti kammavagge (pari. 482 ādayo) kathitattā. Saṅghakammaṃ nāmetaṃ vīsativaggakaraṇīyaparamanti āha **‘‘yattha ekavīsati bhikkhū nisīdituṃ na sakkontī’’**ti. Yassaṃ sīmāyaṃ heṭṭhimaparicchedena kammārahena saddhiṃ ekavīsati bhikkhū parimaṇḍalākārena nisīdituṃ na sakkonti, ayaṃ **atikhuddakā nāmā**ti attho. Evarūpā ca sīmā sammatāpi asammatā, gāmakhettasadisāva hoti, tattha kataṃ kammaṃ kuppati. Esa nayo sesasīmāsupi.

Sammatāti baddhā, vācitakammavācāti attho. Kammavācāya vācanameva hi bandhanaṃ nāma. Nimittaṃ na upagacchatīti **animittupago,** taṃ animittupagaṃ, animittārahanti vuttaṃ hoti. **Tacasārarukkho** nāma tālanāḷikerādikā. **Paṃsupuñjavālukāpuñjāna**nti paṃsurāsivālukārāsīnaṃ majjhe. Niddhāraṇe cetaṃ sāmivacanaṃ. Potthakesu pana katthaci ‘‘paṃsupuñjaṃ vā vālukāpuñjaṃ vā aññatara’’nti pāṭho dissati, so pana apāṭho. Na hi so ‘‘aññatara’’nti iminā yujjatīti. **Antarā**ti nimittupaganimittānamantarā. Ettha ca yā tīhi nimittehi bajjhamānā animittupagesu tacasārarukkhādīsu aññataraṃ antarā ekaṃ nimittaṃ katvā sammatā, sā **khaṇḍanimittā** nāma hoti. Yā pana catupañcanimittādīhi bajjhamānā imesu tacasārarukkhādīsu aññataraṃ antarā ekaṃ nimittaṃ katvā sammatā, sā **khaṇḍanimittā** nāma na hotīti viññāyati nimittupagānaṃ nimittānaṃ tiṇṇaṃ sabbhāvato. Aṭṭhakathāsu pana avisesena vuttaṃ, tasmā upaparikkhitvā gahetabbaṃ. **Sabbena sabba**nti sabbappakārena. **Nimittānaṃ bahi ṭhitena sammatā**ti tesaṃ bahi ṭhitena vācitakammavācā. Nimittāni pana anto ca bahi ca ṭhatvā kittetuṃ vaṭṭanti.

Evaṃ sammatāpīti nimittāni kittetvā kammavācāya sammatāpi. Imassa ‘‘asammatāva hotī’’ti iminā sambandho. **Sabbā, bhikkhave, nadī asīmā**ti yā kāci nadīlakkhaṇappattā nadī nimittāni kittetvā ‘‘etaṃ baddhasīmaṃ karomā’’ti katāpi asīmā, baddhasīmā na hotīti attho. Attano sabhāvena pana sā baddhasīmāsadisā. Sabbattha saṅghakammaṃ kātuṃ vaṭṭati. **Samuddajātassaresu**pi eseva nayo. **‘‘Saṃsaṭṭhaviṭapā’’**ti iminā aññamaññassa āsannataṃ dīpeti. **Baddhā hotī**ti pacchimadisābhāge sīmaṃ sandhāya vuttaṃ. **Tassā padesa**nti tassā ekadesaṃ. Yattha ṭhatvā bhikkhūhi kammaṃ kātuṃ sakkā hoti, tādisaṃ ekadesanti vuttaṃ hoti. Yattha pana ṭhitehi kammaṃ kātuṃ na sakkā, tādisaṃ padesaṃ anto karitvā bandhantā **sīmāya sīmaṃ sambhindanti** nāma, na tu ajjhottharanti nāmāti gahetabbaṃ. **Gaṇṭhipadesu** pana **‘‘sambhindanaṃ** paresaṃ sīmāya ekaṃ vā dve vā nimitte kittetvā lekhāmattaṃ gahetvā bandhanaṃ. **Ajjhottharaṇaṃ** nāma paresaṃ sīmāya nimitte kittetvā taṃ sakalaṃ vā tassekadesaṃ vā anto karontena tassā bahi ekissaṃ dvīsu vā disāsu nimitte kittetvā bandhana’’nti vuttaṃ.

Pabbatādīnaṃ nimittānaṃ sampadā **nimittasampatti**. Pabbatova nimittaṃ **pabbatanimittaṃ**. Evaṃ sesesupi. **Evaṃ vuttesū**ti **uposathakkhandhake** (mahāva. 138 ādayo) sīmāsammutiyaṃ vuttesu. Imehi ca pana aṭṭhahi nimittehi asammissehipi aññamaññamissehipi sīmaṃ sammannituṃ vaṭṭati. Tenāha **‘‘tasmiṃ tasmiṃ disābhāge yathāladdhāni nimittupagāni nimittānī’’**ti. Ekena, pana dvīhi vā nimittehi sammannituṃ na vaṭṭati, tīṇi pana ādiṃ katvā vuttappakārānaṃ nimittānaṃ satenāpi vaṭṭati. ‘‘Puratthimāya disāya kiṃ nimitta’’nti vinayadharena pucchitabbaṃ, ‘‘pabbato, bhante’’ti vutte puna vinayadhareneva ‘‘eso pabbato nimitta’’nti evaṃ nimittaṃ kittetabbaṃ. ‘‘Etaṃ pabbataṃ nimittaṃ karoma, nimittaṃ karissāma, nimittaṃ kato, nimittaṃ hotu, hoti bhavissatī’’ti evaṃ pana kittetuṃ na vaṭṭati. **Pāsāṇā**dīsupi eseva nayo. Tenāha **‘‘puratthimāya disāya kiṃ nimitta’’**ntiādi. ‘‘Pabbato, bhante, udakaṃ, bhante’’ti evaṃ pana upasampanno vā ācikkhatu, anupasampanno vā, vaṭṭatiyeva. **Ādi**saddena ‘‘puratthimāya anudisāya kiṃ nimittaṃ? Pāsāṇo, bhante, eso pāsāṇo nimittaṃ. Dakkhiṇāya disāya, dakkhiṇāya anudisāya, pacchimāya disāya, pacchimāya anudisāya, uttarāya disāya, uttarāya anudisāya kiṃ nimittaṃ? Udakaṃ, bhante, etaṃ udakaṃ nimitta’’nti idaṃ saṅgaṇhāti. Ettha pana aṭṭhatvā puna ‘‘puratthimāya disāya kiṃ nimittaṃ? Pabbato, bhante, eso pabbato nimitta’’nti evaṃ paṭhamaṃ kittitanimittaṃ kittetvāva ṭhapetabbaṃ. Evañhi nimittena nimittaṃ ghaṭitaṃ hoti. **Sammā kittetvā**ti aññamaññanāmavipariyāyena, animittānaṃ nāmena ca akittetvā yathāvutteneva nayena kittetvā. **Sammatā**ti ‘‘suṇātu me, bhante’’tiādinā nayena **uposathakkhandhake** (mahāva. 139 ādayo) vuttāya parisuddhāya ñattidutiyakammavācāya baddhā. Tattha nimittāni sakiṃ kittitānipi kittitāneva honti. **Andhakaṭṭhakathāyaṃ** pana tikkhattuṃ sīmamaṇḍalaṃ sambandhantena nimittaṃ kittetabba’’nti (mahāva. aṭṭha. 138) vuttaṃ.

Tatrāti tesu aṭṭhasu nimittesu. **Nimittupagatā**ti nimittayogyatā. **‘‘Hatthippamāṇato paṭṭhāyā’’**ti vacanato hatthippamāṇopi nimittupagoyeva. Hatthī pana sattaratano vā aḍḍhaṭṭharatano (sārattha. ṭī. mahāvagga 3.138) vā. **Tato omakataro**ti tato hatthippamāṇato khuddakataro. Sace catūsu disāsu cattāro vā tīsu vā tayo pabbatā honti, catūhi, tīhi vā pabbatanimitteheva sammannitumpi vaṭṭati, dvīhi pana nimittehi, ekena vā sammannituṃ na vaṭṭati. Ito paresu pāsāṇanimittādīsupi eseva nayo. Tasmā pabbatanimittaṃ karontena pucchitabbaṃ ‘‘ekābaddho, na ekābaddho’’ti. Sace ekābaddho hoti, na kātabbo. Tañhi catūsu vā aṭṭhasu vā disāsu kittentenāpi ekameva nimittaṃ kittitaṃ hoti. Tasmā yo evaṃ cakkasaṇṭhānena vihāraṃ parikkhipitvā ṭhito pabbato, taṃ ekadisāya kittetvā aññāsu disāsu taṃ bahiddhā katvā anto aññāni nimittāni kittetabbāni. Sace pabbatassa tatiyabhāgaṃ vā upaḍḍhaṃ vā antosīmāya kattukāmā honti, pabbataṃ akittetvā yattakaṃ padesaṃ anto kattukāmā, tassa parato tasmiṃyeva pabbate jātarukkhavammikādīsu aññataraṃ nimittaṃ kittetabbaṃ. Sace yojanadviyojanappamāṇaṃ sabbaṃ pabbataṃ anto kattukāmā honti, pabbatassa parato bhūmiyaṃ jātarukkhavammikādīni nimittāni kittetabbāni (mahāva. aṭṭha. 138; vi. saṅga. aṭṭha. 158).

Saṅkhaṃ gacchatīti gaṇanaṃ vohāraṃ gacchatīti attho. **Dvattiṃsapalaguḷapiṇḍaparimāṇo**ti thūlatāya, na tulagaṇanāya. Tattha **‘‘ekapalaṃ** nāma dasakalañja’’nti vadanti. Iṭṭhakā mahantāpi na vaṭṭati. Tathā animittupagapāsāṇānaṃ rāsi, pageva paṃsuvālukārāsi. Bhūmisamo khalamaṇḍalasadiso piṭṭhipāsāṇo vā bhūmito khāṇuko viya uṭṭhitapāsāṇo vā hoti, sopi pamāṇūpago ce, vaṭṭati. ‘‘Piṭṭhipāsāṇo pana atimahantopi pāsāṇasaṅkhameva gacchatīti āha **‘‘piṭṭhipāsāṇo** panā’’tiādi. Tasmā sace mahato piṭṭhipāsāṇassa ekaṃ padesaṃ antosīmāyaṃ kattukāmā honti, taṃ akittetvā tassupari añño pāsāṇo kittetabbo. Sace piṭṭhipāsāṇupari vihāraṃ karonti, vihāramajjhena ca piṭṭhipāsāṇo vinivijjhitvā gacchati, evarūpo piṭṭhipāsāṇo na vaṭṭati. Sace hi taṃ kittenti, nimittassupari vihāro hoti, nimittañca nāma bahisīmāyaṃ hoti, vihāropi bahisīmāyaṃ āpajjati. Vihāraṃ parikkhipitvā ṭhitapiṭṭhipāsāṇo pana ekattha kittetvā aññattha na kittetabbo.

Vananimitte tiṇavanaṃ vā tacasārarukkhavanaṃ vā na vaṭṭatīti āha **‘‘antosārehī’’**tiādi. **Antosārā** nāma ambajambupanasādayo. **Antosāramissakehī**ti anto sāro yesaṃ te antosārā, tehi missakā antosāramissakā, tehi. **Catupañcarukkhamattampī**ti heṭṭhimaparicchedanāha. Ukkaṃsato pana yojanasatikampi vanaṃ vaṭṭati. Ettha pana caturukkhamattañce, tayo sārato, eko asārato. Pañcarukkhamattañce, tayo sārato, dve asāratoti gahetabbaṃ. Sace pana vanamajjhe vihāraṃ karonti, taṃ vanaṃ na kittetabbaṃ. Ekadesaṃ antosīmāyaṃ kattukāmehipi vanaṃ akittetvā tattha rukkhapāsāṇādayo kittetabbā, vihāraṃ parikkhipitvā ṭhitavanaṃ ekattha kittetvā aññattha na kittetabbaṃ (mahāva. aṭṭha. 138).

Rukkhanimittepi tacasārarukkho na vaṭṭatīti āha **‘‘antosāro’’**ti. **‘‘Bhūmiyaṃ patiṭṭhito’’**ti iminā kuṭasarāvādīsu ṭhitaṃ paṭikkhipati. Tato apanetvā pana taṅkhaṇampi bhūmiyaṃ ropetvā koṭṭhakaṃ katvā udakaṃ āsiñcitvā kittetuṃ vaṭṭati, navamūlasākhāniggamanaṃ akāraṇaṃ. Khandhaṃ chinditvā ropite pana etaṃ yujjati. **Sūcidaṇḍakappamāṇo**ti ‘‘sīhaḷadīpe lekhanadaṇḍappamāṇo’’ti vadanti (sāratthа. ṭī. mahāvagga 3.138), so ca kaniṭṭhaṅguliparimāṇoti daṭṭhabbo. Idaṃ pana rukkhanimittaṃ kittentena ‘‘rukkho’’tipi, ‘‘sākarukkho, sālarukkho’’tipi vattuṃ vaṭṭati. Ekābaddhaṃ pana suppatiṭṭhitanigrodhasadisaṃ rukkhaṃ ekattha kittetvā aññattha kittetuṃ na vaṭṭati.

Magganimitte araññakhettanadītaḷākamaggādayo na vaṭṭantīti āha **‘‘jaṅghamaggo vā hotū’’**tiādi. Yo pana jaṅghamaggo sakaṭamaggato okkamitvā puna sakaṭamaggameva otarati, ye vā jaṅghamaggasakaṭamaggā avalañjitā, te na vaṭṭanti. Tenāha **‘‘jaṅghasatthasakaṭasatthehī’’**tiādi. Ettha ca sace sakaṭamaggassa antimacakkamaggaṃ nimittaṃ karonti, maggo bahisīmāya hoti. Sace bāhiracakkamaggaṃ nimittaṃ karonti, bāhiracakkamaggova bahisīmāya hoti, sesaṃ antosīmaṃ bhajatīti veditabbaṃ. Sacepi dve maggā nikkhamitvā pacchā sakaṭadhuramiva ekībhavanti, dvidhā bhinnaṭṭhāne vā sambandhaṭṭhāne vā sakiṃ kittetvā puna na kittetabbā. Ekābaddhanimittañhetaṃ hoti.

Sace vihāraṃ parikkhipitvā cattāro maggā catūsu disāsu gacchanti, majjhe ekaṃ kittetvā aparaṃ kittetuṃ na vaṭṭati. Ekābaddhanimittañhetaṃ. Koṇaṃ vinivijjhitvā gataṃ pana parabhāge kittetuṃ vaṭṭati. Vihāramajjhena vinivijjhitvā gatamaggo pana na kittetabbo. Kittite pana nimittassa upari vihāro hoti. Imañca maggaṃ kittentena ‘‘maggo pajjo patho’’tiādinā (cūḷani. pārāyanatthutigāthāniddesa 101) vuttesu dasasu nāmesu yena kenaci nāmena kittetuṃ vaṭṭati. Parikhāsaṇṭhānena vihāraṃ parikkhipitvā gatamaggo ekattha kittetvā aññattha kittetuṃ na vaṭṭati.

Yaṃ pana abaddhasīmālakkhaṇe nadiṃ vakkhāmāti ‘‘yassā dhammikānaṃ rājūnaṃ kāle’’tiādinā (kaṅkhā. aṭṭha. nidānavaṇṇanā) udakukkhepasīmāyaṃ nadiyā vakkhamānattā vuttaṃ. Yā pana nadī maggo viya sakaṭadhurasaṇṭhānena vā parikhāsaṇṭhānena vā vihāraṃ parikkhipitvā gatā, naṃ ekattha kittetvā aññattha kittetuṃ na vaṭṭati. Vihārassa catūsu disāsu aññamaññaṃ vinivijjhitvā gate nadīcatukkepi eseva nayo. Asammissanadiyo pana catassopi kittetuṃ vaṭṭati. Sace vatiṃ karonto viya rukkhapāde nikhaṇitvā vallipalālādīhi nadīsotaṃ rumbhanti, udakampi ajjhottharitvā āvaraṇaṃ pavattatiyeva, nimittaṃ kātuṃ vaṭṭati. Yathā pana udakaṃ nappavattati, evaṃ setumhi kate appavattamānā nadī nimittaṃ kātuṃ na vaṭṭati. Pavattanaṭṭhāne nadīnimittaṃ, appavattanaṭṭhāne udakanimittaṃ kātuṃ vaṭṭati.

Yā pana dubbuṭṭhikāle vā gimhe vā nirudakabhāvena nappavattati, sā vaṭṭati. Mahānadito udakamātikaṃ nīharanti, sā kunnadīsadisā hutvā tīṇi sassāni sampādentī niccaṃ pavattati. Kiñcāpi pavattati, nimittaṃ kātuṃ na vaṭṭati. Yā pana mūle mahānadito niggatāpi kālantarena teneva niggatamaggena nadiṃ bhinditvā sayameva gacchati, gacchantī ca parato susumārādisamākiṇṇā nāvādīhi sañcaritabbā nadī hoti, taṃ nimittaṃ kātuṃ vaṭṭati.

Asandamānanti appavattamānaṃ. Sandamānaṃ nāma oghanadīudakavāhakamātikāsu udakaṃ. **Vuttaparicchedakālaṃ atiṭṭhanta**nti ''yāva kammavācāpariyosānā saṇṭhamānaka''nti vuttaparicchedakālaṃ atiṭṭhantaṃ. **Bhājanagata**nti nāvācāṭiādīsu bhājanesu gataṃ. Yaṃ pana **andhakaṭṭhakathāyaṃ** ''gambhīresu āvāṭādīsu ukkhepimaṃ udakaṃ nimittaṃ na kātabba''nti (mahāva. aṭṭha. 138; vi. saṅga. aṭṭha. 158) vuttaṃ, taṃ duvuttaṃ, attano matimattameva. Ṭhitaṃ pana antamaso sūkarakhatāyapi gāmadārakānaṃ kīḷanavāpiyampi sace yāva kammavācāpariyosānaṃ tiṭṭhati, appaṃ vā hotu, bahu vā, vaṭṭatiyeva. Tasmiṃ pana ṭhāne nimittasaññākaraṇatthaṃ pāsāṇavālikāpaṃsuādirāsi vā pāsāṇatthambho vā dārutthambho vā kātabbo.

Evaṃ nimittasampattiyuttataṃ dassetvā idāni yehi ākārehi baddhā parisāsampattiyuttā nāma hoti, taṃ dassetuṃ **''parisāsampattiyā yuttā nāmā''**tiādimāha. Imassa pana kammassa catuvaggakaraṇīyattā **''catūhi bhikkhūhī''**ti vuttaṃ. Imañca sīmaṃ bandhitukāmehi sāmantavihāresu bhikkhū tassa tassa vihārassa sīmāparicchedaṃ pucchitvā baddhasīmavihārānaṃ sīmāya sīmantarikaṃ, abaddhasīmavihārānaṃ sīmāya upacāraṃ ṭhapetvā disācārikabhikkhūnaṃ nissañcārasamaye sace ekasmiṃ gāmakhette sīmaṃ bandhitukāmā, ye tattha baddhasīmavihārā, tesu bhikkhūnaṃ ''mayaṃ ajja sīmaṃ bandhissāma, tumhe sakasakasīmāparicchedato mā nikkhamitthā''ti pesetabbaṃ. Ye abaddhasīmavihārā, tesu bhikkhū ekajjhaṃ sannipātāpetabbā, chandārahānaṃ chando āharāpetabbo. Tena vuttaṃ **''yāvatikā tasmiṃ gāmakhette''**tiādi. **Tasmiṃ gāmakhette**ti yasmiṃ gāmakhette ṭhatvā kammavācaṃ vācenti, tasmiṃ gāmakhette. ''Sace aññānipi gāmakhettāni anto kattukāmā, tesu gāmesu ye bhikkhū vasanti, tehipi āgantabbaṃ, anāgacchantānaṃ chando āharitabbo''ti **mahāsumatthero** āha. **Mahāpadumatthero** panāha ''nānāgāmakhettāni nāma pāṭiyekkaṃ baddhasīmāsadisāni, na tato chandapārisuddhi āgacchati. Antonimittagatehi pana bhikkhūhi āgantabba''nti vatvā puna āha ''samānasaṃvāsakasīmāsammannanakāle āgamanampi anāgamanampi vaṭṭati, avippavāsasīmāsammannanakāle pana antonimittagatehi āgantabbaṃ. Anāgacchantānaṃ chando āharitabbo''ti (mahāva. aṭṭha. 138).

Idāni yehi ākārehi sammatā kammavācāsampattiyuttā nāma hoti, taṃ dassetuṃ **''kammavācāsampattiyā yuttā nāmā''**tiādimāha. **Ādi**saddena. ''Yadi saṅghassa pattakallaṃ, saṅgho etehi nimittehi sīmaṃ sammanneyya samānasaṃvāsaṃ ekūposathaṃ, esā ñatti. Suṇātu me, bhante, saṅgho, yāvatā samantā nimittā kittitā, saṅgho etehi nimittehi sīmaṃ sammannati samānasaṃvāsaṃ ekūposathaṃ, yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasaṃvāsāya ekūposathāya, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Sammatā sīmā saṅghena etehi nimittehi samānasaṃvāsā ekūposathā, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti (mahāva. 139) imaṃ pāḷisesaṃ saṅgaṇhāti. **Vuttāyā**ti uposathakkhandhake vuttāya. Ñattidosaanussāvanadosehi virahitattā **parisuddhāya**.

Khaṇḍasīmā (mahāva. aṭṭha. 138; sārattha. ṭī. mahāvagga 3.138; vajira. ṭī. mahāvagga 138) nāma khuddakasīmā. Samānasaṃvāsakatthaṃ sammatā sīmā **samānasaṃvāsakasīmā**. Avippavāsatthaṃ sammatā sīmā **avippavāsasīmā**. Imāsu pana tīsu sīmaṃ sammannantehi pabbajjupasampadādīnaṃ saṅghakammānaṃ sukhakaraṇatthaṃ paṭhamaṃ khaṇḍasīmā bandhitabbā. Taṃ pana bandhantehi vattaṃ jānitabbaṃ. Sace hi bodhicetiyabhattasālādīni sabbavatthūni patiṭṭhāpetvā katavihāre bandhanti, vihāramajjhe bahūnaṃ samosaraṇaṭṭhāne abandhitvā vihārapaccante vivittokāse bandhitabbā. Akatavihāre bandhantehi bodhicetiyādīnaṃ sabbavatthūnaṃ ṭhānaṃ sallakkhetvā yathā patiṭṭhitesu vatthūsu vihārapaccante vivittokāse hoti, evaṃ bandhitabbā. Sā heṭṭhimaparicchedena sace ekavīsatibhikkhū gaṇhāti, vaṭṭati. Tato oraṃ na vaṭṭati. Paraṃ bhikkhusahassaṃ gaṇhantīpi vaṭṭati. Taṃ bandhantehi sīmāmāḷakassa samantā nimittupagā pāsāṇā ṭhapetabbā, na khaṇḍasīmāya ṭhitehi mahāsīmā bandhitabbā, na mahāsīmāya ṭhitehi khaṇḍasīmā. Khaṇḍasīmāyameva pana ṭhatvā khaṇḍasīmā bandhitabbā, mahāsīmāyameva ṭhatvā mahāsīmā.

Tatrāyaṃ bandhanavidhi – samantā ''eso pāsāṇo nimitta''nti evaṃ nimittāni kittetvā kammavācāya sīmā sammannitabbā. Atha tassā eva daḷhīkammatthaṃ avippavāsakammavācā kātabbā. Evañhi ''sīmaṃ samūhanissāmā''ti āgatā samūhanituṃ na sakkhissanti. Sīmaṃ sammannitvā bahi sīmantarikapāsāṇā ṭhapetabbā, sīmantarikā pacchimakoṭiyā caturaṅgulappamāṇāpi (mahāva. aṭṭha. 138; vi. saṅga. aṭṭha. 163) vaṭṭati. Sace pana vihāro mahā hoti, dvepi tissopi tatuttaripi khaṇḍasīmāyo bandhitabbā.

Evaṃ khaṇḍasīmaṃ sammannitvā mahāsīmāsammutikāle khaṇḍasīmato nikkhamitvā mahāsīmāyaṃ ṭhatvā samantā anupariyāyantehi sīmantarikapāsāṇā kittetabbā. Tato avasesanimitte kittetvā hatthapāsaṃ avijahantehi kammavācāya samānasaṃvāsakasīmaṃ sammannitvā tassā daḷhīkammatthaṃ avippavāsakammavācāpi kātabbā. Evañhi ''sīmaṃ samūhanissāmā''ti āgatā samūhanituṃ na sakkhissanti. Sace pana khaṇḍasīmāya nimittāni kittetvā tato sīmantarikāya nimittāni kittetvā mahāsīmāya nimittāni kittenti, evaṃ tīsu ṭhānesu nimittāni kittetvā yaṃ sīmaṃ icchanti, taṃ paṭhamaṃ bandhituṃ vaṭṭati. Evaṃ santepi yathāvuttanayena khaṇḍasīmatova paṭṭhāya bandhitabbā. Evaṃ baddhāsu pana sīmāsu khaṇḍasīmāyaṃ ṭhitā bhikkhū mahāsīmāyaṃ kammaṃ karontānaṃ na kopenti, mahāsīmāyaṃ vā ṭhitā khaṇḍasīmāyaṃ karontānaṃ. Sīmantarikāya pana ṭhitā ubhinnampi na kopanti. Gāmakhette ṭhatvā kammaṃ karontānaṃ pana sīmantarikāya ṭhitā kopenti. Sīmantarikā hi gāmakhettaṃ bhajati. Avippavāsasīmāsammannane kate sati sā ca **avippavāsasīmā** nāma hoti. Tenāha **''tassāyeva pabhedo''**ti. **Tassāyevā**ti baddhasīmāya eva.

Ayaṃ pana viseso – ''ṭhapetvā gāmañca gāmūpacārañcā''ti (mahāva. 144) vacanato avippavāsasīmā gāmañca gāmūpacārañca na otarati, samānasaṃvāsakasīmā pana tatthāpi otarati. Samānasaṃvāsakasīmā cettha attano dhammatāya gacchati, avippavāsasīmā pana yattha samānasaṃvāsakasīmā, tattheva gacchati. Na hi tassā visuṃ nimittakittanaṃ atthi. Tattha sace avippavāsāya sammutikāle gāmo atthi, taṃ sā na otarati. Sace pana sammatāya sīmāya pacchā gāmo nivisati, sopi sīmāsaṅkhameva gacchati. Yathā ca pacchā niviṭṭho, evaṃ paṭhamaṃ niviṭṭhassa pacchā vaḍḍhitappadesopi sīmāsaṅkhameva gacchati. Sacepi sīmāsammutikāle gehāni katāni, ''pavisissāmā''ti ālayopi atthi, manussā pana appaviṭṭhā, porāṇagāmaṃ vā sagehameva chaḍḍetvā aññattha gatā, agāmoyeva esa, sīmā otarati. Sace pana ekampi kulaṃ paviṭṭhaṃ vā agataṃ vā atthi, gāmoyeva, sīmā na otarati.

Evaṃ baddhasīmaṃ dassetvā idāni abaddhasīmaṃ dassento **''abaddhasīmā panā''**tiādimāha. Gāmo eva sīmā **gāmasīmā**. Gāmaggahaṇena cettha nigamanagarānampi saṅgaho veditabbo. Yattake padese tassa gāmassa gāmabhojakā baliṃ labhanti, so padeso appo vā hotu, mahanto vā, ekaṃ gāmakhettaṃ nāma. Yampi ekasmiṃyeva gāmakhette ekaṃ padesaṃ ''ayaṃ visuṃ gāmo hotū''ti paricchinditvā rājā kassaci deti, sopi **visuṃgāmasīmā** hotiyeva. Tasmā sā ca itarā ca pakatigāmasīmā baddhasīmāsadisāva hoti. Kevalaṃ pana ticīvaravippavāsaparihāraṃ na labhatīti (mahāva. aṭṭha. 147).

Agāmake araññeti viñjhāṭavisadise araññe. Tenāha **''agāmakaṃ nāmā''**tiādi. Ayaṃ pana sīmā ticīvaravippavāsaparihārampi labhati. **Macchabandhāna**nti kevaṭṭānaṃ. **Agamanapathesū**ti gantuṃ asakkuṇeyyapathesu. Yattha tadaheva gantvā tadaheva paccāgantuṃ na sakkā hoti, tādisesūti vuttaṃ hoti. Tesaṃ gamanapariyantassa orato pana gāmasīmāsaṅkhaṃ gacchati. Tattha gāmasīmaṃ asodhetvā kammaṃ kātuṃ na vaṭṭati. **Majjhe ṭhitānaṃ sabbadisāsu sattabbhantarā**ti majjhe ṭhitānaṃ bhikkhūnaṃ ṭhitokāsato sabbadisāsu sattabbhantarā. **Tatthā**ti tesu abbhantaresu. **Tasmā**ti yasmā parisavasena vaḍḍhati, tasmā. **Upacāratthāyā**ti sīmopacāratthāya. **Sīmābhāvaṃ paṭikkhipitvā**ti baddhasīmābhāvaṃ paṭikkhipitvā. Samāno saṃvāso etthāti **samānasaṃvāsā**. Eko uposatho etthāti **ekūposathā**. Ettha ca uposathassa visuṃ gahitattā avasesakammavasena samānasaṃvāsatā veditabbā. **Vuttā**ti abaddhasīmāparicchedaṃ dassetuṃ **uposathakkhandhake** (mahāva. 149) vuttā. Anu anu aḍḍhamāsaṃ **anvaḍḍhamāsaṃ,** aḍḍhamāse aḍḍhamāseti attho. Evaṃ **''anudasāha''**ntiādīsupi. **Deve**ti meghe. **Valāhakesu vigatamattesū**ti bhāvenabhāvalakkhaṇe bhummaṃ. **Sota**nti udakappavāho vuccati. Titthena vā atitthena vā otaritvāti pāṭhaseso. **Timaṇḍalaṃ paṭicchādetvā**ti yathā timaṇḍalapaṭicchādanaṃ hoti, evaṃ nivāsetvā. **Uttarantiyā**ti yattha katthaci uttarantiyā. **Bhikkhunīvibhaṅge** (pāci. 692) bhikkhuniyā vasena nadīlakkhaṇassa pāḷiyaṃ āgatattā **''bhikkhuniyā''**ti vuttaṃ, na pana visesasabbhāvato.

Kenaci khaṇitvā akatoti antamaso tiracchānenapi khaṇitvā akato. **Nadiṃ vā samuddaṃ vā bhinditvā**ti nadīkūlaṃ vā samuddavelaṃ vā bhinditvā. **Etaṃ lakkhaṇa**nti ''yattha nadiyaṃ vuttappakāre vassakāle udakaṃ santiṭṭhatī''ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) vuttappakāralakkhaṇaṃ. Loṇīpi jātassarasaṅkhameva gacchati. Yattha pana vuttappakāre vassakāle vasse pacchinnamatte pivituṃ vā hatthapāde dhovituṃ vā udakaṃ na hoti sukkhati, ayaṃ jātassaro gāmakhettasaṅkhameva gacchati.

Udakukkhepāti karaṇatthe nissakkavacananti āha **''udakukkhepenā''**ti. Kathaṃ pana udakaṃ khipitabbanti āha **''tatthā''**tiādi. **Majjhimena purisenā**ti thāmamajjhimena purisena. **Ayaṃ udakukkhepo nāmā**ti ayaṃ udakukkhepena paricchinnā sīmā nāmāti attho. Yāva parisā vaḍḍhati, tāva ayaṃ sīmāpi vaḍḍhati, parisapariyantato udakukkhepoyeva pamāṇaṃ. Sace pana nadī nātidīghā hoti, pabhavato paṭṭhāya yāva mukhadvāraṃ sabbattha saṅgho nisīdati, udakukkhepasīmākammaṃ natthi. Sakalāpi nadī etesaṃyeva bhikkhūnaṃ pahoti.

Pakativassakāleti pubbe vuttappakāre pakativassakāle. **Catūsu māsesū**ti vassānassa catūsu māsesu. Ativuṭṭhikāle oghena otthatokāso na gahetabbo. So hi gāmasīmāsaṅkhameva gacchati. Antonadiyaṃ jātassare jātapiṭṭhipāsāṇadīpakesupi ayameva vinicchayo veditabbo. Sace pana nadī paripuṇṇā hoti samatitthikā, udakasāṭikaṃ nivāsetvāpi antonadiyaṃyeva kammaṃ kātabbaṃ. Sace na sakkonti, nāvāyapi ṭhatvā kātabbaṃ. Gacchantiyā pana nāvāya kātuṃ na vaṭṭati. Kasmā? Udakukkhepamattameva hi sīmā, taṃ nāvā sīghameva atikkāmeti. Evaṃ sati aññissā sīmāya ñatti, aññissā anussāvanā hoti, tasmā nāvaṃ arittena vā ṭhapetvā, pāsāṇe vā lambitvā, antonadiyaṃ jātarukkhe vā bandhitvā kammaṃ kātabbaṃ. Antonadiyaṃ baddhaaṭṭakepi antonadiyaṃ jātarukkhepi ṭhitehi kammaṃ kātuṃ vaṭṭati.

Sace pana rukkhassa sākhā vā tato nikkhantapāroho vā bahinadītīre vihārasīmāya vā gāmasīmāya vā patiṭṭhito, sīmaṃ vā sodhetvā, sākhaṃ vā chinditvā kammaṃ kātabbaṃ. Bahinadītīre jātarukkhassa antonadiyaṃ paviṭṭhasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātuṃ na vaṭṭati. Karontehi sīmā vā sodhetabbā, sākhaṃ chinditvā vā tassa bahipatiṭṭhitabhāgo nāsetabbo. Nadītīre pana khāṇukaṃ koṭṭetvā tattha bandhanāvāya na vaṭṭatiyeva.

Nadiyaṃ setuṃ karonti, sace antonadiyaṃyeva setu vā setupādā vā, setumhi ṭhitehi kammaṃ kātuṃ vaṭṭati. Sace pana setu vā setupādā vā bahitīre patiṭṭhitā, kammaṃ kātuṃ na vaṭṭati, sīmaṃ sodhetvā kammaṃ kātabbaṃ. Atha setupādā anto, setu pana ubhinnampi tīrānaṃ upariākāse ṭhito, vaṭṭati. Jātassarepi eseva nayo.

''Yasmiṃ padese pakativīciyo ottharitvā saṇṭhahantī''ti etena yaṃ padesaṃ uddhaṃ vaḍḍhanakaudakaṃ vā pakativīciyo vā vegena āgantvā ottharanti, tattha kammaṃ kātuṃ na vaṭṭatīti (mahāva. aṭṭha. 147) dasseti. Sace ūmivego bādhati, nāvāya vā aṭṭake vā ṭhatvā kātabbaṃ. Tesu vinicchayo nadiyaṃ vuttanayeneva veditabbo. Sace pana samuddo gāmasīmaṃ vā nigamasīmaṃ vā ottharitvā tiṭṭhati, samuddova hoti. Tattha kammaṃ kātuṃ vaṭṭati. **Tato paṭṭhāya kappiyabhūmī**ti ottharitvā saṇṭhitaudakantato paṭṭhāya anto nadījātassarasamuddo nāmāti attho. **Dubbuṭṭhikāle**ti vassānahemante sandhāya vuttaṃ. **Sukkhesupī**ti nirudakesupi. Yathā ca vāpikhaṇane, evaṃ āvāṭapokkharaṇīādīnaṃ khaṇanepi gāmakhettaṃ hotiyevāti daṭṭhabbaṃ. **Vappaṃ vā karontī**ti lābutipusakādivappaṃ vā karonti. **Taṃ ṭhāna**nti yattha vāpiādikaṃ kataṃ, taṃ ṭhānaṃ. Aññaṃ pana kappiyabhūmi. Sace pana jātassaraṃ pūretvā thalaṃ karonti, ekasmiṃ disābhāge pāḷiṃ bandhitvā sabbameva naṃ mahātaḷākaṃ vā karonti, sabbopi ajātassaro hoti. Gāmasīmāsaṅkhameva gacchati.

Sace nadimpi vināsetvā taḷākaṃ karonti, heṭṭhā pāḷi baddhā, udakaṃ āgantvā taḷākaṃ pūretvā tiṭṭhati, ettha kammaṃ kātuṃ na vaṭṭati. Upari pavattanaṭṭhāne chaḍḍitaṃ udakaṃ nadiṃ ottharitvā sandanaṭṭhānato paṭṭhāya vaṭṭati. Kāci nadī kālantarena uppatitvā gāmanigamasīmaṃ ottharitvā pavattati, nadīyeva hoti, kammaṃ kātuṃ vaṭṭati. Sace vihārasīmaṃ ottharati ''vihārasīmā''tveva saṅkhaṃ gacchati. **Tasmā**ti yasmā anto gacchati, tasmā. **Samantā udakukkhepaparicchedo kātabbo**ti pahonakaṭṭhānaṃ sandhāya vuttaṃ. Yattha pana kunnadīādīsu nappahoti, tattha pahonakaṭṭhānato udakukkhepaparicchedo kātabbo. **Upacāratthāyā**ti sīmopacāratthāya.

Kasmā pana aññamekaṃ sattabbhantaraṃ, añño eko udakukkhepo ca upacāratthāya ṭhapetabboti āha **''ayaṃ hī''**tiādi. Idaṃ vuttaṃ hoti (sārattha. ṭī. mahāvagga 3.147; vi. vi. ṭī. mahāvagga 2.147) – yasmā ayaṃ sattabbhantarasīmā ca udakukkhepasīmā ca bhikkhūnaṃ ṭhitokāsato paṭṭhāya labbhati, te ca bhikkhū na sabbadā ekasadisā, kadāci vaḍḍhanti, kadāci parihāyanti. Yadā ca vaḍḍhanti, tadā sīmāsaṅkaro hoti. Tasmā aññamekaṃ sattabbhantaraṃ, añño eko udakukkhepo ca upacāratthāya ṭhapetabboti. Yaṃ pana **mahāaṭṭhakathāyaṃ** ''tato adhikaṃ vaṭṭatiyeva, ūnakaṃ pana na vaṭṭatī''ti (mahāva. aṭṭha. 147) vuttaṃ, tampi etadatthameva, na pana tattha katassa kammassa kuppattāti gahetabbaṃ. **Paricchedato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopī**ti attano sattabbhantarena, udakukkhepena vā yo tesaṃ sattabbhantarassa, udakukkhepassa vā paricchedo, tato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopīti attho. Kathametaṃ viññāyatīti āha **''idaṃ sabbaaṭṭhakathāsu sanniṭṭhāna''**nti, idaṃ ''kammaṃ kopetī''ti mahāaṭṭhakathādīsu vavatthānanti attho. **''Iti ima''**ntiādi yathāvuttassa nigamanaṃ. Hoti cettha –

''Baddhābaddhavasenedha, sīmā nāma dvidhā tahiṃ;
Tisampattiyuttā vajji-tekādasa vipattikā;
Baddhasīmā tidhā khaṇḍā-dito gāmādito parā''ti.

Sabhāgāpatti ca nāmesā duvidhā vatthusabhāgā, āpattisabhāgāti. Tattha idha vatthusabhāgā adhippetā, netarāti dassetuṃ **''yaṃ sabbo saṅgho vikālabhojanādinā''**tiādimāha. **Lahukāpatti**nti lahukena vinayakammena visujjhanato lahukā thullaccayapācittiyapāṭidesanīyadukkaṭadubbhāsitasaṅkhātā pañcāpattiyo. Vatthusabhāgāya saṅghādisesāpattiyāpi sati uposathakammaṃ pattakallaṃ na hotiyeva. Yathāha ''sabhāgasaṅghādisesaṃ āpannassa pana santike āvi kātuṃ na vaṭṭati. Sace āvi karoti, āpatti āvikatā hoti, dukkaṭā pana na muccatī''ti (cūḷava. aṭṭha. 102). Tassā pana adesanāgāminito evaṃ vuttaṃ. **Vatthusabhāgā**ti vatthuvasena samānabhāgā, ekakoṭṭhāsāti vuttaṃ hoti. Imameva vatthusabhāgaṃ desetuṃ na vaṭṭati ''na, bhikkhave, sabhāgā āpatti desetabbā, yo deseyya, āpatti dukkaṭassā''ti (mahāva. 169) vuttattā, na pana āpattisabhāgaṃ. Tenāha **''vikālabhojanapaccayā āpannaṃ panā''**tiādi. **Āpattisabhāga**nti āpattiyā samānabhāgaṃ.

Sāmantā āvāsāti sāmantaāvāsaṃ, samīpavihāranti attho. **Sajjuka**nti tadahevāgamanatthāya. **Pāhetabbo**ti pesetabbo. **Iccetaṃ kusala**nti iti etaṃ sundaraṃ bhaddakaṃ, laddhakappanti vuttaṃ hoti. **No ce labhethā**ti vihārānaṃ dūratāya vā magge paripanthādinā vā yadi na labhetha. ''Tassa santike paṭikarissatī''ti iminā vacanena sabhāgāpatti āvi kātumpi na labbhatīti dīpitaṃ hoti. Yadi labheyya, āvi katvāpi uposathaṃ kareyya. Yadi pana sabbo saṅgho sabhāgaṃ saṅghādisesaṃ āpanno hoti, ñattiṃ ṭhapetvā uposathaṃ kātuṃ na vaṭṭati, uposathassa antarāyova hoti. Ubhopi dukkaṭaṃ āpajjanti ''na, bhikkhave, sabhāgā āpatti desetabbā, yo deseyya, āpatti dukkaṭassa. Na, bhikkhave, sabhāgā āpatti paṭiggahetabbā, yo paṭiggaṇheyya, āpatti dukkaṭassā''ti (mahāva. 169) vuttattā. **Vimati** saṃsayo, tattha niyutto **vematiko**. ''Puna nibbematiko hutvā desetabbamevā''ti neva pāḷiyaṃ, na ca aṭṭhakathāyaṃ atthi, desite pana doso natthi. **Vuttanayenevā**ti ''pārisuddhiṃ āyasmanto ārocethā''tiādinā nayena sāpattikassa uposathakaraṇe paññattaṃ dukkaṭaṃ āpajjantīti vuttanayeneva. Kasmā sabhāgāpattiyeva vuttāti āha **''etāsu hī''**tiādi. **Visabhāgāpattīsu vijjamānāsupi pattakallaṃ hotiyevā**ti visabhāgāsu pana vijjamānāsu tesaṃyeva puggalānaṃ āpatti, na saṅghassāti saṅghassa pattakallaṃ hotiyeva.

Antimavatthuajjhāpannako nāma catunnaṃ pārājikānaṃ aññataraṃ ajjhāpannako. Paṇḍakādīnaṃ vinicchayo parato pārājikuddese āvi bhavissati. **Tiracchānagato**ti antamaso sakkaṃ devarājānaṃ upādāya yo koci nāgamāṇavakādiko amanussajātiko veditabbo, na assagoṇādayo. Tenāha **''ettha cā''**tiādi. Tattha **etthā**ti etissaṃ vajjanīyapuggalakathāyaṃ. **Yassa upasampadā paṭikkhittā**ti ''tiracchānagato, bhikkhave, anupasampanno, na upasampādetabbo''ti (mahāva. 111) yassa nāgasupaṇṇādino tiracchānagatassa upasampadā paṭikkhittā, so idhāpi tiracchānagato nāmāti attho. Tattha hi antamaso deve upādāya nāgamāṇavakādiko yo koci amanussajātiko ''tiracchānagato''ti adhippeto. Vuttañhi **samantapāsādikāyaṃ** ''tiracchānagato, bhikkhaveti ettha nāgo vā hotu supaṇṇamāṇavakādīnaṃ vā aññataro, antamaso sakkaṃ devarājānaṃ upādāya yo koci amanussajātiyo, so sabbova imasmiṃ atthe 'tiracchānagato'ti veditabbo''ti (mahāva. aṭṭha. 111). **Titthaṃ** vuccati laddhi, taṃ etesaṃ atthīti **titthikā,** titthikā eva **titthiyā,** ito aññaladdhikāti attho.

Suttassa uddeso **suttuddeso**. Pārisuddhi eva uposatho **pārisuddhiuposatho**. Eseva nayo **adhiṭṭhānuposatho**ti etthāpi. **So**ti pātimokkhuddeso. Ovādova pātimokkhaṃ, tassa uddeso sarūpena kathanaṃ **ovādapātimokkhuddeso**. ''Imasmiṃ vītikkame ayaṃ nāma āpattī''ti evaṃ āpattivasena āṇāpanaṃ paññāpanaṃ **āṇā,** sesaṃ anantarasadisameva.

Khantī paramaṃ tapo titikkhā…pe… vuttā tisso gāthāyo nāma –

''Khantī paramaṃ tapo titikkhā;
Nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī;
Na samaṇo hoti paraṃ viheṭhayanto.

''Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

''Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsana''nti.(dī. ni. 2.90; dha. pa. 183-185) –

Imā tisso gāthāyo.

Tattha **khantī paramaṃ tapo**ti (dī. ni. aṭṭha. 2.90; dha. pa. aṭṭha. 2.185) adhivāsanakhanti nāma paramaṃ tapo. **Titikkhā**ti khantiyā eva vevacanaṃ, titikkhāsaṅkhātā adhivāsanakhanti uttamaṃ tapoti attho. **Nibbānaṃ paramaṃ vadantī**ti sabbākārena pana nibbānaṃ ''parama''nti vadanti buddhā. **Na hi pabbajito parūpaghātī**ti yo adhivāsanakhantivirahitattā paraṃ upaghāteti bādhati vihiṃsati, so pabbajito nāma na hoti. Catutthapādo pana tasseva vevacanaṃ. ''Na hi pabbajito''ti etassa hi **''nasamaṇo hotī''**ti vevacanaṃ. ''Parūpaghātī''ti etassa **''paraṃ viheṭhayanto''**ti vevacanaṃ. Atha vā **parūpaghātī**ti sīlūpaghātī. Sīlañhi uttamaṭṭhena ''para''nti vuccati. Yo ca samaṇo paraṃ yaṃ kañci sattaṃ viheṭhayanto parūpaghātī hoti, attano sīlavināsako, so pabbajito nāma na hotīti attho. Atha vā yo adhivāsanakhantiyā abhāvā parūpaghātī hoti, paraṃ antamaso ḍaṃsamakasampi sañcicca jīvitā voropeti, so na hi pabbajito. Kiṃ kāraṇā? Malassa apabbājitattā. ''Pabbājayamattano malaṃ, tasmā 'pabbajito'ti vuccatī''ti (dha. pa. 388) idañhi pabbajitalakkhaṇaṃ. Yopi na heva kho upaghāteti na māreti, apica daṇḍādīhi viheṭheti, so paraṃ viheṭhayanto samaṇo na hoti. Kiṃ kāraṇā? Vihesāya asamitattā. ''Samitattā hi pāpānaṃ, 'samaṇo'ti pavuccatī''ti (dha. pa. 265) idañhi samaṇalakkhaṇaṃ.

Dutiyagāthāya **sabbapāpassā**ti sabbākusalassa. **Akaraṇa**nti anuppādanaṃ. **Kusalassā**ti catubhūmakakusalassa. **Upasampadā**ti upasampādanaṃ paṭilābho. **Sacittapariyodapana**nti attano cittassa vodāpanaṃ pabhassarabhāvakaraṇaṃ sabbaso parisodhanaṃ, taṃ pana arahattena hoti. Iti sīlasaṃvarena sabbapāpaṃ pahāya lokiyalokuttarāhi samathavipassanāhi kusalaṃ sampādetvā arahattaphalena cittaṃ pariyodāpetabbanti etaṃ buddhānaṃ sāsanaṃ ovādo anusiṭṭhi.

Tatiyagāthāya **anūpavādo**ti vācāya kassaci anupavadanaṃ. **Anūpaghāto**ti kāyena kassaci upaghātassa akaraṇaṃ. **Pātimokkhe**ti yaṃ taṃ pātimokkhaṃ paatimokkhaṃ atipamokkhaṃ uttamaṃ sīlaṃ, pāti vā agativisesehi, mokkheti duggatibhayehi. Yo vā naṃ pāti, taṃ mokkhetīti ‘‘pātimokkha’’nti vuccati, tasmiṃ pātimokkhe ca. **Saṃvaro**ti sattannaṃ āpattikkhandhānaṃ avītikkamalakkhaṇo saṃvaro. **Mattaññutā**ti paṭiggahaṇaparibhogavasena pamāṇaññutā. **Pantañca sayanāsana**nti janasaṅghaṭṭanavirahitaṃ nijjanasambādhaṃ vivittaṃ, senāsanañca. Ettha ca dvihiyeva paccayehi catupaccayasantoso dīpitoti veditabbo paccayasantosasāmaññena itaradvayassāpi lakkhaṇahāranayena jotitattā. **Adhicitte ca āyogo**ti vipassanāpādakaṃ aṭṭhasamāpatticittaṃ, tatopi maggaphalacittameva adhicittaṃ, tasmiṃ yathāvutte adhicitte āyogo ca anuyogo cāti attho. **Etaṃ buddhāna sāsana**nti etaṃ parassa anupavadanaṃ, anupaghātanaṃ, pātimokkhe saṃvaro, paṭiggahaṇaparibhogesu mattaññutā, aṭṭhasamāpattivasibhāvāya vivittasenāsanasevanañca buddhānaṃ sāsanaṃ ovādo anusiṭṭhīti. Imā pana tisso gāthā sabbabuddhānaṃ pātimokkhuddesagāthāyo hontīti veditabbā. Taṃ buddhā eva uddisanti, na sāvakā.

‘‘Suṇātu me, bhante, saṅgho’’tiādinā (mahāva. 134) nayena vuttaṃ **āṇāpātimokkhaṃ** nāma. Taṃ sāvakā eva uddisanti, na buddhā saṅghakammaṃ karonti, na ca tattha pariyāpannāti āha **‘‘taṃ sāvakā eva uddisanti, na buddhā’’**ti. **Imasmiṃ atthe**ti ‘‘pātimokkhaṃ uddiseyyā’’ti etasmiṃ atthe.

Anupagato nāma tattheva upasampanno, asatiyā purimikāya anupagato vā. **Cātumāsiniya**nti cātumāsiyaṃ. Sā hi catunnaṃ māsānaṃ pāripūribhūtāti cātumāsī, sā eva ‘‘cātumāsinī’’ti vuccati, tassaṃ cātumāsiniyaṃ. Pacchimakattikapuṇṇamāsiniyanti attho. **Kāyasāmaggi**nti kāyena samaggabhāvaṃ, hatthapāsūpagamananti vuttaṃ hoti.

Ayaṃ panettha vinicchayo – sace purimikāya pañca bhikkhū vassaṃ upagatā, pacchimikāyapi pañca, purimehi ñattiṃ ṭhapetvā pavārite pacchimehi tesaṃ santike pārisuddhiuposatho kātabbo, na ekasmiṃ uposathagge dve ñattiyo ṭhapetabbā. Sacepi pacchimikāya upagatā cattāro, tayo, dve, eko vā hoti, eseva nayo. Atha purimikāya cattāro, pacchimikāyapi cattāro, tayo, dve, eko vā, eseva nayo. Atha purimikāya tayo, pacchimikāya tayo, dve vā, eseva nayo. Idañhettha lakkhaṇaṃ – sace purimikāya upagatehi pacchimikāya upagatā thokatarā ceva honti samasamā ca, saṅghappavāraṇāya ca gaṇaṃ pūrenti, saṅghappavāraṇāvasena ñattiṃ ṭhapetvā purimehi pavāretabbā. Sace pana purimikāya tayo, pacchimikāya eko hoti, tena saddhiṃ te cattāro honti, catunnaṃ saṅghañattiṃ ṭhapetvā pavāretuṃ na vaṭṭati. Gaṇañattiyā pana so gaṇapūrako hoti, tasmā gaṇavasena ñattiṃ ṭhapetvā purimehi pavāretabbaṃ, itarena tesaṃ santike pārisuddhiuposatho kātabbo. Sace purimikāya dve, pacchimikāya dve vā eko vā, etthāpi eseva nayo. Sace purimikāya eko, pacchimikāyapi eko, ekena ekassa santike pavāretabbaṃ, ekena pārisuddhiuposatho kātabbo. Sace purimavassūpagatehi pacchimavassūpagatā ekenapi adhikatarā honti, paṭhamaṃ pātimokkhaṃ uddisitvā pacchā thokatarehi tesaṃ santike pavāretabbaṃ. Kattikacātumāsinipavāraṇāya pana sace paṭhamaṃ vassūpagatehi mahāpavāraṇāya pavāritehi pacchā upagatā adhikatarā vā samasamā vā honti, pavāraṇāñattiṃ ṭhapetvā pavāretabbaṃ. Tehi pavārite pacchā itarehi pārisuddhiuposatho kātabbo. Atha mahāpavāraṇāya pavāritā bahū honti, pacchā vassūpagatā thokā vā eko vā, pātimokkhe uddiṭṭhe pacchā tesaṃ santike tena pavāretabbanti.

Ekaṃsaṃ uttarāsaṅgaṃ karitvāti ekasmiṃ aṃse sādhukaṃ uttarāsaṅgaṃ karitvāti attho. **Añjaliṃ paggahetvā**ti dasanakhasamodhānasamujjalaṃ añjaliṃ ukkhipitvā. Sace pana tattha pārivāsikopi atthi, saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pārisuddhiuposatho kātabbo. Pātimokkhe uddisiyamāne pana pāḷiyā anisīditvā pāḷiṃ vihāya hatthapāsaṃ amuñcantena nisīditabbaṃ. Pavāraṇāyapi eseva nayo.

Sabbaṃ pubbakaraṇīyanti sammajjanādiṃ navavidhaṃ pubbakiccaṃ. Yathā ca sabbo saṅgho sabhāgāpattiṃ āpajjitvā ‘‘suṇātu me, bhante, saṅgho…pe… paṭikarissatī’’ti (mahāva. 171) ñattiṃ ṭhapetvā uposathaṃ kātuṃ labhati, evametthāpi tīhi ‘‘suṇantu me āyasmantā ime bhikkhū sabhāgaṃ āpattiṃ āpannā, yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissanti, tadā tassa santike taṃ āpattiṃ paṭikarissantī’’ti gaṇañattiṃ ṭhapetvā, dvīhipi ‘‘aññaṃ suddhaṃ passitvā paṭikarissāmā’’ti vatvā uposathaṃ kātuṃ vaṭṭati. Ekenāpi ‘‘parisuddhaṃ labhitvā paṭikarissāmī’’ti ābhogaṃ katvā kātuṃ vaṭṭati. **Tadahū**ti tasmiṃ ahu, tasmiṃ divaseti attho. **Nānāsaṃvāsakehī**ti laddhinānāsaṃvāsakehi. **Anāvāso** nāma navakammasālādiko yo koci padeso. **Aññatra saṅghenā**ti saṅghappahonakehi bhikkhūhi vinā. **Aññatra antarāyā**ti pubbe vuttaṃ dasavidhamantarāyaṃ vinā. Sabbantimena pana paricchedena attacatutthena antarāye vā sati gantuṃ vaṭṭati. Yathā ca āvāsādayo na gantabbā, evaṃ sace vihāre uposathaṃ karonti, uposathādhiṭṭhānatthaṃ sīmāpi nadīpi na gantabbā. Sace panettha koci bhikkhu hoti, tassa santikaṃ gantuṃ vaṭṭati. Vissaṭṭhauposathāpi āvāsā gantuṃ vaṭṭati. Evaṃ gato adhiṭṭhātumpi labhati. Āraññakenāpi bhikkhunā uposathadivase gāme piṇḍāya caritvā attano vihārameva āgantabbaṃ. Sace aññaṃ vihāraṃ okkamati, tattha uposathaṃ katvāva āgantabbaṃ, akatvā āgantuṃ na vaṭṭati. Yaṃ jaññā ‘‘ajjeva tattha gantuṃ sakkomī’’ti (mahāva. aṭṭha. 181) evarūpo pana āvāso gantabbo. Tattha bhikkhūhi saddhiṃ uposathaṃ karontenāpi hi iminā neva uposathantarāyo kato bhavissatīti.

Udakaṃ āsanena cāti āsanena saha pānīyaparibhojanīyaṃ udakañcāti attho. Saṅghasannipātato paṭhamaṃ kattabbaṃ **pubbakaraṇaṃ**. Pubbakaraṇato pacchā kattabbampi uposathakammato paṭhamaṃ kattabbattā **pubbakiccaṃ**. Ubhayampi cetaṃ uposathakammato paṭhamaṃ kattabbattā ‘‘pubbakicca’’micceva ettha vuttanti āha **‘‘evaṃ dvīhi nāmehi navavidhaṃ pubbakiccaṃ dassita’’**nti. Kiṃ taṃ katanti pucchatīti āha **‘‘na hī’’**tiādi. **Taṃ akatvā uposathaṃ kātuṃ na vaṭṭati** ‘‘na, bhikkhave, therena āṇattena agilānena na sammajjitabbaṃ, yo na sammajjeyya, āpatti dukkaṭassā’’tiādi (mahāva. 159) vacanato. Tenevāha **‘‘tasmā therena āṇattenā’’**tiādi.

Sace pana āṇatto sammajjaniṃ tāvakālikampi na labhati, sākhābhaṅgaṃ kappiyaṃ kāretvā sammajjitabbaṃ. Tampi alabhantassa laddhakappiyaṃ hoti. **Pānīyaṃ paribhojanīyaṃ upaṭṭhāpetabba**nti āgantukānaṃ atthāya pānīyaparibhojanīyaṃ upaṭṭhāpetabbaṃ. **Āsanaṃ paññāpetabba**nti pīṭhaphalakādiāsanaṃ paññāpetabbaṃ. Sace uposathāgāre āsanāni natthi, saṃghikāvāsatopi āharitvā paññāpetvā puna haritabbāni. Āsanesu asati kaṭasārakepi taṭṭikāyopi paññāpetuṃ vaṭṭati. Taṭṭikāsupi asati sākhābhaṅgāni kappiyaṃ kāretvā paññāpetabbāni. Kappiyakārakaṃ alabhantassa laddhakappiyaṃ hoti. **Padīpo kātabbo**ti padīpetabbo, padīpujjalanaṃ kātabbanti vuttaṃ hoti. Āṇāpentena pana ‘‘asukasmiṃ nāma okāse telaṃ vā vaṭṭi vā kapallikā vā atthi, taṃ gahetvā karohī’’ti vattabbo. Sace telādīni natthi, pariyesitabbāni. Pariyesitvā alabhantassa laddhakappiyaṃ hoti. Apica kapāle aggipi jāletabbo. Āṇāpentena ca kiñci kammaṃ karonto vā sadākālameva eko vā bhāranittharaṇako vā sarabhāṇakadhammakathikādīsu aññataro vā na āṇāpetabbo, avasesā pana vārena āṇāpetabbā. Tenāha **‘‘therenāpi patirūpaṃ ñatvā āṇāpetabba’’**nti.

Bahi uposathaṃ katvā āgatenāti nadiyā vā sīmāya vā yattha katthaci uposathaṃ katvā āgatena chando dātabbo, ‘‘kato mayā uposatho’’ti acchituṃ na labhatīti adhippāyo. **Kiccappasuto vā**ti gilānupaṭṭhākādikiccappasuto vā. Sace gilāno chandapārisuddhiṃ dātuṃ na sakkoti, mañcena vā pīṭhena vā saṅghamajjhaṃ ānetvā uposatho kātabbo. Sace gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti ‘‘sace kho mayaṃ imaṃ gilānaṃ ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati, kālakiriyā vā bhavissatī’’ti, na tveva so gilāno ṭhānā cāvetabbo, saṅghena tattha gantvā uposatho kātabbo, na tveva vaggena saṅghena uposatho kātabbo. Kareyya ce, āpatti dukkaṭassa. Sace bahū tādisā gilānā honti, saṅghena paṭipāṭiyā ṭhatvā sabbe hatthapāse kātabbā. Sace dūre dūre honti, saṅgho nappahoti, taṃ divasaṃ uposatho na kātabbo, na tveva vaggena saṅghena uposatho kātabbo. ‘‘Anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampi dātuṃ, santi saṅghassa karaṇīya’’nti (mahāva. 165) vuttattā bhagavato āṇaṃ karontena ‘‘chandaṃ **dammī’’**ti vuttaṃ. ‘‘Chandahārako ce, bhikkhave, dinne chande tattheva pakkamati, aññassa dātabbo chando’’tiādivacanato (mahāva. 165) puna attano chandadānaparissamavinodanatthaṃ **‘‘chandaṃ me harā’’**ti vuttaṃ. ‘‘Chandahārako ce, bhikkhave, dinne chande saṅghappatto sañcicca na āroceti, āhaṭo hoti chando, chandahārakassa āpatti dukkaṭassā’’ti (mahāva. 165) vuttattā dukkaṭato taṃ mocetuṃ **‘‘chandaṃ me ārocehī’’**ti vuttaṃ.

Kāyena vā vācāya vā ubhayena vā viññāpetabboti manasā cintetvā kāyappayogaṃ karontena yena kenaci aṅgapaccaṅgena vā, vācaṃ pana nicchāretuṃ sakkontena tatheva vācāya vā, ubhayathāpi sakkontena kāyavācāhi vā viññāpetabbo, jānāpetabboti attho. **‘‘Ayaṃ attho’’**ti vacanato pana yāya kāyacipi bhāsāya viññāpetuṃ vaṭṭati, pārisuddhidānepi chandadāne vuttasadisova vinicchayo. Taṃ pana dentena paṭhamaṃ santī āpatti desetabbā. Na hi sāpattiko samāno ‘‘pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti (mahāva. 164) vattuṃ labhati. ‘‘Santi saṅghassa karaṇīyānī’’ti vattabbe vacanavipallāsena **‘‘santi saṅghassa karaṇīya’’**nti vuttaṃ. **Tesañca attano ca chandapārisuddhiṃ detī**ti ettha chando ca chandapārisuddhi ca **chandapārisuddhi,** taṃ detīti sarūpekasesanayena attho daṭṭhabbo. **Itarā**ti aññesaṃ chandapārisuddhi. **Biḷālasaṅkhalikā chandapārisuddhī**ti ettha **biḷālasaṅkhalikā** nāma biḷālabandhanaṃ. Tattha hi saṅkhalikāya paṭhamavalayaṃ dutiyavalayaṃyeva pāpuṇāti, na tatiyaṃ, evamayampi chandapārisuddhi dāyakena yassa dinnā, tato aññattha na gacchatīti (sāratthа. ṭī. mahāvagga 3.164; vi. vi. ṭī. mahāvagga 2.164). Tasmā sā biḷālasaṅkhalikasadisattā ‘‘biḷālasaṅkhalikā’’ti vuttā. Biḷālasaṅkhalikaggahaṇañcettha yāsaṃ kāsañci saṅkhalikānaṃ upalakkhaṇamattanti daṭṭhabbaṃ.

Utukkhānanti taṃ taṃ kiriyaṃ arati vattetīti **utu,** tassa akkhānaṃ utukkhānaṃ, utuācikkhananti attho. Yathā ca tassa ācikkhanaṃ, taṃ sarūpato dassetuṃ **‘‘hemantādīna’’**ntiādi vuttaṃ. **Gaṇanā**ti kalanā. Bhikkhunīnaṃ aṭṭhagarudhammehi ovadanaṃ **bhikkhunovādo. Sve uposathoti āgantvā**ti ‘‘sve uposatho hotī’’ti vutte ajjeva āgantvā pannarasike uposathe pakkhassa cātuddasiyaṃ, cātuddasike terasiyaṃ āgantvāti vuttaṃ hoti. **Mahāpaccariyaṃ** pana ‘‘pakkhassa terasiyaṃyeva āgantvā ‘ayaṃ uposatho cātuddasiko vā pannarasiko vā’ti pucchitabba’’nti (pāci. aṭṭha. 149) vuttaṃ. Evaṃ pucchitena ca bhikkhunā sace cātuddasiyaṃ uposathaṃ karonti, ‘‘cātuddasiko bhaginī’’ti vattabbaṃ. Sace pannarasiyaṃ karonti, ‘‘pannarasiko bhaginī’’ti vattabbaṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, ṭhapetvā gamikaṃ avasesehi ovādaṃ gahetu’’nti (cūḷava. 414) vuttattā **‘‘taṃ ṭhapetvā’’**tiādimāha. Tattha ārocanavidhānaṃ ajānanto **bālo**. Cātuddasikapannarasikesu uposathesu vā pāṭipade vā gantukāmo **gamiyo,** dutiyapakkhadivasato pana paṭṭhāya tato uddhaṃ gacchanto idha gamiyo nāma na hoti. Araññe nivāso assāti **āraññiko**. Sopi ‘‘ahaṃ araññavāsī, sve uposatho, vihāre na vasāmī’’ti appaṭiggahituṃ na labhati. Yadi na gaṇheyya, dukkaṭaṃ āpajjeyya. Vuttañhetaṃ ‘‘na, bhikkhave, ovādo na gahetabbo, yo na gaṇheyya, āpatti dukkaṭassā’’ti (cūḷava. 414). Tena pana paccāharaṇatthāya saṅketo kātabbo. Vuttañhetaṃ ‘‘anujānāmi, bhikkhave, āraññikena bhikkhunā ovādaṃ gahetuṃ, saṅketañca kātuṃ atra patiharissāmī’’ti (cūḷava. 415). Tasmā āraññikena bhikkhunā sace bhikkhunīnaṃ vasanagāme bhikkhā labbhati, tattheva caritvā bhikkhuniyo disvā ārocetvā gantabbaṃ. No cassa tattha bhikkhā sulabhā hoti, sāmantagāme caritvā bhikkhunīnaṃ gāmaṃ āgamma tatheva kātabbaṃ. Sace dūraṃ gantabbaṃ hoti, saṅketo kātabbo ‘‘ahaṃ asukaṃ nāma tumhākaṃ gāmadvāre sabhaṃ vā maṇḍapaṃ vā rukkhamūlaṃ vā upasaṅkamissāmi, tatra āgaccheyyāthā’’ti. Bhikkhunīhi tatra gantabbaṃ, agantuṃ na labbhati. Vuttañhetaṃ ‘‘na, bhikkhave, bhikkhuniyā saṅketaṃ na gantabbaṃ, yā na gaccheyya, āpatti dukkaṭassā’’ti (cūḷava. 415). **Uposathagge**ti uposathakaraṇaṭṭhāne. **Aṭṭhahi aṅgehī**ti –

> ‘‘Sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā vacasā paricitā, manasā anupekkhitā, diṭṭhiyā suppaṭividdhā. Ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso. Kalyāṇavāco hoti kalyāṇavākkaraṇo. Yebhuyyena bhikkhunīnaṃ piyo hoti manāpo. Paṭibalo hoti bhikkhuniyo ovadituṃ. Na kho panetaṃ bhagavantaṃ uddissa pabbajitāya kāsāyavatthavasanāya garudhammaṃ ajjhāpannapubbo hoti. Vīsativasso vā hoti atirekavīsativasso vā’’ti (pāci. 147) –

Imehi aṭṭhahi aṅgehi. **Pāsādikenā**ti pasādāvahena niddosena kāyavacīmanokammena. **Sampādetū**ti tividhaṃ sikkhaṃ sampādetu. Yadā pana tāhi bhikkhunīhi pātimokkhuddesakaṃyeva disvā ovādo yācito, tadā uposathagge sannipatitehi bhikkhusaṅghehi pubbakiccavasena ‘‘atthi kāci bhikkhuniyo ovādaṃ yācamānā’’ti pucchite ‘‘evaṃ vadehī’’ti attanā vattabbavacanaṃ aññena kathāpetvā ‘‘atthi koci bhikkhu bhikkhunovādako sammato’’tiādiṃ sayaṃ vatvā puna sayameva gantvā bhikkhunīnaṃ ārocetabbaṃ. Aññena vā bhikkhunā tasmiṃ divase pātimokkhaṃ uddisāpetabbaṃ. **Ida**nti ‘‘tāhī’’ti bahuvacanaṃ. **Ekato** saheva.

Ñattiṭṭhapakena vāti yattha tiṇṇaṃ vasanaṭṭhāne pātimokkhuddeso natthi, tattha ñattiṭṭhapanakena vā. **Itarena vā**ti yattha dve bhikkhū vasanti, eko vā, tattha itarena vā bhikkhunā sace sayameva sammato, ‘‘aha’’nti vattabbaṃ. **Tathevā**ti uposathagge vuttasadisameva. **‘‘Ārocetvāvā’’**ti iminā anārocanaṃ paṭikkhipati. ‘‘Na, bhikkhave, ovādo na ārocetabbo, yo na āroceyya, āpatti dukkaṭassā’’ti (cūḷava. 415) vacanato ovādaṃ gahetvā uposathagge anārocetuṃ na vaṭṭati.

Parisuddhabhāvanti āpattiyā parisuddhataṃ. **Ārocethā**ti āvi karotha. **Ettha siyā**ti ‘‘pātimokkhaṃ uddisissāmī’’ti etasmiṃ pade ayamanuyogo bhaveyya. Kiṃ taṃ, yaṃ siyāti āha **‘‘saṅgho uposathaṃ kareyyā’’**tiādi. **Pubbenāparaṃ sandhiyatī**ti pubbavacanena aparaṃ vacanaṃ sandhānaṃ gacchati. **Sāmaggiyā**ti kāyacittehi sahitatāya. **Gaṇassā**ti uddesakaṃ ṭhapetvā catuvagge sesabhikkhūnaṃ. **Saṅghassa uddiṭṭhaṃ hotī**ti saṅghena uddiṭṭhaṃ hoti. Karaṇatthe cetaṃ sāmivacanaṃ. **Etthā**ti pātimokkhuddese. **Lakkhaṇa**nti sabhāvo.

Therā ca navā ca majjhimā cāti ettha dasavassā, atirekadasavassā ca **therā**. Ūnapañcavassā **navā**. Pañcavassā, atirekapañcavassā ca **majjhimā**. **Aṭṭhiṃ katvā**ti attānaṃ tena pātimokkhena atthikaṃ katvā, taṃ vā pātimokkhaṃ ‘‘idaṃ mayhaṃ pātimokkha’’nti atthiṃ katvā. **Manasi karitvā**ti citte ṭhapetvā. **Sotadvāravasenā**ti sotadvārikajavanaviññāṇavasena. **Sabbacetasā samannāharāmā**ti cittassa thokampi bahi gantuṃ adentā sabbena cittena āvajjema, sallakkhemāti attho. **Manasi karomā**ti āvajjema, samannāharāmāti attho. So ca kho manasikāro na ettha ārammaṇappaṭipādanalakkhaṇo, atha kho vīthippaṭipādanajavanappaṭipādanamanasikārapubbakacitte ṭhapanalakkhaṇoti āha **‘‘ekaggacittā hutvā citte ṭhapeyyāmā’’**ti. **Na sametī**ti na saṃgacchati. Kasmā na saṃgacchatīti āha **‘‘samaggassa hī’’**tiādi. Kiñca bhiyyoti āha **‘‘pātimokkhuddesako cā’’**tiādi. **Saṅghapariyāpanno**ti saṅghe pariyāpanno antogadho.

Idāni taṃ dassetunti sambandho. **Āyasmanto**ti sannipatitānaṃ piyavacanena ālapanaṃ.

Alajjitāti alajjitāya, alajjanabhāvenāti attho. Tatiyatthe hi idaṃ paccattavacanaṃ. **‘‘Aññāṇatā’’**tiādīsupi eseva nayo. **Kukkuccappakatatā**ti kukkuccena abhibhūtatāya. **Satisammosā**ti sativippavāsato. **Vītikkama**nti sikkhāpadavītikkamanaṃ.

Sañciccāti sañcetetvā, akappiyabhāvaṃ jānantoyeva vītikkamacittaṃ pesetvāti attho. **Parigūhatī**ti nigūhati na deseti na vuṭṭhāti. Lajjāya parigūhanto alajjī na hoti, ‘‘kiṃ iminā’’ti anādariyena parigūhanto alajjī hotīti dasseti. **Agatigamanañca gacchatī**ti bhaṇḍabhājanīyaṭṭhānādīsu chandāgatiādibhedaṃ agatigamanañca gacchati. **Alajjipuggalo**ti ajjhattikasamuṭṭhānalajjāvirahito puggalo. Ettha ca ‘‘sañciccā’’ti iminā anādariyavaseneva āpattiṃ āpajjanto, āpannañca āpattiṃ parigūhanto, bhaṇḍabhājanīyaṭṭhānādīsu agatigamanaṃ gacchanto ca alajjī hoti, na itaroti dasseti.

Mandoti mandapañño, apaññassevetaṃ nāmaṃ. **Momūho**ti atisammūḷho. **Virādhetī**ti na rādheti na sādheti. **Kukkucce**ti vinayasaṃsaye. **Kappiyaṃ ce kattabbaṃ siyā**ti vinayadharaṃ pucchitvā tena vatthuṃ oloketvā mātikaṃ, padabhājanaṃ, antarāpattiṃ, anāpattiñca oloketvā ‘‘kappati, āvuso, mā ettha kaṅkhī’’ti vutte kattabbaṃ bhaveyya.

Sahaseyyacīvaravippavāsādīnīti ettha **sahaseyyā** nāma anupasampannena uttaridirattatirattaṃ sahaseyyāpatti, **vippavāso** nāma ekarattachārattavasena vippavāso. **Ādi**saddena sattāhātikkamādīsu āpattiṃ saṅgaṇhāti. **Sattannaṃ āpattikkhandhāna**nti pārājikasaṅghādisesathullaccayapācittiyapāṭidesanīyadukkaṭadubbhāsitasaṅkhātānaṃ sattannaṃ āpattikkhandhānaṃ.

Desetu vā pakāsetu vāti saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā desetu vā pakāsetu vā. Ettha ca **pārājikāpattidesanā** nāma bhikkhubhāvassa pariccāgo. Vuṭṭhānaṃ pana desanāvisesattā ‘‘desanā’’ti daṭṭhabbaṃ. **Pakāsetu vā**ti ārocetu vā.

Evaṃ anāpannā vāti evaṃ channaṃ ākārānaṃ aññatarena anāpannā vā. **Vuṭṭhitā vā**ti parivāsādinā vuṭṭhitā vā. **Ārocitā vā**ti āvikatā vā. Ārocento ca ‘‘tuyhaṃ santike ekaṃ āpattiṃ āvikaromī’’ti vā ‘‘ācikkhāmī’’ti vā ‘‘ārocemī’’ti vā ‘‘mama ekaṃ āpattiṃ āpannabhāvaṃ jānāhī’’ti vā vadatu, ‘‘ekaṃ garukaṃ āpattiṃ āvikaromī’’ti vā ādinā nayena vadatu, sabbehipi ākārehi ārocitāva hoti. Sace pana garukāpattiṃ āvikaronto ‘‘lahukāpattiṃ āvikaromī’’tiādinā nayena vadati, anāvikatā hoti āpatti. Vatthuṃ āroceti, āpattiṃ āroceti, ubhayaṃ āroceti, tividhenāpi ārocitāva hoti. **Asantiyā āpattiyā**ti bhāvenabhāvalakkhaṇe bhummaṃ. **Tuṇhībhāvenāpi hī**ti ettha na kevalaṃ ‘‘āma, mayaṃ parisuddhā’’ti vutteyeva, atha kho tuṇhībhāvenāpīti **api**saddassa attho veditabbo.

Kiṃ taṃ yāvatatiyānusāvitaṃ nāma, kathañcetaṃ yāvatatiyānusāvitaṃ hotīti vicāraṇāyaṃ ācariyānaṃ matibhedamukhena tamatthaṃ dassetuṃ **‘‘yāvatatiyaṃ anusāvitaṃ hotīti etthā’’**tiādi vuttaṃ. Tattha yadetaṃ tikkhattuṃ anusāvitanti sambandho. **Atthabyañjanabhedato**ti arīyati ñāyatīti **attho,** abhidheyyaṃ, byañjīyati attho anenāti **byañjanaṃ,** akkharaṃ, attho ca byañjanañca **atthabyañjanāni,** tesaṃ bhedo **atthabyañjanabhedo,** tato, atthassa ca byañjanassa ca visadisattāti attho.

Idāni tamevatthaṃ vibhāvetuṃ **‘‘anusāvanañhi nāmā’’**tiādimāha. **Hī**ti kāraṇatthe nipāto. Tassa pana ‘‘abhinna’’nti iminā sambandho veditabbo. **Tenā**ti bhinnattā. **Assā**ti ‘‘yassa siyā’’tiādivacanattayassa. Avassañcetamevaṃ sampaṭicchitabbaṃ, aññathā atippasaṅgopi siyāti dassetuṃ **‘‘yadi ceta’’**ntiādimāha. **Eta**nti ‘‘yassa siyā’’tiādivacanattayaṃ. Apare ‘‘anusāvita’’nti padaṃ na atītatthaṃ dīpeti, atha kho anāgatatthaṃ. Dhātvatthasambandho kālantaravihitopi paccayo kālantare sādhu hotīti vikappesuṃ. Tenāha **‘‘apare ‘anusāvita’nti padassā’’**tiādi. **Upari uddesāvasāne**ti pārājikuddesāvasāne. **Atthayuttīnaṃ abhāvato**ti anāgatatthassa ca kāraṇassa ca abhāvato. Idāni tameva vibhāvetuṃ **‘‘idaṃ hī’’**tiādimāha. Kathametaṃ viññāyatīti āha **‘‘yadi cassā’’**tiādi. **Aya**nti anāgatakālo. **Anusāvitaṃ hessatīti vadeyyā**ti anuppayogaṃ anāgatakālaṃ katvā ‘‘anusāvitaṃ hessatī’’ti buddho vadeyya. Ayaṃ hetthādhippāyo – yadi cettha dhātvatthasambandho **ta**-paccayo siyā, tathā sati dhātvatthasambandho nāma visesanavisesyabhāvo, so ca anuppayogassa samānatthabhāve sati uppajjati, nāsatīti ‘‘hessatī’’ti anuppayogaṃ vadeyya, na ca vuttaṃ. Tasmā anāgataṃ na dīpeti, atītakālameva dīpetīti. **Anusāviyamāneti vacanato**ti ‘‘anusāviyamāne’’ti vattamānakālavacanato. Yadi evaṃ ‘‘yāvatatiyaṃ anusāvitaṃ hotī’’ti kimidanti āha **‘‘yāvatatiya’’**ntiādi. Kiṃ tena lakkhīyati, yenetaṃ lakkhaṇavacanamattaṃ siyāti āha **‘‘tenā’’**tiādi. **Tenā**ti lakkhaṇavacanamattena hetunā.

Tadetanti pātimokkhaṃ. **Taṃ paneta**nti ‘‘tatthāyasmante pucchāmī’’tiādikaṃ yāvatatiyānusāvanaṃ. **Na dissatī**ti nopalabbhati. **Imameva ca attha**nti imaṃ amhehi vuttamevatthaṃ. Yadi hi ‘‘yassa siyā āpattī’’tiādivacanattayaṃ yāvatatiyānusāvanaṃ siyā, tadeva **uposathakkhandhake** (mahāva. 132 ādayo) vadeyya, na pana ‘‘sakimpi anusāvitaṃ hotī’’tiādikanti adhippāyo. Nanu cāyaṃ vinicchayo aṭṭhakathāsu na āgato, atha kuto laddhoti āha **‘‘ayametthā’’**tiādi. Vinayaṭṭhānesu kataparicayānaṃ ācariyānaṃ taṃ taṃ atthaṃ ñāpentī paveṇi **ācariyaparamparā,** tāya ābhato ānīto **ācariyaparamparābhato**.

Nanu sampajānamusāvāde pācittiyena bhavitabbaṃ, atha kathaṃ dukkaṭāpatti hotīti āha **‘‘sā ca kho na musāvādalakkhaṇenā’’**tiādi. **Sampajānamusāvāde kiṃ hotī**ti yvāyaṃ ‘‘sampajānamusāvādo assa hotī’’ti vutto, so āpattito kiṃ hoti, katarā āpatti hotīti attho. **Dukkaṭaṃ hotī**ti dukkaṭāpatti hoti. **Vacīdvāre akiriyasamuṭṭhānāpatti hotī**ti assa hi bhikkhuno adhammikāya paṭiññāya tuṇhībhūtassa nisinnassa manodvāre āpatti nāma natthi. Yasmā pana āvikātabbaṃ nāvikāsi, tenassa vacīdvāre akiriyato ayaṃ āpatti samuṭṭhātīti veditabbā. Idāni vuttamevatthaṃ pāḷiyā sādhetuṃ **‘‘vuttampi ceta’’**ntiādimāha. Etaṃ upālittherena parivāre sedamocanagāthāsu (pari. 479) vuttampi cāti attho.

Anālapanto manujena kenaci vācāti kenaci manujena vācāya anālapanto. **Giraṃ no ca pare bhaṇeyyā**ti ‘‘iti ime sossantī’’ti parapuggale sandhāya saddampi na nicchāreyya. **Āpajjeyya vācasika**nti vācato samuṭṭhitaṃ āpattiṃ āpajjeyya. **Pañhāmesā kusalehi cintitā**ti ettha **pañhāmesā**ti liṅgabyattayena vuttaṃ, eso pañho kusalehi cintitoti attho. Ayaṃ pañho imameva musāvādaṃ sandhāya vutto.

Taṃtaṃsampattiyā vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti **antarāyo,** diṭṭhadhammikādianattho, atikkamanaṭṭhena tasmiṃ antarāye niyutto, antarāyaṃ vā phalaṃ arahati, antarāyassa vā karaṇasīloti **antarāyiko**. Tenāha **‘‘vippaṭisāravatthutāyā’’**tiādi. Tattha **vippaṭisāravatthutāyā**ti **vippaṭisāro** nāma pacchānutāpavasena cittavippaṭisāro, tassa kāraṇatāyāti attho. Paṭhamajjhānādipaccayabhūtaappaṭisāraviruddhassa vippaṭisārassa paccayattāti vuttaṃ hoti. **Pāmojjādisambhava**nti dubbalataruṇā pīti pāmojjaṃ, taṃ ādi yesaṃ te **pāmojjādayo,** tesaṃ sambhavo paṭilābho **pāmojjādisambhavo,** taṃ. **Ādi**saddena pītippassaddhādīnaṃ gahaṇaṃ. **Paṭhamajjhānādīna**nti etthādisaddena pana ‘‘dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ, vimokkhānaṃ, samādhīnaṃ, samāpattīnaṃ, nekkhammānaṃ, nissaraṇānaṃ, pavivekānaṃ, kusalānaṃ dhammānaṃ adhigamāya antarāyiko’’ti (mahāva. 135) vuttadutiyajjhānādīnaṃ saṅgaho daṭṭhabbo. ‘‘Tasmā’’ti vutte **yaṃtaṃ**saddānaṃ abyabhicāritasambandhatāya ‘‘yasmā’’ti ayamattho upaṭṭhitoyeva hotīti āha **‘‘tasmāti yasmā’’**tiādi. **Jānantenā**ti jānamānena. Imināssa sampajānamusāvādassa sacittakataṃ dasseti. Visuddhiṃ apekkhatīti **visuddhāpekkho,** tena visuddhāpekkhena. Sā ca visuddhi idha vuṭṭhānādīti āha **‘‘vuṭṭhātukāmena visujjhitukāmenā’’**ti. Vuṭṭhānagāminito saṅghādisesato vuṭṭhātukāmena, desanāgāminito visujjhitukāmenāti attho. **Saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā**ti uposathagge saṅghassa ārocanavasena saṅghamajjhe vā tattheva ubhato nisinnānaṃ ārocanavasena gaṇamajjhe vā anantarassa ārocanavasena ekapuggale vā pakāsetabbā. **Ito vuṭṭhahitvā**ti ito uposathaggato vuṭṭhāya. Ettha pana sabhāgoyeva vattabbo. Visabhāgassa hi vuccamāne bhaṇḍanakalahasaṅghabhedādīnipi honti. Tasmā tassa avatvā ‘‘ito vuṭṭhahitvā paṭikarissāmī’’ti ābhogaṃ katvā uposatho kātabboti **andhakaṭṭhakathāyaṃ** (mahāva. aṭṭha. 170) vuttaṃ.

Karaṇattheti tatiyāvibhattiatthe. Kattari hetaṃ paccattavacanaṃ hoti phāsusaddāpekkhāya. **Paccattavacana**nti paṭhamāvacanaṃ. **Paṭhamajjhānādīnaṃ adhigamāya phāsu hotī**ti adhigamatthaṃ tassa bhikkhuno phāsu hoti sukhaṃ hoti saṃvarassa avippaṭisārahetuttā. Tenāha **‘‘avippaṭisāramūlakāna’’**ntiādi. Pāpapuññānaṃ katākatavasena cittavippaṭisārābhāvo **avippaṭisāro,** so mūlaṃ kāraṇaṃ yesaṃ te avippaṭisāramūlā, avippaṭisāramūlāyeva **avippaṭisāramūlakā,** tesaṃ avippaṭisāramūlakānaṃ. **Sukhappaṭipadā sampajjatī**ti sukhā paṭipadā samijjhati, paṭhamajjhānādīnaṃ sukhena adhigamo hotīti adhippāyo. Hoti cettha –

‘‘Nidāne ñattiṭṭhapanaṃ, pubbakiccassa pucchanaṃ;
Nidānuddesasavane, visuddhārocane vidhi;
Anārocane cāpatti, ñeyyaṃ piṇḍatthapañcaka’’nti.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Nidānavaṇṇanā niṭṭhitā.

Pārājikakaṇḍaṃ

Idāni nidānuddesānantaraṃ vuttassa pārājikuddesassa atthaṃ saṃvaṇṇetuṃ **‘‘idānī’’**tiādi āraddhaṃ. **Nidānānantara**nti bhāvanapuṃsakaniddeso, nidānaṃ anantaraṃ katvāti vuttaṃ hoti. **Tatthā**ti pārājikakaṇḍe. **Pātimokkhe**ti bhikkhupātimokkhe. **Cattāro**ti gaṇanaparicchedo ūnātirekabhāvanivattanato. **Pārājikā**ti sajātināmaṃ. **Āpattiyo**ti sabbasādhāraṇanāmaṃ. Uddisīyatīti **uddeso**. Bhāvappadhānoyaṃ niddeso. Tenāha **‘‘uddisitabbata’’**nti.

1. Paṭhamapārājikavaṇṇanā

Yo panāti (pārā. aṭṭha. 1.45 bhikkhupadabhājanīyavaṇṇanā) ettha yasmā **panā**ti nipātamattaṃ, **yo**ti atthapadaṃ, tañca aniyamena puggalaṃ dīpeti. Tasmā tassa atthaṃ dassento **‘‘yo kocī’’**ti āha. Yasmā pana yo yokoci nāma, so avassaṃ liṅgayuttajātināmagottasīlavihāragocaravayesu ekenākārena paññāyati, tasmā taṃ tathā ñāpetuṃ **‘‘rassadīghādinā’’**tiādimāha. **Ādi**saddena navakammādīnaṃ gahaṇaṃ. **Liṅgādibhedenā**ti liṅgīyatiñāyati etenāti **liṅgaṃ,** taṃ ādi yesaṃ teti **liṅgādayo,** tesaṃ bhedo **liṅgādibhedo,** tena liṅgādibhedena. Etthādisaddena pana yuttādīnaṃ gahaṇaṃ. Idaṃ vuttaṃ hoti – **liṅgavasena** yādiso vā tādiso vā hotu, dīgho vā rasso vā kāḷo vā odāto vā maṅguracchavi vā kiso vā thūlo vā. **Yogavasena** yena vā tena vā yutto hotu, navakammayutto vā uddesayutto vā vāsadhurayutto vā. **Jātivasena** yaṃjacco vā taṃjacco vā hotu, khattiyo vā brāhmaṇo vā vesso vā suddho vā. **Nāmavasena** yathānāmo vā tathānāmo vā hotu, buddharakkhito vā dhammarakkhito vā saṅgharakkhito vā. **Gottavasena** yathāgotto vā tathāgotto vā hotu, kaccāyano vā vāsiṭṭho vā kosiyo vā. **Sīlesu** yathāsīlo vā tathāsīlo vā hotu, navakammasīlo vā uddesasīlo vā vāsadhurasīlo vā. **Vihāresu**pi yathāvihārī vā tathāvihārī vā hotu, navakammavihārī vā uddesavihārī vā vāsadhuravihārī vā. **Gocaresu**pi yathāgocaro vā tathāgocaro vā hotu, navakammagocaro vā uddesagocaro vā vāsadhuragocaro vā. **Vayesu**pi yo vā so vā hotu thero vā navo vā majjhimo vā, atha kho sabbova imasmiṃ atthe ‘‘yo’’ti vuccatīti.

Idāni **‘‘bhikkhū’’**ti padaṃ saṃvaṇṇetuṃ **‘‘ehibhikkhūpasampadā’’**tiādimāha. Tattha ‘‘ehi bhikkhū’’ti bhagavato vacanamattena bhikkhubhāvo **ehibhikkhūpasampadā**. ‘‘Buddhaṃ saraṇaṃ gacchāmī’’tiādinā (mahāva. 105) nayena tikkhattuṃ vācaṃ bhinditvā vuttehi tīhi saraṇagamanehi upasampadā **saraṇagamanūpasampadā**. **Ovādappaṭiggahaṇūpasampadā** (pārā. aṭṭha. 1.45) nāma –

> ‘‘Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati theresu navesu majjhimesū’ti, evañhi te kassapa sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘yaṃ kiñci dhammaṃ suṇissāmi kusalūpasaṃhitaṃ, sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī’ti, evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ ‘sātasahagatā ca me kāyagatāsati na vijahissatī’ti, evañhi te, kassapa, sikkhitabba’’nti (saṃ. ni. 2.154) –

Iminā ovādappaṭiggahaṇena mahākassapattherassa anuññātaupasampadā.

Pañhābyākaraṇūpasampadā nāma sopākassa anuññātaupasampadā. Bhagavā kira pubbārāme anucaṅkamantaṃ sopākasāmaṇeraṃ ‘‘‘uddhumātakasaññā’ti vā sopāka ‘rūpasaññā’ti vā ime dhammā nānatthā nānābyañjanā, udāhu ekatthā byañjanameva nāna’’nti (pārā. aṭṭha. 1.45) dasa asubhanissite pañhe pucchi. So te byākāsi. Bhagavā tassa sādhukāraṃ datvā ‘‘kativasso tvaṃ, sopākā’’ti pucchi. Sattavassohaṃ bhagavāti. ‘‘Sopāka, tvaṃ mama sabbaññutaññāṇena saddhiṃ saṃsanditvā pañhe byākāsī’’ti āraddhacitto upasampadaṃ anujāni, ayaṃ pañhābyākaraṇūpasampadā.

Aṭṭhagarudhammapaṭiggahaṇūpasampadā nāma mahāpajāpatiyā aṭṭhagarudhammappaṭiggahaṇena anuññātaupasampadā.

Dūtenūpasampadā nāma aḍḍhakāsiyā gaṇikāya anuññātaupasampadā.

Aṭṭhavācikūpasampadā nāma bhikkhuniyā bhikkhunisaṅghato ñatticatutthena, bhikkhusaṅghato ñatticatutthenāti imehi dvīhi kammehi upasampadā.

Ñatticatutthakammūpasampadā nāma bhikkhūnaṃ etarahi upasampadā. **Ñatticatutthenā**ti tīhi anussāvanāhi, ekāya ca ñattiyāti evaṃ ñatticatutthena. Kiñcāpi hi ñatti sabbapaṭhamaṃ vuccati, tissannaṃ pana anussāvanānaṃ atthabyañjanabhedābhāvato atthabyañjanabhinnaṃ ñattiṃ tāsaṃ catutthanti katvā ‘‘ñatticatuttha’’nti vuccati. **Akuppenā**ti akopetabbataṃ, appaṭikkositabbatañca upagatena. **Ṭhānārahenā**ti kāraṇārahena satthu sāsanārahena. **Upasampanno** nāma uparibhāvaṃ samāpanno, pattoti attho. Bhikkhubhāvo hi uparibhāvo, tañcesa yathāvuttena kammena samāpannattā ‘‘upasampanno’’ti vuccati. Kasmā panettha imināva upasampanno idha gahito, nāññehīti? Vuccate – ehibhikkhūpasampadā antimabhavikānameva, saraṇagamanūpasampadā parisuddhānaṃ, ovādappaṭiggahaṇapañhābyākaraṇūpasampadā mahākassapasopākānaṃ, na ca te bhabbā pārājikādilokavajjaṃ āpajjituṃ, aṭṭhagarudhammappaṭiggahaṇādayo ca bhikkhunīnaṃyeva anuññātā. Ayañca bhikkhu, tasmā ñatticatuttheneva upasampadākammena upasampanno idha gahito, nāññehīti veditabbo. Paṇṇattivajjesu pana sikkhāpadesu aññepi ehibhikkhūpasampadāya upasampannādayo saṅgayhanti (sārattha. ṭī. 2.45 bhikkhupadabhājanīyavaṇṇanā). Vakkhati hi ‘‘paṇṇattivajjesu pana aññepi saṅgahaṃ gacchantī’’ti. Idāni ‘‘akuppena ṭhānārahena upasampanno’’ti saṃkhittena vuttamatthaṃ vitthāretvā dassetuṃ **‘‘tassa panā’’**tiādimāha.

Tatthāti tesu pañcasu. Vasati etthāti **vatthu,** ādhāro patiṭṭhā. Tenāha **‘‘upasampadāpekkho puggalo’’**ti. Ūnāni aparipuṇṇāni vīsati vassāni assāti **ūnavīsativasso**. Ettha yaṃ vattabbaṃ, taṃ upari sappāṇakavagge ūnavīsatisikkhāpade (kaṅkhā. aṭṭha. ūnavīsativassasikkhāpadavaṇṇanā) vaṇṇayissāma. **Tesū**ti paṇḍakādīsu ekādasasu abhabbapuggalesu. **Paṇḍako** (mahāva. aṭṭha. 109) panettha pañcavidho hoti āsittapaṇḍako, usūyapaṇḍako, opakkamikapaṇḍako, napuṃsakapaṇḍako, pakkhapaṇḍakoti. Tesu āsittapaṇḍakassa ca usūyapaṇḍakassa ca pabbajjā na vāritā, itaresaṃ tiṇṇaṃ vāritā. Tesupi pakkhapaṇḍakassa yasmiṃ pakkhe paṇḍako hoti, tasmiṃyevassa pakkhe pabbajjā vāritāti. Tayo cettha pabbajjūpasampadānaṃ abhabbatāya avatthū. Tenāha **''āsittapaṇḍakañcā''**tiādi. Tattha yassa paresaṃ aṅgajātaṃ mukhena gahetvā asucinā āsittassa pariḷāho vūpasammati, ayaṃ **āsittapaṇḍako**. Yassa paresaṃ ajjhācāraṃ passato usūyāya uppannāya pariḷāho vūpasammati, ayaṃ **usūyapaṇḍako**. Yassa upakkamena bījāni apanītāni, ayaṃ **opakkamikapaṇḍako** (vi. saṅga. aṭṭha. 135; vi. vi. ṭī. mahāvagga 2.109). Yo pana paṭisandhiyaṃyeva abhāvako uppanno, ayaṃ **napuṃsakapaṇḍako**. Ekacco pana akusalavipākānubhāvena kāḷapakkhe paṇḍako hoti, juṇhapakkhe panassa pariḷāho vūpasammati, ayaṃ **pakkhapaṇḍako**ti veditabbo.

Theyyena saṃvāso etassāti **theyyasaṃvāsako**. So ca na saṃvāsamattasseva thenako idhādhippeto, atha kho liṅgassa, tadubhayassa ca thenakopīti āha **''theyyasaṃvāsako pana tividho''**tiādi. **Na bhikkhuvassāni gaṇetī**ti (mahāva. aṭṭha. 110) ''ahaṃ dasavasso vā vīsativasso vā''ti musā vatvā bhikkhuvassāni na gaṇeti. **Na yathāvuḍḍhaṃ bhikkhūnaṃ vā sāmaṇerānaṃ vā vandanaṃ sādiyatī**ti attanā musāvādaṃ katvā dassitavassānurūpena yathāvuḍḍhaṃ vandanaṃ nādhivāseti. **Na āsanena paṭibāhatī**ti ''apehi, me etaṃ pāpuṇātī''ti āsanena nappaṭibāhati. **Na uposathādīsu sandissatī**ti uposathappavāraṇādīsu na sandissati. **Liṅgamattassevā**ti evasaddena saṃvāsaṃ nivatteti. **Samāno**ti santo. **Liṅgānurūpassa saṃvāsassā**ti sāmaṇeraliṅgānurūpassa sāmaṇerasaṃvāsassa. Sace pana kāsāye dhuraṃ nikkhipitvā naggo vā odātavatthanivattho vā methunasevanādīhi assamaṇo hutvā kāsāyāni nivāseti, **liṅgatthenako** hoti. Sace gihibhāvaṃ patthayamāno kāsāyaṃ ovaṭṭikaṃ katvā, aññena vā ākārena gihinivāsanena nivāseti ''sobhati nu kho me gihiliṅgaṃ, na sobhatī''ti vīmaṃsanatthaṃ, rakkhati tāva, ''sobhatī''ti sampaṭicchitvā puna liṅgaṃ sādiyati, **liṅgatthenako** hoti. Odātaṃ nivāsetvā vīmaṃsanasampaṭicchanesupi eseva nayo. Sacepi nivatthakāsāvassa upari odātaṃ nivāsetvā vīmaṃsati vā sampaṭicchati vā, rakkhati eva.

Antimavatthuajjhāpannakepi eseva nayoti pārājikaṃ āpannake bhikkhumhipi eseva nayoti attho. Idaṃ vuttaṃ hoti – sace koci bhikkhu kāsāye saussāhova odātaṃ nivāsetvā methunaṃ paṭisevitvā puna kāsāyāni nivāsetvā vassagaṇanādibhedaṃ sabbaṃ vidhiṃ āpajjati, ayaṃ bhikkhūhi dinnaliṅgassa apariccattattā na liṅgatthenako, liṅgānurūpassa saṃvāsassa sāditattā nāpi saṃvāsatthenakoti. **Videsa**nti paradesaṃ. Idañca vañcetuṃ sakkuṇeyyaṭṭhānaṃ dassetuṃ vuttaṃ. Yo pana sadesepi evaṃ karoti, sopi saṃvāsatthenakova. ''Saṃvāsamattassevā''ti iminā liṅgaṃ paṭikkhipati. Sace koci vuḍḍhapabbajito (mahāva. aṭṭha. 110) bhikkhuvassāni gaṇetvā mahāpeḷādīsu diyyamānabhattaṃ gaṇhāti, sopi theyyasaṃvāsako hoti. Sayaṃ sāmaṇerova sāmaṇerappaṭipāṭiyā kūṭavassāni gaṇetvā gaṇhanto theyyasaṃvāsako na hoti. Bhikkhu pana bhikkhupaṭipāṭiyā kūṭavassāni gaṇetvā gaṇhanto bhaṇḍagghena kāretabbo.

Nanu saṃvāso nāma ekakammaṃ ekuddeso samasikkhatāti āha **''bhikkhuvassagaṇanādiko hī''**tiādi. Iminā na kevalaṃ ekakammādikova kiriyabhedo saṃvāsoti idhādhippeto, atha kho tadañño bhikkhuvassagaṇanādikopīti dasseti. **Imasmiṃ atthe**ti theyyasaṃvāsakādhikāre. **Sikkhaṃ paccakkhāyā**ti sikkhaṃ pariccajitvā. Idaṃ vuttaṃ hoti – sace koci bhikkhu sikkhaṃ paccakkhāya liṅgaṃ anapanetvā dussīlakammaṃ katvā vā akatvā vā ''na maṃ koci jānātī''ti puna sabbaṃ pubbe vuttaṃ vassagaṇanādibhedaṃ vidhiṃ paṭipajjati, so theyyasaṃvāsako hotīti.

Sace pana kassaci **rājā** kuddho hoti, so ''evaṃ me sotthi bhavissatī''ti sayameva liṅgaṃ gahetvā palāyati. Taṃ disvā rañño ārocenti. Rājā ''sace pabbajito, na taṃ labbhā kiñci kātu''nti tasmiṃ kodhaṃ paṭivineti. So ''vūpasantaṃ me rājabhaya''nti saṅghamajjhaṃ anosaritvāva gihiliṅgaṃ gahetvā āgato pabbājetabbo. Athāpi ''sāsanaṃ nissāya mayā jīvitaṃ laddhaṃ, handa dāni ahaṃ pabbajāmī''ti uppannasaṃvego teneva liṅgena āgantvā āgantukavattaṃ na sādiyati, bhikkhūhi puṭṭho vā apuṭṭho vā yathābhūtamattānaṃ āvikatvāva pabbajjaṃ yācati, liṅgaṃ apanetvā pabbājetabbo. Sace pana vattaṃ sādiyati, pabbajitālayaṃ dasseti, sabbaṃ pubbe vuttaṃ vassagaṇanādibhedaṃ paṭipajjati, ayaṃ pana na pabbājetabbo.

Idha panekacco dubbhikkhe jīvituṃ asakkonto sayameva liṅgaṃ gahetvā sabbapāsaṇḍiyabhattāni bhuñjanto dubbhikkhe vītivatte saṅghamajjhaṃ anosaritvāva gihiliṅgaṃ gahetvā āgatoti sabbaṃ purimasadisameva.

Aparo **mahākantāraṃ** nittharitukāmo hoti, satthavāho ca pabbajite gahetvā gacchati. So ''evaṃ maṃ satthavāho gahetvā gamissatī''ti sayameva liṅgaṃ gahetvā satthavāhena saddhiṃ kantāraṃ nittharitvā khemantaṃ patvā saṅghamajjhaṃ anosaritvāva gihiliṅgaṃ gahetvā āgatoti sabbaṃ purimasadisameva.

Aparo **rogabhaye** (mahāva. aṭṭha. 110; vi. saṅga. aṭṭha. 138) uppanne jīvituṃ asakkonto sayameva liṅgaṃ gahetvā sabbapāsaṇḍiyabhattāni bhuñjanto rogabhaye vūpasante saṅghamajjhaṃ anosaritvāva gihiliṅgaṃ gahetvā āgatoti sabbaṃ purimasadisameva.

Aparassa eko **veriko** kuddho hoti, ghātetukāmo naṃ vicarati. So ''evaṃ me sotthi bhavissatī''ti sayameva liṅgaṃ gahetvā palāyati. Veriko ''kuhiṃ so''ti pariyesanto ''pabbajitvā palāto''ti sutvā ''sace pabbajito, na taṃ labbhā kiñci kātu''nti tasmiṃ kodhaṃ paṭivineti. So ''vūpasantaṃ me veribhaya''nti saṅghamajjhaṃ anosaritvāva gihiliṅgaṃ gahetvā āgatoti sabbaṃ purimasadisameva.

Aparo ñātikulaṃ gantvā sikkhaṃ paccakkhāya gihī hutvā ''imāni cīvarāni idha vinassissanti, sacepi imāni gahetvā vihāraṃ gamissāmi, antarāmagge maṃ 'coro'ti gahessanti, yaṃnūnāhaṃ kāyaparihāriyāni katvā gaccheyya''nti **cīvarāharaṇatthaṃ** nivāsetvā ca pārupitvā ca vihāraṃ gacchati. Taṃ dūratova āgacchantaṃ disvā sāmaṇerā ca daharā ca abbhuggacchanti, vattaṃ dassenti. So na sādiyati, yathābhūtamattānaṃ āvikaroti. Sace bhikkhū ''na dāni mayaṃ taṃ muñcissāmā''ti balakkārena pabbājetukāmā honti, kāsāyāni apanetvā puna pabbājetabbo. Sace pana ''na ime mama hīnāyāvattabhāvaṃ jānantī''ti taṃyeva bhikkhubhāvaṃ paṭijānitvā sabbaṃ pubbe vuttavassagaṇanādibhedaṃ vidhiṃ paṭipajjati, ayaṃ na pabbājetabbo. Tenāha **''rājadubbhikkhakantāra-rogaverībhayena vā''**tiādi. **Bhaya**saddo cettha paccekaṃ yojetabbo ''rājabhayena, dubbhikkhabhayenā''tiādinā. **Liṅgaṃ ādiyatī**ti vesaṃ gaṇhāti. **Idhā**ti imasmiṃ sāsane. **Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso**ti bhikkhūnaṃ vañcetukāmatāya abhāvato yo suddhamānaso yāva saṃvāsaṃ nādhivāseti, tāva esa ''gihī maṃ 'samaṇo'ti jānantū''ti vañcanacitte satipi bhikkhūnaṃ vañcetukāmatāya abhāvato doso natthīti theyyasaṃvāsako nāmāti na vuccatīti attho.

Titthiyesu pakkantako paviṭṭhoti **titthiyapakkantako**. So ca na kevalaṃ tattha paviṭṭhamatteneva titthiyapakkantako hoti, atha kho tesaṃ laddhiggahaṇena. Tenāha **''yo panā''**tiādi. **''Upasampanno''**ti iminā anupasampanno titthiyapakkantako na hotīti dasseti. Vuttañhetaṃ **kurundiaṭṭhakathāyaṃ** ''ayañca titthiyapakkantako nāma upasampannabhikkhunā kathito, tasmā sāmaṇero saliṅgena titthāyatanaṃ gatopi puna pabbajjañca upasampadañca labhatī''ti (mahāva. aṭṭha. 110). **Kusacīrādika**nti etthādisaddena phalakakkhaṇḍajaṭādīnaṃ gahaṇaṃ. Sacepi ''ayaṃ pabbajjā seṭṭhā''ti seṭṭhabhāvaṃ vā upagacchati, na muccati, titthiyapakkantakova hoti. **Vatānī**ti ukkuṭikappadhānādīni vatāni. Sace pana ''sobhati nu kho me titthiyapabbajjā, nanu kho sobhatī''ti vīmaṃsanatthaṃ kusacīrādīni nivāseti, jaṭaṃ vā bandhati, khārikājaṃ vā ādiyati, yāva na sampaṭicchati taṃ laddhiṃ, tāva rakkhati, sampaṭicchitamatte titthiyapakkantako hoti. Acchinnacīvaro pana kusacīrādīni nivāsento, rājabhayādīhi vā titthiyaliṅgaṃ gaṇhanto laddhiyā abhāvena neva titthiyapakkantako hoti.

Avaseso sabbopīti nāgasupaṇṇayakkhagandhabbādiko. Yañhettha vattabbaṃ, taṃ heṭṭhā vuttameva.

Yathā samānajātikassa (sārattha. ṭī. mahāvagga 3.112) vikopane kammaṃ garutaraṃ, na tathā vijātikassāti āha **''manussajātikā''**ti. Puttasambandhena mātāpitusamaññā, dattakittimādivasenapi puttavohāro loke dissati, so ca kho pariyāyatoti nippariyāyasiddhataṃ dassetuṃ **''janettī''**ti vuttaṃ. **Janettī**ti janikā, mātāti attho. Yathā manussattabhāve ṭhitasseva kusaladhammānaṃ tikkhavisadasūrabhāvāpatti, yathā taṃ tiṇṇampi bodhisattānaṃ bodhittayanipphattiyaṃ, evaṃ manussattabhāve ṭhitasseva akusaladhammānampi tikkhavisadasūrabhāvāpattīti āha **''manussabhūtenevā''**ti. **Sañciccā**ti ''pāṇo''ti saññāya saddhiṃ vadhakacetanāya cetetvā. **Ayaṃ mātughātako nāmā**ti ayaṃ ānantariyena mātughātakakammena mātughātako nāma. Yena pana manussitthibhūtāpi ajanikā posāvanikamātā vā mahāmātā vā cūḷamātā vā janikāpi vā amanussitthibhūtā mātā ghātitā, tassa pabbajjā na vāritā, na ca ānantariko hoti. Yena sayaṃ tiracchānabhūtena manussitthibhūtā mātā ghātitā, sopi ānantariko na hoti. Tiracchānagatattā panassa pabbajjā paṭikkhittā, kammaṃ panassa bhāriyaṃ hoti, ānantariyaṃ āhacceva tiṭṭhati.

Yena manussabhūto janako pitā sayampi manussajātikeneva satā sañcicca jīvitā voropito, ayaṃ ānantariyena pitughātakakammena pitughātako nāmāti imamatthaṃ atidisanto **''pitughātakepi eseva nayo''**ti āha. Sacepi hi vesiyā putto hoti, ''ayaṃ me pitā''ti na jānāti, yassa sambhavena nibbatto, so ca tena ghātito, ''pitughātako''tveva saṅkhaṃ gacchati, ānantariyañca phusati (mahāva. aṭṭha. 114).

Eḷakacatukkaṃ (ma. ni. aṭṭha. 3.128; a. ni. aṭṭha. 1.1.275; vibha. aṭṭha. 809; sārattha. ṭī. mahāvagga 3.112), saṅgāmacatukkaṃ, coracatukkañcettha kathetabbaṃ. ''Eḷakaṃ māremī''ti abhisandhināpi hi eḷakaṭṭhāne ṭhitaṃ manussabhūtaṃ mātaraṃ vā pitaraṃ vā mārento ānantariyaṃ phusati māraṇādhippāyeneva ānantariyavatthuno vikopitattā. Eḷakābhisandhinā, pana mātāpitiabhisandhinā vā eḷakaṃ mārento ānantariyaṃ na phusati ānantariyavatthuabhāvato. Mātāpitiabhisandhinā mātāpitaro mārento phusateva. Eseva nayo itarasmimpi catukkadvaye. Sabbattha hi purimaṃ abhisandhicittaṃ appamāṇaṃ, vadhakacittaṃ, pana tadārammaṇajīvitindriyañca ānantariyānānantariyabhāve pamāṇaṃ.

Arahantaghātakopi manussaarahantavaseneva veditabboti āha **‘‘yena antamaso gihiliṅge ṭhitopī’’**tiādi. Amanussajātikaṃ pana arahantaṃ, manussajātikaṃ vā avasesaṃ ariyapuggalaṃ ghātetvā ānantariko na hoti, pabbajjāpissa na vāritā, kammaṃ pana balavaṃ hoti. Tiracchāno manussaarahantampi ghātetvā ānantariko na hoti, kammaṃ pana bhāriyanti ayamettha vinicchayo. Yathā mātāpitūsu, evaṃ arahantepi eḷakacatukkādīni veditabbāni.

Pakatattaṃ bhikkhuninti parisuddhasīlaṃ ubhatosaṅghe upasampannaṃ bhikkhuniṃ. Yo (mahāva. aṭṭha. 115) pana kāyasaṃsaggena sīlavināsaṃ pāpeti, tassa pabbajjā ca upasampadā ca na vāritā. Balakkārena odātavatthavasanaṃ katvā anicchamānaṃyeva dūsentopi bhikkhunidūsakoyeva, balakkārena pana odātavatthavasanaṃ katvā icchamānaṃ dūsento bhikkhunidūsako na hoti. Kasmā? Yasmā gihibhāve sampaṭicchitamatteyeva sā abhikkhunī hoti. Sakiṃ sīlavipannaṃ pana pacchā dūsento sikkhamānasāmaṇerīsu ca vippaṭipajjanto neva bhikkhunidūsako hoti, pabbajjaṃ, upasampadañca labhatīti.

Dhammato uggataṃ apagataṃ **uddhammaṃ. Ubbinaya**nti etthāpi eseva nayo. **Catunnaṃ kammāna**nti apalokanañattiñattidutiyañatticatutthasaṅkhātānaṃ catunnaṃ kammānaṃ. Imesañhi aññataraṃ saṅghakammaṃ ekasīmāyaṃ visuṃ visuṃ karontena **saṅgho bhinno** nāma hoti. Tena vuttaṃ **‘‘catunnaṃ kammānaṃ aññataravasena saṅghaṃ bhindatī’’**ti.

‘‘Duṭṭhacittenā’’ti vuttamevatthaṃ vibhāvetuṃ **‘‘vadhakacittenā’’**ti vuttaṃ. Vadhakacetanāya hi dūsitaṃ cittaṃ idha **duṭṭhacittaṃ** nāma. **Lohitaṃ uppādetī**ti antosarīreyeva lohitaṃ uppādeti, sañcitaṃ karotīti adhippāyo. Na hi tathāgatassa abhejjakāyatāya parūpakkamena dhammaṃ bhinditvā lohitaṃ paggharati, sarīrassa pana antoyeva ekasmiṃ ṭhāne lohitaṃ samosarati, āghātena pakuppamānaṃ sañcitaṃ hoti, taṃ sandhāyetaṃ vuttaṃ. Yo pana rogavūpasamanatthaṃ jīvako viya satthena phāletvā pūtimaṃsañca lohitañca nīharitvā phāsukaṃ karoti, ayaṃ lohituppādako na hoti, bahuṃ pana so puññaṃ pasavati (mahāva. aṭṭha. 115).

Duvidhampi byañjananti yathāvuttakammadvayato samuṭṭhitaṃ itthinimittaṃ, purisanimittañcāti duvidhampi byañjanaṃ. Iminā ca viggahena **‘‘ubhatobyañjanako’’**ti asamānādhikaraṇavisayo bāhiratthasamāsoyaṃ, purimapade ca vibhattialopoti dasseti. So duvidho hoti itthiubhatobyañjanako, purisaubhatobyañjanako cāti. Tattha itthiubhatobyañjanakassa itthinimittaṃ pākaṭaṃ hoti, purisanimittaṃ paṭicchannaṃ. Purisaubhatobyañjanakassa purisanimittaṃ pākaṭaṃ, itthinimittaṃ paṭicchannaṃ. Itthiubhatobyañjanakassa itthīsu purisattaṃ karontassa itthinimittaṃ paṭicchannaṃ hoti, purisanimittaṃ pākaṭaṃ hoti. Purisaubhatobyañjanakassa purisānaṃ itthibhāvaṃ upagacchantassa purisanimittaṃ paṭicchannaṃ hoti, itthinimittaṃ pākaṭaṃ hoti. Itthiubhatobyañjanako sayañca gabbhaṃ gaṇhāti, parañca gaṇhāpeti. Purisaubhatobyañjanako pana sayaṃ na gaṇhāti, paraṃ gaṇhāpetīti idametesaṃ nānākaraṇaṃ.

Aparāmasanānīti aggahaṇāni avacanāni. **‘‘Ayaṃ itthannāmo’’**ti **upasampadāpekkhassa akittana**nti yassa upasampadā karīyati, tassa akittanaṃ, ‘‘suṇātu me, bhante, saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho’’ti vattabbe ‘‘ayaṃ dhammarakkhito’’ti (pari. aṭṭha. 484) avacananti vuttaṃ hoti. **‘‘Itthannāmassa upasampadāpekkho’’ti upajjhāyassa akittana**nti ‘‘suṇātu me, bhante, saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho’’ti vattabbe ‘‘suṇātu me, bhante, saṅgho, ayaṃ dhammarakkhito upasampadāpekkho’’ti vatvā ‘‘āyasmato buddharakkhitassā’’ti avacanaṃ. **Sabbena sabbaṃ ñattiyā anuccāraṇa**nti ñattiṃ aṭṭhapetvā catukkhattuṃ kammavācāya eva anussāvanakammassa karaṇaṃ. **Sampanna**nti upetaṃ.

Hāpanaṃ pariccajanaṃ. Yopi ekaṃ ñattiṃ ṭhapetvā sakiṃyeva vā dvikkhattuṃ vā anussāvanaṃ karoti, ayampi sāvanaṃ hāpetiyeva. **Duruccāraṇaṃ** nāma aññasmiṃ akkhare vattabbe aññassa vacanaṃ. Tasmā kammavācaṃ karontena bhikkhunā yvāyaṃ –

> ‘‘Sithilaṃ dhanitañca dīgharassaṃ;
> Garukaṃ lahukañceva niggahītaṃ;
> Sambandhavavatthitaṃ vimuttaṃ;
> Dasadhā byañjanabuddhiyā pabhedo’’ti. (dī. ni. aṭṭha. 1.190; ma. ni. aṭṭha. 1.291; a. ni. aṭṭha. 2.3.64, pari. aṭṭha. 485; vi. saṅga. aṭṭha. 252) –

Vutto, ayaṃ suṭṭhu upalakkhetabbo. Ettha hi **sithilaṃ** nāma pañcasu vaggesu paṭhamatatiyaṃ. **Dhanitaṃ** nāma tesveva dutiyacatutthaṃ. **Dīgha**nti dīghena kālena vattabbaṃ **ā**-kārādi. **Rassa**nti tato upaḍḍhakālena vattabbaṃ **a**-kārādi. **Garuka**nti dīghameva, yaṃ vā ‘‘āyasmato buddharakkhitattherassa yassa nakkhamatī’’ti evaṃ saṃyogaparaṃ katvā vuccati. **Lahuka**nti rassameva, yaṃ vā ‘‘āyasmato buddharakkhitattherassa yassa na khamatī’’ti evaṃ asaṃyogaparaṃ katvā vuccati. **Niggahīta**nti yaṃ karaṇāni niggahetvā avissajjetvā avivaṭena mukhena sānunāsikaṃ katvā vattabbaṃ. **Sambandha**nti yaṃ parapadena sambandhitvā ‘‘tuṇhissā’’ti vā ‘‘tuṇhassā’’ti vā vuccati. **Vavatthita**nti yaṃ parapadena sambandhaṃ akatvā vicchinditvā ‘‘tuṇhī assā’’ti vā ‘‘tuṇha assā’’ti vā vuccati. **Vimutta**nti yaṃ karaṇāni aniggahetvā vissajjetvā vivaṭena mukhena anunāsikaṃ akatvā vuccati.

Tattha ‘‘suṇātu me’’ti vattabbe **ta**-kārassa **tha**-kāraṃ katvā ‘‘suṇāthu me’’ti vacanaṃ **sithilassa dhanitakaraṇaṃ** nāma, tathā ‘‘pattakallaṃ esā ñattī’’ti vattabbe ‘‘patthakallaṃ esā ñattī’’tiādivacanañca. ‘‘Bhante, saṅgho’’ti vattabbe **bha**-kāra **gha**-kārānaṃ **ba**-kāra **ga**-kāre katvā ‘‘bante saṃgo’’ti vacanaṃ **dhanitassa sithilakaraṇaṃ** nāma. ‘‘Suṇātu me’’ti vivaṭena mukhena vattabbe ‘‘suṇaṃtu me’’ti vā ‘‘esā ñattī’’ti vattabbe ‘‘esaṃ ñattī’’ti vā avivaṭena mukhena anunāsikaṃ katvā vacanaṃ **vimuttassa niggahitavacanaṃ** nāma. ‘‘Pattakalla’’nti avivaṭena mukhena anunāsikaṃ katvā vattabbe ‘‘pattakallā’’ti vivaṭena mukhena anunāsikaṃ akatvā vacanaṃ **niggahitassa vimuttavacanaṃ** nāma. Iti sithile kattabbe dhanitaṃ, dhanite kattabbe sithilaṃ, vimutte kattabbe niggahitaṃ, niggahite kattabbe vimuttanti imāni cattāri byañjanāni antokammavācāya kammaṃ dūsenti. Evaṃ vadanto hi aññasmiṃ akkhare vattabbe aññaṃ vadati, duruttaṃ karotīti vuccati.

Itaresu pana dīgharassādīsu chasu byañjanesu dīghaṭṭhāne dīghameva. Rassaṭṭhāne ca rassamevāti evaṃ yathāṭhāne taṃ tadeva akkharaṃ bhāsantena anukkamāgataṃ paveṇiṃ avināsentena kammavācā kātabbā. Sace pana evaṃ akatvā dīghe vattabbe rassaṃ, rasse vā vattabbe dīghaṃ vadati, tathā garuke vattabbe lahukaṃ, lahuke vā vattabbe garukaṃ vadati, sambandhe vā pana vattabbe vavatthitaṃ, vavatthite vā vattabbe sambandhaṃ vadati, evaṃ vuttepi kammavācā na kuppati. Imāni hi cha byañjanāni kammaṃ na kopenti.

Yaṃ pana suttantikattherā **‘‘da**-kāro **ta**-kāramāpajjati, **ta**-kāro **da**-kāramāpajjati, **ca**-kāro **ja**-kāramāpajjati, **ja**-kāro **ca**-kāramāpajjati, **ya**-kāro **ka**-kāramāpajjati, **ka**-kāro **ya**-kāramāpajjati, tasmā **da**-kārādīsu vattabbesu **ta**-kārādīnaṃ vacanaṃ na virujjhatī’’ti vadanti, taṃ kammavācaṃ patvā na vaṭṭati. Tasmā vinayadharena neva **da**-kāro **ta**-kāro kātabbo…pe… na **ka**-kāro **ya**-kāro. Yathāpāḷiyā niruttiṃ sodhetvā dasavidhāya byañjananiruttiyā vuttadose pariharantena kammavācā kātabbā. Itarathā hi sāvanaṃ hāpeti nāma. Ñattiṃ aṭṭhapetvā paṭhamaṃ anussāvanakaraṇanti sambandho.

Yāvatikā bhikkhū kammappattāti yattakā bhikkhū tassa upasampadākammassa pattā yuttā anurūpā. Te ca kho sabbantimena pariyāyena hatthapāsaṃ avijahitvā ekasīmaṭṭhā pañca pakatattā bhikkhū. Na hi tehi vinā taṃ kammaṃ karīyati, na tesaṃ chando eti. Avasesā pana sacepi sahassamattā honti, sace ekasīmaṭṭhā ekasmiṃ ṭhāne samānasaṃvāsakā, sabbe chandārahāva honti, chandaṃ datvā āgacchantu vā, mā vā, kammaṃ na kuppati. **Paṭikkosana**nti nivāraṇaṃ. Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti **ṭhānaṃ,** kāraṇaṃ. Idha pana upasampadākammakaraṇassa kāraṇattā upasampadākammavācāsaṅkhātaṃ bhagavato vacanaṃ vuccati. Tenāha **‘‘kāraṇārahattā pana satthu sāsanārahattā’’**ti. Yathā ca ‘‘taṃ kattabba’’nti bhagavatā anusiṭṭhaṃ, tathākaraṇaṃ upasampadākammassa kāraṇaṃ hotīti **ṭhānārahaṃ** nāma. Keci (sāratthā. ṭī. 2.45) pana **‘‘ṭhānārahenā**ti ettha ‘na, bhikkhave, hatthacchinno pabbājetabbo’tiādi (mahāva. 119) satthusāsanaṃ ṭhāna’’nti vadanti. **Idhāti** imasmiṃ pārājike. Yathā ca idha, evaṃ sabbatthāpi lokavajjasikkhāpadesu ayameva adhippetoti veditabbaṃ. Tenāha **‘‘paṇṇattivajjesu panā’’**tiādi. **Aññepī**ti ehibhikkhūpasampannādayopi. Kathametaṃ viññāyati paṇṇattivajjesu sikkhāpadesu aññepi saṅgahaṃ gacchantīti? Atthato āpannattā. Tathā hi ‘‘dve puggalā abhabbā āpattiṃ āpajjituṃ buddhā ca paccekabuddhā ca, dve puggalā bhabbā āpattiṃ āpajjituṃ bhikkhū ca bhikkhuniyo cā’’ti (pari. 322) sāmaññato vuttattā. Ehibhikkhūpasampannādayopi asañcicca assatiyā acittakaṃ sahaseyyāpattiādibhedaṃ paṇṇattivajjaṃ āpajjantīti (sāratthā. ṭī. 2.45) atthato āpannaṃ.

Idāni ‘‘bhikkhūna’’nti imaṃ padaṃ visesatthābhāvato visuṃ avaṇṇetvāva yaṃ sikkhañca sājīvañca samāpannattā bhikkhūnaṃ sikkhāsājīvasamāpanno hoti, taṃ dassento **‘‘bhikkhūnaṃ sikkhāsājīvasamāpanno’’**tiādimāha. Sikkhitabbāti **sikkhā,** pātimokkhasaṃvarasīlaṃ, saha jīvanti etthāti **sājīvaṃ,** mātikādibhedā paṇṇatti, sikkhā ca sājīvañca **sikkhāsājīvaṃ,** tadubhayaṃ samāpanno upagatoti **sikkhāsājīvasamāpanno**. Tenāha **‘‘yā bhikkhūna’’**ntiādi. Ettha ca ‘‘sikkhā’’ti sājīvasahacariyato adhisīlasikkhāva adhippetāti āha **‘‘adhisīlasaṅkhātā’’**ti. Adhikaṃ uttamaṃ sīlanti **adhisīlaṃ,** ‘‘adhisīla’’nti saṅkhātā **adhisīlasaṅkhātā**.

Katamaṃ panettha sīlaṃ, katamaṃ adhisīlanti? Vuccate – pañcaṅgadasaṅgasīlaṃ tāva sīlameva, na taṃ adhisīlaṃ. Pātimokkhasaṃvarasīlaṃ pana adhisīla’’nti vuccati. Tañhi sūriyo viya pajjotānaṃ, sineru viya ca pabbatānaṃ sabbalokiyasīlānaṃ adhikañceva uttamañca, buddhuppādeyeva ca pavattati, na vinā buddhuppādā. Na hi taṃ paññattiṃ uddharitvā añño satto paññāpetuṃ sakkoti, buddhāyeva panassa sabbaso kāyavacīdvārajjhācārasotaṃ chinditvā tassa tassa vītikkamassa anucchavikaṃ taṃ taṃ sīlasaṃvaraṃ paññāpenti. Pātimokkhasaṃvarasīlatopi ca maggaphalasampayuttameva sīlaṃ adhisīlaṃ, taṃ pana idha na adhippetaṃ. Na hi taṃ samāpanno methunadhammaṃ paṭisevati.

Eteti nānādesajātigottādibhedabhinnā bhikkhū. **Saha jīvantī**ti ekuddesādivasena saha pavattanti. Tenāha **''ekajīvikā sabhāgavuttino''**ti. **Sikkhāpadasaṅkhāta**nti paṇṇattisaṅkhātaṃ. Sāpi hi viratiādīnaṃ dīpanato ''sikkhāpada''nti vuccati. Vuttampi cetaṃ ''sikkhāpadanti yo tattha nāmakāyo padakāyo niruttikāyo byañjanakāyo''ti. **Tatthā**ti tesu. **Sikkhaṃ paripūrento**ti akattabbaparivajjanakattabbakaraṇavasena vārittacārittasaṅkhātaṃ duvidhaṃ sīlaṃ paripūrentoti attho, vārittasīlavasena viratisampayuttacetanaṃ, cārittasīlavasena virativippayuttacetanañca attani pavattentoti vuttaṃ hoti. **Sājīvañca avītikkamanto**ti sikkhāpadañca amaddanto, sīlasaṃvaraṇaṃ, sājīvānatikkamanañcāti idameva dvayaṃ idha samāpajjanaṃ nāmāti adhippāyo. Tattha sājīvānatikkamo sikkhāpāripūriyā paccayo. Tassānatikkamanato hi yāva maggā sikkhā paripūrati. Apicettha ''sikkhaṃ paripūrento''ti iminā viraticetanāsaṅkhātassa sīlasaṃvarassa visesato santāne pavattanakālova gahito, ''avītikkamanto''ti iminā pana appavattanakālopi. Sikkhañhi paripūraṇavasena attani pavattentopi niddādivasena appavattentopi vītikkamābhāvā sikkhanavasena samāpannoti vuccati.

Yasmā sikkhāpaccakkhānassa ekaccaṃ dubbalyāvikammaṃ attho hoti, tasmā taṃ sandhāya ''sikkhaṃ apaccakkhāyā''ti padassa atthaṃ vivaranto ''dubbalyaṃ anāvikatvā''ti āhāti dassetuṃ **''sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā''**tiādimāha. Tattha siyā (pārā. aṭṭha. 1.45 sikkhāpaccakkhānavibhaṅgavaṇṇanā), yasmā na sabbaṃ dubbalyāvikammaṃ sikkhāpaccakkhānaṃ, tasmā ''dubbalyaṃ anāvikatvā''ti paṭhamaṃ vatvā tassa atthaniyamanatthaṃ ''sikkhaṃ apaccakkhāyā''ti vattabbanti? Taṃ na, kasmā? Atthānukkamābhāvato. ''Sikkhāsājīvasamāpanno''ti hi vuttattā yaṃ sikkhaṃ samāpanno, taṃ apaccakkhāya, yañca sājīvaṃ samāpanno, tattha dubbalyaṃ anāvikatvāti vuccamāne anukkameneva attho vutto hoti, na aññathā. Tasmā idameva paṭhamaṃ vuttanti.

Idāni tadubhayameva pākaṭaṃ katvā dassetuṃ **''tatthā''**tiādimāha. **Tadabhāvenā**ti tesaṃ cittādīnaṃ abhāvena. **Cavitukāmatācittenā**ti apagantukāmatācittena. **Davā**ti sahasā. Yo hi aññaṃ bhaṇitukāmo sahasā ''buddhaṃ paccakkhāmī''ti bhaṇati, ayaṃ **davā vadati** nāma. **Ravā**ti virajjhitvā. Yo hi aññaṃ bhaṇitukāmo virujjhitvā ''buddhaṃ paccakkhāmī''ti bhaṇati, ayaṃ **ravā bhaṇati** nāma. Purimena ko visesoti ce? Purimaṃ paṇḍitassāpi sahasāvasena aññabhaṇanaṃ, idaṃ pana mandattā momūhattā pakkhalantassa ''aññaṃ bhaṇissāmī''ti aññabhaṇanaṃ. ''Akkharasamayānabhiññātatāya vā karaṇasampattiyā abhāvato vā kathetabbaṃ kathetumasakkonto hutvā aññaṃ kathento **ravā bhaṇati** nāmā''ti (sārattha. ṭī. 2.54) eke.

Vajjāvajjaṃ upanijjhāyatīti **upajjhāyo,** taṃ upajjhāyaṃ. **''Evaṃ** sajjhāyitabbaṃ, evaṃ abhikkamitabba''ntiādinā ācārasikkhāpanako **ācariyo**. Ante samīpe vasati sīlenāti **antevāsī,** vibhattialopena yathā ''vanekaserukā''ti. Samāno upajjhāyo assāti **samānupajjhāyako**. Evaṃ **samānācariyako. Sabrahmacāri**nti bhikkhuṃ. So hi ''ekakammaṃ, ekuddeso, samasikkhatā''ti imaṃ brahmaṃ samānaṃ carati, tasmā ''sabrahmacārī''ti vuccati. **Evaṃ vuttāna**nti evaṃ padabhājanīye vuttānaṃ. Yathā hi loke sassānaṃ viruhanaṭṭhānaṃ ''khetta''nti vuccati, evamimānipi buddhādīni padāni sikkhāpaccakkhānassa viruhanaṭṭhānatthā **''khetta''**nti vuccantīti āha **''imesaṃ dvāvīsatiyā khettapadāna''**nti. Yasmā panetesaṃ vevacanehipi sikkhāpaccakkhānaṃ hoti, tasmā **''savevacanassā''**ti vuttaṃ. Vividhaṃ ekasmiṃyeva atthe vacanaṃ vivacanaṃ, vivacanameva **vevacanaṃ,** pariyāyanāmaṃ, saha vevacanehīti **savevacanaṃ,** tassa savevacanassa. Ettha ca **vaṇṇapaṭṭhāne** (sārattha. ṭī. 2.52; vi. vi. ṭī. 1.53; vajira. ṭī. 53) āgataṃ nāmasahassaṃ, **upāligāthāsu** (ma. ni. 2.76) nāmasataṃ, aññāni ca guṇato labbhamānāni nāmāni ''buddhavevacanānī''ti veditabbāni. Sabbānipi dhammassa nāmāni ''dhammavevacanānī''ti veditabbāni. Esa nayo sabbattha.

Tesu yaṃ kiñci vattukāmassa yaṃ kiñci vadato sikkhāpaccakkhānaṃ hotīti tesu dvāvīsatiyā khettapadesu yaṃ kiñci ekaṃ padaṃ vattukāmassa tato aññaṃ yaṃ kiñci padampi vacībhedaṃ katvā vadato khettapadantogadhattā sikkhāpaccakkhānaṃ hotīti attho. Idaṃ vuttaṃ hoti – sace panāyaṃ ''buddhaṃ paccakkhāmī''ti vattukāmo padapaccābhaṭṭhaṃ katvā ''paccakkhāmi buddha''nti vā vadeyya, milakkhabhāsādīsu vā aññatarabhāsāya tamatthaṃ vadeyya, ''buddhaṃ paccakkhāmī''ti vattukāmo uppaṭipāṭiyā ''dhammaṃ paccakkhāmī''ti vā ''sabrahmacāriṃ paccakkhāmī''ti vā vadeyya, seyyathāpi uttarimanussadhammavibhaṅge ''paṭhamaṃ jhānaṃ samāpajjāmī''ti vattukāmo ''dutiyaṃ jhāna''nti vadati. Sace ''yassa vadati, so ayaṃ bhikkhubhāvaṃ cajitukāmo etamatthaṃ vadatī''ti ettakamattampi jānāti, viraddhaṃ nāma natthi, khettameva otiṇṇaṃ, paccakkhātāva hoti sikkhā. Sakkattā vā brahmattā vā cutasatto viya cutova hoti sāsanāti.

Alanti (pārā. aṭṭha. 1.52) hotu, pariyattanti attho. **Kiṃ nu me**ti kiṃ mayhaṃ kiccaṃ, kiṃ karaṇīyaṃ, kiṃ sādhetabbanti attho. **Na mamattho**ti natthi mama attho. **Sumuttāha**nti suṭṭhu mutto ahaṃ. **Purimehi cuddasahi padehī**ti buddhādīhi sabrahmacāripariyantehi purimehi cuddasahi padehi. **Yannūnāhaṃ paccakkheyya**nti ettha **''yannūnā''**ti parivitakkadassane nipāto. Idaṃ vuttaṃ hoti – ''sacāhaṃ buddhaṃ paccakkheyyaṃ, sādhu vata me siyā''ti. **Ādi**saddena ''paccakkhi''nti vā ''paccakkhissāmī''ti vā ''bhavissāmī''ti vā ''homī''ti vā ''jātomhī''ti vā ''amhī''ti vā evaṃbhūtānaṃ gahaṇaṃ. Sace pana ''ajja paṭṭhāya 'gihī'ti maṃ dhārehī''ti vā ''jānāhī''ti vā ''sañjānāhī''ti vā ''manasi karohī''ti vā vadati, ariyakena vā vadati, milakkhakena vā. Evametasmiṃ atthe vutte yassa vadati, sace so jānāti, paccakkhātā hoti sikkhā. Esa nayo sesesupi ''upāsako''tiādīsu sattasu padesu. Ettha ca **ariyakaṃ** nāma māgadhavohāro. **Milakkhakaṃ** nāma anariyako andhadamiḷādi.

Akkharalikhananti ''buddhaṃ paccakkhāmī''tiādinā aññesaṃ dassanatthaṃ akkharalikhanaṃ. Adhippāyaviññāpako aṅgulisaṅkocanādiko hatthavikāro **hatthamuddā, hattha**saddo cettha tadekadesesu aṅgulīsu daṭṭhabbo ''na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī''tiādīsu (pāci. 618) viya. Tasmā adhippāyaviññāpakassa aṅgulisaṅkocanādino hatthavikārassa dassanaṃ **hatthamuddādidassana**nti (sārattha. ṭī. 2.51) evamettha attho daṭṭhabbo. **Ādi**saddena sīsakampanadassanādiṃ saṅgaṇhāti.

Ummattakakhittacittavedanāṭṭānanti ettha **ummattako**ti pittummattako. **Khittacitto**ti yakkhehi katacittavikkhepo, yakkhummattakoti vuttaṃ hoti. Ubhinnaṃ pana viseso anāpattivāre āvibhavissati. **Vedanāṭṭo**ti balavatiyā dukkhavedanāya phuṭṭho mucchāpareto, tena vippalapantena paccakkhātāpi apaccakkhātāva hoti. **Manussajātiko hotī**ti sabhāgo vā visabhāgo vā gahaṭṭho vā pabbajito vā viññū yokoci manusso hoti. **Ummattakādīna**nti etthādisaddena khittacittavedanāṭṭadevatātiracchānagatānaṃ gahaṇaṃ. Tatra ummattakakhittacittavedanāṭṭatiracchānagatānaṃ santike paccakkhātāpi ajānanabhāvena apaccakkhātāva hoti. Devatāya pana santike atikhippaṃ jānanabhāvena. Devatā nāma mahāpaññā tihetukappaṭisandhikā atikhippaṃ jānanti, cittañca nāmetaṃ lahuparivattaṃ, tasmā ''cittalahukassa puggalassa cittavaseneva mā atikhippaṃ vināso ahosī''ti devatāya santike sikkhāpaccakkhānaṃ paṭikkhipi. Tena vuttaṃ **''na ca ummattakādīnaṃ aññataro''**ti. **Dūtena vā**ti ''mama sikkhāpaccakkhānabhāvaṃ kathehī''ti mukhasāsanavasena dūtena vā. **Paṇṇena vā**ti paṇṇe likhitvā pahiṇavasena paṇṇena vā.

Sace te sikkhāpaccakkhānabhāvaṃ jānantīti sambandho. **Āvajjanasamaye**ti atthābhogasamaye. Iminā taṃ khaṇaṃyeva pana apubbaṃ acarimaṃ dujjānanti dasseti. **Vacanānantaramevā**ti vacanassa anantarameva, āvajjanasamayevāti attho. **Eva**-saddena pana cirena jānanaṃ paṭikkhipati. **Ukkaṇṭhito**ti anabhiratiyā imasmiṃ sāsane kicchajīvikaṃ patto. Atha vā ''ajja yāmi, sve yāmi, ito yāmi, ettha yāmī''ti uddhaṃ kaṇṭhaṃ katvā viharamāno vikkhitto, anekaggoti vuttaṃ hoti. Idañca ''anabhirato sāmaññā cavitukāmo''tiādīnaṃ (pārā. 45) upalakkhaṇaṃ. **Yena kenaci…pe… jānantī**ti sace te''ukkaṇṭhito''ti vā ''gihibhāvaṃ patthetī''ti vā ''anabhirato''ti vā ''sāmaññā cavitukāmo''ti vā yena kenaci ākārena sikkhāpaccakkhānabhāvaṃ jānanti. Idañhi sikkhāpaccakkhānañca upari abhūtārocanaduṭṭhullavācāattakāmaduṭṭhadosabhūtārocanasikkhāpadāni ca ekaparicchedāni, āvajjanasamaye ñāte eva sīsaṃ enti. ''Kiṃ ayaṃ bhaṇatī''ti kaṅkhatā cirena ñāte sīsaṃ na enti. Tenāha **''atha aparabhāge''**tiādi. Atha dvinnaṃ ṭhitaṭṭhāne dvinnampi niyametvā ''etesaṃ ārocemī''ti vadati, tesu ekasmiṃ jānantepi dvīsu jānantesupi paccakkhātāva hoti sikkhā. Evaṃ sambahulesupi veditabbaṃ. **Vuttanayenā**ti ''tassa vacanānantara''ntiādinā vuttena nayena. **Yo koci manussajātiko**ti antamaso navakammikaṃ upādāya yo koci manusso. Vuttañhetaṃ **samantapāsādikāyaṃ** –

> ''Sace pana anabhiratiyā pīḷito sabhāge bhikkhū parisaṅkamāno 'yo koci jānātū'ti uccāsaddaṃ karonto 'buddhaṃ paccakkhāmī'ti vadati, tañca avidūre ṭhito navakammiko vā añño vā samayaññū puriso sutvā 'ukkaṇṭhito ayaṃ samaṇo gihibhāvaṃ pattheti, sāsanato cuto'ti jānāti, paccakkhātāva hoti sikkhā''ti (pārā. aṭṭha. 1.51).

Sace vacanatthaṃ ñatvāpi ''ayaṃ ukkaṇṭhito''ti vā ''gihibhāvaṃ patthetī''ti vā na jānāti, apaccakkhātāva hoti sikkhā. Sace pana vacanatthaṃ ajānitvāpi ''ukkaṇṭhito''ti vā ''gihibhāvaṃ patthetī''ti vā jānāti, paccakkhātāva hoti sikkhā. **Davāyapī**ti kīḷādhippāyenapi. **Cittādīnaṃ vā vasenā**ti cittādīnaṃ vā chaḷaṅgānaṃ vasena. Hoti cettha –

''Cittaṃ khettañca kālo ca, payogo puggalo tathā;
Vijānananti sikkhāya, paccakkhānaṃ chaḷaṅgika''nti.

Sabbaso vā pana apaccakkhānenāti ''buddhaṃ paccakkhāmī''tiādīsu yena yena pariyāyena sikkhāpaccakkhānaṃ hoti, tato ekassapi paccakkhānassa abhāvena. Iminā pana ''idaṃ padaṃ sāvessāmi, sikkhaṃ paccakkhāmī''ti evaṃ pavattacittuppādassa abhāvaṃ dasseti. Yassa hi evarūpo cittuppādo natthi, so sabbaso na paccakkhāti nāmāti. **Sikkhāpaccakkhānassā**ti ''buddhaṃ paccakkhāmī''tiādisikkhāpaccakkhānassa. **Atthabhūtaṃ ekaccaṃ dubbalya**nti ''buddhaṃ paccakkhāmī''ti vadati viññāpeti, evampi, bhikkhave, dubbalyāvikammañceva hoti, sikkhā ca paccakkhātā''tiādinā (pārā. 53) vuttehi yehi vacanehi sikkhāpaccakkhānañceva hoti dubbalyāvikammañca, taṃ ''buddhaṃ paccakkhāmī''tiādikaṃ atthabhūtaṃ dubbalyaṃ anāvikatvā. ''Buddhaṃ paccakkhāmī''tiādimhi pana vutte sikkhāparipūraṇe dubbalabhāvassāpi gamyamānattā sikkhāpaccakkhānassa idaṃ dubbalyāvikammaṃ atthoti daṭṭhabbaṃ. Ettha ca ''atthabhūta''nti iminā ''yannūnāhaṃ buddhaṃ paccakkheyya''ntiādikaṃ dubbalyāvikammaṃ paṭikkhipati. Yena hi sikkhāpaccakkhānañceva hoti dubbalyāvikammañca, tadeva sikkhāpaccakkhānassa atthabhūtaṃ. Yena pana dubbalyāvikammameva hoti, na sikkhāpaccakkhānaṃ, na taṃ tassa atthabhūtanti.

Rāgapariyuṭṭhānena sadisabhāvāpattiyā mithunānaṃ ayanti **''methuno''**ti dhammova vuccatīti āha **''rāgapariyuṭṭhānenā''**tiādi. Tattha **rāgapariyuṭṭhānenā**ti rāgassa pariyuṭṭhānena, methunarāgassa pavattiyā pariyonaddhacittatāyāti attho. **Dhammo**ti ajjhācāro. ‘‘Palambate vilambate’’tiādīsu viya upasaggassa koci atthaviseso natthīti āha **‘‘seveyyā’’**ti. **Ajjhāpajjeyyā**ti abhibhuyya pajjeyya. **Sabbantimenā**ti paranimmitavasavatti…pe… cātumahārājikamanussitthināgagaruḷamāṇavikādīnaṃ sabbāsaṃ antimena. **Tiracchānagatāyā**ti tiracchānesu uppannāya. Tenāha **‘‘paṭisandhivasenā’’**ti. Pārājikāya vatthubhūtā eva cettha tiracchānagatitthī ‘‘tiracchānagatā’’ti gahetabbā, na sabbā. Tatrāyaṃ paricchedo –

‘‘Apadānaṃ ahimacchā, dvipadānañca kukkuṭī;
Catuppadānaṃ majjārī, vatthu pārājikassimā’’ti. (pārā. aṭṭha. 1.55)

Tattha **ahi**ggahaṇena sabbāpi ajagaragonasādibhedā dīghajāti saṅgahitā. Tasmā dīghajātīsu yattha tiṇṇaṃ maggānaṃ aññatarasmiṃ sakkā tilaphalamattampi pavesetuṃ, sā pārājikavatthu, avasesā dukkaṭavatthūti veditabbā. **Maccha**ggahaṇena sabbāpi macchakacchapamaṇḍūkādibhedā odakajāti saṅgahitā. Tatrāpi dīghajātiyaṃ vuttanayeneva pārājikavatthu ca dukkaṭavatthu ca veditabbaṃ. Ayaṃ pana viseso – pataṅgamukhamaṇḍūkā nāma honti, tesaṃ mukhasaṇṭhānaṃ mahantaṃ, chiddaṃ appakaṃ, tattha pavesanaṃ nappahoti, mukhasaṇṭhānaṃ pana vaṇasaṅkhepaṃ gacchati, tasmā taṃ thullaccayavatthūti veditabbaṃ. **Kukkuṭi**ggahaṇena sabbāpi kākakapotādibhedā pakkhijāti saṅgahitā. Tatrāpi vuttanayeneva pārājikavatthu ca dukkaṭavatthu ca veditabbaṃ. **Majjāri**ggahaṇena sabbāpi rukkhasunakhamaṅgusagodhādibhedā catuppadajāti saṅgahitā. Tatrāpi vuttanayeneva pārājikavatthu ca dukkaṭavatthu ca veditabbaṃ.

Pārājiko hotīti (pārā. aṭṭha. 1.55) parājito hoti parājayaṃ apanno. Ayañhi **pārājika**saddo sikkhāpadāpattipuggalesu vattati. Tattha ‘‘aṭṭhānametaṃ, ānanda, anavakāso, yaṃ tathāgato vajjīnaṃ vā vajjiputtakānaṃ vā kāraṇā sāvakānaṃ pārājikaṃ sikkhāpadaṃ paññattaṃ samūhaneyyā’’ti (pārā. 43) evaṃ sikkhāpade vattamāno veditabbo. ‘‘Āpattiṃ tvaṃ bhikkhu āpanno pārājika’’nti (pārā. 67) evaṃ āpattiyaṃ. ‘‘Na mayaṃ pārājikā, yo avahaṭo, so pārājiko’’ti (pārā. 155) evaṃ puggale vattamāno veditabbo. ‘‘Pārājikena dhammena anuddhaṃseyyā’’tiādīsu (pārā. 384) pana dhamme vattatīti vadanti. Yasmā pana tattha ‘‘dhammo’’ti katthaci āpatti, katthaci sikkhāpadameva adhippetaṃ, tasmā so visuṃ na vattabbo. Tattha sikkhāpadaṃ yo taṃ atikkamati, taṃ parājeti, tasmā **‘‘pārājika’’**nti vuccati. Āpatti pana yo naṃ ajjhāpajjati, taṃ parājeti, tasmā **‘‘pārājikā’’**ti vuccati. Puggalo yasmā parājito parājayamāpanno, tasmā **‘‘pārājiko’’**ti vuccati. Idha pana puggalo veditabboti āha **‘‘pārājiko hotī’’**tiādi. Imināpi idaṃ dasseti – ‘‘parājitasadde upasaggassa vuddhiṃ katvā, **ta**-kārassa ca **ka**-kāraṃ katvā **pārājiko** hotīti niddiṭṭho’’ti.

Apalokanādi catubbidhampi saṅghakammaṃ sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbattā **ekakammaṃ** nāma. **Ādi**saddena ekuddesasamasikkhatānaṃ gahaṇaṃ. Tattha pañcavidhopi pātimokkhuddeso ekato uddisitabbattā **ekuddeso** nāma. Nahāpitapubbakādīnaṃ viya odissa anuññātaṃ ṭhapetvā avasesaṃ sabbampi sikkhāpadaṃ sabbehipi lajjipuggalehi samaṃ sikkhitabbabhāvato **samasikkhatā** nāma. Yasmā sabbepi lajjino etesu ekakammādīsu saha vasanti, na ekopi tato bahiddhā sandissati, tasmā tāni sabbānipi gahetvā ekakammādiko tividhopi **saṃvāso** nāmāti āha ‘‘so ca vuttappakāro saṃvāso tena puggalena saddhiṃ natthi, tena kāraṇena so pārājiko puggalo ‘asaṃvāso’ti vuccatī’’ti (pārā. aṭṭha. 1.55).

Idāni yasmā na kevalaṃ manussitthiyā eva nimittaṃ pārājikavatthu, atha kho amanussitthitiracchānagatitthīnampi. Na ca itthiyā eva. Atha kho ubhatobyañjanakapaṇḍakapurisānampi, tasmā te satte, tesañca yaṃ yaṃ nimittaṃ vatthu hoti, taṃ taṃ nimittaṃ, tattha ca yathā paṭisevanto pārājiko hoti, tañca sabbaṃ vitthāretvā dassetuṃ **‘‘ayaṃ panettha vinicchayo’’**tiādimāha. **Etthā**ti imasmiṃ sikkhāpade. **Tesū**ti ye tiṃsamaggā vuttā, tesu. **Attano vā**ti lambimudupiṭṭhike sandhāya vuttaṃ. **Santhatassa vā**ti yena kenaci vatthena vā paṇṇena vā vākapaṭṭena vā cammena vā tipusīsādīnaṃ paṭṭena vā paliveṭhetvā, anto vā pavesetvā paṭicchannassa. **Akkhāyitassa vā**ti soṇasiṅgālādīhi akkhāditassa. **Yebhuyyena akkhāyitassā**ti yāva upaḍḍhakkhāyito nāma na hoti, evaṃ akkhāyitassa. **Allokāse**ti tintokāse. **Santhata**nti tesaṃyeva vatthādīnaṃ yena kenaci paṭicchannaṃ. Ayañhettha saṅkhepattho – na hettha anupādinnakaṃ anupādinnakena chupati, mutti atthi, atha kho upādinnakena vā anupādinnakaṃ ghaṭṭiyatu, anupādinnakena vā upādinnakaṃ, anupādinnakena vā anupādinnakaṃ, upādinnakena vā upādinnakaṃ. Sace yattake paviṭṭhe pārājikaṃ hotīti vuttaṃ, tattakaṃ sevanacittena paveseti, sabbatthāyaṃ pārājikāpattiṃ āpanno nāma hotīti.

Evaṃ sevanacitteneva pavesentassa āpattiṃ dassetvā idāni yasmā taṃ pavesanaṃ nāma na kevalaṃ attūpakkameneva, parūpakkamenāpi hoti. Tatrāpi sādiyantasseva āpatti paṭisevanacittasamaṅgissa, na itarassāti dassetuṃ **‘‘parena vā’’**tiādimāha. Tattha **parenā**ti bhikkhupaccatthikādinā yena kenaci aññena. **Pavesanapaviṭṭhaṭṭhitauddharaṇesū**ti ettha aggato (sārattha. ṭī. 2.58) yāva mūlā pavesanaṃ **pavesanaṃ** nāma. Aṅgajātassa yattakaṃ ṭhānaṃ pavesanārahaṃ, tattakaṃ anavasesato paviṭṭhaṃ **paviṭṭhaṃ** nāma. Evaṃ paviṭṭhassa uddharaṇārambhato antarā ṭhitakālo **ṭhitaṃ** nāma. **Samantapāsādikāyaṃ** pana mātugāmassa sukkavisaṭṭhiṃ patvā sabbathā vāyāmato oramitvā ṭhitakālaṃ sandhāya ‘‘sukkavisaṭṭhisamaye’’ti vuttaṃ. **Uddharaṇaṃ** nāma yāva aggā nīharaṇakālo. **Sādiyatī**ti sevanacittaṃ upaṭṭhapeti. **Asādhāraṇavinicchayo**ti adinnādānādīhi sabbehi sikkhāpadehi asādhāraṇo vinicchayo.

Sādhāraṇavinicchayatthanti parivāravasena sādhāraṇavinicchayatthaṃ. **Mātikā**ti mātā, janettīti attho. Nidadāti desanaṃ desavasena aviditaṃ viditaṃ katvā nidassetīti **nidānaṃ**. Paññāpīyatīti **paññatti,** tassā pakāro **paññattividhi** aṅgeti gameti ñāpetīti **aṅgaṃ,** kāraṇaṃ. Samuṭṭhahanti āpattiyo etenāti **samuṭṭhānaṃ,** uppattikāraṇaṃ, tassa vidhi **samuṭṭhānavidhi**. **Vajjakammappabhedañcā**ti ettha **pabheda**saddo paccekaṃ yojetabbo ‘‘vajjappabhedaṃ, kammappabhedañcā’’ti. **Tattha tatthā**ti tasmiṃ tasmiṃ sikkhāpade.

Paññattiṭṭhānanti paññattiṭṭhapanassa ṭhānaṃ, sikkhāpadānaṃ paññattidesoti attho. **Puggalo**ti ettha ādikammikoyeva adhippetoti āha **‘‘puggalo nāma yaṃ yaṃ ārabbha taṃ taṃ sikkhāpadaṃ paññatta’’**nti, so so puggaloti adhippāyo. Honti cettha –

‘‘Sudinno dhaniyo sambahulā vaggumudantikā;
Seyyasako udāyi cā-ḷavakā channamettiyā.

‘‘Devadattassajipunabbasu-chabbaggiyopanandaññataropi ca;
Hatthako cānuruddho ca, sattarasa cūḷapanthako.

‘‘Belaṭṭhasīso cānando, sāgatoriṭṭhanāmako;
Nandattherena tevīsa, bhikkhūnaṃ ādikammikā.

‘‘Sundarīnandā thullanandā, chabbaggiyaññatarāpi ca;
Caṇḍakāḷī sambahulā, dve ca bhikkhuniyo parā;
Bhikkhunīnaṃ tu satteva, honti tā ādikammikā’’ti.

Tassa tassa puggalassāti yaṃ yaṃ sudinnādikaṃ puggalaṃ ārabbha sikkhāpadaṃ paññattaṃ, tassa tassa puggalassa. **Paññattī**ti paṭhamapaññatti. Paṭhamapaññattiyā pacchā ṭhapitā paññatti **anupaññatti**. Anuppanne dose ṭhapitā paññatti **anuppannapaññatti**. Sabbattha majjhimadese ceva paccantimesu janapadesu cāti sabbesu padesesu ṭhapitā paññatti **sabbatthapaññatti**. Majjhimadeseyeva ṭhapitā paññatti **padesapaññatti**. Bhikkhūnañceva bhikkhunīnañca sādhāraṇabhūtā paññatti **sādhāraṇapaññatti**. Suddhabhikkhūnameva, suddhabhikkhunīnaṃ vā paññattaṃ sikkhāpadaṃ **asādhāraṇapaññatti**. Ubhinnampi paññatti **ubhatopaññatti. Vinayadharapañcamenā**ti anussāvanakācariyapañcamena. **Guṇaṅguṇūpāhanā**ti catuppaṭalato paṭṭhāya katā upāhanā, na ekadvitipaṭalā. **Cammattharaṇa**nti attharitabbaṃ cammaṃ. **Etesaṃ vasena catubbidhā padesapaññatti nāmā**ti etesaṃ vasena catubbidhā paññatti majjhimadeseyeva paññattāti padesapaññatti nāma. Tenevāha **‘‘majjhimadeseyeva hī’’**tiādi. Yasmā majjhimadeseyeva yathāvuttavatthuvītikkame āpatti hoti, na paccantimajanapade, tasmā padesapaññattīti attho. **Dhuvanhānaṃ paṭikkhepamatta**nti niccanahānappaṭisedhanameva. Ettha ca **matta**saddena aññāni tīṇi sikkhāpadāni paṭikkhipati. Tāni hi ‘‘anujānāmi, bhikkhave, sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampada’’ntiādinā (mahāva. 259) **cammakkhandhake** āgatāni. Tenevāha **‘‘tato aññā padesapaññatti nāma natthī’’**ti. **Sabbānī**ti tato avasesāni sabbāni sikkhāpadāni. **Tasmā**ti yasmā anuppannapaññatti aṭṭhagarudhammavasena bhikkhunīnaṃyeva āgatā, yasmā ca dhuvanhānaṃ paṭikkhepamattaṃ ṭhapetvā pātimokkhe sabbāni sikkhāpadāni sabbatthapaññattiyeva honti, yasmā ca sādhāraṇapaññattidukañca ekatopaññattidukañca byañjanamattaṃ nānaṃ, atthato ekaṃ, tasmā. **Sabbatthā**ti sabbesu sikkhāpadesu. Āpattibhedo hettha uttarapadalopena ‘‘āpattī’’ti vuttoti āha **‘‘āpattīti pubbappayogādivasena āpattibhedo’’**ti. **Sīlaācāradiṭṭhiājīvavipattīna**nti ettha paṭhamā dve āpattikkhandhā sīlavipatti nāma, avasesā pañca ācāravipatti nāma, micchādiṭṭhi ca antaggāhikādiṭṭhi ca diṭṭhivipatti nāma, ājīvahetu paññattāni cha sikkhāpadāni ājīvavipatti nāma, iti imāsaṃ sīlaācāradiṭṭhiājīvavipattīnaṃ aññatarāti attho.

Na kevalaṃ yathāvuttanayeneva vuccantīti āha **‘‘yāni sikkhāpadasamuṭṭhānānītipi vuccantī’’**ti. Etāni hi kiñcāpi āpattiyā samuṭṭhānāni, na sikkhāpadassa, vohārasukhatthaṃ panevaṃ vuccantīti. **Tatthā**ti tesu chasu samuṭṭhānesu. **Tesū**ti sacittakācittakesu. Ekaṃ samuṭṭhānaṃ uppattikāraṇaṃ etissāti **ekasamuṭṭhānā,** ekena vā samuṭṭhānaṃ etissāti **ekasamuṭṭhānā**. **‘‘Dvisamuṭṭhānā’’**tiādīsupi eseva nayo.

Samuṭṭhānavasenāti samuṭṭhānasīsavasena. Paṭhamapārājikaṃ samuṭṭhānaṃ etissāti **paṭhamapārājikasamuṭṭhānā**. Tathā **adinnādānasamuṭṭhānā’’**tiādīsupi.

Sayaṃ pathavikhaṇane kāyena, pare āṇāpetvā khaṇāpane vācāya ca āpattisambhavato **‘‘pathavikhaṇanādīsu viyā’’**ti vuttaṃ. **Ādi**saddena adinnādānādīnaṃ pariggaho. Paṭhamakathināpatti kāyavācato kattabbaṃ adhiṭṭhānaṃ vā vikappanaṃ vā akarontassa hoti, no karontassāti āha **‘‘paṭhamakathināpatti viyā’’**ti. Aññātikāya bhikkhuniyā hatthato cīvarappaṭiggahaṇāpatti tassā hatthato cīvaraṃ paṭiggaṇhantassa, parivattakaṃ adentassa ca hotīti **kiriyākiriyato samuṭṭhāti. ‘‘Siyā karontassā’’**tiādīsu **siyā**ti ‘‘siyā kho pana te brāhmaṇa evamassā’’tiādīsu viya ‘‘kadācī’’ti iminā samānattho nipāto. Rūpiyappaṭiggahaṇāpatti siyā kiriyā gahaṇena āpajjanato, siyā akiriyā paṭikkhepassa akaraṇatoti āha **‘‘rūpiyappaṭiggahaṇāpatti viyā’’**ti. Kuṭikārāpatti vatthuṃ desāpetvā pamāṇātikkantakaraṇe karontassa siyā, adesāpetvā pana pamāṇātikkantakaraṇe pamāṇayuttaṃ vā karontassa ca akarontassa ca siyāti āha **‘‘kuṭikārāpatti viyā’’**ti.

Saññāya abhāvena vimokkho assāti **saññāvimokkho**ti majjhepadalopasamāso daṭṭhabboti āha **‘‘yato vītikkamasaññāyā’’**tiādi. **Itarā** nāma yato vītikkamasaññāya abhāvena na muccati, sā itarasaddassa vuttappaṭiyogivisayattā. **Yā acittakena vā sacittakamissakena vā samuṭṭhātī**ti yā āpatti kadāci acittakena vā kadāci sacittakamissakena vā samuṭṭhānena samuṭṭhāti. Ettha ca saññādukaṃ anāpattimukhena vuttaṃ, sacittakadukaṃ āpattimukhenāti daṭṭhabbaṃ.

Yassā sacittakapakkhe cittaṃ akusalameva hotīti yassā sacittakāya āpattiyā cittaṃ akusalameva hoti, yassā ca sacittakācittakasaṅkhātāya surāpānādiacittakāya āpattiyā vatthuvijānanacittena sacittakapakkhe cittaṃ akusalameva hoti, **ayaṃ lokavajjā**. ‘‘Sacittakapakkhe’’ti hi idaṃ vacanaṃ sacittakācittakaṃ sandhāya vuttaṃ. Na hi ekaṃsato sacittakassa ‘‘sacittakapakkhe’’ti visesane payojanaṃ atthīti. Yaṃ panettha **gaṇṭhipade** ‘‘surāpānasmiñhi ‘surā’ti vā ‘na vaṭṭatī’ti vā jānitvā pivane akusalamevā’’ti vuttaṃ. Tattha ‘‘na vaṭṭatīti vā jānitvā’’ti vuttavacanaṃ na yujjati paṇṇattivajjassāpi lokavajjabhāvappasaṅgato. Yassā pana ‘‘sacittakapakkhe cittaṃ akusalamevā’’ti niyamo natthi, sā paṇṇattivajjāti imamatthaṃ dassento āha **‘‘sesā paṇṇattivajjā’’**ti. Tathā hi tassā vatthuvijānanacittena sacittakapakkhe cittaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākatanti ‘‘akusalamevā’’ti niyamo natthi. **Ubhayattha āpajjitabbā**ti kāyadvāre, vacīdvāre cāti ubhayattha āpajjitabbā āpatti, tā pana adinnādānādayo. **‘‘Manodvāre āpatti nāma natthī’’**ti idaṃ yebhuyyavasena vuttaṃ upanikkhittasādiyanādīsu āpattisambhavatoti daṭṭhabbaṃ.

Akusalacitto vā āpajjatīti pārājikasukkavisaṭṭhikāyasaṃsaggaduṭṭhullaattakāmapāricariyaduṭṭhadosasaṅghabhedappahāradānatalasattikādibhedaṃ āpattiṃ akusalacitto āpajjati. Anupasampannaṃ padasodhammaṃ vācento, mātugāmassa dhammaṃ desentoti evarūpaṃ āpattiṃ **kusalacitto āpajjati**. Asañciccasahaseyyādiṃ **abyākatacitto āpajjati**. Yaṃ arahā āpajjati, sabbaṃ abyākatacittova āpajjati. Tenāha **‘‘kusalābyākatacitto vā’’**ti.

Dukkhavedanāsamaṅgī vāti duṭṭhadosādibhedaṃ āpattiṃ āpajjanto dukkhavedanāsamaṅgī āpajjati. Methunadhammādibhedaṃ pana **sukhavedanāsamaṅgī āpajjati**. Yaṃ sukhavedanāsamaṅgī āpajjati, taṃyeva majjhatto hutvā āpajjanto **adukkhamasukhavedanāsamaṅgī āpajjati**. Tenāha **‘‘itaravedanādvayasamaṅgī vā’’**ti. Idampi ca tikadvayaṃ yebhuyyavaseneva vuttaṃ. Nipajjitvā nirodhasamāpanno hi acittako avedano sahaseyyāpattiṃ āpajjatīti. Kiñcāpi evaṃ aniyamena vuttaṃ, viseso panettha atthīti dassetuṃ **‘‘evaṃ santepī’’**tiādi vuttaṃ. Evaṃ santepīti hi visesābhidhānanimittābhyūpagameva yujjati. **Sabbesaṃ vasena tīṇi cittānī**ti kusalākusalābyākatānaṃ vasena padasodhammādīsu tīṇi cittāni.

Idāni taṃ yathāvuttanidānādivedanāttikapariyosānaṃ sattarasappakāraṃ imasmiṃ sikkhāpade yojetuṃ **‘‘idha panā’’**tiādimāha. **Idhā**ti imasmiṃ paṭhamapārājikasikkhāpade. **Vesāliya**nti evaṃnāmake itthiliṅgavasena pavattavohāre nagare. Tañhi nagaraṃ tikkhattuṃ pākāraparikkhepavaḍḍhanena visālībhūtattā **‘‘vesālī’’**ti vuccati. Idampi ca nagaraṃ sabbaññutaṃ sampatteyeva sammāsambuddhe sabbākāravepullattaṃ pattanti veditabbaṃ. **‘‘Sikkhaṃ apaccakkhāyā’’ti ca ‘‘antamaso tiracchānagatāyapī’’ti ca dve anupaññattiyo**ti makkaṭivajjiputtakavatthūnaṃ vasena vuttā. ‘‘Antamaso tiracchānagatāyā’’ti ca ‘‘sikkhaṃ apaccakkhāyā’’ti ca imā dve anupaññattiyo. **Āpattikarā ca hotī**ti paṭhamapaññattito visuṃyevāpattikarā ca hoti. **Aññavādakasikkhāpadādīsu viyā**ti aññavādakasikkhāpadādīsu ‘‘vihesake’’tiādikā (pāci. 98) viyāti attho. **Ādi**saddena ujjhāpanakassa pariggaho. Ettha hi aññavādakādito visuṃyeva vihesakādīsupi pācittiyaṃ hoti. Yathāha ‘‘ropite vihesake saṅghamajjhe vatthusmiṃ vā āpattiyā vā anayuñjiyamāno taṃ nakathetukāmo taṃ naugghāṭetukāmo tuṇhībhūto saṅghaṃ viheseti, āpatti pācittiyassā’’tiādi (pārā. 100). Supinante vijjamānāpi mocanassādacetanā abbohārikattā anāpattikarāti āha **‘‘aññatra supinantātiādikā viyā’’**ti. Tathā hi thinamiddhena abhibhūtattā supine cittaṃ abbohārikaṃ, cittassa abbohārikattā opakkamanakiriyāpavattanikāpi cetanā abbohārikā. Vuttañhetaṃ ‘‘atthesā, bhikkhave, cetanā, sā ca kho abbohārikā’’ti (pārā. 235), tasmā ‘‘aññatra supinantā’’ti ayaṃ anupaññatti anāpattikarā jātā. **Ādi**saddena ‘‘aññatra adhimānā’’tiādikaṃ (pārā. 197) saṅgaṇhāti. **Adinnādānādīsu viyā**ti adinnādānādīsu ‘‘araññā vā’’tiādikā (pārā. 91) viyāti attho. Ettha pana **ādi**saddena paṭhamapārājikādīnaṃ saṅgaho. Ettha hi ‘‘tañca kho gāme, no araññe’’tiādinā (pārā. 90) nayena lesaṃ oḍḍentānaṃ lesapidahanatthaṃ **‘‘araññā vā’’**tiādikā anupaññatti vuttāti upatthambhakarāva hoti. Teneva hi ‘‘nanu, āvuso, tathevetaṃ hotī’’ti (pārā. 90) bhikkhūhi vuttaṃ.

Vuttappakāre maggeti ‘‘manussāmanussatiracchānagatavasenā’’tiādinā (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttappakāre tiṃsamagge. Imassa pana ‘‘chinne’’ti iminā sambandho. **Tacādīni anavasesetvā**ti nimittappadese bahi ṭhitāni chavicammāni anavasesetvā. **Nimittasaṇṭhānamattaṃ paññāyatī**ti nimittamaṃsassa pana abbhantare chavicammassa ca vijjamānattā vuttaṃ. **Cammakhila**nti cammakkhaṇḍaṃ. ‘‘Uṇṇigaṇḍo’’tipi (sārattha. ṭī. 2.55; vi. vi. ṭī. 1.55) vadanti. Tañhi nimitte jātattā nimittameva. Tenāha **‘‘sevanacitte sati pārājika’’**nti. **Sevanacitte**ti methunasevanacitte. Kāyasaṃsaggasevanacitte pana sati saṅghādisesova. Naṭṭho kāyappasādo etthāti **naṭṭhakāyappasādaṃ,** sukkhapīḷakaṃ vā matacammaṃ vāti attho. Mate akkhāyite, yebhuyyena akkhāyite ca pārājikāpattivacanato (pārā. 61) pana naṭṭhakāyappasādepi itthinimitte pavesentassa pārājikāpattiyeva. **Nimittasaṇṭhānamattampi anavasesetvā**ti nimittākārena ṭhitaṃ yathāvuttanimittamaṃsādimpi anavasesetvā. **Vaṇasaṅkhepavasenā**ti vaṇasaṅgahavasena. Vaṇe thullaccayañca ‘‘amaggena amaggaṃ paveseti, āpatti thullaccayassā’’ti (pārā. 66) imassa suttassa vasena veditabbaṃ. Tasmiñhi sutte dvīsu sambhinnavaṇesu ekena vaṇena pavesetvā dutiyena nīharantassa thullaccayaṃ vuttaṃ. Vuttañhi **samantapāsādikāyaṃ** ‘‘imassa sattassa anulomavasena sabbattha vaṇasaṅkhepe thullaccayaṃ veditabba’’nti (pārā. aṭṭha. 1.66). Manussānaṃ pana akkhiādayopi vaṇasaṅgahaṃ gacchantīti vaṇena ekaparicchedaṃ katvā dassento **‘‘tathā’’**tiādimāha. Tesaṃ vaṇasaṅgaho ‘‘navadvāro mahāvaṇo’’ti (mi. pa. 2.6.1) evamādisuttānusārena veditabbo. Tattha **manussāna**nti itthipurisapaṇḍakaubhatobyañjanakavasena catubbidhānaṃ manussānaṃ. **Vatthikosesū**ti vatthipuṭesu purisānaṃ aṅgajātakosesu. **Hatthiassādīnañca tiracchānāna**nti hatthiassagoṇagadrabhaoṭṭhamahiṃsādīnaṃ tiracchānagatānaṃ. **Tiracchānānaṃ panā**ti sabbesampi tiracchānagatānaṃ. **Sabbesa**nti yathāvuttamanussādīnaṃ sabbesaṃ.

Evaṃ jīvamānakasarīre labbhamānaṃ āpattivisesaṃ dassetvā idāni matasarīre labbhamānaṃ āpattivisesaṃ dassetuṃ **‘‘matasarīre’’**tiādimāha. Vaccamaggapassāvamaggamukhamaggānaṃ catūsu koṭṭhāsesu dve koṭṭhāse ṭhapetvā yadā apare dve koṭṭhāsā khāditā, tadā **upaḍḍhakkhāyitaṃ** nāma hoti. **Na kuthitaṃ hotī**ti uddhumātakādibhāvena kuthitaṃ na hoti, allanti attho. Yadā pana sarīraṃ uddhumātakaṃ hoti kuthitaṃ nīlamakkhikasamākiṇṇaṃ kimikulasamākulaṃ navahi vaṇamukhehi paggaḷitapubbakuṇapabhāvena upagantumpi asakkuṇeyyaṃ (pārā. aṭṭha. 1.59-60), tadā pārājikavatthuñca thullaccayavatthuñca vijahati, dukkaṭavatthumeva hotīti āha **‘‘kuthite dukkaṭa’’**nti. **Kuthite**ti uddhumātakabhāvappatte. Īdise hi sarīre yattha katthaci upakkamato dukkaṭaṃ. **Tathā vaṭṭakate mukhe acchupantaṃ aṅgajātaṃ pavesentassā**ti (pārā. aṭṭha. 1.73) vivaṭṭe mukhe cattāri passāni, tālukañca apphusantaṃ aṅgajātaṃ pavesentassa dukkaṭanti attho. Sace pana heṭṭhā vā upari vā ubhayapassehi vā chupantaṃ paveseti, pārājikaṃ. Catūhi passehi acchupantaṃ pavesetvā abbhantare tālukaṃ chupati, pārājikameva. Bahi nikkhantajivhāya vā dantesu vā aṅgajātaṃ pavesentassa thullaccayanti sambandho. Jīvamānakasarīrepi bahi nikkhantajivhāya thullaccayameva. Yadi pana bahi jivhāya paliveṭhetvā antomukhaṃ paveseti, pārājikameva. Yadi pana dantā suphusitā, antomukhe okāso natthi, dantā ca bahi oṭṭhamaṃsena paṭicchannā, tattha vātena asamphuṭṭhaṃ allokāsaṃ tilaphalamattampi pavesentassa pārājikameva. Uppāṭite pana oṭṭhamaṃse dantesuyeva upakkamantassa thullaccayaṃ. Yopi danto bahi nikkhamanto tiṭṭhati, na sakkā oṭṭhehi pidahituṃ, tatthāpi eseva nayo.

Vedanāya aṭṭo pīḷito **vedanāṭṭo. Ummattako**ti cettha pittummattako adhippetoti āha **‘‘yo pittavasenā’’**tiādi. **Pittavasenā**ti baddhapittavasena. Tasmiñhi baddhapitte pittakosato calitvā bahi nikkhamante sattā ummattakā honti, vipallatthasaññā hirottappaṃ chaḍḍetvā asāruppacariyaṃ caranti, lahukagarukāni sikkhāpadāni maddantāpi na jānanti, bhesajjakiriyāyapi atekicchā honti, evarūpassa ummattakassa anāpatti. Abaddhapittaṃ pana lohitaṃ viya sabbaṅgagataṃ, tamhi kupite sattānaṃ kaṇḍukacchusarīrakampādīni honti, tāni bhesajjakiriyāya vūpasamanti. Tena vuttaṃ ‘‘baddhapittavasenā’’ti. **Khittacitto** nāma vissaṭṭhacitto yakkhummattako vuccatīti āha **‘‘yakkhehi katacittavikkhepo khittacitto’’**ti. Yakkhā kira bheravāni ārammaṇāni dassetvā mukhena hatthaṃ pavesetvā, hadayarūpaṃ vā maddantā satte vikkhittacitte vipallatthasaññe karonti, evarūpassa khittacittassa anāpatti. Tesaṃ pana ubhinnaṃ ayaṃ viseso – pittummattako niccameva ummattako hoti, pakatisaññaṃ na labhati. Yakkhummattako antarantarā pakatisaññaṃ paṭilabhati. Idha pana pittummattako vā hotu, yakkhummattako vā, yo sabbaso muṭṭhassati kiñci na jānāti, aggimpi suvaṇṇampi gūthampi candanampi ekasadisaṃ maddantova vicarati, evarūpassa anāpatti. Antarantarā pakatisaññaṃ paṭilabhitvā ñatvā karontassa pana āpattiyeva. Tenāha **‘‘dvinnampi ca etesa’’**ntiādi.

Adhimattavedanāyāti adhikappamāṇāya dukkhavedanāya. Ādikamme niyutto **ādikammiko,** yo ca ādikamme niyutto, so tasmiṃ kamme ādibhūto hotīti āha **‘‘yo’’**tiādi. Idha pana sudinnatthero ādikammiko, tassa anāpatti. Avasesānaṃ makkaṭisamaṇavajjiputtakādīnaṃ āpattiyeva. **Paṭipādanaṃ** sampādanaṃ. Karontoyeva hi taṃ āpajjatīti **kiriyaṃ**. Idaṃ (sārattha. ṭī. 2.66) pana yebhuyyavasena vuttaṃ methunadhamme parūpakkame sati sādiyantassa akiriyasamuṭṭhānabhāvato. Methunappaṭisaṃyuttāya hi kāmasaññāya abhāvena muccanato **saññāvimokkhaṃ**. ‘‘Anāpatti ajānantassa, asādiyantassā’’ti (pārā. 66) hi vuttaṃ. Methunacitteneva naṃ āpajjati, na vinā cittenāti **sacittakaṃ**. Rāgavaseneva āpajjitabbato **lokavajjaṃ**. Kāyadvāreneva samuṭṭhānato **kāyakammaṃ**. Cittaṃ panettha aṅgamattaṃ hoti, na tassa vasena kammabhāvo labbhati. Lobhacitteneva āpajjitabbato **akusalacittaṃ**. Sukhasamaṅgī vā upekkhāsamaṅgī vā āpajjatīti dvi**vedanaṃ**. Nanu samuṭṭhānādīni āpattiyā honti, na sikkhāpadassa, atha kasmā sikkhāpadassa samuṭṭhānādīni vuttānīti āha **‘‘imāni ca samuṭṭhānādīni nāmā’’**tiādi. **Āpattiyā hontī**ti ajjhācārassa honti.

Munanato anumunanato **muti,** ñāṇaṃ, taṃ etassa atthīti **mutimā,** ñāṇavāti attho.

Paṭhamapārājikavaṇṇanā niṭṭhitā.

2. Dutiyapārājikavaṇṇanā

Etthāti etesu dvīsu. Ekakuṭikādibhedo sabbopi gāmoti veditabboti sambandho. Tattha **ekakuṭikādibhedo**ti yasmiṃ gāme ekā eva kuṭi ekaṃ gehaṃ seyyathāpi malayajanapade, ayaṃ **ekakuṭiko** gāmo nāma. **Ādi**saddena ‘‘dvikuṭikopi gāmo, tikuṭikopi gāmo, catukkuṭikopi gāmo’’ti (pārā. 92) vuttappabhedaṃ saṅgaṇhāti. Abhinavaniviṭṭho ekakuṭikādigāmo pana yāva manussā pavisitvā vāsaṃ na kappenti, tāva gāmasaṅkhaṃ na gacchati. Kiṃbhūtoti āha **‘‘parikkhitto vā’’**tiādi. Tattha **parikkhitto** nāma iṭṭhakapākāraṃ ādiṃ katvā antamaso kaṇṭakasākhāhipi parikkhitto. Tabbiparīto **aparikkhitto**. **Amanusso** nāma yo sabbaso vā manussānaṃ abhāvena yakkhapariggahabhūto, yato vā manussā kenaci karaṇīyena punapi āgantukāmā eva apakkantā, yato pana nirapekkhā hutvā pakkamanti, so gāmasaṅkhaṃ na gacchati. Na kevalaṃ ekakuṭikādibhedovāti āha **‘‘antamaso’’**tiādi. **Yo koci satthopī**ti jaṅghasatthasakaṭasatthādīsu yo koci satthopi. Imasmiṃ sikkhāpade nigamanagarāni viya gāmaggahaṇeneva gāmūpacāropi saṅgahitoti āha **‘‘ṭhapetvā gāmañca gāmūpacārañcā’’**ti. Aññathā pana mātikāya anavasesato avahāraṭṭhānapariggaho kato nāma na hoti, na ca buddhā sāvasesaṃ pārājikaṃ paññāpenti.

Tatthāti tesu gāmagāmūpacāresu. **Dvāre**ti nibbakosassa udakapatanaṭṭhānato abbhantare. **Antogehe**ti pamukhassa abbhantare. **Kataparikkhepo**ti pākāravatiādīhi kataparikkhepo. Suppapatanādiparicchedo panettha aparikkhittagharaṃ sandhāya vutto. Na kevalaṃ gharassa purato, atha kho samantato tattakova paricchedo gharūpacāro nāmāti gahetabbaṃ. **‘‘Purato’’**tiādikaṃ pana lokiyehi tathākaraṇato vuttaṃ. **Thāmamajjhimassā**ti majjhimathāmassa, neva appathāmassa, na mahāthāmassāti vuttaṃ hoti. **‘‘Yathā taruṇamanussā’’**tiādinā yathā mātugāmo kāke uḍḍāpento ujukameva hatthaṃ ukkhipitvā leḍḍuṃ khipati, yathā ca udakukkhepe udakaṃ khipanti, evaṃ khittassa leḍḍussa patitaṭṭhānaṃ paṭikkhipati. **Pavattitvā**ti luṭhitvā, parivattitvāti vuttaṃ hoti. **Tassa sace dve indakhīlā hontī**ti (pārā. aṭṭha. 1.92) tassa parikkhittassa gāmassa sace anurādhapurasseva dve ummārā honti. Yassa pana eko, tassa gāmadvārabāhānaṃ vemajjhe ṭhitassa leḍḍupātabbhantaraṃ **gāmūpacāro** nāma. Yatra pana indakhīlo natthi, tatra gāmadvārabāhānaṃ vemajjhaṃ. Yatra dvārabāhāpi natthi, tattha ubhosu passesu vatiyā vā pākārassa vā koṭivemajjhaṃva indakhīlaṭṭhāniyattā indakhīloti gahetabbaṃ. Yo pana gāmo pubbe mahā hutvā pacchā kulesu naṭṭhesu appako hoti, so gharūpacārato leḍḍupāteneva paricchinditabbo. Purimaparicchedo panassa parikkhittassāpi aparikkhittassāpi appamāṇamevāti. Nanu cetaṃ aparikkhittassa upacāradassanaṃ padabhājanena viruddhamiva dissati. Tattha hi ‘‘gāmūpacāro nāma parikkhittassa gāmassa indakhīle ṭhitassa majjhimassa purisassa leḍḍupāto’’ti (pārā. 92) vatvā ‘‘aparikkhittassa gāmassa gharūpacāre ṭhitassa majjhimassa purisassa leḍḍupāto’’ti (pārā. 92) ettakameva vuttaṃ, na pana taṃ leḍḍupātaṃ gāmasaṅkhepaṃ katvā tato paraṃ gāmūpacāroti vuttoti āha **‘‘padabhājanepi hi imināva nayena attho veditabbo’’**ti.

Ayamettha adhippāyo – idha gāmo nāma duvidho hoti parikkhitto ca aparikkhitto ca (pārā. aṭṭha. 1.92). Tatra parikkhittassa parikkhepoyeva paricchedo. Tasmā tassa visuṃ paricchedaṃ avatvā ‘‘gāmūpacāro nāma parikkhittassa gāmassa indakhīle ṭhitassa majjhimassa purisassa leḍḍupāto’’ti pāḷiyaṃ vuttaṃ. Aparikkhittassa pana gāmassa gāmaparicchedo vattabbo. Tasmā tassa gāmassa gāmaparicchedadassanatthaṃ ‘‘aparikkhittassa gāmassa gharūpacāre ṭhitassa majjhimassa purisassa leḍḍupāto’’ti (pārā. 92) vuttaṃ. Gāmaparicchede ca dassite gāmūpacāralakkhaṇaṃ pubbe vuttanayeneva sakkā ñātunti puna ‘‘tattha ṭhitassa majjhimassa purisassa leḍḍupāto’’ti na vuttaṃ, attho pana tatthāpi ayameva yathāvuttoti. Yo pana gharūpacāre ṭhitassa leḍḍupātaṃyeva ‘‘gāmūpacāro’’ti vadati, tassa gharūpacāro ‘‘gāmo’’ti āpajjati. Tato gharaṃ gharūpacāro, gāmo gāmūpacāroti esa vibhāgo saṅkarīyati. Asaṃkarato cettha vinicchayo veditabbo. Tasmā pāḷiñca aṭṭhakathañca saṃsanditvā vuttanayenevettha gāmo, gāmūpacāro ca veditabboti.

Tatthāti tesu dvīsu upacāresu. Yvāyaṃ upacāro dassitoti sambandho. **Vikāle gāmappavesanādīsū**ti ettha **ādi**saddena asaṃkaccikāgāmappavesanaṃ (pāci. 1225) saṅgaṇhāti. Yo pana parikkhittassa gāmassa upacāro vutto, so na katthaci vinayapiṭake upayogaṃ gato. Kevalaṃ aparikkhittassa parikkhepokāsato aparo eko leḍḍupāto gāmūpacāro nāmāti ñāpanatthaṃ vutto. Evaṃ vutte hi ñāyati ‘‘parikkhittassāpi ce gāmassa eko leḍḍupāto kappiyabhūmi samāno upacāroti vutto, pageva aparikkhittassa parikkhepokāsato eko’’ti. **Imesaṃ paricchedadassanattha**nti imesaṃ gāmāraññānaṃ paricchedadassanatthaṃ **vuttā** aṭṭhakathāyaṃ. **Pārājikavatthu**nti pādagghanakaṃ. **Avaharantassā**ti gaṇhantassa.

Adinnanti (pārā. aṭṭha. 92) dantaponasikkhāpade attano santakampi appaṭiggahitakaṃ kappiyaṃ ajjhoharaṇīyaṃ vuccati, idha pana yaṃ kiñci parapariggahitaṃ sasāmikaṃ bhaṇḍaṃ, tadetaṃ tehi sāmikehi kāyena vā vācāya vā na dinnanti adinnaṃ. Avahārappahonakameva pana dassetuṃ **‘‘aññassa manussajātikassa santaka’’**nti vuttaṃ. Saṅkhāsaddasseva ta-kārena vaḍḍhetvā vuttattā **‘‘saṅkhā saṅkhātanti atthato eka’’**nti vuttaṃ. Tattha **atthato eka**nti padatthato ekaṃ, anatthantaranti vuttaṃ hoti. **Koṭṭhāsassetaṃ nāmaṃ** bhāgato saṅkhāyati upaṭṭhātīti katvā. **Papañcasaṅkhā**ti sattānaṃ saṃsāre papañcenti cirāyantīti **papañcā,** taṇhāmānadiṭṭhiyo, yassa vā uppannā, taṃ ‘‘ratto’’ti vā ‘‘matto’’ti vā ‘‘micchādiṭṭhiniviṭṭho’’ti vā papañcenti byañjentīti **papañcā, saṅkhā** vuccati koṭṭhāso, papañcāva saṅkhā **papañcasaṅkhā,** papañcakoṭṭhāsāti attho, taṇhāmānadiṭṭhiyoti vuttaṃ hoti. **Theyyacittasaṅkhāto**ti ‘‘theyyacitto’’ti kathito. **Eko cittakoṭṭhāso**ti vissāsatāvakālikādiggāhavasappavattaatheyyacittakoṭṭhāsato añño cittakoṭṭhāso. **Theyyasaṅkhātenā**ti theyyabhūtacittakoṭṭhāsena. Yadi evaṃ atha kasmā etassa vibhaṅge ‘‘theyyacitto avaharaṇacitto’’ti (pārā. 92) vuttanti āha **‘‘yo cā’’**tiādi. **Byañjanaṃ anādiyitvā**ti byañjane ādaraṃ akatvāti attho, saddatthamanapekkhitvāti vuttaṃ hoti. **Atthamevā**ti bhāvatthameva.

Te pana avahārāti te pañcavīsati avahārā. Saviññāṇakāviññāṇakavasena nānāvidho bhaṇḍo etassa pañcakassāti **nānābhaṇḍaṃ,** pañcannaṃ avahārānaṃ samūho **pañcakaṃ,** pañcaparimāṇamassāti vā **pañcakaṃ,** nānābhaṇḍameva pañcakaṃ **nānābhaṇḍapañcakaṃ**. Saviññāṇakavasena eko bhaṇḍo etassāti **ekabhaṇḍaṃ**. Sesaṃ vuttanayameva. Sāhatthikova pañcakaṃ **sāhatthikapañcakaṃ**. Ādipadavasena cetaṃ nāmaṃ kusalādittikassa kusalattikavohāro viya. Tasmā sāhatthikādipañcakanti atthato daṭṭhabbaṃ. Esa nayo sesesu pañcakadvayesu. **Etassevā**ti ‘‘ādiyeyyā’’ti etasseva mātikāpadassa. **Imesaṃ padānaṃ vasenā**ti imesaṃ pañcannaṃ padānaṃ vasena. Ettha ca paṭhamapadaṃ abhiyogavasena vuttaṃ, dutiyapadaṃ aññesaṃ bhaṇḍaṃ harantassa gacchato vasena, tatiyapadaṃ upanikkhittabhaṇḍavasena, catutthaṃ saviññāṇakavasena, pañcamaṃ thale nikkhittādivasena vuttanti veditabbaṃ.

Idāni nesaṃ atthayojanaṃ dassetuṃ **‘‘tatthā’’**tiādimāha. Tattha **tatthā**ti tesu dvīsu pañcakesu. **Itara**nti ekabhaṇḍapañcakaṃ. **Ārāma**nti pupphārāmaphalārāmaṃ. **Abhiyuñjatī**ti (pārā. aṭṭha. 1.102) parasantakaṃ ‘‘mama santakova aya’’nti musā bhaṇitvā abhiyuñjati codeti, aṭṭaṃ karotīti attho. Sampajānamusāvādepi adinnādānassa pubbapayogattā dukkaṭanti āha **‘‘āpatti dukkaṭassā’’**ti, dukkaṭasaṅkhātā āpatti bhaveyyāti attho. Atha vā dukkaṭasaññitassa vītikkamassa āpajjananti attho. Esa nayo ‘‘āpatti thullaccayassā’’tiādīsu. **Sāmikassa vimatiṃ uppādetī**ti vinicchayakusalatāya, balavanissitādibhāvena vā ārāmasāmikassa saṃsayaṃ janeti. Kathaṃ? Tañhi tathā vinicchayappasutaṃ disvā sāmiko cinteti ‘‘sakkhissāmi nu kho ahaṃ imaṃ ārāmaṃ attano kātuṃ, na sakkhissāmi nu kho’’ti. Evaṃ tassa vimati uppajjamānā tena uppāditā hoti. **Dhuraṃ nikkhipatī**ti yadā pana sāmiko ‘‘ayaṃ thaddho kakkhaḷo jīvitabrahmacariyantarāyampi me kareyya, alaṃ dāni mayhaṃ iminā ārāmenā’’ti dhuraṃ nikkhipati, ussāhaṃ ṭhapeti, attano santakakaraṇe nirussāho hotīti attho. **Āpatti pārājikassa** sace sayampi katadhuranikkhepo cāti adhippāyo. Atha pana sāmikena dhure nikkhittepi abhiyuñjako dhuraṃ anikkhipitvāva ‘‘imaṃ suṭṭhu pīḷetvā mama āṇāpavattiṃ dassetvā kiṅkārappaṭissāvibhāve ṭhapetvā dassāmī’’ti dātabbabhāve saussāho, rakkhati tāva. Athāpi abhiyuñjako acchinditvā ‘‘na dāni imaṃ imassa dassāmī’’ti dhuraṃ nikkhipati, sāmiko pana dhuraṃ na nikkhipati, pakkhaṃ pariyesati, kālaṃ āgameti, ‘‘lajjiparisaṃ tāva labhāmi, pacchā jānissāmī’’ti gahaṇeyeva saussāho hoti, rakkhatiyeva. Yadā pana ‘‘sopi na dassāmī’’ti, ‘‘sāmikopi na lacchāmī’’ti evaṃ ubho dhuraṃ nikkhipanti, tadā abhiyuñjakassa pārājikaṃ.

Aññassa bhaṇḍaṃ harantoti vetanena vā mittabhāvena vā aññassa bhaṇḍaṃ haranto. **Sīse bhāra**nti sīse ṭhitabhāraṃ. Sīsassa tāva purimagale galavāṭako, piṭṭhigale kesañci kesante āvaṭṭo hoti, galasseva ubhosu passesu kesañci kesā oruyha jāyanti, ye ‘‘kaṇṇacūḷikā’’ti vuccanti, tesaṃ adhobhāgo cāti ayaṃ heṭṭhimako paricchedo, tato upari **sīsaṃ,** etthantare ṭhitabhāranti vuttaṃ hoti. **Khandhaṃ oropetī**ti ubhosu passesu kaṇṇacūḷikāhi paṭṭhāya heṭṭhā, kapparehi paṭṭhāya upari, piṭṭhigalāvaṭṭato ca galavāṭakato ca paṭṭhāya heṭṭhā, piṭṭhivemajjhāvaṭṭato ca uraparicchedamajjhe, hadayāvāṭakato ca paṭṭhāya upari **khandho,** taṃ oropeti.

Ayaṃ panettha vinicchayo – yo bhikkhu ‘‘idaṃ gahetvā ettha yāhī’’ti (pārā. aṭṭha. 1.101) sāmikehi anāṇatto sayameva ‘‘mayhaṃ idaṃ nāma detha, ahaṃ vo bhaṇḍaṃ vahāmī’’ti tesaṃ bhaṇḍaṃ sīsena ādāya gacchanto theyyacittena taṃ bhaṇḍaṃ āmasati, dukkaṭaṃ. Yathāvuttasīsaparicchedaṃ anatikkamantova ito cito ca ghaṃsanto sāretipi paccāsāretipi, thullaccayaṃ. Khandhaṃ oropitamatte kiñcāpi sāmikānaṃ ‘‘vahatū’’ti cittaṃ atthi, tehi pana anāṇattattā pārājikaṃ. Khandhaṃ pana anoropetvāpi sīsato kesaggamattampi cāventassa pārājikaṃ. Yamakabhārassa pana eko bhāgo sīse patiṭṭhāti, eko piṭṭhiyaṃ, tattha dvinnaṃ ṭhānānaṃ vasena vinicchayo veditabbo. Ayaṃ pana suddhasīsabhārasseva vasena vutto. Yo cāyaṃ sīsabhāre vutto, khandhabhārādīsupi ayameva vinicchayo veditabbo.

Upanikkhittaṃ bhaṇḍanti saṅgopanatthāya attano hatthe parehi ṭhapitabhaṇḍaṃ. Ahaṃ na gaṇhāmīti sambandho. Atītatthe cetaṃ vattamānavacanaṃ, nāhaṃ gahesinti attho. **Dukkaṭaṃ** (pārā. aṭṭha. 1.111) sampajānamusāvādepi adinnādānassa pubbapayogattā. ‘‘Kiṃ tumhe bhaṇatha, nevidaṃ mayhaṃ anurūpaṃ, na tumhāka’’ntiādīni vadantassāpi dukkaṭameva. **Sāmikassa vimatiṃ uppādetī**ti ‘‘raho mayā etassa hatthe ṭhapitaṃ, na añño koci jānāti, dassati nu kho me, no’’ti sāmikassa vimatiṃ uppādeti.

Dhuraṃ nikkhipatīti tassa pharusādibhāvaṃ disvā ussāhaṃ ṭhapeti. Tatra sacāyaṃ bhikkhu ‘‘kilametvā naṃ dassāmī’’ti dāne saussāho, rakkhati tāva. Sace so dāne nirussāho, bhaṇḍasāmiko pana gahaṇe saussāho, rakkhateva. Yadi pana so tasmiṃ dāne nirussāho, bhaṇḍasāmikopi ‘‘na mayhaṃ dassatī’’ti dhuraṃ nikkhipati, evaṃ ubhinnaṃ dhuranikkhepena bhikkhuno pārājikaṃ. Yadipi mukhena ‘‘dassāmī’’ti vadati, cittena pana adātukāmo, evampi sāmikassa dhuranikkhepena bhikkhuno pārājikaṃ.

Sahabhaṇḍahārakaṃ nessāmīti ‘‘sahabhaṇḍahārakaṃ bhaṇḍaṃ nessāmī’’ti cintetvā. **Paṭhamaṃ pādaṃ atikkāmetī**ti bhaṇḍahārakaṃ tajjetvā tassa gamanapathaṃ vāretvā attanā rucitamaggaṃ ekapādaṃ atikkāmeti. **Thalaṭṭha**nti (pārā. aṭṭha. 1.95) thale nikkhittaṃ, bhūmitale vā pāsāṇapabbatatalādīsu vā yattha katthaci paṭicchanne vā appaṭicchanne vā ṭhapitanti attho. **Phandāpeti, thullaccaya**nti yo phandāpeti, tassa payoge payoge thullaccayaṃ, āmasane dukkaṭaṃ, phandāpane thullaccayañca visuṃ visuṃ theyyacittena āmasanaphandāpanapayoge karontasseva hoti. ‘‘Ekapayogena gaṇhantassa pana uddhāre pārājikameva, na dukkaṭathullaccayānī’’ti vadanti. **Ṭhānā**ti ṭhitaṭṭhānato. Sace taṃ thalaṭṭhaṃ rāsikataṃ hoti, antokumbhiyaṃ bhājanagatakaraṇamuṭṭhicchedanavinicchayena vinicchinitabbaṃ. Sace ekābaddhaṃ silesaniyyāsādi, pakkamadhuphāṇitavinicchayena vinicchinitabbaṃ. Sace garukaṃ hoti bhārabaddhaṃ lohapiṇḍitelamadhughaṭādi vā, kumbhiyaṃ ṭhānācāvanavinicchayena vinicchinitabbaṃ. Saṅkhalikābaddhassa ca ṭhānabhedo sallakkhetabbo. Pattharitvā ṭhapitaṃ pana pāvārattharaṇakaṭasārakādiṃ ujukaṃ gahetvā ākaḍḍhati, pārimante orimantena phuṭṭhokāsaṃ atikkante pārājikaṃ. Tatheva gahetvā parato pellati, pārimante phuṭṭhokāsaṃ orimante atikkante pārājikaṃ. Vāmato vā dakkhiṇato vā apanāmentassa vāmantena vā dakkhiṇantena vā phuṭṭhokāsaṃ dakkhiṇante vā vāmante vā atikkante pārājikaṃ. Veṭhetvā uddharati, kesaggamattaṃ ākāsagataṃ karontassa pārājikaṃ.

Sako hattho **sahattho,** tena nibbatto, tassa vā sambandhīti **sāhatthiko,** avahāro. Āṇāpanaṃ **āṇatti,** tāya āṇattiyā nibbatto avahāro **āṇattiko**. Nissajjanaṃ **nissaggo,** suṅkaghātaṭṭhāne, parikappitokāse ca ṭhatvā bhaṇḍassa bahi nipātanaṃ, nissaggova **nissaggiyo**. Kiriyāsiddhito puretarameva pārājikāpattisaṅkhātaṃ atthaṃ sādhetīti **atthasādhako**. Dhurassa ālayasaṅkhātassa bhārassa nikkhipanaṃ pariccajanaṃ nirussāhabhāvāpajjanaṃ **dhuranikkhepo**. Idāni byañjane ādaraṃ akatvā tesaṃ atthamattameva dassento **‘‘tattha sāhatthiko nāmā’’**tiādimāha. **Sahatthā**ti sahatthena. Karaṇatthe hi idaṃ nissakkavacanaṃ. **‘‘Asukassa bhaṇḍaṃ avaharā’’ti aññaṃ āṇāpetī**ti etthāpi āṇattikkhaṇe eva āpatti daṭṭhabbā. Yadi evaṃ imassa, atthasādhakassa ca ko visesoti? Taṃ khaṇaṃ eva gahaṇe niyuñjanaṃ āṇattikapayogo, kālantarena gahaṇatthaṃ niyogo atthasādhakoti (sārattha. ṭī. 2.92; vi. vi. ṭī. 1.92) ayametesaṃ visesoti. Tenevāha **‘‘asukassa bhaṇḍaṃ yadā sakkosi, tadā taṃ avaharāti āṇāpetī’’**ti.

Suṅkaghātaparikappitokāsānanti suṅkaghātañca parikappitokāso ca suṅkaghātaparikappitokāsā, tesaṃ. Tattha **suṅkaghāta**nti (pārā. aṭṭha. 1.113) rukkhapabbatādisaññāṇena niyamitassa suṅkaṭṭhānassetaṃ adhivacanaṃ. Tañhi yasmā tato rājadeyyabhāgaṃ suṅkaṃ adatvā nīharantā rañño suṅkaṃ hananti vināsenti, tasmā ‘‘suṅkaghāta’’nti vuttaṃ.

Koci parapariveṇādīni paviṭṭho kiñci lobhaneyyabhaṇḍaṃ disvā dvārappamukhādivasena yaṃ ṭhānaṃ ‘‘sace maṃ etthantare passissanti, daṭṭhukāmatāya gahetvā vicaranto viya dassāmi, no ce passissanti, harissāmī’’ti parikappeti, ayaṃ **parikappitokāso. Āṇattikkhaṇeyeva pārājika**nti (pārā. aṭṭha. 1.121) atthasādhakacetanākkhaṇeyeva pārājikaṃ. Sacepi avahārako saṭṭhivassātikkamenapi taṃ bhaṇḍaṃ avaharati, āṇāpako ca antarāyeva kālaṃ karoti, hīnāya vā āvattati, assamaṇova hutvā kālaṃ vā karissati, hīnāya vā āvattissati, avahārakassa pana avahārakkhaṇeyeva pārājikaṃ. **Pādagghanakatela**nti (pārā. aṭṭha. 1.94) ettha **pādo** nāma kahāpaṇassa catuttho bhāgo, taṃ agghatīti **pādagghanakaṃ,** pādagghanakañca taṃ telañcāti **pādagghanakatelaṃ**. Upāhanā ādi yesaṃ vatthūnaṃ tāni **upāhanādīni. Ādi**saddena dukūlasāṭakacammakkhaṇḍādīnaṃ gahaṇaṃ. **Pakkhipatī**ti theyyacittena pakkhipati. Tenāha **‘‘hatthato muttamatteyeva pārājika’’**nti sace pana attanopi kumbhiyaṃ añño sappiṃ vā telaṃ vā ākirati, tatra cāyaṃ theyyacittena telapivanakaṃ bhaṇḍaṃ pakkhipati, vuttanayeneva pārājikaṃ.

Kāyena vā vācāya vā payuñjanaṃ āṇāpanaṃ **payogo,** āṇattassa bhaṇḍaggahaṇato pubbattā **pubbo,** iti pubbo ca so payogo cāti **pubbapayogo**. Payogena saha vattamāno avahāro **sahapayogo**. Samaṃ ekī hutvā vidahitvā mantetvā avaharaṇaṃ **saṃvidhāvahāro,** aññamaññaṃ saññuppattiyā katāvahāroti vuttaṃ hoti. Pubbaṇhādikālaparicchedena sañjānanaṃ **saṅketo,** tassa kammaṃ **saṅketakammaṃ**. Nimittassa kammaṃ **nimittakammaṃ,** saññuppādanatthaṃ kassaci nimittassa karaṇanti attho. **Tatthā**ti yathāvuttesu pubbapayogādīsu pañcasu. **Khilādīni saṅkāmetvā khettādiggahaṇavasenā**ti khilaṃ, rajjuṃ, vatiṃ, mariyādaṃ vā pākāraṃ vā saṅkāmetvā khettaggahaṇavasena, khilaṃ, rajjuṃ, vatiṃ, mariyādaṃ vā pākāraṃ vā saṅkāmetvā vatthuggahaṇavasena. Sace pana dvīhi khilehi gahetabbaṃ hoti, paṭhame khile thullaccayaṃ, dutiye pārājikaṃ (pārā. aṭṭha. 1.104). Sace tīhi gahetabbaṃ hoti, paṭhame dukkaṭaṃ, dutiye thullaccayaṃ, tatiye pārājikaṃ. Evaṃ bahukesupi avasāne dve ṭhapetvā purimehi dukkaṭaṃ, avasāne dvinnaṃ ekena thullaccayaṃ, itarena pārājikaṃ. Rajjupasāraṇādīsupi eseva nayo. Yaṃ pana **samantapāsādikāyaṃ** ‘‘tañca kho sāmikānaṃ dhuranikkhepenā’’ti (pārā. aṭṭha. 1.104) vuttaṃ, taṃ ‘‘khettaṃ abhiyuñjati, āpatti dukkaṭassā’’tiādi (pārā. 104) -adhikāre vuttattā abhiyogavasena gahaṇaṃ sandhāyāti daṭṭhabbaṃ. **Saṃvidahitvā**ti etasseva vevacanaṃ. **Saṃmantayitvā**ti ekacchandatāya ekajjhāsayatāya bhaṇitvāti attho. Imasmiṃ avahāre asammohatthaṃ **‘‘evaṃ saṃvidahitvā gatesu hī’’**tiādimāha. **Sañjānanakamma**nti pubbaṇhādikālaparicchedavasena saññāṇakaraṇaṃ. Tenāha **‘‘sace hī’’**tiādi.

Ettha ca ‘‘purebhattaṃ avaharā’’ti vutte (pārā. aṭṭha. 1.119) ajja vā purebhattaṃ avaharatu, sve vā, anāgate vā saṃvacchare, natthi visaṅketo, ubhinnampi pārājikaṃ. Sace pana ‘‘ajja purebhattaṃ avaharā’’ti vutte sve avaharati. ‘‘Ajjā’’ti niyamitaṃ saṅketaṃ atikkamma pacchā avahaṭaṃ hoti. Sace ‘‘sve purebhattaṃ avaharā’’ti vutte ajja purebhattaṃ avaharati, ‘‘sve’’ti niyamitaṃ taṃ saṅketaṃ apatvā pure avahaṭaṃ hoti, evaṃ avaharantassa avahārakasseva pārājikaṃ, mūlaṭṭhassa anāpatti. ‘‘Sveva purebhatta’’nti vutte tadaheva vā, sve pacchābhattaṃ vā avaharantopi taṃsaṅketato pure ca pacchā ca avaharati. Yo pana evaṃakatvā yathāparicchinnakālameva avaharati, ayaṃ **saṅketato apure apacchā taṃ avaharatī**ti veditabbo. Esa nayo pacchābhattarattindivesupi, purimayāmamajjhimayāmapacchimayāmakāḷajuṇhamāsautusaṃvaccharādivasenāpi ettha saṅketavisaṅketatā veditabbā. Parabhaṇḍāvahārasaññuppādassa hetuttā akkhinikhaṇādīneva nimittanti **akkhinikhaṇādinimittaṃ,** tassa karaṇaṃ **akkhinikhaṇādinimittakaraṇaṃ**. **Ādi**saddena bhamukukkhepasīsakampanahatthalaṅghanapāṇippahāraaṅguliphoṭanagīvunnāmanaukkāsanādianekappakāraṃ saṅgaṇhāti. Sesamettha saṅketakamme vuttanayameva.

Theno vuccati coro, tassa bhāvo **theyyaṃ,** tena avaharaṇaṃ **theyyāvahāro**. Pasayha abhibhavitvā avaharaṇaṃ **pasayhāvahāro**. Vatthasuttādikaṃ paricchijja kappanaṃ **parikappo,** tena avaharaṇaṃ **parikappāvahāro**. Tiṇapaṇṇādīhi paṭicchannassa avahāro **paṭicchannāvahāro**. Kusena avahāro **kusāvahāro**. **Kūṭamānakūṭakahāpaṇādīhī**ti ettha **kūṭamānaṃ** (dī. ni. aṭṭha. 1.10; ma. ni. aṭṭha. 1.293; pu. pa. aṭṭha. 179) nāma hadayabhedasikhābhedarajjubhedavasena tividhaṃ mānakūṭaṃ. Tattha **hadaya**nti nāḷiādimānabhājanānaṃ abbhantaraṃ, tassa bhedo chiddakaraṇaṃ **hadayabhedo,** so sappitelādiminanakāle labbhati. Tāni hi gaṇhanto heṭṭhāchiddena mānena ‘‘saṇikaṃ āsiñcā’’ti vatvā antobhājane bahuṃ paggharāpetvā gaṇhāti, dadanto ca chiddaṃ pidhāya sīghaṃ pūretvā deti.

Sikhābhedo pana tilataṇḍulādiminanakāle labbhati. Tāni hi gaṇhanto saṇikaṃ sikhaṃ ussāpetvā gaṇhāti, dadanto vegena pūretvā sikhaṃ chindanto deti.

Rajjubhedo khettavatthuminanakāle labbhati. Khettādiṃ minantā hi amahantampi mahantaṃ katvā minanti, mahantampi amahantaṃ.

Tambakaṃsādimayo kūṭo kahāpaṇo **kūṭakahāpaṇo. Ādi**saddena tulākūṭakaṃsakūṭavañcanādiṃ saṅgaṇhāti. Tattha **tulākūṭaṃ** rūpakūṭaṃ, aṅgakūṭaṃ, gahaṇakūṭaṃ, paṭicchannakūṭanti catubbidhaṃ hoti. Tattha **rūpakūṭaṃ** nāma dve tulā samarūpā katvā gaṇhanto mahatiyā gaṇhāti, dadanto khuddikāya deti. **Aṅgakūṭaṃ** nāma gaṇhanto pacchābhāge hatthena tulaṃ akkamati, dadanto pubbabhāge akkamati. **Gahaṇakūṭaṃ** nāma gaṇhanto mūle rajjuṃ gaṇhāti, dadanto agge. **Paṭicchannakūṭaṃ** nāma tulaṃ susiraṃ katvā anto ayacuṇṇaṃ pakkhipitvā gaṇhanto taṃ pacchābhāge karoti, dadanto aggabhāge.

Kaṃso vuccati suvaṇṇapāti, tāya vañcanaṃ **kaṃsakūṭaṃ**. Kathaṃ? Ekaṃ suvaṇṇapātiṃ katvā aññā dve tisso lohapātiyo suvaṇṇavaṇṇā karonti. Tato janapadaṃ gantvā kiñcideva aḍḍhaṃ kulaṃ pavisitvā ‘‘suvaṇṇabhājanāni kiṇāthā’’ti vatvā agghe pucchite samagghataraṃ dātukāmā honti. Tato tehi ‘‘kathaṃ imesaṃ suvaṇṇabhāvo jānitabbo’’ti vutte ‘‘vīmaṃsitvā gaṇhathā’’ti suvaṇṇapātiṃ pāsāṇe ghaṃsitvā sabbā pātiyo datvā gacchati.

Vañcanaṃ nāma tehi tehi upāyehi paresaṃ vañcanaṃ. Tatridamekaṃ vatthu – eko kira luddako migañca migapotakañca gahetvā āgacchati, tameko dhutto ‘‘kiṃ bho migo agghati, kiṃ migapotako’’ti āha. ‘‘Migo dve kahāpaṇe, migapotako eka’’nti vutte ekaṃ kahāpaṇaṃ datvā migapotakaṃ gahetvā thokaṃ gantvā nivattento ‘‘na me bho migapotakena attho, migaṃ me dehī’’ti āha. ‘‘Tena hi dve kahāpaṇe dehī’’ti āha. So āha ‘‘nanu bho mayā paṭhamaṃ eko kahāpaṇo dinno’’ti. Āma dinno, imaṃ migapotakaṃ gaṇha, evaṃ so ca kahāpaṇo, ayañca kahāpaṇagghanako migapotakoti dve kahāpaṇā bhavissantīti. So ‘‘kāraṇaṃ vadatī’’ti sallakkhetvā migapotakaṃ gahetvā migaṃ adāsīti.

Pasayhāti (pārā. aṭṭha. 1.138) pare abhibhuyya. Gāmaṃ ghātentīti **gāmaghātakā,** gāmaṃ paharantā corā, te ādi yesaṃ te **gāmaghātakādayo**. **Ādi**saddena cettha panthaghātakādīnaṃ gahaṇaṃ. **Uddhāreyeva pārājika**nti ‘‘sace sāṭako bhavissati, gaṇhissāmī’’ti parikappassa pavattattā, sāṭakassa ca tattha sabbhāvato. **Padavārena kāretabbo**ti bhūmiyaṃ anikkhipitvāva vīmaṃsitattā vuttaṃ. **Bhaṇḍadeyya**nti yaṃ parassa naṭṭhaṃ, tassa mūlaṃ vā tadeva vā bhaṇḍaṃ dātabbanti attho.

Tassāti yo evaṃ parikappeti, tassa. Imassa ‘‘avahāro hotī’’ti iminā sambandho.

Paresanti kīḷantānaṃ, pavisantānaṃ vā paresaṃ manussānaṃ. **‘‘Pacchā gaṇhissāmī’’ti paṃsunā vā paṇṇena vā paṭicchādetī**ti ‘‘sace idāneva onamitvā gaṇhissāmi, ‘kiṃ samaṇo gaṇhātī’ti maṃ jānitvā viheṭheyyuṃ pacchā gaṇhissāmī’’ti paṃsunā vā paṇṇena vā paṭicchādeti. **Uddhāro natthī**ti ṭhānācāvanaṃ natthīti attho. **Sāmikā**ti antāgāmaṃ pavisitukāmā bhaṇḍasāmikā manussā. **Uddhāre**ti uddharaṇe, ṭhānācāvaneti attho. Ṭhānācāvanañcettha heṭṭhā vuttanayānusārena veditabbaṃ. **Pavesetī**ti ṭhānācāvanavasena paveseti, heṭṭhimantena phuṭṭhokāsaṃ kesaggamattampi uparimantena atikkāmento pavesetīti attho.

Samagghataranti appagghataraṃ. **Uddhaṭamatte avahāro**ti sakabhāvappayogassa niṭṭhāpitattā, na atthasādhakavasena. **Uddhāre rakkhati** attano koṭṭhāse pātetukāmatāya uddhaṭattā. Eseva nayo **pātanepi rakkhatī**ti etthāpi. **‘‘Uddhāreyeva rakkhatī’’**ti imināva pātane na rakkhatīti atthe siddhepi atthasādhakavasena atthaṃ dassetuṃ **‘‘taṃ uddharitvā’’**tiādi vuttaṃ. Sace pana dvīsupi koṭṭhāsesu patitadaṇḍake adassanaṃ gameti (pārā. aṭṭha. 1.138), tato avasesabhikkhūsu gatesu itaro ‘‘mayhaṃ, bhante, daṇḍako na paññāyatī’’ti, ‘‘mayhampi, āvuso, na paññāyatī’’ti, ‘‘katamo pana, bhante, mayhaṃ bhāgo’’ti. ‘‘Ayaṃ tuyhaṃ bhāgo’’ti attano bhāgaṃ dasseti. Tasmiṃ vivaditvā vā avivaditvā vā taṃ gaṇhitvā gate itaro tassa bhāgaṃ uddharati, uddhāre pārājikaṃ. Sacepi tena ‘‘ahaṃ mama bhāgaṃ tuyhaṃ na demi, tvaṃ pana attano bhāgaṃ ñatvā gaṇhā’’ti vuttepi ‘‘nāyaṃ mamā’’ti jānantopi tasseva bhāgaṃ gaṇhāti, uddhāre pārājikaṃ. Sace pana itaro ‘‘ayaṃ tuyhaṃ bhāgo, ayaṃ mayhaṃ bhāgoti kiṃ iminā vivādenā’’ti cintetvā ‘‘mayhaṃ vā patto hotu, tumhākaṃ vā, yo varabhāgo, taṃ tumhe gaṇhathā’’ti vadati, dinnakaṃ nāma gahitaṃ hoti, natthettha avahāro. Sace so vivādabhīruko bhikkhu ‘‘yaṃ tuyhaṃ ruccati, taṃ gaṇhā’’ti vutto attano pattaṃ varabhāgaṃ ṭhapetvā lāmakaṃyeva gahetvā gacchati, tato itarassa vicinitāvasesaṃ gaṇhantassāpi avahāro nattheva. Evamimāni pañca pañcakāni samodhānetvā ime pañcavīsati avahārā veditabbā. Niṭṭhito ‘‘ādiyeyyā’’ti imassa padassa vinicchayo. Tenāha **‘‘iti yaṃ vuttaṃ…pe… yassattho pakāsito hotī’’**ti.

Rājānoti kiñcāpi avisesena vuttaṃ, aparādhānurūpaṃ pana chejjabhejjānusāsako pamāṇabhūtova idhādhippetoti āha **‘‘rājānoti idaṃ bimbisāraṃyeva sandhāya vutta’’**nti. So hi dhammikarājattā yathāpaveṇiyāva karoti. Aññe pana kākaṇikamattassapi sīsaṃ chindeyyuṃ, bahukassāpi na vā kiñci kareyyuṃ. Tenāha **‘‘aññe panā’’**tiādi. Hananaṃ nāma pothanañceva chedanañcāti āha **‘‘hatthādīhi vā’’**tiādi. **Ādi**saddena pādakasāvettaaḍḍhadaṇḍakānaṃ gahaṇaṃ. **Rajjubandhanādīhī**ti **ādi**saddena andubandhanasaṅkhalikābandhanagharabandhananagarabandhanapurisaguttīnaṃ gahaṇaṃ. **Nīhareyyu**nti raṭṭhato nikkhāmeyyuṃ. **Corosi…pe… thenosī**ti ettha ‘‘paribhāseyyu’’nti padaṃ ajjhāharitabbaṃ ūnattā padappayogassa. Tenāha **‘‘imehi vacanehi paribhāseyyu’’**nti. Yathārūpaṃ pana yasmā pādato paṭṭhāya hoti, tasmā **‘‘pādassa vā pādārahassa vā’’**ti āha. Porāṇakassa kahāpaṇassa catuttho bhāgo **pādo,** pādaṃ arahatīti **pādāraho,** tassa pādassa vā pādārahassa vā. Ettha ca pādena kahāpaṇassa catutthabhāgaṃ akappiyabhaṇḍameva dasseti, pādārahena pādagghanakaṃ kappiyabhaṇḍaṃ. Ettāvatā heṭṭhimantadassanena sabbākārena dutiyapārājikappahonakavatthu dassitaṃ hotīti daṭṭhabbaṃ. **Porāṇakassā**ti (sārattha. ṭī. 2.88; vi. vi. ṭī. 1.88) porāṇasatthānurūpaṃ uppāditassa lakkhaṇasampannassa nīlakahāpaṇasadisassa kahāpaṇassa. Etena rudradāmakādīni paṭikkhipati.

Evaṃ asādhāraṇavinicchayaṃ dassetvā idāni sādhāraṇavinicchayaṃ dassetuṃ **‘‘rājagahe’’**tiādimāha. **Rañño**ti bimbisārarañño. **Māsako** nāma porāṇakassa kahāpaṇassa vīsatimo bhāgo. Yo loke ‘‘mañjeṭṭhī’’tipi vuccati. Idāni imasmiṃ adinnādāne vinicchayaṃ dassetuṃ **‘‘sabbatthā’’**tiādi vuttaṃ. **Sabbatthā**ti ūnamāsakātirekamāsakapañcamāsakesu. **Parihīnāparihīnavasenā**ti agghassa parihīnāparihīnavasena. Ayamettha saṅkhepo, vitthāro pana evaṃ veditabbo – idañhi adinnādānaṃ vinicchinantena otiṇṇe vatthusmiṃ sahasā avinicchinitvā pañca ṭhānāni oloketabbāni. Yāni sandhāya porāṇā āhu –

> ‘‘Vatthuṃ kālañca desañca, agghaṃ paribhogapañcamaṃ;
> Tulayitvā pañcaṭhānāni, dhāreyyatthaṃ vicakkhaṇo’’ti. (pārā. aṭṭha. 1.92);

Tattha ca **vatthū**ti bhaṇḍaṃ. Avahārakena hi ‘‘mayā idaṃ nāma avahaṭa’’nti vuttepi āpattiṃ anāropetvāva taṃ bhaṇḍaṃ sasāmikaṃ vā asāmikaṃ vāti upaparikkhitabbaṃ. Sasāmikepi sāmikānaṃ sālayabhāvo vā nirālayabhāvo vā upaparikkhitabbo. Sace tesaṃ sālayakāle avahaṭaṃ, bhaṇḍaṃ agghāpetvā āpatti kāretabbā. Sace nirālayakāle, na pārājikena kāretabbo. Bhaṇḍasāmikesu pana bhaṇḍaṃ āharāpentesu bhaṇḍaṃ dātabbaṃ. Ayamettha sāmīci. Evaṃ vatthu oloketabbaṃ.

Kāloti avahārakālo. Tadeva hi bhaṇḍaṃ kadāci samagghaṃ hoti, kadāci mahagghaṃ. Tasmā taṃ bhaṇḍaṃ yasmiṃ kāle avahaṭaṃ, tasmiṃyeva kāle yo tassa aggho, tena agghena āpatti kāretabbā. Evaṃ kālo oloketabbo.

Desoti avahāradeso. Tañhi bhaṇḍaṃ yasmiṃ dese avahaṭaṃ, tasmiṃyeva dese yo tassa aggho, tena agghena āpatti kāretabbā. Bhaṇḍuṭṭhānadese hi bhaṇḍaṃ samagghaṃ hoti, aññattha mahagghaṃ. Evaṃ deso oloketabbo.

Agghoti (pārā. aṭṭha. 1.92) bhaṇḍaggho. Navabhaṇḍassa hi yo aggho, so pacchā parihāyati. Yathā navadhoto patto aṭṭha vā dasa vā agghati, so pacchā bhinno vā chiddo vā āṇigaṇṭhikāhato vā appaggho hoti, tasmā na sabbadā bhaṇḍaṃ pakatiaggheneva kātabbanti. Evaṃ aggho oloketabbo.

Paribhogoti bhaṇḍassa paribhogo. Paribhogenāpi hi vāsiādibhaṇḍassa aggho parihāyati, tasmā evaṃ upaparikkhitabbaṃ – sace koci kassaci pādagghanakaṃ vāsiṃ harati, tatra vāsisāmiko pucchitabbo ‘‘tayā ayaṃ vāsi kittakena kītā’’ti. ‘‘Pādena, bhante’’ti. ‘‘Kiṃ pana te kiṇitvāva ṭhapitā, udāhu taṃ valañjesī’’ti? Sace vadati ‘‘ekadivasaṃ me dantakaṭṭhaṃ vā rajanachalli vā pattapacanadāru vā chinnaṃ, ghaṃsitvā vā nisitā’’ti. Athassa porāṇo aggho bhaṭṭhoti veditabbo. Yathā ca vāsiyā, evaṃ añjaniyā vā añjanisalākāya vā kuñcikāya vā palālena vā thusehi vā iṭṭhakacuṇṇena vā ekavāraṃ ghaṃsitvā dhovanamattenāpi aggho bhassati. Tipumaṇḍalassa makaradantacchedanenāpi parimaddanamattenāpi, udakasāṭikāya sakiṃ nivāsanapārupanenāpi, paribhogasīsena aṃse vā sīse vā ṭhapanamattenāpi, taṇḍulādīnaṃ papphoṭanenāpi tato ekaṃ vā dve vā apanayanenapi, antamaso ekaṃ pāsāṇasakkharaṃ uddharitvā chaḍḍitamattenāpi, sappitelādīnaṃ bhājanantaraparivattanenapi, antamaso tato makkhikaṃ vā kipillikaṃ vā uddharitvā chaḍḍitamattenapi, guḷapiṇḍakassa madhurabhāvajānanatthaṃ nakhena vijjhitvā aṇumattaṃ gahitamattenapi aggho bhassati. Tasmā yaṃ kiñci pādagghanakaṃ vuttanayeneva sāmikena paribhogena ūnaṃ kataṃ hoti, na taṃ avahārako bhikkhu pārājikena kāretabboti. Evaṃ paribhogo oloketabbo.

Evaṃ imāni **tulayitvā pañca ṭhānāni dhāreyya atthaṃ vicakkhaṇo** āpattiṃ vā anāpattiṃ vā garukaṃ vā lahukaṃ vā āpattiṃ yathāṭhāne ṭhapeyyāti.

Evaṃ tattha vinicchayaṃ dassetvā idāni anāpattiṃ dassento **‘‘sakasaññissā’’**tiādimāha. Tattha **sakasaññissā**ti ‘‘mayhaṃ santakaṃ idaṃ bhaṇḍa’’nti evaṃ sakasaññissa parabhaṇḍampi gaṇhato gahaṇe anāpatti, gahitaṃ pana puna dātabbaṃ. Sace sāmikehi ‘‘dehī’’ti vutto na deti, tesaṃ dhuranikkhepe pārājikaṃ. **Vissāsaggāhe**ti (pārā. aṭṭha. 1.131) vissāsaggahaṇepi anāpatti. Vissāsaggāhalakkhaṇaṃ pana iminā suttena jānitabbaṃ –

> ‘‘Anujānāmi, bhikkhave, pañcahaṅgehi samannāgatassa vissāsaṃ gahetuṃ, sandiṭṭho ca hoti, sambhatto ca ālapito ca jīvati ca jānāti ca ‘gahite me attamano’’’ti (mahāva. 356).

Tattha **sandiṭṭho**ti diṭṭhamattakamitto. **Sambhatto**ti daḷhamitto. **Ālapito**ti ‘‘mama santakaṃ yaṃ icchasi, taṃ gaṇheyyāsi, āpucchitvā gahaṇe kāraṇaṃ natthī’’ti vutto. **Jīvatī**ti anuṭṭhānaseyyāya sayitopi yāva jīvitindriyupacchedaṃ na pāpuṇāti. **Gahite ca attamano**ti gahite tuṭṭhacitto. Evarūpassa santakaṃ ‘‘gahite me attamano bhavissatī’’ti jānantena gahetuṃ vaṭṭati. Anavasesapariyādānavasena cetāni pañcaṅgāni vuttāni. Vissāsaggāho pana tīhi aṅgehi ruhati. Kathaṃ? Sandiṭṭho, jīvati, gahite attamano, sambhatto, jīvati, gahite attamano, ālapito, jīvati, gahite attamanoti evaṃ.

Yo pana jīvati, na ca gahite attamano hoti, tassa santakaṃ vissāsabhāvena gahitampi puna dātabbaṃ. Dadantena ca matakadhanaṃ tāva ye tassa dhane issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabbaṃ. Anattamanassa santakaṃ tasseva dātabbaṃ. Yo pana paṭhamaṃyeva ‘‘suṭṭhu kataṃ tayā mama santakaṃ gaṇhantenā’’ti vacībhedena vā cittuppādamattena vā anumoditvā pacchā kenaci kāraṇena kupito, so paccāharāpetuṃ na labhati. Yo ca adātukāmo, cittena pana adhivāseti, na kiñci vadati, sopi puna paccāharāpetuṃ na labhati. Yo pana ‘‘mayā tumhākaṃ santakaṃ gahita’’nti vā ‘‘paribhutta’’nti vā vutto gahitaṃ vā hotu, paribhuttaṃ vā, ‘‘mayā pana taṃ kenacideva karaṇīyena ṭhapitaṃ, pākatikaṃ kātuṃ vaṭṭatī’’ti vadati, ayaṃ paccāharāpetuṃ labhati.

Tāvakāliketi ‘‘paṭidassāmi paṭikarissāmī’’ti evaṃ gaṇhantassa tāvakālikepi gahaṇe anāpatti. Gahitaṃ pana sace bhaṇḍasāmiko puggalo vā gaṇo vā ‘‘tuyhevetaṃ hotū’’ti anujānāti, iccetaṃ kusalaṃ. No ce anujānāti, āharāpente dātabbaṃ. Saṅghasantakaṃ pana paṭidātumeva vaṭṭati.

Petapariggaheti ettha pana pettivisaye upapannāpi, kālaṃ katvā tasmiṃyeva attabhāve nibbattāpi, cātumahārājikādayo devāpi sabbe ‘‘petā’’tveva saṅkhyaṃ gatā, tesaṃ pariggahe anāpatti. Devatāya pana uddissa balikammaṃ karontehi rukkhādīsu laggitasāṭake vattabbameva natthi. Tañca kho ārakkhakehi apariggahite, pariggahitaṃ pana gahetuṃ na vaṭṭati (sārattha. ṭī. 2.131).

Tiracchānagatapariggaheti nāgasupaṇṇādīnaṃ tiracchānagatānaṃ pariggahe. Sacepi hi devo vā nāgasupaṇṇo vā manussarūpena āpaṇaṃ pasāreti, tato cassa santakaṃ koci dibbacakkhuko bhikkhu taṃ ñatvā gahetvā gacchati, vaṭṭati.

Paṃsukūlasaññissāti ‘‘asāmikaṃ idaṃ paṃsukūla’’nti evasaññissāpi gahaṇe anāpatti. Sace pana taṃ sasāmikaṃ hoti, āharāpente dātabbaṃ. **Ummattakādīni** pubbe vuttappakārāneva. **Ādikammiko** panettha dhaniyo. Avasesānaṃ pana rajakabhaṇḍikādicorānaṃ chabbaggiyādīnaṃ āpattiyeva.

Sacittakehi tīhi samuṭṭhānehi idaṃ samuṭṭhātīti āha **‘‘adinnādānasamuṭṭhāna’’**nti. Tathā hi **sāhatthikaṃ** kāyacittato samuṭṭhāti. **Āṇattikaṃ** vācācittato samuṭṭhāti. **Sāhattikāṇattikaṃ** kāyavācācittato samuṭṭhāti, tañca kho ‘‘bhāriyamidaṃ, tvaṃ ekapassaṃ gaṇha, ahaṃ ekapassa’’nti saṃvidhāya ubhayesaṃ payogena ekassa vatthuno ṭhānācāvane labbhati. ‘‘Kāyavacīkamma’’nti avacanaṃ pana kāyavācānaṃ īdise ṭhāne aṅgamattattā. Yāya pana cetanāya samuṭṭhāpito payogo sāhatthiko vā āṇattiko vā padhānabhāvena ṭhānācāvanaṃ sādheti, tassā vasena āpatti kāretabbā. Aññathā sāhatthikaṃ vā āṇattikassa aṅgaṃ na hoti, āṇattikaṃ vā sāhatthikassāti idaṃ virujjhati. ‘‘Adinnaṃ ādiyāmī’’ti saññāya abhāvena muccanato **saññāvimokkhaṃ**. Kāyena kataṃ kammaṃ **kāyakammaṃ,** kāyadvārena katanti attho. **Vacīkamma**nti etthāpi eseva nayo. Tuṭṭho vā bhīto vā majjhatto vā naṃ āpajjatīti **tivedanaṃ**. Sesaṃ paṭhamasikkhāpade vuttanayeneva veditabbaṃ.

Dutiyapārājikavaṇṇanā niṭṭhitā.

3. Tatiyapārājikavaṇṇanā

Santi sahatthe upasaggo. Tena saddhiṃ ussukkavacanametaṃ ‘‘sañciccā’’ti āha **‘‘sañcetetvā’’**tiādi. **Ussukkavacana**nti ettha ussukkavacanaṃ (sāratthа. ṭī. 2.172) nāma pubbakālakiriyāvacanaṃ. Ayañhi samānakattukesu pubbāparakālakiriyāvacanesu pubbakālakiriyāvacanassa niruttivohāro. Idāni ‘‘saddhiṃ cetetvā’’ti iminā saṅkhepena vuttamevatthaṃ pākaṭaṃ katvā dassetuṃ **‘‘pāṇo’’**tiādimāha. Tattha **‘‘pāṇo’’ti saññāya saddhiṃyevā**ti ‘‘pāṇo’’ti saññaṃ avijahitvā eva, ‘‘pāṇo’’ti saññuppattiyā anantaranti vuttaṃ hoti. Evañca katvā kathaṃ ekakkhaṇe ekassa cittassa ubhayārammaṇabhāvoti edisī codanā anavakāsāti daṭṭhabbaṃ. Keci pana ‘‘ñātapariññāya diṭṭhasabhāvesu dhammesu tīraṇapariññāya tilakkhaṇaṃ āropetvā (sāratthа. ṭī. 2.172) ‘rūpaṃ anicca’ntiādinā sabhāvena saddhiṃ ekakkhaṇe aniccādilakkhaṇajānanaṃ viya ‘pāṇo’ti saññāya saddhiṃyeva ‘vadhāmi na’nti jānātī’’ti vadanti. Apare pana ācariyā tatthāpi evaṃ na kathenti. Ettha ca manussaviggaho’’ti avatvā ‘‘pāṇo’’ti vacanaṃ ‘‘manusso aya’’nti ajānitvā kevalaṃ sattasaññāya ghātentassāpi pārājikabhāvadassanatthaṃ vuttaṃ. **Cetetvā**ti cintetvā. **Pakappetvā**ti abhivicāretvā, sanniṭṭhānaṃ karitvāti attho.

Idāni manussaattabhāvaṃ ādito paṭṭhāya dassetuṃ **‘‘manussaviggaha’’**ntiādimāha. Tattha **kalalato paṭṭhāyā**ti paṭisandhiviññāṇena saddhiṃ uppannakalalarūpato paṭṭhāya. **Kalalarūpaṃ** nāma itthipurisānaṃ kāyavatthubhāvadasakavasena samatiṃsa rūpāni, napuṃsakānaṃ kāyavatthudasakavasena vīsati. Tattha itthipurisānaṃ kalalarūpaṃ jātiuṇṇāya ekena aṃsunā uddhaṭatelabindumattaṃ hoti acchaṃ vippasannaṃ. Vuttañhetaṃ aṭṭhakathāyaṃ –

> ‘‘Tilatelassa yathā bindu, sappimaṇḍo anāvilo;
> Evaṃvaṇṇappaṭibhāgaṃ, ‘kalala’nti pavuccatī’’ti. (saṃ. ni. aṭṭha. 1.1.235; vibha. aṭṭha. 26; pārā. aṭṭha. 2.172);

Evaṃ parittakaṃ vatthuṃ ādiṃ katvā yāva maraṇakālā etthantare anupubbena vuḍḍhippatto attabhāvo manussaviggaho nāmāti vuttaṃ hoti. Idañca yebhuyyavaseneva vuttaṃ. Opapātikasaṃsedajāpi hi manussā pārājikavatthuyeva. **Kalalakālepī**ti paṭhamasattāhepi. Tattha hi santativasena pavattamānaṃ kalalasaṅkhātaṃ attabhāvaṃ jīvitā voropetuṃ sakkā, na pana sabbapaṭhamaṃ kalalarūpaṃ. Paṭisandhicittena hi saddhiṃ tiṃsa kammajarūpāni nibbattanti. Tesu pana ṭhitesuyeva soḷasa bhavaṅgacittāni uppajjitvā nirujjhanti. Etasmiṃ antare gahitapaṭisandhikassa dārakassa vā mātuyā vā panassa antarāyo natthi. Ayañhi maraṇassa anokāso nāma. **Bhesajjasampadānenā**ti gabbhapātanabhesajjadānena. **Tato vā uddhampī**ti abbudapesikālādīsupi. **Jīvitā viyojeyyā**ti santativikopanavasena jīvitindriyato apaneyya.

Imassa panatthassāti ‘‘sañcicca manussaviggahaṃ jīvitā voropeyyā’’ti (pārā. 171) imassa atthassa. **Āvibhāvattha**nti pakāsanatthaṃ. Pāṇassa atipāto **pāṇātipāto,** pāṇavadho pāṇaghātoti vuttaṃ hoti. **Satto**ti khandhasantāno. Tattha hi sattapaññatti. **Jīvitindriya**nti rūpārūpajīvitindriyaṃ. Rūpajīvitindriye hi vikopite itarampi taṃsambandhatāya vinassatīti. **Yāya cetanāyā**ti tasmiṃ pāṇe pāṇasaññino kāyavacīdvārānaṃ aññataradvārappavattāya yāya cetanāya. Manodvāre pana pavattāya vadhakacetanāya pāṇātipātabhāvo natthi. **Sā cetanā**ti sā jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā. Idaṃ vuttaṃ hoti – yāya cetanāya pavattamānassa jīvitindriyassa nissayabhūtesu mahābhūtesu upakkamakaraṇahetu taṃmahābhūtapaccayā uppajjanakamahābhūtā nuppajjissanti (sāratthа. ṭī. 2.172), sā tādisapayogasamuṭṭhāpikā cetanā pāṇātipāto. Laddhūpakkamāni hi mahābhūtāni itarabhūtāni viya na visadānīti samānajātikānaṃ kāraṇaṃ na hontīti.

Pāṇātipāto assa atthīti **pāṇātipātī**. Saṃsagge ayamīkāro. Tenāha **‘‘vuttacetanāya samaṅgipuggalo’’**ti. Sako hattho **sahattho,** tena nibbatto payogo **sāhatthiko**. Nissajjanaṃ **nissaggo,** sova **nissaggiyo**. Evaṃ **āṇattiko**. **Vijjāmayo** mantaparijappanayogo. **Iddhimayo** kammavipākajiddhimayo.

Idāni yathāvutteyeva cha payoge vibhajitvā dassetuṃ **‘‘tatthā’’**tiādi vuttaṃ. Tattha **tatthā**ti tesu chasu payogesu. **Sāhatthiko**ti ettha hattho upalakkhaṇabhāvena gahitoti āha **‘‘kāyena vā’’**tiādi. Tattha **kāyenā**ti hatthena vā pādena vā muṭṭhinā vā jāṇunā vā yena kenaci aṅgapaccaṅgena. Kāyekadeso hettha hatthādikāyo avayave samudāyopacāro yathā **‘‘gāmo daḍḍho’’**ti. **Kāyappaṭibaddhenā**ti kāyato amocitena asiādinā paharaṇena. **Paharaṇa**nti kāyaviññattisahitāya vadhakacetanāya adhippetatthasādhanaṃ. Kāyena vā sattiādīnaṃ, kāyappaṭibaddhena vā usuyantapāsāṇādīnaṃ nissajjananti yathāsambhavaṃ yojetabbaṃ. **Tatthā**ti tesu sāhatthikanissaggiyesu. **Uddissānuddissabhedato**ti uddisitvā ca anuddisitvā ca pavattibhedena. Uddisanaṃ **uddiso,** so etassa atthīti **uddisako,** payogo, tasmiṃ. Bajjhati etenāti **baddho,** kammameva baddho **kammabaddho,** pāṇātipātoti attho. Atha vā bandhanaṃ **baddho,** kammunā baddho **kammabaddho,** so assa hoti, pāṇātipātakammamassa siddhanti vuttaṃ hoti. **Ubhayatthāpī**ti uddisake, anuddisake cāti dvīsupi. Pacchā vā teneva rogena maratūti yojanā. **Paharitakkhaṇeyevā**ti maraṇāya pahonakappahārassa laddhakkhaṇeyeva kammabaddho. Yadi avassaṃ tena maratīti adhippāyo. Sace pana maraṇādhippāyena pahāraṃ datvā tena amatassa puna aññena cittena pahāre dinne pacchāpi paṭhamappahāreneva marati, tadāva kammabaddho. Atha dutiyapahārena marati, natthi pāṇātipāto. Ubhayehi matepi paṭhamappahāreneva kammabaddho, ubhayehipi amate nevatti pāṇātipāto. Esa nayo bahūhipi ekassa pahāre dinne. Tatrāpi hi yassa pahārena marati, tasseva kammabaddhoti. **Āṇāpanaṃ** nāma vacīviññattisahitāya vadhakacetanāya adhippetatthasādhanaṃ.

Idāni imasmiṃ āṇattikapayoge saṅketavisaṅketabhāvajānanatthaṃ chabbidhaṃ niyamaṃ dassento **‘‘tatthā’’**tiādimāha. Tattha **tatthā**ti tasmiṃ āṇattikapayoge. **Āṇattiniyāmakā**ti āṇattikapayogasādhikā. Etesu hi avirajjhitesuyeva āṇattikapayogo hoti, na aññathāti.

Puggaloti māretabbo puggalo. Tenāha **‘‘yaṃ hī’’**tiādi. **Āṇāpakassa āpattī**ti āṇāpakassa āṇattikkhaṇe āpatti, āṇattassa māraṇakkhaṇe. **Āṇāpako muccatī**ti āṇattasseva kammabaddho, vatthuvisesena panettha kammaviseso ca āpattiviseso ca hotīti. **‘‘Purebhattaṃ mārehī’’ti āṇatto purebhattameva māretī**ti ‘‘ajja sve’’ti aniyametvā ‘‘purebhattaṃ mārehī’’ti āṇatto yadā kadāci purebhattaṃ māreti. Yo pana ‘‘ajja pubbaṇhe’’ti vutto majjhanhe vā sāyanhe vā sve vā pubbaṇhe māreti, visaṅketo hoti, āṇāpakassa natthi kammabaddho. Pubbaṇhe māretuṃ vāyamantassa majjhanhe jātepi eseva nayo. Etena nayena sabbakālappabhedesu saṅketavisaṅketatā veditabbā.

Evaṃ vatthukālesu saṅketavisaṅketataṃ dassetvā idāni okāsādīsu saṅketavisaṅketataṃ atidisanto **‘‘iminā nayenā’’**tiādimāha. Tattha **okāso**ti (pārā. aṭṭha. 2.174) gāmo vā vanaṃ vā gehadvāraṃ vāti evamādiko. **Āvudha**nti asi vā usu vā satti vāti evamādi. **Iriyāpatho**ti māretabbassa gamanaṃ vā nisajjā vāti evamādi. **Kiriyāviseso**ti vijjhanaṃ vā chedanaṃ vā bhedanaṃ vā saṅkhamuṇḍakaṃ vāti evamādi. Imesu yathā yathā vadhako āṇatto, tathā tathā kate āṇāpakassa āpatti, aññathā kate visaṅketo hoti. Tenāha **‘‘iminā nayenā’’**tiādi. Tattha **sabbatthā**ti okāsādīsu catūsu. Hoti cettha –

> ‘‘Yathāṇattivaseneva, āṇattena kate sati;
> Āṇāpakassa āpatti, visaṅketoññathā kate’’ti.

Āṇattiyaṃ pana ayaṃ viseso – **adhiṭṭhāyā**ti adhiṭṭhahitvā āṇāpeti ‘‘evaṃ vijjha, evaṃ pahara, evaṃ ghātehī’’ti (pārā. 174) vuttāya pāḷiyā labbhatīti ñātabbo.

Opatanti etthāti **opāto,** āvāṭo, tassa khaṇanaṃ **opātakkhaṇanaṃ. Apassenasaṃvidhāna**nti (pārā. aṭṭha. 2.177) apassenassa saṃvidhānaṃ. Niccaparibhogo mañco vā pīṭhaṃ vā apassenaphalakaṃ vā divāṭṭhāne nisīdantassa apassenakatthambho vā tatthajātakarukkho vā caṅkame apassāya tiṭṭhantassa ālambanarukkho vā ālambanaphalakaṃ vā, sabbampetaṃ apassanīyaṭṭhena **apassenaṃ** nāma, tasmiṃ apassene yathā apassayantaṃ vijjhati vā chindati vā, tathā katvā vāsipharasusattiārakaṇṭakādīsu aññatarassa satthassa ṭhapananti attho.

Upanikkhipanaṃ nāma samīpe nikkhipanaṃ. Manāpassa vā amanāpassa vā rūpassa upaharaṇaṃ samīpe ṭhapanaṃ **rūpūpahāro,** attanā vā yakkhapetādivesaṃ gahetvā tiṭṭhanaṃ. **Ādi**saddena saddūpahārādīnaṃ gahaṇaṃ. **Etthāpī**ti thāvarapayogepi. Uddissānuddissabhedo veditabbo, yato tatthapi pubbe vuttanayeneva kammabaddho hoti. Ayaṃ pana viseso – mūlaṭṭhena opātādīsu paresaṃ mūlena vā mudhā vā dinnesupi yadi tappaccayā koci marati, mūlaṭṭhasseva kammabaddho. Yadipi tena, aññena vā tatra opāte vināsetvā bhūmisame katepi paṃsuhārakā vā paṃsuṃ gaṇhantā, mūlakhaṇakā vā mūlāni khaṇantā āvāṭaṃ karonti, deve vā vassante kaddamo jāyati, tattha ca koci otaritvā vā laggitvā vā marati, mūlaṭṭhasseva kammabaddho. Yadi pana yena laddhaṃ, so vā añño vā vitthatataraṃ vā gambhīrataraṃ vā karoti, tappaccayā ca koci marati, ubhayesampi kammabaddho. Yathā tu mūlāni mūlehi saṃsandanti, tathā tattha thale kate muccati. Evaṃ apassenasaṃvidhānādīsupi yāva tesaṃ pavatti, tāva yathāsambhavaṃ kammabaddho veditabbo.

Vijjāparijappananti āthabbaṇikehi, vijjādharehi ca mantaparijappanaṃ. **Kammavipākajāya iddhiyā**ti sātisayakammanibbattāya kammavipākena sahajātāya iddhiyā, kammassa vā vipākabhāvena jātāya iddhiyā. **Payojana**nti pavattanaṃ, karaṇanti attho, dāṭhāvudhādīnaṃ dāṭhākoṭanādīnamiva māraṇatthaṃ kammavipākajiddhivikārakaraṇanti vuttaṃ hoti.

Kammasādhano vāyaṃ hārakasaddo bahulaṃvidhānena tatthāpi **ṇvu**paccayassa sijjhanatoti āha **‘‘atha vā’’**tiādi. Jīvitaharaṇakaṃ, upanikkhipitabbaṃ vā satthameva hārakanti (sāratthа. ṭī. 2.172) vikappadvayena vuttanti āha **‘‘satthañca taṃ hārakañcāti satthahāraka’’**nti. ‘‘Hārakasattha’’nti vattabbe visesanassa paranipātaṃ katvā evaṃ vuttanti daṭṭhabbaṃ. **Pariyeseyyā**ti gaveseyya. **‘‘Yathā labhati, tathā kareyyā’’**ti iminā pana adhippāyatthamāha, **‘‘upanikkhipeyyā’’**ti iminā sikhāpattamatthaṃ. Itarathā hi ‘‘pariyeseyyā’’ti imassa ‘‘upanikkhipeyyā’’ti ayamattho adhippeto na siyā. **Pariyiṭṭhamatteyevā**ti pariyesitamatteyeva. Yadi evaṃ atha kasmā pāḷiyaṃ ‘‘satthahārakaṃ vāssa pariyeseyyāti asiṃ vā sattiṃ vā bheṇḍiṃ vā laguḷaṃ vā pāsāṇaṃ vā satthaṃ vā visaṃ vā rajjuṃ vā’’ti (pārā. 172) vuttanti āha **‘‘padabhājane panā’’**tiādi. **Assā**ti ‘‘satthahārakaṃ vāssa pariyeseyyā’’ti imassa padassa. Byañjanānurūpato paripuṇṇaṃ katvā atthassa avuttattā **‘‘byañjanaṃ anādiyitvā’’**ti vuttaṃ. Sasati hiṃsatīti **satthaṃ,** sasanti hiṃsanti etenāti vā **satthaṃ**. **Ādi**saddena ‘‘sattiṃ vā’’tiādipāḷisesaṃ saṅgaṇhāti. Tattha **laguḷa**nti muggaro. **Sattha**nti vuttāvasesaṃ yaṃ kiñci samukhaṃ veditabbaṃ.

Yo evaṃ maratīti yo satthaṃ vā āharitvā, visaṃ vā khāditvā, rajjuyā vā ubbandhitvā, sobbhādīsu vā patitvā, aññehi vā aggipavesanaudakapavesanādīhi upāyehi marati. **‘‘So dhanaṃ vā labhatī’’tiādinā nayenā**ti so dhanaṃ vā labhati, yasaṃ vā labhati, saggaṃ vā gacchati, dhammo vāssa hotīti iminā nayena. Kimanena veditabbanti āha **‘‘etenā’’**tiādi. Tattha **etenā**ti ‘‘maraṇavaṇṇaṃ vā saṃvaṇṇeyyā’’ti etena vacanena. **Nayidha eva**nti idha manussaviggahapārājike na evaṃ, na pariyāyakathāya muccatīti attho. Tenāha **‘‘saṃvaṇṇeyyā’’**tiādi.

‘‘Satthaṃ vā āharā’’tiādināti ettha **ādi**saddena ‘‘visaṃ vā khāda, rajjuyā vā ubbandhitvā kālaṃ karohi, sobbhe vā narake vā papāte vā papatā’’tiādiṃ (pārā. 172) sabbaṃ maraṇūpāyaṃ saṅgaṇhāti. Ettha ca **narako** (pārā. aṭṭha. 2.172) nāma tattha tattha phalantiyā bhūmiyā sayameva nibbattā mahādarī, yattha hatthīpi patanti, corāpi nilīyitvā tiṭṭhanti. **Papāto**ti pabbatantare vā thalantare vā ekato chinno. **Pāpakenā**ti lāmakena. **Dujjīvitenā**ti dukkhabahulattā dukkhena jīvitena. **Mataṃ te jīvitā seyyā**ti tava maraṇaṃ jīvitā sundarataraṃ. Cittamassa atthīti **citto**. Tathā **mano. Iti**-saddo ‘‘sabbamatthīti kho, kaccāna, ayameko anto, sabbaṃ natthīti kho, kaccāna, ayaṃ dutiyo anto’’tiādīsu (saṃ. ni. 2.15; 3.90) viya nidassane daṭṭhabbo yathāvuttassa buddhiyaṃ viparivattamānassa maraṇassa nidassanato. Tenevāha ‘‘mataṃ te jīvitā seyyo’’tiādi.

Nanu cettha ‘‘mano’’ti idampi atthato cittameva, atha kasmā vuttanti āha ‘‘ettha cā’’tiādi. **Cittassa atthadīpanatthaṃ vutta**nti nāyaṃ cittasaddo ‘‘cittasaṅkappo’’tiādīsu (pārā. 171) viya vicittādiattho, atha kho viññāṇavacanoti tassa atthadīpanatthaṃ vuttaṃ. Iminā punaruttidosābhāvaṃ dasseti. Kathametaṃ viññāyatīti āha **‘‘tenevassā’’**tiādi. Citto nānāppakārako saṅkappo assāti **cittasaṅkappo**. Vicittattho hettha cittasaddo ‘‘nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ, yathayidaṃ, bhikkhave, tiracchānagatā’’tiādīsu (saṃ. ni. 3.100) viya. Tenāha **‘‘vicittasaṅkappo’’**ti. **Etthāpi itisaddo āharitabbo**ti ‘‘cittasaṅkappo’’ti imasmiṃ padepi adhikāravasena itisaddo āharitabbo. Idañhi ‘‘iti cittasaṅkappo’’ti evaṃ avuttampi adhikārato vuttameva hotīti. **Saṅkappo**ti cettha ‘‘takko vitakko saṅkappo’’tiādīsu (dha. sa. 7) viya na vitakkasseva nāmaṃ, atha kho tassa ca aññesañcāti dassetuṃ **‘‘saṅkappoti cā’’**tiādi āraddhaṃ. **Saṃvidahanamattassā**ti saññācetanāvitakkasaṅkhātassa sabbassa saṃvidahanassa. Sāmaññattho hettha mattasaddo ‘‘brāhmaṇamattaṃ bhojetī’’tiādīsu viya. Tenāha **‘‘tañca saṃvidahana’’**ntiādi. Iminā saṃvidahanaṃ nāmettha na vidhānanti dasseti. **Adhippāyo** nāma vitakko.

Uccāvacena kāraṇenāti (pārā. aṭṭha. 2.172) mahantāmahantena upāyena. Tattha maraṇavaṇṇasaṃvaṇṇane tāva jīvite ādīnavadassanavasena avacākāratā, maraṇe vaṇṇabhaṇanavasena uccākāratā veditabbā. Samādapane pana muṭṭhijāṇunippothanādīhi maraṇasamādapanavasena uccākāratā, ekato bhuñjantassa nakhe visaṃ pakkhipitvā maraṇādisamādapanavasena avacākāratā veditabbā.

Evaṃ asādhāraṇavinicchayaṃ vatvā idāni sādhāraṇavinicchayaṃ dassetuṃ **‘‘vesāliya’’**ntiādimāha. **Opātakkhaṇanādīsu dukkaṭa**nti ettha sacepi jātapathaviṃ khaṇati, pāṇātipātassa pubbapayogattā payoge payoge dukkaṭaṃ. Manussaviggaho nāgasupaṇṇādisadiso tiracchānagato **tiracchānagatamanussaviggaho,** yakkho ca peto ca tiracchānagatamanussaviggaho ca **yakkhapetatiracchānagatamanussaviggahā,** tesaṃ. **‘‘Tathā’’**ti iminā thullaccayaṃ atidisati. Idāni **‘‘iminā nayenā’’**tiādinā apassenasaṃvidhānādīsupi yathāvuttaāpattibhedaṃ atidisati. **Sabbatthā**ti apassenasaṃvidhānādīsu sabbesu payogesu.

Idāni anāpattiṃ dassetuṃ **‘‘asañciccā’’**tiādimāha. Ettha ca **‘‘asañciccā’’**ti (sāratthа. ṭī. 2.179) idaṃ maraṇasaṃvattanikaupakkamassa asallakkhaṇaṃ sandhāya vuttaṃ, **‘‘ajānantassā’’**ti idaṃ pana maraṇasaṃvattanikaupakaraṇassa ajānanaṃ sandhāya, **‘‘namaraṇādhippāyassā’’**ti idaṃ upakkamaṃ jānantassāpi maraṇādhippāyassa abhāvaṃ. Tenāha **‘‘asañciccā’’**tiādi. **Acetetvā**ti asallakkhetvā, virajjhitvāti vuttaṃ hoti.

Musalussāpanavatthusmiṃ viyāti ‘‘tena kho pana samayena aññataro bhikkhu bhattagge antaraghare āsanaṃ paññapento musale ussite ekaṃ musalaṃ aggahesi. Dutiyo musalo paripatitvā aññatarassa dārakassa matthake avatthāsi. So kālamakāsi. Tassa kukkuccaṃ ahosi…pe… kiṃcitto tvaṃ bhikkhūti. Asañcicca ahaṃ bhagavāti. Anāpatti bhikkhu asañciccā’’ti (pārā. 180) imasmiṃ vatthusmiṃ viya.

Visagatapiṇḍapātavatthusmiṃ viyāti ‘‘tena kho pana samayena aññataro piṇḍacāriko bhikkhu visagataṃ piṇḍapātaṃ labhitvā paṭikkamanaṃ haritvā bhikkhūnaṃ aggakārikaṃ adāsi. Te bhikkhū kālamakaṃsu. Tassa kukkuccaṃ ahosi…pe… kiṃcitto tvaṃ bhikkhūti. Nāhaṃ bhagavā jānāmīti. Anāpatti bhikkhu ajānantassā’’ti (pārā. 181) imasmiṃ vatthusmiṃ viya.

Bhesajjavatthusmiṃ viyāti ‘‘tena kho pana samayena aññatarā vañjhā itthī kulūpakaṃ bhikkhuṃ etadavoca ‘‘iṅghāyya bhesajjaṃ jānāhi, yenāhaṃ vijāyeyya’nti. ‘Suṭṭhu bhaginī’ti tassā bhesajjaṃ adāsi. Sā kālamakāsi. Tassa kukkuccaṃ ahosi…pe… anāpatti bhikkhu pārājikassa, āpatti dukkaṭassā’’ti (pārā. 187) imasmiṃ vatthusmiṃ viya. Idha **ādikammikā** aññamaññaṃ jīvitā voropitabhikkhū, tesaṃ anāpatti. Avasesānaṃ maraṇavaṇṇasaṃvaṇṇanakādīnaṃ āpattiyeva.

Atha kathaṃ dukkhavedananti, nanu rājāno coraṃ disvā hasamānāpi ‘‘gacchatha, naṃ ghātethā’’ti vadantīti? Saccaṃ hasamānā vadanti, so pana hāso tesaṃ aññavisayo, sanniṭṭhāpakacetanā dukkhasampayuttāva. Vuttañhetaṃ **samantapāsādikāyaṃ** ‘‘sacepi hi sirisayanaṃ āruḷho rajjasampattisukhamanubhavanto rājā ‘coro deva ānīto’ti vutte ‘gacchatha naṃ mārethā’ti hasamāno bhaṇati, domanassacitteneva bhaṇatīti veditabbo. Sukhavokiṇṇattā, pana anuppabandhābhāvā ca dujjānametaṃ puthujjanehī’’ti (pārā. aṭṭha. 2.179).

Tatiyapārājikavaṇṇanā niṭṭhitā.

4. Catutthapārājikavaṇṇanā

Anabhijānanti na abhijānaṃ. Yena hi yo dhammo adhigato, so tassa pākaṭo hotīti āha **‘‘sakasantāne’’**tiādi. **Uttarimanussāna**nti pakatimanussehi uttaritarānaṃ manussānaṃ, ukkaṭṭhamanussānanti attho. **Dhamma**nti mahaggatalokuttarabhūtaṃ adhigatadhammaṃ. Atha vā uttarimanussadhammāti **uttarimanussadhammo. Manussadhammo** nāma vinā bhāvanāmanasikārena pakatiyā manussehi nibbattetabbo dasakusalakammapathadhammo. So hi manussānaṃ cittādhiṭṭhānamattena ijjhanato tesaṃ so bhāvitadhammo viya ṭhitoti tathā vutto, manussaggahaṇañcettha tesu bahulaṃ pavattanato. Jhānādikaṃ pana tabbidhuranti tatuttari, iti uttari manussadhammāti **uttarimanussadhammo,** taṃ uttarimanussadhammanti evampettha attho daṭṭhabbo. **Samudācaranto**ti ārocento.

Kiñcāpi lokiyalokuttarā sabbāva paññā ‘‘ñāṇa’’nti vuccati, idha pana mahaggatalokuttarāva veditabbāti āha **‘‘mahaggatalokuttarapaññā jānanaṭṭhena ñāṇa’’**nti. Kilesehi ārakattā parisuddhaṭṭhena ariyanti āha **‘‘ariyaṃ visuddhaṃ uttama’’**nti. Ariyasaddo cettha visuddhapariyāyo, na lokuttarapariyāyo. **Jhānādibhede**ti **ādi**saddena ‘‘vimokkho, samādhi, samāpatti, ñāṇadassanaṃ, maggabhāvanā, phalasacchikiriyā, kilesappahānaṃ, vinīvaraṇatā cittassa, suññāgāre abhiratī’’ti (pārā. 198) ime saṅgaṇhāti. **Viññussa manussajātikassā**ti ārocetabbapuggalanidassanaṃ. Etassa hi ārocite ārocitaṃ hoti, na devabrahmānaṃ, nāpi petayakkhatiracchānagatānanti. **Āroceyyā**ti vadeyya, viññāpeyyāti vuttaṃ hoti. **Vinā aññāpadesenā**ti ‘‘yo te vihāre vasati, so bhikkhu paṭhamassa jhānassa lābhī’’tiādinā (pārā. 220) nayena aññāpadesaṃ vināti attho. **Idhevā**ti ‘‘iti jānāmi, iti passāmī’’ti imasmiṃyeva pade. **‘‘Tena vutta’’**ntiādi nigamanaṃ.

Samanuggāhīyamānoti codiyamāno, yaṃ vatthu ārocitaṃ hoti, tasmiṃ vatthusmiṃ ‘‘kiṃ te adhigataṃ, kinti te adhigataṃ, kadā te adhigataṃ, kattha te adhigataṃ, katame te kilesā pahīnā, katamesaṃ tvaṃ dhammānaṃ lābhī’ti kenaci vuccamāno’’ti vuttaṃ hoti. **Asamanuggāhīyamāno**ti na kenaci vuccamāno.

‘‘Bhikkhubhāve ṭhatvā abhabbo jhānādīni adhigantu’’nti sikkhāpadātikkamassa antarāyakarattā vuttaṃ. Bhikkhubhāvo hissa saggantarāyo ceva hoti maggantarāyo ca (pārā. aṭṭha. 2.198). Vuttañhetaṃ ‘‘sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhatī’’ti (saṃ. ni. 1.89; dha. pa. 311). Aparampi vuttaṃ ‘‘sithilo hi paribbājo, bhiyyo ākirate raja’’nti (saṃ. ni. 1.89; dha. pa. 313). **Bhikkhubhāvo**ti pārājikaṃ āpajjitvā ‘‘samaṇo aha’’nti paṭijānanato vohāramattasiddho bhikkhubhāvo. **Dānādīhī**ti dānasaraṇasīlasaṃvarādīhi.

Ajānamevāti ettha **evā**ti avadhāraṇatthe nipāto. **‘‘Ajānameva’’**ntipi paṭhanti. Tattha pana ‘‘evaṃ jānāmi, evaṃ passāmī’’ti avacanti yojetabbaṃ. **Vacanatthavirahato**ti ‘‘paṭhamaṃ jhānaṃ samāpajji’’nti ādivacanassa (pārā. 209) atthabhūtena jhānādinā vajjitattā tucchaṃ udakādisuññaṃ bhājanaṃ viya. **Musā**ti visaṃvādanapurekkhārassa paravisaṃvādako vacīpayogo, kāyapayogo vā. Tenāha **‘‘vañcanādhippāyato musā’’**ti. Musā ca vañcanādhippāyo ca pubbabhāgakkhaṇe, taṅkhaṇe ca. Vuttañhi ‘‘pubbe vāssa hoti ‘musā bhaṇissa’nti, bhaṇantassa hoti ‘musā bhaṇāmī’’’ti (pārā. 200). Etañhi dvayaṃ aṅgabhūtaṃ, itaraṃ pana hotu vā, mā vā, akāraṇametaṃ. **Abhaṇi**nti viññāpanaṃ akāsiṃ.

Aññatra adhimānāti adhigato māno, adhiko vā māno **adhimāno,** thaddhamānoti attho, taṃ vināti attho. Kassa panāyaṃ adhimāno uppajjati, kassa nuppajjati? Ariyasāvakassa tāva nuppajjati (pārā. aṭṭha. 2.196). So hi maggaphalanibbānapahīnakilesāvasiṭṭhakilesapaccavekkhaṇena sañjātasomanasso ariyaguṇappaṭivedhe nikkaṅkho, tasmā sotāpannādīnaṃ ‘‘ahaṃ sakadāgāmī’’tiādivasena māno nuppajjati. Dussīlassa nuppajjati. So hi ariyaguṇādhigame nirāsova. Sīlavatopi pariccattakammaṭṭhānassa niddārāmatādimanuyuttassa nuppajjati, suparisuddhasīlassa pana kammaṭṭhāne appamattassa nāmarūpaṃ vavatthapetvā paccayapariggahena vitiṇṇakaṅkhassa tilakkhaṇaṃ āropetvā saṅkhāre sammasantassa āraddhavipassakassa uppajjati. Tenāha **‘‘yvāya’’**ntiādi. Tattha **tilakkhaṇaṃ āropetvā**ti (sārattha. ṭī. 2.196) kalāpasammasanavasena aniccādilakkhaṇattayaṃ āropetvā. **Sammasantassā**ti vipassantassa. **Āraddhavipassakassā**ti udayabbayānupassanāya āraddhavipassakassa. **Apatte**ti attano santāne uppattivasena apatte, anadhigateti vuttaṃ hoti. **Pattasaññitāsaṅkhāto**ti ‘‘patto mayā uttarimanussadhammo’’ti evaṃsaññitāsaṅkhāto adhimāno uppajjati. Uppanno ca suddhasamathalābhiṃ vā suddhavipassanālābhiṃ vā antarā ṭhapeti. So hi dasapi vīsampi tiṃsampi vassāni kilesasamudācāraṃ apassanto ‘‘ahaṃ sotāpanno’’ti vā ‘‘sakadāgāmī’’ti vā ‘‘anāgāmī’’ti vā maññati. Samathavipassanālābhiṃ pana arahatteyeva ṭhapeti. Tassa hi samādhibalena kilesā vikkhambhitā, vipassanābalena saṅkhārā supariggahitā, tasmā saṭṭhimpi vassāni, asītimpi vassāni, vassasatampi kilesā na samudācaranti, khīṇāsavasseva cittācāro hoti. So evaṃ dīgharattaṃ kilesasamudācāraṃ apassanto antarā aṭṭhatvāva ‘‘arahā aha’’nti maññatīti. **‘‘Taṃ adhimānaṃ ṭhapetvā’’**ti iminā ‘‘aññatrā’’ti padaṃ apekkhitvā ‘‘adhimānā’’ti upayogatthe nissakkavacananti dasseti.

Pāpicchatāyāti pāpā icchā etassāti **pāpiccho,** tassa bhāvo **pāpicchatā,** tāya, pāpikāya icchāyāti attho. Yā sā ‘‘idhekacco dussīlova samāno ‘sīlavā’ti maṃ jano jānātū’’tiādinā (vibha. 851) nayena vuttā, tāya asantaguṇasambhāvanicchāyāti vuttaṃ hoti. Iminā pana mandattā momūhattā samudācarantassa anāpattīti dasseti. **Ayampī**ti **pi**-saddena na kevalaṃ purimā tayovāti dasseti.

Asantanti abhūtaṃ. **Jhānādidhamma**nti jhānaṃ, vimokkho, samādhi, samāpatti, ñāṇadassanaṃ, maggabhāvanā, phalasacchikiriyā, kilesappahānaṃ, vinīvaraṇatā cittassa, suññāgāre abhiratī’’ti (pārā. 198) evaṃ vuttaṃ uttarimanussadhammaṃ. **Yassa ārocetī**ti (pārā. aṭṭha. 2.215) vācāya vā hatthavikārādīhi vā aṅgapaccaṅgacopanehi viññattipathe ṭhitassa yassa puggalassa āroceti. Viññattipathaṃ pana atikkamitvā ṭhito koci ce dibbena cakkhunā (sārattha. ṭī. 2.215), dibbāya ca sotadhātuyā disvā ca sutvā ca jānāti, na pārājikaṃ. Yopi ‘‘kiṃ ayaṃ bhaṇatī’’ti saṃsayaṃ vā āpajjati, ciraṃ vīmaṃsitvā vā pacchā jānāti, ‘‘avijānanto’’icceva saṅkhyaṃ gacchati. Yo pana jhānādīni attano adhigamavasena vā uggahaparipucchādivasena vā na jānāti, kevalaṃ ‘‘jhāna’’nti vā ‘‘vimokkho’’ti vā vacanamattameva sutaṃ hoti, sopi tena vutte ‘‘jhānaṃ kira samāpajjī’’ti esa vadatīti yadi ettakamattampi jānāti, ‘‘jānāti’’cceva saṅkhyaṃ gacchati, tassa vutte pārājikameva. Seso pana ekassa vā dvinnaṃ vā bahūnaṃ vā niyamitāniyamitavasena viseso sabbo sikkhāpaccakkhānakathāyaṃ vuttanayeneva veditabbo. Pariyāyabhāsane pana ‘‘aha’’nti avuttattā paṭivijānantassa vuttepi thullaccayaṃ. Visaṃvādanādhippāyena musāvādapayogassa katattā appaṭivijānantassāpi dukkaṭanti āha **‘‘yo te vihāre vasati…pe… dukkaṭa’’**nti. **Anullapanādhippāyassā**ti ullapanādhippāyavirahitassa, abhūtārocanādhippāyavirahitassāti attho. Ummattakādayo pubbe vuttanayā eva. Idha pana **ādikammikā** vaggumudātīriyabhikkhū, tesaṃ anāpatti.

Catutthapārājikavaṇṇanā niṭṭhitā.

Pārājikanigamanavaṇṇanā

Idhāti imasmiṃ bhikkhupātimokkhe. **Uddiṭṭhapārājikaparidīpanamevā**ti uddiṭṭhānaṃ catunnaṃ pārājikānaṃ paridīpanavacanameva. Avadhāraṇaṃ pana na aññesampīti dassanatthaṃ. Tenāha **‘‘samodhānetvā panā’’**tiādi. Tattha **samodhānetvā**ti tattha tattha āgatāni ettheva samodahitvā, pakkhipitvā rāsiṃ katvāti attho. **Pāḷiyaṃ āgatānī**ti uddesapāḷiyaṃ āgatāni. **Bhikkhunīnaṃ asādhāraṇāni cattārī**ti ubbhajāṇumaṇḍalikā, vajjappaṭicchādikā, ukkhittānuvattikā, aṭṭhavatthukāti imāni bhikkhunīnaṃ bhikkhūhi asādhāraṇāni cattāri. Paṇḍakādīnañhi ekādasannaṃ abhabbabhāvo pārājikāpattisadisattā pārājikoti āha **‘‘ekādasanna’’**ntiādi. **Abhabbabhāvasaṅkhātehī**ti vatthuvipannatādinā pabbajjūpasampadāya naarahabhāvasaṅkhātehi. Paṇḍakatiracchānagataubhatobyañjanakā (pārā. aṭṭha. 2.233) hi tayo vatthuvipannā ahetukappaṭisandhikā, tesaṃ saggo avārito, maggo pana vārito. Abhabbā hi te maggappaṭilābhāya vatthuvipannattā. Pabbajjāpi nesaṃ paṭikkhittā, tasmā tepi pārājikāva. Theyyasaṃvāsako, titthiyapakkantako, mātughātako, pitughātako, arahantaghātako, bhikkhunidūsako, lohituppādako, saṅghabhedakoti ime aṭṭha attano kiriyāya vipannattā abhabbaṭṭhānaṃ pattāti pārājikāva. Tesu theyyasaṃvāsako, titthiyapakkantako, bhikkhunidūsakoti imesaṃ tiṇṇaṃ saggo avārito, maggo pana vāritova. Itaresaṃ pañcannaṃ ubhayampi vāritaṃ. Te hi anantarāva narake nibbattanakasattā. Yadā bhikkhunī vibbhamitukāmā hutvā kāsāvameva vā gihivatthaṃ vā gihinivāsanākārena nivāseti, tadā pārājikamāpannā nāma hotīti āha **‘‘gihibhāvaṃ patthayamānāyā’’**tiādi. Sā hi ajjhācāravītikkamaṃ akatvāpi ettāvatā assamaṇī nāma hoti.

Dīghatāya lambamānaṃ aṅgajātametassāti **lambī** (sārattha. ṭī. 2.233). Na so ettāvatā pārājiko, atha kho yadā anabhiratiyā pīḷito attano aṅgajātaṃ mukhe vā vaccamagge vā paveseti, tadā pārājiko hoti. Mudukatā piṭṭhi etassāti **mudupiṭṭhiko,** kataparikammāya mudukāya piṭṭhiyā samannāgato. Sopi yadā anabhiratiyā pīḷito attano aṅgajātaṃ attano mukhamaggavaccamaggesu aññataraṃ paveseti, tadā pārājiko hoti. **Parassa aṅgajātaṃ mukhena gaṇhātī**ti yo anabhiratiyā pīḷito parassa suttassa vā pamattassa vā aṅgajātaṃ mukhena gaṇhāti. **Parassa aṅgajāte abhinisīdatī**ti yo anabhiratiyā pīḷito parassa aṅgajātaṃ kammaniyaṃ disvā attano vaccamaggena tassūpari nisīdati, taṃ attano vaccamaggaṃ pavesetīti attho. Etāni hi cattāri yasmā ubhinnaṃ rāgavasena sadisabhāvūpagatānaṃ dhammo ‘‘methunadhammo’’ti vuccati, tasmā ekena pariyāyena methunadhammaṃ appaṭisevitvāyeva kevalaṃ maggena maggappavesanavasena āpajjitabbattā methunadhammapārājikassa anulomentīti **‘‘anulomapārājikānī’’**ti vuccanti.

Etthāha – mātughātakapitughātakaarahantaghātakā tatiyapārājikaṃ āpannā, bhikkhunidūsako, lambiādayo cattāro ca paṭhamapārājikaṃ āpannā evāti katvā kuto catuvīsatīti (sārattha. ṭī. 2.233)? Vuccate – mātughātakādayo hi cattāro idha anupasampannā eva adhippetā, lambiādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā pana ekena pariyāyena methunadhammaṃ appaṭisevino honti, tasmā visuṃ vuttāti. Dutiyavikappe **kaccitthā**ti ettha kacci atthāti padacchedo kātabbo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍaṃ

Piyavacanena ālapananti piyāyitabbavacanenālapanaṃ, sādhūnaṃ samālapananti vuttaṃ hoti. Sādhavo hi pare ‘‘bhonto’’ti vā ‘‘devānaṃpiyā’’ti vā ‘‘bhadrabhava’’nti vā ‘‘āyasmanto’’ti vā samālapanti.

1. Sukkavissaṭṭhisikkhāpadavaṇṇanā

Saṃ-saddo vijjamānatthoti āha **‘‘saṃvijjatī’’**ti. **Cetanā**ti vītikkamavasappavattā pubbabhāgacetanā, mocanassādacetanāti attho. **Assā**ti sukkavissaṭṭhiyā. Aññapadatthasamāseneva sukkavissaṭṭhiyā vuttattā ika-saddassa visuṃ attho natthīti āha **‘‘sañcetanāva sañcetanikā’’**ti. Idāni ika-saddova atthiatthaṃ pakāsetīti dassento **‘‘sañcetanā vā’’**tiādimāha. Saṃvijjamānā cetanā **sañcetanā. Sukkassā**ti sambhavassa. **Visaṭṭhī**ti vissaggo.

Idāni taṃ yasmiṃ kāle moceti, yenādhippāyena moceti, yena copāyena moceti, yañca tassa adhippāyassa vatthu, taṃ sabbaṃ saṅkhepato vibhāvetvā sarūpato taṃ visaṭṭhiṃ dassetuṃ **‘‘rāgūpatthambhādīsū’’**tiādimāha. Tattha rāgassa balavabhāvo, rāgena vā aṅgajātassūpatthambho thaddhabhāvo **rāgūpatthambho,** so ādi yesaṃ te

rāgūpatthambhādayo, tesu rāgūpatthambhādīsu. **Ādi**saddena (pārā. 238) vaccūpatthambhapassāvūpatthambhavātūpatthambhauccāliṅgapāṇakadaṭṭhūpatthambhānaṃ gahaṇaṃ. **Kammaññataṃ patte**ti mocanakammakkhamatāya kammaniyataṃ patte, ajjhattarūpādīsu upakkamārahabhāvaṃ patteti attho. Arogassa bhāvo **ārogyaṃ,** taṃ ādi yesaṃ te **ārogyādayo,** tesu ārogyādīsu. **Ādi**saddena sukhabhesajjadānapuññayaññasaggabījavīmaṃsadavānaṃ gahaṇaṃ. **Ajjhattarūpaṃ** ajjhattaṃ upādinnarūpaṃ, taṃ ādi yesaṃ te **ajjhattarūpādayo,** tesu. **Ādi**saddena bahiddhārūpaajjhattabahiddhārūpaākāsekaṭikampanānaṃ gahaṇaṃ. Mocane assādo sukhavedanā **mocanassādo,** mocanatthaṃ pubbabhāge pavattarāgo, sampayuttaassādasīsena cettha rāgo vutto, tena sampayuttā cetanā **mocanassādacetanā,** tāya. Iminā muccanassādo (pārā. aṭṭha. 2.240) muttassādo methunassādo phassassādo kaṇḍuvanassādo dassanassādo nisajjassādo vācassādo gehasitapemaṃ vanabhaṅgiyanti imehi sampayuttā cetanāyo paṭikkhipati, tāhi nimitte upakkamantassa muttepi anāpatti. **''Nimitte upakkamantassā''**ti iminā pana ūrumaddāpanādīni paṭikkhipati. Tena hi satipi mocanassāde nimitte upakkamābhāvato muttepi anāpatti. Vuttañhetaṃ **samantapāsādikāyaṃ** ''sā ca kho nimitte upakkamantasseva, hatthaparikammapādaparikammagattaparikammakaraṇena sacepi asuci muccati, anāpattī''ti.

Āsayadhātunānāttatoti pittasemhapubbalohitāsayānañceva pathavīdhātuādīnañca catunnaṃ dhātūnaṃ, rasasoṇitādīnaṃ vā sattannaṃ dhātūnaṃ nānāttato. **Ṭhānā cāvanā**ti sukkassa yaṃ ṭhānaṃ, tato cuti. Sukkassa hi vatthisīsaṃ kaṭi kāyoti (pārā. aṭṭha. 2.237) tidhā ṭhānaṃ pakappenti. **Eko** kirācariyo ''vatthisīsaṃ sukkassa ṭhāna''nti āha, eko ''kaṭī''ti, eko ''sakalo kāyo''ti. Tesu tatiyassa bhāsitaṃ subhāsitaṃ. Kesalomanakhadantānañhi maṃsavinimuttaṭṭhānaṃ, uccārapassāvakheḷasiṅghāṇikā, thaddhasukkhacammāni ca vajjetvā avaseso chavimaṃsalohitānugato sabbopi kāyo kāyappasādabhāvajīvitindriyābaddhapittānaṃ, sambhavassa ca ṭhānameva. Tathā hi rāgapariyuṭṭhānenābhibhūtānaṃ hatthīnaṃ ubhohi kaṇṇacūḷikāhi sambhavo nikkhamati.

Ettha ca **''rāgūpatthambhādīsū''**tiādinā (pārā. aṭṭha. 2.237) kālo dassito. Rāgūpatthambhādikālesu hi aṅgajātaṃ kammaniyaṃ hoti. Yassa kammaniyatte sati moceti, ito paraṃ añño kālo natthi. Na hi vinā rāgūpatthambhādīhi pubbaṇhādayo kālabhedā mocane nimittaṃ honti. **''Ārogyādīsū''**tiādinā pana adhippāyo dassito. Evarūpena hi adhippāyabhedena moceti, na aññathā. **''Ajjhattarūpādīsū''**tiādinā upāyo dassito. Ajjhattarūpe vā hi moceyya, bahiddhārūpe vā, ubhayattha vā, ākāse vā kaṭiṃ kampento, ito paraṃ añño upāyo natthi. **Nīlādivasenā''**tiādīhi pana dasahi navamassa adhippāyassa vatthu dassitaṃ. Vīmaṃsanto hi nīlādīsu aññataravasena vīmaṃsati, na tehi vinimuttanti. **''Ṭhānā cāvanā''**ti iminā pana atthato vissaṭṭhi dassitā. Yathāha ''vissaṭṭhīti ṭhānato cāvanā vuccatī''ti (pārā. 237). Sā cāyaṃ tassa sukkassa ṭhānā cāvanā rāgavasena. Vuttañhetaṃ **kathāvatthuaṭṭhakathāyaṃ** ''sukkavissaṭṭhi nāma rāgasamuṭṭhānā hotī''ti (kathā. aṭṭha. 307). **Aññatra supinantā**ti supino eva supinanto, taṃ ṭhapetvāti vuttaṃ hoti. Tenāha ''yā supine''tiādi. **Saṅghādiseso**ti imassa āpattinikāyassa nāmaṃ. Tenāha **''yā aññatra supinantā''**tiādi. **Āpattinikāyo**ti āpattisamūho. Kiñcāpi ayaṃ ekāva āpatti, ruḷhisaddena, pana avayave samūhavohārena vā ''nikāyo''ti vutto ''eko vedanākkhandho, eko viññāṇakkhandho''tiādīsu viya.

Assāti (sārattha. ṭī. 2.16 saṃghādisesakaṇḍa) āpattinikāyassa. Nanu ca ayuttoyaṃ niddeso ''saṅgho ādimhi ceva sese ca icchitabbo assā''ti. Na hi āpattinikāyassa ādimhi ceva sese ca saṅgho icchito, kiñcarahi vuṭṭhānassāti imaṃ codanaṃ manasi nidhāya yathā na virujjhati, tathā adhippāyaṃ vivarituṃ **''kiṃ vuttaṃ hotī''**tiādimāha. Āpattito vuṭṭhānassa ādimhi ceva sese ca icchito saṅgho āpattiyāva icchito nāma hotīti ayamettha adhippāyo. **Āpattivuṭṭhāna**nti āpattito vuṭṭhānaṃ, anāpattikabhāvūpagamananti attho.

Dakasotanti passāvamaggaṃ, aṅgajātappadesanti vuttaṃ hoti. Yadi evaṃ atha kasmā aṭṭhakathāyaṃ ''dakasotaṃ otiṇṇamatte''ti vuttanti āha **''ṭhānato pana cuta''**ntiādi. **Avassameva dakasotaṃ otarati** adhivāsetvā antarā nivāretuṃ asakkuṇeyyattā. Dakasotorohanato (sārattha. ṭī. 2.236-237) paṭṭhāya pana upādinnato vinimuttattā sambhavarūpaṃ utusamuṭṭhānameva avasissati, sesaṃ tisamuṭṭhānaṃ natthīti veditabbaṃ. **Tasmā**ti yasmā ṭhānato cutaṃ dakasotaṃ otarati, tasmā.

Amocanādhippāyassāti bhesajjena nimittaṃ ālimpantassa uccārādīni vā karontassa. **Supinaṃ passantassā**ti (pārā. aṭṭha. 2.237) dhātukkhobhato vā anubhūtapubbato vā devatopasaṃhārato vā pubbanimittato vāti imehi catūhi kāraṇehi supinaṃ passantassa. Kiṃ panetaṃ passanto sutto passati, paṭibuddho, udāhu neva sutto, na paṭibuddhoti? Kiñcettha – yadi tāva sutto passati, abhidhammavirodho āpajjati. Bhavaṅgacittena hi supati, taṃ rūpanimittādiārammaṇaṃ vā rāgādisampayuttaṃ vā na hoti. Supinaṃ passantassa ca īdisāni cittāni uppajjanti. Atha paṭibuddho passati, vinayavirodho āpajjati. Yañhi paṭibuddho passati, taṃ sabbohārikacittena passati. Sabbohārikacittena ca kate vītikkame anāpatti nāma natthi. Supinaṃ passantena pana katepi vītikkame ekantaṃ anāpatti eva. Atha neva sutto na paṭibuddho passati, ko nāma passati, evañca sati supinassa abhāvova āpajjatīti? Na abhāvo, kasmā? Yasmā kapimiddhapareto passati. Vuttañhetaṃ ''kapimiddhapareto kho mahārāja supinaṃ passatī''ti (mi. pa. 5.3.5). **Kapimiddhapareto**ti makkaṭaniddāya yutto. Yathā hi makkaṭassa niddā lahuparivattā hoti, evaṃ yā niddā punappunaṃ kusalādicittavokiṇṇattā lahuparivattā, yassā pavattiyaṃ punappunaṃ bhavaṅgato uttaraṇaṃ hoti, tāya yutto supinaṃ passati. Yassa ca evaṃ passantassa supine methunaṃ dhammaṃ paṭisevantassa viya, kāyasaṃsaggādīni āpajjantassa viya ca supinanteneva kāraṇena asuci muccati, tassapi anāpatti. Supine (pārā. aṭṭha. 2.262) pana uppannāya assādacetanāya sacassa visayo hoti, niccalena bhavitabbaṃ, na hatthena nimittaṃ kīḷāpetabbaṃ. Kāsāvapaccattharaṇarakkhaṇatthaṃ pana hatthapuṭena gahetvā jagganatthāya udakaṭṭhānaṃ gantuṃ vaṭṭati.

Sukkavissaṭṭhisikkhāpadavaṇṇanā niṭṭhitā.

2. Kāyasaṃsaggasikkhāpadavaṇṇanā

''Otiṇṇo''ti (sārattha. ṭī. 2.270) idaṃ kammasādhanaṃ, kattusādhanaṃ vā hotīti tadubhayavasena atthaṃ dassento **''yakkhādīhi viya sattā''**tiādimāha. **Asamapekkhitvā**ti yathāsabhāvaṃ anupaparikkhitvā, yathā te ratijanakā rūpādayo visayā aniccadukkhāsubhānattākārena avaṭṭhitā, tathā apassitvāti vuttaṃ hoti. **Pariṇatenā**ti parivattena. Tenāha **''yathā parivattamāna''**ntiādi. **Vuttarāgavasenā**ti kāyasaṃsaggarāgavasena. **Tadahujātāyapī**ti tasmiṃ ahani jātaṃ jananaṃ etissāti **tadahujātā,** tasmiṃ ahani jātāti vā **tadahujātā,** tāya, taṃ divasaṃ jātāyapīti attho, jātamattāya allamaṃsapesivaṇṇāyapīti vuttaṃ hoti.

Assāti ''kāyasaṃsaggaṃ samāpajjeyyā''ti padassa. Idāni hatthādīnaṃ vibhāgadassanatthaṃ **''tattha hattho nāma kapparato paṭṭhāyā''**tiādimāha. **Kapparato paṭṭhāyā**ti dutiyamahāsandhiṃ upādāya. Aññattha pana maṇibandhato paṭṭhāya yāva agganakhā hattho. Vinandhitvā vā avinandhitvā vā katakesakalāpassetaṃ adhivacananti sambandho. Tattha **vinandhitvā**ti tīhi kesavaṭṭīhi ganthitvā. **Suvaṇṇacīraka**nti suvaṇṇapāḷiṃ. Hatthañca veṇiñca ṭhapetvā avasesasarīraṃ aṅganti āha **''avasesassa sarīrassā''**tiādi.

Yo hi sevanādhippāyopi niccalena kāyena kevalaṃ phassaṃ paṭivijānāti sādiyati anubhoti, tassa cittuppādamatte āpattiyā abhāvato anāpattīti āha **''kāyena avāyamitvā''**tiādi. **Mokkhādhippāyenā**ti itthito muccitukāmatādhippāyena. **Asañciccā**ti ''iminā upāyena imaṃ phusissāmī''ti acetetvā. Evañhi acetetvā pattappaṭiggahaṇādīsu mātugāmassa aṅge phuṭṭhepi anāpatti. **Asatiyā**ti aññavihito hoti, ''mātugāmaṃ phusissāmī''ti sati natthi, evaṃ asatiyā hatthapādapasāraṇādikāle phusantassa anāpatti. **Ajānantassā**ti dārakavesena ṭhitaṃ dārikaṃ ''itthī''ti ajānanto kenacideva karaṇīyena phusati, evaṃ ''itthī''ti ajānantassa phusato anāpatti. **Asādiyantassā**ti kāyasaṃsaggaṃ asādiyantassa bāhāparamparāya nītabhikkhussa viya anāpatti. Idha pana udāyitthero **ādikammiko**. Tassa anāpatti ādikammikassāti.

Kāyasaṃsaggasikkhāpadavaṇṇanā niṭṭhitā.

3. Duṭṭhullavācāsikkhāpadavaṇṇanā

Duṭṭhullavācassādarāgavasenāti duṭṭhullā vācā **duṭṭhullavācā,** tāya assādacetanā **duṭṭhullavācassādo,** tena sampayuttarāgavasena. Etthādhippetaṃ mātugāmaṃ dassetuṃ **''mātugāma''**ntiādimāha. **Duṭṭhullāduṭṭhullasaṃlakkhaṇasamattha**nti asaddhammasaddhammappaṭisaṃyuttaṃ kathaṃ jānituṃ samatthaṃ. Yā pana mahallikāpi bālā eḷamūgā, ayaṃ idhānadhippetā. **Vaṇṇo** nāma dve magge uddissa ''itthilakkhaṇena subhalakkhaṇena samannāgatāsī''tiādinā (pārā. aṭṭha. 2.285) thomanā. **Avaṇṇo** nāma dve magge uddissa vuttavipariyāyena garahanā, ''itthilakkhaṇena subhalakkhaṇena asamannāgatāsī''tiādīhi khuṃsanāti vuttaṃ hoti. **Yācanā** nāma ''dehi me, arahasi me dātu''nti (pārā. 285) vacanaṃ. **Āyācanā** nāma ''kadā te mātā pasīdissati, kadā te pitā pasīdissati, kadā te devatāyo pasīdissanti, kadā te sukhaṇo sulayo sumuhutto bhavissati, kadā te methunaṃ dhammaṃ labhissāmī''ti (pārā. 285) vacanaṃ. **Pucchanaṃ** nāma ''kathaṃ tvaṃ sāmikassa desi, kathaṃ jārassa desī''ti (pārā. 285) vacanaṃ. **Paṭipucchanaṃ** nāma ''evaṃ kira tvaṃ sāmikassa deti, evaṃ jārassa desī''ti (pārā. 285) vacanaṃ. **Ācikkhanaṃ** nāma puṭṭhassa ''evaṃ dehi, evaṃ dentā sāmikassa piyā bhavissasi, manāpā cā''ti (pārā. 285) bhaṇanaṃ. **Anusāsanaṃ** nāma apuṭṭhassa ''evaṃ dehi, evaṃ dentā sāmikassa piyā bhavissasi, manāpā cā''ti (pārā. 285) bhavanaṃ. **Akkosanaṃ** (pārā. 285) nāma ''animittāsi, nimittamattāsi, alohitāsi, dhuvalohitāsi, dhuvacoḷāsi, paggharantīsi, sikharaṇīsi, itthipaṇḍakāsi, vepurisikāsi, sambhinnāsi, ubhatobyañjanakāsī''ti (pārā. 285) vacanaṃ. Yasmā methunupasaṃhitāya vācāya adhikaṃ duṭṭhullaṃ nāma natthi, tasmā ''methunupasaṃhitāhī''ti idaṃ duṭṭhullavācāya sikhāpattalakkhaṇadassananti vuttaṃ, na pana methunupasaṃhitāyeva duṭṭhullavācattā. **Sikharaṇīsī**ti (pārā. aṭṭha. 2.285) bahinikkhantaāṇimaṃsā. **Sambhinnāsī**ti sambhinnavaccamaggapassāvamaggā. **Ubhatobyañjanakāsī**ti purisanimittena, itthinimittena cāti ubhatobyañjanehi samannāgatā.

Ettha ca vaṇṇabhaṇane tāva ''itthilakkhaṇena subhalakkhaṇena samannāgatāsī''ti vadati, na tāva sīsaṃ eti. ''Tava vaccamaggo ca passāvamaggo ca subho subhasaṇṭhāno dassanīyo, īdisena nāma itthilakkhaṇena subhalakkhaṇena samannāgatāsī''ti vadati, sīsaṃ eti, saṅghādiseso hotīti attho.

Avaṇṇabhaṇane pana ‘‘animittāsī’’tiādīhi ekādasahi padehi avaṇṇe aghaṭite sīsaṃ na eti, ghaṭitepi tesu ‘‘sikharaṇīsi sambhinnāsi ubhatobyañjanakāsī’’ti imehi tīhi ghaṭiteyeva saṅghādiseso.

Yācanāyapi ‘‘dehi me’’ti ettakeneva sīsaṃ na eti, ‘‘methunaṃ dhammaṃ dehī’’ti evaṃ methunadhammena ghaṭite eva saṅghādiseso.

‘‘Kadā te mātā pasīdissatī’’tiādīsu āyācanavacanesupi ettakeneva sīsaṃ na eti, ‘‘kadā te mātā pasīdissati, kadā te methunaṃ dhammaṃ labhissāmī’’ti vā ‘‘tava mātari pasannāya vā methunaṃ dhammaṃ labhissāmī’’tiādinā pana nayena methunadhammena ghaṭiteyeva saṅghādiseso.

‘‘Kathaṃ tvaṃ sāmikassa desī’’tiādīsu (pārā. 285) pucchāvacanesupi ‘‘methunaṃ dhamma’’nti vutteyeva saṅghādiseso. ‘‘Evaṃ kira tvaṃ sāmikassa desī’’ti (pārā. 285) paṭipucchāvacanesupi eseva nayo.

Ācikkhanāya ca ‘‘evaṃ dehī’’ti, ‘‘evaṃ dadamānā’’ti vuttepi sīsaṃ na eti, ‘‘methunaṃ dhammaṃ evaṃ dehi, evaṃ upanehi, evaṃ methunaṃ dhammaṃ dadamānā upanayamānā sāmikassa piyā hotī’’tiādinā pana nayena methunadhammena ghaṭiteyeva saṅghādiseso. Anusāsanivacanesupi eseva nayo.

Akkosavacanesu pana ekādasasu ‘‘sikharaṇīsi sambhinnāsi ubhatobyañjanakāsī’’ti imāni tīṇiyeva padāni suddhāni sīsaṃ enti, iti imāni ca tīṇi, purimāni ca vaccamaggapassāvamaggamethunadhammapadāni tīṇīti cha padāni suddhāni āpattikarāni, sesāni ‘‘animittāsī’’tiādīni animitte ‘‘methunaṃ dhammaṃ me dehī’’ti vā ‘‘animittāsi, methunaṃ dhammaṃ me dehī’’ti vā ādinā nayena methunadhammena ghaṭitāneva āpattikarāni hontīti veditabbāni.

Adhakkhakanti akkhakato paṭṭhāya adho. **Ubbhajāṇumaṇḍala**nti jāṇumaṇḍalato paṭṭhāya uddhaṃ. **Ubbhakkhaka**nti akkhakato paṭṭhāya uddhaṃ. **Adhojāṇumaṇḍala**nti jāṇumaṇḍalato paṭṭhāya adho. Akkhakaṃ, pana jāṇumaṇḍalañca ettheva dukkaṭakhette saṅgahaṃ gacchati bhikkhuniyā kāyasaṃsagge viya. Na hi buddhā garukāpattiṃ sāvasesaṃ paññāpentīti. **Kāyappaṭibaddha**nti vatthaṃ vā pupphaṃ vā ābharaṇaṃ vā.

Atthadhammaanusāsanipurekkhārānanti (pārā. aṭṭha. 2.287) ettha ‘‘animittā’’tiādīnaṃ padānaṃ atthaṃ kathento, aṭṭhakathaṃ vā sajjhāyaṃ karonto **atthapurekkhāro** nāma, pāḷiṃ vācento, sajjhāyaṃ vā karonto **dhammapurekkhāro** nāma, ‘‘idānipi animittāsi, ubhatobyañjanakāsi, appamādaṃ dāni kareyyāsi, yathā āyatimpi evarūpā mā hohisī’’ti bhaṇanto **anusāsanipurekkhāro** nāma. Iti atthañca dhammañca anusāsaniñca purakkhitvā bhaṇantānaṃ anāpatti. Yo pana bhikkhunīnaṃ pāḷiṃ vācento pakativācanāmaggaṃ pahāya hasanto hasanto ‘‘sikharaṇīsi, sambhinnāsi, ubhatobyañjanakāsī’’ti punappunaṃ bhaṇati, tassa āpattiyeva. Idha **ādikammiko** udāyitthero, tassa anāpatti ādikammikassa. **Nanu** ‘‘sikharaṇī’’tiādīhi akkosantassa paṭighacittaṃ uppajjatīti dukkhavedanāyapi bhavitabbaṃ, atha kasmā **dvivedana**nti? Nāyaṃ doso. Rāgavasena hi ayaṃ āpatti, na paṭighavasena, tasmā rāgavaseneva pavatto akkoso idhādhippeto, na paṭighavasenāpīti.

Duṭṭhullavācāsikkhāpadavaṇṇanā niṭṭhitā.

4. Attakāmasikkhāpadavaṇṇanā

Attakāmapāricariyāvasenāti attakāmapāricariyāya rāgavasena. Idhāpi duṭṭhullāduṭṭhullajānanasamatthāva itthī adhippetāti āha **‘‘duṭṭhullobhāsena vuttappakārāya itthiyā’’**ti. **Samīpe**ti savanūpacāre. ‘‘Ṭhatvā’’ti pāṭhaseso. **Attakāmapāricariyā**ti kāmīyatīti **kāmo,** methunadhammo, paricaraṇaṃ upaṭṭhānaṃ paricariyā, sāva **pāricariyā,** kāmena pāricariyā **kāmapāricariyā,** attano kāmapāricariyā **attakāmapāricariyā,** attano atthāya methunadhammena upaṭṭhānanti attho. Atha vā kāmitāti **kāmā,** pāricariyā, attano kāmā **attakāmā,** attakāmā ca sā pāricariyā cāti **attakāmapāricariyā,** sayaṃ methunarāgavasena patthitaupaṭṭhānanti attho. Tenāha **‘‘methunadhammasaṅkhātenā’’**tiādi. Ettha ca paṭhamena atthavikappena kāmahetupāricariyāsaṅkhātaṃ atthattayaṃ dasseti, dutiyena adhippāyapāricariyāsaṅkhātaṃ atthadvayaṃ. Byañjane (pārā. aṭṭha. 2.291) pana ādaraṃ akatvā atthamattameva dassetuṃ ‘‘attano kāmaṃ attano hetuṃ attano adhippāyaṃ attano pāricariya’’nti (pārā. 292) padabhājanaṃ vuttaṃ. ‘‘Attano kāmaṃ attano hetuṃ attano pāricariya’’nti hi vutte jānissanti paṇḍitā ‘‘ettāvatā attano atthāya kāmapāricariyā vuttā’’ti, ‘‘attano adhippāyaṃ attano pāricariya’’nti (pārā. 292) vuttepi jānissanti ‘‘ettāvatā attanā icchitakāmitaṭṭhena attakāmapāricariyā vuttā’’ti.

Kalyāṇena bhaddakena guṇena samannāgatattā **kalyāṇadhammaṃ**. Tenāha **‘‘tadubhayenāpī’’**tiādi. **Abhirameyyā**ti toseyya. **Etadagga**nti esā aggā. **Pāricariyāna**nti pāricariyānaṃ majjhe, niddhāraṇe cetaṃ sāmivacanaṃ. Nanu duṭṭhallavācāsikkhāpade (pārā. 285) methunayācanaṃ āgataṃ, atha kasmā idaṃ vuttaṃ? Nāyaṃ doso. Tattha (sāratthа. ṭī. 2.291) hi duṭṭhullavācassādarāgavasena vuttaṃ, idha pana attano methunassādarāgavasenāti.

Tasmiṃyeva khaṇeti bhaṇitakkhaṇe. Ubhatobyañjanako pana paṇḍakagatikattā visuṃ na vutto. ‘‘Imasmiṃ sikkhāpadadvaye kāyasaṃsagge viya yakkhipetīsupi duṭṭhullattakāmavacane thullaccaya’’nti (vajira. ṭī. pārājika 295) vadanti. **Tasmiṃyevā**ti paṇḍakeyeva itthisaññino attakāmapāricariyāya vaṇṇabhaṇanepi dukkaṭaṃ. ‘‘Yo te vihāre vasati, tassa aggadānaṃ methunaṃ dhammaṃ dehī’’ti pariyāyavacanepi dukkaṭaṃ. ‘‘Attakāmapāricariyāya vaṇṇaṃ bhāseyya yā mādisaṃ ‘sīlavanta’nti vuttattā’’ti (vajira. ṭī. pārājika 295) eke. ‘‘Pañcasu aṅgesu sabbhāvā saṅghādisesovā’’ti apare. ‘‘Methunupasaṃhitenā’’ti vuttattā **‘‘cīvarādīhi…pe… bhāsantassa anāpattī’’**ti vuttaṃ.

Attakāmasikkhāpadavaṇṇanā niṭṭhitā.

5. Sañcarittasikkhāpadavaṇṇanā

Sañcaraṇaṃ **sañcaro,** so etassa atthīti **sañcarī,** sañcaraṇasīloti vā **sañcarī,** tassa bhāvo **sañcarittaṃ,** sañcaraṇanti attho. Tañca parato ‘‘itthiyā vā purisamati’’ntiādivacanato itthipurisānaṃ vemajjheti āha **‘‘itthipurisānaṃ antare sañcaraṇabhāva’’**nti. **Paṭiggaṇhanavīmaṃsanapaccāharaṇānī**ti ettha **paṭiggaṇhanaṃ** nāma purisena vā itthiyā vā ubhinnaṃ mātādīhi vā ‘‘bhante, itthannāmaṃ itthiṃ vā purisaṃ vā evaṃ bhaṇāhī’’ti vutte tesaṃ vacanaṃ ‘‘sādhū’’ti vā ‘‘hotū’’ti vā ‘‘bhaṇāmī’’ti vā yena kenaci ākārena vacībhedaṃ katvā, sīsakampanādīhi vā sampaṭicchanaṃ. **Vīmaṃsanaṃ** nāma vuttappakārena sāsanaṃ gahetvā tassā itthiyā vā purisassa vā tesaṃ avassaṃ ārocanakānaṃ mātāpitubhātābhaginiādīnaṃ vā santikaṃ gantvā tassa sāsanassa ārocanaṃ. **Paccāharaṇaṃ** nāma tena gantvā ārocite sā itthī vā puriso vā ‘‘sādhū’’ti sampaṭicchatu vā, mā vā, lajjāya vā tuṇhī hotu, puna āgantvā tassā itthiyā vā purisassa vā tassā pavattiyā ārocanaṃ. **Āpajjeyyā**ti paṭipajjeyya.

Itthiyā vā purisamatiṃ purisassa vā itthimatinti ettha ‘‘āroceyyā’’ti pāṭhaseso daṭṭhabbo. Tenevāha **‘‘tatthā’’**tiādi. **Jāyābhāve**ti bhariyābhāve. **Jārabhāve**ti patibhāve, nimittatthe cetaṃ bhummavacanaṃ. Tasmā bhariyābhāvanimittaṃ patibhāvanimittaṃ, bhariyābhāvahetu patibhāvahetu, bhariyābhāvapaccayā patibhāvapaccayā ārocetīti attho. Esa nayo **‘‘jāyattane ārocetī’’**tiādīsupi. ‘‘Jāyattane vā jārattane vā’’ti hi idaṃ yadatthaṃ taṃ tesaṃ matiṃ āroceti, taṃ dassanatthaṃ vuttaṃ. Idāni pana padabhājaniyaṃ (pārā. 302) vuttanayenāpi atthaṃ dassetuṃ **‘‘apicā’’**tiādimāha. Kiñcāpi itthiliṅgavasena padabhājaniyaṃ vuttaṃ, ‘‘jāyattane vā jārattane vā’’ti pana niddesassa ubhayaliṅgasādhāraṇattā purisaliṅgavasenāpi yojetvā vattabbanti āha **‘‘eteneva upāyenā’’**tiādi. **Muhuttikā**ti gaṇikā. ‘‘Antamaso taṅkhaṇikāyapī’’ti idaṃ nidassanamattanti āha **‘‘eteneva upāyenā’’**tiādi.

Aññatra nālaṃvacanīyāyāti (sāratthа. ṭī. 2.339-340) desacārittavasena paṇṇadānādinā apariccattaṃ ṭhapetvā. Sañcarittavasena bhikkhunā vacanīyā na hotīti **nālaṃvacanīyā,** taṃ ṭhapetvāti keci. Appena vā bahunā vā dhanena kītā **dhanakkītā**. Yasmā pana sā na kītamattāyeva bhariyā, saṃvāsatthāya pana kītattā bhariyā, tasmāssa niddese ‘‘dhanena kiṇitvā vāsetī’’ti (pārā. 304) vuttaṃ. **Chandavāsinī**ti chandena attano ruciyā vasatīti chandavāsinī. Yasmā pana sā na attano chandamatteneva bhariyā hoti, purisena pana sampaṭicchitattā, tasmāssa niddese ‘‘piyo piyaṃ vāsetī’’ti (pārā. 304) vuttaṃ. **Ādi**saddena ‘‘bhogavāsinī, paṭavāsinī, odapattakinī, obhaṭacumbaṭā, dāsī ca bhariyā ca, kammakārī ca bhariyā ca, dhajāhaṭā, muhuttikā’’ti (pārā. 304) imesaṃ aṭṭhannaṃ ākārānaṃ gahaṇaṃ. Yathā ca ‘‘chandavāsinī’’tiādīsu aññataravasena vadato visaṅketo natthi, evaṃ pāḷiyaṃ avuttesupi ‘‘hohi kira itthannāmassa bhariyā, jāyā, pajāpati, puttamātā, gharaṇī, gharasāminī, bhattarandhikā, sussūsikā, paricārikā’’ti (pārā. aṭṭha. 2.305) evamādīsu saṃvāsaparidīpakesu vacanesu aññataravasena vadantassāpi visaṅketo natthi, tivaṅgasampattiyā āpattiyeva.

Māturakkhitaṃ brūhīti ettha **māturakkhitā** nāma mātarā rakkhitā, yathā purisena saha saṃvāsaṃ na kappeti, evaṃ mātarā rakkhitāti attho. Tenevassa padabhājanepi ‘‘mātā rakkhati gopeti, issariyaṃ kāreti, vasaṃ vattetī’’ti (pārā. 304) vuttaṃ. **Piturakkhitādīsū**ti ‘‘piturakkhitā, mātāpiturakkhitā, bhāturakkhitā, bhaginirakkhitā, ñātirakkhitā, gottarakkhitā, dhammarakkhitā, sārakkhā, saparidaṇḍā’’ti (pārā. 303) evaṃ vuttesu piturakkhitādīsu. Yathā ca ettha, evaṃ ‘‘piturakkhitaṃ brūhī’’tiādīsupi nayo veditabbo.

Saṅghassa vā cetiyassa vā gilānassa vā kiccena gacchantassāti (pārā. aṭṭha. 2.340) ettha bhikkhusaṅghassa uposathāgāraṃ vā kiñci vā vippakataṃ hoti. Tattha kārukānaṃ bhattavetanatthāya upāsako vā upāsikāya santikaṃ bhikkhuṃ pahiṇeyya, upāsikā vā upāsakassa, evarūpena saṅghakiccena gacchantassa anāpatti. Cetiyakamme kariyamānepi eseva nayo. Gilānassa bhesajjatthāyapi upāsakena vā upāsikāya santikaṃ, upāsikāya vā upāsakassa santikaṃ pahitassa gacchato anāpatti.

Kiñcāpi ettha ‘‘itthī nāma manussitthī, na yakkhī na petī na tiracchānagatā. Puriso nāma manussapuriso, na yakkho’’tiādi (sāratthа. ṭī. 2.341) natthi, tathāpi manussajātikāva itthipurisā idha adhippetāti āha **‘‘tesaṃ manussajātikatā’’**ti. **Nanālaṃvacanīyatā**ti yathāvuttanayena pariccattā alaṃvacanīyā. Nivāraṇattho hi ettha **alaṃ**-saddo. Na alaṃvacanīyā **nālaṃvacanīyā,** na nālaṃvacanīyā, tassā bhāvo nanālaṃvacanīyatā, ‘‘alaṃvacanīyatā’’icceva vuttaṃ hoti.

Paṇṇattinti, imaṃ sikkhāpadaṃ. **Kāyavikārenā**ti sīsukkhipanādikāyavikārena. **Tatheva vīmaṃsitvā tatheva paccāharantassā**ti hatthamuddādinā kāyavikārena vīmaṃsitvā puna āgantvā tatheva ārocentassa. **Āgamissatī**ti tava santike dhammassavanādiatthaṃ āgamissati. **Kenaci vutte**ti āsanasālādīsu nisinnassa kenaci purisena vutte. Sace hi khīṇāsavassa mātāpitaro kujjhitvā alaṃvacanīyā honti, tañca bhikkhuṃ gharaṃ upagataṃ pitā vadati ‘‘mātā te, tāta, maṃ mahallakaṃ chaḍḍetvā ñātikulaṃ gatā, gaccha naṃ maṃ upaṭṭhātuṃ pesehī’’ti. So ce gantvā taṃ vatvā puna pituno tassā āgamanaṃ vā anāgamanaṃ vā āroceti, evaṃ ārocentassa tassapi kāyavācato samuṭṭhāti. Tenāha **‘‘paṇṇattiṃ ajānantassa panā’’**tiādi. **Khīṇāsavassapī**ti ettha **pi**-saddena sekkhaputhujjanānaṃ vattabbameva natthīti dīpeti. **Pituvacanenā**ti attano pituvacanena. **Gantvā**ti tassā samīpaṃ gantvā. Paṇṇattiṃ, alaṃvacanīyabhāvañcāti ubhayaṃ ajānantassapi kāyavācato samuṭṭhāti. **Tadubhaya**nti paṇṇattiṃ, alaṃvacanīyabhāvañca. Yaṃ pana paṇṇattiṃ jānitvā eteheva tīhi nayehi sañcarittaṃ samāpajjato kāyacittato, vācācittato, kāyavācācittato ca samuṭṭhāti. Imāni tīṇi paṇṇattijānanacittena ‘‘sacittakasamuṭṭhānānī’’ti vuttaṃ, taṃ ayuttaṃ. Na hi paṇṇattiṃ jānitvāpi ‘‘nālaṃvacanīyā’’ti maññamānassa sacittakehi samuṭṭhānehi āpatti samuṭṭhātīti vattuṃ yujjati vītikkamacetanāya asambhavato.

Sañcarittasikkhāpadavaṇṇanā niṭṭhitā.

6. Kuṭikārasikkhāpadavaṇṇanā

Saññācikāya panāti ettha **sa**nti attavācako tatiyatthe nipāto, **yācikā**ti bhāvasādhano, tesañca majjhepadalopasamāso. **Panā**ti nipātamattameva. Tenāha **‘‘sayaṃ pavattitayācanā vuccatī’’**ti. Yā hi attanā pavattitā, sā attano nāma hotīti āha **‘‘tasmā’’**tiādi. Nanu na sakkā yācanāyeva kuṭiṃ kātunti anuyogaṃ sandhāya tassādhippāyatthaṃ dassetuṃ **‘‘sayaṃ yācitakehī’’**tiādimāha. Tattha **sayaṃ yācitakehī**ti ‘‘vāsiṃ detha, pharasuṃ dethā’’tiādinā (pārā. 342) sayaṃ yācitakehi. **Upakaraṇehī**ti vāsiyādīhi. Parena bhaṇḍasāmikena ‘‘mama ida’’nti apariccāgārakkhaṇagopanavasena pariggahitaṃ **parapariggahitakaṃ,** parasantakanti vuttaṃ hoti. **Mūlacchedavasenā**ti mūlassa chindanavasena, parasantakabhāvato mocetvā attano santakaṃ katvāti vuttaṃ hoti. Evañhi aññātakaappavāritaṭṭhānato yācantassa aññātakaviññattiyā dukkaṭaṃ. **Tāvakālikaṃ pana vaṭṭatī**ti tāvakālikaṃ katvā yācituṃ vaṭṭati. Sakakammaṃ na yācitabbāti pāṇātipātasikkhāpadarakkhaṇatthaṃ vuttaṃ. ‘‘Hatthakammaṃ dethā’’ti aniyametvāpi na yācitabbā. Evaṃ yācitā hi te ‘‘sādhu, bhante’’ti bhikkhuṃ uyyojetvā migepi māretvā āhareyyuṃ. Niyametvā pana ‘‘vihāre kiñci kattabbaṃ atthi, tattha hatthakammaṃ dethā’’ti yācitabbā. ‘‘Kuṭi nāma ullittā vā hoti, avalittā vā ullittāvalittā vā’’ti (pārā. 345) padabhājane vuttattā **‘‘kuṭinti ullittādīsu aññatara’’**nti vuttaṃ. Tattha uddhaṃ mukhaṃ littā **ullittā**. Anto limpantā hi evaṃ limpanti. Adho mukhaṃ littā **avalittā**. Bahi limpantā hi evaṃ limpanti. Tenāha **‘‘tattha ullittā nāmā’’**tiādi. **Piṭṭhasaṅghāṭo**ti dvārabāhā. **‘‘Sudhāya vā mattikāya vā’’**ti etena ṭhapetvā ime dve lepe avaseso bhasmāgomayādibhedo alepoti dasseti.

Yasmā pana saññācikāya kuṭiṃ karontenāpi idha vuttanayeneva paṭipajjitabbaṃ, tasmā **‘‘sayaṃ vā karontena āṇattiyā vā kārāpentenā’’**ti vuttaṃ. Ettha ca **‘‘sayaṃ vā karontenā’’**ti iminā sāmatthiyato labbhamānamatthamāha, na tu padatthato. **‘‘Āṇattiyā vā kārāpentenā’’**ti (pārā. aṭṭha. 2.348-349) pana padatthato. Evañca katvā yadi pana ‘‘karontena vā kārāpentena vā’’ti vadeyya, byañjanaṃ vilomitaṃ bhaveyya. Na hi kārāpento karonto nāma hotīti edisī codanā anavakāsāti daṭṭhabbaṃ. Natthi sāmī pati etissāti **asāmikā,** taṃ asāmikaṃ, anissaranti attho. Anissaratā cettha kārāpanenāti āha **‘‘kāretā dāyakena virahita’’**nti. **Uddeso**ti uddisitabbo.

Tatrāti sāmismiṃ bhummavacananti āha **‘‘tassā kuṭiyā’’**ti. **Dīghaso**ti nissakkavacananti āha **‘‘dīghato’’**ti. **Bahikuṭṭe**ti kuṭṭassa bahi, thusena missako piṇḍo **thusapiṇḍo,** tassa pariyanto **thusapiṇḍapariyanto,** tena, thusamissakamattikāpiṇḍapariyantenāti vuttaṃ hoti. Thusapiṇḍassūpari setakammaṃ pana abbohārikaṃ. Abbhantare bhavo **abbhantarimo,** tena. **Yatthā**ti yassaṃ kuṭiyaṃ. **Pamāṇayutto**ti pakatividatthiyā navavidatthipamāṇo. ‘‘Tiriyaṃ sattantarā’’ti (pārā. 348) ukkaṃsato pamāṇassa vuttattā **‘‘heṭṭhimakoṭiyā catuhatthavitthārā na hotī’’**ti vuttaṃ.

Sodhetvāti samatalasīmamaṇḍalasadisaṃ katvā. **Padabhājane vuttanayena saṅghaṃ tikkhattuṃ yācitvā**ti ‘‘saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo ‘ahaṃ, bhante, saññācikāya kuṭiṃ kattukāmo asāmikaṃ attuddesaṃ, sohaṃ, bhante, saṅghaṃ kuṭivatthuolokanaṃ yācāmī’’’ti (pārā. 349) padabhājane vuttanayena tikkhattuṃ yācitvā. **Saṅghena vā sammatā**ti padabhājaniyaṃ (pārā. 350) vuttena ñattidutiyakammena, apalokanakammavasena vā saṅghena sammatā. **Vatthū**ti kuṭivatthu. **Anārambha**nti anupaddavaṃ. Parito kamati gacchati etthāti **parikkamanaṃ,** tena saha vattatīti **saparikkamanaṃ,** saupacāranti attho. Tenāha **‘‘tehi bhikkhūhī’’**tiādi.

Kipillikādīnanti ettha **kipillikā** (pārā. aṭṭha. 2.353) nāma rattakāḷapiṅgalādibhedā yā kāci, tā ādi yesaṃ tāni **kipillikādīni,** tesaṃ. **Ādi**saddena upacikādīnaṃ saṅgahaṇaṃ. **Āsayo**ti nibaddhavasanaṭṭhānaṃ, so ādi yesaṃ te **āsayādayo,** tehi. **Ādi**saddena cettha nissitassa gahaṇaṃ. **Soḷasahi upaddavehī**ti ‘‘kipillikānaṃ vā āsayo hoti, upacikānaṃ vā undūrānaṃ vā ahīnaṃ vā vicchikānaṃ vā satapadīnaṃ vā hatthīnaṃ vā assānaṃ vā sīhānaṃ vā byagghānaṃ vā dīpīnaṃ vā acchānaṃ vā taracchānaṃ vā yesaṃ kesañci tiracchānagatānaṃ pāṇānaṃ vā āsayo hoti, pubbaṇṇanissitaṃ vā hoti, aparaṇṇaabbhāghātaāghātanasusānauyyānarājavatthuhatthisālāassasālābandhanāgārapānāgārasūnaracchācaccarasabhāsaṃsaraṇanissitaṃ vā hotī’’ti (pārā. 353) evaṃ vuttehi soḷasahi upaddavehi. Tattha ca **abbhāghātaṃ** (pārā. aṭṭha. 2.353) nāma kāraṇāgharaṃ. **Āghātanaṃ** nāma dhammagandhikā. **Susāna**nti mahāsusānaṃ. **Saṃsaraṇaṃ** nāma anibbijjhagamanīyo gatapaccāgatamaggo.

Āvijjhituṃ sakkuṇeyyatāyāti chinnataṭādīnamabhāvato anupariyāyituṃ sakkuṇeyyatāya. **Tena bhikkhunā**ti kuṭikārakena bhikkhunā. **Yācitehī**ti ‘‘ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo ‘ahaṃ, bhante, saññācikāya kuṭiṃ kattukāmo asāmikaṃ attuddesaṃ, sohaṃ, bhante, saṅghaṃ kuṭivatthudesanaṃ yācāmī’’’ti (pārā. 351) tikkhattuṃ yācitehi. **Ñattidutiyena kammenā**ti –

> ‘‘Suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu saññācikāya kuṭiṃ kattukāmo asāmikaṃ attuddesaṃ, so saṅghaṃ kuṭivatthudesanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno kuṭivatthuṃ deseyya. Esā ñatti. Suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu saññācikāya kuṭiṃ kattukāmo asāmikaṃ attuddesaṃ, so saṅghaṃ kuṭivatthudesanaṃ yācati. Saṅgho itthannāmassa bhikkhuno kuṭivatthuṃ deseti, yassāyasmato khamati itthannāmassa bhikkhuno kuṭivatthussa desanā, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Desitaṃ saṅghena itthannāmassa bhikkhuno kuṭivatthu, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti –

Evaṃ padabhājane vuttena ñattidutiyena kammena. **Āḷavikā** nāma āḷaviraṭṭhe jātā dārakā, te pabbajitakālepi ‘‘āḷavikā’’tveva paññāyiṃsu. Te sandhāya vuttaṃ **āḷavike bhikkhū’’**ti. **Lepe ghaṭite**ti (pārā. aṭṭha. 2.353) antolepe vā antolepena saddhiṃ bhittiñca chadanañca ekābaddhaṃ katvā ghaṭite, bahilepe vā bahilepena saddhiṃ ghaṭite. **Dve ca dukkaṭāni** sārambhaaparikkamanavasena. **Ubhayavipannā**ti ubhayehi desanāpamāṇehi vipannā virahitā ubhayavipannā, adesitavatthukā pamāṇātikkantāti attho. **Tasmi**nti dvārabandhe vā vātapāne vā. **Lepo na ghaṭiyatī**ti pubbe dinnalepo dvārabandhena vā vātapānena vā saddhiṃ na ghaṭiyati, ekābaddhaṃ hutvā na tiṭṭhatīti vuttaṃ hoti. **Ta**nti dvārabandhaṃ vā vātapānaṃ vā parāmasati. **Paṭhamamevā**ti lepakiccassa niṭṭhitattā dvārabandhavātapānānaṃ ṭhapanato pubbeyeva, lepassa niṭṭhitakkhaṇeyevāti adhippāyo. ‘‘Bhikkhu kuṭiṃ karoti desitavatthukaṃ pamāṇikaṃ sārambhaṃ saparikkamanaṃ, āpatti dukkaṭassa. Bhikkhu kuṭiṃ karoti desitavatthukaṃ pamāṇikaṃ anārambhaṃ aparikkamanaṃ, āpatti dukkaṭassā’’ti (pārā. 355) padabhājaniyaṃ vuttattā **‘‘kevalaṃ sārambhāyā’’**tiādi vuttaṃ. **Vippakata**nti aniṭṭhitaṃ. **Aññassa dadato cā**ti aññassa puggalassa vā saṅghassa vā dadato ca. **Guhā** nāma iṭṭhakaguhā vā silāguhā vā dāruguhā vā bhūmiguhā vā. **Tiṇakuṭi** nāma sattabhūmikopi pāsādo tiṇacchadano ‘‘tiṇakuṭikā’’ti vuccati. **Aññassā**ti ācariyassa vā upajjhāyassa vā saṅghassa vā. **Vāsāgāraṃ ṭhapetvā**ti (pārā. aṭṭha. 2.364) attano vasanatthāya vāsāgāraṃ ṭhapetvā. **Uposathāgārādīsū**ti ettha **ādi**saddena jantāgharabhojanasālāaggisālānaṃ gahaṇaṃ. **Heṭṭhimapamāṇasambhavo**ti catuhatthavitthiṇṇatā. **Adesāpetvā karoto**ti vatthuṃ adesāpetvā pamāṇātikkantaṃ, pamāṇayuttaṃ vā karoto. Ettha ca vatthuno adesāpanaṃ **akiriyā**. Kuṭikaraṇaṃ **kiriyā**.

Kuṭikārasikkhāpadavaṇṇanā niṭṭhitā.

7. Vihārakārasikkhāpadavaṇṇanā

Mahantaṃ lāti gaṇhātīti **mahallako,** taṃ mahallakaṃ. Yo ca yaṃ gaṇhāti, so tassa atthīti āha **‘‘mahantabhāvo etassa atthī**ti **mahallako’’**ti. So ca mahantabhāvo kena, kuto cāti āha **‘‘sasāmikabhāvenā’’**tiādi. Na kevalaṃ sasāmikabhāvenevāti āha **‘‘yasmā vā’’**tiādi. Yadi evaṃ atha kasmā ‘‘mahallako nāma vihāro sasāmiko vuccatī’’ti (pārā. 367) ettakameva padabhājane vuttanti āha **‘‘yasmā panā’’**tiādi. Viharanti etthāti **vihāro,** āvāso. Mātikāyaṃ **bhikkhū vā anabhineyyā**ti ettha **vā**-saddo ‘‘ayaṃ vā so mahānāgo’’tiādīsu viya avadhāraṇattho.

Kosambiyanti (sārattha. ṭī. 2.365) evaṃnāmake nagare. Tassa kira nagarassa ārāmapokkharaṇiādīsu tesu tesu ṭhānesu kosambarukkhāva ussannā ahesuṃ, tasmā taṃ ‘‘kosambī’’ti saṅkhaṃ gacchati. ‘‘Kusumbassa nāma isino assamato avidūre māpitattā’’ti eke. **Channattheraṃ ārabbhā**ti yo abhinikkhamanakāle saddhiṃ nikkhanto, yassa ca satthārā parinibbānakāle brahmadaṇḍo (cūḷava. 445) āṇatto, taṃ channattheraṃ ārabbha. **Cetiyarukkha**nti cittīkataṭṭhena **cetiyaṃ,** pūjārahānaṃ devaṭṭhānānametaṃ adhivacanaṃ, ‘‘cetiya’’nti sammataṃ rukkhaṃ **cetiyarukkhaṃ**. Vatthuno adesanāya āpajjanato **‘‘akiriyamattato samuṭṭhānabhāvo’’**ti vuttaṃ. **Matta**-saddena kiriyato samuṭṭhānataṃ paṭikkhipati. Keci pana ‘‘vatthuadesanāya, kuṭikaraṇena ca samuṭṭhānato kiriyākiriyato samuṭṭhātī’’ti vadanti. Pamāṇaniyamābhāvova viseso.

Vihārakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Duṭṭhadosasikkhāpadavaṇṇanā

Dūsīyatīti **duṭṭho,** dūseti paraṃ vināsetīti **doso**. Tenāha **‘‘dūsito cevā’’**tiādi. Idāni ‘‘dūsito ceva dūsako cā’’ti iminā saṅkhepena vuttamevatthaṃ vitthāretvā dassetuṃ **‘‘uppanne hi dose’’**tiādimāha. **Pakatibhāvaṃ jahāpito**ti (sārattha. ṭī. 2.385-386) sommabhāvaṃ jahāpitoti attho, vikāramāpāditoti vuttaṃ hoti. **Ākāranānāttenā**ti dūsitākārassa ceva dūsakākārassa cāti imesaṃ dvinnaṃ ākārānaṃ nānābhāvena. **Nappatito**ti pītisukhādīhi na abhigato anupagato, na upagatoti attho. Yo ca pītisukhādīhi anupagato, so tehi vajjito nāma hotīti āha **‘‘pītisukhādīhi vivajjito’’**ti. Yo ca tehi vajjito, na so tehi abhisaṭo nāma hotīti āha **‘‘na abhisaṭo’’**ti, pītisukhādīhi na patthaṭoti attho. Nāssa mūlanti **amūlakaṃ**. Taṃ pana amūlakattaṃ yasmā codakavasena adhippetaṃ, na cuditakavasena, tasmā tadatthaṃ dassetuṃ **‘‘yaṃ codakenā’’**tiādi vuttaṃ. Tattha **ya**nti pārājikaṃ. **Eta**nti cuditakassa āpannānāpannattaṃ. **Idhā**ti imasmiṃ sikkhāpade.

Idāni attanā vuttameva diṭṭhādiṃ vivarituṃ **‘‘ettha cā’’**tiādi vuttaṃ. **Tathevā**ti ‘‘pasādasotena vā dibbasotena vā’’ti imamatthaṃ atidisati. **Parisaṅkitaṃ** (pārā. aṭṭha. 2.385-386) pana tividhaṃ diṭṭhaparisaṅkitaṃ, sutaparisaṅkitaṃ, mutaparisaṅkitanti. Tattha bhikkhuñca mātugāmañca tathārūpe ṭhāne disvā ‘‘addhā imehi kata’’nti vā ‘‘karissantī’’ti vā parisaṅkitaṃ, idaṃ **diṭṭhaparisaṅkitaṃ** nāma. Andhakāre vā paṭicchannokāse vā bhikkhussa ca mātugāmassa ca vacanaṃ sutvā dutiyassa atthibhāvaṃ ajānato pubbe vuttanayena parisaṅkitaṃ, idaṃ **sutaparisaṅkitaṃ** nāma. Dhuttehi itthīhi saddhiṃ paccantavihāre maṇḍape vā sālādīsu vā pupphagandhamaṃsasurādīni anubhavitvā gataṭṭhānaṃ disvā ‘‘kena nu kho idaṃ kata’’nti vīmaṃsantena tatra kenaci bhikkhunā gandhādīhi pūjā katā hoti, bhesajjatthāya ariṭṭhaṃ vā pītaṃ, so tassa gandhaṃ ghāyitvā ‘‘ayaṃ so bhavissatī’’ti parisaṅkitaṃ, idaṃ **mutaparisaṅkitaṃ** nāma. Evaṃ tividhassa parisaṅkitassa abhāvo **aparisaṅkitaṃ**. Tenāha **‘‘diṭṭhasutamutavasena cetasā aparisaṅkita’’**nti. Tañca panetaṃ diṭṭhādikaṃ na kevalaṃ attano vāti āha **‘‘attano vā parassa vā’’**ti. Yasmā ‘‘tvaṃ paṇḍako’’tiādivacanenāpi codayato āpattiyeva, tasmā **‘‘bhikkhuno anurūpesu ekūnavīsatiyā aññatarenā’’**ti vuttaṃ. Yadi evaṃ atha kasmā padabhājane ‘‘pārājikena dhammenāti catunnaṃ aññatarenā’’ti (pārā. 386) vuttanti āha **‘‘padabhājane panā’’**tiādi. Upasagganipātānaṃ vācakasaddasanniṭṭhāne tadatthajotanabhāvena pavattanato **‘‘dhaṃseyyā’’**ti vuttaṃ. **Dhaṃsana**ñcettha abhibhavanaṃ. Tenāha **‘‘abhibhaveyyā’’**ti. **‘‘Tvaṃ methunaṃ dhammaṃ paṭisevī’’tiādinā nayena pavattā**ti ‘‘tvaṃ methunaṃ dhammaṃ paṭisevi, adinnaṃ ādiyi, manussaṃ ghātayittha, abhūtaṃ ārocayitthā’’ti evaṃ pavattā. Ettha ca ‘‘assamaṇosī’ti avandanakāraṇassa avuttattā antimavatthuṃ ajjhāpanno na vanditabbo’’ti vadanti, taṃ na gahetabbaṃ avandiyesu antimavatthuṃ ajjhāpannassa avuttattā, ‘‘pacchā upasampannena pure upasampanno vandiyo’’ti (pari. 468) vuttattā ca. Idaṃ pana attanā vattabbaṃ dassetuṃ vuttaṃ.

Samīpeti dvādasahatthapamāṇe padese. Sikkhāpaccakkhānameva hi hatthamuddāya sīsaṃ na eti, idaṃ pana anuddhaṃsanaṃ, abhūtarocanañca etiyeva. Tenāha **‘‘hatthamuddāya eva vā’’**ti. **Brahmacariyā**ti brahmaṃ seṭṭhaṃ pasatthaṃ cariyanti **brahmacariyaṃ,** brahmūnaṃ vā seṭṭhānaṃ buddhapaccekabuddhaariyasāvakānaṃ, brahmānañca cariyanti **brahmacariyaṃ,** tamhā brahmacariyā. Tenāha **‘‘seṭṭhacariyā’’**ti. **Sādhu vatassa** ekantena bhaddakaṃ bhaveyya. ‘‘Tajjanīyakammādisattavidhampi kammaṃ karissāmā’’ti āpattiyā codentassa adhippāyo **kammādhippāyo**. ‘‘Āpattito vuṭṭhāpessāmā’’ti adhippāyo **vuṭṭhānādhippāyo**. **Anuvijjanādhippāyo**ti vīmaṃsanādhippāyo, upaparikkhādhippāyo. **Anuvijjakenā**ti saṅghamajjhe otiṇṇaṃ adhikaraṇaṃ vinicchinituṃ nisinnena vinayadharena. **Kiṃ te diṭṭha**nti tayā kiṃ diṭṭhaṃ, paṭhamaṃ pārājikaṃ ajjhāpajjanto diṭṭho, dutiyaṃ tatiyaṃ catutthaṃ pārājikaṃ āpajjanto diṭṭhoti vuttaṃ hoti. **Ādi**saddena ‘‘kinti te diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭha’’nti imaṃ nayaṃ saṅgaṇhāti.

Samanatthāya pavattamānehi samathehi adhikātabbanti **adhikaraṇaṃ**. Yathā hi samanavasena samathānaṃ vivādādīsu adhikatabhāvo, evaṃ vivādādīnaṃ tehi adhikattabbatāti. Tenāha **‘‘samathehi adhikaraṇīyabhāvenā’’**tiādi. Iminā hi adhikaraṇasaddassa kammasādhanatā vuttā. **Adhikaraṇa**nti vivādādhikaraṇaṃ anuvādādhikaraṇaṃ āpattādhikaraṇaṃ kiccādhikaraṇanti catubbidhaṃ adhikaraṇaṃ. Vivādādīni adhikaraṇāni samenti vūpasamentīti **samathā,** sammukhāvinayādayo. Atha vā adhikarīyanti etthāti **adhikaraṇaṃ**. Ke adhikarīyanti? Samathā. Kathaṃ adhikarīyanti? Samanavasena. Adhikaraṇaṃ samenti vūpasamentītipi **samathā**ti evampettha attho daṭṭhabbo. Āpattādhikaraṇaṃ ṭhapetvā sesādhikaraṇehi codanāya abhāvato **‘‘idaṃ pana pārājikasaṅkhātaṃ āpattādhikaraṇameva adhippeta’’**nti vuttaṃ. Āpattiyeva adhikaraṇaṃ **āpattādhikaraṇaṃ. Anuddhaṃsitakkhaṇeyeva saṅghādiseso,** so ce taṅkhaṇeyeva jānātīti adhippāyo.

Mettiyabhūmajaketi mettiyañca bhūmajakañca. Chabbaggiyānaṃ aggapurisā ete. **Suddhaṃ vā**ti pārājikamanāpannaṃ vā. **‘‘Sace so taṅkhaṇeyeva jānātī’’**ti iminā āvajjanasamayamāha. Taṅkhaṇeyeva jānanaṃ nāma dukkaraṃ, samayena āvajjitvā ñāte pana ñātameva hoti. Pacchā ce jānāti, sīsaṃ na eti. Sikkhāpaccakkhānaabhūtārocanaduṭṭhullavācāattakāmaduṭṭhadosabhūtārocanasikkhāpadānīti sabbāneva hi imāni ekaparicchedāni. Yasmā pana parammukhā sattahipi āpattikkhandhehi vadato dukkaṭameva, tasmā **‘‘parammukhā codentassa pana sīsaṃ na etī’’**ti vuttaṃ. **Vuttanayāpattiyo**ti ‘‘vācāya vācāyā’’tiādinā vuttanayā saṅghādisesadukkaṭāpattiyo. **Tathevā**ti vācāya vācāyeva. **Vadantassā**ti sattahipi āpattikkhandhehi upasampannaṃ sammukhā vadantassa. **Vuttanayenevā**ti vācāya vācāyeva. Okāsaṃ kāretvā upasampannaṃ sammukhā vadantassa vācāya vācāya pācittiyanti āha **‘‘okāsaṃ kāretvā vadantassa pācittiyamevā’’**ti. **Eva**saddena dukkaṭaṃ nivattīyati. Asammukhā sattahipi āpattikkhandhehi vadantassa dukkaṭaṃ. **Sattavidhampi kamma**nti tajjanīyaṃ, niyasaṃ, pabbājanīyaṃ, paṭisāraṇīyaṃ, tividhañca ukkhepanīyanti sattavidhampi kammaṃ.

Uposathaṃ vā pavāraṇaṃ vā ṭhapentassa ca okāsakammaṃ natthīti ettha uposathato pure vā pacchā vā ṭhapitopi aṭṭhapito hoti. Khette ṭhapito pana ṭhapito hoti, tasmā ‘‘suṇātu me, bhante, saṅgho, ajjuposatho pannaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyyā’’ti ettha yāva **re**-kāraṃ bhaṇati, tāva ṭhapetabbo, idaṃ khettaṃ. **Yya**-kāre pana vutte ṭhapentena pacchā ṭhapito nāma hoti. ‘‘Suṇātu me’’ti anāraddhe ṭhapentena pure ṭhapito hoti. Pavāraṇāṭṭhapanaṃ pana sabbasaṅgāhikaṃ, puggalikañcāti duvidhaṃ. Tattha sabbasaṅgāhike ‘‘suṇātu me, bhante, saṅgho…pe… saṅgho tevācikaṃ pavāreyyā’’ti **su**-kārato yāva **re**-kāro, tāva apariyositāva hoti pavāraṇā, etthantare ekapadepi ṭhapentena ṭhapitā hoti pavāraṇā. **Yya**-kāre pana patte pariyositāva hoti, tasmā tato paṭṭhāya ṭhapentena aṭṭhapitā hoti. Puggalikaṭṭhapane pana ‘‘saṅghaṃ, bhante, pavāremi…pe… tatiyampi bhante saṅghaṃ pavāremi diṭṭhena vā…pe… passanto paṭī’’ti (mahāva. 210) **saṃ**-kārato yāva ayaṃ sabbapacchimo **ṭi**-kāro, tāva apariyositāva hoti pavāraṇā, etthantare ekapadepi ṭhapentena ṭhapitā hoti pavāraṇā. ‘‘Karissāmī’’ti vutte pana pariyositā hoti, tasmā ‘‘karissāmī’’ti etasmiṃ pade sampatte ṭhapitāpi aṭṭhapitā hoti. Eseva nayo dvevācikaekavācikasamānavassikāsu. Etāsupi hi **ṭi**-kārāvasānaṃyeva ṭhapanakkhettanti. Tenāha **‘‘ṭhapanakkhettaṃ pana jānitabba’’**nti. **Osaṭe vatthusmi**nti codakena attanā vattabbe saṅghamajjhe udāhaṭe. **Idañca idañca karotī**ti pāṇātipātaṃ, adinnādānañca karoti, jātarūparajatañca paṭiggaṇhāti. **Asuko ca asuko ca assamaṇo, anupāsako**ti akkosādhippāyena parammukhā vadantassa dukkaṭaṃ, sammukhā vadantassa pana pācittiyameva. Tenāha **‘‘sace pana odissa niyametvā’’**tiādi. **Saṅkhyupagamana**nti vohārūpagamanaṃ.

Duṭṭhadosasikkhāpadavaṇṇanā niṭṭhitā.

9. Aññabhāgiyasikkhāpadavaṇṇanā

Aññabhāgassāti aññakoṭṭhāsassa, yaṃ codetukāmo, tassa jātiādito aññassa tiracchānajātiādikoṭṭhāsassāti vuttaṃ hoti. **Ida**nti napuṃsakaniddesena chagalakādiṃ niddisati, ayaṃ chagalakādikoti attho, adhikaraṇasaddāpekkhāya vā napuṃsakaniddeso, idaṃ chagalakādisaṅkhātaṃ adhikaraṇanti vuttaṃ hoti. **Aññabhāgo vā**ti tiracchānajātiādibhedo añño koṭṭhāso vā. **Assā**ti chagalakādikassa. **Aññabhāgiyaṃ** chagalakādi. Ettha ca ‘‘aññabhāgasambandhi aññabhāgiya’’nti paṭhamaviggahassa attho, ‘‘aññabhāgavantaṃ aññabhāgiya’’nti dutiyaviggahassa. Ṭhapetvā pana tiracchānajātiādikaṃ paramatthato visuṃ chagalakādike asatipi ‘‘paṭimāya sarīra’’ntiādīsu viya abhedepi bhedakappanāya pavattalokavohāravasena **‘‘aññabhāgassa idaṃ, aññabhāgo vā assa atthī’’**ti vuttanti daṭṭhabbaṃ. Adhikarīyati etthāti **adhikaraṇaṃ**. Tenāha **‘‘ādhāro veditabbo’’**ti. Ādharīyati asminti **ādhāro,** patiṭṭhānaṃ. Tenāha **‘‘vatthu adhiṭṭhānanti vuttaṃ hotī’’**ti.

Idāni ‘‘aññabhāgassa ida’’ntiādinā saṅkhepena vuttamevatthaṃ kevalaṃ nayadassanatthaṃ aṭṭhuppattiyaṃ āgatameva gahetvā vibhajanto **‘‘yo hi so’’**tiādimāha. Tena nanu anāgate evaṃ codentānaṃ pāpabhikkhūnaṃ lesokāsapidahanatthaṃ idaṃ sikkhāpadaṃ paññattaṃ, na pana mettiyabhūmajakānaṃ. Tesañhi ādikammikattā anāpatti, tasmā sāmaññena attho vibhajitabbo. Na pana ‘‘yo hi so aṭṭhuppattiyaṃ dabbo mallaputto’’tiādinā visesenāti edisī codanā anavakāsāti daṭṭhabbaṃ. **Hī**ti kāraṇatthe nipāto, yasmāti vuttaṃ hoti. **Aṭṭhuppattiya**nti atthassa uppatti atthuppatti, atthuppattiyeva **aṭṭhuppatti,** tassaṃ aṭṭhuppattiyaṃ, sikkhāpadassa nidāneti vuttaṃ hoti. **Chagalako**ti setachagalako. **So**ti chagalako. Imassa pana ‘‘hotī’’ti iminā sambandho. **Aññassa…pe… chagalakabhāvassa cā**ti ‘‘tiracchānajātiyā ceva chagalakabhāvassa cā’’ti saṅkhātassa aññassa bhāgassa koṭṭhāsassa, pakkhassāti attho.

Kutoyamañño, yato ‘‘aññassa bhāgassā’’ti vuttanti āha **‘‘yvāyaṃ…pe… tato’’**ti. Tattha **manussajāti ceva bhikkhubhāvo cā**ti yo ayaṃ bhāgo koṭṭhāso pakkhoti sambandho, ‘‘manussajāti ceva bhikkhubhāvo cā’’ti saṅkhāto yo ayaṃ bhāgo koṭṭhāso pakkhoti attho. **Tato**ti ‘‘manussajāti ceva bhikkhubhāvo cā’’ti bhāgato. **So vā aññabhāgo**ti yathāvuttatiracchānajātichagalakabhāvasaṅkhāto so aññabhāgo vā. **Assā**ti chagalakassa. **Atthī**ti upalabbhati. **Tasmā**ti yasmā aññabhāgassa chagalako hoti, yasmā ca so vā aññabhāgo assa atthi, tasmā. **Aññabhāgiyasaṅkhyaṃ labhatī**ti ettha ‘‘so yvāya’’nti idha so-saddameva ānetvā so aññabhāgiyasaṅkhaṃ labhatīti yojetabbaṃ, ‘‘so’’ti vā pāṭhaseso daṭṭhabbo. **Ca**-saddo samuccayattho. So pana adhikaraṇasaddato paraṃ daṭṭhabbo, ‘‘adhikaraṇa’’nti ca veditabboti. **Tesa**nti mettiyabhūmajakānaṃ. **Imaṃ mayaṃ dabbaṃ mallaputtaṃ nāma karomā**ti chagalakaṃ ajikāya vippaṭipajjantaṃ disvā ‘‘mayaṃ, āvuso, imaṃ chagalakaṃ dabbaṃ mallaputtaṃ nāma karomā’’ti vadantānaṃ. **Nāmakaraṇasaññāyā**ti nāmakaraṇasaṅkhātāya saññāya. Etthāpi ‘‘yo so’’tiādikaṃ ānetvā tassā nāmakaraṇasaññāya yo so aṭṭhuppattiyaṃ ‘‘dabbo mallaputto nāmā’’ti chagalako vutto, so yasmā ādhāro vatthu adhiṭṭhānanti yojetabbaṃ.

Idāni kathametaṃ viññāyati ‘‘adhikaraṇa’’nti cettha ādhāro veditabbo, na vivādādhikaraṇādīsu aññataranti anuyogaṃ sandhāyāha **‘‘tañhi sandhāyā’’**tiādi. Tattha **ta**nti tassā nāmakaraṇasaññāya adhiṭṭhānabhūtaṃ chagalakaṃ paccāmasati. Vivādādhikaraṇādīsu aññataraṃ sandhāya na vuttanti sambandho. Tattha kāraṇaṃ pucchati **‘‘kasmā’’**ti. Kāraṇamāha **‘‘asambhavato’’**ti. Idāni tameva asambhavaṃ pākaṭaṃ katvā dassetuṃ **‘‘na hī’’**tiādi vuttaṃ. Na hi upādiyiṃsūti sambandho. **Upādiyiṃsū**ti gaṇhiṃsu. Kiṃ catunnaṃ adhikaraṇānampi leso atthi, yenevaṃ vuttanti āha **‘‘na ca catunnaṃ adhikaraṇāna’’**ntiādi. Idāni tameva samatthetuṃ **‘‘jātilesādayo hī’’**tiādi vuttaṃ. Tattha jātiyeva leso **jātileso**. **Ādi**saddena nāmalesādīnaṃ gahaṇaṃ. Hoti cettha –

‘‘Lesā jātināmagotta-liṅgāpattivasāpi ca;
Pattacīvarupajjhāyā-cariyāvāsavasā dasā’’ti.

Āpattileso nāma lahukaṃ āpattiṃ āpajjanto diṭṭho hoti. Tañce pārājikena codeti ‘‘assamaṇosi, asakyaputtiyosī’’ti, āpatti vācāya vācāya saṅghādisesassāti (pārā. 396) evaṃ āpattilesampi puggalasmiṃyeva āropetvā vuttattā **‘‘puggalānaṃyeva lesā vuttā’’**ti vuttaṃ. **Tañca ‘‘dabbo mallaputto’’ti nāma**nti mettiyabhūmajakehi chagalakassa kataṃ taṃ ‘‘dabbo mallaputto’’ti nāmañca. Evaṃ asambhavaṃ dassetvā idāni imināva pasaṅgena desalesasaddānaṃ atthaṃ saṃvaṇṇetuṃ **‘‘ettha cā’’**tiādimāha. **Etthā**ti etesu dvīsu desalesesu. **Deso** nāma jātiādibhedo vohāro. Tenāha **‘‘jātiādīsū’’**tiādi. **Aññampi vatthu**nti yasmiṃ vatthusmiṃ patiṭṭhitaṃ, taṃ muñcitvā aññampi vatthuṃ. Kathaṃ silissatīti āha **‘‘vohāramattenevā’’**tiādi, vohāramatteneva, na tu atthatoti adhippāyo. **‘‘Īsakaṃ allīyatī’’**ti iminā ‘‘leso’’ti lisa allībhāveti imassa rūpanti dasseti. Kiñcāpi desalesānaṃ vuttanayena byañjanato nānākaraṇaṃ atthi, atthato pana natthīti āha **‘‘jātiādīnaṃyeva aññatarakoṭṭhāsassetaṃ adhivacana’’**nti.

Yadi pana nāmakaraṇasaññāya ādhārabhūtaṃ chagalakaṃ sandhāya ‘‘aññabhāgiyassa adhikaraṇassā’’ti vuttaṃ, atha kasmā padabhājane taṃ avibhajitvā ‘‘aññabhāgiyassa adhikaraṇassāti āpattaññabhāgiyaṃ vā hoti adhikaraṇaññabhāgiyaṃ vā’’tiādi (pārā. 393) vuttanti āha **‘‘padabhājane panā’’**tiādi. **Ta**nti ādhārasaṅkhātaṃ adhikaraṇaṃ. **Āvibhūtaṃ** pākaṭaṃ. **Atthuddhāravasenā**ti tena vattabbaatthānaṃ uddharaṇavasena. Nanu ca ‘‘atthamattaṃ pati saddā abhinivisantī’’ti na ekena saddena anekatthā abhidhīyantīti? Saccametaṃ saddavisese apekkhite, tesaṃ tesaṃ pana atthānaṃ adhikaraṇasaddavacanīyatāsāmaññaṃ upādāya vuccamāno ayaṃ vicāro adhikaraṇasaddassa atthuddhāroti vutto. Tenevāha **‘‘adhikaraṇanti vacanasāmaññato atthuddhāravasena pavattāni cattāri adhikaraṇānī’’**ti. **Aññabhāgiyatā**ti aññapakkhiyatā. **Tabbhāgiyatā**ti tappakkhiyatā. **Apākaṭā** padabhājanato aññatra dassitaṭṭhānābhāvato. **Avasāne āpattaññabhāgiyena codanañcā**ti ‘‘bhikkhu saṅghādisesaṃ ajjhāpajjanto diṭṭho hoti, saṅghādisese saṅghādisesadiṭṭhi hoti, tañce pārājikena codetī’’tiādicodanaṃ sandhāya vuttaṃ **‘‘adhikaraṇaññabhāgiya’’**nti. Ekamekañhi adhikaraṇaṃ itaresaṃ tiṇṇaṃ tiṇṇaṃ aññabhāgiyaṃ aññapakkhiyaṃ aññakoṭṭhāsiyaṃ hoti vatthuvisabhāgattā. **Ādi**saddena ‘‘kathaṃ adhikaraṇaṃ adhikaraṇassa aññabhāgiya’’ntiādiko padavibhāgo saṅgahito.

Kiñci desaṃ lesamattaṃ upādāyāti ettha yaṃ vattabbaṃ, tassāpi asambhavadassanappasaṅgena heṭṭhā vuttattā **‘‘sesā vinicchayakathā aṭṭhame vuttasadisāyevā’’**ti vuttaṃ. Tattha **sesā vinicchayakathā**ti ‘‘pārājikenāti bhikkhuno anurūpesu ekūnavisatiyā aññatarenā’’tiādikā (kaṅkhā. aṭṭha. duṭṭhadosasikkhāpadavaṇṇanā) vinicchayakathā. **Vuttasadisāyevā**ti ettha imasmiṃ sikkhāpade yā vattabbā, tena sikkhāpadena sādhāraṇabhūtā sā vuttasadisāyevāti adhippetā, na asādhāraṇabhūtā apubbavaṇṇanāya adhippetattā. Tenevāha **‘‘ayaṃ panā’’**tiādi. Purimasmiṃ sikkhāpadepi tathāsaññino anāpattikattā **‘‘idha cā’’**ti vuttaṃ. **Tathāsaññinopī**ti ‘‘pārājikaṃyeva ayaṃ āpanno’’ti evaṃsaññinopi. **Iti**saddo ādiattho vā pakārattho vā. Tena kenaci bhikkhunā añño koci khattiyajātiko pārājikaṃ dhammaṃ ajjhāpajjanto diṭṭho hoti, atha so aññaṃ attano veriṃ khattiyajātikaṃ bhikkhuṃ passitvā taṃ khattiyajātilesaṃ gahetvā evaṃ codeti ‘‘khattiyo mayā diṭṭho pārājikaṃ dhammaṃ ajjhāpajjanto, tvaṃ khattiyo pārājikaṃ dhammaṃ ajjhāpannosi, atha vā tvaṃ kho khattiyo, na añño, pārājikaṃ dhammaṃ ajjhāpannosi, assamaṇosi, asakyaputtiyosi, natthi tayā saddhiṃ uposatho vā pavāraṇā vā saṅghakammaṃ vā’’ti, āpatti vācāya vācāya saṅghādisesassa. Ettha ca tesaṃ khattiyānaṃ aññamaññaṃ asadisassa tassa tassa dīghādino vā diṭṭhādino vā vasena aññabhāgiyatā, khattiyajātipaññattiyā ādhāravasena adhikaraṇatā ca veditabbā. Esa nayo nāmalesādīsupi.

Āpattilese pana kenaci bhikkhunā koci bhikkhu lahukaṃ āpattiṃ āpajjanto diṭṭho hoti, so cetaṃ bhikkhuṃ pārājikena codeti, āpatti vācāya vācāya saṅghādisesassa. Yadi evaṃ kathaṃ aññabhāgiyaṃ adhikaraṇaṃ hotīti? Yañhi so lahukaṃ āpattiṃ āpanno, taṃ pārājikassa aññabhāgiyaṃ adhikaraṇaṃ, tassa pana aññabhāgiyassa adhikaraṇassa leso nāma. Yo so sabbakhattiyānaṃ sādhāraṇo khattiyabhāvo viya sabbāpattīnaṃ sādhāraṇo āpattibhāvo. Eteneva upāyena ‘‘kenaci bhikkhunā koci bhikkhu saṅghādisesaṃ ajjhāpajjanto diṭṭho hotī’’tiādikaṃ visesaṃ saṅgaṇhāti.

Aññabhāgiyasikkhaṃ yo, neva sikkhati yuttito;
Gacche vinayaviññūhi, aññabhāgiyataṃva so. (vajira. ṭī. pārājika 408);

Aññabhāgiyasikkhāpadavaṇṇanā niṭṭhitā.

10. Saṅghabhedasikkhāpadavaṇṇanā

Sahitassāti kāyacittehi ekībhūtassa. Tenāha **‘‘cittena ca sarīrena ca aviyuttassāti attho’’**ti. **Assā**ti ‘‘samaggassā’’ti padassa. **Samānasaṃvāsako**ti samāno ekūposathādibhedo saṃvāso assāti samānasaṃvāsako, laddhinānāsaṃvāsakena vā kammanānāsaṃvāsakena vā virahito. **Kāyasāmaggidānato**ti kāyena, kāyassa vā sāmaggiyā sahitabhāvassa dānato, tesu tesu saṅghakammesu hatthapāsūpagamanatoti vuttaṃ hoti. **Kathaṃ nāmāyaṃ bhijjeyyā**ti ayaṃ saṅgho kena nu kho upāyena vaggo bhaveyya. **Vāyāmeyyā**ti ussāhaṃ kareyya, pakkhaṃ pariyeseyya, gaṇaṃ bandheyyāti vuttaṃ hoti. Attano phalaṃ karotīti **karaṇaṃ,** yaṃ kiñci kāraṇaṃ, adhikaṃ karaṇanti **adhikaraṇaṃ,** visesakāraṇaṃ, visesakāraṇañca saṅghabhedassāti vuttaṃ **‘‘bhedanassā’’**tiādi. **Bhedakaravatthuvasena aṭṭhārasavidha**nti –

> ‘‘Idhupāli bhikkhū adhammaṃ ‘dhammo’ti dīpenti, dhammaṃ ‘adhammo’ti dīpenti. Avinayaṃ ‘vinayo’ti dīpenti, vinayaṃ ‘avinayo’ti dīpenti. Abhāsitaṃ alapitaṃ tathāgatena ‘bhāsitaṃ lapitaṃ tathāgatenā’ti dīpenti, bhāsitaṃ lapitaṃ tathāgatena ‘abhāsitaṃ alapitaṃ tathāgatenā’ti dīpenti. Anāciṇṇaṃ tathāgatena ‘āciṇṇaṃ tathāgatenā’ti dīpenti, āciṇṇaṃ tathāgatena ‘anāciṇṇaṃ tathāgatenā’ti dīpenti. Apaññattaṃ tathāgatena ‘paññattaṃ tathāgatenā’ti dīpenti, paññattaṃ tathāgatena ‘apaññattaṃ tathāgatenā’ti dīpenti. Anāpattiṃ ‘āpattī’ti dīpenti, āpattiṃ ‘anāpattī’ti dīpenti. Lahukaṃ āpattiṃ ‘garukā āpattī’ti dīpenti, garukaṃ āpattiṃ ‘lahukā āpattī’ti dīpenti. Sāvasesaṃ āpattiṃ ‘anavasesā āpattī’ti dīpenti, anavasesaṃ āpattiṃ ‘sāvasesā āpattī’ti dīpenti. Duṭṭhullaṃ āpattiṃ ‘aduṭṭhullā āpattī’ti dīpenti, aduṭṭhullaṃ āpattiṃ ‘duṭṭhullā āpattī’ti dīpentī’’ti (cūḷava. 352) –

Evaṃ **kammakkhandhake** vuttānaṃ aṭṭhārasannaṃ bhedakaraṇānaṃ vasena aṭṭhārasavidhaṃ. Kāraṇañhi tadāyattavuttitāya phalaṃ ettha vasatīti **‘‘vatthū’’**ti vuccati. Honti cettha –

‘‘Dhammavinayabhāsitā-ciṇṇapaññattikā dukā;
Āpattilahuduṭṭhulla-sāvasesadukāni ca.

‘‘Etānaṭṭhārasa ‘bheda-karavatthū’ti vuccare;
Vipallāsagahitāni, vādamūlūpanissayā’’ti.

Paggayhāti paggahitaṃ abbhussitaṃ pākaṭaṃ katvā. **Tiṭṭheyyā**ti yathāsamādinnaṃ, yathāpaggahitameva ca katvā accheyya. Yasmā pana evaṃ paggaṇhatā, tiṭṭhatā ca taṃ dīpitañceva avinissaṭṭhañca hoti, tasmā **‘‘dīpeyya ceva nappaṭinissajjeyya cā’’**ti vuttaṃ. Kīva dūre sutvā gantvā avadantānaṃ dukkaṭanti āha **‘‘sabbantimena paricchedenā’’**tiādi. **Pi**-saddo cettha aṭṭhānappayutto, tassa ‘‘aḍḍhayojanamatta’’nti iminā sambandho veditabbo. Tattha **‘‘aḍḍhayojanamatta’’**nti iminā ekavihāre vattabbameva natthīti dīpeti. **‘‘Gantvā’’**ti iminā dūtaṃ vā paṇṇaṃ vā pesetvā vadatopi āpattimokkho natthi, sayameva pana gantvā ‘‘garuko kho, āvuso, saṅghabhedo, mā saṅghabhedāya parakkamī’’ti (pārā. aṭṭha. 2.411) nivāretabboti dīpeti.

Samāgacchatūti ekībhavatu. Ekībhāvo ca samānaladdhivasena hotīti āha **‘‘ekaladdhiko hotū’’**ti. Ekā laddhi gahaṇaṃ assāti **ekaladdhiko,** ekadiṭṭhikoti attho. **Aññamaññasampattiyā**ti aññamaññassa samānadiṭṭhicittatāsaṅkhātāya sampattiyā. ‘‘Aññamaññassa guṇalābhādikāya sampattiyā’’ti keci. Asamaggo hi visuṃ pātimokkhaṃ uddisati, bahisīmāyaṃ vā anupariveṇiyaṃ vāti na ekuddeso. Tenāha **‘‘ekato pavattapātimokkhuddesoti attho’’**ti. **Appaṭinissajjato dukkaṭa**nti visuṃ visuṃ vadantānaṃ gaṇanāya dukkaṭaṃ. **Samanubhāsanakammaṃ kātabba**nti yāvatatiyaṃ samanubhāsanakammaṃ kātabbaṃ, ‘‘suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu samaggassa saṅghassa bhedāya parakkamatī’’tiādinā (pārā. 413) padabhājane vuttāhi ñatticatutthāhi tīhi samanubhāsanakammavācāhi kammaṃ kātabbanti vuttaṃ hoti. **‘‘Bhedāya parakkameyyā’’**ti visuṃ vuttattā bhedanasaṃvattanikassa adhikaraṇassa samādāya paggaṇhanato pubbepi pakkhapariyesanādivasena saṅghabhedāya parakkamantassa samanubhāsanakammaṃ kātabbanti veditabbaṃ. Paṭinissajjantassa anāpattibhāvato **‘‘sotthibhāvo tassa bhikkhuno’’**ti vuttaṃ.

Kiñcāpi bhikkhunī saṅghaṃ na bhindati, apica kho bhedāya parakkamatīti **‘‘sādhāraṇapaññattī’’**ti vuttaṃ. Saṅghādisesaṃ ajjhāpajjantassa ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccayā ca paṭippassambhantīti āha **‘‘samanubhāsanakamme’’**tiādi. **Tañca dukkaṭaṃ te ca thullaccayā paṭippassambhantī**ti yañca ñattipariyosāne dukkaṭaṃ āpanno, ye ca dvīhi kammavācāhi thullaccaye, tā tissopi āpattiyo liṅgaparivattena asādhāraṇāpattiyo viya paṭippassambhanti. Sace panassa ñattipariyosāne lajjidhammo okkamati, saṃvaro uppajjati, taṃ paṭinissajjati, ñattiyā dukkaṭaṃ desetvā muccati. Atha taṃ na paṭinissajjati, bhedāya parakkamati ceva bhedanasaṃvattanikaṃ adhikaraṇaṃ samādāya paggayha tiṭṭhati ca, ñattidukkaṭaṃ paṭippassambhati, paṭhamakammavācāya thullaccaye patiṭṭhāti. Esa nayo itarakammavācāyampi. Asamanubhāsiyamānassa appaṭinissajjantassāpi saṅghādisesena anāpatti. Paṭinissajjantassāpi ñattito pubbe vā ñattikkhaṇe vā ñattipariyosāne vā paṭhamāya vā anussāvanāya dutiyāya vā tatiyāya vā yāva **yya**-kāraṃ na sampāpuṇāti, tāva paṭinissajjantassa saṅghādisesena anāpatti. Tenāha **‘‘asamanubhāsiyamānassa cā’’**tiādi.

Ettha pana (pārā. aṭṭha. 2.416) ‘‘devadatto samaggassa saṅghassa bhedāya parakkami, tasmiṃ vatthusmi’’nti (pari. 17) parivāre āgatattā devadatto ādikammiko, so ca kho saṅghabhedāya parakkamanasseva, na appaṭinissajjanassa. Na hi tassa taṃ kammaṃ kataṃ. Kathamidaṃ jānitabbanti ce? Suttato. Tathā hi ‘‘ariṭṭho bhikkhu gaddhabādhipubbo pāpikāya diṭṭhiyā yāvatatiyaṃ samanubhāsanāya na paṭinissajji, tasmiṃ vatthusmi’’nti parivāre āgatattā ariṭṭhassa kammaṃ katanti paññāyati, na tathā devadattassa. Athāpissa katena bhavitabbanti koci attano rucimattena vadeyya, tathāpi appaṭinissajjane ādikammikassa anāpatti nāma natthi. Na hi paññattaṃ sikkhāpadaṃ vītikkamantassa aññatra odissa anuññātato anāpatti nāma dissati. Yampi ariṭṭhasikkhāpadassa padabhājane anāpattiyaṃ ‘‘ādikammikassā’’ti potthakesu likhitaṃ, taṃ pamādalikhitaṃ, pamādalikhitabhāvo ca tassa ‘‘paṭhamaṃ ariṭṭho bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo’’ti (cūḷava. 65) evaṃ kammakkhandhake āpattiropanato veditabbo.

Idha bhedāya parakkamane ādikammikassa devadattassa yasmā taṃ kammaṃ na kataṃ (pārā. aṭṭha. 2.416), tasmāssa āpattiyeva na jātā. Sikkhāpadaṃ pana taṃ ārabbha paññattanti katvā **‘‘ādikammiko’’**ti vutto. Iti āpattiyā abhāvatoyevassa anāpatti vuttā. Sā panesā kiñcāpi ‘‘asamanubhāsiyamānassā’’ti imināva siddhā. Yasmā pana asamanubhāsiyamāno nāma yassa kevalaṃ samanubhāsanaṃ na karonti, so vuccati, na ādikammiko. Ayañca devadatto ādikammikoyeva. Tasmā ‘‘ādikammikassā’’ti (pārā. 416) vuttaṃ. Eteneva upāyena ṭhapetvā ariṭṭhasikkhāpadaṃ sabbasamanubhāsanāsu vinicchayo veditabbo. Kāyavācācittato samuṭṭhānato **samanubhāsanasamuṭṭhānaṃ**. ‘‘Paṭinissajjāmī’’ti kāyavikāraṃ vā vacībhedaṃ vā akarontasseva pana āpajjanato **akiriyaṃ**. ‘‘Nappaṭinissajjāmī’’ti saññāya abhāvena muccanato **saññāvimokkhaṃ**. ‘‘Nappaṭinissajjāmī’’ti jānanacitteneva **sacittakaṃ**.

Saṅghabhedasikkhāpadavaṇṇanā niṭṭhitā.

11. Bhedānuvattakasikkhāpadavaṇṇanā

Tassevāti bhedāya parakkamantasseva. **Kho**ti nipātamattaṃ. **Panā**ti visese nipāto. Yaṃ vacanaṃ samaggepi vagge avayavabhūte karoti bhindati, taṃ kalahakārakavacanaṃ idha ‘‘vagga’’nti vuccatīti āha **‘‘vaggaṃ asāmaggipakkhiyavacanaṃ vadantī’’**ti. Asāmaggipakkhe bhavā **asāmaggipakkhiyā,** kalahakārakā, tesaṃ vacanaṃ **asāmaggipakkhiyavacanaṃ,** asāmaggipakkhe vā bhavaṃ vacanaṃ **asāmaggipakkhiyavacanaṃ. ‘‘Na hi saṅgho saṅghassa kammaṃ karotī’’**ti idaṃ niggahavasena kattabbaṃ kammaṃ sandhāya vuttaṃ, ubbāhikādikammaṃ pana bahūnampi kātuṃ vaṭṭatiyeva. **Dhammavādī**ti bhūtavādī. **Vinayavādī**ti vūpasamavādī. **Jānāti no**ti etthāpi ‘‘chandañca ruciñcā’’ti idaṃ ānetvā sambandhitabbaṃ. Tenāha **‘‘amhākaṃ chandādīni jānātī’’**ti. **Bhāsatī**ti ettha ‘‘no’’ti idaṃ vibhattivipariṇāmena yujjati. Tenāha **‘‘evaṃ karomāti amhehi saddhiṃ bhāsatī’’**ti. **‘‘Eta’’**nti iminā tassa kammaṃ paccāmaṭṭhanti āha **‘‘yaṃ so karotī’’**tiādi. **So**ti saṅghabhedāya parakkamanto. **Sametāyasmantāna**nti ettha ‘‘citta’’nti ajjhāharitabbanti āha **‘‘āyasmantānaṃ citta’’**nti. **Vuttasadisāyevā**ti ettha yaṃ vattabbaṃ, taṃ heṭṭhā aññabhāgiyasikkhāpadaṭṭhakathāya vaṇṇanāyaṃ (kaṅkhā. aṭṭha. aññabhāgiyasikkhāpadavaṇṇanā) vuttameva.

Bhedānuvattakasikkhāpadavaṇṇanā niṭṭhitā.

12. Dubbacasikkhāpadavaṇṇanā

Dukkhena vattabbo anusāsituṃ asakkuṇeyyo sabhāvo assāti **dubbacajātiko,** vilomabhāvī. Tenāha **‘‘dubbacasabhāvo’’**tiādi. **Vattuṃ asakkuṇeyyo**ti kismiñci vuccamāne asahanato ovadituṃ asakkuṇeyyo. Uddisīyatīti **uddeso,** pātimokkho, tasmiṃ pariyāpannā antogadhā **uddesapariyāpannā,** tesu uddesapariyāpannesu. Tenāha **‘‘uddese’’**tiādi. Atha sabbāneva sikkhāpadāni kathaṃ pātimokkhuddesapariyāpannānīti āha **‘‘yassa siyā āpatti, so ‘āvikareyyā’ti evaṃ saṅgahitattā’’**ti. **‘‘Yassa siyā āpattī’’**ti iminā sabbāpi āpattiyo nidānuddese saṅgahitā eva honti. **Sikkhāpadesū**ti adhisīlasikkhāya adhigamūpāyabhūtesu vinayapaññattīsūti attho. So pana pākaṭoyevāti aṭṭhakathāyaṃ na vutto. **Pañcahi sahadhammikehī**ti bhikkhubhikkhunisāmaṇerasāmaṇerisikkhamānāhi. **Sikkhitabbattā**ti labbhamānavasena sikkhitabbattā. Tathā hi tehi yathāsakaṃ sikkhā sikkhīyati, na sabbā. **Buddhapaññattenā**ti buddhena ṭhapitena, vihitenāti attho. Atha vā **sahadhammikena** sakāraṇena vuccamānoti evamettha attho daṭṭhabbo. **Vacanāyā**ti nissakke sampadānavacananti āha **‘‘tato mama vacanato’’**ti.

Dubbacasikkhāpadavaṇṇanā niṭṭhitā.

13. Kuladūsakasikkhāpadavaṇṇanā

Nagarassāpi gāmavisesattā idha gāmaggahaṇeneva nagarampi gahitanti āha **‘‘nagarampi gāme antogadhamevā’’**ti, **vā**-saddena vā anuttavikappatthena gahaṇanti evaṃ vuttaṃ. Ettha ca apākāraparikkhepo sāpaṇo **nigamo,** sapākārāpaṇaṃ **nagaraṃ,** taṃtaṃviparīto **gāmo**ti imesaṃ tiṇṇaṃ viseso daṭṭhabbo. **Kulāni dūsetī**ti khattiyabrāhmaṇavessasuddavasena cattāri kulāni vikāraṃ āpādeti. Dūsento ca na asucikaddamādīhi dūseti, atha kho attano duppaṭipattiyā tesaṃ pasādaṃ vināseti. Tenāha **‘‘pupphadānādīhī’’**tiādi. Tattha haritvā vā harāpetvā vā pakkositvā vā pakkosāpetvā vā sayaṃ vā upagatānaṃ (pārā. aṭṭha. 2.436-437) yassa kassaci attano santakassa pupphassa kulasaṅgahatthāya dānaṃ **pupphadānaṃ,** taṃ ādi yesaṃ te **pupphadānādayo,** tehi pupphadānādīhi. **Ādi**saddena (pārā. 437) phaladānacuṇṇamattikādantakaṭṭhaveḷuvejjikājaṅghapesanikānaṃ gahaṇaṃ. **Saddhaṃ vināsento**ti tathā akarontesu aññesu pesalesu bhikkhūsu appasādaṃ adassanaṃ gamento. Pupphadānādīhi ca tehi katasaṅgahehi aññe pesale tathā akaronte te manussā issanti na allīyantīti so tesaṃ pasādaṃ vināseti nāmāti daṭṭhabbaṃ. **Pāpakā samācārā**ti buddhappaṭikuṭṭhattā lāmakā samācārā. Te pana yasmā kulasaṅgahatthaṃ mālāvaccharopanādayo idha adhippetā, tasmā **‘‘mālāvaccharopanādayo’’**ti vuttaṃ. Ārāmādīnamatthāya pana kappiyavohārādīhi ropāpanādikaṃ vaṭṭati. Tattha **mālāvaccha**nti taruṇapuppharukkhaṃ. Taruṇakā hi puppharukkhāpi pupphagacchāpi ‘‘mālāvacchā’’tveva vuccanti, tassa ropanaṃ **mālāvaccharopanaṃ,** taṃ ādi yesaṃ te **mālāvaccharopanādayo. Ādi**saddena cettha ropāpanasiñcanasiñcāpanaocinanaocināpanaganthanaganthāpanānaṃ gahaṇaṃ.

Mātikāyaṃ **dissantī**ti ye paccakkhato passanti, tehi dissanti. **Suyyantī**ti ye parato suṇanti, tehi sotadvārena sutvā upadhārīyanti. **Duṭṭhānī**ti dūsitāni. **Alaṃ te idha vāsenā**ti tava idha vāsena alaṃ, mā idha tava vāso hotūti attho. Vāraṇattho hi idha **alaṃ**-saddo. **Pabbājanīyakammakato**ti codetvā sāretvā āpattiṃ āropetvā ‘‘suṇātu me, bhante, saṅgho, ime assajipunabbasukā’’tiādinā (pārā. 434) padabhājane vuttāya ñatticatutthakammavācāya katapabbājanīyakammo. **Yasmiñca vihāre vasatī**ti gāmato bahivihāramāha. **Neva tasmiṃ gāme…pe… carituṃ labhatī**ti sacepi gāmo vā nigamo vā dvādasayojanaparamo hoti, tiyojanaparamo ca vihāro hoti, neva tasmiṃ gāme vā nigame vā piṇḍāya carituṃ labhati, na vihāre vasituṃ. Tasmiṃ vihāre vasantena sāmantagāmepi piṇḍāya na caritabbaṃ, sāmantavihārepi vasantena tasmiṃ gāme piṇḍāya na caritabbaṃ. Sāmantavihāre vasantena pana sāmantagāme carituṃ vaṭṭati. **Āpajjitabbā āpattiyo**ti kulasaṅgahatthaṃ attano santakadāne dukkaṭaṃ, issaravatāya saṅghasantakadāne thullaccayaṃ, pasayha dāne pārājikanti imā āpattiyo. Mātikāyaṃ **‘‘pakkamatā yasmā’’**ti pabbājanīyakammakatassa vattavasena vuttaṃ. Ādimhi pana pabbājanīyakammavasena daṭṭhabbaṃ. **Assajipunabbasuke**ti assajiñceva punabbasukañca.

Kuladūsakasikkhāpadavaṇṇanā niṭṭhitā.

Saṅghādisesanigamanavaṇṇanā

Paṭhamāpattikāti avayavena viggaho samudāyo samāsatthoti āha **‘‘paṭhamaṃ āpatti etesanti paṭhamāpattikā’’**ti. **Vītikkamanakkhaṇeyevā**ti vatthuvītikkamanakkhaṇeyeva. **Eva-**kārena samanubhāsanakammakkhaṇaṃ paṭikkhipati. Ahassa yattako paricchedo **yāvatīhaṃ**. Tenāha **‘‘yattakāni ahānī’’**ti. **Ahānī**ti ca divasānīti attho.

Vatthuvasena vāti asucimocanādivītikkamamattavasena vā. **Ida**nti idaṃ vītikkamaṃ. **Nāmamattavasena vā ayaṃ itthannāmā āpattī**ti ‘‘ayaṃ saṅghādiseso nāma āpattī’’ti evaṃ vinā vatthuṃ nāmavasena vā. **Matta**saddena cettha vatthuṃ paṭikkhipati. Potthakesu pana katthaci ‘‘nāmagottavasena vā’’ti likhanti, taṃ na sundaraṃ ‘‘ayaṃ itthannāmā āpattī’’ti vuttattā. Idāni naṃ kassaci na ārocessāmīti sambandho. **Dhuraṃ nikkhipitvā**ti ārocane ussāhaṃ ṭhapetvā. Na kevalaṃ vatthunāmavaseneva āpattisaññī hutvā chādentasseva, atha kho yopi evaṃ ajānanto kevalaṃ ‘‘āpattiṃ chādemī’’ti āpattisaññāya chādeti, tassapi channā hotīti veditabbaṃ. Sace panettha anāpattisaññī vā hoti, aññāpattikkhandhasaññī vā vematiko vā hutvā ‘‘na dāni naṃ kassaci ārocessāmī’’ti evaṃ chādetukāmova dhuraṃ nikkhipitvā aruṇaṃ uṭṭhāpeti, acchannāva hotīti ānetvā yojetabbaṃ. Anāpatti pana āpattisaññāyapi anāpattisaññāyapi chādentena acchāditāva hoti. Lahukaṃ vā ‘‘garukā’’ti garukaṃ vā ‘‘lahukā’’ti chādeti, alajjipakkhe tiṭṭhati, āpatti pana acchannā hoti. Garukaṃ ‘‘lahukā’’ti maññamāno deseti, neva desitā hoti nacchannā.

Pakato sabhāvabhūto attā assāti **pakatatto,** na kammehi vikatattoti attho. Tenāha **‘‘anukkhitto samānasaṃvāsako’’**ti. **Vuttanayenevā**ti ‘‘na dāni naṃ kassaci ārocessāmī’’tiādinā vuttaneva nayena. Atha ‘‘mayhaṃ saṅghena kammaṃ kata’’nti (cūḷava. aṭṭha. 102) apakatattasaññī hutvā chādeti, acchannāva hoti. Apakatattena pana pakatattasaññinā vā pakatattena apakatattasaññinā vā chāditāpi acchannāva hoti. Vuttampi cetaṃ –

> ‘‘Āpajjati garukaṃ sāvasesaṃ;
> Chādeti anādariyaṃ paṭicca;
> Na bhikkhunī no ca phuseyya vajjaṃ;
> Pañhāmesā kusalehi cintitā’’ti. (pari. 481);

Ayañhi pañho ukkhittakena kathito.

Dasasu antarāyesu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Sace pana yo bhīrukajātikatāya andhakāre amanussacaṇḍamigabhayena antarāyikasaññī hutvā chādeti, acchannāva hoti. Yassapi pabbatavihāre vasantassa kandaraṃ vā nadiṃ vā atikkamitvā ārocetabbaṃ hoti, antarāmagge ca caṇḍavāḷaamanussādibhayaṃ atthi, magge ajagarā nipajjanti, nadī pūrā hoti, etasmiṃ satiyeva antarāye antarāyikasaññī hutvā chādeti, acchannāva hoti. Antarāyikassa pana antarāyikasaññāya vā anantarāyikasaññāya vā chādayato acchannāva.

Bhikkhunoti sabhāgassa bhikkhuno. Sacassa mukhe appamattako gaṇḍo vā hoti, hanukavāto vā vijjhati, danto vā rujjati, bhikkhā vā mandā laddhā hoti, tāvatakena pana neva vattuṃ na sakkoti, na gantuṃ. Apica kho ‘‘na sakkomī’’ti saññī hoti, ayaṃ **pahu hutvā appahusaññī** nāma. Iminā chāditāpi acchāditā. Appahunā pana vattuṃ vā gantuṃ vā asamatthena pahusaññinā vā appahusaññinā vā chāditāpi acchāditāva.

Idaṃ uttānamevāti idaṃ aṅgadvayaṃ uttānatthameva. Sace pana ‘‘chādessāmī’’ti dhuranikkhepaṃ katvā purebhatte vā pacchābhatte vā paṭhamayāmādīsu vā lajjidhammaṃ okkamati, antoaruṇeyeva āroceti, ayaṃ **chādetukāmo na chādeti** nāma.

Yassa pana abhikkhuke ṭhāne vasantassa āpattiṃ āpajjitvā sabhāgassa bhikkhuno āgamanaṃ āgamentassa vā, sabhāgassa santikaṃ vā gacchantassa aḍḍhamāsopi māsopi atikkamati, ayaṃ **nacchādetukāmo chādeti** nāma. Ayampi acchannāva hoti.

Yo pana āpannamattova aggiṃ akkantapuriso viya sahasā apakkamitvā sabhāgaṭṭhānaṃ gantvā āvi karoti, ayaṃ **nacchādetukāmova na chādeti** nāma. **Sabhāgamattameva pamāṇa**nti averisabhāgamattameva pamāṇaṃ. Averisabhāgassa hi santike ārocetabbaṃ. Yo pana visabhāgo hoti sutvā pakāsetukāmo, evarūpassa upajjhāyassapi santike na ārocetabbā. Tattha purebhattaṃ āpattiṃ āpanno hotu, pacchābhattaṃ vā divā vā rattiṃ vā, yāva aruṇaṃ na uggacchati, tāva ārocetabbaṃ. Uddhaste aruṇe paṭicchannā hoti, paṭicchādanapaccayā ca dukkaṭaṃ āpajjati. **Saṅkhepato**ti samāsato. Vitthārato pana **samantapāsādikāyaṃ** vuttoti adhippāyo.

Akāmā parivatthabbanti appaṭikammakatāya āpattiyā saggamokkhāvaraṇabhāvato anicchantenāpi parivasitabbanti attho. Tenāha **‘‘na kāmenā’’**tiādi. **Parivāsaṃ samādāyā**ti parivāsavattaṃ saṅghamajjhe samādiyitvā. Yadipi catubbidho parivāso appaṭicchannaparivāso, paṭicchannaparivāso, suddhantaparivāso, samodhānaparivāsoti, tathāpi appaṭicchannaparivāso idha na adhippetoti āha **‘‘tattha paṭicchanna…pe… tividho parivāso’’**ti. **Tatthā**ti tasmiṃ vākye. Paṭicchannāya āpattiyā sati dātabbo parivāso paṭicchannavisayatāya **paṭicchannaparivāso**. Suddhantato paṭṭhāya dātabbo parivāso **suddhantaparivāso**. Samodahitvā dātabbo parivāso **samodhānaparivāso**.

Idāni te tividheyeva parivāse sarūpato dassetuṃ **‘‘tatthā’’**tiādimāha. **Hī**ti yasmā. Ekāhaṃ paṭicchannā **ekāhappaṭicchannā**. **Vuttanayenā**ti ‘‘āpatti ca hotī’’tiādinā vuttena nayena. **Ekāhappaṭicchanna**nti ettha **iti**saddo ‘‘iti vā, iti evarūpā visūkadassanā paṭivirato’’tiādīsu (dī. ni. 1.13, 197) viya ādiattho. Tena ‘‘sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavisaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yācāmī’’ti imaṃ pāḷisesaṃ (cūḷava. 102) saṅgaṇhāti. **Evaṃ parivāsaṃ yācāpetvā**ti evaṃ yāvatatiyaṃ yācāpetvā. **Khandhake āgatanayenā**ti samuccayakkhandhake (cūḷava. 97 ādayo) āgatanayena. **Tato**ti pakkhato paṭṭhāya. **Atirekapakkhappaṭicchanna**nti pakkhassa atireko **atirekapakkho,** taṃ paṭicchannanti attho. **Tato**ti tiṃsatimadivasato paṭṭhāya. **Māsappaṭicchanna**nti sattānaṃ āyuṃ minanto viya siyati antaṃ karotīti **māso,** tiṃsarattindivo, taṃ paṭicchannanti attho. **Saṃvacchare puṇṇe**ti taṃ taṃ sattaṃ, dhammappavattiñca saṅgamma vadanto viya sarati pavattatīti **saṃvaccharo,** dvādasa māsā, tasmiṃ paripuṇṇe.

Vatthukittanavasena vāti nāmena saha vatthukittanavasena vāti attho. Teneva hi upari ‘‘nāmamattavasena vā’’ti mattaggahaṇaṃ katanti daṭṭhabbaṃ. **Nāmamattavasenā**ti vatthukittanaṃ vinā kevalaṃ nāmasseva vasena. **Tasmā**ti yasmā duvidhe nāme ‘‘āpattī’’ti sabbasādhāraṇaṃ nāmaṃ, tasmā. **Sukkavissaṭṭhī**ti sukkavissaṭṭhi nāmāyaṃ. **Iti**saddo hettha vacanīyatthaṃ nidasseti. Nidassanamattañcetaṃ ‘‘sukkavissaṭṭhī’’ti kāyasaṃsaggādīnampi vatthuādibhāvena icchitabbattā. **Vatthu ceva gottañcā**ti vītikkamattā vatthu ceva anaññasādhāraṇattā gottañca. Gaṃ tāyatīti **gottaṃ,** sajātito aññattha kāyasaṃsaggādīsu gantuṃ adatvā buddhiṃ, vacanañca rakkhatīti attho. **Saṅghādiseso**ti saṅghādiseso nāmāyaṃ. Ettha pana **iti**saddo vacanavacanīyasamudāyaṃ nidasseti. Tenāha **‘‘nāmañceva āpatti cā’’**ti, sajātisādhāraṇanāmattā **nāmañceva** tena tena vītikkamenāpajjitabbattā **āpatti cā**ti attho. Idampi nidassanamattameva ‘‘āpattiyo’’ti imassāpi nāmādibhāvena icchitabbattā. **Iti**saddo vā ādiattho. Evañca katvā **‘‘kāyasaṃsaggantiādivacanenāpī’’**tiādikampi samatthitaṃ hoti.

Tayidaṃ kammavācāya kena vacanena gahitanti anuyogaṃ sandhāya **‘‘tatthā’’**tiādimāha. **‘‘Āpattī’’**ti sabbasādhāraṇanāmattā, vītikkamena āpajjitabbattā ca nāmañceva āpatti ca hotīti āha **‘‘āpattiyoti vacanenāpī’’**ti. **Tasmā**ti yasmā idaṃ parivāsādivinayakammaṃ vatthuvasena, gottavasena, nāmavasena, āpattivasena ca kātuṃ vaṭṭatiyeva, tasmā. **Etesū**ti vatthuādīsu, sukkavissaṭṭhiādīsu vā. **Vattaṃ samādātabba**nti yathāvuttesu dvīsu padesu ekenapi samādātabbaṃ. Dvīhi pana susamādinnaṃyeva. Teneva vakkhati ‘‘samādānepi eseva nayo’’ti (kaṅkhā. aṭṭha. nidānavaṇṇanā).

Ārocetvāti –

> ‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi, sohaṃ parivasāmi, vedayāmahaṃ, bhante, ‘vedayatī’ti maṃ saṅgho dhāretū’’ti (cūḷava. aṭṭha. 102) –

Evamādinā taṃ taṃ yojanānurūpaṃ ārocetvā. Imañca panatthaṃ gahetvā yāya kāyaci bhāsāya ārocetuṃ vaṭṭatiyeva (cūḷava. aṭṭha. 102). **‘‘Puna āgatāgatānaṃ bhikkhūnaṃ ārocentenā’’**ti idaṃ āgantukaṃ bhikkhuṃ sandhāya vuttaṃ. Ettha ca ekassa ārocentena avasāne ‘‘vedayatīti maṃ āyasmā dhāretu’’, dvinnaṃ ‘‘āyasmantā dhārentu’’, tiṇṇaṃ ‘‘āyasmanto dhārentū’’ti vattabbaṃ. **Vattabhedañca ratticchedañca akatvā**ti ‘‘na, bhikkhave, pārivāsikena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccupaṭṭhāna’’ntiādinā (cūḷava. 75) pārivāsikakkhandhake yāni catunavuti vattāni vuttāni, tesaṃ bhedañca, yo ca ‘‘tayo kho, upāli, pārivāsikassa bhikkhuno ratticchedā sahavāso vippavāso anārocanā’’ti (cūḷava. 83) ratticchedo vutto, tañca akatvā.

Ayaṃ hettha vinicchayo – sace (cūḷava. aṭṭha. 76) āgantukā muhuttaṃ vissamitvā vā avissamitvā eva vā vihāramajjhena gacchanti, tesampi ārocetabbaṃ. Sace tassa ajānantasseva gacchanti, ayañca gatakāle jānāti, gantvā ārocetabbaṃ. Sampāpuṇituṃ asakkontassa ratticchedova hoti, na vattabhedadukkaṭaṃ. Yepi antovihāraṃ appavisitvā upacārasīmaṃ okkamitvā gacchanti, ayañca nesaṃ chattasaddaṃ vā ukkāsitasaddaṃ vā khipitasaddaṃ vā sutvāva āgantukabhāvaṃ jānāti, gantvā ārocetabbaṃ. Gatakāle jānantenāpi anubandhitvā ārocetabbameva. Sampāpuṇituṃ asakkontassa ratticchedova hoti, na vattabhedadukkaṭaṃ. Yopi rattiṃyeva āgantvā rattiṃyeva gacchati, sopissa ratticchedaṃ karoti. Aññātattā pana vattabhedadukkaṭaṃ natthi. Sace ajānitvāva abbhānaṃ karoti, akatameva hotīti **kurundiyaṃ** (cūḷava. aṭṭha. 76) vuttaṃ. Tasmā adhikā rattiyo gahetvā kātabbaṃ. Ayaṃ apaṇṇakappaṭipadā.

Nadiādīsu nāvāya gacchantampi paratīre ṭhitampi ākāse gacchantampi pabbatatalaaraññādīsu dūre ṭhitampi bhikkhuṃ disvā sace ‘‘bhikkhū’’ti vavatthānaṃ atthi, nāvādīhi vā gantvā, mahāsaddaṃ katvā vā vegena anubandhitvā vā ārocetabbaṃ, anārocentassa ratticchedo ceva vattabhedadukkaṭañca. Sace vāyamantopi sampāpuṇituṃ vā sāvetuṃ vā na sakkoti, ratticchedova hoti, na vattabhedadukkaṭaṃ.

Aññaṃ kañci vihāraṃ gatenapi bhikkhūnaṃ ārocetabbameva (cūḷava. aṭṭha. 76). Sace sabbe ekaṭṭhāne ṭhite passati, ekaṭṭhāne ṭhiteneva ārocetabbaṃ. Atha rukkhamūlādīsu visuṃ visuṃ ṭhitā honti, tattha tattha gantvā ārocetabbaṃ. Sañcicca anārocentassa ratticchedo ca hoti, vattabhede ca dukkaṭaṃ. Atha vicinanto ekacce na passati, ratticchedova hoti, na ca vattabhedadukkaṭaṃ. Sañcicca anārocentassa pana ratticchedo ceva hoti, vattabhede ca dukkaṭaṃ.

Tatthevāti māḷakasīmāyameva. Māḷakato pana bhikkhūsu nikkhantesu ekassapi santike nikkhipituṃ vaṭṭati (cūḷava. aṭṭha. 97). Māḷakato nikkhamitvā satiṃ paṭilabhantena saha gacchantassa santike nikkhipitabbaṃ. Tenāha **‘‘ekapuggalassa vā santike’’**ti. Sace sopi pakkanto, aññassa yassa māḷake nārocitaṃ, tassa ārocetvā nikkhipitabbaṃ. **Pakatattaṭṭhāne**ti saṅghakammānaṃ arahaṭṭhāne. **Dve leḍḍupāte atikkamitvā**ti (sārattha. ṭī. cūḷavagga 3.97) bhikkhūnaṃ sajjhāyanasaddasavanūpacāravijahanatthaṃ vuttaṃ. **Mahāmaggato okkammā**ti maggappaṭipannabhikkhūnaṃ upacāravijahanatthaṃ vuttaṃ. **Gumbena vā vatiyā vā paṭicchannaṭṭhāne**ti dassanūpacāravijahanatthaṃ vuttaṃ. **Vattaṃ samādiyitvā ārocetabba**nti vuttanayeneva vattaṃ samādiyitvā parivāso ārocetabbo. **‘‘Ārocetabba’’**nti pana sāmaññena vuttaṃ. Ārocentena ca sace navakataro hoti, ‘‘āvuso’’ti vattabbaṃ. Sace vuḍḍhataro, ‘‘bhante’’ti vattabbaṃ. Sace añño koci bhikkhu kenacideva karaṇīyena taṃ ṭhānaṃ āgacchati. Sace esa naṃ passati, saddaṃ vā tassa suṇāti, ārocetabbaṃ. Anārocentassa ratticchedo ceva vattabhedo ca. Tenāha **‘‘yampi aññaṃ bhikkhuṃ passati, tassāpi ārocetabbamevā’’**ti. Atha dvādasahatthaṃ upacāraṃ okkamitvā ajānantasseva gacchati, ratticchedo hotiyeva, vattabhedo pana natthi. **Uṭṭhite**ti uggate. **Yaṃ sabbapaṭhamaṃ bhikkhu**nti vihārato nikkhamantaṃ vā āgantukaṃ vā sabbapaṭhamaṃ yaṃ aññaṃ bhikkhuṃ passati. **Tassa ārocetvā nikkhipitabba**nti anārocentassa dukkaṭaṃ siyā, taṃ sandhāya vuttaṃ, na tu ratticchedaṃ sandhāya. Itarathā hi ‘‘vihārasīmāpariyāpannānaṃ sabbesaṃ ārocetvā’’ti vadeyya. **Yāva rattiyo pūrentī**ti yattakā rattiyo āpatti paṭicchannā hoti, tattakā rattiyo yāva pūrenti, tāva parivatthabbaṃ. **Samantapāsādikāyaṃ** pana ‘‘evaṃ yattakāni divasāni āpatti paṭicchannā hoti, tattakāni, tato adhikatarāni vā kukkuccavinodanatthāya parivasitvā’’ti vuttaṃ. **Vitthāro**ti papañco.

Itaresu pana dvīsūti suddhantaparivāso, samodhānaparivāsoti dvinnaṃ majjhe. **Khandhake**ti samuccayakkhandhake (cūḷava. 156 ādayo). **Cūḷasuddhanto mahāsuddhanto**ti ettha yo upasampadato (cūḷava. aṭṭha. 102; vi. saṅga. aṭṭha. 242) paṭṭhāya anulomakkamena vā ārocitadivasato paṭṭhāya paṭilomakkamena vā ‘‘asukañca asukañca divasaṃ vā pakkhaṃ vā māsaṃ vā saṃvaccharaṃ vā tava suddhabhāvaṃ jānāsī’’ti pucchiyamāno ‘‘āma, bhante, jānāmi, ettakaṃ nāma kālaṃ ahaṃ suddho’’ti vadati, tassa dinno suddhantaparivāso **‘‘cūḷasuddhanto’’**ti vuccati.

Taṃ gahetvā parivasantena yattakaṃ kālaṃ attano suddhabhāvaṃ jānāti, tattakaṃ apanetvā avasesaṃ māsaṃ vā dvemāsaṃ vā parivasitabbaṃ. Sace ‘‘māsamattaṃ asuddhomhī’’ti sallakkhetvā parivāsaṃ aggahesi, parivasanto ca puna aññaṃ māsaṃ sarati, tampi māsaṃ parivasitabbameva, puna parivāsadānakiccaṃ natthi. Atha ‘‘dvemāsaṃ asuddhomhī’’ti sallakkhetvā aggahesi, parivasanto ca ‘‘māsamattamevāhaṃ asuddhomhī’’ti sanniṭṭhānaṃ karoti, māsameva parivasitabbaṃ, puna parivāsadānakiccaṃ natthi. Ayañhi suddhantaparivāso uddhampi ārohati, heṭṭhāpi orohati, idamassa lakkhaṇaṃ.

Yo pana yathāvuttena anulomappaṭilomavasena pucchiyamānopi rattipariyantaṃ (cūḷava. aṭṭha. 102) na jānāti nassarati, rattipariyante vematiko vā hoti, tassa dinno suddhantaparivāso **‘‘mahāsuddhanto’’**ti vuccati. Taṃ gahetvā gahitadivasato yāva upasampadadivaso, tāva rattiyo gaṇetvā parivasitabbaṃ. Ayaṃ uddhaṃ nārohati, heṭṭhā pana orohati. Tasmā sace parivasanto rattiparicchede sanniṭṭhānaṃ karoti ‘‘māso vā saṃvaccharo vā mayhaṃ āpannassā’’ti, māsaṃ vā saṃvaccharaṃ vā parivasitabbaṃ. Ettha ca kiñcāpi ‘‘ettakaṃ kālaṃ ahaṃ suddho’’ti vadantassa cūḷasuddhanto dīyati, tathāpi niyameneva jānanābhāvā **‘‘duvidhopi cesa…pe… dātabbo’’**ti vuttaṃ. **Tassa dānavidhi khandhake āgato**ti tassa duvidhassāpi suddhantassa dānavidhi ‘‘tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo’’tiādinā samuccayakkhandhake (cūḷava. 156) āgato. Tasmā tattha vuttanayeneva veditabboti adhippāyo. Esa nayo **vinicchayakathā pana vitthārato samantapāsādikāyaṃ vuttā**ti etthāpi.

Odhunitvā avadhuya pahāya samodhāno **odhānasamodhāno**. Cirappaṭicchannānaṃ agghena samodhāno **agghasamodhāno**. Missakānaṃ samodhāno **missakasamodhāno**. Idāni taṃ tividhampi samodhānaparivāsaṃ saṅkhepato dassetuṃ **‘‘tatthā’’**tiādimāha. **Antarāpattiṃ āpajjitvā paṭicchādentassā**ti yo parivāsaṃ gahetvā anikkhittavatto hutvā parivasanto apariniṭṭhiteyeva parivāse antarā vemajjhe saṅghādisesāpattiṃ āpajjitvā paṭicchādeti, tassa. **Parivutthadivase**ti lakkhaṇavacanametaṃ, tena ‘‘mānattaciṇṇadivase cā’’tipi vuttameva hoti. **Makkhetvā**ti ñatticatutthena kammena mūlāya paṭikassanavasena makkhetvā. **Samodahitvā**ti mūlāpattiṭṭhāne ṭhapetvā, pakkhipitvāti attho. **Dātabbaparivāso**ti ‘‘suṇātu me, bhante, saṅgho’’tiādinā ñatticatutthena kammena dātabbaparivāso. Idaṃ vuttaṃ hoti – yo paṭicchannāya āpattiyā parivāsaṃ gahetvā parivasanto (cūḷava. aṭṭha. 102; vi. saṅga. aṭṭha. 243) vā mānattāraho vā mānattaṃ caranto vā abbhānāraho vā anikkhittavatto aññaṃ āpattiṃ āpajjitvā purimāpattiyā samā vā ūnatarā vā rattiyo paṭicchādeti, tassa mūlāya paṭikassanena te parivutthadivase ca mānattaciṇṇadivase ca sabbe odhunitvā adivase katvā pacchā āpannāpattiṃ mūlāpattiyaṃ samodhāya parivāso dātabboti.

Sace pana antarāpatti mūlāpattito atirekappaṭicchannā hoti (cūḷava. aṭṭha. 102), taṃ mūlāpattiṃ katvā tattha itaraṃ samodhāya parivāso dātabbo. Sace pana antarāpatti appaṭicchannā hoti, mūlāya paṭikassanaṃ akatvā pubbe gahitaparivāseneva parivasitabbaṃ.

Yā ekā vā…pe… sabbacirappaṭicchannāyoti yā ekā vā āpatti sabbacirappaṭicchannā, yā dve vā tisso vā sambahulā vā āpattiyo sabbacirappaṭicchannāyoti attho. **Tāsa**nti sabbacirappaṭicchannānaṃ āpattīnaṃ. Dānavidhi panassa khandhake vuttanayeneva veditabbo.

Yassa pana sataṃ āpattiyo dasāhapaṭicchannā, aparampi sataṃ āpattiyo dasāhapaṭicchannā, aparampi sataṃ āpattiyo dasāhapaṭicchannāti evaṃ dasakkhattuṃ katvā āpattisahassaṃ divasasatapaṭicchannaṃ hoti, tena kiṃ kātabbanti? Sabbaṃ samodahitvā dasa divase parivasitabbaṃ. Evaṃ ekeneva dasāhena divasasatampi parivasitameva hoti. Vuttampi cetaṃ –

> ‘‘Dasasataṃ rattisataṃ, āpattiyo chādayitvāna;
> Dasa rattiyo vasitvāna, mucceyya pārivāsiko’’ti. (pari. 477);

Ayaṃ **agghasamodhāno** nāma.

Idāni missakasamodhānaṃ niddisituṃ **‘‘missakasamodhāno nāmā’’**tiādimāha. Tatrāyaṃ nayo –

> ‘‘Ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekaṃ sukkavissaṭṭhiṃ, ekaṃ kāyasaṃsaggaṃ, ekaṃ duṭṭhullavācaṃ, ekaṃ attakāmaṃ, ekaṃ sañcarittaṃ, ekaṃ kuṭikārakaṃ, ekaṃ vihārakārakaṃ, ekaṃ duṭṭhadosaṃ, ekaṃ aññabhāgiyaṃ, ekaṃ saṅghabhedaṃ, ekaṃ bhedānuvattakaṃ, ekaṃ dubbacaṃ, ekaṃ kuladūsakaṃ, sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācāmī’’ti –

Tikkhattuṃ yācāpetvā tadanurūpāya kammavācāya parivāso dātabbo. Ettha ca ‘‘saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyo’’tipi ‘‘saṅghādisesā āpattiyo āpajji’’ntipi evaṃ pubbe vuttanayena vatthuvasenapi gottavasenapi nāmavasenapi āpattivasenapi yojetvā kammavācaṃ kātuṃ vaṭṭhatiyevāti. Ayaṃ **missakasamodhāno**. Sabbaparivāsakammavācāvasāne pana nikkhittānikkhittavattādikathā purimanayeneva veditabbā. Tividhepi samodhānaparivāse atthamattasseva vuttattā, vinicchayādīnaṃ vā anāmaṭṭhattā **‘‘ayaṃ tividhepi samodhānaparivāse saṅkhepakathā’’**ti vuttaṃ. Mahāvisayattā samodhānavicāraṇāya sā niravasesā kuto laddhabbāti āha **‘‘vitthāro’’**tiādi.

Chārattanti **rā** saddo tīyati chijjati etthāti **ratti,** sattānaṃ saddassa vūpasamanakāloti attho, cha rattiyo samāhaṭā, channaṃ rattīnaṃ vā samāhāro charattaṃ, charattameva **chārattaṃ,** avayavabyatirekena samudāyassābhāvato cha rattiyoti attho vutto.

Parivāsaṃ adatvā mānattameva dātabbanti yasmā āpatti appaṭicchannā, yasmā ca āpannabhāveneva mānattāraho hoti, tasmā parivāsaṃ adatvā kevalaṃ mānattameva dātabbaṃ. Yaṃ paṭicchannāya āpattiyā parivutthaparivāsassa dīyati, idaṃ paṭicchannamānattaṃ nāmāti āha **‘‘yassa paṭicchannā hotī’’**tiādi. **Ida**nti paṭicchannamānattaṃ. **Idhā**ti imasmiṃ vākye. Kathaṃ pana tesaṃ dvinnaṃ mānattānaṃ dānavidhi ca vinicchayakathā ca veditabbāti āha **‘‘ubhinnampi panā’’**tiādi.

Ayanti vakkhamānaṃ sandhāyāha. **Parivāse vuttappakāraṃ padesa**nti parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā mahāmaggato okkamma gumbena vā vatiyā vā paṭicchannaṭṭhānaṃ. **Samādiyitvā**ti antoaruṇeyeva samādiyitvā. **Ārocetvā**ti –

> ‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ, sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi, sohaṃ mānattaṃ carāmi, vedayāmahaṃ, bhante, vedayatī’ti maṃ saṅgho dhāretū’’tiādinā (cūḷava. aṭṭha. 97) –

Āpattidivasānurūpaṃ ārocetvā. Imañca pana atthaṃ gahetvā (cūḷava. aṭṭha. 97) yāya kāyaci bhāsāya ārocetuṃ vaṭṭatiyeva. Ārocitakālato paṭṭhāya ca ekaṃ bhikkhuṃ ṭhapetvā sesehi sati karaṇīye gantumpi vaṭṭati. Aruṇe uṭṭhite tassa bhikkhussa santike vattaṃ nikkhipitabbaṃ. Sace sopi kenaci kammena pure aruṇeyeva gacchati, aññaṃ vihārato nikkhantaṃ vā āgantukaṃ vā yaṃ paṭhamaṃ passati, tassa santike ārocetvā nikkhipitabbaṃ. Ayañca yasmā gaṇassa ārocetvā, bhikkhūnañca atthibhāvaṃ sallakkhetvāva vasi, tenassa ūne gaṇe caraṇadoso vā vippavāso vā na hoti. Sace pana kañci na passati, vihāraṃ gantvā yaṃ paṭhamaṃ passati, tassa ārocetvā nikkhipitabbaṃ. Tenāha **‘‘tato tesu gatesu vā agatesu vā purimanayena paṭipajjitabba’’**nti.

Yattha siyāti yassaṃ samānasaṃvāsakasīmāyaṃ **vīsatigaṇo bhikkhusaṅgho** atthi. **Avhātabbo**ti abbhānakammavasena pakkositabbo. Abbhānakammaṃ pana kathanti āha **‘‘abbhānakammaṃ panā’’**tiādi. **Pāḷivasenā**ti ‘‘suṇātu me, bhante, saṅgho’’tiādinā (cūḷava. 101) pāḷivasena. **Vinicchayavasenā**ti ‘‘abbhantehi ca paṭhamaṃ abbhānāraho kātabbo. Ayañhi nikkhittavattattā pakatattaṭṭhāne ṭhito, pakatattassa ca abbhānaṃ kātuṃ na vaṭṭati, tasmā vattaṃ samādapetabbo. Vatte samādinne abbhānāraho hoti. Tenāpi vattaṃ samādiyitvā ārocetvā abbhānaṃ yācitabbaṃ. Anikkhittavattassa pana vattasamānakiccaṃ natthi. So hi chārattātikkameneva abbhānāraho hotī’’tiādinā (cūḷava. aṭṭha. 97) vinicchayavasena. Taṃ panetaṃ sabbaṃ parivāsādikammaṃ pāḷivasena (cūḷava. 75) ca aṭṭhakathāvasena (cūḷava. aṭṭha. 75, 97) ca suviññeyyattā ativitthārabhayena na vitthārayimha, atthikehi pana tatova gahetabbaṃ. Imassa pana kammassa vīsativaggakaraṇīyattā tato ūnatarena kataṃ kuppati. Tenāha **‘‘ekenāpi ce… pe… anabbhito’’**ti. **Aya**nti ayaṃ yathāvuttā. **Sāmīcī**ti vattaṃ.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Saṅghādisesavaṇṇanā niṭṭhitā.

Aniyatakaṇḍaṃ

1. Paṭhamaaniyatasikkhāpadavaṇṇanā

‘‘Mātugāmenā’’ti vatvā puna ‘‘ekāyā’’ti vuttattā **‘‘mātugāmasaṅkhātāya ekāya itthiyā’’**ti vuttaṃ. **Raho**ti appakāsaṃ. Appakāsatā ca yo anāpattiṃ karoti, tassa apaccakkhabhāvatoti āha **‘‘cakkhussa raho’’**ti. Nanu ‘‘raho nāma cakkhussa raho, sotassa raho. Cakkhussa raho nāma na sakkā hoti akkhiṃ vā nikhaṇiyamāne, bhamukaṃ vā ukkhipiyamāne, sīsaṃ vā ukkhipiyamāne passituṃ. Sotassa raho nāma na sakkā hoti pakatikathā sotu’’nti padabhājanapāḷiyaṃ sotassa rahoti āgataṃ, atha kasmā taṃ avatvā ‘‘cakkhussa raho’’ti ettakameva vuttanti āha **‘‘kiñcāpī’’**tiādi. Iminā pāḷiyaṃ ‘‘sotassa raho’’ti idaṃ atthuddhāravasena vuttanti dasseti. Atha kathametaṃ viññāyati ‘‘cakkhusseva raho idha adhippeto’’ti? ‘‘Paṭicchanne āsane’’ti vacanato ‘‘sakkā hoti methunaṃ dhammaṃ paṭisevitu’’nti (pārā. 445) ca vuttattā. Tenevāha **‘‘sacepī’’**tiādi. **‘‘Pihitakavāṭassā’’**ti (sāratthа. ṭī. 2.444-445) iminā paṭicchannabhāvato cakkhussa rahosabbhāvaṃ dasseti. Apihitakavāṭassa (pārā. aṭṭha. 2.444-445) pana dvāre nisinno anāpattiṃ karoti, na kevalaṃ apihitakavāṭassa gabbhassa dvāre nisinnova anāpattiṃ karoti, antodvādasahatthe okāse nisinnopīti veditabbo. Tenāha **‘‘yattha pana sakkā daṭṭhu’’**ntiādi. Yasmā nisīditvā niddāyanto kapimiddhapareto kañci kālaṃ cakkhūni ummīleti, kañci kālaṃ nimīleti, na ca mahāniddaṃ okkamati, tasmā **‘‘niddāyantopi anāpattiṃ karotī’’**ti vuttaṃ. Nipajjitvā niddāyanto pana tādiso na hotīti āha **‘‘nipajjitvā niddāyantopi na karotī’’**ti, anāpattiṃ na karotīti attho. Methunassa mātugāmo dutiyo na hoti. Itthiyo hi aññamaññissā vajjaṃ paṭicchādenti. Teneva vesāliyaṃ (pārā. 76-77) mahāvane dvāraṃ vivaritvā nipanne bhikkhumhi sambahulā itthiyo yāvadatthaṃ katvā pakkamiṃsu. Tenāha **‘‘itthīnaṃ pana satampi na karotī’’**ti. **Taṃ kamma**nti ajjhācārakammaṃ. Yasmā nisīditvāva nipajjati, tasmā nipajjanampi antokatvā ‘‘nisajjaṃ kappeyyā’’ti vuttanti dassetuṃ **‘‘ettha cā’’**tiādimāha. **Tiṇṇaṃ dhammānaṃ aññatarena kāretabbo**ti nisajjaṃ paṭijānamānassa tiṇṇaṃ dhammānaṃ aññatarasamāyogo hotiyevāti vuttaṃ. Pārājikena, pana saṅghādisesena ca pācittiyena ca tenākārena nisajjaṃ paṭijānamānova kāretabbo. **Na appaṭijānamāno**ti nisajjaṃ appaṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena na kāretabboti. Alajjīpi hi paṭijānamānova āpattiyā kāretabbo. Yāva na paṭijānāti, tāva ‘‘neva suddho’’ti vā ‘‘na asuddho’’ti vā vattabbo, vattānusandhinā pana kāretabboti. Vuttañhetaṃ –

> ‘‘Paṭiññā lajjīsu katā, alajjīsu evaṃ na vijjati;
> Bahumpi alajjī bhāseyya, vattānusandhitena kāraye’’ti. (pari. 359);

Na kevalaṃ tiṇṇaṃ dhammānaṃ aññatarena codanāyameva evaṃ paṭiññāya kāretabbo, atha kho nisajjādinā ākārena saddhiṃ codanāyapīti dassetuṃ **‘‘yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo’’**ti vuttaṃ. Tenevāha **‘‘nisajjādīsu ākāresū’’**tiādi. Ettha ca ‘‘paṭijānamāno’’ti avuttepi adhikārattā **‘‘paṭijānamānova tena so bhikkhu kāretabbo’’**ti vuttaṃ. Tathārūpāya (sāratthа. ṭī. 2.444-445) upāsikāya vacane aññathattābhāvato **diṭṭhaṃ nāma tathāpi hoti, aññathāpi hotī**ti dassane aññathattasambhavaṃ dasseti. Anekaṃsikatāya na niyatoti **aniyato**. Tenāha **‘‘tiṇṇaṃ āpattīna’’**ntiādi.

Rahonisajjassādena mātugāmassa santikaṃ gantukāmo akkhiṃ añjeti, dukkaṭaṃ. Nivāsanaṃ nivāseti, kāyabandhanaṃ bandhati, cīvaraṃ pārupati, sabbattha payoge payoge dukkaṭaṃ. Gacchati, padavāre padavāre dukkaṭaṃ. Gantvāna nisīdati, dukkaṭameva. Tenāha **‘‘methunadhammasannissitakilesasaṅkhātenā’’**tiādi. Ettha ca rahonisajjassādassa asatipi methunarāgabhāve tappaṭibaddhakilesattā vuttaṃ **‘‘methunadhammasannissitakilesasaṅkhātenā’’**ti. Teneva **sannissita**ggahaṇaṃ kataṃ. **Rahassādenā**ti ‘‘itthannāmāya saddhiṃ raho nisīditvā hasitalapitādikaṃ kareyya’’nti uppannaassādahetu. **Nisajjāya pācittiyaṃ** asati upacāragate nipajjitvā aniddāyante anandhe viññupuriseti adhippāyo. Sace sā itthī kenaci karaṇīyena uṭṭhāyuṭṭhāya punappunaṃ nisīdati, nisajjāya nisajjāya pācittiyaṃ. Yaṃ sandhāya gato, sā na diṭṭhā, aññā āgantvā nisīdati, assāde uppanne pācittiyaṃ. Sace sambahulā āgacchanti, mātugāmagaṇanāya pācittiyaṃ. Sace uṭṭhāyuṭṭhāya punappunaṃ nisīdanti, nisajjāgaṇanāyapi pācittiyāni. Aniyametvā ‘‘diṭṭhadiṭṭhāya saddhiṃ rahassādaṃ kappissāmī’’ti gantvā nisinnassāpi āgatāgatānaṃ vasena, punappunaṃ nisajjāya vasena ca vuttanayeneva āpattiyo veditabbā. **Vuttappakāre purise**ti anandhe viññupurise. **Upacāragate satī**ti dvādasahatthabbhantaragate sati. Sace suddhacittena gantvā nisinnassa santikaṃ āgantvā nisinnāya itthiyā rahassādo uppajjati, evampi anāpatti.

Paṭhamaaniyatasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyaaniyatasikkhāpadavaṇṇanā

Naheva kho pana paṭicchannanti ettha pana yampi bahi parikkhittaṃ anto vivaṭaṃ pariveṇaṅgaṇādi, tampi antogadhanti veditabbaṃ. ‘‘Evarūpañhi ṭhānaṃ appaṭicchanneyeva gahita’’nti **mahāpaccariyaṃ** (pārā. aṭṭha. 2.453) vuttaṃ. **Saṅghādisesena vā**ti kāyasaṃsaggaduṭṭhullobhāsanasaṅkhātena saṅghādisesena vā. Teneva hi padabhājane ‘‘sā ce evaṃ vadeyya ‘ayyo, mayā diṭṭho nisinno mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjanto’’’tiādi (pārā. 455) vuttaṃ. Idaṃ sikkhāpadaṃ duṭṭhullavācāvasena āgataṃ. Duṭṭhullavācañca sutvā taṃ mātugāmopi na paṭicchādeti. Tathā hi duṭṭhullavācāsikkhāpade (pārā. 283 ādayo) yā pana tā itthiyo hirimanā, tā nikkhamitvā bhikkhū ujjhāpesuṃ, tasmā idha itthīpi anāpattiṃ karotīti āha **‘‘itthīpī’’**ti. Atha vā idha appaṭicchannattā itthīpi anāpattiṃ karoti, paṭhame pana paṭicchannattā itthisatampi anāpattiṃ na karotīti evamettha attho daṭṭhabbo. **Anandho abadhiro**ti ettha kāyasaṃsaggavasena anandho vutto, duṭṭhullavācāvasena abadhiro.

Samuṭṭhānādīsu idaṃ sikkhāpadaṃ tisamuṭṭhānaṃ – kāyacittato vācācittato kāyavācācittato samuṭṭhāti, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, sukhamajjhattavedanāhi dvivedanaṃ. Tenāha **‘‘samuṭṭhānādīni panettha adinnādānasadisānevā’’**ti. Ettha ca kāyasaṃsaggaṃ samāpajjanto duṭṭhullampi bhaṇati, duṭṭhullaṃ bhaṇanto nisīdati cāti **‘‘kāyavācācittato ca samuṭṭhātī’’**ti vuttaṃ, duṭṭhullameva vā sandhāya vuttanti gahetabbaṃ.

Dutiyaaniyatasikkhāpadavaṇṇanā niṭṭhitā.

‘‘Aniyatuddeso cāyaṃ diṭṭhādisamūlakacodanāya vatthuṃ paṭijānamānova āpattiyā kāretabbo, na itaroti āpattiropanāropanalakkhaṇadassanatthaṃ vutto’’ti vadanti.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Aniyatavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍaṃ

1. Cīvaravaggo

1. Kathinasikkhāpadavaṇṇanā

Niṭṭhitacīvarasminti (pārā. aṭṭha. 2.462-463) niṭṭhitañca taṃ cīvarañcāti niṭṭhitacīvaraṃ, niṭṭhite ānisaṃsamūlake cīvare, paccāsācīvare cāti attho. Yasmā pana taṃ cīvaraṃ karaṇenapi niṭṭhitaṃ hoti nāsanādīhipi, tasmā **''sūcikammapariyosānena vā''**tiādi vuttaṃ. Tattha yaṃ kiñci sūciyā kattabbaṃ pāsakapaṭṭagaṇṭhikapaṭṭapariyosānakammaṃ, taṃ sūcikammapariyosānaṃ nāma, tena. **Naṭṭha**nti corādīhi haṭaṃ. Etampi hi karaṇapalibodhassa niṭṭhitattā ''niṭṭhita''nti vuccati. **Vinaṭṭha**nti upacikādīhi khāditaṃ. **Daḍḍha**nti agginā daḍḍhaṃ. **Cīvarāsā vā upacchinnā**ti ''asukasmiṃ nāma kule cīvaraṃ labhissāmī''ti yā cīvarāsā uppannā hoti, sā upacchinnā. Etesampi karaṇapalibodhasseva niṭṭhitattā niṭṭhitabhāvo veditabbo. Tenāha **''imesu vā''**tiādi. Etena cīvarapalibodhābhāvo vutto. Tenāha **''cīvarassa karaṇapalibodhe upacchinneti attho''**ti. Kathametaṃ viññāyatīti āha **''atthatakathinassa hī''**tiādi. Pañcānisaṃse aññattha gantuṃ adatvā saṅgaṇhanaṭṭhena **kathinaṃ,** thiranti attho, atthataṃ kathinaṃ yena so **atthatakathino,** tassa atthatakathinassa. **Hī**ti kāraṇatthe nipāto. **Tāva kathinānisaṃsaṃ labhatī**ti ettha yo atthatakathino bhikkhūti ajjhāharitabbaṃ, tāva so atthatakathino bhikkhūti veditabbo, anāmantacārādikaṃ kathinānisaṃsaṃ labhatīti attho. ''Atthatakathinassa bhikkhuno''ti idaṃ vā ''atthatakathino bhikkhū''ti vibhattivipariṇāmaṃ katvā yojetabbaṃ. Idaṃ vuttaṃ hoti – cīvarapalibodho āvāsapalibodhoti dve palibodhā. Tesu ekapalibodhepi sati yasmā anāmantacārādikaṃ ānisaṃsaṃ labhati, nāsati. Kasmā? ''Niṭṭhitacīvarasmi''nti etassa cīvarassa karaṇapalibodhe upacchinneti ayamattho viññāyatīti. **Saṅghassā**ti saṅghena. Kattari cetaṃ sāmivacanaṃ. **Ubbhate**ti aṭṭhannaṃ mātikānamaññatarena, antarubbhārena vā uddhaṭe.

Tatrāti tasmiṃ kathine. **Ubbhāro** uddharaṇaṃ. Purimavassaṃvuṭṭhe tiṃsamatte pāveyyake bhikkhū uddissa ''anujānāmi, bhikkhave, vassaṃvuṭṭhānaṃ bhikkhūnaṃ kathinaṃ attharitu''nti kathinakkhandhake (mahāva. 306) bhagavatā kathinassa anuññātattā **''ayañhi kathinatthāro nāma…pe… anuññāto''**ti vuttaṃ. Tattha **purimavassaṃvuṭṭhāna**nti vassacchedaṃ akatvā purimavassaṃvuṭṭhānanti attho. Etena vuṭṭhavassavasena tāva purimikāya vassaṃ upagatāyeva kathinatthāraṃ labhanti, na pacchimikāya upagatāti dasseti. Vuṭṭhavassavasena tāva evaṃ hotu, gaṇanavasena taṃ kittakā labhantīti āha **''so''**tiādi. **So**ti kathinatthāro. **Sabbantimena paricchedenā**ti gaṇanavasena pacchimakoṭiyā. **Pañcannaṃ janānaṃ vaṭṭatī**ti pacchimakoṭiyā cattāro kathinadussassa dāyakā, eko paṭiggāhakoti pañcannaṃ janānaṃ vaṭṭati. Keci pana ''pañcavaggakaraṇīyattā 'pañcannaṃ janānaṃ vaṭṭatī'ti vutta''nti vadanti, taṃ tesaṃ matimattaṃ ''tatra, bhikkhave, yvāyaṃ catuvaggo bhikkhusaṅgho ṭhapetvā tīṇi kammāni upasampadaṃ pavāraṇaṃ abbhāna''nti campeyyakkhandhake (mahāva. 388) vuttattā. **Tasmā**ti yasmā vuṭṭhavassavasena purimavassaṃvuṭṭhānaṃ anaññāto, yasmā ca sabbantimena paricchedena pañcannaṃ janānaṃ vaṭṭati, tasmā. **Yatthā**ti yasmiṃ vihāre. **Ānisaṃse**ti anāmantacārādike kathinānisaṃse. Atha pana cattāro bhikkhū vassaṃ upagatā, eko paripuṇṇavasso sāmaṇero sace pacchimikāya upasampajjati, gaṇapūrako ceva hoti, ānisaṃsañca labhati. Tayo bhikkhū, dve sāmaṇerā, dve bhikkhū, tayo sāmaṇerā, eko bhikkhu, cattāro sāmaṇerāti etthāpi eseva nayo.

Khandhake vuttāya ñattidutiyakammavācāyāti –

> ''Suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno dadeyya kathinaṃ attharituṃ, esā ñatti. Suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno deti kathinaṃ attharituṃ. Yassāyasmato khamati imassa kathinadussassa itthannāmassa bhikkhuno dānaṃ kathinaṃ attharituṃ, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Dinnaṃ idaṃ saṅghena kathinadussaṃ itthannāmassa bhikkhuno kathinaṃ attharituṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti (mahāva. 307) –

Evaṃ kathinakkhandhake vuttāya ñattidutiyakammavācāya. **Kathinatthārārahassā**ti kathinaṃ attharituṃ bhabbassa. So ca kho pubbakaraṇajānanādīhi aṭṭhahi aṅgehi samannāgatoti veditabbo. Vuttañhetaṃ **vinayavinicchaye** ''aṭṭhadhammakovido bhikkhu, kathinatthāramarahatī''ti. **Parivāre**pi (pari. 409) vuttaṃ –

> ''Aṭṭhahaṅgehi samannāgato puggalo bhabbo kathinaṃ attharituṃ. Katamehi aṭṭhahaṅgehi samannāgato puggalo bhabbo kathinaṃ attharituṃ? Pubbakaraṇaṃ jānāti, paccuddhāraṃ jānāti, adhiṭṭhānaṃ jānāti, atthāraṃ jānāti, mātikaṃ jānāti, palibodhaṃ jānāti, uddhāraṃ jānāti, ānisaṃsaṃ jānāti, imehi aṭṭhahaṅgehi samannāgato puggalo bhabbo kathinaṃ attharitu''nti.

Ettha ca **pubbakaraṇaṃ** nāma dhovanavicāraṇacchedanabandhanasibbanarajanakappakaraṇaṃ. **Paccuddhāro** nāma purāṇasaṅghāṭiādīnaṃ paccuddharaṇaṃ. **Adhiṭṭhānaṃ** nāma kathinacīvarādhiṭṭhānaṃ. **Atthāro** nāma kathinatthāro. **Mātikā** nāma aṭṭha mātikā. **Palibodho nāma** āvāsapalibodho cīvarapalibodhoti dve palibodhā. **Uddhāro** nāma pakkamanantikādayo. **Ānisaṃso** nāma pañcānisaṃsā.

Yaṃ pana **samantapāsādikāyaṃ** (mahāva. aṭṭha. 306) vuttaṃ ''kathinaṃ pana kena attharitabbaṃ? Yassa saṅgho kathinacīvaraṃ deti, saṅghena pana kassa dātabbaṃ? Yo jiṇṇacīvaro hoti, sace bahū jiṇṇacīvarā honti, vuḍḍhassa dātabbaṃ. Vuḍḍhesupi yo mahāpariso tadaheva cīvaraṃ katvā attharituṃ sakkoti, tassa dātabbaṃ. Sace vuḍḍho na sakkoti, navakataro sakkoti, tassa dātabbaṃ. Apica saṅghena mahātherassa saṅgahaṃ kātuṃ vaṭṭati, tasmā 'tumhe, bhante, gaṇhatha, mayaṃ katvā dassāmā'ti vattabba''nti, tampi kathinatthārārahaṃyeva gahetvāva dātabbaṃ. Dentena pana tīsu cīvaresu yaṃ yaṃ jiṇṇaṃ hoti, taṃ tadatthāya dātabbaṃ. Pakatiyā dupaṭṭacīvarassa dupaṭṭatthāyeva dātabbaṃ. Sacepissa ekapaṭṭacīvaraṃ ghanaṃ hoti, kathinasāṭako ca pelavo, sāruppatthāya dupaṭṭappahonakameva dātabbaṃ. ''Ahaṃ alabhanto ekapaṭṭaṃ pārupāmī''ti vadantassāpi dupaṭṭaṃ dātuṃ vaṭṭati. Yo pana lobhapakatiko hoti, tassa na dātabbaṃ. Tenāpi kathinaṃ attharitvā pacchā sibbetvā ''dve cīvarāni karissāmī''ti na gahetabbaṃ.

Tenāti kathinatthārakena bhikkhunā. **Tadahevā**ti tasmiṃyeva divase. **Pañca vā atirekāni vā khaṇḍāni chinditvā**ti yathā pañcakhaṇḍikādīnaṃ saṅghāṭiādīnaṃ tiṇṇaṃ cīvarānaṃ aññatarappahonakāni mahāmaṇḍalaaḍḍhamaṇḍalādivasena pañca khaṇḍāni vā atirekāni vā sattādikhaṇḍāni honti, evaṃ chinditvā. Tasmiñca kathinacīvare kariyamāne ''ahaṃ thero''ti vā ''bahussuto''ti vā ekenāpi akātuṃ na labbhati. Anādariyena akarontassa dukkaṭaṃ. Tasmā sabbeheva sannipatitvā dhovanachedanasibbanarajanāni niṭṭhāpetabbāni. Tenāha **''sesabhikkhūhipi tassa sahāyehi bhavitabba''**nti. **Katacīvaramevā**ti niṭṭhitaparikammameva kathinadussaṃ. Sabbantimena paricchedena antaravāsakopi chinditvāva kātabbo aññathā atthāravipattito. Yathāha –

> ''Kathañca pana, bhikkhave, anatthataṃ hoti kathinaṃ? Na ullikhitamattena atthataṃ hoti kathinaṃ… pe… na aññatra pañcakena vā atirekapañcakena vā tadaheva sañchinnenā''ti (mahāva. 308).

Tenevāha **''acchinnāsibbitaṃ pana na vaṭṭatī''**ti. **Tena bhikkhunā**ti atthārakena bhikkhunā. **Attharitabba**nti attharaṇaṃ kātabbaṃ. Tañca kho tathāvacībhedakaraṇamevāti daṭṭhabbaṃ. Yathāha –

> ''Sace saṅghāṭiyā kathinaṃ attharitukāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātabbā, 'imāya saṅghāṭiyā kathinaṃ attharāmī'ti vācā bhinditabbā''ti (pari. 413) –

Vitthāro. ''Bhante, āvuso''ti ca ''anumodatha, anumodāhī''ti ca vacanabhedaṃ sandhāya **''therānañcā''**tiādi vuttaṃ.

Evaṃ atthārakena paṭipajjitabbavidhiṃ dassetvā idāni anumodakehi paṭipajjitabbavidhiṃ dassetuṃ **''tehipī''**tiādi vuttaṃ. **''Anumodāmā''**ti attanāva attani gāravavasena vuttaṃ. Kiñcāpi evaṃ vuttaṃ, tathāpi ekakena ''anumodāmā''ti vattuṃ na vaṭṭati, ''anumodāmi''cceva vattabbanti vadanti, vīmaṃsitvā gahetabbaṃ. Idāni kathinānisaṃse dassetuṃ bhūmiṃ vicārayanto **''purimavassaṃvuṭṭhesupī''**tiādimāha. Tattha **tesaṃyevā**ti atthārakaanumodakānaṃyeva. Vuttañhetaṃ **parivāre** ''dvinnaṃ puggalānaṃ atthataṃ hoti kathinaṃ atthārakassa ca anumodakassa cā''ti (pari. 403). **Te**ti atthārakaanumodakā. **Tato paṭṭhāyā**ti atthārānumodanato paṭṭhāya. **Yāva kathinassubbhārā**ti na kevalaṃ cīvaramāseyeva, atha kho aṭṭhannaṃ mātikānaṃ aññatarena vā antarubbhārena vā yāva kathinassubbhārā pañcānisaṃse labhanti, uddhaṭe pana na labhantīti attho.

Idāni te pañcānisaṃse sarūpato dassetuṃ **‘‘anāmantacāro’’**tiādimāha. Tattha **anāmantacāro** nāma pañcannaṃ bhojanānaṃ aññatarena nimantitassa santaṃ bhikkhuṃ anāpucchā kulesu cārittāpajjanaṃ. **Asamādānacāro** nāma nāmenādhiṭṭhitassa cīvarassa asamādānacaraṇaṃ, nāmenādhiṭṭhitānaṃ tiṇṇaṃ cīvarānamaññataraṃ cīvaraṃ yattha katthaci nikkhipitvā aññattha aruṇuṭṭhāpananti attho, cīvaravippavāsoti vuttaṃ hoti. **Yāvadatthacīvara**nti yāvatā cīvarena attho hoti, tāvatakaṃ anadhiṭṭhitaṃ avikappitaṃ cīvaradhāraṇaṃ, dasāhamatikkamitvā cīvarassa ṭhapananti attho. Gaṇassa bhojanaṃ **gaṇabhojanaṃ. Gaṇo**ti cettha cattāro vā tatuttari vā bhikkhū. Tesaṃ viññattito vā nimantanato vā laddhassa odanādīnaṃ pañcannaṃ aññatarabhojanassa saha gahaṇanti attho. **Yo ca tattha cīvaruppādo**ti tattha kathinatthatasīmāya matakacīvaraṃ vā hotu, saṅghaṃ uddissa dinnaṃ vā saṅghikena tatruppādena ābhataṃ vā yena kenaci ākārena yaṃ saṅghikaṃ cīvaraṃ uppajjati, taṃ tesaṃ bhavissatīti attho. Tenāha **‘‘tasmiṃ āvāse saṅghassa uppannacīvarañcā’’**ti.

‘‘Yaṃ pana tattha saṅghassa uppannaṃ pattādi vā aññaṃ bhaṇḍaṃ vā, taṃ sabbesaṃ pāpuṇāti. Yaṃ pana tatruppādena taṇḍulādinā vatthaṃ cetāpitaṃ, atthatakathinānameva tāni vatthāni pāpuṇanti. Vatthehi pana taṇḍulādīsu cetāpitesu sabbesaṃ tāni pāpuṇantī’’ti **gaṇṭhipade** vuttaṃ, tampi cetāpitakālato paṭṭhāya cīvaruppādo na hotīti suvuttanti daṭṭhabbaṃ. Anatthatakathinā pana imesu pañcasu ānisaṃsesu cīvaramāse asamādānacāraṃ ṭhapetvā sesānisaṃse labhanti. Yadi asamādānacāropi labbheyya, pāveyyakā bhikkhū vassaṃvuṭṭhā okapuṇṇehi cīvarehi na bhagavantaṃ upasaṅkameyyuṃ. Yasmā taṃ na labbhati, tasmā cīvaramāsepi cīvaraṃ samādāya eva bhagavantaṃ upasaṅkamiṃsu.

Evaṃ kathinatthāraṃ dassetvā idāni ubbhāraṃ dassento **‘‘taṃ panetaṃ kathina’’**ntiādimāha. Tattha **mātikā**ti mātaro, janettiyoti attho. Kathinubbhārañhi etā aṭṭha janenti. Tāsu pakkamanaṃ anto etissāti **pakkamanantikā**. Evaṃ sesāpi veditabbā. Tattha yo bhikkhu atthatakathino kathinacīvaraṃ ādāya tasmiṃ āvāse nirapekkho ‘‘na paccessa’’nti pakkamati, tassevaṃ pakkamato kathinuddhāro atikkantamattāya sīmāya hotīti **pakkamanantiko kathinuddhāro**ti veditabbo.

Yo pana ānisaṃsacīvaraṃ ādāya pakkamati, tassa bahisīmāgatassa evaṃ hoti ‘‘idhevimaṃ karissāmi, na puna taṃ vihāraṃ gacchissāmī’’ti tasmiṃ āvāse nirapekkho hutvā taṃ cīvaraṃ kāreti, tassa bhikkhuno **niṭṭhānantiko kathinuddhāro**.

Yadi pana ānisaṃsamūlacīvaraṃ ādāya bahisīmāgato ‘‘nevimaṃ cīvaraṃ karissāmi, na ca taṃ āvāsaṃ gacchissāmī’’ti sanniṭṭhānaṃ karoti, tadā **sanniṭṭhānantiko kathinuddhāro**.

Tadeva ānisaṃsacīvaraṃ laddhā taṃ ādāya bahisīmaṃ gantvā ‘‘idhevimaṃ cīvaraṃ karissāmi, na gacchissāmī’’ti karontassa sace taṃ cīvaraṃ nassati vinassati ḍayhati, **nāsanantiko kathinuddhāro** hoti.

Sace pana ānisaṃsacīvaraṃ laddhā tasmiṃ vihāre sāpekkhova bahisīmāgato ‘‘vihāre bhikkhūhi antarubbhāraṃ kata’’nti suṇāti, tassa **savanantiko kathinuddhāro** hoti.

Āsāya avacchedo etissāti **āsāvacchedikā**. Yo pana yena kenaci ‘‘tuyhaṃ cīvaraṃ dassāmī’’ti vutto tasmiṃ cīvare āsāya vihāre apekkhaṃ pahāya bahisīmāgato puna tena ‘‘na sakkomi dātu’’nti vutte āsaṃ chindati, tassa **āsāvacchediko kathinuddhāro** hoti.

Yo pana vassaṃvuṭṭhavihārato aññaṃ vihāraṃ sāpekkhova gantvā āgacchanto antarāmaggeyeva kathinuddhāraṃ vītināmeti, tassa **sīmātikkamanantiko kathinuddhāro**.

Saha ubbhārenāti **sahubbhārā**. Ānisaṃsacīvaraṃ ādāya sāpekkhova bahi gantvā kathinuddhāraṃ sambhuṇantassa **kathinuddhāro sahubbhāro**ti veditabbo.

‘‘Etasmiṃ pana pakkamanantike kathinuddhāre paṭhamaṃ cīvarapalibodho chijjatī’’tiādinā cīvarapalibodhupacchedādikassa vinicchayassa vitthārato **samantapāsādikāyaṃ** (mahāva. aṭṭha. 311) vuttattā 8 **‘‘tattha vitthāravinicchayo’’**tiādimāha. Atthārubbhārānaṃyeva vā vitthāravinicchayassa tatthāgatattā evaṃ vuttanti daṭṭhabbaṃ. **Sesapalibodhābhāva**nti avasesassa palibodhassa abhāvaṃ, āvāsapalibodhābhāvanti attho.

Assāti kālassa. **Dasāhaparama**nti accantasaṃyoge upayogavacananti āha **‘‘taṃ dasāhaparamaṃ kāla’’**nti. **Atireka**nti adhikaṃ, so ca adhikabhāvo adhiṭṭhitavikappitacīvaratoti āha **‘‘adhiṭṭhitavikappitesū’’**tiādi. **Khoma**nti (pārā. aṭṭha. 2.636-638) khomasuttehi vāyitaṃ khomapaṭṭacīvaraṃ. Tathā sesāni. **Kambalaṃ** nāma manussalomavāḷalome ṭhapetvā sesalomehi vāyitvā katavatthaṃ. **Sāṇaṃ** nāma sāṇavākehi katavatthaṃ. **Bhaṅgaṃ** nāma khomasuttādīhi pañcahi missetvā katavatthaṃ. ‘‘Pāṭekkaṃ vākamayamevā’’tipi vadanti. **Tadanulomānaṃ vā**ti dukūlaṃ pattuṇṇaṃ somārapaṭṭaṃ cīnapaṭṭaṃ iddhijaṃ devadinnanti tesaṃ khomādīnaṃyeva anulomānaṃ channaṃ cīvarānaṃ vā, tattha **dukūlaṃ** sāṇassa anulomaṃ vākamayattā. Pattuṇṇadese pāṇakehi sañjātavatthaṃ **pattuṇṇaṃ**. Somāradese jātaṃ vatthaṃ **somārapaṭṭaṃ**. Tathā **cīnapaṭṭaṃ**. Imāni tīṇipi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhijaṃ** ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ. Taṃ pana khomādīnamaññataraṃ hotīti tesaṃyeva anulomaṃ. Devehi dinnaṃ cīvaraṃ **devadinnaṃ,** taṃ kapparukkhe nibbattaṃ jāliniyā devakaññāya anuruddhattherassa dinnavatthasadisaṃ, tampi khomādīnaṃyeva anulomaṃ hoti tesu aññatarabhāvato.

Dīghato vaḍḍhakihatthappamāṇaṃ, vitthārato tato upaḍḍhappamāṇaṃ **vikappanupagaṃ pacchimaṃ. Aṭṭhaṅgulaṃ sugataṅgulenā**ti ettha **sugataṅgulaṃ** nāma idāni majjhimassa purimassa tīṇi aṅgulāni, tena sugataṅgulena aṭṭhaṅgulaṃ vaḍḍhakihatthappamāṇanti attho. **Caturaṅgulavitthata**nti etthāpi yathāvuttānusāreneva attho veditabbo. Yesaṃ pana adhiṭṭhānavikappanānaṃ abhāvato adhiṭṭhitavikappitesu apariyāpannattā idaṃ atirekacīvaraṃ nāma hoti.

Taṃ adhiṭṭhānavikappanaṃ kenākārena jānitabbanti anuyogaṃ sandhāya taṃ dassetuṃ **‘‘yaṃ pana vutta’’**ntiādi āraddhaṃ. Tattha **yaṃ pana vutta**nti atirekacīvaraṃ dassetuṃ ‘‘adhiṭṭhitavikappitesu apariyāpannattā’’ti amhehi yaṃ vuttanti attho. **Ticīvaraṃ adhiṭṭhātu**nti nāmaṃ vatvā adhiṭṭhātuṃ. **Na vikappetu**nti saṅghāṭiādināmena vikappetuṃ na anujānāmīti attho. ‘‘Imaṃ cīvaraṃ vikappemī’’ti pana vikappetuṃ vaṭṭatiyeva. Sāmaññavacanaṃ pana ticīvarassa kaṇḍupaṭicchādivassikasāṭikānaṃ viya kālavasena visesābhāvā cassa vikappetabbatāti dassanatthaṃ, na pana sabbathā vikappanapaṭisedhanatthanti daṭṭhabbaṃ. Tathā hi purāṇacīvaraṃ paccuddharitvā navassa adhiṭṭhānavacanato, ‘‘anāpatti adhiṭṭheti vikappetī’’tiādivacanato (pārā. 469) ca ticīvarassapi vikappanāya okāso dinno. Esa nayo sabbattha. Ticīvarādīni hi adhiṭṭhahantena ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’tiādinā taṃ taṃ nāmaṃ vatvā adhiṭṭhātabbaṃ. Vikappentena pana ‘‘imaṃ saṅghāṭi’’ntiādinā tassa tassa cīvarassa nāmaṃ aggahetvā ‘‘imaṃ cīvaraṃ tuyhaṃ vikappemī’’ti vikappetabbaṃ. Ticīvaraṃ vā hotu, aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti, atirekacīvaraṭṭhāneyeva tiṭṭhati. **Tato paraṃ vikappetu**nti catumāsato paraṃ ‘‘imaṃ cīvaraṃ vikappemī’’ti vikappetuṃ. Idañca paribhuñjituṃ anuññātaṃ. Keci pana (sārattha. ṭī. 2.469) ‘‘tato paraṃ vikappetvā yāva āgāmisaṃvacchare vassānaṃ catumāsaṃ, tāva ṭhapetuṃ anuññāta’’nti vadanti. **Tato para**nti ābādhato paraṃ. ‘‘Imāsañca pana vassikasāṭikakaṇḍupaṭicchādīnaṃ tato paraṃ vikappetvā paribhogassa anuññātattā tathāvikappitaṃ aññanāmena adhiṭṭhahitvā paribhuñjitabba’’nti **gaṇṭhipadesu** vuttaṃ. **Adhiṭṭhātabbavikappetabbatā jānitabbā**ti adhiṭṭhātabbaṃ vikappetabbanti evaṃ adhiṭṭhānavikappanā jānitabbāti attho.

Pañcaparimāṇaṃ assāti **pañcakaṃ,** muṭṭhissa muṭṭhihatthassa sambandhaṃ pañcakaṃ **muṭṭhipañcakaṃ**. Esa na yo **muṭṭhittika**nti etthāpi. Pārupanenapi sakkā nābhiṃ paṭicchādetunti āha **‘‘dvihatthopi vaṭṭatī’’**ti. Na kevalaṃ aḍḍhateyyova vaṭṭati, atha kho dvihatthopi vaṭṭatīti **pi**-saddassa attho daṭṭhabbo. **Atirekañcā**ti sugatacīvarappamāṇampi tato adhikampi. **Paccuddharāmī**ti ṭhapemi, pariccajāmīti vā attho. ‘‘Imaṃ cīvaraṃ saṅghāṭiṃ adhiṭṭhāmī’’ti (sārattha. ṭī. 2.469) evampi vattuṃ vaṭṭati. **Kāyavikāraṃ karontenā**ti hatthādinā cīvaraṃ parāmasantena, cālentena vā. Idañhi adhiṭṭhānaṃ yena kenaci sarīrāvayavena aphusantassa na vaṭṭati. **Duvidha**nti sammukhāparammukhabhedena duvidhaṃ. **Vācā bhinditabbā**ti vacanaṃ nicchāretabbaṃ. **Antogabbhādīsū**ti antogabbhauparipāsādesu. **Sāmantavihāre**ti yattha tadaheva gantvā nivattetuṃ sakkā, evarūpe samīpavihāre. Idañca desanāsīsamattaṃ, tasmā dūre ṭhitampi adhiṭṭhātabbanti vadanti. **‘‘Ṭhapitaṭṭhānaṃ sallakkhetvā’’**ti iminā cīvarasaṃlakkhaṇaṃ vuttaṃ. Na hi ṭhapitaṭṭhānamattasallakkhaṇena kiñci payojanaṃ atthi.

Adhiṭṭhahitvā ṭhapitavatthehīti paccattharaṇamukhapuñchanacoḷaparikkhāracoḷavasena adhiṭṭhahitvā ṭhapitavatthehi. Adhiṭṭhānato pubbe saṅghāṭiādivohārassa abhāvato **‘‘imaṃ paccuddharāmī’’**ti paccattharaṇādīnaṃ visuṃ paccuddharaṇavidhiṃ dasseti. Paccattharaṇādināmena pana adhiṭṭhātabbattā ‘‘imaṃ paccattharaṇaṃ paccuddharāmī’’tiādinā vuttepi nevatthi doso. **Puna adhiṭṭhātabbānī**ti saṅghāṭiādināmena adhiṭṭhātabbāni. Parikkhāracoḷakassa pana parikkhāracoḷavasena adhiṭṭhahitvā ṭhapitavatthehipi saṅghāṭiādimhi kate paccuddharitvā puna adhiṭṭhātabbanti natthi. Pubbe katādhiṭṭhānameva adhiṭṭhānaṃ. Adhiṭṭhitena pana tena saddhiṃ mahantatarameva dutiyaṃ paṭṭaṃ vā khaṇḍaṃ vā saṃsibbantena adhiṭṭhātabbaṃ, same vā khuddake vā adhiṭṭhānakiccaṃ natthi. **Sukhaparibhogattha**nti vippavāsadosābhāvato yattha katthaci ṭhapetvā dhammassavanādinā kiccena aññattha aruṇaṃ uṭṭhāpetvā āgantvā nissajjanaṃ vināva paribhuñjituṃ sakkuṇeyyatāya sukhaparibhogatthaṃ. **Parikkhāracoḷaṃ adhiṭṭhātu**nti parikkhāracoḷaṃ katvā adhiṭṭhātuṃ.

Anatirittapamāṇāti ‘‘dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā’’ti (pāci. 543) vuttappamāṇato anadhikapamāṇā. **Paccuddharitvā vikappetabbā**ti vassikasāṭikabhāvato apanetvā vikappetabbā, hemantassa paṭhamadivasato paṭṭhāya antodasāhe vassikasāṭikāvassikasāṭikabhāvato apanetvā ‘‘imaṃ cīvaraṃ tuyhaṃ vikappemī’’tiādinā nayena vikappetabbāti vuttaṃ hoti. Aññathā hi ‘‘vassikasāṭikā vassānamāsātikkamenāpi, kaṇḍupaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahatī’’ti (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) vakkhamānattā vassānamāsato paraṃ asati adhiṭṭhāne kiṃ paccuddhareyyāti ‘‘paccuddharitvā’’ti vacanameva nopapajjeyya.

Keci pana (sāratthа. ṭī. 2.469) ‘‘yathā kathinamāsabbhantare uppannacīvaraṃ kathinamāsātikkame nissaggiyaṃ hoti, evamayaṃ vassikasāṭikāpi vassānamāsātikkame nissaggiyā hoti. Tasmā kattikapuṇṇamadivase paccuddharitvā tato paraṃ hemantassa paṭhamadivase vikappetabbāti evamattho gahetabbo, paccuddharitvā tato paraṃ vikappetabbāti padayojanā veditabbā’’ti ca vadanti, taṃ na yuttaṃ. Kathinamāse uppannañhi cīvaraṃ atirekacīvaraṭṭhāne ṭhitattā avasānadivase anadhiṭṭhitaṃ kathinamāsātikkame nissaggiyaṃ hoti. Ayaṃ pana vassikasāṭikā adhiṭṭhahitvā ṭhapitattā na tena sadisāti vassānātikkame kathaṃ nissaggiyaṃ hoti anadhiṭṭhitaavikappitameva hi taṃ kālātikkame nissaggiyaṃ hoti, tasmā hemantepi vassikasāṭikā dasāhaparihāraṃ labhati. Evaṃ kaṇḍupaṭicchādipi adhiṭṭhānavijahanato paraṃ dasāhaparihāraṃ labhati. Dasāhaṃ pana anatikkāmetvā vikappetabbā. Nahānatthāya anuññātattā **vaṇṇabhedamattarattāpi cesā vaṭṭatī**ti vuttaṃ. **‘‘Dve pana na vaṭṭantī’’**ti dvinnaṃ adhiṭṭhānābhāvato vuttaṃ. ‘‘Sace vassāne aparā vassikasāṭikā uppannā hoti, purimavassikasāṭikaṃ paccuddharitvā, vikappetvā ca adhiṭṭhātabbā’’ti vadanti.

Pamāṇayuttanti ‘‘dīghaso sugatavidatthiyā dve vidatthiyo, vitthārato diyaḍḍhaṃ dasā vidatthī’’ti (pāci. 531 ādayo) iminā pamāṇena yuttaṃ. **Pamāṇikā**ti ‘‘sugatavidatthiyā dīghaso catasso vidatthiyo, tiriyaṃ dve vidatthiyo’’ti evaṃ vuttappamāṇayuttā. **Paccuddharitvā vikappetabbā**ti ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Yasmā bhikkhūnaṃ ticīvare paripuṇṇe, atthe ca sati parissāvanādīhi ‘‘anujānāmi, bhikkhave, parikkhāracoḷaka’’nti (mahāva. 357) bahūnaṃ pattatthavikaparissāvanādīnaṃ saṅgahavasena parikkhāracoḷādhiṭṭhānamanuññātaṃ, tasmā **‘‘parikkhāracoḷe gaṇanā natthī’’**tiādi vuttaṃ. Bhagavatā hi yaṃ yaṃ bhikkhū labhanti, taṃ taṃ iminā vidhānena adhiṭṭhahitvā puna ‘‘yena yena parissāvanādinā attho hoti, taṃ taṃ katvā gaṇhantū’’ti anukampāya anuññātaṃ. Tenevāha **‘‘thavikāpī’’**tiādi. **Ādi**saddena ‘‘etāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī’’ti asammukhādhiṭṭhānaṃ saṅgaṇhāti. **‘‘Senāsanaparikkhāratthāya dinnapaccattharaṇe cā’’**ti iminā attano santakaṃ paṭikkhipati. Keci pana (sāratthа. ṭī. 2.469) ‘‘anivāsetvā, apārupitvā ca kevalaṃ pañcapīṭhesuyeva attharitvā paribhuñjiyamānaṃ paccattharaṇaṃ attano santakampi anadhiṭṭhitaṃ vaṭṭatī’’ti vadanti, taṃ ayuttaṃ senāsanaparikkhāratthāya dinna’’nti paccattharaṇassa visesitattā. Bhisibibbohanapāvārakojavānampi senāsanaparikkhāratoyeva adhiṭṭhānakiccaṃ natthīti veditabbaṃ.

Adhiṭṭhitañca panetaṃ cīvaraṃ paribhuñjato kathaṃ adhiṭṭhānaṃ vijahatīti āha **‘‘sabbañca paneta’’**ntiādi. Tattha **acchinditvā gahaṇenā**ti corādīhi acchinditvā gahaṇena. **Hīnāyāvattanenā**ti gihibhāvāya āvattanena, vibbhamenāti attho, ‘‘sīlavantova hutvā gihī bhavissāmī’’ti setavatthanivāsanenāti vuttaṃ hoti. ‘‘Antimavatthuṃ ajjhāpannassa setavatthanivāso vā kāsāyacajanaṃ vā hīnāyāvattana’’nti keci. ‘‘‘Hīnāyāvattanenā’ti iminā bhikkhuniyā eva adhiṭṭhānavijahanaṃ gahitaṃ hoti. Sā hi yadā vibbhamati, tadā assamaṇī hoti. Bhikkhu pana vibbhamantopi yāva sikkhaṃ na paccakkhāti, tāva bhikkhuyevāti adhiṭṭhānaṃ na vijahatī’’ti apare. **Sikkhāpaccakkhānenā**ti liṅge ṭhitasseva sikkhāya paccakkhānena. Yo hi bhikkhuliṅge ṭhitova sikkhaṃ paccakkhāti, tassa kāyalaggampi cīvaraṃ adhiṭṭhānaṃ vijahatīti. **Kālaṅkiriyāyā**ti maraṇena. **Liṅgaparivattanenā**ti purisaliṅgassa, itthiliṅgassa vā parivattanena, purisassa itthiliṅgapātubhāvena, itthiyā vā purisaliṅgapātubhāvenāti vuttaṃ hoti.

Kaniṭṭhaṅgulinakhapiṭṭhippamāṇenāti heṭṭhimaparicchedaṃ dasseti. **Orato**ti abbhantarato. Yo pana dubbalaṭṭhāne paṭhamaṃ aggaḷaṃ datvā pacchā dubbalaṭṭhānaṃ chinditvā apaneti, adhiṭṭhānaṃ na bhijjati. Maṇḍalaparivattanepi eseva nayo. Dupaṭṭassa pana ekasmiṃ paṭale chidde vā jāte, galite vā adhiṭṭhānaṃ na bhijjati. Khuddakaṃ cīvaraṃ mahantaṃ karoti, mahantaṃ vā khuddakaṃ karoti, adhiṭṭhānaṃ na bhijjati. Ubho koṭiyo majjhe karonto sace pana paṭhamaṃ chinditvā pacchā ghaṭeti, adhiṭṭhānaṃ bhijjati. Atha ghaṭetvā chindati, na bhijjati. Rajakehi dhovāpetvā setaṃ karontassāpi adhiṭṭhānaṃ adhiṭṭhānameva. **Vassānamāsātikkamenāpī**ti ettha **pi**-saddo sampiṇḍanattho. Tena na kevalaṃ pubbe vuttena dānādinā aṭṭhavidheneva kāraṇena vassikasāṭikā adhiṭṭhānaṃ vijahati, atha kho vassānamāsātikkamenapīti evamettha attho daṭṭhabbo. Esa nayo **ābādhavūpasamenāpī**ti etthāpi. **Vikappanasikkhāpade**ti (pāci. 372 ādayo) pācittiye surāpānavaggassa navamasikkhāpade.

Taṃ atikkāmayatoti ettha **ta**nti cīvaraṃ, kālaṃ vā parāmasatīti āha **‘‘taṃ yathāvuttajātippamāṇa’’**ntiādi. **Assā**ti bhikkhussa. **Tassa yo aruṇoti** tassa cīvaruppādadivasassa yo atikkanto aruṇo. **Cīvaruppādadivasena saddhi**nti cīvaruppādadivasassa aruṇena saddhiṃ. Divasasaddena cettha taṃdivasanissito aruṇo vutto. Idāni yassa ca nissajjitabbaṃ, yathā ca nissajjitabbaṃ, taṃ dassetuṃ **‘‘taṃ gahetvā’’**tiādi vuttaṃ. **Tatrāyaṃ nayo**ti tasmiṃ nissajjane ayaṃ vidhi. **Aññathāpī**ti bhāsantarenāpi, yāya kāyaci bhāsāyapīti attho. **Paṭibalenā**ti vattuṃ samatthena. **Āyatiṃ saṃvareyyāsī**ti upari saṃvaramāpajjeyyāsi, saṃvutakāyavacīdvāro bhaveyyāsīti attho. Imāni ca **‘‘passasī’’**tiādīni yathākkamaṃ paṭiggāhakadesakehi vattabbavacanāni. Tathā hi **‘‘passasī’’**ti paṭiggāhakena vattabbavacanaṃ, **‘‘āma passāmī’’**ti tadanudesakena vattabbavacanaṃ. **‘‘Āyatiṃ saṃvareyyāsī’’**ti tadanuppaṭiggāhakena vattabbavacanaṃ, **‘‘sādhu suṭṭhu saṃvarissāmī’’**ti tadanudesakena vattabbavacanaṃ. Iminā ca attano āyatiṃ saṃvare patiṭṭhitabhāvaṃ dasseti. **Dvīsu, pana sambahulāsu vā**ti dvīsu vā sambahulāsu vā āpattīsu purimanayeneva vacanabhedo kātabbo. Ñattiyaṃ **āpattiṃ sarati vivaratī**ti ettha ‘‘dve āpattiyo’’ti vā ‘‘sambahulā āpattiyo’’ti vā vacanabhedo kātabbo. **Dvīsu, bahūsu vā vacanabhedo kātabbo**ti ‘‘saṅgho imāni cīvarānī’’ti vatthuvasena vacanabhedo kātabbo.

Evaṃ saṅghassa nissajjanavidhiṃ dassetvā gaṇassa nissajjanavidhiṃ dassetuṃ **‘‘gaṇassa pana nissajjantenā’’**tiādimāha. Tattha **sesaṃ purimasadisamevā**ti nissajjanāpattippaṭiggahaṇanissaṭṭhacīvaradānesu **‘‘āyasmantāna’’**ntiādinā vuttavacanabhedaṃ vinā avasesaṃ saṅghassa nissajjanādīsu vuttasadisamevāti attho.

Idāni puggalassa nissajjanavidhiṃ dassetuṃ **‘‘puggalassa panā’’**tiādi vuttaṃ. Tattha **dvīsu, tīsu vā**ti dvīsu, tīsu vā āpattīsu ceva dātabbacīvaresu ca. Yathā ca gaṇassa nissajjane, evaṃ dvinnaṃ nissajjanepi pāḷi veditabbā. Yadi hi viseso bhaveyya, yatheva ‘‘anujānāmi, bhikkhave, tiṇṇaṃ pārisuddhiuposathaṃ kātuṃ, evañca pana, bhikkhave, kātabbo – byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā’’tiādinā (mahāva. 168) nayena tiṇṇaṃ pārisuddhiuposathaṃ vatvā ‘‘anujānāmi, bhikkhave, dvinnaṃ pārisuddhiuposathaṃ kātuṃ, evañca pana, bhikkhave, kattabbo – therena bhikkhunā ekaṃsaṃ uttarāsaṅga’’ntiādinā nayena visuṃyeva dvinnaṃ pārisuddhiuposatho vutto, evaṃ idhāpi visuṃ pāḷiṃ vadeyya. Yasmā pana natthi, tasmā avatvāva gatoti gaṇassa vuttā pāḷiyevettha pāḷi. Āpattippaṭiggahaṇe pana ayaṃ viseso – yathā gaṇassa nissajjitvā āpattiyā desiyamānāya āpattippaṭiggāhako bhikkhu ñattiṃ ṭhapeti, evaṃ aṭṭhapetvā dvīsu aññatarena yathā ekapuggalo paṭiggaṇhāti, evaṃ āpatti paṭiggahetabbā. Dvinnañhi ñattiṭṭhapanaṃ nāma natthi. Yadi siyā, dvinnaṃ pārisuddhiuposathaṃ visuṃ na vadeyya. Nissaṭṭhacīvaradānepi yathā ‘‘imaṃ cīvaraṃ āyasmato dammī’’ti eko vadati, evaṃ ‘‘mayaṃ imaṃ cīvaraṃ āyasmato demā’’ti vattuṃ vaṭṭati. Ito garukatarānipi hi ñattidutiyakammāni apaloketvā kātabbānīti vuttāni atthi, tesaṃ etaṃ anulomaṃ. Tenevāha **‘‘dvinnaṃ panā’’**tiādi. Nissaṭṭhacīvaraṃ pana dātabbameva, adātuṃ na labbhati. Vinayakammamattameva hetaṃ. Na taṃ tena saṅghassa vā gaṇassa vā puggalassa vā dinnameva hoti. Tenāha **‘‘nissaṭṭhavatthu’’**ntiādi.

Anissajjitvā paribhuñjantassa dukkaṭanti sakiṃ nivatthaṃ vā sakiṃ pārutaṃ vā kāyato amocetvā divasampi carati, ekameva dukkaṭaṃ. Mocetvā nivāseti vā pārupati vā, payoge payoge dukkaṭaṃ. Dunnivatthaṃ vā duppārutaṃ vā saṇṭhāpentassa anāpatti. Aññassa taṃ paribhuñjatopi anāpatti. ‘‘Aññena kataṃ paṭilabhitvā paribhuñjatī’’tiādivacanañcettha (pārā. 570) sādhakaṃ. **Dasāhaṃ anatikkantepi atikkantasaññino, vematikassa ca dukkaṭa**nti etthāpi ‘‘paribhuñjantassā’’ti ānetvā sambandhitabbaṃ. **Atikkante anatikkantasaññinopī**ti dasāhaṃ atikkante cīvare ‘‘anatikkantaṃ ida’’nti evaṃ saññino, dasāhe vā atikkante ‘‘anatikkanto dasāho’’ti evaṃ saññino.

Idāni ‘‘anadhiṭṭhite adhiṭṭhitasaññino nissaggiya’’ntiādiāpattivāraṃ saṅgahetvā dassento **‘‘tathā’’**tiādimāha. **Tathā**ti yathā dasāhaṃ atikkante saññābhedena tikapācittiyaṃ, tathā anadhiṭṭhitādīsu sattasu vikappesu adhiṭṭhitādisaññābhedatoti attho. Tattha **avissajjite vissajjitasaññino**ti kassaci adinne apariccatte ‘‘dinnaṃ pariccattaṃ mayā’’ti evaṃ saññino. **Anaṭṭhe naṭṭhasaññino**ti attano cīvarena saddhiṃ bahūni aññesaṃ cīvarāni ekato ṭhapitāni, tāni ce corā haranti, tatresa attano cīvare anaṭṭhe naṭṭhasaññī hoti, tassa naṭṭhasaññino. Esa nayo **avinaṭṭhā**dīsupi. **Avilutte**ti ettha pana gabbhaṃ bhinditvā pasayhāvahāravasena avilutteti veditabbaṃ.

Vissajjiteti (pārā. aṭṭha. 2.469) aññassa dinne. Kathaṃ pana dinnaṃ hoti, kathaṃ gahitaṃ? ‘‘Imaṃ tuyhaṃ demi, dadāmi, dajjāmi, oṇojemi, pariccajāmi, vissajjāmi, nissajjāmī’’ti vā vadati, ‘‘itthannāmassa demi…pe… nissajjāmī’’ti vā vadati, sammukhāpi parammukhāpi dinnaṃyeva hoti. ‘‘Tuyhaṃ gaṇhāhī’’ti vutte ‘‘mayhaṃ gaṇhāmī’’ti vadati, sudinnaṃ, suggahitañca. ‘‘Tava santakaṃ karohi, tava santakaṃ hotu, tava santakaṃ karissasī’’ti vutte ‘‘mama santakaṃ karomi, mama santakaṃ hotu, mama santakaṃ karissāmī’’ti vadati, duddinnaṃ, duggahitañca. Neva dātā dātuṃ jānāti, na itaro gahetuṃ. Sace pana ‘‘tava santakaṃ karohī’’ti vutte ‘‘sādhu, bhante, mayhaṃ gaṇhāmī’’ti gaṇhāti, suggahitaṃ, sace pana eko ‘‘gaṇhāhī’’ti vadati, itaro ‘‘na gaṇhāmī’’ti vadati, puna so ‘‘dinnaṃ mayā tuyhaṃ, gaṇhāhī’’ti vadati, itaropi ‘‘na mayhaṃ iminā attho’’ti vadati. Tato purimopi ‘‘mayā dinna’’nti dasāhaṃ atikkāmeti, pacchimopi ‘‘mayā paṭikkhitta’’nti, kassāpattīti? Na kassaci. Yassa pana ruccati, tena adhiṭṭhahitvā paribhuñjitabbaṃ. Yo pana adhiṭṭhāne vematiko, tena kiṃ kātabbaṃ? Vematikabhāvaṃ ārocetvā ‘‘sace anadhiṭṭhitaṃ bhavissati, evaṃ me kappiyaṃ hotī’’ti vatvā vuttanayeneva nissajjitabbaṃ. Na hi evaṃ jānāpetvā vinayakammaṃ karontassa musāvādo hoti.

Yathā ca idaṃ, evaṃ ito parānipīti yathā idaṃ atirekacīvaradhāraṇasikkhāpadaṃ ācāravipatti, evaṃ ito parānipi sikkhāpadāni ācāravipattiyevāti attho. Tenāha **‘‘ubhatopātimokkhesū’’**tiādi. **Ājīvavipattipaccayā pana ṭhapetvā dubbhāsitaṃ cha āpattikkhandhā paññattā**ti –

> ‘‘Ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati, āpatti pārājikassa. Ājīvahetu ājīvakāraṇā sañcarittaṃ

> samāpajjati, āpatti saṅghādisesassa. Ājīvahetu ājīvakāraṇā ‘yo te vihāre vasati, so bhikkhu arahā’ti bhaṇati, paṭivijānantassa āpatti thullaccayassa. Ājīvahetu ājīvakāraṇā bhikkhu paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjati, āpatti pācittiyassa. Ājīvahetu ājīvakāraṇā bhikkhunī paṇītabhojanāni agilānā attano atthāya viññāpetvā bhuñjati, āpatti pāṭidesanīyassa. Ājīvahetu ājīvakāraṇā bhikkhu sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjati, āpatti dukkaṭassā’’ti (pari. 287) –

Evaṃ pārājikādivasena ṭhapetvā dubbhāsitaṃ ājīvavipattipaccayā cha āpattikkhandhā paññattā. **Diṭṭhivipattipaccayā pācittiyadukkaṭavasena dve āpattikkhandhā paññattā**ti samanubhāsanāya pāpikāya diṭṭhiyā appaṭinissajjane ñattiyā dukkaṭaṃ, kammavācāpariyosāne pācittiyanti evaṃ diṭṭhivipattipaccayā pācittiyadukkaṭavasena dve āpattikkhandhā paññattā. **Etthā**ti vipattikathāsu.

Gaṇanupagatāti divasagaṇanaṃ upagatabhāvo. Aññehi ‘‘imaṃ cīvaraṃ itthannāmassa demā’’ti parahatthe dinnampi ‘‘na tāva taṃ gaṇanupagaṃ, yāva na hatthaṃ gacchatī’’ti (mahāva. 259) **cammakkhandhake** vuttattā yāva āharitvā vā na dinnaṃ, ‘‘tumhākaṃ, bhante, cīvaraṃ uppanna’’nti pahiṇitvā vā anārocitaṃ, tāva divasagaṇanaṃ na upeti, anadhiṭṭhitaṃ vaṭṭati. Yadā pana ānetvā dinnaṃ hoti, ‘‘uppanna’’nti vā sutaṃ, tato paṭṭhāya gaṇanupagaṃ hoti, antodasāhe adhiṭṭhātabbaṃ. Kathinasaññitaṃ samuṭṭhānamassāti **kathinasamuṭṭhānaṃ,** tatiyachaṭṭhasamuṭṭhānavasena dvisamuṭṭhānanti attho. Kāyavācāhi kattabbaadhiṭṭhānavikappanānaṃ akaraṇena **kāyavācato,** citte pana sati kāyavācācittato ca samuṭṭhātīti vuttaṃ hoti. Anadhiṭṭhānāvikappanavasena āpajjanato **akiriyaṃ**. Ajānantopi āpajjatīti **nosaññāvimokkhaṃ**. Kāyadvāre ca vacīdvāre ca kattabbākaraṇato **kāyakammaṃ vacīkammaṃ**.

Kathinasikkhāpadavaṇṇanā niṭṭhitā.

2. Udositasikkhāpadavaṇṇanā

Bhikkhunāti bhikkhussāti attho, sāmiatthe cetaṃ karaṇavacanaṃ. Tenāha **‘‘purimasikkhāpade viyā’’**tiādi. Atha kasmā karaṇavaseneva karaṇavacanassa atthaṃ aggahetvā sāmivasena attho veditabboti āha **‘‘karaṇavasena hī’’**tiādi. **Hī**ti kāraṇatthe nipāto. **Chinnapalibodho**ti chinnacīvarāvāsapalibodho. Ekāva ratti **ekarattaṃ,** samāsantagatassa atthaṃ. Tiṇṇaṃ cīvarānaṃ samāhāroti **ticīvaraṃ**. Tena ticīvarena, tīhi cīvarehīti attho. Ekena vippavutthopi (pārā. aṭṭha. 2.475-476) hi ticīvarena vippavuttho nāma hoti paṭisiddhapariyāpannena vippavutthattā, avayavepi vā samudāyavohārato. Tenāha **‘‘ticīvarādhiṭṭhānanayenā’’**tiādi.

Idāni vippavāsalakkhaṇavavatthāpanatthaṃ **‘‘gāmo ekūpacāro’’**tiādimāha. Tattha **nivesana**nti udositādīnaṃ vasena akatāya patissayavikatiyā adhivacanaṃ. **Udosito**ti (pārā. aṭṭha. 2.482-487) yānādīnaṃ bhaṇḍānaṃ sālā. Yo ‘‘udavasito’’tipi vuccati. **Aṭṭo**ti paṭirājādipaṭibāhanatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko patissayaviseso. **‘‘Aṭṭo**ti bahalabhittikagehaṃ, yassa gopānasiyo aggahetvā iṭṭhakāhi eva chadanaṃ hotī’’ti apare. ‘‘Aṭṭākārena karīyatī’’tipi vadanti. **Māḷo**ti ekakūṭasaṅgahito caturassapāsādo, ekakūṭasaṅgahito vā anekakoṇavanto patissayaviseso. **‘‘Māḷo**ti vaṭṭākārena katasenāsana’’nti apare. **Pāsādo**ti dīghapāsādo, aḍḍhayogādibhedo aṭṭamāḷahammiyavajjito sabbo vā pāsādo. **Hammiya**nti muṇḍacchadanapāsādo. ‘‘Candiyaṅgaṇayutta’’nti apare. **Nāvā**ti thalaṭṭhaudakaṭṭhavasena dvidhā nāvā. **Sattho**ti jaṅghasattho, sakaṭasattho vā. **Dhaññakaraṇa**nti (pārā. aṭṭha. 2.491-494) khalaṃ vuccati. **Ārāmo**ti pupphārāmo, phalārāmo vā. **Vihāro**ti saparikkhitto vā aparikkhitto vā sakalo āvāso. ‘‘Gehampī’’ti keci. Nivesanādīni cettha gāmato bahi niviṭṭhāni gahitāni. Antogāme ṭhitānaṃ pana gāmaggahaṇeneva gahitattā gāmaparihāroyevāti. ‘‘Nivesanādayo hammiyapariyosānā gāmaparikkhepato bahi niviṭṭhā’’ti apare. **Hatthapāsātikkame**ti ettha **hatthapāso** nāma aḍḍhateyyaratanappamāṇo padeso, tassa atikkamo **hatthapāsātikkamo,** tasmiṃ hatthapāsātikkame. Hatthapāsabbhantare pana vatthuṃ vaṭṭati. Taṃ pamāṇaṃ atikkamitvā sacepi iddhimā bhikkhu ākāse aruṇaṃ uṭṭhāpeti, nissaggiyameva hoti.

Ayaṃ panettha vinicchayo – sace (pārā. aṭṭha. 2.477-478) gāmo ekassa rañño vā bhojakassa vā vasena ekakulassa hoti, pākārādinā parikkhittattā ekūpacāro ca, evarūpe gāme cīvaraṃ nikkhipitvā tasmiṃ gāmabbhantare yathārucitaṭṭhāne vasitabbaṃ, sace aparikkhitto, yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vasitabbaṃ, tassa gharassa samantato hatthapāsā vā na vijahitabbaṃ.

Sace gāmo vesālikusinārādayo viya nānārājūnaṃ vā bhojakānaṃ vā hoti, vuttappakārena parikkhitto ca, evarūpe gāme yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vā vatthabbaṃ, tassa gharassa hatthapāsā vā na vijahitabbaṃ. Yassā vīthiyā gharaṃ hoti, tassā vīthiyā tassa gharassa sammukhāṭṭhāne sabhāyaṃ vā gharadvāre vā vatthabbaṃ, tesaṃ sabhādvārānaṃ hatthapāsā vā na vijahitabbaṃ.

Sace so gāmo aparikkhitto, yasmiṃ ghare cīvaraṃ nikkhittaṃ, tattha vā tassa hatthapāse vā vatthabbaṃ. Nivesane pana sace ekakulassa nivesanaṃ hoti, parikkhittañca, antonivesane cīvaraṃ nikkhipitvā antonivesane vatthabbaṃ. Aparikkhittaṃ ce hoti, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ vatthabbaṃ, tassa gabbhassa hatthapāsā vā na vijahitabbaṃ.

Sace nānākulassa nivesanaṃ hoti, parikkhittañca, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ gabbhe vatthabbaṃ, sabbesaṃ sādhāraṇadvāramūle vā tesaṃ gabbhadvāramūlānaṃ hatthapāsā vā na vijahitabbaṃ. Aparikkhittaṃ ce, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ gabbhe vatthabbaṃ, tassa gabbhassa hatthapāsā vā na vijahitabbaṃ. Esa nayo **udositā**dīsupi.

Sattho pana jaṅghasattho vā hotu, sakaṭasattho vā. Sace ekakulassa sattho hoti, satthe cīvaraṃ nikkhipitvā purato vā pacchato vā sattabbhantarā na vijahitabbā, passato abbhantaraṃ na vijahitabbaṃ. Sace (pārā. aṭṭha. 2.489) sattho gacchanto gāmaṃ vā nadiṃ vā pariyādiyitvā tiṭṭhati, antopaviṭṭhena saddhiṃ ekābaddho hutvā orañca pārañca pharitvā ṭhito hoti, satthaparihārova labbhati. Atha gāme vā nadiyā vā pariyāpanno hoti antopaviṭṭho, gāmaparihāro ceva nadiparihāro ca labbhati. Sace vihārasīmaṃ atikkamitvā tiṭṭhati, antosīmāya ca cīvaraṃ hoti, vihāraṃ gantvā vasitabbaṃ. Sace bahisīmāya cīvaraṃ hoti, satthasamīpeyeva vasitabbaṃ. Sace gacchanto sakaṭe vā bhagge, goṇe vā naṭṭhe antarā chijjati, yasmiṃ koṭṭhāse cīvaraṃ nikkhittaṃ, tattha vasitabbaṃ.

Khettepi (pārā. aṭṭha. 2.490) sace ekakulassa khettaṃ hoti, parikkhittañca, antokhette cīvaraṃ nikkhipitvā antokhette vatthabbaṃ. Sace aparikkhittaṃ, hatthapāsā cīvaraṃ na vijahitabbaṃ. Sace nānākulassa khettaṃ hoti, parikkhittañca, antokhette cīvaraṃ nikkhipitvā khettadvāramūle vā vatthabbaṃ, tassa hatthapāsā vā na vijahitabbaṃ. Sace aparikkhittaṃ, cīvaraṃ hatthapāsā na vijahitabbaṃ. Esa nayo dhaññakaraṇārāmesu dvīsupi. Vihāre pana nivesane vuttasadisova vinicchayo.

Rukkhamūle pana yaṃ majjhanhike kāle samantā chāyā pharati, tasmiṃ ṭhāne aviraḷe padese tassa chāyāya phuṭṭhokāsassa antoyeva nikkhipitabbaṃ. Sace viraḷasākhassa rukkhassa ātapena phuṭṭhokāse ṭhapeti, aruṇuggamane ca so bhikkhu tassa hatthapāse na hoti, aññasmiṃ ṭhāne tassa chāyāyapi hoti, nissaggiyaṃ hoti. Sace nānākulassa rukkho hoti, cīvarassa hatthapāsā na vijahitabbaṃ.

Ajjhokāse pana viñjhāṭaviādīsu araññesupi samuddamajjhe macchabandhānaṃ agamanapathadīpakesupi cīvaraṃ ṭhapetvā tato samantā sattabbhantare padese yattha katthaci vasitabbaṃ, ito aññattha vasanto vippavuttho nāma hotīti daṭṭhabbaṃ.

Imassa pana vitthārassa idha avuttattā, **samantapāsādikāya**ñca vuttattā **‘‘ayamettha saṅkhepo’’**tiādi vuttaṃ. **Etthā**ti ‘‘ticīvarena vippavaseyyā’’ti etasmiṃ pade. **Saṅkhepo**ti saṅkhepavaṇṇanā. Ettha pana pāḷiyaṃ (pārā. 477) ‘‘gāmo ekūpacāro nānūpacāro’’tiādinā avisesena mātikaṃ nikkhipitvāpi gāmanivesanaudositakhettadhaññakaraṇaārāmavihārānaṃ ekūpacāranānūpacāratā ‘‘gāmo ekūpacāro nāma ekakulassa gāmo hoti parikkhitto ca aparikkhitto cā’’tiādinā (pārā. 478) parikkhittāparikkhittavasena vibhattā. Aṭṭamāḷapāsādahammiyanāvāsattharukkhamūlaajjhokāsānaṃ pana evaṃ avatvā ‘‘ekakulassa aṭṭo hoti, nānākulassa aṭṭo hotī’’tiādinā (pārā. 484) nayena ekakulanānākulavasena ca ante ‘‘ajjhokāso ekūpacāro nāma agāmake araññe samantā sattabbhantarā ekūpacāro, tato paraṃ nānūpacāroti (pārā. 494) ca evaṃ ekūpacāranānūpacāratā vibhattā. Tasmā gāmādīsu parikkhittaṃ ekūpacāraṃ, aparikkhittaṃ nānūpacāranti ca, aṭṭādisu yaṃ ekakulassa, taṃ ekūpacāraṃ, yaṃ nānākulassa, taṃ nānūpacāranti ca gahetabbaṃ. Ajjhokāse vuttanayena gahetabbaṃ. **Upacāro**ti hi ‘‘gāmo ekūpacāro nānūpacāro’’tiādīsu dvāraṃ, ‘‘ajjhokāso ekūpacāro’’ti ettha samantā sattabbhantarasaṅkhātaṃ pamāṇanti apare.

Aññatra bhikkhusammutiyāti bhikkhuno saṅghena dinnā sammuti **bhikkhusammuti,** taṃ vināti attho. Tenāha **‘‘yaṃ saṅgho’’**tiādi. **Avippavāsasammutiṃ detī**ti avippavāsā sammuti, avippavāsāya vā sammuti **avippavāsasammuti,** taṃ ñattidutiyena kammena detīti attho.

Santaruttarenāti **‘‘antara’’**nti antaravāsako vuccati, **‘‘uttara’’**nti uttarāsaṅgo, saha antarena uttaraṃ **santaruttaraṃ,** tena santaruttarena, saha antaravāsakena uttarāsaṅgenāti attho. **Antoaruṇe paccuddhaṭe**ti nivattitvā sampāpuṇitumasakkontena tattheva ṭhatvā anto aruṇe paccuddhaṭe. **Paccāgantabba**nti yathā rogo na kuppati, tathā puna cīvarassa ṭhapitaṭṭhānaṃ āgantabbaṃ. Yato paṭṭhāya hi satthaṃ vā pariyesati, ‘‘gacchāmī’’ti ābhogaṃ vā karoti, tato paṭṭhāya vaṭṭati. ‘‘Na dāni gamissāmī’’ti evaṃ pana dhuranikkhepaṃ karontena paccuddharitabbaṃ ‘‘atirekacīvaraṭṭhāne ṭhassatī’’ti. Tenāha **‘‘tattheva vā ṭhitena paccuddharitabba’’**nti. **So**ti yassa sammuti dinnā, so rogo.

Laddhakappiyameva puna sammutidānakiccaṃ natthīti adhippāyo.

Adhiṭṭhitacīvaratāti ticīvarādhiṭṭhānanayena adhiṭṭhitacīvaratā. **Vippavāso** nāma yadi baddhasīmāyaṃ cīvaraṃ hoti, tato bahi aruṇuṭṭhāpanaṃ. Atha abaddhasīmāyaṃ, yathāvuttagāmādīnaṃ bahi hatthapāsātikkame aruṇuṭṭhāpanaṃ. Baddhasīmāyaṃ pana yattha katthaci cīvaraṃ ṭhapetvā antosīmāyameva yattha katthaci vasituṃ vaṭṭati. Idha apaccuddharaṇaṃ akiriyāti sambandho.

Udositasikkhāpadavaṇṇanā niṭṭhitā.

3. Akālacīvarasikkhāpadavaṇṇanā

Purimasikkhāpade viya etthāpi **bhikkhunā**ti sāmiatthe karaṇavacananti āha **''niṭṭhitacīvarasmiṃ bhikkhunā''**tiādi. ''Akālacīvaraṃ nāma anatthate kathine ekādasamāse uppannaṃ, atthate kathine sattamāse uppannaṃ, kālepi ādissa dinnaṃ, etaṃ akālacīvaraṃ nāmā''ti (pārā. 500) padabhājaniyaṃ vuttattā **''yvāyaṃ anatthate kathine''**tiādimāha. Yvāyaṃ cīvarakālo vuttoti sambandho. **Vassānassā**ti vassānasaṅkhātassa utuno. **Pacchimo māso** nāma cīvaramāso. Tasmiñhi anatthatepi kathine uppannaṃ cīvaraṃ anadhiṭṭhitaṃ, avikappitaṃ ṭhapetuṃ vaṭṭati. **Pañca māsā**ti pacchimakattikamāso, hemantikā cattāro cāti pañca māsā. **Aññadā**ti anatthate kathine ekādasamāse, atthate kathine sattamāse. **Kālepī**ti ''anatthate kathine cīvaramāso, atthate kathine pañca māsā''ti yathāvuttacīvarakālepi. **''Ādinā nayenā''**ti iminā ''dadāmi dajjāmī''tiādīnaṃ (pārā. aṭṭha. 2.469) saṅgaho. Kiñcāpi cetāni sabbāni ''akālacīvara''nti vuttāni, tathāpi piṭṭhisamayeyeva uppannāni ''akālacīvara''nti idhādhippetāni.

''Kāle saṅghassa idaṃ akālacīvara''nti dinnaṃ pana akālacīvarasāmaññato atthuddhāravasena vuttaṃ. Yathā piṭṭhisamaye uppannaṃ cīvaraṃ vuṭṭhavassehi, sesehi ca sammukhībhūtehi bhājetuṃ labbhatīti akālacīvaraṃ nāma jātaṃ, tathevidampīti tadidaṃ akālacīvarasāmaññaṃ. Yadi evaṃ ''puggalassa vā idaṃ tuyhaṃ 'dammī'tiādinā nayena dinna''nti kasmā vuttaṃ, na hi puggalassa ādissa dinnaṃ kenaci bhājanīyaṃ hotīti? Nāyaṃ virodho, ādissa dānasāmaññato labbhamānamatthaṃ dassetuṃ tathā vuttanti. **Attano vā dhanenā**ti attano kappāsasuttādinā dhanena. Imassa ''uppajjeyyā''ti iminā sambandho veditabbo. **''Sīmāya detī''**tiādi puggalādhiṭṭhānanayena vuttaṃ. Ettha pana sīmāya dānaṃ ekā mātikā, katikāya dānaṃ dutiyā…pe… puggalassa dānaṃ aṭṭhamā.

''Parikkhepārahaṭṭhānenā''ti iminā aparikkhittassa vihārassa dhuvasannipātaṭṭhānādito paṭhamaleḍḍupātassa anto upacārasīmāti dasseti. Idāni dutiyaleḍḍupātassapi anto upacārasīmāyevāti dassetuṃ **''apicā''**tiādi āraddhaṃ. Dhuvasannipātaṭṭhānampi sīmāpariyantagatameva veditabbaṃ. **Āvāse vaḍḍhante vaḍḍhatī**ti sace upacārato abahibhūto hutvā āvāso vaḍḍhatīti adhippāyo. **Mahāpaccariyaṃ** pana ''bhikkhūsupi vaḍḍhantesu vaḍḍhatī''ti vuttaṃ. ''Sace vihāre sannipatitabhikkhūhi saddhiṃ ekābaddhā hutvā yojanasatampi pūretvā nisīdanti, yojanasatampi upacārasīmāva hoti, sabbesaṃ lābho pāpuṇātī''ti (mahāva. aṭṭha. 379) **samantapāsādikāyaṃ** vuttaṃ. **Bhikkhunīnaṃ ārāmapavesanasenāsanāpucchanānī**ti āgantukagamikānaṃ bhikkhunīnaṃ ārāmapavesanāpucchanaṃ, senāsanāpucchanañcāti attho. Tathā hi āgantukāya bhikkhuniyā ārāmapavesanaṃ āpucchitabbaṃ, gamikāya saṅghikaṃ dasavidhaṃ senāsanaṃ. Ettha ca kiñcāpi ''bhikkhunīna''nti vuttaṃ, gamikassa pana bhikkhussāpi imissāyeva sīmāya vasena senāsanāpucchanaṃ veditabbaṃ.

Parivāsamānattārocananti pārivāsikamānattacārīnaṃ parivāsārocanaṃ, mānattārocanañca. **Vassacchedanissayasenāsanaggāhādividhāna**nti vassacchedavidhānaṃ, nissayaggāhavidhānaṃ, senāsanaggāhavidhānanti attho. **Ādi**saddena nissayapaṭippassaddhi, lābhaggāho āgantukavattaṃ pūretvā ārāmapavesananti evamādikaṃ saṅgaṇhāti. **Imissāva sīmāya vasenā**ti upacārasīmāyevāti yathāsambhavaṃ anto, bahi ca imassa sabbassa labbhanato vuttaṃ.

Lābhatthāya ṭhapitā sīmā **lābhasīmā** (mahāva. 379), sā ca kho neva sammāsambuddhena anuññātā, na dhammasaṅgāhakattherehi ṭhapitā, apica kho lābhadāyakehi. Tenāha **''yaṃ rājarājamahāmattādayo''**tiādi. **Samantā**ti vihārassa samantā. **Ya**nti suṅkasassādi. ''Sīmaṃ ṭhapentī''ti pāṭhaseso. **Ekassa rañño āṇāpavattiṭṭhāna**nti coḷabhogo keraḷabhogoti evaṃ ekekassa rañño āṇāpavattiṭṭhānaṃ. Dvidhā āpo gato etthāti **dīpo,** oghena anajjhotthato bhūmibhāgo, sova sīmā **dīpasīmā**. Tenāha **samuddantenā''**tiādi. Cakkavāḷasīmā cakkavāḷapabbateneva paricchinnāti āha **''ekacakkavāḷapabbataparikkhepabbhantaraṃ cakkavāḷasīmā''**ti.

Sesāti khaṇḍasīmādayo. **Khaṇḍasīmāya demāti dinna**nti khaṇḍasīmāya kenaci kammena sannipatitaṃ saṅghaṃ disvā ''khaṇḍasīmāyaṃ saṅghassa demā''ti dinnaṃ. Khaṇḍasīmāya ṭhite rukkhe vā pabbate vā ṭhitopi heṭṭhā vā pathavivemajjhagatopi khaṇḍasīmāyeva ṭhitoti veditabbo. **Samānasaṃvāsasīmāya dinna**nti ''samānasaṃvāsasīmāya dammī''ti dinnaṃ. Esa nayo sesesupi. **Khaṇḍasīmā sīmantarikaṭṭhānaṃ na pāpuṇāti** tattha samānasaṃvāsasīmāya abhāvatoti adhippāyo. Samānasaṃvāsaavippavāsasīmāsu dinnassa idaṃ nānattaṃ – ''avippavāsasīmāya dammī''ti dinnaṃ gāmaṭṭhānaṃ na pāpuṇāti. Kasmā? ''Ṭhapetvā gāmañca gāmūpacārañcā''ti (mahāva. 144) vuttattā. ''Samānasaṃvāsasīmāya dammī''ti dinnaṃ pana gāme ṭhitānampi pāpuṇātīti. **Abbhantarasīmāudakukkhepasīmāsu dinna**nti tattha uposathādiatthāya sannipatite disvā ''imissā abbhantarasīmāya demā''tiādinā dinnaṃ. Janapadaraṭṭharajjadīpacakkavāḷasīmāsupi gāmasīmādīsu vuttasadisova vinicchayoti āha **''janapadasīmādīsū''**tiādi. **Ekopi gantvā sabbesaṃ saṅgaṇhituṃ labhatī**ti ekopi gantvā idha vassaggena bhājetvā gahetvā āgantuṃ labhatīti attho. **Eko**ti sabhāgo eko bhikkhu, ayampi bhāgameva gahetuṃ labhati. Tenāha **''sabhāgānaṃ bhāgaṃ gaṇhātī''**ti.

Evaṃ tāva yo sīmaṃ parāmasitvā deti, tassa dāne vinicchayaṃ vatvā idāni yo ''asukasīmāyā''ti vattuṃ na jānāti, kevalaṃ ''sīmā''ti vacanamattameva jānanto vihāraṃ āgantvā ''sīmāya dammī''ti vā ''sīmaṭṭhakasaṅghassa dammī''ti vā bhaṇati, tattha vinicchayaṃ dassetuṃ **''yo pana vihāraṃ pavisitvā''**tiādimāha. **Katara**nti katarasīmaṃ. **Ahametaṃ bhedaṃ na jānāmī**ti ahaṃ ''asukā sīmā''ti etaṃ vibhāgaṃ na jānāmi. **Upacārasīmaṭṭhehi bhājetabbaṃ** lābhassa upacārasīmāya paricchinnattāti adhippāyo. **Sā**ti samānalābhakatikā.

Yattha mayhaṃ dhuvakārā karīyantīti (mahāva. aṭṭha. 379) ettha yasmiṃ vihāre tassa cīvaradāyakassa santakaṃ saṅghassa pākavattaṃ vā vattati. Yasmiṃ vihāre bhikkhū attano bhāraṃ katvā sadā gehe bhojeti, yattha vā anena āvāso vā kārito, salākabhattādīni vā nibaddhāni, ime **dhuvakārā** nāma. Yena pana sakalopi vihāro patiṭṭhāpito, tattha vattabbameva natthi. Tenāha **''yattha tassa pākavattaṃ vā vattatī''**tiādi. Tattha **pākavatta**nti dānavattaṃ. **Vattatī**ti pavattati. **Yato**ti yasmā vihārā. **Yatthā**ti yasmiṃ vihāre. **Sabbatthā**ti sabbesu vihāresu. **Mātikaṃ āropetvā**ti ekasmiṃ vihāre bhikkhū bahutarā, ekasmiṃ thokatarā, ekañca vatthaṃ, dhuvakāraṭṭhānañca bahukaṃ, kattha demāti pucchitvā, yadi pana mañco vā pīṭhaṃ vā ekameva hoti, taṃ pucchitvā yassa vā vihārassa, ekavihārepi vā yassa senāsanassa so vicāreti, tattha dātabbaṃ. Sacepi ''asukabhikkhu gaṇhatū''ti vadati, vaṭṭati. Atha ''mayhaṃ dhuvakāre dethā''ti vatvā avicāretvāva gacchati, saṅghassapi vicāretuṃ vaṭṭati. Evaṃ pana vicāretabbaṃ – ''saṅghattherassa vasanaṭṭhāne dethā''ti vattabbaṃ. Sace tattha senāsanaṃ paripuṇṇaṃ hoti, yattha nappahoti, tattha dātabbaṃ. Sace eko bhikkhu ''mayhaṃ vasanaṭṭhāne senāsanaparibhogabhaṇḍaṃ natthī''ti vadati, tattha dātabbaṃ.

Saṅghassa dammīti dinnanti ''imāni cīvarāni saṅghassa dammī''ti evaṃ dinnaṃ. **Tato bahiddhāpī**ti upacārasīmāto bahiddhāpi. **Tehi saddhi**nti upacārasīmāgatehi saddhiṃ. **Ekābaddhānañca pāpuṇāti** parisāvasena vaḍḍhitā sīmā hotīti katvāti adhippāyo. **Tasmā**ti yasmā upacārasīmāgatānaṃ pāpuṇāti, yasmā ca tato bahiddhāpi upacārasīmokkantehi ekābaddhānaṃ pāpuṇāti, tasmā. **Tesa**nti upacārasīmāgatānaṃ, tato bahiddhā tehi saddhiṃ ekābaddhānañca. **Gāhate satī**ti antevāsikādike gaṇhante sati. **Asampattānampī**ti upacārasīmāyaṃ ṭhitehi ghaṇṭiṃ paharitvā kālaṃ ghosetvā lābhabhājanaṭṭhānaṃ asampattānampi upacārasīmāya paviṭṭhānaṃ, tehi vā saddhiṃ ekābaddhānaṃ hutvā attano vihāradvāre vā antovihāreyeva vā ṭhitānañcāti attho. **Bhāgo dātabbo**ti saṅghanavakassa dinnepīti adhippāyo. Dutiyabhāge pana therāsanaṃ āruḷhe āgatānaṃ paṭhamabhāgo na pāpuṇāti. Dutiyabhāgato vassaggena dātabbaṃ.

Sace pana ''bahiupacārasīmāyaṃ ṭhitānaṃ dethā''ti vadanti, na dātabbaṃ. Yadi pana vihāro mahā hoti, therāsanato paṭṭhāya vatthesu dīyamānesu alasajātikā mahātherā pacchā āgacchanti, ''bhante, vīsativassānaṃ dīyati, tumhākaṃ ṭhitikā atikkantā''ti na vattabbā. Ṭhitikaṃ ṭhapetvā tesaṃ datvā pacchā ṭhitikāya dātabbaṃ.

''Asukavihāre kira bahucīvaraṃ uppanna''nti sutvā yojanantarikavihāratopi bhikkhū āgacchanti, sampattasampattānaṃ ṭhitaṭṭhānato paṭṭhāya dātabbaṃ, ayamettha saṅkhepo. Vitthāro pana **samantapāsādikāya** cīvarakkhandhakavaṇṇanāyaṃ (mahāva. aṭṭha. 379) vuttanayena veditabbo.

Evaṃ vihāraṃ pavisitvā ''imāni cīvarāni saṅghassa dammī''ti dinnesu vinicchayaṃ vatvā idāni bahiupacārasīmāyaṃ bhikkhuṃ disvā ''saṅghassa dammī''ti dinnesu vinicchayaṃ dassetuṃ **''yaṃ panā''**tiādi vuttaṃ. **Ekābaddhaparisāya pāpuṇātī**ti sace yojanaṃ pharitvā parisā ṭhitā hoti, ekābaddhā ce, sabbesaṃ pāpuṇātīti attho. Ekābaddhatā cettha dvādasahatthabbhantarato paricchinditabbā. Tenāha **''ye panā''**tiādi.

Ubhatosaṅghassa dinnanti (mahāva. aṭṭha. 379) ''ubhatosaṅghassa dammī''ti dinnaṃ. ''Dvedhāsaṅghassa dammi, dvinnaṃ saṅghānaṃ dammi, bhikkhusaṅghassa ca bhikkhunisaṅghassa ca dammī''ti vuttepi ubhatosaṅghassa dinnameva hoti. **Upaḍḍhaṃ bhikkhūnaṃ, upaḍḍhaṃ bhikkhunīnaṃ dātabba**nti dve bhāge same katvā eko bhāgo bhikkhūnaṃ, eko bhāgo bhikkhunīnaṃ dātabbo. **Gahetuṃ labhati** ubhatosaṅghaggahaṇena gahitattāti adhippāyo. **Cetiyassā**ti thūpādino. Tañhi dhātāyatanādibhāvena citattā, lokassa cittīkāraṭṭhānatāya ca **''cetiya''**nti vuccati. Na koci visesoti āha **''idha pana cetiyassā''**tiādi.

‘‘Ubhatosaṅghassa ca tuyhañca cetiyassa cā’’ti vutte pana dvāvīsatikoṭṭhāse katvā dasa bhikkhūnaṃ, dasa bhikkhunīnaṃ, eko puggalassa, eko cetiyassa dātabbo. Tattha puggalo saṅghatopi attano vassaggena puna gahetuṃ labhati, cetiyassa ekoyeva. Ayaṃ pana vāro yathāvutteneva nayena ñāyatīti katvā idha na vutto. **Samantapāsādikāyaṃ** (mahāva. aṭṭha. 379) pana vuttoyeva.

Na majjhe bhinditvā dātabbaṃ ‘‘bhikkhunīna’’nti puggalikavasena vuttattā. **Puggalo visuṃ na labhatī**ti pubbe viya visuṃ puggalikakoṭṭhāsaṃ na labhati. **Pāpuṇanaṭṭhānato ekameva labhatī**ti attano vassaggena pattabbaṭṭhānato ekameva koṭṭhāsaṃ labhati. Kasmā? Bhikkhusaṅghaggahaṇena gahitattā. ‘‘Bhikkhusaṅghassa ca bhikkhunīnañca tuyhañca cetiyassa cā’’ti vuttepi cetiyassa ekapuggalapaṭivīso labbhati, puggalassa visuṃ na labbhati. Tasmā ekaṃ cetiyassa datvā avasesaṃ bhikkhū ca bhikkhuniyo ca gaṇetvā bhājetabbaṃ. Tenāha **‘‘cetiyassa cāti vutte panā’’**tiādi.

Tehi saddhiṃ puggalacetiyaparāmasanaṃ anantaranayasadisamevāti tehi bhikkhūhi bhikkhunīhi saddhiṃ puggalassa ca cetiyassa ca gahaṇaṃ anantaranayasadisamevāti attho. ‘‘Bhikkhūnañca bhikkhunīnañca tuyhañca, bhikkhūnañca bhikkhunīnañca cetiyassa ca, bhikkhūnañca bhikkhunīnañca tuyhañca cetiyassa cā’’ti vuttepi cetiyassa ekapaṭivīso labbhati, puggalassa visuṃ natthi, bhikkhū ca bhikkhuniyo ca gaṇetvāva bhājetabbanti vuttaṃ hoti. **Puggalassa visuṃ na labbhatī**ti puggalassa visuṃ paṭivīso na labbhati, vassaggena ekova labbhatīti attho. ‘‘Bhikkhusaṅghassa ca cetiyassa cā’’ti vutte pana cetiyassa visuṃ paṭivīso labbhatīti āha **‘‘cetiyassa pana labbhatī’’**ti. ‘‘Bhikkhusaṅghassa ca tuyhañca cetiyassa cā’’ti vuttepi cetiyasseva visuṃ labbhati, na puggalassa. **Cetiyassa pana labbhatiyevā**ti ‘‘bhikkhūnañca cetiyassa cā’’ti vutte pana cetiyassa visuṃ paṭivīso labbhatīti attho. ‘‘Bhikkhūnañca tuyhañca cetiyassa cā’’ti vuttepi cetiyasseva visuṃ labbhati, na puggalassa. Bhikkhunisaṅghaṃ ādiṃ katvāpi evameva yojetabbaṃ.

Etthāha – yaṃ panetarahi (mahāva. aṭṭha. 379) paṇḍitamanussā sadhātukaṃ paṭimaṃ vā cetiyaṃ vā ṭhapetvā buddhappamukhassa ubhatosaṅghassa dānaṃ denti, paṭimāya vā cetiyassa vā purato ādhārake pattaṃ ṭhapetvā dakkhiṇodakaṃ datvā ‘‘buddhānaṃ demā’’ti, tattha yaṃ paṭhamaṃ khādanīyaṃ bhojanīyaṃ denti, vihāraṃ vā āharitvā ‘‘idaṃ cetiyassa demā’’ti piṇḍapātañca mālāgandhādīni ca denti, tattha kathaṃ paṭipajjitabbanti? Vuccate – mālāgandhādīni tāva cetiye āropetabbāni, vatthehi paṭākā, telena padīpā kātabbā, piṇḍapātamadhuphāṇitādīni pana yo nibaddhacetiyajaggako hoti pabbajito vā gahaṭṭho vā, tassa dātabbāni. Nibaddhajaggake asati āhaṭabhattaṃ ṭhapetvā vattaṃ katvā paribhuñjituṃ vaṭṭati. Upakaṭṭhe kāle bhuñjitvā pacchāpi vattaṃ kātuṃ vaṭṭatiyeva.

Mālāgandhādīsu ca yaṃ kiñci ‘‘idaṃ haritvā cetiyapūjaṃ karothā’’ti vutte dūrampi haritvā pūjetabbaṃ. ‘‘Bhikkhusaṅghassa harā’’ti vuttepi haritabbaṃ. Sace pana ‘‘ahaṃ piṇḍāya carāmi, āsanasālāyaṃ bhikkhū atthi, te harissantī’’ti vutte ‘‘bhante, tuyhaṃyeva dammī’’ti vadati, bhuñjituṃ vaṭṭati. Atha pana ‘‘bhikkhusaṅghassa dassāmī’’ti harantassa gacchato antarāva kālo upakaṭṭho hoti, attano pāpetvā bhuñjituṃ vaṭṭati.

Vassaṃvuṭṭhasaṅghassa dammīti vadatīti (mahāva. aṭṭha. 379) ‘‘vassaṃvuṭṭhasaṅghassa imāni cīvarāni dammī’’ti vadati. **Tesaṃ bahisīmaṭṭhānampi pāpuṇātī**ti atthate kathine bahisīmaṭṭhānampi yāva kathinassa ubbhārā pāpuṇāti, tasmā disāpakkantassāpi sati paṭiggāhake dātabbaṃ. Anatthate pana kathine antohemante, evañca pana vatvā dinnaṃ pacchimavassaṃvuṭṭhānampi pāpuṇāti. **Yattha katthacī**ti yesu kesuci vihāresu. **Evaṃ vadatī**ti ‘‘vassaṃvuṭṭhasaṅghassa dammī’’ti vadati. Tatra sammukhībhūtānaṃ sabbesaṃ pāpuṇāti piṭṭhisamaye uppannattā. Sace pana ‘‘vassaṃ vasantānaṃ dammī’’ti vadati, antovasseyeva vassaṃ vasantāva labhanti, chinnavassā na labhanti. Cīvaramāse pana ‘‘vassaṃ vasantānaṃ dammī’’ti vutte pacchimikāya vassūpagatānaṃyeva pāpuṇāti, purimikāya vassūpagatānañca chinnavassānañca na pāpuṇāti.

Cīvaramāsato paṭṭhāya yāva hemantassa pacchimo divaso, tāva ‘‘vassāvāsikaṃ demā’’ti vutte kathinaṃ atthataṃ vā hotu, anatthataṃ vā, atītavassaṃvuṭṭhānaṃyeva pāpuṇāti. Gimhānaṃ paṭhamadivasato paṭṭhāya vutte pana mātikā āropetabbā ‘‘atītavassāvāsassa pañca māsā atikkantā, anāgato catumāsaccayena bhavissati, kataravassāvāsassa desī’’ti. Sace ‘‘atītavassaṃvuṭṭhānaṃ dammī’’ti vadati, taṃantovassaṃvuṭṭhānameva pāpuṇāti, disā pakkantānampi sabhāgā gaṇhituṃ labhanti.

Sace ‘‘anāgate vassāvāsikaṃ dammī’’ti vadati, taṃ ṭhapetvā vassūpanāyikadivase gahetabbaṃ. Atha ‘‘agutto vihāro, corabhayaṃ atthi, na sakkā ṭhapetuṃ, gaṇhitvā vā āhiṇḍitu’’nti vutte ‘‘sampattānaṃ dammī’’ti vadati, bhājetvā gahetabbaṃ. Sace vadati ‘‘ito me, bhante, tatiye vasse vassāvāsikaṃ na dinnaṃ, taṃ dammī’’ti, tasmiṃ antovasse vuṭṭhabhikkhūnaṃ pāpuṇāti. Sace te disā pakkantā, añño vissāsiko gaṇhāti, dātabbaṃ. Atha ekoyeva avasiṭṭho, sesā kālaṅkatā, sabbaṃ ekasseva pāpuṇāti. Sace ekopi natthi, saṅghikaṃ hoti, sammukhībhūtehi bhājitabbaṃ.

Yehi nimantitehi yāgu pītāti (mahāva. aṭṭha. 379) nimantitehi yehi bhikkhūhi yāgu pītā, yehi pana bhikkhācāravattena gharadvārena gacchantehi vā gharaṃ paviṭṭhehi vā yāgu laddhā, yesaṃ vā āsanasālato pattaṃ āharitvā manussehi nītā, yesaṃ vā therehi pesitā, tesaṃ na pāpuṇāti. Sace pana nimantitabhikkhūhi saddhiṃ aññepi bahū āgantvā antogehañca bahigehañca pūretvā nisinnā, dāyako ca evaṃ vadati ‘‘nimantitā vā hontu, animantitā vā, yesaṃ mayā yāgu dinnā, sabbesaṃ imāni vatthāni hontū’’ti, sabbesaṃ pāpuṇāti. Yehi pana therānaṃ hatthato yāgu laddhā, tesaṃ na pāpuṇāti. Atha so ‘‘yehi mayhaṃ yāgu pītā, sabbesaṃ hotū’’ti vadati, sabbesaṃ pāpuṇāti. **Bhattakhajjakādīhī**ti ettha **ādi**saddenapi cīvarasenāsanabhesajjānaṃ gahaṇaṃ.

Puggalassāti (mahāva. aṭṭha. 379) sammukhāsammukhabhūtassa puggalassa. Tenāha **‘‘idaṃ cīvara’’**ntiādi. Sace pana ‘‘idaṃ tumhākañceva tumhākaṃ antevāsikānañca dammī’’ti evaṃ vadati, therassa ca antevāsikānañca pāpuṇāti. Uddesaṃ gahetuṃ āgato, gahetvā gacchanto ca atthi, tassāpi pāpuṇāti. Tumhehi saddhiṃ nibaddhacārikabhikkhūnaṃ dammī’’ti vutte uddesantevāsikānaṃ vattaṃ katvā uddesaparipucchādīni gahetvā vicarantānaṃ sabbesaṃ pāpuṇāti. **Etthā**ti aṭṭhasu mātikāsu. Yadi pana ayamettha saṅkhepakathā, vitthāro pana kathaṃ ñātabboti āha **‘‘samantapāsādikāyaṃ vutto’’**ti. Samantapāsādikāyaṃ cīvarakkhandhakavaṇṇanāyaṃ (mahāva. aṭṭha. 379) vuttoti attho.

‘‘Ñātakehi vā me cīvaratthāya pesitaṃ, mittehi vā pesitaṃ, te ābhate cīvare dassantī’’ti evaṃ ñātito vā mittato vā paccāsā hotīti veditabbaṃ. **Kappiyabhaṇḍenā**ti kappāsasuttādinā attano dhanena. **Saṇha**nti sukhumaṃ. **Aññaṃ paccāsācīvaraṃ labhitvā eva kālabbhantare kāretabba**nti aññaṃ mūlacīvarasadisaṃ paccāsācīvaraṃ labhitvāyeva māsabbhantare kāretabbaṃ. Tañca kho satiyāyeva paccāsāya, asatiyā pana paccāsāya mūlacīvaraṃ dasāhaṃ ce sampattaṃ, tadaheva adhiṭṭhātabbaṃ. Tenāha **‘‘sace na labhatī’’**tiādi. **Paccāsācīvarampi parikkhāracoḷaṃ adhiṭṭhātabba**nti paṭhamataraṃ uppannaṃ thūlapaccāsācīvarampi sandhāya vuttaṃ. **Pi**-saddena na kevalaṃ mūlacīvaramevāti dasseti.

Akālacīvarasikkhāpadavaṇṇanā niṭṭhitā.

4. Purāṇacīvarasikkhāpadavaṇṇanā

‘‘Amhākameva ñātī’’ti ñāyatīti **ñāti,** sāva **ñātikā,** na ñātikā **aññātikā,** tāya aññātikāya. Tenāha **‘‘na ñātikāyā’’**ti. **Mātito vā pitito vā**ti mātipakkhato vā pitipakkhato vā. **Yāva sattamaṃ yuga**nti (pārā. aṭṭha. 2.503-505) yāva sattamassa purisassa, sattamāya vā itthiyā āyuppamāṇaṃ, yāva pitāmahayugaṃ pitāmahiyugaṃ mātāmahayugaṃ mātāmahiyuganti vuttaṃ hoti. Atha vā **yāva sattamaṃ yuga**nti yāva sattamadvandanti attho. **Yuga**saddo cettha ekasesanayena daṭṭhabbo ‘‘yugo ca yugo ca **yugā’’**ti. Evañhi tattha tattha dvandaṃ gahitaṃ hoti. **Kenaci ākārena asambaddhāyā**ti bhātubhaginibhāgineyyaputtapaputtādīsu yena kenaci ākārena asambaddhāya. Pitā, pitupitā, tassa pitā, tassāpi pitāti evaṃ yāva sattamā yugā, pitā, pitumātā, tassā pitā ca mātā ca bhātā ca bhaginī ca, puttā ca, dhītaro cāti evampi uddhañca adho ca yāva sattamā yugā, pitā, pitubhātā, pitubhaginī, pituputtā, pitudhītaro, tesampi puttadhītuparamparāti evampi yāva sattamā yugā, mātā, mātumātā, tassā mātā, tassāpi mātāti evaṃ yāva sattamā yugā, mātā, mātupitā, tassa pitā ca mātā ca bhātā ca bhaginī ca puttā ca dhītaro cāti evampi uddhañca adho ca yāva sattamā yugā, mātā, mātubhātā, mātubhaginī, mātuputtā, mātudhītaro, tesampi puttadhītuparamparāti evampi yāva sattamā yugā, tāva neva mātusambandhena, na pitusambandhena yā sambaddhā, sā **‘‘aññātikā nāmā’’**ti vuttaṃ hoti.

Sākiyāniyo viyāti pañcasatamattā sākiyāniyo viya. Nidassanamattañcetaṃ, tasmā bhikkhubhāve ṭhatvā parivattaliṅgā bhikkhuniyopi idha suddhabhikkhusaṅghe ‘‘upasampannā’’ icceva veditabbā. **Ubhatosaṅghe vā**ti bhikkhunisaṅghe ñatticatutthena, bhikkhusaṅghe ñatticatutthenāti evaṃ ubhatosaṅghe vā. **Purāṇacīvara**nti ettha **cīvara**nti nivāsanapārupanupagameva adhippetanti āha **‘‘rajitvā’’**tiādi. **Kappaṃ katvā**ti kappabinduṃ datvā. ‘‘Iminā adinnakappaṃ pācittiyavatthu na hotīti dassetī’’ti (sārattha. ṭī. 2.505) vadanti. **Paribhogasīsenā**ti kāyena phusitvā paribhogasīsena. **Aṃse**ti jattumhi. **Matthake**ti sīsamatthake. Sace pana paccattharaṇassa heṭṭhā katvā nipajjati, hatthehi vā ukkhipitvā ākāse vitānaṃ katvā sīsena asamphusanto gacchati, ayaṃ paribhogo nāma na hoti.

Kāyavikāraṃ vā karotīti yathā sā ‘‘dhovāpetukāmo aya’’nti jānāti, evaṃ kāyavikāraṃ karoti. **‘‘Antodvādasahatthe okāse ṭhatvā upari vā khipatī’’**ti iminā upacāraṃ muñcitvā orato khipantassa anāpattīti dasseti. **Aññassa vā hatthe pesetī**ti antodvādasahatthe okāse ṭhatvā sikkhamānasāmaṇerasāmaṇeriupāsakaitthiyādīsu yassa kassaci aññassa hatthe vā peseti. **So**ti upāsako ca sāmaṇero ca. **Upasampajjitvā dhovatī**ti ettha upāsako liṅge parivatte bhikkhunīsu pabbajitvā upasampajjitvā dhovati, sāmaṇero liṅge parivatte bhikkhunīsu upasampajjitvā dhovatīti yathāyogaṃ attho gahetabbo. Sace pana bhikkhuniyā hatthe dinnaṃ hoti, sace liṅge parivatte dhovati, vaṭṭati.

Ettha ca ekassa tikkhattuṃ nissajjanābhāvato tīṇipi kārentassa ekena nissaggiyaṃ, dvīhi dve dukkaṭāni. Dve kārentassa ekena nissaggiyaṃ, dutiyena dukkaṭaṃ. Tenāha

‘‘dhovanādīni tīṇī’’tiādi. **‘‘Ekena vatthunā’’**ti paṭhamaṃ katvā niṭṭhāpitaṃ sandhāya vuttaṃ. Sace pana ‘‘imaṃ cīvaraṃ rajitvā dhovitvā ānehī’’ti vutte sā bhikkhunī paṭhamaṃ dhovitvā pacchā rajati, nissaggiyena dukkaṭameva, evaṃ sabbesu viparītavacanesu nayo netabbo. Sace pana ‘‘dhovitvā ānehī’’ti vuttā dhovati ceva rajati ca, dhovāpanapaccayā eva āpatti, rajane anāpatti. Evaṃ sabbattha. Tenāha **‘‘sace pana‘dhovā’ti vuttā’’**tiādi. Bhikkhūnaṃ vasena ekato upasampannāya dhovāpentassa yathāvatthukamevāti āha **‘‘bhikkhunisaṅghavasenā’’**tiādi.

Aññassa vā santakanti aññassa santakaṃ purāṇacīvaraṃ dhovāpentassāti attho. **Nisīdanapaccattharaṇa**nti aññassa vā attano vā santakaṃ nisīdanañceva paccattharaṇañca. Nivāsanapārupanupagasseva ca idha ‘‘purāṇacīvara’’nti adhippetattā attano santakampi nisīdanapaccattharaṇaṃ dhovāpentassa dukkaṭameva hoti, na nissaggiyaṃ. **Avuttā vā dhovatī**ti uddesāya vā ovādāya vā āgatā kiliṭṭhacīvaraṃ disvā ṭhapitaṭṭhānato vā gahetvā, ‘‘detha ayya, dhovissāmī’’ti āharāpetvā vā dhovati ceva rajati ca ākoṭeti ca, ayaṃ **avuttā dhovati** nāma. Yāpi ‘‘imaṃ cīvaraṃ dhovā’’ti daharaṃ vā sāmaṇeraṃ vā āṇāpentassa bhikkhuno vacanaṃ sutvā ‘‘āharathayya, ahaṃ dhovissāmī’’ti dhovati, tāvakālikaṃ vā gahetvā dhovitvā rajitvā deti, ayampi **avuttā dhovati** nāma.

Aññaṃ vā parikkhāranti upāhanatthavikapattatthavikaaṃsabaddhakakāyabandhanamañcapīṭhataṭṭikādiṃ yaṃ kiñci. **‘‘Upacāre ṭhatvā’’**ti vacanato pesitvā dhovanepi anāpatti. **Upacāre**ti antodvādasahatthe okāse.

Purāṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā

Channanti khomādīnaṃ channaṃ cīvarānaṃ majjhe. **Upacāraṃ muñcitvā**ti dvādasahatthūpacāraṃ muñcitvā. **Pi**-saddena dhammakathaṃ kathentassa catasso parisā cīvarāni ca nānāvirāgavatthāni ca āharitvā pādamūle ṭhapenti, upacāre vā ṭhatvā upari khipanti, **‘‘sace sādiyati, paṭiggahitamevā’’**ti ettha vattabbameva natthīti dasseti. **Khipatū**ti divā vā rattibhāge vā khipatu. **Paṭiggahitameva hotī**ti kiñcāpi ‘‘idaṃ bhikkhuniyā, idaṃ aññesa’’nti ñātuṃ na sakkā, tathāpi acittakabhāvena gahitameva hoti. **Yassa kassaci pana anupasampannassā**ti sikkhamānasāmaṇerasāmaṇeriupāsakaupāsikādīsu yassa kassaci anupasampannassa. **Ṭhapita**nti bhikkhuniyā ṭhapitaṃ. **Paṃsukūlaṃ adhiṭṭhahitvā**ti ‘‘assāmikaṃ ida’’nti saññaṃ uppādetvā. Assāmikañhi ‘‘paṃsukūla’’nti vuccati. Iminā ‘‘amhākamatthāya ṭhapita’’ntiādikāya saññāya gahetuṃ na vaṭṭatīti dasseti. **Aññatra pārivattakā**ti parivattetabbaṃ **parivattaṃ,** parivattameva **pārivattakaṃ,** parivattetvā diyyamānaṃ, taṃ vināti attho. Tenāha **‘‘yaṃ antamaso harīṭakakkhaṇḍampī’’**tiādi. **Ābhogaṃ katvā**ti cittena samannāharitvā. Sace bhikkhunī vassāvāsikampi deti, tampi yathāvuttavidhānaṃ akatvā gahetuṃ na vaṭṭatīti veditabbaṃ.

Paṭilābhenāti gahaṇena. **Tikapācittiya**nti tīṇi parimāṇāni assāti **tikaṃ,**tikañca taṃ pācittiyañcāti **tikapācittiyaṃ,** aññātikāya ñātikasaññivematikaaññātikasaññīnaṃ vasena tīṇi pācittiyānīti attho. **Ekatoupasampannāyā**ti bhikkhunīnaṃ santike upasampannāya. Tāya hi hatthato aññatra pārivattakā cīvaraṃ paṭiggaṇhantassa dukkaṭaṃ, bhikkhūnaṃ santike upasampannāya pana pācittiyameva. **‘‘Pattatthavikādimhi ca anadhiṭṭhātabbaparikkhāre’’**ti iminā bhisicchavimpi saṅgaṇhāti. Sā hi mahantāpi senāsanasaṅgahitattā cīvarasaṅkhaṃ na gacchatīti neva adhiṭṭhānupagā, na vikappanupagā ca. Vuttañhi **samantapāsādikāyaṃ** ‘‘sacepi mañcappamāṇā bhisicchavi hoti, vaṭṭatiyevā’’ti (pārā. aṭṭha. 2.514). ‘‘Hatthato cīvaraṃ paṭiggaṇhātī’’ti vacanato pana aññātikāya bhikkhuniyā pesitaggahaṇepi anāpatti. Paṭiggahaṇato, parivattanākaraṇato ca **kiriyākiriyaṃ**.

Cīvarappaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Aññātakaviññattisikkhāpadavaṇṇanā

Gehassa pati jeṭṭhoti **gahapati,** taṃ gahapatiṃ, idha pana apabbajito yo koci manusso adhippeto. Tenāha **‘‘bhikkhūsu apabbajitamanussa’’**nti. Eseva nayo **gahapatāni**nti etthāpi. **‘‘Viññāpeyyā’’**ti idaṃ suddhakattuatthe ca hetukattuatthe ca vattatīti āha **‘‘yāceyya vā yācāpeyya vā’’**ti. **Yācāpana**ñcettha attano atthāyevāti daṭṭhabbaṃ. Evañca pana katvā ‘‘anāṇattika’’nti idaṃ samatthitaṃ hoti. **Aññatra samayā**ti sameti ettha, etena vā saṃgacchati satto, sabhāvadhammo vā sahajātādīhi, uppādādīhi vāti **samayo,** kālo, dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ, karaṇaṃ viya ca kappanāmattasiddhena rūpena voharīyati, taṃ samayaṃ ṭhapetvāti attho. Tenāha **‘‘yo acchinnacīvaro vā hotī’’**tiādi. Tattha rājādīsu yehi kehici acchinnaṃ cīvaraṃ etassāti **acchinnacīvaro**. Yathāha ‘‘acchinnacīvaro nāma bhikkhussa cīvaraṃ acchinnaṃ hoti, rājūhi vā corehi vā dhuttehi vā yehi kehici vā acchinnaṃ hotī’’ti. Aggiādīsu yena kenaci naṭṭhaṃ cīvarametassāti **naṭṭhacīvaro**. Yathāha ‘‘naṭṭhacīvaro nāma bhikkhussa cīvaraṃ agginā vā daḍḍhaṃ hoti, udakena vā vūḷhaṃ hoti, undūrehi vā upacikāhi vā khāyitaṃ hoti, paribhogajiṇṇaṃ vā hotī’’ti (pārā. 519). **Samayā**ti aññatrasaddāpekkhāya upayogatthe nissakkavacananti āha **‘‘taṃ samaya’’nti. Aññasmi**nti aññasmiṃ samaye.

Tikapācittiyanti aññātake aññātakasaññivematikaññātakasaññīnaṃ vasena tīṇi pācittiyāni. **Samaye**ti yathāvutte acchinnacīvarakāle ca naṭṭhacīvarakāle ca. **Ñātakappavārite vā viññāpentassā**ti ñātake, pavārite ca ‘‘tumhākaṃ santhataṃ dethā’’ti yācantassa. Ettha (pārā. aṭṭha. 2.521) ca saṅghavasena pavārite pamāṇameva yācituṃ vaṭṭati, puggalikavasena pavārite pana yaṃ yaṃ pavārenti, taṃ tameva viññāpetabbaṃ. Yo hi catūhi paccayehi pavāretvā sayameva sallakkhetvā kālānukālaṃ cīvarādīni divase divase yāgubhattādīni deti, evaṃ yena yena attho, taṃ taṃ deti, tassa viññāpanakiccaṃ natthi. Yo pana pavāretvā bālatāya vā satisammosena vā na deti, so viññāpetabbo. Yo ‘‘mayhaṃ gehaṃ pavāremī’’ti vadati, tassa gehaṃ gantvā yathāsukhaṃ nisīditabbaṃ nipajjitabbaṃ, na kiñci gahetabbaṃ. Yo pana ‘‘yaṃ mayhaṃ gehe atthi, taṃ pavāremī’’ti vadati, yaṃ tattha kappiyaṃ, taṃ viññāpetabbaṃ. Gehe pana nisīdituṃ vā nipajjituṃ vā na labbhati. **Tassevatthāyā**ti ‘‘aññassā’’ti laddhavohārassa tasseva buddharakkhitassa vā dhammarakkhitassa vā atthāya. **Attano dhanena gaṇhantassā**ti attano kappiyabhaṇḍena kappiyavohāreneva gaṇhantassa cetāpentassa, parivattāpentassāti attho.

Aññātakaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Tatuttarisikkhāpadavaṇṇanā

Taṃ-saddo cettha pakatatthavacano. **Ce**ti nipātamattaṃ. **Ce**ti vā yadīti attho, tassa ‘‘pavāreyyā’’ti iminā sambandho veditabbo. **Pavāreyya ce**ti yadi pavāreyyāti attho. **‘‘Abhīti upasaggo’’**ti (sārattha. ṭī. 2.523-524) iminā tassa atthavisesābhāvaṃ dasseti. Tenāha **‘‘haritunti attho’’**ti. **Pavāra**saddassa icchāyaṃ vattamānattā **‘‘icchāpeyyā’’**ti vuttaṃ. **Icchaṃ uppādeyyā**ti paccaye icchaṃ uppādeyya. Upanimantanāyetaṃ adhivacanaṃ. Tenāha **‘‘yāvattaka’’**ntiādi. **Nekkhamma**nti pabbajjaṃ. **Daṭṭhū**ti daṭṭhuṃ. Chandānurakkhaṇatthañhettha anunāsikalopo. **Khemato**ti nibbhayato. Kāyena vā vācāya vā abhiharitvā nimanteyyāti sambandho. Yathā ca kāyena abhihareyya, vācāya ca, taṃ vidhiṃ dassetuṃ **‘‘upanetvā’’**tiādi vuttaṃ **saantara**nti antaravāsakasahitaṃ. **Uttara**nti uttarāsaṅgaṃ. **Parama**nti avasānaṃ. **Assa cīvarassā**ti assa samudāyabhūtassa haritabbassa cīvarassa. Tagguṇasaṃviññāṇo hi ayaṃ bāhiratthasamāso yathā ‘‘lambakaṇṇo’’ti daṭṭhabbaṃ. Tenāha **‘‘nivāsanenā’’**tiādi. Ukkaṭṭhaparicchedena hi sabbe taṃparamaṃyeva gahetuṃ labhanti.

Yasmā acchinnasabbacīvarena ticīvaramattakeneva bhikkhunā evaṃ paṭipajjitabbaṃ, aññena pana aññathāpi, tasmā taṃ vibhāgaṃ dassetuṃ **‘‘tatrāyaṃ vinicchayo’’**tiādi vuttaṃ. **Adhiṭṭhitacīvarassā**ti ticīvarādhiṭṭhānanayena vā parikkhāracoḷavasena vā yena kenaci adhiṭṭhitacīvarassa, idañca yebhuyyena adhiṭṭhahitvā cīvaraṃ paribhuñjato vuttaṃ, na pana anadhiṭṭhitacīvarassa cīvare acchinne ayaṃ vidhi na sambhavatīti. Yassa vā ticīvarato adhikampi cīvaraṃ aññattha atthi, tattha natthi, tenāpi tadā tattha abhāvato dve sādituṃ vaṭṭati. **Pakatiyāva santaruttarena caratī**ti (sārattha. ṭī. 2.523-524) atthatakathinattā vā sāsaṅkasikkhāpadavasena vā avippavāsasammutivasena vā tatiyassa alābhena vā carati. ‘‘Dve naṭṭhānī’’ti adhikārattā vuttaṃ **‘‘dve sāditabbānī’’**ti. **Ekaṃ sādiyanteneva samo bhavissatī**ti tiṇṇaṃ cīvarānaṃ dvīsu naṭṭhena ekaṃ sādiyantena samo bhavissati ubhinnampi santaruttaraparamatāya avaṭṭhānato. **Yassa ekaṃyeva hoti** aññena kenaci kāraṇena vinaṭṭhasesacīvarattā.

Pañcasu naṭṭhesūti ticīvaraṃ udakasāṭikā saṃkaccikāti imesu pañcasu cīvaresu naṭṭhesu. ‘‘Ekasmiṃ vā naṭṭhe’’ti vacanavipariṇāmaṃ katvā yojetabbaṃ. **Tato uttarī**ti santaruttaraparamato uttari.

Sesakaṃ āharissāmīti dve cīvarāni katvā ‘‘sesakaṃ puna āharissāmī’’ti attho. **Sesakaṃ tuyhaṃyeva hotūti vuttassā**ti dānasamaye evaṃ vuttassa. Sace pana ‘‘sesakaṃ āharissāmī’’ti vatvā gahetvā gamanasamayepi ‘‘sesakaṃ tuyhaṃyeva hotū’’ti vadanti, laddhakappiyameva. **Na acchinnanaṭṭhakāraṇā dinna**nti bāhusaccādiguṇavasena dinnaṃ. **Vuttanayenā**ti ‘‘ñātakappavārite vā viññāpentassa, samaye ca aññassa vā ñātakappavārite tassevatthāya viññāpentassa’’ti vuttanayena.

Tatuttarisikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamaupakkhaṭasikkhāpadavaṇṇanā

Bhikkhuṃ paneva uddissāti ettha **panā**ti nipātamattaṃ, tathā **eva**-saddopi. Tenāha **''itthannāmassā''**tiādi. **Apadisitvā**ti kathetvā, ārabbhāti vā attho. **Aññātakassa gahapatissā**ti aññātakagahapatināti attho. Karaṇatthe hi idaṃ sāmivacanaṃ. Aṭṭhakathāyaṃ pana idaṃ suviññeyyanti na vicāritaṃ. Cīvaraṃ cetāpenti parivattenti etenāti **cīvaracetāpannaṃ** (sārattha. ṭī. 2.528-529), cīvaramūlaṃ, **na**-kāro panettha āgamo, ''cīvaracetāpana''ntipi paṭhanti. Taṃ pana yasmā hiraññādīsu aññataraṃ hoti, tasmā **''hiraññādika''**nti vuttaṃ. Tattha **hirañña**nti kahāpaṇo vuccati. **Ādi**saddena suvaṇṇādīnaṃ gahaṇaṃ. **Upakkhaṭa**nti upaṭṭhāpitaṃ. Taṃ upakkharaṇaṃ tesaṃ tathā sajjitanti āha **''upakkhaṭaṃ hotīti sajjitaṃ hotī''**ti. **Saṃharitvā ṭhapita**nti rāsiṃ katvā ṭhapitaṃ. Parivattanañca akatassa kārāpanaṃ, katassa kiṇananti āha **''kāretvā vā kiṇitvā vāti attho''**ti. **Acchādessāmī**ti pārupessāmīti vuttaṃ hoti. Tenāha **''vohāravacanameta''**nti. **Vohāravacana**nti ca upacāravacananti attho.

''Tatra ce so bhikkhū''tiādīsu ko padasambandhoti āha **''yatra so gahapati vā''**tiādi. **Pubbe appavārito**ti ''dassāmi, kīdisena te, bhante, cīvarena attho, kīdisaṃ te cīvaraṃ cetāpemī''ti pubbe avutto. **Upasaṅkamitvā**ti **gantvā**. Padabhājane pacuravohāravasena ''gharaṃ gantvā''ti (pārā. 529) vuttaṃ. Ettha ca **pacuravohāravasenā**ti yebhuyyavohāravasena. Yebhuyyena hi gharasāmikaṃ daṭṭhukāmā tassa gharaṃ gacchantīti tatheva bahulavohāro. **Vikappa**nti visiṭṭho kappo **vikappo, vi-**saddo cettha visiṭṭhattho. Tenāha **''visiṭṭhakappa''**nti. Iminā vacanatthamāha. **''Adhikavidhāna''**nti iminā pana adhippāyatthaṃ. **Yathā pana tamāpajjatī**ti yenākārena taṃ vikappaṃ āpajjati. **Taṃ dassetu**nti taṃ ākāraṃ dassetuṃ.

''Sādhū''ti ayaṃ saddo sampaṭicchanasampahaṃsanasundarāyācanādīsu dissati. Tathā hesa ''sādhu, bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā''tiādīsu (ma. ni. 3.86) sampaṭicchane dissati, ''sādhu sādhu sāriputtā''tiādīsu (dī. ni. 3.349; ma. ni. 1.340) sampahaṃsane.

> ''Sādhu dhammaruci rājā, sādhu paññāṇavā naro;
> Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukha''ntiādīsu. (jā. 2.18.101) –

Sundare, ''sādhu me, bhante bhagavā, saṃkhittena dhammaṃ desetū''tiādīsu (saṃ. ni. 3.64-68) āyācane, idhāpi āyācaneyeva daṭṭhabboti (dī. ni. aṭṭha. 1.189; ma. ni. aṭṭha. 1.1 mūlapariyāyasuttavaṇṇanā; su. ni. aṭṭha. 1.115 aggikabhāradvājasuttavaṇṇanā; bu. vaṃ. aṭṭha. 1.49) āha **''sādhūti āyācane nipāto''**ti. Tattha **āyācane**ti abhimukhaṃ yācane, abhipatthanāyanti attho. Parivitakke nipātoti sambandho. **Ālapatī**ti āmanteti. **Āyatādīsū**ti ettha **ādi**saddena vitthataappitasaṇhānaṃ gahaṇaṃ. Yasmā pana na imassa āpajjanamatteneva āpatti sīsaṃ eti, tasmā **''tassa vacanenā''**tiādi vuttaṃ. **Payoge**ti suttapariyesanādipayoge.

Mahagghaṃ cetāpetukāmaṃ appagghanti vīsatiagghanakaṃ cīvaraṃ cetāpetukāmaṃ ''alaṃ mayhaṃ tena, dasaagghanakaṃ vā aṭṭhagghanakaṃ vā dehī''ti vadantassāti attho. **Evarūpa**nti evaṃ samabhāgaṃ, iminā samakanti vuttaṃ hoti. Tañca kho agghavaseneva, na pamāṇavasena. Agghavaḍḍhanakañhi idaṃ sikkhāpadaṃ.

Paṭhamaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyaupakkhaṭasikkhāpadavaṇṇanā

Kasmā iminā nayena attho veditabboti āha **''idañhī''**tiādi. **Hī**ti kāraṇatthe nipāto. Na koci visesoti āha **''kevala''**ntiādi.

Dutiyaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

10. Rājasikkhāpadavaṇṇanā

Rājato bhogganti rājato laddhabhoggaṃ. **Rājabhoggo**ti rājāmatto. **Rājato bhogo**ti raññā dinnaṃ issariyaṃ. **Iminātiādī**ti ''iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī''ti idaṃ. **Āgamanasuddhi**nti mūlasuddhiṃ. Yadi hi iminā kappiyanīhārena apesetvā ''idaṃ itthannāmassa bhikkhuno dehī''ti peseyya, sopi dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya ''idaṃ kho, bhante, āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpanna''nti (pārā. 538), tadā paṭikkhipitvāpi kappiyakārakaṃ puṭṭhena taṃ niddisituṃ na vaṭṭati. Tenāha **''sace hī''**tiādi. **Akappiyavatthuṃ ārabbhā**ti hiraññādiṃ ārabbha. **Īdisena dūtavacanenā**ti ''paṭiggaṇhātu āyasmā cīvaracetāpanna''nti evarūpena dūtavacanena. **Tasmā**ti yasmā sampaṭicchituṃ akappiyaṃ hoti, tasmā. **Suvaṇṇa**nti jātarūpaṃ. **Rajata**nti rūpiyaṃ. **Kahāpaṇenā**ti suvaṇṇamayo vā rūpiyamayo vā pākatiko vā kahāpaṇo. **Māsako**ti lohamāsako vā hotu, dārumāsako vā hotu, jatumāsako vā hotu, yo yo yattha yattha janapade yadā yadā vohāraṃ gacchati, antamaso aṭṭhimayopi cammamayopi rukkhaphalabījamayopi samuṭṭhāpitarūpopi asamuṭṭhāpitarūpopi sabbo idha māsakoti veditabbo. Ettha ca yaṃ vattabbaṃ, taṃ rūpiyasikkhāpade vakkhāma.

Muttāti hatthikumbhajādikā aṭṭhavidhā muttā. Tathā hi hatthikumbhaṃ varāhadāṭhaṃ, bhujaṅgasīsaṃ, valāhakaṃ, veḷu, macchasiro, saṅkho, sippīti aṭṭha muttāyoniyo. Tattha yā macchasaṅkhasippijātā, sā **sāmuddikā,** bhujaṅgajāpi kāci sāmuddikā hoti. Itarā **asāmuddikā**. Yasmā pana bahulaṃ sāmuddikāva muttā loke dissanti, tatthāpi sippijāva, itarā kadāci. Tasmā **sammohavinodaniyaṃ** ''muttāti sāmuddikamuttā''ti (vibha. aṭṭha. 172) vuttaṃ. **Maṇī**ti ṭhapetvā veḷuriyādike antamaso jātiphalikaṃ upādāya sabbopi nīlapītādivaṇṇabhedo maṇīti veditabbo, pacitvā kato pana kācamaṇiyeveko pattādibhaṇḍamūlatthaṃ sampaṭicchituṃ vaṭṭati. **Veḷuriyo** nāma vaṃsavaṇṇamaṇi. **Saṅkho**ti dhamanasaṅkho dhotaviddho ratanamisso, pānīyasaṅkho pana ratanāmissakato, so ca añjanādibhesajjatthāya, bhaṇḍamūlatthāya ca sampaṭicchituṃ vaṭṭati. **Silā**ti dhotaviddhā ratanasaṃyuttā muggavaṇṇā silā. Ratanena pana amissā satthakanisānādiatthāya paṭiggaṇhituṃ vaṭṭati. Ettha ca **''ratanasaṃyuttā**ti suvaṇṇena saddhiṃ yojetvā pacitvā katā''ti vadanti. **Pavāḷa**nti dhotampi adhotampi sabbaṃ pavāḷaṃ. **Lohitaṅko**ti rattamaṇi. **Masāragalla**nti kabaramaṇi. Yaṃ ''marakata''ntipi vuccati.

Satta dhaññānīti sānulomāni sāliādīni satta dhaññāni. Nīvārādiupadhaññassa pana sāliādimūladhaññantogadhattā ''satta dhaññānī''ti vuttaṃ. **Dāsidāsakhettavatthupupphārāmaphalārāmādayo**ti ettha **dāsī** nāma antojātadhanakkītakaramarānītappabhedā. Tathā **dāso. Khettaṃ** nāma yasmiṃ pubbaṇṇaṃ ruhati. **Vatthu** nāma yasmiṃ aparaṇṇaṃ ruhati. Yattha vā ubhayampi ruhati, taṃ **khettaṃ**. Tadatthāya akatabhūmibhāgo **vatthu**. Khettavatthusīsena cettha vāpitaḷākādīnipi saṅgahitāneva. Vassikādīnaṃ pupphanako **pupphārāmo**. Ambaphalādīnaṃ phalanako **phalārāmo**. Na kevalañca attanoyevatthāya sampaṭicchituṃ na vaṭṭati, sacepi koci jātarūparajataṃ ānetvā ''idaṃ saṅghassa dammi, ārāmaṃ vā karotha, cetiyaṃ vā bhojanasālādīnaṃ vā aññatara''nti vadati, idampi sampaṭicchituṃ na vaṭṭati. ''Yassa kassaci hi aññassa atthāya sampaṭicchantassa dukkaṭaṃ hotī''ti (pārā. aṭṭha. 2.538-539) **mahāpaccariyaṃ** vuttaṃ. Tenāha **''cetiyasaṅghagaṇapuggalānaṃ vā atthāya sampaṭicchituṃ na vaṭṭantī''**ti.

Sace pana saṅghaṃ vā gaṇaṃ vā puggalaṃ vā anāmasitvā ''idaṃ hiraññasuvaṇṇaṃ cetiyassa dema, vihārassa dema, navakammassa demā''ti vadanti, paṭikkhipituṃ na vaṭṭati. ''Ime idaṃ bhaṇantī''ti kappiyakārakānaṃ ācikkhitabbaṃ. ''Cetiyādīnaṃ atthāya tumhe gahetvā ṭhapethā''ti vutte pana ''amhākaṃ gahetuṃ na vaṭṭatī''ti paṭikkhipitabbaṃ.

Veyyāvaccakaroti kiccakaro. Idha pana sabbo kiccakarova ''veyyāvaccakaro''ti adhippetoti āha **''kappiyakārako''**ti. **Eso kho**ti ''asukavīthiyaṃ asukaghare asukanāmo''ti parammukhaṃ vadati. **Itarampī**ti parammukhāniddiṭṭhampi. ''Attho me, āvuso, cīvarenā''ti etaṃ codanālakkhaṇanidassananti sambandho. Tattha **codanālakkhaṇanidassana**nti vācāya codanālakkhaṇanidassanaṃ. Tenāha **''sace hī''**tiādi. Idaṃ vā vacanaṃ vattabbanti sambandho. Etassa vā attho yāya kāyaci bhāsāya vattabboti sambandho. ''Dehi me cīvaraṃ, āhara me cīvaraṃ, parivattehi me cīvaraṃ, cetāpehi me cīvara''nti etāni pana vacanāni etesaṃ vā attho yāya kāyaci bhāsāya na vattabbo. Tenāha **''dehi me''**tiādi. **Sādheyyā**ti nipphādeyya. **Iccetaṃ kusala**nti evaṃ yāvatatiyaṃ codanena tassa cīvarassa yadetaṃ abhinipphādanaṃ, etaṃ kusalaṃ sādhu suṭṭhūti attho. Tenāha **''etaṃ sundara''**nti.

Chakkhattuṃ paramo paricchedo assāti **chakkhattuparamaṃ**. Idañhi ''ṭhātabba''nti imissā kiriyāya visesanaṃ, chakkhattuparamaṃ ṭhānaṃ kātabbanti attho. Tenāha **''bhāvanapuṃsakavacanameta''**nti, etaṃ bhāve ṭhātabbanti vuttadhātvatthamatte sādhetabbe napuṃsakaliṅgavacananti attho. **Na nisīditabba**nti ''idha, bhante, nisīdathā''ti vuttepi na nisīditabbaṃ. **Na āmisaṃ paṭiggahetabba**nti yāgukhajjakādibhedaṃ kiñci āmisaṃ ''gaṇhatha, bhante''ti yāciyamānenāpi na gaṇhitabbaṃ. **Na dhammo bhāsitabbo**ti (pārā. aṭṭha. 2.538-539) ''maṅgalaṃ vā anumodanaṃ vā bhāsathā''ti yāciyamānenāpi na kiñci bhāsitabbaṃ. **Ṭhānaṃ bhañjatī**ti ṭhitiṃ vināseti. Ṭhatvā cīvaraṃ gahetuṃ āgatena hi taṃ uddissa tuṇhībhūtena ṭhātabbameva, na nisajjādikaṃ kātabbaṃ. Iminā pana taṃ katanti ṭhānaṃ vināsitaṃ hoti. Tenāha **''āgatakāraṇaṃ vināsetī''**ti. ''Āgatakāraṇaṃ nāma ṭhānameva, tasmā 'na kātabba'nti vāritassa katattā nisajjādīsu katesu chasu ṭhānesu ekaṃ ṭhānaṃ bhañjatī''ti (sārattha. ṭī. 2.537-539) ayamettha adhippāyo. Chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabbaṃ. ''Na aññaṃ kiñci kātabba''nti hi idaṃ ṭhānalakkhaṇaṃ. Tenevāha **''ida''**ntiādi. Tattha **ida**nti ''catukkhattuṃ pañcakkhattuṃ, chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabba''nti vacanaṃ. Ettha ca ''nisīdanādimhi kate puna cīvaraṃ gahetuṃ na labhatī''ti keci. ''Dve ṭhānāni parihāyantī''ti aññe. ''Ekaṃ ṭhānaṃ parihāyatī''ti apare. **Ubhayaṃ karotī**ti codetipi tiṭṭhatipi.

‘‘Tatra tatra ṭhāne tiṭṭhatī’’ti idaṃ codakassa ṭhitaṭṭhitaṭṭhānato apakkamma tatra tatra cīvaraṃ uddissa ṭhānaṃyeva sandhāya vuttaṃ. **Etthā**ti etesu dvīsu codanāṭṭhānesu.

Kiṃ pana sabbakappiyakārakesu (pārā. aṭṭha. 2.538-539; vi. saṅga. aṭṭha. 65) evaṃ paṭipajjitabbanti? Na paṭipajjitabbaṃ. Ayañhi kappiyakārako nāma saṅkhepato duvidho niddiṭṭho ca aniddiṭṭho ca. Tattha ca niddiṭṭho duvidho bhikkhunā niddiṭṭho, dūtena niddiṭṭhoti. Aniddiṭṭhopi duvidho mukhavevaṭikakappiyakārako, parammukhakappiyakārakoti. Tesu bhikkhunā niddiṭṭho sammukhāsammukhavasena catubbidho hoti, tathā dūtena niddiṭṭhopi.

Kathaṃ? Idhekacco bhikkhussa cīvaratthāya dūtena akappiyavatthuṃ pahiṇati, dūto ca taṃ bhikkhuṃ upasaṅkamitvā ‘‘idaṃ, bhante, itthannāmena tumhākaṃ cīvaratthāya pahitaṃ, gaṇhatha na’’nti vadati. Bhikkhu ‘‘idaṃ na kappatī’’ti paṭikkhipati. Dūto ‘‘atthi pana te, bhante, veyyāvaccakaro’’ti pucchati, puññatthikehi ca upāsakehi ‘‘bhikkhūnaṃ veyyāvaccaṃ karothā’’ti āṇattā vā bhikkhūnaṃ vā sandiṭṭhā sambhattā keci veyyāvaccakarā honti, tesaṃ aññataro tasmiṃ khaṇe bhikkhussa santike nisinno hoti, bhikkhu taṃ niddisati ‘‘ayaṃ bhikkhūnaṃ veyyāvaccakaro’’ti. Dūto tassa hatthe akappiyavatthuṃ datvā ‘‘therassa cīvaraṃ kiṇitvā dehī’’ti gacchati, ayaṃ **bhikkhunā sammukhāniddiṭṭho.**

No ce bhikkhussa (pārā. aṭṭha. 2.537; vi. saṅga. aṭṭha. 65) santike nisinno hoti, apica kho bhikkhu niddisati ‘‘asukasmiṃ nāma gāme itthannāmo bhikkhūnaṃ veyyāvaccakaro’’ti. So gantvā tassa hatthe akappiyavatthuṃ datvā ‘‘therassa cīvaraṃ kiṇitvā dadeyyāsī’’ti āgantvā bhikkhussa ārocetvā gacchati, ayameko **bhikkhunā asammukhāniddiṭṭho.**

Na heva kho so dūto attanā āgantvā āroceti, apica kho aññaṃ pahiṇati ‘‘dinnaṃ mayā, bhante, tassa hatthe cīvaracetāpannaṃ, cīvaraṃ gaṇheyyāthā’’ti, ayaṃ dutiyo **bhikkhunā asammukhāniddiṭṭho.**

Na heva kho aññaṃ pahiṇati, apica kho gacchantova bhikkhuṃ vadati ‘‘ahaṃ tassa hatthe cīvaracetāpannaṃ dassāmi, tumhe cīvaraṃ gaṇheyyāthā’’ti, ayaṃ tatiyo **bhikkhunā asammukhāniddiṭṭho**ti evaṃ eko sammukhāniddiṭṭho tayo asammukhāniddiṭṭhāti ime cattāro **bhikkhunā niddiṭṭhaveyyāvaccakarā** nāma. Etesu imasmiṃ rājasikkhāpade vuttanayeneva paṭipajjitabbaṃ.

Aparo bhikkhu purimanayeneva dūtena pucchito natthitāya vā avicāretukāmatāya vā ‘‘natthamhākaṃ kappiyakārako’’ti vadati, tasmiñca khaṇe koci manusso āgacchati, dūto tassa hatthe akappiyavatthuṃ datvā ‘‘imassa hatthato cīvaraṃ gaṇheyyāthā’’ti vatvā gacchati, ayaṃ **dūtena sammukhāniddiṭṭho.**

Aparo dūto gāmaṃ pavisitvā attanā abhirucitassa kassaci hatthe akappiyavatthuṃ datvā purimanayeneva āgantvā vā āroceti, aññaṃ vā pahiṇati, ‘‘ahaṃ asukassa nāma hatthe cīvaracetāpannaṃ dassāmi, tumhe cīvaraṃ gaṇheyyāthā’’ti vatvā vā gacchati, ayaṃ tatiyo **dūtena asammukhāniddiṭṭho**ti evaṃ eko sammukhāniddiṭṭho, tayo asammukhāniddiṭṭhāti ime cattāro **dūtena niddiṭṭhaveyyāvaccakarā** nāma. Etesu meṇḍakasikkhāpade vuttanayeneva paṭipajjitabbaṃ.

Vuttañhetaṃ –

> ‘‘Santi, bhikkhave, manussā saddhā pasannā, te kappiyakārakānaṃ hatthe hiraññaṃ upanikkhipanti ‘iminā ayyassa yaṃ kappiyaṃ, taṃ dethā’ti. Anujānāmi, bhikkhave, yaṃ tato kappiyaṃ, taṃ sādituṃ, na tvevāhaṃ, bhikkhave, kenaci pariyāyena jātarūparajataṃ sāditabbaṃ pariyesitabbanti vadāmī’’ti (mahāva. 299).

Ettha ca codanāya parimāṇaṃ natthi. Mūlaṃ asādiyantena sahassakkhattumpi codanāya vā ṭhānena vā kappiyabhaṇḍaṃ sādituṃ vaṭṭati. No ce deti, aññaṃ kappiyakārakaṃ ṭhapetvāpi āharāpetabbaṃ. Sace icchati, mūlasāmikānampi kathetabbaṃ. No ce icchati, na kathetabbaṃ.

Aparo bhikkhu purimanayeneva dūtena pucchito ‘‘natthamhākaṃ kappiyakārako’’ti vadati, tadañño samīpe ṭhito sutvā ‘‘āhara, bho, ahaṃ ayyassa cīvaraṃ cetāpetvā dassāmī’’ti vadati. Dūto ‘‘handa, bho, dadeyyāsī’’ti tassa hatthe datvā bhikkhussa anārocetvāva gacchati, ayaṃ **mukhavevaṭikakappiyakārako**.

Aparo (pārā. aṭṭha. 2.538-539; vi. saṅga. aṭṭha. 65) bhikkhuno upaṭṭhākassa vā aññassa vā hatthe akappiyavatthuṃ datvā ‘‘therassa cīvaraṃ dadeyyāsī’’ti ettova pakkamati, ayaṃ **parammukhakappiyakārako**ti ime dve **aniddiṭṭhakappiyakārakā** nāma. Etesu aññātakaappavāritesu viya paṭipajjitabbaṃ.

Sace sayameva cīvaraṃ ānetvā denti, gahetabbaṃ. No ce, na kiñci vattabbā. Tenāha **‘‘sace’’**tiādi. **Kappiyakārake**ti sammukhāsammukhavasena cattāro kappiyakāraketi attho. **‘‘Dāyako sayamevā’’**ti iminā bhikkhuṃ paṭikkhipati, na dūtaṃ. Tasmā dūtena niddiṭṭhopi yathāruci codetuṃ vaṭṭati. Mukhaṃ vivaritvā sayameva kappiyakārakattaṃ upagatoti **mukhavevaṭikakappiyakārako. Eva**nti ‘‘eso kho’’tiādinā yathāvuttena ākārena. **Dassitā honti** saṅkhepatoti adhippāyo.

Vuttacodanāṭṭhānaparimāṇatoti vuttacodanāparimāṇato ca vuttaṭṭhānaparimāṇato ca. **Santika**nti samīpaṃ. **Tatthā**ti ettha kathamayamattho labbhatīti āha **‘‘samīpatthe hi idaṃ bhummavacana’’**nti. Idaṃ vuttaṃ hoti – ‘‘gaṅgāyaṃ goyūthāni caranti, kūpe gaggakūla’’ntiādīsu viya yasmā samīpādhāre idaṃ sattamīvibhattivacanaṃ, tasmā ayamattho labbhatīti. **Evaṃ akaronto**ti sāmaṃ vā agacchanto, dūtaṃ vā apāhento.

Ajjaṇho, bhante, āgamehīti, bhante, ajja ekadivasaṃ amhākaṃ tiṭṭha, adhivāsehīti attho. **Tikapācittiya**nti atirekesu codanāṭṭhānesu atirekasaññivematikaūnakasaññīnaṃ vasena tīṇi pācittiyāni. Tikkhattuṃ codanāya chakkhattuṃ ṭhānena, ūnakatikkhattuṃ codanāya ūnakacchakkhattuṃ ṭhānena laddhepi anāpatti. **Appitatā**ti patiṭṭhāpitatā, ‘‘saññatto so mayā’’tiādinā (pārā. 538) kathitatāti vuttaṃ hoti.

Rājasikkhāpadavaṇṇanā niṭṭhitā.

Cīvaravaggo paṭhamo.

2. Eḷakalomavaggo

1. Kosiyasikkhāpadavaṇṇanā

Kosiyamissakanti ‘‘kosakārakā’’ti laddhavohārānaṃ pāṇakānaṃ kosato nibbattaṃ aṃsu **kosiyaṃ,** tena missaṃ **kosiyamissakaṃ**. Tena pana kosiyena appakenāpi missitaṃ kosiyamissakameva, na idaṃ abbohārikanti vattuṃ labbhā. Tenāha **‘‘ekenāpī’’**tiādi. **Kosiyaṃsunā**ti kimikosasambhavena aṃsunā. **‘‘Antamaso’’**tiādikaṃ pana imassa sikkhāpadassa acittakattā vuttaṃ. **Santhataṃ** nāma santharitvā kataṃ avāyimaṃ. Tenāha **‘‘same bhūmibhāge’’**tiādi. **Imasseva vacanassa anusārenā**ti imasseva paṭhamasanthatassa nissajjanavidhānavacanānusārena. **Sabbasanthata**nti sabbasanthatanissajjanavidhānaṃ.

Aññassatthāya kārāpane dukkaṭattā attano atthāya kārāpanavasena **‘‘sāṇattika’’**nti vuttaṃ. **Attanā vippakatapariyosāpananayenā**ti ‘‘attanā vippakataṃ attanā pariyosāpeti, nissaggiyaṃ pācittiyaṃ. Attanā vippakataṃ parehi pariyosāpeti, nissaggiyaṃ pācittiyaṃ. Parehi vippakataṃ attanā pariyosāpeti, nissaggiyaṃ pācittiyaṃ. Parehi vippakataṃ parehi pariyosāpeti, nissaggiyaṃ pācittiya’’nti (pārā. 545) iminā nayena. **Vitānādikaraṇe**ti vitānabhūmattharaṇasāṇipākārabhisibibbohanakaraṇe. Yathā ca vitānādikaraṇe, evaṃ tenākārena paribhogepi anāpatti. ‘‘Avāyima’’nti (pārā. 544) vuttattā vāyitvā karontassāpi anāpatti.

Kosiyasikkhāpadavaṇṇanā niṭṭhitā.

2. Suddhakāḷakasikkhāpadavaṇṇanā

Kāḷakānanti sabhāvena vā rajanena vā kāḷakānaṃ. Yathāha ‘‘kāḷakaṃ nāma dve kāḷakāni jātiyā kāḷakaṃ vā rajanakāḷakaṃ vā’’ti. **Aññehi amissitāna**nti aññehi amissitakāḷakānanti attho. ‘‘Yathā paṭhame ‘ekenāpi kosiyaṃsunā’ti (kaṅkhā. aṭṭha. kosiyasikkhāpadavaṇṇanā) vuttaṃ, tathā idhāpi ‘ekenāpi aññena amissetvā’ti avuttattā aññena pana missakabhogepi apaññāyamānarūpakaṃ ce ‘suddhakāḷaka’micceva vuccatī’’ti (vajira. ṭī. pārājika 547) vadanti.

Ettha ca ‘‘idaṃ me, bhante, suddhakāḷakānaṃ eḷakalomānaṃ santhata’’ntiādinā (pārā. 549) nissajjanavidhānaṃ veditabbaṃ. **Sesa**nti pubbapayogadukkaṭacatukkapācittiyādikaṃ. Aṅgesu pana **‘‘suddhakāḷakabhāvo’’**ti ayaṃ viseso.

Suddhakāḷakasikkhāpadavaṇṇanā niṭṭhitā.

3. Dvebhāgasikkhāpadavaṇṇanā

Gahetabbāti yathā kāḷakā adhikā na honti, tathā gahetabbā. Ṭhapetvā cettha kāḷakaodāte avasesā gocariyesuyeva saṅgahaṃ gacchantīti (sārattha. ṭī. 2.552) daṭṭhabbaṃ. Ettha ca **dve bhāgā**ti ukkaṭṭhaparicchedo kāḷakānaṃ adhikaggahaṇassa paṭikkhepavasena sikkhāpadassa paññattattā. Tasmā kāḷakānaṃ bhāgadvayato adhikaṃ na vaṭṭati, ūnakaṃ vaṭṭati. Tenāha **‘‘ekassāpī’’**tiādi. **Ekassāpi kāḷakalomassa atirekabhāve**ti tulāya dhārayitvā ṭhapitesu antamaso vātavegenapi pahitassa ekassāpi kāḷakalomassa adhikabhāve satīti attho. **‘‘Tatiyaṃ odātānaṃ, catutthaṃ gocariyāna’’**nti idaṃ pana heṭṭhimaparicchedo tesaṃ adhikaggahaṇe paṭikkhepābhāvato. Tasmā tesaṃ vuttappamāṇato adhikampi vaṭṭati.

Ettha ca ‘‘idaṃ me, bhante, santhataṃ anādiyitvā dve tule suddhakāḷakānaṃ eḷakalomānaṃ, tulaṃ odātānaṃ, tulaṃ gocariyānaṃ santhataṃ kārāpitaṃ nissaggiya’’nti (pārā. 554) iminā nayena nissajjanavidhānaṃ veditabbaṃ. Ādāya ca vuttaparicchedena anādāya ca karaṇato **kiriyākiriyaṃ**. **Sesa**nti pubbapayogadukkaṭacatukkapācittiyādikaṃ. Ayaṃ pana viseso – tulaṃ odātānaṃ tulaṃ gocariyānaṃ ādiyitvā karaṇe, bahutaraṃ odātānaṃ bahutaraṃ gocariyānaṃ ādiyitvā karaṇe, suddhaṃ odātānaṃ suddhaṃ gocariyānaṃ ādiyitvā karaṇe ca anāpattīti.

Aṅgesu pana paṭhamaṅgaṃ kāḷakānaṃ dvebhāgato atirekabhāvoti daṭṭhabbaṃ. Imāni tīṇi na kevalaṃ anissaṭṭhāneva paribhuñjituṃ na vaṭṭantīti āha **‘‘imāni panā’’**tiādi. **‘‘Paribhuñjituṃ na vaṭṭantī’’**ti iminā yadi paribhuñjati, dukkaṭanti dasseti.

Dvebhāgasikkhāpadavaṇṇanā niṭṭhitā.

4. Chabbassasikkhāpadavaṇṇanā

Yaṃ santhatasammutiṃ detīti sambandho. **Gilānassa bhikkhuno**ti yassa vinā santhatā na phāsu hoti, na sakkoti ca santhataṃ ādāya pakkamituṃ, evaṃbhūtassa gilānassa bhikkhuno. **Santhatasammutiṃ detī**ti ‘‘suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhu gilāno na sakkoti santhataṃ ādāya pakkamitu’’ntiādinā (pārā. 560) padabhājane vuttāya ñattidutiyakammavācāya santhatasammutiṃ deti.

Sāti santhatasammuti. **Vūpasanto vā puna kuppatī**ti vūpasanto vā so ābādho puna kuppati, anuvassampi kātuṃ vaṭṭati, puna sammutidānakiccaṃ natthīti adhippāyo. Na kevalaṃ tasmiṃyeva roge kuppite, atha kho aññasmiṃ roge kuppitepi gatagataṭṭhāne anuvassaṃ kātuṃ labhati. Teneva hi **samantapāsādikāyaṃ** ‘‘sace arogo hutvā puna mūlabyādhināva gilāno hoti, soyeva parihāro, natthaññaṃ ‘sammutikicca’nti **phussadevatthero** āha. **Upatissatthero** pana so vā byādhi paṭikuppatu, añño vā, sakiṃ ‘gilāno’ti nāmaṃ laddhaṃ laddhameva, puna ‘sammutikiccaṃ natthī’ti āhā’’ti (pārā. aṭṭha. 2.557) upatissattheravādo pacchā vutto.

Ettha ca ‘‘idaṃ me, bhante, santhataṃ ūnakachabbassāni kārāpitaṃ aññatra bhikkhusammutiyā nissaggiya’’nti (pārā. 562) iminā nayena nissajjanavidhānaṃ veditabbaṃ. **‘‘Sesaṃ paṭhamasadisamevā’’**ti iminā ‘‘attanā kataṃ parehi pariyosāpetī’’tiādikaṃ atidiṭṭhaṃ. Ayaṃ pana viseso – paripuṇṇe chabbasse vā atirekachabbasse vā anāpatti. Aṅgesu ca chabbassānaṃ antobhāvo nānāttaṃ.

Chabbassasikkhāpadavaṇṇanā niṭṭhitā.

5. Nisīdanasikkhāpadavaṇṇanā

Nisīdanasanthatanti ‘‘nisīdanaṃ nāma sadasaṃ vuccatī’’ti ettha padabhājaniyaṃ (pārā. 568) vuttattā sadasaṃ santhataṃ, ettha ca nisīdanaggahaṇaṃ santhate cīvarasaññānivāraṇatthaṃ, yato te bhikkhū kambalacīvarasaññāya santhataṃ chaḍḍetvā dhutaṅgāni samādiyiṃsu. Sayanāsanappayojanattā santhatassa **‘‘purāṇasanthataṃ nāmā’’**tiādi vuttaṃ. **Yatthā**ti yasmiṃ santhate. **Vidatthimatta**nti sugatavidatthimattaṃ. Ukkaṭṭhaparicchedo cāyaṃ ‘‘anāpatti alabhanto thokataraṃ ādiyitvā karotī’’ti (pārā. 570) padabhājane vuttattā. **Ekadese**ti idāni kattabbanavasanthatassa ekappadese. **Vijaṭetvā**ti viddhaṃsetvā. **Anādā**ti **ya**-kāralopenāyaṃ niddesoti āha **‘‘sati purāṇasanthate aggahetvā’’**ti.

Ettha ca ‘‘idaṃ me, bhante, nisīdanasanthataṃ anādiyitvā purāṇasanthatassa sāmantā sugatavidatthiṃ kārāpitaṃ nissaggiya’’nti (pārā. 568) iminā nayena nissajjanavidhānaṃ veditabbaṃ. **Santhatavissajjanavatthusmiṃ paññatta**nti bhagavatā santhatāni vippakiṇṇāni disvā ‘‘saddhādeyyavinipātane kāraṇaṃ natthi, paribhogupāyaṃ nesaṃ dassessāmī’’ti (pārā. aṭṭha. 2.566) santhatavissajjanavatthusmiṃ paññattaṃ. Kiriyākiriyattā imassa sikkhāpadassa **‘‘sesaṃ tatiyasadisamevā’’**ti vuttaṃ, dvebhāgasikkhāpadasadisamevāti attho. Ayaṃ pana viseso – purāṇasanthatassa sāmantā sugatavidatthiyā ādāya karaṇe, alabhantassa thokataraṃ ādāya karaṇe, sabbathā alabhantassa anādāya karaṇe ca anāpattīti. Aṅgesu panettha paṭhamaṅgapurāṇasanthatassa sāmantā sugatavidatthianādiyanāti daṭṭhabbaṃ.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

6. Eḷakalomasikkhāpadavaṇṇanā

Addhānamaggappaṭipannassāti addhānameva maggo **addhānamaggo,** taṃ paṭipannassāti attho. Tenāha **‘‘addhānasaṅkhāta’’**ntiādi. Addhānasaddena visesitattā pana **‘‘dīghamagga’’**nti vuttaṃ. Addhānagamanasamayassa vibhaṅge ‘‘addhayojanaṃ gacchissāmīti bhuñjitabba’’ntiādivacanato (pāci. 218) addhayojanampi addhānamaggo hoti. Eḷakalomāni cetāni addhānamaggato aññattha uppannāni paṭiggahetuṃ na vaṭṭanti, yato ‘‘addhānamaggappaṭipannassā’’tiādikaṃ vuttanti anuyogaṃ sandhāyāha **‘‘sabbañceta’’**ntiādi. Tattha **sabbañceta**nti ‘‘bhikkhuno paneva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyu’’ntiādikaṃ etaṃ sabbaṃ. **Vatthumattadīpanamevā**ti ‘‘tena kho pana samayena aññatarassa bhikkhuno kosalesu janapade sāvatthiṃ gacchantassa antarāmagge eḷakalomāni uppajjiṃsū’’tiādikassa (pārā. 571) vatthumattassa dīpanameva. **Yattha katthacī**ti addhānato aññatthāpi yattha katthaci ṭhānesu. **Sahatthā**ti karaṇatthe nissakkavacananti āha **‘‘sahatthenā’’**ti. Lakkhaṇavacanañcetaṃ, tasmā yena kenaci sarīrāvayavenāti attho daṭṭhabbo. Tenāha **‘‘attanā haritabbānīti attho’’**ti. **Asante hārake**ti ettha padānaṃ antogadhāvadhāraṇato avadhāraṇattho labbhatīti āha **‘‘asanteyevā’’**tiādi.

Ettha ca ‘‘imāni me, bhante, eḷakalomāni tiyojanaṃ atikkāmitāni nissaggiyānī’’tiādinā (pārā. 573) nissajjanavidhānaṃ veditabbaṃ. **Tikapācittiya**nti atirekatiyojane atirekatiyojanasaññivematikaūnakasaññīnaṃ vasena tīṇi pācittiyāni. **Vāsādhippāyena gantvā tato paraṃ haraṇe**ti yattha gato, tattha uddesaparipucchādīnaṃ vā paccayādīnaṃ vā alābhena tato paraṃ aññattha haraṇe, tatopi aññatthāti evaṃ yojanasatampi haraṇe anāpatti. **Acchinnaṃ vā nissaṭṭhaṃ vā**ti corehi acchinnaṃ vā vinayakammakataṃ vā. **Katabhaṇḍa**nti kataṃ bhaṇḍaṃ kambalakojavasanthatādi yaṃ kiñci antamaso suttakena baddhamattampi. Tenāha **‘‘antamaso’’**tiādi. Yo pana tanukapattatthavikantare (pārā. aṭṭha. 2.575) vā āyogaaṃsabaddhakakāyabandhanādīnaṃ antaresu vā pipphalikādīnaṃ malarakkhaṇatthaṃ sipāṭikāyaṃ vā antamaso vātābādhiko kaṇṇacchiddepi lomāni pakkhipitvā gacchati, āpattiyeva. Suttakena pana bandhitvā pakkhittaṃ katabhaṇḍaṭṭhāne tiṭṭhati, veṇiṃ katvā harati, idaṃ nidhānamukhaṃ nāma, āpattiyeva.

Paṭhamappaṭilābhoti attano atthāya eḷakalomānaṃ paṭhamuppatti. Etena acchinnanissaṭṭhappaṭiladdhānaṃ paṭikkhepo. **Aññassa ajānantassa yāne pakkhipitvā**ti (pārā. aṭṭha. 2.572) gacchante rathādike vā hatthipiṭṭhiādīsu vā sāmikassa ajānantasseva ‘‘harissatī’’ti pakkhipitvā. Agacchantepi eseva nayo. Sace pana agacchante rathādimhi vā hatthipiṭṭhiādīsu vā ṭhapetvā ārohitvā sāreti, heṭṭhā vā gacchanto codeti, pakkosanto vā anubandhāpeti, ‘‘aññaṃ harāpetī’’ti (pārā. 575) vacanato anāpatti. Ettha ca ‘‘ajānantassa yāne’’ti iminā jānantassa ce yāne pakkhipati, aññaṃ harāpeti nāmāti dasseti. **Aharaṇapaccāharaṇa**nti haraṇapaccāharaṇānamabhāvo.

Eḷakalomasikkhāpadavaṇṇanā niṭṭhitā.

7. Eḷakalomadhovāpanasikkhāpadavaṇṇanā

Sakkesūti ‘‘sakyā vata, bho kumārā’’ti (dī. ni. 1.267) udānaṃ paṭicca ‘‘sakyā’’ti laddhanāmānaṃ nivāso ekopi janapado ruḷhisaddena **‘‘sakkā’’**ti vuccati, tasmiṃ sakkesu janapade. **Chabbaggiyā** nāma paṇḍukalohitakādayo chamūlakā, tesaṃ sissā ca.

Eḷakalomadhovāpanasikkhāpadavaṇṇanā niṭṭhitā.

8. Jātarūpasikkhāpadavaṇṇanā

Rajatanti na kevalaṃ rūpiyameva idhādhippetaṃ, atha kho yaṃ kiñci vohāragamanīyaṃ kahāpaṇādi ca etaṃ adhippetanti āha **‘‘apicā’’**tiādi. Tattha **kahāpaṇo**ti (pārā. aṭṭha. 2.583-584) suvaṇṇamayo vā rūpiyamayo vā pākatiko vā. **Lohamāsako** nāma tambalohādīhi katamāsako. **Dārumāsako** nāma sāradārunā vā veḷupesikāya vā antamaso tālapaṇṇenapi rūpaṃ chinditvā katamāsako. **Jatumāsako** nāma lākhāya vā niyyāsena vā rūpaṃ samuṭṭhāpetvā katamāsako. **‘‘Ye vohāraṃ gacchantī’’**ti iminā pana padena yo yo yattha yattha janapade yadā yadā vohāraṃ gacchati, antamaso aṭṭhimayopi cammamayopi rukkhaphalabījamayopi samuṭṭhāpitarūpopi asamuṭṭhāpitarūpopi sabbo saṅgahito. **Tadevā**ti jātarūparajatameva. **Hiraññaṃ** nāma kahāpaṇo.

‘‘Sādiyatī’’ti vuttamevatthaṃ vibhāveti **‘‘gaṇhitukāmo hotī’’**ti. Na kevalaṃ kāyavācāhi paṭikkhittameva paṭikkhittaṃ hoti, atha kho manasāpi paṭikkhittaṃ paṭikkhittameva hotīti āha **‘‘kāyavācāhī’’**tiādi. Sace pana kāyavācāhi appaṭikkhipitvā cittena adhivāseti, kāyavācāhi kattabbassa paṭikkhepassa akaraṇato akiriyasamuṭṭhānaṃ kāyavacīdvāre āpattiṃ āpajjati. Manodvāre pana āpatti nāma natthi.

Eko sataṃ (pārā. aṭṭha. 2.583-584) vā sahassaṃ vā pādamūle ṭhapeti ‘‘tuyhidaṃ hotū’’ti, bhikkhu ‘‘nayidaṃ kappatī’’ti paṭikkhipati. Upāsako ‘‘pariccattaṃ mayā tumhāka’’nti gato, añño tattha āgantvā pucchati ‘‘kiṃ, bhante, ida’’nti. Yaṃ tena ca attanā ca vuttaṃ, taṃ ācikkhitabbaṃ. So ce vadati ‘‘gopessāmi, bhante, guttaṭṭhānaṃ dassethā’’ti, sattabhūmikampi pāsādaṃ abhiruhitvā ‘‘idaṃ guttaṭṭhāna’’nti ācikkhitabbaṃ, ‘‘idha nikkhipāhī’’ti na vattabbaṃ. Ettāvatā kappiyañca akappiyañca nissāya ṭhitaṃ hoti, dvāraṃ pidahitvā rakkhantena vasitabbaṃ. Sace kiñci vikkāyikabhaṇḍaṃ pattaṃ vā cīvaraṃ vā āgacchati, ‘‘idaṃ gahessatha, bhante’’ti vutte ‘‘upāsaka, atthi amhākaṃ iminā attho, vatthu ca evarūpaṃ nāma saṃvijjati, kappiyakārako natthī’’ti vattabbaṃ. Sace so vadati ‘‘ahaṃ kappiyakārako bhavissāmi, dvāraṃ vivaritvā dethā’’ti, dvāraṃ vivaritvā ‘‘imasmiṃ okāse ṭhapita’’nti vattabbaṃ, ‘‘imaṃ gaṇhā’’ti na vattabbaṃ. Evañca kappiyañca akappiyañca nissāya ṭhitameva hoti. So cetaṃ gahetvā tassa kappiyabhaṇḍaṃ deti, vaṭṭati. Sace adhikaṃ gaṇhāti, ‘‘na mayaṃ tava bhaṇḍaṃ gaṇhāma, nikkhamāhī’’ti vattabbo.

Saṅghamajjheyeva nissajjitabbanti ettha yasmā rūpiyaṃ nāma akappiyaṃ, tasmā ‘‘nissajjitabbaṃ saṅghassa vā gaṇassa vā puggalassa vā’’ti na vuttaṃ. Yasmā pana taṃ paṭiggahitamattameva, na tena kiñci kappiyabhaṇḍaṃ cetāpitaṃ, tasmā upāyena paribhogadassanatthaṃ ‘‘saṅghamajjheyeva nissajjitabba’’nti vuttaṃ. **Ādi**-saddena telādīnaṃ gahaṇaṃ. **So**ti yo gahaṭṭho ‘‘sappi vā telaṃ vā vaṭṭati upāsakā’’tiādinā nayena vutto, so. **Aññena labhitvā**ti bhikkhunā vā ārāmikena vā attano vassaggena labhitvā. **Tato nibbattarukkhacchāyāpī**ti nissaggiyavatthunā āhaṭabījato nibbattarukkhaparicchedena ṭhitacchāyāpi, paricchedātikkantā pana āgantukattā vaṭṭati. **No ce chaḍḍetī**ti atha neva gahetvā gacchati, na chaḍḍeti, ‘‘kiṃ mayhaṃ iminā byāpārenā’’ti yenakāmaṃ pakkamati. **Pañcaṅgasamannāgato** ‘‘yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, chaḍḍitāchaḍḍitañca jāneyyā’’ti (pārā. 584) evaṃ vuttapañcaṅgehi samannāgato. **Sammannitabbo**ti ‘‘suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ rūpiyachaḍḍakaṃ sammanneyyā’’tiādinā padabhājane vuttāya ñattidutiyakammavācāya sammannitabbo.

Animittaṃ katvā gūthaṃ viya chaḍḍetabbanti patitaṭṭhānaṃ sallakkhaṇavasena nimittaṃ akatvā gūthaṃ viya chaḍḍetabbaṃ, akkhīni nimīletvāva nadiyā vā papāte vā vanagahane vā gūthaṃ viya anapekkhena patitokāsaṃ asamannāharantena pātetabbanti vuttaṃ hoti. Tenāha ‘‘gūthaṃ viya chaḍḍetabba’’nti. **Tikapācittiya**nti rūpiyasaññivematikaarūpiyasaññīnaṃ vasena tīṇi pācittiyāni. **Arūpiye rūpiyasaññino**ti kharapattādīsu suvaṇṇādisaññino. **Ratanasikkhāpadanayenā**ti ‘‘ajjhārāme vā ajjhāvasathe vā’’ti (pāci. 505) ettha vuttavidhinā.

Jātarūpasikkhāpadavaṇṇanā niṭṭhitā.

9. Rūpiyasaṃvohārasikkhāpadavaṇṇanā

Katādivasenāti kataakatakatākatavasena. Suvaṇṇādicatubbidhampi nissaggiyavatthu idha rūpiyaggahaṇena gahitanti āha **‘‘jātarūparajataparivattana’’**nti. Idañca ukkaṭṭhaparicchedena vuttanti daṭṭhabbaṃ. Tenāha **‘‘purimasikkhāpadena hī’’**tiādi. **Parivattana**nti sāditarūpiyassa parivattanaṃ. **Purimanayānusārenā**ti ‘‘ahaṃ, bhante, nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjiṃ, idaṃ me nissaggiya’’ntiādinā (pārā. 589).

Rūpiyasaṃvohāravatthusminti paṭiggahaṇasseva paṭikkhittattā paṭiggahitaparivattane dosaṃ adisvā rūpiyaparivattane. **Tassa vā**ti parivattitassa vā. **Dhanassa vā**ti attano mūladhanassa vā. Attano vā hi arūpiyena parassa rūpiyaṃ cetāpeyya, attano vā rūpiyena parassa arūpiyaṃ, ubhayathāpi rūpiyasaṃvohāro katova hotīti.

Rūpiyasaṃvohārasikkhāpadavaṇṇanā niṭṭhitā.

10. Kayavikkayasikkhāpadavaṇṇanā

Rūpiyasaṃvohārassa pana heṭṭhāsikkhāpadena gahitattā kappiyabhaṇḍānamevettha gahaṇanti āha **‘‘cīvarādīna’’**ntiādi. Tattha **cīvarādīnaṃ kappiyabhaṇḍāna**nti antamaso dasikasuttaṃ upādāya cīvarapiṇḍapātasenāsanagilānapaccayānaṃ yesaṃ kesañci kappiyabhaṇḍānaṃ. **Kayaṃ** nāma parabhaṇḍassa gahaṇaṃ. **Vikkayaṃ** nāma attano bhaṇḍassa dānaṃ. Tenāha **‘‘iminā imaṃ dehī’’**tiādi. **Parassā**ti ṭhapetvā pañca sahadhammike aññassa. Ettha ca ‘‘ahaṃ, bhante, nānappakārakaṃ kayavikkayaṃ samāpajjiṃ, idaṃ me nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī’’tiādinā (pārā. 595) nayena nissajjitabbaṃ. Tenāha **‘‘vuttalakkhaṇavasenā’’**tiādi. Nanu cettha cīvaradhovane vā kesacchedane vā bhūmisodhanādinavakamme vā parabhaṇḍaṃ attano hatthagataṃ nissajjitabbaṃ nāma natthi, tattha kiṃ kātabbanti āha **‘‘asante pācittiyaṃ desetabbamevā’’**ti. Yathā nissaggiyavatthumhi paribhutte vā naṭṭhe vā pācittiyaṃ deseti, evaṃ idhāpi desetabbamevāti adhippāyo.

Idaṃ amhākaṃ atthīti idaṃ paṭiggahitaṃ telaṃ vā sappi vā amhākaṃ saṃvijjati. **Amhākañca iminā ca iminā ca attho**ti amhākañca tadaññena iminā ca iminā ca appaṭiggahitakena attho. **‘‘Rūpiyasaṃvohāre vuttanayamevā’’**ti iminā ‘‘tikapācittiyaṃ akayavikkaye kayavikkayasaññino ca vematikassa ca dukkaṭa’’nti imaṃ nayamatidisati.

Kayavikkayasikkhāpadavaṇṇanā niṭṭhitā.

Eḷakalomavaggo dutiyo.

3. Pattavaggo

1. Pattasikkhāpadavaṇṇanā

Avikappitoti ‘‘imaṃ pattaṃ tuyhaṃ vikappemī’’tiādinā nayena avikappito. **Aḍḍhāḷhakodanaṃ gaṇhātī**ti magadhanāḷiyā dvinnaṃ taṇḍulanāḷīnaṃ odanaṃ gaṇhāti. **‘‘Magadhanāḷi** nāma aḍḍhaterasapalā hotī’’ti **andhakaṭṭhakathāyaṃ** vuttaṃ. ‘‘Sīhaḷadīpe pakatināḷi mahantā, damiḷanāḷi khuddakā, magadhanāḷi pamāṇayuttā, tāya magadhanāḷiyā diyaḍḍhanāḷi ekā sīhaḷanāḷi hotī’’ti (pārā. aṭṭha. 2.602) **mahāaṭṭhakathāyaṃ** vuttaṃ. **Anuttaṇḍula**nti pākato ukkantaṃ taṇḍulaṃ **uttaṇḍulaṃ,** na uttaṇḍulaṃ **anuttaṇḍulaṃ**. **Sabbasambhārasaṅkhato**ti jīrakādisabbasambhārehi saṅkhato. Ālopassa catutthabhāgappamāṇaṃ byañjanaṃ ālopassa anurūpabyañjanaṃ.

Evaṃ ukkaṭṭhapattaṃ dassetvā idāni majjhimomakāni dassetuṃ **‘‘ukkaṭṭhato’’**tiādimāha. Tatrāyaṃ nayo – sace nāḷikodanādi sabbampi pakkhittaṃ vuttanayeneva heṭṭhimarājisamaṃ tiṭṭhati, ayaṃ **majjhimo** nāma patto. Sace taṃ rājiṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ **majjhimomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti, antogadhameva hoti, ayaṃ **majjhimukkaṭṭho** nāma patto. Sace pattodanādi sabbampi pakkhittaṃ heṭṭhimarājisamaṃ tiṭṭhati, ayaṃ **omako** nāma patto. Sace taṃ rājiṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ **omakomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti, antogadhameva hoti, ayaṃ **omakukkaṭṭho** nāma pattoti. Tenāha **‘‘tesampi vuttanayeneva bhedo veditabbo’’**ti.

Idāni tesu adhiṭṭhānavikappanānadhiṭṭhānāvikappanupage dassetuṃ **‘‘iccetesū’’**tiādimāha. Tattha **ukkaṭṭhukkaṭṭho**ti ukkaṭṭhato ukkaṭṭho. Tato hi so ‘‘apatto’’ti vutto.

Omakomakoti omakato omako. Tato hi so ‘‘apatto’’ti vutto. Ete pana bhājanaparibhogena paribhuñjitabbā, na adhiṭṭhānupagā na vikappanupagā, itare pana satta adhiṭṭhahitvā vā vikappetvā vā paribhuñjitabbā. Tenāha **‘‘sesā satta pattā pamāṇayuttā nāmā’’**ti.

Tasmāti yasmā satta pattā pamāṇayuttā, tasmā. **Samaṇasāruppena pakka**nti ettha ayopatto pañcahi pākehi (pārā. aṭṭha. 2.608) pakko samaṇasāruppena pakko hoti, mattikāpatto dvīhi pākehi. Sace eko pāko ūno hoti, na adhiṭṭhānupago. Yathā ca samaṇasāruppena pakkoyeva adhiṭṭhānupago, tathā ubhopi yaṃ mūlaṃ dātabbaṃ, tasmiṃ dinneyeva adhiṭṭhānupagā. Yadi pana appakampi adinnaṃ hoti, na adhiṭṭhānupagā. Tenāha **‘‘sace panā’’**tiādi. **‘‘Kākaṇikamattaṃ** nāma diyaḍḍhavīhī’’ti vadanti. Sacepi pattasāmiko vadati ‘‘yadā tumhākaṃ mūlaṃ bhavissati, tadā dassatha, adhiṭṭhahitvā paribhuñjathā’’ti, neva adhiṭṭhānupago hoti. Pākassa hi ūnattā pattasaṅkhaṃ na gacchati. Mūlassa sakalassa vā ekadesassa vā adinnattā sakabhāvaṃ na upeti, aññasseva santako hoti. Tasmā pāke ca mūle ca niṭṭhiteyeva adhiṭṭhānupago hoti. Yo adhiṭṭhānupago, sveva vikappanupago ca. Tenāha **‘‘apaccuddharantenā’’**tiādi. **Apaccuddharantena vikappetabbo**ti purāṇapattaṃ apaccuddharantena navo patto vikappetabboti attho, ṭhapetabboti adhippāyo. **Kaṅgusittha**nti sattannaṃ dhaññānaṃ lāmakadhaññasitthanti āha **‘‘kaṅgusitthanikkhamanamattena chiddenā’’**ti.

Pattasikkhāpadavaṇṇanā niṭṭhitā.

2. Ūnapañcabandhanasikkhāpadavaṇṇanā

Assāti imassa pattassa. **Tena ūnapañcabandhanenā**ti tena ūnapañcabandhanena pattena upalakkhito hutvāti attho. Ūnapañcabandhano hi patto ettha lakkhaṇabhāvena gahito. Tenevāha **‘‘itthambhūtassa lakkhaṇe karaṇavacana’’**nti. Tattha **itthambhūtassā**ti kañci pakāraṃ pattassa. Lakkhīyate anenāti **lakkhaṇaṃ,** tasmiṃ **karaṇavacanaṃ,** tatiyāvibhattīti attho. **‘‘Pakāro’’**ti ca sāmaññassa bhedako viseso vuccati. Tathā hi **ūnapañcabandhanena pattenā**ti ettha bhikkhubhāvasāmaññassa ūnapañcabandhanapattabhāvo pakāro, taṃ bhikkhu āpanno, tassa patto lakkhaṇaṃ. Yadi aparipuṇṇapañcabandhano patto ūnapañcabandhano nāma hoti, atha kasmā imassa **padabhājaniyaṃ** abandhanopi vuttoti āha **‘‘tatthā’’**tiādi. Tattha **tatthā**ti vākyopaññāse. Bandhanokāse sati vā asati vā bandhanavirahito patto abandhano, pañcabandhanānaṃ okāso assāti **pañcabandhanokāso. Apatto**ti patto nāma na hotīti attho, pākatikaṃ kātuṃ asamatthoti vuttaṃ hoti. Idañca aññassa viññāpane kāraṇavacanaṃ. Tenāha **‘‘tasmā aññaṃ viññāpetuṃ vaṭṭatī’’**ti.

Bandhanañca nāmetaṃ yasmā bandhanokāse sati hoti, asati na hoti, tasmā tassa lakkhaṇaṃ, bandhanavidhiñca dassetuṃ **‘‘yasmiṃ panā’’**tiādi vuttaṃ. Mukhavaṭṭisamīpe pana pattavedhakena vijjhiyamāne kapālassa bahalattā bhijjati, tasmā heṭṭhā vijjhitabbo. Tenāha **‘‘heṭṭhimapariyante’’**tiādi. **Sukhumaṃ vā chiddaṃ katvā bandhitabbo**ti sukhume chidde tipupaṭṭādīhi payojanaṃ natthi, suttaṃ pakkhipitvāva adhiṭṭhātabboti adhippāyo. Na kevalaṃ tipusuttakādināva bandhitabboti āha **‘‘phāṇita’’**ntiādi. **Phāṇitaṃ jhāpetvā pāsāṇacuṇṇenā**ti pāsāṇacuṇṇena saddhiṃ phāṇitaṃ pacitvā tathāpakkena pāsāṇacuṇṇenāti attho. **Nissajjitabbo**ti ‘‘ayaṃ me, bhante, patto ūnapañcabandhanena pattena cetāpito nissaggiyo, imāhaṃ saṅghassa nissajjāmī’’ti (pārā. 613) nissajjitabbo. Tenāha **‘‘nissajjantenā’’**tiādi. **Sammatenā**ti –

> ‘‘Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ pattaggāhāpakaṃ sammanneyya, esā ñatti. Suṇātu me, bhante, saṅgho, saṅgho itthannāmaṃ bhikkhuṃ pattaggāhāpakaṃ sammannati, yassāyasmato khamati itthannāmassa bhikkhuno pattaggāhāpakassa sammuti, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Sammato saṅghena itthannāmo bhikkhu pattaggāhāpako, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti (pārā. 614) –

Evaṃ padabhājane vuttāya ñattidutiyakammavācāya sammatena. **Pattassa vijjamānaguṇaṃ vatvā**ti ‘‘ayaṃ, bhante, patto pamāṇayutto sundaro therānurūpo’’tiādinā (pārā. aṭṭha. 2.615) vijjamānānisaṃsaṃ vatvā. **Pattapariyanto**ti pariyante ṭhitapatto. **Adese**ti mañcapīṭhacchattanāgadantakādike adese. Pattassa hi nikkhipanadeso ‘‘anujānāmi, bhikkhave, ādhāraka’’ntiādinā nayena khandhake vuttoyeva. **Aparibhogenā**ti yāgurandhanarajanapacanādinā ayuttaparibhogena. Antarāmagge pana byādhimhi uppanne aññasmiṃ bhājane asati mattikāya limpitvā yāguṃ pacituṃ, udakaṃ vā tāpetuṃ vaṭṭati. **Vissajjetī**ti aññassa deti. Sace pana saddhivihāriko vā antevāsiko vā aññaṃ varapattaṃ ṭhapetvā ‘‘ayaṃ mayhaṃ sāruppo, ayaṃ therassā’’ti gaṇhāti, vaṭṭati. Añño vā taṃ gahetvā attano pattaṃ deti, vaṭṭati. ‘‘Mayhameva pattaṃ āharā’’ti vattabbakiccaṃ natthi.

Ñātakappavāriteti ettha saṅghavasena pavāritaṭṭhāne pañcabandhaneneva vaṭṭati, puggalavasena pana pavāritaṭṭhāne ūnapañcabandhanenāpi. **Akataviññatti** nāma ‘‘vada, bhante, paccayenā’’ti evaṃ akataṭṭhāne viññatti.

Ūnapañcabandhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhesajjasikkhāpadavaṇṇanā

Uggahetvāti uggahitakaṃ katvā, appaṭiggahitaṃ sayameva gahetvāti attho. Sattāhātikkamepi anāpattikatā cettha anajjhoharaṇīyataṃ āpannattāti veditabbaṃ. Kasmā etena idaṃ dassitaṃ hotīti āha **‘‘tāni hī’’**tiādi. Bhisakkassa imāni tena anuññātattāti **bhesajjāni,** yesaṃ kesañci sappāyānametaṃ adhivacanaṃ. Tenāha **‘‘bhesajjakiccaṃ karontu vā, mā vā, evaṃ laddhavohārānī’’**ti. Idāni sattāhakālikaṃ nissaggiyavatthubhūtaṃ sappinavanītaṃ dassetuṃ **‘‘sappi nāma gavādīna’’**ntiādi vuttaṃ. **Ādi**saddena ajikādīnaṃ gahaṇaṃ. **‘‘Yesaṃ maṃsaṃ kappatī’’**ti iminā pākaṭehi goajikādīhi aññānipi migarohitādīni saṅgaṇhāti. Yesañhi khīraṃ atthi, sappipi tesaṃ atthiyeva. Taṃ pana sulabhaṃ vā hotu, dullabhaṃ vā, asammohatthaṃ vuttaṃ. **Makkhikāmadhumevā**ti khuddakabhamaramadhukarīhi tīhi makkhikāhi kataṃ madhumeva. **Ucchurasa**nti suddhodakasambhinnānaṃ vasena duvidhampi ucchurasaṃ. ‘‘Agilānassa guḷodaka’’nti (mahāva. 284) pana uddissa anuññātattā udakasambhinno agilānassa vaṭṭati. **‘‘Avatthukapakkā vā’’**ti iminā savatthukapakkā na vaṭṭatīti dasseti. **Mahāpaccariyaṃ** pana ‘‘etaṃ savatthukapakkaṃ vaṭṭati, no vaṭṭatīti pucchaṃ katvā ucchuphāṇitaṃ pacchābhattaṃ novaṭṭanakaṃ nāma natthī’’ti vuttaṃ, taṃ yuttanti **samantapāsādikāyaṃ** (pārā. aṭṭha. 2.623) vuttaṃ. **Ucchuvikatī**ti ucchumhā nibbattā rasalasikādikā. Pakatattānaṃ paṭiniddesattā **taṃ**-saddassa tena pakatānaṃ bhesajjānaṃ eva gahaṇaṃ, na tesaṃ vatthūnanti āha **‘‘tāni bhesajjānī’’**tiādi. **Na tesaṃ vatthūnī**ti tesaṃ sappiādīnaṃ kāraṇāni khīrādīni appaṭiggahetvāti attho.

Vasātelanti (pārā. aṭṭha. 2.623) ‘‘anujānāmi, bhikkhave, vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasa’’nti (mahāva. 262) evaṃ anuññātavasānaṃ telaṃ. **Yānī**ti yāni bhesajjāni. ‘‘Anujānāmi, bhikkhave, vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasaṃ kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu’’nti evaṃ telatthaṃ vasāpaṭiggahaṇassa anuññātattā **‘‘vasātelaṃ panā’’**tiādi vuttaṃ. **Kāle**ti purebhattaṃ. **Saṃsaṭṭha**nti parissāvitaṃ. **Tasmā**ti yasmā anuññātaṃ, tasmā. ‘‘Acchavasa’’nti vacanena ṭhapetvā manussavasaṃ sabbesaṃ akappiyamaṃsānaṃ vasāya anuññātattā **‘‘ṭhapetvā manussavasa’’**nti vuttaṃ.

Sāmaṃ pacitvāti kāleyeva sāmaṃ pacitvā. **Nibbattitatelampī**ti kāleyeva attanā vivecitatelampi. Tividhampi cetaṃ kāleyeva vaṭṭati. Vuttampi cetaṃ ‘‘kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, anāpattī’’ti. Pacchābhattaṃ pana paṭiggahetuṃ vā kātuṃ vā na vaṭṭatiyeva. Vuttampi cetaṃ ‘‘vikāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassā’’ti (mahāva. 262). **‘‘Sattāhaṃ nirāmisaparibhogena vaṭṭatī’’**ti iminā pana ‘‘kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu’’nti idaṃ nirāmisaparibhogaṃ sandhāya vuttanti dasseti.

Yaṃ panettha (pārā. aṭṭha. 2.623) sukhumarajasadisaṃ maṃsaṃ vā nhāru vā aṭṭhi vā lohitaṃ vā hoti, taṃ abbohārikaṃ. Sace pana anupasampanno tāya paṭiggahitavasāya telaṃ katvā deti, taṃ kathanti āha **‘‘anupasampannenā’’**tiādi. **Tadahū**ti yasmiṃ ahani paṭiggahitaṃ, tadahu. Pacchābhattato paṭṭhāya pana sattāhaṃ nirāmisameva vaṭṭati. Tatrāpi abbohārikaṃ abbohārikameva. Yāvakālikavatthūnaṃ aññesaṃ vatthuṃ pacituṃ na vaṭṭatīti sambandho. Tattha **yāvakālikavatthūna**nti yāvakālikaṃ vatthu etesanti yāvakālikavatthūni, tesaṃ, yāvakālikavatthumantānanti attho. **Aññesa**nti vasātelato aññesaṃ sappiādīnaṃ. **Vatthu**nti khīrādikaṃ yāvakālikabhūtaṃ vatthuṃ, pacituṃ na vaṭṭatiyeva, sāmaṃpākattāti adhippāyo.

Nibbattitasappiṃ vāti yāvakālikavatthuto vivecitasappiṃ vā. Yathā tattha dadhigataṃ vā takkagataṃ vā khayaṃ gamissati, evaṃ jhāpitaṃ vāti attho. **Navanītaṃ vā**ti takkabindūnipi dadhiguḷikāyopi apanetvā sudhotanavanītaṃ pacituṃ vaṭṭati sāmaṃpakkābhāvatoti adhippāyo. Yadi sayaṃpacitasattāhakālikena saddhiṃ āmisaṃ bhuñjati, taṃ āmisaṃ sayaṃpacitasattāhakālikena missitaṃ attano yāvakālikabhāvaṃ sattāhakālikena gaṇhāpeti. Tathā ca yāvakālikaṃ apakkampi sayaṃpakkabhāvaṃ upagacchatīti **‘‘taṃ pana tadahupurebhattampi sāmisaṃ paribhuñjituṃ na vaṭṭatī’’**ti vuttaṃ. Yathā sayaṃpakkasattāhakālikaṃ vasātelaṃ, sayaṃbhajjitasāsapādiyāvajīvikavatthūnaṃ telañca sāmisaṃ tadahupurebhattampi na vaṭṭati, tathā navanītasappīti veditabbaṃ. Vuttañca –

‘‘Yāvakālikaādīni, saṃsaṭṭhāni sahattanā;
Gāhāpayanti sabbhāva’’nti ca;

‘‘Teheva bhikkhunā pattaṃ, kappate yāvajīvikaṃ;
Nirāmisaṃva sattāhaṃ, sāmise sāmapākatā’’ti ca.

Khīrāditoti ettha **ādi**saddena tilādīnaṃ gahaṇaṃ. **Sāmisānipī**ti na kevalaṃ nirāmisānevāti attho. Pacchābhattato pana paṭṭhāya na vaṭṭantiyeva. Sattāhātikkamepi anāpatti savatthukānaṃ paṭiggahitattā. ‘‘Tāni paṭiggahetvā’’ti (pārā. 622) hi vuttaṃ. Tenāha **‘‘pacchābhattato paṭṭhāyā’’**tiādi. Pacchābhattaṃ paṭiggahitakehi kataṃ pana abbhañjanādīsu upanetabbaṃ, purebhattampi ca uggahitakehi kataṃ. Ubhayesampi sattāhātikkamepi anāpatti. **Antosattāhe**ti sattāhabbhantare. **Abbhañjanādīna**nti ettha **ādi**saddena muddhanitelaarumakkhanagharadhūpanādīnaṃ gahaṇaṃ. **Adhiṭṭhahitvā**ti ‘‘idāni na mayhaṃ ajjhoharaṇatthāya bhavissati, idaṃ sappi ca telañca vasā ca muddhanitelatthaṃ vā abbhañjanatthaṃ vā bhavissati, madhu arumakkhanatthaṃ vā phāṇitaṃ gharadhūpanatthaṃ vā bhavissatī’’ti evaṃ cittaṃ uppādetvā.

Ko panettha yāvakālikayāvajīvikavatthūsu visesoti āha **‘‘yāvajīvikānī’’**tiādi. **Yāva aruṇassa uggamanā tiṭṭhatī**ti sattamadivase katatelaṃ sace yāva aruṇuggamanā tiṭṭhatīti attho. **Pāḷiyaṃ anāgatasappiādīna**nti ettha tāva migarohitādīnaṃ sappi pāḷiyaṃ anāgatasappi, tathā navanītaṃ, nāḷikeranimbakosambakaramandasāsapaādīnaṃ telaṃ pana pāḷiyaṃ anāgatatelaṃ, tathā madhukapupphaphāṇitaṃ pāḷiyaṃ anāgataphāṇitanti veditabbaṃ. Na sabbaṃ madhukapupphaphāṇitaṃ phāṇitagatikanti āha **‘‘sītudakenā’’**tiādi. **Sītudakena kata**nti madhukapupphāni sītudake pakkhipitvā amadditvā puppharase udakagate sati taṃ udakaṃ gahetvā pacitvā kataṃ. **‘‘Phāṇitagatikamevā’’**ti iminā sattāhakālikanti dasseti, na pana nissaggiyavatthunti. Tasmā sattāhaṃ atikkāmayato dukkaṭanti veditabbaṃ. Vuttampi cetaṃ **samantapāsādikāyaṃ** sītudakena kataṃ madhukapupphaphāṇitaṃ purebhattaṃ sāmisaṃ vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva, sattāhātikkame vatthugaṇanāya dukkaṭa’’nti. Sace pana khīraṃ pakkhipitvā kataṃ, yāvakālikaṃ. Khaṇḍasakkharaṃ pana khīrajallikaṃ apanetvā sodhenti, tasmā vaṭṭati, ambajambupanasakadalikhajjuriciñcādīnaṃ sabbesaṃ yāvakālikaphalānaṃ phāṇitaṃ yāvakālikamevāti āha **‘‘ambaphāṇitādīni yāvakālikānī’’**ti.

Kāyikaparibhogaṃ vaṭṭatīti kāyassa vā kāye aruno vā makkhanaṃ vaṭṭati, ajjhoharituṃ pana na vaṭṭati. **Ya**nti sattāhātikkantaṃ bhesajjaṃ. **Nirapekkho pariccajitvā**ti anapekkho sāmaṇerassa datvā. **Ta**nti evaṃ pariccajitvā puna laddhabhesajjaṃ. Evañhi dinnaṃ bhesajjaṃ sace so sāmaṇero abhisaṅkharitvā vā anabhisaṅkharitvā vā tassa bhikkhuno dadeyya, gahetvā natthukammaṃ vā kātabbaṃ, aññaṃ vā kañci paribhogaṃ. Tenāha **‘‘ajjhoharitumpi vaṭṭatī’’**ti. Sace so bālo hoti, dātuṃ na jānāti, aññena bhikkhunā vattabbo ‘‘atthi te, sāmaṇera, bhesajja’’nti, ‘‘āma, bhante, atthī’’ti. ‘‘Āhara, therassa bhesajjaṃ karissāmā’’ti, evampi vaṭṭati. **Vatthugaṇanāyā**ti sappiādivatthugaṇanāya ceva sappipiṇḍādivatthugaṇanāya ca. Missitesu pana ekaṃ nissaggiyaṃ pācittiyaṃ. Ettha ca ‘‘idaṃ me, bhante, bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī’’ti (pārā. 623) nissajjanavidhānaṃ veditabbaṃ.

Sādhāraṇapaññatti. Sattāhaṃ anatikkantepi atikkantasaññino ceva vematikassa ca dukkaṭaṃ. Atikkante anatikkantasaññinopi vematikassapi nissaggiyaṃ pācittiyameva, tathā anadhiṭṭhitāvissajjitānaṭṭhāvinaṭṭhādaḍḍhāviluttesu adhiṭṭhitādisaññino. Antosattāhaṃ adhiṭṭhite, vissajjite, naṭṭhe, vinaṭṭhe, daḍḍhe, acchinne, vissāsena gahite ummattakādīnañca anāpatti. Ācāravipatti. Sappiādīnaṃ attano santakatā, gaṇanupagatā, sattāhātikkamoti imānettha tīṇi aṅgāni. Kathinasamuṭṭhānaṃ, akiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedanaṃ. Tenāha **‘‘sesaṃ cīvaravaggassa paṭhamasikkhāpade vuttanayeneva veditabba’’**nti (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā).

Bhesajjasikkhāpadavaṇṇanā niṭṭhitā.

4. Vassikasāṭikasikkhāpadavaṇṇanā

Pacchimamāsassa paṭhamadivasato paṭṭhāyāti jeṭṭhamūlapuṇṇamāsiyā pacchimapāṭipadadivasato paṭṭhāya. **Tāvā**ti tāva parimāṇe kāle. Jeṭṭhamūlapuṇṇamāsiyā pacchimapāṭipadadivasato paṭṭhāya yāva kattikapuṇṇamā, imasmiṃ pañcamāseti attho. **Kālo vassikasāṭikāyātiādinā**ti ettha **ādi**saddena ‘‘samayo vassikasāṭikāya, aññepi manussā vassikasāṭikacīvaraṃ dentī’’ti (pārā. 628) imesaṃ gahaṇaṃ. **Detha me vassikasāṭikacīvarantiādikāyā**ti ettha **ādi**saddena pana ‘‘āharatha me vassikasāṭikacīvaraṃ, parivattetha me vassikasāṭikacīvaraṃ, cetāpetha me vassikasāṭikacīvara’’nti imesaṃ gahaṇaṃ. Attano aññātakaappavāritesu tadubhayaṃ karontassa kiṃ hotīti āha **‘‘aññātakaappavāritaṭṭhāne’’**tiādi. **‘‘Vattabhede dukkaṭa’’**nti idaṃ vassikasāṭikaṃ pubbe adente sandhāya vuttaṃ. Ye pana pubbepi denti, tesu vattabhedo natthi. Vuttañhi **samantapāsādikāyaṃ** ‘‘ye manussā pubbepi vassikasāṭikacīvaraṃ denti, ime pana sacepi attano aññātakaappavāritā honti, vattabhedo natthi tesu satuppādakaraṇassa anuññātattā’’ti (pārā. aṭṭha. 2.628). **Aññātakaviññattisikkhāpadena nissaggiyaṃ pācittiya**nti ‘‘yo pana bhikkhu aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ pācittiya’’nti (pārā. 518) iminā sikkhāpadena nissaggiyaṃ pācittiyaṃ. Idaṃ pana pakatiyā vassikasāṭikadāyakesupi hotiyeva.

Gimhānaṃ pacchimaddhamāsassa paṭhamadivasato paṭṭhāyāti ettha jeṭṭhamūlakāḷapakkhūposathassa pacchimapāṭipadadivasato paṭṭhāya yāva āsāḷhipuṇṇamā, ayamaddhamāso gimhānaṃ pacchimaddhamāso nāma, tassa paṭhamadivasato paṭṭhāyāti attho, addhamāsassa paṭhamapāṭipadadivasato paṭṭhāyāti vuttaṃ hoti. **Kattikamāsassa pacchimadivaso** nāma pacchimakattikamāsassa puṇṇamā. **Ettāvatā**ti ‘‘māso seso gimhānanti bhikkhunā vassikasāṭikacīvaraṃ pariyesitabbaṃ, addhamāso seso gimhānanti katvā nivāsetabba’’nti ettakena gaṇanena. **Pariyesanakkhetta**nti pariyesanassa khettaṃ. Etasmiñhi māse vassikasāṭikaṃ aladdhaṃ pariyesituṃ vaṭṭati. **Karaṇanivāsanakkhettampī**ti karaṇakkhettañceva nivāsanakkhettañca. **Pi**-saddena pariyesanakkhettaṃ sampiṇḍeti. Etasmiñhi addhamāse pariyesituṃ, kātuṃ, nivāsetuñca vaṭṭati, adhiṭṭhātuṃyeva na vaṭṭati. Yaṃ pana **samantapāsādikāyaṃ** katthaci potthake ‘‘jeṭṭhamūlapuṇṇamāsiyā pacchimapāṭipadadivasato paṭṭhāya yāva kālapakkhuposatho, ayameko addhamāso pariyesanakkhettañceva karaṇakkhettañca. Etasmiñhi antare vassikasāṭikaṃ aladdhaṃ pariyesituṃ, laddhaṃ kātuñca vaṭṭati, nivāsetuṃ, adhiṭṭhātuñca na vaṭṭatī’’ti (pārā. aṭṭha. 2.628) vacanaṃ dissati, taṃ pamādalikhitaṃ mātikāya virodhatoti daṭṭhabbaṃ. ‘‘Addhamāso seso gimhānanti katvā nivāsetabba’’nti (pārā. 627) hi pāḷi. **Sabbampī**ti pariyesanaṃ, karaṇaṃ, nivāsanaṃ, adhiṭṭhānañcāti sabbampi. Iminā ime cattāro māsā pariyesanakaraṇanivāsanādhiṭṭhānānaṃ catunnampi khettanti dasseti. Etesu hi catūsu māsesu aladdhaṃ pariyesituṃ, laddhaṃ kātuṃ, nivāsetuṃ, adhiṭṭhātuñca vaṭṭati.

Vassaṃ ukkaḍḍhīyatīti saṃvaccharaṃ uddhaṃ kaḍḍhīyati vaḍḍhīyati, āruyhatīti attho, vassānassa paṭhamamāsaṃ ukkaḍḍhitvā gimhānaṃ pacchimamāsameva karontīti vuttaṃ hoti. **Vassūpanāyikadivase adhiṭṭhātabbā**ti vassānato pubbeyeva dasāhassa atikkantattā vassūpanāyikadivaseyeva adhiṭṭhātabbā. Tañhi divasaṃ atikkāmetuṃ na vaṭṭati. Antovasse pana laddhā ceva niṭṭhitā ca tasmiṃyeva antovasse laddhadivasato paṭṭhāya dasāhaṃ nātikkāmetabbā, dasāhātikkame niṭṭhitā pana tadaheva adhiṭṭhātabbā. Dasāhe appahonte cīvarakālaṃ nātikkāmetabbā. Ayaṃ tāva katāya parihāro. Akatāya pana ko parihāroti āha **‘‘sace’’**tiādi. **Ekāhampi na labhati** ito aññassa parihārassābhāvatoti adhippāyo.

So kuto hotīti āha **‘‘yāva hemantassa paṭhamadivaso’’**ti, jeṭṭhamūlapuṇṇamāsito paṭṭhāya yāva kattikapuṇṇamāsiyā pacchimapāṭipadadivaso, tāvāti attho. **Etesu sattasu piṭṭhisamayamāsesū**ti paṭilomakkamena vuttesu kattikapuṇṇamāsiyā pacchimapāṭipadādīsu jeṭṭhamūlapuṇṇamāsāvasānesu etesu sattasu piṭṭhisamayanāmakesu māsesu. **Satuppādakaraṇenā**ti ‘‘kālo vassikasāṭikāyā’’tiādinā nayena satuppādakaraṇena. **Viññāpentassā**ti ‘‘detha me vassikasāṭikacīvara’’ntiādinā (pārā. 628) nayena viññattiṃ karontassa. **Tena sikkhāpadena anāpattī**ti aññātakaviññattisikkhāpadena anāpatti, iminā pana sikkhāpadena āpattiyeva asamayattā. Vuttañhetaṃ **bhadantabuddhadattācariyena** –

‘‘Katvā pana satuppādaṃ, vassasāṭikacīvaraṃ;
Nipphādentassa bhikkhussa, samaye piṭṭhisammate.

‘‘Hoti nissaggiyāpatti, ñātakāññātakādino;
Tesuyeva ca viññattiṃ, katvā nipphādane tathā’’ti.

Ettha ca ‘‘idaṃ me, bhante, vassikasāṭikacīvaraṃ atirekamāse sese gimhāne pariyiṭṭhaṃ atirekaddhamāse sese gimhāne katvā paridahitaṃ nissaggiya’’nti iminā (pārā. 628) nayena nissajjanavidhānaṃ veditabbaṃ.

Vassikasāṭikapariyesanavatthusminti paṭikacceva vassikasāṭikapariyesanavatthusmiṃ. **Tikapācittiya**nti atirekamāsaddhamāsesu atirekasaññivematikaūnakasaññīnaṃ pariyesananivāsanavasena tīṇi pācittiyāni, ekasesaniddeso cāyaṃ, sāmaññaniddeso vā. **Ūnakamāsaddhamāsesū**ti ūnakamāse ceva ūnakaddhamāse ca. **Atirekasaññino, vematikassa vā dukkaṭa**nti ettha ‘‘pariyesananivāsanaṃ karontassā’’ti pāṭhaseso. Idaṃ vuttaṃ hoti – ‘‘ūnakamāse sese gimhāne atirekasaññino, vematikassa vā pariyesantassa dukkaṭaṃ, ūnakaddhamāse sese gimhāne ca atirekasaññino, vematikassa vā nivāsentassa dukkaṭa’’nti. **‘‘Tathā’’**ti iminā dukkaṭaṃ atidisati, tañca dukkaṭaṃ udakaphusitagaṇanāya akatvā nhānapariyosānavasena payoge payoge kāretabbaṃ, tañca kho vivaṭaṅgaṇe ākāsato patitaudakeneva nhāyantassa, na nhānakoṭṭhakavāpiādīsu ghaṭehi āsittūdakena nhāyantassa. Tenevāha **‘‘satiyā vassikasāṭikāyā’’**tiādi. Pokkharaṇiyādīsu pana naggassa nhāyantassa anāpattīti sambandho, pokkharaṇiyādīsu pana satiyāpi vassikasāṭikāya naggassa nhāyantassa natthi dukkaṭāpattīti attho.

Evaṃ antarāpattiyā anāpattiṃ dassetvā idāni nissaggiyena anāpattiṃ dassetuṃ **‘‘acchinnacīvarassā’’**tiādi vuttaṃ. Tattha **acchinnacīvarassā**ti acchinnasesacīvarassa. Tassāpi asamaye nivāsato anāpatti. Esa nayo **naṭṭhacīvarassa vā**ti etthāpi. Yathā cettha nivāsentānaṃ tesaṃ anāpatti, evaṃ tattha pariyesantānampīti daṭṭhabbaṃ. Ettha pana mahagghavassikasāṭikaṃ ṭhapetvā nhāyantassa corūpaddavo āpadā nāmāti āha **‘‘anivattha’’**ntiādi. **Āpadāsu vā nivāsayato**ti āpadāsu vijjamānāsu asamaye nivāsentassa. Yaṃ pana **samantapāsādikāyaṃ** ‘‘acchinnacīvarassāti etaṃ vassikasāṭikaṃyeva sandhāya vuttaṃ. Tesañhi naggānaṃ kāyovassāpane anāpatti. Ettha ca mahagghavassikasāṭikaṃ nivāsetvā nhāyantassa corūpaddavo āpadā nāmā’’ti acchinnacīvarādino nissaggiyena anāpattiṃ adassetvā naggassa nhāyato dukkaṭeneva anāpattidassanaṃ, taṃ yuttaṃ viya na dissati. Sabbasikkhāpadesu hi mūlāpattiyā eva āpattippasaṅge anāpattidassanatthaṃ anāpattivāro ārabhīyati, na antarāpattiyāti, tasmā upaparikkhitabbaṃ. **Sacīvaratā**ti antaravāsakauttarāsaṅgehi sacīvaratā.

Vassikasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaraacchindanasikkhāpadavaṇṇanā

‘‘Datvā’’ti yaṃ kiñci paccāsīsamānasseva dānamiha adhippetaṃ, na nissaṭṭhadānanti āha **‘‘veyyāvaccādīnī’’**tiādi. **Sakasaññāyā**ti ‘‘saka’’nti saññāya. Iminā pārājikābhāvaṃ dasseti. Cajitvā dinnampi hi sakasaññāya gaṇhato natthi pārājikaṃ. **Acchindantassā**ti ekato abaddhāni, visuṃ ṭhapitāni ca bahūni acchindato, ‘‘saṅghāṭiṃ āhara, uttarāsaṅgaṃ āharā’’ti evaṃ āharāpayato ca. Tenāha **‘‘vatthugaṇanāya āpattiyo’’**ti. ‘‘Mayā dinnāni sabbāni āharā’’ti vadatopi ekavacaneneva sambahulā āpattiyo. Ekaṃ cīvaraṃ pana ekābaddhāni ca bahūni acchindato ekā āpatti. **‘‘Acchindā’’ti āṇattiyā dukkaṭa**nti ‘‘mayā dinnāni sabbāni gaṇhā’’ti āṇattiyā ekaṃ dukkaṭaṃ, acchinnesu pana ekavacaneneva sambahulā pācittiyo. Tenāha ‘‘acchinnesu vatthugaṇanāya āpattiyo’’ti. **Acchinnesū**ti tenāṇattena acchinnesu cīvaresu. Yattha pana potthakesu **‘‘acchinnesu yattakāni āṇattāni, tesaṃ gaṇanāya āpattiyo’’**ti pāṭho, tattha **yattakāni āṇattānī**ti yattakāni cīvarāni gaṇhituṃ āṇattānīti attho. Yaṃ pana **samantapāsādikāyaṃ** ‘‘cīvaraṃ ‘gaṇhā’ti āṇāpeti, ekaṃ dukkaṭaṃ. Āṇatto bahūni gaṇhāti, ekaṃ pācittiya’’nti (pārā. aṭṭha. 2.633) vuttaṃ, taṃ ekābaddhaṃ sandhāya. Evañca katvā samantapāsādikāya saddhiṃ imāya aṭṭhakathāya na koci virodho. Sace pana ‘‘saṅghāṭiṃ gaṇha, uttarāsaṅgaṃ gaṇhā’’ti āṇāpeti, vācāya vācāya dukkaṭaṃ. Acchinnesu vatthugaṇanāya āpattiyo. Ettha ca ‘‘idaṃ me, bhante, cīvaraṃ bhikkhussa sāmaṃ datvā acchinnaṃ nissaggiya’’nti (pārā. 633) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Tikapācittiyanti upasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tīṇi pācittiyāni. **Aññaṃ parikkhāra**nti pattādiṃ aññaṃ parikkhāraṃ, antamaso sūcimpīti attho. Na kevalaṃ anupasampannassa cīvaraṃyeva acchindato dukkaṭanti āha **‘‘anupasampannassa cā’’**tiādi. Tattha **yaṃ kiñcī**ti cīvaraṃ vā hotu, pattādi, yaṃ kiñci parikkhāraṃ vā. **Tassa vissāsaṃ gaṇhantassā**ti yassa dinnaṃ, tassa vissāsena gaṇhantassa, tatiyatthe cetaṃ upayogavacanaṃ. **Upasampannatā**ti acchindanasamaye upasampannabhāvo. Kiñcāpi upasampannabhāvo **pāḷiyaṃ,** mātikaṭṭhakathāyañca dānaggahaṇesu dissati, tathāpi anupasampannakāle cīvaraṃ datvā upasampannakāle acchindantassa āpattito acchindanakāleyeva upasampannatā aṅganti veditabbaṃ.

Cīvaraacchindanasikkhāpadavaṇṇanā niṭṭhitā.

6. Suttaviññattisikkhāpadavaṇṇanā

Chabbidhaṃ khomasuttādinti ‘‘suttaṃ nāma cha suttāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅga’’nti (pārā. 638) evaṃ vuttaṃ chabbidhaṃ khomasuttādiṃ. Tattha **khoma**nti (pārā. aṭṭha. 2.636-38) khomavākehi katasuttaṃ. **Kappāsika**nti kappāsato nibbattaṃ. **Koseyya**nti kosiyaṃsūhi kantitvā katasuttaṃ. **Kambala**nti eḷakalomasuttaṃ. **Sāṇa**nti sāṇavākena katasuttaṃ. **Bhaṅga**nti pāṭekkaṃ vākasuttamevāti eke. Pañcahipi missetvā katasuttaṃ pana ‘‘bhaṅga’’nti veditabbaṃ. **Tesaṃ anuloma**nti tesaṃ khomādīnaṃ anulomaṃ dukūlaṃ pattuṇṇaṃ somārapaṭṭaṃ cīnapaṭṭaṃ iddhijaṃ devadinnanti chabbidhaṃ suttaṃ.

Turīti vāyanūpakaraṇo eko daṇḍo, vītavītaṭṭhānaṃ yattha saṃharitvā ṭhapenti. **Vema**nti vāyanūpakaraṇo eko daṇḍo, suttaṃ pavesetvā yena ākoṭento ghanabhāvaṃ sampādenti. **Tassa sabbappayogesu dukkaṭa**nti tantavāyassa ye te turivemasajjanādikā payogā, tesu sabbesu payogesu bhikkhussa dukkaṭaṃ, tassa tantavāyassa payoge payoge bhikkhussa dukkaṭanti vuttaṃ hoti. Turiādīnaṃ abhāve tesaṃ karaṇatthaṃ vāsipharasuādīnaṃ maggananisānarukkhacchedanādisabbappayogepi eseva nayo. Tantūnaṃ attano santakattā vītavītaṭṭhānaṃ paṭiladdhameva hotīti āha **‘‘paṭilābhena nissaggiyaṃ hotī’’**ti, vikappanupagapacchimacīvarappamāṇe vīte nissaggiyaṃ hotīti vuttaṃ hoti. Teneva vakkhati ‘‘dīghato vidatthimatte, tiriyañca hatthamatte vīte nissaggiyaṃ pācittiya’’nti. Ettha ca ‘‘idaṃ me, bhante, cīvaraṃ sāmaṃ suttaṃ viññāpetvā tantavāyehi vāyāpitaṃ nissaggiya’’nti iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Tenevāti viññāpitatantavāyeneva. **Evaṃ idha dukkaṭa**nti idhāpi tantavāyeneva dīghato vidatthimatte, tiriyaṃ hatthamatte vīte dukkaṭanti attho. **Akappiyasuttamaye**ti viññāpitasuttamaye. **Itarasmi**nti aviññattisuttamaye paricchede. **Tato ce ūnatarā**ti vuttappamāṇato ce ūnatarā, antamaso (pārā. aṭṭha. 2.636-638) acchimaṇḍalappamāṇāpīti adhippāyo. Kappiyatantavāyenapi akappiyasuttaṃ vāyāpentassa yathā pubbe nissaggiyaṃ, evamidha dukkaṭaṃ. Teneva kappiyañca akappiyañca suttaṃ vāyāpentassa sace pacchimacīvarappamāṇā vā ūnakā vā akappiyasuttaparicchedā honti, tesu paricchedagaṇanāya dukkaṭaṃ. Kappiyasuttaparicchedesu anāpatti. Atha ekantarikena vā suttena, dīghato vā kappiyaṃ tiriyaṃ akappiyaṃ katvā vītaṃ hoti, pamāṇayutte paricchede paricchede dukkaṭaṃ.

Yadi pana (pārā. aṭṭha. 2.636-638) dve tantavāyā honti eko kappiyo eko akappiyo, suttañca akappiyaṃ, te ce vārena vinanti, akappiyatantavāyena vīte pamāṇayutte paricchede paricchede pācittiyaṃ, ūnatare dukkaṭaṃ. Itarena vīte ubhayattha dukkaṭaṃ. Sace dvepi vemaṃ gahetvā ekato vinanti, pamāṇayutte paricchede paricchede pācittiyaṃ. Atha suttaṃ kappiyaṃ, cīvarañca kedārabaddhādīhi saparicchedaṃ, akappiyatantavāyena vīte paricchede paricchede dukkaṭaṃ, itarena vīte anāpatti. Sace dvepi ekato vinanti, pamāṇayutte paricchede paricchede dukkaṭaṃ. Atha suttampi kappiyañca akappiyañca, te ce vārena vinanti, akappiyatantavāyena akappiyasuttamayesu pacchimacīvarappamāṇesu paricchedesu vītesu paricchedagaṇanāya pācittiyaṃ, ūnataresu kappiyasuttamayesu ca dukkaṭaṃ. Kappiyatantavāyena akappiyasuttamayesu pamāṇayuttesu vā ūnakesu vā dukkaṭameva, kappiyasuttamayesu anāpatti.

Atha ekantarikena vā suttena, dīghato vā akappiyaṃ tiriyaṃ akappiyaṃ katvā vinanti, ubhopi vā te vemaṃ gahetvā ekato vinanti, aparicchede cīvare pamāṇayutte paricchede paricchede dukkaṭaṃ, saparicchede paricchedavasena dukkaṭāni. Tenāha **‘‘eteneva upāyenā’’**tiādi.

Ettha ca tantavāyo tāva aññātakaappavāritato viññattiyā laddho akappiyo, seso kappiyo. Suttampi sāmaṃ viññāpitaṃ akappiyaṃ, sesaṃ, ñātakādivasena uppannañca kappiyanti veditabbaṃ. **Tikapācittiya**nti vāyāpite vāyāpitasaññivematikaavāyāpitasaññīnaṃ vasena tīṇi pācittiyāni. **Cīvaratthāya viññāpitasutta**nti sāmaṃ vā aññena vā cīvaratthāya viññāpitasuttaṃ. Kiñcāpi pāḷiyaṃ ‘‘sāmaṃ suttaṃ viññāpetvā’’ti vuttaṃ, tathāpi idha ‘‘cīvaratthāya sāmaṃ viññāpitasutta’’nti avatvā kevalaṃ ‘‘cīvaratthāya viññāpitasutta’’nti aṅgesu vuttattā aññena cīvaratthāya viññāpitasuttampi saṅgahaṃ gacchatīti veditabbaṃ. **Akappiyaviññattiyā**ti ‘‘cīvaraṃ me, āvuso, vāyathā’’ti evaṃbhūtāya akappiyaviññattiyā.

Suttaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Mahāpesakārasikkhāpadavaṇṇanā

Cīvarasāmikehi pubbe appavārito hutvāti ‘‘kīdisena te, bhante, cīvarena attho, kīdisaṃ te cīvaraṃ vāyāpemi, vada, bhante, yadicchasī’’ti cīvarasāmikehi pubbe avutto hutvā. Ettha ca āyatādīhi tīhi suttavaḍḍhanākārena saha vāyanākāraṃ dasseti, suvītādīhi catūhi vāyanākārameva. **‘‘Kiñcimattaṃ anupadajjeyyāmā’’**tiādi tassa kattabbākāramattadassanaṃ, na pana aṅgadassanaṃ suttavaḍḍhanavaseneva āpajjitabbattāti āha **‘‘na bhikkhuno piṇḍapātadānamattenā’’**tiādi. Ettha ca ‘‘idaṃ me, bhante, cīvaraṃ pubbe appavāritena aññātakassa gahapatikassa tantavāye upasaṅkamitvā cīvare vikappaṃ āpannaṃ nissaggiya’’nti (pārā. 643) iminā nayena nissajjanavidhānaṃ veditabbaṃ. **Tikapācittiya**nti aññātake aññātakasaññivematikañātakasaññīnaṃ vasena tīṇi pācittiyāni.

Mahāpesakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Accekacīvarasikkhāpadavaṇṇanā

Paṭhamapadassāti ‘‘dasāhānāgata’’nti padassa. **Purimanayenevā**ti accantasaṃyogavaseneva. **Tāni divasānī**ti tesu divasesu. **Accantamevā**ti nirantarameva, tesu dasāhesu yattha katthaci divaseti vuttaṃ hoti. **Pavāraṇāmāsassā**ti pubbakattikamāsassa. So hi idha paṭhamapavāraṇāyogato ‘‘pavāraṇāmāso’’ti vutto. **Juṇhapakkhapañcamito paṭṭhāyā**ti sukkapakkhapañcamiṃ ādiṃ katvā. **Pavāraṇāmāsassa juṇhapakkhapañcamito**ti vā pavāraṇāmāsassa pakāsanato purimassa juṇhapakkhassa pañcamito paṭṭhāyāti attho. Yo panettha ‘‘kāmañcesa (sārattha. ṭī. 2.650) ‘dasāhaparamaṃ atirekacīvaraṃ dhāretabba’nti (pārā. 463) imināva siddho, aṭṭhuppattivasena pana apubbaṃ viya atthaṃ dassetvā sikkhāpadaṃ ṭhapita’’nti pāṭho dissati, so pamādapāṭho ‘‘dasāhānāgata’’nti iminā virodhatoti daṭṭhabbaṃ. Kiñca ‘‘juṇhapakkhapañcamito paṭṭhāyā’’ti vuttattā aṭṭhakathāyeva pubbāparavirodhopi siyā.

Accekacīvaranti accāyikacīvaraṃ vuccati, so ca accāyikabhāvo dāyakassa gamikādibhāvenāti dassetuṃ **‘‘gamikagilānagabbhiniabhinavuppannasaddhānaṃ puggalāna’’**ntiādi vuttaṃ. Tattha **gamiko** nāma ‘‘senāya vā gantukāmo hoti, pavāsaṃ vā gantukāmo hotī’’ti (pārā. 649) vutto. **Aññatarena ‘‘vassāvāsikaṃ dassāmī’’ti evaṃ ārocetvā dinna**nti gamikādīnaṃ aññatarena gamanādīhi kāraṇehi dātukāmena dūtaṃ vā pesetvā, sayaṃ vā āgantvā ‘‘vassāvāsikaṃ dassāmī’’ti evaṃ ārocetvā dinnaṃ cīvaraṃ. Ettha ca ‘‘idaṃ me, bhante, accekacīvaraṃ cīvarakālasamayaṃ atikkāmitaṃ nissaggiya’’nti (pārā. 649) iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Sesanti ‘‘sādhāraṇapaññattī’’tiādikaṃ. Ayaṃ pana viseso – tattha atirekacīvare atirekacīvarasaññiādino dasāhātikkamo, idha accekacīvare accekacīvarasaññiādino cīvarakālātikkamo. Tathā anaccekacīvare accekacīvarasaññino, vematikassa ca dukkaṭaṃ. Jātippamāṇasampannassa accekacīvarassa attano santakatā, dasāhānāgatāya kattikatemāsikapuṇṇamāya uppannabhāvo, anadhiṭṭhitaavikappitatā, cīvarakālātikkamoti caturaṅgabhāvova ettha viseso.

Accekacīvarasikkhāpadavaṇṇanā niṭṭhitā.

9. Sāsaṅkasikkhāpadavaṇṇanā

Upasampajjantiādīsu viyāti ‘‘paṭhamaṃ jhānaṃ upasampajja viharatī’’ti (vibha. 508) imassa vibhaṅge ‘‘upasampajjā’’ti uddharitabbe ‘‘upasampajja’’nti uddhaṭaṃ. Tadiha nidassanaṃ kataṃ. **Ādi**saddena pana ‘‘anāpucchaṃ vā gaccheyyā’’tiādīnaṃ (pāci. 111, 115) saṅgaho daṭṭhabbo. **Upagantvā**ti upasaddassatthamāha. **Vasitvā**ti akkhaṇḍaṃ vasitvā. ‘‘Yena yassa hi sambandho, dūraṭṭhampi ca tassa ta’’nti vacanato **‘‘imassa…pe… iminā sambandho’’**ti vuttaṃ. Tattha **imassā**ti ‘‘upavassa’’nti padassa. Vinayapariyāyena araññalakkhaṇaṃ adinnādānapārājike āgataṃ. Tattha hi ‘‘gāmā vā araññā vā’’ti anavasesato avahāraṭṭhānapariggahena tadubhayaṃ asaṅkarato dassetuṃ ‘‘ṭhapetvā gāmañcā’’tiādi vuttaṃ. Gāmūpacāro hi loke gāmasaṅkhameva gacchatīti. Idha pana suttantapariyāyena ‘‘pañcadhanusatikaṃ pacchima’’nti (pārā. 654) āgataṃ āraññakaṃ bhikkhuṃ sandhāya. Na hi so vinayapariyāyike araññe vasanto ‘‘āraññako panthasenāsano’’ti (ma. ni. 1.61) sutte vutto, tasmā tattha āgatameva lakkhaṇaṃ gahetabbanti dassento ‘‘sabbapacchimāni āropitena ācariyadhanunā’’tiādimāha. Tattha **‘‘ācariyadhanu** nāma pakatihatthena navavidatthipamāṇaṃ. Jiyāya pana āropitāya catuhatthapamāṇa’’nti vadanti. **Gāmassā**ti parikkhittassa gāmassa. **Indakhīlato**ti ummārato. **Parikkhepārahaṭṭhānato**ti pariyante ṭhitagharassa upacāre ṭhitassa majjhimassa purisassa paṭhamaleḍḍupātato. Kittakena maggena minitabbanti āha **‘‘sace’’**tiādi. **Majjhimaṭṭhakathāyaṃ** pana ‘‘vihārassāpi gāmasseva upacāraṃ nīharitvā ubhinnaṃ leḍḍupātānaṃ antarā minitabba’’nti vuttaṃ. **Corānaṃ niviṭṭhokāsādidassanenā**ti ārāme, ārāmūpacāre ca corānaṃ niviṭṭhokāsādidassanena kāraṇena. **Ādi**saddena bhuttokāsaṭṭhitokāsanisinnokāsanipannokāsānaṃ gahaṇaṃ. **Corehi manussānaṃ hataviluttākoṭitabhāvadassanato**ti ārāme, ārāmūpacāre ca hataviluttākoṭitabhāvadassanato.

Antaraghare nikkhipeyyāti antare antare gharāni ettha, etassāti vā **antaragharaṃ,** gāmo, tasmiṃ ṭhapeyyāti attho. Tenāha **‘‘āraññakassā’’**tiādi. **Tañcā**ti nikkhipanañca. **‘‘Mahāpavāraṇāya pavārito hotī’’**ti idaṃ vassacchedaṃ akatvā vuṭṭhabhāvaṃ dassetuṃ vuttaṃ, na pana pavāraṇāya aṅgabhāvaṃ. Teneva hi byatirekaṃ dassentena **samantapāsādikāyaṃ** (pārā. aṭṭha. 2.653-654) vuttaṃ ‘‘sace pacchimikāya vā upagato hoti chinnavasso vā, nikkhipituṃ na labhatī’’ti. Kattikamāso nāma pubbakattikamāsassa kāḷapakkhapāṭipadato paṭṭhāya yāva aparakattikapuṇṇamā, tāva ekūnattiṃsa rattindivā. **Eva**-saddena kattikamāsato paraṃ na labhatīti dasseti. Ūnappamāṇe tāva araññalakkhaṇāyogato na labhatu, kasmā gāvutato atirekappamāṇe na labhatīti āha **‘‘yatra hī’’**tiādi. Nimantito pana addhayojanampi yojanampi gantvā vasituṃ pacceti, idamappamāṇaṃ. **Sāsaṅkasappaṭibhayameva hotī**ti sāsaṅkañceva sappaṭibhayañca hoti. **Eva**-saddena anāsaṅkaappaṭibhayehi aṅgayuttepi senāsane vasanto nikkhipituṃ na labhatīti dasseti. Ettāvatā purimikāya upagantvā akkhaṇḍaṃ katvā vuṭṭhavasso yaṃ gāmaṃ gocaragāmaṃ katvā pañcadhanusatikapacchime āraññakasenāsane viharati, tasmiṃ gāme cīvaraṃ ṭhapetvā sakalakattikamāsaṃ tasmiṃyeva senāsane tena cīvarena vinā vatthuṃ anujānitvā idāni vihārato aññattha vasantassa chārattaṃ vippavāsaṃ anujānanto **‘‘siyā ca tassa bhikkhuno’’**tiādimāha. Asamādānacārañhi atthatakathinā eva labhanti, netareti ettha idampi kāraṇaṃ daṭṭhabbaṃ. Tattha **chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabba**nti yo bhikkhu vihāre vasanto tato aññattha gamanakicce sati antaraghare cīvaraṃ nikkhipati, tena bhikkhunā tena cīvarena chārattaparamaṃ vippavasitabbaṃ, cha rattiyo tamhā vihārā aññattha vasitabbāti vuttaṃ hoti. Vuttañhi bhadantena **buddhadattācariyena** –

> ‘‘Yaṃ gāmaṃ gocaraṃ katvā, bhikkhu āraññake vase;
> Tasmiṃ gāme ṭhapetuṃ taṃ, māsamekaṃ tu vaṭṭati.
>
> ‘‘Aññattheva vasantassa, chārattaparamaṃ mataṃ;
> Ayamassa adhippāyo, paṭicchanno pakāsito’’ti.

Tenevāha **‘‘tato ce uttari vippavaseyyāti chārattato uttari tasmiṃ senāsane sattamaṃ aruṇaṃ uṭṭhāpeyyā’’**tiādi. **Tathā asakkontenā**ti gataṭṭhānassa dūratāya senāsanaṃ āgantvā sattamaṃ aruṇaṃ uṭṭhāpetuṃ asakkontena. Evampi asakkontena tatreva ṭhitena paccuddharitabbaṃ ‘‘atirekacīvaraṭṭhāne ṭhassatī’’ti. **Vasitvā**ti aruṇaṃ uṭṭhāpetvā. Bhikkhusammuti udositasikkhāpade vuttāva.

Sesanti ‘‘aññatra bhikkhusammutiyāti ayamettha anupaññattī’’tiādikaṃ. Tattha hi aṅgesu yaṃ rattivippavāso catutthamaṅgaṃ, taṃ idha chārattato uttari vippavāso hotīti ayameva viseso.

Sāsaṅkasikkhāpadavaṇṇanā niṭṭhitā.

10. Pariṇatasikkhāpadavaṇṇanā

Nanu cāyaṃ saṅghassa pariṇato, na pariccatto, atha kathaṃ saṅghasantako hotīti āha **‘‘so hī’’**tiādi. Tattha **so**ti lābho. **Ekena pariyāyenā**ti pariṇatabhāvasaṅkhātena ekena pariyāyena. **‘‘Labhitabba’’**nti iminā **lābha**saddassa kammasādhanamāha. **Cīvarādivatthu**nti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ antamaso cuṇṇapiṇḍampi dantakaṭṭhampi dasikasuttampi. **Pariṇata**nti saṅghassa ninnaṃ saṅghassa poṇaṃ saṅghassa pabbhāraṃ hutvā ṭhitanti attho. Yena pana kāraṇena so pariṇato hoti, taṃ dassetvā tassa atthaṃ dassetuṃ **‘‘dassāma karissāmā’’**tiādi vuttaṃ. **Attano pariṇāmentassā**ti ‘‘idaṃ mayhaṃ dehī’’ti saṅghassa pariṇatabhāvaṃ ñatvā attano pariṇāmetvā gaṇhantassa. **Payoge**ti pariṇāmanappayoge. Ettha ca ‘‘idaṃ me, bhante, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmikaṃ nissaggiya’’nti iminā nayena nissajjanavidhānaṃ veditabbaṃ.

Saṅghacetiyapuggalesūti ettha ca antamaso sunakhaṃ upādāya yo koci satto ‘‘puggalo’’ti veditabbo. **Aññasaṅghādīna**nti aññasaṅghacetiyapuggalānaṃ. Idaṃ vuttaṃ hoti – ‘‘saṅghassa pariṇataṃ aññassa saṅghassa vā cetiyassa vā puggalassa vā, cetiyassa pariṇataṃ aññassa cetiyassa vā saṅghassa vā puggalassa vā, puggalassa pariṇataṃ aññassa puggalassa vā saṅghassa vā cetiyassa vā pariṇāmentassa dukkaṭa’’nti.

Idāni anāpattiṃ dassetuṃ **‘‘apariṇatasaññino’’**tiādimāha. Pariṇate, apariṇate ca apariṇatasaññino cāti sambandho, pariṇate, apariṇate cāti ubhayatthāpi anāpattīti attho. Vuttañhetaṃ ‘‘pariṇate apariṇatasaññī attano pariṇāmeti, anāpatti. Apariṇate apariṇatasaññī anāpattī’’ti (pārā. 660). **Deyyadhammo**ti cattāro paccayā. **Ādi**saddena ‘‘paṭisaṅkhāraṃ vā labheyya, ciraṭṭhitiko vā assa, yattha vā pana tumhākaṃ cittaṃ pasīdati, tattha dethā’’ti (pārā. 661) vacanānaṃ gahaṇaṃ. Sace pana dāyakā ‘‘mayaṃ saṅghabhattaṃ kattukāmā, cetiyapūjaṃ kattukāmā, ekassa bhikkhuno parikkhāraṃ dātukāmā, tumhākaṃ ruciyā dassāma. Bhaṇatha, kattha demā’’ti (pārā. aṭṭha. 2.660) vadanti, evaṃ vutte tena bhikkhunā ‘‘yattha icchatha, tattha dethā’’ti vattabbā.

Pariṇatasikkhāpadavaṇṇanā niṭṭhitā.

Pattavaggo tatiyo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Nissaggiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍaṃ

1. Musāvādavaggo

1. Musāvādasikkhāpadavaṇṇanā

Sampajānamusāvādeti ettha **musā**ti abhūtaṃ atacchaṃ vatthu, **vādo**ti tassa bhūtato tacchato viññāpanaṃ, sampajānassa musāvādo **sampajānamusāvādo,** tasmiṃ sampajānamusāvādeti attho. Tenāha **''pubbe''**tiādi. So ca pana musāvādo pubbabhāgakkhaṇe, taṅkhaṇe ca vijānantassa hoti ''pubbevassa hoti 'musā bhaṇissa'nti, bhaṇantassa hoti 'musā bhaṇāmī'''ti (pāci. 4) vuttattāti āha **''pubbepi jānitvā vacanakkhaṇepi jānantassā''**ti. Etañhi dvayaṃ aṅgabhūtaṃ, itaraṃ pana hotu vā, mā vā, akāraṇametaṃ. Nanu cetaṃ bhaṇanameva ñāyatīti āha **''bhaṇanañca nāmā''**tiādi. **Abhūtassā**ti atacchassa.

Hatthakaṃ sakyaputtanti ettha **hatthako**ti tassa therassa nāmaṃ. Sakyānaṃ puttoti **sakyaputto**. Buddhakāle kira sakyakulato asīti purisasahassāni pabbajiṃsu, tesaṃ so aññataro. **Avajānitvā paṭijānanādivatthusmi**nti ettha **avajānitvā paṭijānanaṃ** nāma titthiyehi saddhiṃ kathento attano vāde kañci dosaṃ sallakkhento ''nāyaṃ mama vādo''ti avajānitvā puna kathento kathento niddosataṃ sallakkhetvā ''mameva ayaṃ vādo''ti paṭijānāti. **Ādi**saddena paṭijānitvā avajānanaṃ, aññenaññaṃ paṭicaraṇaṃ, sampajānamusābhāsanaṃ, saṅketaṃ katvā visaṃvādakaraṇañca saṅgaṇhāti. Idāni āpattibhedadassanatthaṃ **''uttarimanussadhammārocanattha''**ntiādi vuttaṃ.

Anupadhāretvā sahasā bhaṇantassāti avīmaṃsitvā vegena diṭṭhampi ''adiṭṭhaṃ me''tiādinā bhaṇantassa. **''Aññaṃ bhaṇissāmī''ti aññaṃ bhaṇantassā**ti yo mandattā momūhattā pakkhalanto ''cīvara''nti vattabbe ''cīra''ntiādīni bhaṇati, ayaṃ ''aññaṃ bhaṇissāmī''ti aññaṃ bhaṇati nāma. Yo pana sāmaṇerena ''api, bhante, mayhaṃ upajjhāyaṃ passitthā''ti vutto keḷiṃ kurumāno ''tava upajjhāyo dārusakaṭaṃ yojetvā gato bhavissatī''ti vā siṅgālasaddaṃ sutvā ''kassāyaṃ saddo''ti vutto ''mātuyā te yānena gacchantiyā kaddame laggacakkaṃ uddharantānaṃ ayaṃ saddo''ti vā evaṃ neva davā, na ravā aññaṃ bhaṇati, so āpattiṃ āpajjatiyeva. Aññā pūraṇakathā nāma hoti – eko gāme thokaṃ telaṃ labhitvā vihāraṃ āgato sāmaṇeraṃ bhaṇati ''tvaṃ ajja kuhiṃ gato, gāmo ekatelo ahosī''ti vā, pacchikāya ṭhapitaṃ pūvakhaṇḍaṃ labhitvā ''ajja gāme pacchikāhi pūve cāresu''nti vā, ayaṃ musāvādova hoti. **Visaṃvādanapurekkhāratā**ti visaṃ vādenti etenāti **visaṃvādanaṃ,** vañcanādhippāyavasappavattaṃ cittaṃ, tassa purekkhāratā **visaṃvādanapurekkhāratā,** visaṃvādanacittassa purato karaṇanti attho.

Musāvādasikkhāpadavaṇṇanā niṭṭhitā.

2. Omasavādasikkhāpadavaṇṇanā

Omasavādeti khuṃsanagarahaṇavacane. Yasmā pana taṃ neva kaṇṇasukhaṃ, na hadayasukhaṃ, tasmā tena kaṇṇañceva hadayañca vijjhatīti āha **''ovijjhanavacane''**ti, jātiādīhi ghaṭetvā vacaneti vuttaṃ hoti. Tenāha **''jātināmā''**tiādi. Tattha **jāti** nāma brāhmaṇādi ukkaṭṭhā ceva caṇḍālādi hīnā ca jāti. **Nāmaṃ** nāma avakaṇṇakādi hīnañceva buddharakkhitādi ukkaṭṭhañca nāmaṃ. **Gottaṃ** nāma kosiyādi hīnañceva gotamādi ukkaṭṭhañca gottaṃ. **Kammaṃ** nāma pupphachaḍḍakādi hīnañceva kasivaṇijjādi ukkaṭṭhañca kammaṃ. **Sippaṃ** nāma naḷakārādi hīnañceva muddāgaṇanādi ukkaṭṭhañca sippaṃ. **Ābādho** nāma sabbopi rogo hīnoyeva. Atha vā madhumeho ukkaṭṭho, seso hīnoti veditabbo. **Liṅgaṃ** nāma atidīghādi hīnañceva nātidīghādi ukkaṭṭhañca liṅgaṃ. **Kileso** nāma rāgādiko sabbopi kileso. **Āpatti** nāma sotāpattādikā ukkaṭṭhā ceva pārājikādi anukkaṭṭhā ca āpatti. **Akkoso** nāma ''oṭṭhosī''tiādiko hīno ceva ''paṇḍitosī''tiādiko (pāci. 15) ukkaṭṭho ca akkoso.

Yathā tathāti pāḷiāgatānāgatapadānaṃ yena kenaci ākārena. Imasmiṃ sikkhāpade ṭhapetvā bhikkhuṃ bhikkhuniādayo sabbe sattā anupasampannaṭṭhāne ṭhitāti āha **''idha cā''**tiādi. **Davakamyatā** nāma keḷihasādhippāyatā. **Sabbatthā**ti upasampannānupasampannesu ceva pāḷiāgatānāgatapadesu cāti sabbattha. **Atthadhammaanusāsanipurekkhārāna**nti ettha ''caṇḍālosī''tiādikāya pāḷiyā atthaṃ vaṇṇento **atthapurekkhāro** nāma. Pāḷiṃ vācento **dhammapurekkhāro** nāma. Anusiṭṭhiyaṃ ṭhatvā ''idānipi caṇḍālosi, pāpaṃ mā akāsi. Mā tamotamaparāyaṇo ahosī''tiādinā (pāci. aṭṭha. 35) nayena kathento **anusāsanipurekkhāro** nāmāti veditabbo.

Omasavādasikkhāpadavaṇṇanā niṭṭhitā.

3. Pesuññasikkhāpadavaṇṇanā

Bhikkhupesuññeti pisatīti **pisuṇā,** yāya vācāya samagge satte avayavabhūte vagge bhinne karoti, sā vācā pisuṇā, pisuṇā eva **pesuññaṃ,** tāya vācāya samannāgato **pisuṇo,** tassa kammaṃ **pesuññaṃ,** bhikkhussa pesuññaṃ **bhikkhupesuññaṃ,** tasmiṃ bhikkhupesuññe, bhikkhuto sutvā bhikkhunā, bhikkhussa vā upasaṃhaṭapesuññeti attho. Tenāha **''jātiādīhī''**tiādi. Tañca kho dvīhi kāraṇehi upasaṃharatīti āha **''bhikkhuno piyakamyatāya vā''**tiādi. Tattha **bhikkhuno piyakamyatāyā**ti yassa taṃ bhāsati, tassa bhikkhuno ''evamahaṃ etassa piyo bhavissāmī''ti attano piyabhāvaṃ patthayamānatāya. **Bhedādhippāyenā**ti ''evamayaṃ tena saddhiṃ bhijjissatī''ti parassa parena bhedaṃ icchantena. Atha vā piyasuññakaraṇato **pesuññaṃ** (sārattha. ṭī. pācittiya 3.36) niruttinayena, yāya vācāya yassa taṃ bhāsati, tassa hadaye attano piyabhāvaṃ, parassa ca suññabhāvaṃ karoti, sā vācā, ''bhikkhussa pesuññaṃ bhikkhupesuñña''ntiādinā evampettha attho daṭṭhabbo. **''Vuttanayenevā**ti ''jātiādīhi akkosavatthūhī''tiādinā vuttanayena.

Pāḷimuttakaakkosūpasaṃhāreti ''corosī''tiādinā akkosassa upasaṃhāre. ''Anakkosavatthubhūtaṃ pana pesuññakaraṃ tassa kiriyaṃ, vacanaṃ vā piyakamyatāya upasaṃharantassa kiñcāpi iminā sikkhāpadena āpatti na dissati, tathāpi dukkaṭena bhavitabba''nti (sārattha. ṭī. pācittiya 3.36) vadanti. **Pāpagarahitāya vadantassā**ti ekaṃ akkosantaṃ, ekañca khamantaṃ disvā ''aho nillajjo, īdisampi nāma bhavantaṃ puna vattabbaṃ maññissatī''ti evaṃ kevalaṃ pāpagarahitāya bhaṇantassa.

Pesuññasikkhāpadavaṇṇanā niṭṭhitā.

4. Padasodhammasikkhāpadavaṇṇanā

Padaso dhammaṃ vāceyyāti ekato padaṃ padaṃ dhammaṃ vāceyya, koṭṭhāsaṃ koṭṭhāsaṃ vāceyyāti attho. Yasmā na kevalaṃ tisso saṅgītiyo āruḷhadhammaṃyeva padaso vācentassa āpatti, tasmā **''saṅgītittayaṃ anāruḷhampī''**tiādi vuttaṃ. **Ādi**-saddena (pāci. aṭṭha. 45) sīlūpadesa dhutaṅgapañhaārammaṇakathā buddhikadaṇḍakaññāṇavatthuasubhakathādīnaṃ gahaṇaṃ. Meṇḍakamilindapañhesu therassa sakappaṭibhāne anāpatti. Yaṃ rañño saññāpanatthaṃ āharitvā vuttaṃ, tattha āpatti. Vaṇṇapiṭakaaṅgulimālapiṭakaraṭṭhapālagajjitaāḷavakagajjitagūḷhamaggagūḷhavessantaragūḷhavinayavedallapiṭakādīni pana abuddhavacanāniyeva.

Yasmā pana taṃ padaṃ catubbidhaṃ hoti, tasmā taṃ dassetuṃ **''padānupadaanvakkharānubyañjanesū''**ti vuttaṃ. Tattha **pada**nti eko gāthāpādo adhippeto. **Anupada**nti dutiyapādo. **Anvakkhara**nti ekekaṃ akkharaṃ. **Anubyañjana**nti purimabyañjanena sadisaṃ pacchābyañjanaṃ. Yaṃ kiñci vā ekaṃ akkharaṃ **anvakkharaṃ**. Akkharasamūho **anubyañjanaṃ**. Akkharānubyañjanasamūho **padaṃ**. Paṭhamaṃ padaṃ padameva, dutiyaṃ **anupada**nti evamettha nānākaraṇaṃ veditabbaṃ. Etesu padādīsu yaṃ kañci koṭṭhāsaṃ bhikkhuñca bhikkhuniñca ṭhapetvā avasesapuggalehi saddhiṃ ekato bhaṇantassa padādigaṇanāya pācittiyanti sambandho.

Ettha gāthābandhesu (pāci. aṭṭha. 45) tāva ''manopubbaṅgamā dhammā''ti (dha. pa. 1, 2) ekamekaṃ padaṃ sāmaṇerena saddhiṃ ekato ārabhitvā ekatoyeva niṭṭhāpentassa **padagaṇanāya** pācittiyaṃ. Therena ''manopubbaṅgamā dhammā''ti vutte taṃ padaṃ apāpuṇitvā ''manoseṭṭhā manomayā''ti vacanakāle pattena sāmaṇerena ekato bhaṇantassa **anupadagaṇanāya**. ''Rūpaṃ anicca''ntiādi (ma. ni. 1.353, 356) vacanakāle tena saddhiṃ ''rū'' kāramattameva vācentassa **anvakkharagaṇanāya**. Esa nayo gāthābandhepi. ''Rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā''ti (ma. ni. 1.353, 356) imaṃ suttaṃ vācayamāno therena ''rūpaṃ anicca''nti vuccamāne sāmaṇero sīghapaññatāya ''vedanā aniccā''ti imaṃ aniccapadaṃ therassa ''rūpaṃ anicca''nti etena aniccapadena saddhiṃ ekato bhaṇanto vācaṃ nicchāreti, evaṃ vācentassa **anubyañjanagaṇanāya** pācittiyanti veditabbaṃ.

Tikapācittiyanti anupasampanne anupasampannasaññivematikaupasampannasaññīnaṃ vasena tīṇi pācittiyāni. Anupasampannena saddhiṃ ekato uddesaggahaṇe ekato bhaṇantassa anāpattīti sambandho. Esa nayo **''sajjhāyakaraṇe, tassa santike uddesaggahaṇe''**ti etthāpi. Tatrāyaṃ vinicchayo – upasampanno ca anupasampanno ca nisīditvā uddisāpenti. Ācariyo ''nisinnānaṃ bhaṇāmī''ti tehi saddhiṃ ekato vadati, ācariyasseva āpatti. Anupasampannena saddhiṃ gaṇhantassa anāpatti. Dvepi ṭhitā gaṇhanti, eseva nayo. Daharabhikkhu nisinno, sāmaṇero ṭhito, ''nisinnassa bhaṇāmī''ti bhaṇato anāpatti. Sace daharo tiṭṭhati, itaro nisīdati, ''ṭhitassa bhaṇāmī''ti bhaṇatopi anāpatti. Sace bahūnaṃ bhikkhūnaṃ antare eko sāmaṇero nisinno hoti, tasmiṃ nisinne padaso dhammaṃ vācentassa acittakā āpatti. Sace sāmaṇero upacāraṃ muñcitvā ṭhito vā nisinno vā hoti, yesaṃ vāceti, tesu apariyāpannattā ekena disābhāgena palāyanakaganthaṃ nāma gaṇhātīti saṅkhaṃ gacchati, tasmā anāpatti.

Sajjhāyakaraṇeti anupasampannena saddhiṃ ekato sajjhāyakaraṇe. **Tassa santike uddesaggahaṇe**ti anupasampannassa santike uddesaggahaṇe. **Yebhuyyena paguṇaganthaṃ bhaṇantassā**ti sace ekagāthāya eko pādo nāgacchati, avasesā āgacchanti, ayaṃ yebhuyyena paguṇagantho nāma. Etena nayena suttepi veditabbo, taṃ bhaṇantassa. **Osārentassa cā**ti parisāmajjhe suttaṃ uccārentassa ca.

Padasodhammasikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamasahaseyyasikkhāpadavaṇṇanā

Idha ''bhikkhuṃ ṭhapetvā avaseso anupasampanno nāmā''ti (pāci. 52) vacanato tiracchānagatopi anupasampannoyeva, so ca kho na sabbo, methunadhammāpattiyā vatthubhūtovāti āha **''antamaso''**tiādi. Tassa ca paricchedo methunadhammāpattiyā vuttanayeneva veditabbo. **Dirattatiratta**nti ettha dirattavacanena na koci visesattho labbhati, kevalaṃ lokavohāravasena byañjanasiliṭṭhatāya, mukhāruḷhatāya evaṃ vuttanti veditabbaṃ. **Dvinnaṃ vā tiṇṇaṃ vā rattīna**nti pana vacanatthamattadassanatthaṃ vuttaṃ, nirantaratirattadassanatthaṃ vā dirattaggahaṇaṃ katanti daṭṭhabbaṃ. **Sahaseyya**nti ekato seyyaṃ. **Seyyā**ti ca kāyappasāraṇasaṅkhātaṃ sayanampi vuccati ''sayanaṃ seyyā''ti katvā, yasmiṃ senāsane sayanti, tampi ''sayanti etthāti seyyā''ti katvā. Tadubhayampi idha sāmaññena, ekasesanayena vā gahitanti āha **''sabbacchannaparicchanne''**tiādi.

Tattha yaṃ senāsanaṃ upari pañcahi chadanehi (pāci. aṭṭha. 51), aññena vā kenaci antamaso vatthenāpi sabbameva paricchannaṃ, bhūmito paṭṭhāya yāva chadanaṃ āhacca, anāhaccāpi vā sabbantimena pariyāyena diyaḍḍhahatthubbedhena pākārena vā aññena vā kenaci antamaso vatthenāpi parikkhittaṃ, idaṃ **sabbacchannasabbaparicchannaṃ** nāma. Yassa pana upari bahutaraṃ ṭhānaṃ channaṃ, appaṃ acchannaṃ, samantato ca bahutaraṃ parikkhittaṃ, appaṃ aparikkhittaṃ, idaṃ **yebhuyyena channaṃ yebhuyyena paricchannaṃ** nāma. Tasmiṃ sabbacchannaparicchanne, yebhuyyena channaparicchanne vā.

Vidaheyyāti kareyya, tañca kho atthato sampādananti āha **''sampādeyyā''**ti. Ayañhettha saṅkhepattho ''senāsanasaṅkhātaṃ seyyaṃ pavisitvā kāyappasāraṇasaṅkhātaṃ seyyaṃ kappeyya vidaheyya sampādeyyā''ti. **Diyaḍḍhahatthubbedho** vaḍḍhakihatthena gahetabbo. **Ekūpacāro**ti valañjanadvārassa ekattaṃ sandhāya vuttaṃ. Satagabbhaṃ vā catusālaṃ ekūpacāraṃ hotīti sambandho. **Tattha vā**ti purimapurimadivase yattha vuṭṭhaṃ, tasmiṃyeva senāsane vā. **Aññattha vā tādise**ti yathāvuttalakkhaṇena samannāgate aññasmiṃ pubbe avuṭṭhasenāsane vā. **Tena vā**ti yena saha purimapurimadivase vuṭṭhaṃ, tena vā. **Aññena vā**ti yena saha purimapurimasmiṃ divase vuṭṭhaṃ, tato aññena vā. **Saṅkhepo**ti saṅkhepavaṇṇanā. Yadi evaṃ vitthāro kathaṃ veditabboti āha **''vitthāro panā''**tiādi.

Upaḍḍhacchannaparicchannādīsūti **ādi**saddena ''sabbacchanne cūḷakaparicchanne dukkaṭaṃ, yebhuyyena channe cūḷakaparicchanne dukkaṭaṃ, sabbaparicchanne cūḷakacchanne dukkaṭaṃ, yebhuyyena paricchanne cūḷakacchanne dukkaṭa''nti (pāci. aṭṭha. 53) aṭṭhakathāyaṃ vuttānaṃ gahaṇaṃ. **Tatiyāya rattiyā purāruṇā nikkhamitvā puna vasantassā**ti tatiyāya rattiyā aruṇato puretarameva nikkhamitvā aruṇaṃ bahi uṭṭhāpetvā catutthadivase atthaṅgate sūriye puna vasantassa. **Sabbacchannasabbāparicchannādīsū**ti ettha pana **ādi**saddena ''sabbaparicchanne sabbaacchanne, yebhuyyena acchanne yebhuyyena aparicchanne''ti (pāci. 54) pāḷiyaṃ āgatānaṃ, ''upaḍḍhacchanne cūḷakaparicchanne anāpatti, upaḍḍhaparicchanne cūḷakacchanne anāpatti, cūḷakacchanne cūḷakaparicchanne anāpattī''ti (pāci. aṭṭha. 53) aṭṭhakathāyaṃ āgatānañca gahaṇaṃ.

Paṭhamasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyasahaseyyasikkhāpadavaṇṇanā

Manussitthiyāti jīvamānakamanussitthiyā. ''Matitthī pana kiñcāpi pārājikavatthubhūtā, anupādinnapakkhe pana ṭhitattā sahaseyyāpattiṃ na karotī''ti (vajira. ṭī. pācittiya 55) vadanti. Adissamānarūpāhi pana yakkhipetīhi, methunassa avatthubhūtāya ca tiracchānagatitthiyā anāpatti. **Paṭhamadivasepī**ti paṭhamasmiṃ viya sikkhāpade na catuttheyeva divase, atha kho idha paṭhamadivasepīti attho. Iminā idha divasaparicchedo natthīti dasseti. Aṅgesu pana pācittiyavatthukasenāsanaṃ, tattha mātugāmena saha nipajjanaṃ, sūriyatthaṅgamananti tīṇi aṅgānīti ayampi viseso daṭṭhabbo.

Dutiyasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

7. Dhammadesanāsikkhāpadavaṇṇanā

Chappañcavācāhīti chahi pañcahi vācāhi. Vācāparicchedo panettha kathaṃ veditabboti āha **''uttari chappañcavācāhī''**tiādi. **Sabbatthā**ti sutte, aṭṭhakathāyañca. Sace aṭṭhakathaṃ, dhammapadaṃ, jātakādivatthuṃ vā kathetukāmo hoti, chappadamattameva kathetuṃ vaṭṭati. Pāḷiyā saddhiṃ kathentena ekaṃ padaṃ pāḷito, pañca aṭṭhakathātoti evaṃ cha padāni anatikkamitvāva kathetabbo. **Purisenā**ti manussapurisena. Tenāha **''manussaviggahaṃ gahetvā panā''**tiādi.

Tikapācittiyanti mātugāme mātugāmasaññivematikaamātugāmasaññīnaṃ vasena tīṇi pācittiyāni. **Aññassa vā mātugāmassā**ti ekassa mātugāmassa desetvā nisinne puna āgatassa aññassa mātugāmassa, evaṃ pana ekāsane nisinnena mātugāmasatassāpi desetuṃ vaṭṭati. ''Viññumanussitthiyā''ti vacanato aviññitthiyāpi desayato anāpatti. **Iriyāpathaparivattābhāvo**ti attano vā mātugāmassa vā iriyāpathaparivattābhāvo. **Kappiyakārakassābhāvo**ti viññussa kappiyakārakassābhāvo, dutiyāniyate vuttalakkhaṇassa manussassa abhāvoti vuttaṃ hoti. **Kiriyākiriya**nti ettha uttari chappañcavācāhi dhammadesanā **kiriyā,** kappiyakārakassa aggahaṇaṃ **akiriyā**ti daṭṭhabbaṃ.

Dhammadesanāsikkhāpadavaṇṇanā niṭṭhitā.

8. Bhūtārocanasikkhāpadavaṇṇanā

Nippariyāyenāti ''paṭhamaṃ jhānaṃ samāpajji''ntiādinā (pāci. 71) ujukameva. **Pariyāyena ārocita**nti ''yo te vihāre vasi, so bhikkhu paṭhamaṃ jhānaṃ samāpajji, samāpajjati, samāpanno''tiādinā (pāci. 75) aññāpadesena bhaṇitaṃ. Parinibbānakāle (pāci. aṭṭha. 77), pana antarā vā atikaḍḍhiyamānena upasampannassa bhūtaṃ ārocetuṃ vaṭṭati. Anatikaḍḍhiyamānenāpi (sārattha. ṭī. pācittiya 3.77) tathārūpe kāraṇe sati ārocetuṃ vaṭṭatiyeva. Teneva aññatarena daharabhikkhunā upavadito aññataro thero ''āvuso, uparimaggatthāya vāyāmaṃ mā akāsi, khīṇāsavo tayā upavadito''ti āha. Therena ca ''atthi te, āvuso, imasmiṃ sāsane patiṭṭhā''ti puṭṭho daharabhikkhu ''āma, bhante, sotāpanno āha''nti avoca. ''Kārako aya''nti ñatvāpi paṭipattiyā amoghabhāvadassanena samuttejanāya, sampahaṃsanāya ca ariyā attānaṃ pakāsentiyeva. Tenāha **''tathārūpe kāraṇe sati upasampannassa ārocayato''**ti. Sutapariyattisīlaguṇaṃ pana anupasampannassapi ārocetuṃ vaṭṭati. Kasmā na idha ummattakādayo gahitāti āha **''yasmā panā''**tiādi. **Ādi**saddena khittacittavedanāṭṭānaṃ gahaṇaṃ. **Tasmiṃ satī**ti ummattakādibhāve sati. **Idha na gahitā**ti imasmiṃ sikkhāpade padabhājaniyaṃ na gahitā. **Acittaka**nti paṇṇattijānanacittābhāvena acittakaṃ. **Kusalābyākatacittehi dvicitta''**nti idaṃ ukkaṭṭhaparicchedena ariyapuggaleyeva sandhāya vuttaṃ. Na hi paṇṇattiṃ ajānantā jhānalābhino puthujjanā vatthumhi lobhavasena akusalacittenāpi na ārocentīti. Dukkhavedanāya vā abhāvato **''dvivedana''**nti imassa anurūpaṃ katvā evaṃ vuttanti daṭṭhabbaṃ.

Bhūtārocanasikkhāpadavaṇṇanā niṭṭhitā.

9. Duṭṭhullārocanasikkhāpadavaṇṇanā

Dvinnaṃ 'āpattikkhandhānanti pārājikasaṅghādisesasaṅkhātānaṃ dvinnaṃ āpattikkhandhānaṃ. **Āyatiṃ saṃvaratthāyā**ti ''evamesa paresu hirottappenāpi āyatiṃ saṃvaraṃ āpajjissatī''ti āyatiṃ saṃvaratthāya. **Āpattīnañca kulānañca pariyantaṃ katvā vā akatvā vā**ti ''ettakā āpattiyo ārocetabbā, ettakesu kulesu ārocetabbā''ti evaṃ āpattīnañca kulānañca pariyantaṃ katvā vā akatvā vā.

Aduṭṭhullāyāti pārājikasaṅghādisesaṃ ṭhapetvā avasesapañcāpattikkhandhasaṅkhātāya aduṭṭhullāya āpattiyā. **Avasese cha āpattikkhandhe**ti saṅghādisesavajjite sese cha āpattikkhandhe. **Purimapañcasikkhāpadavītikkamasaṅkhātaṃ duṭṭhulla**nti pāṇātipātaveramaṇiādikassa ādito pañcasikkhāpadassa vītikkamasaṅkhātaṃ duṭṭhullaṃ. **Itaraṃ aduṭṭhullaṃ vā ajjhācāra**nti tato aññaṃ vikālabhojanādikapañcakaṃ, sukkavisaṭṭhikāyasaṃsaggaduṭṭhullaattakāmañceti aduṭṭhullaṃ vā ajjhācāraṃ. **Vatthumatta**nti ''ayaṃ sukkavissaṭṭhiṃ āpanno, duṭṭhullaṃ, attakāmaṃ, kāyasaṃsaggaṃ āpanno''ti evaṃ vatthumattaṃ vā ārocentassa. **Āpattimatta**nti ''ayaṃ pārājikaṃ āpanno, saṅghādisesaṃ, thullaccayaṃ, pācittiyaṃ, pāṭidesanīyaṃ, dukkaṭaṃ, dubbhāsitaṃ āpanno’’ti evaṃ āpattimattaṃ vā ārocentassa. **Vuttalakkhaṇassā**ti ‘‘pārājikaṃ anajjhāpannassā’’ti kaṅkhā. aṭṭha. duṭṭhullārocanasikkhāpadavaṇṇanā) evaṃ vuttalakkhaṇassa. **Savatthuko**ti vatthunā saha ghaṭito.

Duṭṭhullārocanasikkhāpadavaṇṇanā niṭṭhitā.

10. Pathavīkhaṇanasikkhāpadavaṇṇanā

Pāsāṇasakkharakathalamarumbavālukādīsūti ettha muṭṭhippamāṇato upari **pāsāṇā**ti veditabbā. Muṭṭhippamāṇā **sakkharā. Kathalā**ti kapālakhaṇḍāni. **Marumbā**ti kaṭasakkharā. **Vālukā** vālikāyeva. **Aññatarassa tatiyabhāgo hotī**ti tatiyo bhāgo hoti. Idaṃ vuttaṃ hoti – yato paṃsuṃ vā mattikaṃ vā āharāpetvā visuṃ visuṃ kate dve koṭṭhāsā paṃsu vā mattikā vā eko pāsāṇādīsu aññataro hoti, ayaṃ **missakapathavī** nāmāti. **Ovaṭṭho** nāma devena ovaṭṭho (pāci. 86). **Vutta**nti padabhājaniyaṃ, sīhaḷaṭṭhakathāyameva vā vuttaṃ. **Adhikatarapāsāṇādimissāti** adhikatarapāsāṇādīhi missā, adaḍḍhāpi vuttappamāṇato adhikatarapāsāṇādimissāti adhippāyo. **Vā**-saddo avuttavikappattho, tena ūnakacatumāsovaṭṭhapathaviṃ saṅgaṇhāti. **Suddhapāsāṇādibhedāyā**ti suddhā pāsāṇā etthāti **suddhapāsāṇā,** sā ādi yassa bhedassa so **suddhapāsāṇādi. Ādi**-saddena suddhasakkharādīnaṃ gahaṇaṃ. Suddhapāsāṇādibhedo yassā sā **suddhapāsāṇādibhedā,** tāya suddhapāsāṇādibhedāya, suddhapāsāṇādippakārāyāti attho.

Sayaṃ khaṇatīti ettha yo antamaso pādaṅguṭṭhakenapi khaṇati, udakampi chaḍḍento bhindati, pādaṅguṭṭhakenapi vilikhati, pattampi pacanto dahati, so sabbo khaṇatiyevāti veditabbo. Tenāha **‘‘khaṇanabhedanavilekhanapacanādīhi vikopetī**ti. Pattaṃ pacantena (pāci. aṭṭha. 87) hi pubbe pakkaṭṭhāneyeva pacitabbo. Adaḍḍhāya pathaviyā aggiṃ ṭhapetuṃ na vaṭṭati. Pattapacanakapālassa pana upari aggiṃ ṭhapetuṃ vaṭṭati. Dārūnaṃ upari ṭhapeti, so aggi tāni dahanto gantvā pathaviṃ dahati, na vaṭṭati. **Iṭṭhakapāsāṇā**dīsupi eseva nayo. Tatrāpi hi iṭṭhakādīnaṃyeva upari ṭhapetuṃ vaṭṭati. Kasmā? Tesaṃ anupādānattā. Na hi tāni aggissa upādānasaṅkhaṃ gacchanti. Sukkhakhāṇurukkhādīsupi aggiṃ dātuṃ na vaṭṭati. Sace pana ‘‘pathaviṃ apattameva nibbāpetvā gamissāmī’’ti deti, vaṭṭati. Pacchā nibbāpetuṃ na sakkoti, avisayattā anāpatti. **Vuttanayenevā**ti ‘‘khaṇanabhedanavilikhanapacanādīhī’’ti vutteneva nayena. **Niyametvā**ti sanniṭṭhānaṃ katvā. **Itaro**ti āṇāpako.

‘‘Pokkharaṇiṃ khaṇā’’ti (pāci. aṭṭha. 86) vadati, vaṭṭati. Khatāyeva pokkharaṇī nāma hoti, tasmā ayaṃ kappiyavohāro. Esa nayo ‘‘vāpiṃ, taḷākaṃ, āvāṭaṃ khaṇā’’tiādīsupi. ‘‘Imaṃ okāsaṃ khaṇa, imasmiṃ okāse pokkharaṇiṃ khaṇā’’ti pana vattuṃ na vaṭṭati. ‘‘Kandaṃ khaṇa mūlaṃ khaṇā’’ti aniyametvā vattuṃ vaṭṭati. ‘‘Imaṃ valliṃ khaṇa, imasmiṃ okāse kandaṃ vā mūlaṃ vā khaṇā’’ti vattuṃ na vaṭṭati. Tenāha **‘‘okāsaṃ aniyametvā…pe… bhaṇantassā’’**ti. Ātapena sukkhakaddamo ca phalati, tatra yo heṭṭhā pathaviyā asambaddho, tameva apanetuṃ vaṭṭati. Esa nayo gokaṇṭakepi. Tenāha **‘‘ātapena…pe… asambaddha’’**nti. Tattha **gokaṇṭako** (pāci. aṭṭha. 86) nāma gāvīnaṃ khuracchinnakaddamo vuccati. Sace pana heṭṭhimatalena bhūmisambandho, vikopetuṃ na vaṭṭati. **Bhijjitvā patitanaditaṭa**nti bhijjitvā nadisāmantā patitaṃ omakacātumāsaṃ ovaṭṭhaṃ naditaṭaṃ. Sace pana bhijjitvā udakeyeva pakati, deve atirekacātumāsaṃ ovaṭṭhepi udakeyeva udakassa patitattā vaṭṭati. **Mahantampi naṅgalacchinnamattikāpiṇḍa**nti mahantampi kasitaṭṭhāne heṭṭhā pathaviyā asambaddhaṃ naṅgalacchinnamattikāpiṇḍaṃ. **Evamādi**saddena kūṭāsiñcanayoggatanukakaddamādīnaṃ gahaṇaṃ. **Asañcicca rukkhādipavaṭṭanena bhindantassā**ti pāsāṇarukkhādīni vā pavaṭṭentassa, kattaradaṇḍena vā āhacca āhacca gacchantassa pathavī bhijjati, sā ‘‘tena bhindissāmī’’ti evaṃ sañcicca abhinnattā **asañcicca bhinnā** nāma hoti, iti asañcicca rukkhādippavaṭṭanena bhindantassa anāpatti. **Asatiyā pādaṅguṭṭhakādīhi vilikhantassā**ti yo aññavihito kenaci saddhiṃ kiñci kathento pādaṅguṭṭhakena vā kattarayaṭṭhiyā vā pathaviṃ vilikhanto tiṭṭhati, tassa evaṃ asatiyā pādaṅguṭṭhakādīhi vilikhantassa anāpatti.

Pathavīkhaṇanasikkhāpadavaṇṇanā niṭṭhitā.

Musāvādavaggo paṭhamo.

2. Bhūtagāmavaggo

1. Bhūtagāmasikkhāpadavaṇṇanā

‘‘Bhavantī’’ti (sārattha. ṭī. pācittiya 3.90) iminā viruḷhamūle nīlabhāvaṃ āpajjitvā vaḍḍhamānake taruṇagacche dasseti. **‘‘Ahesu’’**nti iminā pana vaḍḍhitvā ṭhite mahante rukkhagacchādike dasseti. Tenāha **‘‘jāyantī’’**tiādi. Ettha ca ‘‘bhavantī’’ti imassa vivaraṇaṃ **‘‘jāyanti vaḍḍhantī’’**ti, ‘‘ahesu’’nti imassa **‘‘jātā vaḍḍhitā’’**ti. **Gāmo**ti samūho. **Patiṭṭhitaharitatiṇarukkhādīna**nti bhūmiyaṃ patiṭṭhitassa haritatiṇassa ceva haritarukkhādīnañca. **Ādi**saddena osadhigacchalatādayo veditabbā. Nimittatthe ca bhummaṃ. Yo attho sampajjati, tamāha **‘‘bhūtagāmapātabyatāyā’’**tiādinā.

Nanu ca rukkhādayo cittarahitatāya na jīvā, cittarahitatā ca pariphandābhāvato, chinnepi viruhanato, visadisajātikabhāvato, catuyoniyaṃ apariyāpannato ca veditabbā, vuḍḍhi pana pavāḷasilālavaṇānampi vijjatīti na tesaṃ jīvabhāve kāraṇaṃ, visayaggahaṇañca nesaṃ parikappanāmattaṃ supanaṃ viya ciñcādīnaṃ, tathā dohaḷādayo, atha kasmā bhūtagāmassa pātabyatāya pācittiyaṃ icchitanti? Samaṇaasāruppato, tannissitasattānurakkhaṇato ca. Tenevāha ‘‘jīvasaññino hi moghapurisā manussā rukkhasmi’’ntiādi (pāci. 89). **Sāsapabījakasevālampī**ti sāsapabījakasaṅkhātaṃ sevālampi, sāsapasevālaṃ, bījakasevālampīti attho. Tattha **sāsapasevālo** nāma sāsapamatto khuddakasevālo. **Bījakasevālo** nāma upari khuddakapatto heṭṭhā khuddakamūlo sevālo.

Mūlabījakhandhabījaphaḷubījaaggabījabījabījānanti ettha mūlameva bījaṃ **mūlabījaṃ**. Evaṃ sesesupi. Tattha **mūlabījaṃ** haliddiādikaṃ. **Khandhabījaṃ** assatthādikaṃ. **Phaḷubījaṃ** ucchuādikaṃ. **Aggabījaṃ** hiriverādikaṃ. **Bījaṃbījaṃ** pubbaṇṇādikaṃ. **Bhājanagata**nti sarāvādibhājanagataṃ. Nikkhantaṃ mūlamattaṃ etasmāti **nikkhantamūlamattaṃ. Matta** saddena cettha paṇṇassa nikkhamanaṃ paṭikkhipati. Esa nayo **nikkhantaaṅkuramatta**nti etthāpi. Sace pana mūlañca paṇṇañca niggataṃ, bhūtagāmasaṅkhaṃ gacchati. **Vidatthimattā pattavaṭṭi niggacchatī**ti vidatthimattā anīlavaṇṇā pattavaṭṭi nikkhamati. Tenāha **‘‘nikkhante’’**tiādi. **Harito na hotī**ti nīlavaṇṇo na hoti. Muggādīnaṃ pana paṇṇesu uṭṭhitesu, vīhiādīnaṃ vā aṅkure harite bhūtagāmasaṅgahaṃ gacchanti. Esa nayo ambaṭṭhiādīsu.

Bhūtagāmabījagāmeti ettha bhūtagāmato viyojitaṃ viruhanasamatthameva mūlabījādikaṃ bījagāmo nāmāti veditabbaṃ. **Ubhayatthā**ti bhūtagāmabījagāmesu. **Atathāsaññissā**ti abhūtagāmābījagāmasaññissa. Ko pana vādo abhūtagāmābījagāmesu abhūtagāmābījagāmasaññissa. **Asañciccā**ti pāsāṇarukkhādīni vā pavaṭṭentassa, sākhaṃ vā kaḍḍhantassa, kattaradaṇḍena vā bhūmiṃ paharitvā gacchantassa tiṇāni kuppanti. Tāni tena ‘‘vikopessāmī’’ti evaṃ sañcicca avikopitattā **asañcicca vikopitāni** nāma honti. Iti asañcicca vikopentassa anāpatti.

Asatiyāti aññavihito kenaci saddhiṃ kiñci kathento pādaṅguṭṭhakena vā hatthena vā tiṇaṃ vā lataṃ vā vikopento tiṭṭhati, evaṃ asatiyā vikopentassa anāpatti.

Ajānitvāti ettha abbhantare ‘‘bījagāmo’’ti vā ‘‘bhūtagāmo’’ti vā na jānāti, ‘‘vikopemī’’ti pana jānāti. Evaṃ tiṇe vā palālapuñje vā khaṇittiṃ vā kudālaṃ vā saṅgopanatthāya ṭhapeti, ḍayhamānahattho vā aggiṃ pāteti. Tatra ce tiṇāni chijjanti vā ḍayhanti vā, evaṃ ajānitvā vikopentassa anāpatti.

Yena kenaci aggināti kaṭṭhaggigomayaggiādīsu yena kenaci agginā, antamaso lohakhaṇḍenapi ādittena. **‘‘Kappiya’’nti vatvāvā**ti yāya kāyaci bhāsāya ‘‘kappiya’’nti vatvāva. **Eva**-saddena paṭhamaṃ agginā phusitvā pacchā ‘‘kappiya’’nti vattuṃ na vaṭṭatī’’ti dasseti. ‘‘Paṭhamaṃ aggiṃ nikkhipitvā taṃ anuddharitvāva ‘kappiya’nti vutte pana vaṭṭatī’’ti (sārattha. ṭī. pācittiya 3.93) vadanti. Esa nayo sesesupi. **Tathevā**ti ‘kappiya’nti vatvāva. Assamahiṃsasūkaramigagorūpānaṃ pana khurā atikhiṇā, tasmā tehi na kātabbaṃ, katampi akataṃ hotīti āha **‘‘ṭhapetvā gomahiṃsādīnaṃ khure’’**ti. Hatthinakhā pana khurā na honti, tasmā tehi vaṭṭati. **Tiracchānāna**nti sīhabyagghadīpimakkaṭānaṃ, sakuntānañca. Tesañhi nakhā tikhiṇā honti, tasmā tehi kātabbaṃ. **‘‘Antamaso chinditvā āhaṭenapī’’**ti iminā yehi kātuṃ vaṭṭati, tehi tatthajātakehi kātabbanti ettha vattabbameva natthīti dasseti. **‘‘Satthe vuttanayenevā’’**ti iminā chedaṃ vā vedhaṃ vā dassentena ‘‘kappiyanti vatvāvā’’ti vuttamatidisati. Ettha ca kiñcāpi ‘‘kappiyanti vatvāva kātabba’’ntiādinā kappiyaṃ karontena kattabbākārameva dassitaṃ, tathāpi bhikkhunā ‘‘kappiyaṃ karohī’’ti vutteyeva anupasampannena ‘‘kappiya’’nti vatvā aggiparijitādi kātabbanti gahetabbaṃ. Avacanaṃ pana ‘‘punapi kappiyaṃ karohīti kāretvāva paribhuñjitabba’’nti paṭhamameva vuttattā.

Ekasmiṃ…pe… kappiye kate sabbaṃ kataṃ hotīti ekaṃyeva ‘‘kappiyaṃ karomī’’ti adhippāyenapi kappiye kate ekābaddhattā sabbaṃ kataṃ hoti. **Dārukaṃ vijjhatī**ti jānitvā vā ajānitvā vā vijjhati vā vijjhāpeti vā, vaṭṭatiyeva. **Bhattasitthe vijjhatī**ti etthāpi eseva nayo. **Taṃ vijjhati, na vaṭṭatī**ti valliādīnaṃ bhājanagatikattāti adhippāyo. **Bhindāpetvā kappiyaṃ kāretabba**nti bījato muttassa kaṭāhassa bhājanagatikattā vuttaṃ. **Abīja**nti aṅkurajananasamatthabījarahitataruṇambaphalādi. Tenāha **‘‘yaṃ pana phalaṃ taruṇaṃ hoti, abīja’’**nti. Nibbattabījaṃ nāma bījaṃ nibbattetvā visuṃ katvā paribhuñjituṃ sakkuṇeyyaṃ ambapanasādiphalaṃ. Tenāha **‘‘bījaṃ apanetvā paribhuñjitabba’’**nti. Tattha kappiyakaraṇakiccaṃ natthi, sayameva kappiyānīti adhippāyo.

Bhūtagāmasikkhāpadavaṇṇanā niṭṭhitā.

2. Aññavādakasikkhāpadavaṇṇanā

Yamatthanti ‘‘tvaṃ kira dukkaṭāpattiṃ āpanno’’tiādikaṃ yaṃ kiñci atthaṃ. **Tato añña**nti pucchitatthato aññamatthaṃ. **Aññenaññaṃ paṭicaraṇassā**ti vinayadharena yaṃ vacanaṃ dosapucchanatthaṃ vuttaṃ, tato aññena vacanena paṭicchādanassa. Paṭicchādanatthopi hi carasaddo hoti anekatthattā dhātūnaṃ. **Vutta**nti pāḷiyaṃ vuttaṃ.

Sāvasesaṃ āpattiṃ āpannoti ettha ṭhapetvā pārājikaṃ sesā sāvasesāpatti nāma, taṃ āpanno. **Anuyuñjiyamāno**ti ‘‘kiṃ, āvuso, itthannāmaṃ āpattiṃ āpannosī’’ti pucchiyamāno. **Aññena vacanenā**ti ‘‘ko āpanno? Kiṃ āpanno? Kismiṃ āpanno? Kathaṃ āpanno? Kaṃ bhaṇatha? Kiṃ bhaṇathā’’ti aññena vacanena. **Añña**nti ‘‘kiṃ tvaṃ itthannāmaṃ āpattiṃ āpannosī’’tiādikaṃ anuyuñjakavacanaṃ. **Tathā tathā vikkhipatī**ti tena tena pakārena vikkhipati. Kiṃ vuttaṃ hoti? So (pāci. aṭṭha. 94) kiñci vītikkamaṃ disvā ‘‘āvuso, āpattiṃ āpannosī’’ti saṅghamajjhe āpattiyā anuyuñjiyamāno ‘‘ko āpanno’’ti vadati. Tato ‘‘tva’’nti vutte ‘‘ahaṃ kiṃ āpanno’’ti vadati. Atha ‘‘pācittiyaṃ vā dukkaṭaṃ vā’’ti vutte ‘‘ahaṃ kismiṃ āpanno’’ti vadati. Tato ‘‘amukasmiṃ nāma vatthusmi’’nti vutte ‘‘ahaṃ kathaṃ āpanno, kiṃ karonto āpannomhī’’ti pucchati. Atha ‘‘idaṃ nāma karonto āpanno’’ti vutte ‘‘kaṃ bhaṇathā’’ti vadati. Tato ‘‘taṃ bhaṇāmā’’ti vutte ‘‘kiṃ bhaṇathā’’ti evamanekehi pakārehi vikkhipatīti vuttaṃ hoti.

Yo pana bhikkhu sāvasesaṃ āpattiṃ āpanno, taṃ na kathetukāmo tuṇhībhāvena vihesetīti sambandho. **Vihesetī**ti ciranisajjācirabhāsanehi piṭṭhiāgilāyanatālusosādivasena saṅghaṃ viheseti, parissamaṃ tesaṃ karotīti attho. **Parissamo** hi vihesā nāma. **Aññavādakakamma**nti aññavādakassa bhikkhuno aññavādakāropanatthaṃ kātabbaṃ ñattidutiyakammaṃ. **Vihesakakamma**nti etthāpi eseva nayo. **Tasmiṃ saṅghena kate**ti tasmiṃ aññavādakakamme ca vihesakakamme ca saṅghena ñattidutiyakammavācāya kate. **Tathā karontāna**nti taṃ pakāraṃ karontānaṃ, aññavādakañca vihesakañca karontānanti attho.

‘‘Vihesaketi ayamettha anupaññattī’’ti avacanañcettha ‘‘āpattikarā ca hoti aññavādakasikkhāpadādīsu viyā’’ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttattāyeva paññāyatīti katvā. Esa nayo upari sikkhāpadesu. **Dhammakamme tikapācittiya**nti dhammakamme dhammakammasaññivematikaadhammakammasaññīnaṃ vasena tīṇi pācittiyāni. **Adhammakamme tikadukkaṭa**nti etthāpi eseva nayo. **Anāropite**ti kammavācāya anāropite, appatiṭṭhāpiteti attho. **Gelaññenā**ti yena kathetuṃ na sakkoti, mukhe tādisena byādhinā. **Saṅghassa bhaṇḍanādīni bhavissantī**ti saṅghamajjhe kathite tappaccayā saṅghassa bhaṇḍanaṃ vā kalaho vā viggaho vā vivādo vā saṅghabhedo vā saṅgharāji vā bhavissantīti iminā vā adhippāyena na kathentassa. Ettha ca **adhammenā**ti abhūtena vatthunā.

‘‘Samuṭṭhānādīni adinnādānasadisānī’’ti avisesaṃ atidisitvā visesaṃ dassetuṃ **‘‘idaṃ panā’’**tiādi vuttaṃ. **Siyā kiriyaṃ** aññenaññaṃ paṭicarantassa. **Siyā akiriyaṃ** tuṇhībhāvena vihesentassa.

Aññavādakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ujjhāpanakasikkhāpadavaṇṇanā

Yena vacanenāti ‘‘chandāya itthannāmo idaṃ nāma karotī’’tiādikena yena vacanena. Tenāha **‘‘chandāyā’’**tiādi. Tattha **chandāyā**ti chandena pakkhapātena. ‘‘Akkharāya vācetī’’tiādīsu (pāci. 46) viya liṅgavipallāso esa. **Idaṃ nāma karotī**ti attano sandiṭṭhasambhattānaṃ paṇītaṃ senāsanaṃ vā paññapeti, bhattādikaṃ vāti adhippāyo. **Senāsanapaññāpakādibheda**nti ettha **ādi**saddena bhattuddesakayāgubhājakaphalabhājakādīnaṃ gahaṇaṃ. Anekatthattā dhātūnaṃ **jhe**-saddo olokanatthopi hotīti āha **‘‘avaññāya olokāpentī’’**ti. Cintanatthoyeva vā gahetabboti āha **‘‘lāmakato vā cintāpentī’’**ti. **Tatheva vadantā**ti ‘‘chandāya itthannāmo idaṃ nāma karotī’’tiādīni vadantā. **Vutta**nti pāḷiyaṃ vuttaṃ. **‘‘Khiyyanake’’**ti (pāci. aṭṭha. 105) ayamettha anupaññatti.

Asammatassāti saṅghena kammavācāya asammatassa. Kevalaṃ ‘‘taveso bhāro’’ti saṅghena āropitabhārassa, bhikkhūnaṃ vā phāsuvihāratthāya sayameva bhāraṃ vahantassa, yatra vā dve tayo bhikkhū viharanti, tatra tādisaṃ kammaṃ karontassāti adhippāyo. **Yassa kassacī**ti upasampannassa vā anupasampannassa vā yassa kassaci. **Anupasampannassa pana sammatassa vā asammatassa vā**ti ettha pana (pāci. aṭṭha. 106) kiñcāpi anupasampannassa terasa sammatiyo dātuṃ na vaṭṭanti, tathāpi yo upasampannakāle laddhasammutiko pacchā anupasampannabhāve ṭhito, taṃ sandhāya ‘‘sammatassa vā’’ti vuttaṃ. Yassa pana byattassa sāmaṇerassa kevalaṃ saṅghena vā sammatena vā bhikkhunā ‘‘tvaṃ idaṃ kammaṃ karohī’’ti bhāro kato, taṃ sandhāya ‘‘asammatassa vā’’ti vuttaṃ. Yasmā ujjhāpanañca khiyyanañca musāvādavasena pavattaṃ, tasmā ādikammikassa imināva anāpatti, musāvādena pana āpattiyevāti gahetabbaṃ.

Ujjhāpanakasikkhāpadavaṇṇanā niṭṭhitā.

4. Paṭhamasenāsanasikkhāpadavaṇṇanā

Mañcaṃ vāti masārako, bundikābaddho, kuḷīrapādako, āhaccapādakoti imesu catūsu yaṃ kañci mañcaṃ vā. **Pīṭhaṃ vā**ti etthāpi eseva nayo. **Bhisiṃ vā**ti uṇṇabhisi, coḷabhisi, vākabhisi, tiṇabhisi, paṇṇabhisīti imāsu pañcasu bhisīsu yaṃ kañci bhisiṃ vā. Tenāha **‘‘mañcādīsū’’**tiādi. Tattha **‘‘mañcasaṅkhepenā’’**ti iminā pīṭhasaṅkhepaṃ paṭikkhipati. **Kappiyacammenā**ti migājeḷakacammena. Ettha pana migacamme eṇimigo, vātamigo, pasadamigo, kuruṅgamigo, migamātuko, rohitamigoti etesaṃyeva cammāni vaṭṭanti, aññesaṃ pana –

> Makkaṭo kāḷasīho ca, sarabho kadalīmigo;
> Ye ca vāḷamigā keci, tesaṃ cammaṃ na vaṭṭatīti. (mahāva. aṭṭha. 259);

Tattha **vāḷamigā**ti sīhabyagghaacchataracchā. Na kevalañca eteyeva, yesaṃ pana cammaṃ vaṭṭatīti vuttaṃ, te ṭhapetvā avasesā antamaso gomahiṃsasasabiḷārādayopi sabbe imasmiṃ atthe ‘‘vāḷamigā’’tveva veditabbā. Etesañhi sabbesaṃ cammaṃ na vaṭṭati. **Tālīsapatta**nti suddhaṃ tamālapattaṃ, aññena missaṃ pana vaṭṭati. Tiṇavākacoḷesu akappiyaṃ nāma natthi. Kiṃ panettha bibbohane viya nisīdituñca nipajjituñca na vaṭṭatīti āha **‘‘tatthā’’**tiādi. Na kevalañcedamevāti āha **‘‘pamāṇaparicchedopi cettha natthī’’**ti, ‘‘ettakameva kātabba’’nti bhisiyā pamāṇaniyamopi natthīti attho. Mañcabhisipīṭhabhisibhūmattharaṇabhisicaṅkamanabhisipādapuñchanabhisīti etāsaṃ pana anurūpato sallakkhetvā attano rucivasena pamāṇaṃ kātabbaṃ. **Anto saṃvellitvā baddha**nti yathā vemajjhaṃ saṃkhittaṃ hoti, evaṃ majjhe suṭṭhu veṭhetvā baddhaṃ.

Ye aṭṭha māsāti sambandho. ‘‘Avassikasaṅketā’’ti etasseva vivaraṇaṃ **‘‘vassānamāsāti evaṃ apaññātā’’**ti, appatitā appasiddhāti attho. **‘‘Asaññitā’’**tipi pāṭho, tattha aviññātāti attho. **Aṭṭha māsā**ti cattāro hemantikā, cattāro gimhikā māsāti aṭṭha māsā. **Ovassakamaṇḍape**ti sākhāmaṇḍapapadaramaṇḍapānaṃ yattha katthaci ovassake maṇḍape. **Yatthā**ti yesu janapadesu. **Sabbatthā**ti sabbesu janapadesu. **Kākādīnaṃ nibaddhavāsarukkhamūle**ti yattha dhuvanivāsena kākā vā kulālā vā aññe vā sakuntā kulāvake katvā vasanti, tādisassa kākādīnaṃ nibaddhavāsassa yassa kassaci rukkhassa heṭṭhā. Yattha pana gocarappasutā sakuntā vissamitvā gacchanti, tassa rukkhassa mūle nikkhipituṃ vaṭṭati. **‘‘Kadācipī’’**ti iminā na kevalaṃ vassikasaṅketeyevāti dasseti. **Yatthā**ti yasmiṃ padese. **Yadā**ti yasmiṃ kāle.

Soti yassatthāya santhato, so. **Pakatisanthate**ti pakatiyāva santhate, yaṃ nevattanā santhataṃ, na parena santharāpitaṃ, tasminti vuttaṃ hoti. **Lajjī hotī**ti lajjanasīlo hoti, parikkhāravināsane bhītoti attho. Tenāha **‘‘attano palibodhaṃ viya maññatī’’**ti, iminā alajjiṃ āpucchitvā gantuṃ na vaṭṭatīti dasseti. **Nirapekkho**ti ‘‘āgantvā uddharissāmī’’ti apekkhārahito, iminā sāpekkho ce gacchati, anāpattīti dasseti. Teneva hi anāpattivāre ‘‘otāpento gacchatī’’ti (pāci. 113) vuttaṃ. **Aññattha gacchanto**ti taṃ maggaṃ atikkamitvā aññattha gacchanto. Leḍḍupātūpacārato bahi ṭhitattā **‘‘pāduddhārena kāretabbo’’**ti vuttaṃ, aññattha gacchantassa paṭhamapāduddhāre dukkaṭaṃ, dutiyapāduddhāre pācittiyanti attho.

Tikapācittiyaṃ saṅghike saṅghikasaññivematikapuggalikasaññīnaṃ vasena. Imināva nayena **tikadukkaṭa**mpi veditabbaṃ. **Cimilikā**dīnaṃ attho dutiyasikkhāpade dassitova. **Pādapuñchanī** (pāci. aṭṭha. 112) nāma rajjukehi vā pilotikāhi vā pādapuñchanatthaṃ katā. **Phalakapīṭhaṃ** nāma phalakamayaṃ pīṭhaṃ. Na kevalaṃ cimilikādīniyeva ajjhokāse ṭhapetvā gacchantassa dukkaṭanti āha **‘‘yaṃ vā panā’’**tiādi. Yaṃ kiñci dārubhaṇḍaṃ, yaṃ kiñci mattikābhaṇḍanti sambandho. **‘‘Antamaso pattādhārakampī’’**ti iminā tālavaṇṭabījanipattapānīyauḷuṅkapānīyasaṅkhādīsu vattabbameva natthīti dasseti.

Araññe (pāci. aṭṭha. 110) paṇṇakuṭīsu vasantānaṃ sīlasampadāya pasannacittā manussā mañcapīṭhādīni denti ‘‘saṅghikaparibhogena paribhuñjathā’’ti, tattha kiṃ kātabbanti āha **‘‘āraññakena panā’’**tiādi. Tattha **asati anovassake**ti pabbhārādianovassakaṭṭhāne asati. Idañca lakkhaṇavacanaṃ ‘‘sabhāgānaṃ abhāve’’ti ca icchitabbattā.

Āraññakena hi bhikkhunā tattha vasitvā aññattha gacchantena sāmantavihāre bhikkhūnaṃ pesetvā gantabbaṃ. Sabhāgānaṃ abhāve anovassake nikkhipitvā gantabbaṃ. Anovassake asati rukkhe laggetvā gantabbaṃ.

Na kevalaṃ idaṃyeva katvā gantuṃ vaṭṭatīti āha **''yathā vā''**tiādi. **Yathā vā upacikāhi na khajjatī**ti yathā ṭhapite upacikāhi senāsanaṃ na khajjati, evaṃ tathā pāsāṇānaṃ upari ṭhapanaṃ katvāti attho. Idaṃ vuttaṃ hoti – catūsu (pāci. aṭṭha. 116) pāsāṇesu mañcaṃ ṭhapetvā mañce avasesamañcapīṭhāni āropetvā upari bhisiādikaṃ rāsiṃ katvā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā gamikavattaṃ pūretvā gantabbanti.

Abbhokāsikenāpi ''ahaṃ ukkaṭṭhaabbhokāsiko''ti cīvarakuṭimpi akatvā asamaye ajjhokāse paññapetvā nisīdituṃ vā nipajjituṃ vā na vaṭṭatīti dassento āha **''abbhokāsikenā''**tiādi. Sace pana catugguṇenapi cīvarena katakuṭi atementaṃ rakkhituṃ neva sakkoti, sattāhavaddalikādīni bhavanti, bhikkhuno kāyānugatikattā vaṭṭati. Rukkhamūlikassāpi eseva nayo.

Yasmiṃ vissāsaggāho ruhati, tassa santakaṃ attano puggalikamiva hotīti āha **''vissāsikapuggalike''**ti. Yasmiṃ pana vissāso na ruhati, tassa santake dukkaṭameva. **Amanusso**ti yakkho vā peto vā. **Palibuddhaṃ hotī**ti upaddutaṃ hoti.

Paṭhamasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

5. Dutiyasenāsanasikkhāpadavaṇṇanā

Yaṃ kiñci cammanti kappiyākappiyaṃ yaṃ kiñci cammaṃ. Nanu ''na, bhikkhave, mahācammāni dhāretabbāni sīhacammaṃ byagghacammaṃ dīpicammaṃ, yo dhāreyya, āpatti dukkaṭassā''ti (mahāva. 255) khandhake sīhacammādīnaṃ paṭikkhepo katoti āha **''sīhacammādīnañhī''**tiādi. **Pariharaṇeyeva paṭikkhepo**ti attano santakaṃ katvā taṃ taṃ vihāraṃ haritvā mañcapīṭhādīsu attharitvā paribhogeyeva paṭikkhepo, senāsanasantakaṃ katvā bhūmattharaṇavasena pana paribhoge nevatthi doso. Tenāha **''senāsanaparibhoge pana akappiyacammaṃ nāma natthī''**ti. Pāvārenti sañchādenti sarīraṃ etenāti **pāvāro**. **Kojavo**ti uddalomiekantalomiādikojavattharaṇaṃ. **Sesa**nti bhisi nisīdanaṃ tiṇasanthāro paṇṇasanthāroti avasiṭṭhaṃ senāsanaṃ. Tattha **bhisī**ti mañcakabhisi vā pīṭhakabhisi vā. **Nisīdana**nti sadasaṃ veditabbaṃ. **Tiṇasanthāro**ti yesaṃ kesañci tiṇānaṃ santhāro. Esa nayo **paṇṇasanthāre**. Ettha ca **bhisi** heṭṭhā vuttattā pākaṭā. **Nisīdanaṃ** nisīdanasikkhāpadeneva (pāci. 531 ādayo) pākaṭaṃ. **Tiṇasanthārapaṇṇasanthārāni** pana lokapasiddhāniyeva. Tenevāha **''pākaṭamevā''**ti.

Neva uddhareyya, na uddharāpeyyāti attanā vā uddharitvā patirūpe ṭhāne na ṭhapeyya, parena vā tathā na kāreyya. Tenāha **''yathā ṭhapita''**ntiādi. Taṃ ṭhapentena ca ''catūsu pāsāṇesū''tiādinā (pāci. aṭṭha. 116) pubbe vuttanayeneva antogehe anovassake nikkhipitabbaṃ. Sace pana senāsanaṃ ovassati, chadanatthañca tiṇaṃ vā iṭṭhakā vā ānītā honti. Sace ussahati, chādetabbaṃ. No ce sakkoti, yo okāso anovassako, tattha nikkhipitabbaṃ. Sace sabbampi ovassati, ussahantena antogāme upāsakānaṃ ghare ṭhapetabbaṃ. Sace tepi ''saṅghikaṃ nāma, bhante, bhāriyaṃ, aggidāhādīnaṃ bhāyāmā''ti na sampaṭicchanti, ajjhokāse pāsāṇānaṃ upari mañcaṃ ṭhapetvā sesaṃ pubbe vuttanayeneva nikkhipitvā tiṇehi ca paṇṇehi ca paṭicchādetabbaṃ. Yañhi tattha aṅgamattampi avasissati, taṃ aññesaṃ tattha āgatānaṃ bhikkhūnaṃ upakāraṃ bhavissatīti. **Upacāra**nti sabbapacchimasenāsanato dve leḍḍupātā.

Ayamettha āpucchitabbānāpucchitabbavinicchayo – (pāci. aṭṭha. 118) yā tāva bhūmiyaṃ dīghasālā vā paṇṇasālā vā hoti, yaṃ vā rukkhatthambhesu katagehaṃ upacikānaṃ uṭṭhānaṭṭhānaṃ hoti, tato pakkamantena āpucchitvāva pakkamitabbaṃ. Tasmiñhi katipayāni divasāni ajaggiyamāne vammikāva santiṭṭhanti. Yaṃ pana pāsāṇapiṭṭhiyaṃ vā pāsāṇatthambhesu vā katasenāsanaṃ siluccayaleṇaṃ vā sudhālittasenāsanaṃ vā, yattha upacikāsaṅkā natthi, tato pakkamantassa āpucchitvāpi anāpucchitvāpi gantuṃ vaṭṭati. Tenāha **''yattha panā''**tiādi. Sace tādisepi senāsane ekena passena upacikā ārohanti, āpucchitvāva gantabbaṃ. **Āpucchanaṃ pana vatta**nti āpucchanaṃ gamikavattaṃ. Idañca itikattabbatādassanatthaṃ vuttaṃ, na pana vattabhedadukkaṭanti (sāratthа. ṭī. pācittiya 3.118) dassanatthaṃ. Keci pana ''dukkaṭanti dassanattha''nti vadanti, taṃ na yujjati **vattakkhandhakaṭṭhakathāya** ''yaṃ pāsāṇapiṭṭhiyaṃ vā pāsāṇatthambhesu vā katasenāsanaṃ, yattha upacikānārohanti, taṃ anāpucchantassāpi anāpattī''ti (cūḷava. aṭṭha. 360) vuttattā. Āpucchantena pana bhikkhumhi (pāci. aṭṭha. 116) sati bhikkhu āpucchitabbo, tasmiṃ asati sāmaṇero, tasmiṃ asati ārāmiko, tasmimpi asati yena vihāro kārāpito, so vihārasāmiko, tassa vā kule yo koci āpucchitabbo.

''Upacāre''ti etasseva vivaraṇaṃ **''bahi āsanne''**ti, vihārassa bahi āsannaṭṭhāneti attho. **Upaṭṭhānasālāya vā**ti bhojanasālāyaṃ vā. **Dukkaṭamevā**ti vuttappakārañhi dasavidhaṃ seyyaṃ antogabbhādimhi guttaṭṭhāne paññapetvā gacchantassa yasmā seyyāpi senāsanampi upacikāhi palujjati, vammikarāsiyeva hoti, tasmā pācittiyaṃ vuttaṃ. Bahi pana upaṭṭhānasālādīsu paññapetvā gacchantassa seyyāmattameva nasseyya ṭhānassa aguttatāya, na senāsanaṃ, tasmā ettha dukkaṭaṃ vuttaṃ. Mañcapīṭhaṃ pana yasmā na sakkā sahasā upacikāhi khāyituṃ, tasmā taṃ vihārepi santharitvā gacchantassa dukkaṭaṃ vuttaṃ. Vihārūpacāre pana taṃ vihāracārikaṃ āhiṇḍantā disvāva paṭisāmenti.

Uddharaṇāni katvāti ettha uddharitvā gacchantena mañcapīṭhakavānaṃ sabbaṃ apanetvā (pāci. aṭṭha. 118) saṃharitvā cīvaravaṃse laggetvā gantabbaṃ. Pacchā āgantvā vasanakabhikkhunāpi puna mañcapīṭhaṃ vā paññapetvā sayitvā gacchantena tatheva kātabbaṃ. Antokuṭṭato seyyaṃ bahikuṭṭe paññapetvā vasantena gamanakāle puna gahitaṭṭhāneyeva paṭisāmetabbaṃ. Uparipāsādato oropetvā heṭṭhāpāsāde vasantassāpi eseva nayo. Rattiṭṭhānadivāṭṭhānesu mañcapīṭhaṃ paññapetvāpi gamanakāle puna gahitaṭṭhāneyeva ṭhapetabbaṃ. Uddharāpetvā gamanepi eseva nayo. Āpucchitvā gacchantena pana ''bhikkhumhi sati bhikkhu āpucchitabbo''tiādinā (pāci. aṭṭha. 116) heṭṭhā vuttanayeneva āpucchitvā gantabbaṃ.

Dutiyasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

6. Anupakhajjasikkhāpadavaṇṇanā

''Jāna''nti vutte ''anuṭṭhāpanīyo 'aya'nti jānanto''ti ayaṃ viseso kuto labbhatīti āha **''tenevassā''**tiādi. Nanu padabhājanepi vuḍḍhabhāvādijānanameva vuttaṃ, na tu anuṭṭhāpanīyabhāvanti anuyogaṃ sandhāyāha **''vuḍḍho hī''**tiādi. **Bahūpakārata**nti ''bhaṇḍāgārikattādibahuupakārabhāvaṃ''. Na kevalaṃ idamevāti āha **''guṇavisiṭṭhatañcā''**tiādi, tena bahūpakārattepi guṇavisiṭṭhattābhāve, guṇavisiṭṭhattepi bahūpakārattābhāve dātuṃ na vaṭṭatīti dasseti. ''Bhaṇḍāgārikassa bahūpakārataṃ, dhammakathikādīnaṃ guṇavisiṭṭhatañca sallakkhetvā''ti (sāratthа. ṭī. pācittiya 3.119-121) keci. **Dhuvavāsatthāyā**ti niccavāsatthāya. **Sammannitvā**ti apalokanena kammena sammannitvā. Kāmañcettha gilānassāpi saṅghoyeva anucchavikaṃ senāsanaṃ deti, gilāno pana apaloketvā saṅghena adinnasenāsanopi na pīḷetabbo anukampitabboti dassetuṃ visuṃ vutto.

Samantā diyaḍḍho hatthoti majjhe paññattaṃ mañcapīṭhaṃ sandhāya vuttaṃ. Ekapassena ce pahonakadisā dissati, tato gahetabbaṃ. **Pādadhovanapāsāṇato**ti dvāre nikkhittapādadhovanapāsāṇato. **Nisīdantassa vā nipajjantassa vā pācittiya**nti ettha nisīdanamattena, nipajjanamatteneva vā pācittiyaṃ. **Punappunaṃ karontassā**ti uṭṭhāyuṭṭhāya nisīdato vā nipajjato vā.

Saṅghike saṅghikasaññivematikapuggalikasaññīnaṃ vasena **tikapācittiyaṃ** veditabbaṃ. **Tikadukkaṭaṃ** pana puggalike saṅghikasaññivematikaaññapuggalikasaññīnaṃ vasena. **Vihārassa upacāre**ti tassa bahi āsannappadese.

Anupakhajjasikkhāpadavaṇṇanā niṭṭhitā.

7. Nikkaḍḍhanasikkhāpadavaṇṇanā

Anekakoṭṭhakānīti anekadvārakoṭṭhakāni. ''Nikkhamāti vacanaṃ sutvā attano ruciyā ce nikkhamati, anāpattī''ti (sāratthа. ṭī. pācittiya 126) vadanti.

Tassa parikkhāranikkaḍḍhaneti tassa santakaṃ yaṃ kiñci pattacīvaraparissāvanadhammakaraṇamañcapīṭhabhisibibbohanādibhedaṃ antamaso rajanachallipi atthi, tassa parikkhārassa nikkaḍḍhane. **Tañcā**ti dukkaṭaṃ parāmasati. **Nikkaḍḍhāpane**pi eseva nayo. Gāḷhaṃ bandhitvā ṭhapitesu pana ekāva āpatti.

Bhaṇḍanakārakakalahakārakameva sakalasaṅghārāmato nikkaḍḍhituṃ labhati. So hi pakkhaṃ labhitvā saṅghampi bhindeyya. Alajjiādayo pana attano vasanaṭṭhānatoyeva nikkaḍḍhitabbā. Sakalasaṅghārāmato nikkaḍḍhituṃ na vaṭṭati. Tenāha **''sakalasaṅghārāmatopī''**tiādi.

Nikkaḍḍhanasikkhāpadavaṇṇanā niṭṭhitā.

8. Vehāsakuṭisikkhāpadavaṇṇanā

Uparivehāsakuṭiyāti uparimatale asanthatapadarāya kuṭiyā. Tenāha **‘‘upari acchannatalāyā’’**tiādi. Yā hi kāci upari acchannatalā dvibhūmikakuṭikā vā tibhūmikādikuṭikā vā, sā ‘‘vehāsakuṭī’’ti vuccati. Idañhi vehāsakuṭilakkhaṇaṃ. Yadi evaṃ kasmā padabhājane ‘‘majjhimassa purisassa asīsaghaṭṭā’’ti (pāci. 131) vuttanti āha **‘‘padabhājane panā’’**tiādi. **Idha adhippetaṃ kuṭiṃ dassetu**nti imasmiṃ sikkhāpade adhippetaṃ vehāsakuṭiṃ dassetuṃ. **Majjhimassa purisassā**ti pamāṇamajjhimassa purisassa. Sabbaheṭṭhimāhi tulāhi sīsaṃ na ghaṭṭetīti **asīsaghaṭṭā. Aṅge vijjhitvā**ti aṭaniyo vijjhitvā. **Pavesitapādaka**nti pavesitapādasikhaṃ. **Tasmā**ti ‘‘bhūmatthe vā’’tiādinā vuttamevatthaṃ kāraṇabhāvena paccāmasati. Yasmā āhaccapādakādīsu yathāvutto attho hoti, tasmāti vuttaṃ hoti.

Sahasāti abhibhavitvā ajjhottharitvā. **Avehāsakuṭikāyā**ti bhūmiyaṃ katapaṇṇasālādīsu, tattha anāpatti. Na hi sakkā tattha parassa pīḷā kātuṃ. **Sīsaghaṭṭāyā**ti yā sīsaṃ ghaṭṭā hoti, tatthāpi anāpatti. Na hi sakkā tattha heṭṭhāpāsāde anoṇatena vicarituṃ, tasmā asañcaraṇaṭṭhānattā parapīḷā na bhavissati. **Uparitalaṃ vā padarasañcita**nti uparimatalaṃ dāruphalakehi ghanasanthataṃ. **Kiñci gaṇhāti vā**ti upari nāgadantakādīsu laggitaṃ cīvarādiṃ yaṃ kiñci gaṇhāti vā. **Laggati vā**ti etthāpi eseva nayo. Paṭipakkhabhūtā āṇi **paṭāṇi**. Yassā dinnāya nisīdantepi pādā na nipatanti, evaṃbhūtā āṇi mañcapīṭhānaṃ pādasikhāsu dinnā hotīti attho. Tenāha **‘‘pādasīsāna’’**ntiādi.

Vehāsakuṭisikkhāpadavaṇṇanā niṭṭhitā.

9. Mahallakavihārasikkhāpadavaṇṇanā

Piṭṭhasaṅghāṭassāti dvārabandhassa. **Sāmantā aḍḍhateyyahattho padeso**ti yassa (pāci. aṭṭha. 135) vemajjhe dvāraṃ hoti, uparibhāge ca uccā bhitti, tassa tīsu disāsu sāmantā aḍḍhateyyahattho padeso. Khuddakassa pana vihārassa dvīsu disāsu. Tatrāpi yaṃ bhittiṃ vivariyamānaṃ kavāṭaṃ āhanati, sā aparipuṇṇūpacārāpi hoti. Sace pana dvārassa adhobhāgepi lepokāso atthi, tampi limpituṃ vaṭṭati. **Aggaḷaṭṭhapanāyā**ti ettha **aggaḷa**saddena taṃsambandhato dvāraphalakasahitaṃ dvārabandhanaṃ adhippetaṃ. Tenāha **‘‘sakavāṭakassā’’**tiādi. **‘‘Niccalabhāvatthāyā’’**ti iminā tañca kho ṭhapanaṃ idha niccalabhāvenāti dasseti. Ko panettha adhippāyoti āha **‘‘kavāṭañhī’’**tiādi. **Kampatī**ti calati. **Yāva dvārakosā aggaḷaṭṭhapanāya punappunaṃ limpitabbo vā lepāpetabbo vā**ti aggaḷaṭṭhapanatthāya yāva dvārakosā punappunaṃ attanā limpitabbo vā, parehi lepāpetabbo vāti attho.

Nanu cāyamattho neva mātikāyaṃ, na padabhājane vutto, atha kuto daṭṭhabboti āha **‘‘tatthā’’**tiādi. **Kiñcāpī**ti yadipi. **Aṭṭhuppattiya**nti sikkhāpadassa nidāne. **Adhikārato**ti anuvattanato. Ālokaṃ sandheti pidhetīti **ālokasandhi**. Tenāha **‘‘ālokasandhīti vātapānakavāṭakā vuccantī’’**ti. Tattha **vātapānakavāṭakā**ti vātapānaphalakā. Anuññātappadesato pana aññattha punappunaṃ vilimpituṃ vā vilimpāpetuṃ vā na vaṭṭati. ‘‘Mattikāya kattabbakiccaṃ niṭṭhāpetvā puna catutthalepe dinne pācittiya’’nti (sārattha. ṭī. pācittiya 3.135) keci. ‘‘Punappunaṃ lepadānassa vuttappamāṇato aññattha paṭikkhittamattaṃ ṭhapetvā pācittiyassa avuttattā dukkaṭa’’nti apare.

Adhiṭṭhātabbanti saṃvidhātabbaṃ. **Appaharite**ti ettha **appa**saddo ‘‘appiccho’’tiādīsu (ma. ni. 1.252, 336; saṃ. ni. 2.148) viya abhāvatthoti āha **‘‘aharite’’**ti. Sālivīhiādi (sārattha. ṭī. 2.30) **pubbaṇṇaṃ** ‘‘purakkhataṃ sassaphala’’nti katvā, tabbipariyāyato muggamāsādi **aparaṇṇaṃ. Vutta**nti vapitaṃ. **‘‘Tasmiṃ ṭhatvā adhiṭṭhahanto dukkaṭaṃ āpajjatī’’**ti iminā yasmiṃ padese samantā vuttappamāṇe paricchede pubbaṇṇādīni na santi, tattha vihāro kāretabbo. Yattha pana santi, tattha kārāpetuṃ na vaṭṭatīti dasseti. **Tathevāti** mukhavaṭṭiantena. **Tasmiṃ ṭhātabbaṃ** patantassa vihārassa apatanokāsattā, tassa bhikkhuno upari na pateyyāti adhippāyo. Yathāparicchinnassa pana okāsassa abbhantaraṃ vihārassa patantassa okāso hotīti appaharitepi tasmiṃ ṭhatvā adhiṭṭhātuṃ na labhati. Tenāha **‘‘tassa anto aharitepi ṭhātuṃ na labhatī’’**ti.

Tato ce uttarīti tiṇṇaṃ maggānaṃ vā pariyāyānaṃ vā upari catutthe magge vā pariyāye vāti attho. Tenāha **‘‘maggena chādiyamāne’’**tiādi. Tattha **maggena chādiyamāne**ti aparikkhipitvā ujukameva chādiyamāne. **Pariyāyenā**ti parikkhepena. Tattha maggena chādanaṃ iṭṭhakasilāsudhāhi labbhati, pariyāyena chādanaṃ tiṇapaṇṇehīti āha **‘‘iṭṭhakasilāsudhāhī’’**tiādi. Tasmā yathā icchati, tathā dve magge vā dve pariyāye vā adhiṭṭhahitvā tatiyaṃ maggaṃ vā pariyāyaṃ vā ‘‘evaṃ chādehī’’ti āṇāpetvā pakkamitabbaṃ. Sace na pakkamati, tuṇhībhāvena ṭhātabbaṃ. Sabbampi cetaṃ chadanaṃ chadanūpari veditabbaṃ. Uparūparichanno hi vihāro ciraṃ anovassako hotīti maññamānā evaṃ chādenti. **Tiṇamuṭṭhigaṇanāyā**ti tiṇakaraḷagaṇanāya.

Tikapācittiyanti atirekadvattipariyāye atirekasaññivematikaūnakasaññīnaṃ vasena tīṇi pācittiyāni. **Setavaṇṇādikaraṇe**ti setavaṇṇakāḷavaṇṇagerukaparikammamālākammalatākammamakaradantakapañcapaṭikānaṃ karaṇe. **Leṇaguhātiṇakuṭikādīsū**ti ettha **leṇa**nti dvārabaddhaṃ. **Guhā**ti kevalā pabbataguhā. **Tiṇakuṭikā** pākaṭā eva.

Mahallakavihārasikkhāpadavaṇṇanā niṭṭhitā.

10. Sappāṇakasikkhāpadavaṇṇanā

Ekasmiṃ ghaṭe ekāva āpattīti ekasmiṃ udakaghaṭe ekāva āpatti. Esa nayo sabbabhājanesu. **Vicchindantassā**ti dhāraṃ vicchindantassa. **Ekekaṃ pakkhipantassā**ti ekekaṃ tiṇaṃ vā paṇṇaṃ vā mattikaṃ vā aññaṃ vā kaṭṭhagomayādiṃ pakkhipantassa. **Pariyādāna**nti khayaṃ.

‘‘Padīpe (sārattha. ṭī. pācittiya 3.140) patitvā paṭaṅgādipāṇakā marissantī’’ti jānantassāpi kusalacittena padīpujjalanaṃ viya ‘‘siñcanena pāṇakā marissantī’’ti pubbabhāge jānantassāpi ‘‘idaṃ jalaṃ siñcāmī’’ti siñcantassa vadhakacittaṃ na hotīti āha **‘‘vinā vadhakacetanāyā’’**tiādi. Evañca katvā **‘‘paṇṇattivajja’’**nti idampi samatthitaṃ hoti. **Ticitta**nti kusalākusalābyākatavasena ticittaṃ. Tathā hi paṇṇattiṃ madditvā siñcantassa vā siñcāpentassa vā akusalacittena hoti, ‘‘āsanaṃ dhovissāmī’’ti cittena dhovanatthaṃ siñcantassa vā siñcāpentassa vā kusalacittena hoti, paṇṇattiṃ ajānatā arahatā siñcanādikaraṇe abyākatacittena hotīti kusalākusalābyākatacittavasena ticittaṃ hoti.

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

Bhūtagāmavaggo dutiyo.

3. Ovādavaggo

1. Ovādasikkhāpadavaṇṇanā

Aṭṭhaṅgasamannāgatassāti ‘‘sīlavā hotī’’tiādīhi (pāci. 147) aṭṭhahi aṅgehi samannāgatassa. **Anuññātā**ti imassa sikkhāpadassa nidāne anuññātā. **‘‘Vassasatūpasampannāyā’’**tiādi vakkhamānaaṭṭhagarudhammadassanaṃ. Tattha **sāmīcikamma**nti maggasampadānabījanapānīyāpucchanādikaṃ anucchavikaṃ vattaṃ. **Ādi**saddena –

> ‘‘Na bhikkhuniyā abhikkhuke āvāse vassaṃ vasitabbaṃ, anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā uposathapucchakañca ovādūpasaṅkamanañca, vassaṃvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṃ diṭṭhena vā sutena vā parisaṅkāya vā, garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ, dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā, na bhikkhuniyā kenaci pariyāyena bhikkhu akkositabbo paribhāsitabbo, ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho’’ti (cūḷava. 403; a. ni. 8.51) –

Ime satta dhamme saṅgaṇhāti. **Garudhamme**ti garuke dhamme. Te hi gāravaṃ katvā bhikkhunīhi sampaṭicchitabbattā ‘‘garudhammā’’ti vuccanti.

Aññena vā dhammenāti ṭhapetvā aṭṭha garudhamme aññena yena kenaci dhammena. **Bhikkhunīsu upasampannamattaṃ vā ovadato**ti bhikkhunīsu upasampannamattaṃ garudhammena ovadato vā. Bhikkhūnaṃ santike upasampannāya yathāvatthukameva. **‘‘Adhammakamme’’**tiādīsu bhikkhunovādasammutikammaṃ ‘‘kamma’’nti veditabbanti āha **‘‘sammatassāpī’’**tiādi. **Vagge bhikkhunisaṅghe ovadato tikapācittiya**nti vagge bhikkhunisaṅghe ovadato vaggasaññivematikasamaggasaññīnaṃ vasena tīṇi pācittiyāni. **Tathā vematikassa cā**ti adhammakamme vematikassa ca vagge bhikkhunisaṅghe ovadato tikapācittiyanti attho. Esa nayo **dhammakammasaññino cā**ti etthāpi. Yathā ca vagge bhikkhunisaṅghe ovadato nava pācittiyāni, evaṃ adhammakamme adhammakammasaññino samagge bhikkhunisaṅghe ovadato tasmiṃ saṅghe vaggasaññivematikasamaggasaññīnaṃ vasena tikapācittiyaṃ, tathā vematikassa ca dhammakammasaññino cāti nava pācittiyāni. Tenāha **‘‘samaggepi bhikkhunisaṅghe navā’’**tiādi. Dhammakamme pana adhammakammasaññino vaggaṃ bhikkhunisaṅghaṃ ovadato tikadukkaṭaṃ, tathā vematikassa, dhammakammasaññino cāti nava dukkaṭāni. Samaggaṃ pana bhikkhunisaṅghaṃ ovadato aṭṭhāti sattarasa dukkaṭāni. Tenāha **‘‘sace panā’’**tiādi. **Aññaṃ dhamma**nti aññaṃ suttantaṃ vā abhidhammaṃ vā. ‘‘Samaggāmhāyyā’’ti vacanena hi ovādaṃ paccāsīsanti. Tasmā ṭhapetvā ovādaṃ aññaṃ dhammaṃ bhaṇantassa dukkaṭaṃ. **Ovādañca aniyyātetvā**ti ‘‘eso bhagini ovādo’’ti avatvā. **Paripucchaṃ detī**ti tassāyeva paguṇāya garudhammapāḷiyā atthaṃ bhaṇati. **Osārehī**ti uccārehi, kathehīti attho. **Osāretī**ti aṭṭhagarudhammapāḷiṃ vadati. **Pañhaṃ puṭṭho**ti garudhammanissitaṃ vā khandhādinissitaṃ vā pañhaṃ bhikkhuniyā puṭṭho.

Ovādasikkhāpadavaṇṇanā niṭṭhitā.

2. Atthaṅgatasikkhāpadavaṇṇanā

Ekatoupasampannanti bhikkhunisaṅghe upasampannamattaṃ. Ito parampi ca yattha yattha ‘‘ekatoupasampanna’’nti vuccati, sabbattha ayameva attho daṭṭhabbo.

Atthaṅgatasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhikkhunupassayasikkhāpadavaṇṇanā

Saṃvāsāyāti uposathādiatthaṃ. **Itara**nti ubhatosaṅghe upasampannaṃ.

Bhikkhunupassayasikkhāpadavaṇṇanā niṭṭhitā.

4. Āmisasikkhāpadavaṇṇanā

Taṇhādiṭṭhīhi āmasitabbato **āmisaṃ,** cīvarādi, āmisameva hetu **āmisahetu**. Tenāha **‘‘cīvarādīnaṃ aññatarahetū’’**ti. **Ādi**saddena piṇḍapātasenāsanagilānapaccayasakkāragarukāramānanavandanapūjanānaṃ gahaṇaṃ. **Avaṇṇakāmatāyā**ti ayasakāmatāyeva.

Dhammakammetiādīsu bhikkhunovādasammutikammaṃ ‘‘kamma’’nti veditabbaṃ. Tattha **tikapācittiya**nti dhammakamme dhammakammasaññivematikaadhammakammasaññīnaṃ vasena tīṇi pācittiyāni. Tatheva **adhammakamme tikadukkaṭaṃ** veditabbaṃ. **Asammata**nti sammatena vā saṅghena vā bhāraṃ katvā ṭhapitaṃ upasampannaṃ. Nanu ovādasammuti upasampannasseva dīyati, na sāmaṇerassāti āha **‘‘tatthā’’**tiādi. Sammatena vā saṅghena vā ṭhapito pana bahussuto sāmaṇero ‘‘asammato’’ti veditabbo. **Pakatiyā cīvarādihetu ovadantaṃ pana evaṃ bhaṇantassā**ti pakatiyā cīvarādihetu ovadantaṃ ‘‘esa cīvarādihetu ovadatī’’ti saññāya evaṃ bhaṇantassa. ‘‘Na cīvarādihetu ovadatī’’ti saññāya pana evaṃ bhaṇantassa dukkaṭaṃ. **Anāmisantaratā**ti āmisacittābhāvo, ‘‘āmisahetu ovadissāmī’’ti evaṃ pavattaajjhāsayābhāvoti attho. Cittapariyāyo hettha **antara**saddo ‘‘yassantarato na santi kopā’’tiādīsu (udā. 20) viya.

Āmisasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaradānasikkhāpadavaṇṇanā

Pañcamasikkhāpadaṃ uttānatthameva.

Cīvaradānasikkhāpadavaṇṇanā niṭṭhitā.

6. Cīvarasibbanasikkhāpadavaṇṇanā

Sūciṃ pavesetvā pavesetvā nīharaṇeti ārāpathe ārāpathe pācittiyaṃ. ‘‘Sibbissāmī’’ti pana vicārentassa, chindantassāpi dukkaṭaṃ. **Satakkhattumpi vijjhitvā sakiṃ nīharantassā**ti sakalasūciṃ anīharanto dīghasuttappavesanatthaṃ satakkhattumpi vijjhitvā sakiṃ nīharantassa. **‘‘Sibbā’’ti vutto**ti sakiṃ ‘‘cīvaraṃ sibbā’’ti vutto. **Niṭṭhāpetī**ti sabbaṃ sūcikammaṃ pariyosāpeti. **Tassa ārāpathe ārāpathe pācittiya**nti āṇattassa sūciṃ pavesetvā pavesetvā nīharaṇe ekamekaṃ pācittiyaṃ.

Udāyittheranti lāḷudāyittheraṃ. **Vuttalakkhaṇaṃ sibbanaṃ vā sibbāpanaṃ vā**ti ‘‘sūciṃ pavesetvā’’tiādinā vuttalakkhaṇaṃ sibbanaṃ vā sibbāpanaṃ vā.

Cīvarasibbanasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

Saṃvidahitvāti ‘‘ehi, asukagāmaṃ gacchāmā’’ti vā ‘‘sve ahaṃ gacchāmi, tvampi āgaccheyyāsī’’ti vā vatvā. Tañca kho saṃvidahanaṃ atthato saṅketakammanti āha **‘‘gamanakāle saṅketaṃ katvāti attho’’**ti. **Akappiyabhūmiyaṃ saṃvidahantassā**ti antogāme, bhikkhuniupassayadvāre, rathikāya, aññesu vā catukkasiṅghāṭakahatthisālādīsu ṭhatvā saṃvidahantassa. Tenāha **‘‘tattha ṭhapetvā’’**tiādi. **Āsannassāpī**ti accāsannassāpi, ratanamattantarassāpīti adhippāyo. **Aññassa gāmassā**ti yato nikkhamati, tato aññassa gāmassa. **Taṃ okkamantassā**ti taṃ antaragāmassa upacāraṃ okkamantassa. Sace dūraṃ gantukāmo hoti, gāmūpacāragaṇanāya okkamante okkamante purimanayeneva āpatti. Tenāha **‘‘iti gāmūpacārokkamanagaṇanāya pācittiyānī’’**ti. Tassa tassa pana gāmassa atikkamane anāpatti. **Gāme asatī**ti addhayojanabbhantare gāme asati. Tasmiṃ pana gāme sati gāmantaragaṇanāyeva pācittiyāni. **Addhayojanagaṇanāya pācittiya**nti addhayojane addhayojane pācittiyaṃ, ekamekaṃ addhayojanaṃ atikkamantassa ‘‘idāni atikkamissāmī’’ti paṭhamapāde dukkaṭaṃ, dutiyapāde pācittiyanti attho. Imasmiñhi naye atikkamane āpatti, okkamane anāpatti.

Visaṅketenāti (pāci. aṭṭha. 185) ettha ‘‘purebhattaṃ gamissāmā’’ti vatvā pacchābhattaṃ gacchanti, ‘‘ajja vā gamissāmā’’ti sve gacchanti, evaṃ kālavisaṅketeyeva anāpatti. Dvāravisaṅkete, pana maggavisaṅkete, vā satipi āpattiyeva. **Āpadāsū**ti raṭṭhabhede cakkasamāruḷhā jānapadā pariyāyanti, evarūpāsu āpadāsu anāpatti. **Cakkasamāruḷhā**ti ca iriyāpathacakkaṃ vā sakaṭacakkaṃ vā samāruḷhāti attho. **Mātugāmasikkhāpadenā**ti (pāci. 413 ādayo) sappāṇakavagge sattamasikkhāpadena.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Nāvābhiruhanasikkhāpadavaṇṇanā

Kīḷāpurekkhāroti lokassādamittasanthavavasena kīḷāpurekkhāro. **Tathevā**ti kīḷāvaseneva. **Agāmakatīrapassenā**ti addhayojanabbhantare gāmānaṃ abhāvato agāmakatīrapassena. Pāḷiyaṃ ‘‘uddhaṃgāminiṃ vā adhogāminiṃ vā’’ti (pāci. 186) vacanato pana vāpisamuddādīsu kīḷāpurekkhāratāyapi gacchantassa anāpatti. Tenāha **‘‘samudde pana yathāsukhaṃ gantuṃ vaṭṭatī’’**ti. **Visaṅketenā**ti idhāpi kālavisaṅketeneva anāpatti, titthavisaṅketena, pana nāvāvisaṅketena vā gacchantassa āpattiyeva.

Sesanti saddhiṃ samuṭṭhānādīhi avasesaṃ, keci pana ‘‘kīḷāpurekkhāro ‘saṃvidahitvā’ti (sārattha. ṭī. pācittiya 3.188) vacanato imaṃ sikkhāpadaṃ akusalacittaṃ lokavajjaṃ, tasmā sesaṃ nāma ṭhapetvā ‘paṇṇattivajjaṃ ticitta’nti idaṃ dvayaṃ avasesa’’nti vadanti, taṃ na gahetabbaṃ. Kīḷāpurekkhāratāya hi abhiruhitvāpi gāmantarokkamane, addhayojanātikkame vā saṃvegaṃ paṭilabhitvā arahattaṃ vā sacchikareyya, niddaṃ vā okkameyya, kammaṭṭhānaṃ vā manasi karonto gaccheyya, kuto cassa akusalacittasamaṅgitā, yenidaṃ sikkhāpadaṃ akusalacittaṃ, lokavajjañca siyāti.

Nāvābhiruhanasikkhāpadavaṇṇanā niṭṭhitā.

9. Paripācitasikkhāpadavaṇṇanā

Paripācitanti paripākamāpāditaṃ, yathā labhati, tathā katvā ṭhapitanti vuttaṃ hoti. Tenāha **‘‘neva tassā’’**tiādi **tassā**ti yo paribhuñjeyya, tassa bhikkhuno. **Bhikkhussa**

guṇaṃ pakāsetvāti ‘‘ayyo bhāṇako, ayyo bahussuto’’tiādinā (pāci. 195) guṇaṃ pakāsetvā. **Piṇḍapāta**nti pañcannaṃ bhojanānaṃ aññataraṃ. Kammasādhanoyaṃ **samārambha**saddoti āha **‘‘samāraddha’’**nti. **Paṭiyāditassā**ti sampāditassa. Yasmā ñātakappavāritehi bhikkhussa atthāya asamāraddhopi piṇḍapāto atthato samāraddhova hoti yathāsukhaṃ harāpetabbato, tasmā **‘‘ñātakappavāritānaṃ vā santaka’’**nti vuttaṃ.

Ubhayatthāti paripācitāparipācitesu. **Avasese**ti bhikkhuniparipācitepi yāgukhajjakaphalāphalādike sabbattha. Nimittobhāsaparikathāviññattivasena pana avasesepi dukkaṭato na muccati.

Paripācitasikkhāpadavaṇṇanā niṭṭhitā.

10. Rahonisajjasikkhāpadavaṇṇanā

Uparīti acelakavagge. **Upanandassa catutthasikkhāpadenā**ti appaṭicchanne mātugāmena saddhiṃ rahonisajjasikkhāpadena (pāci. 284 ādayo). Tañhi upanandattheraṃ ārabbha paññattesu catutthabhāvato ‘‘upanandassa catutthasikkhāpada’’nti vuttaṃ. Yadi ekaparicchedaṃ, atha kasmā visuṃ paññattanti āha **‘‘aṭṭhuppattivasena pana visuṃ paññatta’’**nti. Tattha **aṭṭhuppattivasenā**ti atthassa uppattivasena, bhikkhuniyā eva rahonisajjāya uppattivasenāti attho. Ayaṃ hetthādhippāyo – catutthasikkhāpadavatthuto imassa sikkhāpadassa vatthuno paṭhamaṃ uppannattā ekaparicchedepi idaṃ paṭhamaṃ visuṃ paññattanti.

Rahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

Ovādavaggo tatiyo.

4. Bhojanavaggo

1. Āvasathasikkhāpadavaṇṇanā

‘‘Agilāno’’ti ettha antamaso dvigāvutaṃ gantuṃ samattho adhippetoti āha **‘‘addhayojanampi gantuṃ samatthenā’’**ti. **Āvasathapiṇḍo**ti āvasathe piṇḍo, sālādīsu anodissa yāvadatthaṃ paññattaṃ pañcannaṃ bhojanānaṃ aññataraṃ bhojananti attho. Tenāha **‘‘imesaṃ vā’’**tiādi. Tattha **imesaṃ vā**ti imesaṃ pāsaṇḍānaṃ vā. **Ettakānaṃ vā**ti imasmiṃ pāsaṇḍe ettakānaṃ pāsaṇḍānaṃ vā. **Pāsaṇḍa**nti channavutividhaṃ samaṇaparibbājakādiṃ. Te hi taṇhāpāsañceva diṭṭhipāsañca ḍenti oḍḍentīti **pāsaṇḍā**ti vuccanti. **Anodissā**ti anuddisitvā, aparicchinditvāti attho. **Sālādīsu yattha katthacī**ti sālārukkhamūlaabbhokāsādīsu yattha katthaci ṭhānesu. **Ekadivasameva bhuñjitabbo**ti ekadivasaṃ sakiṃyeva bhuñjitabbo, ekasmiṃ divase punappunaṃ bhuñjituṃ na vaṭṭati. **Dutiyadivasato paṭṭhāyā**ti bhuttadivasassa dutiyadivasato paṭṭhāya. **Ajjhohāre ajjhohāre pācittiya**nti ālope ālope kabaḷe kabaḷe pācittiyaṃ. Nānākulehi (pāci. aṭṭha. 206) pana nānāṭṭhānesu paññattaṃ, ekasmiṃ ṭhāne ekadivasaṃ bhuñjitvā dutiyadivase aññattha bhuñjituṃ vaṭṭati, paṭipāṭiṃ pana khepetvā puna ādito paṭṭhāya bhuñjituṃ na vaṭṭati. Ekapūganānāpūgaekagāmanānāgāmesupi eseva nayo. Yopi ekakulassa vā nānākulānaṃ vā ekato paññatto taṇḍulādīnaṃ abhāvena antarantarā chijjati, sopi na bhuñjitabbo. Sace pana ‘‘na sakkoma dātu’’nti upacchinditvā puna kalyāṇacitte uppanne dātuṃ ārabhanti, etaṃ puna ekadivasaṃ bhuñjituṃ vaṭṭati.

Tikapācittiyanti agilāne agilānasaññivematikagilānasaññīnaṃ vasena tīṇi pācittiyāni. **Gilānassa gilānasaññino**ti gilānassa pana ‘‘gilāno aha’’nti saññino anuvasitvā bhuñjantassa anāpatti. **Sakiṃ bhuñjatī**ti ekadivasaṃ bhuñjati. **‘‘Gacchanto vā’’**ti idaṃ addhayojanavasena gahetabbaṃ, tathā **‘‘paccāgacchanto’’**ti (sārattha. ṭī. pācittiya 3.208) idampīti vadanti. **Kenaci upaddavenā**ti nadipūracorabhayādinā kenaci upaddavena. **Añña**nti yāgukhajjakaphalāphalādibhedaṃ yaṃ kiñci aññaṃ. **Anuvasitvā**ti puna vasitvā.

Āvasathasikkhāpadavaṇṇanā niṭṭhitā.

2. Gaṇabhojanasikkhāpadavaṇṇanā

Gaṇabhojaneti gaṇena laddhattā gaṇassa santake bhojane. Tenāha **‘‘gaṇassa bhojane’’**ti. Nanu cettha ‘‘gaṇassa bhojane’’ti vuccati, so ca kho gaṇo ‘‘katthaci dvīhi, katthaci tīhī’’tiādinā anekadhā adhippeto, idha katihīti āha **‘‘idha cā’’**tiādi. Taṃ panetaṃ gaṇabhojanaṃ dvīhi pakārehi pasavati nimantanato vā viññattito vāti āha **‘‘tesaṃ nimantanato vā’’**tiādi. Tattha **nimantanato vā**ti akappiyanimantanato vā. **Odanādīnaṃ pañcanna**nti odanasattukummāsamacchamaṃsānaṃ pañcannaṃ.

‘‘Odanena nimantemi, odanaṃ me gaṇhathā’’tiādinā nayena yena kenaci vevacanena vā bhāsantarena vā pañcannaṃ bhojanānaṃ nāmaṃ gahetvā nimantetīti sambandho. **Cattāro**ti ekaṭṭhāne vā nānāṭṭhānesu vā ṭhite cattāro bhikkhū. Lakkhaṇavacanañcetaṃ, tasmā cattāro vā tato vā adhike bhikkhūti attho. **Vevacanena vā**ti bhattaannādipariyāyasaddena vā. **Bhāsantarena vā**ti andhadamiḷādibhāsantarena vā. **Pañcannaṃ bhojanānaṃ nāmaṃ gahetvā**ti pañcannaṃ bhojanānaṃ aññatarassa nāmaṃ gahetvā. **Odanena nimantemī**ti tumhe bhante odanena nimantemi. **Ādi**saddena ‘‘ākaṅkhatha oloketha adhivāsetha paṭimānetha, sattunā nimantemi, sattuṃ me gaṇhatha ākaṅkhatha oloketha adhivāsetha paṭimānethā’’tiādīnaṃ (pāci. aṭṭha. 217-218) gahaṇaṃ. **Ekato vā**ti ekattha ṭhite vā nisinne vā bhikkhū disvā ‘‘tumhe, bhante, odanena nimantemī’’tiādinā evaṃ ekato nimantitā. **Nānāto vā nimantitā**ti cattāri pariveṇāni vā vihāre vā gantvā nānāto vā nimantitā. Ekaṭṭhāne ṭhitesuyeva vā eko puttena, eko pitarāti evampi nimantitā nānātoyeva nimantitā nāma honti. **Ekato gaṇhanti**ti aññamaññassa dvādasahatthūpacāre ṭhitā gaṇhanti.

Kasmā pana nānāto bhuttepi gaṇabhojanaṃ hotīti āha **‘‘paṭiggahaṇameva hettha pamāṇa’’**nti. Yadi evaṃ atha kasmā pāḷiyaṃ ‘‘gaṇabhojanaṃ nāma yattha cattāro bhikkhū pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantitā bhuñjanti, etaṃ gaṇabhojanaṃ nāmā’’ti (pāci. 218) vuttaṃ? Taṃ paṭiggahaṇaniyamanatthameva. Na hi appaṭiggahitakaṃ bhikkhū bhuñjantīti ‘‘bhuñjantī’’ti padaṃ paṭiggahaṇaniyamavacanaṃ hoti. **Ekato vā nānāto vā viññāpetvā**ti cattāro bhikkhū ekato ṭhitā vā nisinnā vā upāsakaṃ disvā ‘‘amhākaṃ catunnampi bhattaṃ dehī’’ti vā pāṭekkaṃ pavisitvā ‘‘mayhaṃ bhattaṃ dehi, mayhaṃ bhattaṃ dehī’’ti vā ekato vā nānāto vā viññāpetvā. **Tassa duvidhassāpī**ti yañca nimantanato laddhaṃ gaṇabhojanaṃ, yañca viññattito laddhaṃ, tassa duvidhassāpi gaṇabhojanassa. **Evaṃ paṭiggahaṇe**ti ekato paṭiggahaṇe.

Pādānampi phalitattāti (pāci. aṭṭha. 217-218) antamaso pādānampi yathā mahācammassa parato maṃsaṃ dissati, evaṃ phalitattā. **Na sakkā piṇḍāya caritu**nti vālikāya vā sakkharāya vā phuṭṭhamatte dukkhuppattito antogāme piṇḍāya carituṃ na sakkoti. **Cīvare kariyamāne**ti sāṭakañca suttañca labhitvā cīvare kariyamāne. **Yaṃ kiñci cīvare kattabbakamma**nti cīvaravicāraṇachindanamoghasuttāropanādi yaṃ kiñci cīvare kattabbaṃ kammaṃ, antamaso sūcivedhanampīti adhippāyo. **‘‘Addhayojanampī’’**tiādi avakaṃsato vuttaṃ. Yo pana dūraṃ gantukāmo, tattha vattabbameva natthi, gacchanto addhayojanabbhantare gāvutepi bhuñjituṃ labhati, gato pana ekadivasaṃ. Yadā nāvaṃ abhiruhitukāmo vā hoti āruḷho vā oruḷho vā, ayaṃ nāvābhiruhanasamayo nāmāti āha **‘‘nāvābhiruhanasamayepi eseva nayo’’**ti. Ayaṃ pana viseso – abhiruḷhena icchitaṭṭhānaṃ gantvāpi yāva na orohati, tāva bhuñjitabbaṃ. **Cattāro bhikkhū**ti antimaparicchedo. Yattha pana sataṃ vā sahassaṃ vā sannipatitaṃ, tattha vattabbameva natthi. Tasmā tādise kāle ‘‘mahāsamayo’’ti adhiṭṭhahitvā bhuñjitabbaṃ. **Yo koci pabbajito**ti sahadhammikesu vā titthiyesu vā aññataro.

Ye ca dve tayo ekato gaṇhantīti yepi akappiyanimantanaṃ sādiyitvā dve vā tayo vā ekato gaṇhanti, tesampi anāpatti. Paṇītabhojanasūpodanaviññattīhi pana āpattiyevāti vadanti, upaparikkhitabbaṃ. **Niccabhattādīsū**ti niccabhatte salākabhatte pakkhike uposathike pāṭipadike. Tattha **niccabhatta**nti dhuvabhattaṃ vuccati. ‘‘Niccabhattaṃ gaṇhathā’’ti vadanti, bahūnampi ekato gaṇhituṃ vaṭṭati. **Salākabhattā**dīsupi eseva nayo.

Gaṇabhojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Paramparabhojanasikkhāpadavaṇṇanā

Gaṇabhojane vuttanayenevāti bhikkhuṃ upasaṅkamitvā ‘‘tumhe, bhante, odanena nimantemi, odanaṃ me gaṇhathā’’tiādinā (pāci. aṭṭha. 217-218) nayena yena kenaci vevacanena vā bhāsantarena vā pañcannaṃ bhojanānaṃ aññatarassa nāmaṃ gahetvā nimantetīti vutteneva nayena. **Nimantitassā**ti akappiyanimantanena nimantitassa. **Avikappetvā**ti sammukhāsammukhavasena avikappetvā, apariccajitvāti attho. Ayañhi bhattavikappanā nāma sammukhāparammukhāpi vaṭṭati. Tenāha **‘‘yo bhikkhu pañcasu sahadhammikesū’’**tiādi.

Aññatra nimantanabhojanavatthusminti aññatra paṭhamaṃ nimantitā hutvā aññasmiṃ nimantane bhuñjanavatthusmiṃ. Yadi tividhā anupaññatti, atha kasmā parivāre ‘‘catasso anupaññattiyo’’ti vuttanti āha **‘‘parivāre panā’’**tiādi. **Vikappanampi gahetvā**ti vikappanānujānanampi anupaññattisamānanti anupaññattibhāvena gahetvā.

Ekasaṃsaṭṭhānīti ekasmiṃ missitāni. Idaṃ vuttaṃ hoti (pāci. aṭṭha. 229) – dve tīṇi kulāni nimantetvā ekasmiṃ ṭhāne nisīdāpetvā ito cito ca āharitvā bhattaṃ ākiranti, sūpabyañjanaṃ ākiranti, ekamissakaṃ hoti, ettha anāpattīti. Sace pana mūlanimantanaṃ heṭṭhā hoti, pacchimaṃ pacchimaṃ upari, taṃ uparito paṭṭhāya bhuñjantassa āpatti. Hatthaṃ pana anto pavesetvā paṭhamanimantanato ekampi kabaḷaṃ uddharitvā bhuttakālato paṭṭhāya yathā tathā vā bhuñjantassa anāpatti. **Dve tīṇi nimantanāni ekato vā katvā bhuñjatī**ti dve tīṇi nimantanāni ekato pakkhipitvā missetvā ekaṃ katvā bhuñjatīti attho. **''Sakalena gāmena vā''**tiādīsu sakalena gāmena ekato hutvā nimantitasseva yattha katthaci bhuñjato anāpatti. **Pūge**pi eseva nayo. **Nimantiyamāno vā ''bhikkhaṃ gahessāmī''ti vadatī**ti ''bhattaṃ gaṇhā''ti nimantiyamāno ''na mayhaṃ tava bhattena attho, bhikkhaṃ gahessāmī''ti bhaṇati. **Kiriyākiriya**nti ettha bhojanaṃ kiriyaṃ, avikappanaṃ akiriyaṃ.

Paramparabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4. Kāṇamātāsikkhāpadavaṇṇanā

Paheṇakatthāyāti paṇṇākāratthāya. **Pātheyyatthāyā**ti maggaṃ gacchantānaṃ antarāmaggatthāya. **Sattū**ti baddhasattu, abaddhasattu ca. **Dvattipattapūre paṭiggahetvā**ti mukhavaṭṭiyā heṭṭhimalekhāya samaṃ pūre dvattipattapūre gahetvāti attho. Imassa catthassa heṭṭhā vuttanayeneva pākaṭattā tattha kattabbappakārameva dassetuṃ **''etthā''**tiādimāha. **Sesa**nti tato ekapattato aññaṃ pattaṃ. Sace tayo pattapūrā gahitā dve, sace dve gahitā, ekanti vuttaṃ hoti.

Gamane vā paṭippassaddheti antarāmagge upaddavaṃ disvā, anatthikatāya vā ''mayaṃ idāni na pesissāma na gamissāmā''ti evaṃ gamane upacchinne dentānanti attho.

Kāṇamātāsikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamapavāraṇāsikkhāpadavaṇṇanā

Bhuttavāti katabhattakicco. **Sāsapamattampi ajjhoharita**nti evaṃ parittampi bhojanaṃ saṅkhāditvā vā asaṅkhāditvā vā gilitaṃ. **Pavārito**ti paṭikkhepito. Yo hi bhuñjanto parivesakena upanītaṃ bhojanaṃ anicchanto paṭikkhipati, so tena pavārito paṭikkhipito nāma hoti. Byañjanaṃ pana anādiyitvā atthamattameva dassetuṃ **''katappavāraṇo katappaṭikkhepoti attho''**ti vuttaṃ. Sopi ca paṭikkhepo yasmā na paṭikkhepamattena, atha kho pañcaṅgavasena. Tenassa padabhājane ''asanaṃ paññāyatī''tiādi (pāci. 239) vuttaṃ.

Bhojanaṃ paññāyatīti pañcannaṃ bhojanānaṃ aññataraṃ pattādīsu dissati. Tenāha **''pavāraṇappahonakaṃ ce bhojana''**ntiādi. **Sālī**ti (pāci. aṭṭha. 238-239) antamaso nīvāraṃ upādāya sabbāpi sālijāti. **Vīhī**ti sabbāpi vīhijāti. **Yavagodhumesu** bhedo natthi. **Kaṅgū**ti setarattakāḷabhedā sabbāpi kaṅgujāti. **Varako**ti antamaso varakacorakaṃ upādāya sabbāpi setavaṇṇā varakajāti. **Kudrūsako**ti kāḷakodravo ceva sāmākādibhedā ca sabbāpi tiṇadhaññajāti.

Nīvāravarakacorakā cettha ''dhaññānulomā''ti vadanti. **Yāgu**nti ambilayāgukhīrayāguādibhedaṃ yaṃ kiñci yāguṃ. Imināva pāyāsassāpi gahitattā ''ambilapāyāsādīsu aññataraṃ pacāmāti vā''ti na vuttaṃ. **Pavāraṇaṃ janetī**ti anatirittabhojanāpattinibandhanaṃ paṭikkhepaṃ sādheti. Sace pana odhi na paññāyati, yāgusaṅgahaṃ gacchati, pavāraṇaṃ na janeti. **Puna pavāraṇaṃ janeti** ghanabhāvagamanato paṭṭhāya bhojanasaṅgahitattāti adhippāyo.

Udakakañjikakhīrādīni ākiritvāti udakañceva kañjikañca khīrādīni ca ākiritvā tehi saddhiṃ amadditvā bhattamissake katvā. Tenāha **''yāguṃ gaṇhathā''**tiādi. Sace pana bhatte udakakañjikakhīrādīni ākiritvā madditvā ''yāguṃ gaṇhathā''ti denti, pavāraṇā na hoti. **Yāguyāpī**ti evaṃ yāgusaṅgahaṃ gatāya vā aññāya vā yāguyāpi. Suddharasako, pana rasakayāgu vā na janeti.

Pañcannaṃ bhojanānaṃ aññataravasena vippakatabhojanabhāvassa upacchinnattā **''dvepi khāditāni honti…pe… na pavāretī''**ti vuttaṃ. Akappiyamaṃsaṃ (pāci. aṭṭha. 238-239), akappiyabhojanañca buddhapaṭikuṭṭhaṃ paṭikkhipato pavāraṇāya avatthutāya na pavāraṇā hotīti āha **''yo panā''**tiādi. Yañhi bhikkhuno khādituṃ vaṭṭati, taṃ eva paṭikkhipato pavāraṇā hoti. Idaṃ pana jānanto akappiyattā paṭikkhipati. Ajānantopi paṭikkhipitabbaṭṭhāne ṭhitameva paṭikkhipati nāma, tasmā na pavāreti. Sace pana akappiyamaṃsaṃ khādanto kappiyamaṃsaṃ vā bhojanaṃ vā paṭikkhipati, pavāreti. Kasmā? Vatthutāya. Yañhi tena paṭikkhittaṃ, taṃ pavāraṇāya vatthu. Yaṃ pana khādati, taṃ kiñcāpi paṭikkhipitabbaṭṭhāne ṭhitaṃ, khādiyamānaṃ pana maṃsabhāvaṃ na jahati, tasmā pavāreti. Ko pana vādo kappiyamaṃsaṃ khādato kappiyamaṃsabhojanappaṭikkhepe. Esa nayo akappiyabhojanaṃ khādato kappiyabhojanappaṭikkhepe.

Bhojane satīti pañcasu bhojanesu ekasmimpi bhojane sati. **Aññaṃ vuttalakkhaṇaṃ bhojana**nti pattādigatato aññaṃ vuttalakkhaṇaṃ pañcasu bhojanesu ekampi bhojanaṃ. ''Nirapekkho hotī''ti etasseva vivaraṇaṃ **''yaṃ pattādīsū''**tiādi. Na kevalaṃ nirapekkho vāti āha **''aññatra vā''**tiādi. **So paṭikkhipantopi na pavāretī**ti tasmiṃ ce antare aññaṃ bhojanaṃ abhihaṭaṃ, taṃ so paṭikkhipantopi na pavāreti. Kasmā? Vippakatabhojanabhāvassa upacchinnattā.

''Upanāmetī''ti (pāci. aṭṭha. 238-239) iminā kāyābhihāraṃ dasseti. **Hatthe vā ādhārake vā**ti ettha **vā**-saddo avuttavikappattho, tena ''ūrūsu vā''ti vikappeti. Dūre nisinnassa daharabhikkhussa pattaṃ pesetvā ''ito odanaṃ gaṇhāhī''ti vadati, gaṇhitvā pana gato tuṇhī tiṭṭhati, tampi paṭikkhipato eseva nayo. Kasmā? Bhikkhussa dūrabhāvato, dūtassa ca anabhiharaṇato. Sace pana gahetvā āgato bhikkhu ''imaṃ bhattaṃ gaṇhā''ti vadati, taṃ paṭikkhipato pavāraṇā hoti. **Evaṃ vuttepī**ti ''bhattaṃ gaṇhā''ti vuttepi.

Bhattapacchiṃ gahetvā parivisantassāti ekena hatthena bhattapacchiṃ gahetvā ekena hatthena kaṭacchuṃ gahetvā parivisantassa. **Añño ''ahaṃ dhāressāmī''ti gahitamattakameva karotī**ti añño āgantvā ''ahaṃ pacchiṃ dhāressāmi, tvaṃ odanaṃ dehī''ti vatvā gahitamattakameva karoti. **Abhihaṭāva hotī**ti parivesakeneva abhihaṭāva hoti. Idāni asati tassa dātukāmābhihāre gahaṇasamayepi paṭikkhipato na hotīti dassetuṃ **''sace panā''**tiādi vuttaṃ. **Uddhaṭe**ti uddhaṭe bhatte. Kaṭacchuabhihāroyeva hi tassa abhihāroti adhippāyo. **Anantarassa diyyamāne**ti anantarassa bhikkhuno bhatte diyyamāne. **Kāyavikārenā**ti ''aṅguliṃ vā hatthaṃ vā macchikabījaniṃ vā cīvarakaṇṇaṃ vā cāleti, bhamukāya vā ākāraṃ karoti, kuddho vā oloketī''ti (pāci. aṭṭha. 238-239) evaṃ vuttena aṅgulicalanādinā kāyavikārena. **''Alaṃ mā dehī''tiādinā vacīvikārenā**ti ''ala''nti vā ''na gaṇhāmī''ti vā ''mā ākirā''ti vā ''apagacchā''ti vā evaṃ yena kenaci vacīvikārena.

Abhihaṭe pana bhatte pavāraṇāya bhīto hatthe apanetvā punappunaṃ patte odanaṃ ākirantaṃ ''ākira ākira, koṭṭetvā pūrehī''ti vadato pavāraṇā na hoti. Esa nayo bhattaṃ abhiharantaṃ bhikkhuṃ sallakkhetvā ''kiṃ, āvuso, itopi kiñci gaṇhissasi, dammi te kiñcī''ti vadatopi.

''Rasaṃ paṭiggaṇhathā''ti appavāraṇājanakassa nāmaṃ gahetvā vuttattā **''taṃ sutvā paṭikkhipato pavāraṇā natthī''**ti vuttaṃ. **Maṃsarasa**nti ettha pana na kevalaṃ maṃsassa rasaṃ ''maṃsarasa''micceva viññāyati, atha kho maṃsañca rasañca maṃsarasanti evaṃ pavāraṇājanakanāmavasenāpi. Tasmā taṃ paṭikkhipato pavāraṇāva hotīti āha **''maṃsarasanti vutte pana paṭikkhipato pavāraṇā hotī''**ti. Parato **macchamaṃsaṃ byañjana**nti etthāpi eseva nayo. **Yasmiṃ iriyāpathe pavāreti, taṃ avikopenteneva bhuñjitabba**nti yo gacchanto (pāci. aṭṭha. 238-239) pavāreti, tena gacchanteneva bhuñjitabbaṃ. Kaddamaṃ vā udakaṃ vā patvā ṭhitena atirittaṃ kāretabbaṃ. Sace antarā nadī pūrā hoti, naditīre gumbaṃ anupariyāyantena bhuñjitabbaṃ. Atha nāvā vā setu vā atthi, taṃ abhiruhitvāpi caṅkamanteneva bhuñjitabbaṃ, gamanaṃ na upacchinditabbaṃ. Esa nayo itarairiyāpathesupi. Taṃ taṃ iriyāpathaṃ kopentena atirittaṃ kāretabbaṃ. Yo ukkuṭikova nisīditvā pavāreti, tena ukkuṭikeneva bhuñjitabbaṃ. Tassa pana heṭṭhā palālapīṭhaṃ vā kiñci vā nisīdanaṃ dātabbaṃ. Pīṭhake nisīditvā pavāritena pana āsanaṃ acāletvāva catasso disā parivattantena bhuñjituṃ labbhati. Mañce nisīditvā pavāritena ito vā etto vā saṃsarituṃ na labbhati. Sace pana saha mañcena ukkhipitvā aññatra nenti, vaṭṭati. Nipajjitvā pavāritenāpi nipanneneva bhuñjitabbaṃ. Parivattantena yena passena nipanno, tassa ṭhānaṃ nātikkametabbaṃ.

Alametaṃ sabbanti etaṃ sabbaṃ alaṃ pariyattaṃ, idampi te adhikaṃ, ito aññaṃ na lacchasīti adhippāyo. **Yo atirittaṃ karotī**ti yo ''alametaṃ sabba''nti atirittaṃ karoti. **Paṭipakkhanayenā**ti ''kappiyakataṃ, paṭiggahitakataṃ, uccāritakataṃ, hatthapāse kataṃ, bhuttāvinā kataṃ, bhuttāvinā pavāritena āsanā avuṭṭhitena kataṃ 'alametaṃ sabba'nti vutta''nti (pāci. 239) imehi sattahi vinayakammākārehi yaṃ atirittaṃ kappiyaṃ kataṃ, yañca gilānātirittaṃ, tadubhayampi atirittanti evaṃ tasseva paṭipakkhanayena. Ettha ca ''alametaṃ sabba''nti tikkhattuṃ vattabbaṃ, ayaṃ kira āciṇṇo. Vinayadharā pana ''sakiṃ eva vattabba''nti vadanti.

Kasmā taṃ so puna kātuṃ na labhatīti āha **''yañhī''**tiādi. Tattha **yañhi akata**nti yena paṭhamaṃ kappiyaṃ kataṃ, tena yaṃ akataṃ, taṃ kātabbaṃ. Paṭhamabhājane pana kātuṃ na labbhati. **Yena ca akata**nti aññena bhikkhunā yena paṭhamaṃ na kataṃ, tena ca kātabbanti attho. **Vutta**nti sīhaḷaṭṭhakathāsu vuttaṃ. **Aññasmiṃ pana bhājane**ti yasmiṃ pana bhājane paṭhamaṃ kataṃ, tato aññasmiṃ patte vā kuṇḍe vā pacchiyaṃ vā yattha katthaci purato ṭhapetvā onāmitabhājane.

Aññatra bhuñjanavatthusminti bhuttāvinā pavāritena hutvā aññatra bhuñjanavatthusmiṃ. **Tikapācittiya**nti anatiritte anatirittasaññivematikaatirittasaññīnaṃ vasena tīṇi pācittiyāni. **Ajjhoharato ca dukkaṭa**nti ajjhoharato ajjhohāre ajjhohāre dukkaṭaṃ. Sace pana āmisasaṃsaṭṭhāni honti, āhāratthāyapi anāhāratthāyapi paṭiggahetvā ajjhoharantassa pācittiyameva. **Tesaṃ anuññātaparibhogavasenā**ti yāmakālikādīnaṃ anuññātaparibhogavasena, yāmakālikaṃ pipāsāya sati pipāsacchedanatthaṃ, sattāhakālikaṃ yāvajīvikañca tena tena upasametabbake ābādhe sati tassa upasamanatthanti vuttaṃ hoti. Idampi ajjhoharaṇato **kāyakammaṃ,** vācāya ''atirittaṃ karotha bhante''ti akārāpanena **vacīkamma**nti āha **''samuṭṭhānādīni paṭhamakathinasadisānevā''**ti. **Kiriyākiriya**nti ettha paṭikkhipitvā bhuñjanaṃ **kiriyaṃ**. Atirittassa akaraṇaṃ **akiriya**nti veditabbaṃ.

Paṭhamapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyapavāraṇāsikkhāpadavaṇṇanā

Sutvā vāti aññena vā teneva vā ārocitaṃ sutvā. ''Bhuttasmiṃ pācittiya''nti (pāci. 243) vuttattā **bhojanapariyosāne pācittiya''**nti vuttaṃ.

Dutiyapavāraṇāsikkhāpadavaṇṇanā niṭṭhitā.

7. Vikālabhojanasikkhāpadavaṇṇanā

Vikāleti ettha aruṇuggamanato paṭṭhāya yāva majjhanhiko, ayaṃ buddhādīnaṃ ariyānaṃ āciṇṇasamāciṇṇo bhojanassa **kālo** nāma. Tadañño **vikālo** ''vigato kālo''ti katvā. Tenāha **''vigate kāle''**tiādi. Ṭhitamajjhanhikopi (pāci. aṭṭha. 248-249) kālasaṅgahaṃ gacchati. Tato paṭṭhāya pana khādituṃ vā bhuñjituṃ vā na sakkā. Sahasā pivituṃ sakkā bhaveyya, kukkuccakena pana na kātabbaṃ. Kālaparicchedajānanatthañca kālatthambho yojetabbo. Kālabbhantareva bhattakiccaṃ kātabbaṃ. **''Yaṃ kiñci…pe… khādanīyaṃ vā''**ti iminā yaṃ tāva sakkhalimodakādi pubbaṇṇāparaṇṇamayaṃ, tattha vattabbameva natthīti dasseti. **Bhojanīyaṃ** nāma pañca bhojanāni.

Sati paccayeti pipāsādikāraṇe vijjamāne. **Romaṭṭhakassā**ti romaṭṭhakassa bhikkhuno ajjhoharitvā uggiritvā mukheva ṭhapito bahi mukhadvārā viniggato bhojanassa maggā bahi niggato ''romaṭṭho''ti pavuccati. Idha pana ajjhoharitvā uggiritvā mukheva ṭhapitoti adhippeto. Tenāha **''na ca, bhikkhave''**tiādi. Ṭhapetvā romaṭṭhakaṃ sesānaṃ āgataṃ uggāraṃ mukhe sandhāretvā gilantānaṃ āpatti. Sace pana asandhārentameva paragalaṃ gacchati, vaṭṭati.

Vikālabhojanasikkhāpadavaṇṇanā niṭṭhitā.

8. Sannidhikārakasikkhāpadavaṇṇanā

''Kāro karaṇaṃ kiriyāti atthato eka''nti etena **kāra**saddassa bhāvatthataṃ dasseti. Sammā nidhānaṃ ṭhapanaṃ **sannidhi**. **''Paṭiggahetvā ekarattaṃ vītināmitassetaṃ nāma''**nti iminā paṭiggahetvā ekarattaṃ vītināmite imassa duddhotabhāvaṃ dasseti. Kiñcāpi yāmakālikaṃ khādanīyaṃ, bhojanīyaṃ vā na hoti, ''anāpatti yāmakālikaṃ yāme nidahitvā bhuñjatī''tiādi vacanato pana tatthāpi yāmātikkame sannidhipaccayā pācittiyena bhavitabbanti **''yaṃ kiñci yāvakālikaṃ vā yāmakālikaṃ vā''**ti vuttaṃ. Idāni duddhotabhāvameva vibhāvetuṃ **''yaṃ aṅguliyā''**tiādi vuttaṃ. Tattha **yaṃ aṅguliyā ghaṃsantassa lekhā paññāyatī**ti yaṃ pattaṃ dhotaṃ aṅguliyā ghaṃsantassa patte aṅgulilekhā paññāyati, so **patto duddhoto** hotīti attho. Telavaṇṇapatte pana aṅgulilekhā paññāyati, sā abbohārikā. **Sneho**ti telaṃ. **Sandissatī**ti yāguyā upari sandissati. **Tādise pattepī**ti paṭiggahaṇaṃ avissajjitvā sayaṃ vā aññena vā bhojanaṃ nīharitvā na sammā dhote pattepi. **Punadivase bhuñjantassa pācittiya**nti patte laggaṃ avijahitappaṭiggahaṇaṃ hotīti dutiyadivase bhuñjantassa pācittiyaṃ. Pariccatte pana patte punadivase bhuñjantassa anāpatti.

Yaṃ panāti yaṃ bhojanaṃ pana. **Apariccattameva hī**ti anapekkhavissajjanena vā anupasampannassa nirapekkhadānena vā apariccattameva. **Kappiya bhojana**nti antamaso ekasitthamattampi kappiyabhojanaṃ. **Akappiyesū**ti akappiyamaṃsesu. **Sesesū**ti manussamaṃsato avasesesu hatthiassasunakhaahisīhabyagghadīpiacchataracchamaṃsesu ceva appaṭivekkhite uddissakatamaṃse ca. Pāḷiyaṃ ''sattāhakālikaṃ yāvajīvikaṃ āhāratthāya paṭigganhāti, āpatti dukkaṭassā''tiādinā (pāci. 255) sannihitesu sattāhakālikayāvajīvikesu purebhattampi āhāratthāya ajjhoharaṇepi dukkaṭassa vuttattā yāmakālikepi āhāratthāya ajjhoharaṇepi visuṃ dukkaṭenāpi bhavitabbanti āha **''āhāratthāya ajjhoharato dukkaṭena saddhiṃ pācittiya''**nti. **Sabbavikappesū**ti ''kappiyabhojanaṃ bhuñjantassā''tiādinā vuttesu sabbesu vikappesu aparampi pācittiyaṃ vaḍḍhati. Idaṃ vuttaṃ hoti (pāci. aṭṭha. 253) – kappiyabhojane dve pācittiyāni, manussamaṃse thullaccayena saddhiṃ dve pācittiyāni, avasesesu pana akappiyamaṃsesu dukkaṭena saddhiṃ dve pācittiyāni. Yāmakālikaṃ sati paccaye sāmisena mukhena ajjhoharato dve pācittiyāni, nirāmisena ekameva. Āhāratthāya ajjhoharato vikappadvayepi dukkaṭena saddhinti.

Avasesesūti yāmakālikādito avasesesu. **Pācittiyaṃ vaḍḍhatiyevā**ti aparampi pācittiyaṃ vaḍḍhatiyeva. Idaṃ vuttaṃ hoti – sace vikāle ajjhoharati, pakatibhojane sannidhipaccayā ca vikālabhojanapaccayā ca dve pācittiyāni, akappiyamaṃsesu manussamaṃse thullaccayena saddhiṃ dve pācittiyāni, avasesesu dukkaṭena saddhiṃ dveti.

Belaṭṭhasīso nāma jaṭilasahassassa abbhantare eko mahāthero. **Tikapācittiya**nti sannidhikārake sannidhikārakasaññivematikaasannidhikārakasaññīnaṃ vasena tīṇi pācittiyāni. **Saṃsaṭṭhānī**ti saṃsaṭṭharasāni. Sambhinnarasaṃ sandhāyeva hi ''tadahupaṭiggahitaṃ kāle kappatī''tiādi vuttaṃ. Tenāha **''tasmā''**tiādi. Ettha ca **asambhinnarasa**nti amissitarasaṃ. Idañca sītalapāyāsādinā saha laddhaṃ sappipiṇḍādikaṃ sandhāya vuttaṃ. **''Sudhotaṃ vā''**ti idaṃ pana piṇḍapātena saddhiṃ laddhaṃ takkolajātiphalādiṃ, yāguādīsu pakkhipitvā dinnasiṅgīverādikañca sandhāya vuttaṃ.

Tenāti sattāhakālikena. Tadahu paṭiggahitaṃ assāti **tadahupaṭiggahitaṃ,** tena tadahupaṭiggahitena. Esa nayo **''dvīhapaṭiggahitenā''**tiādīsupi. **Tasmā**ti yasmā purebhattaṃ paṭiggahitampi vaṭṭati, tasmā. **Paṭiggahitaṃ sattāhaṃ kappatīti vutta**nti ''sattāhakālikena, bhikkhave, yāvajīvikaṃ paṭiggahitaṃ sattāhaṃ kappati, sattāhātikkante na kappatī''ti (mahāva. 305) **bhesajjakkhandhake** vuttaṃ. Kiñcāpi mukhe ekarattaṃ na vuttaṃ, tathāpi mukhe pakkhittameva yasmā sannidhi nāma hoti, tasmā **''mukhasannidhī''**ti vuttaṃ.

Catasso kappiyabhūmiyoti ussāvanantikā, gonisādikā, gahapati, sammutīti catasso kappiyakuṭiyo. Tattha **ussāvanantikā** (mahāva. aṭṭha. 295) nāma gehe kariyamāne samparivāretvā ṭhitehi ''kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā''ti vā ''kappiyakuṭi kappiyakuṭī''ti vā vadantehi ṭhapitapaṭhamiṭṭhakathambhādikā saṅghassa vā ekassa bhikkhuno vā kuṭi. Yo pana ārāmo yebhuyyena vā aparikkhitto hoti, sakalopi vā, so **''gonisādī''**ti vuccati. **Gahapatī**ti yā ṭhapetvā bhikkhuṃ sesehi ''kappiyakuṭiṃ demā''ti dinnā, tesaṃ vā santakā. **Sammuti** nāma kammavācāya sāvetvā katā. Kathaṃ panetāsaṃ vinicchayo jānitabboti āha **''tāsaṃ vinicchayo samantapāsādikāyaṃ vutto''**ti.

Sannidhikārakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paṇītabhojanasikkhāpadavaṇṇanā

''Paṇītabhojanānī''ti idaṃ majjhe padalopaṃ katvā niddiṭṭhanti āha **''paṇītasaṃsaṭṭhānī''**tiādi. **Sabbopi ''odako''ti vuttalakkhaṇo maccho**ti ''maccho nāma odako vuccatī''ti (pāci. 260) evaṃ vibhaṅge vuttalakkhaṇo, sabbopi maccho eva. Yo koci udake jāto maccho nāmāti vuttaṃ hoti. **Mahānāmasikkhāpadenā**ti –

> ''Agilānena bhikkhunā catumāsapaccayapavāraṇā sāditabbā aññatra punapavāraṇāya aññatra niccapavāraṇāya. Tato ce uttari sādiyeyya, pācittiya''nti –

Iminā sikkhāpadena (pāci. 306). Ettha hi saṅghavasena gilānapaccayapavāraṇāya pavāritaṭṭhāne sace tattha rattīhi vā bhesajjehi vā paricchedo kato hoti ''ettikāyeva rattiyo, ettakāni vā bhesajjāni viññāpetabbānī''ti, tato rattipariyantato vā bhesajjapariyantato vā uttari nabhesajjakaraṇīyena vā bhesajjaṃ, aññabhesajjakaraṇīyena vā aññaṃ bhesajjaṃ viññāpentassa pācittiyaṃ vuttaṃ. Tasmā agilāno gilānasaññīpi hutvā pañca bhesajjāni viññāpento nabhesajjakaraṇīyena bhesajjaṃ viññāpento nāma hotīti ''mahānāmasikkhāpadena kāretabbo''ti vuttaṃ.

Yo pana nabhesajjatthāya viññāpeti, atha kho kevalaṃ attano bhuñjanatthāya, so sūpodanaviññattiyāyeva kāretabbo. Vuttañhetaṃ **samantapāsādikāyaṃ** ''suddhāni sappiādīni viññāpetvā bhuñjanto pācittiyaṃ nāpajjati, sekhiyesu sūpodanaviññattidukkaṭaṃ āpajjatī''ti (pāci. aṭṭha. 259). **Sūpodanaviññattiyā kāretabbo**ti ''na sūpaṃ vā odanaṃ vā agilāno''tiādinā (pāci. 613) sikkhāpadena kāretabbo, dukkaṭena kāretabboti vuttaṃ hoti. **Iminā**ti iminā paṇītabhojanasikkhāpadena.

''Sappibhattaṃ dehī''ti vutte kiṃ hotīti āha **''sappibhattaṃ 'dehī'ti vutte panā''**tiādi. Sūpodanaviññattiyā dukkaṭameva hotīti sambandho. Kasmāti āha **''yasmā''**tiādi.

Atha yathā ‘‘paṇītabhojanānī’’ti, evaṃ ‘‘sappibhatta’’nti idampi kasmā na viññāyatīti ce? Anekantikattā. Tathā hi ‘‘paṇītabhojanānī’’ti vutte ‘‘paṇītasaṃsaṭṭhāni bhojanāni paṇītabhojanānī’’ti ayamattho ekantato paññāyati, ‘‘sappibhatta’’nti vutte pana ‘‘sappimayaṃ bhattaṃ sappibhatta’’ntipi viññāyamānattā ‘sappisaṃsaṭṭhaṃ bhattaṃ sappibhatta’’nti ayamattho na ekantato paññāyati. Esa nayo ‘‘navanītabhattaṃ dehī’’tiādīsupi.

Purimanayenevāti ‘‘bhattaṃ datvā sappiṃ katvā bhuñjā’’ti purimeneva nayena. Sace pana ‘‘sappinā’’ti vutte kevalaṃ sesesu navanītādīsu aññatarena deti, visaṅketameva hoti. **Anāpattī**ti visaṅketattā sabbāhiyeva āpattīhi anāpatti. ‘‘Kiñcāpi anāpatti, attano pana payogena nibbattattā na bhuñjitabba’’nti vadanti. **Kappiyasappinā**ti kappiyamaṃsasappinā. Esa nayo **akappiyasappinā**ti etthāpi. Kappiyākappiyatā hi maṃsānaṃyeva, na sappiādīnaṃ. Ṭhapetvā ekaṃ manussavasātelaṃ sabbesaṃ khīradadhisappinavanītavasātelesu akappiyaṃ nāma natthi.

Paribhogepi dukkaṭameva idha anadhippetattāti adhippāyo. Sace asati akappiyasappimhi purimanayeneva akappiyanavanītādīni deti ‘‘sappiṃ katvā bhuñjā’’ti, akappiyasappināva dinnaṃ hoti. Yathā ca ‘‘kappiyasappinā dehī’’ti vutte akappiyasappinā deti, visaṅketaṃ, evaṃ ‘‘‘akappiyasappinā’ti vutte kappiyasappinā detī’’ti etthāpi paṭipāṭiyā ekamekaṃ vitthāretvā vuccamānepi ayamevattho vattabbo siyā, so ca saṅkhepenapi sakkā viññātunti vitthāranayaṃ hitvā imināva nayena sabbapadesu vinicchayo veditabboti vuttaṃ. Ayañhettha saṅkhepattho – yena yena viññatti hoti, tasmiṃ vā tassa mūle vā laddhe taṃ taṃ laddhameva hoti. Sace pana aññaṃ pāḷiyā āgataṃ vā anāgataṃ vā deti, visaṅketanti. **Nānāṭṭhāne vā**ti tasmiṃyeva ghare sappiṃ, itarasmiṃ navanītantiādinā nānāṭṭhāne vā.

Paṇītabhojanasikkhāpadavaṇṇanā niṭṭhitā.

10. Dantaponasikkhāpadavaṇṇanā

Kāyenāti hatthādīsu yena kenaci sarīrāvayavena, antamaso pādaṅguliyāpi gaṇhanto kāyena gaṇhāti nāmāti veditabbo. Dānepi eseva nayo. **Kāyappaṭibaddhenā**ti pattādīsu yena kenaci sarīrasambaddhena upakaraṇena. Dānepi eseva nayo. Kaṭacchuādīsu yena kenaci upakaraṇena dinnaṃ kāyappaṭibaddhena dinnaṃyeva hoti. **Aññatarenā**ti kāyena vā kāyappaṭibaddhena vā nissaggiyena vāti attho. Tattha **nissaggiyenā**ti (pāci. aṭṭha. 265) kāyato ca kāyappaṭibaddhato ca mocetvā hatthapāse ṭhitassa kāye vā kāyappaṭibaddhe vā pātiyamānañhi nissaggiyena payogena dinnaṃ nāma hoti. **Tassā**ti paṭiggahitakassa. **Vuttavipallāsavasenā**ti vuttassa paṭipakkhavasena. Idaṃ vuttaṃ hoti – yaṃ kāyakāyappaṭibaddhanissaggiyānaṃ aññatarena diyyamāne kāyena vā kāyappaṭibaddhena vā gaṇhāti, etaṃ paṭiggahitaṃ nāmāti.

Saṃhārimenāti thāmamajjhimena purisena saṃhārimena, iminā asaṃhārime phalake vā pāsāṇe vā paṭiggahaṇaṃ na ruhatīti dasseti. **Dhāretuṃ samatthenā**ti sandhāretuṃ yoggena, iminā sukhumesu tintiṇikādipaṇṇesu paṭiggahaṇaṃ na ruhatīti dasseti. **Atatthajātakarukkhapaṇṇenā**ti jātaṭṭhānato cutena paduminipaṇṇādinā, iminā pana mahantepi tatthajātake paduminipaṇṇe vā kiṃsukapaṇṇādimhi vā paṭiggahetuṃ na vaṭṭati. Na hi taṃ kāyappaṭibaddhasaṅkhaṃ gacchatīti dasseti. Yathā ca tatthajātake, evaṃ khāṇuke bandhitvā ṭhapitamañcādimhipi. Nanu paṭibaddhappaṭibaddhenāpi pattādhārādinā paṭiggaṇhantassa paṭiggahaṇaṃ ruhati, atha kasmā kāyakāyappaṭibaddhehiyeva paṭiggahaṇaṃ idha vuttaṃ, na paṭibaddhappaṭibaddhenāpīti āha **‘‘paṭibaddhappaṭibaddhaṃ nāma idha natthī’’**ti. Keci pana ‘‘ādhārakena paṭiggahaṇaṃ kāyappaṭibaddhappaṭibaddhena paṭiggahaṇaṃ nāma hoti, tasmā na vaṭṭatī’’ti vadanti, taṃ vacanamattameva. Atthato pana sabbampi taṃ kāyappaṭibaddhameva hotīti dasseti.

Akallakoti gilāno. **Mukhena paṭiggaṇhātī**ti sahatthena gahetvā paribhuñjituṃ asakkonto mukhena paṭiggaṇhāti. **Abhihaṭabhājanato patitarajampi vaṭṭati** abhihaṭattāti adhippāho.

Tasmiṃ ṭhatvāti tādise hatthapāse ṭhatvā. **Ya**nti yaṃ bhāraṃ. **Majjhimo puriso**ti thāmamajjhimapuriso. Vinaye paññattaṃ dukkaṭaṃ **vinayadukkaṭaṃ. Taṃ anupasampannassa datvā**ti piṇḍāya caritvā vihāraṃ vā āsanasālaṃ vā gantvā taṃ bhikkhaṃ anupasampannassa datvā, idañca pubbābhogassa anurūpavasena vuttaṃ. Yasmā pana taṃ ‘‘anupasampannassa dassāmī’’ti cittuppādamattena taṃsantakaṃ nāma na hoti, tasmā vināpi tassa dānādiṃ paṭiggahetvā paribhuñjituṃ vaṭṭati.

Assukheḷasiṅghāṇikādīsūti ettha **assu** nāma akkhijalaṃ. **Kheḷo** nāma lālā. **Siṅghāṇikā**ti antosīsato pūtisemhabhāvaṃ āpannaṃ matthaluṅgaṃ galitvā tālumatthakavivarena otaritvā nāsāpuṭe pūretvā ṭhitaṃ vuccati, **ādi**saddena muttakarīsasemhadantamalaakkhigūthakaṇṇagūthakānaṃ, sarīre uṭṭhitaloṇassa ca gahaṇaṃ. **Ṭhānato**ti akkhikūpādito. Antarā ce gaṇhāti, kiṃ hotīti āha **‘‘uggahitakaṃ nāma hotī’’**ti, duṭṭhu gahitakaṃ nāma hotīti attho. **Phalini**nti phalavantaṃ. **Tatthajātakaphalinisākhāya vā**ti tasmiṃ rukkhe jātāya **phalinisākhāya vā. Durupaciṇṇadukkaṭa**nti ‘‘na kattabba’’nti vāritassa katattā duṭṭhu āciṇṇaṃ caritanti **durupaciṇṇaṃ,** tasmiṃ dukkaṭaṃ durupaciṇṇadukkaṭañca āpajjatīti attho.

Āharīyatīti **āhāro,** ajjhoharitabbaṃ yaṃ kiñci, idha pana cattāri kālikāni adhippetānīti āha **‘‘yaṃ kiñcī’’**tiādi. Tattha aruṇuggamanato yāva ṭhitamajjhanhikā bhuñjitabbato yāva kālo assāti **yāvakālikaṃ**. Aruṇuggamanato yāva yāmāvasānā pipāsāya sati pipāsacchedanatthaṃ pātabbato yāmo kālo assāti **yāmakālikaṃ**. Yāva sattāhaṃ nidahitvā paribhuñjitabbato sattāhaṃ kālo assāti **sattāhakālikaṃ**. Yāvajīvampi pariharitvā paribhuñjitabbato yāva jīvaṃ etassāti **yāvajīvikaṃ**. Tenāha **‘‘tatthā’’**tiādi.

Vanamūlapattapupphaphalādīti ettha tāva **mūlaṃ** nāma mūlakakhārakacaccutambakādīnaṃ tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādanīyatthañceva bhojanīyatthañca pharaṇakaṃ sūpeyyapaṇṇamūlaṃ. **Pattaṃ** nāma mūlakakhārakacaccutambakādīnaṃ tādisaṃyeva pattaṃ. **Pupphaṃ** nāma mūlakakhārakādīnaṃ tādisaṃyeva pupphaṃ. **Phalaṃ** nāma panasalabujādīnaṃ tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādanīyatthañceva bhojanīyatthañca pharaṇakaṃ phalaṃ. **Ādi**saddena kandamūlādīnaṃ gahaṇaṃ.

Ambapānanti (mahāva. aṭṭha. 300) āmehi vā pakkehi vā ambehi katapānaṃ. Tattha āmehi karontena ambataruṇādīni bhinditvā udake pakkhipitvā ātape ādiccapākena pacitvā parissāvetvā tadahupaṭiggahitehi madhusakkarakappūrādīhi yojetvā kātabbaṃ. Evaṃ kataṃ purebhattameva kappati. Anupasampannena kataṃ labhitvā pana purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaparibhogenāpi vaṭṭati, pacchābhattaṃ nirāmisaparibhogena yāva aruṇuggamanā vaṭṭati. Esa nayo sabbapānesu.

Tesu pana **jambupāna**nti jambuphalehi katapānaṃ. **Cocapāna**nti aṭṭhikehi kadaliphalehi katapānaṃ. **Mocapāna**nti anaṭṭhikehi kadaliphalehi katapānaṃ. **Madhukapāna**nti madhukānaṃ jātirasena katapānaṃ. Taṃ pana udakasambhinnaṃ vaṭṭati, suddhaṃ na vaṭṭati. **Muddikāpāna**nti muddikā udake madditvā ambapānaṃ viya katapānaṃ. **Sālūkapāna**nti rattuppalanīluppalādīnaṃ sālūke madditvā katapānaṃ. **Phārusakapāna**nti phārusakehi ambapānaṃ viya katapānaṃ. Imināva nayena vettapānādīni veditabbāni. Etāni ca pana sabbāni pānāni aggipākāni na vaṭṭanti. Tenāha **‘‘sītodakenā’’**tiādi. **Avasesesupi anuññātaphalapattapuppharasesū**ti dhaññaphalapakkasākamadhukapuppharasato avasesesu ‘‘anujānāmi, bhikkhave, sabbaṃ phalarasaṃ ṭhapetvā dhaññaphalarasa’’ntiādinā (mahāva. 300) anuññātakesu phalapattapuppharasesupi.

Khādanīyatthanti khādanīyena kattabbakiccaṃ. **Neva pharatī**ti na nipphādeti. **Anāhārepi udake āhārasaññāyā**ti ‘‘āhāraṃ āhareyyā’’ti padassa padabhājane (pāci. 265) vuttamatthaṃ sammā asallakkhetvā ‘‘āharīyatīti āhāro’’ti anāhārepi udake āhārasaññāya **kukkuccāyantānaṃ**. **Dantapone ca ‘‘mukhadvāraṃ āhaṭaṃ ida’’nti saññāyā**ti mukhadvāraṃ anāhaṭampi dantaponaṃ ‘‘mukhadvāraṃ āhaṭaṃ idaṃ dantapona’’nti vipallatthasaññāya **kukkuccāyantānaṃ. Yathāsukhaṃ pātu**nti paṭiggahetvā vā appaṭiggahetvā vā yathākāmaṃ pātuṃ. **Dantaponaparibhogenā**ti dantakaṭṭhaparibhogena, dantadhovanādināti attho, iminā tassa pana rasaṃ gilituṃ na vaṭṭatīti dasseti.

Cattāri mahāvikaṭānīti gūthaṃ, muttaṃ, chārikā, mattikā (mahāva. 268) ca ‘‘āsayādivasena virūpāni jātānī’’ti katvā **vikaṭānī**ti vā apakatibhojanattā **vikaṭāni** ‘‘virūpāni jātānī’’ti vā attho. **Sati paccaye**ti kāraṇe sati, sappadaṭṭheti attho. **Dhūmādiabbohārikābhāvo**ti dhūmapupphagandhadantakhayādiabbohārikābhāvo.

Dantaponasikkhāpadavaṇṇanā niṭṭhitā.

Bhojanavaggo catuttho.

5. Acelakavaggo

1. Acelakasikkhāpadavaṇṇanā

Acelakassāti yassa kassaci pabbajjāsamāpannassa naggassa. **Paribbājakassā**ti ṭhapetvā bhikkhuñca sāmaṇerañca avasesassa yassa kassaci pabbajjāsamāpannassa.

Paribbājikāyāti ṭhapetvā bhikkhuniṃ, sikkhamānaṃ, sāmaṇeriñca avasesāya yāya kāyaci pabbajjāsamāpannāya. Ete ca sabbe aññatitthiyā veditabbā. Tenāha **''etesaṃ acelakādīnaṃ aññatitthiyāna''**nti.

Tesanti aññatitthiyānaṃ. **Bhājanaṃ nikkhipitvā**ti āmisabharitaṃ bhājanaṃ nikkhipitvā. **Bāhirālepa**nti telādiṃ.

Acelakādayo yasmā, titthiyāva matā idha;
Tasmā titthiyanāmena, tikacchedo kato tayo.

Atitthiyassa naggassa, tathā titthiyaliṅgino;
Gahaṭṭhassāpi bhikkhussa, kappatīti vinicchayo.

Atitthiyassa cittena, titthiyassa ca liṅgino;
Sotāpannādino dātuṃ, kappatītīdha no mati.

Acelakasikkhāpadavaṇṇanā niṭṭhitā.

2. Uyyojanasikkhāpadavaṇṇanā

Gāmaṃ vā nigamaṃ vāti ettha nagarampi gāmaggahaṇeneva gahitanti daṭṭhabbaṃ. **Pavisissāmā**ti ettha gahetvā ''gantvā''ti pāṭhaseso, asamannāhāro vā tassā itthiyā tasmiṃ gāme sannihitabhāvaṃ ajānanto vā ''ehāvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā''ti bhikkhuṃ gahetvā gantvāti attho. **Yaṃ kiñci āmisa**nti yāguādikaṃ yaṃ kiñci āmisaṃ. **Uyyojeyyā**ti attano kīḷānurūpaṃ itthiṃ disvā uyyojeyya pahiṇeyya. Tenāha **''mātugāmena saddhi''**ntiādi. **Ādi**saddena vuttāvasesaṃ kāyavacīdvāravītikkamaṃ saṅgaṇhāti. **''Gacchā''tiādīni vatvā**ti ''gacchāvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hotī''ti (pāci. 275) vatvā. **Etaṃ anācārameva**ti etaṃ yathāvuttaṃ hasanādianācārameva. **Na aññaṃ patirūpaṃ kāraṇa**nti ṭhapetvā vuttappakāraṃ anācāraṃ ubhinnaṃ ekato na yāpanādiṃ aññaṃ patirūpakāraṇaṃ paccayaṃ karitvā na hotīti attho. **Assā**ti uyyojakassa. **So**ti yo uyyojito, so.

Anupasampanneti sāmaṇere. Sova idha anupasampannoti adhippetoti vadanti. **Ubhinnampī**ti upasampannassa vā anupasampannassa vāti dvinnampi. **Kalisāsanāropane**ti (pāci. aṭṭha. 277) **kalī**ti kodho, tassa sāsanaṃ āṇaṃ **kalisāsanaṃ**, tassāropaneti attho, ''appeva nāma imināpi ubbāḷho pakkameyyā''ti kodhavasena ṭhānanisajjādīsu dosaṃ dassetvā ''passatha bho imassa ṭhānaṃ nisajjaṃ ālokitaṃ vilokitaṃ, khāṇu viya tiṭṭhati, sunakho viya nisīdati, makkaṭo viya ito cito ca viloketī''ti evaṃ amanāpavacanassa bhaṇaneti vuttaṃ hoti. Suddhacittena panevaṃ bhaṇane doso natthi. **Evamādīhī**ti ettha **ādi**saddena ''mahagghaṃ bhaṇḍaṃ passitvā lobhadhammaṃ uppādessatī''ti uyyojeti, ''mātugāmaṃ passitvā anabhiratiṃ uppādessatī''ti uyyojeti, ''gilānassa vā ohiyyakassa vā vihārapālassa vā yāguṃ vā bhattaṃ vā khādanīyaṃ vā nīharā''ti uyyojeti, ''na anācāraṃ ācaritukāmo sati karaṇīye uyyojetī''ti (pāci. 278) etesaṃ gahaṇaṃ.

Uyyojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Sabhojanasikkhāpadavaṇṇanā

''Sabhojane''ti bāhiratthasamāsoyaṃ, ubhasadde ukārassa ca lopoti āha **''saha ubhohi janehī''**tiādi. Tattha **ubhohi janehī**ti jāyā ca pati cāti ubhohi janehi. Bhuñjitabbanti vā **bhojanaṃ,** itthī ca puriso ca, tena saha vattatīti **sabhojana**nti āha **''atha vā''**tiādi. **Rāgapariyuṭṭhitassā**ti methunādhippāyassa. **Sayanighara**nti sayanīyagharaṃ, vāsagehanti attho. **Mahallakassā**ti mahallakassa sayanigharassa. **Piṭṭhasaṅghāṭato**ti dvārabāhato **khuddakassa vā**ti yathā tathā vā katassa khuddakassa sayanigharassa. **Vemajjhaṃ atikkamitvā nisīdeyyā**ti piṭṭhivaṃsaṃ atikkamitvā nisīdeyya. Khuddakaṃ (sāratthа. ṭī. pācittiya 3.280) nāma sayanigharaṃ vitthārato pañcahatthappamāṇaṃ hoti, tassa ca majjhimaṭṭhānaṃ piṭṭhasaṅghāṭato aḍḍhateyyahatthappamāṇameva hoti, tasmā tādise sayanighare piṭṭhasaṅghāṭato hatthapāsaṃ vijahitvā nisinno piṭṭhivaṃsaṃ atikkamitvā nisinno nāma hoti. Evaṃ nisinno ca vemajjhaṃ atikkamitvā nisinno nāma hoti. Tena vuttaṃ pāḷiyaṃ ''piṭṭhivaṃsaṃ atikkamitvā nisīdatī''ti (pāci. 281). **Sacittaka**ñcettha anupavisitvā nisīdanacittena daṭṭhabbaṃ.

Sabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4-5. Rahopaṭicchannarahonisajjasikkhāpadavaṇṇanā

Catutthapañcamasikkhāpade yaṃ vattabbaṃ siyā, taṃ sabbaṃ aniyatadvaye vuttamevāti āha **''seso kathānayo aniyatadvaye vuttanayeneva veditabbo''**ti.

Rahopaṭicchannarahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

6. Cārittasikkhāpadavaṇṇanā

Antoupacārasīmāya dassanūpacāre bhikkhuṃ disvāti yattha ṭhitassa kulāni payirupāsanacittaṃ uppannaṃ, tato paṭṭhāya gacchanto antoupacārasīmāya dassanūpacāre bhikkhuṃ passe vā abhimukhe vā disvā. **Pakativacanenā**ti yaṃ dvādasahatthabbhantare ṭhitena sotuṃ sakkā, tādisena vacanena, ito cito ca pariyesitvā ārocanakiccaṃ pana natthi. Yo hi evaṃ pariyesitabbo, so asantoyeva. Tenāha **''tādisa''**ntiādi. **Anāpucchitvā**ti anārocetvā.

Antarārāmabhikkhunupassayatitthiyaseyyapaṭikkamanabhattiyagharānīti ettha **antarārāma**nti antogāme vihāro. **Paṭikkamana**nti āsanasālā. **Bhattiyaghara**nti nimantitagharaṃ vā salākabhattādidāyakānaṃ vā gharaṃ. **Āpadāsū**ti jīvitabrahmacariyantarāyesu. **Kiriyākiriya**nti ettha kulesu cārittāpajjanaṃ **kiriyaṃ,** anāpucchanaṃ **akiriya**nti veditabbaṃ.

Cārittasikkhāpadavaṇṇanā niṭṭhitā.

7. Mahānāmasikkhāpadavaṇṇanā

Sabbañcetaṃ vatthuvasena vuttanti ''agilānena bhikkhunā catumāsapaccayapavāraṇā sāditabbā aññatra punapavāraṇāya aññatra niccapavāraṇāyā''ti (pāci. 306) etaṃ sabbaṃ sikkhāpadanidānasaṅkhātassa vatthuno vasena vuttaṃ. Tattha hi mahānāmena sakkena ''icchāmahaṃ, bhante, saṅghaṃ catumāsaṃ bhesajjena pavāretu''ntiādinā (pāci. 303) ussannussannena ca bhesajjena catumāsaṃ puna niccaṃ pavāraṇā katā, tasmā bhagavatā tassa vasena evaṃ vuttanti vuttaṃ hoti. **Aññatra punapavāraṇāyā**ti yadi punapavāraṇā atthi, taṃ ṭhapetvā. **Aññatra niccapavāraṇāyā**ti etthāpi eseva nayo. Yadi pana tāpi atthi, sāditabbāvāti adhippāyo. Tenāha **''ayaṃ panettha attho''**tiādi. **Tatthā**ti tissaṃ pavāraṇāyaṃ. **Bhesajjehi vā paricchedo kato hotī**ti ''sappi tela''nti evamādinā nāmavasena vā ''patthena nāḷiyā āḷhakenā''tiādinā parimāṇavasena vā ''ettakāni vā bhesajjāni viññāpetabbānī''ti bhesajjehi paricchedo kato hoti. **Nabhesajjakaraṇīye**ti missakabhattenāpi ce yāpetuṃ sakkoti, nabhesajjakaraṇīyaṃ nāma hoti. **Aññaṃ bhesajja**nti sappinā pavārito telaṃ, āḷhakena pavārito doṇaṃ.

Yathābhūtaṃ ācikkhitvāti ''imehi tayā bhesajjehi pavāritamhā, amhākañca iminā ca iminā ca bhesajjena attho, yāsu tayā rattīsu pavāritamhā, tā rattiyo vītivattā, amhākañca bhesajjena attho''ti yathābhūtaṃ ārocetvā. Evañca viññāpetuṃ gilānova labhati, na itaro.

Mahānāmasikkhāpadavaṇṇanā niṭṭhitā.

8. Uyyuttasenāsikkhāpadavaṇṇanā

Caturaṅgininti hatthiassarathapattīti cattāri aṅgāni etissāti **caturaṅginī,** taṃ caturaṅginiṃ. ''Dvādasapuriso hatthī, tipuriso asso, catupuriso ratho, cattāro purisā sarahatthā pattī''ti (pāci. 314) ayaṃ pacchimakoṭiyā caturaṅgasamannāgatā **senā** nāma, īdisaṃ senanti attho. **Taṃ pana vijahitvā**ti kenaci antaritā vā ninnaṃ oruḷhā vā na dissati, idha ṭhatvāna sakkā daṭṭhunti taṃ dassanūpacāraṃ vijahitvā aññaṃ ṭhānaṃ gantvā.

Senādassanavatthusminti senaṃ dassanāya gamanavatthusmiṃ. Ayameva vā pāṭho. **Hatthiādīsu ekameka**nti hatthiādīsu catūsu aṅgesu ekamekaṃ, antamaso ekapurisāruḷhahatthimpi ekampi sarahatthaṃ purisanti attho. **Anuyyuttā** nāma rājā uyyānaṃ vā nadiṃ vā gacchati, evaṃ anuyyuttā hoti. **Tathārūpappaccaye**ti ''mātulo senāya gilāno hotī''tiādike (pāci. 312) anurūpakāraṇe sati. **Āpadāsū**ti jīvitabrahmacariyantarāyesu ''ettha gato muccissāmī''ti gacchato anāpatti.

Uyyuttasenāsikkhāpadavaṇṇanā niṭṭhitā.

9. Senāvāsasikkhāpadavaṇṇanā

Paṭisenāruddhāyāti yathā sañcāro chijjati, evaṃ paṭisenāya ruddhāya senāya. **Kenaci palibuddhassā**ti verikena vā issarena vā kenaci ruddhassa.

Senāvāsasikkhāpadavaṇṇanā niṭṭhitā.

10. Uyyodhikasikkhāpadavaṇṇanā

Sampahāraṭṭhānassāti yuddhabhūmiyā. **Balassa aggaṃ jānantī**ti ''ettakā hatthī, ettakā assā, ettakā rathā, ettakā pattī''ti (pāci. 324) balassa koṭṭhāsaṃ jānanti. ''Anujānāmi, bhikkhave, vihāraggenā''tiādīsu (cūḷava. 318) viya koṭṭhāsattho hettha **agga**saddo. Tenāha **''balagaṇanaṭṭhānanti attho''**ti. **Senāya viyūha**nti ''ito hatthī hontu, ito assā hontu, ito rathā hontu, ito pattī hontū''ti (pāci. 324) senāya ṭhapanaṃ, rāsiṃ katvā ṭhapananti attho. Tenāha **''senāsannivesassetaṃ nāma''**nti. **Dvādasapuriso hatthī**ti cattāro ārohakā, ekekapādarakkhakā dve dveti evaṃ dvādasapuriso hatthī. **Tipuriso asso**ti eko ārohako, dve pādarakkhakāti evaṃ tipuriso asso. **Catupuriso ratho**ti eko sārathi, eko yodho, dve āṇirakkhakāti evaṃ catupuriso rathoti.

Uyyodhikasikkhāpadavaṇṇanā niṭṭhitā.

Acelakavaggo pañcamo.

6. Surāpānavaggo

1. Surāpānasikkhāpadavaṇṇanā

Piṭṭhādīhi kataṃ majjaṃ surāti piṭṭhapūvaodanakiṇṇasambhārehi kataṃ majjaṃ surāti attho. Idaṃ vuttaṃ hoti – piṭṭhasurā, pūvasurā, odanasurā, kiṇṇapakkhittā, sambhārasaṃyuttāti (pāci. 328) imāni pañca surā nāmāti. Tattha piṭṭhaṃ bhājane pakkhipitvā tajjaṃ udakaṃ datvā madditvā katā **piṭṭhasurā** (sārattha. ṭī. pācittiya 3.326-328). Evaṃ sesāsupi. **Kiṇṇā**ti pana tassā surāya bījaṃ vuccati. Ye ''surāmodakā''tipi vuccanti, te pakkhipitvā katā **kiṇṇapakkhittā**. Harītakisāsapādinānāsambhārehi saṃyojitā **sambhārasaṃyuttā**.

Pupphādīhi kato āsavo merayanti pupphaphalamadhuguḷasambhārehi kato ciraparivāsito merayanti attho. Idaṃ vuttaṃ hoti – pupphāsavo, phalāsavo, madhvāsavo, guḷāsavo, sambhārasaṃyuttoti pañcamerayaṃ nāmāti. Tattha madhukatālanāḷikerādi puppharaso ciraparivāsito **pupphāsavo**. Panasādiphalaraso **phalāsavo**. Muddikāraso **madhvāsavo. Samantapāsādikāyaṃ pana** ''phalāsavo nāma muddikāphalādīni madditvā tesaṃ rasena kato. Madhvāsavo nāma muddikānaṃ jātirasena kato, makkhikāmadhunāpi karīyatīti vadantī''ti (pāci. aṭṭha. 328) vuttaṃ. Ucchuraso **guḷāsavo**. Harītakāmalakakaṭukabhaṇḍādinānāsambhārānaṃ raso ciraparivāsito **sambhārasaṃyutto**. Ettha ca surāya, merayassa ca samānepi sambhārasaṃyoge madditvā katā **surā,** ciraparivāsitamattena **meraya**nti evamimesaṃ nānākaraṇaṃ daṭṭhabbaṃ. **Bījato paṭṭhāyā**ti sambhāre paṭiyādetvā cāṭiyaṃ pakkhittakālato ceva tālanāḷikerādīnaṃ puppharasassa abhinavakālato ca paṭṭhāya.

Loṇasovīrakaṃ vā suttaṃ vāti ime dve anekehi bhesajjehi abhisaṅkhatā āsavavisesā. **Vāsaggāhāpanattha**nti sugandhabhāvagāhāpanatthaṃ. Vatthuṃ ajānanatāya cettha **acittaka**tā veditabbā. Akusaleneva pātabbatāya **lokavajjaṃ**. Yaṃ panettha vattabbaṃ siyā, taṃ sabbaṃ paṭhamapārājikavaṇṇanāya vuttanayameva.

Surāpānasikkhāpadavaṇṇanā niṭṭhitā.

2. Aṅgulipatodakasikkhāpadavaṇṇanā

Hasādhippāyassāti khiḍḍādhippāyassa, iminā kāyasaṃsaggādhippāyaṃ paṭikkhipati.

Ettha ca bhikkhunimpi hasādhippāyena phusato bhikkhussa dukkaṭaṃ. Tathā bhikkhumpi phusantiyā bhikkhuniyāti āha **''idha pana bhikkhunī**pi **bhikkhussa, bhikkhu ca bhikkhuniyā anupasampanno evā''**ti. **Kāyappaṭibaddhādīsu sabbatthā**ti ''kāyena kāyappaṭibaddhe, kāyappaṭibaddhena kāye, kāyappaṭibaddhena kāyappaṭibaddhe, nissaggiyena kāye, nissaggiyena kāyappaṭibaddhe, nissaggiyena nissaggiye''ti (pāci. 332) sabbattha. **Sati karaṇīye āmasato**ti sati karaṇīye purisaṃ āmasato anāpatti. Itthī pana sati karaṇīyepi āmasituṃ na vaṭṭati.

Aṅgulipatodakasikkhāpadavaṇṇanā niṭṭhitā.

3. Hasadhammasikkhāpadavaṇṇanā

Uparigopphaketi gopphakānaṃ uparibhāgappamāṇe. **Hasādhippāyo**ti kīḷādhippāyo. **Yena yena aṅgenā**ti hatthapādādīsu yena yena aṅgena. **Tathā nāvāya kīḷato**ti phiyārittādīhi nāvaṃ pājentassa vā tīre ussārentassa vā dukkaṭanti attho.

Hasadhammasikkhāpadavaṇṇanā niṭṭhitā.

4. Anādariyasikkhāpadavaṇṇanā

Duvidhañhettha anādariyaṃ puggalānādariyañca dhammānādariyañcāti āha **''puggalassa vā''**tiādi. Tattha yo bhikkhu upasampannena paññattena vuccamāno ''ayaṃ ukkhittako vā vambhito vā garahito vā, imassa vacanaṃ akataṃ bhavissatī''ti (pāci. 342) anādariyaṃ karoti, ayaṃ puggale anādariyaṃ karoti nāma. Yo pana paññattena vuccamāno ''kathāyaṃ nasseyya vā vinasseyya vā antaradhāyeyya vā''ti, taṃ vā nasikkhitukāmo anādariyaṃ karoti, ayaṃ dhamme anādariyaṃ karoti nāma. Tenāha **''tasmā''**tiādi.

Idaṃ na sallekhāya saṃvattatīti sammā kilese likhatīti **sallekho,** appicchatā, tadatthaṃ nayidaṃ saṃvattati. **Ādi**saddena ''idaṃ na dhutatthāya saṃvattati, na pāsādikatāya, na apacayāya, na vīriyārambhāya saṃvattatī''ti (pāci. 343) idaṃ saṅgaṇhāti. **Apaññattenā**ti sutte vā abhidhamme vā āgatena. **Paveṇiāgata**nti saṅgītikālato paṭṭhāya mahākassapādiācariyaparamparāya āgataṃ. Sace pana yasmā ucchuraso sattāhakāliko, tassa kasaṭo yāvajīviko, dvinnaṃyeva samavāyo ucchuyaṭṭhi, tasmā vikāle ucchuyaṭṭhiṃ khādituṃ vaṭṭati guḷaharītakaṃ viyāti evamādikaṃ gārayhācariyuggahaṃ gahetvā ''evaṃ amhākaṃ ācariyānaṃ uggaho paripucchā''ti bhaṇati, āpattiyeva.

Anādariyasikkhāpadavaṇṇanā niṭṭhitā.

5. Bhiṃsāpanasikkhāpadavaṇṇanā

Rūpādīnīti bhayānakāni rūpasaddagandharasaphoṭṭhabbāni. **Bhayānakakatha**nti corakantāravāḷakantārapisācakantārappaṭisaṃyuttakathaṃ.

Bhiṃsāpanasikkhāpadavaṇṇanā niṭṭhitā.

6. Jotisikkhāpadavaṇṇanā

Agilānoti yassa vinā agginā phāsu hoti, so idha agilāno nāma. **Joti**nti aggiṃ.

Bhaggesūti evaṃnāmake janapade. **Bhaggā**nāma jānapadino rājakumārā, tesaṃ nivāso ekopi janapado ruḷhisaddena **''bhaggā''**ti vuccati. Tena vuttaṃ ''bhaggesūti evaṃnāmake janapade''ti. **Tathā patilātaṃ ukkhipantassā**ti ḍayhamānaṃ alātaṃ patitaṃ ukkhipantassa tathā dukkaṭanti attho. **Tañcā**ti dukkaṭaṃ parāmasati. **Avijjhāta**nti anibbutālātaṃ. **Padīpajotikajantāghare**ti padīpujjalanapattapacanasedakammādīsu jotikaraṇe aggisālāyañca samādahantassa anāpattīti attho. **Tathārūpappaccaye**ti ṭhapetvā padīpādīni aññasmimpi tathārūpapaccaye. **Āpadāsū**ti duṭṭhavāḷamigaamanussehi upaddavesu.

Jotisikkhāpadavaṇṇanā niṭṭhitā.

7. Nahānasikkhāpadavaṇṇanā

''Diyaḍḍho māso seso gimhāna''nti ''vassānassa paṭhamo māso''iccete aḍḍhateyyamāsā uṇhasamayo, pariḷāhasamayoti gimhānaṃ seso diyaḍḍho māso uṇhasamayo, vassānassa paṭhamo māso pariḷāhasamayoti evaṃ ete aḍḍhateyyamāsā kamena uṇhasamayo, pariḷāhasamayo nāma hotīti attho teneva **padabhājaniyaṃ** ''uṇhasamayo nāma diyaḍḍho māso seso gimhāna''nti, ''pariḷāhasamayo nāma vassānassa paṭhamo māso''ti vuttaṃ. Yadā vinā nahānena na phāsu hoti, ayaṃ **gilānasamayo**. **Padabhājaniyaṃ** (pāci. 364) pana gilāne nicchite gilānakālo nicchitova hotīti ''yassa vinā nahānena na phāsu hoti, 'gilānasamayo'ti nahāyitabba''nti vuttaṃ. **Pariveṇasammajjanamattampī**ti antamaso pariveṇasammajjanamattampi.

Vālukaṃ ukkiritvāti sukkhāya nadiyā vālikaṃ uttiritvā. **Āvāṭesupī**ti **pi**-saddena nadiyaṃ vattabbameva natthīti dasseti. **Āpadāsū**ti bhamarādīhi anubandhesu.

Nahānasikkhāpadavaṇṇanā niṭṭhitā.

8. Dubbaṇṇakaraṇasikkhāpadavaṇṇanā

Lābhasaddoyaṃ kammasādhano ''ko bhavatā lābho laddho''tiādīsu viya, so cettha atītakālikoti āha **''alabbhīti labho''**ti, laddhanti attho. **''Labho eva lābho''**ti iminā sakatthe ṇapaccayoti dasseti. **Kiṃ alabbhī**ti kiṃ laddhaṃ. **Nava**nti abhinavaṃ. Ettāvatā ca navañca taṃ cīvarañcāti **navacīvaraṃ,** navacīvaraṃ lābho etenāti **navacīvaralābho**ti evamettha samāso daṭṭhabboti. Yadi evaṃ kathaṃ ''navaṃ cīvaralābhenā''ti vuttanti āha **''iti navacīvaralābhenā''**tiādi. Ettha ca ''vikappanupagaṃ pacchima''nti na vuttattā **cīvara**nti yaṃ nivāsetuṃ vā pārupituṃ vā sakkā hoti, tadeva veditabbanti āha **''nivāsanapārupanupagaṃ cīvara''**nti. **''Dubbaṇṇakaraṇaṃ ādātabba''**nti etaṃ kappabinduṃ sandhāya vuttaṃ, na nīlādīhi sakalacīvaraṃ dubbaṇṇakaraṇaṃ, tañca pana kappaṃ ādiyantena cīvaraṃ rajitvā catūsu vā koṇesu, tīsu vā dvīsu vā ekasmiṃ vā koṇe morassa akkhimaṇḍalamattaṃ vā maṅgulapiṭṭhimattaṃ vā ādātabbanti āha **''tassā''**tiādi. **Kaṃsanīlenā**ti cammakāranīlena. **Mahāpaccariyaṃ pana** ''ayomalaṃ lohamalaṃ, etaṃ kaṃsanīlaṃ nāmā''ti (pāci. aṭṭha. 368) vuttaṃ. **Pattanīlenā**ti yena kenaci nīlavaṇṇena paṇṇarasena. **Kappabinduṃ ādiyitvā**ti vaṭṭaṃ ekaṃ kappabinduṃ ādiyitvā.

Pāḷikappakaṇṇikakappādayo pana sabbaṭṭhakathāsu paṭisiddhā. Aggaḷādīni kappakatacīvare pana pacchā āropetvā kappakaraṇakiccaṃ natthīti āha **''pacchā āropitesū''**tiādi. **Aggaḷaanuvātaparibhaṇḍesū**ti uddharitvā alliyāpanakakhaṇḍapiṭṭhianuvātakucchianuvātesu. **Kiriyākiriya**nti nivāsanapārupanato, kappassa anādānato kiriyākiriyaṃ.

Dubbaṇṇakaraṇasikkhāpadavaṇṇanā niṭṭhitā.

9. Vikappanasikkhāpadavaṇṇanā

Sammukhena vikappanā **sammukhavikappanā**. Parammukhena vikappanā **parammukhavikappanā. Sannihitāsannihitabhāva**nti āsannadūrabhāvaṃ. Āsannadūrabhāvo ca adhiṭṭhāne vuttanayeneva veditabbo.

Mittoti daḷhamitto. **Sandiṭṭho**ti diṭṭhamatto nātidaḷhamitto. **Akatapaccuddhāra**nti ''mayhaṃ santakaṃ paribhuñja vā vissajjehi vā''tiādinā akatapaccuddhāraṃ. **Yena vinayakammaṃ kata**nti yena saddhiṃ vinayakammaṃ kataṃ.

Paribhogena **kāyakammaṃ,** apaccuddhārāpanena **vacīkamma**nti āha **''samuṭṭhānādīni paṭhamakathinasadisānevā''**ti. **Kiriyākiriya**nti ettha paribhuñjanaṃ **kiriyaṃ**. Apaccuddhārāpanaṃ **akiriyaṃ**.

Vikappanasikkhāpadavaṇṇanā niṭṭhitā.

10. Apanidhānasikkhāpadavaṇṇanā

Adhiṭṭhānupaganti adhiṭṭhānayoggaṃ ayopattañceva mattikāpattañca. **Sūkarantakaṃ** nāma kuñcikākoso viya anto susiraṃ katvā koṭṭitaṃ.

Aññaṃ parikkhāranti pāḷiyā anāgatapattatthavikādiṃ. **Dhammakathaṃ katvā**ti ''samaṇena nāma anihitaparikkhārena bhavituṃ na vaṭṭatī''ti evaṃ ''dhammakathaṃ kathetvā dassāmī''ti nikkhipato anāpatti.

Apanidhānasikkhāpadavaṇṇanā niṭṭhitā.

Surāpānavaggo chaṭṭho.

7. Sappāṇakavaggo

1. Sañciccasikkhāpadavaṇṇanā

Pācittiyanti antamaso mañcapīṭhaṃ sodhento maṅgulabījakepi pāṇasaññī nikkāruṇikatāya taṃ bhindanto apaneti (pāci. aṭṭha. 382), pācittiyaṃ. Tenāha **''taṃ khuddakampī''**tiādi. **Upakkamamahantatāya akusalaṃ mahantaṃ hotī**ti bahukkhattuṃ pavattajavanehi laddhāsevanāya sanniṭṭhāpakacetanāya vasena payogassa mahantattā akusalaṃ mahantaṃ hoti, mahāsāvajjaṃ hotīti adhippāyo.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

2. Sappāṇakasikkhāpadavaṇṇanā

Ettha ca paṭaṅgapāṇakānaṃ patanaṃ ñatvāpi suddhacittatāya padīpujjalane viya sappāṇakabhāvaṃ ñatvāpi udakasaññāya paribhuñjitabbato **paṇṇattivajja**tā veditabbā.

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ukkoṭanasikkhāpadavaṇṇanā

Tassa tassa bhikkhunoti yena yena vūpasamitaṃ, tassa tassa bhikkhuno. **''Akataṃ kamma''ntiādīni vadanto**ti ''akataṃ kammaṃ, dukkaṭaṃ kammaṃ, puna kātabbaṃ kammaṃ, anihataṃ dunnihataṃ puna nihanitabba''nti (pāci. 394) vadanto. **Yathāṭhitabhāvena patiṭṭhātuṃ na dadeyyā**ti tesaṃ pavatti ākāradassanatthaṃ vuttaṃ. Tenāha **''yaṃ pana dhammena adhikaraṇaṃ nihataṃ, taṃ sunihatamevā''**ti.

Ukkoṭanasikkhāpadavaṇṇanā niṭṭhitā.

4. Duṭṭhullasikkhāpadavaṇṇanā

Cattāri pārājikāni atthuddhāravasena padabhājaniyaṃ dassitānīti āha **‘‘duṭṭhullanti saṅghādisesaṃ adhippeta’’**nti. **Yena kenaci upāyenā**ti ‘‘sāmaṃ vā jānāti, aññe vā tassa ārocenti, so vā ārocetī’’ti (pāci. 399) vuttesu yena kenaci upāyena. **Pācittiyaṃ** dhuraṃ nikkhittamatteyevāti adhippāyo. Sace pacchāpi āroceti, dhuranikkhepane āpattito na muccati. Tenāha **‘‘sacepī’’**tiādi. **Samaṇasatampi āpajjatiyevā**ti samaṇasatampi sutvā yadi chādeti, pācittiyaṃ āpajjatiyevāti attho. **Yenassa ārocita**nti yena dutiyena assa tatiyassa ārocitaṃ. **Tassevā**ti tassa dutiyasseva. **Ārocetī**ti paṭicchādanatthameva ‘‘mā kassaci ārocesī’’ti vadati. **Koṭichinnā hotī**ti (sāratthа. ṭī. pācittiya 3.399) yasmā paṭicchādanapaccayā āpattiṃ āpajjitvāva dutiyena tatiyassa ārocitaṃ, tasmā tappaccayā puna tena āpajjitabbāpattiyā abhāvato āpattiyā koṭi chinnā nāma hoti.

Ādipadeti duṭṭhullāpattisaññī, vematiko, aduṭṭhullāpattisaññīti imesu tīsu ‘‘duṭṭhullāpattisaññī paṭicchādetī’’ti (pāci. 400) imasmiṃ paṭhamapade. **Itaresu dvīsū**ti ‘‘vematiko paṭicchādeti, aduṭṭhullāpattisaññī paṭicchādetī’’ti imesu padesu. **Aduṭṭhullāyā**ti avasesapañcāpattikkhandhe. **Anupasampannassa duṭṭhulle vā aduṭṭhulle vā ajjhācāre**ti anupasampannassa purimapañcasikkhāpadavītikkamasaṅkhāte duṭṭhulle vā itarasmiṃ aduṭṭhulle vā ajjhācāre. Yaṃ pana **samantapāsādikāyaṃ** ‘‘anupasampannassa sukkavisaṭṭhi ca kāyasaṃsaggo cāti ayaṃ duṭṭhullaajjhācāro nāmā’’ti (pāci. aṭṭha. 400) vuttaṃ, taṃ duṭṭhullārocanasikkhāpadaṭṭhakathāya (pāci. aṭṭha. 78 ādayo) na sameti, na cāpi evaṃ vattuṃ yujjati ‘‘ārocane anupasampannassa duṭṭhullaṃ aññathā adhippetaṃ, paṭicchādane aññathā’’ti (sāratthа. ṭī. pācittiya 400) visesakāraṇassānupalabbhanato, tasmā taṃ upaparikkhitabbaṃ.

Duṭṭhullasikkhāpadavaṇṇanā niṭṭhitā.

5. Ūnavīsativassasikkhāpadavaṇṇanā

Gabbhavīsopi hi ‘‘paripuṇṇavīso’’ tveva saṅkhaṃ gacchatīti āha **‘‘paṭisandhiggahaṇato paṭṭhāyā’’**tiādi. Tattha **paṭisandhiggahaṇato paṭṭhāyā**ti yaṃ mātukucchismiṃ paṭhamaṃ cittaṃ uppannaṃ paṭhamaṃ viññāṇaṃ pātubhūtaṃ, taṃ ādiṃ katvā. **So**ti yo puggalo ūnavīsativasso upasampādito, so puggalo. **Aññaṃ upasampādetī**ti upajjhāyo vā kammavācācariyo vā hutvā aññaṃ puggalaṃ upasampādeti. **Ta**nti ūnavīsativassaṃ puggalaṃ. **Sīmaṃ vā sammannatī**ti navaṃ sīmaṃ bandhati.

Ūnavīsativassasikkhāpadavaṇṇanā niṭṭhitā.

6. Theyyasatthasikkhāpadavaṇṇanā

Rājānaṃ vā vañcetvāti rājānaṃ thenetvā rañño santakaṃ kiñci gahetvā, ‘‘idāni tassa na dassāmā’’ti **maggappaṭipannā akatakammā ceva katakammā ca corā**ti vuttaṃ hoti. Esa nayo **suṅkaṃ pariharitukāmā**ti etthāpi.

Kālavisaṅketenāti kālassa visaṅketena, divasavisaṅketenāti vuttaṃ hoti. Maggavisaṅketena, pana aṭavivisaṅketena vā gacchato āpattiyeva.

Theyyasatthasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

Mātugāmenāti itthiyā. Ekatoupasampannā, pana sikkhamānā, sāmaṇerī cāti imā tissopi idha saṅgahaṃ gacchanti. Imāsaṃ pana tissannaṃ samayo rakkhati. Ayametāsaṃ, mātugāmassa ca visesoti veditabbaṃ.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Ariṭṭhasikkhāpadavaṇṇanā

Taṃtaṃsampattiyā (sāratthа. ṭī. pācittiya 3.417) vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti **antarāyo,** diṭṭhadhammikādianattho, anatikkamanatthena tasmiṃ antarāye niyuttā, antarāyaṃ vā phalaṃ arahanti, antarāyassa vā karaṇasīlāti **antarāyikā**. Tenāha **‘‘saggamokkhānaṃ antarāyaṃ karontīti antarāyikā’’**ti (ma. ni. aṭṭha. 1.234). **Te kammakilesavipākaupavādapaññattivītikkamavasena pañcavidhā**ti ettha ca pañcānantariyakammaṃ **kammantarāyikaṃ** nāma, tathā bhikkhunidūsakakammaṃ. Taṃ pana mokkhasseva antarāyaṃ karoti, na saggassa. Niyatamicchādiṭṭhidhammā **kilesantarāyikā** nāma. Paṇḍakatiracchānagataubhatobyañjanakānaṃ paṭisandhidhammā **vipākantarāyikā** nāma. Ariyūpavādā **upavādantarāyikā** nāma. Te pana yāva ariye na khamāpenti, tāvadeva, na tato paraṃ. Sañcicca āpannā āpattiyo **paññattivītikkamantarāyikā** nāma. Tāpi yāva bhikkhubhāvaṃ vā paṭijānāti, na vuṭṭhāti vā na deseti vā, tāvadeva, na tato paraṃ.

Tatrāyaṃ (ma. ni. aṭṭha. 1.234; pāci. aṭṭha. 417) ariṭṭho bhikkhu bahussuto dhammakathiko sesantarāyike jānāti, vinaye pana akovidattā paṇṇattivītikkamantarāyike na jānāti, tasmā rahogato evaṃ cintesi ‘‘ime āgārikā pañca kāmaguṇe paribhuñjantā sotāpannāpi sakadāgāminopi anāgāminopi honti, bhikkhūpi manāpikāni cakkhuviññeyyāni rūpāni passanti…pe… kāyaviññeyye phoṭṭhabbe phusanti, mudukāni attharaṇapāvuraṇādīni paribhuñjanti, etaṃ sabbaṃ vaṭṭati. Kasmā? Itthirūpā…pe… itthiphoṭṭhabbā eva na vaṭṭanti, etepi vaṭṭantī’’ti evaṃ rasena rasaṃ saṃsanditvā sacchandarāgaparibhogañca nicchandarāgaparibhogañca ekaṃ katvā thūlavākehi saddhiṃ atisukhumasuttaṃ ghaṭento viya, sāsapena saddhiṃ sineruṃ upasaṃharanto viya ca pāpakaṃ diṭṭhigataṃ uppādetvā ‘‘kiṃ bhagavatā mahāsamuddaṃ bandhantena viya mahatā ussāhena paṭhamapārājikaṃ paññattaṃ, natthi ettha doso’’ti sabbaññutaññāṇena saddhiṃ paṭivirujjhanto bhabbapuggalānaṃ āsaṃ chindanto jinassa āṇācakke pahāramadāsi. Tenāha **‘‘tesū’’**tiādi.

Tattha **tesū**ti yathāvuttesu antarāyesu. **Aṭṭhikaṅkalūpamā kāmā**ti ettha **aṭṭhikaṅkalaṃ** (sāratthа. ṭī. pācittiya 3.417) nāma uraṭṭhi vā piṭṭhikaṇṭakaṃ vā sīsaṭṭhi vā. Tañhi nimmaṃsattā ‘‘kaṅkala’’nti vuccati. Vigatamaṃsāya hi aṭṭhisaṅkhalikāya ekaṭṭhimhi vā **kaṅkala**saddo niruḷho, taṃsadisā kāmā appassādaṭṭhenāti attho. **Ādi**saddena ‘‘maṃsapesūpamā kāmā, tiṇukkūpamā kāmā, aṅgārakāsūpamā kāmā, supinakūpamā kāmā, yācitakūpamā kāmā, rukkhaphalūpamā kāmā, asisūnūpamā kāmā, sattisūlūpamā kāmā, sappasirūpamā kāmā’’ti (ma. ni. 1.234, 236; 2.43-48; pāci. 417; cūḷava. 65) etesaṃ gahaṇaṃ.

Tattha **maṃsapesūpamā kāmā** (pāci. aṭṭha. 417) bahusādhāraṇaṭṭhena. **Tiṇukkūpamā kāmā** anudahanaṭṭhena. **Aṅgārakāsūpamā kāmā** mahābhitāpanaṭṭhena. **Supinakūpamā kāmā** ittarapaccupaṭṭhānaṭṭhena. **Yācitakūpamā kāmā** tāvakālikaṭṭhena. **Rukkhaphalūpamā kāmā** sabbaṅgapaccaṅgapalibhañjanaṭṭhena. **Asisūnūpamā** adhikuṭṭanaṭṭhena. **Sattisūlūpamā** vinivijjhanaṭṭhena. **Sappasirūpamā** sāsaṅkasappaṭibhayaṭṭhena.

Tathevāti ‘‘mā āyasmā’’tiādīhi. **Itaresa**nti so saṅghamajjhaṃ ākaḍḍhitvā yehi ‘‘mā āyasmā’’tiādinā vutto, tattha tehi aññesaṃ sutānaṃ bhikkhūnaṃ. **Ñatticatutthena kammenā**ti ‘‘suṇātu me, bhante, saṅgho, itthannāmassa bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppanna’’ntiādinā (pāci. 420) padabhājaniyaṃ vuttena ñatticatutthena kammena.

Ariṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

9. Ukkhittasambhogasikkhāpadavaṇṇanā

Akatānudhammenāti ukkhipitvā anosāritena. Tenāha **‘‘anudhammo vuccatī’’**tiādi. Ettha anudhammoti osāraṇā vuccatīti sambandho. Ukkhepanīyakammassānurūpo, pacchā kattabbo vā dhammoti **anudhammo. Anulomavattaṃ disvā**ti ‘‘na upasampādetabbaṃ, na nissayo dātabbo’’tiādikaṃ (cūḷava. 70) aṭṭhārasavidhaṃ vattaṃ disvā, etesu aṭṭhārasasu anulomavattesu vattantaṃ disvāti adhippāyo. **Āmisasambhogaṃ vā dhammasambhogaṃ vā**ti ettha yaṃ kiñci āmisassa dānaṃ, paṭiggahaṇañca **āmisasambhogo**. Dhammassa uddisanaṃ, uddisāpanañca **dhammasambhogo**. **Saṃvaseyyā**ti ‘‘uposathaṃ vā pavāraṇaṃ vā saṅghakammaṃ vā’’ti (pāci. 425) evaṃ padabhājaniyaṃ vuttaṃ tividhaṃ saṃvāsaṃ kareyya. Yasmā panettha uposathapavāraṇāpi saṅghehiyeva kātabbattā **saṅghakammāni**yeva honti, tasmā **‘‘uposathādikaṃ**

saṅghakammaṃ kareyyā''ti vuttaṃ. **Payoge payoge**ti dāne dāne, gahaṇe gahaṇe cāti attho.

Paṇṇattiṃ ajānantena arahatāpi kiriyābyākatacittena āpajjitabbattā **''ticitta''**nti vuttaṃ.

Ukkhittasambhogasikkhāpadavaṇṇanā niṭṭhitā.

10. Kaṇṭakasikkhāpadavaṇṇanā

Pireti (sārattha. ṭī. pācittiya 3.428) nipātapadaṃ sambodhane vattamānaṃ parasaddena samānatthaṃ vadantīti āha **''para amāmakā''**ti, amhākaṃ anajjhattikabhūtāti attho. **Pire**ti vā ''parato''ti iminā samānatthaṃ nipātapadaṃ, tasmā **cara pire**ti parato gaccha, mā idha tiṭṭhāti evamettha attho daṭṭhabbo.

Kaṇṭakasikkhāpadavaṇṇanā niṭṭhitā.

Sappāṇakavaggo sattamo.

8. Sahadhammikavaggo

1. Sahadhammikasikkhāpadavaṇṇanā

Sahadhammikaṃ vuccamānoti sahadhammikena vuccamāno. Karaṇatthe cetaṃ upayogavacanaṃ. ''Pañcahi sahadhammikehi sikkhitabbattā, tesaṃ vā santakattā **'sahadhammika'**nti laddhanāmena buddhapaññattena sikkhāpadena vuccamānoti attho''ti (kaṅkhā. aṭṭha. dubbacasikkhāpadavaṇṇanā; pārā. aṭṭha. 2.425-426) dubbacasikkhāpade vuttattā **''sahadhammikaṃ vuccamānoti imassattho dubbacasikkhāpade vutto''**ti vuttaṃ. **Anādariyabhayā**ti anādarakaraṇe bhayā, tattha pācittiyabhayāti attho. **Lesena evaṃ vadantassā**ti ujukaṃ ''na sikkhissāmī''ti avatvā ''yāva na aññaṃ bhikkhu''ntiādinā lesena vadantassa.

Sahadhammikasikkhāpadavaṇṇanā niṭṭhitā.

2. Vilekhanasikkhāpadavaṇṇanā

Khuddakehi ca anukhuddakehi cāti saṅghādisesādīhi khuddakehi ceva thullaccayādīhi anukhuddakehi ca. Ṭhapetvā hi cattāri pārājikāni avasesāni sabbāni sikkhāpadāni pariyāyena khuddakāni ceva honti anukhuddakāni ca. Vuttañhetaṃ **pañcasatikakkhandhake** (cūḷava. 441) –

> ''Katamāni pana, bhante, khuddānukhuddakāni sikkhāpadānīti? Ekacce therā evamāhaṃsu – 'cattāri pārājikāni ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'ti. Ekacce therā evamāhaṃsu – 'cattāri pārājikāni ṭhapetvā terasa saṅghādisese ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'ti. Ekacce therā evamāhaṃsu – 'cattāri pārājikāni ṭhapetvā terasa saṅghādisese ṭhapetvā dve aniyate ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'ti. Ekacce therā evamāhaṃsu – ''cattāri pārājikāni ṭhapetvā terasa saṅghādisese ṭhapetvā dve aniyate ṭhapetvā tiṃsa nissaggiye pācittiye ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'ti. Ekacce therā evamāhaṃsu – 'cattāri pārājikāni ṭhapetvā terasa saṅghādisese ṭhapetvā dve aniyate ṭhapetvā tiṃsa nissaggiye pācittiye ṭhapetvā dvenavutipācittiye ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'ti. Ekacce therā evamāhaṃsu 'cattāri pārājikāni ṭhapetvā terasa saṅghādisese ṭhapetvā dve aniyate ṭhapetvā tiṃsa nissaggiye pācittiye ṭhapetvā dvenavutipācittiye ṭhapetvā cattāro pāṭidesanīye ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadānī'''ti.

Yaṃ pana nāgasenattherena milindaraññā puṭṭhena vuttaṃ ''dukkaṭaṃ, mahārāja, khuddakaṃ sikkhāpadaṃ, dubbhāsitaṃ anukhuddaka''nti (mi. pa. 4.2.1), tattha antimakoṭṭhāsameva gahetvā vuttaṃ. Taṃ vādapathopacchedanatthanti daṭṭhabbaṃ.

Saṃvattanamariyādaparicchedavacananti saṃvattanassa mariyādā avadhi **saṃvattanamariyādā,** tāya niyamavasena yo paricchedo, tassa vacanaṃ **saṃvattanamariyādaparicchedavacanaṃ**. Idāni taṃ mariyādaṃ vivaritvā dassetuṃ **''idaṃ vuttaṃ hotī''**tiādi vuttaṃ. Tattha **uddisantī**ti ācariyā attano ruciyā uddisanti. **Uddisāpentī**ti ācariyaṃ yācitvā antevāsikā uddisāpenti. **Sajjhāyantī**ti dhārenti. **Kukkuccavippaṭisāro**ti kukkuccasaṅkhāto vippaṭisāro. **Vihesāvicikicchāmanovilekhā**ti vihesāvicikicchāsaṅkhātā manovilekhā. **Garahaṇe**ti nindane.

Anupasampannassa vivaṇṇaneti anupasampannassa santike nindato tassa tasmiṃ vimatiṃ uppādetuṃ vinayavivaṇṇane.

Vilekhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Mohanasikkhāpadavaṇṇanā

Tasmiṃ anācāreti tasmiṃ anācāre āciṇṇe. **Mokkho natthī**ti tassā āpattiyā mokkho natthi. **Tassa te**ti tassa tava. **Alābhā**ti ye aññesaṃ pātimokkhe uddissamāne sādhukaṃ aṭṭhiṃ katvā manasikaraṇassa ānisaṃsasaññitā diṭṭhadhammikasamparāyikā ca lābhā icchitabbā, te sabbe tuyhaṃ alābhā eva honti. **Dulladdha**nti puññavisesena laddhampi manussattaṃ dulladdhaṃ. **Sādhuka**nti suṭṭhu. **Aṭṭhiṃ katvā**ti atthikabhāvaṃ katvā, atthiko hutvāti vuttaṃ hoti. **Ñattidutiyena kammenā**ti ''suṇātu me, bhante, saṅgho''tiādinā (pāci. 446) padabhājaniyaṃ vuttena mohāropanakena ñattidutiyena kammena.

Adhammakammeti ettha mohāropanakammaṃ adhippetaṃ.

Mohanasikkhāpadavaṇṇanā niṭṭhitā.

4. Pahārasikkhāpadavaṇṇanā

Pahāraṃ dadeyyāti antamaso uppalapattaṃ upādāya kāyakāyappaṭibaddhanissaggiyānaṃ aññatarena pahāraṃ dadeyya. Evaṃ pana pahāre dinne hattho vā bhijjatu, pādo vā sīsaṃ vā, maratu vā, pācittiyameva. Tenāha **''paharitukāmatāyā''**tiādi.

Anupasampanneti gahaṭṭhe vā pabbajite vā itthiyā vā purise vā antamaso tiracchānagatepi. Sace pana rattacitto itthiṃ paharati, saṅghādiseso. **Kenaci viheṭhiyamānassā**ti manussena vā tiracchānagatena vā viheṭhiyamānassa. **Mokkhādhippāyassā**ti tato attano mokkhaṃ patthayamānassa. Sacepi antarāmagge (pāci. aṭṭha. 453) coraṃ vā paccatthikaṃ vā viheṭhetukāmaṃ disvā ''upāsaka, ettheva tiṭṭha, mā āgamitthā''ti vatvā vacanaṃ anādiyitvā āgacchantaṃ ''gaccha re''ti muggarena vā satthakena vā paharitvā yāti, so ce tena pahārena marati, anāpattiyeva. Vāḷamigesupi eseva nayo.

Pahārasikkhāpadavaṇṇanā niṭṭhitā.

5. Talasattikasikkhāpadavaṇṇanā

Talasattikanti talameva talasattikaṃ. ''Pothanasamatthaṭṭhena sattika''nti (vajira. ṭī. pācittiya 456) eke. **Uccāreyyā**ti ukkhipeyya. **Napaharitukāmatāya dinnattā dukkaṭa**nti ettha paharitukāmatāya paharite purimasikkhāpadena pācittiyaṃ. Uccāretukāmatāya kevalaṃ uggiraṇamatte kate iminā pācittiyaṃ. Iminā pana virajjhitvā pahāro dinno, tasmā dukkaṭaṃ. Ettha pana ''tiracchānagatādīnaṃ asucikaraṇādīni disvā kujjhitvāpi uggirantassa mokkhādhippāyoyevā''ti (sārattha. ṭī. pācittiya 3.471) vadanti.

Talasattikasikkhāpadavaṇṇanā niṭṭhitā.

6. Amūlakasikkhāpadavaṇṇanā

Chaṭṭhasikkhāpadaṃ uttānameva.

Amūlakasikkhāpadavaṇṇanā niṭṭhitā.

7. Sañciccasikkhāpadavaṇṇanā

Kukkuccaṃ uppādentassāti (vajira. ṭī. pācittiya 468) saṃsayaṃ janentassa. Paro kukkuccaṃ uppādetu vā, mā vā, taṃ appamāṇaṃ. **Maññe**ti takkayāmi. **Ādi**saddena ‘‘vikāle maññe tayā bhuttaṃ, majjaṃ maññe tayā pītaṃ, mātugāmena saddhiṃ raho maññe tayā nisinna’’ntiādīnaṃ (pāci. 466) gahaṇaṃ. **Anupasampanne**ti sāmaṇere.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

8. Upassutisikkhāpadavaṇṇanā

Suyyatīti **suti,** saddo, sutiyā samīpaṃ **upassutī**ti āha **‘‘sutisamīpa’’**nti, saddasamīpanti attho. Yattha pana ṭhitena sakkā hoti saddaṃ sotuṃ, tattha tiṭṭhanto saddasamīpe tiṭṭhati nāmāti āha **‘‘yattha ṭhatvā’’**tiādi. Atha vā upecca suyyati etthāti **upassuti,** ṭhānaṃ, yaṃ ṭhānaṃ upagatena sakkā hoti kathentānaṃ saddaṃ sotuṃ, tatthāti evampettha attho daṭṭhabbo. **Turitagamanepī**ti pacchato gacchantassa purato gacchantānaṃ saddasavanatthaṃ sīghagamanepi. **Ohīyamānepī**ti purato gacchantassa pacchato gacchantānaṃ vacanasavanatthaṃ ohīyamānepi.

Vūpasamissāmīti upasamaṃ gamissāmi, kalahaṃ na karissāmi. **Attānaṃ parimocessāmī**ti mama akārakabhāvaṃ kathetvā attānaṃ parimocessāmi. **Siyā kiriya**nti kadāci sotukāmatāya gamanavasena samuṭṭhānato siyā kiriyaṃ. **Siyā akiriya**nti kadāci ṭhitaṭṭhānaṃ āgantvā mantayamānānaṃ ajānāpanavasena samuṭṭhānato siyā akiriyaṃ.

Upassutisikkhāpadavaṇṇanā niṭṭhitā.

9. Kammappaṭibāhanasikkhāpadavaṇṇanā

Dhammikānanti dhammena vinayena satthusāsanena katattā dhammo etesu atthīti **dhammikāni,** tesaṃ dhammikānaṃ. **Kammāna**nti catunnaṃ saṅghakammānaṃ. Tenāha **‘‘dhammenā’’**tiādi. Tattha **dhammenā**ti bhūtena vatthunā. **Vinayenā**ti codanāya ceva sāraṇāya ca. **Satthusāsanenā**ti ñattisampadāya ceva anussavanāsampadāya ca. **Samaggassa saṅghassā**ti sīmaṭṭhakasaṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā kattabbattā kāyena ceva cittena ca ekībhūtassa saṅghassa. **Taṃ taṃ vatthu**nti avaṇṇabhaṇanādiṃ taṃ taṃ vatthu.

Osārenti saṅghamajjhaṃ etenāti **osāraṇaṃ**. Nissārenti saṅghamhā etenāti **nissāraṇaṃ**. **Bhaṇḍukamma**nti muṇḍakaraṇaṃ, kesacchedanāpucchananti attho. Kammameva lakkhaṇaṃ **kammalakkhaṇaṃ**. Osāraṇādayo viya kammañca hutvā aññañca nāmaṃ na labhati, kammameva hutvā lakkhīyatīti kammalakkhaṇanti attho. ‘‘Osāraṇaṃ nissāraṇa’’nti (pari. aṭṭha. 495-496) cettha padasiliṭṭhatāyetaṃ vuttaṃ. Paṭhamaṃ pana nissāraṇā hoti, pacchā osāraṇāti āha **‘‘tattha kaṇṭakasāmaṇerassā’’**tiādi. **Kaṇṭakasāmaṇerassa nāsanā viya nissāraṇā**ti yathā kaṇṭakasāmaṇerassa daṇḍakammanāsanā nissāraṇā, tathā buddhassa vā dhammassa vā saṅghassa vā avaṇṇaṃ bhaṇato, akappiyaṃ ‘‘kappiya’’nti dīpayato, micchādiṭṭhikassa antaggāhikāya diṭṭhiyā samannāgatassa aññassāpi sāmaṇerassa –

> ‘‘Saṅghaṃ, bhante, pucchāmi ‘ayaṃ itthannāmo sāmaṇero buddhassa vā dhammassa vā saṅghassa vā avaṇṇavādī micchādiṭṭhiko, yaṃ aññe sāmaṇerā labhanti dirattatirattaṃ bhikkhūhi saddhiṃ sahaseyyaṃ, tassa alābhāya nissāraṇā ruccati saṅghassā’ti. Dutiyampi…pe… tatiyampi, bhante, saṅghaṃ pucchāmi ‘ayaṃ itthannāmo sāmaṇero…pe… ruccati saṅghassā’ti, cara pire vinassā’’ti (pari. aṭṭha. 495-496) –

Kattabbanāsanā nissāraṇāti attho. **Tādisaṃyeva sammāvattantaṃ disvā pavesanā osāraṇā**ti tādisaṃyeva aparena samayena ‘‘ahaṃ, bhante, bālatāya aññāṇatāya alakkhikatāya evaṃ akāsiṃ, svāhaṃ saṅghaṃ khamāpemī’’ti khamāpentaṃ disvā yāvatatiyaṃ yācāpetvā –

> ‘‘Saṅghaṃ, bhante, pucchāmi ‘ayaṃ itthannāmo sāmaṇero buddhassa vā dhammassa vā saṅghassa vā avaṇṇavādī micchādiṭṭhiko, yaṃ aññe sāmaṇerā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, tassa alābhāya nissārito, svāyaṃ idāni sorato nivātavutti lajjidhammaṃ okkanto hirottappe patiṭṭhito katadaṇḍakammo accayaṃ deseti, imassa sāmaṇerassa yathā pure kāyasambhogasāmaggidānaṃ ruccati saṅghassā’ti. Dutiyampi…pe… tatiyampi, bhante, saṅghaṃ pucchāmi…pe… ruccati saṅghassā’’ti (pari. aṭṭha. 495-496) –

Pavesanā osāraṇāti attho.

Kesacchedanāpucchananti sīmāpariyāpanne bhikkhū sannipātāpetvā pabbajjāpekkhaṃ tattha netvā ‘‘saṅghaṃ, bhante, imassa dārakassa bhaṇḍukammaṃ āpucchāmī’’ti tikkhattuṃ vā dvikkhattuṃ vā sakiṃ vā vacanaṃ. Idha ca ‘‘imassa dārakassa bhaṇḍukammaṃ āpucchāmā’’tipi ‘‘imassa samaṇakaraṇaṃ āpucchāmā’’tipi ‘‘imassa pabbājanaṃ āpucchāmā’’tipi ‘‘ayaṃ samaṇo hotukāmo’’tipi ‘‘ayaṃ pabbajitukāmo’’tipi vattuṃ vaṭṭatiyeva.

Mukharassāti mukhena kharassa. Yaṃ avandiyakammaṃ anuññātanti sambandho. **Ūruṃ vivaritvā dassanādivatthūsū**ti –

> ‘‘Tena kho pana samayena chabbaggiyā bhikkhū bhikkhuniyo kaddamodakena osiñcanti ‘appeva nāma amhesu sārajjeyyu’nti, kāyaṃ vivaritvā bhikkhunīnaṃ dassenti, ūruṃ vivaritvā bhikkhunīnaṃ dassenti, aṅgajātaṃ vivaritvā bhikkhunīnaṃ dassenti, bhikkhuniyo obhāsenti, bhikkhunīhi saddhiṃ sampayojenti ‘appeva nāma amhesu sārajjeyyu’’’nti (cūḷava. 411) –

Imesu vatthūsu.

Acchinnacīvarakādīnanti acchinnacīvarajiṇṇacīvaranaṭṭhacīvaragilānabahussutasaṅghabhāranittharakādīnaṃ. **Cīvarādīnī**ti cīvarabhesajjasenāsanādīni. **Paribhuñjitabbānī**ti paribhuñjitabbāni mūlatacapattaaṅkurapupphaphalādīni. **Apanetabbānipi vatthūnī**ti āvāsakaraṇādiatthaṃ haritabbānipi chāyūpagaphalūpagarukkhādīni. **Tathārūpaṃ vā dhammikaṃ katikaṃ karontehī**ti cīvarapiṇḍapātatthāya dinnato āvāsajagganādikaṃ tādisaṃ vā aññampi dhammikaṃ katikaṃ karontehi.

Neva suttaṃ āgacchatīti na mātikā āgacchati. **No suttavibhaṅgo**ti vinayopi na paguṇo. **Byañjanacchāyāya atthaṃ paṭibāhatī**ti (cūḷava. aṭṭha. 233) byañjanamattameva gahetvā atthaṃ paṭisedheti. Jātarūparajatakhettavatthuppaṭiggahaṇādīsu vinayadharehi bhikkhūhi āpattiyā kāriyamāne disvā ‘‘kiṃ ime āpattiyā kāretha, nanu ‘jātarūparajatappaṭiggahaṇā paṭivirato hotī’ti (dī. ni. 1.10, 194) evaṃ sutte paṭiviratimattameva vuttaṃ, natthi ettha āpattī’’ti vadati. Aparo dhammakathiko suttassa āgatattā olambetvā nivāsentānaṃ āpattiyā āropiyamānāya ‘‘kiṃ imesaṃ āpattiṃ āropetha, nanu ‘parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā’ti (pāci. 576) evaṃ sikkhākaraṇamattameva vuttaṃ, natthi ettha āpattī’’ti vadati. **Ubbāhika vinicchaye**ti samathakkhandhake vuttaubbāhikavinicchaye ‘‘sīlavā hotī’’tiādikāya hi dasaṅgasampattiyā samannāgate dve tayo bhikkhū uccinitvā vinicchayo **ubbāhikavinicchayo**ti daṭṭhabbo.

Pavāraṇappaccukkaḍḍhanāti pavāraṇāya ukkassanā, uddhaṃ kaḍḍhanāti attho. **Tiṇavatthārakasamathe sabbasaṅgāhikañatti cā**ti ‘‘suṇātu me, bhante, saṅgho, amhākaṃ bhaṇḍanajātānaṃ…pe… ṭhapetvā gihippaṭisaṃyutta’’nti (cūḷava. 212-213) evaṃ tiṇavatthārakasamathe katā sabbapaṭhamā **sabbasaṅgāhikañatti** ca.

Alābhāya parisakkanādikehīti catunnaṃ paccayānaṃ alābhatthāya payogakaraṇādikehi. **Ādi**saddena ‘‘anatthāya parisakkanaṃ, anāvāsāya parisakkanaṃ, akkosanaparibhāsanaṃ, bhikkhū bhikkhūhi bhedanaṃ, buddhassa avaṇṇabhaṇanaṃ, dhammassa avaṇṇabhaṇanaṃ, saṅghassa avaṇṇabhaṇana’’nti (cūḷava. 265) avasesaṃ sattaṅgaṃ saṅgaṇhāti. **Aṭṭhahaṅgehi samannāgatassā**ti aṭṭhahi ceva aṅgehi ekekenapi aṅgena ca samannāgatassa. **Asambhogakaraṇattha**nti tena dinnassa deyyadhammassa appaṭiggahaṇatthaṃ. **Pattanikkujjanavasenā**ti kammavācāya pattanikkujjanavasena, na adhomukhaṭṭhapanavasena. **Pattukkujjanavasenā**ti etthāpi eseva nayo. **Tassevā**ti yo pattanikkujjanavasena katanissāraṇo, tasseva upāsakassa. **Sammāvattantassā**ti yena samannāgatassa pattukkujjanaṃ, tena samannāgatassa. **Sā**ti yathāvuttā nissāraṇā, osāraṇā ca.

Sūciyādiappamattakaṃ taṃtadatthikānaṃ vissajjeti detīti **appamattakavissajjako. Sāṭiyaggāhāpako**ti vassikasāṭiyaggāhāpako. Kammaṃ karonte ārāmike pesanatthāya dātabbā sammuti **ārāmikapesakasammuti**. Esa nayo **sāmaṇerapesakasammutī**ti etthāpi.

Tajjanīyakammādīnaṃ sattannanti tajjanīyaṃ, niyasaṃ, pabbājanīyaṃ, paṭisāraṇīyaṃ, tividhañca ukkhepanīyanti tajjanīyādīnaṃ sattannaṃ. **Aṭṭhayāvatatiyakā**ti bhikkhūnaṃ vasena cattāro, bhikkhunīnaṃ vasena cattāroti aṭṭha saṅghādisesā.

Ñattikammādivasenāti ñattikammañattidutiyakammañatticatutthakammavasena. ‘‘Kariyamānaṃ daḷhataraṃ hoti, tasmā kātabba’’nti ekacce vadanti. Evaṃ pana sati kammasaṅkaro hoti, tasmā na kātabbanti paṭikkhittameva. Sace pana akkharaparihīnaṃ vā padaparihīnaṃ vā duruttapadaṃ vā hoti, tassa sodhanatthaṃ punappunaṃ vattuṃ vaṭṭati. Idaṃ akuppakammassa daḷhīkammaṃ hoti, kuppakamme kammaṃ hutvā tiṭṭhati. **Sakalakkhaṇenevā**ti ñattiñca catasso ca kammavācāyo sāvetvāva. **Na sesakammavasenā**ti apalokanakammādinā avasesakammavasena na kātabbaṃ.

Kammappaṭibāhanasikkhāpadavaṇṇanā niṭṭhitā.

10. Chandaṃadatvāgamanasikkhāpadavaṇṇanā

Ārocitaṃ vatthu avinicchitanti ārocitavatthu āpattikabhāvena na vinicchitaṃ. Ettha ca codakena ca cuditakena ca attano kathā kathitā, anuvijjako sammato, ettāvatā vatthumeva ārocitaṃ hotīti daṭṭhabbaṃ. **Chandaṃ adatvā uṭṭhāyāsanā pakkameyyā**ti ‘‘kathaṃ idaṃ kammaṃ kuppaṃ assa, vaggaṃ assa, na kareyyā’’ti (pāci. 481) iminā adhippāyena chandaṃ adatvā nisinnāsanato uṭṭhāya gaccheyya. Tenāha **‘‘yo bhikkhū’’**tiādi. **Kiriyākiriya**nti ettha gamanaṃ **kiriyaṃ,** chandassa adānaṃ **akiriyaṃ**.

Chandaṃadatvāgamanasikkhāpadavaṇṇanā niṭṭhitā.

11. Dubbalasikkhāpadavaṇṇanā

Yathāsanthutanti yathāmittaṃ. Tenāha **‘‘yo yo’’**ti ādi. Tattha **mittasandiṭṭhasambhattavasenā**ti mittasandiṭṭhasambhattānaṃ vasena. Tattha **mittā** mittāva. **Sandiṭṭhā** tattha tattha saṅgamma diṭṭhamattā nātidaḷhamittā. **Sambhattā** suṭṭhu bhattā sinehavanto daḷhamittāti daṭṭhabbā.

Pañca garubhaṇḍānīti rāsivasena pañca garubhaṇḍāni, sarūpavasena panetāni bahūni honti. Tenāha **‘‘rāsivasena pañca garubhaṇḍāni vuttānī’’**ti. **Ārāmo** (cūḷava. aṭṭha. 321; vi. saṅga. aṭṭha. 227) nāma pupphārāmo vā phalārāmo vā. **Ārāmavatthu** nāma tesaṃyeva ārāmānaṃ atthāya paricchinditvā ṭhapitokāso, tesu vā ārāmesu vinaṭṭhesu tesaṃ porāṇakabhūmibhāgo. **Vihāro** nāma yaṃ kiñci pāsādādisenāsanaṃ. **Vihāravatthu** nāma tassa patiṭṭhānokāso. **Mañco** nāma masārako bundikābaddho, kuḷīrapādako, āhaccapādakoti imesaṃ pubbe vuttānaṃ catunnaṃ mañcānaṃ aññataro. **Pīṭhaṃ** nāma masārakādīnaṃyeva catunnaṃ pīṭhānaṃ aññataraṃ. **Bhisi** nāma uṇṇabhisiādīnaṃ pañcannaṃ bhisīnaṃ aññatarā. **Bibbohanaṃ** nāma rukkhatūlalatātūlapoṭakitūlānaṃ aññatarena puṇṇaṃ. **Lohakumbhī** nāma kāḷalohena vā tambalohena vā yena kenaci lohena katā kumbhī. **Lohabhāṇakā**dīsupi eseva nayo. Ettha pana **bhāṇaka**nti arañjaro vuccati. **Vārako**ti ghaṭo. **Kaṭāhaṃ** kaṭāhameva. **Vāsi**ādīsu, **valli**ādīsu ca duviññeyyaṃ nāma natthi. Evaṃ –

> Dvisaṅgahāni dve honti, tatiyaṃ catusaṅgahaṃ;
> Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhabhedanaṃ.
>
> Iti pañcahi rāsīhi, pañcanimmalalocano;
> Pañcavīsavidhaṃ nātho, garubhaṇḍaṃ pakāsayi. (cūḷava. aṭṭha. 321; vi. saṅga. aṭṭha. 227);

Vissajjetuṃ vā vibhajituṃ vā na vaṭṭatīti mūlacchejjavasena vissajjetuṃ vā vibhajituṃ vā na vaṭṭanti. Parivattanavasena pana vissajjantassa, vibhajantassa ca anāpatti. Tenāha **‘‘thāvarenā’’**tiādi. Tattha **thāvarena thāvara**nti ārāmaārāmavatthuvihāravihāravatthunā ārāmaṃ ārāmavatthuṃ vihāraṃ vihāravatthuṃ. **Itarenā**ti athāvarena, pacchimarāsittayenāti vuttaṃ hoti. **Akappiyenā**ti suvaṇṇamayamañcādinā ceva akappiyabhisibibbohanehi ca. **Mahagghakappiyenā**ti dantamayamañcādinā ceva pāvārādinā ca. **Itara**nti athāvaraṃ. **Kappiyaparivattanena parivattetu**nti yathā akappiyaṃ na hoti, evaṃ parivattetuṃ.

Tatrāyaṃ parivattananayo (cūḷava. aṭṭha. 321; vi. saṅga. aṭṭha. 228) – saṅghassa nāḷikerārāmo dūre hoti, kappiyakārakāva bahutaraṃ khādanti, yampi na khādanti, tato sakaṭavetanaṃ datvā appameva āharanti. Aññesaṃ pana tassārāmassa avidūre gāmavāsīnaṃ manussānaṃ vihārassa samīpe ārāmo hoti, te saṅghaṃ upasaṅkamitvā sakena ārāmena taṃ ārāmaṃ yācanti, saṅghena ‘‘ruccati saṅghassā’’ti apaloketvā sampaṭicchitabbo. Sacepi bhikkhūnaṃ rukkhasahassaṃ hoti, manussānaṃ pañcasatāni, ‘‘tumhākaṃ ārāmo khuddako’’ti na vattabbaṃ. Kiñcāpi ayaṃ khuddako, atha kho itarato bahutaraṃ āyaṃ deti. Sacepi samakameva deti, evampi icchiticchitakkhaṇe paribhuñjituṃ sakkāti gahetabbameva. Sace pana manussānaṃ bahutarā rukkhā honti, ‘‘nanu tumhākaṃ bahutarā rukkhā’’ti vattabbaṃ. Sace ‘‘atirekaṃ amhākaṃ puññaṃ hotu, saṅghassa demā’’ti vadanti, jānāpetvā sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ rukkhā phaladhārino, manussānaṃ rukkhā na tāva phalaṃ gaṇhanti. Kiñcāpi na gaṇhanti, na cirena gaṇhissantīti sampaṭicchitabbameva. Manussānaṃ rukkhā phaladhārino, bhikkhūnaṃ rukkhā na tāva phalaṃ gaṇhanti, ‘‘nanu tumhākaṃ rukkhā phaladhārino’’ti vattabbaṃ. Sace ‘‘gaṇhatha, bhante, amhākaṃ puññaṃ bhavissatī’’ti denti, jānāpetvā sampaṭicchituṃ vaṭṭati. Evaṃ ārāmena ārāmo parivattetabbo, eteneva nayena ārāmavatthupi vihāropi vihāravatthupi ārāmena parivattetabbaṃ. Ārāmavatthunā ca mahantena vā khuddakena vā ārāmaṃ ārāmavatthuṃ vihāraṃ vihāravatthunti.

Kathaṃ vihārena (cūḷava. aṭṭha. 321; vi. saṅga. aṭṭha. 228) vihāro parivattetabbo? Saṅghassa antogāme gehaṃ hoti, manussānaṃ vihāramajjhe pāsādo, ubhopi agghena samakā. Sace manussā tena pāsādena taṃ gehaṃ yācanti, sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ ce mahagghataraṃ gehaṃ hoti, ‘‘mahagghataraṃ amhākaṃ geha’’nti vutte ‘‘kiñcāpi mahagghataraṃ pabbajitānaṃ asāruppaṃ, na sakkā tattha pabbajitehi vasituṃ, idaṃ pana sāruppaṃ, gaṇhathā’’ti vadanti, evampi sampaṭicchituṃ vaṭṭati. Sace pana manussānaṃ mahagghaṃ hoti ‘‘nanu tumhākaṃ gehaṃ mahaggha’’nti vattabbaṃ. ‘‘Hotu, bhante, amhākaṃ puññaṃ bhavissati, gaṇhathā’’ti vutte pana sampaṭicchituṃ vaṭṭati. Evaṃ vihārena vihāro parivattetabbo. Eteneva nayena vihāravatthupi ārāmopi ārāmavatthupi vihārena parivattetabbaṃ. Vihāravatthunā ca mahagghena vā appagghena vā vihāraṃ vihāravatthuṃ ārāmaṃ ārāmavatthuṃ. Evaṃ tāva **thāvarena thāvaraparivattanaṃ** veditabbaṃ.

Itarena itaraparivattane pana mañcapīṭhaṃ mahantaṃ vā hotu, khuddakaṃ vā (cūḷava. aṭṭha. 321; vi. saṅga. aṭṭha. 228), antamaso caturaṅgulapādakaṃ gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ hoti. Sacepi rājā vā rājamahāmattādayo vā ekappahāreneva mañcasataṃ vā mañcasahassaṃ vā denti, sabbe kappiyamañcā sampaṭicchitabbā, sampaṭicchitvā vuḍḍhappaṭipāṭiyā ‘‘saṅghikaparibhogena paribhuñjathā’’ti dātabbā, na puggalikaparibhogena dātabbā. Atirekamañce bhaṇḍāgārādīsu paññapetvā pattacīvaraṃ nikkhipitvā paribhuñjitumpi vaṭṭati. Bahisīmāya ‘‘saṅghassa demā’’ti dinnamañco saṅghattherassa vasanaṭṭhāne dātabbo. Tattha ce bahū mañcā honti, mañcena kammaṃ natthi. Yassa vasanaṭṭhāne kammaṃ atthi, tattha ‘‘saṅghikaparibhogena paribhuñjathā’’ti dātabbo, na puggalikabhogena. Mahagghena satagghanakena vā sahassagghanakena vā mañcena aññaṃ mañcasataṃ labhati, parivattetvā gahetabbaṃ. Na kevalaṃ mañcena mañcoyeva, ārāmaārāmavatthuvihāravihāravatthupīṭhabhisibibbohanānipi parivattetuṃ vaṭṭati. Eseva nayo **pīṭhabhisibibbohanesu**pi. **Varasenāsanādīnaṃ saṃrakkhaṇattha**nti sace dubbhikkhaṃ hoti, bhikkhū piṇḍapātena na yāpenti, ettha rājarogacorabhayāni, aññattha gacchantānaṃ vihārā palujjanti, tālanāḷikerādike vināsenti, senāsanapaccayaṃ sandhāya yāpetuṃ sakkā hoti, evarūpe kāle varasenāsanādīnaṃ saṃrakkhaṇatthaṃ. **Lāmakāni vissajjetu**nti lāmakaṃ lāmakaṃ vissajjetuṃ, lāmakakoṭiyā vissajjetunti adhippāyo. **Vissajjetvā paribhuñjituṃ vaṭṭatī**ti vissajjetvā tato laddhayāgubhattacīvarādīni paribhuñjituṃ vaṭṭati. **Kāḷalohatambalohakaṃsalohavaṭṭalohāna**nti ettha **kaṃsalohaṃ, vaṭṭalohañca** kittimalohaṃ. Tīṇi hi kittimalohāni kaṃsalohaṃ, vaṭṭalohaṃ, ārakūṭanti. Tattha tiputambe missetvā kataṃ **kaṃsalohaṃ,** sītatambe missetvā kataṃ **vaṭṭalohaṃ,** rasakatambe missetvā kataṃ **ārakūṭaṃ**. Tena vuttaṃ ‘‘kaṃsalohaṃ, vaṭṭalohañca kittimaloha’’nti. **Tato atireka**nti tato atirekagganhanako.

Sarakoti majjhe makuḷaṃ dassetvā mukhavaṭṭivitthataṃ katvā piṭṭhito nāmetvā kātabbaṃ ekaṃ bhājanaṃ. ‘‘Sarāva’’ntipi vadanti. **Ādi**saddena kañcanakādīnaṃ gihiupakaraṇānaṃ gahaṇaṃ. Tāni hi khuddakānipi garubhaṇḍāneva gihiupakaraṇattāti. **Pi-**saddena pageva mahantānīti dasseti. Imāni pana bhājanīyāni bhikkhūpakaraṇattāti adhippāyo. Yathā ca etāni, evaṃ kuṇḍikāpi bhājanīyā. Vakkhati hi ‘‘yathā ca mattikābhaṇḍe, evaṃ lohabhaṇḍepi kuṇḍikā bhājanīyakoṭṭhāsameva bhajatī’’ti (kaṅkhā. aṭṭha. dubbalasikkhāpadavaṇṇanā). **Saṅghikaparibhogenā**ti āgantukānaṃ vuḍḍhatarānaṃ datvā paribhogena. **Gihivikaṭā**ti gihīhi vikatā paññattā, attano vā santakakaraṇena virūpaṃ katā. **Puggalikaparibhogena na vaṭṭatī**ti āgantukānaṃ adatvā attano santakaṃ viya gahetvā pariharitvā paribhuñjituṃ na vaṭṭati. **Pipphaliko**ti kattari. **Ārakaṇṭakaṃ** sūcivedhakaṃ. **Tāḷaṃ** yantaṃ. **Kattarayaṭṭhivedhako** kattarayaṭṭhivalayaṃ. **Yathā tathā ghanakataṃ loha**nti lohavaṭṭi lohaguḷo lohapiṇḍi lohacakkalikanti evaṃ ghanakataṃ lohaṃ. **Khīrapāsāṇamayānī**ti mudukakhīravaṇṇapāsāṇamayāni.

Gihivikaṭānipi na vaṭṭanti anāmāsattā. **Pi**-saddena pageva saṅghikaparibhogena vā puggalikaparibhogena vāti dasseti. Senāsanaparibhogo pana sabbakappiyo. Tasmā jātarūpādimayā sabbepi senāsanaparikkhārā āmāsā. Tenāha **‘‘senāsanaparibhoge panā’’**tiādi.

Sesāti tato mahattarī vāsi. **Yā panā**ti yā kudārī pana. **Kudālo** antamaso caturaṅgulamattopi garubhaṇḍameva. **Nikhādanaṃ** caturassamukhaṃ vā hotu, doṇimukhaṃ vā vaṅkaṃ vā ujukaṃ vā, antamaso sammuñjanidaṇḍakavedhanampi daṇḍabandhaṃ ce, garubhaṇḍameva. Tenāha **‘‘kudālo daṇḍabandhanikhādanaṃ vā agarubhaṇḍaṃ nāma natthī’’**ti. **Sipāṭikā** nāma khurakoso. Sikharaṃ pana daṇḍabandhanikhādanaṃ anulometīti āha **‘‘sikharampi nikhādaneneva saṅgahita’’**nti. Sace tampi pana adaṇḍakaṃ phalamattaṃ, bhājanīyaṃ. **Upakkhare**ti vāsiādibhaṇḍāni.

Pattabandhako nāma pattassa gaṇṭhikādikārako. ‘‘Paṭimāsuvaṇṇādipattakārako’’tipi vadanti. Tipucchedanakasatthaṃ, suvaṇṇacchedanakasatthaṃ, kataparikammacammacchindanakakhuddakasatthanti imāni cettha tīṇi pipphalikaṃ anulomentīti āha **‘‘ayaṃ pana viseso’’**tiādi. **Itarānī**ti mahākattariādīni.

Aḍḍhabāhuppamāṇāti (sārattha. ṭī. cūḷavagga 3.321) kapparato paṭṭhāya yāva aṃsakūṭappamāṇā, vidatthicaturaṅgulappamāṇāti vuttaṃ hoti. **Tatthajātakā**ti saṅghikabhūmiyaṃ jātā. Ārakkhasaṃvidhānena rakkhitattā rakkhitā ca sā mañjūsādīsu pakkhittaṃ viya yathā taṃ na nassati, evaṃ gopanato gopitā cāti **rakkhitagopitā**. Tatthajātakāpi pana arakkhitā garubhaṇḍameva na hoti. **‘‘Saṅghakamme ca cetiyakamme ca kate’’**ti iminā saṅghasantakena cetiyasantakaṃ rakkhituṃ, parivattituñca vaṭṭatīti dīpeti. **Suttaṃ panā**ti vaṭṭitañceva avaṭṭitañca suttaṃ.

Aṭṭhaṅgulasūcidaṇḍamattoti antamaso dīghaso aṭṭhaṅgulamatto, pariṇāhato sīhaḷapaṇṇasūcidaṇḍamatto. **Etthā**ti veḷubhaṇḍe. Daḍḍhaṃ gehaṃ yesaṃ teti **daḍḍhagehā. Na vāretabbā**ti ‘‘mā gaṇhitvā gacchathā’’ti na nisedhetabbā. Desantaragatena sampattavihāre saṅghikāvāse ṭhapetabbā.

Avasesañca chadanatiṇanti muñjapabbajehi avasesaṃ yaṃ kiñci chadanatiṇaṃ. Yattha pana tiṇaṃ natthi, tattha paṇṇehi chādenti (cūḷava. aṭṭha. 321). Tasmā paṇṇampi tiṇeneva saṅgahitanti āha **‘‘chadanatiṇasaṅkhepagatesū’’**tiādi. **Aṭṭhaṅgulappamāṇopī**ti vitthārato aṭṭhaṅgulappamāṇo. Likhitapotthako pana garubhaṇḍaṃ na hoti.

Veḷumhi vuttappamāṇoti ‘‘aṭṭhaṅgulasūcidaṇḍakamattopī’’ti veḷubhaṇḍe vuttappamāṇo. **Saṅghassa dinno vā**ti dārudullabhaṭṭhāne saṅghassa dinno vā. Kurundiyaṃ vuttakkamena dārubhaṇḍavinicchayaṃ vatvā idāni mahāaṭṭhakathāyaṃ vuttakkamena vattuṃ **‘‘apicā’’**tiādimāha. **Āsandikādīnī**ti ettha **āsandiko**ti caturassapīṭhaṃ vuccati. ‘‘Uccakampi āsandika’’nti vacanato ekatobhāgena dīghapīṭhameva hi aṭṭhaṅgulapādakaṃ vaṭṭati. Caturassāsandiko pana pamāṇātikkantopi vaṭṭhatīti veditabbo. **Ādi**saddena ‘‘sattaṅgo, bhaddapīṭhakaṃ, eḷakapādakapīṭhaṃ, āmalakavaṭṭakapīṭhaṃ, phalakaṃ, kocchaṃ, palālapīṭhaka’’nti (cūḷava. aṭṭha. 321) ime saṅgaṇhantīti veditabbaṃ. Tenāha **‘‘antamaso’’**tiādi. **Paṇṇehi vā**ti kadalipaṇṇādīhi vā. Byagghacammonaddhampi vāḷarūpaparikkhittaṃ ratanaparisibbitaṃ kocchakaṃ garubhaṇḍameva.

Ghaṭṭanaphalakaṃ nāma yattha ṭhapetvā rajitacīvaraṃ hatthena ghaṭṭenti. **Ghaṭṭanamuggaro** nāma anuvātādighaṭṭanakoti vadanti. **Daṇḍamuggaro** nāma yena rajitacīvaraṃ pothenti. **Ambaṇa**nti phalakehi pokkharaṇī viya kataṃ pānīyabhājanaṃ. **Rajanadoṇī**ti pakkarajanaṃ ākiritvā ṭhapanabhājanaṃ.

Akappiyacammanti sīhādīnaṃ cammaṃ. **‘‘Bhūmattharaṇaṃ kātuṃ vaṭṭatī’’**ti idaṃ akappiyacammaṃ sandhāya vuttaṃ. **‘‘Paccattharaṇagatika’’**nti iminā mañcapīṭhepi attharituṃ vaṭṭatīti dīpeti. Pāvārādipaccattharaṇampi garubhaṇḍanti eke. Noti apare. Vīmaṃsitvā gahetabbaṃ. **Kappiyacammānī**ti migādīnaṃ cammāni.

Sabbaṃ cakkayuttayānanti rathasakaṭādikaṃ sabbacakkayuttayānaṃ. Visaṅkharitacakkaṃ pana yānaṃ bhājanīyaṃ. **Anuññātavāsi** nāma yā sipāṭikāya pakkhipitvā pariharituṃ sakkāti vuttā. **Muṭṭhipaṇṇa**nti tālapattaṃ. Tañhi muṭṭhinā gahetvā pariharantīti ‘‘muṭṭhipaṇṇa’’nti vuccati. **Muṭṭhipaṇṇa**nti chattacchadanapaṇṇamevāti keci. **Araṇisahita**nti araṇiyugaḷaṃ, uttarāraṇī, adharāraṇīti araṇidvayanti attho.

Phātikammaṃ katvāti antamaso taṃagghanakavālikāyapi thāvaraṃ vaḍḍhikammaṃ katvā. Phātikammaṃ akatvā gaṇhantena tattheva valañjetabbo. Gamanakāle saṅghike āvāse ṭhapetvā gantabbaṃ. Asatiyā gahetvā gatena pahiṇitvā dātabbo. Desantaragatena sampattavihāre saṅghikāvāse ṭhapetabbo. **Etthā**ti mattikābhaṇḍe. **Kuṇḍikā**ti ayokuṇḍikā ceva tambalohakuṇḍikā ca. **Bhājanīyakoṭṭhāsameva bhajatī**ti bhājanīyapakkhameva sevati, na tu garubhaṇḍanti attho. Kañcanako pana garubhaṇḍamevāti adhippāyo. **Itara**nti garubhaṇḍaṃ.

Dubbalasikkhāpadavaṇṇanā niṭṭhitā.

12. Pariṇāmanasikkhāpadavaṇṇanā

Dvādasame na kiñci vattabbaṃ atthi.

Pariṇāmanasikkhāpadavaṇṇanā niṭṭhitā.

Sahadhammikavaggo aṭṭhamo.

9. Ratanavaggo

1. Antepurasikkhāpadavaṇṇanā

Anikkhantarājake aniggataratanaketi ettha ‘‘sayanighare’’ti pāṭhaseso daṭṭhabboti āha **‘‘anikkhanto rājā ito’’**tiādi. Tattha **ito**ti sayanigharato. **Sayanighare**ti sayanīyaghare. Yattha rañño sayanaṃ paññattaṃ hoti, antamaso sāṇipākāraparikkhittampi, tasminti vuttaṃ hoti. Ratijananaṭṭhena **ratanaṃ,** hatthiādi. Idha pana itthiratanaṃ adhippetanti āha **‘‘ratanaṃ vuccati mahesī’’**ti.

Ubhosūti rājamahesīsu. **Kiriyākiriya**nti ettha indakhīlātikkamo **kiriyaṃ,** appaṭisaṃviditaṃ **akiriya**nti daṭṭhabbaṃ.

Antepurasikkhāpadavaṇṇanā niṭṭhitā.

2. Ratanasikkhāpadavaṇṇanā

Muttādidasavidhanti ‘‘muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅko masāragalla’’nti (pāci. 506) dasavidhaṃ ratanaṃ. **Ajjhāvasathe**ti gehe. Tenāha **‘‘parikkhittassā’’**tiādi, parikkhittassa āvasathassāti attho. **Āvasatho**ti cettha antogāme niviṭṭhagehaṃ adhippetaṃ. Ārāme niviṭṭhagehaṃ pana ajjhārāmaggahaṇeneva gahitaṃ. **‘‘Āvasatho**ti cettha antoārāme vā hotu, aññattha vā, attano vasanaṭṭhānaṃ vuccatī’’ti (sārattha. ṭī. pācittiya 3.506) keci. **Sabbesampi atthāya dukkaṭamevā**ti attano vā tesaṃ saṅghādīnaṃ vā atthāya uggaṇhantassa vā uggaṇhāpentassa vā dukkaṭameva. Sace pana mātāpitūnaṃ santakaṃ avassaṃ paṭisāmetabbaṃ kappiyabhaṇḍaṃ hoti, attano atthāya gahetvā paṭisāmetabbanti āha **‘‘tādisaṃ panā’’**tiādi. **Tādisa**nti yaṃ mātāpitūnaṃ santakaṃ avassaṃ paṭisāmetabbaṃ kappiyabhaṇḍaṃ, tādisaṃ. **Chandenapi bhayenapī**ti vaḍḍhakiādīsu chandenapi, rājavallabhesu bhayenapi.

Tādise ṭhāneti mahāvihārasadisassa mahārāmassa pākāraparikkhitte pariveṇe. **Saññāṇaṃ katvā**ti ‘‘ettakā kahāpaṇā’’tiādinā rūpena vā lañchanādinimittena vā saññāṇaṃ katvā, sallakkhetvāti attho. **Patirūpānaṃ bhikkhūnaṃ hatthe**ti lajjīnaṃ kukkuccakānaṃ bhikkhūnaṃ hatthe. Lolajātikānañhi hatthe ṭhapetuṃ na labbhati. **Neva pakkamatī**ti neva tamhā āvāsā pakkamati. **‘‘Thāvaraṃ senāsanaṃ vā’’**tiādinā attano cīvarādimūlaṃ na kātabbanti (pāci. aṭṭha. 506) dasseti. **Taṃ dassetvā**ti yaṃ thāvarasenāsanādi kataṃ, taṃ upāsaka tava santakena idaṃ nāma katanti evaṃ dassetvā. **Samādapetvā**ti aññaṃ samādapetvā, ‘‘uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’’ti vuttanayena yācitvāti attho.

Anuññātaṭṭhāneti ajjhārāmaajjhāvasathe. **Āmāsa**nti āmasitabbañceva paṭisāmetabbañca vatthādi.

Ratanasikkhāpadavaṇṇanā niṭṭhitā.

3. Vikālagāmappavesanasikkhāpadavaṇṇanā

Cāritteti cārittasikkhāpade. **Upacāra**nti dutiyaleḍḍupātaṃ. **Aññaṃ gāmaṃ gacchantānaṃ puna āpucchanakiccaṃ natthī**ti ussāhaṃ appaṭippassambhetvā aññaṃ gāmamṃ gacchantānaṃ gāmasatampi hotu, puna āpucchanakiccaṃ natthīti attho. Tenāha **‘‘sace panā’’**tiādi. **Ussāha**nti gāmappavisanussāhaṃ. **Antarārāmā**dīsu (pāci. aṭṭha. 515) na kevalaṃ anāpucchā gacchantasseva, kāyabandhanaṃ abandhitvā saṅghāṭiṃ apārupitvā gacchantassāpi anāpatti. **Āpadāsū**ti sīho vā byaggho vā āgacchati, megho vā uṭṭheti, añño vā koci upaddavo uppajjati, anāpatti. Evarūpāsu āpadāsu bahigāmato antogāmaṃ pavisituṃ vaṭṭati.

Vikālagāmappavesanasikkhāpadavaṇṇanā niṭṭhitā.

4. Sūcigharasikkhāpadavaṇṇanā

Taṃ assa atthīti (sārattha. ṭī. pācittiya 3.517) paṭhamaṃ bhinditvā pacchā desetabbattā taṃ bhedanakaṃ assa pācittiyassa atthīti.

Araṇiketi araṇidhanuke. **Vidhe**ti vedhake. **Vāsijaṭe**ti vāsidaṇḍake ca.

Sūcigharasikkhāpadavaṇṇanā niṭṭhitā.

5. Mañcapīṭhasikkhāpadavaṇṇanā

Aṭṭhaṅgulapādakanti bhāvanapuṃsakaniddeso. **‘‘Chedanakaṃ bhedanakasadisamevā’’**ti iminā ‘‘chedanameva chedanakaṃ, taṃ assa atthīti chedanaka’’nti imamatthaṃ atidisati.

Yathā pamāṇameva upari dissati, evaṃ nikhaṇitvā vāti sace pana na chinditukāmo hoti, yathā pamāṇameva upari dissati, evaṃ bhūmiyaṃ nikhaṇitvā vā. **Aṭṭakaṃ vā bandhitvā**ti ukkhipitvā tulāsaṅghāte ṭhapetvā aṭṭaṃ katvā.

Mañcapīṭhasikkhāpadavaṇṇanā niṭṭhitā.

6. Tūlonaddhasikkhāpadavaṇṇanā

Cimilikaṃ pattharitvā tūlaṃ pakkhipitvāti mañcapīṭhānaṃ upari cimilikaṃ pattharitvā tassa upari tūlaṃ pakkhipitvāti attho. **Upari cimilikāyā**ti uparimabhāge cimilikāya.

Sīsappamāṇanti (cūḷava. aṭṭha. 297; sārattha. ṭī. cūḷavagga 3.297) yattha galavāṭakato paṭṭhāya sabbasīsaṃ upadahanti, taṃ sīsappamāṇaṃ. Tañca ukkaṭṭhaparicchedato tiriyaṃ muṭṭhiratanaṃ hoti, dīghato dviratananti dassetuṃ **‘‘yassa vitthārato tīsu koṇesū’’**tiādimāha. **Dvinnaṃ antaraṃ vidatthi caturaṅgulaṃ hotī**ti dvinnaṃ koṇānaṃ antaraṃ miniyamānaṃ vidatthi ceva caturaṅgulañca hoti. **Majjhe muṭṭhiratana**nti bibbohanassa majjhaṃ tiriyato muṭṭhiratanappamāṇaṃ hoti. Ayañhi sīsappamāṇassa ukkaṭṭhaparicchedo. Tato uddhaṃ na vaṭṭati, heṭṭhā vaṭṭati. Agilānassa sīsūpadhānañca pādūpadhānañcāti dvayameva vaṭṭati. Gilānassa bibbohanāni santharitvā upari paccattharaṇaṃ datvā nipajjitumpi vaṭṭati.

Tūlonaddhasikkhāpadavaṇṇanā niṭṭhitā.

7. Nisīdanasikkhāpadavaṇṇanā

Sattamaṃ uttānameva.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

8. Kaṇḍuppaṭicchādisikkhāpadavaṇṇanā

Adhonābhiubbhajāṇumaṇḍalanti nābhiyā heṭṭhā jāṇumaṇḍalānaṃ upari. **Kaṇḍupīḷakaassāvathullakacchābādhāna**nti ettha **kaṇḍū**ti kacchu. **Pīḷakā**ti lohitatuṇḍikā sukhumapīḷakā. **Assāvo**ti arisabhagandalamadhumehānaṃ vasena asucipaggharaṇaṃ. **Thullakacchābādho**ti mahāpīḷakābādho vuccati.

Kaṇḍuppaṭicchādisikkhāpadavaṇṇanā niṭṭhitā.

9-10. Vassikasāṭikanandasikkhāpadavaṇṇanā

Navamaṃ dasamañca uttānameva.

Vassikasāṭikanandasikkhāpadavaṇṇanā niṭṭhitā.

Ratanavaggo navamo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Pācittiyavaṇṇanā niṭṭhitā.

Pāṭidesanīyakaṇḍaṃ

1. Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā

Antaragharaṃ paviṭṭhāyāti rathikaṃ byūhaṃ siṅghāṭakaṃ gharaṃ paviṭṭhāya. **Asappāya**nti saggamokkhānaṃ ahitaṃ ananukūlaṃ. Bhikkhuniyā antaraghare ṭhatvā dadamānāya vasenettha āpatti veditabbā, bhikkhussa ṭhitaṭṭhānaṃ pana appamāṇaṃ. Tenāha **‘‘antaragharaṃ paviṭṭhāyāti vacanato’’**tiādi. **Antarārāmādīsū**ti antarārāmabhikkhunupassayatitthiyaseyyāpaṭikkamanesu. **Rathiyābyūhasiṅghāṭakagharāna**nti ettha **rathiyā**ti racchā. **Byūha**nti anibbijjhitvā ṭhitā gatapaccāgataracchā. **Siṅghāṭaka**nti catukkoṇaṃ vā tikoṇaṃ vā maggasamodhānaṭṭhānaṃ. **Ghara**nti kulagharaṃ. Yathā ca rathiyādīsu ṭhatvā dadamānāya gaṇhato āpatti, evaṃ hatthisālādīsupi daṭṭhabbaṃ.

‘‘Yāmakālikādīsu paṭiggahaṇepi ajjhoharaṇepi dukkaṭa’’nti idaṃ āmisena asambhinnaṃ sandhāya vuttaṃ, sambhinne pana ekarase pāṭidesanīyameva. **Ekato upasampannāyā**ti bhikkhunīnaṃ santike upasampannāya, bhikkhūnaṃ santike upasampannāya pana yathāvatthukameva.

Ñātikāya vā dāpentiyāti sayaṃ adatvā yāya kāyaci ñātikāya dāpentiyā, aññātikāyāti attho. **Upanikkhipitvā vā dadamānāyā**ti bhūmiyaṃ ṭhapetvā ‘‘idaṃ, ayya, tumhākaṃ dammī’’ti dadamānāya. Evaṃ dinnaṃ ‘‘sādhu, bhaginī’’ti sampaṭicchitvā tāya eva vā bhikkhuniyā, aññena vā kenaci paṭiggahāpetvā idaṃ bhuñjituṃ vaṭṭati.

Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyapāṭidesanīyasikkhāpadavaṇṇanā

Yo ca paṭiggahetvā bhuñjatīti sambandho. **Attano vā bhattaṃ dāpentiyā**ti ettha sacepi attano bhattaṃ deti, iminā sikkhāpadena anāpattiyeva, purimasikkhāpadena āpatti. **Aññesaṃ vā bhattaṃ dentiyā**ti ettha pana sace dāpeyya, iminā sikkhāpadena āpatti bhaveyya, dentiyā pana neva iminā, na purimena āpatti.

Dutiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyapāṭidesanīyasikkhāpadavaṇṇanā

Laddhasekkhasammutikānīti ñattidutiyena kammena laddhasekkhasammutikāni. Yañhi kulaṃ saddhāya vaḍḍhati, bhogena hāyati, evarūpassa kulassa ñattidutiyena kammena sekkhasammutiṃ denti, taṃ sandhāyetaṃ vuttaṃ.

Gharato nīharitvāti gharato āsanasālaṃ vā vihāraṃ vā ānetvā. Tenāha **‘‘āsanasālādīsu vā’’**ti. Imassa ‘‘dentī’’ti iminā sambandho. **Dvāramūle vā ṭhapitaṃ dentī**ti dvāramūle ṭhapitaṃ pacchā sampattassa denti. Bhikkhuṃ pana disvā antogehato nīharitvā diyyamānaṃ na vaṭṭati. **Niccabhattake**ti niccaṃ dātabbabhattake. **Salākabhatte**ti rukkhasāramayāya salākāya vā veḷuvilīvatālapaṇṇādimayāya paṭṭikāya vā ‘‘asukassa nāma salākabhatta’’nti evaṃ akkharāni upanibandhitvā gāhāpetvā dātabbabhatte. **Pakkhike**ti ekasmiṃ pakkhe ekadivase dātabbabhatte. **Uposathike**ti uposathe dātabbabhatte. **Pāṭipadike**ti pāṭipadadivase dātabbabhatte.

Tatiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthapāṭidesanīyasikkhāpadavaṇṇanā

Tassa parivāraṃ katvā, aññaṃ vā tena saddhiṃ bahukampīti yāguyā paṭisaṃviditaṃ katvā ‘‘kiṃ suddhāya yāguyā dinnāya, pūvabhattādīnipi etissā yāguyā parivāraṃ katvā, dassāmā’’tiādinā tassa khādanīyassa vā bhojanīyassa vā parivāraṃ katvā, aññaṃ vā yaṃ kiñci tena saddhiṃ bahukampi āharīyatu. **Khādanīya**nti nidassanamattaṃ ‘‘bhojanīyaṃ vā’’tipi icchitabbattā. **Tena saddhiṃ āharantū**ti tena saddhiṃ attano deyyadhammaṃ āharantu. ‘‘Yāguyā paṭisaṃviditaṃ katvā pūvaṃ vā bhattaṃ vā āharanti, etampi vaṭṭatī’’ti (pāci. aṭṭha. 573) **kurundiyaṃ** vuttaṃ.

Paṭisaṃviditagilānāvasesakaṃ vāti paṭisaṃviditañca gilāno ca **paṭisaṃviditagilānā,** tesaṃ avasesakaṃ, paṭisaṃviditassa ca gilānassa ca sesakanti attho. Ekassatthāya paṭisaṃviditaṃ katvā āhaṭaṃ, tassa sesakaṃ aññassāpi paribhuñjituṃ vaṭṭati. Catunnaṃ vā pañcannaṃ vā paṭisaṃviditaṃ katvā bahūnaṃ āhaṭaṃ hoti, aññesampi dātuṃ icchanti, etampi paṭisaṃviditasesakameva, sabbesampi vaṭṭati. Atha adhikameva hoti, sannidhiṃ mocetvā ṭhapitaṃ dutiyadivasepi vaṭṭati. Gilānassāhaṭāvasesepi eseva nayo. Yaṃ pana appaṭisaṃviditameva katvā ābhataṃ, taṃ bahiārāmaṃ pesetvā paṭisaṃviditaṃ kāretvā āharāpetabbaṃ, bhikkhūhi vā gantvā antarāmagge gahetabbaṃ. Yampi vihāramajjhena gacchanto vā vanacarakādayo vā vanato āharitvā denti, purimanayeneva paṭisaṃviditaṃ kāretabbaṃ. Katthaci pana potthakesu ‘‘paṭisaṃviditaṃ katvā āhaṭaṃ vā gilānāvasesakaṃ vā’’ti pāṭho dissati, so na gahetabbo. **Tatthajātakameva vā**ti ārāme jātakameva. **Mūlaphalādi**nti mūlaphalatacapattādiṃ aññena kappiyaṃ katvā dinnaṃ paribhuñjato anāpatti. Sace pana taṃ gāmaṃ haritvā pacitvā āharanti, na vaṭṭati. Paṭisaṃviditaṃ kāretabbaṃ.

Catutthapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Pāṭidesanīyavaṇṇanā niṭṭhitā.

Sekhiyakaṇḍaṃ

1. Parimaṇḍalasikkhāpadavaṇṇanā

‘‘Antaraghare’’ti visesetvā na vuttattā **‘‘ārāmepi antaragharepi sabbatthā’’**ti vuttaṃ. **Ārāmepī**ti buddhūpaṭṭhānādikālaṃ sandhāya vuttaṃ. Yathā ‘‘tatrime cattāro pārājikā dhammā uddesaṃ āgacchantī’’tiādinā tattha tattha paricchedo kato, evametthāpi ‘‘tatrime pañcasattati sekhiyā dhammā uddesaṃ āgacchantī’’ti kasmā paricchedo na katoti āha **‘‘ettha cā’’**tiādi. **Vattakkhandhake vuttavattānipī**ti āgantukāvāsikagamikānumodanabhattaggapiṇḍacārikāraññasenāsanajantāgharavaccakuṭiupajjhācariyasaddhivihārikaantevāsikavattāni. Idañca nidassanamattaṃ aññesampi khandhakavattānaṃ ettheva saṅgahassa icchitabbattā. Ayañhettha adhippāyo – sekhiyaggahaṇena cettha **vattakkhandhakā**dīsu (cūḷava. 356 ādayo) āgatavattādīnampi gahaṇaṃ. Tepi hi sikkhitabbaṭṭhena **‘‘sekhiyā’’**ti icchitā. Tasmā mātikāyaṃ pārājikādīnaṃ viya sekhiyānaṃ paricchedo na katoti. Na kevalaṃ **vattakkhandhakā**dīsu (cūḷava. 356 ādayo) āgatavattādīnaṃ gahaṇatthamevāti āha **‘‘cārittavinayadassanatthañcā’’**ti. Etthāpi **paricchedo na kato**ti ānetvā yojetabbaṃ. Mātikāya ‘‘dukkaṭa’’nti avutte kathaṃ panettha dukkaṭanti veditabbanti āha **‘‘yo panā’’**tiādi.

Aṭṭhaṅgulamattanti pakataṅgulena aṭṭhaṅgulamattaṃ. Yo pana sukkhajaṅgho vā mahāpiṇḍikamaṃso vā hoti, tassa sāruppatthāya aṭṭhaṅgulādhikampi otāretvā nivāsetuṃ vaṭṭati.

Pāsantanti pāsassa antaṃ, dasāmūlanti attho.

Aparimaṇḍalaṃ nivāsessāmīti ‘‘purato vā pacchato vā olambetvā nivāsessāmī’’ti evaṃ **asañcicca**. Kiñcāpi parimaṇḍalaṃ nivāsetuṃ ajānantassa anāpatti, tathāpi nivāsanavattaṃ sādhukaṃ uggahetabbameva. Sañcicca anuggahaṇañhi anādariyaṃ siyāti āha **‘‘apica nivāsanavattaṃ uggahetabba’’**nti.

Parimaṇḍalasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyaparimaṇḍalasikkhāpadavaṇṇanā

Paṭikkhittaṃ gihipārutanti khuddakavatthukhandhake paṭikkhittaṃ gihipārutaṃ. Idāni ‘‘na, bhikkhave’’tiādinā (cūḷava. 280-281) saṅkhepena vuttamatthameva vitthāretvā dassetuṃ **‘‘tatthā’’**tiādimāha. Yaṃ kiñci aññathā pārutanti sambandho. **Tasmā**ti yasmā setapaṭapārutādi gihipārutaṃ nāma, tasmā. **Setapaṭā**ti etasseva vivaraṇaṃ. **Aḍḍhapālakanigaṇṭhā**ti aḍḍhaṃ pālentīti **aḍḍhapālakā,** aḍḍhapālakā ca te nigaṇṭhā cāti **aḍḍhapālakanigaṇṭhā**. Te hi upari ekameva setavatthaṃ upakacchake pavesetvā paridahanti, heṭṭhā naggāpi aḍḍhameva pālenti. **Paribbājakā**ti gihibandhanaṃ pahāya pabbajjūpagatā. **Uraṃ vivaritvā**ti hadayamajjhaṃ vivaritvā. **Akkhitārakāmatta**nti akkhimattaṃ. **Ārāme vā**ti buddhūpaṭṭhānādikālaṃ sandhāya vuttaṃ. **Antaraghare vā**ti antare gharāni ettha, etassāti vā **‘‘antaraghara’’**nti laddhanāme gāme.

Dutiyaparimaṇḍalasikkhāpadavaṇṇanā niṭṭhitā.

3-4. Suppaṭicchannasikkhāpadavaṇṇanā

Suṭṭhu paṭicchannoti jattumpi urampi avivaritvā paṭicchādetabbaṭṭhāne paṭicchādanena paṭicchanno, na sīsapāruto. Tenāha **‘‘gaṇṭhikaṃ paṭimuñcitvā’’**tiādi. Tattha **gaṇṭhikaṃ paṭimuñcitvā**ti gaṇṭhikaṃ pāsake paṭimuñcitvā. **Antaraghare vā**ti gocaragāme. Ekadivasampi vāsūpagatassa santikaṃ yathāsukhaṃ gantuṃ vaṭṭati, ko pana vādo catuppañcāhaṃ vāsamadhiṭṭhāya vasitabhikkhūnaṃ santikanti gaṇṭhipade likhitaṃ.

Vāsūpagatassāti rattivāsatthāya upagatassa rattibhāge vā divasabhāge vā kāyaṃ vivaritvā nisīdato anāpatti.

Suppaṭicchannasikkhāpadavaṇṇanā niṭṭhitā.

5-6. Susaṃvutasikkhāpadavaṇṇanā

Susaṃvutoti susaṃyato. Yathā panettha susaṃvuto nāma hoti, taṃ dassetuṃ **''hatthaṃ vā''**tiādi vuttaṃ.

Susaṃvutasikkhāpadavaṇṇanā niṭṭhitā.

7-8. Okkhittacakkhusikkhāpadavaṇṇanā

Kittakena pana okkhittacakkhu hotīti āha **''yugamattaṃ bhūmibhāgaṃ pekkhamāno''**ti. Yugayuttako hi danto ājāneyyo yugamattaṃ pekkhati, purato catuhatthappamāṇaṃ bhūmibhāgaṃ, imināpi ettakaṃ pekkhantena gantabbaṃ. Yo anādariyaṃ paṭicca taṃ taṃ disābhāgaṃ pāsādaṃ kūṭāgāraṃ vīthiṃ olokento gacchati, āpatti dukkaṭassa. **Hatthiassādiparissayābhāva**nti parissayanaṭṭhena, abhibhavanaṭṭhena, viheṭhanaṭṭhena vā **parissayo,** hatthiassādiyeva parissayo **hatthiassādiparissayo,** tassābhāvaṃ, hatthiassādi upaddavābhāvanti attho. ''Yathā ca ekasmiṃ ṭhāne ṭhatvā, evaṃ gacchantopi parissayābhāvaṃ oloketuṃ labhatiyeva, tathā gāme pūja''nti (sārattha. ṭī. pācittiya 3.582) vadanti.

Okkhittacakkhusikkhāpadavaṇṇanā niṭṭhitā.

9-10. Ukkhittakāyasikkhāpadavaṇṇanā

Antoindakhīlato paṭṭhāyāti parikkhittassa gāmassa antoummārato paṭṭhāya, aparikkhittassa pana dutiyaleḍḍupātato paṭṭhāya na evaṃ gantabbaṃ.

Ukkhittakāyasikkhāpadavaṇṇanā niṭṭhitā.

11-12. Ujjagghikasikkhāpadavaṇṇanā

Hasanīyasmiṃ vatthusminti nimittatthe bhummaṃ, hasitabbavatthukāraṇāti attho.

Ujjagghikasikkhāpadavaṇṇanā niṭṭhitā.

13-14. Uccasaddasikkhāpadavaṇṇanā

Kittāvatā appasaddo hotīti āha **''ayaṃ panetthā''**tiādi. **Saddameva suṇātī**ti aparibyattakkharaṃ saddamattameva suṇāti. Tenāha **''kathaṃ na vavatthapetī''**ti.

Uccasaddasikkhāpadavaṇṇanā niṭṭhitā.

15-20. Kāyappacālakādisikkhāpadavaṇṇanā

''Kāyādīni paggahetvā''ti etasseva vivaraṇaṃ **''niccalāni ujukāni ṭhapetvā''**ti **gantabbañceva nisīditabbañcā**ti samena iriyāpathena gantabbañceva nisīditabbañca. Kāyappacālakādiyuttaṃ chakkaṃ.

Kāyappacālakādisikkhāpadavaṇṇanā niṭṭhitā.

26. Pallatthikasikkhāpadavaṇṇanā

Dussapallatthikāyāti ettha āyogapallatthikāpi dussapallatthikāyeva.

Pallatthikasikkhāpadavaṇṇanā niṭṭhitā.

Chabbīsatisāruppasikkhāpadavaṇṇanā niṭṭhitā.

27. Sakkaccapaṭiggahaṇasikkhāpadavaṇṇanā

Satiṃ upaṭṭhāpetvāti chaḍḍetukāmo viya ahutvā piṇḍapāte satiṃ upaṭṭhāpetvā, ''piṇḍapātaṃ gaṇhissāmī''ti satiṃ upaṭṭhāpetvā.

Sakkaccapaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

28. Pattasaññīpaṭiggahaṇasikkhāpadavaṇṇanā

Upanibaddhasaññī hutvāti piṇḍapātaṃ dente anādariyaṃ paṭicca tahaṃ tahaṃ anoloketvā patte ābhogasaññī hutvā.

Pattasaññīpaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

29. Samasūpakapaṭiggahaṇasikkhāpadavaṇṇanā

Samasūpakanti pamāṇayuttaṃ sūpavantaṃ katvā, bhāvanapuṃsakaniddeso cāyaṃ. Byañjanaṃ pana anādiyitvā atthamattameva dassetuṃ **''samasūpako nāmā''**tiādi vuttaṃ. **Sabbāpi sūpeyyabyañjanavikatī**ti oloṇisākasūpeyyamacchamaṃsarasādikā sabbāpi sūpeyyabyañjanavikati.

Samasūpakapaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

30-32. Samatittikādisikkhāpadavaṇṇanā

Samatittikanti bhāvanapuṃsakaniddeso, samatittikaṃ katvāti attho. Evamaññesupi īdisesu ṭhānesu attho daṭṭhabbo. **Samapuṇṇa**nti (sārattha. ṭī. pācittiya 3.605) pattassa antomukhavaṭṭilekhāsamapuṇṇaṃ. **Samabharita**nti etthāpi eseva nayo. Tañca kho adhiṭṭhānupagapattasseva, netarassa. Tenāha **''adhiṭṭhānupagapattassā''**tiādi. **Racita**nti kataṃ, pakkhittaṃ pūritanti attho. **Yaṃ kiñci yāvakālika**nti yāgubhattaphalāphalādiṃ yaṃ kiñci āmisajātikaṃ. **Yattha katthacī**ti adhiṭṭhānupago vā hotu, anadhiṭṭhānupago vā yattha katthaci patte. **Thūpīkatānī**ti thūpaṃ viya katāni, adhiṭṭhānupagassa pattassa antomukhavaṭṭilekhaṃ atikkamitvā katānīti attho. Idañca ''yāmakālikādīnī''ti imassa vasena vuttaṃ, ''yāvakālika''nti imassa pana vasena vacanabyattayaṃ katvā ''thūpīkatampi vaṭṭatī''ti yojetabbaṃ. **Pi**-saddena athūpīkatāni vaṭṭantīti ettha kathāva natthīti dasseti. **Heṭṭhā orohatī**ti samantā okāsasabbhāvato cāliyamānaṃ heṭṭhā bhassati. **Takkolavaṭaṃsakādayo**ti ettha matthake ṭhapitatakkolameva vaṭaṃsakasadisattā takkolavaṭaṃsakaṃ. **Ādi**saddena pupphavaṭaṃsakakaṭukaphalādivaṭaṃsakānaṃ (pāci. aṭṭha. 605) gahaṇaṃ, na taṃ thūpīkataṃ nāma hoti pāṭekkaṃ bhājanattā paṇṇādīnaṃ.

Samatittikādisikkhāpadavaṇṇanā niṭṭhitā.

33-34. Sapadānasikkhāpadavaṇṇanā

Sapadānanti (sārattha. ṭī. pācittiya 3.608) ettha **dānaṃ** vuccati avakhaṇḍanaṃ, apetaṃ dānato **apadānaṃ,** anavakhaṇḍanti attho, saha apadānena **sapadānaṃ,**

avakhaṇḍanavirahitaṃ, anupaṭipāṭiyāti vuttaṃ hoti. Tenāha **‘‘tattha tattha odhiṃ akatvā anupaṭipāṭiyā’’**ti.

Sapadānasikkhāpadavaṇṇanā niṭṭhitā.

36. Odanappaṭicchādanasikkhāpadavaṇṇanā

Māghātasamayādīsūti ettha yasmiṃ samaye ‘‘pāṇo na hantabbo’’ti rājāno bheriṃ carāpenti, ayaṃ **māghātasamayo** nāma. **Byañjanaṃ paṭicchādetvā dentī**ti byañjanaṃ channaṃ katvā denti.

Odanappaṭicchādanasikkhāpadavaṇṇanā niṭṭhitā.

37. Sūpodanaviññattisikkhāpadavaṇṇanā

Ekādasameti sūpodanaviññattiyaṃ. Ettha pana yassa mukhe pakkhipitvā vippaṭisāre uppanne puna uggiritukāmassāpi sace sahasā pavisati, ayaṃ **asañcicca paribhuñjati** nāma. Yo pana viññattampi aviññattampi ekasmiṃ ṭhāne ṭhitaṃ sahasā anupadhāretvā gahetvā bhuñjati, ayaṃ **asatiyā bhuñjati** nāma.

Sūpodanaviññattisikkhāpadavaṇṇanā niṭṭhitā.

38. Ujjhānasaññīsikkhāpadavaṇṇanā

Ujjhāyati etenāti **ujjhānaṃ,** cittaṃ, tasmiṃ saññā **ujjhānasaññā**ti āha **‘‘ujjhānasaññī’’**tiādi. **Olokentassā**ti paresaṃ pattaṃ olokentassa.

Ujjhānasaññīsikkhāpadavaṇṇanā niṭṭhitā.

39. Kabaḷasikkhāpadavaṇṇanā

‘‘Mayūraṇḍaṃ atimahanta’’nti vacanato mayūraṇḍappamāṇopi kabaḷo na vaṭṭati. Keci pana ‘‘mayūraṇḍato mahantova na vaṭṭati, na mayūraṇḍappamāṇo’’tipi vadanti, taṃ na gahetabbaṃ. **Kukkuṭaṇḍaṃ atikhuddaka**nti etthāpi eseva nayo, gilānassa pana atikhuddakaṃ kabaḷaṃ karotopi anāpatti.

Kabaḷasikkhāpadavaṇṇanā niṭṭhitā.

41-42. Anāhaṭasikkhāpadavaṇṇanā

Sakalaṃ hatthanti sakalā aṅguliyo. **Hattha**saddo cettha tadekadesesu aṅgulīsu daṭṭhabbo ‘‘hatthamuddā’’tiādīsu viya. Evañca katvā sabbaggahaṇaṃ samatthitaṃ hoti. Aññathā sakalaṃ hatthaṃ mukhe pavesetumasakkuṇeyyattā sabbaggahaṇamasamatthitameva siyā. Samudāye pavattassa ca vohārassa avayavepi pavattanato ekaṅgulimpi tato ekadesampi mukhe pakkhipituṃ na vaṭṭati.

Anāhaṭasikkhāpadavaṇṇanā niṭṭhitā.

43. Sakabaḷasikkhāpadavaṇṇanā

Tattake sati vaṭṭatīti tattake mukhamhi sati kathetuṃ vaṭṭati.

Sakabaḷasikkhāpadavaṇṇanā niṭṭhitā.

50-51. Capucapukārakasikkhāpadavaṇṇanā

‘‘Capu capū’’ti evaṃ saddaṃ katvāti ‘‘capu capū’’ti evaṃ anukaraṇasaddaṃ katvā. **‘‘Pañcavīsatimepi eseva nayo’’**ti iminā **‘‘surusurukāraka**nti ‘surū surū’ti evaṃ saddaṃ katvā’’ti imamatthamatidisati.

Capucapukārakasikkhāpadavaṇṇanā niṭṭhitā.

Tiṃsabhojanappaṭisaṃyuttasikkhāpadavaṇṇanā niṭṭhitā.

57. Chattapāṇisikkhāpadavaṇṇanā

Yaṃ kiñci chattanti setacchattakilañjacchattapaṇṇacchattesu yaṃ kiñci chattaṃ. Yampi tatthajātakadaṇḍakena kataṃ ekapaṇṇacchattaṃ hoti, tampi chattameva. **Yattha katthaci sarīrāvayave**ti aṃsaūruādike yattha katthaci sarīrāvayaveti.

Chattapāṇisikkhāpadavaṇṇanā niṭṭhitā.

60. Āvudhapāṇisikkhāpadavaṇṇanā

Sabbāpi dhanuvikatīti cāpakodaṇḍādibhedā sabbāpi dhanuvikati. **Cāpo**ti (sārattha. ṭī. pācittiya 3.637) majjhe vaṅkā kājadaṇḍasadisā dhanuvikati. **Kodaṇḍo**ti vaṭṭaladaṇḍā dhanuvikati. **Paṭimukka**nti pavesitaṃ laggitaṃ. **Yāva na gaṇhātī**ti yāva hatthena na gaṇhāti, ayameva vā pāṭho. **Tāva vaṭṭatī**ti tāva dhammaṃ desetuṃ vaṭṭati.

Āvudhapāṇisikkhāpadavaṇṇanā niṭṭhitā.

61-62. Pādukasikkhāpadavaṇṇanā

Kevalaṃ akkantassāti kevalaṃ pādukaṃ akkamitvā ṭhitassa. **Paṭimukkassā**ti paṭimuñcitvā ṭhitassa. Tenāha **‘‘pavesetvā ṭhānavasenā’’**ti.

Pādukasikkhāpadavaṇṇanā niṭṭhitā.

63. Yānasikkhāpadavaṇṇanā

Yānagatassāti ‘‘yānaṃ nāma vayhaṃ, ratho, sakaṭaṃ, sandhamānikā, sivikā, pāṭaṅkī’’ti (pāci. 640, 1187) vuttaṃ yānaṃ upādāya antamaso hatthasaṅghāṭamhi gatassa. Tenāha **‘‘sacepi dvīhi janehī’’**tiādi. **Vayhādike**ti ettha vayhanti upari maṇḍapasadisaṃ padaracchadanaṃ, sabbapāliguṇṭhimaṃ vā chādetvā kataṃ sakaṭavisesaṃ ‘‘vayha’’nti vadanti. **Ādi**saddena rathādīnaṃ gahaṇaṃ.

Yānasikkhāpadavaṇṇanā niṭṭhitā.

75. Udakeuccārasikkhāpadavaṇṇanā

Pakiṇṇakanti vomissakanayaṃ. **Sacittaka**nti (sārattha. ṭī. pācittiya 3.576) vatthuvijānanacittena, paṇṇattivijānanacittena ca sacittakaṃ. ‘‘Anādariyaṃ paṭiccā’’ti (pāci. 654) vuttattā yasmā anādariyavaseneva āpajjitabbato idaṃ sabbaṃ kevalaṃ akusalameva, tañca pakatiyā vajjaṃ, sañcicca vītikkamanañca domanassikasseva hoti, tasmā **‘‘lokavajjaṃ akusalacittaṃ dukkhavedana’’**nti vuttaṃ. Sesesupi eseva nayo.

Ekūnavīsatidhammadesanāpaṭisaṃyuttasikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Sekhiyavaṇṇanā niṭṭhitā.

Adhikaraṇasamathavaṇṇanā

Gaṇanaparicchedoti saṅkhyāparicchedo. Adhikarīyanti etthāti **adhikaraṇāni**. Ke adhikarīyanti? Samathā. Kathaṃ adhikarīyanti? Samanavasena. Tasmā te tesaṃ samanavasena pavattantīti āha **‘‘adhikaraṇāni samentī’’**tiādi. **Uppannānaṃ uppannāna**nti uṭṭhitānaṃ uṭṭhitānaṃ. Kiñcāpi adhikaraṇaṭṭhena ekavidhaṃ, tathāpi vatthuvasena nānā hotīti ‘‘adhikaraṇāna’’nti bahuvacanaṃ kataṃ. Idāni tassa nānāttaṃ dassetvā vivarituṃ **‘‘vivādādhikaraṇa’’**ntiādimāha. Vivādoyeva adhikaraṇaṃ **vivādādhikaraṇaṃ**. Esa nayo sesesupi. **Samathattha**nti samanatthaṃ.

Adhikaraṇassa sammukhā vinayanato **sammukhāvinayo**. Dabbamallaputtattherasadisassa sativepullappattassa khīṇāsavasseva dātabbo vinayo **sativinayo**. Sammūḷhassa gaggabhikkhusadisassa ummattakassa dātabbo vinayo **amūḷhavinayo**. Paṭiññātena karaṇabhūtena karaṇaṃ **paṭiññātakaraṇaṃ**. Atha vā paṭiññāte āpannabhāvādike karaṇaṃ kiriyā, ‘‘āyatiṃ saṃvareyyāsī’’ti parivāsadānādivasena ca pavattaṃ vacīkammaṃ paṭiññātakaraṇaṃ. Yassā kiriyāya dhammavādino bahutarā, esā **yebhuyyasikā** nāma. Yo pāpussannatāya **pāpiyo,** puggalo, tassa upavāḷabhikkhusadisassa kattabbato **tassapāpiyasikā,** aluttasamāsoyaṃ. Tiṇavatthārakasadisattā **tiṇavatthārako**. Yathā (cūḷava. aṭṭha. 212) hi gūthaṃ vā muttaṃ vā ghaṭṭiyamānaṃ duggandhatāya bādhati, tiṇehi avattharitvā suppaṭicchāditassa panassa gandho na bādhati, evameva yaṃ adhikaraṇaṃ mūlānumūlaṃ gantvā vūpasamiyamānaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvattati, taṃ iminā kammena vūpasantaṃ gūthaṃ viya tiṇavatthārakena paṭicchannaṃ suvūpasantaṃ hoti. Tena vuttaṃ ‘‘tiṇavatthārakasadisattā tiṇavatthārako’’ti.

Tatrāti tesu sattasu adhikaraṇasamathesu. **‘‘Aṭṭhārasahi vatthūhī’’**ti lakkhaṇavacanametaṃ ‘‘yadi me byādhikā bhaveyyuṃ, dātabbamidamosadha’’ntiādinā (saṃ. ni. ṭī. 2.3.39-42) viya. Tasmā tesu aññatarena vivadantā aṭṭhārasahi vatthūhi vivadantīti vuccati. **Vivādo**ti vipaccanīkavādo. **Upavadanā**ti akkoso. **Codanā**ti anuyogo. **Dve**ti thullaccayadubbhāsitāpattiyo dve. **Catunnaṃ kammānaṃ karaṇa**nti catunnaṃ kammānaṃ antare yassa kassaci kammassa karaṇaṃ.

Evaṃ adhikaraṇāni dassetvā idāni tesu idaṃ adhikaraṇaṃ ettakehi samathehi sammatīti dassetuṃ **‘‘tatthā’’**tiādi vuttaṃ. Yasmiṃ vihāre uppannaṃ, tasmiṃyeva vā sammatīti sambandho. Evaṃ sesesupi. Tattha **yasmiṃ vihāre uppanna**nti ‘‘yasmiṃ vihāre mayhaṃ iminā patto gahito, cīvaraṃ gahita’’ntiādinā (pari. aṭṭha. 341) nayena pattacīvarādīnaṃ atthāya vivādādhikaraṇaṃ uppannaṃ hoti. **Tasmiṃyeva vā sammatī**ti tasmiṃ vihāreyeva āvāsikehi sannipatitvā ‘‘alaṃ, āvuso’’ti atthapaccatthike saññāpetvā pāḷimuttakavinicchayeneva vūpasamentehi sammati. Sace pana taṃ adhikaraṇaṃ nevāsikā vūpasametuṃ na sakkonti, athañño vinayadharo āgantvā ‘‘kiṃ, āvuso, imasmiṃ vihāre uposatho vā pavāraṇā vā ṭhitā’’ti pucchati, tehi ca tasmiṃ kāraṇe kathite taṃ adhikaraṇaṃ khandhakato ca parivārato ca suttena vinicchinitvā vūpasameti. Evampi etasmiṃyeva sammatīti daṭṭhabbaṃ.

Aññattha vūpasametuṃ gacchantānaṃ antarāmagge vā sammatīti ‘‘na mayaṃ etassa vinicchaye tiṭṭhāma, nāyaṃ vinaye kusalo, amukasmiṃ nāma gāme vinayadharā therā vasanti, tattha gantvā vinicchinissāmā’’ti gacchantānaṃ antarāmagge vā kāraṇaṃ sallakkhetvā aññamaññaṃ saññāpentehi, aññehi vā te bhikkhū nijjhāpentehi sammati. Na heva kho pana aññamaññasaññattiyā vā sabhāgabhikkhunijjhāpanena vā vūpasantaṃ hoti, apica kho paṭipathaṃ āgacchanto eko vinayadharo disvā ‘‘katthāvuso, gacchathā’’ti pucchitvā ‘‘amukaṃ nāma gāmaṃ iminā nāma karaṇenā’’ti vutte ‘‘alaṃ, āvuso, kiṃ tattha gatenā’’ti tattheva dhammena vinayena taṃ adhikaraṇaṃ vūpasameti. Evampi antarāmagge vūpasammati nāma.

Yattha gantvā saṅghassa niyyātitaṃ, tattha saṅghena vāti sace pana ‘‘alaṃ, āvuso, kiṃ tattha gatenā’’ti vuccamānāpi ‘‘mayaṃ tattheva gantvā vinicchayaṃ pāpessāmā’’ti (pari. aṭṭha. 341) vinayadharassa vacanaṃ anādiyitvā yattha gantvā sabhāgabhikkhusaṅghassa adhikaraṇaṃ niyyātitaṃ, tattha saṅghena ‘‘alaṃ, āvuso, saṅghasannipātaṃ nāma garuka’’nti tattheva nisīditvā vinicchitaṃ sammati. Na heva kho pana sabhāgabhikkhūnaṃ saññattiyā vūpasantaṃ hoti, apica kho saṅghaṃ sannipātetvā ārocitaṃ saṅghamajjhe vinayadharā vūpasamenti. Evampi tattha saṅghena vinicchitaṃ sammati nāma.

Ubbāhikāya sammatapuggalehi vā vinicchitanti apaloketvā vā khandhake vuttāya vā ñattidutiyakammavācāya sammatehi puggalehi visuṃ vā nisīditvā, tassāyeva vā parisāya ‘‘aññena na kiñci kathetabba’’nti (cūḷava. aṭṭha. 231) sāvetvā vinicchitaṃ. **Aya**nti ayaṃ yathāvuttā catubbidhā sammukhatā.

Kārakasaṅghassāti vūpasametuṃ sannipatitassa kārakasaṅghassa. **Saṅghasāmaggivasena sammukhībhāvo**ti ‘‘yāvatikā bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosantī’’ti (cūḷava. 228) evaṃ vuttasaṅghasāmaggivasena sammukhībhāvo, etena yathā tathā padhānakārakapuggalānaṃ sammukhatāmattaṃ saṅghasammukhatā nāma na hotīti dasseti. **Bhūtatā**ti tacchatā. Saccapariyāyo hi idha **dhamma**saddo ‘‘dhammavādī’’tiādīsu (dī. ni. 1.9, 194) viya. Vineti etenāti **vinayo,** tassa tassa adhikaraṇassa vūpasamanāya bhagavatā vuttavidhi, tassa vinayassa sammukhatā **vinayasammukhatā**. Tenāha **‘‘yathā taṃ…pe… vinayasammukhatā’’**ti. **Yenā**ti yena puggalena. **Atthapaccatthikāna**nti (sārattha. ṭī. cūḷavagga 3.228) vivādavatthusaṅkhāte atthe paccatthikānaṃ. **Saṅghasammukhatā parihāyati** sammatapuggaleheva vūpasamanato.

Nanti vivādādhikaraṇaṃ. **Pañcaṅgasamannāgata**nti (cūḷava. 234) ‘‘na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, gahitāgahitaṃ jānātī’’ti vuttehi pañcahaṅgehi samannāgataṃ. **Gūḷhakavivaṭakasakaṇṇajappakesu tīsu salākaggāhesū**ti ‘‘anujānāmi, bhikkhave, tesaṃ bhikkhūnaṃ saññattiyā tayo salākaggāhake gūḷhakaṃ, vivaṭakaṃ, sakaṇṇajappaka’’nti (cūḷava. 235) **samathakkhandhake** vuttesu tīsu salākaggāhesu. **Salākaṃ gāhetvā**ti dhammavādīnañca adhammavādīnañca salākāyo nimittasaññaṃ āropetvā cīvarabhoge katvā samathakkhandhake vuttanayena gāhāpetvā. Evañhi tattha **vuttaṃ** –

> ‘‘Kathañca, bhikkhave, gūḷhako salākaggāho hoti? Tena salākaggāhāpakena bhikkhunā salākāyo vaṇṇāvaṇṇāyo katvā ekameko bhikkhu upasaṅkamitvā evamassa vacanīyo ‘ayaṃ evaṃvādissa salākā, ayaṃ evaṃvādissa salākā, yaṃ icchasi, taṃ gaṇhāhī’ti. Gahite vattabbo ‘mā ca kassaci dassehī’ti. Sace jānāti ‘adhammavādī bahutarā’ti, ‘duggaho’ti paccukkaḍḍhitabbaṃ. Sace jānāti ‘dhammavādī bahutarā’ti, ‘suggaho’ti sāvetabbaṃ. Evaṃ kho, bhikkhave, gūḷhako salākaggāho hoti.
>
> ‘‘Kathañca, bhikkhave, vivaṭako salākaggāho hoti? Sace jānāti ‘dhammavādī bahutarā’ti, vissaṭṭheneva vivaṭena gāhetabbo. Evaṃ kho, bhikkhave, vivaṭako salākaggāho hoti.
>
> ‘‘Kathañca, bhikkhave, sakaṇṇajappako salākaggāho hoti? Tena salākaggāhāpakena bhikkhunā ekamekassa bhikkhuno upakaṇṇake ārocetabbaṃ ‘ayaṃ evaṃvādissa salākā, ayaṃ evavādissa salākā, yaṃ icchasi, taṃ gaṇhāhī’ti. Gahite vattabbo ‘mā ca kassaci ārocehī’ti. Sace jānāti ‘adhammavādī bahutarā’ti, ‘duggaho’ti paccukkaḍḍhitabbaṃ. Sace jānāti ‘dhammavādī bahutarā’ti, ‘suggaho’ti sāvetabbaṃ. Evaṃ kho, bhikkhave, sakaṇṇajappako salākaggāho hotī’’ti.

Ettha ca alajjussannāya (cūḷava. aṭṭha. 235) parisāya gūḷhako salākaggāho kātabbo, lajjussannāya vivaṭako, bālussannāya sakaṇṇajappakoti veditabbo. **Dhammavādīnaṃ yebhuyyatāyā**ti dhammavādīnaṃ ekenapi adhikatāya, ko pana vādo dvīhi tīhi.

‘‘Catūhi samathehi sammatī’’ti idaṃ sabbasaṅgāhakavasena vuttaṃ, tattha pana dvīhi eva vūpasamanaṃ daṭṭhabbaṃ. **Evaṃ vinicchita**nti sace āpatti natthi, ubho khamāpetvā, atha atthi, āpattiṃ dassetvā ropanavasena vinicchitaṃ. Paṭikammaṃ pana āpattādhikaraṇasamathe parato āgamissatīti. Na samaṇasāruppaṃ **assāmaṇakaṃ,** samaṇehi akattabbaṃ, tasmiṃ. **Ajjhācāre** vītikkame sati.

Pārājikasāmantena vāti dukkaṭena vā thullaccayena vā. Methunadhamme hi pārājikasāmantā nāma dukkaṭaṃ hoti, adinnādānādīsu thullaccayaṃ. **Paṭicarato**ti paṭicchādentassa. **Acchinnamūlo bhavissatī**ti pārājikaṃ anāpanno bhavissati, sīlavā bhavissatīti vuttaṃ hoti. **Sammā vattitvā**ti vattaṃ pūretvā. **Osāraṇaṃ labhissatī**ti kammappaṭippassaddhiṃ labhissati.

Tassāti āpattādhikaraṇassa. **Sammukhāvinayeneva vūpasamo natthi** paṭiññāya, tathārūpāya khantiyā vā vinā avūpasamanato. Yā pana paṭiññāti sambandho.

Etthāti āpattidesanāyaṃ. **Siyā**ti avassaṃ. **Kakkhaḷattāya vāḷattāyā**ti kakkhaḷabhāvāya ceva vāḷabhāvāya ca. **Thullavajja**nti pārājikañceva saṅghādisesañca. **Gihippaṭisaṃyutta**nti gihīnaṃ hīnena khuṃsanavambhanadhammikappaṭissavesu āpannaṃ āpattiṃ.

Yathānurūpanti ''dvīhi samathehi, tīhi, catūhi, ekenā''ti evaṃ vuttanayeneva yathānurūpaṃ. **Etthā**ti imasmiṃ samathādhikāre. **Vinicchayanayo**ti vinicchayanayamattaṃ. Tenāha **''vitthāro panā''**tiādi. **Assā**ti vitthārassa. **Samantapāsādikāyaṃ vutto**ti samantapāsādikāya nāma vinayaṭṭhakathāyaṃ vutto. Tasmā tattha vuttanayeneva veditabboti adhippāyo.

Ettakanti etaṃparamaṃ, na ito bhiyyo.

Adhikaraṇasamathavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhupātimokkhavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Bhikkhunīpātimokkhavaṇṇanā

Pārājikakaṇḍaṃ

Nātho bhikkhunīnaṃ hitatthāya yaṃ pātimokkhaṃ pakāsayīti sambandho. Tattha **pakāsayī**ti desayi, paññāpayīti attho.

Sādhāraṇapārājikaṃ

1. Methunadhammasikkhāpadavaṇṇanā

Abhilāpamattanti vacanamattaṃ, na atthoti adhippāyo. **Liṅgabhedamatta**nti purisaliṅgaṃ itthiliṅganti visesamattaṃ. **Viseso**ti nānāttaṃ. **Chandena cevā**ti pemena ceva, sinehena cevāti attho. **Ruciyā cā**ti icchāya ca. **Padhaṃsitāyā**ti dūsitāya. Paripuṇṇā upasampadā yassā sā **paripuṇṇūpasampadā,** ubhatosaṅghena upasampannāti attho.

Methunadhammasikkhāpadavaṇṇanā niṭṭhitā.

Asādhāraṇapārājikaṃ

5. Ubbhajāṇumaṇḍalasikkhāpadavaṇṇanā

Ubbhakapparanti dutiyamahāsandhito uddhaṃ. **Ito cito ca sañcaraṇa**nti hatthassa vā kāyassa vā tiriyaṃ ito cito ca sañcaraṇaṃ.

Ekatoavassuteti (pāci. aṭṭha. 662) bhikkhuniyā avassave, bhikkhuniyā kāyasaṃsaggarāgena avassutabhāve satīti attho. Bhikkhuniyā vaseneva ca ekatoavassutabhāvo gahetabbo. Vuttañhetaṃ **samantapāsādikāyaṃ** (pāci. aṭṭha. 662) –

> ''Ekatoavassuteti ettha kiñcāpi 'ekato'ti avisesena vuttaṃ, tathāpi bhikkhuniyā eva avassute sati ayaṃ āpattibhedo vuttoti veditabbo''ti.

Purisassa kāyanti purisassa yaṃ kañci kāyaṃ. **Ubhatoavassutepī**ti bhikkhuniyā ceva purisassa ca kāyasaṃsaggarāgena avassutabhāve satipi. **Kāyenā**ti yathāparicchinnena attano kāyena. **Kāyappaṭibaddha**nti purisassa kāyappaṭibaddhaṃ. **Avasesakāyena vā**ti yathāparicchinnakāyato avasesena kāyena, ubbhakkhakaadhojāṇumaṇḍalaadhokapparasaṅkhātena kāyenāti vuttaṃ hoti. **Tassa kāya**nti avassutassa tassa purisassa yaṃ kañci kāyaṃ. Yathā cettha sayaṃ āmasantiyā thullaccayaṃ, evaṃ tassa āmasanaṃ sādiyantiyāpīti daṭṭhabbaṃ. **Purisassa kāyasaṃsaggarāgo natthī**ti purisassa methunarāgo, gehasitapemaṃ, suddhacittaṃ vā. **Avasese**ti pārājikakhettato avasese. **Kāyappaṭibaddhena kāyappaṭibaddhādibhede**ti ''kāyappaṭibaddhena kāyappaṭibaddhaṃ āmasati, āpatti dukkaṭassā''tiādike (pāci. 659, 662) sabbavāre. **''Asañciccā''**tiādīsu virajjhitvā vā āmasantiyā, aññavihitāya vā, ''ayaṃ puriso''ti vā ''itthī''ti vā ajānantiyā vā, tena phuṭṭhāyapi taṃ phassaṃ assādayantiyā vā āmasanepi sati anāpatti.

Ubbhajāṇumaṇḍalasikkhāpadavaṇṇanā niṭṭhitā.

6. Vajjappaṭicchādikāsikkhāpadavaṇṇanā

Pārājikaṃ dhammaṃ ajjhāpannanti bhikkhūhi sādhāraṇānaṃ catunnaṃ, asādhāraṇānaṃ catunnañcāti aṭṭhannamaññataraṃ ajjhāpannaṃ. Idañca pārājikaṃ (pāci. aṭṭha. 666) pacchā paññattaṃ, saṅgītikārakācariyehi pana purimena saddhiṃ yugaḷaṃ katvā imasmiṃ okāse ṭhapitanti veditabbaṃ. ''Aṭṭhannaṃ pārājikānaṃ aññatara''nti (pāci. 666) vacanato pana vajjappaṭicchādikaṃ yā paṭicchādeti, sāpi vajjappaṭicchādikā evāti daṭṭhabbaṃ. Kiñcāpi vajjappaṭicchādanaṃ pemavasena hoti, tathāpi sikkhāpadavītikkamacittaṃ domanassameva hotīti katvā dukkhavedanaṃ hotīti **''tatra hi pācittiyaṃ…pe… sesaṃ tādisamevā''**ti vuttaṃ.

Vajjappaṭicchādikāsikkhāpadavaṇṇanā niṭṭhitā.

7. Ukkhittānuvattikāsikkhāpadavaṇṇanā

Satthusāsanenāti ñattisampadāya ceva anussāvanasampadāya ca. Idha pana codanāsāraṇāpubbakameva ñattianussāvanaṃ satthusāsananti āha **''idhāpī''**tiādi. **Karaṇa**nti ñattiṭṭhapanañceva anussāvanāvacanañca. **Anādara**nti puggale ceva dhamme ca ādaravirahitaṃ. Tenāha **''yenā''**tiādi. **Tattha pariyāpannagaṇe vā**ti tasmiṃ saṅghe pariyāpanne sambahulapuggalasaṅkhāte gaṇe vā. **''Sammāvattanāya avattamānanti attho''**ti iminā adhippāyattho vutto. **Ekakammādike**ti ekakammaekuddesasamasikkhātāya. **Saha ayanabhāvenā**ti saha vattanabhāvena. Samāno saṃvāso etesanti **samānasaṃvāsakā**.

Idāni yena saṃvāsena te ''samānasaṃvāsakā''ti (pāci. aṭṭha. 669) vuttā, so saṃvāso tassa ukkhittakassa tehi saddhiṃ natthi, yehi ca saddhiṃ tassa so saṃvāso natthi, na tena te bhikkhū attano sahāyā katā honti, tasmā so **akatasahāyo** nāmāti imamatthaṃ dassetuṃ **''yassa panā''**tiādi vuttaṃ. Evaṃ padavaṇṇanaṃ katvā idāni atthamattaṃ dassetuṃ **''samānasaṃvāsakabhāvaṃ anupagatanti attho''**ti vuttaṃ. Kiṃ taṃ anuvattananti kassaci āsaṅkā siyāti taṃ sarūpato dassento **''yaṃdiṭṭhiko so hotī''**tiādimāha. Tattha **so**ti yo ukkhittako, so.

Ukkhittānuvattikāsikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhavatthukāsikkhāpadavaṇṇanā

Lokassādamittasanthavavasenāti (sārattha. ṭī. pācittiya 3.675) lokassādasaṅkhātassa mittasanthavassa vasena. Kiṃ tanti āha **‘‘kāyasaṃsaggarāgenā’’**ti. Kāyasaṃsaggarāgeneva tintā idha avassutā nāma, na methunarāgenāti. Kathametaṃ viññāyatīti āha **‘‘ayameva hī’’**tiādi. Kiṃ panettha kāraṇanti āha **‘‘samantapāsādikāyaṃ panassa vicāraṇā katā’’**ti. Tatthāyaṃ vicāraṇā – ettha ca **asaddhammo**ti kāyasaṃsaggova veditabbo, na methunadhammo. Na hi methunassa sāmantā thullaccayaṃ hoti. ‘‘Viññū paṭibalo kāyasaṃsaggaṃ samāpajjitu’’nti (pāci. 676) vacanampi cettha sādhakanti. Yaṃ yena kataṃ, taṃ tasseva hotīti. **Purisapuggalassā**ti sāmivacananti dassetuṃ **‘‘yaṃ purisapuggalenā’’**tiādi vuttaṃ. Tattha **hattho**ti attano hattho. Na kevalañcettha **hatthaggahaṇa**nti ‘‘hattho nāma kapparaṃ upādāya yāva agganakhā’’ti (pāci. 676) vuttassa hatthasseva gahaṇaṃ, atha kho tassa ca aññassapi apārājikakhettassa gahaṇaṃ ekajjhaṃ katvā ‘‘hatthaggahaṇa’’nti vuttaṃ. Tathā **saṅghāṭikaṇṇaggahaṇa**nti na kevalaṃ saṅghāṭikaṇṇasseva gahaṇaṃ, atha kho tassa ca aññassapi yassa kassaci cīvarappadesassa gahaṇaṃ vuttanti dassetuṃ **‘‘ettha ca yassa kassacī’’**tiādi vuttaṃ. **Itthannāmaṃ ṭhāna**nti evaṃnāmakaṃ ṭhānaṃ. **‘‘Paṭipāṭiyā vā uppaṭipāṭiyā vā pūretvā’’**ti idaṃ nidassanamattaṃ. Tasmā paṭipāṭiyā vā uppaṭipāṭiyā vā ekantarikāya vā yena tena nayena pūretvāti attho.

Tā āpattiyoti tā āpannā āpattiyo. Yathā cekekasmiṃ vatthusmiṃ evaṃ visuṃ visuṃ sattasu vatthūsu satakkhattumpi vītikkantesu tā āpattiyo desetvā muccati. **Gaṇanūpikā**ti desitagaṇanaṃ upagacchati. **Dhuranikkhepaṃ katvā**ti ‘‘aññaṃ vatthuṃ āpajjissāmī’’ti ussāhaṃ ṭhapetvā.

Aṭṭhavatthukāsikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhe pārājikavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍaṃ

1. Ussayavādikāsikkhāpadavaṇṇanā

Mānussayavasena kodhūssayavasenāti bāhullanayena vuttaṃ. Teneva vakkhati ‘‘ticittaṃ tivedana’’nti. **Aḍḍakaraṇatthāyā**ti ettha **aḍḍo**ti vohārikavinicchayo vuccati. Yaṃ pabbajitā ‘‘adhikaraṇa’’ntipi vadanti, tassa karaṇatthāya vohārikavinicchayatthāyāti vuttaṃ hoti. **Vītikkamakkhaṇeyevā**ti vatthujjhācārakkhaṇeyeva, na tatiyāya samanubhāsanāyāti adhippāyo. **Bhikkhuniṃ saṅghato nissāretī**ti āpannaṃ bhikkhuniṃ bhikkhunisaṅghamhā nissāreti. Hetumhi cāyaṃ kattuvohāro ‘‘nissāraṇahetubhūtadhammo ‘nissāraṇīyo’ti vutto’’ti katvā.

Yattha ṭhitāyāti upassayabhikkhācāramaggādīsu yasmiṃ ṭhāne ṭhitāya. **Tato paṭṭhāya gacchantiyā**ti tato paṭṭhāya vohārikānaṃ santikaṃ gacchantiyā. **Dutiye**ti dutiyārocane. **Tenā**ti upāsakena. **Evaṃ vuttāyā**ti ‘‘mama ca tava ca kathaṃ tvaṃyeva ārocehī’’ti vuttāya. **Aññena kathāpetī**ti kappiyakārakena kathāpeti. **Yathā vā tathā vā hi ārociyamāne**ti kappiyakārako vā bhikkhuniyā kathaṃ paṭhamaṃ ārocetu, itaro vā attano kathaṃ (pāci. aṭṭha. 679). Kappiyakārako vā ubhinnampi kathaṃ, itaro vā ubhinnampi kathaṃ ārocetūti evaṃ yathā tathā ārociyamāne. **Ubhinnampi pana kathaṃ sutvā**ti yathā tathā vā ārocitaṃ pana ubhinnampi kathaṃ sutvā.

Ākaḍḍhiyamānā gacchatīti vuccamānā vohārikānaṃ santikaṃ gacchati, imassa ‘‘tassā anāpattī’’ti iminā sambandho. Evaṃ sesesupi. **Rakkhaṃ yācatī**ti dhammikaṃ rakkhaṃ yācati. Idāni yathā yācitā rakkhā dhammikā hoti, taṃ dassetuṃ **‘‘upassaye aññehi kataṃ anācāraṃ anodissa ācikkhantī’’**ti vuttaṃ. Tattha atītaṃ ārabbha atthi odissa ācikkhanā (pāci. aṭṭha. 679), atthi anodissa ācikkhanā, anāgataṃ ārabbhāpi atthi odissa ācikkhanā, atthi anodissa ācikkhanā.

Kathaṃ **atītaṃ ārabbha odissa ācikkhanā** hoti? Bhikkhunupassaye gāmadārakā, dhuttādayo vā ye keci anācāraṃ vā ācaranti, rukkhaṃ vā chindanti, phalāphalaṃ vā haranti, parikkhāre vā acchindanti. Bhikkhunī vohārike upasaṅkamitvā ‘‘amhākaṃ upassaye idaṃ nāma kata’’nti vadati. ‘‘Kenā’’ti vutte ‘‘asukena ca asukena cā’’ti ācikkhati. Evaṃ atītaṃ ārabbha odissa ācikkhanā hoti, sā na vaṭṭati. Tañce sutvā te vohārikā tesaṃ daṇḍaṃ karonti, sabbaṃ bhikkhuniyā gīvā hoti. ‘‘Daṇḍaṃ gaṇhissantī’’ti adhippāyepi sati gīvāyeva hoti. Sace pana tassa ‘‘daṇḍaṃ gaṇhathā’’ti vadati, pañcamāsakamatte gahite pārājikaṃ hoti.

Tehi ‘‘kenā’’ti vutte pana ‘‘asukenā’ti vattuṃ amhākaṃ na vaṭṭati, tumheyeva jānissatha. Kevalañhi mayaṃ rakkhaṃ yācāma, taṃ no detha, avahaṭabhaṇḍampi āharāpethā’’ti vattabbaṃ. Evaṃ **anodissa ācikkhanā** hoti, sā vaṭṭati. Evaṃ vutte sacepi te vohārikā te kārake gavesitvā tesaṃ daṇḍaṃ karonti, sabbaṃ sāpateyyampi gahitaṃ, bhikkhuniyā neva gīvā, na āpatti.

Parikkhāraṃ harante disvā tesaṃ anatthakāmatāya ‘‘coro coro’’ti vattumpi na vaṭṭati. Evaṃ vuttepi hi yaṃ tesaṃ daṇḍaṃ karonti, sabbaṃ bhikkhuniyā gīvā hoti. Attano vacanakaraṃ pana ‘‘iminā me parikkhāro gahito, taṃ āharāpehi, mā cassa daṇḍaṃ karothā’’ti vattuṃ vaṭṭati. Dāsadāsivāpiādīnaṃ atthāya aḍḍaṃ karonti, ayaṃ akappiyaaḍḍo nāma, na vaṭṭati.

Kathaṃ **anāgataṃ ārabbha odissa ācikkhanā** hoti? Vuttanayeneva parehi anācārādīsu katesu bhikkhunī vohārike evaṃ vadati ‘‘amhākaṃ upassaye idañcidañca karonti, rakkhaṃ no detha āyatiṃ akaraṇatthāyā’’ti. ‘‘Kena evaṃ kata’’nti vutte ‘‘asukena ca asukena cā’’ti ācikkhati. Evaṃ anāgataṃ ārabbha odissa ācikkhanā hoti, sāpi na vaṭṭati. Tesañhi daṇḍe kate purimanayeneva sabbaṃ bhikkhuniyā gīvā. Sesaṃ purimasadisameva.

Sace pana vohārikā bhikkhunupassaye evarūpaṃ anācāraṃ karontānaṃ ‘‘imaṃ nāma daṇḍaṃ karomā’’ti bheriṃ carāpetvā āṇāya atiṭṭhamāne pariyesitvā daṇḍaṃ karonti, bhikkhuniyā neva gīvā, na āpatti.

Yo cāyaṃ bhikkhunīnaṃ vutto, bhikkhūnampi eseva nayo. Bhikkhunopi hi odissa ācikkhanā na vaṭṭati, yaṃ tathā ācikkhite tesaṃ daṇḍaṃ karonti, taṃ sabbaṃ gīvā hoti. Vuttanayeneva daṇḍaṃ gaṇhāpentassa pārājikaṃ. Yo pana ‘‘daṇḍaṃ karissantī’’ti jānantopi anodissa katheti, te ca pariyesitvā daṇḍaṃ karontiyeva, na doso. Vihārasīmāya rukkhādīni chindantānaṃ vāsipharasuādīni gahetvā pāsāṇe koṭṭenti, na vaṭṭati. Sace dhārā bhijjati, kārāpetvā dātabbā. Upadhāvitvā tesaṃ parikkhāre gaṇhanti, tampi na kātabbaṃ. Lahuparivattañhi cittaṃ, theyyacetanāya uppannāya mūlacchejjampi gaccheyya.

Ussayavādikāsikkhāpadavaṇṇanā niṭṭhitā.

2. Corivuṭṭhāpikāsikkhāpadavaṇṇanā

Mallagaṇabhaṭiputtagaṇādikantiādīsu (sārattha. ṭī. pācittiya 3.683) **mallagaṇo** nāma nārāyanabhattiko tattha tattha pānīyaṭṭhapanapokkharaṇikhaṇanādipuññakammakārako gaṇo. **Bhaṭiputtagaṇo** nāma kumārabhattikagaṇo. **Dhammagaṇo**ti sāsanabhattiko anekappakārapuññakammakārako gaṇo. **Gandhikaseṇī**ti anekappakārasugandhivikatikārako gaṇo. **Dussikaseṇī**ti dussavāṇijasamūho, pesakāragaṇoti attho.

Vuṭṭhāpentiyāti upasampādentiyā. Kenaci karaṇīyena pakkantāsu bhikkhunīsu agantvā khaṇḍasīmaṃ yathānisinnaṭṭhāneyeva attano nissitakaparisāya saddhiṃ vuṭṭhāpentiyā vācācittato samuṭṭhāti (pāci. aṭṭha. 683), aññaṃ sīmaṃ vā nadiṃ vā gantvā vuṭṭhāpentiyā kāyavācācittato samuṭṭhātīti āha **‘‘corivuṭṭhāpanasamuṭṭhāna’’**nti. Anāpucchā vuṭṭhāpanavasena **kiriyākiriyaṃ**. Paññattiṃ ajānantā ariyāpi vuṭṭhāpentīti vā kammavācāpariyosāne āpattikkhaṇe vipākābyākatasamaṅgitāvasena vā **ticittaṃ**.

Corivuṭṭhāpikāsikkhāpadavaṇṇanā niṭṭhitā.

3. Ekagāmantaragamanasikkhāpadavaṇṇanā

Añño gāmo **gāmantaraṃ. Nadipāra**nti nadiyā pārimatīraṃ. ‘‘Gāmantaraṃ gaccheyyā’’ti (pāci. 687, 691) vuttattā aññasmiṃ gāmeyeva āpatti, na sakagāmeti āha **‘‘sakagāmato tāvā’’**tiādi. **Parikkhepe vā upacāre vā atikkante**ti parikkhittassa gāmassa parikkhepe vā aparikkhittassa gāmassa parikkhepārahaṭṭhāne vā atikkante.

Dutiyena atikkantamatteti dutiyena pādena itarassa gāmassa parikkhepe vā upacāre vā atikkantamatte. Yesu pana potthakesu ‘‘ekena pādena itarassa gāmassa parikkhepe vā atikkante, upacāre vā okkante thullaccayaṃ, dutiyena atikkantamatte, okkantamatte vā saṅghādiseso’’ti pāṭho dissati, tattha ‘‘okkante, okkantamatte vā’’ti etāni dve padāni pāḷiyā virujjhanti. ‘‘Aparikkhittassa gāmassa upacāraṃ atikkāmentiyā’’ti (pāci. 692) hi pāḷi. Tathā **samantapāsādikāyapi** virujjhanti. Tattha hi –

> ‘‘Parikkhepārahaṭṭhānaṃ ekena pādena atikkamati, thullaccayaṃ. Dutiyena atikkantamatte saṅghādiseso. Apicettha sakagāmato…pe… ekena pādena itarassa gāmassa parikkhepe vā upacārevā atikkantamatte thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso’’ti –

Vuttaṃ. ‘‘Paṭhamaṃ pādaṃ atikkāmentiyā’’tiādivacanato (pāci. 692) padasā gamanameva idhādhippetanti āha **‘‘padasā pavisantiyā āpattī’’**ti. Iminā sacepi hatthipiṭṭhiādīhi vā iddhiyā vā pavisati, vaṭṭatiyevāti dasseti. Ayamettha saṅkhepo, vitthāro pana **samantapāsādikāya** (pāci. aṭṭha. 692) vuttoti adhippāyo.

Nadipāragamane vuttalakkhaṇāya nadiyāti ‘‘nadī nāma timaṇḍalaṃ paṭicchādetvā yattha katthaci uttarantiyā antaravāsako temiyatī’’ti (pāci. 692) **nadipāragamanavibhaṅge** vuttalakkhaṇāya nadiyā. Nadipāragamanavibhaṅgo hi idha **nadipāragamana**saddena vutto. **Puna orimatīrameva paccuttarantiyā vā**ti paratīraṃ gantukāmatāya otiṇṇattā vuttaṃ. Itarissā pana ayaṃ pakkantaṭṭhāne ṭhitā hoti, tasmā paratīraṃ gacchantiyā anāpatti. Sace sajjhāyaṃ vā padhānaṃ vā aññaṃ vā kiñci kammaṃ kurumānā ‘‘pure aruṇeyeva dutiyikāya santikaṃ gamissāmī’’ti (pāci. aṭṭha. 692) ābhogaṃ karoti, ajānantiyā eva tassā aruṇo uggacchati, anāpattīti āha **‘‘pure aruṇeyevā’’**tiādi. Atha pana ‘‘yāva aruṇuggamanā idheva bhavissāmī’’ti vā anābhogena vā vihārassa ekadese acchati, dutiyikāya hatthapāsaṃ na otarati, aruṇuggamane saṅghādiseso. Hatthapāsoyeva hi idha pamāṇaṃ. Hatthapāsātikkame ekagabbhopi na rakkhati. Tenāha **‘‘ekagabbhe…pe… āpattī’’**ti.

Dassanūpacāraṃ vā savanūpacāraṃ vāti ettha **dassanūpacāro** nāma yattha ṭhitaṃ dutiyikā passati. **Savanūpacāro** nāma yattha ṭhitā maggamūḷhasaddena viya, dhammassavanārocanasaddena viya ca ‘‘ayye’’ti saddāyantiyā saddaṃ suṇāti. **Tasmā**ti yasmā ohīyanaṃ nāma dassanūpacārasavanūpacārānamaññatarassa vijahanaṃ, tasmā. Antogāme pana ohīyanaṃ vaṭṭatīti āha **‘‘indakhīlātikkamato paṭṭhāyā’’**ti ādi. Tattha **indakhīlātikkamato**ti ummārātikkamato. **Bahigāme**ti gāmassa bahipadese. Maggamūḷhā uccāsaddaṃ karontīti āha **‘‘maggamūḷhasaddena viyā’’**ti. Maggamūḷhaṃ avhāyantassa saddena viyātipi vadanti. **Saddāyantiyā**ti saddaṃ karontiyā. **‘‘Saddassavanātikkame āpattiyevā’’**ti iminā dassanūpacāro evarūpe savanūpacāre vijahite na rakkhati, jahitamatteva āpatti saṅghādisesassāti dasseti.

Maggaṃ gacchantīti ekamaggaṃ gacchanti. Sace purimāyo aññena maggena gacchanti, pakkantā nāma honti, anāpattiyeva. Dvinnaṃ gacchantīnaṃ ekā anubandhituṃ asakkontī ‘‘gacchatu aya’’nti ohīyati, itarāpi ‘‘ohīyatu aya’’nti gacchati, dvinnampi āpatti. Sace pana gacchantīsu purimāpi aññaṃ maggaṃ gaṇhāti, pacchimāpi aññaṃ, ekā ekissā pakkantaṭṭhāne tiṭṭhati, dvinnampi anāpatti.

‘‘Saṅghādisesā caturo’’ti (pari. aṭṭha. 479) ayaṃ pañho aruṇuggamane gāmantarapariyāpannaṃ nadipāraṃ okkantabhikkhuniṃ sandhāya vutto. Sā hi sakagāmato paccūsasamaye nikkhamitvā aruṇuggamanakāle vuttappakāraṃ nadipāraṃ okkantamattāva rattivippavāsagāmantaranadipāragamanagaṇamhāohīyanalakkhaṇe ekappahāreneva caturo saṅghādisese āpajjati.

Pakkhasaṅkantāya vāti titthāyatanaṃ saṅkantāya. **Anantarāyenā**ti hatthimocanādiantarāyaṃ vinā.

Ekagāmantaragamanasikkhāpadavaṇṇanā niṭṭhitā.

4. Ukkhittakaosāraṇasikkhāpadavaṇṇanā

Tasseva kārakasaṅghassāti yo ukkhepanīyakammakārako gaṇo, tasseva kārakasaṅghassa. **Vatte vā vattanti**nti tecattālīsappabhede netthāravatte vattamānaṃ.

Ukkhittakaosāraṇasikkhāpadavaṇṇanā niṭṭhitā.

5. Bhojanappaṭiggahaṇapaṭhamasikkhāpadavaṇṇanā

Ekatoavassuteti puggalassa vā bhikkhuniyā vā avassute. **Mahāpaccariyaṃ** panettha ‘‘bhikkhuniyā avassutabhāveti daṭṭhabba’’nti (pāci. aṭṭha. 701) vuttaṃ. Taṃ ‘‘anavassutoti jānantī paṭiggaṇhātī’’ti (pāci. 703) imāya pāḷiyā na sameti. Yadi hi puggalassa avassutabhāvo nappamāṇaṃ, kiṃ ‘‘anavassutoti jānantī’’ti iminā vacanena, ‘‘anāpatti ubhatoanavassutā honti, anavassutā paṭiggaṇhātī’’ti ettakameva vattabbaṃ siyā. **Ubhosu anavassutesū**ti puggalo ceva bhikkhunī cāti ubhosu anavassutesu gaṇhantiyā sabbathāpi anāpatti. **‘‘Anavassuto’’ti vā ñatvā gaṇhantiyā**ti sayaṃ anavassutā samānā avassutepi ‘‘anavassuto aya’’nti saññāya tassa hatthato paṭiggaṇhantiyā. Atha sayaṃ anavassutāpi aññaṃ avassutaṃ vā anavassutaṃ vā ‘‘avassuto’’ti ñatvā paṭiggaṇhāti, dukkaṭameva. Vuttañhetaṃ **anantarasikkhāpade** ‘‘kissa tvaṃ, ayye, na paṭiggaṇhāsīti, avassutā, ayyeti, tvaṃ pana, ayye, avassutāti, nāhaṃ, ayye, avassutā’’ti.

Bhojanappaṭiggahaṇapaṭhamasikkhāpadavaṇṇanā niṭṭhitā.

6. Bhojanappaṭiggahaṇadutiyasikkhāpadavaṇṇanā

Dukkaṭādikā saṅghādisesapariyosānā āpattiyo iminā sikkhāpadena uyyojikāyeva, itarissā pana āpattibhedo paṭhamasikkhāpadenāti āha **‘‘sā evaṃ uyyojanenā’’**tiādi.

Kulānuddayatāyāti kulānukampakatāya.

Bhojanappaṭiggahaṇadutiyasikkhāpadavaṇṇanā niṭṭhitā.

7-13. Sañcarittādisikkhāpadavaṇṇanā

Sattamādīni uttānatthāneva.

Sañcarittādisikkhāpadavaṇṇanā niṭṭhitā.

14-17. Saṅghabhedakādisikkhāpadavaṇṇanā

Bhikkhunī saṅghaṃ na bhindatīti kammaṃ, uddeso cāti dvīhi bhedo, so tāya saddhiṃ natthīti bhikkhunī saṅghaṃ na bhindati. Na kevalaṃ parivāsābhāvoyevāti āha **‘‘chādanapaccayāpī’’**tiādi. Ettha ca **‘‘chādanapaccayāpi na dukkaṭaṃ āpajjatī’’**ti pāṭho daṭṭhabbo, chādanapaccayāpi dukkaṭaṃ na āpajjatīti attho. Evañca katvā –

‘‘Āpajjati garukaṃ sāvasesaṃ;
Chādeti anādariyaṃ paṭicca;
Na bhikkhunī no ca phuseyya vajjaṃ;
Pañhāmesā kusalehi cintitā’’ti. (pari. 481) –

Ettha bhikkhuninisedho upapanno hoti. Yesu pana potthakesu ‘‘chādanapaccayā pana dukkaṭaṃ āpajjatī’’ti vinā **na**-kāraṃ pāṭho dissati, so pamādalekhoti daṭṭhabbaṃ. **Tasmā**ti yasmā parivāso nāma natthi, tasmā. **Attano sīmaṃ sodhetvā vihārasīmāya vā**ti vihāre baddhasīmameva sandhāya vuttaṃ. **Sodhetuṃ asakkontīhī**ti vihārasīmaṃ sodhetuṃ asakkontīhi.

Mukhamattanidassananti pavesopāyamattanidassanaṃ. Etthāha – atha kasmā yathā bhikkhumānattakathāya ‘‘parikkhittassa vihārassa parikkhepato, aparikkhittassa vihārassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkammā’’ti (kaṅkhā. aṭṭha. nigamanavaṇṇanā) vuttaṃ, evamavatvā **‘‘gāmūpacārato ca bhikkhūnaṃ vihārūpacārato ca dve leḍḍupāte atikkamitvā’’**ti idha vuttanti? Tatra ceke vadanti ‘‘bhikkhūnaṃ vuttappakāraṃ padesaṃ atikkamitvā gāmepi taṃ kammaṃ kātuṃ vaṭṭati, bhikkhunīnaṃ pana gāme na vaṭṭati, tasmā evaṃ vutta’’nti. Apare pana bhaṇanti ‘‘bhikkhūnampi gāme na vaṭṭati, bhikkhuvihāro nāma pubbeyeva gāmūpacāraṃ atikkamitvā tiṭṭhati, tasmā gāmaṃ avatvā vihārūpacārameva heṭṭhā vuttaṃ. Bhikkhunīnaṃ pana vihāro gāmeyeva, na bahi, tasmā gāmūpacārañca vihārūpacārañca ubhayamevettha dassitaṃ. Tasmā ubhayatthāpi atthato nānātthaṃ natthī''ti. Vīmaṃsitvā yañcettha yujjati, taṃ gahetabbaṃ.

Tato paṭṭhāyāti ārocitakālato paṭṭhāya.

Saṅghabhedakādisikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhe saṅghādisesavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍaṃ

1. Pattavaggo

1. Pattasannicayasikkhāpadavaṇṇanā

Paṭhamaṃ uttānatthameva.

Pattasannicayasikkhāpadavaṇṇanā niṭṭhitā.

2. Akālacīvarasikkhāpadavaṇṇanā

Yaṃ attanā laddhaṃ, taṃ nissaggiyaṃ hotīti yaṃ cīvaraṃ bhājāpitāya attanā laddhaṃ, tameva nissaggiyaṃ hoti, taṃ vinayakammaṃ katvāpi attanā na labbhati. Tenāha **''nissaṭṭha''**ntiādi. Tattha **nissaṭṭhaṃ paṭilabhitvāpī**ti ''ayyāya, dammī''ti evaṃ nissaṭṭhaṃ paṭilabhitvāpi. **Yathādāneyeva upanetabba**nti yathā dāyakehi dinnaṃ, tatheva upanetabbaṃ, akālacīvarapakkheyeva ṭhapetabbanti vuttaṃ hoti.

Akālacīvarasikkhāpadavaṇṇanā niṭṭhitā.

3. Cīvaraparivattanasikkhāpadavaṇṇanā

Metanti me etaṃ. Sakasaññāya gahitattā pācittiyañceva dukkaṭañca vuttaṃ, itarathā bhaṇḍagghena kāretabbaṃ.

Cīvaraparivattanasikkhāpadavaṇṇanā niṭṭhitā.

4. Aññaviññāpanasikkhāpadavaṇṇanā

Paṭilābhenāti paṭhamaviññattito ūnatarassāpi aññassa paṭilābhena.

Tasmiṃ appahonte puna taññevāti yaṃ paṭhamaṃ viññattaṃ, thokattā tasmiṃ appahonte puna taññeva viññāpentiyāti attho. **Aññena**pi atthe satī ti paṭhamaṃ viññattito aññenapi atthe sati. **Tena saddhiṃ aññañcā**ti yaṃ paṭhamaṃ viññattaṃ, tena saddhiṃ aññañca. Kiṃ vuttaṃ hoti? Sace paṭhamaṃ sappi viññattaṃ, ''yamakaṃ pacitabba''nti ca vejjena vuttattā telenāpi attho hoti. Tato ''telenāpi me attho''ti evamādinā aññañca viññāpentiyāti vuttaṃ hoti. **Ānisaṃsaṃ dassetvā**ti ''sace kahāpaṇassa sappi ābhataṃ hoti, iminā mūlena dviguṇaṃ telaṃ labbhati, telenāpi ca idaṃ kiccaṃ nippajjati, tasmā telaṃ āharā''ti evaṃ ānisaṃsaṃ dassetvā.

Aññaviññāpanasikkhāpadavaṇṇanā niṭṭhitā.

5. Aññacetāpanasikkhāpadavaṇṇanā

Tato aññaṃ cetāpeyyāti paṭhamaṃ cetāpitato yaṃ kiñci aññaṃ cetāpeyya.

Aññacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

6. Paṭhamasaṅghikacetāpanasikkhāpadavaṇṇanā

Aññassatthāya dinnenāti yaṃ cetāpeti, tato aññassatthāya dinnena. **Aññuddisikenā**ti purimassevatthadīpanaṃ.

Sesakaṃ upanentiyāti yadatthāya dinno, taṃ cetāpetvā avasesaṃ aññassatthāya upanentiyā. **Sāmike apaloketvā**ti dāyake āpucchitvā. **Evarūpāsū āpadāsu upanentīna**nti evarūpesu upaddavesu aññassa yassa kassaci atthāya upanentīnaṃ.

Paṭhamasaṅghikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

7. Dutiyasaṅghikacetāpanasikkhāpadavaṇṇanā

Na kevalaṃ teneva parikkhārenāti āha **''sayaṃ yācitakenāpī''**ti. Vuttañhetaṃ pāḷiyaṃ ''bhikkhuniyo tena ca parikkhārena sayampi yācitvā bhesajjaṃ cetāpetvā paribhuñjiṃsū''ti (pāci. 763). Mātikāyaṃ pana gamyamānattā pi-saddo nappayutto. Gamyamānatthassa hi saddassa payogaṃ pati kāmacāroti yutti.

Dutiyasaṅghikacetāpanasikkhāpadavaṇṇanā niṭṭhitā.

8-9-10. Paṭhamagaṇikacetāpanādisikkhāpadavaṇṇanā

Aṭṭhamanavamadasamāni uttānatthāneva.

Paṭhamagaṇikacetāpanādisikkhāpadavaṇṇanā niṭṭhitā.

Pattavaggo paṭhamo.

2. Cīvaravaggo

11. Garupāvuraṇasikkhāpadavaṇṇanā

Yasmā pavāritaṭṭhāne viññatti nāma na paṭisedhetabbā, tasmā bhagavā dhammanimantanavasena pavāritaṭṭhāne ''vadethāyye, yenattho''ti (sārattha. ṭī. pācittiya 3.784) vuttāya catukkaṃsaparamaṃ viññāpetabbanti paricchedaṃ dassetīti veditabbaṃ. Teneva **''cetāpetabbanti ṭhapetvā sahadhammike ca ñātakappavārite ca aññena kismiñcideva guṇe parituṭṭhena 'vadethāyye, yenattho'ti vuttāya viññāpetabba''**nti vuttaṃ. **Rājāna**nti pasenadikosalarājānaṃ.

Garupāvuraṇasikkhāpadavaṇṇanā niṭṭhitā.

12. Lahupāvuraṇasikkhāpadavaṇṇanā

Dutiyaṃ uttānatthameva.

Lahupāvuraṇasikkhāpadavaṇṇanā niṭṭhitā.

Cīvaravaggo dutiyo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhe nissaggiyavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍaṃ

1. Lasuṇavaggo

1. Lasuṇasikkhāpadavaṇṇanā

''Lasuṇa''nti kiñcāpi avisesena vuttaṃ, tathāpi magadhesu jātaṃ lasuṇameva idhādhippetaṃ, tampi bhaṇḍikalasuṇamevāti āha **magadharaṭṭhe jāta''**ntiādi.

Bhaṇḍikalasuṇanti poṭṭalikalasuṇameva, sampuṇṇamiñjānametaṃ adhivacanaṃ. Tenāha **''na ekadvitimiñjaka''**nti. **Ajjhohāre ajjhohāre**ti (pāci. aṭṭha. 795) ettha sace dve tayo bhaṇḍike ekatoyeva saṅkhāditvā ajjhoharati, ekaṃ pācittiyaṃ. Bhañjitvā ekekamiñjakaṃ khādantiyā pana payogagaṇanāya pācittiyāni.

Palaṇḍukādīnaṃ vaṇṇena vā miñjāya vā nānāttaṃ veditabbaṃ – vaṇṇena tāva **palaṇḍuko** nāma paṇḍuvaṇṇo hoti, **bhañjanako** lohitavaṇṇo, **haritako** haritapaṇṇavaṇṇo. Miñjāya pana palaṇḍukassa ekā miñjā hoti, bhañjanakassa dve, haritakassa tisso. **Cāpalasuṇo** amiñjako. Aṅkuramattameva hi tassa hoti. **Mahāpaccariyā**dīsu pana ''palaṇḍukassa tīṇi miñjāni, bhañjanakassa dve, haritakassa eka''nti (pāci. aṭṭha. 797) vuttaṃ. Ete palaṇḍukādayo sabhāveneva vaṭṭanti. Sūpasampākādīsu pana māgadhakampi vaṭṭati. Tañhi paccamānesu muggasūpādīsu vā macchamaṃsavikatiyā vā tele vā badarasāḷavādīsu vā ambilasākādīsu vā uttaribhaṅgesu vā yattha katthaci antamaso yāgubhattepi pakkhittaṃ vaṭṭati. **Badarasāḷavaṃ** (sārattha. ṭī. pācittiya 3.793-797) nāma badaraphalāni sukkhāpetvā cuṇṇetvā kattabbā khādanīyavikati.

Lasuṇasikkhāpadavaṇṇanā niṭṭhitā.

2. Sambādhalomasikkhāpadavaṇṇanā

''Paṭicchannokāse''ti etassa vibhāgadassanatthaṃ **''upakacchakesu ca muttakaraṇe cāti attho''**ti vuttaṃ.

Ābādhapaccayāti kaṇḍukacchuādiābādhapaccayā saṃharāpentiyā anāpatti. ''Bhikkhussa ettha ca lasuṇe ca dukkaṭa''nti (vajira. ṭī. pācittiya 800) porāṇā.

Sambādhalomasikkhāpadavaṇṇanā niṭṭhitā.

3. Talaghātakasikkhāpadavaṇṇanā

Talaghātaketi matthake pahāradāne, tañca kho talaṃ ''muttakaraṇe pahāraṃ detī''ti (pāci. 804) **padabhājaniyaṃ**vuttattā ''muttakaraṇassā''ti viññāyatīti āha **''muttakaraṇassa talaghātane''**ti. **Purimanayeneva sāṇattika**nti attano atthāya aññaṃ āṇāpentiyā sāṇattikaṃ.

Talaghātakasikkhāpadavaṇṇanā niṭṭhitā.

4. Jatumaṭṭhakasikkhāpadavaṇṇanā

Vatthuvasenetaṃ vuttanti ''jatumaṭṭhake''ti etaṃ nidānavasena uppannassa vatthuno vaseneva vuttaṃ. Yaṃ kiñci pana daṇḍakaṃ pavesentiyā āpattiyeva. Tenāha **''kāmarāgena panā''**tiādi.

Jatumaṭṭhakasikkhāpadavaṇṇanā niṭṭhitā.

5. Udakasuddhikasikkhāpadavaṇṇanā

Ādātabbanti pavesetabbaṃ. **Aggapabba**nti kesaggamattampi aggapabbaṃ. **Tatiyaṃ pabbaṃ pavesetī**ti kesaggamattampi tatiyaṃ pabbaṃ paveseti. Vuttañhetaṃ **samantapāsādikāyaṃ** (pāci. aṭṭha. 812) ''gambhīrato dvinnaṃ pabbānaṃ upari kesaggamattampi pavesentiyā pācittiya''nti.

Atigambhīraṃ udakasuddhikaṃ ādiyanavatthusminti atianto pavesetvā udakadhovanakaraṇavatthusmiṃ. Udakasuddhipaccayena (sārattha. ṭī. pācittiya 3.812) pana satipi phassassādiyane yathāvuttaparicchede anāpatti.

Udakasuddhikasikkhāpadavaṇṇanā niṭṭhitā.

6. Upatiṭṭhanasikkhāpadavaṇṇanā

Takkādīsu vā aññatarenāti takkadadhimatthurasakhīrādīsu aññatarena. **Yāya kāyaci bījaniyā**ti antamaso cīvarakaṇṇaṃ upādāya yāya kāyaci bījaniyā.

Imaṃ pivathāti imaṃ pānīyaṃ vā sūpādiṃ vā pivatha. **Iminā bījathā**ti iminā tālavaṇṭena bījatha. **Dāpentiyā**ti aññena ubhayampi dāpentiyā.

Upatiṭṭhanasikkhāpadavaṇṇanā niṭṭhitā.

7. Āmakadhaññasikkhāpadavaṇṇanā

Tasmāti yasmā viññatti ceva bhojanañca pamāṇaṃ, tasmā. Na kevalañcettha paṭiggahaṇeyeva dukkaṭaṃ hoti, paṭiggaṇhitvā pana araññato āharaṇepi sukkhāpanepi vaddalidivase bhajjanatthāya uddhanasajjanepi kapallasajjanepi dabbisajjanepi dārūni ādāya aggikaraṇepi kapallamhi dhaññapakkhipanepi dabbiyā saṅghaṭṭanesupi koṭṭanatthaṃ udukkhalamusalādisajjanesupi koṭṭanapapphoṭanadhovanādīsupi yāva mukhe ṭhapetvā ajjhoharaṇatthaṃ dantehi saṅkhādati, tāva sabbappayogesu dukkaṭānīti āha **‘‘paṭiggahaṇato paṭṭhāya yāva dantehi saṃkhādanaṃ, tāva pubbappayogesu dukkaṭānī’’**ti.

Āmakadhaññasikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamauccārachaḍḍanasikkhāpadavaṇṇanā

Tirokuṭṭeti gharakuṭṭassa parabhāge. **Tiropākāre**ti parikkhepapākārassa tirobhāge, te ca kho kuṭṭapākārā iṭṭhakasiladārūnaṃ vasena tippakārāti āha **‘‘yassa kassaci kuṭṭassa vā pākārassa vā parato’’**ti. **Sabbānipetāni ekato chaḍḍentiyā**ti etāni cattāripi vatthūni ekato chaḍḍentiyā. Pāṭekkaṃ pana chaḍḍentiyā vatthugaṇanāya āpattiyo. Āṇattiyampi eseva nayo.

Bhikkhussa dukkaṭanti bhikkhussa sabbattha dukkaṭaṃ.

Paṭhamauccārachaḍḍanasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyauccārachaḍḍanasikkhāpadavaṇṇanā

Bhikkhuniyāpīti **pi**-saddena bhikkhuṃ samuccinoti. Anikkhittabījesu (pāci. aṭṭha. 830) pana khettesu koṇādīsu vā asañjātaropimesu khettamariyādādīsu vā chaḍḍetuṃ vaṭṭati. Manussānaṃ kacavarachaḍḍanaṭṭhānepi vaṭṭatiyeva. **Chaḍḍitakhette**ti manussesu sassaṃ uddharitvā gatesu chaḍḍitakhettaṃ nāma hoti, tattha vaṭṭati. Yattha pana ‘‘lāyitampi pubbaṇṇādi puna uṭṭhahissatī’’ti rakkhanti, tattha yathāvatthukameva. **Sāmike apaloketvā**ti ettha khettapālakā, ārāmādigopakā ca sāmikāva. Iminā ca saṅghasantake bhikkhussa chaḍḍetuṃ vaṭṭati saṅghapariyāpannattā, na bhikkhunīnaṃ. Bhikkhunīnaṃ pana attano santake bhikkhusantake vuttanayeneva vaṭṭatīti dasseti, evaṃ santepi sāruppavasena kātabbaṃ.

Dutiyauccārachaḍḍanasikkhāpadavaṇṇanā niṭṭhitā.

10. Naccagītasikkhāpadavaṇṇanā

Naccanti naṭādayo vā naccantu, soṇḍā vā antamaso morasuvamakkaṭādayopi, sabbametaṃ naccameva. Tenāha **‘‘naccanti antamaso moranaccampī’’**ti. **Gīta**nti naṭādīnaṃ vā gītaṃ hotu, ariyānaṃ parinibbānakāle ratanattayaguṇūpasaṃhitaṃ sādhukīḷitagītaṃ vā, antamaso ‘‘dantagītampi gāyissāmā’’ti pubbabhāge okūjantā karonti, sabbametaṃ gītameva. Tenāha **‘‘gītanti antamaso dhammabhāṇakagītampī’’**ti. Tattha **dhammabhāṇakagītaṃ** nāma asaññatabhikkhūnaṃ taṃ taṃ vattaṃ bhinditvā atidīghaṃ katvā gītassarena dhammabhaṇanaṃ, tampi neva bhikkhuno, na bhikkhunīnaṃ vaṭṭati. Tathā hi vuttaṃ paramatthajotikāya **khuddakaṭṭhakathāya** (khu. pā. aṭṭha. 2.pacchimapañcasikkhāpadavaṇṇanā) ‘‘dhammūpasaṃhitaṃ gītaṃ vaṭṭati, gītūpasaṃhito pana dhammo na vaṭṭatī’’ti. Tasmā dhammaṃ bhaṇantena jātakavattādiṃ taṃ taṃ vattaṃ avināsetvā caturassena (cūḷava. aṭṭha. 249) vattena parimaṇḍalāni padabyañjanāni dassetabbāni. **Vādita**nti tantibaddhādivādanīyabhaṇḍavāditaṃ vā hotu, kuṭabherivāditaṃ vā antamaso udakabherivāditampi, sabbamevetaṃ vāditameva. Tenāha **‘‘vāditanti antamaso udakabherivādita’’**nti. Yaṃ pana niṭṭhubhantī vā sāsaṅke vā ṭhitā accharikaṃ vā phoṭeti, pāṇiṃ vā paharati, tattha anāpatti. Dassanena cettha savanampi saṅgahitaṃ virūpekasesanayena. Ālocanasabhāvatāya vā pañcannaṃ viññāṇānaṃ savanakiriyāyapi dassanasaṅkhepasabbhāvato ‘‘dassanāya’’icceva vuttanti āha **‘‘etesu yaṃ kiñci dassanāya gacchantiyā’’**ti. **Yattha ṭhitā**ti evaṃ gantvā yasmiṃ padese ṭhitā.

Nanu ca sayaṃnaccanādīsu pācittiyaṃ pāḷiyaṃ na vuttaṃ, atha kathaṃ gahetabbanti āha **‘‘sabbaaṭṭhakathāsu vutta’’**nti, iminā pāḷiyaṃ avuttepi aṭṭhakathāpamāṇena gahetabbanti dasseti. **Samuṭṭhānādīni eḷakalomasadisānī**ti pana mātikāgatapācittiyasseva vasena vuttaṃ, sabbesaṃ vasena pana chasamuṭṭhānanti gahetabbaṃ. **‘‘Ārāme ṭhatvā’’**ti idaṃ nidassanamattaṃ sesairiyāpathehi yuttāya passantiyā anāpattiyā icchitabbattā. Itarathā hi nisinnāpi passituṃ na labheyya. ‘‘Passissāmī’’ti vihārato vihāraṃ gacchantiyā āpattiyeva. Āsanasālāya nisinnā passati, anāpatti, ‘‘passissāmī’’ti uṭṭhahitvā gacchantiyā āpatti. Vīthiyaṃ ṭhatvā gīvaṃ parivattetvā passantiyāpi āpattiyeva. Bhikkhussāpi eseva nayo, āpattibhedova nānaṃ.

Naccagītasikkhāpadavaṇṇanā niṭṭhitā.

Lasuṇavaggo paṭhamo.

2. Rattandhakāravaggo

1. Rattandhakārasikkhāpadavaṇṇanā

Arahopekkhāyāti narahoassādāpekkhāya. **Aññavihitāyā**ti rahoassādato aññavihitāva hutvā ñātiṃ vā pucchantiyā, dāne vā pūjāya vā mantentiyā.

Rattandhakārasikkhāpadavaṇṇanā niṭṭhitā.

2-3. Paṭicchannokāsaajjhokāsasallapanasikkhāpadavaṇṇanā

Dutiyatatiyāni uttānatthāneva.

Paṭicchannokāsaajjhokāsasallapanasikkhāpadavaṇṇanā niṭṭhitā.

4. Dutiyikauyyojanasikkhāpadavaṇṇanā

‘‘Purimanayenevā’’ti iminā **‘‘santiṭṭheyya vā**ti hatthapāse ṭhitamattāya pācittiyaṃ, **sallapeyya vā**ti tattha ṭhatvā gehasikakathaṃ kathentiyāpi pācittiyameva, **nikaṇṇikaṃ vā jappeyyā**ti kaṇṇamūle jappentiyāpi pācittiyamevā’’ti imaṃ nayaṃ dasseti.

Dutiyikauyyojanasikkhāpadavaṇṇanā niṭṭhitā.

5. Anāpucchāpakkamanasikkhāpadavaṇṇanā

Āsīdanti etthāti **āsana**nti āha **‘‘pallaṅkassokāsabhūte’’**ti, ūrubaddhāsanassa okāseti attho. **Anovassaka**nti nibbakokāsaṃ. **Ajjhokāse upacāra**nti ajjhokāse nisīditvā dvādasahatthappamāṇaṃ padesaṃ. **Gilānāyā**ti yā tādisena gelaññena āpucchituṃ na sakkoti. **Āpadāsū**ti ghare aggi vā uṭṭhito hoti, coro vā, evarūpe upaddave anāpucchā pakkamati, anāpatti.

Anāpucchāpakkamanasikkhāpadavaṇṇanā niṭṭhitā.

6. Anāpucchāabhinisīdanasikkhāpadavaṇṇanā

Dhuvapaññatteti bhikkhunīnaṃ atthāya niccapaññatte.

Anāpucchāabhinisīdanasikkhāpadavaṇṇanā niṭṭhitā.

7. Anāpucchāsantharaṇasikkhāpadavaṇṇanā

Kulānīti kulassa gharāni.

Anāpucchāsantharaṇasikkhāpadavaṇṇanā niṭṭhitā.

8. Paraujjhāpanakasikkhāpadavaṇṇanā

Aṭṭhamaṃ uttānatthameva.

Paraujjhāpanakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paraabhisapanasikkhāpadavaṇṇanā

Manussadobhaggena vāti ‘‘kāṇā homi, kuṇī homi, itarā vā īdisā hotū’’tiādinā manussavirūpabhāvena. **Atthadhammaanusāsanipurekkhārāna**nti ettha **atthapurekkhārāyā**ti aṭṭhakathaṃ kathentiyā. **Dhammapurekkhārāyā**ti pāḷiṃ vācentiyā. **Anusāsanipurekkhārāyā**ti ‘‘idānipi tvaṃ edisā, sādhu viramassu, no ce viramasi, addhā puna evarūpāni kammāni katvā niraye uppajjissasi, tiracchānayoniyā uppajjissasī’’ti (pāci. aṭṭha. 878) evaṃ anusāsaniyaṃ ṭhatvā vadantiyā.

Paraabhisapanasikkhāpadavaṇṇanā niṭṭhitā.

10. Rodanasikkhāpadavaṇṇanā

Dasamaṃ uttānatthameva.

Rodanasikkhāpadavaṇṇanā niṭṭhitā.

Rattandhakāravaggo dutiyo.

3. Naggavaggo

1-2. Naggādisikkhāpadavaṇṇanā

Idanti idaṃ udakasāṭikacīvaraṃ.

Dutiyaṃ uttānatthameva.

Naggādisikkhāpadavaṇṇanā niṭṭhitā.

3. Cīvarasibbanasikkhāpadavaṇṇanā

Visibbetvāti vijaṭetvā. **Dhuraṃ nikkhittamatte**ti dhure nikkhittamatte, dhuraṃ nikkhipitvā sacepi pacchā sibbati, āpattiyevāti attho.

Cīvarasibbanasikkhāpadavaṇṇanā niṭṭhitā.

4. Saṅghāṭicārasikkhāpadavaṇṇanā

‘‘Idaṃ me cīvaraṃ mahagghaṃ īdise corabhaye na sakkā dhāretunti evarūpāsu āpadāsū’’ti ettha pāṭho. So pana kākapadasañjanitamohehi lekhakehi uparisikkhāpade likhito. Kiñcāpi tattha likhito, ettheva pana daṭṭhabbo.

Saṅghāṭicārasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarasaṅkamanīyasikkhāpadavaṇṇanā

Āpadāsu vā dhāretīti sace apārutaṃ vā anivatthaṃ vā corā haranti, evarūpāsū āpadāsu dhāreti, anāpatti.

Cīvarasaṅkamanīyasikkhāpadavaṇṇanā niṭṭhitā.

6. Gaṇacīvarasikkhāpadavaṇṇanā

Aññasmiṃ parikkhāreti yattha katthaci thālakādīnaṃ vā sappitelādīnaṃ vā aññatarasmiṃ. **‘‘Samagghakāle dassathā’’ti evaṃ ānisaṃsaṃ dassetvā nivārentiyā**ti ‘‘kittakaṃ agghanakaṃ dātukāmatthā’’ti pucchitvā (pāci. aṭṭha. 909) ‘‘ettakaṃ nāmā’’ti vutte ‘‘āgametha tāva, idāni vatthaṃ mahagghaṃ, katipāhena kappāse āhaṭe samagghaṃ bhavissati, tasmiṃ kāle dassathā’’ti evaṃ ānisaṃsaṃ dassetvā nivārentiyā.

Gaṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

7-10. Paṭibāhanādisikkhāpadavaṇṇanā

Ānisaṃsaṃ dassetvā paṭibāhantiyāti ‘‘ekissā ekaṃ sāṭakaṃ nappahoti, āgametha tāva, katipāhena uppajjissati, tato bhājessāmā’’ti (pāci. aṭṭha. 915) evaṃ ānisaṃsaṃ dassetvā paṭibāhantiyā anāpatti.

Aṭṭhamanavamāni uttānatthāneva.

Sesanti ‘‘dhammike vematikāyā’’tiādikaṃ avasesaṃ. Tattha **ānisaṃsaṃ dassetvā paṭibāhantiyā**ti ‘‘bhikkhunisaṅgho jiṇṇacīvaro, kathinānisaṃsamūlako mahālābho’’ti (pāci. aṭṭha. 931) evarūpaṃ ānisaṃsaṃ dassetvā paṭibāhantiyā anāpatti.

Paṭibāhanādisikkhāpadavaṇṇanā niṭṭhitā.

Naggavaggo tatiyo.

4. Tuvaṭṭavaggo

1-3. Ekamañcatuvaṭṭanādisikkhāpadavaṇṇanā

Paṭhamaṃ uttānatthameva.

Vavatthānaṃ dassetvāti (pāci. aṭṭha. 940) majjhe kāsāyaṃ vā kattarayaṭṭhiṃ vā antamaso kāyabandhanampi ṭhapetvā nipajjantīnaṃ anāpattīti attho.

Tatiyaṃ uttānatthameva.

Ekamañcatuvaṭṭanādisikkhāpadavaṇṇanā niṭṭhitā.

4-9. Naupaṭṭhāpanādisikkhāpadavaṇṇanā

Pariyesitvā alabhantiyāti aññaṃ upaṭṭhāyikaṃ alabhantiyā. **Gilānāyā**ti sayaṃ gilānāya. **Āpadāsū**ti tathārūpe upaddave sati.

Pañcamachaṭṭhasattama aṭṭhamanavamāni uttānatthāneva.

Naupaṭṭhāpanādisikkhāpadavaṇṇanā niṭṭhitā.

10. Cārikanapakkamanasikkhāpadavaṇṇanā

Dhure nikkhittamatteti sace dhuraṃ nikkhipitvā pacchā pakkamati, āpattiyevāti attho. **Antarāye satī**ti dasavidhesu antarāyesu aññatarasmiṃ sati. ‘‘Gacchissāmī’’ti nikkhantā, nadī vā pūrā, vanadāho vā āgato, corā vā magge honti, megho vā uṭṭhahati, nivattituṃ vaṭṭati.

Cārikanapakkamanasikkhāpadavaṇṇanā niṭṭhitā.

Tuvaṭṭavaggo catuttho.

5. Cittāgāravaggo

1. Rājāgārasikkhāpadavaṇṇanā

Kīḷanacittasālanti na raññova kīḷanacittasālaṃ, atha kho yesaṃ kesañci manussānaṃ kīḷanatthaṃ yattha katthaci katasālaṃ. Esa nayo **‘‘kīḷanaupavana’’**ntiādīsupi. Yathāha ‘‘rājāgāraṃ nāma yattha katthaci rañño kīḷituṃ ramituṃ kataṃ hotī’’tiādiko (pāci. 979) vitthāro. Tattha **kīḷanaupavana**nti kīḷanatthaṃ antonagare kataṃ ārāmaṃ. **Kīḷanuyyāna**nti tatheva bahinagare kataṃ uyyānaṃ.

Rājāgārasikkhāpadavaṇṇanā niṭṭhitā.

2. Āsandiparibhuñjanasikkhāpadavaṇṇanā

Atikkantappamāṇāti aṭṭhaṅgulato atikkantappamāṇapādakā. **Vutto**ti padabhājaniyaṃ vutto. ‘‘Akappiyarūpākulo akappiyamañco pallaṅko’’ti (sārattha. ṭī. mahāvagga 3.254) **sārasamāsācariyo**.

Āsandiparibhuñjanasikkhāpadavaṇṇanā niṭṭhitā.

3. Suttakantanasikkhāpadavaṇṇanā

Ujjavujjaveti uggiritvā uggiritvā veṭhane. **Kantitasuttaṃ kantantiyā**ti dasikasuttādiṃ saṅghāṭetvā kantantiyā, dukkantitaṃ vā paṭikantantiyā.

Suttakantanasikkhāpadavaṇṇanā niṭṭhitā.

4. Gihiveyyāvaccasikkhāpadavaṇṇanā

Attano veyyāvaccakarassa cāti sacepi mātāpitaro āgacchanti, yaṃ kiñci bījaniṃ vā sammuñjanidaṇḍakaṃ vā kārāpetvā veyyāvaccakaraṭṭhāne ṭhapetvā yaṃ kiñci vā pacituṃ vaṭṭati.

Gihiveyyāvaccasikkhāpadavaṇṇanā niṭṭhitā.

5-6. Adhikaraṇādisikkhāpadavaṇṇanā

Anantarāyikinīti dasavidhesu antarāyesu ekenāpi anantarāyikinī. Dhuraṃ nikkhipitvā pacchā vinicchinantī āpattiṃ āpajjitvāva vinicchināti.

Chaṭṭhaṃ uttānatthameva.

Adhikaraṇādisikkhāpadavaṇṇanā niṭṭhitā.

7. Āvasathacīvarasikkhāpadavaṇṇanā

Āpadāsūti mahagghacīvaraṃ sarīrato mocetvā suppaṭisāmitampi corā haranti, evarūpāsu āpadāsu anissajjitvā nivāsentiyā anāpatti.

Āvasathacīvarasikkhāpadavaṇṇanā niṭṭhitā.

8. Āvasathavihārasikkhāpadavaṇṇanā

Kavāṭabaddhavihāranti dvārabaddhavihāraṃ. **Gilānāyā**ti vacībhedaṃ kātuṃ asamatthāya. **Āpadāsū**ti raṭṭhe bhijjante āvāse chaḍḍetvā gacchanti, evarūpāsu āpadāsu.

Āvasathavihārasikkhāpadavaṇṇanā niṭṭhitā.

9. Tiracchānavijjāpariyāpuṇanasikkhāpadavaṇṇanā

Hatthiādīsupi (sārattha. ṭī. pācittiya 3.1015) **sippa**saddo paccekaṃ yojetabbo, tathā **āthabbaṇā**dīsu **manta**saddo. Tattha **tharū**ti khaggamuṭṭhi. **Āthabbaṇamanto** nāma āthabbaṇavedavihito parūpaghātakaro manto. **Khilanamanto** nāma dārusārakhilaṃ mantetvā pathaviyaṃ pavesetvā māraṇamanto. **Agadappayogo** nāma visayojanaṃ.

Tiracchānavijjāpariyāpuṇanasikkhāpadavaṇṇanā niṭṭhitā.

10. Tiracchānavijjāvācanasikkhāpadavaṇṇanā

Lekheti likhasippe. **Dhāraṇāya vā**ti dhāraṇasatthe, yasmiṃ vuttanayena paṭipajjantā bahūnipi ganthāni dhārenti. **Nāgamaṇḍalādike**ti ettha **nāgamaṇḍalaṃ** nāma sappānaṃ pavesanivāraṇatthaṃ maṇḍalabaddhamanto.

Tiracchānavijjāvācanasikkhāpadavaṇṇanā niṭṭhitā.

Cittāgāravaggo pañcamo.

6. Ārāmavaggo

1-2. Ārāmapavisanādisikkhāpadavaṇṇanā

Sīsānulokikāyāti sīsaṃ anulokentiyā. **Yattha vā bhikkhuniyo sannipatitā**ti yattha bhikkhuniyo paṭhamataraṃ sajjhāyanacetiyavandanādiatthaṃ sannipatitā. **Āpadāsū**ti kenaci upaddutā hoti, evarūpāsu āpadāsu pavisituṃ vaṭṭati.

Dutiyaṃ uttānatthameva.

Ārāmapavisanādisikkhāpadavaṇṇanā niṭṭhitā.

3-4. Gaṇaparibhāsanādisikkhāpadavaṇṇanā

Sesanti ‘‘atthadhammaanusāsanipurekkhārāyā’’tiādikaṃ avasesaṃ. Tattha **anusāsanipurekkhārāyā**ti ‘‘idānipi tvaṃ bālā abyattā’’tiādinā (pāci. aṭṭha. 1036) nayena anusāsanipakkhe ṭhatvā vadantiyā anāpatti.

Catutthaṃ uttānatthameva.

Gaṇaparibhāsanādisikkhāpadavaṇṇanā niṭṭhitā.

5. Kulamaccharinīsikkhāpadavaṇṇanā

Kule maccharo kulamaccharoti purimasmiṃ pakkhe sakatthe **inī**paccayo, taṃ kulaṃ assaddhaṃ appasannanti kulassa aguṇaṃ, ayasaṃ vā bhāsantiyāti attho. **Bhikkhunīnaṃ avaṇṇaṃ bhāsantiyā**ti ‘‘bhikkhuniyo dussīlā pāpadhammā’’ti (pāci. aṭṭha. 1043) bhikkhunīnaṃ aguṇaṃ, ayasaṃ vā bhāsantiyā.

Santaṃyeva ādīnavanti kulassa vā bhikkhunīnaṃ vā santaṃyeva aguṇaṃ.

Kulamaccharinīsikkhāpadavaṇṇanā niṭṭhitā.

6-8. Abhikkhukāvāsādisikkhāpadavaṇṇanā

Samantapāsādikāyaṃ vuttoti samantapāsādikāya ovādavaggassa paṭhamasikkhāpade (pāci. aṭṭha. 144) vutto.

Sattamaṭṭhamāni uttānatthāneva.

Abhikkhukāvāsādisikkhāpadavaṇṇanā niṭṭhitā.

9-10. Ovādūpasaṅkamanādisikkhāpadavaṇṇanā

Uposathassa pucchanaṃ **uposathapucchā,** sāvakapaccayaṃ, rassattañca katvā **‘‘uposathapucchaka’’**nti vuttāti āha **‘‘uposathapucchana’’**nti. **Ovādatthāyā**ti ovādayācanatthāya.

Dasamaṃ uttānatthameva.

Ovādūpasaṅkamanādisikkhāpadavaṇṇanā niṭṭhitā.

Ārāmavaggo chaṭṭho.

7. Gabbhinīvaggo

1-2. Gabbhinīādisikkhāpadavaṇṇanā

Paṭhamaṃ uttānatthameva.

Thane bhavaṃ **thaññaṃ,** khīraṃ. **Yaṃ pāyetī**ti yaṃ dārakaṃ pāyeti.

Gabbhinīādisikkhāpadavaṇṇanā niṭṭhitā.

3. Paṭhamasikkhamānasikkhāpadavaṇṇanā

Padabhājane vuttanayenāti ‘‘pāṇātipātā veramaṇiṃ dve vassāni avītikkamma samādānaṃ samādiyāmi…pe… vikālabhojanā veramaṇiṃ dve vassāni avītikkamma samādānaṃ samādiyāmī’’ti (pāci. 1079) padabhājanasamīpe aṭṭhuppattiyaṃ vuttanayena. Imā pana cha sikkhāyo saṭṭhivassāyapi pabbajitāya dātabbāyeva, na etāsu asikkhitā upasampādetabbā.

Paṭhamasikkhamānasikkhāpadavaṇṇanā niṭṭhitā.

4-5. Dutiyasikkhamānādisikkhāpadavaṇṇanā

Padabhājane vuttā upasampadāsammuti na dinnā hotīti padabhājanasamīpe aṭṭhuppattiyaṃ vuttā upasampadāsammuti ñattidutiyāya kammavācāya na dinnā hoti.

Pañcamaṃ uttānatthameva.

Dutiyasikkhamānādisikkhāpadavaṇṇanā niṭṭhitā.

6-10. Dutiyagihigatādisikkhāpadavaṇṇanā

Dasavassāya gihigatāya sikkhāsammutiṃ datvā paripuṇṇadvādasavassaṃ upasampādetuṃ vaṭṭati.

Sattamaaṭṭhamanavamadasamāni uttānatthāneva.

Dutiyagihigatādisikkhāpadavaṇṇanā niṭṭhitā.

Gabbhinīvaggo sattamo.

8. Kumāribhūtavaggo

1-5. Paṭhamakumāribhūtādisikkhāpadavaṇṇanā

Sabbapaṭhamā dve mahāsikkhamānāti gabbhinivagge vuttā dve sikkhamānā. **''Sikkhamānā''icceva vattabbā**ti sammutikammādīsu evaṃ vattabbā. **''Gihigatā''ti vā ''kumāribhūtā''ti vā na vattabbā**ti sace vadanti, kammaṃ kuppatīti adhippāyo.

Catutthapañcamāni uttānatthāneva.

Paṭhamakumāribhūtādisikkhāpadavaṇṇanā niṭṭhitā.

6-8. Khīyanadhammādisikkhāpadavaṇṇanā

Vuṭṭhāpanasammutiyā yācitāyāti upasampadāsammutiyā yācitāya.

Sattamaṭṭhamāni uttānatthāneva.

Khīyanadhammādisikkhāpadavaṇṇanā niṭṭhitā.

9. Sokāvāsasikkhāpadavaṇṇanā

Āgacchamānāti āgacchantī.

Sokāvāsasikkhāpadavaṇṇanā niṭṭhitā.

10. Ananuññātasikkhāpadavaṇṇanā

Tesaṃ atthibhāvaṃ ajānantiyāti (pāci. aṭṭha. 1163) tesaṃ mātādīnaṃ atthibhāvaṃ ajānantiyā. **Ananuññātasamuṭṭhāna**nti yaṃ vācato, kāyavācato, vācācittato, kāyavācācittato ca samuṭṭhāti, taṃ ananuññātasamuṭṭhānaṃ. Kathaṃ? Abbhānakammādīsu kenacideva karaṇīyena khaṇḍasīmāyaṃ nisinnā ''pakkosatha sikkhamānaṃ, idheva naṃ upasampādessāmā''ti upasampādeti, evaṃ vācato samuṭṭhāti. ''Upassayato uṭṭhāya upasampādessāmī''ti vatvā khaṇḍasīmaṃ gacchantiyā kāyavācato samuṭṭhāti. Dvīsu ṭhānesu paṇṇattiṃ jānitvā vītikkamaṃ karontiyā vācācittato, kāyavācācittato ca samuṭṭhāti. Ananujānāpetvā upasampādanato **kiriyākiriyaṃ**.

Ananuññātasikkhāpadavaṇṇanā niṭṭhitā.

11. Pārivāsikasikkhāpadavaṇṇanā

Dāruṇanti pāpaṃ. **Patimānenta**nti olokentaṃ.

Pārivāsikasikkhāpadavaṇṇanā niṭṭhitā.

12. Anuvassasikkhāpadavaṇṇanā

Ekantarikanti ekena vassena antarikaṃ katvā.

Anuvassasikkhāpadavaṇṇanā niṭṭhitā.

13. Ekavassasikkhāpadavaṇṇanā

Mātikāyaṃ **ekaṃ vassaṃ dve**ti ekantarike ekekasmiṃ saṃvacchare dve. **Ekantarikaṃ vuṭṭhāpentiyā**ti imasmiṃ vasse ekaṃ, puna ekantarikaṃ ekanti dve vuṭṭhāpentiyā anāpatti.

Ekavassasikkhāpadavaṇṇanā niṭṭhitā.

Kumāribhūtavaggo aṭṭhamo.

9. Chattupāhanavaggo

1-2. Chattupāhanādisikkhāpadavaṇṇanā

Vuttalakkhaṇaṃ chattanti ''chattaṃ nāma tīṇi chattāni – setacchattaṃ, kilañjacchattaṃ, paṇṇacchattaṃ maṇḍalabaddhaṃ, salākabaddha''nti (pāci. 1181) evaṃ padabhājane vuttalakkhaṇaṃ chattaṃ. **Tādisaṃ ṭhānaṃ patvā**ti gacchakaddamādīsu taṃ taṃ ṭhānaṃ patvā.

Chattassevāti kaddamādīni patvā upāhanā omuñcitvā chattasseva dhāraṇaṃ. **Upāhanānaṃyeva vā**ti gacchādīni disvā chattaṃ apanāmetvā upāhanānaṃyeva dhāraṇaṃ.

Dutiyaṃ uttānatthameva.

Chattupāhanādisikkhāpadavaṇṇanā niṭṭhitā.

3-5. Saṅghāṇiādisikkhāpadavaṇṇanā

Saṅghāṇinti kaṭiyaṃ anubhavitabbaṃ ābharaṇaṃ. Tenāha **''yaṃ kiñci kaṭūpaga''**nti.

Catutthapañcamāni uttānatthāneva.

Saṅghāṇiādisikkhāpadavaṇṇanā niṭṭhitā.

6. Vāsitakasikkhāpadavaṇṇanā

Gandhavāsitakenāti gandhaparibhāvitena.

Vāsitakasikkhāpadavaṇṇanā niṭṭhitā.

7-10. Bhikkhuniummaddāpanādisikkhāpadavaṇṇanā

Gilānāyāti (pāci. aṭṭha. 1208) antamaso maggagamanaparissamenāpi ābādhikāya. **Āpadāsū**ti corabhayādinā sarīrakampanādīsu.

Aṭṭhamanavamadasamesu kiñci vattabbaṃ natthi.

Bhikkhuniummaddāpanādisikkhāpadavaṇṇanā niṭṭhitā.

11. Anāpucchāsikkhāpadavaṇṇanā

Upacāraṃ sandhāyāti samantā dvādasahatthūpacāraṃ sandhāya.

Anāpucchāsikkhāpadavaṇṇanā niṭṭhitā.

12. Pañhāpucchanasikkhāpadavaṇṇanā

Anodissāti ‘‘amukasmiṃ nāma ṭhāne pucchāmī’’ti evaṃ aniyametvā kevalaṃ ‘‘pucchitabbaṃ atthi, pucchāmi, ayyā’’ti evaṃ vatvā.

Pañhāpucchanasikkhāpadavaṇṇanā niṭṭhitā.

13. Asaṃkaccikasikkhāpadavaṇṇanā

Parikkhittassa gāmassa parikkhepaṃ, aparikkhittassa upacāraṃ atikkamantiyā vā okkamantiyā vāti ettha parikkhittassa gāmassa parikkhepaṃ atikkamantiyā vā aparikkhittassa gāmassa upacāraṃ okkamantiyā vāti yathākkamaṃ sambandho veditabbo. **Āpadāsū**ti mahagghaṃ saṃkaccikaṃ pārupitvā gacchantiyā upaddavo uppajjati, evarūpāsu āpadāsu.

Asaṃkaccikasikkhāpadavaṇṇanā niṭṭhitā.

Chattupāhanavaggo navamo.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhe pācittiyavaṇṇanā niṭṭhitā.

Asādhāraṇasamuṭṭhānavaṇṇanā

Acittakānīti (sārattha. ṭī. pācittiya 3.1214) ‘‘nacca’’ntiādinā ajānitvā dassanādiṃ karontiyā āpattisambhavato vatthuajānanacittena acittakāni. **Lokavajjānī**ti ‘‘nacca’’ntiādinā jānitvā dassanādiṃ karontiyā akusaleneva āpajjanato lokavajjāni. Tenāha **‘‘ayaṃ panettha adhippāyo’’**tiādi **sacittakānī**ti ‘‘corī’’tiādinā vatthuṃ jānitvā karaṇeyeva āpattisambhavato sacittakāni. Upasampadādīnaṃ ekantākusalacitteneva akattabbattā **paṇṇattivajjāni**. ‘‘Idha sacittakācittakatā paṇṇattijānanājānanatāya aggaheṭṭhā vatthujānanājānanatāya gahetabba’’nti vadanti.

Asādhāraṇasamuṭṭhānavaṇṇanā niṭṭhitā.

Pāṭidesanīyakaṇḍaṃ

2. Telaviññāpanādisikkhāpadavaṇṇanā

Pāḷiyaṃ anāgatesu pana aṭṭhasupīti pāḷimuttakesu sappiādīsu aṭṭhasupi.

Telaviññāpanādisikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhe pāṭidesanīyavaṇṇanā niṭṭhitā.

1. Parimaṇḍalādisikkhāpadavaṇṇanā

Sekhiyāni cevāti pañcasattati sekhiyāni ceva. **‘‘Bhikkhupātimokkhavaṇṇanāyaṃ vuttanayeneva veditabbā’’**ti iminā yasmā tādisaṃyevettha atthavinicchayaṃ vidū vadanti, tasmā visuṃ tesaṃ atthavaṇṇanā na vuttā. Tattha yā vuttā, sā idhāpi vuttāyevāti dasseti.

Parimaṇḍalādisikkhāpadavaṇṇanā niṭṭhitā.

Iti kaṅkhāvitaraṇiyā pātimokkhavaṇṇanāya

Vinayatthamañjūsāyaṃ līnatthappakāsaniyaṃ

Bhikkhunipātimokkhavaṇṇanā niṭṭhitā.

Nigamanakathāvaṇṇanā

Yaṃ pātimokkhassa vaṇṇanaṃ ārabhinti sambandho. **‘‘Mahāvihāravāsīna’’**nti idaṃ purimapacchimapadehi saddhiṃ sambandhitabbaṃ, mahāvihāravāsīnaṃ porāṇaṭṭhakathāhi vāti ca. **Pāḷiyatthañca kevala**nti sakalaṃ pāḷiatthañca, ubhatovibhaṅgañcāti vuttaṃ hoti. **Etthā**ti etissaṃ kaṅkhāvitaraṇiyaṃ. Yasmā na hi atthīti sambandho. **Ya**nti yaṃ padaṃ. **Sīhaḷaṭṭhakathānaya**nti sīhaḷamātikaṭṭhakathānayaṃ. **Aṭṭhakathāsāra**nti sīhaḷamātikaṭṭhakathāyaṃ atthasāraṃ, atha vā vinayaṭṭhakathāsu atthasāraṃ. Tenetaṃ dasseti – sīhaḷamātikaṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ kaṅkhāvitaraṇiṃ karonto vinayaṭṭhakathāsupi idha vinicchaye yogakkhamaṃ atthasāraṃ ādāyeva akāsinti.

Idāni sadevakassa lokassa accantasukhādhigamāya attano puññaṃ pariṇāmento **''yathā ca niṭṭhaṃ sampattā''**tiādigāthādvayamāha. **Kalyāṇanissitā**ti kusalanissitā. **Sabbasattāna**nti kāmāvacarādibhedānaṃ sabbesaṃ sattānaṃ.

Nigamanakathāvaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

1. Laṅkissaro yo vijitārirājo;
Rājā **parakkantabhujo** yasassī;
Tidhāgataṃ sīhaḷamekarajjaṃ;
Akā nikāyañca tathā samaggaṃ.

2. Pure **pulatthimhi** vare purānaṃ;
Majjhamhi nānāratanākarānaṃ;
Anantasampattibharābhirāme;
Varācaluttaṅgagharābhirāme.

3. Abhejjapākārasugopurasmiṃ;
Nirākulānekakulākulasmiṃ;
Munindadāṭhaṅkuravāsabhūte;
Yo locanānandavahe vasanto.

4. Suphullitabbhoruhasādusīta
Pasannanīrehi jalāsayehi;
Supupphitānekakadambajambu-
Punnāganāgādihi vābhiramme.

5. Sudhāvadātehi manoharehi;
Pākārapantīhi ca gopurehi;
Vikiṇṇamuttāphalasannibhehi;
Vilokanīyehi sudhātalehi.

6. Katvāna pāsādasahassaramme;
Tahiṃ tahiṃ pītikare vihāre;
Mahādayo jetavanādayopi;
Susaṃyamānaṃ yatinaṃ adāsi.

7. Yo sādubhūtaṃ catupaccayañca;
Guṇappasanno samaṇesu tesu;
Niccaṃ mahoghaṃ viya vattayanto;
Yojeti te ganthavipassanāsu.

8. Kāritesu vihāresu, tena tesu yasassinā;
Rammo yo pacchimārāmo, pupphārāmādisobhito.

9. Pariveṇamhi nāmena, tahiṃ **coḷakulantike**;
Pāsāde dassanīyamhi, vasanto karuṇāparo.

10. Sisso sasīkarasvaccha-sīlācārassa dhīmato;
Sāriputtamahāthera-mahāsāmissa tādino.

11. Dhīrānekaguṇoghena, therena sucivuttinā;
Vinayaṭṭhitikāmena, **sumedhenā**bhiyācito.

12. So **buddhanāgatthero**haṃ, bhikkhūnaṃ paramaṃ hitaṃ;
Mahāvihāravāsīnaṃ, yatīnaṃ samayānugaṃ.

13. Vinayatthādimañjūsaṃ, līnatthassa pakāsaniṃ;
Mātikaṭṭhakathāyemaṃ, akāsiṃ sādhu vaṇṇanaṃ.

14. Sāyaṃ subodhā budhavaṇṇanīyā;
Saṃvaṇṇanā sattasahassamattā;
Nirākarontī vinayamhi mohaṃ;
Tamaṃ carantī sasi kheva bhātu.

15. Ākaṅkhamānena paratthamiṭṭhaṃ;
Mahatthasāraṃ suvinicchayañca;
Saṃvaṇṇanaṃ sādhu pakubbatā yaṃ;
Citaṃ mayā puññamanappabhūtaṃ.

16. Puññena tenācitadānasīla-
Mayādinānekavidhena ceva;
Sattā anīghā sukhino averā;
Pappontu sabbe sugatiṃ sivañca.

17. Saddhiṃ yathopaddavamantarena;
Gatā hi līnatthapadīpanīyaṃ;
Tathā janānaṃ api dhammayuttā;
Manorathā siddhimupentu niccaṃ.

18. Kāle pavassantu sadā payodā;
Dhammena pālentu mahiṃ mahindā;
Sattā pasannā ratanattayasmiṃ;
Dānādipuññābhiratā bhavantūti.

Vinayatthamañjūsā līnatthappakāsanīnāmikākaṅkhāvitaraṇīabhinavaṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Kathāvatthupāḷi

1. Puggalakathā

1. Suddhasaccikaṭṭho

1. Anulomapaccanīkaṃ

1. [iminā lakkhaṇena sakavādīpucchā dassitā] Puggalo upalabbhati saccikaṭṭhaparamatthenāti [saccikaṭṭhaparamaṭṭhenāti (syā. pī. ka. sī.)]? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re [no vata re (syā. pī.)] vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

Anulomapañcakaṃ.

2. [iminā lakkhaṇena paravādīpucchā dassitā] Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

Paṭikammacatukkaṃ.

3. Tvaṃ ce pana maññasi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’ti, tena tava [tvaṃ (syā.) ṭīkā oloketabbā] tattha hetāya paṭiññāya hevaṃ paṭijānantaṃ [ṭīkā oloketabbā] hevaṃ niggahetabbe. Atha taṃ nigganhāma. Suniggahito ca [suniggahitova (syā.)] hosi.

Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā.

Niggahacatukkaṃ.

4. Ese ce dunniggahite hevamevaṃ [hevameva (syā.)] tattha dakkha. Vattabbe kho – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthena,’’ no ca vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. No ca mayaṃ tayā tattha hetāya paṭiññāya hevaṃ paṭijānantā hevaṃ niggahetabbā. Atha maṃ nigganhāsi. Dunniggahitā ca [dunniggahitāva (syā.)] homa.

Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā.

Upanayanacatukkaṃ.

5. Na hevaṃ niggahetabbe. Tena hi yaṃ nigganhāsi – ‘‘hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, no ca vattabbe – yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā. Tena hi ye kate niggahe se niggahe dukkaṭe. Sukate paṭikamme. Sukatā paṭipādanāti.

Niggamanacatukkaṃ.

Paṭhamo niggaho.

1. Suddhasaccikaṭṭho

2. Paccanīkānulomaṃ

6. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

Paccanīkapañcakaṃ.

7. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

Paṭikammacatukkaṃ.

8. Tvaṃ ce pana maññasi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, tena tava tattha hetāya paṭiññāya hevaṃ paṭijānantaṃ hevaṃ niggahetabbe. Atha taṃ niggaṇhāma. Suniggahito ca hosi.

Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā.

9. Ese ce dunniggahite hevamevaṃ tattha dakkha. Vattabbe kho – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’’ no ca vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. No ca mayaṃ tayā tattha hetāya paṭiññāya hevaṃ paṭijānantā hevaṃ niggahetabbā. Atha maṃ niggaṇhāsi. Dunniggahitā ca homa.

Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā.

Upanayanacatukkaṃ.

10. Na hevaṃ niggahetabbe. Tena hi yaṃ niggaṇhāsi – ‘‘hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’ti. Yaṃ tattha vadesi – ‘vattabbe kho – puggalo nupalabbhati saccikaṭṭhaparamatthena, no ca vattabbe – yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti idaṃ te micchā. Tena hi ye kate niggahe se niggahe dukkaṭe. Sukate paṭikamme. Sukatā paṭipādanāti.

Niggamanacatukkaṃ.

Dutiyo niggaho.

2. (Ka) okāsasaccikaṭṭho

1. Anulomapaccanīkaṃ

11. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Tatiyo niggaho.

3. (Ka) kālasaccikaṭṭho

1. Anulomapaccanīkaṃ

12. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Catuttho niggaho.

4. (Ka) avayavasaccikaṭṭho

1. Anulomapaccanīkaṃ

13. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Pañcamo niggaho.

2. (Kha) okāsasaccikaṭṭho

2. Paccanīkānulomaṃ

14. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Chaṭṭho niggaho.

3. (Kha) kālasaccikaṭṭho

2. Paccanīkānulomaṃ

15. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Sattamo niggaho.

4. (Kha) avayavasaccikaṭṭho

2. Paccanīkānulomaṃ

16. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe – ‘‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe – ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe – ‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti micchā…pe….

Aṭṭhakaniggaho.

5. Suddhikasaṃsandanaṃ

17. Puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā…pe….

18. Puggalo upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena…pe… saññā ca upalabbhati…pe… saṅkhārā ca upalabbhanti…pe… viññāṇañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ viññāṇaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā…pe….

19. Puggalo upalabbhati saccikaṭṭhaparamatthena, cakkhāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe… sotāyatanañca upalabbhati… ghānāyatanañca upalabbhati… jivhāyatanañca upalabbhati… kāyāyatanañca upalabbhati… rūpāyatanañca upalabbhati… saddāyatanañca upalabbhati… gandhāyatanañca upalabbhati… rasāyatanañca upalabbhati… phoṭṭhabbāyatanañca upalabbhati… manāyatanañca upalabbhati… dhammāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe….

20. Cakkhudhātu ca upalabbhati saccikaṭṭhaparamatthena…pe… sotadhātu ca upalabbhati… ghānadhātu ca upalabbhati… jivhādhātu ca upalabbhati… kāyadhātu ca upalabbhati… rūpadhātu ca upalabbhati… saddadhātu ca upalabbhati… gandhadhātu ca upalabbhati… rasadhātu ca upalabbhati… phoṭṭhabbadhātu ca upalabbhati… cakkhuviññāṇadhātu ca upalabbhati… sotaviññāṇadhātu ca upalabbhati… ghānaviññāṇadhātu ca upalabbhati… jivhāviññāṇadhātu ca upalabbhati… kāyaviññāṇadhātu ca upalabbhati… manodhātu ca upalabbhati… manoviññāṇadhātu ca upalabbhati… dhammadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe….

21. Cakkhundriyañca upalabbhati saccikaṭṭhaparamatthena…pe… sotindriyañca upalabbhati… ghānindriyañca upalabbhati… jivhindriyañca upalabbhati… kāyindriyañca upalabbhati … manindriyañca upalabbhati… jīvitindriyañca upalabbhati… itthindriyañca upalabbhati… purisindriyañca upalabbhati… sukhindriyañca upalabbhati… dukkhindriyañca upalabbhati… somanassindriyañca upalabbhati… domanassindriyañca upalabbhati… upekkhindriyañca upalabbhati… saddhindriyañca upalabbhati… vīriyindriyañca upalabbhati… satindriyañca upalabbhati… samādhindriyañca upalabbhati… paññindriyañca upalabbhati… anaññātaññassāmītindriyañca upalabbhati… aññindriyañca upalabbhati… aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ aññātāvindriyaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā…pe….

22. [pu. pa. mātikā 4.24; a. ni. 4.95-96] Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ rūpañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ rūpañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno,’ rūpañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā…pe….

23. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ vedanā ca upalabbhati…pe… saññā ca upalabbhati…pe… saṅkhārā ca upalabbhanti…pe… viññāṇañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ viññāṇaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ viññāṇañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, viññāṇañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno,’ viññāṇañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ viññāṇañca upalabbhati saccikaṭṭhaparamatthena, no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā…pe….

24. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ cakkhāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe… sotāyatanañca upalabbhati…pe… dhammāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe….

25. Cakkhudhātu ca upalabbhati saccikaṭṭhaparamatthena…pe… kāyadhātu ca upalabbhati…pe… rūpadhātu ca upalabbhati…pe… phoṭṭhabbadhātu ca upalabbhati…pe… cakkhuviññāṇadhātu ca upalabbhati…pe… manoviññāṇadhātu ca upalabbhati…pe… dhammadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe….

26. Cakkhundriyañca upalabbhati saccikaṭṭhaparamatthena…pe… sotindriyañca upalabbhati saccikaṭṭhaparamatthena…pe… aññindriyañca [aññātāvindriyañca (bahūsu)] upalabbhati saccikaṭṭhaparamatthena…pe….

27. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ aññātāvindriyaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno,’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā…pe….

Suddhikasaṃsandanā.

6. Opammasaṃsandanaṃ

28. Rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanāti? Āmantā. Puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā…pe….

29. Rūpaṃ upalabbhati saccikaṭṭhaparamatthena, saññā ca upalabbhati…pe… saṅkhārā ca upalabbhanti…pe… viññāṇañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññaṃ viññāṇanti? Āmantā. Puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci rūpaṃ upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññaṃ viññāṇaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti.

Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññaṃ viññāṇaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññaṃ viññāṇaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññaṃ viññāṇaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā…pe….

30. Vedanā upalabbhati saccikaṭṭhaparamatthena, saññā ca upalabbhati…pe… saṅkhārā ca upalabbhanti…pe… viññāṇañca upalabbhati…pe… rūpañca upalabbhati saccikaṭṭhaparamatthena…pe….

31. Saññā upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti…pe… viññāṇañca upalabbhati…pe… rūpañca upalabbhati…pe… vedanā ca upalabbhati saccikaṭṭhaparamatthena…pe….

32. Saṅkhārā upalabbhanti saccikaṭṭhaparamatthena, viññāṇañca upalabbhati…pe… rūpañca upalabbhati…pe… vedanā ca upalabbhati…pe… saññā ca upalabbhati saccikaṭṭhaparamatthena…pe….

33. Viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati…pe… vedanā ca upalabbhati…pe… saññā ca upalabbhati…pe… saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena, aññaṃ viññāṇaṃ aññe saṅkhārāti? Āmantā. Puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ viññāṇaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena, aññaṃ viññāṇaṃ aññe saṅkhārā, puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena, aññaṃ viññāṇaṃ aññe saṅkhārā, puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ viññāṇaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena, aññaṃ viññāṇaṃ aññe saṅkhārā, puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena, aññaṃ viññāṇaṃ aññe saṅkhārā, puggalo upalabbhati saccikaṭṭhaparamatthena, viññāṇañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ viññāṇaṃ añño puggalo’’’ti micchā…pe….

34. Cakkhāyatanaṃ upalabbhati saccikaṭṭhaparamatthena, sotāyatanañca upalabbhati…pe… dhammāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe… sotāyatanaṃ upalabbhati…pe… dhammāyatanaṃ upalabbhati saccikaṭṭhaparamatthena, cakkhāyatanañca upalabbhati…pe… manāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe….

35. Cakkhudhātu upalabbhati saccikaṭṭhaparamatthena, sotadhātu ca upalabbhati…pe… dhammadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe… sotadhātu upalabbhati…pe…

dhammadhātu upalabbhati saccikaṭṭhaparamatthena, cakkhudhātu ca upalabbhati…pe… manoviññāṇadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe….

36. Cakkhundriyaṃ upalabbhati saccikaṭṭhaparamatthena, sotindriyañca upalabbhati…pe… aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena…pe… sotindriyaṃ upalabbhati…pe… aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena…pe… cakkhundriyañca upalabbhati…pe… aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyanti? Āmantā. Puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ aññātāvindriyaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, puggalo upalabbhati saccikaṭṭhaparamatthena, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā…pe….

37. Rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ rūpañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ rūpañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – aññaṃ rūpaṃ añño puggaloti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ rūpaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno,’ rūpañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘rūpaṃ upalabbhati saccikaṭṭhaparamatthena, vedanā ca upalabbhati saccikaṭṭhaparamatthena, aññaṃ rūpaṃ aññā vedanā, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, rūpañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ rūpaṃ añño puggalo’’’ti micchā…pe….

38. Rūpaṃ upalabbhati saccikaṭṭhaparamatthena, saññā ca upalabbhati… saṅkhārā ca upalabbhanti… viññāṇañca upalabbhati saccikaṭṭhaparamatthena…pe….

39. Vedanā upalabbhati saccikaṭṭhaparamatthena, saññā ca upalabbhati… saṅkhārā ca upalabbhanti… viññāṇañca upalabbhati… rūpañca upalabbhati saccikaṭṭhaparamatthena…pe….

40. Saññā upalabbhati saccikaṭṭhaparamatthena, saṅkhārā ca upalabbhanti… viññāṇañca upalabbhati… rūpañca upalabbhati… vedanā ca upalabbhati saccikaṭṭhaparamatthena…pe….

41. Saṅkhārā upalabbhanti saccikaṭṭhaparamatthena, viññāṇañca upalabbhati… rūpañca upalabbhati… vedanā ca upalabbhati… saññā ca upalabbhati saccikaṭṭhaparamatthena…pe….

42. Viññāṇaṃ upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati… vedanā ca upalabbhati… saññā ca upalabbhati… saṅkhārā ca upalabbhanti saccikaṭṭhaparamatthena…pe….

43. Cakkhāyatanaṃ upalabbhati saccikaṭṭhaparamatthena, sotāyatanañca upalabbhati…pe… dhammāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe… sotāyatanaṃ upalabbhati…pe… dhammāyatanaṃ upalabbhati saccikaṭṭhaparamatthena cakkhāyatanañca upalabbhati…pe… manāyatanañca upalabbhati saccikaṭṭhaparamatthena…pe….

44. Cakkhudhātu upalabbhati saccikaṭṭhaparamatthena, sotadhātu ca upalabbhati…pe… dhammadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe… sotadhātu upalabbhati saccikaṭṭhaparamatthena…pe… dhammadhātu upalabbhati saccikaṭṭhaparamatthena, cakkhudhātu ca upalabbhati…pe… manoviññāṇadhātu ca upalabbhati saccikaṭṭhaparamatthena…pe….

45. Cakkhundriyaṃ upalabbhati saccikaṭṭhaparamatthena, sotindriyañca upalabbhati…pe… aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena…pe… sotindriyaṃ upalabbhati…pe… aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, cakkhundriyañca upalabbhati…pe… aññindriyañca upalabbhati saccikaṭṭhaparamatthena; aññaṃ aññātāvindriyaṃ aññaṃ aññindriyanti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññaṃ aññātāvindriyaṃ añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena; tena vata re vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘aññaṃ aññātāvindriyaṃ añño puggalo’’ti, no ca vata re vattabbe – ‘‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno,’ aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘aññātāvindriyaṃ upalabbhati saccikaṭṭhaparamatthena, aññindriyañca upalabbhati saccikaṭṭhaparamatthena, aññaṃ aññātāvindriyaṃ aññaṃ aññindriyaṃ, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno, aññātāvindriyañca upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘aññaṃ aññātāvindriyaṃ añño puggalo’’’ti micchā…pe….

Opammasaṃsandanaṃ.

7. Catukkanayasaṃsandanaṃ

46. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Rūpaṃ puggaloti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘rūpaṃ puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘rūpaṃ puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘rūpaṃ puggalo’’ti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘rūpaṃ puggalo’’’ti micchā…pe….

47. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Rūpasmiṃ puggalo…pe… aññatra rūpā puggalo…pe… puggalasmiṃ rūpanti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘puggalasmiṃ rūpa’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ rūpa’’’nti micchā.

No ce pana vattabbe – ‘‘puggalasmiṃ rūpa’’nti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ rūpa’’’nti micchā…pe….

48. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vedanā puggalo…pe… vedanāya puggalo…pe… aññatra vedanāya puggalo…pe… puggalasmiṃ vedanā…pe….

Saññā puggalo…pe… saññāya puggalo…pe… aññatra saññāya puggalo…pe… puggalasmiṃ saññā…pe….

Saṅkhārā puggalo…pe… saṅkhāresu puggalo…pe… aññatra saṅkhārehi puggalo…pe… puggalasmiṃ saṅkhārā…pe….

Viññāṇaṃ puggalo…pe… viññāṇasmiṃ puggalo…pe… aññatra viññāṇā puggalo…pe… puggalasmiṃ viññāṇanti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘puggalasmiṃ viññāṇa’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ viññāṇa’’’nti micchā.

No ce pana vattabbe – ‘‘puggalasmiṃ viññāṇa’’nti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ viññāṇa’’’nti micchā…pe….

49. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Cakkhāyatanaṃ puggalo…pe… cakkhāyatanasmiṃ puggalo…pe… aññatra cakkhāyatanā puggalo…pe… puggalasmiṃ cakkhāyatanaṃ…pe… dhammāyatanaṃ puggalo…pe… dhammāyatanasmiṃ puggalo…pe… aññatra dhammāyatanā puggalo…pe… puggalasmiṃ dhammāyatanaṃ…pe….

Cakkhudhātu puggalo…pe… cakkhudhātuyā puggalo…pe… aññatra cakkhudhātuyā puggalo…pe… puggalasmiṃ cakkhudhātu…pe… dhammadhātu puggalo…pe… dhammadhātuyā puggalo…pe… aññatra dhammadhātuyā puggalo…pe… puggalasmiṃ dhammadhātu…pe….

Cakkhundriyaṃ puggalo…pe… cakkhundriyasmiṃ puggalo…pe… aññatra cakkhundriyā puggalo …pe… puggalasmiṃ cakkhundriyaṃ…pe… aññātāvindriyaṃ puggalo…pe… aññātāvindriyasmiṃ puggalo…pe… aññatra aññātāvindriyā puggalo…pe… puggalasmiṃ aññātāvindriyanti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe – ‘‘puggalasmiṃ aññātāvindriya’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ aññātāvindriya’’’nti micchā.

No ce pana vattabbe – ‘‘puggalasmiṃ aññātāvindriya’’nti, no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘puggalo upalabbhati saccikaṭṭhaparamatthena,’ no ca vattabbe – ‘puggalasmiṃ aññātāvindriya’’’nti micchā…pe….

50. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti? Āmantā. Rūpaṃ puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ tena vata re vattabbe – ‘‘rūpaṃ puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘rūpaṃ puggaloti’’’ micchā.

No ce pana vattabbe – ‘‘rūpaṃ puggalo’’ti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘rūpaṃ puggalo’’’ti micchā…pe….

51. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti? Āmantā. Rūpasmiṃ puggalo…pe… aññatra rūpā puggalo…pe… puggalasmiṃ rūpaṃ…pe….

Vedanā puggalo…pe… vedanāya puggalo…pe… aññatra vedanāya puggalo…pe… puggalasmiṃ vedanā…pe….

Saññā puggalo…pe… saññāya puggalo…pe… aññatra saññāya puggalo…pe… puggalasmiṃ saññā…pe….

Saṅkhārā puggalo…pe… saṅkhāresu puggalo…pe… aññatra saṅkhārehi puggalo…pe… puggalasmiṃ saṅkhārā…pe….

Viññāṇaṃ puggalo…pe… viññāṇasmiṃ puggalo…pe… aññatra viññāṇā puggalo…pe… puggalasmiṃ viññāṇanti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ tena vata re vattabbe – ‘‘puggalasmiṃ viññāṇa’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘puggalasmiṃ viññāṇa’’’nti micchā.

No ce pana vattabbe – ‘‘puggalasmiṃ viññāṇa’’nti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘puggalasmiṃ viññāṇa’’’nti micchā…pe….

52. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti? Āmantā. Cakkhāyatanaṃ puggalo…pe… cakkhāyatanasmiṃ puggalo…pe… aññatra cakkhāyatanā puggalo…pe… puggalasmiṃ cakkhāyatanaṃ…pe… dhammāyatanaṃ puggalo…

pe… dhammāyatanasmiṃ puggalo…pe… aññatra dhammāyatanā puggalo…pe… puggalasmiṃ dhammāyatanaṃ…pe….

Cakkhudhātu puggalo…pe… cakkhudhātuyā puggalo…pe… aññatra cakkhudhātuyā puggalo…pe… puggalasmiṃ cakkhudhātu…pe… dhammadhātu puggalo…pe… dhammadhātuyā puggalo…pe… aññatra dhammadhātuyā puggalo…pe… puggalasmiṃ dhammadhātu…pe….

Cakkhundriyaṃ puggalo…pe… cakkhundriyasmiṃ puggalo…pe… aññatra cakkhundriyā puggalo…pe… puggalasmiṃ cakkhundriyaṃ…pe… aññātāvindriyaṃ puggalo…pe… aññātāvindriyasmiṃ puggalo…pe… aññatra aññātāvindriyā puggalo…pe… puggalasmiṃ aññātāvindriyanti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ tena vata re vattabbe – ‘‘puggalasmiṃ aññātāvindriya’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘puggalasmiṃ aññātāvindriya’’’nti micchā.

No ce pana vattabbe – ‘‘puggalasmiṃ aññātāvindriya’’nti, no ca vata re vattabbe – ‘‘vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘puggalasmiṃ aññātāvindriya’’’nti micchā…pe….

Catukkanayasaṃsandanaṃ.

8. Lakkhaṇayuttikathā

53. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Puggalo sappaccayo…pe… puggalo appaccayo… puggalo saṅkhato … puggalo asaṅkhato… puggalo sassato … puggalo asassato… puggalo sanimitto… puggalo animittoti? Na hevaṃ vattabbe. (Saṃkhittaṃ)

54. Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti? Āmantā. Puggalo sappaccayo…pe… puggalo appaccayo… puggalo saṅkhato… puggalo asaṅkhato… puggalo sassato… puggalo asassato… puggalo sanimitto… puggalo animittoti? Na hevaṃ vattabbe. (Saṃkhittaṃ)

Lakkhaṇayuttikathā.

9. Vacanasodhanaṃ

55. Puggalo upalabbhati, upalabbhati puggaloti? Puggalo upalabbhati, upalabbhati kehici puggalo kehici na puggaloti. Puggalo kehici upalabbhati kehici na upalabbhatīti? Na hevaṃ vattabbe…pe….

56. Puggalo saccikaṭṭho, saccikaṭṭho puggaloti? Puggalo saccikaṭṭho, saccikaṭṭho kehici puggalo kehici na puggaloti. Puggalo kehici saccikaṭṭho kehici na saccikaṭṭhoti? Na hevaṃ vattabbe…pe….

57. Puggalo vijjamāno, vijjamāno puggaloti? Puggalo vijjamāno, vijjamāno kehici puggalo kehici na puggaloti. Puggalo kehici vijjamāno kehici na vijjamānoti? Na hevaṃ vattabbe…pe….

58. Puggalo saṃvijjamāno, saṃvijjamāno puggaloti? Puggalo saṃvijjamāno, saṃvijjamāno kehici puggalo kehici na puggaloti. Puggalo kehici saṃvijjamāno kehici na saṃvijjamānoti? Na hevaṃ vattabbe…pe….

59. Puggalo atthi, atthi puggaloti? Puggalo atthi, atthi kehici puggalo kehici na puggaloti. Puggalo kehici atthi kehici natthīti? Na hevaṃ vattabbe…pe….

60. Puggalo atthi, atthi na sabbo puggaloti? Āmantā…pe… puggalo natthi, natthi na sabbo puggaloti? Na hevaṃ vattabbe. (Saṃkhittaṃ)

Vacanasodhanaṃ.

10. Paññattānuyogo

61. Rūpadhātuyā rūpī puggaloti? Āmantā. Kāmadhātuyā kāmī puggaloti? Na hevaṃ vattabbe…pe….

62. Rūpadhātuyā rūpino sattāti? Āmantā. Kāmadhātuyā kāmino sattāti? Na hevaṃ vattabbe…pe….

63. Arūpadhātuyā arūpī puggaloti? Āmantā. Kāmadhātuyā kāmī puggaloti? Na hevaṃ vattabbe…pe….

64. Arūpadhātuyā arūpino sattāti? Āmantā. Kāmadhātuyā kāmino sattāti? Na hevaṃ vattabbe…pe….

65. Rūpadhātuyā rūpī puggalo arūpadhātuyā arūpī puggalo, atthi ca koci rūpadhātuyā cuto arūpadhātuṃ upapajjatīti? Āmantā. Rūpī puggalo upacchinno, arūpī puggalo jātoti? Na hevaṃ vattabbe…pe….

66. Rūpadhātuyā rūpino sattā arūpadhātuyā arūpino sattā, atthi ca koci rūpadhātuyā cuto arūpadhātuṃ upapajjatīti? Āmantā. Rūpī satto upacchinno, arūpī satto jātoti? Na hevaṃ vattabbe…pe….

67. Kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Puggaloti vā jīvoti vā, jīvoti vā puggaloti vā, puggalaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Añño kāyo, añño puggaloti? Āmantā. Aññaṃ jīvaṃ, aññaṃ sarīranti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, puggaloti vā jīvoti vā, jīvoti vā puggaloti vā, puggalaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, añño kāyo añño puggalo; tena vata re vattabbe – ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, puggaloti vā jīvoti vā, jīvoti vā puggaloti vā, puggalaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, añño kāyo añño puggalo,’ no ca vattabbe – ‘aññaṃ jīvaṃ aññaṃ sarīra’’’nti micchā.

No ce pana vattabbe – ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti, no ca vata re vattabbe – ‘‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, puggaloti vā jīvoti vā, jīvoti vā puggaloti vā, puggalaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, añño kāyo añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, puggaloti vā jīvoti vā, jīvoti vā puggaloti vā, puggalaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, añño kāyo añño puggalo’, no ca vattabbe – ‘aññaṃ jīvaṃ aññaṃ sarīra’’’nti micchā…pe….

68. Kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti? Āmantā. Añño kāyo añño puggaloti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ. Hañci kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno,’’ tena vata re vattabbe – ‘‘añño kāyo añño puggalo’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘añño kāyo añño puggalo’’’ti micchā.

No ce pana vattabbe – ‘‘añño kāyo añño puggalo’’ti, no ca vata re vattabbe – ‘‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, vuttaṃ bhagavatā – ‘atthi puggalo attahitāya paṭipanno’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘kāyoti vā sarīranti vā, sarīranti vā kāyoti vā, kāyaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāte, vuttaṃ bhagavatā – atthi puggalo attahitāya paṭipanno,’ no ca vattabbe – ‘añño kāyo añño puggalo’’’ti micchā. (Saṃkhittaṃ)

Paññattānuyogo.

11. Gatianuyogo

69. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. So puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe …pe….

70. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Añño puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe…pe….

71. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. So ca añño ca sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe…pe….

72. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Neva so sandhāvati, na añño sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe…pe….

73. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. So puggalo sandhāvati, añño puggalo sandhāvati, so ca añño ca sandhāvati, neva so sandhāvati na añño sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe…pe….

74. Na vattabbaṃ – ‘‘puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ loka’’nti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sa sattakkhattuparamaṃ, sandhāvitvāna puggalo;
Dukkhassantakaro hoti, sabbasaṃyojanakkhayā’’ti [saṃ. ni. 2.133; itivu. 24 itivuttakepi].

Attheva suttantoti? Āmantā. Tena hi puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti.

75. Na vattabbaṃ – ‘‘puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ loka’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘anamataggoyaṃ [anamataggāyaṃ (ka.)], bhikkhave, saṃsāro. Pubbakoṭi na paññāyati, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarata’’nti [saṃ. ni. 2.124]! Attheva suttantoti? Āmantā. Tena hi puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti.

76. Puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Na hevaṃ vattabbe…pe….

77. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Atthi koci manusso hutvā devo hotīti? Āmantā. Sveva manusso so devoti? Na hevaṃ vattabbe…pe….

78. Sveva manusso so devoti? Āmantā. Manusso hutvā devo hoti, devo hutvā manusso hoti, manussabhūto añño, devo añño, manussabhūto svevāyaṃ sandhāvatīti micchā…pe….

Sace hi sandhāvati sveva puggalo ito cuto paraṃ lokaṃ anañño, hevaṃ maraṇaṃ na hehiti, pāṇātipātopi nupalabbhati. Kammaṃ atthi, kammavipāko atthi, katānaṃ kammānaṃ vipāko atthi, kusalākusale vipaccamāne svevāyaṃ sandhāvatīti micchā.

79. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Atthi koci manusso hutvā yakkho hoti, peto hoti, nerayiko hoti, tiracchānagato hoti, oṭṭho hoti, goṇo hoti, gadrabho hoti, sūkaro hoti, mahiṃso [mahiso (sī. syā. kaṃ. pī.)] hotīti? Āmantā. Sveva manusso so mahiṃsoti? Na hevaṃ vattabbe…pe….

80. Sveva manusso so mahiṃsoti? Āmantā. Manusso hutvā mahiṃso hoti, mahiṃso hutvā manusso hoti, manussabhūto añño, mahiṃso añño, manussabhūto svevāyaṃ sandhāvatīti micchā…pe….

Sace hi sandhāvati sveva puggalo ito cuto paraṃ lokaṃ anañño, hevaṃ maraṇaṃ na hehiti, pāṇātipātopi nupalabbhati. Kammaṃ atthi, kammavipāko atthi, katānaṃ kammānaṃ vipāko atthi, kusalākusale vipaccamāne svevāyaṃ sandhāvatīti micchā.

81. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Atthi koci khattiyo hutvā brāhmaṇo hotīti? Āmantā. Sveva khattiyo so brāhmaṇoti? Na hevaṃ vattabbe…pe….

82. Atthi koci khattiyo hutvā vesso hoti, suddo hotīti? Āmantā. Sveva khattiyo so suddoti? Na hevaṃ vattabbe…pe….

83. Atthi koci brāhmaṇo hutvā vesso hoti, suddo hoti, khattiyo hotīti? Āmantā. Sveva brāhmaṇo so khattiyoti? Na hevaṃ vattabbe…pe….

84. Atthi koci vesso hutvā suddo hoti, khattiyo hoti, brāhmaṇo hotīti? Āmantā. Sveva vesso so brāhmaṇoti? Na hevaṃ vattabbe…pe….

85. Atthi koci suddo hutvā khattiyo hoti, brāhmaṇo hoti, vesso hotīti? Āmantā. Sveva suddo so vessoti? Na hevaṃ vattabbe…pe….

86. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Hatthacchinno hatthacchinnova hoti, pādacchinno pādacchinnova hoti, hatthapādacchinno hatthapādacchinnova hoti, kaṇṇacchinno… nāsacchinno… kaṇṇanāsacchinno… aṅgulicchinno… aḷacchinno… kaṇḍaracchinno… kuṇihatthako… phaṇahatthako… kuṭṭhiyo… gaṇḍiyo… kilāsiyo… sosiyo… apamāriyo… oṭṭho… goṇo… gadrabho… sūkaro… mahiṃso mahiṃsova hotīti? Na hevaṃ vattabbe…pe….

87. Na vattabbaṃ – ‘‘sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ loka’’nti? Āmantā. Nanu sotāpanno puggalo manussalokā cuto devalokaṃ upapanno tatthapi sotāpannova hotīti? Āmantā.

Hañci sotāpanno puggalo manussalokā cuto devalokaṃ upapanno tatthapi sotāpannova hoti, tena vata re vattabbe – ‘‘sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ loka’’nti.

88. Sotāpanno puggalo manussalokā cuto devalokaṃ upapanno tatthapi sotāpannova hotīti katvā tena ca kāraṇena sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Sotāpanno puggalo manussalokā cuto devalokaṃ upapanno tatthapi manusso hotīti katvā? Na hevaṃ vattabbe…pe….

89. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Anañño avigato sandhāvatīti? Na hevaṃ vattabbe…pe….

90. Anañño avigato sandhāvatīti? Āmantā. Hatthacchinno hatthacchinnova hoti, pādacchinno pādacchinnova hoti, hatthapādacchinno hatthapādacchinnova hoti, kaṇṇacchinno… nāsacchinno… kaṇṇanāsacchinno… aṅgulicchinno… aḷacchinno… kaṇḍaracchinno… kuṇihatthako… phaṇahatthako… kuṭṭhiyo… gaṇḍiyo… kilāsiyo… sosiyo… apamāriyo… oṭṭho… goṇo… gadrabho… sūkaro… mahiṃso mahiṃsova hotīti? Na hevaṃ vattabbe…pe….

91. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Sarūpo sandhāvatīti? Na hevaṃ vattabbe…pe… sarūpo sandhāvatīti? Āmantā. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe….

Savedano…pe… sasañño…pe… sasaṅkhāro…pe… saviññāṇo sandhāvatīti? Na hevaṃ vattabbe…pe… saviññāṇo sandhāvatīti? Āmantā. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe….

92. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Arūpo sandhāvatīti? Na hevaṃ vattabbe…pe… arūpo sandhāvatīti? Āmantā. Aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe…pe….

Avedano…pe… asañño…pe… asaṅkhāro…pe… aviññāṇo sandhāvatīti? Na hevaṃ vattabbe…pe… aviññāṇo sandhāvatīti? Āmantā. Aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe…pe….

93. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Rūpaṃ sandhāvatīti? Na hevaṃ vattabbe…pe… rūpaṃ sandhāvatīti? Āmantā. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe….

Vedanā …pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ sandhāvatīti? Na hevaṃ vattabbe…pe… viññāṇaṃ sandhāvatīti? Āmantā. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe….

94. Sveva puggalo sandhāvati asmā lokā paraṃ lokaṃ, parasmā lokā imaṃ lokanti? Āmantā. Rūpaṃ na sandhāvatīti? Na hevaṃ vattabbe…pe… rūpaṃ na sandhāvatīti? Āmantā. Aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe…pe….

Vedanā …pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ na sandhāvatīti? Na hevaṃ vattabbe…pe… viññāṇaṃ na sandhāvatīti? Āmantā. Aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe. (Saṃkhittaṃ).

Khandhesu bhijjamānesu, so ce bhijjati puggalo;
Ucchedā bhavati diṭṭhi, yā buddhena vivajjitā.

Khandhesu bhijjamānesu, no ce bhijjati puggalo;
Puggalo sassato hoti, nibbānena samasamoti.

Gatianuyogo.

12. Upādāpaññattānuyogo

95. Rūpaṃ upādāya puggalassa paññattīti? Āmantā. Rūpaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Āmantā? Puggalopi anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Na hevaṃ vattabbe…pe….

96. Vedanaṃ upādāya… saññaṃ upādāya… saṅkhāre upādāya… viññāṇaṃ upādāya puggalassa paññattīti? Āmantā. Viññāṇaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Āmantā. Puggalopi anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Na hevaṃ vattabbe…pe….

97. Rūpaṃ upādāya puggalassa paññattīti? Āmantā. Nīlaṃ rūpaṃ upādāya nīlakassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… pītaṃ rūpaṃ upādāya… lohitaṃ rūpaṃ upādāya… odātaṃ rūpaṃ upādāya… sanidassanaṃ rūpaṃ upādāya… anidassanaṃ rūpaṃ upādāya… sappaṭighaṃ rūpaṃ upādāya… appaṭighaṃ rūpaṃ upādāya appaṭighassa puggalassa paññattīti? Na hevaṃ vattabbe…pe….

98. Vedanaṃ upādāya puggalassa paññattīti? Āmantā. Kusalaṃ vedanaṃ upādāya kusalassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… kusalaṃ vedanaṃ upādāya kusalassa puggalassa paññattīti? Āmantā. Kusalā vedanā saphalā savipākā iṭṭhaphalā kantaphalā manuññaphalā asecanakaphalā sukhudrayā sukhavipākāti? Āmantā. Kusalopi puggalo saphalo savipāko iṭṭhaphalo kantaphalo manuññaphalo asecanakaphalo sukhudrayo sukhavipākoti? Na hevaṃ vattabbe…pe….

99. Vedanaṃ upādāya puggalassa paññattīti? Āmantā. Akusalaṃ vedanaṃ upādāya akusalassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… akusalaṃ vedanaṃ upādāya akusalassa puggalassa paññattīti? Āmantā. Akusalā vedanā saphalā savipākā aniṭṭhaphalā akantaphalā amanuññaphalā secanakaphalā dukkhudrayā dukkhavipākāti? Āmantā. Akusalopi puggalo saphalo savipāko aniṭṭhaphalo akantaphalo amanuññaphalo secanakaphalo dukkhudrayo dukkhavipākoti? Na hevaṃ vattabbe…pe….

100. Vedanaṃ upādāya puggalassa paññattīti? Āmantā. Abyākataṃ vedanaṃ upādāya abyākatassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… abyākataṃ vedanaṃ upādāya abyākatassa puggalassa paññattīti? Āmantā. Abyākatā vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā vipariṇāmadhammāti? Āmantā. Abyākatopi puggalo anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Na hevaṃ vattabbe…pe….

101. Saññaṃ upādāya… saṅkhāre upādāya… viññāṇaṃ upādāya puggalassa paññattīti? Āmantā. Kusalaṃ viññāṇaṃ upādāya kusalassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… kusalaṃ viññāṇaṃ upādāya kusalassa puggalassa paññattīti? Āmantā. Kusalaṃ viññāṇaṃ saphalaṃ savipākaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Āmantā. Kusalopi puggalo saphalo savipāko iṭṭhaphalo kantaphalo manuññaphalo asecanakaphalo sukhudrayo sukhavipākoti? Na hevaṃ vattabbe…pe….

102. Viññāṇaṃ upādāya puggalassa paññattīti? Āmantā. Akusalaṃ viññāṇaṃ upādāya akusalassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… akusalaṃ viññāṇaṃ upādāya akusalassa puggalassa paññattīti? Āmantā. Akusalaṃ viññāṇaṃ saphalaṃ savipākaṃ aniṭṭhaphalaṃ akantaphalaṃ amanuññaphalaṃ secanakaphalaṃ dukkhudrayaṃ dukkhavipākanti? Āmantā. Akusalopi puggalo saphalo savipāko aniṭṭhaphalo akantaphalo amanuññaphalo secanakaphalo dukkhudrayo dukkhavipākoti? Na hevaṃ vattabbe…pe….

103. Viññāṇaṃ upādāya puggalassa paññattīti? Āmantā. Abyākataṃ viññāṇaṃ upādāya abyākatassa puggalassa paññattīti? Na hevaṃ vattabbe…pe… abyākataṃ viññāṇaṃ upādāya abyākatassa puggalassa paññattīti? Āmantā. Abyākataṃ viññāṇaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Āmantā. Abyākatopi puggalo anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Na hevaṃ vattabbe…pe….

104. Cakkhuṃ upādāya ‘‘cakkhumā puggalo’’ti vattabboti? Āmantā. Cakkhumhi niruddhe ‘‘cakkhumā puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe…pe… sotaṃ upādāya… ghānaṃ upādāya… jivhaṃ upādāya… kāyaṃ upādāya… manaṃ upādāya ‘‘manavā puggalo’’ti vattabboti? Āmantā. Manamhi niruddhe ‘‘manavā puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe.

105. Micchādiṭṭhiṃ upādāya ‘‘micchādiṭṭhiyo puggalo’’ti vattabboti? Āmantā. Micchādiṭṭhiyā niruddhāya ‘‘micchādiṭṭhiyo puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe. Micchāsaṅkappaṃ upādāya… micchāvācaṃ upādāya… micchākammantaṃ upādāya… micchāājīvaṃ upādāya … micchāvāyāmaṃ upādāya… micchāsatiṃ upādāya… micchāsamādhiṃ upādāya ‘‘micchāsamādhiyo puggalo’’ti vattabboti? Āmantā. Micchāsamādhimhi niruddhe ‘‘micchāsamādhiyo puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe.

106. Sammādiṭṭhiṃ upādāya ‘‘sammādiṭṭhiyo puggalo’’ti vattabboti? Āmantā. Sammādiṭṭhiyā niruddhāya ‘‘sammādiṭṭhiyo puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe…pe… sammāsaṅkappaṃ upādāya… sammāvācaṃ upādāya… sammākammantaṃ upādāya… sammāājīvaṃ upādāya… sammāvāyāmaṃ upādāya… sammāsatiṃ upādāya… sammāsamādhiṃ upādāya ‘‘sammāsamādhiyo puggalo’’ti vattabboti? Āmantā. Sammāsamādhimhi niruddhe ‘‘sammāsamādhiyo puggalo niruddho’’ti vattabboti? Na hevaṃ vattabbe…pe….

107. Rūpaṃ upādāya, vedanaṃ upādāya puggalassa paññattīti? Āmantā. Dvinnaṃ khandhānaṃ upādāya dvinnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… rūpaṃ upādāya, vedanaṃ upādāya, saññaṃ upādāya, saṅkhāre upādāya, viññāṇaṃ upādāya puggalassa paññattīti? Āmantā. Pañcannaṃ khandhānaṃ upādāya pañcannaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe….

108. Cakkhāyatanaṃ upādāya, sotāyatanaṃ upādāya puggalassa paññattīti? Āmantā. Dvinnaṃ āyatanānaṃ upādāya dvinnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… cakkhāyatanaṃ upādāya, sotāyatanaṃ upādāya…pe… dhammāyatanaṃ upādāya puggalassa paññattīti? Āmantā. Dvādasannaṃ āyatanānaṃ upādāya dvādasannaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe….

109. Cakkhudhātuṃ upādāya, sotadhātuṃ upādāya puggalassa paññattīti? Āmantā. Dvinnaṃ dhātūnaṃ upādāya dvinnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… cakkhudhātuṃ upādāya, sotadhātuṃ upādāya…pe… dhammadhātuṃ upādāya puggalassa paññattīti? Āmantā. Aṭṭhārasannaṃ dhātūnaṃ upādāya aṭṭhārasannaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe….

110. Cakkhundriyaṃ upādāya, sotindriyaṃ upādāya puggalassa paññattīti? Āmantā. Dvinnaṃ indriyānaṃ upādāya dvinnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… cakkhundriyaṃ upādāya, sotindriyaṃ upādāya…pe… aññātāvindriyaṃ upādāya puggalassa paññattīti? Āmantā. Bāvīsatīnaṃ [bāvīsatiyā (?)] indriyānaṃ upādāya bāvīsatīnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe….

111. Ekavokārabhavaṃ upādāya ekassa puggalassa paññattīti? Āmantā. Catuvokārabhavaṃ upādāya catunnaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… ekavokārabhavaṃ upādāya ekassa puggalassa paññattīti? Āmantā. Pañcavokārabhavaṃ upādāya pañcannaṃ puggalānaṃ paññattīti? Na hevaṃ vattabbe…pe… ekavokārabhave ekova puggaloti? Āmantā. Catuvokārabhave cattārova [cattāro (?)] puggalāti? Na hevaṃ vattabbe…pe… ekavokārabhave ekova puggaloti? Āmantā. Pañcavokārabhave pañceva puggalāti? Na hevaṃ vattabbe…pe….

112. Yathā rukkhaṃ upādāya chāyāya paññatti, evamevaṃ rūpaṃ upādāya puggalassa paññattīti? ( ) [(āmantā) (?) evaṃ anantaravārattayepi] Yathā rukkhaṃ upādāya chāyāya paññatti, rukkhopi anicco chāyāpi aniccā, evamevaṃ rūpaṃ upādāya puggalassa paññatti, rūpampi aniccaṃ puggalopi aniccoti? Na hevaṃ vattabbe…pe… yathā rukkhaṃ upādāya chāyāya paññatti, añño rukkho aññā chāyā, evamevaṃ rūpaṃ upādāya puggalassa paññatti, aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe…pe….

113. Yathā gāmaṃ upādāya gāmikassa paññatti, evamevaṃ rūpaṃ upādāya puggalassa paññattīti? Yathā gāmaṃ upādāya gāmikassa paññatti, añño gāmo añño gāmiko, evamevaṃ rūpaṃ upādāya puggalassa paññatti, aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe…pe….

114. Yathā raṭṭhaṃ upādāya rañño paññatti, evamevaṃ rūpaṃ upādāya puggalassa paññattīti? Yathā raṭṭhaṃ upādāya rañño paññatti, aññaṃ raṭṭhaṃ añño rājā, evamevaṃ rūpaṃ upādāya puggalassa paññatti, aññaṃ rūpaṃ añño puggaloti? Na hevaṃ vattabbe…pe….

115. Yathā na nigaḷo negaḷiko, yassa nigaḷo so negaḷiko, evamevaṃ na rūpaṃ rūpavā, yassa rūpaṃ so rūpavāti? Yathā na nigaḷo negaḷiko, yassa nigaḷo so negaḷiko, añño nigaḷo añño negaḷiko, evamevaṃ na rūpaṃ rūpavā, yassa rūpaṃ so rūpavā, aññaṃ rūpaṃ añño rūpavāti? Na hevaṃ vattabbe…pe….

116. Citte citte puggalassa paññattīti? Āmantā. Citte citte puggalo jāyati jīyati mīyati cavati upapajjatīti? Na hevaṃ vattabbe…pe… dutiye citte uppanne na vattabbaṃ soti vā aññoti vāti? Āmantā. Dutiye citte uppanne na vattabbaṃ kumārakoti vā kumārikāti vāti? Vattabbaṃ.

Ājānāhi niggahaṃ. Hañci dutiye citte uppanne na vattabbaṃ – ‘‘soti vā aññoti vā,’’ tena vata re vattabbe – ‘‘dutiye citte uppanne na vattabbaṃ – ‘kumārakoti vā kumārikāti vā’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘dutiye citte uppanne na vattabbaṃ – soti vā aññoti vā, dutiye citte uppanne vattabbaṃ – kumārakoti vā kumārikāti vā’’’ti micchā.

Hañci vā pana dutiye citte uppanne vattabbaṃ – ‘‘kumārakoti vā kumārikā’’ti vā, tena vata re vattabbe – ‘‘dutiye citte uppanne vattabbaṃ – ‘soti vā aññoti vā’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘dutiye citte uppanne na vattabbaṃ – soti vā aññoti vā, dutiye citte uppanne vattabbaṃ – kumārakoti vā kumārikāti vā’’’ti micchā.

117. Dutiye citte uppanne na vattabbaṃ – ‘‘soti vā aññoti vā’’ti? Āmantā. Dutiye citte uppanne na vattabbaṃ – ‘‘itthīti vā purisoti vā gahaṭṭhoti vā pabbajitoti vā devoti vā manussoti vā’’ti? Vattabbaṃ.

Ājānāhi niggahaṃ. Hañci dutiye citte uppanne na vattabbaṃ – ‘‘soti vā aññoti vā,’’ tena vata re vattabbe – ‘‘dutiye citte uppanne na vattabbaṃ – ‘devoti vā manussoti vā’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘dutiye citte uppanne na vattabbaṃ – soti vā aññoti vā, dutiye citte uppanne vattabbaṃ – devoti vā manussoti vā’’’ti micchā.

Hañci vā pana dutiye citte uppanne vattabbaṃ – ‘‘devoti vā manussoti vā,’’ tena vata re vattabbe – ‘‘dutiye citte uppanne vattabbaṃ – ‘soti vā aññoti vā’’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘dutiye citte uppanne na vattabbaṃ – soti vā aññoti vā, dutiye citte uppanne vattabbaṃ – devoti vā manussoti vā’’’ti micchā…pe….

118. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu yo passati yaṃ passati yena passati, so passati taṃ passati tena passatīti? Āmantā. Hañci yo passati yaṃ passati yena passati, so passati taṃ passati tena passati; tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

119. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu yo suṇāti…pe… yo ghāyati… yo sāyati… yo phusati… yo vijānāti yaṃ vijānāti yena vijānāti, so vijānāti taṃ vijānāti tena vijānātīti? Āmantā. Hañci yo vijānāti yaṃ vijānāti yena vijānāti, so vijānāti taṃ vijānāti tena vijānāti; tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

120. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu yo na passati yaṃ na passati yena na passati, so na passati taṃ na passati tena na passatīti? Āmantā. Hañci yo na passati yaṃ na passati yena na passati, so na passati taṃ na passati tena na passati; no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu yo na suṇāti…pe… yo na ghāyati… yo na sāyati… yo na phusati… yo na vijānāti yaṃ na vijānāti yena na vijānāti, so na vijānāti taṃ na vijānāti tena na vijānātīti? Āmantā. Hañci yo na vijānāti yaṃ na vijānāti yena na vijānāti, so na vijānāti taṃ na vijānāti tena na vijānāti; no ca vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

121. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘passāmahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmī’’ti [ma. ni. 1.213 thokaṃ visadisaṃ]! Attheva suttantoti? Āmantā. Tena hi puggalo upalabbhati saccikaṭṭhaparamatthenāti.

122. Vuttaṃ bhagavatā – ‘‘passāmahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmī’’ti katvā teneva kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena rūpaṃ passati puggalaṃ passatīti? Rūpaṃ passati. Rūpaṃ puggalo, rūpaṃ cavati, rūpaṃ upapajjati, rūpaṃ yathākammūpaganti? Na hevaṃ vattabbe.

Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena rūpaṃ passati puggalaṃ passatīti? Puggalaṃ passati. Puggalo rūpaṃ rūpāyatanaṃ rūpadhātu nīlaṃ pītakaṃ lohitakaṃ odātaṃ cakkhuviññeyyaṃ cakkhusmiṃ paṭihaññati, cakkhussa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe.

Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena rūpaṃ passati puggalaṃ passatīti? Ubho passati. Ubho rūpaṃ rūpāyatanaṃ rūpadhātu, ubho nīlā, ubho pītakā, ubho lohitakā, ubho odātā, ubho cakkhuviññeyyā, ubho cakkhusmiṃ paṭihaññanti, ubho cakkhussa āpāthaṃ āgacchanti, ubho cavanti, ubho upapajjanti, ubho yathākammūpagāti? Na hevaṃ vattabbe.

Upādāpaññattānuyogo.

13. Purisakārānuyogo

123. Kalyāṇapāpakāni kammāni upalabbhantīti? Āmantā. Kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

124. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Tassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

125. Tassa kattā kāretā upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

126. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

127. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

128. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti, mahāpathaviyā kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

129. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Mahāsamuddo upalabbhatīti, mahāsamuddassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

130. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Sinerupabbatarājā upalabbhatīti, sinerussa pabbatarājassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

131. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Āpo upalabbhatīti, āpassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

132. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Tejo upalabbhatīti, tejassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

133. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Vāyo upalabbhatīti, vāyassa kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

134. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ kattā kāretā upalabbhatīti? Na hevaṃ vattabbe…pe….

135. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā upalabbhatīti? Āmantā. Aññāni kalyāṇapāpakāni kammāni añño kalyāṇapāpakānaṃ kammānaṃ kattā kāretāti? Na hevaṃ vattabbe…pe….

136. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti? Āmantā. Kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

137. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti, kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Tassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

138. Tassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

139. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti, kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

140. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti, kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

141. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti, kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti…pe… mahāsamuddo upalabbhatīti… sinerupabbatarājā upalabbhatīti… āpo upalabbhatīti… tejo upalabbhatīti… vāyo upalabbhatīti…pe… tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

142. Kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti, kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Añño kalyāṇapāpakānaṃ kammānaṃ vipāko, añño kalyāṇapāpakānaṃ kammānaṃ vipākapaṭisaṃvedīti? Na hevaṃ vattabbe…pe….

143. Dibbaṃ sukhaṃ upalabbhatīti? Āmantā. Dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

144. Dibbaṃ sukhaṃ upalabbhatīti, dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

145. Tassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

146. Dibbaṃ sukhaṃ upalabbhatīti, dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

147. Dibbaṃ sukhaṃ upalabbhatīti, dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

148. Dibbaṃ sukhaṃ upalabbhatīti, dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti… mahāsamuddo upalabbhatīti… sinerupabbatarājā upalabbhatīti… āpo upalabbhatīti… tejo upalabbhatīti… vāyo upalabbhatīti…pe… tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

149. Dibbaṃ sukhaṃ upalabbhatīti, dibbassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Aññaṃ dibbaṃ sukhaṃ, añño dibbassa sukhassa paṭisaṃvedīti? Na hevaṃ vattabbe…pe….

150. Mānusakaṃ sukhaṃ upalabbhatīti? Āmantā. Mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

151. Mānusakaṃ sukhaṃ upalabbhatīti, mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

152. Tassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

153. Mānusakaṃ sukhaṃ upalabbhatīti, mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

154. Mānusakaṃ sukhaṃ upalabbhatīti, mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

155. Mānusakaṃ sukhaṃ upalabbhatīti, mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti…pe… mahāsamuddo upalabbhatīti… sinerupabbatarājā upalabbhatīti… āpo upalabbhatīti… tejo upalabbhatīti… vāyo upalabbhatīti… tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

156. Mānusakaṃ sukhaṃ upalabbhatīti, mānusakassa sukhassa paṭisaṃvedī upalabbhatīti? Āmantā. Aññaṃ mānusakaṃ sukhaṃ añño mānusakassa sukhassa paṭisaṃvedīti? Na hevaṃ vattabbe…pe….

157. Āpāyikaṃ dukkhaṃ upalabbhatīti? Āmantā. Āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

158. Āpāyikaṃ dukkhaṃ upalabbhatīti, āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

159. Tassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

160. Āpāyikaṃ dukkhaṃ upalabbhatīti, āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

161. Āpāyikaṃ dukkhaṃ upalabbhatīti, āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

162. Āpāyikaṃ dukkhaṃ upalabbhatīti, āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti…pe… mahāsamuddo upalabbhatīti… sinerupabbatarājā upalabbhatīti… āpo upalabbhatīti… tejo upalabbhatīti… vāyo upalabbhatīti… tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

163. Āpāyikaṃ dukkhaṃ upalabbhatīti, āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Aññaṃ āpāyikaṃ dukkhaṃ, añño āpāyikassa dukkhassa paṭisaṃvedīti? Na hevaṃ vattabbe…pe….

164. Nerayikaṃ dukkhaṃ upalabbhatīti? Āmantā. Nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe.

Nerayikaṃ dukkhaṃ upalabbhatīti, nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

165. Tassa paṭisaṃvedī upalabbhatīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

166. Nerayikaṃ dukkhaṃ upalabbhatīti, nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Puggalo upalabbhatīti, puggalassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

167. Nerayikaṃ dukkhaṃ upalabbhatīti, nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Nibbānaṃ upalabbhatīti, nibbānassa paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

168. Nerayikaṃ dukkhaṃ upalabbhatīti, nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Mahāpathavī upalabbhatīti…pe… mahāsamuddo upalabbhatīti… sinerupabbatarājā upalabbhatīti… āpo upalabbhatīti… tejo upalabbhatīti… vāyo upalabbhatīti… tiṇakaṭṭhavanappatayo upalabbhantīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī upalabbhatīti? Na hevaṃ vattabbe…pe….

169. Nerayikaṃ dukkhaṃ upalabbhatīti, nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti? Āmantā. Aññaṃ nerayikaṃ dukkhaṃ, añño nerayikassa dukkhassa paṭisaṃvedīti? Na hevaṃ vattabbe…pe….

170. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā vipākapaṭisaṃvedī upalabbhatīti? Āmantā. So karoti so paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

171. So karoti so paṭisaṃvedetīti? Āmantā. Sayaṅkataṃ sukhadukkhanti? Na hevaṃ vattabbe…pe….

172. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Añño karoti añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

173. Añño karoti añño paṭisaṃvedetīti? Āmantā. Paraṅkataṃ sukhadukkhanti? Na hevaṃ vattabbe…pe….

174. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā vipākapaṭisaṃvedī upalabbhatīti? Āmantā. So ca añño ca karonti so ca añño ca paṭisaṃvedentīti? Na hevaṃ vattabbe…pe….

175. So ca añño ca karonti, so ca añño ca paṭisaṃvedentīti? Āmantā. Sayaṅkatañca paraṅkatañca sukhadukkhanti? Na hevaṃ vattabbe…pe….

176. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā vipākapaṭisaṃvedī upalabbhatīti? Āmantā. Neva so karoti na so paṭisaṃvedeti, na añño karoti na añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

177. Neva so karoti na so paṭisaṃvedeti, na añño karoti na añño paṭisaṃvedetīti? Āmantā. Asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkhanti? Na hevaṃ vattabbe…pe….

178. Kalyāṇapāpakāni kammāni upalabbhantīti, kalyāṇapāpakānaṃ kammānaṃ kattā kāretā vipākapaṭisaṃvedī upalabbhatīti? Āmantā. So karoti so paṭisaṃvedeti, añño karoti añño paṭisaṃvedeti, so ca añño ca karonti so ca añño ca paṭisaṃvedenti, neva so karoti na so paṭisaṃvedeti, na añño karoti na añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

179. So karoti so paṭisaṃvedeti, añño karoti añño paṭisaṃvedeti, so ca añño ca karonti so ca añño ca paṭisaṃvedenti, neva so karoti na so paṭisaṃvedeti, na añño karoti na añño paṭisaṃvedetīti? Āmantā. Sayaṅkataṃ sukhadukkhaṃ, paraṅkataṃ sukhadukkhaṃ, sayaṅkatañca paraṅkatañca sukhadukkhaṃ, asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkhanti? Na hevaṃ vattabbe…pe….

180. Kammaṃ atthīti? Āmantā. Kammakārako atthīti? Na hevaṃ vattabbe…pe….

181. Kammaṃ atthīti, kammakārako atthīti? Āmantā. Tassa kārako atthīti? Na hevaṃ vattabbe…pe….

182. Tassa kārako atthīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

183. Kammaṃ atthīti, kammakārako atthīti? Āmantā. Puggalo atthīti, puggalassa kārako atthīti? Na hevaṃ vattabbe…pe….

184. Kammaṃ atthīti, kammakārako atthīti? Āmantā. Nibbānaṃ atthīti, nibbānassa kārako atthīti? Na hevaṃ vattabbe…pe….

185. Kammaṃ atthīti, kammakārako atthīti? Āmantā. Mahāpathavī atthīti…pe… mahāsamuddo atthīti… sinerupabbatarājā atthīti… āpo atthīti… tejo atthīti… vāyo atthīti… tiṇakaṭṭhavanappatayo atthīti, tiṇakaṭṭhavanappatīnaṃ kārako atthīti? Na hevaṃ vattabbe…pe….

186. Kammaṃ atthīti, kammakārako atthīti? Āmantā. Aññaṃ kammaṃ, añño kammakārakoti? Na hevaṃ vattabbe…pe….

187. Vipāko atthīti? Āmantā. Vipākapaṭisaṃvedī atthīti? Na hevaṃ vattabbe…pe….

188. Vipāko atthīti, vipākapaṭisaṃvedī atthīti? Āmantā. Tassa paṭisaṃvedī atthīti? Na hevaṃ vattabbe…pe….

189. Tassa paṭisaṃvedī atthīti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe… vipāko atthīti, vipākapaṭisaṃvedī atthīti? Āmantā. Puggalo atthīti, puggalassa paṭisaṃvedī atthīti? Na hevaṃ vattabbe…pe….

190. Vipāko atthīti, vipākapaṭisaṃvedī atthīti? Āmantā. Nibbānaṃ atthīti, nibbānassa paṭisaṃvedī atthīti? Na hevaṃ vattabbe…pe….

191. Vipāko atthīti, vipākapaṭisaṃvedī atthīti? Āmantā. Mahāpathavī atthīti…pe… mahāsamuddo atthīti… sinerupabbatarājā atthīti… āpo atthīti… tejo atthīti… vāyo atthīti… tiṇakaṭṭhavanappatayo atthīti, tiṇakaṭṭhavanappatīnaṃ paṭisaṃvedī atthīti? Na hevaṃ vattabbe…pe….

192. Vipāko atthīti, vipākapaṭisaṃvedī atthīti? Āmantā. Añño vipāko, añño vipākapaṭisaṃvedīti? Na hevaṃ vattabbe. (Saṃkhittaṃ)

Purisakārānuyogo.

Kalyāṇavaggo paṭhamo.

14. Abhiññānuyogo

193. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci iddhiṃ vikubbatīti? Āmantā. Hañci atthi koci iddhiṃ vikubbati, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

194. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci dibbāya sotadhātuyā saddaṃ suṇāti…pe… paracittaṃ vijānāti… pubbenivāsaṃ anussarati… dibbena cakkhunā rūpaṃ passati… āsavānaṃ khayaṃ sacchikarotīti? Āmantā. Hañci atthi koci āsavānaṃ khayaṃ sacchikaroti, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

195. Atthi koci iddhiṃ vikubbatīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo iddhiṃ vikubbati, sveva puggalo? Yo iddhiṃ na vikubbati, na so puggaloti? Na hevaṃ vattabbe…pe….

196. Yo dibbāya sotadhātuyā saddaṃ suṇāti…pe… yo paracittaṃ vijānāti… yo pubbenivāsaṃ anussarati… yo dibbena cakkhunā rūpaṃ passati… yo āsavānaṃ khayaṃ sacchikaroti, sveva puggalo? Yo āsavānaṃ khayaṃ na sacchikaroti, na so puggaloti? Na hevaṃ vattabbe…pe….

Abhiññānuyogo.

15-18. Ñātakānuyogādi

197. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu mātā atthīti? Āmantā. Hañci mātā atthi, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

198. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu pitā atthi…pe… bhātā atthi… bhaginī atthi… khattiyo atthi … brāhmaṇo atthi… vesso atthi… suddo atthi… gahaṭṭho atthi… pabbajito atthi… devo atthi… manusso atthīti? Āmantā. Hañci manusso atthi, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

199. Mātā atthīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Atthi koci na mātā hutvā mātā hotīti? Āmantā. Atthi koci na puggalo hutvā puggalo hotīti? Na hevaṃ vattabbe…pe… atthi koci na pitā hutvā…pe… na bhātā hutvā… na bhaginī hutvā… na khattiyo hutvā… na brāhmaṇo hutvā… na vesso hutvā… na suddo hutvā… na gahaṭṭho hutvā… na pabbajito hutvā… na devo hutvā… na manusso hutvā manusso hotīti? Āmantā. Atthi koci na puggalo hutvā puggalo hotīti? Na hevaṃ vattabbe…pe….

200. Mātā atthīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Atthi koci mātā hutvā na mātā hotīti? Āmantā. Atthi koci puggalo hutvā na puggalo hotīti? Na hevaṃ vattabbe…pe….

Atthi koci pitā hutvā… bhātā hutvā… bhaginī hutvā… khattiyo hutvā… brāhmaṇo hutvā… vesso hutvā… suddo hutvā… gahaṭṭho hutvā… pabbajito hutvā… devo hutvā… manusso hutvā na manusso hotīti? Āmantā. Atthi koci puggalo hutvā na puggalo hotīti? Na hevaṃ vattabbe…pe….

19. Paṭivedhānuyogo

201. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu sotāpanno atthīti? Āmantā. Hañci sotāpanno atthi, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

202. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu sakadāgāmī atthi…pe… anāgāmī atthi… arahā atthi… ubhatobhāgavimutto atthi… paññāvimutto atthi… kāyasakkhi [kāyasakkhī (syā.)] atthi… diṭṭhippatto atthi… saddhāvimutto atthi… dhammānusārī atthi… saddhānusārī atthīti? Āmantā.

Hañci saddhānusārī atthi, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

203. Sotāpanno atthīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Atthi koci na sotāpanno hutvā sotāpanno hotīti? Āmantā. Atthi koci na puggalo hutvā puggalo hotīti? Na hevaṃ vattabbe…pe….

204. Atthi koci na sakadāgāmī hutvā… na anāgāmī hutvā… na arahā hutvā… na ubhatobhāgavimutto hutvā… na paññāvimutto hutvā… na kāyasakkhi hutvā… na diṭṭhippatto hutvā… na saddhāvimutto hutvā… na dhammānusārī hutvā… na saddhānusārī hutvā saddhānusārī hotīti? Āmantā. Atthi koci na puggalo hutvā puggalo hotīti? Na hevaṃ vattabbe…pe….

205. Sotāpanno atthīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Atthi koci sotāpanno hutvā na sotāpanno hotīti? Āmantā. Atthi koci puggalo hutvā na puggalo hotīti? Na hevaṃ vattabbe…pe….

Atthi koci sakadāgāmī hutvā… anāgāmī hutvā na anāgāmī hotīti? Āmantā. Atthi koci puggalo hutvā na puggalo hotīti? Na hevaṃ vattabbe…pe….

Paṭivedhānuyogo.

20. Saṅghānuyogo

206. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu cattāro purisayugā aṭṭha purisapuggalā atthīti? Āmantā. Hañci cattāro purisayugā aṭṭha purisapuggalā atthi, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

207. Cattāro purisayugā aṭṭha purisapuggalā atthīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Cattāro purisayugā aṭṭha purisapuggalā buddhapātubhāvā pātubhavantīti? Āmantā. Puggalo buddhapātubhāvā pātubhavatīti? Na hevaṃ vattabbe…pe….

Puggalo buddhapātubhāvā pātubhavatīti? Āmantā. Buddhassa bhagavato parinibbute ucchinno puggalo, natthi puggaloti? Na hevaṃ vattabbe…pe….

Saṅghānuyogo.

21. Saccikaṭṭhasabhāgānuyogo

208. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Puggalo saṅkhatoti? Na hevaṃ vattabbe…pe… puggalo asaṅkhatoti? Na hevaṃ vattabbe…pe… puggalo neva saṅkhato nāsaṅkhatoti? Na hevaṃ vattabbe.

209. Puggalo neva saṅkhato nāsaṅkhatoti? Āmantā. Saṅkhatañca asaṅkhatañca ṭhapetvā atthaññā tatiyā koṭīti? Na hevaṃ vattabbe…pe….

210. Saṅkhatañca asaṅkhatañca ṭhapetvā atthaññā tatiyā koṭīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘dvemā, bhikkhave, dhātuyo. Katamā dve? Saṅkhatā ca dhātu asaṅkhatā ca dhātu. Imā kho, bhikkhave, dve dhātuyo’’ti [ma. ni. 1.125, ālapanamattameva nānaṃ]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘saṅkhatañca asaṅkhatañca ṭhapetvā atthaññā tatiyā koṭī’’ti.

211. Puggalo neva saṅkhato nāsaṅkhatoti? Āmantā. Aññaṃ saṅkhataṃ, aññaṃ asaṅkhataṃ, añño puggaloti? Na hevaṃ vattabbe…pe….

212. Khandhā saṅkhatā, nibbānaṃ asaṅkhataṃ, puggalo neva saṅkhato nāsaṅkhatoti? Āmantā. Aññe khandhā, aññaṃ nibbānaṃ, añño puggaloti? Na hevaṃ vattabbe…pe….

213. Rūpaṃ saṅkhataṃ, nibbānaṃ asaṅkhataṃ, puggalo neva saṅkhato nāsaṅkhatoti? Āmantā. Aññaṃ rūpaṃ, aññaṃ nibbānaṃ, añño puggaloti? Na hevaṃ vattabbe. Vedanā… saññā… saṅkhārā… viññāṇaṃ saṅkhataṃ, nibbānaṃ asaṅkhataṃ, puggalo neva saṅkhato nāsaṅkhatoti? Āmantā. Aññaṃ viññāṇaṃ, aññaṃ nibbānaṃ, añño puggaloti? Na hevaṃ vattabbe…pe….

214. Puggalassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti? Āmantā. Puggalo saṅkhatoti? Na hevaṃ vattabbe…pe… vuttaṃ bhagavatā – ‘‘tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni. Saṅkhatānaṃ, bhikkhave, dhammānaṃ [katamāni tīṇi (a. ni. 3.47)] uppādo paññāyati, vayo paññāyati, ṭhitānaṃ aññathattaṃ paññāyatī’’ti [a. ni. 3.47]. Puggalassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati; tena hi puggalo saṅkhatoti.

215. Puggalassa na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyatīti? Āmantā. Puggalo asaṅkhatoti? Na hevaṃ vattabbe…pe… vuttaṃ bhagavatā – ‘‘tīṇimāni, bhikkhave, asaṅkhatassa asaṅkhatalakkhaṇāni. Asaṅkhatānaṃ, bhikkhave, dhammānaṃ na uppādo paññāyati, na vayo paññāyati, na ṭhitānaṃ aññathattaṃ paññāyatī’’ti [a. ni. 3.48]. Puggalassa na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati; tena hi puggalo asaṅkhatoti.

216. Parinibbuto puggalo atthatthamhi, natthatthamhīti? Atthatthamhīti. Parinibbuto puggalo sassatoti? Na hevaṃ vattabbe…pe… natthatthamhīti. Parinibbuto puggalo ucchinnoti? Na hevaṃ vattabbe…pe….

217. Puggalo kiṃ nissāya tiṭṭhatīti? Bhavaṃ nissāya tiṭṭhatīti. Bhavo anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Āmantā. Puggalopi anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Na hevaṃ vattabbe…pe….

218. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti? Āmantā. Hañci atthi koci sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānāti, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

219. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci dukkhaṃ vedanaṃ vediyamāno…pe… adukkhamasukhaṃ vedanaṃ vediyamāno ‘‘adukkhamasukhaṃ vedanaṃ vediyāmī’’ti pajānātīti? Āmantā. Hañci atthi koci adukkhamasukhaṃ vedanaṃ vediyamāno ‘‘adukkhamasukhaṃ vedanaṃ vediyāmī’’ti pajānāti, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

220. Atthi koci sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānāti, sveva puggalo; yo sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti na pajānāti, na so puggaloti? Na hevaṃ vattabbe…pe….

Yo dukkhaṃ vedanaṃ vediyamāno…pe… yo adukkhamasukhaṃ vedanaṃ vediyamāno ‘‘adukkhamasukhaṃ vedanaṃ vediyāmī’’ti pajānāti, sveva puggalo; yo adukkhamasukhaṃ vedanaṃ vediyamāno ‘‘adukkhamasukhaṃ vedanaṃ vediyāmī’’ti na pajānāti, na so puggaloti? Na hevaṃ vattabbe…pe….

221. Atthi koci sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Aññā sukhā vedanā, añño sukhaṃ vedanaṃ vediyamāno ‘‘sukhaṃ vedanaṃ vediyāmī’’ti pajānātīti? Na hevaṃ vattabbe…pe… aññā dukkhā vedanā…pe… aññā adukkhamasukhā vedanā, añño adukkhamasukhaṃ vedanaṃ vediyamāno ‘‘adukkhamasukhaṃ vedanaṃ vediyāmī’’ti pajānātīti? Na hevaṃ vattabbe …pe….

222. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci kāye kāyānupassī viharatīti? Āmantā. Hañci atthi koci kāye kāyānupassī viharati, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

223. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu atthi koci vedanāsu…pe… citte… dhammesu dhammānupassī viharatīti? Āmantā. Hañci atthi koci dhammesu dhammānupassī viharati, tena vata re vattabbe – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

224. Atthi koci kāye kāyānupassī viharatīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo kāye kāyānupassī viharati, sveva puggalo; yo na kāye kāyānupassī viharati, na so puggaloti? Na hevaṃ vattabbe…pe….

Yo vedanāsu…pe… citte… dhammesu dhammānupassī viharati, sveva puggalo; yo na dhammesu dhammānupassī viharati, na so puggaloti? Na hevaṃ vattabbe…pe….

225. Atthi koci kāye kāyānupassī viharatīti katvā tena ca kāraṇena puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Añño kāyo, añño kāye kāyānupassī viharatīti? Na hevaṃ vattabbe…pe… aññā vedanā… aññaṃ cittaṃ… aññe dhammā, añño dhammesu dhammānupassī viharatīti? Na hevaṃ vattabbe…pe….

226. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ ūhacca [ohacca (syā.), uhacca (ka.)], evaṃ maccutaro siyā;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti [su. ni. 1125; cūḷani. 88 mogharājamāṇavapucchāniddesa].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

227. Puggalo avekkhatīti? Āmantā. Saha rūpena avekkhati, vinā rūpena avekkhatīti? Saha rūpena avekkhatīti. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe… vinā rūpena avekkhatīti, aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe…pe….

228. Puggalo avekkhatīti? Āmantā. Abbhantaragato avekkhati, bahiddhā nikkhamitvā avekkhatīti? Abbhantaragato avekkhatīti. Taṃ jīvaṃ taṃ sarīranti? Na hevaṃ vattabbe…pe… bahiddhā nikkhamitvā avekkhatīti, aññaṃ jīvaṃ aññaṃ sarīranti? Na hevaṃ vattabbe…pe….

229. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘atthi puggalo attahitāya paṭipanno’’ti. Attheva suttantoti? Āmantā. Tena hi puggalo upalabbhati saccikaṭṭhaparamatthenāti.

230. Na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’’nti [a. ni. 1.162-169]. Attheva suttantoti? Āmantā. Tena hi puggalo upalabbhati saccikaṭṭhaparamatthenāti.

231. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘sabbe dhammā anattā’’ti [ma. ni. 1.356; dha. pa. 279 dhammapade]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

232. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘dukkhameva uppajjamānaṃ uppajjati, dukkhameva [dukkhaṃ (saṃ. ni. 2.15)] nirujjhamānaṃ nirujjhatīti na kaṅkhati na vicikicchati, aparappaccayaññāṇamevassa ettha hoti. Ettāvatā kho, kaccāna, sammādiṭṭhi hotī’’ti [saṃ. ni. 2.15]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

233. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu vajirā bhikkhunī māraṃ pāpimantaṃ etadavoca –

‘‘Kinnu sattoti paccesi, māra diṭṭhigataṃ nu te;
Suddhasaṅkhārapuñjoyaṃ, nayidha sattupalabbhati.

‘‘Yathā hi [yathāpi (bahūsu)] aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammuti [sammati (syā. kaṃ.)].

‘‘Dukkhameva hi sambhoti, dukkhaṃ tiṭṭhati veti ca;
Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī’’ti [saṃ. ni. 1.171].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

234. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu āyasmā ānando bhagavantaṃ etadavoca – ‘‘‘suñño loko suñño loko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, ‘suñño loko’ti vuccatī’’ti? ‘‘Yasmā kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā ‘suñño loko’ti vuccati. Kiñcānanda, suññaṃ attena vā attaniyena vā? Cakkhuṃ kho, ānanda, suññaṃ attena vā attaniyena vā, rūpā suññā…pe… cakkhuviññāṇaṃ suññaṃ… cakkhusamphasso suñño… yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi suññaṃ attena vā attaniyena vā, sotaṃ suññaṃ…pe… saddā suññā… ghānaṃ suññaṃ… gandhā suññā… jivhā suññā… rasā suññā… kāyo suñño… phoṭṭhabbā suññā… mano suñño… dhammā suññā… manoviññāṇaṃ suññaṃ… manosamphasso suñño… yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi suññaṃ attena vā attaniyena vā. Yasmā kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā ‘suñño loko’ti vuccatī’’ti [saṃ. ni. 4.85].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

235. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘attani vā, bhikkhave, sati ‘attaniyaṃ me’ti assā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Attaniye vā, bhikkhave, sati ‘attā me’ti assā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhiyamāne [anupalabbhamāne (ma. ni. 1.244)] yampidaṃ [yamidaṃ (syā.) yampitaṃ (ma. ni. 1.244)] diṭṭhiṭṭhānaṃ so loko so attā so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – ‘nanvāyaṃ, bhikkhave, kevalo paripūro bāladhammo’’’ti? ‘‘Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro bāladhammo’’ti [ma. ni. 1.244]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

236. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘tayo me, seniya, satthāro santo saṃvijjamānā lokasmiṃ. Katame tayo? Idha, seniya, ekacco satthā diṭṭheva dhamme attānaṃ saccato thetato paññāpeti, abhisamparāyañca attānaṃ saccato thetato paññāpeti.

‘‘Idha pana, seniya, ekacco satthā diṭṭheva hi kho dhamme attānaṃ saccato thetato paññāpeti, no ca kho abhisamparāyaṃ attānaṃ saccato thetato paññāpeti.

‘‘Idha pana, seniya, ekacco satthā diṭṭhe ceva dhamme attānaṃ saccato thetato na paññāpeti, abhisamparāyañca attānaṃ saccato thetato na paññāpeti.

‘‘Tatra, seniya, yvāyaṃ satthā diṭṭhe ceva dhamme attānaṃ saccato thetato paññāpeti, abhisamparāyañca attānaṃ saccato thetato paññāpeti – ayaṃ vuccati, seniya, satthā sassatavādo.

‘‘Tatra, seniya, yvāyaṃ satthā diṭṭheva hi kho dhamme attānaṃ saccato thetato paññāpeti, no ca kho abhisamparāyaṃ attānaṃ saccato thetato paññāpeti – ayaṃ vuccati, seniya, satthā ucchedavādo.

‘‘Tatra, seniya, yvāyaṃ satthā diṭṭhe ceva dhamme attānaṃ saccato thetato na paññāpeti, abhisamparāyañca attānaṃ saccato thetato na paññāpeti – ayaṃ vuccati, seniya, satthā sammāsambuddho. Ime kho, seniya, tayo satthāro santo saṃvijjamānā lokasmi’’nti [pu. pa. 131 puggalapaññattiyaṃ, atthato ekaṃ]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

237. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘sappikumbho’’ti? Āmantā. Atthi koci sappissa kumbhaṃ karotīti? Na hevaṃ vattabbe…pe… tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti.

238. Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Nanu bhagavā saccavādī kālavādī bhūtavādī tathavādī avitathavādī anaññathavādīti? Āmantā. Vuttaṃ bhagavatā – ‘‘telakumbho… madhukumbho… phāṇitakumbho… khīrakumbho… udakakumbho… pānīyathālakaṃ… pānīyakosakaṃ… pānīyasarāvakaṃ… niccabhattaṃ… dhuvayāgū’’ti? Āmantā. Atthi kāci yāgu niccā dhuvā sassatā avipariṇāmadhammāti? Na hevaṃ vattabbe….Pe…. Tena hi na vattabbaṃ – ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. (Saṃkhittaṃ)

Aṭṭhakaniggahapeyyālā, sandhāvaniyā upādāya;
Cittena pañcamaṃ kalyāṇaṃ, iddhisuttāharaṇena aṭṭhamaṃ.

Saccikaṭṭhasabhāgānuyogo.

Puggalakathā niṭṭhitā.

2. Parihānikathā

1. Vādayuttiparihāni

239. Parihāyati arahā arahattāti? Āmantā. Sabbattha arahā arahattā parihāyatīti? Na hevaṃ vattabbe…pe… sabbattha arahā arahattā parihāyatīti? Āmantā. Sabbattha arahato parihānīti? Na hevaṃ vattabbe…pe….

Parihāyati arahā arahattāti? Āmantā. Sabbadā arahā arahattā parihāyatīti? Na hevaṃ vattabbe…pe… sabbadā arahā arahattā parihāyatīti? Āmantā. Sabbadā arahato parihānīti? Na hevaṃ vattabbe…pe….

Parihāyati arahā arahattāti? Āmantā. Sabbeva arahanto arahattā parihāyantīti? Na hevaṃ vattabbe…pe… sabbeva arahanto arahattā parihāyantīti? Āmantā. Sabbesaṃyeva arahantānaṃ parihānīti? Na hevaṃ vattabbe…pe….

Parihāyati arahā arahattāti? Āmantā. Arahā arahattā parihāyamāno catūhi phalehi parihāyatīti? Na hevaṃ vattabbe…pe….

Catūhi satasahassehi seṭṭhī seṭṭhittaṃ kārento satasahasse parihīne seṭṭhittā parihīno hotīti? Āmantā. Sabbasāpateyyā parihīno hotīti? Na hevaṃ vattabbe…pe….

Catūhi satasahassehi seṭṭhī seṭṭhittaṃ kārento satasahasse parihīne bhabbo sabbasāpateyyā parihāyituntī? Āmantā. Arahā arahattā parihāyamāno bhabbo catūhi phalehi parihāyituntī? Na hevaṃ vattabbe…pe….

2. Ariyapuggalasaṃsandanaparihāni

240. Parihāyati arahā arahattāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Parihāyati arahā arahattāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Parihāyati arahā arahattāti? Āmantā. Parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Na parihāyati anāgāmī anāgāmiphalāti? Āmantā. Na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Na parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

241. Parihāyati arahā arahattāti? Āmantā. Arahā arahattā parihāyamāno kattha saṇṭhātīti? Anāgāmiphaleti. Anāgāmī anāgāmiphalā parihāyamāno kattha saṇṭhātīti? Sakadāgāmiphaleti. Sakadāgāmī sakadāgāmiphalā parihāyamāno kattha saṇṭhātīti? Sotāpattiphaleti. Sotāpanno sotāpattiphalā parihāyamāno puthujjanabhūmiyaṃ saṇṭhātīti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci arahā arahattā parihāyamāno anāgāmiphale saṇṭhāti, anāgāmī anāgāmiphalā parihāyamāno sakadāgāmiphale saṇṭhāti, sakadāgāmī sakadāgāmiphalā parihāyamāno sotāpattiphale saṇṭhāti; tena vata re vattabbe – ‘‘sotāpanno sotāpattiphalā parihāyamāno puthujjanabhūmiyaṃ saṇṭhātī’’ti.

Arahā arahattā parihāyamāno sotāpattiphale saṇṭhātīti? Āmantā. Sotāpattiphalassa anantarā arahattaṃyeva sacchikarotīti? Na hevaṃ vattabbe…pe….

242. Parihāyati arahā arahattāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā arahato vā sotāpannassa vāti? Arahato. Hañci arahato bahutarā kilesā pahīnā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

Parihāyati arahā arahattāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā arahato vā sakadāgāmissa vāti? Arahato. Hañci arahato bahutarā kilesā pahīnā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati sakadāgāmī sakadāgāmiphalā’’ti.

Parihāyati arahā arahattāti? Āmantā. Parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā arahato vā anāgāmissa vāti? Arahato. Hañci arahato bahutarā kilesā pahīnā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati anāgāmī anāgāmiphalā’’ti.

Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā anāgāmissa vā sotāpannassa vāti? Anāgāmissa. Hañci anāgāmissa bahutarā kilesā pahīnā, parihāyati anāgāmī anāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

243. Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā anāgāmissa vā sakadāgāmissa vāti? Anāgāmissa. Hañci anāgāmissa bahutarā kilesā pahīnā, parihāyati anāgāmī anāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sakadāgāmī sakadāgāmiphalā’’ti.

Parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa bahutarā kilesā pahīnā sakadāgāmissa vā sotāpannassa vāti? Sakadāgāmissa. Hañci sakadāgāmissa bahutarā kilesā pahīnā, parihāyati sakadāgāmī sakadāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

244. Parihāyati arahā arahattāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā arahato vā sotāpannassa vāti? Arahato. Hañci arahato adhimattā maggabhāvanā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

Parihāyati arahā arahattāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā satipaṭṭhānabhāvanā…pe… sammappadhānabhāvanā… iddhipādabhāvanā… indriyabhāvanā … balabhāvanā… bojjhaṅgabhāvanā arahato vā sotāpannassa vāti? Arahato. Hañci arahato adhimattā bojjhaṅgabhāvanā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

Parihāyati arahā arahattāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā…pe… bojjhaṅgabhāvanā arahato vā sakadāgāmissa vāti? Arahato. Hañci arahato adhimattā bojjhaṅgabhāvanā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati sakadāgāmī sakadāgāmiphalā’’ti.

Parihāyati arahā arahattāti? Āmantā. Parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā…pe… bojjhaṅgabhāvanā arahato vā anāgāmissa vāti? Arahato. Hañci arahato adhimattā bojjhaṅgabhāvanā, parihāyati arahā arahattā; tena vata re vattabbe – ‘‘parihāyati anāgāmī anāgāmiphalā’’ti.

245. Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā…pe… bojjhaṅgabhāvanā anāgāmissa vā sotāpannassa vāti? Anāgāmissa. Hañci anāgāmissa adhimattā bojjhaṅgabhāvanā, parihāyati anāgāmī anāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti.

Parihāyati anāgāmī anāgāmiphalāti? Āmantā. Parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā…pe… bojjhaṅgabhāvanā anāgāmissa vā sakadāgāmissa vāti? Anāgāmissa. Hañci anāgāmissa adhimattā bojjhaṅgabhāvanā, parihāyati anāgāmī anāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sakadāgāmī sakadāgāmiphalā’’ti.

246. Parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe… kassa adhimattā maggabhāvanā…pe… bojjhaṅgabhāvanā sakadāgāmissa vā sotāpannassa vāti? Sakadāgāmissa. Hañci sakadāgāmissa adhimattā bojjhaṅgabhāvanā, parihāyati sakadāgāmī sakadāgāmiphalā; tena vata re vattabbe – ‘‘parihāyati sotāpanno sotāpattiphalā’’ti…pe….

247. Arahatā dukkhaṃ diṭṭhaṃ, parihāyati arahā arahattāti? Āmantā. Sotāpannena dukkhaṃ diṭṭhaṃ, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahatā samudayo diṭṭho, parihāyati arahā arahattāti? Āmantā. Sotāpannena samudayo diṭṭho, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahatā nirodho diṭṭho, parihāyati arahā arahattāti? Āmantā. Sotāpannena nirodho diṭṭho, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahatā maggo diṭṭho, parihāyati arahā arahattāti? Āmantā. Sotāpannena maggo diṭṭho, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahatā cattāri saccāni diṭṭhāni, parihāyati arahā arahattāti? Āmantā. Sotāpannena cattāri saccāni diṭṭhāni, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahatā dukkhaṃ diṭṭhaṃ, parihāyati arahā arahattāti? Āmantā. Sakadāgāminā dukkhaṃ diṭṭhaṃ, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Arahatā samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, parihāyati arahā arahattāti? Āmantā. Sakadāgāminā cattāri saccāni diṭṭhāni, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Arahatā dukkhaṃ diṭṭhaṃ, parihāyati arahā arahattāti? Āmantā. Anāgāminā dukkhaṃ diṭṭhaṃ, parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Arahatā samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, parihāyati arahā arahattāti? Āmantā. Anāgāminā cattāri saccāni diṭṭhāni, parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

248. Anāgāminā dukkhaṃ diṭṭhaṃ, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sotāpannena dukkhaṃ diṭṭhaṃ, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Anāgāminā samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sotāpannena cattāri saccāni diṭṭhāni, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Anāgāminā dukkhaṃ diṭṭhaṃ, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sakadāgāminā dukkhaṃ diṭṭhaṃ, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Anāgāminā samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sakadāgāminā cattāri saccāni diṭṭhāni, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

249. Sakadāgāminā dukkhaṃ diṭṭhaṃ, parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Sotāpannena dukkhaṃ diṭṭhaṃ, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Sakadāgāminā samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Sotāpannena cattāri saccāni diṭṭhāni, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

250. Sotāpannena dukkhaṃ diṭṭhaṃ, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Arahatā dukkhaṃ diṭṭhaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Sotāpannena samudayo diṭṭho…pe… nirodho diṭṭho…pe… maggo diṭṭho…pe… cattāri saccāni diṭṭhāni, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Arahatā cattāri saccāni diṭṭhāni, na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Sakadāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Arahatā cattāri saccāni diṭṭhāni, na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Anāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati anāgāmī anāgāmiphalāti? Āmantā. Arahatā cattāri saccāni diṭṭhāni, na parihāyati arahā arahattāti? Na hevaṃ vattabbe…pe….

Sotāpannena dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati sotāpanno sotāpattiphalāti? Āmantā.

Anāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Sakadāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Anāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Sotāpannena dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Sakadāgāminā dukkhaṃ diṭṭhaṃ…pe… cattāri saccāni diṭṭhāni, na parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

251. Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Sotāpannassa vicikicchā pahīnā…pe… sīlabbataparāmāso pahīno…pe… apāyagamanīyo rāgo pahīno …pe… apāyagamanīyo doso pahīno…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahato doso pahīno…pe… moho pahīno… māno pahīno… diṭṭhi pahīnā… vicikicchā pahīnā… thinaṃ [thīnaṃ (sī. syā. kaṃ. pī.)] pahīnaṃ… uddhaccaṃ pahīnaṃ… ahirikaṃ pahīnaṃ…pe… anottappaṃ pahīnaṃ, parihāyati arahā arahattāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahato anottappaṃ pahīnaṃ, parihāyati arahā arahattāti? Āmantā. Sotāpannassa vicikicchā pahīnā…pe… sīlabbataparāmāso pahīno…pe… apāyagamanīyo rāgo pahīno…pe… apāyagamanīyo doso pahīno…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe…pe….

Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Sakadāgāmissa vicikicchā pahīnā…pe… sīlabbataparāmāso pahīno…pe… oḷāriko kāmarāgo pahīno… oḷāriko byāpādo pahīno, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe…pe….

Arahato doso pahīno…pe… anottappaṃ pahīnaṃ, parihāyati arahā arahattāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā…pe… oḷāriko byāpādo pahīno, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe…pe….

Arahato rāgo pahīno, parihāyati arahā arahattāti? Āmantā. Anāgāmissa vicikicchā pahīnā…pe… sīlabbataparāmāso pahīno… aṇusahagato kāmarāgo pahīno… aṇusahagato byāpādo pahīno, parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

Arahato doso pahīno…pe… anottappaṃ pahīnaṃ, parihāyati arahā arahattāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā…pe… aṇusahagato byāpādo pahīno, parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

252. Anāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

Anāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sotāpannassa vicikicchā pahīnā…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

Anāgāmissa vicikicchā pahīnā…pe… aṇusahagato byāpādo pahīno, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

Anāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

Anāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sakadāgāmissa vicikicchā pahīnā…pe… sīlabbataparāmāso pahīno… oḷāriko kāmarāgo pahīno… oḷāriko byāpādo pahīno, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

Anāgāmissa vicikicchā pahīnā…pe… aṇusahagato byāpādo pahīno, parihāyati anāgāmī anāgāmiphalāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā…pe… oḷāriko byāpādo pahīno, parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

253. Sakadāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

Sakadāgāmissa sakkāyadiṭṭhi pahīnā, parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Sotāpannassa vicikicchā pahīnā…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

Sakadāgāmissa vicikicchā pahīnā…pe… oḷāriko kāmarāgo pahīno… oḷāriko byāpādo pahīno, parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Sotāpannassa sakkāyadiṭṭhi pahīnā…pe… apāyagamanīyo moho pahīno, parihāyati sotāpanno sotāpattiphalāti? Na hevaṃ vattabbe.

254. Sotāpannassa sakkāyadiṭṭhi pahīnā, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Arahato rāgo pahīno, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

Sotāpannassa sakkāyadiṭṭhi pahīnā, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Arahato doso pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

Sotāpannassa vicikicchā pahīnā…pe… apāyagamanīyo moho pahīno, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Arahato rāgo pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

255. Sakadāgāmissa sakkāyadiṭṭhi pahīnā, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Arahato rāgo pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

Sakadāgāmissa vicikicchā pahīnā…pe… oḷāriko byāpādo pahīno, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Arahato rāgo pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

256. Anāgāmissa sakkāyadiṭṭhi pahīnā, na parihāyati anāgāmī anāgāmiphalāti? Āmantā. Arahato rāgo pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

Anāgāmissa vicikicchā pahīnā…pe… aṇusahagato byāpādo pahīno, na parihāyati anāgāmī anāgāmiphalāti? Āmantā. Arahato rāgo pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati arahā arahattāti? Na hevaṃ vattabbe.

257. Sotāpannassa sakkāyadiṭṭhi pahīnā, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā… aṇusahagato byāpādo pahīno, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

Sotāpannassa vicikicchā pahīnā…pe… apāyagamanīyo moho pahīno, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā…pe… aṇusahagato byāpādo pahīno, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

258. Sakadāgāmissa sakkāyadiṭṭhi pahīnā, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā…pe… aṇusahagato byāpādo pahīno, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

Sakadāgāmissa vicikicchā pahīnā…pe… oḷāriko byāpādo pahīno, na parihāyati sakadāgāmī sakadāgāmiphalāti? Āmantā. Anāgāmissa sakkāyadiṭṭhi pahīnā…pe… aṇusahagato byāpādo pahīno, na parihāyati anāgāmī anāgāmiphalāti? Na hevaṃ vattabbe.

259. Sotāpannassa sakkāyadiṭṭhi pahīnā, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā…pe… oḷāriko byāpādo pahīno, na parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

Sotāpannassa vicikicchā pahīnā…pe… apāyagamanīyo moho pahīno, na parihāyati sotāpanno sotāpattiphalāti? Āmantā. Sakadāgāmissa sakkāyadiṭṭhi pahīnā…pe… oḷāriko byāpādo pahīno, na parihāyati sakadāgāmī sakadāgāmiphalāti? Na hevaṃ vattabbe.

260. Parihāyati arahā arahattāti? Āmantā. Nanu arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato [anabhāvakato (sī.)] āyatiṃ anuppādadhammoti? Āmantā. Hañci arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, no ca vata re [no vata re (syā. pī.) evamuparipi] vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Parihāyati arahā arahattāti? Āmantā. Nanu arahato doso pahīno…pe… moho pahīno… māno pahīno… diṭṭhi pahīnā… vicikicchā pahīnā… thinaṃ pahīnaṃ… uddhaccaṃ pahīnaṃ… ahirikaṃ pahīnaṃ… anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammanti? Āmantā. Hañci arahato anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Parihāyati arahā arahattāti? Āmantā. Nanu arahato rāgappahānāya maggo bhāvitoti? Āmantā. Hañci arahato rāgappahānāya maggo bhāvito, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Parihāyati arahā arahattāti? Āmantā. Nanu arahato rāgappahānāya satipaṭṭhānā bhāvitā…pe… sammappadhānā bhāvitā… iddhipādā bhāvitā… indriyā bhāvitā… balā bhāvitā… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato rāgappahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Parihāyati arahā arahattāti? Āmantā. Nanu arahato dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato anottappapahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

261. Parihāyati arahā arahattāti? Āmantā. Nanu arahā vītarāgo vītadoso vītamoho katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo; dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikatanti? Āmantā. Hañci arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

262. Parihāyati arahā arahattāti? ( ) [(āmantā) (ka.)] Samayavimutto arahā arahattā parihāyati, asamayavimutto arahā arahattā na parihāyatīti. Samayavimutto arahā arahattā parihāyatīti? Āmantā. Asamayavimutto arahā arahattā parihāyatīti [na parihāyatīti (ka.)]? Na hevaṃ vattabbe.

Asamayavimutto arahā arahattā na parihāyatīti? Āmantā. Samayavimutto arahā arahattā na parihāyatīti? Na hevaṃ vattabbe.

Samayavimuttassa arahato rāgo pahīno, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimuttassa arahato rāgo pahīno, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Samayavimuttassa arahato doso pahīno…pe… anottappaṃ pahīnaṃ, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimuttassa arahato anottappaṃ pahīnaṃ, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Samayavimuttassa arahato rāgappahānāya maggo bhāvito, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimuttassa arahato rāgappahānāya maggo bhāvito, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Samayavimuttassa arahato rāgappahānāya satipaṭṭhānā bhāvitā…pe… sammappadhānā bhāvitā… iddhipādā bhāvitā… indriyā bhāvitā… balā bhāvitā… bojjhaṅgā bhāvitā, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimuttassa arahato rāgappahānāya satipaṭṭhānā bhāvitā…pe… bojjhaṅgā bhāvitā, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Samayavimuttassa arahato dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimuttassa arahato anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe…pe….

Samayavimutto arahā vītarāgo vītadoso vītamoho katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ, parihāyati samayavimutto arahā arahattāti? Āmantā. Asamayavimutto arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, parihāyati asamayavimutto arahā arahattāti? Na hevaṃ vattabbe.

263. Asamayavimuttassa arahato rāgo pahīno, na parihāyati asamayavimutto arahā arahattāti? Āmantā. Samayavimuttassa arahato rāgo pahīno, na parihāyati samayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Asamayavimuttassa arahato doso pahīno…pe… anottappaṃ pahīnaṃ, na parihāyati asamayavimutto arahā arahattāti? Āmantā. Samayavimuttassa arahato anottappaṃ pahīnaṃ, na parihāyati samayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Asamayavimuttassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, na parihāyati asamayavimutto arahā arahattāti? Āmantā. Samayavimuttassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, na parihāyati samayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Asamayavimuttassa arahato dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, na parihāyati asamayavimutto arahā arahattāti? Āmantā. Samayavimuttassa arahato anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, na parihāyati samayavimutto arahā arahattāti? Na hevaṃ vattabbe.

Asamayavimutto arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, na parihāyati asamayavimutto arahā arahattāti? Āmantā. Samayavimutto arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, na parihāyati samayavimutto arahā arahattāti? Na hevaṃ vattabbe…pe….

264. Parihāyati arahā arahattāti? Āmantā. Sāriputto thero parihāyittha arahattāti? Na hevaṃ vattabbe. Mahāmoggallāno [mahāmoggalāno (ka.)] thero… mahākassapo thero… mahākaccāyano [mahākaccāno (ma. ni. 1.202 ādayo)] thero… mahākoṭṭhiko [mahākoṭṭhito (sī. syā. kaṃ. pī.)] thero… mahāpanthako thero parihāyittha arahattāti? Na hevaṃ vattabbe.

Sāriputto thero na parihāyittha arahattāti? Āmantā. Hañci sāriputto thero na parihāyittha arahattā, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Mahāmoggallāno thero… mahākassapo thero… mahākaccāyano thero… mahākoṭṭhiko thero… mahāpanthako thero na parihāyittha arahattāti? Āmantā. Hañci mahāpanthako thero na parihāyittha arahattā, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Ariyapuggalasaṃsandanaṃ.

3. Suttasādhanaparihāni

265. Parihāyati arahā arahattāti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Uccāvacā hi paṭipadā [paṭipādā (aṭṭha.)], samaṇena pakāsitā;
Na pāraṃ diguṇaṃ yanti, nayidaṃ ekaguṇaṃ muta’’nti [su. ni. 719 suttanipāte].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘parihāyati arahā arahattā’’ti.

Parihāyati arahā arahattāti? Āmantā. Atthi chinnassa chediyanti? Na hevaṃ vattabbe.

Atthi chinnassa chediyanti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Vītataṇho anādāno, kiccaṃ yassa na vijjati;
Chinnassa chediyaṃ natthi, oghapāso samūhato’’ti.

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi chinnassa chediya’’nti.

266. Parihāyati arahā arahattāti? Āmantā. Atthi katassa paticayoti? Na hevaṃ vattabbe.

Atthi katassa paticayoti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Tassa sammā vimuttassa, santacittassa bhikkhuno;
Katassa paticayo natthi, karaṇīyaṃ na vijjati.

‘‘Selo yathā ekagghano, vātena na samīrati;
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.

‘‘Iṭṭhā dhammā aniṭṭhā ca, nappavedhenti tādino;
Ṭhitaṃ cittaṃ vippamuttaṃ, vayaṃ cassānupassatī’’ti [mahāva. 244; a. ni. 6.55].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi katassa paticayo’’ti.

267. Na vattabbaṃ – ‘‘parihāyati arahā arahattā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno parihānāya saṃvattanti. Katame pañca? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṃ cittaṃ na paccavekkhati. Ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno parihānāya saṃvattantī’’ti [a. ni. 5.149]. Attheva suttantoti? Āmantā. Tena hi parihāyati arahā arahattāti.

Atthi arahato kammārāmatāti? Na hevaṃ vattabbe.

Atthi arahato kammārāmatāti? Āmantā. Atthi arahato rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇanti? Na hevaṃ vattabbe.

Atthi arahato bhassārāmatā, atthi arahato niddārāmatā, atthi arahato saṅgaṇikārāmatāti? Na hevaṃ vattabbe.

Atthi arahato saṅgaṇikārāmatāti? Āmantā. Atthi arahato rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇanti? Na hevaṃ vattabbe.

268. Parihāyati arahā arahattāti? Āmantā. Arahā arahattā parihāyamāno kiṃ pariyuṭṭhito parihāyatīti? Rāgapariyuṭṭhito parihāyatīti. Pariyuṭṭhānaṃ kiṃ paṭicca uppajjatīti? Anusayaṃ paṭicca uppajjatīti. Atthi arahato anusayāti? Na hevaṃ vattabbe.

Atthi arahato anusayāti? Āmantā. Atthi arahato kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayoti? Na hevaṃ vattabbe.

Dosapariyuṭṭhito parihāyatīti…pe… mohapariyuṭṭhito parihāyatīti…. Pariyuṭṭhānaṃ kiṃ paṭicca uppajjatīti? Anusayaṃ paṭicca uppajjatīti. Atthi arahato anusayāti? Na hevaṃ vattabbe…pe….

Atthi arahato anusayāti? Āmantā. Atthi arahato kāmarāgānusayo…pe… avijjānusayoti? Na hevaṃ vattabbe.

Parihāyati arahā arahattāti? Āmantā. Arahato arahattā parihāyamānassa kiṃ upacayaṃ gacchatīti? Rāgo upacayaṃ gacchatīti. Sakkāyadiṭṭhi upacayaṃ gacchatīti, vicikicchā upacayaṃ gacchatīti, sīlabbataparāmāso upacayaṃ gacchatīti? Na hevaṃ vattabbe. Doso upacayaṃ gacchatīti…pe… moho upacayaṃ gacchatīti, sakkāyadiṭṭhi upacayaṃ gacchatīti, vicikicchā upacayaṃ gacchatīti, sīlabbataparāmāso upacayaṃ gacchatīti? Na hevaṃ vattabbe.

Parihāyati arahā arahattāti? Āmantā. Arahā ācinatīti? Na hevaṃ vattabbe. Arahā apacinatīti? Na hevaṃ vattabbe. Arahā pajahatīti? Na hevaṃ vattabbe. Arahā upādiyatīti? Na hevaṃ vattabbe. Arahā visinetīti? Na hevaṃ vattabbe. Arahā ussinetīti? Na hevaṃ vattabbe. Arahā vidhūpetīti? Na hevaṃ vattabbe. Arahā sandhūpetīti? Na hevaṃ vattabbe.

Nanu arahā nevācinati na apacinati apacinitvā ṭhitoti? Āmantā. Hañci arahā nevācinati na apacinati apacinitvā ṭhito, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Nanu arahā neva pajahati na upādiyati pajahitvā ṭhitoti? Āmantā. Hañci arahā neva pajahati na upādiyati pajahitvā ṭhito, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Nanu arahā neva visineti na ussineti visinitvā ṭhitoti? Āmantā. Hañci arahā neva visineti na ussineti visinitvā ṭhito, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Nanu arahā neva vidhūpeti na sandhūpeti vidhūpetvā ṭhitoti? Āmantā. Hañci arahā neva vidhūpeti na sandhūpeti vidhūpetvā ṭhito, no ca vata re vattabbe – ‘‘parihāyati arahā arahattā’’ti.

Parihānikathā niṭṭhitā.

3. Brahmacariyakathā

1. Suddhabrahmacariyakathā

269. Natthi devesu brahmacariyavāsoti? Āmantā. Sabbe devā jaḷā elamūgā [eḷamūgā (syā.)] aviññū hatthasaṃvācikā nappaṭibalā subhāsitadubbhāsitānaṃ atthamaññātuṃ, sabbe devā na buddhe pasannā na dhamme pasannā na saṅghe pasannā, na buddhaṃ bhagavantaṃ payirupāsanti, na buddhaṃ bhagavantaṃ pañhaṃ pucchanti, na buddhena bhagavatā pañhe vissajjite attamanā, sabbe devā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ, sabbe devā mātughātakā pitughātakā arahantaghātakā ruhiruppādakā saṅghabhedakā, sabbe devā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino pisuṇavācā pharusāvācā samphappalāpino abhijjhāluno byāpannacittā micchādiṭṭhikāti? Na hevaṃ vattabbe…pe….

Nanu atthi devā ajaḷā anelamūgā viññū na hatthasaṃvācikā paṭibalā subhāsitadubbhāsitānaṃ atthamaññātuṃ, atthi devā buddhe pasannā dhamme pasannā saṅghe pasannā, buddhaṃ bhagavantaṃ payirupāsanti, buddhaṃ bhagavantaṃ pañhaṃ pucchanti, buddhena bhagavatā pañhe vissajjite attamanā honti, atthi devā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ, atthi devā na mātughātakā na pitughātakā na arahantaghātakā na ruhiruppādakā na saṅghabhedakā, atthi devā na pāṇātipātino na adinnādāyino na kāmesumicchācārino na musāvādino na pisuṇāvācā na pharusāvācā na samphappalāpino na abhijjhāluno abyāpannacittā sammādiṭṭhikāti?

Āmantā.

Hañci atthi devā ajaḷā anelamūgā viññū na hatthasaṃvācikā paṭibalā subhāsitadubbhāsitānaṃ atthamaññātuṃ…pe… atthi devā buddhe pasannā…pe… sammādiṭṭhikā, no ca vata re vattabbe – ‘‘natthi devesu brahmacariyavāso’’ti.

270. Atthi devesu brahmacariyavāsoti? Āmantā. Atthi tattha pabbajjā muṇḍiyaṃ kāsāvadhāraṇā pattadhāraṇā, devesu sammāsambuddhā uppajjanti, paccekasambuddhā uppajjanti, sāvakayugaṃ uppajjatīti? Na hevaṃ vattabbe…pe….

Devesu pabbajjā natthīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha atthi pabbajjā tattheva brahmacariyavāso, yattha natthi pabbajjā natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha atthi pabbajjā tattheva brahmacariyavāso, yattha natthi pabbajjā natthi tattha brahmacariyavāsoti? Āmantā. Yo pabbajati tasseva brahmacariyavāso, yo na pabbajati natthi tassa brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu muṇḍiyaṃ natthīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha atthi muṇḍiyaṃ tattheva brahmacariyavāso, yattha natthi muṇḍiyaṃ natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha atthi muṇḍiyaṃ tattheva brahmacariyavāso, yattha natthi muṇḍiyaṃ natthi tattha brahmacariyavāsoti? Āmantā. Yo muṇḍo hoti tasseva brahmacariyavāso, yo muṇḍo na hoti natthi tassa brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu kāsāvadhāraṇā natthīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha atthi kāsāvadhāraṇā tattheva brahmacariyavāso, yattha natthi kāsāvadhāraṇā natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha atthi kāsāvadhāraṇā tattheva brahmacariyavāso, yattha natthi kāsāvadhāraṇā natthi tattha brahmacariyavāsoti? Āmantā. Yo kāsāvaṃ dhāreti tasseva brahmacariyavāso, yo kāsāvaṃ na dhāreti natthi tassa brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu pattadhāraṇā natthīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha atthi pattadhāraṇā tattheva brahmacariyavāso, yattha natthi pattadhāraṇā natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha atthi pattadhāraṇā tattheva brahmacariyavāso, yattha natthi pattadhāraṇā natthi tattha brahmacariyavāsoti? Āmantā? Yo pattaṃ dhāreti tasseva brahmacariyavāso, yo pattaṃ na dhāreti natthi tassa brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu sammāsambuddhā nuppajjantīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha sammāsambuddhā uppajjanti tattheva brahmacariyavāso, yattha sammāsambuddhā nuppajjanti natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha sammāsambuddhā uppajjanti tattheva brahmacariyavāso, yattha sammāsambuddhā nuppajjanti natthi tattha brahmacariyavāsoti? Āmantā. Lumbiniyā bhagavā jāto, bodhiyā mūle abhisambuddho, bārāṇasiyaṃ bhagavatā dhammacakkaṃ pavattitaṃ; tattheva brahmacariyavāso, natthaññatra brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu paccekasambuddhā nuppajjantīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha paccekasambuddhā uppajjanti tattheva brahmacariyavāso, yattha paccekasambuddhā nuppajjanti natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha paccekasambuddhā uppajjanti tattheva brahmacariyavāso, yattha paccekasambuddhā nuppajjanti natthi tattha brahmacariyavāsoti? Āmantā. Majjhimesu janapadesu paccekasambuddhā uppajjanti, tattheva brahmacariyavāso, natthaññatra brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Devesu sāvakayugaṃ nuppajjatīti, natthi devesu brahmacariyavāsoti? Āmantā. Yattha sāvakayugaṃ uppajjati tattheva brahmacariyavāso, yattha sāvakayugaṃ nuppajjati natthi tattha brahmacariyavāsoti? Na hevaṃ vattabbe…pe… yattha sāvakayugaṃ uppajjati tattheva brahmacariyavāso, yattha sāvakayugaṃ nuppajjati natthi tattha brahmacariyavāsoti? Āmantā. Magadhesu sāvakayugaṃ uppannaṃ, tattheva brahmacariyavāso, natthaññatra brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

271. Atthi devesu brahmacariyavāsoti? Āmantā. Sabbadevesu atthi brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Atthi manussesu brahmacariyavāsoti? Āmantā. Sabbamanussesu atthi brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Atthi devesu brahmacariyavāsoti? Āmantā. Asaññasattesu devesu atthi brahmacariyavāsoti? Na hevaṃ vattabbe…pe….

Atthi manussesu brahmacariyavāsoti? Āmantā. Paccantimesu janapadesu atthi brahmacariyavāso milakkhesu [milakkhūsu (syā. ka.)] aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānanti? Na hevaṃ vattabbe.

Atthi devesu brahmacariyavāsoti? Atthi yattha atthi, atthi yattha natthīti. Asaññasattesu devesu atthi yattha atthi, atthi yattha natthi brahmacariyavāso, saññasattesu [asaññasattesu (ka.)] devesu atthi yattha atthi, atthi yattha natthi brahmacariyavāsoti? Na hevaṃ vattabbe.

Devesu atthi yattha atthi, atthi yattha natthi brahmacariyavāsoti? Āmantā. Kattha atthi, kattha natthīti? Asaññasattesu devesu natthi brahmacariyavāso, saññasattesu [asaññasattesu (ka.)] devesu atthi brahmacariyavāsoti. Asaññasattesu devesu natthi brahmacariyavāsoti? Āmantā. Saññasattesu [asaññasattesu (ka.)] devesu natthi brahmacariyavāsoti? Na hevaṃ vattabbe.

Saññasattesu devesu atthi brahmacariyavāsoti? Āmantā. Asaññasattesu devesu atthi brahmacariyavāsoti? Na hevaṃ vattabbe.

Atthi manussesu brahmacariyavāsoti? Atthi yattha atthi, atthi yattha natthīti. Paccantimesu janapadesu atthi yattha atthi, atthi yattha natthi brahmacariyavāso milakkhesu aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, majjhimesu janapadesu atthi yattha atthi, atthi yattha natthi brahmacariyavāsoti? Na hevaṃ vattabbe.

Manussesu atthi yattha atthi, atthi yattha natthi brahmacariyavāsoti? Āmantā. Kattha atthi, kattha natthīti? Paccantimesu janapadesu natthi brahmacariyavāso milakkhesu aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, majjhimesu janapadesu atthi brahmacariyavāsoti. Paccantimesu janapadesu natthi brahmacariyavāso milakkhesu aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānanti? Āmantā. Majjhimesu janapadesu natthi brahmacariyavāsoti? Na hevaṃ vattabbe.

Majjhimesu janapadesu atthi brahmacariyavāsoti? Āmantā. Paccantimesu janapadesu atthi brahmacariyavāso milakkhesu aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānanti? Na hevaṃ vattabbe.

Atthi devesu brahmacariyavāsoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tīhi, bhikkhave, ṭhānehi jambudīpakā manussā uttarakuruke ca manusse adhigganhanti deve ca tāvatiṃse! Katamehi tīhi? Sūrā, satimanto, idha brahmacariyavāso’’ti [a. ni. 9.21]. Attheva suttantoti? Āmantā. Tena hi natthi devesu brahmacariyavāsoti.

Sāvatthiyaṃ vuttaṃ bhagavatā – ‘‘idha brahmacariyavāso’’ti? Āmantā. Sāvatthiyaṃyeva brahmacariyavāso, natthi aññatra brahmacariyavāsoti? Na hevaṃ vattabbe.

272. Anāgāmissa puggalassa pañcorambhāgiyāni saṃyojanāni pahīnāni, pañcuddhambhāgiyāni saṃyojanāni appahīnāni, ito cutassa tattha upapannassa kuhiṃ phaluppattīti? Tattheva. Hañci anāgāmissa puggalassa pañcorambhāgiyāni saṃyojanāni pahīnāni, pañcuddhambhāgiyāni saṃyojanāni appahīnāni, ito cutassa tattha upapannassa tahiṃ phaluppatti; no ca vata re vattabbe – ‘‘natthi devesu brahmacariyavāso’’ti.

Anāgāmissa puggalassa pañcorambhāgiyāni saṃyojanāni pahīnāni, pañcuddhambhāgiyāni saṃyojanāni appahīnāni, ito cutassa tattha upapannassa kuhiṃ bhāroharaṇaṃ, kuhiṃ dukkhapariññātaṃ, kuhiṃ kilesappahānaṃ, kuhiṃ nirodhasacchikiriyā, kuhiṃ akuppapaṭivedhoti? Tattheva. Hañci anāgāmissa puggalassa pañcorambhāgiyāni saṃyojanāni pahīnāni, pañcuddhambhāgiyāni saṃyojanāni appahīnāni, ito cutassa tattha upapannassa tahiṃ akuppapaṭivedho; no ca vata re vattabbe – ‘‘natthi devesu brahmacariyavāso’’ti.

Anāgāmissa puggalassa pañcorambhāgiyāni saṃyojanāni pahīnāni, pañcuddhambhāgiyāni saṃyojanāni appahīnāni, ito cutassa tattha upapannassa tahiṃ phaluppatti, tahiṃ bhāroharaṇaṃ, tahiṃ dukkhapariññātaṃ, tahiṃ kilesappahānaṃ, tahiṃ nirodhasacchikiriyā, tahiṃ akuppapaṭivedho; kenaṭṭhena vadesi – ‘‘natthi devesu brahmacariyavāso’’ti? Handa hi anāgāmī puggalo idha bhāvitena maggena tattha phalaṃ sacchikarotīti [sacchikaroti (bahūsu)].

2. Saṃsandanabrahmacariyakathā

273. Anāgāmī puggalo idha bhāvitena maggena tattha phalaṃ sacchikarotīti? Āmantā. Sotāpanno puggalo tattha bhāvitena maggena idha phalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Anāgāmī puggalo idha bhāvitena maggena tattha phalaṃ sacchikarotīti? Āmantā. Sakadāgāmī puggalo idha parinibbāyipuggalo [idhaparinibbāyī (?)] tattha bhāvitena maggena idha phalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Sotāpanno puggalo idha bhāvitena maggena idha phalaṃ sacchikarotīti? Āmantā. Anāgāmī puggalo tattha bhāvitena maggena tattha phalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Sakadāgāmī puggalo idha parinibbāyipuggalo idha bhāvitena maggena idha phalaṃ sacchikarotīti? Āmantā. Anāgāmī puggalo tattha bhāvitena maggena tattha phalaṃ sacchikarotīti? Na hevaṃ vattabbe…pe….

Idha vihāya niṭṭhassa puggalassa maggo ca bhāvīyati, na ca kilesā pahīyantīti? Āmantā. Sotāpattiphalasacchikiriyāya paṭipannassa puggalassa maggo ca bhāvīyati, na ca kilesā pahīyantīti? Na hevaṃ vattabbe…pe….

Idha vihāya niṭṭhassa puggalassa maggo ca bhāvīyati, na ca kilesā pahīyantīti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa…pe… arahattasacchikiriyāya paṭipannassa puggalassa maggo ca bhāvīyati, na ca kilesā pahīyantīti? Na hevaṃ vattabbe…pe….

Sotāpattiphalasacchikiriyāya paṭipannassa puggalassa apubbaṃ acarimaṃ maggo ca bhāvīyati, kilesā ca pahīyantīti? Āmantā. Idha vihāya niṭṭhassa puggalassa apubbaṃ acarimaṃ maggo ca bhāvīyati, kilesā ca pahīyantīti? Na hevaṃ vattabbe.

Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa…pe… arahattasacchikiriyāya paṭipannassa puggalassa apubbaṃ acarimaṃ maggo ca bhāvīyati, kilesā ca pahīyantīti? Āmantā. Idha vihāya niṭṭhassa puggalassa apubbaṃ acarimaṃ maggo ca bhāvīyati, kilesā ca pahīyantīti? Na hevaṃ vattabbe.

Anāgāmī puggalo katakaraṇīyo bhāvitabhāvano tattha upapajjatīti? Āmantā. Arahā upapajjatīti? Na hevaṃ vattabbe.

Arahā upapajjatīti? Āmantā. Atthi arahato punabbhavoti? Na hevaṃ vattabbe.

Atthi arahato punabbhavoti? Āmantā. Arahā bhavena bhavaṃ gacchati, gatiyā gatiṃ gacchati, saṃsārena saṃsāraṃ gacchati, upapattiyā upapattiṃ gacchatīti? Na hevaṃ vattabbe.

Anāgāmī puggalo katakaraṇīyo bhāvitabhāvano anohaṭabhāro tattha upapajjatīti? Āmantā. Bhāroharaṇāya puna maggaṃ bhāvetīti? Na hevaṃ vattabbe.

Anāgāmī puggalo katakaraṇīyo bhāvitabhāvano apariññātadukkho appahīnakileso asacchikatanirodho appaṭividdhākuppo tattha upapajjatīti? Āmantā. Akuppapaṭivedhāya puna maggaṃ bhāvetīti? Na hevaṃ vattabbe.

Anāgāmī puggalo katakaraṇīyo bhāvitabhāvano anohaṭabhāro tattha upapajjati, na ca bhāroharaṇāya puna maggaṃ bhāvetīti? Āmantā. Anohaṭabhāro ca tattha parinibbāyatīti? Na hevaṃ vattabbe.

Anāgāmī puggalo katakaraṇīyo bhāvitabhāvano apariññātadukkho appahīnakileso asacchikatanirodho appaṭividdhākuppo tattha upapajjati, na ca akuppapaṭivedhāya puna maggaṃ bhāvetīti? Āmantā. Appaṭividdhākuppo ca tattha parinibbāyatīti? Na hevaṃ vattabbe. Yathā migo sallena viddho dūrampi gantvā kālaṃ karoti, evamevaṃ anāgāmī puggalo idha bhāvitena maggena tattha phalaṃ sacchikarotīti.

Yathā migo sallena viddho dūrampi gantvā sasallova kālaṃ karoti, evamevaṃ anāgāmī puggalo idha bhāvitena maggena tattha sasallova parinibbāyatīti? Na hevaṃ vattabbe…pe….

Brahmacariyakathā niṭṭhitā.

3. Odhisokathā

274. Odhisodhiso kilese jahatīti? Āmantā. Sotāpattiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sotāpanno, ekadesaṃ na sotāpanno, ekadesaṃ sotāpattiphalappatto [sotāpattiphalaṃ patto (?)] paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ sattakkhattuparamo, kolaṅkolo, ekabījī, buddhe aveccappasādena samannāgato, dhamme…pe… saṅghe…pe… ariyakantehi sīlehi samannāgato ekadesaṃ ariyakantehi sīlehi na samannāgatoti? Na hevaṃ vattabbe…pe….

Samudayadassanena kiṃ jahatīti? Sakkāyadiṭṭhiṃ jahati, vicikicchaṃ sīlabbataparāmāsaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sotāpanno, ekadesaṃ na sotāpanno…pe… ekadesaṃ ariyakantehi sīlehi samannāgato, ekadesaṃ ariyakantehi sīlehi na samannāgatoti? Na hevaṃ vattabbe…pe….

Nirodhadassanena kiṃ jahatīti? Vicikicchaṃ sīlabbataparāmāsaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sotāpanno, ekadesaṃ na sotāpanno…pe… ekadesaṃ ariyakantehi sīlehi samannāgato, ekadesaṃ ariyakantehi sīlehi na samannāgatoti? Na hevaṃ vattabbe…pe….

Maggadassanena kiṃ jahatīti? Sīlabbataparāmāsaṃ tadekaṭṭhe ca kilese jahatīti. Ekadesaṃ sotāpanno, ekadesaṃ na sotāpanno, ekadesaṃ sotāpattiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ sattakkhattuparamo, kolaṅkolo, ekabījī, buddhe aveccappasādena samannāgato, dhamme…pe… saṅghe…pe… ariyakantehi sīlehi samannāgato, ekadesaṃ ariyakantehi sīlehi na samannāgatoti? Na hevaṃ vattabbe…pe….

275. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Oḷārikaṃ kāmarāgaṃ jahati, oḷārikaṃ byāpādaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sakadāgāmī, ekadesaṃ na sakadāgāmī, ekadesaṃ sakadāgāmiphalappatto [sakadāgāmiphalaṃ patto (?)] paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Samudayadassanena kiṃ jahatīti? Oḷārikaṃ kāmarāgaṃ jahati, oḷārikaṃ byāpādaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sakadāgāmī, ekadesaṃ na sakadāgāmī, ekadesaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Nirodhadassanena kiṃ jahatīti? Oḷārikaṃ byāpādaṃ jahati, tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ sakadāgāmī, ekadesaṃ na sakadāgāmī, ekadesaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Maggadassanena kiṃ jahatīti? Oḷārikaṃ byāpādaṃ jahati, tadekaṭṭhe ca kilese jahatīti. Ekadesaṃ sakadāgāmī, ekadesaṃ na sakadāgāmī, ekadesaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

276. Anāgāmiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Aṇusahagataṃ kāmarāgaṃ jahati, aṇusahagataṃ byāpādaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ anāgāmī, ekadesaṃ na anāgāmī, ekadesaṃ anāgāmiphalappatto [anāgāmiphalaṃ patto (?)] paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmī, ekadesaṃ na uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Samudayadassanena kiṃ jahatīti? Aṇusahagataṃ kāmarāgaṃ jahati, aṇusahagataṃ byāpādaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ anāgāmī, ekadesaṃ na anāgāmī…pe… ekadesaṃ uddhaṃsoto akaniṭṭhagāmī, ekadesaṃ na uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Nirodhadassanena kiṃ jahatīti? Aṇusahagataṃ byāpādaṃ jahati, tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ anāgāmī, ekadesaṃ na anāgāmī…pe… ekadesaṃ uddhaṃsoto akaniṭṭhagāmī, ekadesaṃ na uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Maggadassanena kiṃ jahatīti? Tadekaṭṭhe ca kilese jahatīti. Ekadesaṃ anāgāmī, ekadesaṃ na anāgāmī, ekadesaṃ anāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmī, ekadesaṃ na uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

277. Arahattasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Rūparāgaṃ arūparāgaṃ mānaṃ uddhaccaṃ avijjaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ arahā, ekadesaṃ na arahā, ekadesaṃ arahattappatto [arahattaṃ patto (?)] paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ vītarāgo vītadoso vītamoho katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ, (ekadesaṃ sacchikātabbaṃ sacchikataṃ,) [( ) (?)] ekadesaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

Samudayadassanena kiṃ jahatīti? Rūparāgaṃ arūparāgaṃ jahati, mānaṃ uddhaccaṃ avijjaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ arahā, ekadesaṃ na arahā…pe… ekadesaṃ sacchikātabbaṃ sacchikataṃ, ekadesaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

Nirodhadassanena kiṃ jahatīti? Mānaṃ jahati, uddhaccaṃ avijjaṃ tadekaṭṭhe ca kilese ekadese jahatīti. Ekadesaṃ arahā, ekadesaṃ na arahā …pe… ekadesaṃ sacchikātabbaṃ sacchikataṃ, ekadesaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

Maggadassanena kiṃ jahatīti? Uddhaccaṃ avijjaṃ tadekaṭṭhe ca kilese jahatīti. Ekadesaṃ arahā, ekadesaṃ na arahā, ekadesaṃ arahattappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ vītarāgo vītadoso vītamoho katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ, ekadesaṃ sacchikātabbaṃ sacchikataṃ, ekadesaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

278. Na vattabbaṃ – ‘‘odhisodhiso kilese jahatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva, niddhame malamattano’’ti [dha. pa. 239 dhammapade].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘odhisodhiso kilese jahatī’’ti.

Odhisodhiso kilese jahatīti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbataṃ vāpi yadatthi kiñci;
Catūhapāyehi ca vippamutto,
Chaccābhiṭhānāni abhabba [abhabbo (sī. syā.)] kātu’’nti [khu. pā. 6.10; su. ni. 233].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘odhisodhiso kilese jahatī’’ti.

Odhisodhiso kilese jahatīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yasmiṃ, bhikkhave, samaye ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’nti, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso’’ti [aṅguttaranikāye]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘odhisodhiso kilese jahatī’’ti.

Odhisokathā niṭṭhitā.

4. Jahatikathā

1. Nasuttāharaṇakathā

279. Jahati puthujjano kāmarāgabyāpādanti? Āmantā. Accantaṃ jahati, anavasesaṃ jahati, appaṭisandhiyaṃ jahati, samūlaṃ jahati, sataṇhaṃ jahati, sānusayaṃ jahati, ariyena ñāṇena jahati, ariyena maggena jahati, akuppaṃ paṭivijjhanto jahati, anāgāmiphalaṃ sacchikaronto jahatīti? Na hevaṃ vattabbe…pe….

Vikkhambheti puthujjano kāmarāgabyāpādanti? Āmantā. Accantaṃ vikkhambheti, anavasesaṃ vikkhambheti, appaṭisandhiyaṃ vikkhambheti, samūlaṃ vikkhambheti, sataṇhaṃ vikkhambheti, sānusayaṃ vikkhambheti, ariyena ñāṇena vikkhambheti, ariyena maggena vikkhambheti, akuppaṃ paṭivijjhanto vikkhambheti, anāgāmiphalaṃ sacchikaronto vikkhambhetīti? Na hevaṃ vattabbe…pe….

Jahati anāgāmiphalasacchikiriyāya paṭipanno puggalo kāmarāgabyāpādaṃ, so ca accantaṃ jahati, anavasesaṃ jahati…pe… anāgāmiphalaṃ sacchikaronto jahatīti? Āmantā. Jahati puthujjano kāmarāgabyāpādaṃ, so ca accantaṃ jahati, anavasesaṃ jahati…pe… anāgāmiphalaṃ sacchikaronto jahatīti? Na hevaṃ vattabbe…pe….

Vikkhambheti anāgāmiphalasacchikiriyāya paṭipanno puggalo kāmarāgabyāpādaṃ, so ca accantaṃ vikkhambheti, anavasesaṃ vikkhambheti…pe… anāgāmiphalaṃ sacchikaronto vikkhambhetīti? Āmantā. Vikkhambheti puthujjano kāmarāgabyāpādaṃ, so ca accantaṃ vikkhambheti, anavasesaṃ vikkhambheti …pe… anāgāmiphalaṃ sacchikaronto vikkhambhetīti? Na hevaṃ vattabbe…pe….

Jahati puthujjano kāmarāgabyāpādaṃ, so ca na accantaṃ jahati, na anavasesaṃ jahati…pe… na anāgāmiphalaṃ sacchikaronto jahatīti? Āmantā. Jahati anāgāmiphalasacchikiriyāya paṭipanno puggalo kāmarāgabyāpādaṃ, so ca na accantaṃ jahati…pe… na anāgāmiphalaṃ sacchikaronto jahatīti? Na hevaṃ vattabbe…pe….

Vikkhambheti puthujjano kāmarāgabyāpādaṃ, so ca na accantaṃ vikkhambheti, na anavasesaṃ vikkhambheti…pe… na anāgāmiphalaṃ sacchikaronto vikkhambhetīti? Āmantā. Vikkhambheti anāgāmiphalasacchikiriyāya paṭipanno puggalo kāmarāgabyāpādaṃ, so ca na accantaṃ vikkhambheti, na anavasesaṃ vikkhambheti…pe… na anāgāmiphalaṃ sacchikaronto vikkhambhetīti? Na hevaṃ vattabbe…pe….

Jahati puthujjano kāmarāgabyāpādanti? Āmantā. Katamena maggenāti? Rūpāvacarena maggenāti. Rūpāvacaro maggo niyyāniko khayagāmī bodhagāmī apacayagāmī anāsavo asaṃyojaniyo aganthaniyo anoghaniyo ayoganiyo anīvaraṇiyo aparāmaṭṭho anupādāniyo asaṃkilesiyoti? Na hevaṃ vattabbe. Nanu rūpāvacaro maggo aniyyāniko na khayagāmī na bodhagāmī na apacayagāmī sāsavo saṃyojaniyo…pe… saṃkilesiyoti? Āmantā. Hañci rūpāvacaro maggo aniyyāniko na khayagāmī…pe… saṃkilesiyo, no ca vata re vattabbe – ‘‘jahati puthujjano rūpāvacarena maggena kāmarāgabyāpāda’’nti.

Jahati anāgāmiphalasacchikiriyāya paṭipanno puggalo anāgāmimaggena kāmarāgabyāpādaṃ, so ca maggo niyyāniko khayagāmī bodhagāmī apacayagāmī anāsavo…pe… asaṃkilesiyoti? Āmantā. Jahati puthujjano rūpāvacarena maggena kāmarāgabyāpādaṃ, so ca maggo niyyāniko khayagāmī bodhagāmī apacayagāmī anāsavo…pe… asaṃkilesiyoti? Na hevaṃ vattabbe…pe….

Jahati puthujjano rūpāvacarena maggena kāmarāgabyāpādaṃ, so ca maggo aniyyāniko na khayagāmī na bodhagāmī na apacayagāmī sāsavo…pe… saṃkilesiyoti? Āmantā. Jahati anāgāmiphalasacchikiriyāya paṭipanno puggalo anāgāmimaggena kāmarāgabyāpādaṃ, so ca maggo aniyyāniko na khayagāmī na bodhagāmī na apacayagāmī sāsavo…pe… saṃkilesiyoti? Na hevaṃ vattabbe…pe….

280. Puthujjano kāmesu vītarāgo saha dhammābhisamayā anāgāmiphale saṇṭhātīti? Āmantā. Arahatte saṇṭhātīti? Na hevaṃ vattabbe…pe….

Puthujjano kāmesu vītarāgo saha dhammābhisamayā anāgāmiphale saṇṭhātīti? Āmantā. Apubbaṃ acarimaṃ tayo magge bhāvetīti? Na hevaṃ vattabbe…pe….

Apubbaṃ acarimaṃ tayo magge bhāvetīti? Āmantā. Apubbaṃ acarimaṃ tīṇi sāmaññaphalāni sacchikarotīti? Na hevaṃ vattabbe…pe….

Apubbaṃ acarimaṃ tīṇi sāmaññaphalāni sacchikarotīti? Āmantā. Tiṇṇaṃ phassānaṃ tissannaṃ vedanānaṃ tissannaṃ saññānaṃ tissannaṃ cetanānaṃ tiṇṇaṃ cittānaṃ tissannaṃ saddhānaṃ tiṇṇaṃ vīriyānaṃ tissannaṃ satīnaṃ tiṇṇaṃ samādhīnaṃ tissannaṃ paññānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Puthujjano kāmesu vītarāgo saha dhammābhisamayā anāgāmiphale saṇṭhātīti? Āmantā. Sotāpattimaggenāti? Na hevaṃ vattabbe…pe….

Sakadāgāmimaggenāti? Na hevaṃ vattabbe. Katamena maggenāti? Anāgāmimaggenāti. Anāgāmimaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatīti? Na hevaṃ vattabbe…pe….

2. Suttāharaṇakathā

281. Anāgāmimaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatīti? Āmantā. Nanu tiṇṇaṃ saṃyojanānaṃ pahānā sotāpattiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci tiṇṇaṃ saṃyojanānaṃ pahānā sotāpattiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘anāgāmimaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatī’’ti. Anāgāmimaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatīti? Na hevaṃ vattabbe…pe….

Anāgāmimaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatīti? Āmantā. Nanu kāmarāgabyāpādānaṃ tanubhāvā sakadāgāmiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci kāmarāgabyāpādānaṃ tanubhāvā sakadāgāmiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘anāgāmimaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatī’’ti.

Puthujjano kāmesu vītarāgo saha dhammābhisamayā anāgāmiphale saṇṭhātīti? Āmantā. Ye keci dhammaṃ abhisamenti, sabbe te saha dhammābhisamayā anāgāmiphale saṇṭhahantīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘jahati puthujjano kāmarāgabyāpāda’’nti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Ahesuṃ te [ahiṃsakā (a. ni. 6.54)] atītaṃse, cha satthāro yasassino;
Nirāmagandhā karuṇedhimuttā [karuṇādhimuttā (sī. ka.)], kāmasaṃyojanātigā.

‘‘Kāmarāgaṃ virājetvā, brahmalokūpagā ahu;
Ahesuṃ sāvakā tesaṃ, anekāni satānipi.

‘‘Nirāmagandhā karuṇedhimuttā, kāmasaṃyojanātigā;
Kāmarāgaṃ virājetvā, brahmalokūpagā ahū’’ti [a. ni. 6.54].

Attheva suttantoti? Āmantā. Tena hi jahati puthujjano kāmarāgabyāpādanti.

Jahati puthujjano kāmarāgabyāpādanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘so hi nāma, bhikkhave, sunetto satthā evaṃ dīghāyuko samāno evaṃ ciraṭṭhitiko aparimutto ahosi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi aparimutto dukkhasmāti vadāmi. Taṃ kissa hetu? Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā. Katamesaṃ catunnaṃ? Ariyassa sīlassa ananubodhā appaṭivedhā, ariyassa samādhissa, ariyāya paññāya, ariyāya vimuttiyā ananubodhā appaṭivedhā. Tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavoti.

‘‘Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;
Anubuddhā ime dhammā, gotamena yasassinā.

‘‘Iti buddho abhiññāya, dhammamakkhāsi bhikkhunaṃ;
Dukkhassantakaro satthā, cakkhumā parinibbuto’’ti [a. ni. 7.66].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘jahati puthujjano kāmarāgabyāpāda’’nti.

Jahatikathā niṭṭhitā.

5. Sabbamatthītikathā

1. Vādayutti

282. Sabbamatthīti? Āmantā. Sabbattha sabbamatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Sabbadā sabbamatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Sabbena sabbaṃ sabbamatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Sabbesu sabbamatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Ayoganti katvā sabbamatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Yampi natthi, tampatthīti? Na hevaṃ vattabbe. Sabbamatthīti? Āmantā. Sabbamatthīti yā diṭṭhi sā diṭṭhi micchādiṭṭhīti, yā diṭṭhi sā diṭṭhi sammādiṭṭhīti, hevamatthīti? Na hevaṃ vattabbe. (Saṃkhittaṃ). Vādayutti.

2. Kālasaṃsandanā

283. Atītaṃ atthīti? Āmantā. Nanu atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Hañci atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgataṃ, no ca vata re vattabbe – ‘‘atītaṃ atthī’’ti.

Anāgataṃ atthīti? Āmantā. Nanu anāgataṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Hañci anāgataṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ, no ca vata re vattabbe – ‘‘anāgataṃ atthī’’ti.

Paccuppannaṃ atthi paccuppannaṃ aniruddhaṃ avigataṃ avipariṇataṃ na atthaṅgataṃ na abbhatthaṅgatanti? Āmantā. Atītaṃ atthi atītaṃ aniruddhaṃ avigataṃ avipariṇataṃ na atthaṅgataṃ na abbhatthaṅgatanti? Na hevaṃ vattabbe…pe… paccuppannaṃ atthi paccuppannaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtanti? Āmantā. Anāgataṃ atthi anāgataṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtanti? Na hevaṃ vattabbe…pe….

Atītaṃ atthi atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Paccuppannaṃ atthi paccuppannaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Na hevaṃ vattabbe…pe… anāgataṃ atthi anāgataṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Paccuppannaṃ atthi paccuppannaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Na hevaṃ vattabbe.

284. Atītaṃ rūpaṃ atthīti? Āmantā. Nanu atītaṃ rūpaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Hañci atītaṃ rūpaṃ niruddhaṃ…pe… abbhatthaṅgataṃ, no ca vata re vattabbe – ‘‘atītaṃ rūpaṃ atthī’’ti.

Anāgataṃ rūpaṃ atthīti? Āmantā. Nanu anāgataṃ rūpaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Hañci anāgataṃ rūpaṃ ajātaṃ…pe… apātubhūtaṃ, no ca vata re vattabbe – ‘‘anāgataṃ rūpaṃ atthī’’ti.

Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ aniruddhaṃ avigataṃ avipariṇataṃ na atthaṅgataṃ na abbhatthaṅgatanti? Āmantā. Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ aniruddhaṃ avigataṃ avipariṇataṃ na atthaṅgataṃ na abbhatthaṅgatanti? Na hevaṃ vattabbe.

Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtanti? Āmantā. Anāgataṃ rūpaṃ atthi anāgataṃ rūpaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtanti? Na hevaṃ vattabbe.

Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Na hevaṃ vattabbe.

Anāgataṃ rūpaṃ atthi anāgataṃ rūpaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Na hevaṃ vattabbe.

Atītā vedanā atthi…pe… saññā atthi, saṅkhārā atthi, viññāṇaṃ atthīti? Āmantā. Nanu atītaṃ viññāṇaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Hañci atītaṃ viññāṇaṃ niruddhaṃ…pe… abbhatthaṅgataṃ, no ca vata re vattabbe – ‘‘atītaṃ viññāṇaṃ atthī’’ti.

Anāgataṃ viññāṇaṃ atthīti? Āmantā. Nanu anāgataṃ viññāṇaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Hañci anāgataṃ viññāṇaṃ ajātaṃ…pe… apātubhūtaṃ, no ca vata re vattabbe – ‘‘anāgataṃ viññāṇaṃ atthī’’ti.

Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ aniruddhaṃ…pe… na abbhatthaṅgatanti? Āmantā. Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ aniruddhaṃ…pe… na abbhatthaṅgatanti? Na hevaṃ vattabbe.

Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ jātaṃ…pe… pātubhūtanti? Āmantā. Anāgataṃ viññāṇaṃ atthi anāgataṃ viññāṇaṃ jātaṃ…pe… pātubhūtanti? Na hevaṃ vattabbe.

Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ niruddhaṃ…pe… abbhatthaṅgatanti? Āmantā. Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ niruddhaṃ…pe… abbhatthaṅgatanti? Na hevaṃ vattabbe. Anāgataṃ viññāṇaṃ atthi anāgataṃ viññāṇaṃ ajātaṃ…pe… apātubhūtanti? Āmantā.

Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ ajātaṃ…pe… apātubhūtanti? Na hevaṃ vattabbe.

285. ‘‘Paccuppannanti vā rūpa’’nti vā, ‘‘rūpanti vā paccuppanna’’nti vā paccuppannaṃ rūpaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Paccuppannaṃ rūpaṃ nirujjhamānaṃ paccuppannabhāvaṃ jahatīti? Āmantā. Rūpabhāvaṃ jahatīti? Na hevaṃ vattabbe…pe….

‘‘Paccuppannanti vā rūpa’’nti vā, ‘‘rūpanti vā paccuppanna’’nti vā paccuppannaṃ rūpaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Paccuppannaṃ rūpaṃ nirujjhamānaṃ rūpabhāvaṃ na jahatīti? Āmantā. Paccuppannabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe….

‘‘Odātanti vā vattha’’nti vā, ‘‘vatthanti vā odāta’’nti vā odātaṃ vatthaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Odātaṃ vatthaṃ rajjamānaṃ odātabhāvaṃ jahatīti? Āmantā. Vatthabhāvaṃ jahatīti? Na hevaṃ vattabbe.

‘‘Odātanti vā vattha’’nti vā, ‘‘vatthanti vā odāta’’nti vā odātaṃ vatthaṃ appiyaṃ karitvā esese ekaṭṭhe same samabhāge tajjāteti? Āmantā. Odātaṃ vatthaṃ rajjamānaṃ vatthabhāvaṃ na jahatīti? Āmantā. Odātabhāvaṃ na jahatīti? Na hevaṃ vattabbe.…Pe….

286. Rūpaṃ rūpabhāvaṃ na jahatīti? Āmantā. Rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe. Nanu rūpaṃ rūpabhāvaṃ na jahatīti rūpaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Hañci rūpaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘rūpaṃ rūpabhāvaṃ na jahatī’’ti.

Nibbānaṃ nibbānabhāvaṃ na jahatīti nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Āmantā. Rūpaṃ rūpabhāvaṃ na jahatīti [na jahati (sī. ka.)] rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe… rūpaṃ rūpabhāvaṃ na jahati rūpaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Nibbānaṃ nibbānabhāvaṃ na jahati nibbānaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Atītaṃ atthi atītaṃ atītabhāvaṃ na jahatīti? Āmantā. Anāgataṃ atthi anāgataṃ anāgatabhāvaṃ na jahatīti? Na hevaṃ vattabbe. Atītaṃ atthi atītaṃ atītabhāvaṃ na jahatīti? Āmantā. Paccuppannaṃ atthi paccuppannaṃ paccuppannabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe….

Anāgataṃ atthi anāgataṃ anāgatabhāvaṃ jahatīti [na jahatīti (bahūsu) aṭṭhakathā oloketabbā]? Āmantā. Atītaṃ atthi atītaṃ atītabhāvaṃ jahatīti [na jahatīti (bahūsu) aṭṭhakathā oloketabbā]? Na hevaṃ vattabbe…pe….

Paccuppannaṃ atthi paccuppannaṃ paccuppannabhāvaṃ jahatīti [na jahatīti (bahūsu) aṭṭhakathā oloketabbā]? Āmantā. Atītaṃ atthi atītaṃ atītabhāvaṃ jahatīti [na jahatīti (bahūsu) aṭṭhakathā oloketabbā]? Na hevaṃ vattabbe.

Atītaṃ atthi atītaṃ atītabhāvaṃ na jahatīti? Āmantā. Atītaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu atītaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Hañci atītaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘atītaṃ atthi atītaṃ atītabhāvaṃ na jahatī’’ti.

Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahatīti nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Āmantā. Atītaṃ atthi atītaṃ atītabhāvaṃ na jahatīti atītaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Atītaṃ atthi atītaṃ atītabhāvaṃ na jahati atītaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahati nibbānaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

287. Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahatīti? Āmantā. Anāgataṃ rūpaṃ atthi anāgataṃ rūpaṃ anāgatabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe… atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahatīti? Āmantā. Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ paccuppannabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe….

Anāgataṃ rūpaṃ atthi anāgataṃ rūpaṃ anāgatabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Āmantā. Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Na hevaṃ vattabbe…pe….

Paccuppannaṃ rūpaṃ atthi paccuppannaṃ rūpaṃ paccuppannabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Āmantā. Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Na hevaṃ vattabbe…pe….

Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahatīti? Āmantā. Atītaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu atītaṃ rūpaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Hañci atītaṃ rūpaṃ aniccaṃ…pe… vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahatī’’ti.

Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahati [na jahatīti (?) purimapañhehi saṃsandetabbaṃ] nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Āmantā. Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahati [na jahatīti (?) purimañhehi saṃsandetabbaṃ] atītaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Atītaṃ rūpaṃ atthi atītaṃ rūpaṃ atītabhāvaṃ na jahati atītaṃ rūpaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahati nibbānaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Atītā vedanā atthi… atītā saññā atthi… atītā saṅkhārā atthi… atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahatīti? Āmantā. Anāgataṃ viññāṇaṃ atthi anāgataṃ viññāṇaṃ anāgatabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe… atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahatīti? Āmantā. Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ paccuppannabhāvaṃ na jahatīti? Na hevaṃ vattabbe…pe….

Anāgataṃ viññāṇaṃ atthi anāgataṃ viññāṇaṃ anāgatabhāvaṃ jahatīti? Āmantā. Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ jahatīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ viññāṇaṃ atthi paccuppannaṃ viññāṇaṃ paccuppannabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Āmantā. Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ jahatīti [na jahatīti (bahūsu) anulomapañhoyeva]? Na hevaṃ vattabbe…pe….

Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahatīti? Āmantā. Atītaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu atītaṃ viññāṇaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Hañci atītaṃ viññāṇaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahatī’’ti.

Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahati [na jahatīti (?) purimapañhehi saṃsandetabbaṃ] nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Āmantā. Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahati [na jahatīti (?) purimapañhehi saṃsandetabbaṃ] atītaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Atītaṃ viññāṇaṃ atthi atītaṃ viññāṇaṃ atītabhāvaṃ na jahati atītaṃ viññāṇaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Āmantā. Nibbānaṃ atthi nibbānaṃ nibbānabhāvaṃ na jahati nibbānaṃ aniccaṃ adhuvaṃ asassataṃ vipariṇāmadhammanti? Na hevaṃ vattabbe…pe….

Vacanasodhanā

288. Atītaṃ nvatthīti? Āmantā. Hañci atītaṃ nvatthi, atītaṃ atthīti micchā. Hañci vā pana atthi nvātītaṃ, atthi atītanti micchā. Anāgataṃ nvatthīti? Āmantā. Hañci anāgataṃ nvatthi, anāgataṃ atthīti micchā. Hañci vā pana atthi nvānāgataṃ, atthi anāgatanti micchā.

Anāgataṃ hutvā paccuppannaṃ hotīti? Āmantā. Taññeva anāgataṃ taṃ paccuppannanti? Na hevaṃ vattabbe…pe… taññeva anāgataṃ taṃ paccuppannanti? Āmantā. Hutvā hoti hutvā hotīti? Na hevaṃ vattabbe…pe… hutvā hoti hutvā hotīti? Āmantā. Na hutvā na hoti na hutvā na hotīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ hutvā atītaṃ hotīti? Āmantā. Taññeva paccuppannaṃ taṃ atītanti? Na hevaṃ vattabbe…pe… taññeva paccuppannaṃ taṃ atītanti? Āmantā. Hutvā hoti hutvā hotīti? Na hevaṃ vattabbe…pe… hutvā hoti hutvā hotīti? Āmantā. Na hutvā na hoti na hutvā na hotīti? Na hevaṃ vattabbe…pe….

Anāgataṃ hutvā paccuppannaṃ hoti, paccuppannaṃ hutvā atītaṃ hotīti? Āmantā. Taññeva anāgataṃ taṃ paccuppannaṃ taṃ atītanti? Na hevaṃ vattabbe…pe… taññeva anāgataṃ taṃ paccuppannaṃ taṃ atītanti? Āmantā. Hutvā hoti hutvā hotīti? Na hevaṃ vattabbe…pe… hutvā hoti hutvā hotīti? Āmantā. Na hutvā na hoti na hutvā na hotīti? Na hevaṃ vattabbe.

Atītacakkhurūpādikathā

289. Atītaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthīti? Āmantā. Atītena cakkhunā atītaṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… atītaṃ sotaṃ atthi saddā atthi sotaviññāṇaṃ atthi ākāso atthi manasikāro atthīti? Āmantā. Atītena sotena atītaṃ saddaṃ suṇātīti? Na hevaṃ vattabbe…pe… atītaṃ ghānaṃ atthi gandhā atthi ghānaviññāṇaṃ atthi vāyo atthi manasikāro atthīti? Āmantā. Atītena ghānena atītaṃ gandhaṃ ghāyatīti? Na hevaṃ vattabbe…pe… atītā jivhā atthi rasā atthi jivhāviññāṇaṃ atthi āpo atthi manasikāro atthīti? Āmantā. Atītāya jivhāya atītaṃ rasaṃ sāyatīti? Na hevaṃ vattabbe…pe… atīto kāyo atthi phoṭṭhabbā atthi kāyaviññāṇaṃ atthi pathavī atthi manasikāro atthīti? Āmantā. Atītena kāyena atītaṃ phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe… atīto mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthīti? Āmantā. Atītena manena atītaṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Anāgataṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthīti? Āmantā. Anāgatena cakkhunā anāgataṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… anāgataṃ sotaṃ atthi… ghānaṃ atthi… jivhā atthi… kāyo atthi … mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthīti? Āmantā. Anāgatena manena anāgataṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, paccuppannena cakkhunā paccuppannaṃ rūpaṃ passatīti? Āmantā. Atītaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, atītena cakkhunā atītaṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe…. Paccuppannaṃ sotaṃ atthi… ghānaṃ atthi… jivhā atthi… kāyo atthi… mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, paccuppannena manena paccuppannaṃ dhammaṃ vijānātīti? Āmantā. Atīto mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, atītena manena atītaṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, paccuppannena cakkhunā paccuppannaṃ rūpaṃ passatīti? Āmantā. Anāgataṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, anāgatena cakkhunā anāgataṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… paccuppannaṃ sotaṃ atthi… ghānaṃ atthi… jivhā atthi… kāyo atthi… mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, paccuppannena manena paccuppannaṃ dhammaṃ vijānātīti? Āmantā. Anāgato mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, anāgatena manena anāgataṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Atītaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, na ca atītena cakkhunā atītaṃ rūpaṃ passatīti? Āmantā. Paccuppannaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, na ca paccuppannena cakkhunā paccuppannaṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… atītaṃ sotaṃ atthi… ghānaṃ atthi… jivhā atthi… kāyo atthi… mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, na ca atītena manena atītaṃ dhammaṃ vijānātīti? Āmantā. Paccuppanno mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, na ca paccuppannena manena paccuppannaṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Anāgataṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, na ca anāgatena cakkhunā anāgataṃ rūpaṃ passatīti? Āmantā. Paccuppannaṃ cakkhuṃ atthi rūpā atthi cakkhuviññāṇaṃ atthi āloko atthi manasikāro atthi, na ca paccuppannena cakkhunā paccuppannaṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… anāgataṃ sotaṃ atthi… ghānaṃ atthi… jivhā atthi… kāyo atthi… mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, na ca anāgatena manena anāgataṃ dhammaṃ vijānātīti? Āmantā. Paccuppanno mano atthi dhammā atthi manoviññāṇaṃ atthi vatthuṃ atthi manasikāro atthi, na ca paccuppannena manena paccuppannaṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Atītañāṇādikathā

290. Atītaṃ ñāṇaṃ atthīti? Āmantā. Tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Anāgataṃ ñāṇaṃ atthīti? Āmantā. Tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ ñāṇaṃ atthi, tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Atītaṃ ñāṇaṃ atthi, tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ñāṇaṃ atthi, tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Āmantā. Atītaṃ ñāṇaṃ atthi, tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ñāṇaṃ atthi, tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Anāgataṃ ñāṇaṃ atthi, tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ñāṇaṃ atthi, tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Āmantā. Anāgataṃ ñāṇaṃ atthi, tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Atītaṃ ñāṇaṃ atthi, na ca tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Paccuppannaṃ ñāṇaṃ atthi, na ca tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… atītaṃ ñāṇaṃ atthi, na ca tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Āmantā. Paccuppannaṃ ñāṇaṃ atthi, na ca tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Anāgataṃ ñāṇaṃ atthi, na ca tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Āmantā. Paccuppannaṃ ñāṇaṃ atthi, na ca tena ñāṇena ñāṇakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe…. Anāgataṃ ñāṇaṃ atthi, na ca tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Āmantā. Paccuppannaṃ ñāṇaṃ atthi, na ca tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Arahantādikathā

291. Arahato atīto rāgo atthīti? Āmantā. Arahā tena rāgena sarāgoti? Na hevaṃ vattabbe…pe… arahato atīto doso atthīti? Āmantā. Arahā tena dosena sadosoti? Na hevaṃ vattabbe…pe… arahato atīto moho atthīti? Āmantā. Arahā tena mohena samohoti? Na hevaṃ vattabbe…pe… arahato atīto māno atthīti? Āmantā. Arahā tena mānena samānoti? Na hevaṃ vattabbe…pe… arahato atītā diṭṭhi atthīti? Āmantā. Arahā tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… arahato atītā vicikicchā atthīti? Āmantā. Arahā tāya vicikicchāya savicikicchoti? Na hevaṃ vattabbe…pe… arahato atītaṃ thinaṃ atthīti? Āmantā. Arahā tena thinena sathinoti? Na hevaṃ vattabbe…pe… arahato atītaṃ uddhaccaṃ atthīti? Āmantā. Arahā tena uddhaccena sauddhaccoti? Na hevaṃ vattabbe…pe… arahato atītaṃ ahirikaṃ atthīti? Āmantā. Arahā tena ahirikena saahirikoti? Na hevaṃ vattabbe…pe… arahato atītaṃ anottappaṃ atthīti? Āmantā. Arahā tena anottappena saanottappīti? Na hevaṃ vattabbe…pe….

Anāgāmissa atītā sakkāyadiṭṭhi atthīti? Āmantā. Anāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… anāgāmissa atītā vicikicchā atthi… atīto sīlabbataparāmāso atthi… atīto aṇusahagato kāmarāgo atthi… atīto aṇusahagato byāpādo atthīti? Āmantā. Anāgāmī tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Sakadāgāmissa atītā sakkāyadiṭṭhi atthīti? Āmantā. Sakadāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… sakadāgāmissa atītā vicikicchā atthi… atīto sīlabbataparāmāso atthi… atīto oḷāriko kāmarāgo atthi… atīto oḷāriko byāpādo atthīti? Āmantā. Sakadāgāmī tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Sotāpannassa atītā sakkāyadiṭṭhi atthīti? Āmantā. Sotāpanno tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… sotāpannassa atītā vicikicchā atthi… atīto sīlabbataparāmāso atthi… atīto apāyagamanīyo rāgo atthi… atīto apāyagamanīyo doso atthi… atīto apāyagamanīyo moho atthīti? Āmantā. Sotāpanno tena mohena samohoti? Na hevaṃ vattabbe…pe….

292. Puthujjanassa atīto rāgo atthi, puthujjano tena rāgena sarāgoti? Āmantā. Arahato atīto rāgo atthi, arahā tena rāgena sarāgoti? Na hevaṃ vattabbe…pe… puthujjanassa atīto doso atthi…pe… atītaṃ anottappaṃ atthi puthujjano tena anottappena anottappīti? Āmantā. Arahato atītaṃ anottappaṃ atthi, arahā tena anottappena anottappīti? Na hevaṃ vattabbe…pe….

Puthujjanassa atītā sakkāyadiṭṭhi atthi, puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Anāgāmissa atītā sakkāyadiṭṭhi atthi, anāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… puthujjanassa atītā vicikicchā atthi…pe… atīto aṇusahagato byāpādo atthi, puthujjano tena byāpādena byāpannacittoti? Āmantā. Anāgāmissa atīto aṇusahagato byāpādo atthi, anāgāmī tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Puthujjanassa atītā sakkāyadiṭṭhi atthi, puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Sakadāgāmissa atītā sakkāyadiṭṭhi atthi, sakadāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe… pe… puthujjanassa atītā vicikicchā atthi… atīto oḷāriko byāpādo atthi, puthujjano tena byāpādena byāpannacittoti? Āmantā. Sakadāgāmissa atīto oḷāriko byāpādo atthi, sakadāgāmī tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Puthujjanassa atītā sakkāyadiṭṭhi atthi, puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Sotāpannassa atītā sakkāyadiṭṭhi atthi, sotāpanno tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe…pe… puthujjanassa atītā vicikicchā atthi…pe… atīto apāyagamanīyo moho atthi, puthujjano tena mohena samohoti? Āmantā. Sotāpannassa atīto apāyagamanīyo moho atthi, sotāpanno tena mohena samohoti? Na hevaṃ vattabbe…pe….

Arahato atīto rāgo atthi, na ca arahā tena rāgena sarāgoti? Āmantā. Puthujjanassa atīto rāgo atthi, na ca puthujjano tena rāgena sarāgoti? Na hevaṃ vattabbe…pe… arahato atīto doso atthi…pe… atītaṃ anottappaṃ atthi, na ca arahā tena anottappena anottappīti? Āmantā. Puthujjanassa atītaṃ anottappaṃ atthi, na ca puthujjano tena anottappena anottappīti? Na hevaṃ vattabbe…pe….

Anāgāmissa atītā sakkāyadiṭṭhi atthi, na ca anāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Puthujjanassa atītā sakkāyadiṭṭhi atthi, na ca puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe… pe… anāgāmissa atītā vicikicchā atthi…pe… atīto aṇusahagato byāpādo atthi, na ca anāgāmī tena byāpādena byāpannacittoti? Āmantā. Puthujjanassa atīto aṇusahagato byāpādo atthi, na ca puthujjano tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Sakadāgāmissa atītā sakkāyadiṭṭhi atthi, na ca sakadāgāmī tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Puthujjanassa atītā sakkāyadiṭṭhi atthi, na ca puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe… pe… sakadāgāmissa atītā vicikicchā atthi…pe… atīto oḷāriko byāpādo atthi, na ca sakadāgāmī tena byāpādena byāpannacittoti? Āmantā. Puthujjanassa atīto oḷāriko byāpādo atthi, na ca puthujjano tena byāpādena byāpannacittoti? Na hevaṃ vattabbe…pe….

Sotāpannassa atītā sakkāyadiṭṭhi atthi, na ca sotāpanno tāya diṭṭhiyā sadiṭṭhikoti? Āmantā. Puthujjanassa atītā sakkāyadiṭṭhi atthi, na ca puthujjano tāya diṭṭhiyā sadiṭṭhikoti? Na hevaṃ vattabbe… pe… sotāpannassa atītā vicikicchā atthi…pe… atīto apāyagamanīyo moho atthi, na ca sotāpanno tena mohena samohoti? Āmantā. Puthujjanassa atīto apāyagamanīyo moho atthi, na ca puthujjano tena mohena samohoti? Na hevaṃ vattabbe…pe….

Atītahatthādikathā

293. Atītā hatthā atthīti? Āmantā. Atītesu hatthesu sati ādānanikkhepanaṃ paññāyatīti? Na hevaṃ vattabbe…pe… atītā pādā atthīti? Āmantā. Atītesu pādesu sati abhikkamapaṭikkamo paññāyatīti? Na hevaṃ vattabbe…pe… atītā pabbā atthīti? Āmantā. Atītesu pabbesu sati samiñjanapasāraṇaṃ paññāyatīti? Na hevaṃ vattabbe…pe… atīto kucchi atthīti? Āmantā. Atītasmiṃ kucchismiṃ sati jighacchā pipāsā paññāyatīti? Na hevaṃ vattabbe…pe….

Atīto kāyo atthīti? Āmantā. Atīto kāyo paggahaniggahupago chedanabhedanupago kākehi gijjhehi kulalehi sādhāraṇoti? Na hevaṃ vattabbe…pe… atīte kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Na hevaṃ vattabbe…pe… labbhā atīto kāyo addubandhanena bandhituṃ, rajjubandhanena bandhituṃ, saṅkhalikabandhanena bandhituṃ, gāmabandhanena bandhituṃ, nigamabandhanena bandhituṃ, nagarabandhanena bandhituṃ, janapadabandhanena bandhituṃ, kaṇṭhapañcamehi bandhanehi bandhitunti? Na hevaṃ vattabbe…pe….

Atīto āpo atthīti? Āmantā. Tena āpena āpakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… atīto tejo atthīti? Āmantā. Tena tejena tejakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe… atīto vāyo atthīti? Āmantā. Tena vāyena vāyakaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Atītakkhandhādisamodhānakathā

294. Atīto rūpakkhandho atthi, anāgato rūpakkhandho atthi, paccuppanno rūpakkhandho atthīti? Āmantā. Tayo rūpakkhandhāti? Na hevaṃ vattabbe …pe… atītā pañcakkhandhā atthi, anāgatā pañcakkhandhā atthi, paccuppannā pañcakkhandhā atthīti? Āmantā. Pannarasakkhandhāti? Na hevaṃ vattabbe…pe….

Atītaṃ cakkhāyatanaṃ atthi, anāgataṃ cakkhāyatanaṃ atthi, paccuppannaṃ cakkhāyatanaṃ atthīti? Āmantā. Tīṇi cakkhāyatanānīti? Na hevaṃ vattabbe…pe… atītāni dvādasāyatanāni atthi, anāgatāni dvādasāyatanāni atthi, paccuppannāni dvādasāyatanāni atthīti? Āmantā. Chattiṃsāyatanānīti? Na hevaṃ vattabbe…pe….

Atītā cakkhudhātu atthi, anāgatā cakkhudhātu atthi, paccuppannā cakkhudhātu atthīti? Āmantā. Tisso cakkhudhātuyoti? Na hevaṃ vattabbe…pe… atītā aṭṭhārasa dhātuyo atthi, anāgatā aṭṭhārasa dhātuyo atthi, paccuppannā aṭṭhārasa dhātuyo atthīti? Āmantā. Catupaññāsa dhātuyoti? Na hevaṃ vattabbe…pe….

Atītaṃ cakkhundriyaṃ atthi, anāgataṃ cakkhundriyaṃ atthi, paccuppannaṃ cakkhundriyaṃ atthīti? Āmantā. Tīṇi cakkhundriyānīti? Na hevaṃ vattabbe…pe… atītāni bāvīsatindriyāni atthi, anāgatāni bāvīsatindriyāni atthi, paccuppannāni bāvīsatindriyāni atthīti? Āmantā. Chasaṭṭhindriyānīti? Na hevaṃ vattabbe…pe….

Atīto rājā cakkavattī atthi, anāgato rājā cakkavattī atthi, paccuppanno rājā cakkavattī atthīti? Āmantā. Tiṇṇannaṃ rājūnaṃ cakkavattīnaṃ sammukhībhāvo hotīti? Na hevaṃ vattabbe…pe….

Atīto sammāsammuddho atthi, anāgato sammāsambuddho atthi, paccuppanno sammāsambuddho atthīti? Āmantā. Tiṇṇannaṃ sammāsambuddhānaṃ sammukhībhāvo hotīti? Na hevaṃ vattabbe…pe….

Padasodhanakathā

295. Atītaṃ atthīti? Āmantā. Atthi atītanti? Atthi siyā atītaṃ, siyā nvātītanti.

Ājānāhi niggahaṃ. Hañci atītaṃ atthi, atthi siyā atītaṃ, siyā nvātītaṃ, tenātītaṃ nvātītaṃ, nvātītaṃ atītanti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘atītaṃ atthi atthi siyā atītaṃ, siyā nvātītaṃ, tenātītaṃ nvātītaṃ, nvātītaṃ atīta’’’nti micchā.

No ce pana atītaṃ nvātītaṃ nvātītaṃ atītanti, no ca vata re vattabbe – ‘‘atītaṃ atthi atthi siyā atītaṃ, siyā nvātīta’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘atītaṃ atthi atthi siyā atītaṃ, siyā nvātītaṃ, tenātītaṃ nvātītaṃ, nvātītaṃ atīta’’’nti micchā.

Anāgataṃ atthīti? Āmantā. Atthi anāgatanti? Atthi siyā anāgataṃ, siyā nvānāgatanti.

Ājānāhi niggahaṃ. Hañci anāgataṃ atthi atthi siyā anāgataṃ siyā nvānāgataṃ, tenānāgataṃ nvānāgataṃ, nvānāgataṃ anāgatanti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘anāgataṃ atthi atthi siyā anāgataṃ, siyā nvānāgataṃ, tenānāgataṃ nvānāgataṃ, nvānāgataṃ anāgata’’’nti micchā.

No ce panānāgataṃ nvānāgataṃ nvānāgataṃ anāgatanti, no ca vata re vattabbe – ‘‘anāgataṃ atthi

atthi siyā anāgataṃ, siyā nvānāgata''nti. Yaṃ tattha vadesi – ''vattabbe kho – 'anāgataṃ atthi atthi siyā anāgataṃ, siyā nvānāgataṃ, tenānāgataṃ nvānāgataṃ, nvānāgataṃ anāgata'''nti micchā.

Paccuppannaṃ atthīti, āmantā. Atthi paccuppannanti? Atthi siyā paccuppannaṃ, siyā no paccuppannanti.

Ājānāhi niggahaṃ. Hañci paccuppannaṃ atthi atthi siyā paccuppannaṃ, siyā no paccuppannaṃ, tena paccuppannaṃ, no paccuppannaṃ, no paccuppannaṃ paccuppannanti. Yaṃ tattha vadesi – ''vattabbe kho – 'paccuppannaṃ atthi atthi siyā paccuppannaṃ, siyā no paccuppannaṃ, tena paccuppannaṃ no paccuppannaṃ, no paccuppannaṃ paccuppanna'''nti micchā.

No ce pana paccuppannaṃ no paccuppannaṃ, no paccuppannaṃ paccuppannanti, no ca vata re vattabbe – ''paccuppannaṃ atthi atthi siyā paccuppannaṃ, siyā no paccuppanna''nti. Yaṃ tattha vadesi – ''vattabbe kho – 'paccuppannaṃ atthi atthi siyā paccuppannaṃ, siyā no paccuppannaṃ, tena paccuppannaṃ no paccuppannaṃ, no paccuppannaṃ paccuppanna'''nti micchā.

Nibbānaṃ atthīti? Āmantā. Atthi nibbānanti? Atthi siyā nibbānaṃ siyā no nibbānanti.

Ājānāhi niggahaṃ. Hañci nibbānaṃ atthi atthi siyā nibbānaṃ, siyā no nibbānaṃ, tena nibbānaṃ no nibbānaṃ, no nibbānaṃ nibbānanti. Yaṃ tattha vadesi – ''vattabbe kho – 'nibbānaṃ atthi atthi siyā nibbānaṃ, siyā no nibbānaṃ, tena nibbānaṃ no nibbānaṃ, no nibbānaṃ nibbāna'''nti micchā.

No ce pana nibbānaṃ no nibbānaṃ, no nibbānaṃ nibbānanti, no ca vata re vattabbe – ''nibbānaṃ atthi atthi siyā nibbānaṃ, siyā no nibbāna''nti. Yaṃ tattha vadesi – ''vattabbe kho – 'nibbānaṃ atthi atthi siyā nibbānaṃ, siyā no nibbānaṃ, tena nibbānaṃ no nibbānaṃ, no nibbānaṃ nibbāna'''nti micchā.

Suttasādhanaṃ

296. Na vattabbaṃ – ''atītaṃ atthi, anāgataṃ atthī''ti? Āmantā. Nanu vuttaṃ bhagavatā – ''yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – ayaṃ vuccati rūpakkhandho. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – ayaṃ vuccati viññāṇakkhandho''ti [saṃ. ni. 3.48]. Attheva suttantoti? Āmantā. Tena hi atītaṃ atthi, anāgataṃ atthīti.

Atītaṃ atthi, anāgataṃ atthīti? Āmantā. Nanu vuttaṃ bhagavatā – ''tayome, bhikkhave, niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā na saṅkiyanti na saṅkiyissanti appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi. Katame tayo? Yaṃ, bhikkhave, rūpaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ 'ahosī'ti tassa saṅkhā, 'ahosī'ti tassa samaññā, 'ahosī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'bhavissatī'ti. Yā vedanā…pe… yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ 'ahosī'ti tassa saṅkhā, 'ahosī'ti tassa samaññā, 'ahosī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'bhavissatī'ti.

''Yaṃ, bhikkhave, rūpaṃ ajātaṃ apātubhūtaṃ 'bhavissatī'ti tassa saṅkhā, 'bhavissatī'ti tassa samaññā, 'bhavissatī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'ahosī'ti. Yā vedanā…pe… yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ 'bhavissatī'ti tassa saṅkhā, 'bhavissatī'ti tassa samaññā, 'bhavissatī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'ahosī'ti.

''Yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ 'atthī'ti tassa saṅkhā, 'atthī'ti tassa samaññā, 'atthī'ti tassa paññatti; na tassa saṅkhā 'ahosī'ti, na tassa saṅkhā 'bhavissatī'ti. Yā vedanā…pe… yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti; na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti. Ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā na saṅkiyanti na saṅkiyissanti appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

‘‘Yepi te, bhikkhave, ahesuṃ ukkalā vassabhaññā ahetukavādā akiriyavādā natthikavādā, tepime tayo niruttipathe adhivacanapathe paññattipathe na garahitabbaṃ na paṭikkositabbaṃ amaññiṃsu. Taṃ kissa hetu? Nindābyārosaupārambhabhayā’’ti [saṃyuttanikāye]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atītaṃ atthi, anāgataṃ atthī’’ti.

Atītaṃ atthīti? Āmantā. Nanu āyasmā phagguno bhagavantaṃ etadavoca – ‘‘atthi nu kho taṃ, bhante, cakkhuṃ yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte paññāpayamāno paññāpeyyāti. Atthi nu kho sā, bhante, jivhā…pe… atthi nu kho so, bhante, mano yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte paññāpayamāno paññāpeyyā’’ti.

‘‘Natthi kho taṃ, phagguna, cakkhuṃ yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte paññāpayamāno paññāpeyya. Natthi kho sā, phagguna, jivhā…pe… natthi nu kho so, phagguna, mano yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte paññāpayamāno paññāpeyyā’’ti [saṃ. ni. 4.83]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atītaṃ atthī’’ti.

Atītaṃ atthīti? Āmantā. Nanu āyasmā nandako etadavoca – ‘‘ahu pubbe lobho tadahu akusalaṃ, so etarahi natthi, iccetaṃ kusalaṃ. Ahu pubbe doso… ahu pubbe moho, tadahu akusalaṃ, so etarahi natthi, iccetaṃ kusala’’nti [aṅguttaranikāye]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atītaṃ atthī’’ti.

Na vattabbaṃ – ‘‘anāgataṃ atthī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘kabaḷīkāre ce, bhikkhave, āhāre atthi rāgo, atthi nandī, atthi taṇhā; patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhinibbatti. Yattha atthi āyatiṃ punabbhavābhinibbatti, atthi tattha āyatiṃ jātijarāmaraṇaṃ. Yattha atthi āyatiṃ jātijarāmaraṇaṃ, sasokaṃ taṃ, bhikkhave, sarajaṃ [sadaraṃ (saṃ. ni. 2.64) tadeva yuttataraṃ] saupāyāsanti vadāmi.

‘‘Phasse ce, bhikkhave, āhāre… manosañcetanāya ce, bhikkhave, āhāre… viññāṇe ce, bhikkhave, āhāre atthi rāgo, atthi nandī…pe… sarajaṃ saupāyāsanti vadāmī’’ti [saṃ. ni. 2.64]. Attheva suttantoti? Āmantā. Tena hi anāgataṃ atthīti.

Anāgataṃ atthīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘kabaḷīkāre ce, bhikkhave, āhāre natthi rāgo, natthi nandī, natthi taṇhā; appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ. Yattha viññāṇaṃ appatiṭṭhitaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhinibbatti. Yattha natthi āyatiṃ punabbhavābhinibbatti, natthi tattha āyatiṃ jātijarāmaraṇaṃ. Yattha natthi āyatiṃ jātijarāmaraṇaṃ, asokaṃ taṃ, bhikkhave, arajaṃ anupāyāsanti vadāmi.

‘‘Phasse ce, bhikkhave, āhāre… manosañcetanāya ce, bhikkhave, āhāre… viññāṇe ce, bhikkhave, āhāre natthi rāgo, natthi nandī…pe… arajaṃ anupāyāsanti vadāmī’’ti [saṃ. ni. 2.64]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘anāgataṃ atthī’’ti.

Sabbamatthītikathā niṭṭhitā.

6. Atītakkhandhādikathā

1. Nasuttasādhanaṃ

297. Atītaṃ khandhāti? Āmantā. Atītaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ āyatananti? Āmantā. Atītaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ dhātūti? Āmantā. Atītaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ khandhā dhātu āyatananti [khandhadhātuāyatananti (syā.)]? Āmantā. Atītaṃ atthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ khandhāti? Āmantā. Anāgataṃ atthīti? Na hevaṃ vattabbe…pe… anāgataṃ āyatananti? Āmantā. Anāgataṃ atthīti? Na hevaṃ vattabbe…pe… anāgataṃ dhātūti? Āmantā. Anāgataṃ atthīti? Na hevaṃ vattabbe…pe… anāgataṃ khandhā dhātu āyatananti? Āmantā. Anāgataṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ khandhā paccuppannaṃ atthīti? Āmantā. Atītaṃ khandhā atītaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ āyatanaṃ paccuppannaṃ atthīti? Āmantā. Atītaṃ āyatanaṃ atītaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ dhātu paccuppannaṃ atthīti? Āmantā. Atītaṃ dhātu atītaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ khandhā dhātu āyatanaṃ paccuppannaṃ atthīti? Āmantā. Atītaṃ khandhā dhātu āyatanaṃ atītaṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ khandhā paccuppannaṃ atthīti? Āmantā. Anāgataṃ khandhā anāgataṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ āyatanaṃ paccuppannaṃ atthīti? Āmantā. Anāgataṃ āyatanaṃ anāgataṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ dhātu paccuppannaṃ atthīti? Āmantā. Anāgataṃ dhātu anāgataṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ khandhā dhātu āyatanaṃ paccuppannaṃ atthīti? Āmantā. Anāgataṃ khandhā dhātu āyatanaṃ anāgataṃ atthīti? Na hevaṃ vattabbe…pe….

Atītaṃ khandhā atītaṃ natthīti? Āmantā. Paccuppannaṃ khandhā paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe… atītaṃ āyatanaṃ atītaṃ natthīti? Āmantā. Paccuppannaṃ āyatanaṃ paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe… atītaṃ dhātu atītaṃ natthīti? Āmantā. Paccuppannaṃ dhātu paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe… atītaṃ khandhā dhātu āyatanaṃ atītaṃ natthīti? Āmantā. Paccuppannaṃ khandhā dhātu āyatanaṃ paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ khandhā anāgataṃ natthīti? Āmantā. Paccuppannaṃ khandhā paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe… anāgataṃ āyatanaṃ…pe… anāgataṃ dhātu…pe… anāgataṃ khandhā dhātu āyatanaṃ anāgataṃ natthīti? Āmantā. Paccuppannaṃ khandhā dhātu āyatanaṃ paccuppannaṃ natthīti? Na hevaṃ vattabbe…pe….

Atītaṃ rūpaṃ khandhoti? Āmantā. Atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ rūpaṃ āyatananti? Āmantā. Atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ rūpaṃ dhātūti? Āmantā. Atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ rūpaṃ khandhā dhātu āyatananti? Āmantā. Atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ rūpaṃ khandhoti? Āmantā. Anāgataṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… anāgataṃ rūpaṃ āyatanaṃ…pe… anāgataṃ rūpaṃ dhātu…pe… anāgataṃ rūpaṃ khandhā dhātu āyatananti? Āmantā. Anāgataṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ rūpaṃ khandho paccuppannaṃ rūpaṃ atthīti? Āmantā. Atītaṃ rūpaṃ khandho atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ rūpaṃ āyatanaṃ…pe… paccuppannaṃ rūpaṃ dhātu…pe… paccuppannaṃ rūpaṃ khandhā dhātu āyatanaṃ paccuppannaṃ rūpaṃ atthīti? Āmantā. Atītaṃ rūpaṃ khandhā dhātu āyatanaṃ atītaṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ rūpaṃ khandho paccuppannaṃ rūpaṃ atthīti? Āmantā. Anāgataṃ rūpaṃ khandho anāgataṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ rūpaṃ āyatanaṃ…pe… paccuppannaṃ rūpaṃ dhātu…pe… paccuppannaṃ rūpaṃ khandhā dhātu āyatanaṃ paccuppannaṃ rūpaṃ atthīti? Āmantā. Anāgataṃ rūpaṃ khandhā dhātu āyatanaṃ anāgataṃ rūpaṃ atthīti? Na hevaṃ vattabbe…pe….

Atītaṃ rūpaṃ khandho atītaṃ rūpaṃ natthīti? Āmantā. Paccuppannaṃ rūpaṃ khandho paccuppannaṃ rūpaṃ natthīti? Na hevaṃ vattabbe…pe… atītaṃ rūpaṃ āyatanaṃ…pe… atītaṃ rūpaṃ dhātu…pe… atītaṃ rūpaṃ khandhā dhātu āyatanaṃ atītaṃ rūpaṃ natthīti? Āmantā. Paccuppannaṃ rūpaṃ khandhā dhātu āyatanaṃ paccuppannaṃ rūpaṃ natthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ rūpaṃ khandho anāgataṃ rūpaṃ natthīti? Āmantā. Paccuppannaṃ rūpaṃ khandho paccuppannaṃ rūpaṃ natthīti? Na hevaṃ vattabbe…pe… anāgataṃ rūpaṃ āyatanaṃ…pe… anāgataṃ rūpaṃ dhātu…pe… anāgataṃ rūpaṃ khandhā dhātu āyatanaṃ anāgataṃ rūpaṃ natthīti? Āmantā. Paccuppannaṃ rūpaṃ khandhā dhātu āyatanaṃ paccuppannaṃ rūpaṃ natthīti? Na hevaṃ vattabbe…pe….

Atītā vedanā… atītā saññā… atītā saṅkhārā… atītaṃ viññāṇaṃ khandhoti? Āmantā. Atītaṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe… atītaṃ viññāṇaṃ āyatanaṃ …pe… atītaṃ viññāṇaṃ dhātu…pe… atītaṃ viññāṇaṃ khandhā dhātu āyatananti? Āmantā. Atītaṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ viññāṇaṃ khandhoti? Āmantā. Anāgataṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe… anāgataṃ viññāṇaṃ āyatanaṃ…pe… anāgataṃ viññāṇaṃ dhātu…pe… anāgataṃ viññāṇaṃ khandhā dhātu āyatananti? Āmantā. Anāgataṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ viññāṇaṃ khandho paccuppannaṃ viññāṇaṃ atthīti? Āmantā. Atītaṃ viññāṇaṃ khandho atītaṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ viññāṇaṃ āyatanaṃ…pe… paccuppannaṃ viññāṇaṃ dhātu…pe… paccuppannaṃ viññāṇaṃ khandhā dhātu āyatanaṃ paccuppannaṃ viññāṇaṃ atthīti? Āmantā. Atītaṃ viññāṇaṃ khandhā dhātu āyatanaṃ atītaṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ viññāṇaṃ khandho paccuppannaṃ viññāṇaṃ atthīti? Āmantā. Anāgataṃ viññāṇaṃ khandho anāgataṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe… paccuppannaṃ viññāṇaṃ āyatanaṃ…pe… paccuppannaṃ viññāṇaṃ dhātu…pe… paccuppannaṃ viññāṇaṃ khandhā dhātu āyatanaṃ paccuppannaṃ viññāṇaṃ atthīti? Āmantā. Anāgataṃ viññāṇaṃ khandhā dhātu āyatanaṃ anāgataṃ viññāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

Atītaṃ viññāṇaṃ khandho atītaṃ viññāṇaṃ natthīti? Āmantā. Paccuppannaṃ viññāṇaṃ khandho paccuppannaṃ viññāṇaṃ natthīti? Na hevaṃ vattabbe…pe… atītaṃ viññāṇaṃ āyatanaṃ…pe… atītaṃ viññāṇaṃ dhātu…pe… atītaṃ viññāṇaṃ khandhā dhātu āyatanaṃ atītaṃ viññāṇaṃ natthīti? Āmantā. Paccuppannaṃ viññāṇaṃ khandhā dhātu āyatanaṃ paccuppannaṃ viññāṇaṃ natthīti? Na hevaṃ vattabbe…pe… anāgataṃ viññāṇaṃ khandho anāgataṃ viññāṇaṃ natthīti? Āmantā. Paccuppannaṃ viññāṇaṃ khandho paccuppannaṃ viññāṇaṃ natthīti? Na hevaṃ vattabbe…pe… anāgataṃ viññāṇaṃ āyatanaṃ…pe… anāgataṃ viññāṇaṃ dhātu…pe… anāgataṃ viññāṇaṃ khandhā dhātu āyatanaṃ anāgataṃ viññāṇaṃ natthīti? Āmantā. Paccuppannaṃ viññāṇaṃ khandhā dhātu āyatanaṃ paccuppannaṃ viññāṇaṃ natthīti? Na hevaṃ vattabbe…pe….

2. Suttasādhanaṃ

298. Na vattabbaṃ – ‘‘atītānāgatā khandhā dhātu āyatanaṃ natthi cete’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tayome, bhikkhave, niruttipathā adhivacanapathā paññatti…pe… viññūhīti…pe…’’. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atītānāgatā khandhā dhātu āyatanaṃ natthi cete’’ti.

Atītānāgatā khandhā dhātu āyatanaṃ natthi ceteti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhandho. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… ayaṃ vuccati viññāṇakkhandho’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atītānāgatā khandhā dhātu āyatanaṃ natthi cete’’ti.

Atītakkhandhādikathā niṭṭhitā.

7. Ekaccaṃ atthītikathā

1. Atītādiekaccakathā

299. Atītaṃ atthīti? Ekaccaṃ atthi, ekaccaṃ natthīti. Ekaccaṃ niruddhaṃ, ekaccaṃ na niruddhaṃ; ekaccaṃ vigataṃ, ekaccaṃ avigataṃ; ekaccaṃ atthaṅgataṃ, ekaccaṃ na atthaṅgataṃ; ekaccaṃ abbhatthaṅgataṃ, ekaccaṃ na abbhatthaṅgatanti? Na hevaṃ vattabbe…pe….

Atītaṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Atītā avipakkavipākā dhammā ekacce atthi, ekacce natthīti? Na hevaṃ vattabbe…pe… atītaṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Atītā vipakkavipākā dhammā ekacce atthi, ekacce natthīti? Na hevaṃ vattabbe…pe… atītaṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Atītā avipākā dhammā ekacce atthi ekacce natthīti? Na hevaṃ vattabbe…pe….

Atītaṃ ekaccaṃ atthi ekaccaṃ natthīti? Āmantā. Kiṃ atthi kiṃ natthīti? Atītā avipakkavipākā dhammā – te atthi; atītā vipakkavipākā dhammā – te natthīti. Atītā avipakkavipākā dhammā – te atthīti? Āmantā. Atītā vipakkavipākā dhammā – te atthīti? Na hevaṃ vattabbe…pe… atītā avipakkavipākā dhammā – te atthīti? Āmantā. Atītā avipākā dhammā – te atthīti [atītā avipakkavipākā dhammā te natthīti (ka.)]? Na hevaṃ vattabbe…pe….

Atītā vipakkavipākā dhammā – te natthīti? Āmantā. Atītā avipakkavipākā dhammā – te natthīti? Na hevaṃ vattabbe …pe….

Atītā avipākā [vipakkavipākā (syā.), avipakkavipākā (ka.)] dhammā – te natthīti? Āmantā. Atītā avipakkavipākā [avipākā (syā.)] dhammā – te natthīti? Na hevaṃ vattabbe…pe….

Atītā avipakkavipākā dhammā – te atthīti? Āmantā. Nanu atītā avipakkavipākā dhammā niruddhāti? Āmantā. Hañci atītā avipakkavipākā dhammā niruddhā, no ca vata re vattabbe – ‘‘atītā avipakkavipākā dhammā – te [dhammā niruddhā te (syā. ka.)] atthī’’ti.

Atītā avipakkavipākā dhammā niruddhā – te atthīti? Āmantā. Atītā vipakkavipākā dhammā niruddhā – te atthīti? Na hevaṃ vattabbe…pe… atītā avipakkavipākā dhammā niruddhā – te atthīti? Āmantā. Atītā avipākā [avipakkavipākā (sī. ka.)] dhammā niruddhā – te atthīti? Na hevaṃ vattabbe…pe….

Atītā vipakkavipākā dhammā niruddhā – te natthīti? Āmantā. Atītā avipakkavipākā dhammā niruddhā – te natthīti? Na hevaṃ vattabbe…pe….

Atītā avipākā [vipakkavipākā (syā.), avipakkavipākā (ka.)] dhammā niruddhā – te natthīti? Āmantā. Atītā avipakkavipākā [avipākā (syā.)] dhammā niruddhā – te natthīti? Na hevaṃ vattabbe…pe….

Atītā avipakkavipākā dhammā niruddhā – te atthīti? Āmantā. Atītā vipakkavipākā dhammā niruddhā – te natthīti? Āmantā. Atītā ekadesaṃ vipakkavipākā dhammā ekadesaṃ avipakkavipākā dhammā niruddhā – te ekacce atthi ekacce natthīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘atītā avipakkavipākā dhammā – te atthī’’ti? Āmantā. Nanu atītā avipakkavipākā dhammā vipaccissantīti? Āmantā. Hañci atītā avipakkavipākā dhammā vipaccissanti, tena vata re vattabbe – ‘‘atītā avipakkavipākā dhammā – te atthī’’ti.

Atītā avipakkavipākā dhammā vipaccissantīti katvā te atthīti? Āmantā. Vipaccissantīti katvā paccuppannāti? Na hevaṃ vattabbe…pe… vipaccissantīti katvā paccuppannāti? Āmantā. Paccuppannā dhammā nirujjhissantīti katvā te natthīti? Na hevaṃ vattabbe…pe….

2. Anāgatādiekaccakathā

300. Anāgataṃ atthīti? Ekaccaṃ atthi, ekaccaṃ natthīti. Ekaccaṃ jātaṃ, ekaccaṃ ajātaṃ; ekaccaṃ sañjātaṃ, ekaccaṃ asañjātaṃ; ekaccaṃ nibbattaṃ, ekaccaṃ anibbattaṃ; ekaccaṃ pātubhūtaṃ, ekaccaṃ apātubhūtanti? Na hevaṃ vattabbe…pe….

Anāgataṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Anāgatā uppādino dhammā ekacce atthi, ekacce natthīti? Na hevaṃ vattabbe…pe… anāgataṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Anāgatā anuppādino dhammā ekacce atthi, ekacce natthīti? Na hevaṃ vattabbe…pe….

Anāgataṃ ekaccaṃ atthi, ekaccaṃ natthīti? Āmantā. Kiṃ atthi, kiṃ natthīti? Anāgatā uppādino dhammā – te atthi; anāgatā anuppādino dhammā – te natthīti. Anāgatā uppādino dhammā – te atthīti? Āmantā. Anāgatā anuppādino dhammā – te atthīti? Na hevaṃ vattabbe…pe… anāgatā anuppādino dhammā – te natthīti? Āmantā. Anāgatā uppādino dhammā – te natthīti? Na hevaṃ vattabbe…pe….

Anāgatā uppādino dhammā – te atthīti? Āmantā. Nanu anāgatā uppādino dhammā ajātāti? Āmantā. Hañci anāgatā uppādino dhammā ajātā, no ca vata re vattabbe – ‘‘anāgatā uppādino dhammā – te atthī’’ti.

Anāgatā uppādino dhammā ajātā – te atthīti? Āmantā. Anāgatā anuppādino dhammā ajātā – te atthīti? Na hevaṃ vattabbe…pe… anāgatā anuppādino dhammā ajātā – te natthīti? Āmantā. Anāgatā uppādino dhammā ajātā – te natthīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘anāgatā uppādino dhammā – te atthī’’ti? Āmantā. Nanu anāgatā uppādino dhammā uppajjissantīti? Āmantā. Hañci anāgatā uppādino dhammā uppajjissanti, tena vata re vattabbe – ‘‘anāgatā uppādino dhammā – te atthī’’ti.

Anāgatā uppādino dhammā uppajjissantīti katvā te atthīti? Āmantā. Uppajjissantīti katvā paccuppannāti? Na hevaṃ vattabbe…pe… uppajjissantīti katvā paccuppannāti? Āmantā. Paccuppannā dhammā nirujjhissantīti katvā te natthīti? Na hevaṃ vattabbe…pe….

Ekaccaṃ atthītikathā niṭṭhitā.

8. Satipaṭṭhānakathā

301. Sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbe dhammā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo khayagāmī bodhagāmī apacayagāmī anāsavā asaṃyojaniyā aganthaniyā anoghaniyā ayoganiyā anīvaraṇiyā aparāmaṭṭhā anupādāniyā asaṃkilesikā, sabbe dhammā buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati ānāpānassati maraṇānussati kāyagatāsati upasamānussatīti? Na hevaṃ vattabbe…pe….

Sabbe dhammā satipaṭṭhānāti? Āmantā. Cakkhāyatanaṃ satipaṭṭhānanti? Na hevaṃ vattabbe…pe… cakkhāyatanaṃ satipaṭṭhānanti? Āmantā. Cakkhāyatanaṃ sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo khayagāmī bodhagāmī apacayagāmī anāsavaṃ asaṃyojaniyaṃ…pe… asaṃkilesikaṃ, cakkhāyatanaṃ buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati ānāpānassati maraṇānussati kāyagatāsati upasamānussatīti? Na hevaṃ vattabbe…pe… sotāyatanaṃ… ghānāyatanaṃ… jivhāyatanaṃ… kāyāyatanaṃ… rūpāyatanaṃ… saddāyatanaṃ… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ… rāgo… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ… anottappaṃ satipaṭṭhānanti? Na hevaṃ vattabbe…pe… anottappaṃ satipaṭṭhānanti? Āmantā. Anottappaṃ sati satindriyaṃ satibalaṃ sammāsati…pe… kāyagatāsati upasamānussatīti? Na hevaṃ vattabbe…pe….

Sati satipaṭṭhānā, sā ca satīti? Āmantā. Cakkhāyatanaṃ satipaṭṭhānaṃ, tañca satīti? Na hevaṃ vattabbe…pe… sati satipaṭṭhānā, sā ca satīti? Āmantā. Sotāyatanaṃ…pe… kāyāyatanaṃ… rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ… rāgo… doso… moho…pe… anottappaṃ satipaṭṭhānaṃ, tañca satīti? Na hevaṃ vattabbe…pe….

Cakkhāyatanaṃ satipaṭṭhānaṃ, tañca na satīti? Āmantā. Sati satipaṭṭhānā, sā ca na satīti? Na hevaṃ vattabbe…pe… sotāyatanaṃ…pe… kāyāyatanaṃ… rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ… rāgo … doso… moho…pe… anottappaṃ satipaṭṭhānaṃ, tañca na satīti? Āmantā. Sati satipaṭṭhānā, sā ca na satīti? Na hevaṃ vattabbe…pe….

302. Na vattabbaṃ – ‘‘sabbe dhammā satipaṭṭhānā’’ti? Āmantā. Nanu sabbe dhamme ārabbha sati santiṭṭhatīti? Āmantā. Hañci sabbe dhamme ārabbha sati santiṭṭhatīti, tena vata re vattabbe – ‘‘sabbe dhammā satipaṭṭhānā’’ti.

Sabbaṃ dhammaṃ ārabbha sati santiṭṭhatīti sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbaṃ dhammaṃ ārabbha phasso santiṭṭhatīti sabbe dhammā phassapaṭṭhānāti? Na hevaṃ vattabbe…pe….

Sabbaṃ dhammaṃ ārabbha sati santiṭṭhatīti sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbaṃ dhammaṃ ārabbha vedanā santiṭṭhati… saññā santiṭṭhati… cetanā santiṭṭhati… cittaṃ santiṭṭhatīti sabbe dhammā cittapaṭṭhānāti? Na hevaṃ vattabbe…pe….

Sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbe sattā upaṭṭhitasatino satiyā samannāgatā satiyā samohitā; sabbesaṃ sattānaṃ sati paccupaṭṭhitāti? Na hevaṃ vattabbe…pe….

303. Sabbe dhammā satipaṭṭhānāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘amataṃ te, bhikkhave, na paribhuñjanti ye kāyagatāsatiṃ na paribhuñjanti. Amataṃ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṃ paribhuñjantī’’ti [a. ni. 1.600]. Attheva suttantoti? Āmantā. Sabbe sattā kāyagatāsatiṃ paribhuñjanti paṭilabhanti āsevanti bhāventi bahulīkarontīti? Na hevaṃ vattabbe…pe….

Sabbe dhammā satipaṭṭhānāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā’’ti [dī. ni. 2.373; ma. ni. 1.106; saṃ. ni. 5.367]! Attheva suttantoti? Āmantā? Sabbe dhammā ekāyanamaggoti? Na hevaṃ vattabbe…pe….

Sabbe dhammā satipaṭṭhānāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘rañño, bhikkhave, cakkavattissa pātubhāvā sattannaṃ ratanānaṃ pātubhāvo hoti. Katamesaṃ sattannaṃ? Cakkaratanassa pātubhāvo hoti, hatthiratanassa pātubhāvo hoti, assaratanassa… maṇiratanassa… itthiratanassa … gahapatiratanassa… pariṇāyakaratanassa pātubhāvo hoti. Rañño, bhikkhave, cakkavattissa pātubhāvā imesaṃ sattannaṃ ratanānaṃ pātubhāvo hoti.

‘‘Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṃ bojjhaṅgaratanānaṃ pātubhāvo hoti. Katamesaṃ sattannaṃ? Satisambojjhaṅgaratanassa pātubhāvo hoti, dhammavicayasambojjhaṅgaratanassa pātubhāvo hoti, vīriyasambojjhaṅgaratanassa pātubhāvo hoti, pītisambojjhaṅgaratanassa pātubhāvo hoti, passaddhisambojjhaṅgaratanassa pātubhāvo hoti, samādhisambojjhaṅgaratanassa pātubhāvo hoti, upekkhāsambojjhaṅgaratanassa pātubhāvo hoti. Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa imesaṃ sattannaṃ bojjhaṅgaratanānaṃ pātubhāvo hotī’’ti [saṃ. ni. 5.223]. Attheva suttantoti? Āmantā. Tathāgatassa pātubhāvā arahato sammāsambuddhassa sabbe dhammā satisambojjhaṅgaratanāva hontīti? Na hevaṃ vattabbe…pe… sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbe dhammā sammappadhānā… iddhipādā… indriyā… balā… bojjhaṅgāti? Na hevaṃ vattabbe…pe….

Satipaṭṭhānakathā niṭṭhitā.

9. Hevatthikathā

304. Atītaṃ atthīti? Hevatthi, heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho, natthaṭṭho atthaṭṭho, atthibhāvo natthibhāvo, natthibhāvo atthibhāvo, atthīti vā natthīti vā, natthīti vā atthīti vā esese ekaṭṭhe same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Anāgataṃ atthīti? Hevatthi, heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho, natthaṭṭho atthaṭṭho, atthibhāvo natthibhāvo, natthibhāvo atthibhāvo, atthīti vā natthīti vā, natthīti vā atthīti vā esese ekaṭṭhe same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ atthīti? Hevatthi, heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

305. Atītaṃ hevatthi, heva natthīti? Āmantā. Kintatthi, kinti natthīti? Atītaṃ atītanti hevatthi, atītaṃ anāgatanti heva natthi, atītaṃ paccuppannanti heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho, natthaṭṭho atthaṭṭho, atthibhāvo natthibhāvo, natthibhāvo atthibhāvo, atthīti vā natthīti vā, natthīti vā atthīti vā esese ekaṭṭhe same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Anāgataṃ hevatthi, heva natthīti? Āmantā. Kintatthi, kinti natthīti? Anāgataṃ anāgatanti hevatthi, anāgataṃ atītanti heva natthi, anāgataṃ paccuppannanti heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho, natthaṭṭho atthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ hevatthi, heva natthīti? Āmantā. Kintatthi, kinti natthīti? Paccuppannaṃ paccuppannanti hevatthi, paccuppannaṃ atītanti heva natthi, paccuppannaṃ anāgatanti heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘atītaṃ hevatthi, heva natthi; anāgataṃ hevatthi, heva natthi; paccuppannaṃ hevatthi, heva natthī’’ti? Āmantā. Atītaṃ anāgatanti hevatthi, atītaṃ paccuppannanti hevatthi, anāgataṃ atītanti hevatthi, anāgataṃ paccuppannanti hevatthi, paccuppannaṃ atītanti hevatthi, paccuppannaṃ anāgatanti hevatthīti? Na hevaṃ vattabbe.…Pe…. Tena hi atītaṃ hevatthi heva natthi, anāgataṃ hevatthi heva natthi, paccuppannaṃ hevatthi, heva natthīti.

306. Rūpaṃ atthīti? Hevatthi, heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho, natthaṭṭho atthaṭṭho, atthibhāvo natthibhāvo, natthibhāvo atthibhāvo, atthīti vā natthīti vā, natthīti vā atthīti vā esese ekaṭṭhe same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Vedanā… saññā… saṅkhārā… viññāṇaṃ atthīti? Hevatthi, heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Rūpaṃ hevatthi, heva natthīti? Āmantā. Kintatthi, kinti natthīti? Rūpaṃ rūpanti hevatthi, rūpaṃ vedanāti hevaṃ natthi…pe… rūpaṃ saññāti heva natthi…pe… rūpaṃ saṅkhārāti heva natthi…pe… rūpaṃ viññāṇanti heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Vedanā… saññā… saṅkhārā… viññāṇaṃ hevatthi, heva natthīti? Āmantā. Kintatthi, kinti natthīti? Viññāṇaṃ viññāṇanti hevatthi. Viññāṇaṃ rūpanti heva natthi…pe… viññāṇaṃ vedanāti heva natthi…pe… viññāṇaṃ saññāti heva natthi…pe… viññāṇaṃ saṅkhārāti heva natthīti. Sevatthi, seva natthīti? Na hevaṃ vattabbe…pe… sevatthi, seva natthīti? Āmantā. Atthaṭṭho natthaṭṭho…pe… same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘rūpaṃ hevatthi, heva natthīti; vedanā… saññā… saṅkhārā… viññāṇaṃ hevatthi, heva natthīti? Āmantā. Rūpaṃ vedanāti hevatthi…pe… rūpaṃ saññāti hevatthi…pe… rūpaṃ saṅkhārāti hevatthi…pe… rūpaṃ viññāṇanti hevatthi… vedanā… saññā … saṅkhārā… viññāṇaṃ rūpanti hevatthi… viññāṇaṃ vedanāti hevatthi… viññāṇaṃ saññāti hevatthi… viññāṇaṃ saṅkhārāti hevatthīti? Na hevaṃ vattabbe…pe… tena hi rūpaṃ hevatthi, heva natthi; vedanā… saññā… saṅkhārā… viññāṇaṃ hevatthi, heva natthīti.

Hevatthikathā niṭṭhitā.

Tassuddānaṃ –

Upalabbho parihāni, brahmacariyavāso odhiso;
Pariññā kāmarāgappahānaṃ, sabbatthivādo āyatanaṃ;
Atītānāgato subhaṅgo [atītānāgatesu bhāgo (syā.)], sabbe dhammā satipaṭṭhānā.

Hevatthi heva natthīti.

Paṭhamavaggo

Mahāvaggo.

2. Dutiyavaggo

(10) 1. Parūpahārakathā

307. Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Atthi arahato rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇanti? Na hevaṃ vattabbe…pe….

Natthi arahato rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇanti? Āmantā. Hañci natthi arahato rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇaṃ, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Atthi puthujjanassa asuci sukkavissaṭṭhi, atthi tassa rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇanti? Āmantā. Atthi arahato asuci sukkavissaṭṭhi, atthi tassa rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇanti? Na hevaṃ vattabbe…pe….

Atthi arahato asuci sukkavissaṭṭhi, natthi tassa rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇanti? Āmantā. Atthi puthujjanassa asuci sukkavissaṭṭhi, natthi tassa rāgo kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇanti? Na hevaṃ vattabbe…pe….

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Kenaṭṭhenāti? Handa hi mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti.

Mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Āmantā. Atthi mārakāyikānaṃ devatānaṃ asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Natthi mārakāyikānaṃ devatānaṃ asuci sukkavissaṭṭhīti? Āmantā. Hañci natthi mārakāyikānaṃ devatānaṃ asuci sukkavissaṭṭhi, no ca vata re vattabbe – ‘‘mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantī’’ti.

Mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Āmantā. Mārakāyikā devatā attano asuciṃ sukkavissaṭṭhiṃ upasaṃharanti, aññesaṃ asuciṃ sukkavissaṭṭhiṃ upasaṃharanti, tassa asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Na hevaṃ vattabbe…pe….

Mārakāyikā devatā neva attano na aññesaṃ na tassa asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Āmantā. Hañci mārakāyikā devatā neva attano na aññesaṃ na tassa asuciṃ sukkavissaṭṭhiṃ upasaṃharanti, no ca vata re vattabbe – ‘‘mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantī’’ti.

Mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Āmantā. Lomakūpehi upasaṃharantīti? Na hevaṃ vattabbe…pe….

308. Mārakāyikā devatā arahato asuciṃ sukkavissaṭṭhiṃ upasaṃharantīti? Āmantā. Kiṃ kāraṇāti? Handa hi vimatiṃ gāhayissāmāti. Atthi arahato vimatīti? Na hevaṃ vattabbe…pe….

Atthi arahato vimatīti? Āmantā. Atthi arahato satthari vimati, dhamme vimati, saṅghe vimati, sikkhāya vimati, pubbante vimati, aparante vimati, pubbantāparante vimati, idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Na hevaṃ vattabbe…pe….

Natthi arahato satthari vimati, dhamme vimati, saṅghe vimati, sikkhāya vimati, pubbante vimati, aparante vimati, pubbantāparante vimati, idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Āmantā. Hañci natthi arahato satthari vimati…pe… idappaccayatāpaṭiccasamuppannesu dhammesu vimati, no ca vata re vattabbe – ‘‘atthi arahato vimatī’’ti.

Atthi puthujjanassa vimati, atthi tassa satthari vimati…pe… idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Āmantā. Atthi arahato vimati, atthi tassa satthari vimati…pe… idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Na hevaṃ vattabbe…pe….

Atthi arahato vimati, natthi tassa satthari vimati…pe… idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Āmantā. Atthi puthujjanassa vimati, natthi tassa satthari vimati…pe… idappaccayatāpaṭiccasamuppannesu dhammesu vimatīti? Na hevaṃ vattabbe…pe….

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Arahato asuci sukkavissaṭṭhi kissa nissandoti? Asitapītakhāyitasāyitassa nissandoti. Arahato asuci sukkavissaṭṭhi asitapītakhāyitasāyitassa nissandoti? Āmantā. Ye keci asanti pivanti khādanti sāyanti, sabbesaṃyeva atthi asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Ye keci asanti pivanti khādanti sāyanti, sabbesaṃyeva atthi asuci sukkavissaṭṭhīti? Āmantā. Dārakā asanti pivanti khādanti sāyanti, atthi dārakānaṃ asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe.

Paṇḍakā asanti pivanti khādanti sāyanti, atthi paṇḍakānaṃ asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Devā asanti pivanti khādanti sāyanti, atthi devatānaṃ asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

309. Arahato asuci sukkavissaṭṭhi asitapītakhāyitasāyitassa nissandoti? Āmantā. Atthi tassa āsayoti? Na hevaṃ vattabbe…pe….

Arahato uccārapassāvo asitapītakhāyitasāyitassa nissando, atthi tassa āsayoti? Āmantā. Arahato asuci sukkavissaṭṭhi asitapītakhāyitasāyitassa nissando, atthi tassa āsayoti? Na hevaṃ vattabbe…pe….

Arahato asuci sukkavissaṭṭhi asitapītakhāyitasāyitassa nissando, natthi tassa āsayoti? Āmantā. Arahato uccārapassāvo asitapītakhāyitasāyitassa nissando, natthi tassa āsayoti? Na hevaṃ vattabbe…pe….

310. Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Arahā methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya [methunaṃ dhammaṃ uppādeyya (sī. syā.)], puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyyāti? Na hevaṃ vattabbe.

Atthi puthujjanassa asuci sukkavissaṭṭhi, puthujjano methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya, puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyyāti? Āmantā. Atthi arahato asuci sukkavissaṭṭhi, arahā methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya, puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyyāti? Na hevaṃ vattabbe…pe….

Atthi arahato asuci sukkavissaṭṭhi, na ca arahā methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya, puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyyāti? Āmantā. Atthi puthujjanassa asuci sukkavissaṭṭhi, na ca puthujjano methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya, puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyyāti? Na hevaṃ vattabbe.

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammoti? Āmantā. Hañci arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahato doso pahīno…pe… moho pahīno… māno pahīno… diṭṭhi pahīnā… vicikicchā pahīnā… thinaṃ pahīnaṃ… uddhaccaṃ pahīnaṃ… ahirikaṃ pahīnaṃ…pe… anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammanti? Āmantā. Hañci arahato anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

311. Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahato rāgappahānāya maggo bhāvitoti? Āmantā. Hañci arahato rāgappahānāya maggo bhāvito, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahato rāgappahānāya satipaṭṭhānā bhāvitā…pe… sammappadhānā bhāvitā… iddhipādā bhāvitā… indriyā bhāvitā… balā bhāvitā…pe… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato rāgappahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahato dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato anottappapahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu arahā vītarāgo vītadoso vītamoho katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikatanti? Āmantā. Hañci arahā vītarāgo vītadoso vītamoho katakaraṇīyo…pe… sacchikātabbaṃ sacchikataṃ, no ca vata re vattabbe – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

312. Atthi arahato asuci sukkavissaṭṭhīti? Sadhammakusalassa arahato atthi asuci sukkavissaṭṭhi, paradhammakusalassa arahato natthi asuci sukkavissaṭṭhīti. Sadhammakusalassa arahato atthi asuci sukkavissaṭṭhīti? Āmantā. Paradhammakusalassa arahato atthi asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato natthi asuci sukkavissaṭṭhīti? Āmantā. Sadhammakusalassa arahato natthi asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgo pahīno, atthi tassa asuci sukkavissaṭṭhīti? Āmantā. Paradhammakusalassa arahato rāgo pahīno, atthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ, atthi tassa asuci sukkavissaṭṭhīti? Āmantā. Paradhammakusalassa arahato anottappaṃ pahīnaṃ, atthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, atthi tassa asuci sukkavissaṭṭhīti? Āmantā. Paradhammakusalassa arahato anottappapahānāya bojjhaṅgā bhāvitā, atthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa asuci sukkavissaṭṭhīti? Āmantā. Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato rāgo pahīno, natthi tassa asuci sukkavissaṭṭhīti? Āmantā. Sadhammakusalassa arahato rāgo pahīno, natthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ, natthi tassa asuci sukkavissaṭṭhīti? Āmantā. Sadhammakusalassa arahato anottappaṃ pahīnaṃ, natthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, natthi tassa asuci sukkavissaṭṭhīti? Āmantā. Sadhammakusalassa arahato anottappapahānāya bojjhaṅgā bhāvitā, natthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa asuci sukkavissaṭṭhīti? Āmantā. Sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa asuci sukkavissaṭṭhīti? Na hevaṃ vattabbe…pe….

313. Atthi arahato asuci sukkavissaṭṭhīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘ye te [ye keci (sī.)], bhikkhave, bhikkhū puthujjanā sīlasampannā satā sampajānā niddaṃ okkamanti, tesaṃ asuci na muccati. Yepi te, bhikkhave, bāhirakā isayo kāmesu vītarāgā, tesampi asuci na muccati. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ arahato asuci mucceyyā’’ti [mahāva. 353 atthato samānaṃ; a. ni. 5.210 passitabbaṃ]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato asuci sukkavissaṭṭhī’’ti.

Na vattabbaṃ – ‘‘atthi arahato parūpahāro’’ti? Āmantā. Nanu arahato cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ pare upasaṃhareyyunti? Āmantā. Hañci arahato cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ pare upasaṃhareyyuṃ, tena vata re vattabbe – ‘‘atthi arahato parūpahāro’’ti.

Arahato cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ pare upasaṃhareyyunti, atthi arahato parūpahāroti? Āmantā. Arahato sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā pare upasaṃhareyyunti? Na hevaṃ vattabbe…pe….

Parūpahārakathā niṭṭhitā.

2. Dutiyavaggo

(11) 2. Aññāṇakathā

314. Atthi arahato aññāṇanti? Āmantā. Atthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Na hevaṃ vattabbe. Natthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Āmantā. Hañci natthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi puthujjanassa aññāṇaṃ, atthi tassa avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Āmantā. Atthi arahato aññāṇaṃ, atthi tassa avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Na hevaṃ vattabbe.

Atthi arahato aññāṇaṃ, natthi tassa avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Āmantā. Atthi puthujjanassa aññāṇaṃ, natthi tassa avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti? Na hevaṃ vattabbe.

Atthi arahato aññāṇanti? Āmantā. Arahā aññāṇapakato pāṇaṃ haneyya, adinnaṃ ādiyeyya, musā bhaṇeyya, pisuṇaṃ bhaṇeyya, pharusaṃ bhaṇeyya, samphaṃ palapeyya, sandhiṃ chindeyya, nillopaṃ hareyya, ekāgāriyaṃ kareyya, paripanthe tiṭṭheyya, paradāraṃ gaccheyya, gāmaghātaṃ kareyya, nigamaghātaṃ kareyyāti? Na hevaṃ vattabbe.

Atthi puthujjanassa aññāṇaṃ, puthujjano aññāṇapakato pāṇaṃ haneyya, adinnaṃ ādiyeyya, musā bhaṇeyya…pe… gāmaghātaṃ kareyya, nigamaghātaṃ kareyyāti? Āmantā. Atthi arahato aññāṇaṃ, arahā aññāṇapakato pāṇaṃ haneyya, adinnaṃ ādiyeyya…pe… gāmaghātaṃ kareyya, nigamaghātaṃ kareyyāti? Na hevaṃ vattabbe.

Atthi arahato aññāṇaṃ, na ca arahā aññāṇapakato pāṇaṃ haneyya, adinnaṃ ādiyeyya…pe… gāmaghātaṃ kareyya, nigamaghātaṃ kareyyāti? Āmantā. Atthi puthujjanassa aññāṇaṃ, na ca puthujjano aññāṇapakato pāṇaṃ haneyya, adinnaṃ ādiyeyya…pe… gāmaghātaṃ kareyya, nigamaghātaṃ kareyyāti? Na hevaṃ vattabbe.

Atthi arahato aññāṇanti? Āmantā. Atthi arahato satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ, sikkhāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Na hevaṃ vattabbe.

Natthi arahato satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ, sikkhāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Āmantā. Hañci natthi arahato satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ…pe… idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi puthujjanassa aññāṇaṃ, atthi tassa satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ…pe… idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Āmantā. Atthi arahato aññāṇaṃ, atthi tassa satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ…pe… idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Na hevaṃ vattabbe.

Atthi arahato aññāṇaṃ, natthi tassa satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ…pe… idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Āmantā. Atthi puthujjanassa aññāṇaṃ, natthi tassa satthari aññāṇaṃ, dhamme aññāṇaṃ, saṅghe aññāṇaṃ…pe… idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇanti? Na hevaṃ vattabbe.

315. Atthi arahato aññāṇanti? Āmantā. Nanu arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammoti? Āmantā. Hañci arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammanti? Āmantā. Hañci arahato anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato rāgappahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu arahato dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito …pe… bojjhaṅgā bhāvitāti? Āmantā. Hañci arahato anottappapahānāya bojjhaṅgā bhāvitā, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikatanti? Āmantā. Hañci arahā vītarāgo…pe… sacchikātabbaṃ sacchikataṃ, no ca vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

316. Atthi arahato aññāṇanti? Sadhammakusalassa arahato atthi aññāṇaṃ, paradhammakusalassa arahato natthi aññāṇanti. Sadhammakusalassa arahato atthi aññāṇanti? Āmantā. Paradhammakusalassa arahato atthi aññāṇanti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato natthi aññāṇanti? Āmantā. Sadhammakusalassa arahato natthi aññāṇanti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgo pahīno, atthi tassa aññāṇanti? Āmantā. Paradhammakusalassa arahato rāgo pahīno, atthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ, atthi tassa aññāṇanti? Āmantā. Paradhammakusalassa arahato anottappaṃ pahīnaṃ, atthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, atthi tassa aññāṇanti? Āmantā. Paradhammakusalassa arahato rāgappahānāya bojjhaṅgā bhāvitā, atthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, atthi tassa aññāṇanti? Āmantā. Paradhammakusalassa arahato anottappapahānāya bojjhaṅgā bhāvitā, atthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa aññāṇanti? Āmantā. Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato rāgo pahīno, natthi tassa aññāṇanti? Āmantā. Sadhammakusalassa arahato rāgo pahīno, natthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ, natthi tassa aññāṇanti? Āmantā. Sadhammakusalassa arahato anottappaṃ pahīnaṃ, natthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā, natthi tassa aññāṇanti? Āmantā. Sadhammakusalassa arahato anottappapahānāya bojjhaṅgā bhāvitā, natthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa aññāṇanti? Āmantā. Sadhammakusalo arahā vītarāgo vītadoso vītamoho …pe… sacchikātabbaṃ sacchikataṃ, natthi tassa aññāṇanti? Na hevaṃ vattabbe…pe….

317. Atthi arahato aññāṇanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘jānatohaṃ [jānatāhaṃ (sī.), jānatvāhaṃ (syā. pī. ka.)], bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo, iti vedanā…pe… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti – evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī’’ti [saṃ. ni. 3.101; itivu. 102; saṃ. ni. 5.1095]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Idaṃ dukkha’nti – bhikkhave, jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhasamudayo’ti – jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhanirodho’ti – jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti – jānato passato āsavānaṃ khayo hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī’’ti [saṃ. ni. 5.1095]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya, sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti [saṃ. ni. 4.26; itivu. 7 itivuttakepi]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbataṃ vāpi yadatthi kiñci;
Catūhapāyehi ca vippamutto,
Chaccābhiṭhānāni abhabba kātu’’nti.

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti.

Atthi arahato aññāṇanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yasmiṃ, bhikkhave, samaye ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’nti, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti.

Na vattabbaṃ – ‘‘atthi arahato aññāṇa’’nti? Āmantā. Nanu arahā itthipurisānaṃ nāmagottaṃ na jāneyya, maggāmaggaṃ na jāneyya, tiṇakaṭṭhavanappatīnaṃ nāmaṃ na jāneyyāti? Āmantā. Hañci arahā itthipurisānaṃ nāmagottaṃ na jāneyya, maggāmaggaṃ na jāneyya, tiṇakaṭṭhavanappatīnaṃ nāmaṃ na jāneyya, tena vata re vattabbe – ‘‘atthi arahato aññāṇa’’nti.

Arahā itthipurisānaṃ nāmagottaṃ na jāneyya, maggāmaggaṃ na jāneyya, tiṇakaṭṭhavanappatīnaṃ nāmaṃ na jāneyyāti, atthi arahato aññāṇanti? Āmantā. Arahā sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā na jāneyyāti? Na hevaṃ vattabbe…pe….

Aññāṇakathā niṭṭhitā.

2. Dutiyavaggo

(12) 3. Kaṅkhākathā

318. Atthi arahato kaṅkhāti? Āmantā. Atthi arahato vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Na hevaṃ vattabbe…pe….

Natthi arahato vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Āmantā. Hañci natthi arahato vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇaṃ, no ca vata re vattabbe – ‘‘atthi arahato kaṅkhā’’ti.

Atthi puthujjanassa kaṅkhā, atthi tassa vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Āmantā. Atthi arahato kaṅkhā, atthi tassa vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Na hevaṃ vattabbe…pe….

Atthi arahato kaṅkhā, natthi tassa vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Āmantā. Atthi puthujjanassa kaṅkhā, natthi tassa vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇanti? Na hevaṃ vattabbe…pe….

Atthi arahato kaṅkhāti? Āmantā. Atthi arahato satthari kaṅkhā, dhamme kaṅkhā, saṅghe kaṅkhā, sikkhāya kaṅkhā, pubbante kaṅkhā, aparante kaṅkhā, pubbantāparante kaṅkhā, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Na hevaṃ vattabbe.

Natthi arahato satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Āmantā. Hañci natthi arahato satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhā, no ca vata re vattabbe – ‘‘atthi arahato kaṅkhā’’ti.

Atthi puthujjanassa kaṅkhā, atthi tassa satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Āmantā. Atthi arahato kaṅkhā, atthi tassa satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Na hevaṃ vattabbe.

Atthi arahato kaṅkhā, natthi tassa satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Āmantā. Atthi puthujjanassa kaṅkhā, natthi tassa satthari kaṅkhā, dhamme kaṅkhā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhāti? Na hevaṃ vattabbe.

319. Atthi arahato kaṅkhāti? Āmantā. Nanu arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammoti? Āmantā. Hañci arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, no ca vata re vattabbe – ‘‘atthi arahato kaṅkhā''ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ…pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā; nanu arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikatanti? Āmantā. Hañci arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, no ca vata re vattabbe – ''atthi arahato kaṅkhā''ti.

320. Atthi arahato kaṅkhāti? Sadhammakusalassa arahato atthi kaṅkhā, paradhammakusalassa arahato natthi kaṅkhāti. Sadhammakusalassa arahato atthi kaṅkhāti? Āmantā. Paradhammakusalassa arahato atthi kaṅkhāti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato natthi kaṅkhāti? Āmantā. Sadhammakusalassa arahato natthi kaṅkhāti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgo pahīno, atthi tassa kaṅkhāti? Āmantā. Paradhammakusalassa arahato rāgo pahīno, atthi tassa kaṅkhāti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ…pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… sadhammakusalo arahā vītarāgo vītadoso vītamoho …pe… sacchikātabbaṃ sacchikataṃ, atthi tassa kaṅkhāti? Āmantā. Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa kaṅkhāti? Na hevaṃ vattabbe…pe… paradhammakusalassa arahato rāgo pahīno, natthi tassa kaṅkhāti? Āmantā. Sadhammakusalassa arahato rāgo pahīno, natthi tassa kaṅkhāti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ…pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… mohappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa kaṅkhāti? Āmantā. Sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa kaṅkhāti? Na hevaṃ vattabbe…pe….

321. Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā – ''jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato! Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? 'Iti rūpaṃ'…pe… 'iti viññāṇassa atthaṅgamo'ti – evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī''ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato kaṅkhā''ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā – ''jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato! Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? 'Idaṃ dukkha'nti, bhikkhave…pe… 'ayaṃ dukkhanirodhagāminī paṭipadā'ti jānato passato āsavānaṃ khayo hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī''ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato kaṅkhā''ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā – ''sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā''ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato kaṅkhā''ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sahāvassa dassanasampadāya …pe… chaccābhiṭhānāni abhabba kātu’’nti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato kaṅkhā’’ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yasmiṃ, bhikkhave, samaye ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’nti, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato kaṅkhā’’ti.

Atthi arahato kaṅkhāti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammanti.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayaṃ paccayānaṃ avedīti.

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Vidhūpayaṃ tiṭṭhati mārasenaṃ,
Sūriyova [suriyova (sī. syā. kaṃ. pī.)] obhāsayamantalikkhanti [mahāva. 3; udā. 3].

‘‘Yā kāci kaṅkhā idha vā huraṃ vā,
Sakavediyā vā paravediyā vā;
Jhāyino [ye jhāyino (udāne)] tā pajahanti sabbā,
Ātāpino brahmacariyaṃ carantāti [udā. 47 udānepi].

‘‘Ye kaṅkhāsamatikkantā, kaṅkhābhūtesu pāṇisu;
Asaṃsayā visaṃyuttā, tesu dinnaṃ mahapphalanti.

‘‘Etādisī dhammapakāsanettha,
Na tattha kiṃ kaṅkhati koci sāvako;
Nitthiṇṇaoghaṃ [nitiṇṇaoghaṃ (sī. ka.), nittiṇṇaoghaṃ (syā. kaṃ.)] vicikicchachinnaṃ,
Buddhaṃ namassāma jinaṃ janindā’’ti [dī. ni. 2.354].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato kaṅkhā’’ti.

Na vattabbaṃ – ‘‘atthi arahato kaṅkhā’’ti? Āmantā. Nanu arahā itthipurisānaṃ nāmagotte kaṅkheyya, maggāmagge kaṅkheyya, tiṇakaṭṭhavanappatīnaṃ nāme kaṅkheyyā’’ti? Āmantā. Hañci arahā itthipurisānaṃ nāmagotte kaṅkheyya, maggāmagge kaṅkheyya, tiṇakaṭṭhavanappatīnaṃ nāme kaṅkheyya; tena vata re vattabbe – ‘‘atthi arahato kaṅkhā’’ti.

Arahā itthipurisānaṃ nāmagotte kaṅkheyya, maggāmagge kaṅkheyya, tiṇakaṭṭhavanappatīnaṃ nāme kaṅkheyyāti, atthi arahato kaṅkhāti? Āmantā. Arahā sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahatte vā kaṅkheyyāti? Na hevaṃ vattabbe…pe….

Kaṅkhākathā niṭṭhitā.

2. Dutiyavaggo

(13) 4. Paravitāraṇakathā

322. Atthi arahato paravitāraṇāti? Āmantā. Arahā paraneyyo parapattiyo parapaccayo parapaṭibaddhabhū, na jānāti na passati sammūḷho asampajānoti? Na hevaṃ vattabbe…pe….

Nanu arahā na paraneyyo na parapattiyo na parapaccayo na parapaṭibaddhabhū jānāti passati asammūḷho sampajānoti? Āmantā. Hañci arahā na paraneyyo na parapattiyo na parapaccayo na parapaṭibaddhabhū, jānāti passati asammūḷho sampajāno, no ca vata re vattabbe – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi puthujjanassa paravitāraṇā, so ca paraneyyo parapattiyo parapaccayo parapaṭibaddhabhū, na jānāti na passati sammūḷho asampajānoti? Āmantā. Atthi arahato paravitāraṇā, so ca paraneyyo parapattiyo parapaccayo parapaṭibaddhabhū, na jānāti na passati sammūḷho asampajānoti? Na hevaṃ vattabbe…pe….

Atthi arahato paravitāraṇā, so ca na paraneyyo na parapattiyo na parapaccayo na parapaṭibaddhabhū, jānāti passati asammūḷho sampajānoti? Āmantā. Atthi puthujjanassa paravitāraṇā, so ca na paraneyyo na parapattiyo na parapaccayo na parapaṭibaddhabhū, jānāti passati asammūḷho sampajānoti? Na hevaṃ vattabbe…pe….

Atthi arahato paravitāraṇāti? Āmantā. Atthi arahato satthari paravitāraṇā, dhamme paravitāraṇā, saṅghe paravitāraṇā, sikkhāya paravitāraṇā, pubbante paravitāraṇā, aparante paravitāraṇā, pubbantāparante paravitāraṇā, idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Na hevaṃ vattabbe…pe….

Natthi arahato satthari paravitāraṇā, dhamme paravitāraṇā…pe… idapaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Āmantā. Hañci natthi arahato satthari paravitāraṇā, dhamme paravitāraṇā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇā, no ca vata re vattabbe – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi puthujjanassa paravitāraṇā, atthi tassa satthari paravitāraṇā, dhamme paravitāraṇā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Āmantā. Atthi arahato paravitāraṇā, atthi tassa satthari paravitāraṇā, dhamme paravitāraṇā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Na hevaṃ vattabbe…pe….

Atthi arahato paravitāraṇā, natthi tassa satthari paravitāraṇā, dhamme paravitāraṇā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Āmantā. Atthi puthujjanassa paravitāraṇā, natthi tassa satthari paravitāraṇā, dhamme paravitāraṇā…pe… idappaccayatāpaṭiccasamuppannesu dhammesu paravitāraṇāti? Na hevaṃ vattabbe…pe….

323. Atthi arahato paravitāraṇāti? Āmantā. Nanu arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammoti? Āmantā. Hañci arahato rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo, no ca vata re vattabbe – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ…

pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… nanu arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikatanti? Āmantā. Hañci arahā vītarāgo vītadoso vītamoho sacchikātabbaṃ sacchikataṃ, no ca vata re vattabbe – ‘‘atthi arahato paravitāraṇā’’ti.

324. Atthi arahato paravitāraṇāti? Sadhammakusalassa arahato atthi paravitāraṇā, paradhammakusalassa arahato natthi paravitāraṇāti. Sadhammakusalassa arahato atthi paravitāraṇāti? Āmantā. Paradhammakusalassa arahato atthi paravitāraṇāti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato natthi paravitāraṇāti? Āmantā. Sadhammakusalassa arahato natthi paravitāraṇāti? Na hevaṃ vattabbe…pe….

Sadhammakusalassa arahato rāgo pahīno, atthi tassa paravitāraṇāti? Āmantā. Paradhammakusalassa arahato rāgo pahīno, atthi tassa paravitāraṇāti? Na hevaṃ vattabbe.

Sadhammakusalassa arahato doso pahīno…pe… moho pahīno…pe… anottappaṃ pahīnaṃ …pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa paravitāraṇāti? Āmantā. Paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, atthi tassa paravitāraṇāti? Na hevaṃ vattabbe…pe….

Paradhammakusalassa arahato rāgo pahīno, natthi tassa paravitāraṇāti? Āmantā. Sadhammakusalassa arahato rāgo pahīno, natthi tassa paravitāraṇāti? Na hevaṃ vattabbe.

Paradhammakusalassa arahato doso pahīno, moho pahīno…pe… anottappaṃ pahīnaṃ…pe… rāgappahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… dosappahānāya…pe… anottappapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitā…pe… paradhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa paravitāraṇāti? Āmantā. Sadhammakusalo arahā vītarāgo vītadoso vītamoho…pe… sacchikātabbaṃ sacchikataṃ, natthi tassa paravitāraṇāti? Na hevaṃ vattabbe…pe….

325. Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato! Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Iti rūpaṃ’…pe… ‘iti viññāṇassa atthaṅgamo’ti – evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato! Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Idaṃ dukkha’nti – bhikkhave, jānato passato āsavānaṃ khayo hoti, ‘ayaṃ dukkhasamudayo’ti…pe… ‘ayaṃ dukkhanirodho’ti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti – jānato passato āsavānaṃ khayo hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hotī’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘atthi arahato paravitāraṇā’’ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sahāvassa dassanasampadāya…

pe… chaccābhiṭhānāni abhabba kātu''nti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato paravitāraṇā''ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā – ''yasmiṃ, bhikkhave, samaye ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – 'yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma'nti, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso''ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato paravitāraṇā''ti.

Atthi arahato paravitāraṇāti? Āmantā. Nanu vuttaṃ bhagavatā –

''Nāhaṃ sahissāmi [gamissāmi (sī. syā. ka.), samīhāmi (pī.)] pamocanāya,
Kathaṅkathiṃ dhotaka kañci [kiñci (ka.)] loke;
Dhammañca seṭṭhaṃ abhijānamāno,
Evaṃ tuvaṃ oghamimaṃ taresī''ti [su. ni. 1070 suttanipāte; cūḷani. 33 dhotakamāṇavapucchāniddesa].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''atthi arahato paravitāraṇā''ti.

Na vattabbaṃ – ''atthi arahato paravitāraṇā''ti? Āmantā. Nanu arahato itthipurisānaṃ nāmagottaṃ pare vitāreyyuṃ, maggāmaggaṃ pare vitāreyyuṃ, tiṇakaṭṭhavanappatīnaṃ nāmaṃ pare vitāreyyunti? Āmantā. Hañci arahato itthipurisānaṃ nāmagottaṃ pare vitāreyyuṃ, maggāmaggaṃ pare vitāreyyuṃ, tiṇakaṭṭhavanappatīnaṃ nāmaṃ pare vitāreyyuṃ, tena vata re vattabbe – ''atthi arahato paravitāraṇā''ti.

Arahato itthipurisānaṃ nāmagottaṃ pare vitāreyyuṃ, maggāmaggaṃ pare vitāreyyuṃ, tiṇakaṭṭhavanappatīnaṃ nāmaṃ pare vitāreyyunti, atthi arahato paravitāraṇāti? Āmantā. Arahato sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā pare vitāreyyunti? Na hevaṃ vattabbe…pe….

Paravitāraṇakathā niṭṭhitā.

2. Dutiyavaggo

(14) 5. Vacībhedakathā

326. Samāpannassa atthi vacībhedoti? Āmantā. Sabbattha samāpannānaṃ atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Sabbadā samāpannānaṃ atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Sabbesaṃ samāpannānaṃ atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Sabbasamāpattīsu atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Samāpannassa atthi kāyabhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa natthi kāyabhedoti? Āmantā. Samāpannassa natthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vācā, atthi vacībhedoti? Āmantā. Samāpannassa atthi kāyo, atthi kāyabhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi kāyo, natthi kāyabhedoti? Āmantā. Samāpannassa atthi vācā, natthi vacībhedoti? Na hevaṃ vattabbe…pe….

327. Dukkhanti jānanto dukkhanti vācaṃ bhāsatīti? Āmantā. Samudayoti jānanto samudayoti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

Dukkhanti jānanto dukkhanti vācaṃ bhāsatīti? Āmantā. Nirodhoti jānanto nirodhoti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

Dukkhanti jānanto dukkhanti vācaṃ bhāsatīti? Āmantā. Maggoti jānanto maggoti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

Samudayoti jānanto na ca samudayoti vācaṃ bhāsatīti? Āmantā. Dukkhanti jānanto na ca dukkhanti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

Nirodhoti jānanto na ca nirodhoti vācaṃ bhāsatīti? Āmantā. Dukkhanti jānanto na ca dukkhanti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

Maggoti jānanto na ca maggoti vācaṃ bhāsatīti? Āmantā. Dukkhanti jānanto na ca dukkhanti vācaṃ bhāsatīti? Na hevaṃ vattabbe…pe….

328. Samāpannassa atthi vacībhedoti? Āmantā. Ñāṇaṃ kiṃgocaranti? Ñāṇaṃ saccagocaranti. Sotaṃ saccagocaranti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Sotaṃ kiṃ gocaranti? Sotaṃ saddagocaranti. Ñāṇaṃ saddagocaranti? Na hevaṃ vattabbe.

Samāpannassa atthi vacībhedo ñāṇaṃ saccagocaraṃ, sotaṃ saddagocaranti? Āmantā. Hañci ñāṇaṃ saccagocaraṃ, sotaṃ saddagocaraṃ, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Samāpannassa atthi vacībhedo ñāṇaṃ saccagocaraṃ, sotaṃ saddagocaranti? Āmantā. Dvinnaṃ phassānaṃ, dvinnaṃ vedanānaṃ, dvinnaṃ saññānaṃ, dvinnaṃ cetanānaṃ, dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe.

329. Samāpannassa atthi vacībhedoti? Āmantā. Pathavīkasiṇaṃ samāpattiṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe.

Samāpannassa atthi vacībhedoti? Āmantā. Āpokasiṇaṃ…pe… tejokasiṇaṃ… vāyokasiṇaṃ… nīlakasiṇaṃ… pītakasiṇaṃ… lohitakasiṇaṃ… odātakasiṇaṃ… ākāsānañcāyatanaṃ … viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ…pe… nevasaññānāsaññāyatanaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Pathavīkasiṇaṃ samāpattiṃ samāpannassa natthi vacībhedoti? Āmantā. Hañci pathavīkasiṇaṃ samāpattiṃ samāpannassa natthi vacībhedo, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Āpokasiṇaṃ … tejokasiṇaṃ… vāyokasiṇaṃ… nīlakasiṇaṃ… pītakasiṇaṃ… lohitakasiṇaṃ… odātakasiṇaṃ… ākāsānañcāyatanaṃ … viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ samāpannassa natthi vacībhedoti? Āmantā. Hañci nevasaññānāsaññāyatanaṃ samāpannassa natthi vacībhedo, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Samāpannassa atthi vacībhedoti? Āmantā. Lokiyasamāpattiṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Samāpannassa atthi vacībhedoti? Āmantā. Lokiyaṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe…. Samāpannassa atthi vacībhedoti? Āmantā. Lokiyaṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokiyaṃ samāpattiṃ samāpannassa natthi vacībhedoti? Āmantā. Hañci lokiyaṃ samāpattiṃ samāpannassa natthi vacībhedo, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Lokiyaṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Hañci lokiyaṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedo, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Lokiyaṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Hañci lokiyaṃ catutthaṃ jhānaṃ samāpannassa natthi vacībhedo, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

330. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Āmantā. Lokiyaṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Āmantā. Lokiyaṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokiyaṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokiyaṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Na hevaṃ vattabbe…pe….

331. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Āmantā. Lokuttaraṃ dutiyaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa atthi vacībhedoti? Āmantā. Lokuttaraṃ tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa atthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ dutiyaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ samāpannassa natthi vacībhedoti? Āmantā. Lokuttaraṃ paṭhamaṃ jhānaṃ samāpannassa natthi vacībhedoti? Na hevaṃ vattabbe…pe….

332. Na vattabbaṃ – ‘‘samāpannassa atthi vacībhedo’’ti? Āmantā. Nanu vitakkavicārā vacīsaṅkhārā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti? Āmantā. Hañci vitakkavicārā vacīsaṅkhārā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā,’’ tena vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Vitakkavicārā vacīsaṅkhārā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti [atthi vitakkavicārā (syā.) evamuparipi], atthi tassa vacībhedoti? Āmantā. Pathavīkasiṇaṃ paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā, atthi tassa vacībhedoti? Na hevaṃ vattabbe…pe….

Vitakkavicārā vacīsaṅkhārā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti, atthi tassa vacībhedoti? Āmantā. Āpokasiṇaṃ… tejokasiṇaṃ… vāyokasiṇaṃ… nīlakasiṇaṃ… pītakasiṇaṃ… lohitakasiṇaṃ… odātakasiṇaṃ paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā, atthi tassa vacībhedoti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘samāpannassa atthi vacībhedo’’ti? Āmantā. Nanu vitakkasamuṭṭhānā vācā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti? Āmantā. Hañci vitakkasamuṭṭhānā vācā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā,’’ tena vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Vitakkasamuṭṭhānā vācā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti, atthi tassa vacībhedoti? Āmantā. Saññāsamuṭṭhānā vācā vuttā bhagavatā – ‘‘dutiyaṃ jhānaṃ samāpannassa atthi saññā, atthi tassa vitakkavicārā’’ti? Na hevaṃ vattabbe…pe….

Vitakkasamuṭṭhānā vācā vuttā bhagavatā – ‘‘paṭhamaṃ jhānaṃ samāpannassa atthi vitakkavicārā’’ti, atthi tassa vacībhedoti? Āmantā. Saññāsamuṭṭhānā vācā vuttā bhagavatā – tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ samāpannassa atthi saññā, atthi tassa vitakkavicārāti? Na hevaṃ vattabbe…pe….

333. Samāpannassa atthi vacībhedoti? Āmantā. Nanu ‘‘paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hotī’’ti [saṃ. ni. 4.259, 263]! Attheva suttantoti? Āmantā. Hañci ‘‘paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hotī’’ti, attheva suttantoti, no ca vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

‘‘Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hotī’’ti [saṃ. ni. 4.259, 263], attheva suttantoti, atthi tassa vacībhedoti? Āmantā. ‘‘Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā hontī’’ti [saṃ. ni. 4.259, 263], attheva suttantoti, atthi tassa vitakkavicārāti? Na hevaṃ vattabbe…pe….

‘‘Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hotī’’ti [saṃ. ni. 4.259, 263], attheva suttantoti, atthi tassa vacībhedoti? Āmantā. ‘‘Tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti, catutthaṃ jhānaṃ samāpannassa assāsapassāsā niruddhā honti, ākāsānañcāyatanaṃ samāpannassa rūpasaññā niruddhā hoti, viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti, ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti, nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti, saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā hontī’’ti [saṃ. ni. 4.259, 263; a. ni. 9.31; dī. ni. 3.344], attheva suttantoti, atthi tassa saññā ca vedanā cāti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘samāpannassa atthi vacībhedo’’ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako [kṇṭako (syā.) a. ni. 10.72] vutto bhagavatāti [a. ni. 10.72 kaṇṭakasuttaṃ nissāya pucchati]? Āmantā. Hañci paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe – ‘‘samāpannassa atthi vacībhedo’’ti.

Paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatāti, samāpannassa atthi vacībhedoti? Āmantā. Dutiyassa jhānassa vitakkavicārā kaṇṭako vutto bhagavatā… tatiyassa jhānassa pīti kaṇṭako vutto bhagavatā… catutthassa jhānassa assāsapassāsā kaṇṭako vutto bhagavatā [a. ni. 10.72] … ākāsānañcāyatanaṃ samāpannassa rūpasaññā kaṇṭako vutto bhagavatā… viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññā kaṇṭako vutto bhagavatā… ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā kaṇṭako vutto bhagavatā… nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā kaṇṭako vutto bhagavatā… saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca kaṇṭako vutto bhagavatā [a. ni. 10.72], atthi tassa saññā ca vedanā cāti? Na hevaṃ vattabbe… pe….

Na vattabbaṃ – ‘‘samāpannassa atthi vacībhedo’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sikhissa, ānanda, bhagavato arahato sammāsambuddhassa abhibhū nāma sāvako brahmaloke ṭhito dasasahassilokadhātuṃ sarena viññāpesi –

‘Ārabbhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

‘Yo imasmiṃ dhammavinaye, appamatto vihassati [vihessati (sī. syā. kaṃ.) viharissati (ka.)];
Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī’’’ti [a. ni. 1 tikanipāte; saṃ. ni. 1.285].

Attheva suttantoti? Āmantā. Tena hi samāpannassa atthi vacībhedoti.

Vacībhedakathā niṭṭhitā.

2. Dutiyavaggo

(15) 6. Dukkhāhārakathā

334. Dukkhāhāro maggaṅgaṃ maggapariyāpannanti? Āmantā. Ye keci dukkhanti vācaṃ bhāsanti, sabbe te maggaṃ bhāventīti? Na hevaṃ vattabbe.

Ye keci dukkhanti vācaṃ bhāsanti, sabbe te maggaṃ bhāventīti? Āmantā. Bālaputhujjanā dukkhanti vācaṃ bhāsanti, bālaputhujjanā maggaṃ bhāventīti? Na hevaṃ vattabbe. Mātughātako… pitughātako… arahantaghātako… ruhiruppādako [lohituppādako (sī. ka.) aññaṭṭhānesu pana ruhiruppādakotveva dissati] … saṅghabhedako dukkhanti vācaṃ bhāsati, saṅghabhedako maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Dukkhāhārakathā niṭṭhitā.

2. Dutiyavaggo

(16) 7. Cittaṭṭhitikathā

335. Ekaṃ cittaṃ divasaṃ tiṭṭhatīti? Āmantā. Upaḍḍhadivaso uppādakkhaṇo, upaḍḍhadivaso vayakkhaṇoti? Na hevaṃ vattabbe.

Ekaṃ cittaṃ dve divase tiṭṭhatīti? Āmantā. Divaso uppādakkhaṇo, divaso vayakkhaṇoti? Na hevaṃ vattabbe.

Ekaṃ cittaṃ cattāro divase tiṭṭhati… aṭṭha divase tiṭṭhati… dasa divase tiṭṭhati… vīsati divase tiṭṭhati… māsaṃ tiṭṭhati… dve māse tiṭṭhati… cattāro māse tiṭṭhati… aṭṭha māse tiṭṭhati… dasa māse tiṭṭhati… saṃvaccharaṃ tiṭṭhati… dve vassāni tiṭṭhati… cattāri vassāni tiṭṭhati… aṭṭha vassāni tiṭṭhati… dasa vassāni tiṭṭhati… vīsati vassāni tiṭṭhati… tiṃsa vassāni tiṭṭhati… cattārīsa vassāni tiṭṭhati… paññāsa vassāni tiṭṭhati… vassasataṃ tiṭṭhati… dve vassasatāni tiṭṭhati… cattāri vassasatāni tiṭṭhati… pañca vassasatāni tiṭṭhati… vassasahassaṃ tiṭṭhati… dve vassasahassāni tiṭṭhati… cattāri vassasahassāni tiṭṭhati… aṭṭha vassasahassāni tiṭṭhati… soḷasa vassasahassāni tiṭṭhati… kappaṃ tiṭṭhati… dve kappe tiṭṭhati… cattāro kappe tiṭṭhati… aṭṭha kappe tiṭṭhati… soḷasa kappe tiṭṭhati… bāttiṃsa kappe tiṭṭhati… catusaṭṭhi kappe tiṭṭhati… pañca kappasatāni tiṭṭhati… kappasahassāni tiṭṭhati… dve kappasahassāni tiṭṭhati… cattāri kappasahassāni tiṭṭhati… aṭṭha kappasahassāni tiṭṭhati… soḷasa kappasahassāni tiṭṭhati… vīsati kappasahassāni tiṭṭhati… cattārīsa kappasahassāni tiṭṭhati… saṭṭhi kappasahassāni tiṭṭhati… caturāsīti kappasahassāni tiṭṭhatīti? Āmantā. Dvecattārīsa kappasahassāni uppādakkhaṇo, dvecattārīsa kappasahassāni vayakkhaṇoti? Na hevaṃ vattabbe.

Ekaṃ cittaṃ divasaṃ tiṭṭhatīti? Āmantā. Atthaññe dhammā ekāhaṃ bahumpi uppajjitvā nirujjhantīti? Āmantā. Te dhammā cittena lahuparivattāti? Na hevaṃ vattabbe.

Te dhammā cittena lahuparivattāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi evaṃ lahuparivattaṃ yathayidaṃ cittaṃ. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ citta’’nti [a. ni. 1.48]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘te dhammā cittena lahuparivattā’’ti.

Te dhammā cittena lahuparivattāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘seyyathāpi, bhikkhave, makkaṭo araññe pavane caramāno sākhaṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati; evameva kho, bhikkhave, yamidaṃ [yadidaṃ (bahūsu)] vuccati cittaṃ itipi mano itipi viññāṇaṃ itipi taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhatī’’ti [saṃ. ni. 2.61]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘te dhammā cittena lahuparivattā’’ti.

336. Ekaṃ cittaṃ divasaṃ tiṭṭhatīti? Āmantā. Cakkhuviññāṇaṃ divasaṃ tiṭṭhatīti? Na hevaṃ vattabbe. Sotaviññāṇaṃ…pe… ghānaviññāṇaṃ… jivhāviññāṇaṃ… kāyaviññāṇaṃ… akusalaṃ cittaṃ… rāgasahagataṃ… dosasahagataṃ… mohasahagataṃ… mānasahagataṃ… diṭṭhisahagataṃ… vicikicchāsahagataṃ… thinasahagataṃ… uddhaccasahagataṃ… ahirikasahagataṃ… anottappasahagataṃ cittaṃ divasaṃ tiṭṭhatīti? Na hevaṃ vattabbe…pe….

Ekaṃ cittaṃ divasaṃ tiṭṭhatīti? Āmantā. Yeneva cittena cakkhunā rūpaṃ passati, teneva cittena sotena saddaṃ suṇāti…pe… ghānena gandhaṃ ghāyati… jivhāya rasaṃ sāyati… kāyena phoṭṭhabbaṃ phusati… manasā dhammaṃ vijānāti…pe… yeneva cittena manasā dhammaṃ vijānāti, teneva cittena cakkhunā rūpaṃ passati…pe… sotena saddaṃ suṇāti… ghānena gandhaṃ ghāyati… jivhāya rasaṃ sāyati…pe… kāyena phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe….

Ekaṃ cittaṃ divasaṃ tiṭṭhatīti? Āmantā. Yeneva cittena abhikkamati, teneva cittena paṭikkamati; yeneva cittena paṭikkamati, teneva cittena abhikkamati; yeneva cittena āloketi, teneva cittena viloketi; yeneva cittena viloketi, teneva cittena āloketi; yeneva cittena samiñjeti, teneva cittena pasāreti; yeneva cittena pasāreti, teneva cittena samiñjetīti? Na hevaṃ vattabbe…pe….

337. Ākāsānañcāyatanūpagānaṃ devānaṃ ekaṃ cittaṃ yāvatāyukaṃ tiṭṭhatīti? Āmantā. Manussānaṃ ekaṃ cittaṃ yāvatāyukaṃ tiṭṭhatīti? Na hevaṃ vattabbe.

Ākāsānañcāyatanūpagānaṃ devānaṃ ekaṃ cittaṃ yāvatāyukaṃ tiṭṭhatīti? Āmantā. Cātumahārājikānaṃ devānaṃ…pe… tāvatiṃsānaṃ devānaṃ… yāmānaṃ devānaṃ… tusitānaṃ devānaṃ… nimmānaratīnaṃ devānaṃ… paranimmitavasavattīnaṃ devānaṃ… brahmapārisajjānaṃ devānaṃ… brahmapurohitānaṃ devānaṃ… mahābrahmānaṃ devānaṃ… parittābhānaṃ devānaṃ…

appamāṇābhānaṃ devānaṃ… ābhassarānaṃ devānaṃ… parittasubhānaṃ devānaṃ… appamāṇasubhānaṃ devānaṃ… subhakiṇhānaṃ devānaṃ … vehapphalānaṃ devānaṃ… avihānaṃ devānaṃ… atappānaṃ devānaṃ… sudassānaṃ devānaṃ… sudassīnaṃ devānaṃ… akaniṭṭhānaṃ devānaṃ ekaṃ cittaṃ yāvatāyukaṃ tiṭṭhatīti? Na hevaṃ vattabbe.

Ākāsānañcāyatanūpagānaṃ devānaṃ vīsati kappasahassāni āyuppamāṇaṃ, ākāsānañcāyatanūpagānaṃ devānaṃ ekaṃ cittaṃ vīsati kappasahassāni tiṭṭhatīti? Āmantā. Manussānaṃ vassasataṃ āyuppamāṇaṃ, manussānaṃ ekaṃ cittaṃ vassasataṃ tiṭṭhatīti? Na hevaṃ vattabbe.

Ākāsānañcāyatanūpagānaṃ devānaṃ vīsati kappasahassāni āyuppamāṇaṃ, ākāsānañcāyatanūpagānaṃ devānaṃ ekaṃ cittaṃ vīsati kappasahassāni tiṭṭhatīti? Āmantā. Cātumahārājikānaṃ devānaṃ pañca vassasatāni āyuppamāṇaṃ, cātumahārājikānaṃ devānaṃ ekaṃ cittaṃ pañca vassasatāni tiṭṭhati… vassasahassaṃ tiṭṭhati… dve vassasahassāni tiṭṭhati… cattāri vassasahassāni tiṭṭhati… aṭṭha vassasahassāni tiṭṭhati… soḷasa vassasahassāni tiṭṭhati… kappassa tatiyabhāgaṃ tiṭṭhati… upaḍḍhakappaṃ tiṭṭhati… ekaṃ kappaṃ tiṭṭhati… dve kappe tiṭṭhati… cattāro kappe tiṭṭhati… aṭṭha kappe tiṭṭhati… soḷasa kappe tiṭṭhati… bāttiṃsa kappe tiṭṭhati… catusaṭṭhi kappe tiṭṭhati… pañca kappasatāni tiṭṭhati… kappasahassaṃ tiṭṭhati… dve kappasahassāni tiṭṭhati… cattāri kappasahassāni tiṭṭhati… aṭṭha kappasahassāni tiṭṭhati… akaniṭṭhānaṃ devānaṃ soḷasa kappasahassāni āyuppamāṇaṃ, akaniṭṭhānaṃ devānaṃ ekaṃ cittaṃ soḷasa kappasahassāni tiṭṭhatīti? Na hevaṃ vattabbe.

Ākāsānañcāyatanūpagānaṃ devānaṃ cittaṃ muhuttaṃ muhuttaṃ uppajjati muhuttaṃ muhuttaṃ nirujjhatīti? Āmantā. Ākāsānañcāyatanūpagā devā muhuttaṃ muhuttaṃ cavanti muhuttaṃ muhuttaṃ uppajjantīti? Na hevaṃ vattabbe.

Ākāsānañcāyatanūpagānaṃ devānaṃ ekaṃ cittaṃ yāvatāyukaṃ tiṭṭhatīti? Āmantā. Ākāsānañcāyatanūpagā devā yeneva cittena uppajjanti, teneva cittena cavantīti? Na hevaṃ vattabbe… pe….

Cittaṭṭhitikathā niṭṭhitā.

2. Dutiyavaggo

(17) 8. Kukkuḷakathā

338. Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Nanu atthi sukhā vedanā, kāyikaṃ sukhaṃ, cetasikaṃ sukhaṃ, dibbaṃ sukhaṃ, mānusakaṃ sukhaṃ, lābhasukhaṃ, sakkārasukhaṃ, yānasukhaṃ, sayanasukhaṃ, issariyasukhaṃ, ādhipaccasukhaṃ, gihisukhaṃ, sāmaññasukhaṃ, sāsavaṃ sukhaṃ, anāsavaṃ sukhaṃ, upadhisukhaṃ, nirūpadhisukhaṃ, sāmisaṃ sukhaṃ, nirāmisaṃ sukhaṃ, sappītikaṃ sukhaṃ, nippītikaṃ sukhaṃ, jhānasukhaṃ, vimuttisukhaṃ, kāmasukhaṃ, nekkhammasukhaṃ, vivekasukhaṃ, upasamasukhaṃ, sambodhasukhanti? Āmantā. Hañci atthi sukhā vedanā…pe… sambodhasukhaṃ, no ca vata re vattabbe – ‘‘sabbe saṅkhārā anodhiṃ katvā kukkuḷā’’ti.

Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Sabbe saṅkhārā dukkhā vedanā kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ sokaparidevadukkhadomanassaupāyāsāti? Na hevaṃ vattabbe.

Na vattabbaṃ – ‘‘sabbe saṅkhārā anodhiṃ katvā kukkuḷā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sabbaṃ, bhikkhave, ādittaṃ! Kiñca, bhikkhave, sabbaṃ ādittaṃ? Cakkhuṃ, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto; yamidaṃ [yampidaṃ (saṃ. ni. 4.28)] cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta’nti vadāmi. Sotaṃ ādittaṃ, saddā ādittā…pe…

ghānaṃ ādittaṃ, gandhā ādittā…pe… jivhā ādittā, rasā ādittā…pe… kāyo āditto, phoṭṭhabbā ādittā…pe… mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto; yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ādittaṃ. Kena ādittaṃ? 'Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta'nti vadāmī''ti [mahāva. 54; saṃ. ni. 4.28]. Attheva suttantoti? Āmantā. Tena hi vattabbaṃ [tena hi (sī. syā.), tena hi na vattabbaṃ (ka.)] – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Nanu vuttaṃ bhagavatā – ''pañcime, bhikkhave, kāmaguṇā! Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā''ti [ma. ni. 1.166; saṃ. ni. 4.268]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Na vattabbaṃ – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti? Āmantā. Nanu vuttaṃ bhagavatā – ''lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo paṭiladdho [paṭividdho (bahūsu)] brahmacariyavāsāya! Diṭṭhā mayā, bhikkhave, cha phassāyatanikā nāma nirayā. Tattha yaṃ kiñci cakkhunā rūpaṃ passati, aniṭṭharūpaññeva passati no iṭṭharūpaṃ, akantarūpaññeva passati no kantarūpaṃ, amanāparūpaññeva passati no manāparūpaṃ. Yaṃ kiñci sotena saddaṃ suṇāti…pe… ghānena gandhaṃ ghāyati… jivhāya rasaṃ sāyati… kāyena phoṭṭhabbaṃ phusati… manasā dhammaṃ vijānāti, aniṭṭharūpaññeva vijānāti no iṭṭharūpaṃ, akantarūpaññeva vijānāti no kantarūpaṃ, amanāparūpaññeva vijānāti no manāparūpa''nti [saṃ. ni. 4.135]. Attheva suttantoti? Āmantā. Tena hi vattabbaṃ [tena hi na vattabbaṃ (syā. ka.)] – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Nanu vuttaṃ bhagavatā – ''lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo paṭiladdho brahmacariyavāsāya! Diṭṭhā mayā, bhikkhave, cha phassāyatanikā nāma saggā. Tattha yaṃ kiñci cakkhunā rūpaṃ passati, iṭṭharūpaññeva passati no aniṭṭharūpaṃ, kantarūpaññeva passati no akantarūpaṃ, manāparūpaññeva passati no amanāparūpaṃ. Yaṃ kiñci sotena saddaṃ suṇāti…pe… ghānena gandhaṃ ghāyati… jivhāya rasaṃ sāyati… kāyena phoṭṭhabbaṃ phusati… manasā dhammaṃ vijānāti, iṭṭharūpaññeva vijānāti no aniṭṭharūpaṃ, kantarūpaññeva vijānāti no akantarūpaṃ, manāparūpaññeva vijānāti no amanāparūpa''nti [saṃ. ni. 4.135]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Na vattabbaṃ – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti? Āmantā. Nanu ''yadaniccaṃ taṃ dukkhaṃ [saṃ. ni. 3.15],'' vuttaṃ bhagavatā, ''sabbe saṅkhārā aniccā''ti [dha. pa. 277; ma. ni. 1.356]? Āmantā. Hañci ''yadaniccaṃ taṃ dukkhaṃ,'' vuttaṃ bhagavatā, ''sabbe saṅkhārā aniccā,'' tena vata re vattabbe – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Dānaṃ aniṭṭhaphalaṃ akantaphalaṃ amanuññaphalaṃ secanakaphalaṃ dukkhudrayaṃ dukkhavipākanti? Na hevaṃ vattabbe.

Sīlaṃ…pe… uposatho…pe… bhāvanā…pe… brahmacariyaṃ aniṭṭhaphalaṃ akantaphalaṃ amanuññaphalaṃ secanakaphalaṃ dukkhudrayaṃ dukkhavipākanti? Na hevaṃ vattabbe.

Nanu dānaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Āmantā. Hañci dānaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākaṃ, no ca vata re vattabbe – ''sabbe saṅkhārā anodhiṃ katvā kukkuḷā''ti.

Nanu sīlaṃ… uposatho… bhāvanā… brahmacariyaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Āmantā. Hañci brahmacariyaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti, no ca vata re vattabbe – ‘‘sabbe saṅkhārā anodhiṃ katvā kukkuḷā’’ti.

Sabbe saṅkhārā anodhiṃ katvā kukkuḷāti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sukho viveko tuṭṭhassa, sutadhammassa passato;
Abyāpajjaṃ sukhaṃ loke, pāṇabhūtesu saṃyamo.

‘‘Sukhā virāgatā loke, kāmānaṃ samatikkamo;
Asmimānassa yo vinayo, etaṃ ve paramaṃ sukhaṃ [mahāva. 5; udā. 11 udāne ca].

‘‘Taṃ sukhena sukhaṃ pattaṃ, accantasukhameva taṃ;
Tisso vijjā anuppattā, etaṃ ve paramaṃ sukha’’nti.

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘sabbe saṅkhārā anodhiṃ katvā kukkuḷā’’ti.

Kukkuḷakathā niṭṭhitā.

2. Dutiyavaggo

(18) 9. Anupubbābhisamayakathā

339. Anupubbābhisamayoti? Āmantā. Anupubbena sotāpattimaggaṃ bhāvetīti? Na hevaṃ vattabbe. Anupubbena sotāpattimaggaṃ bhāvetīti? Āmantā. Anupubbena sotāpattiphalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Anupubbābhisamayoti? Āmantā. Anupubbena sakadāgāmimaggaṃ bhāvetīti? Na hevaṃ vattabbe. Anupubbena sakadāgāmimaggaṃ bhāvetīti? Āmantā. Anupubbena sakadāgāmiphalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Anupubbābhisamayoti? Āmantā. Anupubbena anāgāmimaggaṃ bhāvetīti? Na hevaṃ vattabbe. Anupubbena anāgāmimaggaṃ bhāvetīti? Āmantā. Anupubbena anāgāmiphalaṃ sacchikarotīti? Na hevaṃ vattabbe.

Anupubbābhisamayoti? Āmantā. Anupubbena arahattamaggaṃ bhāvetīti? Na hevaṃ vattabbe. Anupubbena arahattamaggaṃ bhāvetīti? Āmantā. Anupubbena arahattaphalaṃ sacchikarotīti? Na hevaṃ vattabbe.

340. Sotāpattiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Sakkāyadiṭṭhiṃ, vicikicchaṃ, sīlabbataparāmāsaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ sotāpanno, catubhāgaṃ na sotāpanno, catubhāgaṃ sotāpattiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ sattakkhattuparamo kolaṅkolo ekabījī buddhe aveccappasādena samannāgato, dhamme…pe… saṅghe…pe… ariyakantehi sīlehi samannāgato catubhāgaṃ na ariyakantehi sīlehi samannāgatoti? Na hevaṃ vattabbe.

Samudayadassanena…pe… nirodhadassanena…pe… maggadassanena kiṃ jahatīti? Sakkāyadiṭṭhiṃ, vicikicchaṃ, sīlabbataparāmāsaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ sotāpanno, catubhāgaṃ na sotāpanno, catubhāgaṃ sotāpattiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ sattakkhattuparamo kolaṅkolo ekabījī buddhe aveccappasādena samannāgato, dhamme… pe… saṅghe…pe… ariyakantehi sīlehi samannāgato, catubhāgaṃ na ariyakantehi sīlehi samannāgatoti? Na hevaṃ vattabbe…pe….

341. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Oḷārikaṃ kāmarāgaṃ, oḷārikaṃ byāpādaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ sakadāgāmī, catubhāgaṃ na sakadāgāmī, catubhāgaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe… samudayadassanena…pe… nirodhadassanena…pe… maggadassanena kiṃ jahatīti? Oḷārikaṃ kāmarāgaṃ, oḷārikaṃ byāpādaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ sakadāgāmī, catubhāgaṃ na sakadāgāmī, catubhāgaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

342. Anāgāmiphalasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Aṇusahagataṃ kāmarāgaṃ, aṇusahagataṃ byāpādaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ anāgāmī, catubhāgaṃ na anāgāmī, catubhāgaṃ anāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ antarāparinibbāyī…pe… upahaccaparinibbāyī… asaṅkhāraparinibbāyī… sasaṅkhāraparinibbāyī… uddhaṃsoto akaniṭṭhagāmī, catubhāgaṃ na uddhaṃsoto na akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Samudayadassanena…pe… nirodhadassanena…pe… maggadassanena kiṃ jahatīti? Aṇusahagataṃ kāmarāgaṃ, aṇusahagataṃ byāpādaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ anāgāmī, catubhāgaṃ na anāgāmī, catubhāgaṃ anāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ antarāparinibbāyī…pe… upahaccaparinibbāyī… asaṅkhāraparinibbāyī… sasaṅkhāraparinibbāyī… uddhaṃsoto akaniṭṭhagāmī, catubhāgaṃ na uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

343. Arahattasacchikiriyāya paṭipanno puggalo dukkhadassanena kiṃ jahatīti? Rūparāgaṃ, arūparāgaṃ, mānaṃ, uddhaccaṃ, avijjaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ arahā, catubhāgaṃ na arahā, catubhāgaṃ arahattappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ vītarāgo…pe… vītadoso… vītamoho…pe… katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ…pe… sacchikātabbaṃ sacchikataṃ, catubhāgaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

Samudayadassanena … nirodhadassanena… maggadassanena kiṃ jahatīti? Rūparāgaṃ, arūparāgaṃ, mānaṃ, uddhaccaṃ, avijjaṃ, tadekaṭṭhe ca kilese catubhāgaṃ jahatīti. Catubhāgaṃ arahā, catubhāgaṃ na arahā, catubhāgaṃ arahattappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, catubhāgaṃ na kāyena phusitvā viharati, catubhāgaṃ vītarāgo… vītadoso… vītamoho… katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto ukkhittapaligho saṅkiṇṇaparikho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto suvijitavijayo, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, nirodho sacchikato, maggo bhāvito, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ…pe… sacchikātabbaṃ sacchikataṃ, catubhāgaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

344. Sotāpattiphalasacchikiriyāya paṭipanno puggalo dukkhaṃ dakkhanto paṭipannakoti vattabboti? Āmantā. Dukkhe diṭṭhe phale ṭhitoti vattabboti? Na hevaṃ vattabbe. Samudayaṃ dakkhanto…pe… nirodhaṃ dakkhanto paṭipannakoti vattabboti? Āmantā. Nirodhe diṭṭhe phale ṭhitoti vattabboti? Na hevaṃ vattabbe.

Sotāpattiphalasacchikiriyāya paṭipanno puggalo maggaṃ dakkhanto paṭipannakoti vattabbo, magge diṭṭhe phale ṭhitoti vattabboti? Āmantā. Dukkhaṃ dakkhanto paṭipannakoti vattabbo, dukkhe diṭṭhe phale ṭhitoti vattabboti? Na hevaṃ vattabbe…pe… maggaṃ dakkhanto paṭipannakoti vattabbo, magge diṭṭhe phale ṭhitoti vattabboti? Āmantā. Samudayaṃ dakkhanto…pe… nirodhaṃ dakkhanto paṭipannakoti vattabbo, nirodhe diṭṭhe phale ṭhitoti vattabboti? Na hevaṃ vattabbe…pe….

Sotāpattiphalasacchikiriyāya paṭipanno puggalo dukkhaṃ dakkhanto paṭipannakoti vattabbo, dukkhe diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Āmantā. Maggaṃ dakkhanto paṭipannakoti vattabbo, magge diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Na hevaṃ vattabbe…pe… samudayaṃ dakkhanto… nirodhaṃ dakkhanto paṭipannakoti vattabbo, nirodhe diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Āmantā. Maggaṃ dakkhanto ‘‘paṭipannako’’ti vattabbo, magge diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Sotāpattiphalasacchikiriyāya paṭipanno puggalo dukkhaṃ dakkhanto paṭipannakoti vattabbo, dukkhe diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Āmantā. Niratthiyaṃ dukkhadassananti? Na hevaṃ vattabbe…pe… samudayaṃ dakkhanto…pe… nirodhaṃ dakkhanto paṭipannakoti vattabbo, nirodhe diṭṭhe na vattabbaṃ – ‘‘phale ṭhitoti vattabbo’’ti? Āmantā. Niratthiyaṃ nirodhadassananti? Na hevaṃ vattabbe…pe….

345. [paravādīpucchālakkhaṇaṃ] Dukkhe diṭṭhe cattāri saccāni diṭṭhāni hontīti? Āmantā. Dukkhasaccaṃ cattāri saccānīti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Rūpakkhandhe aniccato diṭṭhe pañcakkhandhā aniccato diṭṭhā hontīti? Āmantā. Rūpakkhandho pañcakkhandhāti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Cakkhāyatane aniccato diṭṭhe dvādasāyatanāni aniccato diṭṭhāni hontīti? Āmantā. Cakkhāyatanaṃ dvādasāyatanānīti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Cakkhudhātuyā aniccato diṭṭhāya aṭṭhārasa dhātuyo aniccato diṭṭhā hontīti? Āmantā. Cakkhudhātu aṭṭhārasa dhātuyoti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Cakkhundriye aniccato diṭṭhe bāvīsatindriyāni aniccato diṭṭhāni hontīti? Āmantā. Cakkhundriyaṃ bāvīsatindriyānīti? Na hevaṃ vattabbe…pe….

[sakavādīpucchālakkhaṇaṃ] Catūhi ñāṇehi sotāpattiphalaṃ sacchikarotīti? Āmantā. Cattāri sotāpattiphalānīti? Na hevaṃ vattabbe…pe… aṭṭhahi ñāṇehi sotāpattiphalaṃ sacchikarotīti? Āmantā. Aṭṭha sotāpattiphalānīti? Na hevaṃ vattabbe…pe… dvādasahi ñāṇehi sotāpattiphalaṃ sacchikarotīti? Āmantā. Dvādasa sotāpattiphalānīti? Na hevaṃ vattabbe…pe… catucattārīsāya ñāṇehi sotāpattiphalaṃ sacchikarotīti? Āmantā. Catucattārīsaṃ sotāpattiphalānīti? Na hevaṃ vattabbe…pe… sattasattatiyā ñāṇehi sotāpattiphalaṃ sacchikarotīti? Āmantā. Sattasattati sotāpattiphalānīti? Na hevaṃ vattabbe…pe….

346. Na vattabbaṃ – ‘‘anupubbābhisamayo’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘seyyathāpi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto; evameva kho, bhikkhave, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho’’ti [cūḷava. 385; a. ni. 8.20; udā. 45 udāne ca]. Attheva suttantoti?

Āmantā. Tena hi anupubbābhisamayoti.

Na vattabbaṃ – ‘‘anupubbābhisamayo’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva, niddhame malamattano’’ti [dha. pa. 239 dhammapade].

Attheva suttantoti? Āmantā. Tena hi anupubbābhisamayoti.

Anupubbābhisamayoti? Āmantā. Nanvāyasmā gavampati thero bhikkhū etadavoca – ‘‘sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ – ‘yo, bhikkhave, dukkhaṃ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passati; yo dukkhasamudayaṃ passati dukkhampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passati; yo dukkhanirodhaṃ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhagāminiṃ paṭipadampi passati; yo dukkhanirodhagāminiṃ paṭipadaṃ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhampi passatī’’’ti [saṃ. ni. 5.1100]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘anupubbābhisamayo’’ti.

Anupubbābhisamayoti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbataṃ vāpi yadatthi kiñci;
Catūhapāyehi ca vippamutto,
Chaccābhiṭhānāni abhabba kātu’’nti.

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘anupubbābhisamayo’’ti.

Anupubbābhisamayoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yasmiṃ, bhikkhave, samaye ariyasāvakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’nti, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘anupubbābhisamayo’’ti.

Anupubbābhisamayakathā niṭṭhitā.

2. Dutiyavaggo

(19) 10. Vohārakathā

347. Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Lokuttare sote paṭihaññati no lokiye, lokuttarena viññāṇena paṭivijānanti no lokiyena, sāvakā paṭivijānanti no puthujjanāti? Na hevaṃ vattabbe…pe….

Nanu buddhassa bhagavato vohāro lokiye sote paṭihaññatīti? Āmantā. Hañci buddhassa bhagavato vohāro lokiye sote paṭihaññati, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

Nanu buddhassa bhagavato vohāraṃ lokiyena viññāṇena paṭivijānantīti? Āmantā. Hañci buddhassa bhagavato vohāraṃ lokiyena viññāṇena paṭivijānanti, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

Nanu buddhassa bhagavato vohāraṃ puthujjanā paṭivijānantīti? Āmantā. Hañci buddhassa bhagavato vohāraṃ puthujjanā paṭivijānanti, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

348. Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ, sakadāgāmimaggo sakadāgāmiphalaṃ, anāgāmimaggo anāgāmiphalaṃ, arahattamaggo arahattaphalaṃ, satipaṭṭhānaṃ sammappadhānaṃ iddhipādo indriyaṃ balaṃ bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Atthi keci buddhassa bhagavato vohāraṃ suṇantīti? Āmantā. Lokuttaro dhammo sotaviññeyyo, sotasmiṃ paṭihaññati, sotassa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe….

Nanu lokuttaro dhammo na sotaviññeyyo, na sotasmiṃ paṭihaññati, na sotassa āpāthaṃ āgacchatīti? Āmantā. Hañci lokuttaro dhammo na sotaviññeyyo, na sotasmiṃ paṭihaññati, na sotassa āpāthaṃ āgacchati, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

349. Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Atthi keci buddhassa bhagavato vohāre rajjeyyunti? Āmantā. Lokuttaro dhammo rāgaṭṭhāniyo rajanīyo kamanīyo madanīyo bandhanīyo mucchanīyoti? Na hevaṃ vattabbe…pe….

Nanu lokuttaro dhammo na rāgaṭṭhāniyo na rajanīyo na kamanīyo na madanīyo na bandhanīyo na mucchanīyoti? Āmantā. Hañci lokuttaro dhammo na rāgaṭṭhāniyo na rajanīyo na kamanīyo na madanīyo na bandhanīyo na mucchanīyo, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Atthi keci buddhassa bhagavato vohāre dusseyyunti? Āmantā. Lokuttaro dhammo dosaṭṭhāniyo kopaṭṭhāniyo paṭighaṭṭhāniyoti? Na hevaṃ vattabbe…pe….

Nanu lokuttaro dhammo na dosaṭṭhāniyo na kopaṭṭhāniyo na paṭighaṭṭhāniyoti? Āmantā. Hañci lokuttaro dhammo na dosaṭṭhāniyo na kopaṭṭhāniyo na paṭighaṭṭhāniyo, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Atthi keci buddhassa bhagavato vohāre muyheyyunti? Āmantā. Lokuttaro dhammo mohaṭṭhāniyo aññāṇakaraṇo acakkhukaraṇo paññānirodhiko vighātapakkhiko anibbānasaṃvattanikoti? Na hevaṃ vattabbe…pe….

Nanu lokuttaro dhammo na mohaṭṭhāniyo na aññāṇakaraṇo na acakkhukaraṇo paññāvuddhiko avighātapakkhiko nibbānasaṃvattanikoti? Āmantā. Hañci lokuttaro dhammo na mohaṭṭhāniyo na aññāṇakaraṇo na acakkhukaraṇo paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko, no ca vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokuttaro’’ti.

350. Buddhassa bhagavato vohāro lokuttaroti? Āmantā. Ye keci buddhassa bhagavato vohāraṃ suṇanti, sabbe te maggaṃ bhāventīti? Na hevaṃ vattabbe…pe….

Ye keci buddhassa bhagavato vohāraṃ suṇanti, sabbe te maggaṃ bhāventīti? Āmantā. Bālaputhujjanā buddhassa bhagavato vohāraṃ suṇanti, bālaputhujjanā maggaṃ bhāventīti? Na hevaṃ vattabbe…pe… mātughātako maggaṃ bhāveti…pe… pitughātako… arahantaghātako… ruhiruppādako… saṅghabhedako buddhassa bhagavato vohāraṃ suṇāti, saṅghabhedako maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

351. Labbhā sovaṇṇamayāya laṭṭhiyā dhaññapuñjopi suvaṇṇapuñjopi ācikkhituntі? Āmantā. Evamevaṃ bhagavā lokuttarena vohārena lokiyampi lokuttarampi dhammaṃ voharatīti.

Labbhā elaṇḍiyāya laṭṭhiyā dhaññapuñjopi suvaṇṇapuñjopi ācikkhitunti? Āmantā. Evamevaṃ bhagavā lokiyena vohārena lokiyampi lokuttarampi dhammaṃ voharatīti.

352. Buddhassa bhagavato vohāro lokiyaṃ voharantassa lokiyo hoti, lokuttaraṃ voharantassa lokuttaro hotīti? Āmantā. Lokiyaṃ voharantassa lokiye sote paṭihaññati, lokuttaraṃ voharantassa lokuttare sote paṭihaññati; lokiyaṃ voharantassa lokiyena viññāṇena paṭivijānanti, lokuttaraṃ voharantassa lokuttarena viññāṇena paṭivijānanti; lokiyaṃ voharantassa puthujjanā paṭivijānanti, lokuttaraṃ voharantassa sāvakā paṭivijānantīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘buddhassa bhagavato vohāro lokiyaṃ voharantassa lokiyo hoti, lokuttaraṃ voharantassa lokuttaro hotīti? Āmantā. Nanu bhagavā lokiyampi lokuttarampi dhammaṃ voharatīti? Āmantā. Hañci bhagavā lokiyampi lokuttarampi dhammaṃ voharati, tena vata re vattabbe – ‘‘buddhassa bhagavato vohāro lokiyaṃ voharantassa lokiyo hoti, lokuttaraṃ voharantassa lokuttaro hotī’’ti.

Buddhassa bhagavato vohāro lokiyaṃ voharantassa lokiyo hoti, lokuttaraṃ voharantassa lokuttaro hotīti? Āmantā. Maggaṃ voharantassa maggo hoti, amaggaṃ voharantassa amaggo hoti, phalaṃ voharantassa phalaṃ hoti, aphalaṃ voharantassa aphalaṃ hoti, nibbānaṃ voharantassa nibbānaṃ hoti, anibbānaṃ voharantassa anibbānaṃ hoti, saṅkhataṃ voharantassa saṅkhataṃ hoti, asaṅkhataṃ voharantassa asaṅkhataṃ hoti, rūpaṃ voharantassa rūpaṃ hoti, arūpaṃ voharantassa arūpaṃ hoti, vedanaṃ voharantassa vedanā hoti, avedanaṃ voharantassa avedanā hoti, saññaṃ voharantassa saññā hoti, asaññaṃ voharantassa asaññā hoti, saṅkhāre voharantassa saṅkhārā honti, asaṅkhāre voharantassa asaṅkhārā honti, viññāṇaṃ voharantassa viññāṇaṃ hoti, aviññāṇaṃ voharantassa aviññāṇaṃ hotīti? Na hevaṃ vattabbe…pe….

Vohārakathā niṭṭhitā.

2. Dutiyavaggo

(20) 11. Nirodhakathā

353. Dve nirodhāti? Āmantā. Dve dukkhanirodhāti? Na hevaṃ vattabbe…pe… dve dukkhanirodhāti? Āmantā. Dve nirodhasaccānīti? Na hevaṃ vattabbe…pe… dve nirodhasaccānīti? Āmantā. Dve dukkhasaccānīti? Na hevaṃ vattabbe…pe… dve nirodhasaccānīti? Āmantā. Dve samudayasaccānīti? Na hevaṃ vattabbe…pe… dve nirodhasaccānīti? Āmantā. Dve maggasaccānīti? Na hevaṃ vattabbe…pe….

Dve nirodhasaccānīti? Āmantā. Dve tāṇāni…pe… dve leṇāni… dve saraṇāni… dve parāyaṇāni… dve accutāni… dve amatāni… dve nibbānānīti? Na hevaṃ vattabbe…pe….

Dve nibbānānīti? Āmantā. Atthi dvinnaṃ nibbānānaṃ uccanīcatā hīnapaṇītatā ukkaṃsāvakaṃso sīmā vā bhedo vā rāji vā antarikā vāti? Na hevaṃ vattabbe…pe….

Dve nirodhāti? Āmantā. Nanu appaṭisaṅkhāniruddhe saṅkhāre paṭisaṅkhā nirodhentīti? Āmantā. Hañci appaṭisaṅkhāniruddhe saṅkhāre paṭisaṅkhā nirodhenti, no ca vata re vattabbe – ‘‘dve nirodhā’’ti.

Na vattabbaṃ – ‘‘dve nirodhā’’ti? Āmantā. Nanu appaṭisaṅkhāniruddhāpi saṅkhārā accantabhaggā, paṭisaṅkhāniruddhāpi saṅkhārā accantabhaggāti? Āmantā. Hañci appaṭisaṅkhāniruddhāpi saṅkhārā accantabhaggā, paṭisaṅkhāniruddhāpi saṅkhārā accantabhaggā, tena vata re vattabbe – ‘‘dve nirodhā’’ti.

Dve nirodhāti? Āmantā. Paṭisaṅkhāniruddhāpi [paṭisaṅkhāniruddhā (?)] saṅkhārā ariyamaggaṃ āgamma niruddhāti? Āmantā. Appaṭisaṅkhāniruddhā saṅkhārā ariyamaggaṃ āgamma niruddhāti? Na hevaṃ vattabbe…pe….

Dve nirodhāti? Āmantā. Paṭisaṅkhāniruddhā saṅkhārā na puna uppajjantīti? Āmantā. Appaṭisaṅkhāniruddhā saṅkhārā na puna uppajjantīti? Na hevaṃ vattabbe…pe… tena hi na vattabbaṃ – ‘‘dve nirodhā’’ti.

Nirodhakathā niṭṭhitā.

Dutiyavaggo.

Tassuddānaṃ –

Parūpahāro aññāṇaṃ, kaṅkhā paravitāraṇā;
Vacībhedo dukkhāhāro, cittaṭṭhiti ca kukkuḷā;
Anupubbābhisamayo, vohāro ca nirodhakoti.

3. Tatiyavaggo

(21) 1. Balakathā

354. Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Tathāgatabalaṃ sāvakabalaṃ, sāvakabalaṃ tathāgatabalanti? Na hevaṃ vattabbe…pe….

Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Taññeva tathāgatabalaṃ taṃ sāvakabalaṃ, taññeva sāvakabalaṃ taṃ tathāgatabalanti? Na hevaṃ vattabbe…pe….

Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Yādisaṃ tathāgatabalaṃ tādisaṃ sāvakabalaṃ, yādisaṃ sāvakabalaṃ tādisaṃ tathāgatabalanti? Na hevaṃ vattabbe…pe….

Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Yādiso tathāgatassa pubbayogo pubbacariyā dhammakkhānaṃ dhammadesanā tādiso sāvakassa pubbayogo pubbacariyā dhammakkhānaṃ dhammadesanāti? Na hevaṃ vattabbe…pe….

Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Tathāgato jino satthā sammāsambuddho sabbaññū sabbadassāvī dhammassāmī dhammappaṭisaraṇoti? Āmantā. Sāvako jino satthā sammāsambuddho sabbaññū sabbadassāvī dhammassāmī dhammappaṭisaraṇoti? Na hevaṃ vattabbe…pe….

Tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Tathāgato anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovidoti? Āmantā. Sāvako anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovidoti? Na hevaṃ vattabbe…pe….

Indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Sāvako sabbaññū sabbadassāvīti? Na hevaṃ vattabbe…pe….

355. Sāvako ṭhānāṭhānaṃ jānātīti? Āmantā. Hañci sāvako ṭhānāṭhānaṃ jānāti, tena vata re vattabbe – ‘‘ṭhānāṭhānaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ jānātīti? Āmantā. Hañci sāvako atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ jānāti, tena vata re vattabbe – ‘‘atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako sabbatthagāminiṃ paṭipadaṃ jānātīti? Āmantā. Hañci sāvako sabbatthagāminiṃ paṭipadaṃ jānāti, tena vata re vattabbe – ‘‘sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako anekadhātuṃ nānādhātuṃ lokaṃ jānātīti? Āmantā. Hañci sāvako anekadhātuṃ nānādhātuṃ lokaṃ jānāti, tena vata re vattabbe – ‘‘anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako sattānaṃ nānādhimuttikataṃ jānātīti? Āmantā. Hañci sāvako sattānaṃ nānādhimuttikataṃ jānāti, tena vata re vattabbe – ‘‘sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ jānātīti? Āmantā. Hañci sāvako jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ jānāti, tena vata re vattabbe – ‘‘jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako pubbenivāsānussatiṃ jānātīti? Āmantā. Hañci sāvako pubbenivāsānussatiṃ jānāti, tena vata re vattabbe – ‘‘pubbenivāsānussati yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Sāvako sattānaṃ cutūpapātaṃ jānātīti? Āmantā. Hañci sāvako sattānaṃ cutūpapātaṃ jānāti, tena vata re vattabbe – ‘‘sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

Nanu tathāgatassāpi āsavā khīṇā sāvakassāpi āsavā khīṇāti? Āmantā. Atthi kiñci nānākaraṇaṃ tathāgatassa vā sāvakassa vā āsavakkhayena vā āsavakkhayaṃ vimuttiyā vā vimuttīti? Natthi. Hañci natthi kiñci nānākaraṇaṃ tathāgatassa vā sāvakassa vā āsavakkhayena vā āsavakkhayaṃ vimuttiyā vā vimutti, tena vata re vattabbe – ‘‘āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇa’’nti.

356. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Na hevaṃ vattabbe…pe….

Indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Na hevaṃ vattabbe [ayamettha sādhāraṇapakkhaṃ sandhāya paṭikkhepo (ṭīkā oloketabbā)] …pe….

Indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Āmantā…pe…. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakaasādhāraṇanti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Āmantā. Indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ sāvakasādhāraṇanti? Na hevaṃ vattabbe…pe….

Balakathā niṭṭhitā.

3. Tatiyavaggo

(22) 2. Ariyantikathā

357. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ, sakadāgāmimaggo sakadāgāmiphalaṃ, anāgāmimaggo anāgāmiphalaṃ, arahattamaggo arahattaphalaṃ, satipaṭṭhānaṃ sammappadhānaṃ iddhipādo indriyaṃ balaṃ bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Suññatārammaṇanti? Na hevaṃ vattabbe…pe…. Suññatārammaṇanti? Āmantā. Ṭhānāṭhānañca manasi karoti, suññatañca manasi karotīti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhānañca manasi karoti, suññatañca manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe… appaṇihitārammaṇanti? Āmantā. Ṭhānāṭhānañca manasi karoti, appaṇihitañca manasi karotīti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhānañca manasi karoti, appaṇihitañca manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

358. Satipaṭṭhānā ariyā suññatārammaṇāti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ suññatārammaṇanti? Na hevaṃ vattabbe…pe….

Satipaṭṭhānā ariyā animittārammaṇā…pe… appaṇihitārammaṇāti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

Sammappadhānā, iddhipādā, indriyā, balā, bojjhaṅgā ariyā suññatārammaṇāti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ suññatārammaṇanti? Na hevaṃ vattabbe…pe….

Bojjhaṅgā ariyā animittārammaṇā… appaṇihitārammaṇāti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

359. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – ‘‘suññatārammaṇa’’nti? Āmantā. Satipaṭṭhānā ariyā na vattabbā – ‘‘suññatārammaṇā’’ti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā. Satipaṭṭhānā ariyā na vattabbā – ‘‘appaṇihitārammaṇā’’ti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – suññatārammaṇaṃ…pe… animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā. Sammappadhānaṃ…pe… bojjhaṅgā ariyā na vattabbā – ‘‘appaṇihitārammaṇā’’ti? Na hevaṃ vattabbe…pe….

360. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Suññatārammaṇanti? Na hevaṃ vattabbe…pe… suññātārammaṇanti? Āmantā. Sattānaṃ cutūpapātañca manasi karoti, suññatañca manasi karotīti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapātañca manasi karoti, suññatañca manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Animittārammaṇaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe… appaṇihitārammaṇanti? Āmantā. Sattānaṃ cutūpapātañca manasi karoti, appaṇihitañca manasi karotīti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapātañca manasi karoti, appaṇihitañca manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

361. Satipaṭṭhānā ariyā suññatārammaṇā…pe… animittārammaṇā…pe… appaṇihitārammaṇāti? Āmantā. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

Sammappadhānaṃ …pe… bojjhaṅgā ariyā suññatārammaṇā…pe… animittārammaṇā…pe… appaṇihitārammaṇāti? Āmantā. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – suññatārammaṇaṃ…pe… animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā. Satipaṭṭhānā ariyā na vattabbā – ‘‘appapaṇihitārammaṇā’’ti? Na hevaṃ vattabbe…pe….

362. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – suññatārammaṇaṃ…pe… animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā. Sammappadhānā…pe… bojjhaṅgā ariyā na vattabbā – ‘‘appaṇihitārammaṇā’’ti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Āmantā. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyanti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ na vattabbaṃ – ‘‘ariya’’nti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ na vattabbaṃ – ‘‘ariya’’nti? Na hevaṃ vattabbe …pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ na vattabbaṃ – ‘‘ariya’’nti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ na vattabbaṃ – ‘‘ariya’’nti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ suññatārammaṇanti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ suññatārammaṇanti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ animittārammaṇaṃ… appaṇihitārammaṇanti? Āmantā. Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ suññatārammaṇaṃ…pe… animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā…pe…. Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ appaṇihitārammaṇanti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – ‘‘suññatārammaṇa’’nti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – ‘‘suññatārammaṇa’’nti? Na hevaṃ vattabbe…pe….

Ṭhānāṭhāne yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – animittārammaṇaṃ… appaṇihitārammaṇanti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – ‘‘appaṇihitārammaṇa’’nti? Na hevaṃ vattabbe…pe….

Sattānaṃ cutūpapāte yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – suññatārammaṇaṃ…pe… animittārammaṇaṃ…pe… appaṇihitārammaṇanti? Āmantā. Āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ tathāgatabalaṃ ariyaṃ na vattabbaṃ – ‘‘appaṇihitārammaṇa’’nti? Na hevaṃ vattabbe…pe….

Ariyantikathā niṭṭhitā.

3. Tatiyavaggo

(23) 3. Vimuttikathā

363. Sarāgaṃ cittaṃ vimuccatīti? Āmantā. Rāgasahagataṃ rāgasahajātaṃ rāgasaṃsaṭṭhaṃ rāgasampayuttaṃ rāgasahabhu rāgānuparivatti akusalaṃ lokiyaṃ sāsavaṃ saṃyojaniyaṃ ganthaniyaṃ oghaniyaṃ yoganiyaṃ nīvaraṇiyaṃ parāmaṭṭhaṃ upādāniyaṃ saṃkilesiyaṃ cittaṃ vimuccatīti? Na hevaṃ vattabbe…pe….

Saphassaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Sarāgaṃ cittaṃ vimuccati, rāgo ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ…pe… sasaññaṃ…pe… sacetanaṃ…pe… sapaññaṃ [sasaññaṃ (sī. ka.)] cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Sarāgaṃ cittaṃ vimuccati, rāgo ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Saphassaṃ sarāgaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Rāgo ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ sarāgaṃ…pe… sasaññaṃ sarāgaṃ…pe… sacetanaṃ sarāgaṃ…pe… sapaññaṃ sarāgaṃ cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Rāgo ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

364. Sadosaṃ cittaṃ vimuccatīti? Āmantā. Dosasahagataṃ dosasahajātaṃ dosasaṃsaṭṭhaṃ dosasampayuttaṃ dosasahabhu dosānuparivatti akusalaṃ lokiyaṃ sāsavaṃ…pe… saṃkilesiyaṃ cittaṃ vimuccatīti? Na hevaṃ vattabbe…pe….

Saphassaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Sadosaṃ cittaṃ vimuccati, doso ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ…pe… sasaññaṃ…pe… sacetanaṃ…pe… sapaññaṃ cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Sadosaṃ cittaṃ vimuccati, doso ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Saphassaṃ sadosaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Sadosaṃ cittaṃ vimuccati, doso ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ sadosaṃ… sasaññaṃ sadosaṃ… sacetanaṃ sadosaṃ… sapaññaṃ sadosaṃ cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Doso ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

365. Samohaṃ cittaṃ vimuccatīti? Āmantā. Mohasahagataṃ mohasahajātaṃ mohasaṃsaṭṭhaṃ mohasampayuttaṃ mohasahabhu mohānuparivatti akusalaṃ lokiyaṃ sāsavaṃ…pe… saṃkilesiyaṃ cittaṃ vimuccatīti? Na hevaṃ vattabbe…pe….

Saphassaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Samohaṃ cittaṃ vimuccati, moho ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ … sasaññaṃ… sacetanaṃ… sapaññaṃ cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Samohaṃ cittaṃ vimuccati, moho ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Saphassaṃ samohaṃ cittaṃ vimuccati, phasso ca cittañca ubho vimuccantīti? Āmantā. Moho ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Savedanaṃ samohaṃ… sasaññaṃ samohaṃ… sacetanaṃ samohaṃ…pe… sapaññaṃ samohaṃ cittaṃ vimuccati, paññā ca cittañca ubho vimuccantīti? Āmantā. Moho ca cittañca ubho vimuccantīti? Na hevaṃ vattabbe…pe….

Sarāgaṃ sadosaṃ samohaṃ cittaṃ vimuccatīti? Āmantā. Vītarāgaṃ vītadosaṃ vītamohaṃ nikkilesaṃ cittaṃ vimuccatīti? Na hevaṃ vattabbe…pe… tena hi na vattabbaṃ – ‘‘sarāgaṃ sadosaṃ samohaṃ cittaṃ vimuccatī’’ti.

Vimuttikathā niṭṭhitā.

3. Tatiyavaggo

(24) 4. Vimuccamānakathā

366. Vimuttaṃ vimuccamānanti? Āmantā. Ekadesaṃ vimuttaṃ, ekadesaṃ avimuttanti? Na hevaṃ vattabbe…pe….

Ekadesaṃ vimuttaṃ, ekadesaṃ avimuttanti? Āmantā. Ekadesaṃ sotāpanno, ekadesaṃ na sotāpanno, ekadesaṃ sotāpattiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ sattakkhattuparamo kolaṅkolo ekabījī buddhe aveccappasādena samannāgato dhamme…pe… saṅghe…pe… ariyakantehi sīlehi samannāgato, ekadesaṃ ariyakantehi sīlehi na samannāgatoti? Na hevaṃ vattabbe…pe….

Ekadesaṃ vimuttaṃ, ekadesaṃ avimuttanti? Āmantā. Ekadesaṃ sakadāgāmī, ekadesaṃ na sakadāgāmī, ekadesaṃ sakadāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Ekadesaṃ vimuttaṃ, ekadesaṃ avimuttanti? Āmantā. Ekadesaṃ anāgāmī, ekadesaṃ na anāgāmī, ekadesaṃ anāgāmiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsotoakaniṭṭhagāmī, ekadesaṃ na uddhaṃsotoakaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Ekadesaṃ vimuttaṃ, ekadesaṃ avimuttanti? Āmantā. Ekadesaṃ arahā ekadesaṃ na arahā, ekadesaṃ arahattappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharati, ekadesaṃ na kāyena phusitvā viharati, ekadesaṃ vītarāgo vītadoso vītamoho…pe… ekadesaṃ sacchikātabbaṃ sacchikataṃ, ekadesaṃ sacchikātabbaṃ na sacchikatanti? Na hevaṃ vattabbe…pe….

Vimuttaṃ vimuccamānanti? Āmantā. Uppādakkhaṇe vimuttaṃ, bhaṅgakkhaṇe vimuccamānanti? Na hevaṃ vattabbe…pe….

367. Na vattabbaṃ – ‘‘vimuttaṃ vimuccamāna’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccatī’’ti [dī. ni. 1.248 ādayo]! Attheva suttantoti? Āmantā. Tena hi vattabbaṃ [tena hi (sī. syā. kaṃ.), tena hi na vattabbaṃ (ka.)] – ‘‘vimuttaṃ vimuccamāna’’nti.

Vimuttaṃ vimuccamānanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmetī’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘vimuttaṃ vimuccamāna’’nti.

Atthi cittaṃ vimuccamānanti? Āmantā. Atthi cittaṃ rajjamānaṃ dussamānaṃ muyhamānaṃ kilissamānanti? Na hevaṃ vattabbe…pe… nanu rattañceva arattañca, duṭṭhañceva aduṭṭhañca, mūḷhañceva amūḷhañca, chinnañceva achinnañca, bhinnañceva abhinnañca, katañceva akatañcāti? Āmantā. Hañci rattañceva arattañca, duṭṭhañceva aduṭṭhañca, mūḷhañceva amūḷhañca, chinnañceva achinnañca, bhinnañceva abhinnañca, katañceva akatañca, no ca vata re vattabbe – ‘‘atthi cittaṃ vimuccamāna’’nti.

Vimuccamānakathā niṭṭhitā.

3. Tatiyavaggo

(25) 5. Aṭṭhamakakathā

368. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamako puggalo sotāpanno sotāpattiphalappatto paṭiladdho adhigato sacchikato upasampajja viharati, kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamako puggalo sotāpanno sotāpattiphalappatto…pe… kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhānusayo pahīnoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa vicikicchānusayo… sīlabbataparāmāso pahīnoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa vicikicchānusayo pahīnoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhānusayo… sīlabbataparāmāso pahīnoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa diṭṭhānusayo appahīnoti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ appahīnanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa diṭṭhānusayo appahīnoti? Āmantā. Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ appahīnanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa vicikicchānusayo… sīlabbataparāmāso appahīnoti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ appahīnanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa sīlabbataparāmāso appahīnoti? Āmantā. Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ appahīnanti? Na hevaṃ vattabbe…pe….

369. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānapahānāya maggo bhāvitoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānapahānāya satipaṭṭhānā bhāvitā…pe… sammappadhānā…pe… bojjhaṅgā bhāvitāti? Na hevaṃ vattabbe.

Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīnanti? Āmantā. Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānapahānāya maggo bhāvito…pe… bojjhaṅgā bhāvitāti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānapahānāya maggo abhāvitoti? Āmantā. Amaggena pahīnaṃ lokiyena sāsavena…pe… saṃkilesiyenāti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānapahānāya satipaṭṭhānā…pe… bojjhaṅgā abhāvitāti? Āmantā. Amaggena pahīnaṃ lokiyena sāsavena…pe… saṃkilesiyenāti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānapahānāya maggo abhāvito…pe… satipaṭṭhānā…pe… bojjhaṅgā abhāvitāti? Āmantā. Amaggena pahīnaṃ lokiyena sāsavena…pe… saṃkilesiyenāti? Na hevaṃ vattabbe…pe….

370. Na vattabbaṃ – ‘‘aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīna’’nti? Āmantā. Uppajjissatīti? Nuppajjissati. Hañci nuppajjissati, tena vata re vattabbe – ‘‘aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ pahīna’’nti.

Na vattabbaṃ – ‘‘aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīna’’nti? Āmantā. Uppajjissatīti? Nuppajjissati. Hañci nuppajjissati, tena vata re vattabbe – ‘‘aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ pahīna’’nti.

Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Āmantā. Aṭṭhamakassa puggalassa diṭṭhānusayo nuppajjissatīti katvā pahīnoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Āmantā. Aṭṭhamakassa puggalassa vicikicchānusayo… sīlabbataparāmāso nuppajjissatīti katvā pahīnoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Āmantā. Aṭṭhamakassa puggalassa vicikicchānusayo… sīlabbataparāmāso nuppajjissatīti katvā pahīnoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa diṭṭhipariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Āmantā. Gotrabhuno puggalassa diṭṭhipariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa vicikicchāpariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Āmantā. Gotrabhuno puggalassa vicikicchāpariyuṭṭhānaṃ nuppajjissatīti katvā pahīnanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakakathā niṭṭhitā.

3. Tatiyavaggo

(26) 6. Aṭṭhamakassaindriyakathā

371. Aṭṭhamakassa puggalassa natthi saddhindriyanti? Āmantā. Aṭṭhamakassa puggalassa natthi saddhāti? Na hevaṃ vattabbe. Aṭṭhamakassa puggalassa natthi vīriyindriyaṃ…pe… natthi satindriyaṃ…pe… natthi samādhindriyaṃ…pe… natthi paññindriyanti? Āmantā. Aṭṭhamakassa puggalassa natthi paññāti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhāti? Āmantā. Aṭṭhamakassa puggalassa atthi saddhindriyanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa atthi vīriyaṃ…pe… atthi sati… atthi samādhi… atthi paññāti? Āmantā. Aṭṭhamakassa puggalassa atthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi mano, atthi manindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi saddhā, atthi saddhindriyanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa atthi mano, atthi manindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi paññā, atthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi somanassaṃ, atthi somanassindriyaṃ, atthi jīvitaṃ, atthi jīvitindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi saddhā, atthi saddhindriyanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa atthi jīvitaṃ, atthi jīvitindriyanti? Āmantā. Aṭṭhamakassa puggalassa…pe… atthi paññā, atthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhā, natthi saddhindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi mano, natthi manindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhā, natthi saddhindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi somanassaṃ, natthi somanassindriyanti…pe… atthi jīvitaṃ, natthi jīvitindriyanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa atthi paññā, natthi paññindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi mano, natthi manindriyanti? Atthi somanassaṃ, natthi somanassindriyanti? Atthi jīvitaṃ, natthi jīvitindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa natthi saddhindriyanti? Āmantā. Aṭṭhamako puggalo assaddhoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa natthi vīriyindriyanti? Āmantā. Aṭṭhamako puggalo kusīto hīnavīriyoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa natthi satindriyanti? Āmantā. Aṭṭhamako puggalo muṭṭhassati asampajānoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa natthi samādhindriyanti? Āmantā. Aṭṭhamako puggalo asamāhito vibbhantacittoti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa natthi paññindriyanti? Āmantā. Aṭṭhamako puggalo duppañño elamūgoti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhā, sā ca saddhā niyyānikāti? Āmantā. Hañci aṭṭhamakassa puggalassa atthi saddhā, sā ca saddhā niyyānikā, no ca vata re vattabbe – ‘‘aṭṭhamakassa puggalassa natthi saddhindriya’’nti. Aṭṭhamakassa puggalassa atthi vīriyaṃ, tañca vīriyaṃ niyyānikaṃ; atthi sati, sā ca sati niyyānikā; atthi samādhi, so ca samādhi niyyāniko; atthi paññā, sā ca paññā niyyānikāti? Āmantā. Hañci aṭṭhamakassa puggalassa atthi paññā, sā ca paññā niyyānikā, no ca vata re vattabbe – ‘‘aṭṭhamakassa puggalassa natthi paññindriya’’nti.

372. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa atthi saddhā, atthi saddhindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi saddhā, atthi saddhindriyanti? Na hevaṃ vattabbe…pe… sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa atthi paññā, atthi paññindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi paññā, atthi paññindriyanti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipannassa puggalassa… arahattasacchikiriyāya paṭipannassa puggalassa atthi saddhā, atthi saddhindriyaṃ…pe… atthi paññā, atthi paññindriyanti? Āmantā. Aṭṭhamakassa puggalassa atthi paññā, atthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhā, natthi saddhindriyanti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa atthi saddhā, natthi saddhindriyanti? Na hevaṃ vattabbe…pe… aṭṭhamakassa puggalassa atthi paññā, natthi paññindriyanti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa atthi paññā, natthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa atthi saddhā, natthi saddhindriyanti…pe… atthi paññā, natthi paññindriyanti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipannassa puggalassa… arahattasacchikiriyāya paṭipannassa puggalassa atthi paññā, natthi paññindriyanti? Na hevaṃ vattabbe…pe….

Aṭṭhamakassa puggalassa natthi pañcindriyānīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcimāni, bhikkhave, indriyāni! Katamāni pañca? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – imāni kho, bhikkhave, pañcindriyāni. Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahā hoti. Tato mudutarehi arahattasacchikiriyāya paṭipanno hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi anāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sakadāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyāya paṭipanno hoti. Yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbaṃ sabbathā sabbaṃ natthi, tamahaṃ ‘bāhiro puthujjanapakkhe ṭhito’ti vadāmī’’ti [saṃ. ni. 5.488]. Attheva suttantoti? Āmantā. Aṭṭhamako puggalo bāhiro puthujjanapakkhe ṭhitoti? Na hevaṃ vattabbe…pe… tena hi aṭṭhamakassa puggalassa atthi pañcindriyānīti.

Aṭṭhamakassa indriyakathā niṭṭhitā.

3. Tatiyavaggo

(27) 7. Dibbacakkhukathā

373. Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Maṃsacakkhuṃ dibbacakkhuṃ, dibbacakkhuṃ maṃsacakkhunti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Yādisaṃ maṃsacakkhuṃ tādisaṃ dibbacakkhuṃ, yādisaṃ dibbacakkhuṃ tādisaṃ maṃsacakkhunti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Taññeva maṃsacakkhuṃ taṃ dibbacakkhuṃ, taṃ dibbacakkhuṃ taṃ maṃsacakkhunti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Yādiso maṃsacakkhussa visayo ānubhāvo gocaro tādiso dibbassa cakkhussa visayo ānubhāvo gocaroti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Upādiṇṇaṃ [upādinnaṃ (syā. kaṃ.)] hutvā anupādiṇṇaṃ hotīti? Na hevaṃ vattabbe…pe….

Upādiṇṇaṃ hutvā anupādiṇṇaṃ hotīti? Āmantā. Kāmāvacaraṃ hutvā rūpāvacaraṃ hotīti? Na hevaṃ vattabbe…pe….

Kāmāvacaraṃ hutvā rūpāvacaraṃ hotīti? Āmantā. Rūpāvacaraṃ hutvā arūpāvacaraṃ hotīti? Na hevaṃ vattabbe…pe….

Rūpāvacaraṃ hutvā arūpāvacaraṃ hotīti? Āmantā. Pariyāpannaṃ hutvā apariyāpannaṃ hotīti? Na hevaṃ vattabbe…pe….

374. Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Dibbacakkhuṃ dhammupatthaddhaṃ maṃsacakkhuṃ hotīti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Dibbacakkhuṃ dhammupatthaddhaṃ paññācakkhuṃ hotīti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Dibbacakkhuṃ dhammupatthaddhaṃ maṃsacakkhuṃ hotīti? Na hevaṃ vattabbe…pe….

Maṃsacakkhuṃ dhammupatthaddhaṃ dibbacakkhuṃ hotīti? Āmantā. Dveva cakkhūnīti? Na hevaṃ vattabbe…pe… dveva cakkhūnīti? Āmantā. Nanu tīṇi cakkhūni vuttāni bhagavatā – maṃsacakkhuṃ, dibbacakkhuṃ, paññācakkhunti? Āmantā. Hañci tīṇi cakkhūni vuttāni bhagavatā – maṃsacakkhuṃ, dibbacakkhuṃ, paññācakkhuṃ, no ca vata re vattabbe – ‘‘dveva cakkhūnī’’ti.

Dveva cakkhūnīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tīṇimāni, bhikkhave, cakkhūni! Katamāni tīṇi? Maṃsacakkhuṃ, dibbacakkhuṃ, paññācakkhunti – imāni kho, bhikkhave, tīṇi cakkhūnī’’ti.

‘‘Maṃsacakkhuṃ dibbacakkhuṃ, paññācakkhuṃ anuttaraṃ;
Etāni tīṇi cakkhūni, akkhāsi purisuttamo.

‘‘Maṃsacakkhussa uppādo, maggo dibbassa cakkhuno;
Yadā ca ñāṇaṃ udapādi, paññācakkhuṃ anuttaraṃ;
Tassa cakkhussa paṭilābhā, sabbadukkhā pamuccatī’’ti [itivu. 61 itivuttake].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘dveva cakkhūnī’’ti.

Dibbacakkhukathā niṭṭhitā.

3. Tatiyavaggo

(28) 8. Dibbasotakathā

375. Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Maṃsasotaṃ dibbasotaṃ, dibbasotaṃ maṃsasotanti? Na hevaṃ vattabbe…pe….

Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Yādisaṃ maṃsasotaṃ tādisaṃ dibbasotaṃ, yādisaṃ dibbasotaṃ tādisaṃ maṃsasotanti? Na hevaṃ vattabbe…pe….

Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Taññeva maṃsasotaṃ taṃ dibbasotaṃ, taṃ dibbasotaṃ taṃ maṃsasotanti? Na hevaṃ vattabbe…pe….

Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Yādiso maṃsasotassa visayo ānubhāvo gocaro tādiso dibbassa sotassa visayo ānubhāvo gocaroti? Na hevaṃ vattabbe…pe….

Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Upādiṇṇaṃ hutvā anupādiṇṇaṃ hotīti? Na hevaṃ vattabbe…pe….

Upādiṇṇaṃ hutvā anupādiṇṇaṃ hotīti? Āmantā. Kāmāvacaraṃ hutvā rūpāvacaraṃ hotīti? Na hevaṃ vattabbe…pe….

Kāmāvacaraṃ hutvā rūpāvacaraṃ hotīti? Āmantā. Rūpāvacaraṃ hutvā arūpāvacaraṃ hotīti? Na hevaṃ vattabbe…pe….

Rūpāvacaraṃ hutvā arūpāvacaraṃ hotīti? Āmantā. Pariyāpannaṃ hutvā apariyāpannaṃ hotīti? Na hevaṃ vattabbe…pe….

376. Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Dibbasotaṃ dhammupatthaddhaṃ maṃsasotaṃ hotīti? Na hevaṃ vattabbe…pe….

Maṃsasotaṃ dhammupatthaddhaṃ dibbasotaṃ hotīti? Āmantā. Ekaṃyeva sotanti? Na hevaṃ vattabbe…pe….

Ekaṃyeva sotanti? Āmantā. Nanu dve sotāni vuttāni bhagavatā – ‘‘maṃsasotaṃ, dibbasota’’nti? Āmantā. Hañci dve sotāni vuttāni bhagavatā – maṃsasotaṃ, dibbasotaṃ, no ca vata re vattabbe – ‘‘ekaññeva sota’’nti.

Dibbasotakathā niṭṭhitā.

3. Tatiyavaggo

(29) 9. Yathākammūpagatañāṇakathā

377. Yathākammūpagataṃ ñāṇaṃ [yathākammūpagatañāṇaṃ (syā. kaṃ.)] dibbacakkhunti? Āmantā. Yathākammūpagatañca manasi karoti, dibbena cakkhunā rūpaṃ passatīti? Na hevaṃ vattabbe…pe….

Yathākammūpagatañca manasi karoti, dibbena cakkhunā rūpaṃ passatīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Yathākammūpagataṃ ñāṇaṃ dibbacakkhunti? Āmantā. ‘‘Ime vata bhonto sattā’’ti ca manasi karoti, ‘‘kāyaduccaritena samannāgatā’’ti ca manasi karoti, ‘‘vacīduccaritena samannāgatā’’ti ca manasi karoti, ‘‘manoduccaritena samannāgatā’’ti ca manasi karoti, ‘‘ariyānaṃ upavādakā’’ti ca manasi karoti, ‘‘micchādiṭṭhikā’’ti ca manasi karoti, ‘‘micchādiṭṭhikammasamādānā’’ti ca manasi karoti, ‘‘te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’’ti ca manasi karoti, ‘‘ime vā pana bhonto sattā’’ti ca manasi karoti, ‘‘kāyasucaritena samannāgatā’’ti ca manasi karoti, ‘‘vacīsucaritena samannāgatā’’ti ca manasi karoti, ‘‘manosucaritena samannāgatā’’ti ca manasi karoti, ‘‘ariyānaṃ anupavādakā’’ti ca manasi karoti, ‘‘sammādiṭṭhikā’’ti ca manasi karoti, ‘‘sammādiṭṭhikammasammādānā’’ti ca manasi karoti, ‘‘te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti ca manasi karoti, dibbena cakkhunā rūpaṃ passatīti? Na hevaṃ vattabbe…pe….

‘‘Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti ca manasi karoti, dibbena cakkhunā rūpaṃ passatīti? Āmantā. Dvinnaṃ phassānaṃ dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

378. Yathākammūpagataṃ ñāṇaṃ dibbacakkhunti? Āmantā. Atthi koci adibbacakkhuko dibbacakkhuṃ appaṭiladdho anadhigato asacchikato yathākammūpagataṃ jānātīti? Āmantā. Hañci atthi koci adibbacakkhuko dibbacakkhuṃ appaṭiladdho anadhigato asacchikato yathākammūpagataṃ jānāti, no ca vata re vattabbe – ‘‘yathākammūpagataṃ ñāṇaṃ dibbacakkhu’’nti.

Yathākammūpagataṃ ñāṇaṃ dibbacakkhunti? Āmantā. Āyasmā sāriputto yathākammūpagataṃ ñāṇaṃ jānātīti? Āmantā. Hañci āyasmā sāriputto yathākammūpagataṃ ñāṇaṃ jānāti, no ca vata re vattabbe – ‘‘yathākammūpagataṃ ñāṇaṃ dibbacakkhu’’nti.

Yathākammūpagataṃ ñāṇaṃ dibbacakkhunti? Āmantā. Āyasmā sāriputto yathākammūpagataṃ ñāṇaṃ jānātīti? Āmantā. Atthāyasmato sāriputtassa dibbacakkhunti? Na hevaṃ vattabbe…pe….

Atthāyasmato sāriputtassa dibbacakkhunti? Āmantā. Nanu āyasmā sāriputto etadavoca –

‘‘Neva pubbenivāsāya, napi dibbassa cakkhuno;
Cetopariyāya iddhiyā, sotadhātuvisuddhiyā;
Cutiyā upapattiyā, paṇidhi me na vijjatī’’ti [theragā. 996 theragāthāyaṃ].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘yathākammūpagataṃ ñāṇaṃ dibbacakkhu’’nti.

Yathākammūpagatañāṇakathā niṭṭhitā.

3. Tatiyavaggo

(30) 10. Saṃvarakathā

379. Atthi devesu saṃvaroti? Āmantā. Atthi devesu asaṃvaroti? Na hevaṃ vattabbe…pe….

Natthi devesu asaṃvaroti? Āmantā. Natthi devesu saṃvaroti? Na hevaṃ vattabbe…pe….

Nanu asaṃvarā saṃvaro sīlaṃ, atthi devesu saṃvaroti? Āmantā. Atthi devesu asaṃvaro, yamhā asaṃvarā saṃvaro sīlanti? Na hevaṃ vattabbe…pe….

Ājānāhi niggahaṃ. Hañci asaṃvarā saṃvaro sīlaṃ, atthi devesu saṃvaro, tena vata re vattabbe – ‘‘atthi devesu asaṃvaro, yamhā asaṃvarā saṃvaro sīla’’nti. Yaṃ tattha vadesi – ‘‘vattabbe kho – ‘asaṃvarā saṃvaro sīlaṃ, atthi devesu saṃvaro,’ no ca vattabbe – ‘atthi devesu asaṃvaro, yamhā asaṃvarā saṃvaro sīla’’’nti micchā.

No ce pana vattabbe – ‘‘atthi devesu asaṃvaro, yamhā asaṃvarā saṃvaro sīla’’nti, no ca vata re vattabbe – ‘‘asaṃvarā saṃvaro sīlaṃ, atthi devesu saṃvaro’’ti. Yaṃ tattha vadesi – ‘‘vattabbe kho ‘asaṃvarā saṃvaro sīlaṃ, atthi devesu saṃvaro,’ no ca vattabbe – ‘atthi devesu asaṃvaro, yamhā asaṃvarā saṃvaro sīla’’’nti micchā.

Atthi manussesu saṃvaro, atthi tattha asaṃvaroti? Āmantā. Atthi devesu saṃvaro, atthi tattha asaṃvaroti? Na hevaṃ vattabbe…pe….

Atthi devesu saṃvaro, natthi tattha asaṃvaroti? Āmantā. Atthi manussesu saṃvaro, natthi tattha asaṃvaroti? Na hevaṃ vattabbe…pe….

380. Atthi devesu pāṇātipātā veramaṇīti? Āmantā. Atthi devesu pāṇātipātoti? Na hevaṃ vattabbe…pe….

Atthi devesu surāmerayamajjapamādaṭṭhānā veramaṇīti? Āmantā. Atthi devesu surāmerayamajjapamādaṭṭhānanti? Na hevaṃ vattabbe…pe….

Natthi devesu pāṇātipātoti? Āmantā. Natthi devesu pāṇātipātā veramaṇīti? Na hevaṃ vattabbe…pe….

Natthi devesu surāmerayamajjapamādaṭṭhānanti? Āmantā. Natthi devesu surāmerayamajjapamādaṭṭhānā veramaṇīti? Na hevaṃ vattabbe…pe….

Atthi manussesu pāṇātipātā veramaṇi, atthi tattha pāṇātipātoti? Āmantā. Atthi devesu pāṇātipātā veramaṇi, atthi tattha pāṇātipātoti? Na hevaṃ vattabbe…pe….

Atthi manussesu surāmerayamajjapamādaṭṭhānā veramaṇi, atthi tattha surāmerayamajjapamādaṭṭhānanti? Āmantā. Atthi devesu surāmerayamajjapamādaṭṭhānā veramaṇi, atthi tattha surāmerayamajjapamādaṭṭhānanti? Na hevaṃ vattabbe…pe….

Atthi devesu pāṇātipātā veramaṇi, natthi tattha pāṇātipātoti? Āmantā. Atthi manussesu pāṇātipātā veramaṇi, natthi tattha pāṇātipātoti? Na hevaṃ vattabbe…pe….

Atthi devesu surāmerayamajjapamādaṭṭhānā veramaṇi, natthi tattha surāmerayamajjapamādaṭṭhānanti? Āmantā. Atthi manussesu surāmerayamajjapamādaṭṭhānā veramaṇi, natthi tattha surāmerayamajjapamādaṭṭhānanti? Na hevaṃ vattabbe…pe….

Natthi devesu saṃvaroti? Āmantā. Sabbe devā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino surāmerayamajjapamādaṭṭhāyinoti? Na hevaṃ vattabbe…pe… tena hi atthi devesu saṃvaroti.

Saṃvarakathā niṭṭhitā.

3. Tatiyavaggo

(31) 11. Asaññakathā

381. Asaññasattesu saññā atthīti? Āmantā. Saññābhavo saññāgati saññāsattāvāso saññāsaṃsāro saññāyoni saññattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nanu asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābhoti? Āmantā. Hañci asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābho, no ca vata re vattabbe – ‘‘asaññasattesu saññā atthī’’ti.

Asaññasattesu saññā atthīti? Āmantā. Pañcavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nanu ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Āmantā. Hañci ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābho, no ca vata re vattabbe – ‘‘asaññasattesu saññā atthī’’ti.

Asaññasattesu saññā atthīti? Āmantā. Tāya saññāya saññākaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

382. Manussesu saññā atthi, so ca saññābhavo saññāgati saññāsattāvāso saññāsaṃsāro saññāyoni saññattabhāvapaṭilābhoti? Āmantā. Asaññasattesu saññā atthi, so ca saññābhavo saññāgati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Manussesu saññā atthi, so ca pañcavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Āmantā. Asaññasattesu saññā atthi, so ca pañcavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Manussesu saññā atthi, tāya saññāya saññākaraṇīyaṃ karotīti? Āmantā. Asaññasattesu saññā atthi, tāya saññāya saññākaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Asaññasattesu saññā atthi, so ca asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābhoti? Āmantā. Manussesu saññā atthi, so ca asaññabhavo asaññagati…pe… asaññattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Asaññasattesu saññā atthi, so ca ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Āmantā. Manussesu saññā atthi, so ca ekavokārabhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Asaññasattesu saññā atthi, na ca tāya saññāya saññākaraṇīyaṃ karotīti? Āmantā. Manussesu saññā atthi, na ca tāya saññāya saññākaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

383. Na vattabbaṃ – ‘‘asaññasattesu saññā atthī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘santi, bhikkhave, asaññasattā nāma devā; saññuppādā ca pana te devā tamhā kāyā cavantī’’ti [dī. ni. 1.68]! Attheva suttantoti? Āmantā. Tena hi asaññasattesu saññā atthīti.

Asaññasattesu saññā atthīti? Kiñci [kañci (syā.)] kāle atthi, kiñci kāle natthīti. Kiñci kāle saññasattā kiñci kāle asaññasattā, kiñci kāle saññabhavo kiñci kāle asaññabhavo, kiñci kāle pañcavokārabhavo kiñci kāle ekavokārabhavoti? Na hevaṃ vattabbe…pe….

Asaññasattesu saññā kiñci kāle atthi, kiñci kāle natthīti? Āmantā. Kaṃ kālaṃ atthi, kaṃ kālaṃ natthīti? Cutikāle upapattikāle atthi, ṭhitikāle natthīti. Cutikāle upapattikāle saññasattā, ṭhitikāle asaññasattā; cutikāle upapattikāle saññabhavo, ṭhitikāle asaññabhavo; cutikāle upapattikāle pañcavokārabhavo, ṭhitikāle ekavokārabhavoti? Na hevaṃ vattabbe…pe….

Asaññakathā niṭṭhitā.

3. Tatiyavaggo

(32) 12. Nevasaññānāsaññāyatanakathā

384. Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Āmantā. Asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nanu saññābhavo saññāgati saññāsattāvāso saññāsaṃsāro saññāyoni saññattabhāvapaṭilābhoti? Āmantā. Hañci saññābhavo saññāgati…pe… saññattabhāvapaṭilābho, no ca vata re vattabbe – ‘‘nevasaññānāsaññāyatane na vattabbaṃ – ‘saññā atthī’’’ti.

Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Āmantā. Ekavokārabhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nanu catuvokārabhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Hañci catuvokārabhavo gati…pe… attabhāvapaṭilābho, no ca vata re vattabbe – ‘‘nevasaññānāsaññāyatane na vattabbaṃ – ‘saññā atthī’’’ti.

385. Asaññasattesu na vattabbaṃ – ‘‘saññā atthi’’, so ca asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābhoti? Āmantā. Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthi,’’ so ca asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Asaññasattesu na vattabbaṃ – ‘‘saññā atthi,’’ so ca ekavokārabhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthi,’’ so ca ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthi,’’ so ca saññābhavo saññāgati…pe… saññattabhāvapaṭilābhoti? Āmantā. Asaññasattesu na vattabbaṃ – ‘‘saññā atthi,’’ so ca saññābhavo saññāgati…pe… saññattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthi,’’ so ca catuvokārabhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Asaññasattesu na vattabbaṃ – ‘‘saññā atthi,’’ so ca catuvokārabhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Āmantā. Nanu nevasaññānāsaññāyatanaṃ catuvokārabhavoti? Āmantā. Hañci nevasaññānāsaññāyatanaṃ catuvokārabhavo, no ca vata re vattabbe – ‘‘nevasaññānāsaññāyatane na vattabbaṃ – ‘saññā atthī’’’ti.

386. Nevasaññānāsaññāyatanaṃ catuvokārabhavo nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Āmantā. Ākāsānañcāyatanaṃ catuvokārabhavo ākāsānañcāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatanaṃ catuvokārabhavo, nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Āmantā. Viññāṇañcāyatanaṃ…pe… ākiñcaññāyatanaṃ catuvokārabhavo, ākiñcaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti? Na hevaṃ vattabbe…pe….

Ākāsānañcāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Āmantā. Nevasaññānāsaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Na hevaṃ vattabbe…pe….

Viññāṇañcāyatanaṃ…pe… ākiñcaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Āmantā. Nevasaññānāsaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti vā ‘‘natthī’’ti vāti? Āmantā. Nanu nevasaññānāsaññāyatanaṃ catuvokārabhavoti? Āmantā. Hañci nevasaññānāsaññāyatanaṃ catuvokārabhavo, no ca vata re vattabbe – ‘‘nevasaññānāsaññāyatane na vattabbaṃ – ‘saññā atthī’ti vā ‘natthī’ti vā’’ti.

Nevasaññānāsaññāyatanaṃ catuvokārabhavo, nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti vā ‘‘natthī’’ti vāti? Āmantā. Ākāsānañcāyatanaṃ…pe… viññāṇañcāyatanaṃ…pe… ākiñcaññāyatanaṃ catuvokārabhavo, ākiñcaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti vā ‘‘natthī’’ti vāti? Na hevaṃ vattabbe…pe….

Ākāsānañcāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Āmantā. Nevasaññānāsaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Na hevaṃ vattabbe…pe….

Viññāṇañcāyatanaṃ…pe… ākiñcaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Āmantā. Nevasaññānāsaññāyatanaṃ catuvokārabhavo, atthi tattha saññāti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatane na vattabbaṃ [nevasaññānāsaññāyatane vattabbaṃ (?)] – ‘‘saññā atthī’’ti vā ‘‘natthī’’ti vāti? Āmantā. Nanu nevasaññānāsaññāyatananti? Āmantā. Hañci nevasaññānāsaññāyatanaṃ, tena vata re vattabbe – ‘‘nevasaññānāsaññāyatane na vattabbaṃ – ‘saññā atthī’ti vā ‘natthī’ti vā’’ti.

Nevasaññānāsaññāyatananti katvā nevasaññānāsaññāyatane na vattabbaṃ – ‘‘saññā atthī’’ti vā ‘‘natthī’’ti vāti? Āmantā. Adukkhamasukhā vedanāti katvā adukkhamasukhāya vedanāya [adukkhamasukhā vedanā (sī. ka.)] na vattabbaṃ – ‘‘vedanā’’ti vā ‘‘avedanā’’ti vāti? Na hevaṃ vattabbe…pe….

Nevasaññānāsaññāyatanakathā niṭṭhitā.

Tatiyavaggo.

Tassuddānaṃ –

Balaṃ sādhāraṇaṃ ariyaṃ, sarāgaṃ cittaṃ vimuccati;
Vimuttaṃ vimuccamānaṃ, atthi cittaṃ vimuccamānaṃ.

Aṭṭhamakassa puggalassa, diṭṭhipariyuṭṭhānaṃ pahīnaṃ;
Aṭṭhamakassa puggalassa, natthi pañcindriyāni cakkhuṃ.

Sotaṃ dhammupatthaddhaṃ, yathākammūpagataṃ ñāṇaṃ;
Devesu saṃvaro asañña-sattesu saññā evameva bhavagganti.

4. Catutthavaggo

(33) 1. Gihissa arahātikathā

387. Gihissa arahāti? Āmantā. Atthi arahato gihisaṃyojananti? Na hevaṃ vattabbe…pe… natthi arahato gihisaṃyojananti? Āmantā. Hañci natthi arahato gihisaṃyojanaṃ, no ca vata re vattabbe – ‘‘gihissa arahā’’ti.

Gihissa arahāti? Āmantā. Nanu arahato gihisaṃyojanaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammanti? Āmantā. Hañci arahato gihisaṃyojanaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ, no ca vata re vattabbe – ‘‘gihissa arahā’’ti.

Gihissa arahāti? Āmantā. Atthi koci gihī gihisaṃyojanaṃ appahāya diṭṭheva dhamme dukkhassantakaroti [ma. ni. 2.186]? Natthi. Hañci natthi koci gihī gihisaṃyojanaṃ appahāya diṭṭheva dhamme dukkhassantakaro, no ca vata re vattabbe – ‘‘gihissa arahā’’ti.

Gihissa arahāti? Āmantā. Nanu vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā dukkhassantakaro’’ti? ‘‘Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā dukkhassantakaro’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘gihissa arahā’’ti.

Gihissa arahāti? Āmantā. Arahā methunaṃ dhammaṃ paṭiseveyya, methunaṃ uppādeyya, puttasambādhasayanaṃ ajjhāvaseyya, kāsikacandanaṃ paccanubhaveyya, mālāgandhavilepanaṃ dhāreyya, jātarūparajataṃ sādiyeyya, ajeḷakaṃ paṭiggaṇheyya, kukkuṭasūkaraṃ paṭiggaṇheyya, hatthigavassavaḷavaṃ paṭiggaṇheyya, tittiravaṭṭakamorakapiñjaraṃ [… kapiñjalaṃ (syā. kaṃ. pī.)] paṭiggaṇheyya, cittavaṇḍavālamoḷiṃ [pītavaṇṭavālamoḷikaṃ (syā. kaṃ. pī.)] dhāreyya, odātāni vatthāni dīghadasāni dhāreyya, yāvajīvaṃ agāriyabhūto assāti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘gihissa arahā’’ti? Āmantā. Nanu yaso kulaputto, uttiyo gahapati, setu māṇavo, gihibyañjanena arahattaṃ pattoti? Āmantā. Hañci yaso kulaputto, uttiyo gahapati, setu māṇavo, gihibyañjanena arahattaṃ patto, tena vata re vattabbe – ‘‘gihissa arahā’’ti.

Gihissa arahātikathā niṭṭhitā.

4. Catutthavaggo

(34) 2. Upapattikathā

388. Saha upapattiyā arahāti? Āmantā. Saha upapattiyā sotāpanno hotīti? Na hevaṃ vattabbe…pe….

Saha upapattiyā arahāti? Āmantā. Saha upapattiyā sakadāgāmī hotīti? Na hevaṃ vattabbe…pe….

Saha upapattiyā arahāti? Āmantā. Saha upapattiyā anāgāmī hotīti? Na hevaṃ vattabbe…pe….

Saha upapattiyā sotāpanno na hotīti? Āmantā. Hañci saha upapattiyā sotāpanno na hoti, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

Saha upapattiyā sakadāgāmī na hotīti? Āmantā. Hañci saha upapattiyā sakadāgāmī na hoti, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

Saha upapattiyā anāgāmī na hotīti? Āmantā. Hañci saha upapattiyā anāgāmī na hoti, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

389. Saha upapattiyā arahāti? Āmantā. Sāriputto thero saha upapattiyā arahāti? Na hevaṃ vattabbe. Mahāmoggallāno thero …pe… mahākassapo thero…pe… mahākaccāno thero…pe… mahākoṭṭhiko thero…pe… mahāpanthako thero saha upapattiyā arahāti? Na hevaṃ vattabbe…pe….

Sāriputto thero na saha upapattiyā arahāti? Āmantā. Hañci sāriputto thero na saha upapattiyā arahā, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

Mahāmoggallāno thero…pe… mahākassapo thero…pe… mahākaccāno thero…pe… mahākoṭṭhiko thero…pe… mahāpanthako thero na saha upapattiyā arahāti? Āmantā. Hañci mahāpanthako thero na saha upapattiyā arahā, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

390. Saha upapattiyā arahāti? Āmantā. Upapattesiyena cittena arahattaṃ sacchikaroti lokiyena sāsavena…pe… saṃkilesiyenāti? Na hevaṃ vattabbe…pe….

Saha upapattiyā arahāti? Āmantā. Upapattesiyaṃ cittaṃ niyyānikaṃ khayagāmī bodhagāmī apacayagāmī anāsavaṃ…pe… asaṃkilesiyanti? Na hevaṃ vattabbe…pe….

Nanu upapattesiyaṃ cittaṃ aniyyānikaṃ na khayagāmi na bodhagāmi na apacayagāmi sāsavaṃ…pe… saṃkilesiyanti? Āmantā. Hañci upapattesiyaṃ cittaṃ aniyyānikaṃ na khayagāmi na bodhagāmi na apacayagāmi sāsavaṃ…pe… saṃkilesiyaṃ, no ca vata re vattabbe – ‘‘saha upapattiyā arahā’’ti.

Saha upapattiyā arahāti? Āmantā. Upapattesiyena cittena rāgaṃ pajahati, dosaṃ pajahati, mohaṃ pajahati, anottappaṃ pajahatīti? Na hevaṃ vattabbe…pe….

Saha upapattiyā arahāti? Āmantā. Upapattesiyaṃ cittaṃ maggo… satipaṭṭhānaṃ…pe… sammappadhānaṃ… iddhipādo… indriyaṃ… balaṃ… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Saha upapattiyā arahāti? Āmantā. Upapattesiyena cittena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe …pe… saha upapattiyā arahāti? Āmantā. Cuticittaṃ maggacittaṃ upapattesiyaṃ cittaṃ phalacittanti? Na hevaṃ vattabbe…pe….

Upapattikathā niṭṭhitā.

4. Catutthavaggo

(35) 3. Anāsavakathā

391. Arahato sabbe dhammā anāsavāti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ, sakadāgāmimaggo sakadāgāmiphalaṃ, anāgāmimaggo anāgāmiphalaṃ, arahattamaggo arahattaphalaṃ, satipaṭṭhānaṃ sammappadhānaṃ iddhipādo indriyaṃ balaṃ bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Arahato sabbe dhammā anāsavāti? Āmantā. Arahato cakkhuṃ anāsavanti? Na hevaṃ vattabbe…pe…. Arahato cakkhuṃ anāsavanti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Arahato sotaṃ…pe… arahato ghānaṃ… arahato jivhā… arahato kāyo anāsavoti? Na hevaṃ vattabbe …pe… arahato kāyo anāsavoti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

Arahato kāyo anāsavoti? Āmantā. Arahato kāyo paggahaniggahupago chedanabhedanupago kākehi gijjhehi kulalehi sādhāraṇoti? Āmantā. Anāsavo dhammo paggahaniggahupago chedanabhedanupago kākehi gijjhehi kulalehi sādhāraṇoti? Na hevaṃ vattabbe …pe….

Arahato kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Āmantā. Anāsave dhamme visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Na hevaṃ vattabbe…pe….

Labbhā arahato kāyo addubandhanena bandhituṃ, rajjubandhanena bandhituṃ, saṅkhalikabandhanena bandhituṃ, gāmabandhanena bandhituṃ, nigamabandhanena bandhituṃ, nagarabandhanena bandhituṃ, janapadabandhanena bandhituṃ, kaṇṭhapañcamehi bandhanehi bandhituntī? Āmantā. Labbhā anāsavo dhammo addubandhanena bandhituṃ, rajjubandhanena bandhituṃ, saṅkhalikabandhanena bandhituṃ, gāmanigamanagarajanapadabandhanena bandhituṃ, kaṇṭhapañcamehi bandhanehi bandhituntī? Na hevaṃ vattabbe…pe….

392. Yadi arahā puthujjanassa cīvaraṃ deti, anāsavaṃ hutvā sāsavaṃ hotīti? Na hevaṃ vattabbe…pe… anāsavaṃ hutvā sāsavaṃ hotīti? Āmantā. Taññeva anāsavaṃ taṃ sāsavanti? Na hevaṃ vattabbe…pe… taññeva anāsavaṃ taṃ sāsavanti? Āmantā. Maggo anāsavo hutvā sāsavo hotīti? Na hevaṃ vattabbe…pe… phalaṃ… satipaṭṭhānaṃ… sammappadhānaṃ… iddhipādo… indriyaṃ… balaṃ… bojjhaṅgo anāsavo hutvā sāsavo hotīti? Na hevaṃ vattabbe…pe….

Yadi arahā puthujjanassa piṇḍapātaṃ deti, senāsanaṃ deti, gilānapaccayabhesajjaparikkhāraṃ deti, anāsavo hutvā sāsavo hotīti? Na hevaṃ vattabbe…pe… anāsavo hutvā sāsavo hotīti? Āmantā. Taññeva anāsavaṃ taṃ sāsavanti? Na hevaṃ vattabbe…pe… taññeva anāsavaṃ taṃ sāsavanti? Āmantā. Maggo anāsavo hutvā sāsavo hotīti? Na hevaṃ vattabbe…pe… phalaṃ… satipaṭṭhānaṃ… sammappadhānaṃ… iddhipādo… indriyaṃ… balaṃ… bojjhaṅgo anāsavo hutvā sāsavo hotīti? Na hevaṃ vattabbe…pe….

Yadi puthujjano arahato cīvaraṃ deti, sāsavaṃ hutvā anāsavaṃ hotīti? Na hevaṃ vattabbe…pe… sāsavaṃ hutvā anāsavaṃ hotīti? Āmantā. Taññeva sāsavaṃ taṃ anāsavanti? Na hevaṃ vattabbe…pe… taññeva sāsavaṃ taṃ anāsavanti? Āmantā. Rāgo sāsavo hutvā anāsavo hotīti? Na hevaṃ vattabbe…pe… doso…pe… moho…pe… anottappaṃ sāsavaṃ hutvā anāsavaṃ hotīti? Na hevaṃ vattabbe…pe….

Yadi puthujjano arahato piṇḍapātaṃ deti, senāsanaṃ deti, gilānapaccayabhesajjaparikkhāraṃ deti, sāsavo hutvā anāsavo hotīti? Na hevaṃ vattabbe…pe… sāsavo hutvā anāsavo hotīti? Āmantā. Taññeva sāsavaṃ taṃ anāsavanti? Na hevaṃ vattabbe…pe… taññeva sāsavaṃ taṃ anāsavanti? Āmantā. Rāgo sāsavo hutvā anāsavo hotīti? Na hevaṃ vattabbe…pe… doso…pe… moho…pe… anottappaṃ sāsavaṃ hutvā anāsavaṃ hotīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘arahato sabbe dhammā anāsavā’’ti? Āmantā. Nanu arahā anāsavoti? Āmantā. Hañci arahā anāsavo, tena vata re vattabbe – ‘‘arahato sabbe dhammā anāsavā’’ti.

Anāsavakathā niṭṭhitā.

4. Catutthavaggo

(36) 4. Samannāgatakathā

393. Arahā catūhi phalehi samannāgatoti? Āmantā. Arahā catūhi phassehi catūhi vedanāhi catūhi saññāhi catūhi cetanāhi catūhi cittehi catūhi saddhāhi catūhi vīriyehi catūhi satīhi catūhi samādhīhi catūhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmī tīhi phalehi samannāgatoti? Āmantā. Anāgāmī tīhi phassehi…pe… tīhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Sakadāgāmī dvīhi phalehi samannāgatoti? Āmantā. Sakadāgāmī dvīhi phassehi…pe… dvīhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Arahā sotāpattiphalena samannāgatoti? Āmantā. Arahā sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe…pe… arahā sakadāgāmiphalena samannāgatoti? Āmantā. Arahā sakadāgāmīti? Na hevaṃ vattabbe …pe… arahā anāgāmiphalena samannāgatoti? Āmantā. Arahā anāgāmī, antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Anāgāmī sotāpattiphalena samannāgatoti? Āmantā. Anāgāmī sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe …pe… anāgāmī sakadāgāmiphalena samannāgatoti? Āmantā. Anāgāmī sakadāgāmīti? Na hevaṃ vattabbe…pe….

Sakadāgāmī sotāpattiphalena samannāgatoti? Āmantā. Sakadāgāmī sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe…pe….

394. Sotāpattiphalena samannāgato ‘‘sotāpanno’’ti vattabboti? Āmantā. Arahā sotāpattiphalena samannāgatoti? Āmantā. Sveva arahā, so sotāpannoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalena samannāgato ‘‘sakadāgāmī’’ti vattabboti? Āmantā. Arahā sakadāgāmiphalena samannāgatoti? Āmantā. Sveva arahā, so sakadāgāmīti? Na hevaṃ vattabbe…pe….

Anāgāmiphalena samannāgato ‘‘anāgāmī’’ti vattabboti? Āmantā. Arahā anāgāmiphalena samannāgatoti? Āmantā. Sveva arahā, so anāgāmīti? Na hevaṃ vattabbe…pe….

Sotāpattiphalena samannāgato ‘‘sotāpanno’’ti vattabboti? Āmantā. Anāgāmī sotāpattiphalena samannāgatoti? Āmantā. Sveva anāgāmī, so sotāpannoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalena samannāgato ‘‘sakadāgāmī’’ti vattabboti? Āmantā. Anāgāmī sakadāgāmiphalena samannāgatoti? Āmantā. Sveva anāgāmī, so sakadāgāmīti? Na hevaṃ vattabbe…pe….

Sotāpattiphalena samannāgato ‘‘sotāpanno’’ti vattabboti? Āmantā. Sakadāgāmī sotāpattiphalena samannāgatoti? Āmantā. Sveva sakadāgāmī, so sotāpannoti? Na hevaṃ vattabbe…pe….

395. Arahā sotāpattiphalena samannāgatoti? Āmantā. Nanu arahā sotāpattiphalaṃ vītivattoti? Āmantā. Hañci arahā sotāpattiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahā sotāpattiphalena samannāgato’’ti.

Arahā sotāpattiphalaṃ vītivatto tena samannāgatoti? Āmantā. Arahā sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ, apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe…pe….

Arahā sakadāgāmiphalena samannāgatoti? Āmantā. Nanu arahā sakadāgāmiphalaṃ vītivattoti? Āmantā. Hañci arahā sakadāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahā sakadāgāmiphalena samannāgato’’ti.

Arahā sakadāgāmiphalaṃ vītivatto tena samannāgatoti? Āmantā. Arahā sakadāgāmimaggaṃ vītivatto, oḷārikaṃ kāmarāgaṃ, oḷārikaṃ byāpādaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe… pe….

Arahā anāgāmiphalena samannāgatoti? Āmantā. Nanu arahā anāgāmiphalaṃ vītivattoti? Āmantā. Hañci arahā anāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahā anāgāmiphalena samannāgato’’ti.

Arahā anāgāmiphalaṃ vītivatto tena samannāgatoti? Āmantā. Arahā anāgāmimaggaṃ vītivatto, aṇusahagataṃ kāmarāgaṃ, aṇusahagataṃ byāpādaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmī sotāpattiphalena samannāgatoti? Āmantā. Nanu anāgāmī sotāpattiphalaṃ vītivattoti? Āmantā. Hañci anāgāmī sotāpattiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘anāgāmī sotāpattiphalena samannāgato’’ti.

Anāgāmī sotāpattiphalaṃ vītivatto tena samannāgatoti? Āmantā. Anāgāmī sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ…pe… apāyagamanīyaṃ mohaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmī sakadāgāmiphalena samannāgatoti? Āmantā. Nanu anāgāmī sakadāgāmiphalaṃ vītivattoti? Āmantā. Hañci anāgāmī sakadāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘anāgāmī sakadāgāmiphalena samannāgato’’ti.

Anāgāmī sakadāgāmiphalaṃ vītivatto tena samannāgatoti? Āmantā. Anāgāmī sakadāgāmimaggaṃ vītivatto, oḷārikaṃ kāmarāgaṃ, oḷārikaṃ byāpādaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe… pe….

Sakadāgāmī sotāpattiphalena samannāgatoti? Āmantā. Nanu sakadāgāmī sotāpattiphalaṃ vītivattoti? Āmantā. Hañci sakadāgāmī sotāpattiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘sakadāgāmī sotāpattiphalena samannāgato’’ti.

Sakadāgāmī sotāpattiphalaṃ vītivatto tena samannāgatoti? Āmantā. Sakadāgāmī sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ…pe… apāyagamanīyaṃ mohaṃ vītivatto tena samannāgatoti? Na hevaṃ vattabbe…pe….

396. Na vattabbaṃ – ‘‘arahā catūhi phalehi samannāgato’’ti? Āmantā. Nanu arahatā cattāri phalāni paṭiladdhāni, tehi ca aparihīnoti? Āmantā. Hañci arahatā cattāri phalāni paṭiladdhāni tehi ca aparihīno, tena vata re vattabbe – ‘‘arahā catūhi phalehi samannāgato’’ti.

Na vattabbaṃ – ‘‘anāgāmī tīhi phalehi samannāgato’’ti? Āmantā. Nanu anāgāminā tīṇi phalāni paṭiladdhāni, tehi ca aparihīnoti? Āmantā. Hañci anāgāminā tīṇi phalāni paṭiladdhāni tehi ca aparihīno, tena vata re vattabbe – ‘‘anāgāmī tīhi phalehi samannāgato’’ti.

Na vattabbaṃ – ‘‘sakadāgāmī dvīhi phalehi samannāgato’’ti? Āmantā. Nanu sakadāgāminā dve phalāni paṭiladdhāni, tehi ca aparihīnoti? Āmantā. Hañci sakadāgāminā dve phalāni paṭiladdhāni tehi ca aparihīno, tena vata re vattabbe – ‘‘sakadāgāmī dvīhi phalehi samannāgato’’ti.

Arahatā cattāri phalāni paṭiladdhāni tehi ca aparihīnoti, arahā catūhi phalehi samannāgatoti? Āmantā. Arahatā cattāro maggā paṭiladdhā tehi ca aparihīnoti, arahā catūhi maggehi samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāminā tīṇi phalāni paṭiladdhāni tehi ca aparihīnoti, anāgāmī tīhi phalehi samannāgatoti? Āmantā. Anāgāminā tayo maggā paṭiladdhā tehi ca aparihīnoti, anāgāmī tīhi maggehi samannāgatoti? Na hevaṃ vattabbe…pe….

Sakadāgāminā dve phalāni paṭiladdhāni tehi ca aparihīnoti, sakadāgāmī dvīhi phalehi samannāgatoti? Āmantā. Sakadāgāminā dve maggā paṭiladdhā, tehi ca aparihīnoti, sakadāgāmī dvīhi maggehi samannāgatoti? Na hevaṃ vattabbe…pe….

Samannāgatakathā niṭṭhitā.

4. Catutthavaggo

(37) 5. Upekkhāsamannāgatakathā

397. Arahā chahi upekkhāhi samannāgatoti? Āmantā. Arahā chahi phassehi, chahi vedanāhi, chahi saññāhi…pe… chahi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Arahā chahi upekkhāhi samannāgatoti? Āmantā. Arahā cakkhunā rūpaṃ passanto sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusati, manasā dhammaṃ vijānāti…pe… manasā dhammaṃ vijānanto cakkhunā rūpaṃ passati, sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe….

Arahā chahi upekkhāhi samannāgatoti? Āmantā. Satataṃ samitaṃ abbokiṇṇaṃ chahi upekkhāhi samannāgato samohito [samāhito (syā.)], cha upekkhāyo paccupaṭṭhitāti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘arahā chahi upekkhāhi samannāgato’’ti? Āmantā. Nanu arahā chaḷaṅgupekkhoti? Āmantā. Hañci arahā chaḷaṅgupekkho, tena vata re vattabbe – ‘‘arahā chahi upekkhāhi samannāgato’’ti…pe….

Upekkhāsamannāgatakathā niṭṭhitā.

4. Catutthavaggo

(38) 6. Bodhiyā buddhotikathā

398. Bodhiyā buddhoti? Āmantā. Bodhiyā niruddhāya vigatāya paṭipassaddhāya abuddho hotīti? Na hevaṃ vattabbe…pe….

Bodhiyā buddhoti? Āmantā. Atītāya bodhiyā buddhoti? Na hevaṃ vattabbe…pe… atītāya bodhiyā buddhoti? Āmantā. Tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Tāya bodhiyā dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Bodhiyā buddhoti? Āmantā. Anāgatāya bodhiyā buddhoti? Na hevaṃ vattabbe…pe….

Anāgatāya bodhiyā buddhoti? Āmantā. Tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paccuppannāya bodhiyā buddho, tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Atītāya bodhiyā buddho, tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Paccuppannāya bodhiyā buddho, tāya bodhiyā dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Āmantā. Atītāya bodhiyā buddho, tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paccuppannāya bodhiyā buddho, tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Anāgatāya bodhiyā buddho, tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Paccuppannāya bodhiyā buddho, tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Āmantā. Anāgatāya bodhiyā buddho, tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Atītāya bodhiyā buddho, na ca tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Paccuppannāya bodhiyā buddho, na ca tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Atītāya bodhiyā buddho, na ca tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Āmantā. Paccuppannāya bodhiyā buddho, na ca tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Anāgatāya bodhiyā buddho, na ca tāya bodhiyā bodhikaraṇīyaṃ karotīti? Āmantā. Paccuppannāya bodhiyā buddho, na ca tāya bodhiyā bodhikaraṇīyaṃ karotīti? Na hevaṃ vattabbe…pe….

Anāgatāya bodhiyā buddho, na ca tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Āmantā. Paccuppannāya bodhiyā buddho, na ca tāya bodhiyā dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

399. Atītāya bodhiyā buddho, anāgatāya bodhiyā buddho, paccuppannāya bodhiyā buddhoti? Āmantā. Tīhi bodhīhi buddhoti? Na hevaṃ vattabbe…pe….

Tīhi bodhīhi buddhoti? Āmantā. Satataṃ samitaṃ abbokiṇṇaṃ tīhi bodhīhi samannāgato samohito, tisso bodhiyo paccupaṭṭhitāti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘bodhiyā buddho’’ti? Āmantā. Nanu bodhipaṭilābhā buddhoti? Āmantā. Hañci bodhipaṭilābhā buddho, tena vata re vattabbe – ‘‘bodhiyā buddho’’ti.

Bodhipaṭilābhā buddhoti, bodhiyā buddhoti? Āmantā. Bodhipaṭilābhā bodhīti? Na hevaṃ vattabbe…pe….

Bodhiyā buddhotikathā niṭṭhitā.

4. Catutthavaggo

(39) 7. Lakkhaṇakathā

400. Lakkhaṇasamannāgato bodhisattoti? Āmantā. Padesalakkhaṇehi samannāgato padesabodhisattoti? Na hevaṃ vattabbe…pe….

Lakkhaṇasamannāgato bodhisattoti? Āmantā. Tibhāgalakkhaṇehi samannāgato tibhāgabodhisattoti? Na hevaṃ vattabbe…pe….

Lakkhaṇasamannāgato bodhisattoti? Āmantā. Upaḍḍhalakkhaṇehi samannāgato upaḍḍhabodhisattoti? Na hevaṃ vattabbe…pe….

Lakkhaṇasamannāgato bodhisattoti? Āmantā. Cakkavattisatto lakkhaṇasamannāgato, cakkavattisatto bodhisattoti? Na hevaṃ vattabbe…pe….

Cakkavattisatto lakkhaṇasamannāgato, cakkavattisatto bodhisattoti? Āmantā. Yādiso bodhisattassa pubbayogo pubbacariyā dhammakkhānaṃ dhammadesanā, tādiso cakkavattisattassa pubbayogo pubbacariyā dhammakkhānaṃ dhammadesanāti? Na hevaṃ vattabbe…pe….

401. Yathā bodhisattassa jāyamānassa devā paṭhamaṃ paṭiggaṇhanti pacchā manussā [dī. ni. 2.27; ma. ni. 3.205 vuttaṃ dissāya pucchati], evamevaṃ cakkavattisattassa jāyamānassa devā paṭhamaṃ paṭiggaṇhanti pacchā manussāti? Na hevaṃ vattabbe…pe….

Yathā bodhisattassa jāyamānassa cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti – ‘‘attamanā, devi, hohi! Mahesakkho te putto uppanno’’ti, evamevaṃ cakkavattisattassa jāyamānassa cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti – ‘‘attamanā, devi, hohi! Mahesakkho te putto uppanno’’ti? Na hevaṃ vattabbe…pe….

Yathā bodhisattassa jāyamānassa dve udakassa dhārā antalikkhā pātubhavanti – ekā sītassa, ekā uṇhassa – yena bodhisattassa udakakiccaṃ karonti mātu ca, evamevaṃ cakkavattisattassa jāyamānassa dve udakassa dhārā antalikkhā pātubhavanti – ekā sītassa, ekā uṇhassa – yena cakkavattisattassa udakakiccaṃ karonti mātu cāti? Na hevaṃ vattabbe…pe….

Yathā sampatijāto bodhisatto samehi pādehi patiṭṭhahitvā uttarena abhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācaṃ bhāsati – ‘‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’’ti, evamevaṃ sampatijāto cakkavattisatto samehi pādehi patiṭṭhahitvā uttarena abhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācaṃ bhāsati – ‘‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’’ti? Na hevaṃ vattabbe…pe….

Yathā bodhisattassa jāyamānassa mahato ālokassa mahato obhāsassa mahato bhūmicālassa pātubhāvo hoti, evamevaṃ cakkavattisattassa jāyamānassa mahato ālokassa mahato obhāsassa mahato bhūmicālassa pātubhāvo hotīti? Na hevaṃ vattabbe…pe….

Yathā bodhisattassa pakatikāyo samantā byāmaṃ obhāsati, evamevaṃ cakkavattisattassa pakatikāyo samantā byāmaṃ obhāsatīti? Na hevaṃ vattabbe…pe….

Yathā bodhisatto mahāsupinaṃ passati, evamevaṃ cakkavattisatto mahāsupinaṃ passatīti? Na hevaṃ vattabbe…pe….

402. Na vattabbaṃ – ‘‘lakkhaṇasamannāgato bodhisatto’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘dvattiṃsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā [na aññā (ka.)]! Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanaṃ, assaratanaṃ, maṇiratanaṃ, itthiratanaṃ, gahapatiratanaṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado’’ti [dī. ni. 3.200]. Attheva suttantoti? Āmantā. Tena hi lakkhaṇasamannāgato bodhisattoti.

Lakkhaṇakathā niṭṭhitā.

4. Catutthavaggo

(40) 8. Niyāmokkantikathā

403. Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyoti [ma. ni. 2.282 ghaṭikārasuttaṃ nissāya pucchati]? Āmantā. Bodhisatto kassapassa bhagavato sāvakoti? Na hevaṃ vattabbe…pe….

Bodhisatto kassapassa bhagavato sāvakoti? Āmantā. Sāvako hutvā buddho hotīti? Na hevaṃ vattabbe…pe….

Sāvako hutvā buddho hotīti? Āmantā. Anussaviyoti? Na hevaṃ vattabbe…pe….

Anussaviyoti? Āmantā. Nanu bhagavā sayambhūti? Āmantā. Hañci bhagavā sayambhū, no ca vata re vattabbe – ‘‘anussaviyo’’ti.

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyoti? Āmantā. Bhagavatā bodhiyā mūle tīṇeva sāmaññaphalāni abhisambuddhānīti? Na hevaṃ vattabbe…pe….

Nanu bhagavatā bodhiyā mūle cattāri sāmaññaphalāni abhisambuddhānīti? Āmantā. Hañci bhagavatā bodhiyā mūle cattāri sāmaññaphalāni abhisambuddhāni, no ca vata re vattabbe – ‘‘bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo’’ti.

404. Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyoti? Āmantā. Bodhisatto dukkarakāriyaṃ akāsīti? Āmantā. Dassanasampanno puggalo dukkarakāriyaṃ kareyyāti? Na hevaṃ vattabbe…pe….

Bodhisatto aparantapaṃ [amaraṃ tapaṃ (saṃ. ni. 1.137)] akāsi, aññaṃ satthāraṃ uddisīti? Āmantā. Dassanasampanno puggalo aññaṃ satthāraṃ uddiseyyāti? Na hevaṃ vattabbe…pe….

Āyasmā ānando bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, āyasmā ānando bhagavato sāvakoti? Āmantā. Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, bodhisatto kassapassa bhagavato sāvakoti? Na hevaṃ vattabbe…pe….

Citto gahapati hatthako āḷavako bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, citto gahapati hatthako āḷavako bhagavato sāvakoti? Āmantā. Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, bodhisatto kassapassa bhagavato sāvakoti? Na hevaṃ vattabbe…pe….

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, na ca kassapassa bhagavato sāvakoti? Āmantā. Āyasmā ānando bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, na ca bhagavato sāvakoti? Na hevaṃ vattabbe…pe….

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, na ca kassapassa bhagavato sāvakoti? Āmantā. Citto gahapati hatthako āḷavako bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, na ca bhagavato sāvakoti? Na hevaṃ vattabbe…pe….

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo, na ca kassapassa bhagavato sāvakoti? Āmantā. Sāvako jātiṃ vītivatto asāvako hotīti? Na hevaṃ vattabbe…pe….

405. Na vattabbaṃ – ‘‘bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘kassape ahaṃ, ānanda, bhagavati brahmacariyaṃ acariṃ āyatiṃ sambodhāyā’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo’’ti.

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyoti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sabbābhibhū sabbavidūhamasmi,
Sabbesu dhammesu anupalitto;
Sabbañjaho taṇhakkhaye vimutto,
Sayaṃ abhiññāya kamuddiseyyaṃ.

‘‘Na me ācariyo atthi, sadiso me na vijjati;
Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘‘Ahañhi arahā loke, ahaṃ satthā anuttaro;
Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;
Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. kaṃ. pī.)] lokasmiṃ, āhañchaṃ [āhaññiṃ (ka.)] amatadundubhi’’nti [dudrabhinti (ka.)].

‘‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’’ti?

‘‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;
Jitā me pāpakā dhammā, tasmāhaṃ upaka jino’’ti [mahāva. 11; ma. ni. 1.285; 2.341].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo’’ti.

Bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘‘idaṃ dukkhaṃ ariyasacca’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyya’nti me, bhikkhave…pe… pariññātanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi…pe… āloko udapādi. ‘Idaṃ dukkhasamudayaṃ ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ pahātabba’nti me, bhikkhave…pe… pahīnanti me, bhikkhave…pe… ‘idaṃ dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabba’nti me, bhikkhave…pe… sacchikatanti me, bhikkhave…

pe… ‘idaṃ dukkhanirodhagāminī paṭipadā ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabba’nti me, bhikkhave…pe… bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’’ti [mahāva. 15; saṃ. ni. 5.1081; paṭi. ma. 2.30]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘bodhisatto kassapassa bhagavato pāvacane okkantaniyāmo caritabrahmacariyo’’ti.

Niyāmokkantikathā niṭṭhitā.

4. Catutthavaggo

(41) 9. Aparāpi samannāgatakathā

406. Arahattasacchikiriyāya paṭipanno puggalo tīhi phalehi samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo catūhi phassehi catūhi vedanāhi catūhi saññāhi catūhi cetanāhi catūhi cittehi catūhi saddhāhi catūhi vīriyehi catūhi satīhi catūhi samādhīhi catūhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi phalehi samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo tīhi phassehi tīhi vedanāhi…pe… tīhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi phassehi dvīhi vedanāhi…pe… dvīhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe…pe….

Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmīti? Na hevaṃ vattabbe…pe….

Arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo anāgāmī antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmīti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmīti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpanno sattakkhattuparamo, kolaṅkolo, ekabījīti? Na hevaṃ vattabbe…pe….

407. Sotāpattiphalena samannāgato sotāpannoti vattabboti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sveva arahattasacchikiriyāya paṭipanno puggalo, so sotāpannoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalena samannāgato sakadāgāmīti vattabboti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Sveva arahattasacchikiriyāya paṭipanno puggalo, so sakadāgāmīti? Na hevaṃ vattabbe…pe….

Anāgāmiphalena samannāgato anāgāmīti vattabboti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalena samannāgatoti? Āmantā. Sveva arahattasacchikiriyāya paṭipanno puggalo, so anāgāmīti? Na hevaṃ vattabbe…pe….

Sotāpattiphalena samannāgato sotāpannoti vattabboti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sveva anāgāmiphalasacchikiriyāya paṭipanno puggalo, so sotāpannoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalena samannāgato sakadāgāmīti vattabboti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Sveva anāgāmiphalasacchikiriyāya paṭipanno puggalo, so sakadāgāmīti? Na hevaṃ vattabbe…pe….

Sotāpattiphalena samannāgato sotāpannoti vattabboti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sveva sakadāgāmiphalasacchikiriyāya paṭipanno puggalo, so sotāpannoti? Na hevaṃ vattabbe…pe….

408. Arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Nanu arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivattoti? Āmantā. Hañci arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgato’’ti.

Arahattasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ apāyagamanīyaṃ rāgaṃ apāyagamanīyaṃ dosaṃ apāyagamanīyaṃ mohaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe…pe….

Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Nanu arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivattoti? Āmantā. Hañci arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgato’’ti.

Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo sakadāgāmimaggaṃ vītivatto, oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe…pe….

Arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalena samannāgatoti? Āmantā. Nanu arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalaṃ vītivattoti? Āmantā. Hañci arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalena samannāgato’’ti.

Arahattasacchikiriyāya paṭipanno puggalo anāgāmiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipanno puggalo anāgāmimaggaṃ vītivatto, aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe…pe….

409. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Nanu anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivattoti? Āmantā. Hañci anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, no ca vata re vattabbe –

‘‘anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgato’’ti.

Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ… pe… apāyagamanīyaṃ mohaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgatoti? Āmantā. Nanu anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivattoti? Āmantā. Hañci anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalena samannāgato’’ti.

Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipanno puggalo sakadāgāmimaggaṃ vītivatto, oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe…pe….

410. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Nanu sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivattoti? Āmantā. Hañci sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, no ca vata re vattabbe – ‘‘sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgato’’ti.

Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalaṃ vītivatto, tena samannāgatoti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattimaggaṃ vītivatto, sakkāyadiṭṭhiṃ…pe… apāyagamanīyaṃ mohaṃ vītivatto, tena samannāgatoti? Na hevaṃ vattabbe… pe….

411. Na vattabbaṃ – ‘‘arahattasacchikiriyāya paṭipanno puggalo tīhi phalehi samannāgato’’ti? Āmantā. Nanu arahattasacchikiriyāya paṭipannena puggalena tīṇi phalāni paṭiladdhāni, tehi ca aparihīnoti? Āmantā. Hañci arahattasacchikiriyāya paṭipannena puggalena tīṇi phalāni paṭiladdhāni tehi ca aparihīno, tena vata re vattabbe – ‘‘arahattasacchikiriyāya paṭipanno puggalo tīhi phalehi samannāgato’’ti.

Na vattabbaṃ – ‘‘anāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi phalehi samannāgato’’ti? Āmantā. Nanu anāgāmiphalasacchikiriyāya paṭipannena puggalena dve phalāni paṭiladdhāni, tehi ca aparihīnoti? Āmantā. Hañci anāgāmiphalasacchikiriyāya paṭipannena puggalena dve phalāni paṭiladdhāni tehi ca aparihīno, tena vata re vattabbe – ‘‘anāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi phalehi samannāgato’’ti.

Na vattabbaṃ – ‘‘sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgato’’ti? Āmantā. Nanu sakadāgāmiphalasacchikiriyāya paṭipannena puggalena sotāpattiphalaṃ paṭiladdhaṃ, tena ca aparihīnoti? Āmantā. Hañci sakadāgāmiphalasacchikiriyāya paṭipannena puggalena sotāpattiphalaṃ paṭiladdhaṃ tena ca aparihīno, tena vata re vattabbe – ‘‘sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgato’’ti.

412. Arahattasacchikiriyāya paṭipannena puggalena tīṇi phalāni paṭiladdhāni tehi ca aparihīnoti, arahattasacchikiriyāya paṭipanno puggalo tīhi phalehi samannāgatoti? Āmantā. Arahattasacchikiriyāya paṭipannena puggalena cattāro maggā paṭiladdhā tehi ca aparihīnoti, arahattasacchikiriyāya paṭipanno puggalo catūhi maggehi samannāgatoti? Na hevaṃ vattabbe…pe….

Anāgāmiphalasacchikiriyāya paṭipannena puggalena dve phalāni paṭiladdhāni tehi ca aparihīnoti, anāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi phalehi samannāgatoti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipannena puggalena tayo maggā paṭiladdhā tehi ca aparihīnoti, anāgāmiphalasacchikiriyāya paṭipanno puggalo tīhi maggehi samannāgatoti? Na hevaṃ vattabbe… pe….

Sakadāgāmiphalasacchikiriyāya paṭipannena puggalena sotāpattiphalaṃ paṭiladdhaṃ tena ca aparihīnoti, sakadāgāmiphalasacchikiriyāya paṭipanno puggalo sotāpattiphalena samannāgatoti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannena puggalena dve maggā paṭiladdhā tehi ca aparihīnoti, sakadāgāmiphalasacchikiriyāya paṭipanno puggalo dvīhi maggehi samannāgatoti? Na hevaṃ vattabbe…pe….

Aparāpi samannāgatakathā niṭṭhitā.

4. Catutthavaggo

(42) 10. Sabbasaṃyojanappahānakathā

413. Sabbasaṃyojanānaṃ pahānaṃ arahattanti? Āmantā. Arahattamaggena sabbe saṃyojanā pahīyantīti? Na hevaṃ vattabbe…pe….

Arahattamaggena sabbe saṃyojanā pahīyantīti? Āmantā. Arahattamaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ pajahatīti? Na hevaṃ vattabbe…pe….

Arahattamaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ pajahatīti? Āmantā. Nanu tiṇṇaṃ saṃyojanānaṃ pahānaṃ sotāpattiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci tiṇṇaṃ saṃyojanānaṃ pahānaṃ sotāpattiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena sabbe saṃyojanā pahīyantī’’ti.

414. Arahattamaggena sabbe saṃyojanā pahīyantīti? Āmantā. Arahattamaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ pajahatīti? Na hevaṃ vattabbe…pe….

415. Arahattamaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ pajahatīti? Āmantā. Nanu kāmarāgabyāpādānaṃ tanubhāvaṃ sakadāgāmiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci kāmarāgabyāpādānaṃ tanubhāvaṃ sakadāgāmiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena sabbe saṃyojanā pahīyantī’’ti.

Arahattamaggena sabbe saṃyojanā pahīyantīti? Āmantā. Arahattamaggena aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ pajahatīti? Na hevaṃ vattabbe…pe….

416. Arahattamaggena aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ pajahatīti? Āmantā. Nanu kāmarāgabyāpādānaṃ anavasesappahānaṃ anāgāmiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci kāmarāgabyāpādānaṃ anavasesappahānaṃ anāgāmiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena sabbe saṃyojanā pahīyantī’’ti.

Arahattamaggena sabbe saṃyojanā pahīyantīti? Āmantā. Nanu rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānaṃ arahattaṃ vuttaṃ bhagavatāti? Āmantā. Hañci rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānaṃ arahattaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena sabbe saṃyojanā pahīyantī’’ti.

417. Na vattabbaṃ – ‘‘sabbasaṃyojanānaṃ pahānaṃ arahatta’’nti? Āmantā. Nanu arahato sabbe saṃyojanā pahīnāti? Āmantā. Hañci arahato sabbe saṃyojanā pahīnā, tena vata re vattabbe – ‘‘sabbasaṃyojanānaṃ pahānaṃ arahatta’’nti.

Sabbasaṃyojanappahānakathā niṭṭhitā.

Catutthavaggo.

Tassuddānaṃ –

Gihissa arahā, saha upapattiyā arahā, arahato sabbe dhammā anāsavā, arahā catūhi phalehi samannāgato, evamevaṃ chahi upekkhāhi, bodhiyā buddho, salakkhaṇasamannāgato, bodhisatto okkantaniyāmo caritabrahmacariyo, paṭipannako phalena samannāgato, sabbasaṃyojanānaṃ pahānaṃ arahattanti.

5. Pañcamavaggo

(43) 1. Vimuttikathā

418. Vimuttiñāṇaṃ vimuttanti? Āmantā. Yaṃ kiñci vimuttiñāṇaṃ sabbaṃ taṃ vimuttanti? Na hevaṃ vattabbe…pe…. Vimuttiñāṇaṃ vimuttanti? Āmantā. Paccavekkhaṇañāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe….

Vimuttiñāṇaṃ vimuttanti? Āmantā. Gotrabhuno puggalassa vimuttiñāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe… sotāpattiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Sotāpannassa ñāṇaṃ, sotāpattiphalaṃ pattassa paṭiladdhassa adhigatassa sacchikatassa ñāṇanti? Na hevaṃ vattabbe…pe… sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Sakadāgāmissa ñāṇaṃ, sakadāgāmiphalaṃ pattassa paṭiladdhassa adhigatassa sacchikatassa ñāṇanti? Na hevaṃ vattabbe…pe… anāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Anāgāmissa ñāṇaṃ, anāgāmiphalaṃ pattassa paṭiladdhassa adhigatassa sacchikatassa ñāṇanti? Na hevaṃ vattabbe…pe… arahattasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Arahato ñāṇaṃ, arahattaṃ pattassa paṭiladdhassa adhigatassa sacchikatassa ñāṇanti? Na hevaṃ vattabbe…pe….

419. Sotāpattiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Sotāpattiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe… sakadāgāmiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe… anāgāmiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe… arahattaphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttanti? Āmantā. Arahattasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttanti? Na hevaṃ vattabbe…pe….

420. Sotāpattiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Āmantā. Sotāpattiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Na hevaṃ vattabbe…pe… sakadāgāmiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Āmantā. Sakadāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Na hevaṃ vattabbe…pe… anāgāmiphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Āmantā. Anāgāmiphalasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Na hevaṃ vattabbe…pe… arahattaphalasamaṅgissa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Āmantā. Arahattasacchikiriyāya paṭipannassa puggalassa vimuttiñāṇaṃ vimuttaṃ tañca phalaṃ pattassa ñāṇanti? Na hevaṃ vattabbe…pe….

Vimuttikathā niṭṭhitā.

5. Pañcamavaggo

(44) 2. Asekhañāṇakathā

421. Sekhassa asekhaṃ ñāṇaṃ atthīti? Āmantā. Sekho asekhaṃ dhammaṃ jānāti passati, diṭṭhaṃ viditaṃ sacchikataṃ upasampajja viharati, kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe… nanu sekho asekhaṃ dhammaṃ na jānāti na passati, adiṭṭhaṃ aviditaṃ asacchikataṃ na upasampajja viharati, na kāyena phusitvā viharatīti? Āmantā. Hañci sekho asekhaṃ dhammaṃ na jānāti na passati, adiṭṭhaṃ aviditaṃ asacchikataṃ na upasampajja viharati, na kāyena phusitvā viharati, no ca vata re vattabbe – ‘‘sekhassa asekhaṃ ñāṇaṃ atthī’’ti.

Asekhassa asekhaṃ ñāṇaṃ atthi, asekho asekhaṃ dhammaṃ jānāti passati, diṭṭhaṃ viditaṃ sacchikataṃ upasampajja viharati, kāyena phusitvā viharatīti? Āmantā. Sekhassa asekhaṃ ñāṇaṃ atthi, sekho asekhaṃ dhammaṃ jānāti passati, diṭṭhaṃ viditaṃ sacchikataṃ upasampajja viharati, kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

422. Sekhassa asekhaṃ ñāṇaṃ atthi, sekho asekhaṃ dhammaṃ na jānāti na passati, adiṭṭhaṃ aviditaṃ asacchikataṃ na upasampajja viharati, na kāyena phusitvā viharatīti? Āmantā. Asekhassa asekhaṃ ñāṇaṃ atthi, asekho asekhaṃ dhammaṃ na jānāti na passati, adiṭṭhaṃ aviditaṃ asacchikataṃ na upasampajja viharati, na kāyena phusitvā viharatīti? Na hevaṃ vattabbe…pe….

Sekhassa asekhaṃ ñāṇaṃ atthīti? Āmantā. Gotrabhuno puggalassa sotāpattimagge ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe… sotāpattiphalasacchikiriyāya paṭipannassa puggalassa sotāpattiphale ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe… sakadāgāmiphala… anāgāmiphala… arahattasacchikiriyāya paṭipannassa puggalassa arahatte ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

423. Na vattabbaṃ – ‘‘sekhassa asekhaṃ ñāṇaṃ atthī’’ti? Āmantā. Nanu āyasmā ānando sekho – ‘‘bhagavā uḷāro’’ti jānāti, ‘‘sāriputto thero, mahāmoggallāno thero uḷāro’’ti jānātīti? Āmantā. Hañci āyasmā ānando sekho – ‘‘bhagavā uḷāro’’ti jānāti, ‘‘sāriputto thero, mahāmoggallāno thero uḷāro’’ti jānāti, tena vata re vattabbe – ‘‘sekhassa asekhaṃ ñāṇaṃ atthī’’ti.

Asekhañāṇakathā niṭṭhitā.

5. Pañcamavaggo

(45) 3. Viparītakathā

424. Pathavīkasiṇaṃ samāpattiṃ [pathavīkasiṇasamāpattiṃ (sī. ka.)] samāpannassa viparīte ñāṇanti? Āmantā. Anicce niccanti vipariyesoti? Na hevaṃ vattabbe…pe… dukkhe sukhanti…pe… anattani attāti…pe… asubhe subhanti vipariyesoti? Na hevaṃ vattabbe…pe….

Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti? Āmantā. Akusalanti? Na hevaṃ vattabbe…pe… nanu kusalanti? Āmantā. Hañci kusalaṃ, no ca vata re vattabbe – ‘‘pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇa’’nti.

Anicce niccanti vipariyeso, so ca akusaloti? Āmantā. Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇaṃ, tañca akusalanti? Na hevaṃ vattabbe…pe… dukkhe sukhanti…pe… anattani attāti…pe… asubhe subhanti vipariyeso, so ca akusaloti? Āmantā. Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇaṃ, tañca akusalanti? Na hevaṃ vattabbe…pe….

425. Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇaṃ, tañca akusalanti? Āmantā. Anicce niccanti vipariyeso, so ca kusaloti? Na hevaṃ vattabbe…pe… pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇaṃ, tañca akusalanti? Āmantā. Dukkhe sukhanti…pe… anattani attāti…pe… asubhe subhanti vipariyeso, so ca kusaloti? Na hevaṃ vattabbe…pe….

426. Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti? Āmantā. Arahā pathavīkasiṇaṃ samāpattiṃ samāpajjeyyāti? Āmantā. Hañci arahā pathavīkasiṇaṃ samāpattiṃ samāpajjeyya, no ca vata re vattabbe – ‘‘pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇa’’nti.

Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇaṃ, arahā pathavīkasiṇaṃ samāpattiṃ samāpajjeyyāti? Āmantā. Atthi arahato vipariyesoti? Na hevaṃ vattabbe…pe….

Atthi arahato vipariyesoti? Āmantā. Atthi arahato saññāvipariyeso cittavipariyeso diṭṭhivipariyesoti? Na hevaṃ vattabbe…pe….

Natthi arahato saññāvipariyeso cittavipariyeso diṭṭhivipariyesoti? Āmantā. Hañci natthi arahato saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, no ca vata re vattabbe – ‘‘atthi arahato vipariyeso’’ti.

427. Na vattabbaṃ – pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti? Āmantā. Pathavīkasiṇaṃ samāpattiṃ samāpajjantassa sabbeva pathavīti? Na hevaṃ vattabbe. Tena hi pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti.

Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti? Āmantā. Nanu pathavī atthi, atthi ca koci pathaviṃ pathavito samāpajjatīti? Āmantā. Hañci pathavī atthi, atthi ca koci pathaviṃ pathavito samāpajjati, no ca vata re vattabbe – ‘‘pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇa’’nti.

Pathavī atthi, pathaviṃ pathavito samāpajjantassa viparītaṃ hotīti? Āmantā. Nibbānaṃ atthi, nibbānaṃ nibbānato samāpajjantassa viparītaṃ hotīti? Na hevaṃ vattabbe…pe… tena hi na vattabbaṃ – ‘‘pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇa’’nti.

Viparītakathā niṭṭhitā.

5. Pañcamavaggo

(46) 4. Niyāmakathā

428. Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Niyatassa aniyāmagamanāya atthi ñāṇanti? Na hevaṃ vattabbe…pe….

Niyatassa aniyāmagamanāya natthi ñāṇanti? Āmantā. Aniyatassa niyāmagamanāya natthi ñāṇanti? Na hevaṃ vattabbe…pe….

Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Niyatassa niyāmagamanāya atthi ñāṇanti? Na hevaṃ vattabbe…pe….

Niyatassa niyāmagamanāya natthi ñāṇanti? Āmantā. Aniyatassa niyāmagamanāya natthi ñāṇanti? Na hevaṃ vattabbe…pe….

Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Aniyatassa aniyāmagamanāya atthi ñāṇanti? Na hevaṃ vattabbe…pe….

Aniyatassa aniyāmagamanāya natthi ñāṇanti? Āmantā. Aniyatassa niyāmagamanāya natthi ñāṇanti? Na hevaṃ vattabbe…pe….

429. Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Aniyatassa niyāmagamanāya atthi niyāmoti? Na hevaṃ vattabbe…pe….

Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Aniyatassa niyāmagamanāya atthi satipaṭṭhānā… sammappadhānā… iddhipādā… indriyā… balā… bojjhaṅgāti? Na hevaṃ vattabbe…pe….

Aniyatassa niyāmagamanāya natthi niyāmoti? Āmantā. Hañci aniyatassa niyāmagamanāya natthi niyāmo, no vata re vattabbe – ‘‘aniyatassa niyāmagamanāya atthi ñāṇa’’nti.

Aniyatassa niyāmagamanāya natthi satipaṭṭhānā…pe… bojjhaṅgāti? Āmantā. Hañci aniyatassa niyāmagamanāya natthi bojjhaṅgā, no vata re vattabbe – ‘‘aniyatassa niyāmagamanāya atthi ñāṇa’’nti.

430. Aniyatassa niyāmagamanāya atthi ñāṇanti? Āmantā. Gotrabhuno puggalassa sotāpattimagge ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe… sotāpattiphalasacchikiriyāya paṭipannassa puggalassa sotāpattiphale ñāṇaṃ atthīti? Na hevaṃ vattabbe …pe… arahattasacchikiriyāya paṭipannassa puggalassa arahatte ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

431. Na vattabbaṃ – ‘‘aniyatassa niyāmagamanāya atthi ñāṇa’’nti? Āmantā. Nanu bhagavā jānāti – ‘‘ayaṃ puggalo sammattaniyāmaṃ okkamissati, bhabbo ayaṃ puggalo dhammaṃ abhisametu’’nti? Āmantā. Hañci bhagavā jānāti – ‘‘ayaṃ puggalo sammattaniyāmaṃ okkamissati, bhabbo ayaṃ puggalo dhammaṃ abhisametuṃ,’’ tena vata re vattabbe – ‘‘aniyatassa niyāmagamanāya atthi ñāṇa’’nti.

Niyāmakathā niṭṭhitā.

5. Pañcamavaggo

(47) 5. Paṭisambhidākathā

432. Sabbaṃ ñāṇaṃ paṭisambhidāti? Āmantā. Sammutiñāṇaṃ paṭisambhidāti? Na hevaṃ vattabbe…pe… sammutiñāṇaṃ paṭisambhidāti? Āmantā. Ye keci sammutiṃ jānanti, sabbe te paṭisambhidāpattāti? Na hevaṃ vattabbe…pe… sabbaṃ ñāṇaṃ paṭisambhidāti? Āmantā. Cetopariyāye ñāṇaṃ paṭisambhidāti? Na hevaṃ vattabbe…pe… cetopariyāye ñāṇaṃ paṭisambhidāti? Āmantā. Ye keci paracittaṃ jānanti, sabbe te paṭisambhidāpattāti? Na hevaṃ vattabbe…pe….

Sabbaṃ ñāṇaṃ paṭisambhidāti? Āmantā. Sabbā paññā paṭisambhidāti? Na hevaṃ vattabbe…pe… sabbā paññā paṭisambhidāti? Āmantā. Pathavīkasiṇaṃ samāpattiṃ samāpannassa atthi paññā, sā paññā paṭisambhidāti? Na hevaṃ vattabbe…pe… āpokasiṇaṃ…pe… tejokasiṇaṃ…pe… vāyokasiṇaṃ…pe… nīlakasiṇaṃ…pe… pītakasiṇaṃ…pe… lohitakasiṇaṃ…pe… odātakasiṇaṃ…pe… ākāsānañcāyatanaṃ…pe… viññāṇañcāyatanaṃ…pe… ākiñcaññāyatanaṃ…pe… nevasaññānāsaññāyatanaṃ samāpannassa…pe… dānaṃ dadantassa…pe… cīvaraṃ dadantassa…pe… piṇḍapātaṃ dadantassa…pe… senāsanaṃ dadantassa…pe… gilānapaccayabhesajjaparikkhāraṃ dadantassa atthi paññā, sā paññā paṭisambhidāti? Na hevaṃ vattabbe…pe….

433. Na vattabbaṃ – ‘‘sabbaṃ ñāṇaṃ paṭisambhidā’’ti? Āmantā. Atthi lokuttarā paññā, sā paññā na paṭisambhidāti? Na hevaṃ vattabbe…pe… tena hi sabbaṃ ñāṇaṃ paṭisambhidāti.

Paṭisambhidākathā niṭṭhitā.

5. Pañcamavaggo

(48) 6. Sammutiñāṇakathā

434. Na vattabbaṃ – ‘‘sammutiñāṇaṃ saccārammaṇaññeva na aññārammaṇa’’nti? Āmantā. Nanu pathavīkasiṇaṃ samāpattiṃ samāpannassa atthi ñāṇaṃ, pathavīkasiṇañca sammutisaccamhīti? Āmantā. Hañci pathavīkasiṇaṃ samāpattiṃ samāpannassa atthi ñāṇaṃ, pathavīkasiṇañca sammutisaccamhi, tena vata re vattabbe – ‘‘sammutiñāṇaṃ saccārammaṇaññeva na aññārammaṇa’’nti.

Na vattabbaṃ – ‘‘sammutiñāṇaṃ saccārammaṇaññeva na aññārammaṇa’’nti? Āmantā…pe… nanu āpokasiṇaṃ…pe… tejokasiṇaṃ…pe… gilānapaccayabhesajjaparikkhāraṃ dadantassa atthi ñāṇaṃ, gilānapaccayabhesajjaparikkhāro ca sammutisaccamhīti? Āmantā. Hañci gilānapaccayabhesajjaparikkhāraṃ dadantassa atthi ñāṇaṃ, gilānapaccayabhesajjaparikkhāro ca sammutisaccamhi, tena vata re vattabbe – ‘‘sammutiñāṇaṃ saccārammaṇaññeva na aññārammaṇa’’nti.

435. Sammutiñāṇaṃ saccārammaṇaññeva na aññārammaṇanti? Āmantā. Tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Sammutiñāṇakathā niṭṭhitā.

5. Pañcamavaggo

(49) 7. Cittārammaṇakathā

436. Cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇanti? Āmantā. Nanu atthi koci ‘‘sarāgaṃ cittaṃ sarāgaṃ citta’’nti pajānātīti? Āmantā. Hañci atthi koci ‘‘sarāgaṃ cittaṃ sarāgaṃ citta’’nti pajānāti, no ca vata re vattabbe – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti.

Nanu atthi koci vītarāgaṃ cittaṃ…pe… sadosaṃ cittaṃ… vītadosaṃ cittaṃ… samohaṃ cittaṃ… vītamohaṃ cittaṃ… saṃkhittaṃ cittaṃ… vikkhittaṃ cittaṃ… mahaggataṃ cittaṃ… amahaggataṃ cittaṃ… sauttaraṃ cittaṃ… anuttaraṃ cittaṃ… samāhitaṃ cittaṃ… asamāhitaṃ cittaṃ… vimuttaṃ cittaṃ…pe… avimuttaṃ cittaṃ ‘‘avimuttaṃ citta’’nti pajānātīti? Āmantā. Hañci atthi koci ‘‘avimuttaṃ cittaṃ avimuttaṃ citta’’nti pajānāti, no ca vata re vattabbe – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti.

437. Phassārammaṇe ñāṇaṃ vattabbaṃ – ‘‘cetopariyāye ñāṇa’’nti? Āmantā. Hañci phassārammaṇe ñāṇaṃ vattabbaṃ cetopariyāye ñāṇaṃ, no ca vata re vattabbe – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti. Vedanārammaṇe ñāṇaṃ…pe… saññārammaṇe ñāṇaṃ… cetanārammaṇe ñāṇaṃ… cittārammaṇe ñāṇaṃ… saddhārammaṇe ñāṇaṃ… vīriyārammaṇe ñāṇaṃ… satārammaṇe ñāṇaṃ… samādhārammaṇe ñāṇaṃ… paññārammaṇe ñāṇaṃ… rāgārammaṇe ñāṇaṃ … dosārammaṇe ñāṇaṃ… mohārammaṇe ñāṇaṃ…pe… anottappārammaṇe ñāṇaṃ vattabbaṃ – ‘‘cetopariyāye ñāṇa’’nti? Āmantā. Hañci anottappārammaṇe ñāṇaṃ vattabbaṃ cetopariyāye ñāṇaṃ, no ca vata re vattabbe – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti.

Phassārammaṇe ñāṇaṃ na vattabbaṃ – ‘‘cetopariyāye ñāṇa’’nti? Āmantā. Phassapariyāye ñāṇanti?

Na hevaṃ vattabbe…pe… vedanārammaṇe ñāṇaṃ…pe… saññārammaṇe ñāṇaṃ…pe… anottappārammaṇe ñāṇaṃ na vattabbaṃ – ‘‘cetopariyāye ñāṇa’’nti? Āmantā. Anottappapariyāye ñāṇanti? Na hevaṃ vattabbe…pe….

438. Na vattabbaṃ – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti? Āmantā. Nanu cetopariyāye ñāṇanti? Āmantā. Hañci cetopariyāye ñāṇaṃ, tena vata re vattabbe – ‘‘cetopariyāye ñāṇaṃ cittārammaṇaññeva na aññārammaṇa’’nti.

Cittārammaṇakathā niṭṭhitā.

5. Pañcamavaggo

(50) 8. Anāgatañāṇakathā

439. Anāgate ñāṇaṃ atthīti? Āmantā. Anāgataṃ mūlato jānāti, hetuto jānāti, nidānato jānāti, sambhavato jānāti, pabhavato jānāti, samuṭṭhānato jānāti, āhārato jānāti, ārammaṇato jānāti, paccayato jānāti, samudayato jānātīti? Na hevaṃ vattabbe…pe….

Anāgate ñāṇaṃ atthīti? Āmantā. Anāgataṃ hetupaccayataṃ jānāti, ārammaṇapaccayataṃ jānāti, adhipatipaccayataṃ jānāti, anantarapaccayataṃ jānāti, samanantarapaccayataṃ jānātīti? Na hevaṃ vattabbe…pe….

Anāgate ñāṇaṃ atthīti? Āmantā. Gotrabhuno puggalassa sotāpattimagge ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe…. Sotāpattiphalasacchikiriyāya paṭipannassa puggalassa sotāpattiphale ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

Sakadāgāmi…pe… anāgāmi …pe… arahattasacchikiriyāya paṭipannassa puggalassa arahatte ñāṇaṃ atthīti? Na hevaṃ vattabbe…pe….

440. Na vattabbaṃ – ‘‘anāgate ñāṇaṃ atthī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti – aggito vā udakato vā mithubhedā vā’’ti [mahāva. 286; dī. ni. 2.152; udā. 76]! Attheva suttantoti? Āmantā. Tena hi anāgate ñāṇaṃ atthīti.

Anāgatañāṇakathā niṭṭhitā.

5. Pañcamavaggo

(51) 9. Paṭuppannakathā

441. Paṭuppanne [paccuppanne (sī. syā.)] ñāṇaṃ atthīti? Āmantā. Tena ñāṇena taṃ ñāṇaṃ jānātīti? Na hevaṃ vattabbe…pe… tena ñāṇena taṃ ñāṇaṃ jānātīti? Āmantā. Tena ñāṇena taṃ ñāṇaṃ ‘‘ñāṇa’’nti jānātīti? Na hevaṃ vattabbe…pe… tena ñāṇena taṃ ñāṇaṃ ‘‘ñāṇa’’nti jānātīti? Āmantā. Taṃ ñāṇaṃ tassa ñāṇassa ārammaṇanti? Na hevaṃ vattabbe…pe….

Taṃ ñāṇaṃ tassa ñāṇassa ārammaṇanti? Āmantā. Tena phassena taṃ phassaṃ phusati, tāya vedanāya taṃ vedanaṃ vedeti, tāya saññāya taṃ saññaṃ sañjānāti, tāya cetanāya taṃ cetanaṃ ceteti, tena cittena taṃ cittaṃ cinteti, tena vitakkena taṃ vitakkaṃ vitakketi, tena vicārena taṃ vicāraṃ vicāreti, tāya pītiyā taṃ pītiṃ piyāyati, tāya satiyā taṃ satiṃ sarati, tāya paññāya taṃ paññaṃ pajānāti, tena khaggena taṃ khaggaṃ chindati, tena pharasunā taṃ pharasuṃ tacchati, tāya kudhāriyā taṃ kudhāriṃ tacchati, tāya vāsiyā taṃ vāsiṃ tacchati, tāya sūciyā taṃ sūciṃ sibbeti, tena aṅgulaggena taṃ aṅgulaggaṃ parāmasati, tena nāsikaggena taṃ nāsikaggaṃ parāmasati, tena matthakena taṃ matthakaṃ parāmasati, tena gūthena taṃ gūthaṃ dhovati, tena muttena taṃ muttaṃ dhovati, tena kheḷena taṃ kheḷaṃ dhovati, tena pubbena taṃ pubbaṃ dhovati, tena lohitena taṃ lohitaṃ dhovatīti? Na hevaṃ vattabbe …pe….

442. Na vattabbaṃ – ‘‘paṭuppanne ñāṇaṃ atthī’’ti? Āmantā. Nanu sabbasaṅkhāre aniccato diṭṭhe tampi ñāṇaṃ aniccato diṭṭhaṃ hotīti? Āmantā. Hañci sabbasaṅkhāre aniccato diṭṭhe tampi ñāṇaṃ aniccato diṭṭhaṃ hoti, tena vata re vattabbe – ‘‘paṭuppanne ñāṇaṃ atthī’’ti.

Paṭuppannañāṇakathā [paccuppannakathā (sī.)] niṭṭhitā.

5. Pañcamavaggo

(52) 10. Phalañāṇakathā

443. Sāvakassa phale ñāṇaṃ atthīti? Āmantā. Sāvako phalassa kataṃ paññāpetīti? Na hevaṃ vattabba…pe….

Sāvakassa phale ñāṇaṃ atthīti? Āmantā. Atthi sāvakassa phalaparopariyatti indriyaparopariyatti puggalaparopariyattīti? Na hevaṃ vattabbe…pe….

Sāvakassa phale ñāṇaṃ atthīti? Āmantā. Atthi sāvakassa khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññattīti? Na hevaṃ vattabbe…pe….

Sāvakassa phale ñāṇaṃ atthīti? Āmantā. Sāvako jino satthā sammāsambuddho sabbaññū sabbadassāvī dhammassāmī dhammappaṭisaraṇoti? Na hevaṃ vattabbe…pe….

Sāvakassa phale ñāṇaṃ atthīti? Āmantā. Sāvako anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovidoti? Na hevaṃ vattabbe…pe….

444. Na vattabbaṃ – ‘‘sāvakassa phale ñāṇaṃ atthī’’ti? Āmantā. Sāvako aññāṇīti? Na hevaṃ vattabbe…pe… tena hi sāvakassa phale ñāṇaṃ atthīti…pe….

Phalañāṇakathā niṭṭhitā.

Pañcamavaggo.

Tassuddānaṃ –

Vimuttiñāṇaṃ vimuttaṃ, sekhassa asekhaṃ ñāṇaṃ, viparīte ñāṇaṃ, aniyatassa niyāmagamanāya atthi ñāṇaṃ, sabbaṃ ñāṇaṃ paṭisambhidāti, sammutiñāṇaṃ, cetopariyāye ñāṇaṃ, anāgate ñāṇaṃ, paṭuppanne ñāṇaṃ, sāvakassa phale ñāṇanti.

Mahāpaṇṇāsako.

Tassāpi uddānaṃ –

Sattupaladdhiṃ, upaharato, balaṃ, gihissa arahā ca, vimuttipañcamanti.

6. Chaṭṭhavaggo

(53) 1. Niyāmakathā

445. Niyāmo asaṅkhatoti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyanaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe….

Niyāmo asaṅkhato, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe….

Dve asaṅkhatānīti? Āmantā. Dve tāṇāni dve leṇāni dve saraṇāni dve parāyanāni dve accutāni dve amatāni dve nibbānānīti? Na hevaṃ vattabbe…pe….

Dve nibbānānīti? Āmantā. Atthi dvinnaṃ nibbānānaṃ uccanīcatā hīnapaṇītatā ukkaṃsāvakaṃso sīmā vā bhedo vā rāji vā antarikā vāti? Na hevaṃ vattabbe…pe….

Niyāmo asaṅkhatoti? Āmantā. Atthi keci niyāmaṃ okkamanti paṭilabhanti uppādenti samuppādenti uṭṭhāpenti samuṭṭhāpenti nibbattenti abhinibbattenti janenti sañjanentīti? Āmantā. Atthi keci asaṅkhataṃ okkamanti paṭilabhanti uppādenti samuppādenti uṭṭhāpenti samuṭṭhāpenti nibbattenti abhinibbattenti janenti sañjanentīti? Na hevaṃ vattabbe…pe….

446. Niyāmo asaṅkhatoti? Āmantā. Maggo asaṅkhatoti? Na hevaṃ vattabbe…pe….

Maggo saṅkhatoti? Āmantā. Niyāmo saṅkhatoti? Na hevaṃ vattabbe…pe….

Sotāpattiniyāmo asaṅkhatoti? Āmantā. Sotāpattimaggo asaṅkhatoti? Na hevaṃ vattabbe…pe….

Sotāpattimaggo saṅkhatoti? Āmantā. Sotāpattiniyāmo saṅkhatoti? Na hevaṃ vattabbe…pe….

Sakadāgāminiyāmo…pe… anāgāminiyāmo…pe… arahattaniyāmo asaṅkhatoti? Āmantā. Arahattamaggo asaṅkhatoti? Na hevaṃ vattabbe …pe… arahattamaggo saṅkhatoti? Āmantā. Arahattaniyāmo saṅkhatoti? Na hevaṃ vattabbe…pe….

Sotāpattiniyāmo asaṅkhato…pe… arahattaniyāmo asaṅkhato, nibbānaṃ asaṅkhatanti? Āmantā. Pañca asaṅkhatānīti? Na hevaṃ vattabbe…pe… pañca asaṅkhatānīti? Āmantā. Pañca tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Niyāmo asaṅkhatoti? Āmantā. Micchattaniyāmo asaṅkhatoti? Na hevaṃ vattabbe…pe… micchattaniyāmo saṅkhatoti? Āmantā. Sammattaniyāmo saṅkhatoti? Na hevaṃ vattabbe…pe….

447. Na vattabbaṃ – ‘‘niyāmo asaṅkhato’’ti? Āmantā. Niyāme uppajja niruddhe aniyato hotīti? Na hevaṃ vattabbe…pe…. Tena hi niyāmo asaṅkhatoti. Micchattaniyāme uppajja niruddhe aniyato hotīti? Na hevaṃ vattabbe…pe… tena hi micchattaniyāmo asaṅkhatoti.

Niyāmakathā niṭṭhitā.

6. Chaṭṭhavaggo

(54) 2. Paṭiccasamuppādakathā

448. Paṭiccasamuppādo asaṅkhatoti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyanaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… paṭiccasamuppādo asaṅkhato, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni dve leṇāni dve saraṇāni dve parāyanāni dve accutāni dve amatāni dve nibbānānīti? Na hevaṃ vattabbe…pe… dve nibbānānīti? Āmantā. Atthi dvinnaṃ nibbānānaṃ uccanīcatā hīnapaṇītatā ukkaṃsāvakaṃso sīmā vā bhedo vā rāji vā antarikā vāti? Na hevaṃ vattabbe…pe….

449. Paṭiccasamuppādo asaṅkhatoti? Āmantā. Avijjā asaṅkhatāti? Na hevaṃ vattabbe…pe… avijjā saṅkhatāti? Āmantā. Paṭiccasamuppādo saṅkhatoti? Na hevaṃ vattabbe…pe… paṭiccasamuppādo asaṅkhatoti? Āmantā. Avijjāpaccayā saṅkhārā asaṅkhatāti? Na hevaṃ vattabbe…pe… avijjāpaccayā saṅkhārā saṅkhatāti? Āmantā. Paṭiccasamuppādo saṅkhatoti? Na hevaṃ vattabbe…pe… paṭiccasamuppādo asaṅkhatoti? Āmantā. Saṅkhārapaccayā viññāṇaṃ asaṅkhatanti? Na hevaṃ vattabbe…pe… saṅkhārapaccayā viññāṇaṃ saṅkhatanti? Āmantā. Paṭiccasamuppādo saṅkhatoti? Na hevaṃ vattabbe…pe… paṭiccasamuppādo asaṅkhatoti? Āmantā. Viññāṇapaccayā nāmarūpaṃ asaṅkhatanti? Na hevaṃ vattabbe…pe… viññāṇapaccayā nāmarūpaṃ saṅkhatanti? Āmantā. Paṭiccasamuppādo saṅkhatoti? Na hevaṃ vattabbe…pe… paṭiccasamuppādo asaṅkhatoti? Āmantā. Jātipaccayā jarāmaraṇaṃ asaṅkhatanti? Na hevaṃ vattabbe…pe… jātipaccayā jarāmaraṇaṃ saṅkhatanti? Āmantā. Paṭiccasamuppādo saṅkhatoti? Na hevaṃ vattabbe…pe….

450. Na vattabbaṃ – ‘‘paṭiccasamuppādo asaṅkhato’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘jātipaccayā, bhikkhave, jarāmaraṇaṃ. Uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīṃ karoti. ‘Passathā’ti cāha – jātipaccayā, bhikkhave, jarāmaraṇaṃ. Bhavapaccayā, bhikkhave, jāti…pe… avijjāpaccayā, bhikkhave, saṅkhārā. Uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu…pe… ‘passathā’ti cāha – avijjāpaccayā, bhikkhave, saṅkhārā. Iti kho, bhikkhave, yā tatra tathatā avitathatā anaññathatā idappaccayatā – ayaṃ vuccati, bhikkhave, paṭiccasamuppādo’’ti [saṃ. ni. 2.20]. Attheva suttantoti? Āmantā. Tena hi paṭiccasamuppādo asaṅkhatoti.

451. Avijjāpaccayā saṅkhārāti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Avijjāpaccayā saṅkhārāti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā, saṅkhārapaccayā viññāṇanti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Tīṇi asaṅkhatānīti? Na hevaṃ vattabbe…pe…. Tīṇi asaṅkhatānīti? Āmantā. Tīṇi tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Avijjāpaccayā saṅkhārāti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā, saṅkhārapaccayā viññāṇanti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā…pe… jātipaccayā jarāmaraṇanti yā tattha dhammaṭṭhitatā dhammaniyāmatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dvādasa asaṅkhatānīti? Na hevaṃ vattabbe…pe… dvādasa asaṅkhatānīti? Āmantā. Dvādasa tāṇāni dvādasa leṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Paṭiccasamuppādakathā niṭṭhitā.

6. Chaṭṭhavaggo

(55) 3. Saccakathā

452. Cattāri saccāni asaṅkhatānīti? Āmantā. Cattāri tāṇāni cattāri leṇāni cattāri saraṇāni cattāri parāyanāni cattāri accutāni cattāri amatāni cattāri nibbānānīti? Na hevaṃ vattabbe…pe… cattāri nibbānānīti? Āmantā. Atthi catunnaṃ nibbānānaṃ uccanīcatā hīnapaṇītatā ukkaṃsāvakaṃso sīmā vā bhedo vā rāji vā antarikā vāti? Na hevaṃ vattabbe…pe….

Dukkhasaccaṃ asaṅkhatanti? Āmantā. Dukkhaṃ asaṅkhatanti? Na hevaṃ vattabbe…pe… dukkhasaccaṃ asaṅkhatanti? Āmantā. Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ sokaparidevadukkhadomanassaupāyāsā asaṅkhatāti? Na hevaṃ vattabbe…pe… samudayasaccaṃ asaṅkhatanti? Āmantā. Samudayo asaṅkhatoti? Na hevaṃ vattabbe…pe… samudayasaccaṃ asaṅkhatanti? Āmantā. Kāmataṇhā bhavataṇhā vibhavataṇhā asaṅkhatāti? Na hevaṃ vattabbe…pe… maggasaccaṃ asaṅkhatanti? Āmantā. Maggo asaṅkhatoti? Na hevaṃ vattabbe…pe… maggasaccaṃ asaṅkhatanti? Āmantā. Sammādiṭṭhi…pe… sammāsamādhi asaṅkhatoti? Na hevaṃ vattabbe…pe….

Dukkhaṃ saṅkhatanti? Āmantā. Dukkhasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe… kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ sokaparidevadukkhadomanassaupāyāsā saṅkhatāti? Āmantā. Dukkhasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe… samudayo saṅkhatoti? Āmantā. Samudayasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe… kāmataṇhā bhavataṇhā vibhavataṇhā saṅkhatāti? Āmantā. Samudayasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe… maggo saṅkhatoti? Āmantā. Maggasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe… sammādiṭṭhi…pe… sammāsamādhi saṅkhatoti? Āmantā. Maggasaccaṃ saṅkhatanti? Na hevaṃ vattabbe…pe….

453. Nirodhasaccaṃ asaṅkhataṃ, nirodho asaṅkhatoti? Āmantā. Dukkhasaccaṃ asaṅkhataṃ, dukkhaṃ asaṅkhatanti? Na hevaṃ vattabbe…pe… nirodhasaccaṃ asaṅkhataṃ, nirodho asaṅkhatoti? Āmantā. Samudayasaccaṃ asaṅkhataṃ, samudayo asaṅkhatoti? Na hevaṃ vattabbe…pe… nirodhasaccaṃ asaṅkhataṃ, nirodho asaṅkhatoti? Āmantā. Maggasaccaṃ asaṅkhataṃ, maggo asaṅkhatoti? Na hevaṃ vattabbe…pe….

Dukkhasaccaṃ asaṅkhataṃ, dukkhaṃ saṅkhatanti? Āmantā. Nirodhasaccaṃ asaṅkhataṃ, nirodho saṅkhatoti? Na hevaṃ vattabbe…pe… samudayasaccaṃ asaṅkhataṃ, samudayo saṅkhatoti? Āmantā. Nirodhasaccaṃ asaṅkhataṃ, nirodho saṅkhatoti? Na hevaṃ vattabbe…pe… maggasaccaṃ asaṅkhataṃ, maggo saṅkhatoti? Āmantā. Nirodhasaccaṃ asaṅkhataṃ, nirodho saṅkhatoti? Na hevaṃ vattabbe…pe….

454. Na vattabbaṃ – ‘‘cattāri saccāni asaṅkhatānī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, tathāni avitathāni anaññathāni! Katamāni cattāri? ‘Idaṃ dukkha’nti, bhikkhave, tathametaṃ avitathametaṃ anaññathametaṃ…pe… ‘ayaṃ dukkhasamudayo’ti…pe… ‘ayaṃ dukkhanirodho’ti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti tathametaṃ avitathametaṃ anaññathametaṃ. Imāni kho, bhikkhave, cattāri tathāni avitathāni anaññathānī’’ti [saṃ. ni. 5.1090]. Attheva suttantoti? Āmantā. Tena hi cattāri saccāni asaṅkhatānīti.

Saccakathā niṭṭhitā.

6. Chaṭṭhavaggo

(56) 4. Āruppakathā

455. Ākāsānañcāyatanaṃ asaṅkhatanti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyanaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… ākāsānañcāyatanaṃ asaṅkhataṃ, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Ākāsānañcāyatanaṃ asaṅkhatanti? Āmantā. Ākāsānañcāyatanaṃ bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Āmantā. Asaṅkhataṃ bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

Atthi ākāsānañcāyatanūpagaṃ kammanti? Āmantā. Atthi asaṅkhatūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi ākāsānañcāyatanūpagā sattāti? Āmantā. Atthi asaṅkhatūpagā sattāti? Na hevaṃ vattabbe…pe….

Ākāsānañcāyatane sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Asaṅkhate sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… ākāsānañcāyatane atthi vedanā saññā saṅkhārā viññāṇanti? Āmantā. Asaṅkhate atthi vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… ākāsānañcāyatanaṃ catuvokārabhavoti? Āmantā. Asaṅkhataṃ catuvokārabhavoti? Na hevaṃ vattabbe…pe….

456. Na vattabbaṃ – ‘‘cattāro āruppā asaṅkhatā’’ti? Āmantā. Nanu cattāro āruppā anejā vuttā bhagavatāti? Āmantā. Hañci cattāro āruppā anejā vuttā bhagavatā, tena vata re vattabbe ‘‘cattāro āruppā asaṅkhatā’’ti.

Āruppakathā niṭṭhitā.

6. Chaṭṭhavaggo

(57) 5. Nirodhasamāpattikathā

457. Nirodhasamāpatti asaṅkhatāti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyanaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… nirodhasamāpatti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Nirodhasamāpatti asaṅkhatāti? Āmantā. Atthi keci nirodhaṃ samāpajjanti paṭilabhanti uppādenti samuppādenti uṭṭhapenti samuṭṭhapenti nibbattenti abhinibbattenti janenti sañjanentīti? Āmantā. Atthi keci asaṅkhataṃ samāpajjanti paṭilabhanti uppādenti samuppādenti uṭṭhapenti samuṭṭhapenti nibbattenti abhinibbattenti janenti sañjanentīti? Na hevaṃ vattabbe…pe….

458. Nirodhā vodānaṃ vuṭṭhānaṃ paññāyatīti? Āmantā. Asaṅkhatā vodānaṃ vuṭṭhānaṃ paññāyatīti? Na hevaṃ vattabbe…pe… nirodhaṃ samāpajjantassa paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāroti? Āmantā. Asaṅkhataṃ samāpajjantassa paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāroti? Na hevaṃ vattabbe…pe… nirodhā vuṭṭhahantassa paṭhamaṃ uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāroti? Āmantā. Asaṅkhatā vuṭṭhahantassa paṭhamaṃ uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāroti? Na hevaṃ vattabbe…pe….

Nirodhā vuṭṭhitaṃ tayo phassā phusanti – suññato phasso, animitto phasso, appaṇihito phassoti? Āmantā. Asaṅkhatā vuṭṭhitaṃ tayo phassā phusanti – suññato phasso, animitto phasso, appaṇihito phassoti? Na hevaṃ vattabbe…pe….

Nirodhā vuṭṭhitassa vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāranti? Āmantā. Asaṅkhatā vuṭṭhitassa vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāranti? Na hevaṃ vattabbe…pe….

459. Na vattabbaṃ – ‘‘nirodhasamāpatti asaṅkhatā’’ti? Āmantā. Saṅkhatāti? Na hevaṃ vattabbe…pe… tena hi nirodhasamāpatti asaṅkhatāti.

Nirodhasamāpattikathā niṭṭhitā.

6. Chaṭṭhavaggo

(58) 6. Ākāsakathā

460. Ākāso asaṅkhatoti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyanaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… ākāso asaṅkhato, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe…. Dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Ākāso asaṅkhatoti? Āmantā. Atthi keci anākāsaṃ ākāsaṃ karontīti? Āmantā. Atthi keci saṅkhataṃ asaṅkhataṃ karontīti? Na hevaṃ vattabbe…pe… atthi keci ākāsaṃ anākāsaṃ karontīti? Āmantā. Atthi keci asaṅkhataṃ saṅkhataṃ karontīti? Na hevaṃ vattabbe…pe….

Ākāse pakkhino gacchanti, candimasūriyā gacchanti, tārakarūpāni gacchanti, iddhiṃ vikubbanti, bāhuṃ cālenti, pāṇiṃ cālenti, leḍḍuṃ khipanti, laguḷaṃ khipanti, iddhiṃ [sattiṃ (?)] khipanti, usuṃ khipantīti? Āmantā. Asaṅkhate pakkhino gacchanti, candimasūriyā gacchanti, tārakarūpāni gacchanti, iddhiṃ vikubbanti, bāhuṃ cālenti, pāṇiṃ cālenti, leḍḍuṃ khipanti, laguḷaṃ khipanti, iddhiṃ khipanti, usuṃ khipantīti? Na hevaṃ vattabbe…pe….

461. Ākāsaṃ parivāretvā gharāni karonti koṭṭhāni karontīti? Āmantā. Asaṅkhataṃ parivāretvā gharāni karonti koṭṭhāni karontīti? Na hevaṃ vattabbe…pe….

Udapāne khaññamāne anākāso ākāso hotīti? Āmantā. Saṅkhataṃ asaṅkhataṃ hotīti? Na hevaṃ vattabbe…pe….

Tucchaudapāne pūriyamāne, tucchakoṭṭhe pūriyamāne, tucchakumbhiyā pūriyamānāya ākāso antaradhāyatīti? Āmantā. Asaṅkhataṃ antaradhāyatīti? Na hevaṃ vattabbe…pe….

462. Na vattabbaṃ – ‘‘ākāso asaṅkhato’’ti? Āmantā. Ākāso saṅkhatoti? Na hevaṃ vattabbe…pe… tena hi ākāso asaṅkhatoti.

Ākāsakathā niṭṭhitā.

6. Chaṭṭhavaggo

(59) 7. Ākāso sanidassanotikathā

463. Ākāso sanidassanoti? Āmantā. Rūpaṃ rūpāyatanaṃ rūpadhātu nīlaṃ pītakaṃ lohitakaṃ odātaṃ cakkhuviññeyyaṃ cakkhusmiṃ paṭihaññati cakkhussa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe….

Ākāso sanidassanoti? Āmantā. Cakkhuñca paṭicca ākāsañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe …pe….

Cakkhuñca paṭicca ākāsañca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca ākāsañca uppajjati cakkhuviññāṇa’’nti – attheva [atthi (?)] suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti [ma. ni. 1.400; 3.421; saṃ. ni. 4.60] – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe –

‘‘cakkhuñca paṭicca ākāsañca uppajjati cakkhuviññāṇa’’nti.

464. Na vattabbaṃ – ‘‘ākāso sanidassano’’ti? Āmantā. Nanu passati dvinnaṃ rukkhānaṃ antaraṃ, dvinnaṃ thambhānaṃ antaraṃ, tāḷacchiddaṃ vātapānacchiddanti? Āmantā. Hañci passati dvinnaṃ rukkhānaṃ antaraṃ, dvinnaṃ thambhānaṃ antaraṃ, tāḷacchiddaṃ vātapānacchiddaṃ, tena vata re vattabbe – ‘‘ākāso sanidassano’’ti.

Ākāso sanidassanotikathā niṭṭhitā.

6. Chaṭṭhavaggo

(60) 8. Pathavīdhātu sanidassanātiādikathā

465. Pathavīdhātu sanidassanāti? Āmantā. Rūpaṃ rūpāyatanaṃ rūpadhātu nīlaṃ pītakaṃ lohitakaṃ odātaṃ cakkhuviññeyyaṃ cakkhusmiṃ paṭihaññati cakkhussa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe….

Pathavīdhātu sanidassanāti? Āmantā. Cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe…pe….

Cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇa’’nti.

466. Na vattabbaṃ – ‘‘pathavīdhātu sanidassanā’’ti? Āmantā. Nanu passati bhūmiṃ pāsāṇaṃ pabbatanti? Āmantā. Hañci passati [passasi (sī. syā. ka.) evamuparipi] bhūmiṃ pāsāṇaṃ pabbataṃ, tena vata re vattabbe – ‘‘pathavīdhātu sanidassanā’’ti…pe….

Na vattabbaṃ – ‘‘āpodhātu sanidassanā’’ti? Āmantā. Nanu passati udakanti? Āmantā. Hañci passati udakaṃ, tena vata re vattabbe – ‘‘āpodhātu sanidassanāti…pe….

Na vattabbaṃ – tejodhātu sanidassanāti? Āmantā. Nanu passati aggiṃ jalantanti? Āmantā. Hañci passati aggiṃ jalantaṃ, tena vata re vattabbe – ‘‘tejodhātu sanidassanā’’ti…pe….

Na vattabbaṃ – ‘‘vāyodhātu sanidassanā’’ti? Āmantā. Nanu passati vātena rukkhe sañcāliyamāneti? Āmantā. Hañci passati vātena rukkhe sañcāliyamāne, tena vata re vattabbe – ‘‘vāyodhātu sanidassanā’’ti…pe….

Pathavīdhātu sanidassanātiādikathā niṭṭhitā.

6. Chaṭṭhavaggo

(61) 9. Cakkhundriyaṃ sanidassanantiādikathā

467. Cakkhundriyaṃ sanidassananti? Āmantā. Rūpaṃ rūpāyatanaṃ rūpadhātu…pe… cakkhussa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe….

Cakkhundriyaṃ sanidassananti? Āmantā. Cakkhuñca paṭicca cakkhundriyañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe…pe….

Cakkhuñca paṭicca cakkhundriyañca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca cakkhundriyañca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca cakkhundriyañca uppajjati cakkhuviññāṇa’’nti.

468. Na vattabbaṃ – ‘‘pañcindriyāni sanidassanānī’’ti? Āmantā. Nanu passati cakkhuṃ sotaṃ ghānaṃ jivhaṃ kāyanti? Āmantā. Hañci passati cakkhuṃ sotaṃ ghānaṃ jivhaṃ kāyaṃ, tena vata re vattabbe – ‘‘pañcindriyāni sanidassanānī’’ti…pe….

Cakkhundriyaṃ sanidassanantiādikathā niṭṭhitā.

6. Chaṭṭhavaggo

(62) 10. Kāyakammaṃ sanidassanantikathā

469. Kāyakammaṃ sanidassananti? Āmantā. Rūpaṃ rūpāyatanaṃ rūpadhātu nīlaṃ pītakaṃ lohitakaṃ odātaṃ cakkhuviññeyyaṃ cakkhusmiṃ paṭihaññati cakkhussa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe….

Kāyakammaṃ sanidassananti? Āmantā. Cakkhuñca paṭicca kāyakammañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe…pe….

Cakkhuñca paṭicca kāyakammañca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca kāyakammañca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca kāyakammañca uppajjati cakkhuviññāṇa’’nti.

470. Na vattabbaṃ – ‘‘kāyakammaṃ sanidassana’’nti? Āmantā. Nanu passati abhikkamantaṃ paṭikkamantaṃ ālokentaṃ vilokentaṃ samiñjentaṃ pasārentanti? Āmantā. Hañci passati abhikkamantaṃ paṭikkamantaṃ ālokentaṃ vilokentaṃ samiñjentaṃ pasārentaṃ, tena vata re vattabbe – ‘‘kāyakammaṃ sanidassana’’nti.

Kāyakammaṃ sanidassanantikathā niṭṭhitā.

Chaṭṭhavaggo.

Tassuddānaṃ –

Niyamo asaṅkhato, paṭiccasamuppādo asaṅkhato, cattāri saccāni asaṅkhatāni, cattāro āruppā asaṅkhatā, nirodhasamāpatti asaṅkhatā, ākāso asaṅkhato, ākāso sanidassano, cattāro mahābhūtā, pañcindriyāni, tatheva kāyakammanti.

7. Sattamavaggo

(63) 1. Saṅgahitakathā

471. Natthi keci dhammā kehici dhammehi saṅgahitāti [saṅgahītāti (pī.)]? Āmantā. Nanu atthi keci dhammā kehici dhammehi gaṇanaṃ gacchanti uddesaṃ gacchanti pariyāpannāti? Āmantā. Hañci atthi keci dhammā kehici dhammehi gaṇanaṃ gacchanti uddesaṃ gacchanti pariyāpannā, no ca vata re vattabbe – ‘‘natthi keci dhammā kehici dhammehi saṅgahitā’’ti.

Cakkhāyatanaṃ katamakkhandhagaṇanaṃ [katamaṃ khandhagaṇanaṃ (sī. pī. ka.)] gacchatīti? Rūpakkhandhagaṇanaṃ gacchatīti. Hañci cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘cakkhāyatanaṃ rūpakkhandhena saṅgahita’’nti. Sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ katamakkhandhagaṇanaṃ gacchatīti? Rūpakkhandhagaṇanaṃ gacchatīti. Hañci kāyāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘kāyāyatanaṃ rūpakkhandhena saṅgahita’’nti.

Rūpāyatanaṃ…pe… saddāyatanaṃ…pe… gandhāyatanaṃ…pe… rasāyatanaṃ…pe… phoṭṭhabbāyatanaṃ katamakkhandhagaṇanaṃ gacchatīti? Rūpakkhandhagaṇanaṃ gacchatīti. Hañci phoṭṭhabbāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘phoṭṭhabbāyatanaṃ rūpakkhandhena saṅgahita’’nti.

Sukhā vedanā katamakkhandhagaṇanaṃ gacchatīti? Vedanākkhandhagaṇanaṃ gacchatīti. Hañci sukhā vedanā vedanākkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘sukhā vedanā vedanākkhandhena saṅgahitā’’ti. Dukkhā vedanā…pe… adukkhamasukhā vedanā katamakkhandhagaṇanaṃ gacchatīti? Vedanākkhandhagaṇanaṃ gacchatīti. Hañci adukkhamasukhā vedanā vedanākkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘adukkhamasukhā vedanā vedanākkhandhena saṅgahitā’’ti.

Cakkhusamphassajā saññā katamakkhandhagaṇanaṃ gacchatīti? Saññākkhandhagaṇanaṃ gacchatīti. Hañci cakkhusamphassajā saññā saññākkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘cakkhusamphassajā saññā saññākkhandhena saṅgahitā’’ti. Sotasamphassajā saññā…pe… manosamphassajā saññā katamakkhandhagaṇanaṃ gacchatīti? Saññākkhandhagaṇanaṃ gacchatīti. Hañci manosamphassajā saññā saññākkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘manosamphassajā saññā saññākkhandhena saṅgahitā’’ti.

Cakkhusamphassajā cetanā…pe… manosamphassajā cetanā katamakkhandhagaṇanaṃ gacchatīti? Saṅkhārakkhandhagaṇanaṃ gacchatīti. Hañci manosamphassajā cetanā saṅkhārakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘manosamphassajā cetanā saṅkhārakkhandhena saṅgahitā’’ti.

Cakkhuviññāṇaṃ …pe… manoviññāṇaṃ katamakkhandhagaṇanaṃ gacchatīti? Viññāṇakkhandhagaṇanaṃ gacchatīti. Hañci manoviññāṇaṃ viññāṇakkhandhagaṇanaṃ gacchati, tena vata re vattabbe – ‘‘manoviññāṇaṃ viññāṇakkhandhena saṅgahita’’nti.

472. Yathā dāmena vā yottena vā dve balibaddā saṅgahitā, sikkāya piṇḍapāto saṅgahito, sā gaddulena saṅgahito; evameva te dhammā tehi dhammehi saṅgahitāti [sakavādivacanaṃ (aṭṭhakathā passitabbā)]? Hañci dāmena vā yottena vā dve balībaddā saṅgahitā, sikkāya piṇḍapāto saṅgahito, sā gaddulena saṅgahito, tena vata re vattabbe – ‘‘atthi keci dhammā kehici dhammehi saṅgahitā’’ti [sakavādivacanaṃ (aṭṭhakathā passitabbā)].

Saṅgahitakathā niṭṭhitā.

7. Sattamavaggo

(64) 2. Sampayuttakathā

473. Natthi keci dhammā kehici dhammehi sampayuttāti? Āmantā. Nanu atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇāti? Āmantā. Hañci atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā, no ca vata re vattabbe – ‘‘natthi keci dhammā kehici dhammehi sampayuttā’’ti.

Vedanākkhandho saññākkhandhena sahajātoti? Āmantā. Hañci vedanākkhandho saññākkhandhena sahajāto, tena vata re vattabbe – ‘‘vedanākkhandho saññākkhandhena sampayutto’’ti.

Vedanākkhandho saṅkhārakkhandhena… viññāṇakkhandhena sahajātoti? Āmantā. Hañci vedanākkhandho viññāṇakkhandhena sahajāto, tena vata re vattabbe – ‘‘vedanākkhandho viññāṇakkhandhena sampayutto’’ti.

Saññākkhandho … saṅkhārakkhandho… viññāṇakkhandho vedanākhandhena… saññākkhandhena… saṅkhārakkhandhena sahajātoti? Āmantā. Hañci viññāṇakkhandho saṅkhārakkhandhena sahajāto, tena vata re vattabbe – ‘‘viññāṇakkhandho saṅkhārakkhandhena sampayutto’’ti.

474. Yathā tilamhi telaṃ anugataṃ anupaviṭṭhaṃ, ucchumhi raso anugato anupaviṭṭho; evameva te dhammā tehi dhammehi anugatā anupaviṭṭhāti? Na hevaṃ vattabbe…pe….

Sampayuttakathā niṭṭhitā.

7. Sattamavaggo

(65) 3. Cetasikakathā

475. Natthi cetasiko dhammoti? Āmantā. Nanu atthi keci dhammā cittena sahagatā sahajātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇāti? Āmantā. Hañci atthi keci dhammā cittena sahagatā sahajātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇā, no ca vata re vattabbe – ‘‘natthi cetasiko dhammo’’ti.

Phasso cittena sahajātoti? Āmantā. Hañci phasso cittena sahajāto, tena vata re vattabbe – ‘‘phasso cetasiko’’ti. Vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi… paññā… rāgo… doso… moho…pe… anottappaṃ cittena sahajātanti? Āmantā. Hañci anottappaṃ cittena sahajātaṃ, tena vata re vattabbe – ‘‘anottappaṃ cetasika’’nti.

476. Cittena sahajātāti katvā cetasikāti? Āmantā. Phassena sahajātāti katvā phassasikāti [phassikāti (pī. aṭṭha.)]? Āmantā. Cittena sahajātāti katvā cetasikāti? Āmantā. Vedanāya… saññāya… cetanāya… saddhāya… vīriyena… satiyā… samādhinā… paññāya… rāgena… dosena… mohena…pe… anottappena sahajātāti katvā anottappāsikāti [anottappikāti (?)]? Āmantā.

477. Natthi cetasiko dhammoti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Cittañhidaṃ cetasikā ca dhammā,
Anattato saṃviditassa honti;
Hīnappaṇītaṃ tadubhaye viditvā,
Sammaddaso vedi palokadhamma’’nti.

Attheva suttantoti? Āmantā. Tena hi atthi cetasiko dhammoti.

Natthi cetasiko dhammoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, kevaṭṭa, bhikkhu parasattānaṃ parapuggalānaṃ cittampi ādisati cetasikampi ādisati vitakkitampi ādisati vicāritampi ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’’’nti [dī. ni. 1.485]. Attheva suttantoti? Āmantā. Tena hi atthi cetasiko dhammoti.

Cetasikakathā niṭṭhitā.

7. Sattamavaggo

(66) 4. Dānakathā

478. Cetasiko dhammo dānanti? Āmantā. Labbhā cetasiko dhammo paresaṃ dātunti? Na hevaṃ vattabbe …pe… labbhā cetasiko dhammo paresaṃ dātunti? Āmantā. Labbhā phasso paresaṃ dātunti? Na hevaṃ vattabbe …pe… labbhā vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi… paññā paresaṃ dātunti? Na hevaṃ vattabbe…pe….

479. Na vattabbaṃ – cetasiko dhammo dānanti? Āmantā. Dānaṃ aniṭṭhaphalaṃ akantaphalaṃ amanuññaphalaṃ secanakaphalaṃ dukkhudrayaṃ dukkhavipākanti? Na hevaṃ vattabbe…pe… nanu dānaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Āmantā. Hañci dānaṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākaṃ, tena vata re vattabbe – ‘‘cetasiko dhammo dāna’’nti.

Dānaṃ iṭṭhaphalaṃ vuttaṃ bhagavatā, cīvaraṃ dānanti [upari vuccamānāya paravādīpucchāya sadisā, aṭṭhakathā oloketabbā]? Āmantā. Cīvaraṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Na hevaṃ vattabbe…pe… dānaṃ iṭṭhaphalaṃ vuttaṃ bhagavatā, piṇḍapāto senāsanaṃ gilānapaccayabhesajjaparikkhāro dānanti? Āmantā. Gilānapaccayabhesajjaparikkhāro iṭṭhaphalo kantaphalo manuññaphalo asecanakaphalo sukhudrayo sukhavipākoti? Na hevaṃ vattabbe…pe….

480. Na vattabbaṃ – ‘‘cetasiko dhammo dāna’’nti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Saddhā hiriyaṃ kusalañca dānaṃ,
Dhammā ete sappurisānuyātā;
Etañhi maggaṃ diviyaṃ vadanti,
Etena hi gacchati devaloka’’nti [a. ni. 8.32].

Attheva suttantoti? Āmantā. Tena hi cetasiko dhammo dānanti.

Na vattabbaṃ – ‘‘cetasiko dhammo dāna’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcimāni, bhikkhave, dānāni mahādānāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkiyanti na saṅkiyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi! Katamāni pañca? Idha, bhikkhave, ariyasāvako pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti. Pāṇātipātā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti averaṃ deti abyābajjhaṃ [abyāpajjhaṃ (syā. ka.)] deti. Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti. Idaṃ, bhikkhave, paṭhamaṃ dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṅkiṇṇaṃ asaṅkiṇṇapubbaṃ, na saṅkiyati na saṅkiyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Puna caparaṃ, bhikkhave, ariyasāvako adinnādānaṃ pahāya…pe… kāmesumicchācāraṃ pahāya…pe… musāvādaṃ pahāya…pe… surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Surāmerayamajjapamādaṭṭhānā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti averaṃ deti abyābajjhaṃ deti. Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti. Idaṃ, bhikkhave, pañcamaṃ dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṅkiṇṇaṃ asaṅkiṇṇapubbaṃ, na saṅkiyati na saṅkiyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Imāni kho, bhikkhave, pañca dānāni mahādānāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkiyanti na saṅkiyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhī''ti [a. ni. 8.39]. Attheva suttantoti? Āmantā. Tena hi cetasiko dhammo dānanti.

481. Na vattabbaṃ – ''deyyadhammo dāna''nti? Āmantā. Nanu vuttaṃ bhagavatā – ''idhekacco annaṃ deti, pānaṃ deti, vatthaṃ deti, yānaṃ deti, mālaṃ deti, gandhaṃ deti, vilepanaṃ deti, seyyaṃ deti, āvasathaṃ deti, padīpeyyaṃ detī''ti [saṃ. ni. 3.362-391 thokaṃ visadisaṃ]! Attheva suttantoti? Āmantā. Tena hi deyyadhammo dānanti.

482. Deyyadhammo dānanti? Āmantā. Deyyadhammo iṭṭhaphalo kantaphalo manuññaphalo asecanakaphalo sukhudrayo sukhavipākoti? Na hevaṃ vattabbe…pe… dānaṃ iṭṭhaphalaṃ vuttaṃ bhagavatā, cīvaraṃ dānanti? Āmantā. Cīvaraṃ iṭṭhaphalaṃ kantaphalaṃ manuññaphalaṃ asecanakaphalaṃ sukhudrayaṃ sukhavipākanti? Na hevaṃ vattabbe…pe… dānaṃ iṭṭhaphalaṃ vuttaṃ bhagavatā, piṇḍapāto dānaṃ… senāsanaṃ dānaṃ… gilānapaccayabhesajjaparikkhāro dānanti? Āmantā. Gilānapaccayabhesajjaparikkhāro iṭṭhaphalo kantaphalo manuññaphalo asecanakaphalo sukhudrayo sukhavipākoti? Na hevaṃ vattabbe…pe… tena hi na vattabbaṃ – ''deyyadhammo dāna''nti.

Dānakathā niṭṭhitā.

7. Sattamavaggo

(67) 5. Paribhogamayapuññakathā

483. Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Paribhogamayo phasso vaḍḍhati, vedanā vaḍḍhati, saññā vaḍḍhati, cetanā vaḍḍhati, cittaṃ vaḍḍhati, saddhā vaḍḍhati, vīriyaṃ vaḍḍhati, sati vaḍḍhati, samādhi vaḍḍhati, paññā vaḍḍhatīti? Na hevaṃ vattabbe…pe….

Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Latā viya vaḍḍhati, māluvā viya vaḍḍhati, rukkho viya vaḍḍhati, tiṇaṃ viya vaḍḍhati, muñjapuñjo viya vaḍḍhatīti? Na hevaṃ vattabbe…pe….

484. Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Dāyako dānaṃ datvā na samannāharati, hoti puññanti? Āmantā. Anāvaṭṭentassa [anāvaṭṭantassa (sī. pī. ka.), anāvajjhantassa (syā.)] hoti… anābhogassa hoti… asamannāharantassa hoti… amanasikarontassa hoti… acetayantassa hoti… apatthayantassa hoti… appaṇidahantassa hotīti? Na hevaṃ vattabbe…pe… nanu āvaṭṭentassa hoti… ābhogassa hoti… samannāharantassa hoti… manasikarontassa hoti… cetayantassa hoti… patthayantassa hoti… paṇidahantassa hotīti? Āmantā. Hañci āvaṭṭentassa hoti… ābhogassa hoti… samannāharantassa hoti… manasikarontassa hoti… cetayantassa hoti… patthayantassa hoti… paṇidahantassa hoti, no ca vata re vattabbe – ''paribhogamayaṃ puññaṃ vaḍḍhatī''ti.

485. Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Dāyako dānaṃ datvā kāmavitakkaṃ vitakketi, byāpādavitakkaṃ vitakketi, vihiṃsāvitakkaṃ vitakketi, hoti puññanti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ''cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ. Orimañca, bhikkhave, tīraṃ samuddassa pārimañca tīraṃ – idaṃ dutiyaṃ suvidūravidūraṃ. Yato ca, bhikkhave, verocano abbhudeti yattha ca atthameti – idaṃ tatiyaṃ suvidūravidūraṃ. Satañca, bhikkhave, dhammo asatañca dhammo – idaṃ catutthaṃ suvidūravidūraṃ. Imāni kho, bhikkhave, cattāri suvidūravidūrānīti.

‘‘Nabhañca dūre pathavī ca dūre,
Pāraṃ samuddassa tadāhu dūre;
Yato ca verocano abbhudeti,
Pabhaṅkaro yattha ca atthameti.

‘‘Tato have dūrataraṃ vadanti,
Satañca dhammaṃ asatañca dhammaṃ;
Abyāyiko hoti sataṃ samāgamo,
Yāvampi tiṭṭheyya tatheva hoti.

‘‘Khippañhi veti [khippaṃhaveti (bahūsu)] asataṃ samāgamo;
Tasmā sataṃ dhammo asabbhi ārakā’’ti [a. ni. 4.47].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantī’’ti.

486. Na vattabbaṃ – ‘‘paribhogamayaṃ puññaṃ vaḍḍhatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Ārāmaropā vanaropā, ye janā setukārakā;
Papañca udapānañca, ye dadanti upassayaṃ.

‘‘Tesaṃ divā ca ratto ca, sadā puññaṃ pavaḍḍhati;
Dhammaṭṭhā sīlasampannā, te janā saggagāmino’’ti [saṃ. ni. 1.47].

Attheva suttantoti? Āmantā. Tena hi paribhogamayaṃ puññaṃ vaḍḍhatīti.

Na vattabbaṃ – ‘‘paribhogamayaṃ puññaṃ vaḍḍhatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti! Katame cattāro? Yassa, bhikkhave, bhikkhu cīvaraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Yassa, bhikkhave, bhikkhu piṇḍapātaṃ paribhuñjamāno…pe… senāsanaṃ paribhuñjamāno…pe… gilānapaccayabhesajjaparikkhāraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattantī’’ti [a. ni. 4.51]. Attheva suttantoti? Āmantā. Tena hi paribhogamayaṃ puññaṃ vaḍḍhatīti.

487. Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Dāyako dānaṃ deti, paṭiggāhako paṭiggahetvā na paribhuñjati chaḍḍeti vissajjeti, hoti puññanti? Āmantā. Hañci dāyako dānaṃ deti, paṭiggāhako paṭiggahetvā na paribhuñjati chaḍḍeti vissajjeti, hoti puññaṃ; no ca vata re vattabbe – ‘‘paribhogamayaṃ puññaṃ vaḍḍhatī’’ti.

Paribhogamayaṃ puññaṃ vaḍḍhatīti? Āmantā. Dāyako dānaṃ deti, paṭiggāhake paṭiggahite rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti, hoti puññanti? Āmantā. Hañci dāyako dānaṃ deti, paṭiggāhake paṭiggahite rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti, hoti puññaṃ; no ca vata re vattabbe – ‘‘paribhogamayaṃ puññaṃ vaḍḍhatī’’ti.

Paribhogamayapuññakathā niṭṭhitā.

7. Sattamavaggo

(68) 6. Itodinnakathā

488. Ito dinnena tattha yāpentīti? Āmantā. Ito cīvaraṃ denti taṃ cīvaraṃ tattha paribhuñjantīti? Na hevaṃ vattabbe…pe… ito piṇḍapātaṃ denti, ito senāsanaṃ denti, ito gilānapaccayabhesajjaparikkhāraṃ denti, ito khādanīyaṃ denti, ito bhojanīyaṃ denti, ito pānīyaṃ denti; taṃ pānīyaṃ tattha paribhuñjantīti? Na hevaṃ vattabbe…pe….

Ito dinnena tattha yāpentīti? Āmantā. Añño aññassa kārako parakataṃ sukhadukkhaṃ añño karoti, añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

489. Na vattabbaṃ – ‘‘ito dinnena tattha yāpentī’’ti? Āmantā. Nanu petā attano atthāya dānaṃ dentaṃ anumodenti, cittaṃ pasādenti, pītiṃ uppādenti, somanassaṃ paṭilabhantīti? Āmantā. Hañci petā attano atthāya dānaṃ dentaṃ anumodenti, cittaṃ pasādenti, pītiṃ uppādenti, somanassaṃ paṭilabhanti; tena vata re vattabbe – ‘‘ito dinnena tattha yāpentī’’ti.

490. Na vattabbaṃ – ‘‘ito dinnena tattha yāpentī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Unname udakaṃ vuṭṭhaṃ, yathāninnaṃ pavattati;
Evameva ito dinnaṃ, petānaṃ upakappati.

‘‘Yathā vārivahā pūrā, paripūrenti sāgaraṃ;
Evameva ito dinnaṃ, petānaṃ upakappati.

‘‘Na hi tattha kasī atthi, gorakkhettha na vijjati;
Vaṇijjā tādisī natthi, hiraññena kayākayaṃ [kayakkayaṃ (sī. pī.)];
Ito dinnena yāpenti, petā kālaṅkatā tahi’’nti [khu. pā. 7.6; pe. va. 19].

Attheva suttantoti? Āmantā. Tena hi ito dinnena tattha yāpentīti.

491. Na vattabbaṃ – ‘‘ito dinnena tattha yāpentī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcimāni, bhikkhave, ṭhānāni sampassantā mātāpitaro puttaṃ icchanti kule jāyamānaṃ! Katamāni pañca? Bhaṭo vā no bharissati, kiccaṃ vā no karissati, kulavaṃso ciraṃ ṭhassati, dāyajjaṃ paṭipajjissati, atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassati – imāni kho, bhikkhave, pañca ṭhānāni sampassantā mātāpitaro puttaṃ icchanti kule jāyamāna’’nti.

‘‘Pañca ṭhānāni sampassaṃ, puttaṃ icchanti paṇḍitā;
Bhaṭo vā no bharissati, kiccaṃ vā no karissati.

‘‘Kulavaṃso ciraṃ tiṭṭhe, dāyajjaṃ paṭipajjati;
Atha vā pana petānaṃ, dakkhiṇaṃ anuppadassati.

‘‘Ṭhānānetāni sampassaṃ, puttaṃ icchanti paṇḍitā;
Tasmā santo sappurisā, kataññū katavedino.

‘‘Bharanti mātāpitaro, pubbe katamanussaraṃ;
Karonti tesaṃ kiccāni, yathā taṃ pubbakārinaṃ.

‘‘Ovādakārī bhaṭaposī, kulavaṃsaṃ ahāpayaṃ;
Saddho sīlena sampanno, putto hoti pasaṃsiyo’’ti [a. ni. 5.31].

Attheva suttantoti? Āmantā. Tena hi ito dinnena tattha yāpentīti.

Ito dinnakathā niṭṭhitā.

7. Sattamavaggo

(69) 7. Pathavī kammavipākotikathā

492. Pathavī kammavipākoti? Āmantā. Sukhavedaniyā dukkhavedaniyā adukkhamasukhavedaniyā, sukhāya vedanāya sampayuttā, dukkhāya vedanāya sampayuttā, adukkhamasukhāya vedanāya sampayuttā, phassena sampayuttā, vedanāya sampayuttā, saññāya sampayuttā, cetanāya sampayuttā, cittena sampayuttā, sārammaṇā; atthi tāya āvaṭṭanā [āvajjanā (syā. kaṃ.)] ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu na sukhavedaniyā na dukkhavedaniyā na adukkhamasukhavedaniyā, na sukhāya vedanāya sampayuttā, na dukkhāya vedanāya sampayuttā, na adukkhamasukhāya vedanāya sampayuttā, na phassena sampayuttā, na vedanāya sampayuttā, na saññāya sampayuttā, na cetanāya sampayuttā, na cittena sampayuttā, anārammaṇā; natthi tāya āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Āmantā. Hañci na sukhavedaniyā na dukkhavedaniyā…pe… anārammaṇā; natthi tāya āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘pathavī kammavipāko’’ti.

Phasso kammavipāko, phasso sukhavedaniyo dukkhavedaniyo adukkhamasukhavedaniyo sukhāya vedanāya sampayutto dukkhāya…pe… adukkhamasukhāya vedanāya sampayutto phassena sampayutto vedanāya sampayutto saññāya sampayutto cetanāya sampayutto cittena sampayutto sārammaṇo; atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Pathavī kammavipāko, pathavī sukhavedaniyā dukkhavedaniyā adukkhamasukhavedaniyā sukhāya vedanāya sampayuttā dukkhāya…pe… adukkhamasukhāya vedanāya sampayuttā phassena sampayuttā vedanāya sampayuttā saññāya sampayuttā cetanāya sampayuttā cittena sampayuttā sārammaṇā; atthi tāya āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe …pe… pathavī kammavipāko, pathavī na sukhavedaniyā na dukkhavedaniyā…pe… anārammaṇā; natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso kammavipāko, phasso na sukhavedaniyo na dukkhavedaniyo …pe… anārammaṇo; natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Pathavī kammavipākoti? Āmantā. Pathavī paggahaniggahupagā chedanabhedanupagāti? Āmantā. Kammavipāko paggahaniggahupago chedanabhedanupagoti? Na hevaṃ vattabbe…pe….

Labbhā pathavī ketuṃ vikketuṃ āṭhapetuṃ ocinituṃ vicinituntī? Āmantā. Labbhā kammavipāko ketuṃ vikketuṃ āṭhapetuṃ ocinituṃ vicinituntī? Na hevaṃ vattabbe…pe….

493. Pathavī paresaṃ sādhāraṇāti? Āmantā. Kammavipāko paresaṃ sādhāraṇoti? Na hevaṃ vattabbe…pe….

Kammavipāko paresaṃ sādhāraṇoti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Asādhāraṇamaññesaṃ, acoraharaṇo nidhi;
Kayirātha macco puññāni, sace sucaritaṃ care’’ti [khu. pā. 8.9 khuddakapāṭhe, thokaṃ

visadisaṃ].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kammavipāko paresaṃ sādhāraṇo’’ti.

Pathavī kammavipākoti? Āmantā. Paṭhamaṃ pathavī saṇṭhāti, pacchā sattā uppajjantīti? Āmantā. Paṭhamaṃ vipāko uppajjati, pacchā vipākapaṭilābhāya kammaṃ karontīti? Na hevaṃ vattabbe…pe….

Pathavī sabbasattānaṃ kammavipākoti? Āmantā. Sabbe sattā pathaviṃ paribhuñjantīti? Na hevaṃ vattabbe…pe… sabbe sattā pathaviṃ paribhuñjantīti? Āmantā. Atthi keci pathaviṃ aparibhuñjitvā parinibbāyantīti? Āmantā. Atthi keci kammavipākaṃ akhepetvā parinibbāyantīti? Na hevaṃ vattabbe…pe….

Pathavī cakkavattisattassa kammavipākoti? Āmantā. Aññe sattā pathaviṃ paribhuñjantīti? Āmantā. Cakkavattisattassa kammavipākaṃ aññe sattā paribhuñjantīti? Na hevaṃ vattabbe…pe… cakkavattisattassa kammavipākaṃ aññe sattā paribhuñjantīti? Āmantā. Cakkavattisattassa phassaṃ vedanaṃ saññaṃ cetanaṃ cittaṃ saddhaṃ vīriyaṃ satiṃ samādhiṃ paññaṃ aññe sattā paribhuñjantīti? Na hevaṃ vattabbe…pe….

494. Na vattabbaṃ – ‘‘pathavī kammavipāko’’ti? Āmantā. Nanu atthi issariyasaṃvattaniyaṃ kammaṃ adhipaccasaṃvattaniyaṃ kammanti? Āmantā. Hañci atthi issariyasaṃvattaniyaṃ kammaṃ adhipaccasaṃvattaniyaṃ kammaṃ, tena vata re vattabbe – ‘‘pathavī kammavipāko’’ti.

Pathavī kammavipākotikathā niṭṭhitā.

7. Sattamavaggo

(70) 8. Jarāmaraṇaṃ vipākotikathā

495. Jarāmaraṇaṃ vipākoti? Āmantā. Sukhavedaniyaṃ dukkhavedaniyaṃ adukkhamasukhavedaniyaṃ, sukhāya vedanāya sampayuttaṃ, dukkhāya vedanāya sampayuttaṃ, adukkhamasukhāya vedanāya sampayuttaṃ, phassena sampayuttaṃ, vedanāya sampayuttaṃ, saññāya sampayuttaṃ, cetanāya sampayuttaṃ, cittena sampayuttaṃ, sārammaṇaṃ; atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ; natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ; natthi tassa āvaṭṭanā …pe… paṇidhi, no ca vata re vattabbe – ‘‘jarāmaraṇaṃ vipāko’’ti.

Phasso vipāko, phasso sukhavedaniyo dukkhavedaniyo…pe… sārammaṇo; atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Jarāmaraṇaṃ vipāko, jarāmaraṇaṃ sukhavedaniyaṃ dukkhavedaniyaṃ…pe… sārammaṇaṃ; atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Jarāmaraṇaṃ vipāko, jarāmaraṇaṃ na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ; natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso vipāko, phasso na sukhavedaniyo na dukkhavedaniyo…pe… anārammaṇo; natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

496. Akusalānaṃ dhammānaṃ jarāmaraṇaṃ, akusalānaṃ dhammānaṃ vipākoti? Āmantā. Kusalānaṃ dhammānaṃ jarāmaraṇaṃ, kusalānaṃ dhammānaṃ vipākoti? Na hevaṃ vattabbe…pe….

Kusalānaṃ dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘kusalānaṃ dhammānaṃ vipāko’’ti? Āmantā. Akusalānaṃ dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘akusalānaṃ dhammānaṃ vipāko’’ti?

Na hevaṃ vattabbe…pe….

Kusalānaṃ dhammānaṃ jarāmaraṇaṃ, akusalānaṃ dhammānaṃ vipākoti? Āmantā. Akusalānaṃ dhammānaṃ jarāmaraṇaṃ, kusalānaṃ dhammānaṃ vipākoti? Na hevaṃ vattabbe…pe….

Akusalānaṃ dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘kusalānaṃ dhammānaṃ vipāko’’ti? Āmantā. Kusalānaṃ dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘akusalānaṃ dhammānaṃ vipāko’’ti? Na hevaṃ vattabbe…pe….

Kusalānañca akusalānañca dhammānaṃ jarāmaraṇaṃ, akusalānaṃ dhammānaṃ vipākoti? Āmantā. Kusalānañca akusalānañca dhammānaṃ jarāmaraṇaṃ, kusalānaṃ dhammānaṃ vipākoti? Na hevaṃ vattabbe…pe….

Kusalānañca akusalānañca dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘kusalānaṃ dhammānaṃ vipāko’’ti? Āmantā. Kusalānañca akusalānañca dhammānaṃ jarāmaraṇaṃ, na vattabbaṃ – ‘‘akusalānaṃ dhammānaṃ vipāko’’ti? Na hevaṃ vattabbe…pe….

497. Na vattabbaṃ – ‘‘jarāmaraṇaṃ vipāko’’ti? Āmantā. Nanu atthi dubbaṇṇasaṃvattaniyaṃ kammaṃ appāyukasaṃvattaniyaṃ kammanti? Āmantā. Hañci atthi dubbaṇṇasaṃvattaniyaṃ kammaṃ appāyukasaṃvattaniyaṃ kammaṃ, tena vata re vattabbe – ‘‘jarāmaraṇaṃ vipāko’’ti.

Jarāmaraṇaṃ vipākotikathā niṭṭhitā.

7. Sattamavaggo

(71) 9. Ariyadhammavipākakathā

498. Natthi ariyadhammavipākoti? Āmantā. Nanu mahapphalaṃ sāmaññaṃ mahapphalaṃ brahmaññanti? Āmantā. Hañci mahapphalaṃ sāmaññaṃ mahapphalaṃ brahmaññaṃ, no ca vata re vattabbe – ‘‘natthi ariyadhammavipāko’’ti.

Natthi ariyadhammavipākoti? Āmantā. Nanu atthi sotāpattiphalanti? Āmantā. Hañci atthi sotāpattiphalaṃ, no ca vata re vattabbe – ‘‘natthi ariyadhammavipāko’’ti. Nanu atthi sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ…pe… arahattaphalanti? Āmantā. Hañci atthi arahattaphalaṃ, no ca vata re vattabbe – ‘‘natthi ariyadhammavipāko’’ti.

Sotāpattiphalaṃ na vipākoti? Āmantā. Dānaphalaṃ na vipākoti? Na hevaṃ vattabbe…pe… sotāpattiphalaṃ na vipākoti? Āmantā. Sīlaphalaṃ…pe… bhāvanāphalaṃ na vipākoti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ…pe… arahattaphalaṃ na vipākoti? Āmantā. Dānaphalaṃ na vipākoti? Na hevaṃ vattabbe…pe… arahattaphalaṃ na vipākoti? Āmantā. Sīlaphalaṃ…pe… bhāvanāphalaṃ na vipākoti? Na hevaṃ vattabbe…pe… dānaphalaṃ vipākoti? Āmantā. Sotāpattiphalaṃ vipākoti? Na hevaṃ vattabbe…pe….

Dānaphalaṃ vipākoti? Āmantā. Sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ…pe… arahattaphalaṃ vipākoti? Na hevaṃ vattabbe…pe… sīlaphalaṃ…pe… bhāvanāphalaṃ vipākoti? Āmantā. Sotāpattiphalaṃ vipākoti? Na hevaṃ vattabbe…pe… bhāvanāphalaṃ vipākoti? Āmantā. Sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ …pe… arahattaphalaṃ vipākoti? Na hevaṃ vattabbe…pe….

499. Kāmāvacaraṃ kusalaṃ savipākanti? Āmantā. Lokuttaraṃ kusalaṃ savipākanti? Na hevaṃ vattabbe…pe… rūpāvacaraṃ kusalaṃ…pe… arūpāvacaraṃ kusalaṃ savipākanti? Āmantā. Lokuttaraṃ kusalaṃ savipākanti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ kusalaṃ avipākanti? Āmantā. Kāmāvacaraṃ kusalaṃ avipākanti? Na hevaṃ vattabbe…pe… lokuttaraṃ kusalaṃ avipākanti? Āmantā. Rūpāvacaraṃ…pe… arūpāvacaraṃ kusalaṃ avipākanti? Na hevaṃ vattabbe…pe….

500. Kāmāvacaraṃ kusalaṃ savipākaṃ ācayagāmīti? Āmantā. Lokuttaraṃ kusalaṃ savipākaṃ ācayagāmīti? Na hevaṃ vattabbe…pe… rūpāvacaraṃ…pe… arūpāvacaraṃ kusalaṃ savipākaṃ ācayagāmīti? Āmantā. Lokuttaraṃ kusalaṃ savipākaṃ ācayagāmīti? Na hevaṃ vattabbe…pe….

Lokuttaraṃ kusalaṃ savipākaṃ apacayagāmīti? Āmantā. Kāmāvacaraṃ kusalaṃ savipākaṃ apacayagāmīti? Na hevaṃ vattabbe…pe…. Lokuttaraṃ kusalaṃ savipākaṃ apacayagāmīti? Āmantā. Rūpāvacaraṃ…pe… arūpāvacaraṃ kusalaṃ savipākaṃ apacayagāmīti? Na hevaṃ vattabbe…pe….

Ariyadhammavipākakathā niṭṭhitā.

7. Sattamavaggo

(72) 10. Vipāko vipākadhammadhammotikathā

501. Vipāko vipākadhammadhammoti? Āmantā. Tassa vipāko vipākadhammadhammoti? Na hevaṃ vattabbe…pe… tassa vipāko vipākadhammadhammoti? Āmantā. Tassa tasseva natthi dukkhassa antakiriyā natthi vaṭṭupacchedo natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

Vipāko vipākadhammadhammoti? Āmantā. Vipākoti vā vipākadhammadhammoti vā vipākadhammadhammoti vā vipākoti vā esese ekaṭṭhe same samabhāge tajjāteti? Na hevaṃ vattabbe…pe….

Vipāko vipākadhammadhammoti? Āmantā. Vipāko ca vipākadhammadhammo ca vipākadhammadhammo ca vipāko ca sahagatā sahajātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇāti? Na hevaṃ vattabbe…pe….

Vipāko vipākadhammadhammoti? Āmantā. Taññeva akusalaṃ so akusalassa vipāko, taññeva kusalaṃ so kusalassa vipākoti? Na hevaṃ vattabbe…pe….

Vipāko vipākadhammadhammoti? Āmantā. Yeneva cittena pāṇaṃ hanati teneva cittena niraye paccati, yeneva cittena dānaṃ deti teneva cittena sagge modatīti? Na hevaṃ vattabbe…pe….

502. Na vattabbaṃ – ‘‘vipāko vipākadhammadhammo’’ti? Āmantā. Nanu vipākā cattāro khandhā arūpino aññamaññapaccayāti? Āmantā. Hañci vipākā cattāro khandhā arūpino aññamaññapaccayā, tena vata re vattabbe – ‘‘vipāko vipākadhammadhammo’’ti.

Vipāko vipākadhammadhammotikathā niṭṭhitā.

Sattamavaggo.

Tassuddānaṃ –

Saṅgaho, sampayutto, cetasiko dhammo, cetasikaṃ dānaṃ, paribhogamayaṃ puññaṃ vaḍḍhati, ito dinnena tattha yāpenti, pathavī kammavipāko, jarāmaraṇaṃ vipāko, natthi ariyadhammavipāko, vipāko vipākadhammadhammoti.

8. Aṭṭhamavaggo

(73) 1. Chagatikathā

503. Cha gatiyoti? Āmantā. Nanu pañca gatiyo vuttā bhagavatā – nirayo, tiracchānayoni, pettivisayo, manussā, devāti [ma. ni. 1.153]? Āmantā. Hañci pañca gatiyo vuttā bhagavatā – nirayo, tiracchānayoni, pettivisayo, manussā, devā; no ca vata re vattabbe – ‘‘cha gatiyo’’ti.

Cha gatiyoti? Āmantā. Nanu kālakañcikā [kālakañjikā (sī. syā. kaṃ.), kāḷakañjakā (pī.)] surā petānaṃ samānavaṇṇā samānabhogā samānāhārā samānāyukā petehi saha āvāhavivāhaṃ gacchantīti? Āmantā. Hañci kālakañcikā asurā petānaṃ samānavaṇṇā samānabhogā samānāhārā samānāyukā petehi saha āvāhavivāhaṃ gacchanti, no ca vata re vattabbe – ‘‘cha gatiyo’’ti.

Cha gatiyoti? Āmantā. Nanu vepacittiparisā devānaṃ samānavaṇṇā samānabhogā samānāhārā samānāyukā devehi saha āvāhavivāhaṃ gacchantīti? Āmantā. Hañci vepacittiparisā devānaṃ samānavaṇṇā samānabhogā samānāhārā samānāyukā devehi saha āvāhavivāhaṃ gacchanti, no ca vata re vattabbe – ‘‘cha gatiyo’’ti.

Cha gatiyoti? Āmantā. Nanu vepacittiparisā pubbadevāti? Āmantā. Hañci vepacittiparisā pubbadevā, no ca vata re vattabbe – ‘‘cha gatiyo’’ti.

504. Na vattabbaṃ – ‘‘cha gatiyo’’ti? Āmantā. Nanu atthi asurakāyoti, āmantā. Hañci atthi asurakāyo, tena vata re vattabbe – ‘‘cha gatiyo’’ti.

Chagatikathā niṭṭhitā.

8. Aṭṭhamavaggo

(74) 2. Antarābhavakathā

505. Atthi antarābhavoti? Āmantā. Kāmabhavoti? Na hevaṃ vattabbe…pe… atthi antarābhavoti? Āmantā. Rūpabhavoti? Na hevaṃ vattabbe…pe… atthi antarābhavoti? Āmantā. Arūpabhavoti? Na hevaṃ vattabbe…pe… atthi antarābhavoti? Āmantā. Kāmabhavassa ca rūpabhavassa ca antare atthi antarābhavoti? Na hevaṃ vattabbe…pe… atthi antarābhavoti? Āmantā. Rūpabhavassa ca arūpabhavassa ca antare atthi antarābhavoti? Na hevaṃ vattabbe…pe….

Kāmabhavassa ca rūpabhavassa ca antare natthi antarābhavoti? Āmantā. Hañci kāmabhavassa ca rūpabhavassa ca antare natthi antarābhavo, no ca vata re vattabbe – ‘‘atthi antarābhavo’’ti. Rūpabhavassa ca arūpabhavassa ca antare natthi antarābhavoti? Āmantā. Hañci rūpabhavassa ca arūpabhavassa ca antare natthi antarābhavo, no ca vata re vattabbe – ‘‘atthi antarābhavo’’ti.

506. Atthi antarābhavoti? Āmantā. Pañcamī sā yoni, chaṭṭhamī sā gati, aṭṭhamī sā viññāṇaṭṭhiti, dasamo so sattāvāsoti? Na hevaṃ vattabbe…pe… atthi antarābhavoti? Āmantā. Antarābhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi antarābhavūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi antarābhavūpagā sattāti? Na hevaṃ vattabbe…pe… antarābhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…

pe… antarābhave atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… antarābhavo pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

507. Atthi kāmabhavo, kāmabhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Āmantā. Atthi antarābhavo, antarābhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi kāmabhavūpagaṃ kammanti? Āmantā. Atthi antarābhavūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi kāmabhavūpagā sattāti? Āmantā. Atthi antarābhavūpagā sattāti? Na hevaṃ vattabbe…pe… kāmabhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Antarābhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… kāmabhave atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Āmantā. Antarābhave atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… kāmabhavo pañcavokārabhavoti? Āmantā. Antarābhavo pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

Atthi rūpabhavo, rūpabhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Āmantā. Atthi antarābhavo, antarābhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi rūpabhavūpagaṃ kammanti? Āmantā. Atthi antarābhavūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi rūpabhavūpagā sattāti? Āmantā. Atthi antarābhavūpagā sattāti? Na hevaṃ vattabbe…pe… rūpabhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Antarābhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… rūpabhave atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Āmantā. Antarābhave atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… rūpabhavo pañcavokārabhavoti? Āmantā. Antarābhavo pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

Atthi arūpabhavo, arūpabhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Āmantā. Atthi antarābhavo, antarābhavo bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi arūpabhavūpagaṃ kammanti? Āmantā. Atthi antarābhavūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi arūpabhavūpagā sattāti? Āmantā. Atthi antarābhavūpagā sattāti? Na hevaṃ vattabbe…pe… arūpabhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Antarābhave sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… arūpabhave atthi vedanā saññā saṅkhārā viññāṇanti? Āmantā. Antarābhave atthi vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… arūpabhavo catuvokārabhavoti? Āmantā. Antarābhavo catuvokārabhavoti? Na hevaṃ vattabbe…pe….

508. Atthi antarābhavoti? Āmantā. Sabbesaññeva sattānaṃ atthi antarābhavoti? Na hevaṃ vattabbe …pe… sabbesaññeva sattānaṃ natthi antarābhavoti? Āmantā. Hañci sabbesaññeva sattānaṃ natthi antarābhavo, no ca vata re vattabbe – ‘‘atthi antarābhavo’’ti.

Atthi antarābhavoti? Āmantā. Ānantariyassa puggalassa atthi antarābhavoti? Na hevaṃ vattabbe… pe… ānantariyassa puggalassa natthi antarābhavoti? Āmantā. Hañci ānantariyassa puggalassa natthi antarābhavo, no ca vata re vattabbe – ‘‘atthi antarābhavo’’ti.

Na ānantariyassa puggalassa atthi antarābhavoti? Āmantā. Ānantariyassa puggalassa atthi antarābhavoti? Na hevaṃ vattabbe…pe… ānantariyassa puggalassa natthi antarābhavoti? Āmantā. Na ānantariyassa puggalassa natthi antarābhavoti? Na hevaṃ vattabbe…pe… nirayūpagassa puggalassa… pe… asaññasattūpagassa puggalassa …pe… arūpūpagassa puggalassa atthi antarābhavoti? Na hevaṃ vattabbe…pe… arūpūpagassa puggalassa natthi antarābhavoti? Āmantā. Hañci arūpūpagassa puggalassa natthi antarābhavo, no ca vata re vattabbe – ‘‘atthi antarābhavo’’ti.

Na arūpūpagassa puggalassa atthi antarābhavoti? Āmantā. Arūpūpagassa puggalassa atthi antarābhavoti? Na hevaṃ vattabbe…pe… arūpūpagassa puggalassa natthi antarābhavoti? Āmantā. Na arūpūpagassa puggalassa natthi antarābhavoti? Na hevaṃ vattabbe…pe….

509. Na vattabbaṃ atthi antarābhavoti? Āmantā. Nanu antarāparinibbāyī puggalo atthīti? Āmantā. Hañci antarāparinibbāyī puggalo atthi, tena vata re [no ca vata re (sī. ka.), no vata re (syā.)] vattabbe – ‘‘atthi antarābhavo’’ti.

Antarāparinibbāyī puggalo atthīti katvā atthi antarābhavoti? Āmantā. Upahaccaparinibbāyī puggalo atthīti katvā atthi upahaccabhavoti? Na hevaṃ vattabbe…pe… antarāparinibbāyī puggalo atthīti katvā atthi antarābhavoti? Āmantā. Asaṅkhāraparinibbāyī puggalo…pe… sasaṅkhāraparinibbāyī puggalo atthīti katvā atthi sasaṅkhārabhavoti? Na hevaṃ vattabbe…pe….

Antarābhavakathā niṭṭhitā.

8. Aṭṭhamavaggo

(75) 3. Kāmaguṇakathā

510. Pañceva kāmaguṇā kāmadhātūti? Āmantā. Nanu atthi tappaṭisaññutto chandoti? Āmantā. Hañci atthi tappaṭisaññutto chando, no ca vata re vattabbe – ‘‘pañceva kāmaguṇā kāmadhātū’’ti. Nanu atthi tappaṭisaññutto rāgo tappaṭisaññutto chando tappaṭisaññutto chandarāgo tappaṭisaññutto saṅkappo tappaṭisaññutto rāgo tappaṭisaññutto saṅkapparāgo tappaṭisaññuttā pīti tappaṭisaññuttaṃ somanassaṃ tappaṭisaññuttaṃ pītisomanassanti? Āmantā. Hañci atthi tappaṭisaññuttaṃ pītisomanassaṃ, no ca vata re vattabbe – ‘‘pañceva kāmaguṇā kāmadhātū’’ti.

Pañceva kāmaguṇā kāmadhātūti? Āmantā. Manussānaṃ cakkhu na kāmadhātūti? Na hevaṃ vattabbe…pe… manussānaṃ sotaṃ…pe… manussānaṃ ghānaṃ…pe… manussānaṃ jivhā…pe… manussānaṃ kāyo…pe… manussānaṃ mano na kāmadhātūti? Na hevaṃ vattabbe…pe….

Manussānaṃ mano na kāmadhātūti? Āmantā. Nanu vuttaṃ bhagavatā –

> ‘‘Pañca kāmaguṇā loke, manocchaṭṭhā paveditā;
> Ettha chandaṃ virājetvā, evaṃ dukkhā pamuccatī’’ti [su. ni. 173; saṃ. ni. 1.30].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘manussānaṃ mano na kāmadhātū’’ti.

511. Pañceva kāmaguṇā kāmadhātūti? Āmantā. Kāmaguṇā bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi kāmaguṇūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi kāmaguṇūpagā sattāti? Na hevaṃ vattabbe…pe… kāmaguṇe sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… kāmaguṇe atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… kāmaguṇā pañcavokārabhavoti? Na hevaṃ vattabbe…pe… kāmaguṇe sammāsambuddhā uppajjanti, paccekasambuddhā uppajjanti, sāvakayugaṃ uppajjatīti? Na hevaṃ vattabbe…pe….

Kāmadhātu bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Āmantā. Kāmaguṇā bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi kāmadhātūpagaṃ kammanti? Āmantā. Atthi kāmaguṇūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi kāmadhātūpagā sattāti? Āmantā. Atthi kāmaguṇūpagā sattāti? Na hevaṃ vattabbe…pe….

Kāmadhātuyā sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Kāmaguṇe sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe …pe… kāmadhātuyā atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Āmantā. Kāmaguṇe atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… kāmadhātu pañcavokārabhavoti? Āmantā. Kāmaguṇā pañcavokārabhavoti? Na hevaṃ vattabbe…pe… kāmadhātuyā sammāsambuddhā uppajjanti, paccekasabuddhā uppajjanti, sāvakayugaṃ uppajjatīti? Āmantā. Kāmaguṇe sammāsambuddhā uppajjanti, paccekasambuddhā uppajjanti, sāvakayugaṃ uppajjatīti? Na hevaṃ vattabbe…pe….

512. Na vattabbaṃ – ‘‘pañceva kāmaguṇā kāmadhātū’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcime, bhikkhave, kāmaguṇā! Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā…pe… jivhāviññeyyā rasā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā’’ti. Attheva suttantoti? Āmantā. Tena hi pañceva kāmaguṇā kāmadhātūti.

Kāmaguṇakathā niṭṭhitā.

8. Aṭṭhamavaggo

(76) 4. Kāmakathā

513. Pañcevāyatanā kāmāti? Āmantā. Nanu atthi tappaṭisaṃyutto chandoti? Āmantā. Hañci atthi tappaṭisaṃyutto chando, no ca vata re vattabbe – ‘‘pañcevāyatanā kāmā’’ti. Nanu atthi tappaṭisaṃyutto rāgo tappaṭisaṃyutto chando tappaṭisaṃyutto chandarāgo tappaṭisaṃyutto saṅkappo tappaṭisaṃyutto rāgo tappaṭisaṃyutto saṅkapparāgo tappaṭisaṃyuttā pīti tappaṭisaṃyuttaṃ somanassaṃ tappaṭisaṃyuttaṃ pītisomanassanti? Āmantā. Hañci atthi tappaṭisaṃyuttaṃ pītisomanassaṃ, no ca vata re vattabbe – ‘‘pañcevāyatanā kāmā’’ti.

514. Na vattabbaṃ – ‘‘pañcevāyatanā kāmā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcime, bhikkhave, kāmaguṇā! Katame pañca? Cakkhuviññeyyā rūpā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā’’ti. Attheva suttantoti? Āmantā. Tena hi pañcevāyatanā kāmāti.

Pañcevāyatanā kāmāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pañcime, bhikkhave, kāmaguṇā! Katame pañca? Cakkhuviññeyyā rūpā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā. Api ca, bhikkhave, nete kāmā kāmaguṇā nāmete ariyassa vinaye vucca’’nti –

‘‘Saṅkapparāgo purisassa kāmo,
Na te kāmā yāni citrāni loke;
Saṅkapparāgo purisassa kāmo,
Tiṭṭhanti citrāni tatheva loke;
Athettha dhīrā vinayanti chanda’’nti [a. ni. 6.63 nibbedhikasutte].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘pañcevāyatanā kāmā’’ti.

Kāmakathā niṭṭhitā.

8. Aṭṭhamavaggo

(77) 5. Rūpadhātukathā

515. Rūpino dhammā rūpadhātūti? Āmantā. Rūpaṃ bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi rūpūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi rūpūpagā sattāti? Na hevaṃ vattabbe…pe… rūpe sattā jāyanti jīyanti mīyanti cavanti upapajjantīti?

Na hevaṃ vattabbe…pe… rūpe atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… rūpaṃ pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

Rūpadhātu bhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Rūpaṃ bhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi rūpadhātūpagaṃ kammanti? Āmantā. Atthi rūpūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi rūpadhātūpagā sattāti? Āmantā. Atthi rūpūpagā sattāti? Na hevaṃ vattabbe…pe….

Rūpadhātuyā sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Rūpe sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… rūpadhātuyā atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Āmantā. Rūpe atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… rūpadhātu pañcavokārabhavoti? Āmantā. Rūpaṃ pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

516. Rūpino dhammā rūpadhātu, kāmadhātuyā atthi rūpanti? Āmantā. Sāva kāmadhātu, sā rūpadhātūti? Na hevaṃ vattabbe…pe… sāva kāmadhātu, sā rūpadhātūti? Āmantā. Kāmabhavena samannāgato puggalo dvīhi bhavehi samannāgato hoti – kāmabhavena ca rūpabhavena cāti? Na hevaṃ vattabbe.

Rūpadhātukathā niṭṭhitā.

8. Aṭṭhamavaggo

(78) 6. Arūpadhātukathā

517. Arūpino dhammā arūpadhātūti? Āmantā. Vedanā bhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi vedanūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi vedanūpagā sattāti? Na hevaṃ vattabbe…pe… vedanāya sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… vedanāya atthi vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… vedanā catuvokārabhavoti? Na hevaṃ vattabbe…pe….

Arūpadhātu bhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Vedanā bhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi arūpadhātūpagaṃ kammanti? Āmantā. Atthi vedanūpagaṃ kammanti? Na hevaṃ vattabbe…pe… atthi arūpadhātūpagā sattāti? Āmantā. Atthi vedanūpagā sattāti? Na hevaṃ vattabbe…pe….

Arūpadhātuyā sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Āmantā. Vedanāya sattā jāyanti jīyanti mīyanti cavanti upapajjantīti? Na hevaṃ vattabbe…pe… arūpadhātuyā atthi vedanā saññā saṅkhārā viññāṇanti? Āmantā. Vedanāya atthi vedanā saññā saṅkhārā viññāṇanti? Na hevaṃ vattabbe…pe… arūpadhātu catuvokārabhavoti? Āmantā. Vedanā catuvokārabhavoti? Na hevaṃ vattabbe…pe….

518. Arūpino dhammā arūpadhātu, kāmadhātuyā atthi vedanā saññā saṅkhārā viññāṇanti? Āmantā. Sāva kāmadhātu, sā arūpadhātūti? Na hevaṃ vattabbe…pe… sāva kāmadhātu, sā arūpadhātūti? Āmantā. Kāmabhavena samannāgato puggalo dvīhi bhavehi samannāgato hoti – kāmabhavena ca arūpabhavena cāti? Na hevaṃ vattabbe…pe….

Rūpino dhammā rūpadhātu, arūpino dhammā arūpadhātu, kāmadhātuyā atthi rūpaṃ vedanā saññā saṅkhārā viññāṇanti? Āmantā. Sāva kāmadhātu, sā rūpadhātu, sā arūpadhātūti? Na hevaṃ vattabbe…pe… sāva kāmadhātu, sā rūpadhātu, sā arūpadhātūti? Āmantā. Kāmabhavena samannāgato puggalo tīhi bhavehi samannāgato hoti – kāmabhavena ca rūpabhavena ca arūpabhavena cāti? Na hevaṃ vattabbe…pe….

Arūpadhātukathā niṭṭhitā.

8. Aṭṭhamavaggo

(79) 7. Rūpadhātuyāāyatanakathā

519. Atthi saḷāyataniko attabhāvo rūpadhātuyāti? Āmantā. Atthi tattha ghānāyatananti? Āmantā. Atthi tattha gandhāyatananti? Na hevaṃ vattabbe…pe… atthi tattha jivhāyatananti? Āmantā. Atthi tattha rasāyatananti? Na hevaṃ vattabbe…pe… atthi tattha kāyāyatananti? Āmantā. Atthi tattha phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Natthi tattha gandhāyatananti? Āmantā. Natthi tattha ghānāyatananti? Na hevaṃ vattabbe…pe… natthi tattha rasāyatananti? Āmantā. Natthi tattha jivhāyatananti? Na hevaṃ vattabbe…pe… natthi tattha phoṭṭhabbāyatananti? Āmantā. Natthi tattha kāyāyatananti? Na hevaṃ vattabbe…pe….

520. Atthi tattha cakkhāyatanaṃ, atthi rūpāyatananti? Āmantā. Atthi tattha ghānāyatanaṃ, atthi gandhāyatananti? Na hevaṃ vattabbe…pe… atthi tattha cakkhāyatanaṃ, atthi rūpāyatananti? Āmantā. Atthi tattha jivhāyatanaṃ, atthi rasāyatanaṃ…pe… atthi tattha kāyāyatanaṃ, atthi phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… atthi tattha sotāyatanaṃ, atthi saddāyatanaṃ…pe… atthi tattha manāyatanaṃ, atthi dhammāyatananti? Āmantā. Atthi tattha ghānāyatanaṃ, atthi gandhāyatananti? Na hevaṃ vattabbe…pe… atthi tattha manāyatanaṃ, atthi dhammāyatananti? Āmantā. Atthi tattha jivhāyatanaṃ, atthi rasāyatananti…pe… atthi tattha kāyāyatanaṃ, atthi phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Atthi tattha ghānāyatanaṃ, natthi gandhāyatananti? Āmantā. Atthi tattha cakkhāyatanaṃ, natthi rūpāyatananti? Na hevaṃ vattabbe…pe… atthi tattha ghānāyatanaṃ, natthi gandhāyatananti? Āmantā. Atthi tattha sotāyatanaṃ, natthi saddāyatanaṃ…pe… atthi tattha manāyatanaṃ, natthi dhammāyatananti? Na hevaṃ vattabbe…pe… atthi tattha jivhāyatanaṃ, natthi rasāyatanaṃ…pe… atthi tattha kāyāyatanaṃ, natthi phoṭṭhabbāyatananti? Āmantā. Atthi tattha cakkhāyatanaṃ, natthi rūpāyatananti? Na hevaṃ vattabbe…pe… atthi tattha kāyāyatanaṃ, natthi phoṭṭhabbāyatananti? Āmantā. Atthi tattha sotāyatanaṃ, natthi saddāyatanaṃ …pe… atthi tattha manāyatanaṃ, natthi dhammāyatananti? Na hevaṃ vattabbe…pe….

521. Atthi tattha cakkhāyatanaṃ atthi rūpāyatanaṃ, tena cakkhunā taṃ rūpaṃ passatīti? Āmantā. Atthi tattha ghānāyatanaṃ atthi gandhāyatanaṃ, tena ghānena taṃ gandhaṃ ghāyatīti? Na hevaṃ vattabbe…pe… atthi tattha cakkhāyatanaṃ atthi rūpāyatanaṃ, tena cakkhunā taṃ rūpaṃ passatīti? Āmantā. Atthi tattha jivhāyatanaṃ atthi rasāyatanaṃ, tāya jivhāya taṃ rasaṃ sāyati…pe… atthi tattha kāyāyatanaṃ atthi phoṭṭhabbāyatanaṃ, tena kāyena taṃ phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe….

Atthi tattha sotāyatanaṃ atthi saddāyatanaṃ…pe… atthi tattha manāyatanaṃ atthi dhammāyatanaṃ, tena manena taṃ dhammaṃ vijānātīti? Āmantā. Atthi tattha ghānāyatanaṃ atthi gandhāyatanaṃ, tena ghānena taṃ gandhaṃ ghāyatīti? Na hevaṃ vattabbe…pe… atthi tattha manāyatanaṃ atthi dhammāyatanaṃ, tena manena taṃ dhammaṃ vijānātīti? Āmantā. Atthi tattha jivhāyatanaṃ atthi rasāyatanaṃ…pe… atthi tattha kāyāyatanaṃ atthi phoṭṭhabbāyatanaṃ, tena kāyena taṃ phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe….

Atthi tattha ghānāyatanaṃ atthi gandhāyatanaṃ, na ca tena ghānena taṃ gandhaṃ ghāyatīti? Āmantā. Atthi tattha cakkhāyatanaṃ atthi rūpāyatanaṃ, na ca tena cakkhunā taṃ rūpaṃ passatīti? Na hevaṃ vattabbe…pe… atthi tattha ghānāyatanaṃ atthi gandhāyatanaṃ, na ca tena ghānena taṃ gandhaṃ ghāyatīti? Āmantā. Atthi tattha sotāyatanaṃ atthi saddāyatanaṃ…pe… atthi tattha manāyatanaṃ atthi dhammāyatanaṃ, na ca tena manena taṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

Atthi tattha jivhāyatanaṃ atthi rasāyatanaṃ…pe… atthi tattha kāyāyatanaṃ atthi phoṭṭhabbāyatanaṃ, na ca tena kāyena taṃ phoṭṭhabbaṃ phusatīti? Āmantā. Atthi tattha sotāyatanaṃ atthi saddāyatanaṃ…pe… atthi tattha manāyatanaṃ atthi dhammāyatanaṃ, na ca tena manena taṃ dhammaṃ vijānātīti? Na hevaṃ vattabbe…pe….

522. Atthi tattha ghānāyatanaṃ atthi gandhāyatanaṃ, tena ghānena taṃ gandhaṃ ghāyatīti? Āmantā. Atthi tattha mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmagandho vissagandho sugandho duggandhoti? Na hevaṃ vattabbe…pe….

Atthi tattha jivhāyatanaṃ atthi rasāyatanaṃ, tāya jivhāya taṃ rasaṃ sāyatīti? Āmantā. Atthi tattha mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇiyaṃ khāriyaṃ lambilaṃ kasāvo sādu asādūti? Na hevaṃ vattabbe…pe….

Atthi tattha kāyāyatanaṃ atthi phoṭṭhabbāyatanaṃ, tena kāyena taṃ phoṭṭhabbaṃ phusatīti? Āmantā. Atthi tattha kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukanti? Na hevaṃ vattabbe…pe….

523. Na vattabbaṃ – ‘‘saḷāyataniko attabhāvo rūpadhātuyā’’ti? Āmantā. Nanu atthi tattha ghānanimittaṃ jivhānimittaṃ kāyanimittanti? Āmantā. Hañci atthi tattha ghānanimittaṃ jivhānimittaṃ kāyanimittaṃ, tena vata re vattabbe – ‘‘saḷāyataniko attabhāvo rūpadhātuyā’’ti.

Rūpadhātuyā āyatanakathā niṭṭhitā.

8. Aṭṭhamavaggo

(80) 8. Arūpe rūpakathā

524. Atthi rūpaṃ arūpesūti? Āmantā. Rūpabhavo rūpagati rūpasattāvāso rūpasaṃsāro rūpayoni rūpattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… nanu arūpabhavo arūpagati arūpasattāvāso arūpasaṃsāro arūpayoni arūpattabhāvapaṭilābhoti? Āmantā. Hañci arūpabhavo…pe… arūpattabhāvapaṭilābho, no ca vata re vattabbe – ‘‘atthi rūpaṃ arūpesū’’ti.

Atthi rūpaṃ arūpesūti? Āmantā. Pañcavokārabhavo gati sattāvāso saṃsāro yoni viññāṇaṭṭhiti attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… nanu catuvokārabhavo…pe… attabhāvapaṭilābhoti? Āmantā. Hañci catuvokārabhavo gati…pe… attabhāvapaṭilābho, no ca vata re vattabbe – ‘‘atthi rūpaṃ arūpesū’’ti.

525. Atthi rūpaṃ rūpadhātuyā, so ca rūpabhavo rūpagati rūpasattāvāso rūpasaṃsāro rūpayoni rūpattabhāvapaṭilābhoti? Āmantā. Atthi rūpaṃ arūpesu, so ca rūpabhavo rūpagati…pe… rūpattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi rūpaṃ rūpadhātuyā, so ca pañcavokārabhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Atthi rūpaṃ arūpesu, so ca pañcavokārabhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe…. Atthi rūpaṃ arūpesu, so ca arūpabhavo arūpagati arūpasattāvāso arūpasaṃsāro arūpayoni arūpattabhāvapaṭilābhoti? Āmantā. Atthi rūpaṃ rūpadhātuyā [arūpadhātuyā (sabbattha)], so ca arūpabhavo arūpagati…pe… arūpattabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe… atthi rūpaṃ arūpesu, so ca catuvokārabhavo gati…pe… attabhāvapaṭilābhoti? Āmantā. Atthi rūpaṃ rūpadhātuyā [arūpadhātuyā (sabbattha)], so ca catuvokārabhavo gati…pe… attabhāvapaṭilābhoti? Na hevaṃ vattabbe…pe….

526. Atthi rūpaṃ arūpesūti? Āmantā. Nanu rūpānaṃ nissaraṇaṃ arūpaṃ [itivu. 72; a. ni. 5.200; dī. ni. 3.321] vuttaṃ bhagavatāti? Āmantā. Hañci rūpānaṃ nissaraṇaṃ arūpaṃ [itivu. 72; a. ni. 5.200; dī. ni. 3.321] vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘atthi rūpaṃ arūpesū’’ti.

Rūpānaṃ nissaraṇaṃ arūpaṃ vuttaṃ bhagavatā, atthi rūpaṃ arūpesūti? Āmantā. Kāmānaṃ nissaraṇaṃ nekkhammaṃ vuttaṃ bhagavatā, atthi nekkhammesu kāmā, atthi anāsavesu āsavā, atthi apariyāpannesu pariyāpannāti? Na hevaṃ vattabbe…pe….

Arūpe rūpakathā niṭṭhitā.

8. Aṭṭhamavaggo

(81) 9. Rūpaṃ kammantikathā

527. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti, no ca vata re vattabbe – ‘‘kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusala’’nti.

Kusalena cittena samuṭṭhito phasso kusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhito phasso kusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

528. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalanti? Āmantā. Yaṃ kiñci kusalena cittena samuṭṭhitaṃ rūpaṃ sabbaṃ taṃ kusalanti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ kusalanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu … āpodhātu… tejodhātu…pe… vāyodhātu kusalāti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ abyākatanti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ abyākatanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu … tejodhātu …pe… vāyodhātu abyākatāti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ abyākatanti? Na hevaṃ vattabbe…pe….

529. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ kusalanti? Na hevaṃ vattabbe…pe…

kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu anārammaṇā kusalāti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ abyākatanti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ abyākatanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ … rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu anārammaṇā abyākatāti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ abyākatanti? Na hevaṃ vattabbe…pe….

530. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ phassavippayuttaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ phassavippayuttaṃ kusalanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ phassavippayuttaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu phassavippayuttā kusalāti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ phassavippayuttaṃ abyākatanti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu phassavippayuttā abyākatāti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe….

531. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ phassavippayuttaṃ kusalanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ kusalanti? Āmantā. Kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu anārammaṇā phassavippayuttā kusalāti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu anārammaṇā phassavippayuttā abyākatāti? Āmantā. Kusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe….

532. Kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi; no ca vata re vattabbe – ‘‘kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusala’’nti.

Kusalena cittena samuṭṭhito phasso kusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhito phasso kusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Kusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ kusalanti? Āmantā. Yaṃ kiñci kusalena cittena samuṭṭhitaṃ rūpaṃ sabbaṃ taṃ kusalanti? Na hevaṃ vattabbe…pe… yathā kāyakammaṃ tathā vacīkammanti.

533. Akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhi; no ca vata re vattabbe – ‘‘akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusala’’nti.

Akusalena cittena samuṭṭhito phasso akusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… rāgo… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ…pe… anottappaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhito phasso akusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… rāgo… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ…pe… anottappaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ kāyakammaṃ rūpaṃ akusalanti? Āmantā. Yaṃ kiñci akusalena cittena samuṭṭhitaṃ rūpaṃ sabbaṃ taṃ akusalanti? Na hevaṃ vattabbe…pe….

534. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi; no ca vata re vattabbe – ‘‘akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusala’’nti.

Akusalena cittena samuṭṭhito phasso akusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitā vedanā…pe… saññā … cetanā… rāgo… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ…pe… anottappaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhito phasso akusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Akusalena cittena samuṭṭhitā vedanā…pe… saññā… cetanā… rāgo… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ…pe… anottappaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalanti? Āmantā. Yaṃ kiñci akusalena cittena samuṭṭhitaṃ rūpaṃ sabbaṃ taṃ akusalanti? Na hevaṃ vattabbe…pe….

535. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ akusalanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo akusaloti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ abyākatanti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ abyākatanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo abyākatoti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ abyākatanti? Na hevaṃ vattabbe…pe….

536. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ akusalanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ…pe… rasāyatanaṃ…pe… phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo anārammaṇo akusaloti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ abyākatanti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ abyākatanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ…pe… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo anārammaṇo abyākatoti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ abyākatanti? Na hevaṃ vattabbe…pe….

537. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ phassavippayuttaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ phassavippayuttaṃ akusalanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ phassavippayuttaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo phassavippayutto akusaloti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ phassavippayuttaṃ abyākatanti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo anārammaṇo phassavippayutto abyākatoti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ phassavippayuttaṃ akusalanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ akusalanti? Āmantā. Akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo anārammaṇo phassavippayutto akusaloti? Na hevaṃ vattabbe…pe….

Akusalena cittena samuṭṭhitaṃ rūpāyatanaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe… akusalena cittena samuṭṭhitaṃ saddāyatanaṃ…pe… gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo anārammaṇo phassavippayutto abyākatoti? Āmantā. Akusalena cittena samuṭṭhitaṃ vacīkammaṃ rūpaṃ anārammaṇaṃ phassavippayuttaṃ abyākatanti? Na hevaṃ vattabbe…pe….

538. Na vattabbaṃ – ‘‘rūpaṃ kusalampi akusalampī’’ti? Āmantā. Nanu kāyakammaṃ vacīkammaṃ kusalampi akusalampīti? Āmantā. Hañci kāyakammaṃ vacīkammaṃ kusalampi akusalampi, tena vata re vattabbe – ‘‘rūpaṃ kusalampi akusalampī’’ti.

Rūpaṃ kusalampi akusalampīti? Āmantā. Cakkhāyatanaṃ kusalampi akusalampīti? Na hevaṃ vattabbe…pe… rūpaṃ kusalampi akusalampīti? Āmantā. Sotāyatanaṃ…pe… ghānāyatanaṃ… jivhāyatanaṃ… kāyāyatanaṃ… rūpāyatanaṃ… saddāyatanaṃ… gandhāyatanaṃ… rasāyatanaṃ … phoṭṭhabbāyatanaṃ… pathavīdhātu… āpodhātu… tejodhātu…pe… vāyodhātu asuci assu lohitaṃ sedo kusalopi akusalopīti? Na hevaṃ vattabbe…pe….

Kāyo rūpaṃ, kāyakammaṃ rūpanti? Āmantā. Mano rūpaṃ, manokammaṃ rūpanti? Na hevaṃ vattabbe …pe… mano arūpaṃ, manokammaṃ arūpanti? Āmantā. Kāyo arūpaṃ, kāyakammaṃ arūpanti? Na hevaṃ vattabbe…pe….

Kāyo rūpanti, kāyakammaṃ rūpanti? Āmantā. Cakkhāyatanaṃ rūpanti, cakkhuviññāṇaṃ rūpanti? Na hevaṃ vattabbe…pe… kāyo rūpanti, kāyakammaṃ rūpanti? Āmantā. Sotāyatanaṃ rūpanti, sotaviññāṇaṃ rūpanti? Na hevaṃ vattabbe…pe… kāyo rūpanti, kāyakammaṃ rūpanti? Āmantā. Ghānāyatanaṃ rūpanti, ghānaviññāṇaṃ rūpanti? Na hevaṃ vattabbe…pe… kāyo rūpanti, kāyakammaṃ rūpanti? Āmantā. Jivhāyatanaṃ rūpanti, jivhāviññāṇaṃ rūpanti? Na hevaṃ vattabbe…pe… kāyo rūpanti, kāyakammaṃ rūpanti? Āmantā. Kāyāyatanaṃ rūpanti, kāyaviññāṇaṃ rūpanti? Na hevaṃ vattabbe…pe….

539. Rūpaṃ kammanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cetanāhaṃ, bhikkhave, kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā’’ti [a. ni. 6.63 nibbedhikasutte]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘rūpaṃ kamma’’nti.

Rūpaṃ kammanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘kāye vā, ānanda [hānanda (saṃ. ni. 2.25)], sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ; vācāya vā, ānanda [hānanda (saṃ. ni. 2.25)], sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ; mane vā, ānanda [hānanda (saṃ. ni. 2.25)], sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkha’’nti [saṃ. ni. 2.25; a. ni. 4.171]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘rūpaṃ kamma’’nti.

Rūpaṃ kammanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tividhā, bhikkhave, kāyasañcetanā akusalaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ; catubbidhā, bhikkhave, vacīsañcetanā akusalaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ; tividhā, bhikkhave, manosañcetanā akusalaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ; tividhā, bhikkhave, kāyasañcetanā kusalaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ; catubbidhā, bhikkhave, vacīsañcetanā kusalaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ; tividhā, bhikkhave, manosañcetanā kusalaṃ manokammaṃ sukhudrayaṃ sukhavipāka’’nti [a. ni. 10.217 thokaṃ pana visadisaṃ]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘rūpaṃ kamma’’nti.

Rūpaṃ kammanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sacāyaṃ, ānanda, samiddhi moghapuriso pāṭaliputtassa [potaliputtassa (ma. ni. 3.300)] paribbājakassa evaṃ puṭṭho evaṃ byākareyya – ‘sañcetaniyaṃ, āvuso pāṭaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedaniyaṃ sukhaṃ so vedayati; sañcetaniyaṃ, āvuso pāṭaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedaniyaṃ dukkhaṃ so vedayati; sañcetaniyaṃ, āvuso pāṭaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedaniyaṃ adukkhamasukhaṃ so vedayatī’ti, evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso pāṭaliputtassa paribbājakassa sammā byākaramāno byākareyyā’’ti [ma. ni. 3.300]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘rūpaṃ kamma’’nti.

Rūpaṃ kammantikathā niṭṭhitā.

8. Aṭṭhamavaggo

(82) 10. Jīvitindriyakathā

540. Natthi rūpajīvitindriyanti? Āmantā. Natthi rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanāti? Na hevaṃ vattabbe…pe… atthi rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanāti? Āmantā. Hañci atthi rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā, no ca vata re vattabbe – ‘‘natthi rūpajīvitindriya’’nti.

Atthi arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā, atthi arūpajīvitindriyanti? Āmantā. Atthi rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā, atthi rūpajīvitindriyanti? Na hevaṃ vattabbe…pe… atthi rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā, natthi rūpajīvitindriyanti? Āmantā. Atthi arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā, natthi arūpajīvitindriyanti? Na hevaṃ vattabbe…pe….

Arūpīnaṃ dhammānaṃ āyu arūpajīvitindriyanti? Āmantā. Rūpīnaṃ dhammānaṃ āyu rūpajīvitindriyanti? Na hevaṃ vattabbe…pe… rūpīnaṃ dhammānaṃ āyu na vattabbaṃ – ‘‘rūpajīvitindriya’’nti? Āmantā. Arūpīnaṃ dhammānaṃ āyu na vattabbaṃ – ‘‘arūpajīvitindriya’’nti? Na hevaṃ vattabbe…pe….

541. Rūpīnaṃ dhammānaṃ āyu arūpajīvitindriyanti? Āmantā. Arūpīnaṃ dhammānaṃ āyu rūpajīvitindriyanti? Na hevaṃ vattabbe…pe….

Arūpīnaṃ dhammānaṃ āyu na vattabbaṃ – ‘‘rūpajīvitindriya’’nti? Āmantā. Rūpīnaṃ dhammānaṃ āyu na vattabbaṃ – ‘‘arūpajīvitindriya’’nti? Na hevaṃ vattabbe…pe….

Rūpīnañca arūpīnañca dhammānaṃ āyu arūpajīvitindriyanti? Āmantā. Rūpīnañca arūpīnañca dhammānaṃ āyu rūpajīvitindriyanti? Na hevaṃ vattabbe…pe….

Rūpīnañca arūpīnañca dhammānaṃ āyu na vattabbaṃ – ‘‘rūpajīvitindriya’’nti? Āmantā. Rūpīnañca arūpīnañca dhammānaṃ āyu na vattabbaṃ – ‘‘arūpajīvitindriya’’nti? Na hevaṃ vattabbe…pe… natthi rūpajīvitindriyanti? Āmantā. Nirodhaṃ samāpannassa natthi jīvitindriyanti? Na hevaṃ vattabbe…pe….

542. Nirodhaṃ samāpannassa atthi jīvitindriyanti? Āmantā. Hañci nirodhaṃ samāpannassa atthi jīvitindriyaṃ, no ca vata re vattabbe – ‘‘natthi rūpajīvitindriya’’nti.

Nirodhaṃ samāpannassa atthi jīvitindriyanti? Āmantā. Katamakkhandhapariyāpannanti?

Saṅkhārakkhandhapariyāpannanti. Nirodhaṃ samāpannassa atthi saṅkhārakkhandhoti? Na hevaṃ vattabbe…pe….

Nirodhaṃ samāpannassa atthi saṅkhārakkhandhoti? Āmantā. Nirodhaṃ samāpannassa atthi vedanākkhandho…pe… saññākkhandho…pe… viññāṇakkhandhoti? Na hevaṃ vattabbe…pe….

Nirodhaṃ samāpannassa atthi vedanākkhandho…pe… saññākkhandho…pe… viññāṇakkhandhoti? Āmantā. Na nirodhaṃ samāpannoti? Na hevaṃ vattabbe…pe….

543. Natthi rūpajīvitindriyanti? Āmantā. Asaññasattānaṃ natthi jīvitindriyanti? Na hevaṃ vattabbe…pe….

Asaññasattānaṃ atthi jīvitindriyanti? Āmantā. Hañci asaññasattānaṃ atthi jīvitindriyaṃ, no ca vata re vattabbe – ‘‘natthi rūpajīvitindriya’’nti. Asaññasattānaṃ atthi jīvitindriyanti? Āmantā. Katamakkhandhapariyāpannanti? Saṅkhārakkhandhapariyāpannanti. Asaññasattānaṃ atthi saṅkhārakkhandhoti? Na hevaṃ vattabbe…pe….

Asaññasattānaṃ atthi saṅkhārakkhandhoti? Āmantā. Asaññasattānaṃ atthi vedanākkhandho…pe… saññākkhandho…pe… viññāṇakkhandhoti? Na hevaṃ vattabbe…pe….

Asaññasattānaṃ atthi vedanākkhandho…pe… saññākkhandho…pe… viññāṇakkhandhoti? Āmantā. Pañcavokārabhavoti? Na hevaṃ vattabbe…pe….

544. Upapattesiyena cittena samuṭṭhitaṃ jīvitindriyaṃ upapattesiye citte bhijjamāne ekadesaṃ bhijjatīti? Āmantā. Upapattesiyena cittena samuṭṭhito phasso upapattesiye citte bhijjamāne ekadeso bhijjatīti? Na hevaṃ vattabbe…pe….

Upapattesiyena cittena samuṭṭhito phasso upapattesiye citte bhijjamāne anavaseso bhijjatīti? Āmantā. Upapattesiyena cittena samuṭṭhitaṃ jīvitindriyaṃ upapattesiye citte bhijjamāne anavasesaṃ bhijjatīti? Na hevaṃ vattabbe…pe….

545. Dve jīvitindriyānīti? Āmantā. Dvīhi jīvitehi jīvati, dvīhi maraṇehi mīyatīti? Āmantā [na hevaṃ vattabbe (syā. kaṃ. pī.)].

Jīvitindriyakathā niṭṭhitā.

8. Aṭṭhamavaggo

(83) 11. Kammahetukathā

546. Kammahetu arahā arahattā parihāyatīti? Āmantā. Kammahetu sotāpanno sotāpattiphalā parihāyatīti? Na hevaṃ vattabbe…pe… kammahetu arahā arahattā parihāyatīti? Āmantā. Kammahetu sakadāgāmī…pe… anāgāmī anāgāmiphalā parihāyatīti? Na hevaṃ vattabbe…pe….

Kammahetu sotāpanno sotāpattiphalā na parihāyatīti? Āmantā. Kammahetu arahā arahattā na parihāyatīti? Na hevaṃ vattabbe …pe… kammahetu sakadāgāmī…pe… anāgāmī anāgāmiphalā na parihāyatīti? Āmantā. Kammahetu arahā arahattā na parihāyatīti? Na hevaṃ vattabbe…pe….

Kammahetu arahā arahattā parihāyatīti? Āmantā. Pāṇātipātakammassa hetūti? Na hevaṃ vattabbe…pe… adinnādānakammassa hetu…pe… kāmesumicchācārakammassa hetu…

musāvādakammassa hetu… pisuṇavācākammassa hetu… pharusavācākammassa hetu… samphappalāpakammassa hetu… mātughātakammassa [mātughātakakammassa (syā.), mātughātikammassa (ka.) tathā pitughātaarahantaghātakammassātipadesu] hetu… pitughātakammassa hetu… arahantaghātakammassa hetu… ruhiruppādakammassa hetu…pe… saṅghabhedakammassa hetūti? Na hevaṃ vattabbe…pe….

Katamassa kammassa hetūti? Handa hi arahantānaṃ abbhācikkhatīti. Arahantānaṃ abbhācikkhanakammassa hetu arahā arahattā parihāyatīti? Āmantā. Ye keci arahantānaṃ abbhācikkhanti, sabbe te arahattaṃ sacchikarontīti? Na hevaṃ vattabbe…pe….

Kammahetukathā niṭṭhitā.

Aṭṭhamavaggo.

Tassuddānaṃ –

Cha gatiyo, antarābhavo, pañceva kāmaguṇā kāmadhātu, pañceva āyatanā kāmā, rūpino dhammā rūpadhātu, arūpino dhammā arūpadhātu, saḷāyataniko attabhāvo rūpadhātuyā, atthi rūpaṃ arūpesu, rūpaṃ kammaṃ, rūpaṃ jīvitaṃ, kammahetukā parihāyatīti.

9. Navamavaggo

(84) 1. Ānisaṃsadassāvīkathā

547. Ānisaṃsadassāvissa saṃyojanānaṃ pahānanti? Āmantā. Nanu saṅkhāre aniccato manasikaroto saṃyojanā pahīyantīti? Āmantā. Hañci saṅkhāre aniccato manasikaroto saṃyojanā pahīyanti, no ca vata re vattabbe – ‘‘ānisaṃsadassāvissa saṃyojanānaṃ pahāna’’nti.

Nanu saṅkhāre dukkhato…pe… rogato… gaṇḍato… sallato… aghato… ābādhato… parato… palokato… ītito… upaddavato… bhayato… upasaggato… calato… pabhaṅguto… addhuvato… atāṇato… aleṇato… asaraṇato… asaraṇībhūtato… rittato… tucchato… suññato… anattato… ādīnavato…pe… vipariṇāmadhammato manasikaroto saṃyojanā pahīyantīti? Āmantā. Hañci saṅkhāre vipariṇāmadhammato manasikaroto saṃyojanā pahīyanti, no ca vata re vattabbe – ‘‘ānisaṃsadassāvissa saṃyojanānaṃ pahāna’’nti.

Saṅkhāre ca aniccato manasi karoti nibbāne ca ānisaṃsadassāvī hotīti? Na hevaṃ vattabbe…pe… saṅkhāre ca aniccato manasi karoti nibbāne ca ānisaṃsadassāvī hotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… saṅkhāre ca dukkhato…pe… vipariṇāmadhammato manasi karoti nibbāne ca ānisaṃsadassāvī hotīti? Na hevaṃ vattabbe…pe… saṅkhāre ca vipariṇāmadhammato manasi karoti nibbāne ca ānisaṃsadassāvī hotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

548. Na vattabbaṃ – ‘‘ānisaṃsadassāvissa saṃyojanānaṃ pahāna’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṃvedī, satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno’’ti [a. ni. 7.19]! Attheva suttantoti? Āmantā. Tena hi ānisaṃsadassāvissa saṃyojanānaṃ pahānanti.

Ānisaṃsadassāvīkathā niṭṭhitā.

9. Navamavaggo

(85) 2. Amatārammaṇakathā

549. Amatārammaṇaṃ saṃyojananti? Āmantā. Amataṃ saṃyojaniyaṃ ganthaniyaṃ oghaniyaṃ yoganiyaṃ nīvaraṇiyaṃ parāmaṭṭhaṃ upādāniyaṃ saṃkilesiyanti? Na hevaṃ vattabbe…pe… nanu amataṃ asaṃyojaniyaṃ aganthaniyaṃ…pe… asaṃkilesiyanti? Āmantā. Hañci amataṃ asaṃyojaniyaṃ…pe… asaṃkilesiyaṃ, no ca vata re vattabbe – ‘‘amatārammaṇaṃ saṃyojana’’nti.

Amataṃ ārabbha rāgo uppajjatīti? Āmantā. Amataṃ rāgaṭṭhāniyaṃ rajaniyaṃ kamaniyaṃ madaniyaṃ bandhaniyaṃ mucchaniyanti? Na hevaṃ vattabbe…pe… nanu amataṃ na rāgaṭṭhāniyaṃ na rajaniyaṃ na kamaniyaṃ na madaniyaṃ na bandhaniyaṃ na mucchaniyanti? Āmantā. Hañci amataṃ na rāgaṭṭhāniyaṃ na rajaniyaṃ na kamaniyaṃ na madaniyaṃ na bandhaniyaṃ na mucchaniyaṃ, no ca vata re vattabbe – ‘‘amataṃ ārabbha rāgo uppajjatī’’ti.

Amataṃ ārabbha doso uppajjatīti? Āmantā. Amataṃ dosaṭṭhāniyaṃ kopaṭṭhāniyaṃ paṭighaṭṭhāniyanti? Na hevaṃ vattabbe…pe… nanu amataṃ na dosaṭṭhāniyaṃ na kopaṭṭhāniyaṃ na paṭighaṭṭhāniyanti? Āmantā. Hañci amataṃ na dosaṭṭhāniyaṃ na kopaṭṭhāniyaṃ na paṭighaṭṭhāniyaṃ, no ca vata re vattabbe – ‘‘amataṃ ārabbha doso uppajjatī’’ti.

Amataṃ ārabbha moho uppajjatīti? Āmantā. Amataṃ mohaṭṭhāniyaṃ aññāṇakaraṇaṃ acakkhukaraṇaṃ paññānirodhiyaṃ vighātapakkhiyaṃ anibbānasaṃvattaniyanti? Na hevaṃ vattabbe…pe… nanu amataṃ na mohaṭṭhāniyaṃ na aññāṇakaraṇaṃ na acakkhukaraṇaṃ paññābuddhiyaṃ avighātapakkhiyaṃ nibbānasaṃvattaniyanti? Āmantā. Hañci amataṃ na mohaṭṭhāniyaṃ na aññāṇakaraṇaṃ…pe… nibbānasaṃvattaniyaṃ, no ca vata re vattabbe – ‘‘amataṃ ārabbha moho uppajjatī’’ti.

550. Rūpaṃ ārabbha saṃyojanā uppajjanti, rūpaṃ saṃyojaniyaṃ ganthaniyaṃ…pe… saṃkilesiyanti? Āmantā. Amataṃ ārabbha saṃyojanā uppajjanti, amataṃ saṃyojaniyaṃ…pe… saṃkilesiyanti? Na hevaṃ vattabbe…pe….

Rūpaṃ ārabbha rāgo uppajjati, rūpaṃ rāgaṭṭhāniyaṃ rajaniyaṃ kamaniyaṃ madaniyaṃ bandhaniyaṃ mucchaniyanti? Āmantā. Amataṃ ārabbha rāgo uppajjati, amataṃ rāgaṭṭhāniyaṃ…pe… mucchaniyanti? Na hevaṃ vattabbe…pe….

Rūpaṃ ārabbha doso uppajjati, rūpaṃ dosaṭṭhāniyaṃ kopaṭṭhāniyaṃ paṭighaṭṭhāniyanti? Āmantā. Amataṃ ārabbha doso uppajjati, amataṃ dosaṭṭhāniyaṃ kopaṭṭhāniyaṃ paṭighaṭṭhāniyanti? Na hevaṃ vattabbe…pe….

Rūpaṃ ārabbha moho uppajjati, rūpaṃ mohaṭṭhāniyaṃ aññāṇakaraṇaṃ…pe… anibbānasaṃvattaniyanti? Āmantā. Amataṃ ārabbha moho uppajjati, amataṃ mohaṭṭhāniyaṃ aññāṇakaraṇaṃ…pe… anibbānasaṃvattaniyanti? Na hevaṃ vattabbe…pe….

Amataṃ ārabbha saṃyojanā uppajjanti, amataṃ asaṃyojaniyaṃ aganthaniyaṃ anoghaniyaṃ ayoganiyaṃ anīvaraṇiyaṃ aparāmaṭṭhaṃ anupādāniyaṃ asaṃkilesiyanti? Āmantā. Rūpaṃ ārabbha saṃyojanā uppajjanti, rūpaṃ asaṃyojaniyaṃ aganthaniyaṃ…pe… asaṃkilesiyanti? Na hevaṃ vattabbe…pe….

Amataṃ ārabbha rāgo uppajjati, amataṃ na rāgaṭṭhāniyaṃ na rajaniyaṃ na kamaniyaṃ na madaniyaṃ na bandhaniyaṃ na mucchaniyanti? Āmantā. Rūpaṃ ārabbha rāgo uppajjati, rūpaṃ na rāgaṭṭhāniyaṃ…pe… na mucchaniyanti? Na hevaṃ vattabbe…pe….

Amataṃ ārabbha doso uppajjati, amataṃ na dosaṭṭhāniyaṃ na kopaṭṭhāniyaṃ na paṭighaṭṭhāniyanti? Āmantā. Rūpaṃ ārabbha doso uppajjati, rūpaṃ na dosaṭṭhāniyaṃ na kopaṭṭhāniyaṃ na paṭighaṭṭhāniyanti? Na hevaṃ vattabbe…pe….

Amataṃ ārabbha moho uppajjati, amataṃ na mohaṭṭhāniyaṃ na aññāṇakaraṇaṃ…pe… nibbānasaṃvattaniyanti? Āmantā. Rūpaṃ ārabbha moho uppajjati, rūpaṃ na mohaṭṭhāniyaṃ na aññāṇakaraṇaṃ…pe… nibbānasaṃvattaniyanti? Na hevaṃ vattabbe…pe….

551. Na vattabbaṃ – ‘‘amatārammaṇaṃ saṃyojana’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘nibbānaṃ nibbānato sañjānāti, nibbānaṃ nibbānato sañjānitvā nibbānaṃ maññati, nibbānasmiṃ maññati, nibbānato maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandatī’’ti [ma. ni. 1.6]! Attheva suttantoti? Āmantā. Tena hi amatārammaṇaṃ saṃyojananti.

Amatārammaṇakathā niṭṭhitā.

9. Navamavaggo

(86) 3. Rūpaṃ sārammaṇantikathā

552. Rūpaṃ sārammaṇanti? Āmantā. Atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu natthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Āmantā. Hañci natthi tassa āvaṭṭanā ābhogo…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ sārammaṇa’’nti.

Phasso sārammaṇo, atthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Āmantā. Rūpaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Vedanā…pe… saññā cetanā cittaṃ saddhā vīriyaṃ sati samādhi paññā rāgo doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ ahirikaṃ…pe… anottappaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Āmantā. Rūpaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ sārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Āmantā. Phasso sārammaṇo, natthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ sārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Āmantā. Vedanā…pe… anottappaṃ sārammaṇaṃ, natthi tassa āvaṭṭanā ābhogo…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

553. Na vattabbaṃ – ‘‘rūpaṃ sārammaṇa’’nti? Āmantā. Nanu rūpaṃ sappaccayanti? Āmantā. Hañci rūpaṃ sappaccayaṃ, tena vata re vattabbe – ‘‘rūpaṃ sārammaṇa’’nti.

Rūpaṃ sārammaṇantikathā niṭṭhitā.

9. Navamavaggo

(87) 4. Anusayā anārammaṇakathā

554. Anusayā anārammaṇāti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo anārammaṇoti? Āmantā. Kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇaṃ anārammaṇanti? Na hevaṃ vattabbe…pe… kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇaṃ sārammaṇanti? Āmantā. Kāmarāgānusayo sārammaṇoti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo anārammaṇoti? Āmantā. Katamakkhandhapariyāpannoti? Saṅkhārakkhandhapariyāpannoti. Saṅkhārakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo saṅkhārakkhandhapariyāpanno anārammaṇoti? Āmantā. Kāmarāgo saṅkhārakkhandhapariyāpanno anārammaṇoti? Na hevaṃ vattabbe…pe… kāmarāgo saṅkhārakkhandhapariyāpanno sārammaṇoti? Āmantā. Kāmarāgānusayo saṅkhārakkhandhapariyāpanno sārammaṇoti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo saṅkhārakkhandhapariyāpanno anārammaṇo, kāmarāgo saṅkhārakkhandhapariyāpanno sārammaṇoti? Āmantā. Saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe….

555. Paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo anārammaṇoti? Āmantā. Avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ anārammaṇanti? Na hevaṃ vattabbe…pe… avijjā avijjogho…pe… avijjānīvaraṇaṃ sārammaṇanti? Āmantā. Avijjānusayo sārammaṇoti? Na hevaṃ vattabbe…pe….

Avijjānusayo anārammaṇoti? Āmantā. Katamakkhandhapariyāpannoti? Saṅkhārakkhandhapariyāpannoti. Saṅkhārakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe….

Avijjānusayo saṅkhārakkhandhapariyāpanno anārammaṇoti? Āmantā. Avijjā saṅkhārakkhandhapariyāpannā anārammaṇāti? Na hevaṃ vattabbe…pe… avijjā saṅkhārakkhandhapariyāpannā sārammaṇāti? Āmantā. Avijjānusayo saṅkhārakkhandhapariyāpanno sārammaṇoti? Na hevaṃ vattabbe…pe….

Avijjānusayo saṅkhārakkhandhapariyāpanno anārammaṇo, avijjā saṅkhārakkhandhapariyāpannā sārammaṇāti? Āmantā. Saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe….

556. Na vattabbaṃ – ‘‘anusayā anārammaṇā’’ti? Āmantā. Puthujjano kusalābyākate citte vattamāne sānusayoti vattabboti? Āmantā. Atthi tesaṃ anusayānaṃ ārammaṇanti? Na hevaṃ vattabbe…pe… tena hi anusayā anārammaṇāti. Puthujjano kusalābyākate citte vattamāne sarāgoti vattabboti? Āmantā. Atthi tassa rāgassa ārammaṇanti? Na hevaṃ vattabbe…pe…. Tena hi rāgo anārammaṇoti.

Anusayā anārammaṇātikathā niṭṭhitā.

9. Navamavaggo

(88) 5. Ñāṇaṃ anārammaṇantikathā

557. Ñāṇaṃ anārammaṇanti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… ñāṇaṃ anārammaṇanti? Āmantā. Paññā paññindriyaṃ paññābalaṃ sammādiṭṭhi dhammavicayasambojjhaṅgo anārammaṇoti? Na hevaṃ vattabbe…pe… paññā paññindriyaṃ paññābalaṃ sammādiṭṭhi dhammavicayasambojjhaṅgo sārammaṇoti? Āmantā. Ñāṇaṃ sārammaṇanti? Na hevaṃ vattabbe…pe….

Ñāṇaṃ anārammaṇanti? Āmantā. Katamakkhandhapariyāpannanti? Saṅkhārakkhandhapariyāpannanti. Saṅkhārakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho anārammaṇoti? Na hevaṃ vattabbe…pe… ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ anārammaṇanti? Āmantā. Paññā saṅkhārakkhandhapariyāpannā anārammaṇāti? Na hevaṃ vattabbe…pe… paññā saṅkhārakkhandhapariyāpannā sārammaṇāti? Āmantā. Ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ sārammaṇanti? Na hevaṃ vattabbe…pe….

Ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ anārammaṇaṃ, paññā saṅkhārakkhandhapariyāpannā sārammaṇāti? Āmantā. Saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Āmantā. Vedanākkhandho saññākkhandho viññāṇakkhandho ekadeso sārammaṇo ekadeso anārammaṇoti? Na hevaṃ vattabbe…pe….

558. Na vattabbaṃ – ‘‘ñāṇaṃ anārammaṇa’’nti? Āmantā. Arahā cakkhuviññāṇasamaṅgī ñāṇīti vattabboti? Āmantā. Atthi tassa ñāṇassa ārammaṇanti? Na hevaṃ vattabbe…pe… tena hi ñāṇaṃ anārammaṇanti. Arahā cakkhuviññāṇasamaṅgī paññavāti vattabboti? Āmantā. Atthi tāya paññāya ārammaṇanti? Na hevaṃ vattabbe…pe…. Tena hi paññā anārammaṇāti.

Ñāṇaṃ anārammaṇantikathā niṭṭhitā.

9. Navamavaggo

(89) 6. Atītānāgatārammaṇakathā

559. Atītārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Nanu atītārammaṇanti? Āmantā. Hañci atītārammaṇaṃ, no ca vata re vattabbe – ‘‘atītārammaṇaṃ cittaṃ anārammaṇa’’nti. Atītārammaṇaṃ cittaṃ anārammaṇanti micchā. Hañci vā pana anārammaṇaṃ, no ca vata re vattabbe – ‘‘atītārammaṇa’’nti. Anārammaṇaṃ atītārammaṇanti micchā.

Atītārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Nanu atītaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci atītaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘atītārammaṇaṃ cittaṃ anārammaṇa’’nti.

560. Anāgatārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Nanu anāgatārammaṇanti? Āmantā. Hañci anāgatārammaṇaṃ, no ca vata re vattabbe – ‘‘anāgatārammaṇaṃ cittaṃ anārammaṇa’’nti. Anāgatārammaṇaṃ cittaṃ anārammaṇanti micchā. Hañci vā pana anārammaṇaṃ, no ca vata re vattabbe – ‘‘anāgatārammaṇa’’nti. Anārammaṇaṃ anāgatārammaṇanti micchā.

Anāgatārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Nanu anāgataṃ ārabbha atthi āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anāgataṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘anāgatārammaṇaṃ cittaṃ anārammaṇa’’nti.

Paccuppannaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, paccuppannārammaṇaṃ cittaṃ sārammaṇanti? Āmantā. Atītaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, atītārammaṇaṃ cittaṃ sārammaṇanti? Na hevaṃ vattabbe…pe… paccuppannaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, paccuppannārammaṇaṃ cittaṃ sārammaṇanti? Āmantā. Anāgataṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, anāgatārammaṇaṃ cittaṃ sārammaṇanti? Na hevaṃ vattabbe…pe….

Atītaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, atītārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Paccuppannaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, paccuppannārammaṇaṃ cittaṃ anārammaṇanti? Na hevaṃ vattabbe…pe….

Anāgataṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, anāgatārammaṇaṃ cittaṃ anārammaṇanti? Āmantā. Paccuppannaṃ ārabbha atthi āvaṭṭanā…pe… paṇidhi, paccuppannārammaṇaṃ cittaṃ anārammaṇanti? Na hevaṃ vattabbe…pe….

561. Na vattabbaṃ – ‘‘atītānāgatārammaṇaṃ cittaṃ anārammaṇa’’nti? Āmantā. Nanu atītānāgataṃ natthīti? Āmantā. Hañci atītānāgataṃ natthi, tena vata re vattabbe – ‘‘atītānāgatārammaṇaṃ cittaṃ anārammaṇa’’nti…pe….

Atītānāgatārammaṇakathā niṭṭhitā.

9. Navamavaggo

(90) 7. Vitakkānupatitakathā

562. Sabbaṃ cittaṃ vitakkānupatitanti? Āmantā. Sabbaṃ cittaṃ vicārānupatitaṃ pītānupatitaṃ sukhānupatitaṃ dukkhānupatitaṃ somanassānupatitaṃ domanassānupatitaṃ upekkhānupatitaṃ saddhānupatitaṃ vīriyānupatitaṃ satānupatitaṃ samādhānupatitaṃ paññānupatitaṃ rāgānupatitaṃ dosānupatitaṃ…pe… anottappānupatitanti? Na hevaṃ vattabbe…pe….

Sabbaṃ cittaṃ vitakkānupatitanti? Āmantā. Nanu atthi avitakko vicāramatto samādhīti? Āmantā. Hañci atthi avitakko vicāramatto samādhi, no ca vata re vattabbe – ‘‘sabbaṃ cittaṃ vitakkānupatita’’nti.

Sabbaṃ cittaṃ vitakkānupatitanti? Āmantā. Nanu atthi avitakko avicāro samādhīti? Āmantā. Hañci atthi avitakko avicāro samādhi, no ca vata re vattabbe – ‘‘sabbaṃ cittaṃ vitakkānupatita’’nti. Sabbaṃ cittaṃ vitakkānupatitanti? Āmantā. Nanu tayo samādhī vuttā bhagavatā – savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhīti [dī. ni. 3.305, 353]? Āmantā. Hañci tayo samādhī vuttā bhagavatā – savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi, no ca vata re vattabbe – ‘‘sabbaṃ cittaṃ vitakkānupatita’’nti.

Vitakkānupatitakathā niṭṭhitā.

9. Navamavaggo

(91) 8. Vitakkavipphārasaddakathā

563. Sabbaso vitakkayato vicārayato vitakkavipphāro saddoti? Āmantā. Sabbaso phusayato phassavipphāro saddo, sabbaso vedayato vedanāvipphāro saddo, sabbaso sañjānato saññāvipphāro saddo, sabbaso cetayato cetanāvipphāro saddo, sabbaso cintayato cittavipphāro saddo, sabbaso sarato sativipphāro saddo, sabbaso pajānato paññāvipphāro saddoti? Na hevaṃ vattabbe…pe….

Sabbaso vitakkayato vicārayato vitakkavipphāro saddoti? Āmantā. Vitakkavipphāro saddo sotaviññeyyo sotasmiṃ paṭihaññati sotassa āpāthaṃ āgacchatīti? Na hevaṃ vattabbe…pe…. Nanu vitakkavipphāro saddo na sotaviññeyyo na sotasmiṃ paṭihaññati na sotassa āpāthaṃ āgacchatīti? Āmantā. Hañci vitakkavipphāro saddo na sotaviññeyyo na sotasmiṃ paṭihaññati na sotassa āpāthaṃ āgacchati, no ca vata re vattabbe – ‘‘sabbaso vitakkayato vicārayato vitakkavipphāro saddo’’ti.

Vitakkavipphārasaddakathā niṭṭhitā.

9. Navamavaggo

(92) 9. Na yathācittassa vācātikathā

564. Na yathācittassa vācāti? Āmantā. Aphassakassa vācā avedanakassa vācā asaññakassa vācā acetanakassa vācā acittakassa vācāti? Na hevaṃ vattabbe…pe… nanu saphassakassa vācā savedanakassa vācā sasaññakassa vācā sacetanakassa vācā sacittakassa vācāti? Āmantā. Hañci saphassakassa vācā…pe… sacittakassa vācā, no ca vata re vattabbe – ‘‘na yathācittassa vācā’’ti.

Na yathācittassa vācāti? Āmantā. Anāvaṭṭentassa [anāvaṭṭantassa (pī.), anāvajjantassa (sī. syā. ka.) kathā. 484 passitabbaṃ] vācā…pe… anābhogassa vācā…pe… appaṇidahantassa vācāti? Na hevaṃ vattabbe…pe… nanu āvaṭṭentassa vācā ābhogassa vācā…pe… paṇidahantassa vācāti? Āmantā. Hañci āvaṭṭentassa vācā ābhogassa vācā paṇidahantassa vācā, no ca vata re vattabbe – ‘‘na yathācittassa vācā’’ti.

Na yathācittassa vācāti? Āmantā. Nanu vācā cittasamuṭṭhānā cittena sahajātā cittena saha ekuppādāti? Āmantā. Hañci vācā cittasamuṭṭhānā cittena sahajātā cittena saha ekuppādā, no ca vata re vattabbe – ‘‘na yathācittassa vācā’’ti.

Na yathācittassa vācāti? Āmantā. Na bhaṇitukāmo bhaṇati, na kathetukāmo katheti, na ālapitukāmo ālapati, na voharitukāmo voharatīti? Na hevaṃ vattabbe…pe… nanu bhaṇitukāmo bhaṇati, kathetukāmo katheti, ālapitukāmo ālapati, voharitukāmo voharatīti? Āmantā. Hañci bhaṇitukāmo bhaṇati, kathetukāmo katheti, ālapitukāmo ālapati, voharitukāmo voharati, no ca vata re vattabbe – ‘‘na yathācittassa vācā’’ti.

565. Na vattabbaṃ – ‘‘na yathācittassa vācā’’ti? Āmantā. Nanu atthi koci ‘‘aññaṃ bhaṇissāmī’’ti aññaṃ bhaṇati, ‘‘aññaṃ kathessāmī’’ti aññaṃ katheti, ‘‘aññaṃ ālapissāmī’’ti aññaṃ ālapati, ‘‘aññaṃ voharissāmī’’ti aññaṃ voharatīti? Āmantā. Hañci atthi koci ‘‘aññaṃ bhaṇissāmī’’ti aññaṃ bhaṇati,…pe… ‘‘aññaṃ voharissāmī’’ti aññaṃ voharati, tena vata re vattabbe – ‘‘na yathācittassa vācā’’ti.

Na yathācittassa vācātikathā niṭṭhitā.

9. Navamavaggo

(93) 10. Na yathācittassa kāyakammantikathā

566. Na yathācittassa kāyakammanti? Āmantā. Aphassakassa kāyakammaṃ…pe… acittakassa kāyakammanti? Na hevaṃ vattabbe…pe… nanu saphassakassa kāyakammaṃ…pe… sacittakassa kāyakammanti? Āmantā. Hañci saphassakassa kāyakammaṃ…pe… sacittakassa kāyakammaṃ, no ca vata re vattabbe – ‘‘na yathācittassa kāyakamma’’nti.

Na yathācittassa kāyakammanti? Āmantā. Anāvaṭṭentassa kāyakammaṃ…pe… appaṇidahantassa kāyakammanti? Na hevaṃ vattabbe…pe… nanu āvaṭṭentassa kāyakammaṃ…pe… paṇidahantassa kāyakammanti? Āmantā. Hañci āvaṭṭentassa kāyakammaṃ…pe… paṇidahantassa kāyakammaṃ, no ca vata re vattabbe – ‘‘na yathācittassa kāyakamma’’nti.

Na yathācittassa kāyakammanti? Āmantā. Nanu kāyakammaṃ cittasamuṭṭhānaṃ cittena sahajātaṃ cittena saha ekuppādanti? Āmantā. Hañci kāyakammaṃ cittasamuṭṭhānaṃ cittena sahajātaṃ cittena saha ekuppādaṃ, no ca vata re vattabbe – ‘‘na yathācittassa kāyakamma’’nti.

Na yathācittassa kāyakammanti? Āmantā. Na abhikkamitukāmo abhikkamati, na paṭikkamitukāmo paṭikkamati, na āloketukāmo āloketi, na viloketukāmo viloketi, na samiñjitukāmo samiñjeti, na pasāretukāmo pasāretīti? Na hevaṃ vattabbe…pe…. Nanu abhikkamitukāmo abhikkamati, paṭikkamitukāmo paṭikkamati, āloketukāmo āloketi, viloketukāmo viloketi, samiñjitukāmo samiñjeti, pasāretukāmo pasāretīti? Āmantā. Hañci abhikkamitukāmo abhikkamati…pe… pasāretukāmo pasāreti, no ca vata re vattabbe – ‘‘na yathācittassa kāyakamma’’nti.

567. Na vattabbaṃ – ‘‘na yathācittassa kāyakamma’’nti? Āmantā. Nanu atthi koci ‘‘aññatra gacchissāmī’’ti aññatra gacchati…pe… ‘‘aññaṃ pasāressāmī’’ti aññaṃ pasāretīti? Āmantā. Hañci atthi koci ‘‘aññatra gacchissāmī’’ti aññatra gacchati…pe… ‘‘aññaṃ pasāressāmī’’ti aññaṃ pasāreti, tena vata re vattabbe – ‘‘na yathācittassa kāyakamma’’nti.

Na yathācittassa kāyakammantikathā niṭṭhitā.

9. Navamavaggo

(94) 11. Atītānāgatasamannāgatakathā

568. Atītena samannāgatoti? Āmantā. Nanu atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgatanti? Āmantā. Hañci atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgataṃ, no ca vata re vattabbe – ‘‘atītena samannāgato’’ti.

Anāgatena samannāgatoti? Āmantā. Nanu anāgataṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtanti? Āmantā. Hañci anāgataṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ, no ca vata re vattabbe – ‘‘anāgatena samannāgato’’ti.

569. Atītena rūpakkhandhena samannāgato, anāgatena rūpakkhandhena samannāgato, paccuppannena rūpakkhandhena samannāgatoti? Āmantā. Tīhi rūpakkhandhehi samannāgatoti? Na hevaṃ vattabbe…pe… atītehi pañcahi khandhehi samannāgato, anāgatehi pañcahi khandhehi samannāgato, paccuppannehi pañcahi khandhehi samannāgatoti? Āmantā. Pannarasahi khandhehi samannāgatoti? Na hevaṃ vattabbe…pe….

Atītena cakkhāyatanena samannāgato, anāgatena cakkhāyatanena samannāgato, paccuppannena cakkhāyatanena samannāgatoti? Āmantā. Tīhi cakkhāyatanehi samannāgatoti? Na hevaṃ vattabbe…pe… atītehi dvādasahi āyatanehi samannāgato, anāgatehi dvādasahi āyatanehi samannāgato, paccuppannehi dvādasahi āyatanehi samannāgatoti? Āmantā. Chattiṃsāyatanehi samannāgatoti? Na hevaṃ vattabbe…pe….

Atītāya cakkhudhātuyā samannāgato, anāgatāya cakkhudhātuyā samannāgato, paccuppannāya cakkhudhātuyā samannāgatoti? Āmantā. Tīhi cakkhudhātūhi samannāgatoti? Na hevaṃ vattabbe…pe… atītāhi aṭṭhārasahi dhātūhi samannāgato, anāgatāhi aṭṭhārasahi dhātūhi samannāgato, paccuppannāhi aṭṭhārasahi dhātūhi samannāgatoti? Āmantā. Catupaññāsadhātūhi samannāgatoti? Na hevaṃ vattabbe…pe….

Atītena cakkhundriyena samannāgato, anāgatena cakkhundriyena samannāgato, paccuppannena cakkhundriyena samannāgatoti? Āmantā. Tīhi cakkhundriyehi samannāgatoti? Na hevaṃ vattabbe… pe… atītehi bāvīsatindriyehi samannāgato, anāgatehi bāvīsatindriyehi samannāgato, paccuppannehi bāvīsatindriyehi samannāgatoti? Āmantā. Chasaṭṭhindriyehi samannāgatoti? Na hevaṃ vattabbe…pe….

570. Na vattabbaṃ – ‘‘atītānāgatehi samannāgato’’ti? Āmantā. Nanu atthi aṭṭhavimokkhajhāyī catunnaṃ jhānānaṃ nikāmalābhī navannaṃ anupubbavihārasamāpattīnaṃ lābhīti? Āmantā. Hañci atthi aṭṭhavimokkhajhāyī catunnaṃ jhānānaṃ nikāmalābhī navannaṃ anupubbavihārasamāpattīnaṃ lābhī, tena vata re vattabbe – ‘‘atītānāgatehi samannāgato’’ti.

Atītānāgatasamannāgatakathā niṭṭhitā.

Navamavaggo.

Tassuddānaṃ –

Ānisaṃsadassāvissa saṃyojanānaṃ pahānaṃ, amatārammaṇaṃ saṃyojanaṃ, rūpaṃ sārammaṇaṃ, anusayā anārammaṇā, evamevaṃ ñāṇaṃ, atītānāgatārammaṇaṃ cittaṃ, sabbaṃ cittaṃ vitakkānupatitaṃ, sabbaso vitakkayato vicārayato vitakkavipphāro saddo, na yathācittassa vācā, tatheva kāyakammaṃ atītānāgatehi samannāgatoti.

10. Dasamavaggo

(95) 1. Nirodhakathā

571. Upapattesiye pañcakkhandhe aniruddhe kiriyā pañcakkhandhā uppajjantīti? Āmantā. Dasannaṃ khandhānaṃ samodhānaṃ hoti, dasa khandhā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… dasannaṃ khandhānaṃ samodhānaṃ hoti, dasa khandhā sammukhībhāvaṃ āgacchantīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Upapattesiye pañcakkhandhe aniruddhe kiriyā cattāro khandhā uppajjantīti? Āmantā. Navannaṃ khandhānaṃ samodhānaṃ hoti, nava khandhā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… navannaṃ khandhānaṃ samodhānaṃ hoti, nava khandhā sammukhībhāvaṃ āgacchantīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Upapattesiye pañcakkhandhe aniruddhe kiriyāñāṇaṃ uppajjatīti? Āmantā. Channaṃ khandhānaṃ samodhānaṃ hoti, cha khandhā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… channaṃ khandhānaṃ samodhānaṃ hoti, cha khandhā sammukhībhāvaṃ āgacchantīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

572. Upapattesiye pañcakkhandhe niruddhe maggo uppajjatīti? Āmantā. Mato maggaṃ bhāveti, kālaṅkato maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Nirodhakathā niṭṭhitā.

10. Dasamavaggo

(96) 2. Rūpaṃ maggotikathā

573. Maggasamaṅgissa rūpaṃ maggoti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi; no ca vata re vattabbe – ‘‘maggasamaṅgissa rūpaṃ maggo’’ti.

Sammāvācā maggoti? Āmantā. Sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhi; no ca vata re vattabbe – ‘‘sammāvācā maggo’’ti.

Sammākammanto …pe… sammāājīvo maggoti? Āmantā. Sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhi; no ca vata re vattabbe – ‘‘sammāājīvo maggo’’ti.

574. Sammādiṭṭhi maggo, sā ca sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammāvācā maggo, sā ca sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe …pe… sammādiṭṭhi maggo, sā ca sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammākammanto…pe… sammāājīvo maggo, so ca sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… sammāsaṅkappo…pe… sammāvāyāmo…pe… sammāsati…pe….

Sammāsamādhi maggo, so ca sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammāvācā maggo, sā ca sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… sammāsamādhi maggo, so ca sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammākammanto…pe… sammāājīvo maggo, so ca sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Sammāvācā maggo, sā ca anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammādiṭṭhi maggo, sā ca anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… sammāvācā maggo, sā ca anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammāsaṅkappo…pe… sammāvāyāmo… sammāsati … sammāsamādhi maggo, so ca anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Sammākammanto …pe… sammāājīvo maggo, so ca anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Sammādiṭṭhi… sammāsaṅkappo… sammāvāyāmo… sammāsati…pe… sammāsamādhi maggo, so ca anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

575. Na vattabbaṃ – ‘‘maggasamaṅgissa rūpaṃ maggo’’ti? Āmantā. Nanu sammāvācā sammākammanto sammāājīvo maggoti? Āmantā. Hañci sammāvācā sammākammanto sammāājīvo maggo, tena vata re vattabbe – ‘‘maggasamaṅgissa rūpaṃ maggo’’ti.

Rūpaṃ maggotikathā niṭṭhitā.

10. Dasamavaggo

(97) 3. Pañcaviññāṇasamaṅgissa maggakathā

576. Pañcaviññāṇasamaṅgissa atthi maggabhāvanāti? Āmantā. Nanu pañcaviññāṇā uppannavatthukā uppannārammaṇāti? Āmantā. Hañci pañcaviññāṇā uppannavatthukā uppannārammaṇā, no ca vata re vattabbe – ‘‘pañcaviññāṇasamaṅgissa atthi maggabhāvanā’’ti.

Nanu pañcaviññāṇā purejātavatthukā purejātārammaṇā ajjhattikavatthukā bāhirārammaṇā asambhinnavatthukā asambhinnārammaṇā nānāvatthukā nānārammaṇā na aññamaññassa gocaravisayaṃ paccanubhonti, na asamannāhārā uppajjanti, na amanasikārā uppajjanti, na abbokiṇṇā uppajjanti, na apubbaṃ acarimaṃ uppajjanti, na aññamaññassa samanantarā uppajjanti, nanu pañcaviññāṇā anābhogāti? Āmantā. Hañci pañcaviññāṇā anābhogā, no ca vata re vattabbe – ‘‘pañcaviññāṇasamaṅgissa atthi maggabhāvanā’’ti.

577. Cakkhuviññāṇasamaṅgissa atthi maggabhāvanāti? Āmantā. Cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe…pe… cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti.

578. Cakkhuviññāṇasamaṅgissa atthi maggabhāvanāti? Āmantā. Cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… cakkhuviññāṇasamaṅgissa atthi maggabhāvanāti? Āmantā. Cakkhuviññāṇaṃ phassaṃ ārabbha…pe… vedanaṃ ārabbha… saññaṃ ārabbha … cetanaṃ ārabbha… cittaṃ ārabbha… cakkhuṃ ārabbha… kāyaṃ ārabbha…pe… saddaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe….

Manoviññāṇasamaṅgissa atthi maggabhāvanā, manoviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇasamaṅgissa atthi maggabhāvanā, cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇasamaṅgissa atthi maggabhāvanā, manoviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇasamaṅgissa atthi maggabhāvanā, cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇasamaṅgissa atthi maggabhāvanā, manoviññāṇaṃ phassaṃ ārabbha… vedanaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇasamaṅgissa atthi maggabhāvanā, cakkhuviññāṇaṃ phassaṃ ārabbha… vedanaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe….

579. Na vattabbaṃ – ‘‘pañcaviññāṇasamaṅgissa atthi maggabhāvanā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī…pe… sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī’’ti! [ma. ni. 1.349; a. ni. 4.37] Attheva suttantoti? Āmantā. Tena hi pañcaviññāṇasamaṅgissa atthi maggabhāvanāti.

Pañcaviññāṇasamaṅgissa maggakathā niṭṭhitā.

10. Dasamavaggo

(98) 4. Pañcaviññāṇā kusalāpi akusalāpītikathā

580. Pañcaviññāṇā kusalāpi akusalāpīti? Āmantā. Nanu pañcaviññāṇā uppannavatthukā uppannārammaṇāti? Āmantā. Hañci pañcaviññāṇā uppannavatthukā uppannārammaṇā, no ca vata re vattabbe – ‘‘pañcaviññāṇā kusalāpi akusalāpī’’ti. Nanu pañcaviññāṇā purejātavatthukā purejātārammaṇā ajjhattikavatthukā bāhirārammaṇā asambhinnavatthukā asambhinnārammaṇā nānāvatthukā nānārammaṇā na aññamaññassa gocaravisayaṃ paccanubhonti, na asamannāhārā uppajjanti, na amanasikārā uppajjanti, na abbokiṇṇā uppajjanti, na apubbaṃ acarimaṃ uppajjanti, na aññamaññassa samanantarā uppajjanti, nanu pañcaviññāṇā anābhogāti? Āmantā. Hañci pañcaviññāṇā anābhogā, no ca vata re vattabbe – ‘‘pañcaviññāṇā kusalāpi akusalāpī’’ti.

581. Cakkhuviññāṇaṃ kusalanti? Āmantā. Cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe. Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Āmantā. Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti.

582. Cakkhuviññāṇaṃ kusalampi akusalampīti? Āmantā. Cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe…. Cakkhuviññāṇaṃ kusalampi akusalampīti? Āmantā. Cakkhuviññāṇaṃ phassaṃ ārabbha…pe… cittaṃ ārabbha… cakkhuṃ ārabbha…pe… kāyaṃ ārabbha… saddaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe….

Manoviññāṇaṃ kusalampi akusalampi, manoviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ kusalampi akusalampi, cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇaṃ kusalampi akusalampi, manoviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ kusalampi akusalampi, cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇaṃ kusalampi akusalampi, manoviññāṇaṃ phassaṃ ārabbha…pe… cittaṃ ārabbha…pe… kāyaṃ ārabbha … saddaṃ ārabbha …pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ kusalampi akusalampi, cakkhuviññāṇaṃ phassaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe….

583. Na vattabbaṃ – ‘‘pañcaviññāṇā kusalāpi akusalāpī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti…pe… na nimittaggāhī hoti…pe… sotena saddaṃ sutvā…pe… kāyena phoṭṭhabbaṃ phusitvā nimittaggāhī hoti…pe… na nimittaggāhī hotī’’ti! Attheva suttantoti? Āmantā. Tena hi pañcaviññāṇā kusalāpi akusalāpīti.

Pañcaviññāṇā kusalāpi akusalāpītikathā niṭṭhitā.

10. Dasamavaggo

(99) 5. Sābhogātikathā

584. Pañcaviññāṇā sābhogāti? Āmantā. Nanu pañcaviññāṇā uppannavatthukā uppannārammaṇāti? Āmantā. Hañci pañcaviññāṇā uppannavatthukā uppannārammaṇā, no ca vata re vattabbe – ‘‘pañcaviññāṇā sābhogā’’ti. Nanu pañcaviññāṇā purejātavatthukā purejātārammaṇā ajjhattikavatthukā bāhirārammaṇā asambhinnavatthukā asambhinnārammaṇā nānāvatthukā nānārammaṇā na aññamaññassa gocaravisayaṃ paccanubhonti, na asamannāhārā uppajjanti, na amanasikārā uppajjanti, na abbokiṇṇā uppajjanti, na apubbaṃ acarimaṃ uppajjanti, nanu pañcaviññāṇā na aññamaññassa samanantarā uppajjantīti? Āmantā. Hañci pañcaviññāṇā na aññamaññassa samanantarā uppajjanti, no ca vata re vattabbe – ‘‘pañcaviññāṇā sābhogā’’ti.

585. Cakkhuviññāṇaṃ sābhoganti? Āmantā. Cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Na hevaṃ vattabbe…pe… cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Natthi…pe… ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca suññatañca uppajjati cakkhuviññāṇa’’nti.

Cakkhuviññāṇaṃ sābhoganti? Āmantā. Cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… cakkhuviññāṇaṃ sābhoganti? Āmantā. Cakkhuviññāṇaṃ phassaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇaṃ sābhogaṃ, manoviññāṇaṃ suññataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ sābhogaṃ, cakkhuviññāṇaṃ suññataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇaṃ sābhogaṃ, manoviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ sābhogaṃ, cakkhuviññāṇaṃ atītānāgataṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe… manoviññāṇaṃ sābhogaṃ, manoviññāṇaṃ phassaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Āmantā. Cakkhuviññāṇaṃ sābhogaṃ, cakkhuviññāṇaṃ phassaṃ ārabbha…pe… phoṭṭhabbaṃ ārabbha uppajjatīti? Na hevaṃ vattabbe…pe….

586. Na vattabbaṃ – ‘‘pañcaviññāṇā sābhogā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti…pe… na nimittaggāhī hoti…pe… kāyena phoṭṭhabbaṃ phusitvā nimittaggāhī hoti…pe… na nimittaggāhī hotī’’ti! Attheva suttantoti? Āmantā. Tena hi pañcaviññāṇā sābhogāti…pe….

Sābhogātikathā niṭṭhitā.

10. Dasamavaggo

(100) 6. Dvīhisīlehikathā

587. Maggasamaṅgī dvīhi sīlehi samannāgatoti? Āmantā. Maggasamaṅgī dvīhi phassehi dvīhi vedanāhi dvīhi saññāhi dvīhi cetanāhi dvīhi cittehi dvīhi saddhāhi dvīhi vīriyehi dvīhi satīhi dvīhi samādhīhi dvīhi paññāhi samannāgatoti? Na hevaṃ vattabbe…pe….

Maggasamaṅgī lokiyena sīlena samannāgatoti? Āmantā. Maggasamaṅgī lokiyena phassena lokiyāya vedanāya lokiyāya paññāya lokiyāya cetanāya lokiyena cittena lokiyāya saddhāya lokiyena vīriyena lokiyāya satiyā lokiyena samādhinā lokiyāya paññāya samannāgatoti? Na hevaṃ vattabbe…pe….

Maggasamaṅgī lokiyena ca lokuttarena ca sīlena samannāgatoti? Āmantā. Maggasamaṅgī lokiyena ca lokuttarena ca phassena samannāgato…pe… lokiyāya ca lokuttarāya ca paññāya samannāgatoti? Na hevaṃ vattabbe…pe… maggasamaṅgī lokiyena sīlena samannāgatoti? Āmantā. Maggasamaṅgī puthujjanoti? Na hevaṃ vattabbe…pe….

588. Maggasamaṅgī lokiyāya sammāvācāya samannāgatoti? Āmantā. Maggasamaṅgī lokiyāya sammādiṭṭhiyā samannāgatoti? Na hevaṃ vattabbe…pe… maggasamaṅgī lokiyāya sammāvācāya samannāgatoti? Āmantā. Maggasamaṅgī lokiyena sammāsaṅkappena…pe… lokiyena sammāvāyāmena…pe… lokiyāya sammāsatiyā…pe… lokiyena sammāsamādhinā samannāgatoti? Na hevaṃ vattabbe…pe… maggasamaṅgī lokiyena sammākammantena…pe… lokiyena sammāājīvena samannāgatoti? Āmantā. Maggasamaṅgī lokiyāya sammādiṭṭhiyā…pe… lokiyena sammāsamādhinā samannāgatoti? Na hevaṃ vattabbe…pe….

Maggasamaṅgī lokiyāya ca lokuttarāya ca sammāvācāya samannāgatoti? Āmantā. Maggasamaṅgī lokiyāya ca lokuttarāya ca sammādiṭṭhiyā samannāgatoti? Na hevaṃ vattabbe…pe… maggasamaṅgī lokiyāya ca lokuttarāya ca sammāvācāya samannāgatoti? Āmantā. Maggasamaṅgī lokiyena ca lokuttarena ca sammāsaṅkappena…pe… lokiyena ca lokuttarena ca sammāvāyāmena …pe… lokiyāya ca lokuttarāya ca sammāsatiyā…pe… lokiyena ca lokuttarena ca sammāsamādhinā samannāgatoti? Na hevaṃ vattabbe…pe….

Maggasamaṅgī lokiyena ca lokuttarena ca sammākammantena…pe… sammāājīvena samannāgatoti? Āmantā. Maggasamaṅgī lokiyāya ca lokuttarāya ca sammādiṭṭhiyā samannāgatoti? Na hevaṃ vattabbe…pe… maggasamaṅgī lokiyena ca lokuttarena ca sammāājīvena samannāgatoti? Āmantā. Maggasamaṅgī lokiyena ca lokuttarena ca sammāsaṅkappena…pe… lokiyena ca lokuttarena ca sammāsamādhinā samannāgatoti? Na hevaṃ vattabbe…pe….

589. Na vattabbaṃ – ‘‘maggasamaṅgī dvīhi sīlehi samannāgato’’ti? Āmantā. Lokiye sīle niruddhe maggo uppajjatīti? Āmantā. Dussīlo khaṇḍasīlo chinnasīlo maggaṃ bhāvetīti? Na hevaṃ vattabbe … pe… tena hi maggasamaṅgī dvīhi sīlehi samannāgatoti.

Dvīhisīlehikathā niṭṭhitā.

10. Dasamavaggo

(101) 7. Sīlaṃ acetasikantikathā

590. Sīlaṃ acetasikanti? Āmantā. Rūpaṃ…pe… nibbānaṃ…pe… cakkhāyatanaṃ …pe… kāyāyatanaṃ… rūpāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… sīlaṃ acetasikanti? Āmantā. Phasso acetasikoti? Na hevaṃ vattabbe …pe… sīlaṃ acetasikanti? Āmantā. Vedanā…pe… saññā…pe… cetanā…pe… saddhā…pe… vīriyaṃ…pe… sati…pe… samādhi…pe… paññā acetasikāti? Na hevaṃ vattabbe…pe….

Phasso cetasikoti? Āmantā. Sīlaṃ cetasikanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā… pe… cetanā…pe… saddhā…pe… vīriyaṃ…pe… sati…pe… samādhi…pe… paññā cetasikāti? Āmantā. Sīlaṃ cetasikanti? Na hevaṃ vattabbe…pe….

591. Sīlaṃ acetasikanti? Āmantā. Aniṭṭhaphalanti? Na hevaṃ vattabbe…pe… nanu iṭṭhaphalanti? Āmantā. Hañci iṭṭhaphalaṃ, no ca vata re vattabbe – ‘‘sīlaṃ acetasika’’nti.

Saddhā iṭṭhaphalā, saddhā cetasikāti? Āmantā. Sīlaṃ iṭṭhaphalaṃ, sīlaṃ cetasikanti? Na hevaṃ vattabbe…pe… vīriyaṃ…pe… sati…pe… samādhi…pe… paññā iṭṭhaphalā, paññā cetasikāti? Āmantā. Sīlaṃ iṭṭhaphalaṃ, sīlaṃ cetasikanti? Na hevaṃ vattabbe…pe….

Sīlaṃ iṭṭhaphalaṃ, sīlaṃ acetasikanti? Āmantā. Saddhā iṭṭhaphalā, saddhā acetasikāti? Na hevaṃ vattabbe…pe… sīlaṃ iṭṭhaphalaṃ, sīlaṃ acetasikanti? Āmantā. Vīriyaṃ…pe… sati…pe… samādhi… pe… paññā iṭṭhaphalā, paññā acetasikāti? Na hevaṃ vattabbe…pe….

592. Sīlaṃ acetasikanti? Āmantā. Aphalaṃ avipākanti? Na hevaṃ vattabbe…pe… nanu saphalaṃ savipākanti? Āmantā. Hañci saphalaṃ savipākaṃ, no ca vata re vattabbe – ‘‘sīlaṃ acetasika’’nti…pe….

Cakkhāyatanaṃ acetasikaṃ avipākanti? Āmantā. Sīlaṃ acetasikaṃ avipākanti? Na hevaṃ vattabbe…pe… sotāyatanaṃ…pe… kāyāyatanaṃ …pe… rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ acetasikaṃ avipākanti? Āmantā. Sīlaṃ acetasikaṃ avipākanti? Na hevaṃ vattabbe…pe….

Sīlaṃ acetasikaṃ savipākanti? Āmantā. Cakkhāyatanaṃ acetasikaṃ savipākanti? Na hevaṃ vattabbe…pe… sīlaṃ acetasikaṃ savipākanti? Āmantā. Sotāyatanaṃ…pe… kāyāyatanaṃ… rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ acetasikaṃ savipākanti? Na hevaṃ vattabbe…pe….

593. Sammāvācā acetasikāti? Āmantā. Sammādiṭṭhi acetasikāti? Na hevaṃ vattabbe…pe… sammāvācā acetasikāti? Āmantā. Sammāsaṅkappo…pe… sammāvāyāmo…pe… sammāsati…pe… sammāsamādhi acetasikoti? Na hevaṃ vattabbe…pe… sammākammanto…pe… sammāājīvo acetasikoti? Āmantā. Sammādiṭṭhi acetasikāti? Na hevaṃ vattabbe…pe… sammāājīvo acetasikoti? Āmantā. Sammāsaṅkappo… sammāvāyāmo… sammāsati… sammāsamādhi acetasikoti? Na hevaṃ vattabbe…pe….

Sammādiṭṭhi cetasikāti? Āmantā. Sammāvācā cetasikāti? Na hevaṃ vattabbe…pe… sammādiṭṭhi cetasikāti? Āmantā. Sammākammanto…pe… sammāājīvo cetasikoti? Na hevaṃ vattabbe…pe… sammāsaṅkappo…pe… sammāvāyāmo…pe… sammāsati…pe… sammāsamādhi cetasikoti? Āmantā. Sammāvācā cetasikāti? Na hevaṃ vattabbe…pe… sammāsamādhi cetasikoti? Āmantā. Sammākammanto…pe… sammāājīvo cetasikoti? Na hevaṃ vattabbe…pe….

594. Na vattabbaṃ – ‘‘sīlaṃ acetasika’’nti? Āmantā. Sīle uppajjitvā niruddhe dussīlo hotīti? Na hevaṃ vattabbe. Tena hi sīlaṃ acetasikanti.

Sīlaṃ acetasikantikathā niṭṭhitā.

10. Dasamavaggo

(102) 8. Sīlaṃ na cittānuparivattītikathā

595. Sīlaṃ na cittānuparivattīti? Āmantā. Rūpaṃ… nibbānaṃ… cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… sīlaṃ na cittānuparivattīti? Āmantā. Phasso na cittānuparivattīti? Na hevaṃ vattabbe…pe… sīlaṃ na cittānuparivattīti? Āmantā. Vedanā…pe… saññā… cetanā… saddhā… vīriyaṃ… sati… samādhi…pe… paññā na cittānuparivattīti? Na hevaṃ vattabbe…pe….

Phasso cittānuparivattīti? Āmantā. Sīlaṃ cittānuparivattīti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā… cetanā … saddhā… vīriyaṃ… sati… samādhi…pe… paññā cittānuparivattīti? Āmantā. Sīlaṃ cittānuparivattīti? Na hevaṃ vattabbe…pe….

596. Sammāvācā na cittānuparivattīti? Āmantā. Sammādiṭṭhi na cittānuparivattīti? Na hevaṃ vattabbe…pe… sammāvācā na cittānuparivattīti? Āmantā. Sammāsaṅkappo… sammāvāyāmo… sammāsati…pe… sammāsamādhi na cittānuparivattīti? Na hevaṃ vattabbe…pe….

Sammākammanto…pe… sammāājīvo na cittānuparivattīti? Āmantā. Sammādiṭṭhi na cittānuparivattīti? Na hevaṃ vattabbe…pe… sammāājīvo na cittānuparivattīti? Āmantā. Sammāsaṅkappo… sammāvāyāmo… sammāsati…pe… sammāsamādhi na cittānuparivattīti? Na hevaṃ vattabbe…pe….

Sammādiṭṭhi cittānuparivattīti? Āmantā. Sammāvācā cittānuparivattīti? Na hevaṃ vattabbe…pe… sammādiṭṭhi cittānuparivattīti? Āmantā. Sammākammanto…pe… sammāājīvo cittānuparivattīti? Na hevaṃ vattabbe…pe….

Sammāsaṅkappo … sammāvāyāmo… sammāsati…pe… sammāsamādhi cittānuparivattīti? Āmantā. Sammāvācā cittānuparivattīti? Na hevaṃ vattabbe…pe… sammāsamādhi cittānuparivattīti? Āmantā. Sammākammanto…pe… sammāājīvo cittānuparivattīti? Na hevaṃ vattabbe…pe….

597. Na vattabbaṃ – ‘‘sīlaṃ na cittānuparivattī’’ti? Āmantā. Sīle uppajjitvā niruddhe dussīlo hotīti? Na hevaṃ vattabbe. Tena hi sīlaṃ na cittānuparivattīti.

Sīlaṃ na cittānuparivattītikathā niṭṭhitā.

10. Dasamavaggo

(103) 9. Samādānahetukathā

598. Samādānahetukaṃ sīlaṃ vaḍḍhatīti? Āmantā. Samādānahetuko phasso vaḍḍhati, vedanā vaḍḍhati, saññā vaḍḍhati, cetanā vaḍḍhati, cittaṃ vaḍḍhati, saddhā vaḍḍhati, vīriyaṃ vaḍḍhati, sati vaḍḍhati, samādhi vaḍḍhati, paññā vaḍḍhatīti? Na hevaṃ vattabbe…pe….

Samādānahetukaṃ sīlaṃ vaḍḍhatīti? Āmantā. Latā viya vaḍḍhati, māluvā viya vaḍḍhati, rukkho viya vaḍḍhati, tiṇaṃ viya vaḍḍhati, muñjapuñjo viya vaḍḍhatīti? Na hevaṃ vattabbe…pe….

599. Samādānahetukaṃ sīlaṃ vaḍḍhatīti? Āmantā. Sīlaṃ samādiyitvā kāmavitakkaṃ vitakkentassa byāpādavitakkaṃ vitakkentassa vihiṃsāvitakkaṃ vitakkentassa sīlaṃ vaḍḍhatīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantī’’ti.

600. Na vattabbaṃ – ‘‘samādānahetukaṃ sīlaṃ vaḍḍhatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘ārāmaropā vanaropā…pe… dhammaṭṭhā sīlasampannā te janā saggagāmino’’ti. Attheva suttantoti? Āmantā. Tena hi samādānahetukaṃ sīlaṃ vaḍḍhatīti.

Samādānahetukathā niṭṭhitā.

10. Dasamavaggo

(104) 10. Viññatti sīlantikathā

601. Viññatti sīlanti? Āmantā. Pāṇātipātā veramaṇīti? Na hevaṃ vattabbe…pe… adinnādānā veramaṇīti? Na hevaṃ vattabbe…pe… kāmesumicchācārā veramaṇīti? Na hevaṃ vattabbe …pe… musāvādā veramaṇīti? Na hevaṃ vattabbe…pe… surāmerayamajjapamādaṭṭhānā veramaṇīti? Na hevaṃ vattabbe…pe….

Abhivādanaṃ sīlaṃ, paccuṭṭhānaṃ sīlaṃ, añjalikammaṃ sīlaṃ, sāmīcikammaṃ sīlaṃ, āsanābhihāro sīlaṃ, seyyābhihāro sīlaṃ, pādodakābhihāro sīlaṃ, pādakathalikābhihāro sīlaṃ, nhāne piṭṭhiparikammaṃ sīlanti? Āmantā. Pāṇātipātā veramaṇīti? Na hevaṃ vattabbe…pe… surāmerayamajjapamādaṭṭhānā veramaṇīti? Na hevaṃ vattabbe…pe….

602. Na vattabbaṃ – ‘‘viññatti sīla’’nti? Āmantā. Dussilyanti? Na hevaṃ vattabbe…pe… tena hi viññatti sīlanti.

Viññatti sīlantikathā niṭṭhitā.

10. Dasamavaggo

(105) 11. Aviññatti dussilyantikathā

603. Aviññatti dussilyanti? Āmantā. Pāṇātipātoti? Na hevaṃ vattabbe…pe… adinnādānanti? Na hevaṃ vattabbe…pe… kāmesumicchācāroti? Na hevaṃ vattabbe…pe… musāvādoti? Na hevaṃ vattabbe…pe… surāmerayamajjapamādaṭṭhānanti? Na hevaṃ vattabbe…pe….

Pāpakammaṃ samādiyitvā dānaṃ dadantassa puññañca apuññañca ubho vaḍḍhantīti? Na hevaṃ vattabbe…pe… puññañca apuññañca ubho vaḍḍhantīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantī’’ti.

604. Na vattabbaṃ – ‘‘aviññatti dussilya’’nti? Āmantā. Nanu pāpakammaṃ samādinno āsīti? Āmantā. Hañci pāpakammaṃ samādinno āsi, tena vata re vattabbe – ‘‘aviññatti dussilya’’nti.

Aviññatti dussilyantikathā niṭṭhitā.

Dasamavaggo.

Tassuddānaṃ –

Upapattesiye pañcakkhandhe aniruddhe kiriyā pañcakkhandhā uppajjanti, maggasamaṅgissa rūpaṃ maggo, pañcaviññāṇasamaṅgissa atthi maggabhāvanā, pañcaviññāṇā kusalāpi akusalāpi, pañcaviññāṇā sābhogā, maggasamaṅgī dvīhi sīlehi samannāgato, sīlaṃ acetasikaṃ, sīlaṃ na cittānuparivatti, samādānahetukaṃ sīlaṃ vaḍḍhatīti, viññattisīlaṃ aviññatti dussilyanti.

Dutiyo paṇṇāsako.

Tassuddānaṃ –

Niyāmasaṅgahagatānisaṃsatā ca nirodhoti [niyāma saṅgahagatānisaṃsatā atthi pañcavokārabhavo nirodho maggasamaṅgissa pañcavokārabhavoti (sī. syā. ka.), niyāma saṅgaha gatānisaṃsatā atthi pañcavokārabhavo maggasamaṅgissa no pañcavokārabhavo (pī.)].

11. Ekādasamavaggo

(106-108) 1-3. Tissopi anusayakathā

605. Anusayā abyākatāti? Āmantā. Vipākābyākatā kiriyābyākatā rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo abyākatoti? Āmantā. Kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇaṃ abyākatanti? Na hevaṃ vattabbe…pe… kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇaṃ akusalanti? Āmantā. Kāmarāgānusayo akusaloti? Na hevaṃ vattabbe…pe….

Paṭighānusayo abyākatoti? Āmantā. Paṭighaṃ paṭighapariyuṭṭhānaṃ paṭighasaṃyojanaṃ abyākatanti? Na hevaṃ vattabbe…pe… paṭighaṃ paṭighapariyuṭṭhānaṃ paṭighasaṃyojanaṃ akusalanti? Āmantā. Paṭighānusayo akusaloti? Na hevaṃ vattabbe…pe….

Mānānusayo abyākatoti? Āmantā. Māno mānapariyuṭṭhānaṃ mānasaṃyojanaṃ abyākatanti? Na hevaṃ vattabbe …pe… māno mānapariyuṭṭhānaṃ mānasaṃyojanaṃ akusalanti? Āmantā. Mānānusayo akusaloti? Na hevaṃ vattabbe …pe….

Diṭṭhānusayo abyākatoti? Āmantā. Diṭṭhi diṭṭhogho diṭṭhiyogo diṭṭhipariyuṭṭhānaṃ diṭṭhisaṃyojanaṃ abyākatanti? Na hevaṃ vattabbe…pe… diṭṭhi diṭṭhogho diṭṭhiyogo diṭṭhipariyuṭṭhānaṃ diṭṭhisaṃyojanaṃ akusalanti? Āmantā. Diṭṭhānusayo akusaloti? Na hevaṃ vattabbe…pe….

Vicikicchānusayo abyākatoti? Āmantā. Vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇaṃ abyākatanti? Na hevaṃ vattabbe…pe… vicikicchā vicikicchāpariyuṭṭhānaṃ vicikicchāsaṃyojanaṃ vicikicchānīvaraṇaṃ akusalanti? Āmantā. Vicikicchānusayo akusaloti? Na hevaṃ vattabbe…pe….

Bhavarāgānusayo abyākatoti? Āmantā. Bhavarāgo bhavarāgapariyuṭṭhānaṃ bhavarāgasaṃyojanaṃ abyākatanti? Na hevaṃ vattabbe…pe… bhavarāgo bhavarāgapariyuṭṭhānaṃ bhavarāgasaṃyojanaṃ akusalanti? Āmantā. Bhavarāgānusayo akusaloti? Na hevaṃ vattabbe…pe….

Avijjānusayo abyākatoti? Āmantā. Avijjā avijjogho avijjāyogo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ abyākatanti? Na hevaṃ vattabbe…pe… avijjā avijjogho avijjāyogo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ akusalanti? Āmantā. Avijjānusayo akusaloti? Na hevaṃ vattabbe…pe….

606. Na vattabbaṃ – ‘‘anusayā abyākatā’’ti? Āmantā. Puthujjano kusalābyākate citte vattamāne ‘‘sānusayo’’ti vattabboti? Āmantā. Kusalākusalā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… tena hi anusayā abyākatāti. Puthujjano kusalābyākate citte vattamāne ‘‘sarāgo’’ti vattabboti? Āmantā. Kusalākusalā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe… tena hi rāgo abyākatoti.

607. Anusayā ahetukāti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo ahetukoti? Āmantā. Kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmacchandanīvaraṇaṃ ahetukanti? Na hevaṃ vattabbe…pe… kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇaṃ sahetukanti? Āmantā. Kāmarāgānusayo sahetukoti? Na hevaṃ vattabbe…pe… paṭighānusayo…pe… mānānusayo… diṭṭhānusayo… vicikicchānusayo… bhavarāgānusayo… avijjānusayo ahetukoti? Āmantā. Avijjā avijjogho avijjāyogo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ ahetukanti? Na hevaṃ vattabbe …pe… avijjā avijjogho…pe… avijjānīvaraṇaṃ sahetukanti? Āmantā. Avijjānusayo sahetukoti? Na hevaṃ vattabbe…pe….

608. Na vattabbaṃ – ‘‘anusayā ahetukā’’ti? Āmantā. Puthujjano kusalābyākate citte vattamāne ‘‘sānusayo’’ti vattabboti? Āmantā. Anusayā tena hetunā sahetukāti? Na hevaṃ vattabbe…pe… tena hi anusayā ahetukāti. Puthujjano kusalābyākate citte vattamāne ‘‘sarāgo’’ti vattabboti? Āmantā. Rāgo tena hetunā sahetukoti? Na hevaṃ vattabbe…pe… tena hi rāgo ahetukoti.

609. Anusayā cittavippayuttāti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo cittavippayuttoti? Āmantā. Kāmarāgo kāmarāgapariyuṭṭhānaṃ kāmarāgasaṃyojanaṃ kāmogho kāmayogo kāmacchandanīvaraṇaṃ cittavippayuttanti? Na hevaṃ vattabbe…pe… kāmarāgo kāmarāgapariyuṭṭhānaṃ…pe… kāmacchandanīvaraṇaṃ cittasampayuttanti? Āmantā. Kāmarāgānusayo cittasampayuttoti? Na hevaṃ vattabbe…pe….

610. Kāmarāgānusayo cittavippayuttoti? Āmantā. Katamakkhandhapariyāpannoti? Saṅkhārakkhandhapariyāpannoti. Saṅkhārakkhandho cittavippayuttoti? Na hevaṃ vattabbe. Saṅkhārakkhandho cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho cittavippayuttoti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo saṅkhārakkhandhapariyāpanno cittavippayuttoti? Āmantā. Kāmarāgo saṅkhārakkhandhapariyāpanno cittavippayuttoti? Na hevaṃ vattabbe…pe… kāmarāgo saṅkhārakkhandhapariyāpanno cittasampayuttoti? Āmantā. Kāmarāgānusayo saṅkhārakkhandhapariyāpanno cittasampayuttoti? Na hevaṃ vattabbe…pe….

Kāmarāgānusayo saṅkhārakkhandhapariyāpanno cittavippayutto, kāmarāgo saṅkhārakkhandhapariyāpanno cittasampayuttoti? Āmantā. Saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe…pe….

Saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe…pe….

611. Paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo cittavippayuttoti? Āmantā. Avijjā avijjogho avijjāyogo avijjānīvaraṇaṃ cittavippayuttanti? Na hevaṃ vattabbe…pe… avijjā avijjogho avijjāyogo avijjānīvaraṇaṃ cittasampayuttanti? Āmantā. Avijjānusayo cittasampayuttoti? Na hevaṃ vattabbe…pe….

612. Avijjānusayo cittavippayuttoti? Āmantā. Katamakkhandhapariyāpannoti? Saṅkhārakkhandhapariyāpannoti. Saṅkhārakkhandho cittavippayuttoti? Na hevaṃ vattabbe. Saṅkhārakkhandho cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho cittavippayuttoti? Na hevaṃ vattabbe…pe….

Avijjānusayo saṅkhārakkhandhapariyāpanno cittavippayuttoti? Āmantā. Avijjā saṅkhārakkhandhapariyāpannā cittavippayuttāti? Na hevaṃ vattabbe…pe… avijjā saṅkhārakkhandhapariyāpannā cittasampayuttāti? Āmantā. Avijjānusayo saṅkhārakkhandhapariyāpanno cittasampayuttoti? Na hevaṃ vattabbe…pe….

Avijjānusayo saṅkhārakkhandhapariyāpanno cittavippayutto, avijjāsaṅkhārakkhandhapariyāpannā cittasampayuttāti? Āmantā. Saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe.

Saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe…pe….

613. Na vattabbaṃ – ‘‘anusayā cittavippayuttā’’ti? Āmantā. Puthujjano kusalābyākate citte vattamāne ‘‘sānusayo’’ti vattabboti? Āmantā. Anusayā tena cittena sampayuttāti? Na hevaṃ vattabbe. Tena hi anusayā cittavippayuttāti. Puthujjano kusalābyākate citte vattamāne ‘‘sarāgo’’ti vattabboti? Āmantā. Rāgo tena cittena sampayuttoti? Na hevaṃ vattabbe. Tena hi rāgo cittavippayuttoti.

Tissopi anusayakathā niṭṭhitā.

11. Ekādasamavaggo

(109) 4. Ñāṇakathā

614. Aññāṇe vigate ñāṇavippayutte citte vattamāne na vattabbaṃ – ‘‘ñāṇī’’ti? Āmantā. Rāge vigate na vattabbaṃ – ‘‘vītarāgo’’ti? Na hevaṃ vattabbe…pe… aññāṇe vigate ñāṇavippayutte citte vattamāne na vattabbaṃ – ‘‘ñāṇī’’ti? Āmantā. Dose vigate… mohe vigate… kilese vigate na vattabbaṃ – ‘‘nikkileso’’ti? Na hevaṃ vattabbe…pe….

Rāge vigate vattabbaṃ – ‘‘vītarāgo’’ti? Āmantā. Aññāṇe vigate ñāṇavippayutte citte vattamāne vattabbaṃ – ‘‘ñāṇī’’ti? Na hevaṃ vattabbe…pe… dose vigate… mohe vigate… kilese vigate vattabbaṃ – ‘‘nikkileso’’ti? Āmantā. Aññāṇe vigate ñāṇavippayutte citte vattamāne vattabbaṃ – ‘‘ñāṇī’’ti? Na hevaṃ vattabbe…pe….

615. Aññāṇe vigate ñāṇavippayutte citte vattamāne vattabbaṃ – ‘‘ñāṇī’’ti? Āmantā. Atītena ñāṇena ñāṇī niruddhena vigatena paṭipassaddhena ñāṇena ñāṇīti? Na hevaṃ vattabbe…pe….

Ñāṇakathā niṭṭhitā.

11. Ekādasamavaggo

(110) 5. Ñāṇaṃ cittavippayuttantikathā

616. Ñāṇaṃ cittavippayuttanti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… ñāṇaṃ cittavippayuttanti? Āmantā. Paññā paññindriyaṃ paññābalaṃ sammādiṭṭhi dhammavicayasambojjhaṅgo cittavippayuttoti? Na hevaṃ vattabbe…pe… paññā paññindriyaṃ paññābalaṃ sammādiṭṭhi dhammavicayasambojjhaṅgo cittasampayuttoti? Āmantā. Ñāṇaṃ cittasampayuttanti? Na hevaṃ vattabbe…pe….

Ñāṇaṃ cittavippayuttanti? Āmantā. Katamakkhandhapariyāpannanti? Saṅkhārakkhandhapariyāpannanti. Saṅkhārakkhandho cittavippayuttoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho cittavippayuttoti? Na hevaṃ vattabbe…pe… ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ cittavippayuttanti? Āmantā. Paññā saṅkhārakkhandhapariyāpannā cittavippayuttāti? Na hevaṃ vattabbe…pe… paññā saṅkhārakkhandhapariyāpannā cittasampayuttāti? Āmantā. Ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ cittasampayuttanti? Na hevaṃ vattabbe…pe… ñāṇaṃ saṅkhārakkhandhapariyāpannaṃ cittavippayuttaṃ, paññā saṅkhārakkhandhapariyāpannā cittasampayuttāti? Āmantā. Saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe…pe… saṅkhārakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Āmantā. Vedanākkhandho saññākkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Na hevaṃ vattabbe…pe….

617. Na vattabbaṃ – ‘‘ñāṇaṃ cittavippayutta’’nti? Āmantā. Arahā cakkhuviññāṇasamaṅgī ‘‘ñāṇī’’ti vattabboti? Āmantā. Ñāṇaṃ tena cittena sampayuttanti? Na hevaṃ vattabbe. Tena hi ñāṇaṃ cittavippayuttanti.

Arahā cakkhuviññāṇasamaṅgī ‘‘paññavā’’ti vattabboti [sakavādīpucchā viya dissati]? Āmantā. Paññā tena cittena sampayuttāti? Na hevaṃ vattabbe. Tena hi paññā cittavippayuttāti.

Ñāṇaṃ cittavippayuttantikathā niṭṭhitā.

11. Ekādasamavaggo

(111) 6. Idaṃ dukkhantikathā

618. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Ayaṃ dukkhasamudayo’’ti vācaṃ bhāsato ‘‘ayaṃ dukkhasamudayo’’ti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… ‘‘idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Ayaṃ dukkhanirodho’’ti vācaṃ bhāsato ‘‘ayaṃ dukkhanirodho’’ti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… ‘‘idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Ayaṃ maggo’’ti vācaṃ bhāsato ‘‘ayaṃ maggo’’ti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

‘‘Ayaṃ samudayo’’ti vācaṃ bhāsato na ca ‘‘ayaṃ samudayo’’ti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… ‘‘ayaṃ nirodho’’ti… ‘‘ayaṃ maggo’’ti vācaṃ bhāsato na ca ‘‘ayaṃ maggo’’ti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

619. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Rūpaṃ anicca’’nti vācaṃ bhāsato ‘‘rūpaṃ anicca’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… ‘‘idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. Vedanā… saññā… saṅkhārā… ‘‘viññāṇaṃ anicca’’nti vācaṃ bhāsato ‘‘viññāṇaṃ anicca’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

‘‘Idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Rūpaṃ anattā’’ti vācaṃ bhāsato ‘‘rūpaṃ anattā’’ti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… ‘‘idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. Vedanā … saññā… saṅkhārā… ‘‘viññāṇaṃ anattā’’ti vācaṃ bhāsato ‘‘viññāṇaṃ anattā’’ti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

‘‘Rūpaṃ anicca’’nti vācaṃ bhāsato na ca ‘‘rūpaṃ anicca’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe… vedanā… saññā… saṅkhārā… ‘‘viññāṇaṃ anicca’’nti vācaṃ bhāsato na ca ‘‘viññāṇaṃ anicca’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

‘‘Rūpaṃ anattā’’ti vācaṃ bhāsato na ca ‘‘rūpaṃ anattā’’ti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe …pe… vedanā… saññā… saṅkhārā… ‘‘viññāṇaṃ anattā’’ti vācaṃ bhāsato na ca ‘‘viññāṇaṃ anattā’’ti ñāṇaṃ pavattatīti? Āmantā. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato na ca ‘‘dukkha’’nti ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

620. ‘‘Idaṃ dukkha’’nti vācaṃ bhāsato ‘‘idaṃ dukkha’’nti ñāṇaṃ pavattatīti? Āmantā. ‘‘I’’ti [īti (syā. pī.)] ca ‘‘da’’nti ca ‘‘du’’ti [dūti (syā. pī.)] ca ‘‘kha’’nti ca ñāṇaṃ pavattatīti? Na hevaṃ vattabbe…pe….

Idaṃ dukkhantikathā niṭṭhitā.

11. Ekādasamavaggo

(112) 7. Iddhibalakathā

621. Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Iddhimayiko so āyu, iddhimayikā sā gati, iddhimayiko so attabhāvappaṭilābhoti? Na hevaṃ vattabbe…pe….

Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Atītaṃ kappaṃ tiṭṭheyya, anāgataṃ kappaṃ tiṭṭheyyāti? Na hevaṃ vattabbe…pe… iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Dve kappe tiṭṭheyya, tayo kappe tiṭṭheyya, cattāro kappe tiṭṭheyyāti? Na hevaṃ vattabbe…pe… iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Sati jīvite jīvitāvasese tiṭṭheyya, asati jīvite jīvitāvasese tiṭṭheyyāti? Sati jīvite jīvitāvasese tiṭṭheyyāti. Hañci sati jīvite jīvitāvasese tiṭṭheyya, no ca vata re vattabbe – ‘‘iddhibalena samannāgato kappaṃ tiṭṭheyyā’’ti. Asati jīvite jīvitāvasese tiṭṭheyyāti, mato tiṭṭheyya, kālaṅkato tiṭṭheyyāti? Na hevaṃ vattabbe…pe….

622. Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Uppanno phasso mā nirujjhīti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe… uppannā vedanā…pe… uppannā saññā …pe… uppannā cetanā…pe… uppannaṃ cittaṃ… uppannā saddhā… uppannaṃ vīriyaṃ… uppannā sati… uppanno samādhi …pe… uppannā paññā mā nirujjhīti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe….

Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Rūpaṃ niccaṃ hotūti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā… saṅkhārā… viññāṇaṃ niccaṃ hotūti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe….

Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Jātidhammā sattā mā jāyiṃsūti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe… jarādhammā sattā mā jīriṃsūti…pe… byādhidhammā sattā mā byādhiyiṃsūti…pe… maraṇadhammā sattā mā mīyiṃsūti labbhā iddhiyā paggahetunti? Na hevaṃ vattabbe…pe….

623. Na vattabbaṃ – ‘‘iddhibalena samannāgato kappaṃ tiṭṭheyyā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā’’ti [dī. ni. 2.166; saṃ. ni. 5.822; udā. 51]! Attheva suttantoti? Āmantā. Tena hi iddhibalena samannāgato kappaṃ tiṭṭheyyāti.

624. Iddhibalena samannāgato kappaṃ tiṭṭheyyāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘catunnaṃ, bhikkhave, dhammānaṃ natthi koci pāṭibhogo samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ! Katamesaṃ catunnaṃ? Jarādhammo ‘‘mā jīrī’’ti natthi koci pāṭibhogo samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ. Byādhidhammo ‘‘mā byādhiyī’’ti…pe… maraṇadhammo ‘‘mā mīyī’’ti…pe… yāni kho pana tāni pubbe katāni pāpakāni kammāni saṃkilesikāni ponobbhavikāni [ponobhavikāni (sī. pī.)] sadarāni [nissārāni (sī. pī. ka.), dukkhudrayāni (syā.)] dukkhavipākāni āyatiṃ jātijarāmaraṇiyāni tesaṃ vipāko ‘‘mā nibbattī’’ti natthi koci pāṭibhogo samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ. Imesaṃ kho, bhikkhave, catunnaṃ dhammānaṃ natthi koci pāṭibhogo samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmi’’nti [a. ni. 4.182]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘iddhibalena samannāgato kappaṃ tiṭṭheyyā’’ti.

Iddhibalakathā niṭṭhitā.

11. Ekādasamavaggo

(113) 8. Samādhikathā

625. Cittasantati samādhīti? Āmantā. Atītā cittasantati samādhīti? Na hevaṃ vattabbe …pe… cittasantati samādhīti? Āmantā. Anāgatā cittasantati samādhīti? Na hevaṃ vattabbe…pe… cittasantati samādhīti? Āmantā. Nanu atītaṃ niruddhaṃ anāgataṃ ajātanti? Āmantā. Hañci atītaṃ niruddhaṃ anāgataṃ ajātaṃ, no ca vata re vattabbe – ‘‘cittasantati samādhī’’ti.

626. Ekacittakkhaṇiko samādhīti? Āmantā. Cakkhuviññāṇasamaṅgī samāpannoti? Na hevaṃ vattabbe…pe… sotaviññāṇasamaṅgī…pe… ghānaviññāṇasamaṅgī… jivhāviññāṇasamaṅgī… kāyaviññāṇasamaṅgī…pe… akusalacittasamaṅgī …pe… rāgasahagatacittasamaṅgī…pe… dosasahagatacittasamaṅgī…pe… mohasahagatacittasamaṅgī…pe… anottappasahagatacittasamaṅgī samāpannoti? Na hevaṃ vattabbe…pe….

Cittasantati samādhīti? Āmantā. Akusalacittasantati samādhīti? Na hevaṃ vattabbe…pe… rāgasahagatā…pe… dosasahagatā…pe… mohasahagatā…pe… anottappasahagatā cittasantati samādhīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘cittasantati samādhī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācaṃ, satta rattindivāni [rattidivāni (ka.)] ekantasukhaṃ paṭisaṃvedī viharitu’’nti [ma. ni. 1.180]! Attheva suttantoti? Āmantā. Tena hi cittasantati samādhīti.

Samādhikathā niṭṭhitā.

11. Ekādasamavaggo

(114) 9. Dhammaṭṭhitatākathā

627. Dhammaṭṭhitatā parinipphannāti? Āmantā. Tāya ṭhitatā parinipphannāti? Na hevaṃ vattabbe…pe… tāya ṭhitatā parinipphannāti? Āmantā. Tāya tāyeva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

Rūpassa ṭhitatā parinipphannāti? Āmantā. Tāya ṭhitatā parinipphannāti? Na hevaṃ vattabbe…pe… tāya ṭhitatā parinipphannāti? Āmantā. Tāya tāyeva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

Vedanāya ṭhitatā…pe… saññāya ṭhitatā…pe… saṅkhārānaṃ ṭhitatā…pe… viññāṇassa ṭhitatā parinipphannāti? Āmantā. Tāya ṭhitatā parinipphannāti? Na hevaṃ vattabbe…pe… tāya ṭhitatā parinipphannāti? Āmantā. Tāya tāyeva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

Dhammaṭṭhitatākathā niṭṭhitā.

11. Ekādasamavaggo

(115) 10. Aniccatākathā

628. Aniccatā parinipphannāti? Āmantā. Tāya aniccatāya aniccatā parinipphannāti? Na hevaṃ vattabbe…pe… tāya aniccatāya aniccatā parinipphannāti? Āmantā. Tāya tāyeva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe.

Jarā parinipphannāti? Āmantā. Tāya jarāya jarā parinipphannāti? Na hevaṃ vattabbe…pe… tāya jarāya jarā parinipphannāti? Āmantā. Tāya tāyeva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

Maraṇaṃ parinipphannanti? Āmantā. Tassa maraṇassa maraṇaṃ parinipphannanti? Na hevaṃ vattabbe. Tassa maraṇassa maraṇaṃ parinipphannanti? Āmantā. Tassa tasseva natthi dukkhassantakiriyā, natthi vaṭṭupacchedo, natthi anupādāparinibbānanti? Na hevaṃ vattabbe…pe….

629. Rūpaṃ parinipphannaṃ, rūpassa aniccatā atthīti? Āmantā. Aniccatā parinipphannā, aniccatāya aniccatā atthīti? Na hevaṃ vattabbe…pe… rūpaṃ parinipphannaṃ, rūpassa jarā atthīti? Āmantā. Jarā parinipphannā, jarāya jarā atthīti? Na hevaṃ vattabbe…pe….

Rūpaṃ parinipphannaṃ, rūpassa bhedo atthi, antaradhānaṃ atthīti? Āmantā. Maraṇaṃ parinipphannaṃ, maraṇassa bhedo atthi, antaradhānaṃ atthīti? Na hevaṃ vattabbe…pe….

Vedanā …pe… saññā… saṅkhārā…pe… viññāṇaṃ parinipphannaṃ, viññāṇassa aniccatā atthīti? Āmantā. Aniccatā parinipphannā, aniccatāya aniccatā atthīti? Na hevaṃ vattabbe …pe… viññāṇaṃ parinipphannaṃ, viññāṇassa jarā atthīti? Āmantā. Jarā parinipphannā, jarāya jarā atthīti? Na hevaṃ vattabbe…pe….

Viññāṇaṃ parinipphannaṃ, viññāṇassa bhedo atthi, antaradhānaṃ atthīti? Āmantā. Maraṇaṃ parinipphannaṃ, maraṇassa bhedo atthi, antaradhānaṃ atthīti? Na hevaṃ vattabbe…pe….

Aniccatākathā niṭṭhitā.

Ekādasamavaggo.

Tassuddānaṃ –

Anusayā abyākatā, ahetukā, cittavippayuttā, aññāṇe vigate ñāṇī, ñāṇaṃ cittavippayuttaṃ, yattha sadde [yattha saddo (sī.), yathāsaddaṃ (?)] ñāṇaṃ pavattati, iddhibalena samannāgato kappaṃ tiṭṭheyya, cittasantati samādhi, dhammaṭṭhitatā, aniccatāti.

12. Dvādasamavaggo

(116) 1. Saṃvaro kammantikathā

630. Saṃvaro kammanti? Āmantā. Cakkhundriyasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… sotindriyasaṃvaro…pe… ghānindriyasaṃvaro…pe… jivhindriyasaṃvaro…pe… kāyindriyasaṃvaro kāyakammanti? Na hevaṃ vattabbe…pe….

Kāyindriyasaṃvaro kāyakammanti? Āmantā. Cakkhundriyasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… kāyindriyasaṃvaro kāyakammanti? Āmantā. Sotindriyasaṃvaro…pe… ghānindriyasaṃvaro…pe… jivhindriyasaṃvaro jivhākammanti? Na hevaṃ vattabbe…pe… manindriyasaṃvaro manokammanti? Na hevaṃ vattabbe…pe….

Manindriyasaṃvaro manokammanti? Āmantā. Cakkhundriyasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… manindriyasaṃvaro manokammanti? Āmantā. Sotindriyasaṃvaro …pe… ghānindriyasaṃvaro… jivhindriyasaṃvaro…pe… kāyindriyasaṃvaro kāyakammanti? Na hevaṃ vattabbe…pe….

631. Asaṃvaro kammanti? Āmantā. Cakkhundriyaasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… sotindriyaasaṃvaro…pe… ghānindriyaasaṃvaro…pe… jivhindriyaasaṃvaro… kāyindriyaasaṃvaro kāyakammanti? Na hevaṃ vattabbe…pe….

Kāyindriyaasaṃvaro kāyakammanti? Āmantā. Cakkhundriyaasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… kāyindriyaasaṃvaro kāyakammanti? Āmantā. Sotindriyaasaṃvaro…pe… ghānindriyaasaṃvaro…pe… jivhindriyaasaṃvaro jivhākammanti? Na hevaṃ vattabbe…pe… manindriyaasaṃvaro manokammanti? Na hevaṃ vattabbe…pe….

Manindriyaasaṃvaro manokammanti? Āmantā. Cakkhundriyaasaṃvaro cakkhukammanti? Na hevaṃ vattabbe…pe… manindriyaasaṃvaro manokammanti? Āmantā. Sotindriyaasaṃvaro…pe… ghānindriyaasaṃvaro…pe… jivhindriyaasaṃvaro…pe… kāyindriyaasaṃvaro kāyakammanti? Na hevaṃ vattabbe…pe….

632. Na vattabbaṃ – ‘‘saṃvaropi asaṃvaropi kamma’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti…pe… na nimittaggāhī hoti, sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti…pe… na nimittaggāhī hotī’’ti! Attheva suttantoti? Āmantā. Tena hi saṃvaropi asaṃvaropi kammanti.

Saṃvaro kammantikathā niṭṭhitā.

12. Dvādasamavaggo

(117) 2. Kammakathā

633. Sabbaṃ kammaṃ savipākanti? Āmantā. Sabbā cetanā savipākāti? Na hevaṃ vattabbe…pe… sabbā cetanā savipākāti? Āmantā. Vipākābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe… sabbā cetanā savipākāti? Āmantā. Kiriyābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe….

Sabbā cetanā savipākāti? Āmantā. Kāmāvacarā vipākābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe… sabbā cetanā savipākāti? Āmantā. Rūpāvacarā arūpāvacarā apariyāpannā vipākābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe….

Sabbā cetanā savipākāti? Āmantā. Kāmāvacarā kiriyābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe… sabbā cetanā savipākāti? Āmantā. Rūpāvacarā arūpāvacarā kiriyābyākatā cetanā savipākāti? Na hevaṃ vattabbe…pe….

634. Vipākābyākatā cetanā avipākāti? Āmantā. Hañci vipākābyākatā cetanā avipākā, no ca vata re vattabbe – ‘‘sabbā cetanā savipākā’’ti.

Kiriyābyākatā cetanā avipākāti? Āmantā. Hañci kiriyābyākatā cetanā avipākā, no ca vata re vattabbe – ‘‘sabbā cetanā savipākā’’ti.

Kāmāvacarā rūpāvacarā arūpāvacarā apariyāpannā vipākābyākatā cetanā avipākāti? Āmantā. Hañci apariyāpannā vipākābyākatā cetanā avipākā, no ca vata re vattabbe – ‘‘sabbā cetanā savipākā’’ti.

Kāmāvacarā rūpāvacarā arūpāvacarā kiriyābyākatā cetanā avipākāti? Āmantā. Hañci arūpāvacarā kiriyābyākatā cetanā avipākā, no ca vata re vattabbe – ‘‘sabbā cetanā savipākā’’ti.

635. Na vattabbaṃ – ‘‘sabbaṃ kammaṃ savipāka’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā byantibhāvaṃ vadāmi, tañca kho diṭṭheva dhamme upapajje [upapajjaṃ (a. ni. 10.17)] vā apare vā pariyāye’’ti [a. ni. 10.217]! Attheva suttantoti? Āmantā. Tena hi sabbaṃ kammaṃ savipākanti.

Kammakathā niṭṭhitā.

12. Dvādasamavaggo

(118) 3. Saddo vipākotikathā

636. Saddo vipākoti? Āmantā. Sukhavedaniyo dukkhavedaniyo adukkhamasukhavedaniyo, sukhāya vedanāya sampayutto, dukkhāya vedanāya sampayutto, adukkhamasukhāya vedanāya sampayutto, phassena sampayutto, vedanāya sampayutto, saññāya sampayutto, cetanāya sampayutto, cittena sampayutto, sārammaṇo; atthi tassa āvaṭṭanā ābhogo samannāhāro manasikāro cetanā patthanā paṇidhīti? Na hevaṃ vattabbe…pe… nanu na sukhavedaniyo na dukkhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci na sukhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘saddo vipāko’’ti.

Phasso vipāko, phasso sukhavedaniyo…pe… sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Saddo vipāko, saddo sukhavedaniyo…pe… sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Saddo vipāko, saddo na sukhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso vipāko, phasso na sukhavedaniyo, na dukkhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

637. Na vattabbaṃ – ‘‘saddo vipāko’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘so tassa kammassa katattā upacitattā ussannattā vipulattā brahmassaro hoti karavikabhāṇī’’ti [dīghanikāye]! Attheva suttantoti? Āmantā. Tena hi saddo vipākoti.

Saddo vipākotikathā niṭṭhitā.

12. Dvādasamavaggo

(119) 4. Saḷāyatanakathā

638. Cakkhāyatanaṃ vipākoti? Āmantā. Sukhavedaniyaṃ dukkhavedaniyaṃ…pe… sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘cakkhāyatanaṃ vipāko’’ti…pe….

Phasso vipāko, phasso sukhavedaniyo…pe… sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Cakkhāyatanaṃ vipāko, cakkhāyatanaṃ sukhavedaniyaṃ…pe… sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Cakkhāyatanaṃ vipāko, cakkhāyatanaṃ na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso vipāko, phasso na sukhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

639. Sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ vipākoti? Āmantā. Sukhavedaniyaṃ…pe… sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe …pe… nanu na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘kāyāyatanaṃ vipāko’’ti.

Phasso vipāko, phasso sukhavedaniyo…pe… sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Kāyāyatanaṃ vipāko, kāyāyatanaṃ sukhavedaniyaṃ…pe… sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe …pe… kāyāyatanaṃ vipāko, kāyāyatanaṃ na sukhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso vipāko, phasso na sukhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

640. Na vattabbaṃ – ‘‘saḷāyatanaṃ vipāko’’ti? Āmantā. Nanu saḷāyatanaṃ kammassa katattā uppannanti? Āmantā. Hañci saḷāyatanaṃ kammassa katattā uppannaṃ, tena vata re vattabbe – ‘‘saḷāyatanaṃ vipāko’’ti.

Saḷāyatanakathā niṭṭhitā.

12. Dvādasamavaggo

(120) 5. Sattakkhattuparamakathā

641. Sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Mātā jīvitā voropitā… pitā jīvitā voropito… arahā jīvitā voropito… duṭṭhena cittena tathāgatassa lohitaṃ uppāditaṃ… saṅgho bhinnoti? Na hevaṃ vattabbe…pe….

Sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Abhabbo antarā dhammaṃ abhisametunti? Na hevaṃ vattabbe…pe…. Abhabbo antarā dhammaṃ abhisametunti? Āmantā. Mātā jīvitā voropitā… pitā jīvitā voropito… arahā jīvitā voropito… duṭṭhena cittena tathāgatassa lohitaṃ uppāditaṃ… saṅgho bhinnoti? Na hevaṃ vattabbe…pe….

642. Sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Atthi so niyamo yena niyamena sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Na hevaṃ vattabbe…pe… atthi te satipaṭṭhānā…pe… sammappadhānā… iddhipādā… indriyā… balā… bojjhaṅgā yehi bojjhaṅgehi sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Na hevaṃ vattabbe…pe….

643. Natthi so niyamo yena niyamena sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Hañci natthi so niyamo yena niyamena sattakkhattuparamo puggalo sattakkhattuparamatāniyato, no ca vata re vattabbe – ‘‘sattakkhattuparamo puggalo sattakkhattuparamatāniyato’’ti.

Natthi te satipaṭṭhānā… bojjhaṅgā yehi bojjhaṅgehi sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Hañci natthi te bojjhaṅgā yehi bojjhaṅgehi sattakkhattuparamo puggalo sattakkhattuparamatāniyato, no ca vata re vattabbe – ‘‘sattakkhattuparamo puggalo sattakkhattuparamatāniyato’’ti.

644. Sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Sakadāgāminiyamenāti? Na hevaṃ vattabbe…pe… anāgāminiyamenāti? Na hevaṃ vattabbe…pe… arahattaniyamenāti? Na hevaṃ vattabbe…pe….

Katamena niyamenāti? Sotāpattiniyamenāti. Sattakkhattuparamo puggalo sattakkhattuparamatāniyatoti? Āmantā. Ye keci sotāpattiniyāmaṃ okkamanti, sabbe te sattakkhattuparamatāniyatāti? Na hevaṃ vattabbe…pe….

645. Na vattabbaṃ – ‘‘sattakkhattuparamo puggalo sattakkhattuparamatāniyato’’ti? Āmantā. Nanu so sattakkhattuparamoti? Āmantā. Hañci so sattakkhattuparamo, tena vata re vattabbe – ‘‘sattakkhattuparamo puggalo sattakkhattuparamatāniyato’’ti.

Sattakkhattuparamakathā niṭṭhitā.

12. Dvādasamavaggo

(121) 6. Kolaṅkolakathā

646. Na vattabbaṃ – ‘‘kolaṅkolo puggalo kolaṅkolatāniyato’’ti? Āmantā. Nanu so kolaṅkoloti? Āmantā. Hañci so kolaṅkolo, tena vata re vattabbe – ‘‘kolaṅkolo puggalo kolaṅkolatāniyato’’ti.

Kolaṅkolakathā niṭṭhitā.

12. Dvādasamavaggo

(122) 7. Ekabījīkathā

647. Na vattabbaṃ – ‘‘ekabījī puggalo ekabījitāniyato’’ti? Āmantā. Nanu so ekabījīti? Āmantā. Hañci so ekabījī, tena vata re vattabbe – ‘‘ekabījī puggalo ekabījitāniyato’’ti.

Ekabījīkathā niṭṭhitā.

12. Dvādasamavaggo

(123) 8. Jīvitā voropanakathā

648. Diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyāti? Āmantā. Diṭṭhisampanno puggalo sañcicca mātaraṃ jīvitā voropeyya…pe… pitaraṃ jīvitā voropeyya …pe… arahantaṃ jīvitā voropeyya…pe… duṭṭhena cittena tathāgatassa lohitaṃ uppādeyya…pe… saṅghaṃ bhindeyyāti? Na hevaṃ vattabbe…pe….

Diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyāti? Āmantā. Diṭṭhisampanno puggalo satthari agāravoti? Na hevaṃ vattabbe…pe… dhamme…pe… saṅghe…pe… sikkhāya agāravoti? Na hevaṃ vattabbe…pe….

Nanu diṭṭhisampanno puggalo satthari sagāravoti? Āmantā. Hañci diṭṭhisampanno puggalo satthari sagāravo, no ca vata re vattabbe – ‘‘diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyā’’ti. Nanu diṭṭhisampanno puggalo dhamme…pe… saṅghe…pe… sikkhāya sagāravoti? Āmantā. Hañci diṭṭhisampanno puggalo sikkhāya sagāravo, no ca vata re vattabbe – ‘‘diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyā’’ti.

649. Diṭṭhisampanno puggalo satthari agāravoti? Āmantā. Diṭṭhisampanno puggalo buddhathūpe ohadeyya omutteyya niṭṭhubheyya buddhathūpe apabyāmato [asabyākato (sī. ka.)] kareyyāti? Na hevaṃ vattabbe…pe….

Diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘seyyathāpi, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evameva kho, bhikkhave, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetupi nātikkamantī’’ti [cūḷava. 385;

a. ni. 8.20; udā. 45]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyyā’’ti.

Jīvitā voropanakathā niṭṭhitā.

12. Dvādasamavaggo

(124) 9. Duggatikathā

650. Diṭṭhisampannassa puggalassa pahīnā duggatīti? Āmantā. Diṭṭhisampanno puggalo āpāyike rūpe rajjeyyāti? Āmantā. Hañci diṭṭhisampanno puggalo āpāyike rūpe rajjeyya, no ca vata re vattabbe – ‘‘diṭṭhisampannassa puggalassa pahīnā duggatī’’ti.

Diṭṭhisampannassa puggalassa pahīnā duggatīti? Āmantā. Diṭṭhisampanno puggalo āpāyike sadde…pe… gandhe… rase… phoṭṭhabbe…pe… amanussitthiyā tiracchānagatitthiyā nāgakaññāya methunaṃ dhammaṃ paṭiseveyya, ajeḷakaṃ paṭiggaṇheyya, kukkuṭasūkaraṃ paṭiggaṇheyya, hatthigavassavaḷavaṃ paṭiggaṇheyya… tittiravaṭṭakamorakapiñjaraṃ [… kapiñjalaṃ (syā. kaṃ. pī.)] paṭiggaṇheyyāti? Āmantā. Hañci diṭṭhisampanno puggalo tittiravaṭṭakamorakapiñjaraṃ paṭiggaṇheyya, no ca vata re vattabbe – ‘‘diṭṭhisampannassa puggalassa pahīnā duggatī’’ti.

651. Diṭṭhisampannassa puggalassa pahīnā duggati, diṭṭhisampanno puggalo āpāyike rūpe rajjeyyāti? Āmantā. Arahato pahīnā duggati, arahā āpāyike rūpe rajjeyyāti? Na hevaṃ vattabbe…pe… diṭṭhisampannassa puggalassa pahīnā duggati, diṭṭhisampanno puggalo āpāyike sadde… gandhe… rase… phoṭṭhabbe…pe… tittiravaṭṭakamorakapiñjaraṃ paṭiggaṇheyyāti? Āmantā. Arahato pahīnā duggati, arahā tittiravaṭṭakamorakapiñjaraṃ paṭiggaṇheyyāti? Na hevaṃ vattabbe…pe….

Arahato pahīnā duggati, na ca arahā āpāyike rūpe rajjeyyāti? Āmantā. Diṭṭhisampannassa puggalassa pahīnā duggati, na ca diṭṭhisampanno puggalo āpāyike rūpe rajjeyyāti? Na hevaṃ vattabbe…pe… arahato pahīnā duggati, na ca arahā āpāyike sadde…pe… gandhe…pe… rase…pe… phoṭṭhabbe…pe… amanussitthiyā tiracchānagatitthiyā nāgakaññāya methunaṃ dhammaṃ paṭiseveyya, ajeḷakaṃ paṭiggaṇheyya, kukkuṭasūkaraṃ paṭiggaṇheyya, hatthigavassavaḷavaṃ paṭiggaṇheyya…pe… tittiravaṭṭakamorakapiñjaraṃ paṭiggaṇheyyāti? Āmantā. Diṭṭhisampannassa puggalassa pahīnā duggati, na ca diṭṭhisampanno puggalo tittiravaṭṭakamorakapiñjaraṃ paṭiggaṇheyyāti? Na hevaṃ vattabbe…pe….

652. [aṭṭhakathānulomaṃ paravādīpucchālakkhaṇaṃ. tathāpāyaṃ pucchā sakavādissa, purimāyo ca imissaṃ duggatikathāyaṃ paravādissāti gahetabbā viya dissanti] Na vattabbaṃ – ‘‘diṭṭhisampannassa puggalassa pahīnā duggatī’’ti? Āmantā. Diṭṭhisampanno puggalo nirayaṃ upapajjeyya…pe… tiracchānayoniṃ upapajjeyya… pettivisayaṃ upapajjeyyāti? Na hevaṃ vattabbe. Tena hi diṭṭhisampannassa puggalassa pahīnā duggatīti.

Duggatikathā niṭṭhitā.

12. Dvādasamavaggo

(125) 10. Sattamabhavikakathā

653. Na vattabbaṃ ‘‘sattamabhavikassa puggalassa pahīnā duggatī’’ti? Āmantā. Sattamabhaviko puggalo nirayaṃ upapajjeyya, tiracchānayoniṃ upapajjeyya, pettivisayaṃ upapajjeyyāti? Na hevaṃ vattabbe. Tena hi sattamabhavikassa puggalassa pahīnā duggatīti.

Sattamabhavikakathā niṭṭhitā.

Dvādasamavaggo.

Tassuddānaṃ –

Saṃvaro kammaṃ tatheva asaṃvaro, sabbakammaṃ savipākaṃ, saddo vipāko, saḷāyatanaṃ vipāko, sattakkhattuparamo puggalo sattakkhattuparamatāniyato, kolaṅkolapuggalo kolaṅkolatāniyato, ekabījī puggalo ekabījitāniyato, diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyya, diṭṭhisampannassa puggalassa pahīnā duggati, tatheva sattamabhavikassāti.

13. Terasamavaggo

(126) 1. Kappaṭṭhakathā

654. Kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Kappo ca saṇṭhāti buddho ca loke uppajjatīti? Na hevaṃ vattabbe…pe…. Kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Kappo ca saṇṭhāti saṅgho ca bhijjatīti? Na hevaṃ vattabbe…pe… kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Kappo ca saṇṭhāti kappaṭṭho ca kappaṭṭhiyaṃ kammaṃ karotīti? Na hevaṃ vattabbe…pe… kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Kappo ca saṇṭhāti kappaṭṭho ca puggalo kālaṃ karotīti? Na hevaṃ vattabbe…pe….

655. Kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Atītaṃ kappaṃ tiṭṭheyya, anāgataṃ kappaṃ tiṭṭheyyāti? Na hevaṃ vattabbe…pe… kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Dve kappe tiṭṭheyya… tayo kappe tiṭṭheyya… cattāro kappe tiṭṭheyyāti? Na hevaṃ vattabbe…pe….

656. Kappaṭṭho kappaṃ tiṭṭheyyāti? Āmantā. Kappaṭṭho kappe ḍayhante kattha gacchatīti? Aññaṃ lokadhātuṃ gacchatīti. Mato gacchati, vehāsaṃ gacchatīti? Mato gacchatīti. Kappaṭṭhiyaṃ kammaṃ aparāpariyavepakkanti? Na hevaṃ vattabbe…pe… [vehāsaṃ gacchatīti (?) ayaṃ hi paravādissa paṭiññāyeva, kathā. 621-623 navamapantiyaṃ viya] vehāsaṃ gacchatīti? Āmantā [vehāsaṃ gacchatīti (?) ayaṃ hi paravādissa paṭiññāyeva, kathā. 621-623 navamapantiyaṃ viya]. Kappaṭṭho iddhimāti? Na hevaṃ vattabbe…pe… kappaṭṭho iddhimāti? Āmantā. Kappaṭṭhena chandiddhipādo bhāvito vīriyiddhipādo bhāvito cittiddhipādo bhāvito vīmaṃsiddhipādo bhāvitoti? Na hevaṃ vattabbe…pe….

657. Na vattabbaṃ – ‘‘kappaṭṭho kappaṃ tiṭṭheyyā’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

> ‘‘Āpāyiko nerayiko, kappaṭṭho saṅghabhedako;
> Vaggarato adhammaṭṭho, yogakkhemā padhaṃsati;
> Saṅghaṃ samaggaṃ bhetvāna [bhinditvā (sī. ka.)], kappaṃ nirayamhi paccatī’’ti [cūḷava. 354; a. ni. 10.39; itivu. 18].

Attheva suttantoti? Āmantā. Tena hi kappaṭṭho kappaṃ tiṭṭheyyāti.

Kappaṭṭhakathā niṭṭhitā.

13. Terasamavaggo

(127) 2. Kusalapaṭilābhakathā

658. Kappaṭṭho kusalaṃ cittaṃ na paṭilabheyyāti? Āmantā. Kappaṭṭho dānaṃ dadeyyāti? Āmantā. Hañci kappaṭṭho dānaṃ dadeyya, no ca vata re vattabbe – ‘‘kappaṭṭho kusalaṃ cittaṃ na paṭilabheyyā’’ti.

Kappaṭṭho kusalaṃ cittaṃ na paṭilabheyyāti? Āmantā. Kappaṭṭho cīvaraṃ dadeyya…pe… piṇḍapātaṃ dadeyya…pe… senāsanaṃ dadeyya…pe… gilānapaccayabhesajjaparikkhāraṃ dadeyya … khādanīyaṃ dadeyya… bhojanīyaṃ dadeyya… pānīyaṃ dadeyya… cetiyaṃ vandeyya… cetiye mālaṃ āropeyya… gandhaṃ āropeyya… vilepanaṃ āropeyya…pe… cetiyaṃ abhidakkhiṇaṃ [padakkhiṇaṃ (pī.)] kareyyāti? Āmantā. Hañci kappaṭṭho cetiyaṃ abhidakkhiṇaṃ kareyya, no ca vata re vattabbe – ‘‘kappaṭṭho kusalaṃ cittaṃ na paṭilabheyyā’’ti…pe….

659. Kappaṭṭho kusalaṃ cittaṃ paṭilabheyyāti? Āmantā. Tato vuṭṭhānaṃ kusalaṃ cittaṃ paṭilabheyyāti? Āmantā. Rūpāvacaraṃ…pe… arūpāvacaraṃ…pe… lokuttaraṃ kusalaṃ cittaṃ paṭilabheyyāti? Na hevaṃ vattabbe…pe….

Kusalapaṭilābhakathā niṭṭhitā.

13. Terasamavaggo

(128) 3. Anantarāpayuttakathā

660. Anantarāpayutto puggalo sammattaniyāmaṃ okkameyyāti? Āmantā. Micchattaniyāmañca sammattaniyāmañca ubho okkameyyāti? Na hevaṃ vattabbe…pe… anantarāpayutto puggalo sammattaniyāmaṃ okkameyyāti? Āmantā. Nanu taṃ kammaṃ payuttaṃ kukkuccaṃ uppāditaṃ vippaṭisāriyaṃ janitanti? Āmantā. Hañci taṃ kammaṃ payuttaṃ kukkuccaṃ uppāditaṃ vippaṭisāriyaṃ janitaṃ, no ca vata re vattabbe – ‘‘anantarāpayutto puggalo sammattaniyāmaṃ okkameyyā’’ti.

661. Anantarāpayutto puggalo abhabbo sammattaniyāmaṃ okkamituntī? Āmantā. Mātā jīvitā voropitā… pitā jīvitā voropito… arahā jīvitā voropito… duṭṭhena cittena tathāgatassa lohitaṃ uppāditaṃ… saṅgho bhinnoti? Na hevaṃ vattabbe…pe….

Anantarāpayutto puggalo taṃ kammaṃ paṭisaṃharitvā kukkuccaṃ paṭivinodetvā vippaṭisāriyaṃ paṭivinetvā [paṭivinodetvā (sī. pī. ka.)] abhabbo sammattaniyāmaṃ okkamituntī? Āmantā. Mātā jīvitā voropitā… pitā jīvitā voropito…pe… saṅgho bhinnoti? Na hevaṃ vattabbe…pe….

Anantarāpayutto puggalo taṃ kammaṃ paṭisaṃharitvā kukkuccaṃ paṭivinodetvā vippaṭisāriyaṃ paṭivinetvā abhabbo sammattaniyāmaṃ okkamituntī? Āmantā. Nanu taṃ kammaṃ paṭisaṃhaṭaṃ kukkuccaṃ paṭivinoditaṃ vippaṭisāriyaṃ paṭivinītanti? Āmantā. Hañci taṃ kammaṃ paṭisaṃhaṭaṃ kukkuccaṃ paṭivinoditaṃ vippaṭisāriyaṃ paṭivinītaṃ, no ca vata re vattabbe – ‘‘anantarāpayutto puggalo taṃ kammaṃ paṭisaṃharitvā kukkuccaṃ paṭivinodetvā vippaṭisāriyaṃ paṭivinetvā abhabbo sammattaniyāmaṃ okkamitu’’nti.

662. Anantarāpayutto puggalo sammattaniyāmaṃ okkameyyāti? Āmantā. Nanu taṃ kammaṃ payutto āsīti? Āmantā. Hañci taṃ kammaṃ payutto āsi, no ca vata re vattabbe – ‘‘anantarāpayutto puggalo sammattaniyāmaṃ okkameyyā’’ti.

Anantarāpayuttakathā niṭṭhitā.

13. Terasamavaggo

(129) 4. Niyatassa niyāmakathā

663. Niyato niyāmaṃ okkamatīti? Āmantā. Micchattaniyato sammattaniyāmaṃ okkamati, sammattaniyato micchattaniyāmaṃ okkamatīti? Na hevaṃ vattabbe…pe….

Niyato niyāmaṃ okkamatīti? Āmantā. Pubbe maggaṃ bhāvetvā pacchā niyāmaṃ okkamatīti? Na hevaṃ vattabbe…pe… pubbe sotāpattimaggaṃ bhāvetvā pacchā sotāpattiniyāmaṃ okkamatīti? Na hevaṃ vattabbe…pe… pubbe sakadāgāmi…pe… anāgāmi…pe… arahattamaggaṃ bhāvetvā pacchā arahattaniyāmaṃ okkamatīti? Na hevaṃ vattabbe…pe….

Pubbe satipaṭṭhānaṃ…pe… sammappadhānaṃ… iddhipādaṃ… indriyaṃ… balaṃ… bojjhaṅgaṃ bhāvetvā pacchā niyāmaṃ okkamatīti? Na hevaṃ vattabbe…pe….

664. Na vattabbaṃ – ‘‘niyato niyāmaṃ okkamatī’’ti? Āmantā. Bhabbo bodhisatto tāya jātiyā dhammaṃ nābhisametunti? Na hevaṃ vattabbe. Tena hi niyato niyāmaṃ okkamatīti.

Niyatassa niyāmakathā niṭṭhitā.

13. Terasamavaggo

(130) 5. Nivutakathā

665. Nivuto nīvaraṇaṃ jahatīti? Āmantā. Ratto rāgaṃ jahati, duṭṭho dosaṃ jahati, mūḷho mohaṃ jahati, kiliṭṭho kilese jahatīti? Na hevaṃ vattabbe…pe… rāgena rāgaṃ jahati, dosena dosaṃ jahati, mohena mohaṃ jahati, kilesehi kilese jahatīti? Na hevaṃ vattabbe…pe….

Rāgo cittasampayutto, maggo cittasampayuttoti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… rāgo akusalo, maggo kusaloti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

666. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā…pe… sammukhībhāvaṃ āgacchantī’’ti.

Nivuto nīvaraṇaṃ jahatīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmetī’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘nivuto nīvaraṇaṃ jahatī’’ti…pe….

667. Na vattabbaṃ – ‘‘nivuto nīvaraṇaṃ jahatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati…pe… avijjāsavāpi cittaṃ vimuccatī’’ti! Attheva suttantoti? Āmantā. Tena hi nivuto nīvaraṇaṃ jahatīti.

Nivutakathā niṭṭhitā.

13. Terasamavaggo

(131) 6. Sammukhībhūtakathā

668. Sammukhībhūto saṃyojanaṃ jahatīti? Āmantā. Ratto rāgaṃ jahati, duṭṭho dosaṃ jahati, mūḷho mohaṃ jahati, kiliṭṭho kilese jahatīti? Na hevaṃ vattabbe…pe… rāgena rāgaṃ jahati, dosena dosaṃ jahati, mohena mohaṃ jahati, kilesehi kilese jahatīti? Na hevaṃ vattabbe…pe….

Rāgo cittasampayutto, maggo cittasampayuttoti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… rāgo akusalo, maggo kusaloti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

669. Kusalākusalā…pe… sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā…pe… sammukhībhāvaṃ āgacchantī’’ti.

Sammukhībhūto saṃyojanaṃ jahatīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘so evaṃ samāhite citte…pe… āsavānaṃ khayañāṇāya cittaṃ abhininnāmetī’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘sammukhībhūto saṃyojanaṃ jahatī’’ti.

670. Na vattabbaṃ – ‘‘sammukhībhūto saṃyojanaṃ jahatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati…pe… avijjāsavāpi cittaṃ vimuccatī’’ti! Attheva suttantoti? Āmantā. Tena hi sammukhībhūto saṃyojanaṃ jahatīti.

Sammukhībhūtakathā niṭṭhitā.

13. Terasamavaggo

(132) 7. Samāpanno assādetikathā

671. Samāpanno assādeti, jhānanikanti jhānārammaṇāti? Āmantā. Taṃ jhānaṃ tassa jhānassa ārammaṇanti? Na hevaṃ vattabbe…pe… taṃ jhānaṃ tassa jhānassa ārammaṇanti? Āmantā. Tena phassena taṃ phassaṃ phusati, tāya vedanāya taṃ vedanaṃ vedeti, tāya saññāya taṃ saññaṃ sañjānāti, tāya cetanāya taṃ cetanaṃ ceteti, tena cittena taṃ cittaṃ cinteti, tena vitakkena taṃ vitakkaṃ vitakketi, tena vicārena taṃ vicāraṃ vicāreti, tāya pītiyā taṃ pīti piyāyati, tāya satiyā taṃ satiṃ sarati, tāya paññāya taṃ paññaṃ pajānātīti? Na hevaṃ vattabbe…pe….

Jhānanikanti cittasampayuttā, jhānaṃ cittasampayuttanti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Jhānanikanti akusalaṃ, jhānaṃ kusalanti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

672. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantī’’ti.

673. Na vattabbaṃ – ‘‘samāpanno assādeti, jhānanikanti jhānārammaṇā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi paṭhamaṃ jhānaṃ upasampajja viharati, so taṃ assādeti taṃ nikāmeti tena ca vittiṃ āpajjati; vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati, so taṃ assādeti taṃ nikāmeti tena ca vittiṃ āpajjatī''ti [a. ni. 4.123]! Attheva suttantoti? Āmantā. Tena hi samāpanno assādeti, jhānanikanti jhānārammaṇāti.

Samāpanno assādetikathā niṭṭhitā.

13. Terasamavaggo

(133) 8. Asātarāgakathā

674. Atthi asātarāgoti? Āmantā. Dukkhābhinandino sattā, atthi keci dukkhaṃ patthenti pihenti esanti gavesanti pariyesanti, dukkhaṃ ajjhosāya tiṭṭhantīti? Na hevaṃ vattabbe…pe… nanu sukhābhinandino sattā, atthi keci sukhaṃ patthenti pihenti esanti gavesanti pariyesanti, sukhaṃ ajjhosāya tiṭṭhantīti? Āmantā. Hañci sukhābhinandino sattā, atthi keci sukhaṃ patthenti pihenti esanti gavesanti pariyesanti, sukhaṃ ajjhosāya tiṭṭhanti, no ca vata re vattabbe – ''atthi asātarāgo''ti.

Atthi asātarāgoti? Āmantā. Dukkhāya vedanāya rāgānusayo anuseti, sukhāya vedanāya paṭighānusayo anusetīti? Na hevaṃ vattabbe…pe… nanu sukhāya vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anusetīti? Āmantā. Hañci sukhāya vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, no ca vata re vattabbe – ''atthi asātarāgo''ti.

675. Na vattabbaṃ – ''atthi asātarāgo''ti? Āmantā. Nanu vuttaṃ bhagavatā – ''so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedayati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhatī''ti [ma. ni. 3.409 mahātaṇhāsaṅkhaye]! Attheva suttantoti? Āmantā. Tena hi atthi asātarāgoti.

Asātarāgakathā niṭṭhitā.

13. Terasamavaggo

(134) 9. Dhammataṇhā abyākatātikathā

676. Dhammataṇhā abyākatāti? Āmantā. Vipākābyākatā kiriyābyākatā rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe….

Dhammataṇhā abyākatāti? Āmantā. Rūpataṇhā abyākatāti? Na hevaṃ vattabbe …pe… dhammataṇhā abyākatāti? Āmantā. Saddataṇhā…pe… gandhataṇhā…pe… rasataṇhā…pe… phoṭṭhabbataṇhā abyākatāti? Na hevaṃ vattabbe…pe….

Rūpataṇhā akusalāti? Āmantā. Dhammataṇhā akusalāti? Na hevaṃ vattabbe…pe… saddataṇhā…pe… phoṭṭhabbataṇhā akusalāti? Āmantā. Dhammataṇhā akusalāti? Na hevaṃ vattabbe…pe….

677. Dhammataṇhā abyākatāti? Āmantā. Nanu taṇhā akusalā vuttā bhagavatāti? Āmantā. Hañci taṇhā akusalā vuttā bhagavatā, no ca vata re vattabbe – ''dhammataṇhā abyākatā''ti.

Dhammataṇhā abyākatāti? Āmantā. Nanu lobho akusalo vutto bhagavatā, dhammataṇhā lobhoti? Āmantā. Hañci lobho akusalo vutto bhagavatā, dhammataṇhā lobho, no ca vata re vattabbe – ''dhammataṇhā abyākatā''ti.

678. Dhammataṇhā lobho abyākatoti? Āmantā. Rūpataṇhā lobho abyākatoti? Na hevaṃ vattabbe…pe… dhammataṇhā lobho abyākatoti? Āmantā. Saddataṇhā…pe… phoṭṭhabbataṇhā lobho abyākatoti?

Na hevaṃ vattabbe…pe….

Rūpataṇhā lobho akusaloti? Āmantā. Dhammataṇhā lobho akusaloti? Na hevaṃ vattabbe…pe… saddataṇhā…pe… phoṭṭhabbataṇhā lobho akusaloti? Āmantā. Dhammataṇhā lobho akusaloti? Na hevaṃ vattabbe…pe….

679. Dhammataṇhā abyākatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā’’ti [mahāva. 14; dī. ni. 2.400]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘dhammataṇhā abyākatā’’ti.

680. Na vattabbaṃ – ‘‘dhammataṇhā abyākatā’’ti? Āmantā. Nanu sā dhammataṇhāti? Āmantā. Hañci sā dhammataṇhā, tena vata re vattabbe – ‘‘dhammataṇhā abyākatā’’ti.

Dhammataṇhā abyākatātikathā niṭṭhitā.

13. Terasamavaggo

(135) 10. Dhammataṇhā na dukkhasamudayotikathā

681. Dhammataṇhā na dukkhasamudayoti? Āmantā. Rūpataṇhā na dukkhasamudayoti? Na hevaṃ vattabbe…pe… dhammataṇhā na dukkhasamudayoti? Āmantā. Saddataṇhā…pe… gandhataṇhā…pe… rasataṇhā…pe… phoṭṭhabbataṇhā na dukkhasamudayoti? Na hevaṃ vattabbe…pe….

Rūpataṇhā dukkhasamudayoti? Āmantā. Dhammataṇhā dukkhasamudayoti? Na hevaṃ vattabbe…pe… saddataṇhā…pe… gandhataṇhā…pe… rasataṇhā…pe… phoṭṭhabbataṇhā dukkhasamudayoti? Āmantā. Dhammataṇhā dukkhasamudayoti? Na hevaṃ vattabbe…pe….

682. Dhammataṇhā na dukkhasamudayoti? Āmantā. Nanu taṇhā dukkhasamudayo vutto bhagavatāti? Āmantā. Hañci taṇhā dukkhasamudayo vutto bhagavatā, no ca vata re vattabbe – ‘‘dhammataṇhā na dukkhasamudayo’’ti. Dhammataṇhā na dukkhasamudayoti? Āmantā. Nanu lobho dukkhasamudayo vutto bhagavatā, dhammataṇhā lobhoti? Āmantā. Hañci lobho dukkhasamudayo vutto bhagavatā, dhammataṇhā lobho, no ca vata re vattabbe – ‘‘dhammataṇhā na dukkhasamudayo’’ti.

683. Dhammataṇhā lobho, na dukkhasamudayoti? Āmantā. Rūpataṇhā lobho, na dukkhasamudayoti? Na hevaṃ vattabbe…pe… dhammataṇhā lobho, na dukkhasamudayoti? Āmantā. Saddataṇhā…pe… gandhataṇhā…pe… rasataṇhā…pe… phoṭṭhabbataṇhā lobho, na dukkhasamudayoti? Na hevaṃ vattabbe…pe….

Rūpataṇhā lobho dukkhasamudayoti? Āmantā. Dhammataṇhā lobho dukkhasamudayoti? Na hevaṃ vattabbe…pe… saddataṇhā…pe… phoṭṭhabbataṇhā lobho dukkhasamudayoti? Āmantā. Dhammataṇhā lobho dukkhasamudayoti? Na hevaṃ vattabbe…pe….

684. Dhammataṇhā na dukkhasamudayoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘dhammataṇhā na dukkhasamudayo’’ti.

685. Na vattabbaṃ – ‘‘dhammataṇhā na dukkhasamudayo’’ti? Āmantā. Nanu sā dhammataṇhāti? Āmantā. Hañci sā dhammataṇhā, tena vata re vattabbe – ‘‘dhammataṇhā na dukkhasamudayo’’ti.

Dhammataṇhā na dukkhasamudayotikathā niṭṭhitā.

Terasamavaggo.

Tassuddānaṃ –

Kappaṭṭho kappaṃ tiṭṭheyya, kappaṭṭho kusalaṃ cittaṃ na paṭilabheyya, anantarāpayutto puggalo sammattaniyāmaṃ okkameyya, niyato niyāmaṃ okkamati, nivuto nīvaraṇaṃ jahati, sammukhībhūto saṃyojanaṃ jahati, jhānanikanti, asātarāgo, dhammataṇhā abyākatā, dhammataṇhā na dukkhasamudayoti.

14. Cuddasamavaggo

(136) 1. Kusalākusalapaṭisandahanakathā

686. Akusalamūlaṃ paṭisandahati kusalamūlanti? Āmantā. Yā akusalassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva kusalassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Akusalamūlaṃ paṭisandahati kusalamūlaṃ, na vattabbaṃ – ‘‘yā akusalassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva kusalassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Kusalaṃ anāvaṭṭentassa [anāvaṭṭantassa (sī. pī. ka.), anāvajjantassa (syā. kaṃ.)] uppajjati …pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe… nanu kusalaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci kusalaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘akusalamūlaṃ paṭisandahati kusalamūla’’nti.

687. Akusalamūlaṃ paṭisandahati kusalamūlanti? Āmantā. Akusalamūlaṃ ayoniso manasikaroto uppajjatīti? Āmantā. Kusalaṃ ayoniso manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe… nanu kusalaṃ yoniso manasikaroto uppajjatīti? Āmantā. Hañci kusalaṃ yoniso manasikaroto uppajjati, no ca vata re vattabbe – ‘‘akusalamūlaṃ paṭisandahati kusalamūla’’nti.

Akusalamūlaṃ paṭisandahati kusalamūlanti? Āmantā. Kāmasaññāya anantarā nekkhammasaññā uppajjati, byāpādasaññāya anantarā abyāpādasaññā uppajjati, vihiṃsāsaññāya anantarā avihiṃsāsaññā uppajjati, byāpādassa anantarā mettā uppajjati, vihiṃsāya anantarā karuṇā uppajjati, aratiyā anantarā muditā uppajjati, paṭighassa anantarā upekkhā uppajjatīti? Na hevaṃ vattabbe…pe….

688. Kusalamūlaṃ paṭisandahati akusalamūlanti? Āmantā. Yā kusalassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva akusalassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Kusalamūlaṃ paṭisandahati akusalamūlaṃ, na vattabbaṃ – ‘‘yā kusalassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva akusalassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Akusalaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe… nanu akusalaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci akusalaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘kusalamūlaṃ paṭisandahati akusalamūla’’nti.

689. Kusalamūlaṃ paṭisandahati akusalamūlanti? Āmantā. Kusalaṃ yoniso manasikaroto uppajjatīti? Āmantā. Akusalaṃ yoniso manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe… nanu akusalaṃ ayoniso manasikaroto uppajjatīti? Āmantā. Hañci akusalaṃ ayoniso manasikaroto uppajjati, no ca vata re vattabbe – ‘‘kusalamūlaṃ paṭisandahati akusalamūla’’nti.

Kusalamūlaṃ paṭisandahati akusalamūlanti? Āmantā. Nekkhammasaññāya anantarā kāmasaññā uppajjati, abyāpādasaññāya anantarā byāpādasaññā uppajjati, avihiṃsāsaññāya anantarā vihiṃsāsaññā uppajjati, mettāya anantarā byāpādo uppajjati, karuṇāya anantarā vihiṃsā uppajjati, muditāya anantarā arati uppajjati, upekkhāya anantarā paṭighaṃ uppajjatīti? Na hevaṃ vattabbe…pe….

690. Na vattabbaṃ – ‘‘akusalamūlaṃ paṭisandahati kusalamūlaṃ, kusalamūlaṃ paṭisandahati akusalamūla’’nti? Āmantā. Nanu yasmiṃyeva vatthusmiṃ rajjati tasmiññeva vatthusmiṃ virajjati, yasmiṃyeva vatthusmiṃ virajjati tasmiññeva vatthusmiṃ rajjatīti? Āmantā. Hañci yasmiññeva vatthusmiṃ rajjati tasmiññeva vatthusmiṃ virajjati, yasmiññeva vatthusmiṃ virajjati tasmiññeva vatthusmiṃ rajjati, tena vata re vattabbe – ‘‘akusalamūlaṃ paṭisandahati kusalamūlaṃ, kusalamūlaṃ paṭisandahati akusalamūla’’nti.

Kusalākusalapaṭisandahanakathā niṭṭhitā.

14. Cuddasamavaggo

(137) 2. Saḷāyatanuppattikathā

691. Saḷāyatanaṃ apubbaṃ acarimaṃ mātukucchismiṃ saṇṭhātīti? Āmantā. Sabbaṅgapaccaṅgī ahīnindriyo mātukucchismiṃ okkamatīti? Na hevaṃ vattabbe…pe….

Upapattesiyena cittena cakkhāyatanaṃ saṇṭhātīti? Āmantā. Upapattesiyena cittena hatthā saṇṭhanti, pādā saṇṭhanti, sīsaṃ saṇṭhāti, kaṇṇo saṇṭhāti, nāsikā saṇṭhāti, mukhaṃ saṇṭhāti, dantā saṇṭhantīti? Na hevaṃ vattabbe…pe….

Upapattesiyena cittena sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ saṇṭhātīti? Āmantā. Upapattesiyena cittena hatthā saṇṭhanti, pādā saṇṭhanti, sīsaṃ saṇṭhāti, kaṇṇo saṇṭhāti, nāsikā saṇṭhāti, mukhaṃ saṇṭhāti, dantā saṇṭhantīti? Na hevaṃ vattabbe…pe….

692. Mātukucchigatassa pacchā cakkhāyatanaṃ uppajjatīti? Āmantā. Mātukucchismiṃ cakkhupaṭilābhāya kammaṃ karotīti? Na hevaṃ vattabbe…pe… mātukucchigatassa pacchā sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ uppajjatīti? Āmantā. Mātukucchismiṃ jivhāpaṭilābhāya kammaṃ karotīti? Na hevaṃ vattabbe…pe….

Mātukucchigatassa pacchā kesā lomā nakhā dantā aṭṭhī uppajjantīti? Āmantā. Mātukucchismiṃ aṭṭhipaṭilābhāya kammaṃ karotīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘mātukucchigatassa pacchā kesā lomā nakhā dantā aṭṭhī uppajjantī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Paṭhamaṃ kalalaṃ hoti, kalalā hoti abbudaṃ;
Abbudā jāyate pesi [pesī (syā. kaṃ. pī.)], pesi nibbattate [nibbattatī (sī. syā., saṃ. ni. 1.235), nibbattati (pī. ka.)] ghano;
Ghanā pasākhā jāyanti, kesā lomā nakhāpi ca.

‘‘Yañcassa bhuñjati mātā, annaṃ pānañca bhojanaṃ;
Tena so tattha yāpeti, mātukucchigato naro’’ti [saṃ. ni. 1.235].

Attheva suttantoti? Āmantā. Tena hi mātukucchigatassa pacchā kesā lomā nakhā dantā aṭṭhī uppajjantīti.

Saḷāyatanuppattikathā niṭṭhitā.

14. Cuddasamavaggo

(138) 3. Anantarapaccayakathā

693. Cakkhuviññāṇassa anantarā sotaviññāṇaṃ uppajjatīti? Āmantā. Yā cakkhuviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva sotaviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Cakkhuviññāṇassa anantarā sotaviññāṇaṃ uppajjati, na vattabbaṃ – ‘‘yā cakkhuviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva sotaviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Sotaviññāṇaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe…. Nanu sotaviññāṇaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti, āmantā. Hañci sotaviññāṇaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘cakkhuviññāṇassa anantarā sotaviññāṇaṃ uppajjatī’’ti.

694. Cakkhuviññāṇassa anantarā sotaviññāṇaṃ uppajjatīti? Āmantā. Cakkhuviññāṇaṃ rūpanimittaṃ manasikaroto uppajjatīti? Āmantā. Sotaviññāṇaṃ rūpanimittaṃ manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe….

Cakkhuviññāṇaṃ rūpārammaṇaññeva na aññārammaṇanti? Āmantā. Sotaviññāṇaṃ rūpārammaṇaññeva na aññārammaṇanti? Na hevaṃ vattabbe…pe….

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇanti? Āmantā. Cakkhuñca paṭicca rūpe ca uppajjati sotaviññāṇanti? Na hevaṃ vattabbe…pe….

Cakkhuñca paṭicca rūpe ca uppajjati sotaviññāṇanti? Āmantā. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati sotaviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti – attheva suttanto, no ca vata re vattabbe – ‘‘cakkhuñca paṭicca rūpe ca uppajjati sotaviññāṇa’’nti.

Cakkhuviññāṇassa anantarā sotaviññāṇaṃ uppajjatīti? Āmantā. Taññeva cakkhuviññāṇaṃ taṃ sotaviññāṇanti? Na hevaṃ vattabbe…pe….

695. Sotaviññāṇassa anantarā ghānaviññāṇaṃ uppajjati…pe… ghānaviññāṇassa anantarā jivhāviññāṇaṃ uppajjati…pe… jivhāviññāṇassa anantarā kāyaviññāṇaṃ uppajjatīti? Āmantā. Yā jivhāviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva kāyaviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… jivhāviññāṇassa anantarā kāyaviññāṇaṃ uppajjati, na vattabbaṃ – ‘‘yā jivhāviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva kāyaviññāṇassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Kāyaviññāṇaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe… nanu kāyaviññāṇaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci kāyaviññāṇaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘jivhāviññāṇassa anantarā kāyaviññāṇaṃ uppajjatī’’ti.

696. Jivhāviññāṇassa anantarā kāyaviññāṇaṃ uppajjatīti? Āmantā. Jivhāviññāṇaṃ rasanimittaṃ manasikaroto uppajjatīti? Āmantā. Kāyaviññāṇaṃ rasanimittaṃ manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe….

Jivhāviññāṇaṃ rasārammaṇaññeva na aññārammaṇanti? Āmantā. Kāyaviññāṇaṃ rasārammaṇaññeva na aññārammaṇanti? Na hevaṃ vattabbe…pe….

Jivhañca paṭicca rase ca uppajjati jivhāviññāṇanti? Āmantā. Jivhañca paṭicca rase ca uppajjati kāyaviññāṇanti? Na hevaṃ vattabbe…pe….

Jivhañca paṭicca rase ca uppajjati kāyaviññāṇanti? Āmantā. ‘‘Jivhañca paṭicca rase ca uppajjati kāyaviññāṇa’’nti – attheva suttantoti? Natthi. ‘‘Jivhañca paṭicca rase ca uppajjati jivhāviññāṇa’’nti – attheva suttantoti? Āmantā. Hañci ‘‘jivhañca paṭicca rase ca uppajjati jivhāviññāṇa’’nti – attheva suttantoti, no ca vata re vattabbe – ‘‘jivhañca paṭicca rase ca uppajjati kāyaviññāṇa’’nti.

Jivhāviññāṇassa anantarā kāyaviññāṇaṃ uppajjatīti? Āmantā. Taññeva jivhāviññāṇaṃ taṃ kāyaviññāṇanti? Na hevaṃ vattabbe…pe….

697. Na vattabbaṃ – ‘‘pañcaviññāṇā aññamaññassa samanantarā uppajjantī’’ti? Āmantā. Nanu atthi koci naccati gāyati vādeti, rūpañca passati, saddañca suṇāti, gandhañca ghāyati, rasañca sāyati, phoṭṭhabbañca phusatīti? Āmantā. Hañci atthi koci naccati gāyati vādeti, rūpañca passati, saddañca suṇāti, gandhañca ghāyati, rasañca sāyati, phoṭṭhabbañca phusati, tena vata re vattabbe – ‘‘pañcaviññāṇā aññamaññassa samanantarā uppajjantī’’ti.

Anantarapaccayakathā niṭṭhitā.

14. Cuddasamavaggo

(139) 4. Ariyarūpakathā

698. Ariyarūpaṃ mahābhūtānaṃ upādāyāti? Āmantā. Ariyarūpaṃ kusalanti? Āmantā. Mahābhūtā kusalāti? Na hevaṃ vattabbe …pe… mahābhūtā abyākatāti? Āmantā. Ariyarūpaṃ abyākatanti? Na hevaṃ vattabbe…pe… ariyarūpaṃ mahābhūtānaṃ upādāyāti? Āmantā. Ariyarūpaṃ anāsavaṃ asaṃyojaniyaṃ aganthaniyaṃ anoghaniyaṃ ayoganiyaṃ anīvaraṇiyaṃ aparāmaṭṭhaṃ anupādāniyaṃ asaṃkilesiyanti? Āmantā. Mahābhūtā anāsavā…pe… asaṃkilesiyāti? Na hevaṃ vattabbe…pe… mahābhūtā sāsavā saṃyojaniyā…pe… saṃkilesiyāti? Āmantā. Ariyarūpaṃ sāsavaṃ saṃyojaniyaṃ…pe… saṃkilesiyanti? Na hevaṃ vattabbe…pe….

699. Na vattabbaṃ – ‘‘ariyarūpaṃ mahābhūtānaṃ upādāyā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yaṃ kiñci, bhikkhave, rūpaṃ cattāri mahābhūtāni catunnañca mahābhūtānaṃ upādāyarūpa’’nti [ma. ni. 1.347; a. ni. 11.15]! Attheva suttantoti? Āmantā. Tena hi ariyarūpaṃ mahābhūtānaṃ upādāyāti.

Ariyarūpakathā niṭṭhitā.

14. Cuddasamavaggo

(140) 5. Añño anusayotikathā

700. Añño kāmarāgānusayo aññaṃ kāmarāgapariyuṭṭhānanti? Āmantā. Añño kāmarāgo aññaṃ kāmarāgapariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sveva kāmarāgo taṃ kāmarāgapariyuṭṭhānanti? Āmantā. Sveva kāmarāgānusayo taṃ kāmarāgapariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño paṭighānusayo aññaṃ paṭighapariyuṭṭhānanti? Āmantā. Aññaṃ paṭighaṃ aññaṃ paṭighapariyuṭṭhānanti? Na hevaṃ vattabbe…pe… taññeva paṭighaṃ taṃ paṭighapariyuṭṭhānanti? Āmantā. Sveva paṭighānusayo taṃ paṭighapariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño mānānusayo aññaṃ mānapariyuṭṭhānanti? Āmantā. Añño māno aññaṃ mānapariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sveva māno taṃ mānapariyuṭṭhānanti? Āmantā. Sveva mānānusayo taṃ mānapariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño diṭṭhānusayo aññaṃ diṭṭhipariyuṭṭhānanti? Āmantā. Aññā diṭṭhi aññaṃ diṭṭhipariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sāva diṭṭhi taṃ diṭṭhipariyuṭṭhānanti? Āmantā. Sveva diṭṭhānusayo taṃ diṭṭhipariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño vicikicchānusayo aññaṃ vicikicchāpariyuṭṭhānanti? Āmantā. Aññā vicikicchā aññaṃ vicikicchāpariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sāva vicikicchā taṃ vicikicchāpariyuṭṭhānanti? Āmantā. Sveva vicikicchānusayo taṃ vicikicchāpariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño bhavarāgānusayo aññaṃ bhavarāgapariyuṭṭhānanti? Āmantā. Añño bhavarāgo aññaṃ bhavarāgapariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sveva bhavarāgo taṃ bhavarāgapariyuṭṭhānanti? Āmantā. Sveva bhavarāgānusayo taṃ bhavarāgapariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

Añño avijjānusayo aññaṃ avijjāpariyuṭṭhānanti? Āmantā. Aññā avijjā aññaṃ avijjāpariyuṭṭhānanti? Na hevaṃ vattabbe…pe… sāva avijjā taṃ avijjāpariyuṭṭhānanti? Āmantā. Sveva avijjānusayo taṃ avijjāpariyuṭṭhānanti? Na hevaṃ vattabbe…pe….

701. Na vattabbaṃ – ‘‘añño anusayo aññaṃ pariyuṭṭhāna’’nti? Āmantā. Puthujjano kusalābyākate citte vattamāne ‘‘sānusayo’’ti vattabboti? Āmantā. ‘‘Pariyuṭṭhito’’ti vattabboti? Na hevaṃ vattabbe. Tena hi añño anusayo aññaṃ pariyuṭṭhānanti. Puthujjano kusalābyākate citte vattamāne ‘‘sarāgo’’ti vattabboti? Āmantā. ‘‘Pariyuṭṭhito’’ti vattabboti? Na hevaṃ vattabbe. Tena hi añño rāgo aññaṃ pariyuṭṭhānanti.

Añño anusayotikathā niṭṭhitā.

14. Cuddasamavaggo

(141) 6. Pariyuṭṭhānaṃ cittavippayuttantikathā

702. Pariyuṭṭhānaṃ cittavippayuttanti? Āmantā. Rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… pariyuṭṭhānaṃ cittavippayuttanti? Āmantā. Natthi sarāgaṃ cittaṃ sadosaṃ cittaṃ samohaṃ cittaṃ…pe… akusalaṃ cittaṃ saṃkiliṭṭhaṃ cittanti? Na hevaṃ vattabbe…pe… nanu atthi sarāgaṃ cittaṃ sadosaṃ cittaṃ samohaṃ cittaṃ…pe… akusalaṃ cittaṃ saṃkiliṭṭhaṃ cittanti? Āmantā. Hañci atthi sarāgaṃ cittaṃ sadosaṃ cittaṃ samohaṃ cittaṃ…pe… akusalaṃ cittaṃ saṃkiliṭṭhaṃ cittaṃ, no ca vata re vattabbe – ‘‘pariyuṭṭhānaṃ cittavippayutta’’nti.

Pariyuṭṭhānaṃ cittavippayuttantikathā niṭṭhitā.

14. Cuddasamavaggo

(142) 7. Pariyāpannakathā

703. Rūparāgo rūpadhātuṃ anuseti, rūpadhātupariyāpannoti? Āmantā. Samāpattesiyo upapattesiyo diṭṭhadhammasukhavihāro, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇoti? Na hevaṃ vattabbe…pe… nanu na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena na upapattesiyena cittena na diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇoti? Āmantā. Hañci na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro…pe… ekārammaṇo, no ca vata re vattabbe – ‘‘rūparāgo rūpadhātuṃ anuseti, rūpadhātupariyāpanno’’ti…pe….

Rūparāgo rūpadhātuṃ anuseti, rūpadhātupariyāpannoti? Āmantā. Saddarāgo saddadhātuṃ anuseti, saddadhātupariyāpannoti? Na hevaṃ vattabbe…pe… rūparāgo rūpadhātuṃ anuseti, rūpadhātupariyāpannoti? Āmantā. Gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātuṃ anuseti, phoṭṭhabbadhātupariyāpannoti? Na hevaṃ vattabbe…pe….

Saddarāgo saddadhātuṃ anuseti, na vattabbaṃ – ‘‘saddadhātupariyāpanno’’ti? Āmantā. Rūparāgo rūpadhātuṃ anuseti, na vattabbaṃ – ‘‘rūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe… gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātuṃ anuseti, na vattabbaṃ – ‘‘phoṭṭhabbadhātupariyāpanno’’ti? Āmantā. Rūparāgo rūpadhātuṃ anuseti, na vattabbaṃ – ‘‘rūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe….

704. Arūparāgo arūpadhātuṃ anuseti, arūpadhātupariyāpannoti? Āmantā. Samāpattesiyo upapattesiyo diṭṭhadhammasukhavihāro, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇoti? Na hevaṃ vattabbe…pe…. Nanu na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena…pe… ekārammaṇoti? Āmantā. Hañci na samāpattesiyo na upapattesiyo…pe… ekārammaṇo, no ca vata re vattabbe – ‘‘arūparāgo arūpadhātuṃ anuseti, arūpadhātupariyāpanno’’ti.

Arūparāgo arūpadhātuṃ anuseti, arūpadhātupariyāpannoti? Āmantā. Saddarāgo saddadhātuṃ anuseti, saddadhātupariyāpannoti? Na hevaṃ vattabbe…pe… arūparāgo arūpadhātuṃ anuseti, arūpadhātupariyāpannoti? Āmantā. Gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātuṃ anuseti, phoṭṭhabbadhātupariyāpannoti? Na hevaṃ vattabbe…pe….

Saddarāgo saddadhātuṃ anuseti, na vattabbaṃ – ‘‘saddadhātupariyāpanno’’ti? Āmantā. Arūparāgo arūpadhātuṃ anuseti, na vattabbaṃ – ‘‘arūpadhātupariyāpanno’’ti, na hevaṃ vattabbe…pe… gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātuṃ anuseti, na vattabbaṃ – ‘‘phoṭṭhabbadhātupariyāpanno’’ti? Āmantā. Arūparāgo arūpadhātuṃ anuseti, na vattabbaṃ – ‘‘arūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe….

705. Na vattabbaṃ – ‘‘rūparāgo rūpadhātuṃ anuseti rūpadhātupariyāpanno, arūparāgo arūpadhātuṃ anuseti arūpadhātupariyāpanno’’ti? Āmantā. Nanu kāmarāgo kāmadhātuṃ anuseti, kāmadhātupariyāpannoti? Āmantā. Hañci kāmarāgo kāmadhātuṃ anuseti kāmadhātupariyāpanno, tena vata re vattabbe – ‘‘rūparāgo rūpadhātuṃ anuseti rūpadhātupariyāpanno, arūparāgo arūpadhātuṃ anuseti arūpadhātupariyāpanno’’ti.

Pariyāpannakathā niṭṭhitā.

14. Cuddasamavaggo

(143) 8. Abyākatakathā

706. Diṭṭhigataṃ abyākatanti? Āmantā. Vipākābyākataṃ kiriyābyākataṃ rūpaṃ nibbānaṃ cakkhāyatanaṃ…pe… phoṭṭhabbāyatananti? Na hevaṃ vattabbe…pe… diṭṭhigataṃ abyākatanti? Āmantā. Diṭṭhigatasampayutto phasso abyākatoti? Na hevaṃ vattabbe…pe… diṭṭhigataṃ abyākatanti? Āmantā. Diṭṭhigatasampayuttā vedanā…pe… saññā…pe… cetanā…pe… cittaṃ abyākatanti? Na hevaṃ vattabbe…pe….

Diṭṭhigatasampayutto phasso akusaloti? Āmantā. Diṭṭhigataṃ akusalanti? Na hevaṃ vattabbe…pe… diṭṭhigatasampayuttā vedanā saññā cetanā cittaṃ akusalanti? Āmantā. Diṭṭhigataṃ akusalanti? Na hevaṃ vattabbe…pe….

707. Diṭṭhigataṃ abyākatanti? Āmantā. Aphalaṃ avipākanti? Na hevaṃ vattabbe…pe… nanu saphalaṃ savipākanti? Āmantā. Hañci saphalaṃ savipākaṃ, no ca vata re vattabbe – ‘‘diṭṭhigataṃ abyākata’’nti.

Diṭṭhigataṃ abyākatanti? Āmantā. Nanu micchādiṭṭhiparamāni vajjāni [aṅguttaranikāye] vuttāni bhagavatāti? Āmantā. Hañci micchādiṭṭhiparamāni vajjāni vuttāni bhagavatā, no ca vata re vattabbe – ‘‘diṭṭhigataṃ abyākata’’nti.

Diṭṭhigataṃ abyākatanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘micchādiṭṭhi kho, vaccha, akusalā [akusalaṃ (ma. ni. 2.194)], sammādiṭṭhi kusalā’’ [kusalaṃ (ma. ni. 2.104)] ti [ma. ni. 2.194]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘diṭṭhigataṃ abyākata’’nti.

Diṭṭhigataṃ abyākatanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘micchādiṭṭhissa kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – nirayaṃ vā tiracchānayoniṃ vā’’ti [ma. ni. 2.79]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘diṭṭhigataṃ abyākata’’nti.

708. Na vattabbaṃ – ‘‘diṭṭhigataṃ abyākata’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘‘sassato loko’ti kho, vaccha, abyākatametaṃ, ‘asassato loko’ti kho, vaccha, abyākatametaṃ, ‘antavā loko’ti kho, vaccha, abyākatametaṃ, ‘anantavā loko’ti kho, vaccha…pe… ‘taṃ jīvaṃ taṃ sarīra’nti kho, vaccha…pe… ‘aññaṃ jīvaṃ aññaṃ sarīra’nti kho, vaccha…pe… ‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha…pe… ‘na hoti tathāgato paraṃ maraṇā’ti kho, vaccha…pe… ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, abyākatameta’’nti [saṃ. ni. 4.416, thokaṃ pana visadisaṃ]! Attheva suttantoti? Āmantā. Tena hi diṭṭhigataṃ abyākatanti.

Diṭṭhigataṃ abyākatanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘micchādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhisamattaṃ samādinnaṃ, yañca vacīkammaṃ…pe… yañca manokammaṃ, yā ca cetanā, yā ca patthanā, yo ca paṇidhi, ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattantī’’ti [a. ni. 1.306]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘diṭṭhigataṃ abyākata’’nti.

Abyākatakathā niṭṭhitā.

14. Cuddasamavaggo

(144) 9. Apariyāpannakathā

709. Diṭṭhigataṃ apariyāpannanti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ, sakadāgāmimaggo sakadāgāmiphalaṃ, anāgāmimaggo anāgāmiphalaṃ, arahattamaggo arahattaphalaṃ, satipaṭṭhānaṃ sammappadhānaṃ iddhipādo indriyaṃ balaṃ bojjhaṅgoti? Na hevaṃ vattabbe…pe….

710. Na vattabbaṃ – ‘‘diṭṭhigataṃ apariyāpanna’’nti? Āmantā. Puthujjano ‘‘kāmesu vītarāgo’’ti vattabboti? Āmantā. ‘‘Vigatadiṭṭhiyo’’ti vattabboti? Na hevaṃ vattabbe. Tena hi diṭṭhigataṃ apariyāpannanti.

Apariyāpannakathā niṭṭhitā.

Cuddasamavaggo.

Tassuddānaṃ –

Akusalamūlaṃ paṭisandahati kusalamūlaṃ, kusalamūlaṃ paṭisandahati akusalamūlaṃ, saḷāyatanaṃ chaviññāṇakāyā, ariyarūpaṃ mahābhūtānaṃ upādāya, sveva anusayo taṃ pariyuṭṭhānaṃ, pariyuṭṭhānaṃ cittavippayuttaṃ, yathādhātu taññeva anuseti, diṭṭhigataṃ abyākataṃ, diṭṭhigataṃ apariyāpannanti.

15. Pannarasamavaggo

(145) 1. Paccayatākathā

711. Paccayatā vavatthitāti? Āmantā. Nanu vīmaṃsā hetu, so ca adhipatīti? Āmantā. Hañci vīmaṃsā hetu, so ca adhipati, tena vata re vattabbe – ‘‘hetupaccayena paccayo, adhipatipaccayena paccayo’’ti.

Nanu chandādhipati sahajātānaṃ dhammānaṃ adhipatīti? Āmantā. Hañci chandādhipati sahajātānaṃ dhammānaṃ adhipati, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, sahajātapaccayena paccayo’’ti.

712. Nanu vīriyādhipati sahajātānaṃ dhammānaṃ adhipatīti? Āmantā. Hañci vīriyādhipati sahajātānaṃ dhammānaṃ adhipati, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, sahajātapaccayena paccayo’’ti.

Nanu vīriyādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyanti? Āmantā. Hañci vīriyādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyaṃ, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, indriyapaccayena paccayo’’ti.

Nanu vīriyādhipati sahajātānaṃ dhammānaṃ adhipati, tañca maggaṅganti? Āmantā. Hañci vīriyādhipati sahajātānaṃ dhammānaṃ adhipati, tañca maggaṅgaṃ, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, maggapaccayena paccayo’’ti.

713. Nanu cittādhipati sahajātānaṃ dhammānaṃ adhipatīti? Āmantā. Hañci cittādhipati sahajātānaṃ dhammānaṃ adhipati, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, sahajātapaccayena paccayo’’ti.

Nanu cittādhipati sahajātānaṃ dhammānaṃ adhipati, so ca āhāroti? Āmantā. Hañci cittādhipati sahajātānaṃ dhammānaṃ adhipati, so ca āhāro, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, āhārapaccayena paccayo’’ti.

Nanu cittādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyanti? Āmantā. Hañci cittādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyaṃ, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, indriyapaccayena paccayo’’ti.

714. Nanu vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipatīti? Āmantā. Hañci vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipati, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, sahajātapaccayena paccayo’’ti.

Nanu vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyanti? Āmantā. Hañci vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipati, tañca indriyaṃ, tena vata re vattabbe –

‘‘adhipatipaccayena paccayo, indriyapaccayena paccayo’’ti.

Nanu vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipati, tañca maggaṅganti? Āmantā. Hañci vīmaṃsādhipati sahajātānaṃ dhammānaṃ adhipati, tañca maggaṅgaṃ, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, maggapaccayena paccayo’’ti.

715. Nanu ariyaṃ dhammaṃ garuṃ katvā uppajjati paccavekkhaṇā, tañcārammaṇanti? Āmantā. Hañci ariyaṃ dhammaṃ garuṃ katvā uppajjati paccavekkhaṇā, tañcārammaṇaṃ, tena vata re vattabbe – ‘‘adhipatipaccayena paccayo, ārammaṇapaccayena paccayo’’ti.

716. Nanu purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanāti? Āmantā. Hañci purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanā, tena vata re vattabbe – ‘‘anantarapaccayena paccayo, āsevanapaccayena paccayo’’ti.

Nanu purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanāti? Āmantā. Hañci purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanā, tena vata re vattabbe – ‘‘anantarapaccayena paccayo, āsevanapaccayena paccayo’’ti.

Nanu purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanāti? Āmantā. Hañci purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ anantarapaccayena paccayo, sā ca āsevanā, tena vata re vattabbe – ‘‘anantarapaccayena paccayo, āsevanapaccayena paccayo’’ti.

717. Na vattabbaṃ – ‘‘paccayatā vavatthitā’’ti? Āmantā. Hetupaccayena paccayo hoti, ārammaṇapaccayena paccayo hoti, anantarapaccayena paccayo hoti, samanantarapaccayena paccayo hotīti? Na hevaṃ vattabbe. Tena hi paccayatā vavatthitāti.

Paccayatākathā niṭṭhitā.

15. Pannarasamavaggo

(146) 2. Aññamaññapaccayakathā

718. Avijjāpaccayāva saṅkhārā, na vattabbaṃ – ‘‘saṅkhārapaccayāpi avijjā’’ti? Āmantā. Nanu avijjā saṅkhārena sahajātāti? Āmantā. Hañci avijjā saṅkhārena sahajātā, tena vata re vattabbe – ‘‘avijjāpaccayāpi saṅkhārā, saṅkhārapaccayāpi avijjā’’ti.

Taṇhāpaccayāva upādānaṃ, na vattabbaṃ – ‘‘upādānapaccayāpi taṇhā’’ti? Āmantā. Nanu taṇhā upādānena sahajātāti? Āmantā. Hañci taṇhā upādānena sahajātā, tena vata re vattabbe – ‘‘taṇhāpaccayāpi upādānaṃ, upādānapaccayāpi taṇhā’’ti.

719. ‘‘Jarāmaraṇapaccayā, bhikkhave, jāti, jātipaccayā bhavo’’ti – attheva suttantoti? Natthi. Tena hi avijjāpaccayāva saṅkhārā, na vattabbaṃ – ‘‘saṅkhārapaccayāpi avijjā’’ti. Taṇhāpaccayāva upādānaṃ, na vattabbaṃ – ‘‘upādānapaccayāpi taṇhā’’ti.

‘‘Viññāṇapaccayā, bhikkhave, nāmarūpaṃ, nāmarūpapaccayāpi viññāṇa’’nti [dī. ni. 2.58, thokaṃ pana visadisaṃ] – attheva suttantoti? Āmantā. Tena hi avijjāpaccayāpi saṅkhārā, saṅkhārapaccayāpi avijjā; taṇhāpaccayāpi upādānaṃ, upādānapaccayāpi taṇhāti.

Aññamaññapaccayakathā niṭṭhitā.

15. Pannarasamavaggo

(147) 3. Addhākathā

720. Addhā parinipphannoti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇanti? Na hevaṃ vattabbe…pe… atīto addhā parinipphannoti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇanti? Na hevaṃ vattabbe…pe… anāgato addhā parinipphannoti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇanti? Na hevaṃ vattabbe…pe… paccuppanno addhā parinipphannoti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇanti? Na hevaṃ vattabbe…pe….

Atītaṃ rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ atīto addhāti? Āmantā. Atītā pañcaddhāti? Na hevaṃ vattabbe…pe… anāgataṃ rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ anāgato addhāti? Āmantā. Anāgatā pañcaddhāti? Na hevaṃ vattabbe…pe… paccuppannaṃ rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ paccuppanno addhāti? Āmantā. Paccuppannā pañcaddhāti? Na hevaṃ vattabbe…pe….

Atītā pañcakkhandhā atīto addhā, anāgatā pañcakkhandhā anāgato addhā, paccuppannā pañcakkhandhā paccuppanno addhāti? Āmantā. Pannarasaddhāti? Na hevaṃ vattabbe…pe….

Atītāni dvādasāyatanāni atīto addhā, anāgatāni dvādasāyatanāni anāgato addhā, paccuppannāni dvādasāyatanāni paccuppanno addhāti? Āmantā. Chattiṃsa addhāti? Na hevaṃ vattabbe…pe….

Atītā aṭṭhārasa dhātuyo atīto addhā, anāgatā aṭṭhārasa dhātuyo anāgato addhā, paccuppannā aṭṭhārasa dhātuyo paccuppanno addhāti? Āmantā. Catupaññāsa addhāti? Na hevaṃ vattabbe…pe….

Atītāni bāvīsatindriyāni atīto addhā, anāgatāni bāvīsatindriyāni anāgato addhā, paccuppannāni bāvīsatindriyāni paccuppanno addhāti? Āmantā. Chasaṭṭhi addhāti? Na hevaṃ vattabbe…pe….

721. Na vattabbaṃ – ‘‘addhā parinipphannoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tīṇimāni, bhikkhave, kathāvatthūni! Katamāni tīṇi? Atītaṃ vā, bhikkhave, addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ ahosi atītamaddhāna’nti; anāgataṃ vā, bhikkhave, addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ bhavissati anāgatamaddhāna’nti; etarahi vā, bhikkhave, paccuppannaṃ addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ hoti etarahi paccuppanna’nti. Imāni kho, bhikkhave, tīṇi kathāvatthūnī’’ti [a. ni. 3.68; dī. ni. 3.305]. Attheva suttantoti? Āmantā. Tena hi addhā parinipphannoti.

Addhākathā niṭṭhitā.

15. Pannarasamavaggo

(148) 4. Khaṇalayamuhuttakathā

722. Khaṇo parinipphanno, layo parinipphanno, muhuttaṃ parinipphannanti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā… saññā… saṅkhārā… viññāṇanti? Na hevaṃ vattabbe…pe….

723. Na vattabbaṃ – ‘‘muhuttaṃ parinipphannanti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tīṇimāni, bhikkhave, kathāvatthūni! Katamāni tīṇi? Atītaṃ vā, bhikkhave, addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ ahosi atītamaddhāna’nti; anāgataṃ vā, bhikkhave, addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ bhavissati anāgatamaddhāna’nti; etarahi vā, bhikkhave, paccuppannaṃ addhānaṃ ārabbha kathaṃ katheyya – ‘evaṃ hoti etarahi paccuppanna’nti. Imāni kho, bhikkhave, tīṇi kathāvatthūnī’’ti. Attheva suttantoti? Āmantā. Tena hi muhuttaṃ parinipphannanti.

Khaṇalayamuhuttakathā niṭṭhitā.

15. Pannarasamavaggo

(149) 5. Āsavakathā

724. Cattāro āsavā anāsavāti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

725. Na vattabbaṃ – ‘‘cattāro āsavā anāsavāti? Āmantā. Atthaññeva āsavā yehi āsavehi te āsavā sāsavā hontīti? Na hevaṃ vattabbe. Tena hi cattāro āsavā anāsavāti.

Āsavakathā niṭṭhitā.

15. Pannarasamavaggo

(150) 6. Jarāmaraṇakathā

726. Lokuttarānaṃ dhammānaṃ jarāmaraṇaṃ lokuttaranti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe… sotāpattimaggassa jarāmaraṇaṃ sotāpattimaggoti? Na hevaṃ vattabbe…pe… sotāpattimaggassa jarāmaraṇaṃ sotāpattimaggoti? Āmantā. Sotāpattiphalassa jarāmaraṇaṃ sotāpattiphalanti? Na hevaṃ vattabbe …pe… sakadāgāmimaggassa…pe… sakadāgāmiphalassa…pe… anāgāmimaggassa…pe… anāgāmiphalassa…pe… arahattamaggassa jarāmaraṇaṃ arahattamaggoti? Na hevaṃ vattabbe…pe… arahattamaggassa jarāmaraṇaṃ arahattamaggoti? Āmantā. Arahattaphalassa jarāmaraṇaṃ arahattaphalanti? Na hevaṃ vattabbe…pe… satipaṭṭhānānaṃ… sammappadhānānaṃ… iddhipādānaṃ… indriyānaṃ… balānaṃ… bojjhaṅgānaṃ jarāmaraṇaṃ bojjhaṅgoti? Na hevaṃ vattabbe…pe….

727. Na vattabbaṃ – ‘‘lokuttarānaṃ dhammānaṃ jarāmaraṇaṃ lokuttaranti? Āmantā. Lokiyanti? Na hevaṃ vattabbe. Tena hi lokuttaranti.

Jarāmaraṇakathā niṭṭhitā.

15. Pannarasamavaggo

(151) 7. Saññāvedayitakathā

728. Saññāvedayitanirodhasamāpatti lokuttarāti? Āmantā. Maggo phalaṃ nibbānaṃ, sotāpattimaggo sotāpattiphalaṃ…pe… bojjhaṅgoti? Na hevaṃ vattabbe…pe….

729. Na vattabbaṃ – ‘‘saññāvedayitanirodhasamāpatti lokuttarāti? Āmantā. Lokiyāti? Na hevaṃ vattabbe. Tena hi lokuttarāti.

Saññāvedayitakathā niṭṭhitā.

15. Pannarasamavaggo

(152) 8. Dutiyasaññāvedayitakathā

730. Saññāvedayitanirodhasamāpatti lokiyāti? Āmantā. Rūpanti? Na hevaṃ vattabbe…pe… vedanā… saññā… saṅkhārā… viññāṇanti? Na hevaṃ vattabbe…pe… kāmāvacarāti? Na hevaṃ vattabbe…pe… rūpāvacarāti? Na hevaṃ vattabbe…pe… arūpāvacarāti? Na hevaṃ vattabbe…pe….

731. Na vattabbaṃ – ‘‘saññāvedayitanirodhasamāpatti lokiyāti? Āmantā. Lokuttarāti? Na hevaṃ vattabbe. Tena hi lokiyāti.

Dutiyasaññāvedayitakathā niṭṭhitā.

15. Pannarasamavaggo

(153) 9. Tatiyasaññāvedayitakathā

732. Saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyāti? Āmantā. Atthi saññāvedayitanirodhaṃ samāpannassa māraṇantiyo phasso, māraṇantiyā vedanā, māraṇantiyā saññā, māraṇantiyā cetanā, māraṇantiyaṃ cittanti? Na hevaṃ vattabbe…pe… natthi saññāvedayitanirodhaṃ samāpannassa māraṇantiyo phasso, māraṇantiyā vedanā, māraṇantiyā saññā, māraṇantiyā cetanā, māraṇantiyaṃ cittanti? Āmantā. Hañci natthi saññāvedayitanirodhaṃ samāpannassa māraṇantiyo phasso, māraṇantiyā vedanā, māraṇantiyā saññā, māraṇantiyā cetanā, māraṇantiyaṃ cittaṃ, no ca vata re vattabbe – ‘‘saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyā’’ti.

Saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyāti? Āmantā. Atthi saññāvedayitanirodhaṃ samāpannassa phasso vedanā saññā cetanā cittanti? Na hevaṃ vattabbe…pe… natthi saññāvedayitanirodhaṃ samāpannassa phasso vedanā saññā cetanā cittanti? Āmantā. Aphassakassa kālaṃ kiriyā, avedanakassa kālaṃ kiriyā…pe… acittakassa kālaṃ kiriyāti? Na hevaṃ vattabbe…pe… nanu saphassakassa kālaṃ kiriyā…pe… sacittakassa kālaṃ kiriyāti? Āmantā. Hañci saphassakassa kālaṃ kiriyā…pe… sacittakassa kālaṃ kiriyā, no ca vata re vattabbe – ‘‘saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyā’’ti.

Saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyāti? Āmantā. Saññāvedayitanirodhaṃ samāpannassa kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Na hevaṃ vattabbe…pe… saññāvedayitanirodhaṃ samāpannassa kāye visaṃ na kameyya, satthaṃ na kameyya, aggi na kameyyāti? Āmantā. Hañci saññāvedayitanirodhaṃ samāpannassa kāye visaṃ na kameyya, satthaṃ na kameyya, aggi na kameyya, no ca vata re vattabbe – ‘‘saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyā’’ti.

Saññāvedayitanirodhaṃ samāpanno kālaṃ kareyyāti? Āmantā. Saññāvedayitanirodhaṃ samāpannassa kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Āmantā. Na nirodhaṃ samāpannoti? Na hevaṃ vattabbe…pe….

733. Saññāvedayitanirodhaṃ samāpanno na kālaṃ kareyyāti? Āmantā. Atthi so niyāmo yena niyāmena niyato saññāvedayitanirodhaṃ samāpanno na kālaṃ kareyyāti? Natthi. Hañci natthi so niyāmo yena niyāmena niyato saññāvedayitanirodhaṃ samāpanno na kālaṃ kareyya, no ca vata re vattabbe – ‘‘saññāvedayitanirodhaṃ samāpanno na kālaṃ kareyyāti.

734. Cakkhuviññāṇasamaṅgī na kālaṃ kareyyāti? Āmantā. Atthi so niyāmo yena niyāmena niyato cakkhuviññāṇasamaṅgī na kālaṃ kareyyāti? Natthi. Hañci natthi so niyāmo yena niyāmena niyato cakkhuviññāṇasamaṅgī na kālaṃ kareyya, no ca vata re vattabbe – ‘‘cakkhuviññāṇasamaṅgī na kālaṃ kareyyā’’ti.

Tatiyasaññāvedayitakathā niṭṭhitā.

15. Pannarasamavaggo

(154) 10. Asaññasattupikakathā

735. Saññāvedayitanirodhasamāpatti asaññasattupikāti? Āmantā. Atthi saññāvedayitanirodhaṃ samāpannassa alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ, saddhā vīriyaṃ sati samādhi paññāti? Na hevaṃ vattabbe…pe… natthi saññāvedayitanirodhaṃ samāpannassa alobho kusalamūlaṃ, adoso kusalamūlaṃ…pe… paññāti? Āmantā. Hañci natthi saññāvedayitanirodhaṃ samāpannassa alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ, saddhā vīriyaṃ sati samādhi paññā, no ca vata re vattabbe – ‘‘saññāvedayitanirodhasamāpatti asaññasattupikā’’ti.

Saññāvedayitanirodhasamāpatti asaññasattupikāti? Āmantā. Atthi saññāvedayitanirodhaṃ samāpannassa phasso vedanā saññā cetanā cittanti? Na hevaṃ vattabbe…pe… natthi saññāvedayitanirodhaṃ samāpannassa phasso vedanā saññā cetanā cittanti? Āmantā. Aphassakassa maggabhāvanā…pe… acittakassa maggabhāvanāti? Na hevaṃ vattabbe…pe… nanu saphassakassa maggabhāvanā…pe… sacittakassa maggabhāvanāti? Āmantā. Hañci saphassakassa maggabhāvanā…pe… sacittakassa maggabhāvanā, no ca vata re vattabbe – ‘‘saññāvedayitanirodhasamāpatti asaññasattupikā’’ti.

Saññāvedayitanirodhasamāpatti asaññasattupikāti? Āmantā. Ye keci saññāvedayitanirodhaṃ samāpajjanti, sabbe te asaññasattupikāti? Na hevaṃ vattabbe…pe….

736. Na vattabbaṃ – ‘‘saññāvedayitanirodhasamāpatti asaññasattupikā’’ti? Āmantā. Nanu idhāpi asaññī tatrāpi asaññīti? Āmantā. Hañci idhāpi asaññī tatrāpi asaññī, tena vata re vattabbe – ‘‘saññāvedayitanirodhasamāpatti asaññasattupikā’’ti.

Asaññasattupikakathā niṭṭhitā.

15. Pannarasamavaggo

(155) 11. Kammūpacayakathā

737. Aññaṃ kammaṃ añño kammūpacayoti? Āmantā. Añño phasso, añño phassūpacayo; aññā vedanā, añño vedanūpacayo; aññā saññā, añño saññūpacayo; aññā cetanā, añño cetanūpacayo; aññaṃ cittaṃ, añño cittūpacayo; aññā saddhā, añño saddhūpacayo; aññaṃ vīriyaṃ, añño vīriyūpacayo; aññā sati, añño satūpacayo; añño samādhi, añño samādhūpacayo; aññā paññā, añño paññūpacayo; añño rāgo, añño rāgūpacayo…pe… aññaṃ anottappaṃ, añño anottappūpacayoti? Na hevaṃ vattabbe…pe….

738. Aññaṃ kammaṃ, añño kammūpacayoti? Āmantā. Kammūpacayo kammena sahajātoti? Na hevaṃ vattabbe…pe….

Kammūpacayo kammena sahajātoti, āmantā. Kusalena kammena sahajāto kammūpacayo kusaloti, na hevaṃ vattabbe…pe….

Kusalena kammena sahajāto kammūpacayo kusaloti? Āmantā. Sukhāya vedanāya sampayuttena kammena sahajāto kammūpacayo sukhāya vedanāya sampayuttoti? Na hevaṃ vattabbe…pe… dukkhāya vedanāya…pe… adukkhamasukhāya vedanāya sampayuttena kammena sahajāto kammūpacayo adukkhamasukhāya vedanāya sampayuttoti? Na hevaṃ vattabbe…pe….

739. Kammūpacayo kammena sahajātoti? Āmantā. Akusalena kammena sahajāto kammūpacayo akusaloti? Na hevaṃ vattabbe…pe….

Akusalena kammena sahajāto kammūpacayo akusaloti? Āmantā. Sukhāya vedanāya sampayuttena kammena sahajāto kammūpacayo sukhāya vedanāya sampayuttoti? Na hevaṃ vattabbe…pe… dukkhāya vedanāya…pe… adukkhamasukhāya vedanāya sampayuttena kammena sahajāto kammūpacayo adukkhamasukhāya vedanāya sampayuttoti? Na hevaṃ vattabbe…pe….

740. Kammaṃ cittena sahajātaṃ, kammaṃ sārammaṇanti? Āmantā. Kammūpacayo cittena sahajāto, kammūpacayo sārammaṇoti? Na hevaṃ vattabbe…pe… kammūpacayo cittena sahajāto, kammūpacayo anārammaṇoti? Āmantā. Kammaṃ cittena sahajātaṃ, kammaṃ anārammaṇanti? Na hevaṃ vattabbe…pe….

Kammaṃ cittena sahajātaṃ, cittaṃ bhijjamānaṃ kammaṃ bhijjatīti? Āmantā. Kammūpacayo cittena sahajāto, cittaṃ bhijjamānaṃ kammūpacayo bhijjatīti? Na hevaṃ vattabbe…pe….

Kammūpacayo cittena sahajāto, cittaṃ bhijjamānaṃ kammūpacayo na bhijjatīti? Āmantā. Kammaṃ cittena sahajātaṃ, cittaṃ bhijjamānaṃ kammaṃ na bhijjatīti? Na hevaṃ vattabbe…pe….

741. Kammamhi kammūpacayoti? Āmantā. Taññeva kammaṃ so kammūpacayoti? Na hevaṃ vattabbe…pe….

Kammamhi kammūpacayo, kammūpacayato vipāko nibbattatīti? Āmantā. Taññeva kammaṃ, so kammūpacayo, so kammavipākoti? Na hevaṃ vattabbe…pe….

Kammamhi kammūpacayo, kammūpacayato vipāko nibbattati, vipāko sārammaṇoti? Āmantā. Kammūpacayo sārammaṇoti? Na hevaṃ vattabbe…pe… kammūpacayo anārammaṇoti? Āmantā. Vipāko anārammaṇoti? Na hevaṃ vattabbe…pe….

742. Aññaṃ kammaṃ añño kammūpacayoti, āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi [sabyāpajjhampi abyāpajjhampi (ka.) ma. ni. 2.81 passitabbaṃ] kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ…pe… manosaṅkhāraṃ abhisaṅkharoti, so sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ…pe… manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati. Tamenaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkhaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannametaṃ phassā phusanti. Evampāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmī’’ti [ma. ni. 2.81]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘aññaṃ kammaṃ, añño kammūpacayo’’ti.

Kammūpacayakathā niṭṭhitā.

Pannarasamavaggo.

Tassuddānaṃ –

Paccayatā vavatthitā, paṭiccasamuppādo, addhā, khaṇo layo muhuttaṃ, cattāro āsavā anāsavā, lokuttarānaṃ dhammānaṃ jarāmaraṇaṃ lokuttarā, saññāvedayitanirodhasamāpatti lokuttarā, saññāvedayitanirodhasamāpatti lokiyā, saññāvedayitanirodhaṃ samāpanno kālaṃ kareyya, sveva maggo asaññasattupapattiyā, aññaṃ kammaṃ añño kammūpacayoti.

Tatiyo paṇṇāsako.

Tassuddānaṃ –

Anusayā, saṃvaro, kappo, mūlañca vavatthitāti.

16. Soḷasamavaggo

(156) 1. Niggahakathā

743. Paro parassa cittaṃ niggaṇhātīti? Āmantā. Paro parassa cittaṃ ‘‘mā rajji’’, ‘‘mā dussi’’, ‘‘mā muyhi’’, ‘‘mā kilissī’’ti niggaṇhātīti? Na hevaṃ vattabbe…pe… paro parassa cittaṃ niggaṇhātīti? Āmantā. Paro parassa uppanno phasso ‘‘mā nirujjhī’’ti niggaṇhātīti? Na hevaṃ vattabbe…pe… paro parassa uppannā vedanā…pe… uppannā saññā… uppannā cetanā… uppannaṃ cittaṃ… uppannā saddhā… uppannaṃ vīriyaṃ … uppannā sati… uppanno samādhi…pe… uppannā paññā ‘‘mā nirujjhī’’ti niggaṇhātīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ niggaṇhātīti? Āmantā. Paro parassa atthāya rāgaṃ pajahati… dosaṃ pajahati…pe… anottappaṃ pajahatīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ niggaṇhātīti? Āmantā. Paro parassa atthāya maggaṃ bhāveti… satipaṭṭhānaṃ bhāveti…pe… bojjhaṅgaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ niggaṇhātīti? Āmantā. Paro parassa atthāya dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ niggaṇhātīti? Āmantā. Añño aññassa kārako, paraṅkataṃ sukhaṃ dukkhaṃ añño karoti añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ niggaṇhātīti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Attanāva kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye’’ti [dha. pa. 165].

Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘paro parassa cittaṃ niggaṇhātī’’ti.

744. Na vattabbaṃ – ‘‘paro parassa cittaṃ niggaṇhātī’’ti? Āmantā. Nanu atthi balappattā, atthi vasībhūtāti? Āmantā. Hañci atthi balappattā, atthi vasībhūtā, tena vata re vattabbe – ‘‘paro parassa cittaṃ niggaṇhātī’’ti.

Niggahakathā niṭṭhitā.

16. Soḷasamavaggo

(157) 2. Paggahakathā

745. Paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa cittaṃ ‘‘mā rajji,’’‘‘mā dussi,’’‘‘mā muyhi,’’‘‘mā kilissī’’ti paggaṇhātīti? Na hevaṃ vattabbe…pe… paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa alobhaṃ kusalamūlaṃ janeti… adosaṃ kusalamūlaṃ janeti… amohaṃ kusalamūlaṃ janeti… saddhaṃ janeti… vīriyaṃ janeti… satiṃ janeti… samādhiṃ janeti… paññaṃ janetīti? Na hevaṃ vattabbe…pe… paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa uppanno phasso ‘‘mā nirujjhī’’ti paggaṇhātīti? Na hevaṃ vattabbe…pe… paro parassa uppannā vedanā…pe… uppannā paññā ‘‘mā nirujjhī’’ti paggaṇhātīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa atthāya rāgaṃ pajahati… dosaṃ pajahati… mohaṃ pajahati…pe… anottappaṃ pajahatīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa atthāya maggaṃ bhāveti… satipaṭṭhānaṃ bhāveti…pe… bojjhaṅgaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ paggaṇhātīti? Āmantā. Paro parassa atthāya dukkhaṃ parijānāti…pe… maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ paggaṇhātīti? Āmantā. Añño aññassa kārako, paraṅkataṃ sukhaṃ dukkhaṃ añño karoti añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

Paro parassa cittaṃ paggaṇhātīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘attanāva kataṃ pāpaṃ…pe… nāñño aññaṃ visodhaye’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘paro parassa cittaṃ paggaṇhātī’’ti.

746. Na vattabbaṃ – ‘‘paro parassa cittaṃ paggaṇhātī’’ti? Āmantā. Nanu atthi balappattā, atthi vasībhūtāti? Āmantā. Hañci atthi balappattā, atthi vasībhūtā, tena vata re vattabbe – ‘‘paro parassa cittaṃ paggaṇhātī’’ti.

Paggahakathā niṭṭhitā.

16. Soḷasamavaggo

(158) 3. Sukhānuppadānakathā

747. Paro parassa sukhaṃ anuppadetīti? Āmantā. Paro parassa dukkhaṃ anuppadetīti? Na hevaṃ vattabbe…pe… paro parassa dukkhaṃ na anuppadetīti? Āmantā. Paro parassa sukhaṃ na anuppadetīti? Na hevaṃ vattabbe…pe… paro parassa sukhaṃ anuppadetīti? Āmantā. Paro parassa attano sukhaṃ anuppadeti, aññesaṃ sukhaṃ anuppadeti, tassa sukhaṃ anuppadetīti? Na hevaṃ vattabbe…pe… paro parassa nevattano, na aññesaṃ, na tassa sukhaṃ anuppadetīti? Āmantā. Hañci paro parassa nevattano, na aññesaṃ, na tassa sukhaṃ anuppadeti, no ca vata re vattabbe – ‘‘paro parassa sukhaṃ anuppadetī’’ti.

Paro parassa sukhaṃ anuppadetīti? Āmantā. Añño aññassa kārako, paraṅkataṃ sukhaṃ dukkhaṃ añño karoti añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

748. Na vattabbaṃ – ‘‘paro parassa sukhaṃ anuppadetī’’ti? Āmantā. Nanu āyasmā udāyī etadavoca – ‘‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā, bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’’ti [ma. ni. 2.148 laṭukikopame]! Attheva suttantoti? Āmantā. Tena hi paro parassa sukhaṃ anuppadetīti.

Sukhānuppadānakathā niṭṭhitā.

16. Soḷasamavaggo

(159) 4. Adhigayhamanasikārakathā

749. Adhigayha manasi karotīti? Āmantā. Tena cittena taṃ cittaṃ pajānātīti? Na hevaṃ vattabbe… pe… tena cittena taṃ cittaṃ pajānātīti? Āmantā. Tena cittena taṃ cittaṃ ‘‘citta’’nti pajānātīti? Na hevaṃ vattabbe…pe… tena cittena taṃ cittaṃ ‘‘citta’’nti pajānātīti? Āmantā. Taṃ cittaṃ tassa cittassa ārammaṇanti? Na hevaṃ vattabbe…pe….

Taṃ cittaṃ tassa cittassa ārammaṇanti? Āmantā. Tena phassena taṃ phassaṃ phusati, tāya vedanāya…pe… tāya saññāya… tāya cetanāya… tena cittena… tena vitakkena… tena vicārena… tāya pītiyā… tāya satiyā… tāya paññāya taṃ paññaṃ pajānātīti? Na hevaṃ vattabbe…pe….

750. Atītaṃ ‘‘atīta’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Na hevaṃ vattabbe…pe… atītaṃ ‘‘atīta’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Atītaṃ ‘‘atīta’’nti manasikaronto, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Na hevaṃ vattabbe…pe… atītaṃ ‘‘atīta’’nti manasikaronto, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Atītaṃ ‘‘atīta’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karoti, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Na hevaṃ vattabbe…pe… atītaṃ ‘‘atīta’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karoti, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Āmantā. Tiṇṇaṃ phassānaṃ…pe… tiṇṇaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

751. Anāgataṃ ‘‘anāgata’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karotīti? Na hevaṃ vattabbe…pe… anāgataṃ ‘‘anāgata’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Anāgataṃ ‘‘anāgata’’nti manasikaronto, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Na hevaṃ vattabbe…pe… anāgataṃ ‘‘anāgata’’nti manasikaronto, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Anāgataṃ ‘‘anāgata’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karoti, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Na hevaṃ vattabbe…pe… anāgataṃ ‘‘anāgata’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karoti, paccuppannaṃ ‘‘paccuppanna’’nti manasi karotīti? Āmantā. Tiṇṇaṃ phassānaṃ…pe… tiṇṇaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

752. Paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karotīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karoti, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Na hevaṃ vattabbe…pe… paccuppannaṃ ‘‘paccuppanna’’nti manasikaronto, atītaṃ ‘‘atīta’’nti manasi karoti, anāgataṃ ‘‘anāgata’’nti manasi karotīti? Āmantā.

Tiṇṇaṃ phassānaṃ…pe… tiṇṇaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

753. Na vattabbaṃ – ‘‘adhigayha manasi karotī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

‘‘Sabbe saṅkhārā dukkhāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

‘‘Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti [dha. pa. 277-279].

Attheva suttantoti? Āmantā. Tena hi adhigayha manasi karotīti.

Adhigayhamanasikārakathā niṭṭhitā.

16. Soḷasamavaggo

(160) 5. Rūpaṃ hetūtikathā

754. Rūpaṃ hetūti? Āmantā. Alobho hetūti? Na hevaṃ vattabbe…pe… adoso hetu…pe… amoho hetu… lobho hetu… doso hetu… moho hetūti? Na hevaṃ vattabbe…pe….

Rūpaṃ hetūti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ hetū’’ti.

755. Alobho hetu sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ hetu sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… adoso hetu… amoho hetu… lobho hetu… doso hetu… moho hetu sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ hetu sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ hetu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Alobho hetu anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… rūpaṃ hetu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Adoso hetu… amoho hetu… lobho hetu… doso hetu… moho hetu anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

756. Na vattabbaṃ – ‘‘rūpaṃ hetū’’ti? Āmantā. Nanu mahābhūtā upādāyarūpānaṃ [upādārūpānaṃ (sī. pī. ka.)] upādāyahetūti? Āmantā. Hañci mahābhūtā upādāyarūpānaṃ upādāyahetu, tena vata re vattabbe – ‘‘rūpaṃ hetū’’ti.

Rūpaṃ hetūtikathā niṭṭhitā.

16. Soḷasamavaggo

(161) 6. Rūpaṃ sahetukantikathā

757. Rūpaṃ sahetukanti? Āmantā. Alobhahetunāti? Na hevaṃ vattabbe…pe… adosahetunāti …

pe… amohahetunāti…pe… lobhahetunā…pe… dosahetunā…pe… mohahetunāti? Na hevaṃ vattabbe…pe….

Rūpaṃ sahetukanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ sahetuka’’nti.

758. Alobho sahetuko sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ sahetukaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… adoso sahetuko…pe… amoho… saddhā… vīriyaṃ… sati… samādhi… paññā… lobho… doso… moho… māno… diṭṭhi… vicikicchā… thinaṃ… uddhaccaṃ… ahirikaṃ… anottappaṃ sahetukaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ sahetukaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ sahetukaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Alobho sahetuko anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… rūpaṃ sahetukaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Adoso sahetuko…pe… anottappaṃ sahetukaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

759. Na vattabbaṃ – ‘‘rūpaṃ sahetuka’’nti? Āmantā. Nanu rūpaṃ sappaccayanti? Āmantā. Hañci rūpaṃ sappaccayaṃ, tena vata re vattabbe – ‘‘rūpaṃ sahetuka’’nti.

Rūpaṃ sahetukantikathā niṭṭhitā.

16. Soḷasamavaggo

(162) 7. Rūpaṃ kusalākusalantikathā

760. Rūpaṃ kusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ kusala’’nti.

761. Alobho kusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Adoso kusalo…pe… amoho kusalo…pe… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ kusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Alobho kusalo anārammaṇo, natthi tassa āvaṭṭanā …pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ kusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Adoso kusalo…pe… paññā kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

762. Rūpaṃ akusalanti? Āmantā. Sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ akusala’’nti…pe….

763. Lobho akusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… doso… moho… māno… pe… anottappaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ akusalaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Lobho akusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… rūpaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Doso… moho…pe… anottappaṃ akusalaṃ anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

764. Na vattabbaṃ – ‘‘rūpaṃ kusalampi akusalampī’’ti? Āmantā. Nanu kāyakammaṃ vacīkammaṃ kusalampi akusalampīti? Āmantā. Hañci kāyakammaṃ vacīkammaṃ kusalampi akusalampi, tena vata re vattabbe – ‘‘rūpaṃ kusalampi akusalampī’’ti.

Rūpaṃ kusalākusalantikathā niṭṭhitā.

16. Soḷasamavaggo

(163) 8. Rūpaṃ vipākotikathā

765. Rūpaṃ vipākoti? Āmantā. Rūpaṃ sukhavedaniyaṃ dukkhavedaniyaṃ adukkhamasukhavedaniyaṃ, sukhāya vedanāya sampayuttaṃ, dukkhāya vedanāya sampayuttaṃ, adukkhamasukhāya vedanāya sampayuttaṃ, phassena sampayuttaṃ…pe… cittena sampayuttaṃ, sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘rūpaṃ vipāko’’ti.

766. Phasso vipāko, phasso sukhavedaniyo dukkhavedaniyo…pe… sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Rūpaṃ vipāko, rūpaṃ sukhavedaniyaṃ dukkhavedaniyaṃ…pe… sārammaṇaṃ, atthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Rūpaṃ vipāko, rūpaṃ na sukhavedaniyaṃ na dukkhavedaniyaṃ…pe… anārammaṇaṃ, natthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Phasso vipāko, phasso na sukhavedaniyo na dukkhavedaniyo…pe… anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

767. Na vattabbaṃ – ‘‘rūpaṃ vipāko’’ti? Āmantā. Nanu kammassa katattā uppannā cittacetasikā dhammā vipākoti? Āmantā. Hañci kammassa katattā uppannā cittacetasikā dhammā vipāko, tena vata re vattabbe – ‘‘kammassa katattā uppannaṃ rūpaṃ vipāko’’ti.

Rūpaṃ vipākotikathā niṭṭhitā.

16. Soḷasamavaggo

(164) 9. Rūpaṃ rūpāvacarārūpāvacarantikathā

768. Atthi rūpaṃ rūpāvacaranti? Āmantā. Samāpattesiyaṃ upapattesiyaṃ diṭṭhadhammasukhavihāraṃ, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ ekuppādaṃ ekanirodhaṃ ekavatthukaṃ ekārammaṇanti? Na hevaṃ vattabbe…pe… nanu na samāpattesiyaṃ na upapattesiyaṃ na diṭṭhadhammasukhavihāraṃ, na samāpattesiyena cittena na upapattesiyena cittena na diṭṭhadhammasukhavihārena cittena sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ ekuppādaṃ ekanirodhaṃ ekavatthukaṃ ekārammaṇanti? Āmantā. Hañci na samāpattesiyaṃ na upapattesiyaṃ na diṭṭhadhammasukhavihāraṃ, na samāpattesiyena cittena…pe… ekārammaṇaṃ, no ca vata re vattabbe – ‘‘atthi rūpaṃ rūpāvacara’’nti.

769. Atthi rūpaṃ arūpāvacaranti? Āmantā. Samāpattesiyaṃ upapattesiyaṃ diṭṭhadhammasukhavihāraṃ, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ ekuppādaṃ ekanirodhaṃ ekavatthukaṃ ekārammaṇanti? Na hevaṃ vattabbe…pe… nanu na samāpattesiyaṃ na upapattesiyaṃ na diṭṭhadhammasukhavihāraṃ, na samāpattesiyena cittena …pe… ekārammaṇanti? Āmantā. Hañci na samāpattesiyaṃ na upapattesiyaṃ…pe… ekavatthukaṃ ekārammaṇaṃ, no ca vata re vattabbe – ‘‘atthi rūpaṃ arūpāvacara’’nti.

770. Na vattabbaṃ – ‘‘atthi rūpaṃ rūpāvacaraṃ, atthi rūpaṃ arūpāvacara’’nti? Āmantā. Nanu kāmāvacarakammassa katattā rūpaṃ kāmāvacaranti? Āmantā. Hañci kāmāvacarakammassa katattā rūpaṃ kāmāvacaraṃ, tena vata re vattabbe – ‘‘rūpāvacarakammassa katattā rūpaṃ rūpāvacaraṃ, arūpāvacarakammassa katattā rūpaṃ arūpāvacara’’nti.

Rūpaṃ rūpāvacarārūpāvacarantikathā niṭṭhitā.

16. Soḷasamavaggo

(165) 10. Rūpārūpadhātupariyāpannakathā

771. Rūparāgo rūpadhātupariyāpannoti? Āmantā. Samāpattesiyo upapattesiyo diṭṭhadhammasukhavihāro, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇoti? Na hevaṃ vattabbe…pe… nanu na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena…pe… ekavatthuko ekārammaṇoti? Āmantā. Hañci na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena…pe… ekavatthuko ekārammaṇo, no ca vata re vattabbe – ‘‘rūparāgo rūpadhātupariyāpanno’’ti.

772. Rūparāgo rūpadhātupariyāpannoti? Āmantā. Saddarāgo saddadhātupariyāpannoti? Na hevaṃ vattabbe …pe… rūparāgo rūpadhātupariyāpannoti? Āmantā. Gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātupariyāpannoti? Na hevaṃ vattabbe…pe….

Saddarāgo na vattabbaṃ – ‘‘saddadhātupariyāpanno’’ti? Āmantā. Rūparāgo na vattabbaṃ – ‘‘rūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe… gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo na vattabbaṃ – ‘‘phoṭṭhabbadhātupariyāpanno’’ti? Āmantā. Rūparāgo na vattabbaṃ – ‘‘rūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe….

773. Arūparāgo arūpadhātupariyāpannoti? Āmantā. Arūparāgo na vattabbaṃ – ‘‘arūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe… arūparāgo arūpadhātupariyāpannoti? Āmantā. Samāpattesiyo upapattesiyo diṭṭhadhammasukhavihāro, samāpattesiyena cittena upapattesiyena cittena diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇoti? Na hevaṃ vattabbe…pe… nanu na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena…pe… ekavatthuko ekārammaṇoti? Āmantā. Hañci na samāpattesiyo na upapattesiyo na diṭṭhadhammasukhavihāro, na samāpattesiyena cittena na upapattesiyena cittena na diṭṭhadhammasukhavihārena cittena sahagato sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇo, no ca vata re vattabbe – ‘‘arūparāgo arūpadhātupariyāpanno’’ti.

774. Arūparāgo arūpadhātupariyāpannoti? Āmantā. Saddarāgo saddadhātupariyāpannoti? Na hevaṃ vattabbe…pe… arūparāgo arūpadhātupariyāpannoti? Āmantā. Gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo phoṭṭhabbadhātupariyāpannoti? Na hevaṃ vattabbe…pe….

Saddarāgo na vattabbaṃ – ‘‘saddadhātupariyāpanno’’ti? Āmantā. Arūparāgo na vattabbaṃ – ‘‘arūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe… gandharāgo…pe… rasarāgo…pe… phoṭṭhabbarāgo na vattabbaṃ – ‘‘phoṭṭhabbadhātupariyāpanno’’ti? Āmantā. Arūparāgo na vattabbaṃ – ‘‘arūpadhātupariyāpanno’’ti? Na hevaṃ vattabbe…pe….

775. Na vattabbaṃ – ‘‘rūparāgo rūpadhātupariyāpanno, arūparāgo arūpadhātupariyāpanno’’ti? Āmantā. Nanu kāmarāgo kāmadhātupariyāpannoti? Āmantā. Hañci kāmarāgo kāmadhātupariyāpanno, tena vata re vattabbe – ‘‘rūparāgo rūpadhātupariyāpanno, arūparāgo arūpadhātupariyāpanno’’ti.

Rūparāgo rūpadhātupariyāpanno arūparāgo arūpadhātupariyāpannotikathā niṭṭhitā.

Rūpārūpadhātupariyāpannakathā niṭṭhitā.

Soḷasamavaggo.

Tassuddānaṃ –

Cittaniggaho, cittapaggaho, sukhānuppadānaṃ, adhigayha manasikāro, rūpaṃ hetu, rūpaṃ sahetukaṃ, rūpaṃ kusalampi akusalampi, rūpaṃ vipāko, atthi rūpaṃ rūpāvacaraṃ atthi rūpaṃ arūpāvacaraṃ, sabbe kilesā kāmadhātupariyāpannāti.

17. Sattarasamavaggo

(166) 1. Arahato puññūpacayakathā

776. Atthi arahato puññūpacayoti? Āmantā. Atthi arahato apuññūpacayoti? Na hevaṃ vattabbe…pe… natthi arahato apuññūpacayoti? Āmantā. Natthi arahato puññūpacayoti? Na hevaṃ vattabbe…pe….

777. Atthi arahato puññūpacayoti? Āmantā. Arahā puññābhisaṅkhāraṃ abhisaṅkharoti, āneñjābhisaṅkhāraṃ abhisaṅkharoti, gatisaṃvattaniyaṃ kammaṃ karoti, bhavasaṃvattaniyaṃ kammaṃ karoti, issariyasaṃvattaniyaṃ kammaṃ karoti, adhipaccasaṃvattaniyaṃ [ādhipaccasaṃvattanikaṃ (?)] kammaṃ karoti, mahābhogasaṃvattaniyaṃ kammaṃ karoti, mahāparivārasaṃvattaniyaṃ kammaṃ karoti, devasobhagyasaṃvattaniyaṃ kammaṃ karoti, manussasobhagyasaṃvattaniyaṃ kammaṃ karotīti? Na hevaṃ vattabbe…pe….

778. Atthi arahato puññūpacayoti? Āmantā. Arahā ācinātīti? Na hevaṃ vattabbe…pe… arahā apacinātīti? Na hevaṃ vattabbe …pe… arahā pajahatīti…pe… arahā upādiyatīti…pe… arahā visinetīti…pe… arahā ussinetīti…pe… arahā vidhūpetīti …pe… arahā sandhūpetīti? Na hevaṃ vattabbe…pe… nanu arahā nevācināti na apacināti apacinitvā ṭhitoti? Āmantā. Hañci arahā nevācināti nāpacināti apacinitvā ṭhito, no ca vata re vattabbe – ‘‘atthi arahato puññūpacayo’’ti.

Nanu arahā neva pajahati na upādiyati pajahitvā ṭhito, neva visineti na ussineti visinetvā ṭhito, neva vidhūpeti na sandhūpeti vidhūpetvā ṭhitoti? Āmantā. Hañci arahā neva vidhūpeti na sandhūpeti vidhūpetvā ṭhito, no ca vata re vattabbe – ‘‘atthi arahato puññūpacayo’’ti.

779. Natthi arahato puññūpacayoti? Āmantā. Arahā dānaṃ dadeyyāti? Āmantā. Hañci arahā dānaṃ dadeyya, no ca vata re vattabbe – ‘‘natthi arahato puññūpacayo’’ti.

Arahā cīvaraṃ dadeyya…pe… piṇḍapātaṃ dadeyya… senāsanaṃ dadeyya… gilānapaccayabhesajjaparikkhāraṃ dadeyya… khādanīyaṃ dadeyya… bhojanīyaṃ dadeyya… pānīyaṃ dadeyya… cetiyaṃ vandeyya… cetiye mālaṃ āropeyya… gandhaṃ āropeyya… vilepanaṃ āropeyya…pe… cetiyaṃ abhidakkhiṇaṃ [padakkhiṇaṃ (?)] kareyyāti? Āmantā. Hañci arahā cetiyaṃ abhidakkhiṇaṃ kareyya, no ca vata re vattabbe – ‘‘natthi arahato puññūpacayo’’ti.

Atthi arahato puññūpacayotikathā niṭṭhitā.

17. Sattarasamavaggo

(167) 2. Natthi arahato akālamaccūtikathā

780. Natthi arahato akālamaccūti? Āmantā. Natthi arahantaghātakoti? Na hevaṃ vattabbe…pe… atthi arahantaghātakoti? Āmantā. Atthi arahato akālamaccūti? Na hevaṃ vattabbe…pe… natthi arahato akālamaccūti? Āmantā. Yo arahantaṃ jīvitā voropeti, sati jīvite jīvitāvasese jīvitā voropeti, asati jīvite jīvitāvasese jīvitā voropetīti? Sati jīvite jīvitāvasese jīvitā voropetīti. Hañci sati jīvite jīvitāvasese jīvitā voropeti, no ca vata re vattabbe – ‘‘natthi arahato akālamaccū’’ti. Asati jīvite jīvitāvasese jīvitā voropetīti, natthi arahantaghātakoti? Na hevaṃ vattabbe…pe….

781. Natthi arahato akālamaccūti? Āmantā. Arahato kāye visaṃ na kameyya, satthaṃ na kameyya, aggi na kameyyāti? Na hevaṃ vattabbe…pe… nanu arahato kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyyāti? Āmantā. Hañci arahato kāye visaṃ kameyya, satthaṃ kameyya, aggi kameyya, no ca vata re vattabbe – ‘‘natthi arahato akālamaccū’’ti.

Arahato kāye visaṃ na kameyya, satthaṃ na kameyya, aggi na kameyyāti? Āmantā. Natthi arahantaghātakoti? Na hevaṃ vattabbe…pe….

782. Atthi arahato akālamaccūti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi; tañca kho diṭṭheva dhamme upapajjaṃ vā apare vā pariyāye’’ti. Attheva suttantoti? Āmantā. Tena hi natthi arahato akālamaccūti.

Natthi arahato akālamaccūtikathā niṭṭhitā.

17. Sattarasamavaggo

(168) 3. Sabbamidaṃ kammatotikathā

783. Sabbamidaṃ kammatoti? Āmantā. Kammampi kammatoti? Na hevaṃ vattabbe…pe… sabbamidaṃ kammatoti? Āmantā. Sabbamidaṃ pubbekatahetūti? Na hevaṃ vattabbe…pe… sabbamidaṃ kammatoti? Āmantā. Sabbamidaṃ kammavipākatoti? Na hevaṃ vattabbe…pe….

784. Sabbamidaṃ kammavipākatoti? Āmantā. Kammavipākena pāṇaṃ haneyyāti? Āmantā. Pāṇātipāto saphaloti? Āmantā. Kammavipāko saphaloti? Na hevaṃ vattabbe…pe… kammavipāko aphaloti? Āmantā. Pāṇātipāto aphaloti? Na hevaṃ vattabbe…pe….

Kammavipākena adinnaṃ ādiyeyya…pe… musā bhaṇeyya… pisuṇaṃ bhaṇeyya… pharusaṃ bhaṇeyya… samphaṃ palapeyya… sandhiṃ chindeyya… nillopaṃ hareyya… ekāgārikaṃ kareyya… paripanthe tiṭṭheyya… paradāraṃ gaccheyya… gāmaghātakaṃ kareyya… nigamaghātakaṃ kareyya… kammavipākena dānaṃ dadeyya… cīvaraṃ dadeyya … piṇḍapātaṃ dadeyya… senāsanaṃ dadeyya… gilānapaccayabhesajjaparikkhāraṃ dadeyyāti? Āmantā. Gilānapaccayabhesajjaparikkhāro saphaloti? Āmantā. Kammavipāko saphaloti? Na hevaṃ vattabbe…pe… kammavipāko aphaloti? Āmantā. Gilānapaccayabhesajjaparikkhāro aphaloti? Na hevaṃ vattabbe…pe….

785. Na vattabbaṃ – ‘‘sabbamidaṃ kammato’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Kammunā vattatī [vattati (pī. ka., ma. ni. 2.460), vattate (?)] loko, kammunā vattatī [vattati (pī. ka., ma. ni. 2.460), vattate (?)] pajā;
Kammanibandhanā sattā, rathassāṇīva yāyato [ma. ni. 2.460; su. ni. 659].

‘‘Kammena kittiṃ labhate pasaṃsaṃ,
Kammena jāniñca vadhañca bandhaṃ;
Taṃ kammaṃ nānākaraṇaṃ viditvā,
Kasmā vade natthi kammanti loke’’ti.

Attheva suttantoti? Āmantā. Tena hi ‘‘sabbamidaṃ kammato’’ti.

Sabbamidaṃ kammatotikathā niṭṭhitā.

17. Sattarasamavaggo

(169) 4. Indriyabaddhakathā

786. Indriyabaddhaññeva dukkhanti? Āmantā. Indriyabaddhaññeva aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu anindriyabaddhaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Āmantā. Hañci anindriyabaddhaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘indriyabaddhaññeva dukkha’’nti.

Anindriyabaddhaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ…pe… vipariṇāmadhammaṃ, tañca na dukkhanti? Āmantā. Indriyabaddhaṃ aniccaṃ saṅkhataṃ…pe… vipariṇāmadhammaṃ, tañca na dukkhanti? Na hevaṃ vattabbe…pe….

Indriyabaddhaṃ aniccaṃ saṅkhataṃ…pe… vipariṇāmadhammaṃ, tañca dukkhanti [idaṃ-pucchādvayena purimapucchādvayassa purato bhavitabbaṃ]? Āmantā. Anindriyabaddhaṃ aniccaṃ saṅkhataṃ…pe… vipariṇāmadhammaṃ, tañca dukkhanti [idaṃ-pucchādvayena purimapucchādvayassa purato bhavitabbaṃ]? Na hevaṃ vattabbe…pe….

787. Indriyabaddhaññeva dukkhanti? Āmantā. Nanu yadaniccaṃ taṃ dukkhaṃ [saṃ. ni. 3.15] vuttaṃ bhagavatā – ‘‘anindriyabaddhaṃ anicca’’nti? Āmantā. Hañci yadaniccaṃ taṃ dukkhaṃ [saṃ. ni. 3.15] vuttaṃ bhagavatā – anindriyabaddhaṃ aniccaṃ, no ca vata re vattabbe – ‘‘indriyabaddhaññeva dukkha’’nti.

788. Na vattabbaṃ – ‘‘indriyabaddhaññeva dukkha’’nti? Āmantā. Yathā indriyabaddhassa dukkhassa pariññāya bhagavati brahmacariyaṃ vussati, evamevaṃ anindriyabaddhassa dukkhassa pariññāya bhagavati brahmacariyaṃ vussatīti? Na hevaṃ vattabbe…pe… yathā indriyabaddhaṃ dukkhaṃ pariññātaṃ na puna uppajjati, evamevaṃ anindriyabaddhaṃ dukkhaṃ pariññātaṃ na puna uppajjatīti? Na hevaṃ vattabbe. Tena hi indriyabaddhaññeva dukkhanti.

Indriyabaddhakathā niṭṭhitā.

17. Sattarasamavaggo

(170) 5. Ṭhapetvā ariyamaggantikathā

789. Ṭhapetvā ariyamaggaṃ avasesā saṅkhārā dukkhāti? Āmantā. Dukkhasamudayopi dukkhoti? Na hevaṃ vattabbe…pe… dukkhasamudayopi dukkhoti? Āmantā. Tīṇeva ariyasaccānīti? Na hevaṃ vattabbe…pe… tīṇeva ariyasaccānīti? Āmantā. Nanu cattāri ariyasaccāni vuttāni bhagavatā – dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadāti? Āmantā. Hañci cattāri ariyasaccāni vuttāni bhagavatā – dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadā; no ca vata re vattabbe – ‘‘tīṇeva ariyasaccānī’’ti.

Dukkhasamudayopi dukkhoti? Āmantā. Kenaṭṭhenāti? Aniccaṭṭhena. Ariyamaggo aniccoti? Āmantā. Ariyamaggo dukkhoti? Na hevaṃ vattabbe…pe….

Ariyamaggo anicco, so ca na dukkhoti? Āmantā. Dukkhasamudayo anicco, so ca na dukkhoti? Na hevaṃ vattabbe…pe… dukkhasamudayo anicco, so ca dukkhoti? Āmantā. Ariyamaggo anicco, so ca dukkhoti? Na hevaṃ vattabbe…pe….

790. Na vattabbaṃ – ‘‘ṭhapetvā ariyamaggaṃ avasesā saṅkhārā dukkhā’’ti? Āmantā. Nanu sā dukkhanirodhagāminī paṭipadāti? Āmantā. Hañci sā dukkhanirodhagāminī paṭipadā, tena vata re vattabbe – ‘‘ṭhapetvā ariyamaggaṃ avasesā saṅkhārā dukkhā’’ti.

Ṭhapetvā ariyamaggantikathā niṭṭhitā.

17. Sattarasamavaggo

(171) 6. Na vattabbaṃ saṅgho dakkhiṇaṃ paṭiggaṇhātikathā

791. Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti? Āmantā. Nanu saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti? Āmantā. Hañci saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti.

Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti? Āmantā. Nanu cattāro purisayugā aṭṭhapurisapuggalā dakkhiṇeyyā vuttā bhagavatāti? Āmantā. Hañci cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatā, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti.

Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti? Āmantā. Nanu atthi keci saṅghassa dānaṃ dentīti? Āmantā. Hañci atthi keci saṅghassa dānaṃ denti, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti. Nanu atthi keci saṅghassa cīvaraṃ denti…pe… piṇḍapātaṃ denti… senāsanaṃ denti… gilānapaccayabhesajjaparikkhāraṃ denti… khādanīyaṃ denti… bhojanīyaṃ denti…pe… pānīyaṃ dentīti? Āmantā. Hañci atthi keci saṅghassa pānīyaṃ denti, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti.

Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ paṭiggaṇhātī’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Āhutiṃ jātavedova, mahāmeghaṃva medanī;
Saṅgho samādhisampanno, paṭiggaṇhāti dakkhiṇa’’nti.

Attheva suttantoti? Āmantā. Tena hi saṅgho dakkhiṇaṃ paṭiggaṇhātīti.

792. Saṅgho dakkhiṇaṃ paṭiggaṇhātīti? Āmantā. Maggo paṭiggaṇhāti, phalaṃ paṭiggaṇhātīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ saṅgho dakkhiṇaṃ paṭiggaṇhātītikathā niṭṭhitā.

17. Sattarasamavaggo

(172) 7. Na vattabbaṃ saṅgho dakkhiṇaṃ visodhetītikathā

793. Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti? Āmantā. Nanu saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti? Āmantā. Hañci saṅgho āhuneyyo…pe… anuttaraṃ puññakkhettaṃ lokassa, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti.

Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti? Āmantā. Nanu cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatāti? Āmantā. Hañci cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatā, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti.

Na vattabbaṃ – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti? Āmantā. Nanu atthi keci saṅghassa dānaṃ datvā dakkhiṇaṃ ārādhentīti? Āmantā. Hañci atthi keci saṅghassa dānaṃ datvā dakkhiṇaṃ ārādhenti, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti.

Nanu atthi keci saṅghassa cīvaraṃ datvā…pe… piṇḍapātaṃ datvā…pe… senāsanaṃ datvā… gilānapaccayabhesajjaparikkhāraṃ datvā… khādanīyaṃ datvā… bhojanīyaṃ datvā…pe… pānīyaṃ datvā dakkhiṇaṃ ārādhentīti? Āmantā. Hañci atthi keci saṅghassa pānīyaṃ datvā dakkhiṇaṃ ārādhenti, tena vata re vattabbe – ‘‘saṅgho dakkhiṇaṃ visodhetī’’ti.

794. Saṅgho dakkhiṇaṃ visodhetīti? Āmantā. Maggo visodheti, phalaṃ visodhetīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ saṅgho dakkhiṇaṃ visodhetītikathā niṭṭhitā.

17. Sattarasamavaggo

(173) 8. Na vattabbaṃ saṅgho bhuñjatītikathā

795. Na vattabbaṃ – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti? Āmantā. Nanu atthi keci saṅghabhattāni karonti, uddesabhattāni karonti, yāgupānāni karontīti? Āmantā. Hañci atthi keci saṅghabhattāni karonti, uddesabhattāni karonti, yāgupānāni karonti, tena vata re vattabbe – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti.

Na vattabbaṃ – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘gaṇabhojanaṃ paramparabhojanaṃ atirittabhojanaṃ anatirittabhojana’’nti? Āmantā. Hañci vuttaṃ bhagavatā – ‘‘gaṇabhojanaṃ paramparabhojanaṃ atirittabhojanaṃ anatirittabhojanaṃ’’, tena vata re vattabbe – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti.

Na vattabbaṃ – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti? Āmantā. Nanu aṭṭha pānāni vuttāni bhagavatā – ambapānaṃ, jambupānaṃ, cocapānaṃ, mocapānaṃ, madhukapānaṃ, [madhupānaṃ (sī. syā. kaṃ. pī.) mahāva. 300 pana passitabbaṃ] muddikapānaṃ, sālukapānaṃ, phārusakapānanti? Āmantā. Hañci aṭṭha pānāni vuttāni bhagavatā – ambapānaṃ, jambupānaṃ, cocapānaṃ, mocapānaṃ, madhukapānaṃ, muddikapānaṃ, sālukapānaṃ, phārusakapānaṃ, tena vata re vattabbe – ‘‘saṅgho bhuñjati pivati khādati sāyatī’’ti.

796. Saṅgho bhuñjati pivati khādati sāyatīti? Āmantā. Maggo bhuñjati pivati khādati sāyati, phalaṃ bhuñjati pivati khādati sāyatīti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ saṅgho bhuñjatītikathā niṭṭhitā.

17. Sattarasamavaggo

(174) 9. Na vattabbaṃ saṅghassadinnaṃ mahapphalantikathā

797. Na vattabbaṃ – ‘‘saṅghassa dinnaṃ mahapphala’’nti? Āmantā. Nanu saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti? Āmantā. Hañci saṅgho āhuneyyo…pe… anuttaraṃ puññakkhettaṃ lokassa, tena vata re vattabbe – ‘‘saṅghassa dinnaṃ mahapphala’’nti.

Na vattabbaṃ – ‘‘saṅghassa dinnaṃ mahapphala’’nti? Āmantā. Nanu cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatāti? Āmantā. Hañci cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatā, tena vata re vattabbe – ‘‘saṅghassa dinnaṃ mahapphala’’nti.

798. Na vattabbaṃ – ‘‘saṅghassa dinnaṃ mahapphala’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘saṅghe, gotami, dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’’ti [ma. ni. 3.376]. Attheva suttantoti? Āmantā. Tena hi saṅghassa dinnaṃ mahapphalanti.

Na vattabbaṃ – ‘‘saṅghassa dinnaṃ mahapphala’’nti? Āmantā. Nanu sakko devānamindo bhagavantaṃ etadavoca –

‘‘Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ;
Karotaṃ opadhikaṃ puññaṃ, kattha dinnaṃ mahapphalanti.

‘‘Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhito.

‘‘Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ;
Karotaṃ opadhikaṃ puññaṃ, saṅghe dinnaṃ mahapphala’’nti [saṃ. ni. 1.262; vi. va. 642, 751].

‘‘Eso hi saṅgho vipulo mahaggato,
Esappameyyo udadhīva sāgaro;
Ete hi seṭṭhā naravīrasāvakā [narasīhasāvakā (ka.)],
Pabhaṅkarā dhammamudīrayanti.

‘‘Tesaṃ sudinnaṃ suhutaṃ suyiṭṭhaṃ,
Ye saṅghamuddissa dadanti dānaṃ;
Sā dakkhiṇā saṅghagatā patiṭṭhitā,
Mahapphalā lokavidūna vaṇṇitā.

‘‘Etādisaṃ yaññamanussarantā,
Ye vedajātā vicaranti [viharanti (sī. ka.)] loke;
Vineyya maccheramalaṃ samūlaṃ,
Aninditā saggamupenti ṭhāna’’nti [vi. va. 645, 754].

Attheva suttantoti? Āmantā. Tena hi saṅghassa dinnaṃ mahapphalanti.

Na vattabbaṃ saṅghassa dinnaṃ mahapphalantikathā niṭṭhitā.

17. Sattarasamavaggo

(175) 10. Na vattabbaṃ buddhassadinnaṃ mahapphalantikathā

799. Na vattabbaṃ – ‘‘buddhassa dinnaṃ mahapphala’’nti? Āmantā. Nanu bhagavā dvipadānaṃ aggo, dvipadānaṃ seṭṭho, dvipadānaṃ pamokkho, dvipadānaṃ uttamo, dvipadānaṃ pavaro asamo asamasamo appaṭisamo appaṭibhāgo appaṭipuggaloti? Āmantā. Hañci bhagavā dvipadānaṃ aggo, dvipadānaṃ seṭṭho, dvipadānaṃ pamokkho, dvipadānaṃ uttamo, dvipadānaṃ pavaro asamo asamasamo appaṭisamo appaṭibhāgo appaṭipuggalo, tena vata re vattabbe – ‘‘buddhassa dinnaṃ mahapphala’’nti.

Na vattabbaṃ – ‘‘buddhassa dinnaṃ mahapphala’’nti? Āmantā. Atthi koci buddhena samasamo – sīlena samādhinā paññāyāti? Natthi. Hañci natthi koci buddhena samasamo – sīlena samādhinā paññāya, tena vata re vattabbe – ‘‘buddhassa dinnaṃ mahapphala’’nti.

Na vattabbaṃ – ‘‘buddhassa dinnaṃ mahapphala’’nti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Nayimasmiṃ vā loke parasmiṃ vā pana,
Buddhena seṭṭho ca samo ca vijjati;
Yamāhuneyyānaṃ aggataṃ gato,
Puññatthikānaṃ vipulapphalesina’’nti [vi. va. 1047].

Attheva suttantoti? Āmantā. Tena hi buddhassa dinnaṃ mahapphalanti.

Na vattabbaṃ buddhassa dinnaṃ mahapphalantikathā niṭṭhitā.

17. Sattarasamavaggo

(176) 11. Dakkhiṇāvisuddhikathā

800. Dāyakatova dānaṃ visujjhati, no paṭiggāhakatoti? Āmantā. Nanu atthi keci paṭiggāhakā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassāti? Āmantā. Hañci atthi keci paṭiggāhakā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa, no ca vata re vattabbe – ‘‘dāyakatova dānaṃ visujjhati, no paṭiggāhakato’’ti.

Dāyakatova dānaṃ visujjhati, no paṭiggāhakatoti? Āmantā. Nanu cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatāti? Āmantā. Hañci cattāro purisayugā aṭṭha purisapuggalā dakkhiṇeyyā vuttā bhagavatā, no ca vata re vattabbe – ‘‘dāyakatova dānaṃ visujjhati, no paṭiggāhakato’’ti.

Dāyakatova dānaṃ visujjhati, no paṭiggāhakatoti? Āmantā. Nanu atthi keci sotāpanne dānaṃ datvā dakkhiṇaṃ ārādhentīti? Āmantā. Hañci atthi keci sotāpanne dānaṃ datvā dakkhiṇaṃ ārādhenti, no ca vata re vattabbe – ‘‘dāyakatova dānaṃ visujjhati, no paṭiggāhakato’’ti.

Nanu atthi keci sakadāgāmissa…pe… anāgāmissa…pe… arahato dānaṃ datvā dakkhiṇaṃ ārādhentīti? Āmantā. Hañci atthi keci arahato dānaṃ datvā dakkhiṇaṃ ārādhenti, no ca vata re vattabbe – ‘‘dāyakatova dānaṃ visujjhati, no paṭiggāhakato’’ti.

801. Paṭiggāhakato dānaṃ visujjhatīti? Āmantā. Añño aññassa kārako, parakataṃ sukhadukkhaṃ, añño karoti añño paṭisaṃvedetīti? Na hevaṃ vattabbe…pe….

Dāyakatova dānaṃ visujjhati, no paṭiggāhakatoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘catasso kho imā, ānanda, dakkhiṇā visuddhiyo! Katamā catasso? Atthānanda, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato; atthānanda, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato; atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca; atthānanda, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato. Imā kho, ānanda, catasso dakkhiṇā visuddhiyo’’ti [ma. ni. 3.381]. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘dāyakatova dānaṃ visujjhati, no paṭiggāhakato’’ti.

Dakkhiṇāvisuddhikathā niṭṭhitā.

Sattarasamavaggo.

Tassuddānaṃ –

Atthi arahato puññūpacayo, natthi arahato akālamaccu, sabbamidaṃ kammato, indriyabaddhaññeva dukkhaṃ, ṭhapetvā ariyamaggaṃ avasesā saṅkhārā dukkhā, saṅgho dakkhiṇaṃ paṭigganhāti, saṅgho dakkhiṇaṃ visodheti, saṅgho bhuñjati pivati khādati sāyati, saṅghassa dinnaṃ mahapphalaṃ, atthi dānaṃ visuddhiyāti [visujjhatīti (syā.)].

18. Aṭṭhārasamavaggo

(177) 1. Manussalokakathā

802. Na vattabbaṃ – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti? Āmantā. Nanu atthi buddhavutthāni cetiyāni ārāmavihāragāmanigamanagarāni raṭṭhāni janapadānīti? Āmantā. Hañci atthi buddhavutthāni cetiyāni ārāmavihāragāmanigamanagarāni raṭṭhāni janapadāni, tena vata re vattabbe – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti.

Na vattabbaṃ – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti? Āmantā. Nanu bhagavā lumbiniyā jāto, bodhiyā mūle abhisambuddho, bārāṇasiyaṃ bhagavatā dhammacakkaṃ pavattitaṃ, cāpāle cetiye āyusaṅkhāro ossaṭṭho, kusinārāyaṃ bhagavā parinibbutoti? Āmantā. Hañci bhagavā lumbiniyā jāto…pe… kusinārāyaṃ bhagavā parinibbuto, tena vata re vattabbe – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti.

Na vattabbaṃ – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle’’ti [dī. ni. 2.91]; ‘‘ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi ajapālanigrodhe paṭhamābhisambuddho’’ti [a. ni. 4.21]; ‘‘ekamidāhaṃ, bhikkhave, samayaṃ rājagahe viharāmi veḷuvane kaḷandakanivāpe’’ti [dī. ni. 2.180]; ‘‘ekamidāhaṃ, bhikkhave, samayaṃ sāvatthiyaṃ viharāmi jetavane anāthapiṇḍikassa ārāme’’ti; ‘‘ekamidāhaṃ, bhikkhave, samayaṃ vesāliyaṃ viharāmi mahāvane kūṭāgārasālāya’’nti [dī. ni. 3.11]! Attheva suttantoti? Āmantā. Tena hi buddho bhagavā manussaloke aṭṭhāsīti.

803. Buddho bhagavā manussaloke aṭṭhāsīti? Āmantā. Nanu bhagavā loke jāto, loke saṃvaḍḍho, lokaṃ abhibhuyya viharati anupalitto lokenāti [a. ni. 4.36]? Āmantā. Hañci bhagavā loke jāto, loke saṃvaḍḍho, lokaṃ abhibhuyya viharati anupalitto lokena, no ca vata re vattabbe – ‘‘buddho bhagavā manussaloke aṭṭhāsī’’ti.

Manussalokakathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(178) 2. Dhammadesanākathā

804. Na vattabbaṃ – ‘‘buddhena bhagavatā dhammo desito’’ti? Āmantā. Kena desitoti? Abhinimmitena desitoti. Abhinimmito jino satthā sammāsambuddho sabbaññū sabbadassāvī dhammassāmī dhammappaṭisaraṇoti? Na hevaṃ vattabbe…pe….

Na vattabbaṃ – ‘‘buddhena bhagavatā dhammo desito’’ti? Āmantā. Kena desitoti? Āyasmatā ānandena desitoti. Āyasmā ānando jino satthā sammāsambuddho sabbaññū sabbadassāvī dhammassāmī dhammappaṭisaraṇoti? Na hevaṃ vattabbe…pe….

805. Na vattabbaṃ – ‘‘buddhena bhagavatā dhammo desito’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘saṃkhittenapi kho ahaṃ, sāriputta, dhammaṃ deseyyaṃ; vitthārenapi kho ahaṃ, sāriputta, dhammaṃ deseyyaṃ; saṃkhittavitthārenapi kho ahaṃ, sāriputta, dhammaṃ deseyyaṃ; aññātāro ca dullabhā’’ti [a. ni. 3.33 sāriputtasutte]! Attheva suttantoti? Āmantā. Tena hi buddhena bhagavatā dhammo desitoti.

806. Na vattabbaṃ – ‘‘buddhena bhagavatā dhammo desito’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi, no anabhiññāya; sanidānāhaṃ, bhikkhave, dhammaṃ desemi, no anidānaṃ; sappāṭihāriyāhaṃ, bhikkhave, dhammaṃ desemi, no appāṭihāriyaṃ; tassa [yañcassa (sī. pī. ka.)] mayhaṃ, bhikkhave, abhiññāya dhammaṃ desayato no anabhiññāya, sanidānaṃ dhammaṃ desayato no anidānaṃ, sappāṭihāriyaṃ dhammaṃ desayato no appāṭihāriyaṃ karaṇīyo ovādo karaṇīyā anusāsanī; alañca pana vo, bhikkhave, tuṭṭhiyā alaṃ attamanatāya alaṃ somanassāya – sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’ti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne dasasahassilokadhātu akampitthā’’ti [a. ni. 3.126]! Attheva suttantoti? Āmantā. Tena hi buddhena bhagavatā dhammo desitoti.

Dhammadesanākathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(179) 3. Karuṇākathā

807. Natthi buddhassa bhagavato karuṇāti? Āmantā. Natthi buddhassa bhagavato mettāti? Na hevaṃ vattabbe…pe… natthi buddhassa bhagavato karuṇāti? Āmantā. Natthi buddhassa bhagavato muditā…pe… upekkhāti? Na hevaṃ vattabbe…pe….

Atthi buddhassa bhagavato mettāti? Āmantā. Atthi buddhassa bhagavato karuṇāti? Na hevaṃ vattabbe…pe… atthi buddhassa bhagavato muditā…pe… upekkhāti? Āmantā. Atthi buddhassa bhagavato karuṇāti? Na hevaṃ vattabbe…pe….

Natthi buddhassa bhagavato karuṇāti? Āmantā. Bhagavā akāruṇikoti? Na hevaṃ vattabbe…pe… nanu bhagavā kāruṇiko lokahito lokānukampako lokatthacaroti? Āmantā. Hañci bhagavā kāruṇiko lokahito lokānukampako lokatthacaro, no ca vata re vattabbe – ‘‘natthi buddhassa bhagavato karuṇā’’ti…pe….

Natthi buddhassa bhagavato karuṇāti? Āmantā. Nanu bhagavā mahākaruṇāsamāpattiṃ samāpajjīti? Āmantā. Hañci bhagavā mahākaruṇāsamāpattiṃ samāpajji, no ca vata re vattabbe – ‘‘natthi buddhassa bhagavato karuṇā’’ti.

808. Atthi buddhassa bhagavato karuṇāti? Āmantā. Bhagavā sarāgoti? Na hevaṃ vattabbe. Tena hi natthi buddhassa bhagavato karuṇāti.

Karuṇākathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(180) 4. Gandhajātikathā

809. Buddhassa bhagavato uccārapassāvo ativiya aññe gandhajāte adhigganhātīti? Āmantā. Bhagavā gandhabhojīti? Na hevaṃ vattabbe…pe… nanu bhagavā odanakummāsaṃ bhuñjatīti? Āmantā. Hañci bhagavā odanakummāsaṃ bhuñjati, no ca vata re vattabbe – ‘‘buddhassa bhagavato uccārapassāvo ativiya aññe gandhajāte adhigganhātī’’ti.

Buddhassa bhagavato uccārapassāvo ativiya aññe gandhajāte adhigganhātīti? Āmantā. Atthi keci buddhassa bhagavato uccārapassāvaṃ nhāyanti vilimpanti ucchādenti [uccārenti (sī. pī. ka.)] peḷāya paṭisāmenti karaṇḍāya nikkhipanti āpaṇe pasārenti, tena ca gandhena gandhakaraṇīyaṃ karontīti? Na hevaṃ vattabbe…pe….

Gandhajātikathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(181) 5. Ekamaggakathā

810. Ekena ariyamaggena cattāri sāmaññaphalāni sacchikarotīti? Āmantā. Catunnaṃ phassānaṃ…pe… catunnaṃ saññānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe… ekena ariyamaggena cattāri sāmaññaphalāni sacchikarotīti? Āmantā. Sotāpattimaggenāti? Na hevaṃ vattabbe…pe… sakadāgāmi…pe… anāgāmimaggenāti? Na hevaṃ vattabbe…pe….

Katamena maggenāti? Arahattamaggenāti. Arahattamaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatīti? Na hevaṃ vattabbe…pe… arahattamaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatīti? Āmantā. Nanu tiṇṇaṃ saṃyojanānaṃ pahānaṃ sotāpattiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci tiṇṇaṃ saṃyojanānaṃ pahānaṃ sotāpattiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena sakkāyadiṭṭhiṃ vicikicchaṃ sīlabbataparāmāsaṃ jahatī’’ti.

Arahattamaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatīti? Na hevaṃ vattabbe…pe… arahattamaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatīti? Āmantā. Nanu kāmarāgabyāpādānaṃ tanubhāvaṃ sakadāgāmiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci kāmarāgabyāpādānaṃ tanubhāvaṃ sakadāgāmiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena oḷārikaṃ kāmarāgaṃ oḷārikaṃ byāpādaṃ jahatī’’ti.

Arahattamaggena aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ jahatīti? Na hevaṃ vattabbe…pe… arahattamaggena aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ jahatīti? Āmantā. Nanu kāmarāgabyāpādānaṃ anavasesappahānaṃ anāgāmiphalaṃ vuttaṃ bhagavatāti? Āmantā. Hañci kāmarāgabyāpādānaṃ anavasesappahānaṃ anāgāmiphalaṃ vuttaṃ bhagavatā, no ca vata re vattabbe – ‘‘arahattamaggena aṇusahagataṃ kāmarāgaṃ aṇusahagataṃ byāpādaṃ jahatī’’ti.

811. Na vattabbaṃ – ‘‘ekena ariyamaggena cattāri sāmaññaphalāni sacchikarotī’’ti? Āmantā. Bhagavatā sotāpattimaggo bhāvitoti? Āmantā. Bhagavā sotāpannoti? Na hevaṃ vattabbe…pe… bhagavatā sakadāgāmi…pe… anāgāmimaggo bhāvitoti? Āmantā. Bhagavā anāgāmīti? Na hevaṃ vattabbe…pe….

812. Bhagavā ekena ariyamaggena cattāri sāmaññaphalāni sacchikaroti, sāvakā catūhi ariyamaggehi cattāri sāmaññaphalāni sacchikarontīti? Āmantā. Sāvakā buddhassa bhagavato adiṭṭhaṃ dakkhanti anadhigataṃ adhigacchanti asacchikataṃ sacchikarontīti? Na hevaṃ vattabbe…pe….

Ekamaggakathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(182) 6. Jhānasaṅkantikathā

813. Jhānā jhānaṃ saṅkamatīti? Āmantā. Paṭhamā jhānā tatiyaṃ jhānaṃ saṅkamatīti? Na hevaṃ vattabbe…pe… jhānā jhānaṃ saṅkamatīti? Āmantā. Dutiyā jhānā catutthaṃ jhānaṃ saṅkamatīti? Na hevaṃ vattabbe…pe….

Paṭhamā jhānā dutiyaṃ jhānaṃ saṅkamatīti? Āmantā. Yā paṭhamassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva dutiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Paṭhamā jhānā dutiyaṃ jhānaṃ saṅkamati, na vattabbaṃ – ‘‘yā paṭhamassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva dutiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Dutiyaṃ jhānaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe… nanu dutiyaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci dutiyaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘paṭhamā jhānā dutiyaṃ jhānaṃ saṅkamatī’’ti…pe….

Paṭhamā jhānā dutiyaṃ jhānaṃ saṅkamatīti? Āmantā. Paṭhamaṃ jhānaṃ kāme ādīnavato manasikaroto uppajjatīti? Āmantā. Dutiyaṃ jhānaṃ kāme ādīnavato manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe….

Paṭhamaṃ jhānaṃ savitakkaṃ savicāranti? Āmantā. Dutiyaṃ jhānaṃ savitakkaṃ savicāranti? Na hevaṃ vattabbe…pe… paṭhamā jhānā dutiyaṃ jhānaṃ saṅkamatīti? Āmantā. Taññeva paṭhamaṃ jhānaṃ taṃ dutiyaṃ jhānanti? Na hevaṃ vattabbe…pe….

814. Dutiyā jhānā tatiyaṃ jhānaṃ saṅkamatīti? Āmantā. Yā dutiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva tatiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Dutiyā jhānā tatiyaṃ jhānaṃ saṅkamati, na vattabbaṃ – ‘‘yā dutiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva tatiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Tatiyaṃ jhānaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe …pe… nanu tatiyaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci tatiyaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘dutiyā jhānā tatiyaṃ jhānaṃ saṅkamatī’’ti.

Dutiyā jhānā tatiyaṃ jhānaṃ saṅkamatīti? Āmantā. Dutiyaṃ jhānaṃ vitakkavicāre ādīnavato manasikaroto uppajjatīti? Āmantā. Tatiyaṃ jhānaṃ vitakkavicāre ādīnavato manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe….

Dutiyaṃ jhānaṃ sappītikanti? Āmantā. Tatiyaṃ jhānaṃ sappītikanti? Na hevaṃ vattabbe…pe… dutiyā jhānā tatiyaṃ jhānaṃ saṅkamatīti? Āmantā. Taññeva dutiyaṃ jhānaṃ taṃ tatiyaṃ jhānanti? Na hevaṃ vattabbe…pe….

815. Tatiyā jhānā catutthaṃ jhānaṃ saṅkamatīti? Āmantā. Yā tatiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva catutthassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Tatiyā jhānā catutthaṃ jhānaṃ saṅkamati, na vattabbaṃ – ‘‘yā tatiyassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhi, sāva catutthassa jhānassa uppādāya āvaṭṭanā…pe… paṇidhī’’ti? Āmantā. Catutthaṃ jhānaṃ anāvaṭṭentassa uppajjati…pe… appaṇidahantassa uppajjatīti? Na hevaṃ vattabbe…pe… nanu catutthaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjatīti? Āmantā. Hañci catutthaṃ jhānaṃ āvaṭṭentassa uppajjati…pe… paṇidahantassa uppajjati, no ca vata re vattabbe – ‘‘tatiyā jhānā catutthaṃ jhānaṃ saṅkamatī’’ti.

Tatiyā jhānā catutthaṃ jhānaṃ saṅkamatīti? Āmantā. Tatiyaṃ jhānaṃ pītiṃ ādīnavato manasikaroto uppajjatīti? Āmantā. Catutthaṃ jhānaṃ pītiṃ ādīnavato manasikaroto uppajjatīti? Na hevaṃ vattabbe…pe….

Tatiyaṃ jhānaṃ sukhasahagatanti? Āmantā. Catutthaṃ jhānaṃ sukhasahagatanti? Na hevaṃ vattabbe…pe… tatiyā jhānā catutthaṃ jhānaṃ saṅkamatīti? Āmantā. Taññeva tatiyaṃ jhānaṃ taṃ catutthaṃ jhānanti? Na hevaṃ vattabbe…pe….

816. Na vattabbaṃ – ‘‘jhānā jhānaṃ saṅkamatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharatī’’ti [a. ni. 2.13; 4.163]! Attheva suttantoti? Āmantā. Tena hi jhānā jhānaṃ saṅkamatīti.

Jhānasaṅkantikathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(183) 7. Jhānantarikakathā

817. Atthi jhānantarikāti? Āmantā. Atthi phassantarikā…pe… atthi saññantarikāti? Na hevaṃ vattabbe…pe….

Atthi jhānantarikāti? Āmantā. Dutiyassa ca jhānassa tatiyassa ca jhānassa antare atthi jhānantarikāti? Na hevaṃ vattabbe…pe….

Atthi jhānantarikāti? Āmantā. Tatiyassa ca jhānassa catutthassa ca jhānassa antare atthi jhānantarikāti? Na hevaṃ vattabbe…pe….

Dutiyassa ca jhānassa tatiyassa ca jhānassa antare natthi jhānantarikāti? Āmantā. Hañci dutiyassa ca jhānassa tatiyassa ca jhānassa antare natthi jhānantarikā, no ca vata re vattabbe – ‘‘atthi jhānantarikā’’ti.

Tatiyassa ca jhānassa catutthassa ca jhānassa antare natthi jhānantarikāti? Āmantā. Hañci tatiyassa ca jhānassa catutthassa ca jhānassa antare natthi jhānantarikā, no ca vata re vattabbe – ‘‘atthi jhānantarikā’’ti.

818. Paṭhamassa ca jhānassa dutiyassa ca jhānassa antare atthi jhānantarikāti? Āmantā. Dutiyassa ca jhānassa tatiyassa ca jhānassa antare atthi jhānantarikāti? Na hevaṃ vattabbe…pe….

Paṭhamassa ca jhānassa dutiyassa ca jhānassa antare atthi jhānantarikāti? Āmantā. Tatiyassa ca jhānassa catutthassa ca jhānassa antare atthi jhānantarikāti? Na hevaṃ vattabbe…pe….

Dutiyassa ca jhānassa tatiyassa ca jhānassa antare natthi jhānantarikāti? Āmantā. Paṭhamassa ca jhānassa dutiyassa ca jhānassa antare natthi jhānantarikāti? Na hevaṃ vattabbe…pe….

Tatiyassa ca jhānassa catutthassa ca jhānassa antare natthi jhānantarikāti? Āmantā. Paṭhamassa ca jhānassa dutiyassa ca jhānassa antare natthi jhānantarikāti? Na hevaṃ vattabbe…pe….

819. Avitakko vicāramatto samādhi jhānantarikāti? Āmantā. Savitakko savicāro samādhi jhānantarikāti? Na hevaṃ vattabbe…pe….

Avitakko vicāramatto samādhi jhānantarikāti? Āmantā. Avitakko avicāro samādhi jhānantarikāti? Na hevaṃ vattabbe…pe….

Savitakko savicāro samādhi na jhānantarikāti? Āmantā. Avitakko vicāramatto samādhi na jhānantarikāti? Na hevaṃ vattabbe…pe….

Avitakko avicāro samādhi na jhānantarikāti? Āmantā. Avitakko vicāramatto samādhi na jhānantarikāti? Na hevaṃ vattabbe…pe….

820. Dvinnaṃ jhānānaṃ paṭuppannānamantare avitakko vicāramatto samādhīti? Āmantā. Nanu avitakke vicāramatte samādhimhi vattamāne paṭhamaṃ jhānaṃ niruddhaṃ dutiyaṃ jhānaṃ paṭuppannanti? Āmantā. Hañci avitakke vicāramatte samādhimhi vattamāne paṭhamaṃ jhānaṃ niruddhaṃ dutiyaṃ jhānaṃ paṭuppannaṃ, no ca vata re vattabbe – ‘‘dvinnaṃ jhānānaṃ paṭuppannānamantare avitakko vicāramatto samādhi jhānantarikāti.

821. Avitakko vicāramatto samādhi na jhānantarikāti? Āmantā. Avitakko vicāramatto samādhi paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānanti? Na hevaṃ vattabbe. Tena hi avitakko vicāramatto samādhi jhānantarikāti.

822. Avitakko vicāramatto samādhi jhānantarikāti? Āmantā. Nanu tayo samādhī vuttā bhagavatā – savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhīti [dī. ni. 3.305, 353]? Āmantā. Hañci tayo samādhī vuttā bhagavatā – savitakko…pe… avicāro samādhi, no ca vata re vattabbe – ‘‘avitakko vicāramatto samādhi jhānantarikā’’ti.

Jhānantarikakathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(184) 8. Saddaṃ suṇātītikathā

823. Samāpanno saddaṃ suṇātīti? Āmantā. Samāpanno cakkhunā rūpaṃ passati…pe… sotena…pe… ghānena…pe… jivhāya…pe… kāyena phoṭṭhabbaṃ phusatīti? Na hevaṃ vattabbe…pe….

Samāpanno saddaṃ suṇātīti? Āmantā. Sotaviññāṇasamaṅgī samāpannoti? Na hevaṃ vattabbe. Nanu samādhi manoviññāṇasamaṅgissāti? Āmantā. Hañci samādhi manoviññāṇasamaṅgissa, no ca vata re vattabbe – ‘‘samāpanno saddaṃ suṇātī’’ti.

Samādhi manoviññāṇasamaṅgissa, sotaviññāṇasamaṅgī saddaṃ suṇātīti? Āmantā. Hañci samādhi manoviññāṇasamaṅgissa, sotaviññāṇasamaṅgī saddaṃ suṇāti, no ca vata re vattabbe – ‘‘samāpanno saddaṃ suṇātī’’ti. Samādhi manoviññāṇasamaṅgissa, sotaviññāṇasamaṅgī saddaṃ suṇātīti? Āmantā. Dvinnaṃ phassānaṃ…pe… dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

824. Na vattabbaṃ – ‘‘samāpanno saddaṃ suṇātī’’ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatāti? Āmantā. Hañci paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe – ‘‘samāpanno saddaṃ suṇātī’’ti.

825. Paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatāti, samāpanno saddaṃ suṇātīti? Āmantā. Dutiyassa jhānassa vitakko vicāro kaṇṭako vutto bhagavatā, atthi tassa vitakkavicārāti? Na hevaṃ vattabbe…pe….

Paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatāti, samāpanno saddaṃ suṇātīti? Āmantā. Tatiyassa jhānassa pīti kaṇṭako…pe… catutthassa jhānassa assāsapassāso kaṇṭako … ākāsānañcāyatanaṃ samāpannassa rūpasaññā kaṇṭako… viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññā kaṇṭako… ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā kaṇṭako… nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā kaṇṭako… saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca kaṇṭako vutto bhagavatā, atthi tassa saññā ca vedanā cāti? Na hevaṃ vattabbe…pe….

Saddaṃ suṇātītikathā niṭṭhitā.

18. Aṭṭhārasamavaggo

(185) 9. Cakkhunā rūpaṃ passatītikathā

826. Cakkhunā rūpaṃ passatīti? Āmantā. Rūpena rūpaṃ passatīti? Na hevaṃ vattabbe…pe… rūpena rūpaṃ passatīti? Āmantā. Rūpena rūpaṃ paṭivijānātīti? Na hevaṃ vattabbe…pe… rūpena rūpaṃ paṭivijānātīti? Āmantā. Rūpaṃ manoviññāṇanti? Na hevaṃ vattabbe…pe… cakkhunā rūpaṃ passatīti? Āmantā. Atthi cakkhussa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu natthi cakkhussa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci natthi cakkhussa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘cakkhunā rūpaṃ passatī’’ti.

Sotena saddaṃ suṇātīti…pe… ghānena gandhaṃ ghāyatīti…pe… jivhāya rasaṃ sāyatīti…pe… kāyena phoṭṭhabbaṃ phusatīti? Āmantā. Rūpena rūpaṃ phusatīti? Na hevaṃ vattabbe…pe….

Rūpena rūpaṃ phusatīti? Āmantā. Rūpena rūpaṃ paṭivijānātīti? Na hevaṃ vattabbe…pe… rūpena rūpaṃ paṭivijānātīti? Āmantā. Rūpaṃ manoviññāṇanti? Na hevaṃ vattabbe …pe… kāyena phoṭṭhabbaṃ phusatīti? Āmantā. Atthi kāyassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu natthi kāyassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci natthi kāyassa āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘kāyena phoṭṭhabbaṃ phusatī’’ti…pe….

827. Na vattabbaṃ – ‘‘cakkhunā rūpaṃ passatī’’ti…pe… ‘‘kāyena phoṭṭhabbaṃ phusatī’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ passati…pe… kāyena phoṭṭhabbaṃ phusatī’’ti [ma. ni. 1.349; a. ni. 4.37 (aṭṭhakathā passitabbā)]! Attheva suttantoti? Āmantā. Tena hi cakkhunā rūpaṃ passati…pe… kāyena phoṭṭhabbaṃ phusatīti.

Cakkhunā rūpaṃ passatītikathā niṭṭhitā.

Aṭṭhārasamavaggo.

Tassuddānaṃ –

Buddho bhagavā manussaloke aṭṭhāsi, buddhena bhagavatā dhammo desito, natthi buddhassa bhagavato karuṇā, buddhassa bhagavato uccārapassāvo ativiya aññe gandhajāte adhigganhāti, ekena ariyamaggena cattāri sāmaññaphalāni sacchikaroti, jhānā jhānaṃ saṅkamati, atthi jhānantarikā, samāpanno saddaṃ suṇāti, cakkhunā rūpaṃ passati kāyena phoṭṭhabbaṃ phusati.

19. Ekūnavīsatimavaggo

(186) 1. Kilesajahanakathā

828. Atīte kilese jahatīti? Āmantā. Niruddhaṃ nirodheti, vigataṃ vigameti, khīṇaṃ khepeti, atthaṅgataṃ atthaṅgameti, abbhatthaṅgataṃ abbhatthaṅgametīti? Na hevaṃ vattabbe…pe… atīte kilese jahatīti? Āmantā. Nanu atītaṃ niruddhanti? Āmantā. Hañci atītaṃ niruddhaṃ, no ca vata re vattabbe – ‘‘atīte kilese jahatī’’ti. Atīte kilese jahatīti? Āmantā. Nanu atītaṃ natthīti? Āmantā. Hañci atītaṃ natthi, no ca vata re vattabbe – ‘‘atīte kilese jahatī’’ti.

829. Anāgate kilese jahatīti? Āmantā. Ajātaṃ ajaneti, asañjātaṃ asañjaneti, anibbattaṃ anibbatteti, apātubhūtaṃ apātubhāvetīti? Na hevaṃ vattabbe…pe… anāgate kilese jahatīti? Āmantā. Nanu anāgataṃ ajātanti? Āmantā. Hañci anāgataṃ ajātaṃ, no ca vata re vattabbe – ‘‘anāgate kilese jahatī’’ti. Anāgate kilese jahatīti? Āmantā. Nanu anāgataṃ natthīti? Āmantā. Hañci anāgataṃ natthi, no ca vata re vattabbe – ‘‘anāgate kilese jahatī’’ti.

830. Paccuppanne kilese jahatīti? Āmantā. Ratto rāgaṃ jahati, duṭṭho dosaṃ jahati, mūḷho mohaṃ jahati, kiliṭṭho kilese jahatīti? Na hevaṃ vattabbe…pe… rāgena rāgaṃ jahati, dosena dosaṃ jahati, mohena mohaṃ jahati, kilesehi kilese jahatīti? Na hevaṃ vattabbe…pe….

Rāgo cittasampayutto, maggo cittasampayuttoti? Āmantā. Dvinnaṃ cittānaṃ samodhānaṃ hotīti? Na hevaṃ vattabbe…pe….

Rāgo akusalo, maggo kusaloti? Āmantā. Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Na hevaṃ vattabbe…pe….

Kusalākusalā sāvajjānavajjā hīnapaṇītā kaṇhasukkasappaṭibhāgā dhammā sammukhībhāvaṃ āgacchantīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘cattārimāni, bhikkhave, suvidūravidūrāni! Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca – idaṃ paṭhamaṃ suvidūravidūraṃ…pe… tasmā sataṃ dhammo asabbhi ārakā’’ti. Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kusalākusalā…pe…

sammukhībhāvaṃ āgacchantī''ti.

831. Na vattabbaṃ – ''atīte kilese jahati, anāgate kilese jahati, paccuppanne kilese jahatī''ti? Āmantā. Natthi kilese jahatīti? Na hevaṃ vattabbe…pe… tena hi atīte kilese jahati, anāgate kilese jahati, paccuppanne kilese jahatīti.

Kilesajahanakathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(187) 2. Suññatākathā

832. Suññatā saṅkhārakkhandhapariyāpannāti? Āmantā. Animittaṃ saṅkhārakkhandhapariyāpannanti? Na hevaṃ vattabbe…pe… suññatā saṅkhārakkhandhapariyāpannāti? Āmantā. Appaṇihito saṅkhārakkhandhapariyāpannoti? Na hevaṃ vattabbe…pe… animittaṃ na vattabbaṃ – ''saṅkhārakkhandhapariyāpanna''nti? Āmantā. Suññatā na vattabbā – ''saṅkhārakkhandhapariyāpannā''ti? Na hevaṃ vattabbe…pe… appaṇihito na vattabbo – ''saṅkhārakkhandhapariyāpanno''ti? Āmantā. Suññatā na vattabbā – ''saṅkhārakkhandhapariyāpannā''ti? Na hevaṃ vattabbe…pe….

Suññatā saṅkhārakkhandhapariyāpannāti? Āmantā. Saṅkhārakkhandho na anicco na saṅkhato na paṭiccasamuppanno na khayadhammo na vayadhammo na virāgadhammo na nirodhadhammo na vipariṇāmadhammoti? Na hevaṃ vattabbe…pe… nanu saṅkhārakkhandho anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammoti? Āmantā. Hañci saṅkhārakkhandho anicco…pe… vipariṇāmadhammo, no ca vata re vattabbe – ''suññatā saṅkhārakkhandhapariyāpannā''ti.

833. Rūpakkhandhassa suññatā saṅkhārakkhandhapariyāpannāti? Āmantā. Saṅkhārakkhandhassa suññatā rūpakkhandhapariyāpannāti? Na hevaṃ vattabbe…pe… vedanākkhandhassa…pe… saññākkhandhassa… viññāṇakkhandhassa suññatā saṅkhārakkhandhapariyāpannāti? Āmantā. Saṅkhārakkhandhassa suññatā viññāṇakkhandhapariyāpannāti? Na hevaṃ vattabbe…pe….

Saṅkhārakkhandhassa suññatā na vattabbā – ''rūpakkhandhapariyāpannā''ti? Āmantā. Rūpakkhandhassa suññatā na vattabbā – ''saṅkhārakkhandhapariyāpannā''ti? Na hevaṃ vattabbe…pe… saṅkhārakkhandhassa suññatā na vattabbā – ''vedanākkhandhapariyāpannā…pe… saññākkhandhapariyāpannā… viññāṇakkhandhapariyāpannā''ti? Āmantā. Viññāṇakkhandhassa suññatā na vattabbā – ''saṅkhārakkhandhapariyāpannā''ti? Na hevaṃ vattabbe…pe….

834. Na vattabbaṃ – suññatā saṅkhārakkhandhapariyāpannā''ti? Āmantā. Nanu vuttaṃ bhagavatā – ''suññamidaṃ, bhikkhave, saṅkhārā attena vā attaniyena vā''ti [ma. ni. 3.69 āneñjasappāye]! Attheva suttantoti? Āmantā. Tena hi suññatā saṅkhārakkhandhapariyāpannāti.

Suññatākathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(188) 3 Sāmaññaphalakathā

835. Sāmaññaphalaṃ asaṅkhatanti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyaṇaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… sāmaññaphalaṃ asaṅkhataṃ, nibbānaṃ asaṅkhatanti? Āmantā.

Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

836. Sāmaññaphalaṃ asaṅkhatanti? Āmantā. Sāmaññaṃ asaṅkhatanti? Na hevaṃ vattabbe …pe… sāmaññaṃ saṅkhatanti? Āmantā. Sāmaññaphalaṃ saṅkhatanti? Na hevaṃ vattabbe…pe….

Sotāpattiphalaṃ asaṅkhatanti? Āmantā. Sotāpattimaggo asaṅkhatoti? Na hevaṃ vattabbe…pe… sotāpattimaggo saṅkhatoti? Āmantā. Sotāpattiphalaṃ saṅkhatanti? Na hevaṃ vattabbe…pe….

Sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ…pe… arahattaphalaṃ asaṅkhatanti? Āmantā. Arahattamaggo asaṅkhatoti? Na hevaṃ vattabbe…pe… arahattamaggo saṅkhatoti? Āmantā. Arahattaphalaṃ saṅkhatanti? Na hevaṃ vattabbe…pe….

Sotāpattiphalaṃ asaṅkhataṃ, sakadāgāmiphalaṃ…pe… anāgāmiphalaṃ …pe… arahattaphalaṃ asaṅkhataṃ, nibbānaṃ asaṅkhatanti? Āmantā. Pañca asaṅkhatānīti? Na hevaṃ vattabbe…pe… pañca asaṅkhatānīti? Āmantā. Pañca tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Sāmaññaphalakathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(189) 4. Pattikathā

837. Patti asaṅkhatāti? Āmantā. Nibbānaṃ tāṇaṃ leṇaṃ saraṇaṃ parāyaṇaṃ accutaṃ amatanti? Na hevaṃ vattabbe…pe… patti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

838. Cīvarassa patti asaṅkhatāti? Āmantā. Nibbānaṃ…pe… amatanti? Na hevaṃ vattabbe…pe… cīvarassa patti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe… piṇḍapātassa…pe… senāsanassa…pe… gilānapaccayabhesajjaparikkhārassa patti asaṅkhatāti? Āmantā. Nibbānaṃ…pe… accutaṃ amatanti? Na hevaṃ vattabbe…pe… gilānapaccayabhesajjaparikkhārassa patti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Cīvarassa patti asaṅkhatā…pe… piṇḍapātassa…pe… senāsanassa…pe… gilānapaccayabhesajjaparikkhārassa patti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Pañca asaṅkhatānīti? Na hevaṃ vattabbe…pe… pañca asaṅkhatānīti? Āmantā. Pañca tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

839. Paṭhamassa jhānassa patti asaṅkhatā (evaṃ sabbaṃ vitthāretabbaṃ) dutiyassa jhānassa… tatiyassa jhānassa… catutthassa jhānassa… ākāsānañcāyatanassa… viññāṇañcāyatanassa… ākiñcaññāyatanassa… nevasaññānāsaññāyatanassa… sotāpattimaggassa… sotāpattiphalassa… sakadāgāmimaggassa… sakadāgāmiphalassa… anāgāmimaggassa… anāgāmiphalassa… arahattamaggassa… arahattaphalassa patti asaṅkhatāti? Āmantā. Nibbānaṃ…pe… accutaṃ amatanti? Na hevaṃ vattabbe…pe… arahattaphalassa patti asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Sotāpattimaggassa patti asaṅkhatā… sotāpattiphalassa patti asaṅkhatā… arahattamaggassa patti asaṅkhatā… arahattaphalassa patti asaṅkhatā… nibbānaṃ asaṅkhatanti? Āmantā. Nava asaṅkhatānīti? Na hevaṃ vattabbe…pe… nava asaṅkhatānīti? Āmantā. Nava tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

840. Na vattabbaṃ – patti asaṅkhatāti? Āmantā. Patti rūpaṃ … vedanā… saññā… saṅkhārā… viññāṇanti? Na hevaṃ vattabbe. Tena hi patti asaṅkhatāti.

Pattikathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(190) 5. Tathatākathā

841. Sabbadhammānaṃ tathatā asaṅkhatāti? Āmantā. Nibbānaṃ…pe… amatanti? Na hevaṃ vattabbe…pe… sabbadhammānaṃ tathatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

842. Rūpassa rūpatā, nanu rūpatā asaṅkhatāti? Āmantā. Nibbānaṃ…pe… amatanti? Na hevaṃ vattabbe…pe… rūpassa rūpatā, nanu rūpatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Dve asaṅkhatānīti? Na hevaṃ vattabbe…pe… dve asaṅkhatānīti? Āmantā. Dve tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

Vedanāya vedanatā, nanu vedanatā…pe… saññāya saññatā, nanu saññatā…pe… saṅkhārānaṃ saṅkhāratā, nanu saṅkhāratā…pe… viññāṇassa viññāṇatā, nanu viññāṇatā asaṅkhatāti? Āmantā. Nibbānaṃ…pe… amatanti? Na hevaṃ vattabbe …pe….

Rūpassa rūpatā, nanu rūpatā…pe… viññāṇassa viññāṇatā, nanu viññāṇatā asaṅkhatā, nibbānaṃ asaṅkhatanti? Āmantā. Cha asaṅkhatānīti? Na hevaṃ vattabbe…pe… cha asaṅkhatānīti? Āmantā. Cha tāṇāni…pe… antarikā vāti? Na hevaṃ vattabbe…pe….

843. Na vattabbaṃ – ‘‘sabbadhammānaṃ tathatā asaṅkhatā’’ti? Āmantā. Sabbadhammānaṃ tathatā rūpaṃ… vedanā… saññā… saṅkhārā… viññāṇanti? Na hevaṃ vattabbe. Tena hi sabbadhammānaṃ tathatā asaṅkhatāti.

Tathatākathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(191) 6. Kusalakathā

844. Nibbānadhātu kusalāti? Āmantā. Sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nanu anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Hañci anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhi, no ca vata re vattabbe – ‘‘nibbānadhātu kusalā’’ti.

845. Alobho kusalo sārammaṇo, atthi tassa āvaṭṭanā…pe… paṇidhīti? Āmantā. Nibbānadhātu kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe …pe… adoso kusalo…pe… amoho kusalo…pe… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Nibbānadhātu kusalā sārammaṇā, atthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

Nibbānadhātu kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Alobho kusalo anārammaṇo, natthi tassa āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe… nibbānadhātu kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Āmantā. Adoso kusalo…pe… amoho kusalo…pe… saddhā… vīriyaṃ… sati… samādhi…pe… paññā kusalā anārammaṇā, natthi tāya āvaṭṭanā…pe… paṇidhīti? Na hevaṃ vattabbe…pe….

846. Na vattabbaṃ – ‘‘nibbānadhātu kusalā’’ti? Āmantā. Nanu nibbānadhātu anavajjāti? Āmantā. Hañci nibbānadhātu anavajjā, tena vata re vattabbe – ‘‘nibbānadhātu kusalā’’ti.

Kusalakathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(192) 7. Accantaniyāmakathā

847. Atthi puthujjanassa accantaniyāmatāti? Āmantā. Mātughātako accantaniyato, pitughātako…pe… arahantaghātako…pe… ruhiruppādako …pe… saṅghabhedako accantaniyatoti? Na hevaṃ vattabbe…pe….

848. Atthi puthujjanassa accantaniyāmatāti? Āmantā. Accantaniyatassa puggalassa vicikicchā uppajjeyyāti? Āmantā. Hañci accantaniyatassa puggalassa vicikicchā uppajjeyya, no ca vata re vattabbe – ‘‘atthi puthujjanassa accantaniyāmatā’’ti.

Accantaniyatassa puggalassa vicikicchā nuppajjeyyāti? Āmantā. Pahīnāti? Na hevaṃ vattabbe…pe… pahīnāti? Āmantā. Sotāpattimaggenāti? Na hevaṃ vattabbe…pe… sakadāgāmimaggena …pe… anāgāmimaggena…pe… arahattamaggenāti? Na hevaṃ vattabbe…pe….

Katamena maggenāti? Akusalena maggenāti. Akusalo maggo niyyāniko khayagāmī bodhagāmī anāsavo…pe… asaṃkilesikoti? Na hevaṃ vattabbe…pe… nanu akusalo maggo aniyyāniko…pe… saṃkilesikoti? Āmantā. Hañci akusalo maggo aniyyāniko…pe… saṃkilesiko, no ca vata re vattabbe – ‘‘accantaniyatassa puggalassa vicikicchā akusalena maggena pahīnā’’ti.

849. Sassatadiṭṭhiyā niyatassa puggalassa ucchedadiṭṭhi uppajjeyyāti? Āmantā. Hañci sassatadiṭṭhiyā niyatassa puggalassa ucchedadiṭṭhi uppajjeyya, no ca vata re vattabbe – ‘‘atthi puthujjanassa accantaniyāmatā’’ti.

Sassatadiṭṭhiyā niyatassa puggalassa ucchedadiṭṭhi nuppajjeyyāti? Āmantā. Pahīnāti? Na hevaṃ vattabbe…pe… pahīnāti? Āmantā. Sotāpattimaggenāti? Na hevaṃ vattabbe…pe… sakadāgāmimaggena…pe… anāgāmimaggena…pe… arahattamaggenāti? Na hevaṃ vattabbe…pe….

Katamena maggenāti? Akusalena maggena. Akusalo maggo…pe… no ca vata re vattabbe – ‘‘sassatadiṭṭhiyā niyatassa puggalassa ucchedadiṭṭhi akusalena maggena pahīnā’’ti.

850. Ucchedadiṭṭhiyā niyatassa puggalassa sassatadiṭṭhi uppajjeyyāti? Āmantā. Hañci ucchedadiṭṭhiyā niyatassa puggalassa sassatadiṭṭhi uppajjeyya, no ca vata re vattabbe – ‘‘atthi puthujjanassa accantaniyāmatā’’ti.

Ucchedadiṭṭhiyā niyatassa puggalassa sassatadiṭṭhi nuppajjeyyāti? Āmantā. Pahīnāti? Na hevaṃ vattabbe…pe… pahīnāti? Āmantā. Sotāpattimaggenāti? Na hevaṃ vattabbe …pe… sakadāgāmimaggena…pe… anāgāmimaggena…pe… arahattamaggenāti? Na hevaṃ vattabbe…pe….

Katamena maggenāti? Akusalena maggenāti. Akusalo maggo…pe… no ca vata re vattabbe – ‘‘ucchedadiṭṭhiyā niyatassa puggalassa sassatadiṭṭhi akusalena maggena pahīnā’’ti.

851. Na vattabbaṃ – ‘‘atthi puthujjanassa accantaniyāmatā’’ti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idha, bhikkhave, ekacco puggalo samannāgato hoti ekantakāḷakehi akusalehi dhammehi, so [evaṃ kho bhikkhave puggalo (a. ni. 7.15)] sakiṃ nimuggo nimuggova hotī’’ti [a. ni. 7.15]! Attheva suttantoti? Āmantā. Tena hi atthi puthujjanassa accantaniyāmatāti.

852. Vuttaṃ bhagavatā – ‘‘idha, bhikkhave, ekacco puggalo samannāgato hoti ekantakāḷakehi akusalehi dhammehi, so sakiṃ nimuggo nimuggova hotī’’ti katvā tena ca kāraṇena atthi puthujjanassa accantaniyāmatāti? Āmantā. Vuttaṃ bhagavatā – ‘‘idha, bhikkhave, ekacco puggalo ummujjitvā nimujjatī’’ti [a. ni. 7.15]! Attheva suttantoti? Āmantā. Sabbakālaṃ ummujjitvā nimujjatīti? Na hevaṃ vattabbe…pe….

Vuttaṃ bhagavatā – ‘‘idha, bhikkhave, ekacco puggalo samannāgato hoti ekantakāḷakehi akusalehi dhammehi, so sakiṃ nimuggo nimuggova hotī’’ti – katvā tena ca kāraṇena atthi puthujjanassa accantaniyāmatāti? Āmantā. Vuttaṃ bhagavatā – ‘‘idha, bhikkhave, ekacco puggalo ummujjitvā ṭhito hoti, ummujjitvā vipassati viloketi, ummujjitvā patarati, ummujjitvā patigādhappatto hotī’’ti [a. ni. 7.15]! Attheva suttantoti? Āmantā. Sabbakālaṃ ummujjitvā patigādhappatto hotīti? Na hevaṃ vattabbe…pe….

Accantaniyāmakathā niṭṭhitā.

19. Ekūnavīsatimavaggo

(193) 8. Indriyakathā

853. Natthi lokiyaṃ saddhindriyanti? Āmantā. Natthi lokiyā saddhāti? Na hevaṃ vattabbe…pe… natthi lokiyaṃ vīriyindriyaṃ…pe… satindriyaṃ…pe… samādhindriyaṃ…pe… paññindriyanti? Āmantā. Natthi lokiyā paññāti? Na hevaṃ vattabbe…pe….

Atthi lokiyā saddhāti? Āmantā. Atthi lokiyaṃ saddhindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyaṃ vīriyaṃ…pe… sati…pe… samādhi…pe… paññāti? Āmantā. Atthi lokiyaṃ paññindriyanti? Na hevaṃ vattabbe…pe….

Atthi lokiyo mano, atthi lokiyaṃ manindriyanti? Āmantā. Atthi lokiyā saddhā, atthi lokiyaṃ saddhindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyo mano, atthi lokiyaṃ manindriyanti? Āmantā. Atthi lokiyā paññā, atthi lokiyaṃ paññindriyanti? Na hevaṃ vattabbe…pe….

Atthi lokiyaṃ somanassaṃ, atthi lokiyaṃ somanassindriyaṃ…pe… atthi lokiyaṃ jīvitaṃ, atthi lokiyaṃ jīvitindriyanti? Āmantā. Atthi lokiyā saddhā, atthi lokiyaṃ saddhindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyaṃ jīvitaṃ, atthi lokiyaṃ jīvitindriyanti? Āmantā. Atthi lokiyā paññā, atthi lokiyaṃ paññindriyanti? Na hevaṃ vattabbe…pe….

854. Atthi lokiyā saddhā, natthi lokiyaṃ saddhindriyanti? Āmantā. Atthi lokiyo mano, natthi lokiyaṃ manindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyā paññā, natthi lokiyaṃ paññindriyanti? Āmantā. Atthi lokiyo mano, natthi lokiyaṃ manindriyanti? Na hevaṃ vattabbe…pe….

Atthi lokiyā saddhā, natthi lokiyaṃ saddhindriyanti? Āmantā. Atthi lokiyaṃ somanassaṃ, natthi lokiyaṃ somanassindriyanti… atthi lokiyaṃ jīvitaṃ, natthi lokiyaṃ jīvitindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyā paññā, natthi lokiyaṃ paññindriyanti? Āmantā. Atthi lokiyo mano, natthi lokiyaṃ manindriyanti…pe… atthi lokiyaṃ jīvitaṃ, natthi lokiyaṃ jīvitindriyanti? Na hevaṃ vattabbe…pe….

855. Atthi lokuttarā saddhā, atthi lokuttaraṃ saddhindriyanti? Āmantā. Atthi lokiyā saddhā, atthi lokiyaṃ saddhindriyanti? Na hevaṃ vattabbe…pe… atthi lokuttaraṃ vīriyaṃ…pe… atthi lokuttarā paññā, atthi lokuttaraṃ paññindriyanti? Āmantā. Atthi lokiyā paññā, atthi lokiyaṃ paññindriyanti? Na hevaṃ vattabbe…pe….

Atthi lokiyā saddhā, natthi lokiyaṃ saddhindriyanti? Āmantā. Atthi lokuttarā saddhā, natthi lokuttaraṃ saddhindriyanti? Na hevaṃ vattabbe…pe… atthi lokiyaṃ vīriyaṃ…pe… atthi lokiyā paññā, natthi lokiyaṃ paññindriyanti? Āmantā. Atthi lokuttarā paññā, natthi lokuttaraṃ paññindriyanti? Na hevaṃ vattabbe…pe….

856. Natthi lokiyāni pañcindriyānīti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre, suviññāpaye, appekacce paralokavajjabhayadassāvino viharante’’ti [ma. ni. 1.283 tattha ‘‘dvākāre duviññāpaye’’ iccādīnipi padāni dissanti]! Attheva suttantoti? Āmantā. Tena hi atthi lokiyāni pañcindriyānīti.

Indriyakathā niṭṭhitā.

Ekūnavīsatimavaggo.

Tassuddānaṃ –

Atīte kilese jahati anāgate kilese jahati paccuppanne kilese jahati, suññatā saṅkhārakkhandhapariyāpannā, sāmaññaphalaṃ asaṅkhataṃ, patti asaṅkhatā, sabbadhammānaṃ tathatā asaṅkhatā, nibbānadhātu kusalā, atthi puthujjanassa accantaniyāmatā, natthi lokiyāni pañcindriyānīti.

20. Vīsatimavaggo

(194) 1. Asañciccakathā

857. Asañcicca mātaraṃ jīvitā voropetvā ānantariko hotīti? Āmantā. Asañcicca pāṇaṃ hantvā pāṇātipātī hotīti? Na hevaṃ vattabbe…pe… asañcicca mātaraṃ jīvitā voropetvā ānantariko hotīti? Āmantā. Asañcicca adinnaṃ ādiyitvā…pe… musā bhaṇitvā musāvādī hotīti? Na hevaṃ vattabbe…pe….

Asañcicca pāṇaṃ hantvā pāṇātipātī na hotīti? Āmantā. Asañcicca mātaraṃ jīvitā voropetvā ānantariko na hotīti? Na hevaṃ vattabbe…pe… asañcicca adinnaṃ ādiyitvā…pe… musā bhaṇitvā musāvādī na hotīti? Āmantā. Asañcicca mātaraṃ jīvitā voropetvā ānantariko na hotīti? Na hevaṃ vattabbe…pe….

858. Asañcicca mātaraṃ jīvitā voropetvā ānantariko hotīti? Āmantā. ‘‘Asañcicca mātaraṃ jīvitā voropetvā ānantariko hotī’’ti – attheva suttantoti? Natthi. ‘‘Sañcicca mātaraṃ jīvitā voropetvā ānantariko hotī’’ti – attheva suttantoti? Āmantā. Hañci ‘‘sañcicca mātaraṃ jīvitā voropetvā ānantariko hotī’’ti – attheva suttanto, no ca vata re vattabbe – ‘‘asañcicca mātaraṃ jīvitā voropetvā ānantariko hotī’’ti.

859. Na vattabbaṃ – ‘‘mātughātako ānantariko’’ti? Āmantā. Nanu mātā jīvitā voropitāti? Āmantā. Hañci mātā jīvitā voropitā, tena vata re vattabbe – ‘‘mātughātako ānantariko’’ti.

Na vattabbaṃ – ‘‘pitughātako ānantariko’’ti? Āmantā. Nanu pitā jīvitā voropitoti? Āmantā. Hañci pitā jīvitā voropito, tena vata re vattabbe – ‘‘pitughātako ānantariko’’ti.

Na vattabbaṃ – ‘‘arahantaghātako ānantariko’’ti? Āmantā. Nanu arahā jīvitā voropitoti? Āmantā. Hañci arahā jīvitā voropito, tena vata re vattabbe – ‘‘arahantaghātako ānantariko’’ti.

Na vattabbaṃ – ‘‘ruhiruppādako ānantariko’’ti? Āmantā. Nanu tathāgatassa lohitaṃ uppāditanti? Āmantā. Hañci tathāgatassa lohitaṃ uppāditaṃ, tena vata re vattabbe – ‘‘ruhiruppādako ānantariko’’ti.

860. Saṅghabhedako ānantarikoti? Āmantā. Sabbe saṅghabhedakā ānantarikāti? Na hevaṃ vattabbe…pe… sabbe saṅghabhedakā ānantarikāti? Āmantā. Dhammasaññī saṅghabhedako ānantarikoti? Na hevaṃ vattabbe…pe….

861. Dhammasaññī saṅghabhedako ānantarikoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘atthupāli, saṅghabhedako āpāyiko nerayiko kappaṭṭho atekiccho; atthupāli, saṅghabhedako na āpāyiko na nerayiko na kappaṭṭho na atekiccho’’ti! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘dhammasaññī saṅghabhedako ānantariko’’ti.

862. Na vattabbaṃ – ‘‘dhammasaññī saṅghabhedako ānantariko’’ti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Āpāyiko nerayiko, kappaṭṭho saṅghabhedako;
Vaggarato adhammaṭṭho, yogakkhemā padhaṃsati;
Saṅghaṃ samaggaṃ bhetvāna, kappaṃ nirayamhi paccatī’’ti [cūḷava. 354; a. ni. 10.39; itivu. 18].

Attheva suttantoti? Āmantā. Tena hi saṅghabhedako ānantarikoti.

Asañciccakathā niṭṭhitā.

20. Vīsatimavaggo

(195) 2. Ñāṇakathā

863. Natthi puthujjanassa ñāṇanti? Āmantā. Natthi puthujjanassa paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇāti? Na hevaṃ vattabbe…pe… nanu atthi puthujjanassa paññā pajānanā vicayo…pe… paccupalakkhaṇāti? Āmantā. Hañci atthi puthujjanassa paññā pajānanā vicayo…pe… paccupalakkhaṇā, no ca vata re vattabbe – ‘‘natthi puthujjanassa ñāṇa’’nti.

864. Natthi puthujjanassa ñāṇanti? Āmantā. Puthujjano paṭhamaṃ jhānaṃ samāpajjeyyāti? Āmantā. Hañci puthujjano paṭhamaṃ jhānaṃ samāpajjeyya, no ca vata re vattabbe – ‘‘natthi puthujjanassa ñāṇa’’nti.

Puthujjano dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… ākāsānañcāyatanaṃ samāpajjeyya, viññāṇañcāyatanaṃ ākiñcaññāyatanaṃ nevasaññānāsaññāyatanaṃ samāpajjeyya, puthujjano dānaṃ dadeyya …pe… cīvaraṃ dadeyya, piṇḍapātaṃ dadeyya, senāsanaṃ dadeyya, gilānapaccayabhesajjaparikkhāraṃ dadeyyāti? Āmantā. Hañci puthujjano gilānapaccayabhesajjaparikkhāraṃ dadeyya, no ca vata re vattabbe – natthi puthujjanassa ñāṇa’’nti.

865. Atthi puthujjanassa ñāṇanti? Āmantā. Puthujjano tena ñāṇena dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti? Na hevaṃ vattabbe…pe….

Ñāṇakathā niṭṭhitā.

20. Vīsatimavaggo

(196) 3. Nirayapālakathā

866. Natthi nirayesu nirayapālāti? Āmantā. Natthi nirayesu kammakāraṇāti? Na hevaṃ vattabbe…pe… atthi nirayesu kammakāraṇāti? Āmantā. Atthi nirayesu nirayapālāti? Na hevaṃ vattabbe…pe….

Atthi manussesu kammakāraṇā, atthi ca kāraṇikāti? Āmantā. Atthi nirayesu kammakāraṇā, atthi ca kāraṇikāti? Na hevaṃ vattabbe…pe… atthi nirayesu kammakāraṇā, natthi ca kāraṇikāti? Āmantā. Atthi manussesu kammakāraṇā, natthi ca kāraṇikāti? Na hevaṃ vattabbe…pe….

867. Atthi nirayesu nirayapālāti? Āmantā. Nanu vuttaṃ bhagavatā –

‘‘Na vessabhū nopi ca pettirājā,
Somo yamo vessavaṇo ca rājā;
Sakāni kammāni hananti tattha, ito paṇunnaṃ [paṇuṇṇaṃ (syā. ka.), panunnaṃ (sī.)] paralokapatta’’nti.

Attheva suttantoti? Āmantā. Tena hi natthi nirayesu nirayapālāti.

868. Natthi nirayesu nirayapālāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tamenaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kāraṇaṃ kārenti [karonti (ma. ni. 3.250; a. ni. 3.36)] – tattaṃ ayokhīlaṃ hatthe gamenti, tattaṃ ayokhīlaṃ dutiye hatthe gamenti, tattaṃ ayokhīlaṃ pāde gamenti, tattaṃ ayokhīlaṃ dutiye pāde gamenti, tattaṃ ayokhīlaṃ majjheurasmiṃ gamenti; so tattha dukkhā tibbā kaṭukā vedanā vedeti; na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhotī’’ti [ma. ni. 3.250; a. ni. 3.36]! Attheva suttantoti? Āmantā. Tena hi atthi nirayesu nirayapālāti.

Natthi nirayesu nirayapālāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘tamenaṃ, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi [kudhārīhi (sabbattha)] tacchanti…pe… tamenaṃ, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ ṭhapetvā vāsīhi tacchanti…pe… tamenaṃ, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā.)] sārentipi paccāsārentipi…pe… tamenaṃ, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi…pe… tamenaṃ, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakaṃ paccati, so tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tattha dukkhā tibbā kaṭukā vedanā vedayati, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ, bhikkhave, nirayapālā mahāniraye pakkhipanti! So kho pana, bhikkhave, mahānirayo –

‘‘Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;
Ayopākārapariyanto, ayasā paṭikujjito.

‘‘Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā’’ti [ma. ni. 3.250; a. ni. 3.36; pe. va. 71].

Attheva suttantoti? Āmantā. Tena hi atthi nirayesu nirayapālāti.

Nirayapālakathā niṭṭhitā.

20. Vīsatimavaggo

(197) 4. Tiracchānakathā

869. Atthi devesu tiracchānagatāti? Āmantā. Atthi tiracchānagatesu devāti? Na hevaṃ vattabbe…pe… atthi devesu tiracchānagatāti? Āmantā. Devaloko tiracchānayonīti? Na hevaṃ vattabbe…pe… atthi devesu tiracchānagatāti? Āmantā. Atthi tattha kīṭā paṭaṅgā makasā makkhikā ahī vicchikā satapadī gaṇḍuppādāti [gaṇḍupādāti (syā. kaṃ. pī.)]? Na hevaṃ vattabbe…pe….

870. Natthi devesu tiracchānagatāti? Āmantā. Nanu atthi tattha erāvaṇo nāma hatthināgo sahassayuttaṃ dibbaṃ yānanti? Āmantā. Hañci atthi tattha erāvaṇo nāma hatthināgo sahassayuttaṃ dibbaṃ yānaṃ, tena vata re vattabbe – ‘‘atthi devesu tiracchānagatā’’ti.

871. Atthi devesu tiracchānagatāti? Āmantā. Atthi tattha hatthibandhā assabandhā [hatthibhaṇḍā assabhaṇḍā (?)] yāvasikā kāraṇikā bhattakārakāti? Na hevaṃ vattabbe. Tena hi natthi devesu tiracchānagatāti.

Tiracchānakathā niṭṭhitā.

20. Vīsatimavaggo

(198) 5. Maggakathā

872. Pañcaṅgiko maggoti? Āmantā. Nanu aṭṭhaṅgiko maggo vutto bhagavatā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhīti? Āmantā. Hañci aṭṭhaṅgiko maggo vutto bhagavatā, seyyathidaṃ – sammādiṭṭhi …pe… sammāsamādhi, no ca vata re vattabbe – ‘‘pañcaṅgiko maggo’’ti.

Pañcaṅgiko maggoti? Āmantā. Nanu vuttaṃ bhagavatā –

> ‘‘Maggānaṃ aṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
> Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā’’ti [dha. pa. 273 dhammapade].

Attheva suttantoti? Āmantā. Tena hi aṭṭhaṅgiko maggoti.

873. Sammāvācā maggaṅgaṃ, sā ca na maggoti? Āmantā. Sammādiṭṭhi maggaṅgaṃ, sā ca na maggoti? Na hevaṃ vattabbe…pe… sammāvācā maggaṅgaṃ, sā ca na maggoti? Āmantā. Sammāsaṅkappo…pe… sammāvāyāmo…pe… sammāsati…pe… sammāsamādhi maggaṅgaṃ, so ca na maggoti? Na hevaṃ vattabbe…pe….

Sammākammanto…pe… sammāājīvo maggaṅgaṃ, so ca na maggoti? Āmantā. Sammādiṭṭhi…pe… sammāsamādhi maggaṅgaṃ, so ca na maggoti? Na hevaṃ vattabbe…pe….

Sammādiṭṭhi maggaṅgaṃ, sā ca maggoti? Āmantā. Sammāvācā maggaṅgaṃ, sā ca maggoti? Na hevaṃ vattabbe…pe… sammādiṭṭhi maggaṅgaṃ, sā ca maggoti? Āmantā. Sammākammanto…pe… sammāājīvo maggaṅgaṃ, so ca maggoti? Na hevaṃ vattabbe…pe….

Sammāsaṅkappo…pe… sammāvāyāmo…pe… sammāsati…pe… sammāsamādhi maggaṅgaṃ, so ca maggoti? Āmantā. Sammāvācā…pe… sammākammanto…pe… sammāājīvo maggaṅgaṃ, so ca maggoti? Na hevaṃ vattabbe…pe….

874. Ariyo aṭṭhaṅgiko maggoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti; evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchatī’’ti [ma. ni. 3.431]! Attheva suttantoti? Āmantā. Tena hi pañcaṅgiko maggoti.

875. Pañcaṅgiko maggoti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati, dutiyopi tattha samaṇo na upalabbhati, tatiyopi tattha samaṇo na upalabbhati, catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi…pe… tatiyopi…pe… catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati. Idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo. Suññā parappavādā samaṇebhi aññehī’’ti [dī. ni. 2.214]! Attheva suttantoti? Āmantā. Tena hi aṭṭhaṅgiko maggoti.

Maggakathā niṭṭhitā.

20. Vīsatimavaggo

(199) 6. Ñāṇakathā

876. Dvādasavatthukaṃ ñāṇaṃ lokuttaranti? Āmantā. Dvādasa lokuttarañāṇānīti? Na hevaṃ vattabbe…pe… dvādasa lokuttarañāṇānīti? Āmantā. Dvādasa sotāpattimaggāti? Na hevaṃ vattabbe…pe… dvādasa sotāpattimaggāti? Āmantā. Dvādasa sotāpattiphalānīti? Na hevaṃ vattabbe…pe… dvādasa sakadāgāmimaggā…pe… anāgāmimaggā…pe… arahattamaggāti? Na hevaṃ vattabbe…pe… dvādasa arahattamaggāti? Āmantā. Dvādasa arahattaphalānīti? Na hevaṃ vattabbe…pe….

877. Na vattabbaṃ – ‘‘dvādasavatthukaṃ ñāṇaṃ lokuttara’’nti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘idaṃ dukkhaṃ ariyasacca’’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyya’nti me, bhikkhave…pe… pariññātanti me, bhikkhave…pe… ‘idaṃ dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ. pī.)] ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabba’nti me, bhikkhave…pe… pahīnanti me, bhikkhave…pe… ‘idaṃ dukkhanirodhaṃ [dukkhanirodhā (syā. kaṃ. pī.)] ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabba’nti me, bhikkhave…pe… sacchikatanti me, bhikkhave…pe… ‘idaṃ dukkhanirodhagāminī paṭipadā ariyasacca’nti me, bhikkhave…pe… ‘taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabba’nti me, bhikkhave…pe… bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi…pe… āloko udapādī’’ti [mahāva. 15; saṃ. ni. 5.1081; paṭi. ma. 2.30]! Attheva suttantoti? Āmantā. Tena hi dvādasavatthukaṃ ñāṇaṃ lokuttaranti.

Ñāṇakathā niṭṭhitā.

Vīsatimavaggo.

Tassuddānaṃ –

Mātughātako ānantariko pitughātako ānantariko arahantaghātako ānantariko ruhiruppādako ānantariko saṅghabhedako ānantariko, natthi puthujjanassa ñāṇaṃ, natthi nirayesu nirayapālā, atthi devesu tiracchānagatā, pañcaṅgiko maggo, dvādasavatthukaṃ ñāṇaṃ lokuttaranti.

Catuttho paṇṇāsako.

Tassuddānaṃ –

Niggaho, puññasañcayo, aṭṭhāsi, atītena ca mātughātako.

21. Ekavīsatimavaggo

(200) 1. Sāsanakathā

878. Sāsanaṃ navaṃ katanti? Āmantā. Satipaṭṭhānā navaṃ katāti? Na hevaṃ vattabbe…pe… sāsanaṃ navaṃ katanti? Āmantā. Sammappadhānā…pe… iddhipādā…pe… indriyā…pe… balā…pe… bojjhaṅgā navaṃ katāti? Na hevaṃ vattabbe…pe… pubbe akusalaṃ pacchā kusalaṃ katanti? Na hevaṃ vattabbe…pe… pubbe sāsavaṃ…pe… saṃyojaniyaṃ ganthaniyaṃ oghaniyaṃ yoganiyaṃ nīvaraṇiyaṃ parāmaṭṭhaṃ upādāniyaṃ…pe… saṃkilesikaṃ pacchā asaṃkilesikaṃ katanti? Na hevaṃ vattabbe…pe….

Atthi koci tathāgatassa sāsanaṃ navaṃ karotīti? Āmantā. Atthi koci satipaṭṭhāne navaṃ karotīti? Na hevaṃ vattabbe…pe… atthi koci sammappadhāne…pe… iddhipāde…pe… indriye…pe… bale…pe… bojjhaṅge navaṃ karotīti? Na hevaṃ vattabbe…pe… atthi koci pubbe akusalaṃ pacchā kusalaṃ karotīti? Na hevaṃ vattabbe…pe… atthi koci pubbe sāsavaṃ…pe… saṃkilesikaṃ pacchā asaṃkilesiyaṃ karotīti? Na hevaṃ vattabbe…pe….

Labbhā tathāgatassa sāsanaṃ puna navaṃ kātunti? Āmantā. Labbhā satipaṭṭhānā puna navaṃ kātunti? Na hevaṃ vattabbe…pe… labbhā sammappadhānā…pe… iddhipādā…pe… indriyā…pe… balā…pe… bojjhaṅgā puna navaṃ kātunti? Na hevaṃ vattabbe…pe… labbhā pubbe akusalaṃ pacchā kusalaṃ kātunti? Na hevaṃ vattabbe…pe… labbhā pubbe sāsavaṃ…pe… saṃkilesiyaṃ pacchā asaṃkilesiyaṃ kātunti? Na hevaṃ vattabbe…pe….

Sāsanakathā niṭṭhitā.

21. Ekavīsatimavaggo

(201) 2. Avivittakathā

879. Puthujjano tedhātukehi dhammehi avivittoti? Āmantā. Puthujjano tedhātukehi phassehi…pe… tedhātukāhi vedanāhi… saññāhi … cetanāhi… cittehi… saddhāhi… vīriyehi… satīhi… samādhīhi…pe… tedhātukāhi paññāhi avivittoti? Na hevaṃ vattabbe…pe….

Puthujjano tedhātukehi kammehi avivittoti? Āmantā. Yasmiṃ khaṇe puthujjano cīvaraṃ deti, tasmiṃ khaṇe paṭhamaṃ jhānaṃ upasampajja viharati…pe… ākāsānañcāyatanaṃ upasampajja viharatīti? Na hevaṃ vattabbe…pe… yasmiṃ khaṇe puthujjano piṇḍapātaṃ deti…pe… senāsanaṃ deti…pe… gilānapaccayabhesajjaparikkhāraṃ deti, tasmiṃ khaṇe catutthaṃ jhānaṃ upasampajja viharati… nevasaññānāsaññāyatanaṃ upasampajja viharatīti? Na hevaṃ vattabbe…pe….

880. Na vattabbaṃ – ‘‘puthujjano tedhātukehi kammehi avivitto’’ti? Āmantā. Puthujjanassa rūpadhātuarūpadhātūpagaṃ kammaṃ pariññātanti? Na hevaṃ vattabbe. Tena hi puthujjano tedhātukehi kammehi avivittoti…pe….

Avivittakathā niṭṭhitā.

21. Ekavīsatimavaggo

(202) 3. Saṃyojanakathā

881. Atthi kiñci saṃyojanaṃ appahāya arahattappattīti? Āmantā. Atthi kiñci sakkāyadiṭṭhiṃ appahāya…pe… vicikicchaṃ appahāya…pe… sīlabbataparāmāsaṃ appahāya… rāgaṃ appahāya… dosaṃ appahāya… mohaṃ appahāya… anottappaṃ appahāya arahattappattīti? Na hevaṃ vattabbe… pe….

Atthi kiñci saṃyojanaṃ appahāya arahattappattīti? Āmantā. Arahā sarāgo sadoso samoho samāno samakkho sapaḷāso saupāyāso sakilesoti? Na hevaṃ vattabbe…pe… nanu arahā nirāgo niddoso nimmoho nimmāno nimmakkho nippaḷāso nirupāyāso nikkilesoti? Āmantā. Hañci arahā nirāgo…pe… nikkileso, no ca vata re vattabbe – ‘‘atthi kiñci saṃyojanaṃ appahāya arahattappattī’’ti.

882. Na vattabbaṃ – ‘‘atthi kiñci saṃyojanaṃ appahāya arahattappattī’’ti? Āmantā. Arahā sabbaṃ buddhavisayaṃ jānātīti? Na hevaṃ vattabbe. Tena hi atthi kiñci saṃyojanaṃ appahāya arahattappattīti.

Saṃyojanakathā niṭṭhitā.

21. Ekavīsatimavaggo

(203) 4. Iddhikathā

883. Atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Āmantā. ‘‘Niccapaṇṇā rukkhā hontū’’ti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe… niccapupphā rukkhā hontu…pe… niccaphalikā rukkhā hontu… niccaṃ juṇhaṃ hotu… niccaṃ khemaṃ hotu… niccaṃ subhikkhaṃ hotu… ‘‘niccaṃ suvatthi [suvuṭṭhikaṃ (syā.)] hotū’’ti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe….

Atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Āmantā. ‘‘Uppanno phasso mā nirujjhī’’ti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe….

Uppannā vedanā…pe… saññā… cetanā… cittaṃ… saddhā… vīriyaṃ… sati… samādhi…pe… paññā mā nirujjhīti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe….

Atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Āmantā. ‘‘Rūpaṃ niccaṃ hotū’’ti – atthi adhippāyaiddhi… vedanā…pe… saññā…pe… saṅkhārā…pe… ‘‘viññāṇaṃ niccaṃ hotū’’ti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe….

Atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Āmantā. ‘‘Jātidhammā sattā mā jāyiṃsū’’ti atthi…pe… ‘‘jarādhammā sattā mā jīriṃsū’’ti…pe… ‘‘byādhidhammā sattā mā byādhiyiṃsū’’ti…pe… ‘‘maraṇadhammā sattā mā mīyiṃsū’’ti – atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vāti? Na hevaṃ vattabbe…pe….

884. Na vattabbaṃ – ‘‘atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vā’’ti? Āmantā. Nanu āyasmā pilindavaccho rañño māgadhassa seniyassa bimbisārassa pāsādaṃ ‘‘suvaṇṇa’’ntveva adhimucci, suvaṇṇo ca pana āsīti [pārā. 621; mahāva. 271]? Āmantā. Hañci āyasmā pilindavaccho rañño māgadhassa seniyassa bimbisārassa pāsādaṃ suvaṇṇantveva adhimucci, suvaṇṇo ca pana āsi, tena vata re vattabbe – ‘‘atthi adhippāyaiddhi buddhānaṃ vā sāvakānaṃ vā’’ti.

Iddhikathā niṭṭhitā.

21. Ekavīsatimavaggo

(204) 5. Buddhakathā

885. Atthi buddhānaṃ buddhehi hīnātirekatāti? Āmantā. Satipaṭṭhānatoti? Na hevaṃ vattabbe …pe… sammappadhānato…pe… iddhipādato… indriyato… balato… bojjhaṅgato… vasibhāvato…pe… sabbaññutañāṇadassanatoti? Na hevaṃ vattabbe…pe….

Buddhakathā niṭṭhitā.

21. Ekavīsatimavaggo

(205) 6. Sabbadisākathā

886. Sabbā disā buddhā tiṭṭhantīti? Āmantā. Puratthimāya disāya buddho tiṭṭhatīti? Na hevaṃ vattabbe…pe… puratthimāya disāya buddho tiṭṭhatīti? Āmantā. Kinnāmo so bhagavā, kiṃjacco, kiṃgotto, kinnāmā tassa bhagavato mātāpitaro, kinnāmaṃ tassa bhagavato sāvakayugaṃ, konāmo tassa bhagavato upaṭṭhāko, kīdisaṃ cīvaraṃ dhāreti, kīdisaṃ pattaṃ dhāreti, katarasmiṃ gāme vā nigame vā nagare vā raṭṭhe vā janapade vāti? Na hevaṃ vattabbe…pe….

Dakkhiṇāya disāya…pe… pacchimāya disāya…pe… uttarāya disāya…pe… heṭṭhimāya disāya buddho tiṭṭhatīti? Na hevaṃ vattabbe…pe… heṭṭhimāya disāya buddho tiṭṭhatīti? Āmantā. Kinnāmo so bhagavā…pe… janapade vāti? Na hevaṃ vattabbe…pe….

Uparimāya disāya buddho tiṭṭhatīti? Na hevaṃ vattabbe…pe…. Uparimāya disāya buddho tiṭṭhatīti? Āmantā. Cātumahārājike tiṭṭhati…pe… tāvatiṃse tiṭṭhati…pe… yāme tiṭṭhati…pe… tusite tiṭṭhati…pe… nimmānaratiyā tiṭṭhati…pe… paranimmitavasavattiyā tiṭṭhati…pe… brahmaloke tiṭṭhatīti? Na hevaṃ vattabbe…pe….

Sabbadisākathā niṭṭhitā.

21. Ekavīsatimavaggo

(206) 7. Dhammakathā

887. Sabbe dhammā niyatāti? Āmantā. Micchattaniyatāti? Na hevaṃ vattabbe…pe… sammattaniyatāti? Na hevaṃ vattabbe…pe… natthi aniyato rāsīti? Na hevaṃ vattabbe…pe… nanu atthi aniyato rāsīti? Āmantā. Hañci atthi aniyato rāsi, no ca vata re vattabbe – ‘‘sabbe dhammā niyatā’’ti.

Sabbe dhammā niyatāti? Āmantā. Nanu tayo rāsī vuttā bhagavatā – micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsīti [dha. sa. tikamātikā 15]? Āmantā. Hañci tayo rāsī vuttā bhagavatā – micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi, no ca vata re vattabbe – ‘‘sabbe dhammā niyatā’’ti.

Rūpaṃ rūpaṭṭhena niyatanti? Āmantā. Micchattaniyatanti? Na hevaṃ vattabbe…pe… sammattaniyatanti? Na hevaṃ vattabbe…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ viññāṇaṭṭhena niyatanti? Āmantā. Micchattaniyatanti? Na hevaṃ vattabbe…pe… sammattaniyatanti? Na hevaṃ vattabbe…pe….

888. Na vattabbaṃ – rūpaṃ rūpaṭṭhena niyataṃ…pe… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ viññāṇaṭṭhena niyatanti? Āmantā. Rūpaṃ vedanā hoti…pe… saññā hoti… saṅkhārā honti… viññāṇaṃ hoti… vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ rūpaṃ hoti…pe… vedanā hoti… saññā hoti… saṅkhārā hontīti? Na hevaṃ vattabbe. Tena hi rūpaṃ rūpaṭṭhena niyataṃ, vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ viññāṇaṭṭhena niyatanti.

Dhammakathā niṭṭhitā.

21. Ekavīsatimavaggo

(207) 8. Kammakathā

889. Sabbe kammā niyatāti? Āmantā. Micchattaniyatāti? Na hevaṃ vattabbe…pe… sammattaniyatāti? Na hevaṃ vattabbe…pe… natthi aniyato rāsīti? Na hevaṃ vattabbe…pe… nanu atthi aniyato rāsīti? Āmantā. Hañci atthi aniyato rāsi, no ca vata re vattabbe – ‘‘sabbe kammā niyatā’’ti.

Sabbe kammā niyatāti? Āmantā. Nanu tayo rāsī vuttā bhagavatā – micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsīti? Āmantā. Hañci tayo rāsī vuttā bhagavatā – micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi, no ca vata re vattabbe – ‘‘sabbe kammā niyatā’’ti.

890. Diṭṭhadhammavedanīyaṃ kammaṃ diṭṭhadhammavedanīyaṭṭhena niyatanti? Āmantā. Micchattaniyatanti? Na hevaṃ vattabbe…pe… sammattaniyatanti? Na hevaṃ vattabbe…pe…. Upapajjavedanīyaṃ kammaṃ…pe… aparāpariyavedanīyaṃ kammaṃ aparāpariyavedanīyaṭṭhena niyatanti? Āmantā. Micchattaniyatanti? Na hevaṃ vattabbe…pe… sammattaniyatanti? Na hevaṃ vattabbe…pe….

891. Na vattabbaṃ – diṭṭhadhammavedanīyaṃ kammaṃ diṭṭhadhammavedanīyaṭṭhena niyataṃ, upapajjavedanīyaṃ kammaṃ…pe… aparāpariyavedanīyaṃ kammaṃ aparāpariyavedanīyaṭṭhena niyatanti? Āmantā. Diṭṭhadhammavedanīyaṃ kammaṃ upapajjavedanīyaṃ hoti, aparāpariyavedanīyaṃ hoti…pe… upapajjavedanīyaṃ kammaṃ diṭṭhadhammavedanīyaṃ hoti, aparāpariyavedanīyaṃ hoti…pe… aparāpariyavedanīyaṃ kammaṃ diṭṭhadhammavedanīyaṃ hoti, upapajjavedanīyaṃ hotīti? Na hevaṃ vattabbe. Tena hi diṭṭhadhammavedanīyaṃ kammaṃ diṭṭhadhammavedanīyaṭṭhena niyataṃ, upapajjavedanīyaṃ kammaṃ…pe… aparāpariyavedanīyaṃ kammaṃ aparāpariyavedanīyaṭṭhena niyatanti.

Kammakathā niṭṭhitā.

Ekavīsatimavaggo.

Tassuddānaṃ –

Sāsanaṃ navaṃ kataṃ atthi koci tathāgatassa sāsanaṃ navaṃ karoti labbhā tathāgatassa sāsanaṃ puna navaṃ kātuṃ, puthujjano tedhātukehi dhammehi avivitto, atthi kiñci saṃyojanaṃ appahāya arahattappatti, atthi adhippāyiddhi buddhānaṃ vā sāvakānaṃ vā, atthi buddhānaṃ buddhehi hīnātirekatā, sabbā disā buddhā tiṭṭhanti, sabbe dhammā niyatā, sabbe kammā niyatāti.

22. Bāvīsatimavaggo

(208) 1. Parinibbānakathā

892. Atthi kiñci saṃyojanaṃ appahāya parinibbānanti? Āmantā. Atthi kiñci sakkāyadiṭṭhiṃ appahāya…pe… anottappaṃ appahāya parinibbānanti? Na hevaṃ vattabbe…pe….

Atthi kiñci saṃyojanaṃ appahāya parinibbānanti? Āmantā. Arahā sarāgo…pe… sakilesoti? Na hevaṃ vattabbe…pe… nanu arahā nirāgo…pe… nikkilesoti? Āmantā. Hañci arahā nirāgo…pe… nikkileso, no ca vata re vattabbe – ‘‘atthi kiñci saṃyojanaṃ appahāya parinibbāna’’nti.

893. Na vattabbaṃ – ‘‘atthi kiñci saṃyojanaṃ appahāya parinibbāna’’nti? Āmantā. Arahā sabbaṃ buddhavisayaṃ jānātīti? Na hevaṃ vattabbe. Tena hi atthi kiñci saṃyojanaṃ appahāya parinibbānanti.

Parinibbānakathā niṭṭhitā.

22. Bāvīsatimavaggo

(209) 2. Kusalacittakathā

894. Arahā kusalacitto parinibbāyatīti? Āmantā. Arahā puññābhisaṅkhāraṃ abhisaṅkharonto… āneñjābhisaṅkhāraṃ abhisaṅkharonto… gatisaṃvattaniyaṃ kammaṃ karonto… bhavasaṃvattaniyaṃ kammaṃ karonto… issariyasaṃvattaniyaṃ kammaṃ karonto… adhipaccasaṃvattaniyaṃ kammaṃ karonto… mahābhogasaṃvattaniyaṃ kammaṃ karonto… mahāparivārasaṃvattaniyaṃ kammaṃ karonto… devasobhagyasaṃvattaniyaṃ kammaṃ karonto… manussasobhagyasaṃvattaniyaṃ kammaṃ karonto parinibbāyatīti? Na hevaṃ vattabbe…pe….

Arahā kusalacitto parinibbāyatīti? Āmantā. Arahā ācinanto apacinanto pajahanto upādiyanto visinento ussinento vidhūpento sandhūpento parinibbāyatīti? Na hevaṃ vattabbe …pe… nanu arahā nevācināti na apacināti apacinitvā ṭhitoti? Āmantā. Hañci arahā nevācināti na apacināti apacinitvā ṭhito, no ca vata re vattabbe – ‘‘arahā kusalacitto parinibbāyatī’’ti. Nanu arahā neva pajahati na upādiyati pajahitvā ṭhito, neva visineti na ussineti visinetvā ṭhito; nanu arahā neva vidhūpeti na sandhūpeti vidhūpetvā ṭhitoti? Āmantā. Hañci arahā neva vidhūpeti na sandhūpeti vidhūpetvā ṭhito, no ca vata re vattabbe – ‘‘arahā kusalacitto parinibbāyatī’’ti.

895. Na vattabbaṃ – ‘‘arahā kusalacitto parinibbāyatī’’ti? Āmantā. Nanu arahā upaṭṭhitassati sato sampajāno parinibbāyatīti? Āmantā. Hañci arahā upaṭṭhitassati sato sampajāno parinibbāyati, tena vata re vattabbe – ‘‘arahā kusalacitto parinibbāyatī’’ti.

Kusalacittakathā niṭṭhitā.

22. Bāvīsatimavaggo

(210) 3. Āneñjakathā

896. Arahā āneñje ṭhito parinibbāyatīti? Āmantā. Nanu arahā pakaticitte ṭhito parinibbāyatīti? Āmantā. Hañci arahā pakaticitte ṭhito parinibbāyati, no ca vata re vattabbe – ‘‘arahā āneñje ṭhito parinibbāyatī’’ti.

Arahā āneñje ṭhito parinibbāyatīti? Āmantā. Arahā kiriyamaye citte ṭhito parinibbāyatīti? Na hevaṃ vattabbe…pe… nanu arahā vipākacitte ṭhito parinibbāyatīti? Āmantā. Hañci arahā vipākacitte ṭhito parinibbāyati, no ca vata re vattabbe – ‘‘arahā āneñje ṭhito parinibbāyatī’’ti.

Arahā āneñje ṭhito parinibbāyatīti? Āmantā. Arahā kiriyābyākate citte ṭhito parinibbāyatīti? Na hevaṃ vattabbe…pe… nanu arahā vipākābyākate citte ṭhito parinibbāyatīti? Āmantā. Hañci arahā vipākābyākate citte ṭhito parinibbāyati, no ca vata re vattabbe – ‘‘arahā āneñje ṭhito parinibbāyatī’’ti.

Arahā āneñje ṭhito parinibbāyatīti? Āmantā. Nanu bhagavā catutthajjhānā vuṭṭhahitvā samanantarā parinibbutoti [dī. ni. 2.219]? Āmantā. Hañci bhagavā catutthajjhānā vuṭṭhahitvā samanantarā parinibbuto, no ca vata re vattabbe – ‘‘arahā āneñje ṭhito parinibbāyatī’’ti.

Āneñjakathā niṭṭhitā.

22. Bāvīsatimavaggo

(211) 4. Dhammābhisamayakathā

897. Atthi gabbhaseyyāya dhammābhisamayoti? Āmantā. Atthi gabbhaseyyāya dhammadesanā, dhammassavanaṃ, dhammasākacchā, paripucchā, sīlasamādānaṃ, indriyesu guttadvāratā, bhojane mattaññutā, pubbarattāpararattaṃ jāgariyānuyogoti? Na hevaṃ vattabbe…pe… natthi gabbhaseyyāya dhammadesanā, dhammassavanaṃ…pe… pubbarattāpararattaṃ jāgariyānuyogoti? Āmantā. Hañci natthi gabbhaseyyāya dhammadesanā, dhammassavanaṃ…pe… pubbarattāpararattaṃ jāgariyānuyogo, no ca vata re vattabbe – ‘‘atthi gabbhaseyyāya dhammābhisamayo’’ti.

Atthi gabbhaseyyāya dhammābhisamayoti? Āmantā. Nanu dve paccayā sammādiṭṭhiyā uppādāya – parato ca ghoso, yoniso ca manasikāroti? Āmantā. Hañci dve paccayā sammādiṭṭhiyā uppādāya – parato ca ghoso, yoniso ca manasikāro, no ca vata re vattabbe – ‘‘atthi gabbhaseyyāya dhammābhisamayo’’ti.

Atthi gabbhaseyyāya dhammābhisamayoti? Āmantā. Suttassa pamattassa muṭṭhassatissa asampajānassa dhammābhisamayoti? Na hevaṃ vattabbe…pe….

Dhammābhisamayakathā niṭṭhitā.

22. Bāvīsatimavaggo

(212-4) 5-7. Tissopikathā

898. Atthi gabbhaseyyāya arahattappattīti? Āmantā. Suttassa pamattassa muṭṭhassatissa asampajānassa arahattappattīti? Na hevaṃ vattabbe…pe….

899. Atthi supinagatassa dhammābhisamayoti? Āmantā. Suttassa pamattassa muṭṭhassatissa asampajānassa dhammābhisamayoti? Na hevaṃ vattabbe…pe….

900. Atthi supinagatassa arahattappattīti? Āmantā. Suttassa pamattassa muṭṭhassatissa asampajānassa arahattappattīti? Na hevaṃ vattabbe…pe….

Tissopikathā niṭṭhitā.

22. Bāvīsatimavaggo

(215) 8. Abyākatakathā

901. Sabbaṃ supinagatassa cittaṃ abyākatanti? Āmantā. Supinantena pāṇaṃ haneyyāti? Āmantā. Hañci supinantena pāṇaṃ haneyya, no ca vata re vattabbe – ‘‘sabbaṃ supinagatassa cittaṃ abyākata’’nti.

Supinantena adinnaṃ ādiyeyya…pe… musā bhaṇeyya, pisuṇaṃ bhaṇeyya, pharusaṃ bhaṇeyya, samphaṃ palapeyya, sandhiṃ chindeyya, nillopaṃ hareyya, ekāgārikaṃ kareyya, paripanthe tiṭṭheyya, paradāraṃ gaccheyya, gāmaghātakaṃ kareyya, nigamaghātakaṃ kareyya, supinantena methunaṃ dhammaṃ paṭiseveyya, supinagatassa asuci mucceyya, supinantena dānaṃ dadeyya, cīvaraṃ dadeyya, piṇḍapātaṃ dadeyya, senāsanaṃ dadeyya, gilānapaccayabhesajjaparikkhāraṃ dadeyya, khādanīyaṃ dadeyya, bhojanīyaṃ dadeyya, pānīyaṃ dadeyya, cetiyaṃ vandeyya, cetiye mālaṃ āropeyya, gandhaṃ āropeyya, vilepanaṃ āropeyya…pe… cetiyaṃ abhidakkhiṇaṃ kareyyāti? Āmantā. Hañci supinantena cetiyaṃ abhidakkhiṇaṃ kareyya, no ca vata re vattabbe – ‘‘sabbaṃ supinagatassa cittaṃ abyākata’’nti.

902. Na vattabbaṃ – ‘‘sabbaṃ supinagatassa cittaṃ abyākata’’nti? Āmantā. Nanu supinagatassa cittaṃ abbohāriyaṃ vuttaṃ bhagavatāti? Āmantā. Hañci supinagatassa cittaṃ abbohāriyaṃ vuttaṃ bhagavatā, tena vata re vattabbe – ‘‘sabbaṃ supinagatassa cittaṃ abyākata’’nti.

Abyākatakathā niṭṭhitā.

22. Bāvīsatimavaggo

(216) 9. Āsevanapaccayakathā

903. Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko, yo sabbalahuso pāṇātipātassa vipāko manussabhūtassa appāyukasaṃvattaniko hotī’’ti [a. ni. 8.40]. Attheva suttantoti? Āmantā. Tena hi atthi kāci āsevanapaccayatāti.

Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘adinnādānaṃ, bhikkhave, āsevitaṃ bhāvitaṃ bahulīkataṃ nirayasaṃvattanikaṃ tiracchānayonisaṃvattanikaṃ pettivisayasaṃvattanikaṃ, yo sabbalahuso adinnādānassa vipāko manussabhūtassa bhogabyasanasaṃvattaniko hoti…pe… yo sabbalahuso kāmesumicchācārassa vipāko manussabhūtassa sapattaverasaṃvattaniko hoti…pe… yo sabbalahuso musāvādassa vipāko manussabhūtassa abbhūtabbhakkhānasaṃvattaniko hoti…pe… yo sabbalahuso pisuṇāya vācāya vipāko manussabhūtassa mittehi bhedanasaṃvattaniko hoti…pe… yo sabbalahuso pharusāya vācāya vipāko manussabhūtassa amanāpasaddasaṃvattaniko hoti…pe… yo sabbalahuso samphappalāpassa vipāko manussabhūtassa anādeyyavācāsaṃvattaniko hoti, surāmerayapānaṃ, bhikkhave, āsevitaṃ…pe… yo sabbalahuso surāmerayapānassa vipāko manussabhūtassa ummattakasaṃvattaniko hotī’’ti [a. ni. 8.40]! Attheva suttantoti? Āmantā. Tena hi atthi kāci āsevanapaccayatāti.

904. Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘micchādiṭṭhi, bhikkhave, āsevitā bhāvitā bahulīkatā nirayasaṃvattanikā tiracchānayonisaṃvattanikā pettivisayasaṃvattanikā’’ti. Attheva suttantoti? Āmantā. Tena hi atthi kāci āsevanapaccayatāti.

Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘micchāsaṅkappo…pe… micchāsamādhi, bhikkhave, āsevito bhāvito…pe… pettivisayasaṃvattaniko’’ti! Attheva suttantoti? Āmantā. Tena hi atthi kāci āsevanapaccayatāti.

905. Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sammādiṭṭhi, bhikkhave, āsevitā bhāvitā bahulīkatā amatogadhā hoti amataparāyanā amatapariyosānā’’ti! Attheva suttantoti? Āmantā. Tena hi atthi kāci āsevanapaccayatāti.

Natthi kāci āsevanapaccayatāti? Āmantā. Nanu vuttaṃ bhagavatā – ‘‘sammāsaṅkappo, bhikkhave, āsevito bhāvito bahulīkato…pe… sammāsamādhi, bhikkhave, āsevito bhāvito bahulīkato amatogadho hoti amataparāyano amatapariyosāno’’ti attheva suttantoti, āmantā. Tena hi atthi kāci āsevanapaccayatāti.

Āsevanapaccayakathā niṭṭhitā.

22. Bāvīsatimavaggo

(217) 10. Khaṇikakathā

906. Ekacittakkhaṇikā sabbe dhammāti? Āmantā. Citte mahāpathavī saṇṭhāti, mahāsamuddo saṇṭhāti, sinerupabbatarājā saṇṭhāti, āpo saṇṭhāti, tejo saṇṭhāti, vāyo saṇṭhāti, tiṇakaṭṭhavanappatayo saṇṭhahantīti? Na hevaṃ vattabbe…pe….

Ekacittakkhaṇikā sabbe dhammāti? Āmantā. Cakkhāyatanaṃ cakkhuviññāṇena sahajātanti? Na hevaṃ vattabbe…pe… cakkhāyatanaṃ cakkhuviññāṇena sahajātanti? Āmantā. Nanu āyasmā sāriputto etadavoca – ‘‘ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa [viññāṇabhāvassa (bahūsu)] pātubhāvo hoti. Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattikañceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hotī’’ti [ma. ni. 1.306]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘cakkhāyatanaṃ cakkhuviññāṇena sahajāta’’nti.

Sotāyatanaṃ…pe… ghānāyatanaṃ…pe… jivhāyatanaṃ…pe… kāyāyatanaṃ kāyaviññāṇena sahajātanti? Na hevaṃ vattabbe…pe… kāyāyatanaṃ kāyaviññāṇena sahajātanti? Āmantā. Nanu āyasmā sāriputto etadavoca – ‘‘ajjhattiko ceva, āvuso, kāyo aparibhinno hoti, bāhirā ca phoṭṭhabbā na āpāthaṃ āgacchanti, no ca…pe… ajjhattiko ceva, āvuso, kāyo aparibhinno hoti, bāhirā ca phoṭṭhabbā āpāthaṃ āgacchanti, no ca…pe… yato ca kho, āvuso, ajjhattiko ceva kāyo aparibhinno hoti, bāhirā ca phoṭṭhabbā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hotī’’ti [ma. ni. 1.306]! Attheva suttantoti? Āmantā. Tena hi na vattabbaṃ – ‘‘kāyāyatanaṃ kāyaviññāṇena sahajāta’’nti.

907. Na vattabbaṃ – ‘‘ekacittakkhaṇikā sabbe dhammā’’ti? Āmantā. Sabbe dhammā niccā dhuvā sassatā avipariṇāmadhammāti? Na hevaṃ vattabbe. Tena hi ekacittakkhaṇikā sabbe dhammāti.

Khaṇikakathā niṭṭhitā.

Bāvīsatimavaggo.

Tassuddānaṃ –

Atthi kiñci saṃyojanaṃ appahāya parinibbānaṃ, arahā kusalacitto parinibbāyati, arahā āneñje ṭhito parinibbāyati, atthi gabbhaseyyāya dhammābhisamayo, atthi gabbhaseyyāya arahattappatti, atthi supinagatassa dhammābhisamayo, atthi supinagatassa arahattappatti, sabbaṃ supinagatassa cittaṃ abyākataṃ, natthi kāci āsevanapaccayatā, ekacittakkhaṇikā sabbe dhammāti.

23. Tevīsatimavaggo

(218) 1. Ekādhippāyakathā

908. Ekādhippāyena methuno dhammo paṭisevitabboti? Āmantā. Ekādhippāyena assamaṇena hotabbaṃ, abhikkhunā hotabbaṃ, chinnamūlena hotabbaṃ pārājikena hotabbanti? Na hevaṃ vattabbe… pe… ekādhippāyena methuno dhammo paṭisevitabboti? Āmantā. Ekādhippāyena pāṇo hantabbo, adinnaṃ ādiyitabbaṃ, musā bhaṇitabbā, pisuṇaṃ bhaṇitabbaṃ, pharusaṃ bhaṇitabbaṃ, samphaṃ palapitabbaṃ, sandhi cheditabbo, nillopaṃ hātabbaṃ, ekāgārikaṃ kātabbaṃ, paripanthe ṭhātabbaṃ, paradāro gantabbo, gāmaghātako kātabbo, nigamaghātako kātabboti? Na hevaṃ vattabbe…pe….

Ekādhippāyakathā niṭṭhitā.

23. Tevīsatimavaggo

(219) 2. Arahantavaṇṇakathā

909. Arahantānaṃ vaṇṇena amanussā methunaṃ dhammaṃ paṭisevantīti? Āmantā. Arahantānaṃ vaṇṇena amanussā pāṇaṃ hananti…pe… adinnaṃ ādiyanti, musā bhaṇanti, pisuṇaṃ bhaṇanti, pharusaṃ bhaṇanti, samphaṃ palapanti, sandhiṃ chindanti, nillopaṃ haranti, ekāgārikaṃ karonti, paripanthe tiṭṭhanti, paradāraṃ gacchanti, gāmaghātakaṃ karonti…pe… nigamaghātakaṃ karontīti? Na hevaṃ vattabbe…pe….

Arahantavaṇṇakathā niṭṭhitā.

23. Tevīsatimavaggo

(220-4) 3-7. Issariyakāmakārikādikathā

910. Bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchatīti? Āmantā. Bodhisatto issariyakāmakārikāhetu nirayaṃ gacchati, sañjīvaṃ gacchati, kālasuttaṃ gacchati, tāpanaṃ gacchati, mahātāpanaṃ [patāpanaṃ (sī. syā. kaṃ. pī.)] gacchati, saṅghātakaṃ gacchati, roruvaṃ gacchati…pe… avīciṃ gacchatīti? Na hevaṃ vattabbe…pe….

Bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchatīti? Āmantā. ‘‘Bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchatī’’ti – attheva suttantoti? Natthi. Hañci ‘‘bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchatī’’ti – nattheva suttanto, no ca vata re vattabbe – ‘‘bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchatī’’ti.

911. Bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatīti? Āmantā. Bodhisatto issariyakāmakārikāhetu nirayaṃ upapajjeyya, tiracchānayoniṃ upapajjeyyāti? Na hevaṃ vattabbe…pe….

Bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatīti? Āmantā. Bodhisatto iddhimāti? Na hevaṃ vattabbe…pe… bodhisatto iddhimāti? Āmantā. Bodhisattena chandiddhipādo bhāvito…pe… vīriyiddhipādo…pe… cittiddhipādo…pe… vīmaṃsiddhipādo bhāvitoti? Na hevaṃ vattabbe…pe….

Bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatīti? Āmantā. ‘‘Bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatī’’ti – attheva suttantoti? Natthi. Hañci ‘‘bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatī’’ti – nattheva suttanto, no ca vata re vattabbe – ‘‘bodhisatto issariyakāmakārikāhetu gabbhaseyyaṃ okkamatī’’ti.

912. Bodhisatto issariyakāmakārikāhetu dukkarakārikaṃ akāsīti? Āmantā. Bodhisatto issariyakāmakārikāhetu ‘‘sassato loko’’ti paccāgacchi, ‘‘asassato loko’’ti…pe… ‘‘antavā loko’’ti…pe…

‘‘anantavā loko’’ti… ‘‘taṃ jīvaṃ taṃ sarīra’’nti … ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti… ‘‘hoti tathāgato paraṃ maraṇā’’ti… ‘‘na hoti tathāgato paraṃ maraṇā’’ti… ‘‘hoti ca na ca hoti tathāgato paraṃ maraṇā’’ti…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti paccāgacchīti? Na hevaṃ vattabbe…pe….

Bodhisatto issariyakāmakārikāhetu dukkarakārikaṃ akāsīti? Āmantā. ‘‘Bodhisatto issariyakāmakārikāhetu dukkarakārikaṃ akāsī’’ti – attheva suttantoti? Natthi. Hañci ‘‘bodhisatto issariyakāmakārikāhetu dukkarakārikaṃ akāsī’’ti – nattheva suttanto, no ca vata re vattabbe – ‘‘bodhisatto issariyakāmakārikāhetu dukkarakārikaṃ akāsī’’ti.

913. Bodhisatto issariyakāmakārikāhetu aparantapaṃ [amaraṃ tapaṃ (saṃ. ni. 1.137)] akāsi, aññaṃ satthāraṃ uddisīti? Āmantā. Bodhisatto issariyakāmakārikāhetu ‘‘sassato loko’’ti paccāgacchi…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti paccāgacchīti? Na hevaṃ vattabbe…pe….

914. Bodhisatto issariyakāmakārikāhetu aññaṃ satthāraṃ uddisīti? Āmantā. ‘‘Bodhisatto issariyakāmakārikāhetu aññaṃ satthāraṃ uddisī’’ti – attheva suttantoti? Natthi. Hañci ‘‘bodhisatto issariyakāmakārikāhetu aññaṃ satthāraṃ uddisī’’ti – nattheva suttanto, no ca vata re vattabbe – ‘‘bodhisatto issariyakāmakārikāhetu aññaṃ satthāraṃ uddisī’’ti.

Issariyakāmakārikākathā niṭṭhitā.

23. Tevīsatimavaggo

(225) 8. Patirūpakathā

915. Atthi na rāgo rāgapatirūpakoti? Āmantā. Atthi na phasso phassapatirūpako, atthi na vedanā vedanāpatirūpikā, atthi na saññā saññāpatirūpikā, atthi na cetanā cetanāpatirūpikā, atthi na cittaṃ cittapatirūpakaṃ, atthi na saddhā saddhāpatirūpikā, atthi na vīriyaṃ vīriyapatirūpakaṃ, atthi na sati satipatirūpikā, atthi na samādhi samādhipatirūpako, atthi na paññā paññāpatirūpikāti? Na hevaṃ vattabbe…pe….

916. Atthi na doso dosapatirūpako, atthi na moho mohapatirūpako, atthi na kileso kilesapatirūpakoti? Āmantā. Atthi na phasso phassapatirūpako…pe… atthi na paññā paññāpatirūpikāti? Na hevaṃ vattabbe…pe….

Patirūpakathā niṭṭhitā.

23. Tevīsatimavaggo

(226) 9. Aparinipphannakathā

917. Rūpaṃ aparinipphannanti? Āmantā. Rūpaṃ na aniccaṃ na saṅkhataṃ na paṭiccasamuppannaṃ na khayadhammaṃ na vayadhammaṃ na virāgadhammaṃ na nirodhadhammaṃ na vipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu rūpaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammanti? Āmantā. Hañci rūpaṃ aniccaṃ saṅkhataṃ…pe… vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘rūpaṃ aparinipphanna’’nti.

Dukkhaññeva parinipphannanti? Āmantā. Nanu yadaniccaṃ taṃ dukkhaṃ [saṃ. ni. 3.15] vuttaṃ bhagavatā – ‘‘rūpaṃ anicca’’nti? Āmantā. Hañci yadaniccaṃ taṃ dukkhaṃ vuttaṃ bhagavatā – ‘‘rūpaṃ aniccaṃ’’, no ca vata re vattabbe – ‘‘dukkhaññeva parinipphanna’’nti…pe….

918. Vedanā …pe… saññā… saṅkhārā… viññāṇaṃ… cakkhāyatanaṃ…pe… dhammāyatanaṃ… cakkhudhātu… dhammadhātu… cakkhundriyaṃ…pe… aññātāvindriyaṃ aparinipphannanti? Āmantā. Aññātāvindriyaṃ na aniccaṃ…pe… na vipariṇāmadhammanti? Na hevaṃ vattabbe…pe… nanu aññātāvindriyaṃ aniccaṃ saṅkhataṃ…pe… vipariṇāmadhammanti? Āmantā. Hañci aññātāvindriyaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ vipariṇāmadhammaṃ, no ca vata re vattabbe – ‘‘aññātāvindriyaṃ aparinipphanna’’nti.

Dukkhaññeva parinipphannanti? Āmantā. Nanu yadaniccaṃ taṃ dukkhaṃ vuttaṃ bhagavatā – ‘‘aññātāvindriyaṃ anicca’’nti? Āmantā. Hañci yadaniccaṃ taṃ dukkhaṃ vuttaṃ bhagavatā – ‘‘aññātāvindriyaṃ aniccaṃ’’, no ca vata re vattabbe – ‘‘dukkhaññeva parinipphanna’’nti.

Aparinipphannakathā niṭṭhitā.

Tevīsatimavaggo.

Tassuddānaṃ –

Ekādhippāyena methuno dhammo paṭisevitabbo, arahantānaṃ vaṇṇena amanussā methunaṃ dhammaṃ paṭisevanti, bodhisatto issariyakāmakārikāhetu vinipātaṃ gacchati, gabbhaseyyaṃ okkamati, dukkarakārikaṃ akāsi, aparantapaṃ akāsi, aññaṃ satthāraṃ uddisi, atthi na rāgo rāgapatirūpako atthi na doso dosapatirūpako atthi na moho mohapatirūpako atthi na kileso kilesapatirūpako, rūpaṃ aparinipphannaṃ aññātāvindriyaṃ aparinipphannanti.

Khuddako aḍḍhapaṇṇāsako.

Tassuddānaṃ –

Navaṃ, nibbuti, ekādhippāyoti.

Paṇṇāsakuddānaṃ –

Mahāniyāmo, anusayā, niggaho, khuddakapañcamo;
Parappavādamaddanā, suttamūlasamāhitā;
Ujjotanā satthusamaye, kathāvatthupakaraṇeti.

Pañcattiṃsabhāṇavāraṃ

Kathāvatthupakaraṇaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Kavidappaṇanīti

Mātikā

Yathādhammikarājūnaṃ, amaccā ca purohitā;
Nītisatthaṃ sunissāya, nicchayanti vinicchayaṃ.

Aṅgāni vedā cattāro, mīmaṃsānyāya vitthāro;
Dhammasatthaṃ purāṇañca, vijjā hetā catuddasa.

Āyubbedo manubbedo, gandhabbo ceti te tayo;
Atthasatthaṃ catutthañca, vijjāhyāṭṭharasa matā.

Sutisamutisaṅkhyā ca, rogānīti visesakā;
Gandhabbā gaṇikā ceva, dhanubbedā ca pūraṇā.

Tikicchā itihāso ca, jotimāyā ca chandati;
Ketumantā ca saddā ca, sippāṭṭhārasakā ime.

Damo daṇḍo itikhyāto, taṭṭhādaṇḍo mahīpati;
Tassa nīti daṇḍanīti, nayanānīti vuccati.

Daṇḍena nīyate cedaṃ, daṇḍaṃ nayati vā puna;
Daṇḍanīti itikhyāto, tilokā nati vattate.

Nānāsatthoddhataṃ vakkhe, rājanīti samuccayaṃ;
Sabbabījamiduṃ satthaṃ, cāṇakya sārasaṅgahaṃ.

Mūlasuttaṃ pavakkhāmi, cāṇakyena yathoditaṃ;
Yassaṃ viññātamattena, mūḷho bhavati paṇḍito.

Mittalābho suhadabhedo, viggaho sandhireva ca;
Pañcatandrā tathāññasmā, ganthā kassiyalikhyate.

Lokanītimhā –

(1) Paṇḍitakaṇḍa. (2) Sujanakaṇḍa. (3) Bāladujjana kaṇḍa. (4) Mittakaṇḍa. (5) Itthikaṇḍa. (6) Rājakaṇḍa. (7) Pakiṇṇaka kaṇḍa-

Lokanīti –

Paṇḍito sujano kaṇḍo, dujjano mittaitthī ca;
Rājapakiṇṇako cāti, sattakaṇḍe vibhūsino.

Cakkindābhisirināyaṃ, sodhito kāsike sāke;
Chanotyaṃ dutiyāsaḷhe, kāḷasattama ādihe.

Lokanītiṃ pavakkhāmi, nānāsatthasamuddhaṭaṃ;
Māgadheneva saṅkhepaṃ, vanditvā ratanattayaṃ.

Nīti loke purisassa sāro,

Mātā pitā ācariyo mitto;
Tasmā hi nītiṃ puriso vijaññā,
Ñāṇīmahā hoti bahussuto.

Mahārahanīti –

(1) Paṇḍitakathā. (2) Sambhedakathā. (3) Mittakathā. (4) Nāyaka kathā. (5) Itthikathā

Mahāraha rahaṃsakya-muniṃ nīvaraṇā taṇhā;
Muttaṃ muttaṃ sudassanaṃ, vande bodhivaraṃ varaṃ.

Nītidha jantūnaṃ sāro, mittācariyā ca pitaro;
Nītimā subuddhibyatto, sutavā atthadassimā.

Dhammanīti –

(1) Ācariyakathā (2) sippakathā (3) paññākathā (4) sutakathā (5) kathānakathā (6) dhanakathā (7) desakathā (8) nissayakathā (9) mittakathā (10) dujjanakathā (11) sujanakathā (12) balakathā (13) itthikathā (14) yuttakathā (15) dāsakathā (16) gharāvāsakathā (17) kātabbakathā (18) akātabbakathā (19) ñātabbakathā (20) alaṅkārakathā (21) rājadhammakathā (22) upasevakakathā (23) dukkhādimissakakathā (24) pakiṇṇakakathā

Cakkāticakkacakkindo, devātidevādevindo,
Brahmāti brahmabrahmindo, jino pūretu me bhāvaṃ.

Ciraṃ tiṭṭhatu lokamhi, dhaṃsakaṃ sabbapāṇinaṃ;
Mahāmohatamaṃ jayaṃ, jotantaṃ jinasāsanaṃ.

Vanditvā ratanaṃ seṭṭhaṃ, nissāya pubbake garu;
Nītidhammaṃ pavakkhāmi, sabbaloka sukhāvahaṃ.

Ācariyo ca sippañca, paññāsutakathādhanaṃ;
Desañca nissayo mittaṃ, dujjano sujano balaṃ.

Itthī putto ca dāso ca, gharāvāso katākato;
Ñātabbo ca alaṅkāro, rājadhammā pasevako;
Dukkhādimissako ceva, pakiṇṇakāti mātikā.

Rājanīti –

Sīhā ekaṃ bakā ekaṃ, sikkhe cattāri kukkuṭā;
Pañca kākā rājā nāma, cha sunakkhā tīṇi gadrabhā.

1. Mahākammaṃ khuddakaṃ vā, yaṃ kammaṃ kātumicchati;
Sabbārambhena kātabbaṃ, sīhā ekaṃ tadā bhave.

2. Indriyāni susaṃyama, bakova paṇḍito bhave;
Desaka lomapannāni, sabbakammāni sādhaye.

3. Pubbaṭṭhānañca yuddhañca, saṃvibhāgañca bandhu hi;
Thiyā akkamma bhuttañca, sikkhe cattāri kukkuṭo.

4. Guyhe methunaṃ pekkhitvā, bhojanaṃ ñātisaṅgaho;
Vilokā pekkhanālasyaṃ, pañca sikkheyya vāyasā.

5. Anālassaṃtisavantāso, suniddhā suppabodhanā;
Daḷhabhatti ca sūrañca, cha etesvānato guṇo.

6. Khinnova vahate bhāraṃ, sītuṇhañca na cintayī;
Santuṭṭho ca bhave niccaṃ, tīṇi sikkheyya gadrabhā.

7. Vīsati tāni guṇāni, careyya iha paṇḍito;
Vijeyya ripū sabbepi, tejassī so bhavissati.

(1) Paṇḍitakaṇḍa (2) sujanakaṇḍa (3) bāladujjanakaṇḍa (4) mittakaṇḍa (5) rājakaṇḍa (6) nāyakakaṇḍa (7) puttakaṇḍa (8) vejjācariyakaṇḍa (9) dāsakakaṇḍa (10) itthikaṇḍa (11) pakiṇṇakakaṇḍa

Kavidappaṇanītiṃyo, vācuggataṃ karoti ce;
Bhuvanamajjhe eso hi, viññū paṇḍitajātiko.

Kavidappaṇanīti

Namo tassa bhagavato arahato sammāsambuddhassa

Ratanattayapaṇāma

1. Mahākavivaraṃ buddhaṃ, dhammañca tena sevitaṃ;
Saṅghaṃ niraṅgaṇañcāpi, vandāmi sirasā daraṃ.

2. Karissāmi samāsena, nānāsattha samuddhaṭaṃ;
Hitāya kavinaṃ nītiṃ, kavidappaṇanāmakaṃ.

Paṇḍitakaṇḍa

3. Nīti sāro manussānaṃ, mitto ācariyopi ca;
Mātā pitā ca nītimā, sutavā ganthakārako.

4. Alasassa kuto sippaṃ, asippassa kuto dhanaṃ;
Adhanassa kuto mittaṃ, amittassa kuto sukhaṃ;
Asukhassa kuto puññaṃ, apuññassa kuto varaṃ.

5. Sucintitacintī ceva, subhāsitabhāsīpi ca;
Sukatakammakārī ca, paṇḍito sādhumānuso.

6. Kaviheraññakā katvā, uttattaṃ satthakañcanaṃ;
Bhūsanaṃ gajjapajjādiṃ, karonti ca manoharaṃ.

7. Bahuṃ lahuñca gahaṇaṃ, sammūpadhāraṇampi ca;
Gahita asammussanaṃ, etaṃ suviññulakkhaṇaṃ.

8. Ajarāmaraṃva pañño, vijjamatthañca cintaye;
Gahito iva kesesu, maccunā dhammamācare.

9. Sippasamaṃ dhanaṃ natthi, sippaṃ corā na gaṇhare;
Idha loke sippaṃ mittaṃ, paraloke sukhāvahaṃ.

10. Bhuñjanatthaṃ kathanatthaṃ, mukhaṃ hotīti no vade;
Yaṃ vātaṃ vā mukhāruḷhaṃ, vacanaṃ paṇḍito naro.

11. Dummedhehi pasaṃsā ca, viññūhi garahā ca yā;
Garahāva seyyo viññūhi, yañce bālappasaṃsanā.

12. Acintiye sāṭṭhakathe, paṇḍito jinabhāsite;
Upadesaṃ sadā gaṇhe, garuṃ sammā upaṭṭhahaṃ.

Tasmā sāṭṭhakathe dhīro, gambhīre jinabhāsite;
Upadesaṃ sadā gaṇhe, garuṃ sammā upaṭṭhahaṃ.

13. Garūpadesahīno hi, atthasāraṃ na vindati;
Atthasāravihīno so, saddhammā parihāyati.

14. Garūpadesalābhī ca, atthasārasamāyuto;
Saddhammaṃ paripālento, saddhammasmā na hāyati.

15. Sabbadabbesu vijjeva, dabbamāhu anuttaraṃ;
Ahārattā anagghattā, akkhayattā ca sabbadā.

16. Appakenapi medhāvī, pābhatena vicakkhaṇo;
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhamaṃ.

17. Paṇḍite ca guṇā sabbe, mūḷhe dosā hi kevalaṃ;
Tasmā mūḷhasahassesu, pañño eko visesiyate.

18. Bālā issanti dummedhā, guṇī niddosakārino;
Garuko paṇḍito etasa-missaṃ tehyavidvā samo.

19. Manuññameva bhāseyya, nāmanuññaṃ kudācanaṃ;
Manuññaṃ bhāsamānassa, garuṃ bhāraṃ udaddhari;
Dhanañca naṃ alābhesi, tena cattamano ahu.

20. Vijjā dadāti vinayaṃ, vinayā yāti pattataṃ;
Pattattā dhanaṃ pappoti, dhanā dhammaṃ tato sukhaṃ.

21. Ye vuḍḍhamapacayanti, narā dhammassa kovidā;
Diṭṭheva dhamme pāsaṃsā, samparāye ca suggatiṃ.

22. Mātariva paradāresu, paradabbesu leddumva;
Attanīva sabbabhūtesu, yo passati so paṇḍito.

23. Āsīsetheva puriso, na nibbindeyya paṇḍito;
Anavajjesu kammesu, pasaṃsitesu sādhubhi.

Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahu.

24. Vāyametheva puriso, na nibbindeyya paṇḍito;
Puññakriyavatthūsu, pasaṃsitesu viññubhi.

25. Loke ussāhavantānaṃ, janānaṃ kimasādhiyaṃ;
Sāgarepi mahāsetuṃ, kapiyūthehi bandhati.

26. Kiṃ kulena visālena, guṇahīno tu yo naro;
Akulinopi satthañño, devatāhipi pujjate.

27. Ukkaṭṭhe sūramicchanti, mantīsu akutūhalaṃ;
Piyañca annapānamhi, atthe jāte ca paṇḍitaṃ.

28. Rūpayobbannasampannā, visālakulasambhavā;
Vijjāhīnā na sobhante, niggandhā iva kiṃ sukā.

29. Vutyaṃ visadañāṇassa, ñāto attho tarassana;
Sūrappabhāya ādāso, chāyaṃ disse na mākare.

30. Aveyyākaraṇo tvandho, badhiro kosavajjito;
Sāhiccarahito paṅgu, mūgo takkavivajjito.

31. Dhīro ca vividhānaññū, paresaṃ vivarānugū;
Sabbāmitte vasīkatvā, kosiyova sukhī siyā.

32. Mahātejopi tejoyaṃ, mattikaṃ na muduṃ kare;
Āpo āpesi mudukaṃ, sādhuvācāva kakkhaḷaṃ.

33. Kottho puttena jātena, yo na vidū na dhammiko;
Kāṇena cakkhunā kiṃ vā, cakkhu pīḷeva kevalaṃ.

34. Mudunāva ripuṃ jeti, mudunā jeti dāruṇaṃ;
No na siddhaṃ mudu kiñci, tato ca mudunā jaye.

35. Sajāto yena jātena, yāti vaṃso samunnatiṃ;
Parivattinisaṃsāre, mato ko vā na jāyate.

36. Dāne tapasi sūre ca, yassa na patthito yaso;
Vijjāya matthalābhe ca, kevalaṃ adhikovaso.

37. Varo eko guṇī putto, na ca mūḷhasatānyapi;
Eko cando tamo hanati, na ca tārāgaṇo tathā.

38. Puññatitthakato yena, tapo kvāpi sudukkaro;
Tassa putto bhave vasso, samiddho dhammiko suddhe.

39. Lālaye pañcavassāni, dasavassāni tālaye;
Pattetu soḷase vasse, puttaṃ mittaṃva ācare.

40. Lālane bahavo dosā, tālane bahavo guṇā;
Tasmā puttañca sissañca, tālaye na tu lālaye.

41. Māgadhā pākatā ceva, sakkatavohāropi ca;
Etesu kovido pañño, dhīro pāḷiṃ visodhaye.

42. Sakkataṃ pākatañceva-pabhaṃso ca pisācikī;
Māgadhī sorasenīva, cha bhāsā parikittitā.

43. Candanaṃ sītalaṃ loke, candikā sītalā tato;
Candana candikātopi, vākyaṃ sādhu subhāsitaṃ.

44. Pattakāloditaṃ appaṃ, vākyaṃ subhāsitaṃ bhave;
Khuditassa kadannampi, bhuttaṃ sādurasaṃ siyā.

45. Satthakāpi bahūvācā, nādarā bahubhāṇino;
Sopakāramudāsinā, nanu diṭṭhaṃ nadījalaṃ.

46. Pāsāṇachattaṃ garukaṃ, tato devānācikkhanā;
Tato vuḍḍhānamovādo, tato buddhassa sāsanaṃ.

47. Tūlaṃ sallahukaṃ loke, tato capalajātiko;
Tatonosāvako tato, yati dhammapamādako.

48. Paṇḍitassa pasaṃsāya, daṇḍo bālena dīyate;
Paṇḍito paṇḍiteneva, vaṇṇitova suvaṇṇito.

49. Satesu jāyate sūro, sahassesu ca paṇḍito;
Vuttā satasahassesu, dātā bhavati vā na vā.

50. Vidvattañca rājattañca, neva tulyaṃ kadācipi;
Sadese pūjito rājā, vidvā sabbattha pūjito.

51. Sataṃ dīghāyukaṃ sabba-sattānaṃ sukhakāraṇaṃ;
Asataṃ pana sabbesaṃ, dukkhahetu na saṃsayo.

52. Paṇḍite sujane sante, sabbepi sujanā janā;
Jātekasmiṃ sāragandhe, sabbe gandhamayā dumā.

53. Attāva yadi vinīto, nijassitā mahājanā;
Vinītaṃ yanti sabbepi, ko taṃ nāseyya paṇḍito.

54. Sarīrassa guṇānañca, dūramaccantamantaraṃ;
Sarīraṃ khaṇaviddhaṃsī, kappantaṭṭhāyino guṇā.

55. Ambuṃ pivanti no najjo, rukkho khādati no phalaṃ;
Megho kvacipi no sassaṃ, paratthāya sataṃ dhanaṃ.

56. Saccaṃ punapi saccanti, bhujamukkhippa muccate;
Sakattho natthi nattheva, parassattha makubbato.

57. Sataṃ pharusavācāhi, na yāti vikatiṃ mano;
Tiṇukkāhi na sakkāva, tāpetuṃ sāgare jalaṃ.

58. Selo yathā ekaghano, vātena na samīrati;
Evaṃ nindāpasaṃsāsu, na samiñjanti paṇḍitā.

59. Dhammatthakāmamokkhānaṃ, yassekopi na vijjati;
Ajagalathanasseva, tassa jāti niratthakā.

60. Na kammamapi cintetvā, caje uyyogamattano;
Anuyyogena telāni, tilehi na sakkā laddhuṃ.

61. Yathā hyekena cakkena, na rathassa pati bhave;
Evaṃ purisakārena, vinā kammaṃ na sijjhati.

62. Uyyāmena hi sijjhanti, kāriyāni na manorathaṃ;
Na hi suttassa sīhassa, pavisanti migāmukhe.

63. Mātāpitu katābhyāso, guṇitameti bālako;
Na gabbhajātimattena, putto bhavati paṇḍito.

64. Mātā sattu pitā verī, yena bālo na pāṭhito;
Na sobhate sabhāmajjhe, haṃsamajjhe bako yathā.

65. Kāco kañcanasaṃsaggo, dhatte marakatiṃ jutiṃ;
Tathā sabbhisannidhānā, mūḷho yāti pavīṇataṃ.

66. Tasmā akkharakosallaṃ, sammādeyya hitatthiko;
Upaṭṭhahaṃ garuṃ sammā, uṭṭhānādīhi pañcahi.

67. Uṭṭhānā upaṭṭhānā, ca, sussūsā pāricarīyā;
Sakkaccaṃ sippuggahaṇā, garuṃ ārādhaye budho.

68. Kābyasattha vinodena, kālo gacchati dhīmataṃ;
Byasanena ca mūḷhānaṃ, nidāya kalahena vā.

69. Cha dosā puriseneha, hātabbā bhūtimicchatā;
Niddātandī bhayaṃ kodho, ālasyaṃ dīghasuttatā.

Niddāsīlī sabhāsīlī, anuṭṭhātā ca yo naro;
Alaso kodhapaññāṇo, taṃ parābhavato mukhaṃ.

70. Nigguṇesupi sattesu, dayā kubbanti sādhavo;
Na hi saṃharate jutiṃ, cando caṇḍālavesme.

71. Yatra vidvajjano natthi, sīlāghyo tatra appadhipi;
Niratthapādame dese, eraṇḍopi dumāyate.

72. Ṭhānabhaṭṭhā na sobhante, dantā kesā nakhā narā;
Itiviññāya matimā, saṭṭhānaṃ na pariccaje.

73. Paropadese paṇḍiccaṃ, sabbesaṃ sukarañhi kho;
Dhamme sayamanuṭṭhānaṃ, kassacisumahattano.

74. Appamādaṃ pasaṃsanti, puññakiriyāsu paṇḍitā;
Appamatto ubho atthe, adhiggaṇhāti paṇḍito.

75. Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.

76. Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.

77. Dullabho purisājañño, na so sabbattha jāyati;
Yattha so jāyatī dhīro, taṃ kulaṃ sukha medhati.

78. Tagarañca palāsena, yo naro upanayhati;
Pattāpi surati vāyanti, evaṃ dhīrūpasevanā.

79. Nipuṇe sutameseyya, vicinitvā sutatthiko;
Bhattaṃ ukkhaliyaṃ pakkaṃ, bhājanepi tathā bhave.

80. Appakaṃ nātimaññeyya, citte sutaṃ nidhāpaye;
Vammikodakabindūva, cirena paripūrati.

81. Gacchaṃ kipilliko yāti, yojanānaṃ satānipi;
Agacchaṃ venayyoapi, padamekaṃ na gacchati.

82. Sele sele na maṇikaṃ, gaje gaje na muttikaṃ;
Vane vane na candanaṃ, ṭhāne ṭhāne na paṇḍito.

83. Paṇḍito sutasampanno, yattha atthīti ce suto;
Mahussāhena taṃ ṭhānaṃ, gantabbaṃva sutesinā.

84. Potthakesu ca yaṃ sippaṃ, parahatthesu yaṃ dhanaṃ;
Yathākicce samuppanne, na taṃ sippaṃ na taṃ dhanaṃ.

85. Uppalena jalaṃ jaññā, kiriyāya kulaṃ naro;
Byattippamāṇa vācāya, jaññā tiṇena medaniṃ.

Jalappamāṇaṃ kumudamālaṃ,
Kulappamāṇaṃ vinayopamāṇaṃ;
Byattippamāṇaṃ kathitavākyaṃ,
Pathaviyā pamāṇaṃ tiṇamilātaṃ –

86. Appassuto sutaṃ appaṃ, bahuṃ maññati mānavā;
Sindhudakamapassanto, kūpe toyaṃva maṇḍuko.

87. Paṭhame sippaṃ gaṇheyya, eseyya dutiye dhanaṃ;
Careyya tatiye dhammaṃ, esā janāna dhammatā.

88. Sussūsā suttavaddhanī, sutaṃ paññāya vaddhanaṃ;
Paññāya atthaṃ jānāti, attho ñāto sukhāvaho.

89. Natthi vijjāsamaṃ mittaṃ, na ca byādhisamo ripu;
Na ca atthasamaṃ pemaṃ, na ca kammasamaṃ balaṃ.

90. Vinā satthaṃ na gaccheyya, sūro saṅgāmabhūmiyaṃ;
Paṇḍitvaddhagū vāṇijo, videsagamano tathā.

91. Dhananāsaṃ manotāpaṃ, ghare duccaritāni ca;
Vañcanañca avamānaṃ, paṇḍito na pakāsaye.

92. Anavhāyaṃ gamayanto, apucchā bahubhāsako;
Attaguṇaṃ pakāsanto, tividho hīnapuggalo.

93. Haṃso majjhe na kākānaṃ, sīho gunnaṃ na sobhate;
Gadrabhamajjhe turaṅgo, bālamajjheva paṇḍito.

94. Pattānurūpakaṃ vākyaṃ, sabhāvānurūpaṃ piyaṃ;
Attānurūpakaṃ kodhaṃ, yo jānāti sa paṇḍito.

95. Apparūpo bahuṃbhāso, appapañño pakāsako;
Appapūro ghaṭo khobhe, appakhīrā gāvī cale.

96. Na titti rājā dhanamhi, paṇḍitopi subhāsite;
Cakkhupi piyadassane, na titti sāgaro jale.

97. Hīnaputto rājamacco, bālaputto ca paṇḍito;
Adhanassa dhanaṃbahu, purisānaṃ na maññatha.

98. Yo sisso sippalobhena, bahuṃ gaṇhāti taṃ sippaṃ;
Mūgova supinaṃ passaṃ, kathetumpi na ussahe.

99. Na bhijjetuṃ kumbhakāro, sobhetuṃ kumbha ghaṭati;
Na khipituṃ apāyesu, sissānaṃ vuḍḍhikāraṇā.

100. Adhanassa rasaṃkhādo, abalassa hato naro;
Appaññassa vākyakaro, ummattaka samāhikho.

101. Ekenāpi surukkhena, pupphitena sugandhinā;
Vāsitaṃ kānanaṃ sabbaṃ, suputtena kulaṃ yathā.

102. Iṇakattā pitā sattu, mātā ca byabhicārinī;
Bhariyā rūpavatī sattu, putto sattu apaṇḍito.

103. Guṇadosamasatthaññū, jano vibhajate kathaṃ;
Adhikāro kimandhassa, rūpabhedopaladdhiyaṃ.

104. Sabbattha satthatoyeva, guṇadosavicecanaṃ;
Yaṃ karoti vināsatthaṃ, sāhasaṃ kimatodhikaṃ.

105. Nihīyati puriso nihīnasevī,
Na ca hāyetha kadāci tulyasevī;
Seṭṭhamupanamaṃ udeti khippaṃ,
Tasmā attano uttariṃ bhaje.

106. Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

107. Chandā dosā bhayā mohā, yo dhammaṃ nātivattati;
Āpūrati tassa yaso, sukkapakkheva candimā.

108. Paṇḍito sīlasampanno, saṇho ca paṭibhānavā;
Nivātavutti athaddho, tādiso labhate yasaṃ.

109. Dullabhaṃ pākatikaṃ vākyaṃ, dullabho khemakaro suto;
Dullabhā sadisī jāyā, dullabho sajano piyo.

110. Atthaṃ mahantamāpajja, vijjaṃ sampattimeva ca;
Careyyāmānathaddho yo, paṇḍito so pavuccati.

111. Sutasanniccayā dhīrā, tuṇhībhūtā apucchitā;
Puṇṇāsubhāsitenāpi, ghaṇṭādī ghaṭṭitā yathā.

112. Apuṭṭho paṇḍito bherī, pajjunno hoti pucchito;
Bālo puṭṭho apuṭṭho ca, bahuṃ vikatthate sadā.

113. Parūpavāde badhiro, paravajje alocano;
Paṅgulo aññanārīsu, dussatakke acetano.

Cakkhumāssa yathā andho, sotavā badhiro yathā;
Paññavāssa yathāmūgo, balavā dubbaloriva;
Atha atthe samuppanne, sayetha matasāyitaṃ.

114. Pāpamitte vivajjetvā, bhajeyyuttamapuggalaṃ;
Ovāde cassa tiṭṭheyya, patthento acalaṃ sukhaṃ.

115. Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;
Iti vissaṭṭhakammante, atthā accenti māṇave.

116. Yo ca sītañca uṇhañca, tiṇābhiyyo na maññati;
Karaṃ purisakiccāni, so sukhaṃ na vihāyati.

117. Yasmiṃdese na sammāno, na piyo na ca bandhavo;
Na ca vijjāgamo koci, na tattha divasaṃ vase.

118. Dhanavā sutavā rājā, nadī vajjo ime pañca;
Yattha dese na vijjanti, na tattha divasaṃ vase.

119. Nabhassa bhūsanaṃ cando, nārīnaṃ bhūsanaṃ pati;
Chamāya bhūsanaṃ rājā, vijjā sabbassa bhūsanaṃ.

120. Sukhatthiko sace vijjaṃ, vijjatthiko caje sukhaṃ;
Sukhatthino kuto vijjā, kuto vijjatthino sukhaṃ.

121. Khaṇena kaṇena ceva, vijjāmatthañca sādhaye;
Khaṇacāge kuto vijjā, kaṇacāge kato dhanaṃ.

122. Ācariyā pādamādatte, pādaṃ sisso sajānanā;
Pādaṃ sabrahmacārīhi, pādaṃ kālakkamena ca.

123. Dhammo jaye no adhammo, saccaṃ jayati nāsaccaṃ;
Khamā jayati no kodho, devo jayati nāsūro.

124. Hatthassa bhūsanaṃ dānaṃ, saccaṃ kaṇṭhassa bhūsanaṃ;
Sotassa bhūsanaṃ satthaṃ, bhūsane kiṃ payojanaṃ.

125. Videsetu dhanaṃ vijjā, byasanesu dhanaṃ mati;
Paraloke dhanaṃ dhammo, sīlaṃ sabbattha ve dhanaṃ.

126. Padose dīpako cando, pabhāte dīpako ravi;
Tiloke dīpako dhammo, suputto kuladīpako.

127. Vidvā eva vijānāti, vidvajjanaparissamaṃ;
Na hi vañjhā vijānāti, guruṃ pasavavedanaṃ.

128. Yassa natthi sayaṃ paññā, satthaṃ tassa karoti kiṃ;
Locanehi vihīnassa, dappaṇo kiṃ karissati.

129. Kiṃ karissanti vattāro, sotaṃ yattha na vijjate;
Naggakapaṇake dese, rajako kiṃ karissati.

130. Mūḷhasidhassāpadesena, kunārībharaṇena ca;
Khalasattūhi saṃyogā, paṇḍitopyāvasīdati.

131. Natthi attasamaṃ pemaṃ, natthi dhaññasamaṃ dhanaṃ;
Natthi paññāsamā ābhā, vuṭṭhi ve paramā sarā.

132. Bhujaṅgamaṃ pāvakañca khattiyañca yasassinaṃ;
Bhikkhuñca sīlasampannaṃ, sammadeva samācare.

133. Tasmā hi paṇḍito poso, sampassaṃ atthamattano;
Buddhe dhamme ca saṅghe ca, dhīro saddhaṃ nivesaye.

134. Guṇo seṭṭhaṅgataṃ yāti, na ucce sayane vase;
Pāsādasikhare vāso, kāko kiṃ garuḷo siyā.

135. Anāgataṃ bhayaṃ disvā, dūrato parivajjaye;
Āgatañca bhayaṃ disvā, abhīto hoti paṇḍito.

136. Asajjāya malāmantā, anuṭṭhānamalā gharā;
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

137. Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva, niddhame malamattano.

138. Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

139. Visamaṃ sabhayaṃ ativāto, paṭicchannaṃ devanissitaṃ;
Pantho ca saṅgāmo titthaṃ, aṭṭhete parivajjiyā.

140. Rattoduṭṭho ca muḷho ca, mānī luddho tathālaso;
Ekacintī ca bālo ca, ete atthavināsakā.

141. Ratto duṭṭho ca mūḷho ca, bhīru āmisagaruko;
Itthī soṇḍo paṇḍako ca, navamo dārakopi ca.

142. Navate puggalā loke, ittarā calitā calā;
Etehi mantitaṃ guyhaṃ, khippaṃ bhavati pākaṭaṃ.

143. Yo niruttiṃ na sikkheyya, sikkhanto piṭakattayaṃ;
Pade pade vikaṅkheyya, vane andhagajo yathā.

144. Suttaṃ dhātu gaṇoṇvādi, nāmaliṅgānusāsanaṃ;
Yassa tiṭṭhati jivhagge, sabyākaraṇakesarī.

145. Saddatthalakkhaṇe bhedī, yo yo nicchitalakkhaṇe;
So so ñātumakicchena, pahoti piṭakattaye.

146. Yo saddasatthakusalo kusalo nighaṇḍu,
Chando alaṅkatisu niccakatābhiyogo;
So yaṃ kavittavikalopi kavīsu saṅkhyaṃ,
Moggayha vindati hi kitti’ mamandarūpaṃ.

147. Sukkhopi candanataru na jahāti gandhaṃ,
Nāgo gato naramukhe na jahāti līḷaṃ;
Yantagato madhurasaṃ na jahāti ucchu,
Dukkhopi paṇḍitajano na jahāti dhammaṃ.

148. Dhanadhaññappayogesu, tathā vijjāgamesu ca;
Āhāre byavahāre ca, cattalajjo sadā bhave.

149. Sābhāvikī ca paṭibhā, sutañca bahunimmalaṃ;
Amando cābhiyogoyaṃ, hetu hotiha bandhane.

150. Jaheyya pāpake mitte, bhajeyya paṇḍite jane;
Sādhavo abhiseveyya, suṇeyya dhammamuttamaṃ.

151. Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ;
Yādisaṃ vappate bījaṃ, tādisaṃ harate phalaṃ.

152. Chando nidānaṃ gāthānaṃ, akkharā tāsaṃ viyañjanaṃ;
Nāmasannissitā gāthā, kavi gāthānamāsayo.

153. Tasmā hi paṇḍito poso, sampassaṃ hitamattano;
Paññavantaṃbhipūjeyya, cetiyaṃ viya sādaro.

154. Dhīraṃ passe suṇe dhīraṃ, dhīrena sahasaṃvase;
Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

155. Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
Sunayo seyyaso hoti, sammā vutto na kuppati;
Vinayaṃ so pajānāti, sādhu tena samāgamo.

156. Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satimā.

157. No ce labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññeva nāgo.

158. Sokaṭṭhānasahassāni, bhayaṭṭhānasatāni ca;
Divase divase mūḷha-māvisanti na paṇḍitaṃ.

159. Jalabindunipātena, cirena pūrate ghaṭo;
Tathā sakalavijjānaṃ, dhammassa ca dhanassa ca.

160. Paṇḍitā dukkhaṃ patvāna, na bhavanti visādino;
Pavissa rāhuno mukhaṃ, kiṃ no deti puna sasī.

161. Javena assaṃ jānanti, vāhena ca balibaddhaṃ;
Duhena dhenuṃ jānanti, bhāsamānena paṇḍitaṃ.

162. Manasā cintitaṃ kammaṃ, vacasā na pakāsaye;
Aññalakkhitakāriyassa, yato siddhi na jāyate.

163. Anabhyāse visaṃ vijjā, ajiṇṇe bhojanaṃ visaṃ;
Visaṃ sabhā daliddassa, vuddhassa taruṇī visaṃ.

Cattāro pañca ālope, ābhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

164. Yassa eso pasutopi, guṇavā pujjate naro;
Dhanu vaṃsavisuddhopi, nigguṇo kiṃ karissati.

165. Issī dayī asaṃtuṭṭho, kodhano niccasaṅkīto;
Parabhāgyopajīvī ca, chaḷete dukkhabhāgino.

166. Sumahantāni sattānī, dhārayantā bahussutā;
Chettāro saṃsayānañca, kaliṃ yanti lobhamohitā.

167. Nadītīre khate kūpe, araṇītālavaṇṭake;
Na vade dakādī natthīti, mukhe ca vacanaṃ tathā.

168. Sabbaṃ suṇāti sotena, sabbaṃ passati cakkhunā;
Na ca diṭṭhaṃ sutaṃ dhīro, sabbaṃ uccitu marahati.

169. Bālādapi gahetabbaṃ, yuttamuttamanīsibhi;
Ravissāvisaye kiṃ na, padīpassa pakāsanaṃ.

170. Tasmā hi paṇḍito poso, sampassaṃ attamattano;
Yoniso vicine dhammaṃ, evaṃ tattha visujjhati.

171. Kiṃ tena jātujātena, mātuyobbannahārinā;
Ārohati na yo saka-vaṃsaagge dhajo yathā.

172. Sammā upaparikkhitvā, akkharesu padesu ca;
Coraghāto siyā sisso, guru coraṭṭakārako.

173. Adantadamanaṃ satthaṃ, khalānaṃ kurute madaṃ;
Cakkhusaṅkhārakaṃ tejaṃ, ulūkānaṃmivandhakaṃ.

174. Narattaṃ dullabhaṃ loke, vijjā tatra sudullabhā;
Kavittaṃ dullabhaṃ tatra, satti tatra sudullabhā.

175. Yebhuyyena hi sattānaṃ, vināse paccupaṭṭhite;
Anayo nayarūpena, buddhimāgamma tiṭṭhati.

Sujanakaṇḍa

176. Saddhāsīlādidhammehi, sappanno seṭṭhamānuso;
Vutto buddhādisantehi, sādhusappuriso iti.

Saddādhanaṃ sīladhanaṃ, hirīottappiyaṃ dhanaṃ;
Sutadhanañca cāgo ca, paññā ve sattamaṃ dhanaṃ.

Yassa ete dhanā atthi, itthiyā purisassa vā;
Adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.

Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;
Anuyuñjetha medhāvī, saraṃ buddhānasāsanaṃ.

177. Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

178. Caja dujjanasaṃsaggaṃ, bhaja sādhusamāgamaṃ;
Kara puññamahorattaṃ, sara niccamaniccataṃ.

179. Yo ve kataññū katavedī dhīro,
Kalyāṇamitto daḷhabhatti ca hoti;
Dukkhitassa sakkacca karoti kiccaṃ,
Tathāvidhaṃ sappurisaṃ vadanti.

180. Mātāpettibharaṃ jantuṃ, kule jeṭṭhāpacāyinaṃ;
Saṇhaṃ sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ.

181. Maccheravinaye yuttaṃ, saccaṃ kodhābhibhuṃ naraṃ;
Taṃ ve devā tāvatiṃsā, āhu ‘‘sappuriso’’iti.

182. Kulajāto kulaputto, kulavaṃsasurakkhato;
Attanā dukkhappattopi, hīnakammaṃ na kāraye.

183. Udeyya bhāṇu pacchime, nameyya meruaddipi;
Sītalaṃ yadi naraggi, pabbatagge ca uppalaṃ;
Vikase na viparitā, sādhuvācā kudācanaṃ.

184. Sukhā rukkhassa chāyāva, tato ñātimātāpitu;
Tato ācerassa rañño, tato buddhassanekadhā.

185. Bhamarā pupphamicchanti, guṇamicchanti sajjanā;
Makkhikā pūtimicchanti, dosamicchanti dujjanā.

186. Mātuhīno dubbhāso hi, pituhīno dukkiriyo;
Ubho mātupituhīnā, dubbhāsā ca dukkiriyā.

187. Mātuseṭṭho subhāso hi, pituseṭṭho sukiriyo;
Ubhomātu pituseṭṭhā, subhāsā ca sukiriyā.

188. Sunakho sunakhaṃ disvā, dantaṃ dasseti hiṃsituṃ;
Dujjano sujanaṃ disvā, rosayaṃ hiṃsamicchati.

189. Na ca vegena kiccāni, kattabbāni kudācanaṃ;
Sahasā kāritaṃ kammaṃ, bālo pacchānutappati.

190. Kodhaṃ vadhitvā na kadāci socati,
Makkhappahānaṃ isayo vaṇṇayanti;
Sabbesaṃ vuttaṃ pharusaṃ khametha,
Etaṃ khantiṃ uttamamāhu santo.

191. Dukkho nivāso sambādhe, ṭhāne asucīsaṅkate;
Tato arimhi appiye, tatopi akataññunā.

192. Ovadeyyā’nusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hotiappiyo.

193. Uttamattanivātena, kakkhaḷaṃ mudunā jaye;
Nīcaṃ appakadānena, vāyāmena samaṃ jaye.

194. Na visaṃ visamiccāha, dhanaṃ saṅghassa uccate;
Visaṃ ekaṃva hanati, hanati saṅghassa sabbaṃ.

195. Dhanamappampi sādhūnaṃ, kūpe vāriva nissayo;
Bahuṃapi asādhūnaṃ, na ca vāriva aṇṇave.

196. Apattheyyaṃ na pattheyya, acinteyyaṃ na cintaye;
Dhammameva sucinteyya, kālaṃ moghaṃ na icchaye.

197. Acintitampi bhavati, cintitampi vinassati;
Na hi cintāmayā bhogā, itthiyā purisassa vā.

198. Asantassa piyo hoti, sante na kurute piyaṃ;
Asataṃ dhammaṃ roceti, taṃ parābhavato mukhaṃ.

199. Guṇā kubbanti dūtattaṃ, dūrepi vasataṃ sataṃ;
Ketake gandhaṃ ghāyitvā, gacchanti bhamarā sayaṃ.

200. Pubbajātikataṃ kammaṃ, taṃ kammamīti kathyate;
Tasmā purisākārenaṃ, yataṃ kare atandito.

201. Mattikapiṇḍato kattā, kurute yaṃ yadicchati;
Evamattakataṃ kammaṃ, māṇavo paṭipajjate.

202. Uṭṭhāyoṭṭhāya bodheyyaṃ, mahabbhaya mupaṭṭhitaṃ;
Maraṇabyādhisokānaṃ, kimajja nipatissati.

203. Pāṇā yathāttanobhiṭṭhā, bhūtānamapi te tathā;
Attopamena bhūtesu, dayaṃ kubbanti sādhavo.

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

204. Bālo vā yadi vā vuddho, yuvā vā gehamāgato;
Tassa pūjā vidhātabbā, sabbassābhyāgato garu.

205. Ākiṇṇopi asantehi, asaṃsaṭṭhova bhaddako;
Bahunā sannajātena, gacchena ubbattenidha.

Bāladujjanakaṇḍa

206. Kāyaduccaritādīhi, sampanno pāpamānujo;
Bāloti lokanāthena, kittito dhammasāminā.

207. Ducintitacintī ceva, dubbhāsitabhāsīpi ca;
Dukkaṭakammakārī ca, pāpako bālamānujo.

208. Atipiyo na kātabbo, khalo kotuhalaṃ karo;
Sirasā vahamānopi, aḍḍhapūro ghaṭo yathā.

209. Sappo duṭṭho khalo duṭṭho, sappā duṭṭhataro khalo;
Mantosadhehi taṃ sappaṃ, khalaṃ kenupasammati.

210. Yo bālo maññati bālyaṃ, paṇḍito vāpi tenaso;
Bālo ca paṇḍitamānī, sa ve bāloti vuccati.

211. Madhūva maññati bālo, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, atha dukkhaṃ nigacchati.

212. Na sādhu balavā bālo, sāhasā vindate dhanaṃ;
Kāyassa bhedā duppañño, nirayaṃ sopapajjati.

213. Ghare duṭṭho mūsiko ca, vane duṭṭho ca vānaro;
Sakuṇe ca duṭṭho kāko, nareduṭṭho ca brāhmaṇo.

214. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
Dīgho bālānasaṃsāro, saddhammaṃ avijānataṃ.

215. Tilamattaṃ paresañca, appadosañca passati;
Nāḷikerampi sadosaṃ, khalajāto na passati.

216. Nattadosaṃ pare jaññā, jaññā dosaṃ parassatu;
Guyho kummāva aṅgāni, paradosañca lakkhaye.

217. Luddhaṃ atthena gaṇheyya, thaddhaṃ añjalikammunā;
Chandānuvattiyā mūḷhaṃ, yathābhūtena paṇḍitaṃ.

218. Yathā udumbarapakkā, bahi rattakā eva ca;
Antokimila sampuṇṇā, evaṃ dujjanahadayā.

219. Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā.

220. Carañce nādhigaccheyya, seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā, natthi bāle sahāyatā.

221. Ajātamatamūḷhānaṃ, varamādayo na cantimo;
Sakiṃ dukkhakarāvāda-yontimo tu pade pade.

222. Dujjanena samaṃ veraṃ, sakhyañcāpi na kāraye;
Uṇho dahati caṅgāro, sīto kaṇhāyate karaṃ.

223. Dujjano piyavādī ca, netaṃ vissāsakāraṇaṃ;
Madhu tiṭṭhati jivhagge, hadaye halāhalaṃ visaṃ.

224. Dujjano parihātabbo, vijjāyālaṅkatopi ca;
Maṇinā bhūsito sappo, kimeso na bhayaṅkaro.

225. Nāḷikerasamākārā, dissantepi hi sajjanā;
Aññe badarikākārā, bahireva manoharā.
Yathāpi pana sapakkā, bahi kaṇṭakameva ca;
Anto amatasampuṇṇā, evaṃ sujanahadayā.

Yathā udumbarapakkā, bahi rattakameva ca;
Evaṃ kimilasampuṇā, evaṃ dujjanahadayā.

226. Dosabhīto anārambho, taṃ kā purisalakkhaṇaṃ;
Kohyajiṇṇabhayā nanu, bhojanaṃ parihīyate.

227. Payopānaṃ bhujaṅgānaṃ, kevalaṃ visavaḍḍhanaṃ;
Upadeso hi mūḷhānaṃ, pakopāya na santiyā.

228. Na ṭhātabbaṃ na gantabbaṃ, dujjanena samaṃ kvaci;
Dujjano hi dukkhaṃ deti, na so sukhaṃ kadācipi.

229. Abaddhā tattha bajjhanti, yattha bālā pabhāsare;
Baddhāpi tattha muccanti, yattha dhīrā pabhāsare.

230. Parittaṃ dārumāruyha, yathā sīde mahaṇṇave;
Evaṃ kusitamāgamma, sādhu jīvipi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

231. Saddhāsīlādisampanno, sumitto sādhumānuso;
Tādisaṃ mittaṃ seveyya, vuddhikāmo vicakkhaṇo.

232. Dānādiguṇaseṭṭhehi, miditabbo mitto hi kho;
Tādisaṃ avaṅkeneva, manasā bhajeyya sudhī.

333. Hitakkaro paro bandhu, bandhupi ahito paro;
Ahito dehajo byādhi, hitaṃ araññamosadhaṃ.

234. Parokkhe kiccahantāraṃ, paccakkhe piyavādinaṃ;
Vajjaye tādisaṃ mittaṃ, visakumbhaṃ payomukhaṃ.

135. Dhanahīne caje mitto, puttadārā sahodarā;
Dhanavanteva sevanti, dhanaṃ loke mahāsakhā.

236. Jāniyā pesane bhacce, bandhave byasanāgame;
Mittañca āpadikāle, bhariyañca vibhavakkhaye.

237. Ussave byasane ceva, dubbhikkhe sattuviggahe;
Rājadvāre susāne ca, yo tiṭṭhati so bandhavā.

238. Na 2 vissase amittassa, mittañcāpi na vissase;
Kadāci kupite mitte, sabbadosaṃ pakāsati.

239. Mātā mittaṃ pitā ceti, sabhāvā taṃ tayaṃ hitaṃ;
Kammakaraṇato caññe, bhavanti hitabuddhiyo.

240. Āpadāsu mittaṃ jaññā, yuddhe sūraṃ iṇe suciṃ;
Bhariyaṃ khīṇesu vittesu, byasanesu ca bandhavaṃ.

241. Sakiṃ duṭṭhañca yo mittaṃ, puna sandhātumicchati;
Sa maccumupagaṇhāti, gabbhaṃ assatarī yathā.

242. Iṇaseso aggiseso, rogaseso tatheva ca;
Punappunaṃ vivaḍḍhanti, tasmā sesaṃ na kāraye.

243. Padumaṃva mukhaṃ yassa, vācā candanasītalā;
Tādisaṃ no paseveyya, hadaye tu halāhalaṃ.

244. Na seve pharusaṃ sāmiṃ, na ca seveyya macchariṃ;
Tato apaggaṇha sāmiṃ, neva niggahitaṃ tato.

245. Kudesañca kumittañca, kukulañca kubandhavaṃ;
Kudārañca kudāsañca, dūrato parivajjaye.

246. Sītavāco bahumitto, pharuso appamittako;
Upamā ettha ñātabbā, sūriyacandarājūnaṃ.

247. Ahitā paṭisedho ca, hitesu ca payojanaṃ;
Byasane apariccāgo, itidaṃ mittalakkhaṇaṃ.

248. Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako;
Tādisaṃ mittaṃ seveyya, bhūtikāmo vicakkhaṇo.

Piyo garu bhāva nīyo, vattā ca vacanakkhamo;
Gambhirañca kathaṃ kattā, no caṭṭhāne niyojako.

Yamhi etāni ṭhānāni, saṃvijjantidha puggale;
So mitto mittakāmena, atthakāmānukampato;
Api nāsiyamānena, bhajitabbo tathāvidho.

249. Orasaṃ katasambandhaṃ, tathā vaṃsakkamāgataṃ;
Rakkhako byasanehi, mittaṃ ñeyyaṃ catubbidhaṃ.

250. Piyo garu bhāvaniyo, vattā ca vacanakkhamo;
Gambhirañca kathaṃ kattā, na caṭṭhāne niyojako;
Taṃ mittaṃ mittakāmena, yāvajīvampi seviyaṃ.

Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhirañca kathaṃ kattā, no caṭṭhāne niyojako;
Tādisaṃ mittaṃ seveyya, bhūtikāmo vicakkhaṇo.

Rājakaṇḍa

251. Mahājanaṃ yo rañjeti, catūhipi vatthūhi vā;
Rājāti vuccate loke, iti sallakkhaye vidvā.

252. Dānañca atthacariyā, piyavācā attasamaṃ;
Saṅgahā caturo ime, munindena pakāsitā.

Dānampi atthacariyatañca, piyavāditañca samānattatañca;
Kariyacariyasusaṅgahaṃ bahūnaṃ, anavamatena guṇena yāti saggaṃ;

Dānañca peyyavajjañca, atthacariyā ca yā idha;
Samānattatā ca dhammesu, tattha tattha yathārahaṃ;
Ete kho saṅgahā loke, rathassāṇīva yāyato.

253. Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantī ca avirodhanaṃ;
Dasete dhamme rājāno, appamattena dhārayyuṃ.

254. Ekayāmaṃ saye rājā, dviyā maññeva paṇḍito;
Gharāvāso tiyāmova, catuyāmo tu yācako.

255. Aputtakaṃ gharaṃ suññaṃ, raṭṭhaṃ suññaṃ arājakaṃ;
Asippassa mukhaṃ suññaṃ, sabbasuññaṃ daliddattaṃ.

256. Dhanamicche vāṇijeyya, vijjamicche bhaje sutaṃ;
Puttamicche taruṇitthiṃ, rājāmaccaṃ icchāgate.

257. Pakkhīnaṃ balamākāso, macchānamudakaṃ balaṃ;
Dubbalassa balaṃ rājā, kumārānaṃ rudaṃ balaṃ.

258. Khamā jāgariyuṭṭhānaṃ, saṃvibhāgo dayikkhaṇā;
Nāyakassa guṇā ete, icchitabbā sataṃ sadā.

259. Sakiṃ vadanti rājāno, sakiṃ samaṇabrāhmaṇā;
Sakiṃ sappurisā loke, esa dhammo sanantano.

260. Alaso gīhi kāmabhogī na sādhu,
Asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī,
Yo paṇḍito kodhano taṃ na sādhu.

261. Āyaṃ khayaṃ sayaṃ jaññā, katākataṃ sayaṃ jaññā;
Niggahe niggahārahaṃ, paggahe paggahārahaṃ.

262. Mātā puttakataṃ pāpaṃ, sissakataṃ guru tathā;
Rājā raṭṭhakataṃ pāpaṃ, rājakataṃ purohito.

263. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenālikavādinaṃ.

264. Adantadamanaṃ dānaṃ, dānaṃ sabbatthasādhakaṃ;
Dānena piyavācāya, unnamanti namanti ca.

Adantadamanaṃ dānaṃ, adānaṃ dantadūsakaṃ;
Dānena piyavācāya, unnamanti namanti ca.

265. Dānaṃ sinehabhesajjaṃ, maccheraṃ dosanosadhaṃ;
Dānaṃ yasassībhesajjaṃ, maccheraṃ kapaṇosadhaṃ.

266. Na raññā samakaṃ bhuñje, kāmabhogaṃ kudācanaṃ;
Ākappaṃ rasabhuttaṃ vā, mālāgandhavilepanaṃ;
Vatthasabbamalaṅkāraṃ, na raññā sadisaṃ kare.

267. Na me rājā sakhā hoti, na rājā hoti samako;
Eso sāmiko mayhanti, citte niṭṭhaṃ saṇṭhāpaye.

268. Nātidūre bhaje rañño, naccāsanne pavātake;
Ujuke nātininne ca, na bhaje uccamāsane;
Cha dose vajje sevako, aggīva saṃyato tiṭṭhe.

Na pacchato na purato, nāpi āsannadūrato;
Na kacche nopi paṭivāte, na cāpi oṇatuṇṇate;
Ime dose vivajjetvā, ekamantaṃ ṭhitā ahu –

269. Jappena mantena subhāsitena,
Anuppadānena paveṇiyā vā;
Yathā yathā yattha labhetha atthaṃ,
Tathā tathā tattha parakkameyya.

270. Kassako vāṇijo macco, samaṇo sutasīla vā;
Tesu vipulajātesu, raṭṭhampi vipulaṃ siyā.

271. Tesu dubbalajātesu, raṭṭhampi dubbalaṃ siyā;
Tasmā saraṭṭhaṃ vipulaṃ, dhāraye raṭṭhabhāravā.

272. Mahārukkhassa phalino, āmaṃ chindati yo phalaṃ;
Rasañcassa na jānāti, bījañcassa vinassati.

273. Mahārukkhūpamaṃ raṭṭhaṃ, adhammena pasāsati;
Rasañcassa na jānāti, raṭṭhañcassa vinassati.

274. Mahārukkhassa phalino, pakkaṃ chindati yo phalaṃ;
Rasañcassa vijānāti, bījañjassa na nassati.

275. Mahārukkhūpamaṃ raṭṭhaṃ, dhammena yo pasāsati;
Rasañcassa vijānāti, raṭṭhañcassa na nassati.

Nāyaka kaṇḍa

276. Anāyakā vinassanti, nassanti bahunāyakā;
Thīnāyakā vinassanti, nassanti susunāyakā.

277. Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

278. Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā.
Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃyanti, nette ujuṃ gate sati.

Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko.

279. Nodayāha vināsāya, bahunāyakatā bhusaṃ;
Milāyanti vinassanti, padmānyakkehi sattahi.

280. Sutārakkho abhiyogo, kulārakkho vattaṃ bhave;
Vijjā hi kulaputtassa, nāyakassāpamādako.

Puttakaṇḍa

281. Abhijātaṃ anujātaṃ, puttamicchanti paṇḍitā;
Avajātaṃ na icchanti, yo hoti kulagandhano.

282. Pañcaṭṭhānāni sampassaṃ, puttamicchanti paṇḍitā;
Bhato vā no bharissati, kiccaṃ vā no karissati.

283. Kulavaṃso ciraṃ tiṭṭhe, dāyajjaṃ paṭipajjati;
Atha vā pana petānaṃ, dakkhinaṃ anupadassati.

284. Bahuputte pitā eko, avassaṃ poseti sadā;
Bahuputtā na sakkonti, posetuṃ pitarekakaṃ.

285. Puttaṃ vā bhātaraṃ duṭṭhu, anusāseyya no jahe;
Kinnu chejjaṃ karaṃ pādaṃ, littaṃ asucinā siyā.

Vejjācariya kaṇḍa

286. Āyubedakatābhyāso, sabbesaṃ piyadassano;
Ariyasīlaguṇopeto, esa vejjo vidhīyate.

287. Nānāganthajānanañca, sudiṭṭhakammasampadā;
Dakkhatā hatthasīghatā, pasādasūrasattitā.

288. Sābhāvikataṅkhaṇika-ñāṇasubhāsitāpi ca;
Ussāho dabbo sabbatā, vejjācerassa lakkhaṇaṃ;

289. Kiliṭṭhavatthaṃ kodho ca, atimānañca gammatā;
Animantitagamanaṃ, ete pañca vivajjiyā.

290. Diṭṭhakammatā socañca, dakkhatā viditāgamo;
Cattāro subhisakkassa, suguṇā viññunā matā.

291. Rujāya jayalakkhaṇaṃ, raso ca bhesajjampi ca;
Tilakkhaṇabhedo ceva, viññeyyo bhisakkena ve.

Dāsaka kaṇḍa

292. Antojāto dhanakkīto, dāsabyopagato sayaṃ;
Dāsākaramarānīto-ccevaṃ te catudhā siyuṃ.

293. Pubbuṭṭhā pacchānipātī, dinnassa ādāyīpi ca;
Sukatakammakaro ca, kittivaṇṇaharopi ca.

294. Dāsā 0.0177 pañceva corayya-sakhāñātyattasādisā;
Tathā viññūhi viññeyyā, mittadārā ca bandhavā.

Itthikaṇḍa

295. Āsā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā;
Tasmā tāyo hitvāna, brūheyya vivekaṃ sudhī.

Āsā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sāratthā ca pagabbhā ca, sikhī sabbaghaso yathā;
Tā hitvā pabbajissāmi, vivekamanubrūhayaṃ.

296. Loke hi aṅganā nāma, kodhanā mittabhedikā;
Pisukā akataññū ca dūrato parivajjaye.

297. Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, nāsaṃ kujjhanti paṇḍitā.

298. Sabbā nadī vaṅkagatī, sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ, labhamāne nivātake.

299. Ghaṭakumbhasamā nārī, tatthaṅgārasamo pumā;
Tasmā ghatañca aggiñca, nekatra ṭhapaye budho.

300. Itthīnañca dhanaṃ rūpaṃ, purisānaṃ vijjā dhanaṃ;
Bhikkhūnañca dhanaṃ sīlaṃ, rājānañca dhanaṃ balaṃ.

301. Pañcāratyā sugandhabbā, sattāratyā dhanuggahā;
Ekamāsā subhariyā, aḍḍhamāsā sissā malā.

302. Jiṇṇe annaṃ pasaṃseyya, dārañca gatayobbane;
Raṇapunāgate sūraṃ, sassañca gehamāgate.

303. Dvitipati nārī ceva, vihāradviti bhikkhu ca;
Sakuṇo dvitipāto ca, katamāyābahutarā.

304. Ratti vinā na candimā, vīcivinā ca sāgaro;
Haṃsavinā pokkharaṇī, pativinā kaññā sobhe.

305. Asantuṭṭhā yatī naṭṭhā, santuṭṭhāpi ca patthi vā;
Salajjā gaṇikā naṭṭhā, nillajjā ca kulitthiyo.

306. Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevo’dake gataṃ.

307. Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

308. Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

309. Itthīpi hi ekacciyā, seyyā posa janādhipa;
Medhāvinī sīlavatī, sassudevā patibbatā;

310. Tassā yo jāyati poso,
Sūro hosa disampati;
Tādisā subhagiyā putto,
Rajjampi anusāsati.

311. Sallape asihatthena, pisācenāpi sallape;
Āsīvisampi āsīde, yena daṭṭho na jīvati;
Na tveva eko ekāya, mātugāmena sallape.

312. Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, tattha tattha vicakkhaṇā.

313. Na hi sabbesu ṭhānesu, puriso hoti paṇḍito;
Itthīpi paṇḍitā hoti, lahuṃ atthavicintikā.

314. Kūpodakaṃ vaṭacchāyā, sāmāthī iṭṭhakālayaṃ;
Sītakāle bhave uṇhaṃ, uṇhakāle ca sītalaṃ.

315. Itthiyo ekacciyāpi, seyyā vuttāva muninā;
Bhaṇḍānaṃ uttamā itthī, aggūpaṭṭhāyikā iti.

Pakiṇṇakakaṇḍa

316. Kulasīlaguṇopeto, sabbadhammaparāyaṇo;
Pavīṇo pesanājjhakkho, dhammajjhakkho vidhīyate.

317. Vedavedaṅgatatvañño, jappahomaparāyaṇo;
Āsīvādavacoyutto, esa rājapurohito.

Kappo byākaraṇaṃ joti – satthaṃ sikkhā nirutti ca;
Chandoviciti cetāni, vedaṅgāni vadanti cha.

318. Sakiṃ vuttagahitatto, lahuhattho jitakkharo;
Sabbasatthasamālokī, pakaṭṭho nāma lekhako.

319. Samattanītisatthañño, vāhane pūritassamo;
Sūravīraguṇopeto, senājhakkho vidhīyate.

320. Sudhī vākyapaṭu, pañño, paracittopalakkhaṇo;
Dhīro yathātthavādī ca, esa dūto vidhīyate.

321. Puttanattaguṇopeto, satthañño rasapācako;
Sūro ca kathino ceva, sūpakāro sa vuccate.

322. Iṅgitākāratattañño, balavāpiyadassano;
Appamādī sadā dakkho, patīhāro sa uccate.

323. Itthimisse kuto sīlaṃ, maṃsabhakkhe kuto dayā;
Surāpāne kuto saccaṃ, mahālobhe kuto lajjā;
Mahātande kuto sippaṃ, mahākodhe kuto dhanaṃ.

324. Surāyogo velālo ca, samajjacaraṇaṅgato;
Khiḍḍā dhutto pāpamitto, alaso bhoganāsakā.

325. Jīvantāpi matā pañca, byāsena parikittitā;
Dukkhito byādhiti mūḷho, iṇavā niccasevako.

326. Niddāluko pamādo ca, sukhito rogavālaso;
Kāmuko kammārāmo ca, sattete satthavajjitā.

327. Goṇāhi sabbagihīnaṃ, posakā bhogadāyako;
Tasmā hi mātāpitūva, mānaye sakkareyya ca.

328. Yathā mātā pitā bhātā, aññevāpi ca ñātakā;
Gāvo no paramā mittā, yāsu jāyanti osadhā.

329. Annadā baladā cetā, vaṇṇadā sukhadā tathā;
Etamatthavasaṃ ñatvā, nāsu gāvo haniṃsu te.

330. Ye ca khādanti gomaṃsaṃ, mātumaṃsaṃva khādare;
Matesu tesu gijjhānaṃ, dade sote ca vāhaye.

331. Dviguṇo thīnamāhāro, buddhicāpi catugguṇo;
Chagguṇo hoti vāyāmo, kāmotvaṭṭhaguṇo bhave.

332. Na loke sobhate mūḷho, kevalattapasaṃsako;
Api sampihite kūpe, katavijjo pakāsate.

333. Kosajjaṃ bhayato disvā, vīriyārambhañca khemato;
Āraddhavīriyā hotha, esā buddhānusāsanī.

334. Vivādaṃ bhayato disvā, avivādañca khemato;
Samaggā sakhilā hotha, esā buddhānusāsanī.

335. Pamādaṃ bhayato disvā, appamādañca khemato;
Bhāvethaṭṭhaṅgikaṃ maggaṃ, esā buddhānusāsanī.

336. Garahā ca pasaṃsā ca, aniccā tāvakālikā;
Appakācekadesāva, na tā ikkheyya paṇḍito;
Dhammādhammaṃva ikkheyya, atthānatthaṃ hitāhitaṃ.

Kavidappaṇanīti

1. Pakhukkūpuraseṭṭhassa, pacchime āsi vissuto;
Catugāvutadesamhī, kanarayagāmo susobhano.

2. Dvino dviveka sākamhi, tamhi jātena jātiyā;
Laṅkābhārataādīsu, vuṭṭhapubba sutesinā.

3. Visutārāma sīhānaṃ, sikkhitena tipeṭakaṃ;
Santike navavassāni, saṃgītikiccakārinā.

4. Dakkhiṇārāma vāsīnaṃ, santikepi suviññunaṃ;
Sikkhitena sattavīsa-vassitvāna yasassinā.

5. Sundare puraseṭṭhamhi, sundare visute subhe;
Sundare jotipālamhi, vasatā gaṇavācinā.

6. Nissāya peṭake ceva, anekanīti potthake;
Bahule ganthaseṭṭhepi, katoyaṃ vidhumānito.

7. Tiṭṭhataṃ ayaṃ me gantho, susāro yāva sāsanaṃ;
Tiṭṭhateva sutesīnaṃ, susāraṃ supakāsayaṃ.

8. Anena suvisiṭṭhena, puññenaññena kammunā;
Manisibhigurūheva, gaccheyyaṃ amataṃ sivaṃ.

‘‘Aṅgārino dāni dumā bhadante’’

‘‘Yathāpi rammako māso, gimhānaṃ hoti brāhmaṇa;
Ate‘va’ññehi māsehi, dumapumphehi sobhati’’.

‘‘Vanappagumbe yathaphussitagge,
Gimhāna māse paṭhamasmiṃ gimhe’’ –

Namo tassa bhagavato arahato sambāsambuddhassa

Paṇāma paṭiññā

Vatthuttayaṃ namasitvā, ācere kavipuṅgave;
Kassaṃ dvādasamāsānaṃ, bandhaṃ tammāsavasikaṃ.

1. Cittasammatamāso hi, atevaññehi sobhati;
Rammakamāso rammamāso, teneva vohāro bhavi.

2. Tasmiṃ sucittamāsamhi, nāgadumā supupphare;
Pupphanti asanadumā, vāyanti kānane hi ve.

3. Saṅkanta mahussavopi, tamhi māsamhi vattate;
Gandhodakehi aññoññaṃ, siñcamānā sumodare.

Yathāpi rammako māso, gimhānaṃ hoti brāhmaṇa;
Ate‘va’ññehi māsehi, dumapupphehi sobhati.

Sambuddho cittamāsassa, kāḷapakkhe uposathe;
Pātoyeva samādāya, pavaraṃ pattacīvaraṃ;
Anukampāya nāgānaṃ, nāgadīpamupāgami.

4. Vesākhavhayamāso tu, suvisiṭṭho supākaṭo;
Lokagganāthaṃ paṭicca, santehi abhilakkhito.

5. Tamhi vesākhamāsamhi, campakāpi supupphare;
Bodhiṃ dakehi siñcitvā, sajjanā sampamodare.

6. Vanesuva potakāpi, pakkhandanti disodisaṃ;
Vikūjantā sabhāsāya, janasotarasāyanaṃ.

Dutiye divase bhatta-kāle ārocite jino;
Ramme vesākhamāsamhi, puṇṇāmāyaṃ munissaro.

7. Jeṭṭhasammatamāsopi, sogatajanabbhantare;
Vikhyāto lakkhañño ceva, jeṭṭhena saṃyuto hi ve.

8. Tasmiṃhi jeṭṭhamāsamhi, sumanā vanamallikā;
Pupphanti ca pavāyanti, sabbajanamanoharā.

9. Parikkhaṇāsusabhāpi, abhavi mranamāmaṇḍale;
Khetale jeṭṭhajotipi, pajjali tasmiñhi ve.

10. Āsāḷho nāma māsopi, atīva visiṭṭho bhavi;
Paṭisandhiṃ gaṇhi buddho, tasmiñhi muni sudhī.

11. Nikkhamipi ca sambuddho, dhammacakkaṃ pavattayi;
Upasampadakammampi, karonti tasmiṃpi hi.

12. Punnāgadumā pupphanti, pavāyanti disodisaṃ;
Ādicco tiṭṭhati tamhi, uttarāyānakoṭiyaṃ.

13. Sīhe sāvaṇamāsamhi, salākadānamuttamaṃ;
Denti sādhavo mānusā, saddahantā vatthuttayaṃ.

14. Pupphanti kaṭeruhāpi, tamhi sāvaṇamāsake;
Khe savaṇanakkhattampi, atīva jotayī hi ve.

15. Vassabbhantarabhūte ca, samaṇā sugatorasā;
Māse vācanauggaṇha-kammaṃkaṃsu sukhāsayā.

16. Kaññārāsisammatehi, poṭṭhapādasumāsake;
Nadīsu dakapūritā, kaṭapatthatasādisā.

17. Nāvāmahāussavampi, karonti mānujā tadā;
Kīḷanti sampamodanti, vijite nara nāriyo.

18. Kañcanayamadumāpi, vikasanti tadā hi ve;
Megho thokaṃ thokaṃ himaṃ, vassati patatipi ca.

19. Vassike assayujimhi, vikasanti anekadhā;
Padumādidakajāni, pupphāni manuññāni ve.

20. Mahāpadīpapantīhi, sakalamranamābhūtale;
Pūjenti lokagganāthaṃ, sādhavo sogatājanā.

21. Tapodhanā vicaranti, vassaṃvuṭṭhā disodisaṃ;
Sādhavo dānasoṇḍāva, sītāyanti sukhanti ca.

22. Kattikamāsaseṭṭhepi, sampamodanti mānujā;
Kosītakīpupphāni ca, vikasanti vāyanti ca.

23. Kathinamahādānampi, dadanti sādhavo janā;
Tadā candakiraṇopi, atīva pajjoto ahu.

24. Ahosi himapāto ca, uttaravāto pavāyati;
Kattikajotichaṇopi, ahosi tasmiñhi ve.

25. Dhanurāsīmāgasira, māse hemantasammate;
Sattidharasupūjāvha, sabhāpi sampavattitā.

26. Devasammatapupphāni, manuññarucirānipi;
Pupphanti tamhi māsamhi, himapāto ahosi ca.

27. Vīhayo honti pakkā ca, khettesu mranamābhūtale;
Migasiranakkhattampi, joteti ākāsaṅgaṇe.

28. Makāre phussamāsepi, pupphanti pavāyanti ca;
Sunīlavallipupphāni, janamanoharānipi.

29. Senābyūhampi karonti, bhūpālā mranamāraṭṭhikā;
Saparisā udikkhanti, hatthiassādiādayo.

30. Tamhisī atisītalampi, dakkhiṇāyanakoṭiyaṃ;
Aṭṭhāpuṇṇamadinamhi, sūriyo lokamānito.

Bodhito navame māse, phussapuṇṇamiyaṃ jino;
Laṃkādīpaṃ visodhetuṃ, laṅkādīpamupāgami.

31. Kumbhesu māghamāsehi, tūladumā supupphare;
Pumtālā madhurarasaṃ, mānujānaṃ dadanti ca.

32. Yāgumahāussavopi, pākaṭo mranamābhūtale;
Avasesasu meghopi, thanayaṃ abhivassati.

33. Naranārī manuññāni, padarāni paṇḍāni ca;
Pucimandadumā nava-pattāni dhārentipi ca.

34. Mine phagguṇamāsamhi, surabhigandhikā subhā;
Pupphanti vanamhi dumā, navapattehi sobhare.

35. Dakkhiṇadesato tamhi, vāto pavāyati hi ve;
Vāḷukapiṭṭhe vāluka-thūpe katvāna pūjayyuṃ.

36. Pathamagimha māsamhi, nānādumāti pupphare;
Tena sabbampi vipinaṃ, vicittaṃ dassaniyañhi ve.

Visute jotipālamhi, visutamhi niketane;
Vasatā nekaganthānaṃ, lekhakena kato ayaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Saṃyuttanikāye

Khandhavagga-aṭṭhakathā

1. Khandhasaṃyuttaṃ

1. Nakulapituvaggo

1. Nakulapitusuttavaṇṇanā

1. **Khandhiyavaggassa** paṭhame **bhaggesū**ti evaṃnāmake janapade. **Susumāragire**ti susumāragiranagare. Tasmiṃ kira māpiyamāne susumāro saddamakāsi, tenassa ‘‘susumāragira’’ntveva nāmaṃ akaṃsu. **Bhesakaḷāvane**ti bhesakaḷāya nāma yakkhiniyā adhivutthattā evaṃladdhanāme vane. Tadeva migagaṇassa abhayatthāya dinnattā **migadāyo**ti vuccati. Bhagavā tasmiṃ janapade taṃ nagaraṃ nissāya tasmiṃ vanasaṇḍe viharati. **Nakulapitā**ti nakulassa nāma dārakassa pitā.

Jiṇṇoti jarājiṇṇo. **Vuḍḍho**ti vayovuḍḍho. **Mahallako**ti jātimahallako. **Addhagato**ti tiyaddhagato. **Vayoanuppatto**ti tesu tīsu addhesu pacchimavayaṃ anuppatto. **Āturakāyo**ti gilānakāyo. Idañhi sarīraṃ suvaṇṇavaṇṇampi niccapaggharaṇaṭṭhena āturaṃyeva nāma. Visesena panassa jarāturatā byādhāturatā maraṇāturatāti tisso āturatā honti. Tāsu kiñcāpi eso mahallakattā jarāturova, abhiṇharogatāya panassa byādhāturatā idha adhippetā. **Abhikkhaṇātaṅko**ti abhiṇharogo nirantararogo. **Aniccadassāvī**ti tāya āturatāya icchiticchitakkhaṇe āgantuṃ asakkonto kadācideva daṭṭhuṃ labhāmi, na sabbakālanti attho. **Manobhāvanīyāna**nti manavaḍḍhakānaṃ. Yesu hi diṭṭhesu kusalavasena cittaṃ vaḍḍhati, te sāriputtamoggallānādayo mahātherā manobhāvanīyā nāma. **Anusāsatū**ti punappunaṃ sāsatu. Purimañhi vacanaṃ ovādo nāma, aparāparaṃ anusāsanī nāma. Otiṇṇe vā vatthusmiṃ vacanaṃ ovādo nāma, anotiṇṇe tantivasena vā paveṇivasena vā vuttaṃ anusāsanī nāma. Apica ovādoti vā anusāsanīti vā atthato ekameva, byañjanamattameva nānaṃ.

Āturo hāyanti āturo hi ayaṃ, suvaṇṇavaṇṇo piyaṅgusāmopi samāno niccapaggharaṇaṭṭhena āturoyeva. **Aṇḍabhūto**ti aṇḍaṃ viya bhūto dubbalo. Yathā kukkuṭaṇḍaṃ vā mayūraṇḍaṃ vā geṇḍukaṃ viya gahetvā khipantena vā paharantena vā na sakkā kīḷituṃ, tāvadeva bhijjati, evamayampi kāyo kaṇṭakepi khāṇukepi pakkhalitassa bhijjatīti aṇḍaṃ viya bhūtoti aṇḍabhūto. **Pariyonaddho**ti sukhumena chavimattena pariyonaddho. Aṇḍañhi sāratacena pariyonaddhaṃ, tena ḍaṃsamakasādayo nilīyitvāpi chaviṃ chinditvā yūsaṃ paggharāpetuṃ na sakkonti. Imasmiṃ pana chaviṃ chinditvā yaṃ icchanti, taṃ karonti. Evaṃ sukhumāya chaviyā pariyonaddho. **Kimaññatra bālyā**ti bālabhāvato aññaṃ kimatthi? Bāloyeva ayanti attho. **Tasmā**ti yasmā ayaṃ kāyo evarūpo, tasmā.

Tenupasaṅkamīti rañño cakkavattissa upaṭṭhānaṃ gantvā anantaraṃ pariṇāyakaratanassa upaṭṭhānaṃ gacchanto rājapuriso viya, saddhammacakkavattissa bhagavato upaṭṭhānaṃ gantvā, anantaraṃ dhammasenāpatissa apacitiṃ kātukāmo yenāyasmā sāriputto, tenupasaṅkami. **Vippasannānī**ti suṭṭhu pasannāni. **Indriyānī**ti manacchaṭṭhāni indriyāni. **Parisuddho**ti niddoso. **Pariyodāto**ti tasseva vevacanaṃ. Nirupakkilesatāyeva hi esa pariyodātoti vutto, na setabhāvena. Etassa ca pariyodātataṃ disvāva indriyānaṃ vippasannataṃ aññāsi. Nayaggāhapaññā kiresā therassa.

Kathañhi no siyāti kena kāraṇena na laddhā bhavissati? Laddhāyevāti attho. Iminā kiṃ dīpeti? Satthuvissāsikabhāvaṃ. Ayaṃ kira satthu diṭṭhakālato paṭṭhāya pitipemaṃ, upāsikā cassa mātipemaṃ paṭilabhati. Ubhopi ‘‘mama putto’’ti satthāraṃ vadanti. Bhavantaragato hi nesaṃ sineho. Sā kira upāsikā pañca jātisatāni tathāgatassa mātāva, so ca, gahapati, pitāva ahosi. Puna pañca jātisatāni upāsikā mahāmātā, upāsako mahāpitā, tathā cūḷāmātā cūḷapitāti. Evaṃ satthā diyaḍḍhaattabhāvasahassaṃ tesaṃyeva hatthe vaḍḍhito. Teneva te yaṃ neva puttassa, na pitu santike kathetuṃ sakkā, taṃ satthu santike nisinnā kathenti. Imināyeva ca kāraṇena bhagavā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ vissāsikānaṃ yadidaṃ nakulapitā gahapati, yadidaṃ nakulamātā gahapatānī’’ti (a. ni. 1.257) te etadagge ṭhapesi. Iti so imaṃ vissāsikabhāvaṃ pakāsento **kathañhi no siyā**ti āha. **Amatena abhisitto**ti nassidha aññaṃ kiñci jhānaṃ vā vipassanā vā maggo vā phalaṃ vā ‘‘amatābhiseko’’ti daṭṭhabbo, madhuradhammadesanāyeva pana ‘‘amatābhiseko’’ti veditabbo. **Dūratopī**ti tiroraṭṭhāpi tirojanapadāpi.

Assutavā puthujjanoti idaṃ vuttatthameva. **Ariyānaṃ adassāvī**tiādīsu **ariyā**ti ārakattā kilesehi, anaye na iriyanato, aye iriyanato, sadevakena ca lokena araṇīyato buddhā ca paccekabuddhā ca buddhasāvakā ca vuccanti. Buddhā eva vā idha ariyā. Yathāha – ‘‘sadevake, bhikkhave, loke…pe… tathāgato ariyo’’ti vuccatīti (saṃ. ni. 5.1098). **Sappurisāna**nti ettha pana paccekabuddhā tathāgatasāvakā ca sappurisāti veditabbā. Te hi lokuttaraguṇayogena sobhanā purisāti sappurisā. Sabbeva vā ete dvedhāpi vuttā. Buddhāpi hi ariyā ca sappurisā ca, paccekabuddhā buddhasāvakāpi. Yathāha –

‘‘Yo ve kataññū katavedi dhīro,
Kalyāṇamitto daḷhabhatti ca hoti;
Dukhitassa sakkacca karoti kiccaṃ,
Tathāvidhaṃ sappurisaṃ vadantī’’ti. (jā. 2.17.78);

‘‘Kalyāṇamitto daḷhabhatti ca hotī’’ti ettāvatā hi buddhasāvako vutto, kataññutādīhi paccekabuddhabuddhāti. Idāni yo tesaṃ ariyānaṃ adassanasīlo, na ca dassane sādhukārī, so ‘‘ariyānaṃ adassāvī’’ti veditabbo. So ca cakkhunā adassāvī, ñāṇena adassāvīti duvidho. Tesu ñāṇena adassāvī idha adhippeto. Maṃsacakkhunā hi dibbacakkhunā vā ariyā diṭṭhāpi adiṭṭhāva honti tesaṃ cakkhūnaṃ vaṇṇamattaggahaṇato na ariyabhāvagocarato. Soṇasiṅgālādayopi cakkhunā ariye passanti, na cete ariyānaṃ dassāvino nāma.

Tatridaṃ vatthu – cittalapabbatavāsino kira khīṇāsavattherassa upaṭṭhāko vuḍḍhapabbajito ekadivasaṃ therena saddhiṃ piṇḍāya caritvā, therassa pattacīvaraṃ gahetvā, piṭṭhito āgacchanto theraṃ pucchi – ‘‘ariyā nāma, bhante, kīdisā’’ti? Thero āha – ‘‘idhekacco mahallako ariyānaṃ pattacīvaraṃ gahetvā vattapaṭivattaṃ katvā sahacarantopi neva ariye jānāti, evaṃ dujjānāvuso, ariyā’’ti. Evaṃ vuttepi so neva aññāsi. Tasmā na cakkhunā dassanaṃ dassanaṃ, ñāṇena dassanameva dassanaṃ. Yathāha – ‘‘kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passati. Yo maṃ passati, so dhammaṃ passatī’’ti (saṃ. ni. 3.87). Tasmā cakkhunā passantopi ñāṇena ariyehi diṭṭhaṃ aniccādilakkhaṇaṃ apassanto, ariyādhigatañca dhammaṃ anadhigacchanto ariyakaradhammānaṃ ariyabhāvassa ca adiṭṭhattā ‘‘ariyānaṃ adassāvī’’ti veditabbo.

Ariyadhammassa akovidoti, satipaṭṭhānādibhede ariyadhamme akusalo. **Ariyadhamme avinīto**ti ettha pana –

‘‘Duvidho vinayo nāma, ekamekettha pañcadhā;
Abhāvato tassa ayaṃ, avinītoti vuccati’’.

Ayañhi saṃvaravinayo pahānavinayoti duvidho vinayo. Ettha ca duvidhepi vinaye ekameko vinayo pañcadhā bhijjati. **Saṃvaravinayo**pi hi sīlasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaroti pañcavidho. **Pahānavinayo**pi tadaṅgappahānaṃ, vikkhambhanappahānaṃ samucchedappahānaṃ paṭippassaddhippahānaṃ nissaraṇappahānanti pañcavidho.

Tattha ‘‘iminā pātimokkhasaṃvarena upeto hoti samupeto’’ti (vibha. 511) ayaṃ **sīlasaṃvaro**. ‘‘Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī’’ti ayaṃ (dī. ni. 1.213; ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) **satisaṃvaro**.

‘‘Yāni sotāni lokasmiṃ, (ajitāti bhagavā)
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi,
Paññāyete pidhīyare’’ti. (su. ni. 1041; cūḷani. ajitamāṇavapucchāniddesa.4) –

Ayaṃ **ñāṇasaṃvaro**. ‘‘Khamo hoti sītassa uṇhassā’’ti (ma. ni. 1.24; a. ni. 4.114; 6.58) ayaṃ **khantisaṃvaro**. ‘‘Uppannaṃ kāmavitakkaṃ nādhivāsetī’’ti (ma. ni. 1.26; a. ni. 4.114; 6.58) ayaṃ **vīriyasaṃvaro**. Sabbopi cāyaṃ saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato ‘‘saṃvaro’’ vinayanato ‘‘vinayo’’ti vuccati. Evaṃ tāva saṃvaravinayo pañcadhā bhijjatīti veditabbo.

Tathā yaṃ nāmarūpaparicchedādīsu vipassanāñāṇesu paṭipakkhabhāvato dīpālokeneva tamassa, tena tena vipassanāñāṇena tassa tassa anatthassa pahānaṃ. Seyyathidaṃ – nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena ‘‘ahaṃ mamā’’ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanāya abhiratisaññāya, muccitukamyatāñāṇena amuccitukāmatāya. Upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittagāhassa pahānaṃ, etaṃ **tadaṅgappahānaṃ** nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato ghaṭappahāreneva udakapiṭṭhe sevālassa, tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **vikkhambhanappahānaṃ** nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano santāne ‘‘diṭṭhigatānaṃ pahānāyā’’tiādinā nayena (dha. sa. 277; vibha. 628) vuttassa samudayapakkhikassa kilesagaṇassa accantaṃ appavattibhāvena pahānaṃ, idaṃ **samucchedappahānaṃ** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **paṭippassaddhippahānaṃ** nāma.

Yaṃ sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **nissaraṇappahānaṃ** nāma. Sabbampi cetaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayaṭṭhena vinayo, tasmā ‘‘pahānavinayo’’ti vuccati. Taṃtaṃpahānavato vā tassa tassa vinayassa sambhavatopetaṃ ‘‘pahānavinayo’’ti vuccati. Evaṃ pahānavinayopi pañcadhā bhijjatīti veditabbo.

Evamayaṃ saṅkhepato duvidho, bhedato ca dasavidho vinayo bhinnasaṃvarattā pahātabbassa ca appahīnattā yasmā etassa assutavato puthujjanassa natthi, tasmā abhāvato tassa ayaṃ ‘‘avinīto’’ti vuccatīti. Esa nayo **sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto**ti etthāpi. Ninnānākaraṇañhi etaṃ atthato. Yathāha –

> ‘‘Yeva te ariyā, teva te sappurisā. Yeva te sappurisā, teva te ariyā. Yo eva so ariyānaṃ dhammo, so eva so sappurisānaṃ dhammo. Yo eva so sappurisānaṃ dhammo, so eva so ariyānaṃ dhammo. Yeva te ariyavinayā, teva te sappurisavinayā. Yeva te sappurisavinayā, teva te ariyavinayā. Ariyeti vā sappuriseti vā, ariyadhammeti vā sappurisadhammeti vā, ariyavinayeti vā sappurisavinayeti vā esese eke ekaṭṭhe same samabhāge tajjāte taññevā’’ti.

Rūpaṃ attato samanupassatīti idhekacco rūpaṃ attato samanupassati, ‘‘yaṃ rūpaṃ, so ahaṃ, yo ahaṃ, taṃ rūpa’’nti rūpañca attañca advayaṃ samanupassati. Seyyathāpi nāma telappadīpassa jhāyato yā acci, so vaṇṇo. Yo vaṇṇo, sā accīti acciñca vaṇṇañca advayaṃ samanupassati, evameva idhekacco rūpaṃ attato samanupassati…pe… advayaṃ samanupassatīti evaṃ rūpaṃ ‘‘attā’’ti diṭṭhipassanāya passati. **Rūpavantaṃ vā attāna**nti arūpaṃ ‘‘attā’’ti gahetvā chāyāvantaṃ rukkhaṃ viya taṃ rūpavantaṃ samanupassati. **Attani vā rūpa**nti arūpameva ‘‘attā’’ti gahetvā pupphasmiṃ gandhaṃ viya attani rūpaṃ samanupassati. **Rūpasmiṃ vā attāna**nti arūpameva ‘‘attā’’ti gahetvā karaṇḍake maṇiṃ viya taṃ attānaṃ rūpasmiṃ samanupassati. **Pariyuṭṭhaṭṭhāyī**ti pariyuṭṭhānākārena abhibhavanākārena ṭhito, ‘‘ahaṃ rūpaṃ, mama rūpa’’nti evaṃ taṇhādiṭṭhīhi gilitvā pariniṭṭhapetvā gaṇhanako nāma hotīti attho. **Tassa taṃ rūpa**nti tassa taṃ evaṃ gahitaṃ rūpaṃ. Vedanādīsupi eseva nayo.

Tattha ‘‘rūpaṃ attato samanupassatī’’ti suddharūpameva attāti kathitaṃ. ‘‘Rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ, vedanaṃ attato…pe… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī’’ti imesu sattasu ṭhānesu arūpaṃ attāti kathitaṃ. ‘‘Vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attāna’’nti evaṃ catūsu khandhesu tiṇṇaṃ tiṇṇaṃ vasena dvādasasu ṭhānesu rūpārūpamissako attā kathito. Tattha ‘‘rūpaṃ attato samanupassati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī’’ti imesu pañcasu ṭhānesu ucchedadiṭṭhi kathitā, avasesesu sassatadiṭṭhīti evamettha pannarasa bhavadiṭṭhiyo pañca vibhavadiṭṭhiyo honti, tā sabbāpi maggāvaraṇā, na saggāvaraṇā, paṭhamamaggavajjhāti veditabbā.

Evaṃ kho, gahapati, āturakāyo ceva hoti āturacitto cāti kāyo nāma buddhānampi āturoyeva. Cittaṃ pana rāgadosamohānugataṃ āturaṃ nāma, taṃ idha dassitaṃ. **No ca āturacitto**ti idha nikkilesatāya cittassa anāturabhāvo dassito. Iti imasmiṃ sutte lokiyamahājano āturakāyo ceva āturacitto cāti dassito, khīṇāsavā āturakāyā anāturacittā, satta sekhā neva āturacittā, na anāturacittāti veditabbā. Bhajamānā pana anāturacittataṃyeva bhajantīti. Paṭhamaṃ.

2. Devadahasuttavaṇṇanā

2. Dutiye **devadaha**nti devā vuccanti rājāno, tesaṃ maṅgaladaho, sayaṃjāto vā so dahoti, tasmā ‘‘devadaho’’ti vutto. Tassa avidūre nigamo devadahantveva napuṃsakaliṅgavasena saṅkhaṃ gato. **Pacchābhūmagamikā**ti pacchābhūmaṃ aparadisāyaṃ niviṭṭhaṃ janapadaṃ gantukāmā. **Nivāsa**nti temāsaṃ vassāvāsaṃ. **Apalokito**ti āpucchito. **Apalokethā**ti āpucchatha. Kasmā theraṃ āpucchāpeti? Te sabhāre kātukāmatāya. Yo hi ekavihāre vasantopi santikaṃ na gacchati pakkamanto anāpucchā pakkamati, ayaṃ nibbhāro nāma. Yo ekavihāre vasantopi āgantvā passati, pakkamanto āpucchati, ayaṃ sabhāro nāma. Imepi bhikkhū bhagavā ‘‘evamime sīlādīhi vaḍḍhissantī’’ti sabhāre kātukāmo āpucchāpeti.

Paṇḍitoti dhātukosallādinā catubbidhena paṇḍiccena samannāgato. **Anuggāhako**ti āmisānuggahena ca dhammānuggahena cāti dvīhipi anuggahehi anuggāhako. Thero kira aññe bhikkhū viya pātova piṇḍāya agantvā sabbabhikkhūsu gatesu sakalaṃ saṅghārāmaṃ anuvicaranto asammaṭṭhaṭṭhānaṃ sammajjati, achaḍḍitaṃ kacavaraṃ chaḍḍeti, saṅghārāme dunnikkhittāni mañcapīṭhadārubhaṇḍamattikābhaṇḍāni paṭisāmeti. Kiṃ kāraṇā? ‘‘Mā aññatitthiyā vihāraṃ paviṭṭhā disvā paribhavaṃ akaṃsū’’ti. Tato gilānasālaṃ gantvā gilāne assāsetvā ‘‘kenattho’’ti pucchitvā yena attho hoti, tadatthaṃ tesaṃ daharasāmaṇere ādāya bhikkhācāravattena vā sabhāgaṭṭhāne vā bhesajjaṃ pariyesitvā tesaṃ datvā, ‘‘gilānupaṭṭhānaṃ nāma buddhapaccekabuddhehi vaṇṇitaṃ, gacchatha sappurisā appamattā hothā’’ti te pesetvā sayaṃ piṇḍāya caritvā upaṭṭhākakule vā bhattakiccaṃ katvā vihāraṃ gacchati. Idaṃ tāvassa nibaddhavāsaṭṭhāne āciṇṇaṃ.

Bhagavati pana cārikaṃ caramāne ‘‘ahaṃ aggasāvako’’ti upāhanaṃ āruyha chattaṃ gahetvā purato purato na gacchati. Ye pana tattha mahallakā vā ābādhikā vā atidaharā vā, tesaṃ rujjanaṭṭhānāni telena makkhāpetvā pattacīvaraṃ attano daharasāmaṇerehi gāhāpetvā taṃdivasaṃ vā dutiyadivasaṃ vā te gaṇhitvāva gacchati. Ekadivasañhi taññeva āyasmantaṃ ativikāle sampattattā senāsanaṃ alabhitvā, cīvarakuṭiyaṃ nisinnaṃ disvā, satthā punadivase bhikkhusaṅghaṃ sannipātāpetvā, hatthivānaratittiravatthuṃ kathetvā, ‘‘yathāvuḍḍhaṃ senāsanaṃ dātabba’’nti sikkhāpadaṃ paññāpesi.

Evaṃ tāvesa āmisānuggahena anuggaṇhāti. Ovadanto panesa satavārampi sahassavārampi tāva ovadati, yāva so puggalo sotāpattiphale patiṭṭhāti, atha naṃ vissajjetvā aññaṃ ovadati. Iminā nayena ovadato cassa ovāde ṭhatvā arahattaṃ pattā gaṇanapathaṃ atikkantā. Evaṃ dhammānuggahena anuggaṇhāti.

Paccassosunti te bhikkhū ‘‘amhākaṃ neva upajjhāyo, na ācariyo na sandiṭṭhasambhatto. Kiṃ tassa santike karissāmā’’ti? Tuṇhībhāvaṃ anāpajjitvā ‘‘evaṃ, bhante’’ti satthu vacanaṃ sampaṭicchiṃsu. **Eḷagalāgumbe**ti gacchamaṇḍapake. So kira eḷagalāgumbo dhuvasalilaṭṭhāne jāto. Athettha catūhi pādehi maṇḍapaṃ katvā tassa upari taṃ gumbaṃ āropesuṃ, so taṃ maṇḍapaṃ chādesi. Athassa heṭṭhā iṭṭhakāhi paricinitvā vālikaṃ okiritvā āsanaṃ paññāpayiṃsu. Sītalaṃ divāṭṭhānaṃ udakavāto vāyati. Thero tasmiṃ nisīdi. Taṃ sandhāya vuttaṃ ‘‘eḷagalāgumbe’’ti.

Nānāverajjagatanti ekassa rañño rajjato nānāvidhaṃ rajjagataṃ. **Virajja**nti aññaṃ rajjaṃ. Yathā hi sadesato añño videso, evaṃ nivuttharajjato aññaṃ rajjaṃ virajjaṃ nāma, taṃ verajjanti vuttaṃ. **Khattiyapaṇḍitā**ti bimbisārakosalarājādayo paṇḍitarājāno. **Brāhmaṇapaṇḍitā**ti caṅkītārukkhādayo paṇḍitabrāhmaṇā. **Gahapatipaṇḍitā**ti cittasudattādayo paṇḍitagahapatayo. **Samaṇapaṇḍitā**ti sabhiyapilotikādayo paṇḍitaparibbājakā. **Vīmaṃsakā**ti atthagavesino. **Kiṃvādī**ti kiṃ attano dassanaṃ vadati, kiṃ laddhikoti attho. **Kimakkhāyī**ti kiṃ sāvakānaṃ ovādānusāsaniṃ ācikkhati? **Dhammassa cānudhamma**nti bhagavatā vuttabyākaraṇassa anubyākaraṇaṃ. **Sahadhammiko**ti sakāraṇo. **Vādānuvādo**ti bhagavatā vuttavādassa anuvādo. ‘‘Vādānupāto’’tipi pāṭho, satthu vādassa anupāto anupatanaṃ, anugamananti attho. Imināpi vādaṃ anugato vādoyeva dīpito hoti.

Avigatarāgassātiādīsu taṇhāvaseneva attho veditabbo. Taṇhā hi rajjanato **rāgo,** chandiyanato **chando,** piyāyanaṭṭhena **pemaṃ,** pivitukāmaṭṭhena **pipāsā,** anudahanaṭṭhena **pariḷāho**ti vuccati. **Akusale cāvuso, dhamme**tiādi kasmā āraddhaṃ? Pañcasu khandhesu avītarāgassa ādīnavaṃ, vītarāgassa ca ānisaṃsaṃ dassetuṃ. Tatra **avighāto**ti niddukkho. **Anupāyāso**ti nirupatāpo. **Apariḷāho**ti niddāho. Evaṃ sabbattha attho veditabbo. Dutiyaṃ.

3. Hāliddikānisuttavaṇṇanā

3. Tatiye **avantīsū**ti avantidakkhiṇāpathasaṅkhāte avantiraṭṭhe. **Kuraraghare**ti evaṃnāmake nagare. **Papāte**ti ekato papāte. Tassa kira pabbatassa ekaṃ passaṃ chinditvā pātitaṃ viya ahosi. ‘‘Pavatte’’tipi pāṭho, nānātitthiyānaṃ laddhipavattaṭṭhāneti attho. Iti thero tasmiṃ raṭṭhe taṃ nagaraṃ nissāya tasmiṃ pabbate viharati. **Hāliddikānī**ti evaṃnāmako. **Aṭṭhakavaggiye māgaṇḍiyapañhe**ti aṭṭhakavaggikamhi māgaṇḍiyapañho nāma atthi, tasmiṃ pañhe. **Rūpadhātū**ti rūpakkhandho adhippeto. **Rūpadhāturāgavinibaddha**nti rūpadhātumhi rāgena vinibaddhaṃ. **Viññāṇa**nti kammaviññāṇaṃ. **Okasārī**ti gehasārī ālayasārī.

Kasmā panettha ‘‘viññāṇadhātu kho, gahapatī’’ti na vuttanti? Sammohavighātatthaṃ. ‘‘Oko’’ti hi atthato paccayo vuccati, purejātañca kammaviññāṇaṃ pacchājātassa kammaviññāṇassapi vipākaviññāṇassapi vipākaviññāṇañca vipākaviññāṇassapi kammaviññāṇassapi paccayo hoti, tasmā ‘‘kataraṃ nu kho idha viññāṇa’’nti? Sammoho bhaveyya, tassa vighātatthaṃ taṃ agahetvā asambhinnāva desanā katā. Apica ārammaṇavasena catasso abhisaṅkhāraviññāṇaṭṭhitiyo vuttāti tā dassetumpi idha viññāṇaṃ na gahitaṃ.

Upayupādānāti taṇhūpayadiṭṭhūpayavasena dve upayā, kāmupādānādīni cattāri upādānāni ca. **Cetaso adhiṭṭhānābhinivesānusayā**ti akusalacittassa adhiṭṭhānabhūtā ceva abhinivesabhūtā ca anusayabhūtā ca. **Tathāgatassā**ti sammāsambuddhassa. Sabbesampi hi khīṇāsavānaṃ ete pahīnāva, satthu pana khīṇāsavabhāvo loke atipākaṭoti uparimakoṭiyā evaṃ vuttaṃ. **Viññāṇadhātuyā**ti idha viññāṇaṃ kasmā gahitaṃ? Kilesappahānadassanatthaṃ. Kilesā hi na kevalaṃ catūsuyeva khandhesu pahīnā pahīyanti, pañcasupi pahīyantiyevāti kilesappahānadassanatthaṃ gahitaṃ. **Evaṃ kho, gahapati,**

anokasārī hotīti evaṃ kammaviññāṇena okaṃ asarantena anokasārī nāma hoti.

Rūpanimittaniketavisāravinibandhāti rūpameva kilesānaṃ paccayaṭṭhena nimittaṃ, ārammaṇakiriyasaṅkhātanivāsanaṭṭhānaṭṭhena niketanti rūpanimittaniketaṃ. Visāro ca vinibandho ca visāravinibandhā. Ubhayenapi hi kilesānaṃ patthaṭabhāvo ca vinibandhanabhāvo ca vutto, rūpanimittanikete visāravinibandhāti rūpanimittaniketavisāravinibandhā, tasmā rūpanimittaniketamhi uppannena kilesavisārena ceva kilesabandhanena cāti attho. **Niketasārīti vuccatī**ti ārammaṇakaraṇavasena nivāsanaṭṭhānaṃ sārīti vuccati. **Pahīnā**ti te rūpanimittaniketakilesavisāravinibandhā pahīnā.

Kasmā panettha pañcakkhandhā ‘‘okā’’ti vuttā, cha ārammaṇāni ‘‘niketa’’nti? Chandarāgassa balavadubbalatāya. Samānepi hi etesaṃ ālayaṭṭhena visayabhāve **oko**ti niccanivāsanaṭṭhānagehameva vuccati, **niketa**nti ‘‘ajja asukaṭṭhāne kīḷissāmā’’ti katasaṅketaṭṭhānaṃ nivāsaṭṭhānaṃ uyyānādi. Tattha yathā puttadāradhanadhaññapuṇṇagehe chandarāgo balavā hoti, evaṃ ajjhattikesu khandhesu. Yathā pana uyyānaṭṭhānādīsu tato dubbalataro hoti, evaṃ bāhiresu chasu ārammaṇesūti chandarāgassa balavadubbalatāya evaṃ desanā katāti veditabbo.

Sukhitesu sukhitoti upaṭṭhākesu dhanadhaññalābhādivasena sukhitesu ‘‘idānāhaṃ manāpaṃ bhojanaṃ labhissāmī’’ti gehasitasukhena sukhito hoti, tehi pattasampattiṃ anubhavamāno viya carati. **Dukkhitesu dukkhito**ti tesaṃ kenacideva kāraṇena dukkhe uppanne sayaṃ dviguṇena dukkhena dukkhito hoti. **Kiccakaraṇīyesū**ti kiccasaṅkhātesu karaṇīyesu. **Tesu yogaṃ āpajjatī**ti upayogaṃ sayaṃ tesaṃ kiccānaṃ kattabbataṃ āpajjati. **Kāmesū**ti vatthukāmesu. **Evaṃ kho, gahapati, kāmehi aritto hotī**ti evaṃ kilesakāmehi aritto hoti anto kāmānaṃ bhāvena atuccho. Sukkapakkho tesaṃ abhāvena **ritto** tucchoti veditabbo.

Purakkharānoti vaṭṭaṃ purato kurumāno. **Evaṃrūpo siya**ntiādīsu dīgharassakāḷodātādīsu rūpesu ‘‘evaṃrūpo nāma bhaveyya’’nti pattheti. Sukhādīsu vedanāsu evaṃvedano nāma; nīlasaññādīsu saññāsu evaṃ sañño nāma; puññābhisaṅkhārādīsu saṅkhāresu evaṃsaṅkhāro nāma; cakkhuviññāṇādīsu viññāṇesu ‘‘evaṃ viññāṇo nāma bhaveyya’’nti pattheti.

Apurakkharānoti vaṭṭaṃ purato akurumāno. **Sahitaṃ me, asahitaṃ te**ti tuyhaṃ vacanaṃ asahitaṃ asiliṭṭhaṃ, mayhaṃ sahitaṃ siliṭṭhaṃ madhurapānasadisaṃ. **Adhiciṇṇaṃ te viparāvatta**nti yaṃ tuyhaṃ dīghena kālena paricitaṃ suppaguṇaṃ, taṃ mama vādaṃ āgamma sabbaṃ khaṇena viparāvattaṃ nivattaṃ. **Āropito te vādo**ti tuyhaṃ doso mayā āropito. **Cara vādappamokkhāyā**ti taṃ taṃ ācariyaṃ upasaṅkamitvā uttari pariyesanto imassa vādassa mokkhāya cara āhiṇḍāhi. **Nibbeṭhehi vā sace pahosī**ti atha sayameva pahosi, idheva nibbeṭhehīti. Tatiyaṃ.

4. Dutiyahāliddikānisuttavaṇṇanā

4. Catutthe **sakkapañhe**ti cūḷasakkapañhe, mahāsakkapañhepetaṃ vuttameva. **Taṇhāsaṅkhayavimuttā**ti taṇhāsaṅkhaye nibbāne tadārammaṇāya phalavimuttiyā vimuttā. **Accantaniṭṭhā**ti antaṃ atikkantaniṭṭhā satataniṭṭhā. Sesapadesupi eseva nayo. Catutthaṃ.

5. Samādhisuttavaṇṇanā

5. Pañcame **samādhi**nti idaṃ bhagavā te bhikkhū cittekaggatāya parihāyante disvā, ‘‘cittekaggataṃ labhantānaṃ imesaṃ kammaṭṭhānaṃ phātiṃ gamissatī’’ti ñatvā āha. **Abhinandatī**ti pattheti. **Abhivadatī**ti tāya abhinandanāya ‘‘aho piyaṃ iṭṭhaṃ kantaṃ manāpa’’nti vadati. Vācaṃ abhinandantopi ca taṃ ārammaṇaṃ nissāya evaṃ lobhaṃ uppādento abhivadatiyeva nāma. **Ajjhosāya tiṭṭhatī**ti gilitvā pariniṭṭhapetvā gaṇhāti. **Yā rūpe nandī**ti yā sā rūpe balavapatthanāsaṅkhātā nandī. **Tadupādāna**nti taṃ gahaṇaṭṭhena upādānaṃ. **Nābhinandatī**ti na pattheti. **Nābhivadatī**ti patthanāvasena na ‘‘iṭṭhaṃ kanta’’nti vadati. Vipassanācittena cetasā ‘‘aniccaṃ dukkha’’nti vacībhedaṃ karontopi nābhivadatiyeva. Pañcamaṃ.

6. Paṭisallāṇasuttavaṇṇanā

6. Chaṭṭhe **paṭisallāṇe**ti idaṃ bhagavā te bhikkhū kāyavivekena parihāyante disvā ‘‘kāyavivekaṃ labhantānaṃ imesaṃ kammaṭṭhānaṃ phātiṃ gamissatī’’ti ñatvā āha. Chaṭṭhaṃ.

7. Upādāparitassanāsuttavaṇṇanā

7. Sattame **upādāparitassana**nti gahaṇena uppannaṃ paritassanaṃ. **Anupādāaparitassana**nti aggahaṇena aparitassanaṃ. **Rūpavipariṇāmānuparivattiviññāṇaṃ hotī**ti ‘‘mama rūpaṃ vipariṇata’’nti vā ‘‘ahu vata metaṃ, dāni vata me natthī’’ti vā ādinā nayena kammaviññāṇaṃ rūpassa bhedānuparivatti hoti. **Vipariṇāmānuparivattijā**ti vipariṇāmassa anuparivattito vipariṇāmārammaṇacittato jātā. **Paritassanā dhammasamuppādā**ti taṇhāparitassanā ca akusaladhammasamuppādā ca. **Citta**nti kusalacittaṃ. **Pariyādāya tiṭṭhantī**ti pariyādiyitvā tiṭṭhanti. **Uttāsavā**ti sauttāso. **Vighātavā**ti savighāto sadukkho. **Apekkhavā**ti sālayo. **Upādāya ca paritassatī**ti gaṇhitvā paritassako nāma hoti. **Na rūpavipariṇāmānuparivattī**ti khīṇāsavassa kammaviññāṇameva natthi, tasmā rūpabhedānuparivatti na hotīti vattuṃ vaṭṭati. Sattamaṃ.

8. Dutiyaupādāparitassanāsuttavaṇṇanā

8. Aṭṭhame taṇhāmānadiṭṭhivasena desanā katā. Iti paṭipāṭiyā catūsu suttesu vaṭṭavivaṭṭameva kathitaṃ. Aṭṭhamaṃ.

9. Kālattayaaniccasuttavaṇṇanā

9. Navame **ko pana vādo paccuppannassā**ti paccuppannamhi kathāva kā, aniccameva taṃ. Te kira bhikkhū atītānāgataṃ aniccanti sallakkhetvā paccuppanne kilamiṃsu, atha nesaṃ ito atītānāgatepi ‘‘paccuppannaṃ anicca’’nti vuccamāne bujjhissantīti ajjhāsayaṃ viditvā satthā puggalajjhāsayena imaṃ desanaṃ desesi. Navamaṃ.

10-11. Kālattayadukkhasuttādivaṇṇanā

10-11. Dasamekādasamāni **dukkhaṃ anattā**ti padehi visesetvā tathārūpeneva puggalajjhāsayena kathitānīti. Dasamekādasamāni.

Nakulapituvaggo paṭhamo.

2. Aniccavaggo

1-10. Aniccasuttādivaṇṇanā

12-21. Aniccavagge pariyosānasuttaṃ pucchāvasikaṃ, sesāni tathā tathā bujjhanakānañca vasena desitānīti. Paṭhamādīni.

Aniccavaggo dutiyo.

3. Bhāravaggo

1. Bhārasuttavaṇṇanā

22. Bhāravaggassa paṭhame **pañcupādānakkhandhātissa vacanīya**nti pañcupādānakkhandhā iti assa vacanīyaṃ, evaṃ vattabbaṃ bhaveyyāti attho. **Ayaṃ vuccati, bhikkhave, bhāro**ti ye ime pañcupādānakkhandhā, ayaṃ bhāroti vuccati. Kenaṭṭhenāti? Parihārabhāriyaṭṭhena. Etesañhi ṭhāpanagamananisīdāpananipajjāpananhāpanamaṇḍanakhādāpanabhuñjāpanādiparihāro bhāriyoti parihārabhāriyaṭṭhena bhāroti vuccati. **Evaṃnāmo**ti tisso dattotiādināmo. **Evaṃgotto**ti kaṇhāyano vacchāyanotiādigotto. Iti vohāramattasiddhaṃ puggalaṃ ‘‘bhārahāro’’ti katvā dasseti. Puggalo hi paṭisandhikkhaṇeyeva khandhabhāraṃ ukkhipitvā dasapi vassāni vīsatipi vassasatampīti yāvajīvaṃ imaṃ khandhabhāraṃ nhāpento bhojento mudusamphassamañcapīṭhesu nisīdāpento nipajjāpento pariharitvā cutikkhaṇe chaḍḍetvā puna paṭisandhikkhaṇe aparaṃ khandhabhāraṃ ādiyati, tasmā bhārahāroti jāto.

Ponobhavikāti punabbhavanibbattikā. **Nandīrāgasahagatā**ti nandirāgena saha ekattameva gatā. Tabbhāvasahagatañhi idha adhippetaṃ. **Tatra tatrābhinandinī**ti upapattiṭṭhāne vā rūpādīsu vā ārammaṇesu tattha tattha abhinandanasīlāva. **Kāmataṇhā**dīsu pañcakāmaguṇiko rāgo kāmataṇhā nāma, rūpārūpabhavarāgo jhānanikanti sassatadiṭṭhisahagato rāgoti ayaṃ bhavataṇhā nāma, ucchedadiṭṭhisahagato rāgo vibhavataṇhā nāma. **Bhārādāna**nti bhāragahaṇaṃ. Taṇhāya hi esa bhāraṃ ādiyati. **Asesavirāganirodho**tiādi sabbaṃ nibbānasseva vevacanaṃ. Tañhi āgamma taṇhā asesato virajjati nirujjhati cajiyati paṭinissajjiyati vimuccati, natthi cettha kāmālayo vā diṭṭhālayo vāti nibbānaṃ etāni nāmāni labhati. **Samūlaṃ taṇha**nti taṇhāya avijjā mūlaṃ nāma. **Abbuyhā**ti arahattamaggena taṃ samūlakaṃ uddharitvā. **Nicchāto parinibbuto**ti nittaṇho parinibbuto nāmāti vattuṃ vaṭṭatīti. Paṭhamaṃ.

2. Pariññasuttavaṇṇanā

23. Dutiye **pariññeyye**ti parijānitabbe, samatikkamitabbeti attho. **Pariñña**nti accantapariññaṃ, samatikkamanti attho. **Rāgakkhayo**tiādi nibbānassa nāmaṃ. Tañhi accantapariññā nāma. Dutiyaṃ.

3. Abhijānasuttavaṇṇanā

24. Tatiye **abhijāna**nti abhijānanto. Iminā ñātapariññā kathitā, dutiyapadena tīraṇapariññā, tatiyacatutthehi pahānapariññāti imasmiṃ sutte tisso pariññā kathitāti. Tatiyaṃ.

4-9. Chandarāgasuttādivaṇṇanā

25-30. Catutthādīni dhātusaṃyutte vuttanayeneva veditabbāni. Paṭipāṭiyā panettha pañcamachaṭṭhasattamesu cattāri saccāni kathitāni, aṭṭhamanavamesu vaṭṭavivaṭṭaṃ. Catutthādīni.

10. Aghamūlasuttavaṇṇanā

31. Dasame **agha**nti dukkhaṃ. Evamettha dukkhalakkhaṇameva kathitaṃ. Dasamaṃ.

11. Pabhaṅgusuttavaṇṇanā

32. Ekādasame **pabhaṅgu**nti pabhijjanasabhāvaṃ. Evamidha aniccalakkhaṇameva kathitanti. Ekādasamaṃ.

Bhāravaggo tatiyo.

4. Natumhākavaggo

1. Natumhākasuttavaṇṇanā

33. Natumhākavaggassa paṭhame **pajahathā**ti chandarāgappahānena pajahatha. Tiṇādīsu **tiṇaṃ** nāma antopheggu bahisāraṃ tālanāḷikerādi. **Kaṭṭhaṃ** nāma antosāraṃ bahipheggu khadirasālasākapanasādi. **Sākhā** nāma rukkhassa bāhā viya nikkhantā. **Palāsaṃ** nāma tālanāḷikerapaṇṇādi. Paṭhamaṃ.

2. Dutiyanatumhākasuttavaṇṇanā

34. Dutiyaṃ vinā upamāya bujjhanakānaṃ ajjhāsayena vuttaṃ. Dutiyaṃ.

3. Aññatarabhikkhusuttavaṇṇanā

35. Tatiye **rūpañce, bhante, anusetī**ti yadi rūpaṃ anuseti. **Tena saṅkhaṃ gacchatī**ti kāmarāgādīsu yena anusayena taṃ rūpaṃ anuseti, teneva anusayena ‘‘ratto duṭṭho mūḷho’’ti paṇṇattiṃ gacchati. **Na tena saṅkhaṃ gacchatī**ti tena abhūtena anusayena ‘‘ratto duṭṭho mūḷho’’ti saṅkhaṃ na gacchatīti. Tatiyaṃ.

4. Dutiyaaññatarabhikkhusuttavaṇṇanā

36. Catutthe **taṃ anumīyatī**ti taṃ anusayitaṃ rūpaṃ marantena anusayena anumarati. Na hi ārammaṇe bhijjamāne tadārammaṇā dhammā tiṭṭhanti. **Yaṃ anumīyatī**ti yaṃ rūpaṃ yena anusayena anumarati. **Tena saṅkhaṃ gacchatī**ti tena anusayena ‘‘ratto duṭṭho mūḷho’’ti saṅkhaṃ gacchati. Atha vā **ya**nti karaṇavacanametaṃ, yena anusayena anumīyati, tena ‘‘ratto duṭṭho mūḷho’’ti saṅkhaṃ gacchatīti attho. Catutthaṃ.

5-6. Ānandasuttādivaṇṇanā

37-38. Pañcame **ṭhitassa aññathattaṃ paññāyatī**ti dharamānassa jīvamānassa jarā paññāyati. **Ṭhitī**ti hi jīvitindriyasaṅkhātāya anupālanāya nāmaṃ. **Aññathatta**nti jarāya. Tenāhu porāṇā –

> ‘‘Uppādo jāti akkhāto, bhaṅgo vutto vayoti ca;
> Aññathattaṃ jarā vuttā, ṭhitī ca anupālanā’’ti.

Evaṃ ekekassa khandhassa uppādajarābhaṅgasaṅkhātāni tīṇi lakkhaṇāni honti yāni sandhāya vuttaṃ ‘‘tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇānī’’ti (a. ni. 3.47).

Tattha saṅkhataṃ nāma paccayanibbatto yo koci saṅkhāro. Saṅkhāro ca na lakkhaṇaṃ, lakkhaṇaṃ na saṅkhāro, na ca saṅkhārena vinā lakkhaṇaṃ paññāpetuṃ sakkā, nāpi lakkhaṇaṃ vinā saṅkhāro, lakkhaṇena pana saṅkhāro pākaṭo hoti. Yathā hi na ca gāvīyeva lakkhaṇaṃ, lakkhaṇameva na gāvī, nāpi gāviṃ muñcitvā lakkhaṇaṃ paññāpetuṃ sakkā, nāpi lakkhaṇaṃ muñcitvā gāviṃ, lakkhaṇena pana gāvī pākaṭā hoti, evaṃsampadamidaṃ veditabbaṃ.

Tattha saṅkhārānaṃ uppādakkhaṇe saṅkhāropi uppādalakkhaṇampi kālasaṅkhāto tassa khaṇopi paññāyati. ‘‘Uppādopī’’ti vutte saṅkhāropi jarālakkhaṇampi kālasaṅkhāto tassa khaṇopi paññāyati. Bhaṅgakkhaṇe saṅkhāropi taṃlakkhaṇampi kālasaṅkhāto tassa khaṇopi paññāyati. Apare pana vadanti ‘‘arūpadhammānaṃ jarākhaṇo nāma na sakkā paññāpetuṃ, sammāsambuddho ca ‘vedanāya uppādo paññāyati, vayo paññāyati, ṭhitāya aññathattaṃ paññāyatī’ti vadanto arūpadhammānampi tīṇi lakkhaṇāni paññāpeti, tāni atthikkhaṇaṃ upādāya labbhantī’’ti vatvā –

> ‘‘Atthitā sabbadhammānaṃ, ṭhiti nāma pavuccati;
> Tasseva bhedo maraṇaṃ, sabbadā sabbapāṇina’’nti. –

Imāya ācariyagāthāya tamatthaṃ sādhenti. Atha vā santativasena ṭhānaṃ ṭhitīti veditabbanti ca vadanti. Yasmā pana sutte ayaṃ viseso natthi, tasmā ācariyamatiyā suttaṃ apaṭibāhetvā suttameva pamāṇaṃ kattabbaṃ. Chaṭṭhaṃ uttānameva. Pañcamachaṭṭhāni.

7-10. Anudhammasuttādivaṇṇanā

39-42. Sattame **dhammānudhammappaṭipannassā**ti navannaṃ lokuttaradhammānaṃ anulomadhammaṃ pubbabhāgapaṭipadaṃ paṭipannassa. **Ayamanudhammo**ti ayaṃ anulomadhammo hoti. **Nibbidābahulo**ti ukkaṇṭhanabahulo hutvā. **Parijānātī**ti tīhi pariññāhi parijānāti. **Parimuccatī**ti maggakkhaṇe uppannāya pahānapariññāya parimuccati. Evaṃ imasmiṃ sutte maggova kathito hoti, tathā ito paresu tīsu. Idha pana anupassanā aniyamitā, tesu niyamitā. Tasmā idhāpi sā tattha niyamitavaseneva niyametabbā. Na hi sakkā tīsu aññataraṃ anupassanaṃ vinā nibbindituṃ parijānituṃ vāti. Sattamādīni.

Natumhākavaggo catuttho.

5. Attadīpavaggo

1. Attadīpasuttavaṇṇanā

43. Attadīpavaggassa paṭhame **attadīpā**ti attānaṃ dīpaṃ tāṇaṃ leṇaṃ gatiṃ parāyaṇaṃ patiṭṭhaṃ katvā viharathāti attho. **Attasaraṇā**ti idaṃ tasseva vevacanaṃ. **Anaññasaraṇā**ti idaṃ aññassa saraṇapaṭikkhepavacanaṃ. Na hi añño aññassa saraṇaṃ hoti aññassa vāyāmena aññassa asijjhanato, vuttampi cetaṃ –

> ‘‘Attā hi attano nātho,
> Ko hi nātho paro siyā’’ti. (dha. pa. 160);

Tenāha ‘‘anaññasaraṇā’’ti. Ko panettha attā nāma? Lokiyalokuttaro dhammo. Tenevāha – ‘‘dhammadīpā dhammasaraṇā anaññasaraṇā’’ti. **Yonī**ti kāraṇaṃ – ‘‘yoni hesā, bhūmija, phalassa adhigamāyā’’tiādīsu (ma. ni. 3.227) viya. **Kiṃpahotikā**ti kiṃpabhutikā, kuto pabhavantīti attho? **Rūpassa tvevā**ti idaṃ tesaṃyeva sokādīnaṃ pahānadassanatthaṃ āraddhaṃ. **Na paritassatī**ti na gaṇhāti na gahati. **Tadaṅganibbuto**ti tena vipassanaṅgena kilesānaṃ nibbutattā tadaṅganibbuto. Imasmiṃ sutte vipassanāva kathitā. Paṭhamaṃ.

2. Paṭipadāsuttavaṇṇanā

44. Dutiye **dukkhasamudayagāminī samanupassanā**ti yasmā sakkāyo dukkhaṃ, tassa ca samudayagāminī paṭipadā nāma ‘‘rūpaṃ attato samanupassatī’’ti evaṃ diṭṭhisamanupassanā vuttā, tasmā dukkhasamudayagāminī samanupassanāti ayamettha attho hoti. **Dukkhanirodhagāminī samanupassanā**ti ettha saha vipassanāya catumaggañāṇaṃ ‘‘samanupassanā’’ti vuttaṃ. Iti imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ. Dutiyaṃ.

3. Aniccasuttavaṇṇanā

45. Tatiye **sammappaññāya daṭṭhabba**nti saha vipassanāya maggapaññāya daṭṭhabbaṃ. **Virajjati vimuccatī**ti maggakkhaṇe virajjati, phalakkhaṇe vimuccati. **Anupādāya āsavehī**ti anuppādanirodhena niruddhehi āsavehi agahetvā iti vimuccati. **Rūpadhātuyā**tiādi paccavekkhaṇadassanatthaṃ vuttaṃ. Saha phalena paccavekkhaṇadassanatthantipi vadantiyeva. **Ṭhita**nti upari kattabbakiccābhāvena ṭhitaṃ. **Ṭhitattā santussita**nti pattabbaṃ pattabhāvena santuṭṭhaṃ. **Paccattaṃyeva parinibbāyatī**ti sayameva parinibbāyati. Tatiyaṃ.

4. Dutiyaaniccasuttavaṇṇanā

46. Catutthe **pubbantānudiṭṭhiyo**ti pubbantaṃ anugatā aṭṭhārasa diṭṭhiyo na honti. **Aparantānudiṭṭhiyo**ti aparantaṃ anugatā catucattālīsa diṭṭhiyo na honti. **Thāmaso parāmāso**ti diṭṭhithāmaso ceva diṭṭhiparāmāso ca na hoti. Ettāvatā paṭhamamaggo dassito. Idāni saha vipassanāya tayo magge ca phalāni ca dassetuṃ **rūpasmi**ntiādi āraddhaṃ. Atha vā diṭṭhiyo nāma vipassanāya eva pahīnā, idaṃ pana upari saha vipassanāya cattāro magge dassetuṃ āraddhaṃ. Catutthaṃ.

5. Samanupassanāsuttavaṇṇanā

47. Pañcame **pañcupādānakkhandhe samanupassanti etesaṃ vā aññatara**nti paripuṇṇagāhavasena pañcakkhandhe samanupassanti, aparipuṇṇagāhavasena etesaṃ aññataraṃ. **Iti ayañceva samanupassanā**ti iti ayañca diṭṭhisamanupassanā. **Asmīti cassa avigataṃ hotī**ti yassa ayaṃ samanupassanā atthi, tasmiṃ asmīti taṇhāmānadiṭṭhisaṅkhātaṃ papañcattayaṃ avigatameva hoti. **Pañcannaṃ indriyānaṃ avakkanti hotī**ti tasmiṃ kilesajāte sati kammakilesapaccayānaṃ pañcannaṃ indriyānaṃ nibbatti hoti.

Atthi, bhikkhave, manoti idaṃ kammamanaṃ sandhāya vuttaṃ. **Dhammā**ti ārammaṇaṃ. **Avijjādhātū**ti javanakkhaṇe avijjā. **Avijjāsamphassajenā**ti avijjāsampayuttaphassato jātena. Apica **mano**ti bhavaṅgakkhaṇe vipākamanodhātu, āvajjanakkhaṇe kiriyamanodhātu. **Dhammā**dayo vuttappakārāva. **Asmītipissa hotī**ti taṇhāmānadiṭṭhivasena asmīti evampissa hoti. Ito paresu **ayamahamasmī**ti rūpādīsu kiñcideva dhammaṃ gahetvā ''ayaṃ ahamasmī''ti attadiṭṭhivasena vuttaṃ. **Bhavissa**nti sassatadiṭṭhivasena. **Na bhavissa**nti ucchedadiṭṭhivasena. **Rūpī bhavissa**ntiādīni sabbāni sassatameva bhajanti. **Athetthā**ti atha tenevākārena ṭhitesu etesu indriyesu. **Avijjā pahīyatī**ti catūsu saccesu aññāṇabhūtā avijjā pahīyati. **Vijjā uppajjatī**ti arahattamaggavijjā uppajjati. Evamettha asmīti taṇhāmānadiṭṭhiyo. Kammassa pañcannañca indriyānaṃ antare eko sandhi, vipākamanaṃ pañcindriyapakkhikaṃ katvā pañcannañca indriyānaṃ kammassa ca antare eko sandhīti. Iti tayo papañcā atīto addhā, indriyādīni paccuppanno addhā, tattha kammamanaṃ ādiṃ katvā anāgatassa paccayo dassitoti. Pañcamaṃ.

6. Khandhasuttavaṇṇanā

48. Chaṭṭhe rūpakkhandho kāmāvacaro, cattāro khandhā catubhūmakā. **Sāsava**nti āsavānaṃ ārammaṇabhāvena paccayabhūtaṃ. **Upādāniya**nti tatheva ca upādānānaṃ paccayabhūtaṃ. Vacanattho panettha – ārammaṇaṃ katvā pavattehi saha āsavehīti **sāsavaṃ**. Upādātabbanti **upādāniyaṃ**. Idhāpi rūpakkhandho kāmāvacaro, avasesā tebhūmakā vipassanācāravasena vuttā. Evamettha rūpaṃ rāsaṭṭhena khandhesu paviṭṭhaṃ, sāsavarāsaṭṭhena upādānakkhandhesu. Vedanādayo sāsavāpi atthi, anāsavāpi atthi. Te rāsaṭṭhena sabbepi khandhesu paviṭṭhā, tebhūmakā panettha sāsavaṭṭhena upādānakkhandhesu paviṭṭhāti. Chaṭṭhaṃ.

7-8. Soṇasuttādivaṇṇanā

49-50. Sattame **seyyohamasmī**ti visiṭṭho uttamo ahamasmi. **Kimaññatra yathābhūtassa adassanā**ti yathābhūtassa adassanato aññaṃ kiṃ bhaveyya? Adassanaṃ aññāṇameva bhaveyyāti attho. Idānissa te parivaṭṭaṃ vajirabhedadesanaṃ ārabhanto **taṃ kiṃ maññasi soṇo**tiādimāha. Aṭṭhamaṃ uttānameva. Sattamaaṭṭhamāni.

9-10. Nandikkhayasuttādivaṇṇanā

51-52. Navamadasamesu **nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo**ti idaṃ nandīti vā rāgoti vā imesaṃ atthato ninnānākaraṇatāya vuttaṃ. Nibbidānupassanāya vā nibbindanto nandiṃ pajahati, virāgānupassanāya virajjanto rāgaṃ pajahati. Ettāvatā vipassanaṃ niṭṭhapetvā ''rāgakkhayā nandikkhayo''ti idha maggaṃ dassetvā ''nandirāgakkhayā cittaṃ vimutta''nti phalaṃ dassitanti. Navamadasamāni.

Attadīpavaggo pañcamo.

Mūlapaṇṇāsako samatto.

6. Upayavaggo

1. Upayasuttavaṇṇanā

53. Upayavaggassa paṭhame **upayo**ti taṇhāmānadiṭṭhivasena pañcakkhandhe upagato. **Viññāṇa**nti kammaviññāṇaṃ. **Āpajjeyyā**ti kammaṃ javāpetvā paṭisandhiākaḍḍhanasamatthatāya vuddhiādīni āpajjeyya. **Viññāṇupaya**nti padassa aggahaṇe kāraṇaṃ vuttameva. **Vocchijjatārammaṇa**nti paṭisandhiākaḍḍhanasamatthatāya abhāvena ārammaṇaṃ vocchijjati. **Patiṭṭhā viññāṇassā**ti kammaviññāṇassa patiṭṭhā na hoti. **Tadappatiṭṭhita**nti taṃ appatiṭṭhitaṃ. **Anabhisaṅkhacca vimutta**nti paṭisandhiṃ anabhisaṅkharitvā vimuttaṃ. Paṭhamaṃ.

2. Bījasuttavaṇṇanā

54. Dutiye **bījajātānī**ti bījāni. **Mūlabīja**nti vacaṃ vacattaṃ haliddaṃ siṅgiveranti evamādi. **Khandhabīja**nti assattho nigrodhoti evamādi. **Phalubīja**nti ucchu veḷu naḷoti evamādi. **Aggabīja**nti ajjukaṃ phaṇijjakanti evamādi. **Bījabīja**nti sālivīhiādi pubbaṇṇañceva muggamāsādi aparaṇṇañca. **Akhaṇḍānī**ti abhinnāni. Bhinnakālato paṭṭhāya bījaṃ bījatthāya na upakappati. **Apūtikānī**ti udakatemanena apūtikāni. Pūtibījañhi bījatthāya na upakappati. **Avātātapahatānī**ti vātena ca ātapena ca na hatāni, nirojataṃ na pāpitāni. Nirojañhi kasaṭaṃ bījaṃ bījatthāya na upakappati. **Sārādānī**ti gahitasārāni patiṭṭhitasārāni. Nissārañhi bījaṃ bījatthāya na upakappati. **Sukhasayitānī**ti cattāro māse koṭṭhe pakkhittaniyāmeneva sukhaṃ sayitāni. **Pathavī**ti heṭṭhā patiṭṭhānapathavī. **Āpo**ti uparisnehanaāpo. **Catasso viññāṇaṭṭhitiyo**ti kammaviññāṇassa ārammaṇabhūtā rūpādayo cattāro khandhā. Te hi ārammaṇavasena patiṭṭhābhūtattā pathavīdhātusadisā. **Nandirāgo** sinehanaṭṭhena āpodhātusadiso. **Viññāṇaṃ sāhāra**nti sappaccayaṃ kammaviññāṇaṃ. Tañhi bījaṃ viya pathaviyaṃ ārammaṇapathaviyaṃ viruhati. Dutiyaṃ.

3. Udānasuttavaṇṇanā

55. Tatiye **udānaṃ udānesī**ti balavasomanassasamuṭṭhānaṃ udānaṃ udāhari. Kiṃ nissāya panesa bhagavato uppannoti. Sāsanassa niyyānikabhāvaṃ. Kathaṃ? Evaṃ kirassa ahosi, ''tayome upanissayā – dānūpanissayo sīlūpanissayo bhāvanūpanissayo cā''ti. Tesu dānasīlūpanissayā dubbalā, bhāvanūpanissayo balavā. Dānasīlūpanissayā hi tayo magge ca phalāni ca pāpenti, bhāvanūpanissayo arahattaṃ pāpeti. Iti dubbalūpanissaye patiṭṭhito bhikkhu ghaṭento vāyamanto pañcorambhāgiyāni bandhanāni chetvā tīṇi maggaphalāni nibbatteti, ''aho sāsanaṃ niyyānika''nti āvajjentassa ayaṃ udapādi.

Tattha ''dubbalūpanissaye ṭhatvā ghaṭamāno tīṇi maggaphalāni pāpuṇātī''ti imassatthassāvibhāvanatthaṃ **milakattherassa** vatthu veditabbaṃ – so kira gihikāle pāṇātipātakammena jīvikaṃ kappento araññe pāsasatañceva adūhalasatañca yojesi. Athekadivasaṃ aṅgārapakkamaṃsaṃ khāditvā pāsaṭṭhānesu vicaranto pipāsābhibhūto ekassa araññavāsittherassa vihāraṃ gantvā therassa caṅkamantassa avidūre ṭhitaṃ pānīyaghaṭaṃ vivari, hatthatemanamattampi udakaṃ nāddasa. So kujjhitvā āha – ''bhikkhu, bhikkhu tumhe gahapatikehi dinnaṃ bhuñjitvā bhuñjitvā supatha, pānīyaghaṭe añjalimattampi udakaṃ na ṭhapetha, na yuttameta''nti. Thero ''mayā pānīyaghaṭo pūretvā ṭhapito, kiṃ nu kho eta''nti? Gantvā olokento paripuṇṇaghaṭaṃ disvā pānīyasaṅkhaṃ pūretvā adāsi. So dvattisaṅkhapūraṃ pivitvā cintesi – ''evaṃ pūritaghaṭo nāma mama kammaṃ āgamma tattakapālo viya jāto. Kiṃ nu kho anāgate attabhāve bhavissatī''ti? Saṃviggacitto dhanuṃ chaḍḍetvā, ''pabbājetha maṃ, bhante''ti āha. Thero tacapañcakakammaṭṭhānaṃ ācikkhitvā taṃ pabbājesi.

Tassa samaṇadhammaṃ karontassa bahūnaṃ migasūkarānaṃ māritaṭṭhānaṃ pāsaadūhalānañca yojitaṭṭhānaṃ upaṭṭhāti. Taṃ anussarato sarīre dāho uppajjati, kūṭagoṇo viya kammaṭṭhānampi vīthiṃ na paṭipajjati. So ''kiṃ karissāmi bhikkhubhāvenā''ti? Anabhiratiyā pīḷito therassa santikaṃ gantvā vanditvā āha – ''na sakkomi, bhante, samaṇadhammaṃ kātu''nti. Atha naṃ thero ''hatthakammaṃ karohī''ti āha. So ''sādhu, bhante''ti vatvā udumbarādayo allarukkhe chinditvā mahantaṃ rāsiṃ katvā, ''idāni kiṃ karomī''ti pucchi? Jhāpehi nanti. So catūsu disāsu aggiṃ datvā jhāpetuṃ asakkonto, ''bhante, na sakkomī''ti āha. Thero ''tena hi apehī''ti pathaviṃ dvidhā katvā avīcito khajjopanakamattaṃ aggiṃ nīharitvā tattha pakkhipi. So tāva mahantaṃ rāsiṃ sukkhapaṇṇaṃ viya khaṇena jhāpesi. Athassa thero avīciṃ dassetvā, ''sace vibbhamissasi, ettha paccissasī''ti saṃvegaṃ janesi. So avīcidassanato paṭṭhāya pavedhamāno ''niyyānikaṃ, bhante, buddhasāsana''nti pucchi, āmāvusoti. Bhante, buddhasāsanassa niyyānikatte sati milako attamokkhaṃ karissati, mā cintayitthāti. Tato paṭṭhāya samaṇadhammaṃ karoti ghaṭeti, tassa vattapaṭivattaṃ pūreti, niddāya bādhayamānāya tintaṃ palālaṃ sīse ṭhapetvā pāde soṇḍiyaṃ otāretvā nisīdati. So ekadivasaṃ pānīyaṃ parissāvetvā ghaṭaṃ ūrumhi ṭhapetvā udakamaṇikānaṃ pacchedaṃ āgamayamāno aṭṭhāsi. Atha kho thero sāmaṇerassa imaṃ uddesaṃ deti –

''Uṭṭhānavato satīmato,
Sucikammassa nisammakārino;
Saññatassa dhammajīvino,
Appamattassa yasobhivaḍḍhatī''ti. (dha. pa. 24);

So catuppadikampi taṃ gāthaṃ attaniyeva upanesi – ''uṭṭhānavatā nāma mādisena bhavitabbaṃ. Satimatāpi mādiseneva…pe… appamattenapi mādiseneva bhavitabba''nti. Evaṃ taṃ gāthaṃ attani upanetvā tasmiṃyeva padavāre ṭhito pañcorambhāgiyāni saṃyojanāni chinditvā anāgāmiphale patiṭṭhāya haṭṭhatuṭṭho –

''Allaṃ palālapuñjāhaṃ, sīsenādāya caṅkamiṃ;
Pattosmi tatiyaṃ ṭhānaṃ, ettha me natthi saṃsayo''ti. –

Imaṃ udānagāthaṃ āha. Evaṃ dubbalūpanissaye ṭhito ghaṭento vāyamanto pañcorambhāgiyāni saṃyojanāni chinditvā tīṇi maggaphalāni nibbatteti. Tenāha bhagavā – ''no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatīti evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī''ti.

Tattha **no cassaṃ, no ca me siyā**ti sace ahaṃ na bhaveyyaṃ, mama parikkhāropi na bhaveyya. Sace vā pana me atīte kammābhisaṅkhāro nābhavissa, idaṃ me etarahi khandhapañcakaṃ na bhaveyya. **Nābhavissa, na me bhavissatī**ti idāni pana tathā parakkamissāmi, yathā me āyatiṃ khandhābhinibbattako kammasaṅkhāro na bhavissati, tasmiṃ asati āyatiṃ paṭisandhi nāma na me bhavissati. **Evaṃ adhimuccamāno**ti evaṃ adhimuccanto bhikkhu dubbalūpanissaye ṭhito pañcorambhāgiyāni saṃyojanāni chindeyya. **Evaṃ vutte**ti evaṃ sāsanassa niyyānikabhāvaṃ āvajjentena bhagavatā imasmiṃ udāne vutte. **Rūpaṃ vibhavissatī**ti rūpaṃ bhijjissati. **Rūpassa**

vibhavāti vibhavadassanena sahavipassanena. Sahavipassanakā hi cattāro maggā rūpādīnaṃ vibhavadassanaṃ nāma. Taṃ sandhāyetaṃ vuttaṃ. **Evaṃ adhimuccamāno, bhante, bhikkhu chindeyyā**ti, bhante, evaṃ adhimuccamāno bhikkhu chindeyyeva pañcorambhāgiyāni saṃyojanāni. Kasmā na chindissatīti?

Idāni upari maggaphalaṃ pucchanto **kathaṃ pana, bhante**tiādimāha. Tattha **anantarā**ti dve anantarāni āsannānantarañca dūrānantarañca. Vipassanā maggassa āsannānantaraṃ nāma, phalassa dūrānantaraṃ nāma. Taṃ sandhāya ‘‘kathaṃ pana, bhante, jānato kathaṃ passato vipassanānantarā ‘āsavānaṃ khayo’ti saṅkhaṃ gataṃ arahattaphalaṃ hotī’’ti pucchati. **Atasitāye**ti atasitabbe abhāyitabbe ṭhānamhi. **Tāsaṃ āpajjatī**ti bhayaṃ āpajjati. **Tāso heso**ti yā esā ‘‘no cassaṃ, no ca me siyā’’ti evaṃ pavattā dubbalavipassanā, sā yasmā attasinehaṃ pariyādātuṃ na sakkoti, tasmā assutavato puthujjanassa tāso nāma hoti. So hi ‘‘idānāhaṃ ucchijjissāmi, na dāni kiñci bhavissāmī’’ti attānaṃ papāte patantaṃ viya passati aññataro brāhmaṇo viya. Lohapāsādassa kira heṭṭhā tipiṭakacūḷanāgatthero tilakkhaṇāhataṃ dhammaṃ parivatteti. Atha aññatarassa brāhmaṇassa ekamante ṭhatvā dhammaṃ suṇantassa saṅkhārā suññato upaṭṭhahiṃsu. So papāte patanto viya hutvā vivaṭadvārena tato palāyitvā gehaṃ pavisitvā, puttaṃ ure sayāpetvā, ‘‘tāta, sakyasamayaṃ āvajjento manamhi naṭṭho’’ti āha. **Na heso bhikkhu tāso**ti esā evaṃ pavattā balavavipassanā sutavato ariyasāvakassa na tāso nāma hoti. Na hi tassa evaṃ hoti ‘‘ahaṃ ucchijjissāmī’’ti vā ‘‘vinassissāmī’’ti vāti. Evaṃ pana hoti ‘‘saṅkhārāva uppajjanti, saṅkhārāva nirujjhantī’’ti. Tatiyaṃ.

4. Upādānaparipavattasuttavaṇṇanā

56. Catutthe **catuparivaṭṭa**nti ekekasmiṃ khandhe catunnaṃ parivaṭṭanavasena. **Rūpaṃ abbhaññāsi**nti rūpaṃ dukkhasaccanti abhiññāsiṃ. Evaṃ sabbapadesu catusaccavaseneva attho veditabbo. **Āhārasamudayā**ti ettha sacchandarāgo kabaḷīkārāhāro āhāro nāma. **Paṭipannā**ti sīlato paṭṭhāya yāva arahattamaggā paṭipannā honti. **Gādhantī**ti patiṭṭhahanti. Ettāvatā sekkhabhūmiṃ kathetvā idāni asekkhabhūmiṃ kathento **ye ca kho keci, bhikkhave**tiādimāha. **Suvimuttā**ti arahattaphalavimuttiyā suṭṭhu vimuttā. **Kevalino**ti sakalino katasabbakiccā. **Vaṭṭaṃ tesaṃ natthi paññāpanāyā**ti yena te avasiṭṭhena vaṭṭena paññāpeyyuṃ, taṃ nesaṃ vaṭṭaṃ natthi paññāpanāya. Atha vā vaṭṭanti kāraṇaṃ, paññāpanāya kāraṇaṃ natthīti. Ettāvatā asekkhabhūmivāro kathito. Catutthaṃ.

5. Sattaṭṭhānasuttavaṇṇanā

57. Pañcame **sattaṭṭhānakusalo**ti sattasu okāsesu cheko. **Vusitavā**ti vusitavāso. **Uttamapuriso**ti seṭṭhapuriso. Sesamettha vuttanayeneva veditabbaṃ. Idaṃ pana suttaṃ ussadanandiyañceva palobhanīyañcāti veditabbaṃ. Yathā hi rājā vijitasaṅgāmo saṅgāme vijayino yodhe uccaṭṭhāne ṭhapetvā tesaṃ sakkāraṃ karoti. Kiṃ kāraṇā? Etesaṃ sakkāraṃ disvā sesāpi sūrā bhavituṃ maññissantīti, evameva bhagavā appameyyaṃ kālaṃ pāramiyo pūretvā mahābodhimaṇḍe kilesamāravijayaṃ katvā sabbaññutaṃ patto sāvatthiyaṃ jetavanamahāvihāre nisīditvā imaṃ suttaṃ desento khīṇāsave ukkhipitvā thomesi vaṇṇesi. Kiṃ kāraṇā? Evaṃ avasesā sekkhapuggalā arahattaphalaṃ pattabbaṃ maññissantīti. Evametaṃ suttaṃ khīṇāsavānaṃ ukkhipitvā pasaṃsitattā ussadanandiyaṃ, sekkhānaṃ palobhitattā palobhanīyanti veditabbaṃ.

Evaṃ kho, bhikkhave, bhikkhu sattaṭṭhānakusalo hotīti ettāvatā cettha maggaphalapaccavekkhaṇavasena desanaṃ niṭṭhapetvāpi puna **kathañca, bhikkhave, bhikkhu tividhūpaparikkhī hotī**ti idaṃ ‘‘khīṇāsavo yasmiṃ ārammaṇe satatavihārena viharati, taṃ satto vā puggalo vā na hoti, dhātuādimattameva pana hotī’’ti evaṃ khīṇāsavassa satatavihārañca, ‘‘imesu dhammesu kammaṃ katvā ayaṃ āgato’’ti āgamanīyapaṭipadañca dassetuṃ vuttaṃ. Tattha **dhātuso upaparikkhatī**ti dhātusabhāvena passati oloketi. Sesapadadvayepi eseva nayo. Pañcamaṃ.

6. Sammāsambuddhasuttavaṇṇanā

58. Chaṭṭhe **ko adhippayāso**ti ko adhikapayogo. **Anuppannassā**ti imañhi maggaṃ kassapasammāsambuddho uppādesi, antarā añño satthā uppādetuṃ nāsakkhi, iti bhagavā anuppannassa maggassa uppādetā nāma. Nagaropamasmiñhi avaḷañjanaṭṭhānesu purāṇamaggo jāto, idha avattamānaṭṭhena anuppannamaggo nāma. Asañjātassāti tasseva vevacanaṃ. **Anakkhātassā**ti akathitassa. Maggaṃ jānātīti **maggaññū**. Maggaṃ viditaṃ pākaṭaṃ akāsīti **maggavidū**. Magge ca amagge ca kovidoti **maggakovido**. **Maggānugā**ti maggaṃ anugacchantā. **Pacchā samannāgatā**ti ahaṃ paṭhamaṃ gato, sāvakā pacchā samannāgatā. Chaṭṭhaṃ.

7. Anattalakkhaṇasuttavaṇṇanā

59. Sattame **pañcavaggiye**ti aññāsi koṇḍaññattherādike pañca jane purāṇupaṭṭhāke. **Āmantesī**ti āsāḷhipuṇṇamadivase dhammacakkappavattanato paṭṭhāya anukkamena sotāpattiphale patiṭṭhite ‘‘idāni nesaṃ āsavakkhayāya dhammaṃ desessāmī’’ti pañcamiyaṃ pakkhassa āmantesi. **Etadavocā**ti etaṃ ‘‘rūpaṃ, bhikkhave, anattā’’tiādinayappavattaṃ anattalakkhaṇasuttaṃ avoca. Tattha **anattā**ti pubbe vuttehi catūhi kāraṇehi anattā. **Taṃ kiṃ maññatha, bhikkhave**ti idaṃ kasmā āraddhaṃ? Ettakena ṭhānena anattalakkhaṇameva kathitaṃ, na aniccadukkhalakkhaṇāni, idāni tāni dassetvā samodhānetvā tīṇipi lakkhaṇāni dassetuṃ idamāraddhanti veditabbaṃ. **Tasmā**ti yasmā ime pañcakkhandhā aniccā dukkhā anattā, tasmā. **Yaṃkiñci rūpa**ntiādīsu vitthārakathā visuddhimagge paññābhāvanādhikāre khandhaniddese vuttāva. Sesaṃ sabbattha vuttānusāreneva veditabbaṃ. Imasmiṃ pana sutte anattalakkhaṇameva kathitanti. Sattamaṃ.

8. Mahālisuttavaṇṇanā

60. Aṭṭhame **ekantadukkha**ntiādīni **dhātusaṃyutte** vuttanayāneva. Aṭṭhamaṃ.

9. Ādittasuttavaṇṇanā

61. Navame **āditta**nti ekādasahi aggīhi ādittaṃ pajjalitaṃ. Iti dvīsupi imesu suttesu dukkhalakkhaṇameva kathitaṃ. Navamaṃ.

10. Niruttipathasuttavaṇṇanā

62. **Dasame** niruttiyova **niruttipathā,** atha vā niruttiyo ca tā niruttivasena viññātabbānaṃ atthānaṃ pathattā pathā cāti niruttipathā. Sesapadadvayepi eseva nayo. Tīṇipi cetāni aññamaññavevacanānevāti veditabbāni. **Asaṃkiṇṇā**ti avijahitā, ‘‘ko imehi attho’’ti vatvā achaḍḍitā. **Asaṃkiṇṇapubbā**ti atītepi na jahitapubbā. **Na saṃkīyantī**ti etarahipi ‘‘kimetehī’’ti na chaḍḍīyanti. **Na saṃkīyissantī**ti anāgatepi na chaḍḍīyissanti. **Appaṭikuṭṭhā**ti appaṭibāhitā. **Atīta**nti attano sabhāvaṃ bhaṅgameva vā atikkantaṃ. **Niruddha**nti desantaraṃ asaṅkamitvā tattheva niruddhaṃ vūpasantaṃ. **Vipariṇata**nti vipariṇāmaṃ gataṃ naṭṭhaṃ. **Ajāta**nti anuppannaṃ. **Apātubhūta**nti apākaṭībhūtaṃ.

Ukkalāti ukkalajanapadavāsino. **Vassabhaññā**ti vasso ca bhañño ca. Dvepi hi te mūladiṭṭhigatikā. **Ahetukavādā**tiādīsu ‘‘natthi hetu natthi paccayo’’ti gahitattā ahetukavādā. ‘‘Karoto na karīyati pāpa’’nti gahitattā **akiriyavādā**. ‘‘Natthi dinna’’ntiādigahaṇato **natthikavādā**. Tattha ime dve janā, tisso diṭṭhiyo, kiṃ ekekassa diyaḍḍhā hotīti? Na tathā, yathā pana eko bhikkhu paṭipāṭiyā cattāripi jhānāni nibbatteti, evamettha ekeko tissopi diṭṭhiyo nibbattesīti veditabbo. ‘‘Natthi hetu natthi paccayo’’ti punappunaṃ āvajjentassa āharantassa abhinandantassa assādentassa maggadassanaṃ viya hoti. So micchattaniyāmaṃ okkamati, so ekantakāḷakoti vuccati. Yathā pana ahetukadiṭṭhiyaṃ, evaṃ ‘‘karoto na karīyati pāpaṃ, natthi dinna’’nti imesupi ṭhānesu micchattaniyāmaṃ okkamati.

Na garahitabbaṃ nappaṭikkositabbaṃ amaññiṃsūti ettha ‘‘yadetaṃ atītaṃ nāma, nayidaṃ atītaṃ, idamassa anāgataṃ vā paccuppannaṃ vā’’ti vadanto garahati nāma. Tattha dosaṃ dassetvā ‘‘kiṃ iminā garahitenā’’ti? Vadanto paṭikkosati nāma. Ime pana niruttipathe tepi accantakāḷakā diṭṭhigatikā na garahitabbe na paṭikkositabbe maññiṃsu. Atītaṃ pana atītameva, anāgataṃ anāgatameva, paccuppannaṃ paccuppannameva kathayiṃsu. **Nindāghaṭṭanabyārosaupārambhabhayā**ti viññūnaṃ santikā nindābhayena ca ghaṭṭanabhayena ca dosāropanabhayena ca upārambhabhayena ca. Iti imasmiṃ sutte catubhūmikakhandhānaṃ paṇṇatti kathitāti. Dasamaṃ.

Upayavaggo chaṭṭho.

7. Arahantavaggo

1. Upādiyamānasuttavaṇṇanā

63. Arahantavaggassa paṭhame **upādiyamāno**ti taṇhāmānadiṭṭhivasena gaṇhamāno. **Baddho mārassā**ti mārassa pāsena baddho nāma. **Mutto pāpimato**ti pāpimato pāsena mutto nāma hoti. Paṭhamaṃ.

2. Maññamānasuttavaṇṇanā

64. Dutiye **maññamāno**ti taṇhāmānadiṭṭhimaññanāhi maññamāno. Dutiyaṃ.

3. Abhinandamānasuttavaṇṇanā

65. Tatiye **abhinandamāno**ti taṇhāmānadiṭṭhiabhinandanāhiyeva abhinandamāno. Tatiyaṃ.

4-5. Aniccasuttādivaṇṇanā

66-68. Catutthe **chando**ti taṇhāchando. Pañcamachaṭṭhesupi eseva nayo. Catutthādīni.

7. Anattaniyasuttavaṇṇanā

69. Sattame **anattaniya**nti na attano santakaṃ, attano parikkhārabhāvena suññatanti attho. Sattamaṃ.

8-10. Rajanīyasaṇṭhitasuttādivaṇṇanā

70-72. Aṭṭhame **rajanīyasaṇṭhita**nti rajanīyena ākārena saṇṭhitaṃ, rāgassa paccayabhāvena ṭhitanti attho. Navamadasamāni rāhulasaṃyutte vuttanayeneva veditabbānīti. Aṭṭhamādīni.

Arahantavaggo sattamo.

8. Khajjanīyavaggo

1-3. Assādasuttādivaṇṇanā

73-75. Khajjanīyavaggassa ādito tīsu suttesu catusaccameva kathitaṃ. Paṭhamādīni.

4. Arahantasuttavaṇṇanā

76. Catutthe **yāvatā, bhikkhave, sattāvāsā**ti, bhikkhave, yattakā sattāvāsā nāma atthi. **Yāvatā bhavagga**nti yattakaṃ bhavaggaṃ nāma atthi. **Ete aggā ete seṭṭhā**ti ete aggabhūtā ceva seṭṭhabhūtā ca.

Yadidaṃ arahantoti ye ime arahanto nāma. Idampi suttaṃ purimanayeneva ussadanandiyañca palobhanīyañcāti veditabbaṃ.

Athāparaṃ etadavocāti tadatthaparidīpanāhi ceva visesatthaparidīpanāhi ca gāthāhi etaṃ ‘‘sukhino vata arahanto’’tiādivacanaṃ avoca. Tattha **sukhino**ti jhānasukhena maggasukhena phalasukhena ca sukhitā. **Taṇhā tesaṃ na vijjatī**ti tesaṃ apāyadukkhajanikā taṇhā na vajjati. Evaṃ te imassapi taṇhāmūlakassa abhāvena sukhitāva. **Asmimāno samucchinno**ti navavidho asmimāno arahattamaggena samucchinno. **Mohajālaṃ padālita**nti ñāṇena avijjājālaṃ phālitaṃ.

Anejanti ejāsaṅkhātāya taṇhāya pahānabhūtaṃ arahattaṃ. **Anupalittā**ti taṇhādiṭṭhilepehi alittā. **Brahmabhūtā**ti seṭṭhabhūtā. **Pariññāyā**ti tīhi pariññāhi parijānitvā. **Sattasaddhammagocarā**ti saddhā hirī ottappaṃ bāhusaccaṃ āraddhavīriyatā upaṭṭhitassatitā paññāti ime satta saddhammā gocaro etesanti sattasaddhammagocarā.

Sattaratanasampannāti sattahi bojjhaṅgaratanehi samannāgatā. **Anuvicarantī**ti lokiyamahājanāpi anuvicarantiyeva. Idha pana khīṇāsavānaṃ nirāsaṅkacāro nāma gahito. Tenevāha **‘‘pahīnabhayabheravā’’**ti. Tattha **bhayaṃ** bhayameva, **bheravaṃ** balavabhayaṃ. **Dasahaṅgehi sampannā**ti asekkhehi dasahi aṅgehi samannāgatā. **Mahānāgā**ti catūhi kāraṇehi mahānāgā. **Samāhitā**ti upacārappanāhi samāhitā. **Taṇhā tesaṃ na vijjatī**ti ‘‘ūno loko atitto taṇhādāsoti kho, mahārāja, tena bhagavatā’’ti (ma. ni. 2.305) evaṃ vuttā dāsakārikā taṇhāpi tesaṃ natthi. Iminā khīṇāsavānaṃ bhujissabhāvaṃ dasseti.

Asekhañāṇanti arahattaphalañāṇaṃ. **Antimoyaṃ samussayo**ti pacchimo ayaṃ attabhāvo. **Yo sāro brahmacariyassā**ti sāro nāma phalaṃ. **Tasmiṃ aparapaccayā**ti tasmiṃ ariyaphale, na aññaṃ pattiyāyanti, paccakkhatova paṭivijjhitvā ṭhitā. **Vidhāsu na vikampantī**ti tīsu mānakoṭṭhāsesu na vikampanti. **Dantabhūmi**nti arahattaṃ. **Vijitāvino**ti rāgādayo vijetvā ṭhitā.

Uddhantiādīsu **uddhaṃ** vuccati kesamatthako, **apācīnaṃ** pādatalaṃ, **tiriyaṃ** vemajjhaṃ. Uddhaṃ vā atītaṃ, apācīnaṃ anāgataṃ, tiriyaṃ paccuppannaṃ. Uddhaṃ vā vuccati devaloko, apācīnaṃ apāyaloko, tiriyaṃ manussaloko. **Nandī tesaṃ na vijjatī**ti etesu ṭhānesu saṅkhepato vā atītānāgatapaccuppannesu khandhesu tesaṃ taṇhā natthi. Idha vaṭṭamūlakataṇhāya abhāvo dassito. **Buddhā**ti catunnaṃ saccānaṃ buddhattā buddhā.

Idaṃ panettha sīhanādasamodhānaṃ – ‘‘vimuttisukhenamhā sukhitā, dukkhajanikā no taṇhā pahīnā, pañcakkhandhā pariññātā, dāsakārikataṇhā ceva vaṭṭamūlikataṇhā ca pahīnā, anuttaramhā asadisā, catunnaṃ saccānaṃ buddhattā buddhā’’ti bhavapiṭṭhe ṭhatvā abhītanādasaṅkhātaṃ sīhanādaṃ nadanti khīṇāsavāti. Catutthaṃ.

5. Dutiyaarahantasuttavaṇṇanā

77. Pañcamaṃ vinā gāthāhi suddhikameva katvā kathiyamānaṃ bujjhanakānaṃ ajjhāsayena vuttaṃ. Pañcamaṃ.

6. Sīhasuttavaṇṇanā

78. Chaṭṭhe **sīho**ti cattāro sīhā – tiṇasīho, kāḷasīho, paṇḍusīho, kesarasīhoti. Tesu **tiṇasīho** kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. **Kāḷasīho** kāḷagāvisadiso tiṇabhakkhoyeva. **Paṇḍusīho** paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. **Kesarasīho** lākhārasaparikammakateneva mukhena agganaṅguṭṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katvā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā, khandhe panassa satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesaṭṭhānaṃ parisuddhaṃ sālipiṭṭhasaṅkhacuṇṇapicuvaṇṇaṃ hoti. Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto.

Migarājāti migagaṇassa rājā. **Āsayā**ti vasanaṭṭhānato suvaṇṇaguhato vā rajatamaṇiphalikamanosilāguhato vā nikkhamatīti vuttaṃ hoti. Nikkhamamāno panesa catūhi kāraṇehi nikkhamati andhakārapīḷito vā ālokatthāya, uccārapassāvapīḷito vā tesaṃ vissajjanatthāya, jighacchāpīḷito vā gocaratthāya, sambhavapīḷito vā assaddhammapaṭisevanatthāya. Idha pana gocaratthāya nikkhantoti adhippeto.

Vijambhatīti suvaṇṇatale vā rajatamaṇiphalikamanosilātalānaṃ vā aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā purimapāde purato pasāretvā sarīrassa pacchābhāgaṃ ākaḍḍhitvā purimabhāgaṃ abhiharitvā piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā asanisaddaṃ karonto viya nāsapuṭāni pothetvā sarīralaggaṃ rajaṃ vidhunanto vijambhati. Vijambhanabhūmiyañca pana taruṇavacchako viya aparāparaṃ javati. Javato panassa sarīraṃ andhakāre paribbhamantaṃ alātaṃ viya khāyati.

Anuviloketīti kasmā anuviloketi? Parānuddayatāya. Tasmiṃ kira sīhanādaṃ nadante papātāvāṭādīsu visamaṭṭhānesu carantā hatthigokaṇṇamahiṃsādayo pāṇā papātepi āvāṭepi patanti, tesaṃ anuddayāya anuviloketi. Kiṃ panassa luddakammassa paramaṃsakhādino anuddayā nāma atthīti? Āma atthi. Tathā hesa ‘‘kiṃ me bahūhi ghātitehī’’ti? Attano gocaratthāyapi khuddake pāṇe na gaṇhāti, evaṃ anuddayaṃ karoti. Vuttampicetaṃ – ‘‘māhaṃ kho khuddake pāṇe visamagate saṅghātaṃ āpādesi’’nti (a. ni. 10.21).

Sīhanādaṃ nadatīti tikkhattuṃ tāva abhītanādaṃ nadati. Evañca panassa vijambhanabhūmiyaṃ ṭhatvā nadantassa saddo samantā tiyojanapadesaṃ ekaninnādaṃ karoti, tamassa ninnādaṃ sutvā tiyojanabbhantaragatā dvipadacatuppadagaṇā yathāṭhāne ṭhātuṃ na sakkonti. **Gocarāya pakkamatī**ti āhāratthāya gacchati. Kathaṃ? So hi vijambhanabhūmiyaṃ ṭhatvā dakkhiṇato vā vāmato vā uppatanto usabhamattaṃ ṭhānaṃ gaṇhāti, uddhaṃ uppatanto cattāripi aṭṭhapi usabhāni uppatati, samaṭṭhāne ujukaṃ pakkhandanto soḷasausabhamattampi vīsatiusabhamattampi ṭhānaṃ pakkhandati, thalā vā pabbatā vā pakkhandanto saṭṭhiusabhamattampi asītiusabhamattampi ṭhānaṃ pakkhandati, antarāmagge rukkhaṃ vā pabbataṃ vā disvā taṃ pariharanto vāmato vā dakkhiṇato vā, usabhamattampi apakkamati. Tatiyaṃ pana sīhanādaṃ naditvā teneva saddhiṃ tiyojane ṭhāne paññāyati. Tiyojanaṃ gantvā nivattitvā ṭhito attanova nādassa anunādaṃ suṇāti. Evaṃ sīghena javena pakkamatīti.

Yebhuyyenāti pāyena. **Bhayaṃ saṃvegaṃ santāsa**nti sabbaṃ cittutrāsasseva nāmaṃ. Sīhassa hi saddaṃ sutvā bahū sattā bhāyanti, appakā na bhāyanti. Ke pana teti? Samasīho hatthājānīyo assājānīyo usabhājānīyo purisājānīyo khīṇāsavoti. Kasmā panete na bhāyantīti? Samasīho nāma ‘‘jātigottakulasūrabhāvehi samānosmī’’ti na bhāyati, hatthājānīyādayo attano sakkāyadiṭṭhibalavatāya na bhāyanti, khīṇāsavo sakkāyadiṭṭhipahīnattā na bhāyati.

Bilāsayāti bile sayantā bilavāsino ahinakulagodhādayo. **Dakāsayā**ti udakavāsino macchakacchapādayo. **Vanāsayā**ti vanavāsino hatthiassagokaṇṇamigādayo. **Pavisantī**ti ‘‘idāni āgantvā gaṇhissatī’’ti maggaṃ olokentāva pavisanti. **Daḷhehī**ti thirehi. **Varattehī**ti cammarajjūhi. **Mahiddhiko**tiādīsu vijambhanabhūmiyaṃ ṭhatvā dakkhiṇapassādīhi usabhamattaṃ, ujukaṃ vīsatiusabhamattādilaṅghanavasena mahiddhikatā, sesamigānaṃ adhipatibhāvena mahesakkhatā, samantā tiyojane saddaṃ sutvā palāyantānaṃ vasena mahānubhāvatā veditabbā.

Evameva khoti bhagavā tesu tesu suttesu tathā tathā attānaṃ kathesi. ‘‘Sīhoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’ti (a. ni. 5.99; 10.21) imasmiṃ tāva sutte sīhasadisaṃ attānaṃ kathesi. ‘‘Bhisakko sallakattoti kho, sunakkhatta, tathāgatassetaṃ adhivacana’’nti (ma. ni. 3.65) imasmiṃ vejjasadisaṃ. ‘‘Brāhmaṇoti, bhikkhave, tathāgatassetaṃ adhivacana’’nti (a. ni. 8.85) imasmiṃ brāhmaṇasadisaṃ. ‘‘Puriso maggakusaloti kho, tissa, tathāgatassetaṃ adhivacana’’nti (saṃ. ni. 3.84) imasmiṃ maggadesakapurisasadisaṃ. ‘‘Rājāhamasmi selā’’ti (su. ni. 559) imasmiṃ rājasadisaṃ. ‘‘Sīhoti kho tathāgatassetaṃ adhivacana’’nti (a. ni. 5.99; 10.21) imasmiṃ pana sutte sīhasadisameva katvā attānaṃ kathento evamāha.

Tatrāyaṃ sadisatā – sīhassa kañcanaguhādīsu vasanakālo viya hi tathāgatassa dīpaṅkarapādamūle katābhinīhārassa aparimitakālaṃ pāramiyo pūretvā pacchimabhave paṭisandhiggahaṇena ceva mātukucchito nikkhamanena ca dasasahassilokadhātuṃ kampetvā vuddhimanvāya dibbasampattisadisaṃ sampattiṃ anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo. Sīhassa kañcanaguhādito nikkhantakālo viya tathāgatassa ekūnatiṃse saṃvacchare vivaṭena dvārena kaṇḍakaṃ āruyha channasahāyassa nikkhamitvā tīṇi rajjāni atikkamitvā anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa sattame divase rājagahaṃ gantvā tattha piṇḍāya caritvā paṇḍavagiripabbhāre katabhattakiccassa sammāsambodhiṃ patvā, paṭhamameva magadharaṭṭhaṃ āgamanatthāya yāva rañño paṭiññādānakālo.

Sīhassa vijambhanakālo viya tathāgatassa dinnapaṭiññassa āḷārakālāmaupasaṅkamanaṃ ādiṃ katvā yāva sujātāya dinnapāyāsassa ekūnapaṇṇāsāya piṇḍehi paribhuttakālo veditabbo. Sīhassa kesaravidhunanaṃ viya sāyanhasamaye sottiyena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa gandhādīhi pūjiyamānassa tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā bodhimaṇḍaṃ āruyha cuddasahatthubbedhe ṭhāne tiṇasantharaṃ santharitvā caturaṅgavīriyaṃ adhiṭṭhāya nisinnassa taṃkhaṇaṃyeva mārabalaṃ vidhamitvā tīsu yāmesu tisso vijjā visodhetvā anulomapaṭilomaṃ paṭiccasamuppādamahāsamuddaṃ yamakañāṇamanthanena manthentassa sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahassilokadhātukampanaṃ veditabbaṃ.

Sīhassa catuddisāvilokanaṃ viya paṭividdhasabbaññutaññāṇassa sattasattāhaṃ bodhimaṇḍe viharitvā paribhuttamadhupiṇḍikāhārassa ajapālanigrodhamūle mahābrahmuno dhammadesanāyācanaṃ paṭiggahetvā tattha viharantassa ekādasame divase ‘‘sve āsāḷhipuṇṇamā bhavissatī’’ti paccūsasamaye ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti? Āḷārudakānaṃ kālaṅkatabhāvaṃ ñatvā dhammadesanatthāya pañcavaggiyānaṃ olokanaṃ daṭṭhabbaṃ. Sīhassa gocaratthāya tiyojanaṃ gamanakālo viya attano pattacīvaramādāya ‘‘pañcavaggiyānaṃ dhammacakkaṃ pavattessāmī’’ti pacchābhatte ajapālanigrodhato vuṭṭhitassa aṭṭhārasayojanamaggaṃ gamanakālo.

Sīhanādakālo viya tathāgatassa aṭṭhārasayojanamaggaṃ gantvā pañcavaggiye saññāpetvā acalapallaṅke nisinnassa dasahi cakkavāḷasahassehi sannipatitena devagaṇena parivutassa ‘‘dveme, bhikkhave, antā pabbajitena na sevitabbā’’tiādinā (saṃ. ni. 5.1081; mahāva. 13) nayena dhammacakkappavattanakālo veditabbo. Imasmiñca pana pade desiyamāne tathāgatasīhassa dhammaghoso heṭṭhā avīciṃ upari bhavaggaṃ gahetvā dasasahassilokadhātuṃ paṭicchādesi. Sīhassa saddena khuddakapāṇānaṃ santāsaṃ āpajjanakālo viya tathāgatassa tīṇi lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahassehi vibhajitvā dhammaṃ kathentassa dīghāyukadevatānaṃ ñāṇasantāsassa uppattikālo veditabbo.

Yadāti yasmiṃ kāle. **Tathāgato**ti aṭṭhahi kāraṇehi bhagavā tathāgato – tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathāvāditāya tathāgato, tathākāritāya tathāgato. Abhibhavanaṭṭhena tathāgatoti. Tesaṃ vitthāro brahmajālavaṇṇanāyampi (dī. ni. aṭṭha. 1.7) mūlapariyāyavaṇṇanāyampi (ma. ni. aṭṭha. 1.12) vuttoyeva. **Loke**ti sattaloke. **Uppajjatī**ti abhinīhārato paṭṭhāya yāva bodhipallaṅkā vā arahattamaggañāṇā vā uppajjati nāma, arahattaphale pana patte uppanno nāma. **Arahaṃ sammāsambuddho**tiādīni visuddhimagge buddhānussatiniddese vitthāritāni.

Iti rūpanti idaṃ rūpaṃ ettakaṃ rūpaṃ, na ito bhiyyo rūpaṃ atthīti. Ettāvatā sabhāvato sarasato pariyantato paricchedato paricchindanato yāvatā cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ, taṃ sabbaṃ dassitaṃ hoti. **Iti rūpassa samudayo**ti ayaṃ rūpassa samudayo nāma. Ettāvatā hi ‘‘āhārasamudayo rūpasamudayo’’tiādi sabbaṃ dassitaṃ hoti. **Iti rūpassa atthaṅgamo**ti ayaṃ rūpassa atthaṅgamo. Imināpi ‘‘āhāranirodhā rūpanirodho’’tiādi sabbaṃ dassitaṃ hoti. **Iti vedanā**tiādīsupi eseva nayo.

Vaṇṇavantoti sarīravaṇṇena vaṇṇavanto. **Dhammadesanaṃ sutvā**ti imaṃ pañcasu khandhesu paṇṇāsalakkhaṇapaṭimaṇḍitaṃ tathāgatassa dhammadesanaṃ sutvā. **Yebhuyyenā**ti idha ke ṭhapeti? Ariyasāvake deve. Tesañhi khīṇāsavattā cittutrāsabhayampi na uppajjati, saṃviggassa yoniso padhānena pattabbaṃ pattatāya ñāṇasaṃvegopi. Itaresaṃ pana devānaṃ ‘‘tāso heso bhikkhū’’ti aniccataṃ manasikarontānaṃ cittutrāsabhayampi, balavavipassanākāle ñāṇabhayampi uppajjati. **Bho**ti dhammālapanamattametaṃ. **Sakkāyapariyāpannā**ti pañcakkhandhapariyāpannā. Iti tesaṃ sammāsambuddhe vaṭṭadosaṃ dassetvā tilakkhaṇāhataṃ katvā dhammaṃ desente ñāṇabhayaṃ nāma okkamati.

Abhiññāyāti jānitvā. **Dhammacakka**nti paṭivedhañāṇampi desanāñāṇampi. **Paṭivedhañāṇaṃ** nāma yena ñāṇena bodhipallaṅke nisinno cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahassehi paṭivijjhi. **Desanāñāṇaṃ** nāma yena ñāṇena tiparivaṭṭaṃ dvādasākāraṃ dhammacakkaṃ pavattesi. Ubhayampi taṃ dasabalassa ure jātañāṇameva. Tesu idha desanāñāṇaṃ gahetabbaṃ. Taṃ panesa yāva aṭṭhārasahi brahmakoṭīhi saddhiṃ aññāsikoṇḍaññattherassa sotāpattiphalaṃ uppajjati, tāva pavatteti nāma. Tasmiṃ uppanne pavattitaṃ nāma hotīti veditabbaṃ. **Appaṭipuggalo**ti sadisapuggalarahito. **Yasassino**ti parivārasampannā. **Tādino**ti lābhālābhādīhi ekasadisassa. Chaṭṭhaṃ.

7. Khajjanīyasuttavaṇṇanā

79. Sattame **pubbenivāsa**nti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, vipassanāvasena pana pubbenivāsaṃ anussarante samaṇabrāhmaṇe sandhāyetaṃ vuttaṃ. Tenevāha – ‘‘sabbete pañcupādānakkhandhe anussaranti, etesaṃ vā aññatara’’nti. Abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi khandhapaṭibaddhāpi paṇṇattipi ārammaṇaṃ hotiyeva. **Rūpaṃyeva anussaratī**ti evañhi anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandhameva anussarati. Vedanādīsupi eseva nayoti. Suññatāpabbaṃ niṭṭhitaṃ.

Idāni suññatāya lakkhaṇaṃ dassetuṃ **kiñca, bhikkhave, rūpaṃ vadethā**tiādimāha. Yathā hi naṭṭhaṃ goṇaṃ pariyesamāno puriso gogaṇe caramāne rattaṃ vā kāḷaṃ vā balībaddaṃ disvāpi na ettakeneva ‘‘ayaṃ mayhaṃ goṇo’’ti sanniṭṭhānaṃ kātuṃ sakkoti. Kasmā? Aññesampi tādisānaṃ atthitāya. Sarīrapadese panassa sattisūlādilakkhaṇaṃ disvā ‘‘ayaṃ mayhaṃ santako’’ti sanniṭṭhānaṃ hoti, evameva suññatāya kathitāyapi yāva suññatālakkhaṇaṃ na kathīyati, tāva sā akathitāva hoti, lakkhaṇe pana kathite kathitā nāma hoti. Goṇo viya hi suññatā, goṇalakkhaṇaṃ viya suññatālakkhaṇaṃ. Yathā goṇalakkhaṇe asallakkhite goṇo na suṭṭhu sallakkhito hoti, tasmiṃ pana sallakkhite so sallakkhito nāma hoti, evameva suññatālakkhaṇe akathite suññatā akathitāva hoti, tasmiṃ pana kathite sā kathitā nāma hotīti suññatālakkhaṇaṃ dassetuṃ **kiñca, bhikkhave, rūpaṃ vadethā**tiādimāha.

Tattha **kiñcā**ti kāraṇapucchā, kena kāraṇena rūpaṃ vadetha, kena kāraṇenetaṃ rūpaṃ nāmāti attho. **Ruppatīti kho**ti ettha **iti**ti kāraṇuddeso, yasmā ruppati, tasmā rūpanti vuccatīti attho. **Ruppatī**ti kuppati ghaṭṭīyati pīḷīyati, bhijjatīti attho. **Sītenapi ruppatī**tiādīsu sītena tāva ruppanaṃ lokantarikaniraye pākaṭaṃ. Tiṇṇaṃ tiṇṇañhi cakkavāḷānaṃ antare ekeko lokantarikanirayo nāma hoti aṭṭhayojanasahassappamāṇo. Yassa neva heṭṭhā pathavī atthi, na upari candimasūriyadīpamaṇiāloko, niccandhakāro. Tattha nibbattasattānaṃ tigāvuto attabhāvo hoti, te vagguliyo viya pabbatapāde dīghaputhulehi nakhehi laggitvā avaṃsirā olambanti. Yadā saṃsappantā aññamaññassa hatthapāsāgatā honti, atha ‘‘bhakkho no laddho’’ti? Maññamānā tattha byāvaṭā viparivattitvā lokasandhārake udake patanti, vāte paharantepi madhukaphalāni viya chijjitvā udake patanti, patitamattāva accantakhāre udake tattatele patitapiṭṭhapiṇḍi viya paṭapaṭāyamānā vilīyanti. Evaṃ sītena ruppanaṃ lokantarikaniraye pākaṭaṃ. Mahiṃsakaraṭṭhādīsupi himapātasītalesu padesesu etaṃ pākaṭameva. Tattha hi sattā sītena bhinnasarīrā jīvitakkhayampi pāpuṇanti.

Uṇhena ruppanaṃ avīcimahāniraye pākaṭaṃ hoti. Jighacchāya ruppanaṃ pettivisaye ceva dubbhikkhakāle ca pākaṭaṃ. Pipāsāya ruppanaṃ kālakañjikādīsu pākaṭaṃ. Eko kira kālakañjikaasuro pipāsaṃ adhivāsetuṃ asakkonto yojanagambhīravitthāraṃ mahāgaṅgaṃ otari, tassa gatagataṭṭhāne udakaṃ chijjati, dhūmo uggacchati, tatte piṭṭhipāsāṇe caṅkamanakālo viya hoti. Tassa udakasaddaṃ sutvā ito cito ca vicarantasseva ratti vibhāyi. Atha naṃ pātova bhikkhācāraṃ gacchantā tiṃsamattā piṇḍacārikabhikkhū disvā ‘‘ko nāma tvaṃ sappurisā’’ti? Pucchiṃsu. ‘‘Petohamasmi, bhante’’ti. ‘‘Kiṃ pariyesasī’’ti? ‘‘Pānīyaṃ, bhante’’ti. ‘‘Ayaṃ gaṅgā paripuṇṇā, kiṃ tvaṃ na passasī’’ti? ‘‘Na upakappati, bhante’’ti. Tena hi gaṅgāpiṭṭhe nipajja, mukhe te pānīyaṃ āsiñcissāmā’’ti. So vālikāpuḷine uttāno nipajji. Bhikkhū tiṃsamatte patte nīharitvā udakaṃ āharitvā tassa mukhe āsiñciṃsu. Tesaṃ tathā karontānaṃyeva velā upakaṭṭhā jātā. Tato ‘‘bhikkhācārakālo amhākaṃ sappurisa, kacci te assādamattā laddhā’’ti āhaṃsu. Peto ‘‘sace me, bhante, tiṃsamattānaṃ ayyānaṃ tiṃsapattehi āsittaudakato aḍḍhapasatamattampi paragalaṃ gataṃ, petattabhāvato mokkho mā hotū’’ti āha. Evaṃ pipāsāya ruppanaṃ pettivisaye pākaṭaṃ.

Ḍaṃsādīhi ruppanaṃ ḍaṃsamakkhikādibahulesu padesesu pākaṭaṃ. Ettha ca **ḍaṃsā**ti piṅgalamakkhikā. **Makasā**ti makasāva. **Vātā**ti kucchivātapiṭṭhivātādivasena veditabbā. Sarīrasmiñhi vātarogo uppajjitvā hatthapādapiṭṭhiādīni bhindati, kāṇaṃ karoti, khujjaṃ karoti, pīṭhasappiṃ karoti. **Ātapo**ti sūriyātapo. Tena ruppanaṃ marukantārādīsu pākaṭaṃ. Ekā kira itthī marukantāre rattiṃ satthato ohīnā divā sūriye uggacchante vālikāya tappamānāya pāde ṭhapetuṃ asakkontī sīsato pacchiṃ otāretvā akkami. Kamena pacchiyā uṇhābhitattāya ṭhātuṃ asakkontī tassā upari sāṭakaṃ ṭhapetvā akkami. Tasmimpi santatte attano aṅkena gahitaputtakaṃ adhomukhaṃ nipajjāpetvā kandantaṃyeva akkamitvā saddhiṃ tena tasmiṃyeva ṭhāne uṇhābhitattā kālamakāsi.

Sarīsapāti ye keci dīghajātikā sarantā gacchanti. Tesaṃ samphassena ruppanaṃ āsīvisadaṭṭhakādīnaṃ vasena veditabbaṃ. Iti bhagavatā yāni imāni sāmaññapaccattavasena dhammānaṃ dve lakkhaṇāni, tesu rūpakkhandhassa tāva paccattalakkhaṇaṃ dassitaṃ. Rūpakkhandhasseva hi etaṃ, na vedanādīnaṃ, tasmā paccattalakkhaṇanti vuccati. Aniccadukkhānattalakkhaṇaṃ pana vedanādīnampi hoti, tasmā taṃ sāmaññalakkhaṇanti vuccati.

Kiñca, bhikkhave, vedanaṃ vadethātiādīsu purimasadisaṃ vuttanayeneva veditabbaṃ. Yaṃ pana purimena asadisaṃ, tassāyaṃ vibhāvanā – **sukhampi vedayatī**ti sukhaṃ ārammaṇaṃ vedeti anubhavati. Parato padadvayepi eseva nayo. Kathaṃ panetaṃ ārammaṇaṃ sukhaṃ dukkhaṃ adukkhamasukhaṃ nāma jātanti? Sukhādīnaṃ paccayato. Svāyamattho ‘‘yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta’’nti imasmiṃ mahālisutte (saṃ. ni. 3.60) āgatoyeva. **Vedayatī**ti ettha ca vedanāva vedayati, na añño satto vā puggalo vā. Vedanā hi vedayitalakkhaṇā, tasmā vatthārammaṇaṃ paṭicca vedanāva vedayatīti. Evamidha bhagavā vedanāyapi paccattalakkhaṇameva bhājetvā dassesi.

Nīlampi sañjānātīti nīlapupphe vā vatthe vā parikammaṃ katvā upacāraṃ vā appanaṃ vā pāpento sañjānāti. Ayañhi saññā nāma parikammasaññāpi upacārasaññāpi appanāsaññāpi vaṭṭati, nīlaṃ nīlanti uppajjanasaññāpi vaṭṭatiyeva. **Pītakā**dīsupi eseva nayo. Idhāpi bhagavā sañjānanalakkhaṇāya saññāya paccattalakkhaṇameva bhājetvā dassesi.

Rūpaṃ rūpattāya saṅkhatamabhisaṅkharontīti yathā yāgumeva yāguttāya, pūvameva pūvattāya pacati nāma, evaṃ paccayehi samāgantvā katabhāvena saṅkhatanti laddhanāmaṃ rūpameva rūpattāya yathā abhisaṅkhataṃ rūpaṃ nāma hoti, tathattāya rūpabhāvāya abhisaṅkharoti āyūhati sampiṇḍeti, nipphādetīti attho. **Vedanā**dīsupi eseva nayo. Ayaṃ panettha saṅkhepo – attanā saha jāyamānaṃ rūpaṃ sampayutte ca vedanādayo dhamme abhisaṅkharoti nibbattetīti. Idhāpi bhagavā cetayitalakkhaṇassa saṅkhārassa paccattalakkhaṇameva bhājetvā dassesi.

Ambilampi vijānātīti ambaambāṭakamātuluṅgādiambilaṃ ‘‘ambila’’nti vijānāti. Eseva nayo sabbapadesu. Api cettha **tittaka**nti nimbapaṭolādinānappakāraṃ **kaṭuka**nti pippalimaricādinānappakāraṃ. **Madhura**nti sappiphāṇitādinānappakāraṃ. **Khārika**nti vātiṅgaṇanāḷikera caturassavallivettaṅkurādinānappakāraṃ. **Akhārika**nti yaṃ vā taṃ vā phalajātaṃ kārapaṇṇādimissakapaṇṇaṃ. **Loṇika**nti loṇayāguloṇamacchaloṇabhattādinānappakāraṃ. **Aloṇika**ntialoṇayāgualoṇamacchaaloṇabhattādinānappakāraṃ. **Tasmā viññāṇanti vuccatī**ti yasmā imaṃ ambilādibhedaṃ aññamaññavisiṭṭhena ambilādibhāvena jānāti, tasmā viññāṇanti vuccatīti. Evamidhāpi bhagavā vijānanalakkhaṇassa viññāṇassa paccattalakkhaṇameva bhājetvā dassesi.

Yasmā pana ārammaṇassa ākārasaṇṭhānagahaṇavasena saññā pākaṭā hoti, tasmā sā cakkhudvāre vibhattā. Yasmā vināpi ākārasaṇṭhānā ārammaṇassa paccattabhedagahaṇavasena viññāṇaṃ pākaṭaṃ hoti, tasmā taṃ jivhādvāre vibhattaṃ. Imesaṃ pana saññāviññāṇapaññānaṃ asammohato sabhāvasallakkhaṇatthaṃ **sañjānāti, vijānāti, pajānātī**ti ettha visesā veditabbā. Tattha upasaggamattameva viseso, jānātīti padaṃ pana aviseso. Tassapi jānanaṭṭhena viseso veditabbo. Saññā hi nīlādivasena ārammaṇasañjānanamattameva, aniccaṃ dukkhamanattāti lakkhaṇapaṭivedhaṃ pāpetuṃ na sakkoti. Viññāṇaṃ nīlādivasena ārammaṇañceva jānāti, aniccādivasena lakkhaṇapaṭivedhañca pāpeti, ussakkitvā pana maggapātubhāvaṃ pāpetuṃ na sakkoti. Paññā nīlādivasena ārammaṇampi jānāti, aniccādivasena lakkhaṇapaṭivedhampi pāpeti, ussakkitvā maggapātubhāvampi pāpeti.

Yathā hi heraññikaphalake kahāpaṇarāsimhi kate ajātabuddhidārako gāmikapuriso mahāheraññikoti tīsu janesu oloketvā ṭhitesu ajātabuddhidārako kahāpaṇānaṃ cittavicittacaturassamaṇḍalādibhāvameva jānāti, ‘‘idaṃ manussānaṃ upabhogaparibhogaṃ ratanasammata’’nti na jānāti. Gāmikapuriso cittādibhāvañca jānāti, manussānaṃ upabhogaparibhogaratanasammatabhāvañca, ‘‘ayaṃ kūṭo, ayaṃ cheko, ayaṃ karaṭo, ayaṃ saṇho’’ti na jānāti. Mahāheraññiko cittādibhāvampi ratanasammatabhāvampi kūṭādibhāvampi jānāti. Jānanto ca pana rūpaṃ disvāpi saddaṃ sutvāpi gandhaṃ ghāyitvāpi rasaṃ sāyitvāpi hatthena garulahubhāvaṃ upadhāretvāpi ‘‘asukagāme kato’’tipi jānāti, ‘‘asukanigame asukanagare asukapabbatacchāyāya asukanadītīre kato’’tipi, ‘‘asukācariyena kato’’tipi jānāti. Evameva saññā ajātabuddhidārakassa kahāpaṇadassanaṃ viya nīlādivasena ārammaṇamattameva jānāti. Viññāṇaṃ gāmikapurisassa kahāpaṇadassanaṃ viya nīlādivasena ārammaṇampi jānāti, aniccādivasena lakkhaṇapaṭivedhampi pāpeti. Paññā mahāheraññikassa kahāpaṇadassanaṃ viya nīlādivasena ārammaṇampi jānāti, aniccādivasena lakkhaṇapaṭivedhampi pāpeti, ussakkitvā maggapātubhāvampi pāpeti.

So pana nesaṃ viseso duppaṭivijjho. Tenāha āyasmā nāgaseno –

> ‘‘Dukkaraṃ, mahārāja, bhagavatā katanti. Kiṃ, bhante nāgasena, bhagavatā dukkaraṃ katanti? Dukkaraṃ, mahārāja, bhagavatā kataṃ, imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe vattamānānaṃ vavatthānaṃ akkhātaṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ citta’’’nti (mi. pa. 2.7.16).

Yathā hi tilatelaṃ sāsapatelaṃ madhukatelaṃ eraṇḍakatelaṃ vasātelanti imāni pañca telāni ekacāṭiyaṃ pakkhipitvā divasaṃ yamakamanthe hi manthetvā tato ‘‘idaṃ tilatelaṃ, idaṃ sāsapatela’’nti ekekassa pāṭiyekkaṃ uddharaṇaṃ nāma dukkaraṃ, idaṃ tato dukkarataraṃ. Bhagavā pana sabbaññutaññāṇassa suppaṭividdhattā dhammissaro dhammarājā imesaṃ arūpīnaṃ dhammānaṃ ekārammaṇe vattamānānaṃ vavatthānaṃ akāsi. Pañcannaṃ mahānadīnaṃ samuddaṃ paviṭṭhaṭṭhāne ‘‘idaṃ gaṅgāya udakaṃ, idaṃ yamunāyā’’ti evaṃ pāṭiyekkaṃ udakuddharaṇenāpi ayamattho veditabbo.

Iti paṭhamapabbena suññataṃ, dutiyena suññatālakkhaṇanti dvīhi pabbehi anattalakkhaṇaṃ kathetvā idāni dukkhalakkhaṇaṃ dassetuṃ **tatra, bhikkhave**tiādimāha. Tattha **khajjāmī**ti na rūpaṃ sunakho viya maṃsaṃ luñcitvā luñcitvā khādati, yathā pana kiliṭṭhavatthanivattho tatonidānaṃ pīḷaṃ sandhāya ‘‘khādati maṃ vattha’’nti bhaṇati, evamidampi pīḷaṃ uppādentaṃ khādati nāmāti veditabbaṃ. **Paṭipanno hotī**ti sīlaṃ ādiṃ katvā yāva arahattamaggā paṭipanno hoti. Yo panettha balavañāṇo tikkhabuddhi ñāṇuttaro yogāvacaro padhānabhūmiyaṃ vāyamanto khāṇunā vā kaṇṭakena vā viddho āvudhena vā pahaṭo byagghādīhi vā gahetvā khajjamāno taṃ vedanaṃ abbohārikaṃ katvā mūlakammaṭṭhānaṃ sammasanto arahattameva gaṇhāti, ayaṃ vedanāya nibbidāya virāgāya nirodhāya paṭipanno nāma vuccati pītamallatthero viya kuṭumbiyaputtamahātissatthero viya vattaniaṭaviyaṃ tiṃsamattānaṃ bhikkhūnaṃ aññataro byagghamukhe nipannabhikkhu viya kaṇṭakena viddhatthero viya ca.

Dvādasasu kira bhikkhūsu ghaṇṭiṃ paharitvā araññe padhānamanuyuñjantesu eko sūriye atthaṅgatamatteyeva ghaṇṭiṃ paharitvā caṅkamaṃ oruyha caṅkamanto tiriyaṃ nimmathento tiṇapaṭicchannaṃ kaṇṭakaṃ akkami. Kaṇṭako piṭṭhipādena nikkhanto. Tattaphālena vinividdhakālo viya vedanā vattati. Thero cintesi – ‘‘kiṃ imaṃ kaṇṭakaṃ uddharāmi, udāhu pakatiyā vijjhitvā ṭhitakaṇṭaka’’nti? Tassa evamahosi – ‘‘iminā kaṇṭakena viddhattā nirayādīsu bhayaṃ nāma natthi, pakatiyā vijjhitvā ṭhitakaṇṭakaṃyevā’’ti. So taṃ vedanaṃ abbohārikaṃ katvā sabbarattiṃ caṅkamitvā vibhātāya rattiyā aññassa saññaṃ adāsi. So āgantvā ‘‘kiṃ, bhante’’ti pucchi? ‘‘Kaṇṭakenamhi, āvuso, viddho’’ti. ‘‘Kāya velāya, bhante’’ti? ‘‘Sāyameva, āvuso’’ti. ‘‘Kasmā na amhe pakkosittha, kaṇṭakaṃ uddharitvā tattha telampi siñceyyāmā’’ti? ‘‘Pakatiyā vijjhitvā ṭhitakaṇṭakameva uddharituṃ vāyamimhā, āvuso’’ti. ‘‘Sakkuṇittha, bhante, uddharitu’’nti. ‘‘Ekadesamattena me, āvuso, uddhaṭo’’ti. Sesavatthūni dīghamajjhimaṭṭhakathāsu (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106) satipaṭṭhānasuttaniddese vitthāritāneva.

Taṃ kiṃ maññatha, bhikkhaveti kasmā āraddhaṃ? Imasmiṃ pabbe dukkhalakkhaṇameva kathitaṃ, na aniccalakkhaṇaṃ. Taṃ dassetuṃ idamāraddhaṃ. Tīṇi lakkhaṇāni samodhānetvā dassetumpi āraddhameva. **Apacināti no ācinātī**ti vaṭṭaṃ vināseti, neva cināti. **Pajahati na upādiyatī**ti tadeva vissajjeti, na gaṇhāti. **Visineti na ussinetī**ti vikirati na sampiṇḍeti. **Vidhūpeti na sandhūpetī**ti nibbāpeti na jālāpeti.

Evaṃ passaṃ, bhikkhaveti idaṃ kasmā āraddhaṃ? Vaṭṭaṃ vināsetvā ṭhitaṃ mahākhīṇāsavaṃ dassessāmīti āraddhaṃ. Ettakena vā ṭhānena vipassanā kathitā, idāni saha vipassanāya cattāro magge dassetuṃ idaṃ āraddhaṃ. Atha vā ettakena ṭhānena paṭhamamaggo kathito, idāni saha vipassanāya tayo magge dassetuṃ idamāraddhaṃ. Ettakena vā ṭhānena tīṇi maggāni kathitāni, idāni saha vipassanāya arahattamaggaṃ dassetumpi idaṃ āraddhameva.

Sapajāpatikāti saddhiṃ pajāpatinā devarājena. **Ārakāva namassantī**ti dūratova namassanti, dūrepi ṭhitaṃ namassantiyeva āyasmantaṃ nītattheraṃ viya.

Thero kira pupphacchaḍḍakakulato nikkhamma pabbajito, khuraggeyeva arahattaṃ patvā cintesi – ‘‘ahaṃ ajjeva pabbajito ajjeva me pabbajitakiccaṃ matthakaṃ pattaṃ, catupaccayasantosabhāvanārāmamaṇḍitaṃ mahāariyavaṃsapaṭipadaṃ pūressāmī’’ti. So paṃsukūlatthāya sāvatthiṃ pavisitvā coḷakaṃ pariyesanto vicari. Atheko mahābrahmā samāpattito vuṭṭhāya manussapathaṃ olokento theraṃ disvā – ‘‘ajjeva pabbajitvā ajjeva khuragge arahattaṃ patvā mahāariyavaṃsapaṭipadaṃ pūretuṃ coḷakaṃ pariyesatī’’ti añjaliṃ paggayha namassamāno aṭṭhāsi. Tamañño mahābrahmā disvā ‘‘kaṃ namassasī’’ti? Pucchi. Nītattheraṃ namassāmīti. Kiṃ kāraṇāti? Ajjeva pabbajitvā ajjeva khuragge arahattaṃ patvā mahāariyavaṃsapaṭipadaṃ pūretuṃ coḷakaṃ pariyesatīti. Sopi naṃ namassamāno aṭṭhāsi. Athañño, athaññoti sattasatā mahābrahmāno namassamānā aṭṭhaṃsu. Tena vuttaṃ –

‘‘Tā devatā sattasatā uḷārā,
Brahmā vimānā abhinikkhamitvā;
Nītaṃ namassanti pasannacittā,

‘Khīṇāsavo gaṇhati paṃsukūlaṃ’’’.

‘‘Tā devatā sattasatā uḷārā,
Brahmā vimānā abhinikkhamitvā;
Nītaṃ namassanti pasannacittā,
‘Khīṇāsavo kayirati paṃsukūlaṃ’’’.

‘‘‘Khīṇāsavo dhovati paṃsukūlaṃ’;
‘Khīṇāsavo rajati paṃsukūlaṃ’;
‘Khīṇāsavo pārupati paṃsakūla’’’nti.

Iti bhagavā imasmiṃ sutte desanaṃ tīhi bhavehi vinivattetvā arahattassa kūṭaṃ gaṇhi. Desanāpariyosāne pañcasatā bhikkhū arahatte patiṭṭhahiṃsu. Sattamaṃ.

8. Piṇḍolyasuttavaṇṇanā

80. Aṭṭhame **kismiñcideva pakaraṇe**ti kismiñcideva kāraṇe. **Paṇāmetvā**ti nīharitvā. Kismiṃ pana kāraṇe ete bhagavatā paṇāmitāti? Ekasmiñhi antovasse bhagavā sāvatthiyaṃ vasitvā vutthavasso pavāretvā mahābhikkhusaṅghaparivāro sāvatthito nikkhamitvā janapadacārikaṃ caranto kapilavatthuṃ patvā nigrodhārāmaṃ pāvisi. Sakyarājāno ‘‘satthā āgato’’ti sutvā pacchābhatte kappiyāni telamadhuphāṇitādīni ceva pānakāni ca kājasatehi gāhāpetvā vihāraṃ gantvā saṅghassa niyyātetvā satthāraṃ vanditvā paṭisanthāraṃ karontā ekamante nisīdiṃsu. Satthā tesaṃ madhuradhammakathaṃ kathento nisīdi. Tasmiṃ khaṇe ekacce bhikkhū senāsanaṃ paṭijagganti, ekacce mañcapīṭhādīni paññāpenti, sāmaṇerā appaharitaṃ karonti. Bhājanīyaṭṭhāne sampattabhikkhūpi atthi, asampattabhikkhūpi atthi. Sampattā asampattānaṃ lābhaṃ gaṇhantā, ‘‘amhākaṃ detha, amhākaṃ ācariyassa detha upajjhāyassa dethā’’ti kathentā mahāsaddamakaṃsu. Satthā sutvā theraṃ pucchi ‘‘ke pana te, ānanda, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope’’ti? Thero etamatthaṃ ārocesi. Satthā sutvā ‘‘āmisahetu, ānanda, bhikkhū mahāsaddaṃ karontī’’ti āha. ‘‘Āma, bhante’’ti. ‘‘Ananucchavikaṃ, ānanda, appatirūpaṃ. Na hi mayā kappasatasahassādhikāni cattāri asaṅkhyeyyāni cīvarādihetu pāramiyo pūritā, nāpi ime bhikkhū cīvarādihetu agārasmā anagāriyaṃ pabbajitā, arahattahetu pabbajitvā anatthaṃ atthasadisaṃ asāraṃ sārasadisaṃ karonti, gacchānanda, te bhikkhū paṇāmehī’’ti.

Pubbaṇhasamayanti dutiyadivase pubbaṇhasamayaṃ. **Beluvalaṭṭhikāya mūle**ti taruṇabeluvarukkhamūle. **Pabāḷho**ti pabāhito. Pavāḷhotipi pāṭho, pavāhitoti attho. Ubhayampi nīhaṭabhāvameva dīpeti. **Siyā aññathatta**nti pasādaññathattaṃ vā bhāvaññathattaṃ vā bhaveyya. Kathaṃ? ‘‘Sammāsambuddhena mayaṃ lahuke kāraṇe paṇāmitā’’ti pasādaṃ mandaṃ karontānaṃ pasādaññathattaṃ nāma hoti. Saliṅgeneva titthāyatanaṃ pakkamantānaṃ bhāvaññathattaṃ nāma. **Siyā vipariṇāmo**ti ettha pana ‘‘mayaṃ satthu ajjhāsayaṃ gaṇhituṃ sakkhissāmāti pabbajitā, naṃ gahetuṃ asakkontānaṃ kiṃ amhākaṃ pabbajjāyā’’ti? Sikkhaṃ paccakkhāya hīnāyāvattanaṃ vipariṇāmoti veditabbo. **Vacchassā**ti khīrūpakavacchassa. **Aññathatta**nti milāyanaaññathattaṃ. Khīrūpako hi vaccho mātu adassanena khīraṃ alabhanto milāyati kampati pavedhati. **Vipariṇāmo**ti maraṇaṃ. So hi khīraṃ alabhamāno khīrapipāsāya sussanto patitvā marati.

Bījānaṃ taruṇānanti udakena anuggahetabbānaṃ virūḷhabījānaṃ. **Aññathatta**nti milāyanaññathattameva. Tāni hi udakaṃ alabhantāni milāyanti. **Vipariṇāmo**ti vināso. Tāni hi udakaṃ alabhantāni sukkhitvā vinassanti, palālameva honti. **Anuggahito**ti āmisānuggahena ceva dhammānuggahena ca anuggahito. **Anuggaṇheyya**nti dvīhipi etehi anuggahehi anuggaṇheyyaṃ. Acirapabbajitā hi sāmaṇerā ceva daharabhikkhū ca cīvarādipaccayavekalle vā sati gelaññe vā satthārā vā ācariyupajjhāyehi vā āmisānuggahena ananuggahitā kilamantā na sakkonti sajjhāyaṃ vā manasikāraṃ vā kātuṃ, dhammānuggahena ananuggahitā uddesena ceva ovādānusāsaniyā ca parihāyamānā na sakkonti akusalaṃ parivajjetvā kusalaṃ bhāvetuṃ. Imehi pana dvīhi anuggahehi anuggahitā kāyena akilamantā sajjhāyamanasikāre pavattitvā yathānusiṭṭhaṃ paṭipajjamānā aparabhāge taṃ anuggahaṃ alabhantāpi teneva purimānuggahena laddhabalā sāsane patiṭṭhahanti, tasmā bhagavato evaṃ parivitakko udapādi.

Bhagavato purato pāturahosīti satthu cittaṃ ñatvā – ‘‘ime bhikkhū bhagavatā paṇāmitā, idāni nesaṃ anuggahaṃ kātukāmo evaṃ cintesi, kāraṇaṃ bhagavā cintesi, ahamettha ussāhaṃ janessāmī’’ti purato pākaṭo ahosi. **Santettha bhikkhū**ti idaṃ so mahābrahmā yathā nāma byatto sūdo yadeva ambilaggādīsu rasajātaṃ rañño ruccati, taṃ abhisaṅkhārena sādutaraṃ katvā punadivase upanāmeti, evameva attano byattatāya bhagavatā āhaṭaupamaṃyeva **evametaṃ bhagavā**tiādivacanehi abhisaṅkharitvā bhagavantaṃ yācanto bhikkhusaṅghassa anuggahakaraṇatthaṃ vadati. Tattha **abhinandatū**ti ‘‘mama santikaṃ bhikkhusaṅgho āgacchatū’’ti. Evamassa āgamanaṃ sampiyāyamāno abhinandatu. **Abhivadatū**ti āgatassa ca ovādānusāsaniṃ dadanto abhivadatu.

Paṭisallānāti ekībhāvā. **Iddhābhisaṅkhāraṃ abhisaṅkhāsī**ti iddhiṃ akāsi. **Ekadvīhikāyā**ti ekeko ceva dve dve ca hutvā. **Sārajjamānarūpā**ti ottappamānasabhāvā bhāyamānā. Kasmā pana bhagavā tesaṃ tathā upasaṅkamanāya iddhimakāsīti? Hitapatthanāya. Yadi hi te vaggavaggā hutvā āgaccheyyuṃ, ‘‘bhagavā bhikkhusaṅghaṃ paṇāmetvā araññaṃ paviṭṭho ekadivasampi tattha vasituṃ nāsakkhi, vegeneva āgato’’ti keḷimpi kareyyuṃ. Atha nesaṃ neva buddhagāravaṃ paccupaṭṭhaheyya, na dhammadesanaṃ sampaṭicchituṃ samatthā bhaveyyuṃ. Sabhayānaṃ pana sasārajjānaṃ ekadvīhikāya āgacchantānaṃ buddhagāravañceva paccupaṭṭhitaṃ bhavissati, dhammadesanañca sampaṭicchituṃ sakkhissantīti cintetvā tesaṃ hitapatthanāya tathārūpaṃ iddhiṃ akāsi.

Nisīdiṃsūti tesu hi sārajjamānarūpesu āgacchantesu eko bhikkhu ‘‘mamaṃyeva satthā oloketi, maṃyeva maññe niggaṇhitukāmo’’ti saṇikaṃ āgantvā vanditvā nisīdi, athañño athaññoti evaṃ pañcabhikkhusatāni nisīdiṃsu. Evaṃ nisinnaṃ pana bhikkhusaṅghaṃ sīdantare sannisinnaṃ mahāsamuddaṃ viya nivāte padīpaṃ viya ca niccalaṃ disvā satthā cintesi – ‘‘imesaṃ bhikkhūnaṃ kīdisī dhammadesanā vaṭṭatī’’ti? Athassa etadahosi – ‘‘ime āhārahetu paṇāmitā, piṇḍiyālopadhammadesanāva nesaṃ sappāyā, taṃ dassetvā matthake tiparivaṭṭadesanaṃ desessāmi, desanāpariyosāne sabbe arahattaṃ pāpuṇissantī’’ti. Atha nesaṃ taṃ dhammadesanaṃ desento **antamidaṃ, bhikkhave**tiādimāha.

Tattha **anta**nti pacchimaṃ lāmakaṃ. **Yadidaṃ piṇḍolya**nti yaṃ evaṃ piṇḍapariyesanena jīvikaṃ kappentassa jīvitaṃ. Ayaṃ panettha padattho – piṇḍāya ulatīti piṇḍolo, piṇḍolassa kammaṃ **piṇḍolyaṃ,** piṇḍapariyesanena nipphāditajīvitanti attho. **Abhisāpo**ti akkoso. Kupitā hi manussā attano paccatthikaṃ ‘‘cīvaraṃ nivāsetvā kapālaṃ gahetvā piṇḍaṃ pariyesamāno carissatī’’ti akkosanti. Atha vā pana ‘‘kiṃ tuyhaṃ akātabbaṃ atthi, yo tvaṃ evaṃ balavā vīriyasampannopi hirottappaṃ pahāya kapaṇo viya piṇḍolo vicarasi pattapāṇī’’ti? Evampi akkosantiyeva. **Tañca kho eta**nti evaṃ taṃ abhisāpaṃ samānampi piṇḍolyaṃ. **Kulaputtā upenti atthavasikā**ti mama sāsane jātikulaputtā ca ācārakulaputtā ca atthavasikā kāraṇavasikā hutvā kāraṇavasaṃ paṭicca upenti.

Rājābhinītātiādīsu ye rañño santakaṃ khāditvā raññā bandhanāgāre bandhāpitā palāyitvā pabbajanti, te rājābhinītā nāma. Te hi raññā bandhanaṃ abhinītattā **rājābhinītā** nāma. Ye pana corehi aṭaviyaṃ gahetvā ekaccesu māriyamānesu ekacce ‘‘mayaṃ sāmi tumhehi vissaṭṭhā gehaṃ anajjhāvasitvā pabbajissāma, tattha yaṃ yaṃ buddhapūjādipuññaṃ karissāma, tato tumhākaṃ pattiṃ dassāmā’’ti tehi vissaṭṭhā pabbajanti, te **corābhinītā** nāma. Tepi hi corehi māretabbataṃ abhinītāti corābhinītā nāma. Ye pana iṇaṃ gahetvā paṭidātuṃ asakkontā palāyitvā pabbajanti, te **iṇaṭṭā** nāma, iṇapīḷitāti attho. Iṇaṭṭhātipi pāṭho, iṇe ṭhitāti attho. Ye rājacorachātakarogabhayānaṃ aññatarena abhibhūtā upaddutā pabbajanti, te **bhayaṭṭā** nāma, bhayapīḷitāti attho. Bhayaṭṭhātipi pāṭho, bhaye ṭhitāti attho. **Ājīvikāpakatā**ti ājīvikāya upaddutā abhibhūtā, puttadāraṃ posetuṃ asakkontāti attho. **Otiṇṇāmhā**ti anto anupaviṭṭhā.

So ca hoti abhijjhālūti idaṃ so kulaputto ‘‘dukkhassa antaṃ karissāmī’’tiādivasena cittaṃ uppādetvā pabbajito, aparabhāge, taṃ pabbajjaṃ tathārūpaṃ kātuṃ na sakkoti, taṃ dassetuṃ vuttaṃ. Tattha **abhijjhālū**ti parabhaṇḍānaṃ abhijjhāyitā. **Tibbasārāgo**ti bahalarāgo. **Byāpannacitto**ti pūtibhāvena vipannacitto. **Paduṭṭhamanasaṅkappo**ti tikhiṇasiṅgo viya goṇo duṭṭhacitto. **Muṭṭhassatī**ti bhattanikkhittakāko viya naṭṭhassati, idha kataṃ ettha nassati. **Asampajāno**ti nippañño. Khandhādiparicchedarahito. **Asamāhito**ti caṇḍasote baddhanāvā viya upacārappanābhāvena asaṇṭhito. **Vibbhantacitto**ti bandhāruḷhamago viya santamano. **Pākatindriyo**ti yathā gihī puttadhītaro olokento asaṃvutindriyo hoti, evaṃ asaṃvutindriyo.

Chavālātanti chavānaṃ daḍḍhaṭṭhāne alātaṃ. **Ubhatopadittaṃ majjhe gūthagata**nti pamāṇena aṭṭhaṅgulamattaṃ dvīsu ṭhānesu ādittaṃ majjhe gūthamakkhitaṃ. **Neva gāme**ti sace hi taṃ yuganaṅgalagopānasipakkhapāsakādīnaṃ atthāya upanetuṃ sakkā assa, gāme kaṭṭhatthaṃ phareyya. Sace khettakuṭiyaṃ kaṭṭhattharamañcakādīnaṃ atthāya upanetuṃ sakkā, araññe kaṭṭhatthaṃ phareyya. Yasmā pana ubhayathāpi na sakkā, tasmā evaṃ vuttaṃ. **Gihibhogā ca parihīno**ti yo agāre vasantehi gihīhi dāyajje bhājiyamāne bhogo laddhabbo assa, tato ca parihīno. **Sāmaññatthañcā**ti ācariyupajjhāyānaṃ ovāde ṭhatvā pariyattipaṭivedhavasena pattabbaṃ sāmaññatthañca. Imañca pana upamaṃ satthā na dussīlassa vasena āhari, parisuddhasīlassa pana alasassa abhijjhādīhi dosehi upahatassa puggalassa imaṃ upamaṃ āhari.

Tayome, bhikkhaveti kasmā āraddhaṃ? Imassa puggalassa chavālātasadisabhāvo neva mātāpitūhi kato, na ācariyupajjhāyehi, imehi pana pāpavitakkehi katoti dassanatthaṃ āraddhaṃ. **Animittaṃ vā samādhi**nti vipassanāsamādhiṃ. So hi niccanimittādīnaṃ samugghātanena animittoti vuccati. Ettha ca cattāro satipaṭṭhānā missakā, animittasamādhi pubbabhāgo. Animittasamādhi vā missako, satipaṭṭhānā pubbabhāgāti veditabbā.

Dvemā, bhikkhave, diṭṭhiyoti idaṃ pana na kevalaṃ animittasamādhibhāvanā imesaṃyeva tiṇṇaṃ mahāvitakkānaṃ pahānāya saṃvattati, sassatucchedadiṭṭhīnampi pana samugghātaṃ karotīti dassanatthaṃ vuttaṃ. **Na vajjavā assa**nti niddoso bhaveyyaṃ. Sesamettha uttānameva. Iti bhagavā imasmimpi sutte desanaṃ tīhi bhavehi vinivattetvā arahattena kūṭaṃ gaṇhi. Desanāvasāne pañcasatā bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇiṃsūti. Aṭṭhamaṃ.

9. Pālileyyasuttavaṇṇanā

81. Navame **cārikaṃ pakkāmī**ti kosambikānaṃ bhikkhūnaṃ kalahakāle satthā ekadivasaṃ dīghītissa kosalarañño vatthuṃ āharitvā ‘‘na hi verena verāni, sammantīdha kudācana’’ntiādīhi (dha. pa. 5) gāthāhi ovadati. Taṃdivasaṃ tesaṃ kalahaṃ karontānaṃyeva ratti vibhātā. Dutiyadivasepi bhagavā tameva vatthuṃ kathesi. Taṃdivasampi tesaṃ kalahaṃ karontānaṃyeva ratti vibhātā. Tatiyadivasepi bhagavā tameva vatthuṃ kathesi. Atha naṃ aññataro bhikkhu evamāha – ‘‘appossukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti. Satthā ‘‘pariyādiṇṇarūpacittā kho ime moghapurisā, na ime sakkā saññāpetu’’nti cintetvā – ‘‘kiṃ mayhaṃ imehi, ekacāravāsaṃ vasissāmī’’ti? So pātova sarīrapaṭijagganaṃ katvā kosambiyaṃ piṇḍāya caritvā kañcipi anāmantetvā ekova adutiyo cārikaṃ pakkāmi.

Yasmiṃ, āvuso, samayeti idaṃ thero yasmāssa ajja bhagavā ekena bhikkhunā saddhiṃ pakkamissati, ajja dvīhi, ajja satena, ajja sahassena, ajja ekakovāti sabbo bhagavato cāro vidito pākaṭo paccakkho, tasmā āha.

Anupubbenāti gāmanigamapaṭipāṭiyā piṇḍāya caramāno ekacāravāsaṃ tāva vasamānaṃ bhikkhuṃ passitukāmo hutvā bālakaloṇakāragāmaṃ agamāsi. Tattha bhaguttherassa sakalapacchābhattañceva tiyāmarattiñca ekacāravāse ānisaṃsaṃ kathetvā punadivase tena pacchāsamaṇena piṇḍāya caritvā taṃ tattheva nivattetvā ‘‘samaggavāsaṃ vasamāne tayo kulaputte passissāmī’’ti pācīnavaṃsamigadāyaṃ agamāsi. Tesampi sakalapacchābhattañceva tiyāmarattiñca ekacāravāse ānisaṃsaṃ kathetvā te tattheva nivattetvā ekakova pālileyya nagarābhimukho pakkamitvā anupubbena pālileyyanagaraṃ sampatto. Tena vuttaṃ – ‘‘anupubbena cārikaṃ caramāno yena pālileyyakaṃ, tadavasarī’’ti.

Bhaddasālamūleti pālileyyavāsino bhagavato dānaṃ datvā pālileyyato avidūre rakkhitavanasaṇḍo nāma atthi, tattha bhagavato paṇṇasālaṃ katvā ‘‘ettha vasathā’’ti paṭiññaṃ kāretvā vāsayiṃsu. Bhaddasālo pana tattheko manāpo laddhako sālarukkho. Bhagavā taṃ nagaraṃ upanissāya tasmiṃ vanasaṇḍe paṇṇasālasamīpe tasmiṃ rukkhamūle viharati. Tena vuttaṃ ‘‘bhaddasālamūle’’ti.

Evaṃ viharante panettha tathāgate aññataro hatthināgo hatthinīhi hatthipotakādīhi gocarabhūmititthogāhanādīsu ubbāḷho yūthe ukkaṇṭhito ‘‘kiṃ me imehi hatthīhī’’ti? Yūthaṃ pahāya manussapathaṃ gacchanto pālileyyakavanasaṇḍe bhagavantaṃ disvā ghaṭasahassena nibbāpitasantāpo viya nibbuto hutvā satthu santike aṭṭhāsi. So tato paṭṭhāya satthu vattapaṭivattaṃ karonto mukhadhovanaṃ deti, nhānodakaṃ āharati, dantakaṭṭhaṃ deti, pariveṇaṃ sammajjati, araññato madhurāni phalāphalāni āharitvā satthuno deti. Satthā paribhogaṃ karoti.

Ekadivasaṃ satthā rattibhāgasamanantare caṅkamitvā pāsāṇaphalake nisīdi. Hatthīpi avidūre ṭhāne aṭṭhāsi. Satthā pacchato oloketvā na kiñci addasa, evaṃ purato ca ubhayapassesu ca. Athassa ‘‘sukhaṃ vatāhaṃ aññatra tehi bhaṇḍanakārakehi vasāmī’’ti cittaṃ uppajji. Hatthinopi ‘‘mayā nāmitasākhaṃ aññe khādantā natthī’’tiādīni cintetvā – ‘‘sukhaṃ vata ekakova vasāmi, satthu vattaṃ kātuṃ labhāmī’’ti cittaṃ uppajji. Satthā attano cittaṃ oloketvā – ‘‘mama tāva īdisaṃ cittaṃ, kīdisaṃ nu kho hatthissā’’ti tassāpi tādisameva disvā ‘‘sameti no citta’’nti imaṃ udānaṃ udānesi –

> ‘‘Etaṃ nāgassa nāgena, īsādantassa hatthino;
> Sameti cittaṃ cittena, yadeko ramatī vane’’ti. (mahāva. 467);

Atha kho sambahulā bhikkhūti atha evaṃ tathāgate tattha viharante pañcasatā disāsu vassaṃvutthā bhikkhū. **Yenāyasmā ānando**ti ‘‘satthā kira bhikkhusaṅghaṃ paṇāmetvā araññaṃ paviṭṭho’’ti attano dhammatāya satthu santikaṃ gantuṃ asakkontā yenāyasmā ānando, tenupasaṅkamiṃsu.

Anantarā āsavānaṃ khayoti maggānantaraṃ arahattaphalaṃ. **Vicayaso**ti vicayena, tesaṃ tesaṃ dhammānaṃ sabhāvavicinanasamatthena ñāṇena paricchinditvāti attho. **Dhammo**ti sāsanadhammo. Cattāro satipaṭṭhānātiādi ye ye koṭṭhāse paricchinditvā dhammo desito, tesaṃ pakāsanatthāya vuttaṃ. **Samanupassanā**ti diṭṭhisamanupassanā. **Saṅkhāro so**ti diṭṭhisaṅkhāro so. **Tatojo so saṅkhāro**ti tato taṇhāto so saṅkhāro jāto. Taṇhāsampayuttesu cittesupi catūsu cittesu esa jāyati. **Sāpi taṇhā**ti sā diṭṭhisaṅkhārassa paccayabhūtā taṇhā. **Sāpi vedanā**ti sā taṇhāya paccayabhūtā vedanā. **Sopi phasso**ti so vedanāya paccayo avijjāsamphasso. **Sāpi avijjā**ti sā phassasampayuttā avijjā.

No cassaṃ, **no ca me siyā**ti sace ahaṃ na bhaveyyaṃ, mama parikkhāropi na bhaveyya. **Nābhavissaṃ, na me bhavissatī**ti sace pana āyatimpi ahaṃ na bhavissāmi, evaṃ mama parikkhāropi na bhavissati. Ettake ṭhāne bhagavā tena bhikkhunā gahitagahitadiṭṭhiṃ vissajjāpento āgato puggalajjhāsayenapi desanāvilāsenapi. **Tatojo so saṅkhāro**ti taṇhāsampayuttacitte vicikicchāva natthi, kathaṃ vicikicchāsaṅkhāro taṇhāto jāyatīti? Appahīnattā. Yassa hi taṇhāya appahīnāya so uppajjati, taṃ sandhāyetaṃ vuttaṃ. Diṭṭhiyāpi eseva nayo labbhatiyeva catūsu hi cittuppādesu sampayuttadiṭṭhi nāma natthi. Yasmā pana taṇhāya appahīnattā sā uppajjati, tasmā taṃ sandhāya tatrāpi ayamattho yujjati. Iti imasmiṃ sutte tevīsatiyā ṭhānesu arahattaṃ pāpetvā vipassanā kathitā. Navamaṃ.

10. Puṇṇamasuttavaṇṇanā

82. Dasame **tadahuposathe**tiādi pavāraṇasutte vitthāritameva. **Kiñcideva desa**nti kiñci kāraṇaṃ. **Sake āsane nisīditvā puccha yadākaṅkhasī**ti kasmā evamāha? So kira bhikkhu pañcasatabhikkhuparivāro. Ācariye pana ṭhitake pucchante sace te bhikkhū nisīdanti, satthari gāravaṃ kataṃ hoti, ācariye agāravaṃ. Sace uṭṭhahanti, ācariye gāravaṃ kataṃ hoti, satthari agāravaṃ. Iti nesaṃ cittaṃ anekaggaṃ bhavissati, desanaṃ sampaṭicchituṃ na sakkhissanti. Tasmiṃ pana nisīditvā pucchante tesaṃ cittaṃ ekaggaṃ bhavissati, desanaṃ sampaṭicchituṃ sakkhissantīti ñatvā bhagavā evamāha. **Ime nu kho, bhante**ti ayaṃ thero pañcannaṃ bhikkhusatānaṃ ācariyo, pañcakkhandhamattampi nappajānātīti na vattabbo. Pañhaṃ pucchantena pana ‘‘ime pañcupādānakkhandhā, na aññe’’ti evaṃ jānantena viya hutvā pucchituṃ na vaṭṭati, tasmā ajānanto viya pucchati. Tepi cassa antevāsikā ‘‘amhākaṃ ācariyo ‘ahaṃ jānāmī’ti na katheti, sabbaññutaññāṇena pana saddhiṃ saṃsanditvāva kathetī’’ti sotabbaṃ saddhātabbaṃ maññissantītipi ajānanto viya pucchati.

Chandamūlakāti taṇhāchandamūlakā. **Na kho bhikkhu taññeva upādānaṃ te pañcupādānakkhandhā**ti yasmā chandarāgamattaṃ pañcakkhandhā na hoti, tasmā idaṃ vuttaṃ. Yasmā pana sahajātato vā ārammaṇato vā khandhe muñcitvā upādānaṃ natthi, tasmā **nāpi aññatra pañcahi upādānakkhandhehi upādāna**nti vuttaṃ. Taṇhāsampayuttasmiñhi citte vattamāne taṃcittasamuṭṭhānarūpaṃ rūpakkhandho, ṭhapetvā taṃ taṇhaṃ sesā arūpadhammā cattāro khandhāti sahajātatopi khandhe muñcitvā upādānaṃ natthi. Upādānassa pana rūpādīsu aññataraṃ ārammaṇaṃ katvā uppajjanato ārammaṇatopi pañcakkhandhe muñcitvā upādānaṃ natthi. **Chandarāgavemattatā**ti chandarāganānattaṃ. **Evaṃ kho bhikkhū**ti evaṃ rūpārammaṇassa chandarāgassa vedanādīsu aññataraṃ ārammaṇaṃ akaraṇato siyā chandarāgavemattatā. **Khandhādhivacana**nti khandhāti ayaṃ paññatti. Ayaṃ pana anusandhi na ghaṭiyati, kiñcāpi na ghaṭiyati, sānusandhikāva pucchā, sānusandhikaṃ vissajjanaṃ. Ayañhi thero tesaṃ tesaṃ bhikkhūnaṃ ajjhāsayena pucchati, satthāpi tesaṃ tesaṃ ajjhāsayeneva vissajjeti. Sesaṃ sabbattha uttānameva. Dasamaṃ.

Imassa ca pana vaggassa ekekasmiṃ sutte pañcasatā pañcasatā bhikkhū arahattaṃ pattāti.

Khajjanīyavaggo aṭṭhamo.

9. Theravaggo

1. Ānandasuttavaṇṇanā

83. Theravaggassa paṭhame **mantāṇiputto**ti, mantāṇiyā nāma brāhmaṇiyā putto. **Upādāyā**ti āgamma ārabbha sandhāya paṭicca. **Asmīti hotī**ti asmīti evaṃ pavattaṃ taṇhāmānadiṭṭhipapañcattayaṃ hoti. **Daharo**ti taruṇo. **Yuvā**ti yobbanena samannāgato. **Maṇḍanakajātiko**ti maṇḍanakasabhāvo maṇḍanakasīlo. **Mukhanimitta**nti mukhapaṭibimbaṃ. Tañhi parisuddhaṃ ādāsamaṇḍalaṃ paṭicca paññāyati. Kiṃ pana taṃ olokayato sakamukhaṃ paññāyati, paramukhanti? Yadi sakaṃ bhaveyya, parammukhaṃ hutvā paññāyeyya, atha parassa bhaveyya, vaṇṇādīhi asadisaṃ hutvā paññāyeyya. Tasmā na taṃ attano, na parassa, ādāsaṃ pana nissāya nibhāsarūpaṃ nāma taṃ paññāyatīti vadanti. Atha yaṃ udake paññāyati, taṃ kena kāraṇenāti? Mahābhūtānaṃ visuddhatāya. **Dhammo me abhisamito**ti mayā ñāṇena catusaccadhammo abhisamāgato, sotāpannosmi jātoti kathesi. Paṭhamaṃ.

2. Tissasuttavaṇṇanā

84. Dutiye **madhurakajāto viyā**ti sañjātagarubhāvo viya akammañño. **Disāpi me**ti ayaṃ puratthimā ayaṃ dakkhiṇāti evaṃ disāpi mayhaṃ na pakkhāyanti, na pākaṭā hontīti vadati. **Dhammāpi maṃ na paṭibhantī**ti pariyattidhammāpi mayhaṃ na upaṭṭhahanti, uggahitaṃ sajjhāyitaṃ na dissatīti vadati. **Vicikicchā**ti no mahāvicikicchā. Na hi tassa ‘‘sāsanaṃ niyyānikaṃ nu kho, na nu kho’’ti vimati uppajjati. Evaṃ panassa hoti ‘‘sakkhissāmi nu kho samaṇadhammaṃ kātuṃ, udāhu pattacīvaradhāraṇamattameva karissāmī’’ti.

Kāmānametaṃ adhivacananti yathā hi ninnaṃ pallalaṃ olokentassa dassanarāmaṇeyyakamattaṃ atthi, yo panettha otarati, taṃ caṇḍamīnākulatāya ākaḍḍhitvā anayabyasanaṃ pāpeti, evamevaṃ pañcasu kāmaguṇesu cakkhudvārādīnaṃ ārammaṇe rāmaṇeyyakamattaṃ atthi, yo panettha gedhaṃ āpajjati, taṃ ākaḍḍhitvā nirayādīsu eva pakkhipanti. Appassādā hi kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyoti imaṃ atthavasaṃ paṭicca ‘‘kāmānametaṃ adhivacana’’nti vuttaṃ. **Ahamanuggahenā**ti ahaṃ dhammāmisānuggahehi anuggaṇhāmi. **Abhinandī**ti sampaṭicchi. Na kevalañca abhinandi, imaṃ pana satthu santikā assāsaṃ labhitvā ghaṭento vāyamanto katipāhena arahatte patiṭṭhāsi. Dutiyaṃ.

3. Yamakasuttavaṇṇanā

85. Tatiye **diṭṭhigata**nti sace hissa evaṃ bhaveyya ‘‘saṅkhārā uppajjanti ceva nirujjhanti ca, saṅkhārappavattameva appavattaṃ hotī’’ti, diṭṭhigataṃ nāma na bhaveyya, sāsanāvacarikaṃ ñāṇaṃ bhaveyya. Yasmā panassa ‘‘satto ucchijjati vinassatī’’ti ahosi, tasmā diṭṭhigataṃ nāma jātaṃ. **Thāmasā parāmāsā**ti diṭṭhithāmena ceva diṭṭhiparāmāsena ca.

Yenāyasmā sāriputtoti yathā nāma paccante kupite taṃ vūpasametuṃ asakkontā rājapurisā senāpatissa vā rañño vā santikaṃ gacchanti, evaṃ diṭṭhigatavasena tasmiṃ there kupite taṃ vūpasametuṃ asakkontā te bhikkhū yena dhammarājassa dhammasenāpati āyasmā sāriputto, tenupasaṅkamiṃsu. **Evaṃbyākho**ti tesaṃ bhikkhūnaṃ santike viya therassa sammukhā paggayha vattuṃ asakkonto olambantena hadayena ‘‘evaṃbyākho’’ti āha. **Taṃ kiṃ maññasi, āvuso**ti? Idaṃ thero tassa vacanaṃ sutvā, ‘‘nāyaṃ attano laddhiyaṃ dosaṃ passati, dhammadesanāya assa taṃ pākaṭaṃ karissāmī’’ti cintetvā tiparivaṭṭaṃ desanaṃ desetuṃ ārabhi.

Taṃ kiṃ maññasi, āvuso yamaka, rūpaṃ tathāgatoti idaṃ kasmā āraddhaṃ? Anuyogavattaṃ dāpanatthaṃ. Tiparivaṭṭadesanāvasānasmiñhi thero sotāpanno jāto. Atha naṃ anuyogavattaṃ dāpetuṃ ‘‘taṃ kiṃ maññasī’’tiādimāha? **Tathāgato**ti satto. Rūpaṃ vedanā saññā saṅkhārā viññāṇanti ime pañcakkhandhe sampiṇḍetvā ‘‘tathāgato’’ti samanupassasīti pucchati. **Ettha ca te, āvuso**ti idaṃ therassa anuyoge bhummaṃ. Idaṃ vuttaṃ hoti – ettha ca te ettake ṭhāne diṭṭheva dhamme saccato thirato satte anupalabbhiyamāneti. **Sace taṃ, āvuso**ti idametaṃ aññaṃ byākarāpetukāmo pucchati. **Yaṃ dukkhaṃ taṃ niruddha**nti yaṃ dukkhaṃ, tadeva niruddhaṃ, añño satto nirujjhanako nāma natthi, evaṃ byākareyyanti attho.

Etasseva atthassāti etassa paṭhamamaggassa. **Bhiyyosomattāya ñāṇāyā**ti atirekappamāṇassa ñāṇassa atthāya, sahavipassanakānaṃ upari ca tiṇṇaṃ maggānaṃ āvibhāvatthāyāti attho. **Ārakkhasampanno**ti antoārakkhena ceva bahiārakkhena ca samannāgato. **Ayogakkhemakāmo**ti catūhi yogehi khemabhāvaṃ anicchanto. **Pasayhā**ti pasayhitvā abhibhavitvā. **Anupakhajjā**ti anupavisitvā.

Pubbuṭṭhāyītiādīsu dūratova āgacchantaṃ disvā āsanato paṭhamataraṃ vuṭṭhātīti **pubbuṭṭhāyī**. Tassa āsanaṃ datvā tasmiṃ nisinne pacchā nipatati nisīdatīti, **pacchānipātī**. Pātova vuṭṭhāya ‘‘ettakā kasituṃ gacchatha, ettakā vapitu’’nti vā sabbapaṭhamaṃ vuṭṭhātīti **pubbuṭṭhāyī**. Sāyaṃ sabbesu attano attano vasanaṭṭhānaṃ gatesu gehassa samantato ārakkhaṃ saṃvidhāya dvārāni thaketvā sabbapacchā nipajjanatopi **pacchānipātī**. ‘‘Kiṃ karomi, ayyaputta? Kiṃ karomi ayyaputtā’’ti? Mukhaṃ olokento kiṃkāraṃ paṭisāvetīti **kiṃkārapaṭissāvī**. Manāpaṃ caratīti **manāpacārī**. Piyaṃ vadatīti **piyavādī. Mittatopi naṃ saddaheyyā**ti mitto me ayanti saddaheyya. **Vissāsaṃ āpajjeyyā**ti ekato pānabhojanādiṃ karonto vissāsiko bhaveyya. **Saṃvissattho**ti suṭṭhu vissattho.

Evameva khoti ettha idaṃ opammasaṃsandanaṃ – bālagahapatiputto viya hi vaṭṭasannissitakāle assutavā puthujjano, vadhakapaccāmitto viya abaladubbalā pañcakkhandhā, vadhakapaccāmittassa ‘‘bālagahapatiputtaṃ upaṭṭhahissāmī’’ti upagatakālo viya paṭisandhikkhaṇe upagatā pañcakkhandhā, tassa hi ‘‘na me ayaṃ sahāyo, vadhakapaccatthiko aya’’nti ajānanakālo viya vaṭṭanissitaputhujjanassa pañcakkhandhe ‘‘na ime mayha’’nti agahetvā ‘‘mama rūpaṃ, mama vedanā, mama saññā, mama saṅkhārā, mama viññāṇa’’nti gahitakālo, vadhakapaccatthikassa ‘‘mitto me aya’’nti gahetvā sakkārakaraṇakālo viya ‘‘mama ime’’ti gahetvā pañcannaṃ khandhānaṃ nhāpanabhojanādīhi sakkārakaraṇakālo, ‘‘ativissattho me aya’’nti ñatvā sakkāraṃ karontasseva asinā sīsacchindanaṃ viya vissatthassa bālaputhujjanassa tikhiṇehi bhijjamānehi khandhehi jīvitapariyādānaṃ veditabbaṃ.

Upetīti upagacchati. **Upādiyatī**ti gaṇhāti. **Adhiṭṭhātī**ti adhitiṭṭhati. **Attā me**ti ayaṃ me attāti. **Sutavā ca kho, āvuso, ariyasāvako**ti yathā pana paṇḍito gahapatiputto evaṃ upagataṃ paccatthikaṃ ‘‘paccatthiko me aya’’nti ñatvā appamatto tāni tāni kammāni kāretvā anatthaṃ pariharati, atthaṃ pāpuṇāti, evaṃ sutavā ariyasāvakopi ‘‘na rūpaṃ attato samanupassatī’’tiādinā nayena pañcakkhandhe ahanti vā mamanti vā agahetvā, ‘‘paccatthikā me ete’’ti ñatvā rūpasattakaarūpasattakādivasena vipassanāya yojetvāva tatonidānaṃ dukkhaṃ parivajjetvā aggaphalaṃ arahattaṃ pāpuṇāti. Sesamettha uttānameva. Tatiyaṃ.

4. Anurādhasuttavaṇṇanā

86. Catutthe **araññakuṭikāya**nti tasseva vihārassa paccante paṇṇasālāyaṃ. **Taṃ tathāgato**ti tumhākaṃ satthā tathāgato taṃ sattaṃ tathāgataṃ. **Aññatra imehī**ti tassa kira evaṃ ahosi ‘‘ime sāsanassa paṭipakkhā paṭilomā, yathā ime bhaṇanti, na evaṃ satthā paññāpessati, aññathā paññāpessatī’’ti. Tasmā evamāha. **Evaṃ vutte te aññatitthiyā**ti evaṃ therena attano ca paresañca samayaṃ ajānitvā vutte ekadesena sāsanasamayaṃ jānantā therassa vāde dosaṃ dātukāmā te aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocuṃ.

Taṃ kiṃ maññasi anurādhāti satthā tassa kathaṃ sutvā cintesi – ‘‘ayaṃ bhikkhu attano laddhiyaṃ dosaṃ na jānāti, kārako panesa yuttayogo, dhammadesanāya eva naṃ jānāpessāmī’’ti tiparivaṭṭaṃ desanaṃ desetukāmo ‘‘taṃ kiṃ maññasi, anurādhā’’tiādimāha. Athassa tāya desanāya arahattappattassa anuyogavattaṃ āropento **taṃ kiṃ maññasi, anurādha? Rūpaṃ tathāgato**tiādimāha. **Dukkhañceva paññapemi, dukkhassa ca nirodha**nti vaṭṭadukkhañceva vaṭṭadukkhassa ca nirodhaṃ nibbānaṃ paññapemi. Dukkhanti vā vacanena dukkhasaccaṃ gahitaṃ. Tasmiṃ gahite samudayasaccaṃ gahitameva hoti, tassa mūlattā. Nirodhanti vacanena nirodhasaccaṃ gahitaṃ. Tasmiṃ gahite maggasaccaṃ gahitameva hoti tassa upāyattā. Iti pubbe cāhaṃ, anurādha, etarahi ca catusaccameva paññapemīti dasseti. Evaṃ imasmiṃ sutte vaṭṭavivaṭṭameva kathitaṃ. Catutthaṃ.

5. Vakkalisuttavaṇṇanā

87. Pañcame **kumbhakāranivesane**ti kumbhakārasālāyaṃ. Thero kira vutthavasso pavāretvā bhagavantaṃ dassanāya āgacchati. Tassa nagaramajjhe mahāābādho uppajji, pādā na vahanti. Atha naṃ mañcakasivikāya kumbhakārasālaṃ āhariṃsu. Sā ca sālā tesaṃ kammasālā, na nivesanasālā. Taṃ sandhāya vuttaṃ ‘‘kumbhakāranivesane viharatī’’ti. **Bāḷhagilāno**ti adhimattagilāno. **Samadhosī**ti samantato adhosi, calanākārena apacitiṃ dassesi. Vattaṃ kiretaṃ bāḷhagilānenapi buḍḍhataraṃ disvā uṭṭhānākārena apaciti dassetabbā. Tena pana ‘‘mā cali mā calī’’ti vattabbo. **Santimāni āsanānī**ti buddhakālasmiñhi ekassapi bhikkhuno vasanaṭṭhāne ‘‘sace satthā āgacchissati, idha nisīdissatī’’ti āsanaṃ paññattameva hoti antamaso phalakamattampi paṇṇasanthāramattampi. **Khamanīyaṃ yāpanīya**nti kacci dukkhaṃ khamituṃ iriyāpathaṃ vā yāpetuṃ sakkāti pucchati. **Paṭikkamantī**ti nivattanti. **Abhikkamantī**ti adhigacchanti. **Paṭikkamosāna**nti paṭikkamo etāsaṃ. **Sīlato na upavadatī**ti sīlaṃ ārabbha sīlabhāvena na upavadati. **Cirapaṭikāha**nti cirapaṭiko ahaṃ, cirato paṭṭhāya ahanti attho. **Pūtikāyenā**ti attano suvaṇṇavaṇṇampi kāyaṃ bhagavā dhuvapaggharaṇaṭṭhena evamāha. **Yo kho, vakkali, dhamma**nti idha bhagavā ‘‘dhammakāyo kho, mahārāja, tathāgato’’ti vuttaṃ dhammakāyataṃ dasseti. Navavidho hi lokuttaradhammo tathāgatassa kāyo nāma.

Idāni therassa tiparivaṭṭadhammadesanaṃ ārabhanto **taṃ kiṃ maññasī**tiādimāha. **Kāḷasilā**ti kāḷasilāvihāro. **Vimokkhāyā**ti maggavimokkhatthāya. **Suvimutto vimuccissatī**ti arahattaphalavimuttiyā vimutto hutvā vimuccissati. Tā kira devatā ‘‘yena nīhārena iminā vipassanā āraddhā, anantarāyena arahattaṃ pāpuṇissatī’’ti ñatvā evamāhaṃsu. **Apāpaka**nti alāmakaṃ. **Satthaṃ āharesī**ti thero kira adhimāniko ahosi. So samādhivipassanāhi vikkhambhitānaṃ kilesānaṃ samudācāraṃ apassanto ‘‘khīṇāsavomhī’’ti saññī hutvā ‘‘kiṃ me iminā dukkhena jīvitena? Satthaṃ āharitvā marissāmī’’ti tikhiṇena satthena kaṇṭhanāḷaṃ chindi. Athassa dukkhā vedanā uppajji. So tasmiṃ khaṇe attano puthujjanabhāvaṃ ñatvā avissaṭṭhakammaṭṭhānattā sīghaṃ mūlakammaṭṭhānaṃ ādāya sammasanto arahattaṃ pāpuṇitvāva kālamakāsi. Paccavekkhaṇā panassa ca kathaṃ ahosīti? Khīṇāsavassa ekūnavīsati paccavekkhaṇā na sabbāva avassaṃ laddhabbā, tikhiṇenāpi pana asinā sīse chijjante ekaṃ dve ñāṇāni avassaṃ uppajjanti.

Vivattakkhandhanti parivattakkhandhaṃ. **Semāna**nti sayamānaṃ. Thero kira uttānako nipanno satthaṃ āhari. Tassa sarīraṃ yathāṭhitameva ahosi. Sīsaṃ pana dakkhiṇapassena parivattitvā aṭṭhāsi. Ariyasāvakā hi yebhuyyena dakkhiṇapasseneva kālaṃ karonti. Tenassa sarīraṃ yathāṭhitaṃyeva ahosi. Sīsaṃ pana dakkhiṇapassena parivattitvā ṭhitaṃ. Taṃ sandhāya vivattakkhandho nāma jātotipi vadanti. **Dhūmāyitatta**nti dhūmāyanabhāvaṃ. **Timirāyitatta**nti timirāyanabhāvaṃ. Dhūmavalāhakaṃ viya timiravalāhakaṃ viya cāti attho. Pañcamaṃ.

6. Assajisuttavaṇṇanā

88. Chaṭṭhe **kassapakārāme**ti kassapaseṭṭhinā kārite ārāme. **Kāyasaṅkhāre**ti assāsapassāse. So hi te catutthajjhānena passambhitvā passambhitvā vihāsi. **Evaṃ hotī**ti idāni taṃ samādhiṃ appaṭilabhantassa evaṃ hoti. **No cassāhaṃ parihāyāmī**ti kacci nu kho ahaṃ sāsanato na parihāyāmi? Tassa kira ābādhadosena appitappitā samāpatti parihāyi, tasmā evaṃ cintesi. **Samādhisārakā samādhisāmaññā**ti samādhiṃyeva sārañca sāmaññañca maññanti. Mayhaṃ pana sāsane na etaṃ sāraṃ, vipassanāmaggaphalāni sāraṃ. So tvaṃ samādhito parihāyanto kasmā cintesi ‘‘sāsanato parihāyāmī’’ti. Evaṃ theraṃ assāsetvā idānissa tiparivaṭṭaṃ dhammadesanaṃ ārabhanto **taṃ kiṃ maññasī**tiādimāha. Athassa tiparivaṭṭadesanāvasāne arahattaṃ pattassa satatavihāraṃ dassento **so sukhaṃ ce vedanaṃ vedayatī**tiādimāha. Tattha **anabhinanditāti pajānātī**ti sukhavedanāya tāva abhinandanā hotu, dukkhavedanāya kathaṃ hotīti? Dukkhaṃ patvā sukhaṃ pattheti, yadaggena sukhaṃ pattheti, tadaggena dukkhaṃ patthetiyeva. Sukhavipariṇāmena hi dukkhaṃ āgatameva hotīti evaṃ dukkhe abhinandanā veditabbā. Sesaṃ pubbe vuttanayamevāti. Chaṭṭhaṃ.

7. Khemakasuttavaṇṇanā

89. Sattame **attaniya**nti attano parikkhārajātaṃ. **Asmīti adhigata**nti asmīti evaṃ pavattā taṇhāmānā adhigatā. **Sandhāvanikāyā**ti punappunaṃ gamanāgamanena. **Upasaṅkamī**ti badarikārāmato gāvutamattaṃ ghositārāmaṃ agamāsi. Dāsakatthero pana catukkhattuṃ gamanāgamanena taṃdivasaṃ dviyojanaṃ addhānaṃ āhiṇḍi. Kasmā pana taṃ therā pahiṇiṃsu? Vissutassa dhammakathikassa santikā dhammaṃ suṇissāmāti. Sayaṃ kasmā na gatāti? Therassa vasanaṭṭhānaṃ araññaṃ sambādhaṃ, tattha saṭṭhimattānaṃ therānaṃ ṭhātuṃ vā nisīdituṃ vā okāso natthīti na gatā. ‘‘Idhāgantvā amhākaṃ dhammaṃ kathetū’’tipi kasmā pana na pahiṇiṃsūti? Therassa ābādhikattā. Atha kasmā punappunaṃ pahiṇiṃsūti? Sayameva ñatvā amhākaṃ kathetuṃ āgamissatīti. Theropi tesaṃ ajjhāsayaṃ ñatvāva agamāsīti.

Na khvāhaṃ, āvuso, rūpanti yo hi rūpameva asmīti vadati, tena itare cattāro khandhā paccakkhātā honti. Yo aññatra rūpā vadati, tena rūpaṃ paccakkhātaṃ hoti. Vedanādīsupi eseva nayo. Therassa pana samūhato pañcasupi khandhesu asmīti adhigato, tasmā evamāha. **Hotevā**ti hotiyeva. **Anusahagato**ti sukhumo. **Ūse**ti chārikākhāre. **Khāre**ti ūsakhāre. **Sammadditvā**ti temetvā khādetvā.

Evameva khoti ettha idaṃ opammasaṃsandanaṃ – kiliṭṭhavatthaṃ viya hi puthujjanassa cittācāro, tayo khārā viya tisso anupassanā, tīhi khārehi dhotavatthaṃ viya desanāya madditvā ṭhito anāgāmino cittācāro, anusahagato ūsādigandho viya arahattamaggavajjhā kilesā, gandhakaraṇḍako viya arahattamaggañāṇaṃ gandhakaraṇḍakaṃ āgamma anusahagatānaṃ ūsagandhādīnaṃ samugghāto viya arahattamaggena sabbakilesakkhayo, gandhaparibhāvitavatthaṃ nivāsetvā chaṇadivase antaravīthiyaṃ sugandhagandhino vicaraṇaṃ viya khīṇāsavassa sīlagandhādīhi dasa disā upavāyantassa yathākāmacāro.

Ācikkhitunti kathetuṃ. **Desetu**nti pakāsetuṃ. **Paññāpetu**nti jānāpetuṃ. **Paṭṭhapetu**nti patiṭṭhāpetuṃ. **Vivaritu**nti vivaṭaṃ kātuṃ. **Vibhajitu**nti suvibhattaṃ kātuṃ. **Uttānīkātu**nti uttānakaṃ kātuṃ. **Saṭṭhimattānaṃ therāna**nti te kira therena kathitakathitaṭṭhāne vipassanaṃ paṭṭhapetvā uparūpari sammasantā desanāpariyosāne arahattaṃ pāpuṇiṃsu. Theropi aññena nīhārena akathetvā vipassanāsahagatacitteneva kathesi. Tasmā sopi arahattaṃ pāpuṇi. Tena vuttaṃ – ‘‘saṭṭhimattānaṃ therānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsu āyasmato khemakassa cā’’ti. Sattamaṃ.

8. Channasuttavaṇṇanā

90. Aṭṭhame **āyasmā channo**ti tathāgatena saddhiṃ ekadivase jāto mahābhinikkhamanadivase saddhiṃ nikkhamitvā puna aparabhāge satthu santike pabbajitvā ‘‘amhākaṃ buddho amhākaṃ dhammo’’ti evaṃ makkhī ceva paḷāsī ca hutvā sabrahmacārīnaṃ pharusavācāya saṅghaṭṭanaṃ karonto thero. **Avāpuraṇaṃ ādāyā**ti kuñcikaṃ gahetvā. **Vihārena vihāraṃ upasaṅkamitvā**ti ekaṃ vihāraṃ pavisitvā tato aññaṃ, tato aññanti evaṃ tena tena vihārena taṃ taṃ vihāraṃ upasaṅkamitvā. **Etadavoca ovadantu ma**nti kasmā evaṃ mahantena ussāhena tattha tattha gantvā etaṃ avocāti? Uppannasaṃvegatāya. Tassa hi parinibbute satthari dhammasaṅgāhakattherehi pesito āyasmā ānando kosambiṃ gantvā brahmadaṇḍaṃ adāsi. So dinne brahmadaṇḍe sañjātapariḷāho visaññībhūto patitvā puna saññaṃ labhitvā vuṭṭhāya ekassa bhikkhuno santikaṃ gato, so tena saddhiṃ kiñci na kathesi. Aññassa santikaṃ agamāsi, sopi na kathesīti evaṃ sakalavihāraṃ vicaritvā nibbinno pattacīvaraṃ ādāya bārāṇasiṃ gantvā uppannasaṃvego tattha tattha gantvā evaṃ avoca.

Sabbe saṅkhārā aniccāti sabbe tebhūmakasaṅkhārā aniccā. **Sabbe dhammā anattā**ti sabbe catubhūmakadhammā anattā. Iti sabbepi te bhikkhū theraṃ ovadantā aniccalakkhaṇaṃ anattalakkhaṇanti dveva lakkhaṇāni kathetvā dukkhalakkhaṇaṃ na kathayiṃsu. Kasmā? Evaṃ kira nesaṃ ahosi – ‘‘ayaṃ bhikkhu vādī dukkhalakkhaṇe paññāpiyamāne rūpaṃ dukkhaṃ…pe… viññāṇaṃ dukkhaṃ, maggo dukkho, phalaṃ dukkhanti ‘tumhe dukkhappattā bhikkhū nāmā’ti gahaṇaṃ gaṇheyya, yathā gahaṇaṃ gahetuṃ na sakkoti, evaṃ niddosamevassa katvā kathessāmā’’ti dveva lakkhaṇāni kathayiṃsu.

Paritassanā upādānaṃ uppajjatīti paritassanā ca upādānañca uppajjati. **Paccudāvattati mānasaṃ, atha ko carahi me attā**ti yadi rūpādīsu ekopi anattā, atha ko nāma me attāti evaṃ paṭinivattati ‘‘mayhaṃ mānasa’’nti. Ayaṃ kira thero paccaye apariggahetvā vipassanaṃ paṭṭhapesi, sāssa dubbalavipassanā attagāhaṃ pariyādātuṃ asakkuṇantī saṅkhāresu suññato upaṭṭhahantesu ‘‘ucchijjissāmi vinassissāmī’’ti ucchedadiṭṭhiyā ceva paritassanāya ca paccayo ahosi. So ca attānaṃ pāpate papatantaṃ viya disvā, ‘‘paritassanā upādānaṃ uppajjati, paccudāvattati mānasaṃ, atha ko carahi me attā’’ti āha. **Na kho panevaṃ dhammaṃ passato hotī**ti catusaccadhammaṃ passantassa evaṃ na hoti. **Tāvatikā vissaṭṭhī**ti tattako vissāso. **Sammukhā meta**nti thero tassa vacanaṃ sutvā, ‘‘kīdisā nu kho imassa dhammadesanā sappāyā’’ti? Cintento tepiṭakaṃ buddhavacanaṃ vicinitvā kaccānasuttaṃ (saṃ. ni. 2.15) addasa ‘‘idaṃ āditova diṭṭhiviniveṭhanaṃ katvā majjhe buddhabalaṃ dīpetvā saṇhasukhumapaccayākāraṃ pakāsayamānaṃ gataṃ, idamassa desessāmī’’ti dassento ‘‘sammukhā meta’’ntiādimāha. Aṭṭhamaṃ.

9-10. Rāhulasuttādivaṇṇanā

91-92. Navamadasamāni rāhulasaṃyutte (saṃ. ni. 2.188) vuttatthāneva. Kevalaṃ hetāni ayaṃ theravaggoti katvā idhāgatānīti. Navamadasamāni.

Theravaggo navamo.

10. Pupphavaggo

1. Nadīsuttavaṇṇanā

93. Pupphavaggassa paṭhame **pabbateyyā**ti pabbate pavattā. **Ohārinī**ti sote patitapatitāni tiṇapaṇṇakaṭṭhādīni heṭṭhāhārinī. **Dūraṅgamā**ti nikkhantaṭṭhānato paṭṭhāya catupañcayojanasatagāminī. **Sīghasotā**ti caṇḍasotā. **Kāsā**tiādīni sabbāni tiṇajātāni. **Rukkhā**ti eraṇḍādayo dubbalarukkhā. **Te naṃ ajjholambeyyu**nti te tīre jātāpi onamitvā aggehi udakaṃ phusantehi adhiolambeyyuṃ, upari lambeyyunti attho. **Palujjeyyu**nti samūlamattikāya saddhiṃ sīse pateyyuṃ. So tehi ajjhotthaṭo vālukamattikodakehi mukhaṃ pavisantehi mahāvināsaṃ pāpuṇeyya.

Evameva khoti ettha sote patitapuriso viya vaṭṭasannissito bālaputhujjano daṭṭhabbo, ubhatotīre kāsādayo viya dubbalapañcakkhandhā, ‘‘ime gahitāpi maṃ tāretuṃ na sakkhissantī’’ti tassa purisassa ajānitvā gahaṇaṃ viya ime khandhā ‘‘na mayhaṃ sahāyā’’ti bālaputhujjanassa ajānitvā catūhi gāhehi gahaṇaṃ, gahitagahitānaṃ palujjanattā purisassa byasanappatti viya catūhi gāhehi gahitānaṃ khandhānaṃ vipariṇāme bālaputhujjanassa sokādibyasanappatti veditabbā. Paṭhamaṃ.

2. Pupphasuttavaṇṇanā

94. Dutiye **vivadatī**ti ‘‘aniccaṃ dukkhaṃ anattā asubha’’nti yathāsabhāvena vadantena saddhiṃ ‘‘niccaṃ sukhaṃ attā subha’’nti vadanto vivadati. **Lokadhammo**ti khandhapañcakaṃ. Tañhi lujjanasabhāvattā lokadhammoti vuccati. **Kinti karomī**ti kathaṃ karomi? Mayhañhi paṭipattikathanameva bhāro, paṭipattipūraṇaṃ pana kulaputtānaṃ bhāroti dasseti. Imasmiṃ sutte tayo lokā kathitā. ‘‘Nāhaṃ, bhikkhave, lokenā’’ti ettha hi sattaloko kathito, ‘‘atthi, bhikkhave, loke lokadhammo’’ti ettha saṅkhāraloko, ‘‘tathāgato loke jāto loke saṃvaḍḍho’’ti ettha okāsaloko kathito. Dutiyaṃ.

3. Pheṇapiṇḍūpamasuttavaṇṇanā

95. Tatiye **gaṅgāya nadiyā tīre**ti ayujjhapuravāsino aparimāṇabhikkhuparivāraṃ cārikaṃ caramānaṃ tathāgataṃ attano nagaraṃ sampattaṃ disvā ekasmiṃ gaṅgāya nivattanaṭṭhāne mahāvanasaṇḍamaṇḍitappadese satthu vihāraṃ katvā adaṃsu. Bhagavā tattha viharati. Taṃ sandhāya vuttaṃ ‘‘gaṅgāya nadiyā tīre’’ti. **Tatra kho bhagavā bhikkhū āmantesī**ti tasmiṃ vihāre vasanto bhagavā sāyanhasamayaṃ gandhakuṭito nikkhamitvā gaṅgātīre paññattavarabuddhāsane nisinno gaṅgāya nadiyā āgacchantaṃ mahantaṃ pheṇapiṇḍaṃ disvā, ‘‘mama sāsane pañcakkhandhanissitaṃ ekaṃ dhammaṃ kathessāmī’’ti cintetvā parivāretvā nisinne bhikkhū āmantesi.

Mahantaṃ pheṇapiṇḍanti uṭṭhānuṭṭhāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ pheṇapiṇḍaṃ. **Āvaheyyā**ti āhareyya. So panāyaṃ pheṇapiṇḍo uṭṭhitaṭṭhānepi bhijjati, thokaṃ gantvāpi, ekadviyojanādivasena dūraṃ gantvāpi, antarā pana abhijjantopi mahāsamuddaṃ patvā avassameva bhijjati. **Nijjhāyeyyā**ti olokeyya. **Yoniso upaparikkheyyā**ti kāraṇena upaparikkheyya. **Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro**ti, bhikkhave, pheṇapiṇḍamhi sāro nāma kiṃ bhaveyya? Vilīyitvā viddhaṃseyyeva.

Evameva khoti yathā pheṇapiṇḍo nissāro, evaṃ rūpampi niccasāradhuvasāraattasāravirahena nissārameva. Yathā ca so ‘‘iminā pattaṃ vā thālakaṃ vā karissāmī’’ti gahetuṃ na sakkā, gahitopi tamatthaṃ na sādheti, bhijjati eva, evaṃ rūpampi niccanti vā dhuvanti vā ahanti vā mamanti vā gahetuṃ na sakkā, gahitampi na tathā tiṭṭhati, aniccaṃ dukkhaṃ anattā asubhaññeva hotīti evaṃ pheṇapiṇḍasadisameva hoti. Yathā vā pana pheṇapiṇḍo chiddāvachiddo anekasandhighaṭito bahūnaṃ udakasappādīnaṃ pāṇānaṃ āvāso, evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ, kulavasenevettha asīti kimikulāni vasanti, tadeva tesaṃ sūtigharampi vaccakuṭipi gilānasālāpi susānampi, na te aññattha gantvā gabbhavuṭṭhānādīni karonti, evampi pheṇapiṇḍasadisaṃ.

Yathā ca pheṇapiṇḍo ādito badarapakkamatto hutvā anupubbena pabbatakūṭamattopi hoti, evaṃ rūpampi ādito kalalamattaṃ hutvā anupubbena byāmamattampi gomahiṃsahatthiādīnaṃ vasena pabbatakūṭādimattaṃ hoti macchakacchapādīnaṃ vasena anekayojanasatapamāṇampi, evampi pheṇapiṇḍasadisaṃ. Yathā ca pheṇapiṇḍo uṭṭhitamattopi bhijjati, thokaṃ gantvāpi, dūraṃ gantvāpi, samuddaṃ patvā pana avassameva bhijjati, evamevaṃ rūpampi kalalabhāvepi bhijjati abbudādibhāvepi, antarā pana abhijjamānampi vassasatāyukānaṃ vassasataṃ patvā avassameva bhijjati, maraṇamukhe cuṇṇavicuṇṇaṃ hoti, evampi pheṇapiṇḍasadisaṃ.

Kiñhi siyā, bhikkhave, vedanāya sārotiādīsu vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā veditabbā. Yathā hi pubbuḷo asāro evaṃ vedanāpi. Yathā ca so abalo agayhūpago, na sakkā taṃ gahetvā phalakaṃ vā āsanaṃ vā kātuṃ, gahitopi bhijjateva, evaṃ vedanāpi abalā agayhūpagā, na sakkā niccāti vā dhuvāti vā gahetuṃ, gahitāpi na tathā tiṭṭhati, evaṃ agayhūpagatāyapi vedanā pubbuḷasadisā. Yathā pana tasmiṃ tasmiṃ udakabindumhi pubbuḷo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti, evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti. Ekaccharakkhaṇe koṭisatasahassasaṅkhā uppajjitvā nirujjhati. Yathā ca pubbuḷo udakatalaṃ, udakabinduṃ, udakajallaṃ, saṅkaḍḍhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi vatthuṃ ārammaṇaṃ kilesajallaṃ phassasaṅghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati. Evampi vedanā pubbuḷasadisā.

Saññāpi asārakaṭṭhena marīcisadisā. Tathā agayhūpagaṭṭhena. Na hi sakkā taṃ gahetvā pivituṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ. Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati, evaṃ nīlasaññādibhedā saññāpi nīlādianubhavanatthāya phandati vipphandati. Yathā ca marīci mahājanaṃ vippalambheti ‘‘puṇṇavāpi viya puṇṇanadī viya dissatī’’ti vadāpeti, evaṃ saññāpi vippalambheti, ‘‘idaṃ nīlakaṃ subhaṃ sukhaṃ nicca’’nti vadāpeti. Pītakādīsupi eseva nayo. Evaṃ saññā vippalambhanenāpi marīcisadisā.

Akukkukajātanti anto asañjātaghanadaṇḍakaṃ. Saṅkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena. Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ, upanītampi na tathā hoti, evaṃ saṅkhārāpi na sakkā niccādivasena gahetuṃ, gahitāpi na tathā honti. Yathā ca kadalikkhandho bahupattavaṭṭisamodhāno hoti, evaṃ saṅkhārakkhandho bahudhammasamodhāno. Yathā ca kadalikkhandho nānālakkhaṇo. Aññoyeva hi bāhirāya pattavaṭṭiyā vaṇṇo, añño tato abbhantaraabbhantarānaṃ, evameva saṅkhārakkhandhepi aññadeva phassassa lakkhaṇaṃ, aññā cetanādīnaṃ, samodhānetvā pana saṅkhārakkhandhova vuccatīti evampi saṅkhārakkhandho kadalikkhandhasadiso.

Cakkhumā purisoti maṃsacakkhunā ceva paññācakkhunā cāti dvīhi cakkhūhi cakkhumā. Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapaṭalapiḷakaṃ, paññācakkhumpi asārabhāvadassanasamatthaṃ. Viññāṇampi asārakaṭṭhena māyāsadisaṃ, tathā agayhūpagaṭṭhena. Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññāṇaṃ. Tañhi tatopi ittaratarañceva lahupaccupaṭṭhānatarañca. Teneva hi cittena puriso āgato viya gato viya ṭhito viya nisinno viya hoti. Aññadeva ca āgamanakāle cittaṃ, aññaṃ gamanakālādīsu. Evampi viññāṇaṃ māyāsadisaṃ. Māyā ca mahājanaṃ vañceti, yaṃkiñcideva ‘‘idaṃ suvaṇṇaṃ rajataṃ muttā’’ti gāhāpeti, viññāṇampi mahājanaṃ vañceti. Teneva hi cittena āgacchantaṃ viya gacchantaṃ viya ṭhitaṃ viya nisinnaṃ viya katvā gāhāpeti. Aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsu. Evampi viññāṇaṃ māyāsadisaṃ.

Bhūripaññenāti saṇhapaññena ceva vipulavitthatapaññena ca. **Āyū**ti jīvitindriyaṃ. **Usmā**ti kammajatejodhātu. **Parabhatta**nti nānāvidhānaṃ kimigaṇādīnaṃ bhattaṃ hutvā. **Etādisāyaṃ santāno**ti etādisī ayaṃ paveṇī matakassa yāva susānā ghaṭṭīyatīti. **Māyāyaṃ bālalāpinī**ti yvāyaṃ viññāṇakkhandho nāma, ayaṃ bālamahājanalapāpanikamāyā nāma. **Vadhako**ti dvīhi kāraṇehi ayaṃ khandhasaṅkhāto vadhako aññamaññaghātanenapi, khandhesu sati vadho paññāyatītipi. Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati, tathā āpodhātuādayo. Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati, tathā arūpakkhandhesu vedanādayo saññādike. Cattāropi cete vatthurūpanti evaṃ aññamaññavadhanenettha vadhakatā veditabbā. Khandhesu pana sati vadhabandhanacchedādīni sambhavanti, evaṃ etesu sati vadhabhāvatopi vadhakatā veditabbā. **Sabbasaṃyoga**nti sabbaṃ dasavidhampi saṃyojanaṃ. **Accutaṃ pada**nti nibbānaṃ. Tatiyaṃ.

4-6. Gomayapiṇḍasuttādivaṇṇanā

96-98. Catutthe **sassatisama**nti sinerumahāpathavīcandimasūriyādīhi sassatīhi samaṃ. **Parittaṃ gomayapiṇḍa**nti appamattakaṃ madhukapupphappamāṇaṃ gomayakhaṇḍaṃ. Kuto panānenetaṃ laddhanti. Paribhaṇḍakaraṇatthāya ābhatato gahitanti eke. Atthassa pana viññāpanatthaṃ iddhiyā abhisaṅkharitvā hatthāruḷhaṃ katanti veditabbanti. **Attabhāvapaṭilābho**ti paṭiladdhaattabhāvo. **Na yidaṃ brahmacariyavāso paññāyethā**ti ayaṃ maggabrahmacariyavāso nāma na paññāyeyya. Maggo hi tebhūmakasaṅkhāre vivaṭṭento uppajjati. Yadi ca ettako attabhāvo nicco bhaveyya, maggo uppajjitvāpi saṅkhāravaṭṭaṃ vivaṭṭetuṃ na sakkuṇeyyāti brahmacariyavāso na paññāyetha.

Idāni sace koci saṅkhāro nicco bhaveyya, mayā mahāsudassanarājakāle anubhūtā sampatti niccā bhaveyya, sāpi ca aniccāti taṃ dassetuṃ **bhūtapubbāhaṃ bhikkhu rājā ahosi**ntiādimāha. Tattha **kusāvatīrājadhānippamukhānī**ti kusāvatīrājadhānī tesaṃ nagarānaṃ pamukhā, sabbaseṭṭhāti attho. **Sāramayānī**ti rattacandanasāramayāni. Upadhānaṃ pana sabbesaṃ suttamayameva. **Goṇakatthatānī**ti caturaṅguládhikalomena kāḷakojavena atthatāni, yaṃ mahāpiṭṭhiyakojavoti vadanti. **Paṭakatthatānī**ti ubhatolomena uṇṇāmayena setakambalena atthatāni. **Paṭalikatthatānī**ti ghanapupphena uṇṇāmayaattharaṇena atthatāni. **Kadalimigapavarapaccattharaṇānī**ti kadalimigacammamayena uttamapaccattharaṇena atthatāni. Taṃ kira paccattharaṇaṃ setavatthassa upari kadalimigacammaṃ attharitvā sibbetvā karonti. **Sauttaracchadānī**ti saha uttaracchadena, upari baddhena rattavitānena saddhinti attho. **Ubhatolohitakūpadhānī**ti sīsūpadhānañca pādūpadhānañcāti pallaṅkānaṃ ubhatolohitakūpadhānāni. **Vejayantarathappamukhānī**ti ettha vejayanto nāma tassa rañño ratho, yassa cakkānaṃ indanīlamaṇimayā nābhi, sattaratanamayā arā, pavāḷamayā nemi, rajatamayo akkho, indanīlamaṇimayaṃ upakkharaṃ, rajatamayaṃ kubbaraṃ. So tesaṃ rathānaṃ pamukho aggo. **Dukūlasandānānī**ti dukūlasantharāni. **Kaṃsūpadhāraṇānī**ti rajatamayadohabhājanāni. **Vatthakoṭisahassānī**ti yathārucitaṃ paribhuñjissatīti nhatvā ṭhitakāle upanītavatthāneva sandhāyetaṃ vuttaṃ. **Bhattābhihāro**ti abhiharitabbabhattaṃ.

Yamahaṃ tena samayena ajjhāvasāmīti yattha vasāmi, taṃ ekaññeva nagaraṃ hoti, avasesesu puttadhītādayo ceva dāsamanussā ca vasiṃsu. Pāsādakūṭāgārādīsupi eseva nayo. Pallaṅkādīsu ekaṃyeva sayaṃ paribhuñjati, sesā puttādīnaṃ paribhogā honti. Itthīsu ekāva paccupaṭṭhāti, sesā parivāramattā honti. **Velāmikā**ti khattiyassa vā brāhmaṇiyā, brāhmaṇassa vā khattiyāniyā kucchismiṃ jātā. **Paridahāmī**ti ekaṃyeva dussayugaṃ nivāsemi, sesāni parivāretvā vicarantānaṃ asītisahassādhikānaṃ soḷasannaṃ purisasatasahassānaṃ hontīti dasseti. **Bhuñjāmī**ti paramappamāṇena nāḷikodanamattaṃ bhuñjāmi, sesaṃ parivāretvā vicarantānaṃ cattālīsasahassādhikānaṃ aṭṭhannaṃ purisasatasahassānaṃ hotīti dasseti. Ekathālipāko hi dasannaṃ janānaṃ pahoti.

Iti imaṃ mahāsudassanakāle sampattiṃ dassetvā idāni tassā aniccataṃ dassento **iti kho bhikkhū**tiādimāha. Tattha **vipariṇatā**ti pakatijahanena nibbutapadīpo viya apaṇṇattikabhāvaṃ gatā. **Evaṃ aniccā kho bhikkhu saṅkhārā**ti evaṃ hutvāabhāvaṭṭhena aniccā. Ettāvatā bhagavā yathā nāma puriso satahatthubbedhe campakarukkhe nisseṇiṃ bandhitvā abhiruhitvā campakapupphaṃ ādāya nisseṇiṃ muñcanto otareyya, evamevaṃ nisseṇiṃ bandhanto viya anekavassakoṭisatasahassubbedhaṃ mahāsudassanasampattiṃ āruyha sampattimatthake ṭhitaṃ aniccalakkhaṇaṃ ādāya nisseṇiṃ muñcanto viya otiṇṇo. **Evaṃ addhuvā**ti evaṃ udakapubbuḷādayo viya dhuvabhāvarahitā. **Evaṃ anassāsikā**ti evaṃ supinake pītapānīyaṃ viya anulittacandanaṃ viya ca assāsavirahitā. Iti imasmiṃ sutte aniccalakkhaṇaṃ kathitaṃ. Pañcame sabbaṃ vuttanayameva. Chaṭṭhaṃ tathā bujjhanakassa ajjhāsayena vuttaṃ. Catutthādīni.

7. Gaddulabaddhasuttavaṇṇanā

99. Sattame **yaṃ mahāsamuddo**ti yasmiṃ samaye pañcame sūriye uṭṭhite mahāsamuddo ussussati. **Dukkhassa antakiriya**nti cattāri saccāni appaṭivijjhitvā avijjāya nivutānaṃyeva sataṃ vaṭṭadukkhassa antakiriyaṃ paricchedaṃ na vadāmi. **Sā gaddulabaddho**ti gaddulena baddhasunakho. **Khīle**ti pathaviyaṃ ākoṭite mahākhīle. **Thambhe**ti nikhaṇitvā ṭhapite thambhe. **Evameva kho**ti ettha sunakho viya vaṭṭanissito bālo, gaddulo viya diṭṭhi, thambho viya sakkāyo, gaddularajjuyā thambhe upanibaddhasunakhassa thambhānuparivattanaṃ viya diṭṭhitaṇhāya sakkāye baddhassa puthujjanassa sakkāyānuparivattanaṃ veditabbaṃ. Sattamaṃ.

8. Dutiyagaddulabaddhasuttavaṇṇanā

100. Aṭṭhame **tasmā**ti yasmā diṭṭhigaddulanissitāya taṇhārajjuyā sakkāyathambhe upanibaddho vaṭṭanissito bālaputhujjano sabbiriyāpathesu khandhapañcakaṃ nissāyeva pavattati, yasmā vā dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohena, tasmā. **Cittasaṃkilesā**ti sunhātāpi hi sattā cittasaṃkileseneva saṃkilissanti, malaggahitasarīrāpi cittassa vodānattā visujjhanti. Tenāhu porāṇā –

‘‘Rūpamhi saṃkiliṭṭhamhi, saṃkilissanti māṇavā;
Rūpe suddhe visujjhanti, anakkhātaṃ mahesinā.

‘‘Cittamhi saṃkiliṭṭhamhi, saṃkilissanti māṇavā;
Citte suddhe visujjhanti, iti vuttaṃ mahesinā’’ti.

Caraṇaṃ nāma cittanti vicaraṇacittaṃ. Saṅkhā nāma brāhmaṇapāsaṇḍikā honti, te paṭakoṭṭhakaṃ katvā tattha nānappakārā sugatiduggativasena sampattivipattiyo lekhāpetvā, ‘‘imaṃ kammaṃ katvā idaṃ paṭilabhati, idaṃ katvā ida’’nti dassentā taṃ cittaṃ gahetvā vicaranti. **Citteneva cittita**nti cittakārena cintetvā katattā cittena cintitaṃ nāma. **Cittaññeva cittatara**nti tassa cittassa upāyapariyesanacittaṃ tatopi cittataraṃ. **Tiracchānagatā pāṇā citteneva cittitā**ti kammacitteneva cittitā. Taṃ pana kammacittaṃ ime vaṭṭakatittirādayo ‘‘evaṃ cittā bhavissāmā’’ti āyūhantā nāma natthi. Kammaṃ pana yoniṃ upaneti, yonimūlako tesaṃ cittabhāvo. Yoniupagatā hi sattā taṃtaṃyonikehi sadisacittāva honti. Iti yonisiddho cittabhāvo, kammasiddhā yonīti veditabbā.

Apica cittaṃ nāmetaṃ sahajātaṃ sahajātadhammacittatāya bhūmicittatāya vatthucittatāya dvāracittatāya ārammaṇacittatāya kammanānattamūlakānaṃ liṅganānattasaññānānattavohāranānattādīnaṃ anekavidhānaṃ cittānaṃ nipphādanatāyapi tiracchānagatacittato cittatarameva veditabbaṃ.

Rajakoti vatthesu raṅgena rūpasamuṭṭhāpanako. So pana acheko amanāpaṃ rūpaṃ karoti, cheko manāpaṃ dassanīyaṃ, evameva puthujjano akusalacittena vā ñāṇavippayuttakusalena vā cakkhusampadādivirahitaṃ virūpaṃ samuṭṭhāpeti, ñāṇasampayuttakusalena cakkhusampadādisampannaṃ abhirūpaṃ. Aṭṭhamaṃ.

9. Vāsijaṭasuttavaṇṇanā

101. Navame **seyyathāpi, bhikkhave, kukkuṭiyā aṇḍānī**ti imā kaṇhapakkhasukkapakkhavasena dve upamā vuttā. Tāsu kaṇhapakkhaupamā atthassa asādhikā, itarā sādhikāti. Sukkapakkhaupamāya evaṃ attho veditabbo – **seyyathā**ti opammatthe nipāto, **apī**ti sambhāvanatthe. Ubhayenāpi seyyathā nāma, bhikkhaveti dasseti. **Kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dasa vā dvādasa vā**ti ettha pana kiñcāpi kukkuṭiyā vuttappakārato ūnādhikānipi aṇḍāni honti, vacanasiliṭṭhatāya pana evaṃ vuttaṃ. Evañhi loke siliṭṭhavacanaṃ hoti. **Tānassū**ti tāni assu, tāni bhaveyyunti attho. **Kukkuṭiyā sammā adhisayitānī**ti tāya ca janettiyā kukkuṭiyā pakkhe pasāretvā tesaṃ upari sayantiyā sammā adhisayitāni. **Sammā pariseditānī**ti kālena kālaṃ utuṃ gaṇhāpentiyā suṭṭhu samantato seditāni usmīkatāni. **Sammā paribhāvitānī**ti kālena kālaṃ suṭṭhu samantato bhāvitāni, kukkuṭagandhaṃ gāhāpitānīti attho. **Kiñcāpi tassā kukkuṭiyā**ti tassā kukkuṭiyā iminā tividhakiriyākaraṇena appamādaṃ katvā kiñcāpi na evaṃ icchā upajjeyya. **Atha kho bhabbāva te**ti atha kho te kukkuṭapotakā vuttanayena sotthinā abhinibbhijjituṃ bhabbāva. Te hi yasmā tāya kukkuṭiyā evaṃ tīhākārehi tāni aṇḍāni paripāliyamānāni na pūtīni honti, yo nesaṃ allasineho, sopi pariyādānaṃ gacchati, kapālaṃ tanukaṃ hoti, pādanakhasikhā ca mukhatuṇḍakañca kharaṃ hoti, sayampi pariṇāmaṃ gacchanti, kapālassa tanuttā bahi āloko anto paññāyati, tasmā ‘‘ciraṃ vata mayaṃ saṅkuṭitahatthapādā sambādhe sayimhā, ayañca bahi āloko dissati, ettha dāni no sukhavihāro bhavissatī’’ti nikkhamitukāmā hutvā kapālaṃ pādena paharanti, gīvaṃ pasārenti, tato taṃ kapālaṃ dvedhā bhijjati. Atha te pakkhe vidhunantā taṃkhaṇānurūpaṃ viravantā nikkhamantiyeva, nikkhamitvā ca gāmakkhettaṃ upasobhayamānā vicaranti.

Evameva khoti idaṃ opammasampaṭipādanaṃ. Taṃ evaṃ atthena saṃsanditvā veditabbaṃ – tassā kukkuṭiyā aṇḍesu tividhakiriyākaraṇaṃ viya hi imassa bhikkhuno bhāvānuyogaṃ anuyuttakālo, kukkuṭiyā tividhakiriyāsampādanena aṇḍānaṃ apūtibhāvo viya bhāvanānuyogamanuyuttassa bhikkhuno tividhānupassanāsampādanena vipassanāñāṇassa aparihāni, tassā tividhakiriyākaraṇena allasinehapariyādānaṃ viya tassa bhikkhuno tividhānupassanāsampādanena bhavattayānugatanikantisinehapariyādānaṃ, aṇḍakapālānaṃ tanubhāvo viya tassa bhikkhuno avijjaṇḍakosassa tanubhāvo, kukkuṭapotakānaṃ pādanakhasikhamukhatuṇḍakānaṃ thaddhakharabhāvo viya bhikkhuno vipassanāñāṇassa tikkhakharavippasanna sūrabhāvo, kukkuṭapotakānaṃ pariṇāmakālo viya bhikkhuno vipassanāñāṇassa pariṇāmakālo vaḍḍhitakālo gabbhaggahaṇakālo, kukkuṭapotakānaṃ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā pakkhe papphoṭetvā sotthinā abhinibbhidākālo viya tassa bhikkhuno vipassanāñāṇagabbhaṃ gaṇhāpetvā vicarantassa tajjātikaṃ utusappāyaṃ vā bhojanasappāyaṃ vā puggalasappāyaṃ vā dhammassavanasappāyaṃ vā labhitvā ekāsane nisinnasseva vipassanaṃ vaḍḍhentassa anupubbādhigatena arahattamaggena avijjaṇḍakosaṃ padāletvā abhiññāpakkhe papphoṭetvā sotthinā arahattapattakālo veditabbo. Yathā pana kukkuṭapotakānaṃ pariṇatabhāvaṃ ñatvā mātāpi aṇḍakosaṃ bhindati, evaṃ tathārūpassa bhikkhuno ñāṇaparipākaṃ ñatvā satthāpi –

> ‘‘Ucchinda sinehamattano, kumudaṃ sāradikaṃva pāṇinā;
> Santimaggameva brūhaya, nibbānaṃ sugatena desita’’nti. (dha. pa. 285) –

Ādinā nayena obhāsaṃ pharitvā gāthāya avijjaṇḍakosaṃ paharati. So gāthāpariyosāne avijjaṇḍakosaṃ bhinditvā arahattaṃ pāpuṇāti. Tato paṭṭhāya yathā te kukkuṭapotakā gāmakkhettaṃ upasobhayamānā tattha vicaranti, evaṃ ayampi mahākhīṇāsavo nibbānārammaṇaṃ phalasamāpattiṃ appetvā saṅghārāmaṃ upasobhayamāno vicarati.

Palagaṇḍassāti vaḍḍhakissa. So hi olambakasaṅkhātaṃ palaṃ dhāretvā dārūnaṃ gaṇḍaṃ haratīti palagaṇḍoti vuccati. **Vāsijaṭe**ti vāsidaṇḍakassa gahaṇaṭṭhāne. **Ettakaṃ vata me ajja āsavānaṃ khīṇa**nti pabbajitassa hi pabbajjāsaṅkhepena uddesena paripucchāya yoniso manasikārena vattapaṭipattiyā ca niccakālaṃ āsavā khīyanti. Evaṃ khīyamānānaṃ pana tesaṃ ‘‘ettakaṃ ajja khīṇaṃ, ettakaṃ hiyyo’’ti evamassa ñāṇaṃ na hotīti attho. Imāya upamāya vipassanāyānisaṃso dīpito. **Hemantikenā**ti hemantasamayena. **Paṭippassambhantī**ti thirabhāvena parihāyanti.

Evameva khoti ettha mahāsamuddo viya sāsanaṃ daṭṭhabbaṃ, nāvā viya yogāvacaro, nāvāya mahāsamudde pariyādānaṃ viya imassa bhikkhuno ūnapañcavassakāle ācariyupajjhāyānaṃ santike vicaraṇaṃ, nāvāya mahāsamuddodakena khajjamānānaṃ bandhanānaṃ tanubhāvo viya bhikkhuno pabbajjāsaṅkhepena uddesaparipucchādīhi ceva saṃyojanānaṃ tanubhāvo, nāvāya thale ukkhittakālo viya bhikkhuno nissayamuccakassa kammaṭṭhānaṃ gahetvā araññe vasanakālo, divā vātātapena saṃsussanaṃ viya vipassanāñāṇena taṇhāsnehasaṃsussanaṃ, rattiṃ himodakena temanaṃ viya kammaṭṭhānaṃ nissāya uppannena pītipāmojjena cittatemanaṃ, rattindivaṃ vātātapena ceva himodakena ca parisukkhaparitintānaṃ bandhanānaṃ dubbalabhāvo viya ekadivasaṃ utusappāyādīni laddhā vipassanāñāṇapītipāmojjehi saṃyojanānaṃ bhiyyosomattāya dubbalabhāvo, pāvussakamegho viya arahattamaggañāṇaṃ, meghavuṭṭhiudakena nāvāya bandhe pūtibhāvo viya āraddhavipassakassa rūpasattakādivasena vipassanaṃ vaḍḍhentassa okkhāyamāne pakkhāyamāne kammaṭṭhāne ekadivasaṃ utusappāyādīni laddhā ekapallaṅkena nisinnassa arahattaphalādhigamo, pūtibandhanāvāya kañci kālaṃ ṭhānaṃ viya khīṇasaṃyojanassa arahato mahājanaṃ anuggaṇhantassa yāvatāyukaṃ ṭhānaṃ, pūtibandhanāvāya anupubbena bhijjitvā apaṇṇattikabhāvūpagamo viya khīṇāsavassa upādiṇṇakkhandhabhedena anupādisesāya nibbānadhātuyā parinibbutassa apaṇṇattikabhāvūpagamoti imāya upamāya saṃyojanānaṃ dubbalatā dīpitā. Navamaṃ.

10. Aniccasaññāsuttavaṇṇanā

102. Dasame **aniccasaññā**ti aniccaṃ aniccanti bhāventassa uppannasaññā. **Pariyādiyatī**ti khepayati. **Sabbaṃ asmimāna**nti navavidhaṃ asmimānaṃ. **Mūlasantānakānī**ti santānetvā ṭhitamūlāni. Mahānaṅgalaṃ viya hi aniccasaññā, khuddānukhuddakāni mūlasantānakāni viya kilesā, yathā kassako kasanto naṅgalena tāni padāleti, evaṃ yogī aniccasaññaṃ bhāvento aniccasaññāñāṇena kilese padāletīti idamettha opammasaṃsandanaṃ.

Odhunātīti heṭṭhā dhunāti. **Niddhunātī**ti papphoṭeti. **Nicchoṭetī**ti papphoṭetvā chaḍḍeti. Idhāpi pabbajāni viya kilesā, lāyanaṃ nicchoṭanaṃ viya aniccasaññāñāṇanti iminā atthena upamā saṃsandetabbā.

Vaṇṭacchinnāyāti tiṇhena khurappena vaṇṭacchinnāya. **Tadanvayāni bhavantī**ti taṃ ambapiṇḍiṃ anugacchanti, tassā patamānāya ambāni bhūmiyaṃ patanti. Idhāpi ambapiṇḍi viya kilesā, tiṇhakhurappo viya aniccasaññā, yathā khurappena chinnāya ambapiṇḍiyā sabbāni ambāni bhūmiyaṃ patanti, evaṃ aniccasaññāñāṇena kilesānaṃ mūlabhūtāya avijjāya chinnāya sabbakilesā samugghātaṃ gacchantīti, idaṃ opammasaṃsandanaṃ.

Kūṭaṅgamāti kūṭaṃ gacchanti. **Kūṭaninnā**ti kūṭaṃ pavisanabhāvena kūṭe ninnā. **Kūṭasamosaraṇā**ti kūṭe samosaritvā ṭhitā. Idhāpi kūṭaṃ viya aniccasaññā, gopānasiyo viya catubhūmakakusaladhammā, yathā sabbagopānasīnaṃ kūṭaṃ aggaṃ, evaṃ kusaladhammānaṃ aniccasaññā aggā. Nanu ca aniccasaññā lokiyā, sā lokiyakusalānaṃ tāva aggaṃ hotu, lokuttarānaṃ kathaṃ agganti? Tesampi paṭilābhakaraṇatthena agganti veditabbā. Iminā upāyena sabbāsu upamāsu opammasaṃsandanaṃ veditabbaṃ. Purimāhi panettha tīhi aniccasaññāya kiccaṃ, pacchimāhi balanti. Dasamaṃ.

Pupphavaggo dasamo.

Majjhimapaṇṇāsako samatto.

11. Antavaggo

1. Antasuttavaṇṇanā

103. Antavaggassa paṭhame **antā**ti koṭṭhāsā. Idaṃ suttaṃ catusaccavasena pañcakkhandhe yojetvā **anto**ti vacanena bujjhanakānaṃ ajjhāsayavasena vuttaṃ. Paṭhamaṃ.

2-3. Dukkhasuttādivaṇṇanā

104-105. Dutiyampi pañcakkhandhe catusaccavasena yojetvā **dukkha**nti bujjhanakānaṃ ajjhāsayena kathitaṃ. Tatiyampi tatheva **sakkāyo**ti bujjhanakānaṃ ajjhāsayena kathitaṃ. Dutiyatatiyāni.

4. Pariññeyyasuttavaṇṇanā

106. Catutthe **pariññeyye**ti parijānitabbe samatikkamitabbe. **Pariñña**nti samatikkamaṃ. **Pariññātāvi**nti tāya pariññāya parijānitvā samatikkamitvā ṭhitaṃ. **Rāgakkhayo**tiādīhi nibbānaṃ dassitaṃ. Catutthaṃ.

5-10. Samaṇasuttādivaṇṇanā

107-112. Pañcamādīsu catūsu cattāri saccāni kathitāni. Navamadasamesu kilesappahānanti. Pañcamādīni.

Antavaggo ekādasamo.

12. Dhammakathikavaggo

1-2. Avijjāsuttādivaṇṇanā

113-114. Dhammakathikavaggassa paṭhame **ettāvatā ca avijjāgato hotī**ti yāvatā imāya catūsu saccesu aññāṇabhūtāya avijjāya samannāgato, ettāvatā avijjāgato hotīti attho. Dutiyepi eseva nayo. Paṭhamadutiyāni.

3. Dhammakathikasuttavaṇṇanā

115. Tatiye paṭhamena dhammakathiko, dutiyena sekhabhūmi, tatiyena asekhabhūmīti evaṃ dhammakathikaṃ pucchitena visesetvā dve bhūmiyo kathitā. Tatiyaṃ.

4. Dutiyadhammakathikasuttavaṇṇanā

116. Catutthe tissannampi pucchānaṃ tīṇi vissajjanāni kathitāni. Catutthaṃ.

5-9. Bandhanasuttādivaṇṇanā

117-121. Pañcame **atīradassī**ti tīraṃ vuccati vaṭṭaṃ, taṃ na passati. **Apāradassī**ti pāraṃ vuccati nibbānaṃ, taṃ na passati. **Baddho**ti kilesabandhanena baddho hutvā jīyati ca mīyati ca asmā lokā paraṃ lokaṃ gacchatīti. Imasmiṃ sutte vaṭṭadukkhaṃ kathitanti. Chaṭṭhādīni uttānatthāneva. Pañcamādīni.

10. Sīlavantasuttavaṇṇanā

122. Dasame **aniccato**tiādīsu hutvā abhāvākārena **aniccato,** paṭipīḷanākārena **dukkhato,** ābādhaṭṭhena **rogato,** antodosaṭṭhena **gaṇḍato,** tesaṃ tesaṃ gaṇḍānaṃ paccayabhāvena vā khaṇanaṭṭhena vā **sallato** dukkhaṭṭhena **aghato,** visabhāgamahābhūtasamuṭṭhānaābādhapaccayaṭṭhena **ābādhato,** asakaṭṭhena **parato,** palujjanaṭṭhena **palokato**, sattasuññataṭṭhena **suññato,** attābhāvena **anattato**. Evamettha ‘‘aniccato palokato’’ti dvīhi padehi aniccamanasikāro, ‘‘suññato anattato’’ti dvīhi anattamanasikāro, sesehi dukkhamanasikāro vuttoti veditabbo. Sesamettha uttānameva. Dasamaṃ.

11. Sutavantasuttavaṇṇanā

123. Tathā ekādasame. Dasamasmiñhi ‘‘sīlavatā’’ti catupārisuddhisīlaṃ vuttaṃ, idha **sutavatā**ti kammaṭṭhānasutaṃ idameva nānākaraṇaṃ. Ekādasamaṃ.

12-13. Kappasuttādivaṇṇanā

124-125. Dvādasamaterasamāni rāhulovādasadisānevāti. Dvādasamaterasamāni.

Dhammakathikavaggo dvādasamo.

13. Avijjāvaggo

1-10. Samudayadhammasuttādivaṇṇanā

126-135. Avijjāvaggo uttānatthova. Imasmiñhi vagge sabbasuttesu catusaccameva kathitaṃ.

Avijjāvaggo terasamo.

14. Kukkuḷavaggo

1-13. Kukkuḷasuttādivaṇṇanā

136-149. Kukkuḷavaggassa paṭhame **kukkuḷa**nti santattaṃ ādittaṃ chārikarāsiṃ viya mahāpariḷāhaṃ. Imasmiṃ sutte dukkhalakkhaṇaṃ kathitaṃ, sesesu aniccalakkhaṇādīni. Sabbāni cetāni pāṭiyekkaṃ puggalajjhāsayena kathitānīti.

Kukkuḷavaggo cuddasamo.

15. Diṭṭhivaggo

1-9. Ajjhattasuttādivaṇṇanā

150-158. Diṭṭhivaggassa paṭhame **kiṃ upādāyā**ti kiṃ paṭicca. Dutiye **kiṃ abhinivissā**ti kiṃ abhinivisitvā, paccayaṃ katvāti attho. Tatiyādīsu **diṭṭhī**tiādīni puggalajjhāsayena vuttāni. Paṭhamādīni.

10. Ānandasuttavaṇṇanā

159. Dasame **upasaṅkamī**ti aññe bhikkhū pañcakkhandhakammaṭṭhānaṃ kathāpetvā yuñjitvā ghaṭetvā arahattaṃ patvā satthu santike aññaṃ byākaronte disvā ‘‘ahampi pañcakkhandhakammaṭṭhānaṃ kathāpetvā yuñjanto ghaṭento, arahattaṃ patvā aññaṃ byākarissāmī’’ti cintetvā upasaṅkami. Satthā pana attano dharamānakāle therassa uparimaggattayavajjhānaṃ kilesānaṃ pahānaṃ apassantopi ‘‘imassa cittaṃ gaṇhissāmī’’ti kathesi. Tassāpi ekaṃ dve vāre manasi katvāva buddhupaṭṭhānavelā jātāti gantabbaṃ hoti. Itissa cittaṃ sampahaṃsamāno vimuttiparipācanīyadhammova so kammaṭṭhānānuyogo jātoti. Dasamaṃ.

Diṭṭhivaggo pannarasamo.

Uparipaṇṇāsako samatto.

Khandhasaṃyuttavaṇṇanā niṭṭhitā.

2. Rādhasaṃyuttaṃ

1. Paṭhamavaggo

1. Mārasuttavaṇṇanā

160. Rādhasaṃyuttassa paṭhame **māro vā assā**ti maraṇaṃ vā bhaveyya. **Māretā vā**ti māretabbo vā. **Yo vā pana mīyatī**ti yo vā pana marati. **Nibbidattha**nti nibbidāñāṇatthaṃ. **Nibbānatthā**ti phalavimutti nāmesā anupādānibbānatthāti attho. **Accayāsī**ti atikkantosi. **Nibbānogadha**nti nibbāne patiṭṭhitaṃ. Idaṃ maggabrahmacariyaṃ nāma nibbānabbhantare vussati, na nibbānaṃ atikkamitvāti attho. **Nibbānapariyosāna**nti nibbānaṃ assa pariyosānaṃ, nipphatti niṭṭhāti attho. Paṭhamaṃ.

2-10. Sattasuttādivaṇṇanā

161-169. Dutiye **satto satto**ti laggapucchā. **Tatra satto tatra visatto**ti tatra laggo tatra vilaggo. **Paṃsvāgārakehī**ti paṃsugharakehi. **Keḷāyantī**ti kīḷanti. **Dhanāyantī**ti dhanaṃ viya maññanti. **Mamāyantī**ti ‘‘mama idaṃ, mama ida’’nti mamattaṃ karonti, aññassa phusitumpi na denti. **Vikīḷaniyaṃ karontī**ti ‘‘niṭṭhitā kīḷā’’ti te bhindamānā kīḷāvigamaṃ karonti. Tatiye **bhavanettī**ti bhavarajju. Catutthaṃ uttānameva. Pañcamādīsu catūsu cattāri saccāni kathitāni, dvīsu kilesappahānanti. Dutiyādīni.

Paṭhamo vaggo.

2. Dutiyavaggo

1-12. Mārasuttādivaṇṇanā

170-181. Dutiyavaggassa paṭhame **māro, māro**ti maraṇaṃ pucchati. Yasmā pana rūpādivinimuttaṃ maraṇaṃ nāma natthi, tenassa bhagavā **rūpaṃ kho, rādha, māro**tiādimāha. Dutiye **māradhammo**ti maraṇadhammo. Etenupāyena sabbattha attho veditabboti.

Dutiyo vaggo.

3-4. Āyācanavaggādi

1-11. Mārādisuttaekādasakavaṇṇanā

182-205. Tato paraṃ uttānatthameva. Ayañhi rādhatthero paṭibhāniyatthero nāma. Tathāgatassa imaṃ theraṃ disvā sukhumaṃ kāraṇaṃ upaṭṭhāti. Tenassa bhagavā nānānayehi dhammaṃ deseti. Evaṃ imasmiṃ rādhasaṃyutte ādito dve vaggā pucchāvasena desitā, tatiyo āyācanena, catuttho upanisinnakakathāvasena. Sakalampi panetaṃ rādhasaṃyuttaṃ therassa vimuttiparipācanīyadhammavaseneva gahitanti veditabbaṃ.

Rādhasaṃyuttavaṇṇanā niṭṭhitā.

3. Diṭṭhisaṃyuttaṃ

1. Sotāpattivaggo

1. Vātasuttavaṇṇanā

206. Diṭṭhisaṃyutte **na vātā vāyantī**tiādīsu evaṃ kira tesaṃ diṭṭhi – ‘‘yepi ete rukkhasākhādīni bhañjantā vātā vāyanti, na ete vātā, vātaleso nāmeso, vāto pana esikatthambho viya pabbatakūṭaṃ viya ca ṭhito. Tathā yāpi etā tiṇakaṭṭhādīni vahantiyo nadiyo sandanti, na ettha udakaṃ sandaki, udakaleso nāmesa, udakaṃ pana esikatthambho viya pabbatakūṭaṃ viya ca ṭhitaṃ. Yāpimā gabbhiniyo vijāyantīti ca vuccanti, kiñcāpi tā milātudarā honti, gabbho pana na nikkhamati, gabbhaleso nāmeso, gabbho pana esikatthambho viya pabbatakūṭaṃ viya ca ṭhito. Yepi ete candimasūriyā udenti vā apenti vā, neva te udenti na apenti, candimasūriyaleso nāmesa, candimasūriyā pana esikatthambho viya pabbatakūṭaṃ viya ca ṭhitā’’ti.

2-4. Etaṃmamasuttādivaṇṇanā

207-209. **Diṭṭha**ntiādīsu **diṭṭhaṃ** rūpāyatanaṃ. **Sutaṃ** saddāyatanaṃ. **Mutaṃ** gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ. Tañhi patvā gahetabbato mutanti ca vuttaṃ. Avasesāni sattāyatanāni **viññātaṃ** nāma. **Patta**nti pariyesitvā vā apariyesitvā vā pattaṃ. **Pariyesita**nti pattaṃ vā apattaṃ vā pariyesitaṃ. **Anuvicaritaṃ manasā**ti cittena anusañcaritaṃ. Lokasmiñhi pariyesitvā pattampi atthi, pariyesitvā nopattampi, apariyesitvā pattampi, apariyesitvā nopattampi. Tattha pariyesitvā pattaṃ pattaṃ nāma, pariyesitvā nopattaṃ pariyesitaṃ nāma. Apariyesitvā pattañca apariyesitvā nopattañca manasānuvicaritaṃ nāma. Atha vā pariyesitvā pattampi apariyesitvā pattampi pattaṭṭhena pattaṃ nāma, pariyesitvā nopattameva pariyesitaṃ nāma, apariyesitvā nopattaṃ manasānuvicaritaṃ nāma. Sabbaṃ vā etaṃ manasā anuvicaritameva.

5. Natthidinnasuttavaṇṇanā

210. **Natthi dinna**ntiādīsu **natthi dinna**nti dinnassa phalābhāvaṃ sandhāya vadanti. **Yiṭṭhaṃ** vuccati mahāyāgo. **Huta**nti paheṇakasakkāro adhippeto. Tampi ubhayaṃ phalābhāvameva sandhāya paṭikkhipanti. **Sukatadukkaṭāna**nti sukatadukkatānaṃ, kusalākusalānanti attho. **Phalaṃ vipāko**ti yaṃ phalanti vā vipākoti vā vuccati, taṃ natthīti vadanti. **Natthi ayaṃ loko**ti paraloke ṭhitassa ayaṃ loko natthi. **Natthi paro loko**ti idha loke ṭhitassapi paro loko natthi, sabbe tattha tattheva ucchijjantīti dassenti. **Natthi mātā natthi pitā**ti tesu sammāpaṭipattimicchāpaṭipattīnaṃ phalābhāvavasena vadanti. **Natthi sattā opapātikā**ti cavitvā uppajjanakasattā nāma natthīti vadanti. **Natthi loke samaṇabrāhmaṇā**ti loke sammāpaṭipannā samaṇabrāhmaṇā nāma natthīti vadanti.

Cātumahābhūtikoti catumahābhūtamayo. **Pathavī pathavīkāya**nti ajjhattikā pathavīdhātu bāhiraṃ pathavīdhātuṃ. **Anupetī**ti anuyāti. **Anupagacchatī**ti tasseva vevacanaṃ, anugacchatītipi attho. Ubhayenāpi upeti upagacchatīti dassenti. **Āpā**dīsupi eseva nayo. **Indriyānī**ti manacchaṭṭhāni indriyāni. **Saṅkamantī**ti ākāsaṃ pakkhandanti. **Āsandipañcamā**ti nipannamañcena pañcamā, mañco ceva, cattāro mañcapāde gahetvā ṭhitā cattāro purisā cāti attho. **Yāva āḷāhanā**ti yāva susānā. **Padānī**ti ‘‘ayaṃ evaṃ sīlavā ahosi, evaṃ dussīlo’’tiādinā nayena pavattāni guṇāguṇapadāni. Sarīrameva vā ettha padānīti adhippetaṃ. **Kāpotakānī**ti kapotakavaṇṇāni, pārāvatapakkhavaṇṇānīti attho. **Bhassantā**ti bhasmantā. Ayameva vā pāḷi. **Āhutiyo**ti yaṃ paheṇakasakkārādibhedaṃ dinnadānaṃ, sabbaṃ taṃ chārikāvasānameva hoti, na tato paraṃ phaladāyakaṃ hutvā gacchatīti attho. **Dattupaññatta**nti dattūhi bālamanussehi paññattaṃ. Idaṃ vuttaṃ hoti – bālehi abuddhīhi paññattamidaṃ dānaṃ, na paṇḍitehi. Bālā denti, paṇḍitā gaṇhantīti dassenti.

6. Karotosuttavaṇṇanā

211. **Karoto**ti sahatthā karontassa. **Kārayato**ti āṇattiyā kārentassa. **Chindato**ti paresaṃ hatthādīni chindantassa. **Chedāpayato**ti parehi chedāpentassa. **Pacato**ti daṇḍena pīḷentassa. **Pacāpayato**ti parehi daṇḍādinā pīḷāpentassa. **Socato socāpayato**ti parassa bhaṇḍaharaṇādīhi sokaṃ sayaṃ karontassāpi parehi kārentassāpi. **Kilamato kilamāpayato**ti āhārupacchedabandhanāgārapavesanādīhi sayaṃ kilamentassapi parehi kilamāpentassapi. **Phandato phandāpayato**ti paraṃ phandantaṃ phandanakāle sayampi phandato parempi phandāpayato. **Pāṇamatipātayato**ti pāṇaṃ hanantassapi hanāpentassapi. Evaṃ sabbattha karaṇakārāpanavaseneva attho veditabbo.

Sandhinti gharasandhiṃ. **Nillopa**nti mahāvilopaṃ. **Ekāgārika**nti ekameva gharaṃ parivāretvā vilumpanaṃ. **Paripanthe tiṭṭhato**ti āgatāgatānaṃ acchindanatthaṃ magge tiṭṭhato. **Karoto na karīyati pāpa**nti yaṃkiñci pāpaṃ karomīti saññāya karotopi pāpaṃ na karīyati, natthi pāpaṃ. Sattā pana karomāti evaṃsaññino hontīti dīpenti. **Khurapariyantenā**ti khuraneminā, khuradhārasadisapariyantena vā. **Ekamaṃsakhala**nti ekamaṃsarāsiṃ. **Puñja**nti tasseva vevacanaṃ. **Tatonidāna**nti ekamaṃsakhalakaraṇanidānaṃ.

Dakkhiṇanti dakkhiṇatīre manussā kakkhaḷā dāruṇā, te sandhāya **hananto**tiādi vuttaṃ. **Uttara**nti uttaratīre saddhā honti pasannā buddhamāmakā dhammamāmakā saṅghamāmakā, te sandhāya **dadanto**tiādi vuttaṃ. Tattha **yajanto**ti mahāyāgaṃ karonto. **Damenā**ti indriyadamena uposathakammena. **Saṃyamenā**ti sīlasaṃyamena. **Saccavajjenā**ti saccavacanena. **Āgamo**ti āgamanaṃ, pavattīti attho. Sabbathāpi pāpapuññānaṃ kiriyameva paṭikkhipanti.

7. Hetusuttavaṇṇanā

212. **Natthi hetu natthi paccayo**ti ettha **paccayo**ti hetuvevacanameva. Ubhayenāpi vijjamānameva kāyaduccaritādīnaṃ saṃkilesapaccayaṃ, kāyasucaritādīnañca visuddhipaccayaṃ paṭikkhipanti. **Natthi bala**nti yamhi attano bale patiṭṭhitā ime sattā devattampi mārattampi brahmattampi sāvakabodhimpi paccekabodhimpi sabbaññutampi pāpuṇanti, taṃ balaṃ paṭikkhipanti. **Natthi vīriya**ntiādīni sabbāni aññamaññavevacanāneva. ‘‘Idaṃ no vīriyena, idaṃ purisathāmena, idaṃ purisaparakkamena patta’’nti, evaṃ pavattavacanapaṭikkhepakaraṇavasena panetāni visuṃ ādiyanti.

Sabbe sattāti oṭṭhagoṇagadrabhādayo anavasese pariggaṇhanti. **Sabbe pāṇā**ti ekindriyo pāṇo, dvindriyo pāṇotiādivasena vadanti. **Sabbe bhūtā**ti aṇḍakosavatthikosesu bhūte sandhāya vadanti. **Sabbe jīvā**ti sāliyavagodhumādayo sandhāya vadanti. Tesu hi te viruhanabhāvena jīvasaññino. **Avasā abalā avīriyā**ti tesaṃ attano vaso vā balaṃ vā vīriyaṃ vā natthi. **Niyatisaṅgatibhāvapariṇatā**ti ettha **niyatī**ti niyatatā. **Saṅgatī**ti channaṃ abhijātīnaṃ tattha tattha gamanaṃ. **Bhāvo**ti sabhāvoyeva. Evaṃ niyatiyā ca saṅgatiyā ca bhāvena ca pariṇatā nānappakārataṃ pattā. Yena hi yathā bhavitabbaṃ, so tatheva bhavati. Yena na bhavitabbaṃ, so na bhavatīti dassenti. **Chasvevābhijātīsū**ti chasu eva abhijātīsu ṭhatvā sukhañca dukkhañca paṭisaṃvedenti, aññā sukhadukkhabhūmi natthīti dassenti.

8-10. Mahādiṭṭhisuttādivaṇṇanā

213-215. **Akaṭā**ti akatā. **Akaṭavidhā**ti akatavidhānā, ‘‘evaṃ karohī’’ti kenaci kāritāpi na hontīti attho. **Animmitā**ti iddhiyāpi na nimmitā. **Animmātā**ti animmāpitā. ‘‘Animmitabbā’’tipi pāṭho, na nimmitabbāti attho. **Vañjhā**ti vañjhapasuvañjhatālādayo viya aphalā kassaci ajanakā. Pabbatakūṭaṃ viya ṭhitāti **kūṭaṭṭhā**. Esikaṭṭhāyino viya hutvā ṭhitāti **esikaṭṭhāyiṭṭhitā,** yathā sunikhāto esikatthambho niccalo tiṭṭhati, evaṃ ṭhitāti attho. **Na iñjantī**ti esikatthambho viya ṭhitattā na calanti. **Na vipariṇamantī**ti pakatiṃ na vijahanti. **Na aññamaññaṃ byābādhentī**ti aññamaññaṃ na upahananti. **Nāla**nti na samatthā. **Pathavīkāyo**tiādīsu pathavīyeva pathavīkāyo, pathavīsamūho vā. **Sattannaṃtveva kāyāna**nti yathā muggarāsiādīsu pahaṭaṃ satthaṃ muggarāsiādīnaṃ antareneva pavisati, evaṃ sattannaṃ kāyānaṃ antarena chiddena vivarena satthaṃ pavisati. Tattha ‘‘ahaṃ imaṃ jīvitā voropemī’’ti kevalaṃ saññāmattameva hotīti dassenti.

Yonipamukhasatasahassānīti pamukhayonīnaṃ uttamayonīnaṃ cuddasasatasahassāni aññāni ca saṭṭhisatāni aññāni ca chasatāni **pañca ca kammuno satānī**ti pañcakammasatāni cāti kevalaṃ takkamattakena niratthakadiṭṭhiṃ dīpenti. **Pañca ca kammāni tīṇi ca kammānī**tiādīsupi eseva nayo. Keci panāhu ''pañca kammānīti pañcindriyavasena gaṇhanti, tīṇīti kāyakammādivasenā''ti. **Kamme ca aḍḍhakamme cā**ti ettha panassa kāyakammavacīkammāni kammanti laddhi, manokammaṃ upaḍḍhakammanti. **Dvaṭṭhipaṭipadā**ti dvāsaṭṭhipaṭipadāti vadanti. **Dvaṭṭhantarakappā**ti ekasmiṃ kappe catusaṭṭhi antarakappā nāma honti, ayaṃ pana aññe dve ajānanto evamāha.

Chaḷābhijātiyoti kaṇhābhijāti nīlābhijāti lohitābhijāti haliddābhijāti sukkābhijāti paramasukkābhijātīti imā cha abhijātiyo vadanti. Tattha orabbhikā sūkarikā sākuṇikā māgavikā luddā macchaghātakā corā coraghātakā bandhanāgārikā, ye vā panaññepi keci kurūrakammantā, ayaṃ kaṇhābhijātīti vadanti. Bhikkhū nīlābhijātīti vadanti. Te kira catūsu paccayesu kaṇṭake pakkhipitvā khādanti, ''bhikkhū ca kaṇṭakavuttikā''ti (a. ni. 6.57) ayaṃ hissa pāḷi eva. Atha vā kaṇṭakavuttikā eva nāma eke pabbajitāti vadanti. Lohitābhijāti nāma nigaṇṭhā ekasāṭakāti vadanti. Ime kira purimehi dvīhi paṇḍaratarā. Gihī odātavasanā acelakasāvakā haliddābhijātīti vadanti. Evaṃ attano paccayadāyake nigaṇṭhehipi jeṭṭhakatare karonti. Ājīvakā ājīviniyo ayaṃ sukkābhijātīti vadanti. Te kira purimehi catūhi paṇḍaratarā. Nando vaccho, kiso saṃkicco, makkhali gosālo paramasukkābhijātīti vadanti. Te kira sabbehi paṇḍaratarā.

Aṭṭha purisabhūmiyoti mandabhūmi khiḍḍābhūmi vīmaṃsakabhūmi ujugatabhūmi sekhabhūmi samaṇabhūmi jānanabhūmi pannabhūmīti imā aṭṭha purisabhūmiyoti vadanti. Tattha jātadivasato paṭṭhāya satta divase sambādhaṭṭhānato nikkhantattā sattā mandā honti momūhā, ayaṃ mandabhūmīti vadanti. Ye pana duggatito āgatā honti, te abhiṇhaṃ rodanti ceva viravanti ca, sugatito āgatā taṃ anussaritvā anussaritvā hasanti, ayaṃ khiḍḍābhūmi nāma. Mātāpitūnaṃ hatthaṃ vā pādaṃ vā mañcaṃ vā pīṭhaṃ vā gahetvā bhūmiyaṃ padanikkhipanaṃ vīmaṃsakabhūmi nāma. Padasā gantuṃ samatthakālo ujugatabhūmi nāma. Sippāni sikkhanakālo sekhabhūmi nāma. Gharā nikkhamma pabbajanakālo samaṇabhūmi nāma. Ācariyaṃ sevitvā jānanakālo jānanabhūmi nāma. ''Bhikkhu ca pannako jino na kiñci āhā''ti evaṃ alābhiṃ samaṇaṃ pannabhūmīti vadanti.

Ekūnapaññāsa ājīvakasateti ekūnapaññāsa ājīvavuttisatāni. **Paribbājakasate**ti paribbājakapabbajjāsatāni. **Nāgavāsasate**ti nāgamaṇḍalasatāni. **Vīse indriyasate**ti vīsa indriyasatāni. **Tiṃse nirayasate**ti tiṃsa nirayasatāni. **Rajodhātuyo**ti rajaokiraṇaṭṭhānāni. Hatthapiṭṭhipādapiṭṭhādīni sandhāya vadati. **Satta saññīgabbhā**ti oṭṭhagoṇagadrabhaajapasumigamahiṃse sandhāya vadati. **Satta asaññīgabbhā**ti sāliyavagodhumamuggakaṅguvarakakudrūsake sandhāya vadati. **Nigaṇṭhigabbhā**ti gaṇṭhimhi jātagabbhā, ucchuveḷunaḷādayo sandhāya vadati. **Satta devā**ti bahū devā, so pana sattāti vadati. Manussāpi anantā, so sattāti vadati. **Satta pesācā**ti pisācā mahantamahantā, sattāti vadati. **Sarā**ti mahāsarā. Kaṇṇamuṇḍa-rathakāra-anotatta-sīhappapāta-chaddanta-mucalinda-kuṇāladahe gahetvā vadati.

Pavuṭāti gaṇṭhikā. **Papātā**ti mahāpapātā. **Papātasatānī**ti khuddakapapātasatāni. **Supinā**ti mahāsupinā. **Supinasatānī**ti khuddakasupinasatāni. **Mahākappino**ti mahākappānaṃ. Ettha ekamhā mahāsarā vassasate vassasate kusaggena ekaṃ udakabinduṃ nīharitvā sattakkhattuṃ tamhi sare nirudake kate eko mahākappoti vadati. Evarūpānaṃ mahākappānaṃ caturāsītisatasahassāni khepetvā bāle ca paṇḍite ca dukkhassantaṃ karontīti ayamassa laddhi. Paṇḍitopi kira antarāvisujjhituṃ na sakkoti, bālopi tato uddhaṃ na gacchati.

Sīlena vāti acelakasīlena vā aññena vā yena kenaci. **Vatenā**ti tādiseneva vatena. **Tapenā**ti tapokammena. **Aparipakkaṃ paripāceti** nāma yo ''ahaṃ paṇḍito''ti antarā visujjhati. **Paripakkaṃ phussa phussa byantīkaroti** nāma yo ''ahaṃ bālo''ti vuttaparimāṇakālaṃ atikkamitvā yāti. **Hevaṃ natthī**ti evaṃ natthi. Tañhi ubhayampi na sakkā kātunti dīpeti. **Doṇamite**ti doṇena mitaṃ viya. **Sukhadukkhe**ti sukhadukkhaṃ. **Pariyantakate**ti vuttaparimāṇena kālena katapariyanto. **Natthi**

hāyanavaḍḍhaneti natthi hāyanavaḍḍhanāni, na saṃsāro paṇḍitassa hāyati, na bālassa vaḍḍhatīti attho. **Ukkaṃsāvakaṃse**ti ukkaṃsāvakaṃsā. Hāyanavaḍḍhanānamevetaṃ vevacanaṃ. Idāni tamatthaṃ upamāya sādhento **seyyathāpi nāmā**tiādimāha. Tattha **suttaguḷe**ti veṭhetvā katasuttaguḷe. **Nibbeṭhiyamānameva paletī**ti pabbate vā rukkhagge vā ṭhatvā khittaṃ suttappamāṇena nibbeṭhiyamānameva gacchati, sutte khīṇe tattheva tiṭṭhati, na gacchati evameva bālā ca paṇḍitā ca kālavasena nibbeṭhiyamānā sukhadukkhaṃ palenti, yathāvuttena kālena atikkamantīti dasseti.

11-18. Antavāsuttādivaṇṇanā

216-223. **Antavā loko**ti ekato vaḍḍhitanimittaṃ lokoti gāhena vā takkena vā uppannadiṭṭhi. **Anantavā**ti sabbato vaḍḍhitaṃ appamāṇanimittaṃ lokoti gāhena vā takkena vā uppannadiṭṭhi. **Taṃ jīvaṃ taṃ sarīra**nti jīvañca sarīrañca ekamevāti uppannadiṭṭhi. Sesaṃ sabbattha uttānamevāti. Imāni tāva sotāpattimaggavasena aṭṭhārasa veyyākaraṇāni ekaṃ gamanaṃ.

2. Dutiyagamanādivaggavaṇṇanā

224-301. Dutiyaṃ gamanaṃ dukkhavasena vuttaṃ. Tatrāpi aṭṭhāraseva veyyākaraṇāni, tato parāni ‘‘rūpī attā hotī’’tiādīni aṭṭha veyyākaraṇāni, tehi saddhiṃ taṃ dutiyapeyyāloti vutto.

Tattha **rūpī**ti ārammaṇameva ‘‘attā’’ti gahitadiṭṭhi. **Arūpī**ti jhānaṃ ‘‘attā’’ti gahitadiṭṭhi. **Rūpī ca arūpī cā**ti ārammaṇañca jhānañca ‘‘attā’’ti gahitadiṭṭhi. **Neva rūpī nārūpī**ti takkamattena gahitadiṭṭhi. **Ekantasukhī**ti lābhītakkījātissarānaṃ uppannadiṭṭhi. Jhānalābhinopi hi atīte ekantasukhaṃ attabhāvaṃ manasikaroto evaṃ diṭṭhi uppajjati. Takkinopi ‘‘yathā etarahi ahaṃ ekantasukhī, evaṃ samparāyepi bhavissāmī’’ti uppajjati. Jātissarassapi sattaṭṭhabhave sukhitabhāvaṃ passantassa evaṃ uppajjati, **ekantadukkhī**tiādīsupi eseva nayo.

Tatiyapeyyālo aniccadukkhavasena tehiyeva chabbīsatiyā suttehi vutto, catutthapeyyālo tiparivaṭṭavasenāti.

Diṭṭhisaṃyuttavaṇṇanā niṭṭhitā.

4. Okkantasaṃyuttaṃ

1-10. Cakkhusuttādivaṇṇanā

302-311. Okkantasaṃyutte **adhimuccatī**ti saddhādhimokkhaṃ paṭilabhati. **Okkanto sammattaniyāma**nti paviṭṭho ariyamaggaṃ. **Abhabbo ca tāva kālaṃ kātu**nti iminā uppanne magge phalassa anantarāyataṃ dīpeti. Uppannasmiñhi magge phalassa antarāyakaraṇaṃ nāma natthi. Tenevāha – ‘‘ayañca puggalo sotāpattiphalasacchikiriyāya paṭipanno assa, kappassa ca uḍḍayhanavelā assa, neva tāva kappo uḍḍayheyya, yāvāyaṃ puggalo na sotāpattiphalaṃ sacchikaroti, ayaṃ vuccati puggalo ṭhitakappī’’ti (pu. pa. 17). **Mattaso nijjhānaṃ khamantī**ti pamāṇato olokanaṃ khamanti. Sesaṃ sabbattha uttānamevāti.

Okkantasaṃyuttavaṇṇanā niṭṭhitā.

5. Uppādasaṃyuttavaṇṇanā

312-321. Uppādasaṃyutte sabbaṃ pākaṭameva.

Uppādasaṃyuttavaṇṇanā niṭṭhitā.

6. Kilesasaṃyuttavaṇṇanā

322-331. Kilesasaṃyutte **cittasseso upakkileso**ti kataracittassa? Catubhūmakacittassa. Tebhūmakacittassa tāva hotu, lokuttarassa kathaṃ upakkileso hotīti? Uppattinivāraṇato. So hi tassa uppajjituṃ appadānena upakkilesoti veditabbo. **Nekkhammaninna**nti navalokuttaradhammaninnaṃ. **Citta**nti samathavipassanācittaṃ. **Abhiññā sacchikaraṇīyesu dhammesū**ti paccavekkhaṇañāṇena abhijānitvā sacchikātabbesu chaḷabhiññādhammesu, ekaṃ dhammaṃ vā gaṇhantena nekkhammanti gahetabbaṃ. Sesaṃ sabbattha uttānamevāti.

Kilesasaṃyuttavaṇṇanā niṭṭhitā.

7. Sāriputtasaṃyuttaṃ

1-9. Vivekajasuttādivaṇṇanā

332-340. Sāriputtasaṃyuttassa paṭhame **na evaṃ hotī**ti ahaṅkāramamaṅkārānaṃ pahīnattā evaṃ na hoti. Dutiyādīsupi eseva nayo. Paṭhamādīni.

10. Sucimukhīsuttavaṇṇanā

341. Dasame **sucimukhī**ti evaṃnāmikā. **Upasaṅkamī**ti theraṃ abhirūpaṃ dassanīyaṃ suvaṇṇavaṇṇaṃ samantapāsādikaṃ disvā ‘‘iminā saddhiṃ parihāsaṃ karissāmī’’ti upasaṅkami. Atha therena tasmiṃ vacane paṭikkhitte ‘‘idānissa vādaṃ āropessāmī’’ti maññamānā **tena hi, samaṇa, ubbhamukho bhuñjasī**ti āha. **Disāmukho**ti catuddisāmukho, catasso disā olokentoti attho. **Vidisāmukho**ti catasso vidisā olokento.

Vatthuvijjātiracchānavijjāyāti vatthuvijjāsaṅkhātāya tiracchānavijjāya. Vatthuvijjā nāma lābuvatthu-kumbhaṇḍavatthu-mūlakavatthu-ādīnaṃ vatthūnaṃ phalasampattikāraṇakālajānanupāyo. **Micchājīvena jīvikaṃ kappentī**ti teneva vatthuvijjātiracchānavijjāsaṅkhātena micchājīvena jīvikaṃ kappenti, tesaṃ vatthūnaṃ sampādanena pasannehi manussehi dinne paccaye paribhuñjantā jīvantīti attho. **Adhomukhā**ti vatthuṃ oloketvā bhuñjamānavasena adhomukhā bhuñjanti nāma. Evaṃ sabbattha yojanā kātabbā. Api cettha **nakkhattavijjā**ti ‘‘ajja imaṃ nakkhattaṃ iminā nakkhattena gantabbaṃ, iminā idañcidañca kātabba’’nti evaṃ jānanavijjā. **Dūteyya**nti dūtakammaṃ, tesaṃ tesaṃ sāsanaṃ gahetvā tattha tattha gamanaṃ. **Pahiṇagamana**nti ekagāmasmiṃyeva ekakulassa sāsanena aññakulaṃ upasaṅkamanaṃ. **Aṅgavijjā**ti itthilakkhaṇapurisalakkhaṇavasena aṅgasampattiṃ ñatvā ‘‘tāya aṅgasampattiyā idaṃ nāma labbhatī’’ti evaṃ jānanavijjā. **Vidisāmukhā**ti aṅgavijjā hi taṃ taṃ sarīrakoṭṭhāsaṃ ārabbha pavattattā vidisāya pavattā nāma, tasmā tāya vijjāya jīvikaṃ kappetvā bhuñjantā vidisāmukhā bhuñjanti nāma. **Evamārocesī**ti ‘‘dhammikaṃ samaṇā’’tiādīni vadamānā sāsanassa niyyānikaṃ guṇaṃ kathesi. Tañca paribbājikāya kathaṃ sutvā pañcamattāni kulasatāni sāsane otariṃsūti.

Sāriputtasaṃyuttavaṇṇanā niṭṭhitā.

8. Nāgasaṃyuttaṃ

1. Suddhikasuttavaṇṇanā

342. Nāgasaṃyutte **aṇḍajā**ti aṇḍe jātā. **Jalābujā**ti vatthikose jātā. **Saṃsedajā**ti saṃsede jātā. **Opapātikā**ti upapatitvā viya jātā. Idañca pana suttaṃ aṭṭhuppattiyā vuttaṃ. Bhikkhūnañhi ‘‘kati nu kho nāgayoniyo’’ti kathā udapādi. Atha bhagavā puggalānaṃ nāgayonīhi uddharaṇatthaṃ nāgayoniyo āvikaronto imaṃ suttamāha.

2-50. Paṇītatarasuttādivaṇṇanā

343-391. Dutiyādīsu **vossaṭṭhakāyā**ti ahituṇḍikaparibuddhaṃ agaṇetvā vissaṭṭhakāyā. **Dvayakārino**ti duvidhakārino, kusalākusalakārinoti attho. **Sacajja mayan**ti sace ajja mayaṃ. **Sahabyataṃ upapajjatī**ti sahabhāvaṃ āpajjati. Tatrassa akusalaṃ upapattiyā paccayo hoti, kusalaṃ upapannānaṃ sampattiyā. **Anna**nti khādanīyabhojanīyaṃ. **Pāna**nti yaṃkiñci pānakaṃ. **Vattha**nti nivāsanapārupanaṃ. **Yāna**nti chattupāhanaṃ ādiṃ katvā yaṃkiñci gamanapaccayaṃ. **Māla**nti yaṃkiñci sumanamālādipupphaṃ. **Gandha**nti yaṃkiñci candanādigandhaṃ. **Vilepana**nti yaṃkiñci chavirāgakaraṇaṃ. **Seyyāvasathapadīpeyya**nti mañcapīṭhādiseyyaṃ ekabhūmikādiāvasathaṃ vaṭṭitelādipadīpūpakaraṇañca detīti attho. Tesañhi dīghāyukatāya ca vaṇṇavantatāya ca sukhabahulatāya ca patthanaṃ katvā imaṃ dasavidhaṃ dānavatthuṃ datvā taṃ sampattiṃ anubhavituṃ tattha nibbattanti. Sesaṃ sabbattha uttānamevāti.

Nāgasaṃyuttavaṇṇanā niṭṭhitā.

9. Supaṇṇasaṃyuttavaṇṇanā

392-437. Supaṇṇasaṃyutte pattānaṃ vaṇṇavantatāya garuḷā **supaṇṇā**ti vuttā. Idhāpi paṭhamasuttaṃ purimanayeneva aṭṭhuppattiyaṃ vuttaṃ. **Harantī**ti uddharanti. Uddharamānā ca pana te attanā hīne vā same vā uddharituṃ sakkonti, na attanā paṇītatare. Sattavidhā hi anuddharaṇīyanāgā nāma paṇītatarā kambalassatarā dhataraṭṭhā sattasīdantaravāsino pathaviṭṭhakā pabbataṭṭhakā vimānaṭṭhakāti. Tatra aṇḍajādīnaṃ jalābujādayo paṇītatarā, te tehi anuddharaṇīyā. Kambalassatarā pana nāgasenāpatino, te yattha katthaci disvā yo koci supaṇṇo uddharituṃ na sakkoti. Dhataraṭṭhā pana nāgarājāno, tepi koci uddharituṃ na sakkoti. Ye pana sattasīdantare mahāsamudde vasanti, te yasmā katthaci vikampanaṃ kātuṃ na sakkā, tasmā koci uddharituṃ na sakkoti. Pathaviṭṭhakādīnaṃ nilīyanokāso atthi, tasmā tepi uddharituṃ na sakkoti. Ye pana mahāsamudde ūmipiṭṭhe vasanti, te yo koci samo vā paṇītataro vā supaṇṇo uddharituṃ sakkoti. Sesaṃ nāgasaṃyutte vuttanayamevāti.

Supaṇṇasaṃyuttavaṇṇanā niṭṭhitā.

10. Gandhabbakāyasaṃyuttavaṇṇanā

438-549. Gandhabbakāyasaṃyutte **mūlagandhe adhivatthā**ti yassa rukkhassa mūle gandho atthi, taṃ nissāya nibbattā. So hi sakalopi rukkho tesaṃ upakappati. Sesapadesupi eseva nayo. **Gandhagandhe**ti mūlādigandhānaṃ gandhe. Yassa hi rukkhassa sabbesampi mūlādīnaṃ gandho atthi, so idha gandho nāma. Tassa gandhassa gandhe, tasmiṃ adhivatthā. Idha mūlādīni sabbāni tesaṃyeva upakappanti. **So dātā hoti mūlagandhāna**nti so kāḷānusārikādīnaṃ mūlagandhānaṃ dātā hoti. Evaṃ sabbapadesu attho veditabbo. Evañhi sarikkhadānampi datvā patthanaṃ ṭhapenti, asarikkhadānampi. Taṃ dassetuṃ **so annaṃ detī**tiādi dasavidhaṃ dānavatthu vuttaṃ. Sesaṃ sabbattha uttānamevāti.

Gandhabbakāyasaṃyuttavaṇṇanā niṭṭhitā.

11. Valāhakasaṃyuttavaṇṇanā

550-606. Valāhakasaṃyutte **valāhakakāyikā**ti valāhakanāmake devakāye uppannā ākāsacārikadevā. **Sītavalāhakā**ti sītakaraṇavalāhakā. Sesapadesupi eseva nayo. **Cetopaṇidhimanvāyā**ti cittaṭṭhapanaṃ āgamma. **Sītaṃ hotī**ti yaṃ vassāne vā hemante vā sītaṃ hoti, taṃ utusamuṭṭhānameva. Yaṃ pana sītepi atisītaṃ, gimhe ca uppannaṃ sītaṃ, taṃ devatānubhāvena nibbattaṃ sītaṃ nāma. **Uṇhaṃ hotī**ti yaṃ gimhāne uṇhaṃ, taṃ utusamuṭṭhānikaṃ pākatikameva. Yaṃ pana uṇhepi atiuṇhaṃ, sītakāle ca uppannaṃ uṇhaṃ, taṃ devatānubhāvena nibbattaṃ uṇhaṃ nāma. **Abbhaṃ hotī**ti abbhamaṇḍapo hoti. Idhāpi yaṃ vassāne ca sisire ca abbhaṃ uppajjati, taṃ utusamuṭṭhānikaṃ pākatikameva. Yaṃ pana abbheyeva atiabbhaṃ, sattasattāhampi candasūriye chādetvā ekandhakāraṃ karoti, yañca cittavesākhamāsesu abbhaṃ, taṃ devatānubhāvena uppannaṃ abbhaṃ nāma. **Vāto hotī**ti yo tasmiṃ tasmiṃ utumhi uttaradakkhiṇādipakativāto hoti, ayaṃ utusamuṭṭhānova. Yopi pana rukkhakkhandhādipadālano ativāto nāma atthi, ayañceva, yo ca aññopi akālavāto, ayaṃ devatānubhāvanibbatto nāma. **Devo vassatī**ti yaṃ vassike cattāro māse vassaṃ, taṃ utusamuṭṭhānameva. Yaṃ pana vasseyeva ativassaṃ, yañca cittavesākhamāsesu vassaṃ, taṃ devatānubhāvanibbattaṃ nāma.

Tatridaṃ vatthu – eko kira vassavalāhakadevaputto talakūṭakavāsi khīṇāsavattherassa santikaṃ gantvā vanditvā aṭṭhāsi. Thero ‘‘kosi tva’’nti pucchi. ‘‘Ahaṃ, bhante, vassavalāhakadevaputto’’ti. ‘‘Tumhākaṃ kira cittena devo vassatī’’ti? ‘‘Āma, bhante’’ti. ‘‘Passitukāmā maya’’nti. ‘‘Temissatha, bhante’’ti. ‘‘Meghasīsaṃ vā gajjitaṃ vā na paññāyati, kathaṃ temissāmā’’ti? ‘‘Bhante, amhākaṃcittena devo vassati, tumhe paṇṇasālaṃ pavisathā’’ti. ‘‘Sādhu devaputtā’’ti so pāde dhovitvā paṇṇasālaṃ pāvisi. Devaputto tasmiṃ pavisanteyeva ekaṃ gītaṃ gāyitvā hatthaṃ ukkhipi. Samantā tiyojanaṭṭhānaṃ ekameghaṃ ahosi. Thero addhatinto paṇṇasālaṃ paviṭṭhoti. Apica devo nāmesa aṭṭhahi kāraṇehi vassati nāgānubhāvena supaṇṇānubhāvena devatānubhāvena saccakiriyāya utusamuṭṭhānena mārāvaṭṭanena iddhibalena vināsameghenāti.

Valāhakasaṃyuttavaṇṇanā niṭṭhitā.

12. Vacchagottasaṃyuttavaṇṇanā

607-661. Vacchagottasaṃyutte **aññāṇā**ti aññāṇena. Evaṃ sabbapadesu karaṇavaseneva attho veditabbo. Sabbāni cetāni aññamaññavevacanānevāti. Imasmiñca pana saṃyutte ekādasa suttāni pañcapaññāsa veyyākaraṇānīti veditabbāni.

Vacchagottasaṃyuttavaṇṇanā niṭṭhitā.

13. Jhānasaṃyuttaṃ

1. Samādhimūlakasamāpattisuttavaṇṇanā

662. Jhānasaṃyuttassa paṭhame **samādhikusalo**ti paṭhamaṃ jhānaṃ pañcaṅgikaṃ dutiyaṃ tivaṅgikanti evaṃ aṅgavavatthānakusalo. **Na samādhismiṃ samāpattikusalo**ti cittaṃ hāsetvā kallaṃ katvā jhānaṃ samāpajjituṃ na sakkoti. Iminā nayena sesapadānipi veditabbāni.

2-55. Samādhimūlakaṭhitisuttādivaṇṇanā

663-716. Dutiyādīsu **na samādhismiṃ ṭhitikusalo**ti jhānaṃ ṭhapetuṃ akusalo, sattaṭṭhaaccharāmattaṃ jhānaṃ ṭhapetuṃ na sakkoti. **Na samādhismiṃ vuṭṭhānakusalo**ti jhānato vuṭṭhātuṃ akusalo, yathāparicchedena vuṭṭhātuṃ na sakkoti. **Na samādhismiṃ kallitakusalo**ti cittaṃ hāsetvā kallaṃ kātuṃ akusalo. **Na samādhismiṃ ārammaṇakusalo**ti kasiṇārammaṇesu akusalo. **Na samādhismiṃ gocarakusalo**ti kammaṭṭhānagocare ceva bhikkhācāragocare ca akusalo. **Na**

samādhismiṃ abhinīhārakusaloti kammaṭṭhānaṃ abhinīharituṃ akusalo. **Na samādhismiṃ sakkaccakārī**ti jhānaṃ appetuṃ sakkaccakārī na hoti. **Na samādhismiṃ sātaccakārī**ti jhānappanāya satatakārī na hoti, kadācideva karoti. **Na samādhismiṃ sappāyakārī**ti samādhissa sappāye upakārakadhamme pūretuṃ na sakkoti. Tato paraṃ samāpattiādīhi padehi yojetvā catukkā vuttā. Tesaṃ attho vuttanayeneva veditabbo. Sakalaṃ panettha jhānasaṃyuttaṃ lokiyajjhānavaseneva kathitanti.

Jhānasaṃyuttavaṇṇanā niṭṭhitā.

Iti sāratthappakāsiniyā saṃyuttanikāya-aṭṭhakathāya

Khandhavaggavaṇṇanā niṭṭhitā.

Saṃyuttanikāya-aṭṭhakathāya dutiyo bhāgo.

Namo tassa bhagavato arahato sammāsambuddhassa

Saṃyuttanikāye

Khandhavaggaṭīkā

1. Khandhasaṃyuttaṃ

1. Nakulapituvaggo

1. Nakulapitusuttavaṇṇanā

1. Bhaggā nāma jānapadino rājakumārā. Tesaṃ nivāso ekopi janapado ruḷhīvasena ‘‘bhaggā’’tveva vuccatīti katvā vuttaṃ **‘‘evaṃnāmake janapade’’**ti, evaṃ bahuvacanavasena laddhanāme’’ti attho. **Tasmiṃ vanasaṇḍe**ti yo pana vanasaṇḍo pubbe migānaṃ abhayatthāya dinno, tasmiṃ vanasaṇḍe. Yasmā so gahapati tasmiṃ nagare ‘‘nakulapitā’’ti puttassa vasena paññāyittha, tasmā vuttaṃ **‘‘nakulapitā’’**ti nakulassa nāma dārakassa pitāti attho. Bhariyāpissa ‘‘nakulamātā’’ti paññāyittha.

Jarājiṇṇoti jarāvasena jiṇṇo, na byādhiādīnaṃ vasena jiṇṇo. **Vayovuḍḍho**ti jiṇṇattā eva vayovuḍḍhippattiyā vuḍḍho, na sīlādivuḍḍhiyā. Jātiyā mahantatāya cirarattatāya **jātimahallako. Tiyaddhagato**ti paṭhamo majjhimo pacchimoti tayo addhe gato. Tattha paṭhamaṃ dutiyañca atikkantattā pacchimaṃ upagatattā **vayoanuppatto. Āturakāyo**ti dukkhavedanāpavisatāya anassādakāyo. Gelaññaṃ pana dukkhagatikanti **‘‘gilānakāyo’’**ti vuttaṃ. Tathā hi **saccavibhaṅge** (vibha. 190 ādayo) dukkhasaccaniddese dukkhaggahaṇeneva gahitattā byādhi na niddiṭṭho. **Niccapaggharaṇaṭṭhenā**ti sabbadā asucipaggharaṇabhāvena. So panassa āturabhāvenāti āha – **‘‘āturaṃyeva nāmā’’**ti. **Visesenā**ti adhikabhāvena. Āturatīti āturo. Saṅgāmappatto santattakāyo. Jarāya āturatā **jarāturatā**. Kusalapakkhavaḍḍhanena mano bhāventīti **manobhāvanīyā**. Manasā vā bhāvanīyā sambhāvanīyāti **manobhāvanīyā. Anusāsatū**ti anu anu sāsatūti ayamettha atthoti āha – **‘‘punappunaṃ sāsatū’’**ti. **Aparāparaṃ** pavattitaṃ hitavacanaṃ. **Anotiṇṇe vatthusmiṃ** yo evaṃ karoti, tassa ayaṃ guṇo dosoti vacanaṃ. **Tantivasenā**ti tantisannissayena ayaṃ anusāsanī nāma. **Paveṇī**ti tantiyā eva vevacanaṃ.

Aṇḍaṃ viya bhūtoti adhikopamā kāyassa aṇḍakosato abaladubbalabhāvato. Tenāha **‘‘aṇḍaṃ hī’’**tiādi. **Bāloyeva** tādisattabhāvasamaṅgī muhuttampi ārogyaṃ paṭijānanto.

Vippasannānīti pakatimākāraṃ atikkamitvā visesena pasannāni. Tenāha – **‘‘suu pasannānī’’**ti. Pasannacittasamuṭṭhitarūpasampadāhi tāhi tassa mukhavaṇṇassa pārisuddhīti āha – **‘‘parisuddhoti niddoso’’**ti. Tenevāha **‘‘nirupakkilesatāyā’’**tiādi. Etenevassindriyavippasannatākāraṇampi saṃvaṇṇitanti daṭṭhabbaṃ. **Esa** mukhavaṇṇo. **Nayaggāhapaññā kiresā**ti idaṃ anāvajjanavaseneva vuttabhāvaṃ sandhāyāha.

Yaṃ neva puttassātiādi ‘‘ovadatu no, bhante, bhagavā yathā mayaṃ paralokepi aññamaññaṃ samāgaccheyyāmā’’ti vuttavacanaṃ sandhāya vuttameva. **Madhuradhammadesanāyeva** satthu sammukhā paṭiladdhā, tassa attano pemagāravagahitattā **‘‘amatābhiseko’’ti veditabbo**.

Idaṃ padadvayaṃ. **Ārakattā kilesehi** maggena samucchinnattā. **Anaye**ti avaḍḍhiyaṃ, anattheti attho. **Anaye** vā anupāye. **Na iriyanato** avattanato. **Aye**ti vaḍḍhiyaṃ atthe upāye ca. **Araṇīyato**ti payirupāsitabbato. Niruttinayena padasiddhi veditabbā purimesu atthavikappesu, pacchime pana saddasatthavasenapi. Yadipi ariyasaddo ‘‘ye hi vo ariyā parisuddhakāyakammantā’’tiādīsu (ma. ni. 1.35) visuddhāsayapayogesu puthujjanesupi vaṭṭati, idha pana ariyamaggādhigamena sabbalokuttarabhāvena ca ariyabhāvo adhippetoti dassento āha – **‘‘buddhā cā’’**tiādi. Tattha **paccekabuddhā tathāgatasāvakā ca sappurisā**ti idaṃ ‘‘ariyā sappurisā’’ti idha vuttapadānaṃ atthaṃ asaṅkarato dassetuṃ vuttaṃ. Yasmā pana nippariyāyato ariyasappurisabhāvā abhinnasabhāvā, tasmā **‘‘sabbeva vā’’**tiādi vuttaṃ.

Ettāvatā hi buddhasāvako vutto, tassa hi ekantena kalyāṇamitto icchitabbo parato ghosamantarena paṭhamamaggassa anuppajjanato. Visesato cassa bhagavāva ‘‘kalyāṇamitto’’ti adhippeto. Vuttañhetaṃ ‘‘mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccantī’’tiādi (saṃ. ni. 1.129; 5.2). So eva ca aveccapasādādhigamena daḷhabhatti nāma. Vuttampi cetaṃ ‘‘yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamantī’’ti (udā. 45; cūḷava. 385). **Kataññutādīhi paccekabuddhabuddhā**ti ettha kataṃ jānātīti kataññū. Kataṃ viditaṃ pākaṭaṃ karotīti katavedī. Paccekabuddhā hi anekesupi kappasatasahassesu kataṃ upakāraṃ jānanti, katañca pākaṭaṃ karonti satijananaāmisapaṭiggahaṇādinā. Tathā saṃsāradukkhadukkhitassa sakkaccaṃ karonti kiccaṃ, yaṃ attanā kātuṃ sakkā. Sammāsambuddho pana kappānaṃ asaṅkhyeyyasahassesupi kataṃ upakāraṃ maggaphalānaṃ upanissayañca jānanti, pākaṭañca karonti. Sīho viya ca evaṃ sabbattha sakkaccameva dhammadesanaṃ karontena buddhakiccaṃ karonti. Yāya paṭipattiyā ariyā diṭṭhā nāma honti, tassā appaṭipajjanaṃ, tattha ca ādarābhāvo **ariyānaṃ adassanasīlatā, na ca dassane sādhukāritā**ti veditabbā. **Cakkhunā adassāvī**ti ettha cakkhu nāma na maṃsacakkhu eva, atha kho dibbacakkhupīti āha **‘‘dibbacakkhunā vā’’**ti. **Ariyabhāvo**ti yehi yogato ‘‘ariyā’’ti vuccanti, te maggaphaladhammā daṭṭhabbā.

Tatrāti ñāṇadassanasseva dassanabhāve. **Vatthū**ti adhippetatthañāpanakāraṇaṃ. **Evaṃ vuttepī**ti evaṃ aññāpadesena attupanāyikaṃ katvā vuttepi. **Dhamma**nti lokuttaradhammaṃ, catusaccadhammaṃ vā. **Ariyakaradhammā** aniccānupassanādayo, vipassiyamānā vā aniccādayo, cattāri vā ariyasaccāni.

Avinītoti na vinīto adhisīlasikkhādīnaṃ vasena na sikkhito. Yesaṃ saṃvaravinayādīnaṃ abhāvena ayaṃ ‘‘avinīto’’ti vuccati, te tāva dassetuṃ **‘‘duvidho vinayo nāmā’’**tiādimāha. Tattha **sīlasaṃvaro**ti pātimokkhasaṃvaro veditabbo, so ca atthato kāyikavācasiko avītikkamo. **Satisaṃvaro**ti indriyārakkhā, sā ca tathāpavattā satiyeva. **Ñāṇasaṃvaro**ti ‘‘sotānaṃ saṃvaraṃ brūmī’’ti (su. ni. 1041) vatvā ‘‘paññāyete pidhīyare’’ti (su. ni. 1041) vacanato sotasaṅkhātānaṃ taṇhādiṭṭhiduccaritaavijjāavasiṭṭhakilesānaṃ saṃvaro pidahanaṃ samucchedañāṇanti veditabbaṃ. **Khantisaṃvaro**ti adhivāsanā, sā ca tathāpavattā khandhā, adoso vā, ‘‘paññā’’ti keci vadanti. **Vīriyasaṃvaro** kāmavitakkādīnaṃ vinodanavasena pavattaṃ vīriyameva. Tena tena aṅgena tassa tassa aṅgassa pahānaṃ **tadaṅgappahānaṃ**. Vikkhambhanavasena pahānaṃ **vikkhambhanappahānaṃ**. Sesapadattayepi eseva nayo.

Iminā pātimokkhasaṃvarenātiādi sīlasaṃvarādīnaṃ vivaraṇaṃ. Tattha **samupeto**ti **iti-**saddo ādiattho. Tena ‘‘upagato’’tiādinā **vibhaṅge** (vibha. 511) āgataṃ saṃvaravibhaṅgaṃ dasseti. **Kāyaduccaritādīna**nti dussīlyasaṅkhātānaṃ kāyavacīduccaritādīnaṃ muṭṭhasaccasaṅkhātassa pamādassa, abhijjhādīnaṃ vā akkhantiaññāṇakosajjānañca. **Saṃvaraṇato**ti pidahanato, **vinayanato**ti kāyavācācittānaṃ virūpapavattiyā vinayanato, kāyaduccaritādīnaṃ vā apanayanato, kāyādīnaṃ vā jimhapavattiṃ vicchinditvā ujukanayanatoti attho. Paccayasamavāye uppajjanārahānaṃ kāyaduccaritādīnaṃ tathā tathā anuppādanameva saṃvaraṇaṃ vinayanañca veditabbaṃ.

Yaṃ pahānanti sambandho. **‘‘Nāmarūpaparicchedādīsu vipassanāñāṇesū’’**ti kasmā vuttaṃ? Nanu nāmarūpaparicchedapaccayapariggahakaṅkhāvitaraṇāni na vipassanāñāṇāni sammasanākārena appavattanato? Saccametaṃ, vipassanāñāṇassa pana adhiṭṭhānabhāvato evaṃ vuttaṃ. Nāmarūpamattamidaṃ, ‘‘natthi ettha attā vā attaniyaṃ vā’’ti evaṃ pavattañāṇaṃ **nāmarūpavavatthānaṃ**. Sati vijjamāne khandhapañcakasaṅkhāte kāye, sayaṃ vā satī tasmiṃ kāye diṭṭhi **sakkāyadiṭṭhi,** sā ca ‘‘rūpaṃ attato samanupassatī’’ti evaṃ pavattā attadiṭṭhi. Tassa nāmarūpassa kammāvijjādipaccayapariggaṇhanañāṇaṃ **paccayapariggaho**. ‘‘Natthi hetu, natthi paccayo sattānaṃ saṃkilesāyā’’tiādinayappavattā **ahetudiṭṭhi**. ‘‘Issarapurisapajāpatipakatiaṇukālādīhi loko pavattati nivattati cā’’ti tathā tathā pavattā diṭṭhi **visamahetudiṭṭhi. Tassevā**ti paccayapariggahasseva. **Kaṅkhāvitaraṇenā**ti yathā etarahi nāmarūpassa kammādipaccayato uppatti, evaṃ atīte anāgatepīti tīsu kālesu vicikicchāpanayanañāṇena. **Kathaṃkathībhāvassā**ti ‘‘ahosiṃ nu kho ahaṃ atītamaddhāna’’ntiādinayapavattāya (ma. ni. 1.18; saṃ. ni. 2.20) saṃsayappavattiyā. **Kalāpasammasanenā**ti ‘‘yaṃ kiñci rūpaṃ atītānāgatapaccuppanna’’ntiādinā (saṃ. ni. 3.48-49) khandhapañcakaṃ ekādasasu okāsesu pakkhipitvā sammasanavasena pavattena vipassanāñāṇena. **Ahaṃ mamāti gāhassā**ti ‘‘attā attaniya’’nti gahaṇassa. **Maggāmaggavavatthānenā**ti maggāmaggañāṇavisuddhiyā. **Amagge maggasaññāyā**ti amagge obhāsādike ‘‘maggo’’ti uppannasaññāya. Yasmā sammadeva saṅkhārānaṃ udayaṃ passanto ‘‘evamete saṅkhārā anurūpakāraṇato uppajjanti, na pana ucchijjantī’’ti gaṇhāti, tasmā vuttaṃ **‘‘udayadassanena ucchedadiṭṭhiyā’’**ti. Yasmā pana saṅkhārānaṃ vayaṃ ‘‘yadipime saṅkhārā avicchinnā vattanti, uppannuppannā pana appaṭisandhikā nirujjhantevā’’ti passato kuto sassataggāho. Tasmā vuttaṃ **‘‘vayadassanena sassatadiṭṭhiyā’’**ti. **Bhayadassanenā**ti bhayatūpaṭṭhānañāṇena. **Sabhaye**ti sabbabhayānaṃ ākarabhāvato sakaladukkhavūpasamasaṅkhātassa paramassāsassa paṭipakkhabhāvato ca sabhaye khandhapañcake. **Abhayasaññāyā**ti ‘‘abhayaṃ khema’’nti uppannasaññāya. **Assādasaññā** nāma pañcupādānakkhandhesu assādanavasena pavattasaññā, yo ‘‘ālayābhiniveso’’tipi vuccati. **Abhiratisaññā** tattheva abhiramaṇavasena pavattasaññā, yā ‘‘nandī’’tipi vuccati. **Amuccitukāmatā** ādānaṃ. **Anupekkhā** saṅkhārehi anibbindanaṃ, sālayatāti attho. **Dhammaṭṭhitiyaṃ** paṭiccasamuppāde. **Paṭilomabhāvo** sassatucchedaggāho, paccayākārapaṭicchādakamoho vā. **Nibbāne ca paṭilomabhāvo** saṅkhāresu nati, nibbānapaṭicchādakamoho vā. **Saṅkhāranimittaggāho**ti yādisassa kilesassa appahīnatā vipassanā saṅkhāranimittaṃ na muñcati, so kileso, yo ‘‘saṃyogābhiniveso’’tipi vuccati, **saṅkhāranimittaggāhassa,** atikkamanameva vā **pahānaṃ**.

Pavatti eva **pavattibhāvo,** pariyuṭṭhānanti attho. **Nīvaraṇādidhammāna**nti **ādi-**saddena nīvaraṇapakkhiyā kilesā vitakkavicārādayo ca gayhanti. Catunnaṃ ariyamaggānaṃ bhāvitattā accantaṃ appavattibhāvena yaṃ pahānanti sambandho. Kena pana pahānanti? ‘‘Ariyamaggehevā’’ti viññāyamānoyamattho tesaṃ bhāvitattā appavattivacanato. **‘‘Samudayapakkhikassā’’**ti ettha cattāropi maggā catusaccābhisamayāti katvā tehi pahātabbena tena tena samudayasaṅkhātena lobhena saha pahātabbattā samudayasabhāvattā ca. **Saccavibhaṅge** ca sabbakilesānaṃ samudayabhāvassa vuttattā ‘‘samudayapakkhikā’’ti diṭṭhiādayo vuccanti. **Paṭipassaddhattaṃ** vūpasantatā.

Saṅkhatanissaṭatā saṅkhārasabhāvābhāvo. **Pahīnasabbasaṅkhata**nti virahitasabbasaṅkhataṃ, visaṅkhāranti attho. Pahānañca taṃ vinayo cāti **pahānavinayo** purimena atthena. Dutiyena pana pahīyatīti pahānaṃ, tassa vinayoti yojetabbo.

Bhinnasaṃvarattāti naṭṭhasaṃvarattā, saṃvarābhāvatoti attho. Tena asamādinnasaṃvaropi saṅgahitova hoti. Samādānena hi sampādetabbo saṃvaro, tadabhāve na hotīti. **Ariye**ti ariyo. Paccattavacanañhetaṃ. **Esese**ti eso eso, atthato anaññoti attho. **Tajjāte**ti atthato taṃsabhāvo, sappuriso ariyasabhāvo, ariyo ca sappurisabhāvoti attho.

So ahanti attanā parikappitaṃ attānaṃ diṭṭhigatiko vadati. ‘‘Ahaṃbuddhinibandhano attā’’ti hi attavādino laddhi. **Advaya**nti dvayatārahitaṃ. Abhinnaṃ vaṇṇameva ‘‘accī’’ti gahetvā ‘‘accīti vaṇṇo evā’’ti tesaṃ ekattaṃ passanto viya yathāparikappitaṃ attānaṃ ‘‘rūpa’’nti, yathādiṭṭhaṃ vā rūpaṃ, ‘‘attā’’ti gahetvā tesaṃ ekattaṃ passanto daṭṭhabbo. Ettha ca ‘‘rūpaṃ attā’’ti imissā pavattiyā abhāvepi rūpe attaggahaṇaṃ pavattamānaṃ acciyaṃ vaṇṇaggahaṇaṃ viya ‘‘advayadassana’’nti vuttaṃ. Upamāyo ca anaññattādigahaṇanidassanavaseneva vuttā, na vaṇṇādīnaṃ viya attano vijjamānadassanatthaṃ. Na hi attani sāmibhāvena rūpañca sakiñcanabhāvena samanupassati. **Attani vā rūpa**nti attānaṃ rūpassa sabhāvato ādhāraṇabhāvena. **Rūpasmiṃ vā attāna**nti rūpassa attano ādhāraṇabhāvena diṭṭhipassanāya passati. **Pariyuṭṭhaṭṭhāyī**ti pariyuṭṭhānappattāhi diṭṭhitaṇhāhi ‘‘rūpaṃ attā, rūpavā attā’’tiādinā khandhapañcakaṃ micchā gahetvā tiṭṭhanato. Tenāha **‘‘pariyuṭṭhānākārenā’’**tiādi. **Eseva nayo**ti yo ‘‘idhekacco rūpaṃ attato samanupassatī’’tiādinā rūpakkhandhe vutto saṃvaṇṇanānayo, vedanākkhandhādīsupi eso eva nayo veditabbo.

Suddharūpamevāti arūpena amissitaṃ kevalaṃ rūpameva. **Arūpa**nti suddhaarūpaṃ rūpassa aggahitattā. **Catūsu khandhesu tiṇṇaṃ tiṇṇaṃ vasenā**ti catūsu khandhesu tiṇṇaṃ tiṇṇaṃ gahaṇavasena rūpārūpamissako attā kathito tasmiṃ tasmiṃ gahaṇe vedanādivinimuttaarūpadhamme kasiṇarūpena saddhiṃ sabbarūpadhamme ca ekajjhaṃ gahaṇasiddhito. **Pañcasu ṭhānesu ucchedadiṭṭhi kathitā,** te te eva dhamme ‘‘attā’’ti gahaṇato tesañca ucchedabhāvato. Avasesesu pana pannarasasu ṭhānesu rūpaṃ ‘‘attā’’ti gahetvāpi diṭṭhigatiko tattha niccasaññaṃ na vissajjeti kasiṇarūpena taṃ missetvā tassa ca uppādādīnaṃ adassanato, tasmāssa tatthapi hotiyeva **sassatadiṭṭhi** ekaccasassatagāhavasenapi. **Maggāvaraṇā** viparītadassanato. **Na saggāvaraṇā** akammapathappattatāya. Akiriyāhetukanatthikadiṭṭhiyo eva hi kammapathadiṭṭhiyo.

Kāyoti rūpakāyo. So **āturoyeva** asavasabhāvato. **Rāgadosamohānugata**nti appahīnarāgadosamohasantāne pavattaṃ. **Idhā**ti imasmiṃ sutte. **Dassitaṃ** āturabhāvena. **Nikkilesatāyā**ti sayaṃ pahīnakilesasantānagatatāya. **Sekhā neva āturacittā** pahīnakilese upādāya, appahīne pana upādāya āturacittā. **Anāturacittataṃyeva bhajanti** vaṭṭānusārimahājanassa viya tesaṃ cittassa kilesavasena āturattābhāvato.

Nakulapitusuttavaṇṇanā niṭṭhitā.

2. Devadahasuttavaṇṇanā

2. **Devā vuccanti rājāno** ‘‘dibbanti kāmaguṇehi kīḷanti laḷanti, attano vā puññānubhāvena jotantī’’ti katvā. Tesaṃ dahoti **devadaho**. Sayaṃjāto vā so hoti, tasmāpi **‘‘devadaho’’**ti vutto. **Tassa avidūre nigamo ‘‘devadaha’’ntveva saṅkhaṃ gato** yathā ‘‘varaṇānagaraṃ, godhāgāmo’’ti. Pacchābhūmiyaṃ aparadisāyaṃ niviṭṭhajanapado pacchābhūmaṃ, taṃ gantukāmā **pacchābhūmagamikā. Te sabhāre**ti te bhikkhū therassa vasena sabhāre kātukāmatāya. Yadi thero tesaṃ bhāro, therassapi te bhārā evāti **‘‘te sabhāre kātukāmatāyā’’**ti vuttaṃ. Evañhi thero te ovaditabbe anusāsitabbe maññatīti. Idāni tamatthaṃ vivaranto **‘‘yo hī’’**tiādimāha. **Ayaṃ nibbhāro nāma** kañci puggalaṃ attano bhāraṃ katvā avattanato.

Catubbidhenāti dhātukosallaṃ āyatanakosallaṃ paṭiccasamuppādakosallaṃ ṭhānāṭṭhānakosallanti evaṃ catubbidhena.

Te mahallakābādhikātidaharapuggale gaṇhitvāva gacchati. Te hi divasadvayena vūpasantaparissamā eva. **Hatthivānaratittira**paṭibaddhaṃ **vatthuṃ kathetvā. ‘‘Eḷakāḷagumbe**ti kāḷatiṇagacchamaṇḍape’’tipi vadanti.

Vividhaṃ nānābhūtaṃ rajjaṃ virajjaṃ, virajjameva **verajjaṃ,** tattha gataṃ, paradesagatanti attho. Tenāha **‘‘ekassā’’**tiādi. **Cittasudattādayo**ti cittagahapatianāthapiṇḍikādayo. **Vīmaṃsakā**ti dhammavicārakā. **Ki**nti kīdisaṃ. **Dassana**nti siddhantaṃ. **Ācikkhati** kīdisanti adhippāyo. **Dhammassā**ti bhagavatā vuttadhammassa. **Anudhamma**nti anukūlaṃ avirujjhanadhammaṃ. So pana veneyyajjhāsayānurūpadesanāvitthāroti āha – **‘‘vuttabyākaraṇassa anubyākaraṇa’’**nti. Dhāreti attano phalanti **dhammo,** kāraṇanti āha – **‘‘sahadhammikoti sakāraṇo’’**ti. **Imināpi** pāṭhantarena **vādo eva dīpito,** na tena pakāsitā kiriyā.

Taṇhāvaseneva channampi padānaṃ **attho veditabbo**. Yasmā rāgādayo taṇhāya eva avatthāvisesāti. Tenāha **‘‘taṇhā hī’’**tiādi. Vihananti kāyaṃ cittañcāti **vighāto,** dukkhanti āha –

‘‘avighātoti nidukkho’’ti. Upāyāseti upatāpetīti upāyāso, upatāpo. Tappaṭipakkho pana **anupāyāso nirūpatāpo** daṭṭhabbo. **Sabbatthā**ti sabbavāresu.

Devadahasuttavaṇṇanā niṭṭhitā.

3. Hāliddikānisuttavaṇṇanā

3. ‘‘Avantidakkhiṇāpathe’’ti aññesu suttapadesu āgatattā āha **‘‘avantidakkhiṇāpathasaṅkhāte’’**ti. Majjhimadesato hi dakkhiṇadisāya avantiraṭṭhaṃ. Pavattayittha ettha laddhīti **pavattaṃ,** pavattitabbaṭṭhānanti āha ‘‘laddhipavattaṭṭhāne’’ti. Ruppanasabhāvo dhammoti katvā **rūpadhātūti rūpakkhandho** vutto. **Rūpadhātumhi** ārammaṇapaccayabhūtena **rāgena** sahajātenapi asahajātenapi upanissayabhūtena appahīnabhāveneva **vinibaddhaṃ** paṭibaddhaṃ **kammaviññāṇaṃ. Okasārī**ti vuccati – ‘‘tasmiṃ rūpadhātusaññite oke sarati pavattatī’’ti katvā. Avati ettha gacchati pavattatīti **okaṃ,** pavattiṭṭhānaṃ. Tenāha – **‘‘gehasārī ālayasārī’’**ti.

Ugacchati vā ettha vedanādīhi saddhiṃ samavetīti **oko,** cakkhurūpādi. **Paccayo**ti ārammaṇādivasena paccayo. **Paccayo hotī**ti anantarasamanantarādinā ceva kammūpanissayaārammaṇādinā ca. ‘‘Viññāṇadhātu kho, gahapatī’’ti evaṃ vutte ‘‘kammaviññāṇavipākaviññāṇesu kataraṃ nu kho’’ti **sammoho bhaveyya. Tassa** sammohassa **vighātatthaṃ** apagamanatthaṃ. **Asambhinnāvā**ti asaṃkiṇṇāva desanā katā. **Ārammaṇavasena catasso abhisaṅkhāraviññāṇaṭṭhitiyo vuttā** – ‘‘rūpupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇa’’ntiādinā (saṃ. ni. 3.53). **Tā** viññāṇaṭṭhitiyo **dassetumpi**.

Daḷhaṃ abhinivesavasena ārammaṇaṃ upentīti **upayā,** taṇhādiṭṭhiyo. **Adhiṭṭhānabhūtā**ti patiṭṭhānabhūtā. **Abhinivesabhūtā**ti taṃ taṃ ārammaṇaṃ abhinivissa ajjhosāya pavattiyā kāraṇabhūtā. **Anusayabhūtā**ti rāgānusayadiṭṭhānusayabhūtā. **Uparimakoṭiyā**ti pahānassa uparimakoṭiyā. Buddhānaññeva hi te savāsanā pahīnā. Pubbe aggahitaṃ viññāṇaṃ aggahitamevāti katvā kasmā idha desanā katāti codeti – **‘‘idha viññāṇaṃ kasmā gahita’’**nti. Pubbe ‘‘viññāṇadhāturāgavinibandhañca viññāṇa’’nti vuccamāne yathā yathā sammoho siyā paccayapaccayuppannavibhāgassa dukkarattā, idha pana sammohassa okāsova natthi avisesena pañcasu khandhesu kilesappahānavasenāti. Tenāha **‘‘kilesappahānadassanattha’’**ntiādi. **Kammaviññāṇena okaṃ asarantenā’’**ti itthambhūtalakkhaṇe karaṇavacanaṃ. **Asarantenā**ti anupagacchantena.

Paccayaṭṭhenāti ārammaṇādipaccayabhāvena. **Nimittaṃ** uppattikaṃ. **Ārammaṇa…pe… niketa**nti ārammaṇakaraṇasaṅkhātena nivāsaṭṭhānabhūtena rūpameva niketanti rūpanimittaniketaṃ.

Chandarāgassa balavadubbalatāyāti ajjhattakhandhapañcake chandarāgassa balavabhāvena taṃ ‘‘oko’’ti, bahiddhā chasu ārammaṇesu tassa dubbalatāya tāni ‘‘niketa’’nti vuttāni. Idāni yathāvuttamatthaṃ pākaṭaṃ katvā dassetuṃ **‘‘samānepi hī’’**tiādi vuttaṃ. **Okoti vuccati** gehameva rattiṭṭhānabhāvato. **Niketanti vuccati** uyyānādi divāṭṭhānabhāvato. **Tato dubbalataro hoti** chandarāgo.

Gehassitasukhenāti gehanissitena cittassa sukhena **sukhito** sukhappatto **hoti. Kiccakaraṇīyesū**ti khuddakesu ceva mahantesu ca kattabbatthesu. **Saya**nti attanā. **Anto**ti cittajjhāsaye.

Evaṃrūpoti īdisarūpo. Vaṇṇasaddo viya rūpasaddo rūpāyatanassa viya saṇṭhānassapi vācakoti adhippāyena **‘‘dīgharassa kāḷodātādīsu rūpesū’’**ti vuttaṃ. **Sukhādīsū**ti somanassādīsu. Tattha hi ‘‘abhiṇhaṃ somanassito bhaveyya’’nti patthanā siyā. **Evaṃsañño nāmā**ti visayavasena saññāvisesapatthanamāha. **Evaṃviññāṇo**ti pana idha visayamukhena viññāṇavisesapatthanaṃ vadati – ‘‘evaṃnipuṇarūpadassanasamatthaṃ, evaṃpañcapasādapaṭimaṇḍitanissayañca me viññāṇaṃ bhaveyyā’’ti.

Vaṭṭaṃ purato akurūmānoti loke cittaṃ apatthento. **Asiliṭṭhaṃ** pubbenāparaṃ asambaddhaṃ. Vadanti etenāti **vādo,** dosoti āha – **''tuyhaṃ doso''**tiādi. **Idheva** imasmiṃyeva samāgame. **Nibbeṭhehi** dosato attānaṃ mocehi.

Hāliddikānisuttavaṇṇanā niṭṭhitā.

4. Dutiyahāliddikānisuttavaṇṇanā

4. **Cūḷachakkapañhe**ti mūlapaṇṇāse cūḷataṇhāsaṅkhayasutte (ma. ni. 1.390 ādayo). **Mahāsakkapañhepī**ti mahātaṇhāsaṅkhayasuttepi (ma. ni. 1.396 ādayo). **Eta**nti ''ye te samaṇabrāhmaṇā''tiādisuttapadaṃ. Taṇhā sammadeva khīyati etthāti **taṇhāsaṅkhayo,** asaṅkhatā dhātūti āha **''taṇhāsaṅkhaye nibbāne''**ti. **Antaṃ atikkantaniṭṭhā**ti antarahitaniṭṭhā. Tenāha **''satataniṭṭhā''**ti. **Sesapadesū**ti ''accantayogakkhemino''tiādīsu.

Dutiyahāliddikānisuttavaṇṇanā niṭṭhitā.

5. Samādhisuttavaṇṇanā

5. **Samādhī**ti appanāsamādhi, upacārasamādhi vā. **Kammaṭṭhāna**nti samādhipādakaṃ vipassanākammaṭṭhānaṃ. ''Phātiṃ gamissatī''ti pāṭho. **Patthetī**ti ''aho vata me īdisaṃ rūpaṃ bhaveyyā''ti. **Abhivadatī**ti taṇhādiṭṭhivasena abhinivesaṃ vadati. Tenāha **''tāya abhinandanāyā''**tiādi. ''Aho piyaṃ iṭṭha''nti vacībhede asatipi tathā lobhuppāde sati abhivadatiyeva nāma. Tenāha **''vācaṃ abhindanto''**ti. ''Mama ida''nti attano pariṇāmetvā anaññagocaraṃ viya katvā gaṇhanto **ajjhosāya tiṭṭhati** nāmāti dassento āha **''gilitvāti pariniṭṭhapetvā gaṇhātī''**ti. ''Abhinandatī''tiādayo pubbabhāgavasena vuttā, ''uppajjati nandī''ti dvārappattavasena. Paṭhamehi padehi anusayo, pacchimena pariyuṭṭhānanti keci ''gahaṇaṭṭhena upādāna''nti katvā. **Nābhinandati nābhivadatī**ti ettha heṭṭhā vuttavipariyāyena attho veditabbo. **Na ''iṭṭhaṃ kanta''nti vadatī**ti ''iṭṭha''nti na vadati, ''kanta''nti na vadati. **Nābhivadatiyeva** taṇhāya anupādiyattā.

Samādhisuttavaṇṇanā niṭṭhitā.

6. Paṭisallāṇasuttavaṇṇanā

6. **Ñatvā āhā**ti ''sati kāyaviveke cittaviveko, tasmiṃ sati upadhiviveko ca imesaṃ laddhuṃ vaṭṭatī''ti ñatvā āha.

Paṭisallāṇasuttavaṇṇanā niṭṭhitā.

7. Upādāparitassanāsuttavaṇṇanā

7. **Gahaṇena uppannaṃ paritassana**nti khandhapañcake ''ahaṃ mamā''ti gahaṇena uppannaṃ taṇhāparitassanaṃ diṭṭhiparitassanañca. **Aparitassana**nti paritassanābhāvaṃ, paritassanapaṭipakkhaṃ vā. **Ahu vata metaṃ** balayobbanādi. **Kammaviññāṇa**nti vipariṇāmārammaṇaṃ taṇhādiṭṭhisahagataṃ viññāṇaṃ tadanuvatti ca. **Anuparivatti** nāma taṃ ārammaṇaṃ katvā pavatti. Tenāha **''vipariṇāmārammaṇacittato''**ti. **Akusaladhammasamuppādā**ti taṇhāya aññākusaladhammasamuppādā. **Pariyādiyitvā**ti khepetvā, tassa pavattituṃ okāsaṃ adatvā. **Sauttāso**ti taṇhādiṭṭhivasena sauttāso. **Gaṇhitvā**ti taṇhādiṭṭhiggāhehi gahetvā tesañceva vasena **paritassako. Rūpabhedānuparivatti** cittaṃ **na hoti. Vaṭṭatī**ti sabbākārena vattuṃ yuttanti attho.

Upādāparitassanāsuttavaṇṇanā niṭṭhitā.

8. Dutiyaupādāparitassanāsuttavaṇṇanā

8. **Taṇhāmānadiṭṭhivasena desanā katā** ‘‘etaṃ mama, esohamasmi, eso me attā’’ti desanāya āgatattā. **Catūsu suttesū**ti pañcamādīsu catūsu suttesu. Catutthe pana vivaṭṭameva kathitaṃ.

Dutiyaupādāparitassanāsuttavaṇṇanā niṭṭhitā.

9. Kālattayaaniccasuttavaṇṇanā

9. Yadi atītānāgataṃ etarahi natthibhāvato aniccaṃ, paccuppannampi tadā natthīti **ko pana vādo** tassa aniccatāya, **paccuppannamhi kathāva kā** udayabbayaparicchinnattā tassa. Vuttañhetaṃ ‘‘nibbattā ye ca tiṭṭhanti, āragge sāsapūpamā’’ti (mahāni. 10).

Kālattayaaniccasuttavaṇṇanā niṭṭhitā.

10-11. Kālattayadukkhasuttādivaṇṇanā

10-11. **Tathārūpenevā**ti yathārūpeneva puggalajjhāsayena navamaṃ suttaṃ kathitaṃ, tathārūpenevāti. Te kira bhikkhū atītānāgataṃ ‘‘dukkha’’nti sallakkhetvā, tathā ‘‘anattā’’ti sallakkhetvā paccuppanne kilamiṃsu. ‘‘Atha nesa’’ntiādi sabbaṃ heṭṭhā vuttanayena vattabbaṃ.

Kālattayadukkhasuttādivaṇṇanā niṭṭhitā.

Nakulapituvaggavaṇṇanā niṭṭhitā.

2. Aniccavaggo

1-10. Aniccādisuttavaṇṇanā

12-21. **Pucchāvasikaṃ** ānandattherassa pucchāvasena desitattā.

Aniccādisuttavaṇṇanā niṭṭhitā.

Aniccavaggavaṇṇanā niṭṭhitā.

3. Bhāravaggo

1. Bhārasuttavaṇṇanā

22. Upādānānaṃ ārammaṇabhūtā khandhā **upādānakkhandhā. Parihārabhāriyaṭṭhenā**ti parihārassa bhāriyabhāvena garutarabhāvena. Vuttameva atthaṃ pākaṭaṃ kātuṃ **‘‘etesañhī’’**tiādimāha. Tattha yasmā etāni ṭhānagamanādīni rūpārūpadhammānaṃ paṅgulajaccandhānaṃ viya aññamaññūpassayavasena ijjhanti, na paccekaṃ, tasmā ‘‘etesa’’nti avisesavacanaṃ kataṃ. **Puggala**nti khandhasantānaṃ vadati. Khandhasantāno hi avicchedena pavattamāno yāva parinibbānā khandhabhāraṃ vahanto viya loke khāyati tabbinimuttassa sattassa abhāvato. Tenāha **‘‘puggalo’’**tiādi. **Bhārahāroti jāto**ti bhārahāro nāma jāto.

Punabbhavakaraṇaṃ punabbhavo, taṃ phalaṃ arahati, tattha niyuttāti vā **ponobhavikā. Tabbhāvasahagataṃ** yathā ‘‘sanidassanā dhammā’’ti, na saṃsaṭṭhasahagataṃ, nāpi ārammaṇasahagataṃ. ‘‘Tatra tatrā’’ti yaṃ yaṃ uppattiṭṭhānaṃ, rūpādiārammaṇaṃ vā patvā

tatratatrābhinandinī. Tenāha **‘‘upapattiṭṭhāne vā’’**tiādi. **Pañcakāmaguṇiko**ti pañcakāmaguṇārammaṇo. Rūpārūpūpapattibhave rāgo **rūpārūpabhavarāgo. Jhānanikanti** jhānasaṅkhāte kammabhave rāgo. **Sassatādiṭṭhī**ti bhavadiṭṭhi, taṃsahagato rāgo. **Aya**nti rāgo **bhavataṇhā nāma. Ucchedadiṭṭhi** vibhavadiṭṭhi nāma, taṃsahagato chandarāgo **vibhavataṇhā nāma. Esa** puggalo khandha**bhāraṃ ādiyati** taṇhāvasena paṭisandhiggahaṇato. ‘‘Asesamettha taṇhā virajjati palujjati nirujjhati pahīyatī’’tiādinā sabbapadāni nibbānavaseneva veditabbānīti āha ‘‘sabbaṃ nibbānasseva vevacana’’nti.

Bhārasuttavaṇṇanā niṭṭhitā.

2. Pariññasuttavaṇṇanā

23. **Parijānitabbe**ti pahānapariññāya parijānitabbe. Tathā parijānanañca tattha chandarāgappahānaṃ, tesaṃ atikkamoti āha **‘‘samatikkamitabbeti attho’’**ti. **Accantapariñña**nti nibbānaṃ vadati. Tenāha **‘‘samatikkamanti attho’’**ti.

Pariññasuttavaṇṇanā niṭṭhitā.

3. Abhijānasuttavaṇṇanā

24. **Ñātapariññā kathitā** ‘‘abhivisiṭṭhāya paññāya jānana’’nti katvā. **Dutiyapadenā**ti ‘‘parijāna’’nti padena. **Tatiyacatutthehī**ti ‘‘virājayaṃ pajaha’’nti padehi.

Abhijānasuttavaṇṇanā niṭṭhitā.

4-9. Chandarāgasuttādivaṇṇanā

25-30. **Dhātusaṃyutte vuttanayeneva veditabbāni,** kevalañhi ettha khandhavasena desanā āgatā, tattha dhātuvasenāti ayameva viseso. **Cattāri saccāni kathitāni** assādādīnavanissaraṇavasena desanāya pavattattā.

Chandarāgasuttādivaṇṇanā niṭṭhitā.

10. Aghamūlasuttavaṇṇanā

31. Aghaṃ vuccati pāpaṃ, aghanimittatāya **aghaṃ** dukkhaṃ. Idañhi dukkhaṃ nāma visesato pāpahetukaṃ kammaphalasaññitaṃ. Tathā vaṭṭadukkhaṃ avijjātaṇhāmūlakattā. Aghassa nimittatāya aghaṃ dukkhaṃ. Vaṭṭānusārī mahājano hi dukkhābhibhūto tassa patikāraṃ maññamāno taṃ taṃ karotīti.

Aghamūlasuttavaṇṇanā niṭṭhitā.

11. Pabhaṅgusuttavaṇṇanā

32. **Pabhijjanasabhāva**nti khaṇe khaṇe pabhaṅgusabhāvaṃ.

Pabhaṅgusuttavaṇṇanā niṭṭhitā.

Bhāravaggavaṇṇanā niṭṭhitā.

4. Natumhākaṃvaggo

1. Natumhākaṃsuttavaṇṇanā

33. **Chandarāgappahānenā**ti tappaṭibaddhassa chandarāgassa pajahanena. Dabbādi pākatikatiṇaṃ pākaṭamevāti apākaṭaṃ dassetuṃ **tālanāḷikerādi** dassitaṃ, tiṇakaṭṭhānaṃ vā bhedadassanatthaṃ. **Piyālo** phārusakaṃ.

Natumhākaṃsuttavaṇṇanā niṭṭhitā.

3. Aññatarabhikkhusuttavaṇṇanā

35. **Yadi rūpaṃ anusetī**ti rūpadhamme ārabbha yadi rāgādayo anusayanavasena pavattanti. **Tena saṅkhaṃ gacchatī**ti tena rāgādinā taṃsamaṅgīpuggalo saṅkhātabbataṃ ''ratto duṭṭho''tiādinā voharitabbataṃ upagacchatīti. Tenāha **''kāmarāgādīsū''**tiādi. **Abhūtenā**ti ajātena anusayavasena appavattena. Anusayasīsena hettha abhibhavaṃ vadati. Yato **''ratto duṭṭho mūḷhoti saṅkhaṃ na gacchatī''**ti vuttaṃ. Nippariyāyato hi maggavajjhakilesā anusayo.

Aññatarabhikkhusuttavaṇṇanā niṭṭhitā.

4. Dutiyaaññatarabhikkhusuttavaṇṇanā

36. **Taṃ anusayitaṃ rūpa**nti taṃ rāgādinā anusayitaṃ rūpaṃ marantena anusayena anumarati. Tena vuttaṃ **''na hī''**tiādi. **Yena anusayena** marantena taṃ **anumarati. Tena saṅkhaṃ gacchatī**ti tathābhūtato tena ''ratto''tiādivohāraṃ labhati. **Yena anusayena** kāraṇabhūtena **anumīyati,** tena.

Dutiyaaññatarabhikkhusuttavaṇṇanā niṭṭhitā.

5-6. Ānandasuttādivaṇṇanā

37-38. Ṭhitiyā ṭhitikkhaṇena sahitaṃ **ṭhitaṃ. Ṭhitassa aññathatta**nti uppādakkhaṇato aññathābhāvo. **Paññāyatī**ti upalabbhati. Paccayavasena dharamānattā eva **jīvamānassa** jīvitindriyavasena **jarā paññāyati** uppādakkhaṇato aññathattappattiyā. Vuttameva atthaṃ pākaṭataraṃ kātuṃ **''ṭhitī''**tiādi vuttaṃ. **Jīvi…pe… nāmaṃ**. Tathā hi **abhidhamme** (dha. sa. 19) ''āyu ṭhitī''ti niddiṭṭhaṃ. Aññathattanti jarāya nāmanti sambandho.

Tīṇi lakkhaṇāni honti saṅkhatasabhāvalakkhaṇato. **Yo koci** rūpadhammo vā arūpadhammo vā lokiyo vā lokuttaro vā **saṅkhāro. Saṅkhāro, na lakkhaṇaṃ** uppādādisabhāvattā. **Lakkhaṇaṃ, na saṅkhāro** uppādādirahitattā. **Na ca…pe… sakkā** saṅkhāradhammattā lakkhaṇassa. **Nāpi lakkhaṇaṃ vinā saṅkhāro** paññāpetuṃ sakkā saṅkhārabhāvena. Tenāha **''lakkhaṇenā''**tiādi. Idāni yathāvuttamatthaṃ upamāya vibhāvetuṃ **''yathā''**tiādimāha. Tattha **lakkhaṇa**nti kāḷarattasabalādibhāvalakkhaṇaṃ pākaṭaṃ hoti ''ayaṃ asukassa gāvī''ti.

Evaṃ saṅkhāropi paññāyati sabhāvato upadhārentassa uppādalakkhaṇampi uppādāvatthāti katvā. **Kālasaṅkhāto**ti uppajjamānakālasaṅkhāto. **Tassa** saṅkhārassa. **Khaṇopī**ti uppādakkhaṇopi paññāyati. **Uppādopī**ti uppādalakkhaṇopi. **Jarālakkhaṇa**nti uppannajīraṇalakkhaṇaṃ, taṃ ''ṭhitassa aññathatta''nti vuttaṃ. ''Bhaṅgakkhaṇe saṅkhāropi taṃlakkhaṇampi kālasaṅkhāto tassa khaṇopi paññāyatī''ti pāṭho. Keci pana ''jarāpī''ti padampettha pakkhipanti. Evañca vadanti ''na hi tasmiṃ khaṇe taruṇo hutvā saṅkhāro bhijjati, atha kho jiyyamāno mahallako viya jiṇṇo eva hutvā bhijjatī''ti, bhaṅgeneva pana jarā abhibhuyyati khaṇassa atiittarabhāvato na sakkā paññāpetuṃ ṭhitiyāti tesaṃ adhippāyo. **Tānī**ti arūpadhammānaṃ tīṇi lakkhaṇāni. **Atthikkhaṇa**nti arūpadhammavijjamānakkhaṇaṃ, uppādakkhaṇanti adhippāyo. **Sabbadhammāna**nti sabbesaṃ rūpārūpadhammānaṃ ṭhitiyā na bhavitabbaṃ. **Tassevā**ti tassā eva ṭhitiyā. **Tamattha**nti jarālakkhaṇassa paññāpetuṃ asakkuṇeyyabhāvaṃ. Aññe pana ‘‘santativasena ṭhānaṃ ṭhitī’’ti vadanti, tayidaṃ akāraṇaṃ aṭṭhānaṃ. **Yasmā sutte** ‘‘ṭhitassa aññathattaṃ paññāyatī’’ti uppādavayehi nibbisesena ṭhitiyā jotitattā. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vuttameva. Apica yathā dhammassa uppādāvatthāya bhinnā bhaṅgāvatthā icchitā, aññathā uppajjamānameva bhijjatīti āpajjati, evaṃ bhaṅgāvatthāyapi bhinnā bhaṅgābhimukhāvatthā icchitabbā. Na hi abhaṅgābhimukho bhijjati. Na cettha sakkā uppādābhimukhāvatthaṃ parikappetuṃ tadā tassa aladdhattalābhattā. **Ayaṃ viseso**ti ṭhitikkhaṇo nāma rūpadhammānaṃyeva, na arūpadhammānanti ayaṃ īdiso viseso. **Ācariyamati** nāma tasseva ācariyassa mati, sā sabbadubbalāti āha **‘‘tasmā’’**tiādi.

Ānandasuttādivaṇṇanā niṭṭhitā.

7-10. Anudhammasuttādivaṇṇanā

39-42. Apāyadukkhe sakalasaṃsāradukkhe ca patituṃ adatvā dhāraṇaṭṭhena dhammo, maggaphalanibbānāni. Tadanulomikā cassa pubbabhāgapaṭipadāti āha **‘‘dhammānudhammapaṭipannassā’’**tiādi. ‘‘Nibbidābahulo’’ti aṭṭhakathāyaṃ paduddhāro kato, pāḷiyaṃ pana ‘‘nibbidābahulaṃ vihareyyā’’ti āgataṃ. **Ukkaṇṭhanabahulo**ti sabbabhavesu ukkaṇṭhanabahulo. **Tīhi pariññāhī**ti ñātatīraṇappahānapariññāhi. **Parijānātī**ti tebhūmakadhamme paricchijja jānāti, vipassanaṃ ussukkāpeti. **Parimuccati** sabbasaṃkilesato ‘‘maggo pavattito parimuccatī’’ti vuttattā. **Tathā**ti iminā ito paresu tīsu maggo hotīti dasseti. **Idhā**ti imasmiṃ sutte. **Aniyamitā**ti aggahitā. **Tesu niyamitā** ‘‘aniccānupassī’’tiādivacanato. **Sā**ti anupassanā. **Tattha niyamitavasenevā**ti idaṃ lakkhaṇavacanaṃ yathā ‘‘yadi me byādhayo bhaveyyuṃ, dātabbamidamosadha’’nti. Na hi sakkā etissā eva anupassanāya vasena sammasanācāraṃ matthakaṃ pāpetunti.

Anudhammasuttādivaṇṇanā niṭṭhitā.

Natumhākaṃvaggavaṇṇanā niṭṭhitā.

5. Attadīpavaggo

1. Attadīpasuttavaṇṇanā

43. Dvīhi bhāgehi āpo ettha gatāti dīpo, dīpo viyāti dīpo oghehi anajjhottharanīyatāya. Yo paro na hoti, so attā, idha pana dhammo adhippeto. Attā dīpo etesanti **attadīpā**. Paṭisaraṇattho dīpaṭṭhoti āha – **‘‘attasaraṇāti idaṃ tasseva vevacana’’**nti. **Lokiyalokuttaro dhammo attā nāma** ekantanāthabhāvato. Paṭhamena padena vutto eva attho dutiyapadena vuccatīti vuttaṃ **‘‘tenevāhā’’**tiādi. Yavati etasmā phalaṃ pasavatīti **yoni,** kāraṇaṃ. Kiṃ pabhuti uppattiṭṭhānaṃ etesanti **kiṃ pabhutikā. Pahānadassanatthaṃ āraddhaṃ**. Tenevāha **‘‘pubbe ceva…pe… te pahīyantī’’**ti. **Na paritassati** taṇhāparittāsassa abhāvato. **Vipassanaṅgenā**ti vipassanāsaṅkhātena kāraṇena.

Attadīpasuttavaṇṇanā niṭṭhitā.

2. Paṭipadāsuttavaṇṇanā

44. Sabhāvatosanto vijjamāno kāyo rūpādidhammasamūhoti **sakkāyo**ti āha – **‘‘sakkāyo dukkha’’**nti. Diṭṭhi eva samanupassanā, diṭṭhisahitā vā samanupassanā **diṭṭhisamanupassanā,**

diṭṭhimaññanāya saddhiṃ itaramaññanā. **Saha vipassanāya catumaggañāṇaṃ samanupassanā** ‘‘catunnaṃ ariyasaccānaṃ sammadeva anurūpato passanā’’ti katvā.

Paṭipadāsuttavaṇṇanā niṭṭhitā.

3. Aniccasuttavaṇṇanā

45. Virāgo nāma maggo, vimuttiphalanti āha – **‘‘maggakkhaṇe virajjati, phalakkhaṇe vimuccatī’’**ti. **Aggahetvā**ti evaṃ nirujjhamānehi āsavehi ‘‘ahaṃ mamā’’ti kañci dhammaṃ anādiyitvā. ‘‘Cittaṃ virattaṃ, vimuttaṃ hotī’’ti vuttattā phalaṃ gayhati, ‘‘khīṇā jātī’’tiādinā paccavekkhaṇāti āha **‘‘saha phalena paccavekkhaṇadassanattha’’**nti. **Upari kattabbakiccābhāvena ṭhitaṃ**. Tenāha **‘‘vimuttattā ṭhita’’**nti. Yaṃ **pattabbaṃ,** taṃ aggaphalassa **pattabhāvena** adhigatattā **santuṭṭhaṃ** parituṭṭhaṃ.

Aniccasuttavaṇṇanā niṭṭhitā.

4. Dutiyaaniccasuttavaṇṇanā

46. **Pubbantaṃ** atītakhandhakoṭṭhāsaṃ. **Anugatā**ti sassatādīni kappetvā gahaṇavasena anugatā. **Aṭṭhārasa diṭṭhiyo**ti catasso sassatadiṭṭhiyo, catasso ekaccasassatadiṭṭhiyo, catasso antānantikadiṭṭhiyo, catasso amarāvikkhepadiṭṭhiyo, dve adhiccasamuppannadiṭṭhiyoti evaṃ aṭṭhārasa diṭṭhiyo na honti paccayaghātena. **Aparanta**nti anāgataṃ khandhakoṭṭhāsaṃ sassatādibhāvaṃ kappetvā gahaṇavasena anugatā. Soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca paramadiṭṭhadhammanibbānavādāti evaṃ **catucattālīsa diṭṭhiyo na honti** paccayaghātena. Sassata**diṭṭhithāmaso ceva** sīlabbata**diṭṭhiparāmāso ca na hoti** paccayaghātena. Tenāha **‘‘ettāvatā paṭhamamaggo dassito’’**ti anavasesadiṭṭhipahānakittanato. **Pahīnā** vikkhambhitā. **Idaṃ panā**ti ‘‘rūpasmi’’ntiādi.

Dutiyaaniccasuttavaṇṇanā niṭṭhitā.

5. Samanupassanāsuttavaṇṇanā

47. **Paripuṇṇagāhavasenā**ti pañcakkhandhe asesetvā ekajjhaṃ ‘‘attā’’ti gahaṇavasena. **Etesaṃ** pañcannaṃ upādānakkhandhānaṃ **aññataraṃ** ‘‘attā’’ti samanupassanti. **Itī**ti evaṃ. **Yassa** puggalassa **ayaṃ** attadiṭṭhisaṅkhātā samanupassanā **atthi** paṭipakkhena avihatattā saṃvijjati. **Pañcannaṃ indriyāna**nti cakkhādīnaṃ indriyānaṃ.

Ārammaṇanti kammaviññāṇassa ārammaṇaṃ. Mānavasena ca diṭṭhivasena ca ‘‘asmī’’ti gāhe sijjhante taṃsahagatā taṇhāpi taggahitāva hotīti vuttaṃ **‘‘taṇhāmānadiṭṭhivasena asmīti evampissa hotī’’**ti. **Gahetvāti** ahaṃkāravatthuvasena gahetvā. **Ayaṃ ahamasmī**ti ayaṃ cakkhādiko, sukhādiko vā ahamasmi. ‘‘Rūpī attā arogo paraṃ maraṇā’’ti evamādigahaṇavasena pavattanato vuttaṃ **‘‘rūpī bhavissantiādīni sabbāni sassatameva bhajantī’’**ti. Vipassanābhinivesato pubbe yathevākārāni pañcindriyāni, **atha** vipassanābhinivesato paraṃ **tenevākārena ṭhitesu** cakkhādīsu indriyesu **avijjā pahīyati** vipassanaṃ vaḍḍhaetvā maggassa uppādanena, atha maggaparamparāya **arahattamaggavijjā uppajjati. Taṇhāmānadiṭṭhiyo** kammasambhārabhāvato. **Kammassa…pe… eko sandhī**ti hetuphalasandhi. Puna **eko sandhī**ti phalahetusandhimāha. **Tayo papañcā atīto addhā** atītabhavaaddhānaṃ tesaṃ adhippetattā. **Anāgatassa paccayo dassito** assutavato puthujjanassa vasena. Sutavato pana ariyasāvakassa vasena vaṭṭassa vūpasamo dassitoti.

Samanupassanāsuttavaṇṇanā niṭṭhitā.

6. Khandhasuttavaṇṇanā

48. **Tathevā**ti ārammaṇabhāveneva. Ārammaṇakaraṇavasena upādānehi upādātabbanti **upādāniyaṃ. Idhāpī**ti upādānakkhandhesupi. Vibhāgatthe gayhamāne aniṭṭhappasaṅgopi siyā, abhidhamme ca rāsaṭṭho eva āgato, ‘‘tadekajjhaṃ abhisaṃyuhitvā’’ti vacanato **‘‘rāsaṭṭhena’’**icceva vuttaṃ.

Khandhasuttavaṇṇanā niṭṭhitā.

7-8. Soṇasuttādivaṇṇanā

49-50. **Visiṭṭho**ti padhāno. **Uttamo**ti ukkaṭṭho. **Aññaṃ kiṃ bhaveyyā**ti aññaṃ kiṃ kāraṇaṃ bhaveyya tathā samanupassanāya aññesaṃ avijjamānatāya vacanapariṭṭhitipabhinnato. **Vajirabhedadesanaṃ** nāma atthato teparivaṭṭadesanā.

Soṇasuttādivaṇṇanā niṭṭhitā.

9-10. Nandikkhayasuttādivaṇṇanā

51-52. **Navamadasamesū**ti suttadvayaṃ saheva uddhaṭaṃ, dvīsupi atthavaṇṇanāya sarikkhabhāvato. Nandanaṭṭhena **nandī,** rañjanaṭṭhena **rāgo**. Satipi saddatthato bhede **‘‘imesaṃ atthato ninnānākaraṇatāyā’’**ti vatvāpi pahāyakadhammabhedena pana labbhateva bhedamattāti dassetuṃ **‘‘nibbidānupassanāya vā’’**tiādi vuttaṃ. Virajjanto rāgaṃ pajahatīti sambandho. **Ettāvatā**ti ‘‘nandikkhayā rāgakkhayo’’ti ettāvatā. **Vipassanaṃ niṭṭhapetvā** vipassanākiccassa pariyosānena. **Rāgakkhayā**ti vuṭṭhānagāminipariyosānāya vipassanāya rāgassa khepitattā. Anantaraṃ uppannena ariyamaggena samucchedavasena **nandikkhayo**ti. Tenāha **‘‘idha maggaṃ dassetvā’’**ti. Anantaraṃ pana uppannena ariyaphalena paṭipassaddhivasena **nandirāgakkhayā** sabbaṃ saṃkilesato cittaṃ vimuccatīti. Tenāha **‘‘phalaṃ dassita’’**nti.

Nandikkhayasuttādivaṇṇanā niṭṭhitā.

Attadīpavaggavaṇṇanā niṭṭhitā.

Mūlapaṇṇāsako samatto.

6. Upayavaggo

1. Upayasuttavaṇṇanā

53. Upetīti **upayo**. Kathamupeti? Taṇhāmānādivasenāti āha **‘‘taṇhāmānadiṭṭhivasenā’’**ti. Kathamidaṃ labbhatīti? ‘‘Avimutto’’ti vacanato. Taṇhādiṭṭhivasena hi baddho, kiṃ upetīti āha **‘‘pañcakkhandhe’’**ti tabbinimuttassa tathā upetassa abhāvato. Ko panupetīti? Taṃsamaṅgīpuggalo. Taṇhādiṭṭhivasena upagamassa vuttattā **viññāṇa**nti akusalakammaviññāṇamevāti vadanti. **Javāpetvā**ti gahitajavaṃ katvā. Yathā paṭisandhiṃ ākaḍḍhituṃ samatthaṃ, evaṃ katvā. Tenāha **‘‘paṭisandhī’’**tiādi. **Aggahaṇe kāraṇaṃ vuttameva** ‘‘okaṃ pahāya aniketasārī’’ti gāthāya vissajjane. Kammanimittādivasena paṭisandhiyā paccayabhūtaṃ **ārammaṇaṃ** paṭisandhijanakassa kammassa vasena **vocchijjati. Patiṭṭhā na hoti** sarāgakāle viya anupaṭṭhānato. **Appatiṭṭhitaṃ** viññāṇaṃ vuttappakārena. **Anabhisaṅkharitvā**ti anuppādetvā paccayaghātena.

Upayasuttavaṇṇanā niṭṭhitā.

2. Bījasuttavaṇṇanā

54. **Bījajātānī**ti **jāta**-saddo padapūraṇamattanti āha **‘‘bījānī’’**ti. **Vaca**nti setavacaṃ. **Ajjuka**nti tacchakaṃ. **Phaṇijjakaṃ** tulasi. **Abhinnānī**ti ekadesenapi akhaṇḍitāni. **Bījatthāyā**ti bījakiccāya. **Na upakappatī**ti paccayo na hotīti dasseti. **Na pāpitānī**ti pūtitaṃ na upagatāni. Taṇḍulasārassa ādānato **sārādāni**. Ārammaṇaggahaṇavasena viññāṇaṃ tiṭṭhati etthāti **viññāṇaṭṭhitiyo. Ārammaṇavasenā**ti ārammaṇabhāvavasena. **Sinehanaṭṭhenā**ti taṇhāyanavasena siniddhatāpādanena, yato ‘‘nandūpasecana’’nti vuttaṃ. Tathā hi viropitaṃ taṃ kammaviññāṇaṃ paṭisandhiaṅkuruppādanasamatthaṃ hoti. **Sappaccaya**nti avijjāayonisonamanasikārādipaccayehi sappaccayaṃ. **Viruhati** vipākasantānuppādanasamattho hutvā.

Bījasuttavaṇṇanā niṭṭhitā.

3. Udānasuttavaṇṇanā

55. **Udānaṃ udāharī**ti attamanavācaṃ nicchāresi. **Esa** vuttappakāro udāhāro. Bhuso nissayo upanissayo, dānameva upanissayo **dānūpanissayo**. Esa nayo sesesupi. Tattha dānūpanissayo annādivatthūsu balavāti balavabhāvena hoti, tasmā upanissayabahulo kāmarāgappahāneneva kataparicayattā vipassanamanuyuñjanto na cirasseva anāgāmiphalaṃ pāpuṇāti, tathā suvisuddhasīlūpanissayo kāmadosajigucchanena. Yadi evaṃ kasmā ime dve upanissayā dubbalāti vuttā? Vijjūpamaññāṇasseva paccayabhāvato. Sopi bhāvanūpanissayasahāyalābheneva, na kevalaṃ. Bhāvanā pana paṭivedhassa visesahetubhāvato balavā upanissayo. Tathā hi sā vajirūpamañāṇassa visesapaccayo. Tenāha **‘‘bhāvanūpanissayo arahattaṃ pāpetī’’**ti.

Soti milakatthero. **Vihāra**nti vasanaṭṭhānaṃ. Vihārapaccante hi paṇṇasālāya thero viharati. **Upaṭṭhāti** ekalakkhaṇena. **Kūṭagoṇo viya** gamanavīthiṃ. **Tatthā**ti allakaṭṭharāsimhi. **Udakamaṇikāna**nti udakathevānaṃ.

Attaniyeva upanesi udānakathāya vuttadhammānaṃ paripuṇṇānaṃ attani saṃvijjamānattā. Tenāha **‘‘uṭṭhānavatā’’**tiādi. Ayañhi milakatthero sikkhāya gāravo sappatisso vattapaṭivattaṃ pūrento visuddhasīlo hutvā ṭhito, tasmā **‘‘dubbalūpanissaye’’**ti vuttaṃ. Tenāha bhagavā udānento ‘‘no cassaṃ…pe… saññojanānī’’ti.

Sace ahaṃ na bhaveyyanti yadi ahaṃ nāma koci na bhaveyyaṃ tādisassa ahaṃsaddavacanīyassa kassaci atthassa abhāvato. Tato **eva mama parikkhāropi na bhaveyya**tassa ca pabhaṅgubhāvena anavaṭṭhitabhāvato. Evaṃ attuddesikabhāvena padadvayassa atthaṃ vatvā idāni kammaphalavasena vattuṃ **‘‘sace vā panā’’**tiādi vuttaṃ. Atītapaccuppannavasena suññataṃ dassetvā idāni paccuppannānāgatavasena taṃ dassento **‘‘idāni panā’’**tiādi vuttaṃ. **Evaṃ adhimuccanto**ti edisaṃ adhimuttiṃ pavattento. **Vibhavissatī**ti vinassissati. Vibhavo hi vināso. Tenāha **‘‘bhijjissatī’’**ti. Vibhavadassanaṃ **vibhavo**ti uttarapadalopena vuttanti āha **‘‘vibhavadassanenā’’**ti. **Vibhavadassanaṃ nāma** accantāya vināsassa dassanaṃ. **Ta**nti ariyamaggaṃ. Sāmaññajotanā hesā visesaniṭṭhā hotīti tatiyamaggavasena attho veditabbo.

Upari maggaphalanti aggamaggaphalaṃ. Natthi etissā jātiyā antaranti **anantarā,** anantarā vipassanā maggassa. Gotrabhū pana anulomavīthipariyāpannattā vipassanāgatikaṃ vā siyā, nibbānārammaṇattā maggagatikaṃ vāti na tena maggo antariko nāma hoti. Tenāha **‘‘vipassanā maggassa āsannānantaraṃ nāmā’’**ti. Phalaṃ pana nibbānārammaṇattā kilesānaṃ pajahanavasena pavattanato lokuttarabhāvato ca kammamaggagatikameva, kusalavipākabhāvena pana nesaṃ attho pabhedoti vipassanāya phalassa siyā anantaratāti vuttaṃ **‘‘phalassa dūrānantaraṃ nāmā’’**ti. ‘‘Āsavānaṃ khayo’’ti pana aggamagge vuccamāne vipassanānaṃ āsannatāya vattabbameva natthi. **Atasitāye**ti na tasitabbe tāsaṃ anāpajjitabbe. **Tāso**ti tāsahetu ‘‘tasati etasmā’’ti katvā. **So**ti assutavā puthujjano. **Tilakkhaṇāhata**nti aniccatādilakkhaṇattayalakkhitaṃ. **Manamhi naṭṭho**ti īsakaṃ naṭṭhomhi, tato parampi tattheva ṭhatvā kiñci apūritattā eva muttoti adhippāyo. **‘‘Na tāso nāma hotī’’**ti vatvā tassa atāsabhāvaṃ dassetuṃ **‘‘na hī’’**tiādi vuttaṃ. Kalyāṇaputhujjano hi bhayatupaṭṭhānañāṇena ‘‘sabhayā saṅkhārā’’ti vipassanto na uttasati.

Udānasuttavaṇṇanā niṭṭhitā.

4. Upādānaparipavattasuttavaṇṇanā

56. **Catunnaṃ parivaṭṭanavasenā**ti paccekakkhandhesu catunnaṃ ariyasaccānaṃ parivaṭṭanavasena. **Rūpaṃ abbhaññāsi**nti sakalabhūtupādārūpaṃ kucchitabhāvato tattha ca tucchavipallāsatāya ‘‘dukkhasacca’’nti abhivisiṭṭhena ñāṇena aññāsiṃ paṭivijjhiṃ. Āhāravasena rūpakāyassa hānivuddhādīnaṃ pākaṭabhāvato visesapaccayato ca tassa **‘‘āhārasamudayā’’**ti vuttaṃ. Dukkhasamudayakathā nāma vaṭṭakathāti **‘‘sacchandarāgo’’**ti visesetvā vuttaṃ. **Chandarāga**ggahaṇena ca upādānakammāvijjāpi gahitā eva. **Paṭipannā** hontīti attho. Vattamānakālappayogo hesa yathā ‘‘kusalaṃ cittaṃ uppannaṃ hotī’’ti. **Patiṭṭhahantī**ti patiṭṭhaṃ labhanti. **Kevalino**ti idha vimuttiguṇena pāripūrīti āha **‘‘sakalino katasabbakiccā’’**ti. **Yena te**ti yena avasiṭṭhena te asekkhe paññāpentā paññāpeyyuṃ, taṃ nesaṃ vaṭṭaṃ sekkhānaṃ viya natthi paññāpanāya. **Vaṭṭanti kāraṇaṃ** vaṭṭanaṭṭhena phalassa pavattanaṭṭhena. **Asekkhabhūmivāro**ti asekkhabhūmippavatti.

Upādānaparipavattasuttavaṇṇanā niṭṭhitā.

5. Sattaṭṭhānasuttavaṇṇanā

57. **Sattasu okāsesū**ti rūpapajānanādīsu sattasu okāsesu. **Vusitavāso**ti vusitaariyavāso. **Etthā**ti imasmiṃ uddese. **Sesaṃ** nāma idha vuttāvasesaṃ. **Vuttanayenā**ti heṭṭhā vuttanayena veditabbaṃ. **Ussadanandiya**nti ussannaguṇavato tosanaṃ sammodāpanaṃ. Guṇakittanena **palobhanīyaṃ** sekkhakalyāṇaputhujjanānaṃ pasāduppādanena. Idāni vuttameva atthaṃ pākaṭaṃ kātuṃ **‘‘yathā hī’’**tiādi vuttaṃ.

Ettāvatāti pañcannaṃ khandhānaṃ vasena sattasu ṭhānesu kosalladīpanena ettakena desanākkamena. **Ta**nti ārammaṇaṃ. **Dhātuādimattamevā**ti dhātāyatanapaṭiccasamuppādamattameva. **Imesu dhammesū**ti imesu jātādīsu. **Kammaṃ katvā**ti sammasanakammaṃ niṭṭhapetvāti attho. Evamettha pañcannaṃ khandhānaṃ vasena sattaṭṭhānakosallapavattiyā pabhedena vibhajitvā **‘‘tividhūpaparikkhī’’**ti dasseti dhammarājā.

Sattaṭṭhānasuttavaṇṇanā niṭṭhitā.

6. Sammāsambuddhasuttavaṇṇanā

58. Adhikaṃ savisesaṃ payasati payuñjati etenāti **adhippayāso,** visiṭṭhapayogo. Tenāha **‘‘adhikapayogo’’**ti. **Imañhi magga**nti aṭṭhaṅgikaṃ ariyamaggamāha. **Idhā**ti imasmiṃ sutte. **Avattamānaṭṭhenā**ti buddhuppādato pubbe na vattamānabhāvena. **Maggaṃ jānātī**ti samudāgamato paṭṭhāya sapubbabhāgaṃ sasambhāravisayaṃ saphalaṃ saudrayaṃ ariyaṃ maggaṃ jānāti avabujjhatīti **maggaññū. Vidita**nti aññesampi ñātaṃ paṭiladdhaṃ hatthatale āmalakaṃ viya **pākaṭaṃ akāsi,** tathā katvā desesi. Amagge parivajjanena magge paṭipattīti tassa maggakusalatā viya amaggakusalatāpi icchitabbāti āha **‘‘magge ca amagge ca kovido’’**ti. **Ahaṃ paṭhamaṃ gato**ti ahaṃ paṭhamamaggena samannāgato.

Sammāsambuddhasuttavaṇṇanā niṭṭhitā.

7. Anattalakkhaṇasuttavaṇṇanā

59. **Purāṇupaṭṭhāke**ti pubbe padhānapadahanakāle upaṭṭhākabhūte. ‘‘Avasavattanaṭṭhena assāmikaṭṭhena suññataṭṭhena attapaṭikkhepaṭṭhenā’’ti evaṃ **pubbe vuttehi. Ettakena ṭhānenā**ti ‘‘rūpaṃ, bhikkhave, anattā’’ti ārabhitvā yāva ‘‘evaṃ me viññāṇaṃ mā ahosī’’ti ettakena suttapadesena. Akathitasseva kathanaṃ uttaraṃ, na kathitassāti vuttaṃ **‘‘tāni dassetvā’’**ti. **Samodhānetvā**ti sampiṇḍitvā. **Vitthārakathā**ti vitthārato aṭṭhakathā. **Anattalakkhaṇamevā**ti tabbahulatāya tappadhānatāya ca vuttaṃ. Aniccatādīnampi hi tattha taṃdīpanatthameva vuttattā tadeva jeṭṭhaṃ padhānaṃ tathā veneyyajjhāsayato.

Anattalakkhaṇasuttavaṇṇanā niṭṭhitā.

8. Mahālisuttavaṇṇanā

60. **Ekantadukkhantiādīni** padāni vuttanayāneva, tasmā tattha vuttanayeneva attho veditabbo. Ettha ca yathā sarāgo hetu paccayo saṃkilesāya, evaṃ savipassano maggo hetu paccayo ca visuddhiyāti daṭṭhabbaṃ.

Mahālisuttavaṇṇanā niṭṭhitā.

9. Ādittasuttavaṇṇanā

61. **Ekādasahī**ti rāgādīhi upāyāsapariyosānehi ekādasahi santāpanaṭṭhena aggīhi. **Dvīsū**ti aṭṭhamanavamesu. **Dukkhalakkhaṇamevā**ti tabbahulatāya tappadhānatāya ca vuttaṃ.

Ādittasuttavaṇṇanā niṭṭhitā.

10. Niruttipathasuttavaṇṇanā

62. **Niruttiyova niruttipathā**ti **patha**-saddena padavaḍḍhanamāha yathā ‘‘bījāniyeva bījajātānī’’ti. **Niruttivasenā**ti nibbacanavasena. **Pathā ca** atthānurūpabhāvato. **Tīṇipī**ti niruttiadhivacanapaññattipathapadāni. Tathā hi ‘‘phusatīti phasso’’tiādinā nīharitvā vacanaṃ **nirutti,** ‘‘sirīvaḍḍhako dhanavaḍḍhako’’tiādinā vacanamattameva adhikāraṃ katvā pavattaṃ **adhivacanaṃ,** ‘‘takko vitakko’’tiādinā taṃtaṃpakārena ñāpanato **paññatti**. Atha vā taṃtaṃatthappakāsanena nicchitaṃ, niyataṃ vā vacanaṃ **nirutti**. Adhi-saddo uparibhāge, upari vacanaṃ **adhivacanaṃ**. Kassa upari? Pakāsetabbassa atthassāti pākaṭoyamattho. Adhīnaṃ vacanaṃ **adhivacanaṃ**. Kena adhīnaṃ? Atthena. Atthassa paññāpanatthena **paññattī**ti evaṃ niruttiādipadānaṃ sabbavacanesu pavatti veditabbā. Aññathā ‘‘phusatīti phasso’’tiādippakārena niddhāraṇavacanānaṃyeva niruttitā, sirivaḍḍhakadhanavaḍḍhakapakārānameva abhilāpanaṃ adhivacanatā. ‘‘Takko vitakko’’ti evaṃpakārānameva ekameva atthaṃ tena tena pakārena ñāpentānaṃ vacanānaṃ paññattitā ca āpajjeyya. **Asaṃkiṇṇā**ti na saṃkiṇṇā. Tenāha **‘‘avijahitā…pe… achaḍḍitā’’**ti. **Na saṃkīyantī**ti na saṃkirīyanti, **na saṃkīyissanti** na saṃkirīyissantīti attho. **Appaṭikuṭṭhā**ti na paṭikkhittā. Yasmā bhaṅgaṃ atikkantaṃ uppādādi atikkantameva hoti, tasmā vuttaṃ **‘‘bhaṅgamevā’’**ti. Yasmā desantaraṃ saṅkantopi atikkantanti vuccati, tasmā tadābhāvaṃ dassetuṃ **‘‘desantaraṃ asaṅkamitvā’’**ti vuttaṃ. Yattha yattha hi saṅkhārā uppajjanti, tattha tattheva bhijjanti nirujjhanti vipariṇamanti vināsaṃ āpajjanti. Tenāha **‘‘vipariṇatanti…pe… naṭṭha’’**nti. **Apākaṭībhūtaṃ** ajātattā eva.

Vasabhaṇagottatāya **vassabhaññā. Mūladiṭṭhigatikā**ti mūlabhūtā diṭṭhigatikā, imasmiṃ kappe sabbapaṭhamaṃ tādisadiṭṭhisamuppādakā. **Punappunaṃ āvajjentassā**ti ahetuvādapaṭisaṃyuttaganthaṃ uggahetvā pariyāpuṇitvā tadatthaṃ vīmaṃsantassa ''natthi hetu, natthi paccayo sattānaṃ saṃkilesāyā''tiādinayappavattāya laddhiyā ārammaṇe micchāsati santiṭṭhati, ''natthi hetū''tiādivasena anussavūpaladdhe atthe tadākāraparivitakkanehi saviggahe viya sarūpato cittassa paccupaṭṭhite cirakālaparicayena ''evameta''nti nijjhānakkhamabhāvūpagamanena nijjhānakkhantiyā tathāgahite punappunaṃ tatheva āsevantassa bahulīkarontassa micchāvitakkena samādiyamānā micchāvāyāmūpatthambhitā ataṃsabhāvaṃ ''taṃsabhāva''nti gaṇhantī micchāsatīti laddhanāmā taṃladdhisahagatā taṇhā santiṭṭhati. Yathāsakaṃ vitakkādipaccayalābhena tasmiṃ ārammaṇe adhiṭṭhitatāya anekaggataṃ pahāya cittaṃ ekaggataṃ appitaṃ viya hoti micchāsamādhinā. Sopi hi paccayavisesehi laddhabhāvanābalo īdise ṭhāne samādhānapatirūpakiccakaro hotiyeva vālavijjhanādīsu viyāti daṭṭhabbaṃ. Tathā hi anekakkhattuṃ tenākārena pubbabhāgiyesu javanavāresu pavattesu sabbapacchime javanavāre satta javanāni javanti. Tattha paṭhame satekiccho hoti, tathā dutiyādīsu. Sattame pana javane sampatte atekiccho hoti. Tenāha **''assādentassā''**tiādi. **Imesupī**ti dvīsupi ṭhānesu.

Paccuppannaṃ vāti ettha **iti-**saddo ādiattho. Tena ''yadetaṃ anāgataṃ nāma, nayidaṃ anāgata''ntiādikaṃ saṅgaṇhāti. **Tepī**ti te vassabhaññāpi **na maññiṃsu** lokasamaññāya anatikkamanīyato. Tenāha **''atītaṃ panā''**tiādi. **Khandhānaṃ** upari niruḷhā **paṇṇatti**.

Niruttipathasuttavaṇṇanā niṭṭhitā.

Upayavaggavaṇṇanā niṭṭhitā.

7. Arahantavaggo

1. Upādiyamānasuttavaṇṇanā

63. **Gaṇhamāno**ti ''etaṃ mamā''tiādinā gaṇhamāno. **Pāsenā**ti rāgapāsena. Tañhi māro mārapāsoti maññati. Tenāha ''antalikkhacaro pāso, yvāyaṃ carati mānaso''ti (saṃ. ni. 1.151; mahāva. 33). **Mutto nāma hoti** anupādiyato sabbaso khandhassa abhāvato.

Upādiyamānasuttavaṇṇanā niṭṭhitā.

2-6. Maññamānasuttādivaṇṇanā

64-68. ''Etaṃ mamā''tiādinā. **Maññanā abhinandanā** ca. **Taṇhāchando**ti taṇhā eva chando. Sā hi taṇhāyanaṭṭhena taṇhā, chandikataṭṭhena chando. Catutthaṃ aniccalakkhaṇamukhena vuttaṃ, pañcamaṃ dukkhalakkhaṇamukhena, chaṭṭhaṃ anattalakkhaṇamukhena. Sesaṃ tīsupi sadisamevāti vuttaṃ ''eseva nayo''ti.

Maññamānasuttādivaṇṇanā niṭṭhitā.

7. Anattaniyasuttavaṇṇanā

69. **Anattaniya**nti na attaniyaṃ. Tenāha **''na attano santaka''**nti.

Anattaniyasuttavaṇṇanā niṭṭhitā.

8-10. Rajanīyasaṇṭhitasuttādivaṇṇanā

70-72. **Rajanīyenā**ti rajanīyena rāguppādakena. Tenāha **''rāgassa paccayabhāvenā''**ti.

Rāhulasaṃyutte rāhulattherassa pucchāvasena āgatā. Idha rādhattherassa surādhattherassa ca pucchāvasena, pāḷi pana sabbattha sadisā. Tenāha **''vuttanayeneva veditabbānī''**ti.

Rajanīyasaṇṭhitasuttādivaṇṇanā niṭṭhitā.

Arahantavaggavaṇṇanā niṭṭhitā.

8. Khajjanīyavaggo

1-3. Assādasuttādivaṇṇanā

73-75. **Catusaccameva kathitaṃ** assādādīnañceva samudayādīnañca vasena desanāya pavattattā. Yasmā assādo samudayasaccaṃ, ādīnavo dukkhasaccaṃ, nissaraṇaṃ maggasaccaṃ nirodhasaccañcāti vuttovāyamattho; dutiye samudayassādo samudayasaccaṃ, ādīnavo dukkhasaccaṃ, atthaṅgamo nirodhasaccaṃ, nissaraṇaṃ maggasaccanti vuttovāyamattho; tatiyaṃ ariyasāvakasseva vasena vuttaṃ.

Assādasuttādivaṇṇanā niṭṭhitā.

4. Arahantasuttavaṇṇanā

76. **Yattakā sattāvāsā**ti tasmiṃ tasmiṃ sattanikāye āvasanaṭṭhena sattā eva sattāvāsā. Tena yattakā sattāvāsā, tehi sabbehipi ete aggā ete seṭṭhā, ye ime arahantāti dasseti. **Purimanayenevā**ti purimasmiṃ sattaṭṭhānakosallasutte vuttanayena.

Tadatthaparidīpanāhīti ''pañcakkhandhe pariññāya. Taṇhā tesaṃ na vijjati. Asmimāno samucchinno''tiādinā tassa yathāniddiṭṭhassa suttassa atthadīpanāhi ceva ''anejaṃ te anuppattā, cittaṃ tesaṃ anāvila''ntiādinā visesatthaparidīpanāhi ca. Jhānamaggaphalapariyāpannaṃ atisayitasukhaṃ etesamatthīti **sukhino**ti āha **''jhāna…pe… sukhitā''**ti. **Taṇhā tesaṃ na vijjatī**ti ettha tesaṃ apāyadukkhajanikā taṇhā na vijjatīti vuttaṃ. Vaṭṭamūlikāya taṇhāya abhāvā ''nandī tesaṃ na vijjatī''ti ettha vuccatīti. **Imassapī**ti **pi**-saddena dukkhassābhāvenapīti dukkhābhāvo viya vaṭṭamūlikataṇhābhāvo sampiṇḍīyatīti daṭṭhabbaṃ. Tena hi te anupādisesanibbānappattiyā accantasukhitā evāti vuccantīti. ''Seyyohamasmī''tiādinayappavattiyā **navavidho. Ñāṇenā**ti aggamaggaññāṇena.

Arahattaṃ anuppattā. **Alittā**ti amakkhitā. **Brahmabhūtā**ti brahmabhāvaṃ pattā, brahmato vā ariyamaggañāṇato bhūtā ariyāya jātiyā jātā. Satta saddhammā gocaro pavattiṭṭhānaṃ etesanti **sattasaddhammagocarā**.

Nirāsaṅkacāro nāma gahito kutocipi tesaṃ āsaṅkāya abhāvato. Sammādiṭṭhiādīhi **dasahi aṅgehi** sammāvimutti-sammāñāṇapariyosānehi. ''Āguṃ na karotī''tiādīhi **catūhi kāraṇehi. Taṇhā tesaṃ na vijjatī**ti idampi taṇhāpahānassa bahūpakāratādassanaṃ. Tenāha **''dāsakārikā taṇhāpi tesaṃ natthī''**ti.

Na vikampanti ''seyyohamasmī''tiādinā.

Uddhaṃ tiriyaṃ apācīnanti ettha ''uddhaṃ vuccatī''tiādinā rūpamukhena attabhāvaṃ gahetvā pavatto paṭhamanayo. Kālattayavasena dhammappavattiṃ gahetvā pavatto dutiyanayo. Ṭhānavasena sakalalokadhātuṃ gahetvā pavatto tatiyanayo. **Buddhā**ti cattāri saccāni buddhavanto.

Sīhanādasamodhānanti sīhanādānaṃ saṃkalanaṃ. Loke attano uttaritarassābhāvā **anuttarā**. Uttaro tāva tiṭṭhatu puriso, sadisopi tāva natthīti **asadisā**. Sakalampi bhavaṃ uttaritvā **bhavapiṭṭhe ṭhatvā** vimuttisukhena sukhitattādivasena ekavīsatiyākārehi **sīhanādaṃ nadanti**.

Arahantasuttavaṇṇanā niṭṭhitā.

5. Dutiyaarahantasuttavaṇṇanā

77. **Suddhikamevā**ti suddhasaṃkhittabandhameva katvā.

Dutiyaarahantasuttavaṇṇanā niṭṭhitā.

6. Sīhasuttavaṇṇanā

78. **Sīho**ti parissayasahanato paṭipakkhahananato ca ‘‘sīho’ti laddhanāmo migādhipati. **Cattāro**ti ca samānepi sīhajātikabhāve vaṇṇavisesādisiddhena visesena cattāro sīhā. Te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **‘‘tiṇasīho’’**tiādi āraddhaṃ. Tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā ‘‘sākapatthivo’’ti. Kāḷavaṇṇatāya **kāḷasīho**. Tathā **paṇḍusīho**. Tenāha **‘‘kāḷasīho kāḷagāvisadiso, paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso’’**ti. Rattakambalassa viya kesaro kesarakalāpo etassa atthīti **kesarī**. Lākhārasaparikammakatehi viya pādapariyantehīti yojanā.

Kammānubhāvasiddhaādhipaccamahesakkhatāhi **sabbamigagaṇassa rājā suvaṇṇaguhato vā**tiādi ‘‘sīhassa vihāro kiriyā evaṃ hotī’’ti katvā vuttaṃ.

Samaṃ patiṭṭhāpetvāti sabbabhāgehi samameva bhūmiyaṃ patiṭṭhāpetvā. **Ākaḍḍhitvā**ti purato ākaḍḍhitvā. **Abhiharitvā**ti abhimukhaṃ haritvā. **Saṅghāta**nti vināsaṃ. Vīsatiyaṭṭhikaṃ ṭhānaṃ **usabhaṃ**.

Samasīhoti samajātiko samabhāgo ca sīho. **Samānosmī**ti desanāmattaṃ, samappabhāvatāyapi na bhāyati. **Sakkāyadiṭṭhibalavatāyā**ti ‘‘ke aññe amhehi uttaritarā, atha kho mayameva mahābalā’’ti evaṃ balātimānanimittāya ahaṅkārahetubhūtāya sakkāyadiṭṭhiyā balabhāvena. **Sakkāyadiṭṭhipahīnattā**ti sakkāyadiṭṭhiyā pahīnattā nirahaṅkārattā attasinehassa suṭṭhu samugghāṭitattā **na bhāyati**.

Tathā tathāti sīhasadisatādinā tena tena pakārena attānaṃ kathesīti vatvā tamatthaṃ vivaritvā dassetuṃ **‘‘sīhoti kho’’**tiādi vuttaṃ.

Katābhinīhārassa lokanāthassa bodhiyā niyatabhāvappattiyā ekantabhāvībuddhabhāvoti katvā ‘‘tīsu pāsādesu nivāsakālo, magadharañño paṭiññādānakālo, pāyāsassa paribhuttakālo’’tiādinā abhisambodhito purimāvatthāpi sīhasadisaṃ katvā dassitā. Bhāvini, bhūtopacāropi hi lokavohāro. Vijjābhāvasāmaññato bhūtavijjā itaravijjāpi ekajjhaṃ gahetvā paṭiccasamuppādasammasanato taṃ puretaraṃ siddhaṃ vipākaṃ viya katvā āha **‘‘tisso vijjā visodhetvā’’**ti. Anulomapaṭilomato pavattañāṇavasena **‘‘yamakañāṇamanthanenā’’**ti vuttaṃ.

Tattha viharantassāti ajapālanigrodhamūle viharantassa. **Ekādasame divase**ti sattasattāhato paraṃ ekādasame divase. **Acalapallaṅke**ti isipatane dhammacakkapavattanatthaṃ nisinnapallaṅke. Tampi hi kenaci appaṭivattiyadhammacakkapavattanatthaṃ nisajjāti katvā vajirāsanaṃ viya acalapallaṅkaṃ vuccati. **Imasmiñca pana pade**ti ‘‘dveme, bhikkhave, antā’’tiādinayappavatte imasmiṃ saddhammakoṭṭhāse. **Dhammaghoso…pe… dasasahassilokadhātuṃ paṭicchādesi** ‘‘sabbattha ṭhitā suṇantū’’ti adhiṭṭhānena. **Soḷasahākārehī**ti ‘‘dukkhapariññā, samudayappahānaṃ, nirodhasacchikiriyā, maggabhāvanā’’ti evaṃ ekekasmiṃ magge cattāri cattāri katvā soḷasahi ākārehi.

Vuttoyeva, na idha vattabbo, tasmā tattha vuttanayeneva veditabboti adhippāyo. Yasmā ca aparehipi aṭṭhahi kāraṇehi bhagavā tathāgatoti ārabhitvā **udānaṭṭhakathā**dīsupi (udā. aṭṭha. 18; itivu.

38) tathāgatapadassa attho vutto eva, tasmā tattha vuttanayena attho veditabbo. Yadipi bhagavā na bodhipallaṅke nisinnamattova abhisambuddho jāto, tathāpi tāya nisajjāya nisinnova panujja sabbaparissayaṃ abhisambuddho jāto. Tathā hi taṃ ‘‘aparājitapallaṅka’’nti vuccati. Tasmā **‘‘yāva bodhipallaṅkā vā’’**ti vatvā tena aparitussanto **‘‘yāva arahattamaggañāṇā vā’’**ti āha.

Iti rūpanti ettha **iti-**saddo nidassanattho. Tena rūpaṃ sarūpato parimāṇato paricchedato dassitanti āha **‘‘idaṃ rupa’’**ntiādi. ‘‘Idaṃ rūpa’’nti hi iminā bhūtupādāyabhedarūpaṃ sarūpato dassitaṃ. **Ettakaṃ rūpa**nti iminā taṃ parimāṇato dassitaṃ. Tassa ca parimāṇassa ekantabhāvadassanena **‘‘na ito bhiyyo rūpaṃ atthī’’**ti vuttaṃ. **Sabhāvato**ti salakkhaṇato. **Sarasato**ti sakiccato. **Pariyantato**ti parimāṇapariyantato. **Paricchedato**ti yattake ṭhāne tassa pavatti, tassa paricchedanato. **Paricchindanato**ti pariyosānappattito. **Taṃ sabbaṃ dassitaṃ hoti** yathāvuttena vibhāgena. **Ayaṃ rūpassa samudayo nāmā**ti ayaṃ āhārādi rūpassa samudayo nāma. Tenāha **‘‘ettāvatā’’**tiādi. **Atthaṅgamo**ti nirodho. ‘‘Āhārasamudayā āhāranirodhā’’ti ca asādhāraṇameva gahetvā sese ādi-saddena saṅgaṇhāti.

Paṇṇāsalakkhaṇapaṭimaṇḍitanti paṇṇāsaudayabbayalakkhaṇavibhūsitaṃ samudayatthaṅgamagahaṇato. **Khīṇāsavattā**ti anavasesaṃ sāvasesañca āsavānaṃ parikkhīṇattā. Anāgāmīnampi hi bhayaṃ cittutrāso ca na hotīti. **Ñāṇasaṃvego** bhayatūpaṭṭhānañāṇaṃ. **Itaresaṃ pana devāna**nti akhīṇāsave deve sandhāya vadati. **Bhoti dhammālapanamatta**nti vācasikaṃ tathālapanamattaṃ.

Cakkanti satthu āṇācakkaṃ, taṃ pana dhammato āgatanti **dhammacakkaṃ**. Tattha ariyasāvakānaṃ paṭivedhadhammato āgatanti **dhammacakkaṃ**. Itaresaṃ desanādhammato āgatanti **dhammacakkaṃ**. Duvidhepi ñāṇaṃ padhānanti ñāṇasīsena vuttaṃ **‘‘paṭivedhañāṇampi desanāñāṇampī’’**ti. Idāni taṃ ñāṇadvayaṃ sarūpato dassetuṃ **‘‘paṭivedhañāṇaṃ nāmā’’**tiādi vuttaṃ. Yasmā cassa ñāṇassa suppaṭividdhattā bhagavā tāni saṭṭhi nayasahassāni veneyyānaṃ dassetuṃ samattho ahosi, tasmā tāni saṭṭhi nayasahassāni tena ñāṇena saddhiṃyeva siddhānīti katvā dassento **‘‘saṭṭhiyā ca nayasahassehi paṭivijjhī’’**ti āha. **Tiparivaṭṭa**nti idaṃ dukkhanti ca, pariññeyyanti ca, pariññātanti ca evaṃ tiparivaṭṭaṃ, taṃyeva **dvādasākāraṃ. Ta**nti desanāñāṇaṃ **pavatteti esa** bhagavā. **Appaṭipuggalo**ti patinidhibhūtapuggalarahito. **Ekasadisassā**ti nibbikārassa.

Sīhasuttavaṇṇanā niṭṭhitā.

7. Khajjanīyasuttavaṇṇanā

79. **Vipassanāvasenā**ti etarahi rūpavedanādayo anussaritvā ‘‘pubbepāhaṃ evaṃvedano ahosi’’nti atītānaṃ rūpavedanādīnaṃ paccuppannehi visesābhāvadassanā vipassanā, tassā vipassanāya vasena. Yvāyaṃ ‘‘na idaṃ abhiññāvasenā’’ti paṭikkhepo kato, tassa kāraṇaṃ dassento **‘‘abhiññāvasena hī’’**tiādimāha. **Khandhapaṭibaddhā** nāma gottavaṇṇahārādayo. **Evaṃ anussaranto**ti yathāvuttavipassanāvasena anussaranto. Sabhāvadhammānaṃ eva anussaraṇassa vuttattā **‘‘suññatāpabba’’**nti vuttaṃ.

Yasmā te eva rūpādayo neva attā, na attaniyā asārā anissarā, tasmā tato suññā, tesaṃ bhāvo **suññatā,** tassā **lakkhaṇaṃ** ruppanādikaṃ **dassetuṃ**.

Kiñcāti hetuatthajotake kāraṇe paccattavacananti āha **‘‘kiñcāti kāraṇapucchā, kena kāraṇena rūpaṃ vadethā’’**ti. **Eta**nti etaṃ bhūtupādāyabhedaṃ dhammajātaṃ. **Kena kāraṇena rūpaṃ nāmā**ti kiṃ kāraṇaṃ nissāya rūpanti vuccatīti attho. **Kāraṇuddeso**ti kāraṇassa uddisanaṃ. **Ruppatī**ti ettha **rūpaṃ** nāma sītādivirodhipaccayasannipātena visadisuppatti. Tenāha **‘‘sītenapī’’**tiādi. **Pabbatapāde**ti cakkavāḷapabbatapāde, so pana tattha accuggato pākāro viya ṭhito. Tathā hi tattha sattā olambantā tiṭṭhanti. **Hatthapāsāgatā**ti hatthapāsaṃ āgatā upāgatā. **Tatthā**ti tasmiṃ hatthapāsāgate satte.

Chijjitvāti mucchāpattiyā muccitvā, aṅgapaccaṅgaucchedavasena vā paricchijjitvā. **Accantakhāre udake**ti ātapasantāpābhāvena atisītabhāvameva sandhāya accantakhāratā vuttā siyā. Na hi taṃ kappasaṇṭhānaudakaṃ sampattikaramahāmeghavuṭṭhaṃ pathavīsandhārakaṃ kappavināsaudakaṃ viya khāraṃ bhavituṃ arahati, tathā sati pathavīpi vilīyeyyāti. **Mahiṃsakaraṭṭhaṃ** nāma himavantapadese ekaṃ raṭṭhaṃ.

Avīcimahānirayeti saussadaṃ avīcinirayaṃ vuttaṃ. **Gaṅgāpiṭṭhe**ti gaṅgātīre.

Sarantā gacchantīti sarīsapapadassa atthaṃ vadati. **Eta**nti ruppanaṃ. Yathā kaṭhinatā pathaviyā paccattalakkhaṇaṃ, evaṃ ruppanaṃ rūpakkhandhassa paccattalakkhaṇaṃ, sabhāvabhūtalakkhaṇanti attho.

Purimasadisanti purime rūpakkhandhe vuttena sadisaṃ. Taṃ ‘‘kinti kāraṇapucchā’’tiādinā **vuttanayeneva veditabbaṃ. Sukhaṃ** iṭṭhārammaṇaṃ. **Sukhādīnaṃ** vedanānaṃ. **Paccayato**ti ārammaṇapaccayato. **Ayamattho**ti ‘‘sukhārammaṇaṃ sukhanti vuccatī’’ti ayamattho. Uttarapadalopena hesa niddeso. **Vedayatī**ti anubhavati. **Vedayitalakkhaṇā**ti anubhavanalakkhaṇā.

Nīlapuppheti nīlavaṇṇapupphe. **Vatthe vā**ti nīlavatthe. **Vā**-saddena vaṇṇadhātuādiṃ saṅgaṇhāti. **Appanaṃ vā** jhānaṃ **vāpento. Uppajjanasaññāpī**ti yaṃ kiñci nīlaṃ rūpāyatanaṃ ārabbha uppajjanasaññāpi, yā pakiṇṇakasaññāti vuccati.

Rūpattāyāti rūpabhāvāya. **Yāgumevā**ti yāgubhāvinameva vatthuṃ. **Yāguttāya** yāgubhāvāya. **Pacati nāma** puggalo. **Eva**nti yathā yāguādivatthuṃ puriso yāguādiatthāya pacati nipphādeti, ayaṃ evaṃ ruppanādisabhāve dhammasamūhe yathāsakaṃ paccayehi abhisaṅkhariyamāne cetanāpadhāno dhammasamūho pavattanatthaṃ visesapaccayo hutvā te abhisaṅkharoti niropeti nibbatteti. Tenāha **‘‘paccayehī’’**tiādi. **Rūpamevā**ti rūpasabhāvameva, na aññaṃ sabhāvaṃ. **Abhisaṅkharotī**ti itarehi paccayadhammehi adhikaṃ suṭṭhu paccayataṃ karoti. ‘‘Upagacchati yāpeti āyūhatī’’ti tasseva vevacanāni. Abhisaṅkharaṇameva hi āyūhanādīni. **Nibbattetī**ti tesaṃ dhammānaṃ ruppanādibhāvena nibbattiyā paccayo hotīti attho. **Cetayitalakkhaṇassa saṅkhārassā**ti idaṃ saṅkhārakkhandhadhammānaṃ cetanāpadhānattā vuttaṃ. Tathā hi bhagavā suttantabhājanīye saṅkhārakkhandhaṃ vibhajantena cetanāva vibhattā.

Vātiṅgaṇaṃ brahatiphalaṃ. **Caturassavallī**ti tivutālatā. **Akhārika**nti khārarasarahitaṃ, taṃ pana paṇṇaphalādi. Yattha loṇaraso adhiko, taṃ **loṇika**nti āha **‘‘loṇayāgū’’**tiādi. **Ambilādibhedaṃ** rasaṃ.

Ākārasaṇṭhānagahaṇavasenāti nīlapītādiākāragahaṇavasena ceva vaṭṭacaturassādisaṇṭhānagahaṇavasena ca. **Vināpi ākārasaṇṭhānā**ti ākārasaṇṭhānehi vinā, te ṭhapetvāpi. **Paccattabhedagahaṇavasenā**ti tassa tassa ārammaṇassa pabhedagahaṇavasena. **Asammohato**ti yāthāvato. **Viseso** visesatthadīpanato, **aviseso** ayaṃ dhammo avisesadīpanato. Tenāha **‘‘viseso veditabbo’’**ti. Jānanañhi avisiṭṭhaṃ, taṃ samāsapadato upasaggā visesenti. Tathā hi sañjānanapadaṃ paccabhiññāṇanimittaṃ ākāragahaṇamattaṃ bodheti, vijānanapadaṃ tato visiṭṭhavisayagahaṇaṃ. Pajānanapadaṃ pana tatopi visiṭṭhataraṃ pakārato avabodhaṃ bodheti. Tenāha **‘‘tassāpī’’**tiādi. **Ārammaṇasañjānanamattamevā**ti nīlādibhedassa ārammaṇassa sallakkhaṇamattameva. Avadhāraṇena lakkhaṇapaṭivedhattaṃ nivatteti. Tenāha **‘‘anicca’’**ntiādi. Ñāṇasampayuttacittehi vipassantassa vipassanāya paguṇabhāve sati ñāṇavippayuttena cittenapi vipassanā hotiyevāti āha **‘‘aniccādivasena lakkhaṇapaṭivedhañca pāpetī’’**ti. **Paṭivedha**nti ca upaladdhimeva vadati, na paṭivijjhanaṃ. Tenāha **‘‘ussakkitvā panā’’**tiādi. **Ussakkitvā**ti ussakkāpetvā maggapātubhāvampi pāpeti asammohasabhāvattā. Yathā lakkhaṇapaṭivedhakāle sañjānanalakkhaṇavasena saññāṇaanurūpavaseneva pavattaṃ, evaṃ viññāṇavijānanavasena vāyaṃ anurūpavaseneva pavattatīti daṭṭhabbaṃ.

Idāni tamatthaṃ heraññikādiupamāya vibhāvetuṃ **‘‘yathā hī’’**tiādimāha. Hiraññaṃ vuccati kahāpaṇaṃ, hiraññajānane niyutto **herañño**. Lokavohāre ajātā asañjātā buddhi etassāti **ajātabuddhi,** bāladārako. Vohārakusalo gāmavāsī puriso **gāmikapuriso**. Upabhogaparibhogārahattā **upabhogaparibhogaṃ**. Tambakaṃsamayattā **kūṭo**. Mahāsārattā **cheko**. Aḍḍhasārattā **karaṭo**. Nihīnasārattā **saṇho**. Ettha ca yathā herañño kahāpaṇaṃ cittādibhāvato uddhaṃ kūṭādibhāvaṃ rūpadassanādivasena uppattiṭṭhānatopi jānanto anekākārato jānāti, evaṃ paññā ārammaṇaṃ nānappakārato jānāti paṭivijjhati, tāya saddhiṃ pavattamānaviññāṇampi yathāvisayaṃ ārammaṇaṃ jānāti.

Evaṃ svāyaṃ nesaṃ jānane viseso aññesaṃ avisayo, buddhānaṃ eva visayoti idaṃ visesaṃ milindapañhena vibhāvetuṃ **''tenāhā''**tiādimāha, taṃ suviññeyyameva.

Attasuññānaṃ sabhāvadhammānaṃ dhammamattatāya kathitattā **''anattalakkhaṇaṃ kathetvā''**ti vuttaṃ. Heṭṭhimamaggā ca yadi adhigatā, arahattassa anadhigatattā **''ekadesamattenā''**ti vuttaṃ, taṃ aniccalakkhaṇaṃ dassetuṃ idaṃ pabbamāraddhaṃ, itarāni dve lakkhaṇāni tassa parihārabhāvenāti adhippāyo.

Yasmā panettha ''taṃ kiṃ maññatha, bhikkhave''tiādidesanāya tīsu lakkhaṇesu idameva padhānabhāvena dassitaṃ, idaṃ appadhānabhāvenāti na sakkā vattuṃ, tasmā **''tīṇi lakkhaṇāni samodhānetvā dassetumpī''**ti vuttaṃ. **Apacinātī**ti apacayagāmidhamme nivatteti ekaṃsato apacayagāmipaṭipadāya paripūraṇato. Tenāha **''no ācinātī''**tiādi. **Vaṭṭaṃ vināsetī**ti vidhamati adassanaṃ gameti. **Neva cinātī**ti na vaḍḍheti. **Tadevā**ti taṃ vaṭṭaṃ eva. **Vissajjetī**ti chaḍḍeti. **Vikiratī**ti viddhaṃseti. **Vidhūpetī**ti vaṭṭattayasaṅkhātaṃ aggikkhandhaṃ vigatadhūmaṃ vigatasantāpaṃ karotīti atthoti āha **''nibbāpetī''**ti.

Evaṃ passantiādi anāgāmiphale ṭhitassa ariyasāvakassa aggamaggaphalādhigamāya desanāti adhippāyenāha **''vaṭṭaṃ vināsetvā ṭhitaṃ mahākhīṇāsavaṃ dassessāmī''**ti. Khīṇāsavassa anāgatabhāvadassanaṃyeva, sabbā cāyaṃ heṭṭhimā desanā suddhavipassanākathā, sahapaṭhamamaggā vā sahavijjūpamadhammā vā vipassanākathāti dassento **''ettakena ṭhānenā''**tiādimāha.

Namassantiyeva mahatā gāravabahumānena. Tenāha **''namo te purisājaññā''**tiādi. Tattha nidassanaṃ dassento **''āyasmantaṃ nītattheraṃ viyā''**ti vatvā tamatthaṃ vibhāvetuṃ **''thero''**tiādimāha. Tattha **khuraggeyevā**ti kesoropanatthaṃ khuradhārāya agge sīse ṭhapite tacapañcakakammaṭṭhānamukhena bhāvanaṃ anuyuñjanto **arahattaṃ patvā. Brahmavimānā**ti brahmānaṃ nivāsabhūtā vimānā.

Khajjanīyasuttavaṇṇanā niṭṭhitā.

8. Piṇḍolyasuttavaṇṇanā

80. Apakarīyati etenāti **apakaraṇaṃ,** padaṃ. Apakaraṇaṃ pakaraṇaṃ kāraṇanti atthato ekaṃ. Tenāha **''kismiñcideva kāraṇe''**ti. **Nīharitvā**ti attano samīpacārabhāvato apanetvā. Tathākaraṇañca evamete ettakampi appaṭirūpaṃ akatvā āyatiṃ sammā paṭipajjissantīti. **Laddhabalā**ti laddhañāṇabalā.

Ekadvīhikāyāti ekekassa ceva dvinnaṃ dvinnañca īhikā gati upasaṅkamanā ekadvīhikā. Tenāha **''ekeko ceva dve dve ca hutvā''**ti. Puthujjanānaṃ samuditānaṃ nāma kiriyā tādisīpi siyāti vuttaṃ **''keḷimpi kareyyu''**nti. Parikappanavasena sammāsambuddhaṃ uddissa pesalā bhikkhūpi evaṃ karontīti.

Yugandharapabbatādīnaṃ antare sīdantaraṃ samuddaṃ nāma. Tattha kira vāto na vāyati, patitaṃ yaṃ kiñcipi sīdantaranadiyaṃ vilīyantā sīdanteva, tasmā taṃ parivāretvā ṭhitā yugandharādayopi sīdapabbatā nāma. Taṃ sandhāya vuttaṃ **‘‘sīdantare sannisinnaṃ mahāsamuddaṃ viyā’’**ti. **Āhārahetū**ti āmisahetu sappitelādinimittaṃ, tesaṃ paṇāmanā.

Pacchimanti nihīnaṃ. Tenāha **‘‘lāmaka’’**nti, lāmakanto idhādhippeto –

‘‘Migānaṃ koṭṭhuko anto, pakkhīnaṃ pana vāyaso;
Eraṇḍo anto rukkhānaṃ, tayo antā samāgatā’’ti. –

Ādīsu (jā. 1.3.135) viya. **Ulatī**ti abhicarati. Abhisapanti etenāti **abhisāpo**. Abhisāpavatthu **piṇḍolyaṃ**. Attho phalaṃ vaso etassāti atthavasaṃ, kāraṇaṃ, tampi tesu atthi, tattha niyuttāti **atthavasikā**.

Anto hadayassa abbhantare **anupaviṭṭhā** sokavatthūhi.

Abhijjhāyitāti abhijjhāyanasīlo. Abhiṇhappavattiyā ceva bahulabhāvena ca **bahularāgo. Pūtibhāvenā**ti kuthitabhāvena. Byāpādo hi uppajjamāno cittaṃ apagandhaṃ karoti, na sucimanuññabhāvaṃ. **Bhattanikkhittakāko viyā**ti idaṃ bhattaṭṭhānassa asaraṇena kākassa naṭṭhasatitā paññāyatīti katvā vuttaṃ, na bhattanikkhittatāya. **Asaṇṭhito**ti asaṇṭhitacitto. **Kaṭṭhattha**nti kaṭṭhena kattabbakiccaṃ.

Pāpavitakkehi kato, tasmā te anavasesato pahātabbāti **dassanatthaṃ**. Dvinnaṃ vuttattā eko pubbabhāgo, itaro missakoti vattuṃ yuttanti adhippāyena **‘‘ettha cā’’**tiādi vuttaṃ. Evaṃ taṃ bhāventassa nirujjhanti evāti ekekamissakatāvasena gahetabbanti porāṇā. Upari tiparivaṭṭadesanāya animittasamādhiyeva dīpito. Tenāha **‘‘yāvañcida’’**nti. **Niddoso**ti vītarāgādinā niddoso.

Piṇḍolyasuttavaṇṇanā niṭṭhitā.

9. Pālileyyasuttavaṇṇanā

81. **Pariyādiṇṇarūpacittā**ti rāgādīhi pariyādiyitvā khepetvā gahitacittā.

Bhagavato cāro vidito paricayavasena. **Satthā paribhogaṃ karoti** anuggaṇhanto ‘‘evaṃ hissa duggatimokkho bhavissatī’’ti. **Aññatrā**ti vinā.

Nāgenāti buddhanāgena aṅkusarahitena. Tato eva ujubhūtena **cittena. Īsādantassa** naṅgalasadisadantassa hatthino evaṃ cittaṃ sameti. Tattha kāraṇamāha **‘‘yadeko ramatī vane’’**ti. Etena kāyavivekena ratisāmaññaṃ vadati.

Attano dhammatāyāti pakatiyā sayameva.

Āsavānaṃ khayoti idha arahattaṃ adhippetaṃ, taṃ pana aggamaggānantaramevāti āha **‘‘maggānantaraṃ arahattaphala’’**nti. Vicayo desanāpaññā adhippetā, sā ca anekadhā pavattā evāti vuttaṃ **‘‘vicayaso’’**ti, anekakkhattuṃ pavattamānāpi vicayo evāti katvā **‘‘vicayenā’’**ti attho vutto. **Sāsanadhammo**ti sīlakkhandhādiparidīpano pariyattidhammo. **Parivitakko udapādi** ‘‘cattāro satipaṭṭhānā’’tiādinā, evaṃ koṭṭhāsato paricchijja desite mayā dhamme katamassa jānanassa antarā āsavānaṃ khayo hotīti ekaccassa kaṅkhā hotiyevāti adhippāyo. Diṭṭhi eva samanupassanā **diṭṭhisamanupassanā. Diṭṭhisaṅkhāro**ti diṭṭhipaccayo saṅkhāro. Tato eva taṇhāpaccayo hotīti vuttaṃ **‘‘tatojo so saṅkhāro’’**ti. **Tato taṇhāto so saṅkhāro jāto**ti catūsu esa diṭṭhisaṅkhāro diṭṭhūpanissayo saṅkhāro jāyati. **Avijjāsamphasso**ti avijjāsampayuttasamphasso. Evamettha bhagavā saḷāyatananāmarūpaviññāṇāni saṅkhārapakkhikāneva katvā dasseti.

Ettake ṭhāneti ‘‘idha bhikkhave assutavā puthujjano’’tiādiṃ katvā yāva ‘‘na me bhavissatī’’ti ettake ṭhāne. **Gahitagahitadiṭṭhi**nti sakkāyadiṭṭhiyā ‘‘so attā, so loko’’tiādinā pavattaṃ sassatadiṭṭhiṃ, no cassaṃ, no ca me siyā’’tiādinā pavattaṃ ucchedadiṭṭhinti tathā tathā gahitadiṭṭhiṃ. ‘‘Iti kho, bhikkhave, sopi saṅkhāro anicco’’tiādidesanāya **vissajjāpento āgato**. Tattha tatthevāssa uppannadiṭṭhivivecanato imissā desanāya **puggalajjhāsayena** pavattitatā veditabbā, tevīsatiyā ṭhānesu arahattapāpanena **desanāvilāso. Tatojo so saṅkhāro**ti tato vicikicchāya paccayabhūtataṇhāto jāto vicikicchāya sampayutto saṅkhāro. Yadi sahajātādipaccayavasena tato taṇhāto jātoti tatojo saṅkhāroti vucceyya, idamayuttanti dassento **‘‘taṇhāsampayutta…pe… jāyatī’’**ti codeti. Itaro upanissayakoṭi idhādhippetāti dassento **‘‘appahīnattā’’**ti vatvā **‘‘yassa hī’’**tiādinā tamatthaṃ vivarati. Na hi taṇhāya vicikicchā sambhavati. Yadi asati sahajātakoṭiyā upanissayakoṭiyā taṇhāpaccayā vicikicchāya sambhavo eva. **Diṭṭhiyāpī**ti dvāsaṭṭhidiṭṭhiyāpi. Tenāha **‘‘catūsu hī’’**tiādi. Vīsati sakkāyadiṭṭhiyo sassatadiṭṭhiṃ ucchedadiṭṭhiṃ vicikicchañca pakkhipitvā paccekaṃ aniccatāmukhena vipassanaṃ dassetvā arahattaṃ pāpetvā desanā niṭṭhāpitāti āha **‘‘tevīsatiyā ṭhānesū’’**tiādi.

Pālileyyasuttavaṇṇanā niṭṭhitā.

10. Puṇṇamasuttavaṇṇanā

82. Dissati apadissatīti **deso,** kāraṇaṃ, tañca kho ñāpakaṃ daṭṭhabbaṃ. Yañhi so jānitukāmo ruppanādisabhāvaṃ, paṭhamaṃ pana sarūpaṃ pucchitvā puna tassa viseso pucchitabboti paṭhamaṃ **‘‘ime nu kho’’**tiādinā pucchaṃ karoti, idhāpi ca so viseso eva tassa bhikkhuno antanti dasseti. **Ajānanto viya pucchati** tesaṃ hetunti adhippāyo.

Taṇhāchandamūlakā pabhavattā. **Pañcupādānakkhandhā**ti ettha visesato taṇhupādānassa gahaṇaṃ itarassa taggahaṇeneva gahitaṃ tadavinābhāvatoti chandarāgo eva uddhaṭo. **Ida**nti tappañhapaṭikkhipanaṃ. Yadipi khandhā upādānehi asahajātāpi honti upādānassa anārammaṇabhūtāpi, upādānaṃ pana tehi sahajātameva, tadārammaṇañca hotiyevāti dasseti. Na hi asahajātaṃ anārammaṇañca upādānaṃ atthīti. Idāni tamatthaṃ vivaritvā dassetuṃ **‘‘taṇhāsampayuttasmi’’**ntiādi vuttaṃ, taṃ suviññeyyameva. **Ārammaṇato**ti ārammaṇakaraṇato. ‘‘Evaṃrūpo siya’’nti evaṃpavattassa chandarāgassa ‘‘evaṃvedano siya’’nti evaṃpavattiyā abhāvato tattha tattheva natasaṅkhārā bhijjanti, tasmā rūpavedanārammaṇānaṃ chandarāgādīnaṃ abhāvato attheva **chandarāgavemattatā**. Chandarāgassa pahānādivasena chandarāgapaṭisaṃyuttassa apucchitattā, **‘‘anusandhi na ghaṭiyatī’’**ti vuttaṃ. **Kiñcāpi na ghaṭiyatī**ti aññasseva pucchitattā, tathāpi **sānusandhikāva pucchā**, tato eva **sānusandhikaṃ vissajjanaṃ**. Tattha kāraṇamāha **‘‘tesaṃ tesa’’**ntiādinā. Tena ajjhāsayānusandhivasena sānusandhikāneva pucchāvissajjanānīti dasseti.

Puṇṇamasuttavaṇṇanā niṭṭhitā.

Khajjanīyavaggavaṇṇanā niṭṭhitā.

9. Theravaggo

1. Ānandasuttavaṇṇanā

83. **Paṭiccā**ti nissayaṃ katvā. ‘‘Esohamasmī’’ti diṭṭhiggāho, ‘‘seyyohamasmī’’ti mānaggāho ca taṇhāvaseneva hontīti taṇhāpi tathāpavattiyā paccayabhūtā tathāpavatti evāti vuttaṃ **‘‘asmīti evaṃ pavattaṃ taṇhāmānadiṭṭhipapañcattayaṃ hotī’’**ti. Daharasaddo bāladārakepi pavattatīti tato visesanatthaṃ **‘‘yuvā’’**ti vuttaṃ. Yuvāpi eko amaṇḍanasīloti tato visesanatthaṃ **‘‘maṇḍanakajātiko’’**ti vuttaṃ. Tena mukhanimittapaccavekkhaṇassa sabbhāvaṃ dasseti. **Ta**nti ādāsamaṇḍalaṃ olokayato. **Parammukhaṃ hutvā paññāyeyyā**ti yadi puratthimadisābhimukhaṃ hutvā ṭhitaṃ, mukhanimittampi puratthimadisābhimukhameva hutvā paññāyeyyāti attho. Yadipi parassa sadisassa mukhaṃ bhaveyya, tathāpi kāci asadisatā bhaveyyāti vuttaṃ **‘‘vaṇṇādīhi asadisaṃ hutvā paññāyeyyā’’**ti. **Nibhāsarūpa**nti paṭibhāsarūpaṃ. Nibhāsarūpaṃ tāva kaṃsādimaye pabhassare maṇḍale paññāyatu, udake pana kathanti **‘‘kena kāraṇenā’’**ti pucchati. Itaro **‘‘mahābhūtānaṃ visuddhatāyā’’**ti vadanto tatthāpi yathāladdhapabhassarabhāvenevāti dasseti. Ettha ca maṇḍanajātiko puriso viya puthujjano, ādāsatalādayo viya pañcakkhandhā, mukhanimittaṃ viya ‘‘asmī’’ti gahaṇaṃ, mukhanimittaṃ upādāya dissamānarūpādi viya ‘‘asmī’’ti sati ‘‘ahamasmī’’ti ‘‘parosmī’’tiādayo gāhavisesā. **Abhisameto**ti abhisamito, ayameva vā pāṭho.

Ānandasuttavaṇṇanā niṭṭhitā.

2. Tissasuttavaṇṇanā

84. Madhurakaṃ vuccati kāye vibhāranti āha – **‘‘madhurakajāto viyāti sañjātagarubhāvo viyā’’**ti. Garubhāve sati lahutā anokāsāva, tathā mudutā kammaññatā cāti vuttaṃ **‘‘akammañño’’**ti. ‘‘Kāye’’ti ānetvā vattabbaṃ. **Na pakkhāyantī**ti pakāsā hutvā na khāyanti. Tenāha **‘‘na pākaṭā hontī’’**ti. **Upaṭṭhahantī**ti upatiṭṭhanti. **Na dissatī**ti gahaṇaṃ na gacchati. **Mahāvicikicchā**ti aṭṭhavatthukā soḷasavatthukā ca vimati. **Na hi uppajjati** paripakkakusalamūlattā.

Kāmānametaṃ adhivacananti padaṃ uddharitvā yena adhippāyena bhagavatā ninnaṃ pallalaṃ kāmānaṃ nidassanabhāvena ābhataṃ, taṃ adhippāyaṃ vibhāvetuṃ **‘‘yathā hī’’**tiādi vuttaṃ.

Tissasuttavaṇṇanā niṭṭhitā.

3. Yamakasuttavaṇṇanā

85. Diṭṭhi eva **diṭṭhigataṃ** ‘‘gūthagataṃ muttagata’’nti (ma. ni. 2.119; a. ni. 9.11) yathā. **Diṭṭhigataṃ nāma jātaṃ** khandhavinimuttassa sattassa gahitattā.

Kupiteti diṭṭhisaṅkhātarogena kupite. **Paggayhā**ti tesaṃ bhikkhūnaṃ santike viya therassa sāriputtassa sammukhā attano laddhiṃ paggayha ‘‘evaṃ khvāha’’nti evaṃ nicchayena **vattuṃ asakkonto**.

Anuyogavattaṃ nāma yena yutto, tassa attano gāhaṃ nijjhānakkhantiyāva yāthāvato pavedanaṃ. **Therassa anuyoge bhumma**nti ‘‘taṃ kiṃ maññasi, āvuso yamakā’’tiādinā therena kathitapucchāya bhummaniddeso. **Sace taṃ āvusoti ida**nti ‘‘sace taṃ, āvuso’’ti evamādikaṃ idaṃ vacanaṃ. **Eta**nti yamakattheraṃ. **Añña**nti arahattaṃ. Vattabbākārena vadanto atthato arahattaṃ byākaronto nāma hotīti adhippāyena vadati.

Etassa paṭhamamaggassāti etassa idāniyeva tiparivaṭṭadesanāvasāne tayā adhigatassa paṭhamamaggassa. **Catūhi yogehī**ti attato piyato udāsinato veritoti catūhipi uppajjanaanatthayogehi.

Upetīti taṇhupayadiṭṭhupayehi upādiyati taṇhādiṭṭhivatthuṃ pappoti. **Upādiyatī**ti daḷhaggāhaṃ gaṇhāti. **Adhitiṭṭhatī**ti abhinivissa tiṭṭhati. Kinti? **‘‘Attā me’’**ti. **Paccatthikā me ete**ti ete rūpavedanādayo pañcupādānakkhandhā mayhaṃ paccatthikā anatthāvahattāti vipassanāñāṇena ñatvā. **Vipassanāya yojetvā**ti vipassanāya khandhe yojetvā.

Yamakasuttavaṇṇanā niṭṭhitā.

4. Anurādhasuttavaṇṇanā

86. **Tasseva vihārassā**ti mahāvane yasmiṃ vihāre bhagavā viharati, tasseva vihārassa. **Ime**ti aññatitthiyā. Yasmā ayaṃ thero ṭhapanīyaṃ pañhaṃ ṭhapanīyabhāvena na ṭhapesi, tasmā. Aññatitthiyā…pe… etadavocuṃ. Tenāha **''ekadesena sāsanasamayaṃ jānantā''**ti.

Gahitameva hoti tato pageva siddhattā. Tenāha **''tassa mūlattā''**ti. **Eva**nti ''dukkhañceva paññapemi, dukkhassa ca nirodha''nti evaṃ. **Vaṭṭavivaṭṭamevā**ti pañcannaṃ pana khandhānaṃ samanupassanāya vasena vaṭṭaṃ, ''evaṃ passa''ntiādinā vivaṭṭaṃ kathitameva.

Anurādhasuttavaṇṇanā niṭṭhitā.

5. Vakkalisuttavaṇṇanā

87. **Nagaramajjhe mahāābādho uppajjī**ti nagaramajjhena āgacchanto kammasamuṭṭhāno mahanto ābādho uppajjati. **Samantato adhosī**ti sabbabhāgena paripphandi. **Iriyāpathaṃ yāpetu**nti sayananisajjādibhedaṃ iriyāpathaṃ pavattetuṃ. **Nivattantī**ti osakkanti, parihāyantīti attho. **Adhigacchantī**ti vaḍḍhanti. Satthu guṇasarīraṃ nāma navavidhalokuttaradhammādhigamamūlanti katvā vuttaṃ **''navavidho hi…pe… kāyo nāmā''**ti, yathā sattānaṃ kāyo paṭisandhimūlako.

Kāḷasilāyaṃ katavihāro **kāḷasilāvihāro. Maggavimokkhatthāyā**ti aggamaggavimokkhādhigamāya. **Devatā**ti suddhāvāsadevatā. **Alāmakaṃ** nāma puthujjanakālakiriyāya abhāvato. Tenāha **''thero kirā''**tiādi. **Ekaṃ dve ñāṇānī**ti ekaṃ dve paccavekkhaṇañāṇāni sabhāvato avassaṃ uppajjanti, ayaṃ dhammatā. Maggaphalanibbānapaccavekkhaṇāni taṃtaṃmaggavuṭṭhāne uppajjanti eva. **Ekaṃ dve**ti vacanaṃ uppannabhāvadassanatthaṃ vuttaṃ.

Dhūmāyanabhāvo dhūmākāratā, tathā **timirāyanabhāvo**.

Vakkalisuttavaṇṇanā niṭṭhitā.

6. Assajisuttavaṇṇanā

88. **Passambhitvā**ti nirodhetvā. **No ca svāha**nti no ca su ahaṃ. **Parihāyi** kuppadhammattā. **Eta**nti samādhimattasāraṃ, sīlamatte pana vattabbameva natthi. **Kathaṃ hotī**ti kathaṃ abhinandanā hoti. **Dukkhaṃ patvā**ti dukkhuppattihetu sukhaṃ pattheti ''evaṃ me dukkhapariḷāho na bhavissatī''ti. **Yadaggenā**ti yena bhāgena. **''Dukkhaṃ patthetiyevā''**ti vatvā tattha kāraṇamāha **''sukhavipariṇāmena hī''**tiādi. Sukhaviparivatte sukhavipariṇāmadukkhaṃ, tasmā sukhaṃ abhinandanto atthato dukkhaṃ abhinandati nāma.

Assajisuttavaṇṇanā niṭṭhitā.

7. Khemakasuttavaṇṇanā

89. **Attaniya**nti diṭṭhigatikaparikappitassa attano santakaṃ. Tenāha **''attano parikkhārajāta''**nti. **Taṇhāmāno adhigato** arahattassa anadhigatattā, no diṭṭhimāno adhigato, tathā kāmarāgabyāpādāpi. Anāgāmī kira khemakatthero, ''sakadāgāmī''ti keci vadanti. **Sandhāvanikāyā**ti sañcaraṇena. Tenāha **''punappunaṃ gamanāgamanenā''**ti. **Catukkhattuṃ gamanāgamanenā**ti catukkhattuṃ gamanena ca āgamanena ca. Tenāha – **''taṃ divasaṃ dviyojanaṃ addhānaṃ āhiṇḍī''**ti. **Ñatvā**ti ajjhāsayaṃ ñatvā. **Thero**ti khemakatthero.

Rūpameva asmīti vadatīti rūpakkhandhameva ''asmī''ti gāhassa vatthuṃ katvā vadati. **Adhigato** taṇhāmāno.

Aṇusahagatoti aṇubhāvaṃ gato. Tenāha **''sukhumo''**ti. **Tayo khārā viya tisso anupassanā** cittasaṃkilesassa visodhanato. **Sīlagandhādīhi** guṇagandhehi.

Kathetunti uddesavasena kathetuṃ. **Pakāsetu**nti niddesavasena tamatthaṃ pakāsetuṃ. **Jānāpetu**nti kāraṇavasena jānāpetuṃ. **Patiṭṭhāpetu**nti kathāpetuṃ. **Vivaṭaṃ kātu**nti udāharaṇaṃ vaṇṇetvā pākaṭaṃ kātuṃ. **Suvibhattaṃ kātu**nti anvayato byatirekato suṭṭhu, vibhattaṃ kātuṃ. **Uttānakaṃ kātu**nti upanayanigamehi tamatthaṃ vibhūtaṃ kātuṃ. **Aññena nīhārenā**ti vipassanāvimuttena cittābhinīhārena.

Khemakasuttavaṇṇanā niṭṭhitā.

8. Channasuttavaṇṇanā

90. **Makkhī**ti guṇamakkhanalakkhaṇena makkhena samannāgato. **Paḷāsī**ti yugaggāhalakkhaṇena paḷāsena samannāgato. **Etaṃ avocā**ti ''ovadantu maṃ…pe… passeyya''nti etaṃ avoca.

Theranti channattheraṃ. Attano duggahaṇena kañci upārambhampi kareyya. Tena vuttaṃ **''evaṃ kira nesaṃ ahosī''**tiādi. **Niddosamevassa katvā**ti ādito anurūpattameva katvā saddhammaṃ kathessāmāti.

Paritassanā upādānanti bhayaparitassanā diṭṭhupādānaṃ. Anattani sati anattakatāni kammāni kamattānaṃ phusissantīti bhayaparitassanā ceva diṭṭhupādānañca uppajjati. **Paṭinivattatī**ti yathāraddhavipassanāto paṭinivattati, nāsakkhīti attho. Kasmā panetassa vipassanamanuyuñjantassa evaṃ ahosīti tattha kāraṇaṃ vadati **''ayaṃ kirā''**tiādinā. **Eva**nti ''ko nu kho me attā''ti evaṃ na hoti. **Tāvatikā vissatthī**ti ''mayhaṃ dhammaṃ desetū''ti vuttavissāso atthīti attho. Idaṃ kaccānasatthaṃ addasāti yojanā. ''Dvayanissito, kaccāna, loko''tiādi **diṭṭhiviniveṭhanā**. ''Ete te, kaccāna, ubho ante anupagammā''tiādi **buddhabaladīpanā**.

Channasuttavaṇṇanā niṭṭhitā.

9-10. Rāhulasuttādivaṇṇanā

91-92. **Etāni** suttāni. **Idhāgatānī**ti imasmiṃ vagge ānītāni saṅgītikārehīti.

Rāhulasuttādivaṇṇanā niṭṭhitā.

Theravaggavaṇṇanā niṭṭhitā.

10. Pupphavaggo

1. Nadīsuttavaṇṇanā

93. **Pabbateyyā**ti pabbatato āgatā. Tato eva **ohārinī**. Tenassā caṇḍasotataṃ dasseti. Dūraṃ gacchatīti **dūraṅgamā**. Tenassā mahoghataṃ dasseti.

Soteti vaṭṭasote. **Catūhi gāhehī**ti ''rūpaṃ attato samanupassatī''tiādinayappavattehi catūhi gāhehi. **Palujjanattā**ti chinnattā. **Sokādibyasanappattī**ti sokādianatthuppatti.

Nadīsuttavaṇṇanā niṭṭhitā.

2. Pupphasuttavaṇṇanā

94. **Vivadatī**ti vivādaṃ karoti. **Vadanto**ti ayathāsabhāvena vadanto. **Vivadati** dhammatāya viruddhaṃ katvā vadati. **Lokadhammo**ti lujjanasabhāvadhammo. Ko pana soti āha **‘‘khandhapañcaka’’**nti. Tenāha **‘‘taṃ hī’’**tiādi. **Kathaṃ karomī**ti kena pakārenāhaṃ bālaṃ ajānantaṃ karomi. Tenāha **‘‘mayhaṃ hī’’**tiādi. Tathā cāha ‘‘akkhāto vo mayā maggo’’tiādi (dha. pa. 275). **‘‘Tayo lokā kathitā’’**ti vatvā taṃ vivarituṃ **‘‘nāhaṃ, bhikkhave’’**tiādimāha.

Pupphasuttavaṇṇanā niṭṭhitā.

3. Pheṇapiṇḍūpamasuttavaṇṇanā

95. Kenaci kāraṇena yujjhitvā gahetuṃ na sakkāti **ayujjhā** nāma. **Nivattanaṭṭhāne**ti udakappavāhassa nivattitaṭṭhāne.

Anusotāgamaneti anusotaṃ āgamanahetu, ‘‘anusotāgamanenā’’ti vā pāṭho. **Anupubbena pavaḍḍhitvā**ti tattha tattha uṭṭhitānaṃ khuddakamahantānaṃ pheṇapiṇḍānaṃ saṃsaggena pakārato vuddhiṃ patvā. **Āvaheyyā**ti ānetvā vaheyya. **Kāraṇena upaparikkheyyā**ti ñāṇena vīmaṃseyya. **‘‘Sāro nāma kiṃ bhaveyyā’’**ti vatvā sabbaso tadabhāvaṃ dassento **‘‘vilīyitvā viddhaṃseyyevā’’**ti āha. Tena rūpampi nissāratāya bhijjatevāti dasseti. Yathā hi aniccatāya asāratāsiddhi, evaṃ asāratāyapi aniccatāsiddhīti aniccatāya eva niccasāraṃ thirabhāvasāraṃ dhuvasāraṃ sāmīnivāsīkārakabhūtassa attano vase pavattanampettha natthīti āha **‘‘rūpampi…pe… nissāramevā’’**ti. **So**ti pheṇapiṇḍo. **Gahitopi** upāyena **tamatthaṃ na sādheti** anarahattā. **Anekasandhighaṭito** tathā tathā ghaṭito hutvā.

Byāmamattampi etarahi manussānaṃ vasena. **Avassameva bhijjati** taraṅgabbhāhataṃ hutvā.

Tasmiṃ tasmiṃ udakabindumhi patite. **Udakatala**nti udakapiṭṭhiṃ. Aññato patantaṃ **udakabinduṃ. Udakajalla**nti santānakaṃ hutvā ṭhitaṃ udakamalaṃ. Tañhi saṃkaḍḍhitvā tato udakaṃ puṭaṃ karoti, tasmiṃ puṭe pubbuḷasamaññā. **Vatthu**nti cakkhādivatthuṃ. **Ārammaṇa**nti rūpādiārammaṇaṃ. **Kilesajalla**nti purimasiddhaṃ, paṭilabbhamānaṃ vā kilesamalaṃ. **Phassasaṅghaṭṭana**nti phassasamodhānaṃ. **Pubbuḷasadisā** muhuttaramaṇīyatāya. Yasmā ghammakāle sūriyātapasantāpābhinibbattarasmijālanipāte tādise bhūmipadese ito cito samuggatavātavegasamuddhaṭaviruḷhasaṅkhātesu paribbhamantesu aṇuparamāṇutajjārippakāresu bhūtasaṅghātesu marīcisamaññā, tasmā sabbaso sāravirahitāti vuttaṃ **‘‘saññāpi asārakaṭṭhena marīcisadisā’’**ti. Yasmā ca passantānaṃ yebhuyyena udakākārena khāyati, tasmā ‘‘gahetvā pivituṃ vā’’tiādi vuttaṃ. **Nīlādianubhavanatthāyā**ti nīlādiārammaṇassa anubhavanatthāya. **Phandatī**ti phandanākārappattā viya hoti appahīnataṇhassa puggalassa. **Vippalambheti** appahīnavipallāsaṃ puggalaṃ. Tenāha **‘‘idaṃ nīlaka’’**ntiādi. Saññāvipallāsato hi cittavipallāso, tato diṭṭhivipallāsoti. **Vippalambhanenā**ti vippakāravaseneva ārammaṇassa lambhanena. Vippakāravasena hi etaṃ lambhanaṃ, yadidaṃ anudakameva udakaṃ katvā dassanaṃ anagarameva nagaraṃ katvā gandhabbanāṭakādidassanaṃ.

Kukkukaṃ vuccati kadalikkhandhassa sabbapattavaṭṭīnaṃ abbhantare daṇḍakanti āha **‘‘akukkukajātanti anto asañjātaghanadaṇḍaka’’**nti. **Na tathā hotī**ti yadatthāya upanītaṃ, tadatthāya na hoti. **Nānālakkhaṇo**ti nānāsabhāvo. **Saṅkhārakkhandhovā**ti eko saṅkhārakkhandhotveva vuccati.

Assāti purisassa. **Apagatapaṭalapiḷaka**nti apagatapaṭaladosañceva apagatapiḷakadosañca. **Asārabhāvadassanasamattha**nti asārassa asārabhāvadassanasamatthaṃ. **Ittarā**ti parittakālā, na ciraṭṭhitikā. Tenāha **‘‘lahupaccupaṭṭhānā’’**ti. **Aññadeva ca āgamanakāle citta**nti idañca oḷārikavaseneva vuttaṃ. Tathā hi ekaccharakkhaṇe anekakoṭisatasahassasaṅkhāni cittāni uppajjitvā nirujjhanti. Māyāya dassitaṃ rūpaṃ **māyā**ti vuttaṃ. **Yaṃkiñcideva** kapāliṭṭhakapāsāṇavālikādiṃ.

Vañcetīti asuvaṇṇameva suvaṇṇanti, amuttameva muttātiādinā vañceti. Nanu ca saññāpi marīci viya vippalambheti vañceti, idampi viññāṇaṃ māyā viya vañcetīti ko imesaṃ visesoti? Vacanattho nesaṃ sādhāraṇo. Tathāpi saññā anudakaṃyeva udakaṃ katvā gāhāpentī, apurisaññeva purisaṃ katvā gāhāpentī vippalambhanavasena appavisayā, viññāṇaṃ pana yaṃ kiñci ataṃsabhāvaṃ taṃ katvā dassentī māyā viya mahāvisayā. Tenāha **''yaṃkiñcidevā''**tiādi. **Evampī**ti ativiya lahuparivattibhāvenapi māyāsadisanti.

Desitāti evaṃ desitā pheṇapiṇḍādiupamāhi.

Bhūri vuccati pathavī, saṇhaṭṭhena vipulaṭṭhena ca bhūrisadisapaññatāya **bhūripañño**. Tenāha **''saṇhapaññena cevā''**tiādi. **Kimigaṇādīna**nti **ādi**-saddena anekagijjhādike saṅgaṇhāti. **Paveṇī**ti dhammapabandho. **Bālālāpinī** ''ahaṃ mamā''tiādinā. **Sesadhātuyo gahetvāva bhijjati** ekuppādekanirodhattā, vatthurūpanissayapaccayattā ''aya''nti na visuṃ gahitaṃ. **Vadhabhāvato**ti vadhassa maraṇassa atthibhāvato. **Saraṇa**nti paṭisaraṇaṃ.

Pheṇapiṇḍūpamasuttavaṇṇanā niṭṭhitā.

4-6. Gomayapiṇḍasuttādivaṇṇanā

96-98. Sassataṃ sabbakālaṃ yāva kappavuṭṭhānā hontīti **sassatiyo,** sineruādayo. Tāhi **samaṃ** samakālaṃ. **Anenā**ti bhagavatā. **Nayida**nti ettha **ya**-kāro padasandhikaro, **ida**nti nipātapadaṃ. Taṃ pana yena yena sambandhīyati, taṃ tiliṅgova hotīti **''ayaṃ maggabrahmacariyavāso''**ti vuttaṃ. **''Na paññāyeyyā''**ti vatvā tamatthaṃ vivarituṃ **''maggo hī''**tiādi vuttaṃ. **Vivaṭṭento**ti vinivaṭṭento appavattiṃ karonto.

Rājadhānīti rañño nivāsanagaraṃ. **Suttamaya**nti cittavaṇṇavaṭṭikāmayaṃ.

Gomayapiṇḍasuttādivaṇṇanā niṭṭhitā.

7. Gaddulabaddhasuttavaṇṇanā

99. **Yaṃ mahāsamuddo**ti ettha **ya**nti samayassa paccāmasanaṃ. Bhummatthe cetaṃ paccattavacananti āha **''yasmiṃ samaye''**ti. So ca samayo ayanti dassento **''pañcame sūriye uṭṭhite''**ti āha. **Paricchedaṃ na vadāmi** paricchedakārikāya aggamaggavijjāya anadhigatattā. **Sunakho viya vaṭṭanissito bālo** asavasabhāvato. **Gaddulo viya diṭṭhi**bandho. **Sakkāyo** tassa asavasabhāvato. **Puthujjanassa sakkāyānuparivattana**nti ''santāne sattavohāro''ti taṃ tato aññaṃ katvā bhedena niddeso.

Gaddulabaddhasuttavaṇṇanā niṭṭhitā.

8. Dutiyagaddulabaddhasuttavaṇṇanā

100. **Diṭṭhigaddulanissitāyā**ti sahajātādipaccayavasena diṭṭhigaddulanissitāya **nissāyeva pavattati** tato attānaṃ vivecetuṃ asakkuṇeyyattā. **Cittasaṃkilesenevā**ti dasavidhakilesavatthuvasena cittassa saṃkiliṭṭhabhāvena. Ariyamaggādhigamanena **cittassa vodānattā** vodāyanti **visujjhanti**.

Vicaraṇacittanti gahetvā vicaraṇavasena vicaraṇacittaṃ. **Saṅkhānāmā**ti evaṃnāmakā. **Brāhmaṇapāsaṇḍikā**ti jātiyā brāhmaṇā, channavutiyā pāsaṇḍesu taṃ saṅkhāsaññitaṃ pāsaṇḍaṃ paggayha vicaraṇakā. **Paṭakoṭṭhaka**nti dussāpaṇakaṃ. **Dassentā**ti yathāgatikammavipākacittataṃ dassentā. **Taṃ citta**nti taṃ paṭakoṭṭhakacittaṃ **gahetvā vicaranti. Cintetvā katattā**ti ''imassa rūpassa evaṃ hatthapādā, evaṃ mukhaṃ likhitabbaṃ, evaṃ ākāravatthaggahaṇāni, evaṃ kiriyāvisesā, evaṃ kiriyāvibhāgaṃ, sattavisesānaṃ vibhāgaṃ kātabba''nti tassa ubbattanakhipanapavattanādipayojanañcāti sabbametaṃ tathā cintetvā katattā **cittena** manasā **cintitaṃ nāma. Upāyapariyesanacitta**nti ''hatthapādā evaṃ likhitabbā''tiādinā yathāvuttaupāyassa ceva pubbe pavattassa bhūmiparikammavaṇṇadhātusammāyojanupāyassa ca vasena pavattaṃ cittaṃ. **Tatopi cittatara**nti tato cittakammatopi cittataraṃ cittakārena cintitappakārānaṃ sabbesaṃyeva cittakamme anipphajjanato. **Kammacittenā**ti kammaviññāṇena. **Kammacittenā**ti vā kammassa cittabhāvena. So kammassa vicittabhāvo taṇhāvasena jāyatīti veditabbo. Svāyamattho **aṭṭhasālinīṭīkāyaṃ** vibhāvito. **Evaṃ cittā**ti evaṃ cittarūpavisesā. **Yoniṃ upanetī**ti taṃ taṃ aṇḍajādibhedaṃ yonivisesaṃ pāpeti vaṇṇaviseso viya phalikamaṇikaṃ. Na hi visesā hitavicittasāmatthiyakammaṃ yoniṃ upaneti, tassa tassa vipākuppattiyā paccayo hoti. **Yonimūlako tesaṃ cittabhāvo**ti yaṃ yaṃ yoniṃ kammaṃ satte upaneti, taṃtaṃyonimūlako tesaṃ sattānaṃ cittavicittabhāvo. Tenāha **''yoniupagatā''**tiādi. **Sadisacittāva** sadisacittabhāvā eva. **Itī**tiādi vuttasseva atthassa uppaṭipāṭiyā nigamanaṃ.

Tiracchānagatacittabhāvato cittasseva savisesaṃ cittabhāvakaraṇaṃ dassetuṃ **''apicā''**tiādi vuttaṃ. Tattha cittaṃ nāmetaṃ cittatarameva veditabbanti sambandho. **Sahajātadhammacittatāyā**ti rāgādisaddhādidhammavicittabhāvena. **Bhūmicittatāyā**ti adhiṭṭhānacittatāya. Kammanānattaṃ mūlaṃ kāraṇaṃ etesanti **kammanānattamūlakā,** tesaṃ. **Liṅganānattaṃ** itthiliṅgādinānattavasena ceva taṃtaṃsaṇṭhānanānattavasena ca veditabbaṃ. **Saññānānattaṃ** itthipurisadevamanussādisaññānānattavasena. **Vohāranānattaṃ** tissotiādivohāranānattavasena. **Cittānaṃ** vicittānaṃ. Taṃtaṃvohāranānattampi citteneva paññapīyati. Raṅgajātarūpasamuṭṭhāpanādinā vatthaṃ rañjayatīti **rajako,** vaṇṇakāro. Puthujjanassa attabhāvasaññitarūpasamuṭṭhāpanatā niyatā ekantikāti puthujjanaggahaṇaṃ. ''Abhirūpaṃ rūpaṃ samuṭṭhāpetī''ti ānetvā sambandho.

Dutiyagaddulabaddhasuttavaṇṇanā niṭṭhitā.

9. Vāsijaṭasuttavaṇṇanā

101. **Atthassā**ti hitassa. **Asādhikā** ''bhāvanānuyogaṃ ananuyuttassā''ti ananuyuttassa vuttattā. **Itarā**ti sukkapakkhaupamā. **Sādhikā** bhāvanāyogassa anuyuttattā. Tañhi tassa sādhikā veditabbā. **Sambhāvanatthe**ti paramatthasambhāvane. Evañhi kaṇhapakkhepi apisaddaggahaṇaṃ samatthitaṃ hoti. **Sambhāvanatthe**ti vā parikappanattheti attho. Saṅkhātabbe atthe aniyamato vuccamāne saṅkhāto aniyamattho vāsaddo vattabboti **''aṭṭha vā''**tiādi vuttaṃ. **Ūnādhikānī**ti ūnānipi adhikānipi kiñcāpi honti, ekaṃso pana gahetabboti **''aṭṭha vā dasa vā dvādasa vā''**ti vuttaṃ. Evaṃ vacanaṃ sandhāya **''vacanasiliṭṭhatāyā''**tiādi vuttaṃ. Pādanakhasikhāhi akopanavasena **sammā adhisayitāni. Utu**nti uṇhautuṃ kāyusmāvasena. Tenāha **''usmīkatānī''**ti. **Bhāvitānī**ti kukkuṭavāsanāya vāsitāni. Sammāadhisayanāditividhakiriyākaraṇena imaṃ appamādaṃ katvā. **Sotthinā abhinibbhijjitu**nti anantarāyena tato nikkhamituṃ. Idāni tamatthaṃ vivaranto **''te hī''**tiādimāha. **Sayampī**ti aṇḍāni. **Pariṇāma**nti paripakkaṃ bahinikkhamanayoggataṃ.

Tanti opammasampaṭipādanaṃ. **Eva**nti idāni vuccamānākārena. **Atthenā**ti upameyyatthena. **Saṃsanditvā** sammā yojetvā. Sampayuttadhammavasena ñāṇassa tikkhādibhāvo veditabbo. Ñāṇassa hi sabhāvato satinepakkato ca tikkhabhāvo, samādhivasena sūrabhāvo, saddhāvasena vippasannabhāvo, vīriyavasena pariṇāmabhāvo. **Pariṇāmakālo**ti balavavipassanākālo. **Vaḍḍhitakālo**ti vuṭṭhānagāminivipassanākālo. Anulomaṭṭhānassa hi vipassanā gahitagabbhā nāma tadā maggagabbhassa gahitattā. **Tajjātika**nti tassa vipassanānuyogassa anurūpaṃ. **Satthāpi gāthāya avijjaṇḍakosaṃ paharati** bhindāpeti.

Olambakasaṅkhātanti olambakasuttasaṅkhātaṃ. **Pala**nti tassa suttassa nāmaṃ. **Dhāretvā**ti dārūnaṃ heyyādijānanatthaṃ upanetvā. **Dārūnaṃ gaṇḍaṃ haratīti palagaṇḍo**ti etena palena gaṇḍahāro **''palagaṇḍo''**ti pacchimapade uttarapadalopena niddesoti dasseti. **Gahaṇaṭṭhāne**ti hatthena gahetabbaṭṭhāne. Sammadeva khepīyanti etena kāyaduccaritādīnīti **saṅkhepo,** tena. Vipassanaṃ anuyuñjantassa puggalasseva divase divase āsavānaṃ parikkhayo idha **''vipassanāyānisaṃso''**ti adhippeto. **Hemantikena** karaṇabhūtena. Bhummatthe vā etaṃ karaṇavacanaṃ, hemantiketi attho. **Paṭippassambhantī**ti paṭippassaddhaphalāni honti. Tenāha **''pūtikāni bhavantī''**ti.

Mahāsamuddo viya sāsanaṃ sabhāvagambhīrabhāvato. **Nāvā viya yogāvacaro** mahoghuttaraṇato. **Pariyādānaṃ viyā**ti parito aparipūraṇaṃ viya. **Khajjamānāna**nti saṅkhādantena viya udakena khepiyamānānaṃ bandhanānaṃ. **Tanubhāvo**ti pariyuṭṭhānuppattiyā asamatthatāya dubbalabhāvo. **Vipassanāñāṇapītipāmojjehī**ti vipassanāñāṇasamuṭṭhitehi pītipāmojjehi. **Okkhāyamāne pakkhāyamāne**ti vividhapaṭipattiyā ukkhāyamāne paṭisaṅkhānupassanāya pakkhāyamāne. **Dubbalatā dīpitā** ''appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavantī''ti vuttattā.

Vāsijaṭasuttavaṇṇanā niṭṭhitā.

10. Aniccasaññāsuttavaṇṇanā

102. **Bhāventassā**ti vipassanāya maggaṃ bhāventassa **uppannasaññā**. Tenāha – **''sabbaṃ kāmarāgaṃ pariyādiyatī''**tiādi. **Santānetvā**ti kasanaṭṭhānaṃ sabbaso vitanetvā pattharitvā. **Kilesā**ti upakkilesappabhedā kilesā. **Aniccasaññāñāṇenā**ti aniccasaññāsahagatena ñāṇena.

Lāyananti lāyanaṃ viya nayanaṃ viya nicchoṭanaṃ viya ca **aniccasaññāñāṇaṃ. Iminā atthenā**ti iminā yathāvuttena pāḷiyā atthena, **upamā saṃsandetabbā**ti ettha pabbajalāyako viya yogāvacaro. Lāyanādinā tassa tattha katakiccatāya parituṭṭhi viya imassa kilese sabbaso chinditvā phalasamāpattisukhena kālassa vītināmanā.

Kūṭaṃ gacchantīti pārimantena kūṭaṃ gacchanti. **Kūṭaṃ pavisanabhāvenā**ti kūṭacchiddaṃ aggena pavisanavasena. **Samosaritvā**ti chidde anupavisanavasena ca āhacca avaṭṭhānena ca samosaritvā ṭhitā. **Kūṭaṃ viya aniccasaññā** aniccānupassanāvasena avaṭṭhānassa mūlabhāvato. **Gopānasiyo viya catubhūmakakusalā dhammā** aniccasaññāmūlakattā. **Kūṭaṃ aggaṃ** sabbagopānasīnaṃ tathāadhiṭṭhānassa padhānakāraṇattā. **Aniccasaññā aggā**ti etthāpi eseva nayo. **Aniccasaññā lokiyā**ti idaṃ aniccasaññānupassanaṃ sandhāya vuttaṃ. Aniccānupassanāmukhena adhigataariyamagge uppannasaññā aniccasaññāti vattabbataṃ labhatīti ''aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyatī''tiādi vuttaṃ. Tathā hi **dhammasaṅgahe** (dha. sa. 357, 360) ''yasmiṃ samaye lokuttaraṃ saññaṃ bhāvetī''tiādinā saññāpi uddhaṭā. **Sabbāsu upamāsū**ti mūlasantānaupamādīsu pañcasu upamāsu. **Purimāhī**ti kassakapabbajalāyanaambapiṇḍiupamāhi **aniccasaññāya kiccaṃ** vuttaṃ mūlasantānakapadālanapabbajalāyanavaṇṭacchedanapadesena aniccasaññāya paṭipakkhapacchedanassa dassitattā. **Pacchimāhi balaṃ** dassitaṃ paṭipakkhātibhāvassa jotitattā.

Aniccasaññāsuttavaṇṇanā niṭṭhitā.

Pupphavaggavaṇṇanā niṭṭhitā.

Majjhimapaṇṇāsako samatto.

11. Antavaggo

1. Antasuttavaṇṇanā

103. Aññamaññaṃ asaṃsaṭṭhabhāvena eti gacchatīti **anto,** bhāgoti āha **''antāti koṭṭhāsā''**ti.

‘‘Sakkāyanirodhanto’’ti nirodhapaccayassa gahitattā vuttaṃ **‘‘catusaccavasena pañcakkhandhe yojetvā’’**ti. **Antoti…pe… ajjhāsayavasena vuttaṃ** yathānulomadesanattā suttantadesanāya.

Antasuttavaṇṇanā niṭṭhitā.

2-3. Dukkhasuttādivaṇṇanā

104-105. **Dutiyampī**ti **api-**saddo sampiṇḍanattho. Tena na kevalaṃ paṭhamasuttameva, atha kho dutiyampīti.

Tatiyampi tathevāti iminā ‘‘pañcakkhandhe catusaccavasena yojetvā’’ti idaṃ upasaṃharati.

Dukkhasuttādivaṇṇanā niṭṭhitā.

4. Pariññeyyasuttavaṇṇanā

106. **Pariññeyye**ti ettha tisso pariññā ñātapariññā, tīraṇapariññā, pahānapariññāti. Tāsu **ñātapariññā** yāvadeva tīraṇapariññatthā. **Tīraṇapariññā ca** yāvadeva pahānapariññatthāti. Tattha ukkaṭṭhāya pariññāya kiccadassanavasena atthaṃ dassento **‘‘pariññeyyeti parijānitabbe samatikkamitabbe’’**ti, pahātabbeti attho. Tenāha bhagavā – ‘‘katamā ca, bhikkhave, pariññā? Rāgakkhayo, dosakkhayo, mohakkhayo’’ti, tasmā **samatikkaman**ti, samatikkantaṃ pahānassa upāyaṃ. **Samatikkamitvā ṭhita**nti pajahitvā ṭhitanti ayamettha attho.

Pariññeyyasuttavaṇṇanā niṭṭhitā.

5-10. Samaṇasuttādivaṇṇanā

107-112. **Cattāri saccāni kathitāni** assādādīnaṃ samudayādīnañca desitattā.

Kilesappahānaṃ kathitaṃ rāgappahānassa jotitattā.

Samaṇasuttādivaṇṇanā niṭṭhitā.

Antavaggavaṇṇanā niṭṭhitā.

12. Dhammakathikavaggo

1-2. Avijjāsuttādivaṇṇanā

113-114. **Yāvatā**ti yasmā. **Imāya…pe… samannāgato**ti ‘‘idaṃ dukkhanti yathābhūtaṃ nappajānātī’’tiādinā nayena vuttāya catūsu ariyasaccesu aññāṇasabhāvāya avijjāya sammohena samannāgato. **Ettāvatā**ti ettakena kāraṇena **avijjāgato** samaṅgībhūtena upagato, avijjāya vā upeto nāma hoti.

Dutiyepīti vijjāsutte. ‘‘Vijjāvasena desanā’’ti ayameva visesoti āha **‘‘eseva nayo’’**ti.

Avijjāsuttādivaṇṇanā niṭṭhitā.

3. Dhammakathikasuttavaṇṇanā

115. **Paṭhamena dhammakathiko** kathito ‘‘dhammaṃ desetī’’ti vuttattā. **Dutiyena sekhabhūmi** kathitā ‘‘paṭipanno hotī’’ti vuttattā, **tatiyena asekhabhūmi** kathitā ‘‘anupādāvimutto hotī’’ti vuttattā. **Dhammakathikaṃ pucchitena** bhagavatā. **Visesetvā**ti dhammakathikabhāvato visesetvā ukkaṃsetvā. **Dve bhūmiyo**ti sekkhāsekkhabhūmiyo.

Dhammakathikasuttavaṇṇanā niṭṭhitā.

4. Dutiyadhammakathikasuttavaṇṇanā

116. **Tīṇi vissajjanānī**ti yathāpucchaṃ tīṇi vissajjanāni.

Dutiyadhammakathikasuttavaṇṇanā niṭṭhitā.

5-9. Bandhanasuttādivaṇṇanā

117-121. **Tīraṃ vuccati vaṭṭaṃ** orimatīranti katvā. Tenāha ‘‘athāyaṃ itarā pajā, tīramevānudhāvatī’’ti (dha. pa. 85). **Pāraṃ vuccati nibbānaṃ** saṃsārassa pārimanti katvā. **Baddho**ti anusayappahānassa akatattā **kilesabandhanena baddho,** sukkapakkhepi diṭṭhisamanupassanāya rūpādibandhanassa paṭikkhepamattameva vuttaṃ, na vimokkhanti adhippāyo. **Imasmiṃ sutte vaṭṭadukkhaṃ kathita**nti ‘‘tīradassī pāradassī, parimutto so dukkhasmāti vadāmī’’ti āgatattā vaṭṭavivaṭṭaṃ kathikanti vattuṃ sakkā.

Chaṭṭhādīni uttānatthāneva heṭṭhā vuttanayattā.

Bandhanasuttādivaṇṇanā niṭṭhitā.

10. Sīlavantasuttavaṇṇanā

122. **Ābādhaṭṭhenā**ti ādito uppattito paṭṭhāya bādhanaṭṭhena rujanaṭṭhena. **Antodosaṭṭhenā**ti abbhantare eva dussanaṭṭhena kuppanaṭṭhena. **Khaṇanaṭṭhenā**ti sasanaṭṭhena. **Dukkhaṭṭhenā**ti dukkhamattā dukkhabhāvena. Dukkhañhi loke ‘‘agha’’nti vuccati ativiya hananato. **Visabhāgaṃ … pe… paccayaṭṭhenā**ti yathāpavattamānānaṃ dhātādīnaṃ visabhāgabhūtamahābhūtasamuṭṭhānassa ābādhassa paccayabhāvena. **Asakaṭṭhenā**ti anattaniyato. **Palujjanaṭṭhenā**ti pakārato bhijjanaṭṭhena. **Sattasuññataṭṭhenā**ti sattasaṅkhātaattasuññataṭṭhena. **Attābhāvenā**ti diṭṭhigatikaparikappitassa attano abhāvena. **Suññato anattato**ti ettha ‘‘parato’’ti padassa saṅgaho kātabbo, tasmā **‘‘dvīhi anattamanasikāro’’**ti vattabbaṃ.

Sīlavantasuttavaṇṇanā niṭṭhitā.

11. Sutavantasuttavaṇṇanā

123. **Tathā ekādasame**ti ettha **tathā**-saddena ‘‘uttānamevā’’ti idaṃ ākaḍḍhati. **Idhā**ti ekādasame. Kammaṭṭhānassa uggahadhāraṇaparicayamanasikāravasena pavattañāṇaṃ kammaṭṭhānasutavasena nipphajjanato **‘‘suta’’**nti vuttaṃ.

Sutavantasuttavaṇṇanā niṭṭhitā.

12-13. Kappasuttādivaṇṇanā

124-125. **Rāhulovādasadisānī**ti **rāhulovādasutte** (ma. ni. 2.113 ādayo) āgatasuttasadisāni.

Kappasuttādivaṇṇanā niṭṭhitā.

Dhammakathikavaggavaṇṇanā niṭṭhitā.

13. Avijjāvaggo

1-10. Samudayadhammasuttādivaṇṇanā

126-135. **Imasmi**nti avijjāvagge. **Catusaccameva kathitaṃ, tasmā** heṭṭhā vuttanayattā uttānamevāti adhippāyo.

Samudayadhammasuttādivaṇṇanā niṭṭhitā.

Avijjāvaggavaṇṇanā niṭṭhitā.

14. Kukkuḷavaggo

1-14. Kukkuḷasuttādivaṇṇanā

136-149. Anto aggi mahanto chārikarāsi, tattha ukkuḷavikulato akkamantaṃ yāva kesaggaṃ anudahatāya kucchitaṃ kuḷanti kukkuḷaṃ, rūpavedanādi pana tatopi kañci kālaṃ anudahanato mahāpariḷāhanaṭṭhena ca kukkuḷaṃ viyāti **kukkuḷaṃ. Aniccalakkhaṇādīnī**ti aniccadukkhānattalakkhaṇāni.

Kukkuḷasuttādivaṇṇanā niṭṭhitā.

Kukkuḷavaggavaṇṇanā niṭṭhitā.

15. Diṭṭhivaggo

1-9. Ajjhattasuttādivaṇṇanā

150-158. **Paccayaṃ katvā**ti abhinivesapaccayaṃ katvā. Ādisaddena micchādiṭṭhisakkāyadiṭṭhiattānudiṭṭhi saññojanābhinivesa-vinibandhaajjhosānāni saṅgaṇhāti. Tattha **abhinivesā** taṇhāmānadiṭṭhiyo. **Vinibandhā** ‘‘kāye avītarāgo hotī’’tiādinā (dī. ni. 3.320; ma. ni. 1.186) āgatacetasovinibandhā. **Ajjhosānā**ti taṇhādiṭṭhijjhosānāni. Sesāni suviññeyyāneva.

Ajjhattasuttādivaṇṇanā niṭṭhitā.

10.Ānandasuttavaṇṇanā

159. **Dharamānakāle**ti jīvamānakāle. **Pahānaṃ apassanto**ti therassa kira bhagavati pemaṃ adhimattaṃ. **Cittaṃ gaṇhissāmī**ti cittaṃ ārādhessāmi. **Gantabbaṃ hoti,** tasmā sapalibodho. **Cittaṃ sampahaṃsamāno**ti cittassa vibodhano. **Vimutti…pe… jāto** āyatiṃ paṭivedhapaccayattā, na pana tadā visesāvahabhāvā nibbedhabhāgiyo.

Ānandasuttavaṇṇanā niṭṭhitā.

Diṭṭhivaggavaṇṇanā niṭṭhitā.

Uparipaṇṇāsako samatto.

Sāratthappakāsiniyā saṃyuttanikāya-aṭṭhakathāya

Khandhasaṃyuttavaṇṇanāya līnatthappakāsanā samattā.

2. Rādhasaṃyuttaṃ

1. Paṭhamavaggo

1. Mārasuttavaṇṇanā

160. Mārasaddoyaṃ bhāvasādhanoti dassento **‘‘māro vā assāti maraṇaṃ vā bhaveyyā’’**ti āha. **Māretā**ti maritabbo māraṃ maraṇaṃ etabboti āha **‘‘māretabbo’’**ti. **Anupādānibbānatthā**ti phalavimuttisaṅkhātā arahato arahantatā nāma yāvadeva anupādānibbānatthā. **Nibbānabbhantare**ti anupādānibbānādhigamassa abbhantare tato orameva idaṃ maggaṃ brahmacariyaṃ vussati, na tato paraṃ. **Assā**ti brahmacariyassa.

Mārasuttavaṇṇanā niṭṭhitā.

2-10. Sattasuttādivaṇṇanā

161-169. **Laggapucchā**ti lagganassa bajjhanassa pucchā. Yadi rūpādīsu sattattā satto, khīṇāsavā kathaṃ sattāti? Sattabhūtapubbāti katvā. **Kīḷāvigama**nti kīḷāya apanayanaṃ oramaṇaṃ. Yantarajju viya bhavapabandhassa nayanato **bhavarajjū**ti taṇhā vuttā.

Sattasuttādivaṇṇanā niṭṭhitā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1-12. Mārasuttādivaṇṇanā

170-181. **Rūpādivinimuttaṃ maraṇaṃ nāma natthi** rūpādīnaṃyeva vibhave maraṇasamaññāti. **Maraṇadhammo** vināsabhāvo.

Mārasuttādivaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3-4. Āyācanavaggādi

1-11. Mārādisuttaekādasakavaṇṇanā

182-205. **Sukhumaṃ kāraṇaṃ upaṭṭhāti,** tenesa thero paṭibhāneyyakānaṃ etadagge ṭhapito. **Vimuttiparipācanīyadhammavaseneva,** na paṭivedhāvahabhāvena.

Mārādisuttaekādasakavaṇṇanā niṭṭhitā.

Āyācanavaggādivaṇṇanā niṭṭhitā.

Sāratthappakāsiniyā saṃyuttanikāya-aṭṭhakathāya

Rādhasaṃyuttavaṇṇanāya līnatthappakāsanā samattā.

3. Diṭṭhisaṃyuttaṃ

1. Sotāpattivaggo

1. Vātasuttavaṇṇanā

206. **Na ete vātā**ti ye ime rukkhasākhādibhañjanakarā, ete sattakāyattā vātā nāma na honti. Te hi niccā dhuvā sassatā. Tenāha **''vāto panā''**tiādi. Tena sattasu kāyesu catutthaṃ kāyamāha. Rukkhasākhādibhañjanako **eso vātaleso nāma,** vātasadisoti attho. **Esikatthambho viyā**ti iminā niccalabhāvameva dasseti, **pabbatakūṭaṃ viyā**ti iminā pana sassatisamamṃvāpi. Ayañhi vāyu kāyassa niccataṃ abhinivissa ṭhito ''mā ca aniccatā paro hotū''ti na vātā vāyantīti bādhati. Esa nayo **nadiyo sandantī**tiādīsu. **Udakaṃ panā**ti dutiyaṃ kāyaṃ sandhāyāha. **Gabbho pana na nikkhamati** kūṭaṭṭhādibhāveneva tassa labbhanato. **Neva te udenti** yathā vātā, evaṃ tiṭṭhanato lokassa pana tathā matimattanti adhippāyo.

Vātasuttavaṇṇanā niṭṭhitā.

2-4. Etaṃmamasuttādivaṇṇanā

207-209. **Diṭṭhaṃ rūpāyatanaṃ** cakkhunā daṭṭhabbato. **Sutaṃ saddāyatanaṃ** sotena sotabbato. **Mutaṃ gandhāyatanādi** tividhaṃ sampattagāhīhi ghānādīhi patvā gahetabbato. **Avasesāni** cakkhādīni **sattāyatanāni viññātaṃ nāma** kevalaṃ manoviññāṇena vijānitabbato. **Patta**nti anuppattaṃ, yaṃ kiñci pāpuṇitabbaṃ pariyesitvā gavesitvā sampattanti anuppattaṃ. **Pariyesita**nti pariyiṭṭhaṃ. **Cittena anusañcarita**nti manasā cintitaṃ. ''Pattaṃ pariyesita''nti etasmiṃ padadvaye catukkaṃ sambhavatīti taṃ dassetvā tassa vasena pattapariyesitapadāni, tato manasā anuvicaritañca nīharitvā dassetuṃ **''lokasmiṃ hī''**tiādi vuttaṃ. Tattha **pariyesitvā pattaṃ nāma** pariyesanāya pariggāhabhāvato. **Pariyesitaṃ nāma** kevalaṃ pariyesitamevāti katvā pariyesitvā pattassa manussānuvicaritassa vuttattā. Paṭhamavikappe saṅkaro atthīti asaṅkarato ca dassetuṃ **''atha vā''**tiādi vuttaṃ. **Sabba**nti viññātādi. Tañhi manoviññāṇena gahitattā manasā anuvicaritaṃ nāma na diṭṭhaṃ sutaṃ mutaṃ.

Etaṃmamasuttādivaṇṇanā niṭṭhitā.

5. Natthidinnasuttavaṇṇanā

210. **Dinna**nti deyyadhammasīsena dānaṃ vuttanti āha **''dinnassa phalābhāvaṃ sandhāyā''**ti, dinnaṃ pana annādivatthuṃ kathaṃ paṭikkhipanti. Esa nayo **''yiṭṭhaṃ huta''**nti etthāpi. **Mahāyāgo**ti sabbasādhāraṇaṃ mahādānaṃ. **Paheṇakasakkāro**ti pāhunakānaṃ kātabbasakkāro. **Phala**nti ānisaṃsaphalaṃ nissandaphalañca. **Vipāko**ti sadisaphalaṃ. **Paraloke ṭhitassa ayaṃ loko natthī**ti paraloke ṭhitassa kammunā laddhabbo ayaṃ loko na hoti. **Idhaloke ṭhitassapi paraloko natthī**ti idhaloke ṭhitassa kammunā laddhabbo paraloko na hoti. Tattha kāraṇamāha – **''sabbe tattha tattheva ucchijjantī''**ti. Ime sattā yattha yattha bhave yoniādīsu ca ṭhitā, tattha tattheva ucchijjanti nirudayavināsavasena nassanti. **Phalābhāvavasenā**ti mātāpitūsu sammāpaṭipattimicchāpaṭipattīnaṃ phalassa abhāvavasena ''natthi mātā, natthi pitā''ti vadanti, na mātāpitūnaṃ, nāpi tesu idāni kariyamānasakkārāsakkārānaṃ abhāvavasena tesaṃ lokapaccakkhattā. Pubbuḷakassa viya imesaṃ sattānaṃ uppādo nāma kevalo, na bhavato cavitvā āgamanapubbakoti dassanatthaṃ ‘‘natthi sattā opapātikā’’ti vuttanti āha – **‘‘cavitvā uppajjanakasattā nāma natthī’’**ti. Samaṇena nāma yāthāvato jānantena kassaci akathetvā saññatena bhavitabbaṃ, aññathā āhopurisikā nāma siyā. Kiñhi paro parassa karissati, tathā ca attano sampādanassa kassaci avassayo eva na siyā tattha tattheva ucchijjanatoti āha **‘‘ye imañca…pe… pavedentī’’**ti.

Catūsu mahābhūtesu niyuttoti **cātumahābhūtiko**. Yathā pana mattikāya nibbattaṃ bhājanaṃ mattikāmayaṃ, evamayaṃ catūhi mahābhūtehi nibbattoti āha **‘‘catumahābhūtamayo’’**ti. **Ajjhattikā pathavīdhātū**ti sattasantānagatā pathavīdhātu. **Bāhiraṃ pathavīdhātu**nti bahiddhā mahāpathaviṃ. **Anuyātī**ti tassa anurūpabhāvena yāti upeti. **Upagacchatī**ti pubbe bāhirapathavīkāyato tadekadesabhūtā pathavī āgantvā ajjhattikabhāvappattiyā sattabhāvena saṇṭhitā idāni ghaṭādipathavī viya tameva bāhirapathavīkāyaṃ upeti upagacchati, sabbaso tena nibbisesataṃ ekībhāvameva gacchatīti attho. **Āpādīsupi eseva nayo**ti ettha pajjunnena mahāsamuddato gahitaāpo viya vassodakabhāvena punapi mahāsamuddaṃ, sūriyaraṃsito gahitaindaggisaṅkhātatejo viya punapi sūriyaraṃsiṃ, mahāvāyukhandhato niggatamahāvāyo viya tameva vāyukhandhaṃ upeti upagacchatīti diṭṭhigatiko sayameva attano vādaṃ bhindati. Ummattakapacchisadisañhi diṭṭhigatikadassanaṃ. **Manacchaṭṭhāni indriyāni ākāsaṃ pakkhandanti** tesaṃ visayabhāvā visayāpīti vadati. Visayiggahaṇena hi visayā gahitā eva hontīti. **Guṇāguṇapadānī**ti guṇadosakoṭṭhāsā. **Sarīrameva padānīti adhippetaṃ** sarīrena taṃtaṃkiriyāya pajjitabbato. Dabbanti muyhantīti dattū, mūḷhapuggalā. Tehi **dattūhi bālamanussehi paññattaṃ**.

Natthidinnasuttavaṇṇanā niṭṭhitā.

6. Karotosuttavaṇṇanā

211. **Sahatthā karontassā**ti sahatthena karontassa. Nissaggiyathāvarādayopi idha sahatthakaraṇeneva saṅgahitā. **Hatthādīnī**ti hatthapādakaṇṇanāsādīni. Pacanaṃ dahanaṃ vibādhananti āha **‘‘daṇḍena pīḷentassā’’**ti. **Papañcasūdaniyaṃ** ‘‘tajjentassa cā’’ti attho vutto, idha pana **sumaṅgalavilāsiniyaṃ** viya tajjanaṃ paribhāsanaṃ daṇḍeneva saṅgahetvā ‘‘daṇḍena pīḷentassa’’icceva vuttaṃ. **Sokaṃ sayaṃ karontassā**ti parassa sokakāraṇaṃ sayaṃ karontassa, sokaṃ vā uppādentassa. **Parehi** attano vacanakarehi. **Sayampi phandato**ti parassa vibādhanappayogena sayampi phandato. **Atipātayato**ti padaṃ suddhakattuatthe hetukattuatthe ca vattatīti āha – **‘‘hanantassapi hanāpentassapī’’**ti. **Kāraṇavasenā**ti kārāpanavasena.

Gharassa bhitti anto ca bahi ca sandhitā hutvā ṭhitāva **gharasandhi**. Kiñcipi asesetvā niravaseso lopo **nillopo**. Ekāgāre niyutto vilopo **ekāgāriko**. Parito sabbaso panthe hananaṃ **paripantho. Pāpaṃ na karīyati** pubbe asato uppādetuṃ asakkuṇeyyattā, tasmā **natthi pāpaṃ**. Yadi evaṃ kathaṃ sattā pāpe pavattantīti āha **‘‘sattā pana karomāti evaṃsaññino hontī’’**ti evaṃ kirassa hoti imesañhi sattānaṃ hiṃsādikiriyā na attānaṃ phusati tassa niccatāya nibbikārattā, sarīraṃ pana acetanaṃ kaṭṭhakaliṅgarūpamaṃ, tasmiṃ vikopitepi na kiñci pāpanti. **Khuraneminā**ti nisitakhuramayaneminā, khurasadisanemināti attho.

Gaṅgāya dakkhiṇā disā appatirūpadeso, uttaradisā patirūpadesoti adhippāyena ‘‘dakkhiṇañcepī’’tiādi vuttanti āha **‘‘dakkhiṇatīre manussā kakkhaḷā’’**tiādi. **Mahāyāga**nti mahāvijitayaññasadisaṃ mahāyāgaṃ. **Uposathakammenā**ti uposathakammena ca. Ca-saddo hettha luttaniddiṭṭho. Damasaddo hi indriyasaṃvarassa uposathasīlassa ca vācako idhādhippeto. Keci pana ‘‘uposathakammenā’’ti idaṃ indriyadamanassa visesanaṃ, tasmā ‘‘uposathakammabhūtena indriyadamenā’’ti atthaṃ vadanti. **Sīlasaṃyamenā**ti sīlasaṃvarena. **Saccavacanenā**ti saccavācāya. Tassā visuṃ vacanaṃ loke garutarapuññasammatabhāvato. Yathā hi pāpadhammesu musāvādo garu, evaṃ puññadhammesu saccavācā. Tenāha bhagavā – ‘‘ekaṃ dhammaṃ atītassā’’tiādi (itivu. 25). **Pavattī**ti yo karotīti vuccati, tassa santāne phalassa nibbattiyā paccayabhāvena pavatti. **Sabbathā**ti ‘‘karoto’’tiādinā vuttena sabbappakārena **kiriyameva paṭikkhipanti**.

Karotosuttavaṇṇanā niṭṭhitā.

7. Hetusuttavaṇṇanā

212. **Ubhayenā**ti hetupaccayapaṭisedhavacanena. **Saṃkilesapaccaya**nti saṃkilisanassa malīnabhāvassa kāraṇaṃ. **Visuddhipaccaya**nti saṃkilesato visuddhiyā vodānassa kāraṇaṃ. **Natthi bala**nti sattānaṃ diṭṭhadhammikasamparāyikanibbānasampattiāvahaṃ balaṃ nāma kiñci natthi. Tenāha **‘‘yamhī’’**tiādi. Nidassanamattañcetaṃ, saṃkilesikampi cāyaṃ paṭikkhipateva. **Aññamaññavevacanānī**ti tassā tassā kiriyāya ussannaṭṭhena **balaṃ,** sūravīrabhāvāvahaṭṭhena **vīriyaṃ,** tameva daḷhaggāhabhāvato porisaṃ dhuraṃ vahantena pavattetabbato **purisathāmo,** paraṃ paraṃ ṭhānaṃ akkamanappavattiyā **purisaparakkamo**ti vuttoti veditabbaṃ.

Satvayogato, rūpādīsu vā sattatāya **sattā,** pāṇanato assāsanapassāsanavasena pavattiyā **pāṇā,** te pana so ekindriyādivasena vibhajitvā vadatīti āha **‘‘ekindriyo’’**tiādi. Aṇḍakosādīsu bhavanato **bhūtā**ti vuccantīti āha **‘‘aṇḍa…pe… vadantī’’**ti. Jīvanato pāṇaṃ dhārentā viya vaḍḍhanato **jīvā**ti sāliyavādike vadanti. Natthi etesaṃ saṃkilesavisuddhīsu vasoti **avasā**. Natthi tesaṃ balaṃ vīriyanti **abalā avīriyā. Niyatatā**ti acchejjasuttāvutābhejjamaṇino viya niyatappavattitāya gatijātibandhāpavaggavasena niyamo. **Tattha tattha gamana**nti channaṃ abhijātīnaṃ vasena tāsu tāsu gatīsu upagamanaṃ. Samavāyena samāgamo **saṅgati. Sabhāvoyevā**ti yathā kaṇṭakassa tikkhatā, kapitthaphalānaṃ parimaṇḍalatā, migapakkhīnaṃ vicittākāratā, evaṃ sabbassapi lokassa hetupaccayehi vinā tathā tathā pariṇāmo, ayaṃ sabhāvo eva akittimo eva. Tenāha **‘‘yena hī’’**tiādi. Chaḷabhijātiyo parato vitthārīyanti. **Sukhañca dukkhañca paṭisaṃvedentī**ti vadantā adukkhamasukhabhūbhiṃ sabbena sabbaṃ na jānantīti ulliṅgento **‘‘aññā sukhadukkhabhūmi natthīti dassentī’’**ti āha.

Hetusuttavaṇṇanā niṭṭhitā.

8-10. Mahādiṭṭhisuttādivaṇṇanā

213-215. **Akatā**ti samena vā visamena vā kenaci hetunā na katā eva. Kenaci kataṃ karaṇaṃ vidhānaṃ natthi etesanti **akatavidhānā**. Padadvayenapi loke kenaci hetupaccayena nesaṃ abhinibbattitābhāvaṃ dasseti. **Iddhiyāpi na nimmitā**ti kassaci iddhimato devassa brahmuno vā iddhiyāpi na nimmitā. **Animmitā**ti vā kassaci animmāpakā. **Ajanakā**ti etena pathavīkāyādīnaṃ rūpādijanakabhāvaṃ paṭikkhipati. Rūpasaddādayo hi pathavīkāyādīhi appaṭibaddhavuttikāti tassa laddhi. Yathā pabbatakūṭaṃ kenaci anibbattitaṃ kassaci ca anibbattakaṃ, evametepīti āha **‘‘kūṭaṭṭhā’’**ti. Yamidaṃ ‘‘bījādito aṅkurādi jāyatī’’ti vuccati, tañca vijjamānameva tato nikkhamati, nāvijjamānaṃ, aññathā yato kutoci yassa kassaci uppatti siyāti adhippāyo. **Ṭhitā**ti nibbikārabhāvena ṭhitā. **Na calantī**ti na vikāraṃ āpajjanti. Vikārābhāvena hi tesaṃ sattannaṃ kāyānaṃ esikaṭṭhāyiṭṭhitatā. Aniñjanañca attano pakatiyā avaṭṭhānameva. Tenāha **‘‘na vipariṇamantī’’**ti. Avipariṇāmadhammattā eva ca ne **aññamaññaṃ na byābādhenti**. Sati hi vikāraṃ āpādetabbatāya byābādhakatāpi siyā, tathā anuggahetabbatāya anuggāhakatāti tadabhāvaṃ dassetuṃ pāḷiyaṃ **‘‘nāla’’**ntiādi vuttaṃ. Pathavī eva kāyekadesattā **pathavikāyo**. Jīvasattamānaṃ kāyānaṃ niccatāya nibbikārābhāvato na hantabbatā, na ghāṭetabbatā cāti neva koci hantā ghātetā vā. Tenāha **‘‘sattannantvevā’’**tiādi. Yadi koci hantā natthi, kathaṃ satthappahāroti āha **‘‘yathā muggarāsiādīsū’’**tiādi. **Kevalaṃ saññāmattameva hoti,** na ghātanādi, paramatthato sattannantveva kāyānaṃ avikopanīyabhāvatoti adhippāyo.

Pamukhayonīnanti manussatiracchānādīsu khattiyabrāhmaṇādisīhabyagghādivasena padhānayonīnaṃ. **Saṭṭhisatāni** chasahassāni. ‘‘Pañca ca kammuno satānī’’ti padassa atthadassanaṃ **‘‘pañca kammasatāni cā’’**ti. **Eseva nayo**ti iminā ‘‘kevalaṃ takkamattena niratthakadiṭṭhiṃ dīpetī’’ti imameva atthaṃ atidisati. Ettha ca **takkamattakenā**ti iminā yasmā takkikā niraṅkusatāya parikappanassa yaṃ kiñci attano parikappitaṃ sārato maññamānā tatheva abhinivissa takkadiṭṭhigāhaṃ gaṇhanti, tasmā na tesaṃ diṭṭhivatthūsu viññūhi vicāraṇā kātabbāti dasseti. **Kecī**ti uttaravihāravāsino. Te hi ‘‘pañca kammānīti cakkhusotaghānajivhākāyā, imāni pañcindriyāni ‘pañca kammānīti paññāpentī’’ti vadanti. **Kammanti laddhī**ti oḷārikabhāvato paripuṇṇakammanti laddhi. Manokammaṃ anoḷārikattā upaḍḍhakammanti laddhīti yojanā. ‘‘Dvāsaṭṭhipaṭipadā’’ti vattabbe sabhāvaniruttiṃ ajānantā **‘‘dvaṭṭhipaṭipadā’’**ti vadanti. **Ekasmiṃ kappe**ti ekasmiṃ mahākappe. Tatthāpi ca vivaṭṭaṭṭhāyisaññite **ekasmiṃ** asaṅkhyeyya**kappe**.

Urabbhe hanantīti **orabbhikā**. Evaṃ **sūkarikā**dayo veditabbā. **Luddāti** aññepi ye keci māgavikanesādādayo, te pāpakammapasutatāya **kaṇhābhijātīti vadanti. Bhikkhū**ti buddhasāsane bhikkhū. **Te kira** ‘‘sacchandarāgā paribhuñjantī’’ti adhippāyena **catūsu paccayesu kaṇṭake pakkhipitvā khādantī**ti vadanti. Kasmāti ce? Yasmā te paṇītapaṇīte paccaye paṭisevantīti tassa micchāgāho. Ñāyaladdhepi paccaye paribhuñjamānā ājīvakasamayassa vilomagāhitāya paccayesu kaṇṭake pakkhipitvā khādanti nāmāti vadantīti apare. **Eke pabbajitā,** ye visesato attakilamathānuyogamanuyuttā. Tathā hi te kaṇṭake vattantā viya hontīti **kaṇṭakavuttikā**ti vuttā. Ṭhatvā bhuñjananahānapaṭikkhepādivatasamāyogena **paṇḍaratarā. Acelakasāvakā**ti ājīvakasāvake vadati. Te kira ājīvakasamaye ājīvakaladdhiyā daḷhagāhitāya nigaṇṭhehipi paṇḍaratarā. Nandādayo kira tathārūpaṃ ājīvakapaṭipattiṃ ukkaṃsaṃ pāpetvā ṭhitā, tasmā nigaṇṭhehi ājīvakasāvakehi ca paṇḍaratarā vuttā. **Paramasukkābhijātī**ti ayaṃ tesaṃ laddhi.

Purisabhūmiyoti padhānapuggalena niddeso. Itthīnampetā bhūmiyo icchanteva. **Bhikkhu ca pannako**tiādi tesaṃ pāḷi eva. Tattha **pannako**ti bhikkhāya vicaraṇako, tesaṃ vā paṭipattiyā paṭipannako. **Jino**ti jiṇṇo jarāvasena hīnadhātuko, attano vā paṭipattiyā paṭipakkhe jinitvā ṭhito. So kira tathābhūto dhammampi kassaci na katheti. Tenāha **‘‘na kiñci āhā’’**ti. Niṭṭhuhanādivippakāre kenaci katepi khamanavasena na kiñci vadatīti vadanti. **Alābhi**nti ‘‘so na kumbhimukhā paṭiggaṇhātī’’tiādinā (dī. ni. 1.394) nayena vuttaalābhahetusamāyogena alābhiṃ. Tato eva jighacchādubbalyaparetatāya sayanaparāyaṇaṃ **samaṇaṃ pannabhūmīti vadanti**.

Ājīvavuttisatānīti sattānaṃ ājīvabhūtāni jīvikāvuttisatāni. **Pasu**ggahaṇena eḷakajāti gahitā, **miga**ggahaṇena rurugavayādisabbamigajāti. **Bahū devā**ti cātumahārājikādibrahmakāyikādivasena tesaṃ antarabhedavasena bahū devā. Tattha cātumahārājikānaṃ ekacce antarabhedā **mahāsamayasuttavasena** (dī. ni. 2.331 ādayo) dīpetabbā. **Manussāpi anantā**ti dīpadesakulavaṃsājīvādivibhāgena manussāpi anantabhedā. Pisācā eva **pesācā,** te mahantamahantā ajagarapetādayo. Chaddantadahamandākiniyo kuḷīramucalindanāmena vadanti.

Pavuṭāti sabbagaṇṭhikā. **Paṇḍitopi…pe… uddhaṃ na gacchati**. Kasmā? Sattānaṃ saṃsaraṇakālassa niyatabhāvato.

Aparipakkaṃ saṃsaraṇanimittaṃ sīlādinā **paripāceti nāma** sīghaṃyeva visuddhippattiyā. **Paripakkaṃ** kammaṃ **phussa phussa** patvā patvā kāle paripakkabhāvāpādanena **byantī karoti nāma. Suttaguḷe**ti suttavaṭṭiyaṃ. **Nibbeṭhiyamānameva paletī**ti upamāya sattānaṃ saṃsāro anukkamena khīyateva, na tassa vaḍḍhīti dasseti paricchinnarūpattā. **Nibbeṭhiyamānameva** suttaguḷaṃ **gacchatī**ti vuccati. Tañca kho suttapamāṇena, sutte pana asati kuto gacchati suttaguḷaṃ. Tenāha – **‘‘sutte khīṇe na gacchatī’’**ti. **Tattheva tiṭṭhati** suttapariyantanti adhippāyo. **Kālavasenā**ti attani veṭhetvā ṭhitaṃ sukhadukkhaṃ yathāvuttassa kālassa vasena nibbeṭhiyamāno bālo ca paṇḍito ca paleti gacchati, nātikkamati saṃsāraṃ.

Mahādiṭṭhisuttādivaṇṇanā niṭṭhitā.

11-18. Antavāsuttādivaṇṇanā

216-223. **Ekato vaḍḍhitanimitta**nti ekapassena vaḍḍhitaṃ kasiṇanimittaṃ. **Gāhenā**ti lābhī jhānacakkhunā passitvā gahaṇena. **Takkenā**ti na lābhī takkamattena. **Uppannadiṭṭhī**ti ‘‘loko’’ti uppannadiṭṭhi. **Sabbato vaḍḍhita**nti samantato appamāṇakasiṇanimittaṃ. **Ekamevā**ti ‘‘ekameva vatthū’’ti uppannadiṭṭhi. **Aṭṭhārasa veyyākaraṇānī**ti veyyākaraṇalakkhaṇappattāni aṭṭhārasa suttāni. **Ekaṃ gamana**nti ekaṃ veyyākaraṇagamanaṃ.

Antavāsuttādivaṇṇanā niṭṭhitā.

2. Dutiyagamanādivaggavaṇṇanā

224-301. **Dukkhavasena vutta**nti ‘‘iti kho, bhikkhave, dukkhe sati dukkhaṃ upādāyā’’tiādidukkhavasena vuttaṃ. Tādisameva dutiyaṃ veyyākaraṇagamanaṃ. Tenāha **‘‘tatrāpi aṭṭhāraseva veyyākaraṇānī’’**ti. **Tehī**ti ‘‘rūpī attā hotī’’tiādinayapavattehi veyyākaraṇehi saddhiṃ. **Ta**nti dutiyaṃ gamanaṃ.

Ārammaṇamevāti kasiṇasaṅkhātaṃ ārammaṇameva. **Takki**saddena suddhatakkikānaṃ gahaṇaṃ daṭṭhabbaṃ.

Aniccadukkhavasenāti ‘‘yadaniccaṃ, taṃ dukkhaṃ, tasmiṃ sati tadupādāya evaṃ diṭṭhi uppajjatī’’ti vuttaaniccadukkhavasenāti. **Tehiyevā**ti dutiye peyyāle vuttappakārehiyeva. **Tiparivaṭṭavasenā**ti tehiyeva chabbīsatiyā suttehi catutthapeyyāle tiparivaṭṭavasena vuttoti yojanā.

Dutiyagamanādivaggavaṇṇanā niṭṭhitā.

Sāratthappakāsiniyā saṃyuttanikāya-aṭṭhakathāya

Diṭṭhisaṃyuttavaṇṇanāya līnatthappakāsanā samattā.

4. Okkantasaṃyuttaṃ

1-10. Cakkhusuttādivaṇṇanā

302-311. **Saddhādhimokkha**nti saddahanavasena pavattaṃ adhimokkhaṃ, na sanniṭṭhānamattavasena pavattaṃ adhimokkhaṃ. Dassanampi sammattaṃ, taṃsijjhānavasena pavattaniyāmo **sammattaniyāmo,** ariyamaggo. **Anantarāyataṃ dīpeti** kappavināsapaṭibhāgena pavattattā. Tathā cāha **‘‘tenevāhā’’**tiādi. Kappasīsena bhājanalokaṃ vadati. So hi uḍḍayhati, na kappo, **uḍḍayhanavelā**ti jhāyanavelā. Ṭhito kappo ṭhitakappo, so assa atthīti **ṭhitakappī,** kappaṃ ṭhapetuṃ samatthoti attho. **Olokana**nti saccābhisamayasaṅkhātaṃ dassanaṃ. **Khamanti** sahanti, ñāyantīti attho.

Cakkhusuttādivaṇṇanā niṭṭhitā.

Okkantasaṃyuttavaṇṇanā niṭṭhitā.

5. Uppādasaṃyuttavaṇṇanā

312-321. **Sabbaṃ pākaṭameva** apubbassa abhāvato.

Uppādasaṃyuttavaṇṇanā niṭṭhitā.

6. Kilesasaṃyuttavaṇṇanā

322-331. **Eso**ti cakkhusmiṃ chandarāgo. Upecca kilesetīti **upakkileso. Cittassā**ti sāmaññavacanaṃ anicchanto codako **‘‘kataracittassā’’**ti āha. Itaro kāmaṃ upatāpanamalīnabhāvakaraṇavasena upakkileso lokuttarassa natthi, vibādhanaṭṭho pana attheva uppattinivāraṇatoti adhippāyenāha **‘‘catubhūmakacittassā’’**ti. Codako **‘‘tebhūmakā’’**tiādinā attano adhippāyaṃ vivarati, itaro **‘‘uppattinivāraṇato’’**tiādinā. Ariyaphalapaṭippassaddhipahānavasena pavattiyā sabbasaṃkilesato nikkhantattā nekkhammaṃ, magganibbānānaṃ pana nekkhammabhāvo ukkaṃsato gahito evāti āha **‘‘nekkhammaninnanti navalokuttaradhammaninna’’**nti. **Abhijānitvā**ti abhimukhabhāvena jānitvā. **Sacchikātabbesū**ti paccakkhakātabbesu. **Chaḷabhiññādhammesū**ti ariyamaggasampayuttadhammesu.

Kilesasaṃyuttavaṇṇanā niṭṭhitā.

7. Sāriputtasaṃyuttaṃ

1-9. Vivekajasuttādivaṇṇanā

332-340. **Na evaṃ hotī**ti ettha ‘‘ahaṃ samāpajjāmī’’ti vā, ‘‘ahaṃ samāpanno’’ti vā mā hotu tadā tādisābhogābhāvato. ‘‘Ahaṃ vuṭṭhito’’ti pana kasmā na hotīti? Sabbathāpi na hotveva ahaṅkārassa sabbaso pahīnattā.

Vivekajasuttādivaṇṇanā niṭṭhitā.

10. Sūcimukhīsuttavaṇṇanā

341. **Tasmiṃ vacane paṭikkhitte**ti – ‘‘adhomukho bhuñjasī’’ti paribbājikāya vuttavacane – ‘‘na khvāhaṃ bhaginī’’ti paṭikkhitte. **Vāda**nti dosaṃ. **Ubbhamukho**ti uparimukho. Puratthimādikā **catasso disā**. Dakkhiṇapuratthimādikā **catasso vidisā**.

Ārāmaārāmavatthuādīsu bhūmiparikammabījābhisaṅkharaṇādipaṭisaṃyuttā vijjā **vatthuvijjā,** tassā pana micchājīvabhāvaṃ dassetuṃ **‘‘tesa’’**ntiādi vuttaṃ. **Tesaṃ tesaṃ** attano paccayadāyakānaṃ. **Tattha tattha gamana**nti tesaṃ sāsanaharaṇavasena taṃ taṃ gāmantaradesantaraṃ. **Evamārocesī**ti attukkaṃsanaparavambhanarahitaṃ kaṇṇasukhaṃ pemanīyaṃ hadayaṅgamaṃ therassa dhammakathaṃ sutvā pasannamānasā evaṃ ‘‘dhammikaṃ samaṇā sakyaputtiyā’’tiādinā sāsanassa guṇasaṃkittanavācaṃ kulānaṃ ārocesi.

Sūcimukhīsuttavaṇṇanā niṭṭhitā.

Sāriputtasaṃyuttavaṇṇanā niṭṭhitā.

8. Nāgasaṃyuttaṃ

1. Suddhikasuttavaṇṇanā

342. **Aṇḍajā**ti aṇḍe jātā. **Vatthikose**ti vatthikosasaññite jarāyupuṭe **jātā. Saṃsede**ti saṃsinne kilinnaṭṭhāne uppannā. **Upapatitvā viyā**ti kutocipi avapatitvā viya nibbattā. **Puggalāna**nti tathā vinetabbapuggalānaṃ.

Suddhikasuttavaṇṇanā niṭṭhitā.

2-50. Paṇītatarasuttādivaṇṇanā

343-391. **Vissaṭṭhakāyā**ti ‘‘ye cammena vā rudhirena vā aṭṭhinā vā atthikā, te sabbaṃ gaṇhantū’’ti tattha nirapekkhacittatāya adhiṭṭhitasīlatāya pariccattasarīrā. **Duvidhakārino**ti ‘‘kālena kusalaṃ, kālena akusala’’nti evaṃ kusalākusalakārino. Saha byayati pavattatīti sahabyo, sahacāro. Tassa bhāvo sahabyatā, taṃ **sahabyataṃ**. Adanīyato **annaṃ**. Khādanīyato **khajjaṃ**. Pātabbato **pānaṃ**. Nivasanīyato **vatthaṃ**. Nivasitabbaṃ **nivāsanaṃ**. Parivaritabbaṃ **pāvuraṇaṃ**. Yānti tenāti **yānaṃ,** upāhanādiyānāni. Ādisaddena vayhasivikādīnaṃ saṅgaho. Chattampi parissayātapadukkhaparirakkhaṇena maggagamanasādhananti katvā **‘‘chattupāhana’’**ntiādi vuttaṃ. Tena vuttaṃ **‘‘yaṃ kiñci gamanapaccaya’’**nti. **Patthanaṃ katvā…pe… tattha nibbattanti** campeyyanāgarājā viyāti daṭṭhabbaṃ.

Paṇītatarasuttādivaṇṇanā niṭṭhitā.

Nāgasaṃyuttavaṇṇanā niṭṭhitā.

9. Supaṇṇasaṃyuttavaṇṇanā

392-437. **Pattāna**nti ubhosu pakkhesu pattānaṃ. **Vaṇṇavantatāyā**ti atisayena vicittavaṇṇatāya. Atisayattho hi ayaṃ **vanta**-saddo. **Purimanayenā**ti nāgasaṃyutte paṭhamasutte vuttanayena. **Uddharantī**ti samuddato uddharanti, pathavantarapabbatantarato pana tesaṃ uddharaṇaṃ dukkarameva. **Paṇītatare**ti balena paṇītatare, balavanteti attho. **Anuddharaṇīyanāgā**ti ānubhāvamahantatāya ca vasanaṭṭhānaviduggatāya ca uddharituṃ asakkuṇeyyā nāgā. Te ‘‘sattavidhā’’ti vatvā sarūpato vasanaṭṭhānato ca dassento **‘‘kambalassatarā’’**tiādimāha. Tattha **kambalassatarā dhataraṭṭhā**ti ime jātivasena vuttā. **Sattasīdantaravāsino**ti sattavidhasīdasamuddavāsino. **Pathaviṭṭhakā**ti pathavantaravāsino, tathā **pabbataṭṭhakā**. Te ca vimānavāsino. Te nāge koci supaṇṇo uddharituṃ na sakkotīti sambandho. **Sesa**nti ‘‘kāyena dvayakārino’’tiādīsu yaṃ vattabbaṃ, taṃ sabbaṃ **nāgasaṃyutte vuttanayameva,** tattha ca vuttanayeneva attho veditabboti adhippāyo.

Supaṇṇasaṃyuttavaṇṇanā niṭṭhitā.

10. Gandhabbakāyasaṃyuttavaṇṇanā

438-549. Mūlagandhādibhedaṃ gandhaṃ avanti apayuñjantīti gandhabbā, tesaṃ kāyo samūho gandhabbakāyo, gandhabbadevanikāyo. Cātumahārājikesu ekiyāva te daṭṭhabbā, tappariyāpannatāya tattha vā niyuttāti **gandhabbakāyikā**. Tesaṃ tesaṃ rukkhagacchalatānaṃ mūlaṃ paṭicca pavatto gandho mūlagandho, tasmiṃ **mūlagandhe. Adhivatthā**ti mūlagandhaṃ adhiṭṭhāya, abhibhuyya vā vasantā. Esa nayo sesesupi. **Taṃ nissāyā**ti taṃ mūlagandhaṃ rukkhaṃ paccayaṃ katvā nibbattā. Na kevalaṃ tattha gandho eva, mūlameva vā tesaṃ paccayoti dassento **‘‘so hī’’**tiādimāha. **Upakappatī**ti nivāsaṭṭhānabhāvena viniyuñjati. **Gandhagandhe**ti gandhānaṃ gandhasamudāye. **Mūlādigandhānaṃ gandhe**ti mūlādigataavayavagandhānaṃ gandhe, timūlādigatasamudāyabhūteti attho. Pubbe hi ‘‘mūlagandhe’’tiādinā rukkhānaṃ avayavagandho gahito, idha pana sabbaso gahitattā samudāyagandho veditabbo. Tenāha **‘‘yassa hi rukkhassā’’**tiādi. **So**ti so sabbo mūlādigato gandho gandhasamudāyo idha gandhagandho nāma. **Tassa gandhassa gandhe**ti tassa samudāyagandhassa tathābhūte gandhe. Sarikkhaṃ sadisaṃ paṭidānaṃ etissāti **sarikkhadānaṃ,** patthanā. Yathādhippetaphalāni sarikkhadānattāva adhippetaphalaṃ dentu, asarikkhadānaṃ kathanti? Tampi detiyeva puññassa sabbakāmadadattāti āha **‘‘asarikkhadānampī’’**tiādi.

Gandhabbakāyasaṃyuttavaṇṇanā niṭṭhitā.

11. Valāhakasaṃyuttavaṇṇanā

550-606. Lokaṃ vālentā saṃvarantā chādentā ahanti pariyesantīti valāhā, devaputtā. Tesaṃ samūho valāhakadevakāyoti āha **''valāhakakāyikā''**tiādi. **Sītakaraṇavalāhakā**ti sītaharaṇavalāhakā. **Sesapadesū**ti uṇhavalāhakādipadesu. **Eseva nayo**ti ''uṇhakaraṇavalāhakā''tiādinā attho veditabbo. **Cittaṭṭhapana**nti ''sītaṃ hotū''ti evaṃ cittassa uppādanaṃ. **Vassāne**ti vassakāle. **Utusamuṭṭhānamevā**ti pākatikasītamevāti attho. **Uṇhepī**ti uṇhakāle. **Abbhamaṇḍapo**ti maṇḍapasadisaabbhapaṭalavitānamāha. **Abbhaṃ uppajjatī**ti tahaṃ tahaṃ paṭalaṃ uṭṭhahati. **Abbheyevā**ti abbhakāle eva, vassāneti attho. **Atiabbha**nti satapaṭalasahassapaṭalaṃ hutvā abbhuṭṭhānaṃ. **Cittavesākhamāsesū**ti vasantakālaṃ sandhāyāha. Tadā hi viddho vigatavalāhako devo bhavituṃ yutto. **Uttaradakkhiṇādī**ti **ādi**-saddena pacchimavātādiṃ saṅgaṇhāti. **Pakativāto**ti pakatiyā sabhāvena vāyanakavāto. **Taṃ utusamuṭṭhānamevā**ti āhārūpajīvīnaṃ sattānaṃ sādhāraṇakammūpanissayautusamuṭṭhānameva. Esa nayo utusamuṭṭhānasītuṇhavātesupi. Tampi hi āhārūpajīvīnaṃ sattānaṃ sādhāraṇakammūpanissayamevāti.

Gītanti meghagītaṃ. **Saccakiriyāyā**ti tādisānaṃ purisavisesānaṃ saccādhiṭṭhānena. **Iddhibalenā**ti iddhimantānaṃ iddhiānubhāvena. **Vināsameghenā**ti kappavināsakameghena. Aññenapi kaṇhapāpikasattānaṃ pāpakammapaccayā uppannavināsameghena vuṭṭhena so so deso vinassateva.

Valāhakasaṃyuttavaṇṇanā niṭṭhitā.

12. Vacchagottasaṃyuttavaṇṇanā

607-661. **Aññāṇā**ti aññāṇahetu, saccapaṭicchādakasammohahetūti attho. Aṭṭhakathāyaṃ pana imameva atthaṃ hetuatthena karaṇavacanena dassetuṃ **''aññāṇenā''**ti vuttaṃ. **Sabbānī**ti ''aññāṇā adassanā anabhisamayā''tiādīni padāni ekādasasu suttesu āgatāni, pañcapaññāsa veyyākaraṇāni vuttāni suttesu pañcannaṃ khandhānaṃ vasena veyyākaraṇassa āgatattā.

Vacchagottasaṃyuttavaṇṇanā niṭṭhitā.

13. Jhānasaṃyuttaṃ

1. Samādhimūlakasamāpattisuttavaṇṇanā

662. **Samādhikusalo**ti samādhismiṃ kusalo. Tayidaṃ samādhikosallattaṃ saha jhānaṅgayogena catubbidho jhānasamādhi, tasmā taṃ taṃ vibhāgaṃ jānantassa siddhaṃ hotīti āha – **''paṭhamaṃ jhāna''**ntiādi. Tattha vitakkavicārapītisukhekaggatāvasena paṭhamaṃ pañcaṅgikaṃ, pītisukhekaggatāvasena dutiyaṃ tivaṅgikaṃ, sukhekaggatāvasena tatiyaṃ duvaṅgikaṃ, upekkhekaggatāvasena catutthaṃ duvaṅgikamevāti evaṃ tasmiṃ tasmiṃ jhāne taṃtaṃaṅgānaṃ vavatthāne kusalo. **Samāpattikusalo**ti samāpajjane kusalo. **Hāsetvā**ti tosetvā. **Kallaṃ katvā**ti samādhānassa paṭipakkhadhammānaṃ dūrīkaraṇena sahakārīkāraṇañca samādhānena samāpajjane cittaṃ samatthaṃ katvā. **Sesapadānī**ti sesā tayo koṭṭhāsā. Tatiyādīsu nayesu akusalopi jhānatthāya paṭipannattā ''jhāyītevā''ti vutto.

Samādhimūlakasamāpattisuttavaṇṇanā niṭṭhitā.

2-55. Samādhimūlakaṭhitisuttādivaṇṇanā

663-716. Dutiyādisuttesu **ṭhitikusalo**ti ettha antogadhahetuattho **ṭhiti**-saddo, tasmiñca pana kusaloti atthoti āha – **‘‘jhānaṃ ṭhapetuṃ akusalo’’**ti. **Sattaṭṭhaaccharāmatta**nti sattaṭṭhaaccharāmattaṃ khaṇaṃ jhānaṃ ṭhapetuṃ na sakkoti adhiṭṭhānavasībhāvassa anipphāditattā. **Yathāparicchedena** kālena **vuṭṭhātuṃ na sakkoti** vuṭṭhānavasībhāvassa anipphāditattā. Kallaṃ jātaṃ assāti **kallitaṃ,** tasmiṃ kallite kallitabhāvena kasiṇārammaṇesu ‘‘idaṃ nāma asukassā’’ti visayavasena samāpajjituṃ asakkonto **na samādhismiṃ ārammaṇakusalo. Na samādhismiṃ gocarakusalo**ti samādhismiṃ nipphāditabbe tassa gocare kammaṭṭhānasaññite pavattiṭṭhāne **bhikkhācāragocare ca** satisampajaññavirahito **akusalo**. Keci pana ‘‘kammaṭṭhānagocaro paṭhamajjhānādikaṃ, ‘evaṃ samāpajjitabbaṃ, evaṃ bahulīkātabba’nti ajānanto tattha akusalo nāmā’’ti vadanti. **Kammaṭṭhānaṃ abhinīharitu**nti kammaṭṭhānaṃ visesabhāgiyatāya abhinīharituṃ **akusalo. Sakkaccakārī**ti cittīkārī. **Sātaccakārī**ti niyatakārī. **Samādhissa upakārakadhammā**ti appanākosallā. **Samāpattiādīhī**ti **ādi**-saddena sakkaccakāripadādīnaṃyeva saṅgaho daṭṭhabbo catukkānaṃ vuttattā. Tenāha **‘‘yojetvā catukkā vuttā’’**ti. **Lokiyajjhānavaseneva kathitaṃ** ‘‘samādhikusalo’’tiādinā nayena desanāya pavattattā. Na hi lokuttaradhammesu akosallaṃ nāma labbhati. Yadi akosallaṃ, na kusalasaddena visesitabbatā siyāti.

Samādhimūlakaṭhitisuttādivaṇṇanā niṭṭhitā.

Jhānasaṃyuttavaṇṇanā niṭṭhitā.

Niṭṭhitā ca sāratthappakāsiniyā

Saṃyuttanikāya-aṭṭhakathāya khandhavaggavaṇṇanā.

Namo tassa bhagavato arahato sammāsambuddhassa

Saṃyuttanikāyo

Khandhavaggo

1. Khandhasaṃyuttaṃ

1. Nakulapituvaggo

1. Nakulapitusuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire [suṃsumāragire (sī. syā. kaṃ. pī.)] bhesakaḷāvane migadāye. Atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nakulapitā gahapati bhagavantaṃ etadavoca –

‘‘Ahamasmi, bhante, jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo abhikkhaṇātaṅko. Aniccadassāvī kho panāhaṃ, bhante, bhagavato manobhāvanīyānañca bhikkhūnaṃ. Ovadatu maṃ, bhante, bhagavā; anusāsatu maṃ, bhante, bhagavā; yaṃ mamassa dīgharattaṃ hitāya sukhāyā’’ti.

‘‘Evametaṃ, gahapati, evametaṃ, gahapati! Āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyonaddho. Yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya, kimaññatra bālyā? Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘āturakāyassa me sato cittaṃ anāturaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabba’’nti.

Atha kho nakulapitā gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho nakulapitaraṃ gahapatiṃ āyasmā sāriputto etadavoca – ‘‘vippasannāni kho te, gahapati, indriyāni; parisuddho mukhavaṇṇo pariyodāto. Alattha no ajja bhagavato sammukhā dhammiṃ kathaṃ savanāyā’’ti?

‘‘Kathañhi no siyā, bhante! Idānāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto’’ti. ‘‘Yathā kathaṃ pana tvaṃ, gahapati, bhagavatā dhammiyā kathāya amatena abhisitto’’ti? ‘‘Idhāhaṃ, bhante, yena bhagavā tenupasaṅkamiṃ; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno khvāhaṃ, bhante, bhagavantaṃ etadavocaṃ – ‘ahamasmi, bhante, jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo abhikkhaṇātaṅko. Aniccadassāvī kho panāhaṃ, bhante, bhagavato manobhāvanīyānañca bhikkhūnaṃ. Ovadatu maṃ, bhante, bhagavā; anusāsatu maṃ, bhante, bhagavā; yaṃ mamassa dīgharattaṃ hitāya sukhāyā’’’ti.

‘‘Evaṃ vutte, maṃ, bhante, bhagavā etadavoca – ‘evametaṃ, gahapati, evametaṃ, gahapati! Āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyonaddho. Yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya, kimaññatra bālyā? Tasmātiha te gahapati, evaṃ sikkhitabbaṃ – āturakāyassa me sato cittaṃ anāturaṃ bhavissatīti. Evañhi te, gahapati, sikkhitabba’nti. Evaṃ khvāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto’’ti.

‘‘Na hi pana taṃ, gahapati, paṭibhāsi bhagavantaṃ [taṃ bhagavantaṃ (sī.)] uttariṃ paṭipucchituṃ

– ‘kittāvatā nu kho, bhante, āturakāyo ceva hoti āturacitto ca, kittāvatā ca pana āturakāyo hi kho hoti no ca āturacitto’’’ti? ‘‘Dūratopi kho mayaṃ, bhante, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho’’ti.

‘‘Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho nakulapitā gahapati āyasmato sāriputtassa paccassosi. Āyasmā sāriputto etadavoca –

‘‘Kathañca, gahapati, āturakāyo ceva hoti, āturacitto ca? Idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. ‘Ahaṃ rūpaṃ, mama rūpa’nti pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ rūpaṃ, mama rūpa’nti pariyuṭṭhaṭṭhāyino taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ. ‘Ahaṃ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyino, sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ; attani vā saññaṃ, saññāya vā attānaṃ. ‘Ahaṃ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyino, sā saññā vipariṇamati aññathā hoti. Tassa saññāvipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ; attani vā saṅkhāre, saṅkhāresu vā attānaṃ. ‘Ahaṃ saṅkhārā, mama saṅkhārā’ti pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ saṅkhārā, mama saṅkhārā’ti pariyuṭṭhaṭṭhāyino, te saṅkhārā vipariṇamanti aññathā honti. Tassa saṅkhāravipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. ‘Ahaṃ viññāṇaṃ, mama viññāṇa’nti pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ viññāṇaṃ, mama viññāṇa’nti pariyuṭṭhaṭṭhāyino, taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Evaṃ kho, gahapati, āturakāyo ceva hoti āturacitto ca.

‘‘Kathañca, gahapati, āturakāyo hi kho hoti no ca āturacitto? Idha, gahapati, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. ‘Ahaṃ rūpaṃ, mama rūpa’nti na pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ rūpaṃ, mama rūpa’nti apariyuṭṭhaṭṭhāyino, taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ. ‘Ahaṃ vedanā, mama vedanā’ti na pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ vedanā, mama vedanā’ti apariyuṭṭhaṭṭhāyino, sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ; na attani vā saññaṃ, na saññāya vā attānaṃ. ‘Ahaṃ saññā, mama saññā’ti na pariyuṭṭhaṭṭhāyī hoti. Tassa ‘ahaṃ saññā, mama saññā’ti apariyuṭṭhaṭṭhāyino, sā saññā vipariṇamati aññathā hoti. Tassa saññāvipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

``Na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ; na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ. 'Ahaṃ saṅkhārā, mama saṅkhārā'ti na pariyuṭṭhaṭṭhāyī hoti. Tassa 'ahaṃ saṅkhārā, mama saṅkhārā'ti apariyuṭṭhaṭṭhāyino, te saṅkhārā vipariṇamanti aññathā honti. Tassa saṅkhāravipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

''Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. 'Ahaṃ viññāṇaṃ, mama viññāṇa'nti na pariyuṭṭhaṭṭhāyī hoti. Tassa 'ahaṃ viññāṇaṃ, mama viññāṇa'nti apariyuṭṭhaṭṭhāyino, taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Evaṃ kho, gahapati, āturakāyo hoti no ca āturacitto''ti.

Idamavoca āyasmā sāriputto. Attamano nakulapitā gahapati āyasmato sāriputtassa bhāsitaṃ abhinandīti. Paṭhamaṃ.

2. Devadahasuttaṃ

2. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu [sakyesu (ka.)] viharati devadahaṃ nāma sakyānaṃ nigamo. Atha kho sambahulā pacchābhūmagamikā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ''icchāma mayaṃ, bhante, pacchābhūmaṃ janapadaṃ gantuṃ, pacchābhūme janapade nivāsaṃ kappetu''nti.

''Apalokito pana vo, bhikkhave, sāriputto''ti? ''Na kho no, bhante, apalokito āyasmā sāriputto''ti. ''Apaloketha, bhikkhave, sāriputtaṃ. Sāriputto, bhikkhave, paṇḍito, bhikkhūnaṃ anuggāhako sabrahmacārīna''nti. ''Evaṃ bhante''ti kho te bhikkhū bhagavato paccassosuṃ.

Tena kho pana samayena āyasmā sāriputto bhagavato avidūre aññatarasmiṃ eḷagalāgumbe nisinno hoti. Atha kho te bhikkhū bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yenāyasmā sāriputto tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ [sārāṇīyaṃ (sī. syā. kaṃ. pī.)] vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ sāriputtaṃ etadavocuṃ – ''icchāma mayaṃ, āvuso sāriputta, pacchābhūmaṃ janapadaṃ gantuṃ, pacchābhūme janapade nivāsaṃ kappetuṃ. Apalokito no satthā''ti.

''Santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitāro – khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā – 'kiṃvādī panāyasmantānaṃ [kiṃvādāyasmantānaṃ (pī. ka.)] satthā kimakkhāyīti, kacci vo āyasmantānaṃ dhammā sussutā suggahitā sumanasikatā sūpadhāritā suppaṭividdhā paññāya, yathā byākaramānā āyasmanto vuttavādino ceva bhagavato assatha, na ca bhagavantaṃ abhūtena abbhācikkheyyātha, dhammassa cānudhammaṃ byākareyyātha, na ca koci sahadhammiko vādānuvādo [vādānupāto (aṭṭhakathāyaṃ pāṭhantaraṃ)] gārayhaṃ ṭhānaṃ āgaccheyyā'''ti?

''Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho''ti. ''Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī''ti. ''Evamāvuso''ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

''Santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitāro – khattiyapaṇḍitāpi …pe… samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā – 'kiṃvādī panāyasmantānaṃ satthā kimakkhāyī’ti? Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha – ‘chandarāgavinayakkhāyī kho no, āvuso, satthā’’’ti.

‘‘Evaṃ byākatepi kho, āvuso, assuyeva uttariṃ pañhaṃ pucchitāro – khattiyapaṇḍitāpi…pe… samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā – ‘kismiṃ panāyasmantānaṃ chandarāgavinayakkhāyī satthā’ti? Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha – ‘rūpe kho, āvuso, chandarāgavinayakkhāyī satthā, vedanāya… saññāya… saṅkhāresu… viññāṇe chandarāgavinayakkhāyī satthā’’’ti.

‘‘Evaṃ byākatepi kho, āvuso, assuyeva uttariṃ pañhaṃ pucchitāro – khattiyapaṇḍitāpi…pe… samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā – ‘kiṃ panāyasmantānaṃ ādīnavaṃ disvā rūpe chandarāgavinayakkhāyī satthā, vedanāya… saññāya… saṅkhāresu… viññāṇe chandarāgavinayakkhāyī satthā’ti? Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha – ‘rūpe kho, āvuso, avigatarāgassa [avītarāgassa (syā. kaṃ.)] avigatachandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Vedanāya… saññāya… saṅkhāresu avigatarāgassa…pe… avigatataṇhassa tesaṃ saṅkhārānaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Viññāṇe avigatarāgassa avigatachandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Idaṃ kho no, āvuso, ādīnavaṃ disvā rūpe chandarāgavinayakkhāyī satthā, vedanāya… saññāya… saṅkhāresu… viññāṇe chandarāgavinayakkhāyī satthā’’’ti.

‘‘Evaṃ byākatepi kho, āvuso, assuyeva uttariṃ pañhaṃ pucchitāro – khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā – ‘kiṃ panāyasmantānaṃ ānisaṃsaṃ disvā rūpe chandarāgavinayakkhāyī satthā, vedanāya… saññāya… saṅkhāresu… viññāṇe chandarāgavinayakkhāyī satthā’ti? Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha – ‘rūpe kho, āvuso, vigatarāgassa vigatachandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa rūpassa vipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Vedanāya… saññāya… saṅkhāresu vigatarāgassa vigatachandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tesaṃ saṅkhārānaṃ vipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Viññāṇe vigatarāgassa vigatachandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Idaṃ kho no, āvuso, ānisaṃsaṃ disvā rūpe chandarāgavinayakkhāyī satthā, vedanāya… saññāya… saṅkhāresu… viññāṇe chandarāgavinayakkhāyī satthā’’’ti.

‘‘Akusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro abhavissa avighāto anupāyāso apariḷāho, kāyassa ca bhedā paraṃ maraṇā sugati pāṭikaṅkhā, nayidaṃ bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeyya. Yasmā ca kho, āvuso, akusale dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro savighāto saupāyāso sapariḷāho, kāyassa ca bhedā paraṃ maraṇā duggati pāṭikaṅkhā, tasmā bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

‘‘Kusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro abhavissa savighāto saupāyāso sapariḷāho, kāyassa ca bhedā paraṃ maraṇā duggati pāṭikaṅkhā, nayidaṃ bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeyya. Yasmā ca kho, āvuso, kusale dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro avighāto anupāyāso apariḷāho, kāyassa ca bhedā paraṃ maraṇā sugati pāṭikaṅkhā, tasmā bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī’’ti.

Idamavocāyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti. Dutiyaṃ.

3. Hāliddikānisuttaṃ

3. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare [kulaghare (ka.)] papāte pabbate. Atha kho hāliddikāni [hāliddakāni (sī.), haliddikāni (syā.)] gahapati yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho hāliddikāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘vuttamidaṃ, bhante, bhagavatā aṭṭhakavaggiye māgaṇḍiyapañhe –

‘‘Okaṃ pahāya aniketasārī,
Gāme akubbaṃ [akrubbaṃ (ka.)] muni santhavāni [sandhavāni (ka.)];
Kāmehi ritto apurakkharāno [apurekkharāno (sī. suttanipātepi) moggallāne 5-135 suttampi oloketabbaṃ],
Kathaṃ na viggayha janena kayirā’’ti.

‘‘Imassa nu kho, bhante, bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti?

‘‘Rūpadhātu kho, gahapati, viññāṇassa oko. Rūpadhāturāgavinibandhañca [… vinibaddhañja (pī. sī. aṭṭha.)] pana viññāṇaṃ ‘okasārī’ti vuccati. Vedanādhātu kho, gahapati, viññāṇassa oko. Vedanādhāturāgavinibandhañca pana viññāṇaṃ ‘okasārī’ti vuccati. Saññādhātu kho, gahapati, viññāṇassa oko. Saññādhāturāgavinibandhañca pana viññāṇaṃ ‘okasārī’ti vuccati. Saṅkhāradhātu kho, gahapati, viññāṇassa oko. Saṅkhāradhāturāgavinibandhañca pana viññāṇaṃ ‘okasārī’ti vuccati. Evaṃ kho, gahapati, okasārī hoti.

‘‘Kathañca, gahapati, anokasārī hoti? Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī [nandi (sī. syā. kaṃ. pī.)] yā taṇhā ye upayupādānā [upāyupādānā (sī. syā. kaṃ. pī.)] cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā [anabhāvakatā (sī. pī.), anabhāvaṃgatā (syā. kaṃ.)] āyatiṃ anuppādadhammā. Tasmā tathāgato ‘anokasārī’ti vuccati. Vedanādhātuyā kho, gahapati… saññādhātuyā kho, gahapati… saṅkhāradhātuyā kho, gahapati… viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā tathāgato ‘anokasārī’ti vuccati. Evaṃ kho, gahapati, anokasārī hoti.

‘‘Kathañca, gahapati, niketasārī hoti? Rūpanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccati. Saddanimitta…pe… gandhanimitta… rasanimitta… phoṭṭhabbanimitta… dhammanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccati. Evaṃ kho, gahapati, niketasārī hoti.

‘‘Kathañca, gahapati, aniketasārī hoti? Rūpanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā tathāgato ‘aniketasārī’ti vuccati. Saddanimitta… gandhanimitta… rasanimitta… phoṭṭhabbanimitta… dhammanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā tathāgato ‘aniketasārī’ti vuccati. Evaṃ kho, gahapati, aniketasārī hoti.

‘‘Kathañca, gahapati, gāme santhavajāto [sandhavajāto (ka.)] hoti? Idha, gahapati, ekacco gihīhi [gihi (ka.)] saṃsaṭṭho viharati sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṃ āpajjati. Evaṃ kho, gahapati, gāme santhavajāto hoti.

‘‘Kathañca, gahapati, gāme na santhavajāto hoti? Idha, gahapati, bhikkhu gihīhi [gihi (ka.)] asaṃsaṭṭho viharati na sahanandī na sahasokī na sukhitesu sukhito na dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu na attanā tesu yogaṃ āpajjati. Evaṃ kho, gahapati, gāme na santhavajāto hoti.

‘‘Kathañca, gahapati, kāmehi aritto hoti? Idha, gahapati, ekacco kāmesu avigatarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Evaṃ kho, gahapati, kāmehi aritto hoti.

‘‘Kathañca, gahapati, kāmehi ritto hoti? Idha, gahapati, ekacco kāmesu vigatarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Evaṃ kho, gahapati, kāmehi ritto hoti.

‘‘Kathañca, gahapati, purakkharāno hoti? Idha, gahapati, ekaccassa evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, gahapati, purakkharāno hoti.

‘‘Kathañca, gahapati, apurakkharāno hoti? Idha, gahapati, ekaccassa na evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, gahapati, apurakkharāno hoti.

‘‘Kathañca, gahapati, kathaṃ viggayha janena kattā hoti? Idha, gahapati, ekacco evarūpiṃ kathaṃ kattā hoti – ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi; ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi; ahamasmi sammāpaṭipanno. Pure vacanīyaṃ pacchā avaca; pacchā vacanīyaṃ pure avaca. Sahitaṃ me, asahitaṃ te. Adhiciṇṇaṃ te viparāvattaṃ. Āropito te vādo; cara vādappamokkhāya. Niggahitosi; nibbeṭhehi vā sace pahosī’ti. Evaṃ kho, gahapati, kathaṃ viggayha janena kattā hoti.

‘‘Kathañca, gahapati, kathaṃ na viggayha janena kattā hoti? Idha, gahapati, bhikkhu na evarūpiṃ kathaṃ kattā hoti – ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’ti. Evaṃ kho, gahapati, kathaṃ na viggayha janena kattā hoti.

‘‘Iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā aṭṭhakavaggiye māgaṇḍiyapañhe –

‘‘Okaṃ pahāya aniketasārī,
Gāme akubbaṃ munisanthavāni;
Kāmehi ritto apurakkharāno,
Kathaṃ na viggayha janena kayirā’’ti.

‘‘Imassa kho, gahapati, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti. Tatiyaṃ.

4. Dutiyahāliddikānisuttaṃ

4. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate. Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno…pe… ekamantaṃ nisinno kho hāliddikāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘vuttamidaṃ, bhante, bhagavatā sakkapañhe – ‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā, te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussāna’’’nti.

‘‘Imassa nu kho, bhante, bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti?

‘‘Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā cittaṃ suvimuttanti vuccati.

‘‘Vedanādhātuyā kho, gahapati… saññādhātuyā kho, gahapati… saṅkhāradhātuyā kho, gahapati… viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā cittaṃ suvimuttanti vuccati.

‘‘Iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā sakkapañhe – ‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussāna’’’nti.

‘‘Imassa kho, gahapati, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti. Catutthaṃ.

5. Samādhisuttaṃ

5. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘samādhiṃ, bhikkhave, bhāvetha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca’’.

‘‘Ko ca, bhikkhave, rūpassa samudayo, ko vedanāya samudayo, ko saññāya samudayo, ko saṅkhārānaṃ samudayo, ko viññāṇassa samudayo? Idha, bhikkhave, bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

‘‘Kiñca abhinandati abhivadati ajjhosāya tiṭṭhati? Rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rūpaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā rūpe nandī tadupādānaṃ. Tassupādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

‘‘Vedanaṃ abhinandati…pe… saññaṃ abhinandati… saṅkhāre abhinandati… viññāṇaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa viññāṇaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā viññāṇe nandī tadupādānaṃ. Tassupādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti.

‘‘Ayaṃ, bhikkhave, rūpassa samudayo; ayaṃ vedanāya samudayo; ayaṃ saññāya samudayo; ayaṃ saṅkhārānaṃ samudayo; ayaṃ viññāṇassa samudayo.

‘‘Ko ca, bhikkhave, rūpassa atthaṅgamo, ko vedanāya… ko saññāya… ko saṅkhārānaṃ… ko viññāṇassa atthaṅgamo?

Idha, bhikkhave, nābhinandati nābhivadati nājjhosāya tiṭṭhati.

‘‘Kiñca nābhinandati nābhivadati nājjhosāya tiṭṭhati? Rūpaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rūpaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā rūpe nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho; upādānanirodhā bhavanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa vedanaṃ anabhinandato anabhivadato anajjhosā tiṭṭhato yā vedanāya nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho; upādānanirodhā bhavanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Saññaṃ nābhinandati…pe… saṅkhāre nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa saṅkhāre anabhinandato anabhivadato anajjhosāya tiṭṭhato yā saṅkhāresu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho; upādānanirodhā bhavanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Viññāṇaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa viññāṇaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā viññāṇe nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Ayaṃ, bhikkhave, rūpassa atthaṅgamo, ayaṃ vedanāya atthaṅgamo, ayaṃ saññāya atthaṅgamo, ayaṃ saṅkhārānaṃ atthaṅgamo, ayaṃ viññāṇassa atthaṅgamo’’ti. Pañcamaṃ.

6. Paṭisallāṇasuttaṃ

6. Sāvatthinidānaṃ. ‘‘Paṭisallāṇe, bhikkhave, yogamāpajjatha. Paṭisallīṇo, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca’’…pe… (yathā paṭhamasutte tathā vitthāretabbo.) Chaṭṭhaṃ.

7. Upādāparitassanāsuttaṃ

7. Sāvatthinidānaṃ. ‘‘Upādāparitassanañca vo, bhikkhave, desessāmi anupādāaparitassanañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti, kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Kathañca, bhikkhave, upādāparitassanā hoti? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

‘‘Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ. Tassa sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā vedanāvipariṇāmānuparivatti viññāṇaṃ hoti. Tassa vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

‘‘Saññaṃ attato samanupassati…pe… saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ; attani vā saṅkhāre, saṅkhāresu vā attānaṃ. Tassa te saṅkhārā vipariṇamanti aññathā honti. Tassa saṅkhāravipariṇāmaññathābhāvā saṅkhāravipariṇāmānuparivatti viññāṇaṃ hoti. Tassa saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

‘‘Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati. Evaṃ kho, bhikkhave, upādāparitassanā hoti.

‘‘Kathañca, bhikkhave, anupādāaparitassanā hoti? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā [na ceva uttāsavā (pī. ka.)] hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

‘‘Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ. Tassa sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā na vedanāvipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

‘‘Na saññaṃ…pe… na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ; na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ. Tassa te saṅkhārā vipariṇamanti aññathā honti. Tassa saṅkhāravipariṇāmaññathābhāvā na saṅkhāravipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

‘‘Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ…pe… tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā na viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, bhikkhave, anupādā aparitassanaṃ hotī’’ti. Sattamaṃ.

8. Dutiyaupādāparitassanāsuttaṃ

8. Sāvatthinidānaṃ. ‘‘Upādāparitassanañca vo, bhikkhave, desessāmi anupādāaparitassanañca. Taṃ suṇātha…pe… kathañca, bhikkhave, upādāparitassanā hoti? Idha, bhikkhave, assutavā puthujjano rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Vedanaṃ etaṃ mama…pe… saññaṃ etaṃ mama… saṅkhāre etaṃ mama… viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Evaṃ kho, bhikkhave, upādāparitassanā hoti.

‘‘Kathañca, bhikkhave, anupādāaparitassanā hoti? Idha, bhikkhave, sutavā ariyasāvako rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Vedanaṃ netaṃ mama… saññaṃ netaṃ mama… saṅkhāre netaṃ mama… viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā. Evaṃ kho, bhikkhave, anupādāaparitassanā hotī’’ti. Aṭṭhamaṃ.

9. Kālattayaaniccasuttaṃ

9. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ rūpasmiṃ anapekkho hoti; anāgataṃ rūpaṃ nābhinandati; paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Vedanā aniccā…

pe… saññā aniccā… saṅkhārā aniccā atītānāgatā; ko pana vādo paccuppannānaṃ! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu saṅkhāresu anapekkho hoti; anāgate saṅkhāre nābhinandati; paccuppannānaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti. Viññāṇaṃ aniccaṃ atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ viññāṇasmiṃ anapekkho hoti; anāgataṃ viññāṇaṃ nābhinandati; paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī''ti. Navamaṃ.

10. Kālattayadukkhasuttaṃ

10. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, dukkhaṃ atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ rūpasmiṃ anapekkho hoti; anāgataṃ rūpaṃ nābhinandati; paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Vedanā dukkhā… saññā dukkhā… saṅkhārā dukkhā… viññāṇaṃ dukkhaṃ atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ viññāṇasmiṃ anapekkho hoti; anāgataṃ viññāṇaṃ nābhinandati; paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī''ti. Dasamaṃ.

11. Kālattayaanattasuttaṃ

11. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, anattā atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ rūpasmiṃ anapekkho hoti; anāgataṃ rūpaṃ nābhinandati; paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Vedanā anattā… saññā anattā… saṅkhārā anattā… viññāṇaṃ anattā atītānāgataṃ; ko pana vādo paccuppannassa! Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ viññāṇasmiṃ anapekkho hoti; anāgataṃ viññāṇaṃ nābhinandati; paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī''ti. Ekādasamaṃ.

Nakulapituvaggo paṭhamo.

Tassuddānaṃ –

Nakulapitā devadahā, dvepi hāliddikāni ca;
Samādhipaṭisallāṇā, upādāparitassanā duve;
Atītānāgatapaccuppannā, vaggo tena pavuccati.

2. Aniccavaggo

1. Aniccasuttaṃ

12. Evaṃ me sutaṃ – sāvatthiyaṃ. Tatra kho…pe… ''rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī''ti. Paṭhamaṃ.

2. Dukkhasuttaṃ

13. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Dutiyaṃ.

3. Anattasuttaṃ

14. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Tatiyaṃ.

4. Yadaniccasuttaṃ

15. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanā aniccā. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Saññā aniccā…pe… saṅkhārā aniccā… viññāṇaṃ aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Catutthaṃ.

5. Yaṃdukkhasuttaṃ

16. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, dukkhaṃ. Yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanā dukkhā… saññā dukkhā… saṅkhārā dukkhā… viññāṇaṃ dukkhaṃ. Yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Pañcamaṃ.

6. Yadanattāsuttaṃ

17. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, anattā. Yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanā anattā… saññā anattā… saṅkhārā anattā… viññāṇaṃ anattā. Yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Chaṭṭhaṃ.

7. Sahetuaniccasuttaṃ

18. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ. Yopi hetu, yopi paccayo rūpassa uppādāya, sopi anicco. Aniccasambhūtaṃ, bhikkhave, rūpaṃ kuto niccaṃ bhavissati! Vedanā aniccā. Yopi hetu, yopi paccayo vedanāya uppādāya, sopi anicco. Aniccasambhūtā, bhikkhave, vedanā kuto niccā bhavissati! Saññā aniccā… saṅkhārā aniccā. Yopi hetu yopi paccayo saṅkhārānaṃ uppādāya, sopi anicco. Aniccasambhūtā, bhikkhave, saṅkhārā kuto niccā bhavissanti! Viññāṇaṃ aniccaṃ. Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anicco. Aniccasambhūtaṃ, bhikkhave, viññāṇaṃ kuto niccaṃ bhavissati! Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Sattamaṃ.

8. Sahetudukkhasuttaṃ

19. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, dukkhaṃ. Yopi hetu yopi paccayo rūpassa uppādāya, sopi dukkho. Dukkhasambhūtaṃ, bhikkhave, rūpaṃ kuto sukhaṃ bhavissati! Vedanā dukkhā… saññā dukkhā… saṅkhārā dukkhā… viññāṇaṃ dukkhaṃ. Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi dukkho. Dukkhasambhūtaṃ, bhikkhave, viññāṇaṃ kuto sukhaṃ bhavissati! Evaṃ passaṃ…pe…

nāparaṃ itthattāyāti pajānātī’’ti. Aṭṭhamaṃ.

9. Sahetuanattasuttaṃ

20. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, anattā. Yopi hetu yopi paccayo rūpassa uppādāya, sopi anattā. Anattasambhūtaṃ, bhikkhave, rūpaṃ kuto attā bhavissati! Vedanā anattā… saññā anattā… saṅkhārā anattā… viññāṇaṃ anattā. Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anattā. Anattasambhūtaṃ, bhikkhave, viññāṇaṃ kuto attā bhavissati! Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Navamaṃ.

10. Ānandasuttaṃ

21. Sāvatthiyaṃ … ārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘‘nirodho nirodho’ti, bhante, vuccati. Katamesānaṃ kho, bhante, dhammānaṃ nirodho [nirodhā (sī. pī.)] ‘nirodho’ti vuccatī’’ti? ‘‘Rūpaṃ kho, ānanda, aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Tassa nirodho [nirodhā (sī. pī.)] ‘nirodho’ti vuccati. Vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Tassā nirodho ‘nirodho’ti vuccati. Saññā… saṅkhārā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Tesaṃ nirodho ‘nirodho’ti vuccati. Viññāṇaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Tassa nirodho ‘nirodho’ti vuccati. Imesaṃ kho, ānanda, dhammānaṃ nirodho ‘nirodho’ti vuccatī’’ti. Dasamaṃ.

Aniccavaggo dutiyo.

Tassuddānaṃ –

Aniccaṃ dukkhaṃ anattā, yadaniccāpare tayo;
Hetunāpi tayo vuttā, ānandena ca te dasāti.

3. Bhāravaggo

1. Bhārasuttaṃ

22. Sāvatthiyaṃ … tatra kho … ‘‘bhārañca vo, bhikkhave, desessāmi bhārahārañca bhārādānañca bhāranikkhepanañca. Taṃ suṇātha. Katamo ca, bhikkhave, bhāro? Pañcupādānakkhandhā tissa vacanīyaṃ. Katame pañca? Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho; ayaṃ vuccati, bhikkhave, bhāro’’.

‘‘Katamo ca, bhikkhave, bhārahāro? Puggalo tissa vacanīyaṃ. Yvāyaṃ āyasmā evaṃnāmo evaṃgotto; ayaṃ vuccati, bhikkhave, bhārahāro.

‘‘Katamañca, bhikkhave, bhārādānaṃ? Yāyaṃ taṇhā ponobhavikā [ponobbhavikā (syā. kaṃ. ka.)] nandīrāgasahagatā [nandirāgasahagatā (sabbattha)] tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ vuccati, bhikkhave, bhārādānaṃ.

‘‘Katamañca, bhikkhave, bhāranikkhepanaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ vuccati, bhikkhave, bhāranikkhepana’’nti.

Idamavoca bhagavā. Idaṃ vatvāna [vatvā (sī.) evamīdisesu ṭhānesu] sugato athāparaṃ etadavoca satthā –

‘‘Bhārā have pañcakkhandhā, bhārahāro ca puggalo;
Bhārādānaṃ dukhaṃ loke, bhāranikkhepanaṃ sukhaṃ.

‘‘Nikkhipitvā garuṃ bhāraṃ, aññaṃ bhāraṃ anādiya;
Samūlaṃ taṇhamabbuyha [taṇhamabbhuyha (pī. ka.)], nicchāto parinibbuto’’ti. paṭhamaṃ;

2. Pariññasuttaṃ

23. Sāvatthinidānaṃ. ‘‘Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca. Taṃ suṇātha. Katame ca, bhikkhave, pariññeyyā dhammā? Rūpaṃ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo. Ime vuccanti, bhikkhave, pariññeyyā dhammā. Katamā ca, bhikkhave, pariññā? Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo. Ayaṃ vuccati, bhikkhave, pariññā’’ti. Dutiyaṃ.

3. Abhijānasuttaṃ

24. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; vedanaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; saññaṃ anabhijānaṃ… saṅkhāre anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; viññāṇaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Rūpañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya; vedanaṃ abhijānaṃ… saññaṃ… saṅkhāre… viññāṇaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti. Tatiyaṃ.

4. Chandarāgasuttaṃ

25. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpasmiṃ chandarāgo taṃ pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Yo vedanāya chandarāgo taṃ pajahatha. Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yo saññāya chandarāgo taṃ pajahatha. Evaṃ sā saññā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yo saṅkhāresu chandarāgo taṃ pajahatha. Evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yo viññāṇasmiṃ chandarāgo taṃ pajahatha. Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamma’’nti. Catutthaṃ.

5. Assādasuttaṃ

26. Sāvatthinidānaṃ. ‘‘Pubbeva [pubbe (pī. ka.)] me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva [bodhisattassa (pī. ka.)] sato etadahosi – ‘ko nu kho rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saṅkhārānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇa’nti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘yaṃ kho rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpassa nissaraṇaṃ. Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo [yā (ka.)]. Yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo. Yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ. Yaṃ saññaṃ paṭicca uppajjati…pe… yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ saṅkhārānaṃ assādo. Yaṃ [ye (sī. ka.)] saṅkhārā aniccā dukkhā vipariṇāmadhammā, ayaṃ saṅkhārānaṃ ādīnavo. Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ, idaṃ saṅkhārānaṃ nissaraṇaṃ. Yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇassa nissaraṇaṃ'''.

''Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ [abhisambuddho (sī.)]. Yato ca khvāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññāsiṃ; athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi – 'akuppā me vimutti [cetovimutti (sī. pī. ka.)]; ayamantimā jāti; natthi dāni punabbhavo'''ti. Pañcamaṃ.

6. Dutiyaassādasuttaṃ

27. Sāvatthinidānaṃ. ''Rūpassāhaṃ, bhikkhave, assādapariyesanaṃ acariṃ. Yo rūpassa assādo tadajjhagamaṃ. Yāvatā rūpassa assādo paññāya me so sudiṭṭho. Rūpassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acariṃ. Yo rūpassa ādīnavo tadajjhagamaṃ. Yāvatā rūpassa ādīnavo paññāya me so sudiṭṭho. Rūpassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ. Yaṃ rūpassa nissaraṇaṃ tadajjhagamaṃ. Yāvatā rūpassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ. Vedanāyāhaṃ, bhikkhave… saññāyāhaṃ, bhikkhave… saṅkhārānāhaṃ, bhikkhave… viññāṇassāhaṃ, bhikkhave, assādapariyesanaṃ acariṃ. Yo viññāṇassa assādo tadajjhagamaṃ. Yāvatā viññāṇassa assādo paññāya me so sudiṭṭho. Viññāṇassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acariṃ. Yo viññāṇassa ādīnavo tadajjhagamaṃ. Yāvatā viññāṇassa ādīnavo paññāya me so sudiṭṭho. Viññāṇassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ. Yaṃ viññāṇassa nissaraṇaṃ tadajjhagamaṃ. Yāvatā viññāṇassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ. Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññāsiṃ…pe… abbhaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi – 'akuppā me vimutti [cetovimutti (sī. pī. ka.)]; ayamantimā jāti; natthi dāni punabbhavo'''ti. Chaṭṭhaṃ.

7. Tatiyaassādasuttaṃ

28. Sāvatthinidānaṃ. ''No cedaṃ, bhikkhave, rūpassa assādo abhavissa nayidaṃ sattā rūpasmiṃ sārajjeyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa assādo, tasmā sattā rūpasmiṃ sārajjanti. No cedaṃ, bhikkhave, rūpassa ādīnavo abhavissa nayidaṃ sattā rūpasmiṃ nibbindeyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa ādīnavo, tasmā sattā rūpasmiṃ nibbindanti. No cedaṃ, bhikkhave, rūpassa nissaraṇaṃ abhavissa nayidaṃ sattā rūpasmā nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa nissaraṇaṃ, tasmā sattā rūpasmā nissaranti. No cedaṃ, bhikkhave, vedanāya…pe… no cedaṃ, bhikkhave, saññāya… no cedaṃ, bhikkhave, saṅkhārānaṃ nissaraṇaṃ abhavissa, nayidaṃ sattā saṅkhārehi nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi saṅkhārānaṃ nissaraṇaṃ, tasmā sattā saṅkhārehi nissaranti. No cedaṃ, bhikkhave, viññāṇassa assādo abhavissa, nayidaṃ sattā viññāṇasmiṃ sārajjeyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa assādo, tasmā sattā viññāṇasmiṃ sārajjanti. No cedaṃ, bhikkhave, viññāṇassa ādīnavo abhavissa, nayidaṃ sattā viññāṇasmiṃ nibbindeyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa ādīnavo, tasmā sattā viññāṇasmiṃ nibbindanti. No cedaṃ, bhikkhave, viññāṇassa nissaraṇaṃ abhavissa, nayidaṃ sattā viññāṇasmā nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa nissaraṇaṃ, tasmā sattā viññāṇasmā nissaranti.

‘‘Yāvakīvañca, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññaṃsu [nābbhaññiṃsu (sī.)]; neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṃyuttā vippamuttā vimariyādīkatena cetasā vihariṃsu. Yato ca kho, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññaṃsu; atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṃyuttā vippamuttā vimariyādīkatena cetasā viharanti’’. Sattamaṃ.

8. Abhinandanasuttaṃ

29. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpaṃ abhinandati, dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi. Yo vedanaṃ abhinandati… yo saññaṃ abhinandati… yo saṅkhāre abhinandati… yo viññāṇaṃ abhinandati, dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi. Yo ca kho, bhikkhave, rūpaṃ nābhinandati, dukkhaṃ so nābhinandati. Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi. Yo vedanaṃ nābhinandati… yo saññaṃ nābhinandati… yo saṅkhāre nābhinandati… yo viññāṇaṃ nābhinandati, dukkhaṃ so nābhinandati. Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmī’’ti. Aṭṭhamaṃ.

9. Uppādasuttaṃ

30. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaraṇassa pātubhāvo. Yo vedanāya…pe… yo saññāya…pe… yo saṅkhārānaṃ…pe… yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo. Yo vedanāya …pe… yo saññāya… yo saṅkhārānaṃ… yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo’’ti. Navamaṃ.

10. Aghamūlasuttaṃ

31. Sāvatthinidānaṃ. ‘‘Aghañca, bhikkhave, desessāmi aghamūlañca. Taṃ suṇātha. Katamañca bhikkhave aghaṃ? Rūpaṃ, bhikkhave, aghaṃ, vedanā aghaṃ, saññā aghaṃ, saṅkhārā aghaṃ, viññāṇaṃ aghaṃ. Idaṃ vuccati, bhikkhave, aghaṃ. Katamañca, bhikkhave, aghamūlaṃ? Yāyaṃ taṇhā ponobhavikā nandīrāgasahagatā [nandirāgasahagatā (sabbattha)] tatratatrābhinandinī; seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ vuccati, bhikkhave, aghamūla’’nti. Dasamaṃ.

11. Pabhaṅgusuttaṃ

32. Sāvatthinidānaṃ. ‘‘Pabhaṅguñca, bhikkhave, desessāmi appabhaṅguñca. Taṃ suṇātha. Kiñca, bhikkhave, pabhaṅgu, kiṃ appabhaṅgu? Rūpaṃ, bhikkhave, pabhaṅgu. Yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu. Vedanā pabhaṅgu. Yo tassā nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu. Saññā pabhaṅgu… saṅkhārā pabhaṅgu. Yo tesaṃ nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu. Viññāṇaṃ pabhaṅgu. Yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgū’’ti. Ekādasamaṃ.

Bhāravaggo tatiyo.

Tassuddānaṃ –

Bhāraṃ pariññaṃ abhijānaṃ, chandarāgaṃ catutthakaṃ;

Assādā ca tayo vuttā, abhinandanamaṭṭhamaṃ;
Uppādaṃ aghamūlañca, ekādasamo pabhaṅgūti.

4. Natumhākaṃvaggo

1. Natumhākaṃsuttaṃ

33. Sāvatthinidānaṃ. ‘‘Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Vedanā na tumhākaṃ, taṃ pajahatha. Sā vo pahīnā hitāya sukhāya bhavissati. Saññā na tumhākaṃ… saṅkhārā na tumhākaṃ, te pajahatha. Te vo pahīnā hitāya sukhāya bhavissanti. Viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati’’.

‘‘Seyyathāpi, bhikkhave, yaṃ imasmiṃ jetavane tiṇakaṭṭhasākhāpalāsaṃ taṃ jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya. Api nu tumhākaṃ evamassa – ‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Na hi no etaṃ, bhante, attā vā attaniyaṃ vā’’ti. ‘‘Evameva kho, bhikkhave, rūpaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Vedanā na tumhākaṃ, taṃ pajahatha. Sā vo pahīnā hitāya sukhāya bhavissati. Saññā na tumhākaṃ… saṅkhārā na tumhākaṃ… viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī’’ti. Paṭhamaṃ.

2. Dutiyanatumhākaṃsuttaṃ

34. Sāvatthinidānaṃ. ‘‘Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Vedanā na tumhākaṃ… saññā na tumhākaṃ… saṅkhārā na tumhākaṃ… viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī’’ti. Dutiyaṃ.

3. Aññatarabhikkhusuttaṃ

35. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu; yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho, appamatto ātāpī pahitatto vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, anuseti, tena saṅkhaṃ gacchati; yaṃ nānuseti, na tena saṅkhaṃ gacchatī’’ti. ‘‘Aññātaṃ, bhagavā; aññātaṃ, sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ ce, bhante, anuseti tena saṅkhaṃ gacchati. Vedanaṃ ce anuseti tena saṅkhaṃ gacchati. Saññaṃ ce anuseti tena saṅkhaṃ gacchati. Saṅkhāre ce anuseti tena saṅkhaṃ gacchati. Viññāṇaṃ ce anuseti tena saṅkhaṃ gacchati. Rūpaṃ ce, bhante, nānuseti na tena saṅkhaṃ gacchati. Vedanaṃ ce… saññaṃ ce… saṅkhāre ce… viññāṇaṃ ce nānuseti na tena saṅkhaṃ gacchati. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ ce, bhikkhu, anuseti tena saṅkhaṃ gacchati. Vedanaṃ ce… saññaṃ ce… saṅkhāre ce… viññāṇaṃ ce anuseti tena saṅkhaṃ gacchati. Rūpaṃ ce, bhikkhu, nānuseti na tena saṅkhaṃ gacchati. Vedanaṃ ce… saññaṃ ce… saṅkhāre ce… viññāṇaṃ ce nānuseti na tena saṅkhaṃ gacchati. Imassa kho, bhikkhu, mayā saṃkhittena, bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti.

Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca pana so bhikkhu arahataṃ ahosīti. Tatiyaṃ.

4. Dutiyaaññatarabhikkhusuttaṃ

36. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu yena bhagavā…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, anuseti taṃ anumīyati; yaṃ anumīyati tena saṅkhaṃ gacchati. Yaṃ nānuseti na taṃ anumīyati; yaṃ nānumīyati na tena saṅkhaṃ gacchatī’’ti. ‘‘Aññātaṃ, bhagavā; aññātaṃ, sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ ce, bhante, anuseti taṃ anumīyati; yaṃ anumīyati tena saṅkhaṃ gacchati. Vedanaṃ ce anuseti… saññaṃ ce anuseti… saṅkhāre ce anuseti… viññāṇaṃ ce anuseti taṃ anumīyati; yaṃ anumīyati tena saṅkhaṃ gacchati. Rūpaṃ ce, bhante, nānuseti na taṃ anumīyati; yaṃ nānumīyati na tena saṅkhaṃ gacchati. Vedanaṃ ce nānuseti… saññaṃ ce nānuseti… saṅkhāre ce nānuseti… viññāṇaṃ ce nānuseti na taṃ anumīyati; yaṃ nānumīyati na tena saṅkhaṃ gacchati. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ ce, bhikkhu, anuseti taṃ anumīyati; yaṃ anumīyati tena saṅkhaṃ gacchati. Vedanaṃ ce, bhikkhu… saññaṃ ce, bhikkhu… saṅkhāre ce, bhikkhu… viññāṇaṃ ce, bhikkhu, anuseti taṃ anumīyati; yaṃ anumīyati tena saṅkhaṃ gacchati. Rūpaṃ ce, bhikkhu, nānuseti na taṃ anumīyati; yaṃ nānumīyati na tena saṅkhaṃ gacchati. Vedanaṃ ce nānuseti… saññaṃ ce nānuseti… saṅkhāre ce nānuseti… viññāṇaṃ ce nānuseti na taṃ anumīyati; yaṃ nānumīyati na tena saṅkhaṃ gacchati. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Catutthaṃ.

5. Ānandasuttaṃ

37. Sāvatthinidānaṃ. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca –

‘‘Sace taṃ, ānanda, evaṃ puccheyyuṃ – ‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa [ṭhitānaṃ (syā. kaṃ. pī. ka.)] aññathattaṃ paññāyatī’ti? Evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsī’’ti? ‘‘Sace maṃ, bhante, evaṃ puccheyyuṃ – ‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’ti? Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ – ‘rūpassa kho, āvuso, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’ti. Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyya’’nti.

‘‘Sādhu sādhu, ānanda! Rūpassa kho, ānanda, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti. Evaṃ puṭṭho tvaṃ, ānanda, evaṃ byākareyyāsī''ti. Pañcamaṃ.

6. Dutiyaānandasuttaṃ

38. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca –

''Sace taṃ, ānanda, evaṃ puccheyyuṃ – 'katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha? Katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati? Katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī'ti? Evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsī''ti? ''Sace maṃ, bhante, evaṃ puccheyyuṃ – 'katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha? Katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati? Katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī'ti? Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ – 'yaṃ kho, āvuso, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Yā vedanā atītā niruddhā vipariṇatā; tassā uppādo paññāyittha, vayo paññāyittha, ṭhitāya aññathattaṃ paññāyittha. Yā saññā… ye saṅkhārā atītā niruddhā vipariṇatā; tesaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha'''.

''Yaṃ kho, āvuso, rūpaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Yā vedanā ajātā apātubhūtā; tassā uppādo paññāyissati, vayo paññāyissati, ṭhitāya aññathattaṃ paññāyissati. Yā saññā…pe… ye saṅkhārā ajātā apātubhūtā; tesaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

''Yaṃ kho, āvuso, rūpaṃ jātaṃ pātubhūtaṃ; tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yā vedanā jātā pātubhūtā…pe… yā saññā… ye saṅkhārā jātā pātubhūtā; tesaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī'ti. Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyya''nti.

''Sādhu, sādhu, ānanda! Yaṃ kho, ānanda, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Yā vedanā … yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha.

''Yaṃ kho, ānanda, rūpaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Yā vedanā… yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

''Yaṃ kho, ānanda, rūpaṃ jātaṃ pātubhūtaṃ; tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yā vedanā jātā pātubhūtā… yā saññā… ye saṅkhārā… yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ; tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti. Evaṃ puṭṭho tvaṃ, ānanda, evaṃ byākareyyāsī''ti. Chaṭṭhaṃ.

7. Anudhammasuttaṃ

39. Sāvatthinidānaṃ. ''Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṃ rūpe nibbidābahulo [nibbidābahulaṃ (pī. ka.)] vihareyya, vedanāya nibbidābahulo vihareyya, saññā nibbidābahulo vihareyya, saṅkhāresu nibbidābahulo vihareyya, viññāṇe nibbidābahulo vihareyya. Yo rūpe nibbidābahulo viharanto, vedanāya… saññāya… saṅkhāresu nibbidābahulo viharanto, viññāṇe nibbidābahulo viharanto rūpaṃ parijānāti, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ parijānāti, so rūpaṃ parijānaṃ, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanā, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī''ti. Sattamaṃ.

8. Dutiyaanudhammasuttaṃ

40. Sāvatthinidānaṃ. ''Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṃ rūpe aniccānupassī vihareyya…pe… parimuccati dukkhasmāti vadāmī''ti. Aṭṭhamaṃ.

9. Tatiyaanudhammasuttaṃ

41. Sāvatthinidānaṃ. ''Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṃ rūpe dukkhānupassī vihareyya…pe… parimuccati dukkhasmāti vadāmī''ti. Navamaṃ.

10. Catutthaanudhammasuttaṃ

42. Sāvatthinidānaṃ. ''Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṃ rūpe anattānupassī vihareyya, vedanāya… saññāya… saṅkhāresu… viññāṇe anattānupassī vihareyya. Yo rūpe anattānupassī viharanto…pe… rūpaṃ parijānāti, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ parijānāti, so rūpaṃ parijānaṃ, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī''ti. Dasamaṃ.

Natumhākaṃvaggo catuttho.

Tassuddānaṃ –

Natumhākena dve vuttā, bhikkhūhi apare duve;
Ānandena ca dve vuttā, anudhammehi dve dukāti.

5. Attadīpavaggo

1. Attadīpasuttaṃ

43. Sāvatthinidānaṃ. ''Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. Attadīpānaṃ, bhikkhave, viharataṃ attasaraṇānaṃ anaññasaraṇānaṃ, dhammadīpānaṃ dhammasaraṇānaṃ anaññasaraṇānaṃ yoni upaparikkhitabbā. Kiṃjātikā sokaparidevadukkhadomanassupāyāsā, kiṃpahotikā’’ti?

‘‘Kiṃjātikā ca, bhikkhave, sokaparidevadukkhadomanassupāyāsā, kiṃpahotikā? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati, aññathā ca hoti. Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ. Tassa sā vedanā vipariṇamati, aññathā ca hoti. Tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Saññaṃ attato samanupassati… saṅkhāre attato samanupassati… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati, aññathā ca hoti. Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

‘‘Rūpassa tveva, bhikkhave, aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ [vipariṇāma virāga nirodhaṃ (sī.)], pubbe ceva rūpaṃ etarahi ca sabbaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammanti, evametaṃ yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti. Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati. Vedanāya tveva, bhikkhave, aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva vedanā etarahi ca sabbā vedanā aniccā dukkhā vipariṇāmadhammāti, evametaṃ yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti. Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati. Saññāya… saṅkhārānaṃ tveva, bhikkhave, aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva saṅkhārā etarahi ca sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammāti, evametaṃ yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti. Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati. Viññāṇassa tveva, bhikkhave, aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva viññāṇaṃ etarahi ca sabbaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammanti, evametaṃ yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti. Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccatī’’ti. Paṭhamaṃ.

2. Paṭipadāsuttaṃ

44. Sāvatthinidānaṃ. ‘‘Sakkāyasamudayagāminiñca vo, bhikkhave, paṭipadaṃ desessāmi, sakkāyanirodhagāminiñca paṭipadaṃ. Taṃ suṇātha. Katamā ca, bhikkhave, sakkāyasamudayagāminī paṭipadā? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Ayaṃ vuccati, bhikkhave, ‘sakkāyasamudayagāminī paṭipadā, sakkāyasamudayagāminī paṭipadā’ti. Iti hidaṃ, bhikkhave, vuccati ‘dukkhasamudayagāminī samanupassanā’ti. Ayamevettha attho’’.

‘‘Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ attato… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Ayaṃ vuccati, bhikkhave, ‘sakkāyanirodhagāminī paṭipadā, sakkāyanirodhagāminī paṭipadā’ti. Iti hidaṃ, bhikkhave, vuccati ‘dukkhanirodhagāminī samanupassanā’ti. Ayamevettha attho’’ti. Dutiyaṃ.

3. Aniccasuttaṃ

45. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya passato cittaṃ virajjati vimuccati anupādāya āsavehi. Vedanā aniccā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya passato cittaṃ virajjati vimuccati anupādāya āsavehi. Rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi, vedanādhātuyā…pe… saññādhātuyā… saṅkhāradhātuyā… viññāṇadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi. Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ [santussitaṃ (ka. sī. pī. ka.)]. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Tatiyaṃ.

4. Dutiyaaniccasuttaṃ

46. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanā aniccā… saññā aniccā… saṅkhārā aniccā… viññāṇaṃ aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ’’.

‘‘Evametaṃ yathābhūtaṃ sammappaññāya passato pubbantānudiṭṭhiyo na honti. Pubbantānudiṭṭhīnaṃ asati, aparantānudiṭṭhiyo na honti. Aparantānudiṭṭhīnaṃ asati, thāmaso [thāmasā (sī. syā. kaṃ.)] parāmāso na hoti. Thāmase [thāmasā (sī. syā. kaṃ.), thāmaso (ka.)] parāmāse asati rūpasmiṃ… vedanāya … saññāya… saṅkhāresu… viññāṇasmiṃ cittaṃ virajjati vimuccati anupādāya āsavehi. Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Catutthaṃ.

5. Samanupassanāsuttaṃ

47. Sāvatthinidānaṃ. ‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitaṃ attānaṃ samanupassamānā samanupassanti, sabbete pañcupādānakkhandhe samanupassanti, etesaṃ vā aññataraṃ. Katame pañca? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ’’.

‘‘Iti ayañceva samanupassanā ‘asmī’ti cassa avigataṃ [adhigataṃ (bahūsu)] hoti. ‘Asmī’ti kho pana, bhikkhave, avigate pañcannaṃ indriyānaṃ avakkanti hoti – cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassa. Atthi, bhikkhave, mano, atthi dhammā, atthi avijjādhātu. Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa ‘asmī’tipissa hoti; ‘ayamahamasmī’tipissa hoti; ‘bhavissa’ntipissa hoti; ‘na bhavissa’ntipissa hoti; ‘rūpī bhavissa’ntipissa hoti; ‘arūpī bhavissa’ntipissa hoti; ‘saññī bhavissa’ntipissa hoti; ‘asaññī bhavissa’ntipissa hoti; ‘nevasaññīnāsaññī bhavissa’ntipissa hoti’’.

‘‘Tiṭṭhanteva kho [tiṭṭhanti kho pana (sī. syā. kaṃ. pī.)], bhikkhave, tattheva [tatheva (katthaci)] pañcindriyāni. Athettha sutavato ariyasāvakassa avijjā pahīyati, vijjā uppajjati. Tassa avijjāvirāgā vijjuppādā ‘asmī’tipissa na hoti; ‘ayamahamasmī’tipissa na hoti; ‘bhavissa’nti… ‘na bhavissa’nti… rūpī… arūpī … saññī… asaññī… ‘nevasaññīnāsaññī bhavissa’ntipissa na hotī’’ti. Pañcamaṃ.

6. Khandhasuttaṃ

48. Sāvatthinidānaṃ. ‘‘Pañca, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe ca. Taṃ suṇātha. Katame ca, bhikkhave, pañcakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhandho. Yā kāci vedanā…pe… yā kāci saññā… ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā…pe… ayaṃ vuccati saṅkhārakkhandho. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññāṇakkhandho. Ime vuccanti, bhikkhave, pañcakkhandhā’’.

‘‘Katame ca, bhikkhave, pañcupādānakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho. Yā kāci vedanā…pe… yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho. Yā kāci saññā…pe… yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati saññupādānakkhandho. Ye keci saṅkhārā…pe… sāsavā upādāniyā, ayaṃ vuccati saṅkhārupādānakkhandho. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, pañcupādānakkhandhā’’ti. Chaṭṭhaṃ.

7. Soṇasuttaṃ

49. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami …pe… ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā etadavoca –

‘‘Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena ‘seyyohamasmī’ti vā samanupassanti; ‘sadisohamasmī’ti vā samanupassanti; ‘hīnohamasmī’ti vā samanupassanti; kimaññatra yathābhūtassa adassanā? Aniccāya vedanāya dukkhāya vipariṇāmadhammāya ‘seyyohamasmī’ti vā samanupassanti; ‘sadisohamasmī’ti vā samanupassanti; ‘hīnohamasmī’ti vā samanupassanti; kimaññatra yathābhūtassa adassanā? Aniccāya saññāya… aniccehi saṅkhārehi dukkhehi vipariṇāmadhammehi ‘seyyohamasmī’ti vā samanupassanti; ‘sadisohamasmī’ti vā samanupassanti; ‘hīnohamasmī’ti vā samanupassanti; kimaññatra yathābhūtassa adassanā? Aniccena viññāṇena dukkhena vipariṇāmadhammena ‘seyyohamasmī’ti vā samanupassanti; ‘sadisohamasmī’ti vā samanupassanti; ‘hīnohamasmī’ti vā samanupassanti; kimaññatra yathābhūtassa adassanā?

‘‘Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena ‘seyyohamasmī’tipi na samanupassanti; ‘sadisohamasmī’tipi na samanupassanti; ‘hīnohamasmī’tipi na samanupassanti; kimaññatra yathābhūtassa dassanā? Aniccāya vedanāya… aniccāya saññāya… aniccehi saṅkhārehi… aniccena viññāṇena dukkhena vipariṇāmadhammena ‘seyyohamasmī’tipi na samanupassanti; ‘sadisohamasmī’tipi na samanupassanti; ‘hīnohamasmī’tipi na samanupassanti; kimaññatra yathābhūtassa dassanā?

‘‘Taṃ kiṃ maññasi, soṇa, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā niccā vā aniccā vā’’ti? ‘‘Aniccā, bhante’’… ‘‘saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Tasmātiha, soṇa, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Evaṃ passaṃ, soṇa, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Sattamaṃ.

8. Dutiyasoṇasuttaṃ

50. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā etadavoca –

‘‘Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṃ nappajānanti, rūpasamudayaṃ nappajānanti, rūpanirodhaṃ nappajānanti, rūpanirodhagāminiṃ paṭipadaṃ nappajānanti; vedanaṃ nappajānanti, vedanāsamudayaṃ nappajānanti, vedanānirodhaṃ nappajānanti, vedanānirodhagāminiṃ paṭipadaṃ nappajānanti; saññaṃ nappajānanti…pe… saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ nappajānanti; viññāṇaṃ nappajānanti, viññāṇasamudayaṃ nappajānanti, viññāṇanirodhaṃ nappajānanti, viññāṇanirodhagāminiṃ paṭipadaṃ nappajānanti. Na me te, soṇa, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

‘‘Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṃ pajānanti, rūpasamudayaṃ pajānanti, rūpanirodhaṃ pajānanti, rūpanirodhagāminiṃ paṭipadaṃ pajānanti; vedanaṃ pajānanti…pe… saññaṃ pajānanti… saṅkhāre pajānanti… viññāṇaṃ pajānanti, viññāṇasamudayaṃ pajānanti, viññāṇanirodhaṃ pajānanti, viññāṇanirodhagāminiṃ paṭipadaṃ pajānanti. Te ca kho me, soṇa, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti. Aṭṭhamaṃ.

9. Nandikkhayasuttaṃ

51. Sāvatthinidānaṃ. ‘‘Aniccaññeva, bhikkhave, bhikkhu rūpaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Aniccaññeva, bhikkhave, bhikkhu vedanaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Anicceyeva, bhikkhave, bhikkhu saññaṃ aniccanti passati…pe… anicceyeva bhikkhave, bhikkhu saṅkhāre aniccāti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Aniccaññeva, bhikkhave, bhikkhu viññāṇaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccatī''ti. Navamaṃ.

10. Dutiyanandikkhayasuttaṃ

52. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, yoniso manasi karotha, rūpāniccatañca yathābhūtaṃ samanupassatha. Rūpaṃ, bhikkhave, bhikkhu yoniso manasi karonto, rūpāniccatañca yathābhūtaṃ samanupassanto rūpasmiṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Vedanaṃ, bhikkhave, yoniso manasi karotha, vedanāniccatañca yathābhūtaṃ samanupassatha. Vedanaṃ, bhikkhave, bhikkhu yoniso manasi karonto, vedanāniccatañca yathābhūtaṃ samanupassanto vedanāya nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Saññaṃ bhikkhave… saṅkhāre, bhikkhave, yoniso manasi karotha, saṅkhārāniccatañca yathābhūtaṃ samanupassatha. Saṅkhāre, bhikkhave, bhikkhu yoniso manasi karonto, saṅkhārāniccataṃ yathābhūtaṃ samanupassanto saṅkhāresu nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Viññāṇaṃ, bhikkhave, yoniso manasi karotha, viññāṇāniccatañca yathābhūtaṃ samanupassatha. Viññāṇaṃ, bhikkhave, bhikkhu yoniso manasi karonto, viññāṇāniccatañca yathābhūtaṃ samanupassanto viññāṇasmiṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccatī''ti. Dasamaṃ.

Attadīpavaggo pañcamo.

Tassuddānaṃ –

Attadīpā paṭipadā, dve ca honti aniccatā;
Samanupassanā khandhā, dve soṇā dve nandikkhayena cāti.

Mūlapaṇṇāsako samatto.

Tassa mūlapaṇṇāsakassa vagguddānaṃ –

Nakulapitā anicco ca, bhāro natumhākena ca;
Attadīpena paññāso, paṭhamo tena pavuccatīti.

6. Upayavaggo

1. Upayasuttaṃ

53. Sāvatthinidānaṃ. ''Upayo [upāyo (bahūsu)], bhikkhave, avimutto, anupayo vimutto. Rūpupayaṃ [rūpūpāyaṃ (sī. syā. kaṃ.), rūpupāyaṃ (pī. ka.)] vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya. Vedanupayaṃ vā…pe… saññupayaṃ vā…pe… saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya''.

''Yo, bhikkhave, evaṃ vadeyya – 'ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī'ti, netaṃ ṭhānaṃ vijjati.

''Rūpadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Vedanādhātuyā ce, bhikkhave… saññādhātuyā ce bhikkhave…

saṅkhāradhātuyā ce bhikkhave… viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhaccavimuttaṃ. Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Paṭhamaṃ.

2. Bījasuttaṃ

54. Sāvatthinidānaṃ. ‘‘Pañcimāni, bhikkhave, bījajātāni. Katamāni pañca? Mūlabījaṃ, khandhabījaṃ, aggabījaṃ, phalubījaṃ, bījabījaññeva pañcamaṃ. Imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni apūtikāni avātātapahatāni sārādāni [sārādāyīni (katthaci)] sukhasayitāni, pathavī [paṭhavī (sī. syā. kaṃ. pī.)] ca nāssa, āpo ca nāssa; api numāni [api nu imāni (sī. pī.)], bhikkhave, pañca bījajātāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyu’’nti? ‘‘No hetaṃ, bhante’’. ‘‘Imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni…pe… sukhasayitāni, pathavī ca assa, āpo ca assa; api numāni, bhikkhave, pañca bījajātāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyu’’nti? ‘‘Evaṃ, bhante’’. ‘‘Seyyathāpi, bhikkhave, pathavīdhātu, evaṃ catasso viññāṇaṭṭhitiyo daṭṭhabbā. Seyyathāpi, bhikkhave, āpodhātu, evaṃ nandirāgo daṭṭhabbo. Seyyathāpi, bhikkhave, pañca bījajātāni, evaṃ viññāṇaṃ sāhāraṃ daṭṭhabbaṃ’’.

‘‘Rūpupayaṃ, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya. Vedanupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya…pe… saññupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya…pe… saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

‘‘Yo, bhikkhave, evaṃ vadeyya – ‘ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī’ti, netaṃ ṭhānaṃ vijjati.

‘‘Rūpadhātuyā ceva, bhikkhave, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Vedanādhātuyā ce… saññādhātuyā ce… saṅkhāradhātuyā ce… viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhaccavimuttaṃ. Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Dutiyaṃ.

3. Udānasuttaṃ

55. Sāvatthinidānaṃ. Tatra kho bhagavā udānaṃ udānesi – ‘‘‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti – evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī’’ti. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘yathā kathaṃ pana, bhante, ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti – evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī’’ti?

‘‘Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī…pe… sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

‘‘So aniccaṃ rūpaṃ ‘aniccaṃ rūpa’nti yathābhūtaṃ nappajānāti, aniccaṃ vedanaṃ ‘aniccā vedanā’ti yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ ‘aniccā saññā’ti yathābhūtaṃ nappajānāti, anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṃ nappajānāti, aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Dukkhaṃ rūpaṃ ‘dukkhaṃ rūpa’nti yathābhūtaṃ nappajānāti, dukkhaṃ vedanaṃ… dukkhaṃ saññaṃ… dukkhe saṅkhāre… dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Anattaṃ rūpaṃ ‘anattā rūpa’nti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ ‘anattā vedanā’ti yathābhūtaṃ nappajānāti, anattaṃ saññaṃ ‘anattā saññā’ti yathābhūtaṃ nappajānāti, anatte saṅkhāre ‘anattā saṅkhārā’ti yathābhūtaṃ nappajānāti, anattaṃ viññāṇaṃ ‘anattā viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpa’nti yathābhūtaṃ nappajānāti, saṅkhataṃ vedanaṃ… saṅkhataṃ saññaṃ… saṅkhate saṅkhāre… saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇa’nti yathābhūtaṃ nappajānāti. Rūpaṃ vibhavissatīti yathābhūtaṃ nappajānāti. Vedanā vibhavissati… saññā vibhavissati… saṅkhārā vibhavissanti… viññāṇaṃ vibhavissatīti yathābhūtaṃ nappajānāti.

‘‘Sutavā ca kho, bhikkhu, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati…pe… na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati.

‘‘So aniccaṃ rūpaṃ ‘aniccaṃ rūpa’nti yathābhūtaṃ pajānāti. Aniccaṃ vedanaṃ… aniccaṃ saññaṃ… anicce saṅkhāre… aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇa’nti yathābhūtaṃ pajānāti. Dukkhaṃ rūpaṃ…pe… dukkhaṃ viññāṇaṃ… anattaṃ rūpaṃ…pe… anattaṃ viññāṇaṃ… saṅkhataṃ rūpaṃ…pe… saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇa’nti yathābhūtaṃ pajānāti. Rūpaṃ vibhavissatīti yathābhūtaṃ pajānāti. Vedanā… saññā… saṅkhārā… viññāṇaṃ vibhavissatīti yathābhūtaṃ pajānāti.

‘‘So rūpassa vibhavā, vedanāya vibhavā, saññā vibhavā, saṅkhārānaṃ vibhavā, viññāṇassa vibhavā, evaṃ kho, bhikkhu, ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti – evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī’’ti. ‘‘Evaṃ adhimuccamāno, bhante, bhikkhu chindeyya orambhāgiyāni saṃyojanānī’’ti.

‘‘Kathaṃ pana, bhante, jānato kathaṃ passato anantarā āsavānaṃ khayo hotī’’ti? ‘‘Idha, bhikkhu, assutavā puthujjano atasitāye ṭhāne tāsaṃ āpajjati. Tāso heso [hesā (ka.)] bhikkhu assutavato puthujjanassa – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’’’ti.

‘‘Sutavā ca kho, bhikkhu, ariyasāvako atasitāye ṭhāne na tāsaṃ āpajjati. Na heso [na hesā (ka.)], bhikkhu, tāso sutavato ariyasāvakassa – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti. Rūpupayaṃ vā, bhikkhu, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya. Vedanupayaṃ vā, bhikkhu… saññupayaṃ vā, bhikkhu… saṅkhārupayaṃ vā, bhikkhu, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

‘‘Yo [so (sabbattha)] bhikkhu evaṃ vadeyya – ‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī’ti, netaṃ ṭhānaṃ vijjati.

‘‘Rūpadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Vedanādhātuyā ce, bhikkhu, bhikkhuno… saññādhātuyā ce, bhikkhu, bhikkhuno… saṅkhāradhātuyā ce, bhikkhu, bhikkhuno… viññāṇadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti. Tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhārañca vimuttaṃ. Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti…pe… nāparaṃ itthattāyā’ti pajānāti. Evaṃ kho, bhikkhu, jānato evaṃ passato anantarā āsavānaṃ khayo hotī’’ti. Tatiyaṃ.

4. Upādānaparipavattasuttaṃ

56. Sāvatthinidānaṃ. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Yāvakīvañcāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ. Yato ca khvāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ abbhaññāsiṃ, athāhaṃ, bhikkhave, sadevake loke…pe… sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ’’.

‘‘Kathañca catuparivaṭṭaṃ? Rūpaṃ abbhaññāsiṃ, rūpasamudayaṃ abbhaññāsiṃ, rūpanirodhaṃ abbhaññāsiṃ, rūpanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ abbhaññāsiṃ, viññāṇasamudayaṃ abbhaññāsiṃ, viññāṇanirodhaṃ abbhaññāsiṃ, viññāṇanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ.

‘‘Katamañca, bhikkhave, rūpaṃ? Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idaṃ vuccati, bhikkhave, rūpaṃ. Āhārasamudayā rūpasamudayo; āhāranirodhā rūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya…pe… evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya, rūpassa nibbidā virāgā nirodhā anupādā vimuttā te suvimuttā. Ye suvimuttā te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamā ca, bhikkhave, vedanā? Chayime, bhikkhave, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati, bhikkhave, vedanā. Phassasamudayā vedanāsamudayo; phassanirodhā vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya…pe… evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamā ca, bhikkhave, saññā? Chayime, bhikkhave, saññākāyā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. Ayaṃ vuccati, bhikkhave, saññā. Phassasamudayā saññāsamudayo; phassanirodhā saññānirodho. Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katame ca, bhikkhave, saṅkhārā? Chayime, bhikkhave, cetanākāyā – rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. Ime vuccanti, bhikkhave, saṅkhārā. Phassasamudayā saṅkhārasamudayo; phassanirodhā saṅkhāranirodho. Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ abhiññāya saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ abhiññāya saṅkhārānaṃ nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā. Ye suvimuttā, te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Idaṃ vuccati, bhikkhave, viññāṇaṃ. Nāmarūpasamudayā viññāṇasamudayo; nāmarūpanirodhā viññāṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā. Ye suvimuttā, te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāyā’’ti. Catutthaṃ.

5. Sattaṭṭhānasuttaṃ

57. Sāvatthinidānaṃ. ‘‘Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī imasmiṃ dhammavinaye kevalī vusitavā uttamapurisoti vuccati. Kathañca, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti? Idha, bhikkhave, bhikkhu rūpaṃ pajānāti, rūpasamudayaṃ pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminiṃ paṭipadaṃ pajānāti; rūpassa assādaṃ pajānāti, rūpassa ādīnavaṃ pajānāti, rūpassa nissaraṇaṃ pajānāti; vedanaṃ pajānāti … saññaṃ… saṅkhāre… viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti, viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti; viññāṇassa assādaṃ pajānāti, viññāṇassa ādīnavaṃ pajānāti, viññāṇassa nissaraṇaṃ pajānāti.

‘‘Katamañca, bhikkhave, rūpaṃ? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idaṃ vuccati, bhikkhave, rūpaṃ. Āhārasamudayā rūpasamudayo; āhāranirodhā rūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yaṃ rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpassa nissaraṇaṃ.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya; evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavaṃ abhiññāya, evaṃ rūpassa nissaraṇaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya; evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavaṃ abhiññāya, evaṃ rūpassa nissaraṇaṃ abhiññāya rūpassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā. Ye suvimuttā, te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamā ca, bhikkhave, vedanā? Chayime, bhikkhave, vedanākāyā – cakkhusamphassajā vedanā…pe… manosamphassajā vedanā. Ayaṃ vuccati, bhikkhave, vedanā. Phassasamudayā vedanāsamudayo; phassanirodhā vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ vedanāya assādo. Yā vedanā aniccā dukkhā vipariṇāmadhammā – ayaṃ vedanāya ādīnavo. Yo vedanāya chandarāgavinayo chandarāgappahānaṃ – idaṃ vedanāya nissaraṇaṃ.

‘‘Ye hi, keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya; evaṃ vedanāya assādaṃ abhiññāya, evaṃ vedanāya ādīnavaṃ abhiññāya, evaṃ vedanāya nissaraṇaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamā ca, bhikkhave, saññā? Chayime, bhikkhave, saññākāyā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. Ayaṃ vuccati, bhikkhave, saññā. Phassasamudayā saññāsamudayo; phassanirodhā saññānirodho. Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katame ca, bhikkhave, saṅkhārā? Chayime, bhikkhave, cetanākāyā – rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. Ime vuccanti bhikkhave, saṅkhārā. Phassasamudayā saṅkhārasamudayo; phassanirodhā saṅkhāranirodho. Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ saṅkhārānaṃ assādo. Ye saṅkhārā aniccā dukkhā vipariṇāmadhammā – ayaṃ saṅkhārānaṃ ādīnavo. Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ – idaṃ saṅkhārānaṃ nissaraṇaṃ.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ abhiññāya…pe… saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipannā te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

‘‘Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Idaṃ vuccati, bhikkhave, viññāṇaṃ. Nāmarūpasamudayā viññāṇasamudayo; nāmarūpanirodhā viññāṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ viññāṇassa nissaraṇaṃ.

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya; evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādīnavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya; evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādīnavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā. Ye suvimuttā, te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya. Evaṃ kho, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu tividhūpaparikkhī hoti? Idha, bhikkhave, bhikkhu dhātuso upaparikkhati, āyatanaso upaparikkhati, paṭiccasamuppādaso upaparikkhati. Evaṃ kho, bhikkhave, bhikkhu tividhūpaparikkhī hoti. Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī, imasmiṃ dhammavinaye kevalī vusitavā ‘uttamapuriso’ti vuccatī’’ti. Pañcamaṃ.

6. Sammāsambuddhasuttaṃ

58. Sāvatthinidānaṃ. ‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho rūpassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati. Bhikkhupi, bhikkhave, paññāvimutto rūpassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.

‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho vedanāya nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati. Bhikkhupi, bhikkhave, paññāvimutto vedanāya nibbidā…pe… paññāvimuttoti vuccati.

‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho saññāya… saṅkhārānaṃ… viññāṇassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati. Bhikkhupi, bhikkhave, paññāvimutto viññāṇassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.

‘‘Tatra kho, bhikkhave, ko viseso, ko adhippayāso [adhippāyo (sī.), adhippāyaso (syā. kaṃ. pī. ka.)], kiṃ nānākaraṇaṃ, tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā [sañjānetā (syā. kaṃ.)], anakkhātassa maggassa akkhātā maggaññū, maggavidū, maggakovido; maggānugā ca, bhikkhave, etarahi sāvakā viharanti pacchāsamannāgatā. Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā’’ti. Chaṭṭhaṃ.

7. Anattalakkhaṇasuttaṃ

59. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’’’ti.

‘‘Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’’’ti.

‘‘Saññā anattā…pe… saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’’’nti.

‘‘Viññāṇaṃ anattā. Viññāṇañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā…pe… yā dūre santike vā, sabbā vedanā – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Yā kāci saññā…pe… ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā…pe… ye dūre santike vā, sabbe saṅkhārā – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduṃ [abhinandunti (ka.)].

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti. Sattamaṃ.

8. Mahālisuttaṃ

60. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāli licchavi yena bhagavā tenupasaṅkami …pe… ekamantaṃ nisinno kho mahāli licchavi bhagavantaṃ etadavoca –

‘‘Pūraṇo, bhante, kassapo evamāha – ‘natthi hetu natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhantī’ti. Idha, bhagavā kimāhā’’ti?

‘‘Atthi, mahāli, hetu atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi, mahāli, hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhantī’’ti.

‘‘Katamo pana, bhante, hetu katamo paccayo sattānaṃ saṃkilesāya; kathaṃ sahetū sappaccayā sattā saṃkilissantī’’ti?

‘‘Rūpañca hidaṃ, mahāli, ekantadukkhaṃ abhavissa dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, nayidaṃ sattā rūpasmiṃ sārajjeyyuṃ. Yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, tasmā sattā rūpasmiṃ sārajjanti; sārāgā saṃyujjanti; saṃyogā saṃkilissanti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṃkilesāya; evaṃ sahetū sappaccayā sattā saṃkilissanti.

‘‘Vedanā ca hidaṃ, mahāli, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā vedanāya sārajjeyyuṃ. Yasmā ca kho, mahāli, vedanā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vedanāya sārajjanti; sārāgā saṃyujjanti; saṃyogā saṃkilissanti. Ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṃkilesāya. Evampi sahetū sappaccayā sattā saṃkilissanti.

‘‘Saññā ca hidaṃ, mahāli…pe… saṅkhārā ca hidaṃ, mahāli, ekantadukkhā abhavissaṃsu dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā saṅkhāresu sārajjeyyuṃ. Yasmā ca kho, mahāli, saṅkhārā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā saṅkhāresu sārajjanti; sārāgā saṃyujjanti; saṃyogā saṃkilissanti. Ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṃkilesāya. Evampi sahetū sappaccayā sattā saṃkilissanti.

‘‘Viññāṇañca hidaṃ, mahāli, ekantadukkhaṃ abhavissa dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, nayidaṃ sattā viññāṇasmiṃ sārajjeyyuṃ. Yasmā ca kho, mahāli, viññāṇaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, tasmā sattā viññāṇasmiṃ sārajjanti;

sārāgā saṃyujjanti; saṃyogā saṃkilissanti. Ayampi kho, mahāli, hetu ayaṃ paccayo sattānaṃ saṃkilesāya. Evampi sahetū sappaccayā sattā saṃkilissantī''ti.

''Katamo pana, bhante, hetu katamo paccayo sattānaṃ visuddhiyā; kathaṃ sahetū sappaccayā sattā visujjhantī''ti? ''Rūpañca hidaṃ, mahāli, ekantasukhaṃ abhavissa sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, nayidaṃ sattā rūpasmiṃ nibbindeyyuṃ. Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā rūpasmiṃ nibbindanti; nibbindaṃ virajjanti; virāgā visujjhanti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā. Evaṃ sahetū sappaccayā sattā visujjhanti''.

''Vedanā ca hidaṃ, mahāli, ekantasukhā abhavissa…pe… saññā ca hidaṃ, mahāli…pe… saṅkhārā ca hidaṃ, mahāli, ekantasukhā abhavissaṃsu…pe… viññāṇañca hidaṃ, mahāli, ekantasukhaṃ abhavissa sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, nayidaṃ sattā viññāṇasmiṃ nibbindeyyuṃ. Yasmā ca kho, mahāli, viññāṇaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā viññāṇasmiṃ nibbindanti; nibbindaṃ virajjanti; virāgā visujjhanti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā. Evampi sahetū sappaccayā sattā visujjhantī''ti. Aṭṭhamaṃ.

9. Ādittasuttaṃ

61. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, ādittaṃ, vedanā ādittā, saññā ādittā, saṅkhārā ādittā, viññāṇaṃ ādittaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi… saññāyapi… saṅkhāresupi… viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī''ti. Navamaṃ.

10. Niruttipathasuttaṃ

62. Sāvatthinidānaṃ. ''Tayome, bhikkhave, niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi. Katame tayo? Yaṃ, bhikkhave, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ 'ahosī'ti tassa saṅkhā, 'ahosī'ti tassa samaññā, 'ahosī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'bhavissatī''ti.

''Yā vedanā atītā niruddhā vipariṇatā 'ahosī'ti tassā saṅkhā, 'ahosī'ti tassā samaññā, 'ahosī'ti tassā paññatti; na tassā saṅkhā 'atthī'ti, na tassā saṅkhā 'bhavissatī''ti.

''Yā saññā… ye saṅkhārā atītā niruddhā vipariṇatā 'ahesu'nti tesaṃ saṅkhā, 'ahesu'nti tesaṃ samaññā, 'ahesu'nti tesaṃ paññatti; na tesaṃ saṅkhā 'atthī'ti, na tesaṃ saṅkhā 'bhavissantī''ti.

''Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ, 'ahosī'ti tassa saṅkhā, 'ahosī'ti tassa samaññā, 'ahosī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'bhavissatī''ti.

''Yaṃ, bhikkhave, rūpaṃ ajātaṃ apātubhūtaṃ, 'bhavissatī'ti tassa saṅkhā, 'bhavissatī'ti tassa samaññā, 'bhavissatī'ti tassa paññatti; na tassa saṅkhā 'atthī'ti, na tassa saṅkhā 'ahosī''ti.

''Yā vedanā ajātā apātubhūtā, 'bhavissatī'ti tassā saṅkhā, 'bhavissatī'ti tassā samaññā, 'bhavissatī'ti tassā paññatti; na tassā saṅkhā 'atthī'ti, na tassā saṅkhā 'ahosī''ti.

''Yā saññā… ye saṅkhārā ajātā apātubhūtā, 'bhavissantī'ti tesaṃ saṅkhā, 'bhavissantī'ti tesaṃ samaññā, 'bhavissantī'ti tesaṃ paññatti; na tesaṃ saṅkhā 'atthī'ti, na tesaṃ saṅkhā 'ahesu''nti.

‘‘Yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ, ‘bhavissatī’ti tassa saṅkhā, ‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa paññatti; na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’’’ti.

‘‘Yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti; na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’’’ti.

‘‘Yā vedanā jātā pātubhūtā, ‘atthī’ti tassā saṅkhā, ‘atthī’ti tassā samaññā, ‘atthī’ti tassā paññatti; na tassā saṅkhā ‘ahosī’ti, na tassā saṅkhā ‘bhavissatī’’’ti.

‘‘Yā saññā… ye saṅkhārā jātā pātubhūtā, ‘atthī’ti tesaṃ saṅkhā, ‘atthī’ti tesaṃ samaññā, ‘atthī’ti tesaṃ paññatti; na tesaṃ saṅkhā ‘ahesu’nti, na tesaṃ saṅkhā, ‘bhavissantī’’’ti.

‘‘Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti; na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’’’ti.

‘‘Ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi. Yepi te, bhikkhave, ahesuṃ ukkalā vassabhaññā [okkalā vayabhiññā (ma. ni. 3.343)] ahetukavādā akiriyavādā natthikavādā, tepime tayo niruttipathe adhivacanapathe paññattipathe na garahitabbaṃ nappaṭikkositabbaṃ amaññiṃsu. Taṃ kissa hetu? Nindāghaṭṭanabyārosaupārambhabhayā’’ti [nindābyārosaupārambhabhayāti (sī. syā. kaṃ. pī.) ma. ni. 3.343].

Upayavaggo chaṭṭho.

Tassuddānaṃ –

Upayo bījaṃ udānaṃ, upādānaparivattaṃ;
Sattaṭṭhānañca sambuddho, pañcamahāli ādittā.
Vaggo niruttipathena cāti.

7. Arahantavaggo

1. Upādiyamānasuttaṃ

63. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti. ‘‘Upādiyamāno kho, bhikkhu, baddho mārassa; anupādiyamāno mutto pāpimato’’ti. ‘‘Aññātaṃ bhagavā, aññātaṃ sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Vedanaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Saññaṃ… saṅkhāre … viññāṇaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti.

Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca pana so bhikkhu arahataṃ ahosīti. Paṭhamaṃ.

2. Maññamānasuttaṃ

64. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu…pe… ātāpī pahitatto vihareyya’’nti. ‘‘Maññamāno kho, bhikkhu, baddho mārassa; amaññamāno mutto pāpimato’’ti. ‘‘Aññātaṃ bhagavā, aññātaṃ sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, maññamāno baddho mārassa; amaññamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ maññamāno baddho mārassa; amaññamāno mutto pāpimato. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, maññamāno baddho mārassa; amaññamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ maññamāno baddho mārassa; amaññamāno mutto pāpimato. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Dutiyaṃ.

3. Abhinandamānasuttaṃ

65. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena…pe… pahitatto vihareyya’’nti. ‘‘Abhinandamāno kho, bhikkhu, baddho mārassa; anabhinandamāno mutto pāpimato’’ti. ‘‘Aññātaṃ bhagavā, aññātaṃ sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, abhinandamāno baddho mārassa; anabhinandamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ abhinandamāno baddho mārassa; anabhinandamāno mutto pāpimato. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, abhinandamāno baddho mārassa; anabhinandamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre … viññāṇaṃ abhinandamāno baddho mārassa; anabhinandamāno mutto pāpimato. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Tatiyaṃ.

4. Aniccasuttaṃ

66. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu…pe… ātāpī pahitatto vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, aniccaṃ; tatra te chando pahātabbo’’ti. ‘‘Aññātaṃ bhagavā; aññātaṃ sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti?

‘‘Rūpaṃ kho, bhante, aniccaṃ; tatra me chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; tatra me chando pahātabbo. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, aniccaṃ; tatra te chando pahātabbo. Vedanā aniccā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; tatra kho te chando pahātabbo. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Catutthaṃ.

5. Dukkhasuttaṃ

67. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu…pe… ātāpī pahitatto vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, dukkhaṃ; tatra te chando pahātabbo’’ti. ‘‘Aññātaṃ bhagavā; aññātaṃ sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, dukkhaṃ; tatra me chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ dukkhaṃ; tatra me chando pahātabbo. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho bhikkhu, dukkhaṃ; tatra te chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ dukkhaṃ; tatra te chando pahātabbo. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Pañcamaṃ.

6. Anattasuttaṃ

68. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu…pe… ātāpī pahitatto vihareyya’’nti. ‘‘Yo kho, bhikkhu, anattā; tatra te chando pahātabbo’’ti. ‘‘Aññātaṃ, bhagavā; aññātaṃ, sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, anattā; tatra me chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ anattā; tatra me chando pahātabbo. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, anattā; tatra te chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ anattā; tatra te chando pahātabbo. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Chaṭṭhaṃ.

7. Anattaniyasuttaṃ

69. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu…pe… vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo’’ti. ‘‘Aññātaṃ, bhagavā; aññātaṃ, sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti?

‘‘Rūpaṃ kho, bhante, anattaniyaṃ; tatra me chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ anattaniyaṃ; tatra me chando pahātabbo. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo. Vedanā … saññā… saṅkhārā… viññāṇaṃ anattaniyaṃ; tatra te chando pahātabbo. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Sattamaṃ.

8. Rajanīyasaṇṭhitasuttaṃ

70. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā…pe… vihareyya’’nti. ‘‘Yaṃ kho, bhikkhu, rajanīyasaṇṭhitaṃ; tatra te chando pahātabbo’’ti. ‘‘Aññātaṃ, bhagavā; aññātaṃ, sugatā’’ti.

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, rajanīyasaṇṭhitaṃ; tatra me chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ rajanīyasaṇṭhitaṃ; tatra me chando pahātabbo. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

‘‘Sādhu sādhu bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, rajanīyasaṇṭhitaṃ; tatra te chando pahātabbo. Vedanā… saññā… saṅkhārā… viññāṇaṃ rajanīyasaṇṭhitaṃ; tatra te chando pahātabbo. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti…pe… aññataro ca pana so bhikkhu arahataṃ ahosīti. Aṭṭhamaṃ.

9. Rādhasuttaṃ

71. Sāvatthinidānaṃ. Atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti? ‘‘Yaṃ kiñci, rādha, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, rādha, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti…pe… aññataro ca panāyasmā rādho arahataṃ ahosīti. Navamaṃ.

10. Surādhasuttaṃ

72. Sāvatthinidānaṃ. Atha kho āyasmā surādho bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti, vidhā samatikkantaṃ santaṃ suvimutta’’nti? ‘‘Yaṃ kiñci, surādha, rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Evaṃ kho, surādha, jānato evaṃ passato imasmiñca saviññāṇake kāye, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimutta''nti…pe… aññataro ca panāyasmā surādho arahataṃ ahosīti. Dasamaṃ.

Arahantavaggo sattamo.

Tassuddānaṃ –

Upādiyamaññamānā, athābhinandamāno ca;
Aniccaṃ dukkhaṃ anattā ca, anattanīyaṃ rajanīyasaṇṭhitaṃ;
Rādhasurādhena te dasāti.

8. Khajjanīyavaggo

1. Assādasuttaṃ

73. Sāvatthinidānaṃ. ''Assutavā, bhikkhave, puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Sutavā ca kho, bhikkhave, ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanā … saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānātī''ti. Paṭhamaṃ.

2. Samudayasuttaṃ

74. Sāvatthinidānaṃ. ''Assutavā, bhikkhave, puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Sutavā ca kho, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānātī''ti. Dutiyaṃ.

3. Dutiyasamudayasuttaṃ

75. Sāvatthinidānaṃ. ''Sutavā, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānātī''ti. Tatiyaṃ.

4. Arahantasuttaṃ

76. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ''.

''Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi… saññāyapi… saṅkhāresupi… viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā, ete seṭṭhā lokasmiṃ yadidaṃ arahanto''ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

''Sukhino vata arahanto, taṇhā tesaṃ na vijjati;
Asmimāno samucchinno, mohajālaṃ padālitaṃ.

''Anejaṃ te anuppattā, cittaṃ tesaṃ anāvilaṃ;
Loke anupalittā te, brahmabhūtā anāsavā.

''Pañcakkhandhe pariññāya, satta saddhammagocarā;
Pasaṃsiyā sappurisā, puttā buddhassa orasā.

''Sattaratanasampannā, tīsu sikkhāsu sikkhitā;
Anuvicaranti mahāvīrā, pahīnabhayabheravā.

''Dasahaṅgehi sampannā, mahānāgā samāhitā;
Ete kho seṭṭhā lokasmiṃ, taṇhā tesaṃ na vijjati.

''Asekhañāṇamuppannaṃ, antimoyaṃ [antimassa (ka.)] samussayo;
Yo sāro brahmacariyassa, tasmiṃ aparapaccayā.

''Vidhāsu na vikampanti, vippamuttā punabbhavā;
Dantabhūmimanuppattā, te loke vijitāvino.

''Uddhaṃ tiriyaṃ apācīnaṃ, nandī tesaṃ na vijjati;
Nadanti te sīhanādaṃ, buddhā loke anuttarā''ti. catutthaṃ;

5. Dutiyaarahantasuttaṃ

77. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā; yadanattā taṃ 'netaṃ mama, nesohamasmi, na meso attā'ti…pe… evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ''.

''Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi… saññāyapi… saṅkhāresupi… viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā, ete seṭṭhā lokasmiṃ yadidaṃ arahanto''ti. Pañcamaṃ.

6. Sīhasuttaṃ

78. Sāvatthinidānaṃ. ''Sīho, bhikkhave, migarājā sāyanhasamayaṃ āsayā nikkhamati; āsayā nikkhamitvā vijambhati; vijambhitvā samantā catuddisā anuviloketi; samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati; tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Ye hi keci, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṃ suṇanti; yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti; bilaṃ bilāsayā pavisanti; dakaṃ dakāsayā pavisanti; vanaṃ vanāsayā pavisanti; ākāsaṃ pakkhino bhajanti. Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu, daḷhehi varattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṃ cajamānā [mocantā (pī.

ka.)], yena vā tena vā palāyanti. Evaṃ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṃ pāṇānaṃ, evaṃ mahesakkho, evaṃ mahānubhāvo’’.

‘‘Evameva kho, bhikkhave, yadā tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So dhammaṃ deseti – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti – ‘aniccāva kira, bho, mayaṃ samānā niccamhāti amaññimha. Addhuvāva kira, bho, mayaṃ samānā dhuvamhāti amaññimha. Asassatāva kira, bho, mayaṃ samānā sassatamhāti amaññimha. Mayampi kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā’ti. Evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ mahesakkho, evaṃ mahānubhāvo’’ti. Idamavoca bhagavā…pe… etadavoca satthā –

‘‘Yadā buddho abhiññāya, dhammacakkaṃ pavattayi;
Sadevakassa lokassa, satthā appaṭipuggalo.

‘‘Sakkāyañca nirodhañca, sakkāyassa ca sambhavaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Yepi dīghāyukā devā, vaṇṇavanto yasassino;
Bhītā santāsamāpāduṃ, sīhassevitare migā.

Avītivattā sakkāyaṃ, aniccā kira bho mayaṃ;
Sutvā arahato vākyaṃ, vippamuttassa tādino’’ti. chaṭṭhaṃ;

7. Khajjanīyasuttaṃ

79. Sāvatthinidānaṃ. ‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitaṃ pubbenivāsaṃ anussaramānā anussaranti sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ. Katame pañca? ‘Evaṃrūpo ahosiṃ atītamaddhāna’nti – iti vā hi, bhikkhave, anussaramāno rūpaṃyeva anussarati. ‘Evaṃvedano ahosiṃ atītamaddhāna’nti – iti vā hi, bhikkhave, anussaramāno vedanaṃyeva anussarati. ‘Evaṃsañño ahosiṃ atītamaddhāna’nti… ‘evaṃsaṅkhāro ahosiṃ atītamaddhāna’nti… ‘evaṃviññāṇo ahosiṃ atītamaddhāna’nti – iti vā hi, bhikkhave, anussaramāno viññāṇameva anussarati’’.

‘‘Kiñca, bhikkhave, rūpaṃ vadetha? Ruppatīti kho, bhikkhave, tasmā ‘rūpa’nti vuccati. Kena ruppati? Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṃsamakasavātātapasarīsapasamphassenapi [… siriṃsapasamphassenapi (sī. pī.)] ruppati. Ruppatīti kho, bhikkhave, tasmā ‘rūpa’nti vuccati.

‘‘Kiñca, bhikkhave, vedanaṃ vadetha? Vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati. Kiñca vedayati? Sukhampi vedayati, dukkhampi vedayati, adukkhamasukhampi vedayati. Vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati.

‘‘Kiñca, bhikkhave, saññaṃ vadetha? Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati. Kiñca sañjānāti? Nīlampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti. Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.

‘‘Kiñca, bhikkhave, saṅkhāre vadetha? Saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati. Kiñca saṅkhatamabhisaṅkharonti? Rūpaṃ rūpattāya [rūpatthāya (ka.)] saṅkhatamabhisaṅkharonti, vedanaṃ vedanattāya saṅkhatamabhisaṅkharonti, saññaṃ saññattāya saṅkhatamabhisaṅkharonti, saṅkhāre saṅkhārattāya saṅkhatamabhisaṅkharonti, viññāṇaṃ viññāṇattāya saṅkhatamabhisaṅkharonti. Saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati.

‘‘Kiñca, bhikkhave, viññāṇaṃ vadetha? Vijānātīti kho, bhikkhave, tasmā ‘viññāṇa’nti vuccati. Kiñca vijānāti? Ambilampi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti, madhurampi vijānāti, khārikampi vijānāti, akhārikampi vijānāti, loṇikampi vijānāti, aloṇikampi vijānāti. Vijānātīti kho, bhikkhave, tasmā ‘viññāṇa’nti vuccati.

‘‘Tatra, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati – ‘ahaṃ kho etarahi rūpena khajjāmi. Atītampāhaṃ addhānaṃ evameva rūpena khajjiṃ, seyyathāpi etarahi paccuppannena rūpena khajjāmi. Ahañceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ, anāgatampāhaṃ addhānaṃ evameva rūpena khajjeyyaṃ, seyyathāpi etarahi paccuppannena rūpena khajjāmī’ti. So iti paṭisaṅkhāya atītasmiṃ rūpasmiṃ anapekkho hoti; anāgataṃ rūpaṃ nābhinandati; paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘‘Ahaṃ kho etarahi vedanāya khajjāmi. Atītampāhaṃ addhānaṃ evameva vedanāya khajjiṃ, seyyathāpi etarahi paccuppannāya vedanāya khajjāmi. Ahañceva kho pana anāgataṃ vedanaṃ abhinandeyyaṃ; anāgatampāhaṃ addhānaṃ evameva vedanāya khajjeyyaṃ, seyyathāpi etarahi paccuppannāya vedanāya khajjāmī’ti. So iti paṭisaṅkhāya atītāya vedanāya anapekkho hoti; anāgataṃ vedanaṃ nābhinandati; paccuppannāya vedanāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘‘Ahaṃ kho etarahi saññāya khajjāmi…pe… ahaṃ kho etarahi saṅkhārehi khajjāmi. Atītampāhaṃ addhānaṃ evameva saṅkhārehi khajjiṃ, seyyathāpi etarahi paccuppannehi saṅkhārehi khajjāmīti. Ahañceva kho pana anāgate saṅkhāre abhinandeyyaṃ; anāgatampāhaṃ addhānaṃ evameva saṅkhārehi khajjeyyaṃ, seyyathāpi etarahi paccuppannehi saṅkhārehi khajjāmī’ti. So iti paṭisaṅkhāya atītesu saṅkhāresu anapekkho hoti; anāgate saṅkhāre nābhinandati; paccuppannānaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘‘Ahaṃ kho etarahi viññāṇena khajjāmi. Atītampi addhānaṃ evameva viññāṇena khajjiṃ, seyyathāpi etarahi paccuppannena viññāṇena khajjāmi. Ahañceva kho pana anāgataṃ viññāṇaṃ abhinandeyyaṃ; anāgatampāhaṃ addhānaṃ evameva viññāṇena khajjeyyaṃ, seyyathāpi etarahi paccuppannena viññāṇena khajjāmī’ti. So iti paṭisaṅkhāya atītasmiṃ viññāṇasmiṃ anapekkho hoti; anāgataṃ viññāṇaṃ nābhinandati; paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā … saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ’’.

‘‘Ayaṃ vuccati, bhikkhave, ariyasāvako apacināti, no ācināti; pajahati [no (sī.)], na upādiyati; visineti [no (sī.)], na ussineti; vidhūpeti [no (sī.)], na sandhūpeti. Kiñca apacināti, no ācināti? Rūpaṃ apacināti, no ācināti; vedanaṃ … saññaṃ… saṅkhāre… viññāṇaṃ apacināti, no ācināti. Kiñca pajahati, na upādiyati? Rūpaṃ pajahati, na upādiyati; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ pajahati, na upādiyati. Kiñca visineti, na ussineti? Rūpaṃ visineti, na ussineti; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ visineti, na ussineti. Kiñca vidhūpeti, na sandhūpeti? Rūpaṃ vidhūpeti, na sandhūpeti; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ vidhūpeti, na sandhūpeti.

‘‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi… saññāyapi… saṅkhāresupi… viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

‘‘Ayaṃ vuccati, bhikkhave, bhikkhu nevācināti na apacināti, apacinitvā ṭhito neva pajahati na upādiyati, pajahitvā ṭhito neva visineti na ussineti, visinetvā ṭhito neva vidhūpeti na sandhūpeti. Vidhūpetvā ṭhito kiñca nevācināti na apacināti? Apacinitvā ṭhito rūpaṃ nevācināti na apacināti; apacinitvā ṭhito vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ nevācināti na apacināti. Apacinitvā ṭhito kiñca neva pajahati na upādiyati? Pajahitvā ṭhito rūpaṃ neva pajahati na upādiyati; pajahitvā ṭhito vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ neva pajahati na upādiyati. Pajahitvā ṭhito kiñca neva visineti na ussineti? Visinetvā ṭhito rūpaṃ neva visineti na ussineti; visinetvā ṭhito vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ neva visineti na ussineti. Visinetvā ṭhito kiñca neva vidhūpeti na sandhūpeti? Vidhūpetvā ṭhito rūpaṃ neva vidhūpeti na sandhūpeti; vidhūpetvā ṭhito vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ neva vidhūpeti na sandhūpeti. Vidhūpetvā ṭhito evaṃvimuttacittaṃ kho, bhikkhave, bhikkhuṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti –

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyasī’’ti. sattamaṃ;

8. Piṇḍolyasuttaṃ

80. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā kismiñcideva pakaraṇe bhikkhusaṅghaṃ paṇāmetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthuṃ piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘mayā kho bhikkhusaṅgho pabāḷho. Santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesaṃ mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo, evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesaṃ mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathāpi nāma bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo, evameva santettha…pe… tesaṃ mamaṃ alabhantānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo. Yaṃnūnāhaṃ yatheva mayā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇheyyaṃ bhikkhusaṅgha’’nti.

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya evameva – brahmaloke antarahito bhagavato purato pāturahosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘evametaṃ, bhagavā; evametaṃ, sugata! Bhagavato, bhante, bhikkhusaṅgho pabāḷho. Santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo, evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathāpi nāma bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo, evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ alabhantānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Yatheva bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇhātu bhikkhusaṅgha''nti.

Adhivāsesi bhagavā tuṇhībhāvena. Atha kho brahmā sahampati bhagavato adhivāsanaṃ viditvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāresi (syā. kaṃ.), abhisaṅkhāyi (pī.), abhisaṅkharoti (ka.)] yathā te bhikkhū (ekadvīhikāya sārajjamānarūpā yenāhaṃ [yena bhagavā (?)] tenupasaṅkameyyuṃ. Tepi bhikkhū) [( ) sī. syā. kaṃ. potthakesu natthi] ekadvīhikāya sārajjamānarūpā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

''Antamidaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolyaṃ. Abhisāpoyaṃ, bhikkhave, lokasmiṃ piṇḍolo vicarasi pattapāṇīti. Tañca kho etaṃ, bhikkhave, kulaputtā upenti atthavasikā, atthavasaṃ paṭicca; neva rājābhinītā, na corābhinītā, na iṇaṭṭā, na bhayaṭṭā, na ājīvikāpakatā; api ca kho otiṇṇāmha jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti.

''Evaṃ pabbajito cāyaṃ, bhikkhave, kulaputto. So ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasaṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo. Seyyathāpi, bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ, neva gāme kaṭṭhatthaṃ pharati, nāraññe kaṭṭhatthaṃ pharati. Tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā ca parihīno, sāmaññatthañca na paripūreti.

''Tayome, bhikkhave, akusalavitakkā – kāmavitakko, byāpādavitakko, vihiṃsāvitakko. Ime ca bhikkhave, tayo akusalavitakkā kva aparisesā nirujjhanti? Catūsu vā satipaṭṭhānesu suppatiṭṭhitacittassa viharato animittaṃ vā samādhiṃ bhāvayato. Yāvañcidaṃ, bhikkhave, alameva animitto samādhi bhāvetuṃ. Animitto, bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

''Dvemā, bhikkhave, diṭṭhiyo – bhavadiṭṭhi ca vibhavadiṭṭhi ca. Tatra kho, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati – 'atthi nu kho taṃ kiñci lokasmiṃ yamahaṃ upādiyamāno na vajjavā assa'nti? So evaṃ pajānāti – 'natthi nu kho taṃ kiñci lokasmiṃ yamahaṃ upādiyamāno na vajjavā assaṃ. Ahañhi rūpaññeva upādiyamāno upādiyeyyaṃ vedanaññeva… saññaññeva… saṅkhāreyeva viññāṇaññeva upādiyamāno upādiyeyyaṃ. Tassa me assa [ayaṃ (ka.)] upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhaveyyuṃ. Evametassa kevalassa dukkhakkhandhassa samudayo assā'''ti.

''Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā''ti? ''Dukkhaṃ, bhante''. ''Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – 'etaṃ mama, esohamasmi, eso me attā'''ti? ''No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ…pe… tasmātiha, bhikkhave, evaṃ passaṃ… nāparaṃ itthattāyāti pajānātī''ti. Aṭṭhamaṃ.

9. Pālileyyasuttaṃ

81. Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ piṇḍāya pāvisi. Kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.

Atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – ‘‘esāvuso, ānanda, bhagavā sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkanto’’ti. ‘‘Yasmiṃ, āvuso, samaye bhagavā sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkamati, ekova bhagavā tasmiṃ samaye viharitukāmo hoti; na bhagavā tasmiṃ samaye kenaci anubandhitabbo hotī’’ti.

Atha kho bhagavā anupubbena cārikaṃ caramāno yena pālileyyakaṃ [pārileyyakaṃ (sī. pī.)] tadavasari. Tatra sudaṃ bhagavā pālileyyake viharati bhaddasālamūle. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ – ‘‘cirassutā kho no, āvuso ānanda, bhagavato sammukhā dhammī kathā; icchāma mayaṃ, āvuso ānanda, bhagavato sammukhā dhammiṃ kathaṃ sotu’’nti.

Atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pālileyyakaṃ bhaddasālamūlaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi – ‘‘kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayo hotī’’ti? Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi – ‘‘vicayaso desito, bhikkhave, mayā dhammo; vicayaso desitā cattāro satipaṭṭhānā; vicayaso desitā cattāro sammappadhānā; vicayaso desitā cattāro iddhipādā; vicayaso desitāni pañcindriyāni; vicayaso desitāni pañca balāni; vicayaso desitā sattabojjhaṅgā; vicayaso desito ariyo aṭṭhaṅgiko maggo. Evaṃ vicayaso desito, bhikkhave, mayā dhammo. Evaṃ vicayaso desite kho, bhikkhave, mayā dhamme atha ca panidhekaccassa bhikkhuno evaṃ cetaso parivitakko udapādi – ‘kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayo hotī’’’ti?

‘‘Kathañca, bhikkhave, jānato kathaṃ passato anantarā āsavānaṃ khayo hoti? Idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati. Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā. Sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. Sopi phasso anicco saṅkhato paṭiccasamuppanno. Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati; api ca kho rūpavantaṃ attānaṃ samanupassati. Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā… sāpi vedanā… sopi phasso… sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati; api ca kho attani rūpaṃ samanupassati. Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā… sāpi vedanā… sopi phasso… sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati, na attani rūpaṃ samanupassati; api ca kho rūpasmiṃ attānaṃ samanupassati. Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayite phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā … sāpi vedanā… sopi phasso… sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evampi kho, bhikkhave, jānato…pe… āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ samanupassati; api ca kho vedanaṃ attato samanupassati, api ca kho vedanāvantaṃ attānaṃ samanupassati, api ca kho attani vedanaṃ samanupassati, api ca kho vedanāya attānaṃ samanupassati; api ca kho saññaṃ… api ca kho saṅkhāre attato samanupassati, api ca kho saṅkhāravantaṃ attānaṃ samanupassati, api ca kho attani saṅkhāre samanupassati, api ca kho saṅkhāresu attānaṃ samanupassati; api ca kho viññāṇaṃ attato samanupassati, api ca kho viññāṇavantaṃ attānaṃ, api ca kho attani viññāṇaṃ, api ca kho viññāṇasmiṃ attānaṃ samanupassati. Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so. So pana saṅkhāro kiṃnidāno…pe… kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayite phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā… sāpi vedanā… sopi phasso … sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evaṃ kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na vedanaṃ attato samanupassati, na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati; api ca kho evaṃdiṭṭhi hoti – ‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti. Yā kho pana sā, bhikkhave, sassatadiṭṭhi saṅkhāro so. So pana saṅkhāro kiṃnidāno…pe… evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na vedanaṃ … na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati; nāpi evaṃdiṭṭhi hoti – ‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti. Api ca kho evaṃdiṭṭhi hoti – ‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti. Yā kho pana sā, bhikkhave, ucchedadiṭṭhi saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco… pe… evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hoti.

‘‘Na heva kho rūpaṃ attato samanupassati, na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati…pe… na viññāṇasmiṃ attato samanupassati, nāpi evaṃdiṭṭhi hoti – ‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti; nāpi evaṃdiṭṭhi hoti – ‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti; api ca kho kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme. Yā kho pana sā, bhikkhave, kaṅkhitā vicikicchitā aniṭṭhaṅgatatā saddhamme saṅkhāro so. So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo? Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā; tatojo so saṅkhāro. Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno. Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā. Sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. Sopi phasso anicco saṅkhato paṭiccasamuppanno. Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. Evaṃ kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayo hotī’’ti. Navamaṃ.

10. Puṇṇamasuttaṃ

82. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti.

Atha kho aññataro bhikkhu uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘puccheyyāhaṃ, bhante, bhagavantaṃ kiñcideva [kañcideva (?)] desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā’’ti? ‘‘Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī’’ti. ‘‘Evaṃ, bhante’’ti kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā bhagavantaṃ etadavoca – ‘‘ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho’’ti.

‘‘Ime kho pana, bhikkhu, pañcupādānakkhandhā; seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho’’ti. ‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi –

‘‘Ime kho pana, bhante, pañcupādānakkhandhā kiṃmūlakā’’ti? ‘‘Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā’’ti…pe… taññeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahi upādānakkhandhehi upādānanti? ‘‘Na kho, bhikkhu, taññeva upādānaṃ te pañcupādānakkhandhā nāpi aññatra pañcahi upādānakkhandhehi upādānaṃ, api ca yo tattha chandarāgo taṃ tattha upādāna’’nti. ‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… uttariṃ pañhaṃ apucchi –

‘‘Siyā pana, bhante, pañcupādānakkhandhesu chandarāgavemattatā’’ti? ‘‘Siyā, bhikkhū’’ti bhagavā avoca – ‘‘idha, bhikkhu, ekaccassa evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, bhikkhu, siyā pañcupādānakkhandhesu chandarāgavemattatā’’ti? ‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… uttariṃ pañhaṃ apucchi –

‘‘Kittāvatā nu kho, bhante, khandhānaṃ khandhādhivacana’’nti? ‘‘Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhandho. Yā kāci vedanā… yā kāci saññā … ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññāṇakkhandho. Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacana’’nti. ‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… apucchi –

‘‘Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya; ko hetu ko paccayo vedanākkhandhassa paññāpanāya; ko hetu ko paccayo saññākkhandhassa paññāpanāya; ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya; ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā’’ti? ‘‘Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya. Nāmarūpaṃ hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā’’ti. ‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… apucchi –

‘‘Kathaṃ nu kho, bhante, sakkāyadiṭṭhi hotī’’ti? ‘‘Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ… attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī''ti. ''Sādhu, bhante''ti kho so bhikkhu…pe… apucchi –

''Kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī''ti? ''Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī''ti. ''Sādhu, bhante''ti kho so bhikkhu…pe… apucchi –

''Ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko vedanāya… ko saññāya… ko saṅkhārānaṃ… ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇa''nti? ''Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpassa nissaraṇaṃ. Yaṃ vedanaṃ paṭicca… yaṃ saññaṃ paṭicca… ye saṅkhāre paṭicca… yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ viññāṇassa nissaraṇa''nti. ''Sādhu, bhante''ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi –

''Kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī''ti? ''Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī''ti.

Tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi – ''iti kira bho rūpaṃ anattā, vedanā… saññā… saṅkhārā… viññāṇaṃ anattā; anattakatāni kammāni kathamattānaṃ [katamattānaṃ (pī.), kammattānaṃ (syā. kaṃ. ka.)] phusissantī''ti. Atha kho bhagavā tassa bhikkhuno cetasā ceto parivitakkamaññāya bhikkhū āmantesi –

''Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthusāsanaṃ atidhāvitabbaṃ maññeyya. Iti kira, bho, rūpaṃ anattā, vedanā… saññā… saṅkhārā… viññāṇaṃ anattā. Anattakatāni kammāni kathamattānaṃ phusissantīti? Paṭipucchāvinītā kho me tumhe, bhikkhave, tatra tatra tesu tesu dhammesu.

''Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā''ti? ''Dukkhaṃ, bhante''. ''Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – 'etaṃ mama, esohamasmi, eso me attā'''ti? ''No hetaṃ, bhante''. Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti.

''Dve khandhā taññeva siyaṃ, adhivacanañca hetunā;
Sakkāyena duve vuttā, assādaviññāṇakena ca;

Ete dasavidhā vuttā, hoti bhikkhu pucchāyā’’ti. dasamaṃ;

Khajjanīyavaggo aṭṭhamo.

Tassuddānaṃ –

Assādo dve samudayā, arahantehi apare dve;
Sīho khajjanī piṇḍolyaṃ, pālileyyena puṇṇamāti.

9. Theravaggo

1. Ānandasuttaṃ

83. Sāvatthinidānaṃ. Tatra kho āyasmā ānando bhikkhū āmantesi – ‘‘āvuso, bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Āyasmā ānando etadavoca –

‘‘Puṇṇo nāma, āvuso, āyasmā mantāṇiputto [mantāniputto (ka. sī. syā. kaṃ. pī. ka.)] amhākaṃ navakānaṃ sataṃ bahūpakāro hoti. So amhe iminā ovādena ovadati – ‘upādāya, āvuso ānanda, asmīti hoti, no anupādāya. Kiñca upādāya asmīti hoti, no anupādāya? Rūpaṃ upādāya asmīti hoti, no anupādāya. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ upādāya asmīti hoti, no anupādāya’’’.

‘‘Seyyathāpi, āvuso ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno upādāya passeyya, no anupādāya; evameva kho, āvuso ānanda, rūpaṃ upādāya asmīti hoti, no anupādāya. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ upādāya asmīti hoti, no anupādāya.

‘‘Taṃ kiṃ maññasi, āvuso ānanda, ‘rūpaṃ niccaṃ vā aniccaṃ vā’’’ti? ‘Aniccaṃ, āvuso’. Vedanā… saññā … saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’ti? ‘Aniccaṃ, āvuso’. Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātīti. Puṇṇo nāma āvuso āyasmā mantāṇiputto amhākaṃ navakānaṃ sataṃ bahūpakāro hoti. So amhe iminā ovādena ovadati. Idañca pana me āyasmato puṇṇassa mantāṇiputtassa dhammadesanaṃ sutvā dhammo abhisamitoti. Paṭhamaṃ.

2. Tissasuttaṃ

84. Sāvatthinidānaṃ. Tena kho pana samayena āyasmā tisso bhagavato pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti – ‘‘api me, āvuso, madhurakajāto viya kāyo; disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti; thinamiddhañca [thīnamiddhañca (sī. syā. kaṃ. pī.)] me cittaṃ pariyādāya tiṭṭhati; anabhirato ca brahmacariyaṃ carāmi; hoti ca me dhammesu vicikicchā’’ti.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘āyasmā, bhante, tisso bhagavato pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti – ‘api me, āvuso, madhurakajāto viya kāyo; disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti; thinamiddhañca me cittaṃ pariyādāya tiṭṭhati; anabhirato ca brahmacariyaṃ carāmi; hoti ca me dhammesu vicikicchā’’’ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – ‘‘ehi tvaṃ, bhikkhu, mama vacanena tissaṃ bhikkhuṃ āmantehī’’ti. ‘‘Evaṃ, bhante’’ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā tisso tenupasaṅkami; upasaṅkamitvā āyasmantaṃ tissaṃ etadavoca – ‘‘satthā taṃ, āvuso tissa, āmantetī’’ti. ‘‘Evamāvuso’’ti kho āyasmā tisso tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ tissaṃ bhagavā etadavoca – ‘‘saccaṃ kira tvaṃ, tissa, sambahulānaṃ bhikkhūnaṃ evamārocesi – ‘api me, āvuso, madhurakajāto viya kāyo…pe… hoti ca me dhammesu vicikicchā’’’ti? ‘‘Evaṃ, bhante’’. ‘‘Taṃ kiṃ maññasi, tissa, rūpe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa, tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Sādhu sādhu, tissa! Evañhetaṃ, tissa, hoti. Yathā taṃ rūpe avigatarāgassa… vedanāya… saññāya… saṅkhāresu avigatarāgassa…pe… tesaṃ saṅkhārānaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Sādhu sādhu, tissa! Evañhetaṃ, tissa, hoti. Yathā taṃ viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa, tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Sādhu sādhu, tissa! Evañhetaṃ, tissa, hoti. Yathā taṃ viññāṇe avigatarāgassa. Taṃ kiṃ maññasi, tissa, rūpe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa, tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Sādhu sādhu, tissa! Evañhetaṃ, tissa, hoti. Yathā taṃ rūpe vigatarāgassa… vedanāya… saññāya… saṅkhāresu vigatarāgassa… viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Sādhu sādhu, tissa! Evañhetaṃ, tissa, hoti. Yathā taṃ viññāṇe vigatarāgassa. Taṃ kiṃ maññasi, tissa, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Vedanā … saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti.

‘‘Seyyathāpi, tissa, dve purisā – eko puriso amaggakusalo, eko puriso maggakusalo. Tamenaṃ so amaggakusalo puriso amuṃ maggakusalaṃ purisaṃ maggaṃ puccheyya. So evaṃ vadeyya – ‘ehi, bho purisa, ayaṃ maggo. Tena muhuttaṃ gaccha. Tena muhuttaṃ gantvā dakkhissasi dvedhāpathaṃ, tattha vāmaṃ muñcitvā dakkhiṇaṃ gaṇhāhi. Tena muhuttaṃ gaccha. Tena muhuttaṃ gantvā dakkhissasi tibbaṃ vanasaṇḍaṃ. Tena muhuttaṃ gaccha. Tena muhuttaṃ gantvā dakkhissasi mahantaṃ ninnaṃ pallalaṃ. Tena muhuttaṃ gaccha. Tena muhuttaṃ gantvā dakkhissasi sobbhaṃ papātaṃ. Tena muhuttaṃ gaccha. Tena muhuttaṃ gantvā dakkhissasi samaṃ bhūmibhāgaṃ ramaṇīya’’’nti.

‘‘Upamā kho myāyaṃ, tissa, katā atthassa viññāpanāya. Ayaṃ cevettha attho – ‘puriso amaggakusalo’ti kho, tissa, puthujjanassetaṃ adhivacanaṃ. ‘Puriso maggakusalo’ti kho, tissa, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. ‘Dvedhāpatho’ti kho, tissa, vicikicchāyetaṃ adhivacanaṃ. ‘Vāmo maggo’ti kho, tissa, aṭṭhaṅgikassetaṃ micchāmaggassa adhivacanaṃ, seyyathidaṃ – micchādiṭṭhiyā…pe… micchāsamādhissa. ‘Dakkhiṇo maggo’ti kho, tissa, ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ, seyyathidaṃ – sammādiṭṭhiyā…pe… sammāsamādhissa. ‘Tibbo vanasaṇḍo’ti kho, tissa, avijjāyetaṃ adhivacanaṃ. ‘Mahantaṃ ninnaṃ pallala’nti kho, tissa, kāmānametaṃ adhivacanaṃ. ‘Sobbho papāto’ti kho, tissa, kodhūpāyāsassetaṃ adhivacanaṃ. ‘Samo bhūmibhāgo ramaṇīyo’ti kho, tissa, nibbānassetaṃ adhivacanaṃ. Abhirama, tissa, abhirama, tissa! Ahamovādena ahamanuggahena ahamanusāsaniyā’’ti [ahamāmisadhammānuggahena mamovādena mamānusāsaniyāti (ka.)].

Idamavoca bhagavā. Attamano āyasmā tisso bhagavato bhāsitaṃ abhinandīti. Dutiyaṃ.

3. Yamakasuttaṃ

85. Ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’ti.

Assosuṃ kho sambahulā bhikkhū yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’ti. Atha kho te bhikkhū yenāyasmā yamako tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ –

‘‘Saccaṃ kira te, āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’’ti? ‘‘Evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’’ti.

‘‘Mā, āvuso yamaka, evaṃ avaca, mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhācikkhanaṃ. Na hi bhagavā evaṃ vadeyya – ‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’’ti. Evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’ti.

Yato kho te bhikkhū nāsakkhiṃsu āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū uṭṭhāyāsanā yenāyasmā sāriputto tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavocuṃ – ‘‘yamakassa nāma, āvuso sāriputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’ti. Sādhāyasmā sāriputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi kho āyasmā sāriputto tuṇhībhāvena. Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami; upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodi…pe… ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ yamakaṃ etadavoca –

‘‘Saccaṃ kira te, āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’’ti? ‘‘Evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’’ti.

‘‘Taṃ kiṃ maññasi, āvuso yamaka, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, āvuso’’. ‘‘Vedanā niccā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, āvuso’’. Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti.

‘‘Taṃ kiṃ maññasi, āvuso yamaka, rūpaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, āvuso’’ … ‘‘vedanaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, āvuso’’… ‘‘saññaṃ… saṅkhāre… viññāṇaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, āvuso’’.

‘‘Taṃ kiṃ maññasi, āvuso yamaka, rūpasmiṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, āvuso’’. ‘‘Aññatra rūpā tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, āvuso’’. ‘‘Vedanāya… aññatra vedanāya… pe… saññāya… aññatra saññāya… saṅkhāresu… aññatra saṅkhārehi… viññāṇasmiṃ tathāgatoti samanupassasī''ti? ''No hetaṃ, āvuso''. ''Aññatra viññāṇā tathāgatoti samanupassasī''ti? ''No hetaṃ, āvuso''.

''Taṃ kiṃ maññasi, āvuso yamaka, rūpaṃ… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ tathāgatoti samanupassasī''ti? ''No hetaṃ, āvuso''.

''Taṃ kiṃ maññasi, āvuso yamaka, ayaṃ so arūpī… avedano… asaññī… asaṅkhāro… aviññāṇo tathāgatoti samanupassasī''ti? ''No hetaṃ, āvuso''. ''Ettha ca te, āvuso yamaka, diṭṭheva dhamme saccato thetato [tathato (syā. kaṃ.)] tathāgate anupalabbhiyamāne [tathāgate anupalabbhamāne (?)], kallaṃ nu te taṃ veyyākaraṇaṃ – 'tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā'''ti?

''Ahu kho me taṃ, āvuso sāriputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ; idañca panāyasmato sāriputtassa dhammadesanaṃ sutvā taññeva pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisamito''ti.

''Sace taṃ, āvuso yamaka, evaṃ puccheyyuṃ – 'yo so, āvuso yamaka, bhikkhu arahaṃ khīṇāsavo so kāyassa bhedā paraṃ maraṇā kiṃ hotī'ti? Evaṃ puṭṭho tvaṃ, āvuso yamaka, kinti byākareyyāsī''ti? ''Sace maṃ, āvuso, evaṃ puccheyyuṃ – 'yo so, āvuso yamaka, bhikkhu arahaṃ khīṇāsavo so kāyassa bhedā paraṃ maraṇā kiṃ hotī'ti? Evaṃ puṭṭhohaṃ, āvuso, evaṃ byākareyyaṃ – 'rūpaṃ kho, āvuso, aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgataṃ. Vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgata'nti. Evaṃ puṭṭhohaṃ, āvuso, evaṃ byākareyya''nti.

''Sādhu sādhu, āvuso yamaka! Tena hāvuso, yamaka, upamaṃ te karissāmi etasseva atthassa bhiyyosomattāya ñāṇāya. Seyyathāpi, āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo; so ca ārakkhasampanno. Tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo jīvitā voropetukāmo. Tassa evamassa – 'ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo; so ca ārakkhasampanno; nāyaṃ [na hāyaṃ (syā. kaṃ.)] sukaro pasayha jīvitā voropetuṃ. Yaṃnūnāhaṃ anupakhajja jīvitā voropeyya'nti. So taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṅkamitvā evaṃ vadeyya – 'upaṭṭhaheyyaṃ taṃ, bhante'ti. Tamenaṃ so gahapati vā gahapatiputto vā upaṭṭhāpeyya. So upaṭṭhaheyya pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī. Tassa so gahapati vā gahapatiputto vā mittatopi naṃ saddaheyya [daheyya (syā. kaṃ. pī. ka.)]; suhajjatopi naṃ saddaheyya; tasmiñca vissāsaṃ āpajjeyya. Yadā kho, āvuso, tassa purisassa evamassa – 'saṃvissattho kho myāyaṃ gahapati vā gahapatiputto vā'ti, atha naṃ rahogataṃ viditvā tiṇhena satthena jīvitā voropeyya.

''Taṃ kiṃ maññasi, āvuso yamaka, yadā hi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṅkamitvā evaṃ āha – 'upaṭṭhaheyyaṃ taṃ, bhante'ti, tadāpi so vadhakova. Vadhakañca pana santaṃ na aññāsi – 'vadhako me'ti. Yadāpi so upaṭṭhahati pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī, tadāpi so vadhakova. Vadhakañca pana santaṃ na aññāsi – 'vadhako me'ti. Yadāpi naṃ rahogataṃ viditvā tiṇhena satthena jīvitā voropeti, tadāpi so vadhakova. Vadhakañca pana santaṃ na aññāsi – 'vadhako me'''ti. ''Evamāvuso''ti. ''Evameva kho, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ''.

''So aniccaṃ rūpaṃ 'aniccaṃ rūpa'nti yathābhūtaṃ nappajānāti. Aniccaṃ vedanaṃ 'aniccā vedanā'ti yathābhūtaṃ nappajānāti. Aniccaṃ saññaṃ 'aniccā saññā'ti yathābhūtaṃ nappajānāti. Anicce saṅkhāre 'aniccā saṅkhārā'ti yathābhūtaṃ nappajānāti. Aniccaṃ viññāṇaṃ 'aniccaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

‘‘Dukkhaṃ rūpaṃ ‘dukkhaṃ rūpa’nti yathābhūtaṃ nappajānāti. Dukkhaṃ vedanaṃ… dukkhaṃ saññaṃ… dukkhe saṅkhāre… dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Anattaṃ rūpaṃ ‘anattā rūpa’nti yathābhūtaṃ nappajānāti. Anattaṃ vedanaṃ… anattaṃ saññaṃ… anatte saṅkhāre… anattaṃ viññāṇaṃ ‘anattaṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpa’nti yathābhūtaṃ nappajānāti. Saṅkhataṃ vedanaṃ… saṅkhataṃ saññaṃ… saṅkhate saṅkhāre… saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘Vadhakaṃ rūpaṃ ‘vadhakaṃ rūpa’nti yathābhūtaṃ nappajānāti. Vadhakaṃ vedanaṃ ‘vadhakā vedanā’ti… vadhakaṃ saññaṃ ‘vadhakā saññā’ti… vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtaṃ nappajānāti. Vadhakaṃ viññāṇaṃ ‘vadhakaṃ viññāṇa’nti yathābhūtaṃ nappajānāti.

‘‘So rūpaṃ upeti upādiyati adhiṭṭhāti ‘attā me’ti. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ upeti upādiyati adhiṭṭhāti ‘attā me’ti. Tassime pañcupādānakkhandhā upetā upādinnā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

‘‘Sutavā ca kho, āvuso, ariyasāvako ariyānaṃ dassāvī…pe… sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ; na attani rūpaṃ, na rūpasmiṃ attānaṃ. Na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ attānaṃ; na attani viññāṇaṃ, na viññāṇasmiṃ attānaṃ.

‘‘So aniccaṃ rūpaṃ ‘aniccaṃ rūpa’nti yathābhūtaṃ pajānāti. Aniccaṃ vedanaṃ … aniccaṃ saññaṃ… anicce saṅkhāre … aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇa’nti yathābhūtaṃ pajānāti.

‘‘Dukkhaṃ rūpaṃ ‘dukkhaṃ rūpa’nti yathābhūtaṃ pajānāti. Dukkhaṃ vedanaṃ… dukkhaṃ saññaṃ… dukkhe saṅkhāre… dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇa’nti yathābhūtaṃ pajānāti.

‘‘Anattaṃ rūpaṃ ‘anattā rūpa’nti yathābhūtaṃ pajānāti. Anattaṃ vedanaṃ… anattaṃ saññaṃ… anatte saṅkhāre… anattaṃ viññāṇaṃ ‘anattā viññāṇa’nti yathābhūtaṃ pajānāti.

‘‘Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpa’nti yathābhūtaṃ pajānāti. Saṅkhataṃ vedanaṃ… saṅkhataṃ saññaṃ… saṅkhate saṅkhāre… saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇa’nti yathābhūtaṃ pajānāti.

‘‘Vadhakaṃ rūpaṃ ‘vadhakaṃ rūpa’nti yathābhūtaṃ pajānāti. Vadhakaṃ vedanaṃ… vadhakaṃ saññaṃ… vadhake saṅkhāre ‘‘vadhakā saṅkhārā’’ti yathābhūtaṃ pajānāti. Vadhakaṃ viññāṇaṃ ‘vadhakaṃ viññāṇa’nti yathābhūtaṃ pajānāti.

‘‘So rūpaṃ na upeti, na upādiyati, nādhiṭṭhāti – ‘attā me’ti. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ na upeti, na upādiyati, nādhiṭṭhāti – ‘attā me’ti. Tassime pañcupādānakkhandhā anupetā anupādinnā dīgharattaṃ hitāya sukhāya saṃvattantī’’ti. ‘‘Evametaṃ, āvuso sāriputta, hoti yesaṃ āyasmantānaṃ tādisā sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā. Idañca pana me āyasmato sāriputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimutta’’nti. Tatiyaṃ.

4. Anurādhasuttaṃ

86. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

Tena kho pana samayena āyasmā anurādho bhagavato avidūre araññakuṭikāyaṃ viharati. Atha kho sambahulā aññatitthiyā paribbājakā yena āyasmā anurādho tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā anurādhena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocuṃ – ‘‘yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti – ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’’ti?

Evaṃ vutte, āyasmā anurādho te aññatitthiye paribbājake etadavoca – ‘‘yo so āvuso tathāgato uttamapuriso paramapuriso paramapattipatto taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti – ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’’ti. Evaṃ vutte, aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocuṃ – ‘‘so cāyaṃ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto’’ti. Atha kho aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṃsu.

Atha kho āyasmato anurādhassa acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi – ‘‘sace kho maṃ te aññatitthiyā paribbājakā uttariṃ pañhaṃ puccheyyuṃ. Kathaṃ byākaramāno nu khvāhaṃ tesaṃ aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā’’ti?

Atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe… ekamantaṃ nisinno kho āyasmā anurādho bhagavantaṃ etadavoca – ‘‘idhāhaṃ, bhante, bhagavato avidūre araññakuṭikāyaṃ viharāmi. Atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṃ tenupasaṅkamiṃsu …pe… maṃ etadavocuṃ – ‘yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto taṃ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti – hoti tathāgato paraṃ maraṇāti vā, na hoti… hoti ca na ca hoti, neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’’ti?

Evaṃ vuttāhaṃ, bhante, te aññatitthiye paribbājake etadavocaṃ – ‘‘yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti – ‘hoti tathāgato paraṃ maraṇā’ti vā…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vāti. Evaṃ vutte, bhante, te aññatitthiyā paribbājakā maṃ etadavocuṃ – ‘so cāyaṃ bhikkhu na vo bhavissati acirapabbajito thero vā pana bālo abyatto’ti. Atha kho maṃ, bhante, te aññatitthiyā paribbājakā navavādena bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṃsu’’.

‘‘Tassa mayhaṃ, bhante, acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi – ‘sace kho maṃ te aññatitthiyā paribbājakā uttariṃ pañhaṃ puccheyyuṃ. Kathaṃ byākaramāno nu khvāhaṃ tesaṃ aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā’’’ti?

‘‘Taṃ kiṃ maññasi, anurādha, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’…pe… tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānāti’’.

‘‘Taṃ kiṃ maññasi, anurādha, rūpaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, anurādha, rūpasmiṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Aññatra rūpā tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanāya…pe… aññatra vedanāya…pe… saññāya… aññatra saññāya… saṅkhāresu… aññatra saṅkhārehi… viññāṇasmiṃ… aññatra viññāṇā tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, anurādha, rūpaṃ… vedanā… saññā… saṅkhārā… viññāṇaṃ tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, anurādha, ayaṃ so arūpī avedano asaññī asaṅkhāro aviññāṇo tathāgatoti samanupassasī’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Ettha ca te, anurādha, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne kallaṃ nu te taṃ veyyākaraṇaṃ – ‘yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti – hoti tathāgato paraṃ maraṇāti vā… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Sādhu sādhu, anurādha! Pubbe cāhaṃ, anurādha, etarahi ca dukkhañceva paññapemi, dukkhassa ca nirodha’’nti. Catutthaṃ.

5. Vakkalisuttaṃ

87. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā vakkali kumbhakāranivesane viharati ābādhiko dukkhito bāḷhagilāno. Atha kho āyasmā vakkali upaṭṭhāke āmantesi – ‘‘etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha – ‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī’ti. Evañca vadetha – ‘sādhu kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatu; anukampaṃ upādāyā’’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato vakkalissa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandati; evañca pana vadeti – ‘sādhu kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatu; anukampaṃ upādāyā’’’ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho bhagavā nivāsetvā pattacīvaramādāya yenāyasmā vakkali tenupasaṅkami. Addasā kho āyasmā vakkali bhagavantaṃ dūratova āgacchantaṃ. Disvāna mañcake samadhosi [samañcosi (sī.), samañcopi (syā. kaṃ.) saṃ + dhū + ī = samadhosi]. Atha kho bhagavā āyasmantaṃ vakkaliṃ etadavoca – ‘‘alaṃ, vakkali, mā tvaṃ mañcake samadhosi. Santimāni āsanāni paññattāni; tatthāhaṃ nisīdissāmī’’ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ vakkaliṃ etadavoca – ‘‘kacci te, vakkali, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo’’ti? ‘‘Na me, bhante, khamanīyaṃ, na yāpanīyaṃ; bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo’’ti. ‘‘Kacci te, vakkali, na kiñci kukkuccaṃ, na koci vippaṭisāro’’ti? ‘‘Taggha me, bhante, anappakaṃ kukkuccaṃ, anappako vippaṭisāro’’ti. ‘‘Kacci pana taṃ, vakkali, attā sīlato na upavadatī’’ti? ‘‘Na kho maṃ, bhante, attā sīlato upavadatī’’ti. ‘‘No ce kira taṃ, vakkali, attā sīlato upavadati; atha kiñca te kukkuccaṃ ko ca vippaṭisāro’’ti? ‘‘Cirapaṭikāhaṃ, bhante, bhagavantaṃ dassanāya upasaṅkamitukāmo, natthi ca me kāyasmiṃ tāvatikā balamattā, yāvatāhaṃ [yāhaṃ (sī.), yāyāhaṃ (pī.)] bhagavantaṃ dassanāya upasaṅkameyya’’nti.

‘‘Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati; maṃ passanto dhammaṃ passati.

‘‘Taṃ kiṃ maññasi, vakkali, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… eso me attāti? ‘‘No hetaṃ, bhante’’. ‘‘Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti.

Atha kho bhagavā āyasmantaṃ vakkaliṃ iminā ovādena ovaditvā uṭṭhāyāsanā yena gijjhakūṭo pabbato tena pakkāmi. Atha kho āyasmā vakkali acirapakkantassa bhagavato upaṭṭhāke āmantesi – ‘‘etha maṃ, āvuso, mañcakaṃ āropetvā yena isigilipassaṃ kāḷasilā tenupasaṅkamatha. Kathañhi nāma mādiso antaraghare kālaṃ kattabbaṃ maññeyyā’’ti? ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṃ vakkaliṃ mañcakaṃ āropetvā yena isigilipassaṃ kāḷasilā tenupasaṅkamiṃsu. Atha kho bhagavā tañca rattiṃ tañca divāvasesaṃ gijjhakūṭe pabbate vihāsi. Atha kho dve devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu…pe… ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho ekā devatā bhagavantaṃ etadavoca – ‘‘vakkali, bhante, bhikkhu vimokkhāya cetetī’’ti. Aparā devatā bhagavantaṃ etadavoca – ‘‘so hi nūna, bhante, suvimutto vimuccissatī’’ti. Idamavocuṃ tā devatāyo. Idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyiṃsu.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ‘‘etha tumhe, bhikkhave, yena vakkali bhikkhu tenupasaṅkamatha; upasaṅkamitvā vakkaliṃ bhikkhuṃ evaṃ vadetha –

‘‘‘Suṇāvuso tvaṃ, vakkali, bhagavato vacanaṃ dvinnañca devatānaṃ. Imaṃ, āvuso, rattiṃ dve devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho, āvuso, ekā devatā bhagavantaṃ etadavoca – vakkali, bhante, bhikkhu vimokkhāya cetetīti. Aparā devatā bhagavantaṃ etadavoca – so hi nūna, bhante, suvimutto vimuccissatīti. Bhagavā ca taṃ, āvuso vakkali, evamāha – mā bhāyi, vakkali; mā bhāyi, vakkali! Apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālakiriyā’’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paṭissutvā yenāyasmā vakkali tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ vakkaliṃ etadavocuṃ – ‘‘suṇāvuso vakkali, bhagavato vacanaṃ dvinnañca devatāna’’nti.

Atha kho āyasmā vakkali upaṭṭhāke āmantesi – ‘‘etha maṃ, āvuso, mañcakā oropetha. Kathañhi nāma mādiso ucce āsane nisīditvā tassa bhagavato sāsanaṃ sotabbaṃ maññeyyā’’ti! ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṃ vakkaliṃ mañcakā oropesuṃ. ‘‘Imaṃ, āvuso, rattiṃ dve devatāyo abhikkantāya rattiyā…pe… ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho, āvuso, ekā devatā bhagavantaṃ etadavoca – ‘vakkali, bhante, bhikkhu vimokkhāya cetetī’ti. Aparā devatā bhagavantaṃ etadavoca – ‘so hi nūna, bhante, suvimutto vimuccissatī’ti. Bhagavā ca taṃ, āvuso vakkali, evamāha – ‘mā bhāyi, vakkali; mā bhāyi, vakkali! Apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālakiriyā’’’ti. ‘‘Tena hāvuso, mama vacanena bhagavato pāde sirasā vandatha – ‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ti. Evañca vadetha – ‘rūpaṃ aniccaṃ. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi. Vedanā aniccā. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi. Saññā… saṅkhārā aniccā. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi. Viññāṇaṃ aniccaṃ. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato vakkalissa paṭissutvā pakkamiṃsu. Atha kho āyasmā vakkali acirapakkantesu tesu bhikkhūsu satthaṃ āharesi.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno; so bhagavato pāde sirasā vandati; evañca vadeti – ‘rūpaṃ aniccaṃ. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi. Vedanā… saññā… saṅkhārā … viññāṇaṃ aniccaṃ. Tāhaṃ, bhante, na kaṅkhāmi. Yadaniccaṃ taṃ dukkhanti na vicikicchāmi. Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmī’’’ti.

Atha kho bhagavā bhikkhū āmantesi – ‘‘āyāma, bhikkhave, yena isigilipassaṃ kāḷasilā tenupasaṅkamissāma; yattha vakkalinā kulaputtena satthamāharita’’nti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kāḷasilā tenupasaṅkami. Addasā kho bhagavā āyasmantaṃ vakkaliṃ dūratova mañcake vivattakkhandhaṃ semānaṃ.

Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ disaṃ, gacchati adho disaṃ, gacchati anudisaṃ. Atha kho bhagavā bhikkhū āmantesi – ‘‘passatha no tumhe, bhikkhave, etaṃ dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ…pe… gacchati anudisa’’nti. ‘‘Evaṃ, bhante’’. ‘‘Eso kho, bhikkhave, māro pāpimā vakkalissa kulaputtassa viññāṇaṃ samanvesati [samannesati (ka. sī. pī.)] – ‘kattha vakkalissa kulaputtassa viññāṇaṃ patiṭṭhita’nti? Appatiṭṭhitena ca, bhikkhave, viññāṇena vakkali kulaputto parinibbuto’’ti. Pañcamaṃ.

6. Assajisuttaṃ

88. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā assaji kassapakārāme viharati ābādhiko dukkhito bāḷhagilāno. Atha kho āyasmā assaji upaṭṭhāke āmantesi – ‘‘etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha – ‘assaji, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ti. Evañca vadetha – ‘sādhu kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatu anukampaṃ upādāyā’’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato assajissa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘assaji, bhante, bhikkhu ābādhiko…pe… sādhu kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā assaji tenupasaṅkami. Addasā kho āyasmā assaji bhagavantaṃ dūratova āgacchantaṃ. Disvāna mañcake samadhosi. Atha kho bhagavā āyasmantaṃ assajiṃ [āyasmato assajissa (pī. ka.)] etadavoca – ‘‘alaṃ, assaji, mā tvaṃ mañcake samadhosi. Santimāni āsanāni paññattāni, tatthāhaṃ nisīdissāmī’’ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ assajiṃ etadavoca – ‘‘kacci te, assaji, khamanīyaṃ, kacci yāpanīyaṃ…pe… paṭikkamosānaṃ paññāyati no abhikkamo’’ti?

‘‘Na me, bhante, khamanīyaṃ…pe… abhikkamosānaṃ paññāyati no paṭikkamo’’ti. ‘‘Kacci te, assaji, na kiñci kukkuccaṃ na koci vippaṭisāro’’ti? ‘‘Taggha me, bhante, anappakaṃ kukkuccaṃ anappako vippaṭisāro’’ti. ‘‘Kacci pana taṃ, assaji, attā sīlato na upavadatī’’ti? ‘‘Na kho maṃ, bhante, attā sīlato upavadatī’’ti. ‘‘No ce kira taṃ, assaji, attā sīlato upavadati, atha kiñca te kukkuccaṃ ko ca vippaṭisāro''ti? ''Pubbe khvāhaṃ, bhante, gelaññe passambhetvā passambhetvā kāyasaṅkhāre viharāmi, sohaṃ samādhiṃ nappaṭilabhāmi. Tassa mayhaṃ, bhante, taṃ samādhiṃ appaṭilabhato evaṃ hoti – 'no cassāhaṃ parihāyāmī''ti. ''Ye te, assaji, samaṇabrāhmaṇā samādhisārakā samādhisāmaññā tesaṃ taṃ samādhiṃ appaṭilabhataṃ evaṃ hoti – 'no cassu mayaṃ parihāyāmā'''ti.

''Taṃ kiṃ maññasi, assaji, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''…pe… viññāṇaṃ …pe… tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātīti. So sukhaṃ ce vedanaṃ vedayati [vediyati (sī. pī.)], sā 'aniccā'ti pajānāti. 'Anajjhositā'ti pajānāti. 'Anabhinanditā'ti pajānāti. Dukkhaṃ ce vedanaṃ vedayati, sā 'aniccā'ti pajānāti. 'Anajjhositā'ti pajānāti. 'Anabhinanditā'ti pajānāti. Adukkhamasukhaṃ ce vedanaṃ vedayati, sā 'aniccā'ti pajānāti…pe… 'anabhinanditā'ti pajānāti. So sukhaṃ ce vedanaṃ vedayati, visaṃyutto naṃ vedayati; dukkhaṃ ce vedanaṃ vedayati, visaṃyutto naṃ vedayati; adukkhamasukhaṃ ce vedanaṃ vedayati, visaṃyutto naṃ vedayati. So kāyapariyantikaṃ ce vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti. Jīvitapariyantikaṃ ce vedanaṃ vedayamānāe 'jīvitapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti. 'Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.

''Seyyathāpi, assaji, telañca paṭicca, vaṭṭiñca paṭicca, telappadīpo jhāyeyya; tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya. Evameva kho, assaji, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti. Jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti. 'Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānātī''ti. Chaṭṭhaṃ.

7. Khemakasuttaṃ

89. Ekaṃ samayaṃ sambahulā therā bhikkhū kosambiyaṃ viharanti ghositārāme. Tena kho pana samayena āyasmā khemako badarikārāme viharati ābādhiko dukkhito bāḷhagilāno. Atha kho therā bhikkhū sāyanhasamayaṃ paṭisallānā vuṭṭhitā āyasmantaṃ dāsakaṃ āmantesuṃ – ''ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi – 'therā taṃ, āvuso khemaka, evamāhaṃsu – kacci te, āvuso, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ paññāyati no abhikkamo'''ti? ''Evamāvuso''ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā āyasmantaṃ khemakaṃ etadavoca – ''therā taṃ, āvuso khemaka, evamāhaṃsu – 'kacci te, āvuso, khamanīyaṃ…pe… no abhikkamo'''ti? ''Na me, āvuso, khamanīyaṃ na yāpanīyaṃ…pe… abhikkamosānaṃ paññāyati no paṭikkamo''ti.

Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca – ''khemako, āvuso, bhikkhu evamāha – 'na me, āvuso, khamanīyaṃ…pe… abhikkamosānaṃ paññāyati no paṭikkamo'''ti. ''Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi – 'therā taṃ, āvuso khemaka, evamāhaṃsu – pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attaṃ vā attaniyaṃ vā samanupassatī'''ti?

''Evamāvuso''ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā…pe… therā taṃ, āvuso khemaka, evamāhaṃsu – ''pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attaṃ vā attaniyaṃ vā samanupassatī''ti? ''Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṃ vā attaniyaṃ vā samanupassāmī’’ti.

Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca – ‘‘khemako, āvuso, bhikkhu evamāha – ‘pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṃ vā attaniyaṃ vā samanupassāmī’’’ti. ‘‘Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi – ‘therā taṃ, āvuso khemaka, evamāhaṃsu – pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. No ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attaṃ vā attaniyaṃ vā samanupassati. Tenahāyasmā khemako arahaṃ khīṇāsavo’’’ti.

‘‘Evamāvuso’’ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako…pe… therā taṃ, āvuso khemaka, evamāhaṃsu – ‘‘pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho; no ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attaṃ vā attaniyaṃ vā samanupassati, tenahāyasmā khemako arahaṃ khīṇāsavo’’ti. ‘‘Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṃ vā attaniyaṃ vā samanupassāmi, na camhi arahaṃ khīṇāsavo; api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ, ‘ayamahamasmī’ti na ca samanupassāmī’’ti.

Atha kho āyasmā dāsako yena therā bhikkhū…pe… there bhikkhū etadavoca – ‘‘khemako, āvuso, bhikkhu evamāha – pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṃ vā attaniyaṃ vā samanupassāmi, na camhi arahaṃ khīṇāsavo; api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ, ‘ayamahamasmī’ti na ca samanupassāmī’’ti.

‘‘Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi – ‘therā taṃ, āvuso khemaka, evamāhaṃsu – yametaṃ, āvuso khemaka, asmīti vadesi, kimetaṃ asmīti vadesi? Rūpaṃ asmīti vadesi, aññatra rūpā asmīti vadesi, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ asmīti vadesi, aññatra viññāṇā asmīti vadesi. Yametaṃ, āvuso khemaka, asmīti vadesi. Kimetaṃ asmīti vadesī’’’ti?

‘‘Evamāvuso’’ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā āyasmantaṃ khemakaṃ etadavoca – therā taṃ, āvuso khemaka, evamāhaṃsu – ‘‘yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi? Rūpaṃ ‘asmī’ti vadesi aññatra rūpā ‘asmī’ti vadesi? Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ‘asmī’ti vadesi aññatra viññāṇā ‘asmī’ti vadesi? Yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi’’ti? ‘‘Alaṃ, āvuso dāsaka, kiṃ imāya sandhāvanikāya! Āharāvuso, daṇḍaṃ; ahameva yena therā bhikkhū tenupasaṅkamissāmī’’ti.

Atha kho āyasmā khemako daṇḍamolubbha yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā therehi bhikkhūhi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ khemakaṃ therā bhikkhū etadavocuṃ – ‘‘yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi? Rūpaṃ ‘asmī’ti vadesi, aññatra rūpā ‘asmī’ti vadesi? Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ‘asmī’ti vadesi, aññatra viññāṇā ‘asmī’ti vadesi? Yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesī’’ti? ‘‘Na khvāhaṃ, āvuso, rūpaṃ ‘asmī’ti vadāmi; napi aññatra rūpā ‘asmī’ti vadāmi. Na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ ‘asmī’ti vadāmi; napi aññatra viññāṇā ‘asmī’ti vadāmi. Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ ‘ayamahamasmī’ti na ca samanupassāmi’’.

‘‘Seyyathāpi, āvuso, uppalassa vā padumassa vā puṇḍarīkassa vā gandho. Yo nu kho evaṃ vadeyya – ‘pattassa gandho’ti vā ‘vaṇṇassa [vaṇḍassa (katthaci)] gandho’ti vā ‘kiñjakkhassa gandho’ti vā sammā nu kho so vadamāno vadeyyā’’ti? ‘‘No hetaṃ, āvuso’’. ‘‘Yathā kathaṃ, panāvuso, sammā byākaramāno byākareyyā’’ti? ‘‘‘Pupphassa gandho’ti kho, āvuso, sammā byākaramāno byākareyyā’’ti. ‘‘Evameva khvāhaṃ, āvuso, na rūpaṃ ‘asmī’ti vadāmi, napi aññatra rūpā ‘asmī’ti vadāmi. Na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ ‘asmī’ti vadāmi, napi aññatra viññāṇā ‘asmī’ti vadāmi. Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ ‘ayamahamasmī’ti na ca samanupassāmi’’.

‘‘Kiñcāpi, āvuso, ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hoti – ‘yo ca pañcasu upādānakkhandhesu anusahagato asmīti māno, asmīti chando, asmīti anusayo asamūhato. So aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati – iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato, sopi samugghātaṃ gacchati.

‘‘Seyyathāpi, āvuso, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ. Tamenaṃ sāmikā rajakassa anupadajjuṃ. Tamenaṃ rajako ūse vā khāre vā gomaye vā sammadditvā acche udake vikkhāleti. Kiñcāpi taṃ hoti vatthaṃ parisuddhaṃ pariyodātaṃ, atha khvassa hoti yeva anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato. Tamenaṃ rajako sāmikānaṃ deti. Tamenaṃ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti. Yopissa hoti anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṃ gacchati. Evameva kho, āvuso, kiñcāpi ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hoti yeva pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato. So aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati. ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato, sopi samugghātaṃ gacchatī’’ti.

Evaṃ vutte, therā bhikkhū āyasmantaṃ khemakaṃ etadavocuṃ – ‘‘na kho [na kho pana (ka.)] mayaṃ āyasmantaṃ khemakaṃ vihesāpekhā pucchimha, api cāyasmā khemako pahosi tassa bhagavato sāsanaṃ vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ. Tayidaṃ āyasmatā khemakena tassa bhagavato sāsanaṃ vitthārena ācikkhitaṃ desitaṃ paññāpitaṃ paṭṭhapitaṃ vivaritaṃ vibhajitaṃ uttānīkata’’nti.

Idamavoca āyasmā khemako. Attamanā therā bhikkhū āyasmato khemakassa bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne saṭṭhimattānaṃ therānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsu, āyasmato khemakassa cāti. Sattamaṃ.

8. Channasuttaṃ

90. Ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpuraṇaṃ [apāpuraṇaṃ (sī. syā. kaṃ.)] ādāya vihārena vihāraṃ upasaṅkamitvā there bhikkhū etadavoca – ‘‘ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ, yathāhaṃ dhammaṃ passeyya’’nti.

Evaṃ vutte, therā bhikkhū āyasmantaṃ channaṃ etadavocuṃ – ‘‘rūpaṃ kho, āvuso channa, aniccaṃ; vedanā aniccā; saññā aniccā; saṅkhārā aniccā; viññāṇaṃ aniccaṃ. Rūpaṃ anattā; vedanā… saññā… saṅkhārā… viññāṇaṃ anattā. Sabbe saṅkhārā aniccā; sabbe dhammā anattā’’ti.

Atha kho āyasmato channassa etadahosi – ‘‘mayhampi kho etaṃ evaṃ [mayhampi kho evaṃ (syā. kaṃ.)] hoti – ‘rūpaṃ aniccaṃ, vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; rūpaṃ anattā, vedanā … saññā… saṅkhārā… viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Paritassanā upādānaṃ uppajjati; paccudāvattati mānasaṃ – ‘atha ko carahi me attā’ti? Na kho panevaṃ dhammaṃ passato hoti. Ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyya’’nti.

Atha kho āyasmato channassa etadahosi – ‘‘ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghositārāme satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā dhammaṃ desetuṃ yathāhaṃ dhammaṃ passeyyaṃ; atthi ca me āyasmante ānande tāvatikā vissaṭṭhi [vissatthi (?)]. Yaṃnūnāhaṃ yenāyasmā ānando tenupasaṅkameyya’’nti. Atha kho āyasmā channo senāsanaṃ saṃsāmetvā pattacīvaramādāya yena kosambī ghositārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi…pe… ekamantaṃ nisinno kho āyasmā channo āyasmantaṃ ānandaṃ etadavoca –

‘‘Ekamidāhaṃ, āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye. Atha khvāhaṃ, āvuso, sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamiṃ; upasaṅkamitvā there bhikkhū etadavocaṃ – ‘ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyya’nti. Evaṃ vutte maṃ, āvuso, therā bhikkhū etadavocuṃ – ‘rūpaṃ kho, āvuso channa, aniccaṃ; vedanā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; rūpaṃ anattā…pe… viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’’’ti.

‘‘Tassa mayhaṃ, āvuso, etadahosi – ‘mayhampi kho etaṃ evaṃ hoti – rūpaṃ aniccaṃ…pe… viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā… saññā… saṅkhārā… viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Paritassanā upādānaṃ uppajjati; paccudāvattati mānasaṃ – ‘atha ko carahi me attā’ti? Na kho panevaṃ dhammaṃ passato hoti. Ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyyanti!

‘‘Tassa mayhaṃ, āvuso, etadahosi – ‘ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghositarāme satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā dhammaṃ desetuṃ yathāhaṃ dhammaṃ passeyyaṃ. Atthi ca me āyasmante ānande tāvatikā vissaṭṭhi. Yaṃnūnāhaṃ yenāyasmā ānando tenupasaṅkameyya’nti. Ovadatu maṃ, āyasmā ānando; anusāsatu maṃ, āyasmā ānando; karotu me, āyasmā ānando dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyya’’nti.

‘‘Ettakenapi mayaṃ āyasmato channassa attamanā api nāma taṃ [attamanā abhiraddhā, taṃ (sī. syā. kaṃ.)] āyasmā channo āvi akāsi khīlaṃ chindi [pabhindi (sī. syā. kaṃ. pī.)]. Odahāvuso, channa, sotaṃ; bhabbosi [bhabbo tvaṃ (ka.)] dhammaṃ viññātu’’nti. Atha kho āyasmato channassa tāvatakeneva [tāvadeva (sī.)] uḷāraṃ pītipāmojjaṃ uppajji – ‘‘bhabbo kirasmi dhammaṃ viññātu’’nti.

‘‘Sammukhā metaṃ, āvuso channa, bhagavato sutaṃ, sammukhā ca paṭiggahitaṃ kaccānagottaṃ bhikkhuṃ ovadantassa – dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena atthitañceva natthitañca. Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti. Lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti. Upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena taṃ cāyaṃ upayupādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti na upādiyati nādhiṭṭhāti ‘attā me’ti. Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatīti na kaṅkhati na vicikicchati. Aparappaccayā ñāṇamevassa ettha hoti. Ettāvatā kho, kaccāna, sammādiṭṭhi hoti. Sabbamatthīti kho, kaccāna, ayameko anto. Sabbaṃ natthīti ayaṃ dutiyo anto. Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti – avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī''ti.

''Evametaṃ, āvuso ānanda, hoti yesaṃ āyasmantānaṃ tādisā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā. Idañca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisamito''ti. Aṭṭhamaṃ.

9. Rāhulasuttaṃ

91. Sāvatthinidānaṃ. Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe… ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca – ''kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī''ti?

''Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā … yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā…pe… sabbaṃ viññāṇaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī''ti. Navamaṃ.

10. Dutiyarāhulasuttaṃ

92. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca – ''kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhāsamatikkantaṃ santaṃ suvimutta''nti? ''Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā…pe… yaṃ dūre santike vā, sabbaṃ rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti. Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimutta''nti. Dasamaṃ.

Theravaggo navamo.

Tassuddānaṃ –

Ānando tisso yamako, anurādho ca vakkali;
Assaji khemako channo, rāhulā apare duve.

10. Pupphavaggo

1. Nadīsuttaṃ

93. Sāvatthinidānaṃ. ‘‘Seyyathāpi, bhikkhave, nadī pabbateyyā ohārinī dūraṅgamā sīghasotā. Tassā ubhosu tīresu [ubhato tīre (sī.), ubhato tīresu (syā. kaṃ.)] kāsā cepi jātā assu, te naṃ ajjholambeyyuṃ; kusā cepi jātā assu, te naṃ ajjholambeyyuṃ; pabbajā [babbajā (sī. pī.)] cepi jātā assu, te naṃ ajjholambeyyuṃ; bīraṇā cepi jātā assu, te naṃ ajjholambeyyuṃ; rukkhā cepi jātā assu, te naṃ ajjholambeyyuṃ. Tassā puriso sotena vuyhamāno kāse cepi gaṇheyya, te palujjeyyuṃ. So tatonidānaṃ anayabyasanaṃ āpajjeyya. Kuse cepi gaṇheyya, pabbaje cepi gaṇheyya, bīraṇe cepi gaṇheyya, rukkhe cepi gaṇheyya, te palujjeyyuṃ. So tatonidānaṃ anayabyasanaṃ āpajjeyya. Evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ palujjati. So tatonidānaṃ anayabyasanaṃ āpajjati. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ palujjati. So tatonidānaṃ anayabyasanaṃ āpajjati. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’. ‘‘Tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Paṭhamaṃ.

2. Pupphasuttaṃ

94. Sāvatthinidānaṃ. ‘‘Nāhaṃ, bhikkhave, lokena vivadāmi, lokova mayā vivadati. Na, bhikkhave, dhammavādī kenaci lokasmiṃ vivadati. Yaṃ, bhikkhave, natthisammataṃ loke paṇḍitānaṃ, ahampi taṃ ‘natthī’ti vadāmi. Yaṃ, bhikkhave, atthisammataṃ loke paṇḍitānaṃ, ahampi taṃ ‘atthī’ti vadāmi’’.

‘‘Kiñca, bhikkhave, natthisammataṃ loke paṇḍitānaṃ, yamahaṃ ‘natthī’ti vadāmi? Rūpaṃ, bhikkhave, niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi. Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi. Idaṃ kho, bhikkhave, natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi’’.

‘‘Kiñca, bhikkhave, atthisammataṃ loke paṇḍitānaṃ, yamahaṃ ‘atthī’ti vadāmi? Rūpaṃ, bhikkhave, aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi. Vedanā aniccā…pe… viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi. Idaṃ kho, bhikkhave, atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi’’.

‘‘Atthi, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisametvā taṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

‘‘Kiñca, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti? Rūpaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

‘‘Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi! Vedanā, bhikkhave, loke lokadhammo…pe… saññā, bhikkhave… saṅkhārā, bhikkhave… viññāṇaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

‘‘Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi!

‘‘Seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma ṭhāti [tiṭṭhantaṃ (ka.)] anupalittaṃ udakena; evameva kho, bhikkhave, tathāgato loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharati anupalitto lokenā’’ti. Dutiyaṃ.

3. Pheṇapiṇḍūpamasuttaṃ

95. Ekaṃ samayaṃ bhagavā ayujjhāyaṃ [ayojjhāyaṃ (sī. pī.)] viharati gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi –

‘‘Seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ pheṇapiṇḍaṃ āvaheyya. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro? Evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?

‘‘Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbuḷaṃ [udakabubbuḷaṃ (sī. pī.)] uppajjati ceva nirujjhati ca. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbuḷe sāro? Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā…pe… yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?

‘‘Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ṭhite majjhanhike kāle marīcikā phandati. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya…pe… kiñhi siyā, bhikkhave, marīcikāya sāro? Evameva kho, bhikkhave, yā kāci saññā…pe….

‘‘Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujuṃ navaṃ akukkukajātaṃ [akukkajātaṃ (ka. sī. pī.), akusajātaṃ (ka. sī.), akukkujakajātaṃ (ka.)]. Tamenaṃ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya. So tassa pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ! Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro? Evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā…pe… ye dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saṅkhāresu sāro?

‘‘Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catumahāpathe [cātummahāpathe (sī. syā. kaṃ. pī.)] māyaṃ vidaṃseyya. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro? Evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro?

‘‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi… saññāyapi… saṅkhāresupi … viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti…pe… nāparaṃ itthattāyāti pajānāti’’.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbuḷūpamā [bubbulūpamā (sī.), pubbuḷopamā (ka.)];
Marīcikūpamā saññā, saṅkhārā kadalūpamā;
Māyūpamañca viññāṇaṃ, desitādiccabandhunā.

‘‘Yathā yathā nijjhāyati, yoniso upaparikkhati;
Rittakaṃ tucchakaṃ hoti, yo naṃ passati yoniso.

‘‘Imañca kāyaṃ ārabbha, bhūripaññena desitaṃ;
Pahānaṃ tiṇṇaṃ dhammānaṃ, rūpaṃ passatha [passetha (sī.)] chaḍḍitaṃ.

‘‘Āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantimaṃ;
Apaviddho [apaviṭṭho (syā. kaṃ.)] tadā seti, parabhattaṃ acetanaṃ.

‘‘Etādisāyaṃ santāno, māyāyaṃ bālalāpinī;
Vadhako esa akkhāto, sāro ettha na vijjati.

‘‘Evaṃ khandhe avekkheyya, bhikkhu āraddhavīriyo;
Divā vā yadi vā rattiṃ, sampajāno paṭissato.

‘‘Jaheyya sabbasaṃyogaṃ, kareyya saraṇattano;
Careyyādittasīsova, patthayaṃ accutaṃ pada’’nti. tatiyaṃ;

4. Gomayapiṇḍasuttaṃ

96. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati? Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati? Atthi nu kho, bhante, kāci saññā yā saññā…pe… atthi nu kho, bhante, keci saṅkhārā ye saṅkhārā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti? Atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti? ‘‘Natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati. Natthi kho, bhikkhu, kāci vedanā… kāci saññā… keci saṅkhārā… kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti.

Atha kho bhagavā parittaṃ gomayapiṇḍaṃ pāṇinā gahetvā taṃ bhikkhuṃ etadavoca – ‘‘ettakopi kho, bhikkhu, attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati. Ettako cepi, bhikkhu, attabhāvapaṭilābho abhavissa nicco dhuvo sassato avipariṇāmadhammo, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakopi attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

‘‘Bhūtapubbāhaṃ, bhikkhu, rājā ahosiṃ khattiyo muddhāvasitto. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītinagarasahassāni ahesuṃ kusāvatī rājadhānippamukhāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītipāsādasahassāni ahesuṃ dhammapāsādappamukhāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītikūṭāgārasahassāni ahesuṃ mahābyūhakūṭāgārappamukhāni [mahāviyūhakūṭāgārappamukhāni (dī. ni. 2.263)]. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītipallaṅkasahassāni ahesuṃ dantamayāni sāramayāni sovaṇṇamayāni goṇakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni [kādalimigapavarapaccattharaṇāni (sī.)] sauttaracchadāni ubhatolohitakūpadhānāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītināgasahassāni ahesuṃ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītiassasahassāni ahesuṃ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītirathasahassāni ahesuṃ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni vejayantarathappamukhāni. Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītimaṇisahassāni ahesuṃ maṇiratanappamukhāni. Tassa mayhaṃ, bhikkhu…pe… caturāsītiitthisahassāni ahesuṃ subhaddādevippamukhāni. Tassa mayhaṃ, bhikkhu…pe… caturāsītikhattiyasahassāni ahesuṃ anuyantāni pariṇāyakaratanappamukhāni. Tassa mayhaṃ, bhikkhu…pe… caturāsītidhenusahassāni ahesuṃ dukūlasandanāni kaṃsūpadhāraṇāni. Tassa mayhaṃ, bhikkhu…pe… caturāsītivatthakoṭisahassāni ahesuṃ khomasukhumāni koseyyasukhumāni kambalasukhumāni kappāsikasukhumāni. Tassa mayhaṃ, bhikkhu…pe… caturāsītithālipākasahassāni ahesuṃ; sāyaṃ pātaṃ bhattābhihāro abhihariyittha.

‘‘Tesaṃ kho pana, bhikkhu, caturāsītiyā nagarasahassānaṃ ekaññeva taṃ nagaraṃ hoti yamahaṃ tena samayena ajjhāvasāmi – kusāvatī rājadhānī. Tesaṃ kho pana, bhikkhu, caturāsītiyā pāsādasahassānaṃ ekoyeva so pāsādo hoti yamahaṃ tena samayena ajjhāvasāmi – dhammo pāsādo. Tesaṃ kho pana, bhikkhu, caturāsītiyā kūṭāgārasahassānaṃ ekaññeva taṃ kūṭāgāraṃ hoti yamahaṃ tena samayena ajjhāvasāmi – mahābyūhaṃ kūṭāgāraṃ. Tesaṃ kho pana, bhikkhu, caturāsītiyā pallaṅkasahassānaṃ ekoyeva so pallaṅko hoti yamahaṃ tena samayena paribhuñjāmi – dantamayo vā sāramayo vā sovaṇṇamayo vā rūpiyamayo vā. Tesaṃ kho pana, bhikkhu, caturāsītiyā nāgasahassānaṃ ekoyeva so nāgo hoti yamahaṃ tena samayena abhiruhāmi – uposatho nāgarājā. Tesaṃ kho pana, bhikkhu, caturāsītiyā assasahassānaṃ ekoyeva so asso hoti yamahaṃ tena samayena abhiruhāmi – valāhako assarājā. Tesaṃ kho pana, bhikkhu, caturāsītiyā rathasahassānaṃ ekoyeva so ratho hoti yamahaṃ tena samayena abhiruhāmi – vejayanto ratho. Tesaṃ kho pana, bhikkhu, caturāsītiyā itthisahassānaṃ ekāyeva sā itthī hoti yā maṃ tena samayena paccupaṭṭhāti – khattiyānī vā velāmikā vā. Tesaṃ kho pana, bhikkhu, caturāsītiyā vatthakoṭisahassānaṃ ekaññeva taṃ vatthayugaṃ hoti yamahaṃ tena samayena paridahāmi – khomasukhumaṃ vā koseyyasukhumaṃ vā kambalasukhumaṃ vā kappāsikasukhumaṃ vā. Tesaṃ kho pana, bhikkhu, caturāsītiyā thālipākasahassānaṃ ekoyeva so thālipāko hoti yato nāḷikodanaparamaṃ bhuñjāmi tadupiyañca sūpeyyaṃ [sūpabyañjanaṃ (syā. kaṃ.)]. Iti kho, bhikkhu, sabbe te saṅkhārā atītā niruddhā vipariṇatā. Evaṃ aniccā kho, bhikkhu, saṅkhārā. Evaṃ addhuvā kho, bhikkhu, saṅkhārā. Evaṃ anassāsikā kho, bhikkhu, saṅkhārā. Yāvañcidaṃ, bhikkhu, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitu’’nti. Catutthaṃ.

5. Nakhasikhāsuttaṃ

97. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati? Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati? Atthi nu kho, bhante, kāci saññā…pe… keci saṅkhārā, ye saṅkhārā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti? Atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti? ‘‘Natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati. Natthi kho, bhikkhu, kāci vedanā… kāci saññā… keci saṅkhārā…pe… kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti.

Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā taṃ bhikkhuṃ etadavoca – ‘‘ettakampi kho, bhikkhu, rūpaṃ natthi niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati. Ettakaṃ cepi, bhikkhu, rūpaṃ abhavissa niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakampi rūpaṃ natthi niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya’’.

‘‘Ettakāpi kho, bhikkhu, vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati. Ettakā cepi, bhikkhu, vedanā abhavissa niccā dhuvā sassatā avipariṇāmadhammā, na yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakāpi vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

‘‘Ettakāpi kho, bhikkhu, saññā natthi…pe… ettakāpi kho, bhikkhu, saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ettakā cepi, bhikkhu, saṅkhārā abhavissaṃsu niccā dhuvā sassatā avipariṇāmadhammā, na yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakāpi saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

‘‘Ettakampi kho, bhikkhu, viññāṇaṃ natthi niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati. Ettakampi kho, bhikkhu, viññāṇaṃ abhavissa niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ, na yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakampi viññāṇaṃ natthi niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

‘‘Taṃ kiṃ maññasi, bhikkhu, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’…pe… ‘‘tasmātiha…pe… evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Pañcamaṃ.

6. Suddhikasuttaṃ

98. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘atthi nu kho, bhante, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati? Atthi nu kho, bhante, kāci vedanā…pe… kāci saññā… keci saṅkhārā… kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti? ‘‘Natthi kho, bhikkhu, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati. Natthi kho, bhikkhu, kāci vedanā… kāci saññā… keci saṅkhārā… kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī’’ti. Chaṭṭhaṃ.

7. Gaddulabaddhasuttaṃ

99. Sāvatthinidānaṃ. ‘‘Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Hoti so, bhikkhave, samayo yaṃ mahāsamuddo ussussati visussati na bhavati; na tevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi. Hoti so, bhikkhave, samayo yaṃ sineru pabbatarājā ḍayhati vinassati na bhavati; na tevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi. Hoti so, bhikkhave, samayo yaṃ mahāpathavī ḍayhati vinassati na bhavati; na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi''.

''Seyyathāpi, bhikkhave, sā gaddulabaddho [gaddūlabandho (syā. kaṃ.)] daḷhe khīle vā thambhe vā upanibaddho tameva khīlaṃ vā thambhaṃ vā anuparidhāvati anuparivattati; evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī…pe… sappurisadhamme avinīto rūpaṃ attato samanupassati…pe… vedanaṃ attato samanupassati… saññaṃ attato samanupassati… saṅkhāre attato samanupassati… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. So rūpaññeva anuparidhāvati anuparivattati, vedanaññeva…pe… saññaññeva… saṅkhāreyeva… viññāṇaññeva anuparidhāvati anuparivattati. So rūpaṃ anuparidhāvaṃ anuparivattaṃ, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ anuparidhāvaṃ anuparivattaṃ, na parimuccati rūpamhā, na parimuccati vedanāya, na parimuccati saññāya, na parimuccati saṅkhārehi, na parimuccati viññāṇamhā, na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. 'Na parimuccati dukkhasmā'ti vadāmi''.

''Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī…pe… sappurisadhamme suvinīto, na rūpaṃ attato samanupassati…pe… na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. So rūpaṃ nānuparidhāvati nānuparivattati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ nānuparidhāvati nānuparivattati. So rūpaṃ ananuparidhāvaṃ ananuparivattaṃ, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ananuparidhāvaṃ ananuparivattaṃ; parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. 'Parimuccati dukkhasmā'ti vadāmī''ti. Sattamaṃ.

8. Dutiyagaddulabaddhasuttaṃ

100. Sāvatthinidānaṃ. ''Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho. So gacchati cepi tameva khīlaṃ vā thambhaṃ vā upagacchati; tiṭṭhati cepi tameva khīlaṃ vā thambhaṃ vā upatiṭṭhati; nisīdati cepi tameva khīlaṃ vā thambhaṃ vā upanisīdati; nipajjati cepi tameva khīlaṃ vā thambhaṃ vā upanipajjati. Evameva kho, bhikkhave, assutavā puthujjano rūpaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati. So gacchati cepi ime pañcupādānakkhandhe upagacchati; tiṭṭhati cepi ime pañcupādānakkhandhe upatiṭṭhati; nisīdati cepi ime pañcupādānakkhandhe upanisīdati; nipajjati cepi ime pañcupādānakkhandhe upanipajjati. Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – 'dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti; cittavodānā sattā visujjhanti.

''Diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma citta''nti? ''Evaṃ, bhante''. ''Tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cittitaṃ. Tenapi kho, bhikkhave, caraṇena cittena cittaññeva cittataraṃ. Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – 'dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti; cittavodānā sattā visujjhanti.

''Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ. Yathayidaṃ, bhikkhave, tiracchānagatā pāṇā, tepi kho, bhikkhave, tiracchānagatā pāṇā citteneva cittitā, tehipi kho, bhikkhave, tiracchānagatehi pāṇehi cittaññeva cittataraṃ. Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – 'dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. Cittasaṃkilesā, bhikkhave, sattā saṃkilissanti; cittavodānā sattā visujjhanti.

‘‘Seyyathāpi, bhikkhave, rajako vā cittakārako vā rajanāya vā lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya [mañjeṭṭhāya (sī. syā. kaṃ.), mañjeṭṭhiyā (pī.)] vā suparimaṭṭhe phalake vā bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgiṃ; evameva kho, bhikkhave, assutavā puthujjano rūpaññeva abhinibbattento abhinibbatteti, vedanaññeva…pe… saññaññeva… saṅkhāre yeva… viññāṇaññeva abhinibbattento abhinibbatteti. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ…pe… ‘‘tasmātiha, bhikkhave, evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Aṭṭhamaṃ.

9. Vāsijaṭasuttaṃ

101. Sāvatthinidānaṃ. ‘‘Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti – evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hoti’’.

‘‘Bhāvanānuyogaṃ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Abhāvitattā’ tissa vacanīyaṃ. Kissa abhāvitattā? Abhāvitattā catunnaṃ satipaṭṭhānānaṃ, abhāvitattā catunnaṃ sammappadhānānaṃ, abhāvitattā catunnaṃ iddhipādānaṃ, abhāvitattā pañcannaṃ indriyānaṃ, abhāvitattā pañcannaṃ balānaṃ, abhāvitattā sattannaṃ bojjhaṅgānaṃ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

‘‘Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā evaṃ icchā uppajjeyya – ‘aho, vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti, atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Taṃ kissa hetu? Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā; tāni kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni. Evameva kho, bhikkhave, bhāvanānuyogaṃ ananuyuttassa bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya – ‘aho, vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Abhāvitattā’tissa vacanīyaṃ. Kissa abhāvitattā? Abhāvitattā catunnaṃ satipaṭṭhānānaṃ…pe… aṭṭhaṅgikassa maggassa.

‘‘Bhāvanānuyogaṃ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Bhāvitattā’tissa vacanīyaṃ. Kissa bhāvitattā? Bhāvitattā catunnaṃ satipaṭṭhānānaṃ, bhāvitattā catunnaṃ sammappadhānānaṃ, bhāvitattā catunnaṃ iddhipādānaṃ, bhāvitattā pañcannaṃ indriyānaṃ, bhāvitattā pañcannaṃ balānaṃ, bhāvitattā sattannaṃ bojjhaṅgānaṃ, bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

‘‘Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti, atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Taṃ kissa hetu? Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā; tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni. Evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Bhāvitattā’tissa vacanīyaṃ. Kissa bhāvitattā? Bhāvitattā catunnaṃ satipaṭṭhānānaṃ…pe… bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

‘‘Seyyathāpi, bhikkhave, palagaṇḍassa vā palagaṇḍantevāsissa vā vāsijaṭe dissanteva aṅgulipadāni dissati aṅguṭṭhapadaṃ. No ca khvassa evaṃ ñāṇaṃ hoti – ‘ettakaṃ vata me ajja vāsijaṭassa khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti. Atha khvassa khīṇe khīṇantveva ñāṇaṃ hoti. Evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ ñāṇaṃ hoti – ‘ettakaṃ vata me ajja āsavānaṃ khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti, atha khvassa khīṇe khīṇantveva ñāṇaṃ hoti. Seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya vassamāsāni udake pariyādāya hemantikena thalaṃ ukkhittāya vātātapaparetāni vettabandhanāni. Tāni pāvusakena meghena abhippavuṭṭhāni appakasireneva paṭippassambhanti pūtikāni bhavanti; evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato appakasireneva saṃyojanāni paṭippassambhanti pūtikāni bhavantī’’ti. Navamaṃ.

10. Aniccasaññāsuttaṃ

102. Sāvatthinidānaṃ. ‘‘Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati’’.

‘‘Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṅgalena kasanto sabbāni mūlasantānakāni sampadālento kasati; evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, pabbajalāyako pabbajaṃ lāyitvā agge gahetvā odhunāti niddhunāti nicchoṭeti; evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha ambāni vaṇṭapaṭibandhāni sabbāni tāni tadanvayāni bhavanti; evameva kho, bhikkhave, aniccasaññā bhāvitā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā bhāvitā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, ye keci mūlagandhā kāḷānusārigandho tesaṃ aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṃ tesaṃ aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesaṃ aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno [kuḍḍarājāno (sī.)], sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesaṃ cakkavatti aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā…pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candimappabhāya kalaṃ nāgghanti soḷasiṃ, candappabhā tāsaṃ aggamakkhāyati; evameva kho, bhikkhave, aniccasaññā… pe… sabbaṃ asmimānaṃ samūhanati.

‘‘Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nataṃ abbhussakkamāno, sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

‘‘Kathaṃ bhāvitā ca, bhikkhave, aniccasaññā kathaṃ bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati… pe… sabbaṃ asmimānaṃ samūhanati? ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti – evaṃ bhāvitā kho, bhikkhave, aniccasaññā evaṃ bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanatī’’ti. Dasamaṃ.

Pupphavaggo dasamo.

Tassuddānaṃ –

Nadī pupphañca pheṇañca, gomayañca nakhāsikhaṃ;
Suddhikaṃ dve ca gaddulā, vāsījaṭaṃ aniccatāti.

Majjhimapaṇṇāsako samatto.

Tassa majjhimapaṇṇāsakassa vagguddānaṃ –

Upayo arahanto ca, khajjanī therasavhayaṃ;
Pupphavaggena paṇṇāsa, dutiyo tena vuccatīti.

11. Antavaggo

1. Antasuttaṃ

103. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, antā. Katame cattāro? Sakkāyanto, sakkāyasamudayanto, sakkāyanirodhanto, sakkāyanirodhagāminippaṭipadanto. Katamo ca, bhikkhave, sakkāyanto? Pañcupādānakkhandhātissa vacanīyaṃ. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho – ayaṃ vuccati, bhikkhave, sakkāyanto’’.

‘‘Katamo ca, bhikkhave, sakkāyasamudayanto? Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Ayaṃ vuccati, bhikkhave, sakkāyasamudayanto.

‘‘Katamo ca, bhikkhave, sakkāyanirodhanto? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo – ayaṃ vuccati, bhikkhave, sakkāyanirodhanto.

‘‘Katamo ca, bhikkhave, sakkāyanirodhagāminippaṭipadanto? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminippaṭipadanto. Ime kho, bhikkhave, cattāro antā’’ti. Paṭhamaṃ.

2. Dukkhasuttaṃ

104. Sāvatthinidānaṃ. ‘‘Dukkhañca vo, bhikkhave, desessāmi dukkhasamudayañca dukkhanirodhañca dukkhanirodhagāminiñca paṭipadaṃ. Taṃ suṇātha. Katamañca, bhikkhave, dukkhaṃ? Pañcupādānakkhandhātissa vacanīyaṃ. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Idaṃ vuccati, bhikkhave, dukkhaṃ. Katamo ca, bhikkhave, dukkhasamudayo? Yāyaṃ taṇhā ponobhavikā…pe… kāmataṇhā, bhavataṇhā, vibhavataṇhā – ayaṃ vuccati, bhikkhave, dukkhasamudayo. Katamo ca, bhikkhave, dukkhanirodho? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo – ayaṃ vuccati, bhikkhave, dukkhanirodho. Katamā ca, bhikkhave, dukkhanirodhagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā’’ti. Dutiyaṃ.

3. Sakkāyasuttaṃ

105. Sāvatthinidānaṃ. ‘‘Sakkāyañca vo, bhikkhave, desessāmi sakkāyasamudayañca sakkāyanirodhañca sakkāyanirodhagāminiñca paṭipadaṃ. Taṃ suṇātha. Katamo ca, bhikkhave, sakkāyo? Pañcupādānakkhandhātissa vacanīyaṃ. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ayaṃ vuccati, bhikkhave, sakkāyo. Katamo ca, bhikkhave, sakkāyasamudayo? Yāyaṃ taṇhā ponobhavikā…pe… kāmataṇhā, bhavataṇhā, vibhavataṇhā – ayaṃ vuccati, bhikkhave, sakkāyasamudayo. Katamo ca, bhikkhave, sakkāyanirodho? Yo tassāyeva taṇhāya…pe… ayaṃ vuccati, bhikkhave, sakkāyanirodho. Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminī paṭipadā’’ti. Tatiyaṃ.

4. Pariññeyyasuttaṃ

106. Sāvatthinidānaṃ. ‘‘Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca pariññātāviñca puggalaṃ. Taṃ suṇātha. Katame ca, bhikkhave, pariññeyyā dhammā? Rūpaṃ, bhikkhave, pariññeyyo dhammo. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ pariññeyyo dhammo. Ime vuccanti, bhikkhave, pariññeyyā dhammā. Katamā ca, bhikkhave, pariññā? Rāgakkhayo, dosakkhayo, mohakkhayo – ayaṃ vuccati, bhikkhave, pariññā. Katamo ca, bhikkhave, pariññātāvī puggalo? Arahātissa vacanīyaṃ. Yvāyaṃ āyasmā evaṃnāmo evaṃgotto – ayaṃ vuccati, bhikkhave, pariññātāvī puggalo’’ti. Catutthaṃ.

5. Samaṇasuttaṃ

107. Sāvatthinidānaṃ. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti…pe… pajānanti, sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti. Pañcamaṃ.

6. Dutiyasamaṇasuttaṃ

108. Sāvatthinidānaṃ. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti…pe… pajānanti, sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti. Chaṭṭhaṃ.

7. Sotāpannasuttaṃ

109. Sāvatthinidānaṃ. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Sattamaṃ.

8. Arahantasuttaṃ

110. Sāvatthinidānaṃ. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto hoti. Ayaṃ vuccati, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto’’ti. Aṭṭhamaṃ.

9. Chandappahānasuttaṃ

111. Sāvatthinidānaṃ. ‘‘Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Vedanāya…pe… saññāya… saṅkhāresu… viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamma’’nti. Navamaṃ.

10. Dutiyachandappahānasuttaṃ

112. Sāvatthinidānaṃ. ‘‘Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ…pe… vedanāya… saññāya… saṅkhāresu yo chando…pe… evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamma’’nti. Dasamaṃ.

Antavaggo ekādasamo.

Tassuddānaṃ –

Anto dukkhañca sakkāyo, pariññeyyā samaṇā duve;
Sotāpanno arahā ca, duve ca chandappahānāti.

12. Dhammakathikavaggo

1. Avijjāsuttaṃ

113. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘avijjā avijjā’ti, bhante, vuccati. Katamā nu kho, bhante, avijjā, kittāvatā ca avijjāgato hotī’’ti? ‘‘Idha, bhikkhu, assutavā puthujjano rūpaṃ nappajānāti, rūpasamudayaṃ nappajānāti, rūpanirodhaṃ nappajānāti, rūpanirodhagāminiṃ paṭipadaṃ nappajānāti;

vedanaṃ nappajānāti… saññaṃ… saṅkhāre nappajānāti…pe… viññāṇanirodhagāminiṃ paṭipadaṃ nappajānāti. Ayaṃ vuccati, bhikkhu, avijjā. Ettāvatā ca avijjāgato hotī’’ti. Paṭhamaṃ.

2. Vijjāsuttaṃ

114. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘vijjā vijjā’ti, bhante, vuccati. Katamā nu kho, bhante, vijjā, kittāvatā ca vijjāgato hotī’’ti? ‘‘Idha, bhikkhu, sutavā ariyasāvako rūpaṃ pajānāti, rūpasamudayaṃ pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminiṃ paṭipadaṃ pajānāti. Vedanaṃ… saññaṃ… saṅkhāre pajānāti…pe… viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti. Ayaṃ vuccati, bhikkhu, vijjā. Ettāvatā ca vijjāgato hotī’’ti. Dutiyaṃ.

3. Dhammakathikasuttaṃ

115. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘dhammakathiko dhammakathiko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, dhammakathiko hotī’’ti? ‘‘Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāya. Vedanāya ce, bhikkhu…pe… saññāya ce, bhikkhu… saṅkhārānaṃ ce, bhikkhu… viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāyā’’ti. Tatiyaṃ.

4. Dutiyadhammakathikasuttaṃ

116. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘dhammakathiko dhammakathiko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, dhammakathiko hoti, kittāvatā dhammānudhammappaṭipanno hoti, kittāvatā diṭṭhadhammanibbānappatto hotī’’ti? ‘‘Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāya. Vedanāya ce, bhikkhu…pe… saññāya ce, bhikkhu… saṅkhārānaṃ ce, bhikkhu… viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāyā’’ti. Catutthaṃ.

5. Bandhanasuttaṃ

117. Sāvatthinidānaṃ. ‘‘Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī…pe… sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Ayaṃ vuccati, bhikkhave, assutavā puthujjano rūpabandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati [baddho jāyati (sī. pī.) baddho jāyati baddho jīyati (sī. aṭṭha. syā. aṭṭha.)] baddho mīyati baddho asmā lokā paraṃ lokaṃ gacchati. Vedanaṃ attato samanupassati…pe… vedanāya vā attānaṃ. Ayaṃ vuccati, bhikkhave, assutavā puthujjano vedanābandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati baddho asmā lokā paraṃ lokaṃ gacchati. Saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati…pe… ayaṃ vuccati, bhikkhave, assutavā puthujjano viññāṇabandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati baddho asmā lokā paraṃ lokaṃ gacchati’’.

‘‘Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī…pe… sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Ayaṃ vuccati, bhikkhave, sutavā ariyasāvako na rūpabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī; ‘parimutto so dukkhasmā’ti vadāmi. Na vedanaṃ attato…pe… na saññaṃ attato…pe… na saṅkhāre attato…pe… na viññāṇaṃ attato samanupassati…pe… ayaṃ vuccati, bhikkhave, sutavā ariyasāvako na viññāṇabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī, ‘parimutto so dukkhasmā’ti vadāmī’’ti. Pañcamaṃ.

6. Paripucchitasuttaṃ

118. Sāvatthinidānaṃ. ‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassathā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Rūpaṃ, bhikkhave, ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ‘‘Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassathā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Viññāṇaṃ, bhikkhave, ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ…pe… evaṃ passaṃ…pe… kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti. Chaṭṭhaṃ.

7. Dutiyaparipucchitasuttaṃ

119. Sāvatthinidānaṃ. ‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassathā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Sādhu bhikkhave! Rūpaṃ, bhikkhave, ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassathā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Sādhu bhikkhave! Viññāṇaṃ, bhikkhave, ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ…pe… evaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Sattamaṃ.

8. Saṃyojaniyasuttaṃ

120. Sāvatthinidānaṃ. ‘‘Saṃyojaniye ca, bhikkhave, dhamme desessāmī saṃyojanañca. Taṃ suṇātha. Katame ca, bhikkhave, saṃyojaniyā dhammā, katamaṃ saṃyojanaṃ? Rūpaṃ, bhikkhave, saṃyojaniyo dhammo; yo tattha chandarāgo, taṃ tattha saṃyojanaṃ. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ saṃyojaniyo dhammo; yo tattha chandarāgo, taṃ tattha saṃyojanaṃ. Ime vuccanti, bhikkhave, saṃyojaniyā dhammā, idaṃ saṃyojana’’nti. Aṭṭhamaṃ.

9. Upādāniyasuttaṃ

121. Sāvatthinidānaṃ. ‘‘Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca. Taṃ suṇātha. Katame ca, bhikkhave, upādāniyā dhammā, katamaṃ upādānaṃ? Rūpaṃ, bhikkhave, upādāniyo dhammo, yo tattha chandarāgo, taṃ tattha upādānaṃ. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ upādāniyo dhammo; yo tattha chandarāgo, taṃ tattha upādānaṃ. Ime vuccanti, bhikkhave, upādāniyā dhammā, idaṃ upādāna’’nti. Navamaṃ.

10. Sīlavantasuttaṃ

122. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko [mahākoṭṭhito (sī. syā. kaṃ. pī.)]

bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami…pe… etadavoca – ‘‘sīlavatāvuso, sāriputta, bhikkhunā katame dhammā yoniso manasikātabbā’’ti? ‘‘Sīlavatāvuso, koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Sīlavatāvuso, koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyā’’ti.

‘‘Sotāpannena panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sotāpannenapi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sakadāgāmiphalaṃ sacchikareyyā’’ti.

‘‘Sakadāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sakadāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sakadāgāmī bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto anāgāmiphalaṃ sacchikareyyā’’ti.

‘‘Anāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Anāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ anāgāmī bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto arahattaṃ sacchikareyyā’’ti.

‘‘Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā’’ti? ‘‘Arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Natthi, khvāvuso, arahato uttari karaṇīyaṃ katassa vā paticayo; api ca ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārā ceva saṃvattanti satisampajaññā cā’’ti. Dasamaṃ.

11. Sutavantasuttaṃ

123. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā…pe… etadavoca –

‘‘Sutavatāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sutavatāvuso koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Sutavatāvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati – yaṃ sutavā bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyā’’ti.

‘‘Sotāpannena panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sotāpannenapi kho āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati – yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sakadāgāmiphalaṃ…pe…

anāgāmiphalaṃ…pe… arahattaphalaṃ sacchikareyyā’’ti.

‘‘Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā’’ti? ‘‘Arahatāpi khvāvuso, koṭṭhika, ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Natthi, khvāvuso, arahato uttari karaṇīyaṃ, katassa vā paticayo; api ca kho ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva saṃvattanti satisampajaññā cā’’ti. Ekādasamaṃ.

12. Kappasuttaṃ

124. Sāvatthinidānaṃ. Atha kho āyasmā kappo yena bhagavā tenupasaṅkami…pe… ekamantaṃ nisinno kho āyasmā kappo bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti?

‘‘Yaṃ kiñci, kappa, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā…pe… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, kappa, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti. Dvādasamaṃ.

13. Dutiyakappasuttaṃ

125. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā kappo bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimutta’’nti?

‘‘Yaṃ kiñci, kappa, rūpaṃ atītānāgatapaccuppannaṃ…pe… sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Evaṃ kho, kappa, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimutta’’nti. Terasamaṃ.

Dhammakathikavaggo dvādasamo.

Tassuddānaṃ –

Avijjā vijjā dve kathikā, bandhanā paripucchitā duve;
Saṃyojanaṃ upādānaṃ, sīlaṃ sutavā dve ca kappenāti.

13. Avijjāvaggo

1. Samudayadhammasuttaṃ

126. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘avijjā avijjā’ti, bhante, vuccati.

Katamā nu kho, bhante, avijjā, kittāvatā ca avijjāgato hotī’’ti?

‘‘Idha, bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti; vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti. Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ nappajānāti; vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ saññaṃ…pe… samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti; vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti; samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti; vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti. Ayaṃ vuccati, bhikkhu, avijjā; ettāvatā ca avijjāgato hotī’’ti.

Evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca – ‘‘‘vijjā vijjā’ti, bhante, vuccati. Katamā nu kho, bhante, vijjā, kittāvatā ca vijjāgato hotī’’ti?

‘‘Idha, bhikkhu, sutavā ariyasāvako samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti. Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ pajānāti; vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ pajānāti; samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ pajānāti. Samudayadhammaṃ saññaṃ… samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti; vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti; samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti. Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti; vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti; samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti. Ayaṃ vuccati, bhikkhu, vijjā; ettāvatā ca vijjāgato hotī’’ti. Paṭhamaṃ.

2. Dutiyasamudayadhammasuttaṃ

127. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito…pe… ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca – ‘‘‘avijjā, avijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī’’ti?

‘‘Idhāvuso assutavā puthujjano samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti; vayadhammaṃ rūpaṃ…pe… ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti. Samudayadhammaṃ vedanaṃ…pe… vayadhammaṃ vedanaṃ…pe… ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ saññaṃ…pe… samudayadhamme saṅkhāre…pe… vayadhamme saṅkhāre…pe… samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ viññāṇaṃ…pe… samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti. Ayaṃ vuccati, āvuso, avijjā; ettāvatā ca avijjāgato hotī’’ti. Dutiyaṃ.

3. Tatiyasamudayadhammasuttaṃ

128. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye…pe… ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca – ‘‘‘vijjā, vijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī’’ti?

‘‘Idhāvuso, sutavā ariyasāvako samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; vayadhammaṃ rūpaṃ…pe… samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; samudayadhammaṃ vedanaṃ…pe… samudayavayadhammā vedanā … samudayadhammaṃ saññaṃ…pe… samudayadhamme saṅkhāre… vayadhamme saṅkhāre… samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti. Samudayadhammaṃ viññāṇaṃ… vayadhammaṃ viññāṇaṃ… samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī’’ti. Tatiyaṃ.

4. Assādasuttaṃ

129. Bārāṇasiyaṃ viharanti isipatane migadāye…pe… ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca – ‘‘‘avijjā, avijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī’’ti?

‘‘Idhāvuso assutavā puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Ayaṃ vuccatāvuso, avijjā; ettāvatā ca avijjāgato hotī’’ti. Catutthaṃ.

5. Dutiyaassādasuttaṃ

130. Bārāṇasiyaṃ viharanti isipatane migadāye…pe… ‘‘‘vijjā, vijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī’’ti?

‘‘Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī’’ti. Pañcamaṃ.

6. Samudayasuttaṃ

131. Bārāṇasiyaṃ viharanti isipatane migadāye…pe… ‘‘‘avijjā, avijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī’’ti?

‘‘Idhāvuso, assutavā puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Ayaṃ vuccatāvuso, avijjā; ettāvatā ca avijjāgato hotī’’ti. Chaṭṭhaṃ.

7. Dutiyasamudayasuttaṃ

132. Bārāṇasiyaṃ viharanti isipatane migadāye…pe… ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca – ‘‘‘vijjā, vijjā’ti, āvuso sāriputta, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī’’ti?

‘‘Idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī''ti. Sattamaṃ.

8. Koṭṭhikasuttaṃ

133. Bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā sāriputto sāyanhasamayaṃ… pe… ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca – '''avijjā, avijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī''ti?

''Idhāvuso, assutavā puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Ayaṃ vuccatāvuso, avijjā; ettāvatā ca avijjāgato hotī''ti.

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca – '''vijjā, vijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī''ti?

''Idhāvuso sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī''ti. Aṭṭhamaṃ.

9. Dutiyakoṭṭhikasuttaṃ

134. Bārāṇasiyaṃ viharanti isipatane migadāye…pe… '''avijjā, avijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī''ti?

''Idhāvuso, assutavā puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Ayaṃ vuccatāvuso, avijjā; ettāvatā ca avijjāgato hotī''ti.

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca – '''vijjā, vijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī''ti?

''Idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Vedanāya…pe… saññāya… saṅkhārānaṃ… viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī''ti. Navamaṃ.

10. Tatiyakoṭṭhikasuttaṃ

135. Taññeva nidānaṃ. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca – '''avijjā, avijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, avijjā, kittāvatā ca avijjāgato hotī''ti?

''Idhāvuso, assutavā puthujjano rūpaṃ nappajānāti, rūpasamudayaṃ nappajānāti, rūpanirodhaṃ nappajānāti, rūpanirodhagāminiṃ paṭipadaṃ nappajānāti. Vedanaṃ nappajānāti…pe… saññaṃ… saṅkhāre… viññāṇaṃ nappajānāti, viññāṇasamudayaṃ nappajānāti, viññāṇanirodhaṃ nappajānāti, viññāṇanirodhagāminiṃ paṭipadaṃ nappajānāti. Ayaṃ vuccatāvuso, avijjā; ettāvatā ca avijjāgato hotī''ti.

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca – '''vijjā, vijjā'ti, āvuso koṭṭhika, vuccati. Katamā nu kho, āvuso, vijjā, kittāvatā ca vijjāgato hotī''ti? ''Idhāvuso, sutavā ariyasāvako rūpaṃ pajānāti, rūpasamudayaṃ pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminiṃ paṭipadaṃ pajānāti. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti, viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti. Ayaṃ vuccatāvuso, vijjā; ettāvatā ca vijjāgato hotī''ti. Dasamaṃ.

Avijjāvaggo terasamo.

Tassuddānaṃ –

Samudayadhamme tīṇi, assādo apare duve;
Samudaye ca dve vuttā, koṭṭhike apare tayoti.

14. Kukkuḷavaggo

1. Kukkuḷasuttaṃ

136. Sāvatthinidānaṃ. ''Rūpaṃ, bhikkhave, kukkuḷaṃ, vedanā kukkuḷā, saññā kukkuḷā, saṅkhārā kukkuḷā, viññāṇaṃ kukkuḷaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī''ti. Paṭhamaṃ.

2. Aniccasuttaṃ

137. Sāvatthinidānaṃ. ''Yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo. Kiñca, bhikkhave, aniccaṃ? Rūpaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo. Vedanā aniccā…pe… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; tatra vo chando pahātabbo. Yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo''ti. Dutiyaṃ.

3. Dutiyaaniccasuttaṃ

138. Sāvatthinidānaṃ. ''Yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo. Kiñca, bhikkhave, aniccaṃ? Rūpaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo. Vedanā aniccā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; tatra vo rāgo pahātabbo. Yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo''ti. Tatiyaṃ.

4. Tatiyaaniccasuttaṃ

139. Sāvatthinidānaṃ. ''Yaṃ, bhikkhave, aniccaṃ; tatra vo chandarāgo pahātabbo. Kiñca, bhikkhave, aniccaṃ? Rūpaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo. Vedanā aniccā… saññā… saṅkhārā… viññāṇaṃ aniccaṃ; tatra vo chandarāgo pahātabbo. Yaṃ, bhikkhave, aniccaṃ; tatra vo chandarāgo pahātabbo''ti. Catutthaṃ.

5. Dukkhasuttaṃ

140. Sāvatthinidānaṃ. ''Yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo…pe… yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo''ti. Pañcamaṃ.

6. Dutiyadukkhasuttaṃ

141. Sāvatthinidānaṃ. ‘‘Yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo…pe… yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo’’ti. Chaṭṭhaṃ.

7. Tatiyadukkhasuttaṃ

142. Sāvatthinidānaṃ. ‘‘Yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo…pe… yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo’’ti. Sattamaṃ.

8. Anattasuttaṃ

143. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, anattā; tatra vo chando pahātabbo. Ko ca, bhikkhave, anattā? Rūpaṃ, bhikkhave, anattā; tatra vo chando pahātabbo. Vedanā anattā… saññā… saṅkhārā… viññāṇaṃ anattā; tatra vo chando pahātabbo. Yo, bhikkhave, anattā; tatra vo chando pahātabbo’’ti. Aṭṭhamaṃ.

9. Dutiyaanattasuttaṃ

144. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo. Ko ca, bhikkhave, anattā? Rūpaṃ, bhikkhave, anattā; tatra vo rāgo pahātabbo. Vedanā anattā… saññā… saṅkhārā… viññāṇaṃ anattā; tatra vo rāgo pahātabbo. Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo’’ti. Navamaṃ.

10. Tatiyaanattasuttaṃ

145. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo. Ko ca, bhikkhave, anattā? Rūpaṃ, bhikkhave, anattā; tatra vo chandarāgo pahātabbo. Vedanā anattā… saññā… saṅkhārā… viññāṇaṃ anattā; tatra vo chandarāgo pahātabbo. Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo’’ti. Dasamaṃ.

11. Nibbidābahulasuttaṃ

146. Sāvatthinidānaṃ. ‘‘Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti – yaṃ rūpe nibbidābahulo [nibbidābahulaṃ (syā. kaṃ. pī. ka.)] vihareyya. Vedanāya…pe… saññāya… saṅkhāresu… viññāṇe nibbidābahulo vihareyya. Yo rūpe nibbidābahulo viharanto, vedanāya… saññāya… saṅkhāresu… viññāṇe nibbidābahulo viharanto rūpaṃ parijānāti, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ parijānāti; so rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ saṅkhāre parijānaṃ viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘parimuccati dukkhasmā’ti vadāmī’’ti. Ekādasamaṃ.

12. Aniccānupassīsuttaṃ

147. Sāvatthinidānaṃ. ‘‘Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti – yaṃ rūpe aniccānupassī vihareyya. Vedanāya… saññāya… saṅkhāresu… viññāṇe aniccānupassī vihareyya… pe… ‘parimuccati dukkhasmā’ti vadāmī’’ti. Dvādasamaṃ.

13. Dukkhānupassīsuttaṃ

148. Sāvatthinidānaṃ. ‘‘Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti – yaṃ rūpe dukkhānupassī vihareyya. Vedanāya… saññāya… saṅkhāresu… viññāṇe dukkhānupassī vihareyya…pe… ‘parimuccati dukkhasmā’ti vadāmī’’ti. Terasamaṃ.

14. Anattānupassīsuttaṃ

149. Sāvatthinidānaṃ. ‘‘Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti – yaṃ rūpe anattānupassī vihareyya. Vedanāya… saññāya… saṅkhāresu… viññāṇe anattānupassī vihareyya. (So rūpe) anattānupassī viharanto, vedanāya… saññāya… saṅkhāresu… viññāṇe anattānupassī viharanto rūpaṃ parijānāti, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ parijānāti. So rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ saṅkhāre parijānaṃ viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘parimuccati dukkhasmā’ti vadāmī’’ti. Cuddasamaṃ.

Kukkuḷavaggo cuddasamo.

Tassuddānaṃ –

Kukkuḷā tayo aniccena, dukkhena apare tayo;
Anattena tayo vuttā, kulaputtena dve dukāti.

15. Diṭṭhivaggo

1. Ajjhattasuttaṃ

150. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya uppajjati ajjhattaṃ sukhadukkha’’nti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati rūpaṃ upādāya uppajjati ajjhattaṃ sukhadukkhaṃ. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati viññāṇaṃ upādāya uppajjati ajjhattaṃ sukhadukkhaṃ. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhattaṃ sukhadukkha’’nti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhattaṃ sukhadukkha’’nti? ‘‘No hetaṃ, bhante’’. ‘‘Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Paṭhamaṃ.

2. Etaṃmamasuttaṃ

151. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa – ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassatī’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa …pe… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa – ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama, esohamasmi, eso me attāti samanupasseyyāti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama, esohamasmi, eso me attāti samanupasseyyāti? ‘‘No hetaṃ, bhante’’. ‘‘Evaṃ passaṃ..pe… nāparaṃ itthattāyāti pajānātī’’ti. Dutiyaṃ.

3. Soattāsuttaṃ

152. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe…. ‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti. Vedanāya…pe… saññāya… saṅkhāresu …pe… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti? ‘‘No hetaṃ, bhante’’. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātīti. Tatiyaṃ.

4. Nocamesiyāsuttaṃ

153. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa, evaṃ diṭṭhi uppajjati – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Catutthaṃ.

5. Micchādiṭṭhisuttaṃ

154. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa micchādiṭṭhi uppajjatī’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa micchādiṭṭhi uppajjati. Vedanāya sati… micchādiṭṭhi uppajjati. Saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa micchādiṭṭhi uppajjati. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya micchādiṭṭhi uppajjeyyā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya micchādiṭṭhi uppajjeyyā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti.‘Pañcamaṃ.

6. Sakkāyadiṭṭhisuttaṃ

155. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa sakkāyadiṭṭhi uppajjatī’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa sakkāyadiṭṭhi uppajjati. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa sakkāyadiṭṭhi uppajjati. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā''ti? ''No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā''ti? ''No hetaṃ, bhante''. ''Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Chaṭṭhaṃ.

7. Attānudiṭṭhisuttaṃ

156. Sāvatthinidānaṃ. ''Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa attānudiṭṭhi uppajjatī''ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ''rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa attānudiṭṭhi uppajjati. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa attānudiṭṭhi uppajjati. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā''ti? ''No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā''ti? ''No hetaṃ, bhante''. ''Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Sattamaṃ.

8. Abhinivesasuttaṃ

157. Sāvatthinidānaṃ. ''Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā''ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ''rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya uppajjeyyuṃ saṃyojanābhinivesavinibandhā''ti? ''No hetaṃ, bhante''…pe… ''evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Aṭṭhamaṃ.

9. Dutiyaabhinivesasuttaṃ

158. Sāvatthinidānaṃ. ''Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā''ti? [vinibandhā ajjhosānāti (sī. ka.)] Bhagavaṃmūlakā no, bhante, dhammā…pe… ''rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā. Vedanāya sati … saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ…pe… api nu taṃ anupādāya uppajjeyyuṃ saṃyojanābhinivesavinibandhājjhosānā''ti? ''No hetaṃ, bhante''…pe… ''evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Navamaṃ.

10. Ānandasuttaṃ

159. Sāvatthinidānaṃ. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe… bhagavantaṃ etadavoca – ''sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya''nti.

''Taṃ kiṃ maññasi, ānanda, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''. ''Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā''ti? ''Dukkhaṃ, bhante''. ''Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – 'etaṃ mama, esohamasmi, eso me attā'''ti? ''No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’ [no hetaṃ bhante. tasmātihānanda yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ…pe… daṭṭhabbaṃ. (sī. syā. kaṃ. pī.)]. ‘‘Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Dasamaṃ.

Diṭṭhivaggo pañcadasamo.

Tassuddānaṃ –

Ajjhattikaṃ etaṃmama, soattā nocamesiyā;
Micchāsakkāyattānu dve, abhinivesā ānandenāti.

Uparipaṇṇāsako samatto.

Tassa uparipaṇṇāsakassa vagguddānaṃ –

Anto dhammakathikā vijjā, kukkuḷaṃ diṭṭhipañcamaṃ;
Tatiyo paṇṇāsako vutto, nipātoti pavuccatīti [nipāto tena vuccatīti (sī. syā. kaṃ.)].

Khandhasaṃyuttaṃ samattaṃ.

2. Rādhasaṃyuttaṃ

1. Paṭhamavaggo

1. Mārasuttaṃ

160. Sāvatthinidānaṃ. Atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca –

‘‘‘Māro, māro’ti, bhante, vuccati. Kittāvatā nu kho, bhante, māro’’ti? ‘‘Rūpe kho, rādha, sati māro vā assa māretā vā yo vā pana mīyati. Tasmātiha tvaṃ, rādha, rūpaṃ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtanti passa. Ye naṃ evaṃ passanti te sammā passanti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati māro vā assa māretā vā yo vā pana mīyati. Tasmātiha tvaṃ, rādha, viññāṇaṃ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtanti passa. Ye naṃ evaṃ passanti, te sammā passantī’’ti.

‘‘Sammādassanaṃ pana, bhante, kimatthiya’’nti? ‘‘Sammādassanaṃ kho, rādha, nibbidatthaṃ’’. ‘‘Nibbidā pana, bhante, kimatthiyā’’ti? ‘‘Nibbidā kho, rādha, virāgatthā’’. ‘‘Virāgo pana, bhante, kimatthiyo’’ti? ‘‘Virāgo kho, rādha, vimuttattho’’. ‘‘Vimutti pana, bhante, kimatthiyā’’ti? ‘‘Vimutti kho, rādha, nibbānatthā’’. ‘‘Nibbānaṃ pana, bhante, kimatthiya’’nti? ‘‘Accayāsi [accasarā (sī. syā. kaṃ.), assa (pī.), accayā (ka.)], rādha, pañhaṃ, nāsakkhi pañhassa pariyantaṃ gahetuṃ. Nibbānogadhañhi, rādha, brahmacariyaṃ vussati, nibbānaparāyanaṃ nibbānapariyosāna’’nti. Paṭhamaṃ.

2. Sattasuttaṃ

161. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘satto,

satto’ti, bhante, vuccati. Kittāvatā nu kho, bhante, sattoti vuccatī’’ti? ‘‘Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati. Vedanāya… saññāya… saṅkhāresu… viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati’’.

‘‘Seyyathāpi, rādha, kumārakā vā kumārikāyo vā paṃsvāgārakehi kīḷanti. Yāvakīvañca tesu paṃsvāgārakesu avigatarāgā honti avigatacchandā avigatapemā avigatapipāsā avigatapariḷāhā avigatataṇhā, tāva tāni paṃsvāgārakāni allīyanti keḷāyanti dhanāyanti [manāyanti (sī. pī. ka.)] mamāyanti. Yato ca kho, rādha, kumārakā vā kumārikāyo vā tesu paṃsvāgārakesu vigatarāgā honti vigatacchandā vigatapemā vigatapipāsā vigatapariḷāhā vigatataṇhā, atha kho tāni paṃsvāgārakāni hatthehi ca pādehi ca vikiranti vidhamanti viddhaṃsenti vikīḷaniyaṃ [vikīḷanikaṃ (sī. syā. kaṃ. pī.)] karonti. Evameva kho, rādha, tumhepi rūpaṃ vikiratha vidhamatha viddhaṃsetha vikīḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha. Vedanaṃ vikiratha vidhamatha viddhaṃsetha vikīḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha. Saññaṃ… saṅkhāre vikiratha vidhamatha viddhaṃsetha vikīḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha. Viññāṇaṃ vikiratha vidhamatha viddhaṃsetha vikīḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha. Taṇhākkhayo hi, rādha, nibbāna’’nti. Dutiyaṃ.

3. Bhavanettisuttaṃ

162. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘bhavanettinirodho [bhavanetti (sī. syā. kaṃ. pī.)], bhavanettinirodho’ti [bhavanettīti (sī. syā. kaṃ.)], bhante, vuccati. Katamā nu kho, bhante, bhavanetti, katamo bhavanettinirodho’’ti? ‘‘Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā – ayaṃ vuccati bhavanetti. Tesaṃ nirodho [nirodhā (sī. syā. kaṃ. pī.)] bhavanettinirodho. Vedanāya… saññāya… saṅkhāresu … viññāṇe yo chando…pe… adhiṭṭhānābhinivesānusayā – ayaṃ vuccati bhavanetti. Tesaṃ nirodho bhavanettinirodho’’ti. Tatiyaṃ.

4. Pariññeyyasuttaṃ

163. Sāvatthinidānaṃ. Āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca –

‘‘Pariññeyye ca, rādha, dhamme desessāmi pariññañca pariññātāviṃ puggalañca. Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā rādho bhagavato paccassosi. Bhagavā etadavoca – ‘‘katame ca, rādha, pariññeyyā dhammā? Rūpaṃ kho, rādha, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo. Ime vuccanti, rādha, pariññeyyā dhammā. Katamā ca, rādha, pariññā? Yo kho, rādha, rāgakkhayo dosakkhayo mohakkhayo – ayaṃ vuccati, rādha, pariññā. Katamo ca, rādha, pariññātāvī puggalo? ‘Arahā’tissa vacanīyaṃ. Yvāyaṃ āyasmā evaṃnāmo evaṃgotto – ayaṃ vuccati, rādha, pariññātāvī puggalo’’ti. Catutthaṃ.

5. Samaṇasuttaṃ

164. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ‘‘pañcime, rādha, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti; na me te, rādha, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Ye ca kho keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānanti; te kho me, rādha, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī''ti. Pañcamaṃ.

6. Dutiyasamaṇasuttaṃ

165. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ''pañcime, rādha, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti…pe… sayaṃ abhiññā sacchikatvā upasampajja viharantī''ti. Chaṭṭhaṃ.

7. Sotāpannasuttaṃ

166. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ''pañcime, rādha, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Yato kho, rādha, ariyasāvako imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti – ayaṃ vuccati, rādha, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano''ti. Sattamaṃ.

8. Arahantasuttaṃ

167. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ''pañcime, rādha, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho…pe… viññāṇupādānakkhandho. Yato kho, rādha, bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto hoti – ayaṃ vuccati, rādha, arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto''ti. Aṭṭhamaṃ.

9. Chandarāgasuttaṃ

168. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ''rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Vedanāya yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Saññāya… saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha. Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati…pe… anuppādadhamma''nti. Navamaṃ.

10. Dutiyachandarāgasuttaṃ

169. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ''rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Vedanāya yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Saññāya… saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha. Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamma''nti. Dasamaṃ.

Rādhasaṃyuttassa paṭhamo vaggo.

Tassuddānaṃ –

Māro satto bhavanetti, pariññeyyā samaṇā duve;
Sotāpanno arahā ca, chandarāgāpare duveti.

2. Dutiyavaggo

1. Mārasuttaṃ

170. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – '''māro, māro'ti, bhante, vuccati. Katamo nu kho, bhante, māro''ti? ''Rūpaṃ kho, rādha, māro, vedanā māro, saññā māro, saṅkhārā māro, viññāṇaṃ māro. Evaṃ passaṃ, rādha, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī''ti. Paṭhamaṃ.

2. Māradhammasuttaṃ

171. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – '''māradhammo, māradhammo'ti, bhante, vuccati. Katamo nu kho, bhante, māradhammo''ti? ''Rūpaṃ kho, rādha, māradhammo, vedanā māradhammo, saññā māradhammo, saṅkhārā māradhammo, viññāṇaṃ māradhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Dutiyaṃ.

3. Aniccasuttaṃ

172. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – '''aniccaṃ, anicca'nti, bhante, vuccati. Katamaṃ nu kho, bhante, anicca''nti? ''Rūpaṃ kho, rādha, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Tatiyaṃ.

4. Aniccadhammasuttaṃ

173. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – '''aniccadhammo, aniccadhammo'ti, bhante, vuccati. Katamo nu kho, bhante, aniccadhammo''ti? ''Rūpaṃ kho, rādha, aniccadhammo, vedanā aniccadhammo, saññā aniccadhammo, saṅkhārā aniccadhammo, viññāṇaṃ aniccadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Catutthaṃ.

5. Dukkhasuttaṃ

174. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – '''dukkhaṃ, dukkha'nti, bhante, vuccati. Katamaṃ nu kho, bhante, dukkha''nti? ''Rūpaṃ kho, rādha, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī''ti. Pañcamaṃ.

6. Dukkhadhammasuttaṃ

175. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘dukkhadhammo, dukkhadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, dukkhadhammo’’ti? ‘‘Rūpaṃ kho, rādha, dukkhadhammo, vedanā dukkhadhammo, saññā dukkhadhammo, saṅkhārā dukkhadhammo, viññāṇaṃ dukkhadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Chaṭṭhaṃ.

7. Anattasuttaṃ

176. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘anattā, anattā’ti, bhante, vuccati. Katamo nu kho, bhante, anattā’’ti? ‘‘Rūpaṃ kho, rādha, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Sattamaṃ.

8. Anattadhammasuttaṃ

177. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘anattadhammo, anattadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, anattadhammo’’ti? ‘‘Rūpaṃ kho, rādha, anattadhammo, vedanā anattadhammo, saññā anattadhammo, saṅkhārā anattadhammo, viññāṇaṃ anattadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Aṭṭhamaṃ.

9.Khayadhammasuttaṃ

178. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘khayadhammo, khayadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, khayadhammo’’ti? ‘‘Rūpaṃ kho, rādha, khayadhammo, vedanā khayadhammo, saññā khayadhammo, saṅkhārā khayadhammo, viññāṇaṃ khayadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Navamaṃ.

10. Vayadhammasuttaṃ

179. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘vayadhammo, vayadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, vayadhammo’’ti? ‘‘Rūpaṃ kho, rādha, vayadhammo, vedanā vayadhammo, saññā vayadhammo, saṅkhārā vayadhammo, viññāṇaṃ vayadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Dasamaṃ.

11. Samudayadhammasuttaṃ

180. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘samudayadhammo, samudayadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, samudayadhammo’’ti? ‘‘Rūpaṃ kho, rādha, samudayadhammo, vedanā samudayadhammo, saññā samudayadhammo, saṅkhārā samudayadhammo, viññāṇaṃ samudayadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Ekādasamaṃ.

12. Nirodhadhammasuttaṃ

181. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘‘nirodhadhammo, nirodhadhammo’ti, bhante, vuccati. Katamo nu kho, bhante, nirodhadhammo’’ti?

‘‘Rūpaṃ kho, rādha, nirodhadhammo, vedanā nirodhadhammo, saññā nirodhadhammo, saṅkhārā nirodhadhammo, viññāṇaṃ nirodhadhammo. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Dvādasamaṃ.

Rādhasaṃyuttassa dutiyo vaggo.

Tassuddānaṃ –

Māro ca māradhammo ca, aniccena apare duve;
Dukkhena ca duve vuttā, anattena [anattehi (sī. syā. kaṃ.)] tatheva ca;
Khayavayasamudayaṃ, nirodhadhammena dvādasāti.

3. Āyācanavaggo

1-11. Mārādisuttaekādasakaṃ

182. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti.

‘‘Yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo [sīhaḷapotthake pana ‘‘tatra te chando pahātabboti ekaṃ suttaṃ, tatra te rāgo pahātabboti ekaṃ suttaṃ, tatra te chandarāgo pahātabboti ekaṃ sutta’’nti evaṃ visuṃ visuṃ tīṇi suttāni vibhajitvā dassitāni. evamuparisuttesupi]. Ko ca, rādha, māro? Rūpaṃ kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo [sīhaḷapotthake pana ‘‘tatra te chando pahātabboti ekaṃ suttaṃ, tatra te rāgo pahātabboti ekaṃ suttaṃ, tatra te chandarāgo pahātabboti ekaṃ sutta’’nti evaṃ visuṃ visuṃ tīṇi suttāni vibhajitvā dassitāni. evamuparisuttesupi]. Vedanā māro; tatra te chando pahātabbo…pe… saññā māro; tatra te chando pahātabbo…pe… saṅkhārā māro; tatra te chando pahātabbo…pe… viññāṇaṃ māro; tatra te chando pahātabbo…pe… yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo’’ti.

183. Yo kho, rādha, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo…pe….

184. Yaṃ kho, rādha, aniccaṃ…pe….

185. Yo kho, rādha, aniccadhammo…pe….

186. Yaṃ kho, rādha, dukkhaṃ…pe….

187. Yo kho, rādha, dukkhadhammo…pe….

188. Yo kho, rādha, anattā…pe….

189. Yo kho, rādha, anattadhammo…pe….

190. Yo kho, rādha, khayadhammo…pe….

191. Yo kho, rādha, vayadhammo…pe….

192. Yo kho, rādha, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo…pe….

12. Nirodhadhammasuttaṃ

193. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti.

‘‘Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo. Ko ca, rādha, nirodhadhammo? Rūpaṃ kho, rādha, nirodhadhammo; tatra te chando pahātabbo…pe… vedanā nirodhadhammo; tatra te chando pahātabbo…pe… saññā nirodhadhammo; tatra te chando pahātabbo…pe… saṅkhārā nirodhadhammo; tatra te chando pahātabbo…pe… viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo…pe… yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo’’ti [sīhaḷapotthake pana imasmiṃ vagge chattiṃsa suttāni vibhattāni ekekaṃ suttaṃ tīṇi tīṇi katvā, evaṃ catutthavaggepi].

Āyācanavaggo tatiyo.

Tassuddānaṃ –

Māro ca māradhammo ca, aniccena apare duve;
Dukkhena ca duve vuttā, anattena tatheva ca;
Khayavayasamudayaṃ, nirodhadhammena dvādasāti.

4. Upanisinnavaggo

1-11. Mārādisuttaekādasakaṃ

194. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ‘‘yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo. Ko ca, rādha, māro? Rūpaṃ kho, rādha, māro; tatra te chando pahātabbo…pe… viññāṇaṃ māro; tatra te chando pahātabbo…pe… yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo’’ti.

195. Yo kho, rādha, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo…pe….

196. Yaṃ kho, rādha, aniccaṃ…pe….

197. Yo kho, rādha, aniccadhammo…pe….

198. Yaṃ kho, rādha, dukkhaṃ…pe….

199. Yo kho, rādha, dukkhadhammo…pe….

200. Yo kho, rādha, anattā…pe….

201. Yo kho, rādha, anattadhammo…pe….

202. Yo kho, rādha, khayadhammo…pe….

203. Yo kho, rādha, vayadhammo…pe….

204. Yo kho, rādha, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo…pe….

12. Nirodhadhammasuttaṃ

205. Sāvatthinidānaṃ. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca – ‘‘yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo. Ko ca, rādha, nirodhadhammo? Rūpaṃ kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo. Vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo. Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo’’ti.

Upanisinnavaggo catuttho.

Tassuddānaṃ –

Māro ca māradhammo ca, aniccena apare duve;
Dukkhena ca duve vuttā, anattena tatheva ca;
Khayavayasamudayaṃ, nirodhadhammena dvādasāti.

Rādhasaṃyuttaṃ samattaṃ.

3. Diṭṭhisaṃyuttaṃ

1. Sotāpattivaggo

1. Vātasuttaṃ

206. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane. Bhagavā etadavoca – ‘‘kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti?

‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Vedanā niccā vā aniccā vā’’ti… ‘‘saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ [yamidaṃ (aññattha)] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca [imesu chasu (sī. syā. kaṃ. pī.) evamuparipi] ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudayepissa kaṅkhā pahīnā hoti, dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Paṭhamaṃ.

2. Etaṃmamasuttaṃ

207. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘etaṃ mama, esohamasmi, eso me attā’ti. Vedanāya sati…pe… saññāya sati … saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘etaṃ mama, esohamasmi, eso me attā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… ‘‘vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Dutiyaṃ.

3. Soattāsuttaṃ

208. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ bhante’’…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘so attā…pe… avipariṇāmadhammo’ti? ‘‘No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'so attā…pe… avipariṇāmadhammo'''ti? ''No hetaṃ, bhante''. ''Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo'''ti? ''No hetaṃ, bhante''.

''Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano''ti. Tatiyaṃ.

4. Nocamesiyāsuttaṃ

209. Sāvatthinidānaṃ. ''Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī'''ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

''Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī'ti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī'''ti.

''Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante''…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī'ti? ''No hetaṃ, bhante''. ''Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī'''ti? ''No hetaṃ, bhante''. ''Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā''ti? ''Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī''ti? ''No hetaṃ, bhante''.

''Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano''ti. Catutthaṃ.

5. Natthidinnasuttaṃ

210. Sāvatthinidānaṃ. ''Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – 'natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ [sukkaṭadukkaṭānaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko; natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti. Cātumahābhūtiko [cātummahābhūtiko (sī. syā. kaṃ. pī.)] ayaṃ puriso yadā kālaṅkaroti pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati. Ākāsaṃ indriyāni saṅkamanti. Āsandipañcamā purisā mataṃ ādāya gacchanti. Yāva āḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo. Dattupaññattaṃ yadidaṃ dānaṃ [dattupaññattamidaṃ dānaṃ nāma (sabbattha)]. Tesaṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā'''ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ''rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'natthi dinnaṃ, natthi yiṭṭhaṃ…pe… kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā'ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati…

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘natthi dinnaṃ, natthi yiṭṭhaṃ…pe… kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi dinnaṃ, natthi yiṭṭhaṃ…pe… kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi dinnaṃ, natthi yiṭṭhaṃ…pe… kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye keci atthikavādaṃ vadanti; bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Pañcamaṃ.

6. Karotosuttaṃ

211. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya; hananto ghātento chindanto chedāpento pacanto pācento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṃ cepi gaṅgāya tīraṃ gaccheyya; dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ natthi puññassa āgamo’’’ti. Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘karoto kārayato…pe… natthi puññaṃ natthi puññassa āgamo’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘karoto kārayato…pe… natthi puññaṃ natthi puññassa āgamo’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘karoto…pe… natthi puññaṃ natthi puññassa āgamo’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘karoto kārayato …pe… natthi puññaṃ natthi puññassa āgamo’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘karoto kārayato…pe… natthi puññaṃ natthi puññassa āgamo’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Chaṭṭhaṃ.

7. Hetusuttaṃ

212. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya. Ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā. Ahetū appaccayā sattā visujjhanti. Natthi balaṃ natthi vīriyaṃ natthi purisathāmo natthi purisaparakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘natthi hetu, natthi paccayo…pe… sukhadukkhaṃ paṭisaṃvedentī’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘natthi hetu, natthi paccayo…pe… sukhadukkhaṃ paṭisaṃvedentī’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi hetu, natthi paccayo…pe… sukhadukkhaṃ paṭisaṃvedentī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi hetu, natthi paccayo…pe… sukhadukkhaṃ paṭisaṃvedentī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘natthi hetu natthi paccayo…pe… sukhadukkhaṃ paṭisaṃvedentī’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Sattamaṃ.

8. Mahādiṭṭhisuttaṃ

213. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sattime kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā, esikaṭṭhāyiṭṭhitā; te na iñjanti, na vipariṇamanti [na vipariṇāmenti (pī. ka.)], na aññamaññaṃ byābādhenti; nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame. Ime satta [jīve. sattime (bahūsu)] kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā esikaṭṭhāyiṭṭhitā; te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti; nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Yopi tiṇhena satthena sīsaṃ chindati, na sopi kañci [na koci kañci (sī. syā. kaṃ.), na koci taṃ (pī. ka.)] jīvitā voropeti; sattannaṃtveva kāyānamantarena satthaṃ vivaramanupavisati [vivaramanupatati (katthaci) dīghamajjhimesupi]. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni, tīṇi ca kammāni, kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭhapurisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgavāsasate, vīse indriyasate, tiṃse nirayasate, chattiṃsarajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā [saputā (ka.), pavudhā (pī.)], satta papātā, satta ca papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino [mahākappuno (sī. pī.)] satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi; paripakkaṃ vā kammaṃ phussa phussa byantīkarissāmīti hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti; evameva bāle ca paṇḍite ca nibbeṭhiyamānā sukhadukkhaṃ palentī’’’ti?

Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sattime kāyā akaṭā, akaṭavidhā…pe… sukhadukkhaṃ palentī’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sattime kāyā akaṭā, akaṭavidhā…pe… sukhadukkhaṃ palentī’’’ti. ‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… ‘‘yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘sattime kāyā akaṭā akaṭavidhā…pe… sukhadukkhaṃ palentī’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘sattime kāyā akaṭā akaṭavidhā…pe… nibbeṭhiyamānā sukhadukkhaṃ palentī’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Aṭṭhamaṃ.

9. Sassatadiṭṭhisuttaṃ

214. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sassato loko’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sassato loko’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘sassato loko’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘sassato loko’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā … saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘sassato loko’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘sassato loko’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Navamaṃ.

10. Asassatadiṭṭhisuttaṃ

215. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘asassato loko’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati…pe… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – asassato lokoti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante…pe… api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘asassato loko’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti…pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Dasamaṃ.

11. Antavāsuttaṃ

216. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘antavā loko’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Ekādasamaṃ.

12. Anantavāsuttaṃ

217. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘anantavā loko’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Dvādasamaṃ.

13. Taṃjīvaṃtaṃsarīraṃsuttaṃ

218. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘taṃ jīvaṃ taṃ sarīra’’’nti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Terasamaṃ.

14. Aññaṃjīvaṃaññaṃsarīraṃsuttaṃ

219. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘aññaṃ jīvaṃ aññaṃ sarīra’’’nti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Cuddasamaṃ.

15. Hotitathāgatosuttaṃ

220. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘hoti tathāgato paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Pannarasamaṃ.

16. Nahotitathāgatosuttaṃ

221. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na hoti tathāgato paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Soḷasamaṃ.

17. Hoticanacahotitathāgatosuttaṃ

222. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… niyato sambodhiparāyano’’ti. Sattarasamaṃ.

18. Nevahotinanahotitathāgatosuttaṃ

223. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘neva hoti, na na hoti tathāgato paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘neva hoti, na na hoti tathāgato paraṃ maraṇā’ti…pe….

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘neva hoti, na na hoti tathāgato paraṃ maraṇā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘neva hoti, na na hoti tathāgato paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudayepissa kaṅkhā pahīnā hoti, dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti – ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’’ti. Aṭṭhārasamaṃ.

Sotāpattivaggo.

Aṭṭhārasaveyyākaraṇaṃ niṭṭhitaṃ.

Tassuddānaṃ –

Vātaṃ etaṃ mama, so attā no ca me siyā;
Natthi karoto hetu ca, mahādiṭṭhena aṭṭhamaṃ.

Sassato loko ca, asassato ca antavā ca;
Anantavā ca taṃ jīvaṃ taṃ sarīranti;
Aññaṃ jīvaṃ aññaṃ sarīranti ca.

Hoti tathāgato paraṃ maraṇāti;
Na hoti tathāgato paraṃ maraṇāti;
Neva hoti na na hoti tathāgato paraṃ maraṇāti.

2. Dutiyagamanavaggo

1. Vātasuttaṃ

224. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā, esikaṭṭhāyiṭṭhitā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’ti. Vedanāya sati…pe… saññāya sati…pe… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā, esikaṭṭhāyiṭṭhitā’’’ti. Paṭhamaṃ.

225-240. (Purimavagge viya aṭṭhārasa veyyākaraṇāni vitthāretabbānīti.) Sattarasamaṃ.

18. Nevahotinanahotisuttaṃ

241. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘neva hoti na na hoti tathāgato paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘neva hoti, na na hoti tathāgato paraṃ maraṇā’ti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'neva hoti, na na hoti tathāgato paraṃ maraṇā'''ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ‘‘Aniccaṃ, bhante''…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'neva hoti, na na hoti tathāgato paraṃ maraṇā'''ti? ‘‘No hetaṃ, bhante''. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'neva hoti, na na hoti tathāgato paraṃ maraṇā'''ti. ‘‘Vedanā… saññā … saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā''ti? ‘‘Aniccaṃ, bhante''…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'neva hoti, na na hoti tathāgato paraṃ maraṇā'''ti? ‘‘No hetaṃ, bhante''. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'neva hoti, na na hoti tathāgato paraṃ maraṇā'''ti. Aṭṭhārasamaṃ.

19. Rūpīattāsuttaṃ

242. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – 'rūpī attā hoti, arogo paraṃ maraṇā'''ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'rūpī attā hoti, arogo paraṃ maraṇā'ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'rūpī attā hoti, arogo paraṃ maraṇā'''ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti? ‘‘Aniccaṃ, bhante''…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – 'rūpī attā hoti, arogo paraṃ maraṇā'''ti? ‘‘No hetaṃ, bhante''. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'rūpī attā hoti, arogo paraṃ maraṇā'''ti? ‘‘Vedanā…pe… ‘‘no hetaṃ, bhante''. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – 'rūpī attā hoti, arogo paraṃ maraṇā'''ti. Ekūnavīsatimaṃ.

20. Arūpīattāsuttaṃ

243. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – 'arūpī attā hoti arogo paraṃ maraṇā'''ti? (Peyyālo) vīsatimaṃ.

21. Rūpīcaarūpīcaattāsuttaṃ

244. Sāvatthinidānaṃ. ‘‘Rūpī ca arūpī ca attā hoti arogo paraṃ maraṇā''ti…pe…. Ekavīsatimaṃ.

22. Nevarūpīnārūpīattāsuttaṃ

245. ‘‘Neva rūpī nārūpī attā hoti arogo paraṃ maraṇā''ti…pe…. Bāvīsatimaṃ.

23. Ekantasukhīsuttaṃ

246. ‘‘Ekantasukhī attā hoti arogo paraṃ maraṇā''ti…pe…. Tevīsatimaṃ.

24. Ekantadukkhīsuttaṃ

247. ‘‘Ekantadukkhī attā hoti arogo paraṃ maraṇā''ti…pe…. Catuvīsatimaṃ.

25. Sukhadukkhīsuttaṃ

248. ‘‘Sukhadukkhī attā hoti arogo paraṃ maraṇā’’ti…pe…. Pañcavīsatimaṃ.

26. Adukkhamasukhīsuttaṃ

249. ‘‘Adukkhamasukhī attā hoti arogo paraṃ maraṇā’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti. Chabbīsatimaṃ.

Dutiyapeyyālo.

Tassuddānaṃ –

Vātaṃ etaṃ mama so, attā no ca me siyā;
Natthi karoto hetu ca, mahādiṭṭhena aṭṭhamaṃ.

Sassato asassato ceva, antānantavā ca vuccati;
Taṃ jīvaṃ aññaṃ jīvañca, tathāgatena cattāro.

Rūpī attā hoti, arūpī ca attā hoti;
Rūpī ca arūpī ca attā hoti;
Neva rūpī nārūpī attā hoti, ekantasukhī attā hoti.

Ekantadukkhī attā hoti, sukhadukkhī attā hoti;
Adukkhamasukhī attā hoti, arogo paraṃ maraṇāti;
Ime chabbīsati suttā, dutiyavārena desitā.

3. Tatiyagamanavaggo

1. Navātasuttaṃ

250. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – na vātā vāyanti…pe… vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe…

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ. Tasmiṃ sati, tadupādāya, evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ. Tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti. Paṭhamaṃ.

251-274. (Dutiyavagge viya catuvīsati suttāni pūretabbāni.) Pañcavīsatimaṃ.

26. Adukkhamasukhīsuttaṃ

275. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti. Vedanāya sati …pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti, arogo paraṃ maraṇā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ. Tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti. ‘‘Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’…pe… vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya – ‘adukkhamasukhī attā hoti, arogo paraṃ maraṇā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ. Tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’’’ti. Chabbīsatimaṃ.

Tatiyapeyyālo.

4. Catutthagamanavaggo

1. Navātasuttaṃ

276. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’ti. Vedanāya sati…pe… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘na vātā vāyanti…pe… esikaṭṭhāyiṭṭhitā’’’ti. ‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā … saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti. Paṭhamaṃ.

277-300. (Dutiyavagge viya catuvīsati suttāni pūretabbāni.) Pañcavīsatimaṃ.

26. Adukkhamasukhīsuttaṃ

301. Sāvatthinidānaṃ. ‘‘Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti, arogo paraṃ maraṇā’’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe….

‘‘Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti, arogo paraṃ maraṇā’ti. Vedanāya sati… saññāya sati… saṅkhāresu sati… viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati – ‘adukkhamasukhī attā hoti, arogo paraṃ maraṇā’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante ’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā’’ti? ‘‘Aniccaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’’ti? ‘‘Dukkhaṃ, bhante’’. ‘‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’’’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

‘‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Chabbīsatimaṃ.

Tassuddānaṃ –

Purimagamane aṭṭhārasa veyyākaraṇā;
Dutiyagamane chabbīsaṃ vitthāretabbāni.

Tatiyagamane chabbīsaṃ vitthāretabbāni;
Catutthagamane chabbīsaṃ vitthāretabbāni.

Diṭṭhisaṃyuttaṃ samattaṃ.

4. Okkantasaṃyuttaṃ

1. Cakkhusuttaṃ

302. Sāvatthinidānaṃ. ‘‘Cakkhuṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi; sotaṃ aniccaṃ vipariṇāmi aññathābhāvi; ghānaṃ aniccaṃ vipariṇāmi aññathābhāvi; jivhā aniccā vipariṇāmī aññathābhāvī [vipariṇāminī aññathābhāvinī (?)]; kāyo anicco vipariṇāmī aññathābhāvī; mano anicco vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati – ayaṃ vuccati saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca [abhabbova (sī. syā. kaṃ.)] tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’’.

‘‘Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati – ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’. Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati – ‘sotāpanno avinipātadhammo niyato sambodhiparāyano’’’ti. Paṭhamaṃ.

2. Rūpasuttaṃ

303. Sāvatthinidānaṃ. ‘‘Rūpā, bhikkhave, aniccā vipariṇāmino aññathābhāvino; saddā aniccā vipariṇāmino aññathābhāvino; gandhā aniccā vipariṇāmino aññathābhāvino; rasā aniccā vipariṇāmino aññathābhāvino; phoṭṭhabbā aniccā vipariṇāmino aññathābhāvino; dhammā aniccā vipariṇāmino aññathābhāvino. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’’.

‘‘Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati – ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’. Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati – ‘sotāpanno avinipātadhammo niyato sambodhiparāyano’’’ti. Dutiyaṃ.

3. Viññāṇasuttaṃ

304. Sāvatthinidānaṃ. ‘‘Cakkhuviññāṇaṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi; sotaviññāṇaṃ… ghānaviññāṇaṃ… jivhāviññāṇaṃ… kāyaviññāṇaṃ… manoviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi. Yo bhikkhave…pe… sambodhiparāyano’’ti. Tatiyaṃ.

4. Samphassasuttaṃ

305. Sāvatthinidānaṃ. ‘‘Cakkhusamphasso, bhikkhave, anicco vipariṇāmī aññathābhāvī; sotasamphasso… ghānasamphasso… jivhāsamphasso… kāyasamphasso… manosamphasso anicco vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Catutthaṃ.

5. Samphassajāsuttaṃ

306. Sāvatthinidānaṃ. ‘‘Cakkhusamphassajā, bhikkhave, vedanā aniccā vipariṇāmī aññathābhāvī; sotasamphassajā vedanā…pe… ghānasamphassajā vedanā…pe… jivhāsamphassajā vedanā…pe… kāyasamphassajā vedanā…pe… manosamphassajā vedanā aniccā vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Pañcamaṃ.

6. Rūpasaññāsuttaṃ

307. Sāvatthinidānaṃ. ‘‘Rūpasaññā, bhikkhave, aniccā vipariṇāmī aññathābhāvī; saddasaññā… gandhasaññā… rasasaññā… phoṭṭhabbasaññā… dhammasaññā aniccā vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Chaṭṭhaṃ.

7. Rūpasañcetanāsuttaṃ

308. Sāvatthinidānaṃ. ‘‘Rūpasañcetanā, bhikkhave, aniccā vipariṇāmī aññathābhāvī; saddasañcetanā… gandhasañcetanā… rasasañcetanā… phoṭṭhabbasañcetanā… dhammasañcetanā aniccā vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Sattamaṃ.

8. Rūpataṇhāsuttaṃ

309. Sāvatthinidānaṃ. ‘‘Rūpataṇhā, bhikkhave, aniccā vipariṇāmī aññathābhāvī; saddataṇhā… gandhataṇhā… rasataṇhā… phoṭṭhabbataṇhā… dhammataṇhā aniccā vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Aṭṭhamaṃ.

9. Pathavīdhātusuttaṃ

310. Sāvatthinidānaṃ. ‘‘Pathavīdhātu, bhikkhave, aniccā vipariṇāmī aññathābhāvī; āpodhātu… tejodhātu… vāyodhātu… ākāsadhātu… viññāṇadhātu aniccā vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī…pe… sambodhiparāyano’’’ti. Navamaṃ.

10. Khandhasuttaṃ

311. Sāvatthinidānaṃ. ‘‘Rūpaṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi; vedanā aniccā vipariṇāmī aññathābhāvī; saññā… saṅkhārā aniccā vipariṇāmino aññathābhāvino; viññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi. Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’’.

‘‘Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati – ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’. Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati – ‘sotāpanno avinipātadhammo niyato sambodhiparāyano’’’ti. Dasamaṃ.

Okkantasaṃyuttaṃ [okkantikasaṃyuttaṃ (pī. ka.)] samattaṃ.

Tassuddānaṃ –

Cakkhu rūpañca viññāṇaṃ, phasso ca vedanāya ca;
Saññā ca cetanā taṇhā, dhātu khandhena te dasāti.

5. Uppādasaṃyuttaṃ

1. Cakkhusuttaṃ

312. Sāvatthinidānaṃ. ‘‘Yo kho, bhikkhave, cakkhussa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo sotassa uppādo ṭhiti…pe… yo ghānassa uppādo ṭhiti… yo jivhāya uppādo ṭhiti… yo kāyassa uppādo ṭhiti… yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca, bhikkhave, cakkhussa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo. Yo sotassa nirodho…pe… yo ghānassa nirodho… yo jivhāya nirodho… yo kāyassa nirodho… yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo’’ti. Paṭhamaṃ.

2. Rūpasuttaṃ

313. Sāvatthinidānaṃ. ‘‘Yo kho, bhikkhave, rūpānaṃ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo saddānaṃ… yo gandhānaṃ… yo rasānaṃ… yo phoṭṭhabbānaṃ… yo dhammānaṃ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo. Yo saddānaṃ… yo gandhānaṃ… yo rasānaṃ… yo phoṭṭhabbānaṃ… yo dhammānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo’’ti. Dutiyaṃ.

3. Viññāṇasuttaṃ

314. Sāvatthinidānaṃ. ‘‘Yo kho, bhikkhave, cakkhuviññāṇassa uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe… yo manoviññāṇassa uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, cakkhuviññāṇassa nirodho…pe… jarāmaraṇassa atthaṅgamo…pe… yo manoviññāṇassa nirodho…pe… jarāmaraṇassa atthaṅgamo’’ti. Tatiyaṃ.

4. Samphassasuttaṃ

315. Sāvatthinidānaṃ. ‘‘Yo kho, bhikkhave, cakkhusamphassassa uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe… yo manosamphassassa uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, cakkhusamphassassa nirodho…pe… jarāmaraṇassa atthaṅgamo…pe… yo manosamphassassa nirodho…pe… jarāmaraṇassa atthaṅgamo’’ti. Catutthaṃ.

5. Samphassajasuttaṃ

316. Sāvatthinidānaṃ. ‘‘Yo kho, bhikkhave, cakkhusamphassajāya vedanāya uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe….

Yo manosamphassajāya vedanāya uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, cakkhusamphassajāya vedanāya nirodho vūpasamo…pe… jarāmaraṇassa atthaṅgamo…pe… yo manosamphassajāya vedanāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Pañcamaṃ.

6. Saññāsuttaṃ

317. Sāvatthinidānaṃ. ''Yo kho, bhikkhave, rūpasaññāya uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe… yo dhammasaññāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpasaññāya nirodho…pe… jarāmaraṇassa atthaṅgamo…pe… yo dhammasaññāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Chaṭṭhaṃ.

7. Sañcetanāsuttaṃ

318. Sāvatthinidānaṃ. ''Yo kho, bhikkhave, rūpasañcetanāya uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe… yo dhammasañcetanāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpasañcetanāya nirodho…pe… jarāmaraṇassa atthaṅgamo…pe… yo dhammasañcetanāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Sattamaṃ.

8. Taṇhāsuttaṃ

319. Sāvatthinidānaṃ. ''Yo kho, bhikkhave, rūpataṇhāya uppādo ṭhiti…pe… jarāmaraṇassa pātubhāvo…pe… yo dhammataṇhāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpataṇhāya nirodho…pe… jarāmaraṇassa atthaṅgamo…pe… yo dhammataṇhāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Aṭṭhamaṃ.

9. Dhātusuttaṃ

320. Sāvatthinidānaṃ. ''Yo kho, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti pātubhāvo…pe… jarāmaraṇassa pātubhāvo; yo āpodhātuyā… yo tejodhātuyā… yo vāyodhātuyā… yo ākāsadhātuyā… yo viññāṇadhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, pathavīdhātuyā nirodho…pe… jarāmaraṇassa atthaṅgamo; yo āpodhātuyā nirodho… yo tejodhātuyā nirodho… yo vāyodhātuyā nirodho… yo ākāsadhātuyā nirodho… yo viññāṇadhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Navamaṃ.

10. Khandhasuttaṃ

321. Sāvatthinidānaṃ. ''Yo kho, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo vedanāya… yo saññāya… yo saṅkhārānaṃ… yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo. Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo. Yo vedanāya… yo saññāya… yo saṅkhārānaṃ… yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo''ti. Dasamaṃ.

Uppādasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Cakkhu rūpañca viññāṇaṃ, phasso ca vedanāya ca;
Saññā ca cetanā taṇhā, dhātu khandhena te dasāti.

6. Kilesasaṃyuttaṃ

1. Cakkhusuttaṃ

322. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, cakkhusmiṃ chandarāgo, cittasseso upakkileso. Yo sotasmiṃ chandarāgo, cittasseso upakkileso. Yo ghānasmiṃ chandarāgo, cittasseso upakkileso. Yo jivhāya chandarāgo, cittasseso upakkileso. Yo kāyasmiṃ chandarāgo, cittasseso upakkileso. Yo manasmiṃ chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū’’ti. Paṭhamaṃ.

2. Rūpasuttaṃ

323. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpesu chandarāgo, cittasseso upakkileso. Yo saddesu… yo gandhesu… yo rasesu… yo phoṭṭhabbesu… yo dhammesu chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū’’ti. Dutiyaṃ.

3. Viññāṇasuttaṃ

324. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, cakkhuviññāṇasmiṃ chandarāgo, cittasseso upakkileso. Yo sotaviññāṇasmiṃ… yo ghānaviññāṇasmiṃ… yo jivhāviññāṇasmiṃ… yo kāyaviññāṇasmiṃ… yo manoviññāṇasmiṃ chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū’’ti. Tatiyaṃ.

4. Samphassasuttaṃ

325. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, cakkhusamphassasmiṃ chandarāgo, cittasseso upakkileso. Yo sotasamphassasmiṃ… yo ghānasamphassasmiṃ… yo jivhāsamphassasmiṃ… yo kāyasamphassasmiṃ… yo manosamphassasmiṃ chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno…pe… abhiññā sacchikaraṇīyesu dhammesū’’ti. Catutthaṃ.

5. Samphassajasuttaṃ

326. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, cakkhusamphassajāya vedanāya chandarāgo, cittasseso upakkileso. Yo sotasamphassajāya vedanāya… yo ghānasamphassajāya vedanāya… yo jivhāsamphassajāya vedanāya… yo kāyasamphassajāya vedanāya… yo manosamphassajāya vedanāya chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno…pe… abhiññā sacchikaraṇīyesu dhammesū’’ti. Pañcamaṃ.

6. Saññāsuttaṃ

327. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpasaññāya chandarāgo, cittasseso upakkileso. Yo saddasaññāya… yo gandhasaññāya… yo rasasaññāya… yo phoṭṭhabbasaññāya… yo dhammasaññāya chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno…pe… abhiññā sacchikaraṇīyesu dhammesū’’ti. Chaṭṭhaṃ.

7. Sañcetanāsuttaṃ

328. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpasañcetanāya chandarāgo, cittasseso upakkileso. Yo saddasañcetanāya… yo gandhasañcetanāya… yo rasasañcetanāya… yo phoṭṭhabbasañcetanāya… yo dhammasañcetanāya chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno…pe… abhiññā sacchikaraṇīyesu dhammesū’’ti. Sattamaṃ.

8. Taṇhāsuttaṃ

329. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpataṇhāya chandarāgo, cittasseso upakkileso. Yo saddataṇhāya… yo gandhataṇhāya… yo rasataṇhāya… yo phoṭṭhabbataṇhāya… yo dhammataṇhāya chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno…pe… abhiññā sacchikaraṇīyesu dhammesū’’ti. Aṭṭhamaṃ.

9. Dhātusuttaṃ

330. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, pathavīdhātuyā chandarāgo, cittasseso upakkileso. Yo āpodhātuyā… yo tejodhātuyā… yo vāyodhātuyā… yo ākāsadhātuyā… yo viññāṇadhātuyā chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū’’ti. Navamaṃ.

10. Khandhasuttaṃ

331. Sāvatthinidānaṃ. ‘‘Yo, bhikkhave, rūpasmiṃ chandarāgo, cittasseso upakkileso…pe… yo viññāṇasmiṃ chandarāgo, cittasseso upakkileso. Yato kho, bhikkhave, bhikkhuno imesu pañcasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū’’ti. Dasamaṃ.

Kilesasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Cakkhu rūpañca viññāṇaṃ, phasso ca vedanāya ca;
Saññā ca cetanā taṇhā, dhātu khandhena te dasāti.

7. Sāriputtasaṃyuttaṃ

1. Vivekajasuttaṃ

332. Ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena andhavanaṃ tenupasaṅkami divāvihārāya. Andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena jetavanaṃ anāthapiṇḍikassa ārāmo tenupasaṅkami. Addasā kho āyasmā ānando āyasmantaṃ sāriputtaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ sāriputtaṃ etadavoca – ‘‘vippasannāni kho te, āvuso sāriputta, indriyāni;

parisuddho mukhavaṇṇo pariyodāto. Katamenāyasmā sāriputto ajja vihārena vihāsī''ti?

''Idhāhaṃ, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, na evaṃ hoti – 'ahaṃ paṭhamaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ paṭhamaṃ jhānaṃ samāpanno'ti vā 'ahaṃ paṭhamā jhānā vuṭṭhito'ti vā''ti. ''Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā. Tasmā āyasmato sāriputtassa na evaṃ hoti – 'ahaṃ paṭhamaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ paṭhamaṃ jhānaṃ samāpanno'ti vā 'ahaṃ paṭhamā jhānā vuṭṭhito'ti vā''ti. Paṭhamaṃ.

2. Avitakkasuttaṃ

333. Sāvatthinidānaṃ. Addasā kho āyasmā ānando…pe… āyasmantaṃ sāriputtaṃ etadavoca – ''vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto. Katamenāyasmā sāriputto ajja vihārena vihāsī''ti?

''Idhāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, na evaṃ hoti – 'ahaṃ dutiyaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ dutiyaṃ jhānaṃ samāpanno'ti vā 'ahaṃ dutiyā jhānā vuṭṭhito'ti vā''ti. ''Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā. Tasmā āyasmato sāriputtassa na evaṃ hoti – 'ahaṃ dutiyaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ dutiyaṃ jhānaṃ samāpanno'ti vā 'ahaṃ dutiyā jhānā vuṭṭhito'ti vā''ti. Dutiyaṃ.

3. Pītisuttaṃ

334. Sāvatthinidānaṃ. Addasā kho āyasmā ānando…pe… ''vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto. Katamenāyasmā sāriputto ajja vihārena vihāsī''ti?

''Idhāhaṃ, āvuso, pītiyā ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno sukhañca kāyena paṭisaṃvedemi; yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, na evaṃ hoti – 'ahaṃ tatiyaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ tatiyaṃ jhānaṃ samāpanno'ti vā 'ahaṃ tatiyā jhānā vuṭṭhito'ti vā''ti. ''Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā. Tasmā āyasmato sāriputtassa na evaṃ hoti – 'ahaṃ tatiyaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ tatiyaṃ jhānaṃ samāpanno'ti vā 'ahaṃ tatiyā jhānā vuṭṭhito'ti vā''ti. Tatiyaṃ.

4. Upekkhāsuttaṃ

335. Sāvatthinidānaṃ. Addasā kho āyasmā ānando…pe… ''vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto. Katamenāyasmā sāriputto ajja vihārena vihāsī''ti?

''Idhāhaṃ, āvuso, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, na evaṃ hoti – 'ahaṃ catutthaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ catutthaṃ jhānaṃ samāpanno'ti vā 'ahaṃ catutthā jhānā vuṭṭhito'ti vā''ti. ''Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā. Tasmā āyasmato sāriputtassa na evaṃ hoti – 'ahaṃ catutthaṃ jhānaṃ samāpajjāmī'ti vā 'ahaṃ catutthaṃ jhānaṃ samāpanno'ti vā 'ahaṃ catutthā jhānā vuṭṭhito'ti vā''ti. Catutthaṃ.

5. Ākāsānañcāyatanasuttaṃ

336. Sāvatthinidānaṃ. Addasā kho āyasmā ānando…pe… ‘‘idhāhaṃ, āvuso, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharāmi…pe… vuṭṭhitoti vā’’ti. Pañcamaṃ.

6. Viññāṇañcāyatanasuttaṃ

337. Sāvatthinidānaṃ. Addasā kho āyasmā ānando…pe… ‘‘idhāhaṃ, āvuso, sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharāmi…pe… vuṭṭhitoti vā’’ti. Chaṭṭhaṃ.

7. Ākiñcaññāyatanasuttaṃ

338. Sāvatthinidānaṃ. Atha kho āyasmā sāriputto…pe… ‘‘idhāhaṃ, āvuso, sabbaso viññāṇañcāyatanaṃ samatikkamma, natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharāmi…pe… vuṭṭhitoti vā’’ti. Sattamaṃ.

8. Nevasaññānāsaññāyatanasuttaṃ

339. Sāvatthinidānaṃ. Atha kho āyasmā sāriputto…pe… ‘‘idhāhaṃ, āvuso, ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharāmi…pe… vuṭṭhitoti vā’’ti. Aṭṭhamaṃ.

9. Nirodhasamāpattisuttaṃ

340. Sāvatthinidānaṃ. Atha kho āyasmā sāriputto…pe…. ‘‘Idhāhaṃ, āvuso, sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, na evaṃ hoti – ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmī’ti vā ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā ‘ahaṃ saññāvedayitanirodhā vuṭṭhito’ti vā’’ti. ‘‘Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā. Tasmā āyasmato sāriputtassa na evaṃ hoti – ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmī’ti vā ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā ‘ahaṃ saññāvedayitanirodhā vuṭṭhito’ti vā’’ti. Navamaṃ.

10. Sūcimukhīsuttaṃ

341. Ekaṃ samayaṃ āyasmā sāriputto rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahe piṇḍāya pāvisi. Rājagahe sapadānaṃ piṇḍāya caritvā taṃ piṇḍapātaṃ aññataraṃ kuṭṭamūlaṃ [kuḍḍamūlaṃ (sī. syā. kaṃ.), kuḍḍaṃ (pī.)] nissāya paribhuñjati. Atha kho sūcimukhī paribbājikā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kiṃ nu kho, samaṇa, adhomukho bhuñjasī’’ti? ‘‘Na khvāhaṃ, bhagini, adhomukho bhuñjāmī’’ti. ‘‘Tena hi, samaṇa, ubbhamukho [uddhaṃmukho (sī. aṭṭha.)] bhuñjasī’’ti? ‘‘Na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī’’ti. ‘‘Tena hi, samaṇa, disāmukho bhuñjasī’’ti? ‘‘Na khvāhaṃ, bhagini, disāmukho bhuñjāmī’’ti. ‘‘Tena hi, samaṇa, vidisāmukho bhuñjasī’’ti? ‘‘Na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī’’ti.

‘‘‘Kiṃ nu, samaṇa, adhomukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, adhomukho bhuñjāmī’ti vadesi. ‘Tena hi, samaṇa, ubbhamukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī’ti vadesi. ‘Tena hi, samaṇa, disāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, disāmukho bhuñjāmī’ti vadesi. ‘Tena hi, samaṇa, vidisāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī’ti vadesi’’.

‘‘Kathañcarahi, samaṇa, bhuñjasī’’ti? ‘‘Ye hi keci, bhagini, samaṇabrāhmaṇā [samaṇā vā brāhmaṇā vā (sī.) nigamanavākye pana sabbatthāpi samāsoyeva dissati] vatthuvijjātiracchānavijjāya micchājīvena jīvikaṃ [jīvitaṃ (ka.)] kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘adhomukhā bhuñjantī’ti. Ye hi keci, bhagini, samaṇabrāhmaṇā nakkhattavijjātiracchānavijjāya micchājīvena jīvikaṃ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘ubbhamukhā bhuñjantī’ti. Ye hi keci, bhagini, samaṇabrāhmaṇā dūteyyapahiṇagamanānuyogāya [… nuyogā (sī. syā. kaṃ. pī.), … nuyogena (?)] micchājīvena jīvikaṃ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘disāmukhā bhuñjantī’ti. Ye hi keci, bhagini, samaṇabrāhmaṇā aṅgavijjātiracchānavijjāya micchājīvena jīvikaṃ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘vidisāmukhā bhuñjantī’’’ti.

‘‘So khvāhaṃ, bhagini, na vatthuvijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi, na nakkhattavijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi, na dūteyyapahiṇagamanānuyogāya micchājīvena jīvikaṃ kappemi, na aṅgavijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi. Dhammena bhikkhaṃ pariyesāmi; dhammena bhikkhaṃ pariyesitvā bhuñjāmī’’ti.

Atha kho sūcimukhī paribbājikā rājagahe rathiyāya rathiyaṃ, siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamārocesi – ‘‘dhammikaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti; anavajjaṃ [anavajjena (ka.)] samaṇā sakyaputtiyā āhāraṃ āhārenti. Detha samaṇānaṃ sakyaputtiyānaṃ piṇḍa’’nti. Dasamaṃ.

Sāriputtasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Vivekajaṃ avitakkaṃ, pīti upekkhā catutthakaṃ;
Ākāsañceva viññāṇaṃ, ākiñcaṃ nevasaññinā;
Nirodho navamo vutto, dasamaṃ sūcimukhī cāti.

8. Nāgasaṃyuttaṃ

1. Suddhikasuttaṃ

342. Sāvatthinidānaṃ. ‘‘Catasso imā, bhikkhave, nāgayoniyo. Katamā catasso? Aṇḍajā nāgā, jalābujā nāgā, saṃsedajā nāgā, opapātikā nāgā – imā kho, bhikkhave, catasso nāgayoniyo’’ti. Paṭhamaṃ.

2. Paṇītatarasuttaṃ

343. Sāvatthinidānaṃ. ‘‘Catasso imā, bhikkhave, nāgayoniyo. Katamā catasso? Aṇḍajā nāgā, jalābujā nāgā, saṃsedajā nāgā, opapātikā nāgā. Tatra, bhikkhave, aṇḍajehi nāgehi jalābujā ca saṃsedajā ca opapātikā ca nāgā paṇītatarā. Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca nāgehi saṃsedajā ca opapātikā ca nāgā paṇītatarā. Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca saṃsedajehi ca nāgehi opapātikā nāgā paṇītatarā. Imā kho, bhikkhave, catasso nāgayoniyo’’ti. Dutiyaṃ.

3. Uposathasuttaṃ

344. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacce aṇḍajā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti?

‘‘Idha, bhikkhu, ekaccānaṃ aṇḍajānaṃ nāgānaṃ evaṃ hoti – ‘mayaṃ kho pubbe kāyena dvayakārino ahumha, vācāya dvayakārino, manasā dvayakārino. Te mayaṃ kāyena dvayakārino, vācāya dvayakārino, manasā dvayakārino, kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapannā. Sacajja mayaṃ kāyena sucaritaṃ careyyāma, vācāya sucaritaṃ careyyāma, manasā sucaritaṃ careyyāma, evaṃ mayaṃ kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyāma. Handa, mayaṃ etarahi kāyena sucaritaṃ carāma, vācāya sucaritaṃ carāma, manasā sucaritaṃ carāmā’ti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacce aṇḍajā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti. Tatiyaṃ.

4. Dutiyauposathasuttaṃ

345. Sāvatthinidānaṃ. Atha kho aññataro bhikkhu yena bhagavā…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacce jalābujā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti? ‘‘Idha, bhikkhu…pe… ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacce jalābujā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti. Catutthaṃ.

5. Tatiyauposathasuttaṃ

346. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacce saṃsedajā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti? ‘‘Idha, bhikkhu…pe… ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacce saṃsedajā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti. Pañcamaṃ.

6. Catutthauposathasuttaṃ

347. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacce opapātikā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti?

‘‘Idha, bhikkhu, ekaccānaṃ opapātikānaṃ nāgānaṃ evaṃ hoti – ‘mayaṃ kho pubbe kāyena dvayakārino ahumha, vācāya dvayakārino, manasā dvayakārino. Te mayaṃ kāyena dvayakārino, vācāya dvayakārino, manasā dvayakārino, kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapannā. Sacajja mayaṃ kāyena sucaritaṃ careyyāma, vācāya… manasā sucaritaṃ careyyāma, evaṃ mayaṃ kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyāma. Handa, mayaṃ etarahi kāyena sucaritaṃ carāma, vācāya… manasā sucaritaṃ carāmā’ti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacce opapātikā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavantī’’ti. Chaṭṭhaṃ.

7. Sutasuttaṃ

348. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?

‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī hoti, manasā dvayakārī hoti. Tassa sutaṃ hoti – ‘aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjeyya’nti. So kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti. Sattamaṃ.

8. Dutiyasutasuttaṃ

349. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā jalābujānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?…Pe… ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā jalābujānaṃ nāgānaṃ sahabyataṃ upapajjatīti. Aṭṭhamaṃ.

9. Tatiyasutasuttaṃ

350. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā saṃsedajānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?…Pe… ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā saṃsedajānaṃ nāgānaṃ sahabyataṃ upapajjatīti. Navamaṃ.

10. Catutthasutasuttaṃ

351. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?

‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – ‘opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjeyya’nti. So kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti. Dasamaṃ.

11-20. Aṇḍajadānūpakārasuttadasakaṃ

352-361. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?

‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – ‘aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti. So kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu…pe… upapajjatīti…pe… so pānaṃ deti…pe… vatthaṃ deti…pe… yānaṃ deti…pe… mālaṃ deti…pe… gandhaṃ deti…pe… vilepanaṃ deti…pe… seyyaṃ deti…pe… āvasathaṃ deti…pe… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti. Vīsatimaṃ.

21-50. Jalābujādidānūpakārasuttattiṃsakaṃ

362-391. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā jalābujānaṃ nāgānaṃ… pe… saṃsedajānaṃ nāgānaṃ…pe… opapātikānaṃ nāgānaṃ sahabyataṃ upapajjatī’’ti?

‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – ‘opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… pānaṃ deti…pe… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā opapātikānaṃ nāgānaṃ sahabyataṃ upapajjatī''ti.

(Iminā peyyālena dasa dasa suttantā kātabbā. Evaṃ catūsu yonīsu cattālīsaṃ veyyākaraṇā honti. Purimehi pana dasahi suttantehi saha honti paṇṇāsasuttantāti.)

Nāgasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Suddhikaṃ paṇītataraṃ, caturo ca uposathā;
Tassa sutaṃ caturo ca, dānūpakārā ca tālīsaṃ;
Paṇṇāsa piṇḍato suttā, nāgamhi suppakāsitāti.

9. Supaṇṇasaṃyuttaṃ

1. Suddhikasuttaṃ

392. Sāvatthinidānaṃ. ''Catasso imā, bhikkhave, supaṇṇayoniyo. Katamā catasso? Aṇḍajā supaṇṇā, jalābujā supaṇṇā, saṃsedajā supaṇṇā, opapātikā supaṇṇā – imā kho, bhikkhave, catasso supaṇṇayoniyo''ti. Paṭhamaṃ.

2. Harantisuttaṃ

393. Sāvatthinidānaṃ. ''Catasso imā, bhikkhave, supaṇṇayoniyo. Katamā catasso? Aṇḍajā…pe… imā kho, bhikkhave, catasso supaṇṇayoniyo. Tatra, bhikkhave, aṇḍajā supaṇṇā aṇḍajeva nāge haranti, na jalābuje, na saṃsedaje, na opapātike. Tatra, bhikkhave, jalābujā supaṇṇā aṇḍaje ca jalābuje ca nāge haranti, na saṃsedaje, na opapātike. Tatra, bhikkhave, saṃsedajā supaṇṇā aṇḍaje ca jalābuje ca saṃsedaje ca nāge haranti, na opapātike. Tatra, bhikkhave, opapātikā supaṇṇā aṇḍaje ca jalābuje ca saṃsedaje ca opapātike ca nāge haranti. Imā kho, bhikkhave, catasso supaṇṇayoniyo''ti. Dutiyaṃ.

3. Dvayakārīsuttaṃ

394. Sāvatthinidānaṃ. Aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ''ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī''ti? ''Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – 'aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā'ti. Tassa evaṃ hoti – 'aho vatāhaṃ kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjeyya'nti. So kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī''ti. Tatiyaṃ.

4-6. Dutiyādidvayakārīsuttattikaṃ

395-397. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ''ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā jalābujānaṃ supaṇṇānaṃ…pe… saṃsedajānaṃ supaṇṇānaṃ…pe… opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī''ti? ''Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.

Tassa sutaṃ hoti – ‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjeyya’nti. So kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī’’ti. Chaṭṭhaṃ.

7-16. Aṇḍajadānūpakārasuttadasakaṃ

398-407. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – ‘aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… pānaṃ deti… vatthaṃ deti… yānaṃ deti… mālaṃ deti… gandhaṃ deti… vilepanaṃ deti… seyyaṃ deti… āvasathaṃ deti… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī’’ti. Soḷasamaṃ.

17-46. Jalābujādidānūpakārasuttatiṃsakaṃ

408-437. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā jalābujānaṃ supaṇṇānaṃ…pe… saṃsedajānaṃ supaṇṇānaṃ…pe… opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī. Tassa sutaṃ hoti – ‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… pānaṃ deti…pe… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ sahabyataṃ upapajjatī’’ti. Chacattālīsamaṃ.

(Evaṃ piṇḍakena chacattālīsaṃ suttantā honti.)

Supaṇṇasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Suddhikaṃ haranti ceva, dvayakārī ca caturo;
Dānūpakārā tālīsaṃ, supaṇṇe suppakāsitāti.

10. Gandhabbakāyasaṃyuttaṃ

1. Suddhikasuttaṃ

438. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme …pe… bhagavā etadavoca – ‘‘gandhabbakāyike vo, bhikkhave, deve desessāmi. Taṃ suṇātha. Katamā ca, bhikkhave, gandhabbakāyikā devā? Santi, bhikkhave, mūlagandhe adhivatthā devā. Santi, bhikkhave, sāragandhe adhivatthā devā. Santi, bhikkhave, pheggugandhe adhivatthā devā. Santi, bhikkhave, tacagandhe adhivatthā devā. Santi, bhikkhave, papaṭikagandhe adhivatthā devā. Santi, bhikkhave, pattagandhe adhivatthā devā. Santi, bhikkhave, pupphagandhe adhivatthā devā. Santi, bhikkhave, phalagandhe adhivatthā devā. Santi, bhikkhave, rasagandhe adhivatthā devā. Santi, bhikkhave, gandhagandhe adhivatthā devā. Ime vuccanti, bhikkhave, gandhabbakāyikā devā’’ti. Paṭhamaṃ.

2. Sucaritasuttaṃ

439. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘gandhabbakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So kāyassa bhedā paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dutiyaṃ.

3. Mūlagandhadātāsuttaṃ

440. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So dātā hoti mūlagandhānaṃ. So kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu… pe… yena midhekacco kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Tatiyaṃ.

4-12. Sāragandhādidātāsuttanavakaṃ

441-449. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā sāragandhe adhivatthānaṃ devānaṃ…pe… pheggugandhe adhivatthānaṃ devānaṃ… tacagandhe adhivatthānaṃ devānaṃ… papaṭikagandhe adhivatthānaṃ devānaṃ… pattagandhe adhivatthānaṃ devānaṃ… pupphagandhe adhivatthānaṃ devānaṃ… phalagandhe adhivatthānaṃ devānaṃ… rasagandhe adhivatthānaṃ devānaṃ… gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘sāragandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā sāragandhe adhivatthānaṃ devānaṃ…pe… pheggugandhe adhivatthānaṃ devānaṃ… tacagandhe adhivatthānaṃ devānaṃ… papaṭikagandhe adhivatthānaṃ devānaṃ… pattagandhe adhivatthānaṃ devānaṃ… pupphagandhe adhivatthānaṃ devānaṃ… phalagandhe adhivatthānaṃ devānaṃ… rasagandhe adhivatthānaṃ devānaṃ… gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So dātā hoti sāragandhānaṃ…pe… so dātā hoti pheggugandhānaṃ… so dātā hoti tacagandhānaṃ… so dātā hoti papaṭikagandhānaṃ… so dātā hoti pattagandhānaṃ… so dātā hoti pupphagandhānaṃ… so dātā hoti phalagandhānaṃ… so dātā hoti rasagandhānaṃ… so dātā hoti gandhagandhānaṃ. So kāyassa bhedā paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dvādasamaṃ.

13-22. Mūlagandhadānūpakārasuttadasakaṃ

450-459. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… pānaṃ deti… vatthaṃ deti… yānaṃ deti… mālaṃ deti… gandhaṃ deti… vilepanaṃ deti… seyyaṃ deti… āvasathaṃ deti… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Bāvīsatimaṃ.

23-112. Sāragandhādidānūpakārasuttanavutikaṃ

460-549. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā sāragandhe adhivatthānaṃ devānaṃ…pe… pheggugandhe adhivatthānaṃ devānaṃ… tacagandhe adhivatthānaṃ devānaṃ … papaṭikagandhe adhivatthānaṃ devānaṃ… pattagandhe adhivatthānaṃ devānaṃ… pupphagandhe adhivatthānaṃ devānaṃ… phalagandhe adhivatthānaṃ devānaṃ… rasagandhe adhivatthānaṃ devānaṃ… gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘gandhagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… pānaṃ deti… vatthaṃ deti… yānaṃ deti… mālaṃ deti… gandhaṃ deti… vilepanaṃ deti… seyyaṃ deti… āvasathaṃ deti… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dvādasasatimaṃ.

(Evaṃ piṇḍakena ekasatañca dvādasa ca suttantā honti.)

Gandhabbakāyasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Suddhikañca sucaritaṃ, dātā hi apare dasa;
Dānūpakārā satadhā, gandhabbe suppakāsitāti.

11. Valāhakasaṃyuttaṃ

1. Suddhikasuttaṃ

550. Sāvatthinidānaṃ. ‘‘Valāhakakāyike vo, bhikkhave, deve desessāmi. Taṃ suṇātha. Katame ca, bhikkhave, valāhakakāyikā devā? Santi, bhikkhave, sītavalāhakā devā; santi uṇhavalāhakā devā; santi abbhavalāhakā devā; santi vātavalāhakā devā; santi vassavalāhakā devā – ime vuccanti, bhikkhave, ‘valāhakakāyikā devā’’’ti. Paṭhamaṃ.

2. Sucaritasuttaṃ

551. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘valāhakakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So kāyassa bhedā paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dutiyaṃ.

3-12. Sītavalāhakadānūpakārasuttadasakaṃ

552-561. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘sītavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dvādasamaṃ.

13-52. Uṇhavalāhakadānūpakārasuttacālīsakaṃ

562-601. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā uṇhavalāhakānaṃ devānaṃ…pe… abbhavalāhakānaṃ devānaṃ…pe… vātavalāhakānaṃ devānaṃ…pe… vassavalāhakānaṃ devānaṃ sahabyataṃ upapajjatī’’ti? ‘‘Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. Tassa sutaṃ hoti – ‘vassavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā vassavalāhakānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So annaṃ deti…pe… padīpeyyaṃ deti. So kāyassa bhedā paraṃ maraṇā vassavalāhakānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedā paraṃ maraṇā vassavalāhakānaṃ devānaṃ sahabyataṃ upapajjatī’’ti. Dvepaññāsamaṃ.

53. Sītavalāhakasuttaṃ

602. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yenekadā sītaṃ hotī’’ti? ‘‘Santi, bhikkhu, sītavalāhakā nāma devā. Tesaṃ yadā evaṃ hoti – ‘yaṃnūna mayaṃ sakāya ratiyā vaseyyāmā’ti [rameyyāmāti (sī. syā. kaṃ. pī.) evamuparipi], tesaṃ taṃ cetopaṇidhimanvāya sītaṃ hoti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā sītaṃ hotī’’ti. Tepaññāsamaṃ.

54. Uṇhavalāhakasuttaṃ

603. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yenekadā uṇhaṃ hotī’’ti? ‘‘Santi, bhikkhu, uṇhavalāhakā nāma devā. Tesaṃ yadā evaṃ hoti – ‘yaṃnūna mayaṃ sakāya ratiyā vaseyyāmā’ti, tesaṃ taṃ cetopaṇidhimanvāya uṇhaṃ hoti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā uṇhaṃ hotī’’ti. Catupaññāsamaṃ.

55. Abbhavalāhakasuttaṃ

604. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yenekadā abbhaṃ hotī’’ti? ‘‘Santi, bhikkhu, abbhavalāhakā nāma devā. Tesaṃ yadā evaṃ hoti – ‘yaṃnūna mayaṃ sakāya ratiyā vaseyyāmā’ti, tesaṃ taṃ cetopaṇidhimanvāya abbhaṃ hoti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā abbhaṃ hotī’’ti. Pañcapaññāsamaṃ.

56. Vātavalāhakasuttaṃ

605. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yenekadā vāto hotī’’ti? ‘‘Santi, bhikkhu, vātavalāhakā nāma devā. Tesaṃ yadā evaṃ hoti – ‘yaṃnūna mayaṃ sakāya ratiyā vaseyyāmā’ti, tesaṃ taṃ cetopaṇidhimanvāya vāto hoti. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā vāto hotī’’ti. Chappaññāsamaṃ.

57. Vassavalāhakasuttaṃ

606. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo, yenekadā devo vassatī’’ti? ‘‘Santi, bhikkhu, vassavalāhakā nāma devā. Tesaṃ yadā evaṃ hoti – ‘yaṃnūna mayaṃ sakāya ratiyā vaseyyāmā’ti, tesaṃ taṃ cetopaṇidhimanvāya devo vassati. Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā devo vassatī’’ti. Sattapaññāsamaṃ.

Sattapaññāsasuttantaṃ niṭṭhitaṃ.

Valāhakasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Suddhikaṃ sucaritañca dānūpakārapaññāsaṃ;
Sītaṃ uṇhañca abbhañca vātavassavalāhakāti.

12. Vacchagottasaṃyuttaṃ

1. Rūpaaññāṇasuttaṃ

607. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni [yenimāni (?)] anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? ‘‘Rūpe kho, vaccha, aññāṇā, rūpasamudaye aññāṇā, rūpanirodhe aññāṇā, rūpanirodhagāminiyā paṭipadāya aññāṇā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni [yena (sī.), yenimāni (?)] anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Paṭhamaṃ.

2. Vedanāaññāṇasuttaṃ

608. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? ‘‘Vedanāya kho, vaccha, aññāṇā, vedanāsamudaye aññāṇā, vedanānirodhe aññāṇā, vedanānirodhagāminiyā paṭipadāya aññāṇā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…

pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Dutiyaṃ.

3. Saññāaññāṇasuttaṃ

609. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? ‘‘Saññāya kho, vaccha, aññāṇā, saññāsamudaye aññāṇā, saññānirodhe aññāṇā, saññānirodhagāminiyā paṭipadāya aññāṇā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Tatiyaṃ.

4. Saṅkhāraaññāṇasuttaṃ

610. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? ‘‘Saṅkhāresu kho, vaccha, aññāṇā, saṅkhārasamudaye aññāṇā, saṅkhāranirodhe aññāṇā, saṅkhāranirodhagāminiyā paṭipadāya aññāṇā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Catutthaṃ.

5. Viññāṇaaññāṇasuttaṃ

611. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā …pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? ‘‘Viññāṇe kho, vaccha, aññāṇā, viññāṇasamudaye aññāṇā, viññāṇanirodhe aññāṇā, viññāṇanirodhagāminiyā paṭipadāya aññāṇā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Pañcamaṃ.

6-10. Rūpaadassanādisuttapañcakaṃ

612-616. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? Rūpe kho, vaccha, adassanā…pe… rūpanirodhagāminiyā paṭipadāya adassanā…pe… vedanāya … saññāya … saṅkhāresu kho, vaccha, adassanā…pe… viññāṇe kho, vaccha, adassanā…pe… viññāṇanirodhagāminiyā paṭipadāya adassanā…pe…. Dasamaṃ.

11-15. Rūpaanabhisamayādisuttapañcakaṃ

617-621. Sāvatthinidānaṃ. Rūpe kho, vaccha, anabhisamayā…pe… rūpanirodhagāminiyā paṭipadāya anabhisamayā…pe….

Sāvatthinidānaṃ. Vedanāya kho, vaccha, anabhisamayā…pe….

Sāvatthinidānaṃ. Saññāya kho, vaccha, anabhisamayā…pe….

Sāvatthinidānaṃ. Saṅkhāresu kho, vaccha, anabhisamayā…pe….

Sāvatthinidānaṃ. Viññāṇe kho, vaccha, anabhisamayā…pe…. Pannarasamaṃ.

16-20. Rūpaananubodhādisuttapañcakaṃ

622-626. Sāvatthinidānaṃ. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ko nu kho, bho gotama, hetu, ko paccayo…pe… rūpe kho, vaccha, ananubodhā…pe… rūpanirodhagāminiyā paṭipadāya ananubodhā…pe….

Sāvatthinidānaṃ. Vedanāya kho, vaccha…pe….

Sāvatthinidānaṃ. Saññāya kho, vaccha…pe….

Sāvatthinidānaṃ. Saṅkhāresu kho, vaccha…pe….

Sāvatthinidānaṃ. Viññāṇe kho, vaccha ananubodhā…pe… viññāṇanirodhagāminiyā paṭipadāya ananubodhā. Vīsatimaṃ.

21-25. Rūpaappaṭivedhādisuttapañcakaṃ

627-631. Sāvatthinidānaṃ. Ko nu kho, bho gotama, hetu, ko paccayo…pe…. Rūpe kho, vaccha, appaṭivedhā…pe… viññāṇe kho, vaccha, appaṭivedhā…pe…. Pañcavīsatimaṃ.

26-30. Rūpaasallakkhaṇādisuttapañcakaṃ

632-636. Sāvatthinidānaṃ. Rūpe kho, vaccha, asallakkhaṇā…pe… viññāṇe kho, vaccha, asallakkhaṇā…pe…. Tiṃsatimaṃ.

31-35. Rūpaanupalakkhaṇādisuttapañcakaṃ

637-641. Sāvatthinidānaṃ. Rūpe kho, vaccha, anupalakkhaṇā…pe… viññāṇe kho, vaccha, anupalakkhaṇā…pe…. Pañcatiṃsatimaṃ.

36-40. Rūpaappaccupalakkhaṇādisuttapañcakaṃ

642-646. Sāvatthinidānaṃ. Rūpe kho, vaccha, appaccupalakkhaṇā…pe… viññāṇe kho, vaccha, appaccupalakkhaṇā…pe…. Cattālīsamaṃ.

41-45. Rūpaasamapekkhaṇādisuttapañcakaṃ

647-651. Sāvatthinidānaṃ. Rūpe kho, vaccha, asamapekkhaṇā…pe… viññāṇe kho, vaccha, asamapekkhaṇā…pe…. Pañcacattālīsamaṃ.

46-50. Rūpaappaccupekkhaṇādisuttapañcakaṃ

652-656. Sāvatthinidānaṃ. Rūpe kho, vaccha, appaccupekkhaṇā…pe… viññāṇe kho, vaccha, appaccupekkhaṇā…pe…. Paññāsamaṃ.

51-54. Rūpaappaccakkhakammādisuttacatukkaṃ

657-660. Sāvatthinidānaṃ. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti? Rūpe kho, vaccha, appaccakkhakammā, rūpasamudaye appaccakkhakammā, rūpanirodhe appaccakkhakammā, rūpanirodhagāminiyā paṭipadāya appaccakkhakammā…pe….

Sāvatthinidānaṃ. Vedanāya kho, vaccha, appaccakkhakammā…pe… vedanānirodhagāminiyā paṭipadāya appaccakkhakammā…pe….

Sāvatthinidānaṃ. Saññāya kho, vaccha, appaccakkhakammā…pe… saññānirodhagāminiyā paṭipadāya appaccakkhakammā…pe….

Sāvatthinidānaṃ. Saṅkhāresu kho, vaccha, appaccakkhakammā…pe… saṅkhāranirodhagāminiyā paṭipadāya appaccakkhakammā…pe…. Catupaññāsamaṃ.

55. Viññāṇaappaccakkhakammasuttaṃ

661. Sāvatthinidānaṃ. ‘‘Viññāṇe kho, vaccha, appaccakkhakammā, viññāṇasamudaye appaccakkhakammā, viññāṇanirodhe appaccakkhakammā, viññāṇanirodhagāminiyā paṭipadāya appaccakkhakammā; evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā…pe… neva hoti na na hoti tathāgato paraṃ maraṇāti vāti. Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti – sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā’’ti. Pañcapaññāsamaṃ.

Vacchagottasaṃyuttaṃ samattaṃ.

Tassuddānaṃ –

Aññāṇā adassanā ceva, anabhisamayā ananubodhā;
Appaṭivedhā asallakkhaṇā, anupalakkhaṇena appaccupalakkhaṇā;
Asamapekkhaṇā appaccupekkhaṇā, appaccakkhakammanti.

13. Jhānasaṃyuttaṃ

1. Samādhimūlakasamāpattisuttaṃ

662. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ samāpattikusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho [pāmokkho (syā. kaṃ.) evamuparipi] ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati; evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā''ti. Paṭhamaṃ.

2. Samādhimūlakaṭhitisuttaṃ

663. Sāvatthinidānaṃ. ''Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ ṭhitikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ ṭhitikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ ṭhitikusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ ṭhitikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati; evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ ṭhitikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā''ti. Dutiyaṃ.

3. Samādhimūlakavuṭṭhānasuttaṃ

664. Sāvatthinidānaṃ. ''Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ vuṭṭhānakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā''ti. Tatiyaṃ.

4. Samādhimūlakakallitasuttaṃ

665. Sāvatthinidānaṃ. ''Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ kallitakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ kallitakusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ kallitakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ kallitakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ kallitakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā''ti. Catutthaṃ.

5. Samādhimūlakaārammaṇasuttaṃ

666. Sāvatthinidānaṃ. ''Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ ārammaṇakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ ārammaṇakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ ārammaṇakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ ārammaṇakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā''ti. Pañcamaṃ.

6. Samādhimūlakagocarasuttaṃ

667. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ gocarakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ gocarakusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ gocarakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ gocarakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ gocarakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Chaṭṭhaṃ.

7. Samādhimūlakaabhinīhārasuttaṃ

668. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ abhinīhārakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ abhinīhārakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ abhinīhārakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ abhinīhārakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Sattamaṃ.

8. Samādhimūlakasakkaccakārīsuttaṃ

669. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ sakkaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sakkaccakārī hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ sakkaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ sakkaccakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ sakkaccakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Aṭṭhamaṃ.

9. Samādhimūlakasātaccakārīsuttaṃ

670. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ sātaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ sātaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ sātaccakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ sātaccakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Navamaṃ.

10. Samādhimūlakasappāyakārīsuttaṃ

671. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī hoti, na samādhismiṃ samādhikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ sappāyakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Dasamaṃ. (Samādhimūlakaṃ.)

11. Samāpattimūlakaṭhitisuttaṃ

672. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ ṭhitikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ ṭhitikusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ ṭhitikusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ ṭhitikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ…pe… pavaro cā’’ti. Ekādasamaṃ.

12. Samāpattimūlakavuṭṭhānasuttaṃ

673. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī …pe… pavaro cā’’ti. Dvādasamaṃ.

13. Samāpattimūlakakallitasuttaṃ

674. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ kallitakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ kallitakusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ kallitakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ kallitakusalo ca. Tatra…pe… pavaro cā’’ti. Terasamaṃ.

14. Samāpattimūlakaārammaṇasuttaṃ

675. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ ārammaṇakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ ārammaṇakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ ārammaṇakusalo ca. Tatra…pe… pavaro cā’’ti. Cuddasamaṃ.

15. Samāpattimūlakagocarasuttaṃ

676. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ gocarakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ gocarakusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ gocarakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ gocarakusalo ca. Tatra…pe… pavaro cā’’ti. Pannarasamaṃ.

16. Samāpattimūlakaabhinīhārasuttaṃ

677. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ abhinīhārakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ abhinīhārakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ abhinīhārakusalo ca. Tatra…pe… pavaro cā’’ti. Soḷasamaṃ.

17. Samāpattimūlakasakkaccasuttaṃ

678. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ sakkaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sakkaccakārī hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ sakkaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ sakkaccakārī ca. Tatra…pe… pavaro cā’’ti. Sattarasamaṃ.

18. Samāpattimūlakasātaccasuttaṃ

679. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ sātaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ sātaccakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ sātaccakārī ca. Tatra…pe… pavaro cā’’ti. Aṭṭhārasamaṃ.

19. Samāpattimūlakasappāyakārīsuttaṃ

680. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī hoti, na samādhismiṃ samāpattikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ sappāyakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samāpattikusalo ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati; evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samāpattikusalo ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā’’ti. Ekūnavīsatimaṃ. (Samāpattimūlakaṃ.)

20-27. Ṭhitimūlakavuṭṭhānasuttādiaṭṭhakaṃ

681-688. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo hoti, na samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo hoti, na samādhismiṃ ṭhitikusalo. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ ṭhitikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī…pe… uttamo ca pavaro cā’’ti. Vīsatimaṃ. (Purimamūlakāni viya yāva sattavīsatimā ṭhitimūlakasappāyakārīsuttā aṭṭha suttāni pūretabbāni. Ṭhitimūlakaṃ.)

28-34. Vuṭṭhānamūlakakallitasuttādisattakaṃ

689-695. Sāvatthinidānaṃ. ‘‘Cattārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo hoti, na samādhismiṃ kallitakusalo… samādhismiṃ kallitakusalo hoti, na samādhismiṃ vuṭṭhānakusalo… neva samādhismiṃ vuṭṭhānakusalo hoti, na ca samādhismiṃ kallitakusalo… samādhismiṃ vuṭṭhānakusalo ca hoti samādhismiṃ kallitakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī…pe… uttamo ca pavaro cā’’ti. Aṭṭhavīsatimaṃ. (Purimamūlakāni viya yāva catuttiṃsatimā vuṭṭhānamūlakasappāyakārīsuttā satta suttāni pūretabbāni. Vuṭṭhānamūlakaṃ.)

35-40. Kallitamūlakaārammaṇasuttādichakkaṃ

696-701. Sāvatthinidānaṃ … ‘‘samādhismiṃ kallitakusalo hoti, na samādhismiṃ ārammaṇakusalo… samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ kallitakusalo… neva samādhismiṃ kallitakusalo hoti, na ca samādhismiṃ ārammaṇakusalo… samādhismiṃ kallitakusalo ca hoti, samādhismiṃ ārammaṇakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī…pe… uttamo ca pavaro cā’’ti. Pañcatiṃsatimaṃ. (Purimamūlakāni viya yāva cattālīsamā kallitamūlakasappāyakārīsuttā cha suttāni pūretabbāni. Kallitamūlakaṃ.)

41-45. Ārammaṇamūlakagocarasuttādipañcakaṃ

702-706. Sāvatthinidānaṃ … ‘‘samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ gocarakusalo… samādhismiṃ gocarakusalo hoti, na samādhismiṃ ārammaṇakusalo… neva samādhismiṃ ārammaṇakusalo hoti, na ca samādhismiṃ gocarakusalo… samādhismiṃ ārammaṇakusalo ca hoti, samādhismiṃ gocarakusalo ca. Tatra, bhikkhave, yvāyaṃ jhāyī…pe… uttamo ca pavaro cā’’ti. Ekacattālīsamaṃ. (Purimamūlakāni viya yāva pañcacattālīsamā ārammaṇamūlakasappāyakārīsuttā pañca suttāni pūretabbāni. Ārammaṇamūlakaṃ.)

46-49. Gocaramūlakaabhinīhārasuttādicatukkaṃ

707. Sāvatthinidānaṃ… ‘‘samādhismiṃ gocarakusalo hoti, na samādhismiṃ abhinīhārakusalo… samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ gocarakusalo… neva samādhismiṃ gocarakusalo hoti, na ca samādhismiṃ abhinīhārakusalo… samādhismiṃ gocarakusalo ca hoti, samādhismiṃ abhinīhārakusalo ca… seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati; evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ gocarakusalo ca hoti samādhismiṃ abhinīhārakusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ…pe… uttamo ca pavaro cā’’ti. Chacattālīsamaṃ.

708. Samādhismiṃ gocarakusalo hoti, na samādhismiṃ sakkaccakārī…pe…. Vitthāretabbaṃ. Sattacattālīsamaṃ.

709. Samādhismiṃ gocarakusalo hoti, na samādhismiṃ sātaccakārī…pe…. Aṭṭhacattālīsamaṃ.

710. Samādhismiṃ gocarakusalo hoti, na samādhismiṃ sappāyakārī…pe…. Ekūnapaññāsamaṃ. (Gocaramūlakaṃ.)

50-52. Abhinīhāramūlakasakkaccasuttāditikaṃ

711. Sāvatthinidānaṃ … ‘‘samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ sakkaccakārī… samādhismiṃ sakkaccakārī hoti, na samādhismiṃ abhinīhārakusalo… neva samādhismiṃ abhinīhārakusalo hoti, na ca samādhismiṃ sakkaccakārī… samādhismiṃ abhinīhārakusalo ca hoti, samādhismiṃ sakkaccakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī…pe… uttamo ca pavaro cā’’ti. Paññāsamaṃ.

712. Samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ sātaccakārī…pe…. Ekapaññāsamaṃ.

713. Samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ sappāyakārī…pe…. Dvepaññāsamaṃ. (Abhinīhāramūlakaṃ.)

53-54. Sakkaccamūlakasātaccakārīsuttādidukaṃ

714. Sāvatthinidānaṃ … ‘‘samādhismiṃ sakkaccakārī hoti, na samādhismiṃ sātaccakārī… samādhismiṃ sātaccakārī hoti, na samādhismiṃ sakkaccakārī … neva samādhismiṃ sakkaccakārī hoti, na ca samādhismiṃ sātaccakārī… samādhismiṃ sakkaccakārī ca hoti, samādhismiṃ sātaccakārī ca. Tatra, bhikkhave, yvāyaṃ…pe… uttamo ca pavaro cā’’ti. Tepaññāsamaṃ.

715. Samādhismiṃ sakkaccakārī hoti, na samādhismiṃ sappāyakārī…pe…. Catupaññāsamaṃ.

55. Sātaccamūlakasappāyakārīsuttaṃ

716. Sāvatthinidānaṃ. ‘‘Catārome, bhikkhave, jhāyī. Katame cattāro? Idha, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī hoti, na samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī hoti, na samādhismiṃ sātaccakārī. Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ sātaccakārī hoti, na ca samādhismiṃ sappāyakārī. Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī ca hoti, samādhismiṃ sappāyakārī ca. Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ sātaccakārī ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca. Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati; evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ sātaccakārī ca hoti, samādhismiṃ sappāyakārī ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā’’ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Pañcapaññāsamaṃ. (Yathā pañcapaññāsaṃ veyyākaraṇāni honti tathā vitthāretabbāni.)

Jhānasaṃyuttaṃ [samādhisaṃyuttaṃ (syā. kaṃ.)] samattaṃ.

Tassuddānaṃ –

Samādhi samāpatti ṭhiti ca, vuṭṭhānaṃ kallitārammaṇena ca;
Gocarā abhinīhāro sakkacca, sātacca athopi sappāyanti.

Khandhavaggo tatiyo.

Tassuddānaṃ –

Khandha rādhasaṃyuttañca, diṭṭhiokkanta [okkanti (sabbattha)] uppādā;
Kilesa sāriputtā ca, nāgā supaṇṇa gandhabbā;
Valāha vacchajhānanti, khandhavaggamhi terasāti.

Khandhavaggasaṃyuttapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Khuddakapāṭha-aṭṭhakathā

Ganthārambhakathā

Buddhaṃ saraṇaṃ gacchāmi;
Dhammaṃ saraṇaṃ gacchāmi;
Saṅghaṃ saraṇaṃ gacchāmīti.

Ayaṃ saraṇagamananiddeso khuddakānaṃ ādi.

Imassa dāni atthaṃ paramatthajotikāya khuddakaṭṭhakathāya vivarituṃ vibhajituṃ uttānīkātuṃ idaṃ vuccati –

Uttamaṃ vandaneyyānaṃ, vanditvā ratanattayaṃ;
Khuddakānaṃ karissāmi, kesañci atthavaṇṇanaṃ.

Khuddakānaṃ gambhīrattā, kiñcāpi atidukkarā;
Vaṇṇanā mādisenesā, abodhantena sāsanaṃ.

Ajjāpi tu abbocchinno, pubbācariyanicchayo;
Tatheva ca ṭhitaṃ yasmā, navaṅgaṃ satthusāsanaṃ.

Tasmāhaṃ kātumicchāmi, atthasaṃvaṇṇanaṃ imaṃ;
Sāsanañceva nissāya, porāṇañca vinicchayaṃ.

Saddhammabahumānena, nāttukkaṃsanakamyatā;
Nāññesaṃ vambhanatthāya, taṃ suṇātha samāhitāti.

Khuddakavavatthānaṃ

Tattha **''khuddakānaṃ karissāmi, kesañci atthavaṇṇana''**nti vuttattā khuddakāni tāva vavatthapetvā pacchā atthavaṇṇanaṃ karissāmi. Khuddakāni nāma khuddakanikāyassa ekadeso, khuddakanikāyo nāma pañcannaṃ nikāyānaṃ ekadeso. Pañca nikāyā nāma –

Dīghamajjhimasaṃyutta, aṅguttarikakhuddakā;
Nikāyā pañca gambhīrā, dhammato atthato cime.

Tattha brahmajālasuttādīni catuttiṃsa suttāni **dīghanikāyo**. Mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni **majjhimanikāyo**. Oghataraṇasuttādīni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni **saṃyuttanikāyo**. Cittapariyādānasuttādīni nava suttasahassāni pañca ca suttasatāni sattapaññāsañca suttāni **aṅguttaranikāyo**. Khuddakapāṭho, dhammapadaṃ, udānaṃ, itivuttakaṃ, suttanipāto, vimānavatthu, petavatthu, theragāthā, therīgāthā, jātakaṃ, niddeso, paṭisambhidā, apadānaṃ, buddhavaṃso, cariyāpiṭakaṃ, vinayābhidhammapiṭakāni, ṭhapetvā vā cattāro nikāye avasesaṃ buddhavacanaṃ **khuddakanikāyo**.

Kasmā panesa khuddakanikāyoti vuccati? Bahūnaṃ khuddakānaṃ dhammakkhandhānaṃ samūhato nivāsato ca. Samūhanivāsā hi ''nikāyo''ti vuccanti. ''Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ, yathayidaṃ, bhikkhave, tiracchānagatā pāṇā (saṃ. ni. 3.100). Poṇikanikāyo, cikkhallikanikāyo’’ti evamādīni cettha sādhakāni sāsanato lokato ca. Ayamassa khuddakanikāyassa ekadeso. Imāni suttantapiṭakapariyāpannāni atthato vivarituṃ vibhajituṃ uttānīkātuñca adhippetāni khuddakāni, tesampi khuddakānaṃ saraṇasikkhāpadadvattiṃsākārakumārapañhamaṅgalasutta-ratanasuttatirokuṭṭanidhikaṇḍamettasuttānaṃ vasena navappabhedo khuddakapāṭho ādi ācariyaparamparāya vācanāmaggaṃ āropitavasena na bhagavatā vuttavasena. Bhagavatā hi vuttavasena –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154) –

Idaṃ gāthādvayaṃ sabbassāpi buddhavacanassa ādi. Tañca manasāva vuttavasena, na vacībhedaṃ katvā vuttavasena. Vacībhedaṃ pana katvā vuttavasena –

‘‘Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhamma’’nti. (udā. 1; mahāva. 1) –

Ayaṃ gāthā ādi. Tasmā yvāyaṃ navappabhedo khuddakapāṭho imesaṃ khuddakānaṃ ādi, tassa ādito pabhuti atthasaṃvaṇṇanaṃ ārabhissāmi.

Nidānasodhanaṃ

Tassa cāyamādi **‘‘buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmī’’**ti. Tassāyaṃ atthavaṇṇanāya mātikā –

‘‘Kena kattha kadā kasmā, bhāsitaṃ saraṇattayaṃ;
Kasmā cidhādito vutta, mavuttamapi ādito.

‘‘Nidānasodhanaṃ katvā, evamettha tato paraṃ;
Buddhaṃ saraṇagamanaṃ, gamakañca vibhāvaye.

‘‘Bhedābhedaṃ phalañcāpi, gamanīyañca dīpaye;
Dhammaṃ saraṇamiccādi, dvayepesa nayo mato.

‘‘Anupubbavavatthāne, kāraṇañca viniddise;
Saraṇattayametañca, upamāhi pakāsaye’’ti.

Tattha paṭhamagāthāya tāva idaṃ saraṇattayaṃ kena bhāsitaṃ, kattha bhāsitaṃ, kadā bhāsitaṃ, kasmā bhāsitaṃ avuttamapicādito tathāgatena kasmā idhādito vuttanti pañca pañhā.

Tesaṃ vissajjanā **kena bhāsita**nti bhagavatā bhāsitaṃ, na sāvakehi, na isīhi, na devatāhi. **Katthā**ti bārāṇasiyaṃ isipatane migadāye. **Kadā**ti āyasmante yase saddhiṃ sahāyakehi arahattaṃ patte ekasaṭṭhiyā arahantesu bahujanahitāya loke dhammadesanaṃ karontesu. Kasmāti pabbajjatthañca upasampadatthañca. Yathāha –

> ‘‘Evañca pana, bhikkhave, pabbājetabbo upasampādetabbo. Paṭhamaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā ‘evaṃ vadehī’ti vattabbo ‘buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmī’’’ti (mahāva. 34).

Kasmā cidhādito vuttanti idañca navaṅgaṃ satthusāsanaṃ tīhi piṭakehi saṅgaṇhitvā vācanāmaggaṃ āropentehi pubbācariyehi yasmā iminā maggena devamanussā upāsakabhāvena vā pabbajitabhāvena vā sāsanaṃ otaranti, tasmā sāsanotārassa maggabhūtattā idha khuddakapāṭhe ādito vuttanti ñātabbaṃ.

Kataṃ nidānasodhanaṃ.

1. Saraṇattayavaṇṇanā

Buddhavibhāvanā

Idāni yaṃ vuttaṃ **''buddhaṃ saraṇagamanaṃ, gamakañca vibhāvaye''**ti, tattha sabbadhammesu appaṭihatañāṇanimittānuttaravimokkhādhigamaparibhāvitaṃ khandhasantānamupādāya, paññattito sabbaññutaññāṇapadaṭṭhānaṃ vā saccābhisambodhimupādāya paññattito sattaviseso buddho. Yathāha –

> ''Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāva''nti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.161).

Ayaṃ tāva atthato buddhavibhāvanā.

Byañjanato pana ''bujjhitāti buddho, bodhetāti buddho''ti evamādinā nayena veditabbo. Vuttañcetaṃ –

> ''Buddhoti kenaṭṭhena buddho? Bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, sabbaññutāya buddho, sabbadassāvitāya buddho, anaññaneyyatāya buddho, vikasitāya buddho, khīṇāsavasaṅkhātena buddho, nirupakkilesasaṅkhātena buddho, ekantavītarāgoti buddho, ekantavītadosoti buddho, ekantavītamohoti buddho, ekantanikkilesoti buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivihatattā buddhipaṭilābhā buddho. Buddhoti netaṃ nāmaṃ mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ, vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ buddho''ti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162).

Ettha ca yathā loke avagantā avagatoti vuccati, evaṃ **bujjhitā saccānī**ti buddho. Yathā paṇṇasosā vātā paṇṇasusāti vuccanti, evaṃ **bodhetā pajāyā**ti buddho. **Sabbaññutāya buddho**ti sabbadhammabujjhanasamatthāya buddhiyā buddhoti vuttaṃ hoti. **Sabbadassāvitāya buddho**ti sabbadhammabodhanasamatthāya buddhiyā buddhoti vuttaṃ hoti. **Anaññaneyyatāya buddho**ti aññena abodhito sayameva buddhattā buddhoti vuttaṃ hoti. **Vikasitāya buddho**ti nānāguṇavikasanato padumamiva vikasanaṭṭhena buddhoti vuttaṃ hoti. **Khīṇāsavasaṅkhātena buddho**ti evamādīhi cittasaṅkocakaradhammapahānato niddākkhayavibuddho puriso viya sabbakilesaniddākkhayavibuddhattā buddhoti vuttaṃ hoti. **Ekāyanamaggaṃ gatoti buddho**ti buddhiyatthānaṃ gamanatthapariyāyato yathā maggaṃ gatopi puriso gatoti vuccati, evaṃ ekāyanamaggaṃ gatattāpi buddhoti vuccatīti dassetuṃ vuttaṃ. **Eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho**ti na parehi buddhattā buddho, kintu sayameva anuttaraṃ sammāsambodhiṃ abhisambuddhattā buddhoti vuttaṃ hoti. **Abuddhivihatattā buddhipaṭilābhā buddho**ti buddhi buddhaṃ bodhoti pariyāyavacanametaṃ. Tattha yathā nīlarattaguṇayogato ''nīlo paṭo, ratto paṭo''ti vuccati, evaṃ buddhiguṇayogato buddhoti ñāpetuṃ vuttaṃ hoti. Tato paraṃ **buddhoti netaṃ nāma**nti evamādi atthamanugatā ayaṃ paññattīti bodhanatthaṃ vuttanti evarūpena nayena sabbesaṃ padānaṃ buddhasaddassa sādhanasamattho attho veditabbo.

Ayaṃ byañjanatopi buddhavibhāvanā.

Saraṇagamanagamakavibhāvanā

Idāni **saraṇagamanādīsu** hiṃsatīti saraṇaṃ, saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiṃ parikkilesaṃ hiṃsati vidhamati nīharati nirodhetīti attho. Atha vā hite pavattanena ahitā ca nivattanena sattānaṃ bhayaṃ hiṃsatīti buddho, bhavakantārā uttaraṇena assāsadānena ca dhammo, appakānampi kārānaṃ vipulaphalapaṭilābhakaraṇena saṅgho. Tasmā imināpi pariyāyena taṃ ratanattayaṃ saraṇaṃ. Tappasādataggarutāhi vihataviddhaṃsitakileso tapparāyaṇatākārappavatto aparappaccayo vā cittuppādo saraṇagamanaṃ. Taṃsamaṅgī satto taṃ saraṇaṃ gacchati, vuttappakārena cittuppādena ‘‘esa me saraṇaṃ, esa me parāyaṇa’’nti evametaṃ upetīti attho. Upento ca ‘‘ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma, dhammañca, upāsake no bhagavā dhāretū’’ti tapussabhallikādayo viya samādānena vā, ‘‘satthā me, bhante, bhagavā, sāvakohamasmī’’ti (saṃ. ni. 2.154) mahākassapādayo viya sissabhāvūpagamanena vā, ‘‘evaṃ vutte brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi ‘namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa… pe… sammāsambuddhassā’’’ti (ma. ni. 2.388) brahmāyuādayo viya tapponattena vā, kammaṭṭhānānuyogino viya attasanniyyātanena vā, ariyapuggalā viya saraṇagamanupakkilesasamucchedena vāti anekappakāraṃ visayato kiccato ca upeti.

Ayaṃ saraṇagamanassa gamakassa ca vibhāvanā.

Bhedābhedaphaladīpanā

Idāni **‘‘bhedābhedaṃ phalañcāpi, gamanīyañca dīpaye’’**ti vuttānaṃ bhedādīnaṃ ayaṃ dīpanā, evaṃ saraṇagatassa puggalassa duvidho saraṇagamanabhedo – sāvajjo ca anavajjo ca. Anavajjo kālakiriyāya, sāvajjo aññasatthari vuttappakārappavattiyā, tasmiñca vuttappakāraviparītappavattiyā. So duvidhopi puthujjanānameva. Buddhaguṇesu aññāṇasaṃsayamicchāñāṇappavattiyā anādarādippavattiyā ca tesaṃ saraṇaṃ saṃkiliṭṭhaṃ hoti. Ariyapuggalā pana abhinnasaraṇā ceva asaṃkiliṭṭhasaraṇā ca honti. Yathāha ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyyā’’ti (a. ni. 1.276; ma. ni. 3.128; vibha. 809). Puthujjanā tu yāvadeva saraṇabhedaṃ na pāpuṇanti, tāvadeva abhinnasaraṇā. Sāvajjova nesaṃ saraṇabhedo, saṃkileso ca aniṭṭhaphalado hoti. Anavajjo avipākattā aphalo, abhedo pana phalato iṭṭhameva phalaṃ deti.

Yathāha –

‘‘Yekeci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressantī’’ti. (dī. ni. 2.332; saṃ. ni. 1.37);

Tatra ca ye saraṇagamanupakkilesasamucchedena saraṇaṃ gatā, te apāyaṃ na gamissanti. Itare pana saraṇagamanena na gamissantīti evaṃ gāthāya adhippāyo veditabbo.

Ayaṃ tāva bhedābhedaphaladīpanā.

Gamanīyadīpanā

Gamanīyadīpanāyaṃ codako āha – ‘‘buddhaṃ saraṇaṃ gacchāmī’’ti ettha yo buddhaṃ saraṇaṃ gacchati, esa buddhaṃ vā gaccheyya saraṇaṃ vā, ubhayathāpi ca ekassa vacanaṃ niratthakaṃ. Kasmā? Gamanakiriyāya kammadvayābhāvato. Na hettha ‘‘ajaṃ gāmaṃ netī’’tiādīsu viya dvikammakattaṃ akkharacintakā icchanti.

‘‘Gacchateva pubbaṃ disaṃ, gacchati pacchimaṃ disa’’ntiādīsu (saṃ. ni. 1.159; 3.87) viya sātthakamevāti ce? Na, buddhasaraṇānaṃ samānādhikaraṇabhāvassānadhippetato. Etesañhi samānādhikaraṇabhāve adhippete paṭihatacittopi buddhaṃ upasaṅkamanto buddhaṃ saraṇaṃ gato siyā. Yañhi taṃ buddhoti visesitaṃ saraṇaṃ, tamevesa gatoti. ‘‘Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttama’’nti (dha. pa. 192) vacanato samānādhikaraṇattamevāti ce? Na, tattheva tabbhāvato. Tattheva hi gāthāpade etaṃ buddhādiratanattayaṃ saraṇagatānaṃ bhayaharaṇattasaṅkhāte saraṇabhāve abyabhicaraṇato ‘‘khemamuttamañca saraṇa’’nti ayaṃ samānādhikaraṇabhāvo adhippeto, aññattha tu gamisambandhe sati saraṇagamanassa appasiddhito anadhippetoti asādhakametaṃ. ‘‘Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti ettha gamisambandhepi saraṇagamanapasiddhito samānādhikaraṇattamevāti ce? Na pubbe vuttadosappasaṅgato. Tatrāpi hi samānādhikaraṇabhāve sati etaṃ buddhadhammasaṅghasaraṇaṃ paṭihatacittopi āgamma sabbadukkhā pamucceyyāti evaṃ pubbe vuttadosappasaṅgo eva siyā, na ca no dosena atthi atthoti asādhakametaṃ. Yathā ‘‘mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccantī’’ti (saṃ. ni. 1.129) ettha bhagavato kalyāṇamittassa ānubhāvena parimuccamānā sattā ‘‘kalyāṇamittaṃ āgamma parimuccantī’’ti vuttā. Evamidhāpi buddhadhammasaṅghassa saraṇassānubhāvena muccamāno ‘‘etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ti vuttoti evamettha adhippāyo veditabbo.

Evaṃ sabbathāpi na buddhassa gamanīyattaṃ yujjati, na saraṇassa, na ubhayesaṃ, icchitabbañca gacchāmīti niddiṭṭhassa gamakassa gamanīyaṃ, tato vattabbā ettha yuttīti. Vuccate –

Buddhoyevettha gamanīyo, gamanākāradassanatthaṃ tu taṃ saraṇavacanaṃ, buddhaṃ saraṇanti gacchāmi. Esa me saraṇaṃ, esa me parāyaṇaṃ, aghassa, tātā, hitassa ca vidhātāti iminā adhippāyena etaṃ gacchāmi bhajāmi sevāmi payirupāsāmi, evaṃ vā jānāmi bujjhāmīti. Yesañhi dhātūnaṃ gatiattho buddhipi tesaṃ atthoti. Iti-saddassa appayogā ayuttamiti ce? Taṃ na. Tattha siyā – yadi cettha evamattho bhaveyya, tato ‘‘aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānātī’’ti evamādīsu (saṃ. ni. 3.55, 85) viya iti-saddo payutto siyā, na ca payutto, tasmā ayuttametanti. Tañca na, kasmā? Tadatthasambhavā. ‘‘Yo ca buddhañca dhammañca saṅghañca saraṇaṃ gato’’ti evamādīsu (dha. pa. 190) viya idhāpi iti-saddassa attho sambhavati, na ca vijjamānatthasambhavā iti-saddā sabbattha payujjanti, appayuttassāpettha payuttassa viya iti-saddassa attho viññātabbo aññesu ca evaṃjātikesu, tasmā adoso eva soti. ‘‘Anujānāmi, bhikkhave, tīhi saraṇagamanehi pabbajja’’ntiādīsu (mahāva. 34) saraṇasseva gamanīyato yaṃ vuttaṃ ‘‘gamanākāradassanatthaṃ tu saraṇavacana’’nti, taṃ na yuttamiti ce. Taṃ nāyuttaṃ. Kasmā? Tadatthasambhavā eva. Tatrāpi hi tassa attho sambhavati, yato pubbasadisameva appayuttopi payutto viya veditabbo. Itarathā hi pubbe vuttadosappasaṅgo eva siyā, tasmā yathānusiṭṭhameva gahetabbaṃ.

Ayaṃ gamanīyadīpanā.

Dhammasaṅghasaraṇavibhāvanā

Idāni yaṃ vuttaṃ **‘‘dhammaṃ saraṇamiccādi, dvayepesa nayo mato’’**ti ettha vuccate – yvāyaṃ ‘‘buddhaṃ saraṇaṃ gacchāmī’’ti ettha atthavaṇṇanānayo vutto, ‘‘dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmī’’ti etasmimpi padadvaye esova veditabbo. Tatrāpi hi dhammasaṅghānaṃ atthato byañjanato ca vibhāvanamattameva asadisaṃ, sesaṃ vuttasadisameva. Yato yadevettha asadisaṃ, taṃ vuccate – maggaphalanibbānāni dhammoti eke. Bhāvitamaggānaṃ sacchikatanibbānānañca apāyesu apatanabhāvena dhāraṇato paramassāsavidhānato ca maggavirāgā eva imasmiṃ atthe dhammoti amhākaṃ khanti, aggappasādasuttañceva sādhakaṃ. Vuttañcettha ‘‘yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī’’ti evamādi (a. ni. 4.34; itivu. 90).

Catubbidhaariyamaggasamaṅgīnaṃ catusāmaññaphalasamadhivāsitakhandhasantānānañca puggalānaṃ samūho diṭṭhisīlasaṅghātena saṃhatattā saṅgho. Vuttañcetaṃ bhagavatā –

> ‘‘Taṃ kiṃ maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ, cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde’’ti (ma. ni. 3.43).

Ayañhi paramatthasaṅgho saraṇanti gamanīyo. Sutte ca ‘‘āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti (itivu. 90; a. ni. 4.34, 181) vutto. Etaṃ pana saraṇaṃ gatassa aññasmimpi bhikkhusaṅghe vā bhikkhunisaṅghe vā buddhappamukhe vā saṅghe sammutisaṅghe vā catuvaggādibhede ekapuggalepi vā bhagavantaṃ uddissa pabbajite vandanādikiriyāya saraṇagamanaṃ neva bhijjati na saṃkilissati, ayamettha viseso. Vuttāvasesantu imassa dutiyassa ca saraṇagamanassa bhedābhedādividhānaṃ pubbe vuttanayeneva veditabbaṃ. Ayaṃ tāva ‘‘dhammaṃ saraṇamiccādi, dvayepesa nayo mato’’ti etassa vaṇṇanā.

Anupubbavavatthānakāraṇaniddeso

Idāni **anupubbavavatthāne, kāraṇañca viniddise**ti ettha etesu ca tīsu saraṇavacanesu sabbasattānaṃ aggoti katvā paṭhamaṃ buddho, tappabhavato tadupadesitato ca anantaraṃ dhammo, tassa dhammassa ādhārakato tadāsevanato ca ante saṅgho. Sabbasattānaṃ vā hite niyojakoti katvā paṭhamaṃ buddho, tappabhavato sabbasattahitattā anantaraṃ dhammo, hitādhigamāya paṭipanno adhigatahito cāti katvā ante saṅgho saraṇabhāvena vavatthapetvā pakāsitoti evaṃ anupubbavavatthāne kāraṇañca viniddise.

Upamāpakāsanā

Idāni yampi vuttaṃ **''saraṇattayametañca, upamāhi pakāsaye''**ti, tampi vuccate – ettha pana puṇṇacando viya buddho, candakiraṇanikaro viya tena desito dhammo, puṇṇacandakiraṇasamuppāditapīṇito loko viya saṅgho. Bālasūriyo viya buddho, tassa rasmijālamiva vuttappakāro dhammo, tena vihatandhakāro loko viya saṅgho. Vanadāhakapuriso viya buddho, vanadahanaggi viya kilesavanadahano dhammo, daḍḍhavanattā khettabhūto viya bhūmibhāgo daḍḍhakilesattā puññakkhettabhūto saṅgho. Mahāmegho viya buddho, salilavuṭṭhi viya dhammo, vuṭṭhinipātūpasamitareṇu viya janapado upasamitakilesareṇu saṅgho. Susārathi viya buddho, assājānīyavinayūpāyo viya dhammo, suvinītassājānīyasamūho viya saṅgho. Sabbadiṭṭhisalluddharaṇato sallakatto viya buddho, salluddharaṇūpāyo viya dhammo, samuddhaṭasallo viya jano samuddhaṭadiṭṭhisallo saṅgho. Mohapaṭalasamuppāṭanato vā sālākiyo viya buddho, paṭalasamuppāṭanupāyo viya dhammo, samuppāṭitapaṭalo vippasannalocano viya jano samuppāṭitamohapaṭalo vippasannañāṇalocano saṅgho. Sānusayakilesabyādhiharaṇasamatthatāya vā kusalo vejjo viya buddho, sammā payuttabhesajjamiva dhammo, bhesajjapayogena samupasantabyādhi viya janasamudāyo samupasantakilesabyādhānusayo saṅgho.

Atha vā sudesako viya buddho, sumaggo viya khemantabhūmi viya ca dhammo, maggappaṭipanno khemantabhūmippatto viya saṅgho. Sunāviko viya buddho, nāvā viya dhammo, pārappatto sampattiko viya jano saṅgho. Himavā viya buddho, tappabhavosadhamiva dhammo, osadhūpabhogena nirāmayo viya jano saṅgho. Dhanado viya buddho, dhanaṃ viya dhammo, yathādhippāyaṃ laddhadhano viya jano sammāladdhaariyadhano saṅgho. Nidhidassanako viya buddho, nidhi viya dhammo, nidhippatto viya jano saṅgho.

Apica abhayado viya vīrapuriso buddho, abhayamiva dhammo, sampattābhayo viya jano accantasabbabhayo saṅgho. Assāsako viya buddho, assāso viya dhammo, assatthajano viya saṅgho. Sumitto viya buddho, hitūpadeso viya dhammo, hitūpayogena pattasadattho viya jano saṅgho. Dhanākaro viya buddho, dhanasāro viya dhammo, dhanasārūpabhogo viya jano saṅgho. Rājakumāranhāpako viya buddho, sīsanhānasalilaṃ viya dhammo, sunhātarājakumāravaggo viya saddhammasalilasunhāto saṅgho. Alaṅkārakārako viya buddho, alaṅkāro viya dhammo, alaṅkatarājaputtagaṇo viya saddhammālaṅkato saṅgho. Candanarukkho viya buddho, tappabhavagandho viya dhammo, candanupabhogena santapariḷāho viya jano saddhammūpabhogena santapariḷāho saṅgho. Dāyajjasampadānako viya pitā buddho, dāyajjaṃ viya dhammo, dāyajjaharo puttavaggo viya saddhammadāyajjaharo saṅgho. Vikasitapadumaṃ viya buddho, tappabhavamadhu viya dhammo, tadupabhogībhamaragaṇo viya saṅgho. Evaṃ saraṇattayametañca, upamāhi pakāsaye.

Ettāvatā ca yā pubbe **''kena kattha kadā kasmā, bhāsitaṃ saraṇattaya''**ntiādīhi catūhi gāthāhi atthavaṇṇanāya mātikā nikkhittā, sā atthato pakāsitā hotīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Saraṇattayavaṇṇanā niṭṭhitā.

2. Sikkhāpadavaṇṇanā

Sikkhāpadapāṭhamātikā

Evaṃ saraṇagamanehi sāsanotāraṃ dassetvā sāsanaṃ otiṇṇena upāsakena vā pabbajitena vā yesu sikkhāpadesu paṭhamaṃ sikkhitabbaṃ, tāni dassetuṃ nikkhittassa sikkhāpadapāṭhassa idāni vaṇṇanatthaṃ ayaṃ mātikā –

> ‘‘Yena yattha yadā yasmā, vuttānetāni taṃ nayaṃ;
> Vatvā katvā vavatthānaṃ, sādhāraṇavisesato.
>
> ‘‘Pakatiyā ca yaṃ vajjaṃ, vajjaṃ paṇṇattiyā ca yaṃ;
> Vavatthapetvā taṃ katvā, padānaṃ byañjanatthato.
>
> ‘‘Sādhāraṇānaṃ sabbesaṃ, sādhāraṇavibhāvanaṃ;
> Atha pañcasu pubbesu, visesatthappakāsato.
>
> ‘‘Pāṇātipātapabhuti-hekatānānatādito;
> Ārammaṇādānabhedā, mahāsāvajjato tathā.
>
> ‘‘Payogaṅgasamuṭṭhānā, vedanāmūlakammato;
> Viramato ca phalato, viññātabbo vinicchayo.
>
> ‘‘Yojetabbaṃ tato yuttaṃ, pacchimesvapi pañcasu;
> Āveṇikañca vattabbaṃ, ñeyyā hīnāditāpi cā’’ti.

Tattha etāni pāṇātipātāveramaṇītiādīni dasa sikkhāpadāni bhagavatā eva vuttāni, na sāvakādīhi. Tāni ca sāvatthiyaṃ vuttāni jetavane anāthapiṇḍikassa ārāme āyasmantaṃ rāhulaṃ pabbājetvā kapilavatthuto sāvatthiṃ anuppattena sāmaṇerānaṃ sikkhāpadavavatthāpanatthaṃ. Vuttaṃ hetaṃ –

> ‘‘Atha kho bhagavā kapilavatthusmiṃ yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena …pe… atha kho sāmaṇerānaṃ etadahosi – ‘kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabba’’’nti. Bhagavato etamatthaṃ ārocesuṃ – ‘‘anujānāmi, bhikkhave, sāmaṇerānaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ, pāṇātipātāveramaṇī…pe… jātarūparajatapaṭiggahaṇā veramaṇī’’ti (mahāva. 105).

Tānetāni ‘‘samādāya sikkhati sikkhāpadesū’’ti (dī. ni. 1.193; ma. ni. 2.24; vibha. 508) suttānusārena saraṇagamanesu ca dassitapāṭhānusārena ‘‘pāṇātipātā veramaṇisikkhāpadaṃ samādiyāmī’’ti evaṃ vācanāmaggaṃ āropitānīti veditabbāni. Evaṃ tāva ‘‘yena yattha yadā yasmā, vuttānetāni taṃ nayaṃ vatvā’’ti so nayo daṭṭhabbo.

Sādhāraṇavisesavavatthānaṃ

Ettha ca ādito dve catutthapañcamāni upāsakānaṃ sāmaṇerānañca sādhāraṇāni niccasīlavasena. Uposathasīlavasena pana upāsakānaṃ sattamaṭṭhamaṃ cekaṃ aṅgaṃ katvā sabbapacchimavajjāni sabbānipi sāmaṇerehi sādhāraṇāni, pacchimaṃ pana sāmaṇerānameva visesabhūtanti evaṃ sādhāraṇavisesato vavatthānaṃ kātabbaṃ. Purimāni cettha pañca ekantaakusalacittasamuṭṭhānattā pāṇātipātādīnaṃ pakativajjato veramaṇiyā, sesāni paṇṇattivajjatoti evaṃ pakatiyā ca yaṃ vajjaṃ, vajjaṃ paṇṇattiyā ca yaṃ, taṃ vavatthapetabbaṃ.

Sādhāraṇavibhāvanā

Yasmā cettha ‘‘veramaṇisikkhāpadaṃ samādiyāmī’’ti etāni sabbasādhāraṇāni padāni, tasmā etesaṃ padānaṃ byañjanato ca atthato ca ayaṃ sādhāraṇavibhāvanā veditabbā –

Tattha **byañjanato** tāva veraṃ maṇatīti veramaṇī, veraṃ pajahati, vinodeti, byantīkaroti, anabhāvaṃ gametīti attho. Viramati vā etāya karaṇabhūtāya veramhā puggaloti, vikārassa vekāraṃ katvā veramaṇī. Teneva cettha ‘‘veramaṇisikkhāpadaṃ viramaṇisikkhāpada’’nti dvidhā sajjhāyaṃ karonti. Sikkhitabbāti sikkhā, pajjate anenāti padaṃ. Sikkhāya padaṃ sikkhāpadaṃ, sikkhāya adhigamūpāyoti attho. Atha vā mūlaṃ nissayo patiṭṭhāti vuttaṃ hoti. Veramaṇī eva sikkhāpadaṃ veramaṇisikkhāpadaṃ, viramaṇisikkhāpadaṃ vā dutiyena nayena. Sammā ādiyāmi samādiyāmi, avītikkamanādhippāyena akhaṇḍakāritāya acchiddakāritāya asabalakāritāya ca ādiyāmīti vuttaṃ hoti.

Atthato pana veramaṇīti kāmāvacarakusalacittasampayuttā virati, sā pāṇātipātā viramantassa ‘‘yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto’’ti evamādinā (vibha. 704) nayena vibhaṅge vuttā. Kāmañcesā veramaṇī nāma lokuttarāpi atthi, idha pana samādiyāmīti vuttattā samādānavasena pavattārahā, tasmā sā na hotīti kāmāvacarakusalacittasampayuttā viratīti vuttā.

Sikkhāti tisso sikkhā adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhāti. Imasmiṃ panatthe sampattaviratisīlaṃ lokikā vipassanā rūpārūpajhānāni ariyamaggo ca sikkhāti adhippetā. Yathāha –

> ‘‘Katame dhammā sikkhā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, somanassasahagataṃ ñāṇasampayuttaṃ…pe… tasmiṃ samaye phasso hoti…pe… avikkhepo hoti, ime dhammā sikkhā.
>
> ‘‘Katame dhammā sikkhā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati…pe… avikkhepo hoti, ime dhammā sikkhā.
>
> ‘‘Katame dhammā sikkhā? Yasmiṃ samaye arūpapattiyā…pe… nevasaññānāsaññāyatanasahagataṃ…pe… avikkhepo hoti, ime dhammā sikkhā.
>
> ‘‘Katame dhammā sikkhā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ…pe… avikkhepo hoti, ime dhammā sikkhā’’ti (vibha. 712-713).

Etāsu sikkhāsu yāya kāyaci sikkhāya padaṃ adhigamūpāyo, atha vā mūlaṃ nissayo patiṭṭhāti sikkhāpadaṃ. Vuttañhetaṃ – ‘‘sīlaṃ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento bahulīkaronto’’ti evamādi (saṃ. ni. 5.182). Evamettha sādhāraṇānaṃ padānaṃ sādhāraṇā byañjanato atthato ca vibhāvanā kātabbā.

Purimapañcasikkhāpadavaṇṇanā

Idāni yaṃ vuttaṃ – **‘‘atha pañcasu pubbesu, visesatthappakāsato…pe… viññātabbo vinicchayo’’**ti, tatthetaṃ vuccati – **pāṇātipāto**ti ettha tāva **pāṇo**ti jīvitindriyappaṭibaddhā khandhasantati, taṃ vā upādāya paññatto satto. Tasmiṃ pana pāṇe pāṇasaññino tassa pāṇassa jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto. **Adinnādāna**nti ettha adinnanti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti, tasmiṃ parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā eva theyyacetanā adinnādānaṃ. **Abrahmacariya**nti aseṭṭhacariyaṃ, dvayaṃdvayasamāpattimethunappaṭisevanā kāyadvārappavattā asaddhammappaṭisevanaṭṭhānavītikkamacetanā abrahmacariyaṃ. **Musāvādo**ti ettha **musā**ti visaṃvādanapurekkhārassa atthabhañjanako vacīpayogo kāyapayogo vā, visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā kāyavacīdvārānameva aññataradvārappavattā micchācetanā musāvādo. **Surāmerayamajjapamādaṭṭhāna**nti ettha pana **surā**ti pañca surā – piṭṭhasurā, pūvasurā, odanasurā, kiṇṇapakkhittā, sambhārasaṃyuttā cāti. **Meraya**mpi pupphāsavo, phalāsavo, guḷāsavo, madhvāsavo, sambhārasaṃyutto cāti pañcavidhaṃ. **Majja**nti tadubhayameva madaniyaṭṭhena majjaṃ, yaṃ vā panaññampi kiñci atthi madaniyaṃ, yena pītena matto hoti pamatto, idaṃ vuccati majjaṃ. **Pamādaṭṭhāna**nti yāya cetanāya taṃ pivati ajjhoharati, sā cetanā madappamādahetuto pamādaṭṭhānanti vuccati, yato ajjhoharaṇādhippāyena kāyadvārappavattā surāmerayamajjānaṃ ajjhoharaṇacetanā ‘‘surāmerayamajjapamādaṭṭhāna’’nti veditabbā. Evaṃ tāvettha pāṇātipātappabhutīhi viññātabbo vinicchayo.

Ekatānānatādivinicchayaṃ

Ekatānānatāditoti ettha āha – kiṃ pana vajjhavadhakappayogacetanādīnaṃ ekatāya pāṇātipātassa aññassa vā adinnādānādino ekattaṃ, nānatāya nānattaṃ hoti, udāhu noti. Kasmā panetaṃ vuccati? Yadi tāva ekatāya ekattaṃ, atha yadā ekaṃ vajjhaṃ bahū vadhakā vadhenti, eko vā vadhako bahuke vajjhe vadheti, ekena vā sāhatthikādinā payogena bahū vajjhā vadhīyanti, ekā vā cetanā bahūnaṃ vajjhānaṃ jīvitindriyupacchedakapayogaṃ samuṭṭhāpeti, tadā ekena pāṇātipātena bhavitabbaṃ. Yadi pana nānatāya nānattaṃ. Atha yadā eko vadhako ekassatthāya ekaṃ payogaṃ karonto bahū vajjhe vadheti, bahū vā vadhakā devadattayaññadattasomadattādīnaṃ bahūnamatthāya bahū payoge karontā ekameva devadattaṃ yaññadattaṃ somadattaṃ vā vadhenti, bahūhi vā sāhatthikādīhi payogehi eko vajjho vadhīyati. Bahū vā cetanā ekasseva vajjhassa jīvitindriyupacchedakapayogaṃ samuṭṭhāpenti, tadā bahūhi pāṇātipātehi bhavitabbaṃ. Ubhayampi cetamayuttaṃ. Atha neva etesaṃ vajjhādīnaṃ ekatāya ekattaṃ, nānatāya nānattaṃ, aññatheva tu ekattaṃ nānattañca hoti, taṃ vattabbaṃ pāṇātipātassa, evaṃ sesānampīti.

Vuccate – tattha tāva pāṇātipātassa na vajjhavadhakādīnaṃ paccekamekatāya ekatā, nānatāya nānatā, kintu vajjhavadhakādīnaṃ yuganandhamekatāya ekatā, dvinnampi tu tesaṃ, tato aññatarassa vā nānatāya nānatā. Tathā hi bahūsu vadhakesu bahūhi sarakkhepādīhi ekena vā opātakhaṇanādinā payogena bahū vajjhe vadhentesupi bahū pāṇātipātā honti. Ekasmiṃ vadhake ekena, bahūhi vā payogehi tappayogasamuṭṭhāpikāya ca ekāya, bahūhi vā cetanāhi bahū vajjhe vadhentepi bahū pāṇātipātā honti, bahūsu ca vadhakesu yathāvuttappakārehi bahūhi, ekena vā payogena ekaṃ vajjhaṃ vadhentesupi bahū pāṇātipātā honti. Esa nayo adinnādānādīsupīti. Evamettha ekatānānatāditopi viññātabbo vinicchayo.

Ārammaṇatoti pāṇātipāto cettha jīvitindriyārammaṇo. Adinnādānaabrahmacariyasurāmerayamajjapamādaṭṭhānāni rūpadhammesu rūpāyatanādiaññatarasaṅkhārārammaṇāni. Musāvādo yassa musā bhaṇati, tamārabhitvā pavattanato sattārammaṇo. Abrahmacariyampi sattārammaṇanti eke. Adinnādānañca yadā satto haritabbo hoti, tadā sattārammaṇanti. Api cettha saṅkhāravaseneva sattārammaṇaṃ, na paṇṇattivasenāti. Evamettha ārammaṇatopi viññātabbo vinicchayo.

Ādānatoti pāṇātipātāveramaṇisikkhāpadādīni cetāni sāmaṇerena bhikkhusantike samādinnāneva samādinnāni honti, upāsakena pana attanā samādiyantenāpi samādinnāni honti, parassa santike samādiyantenāpi. Ekajjhaṃ samādinnānipi samādinnāni honti, paccekaṃ samādinnānipi. Kintu nānaṃ ekajjhaṃ samādiyato ekāyeva virati, ekāva cetanā hoti, kiccavasena panetāsaṃ pañcavidhattaṃ viññāyati. Paccekaṃ samādiyato pana pañceva viratiyo, pañca ca cetanā hontīti veditabbā. Evamettha ādānatopi viññātabbo vinicchayo.

Bhedatoti sāmaṇerānañcettha ekasmiṃ bhinne sabbānipi bhinnāni honti. Pārājikaṭṭhāniyāni hi tāni tesaṃ, yaṃ taṃ vītikkantaṃ hoti, teneva kammabaddho. Gahaṭṭhānaṃ pana ekasmiṃ bhinne ekameva bhinnaṃ hoti, yato tesaṃ taṃsamādāneneva puna pañcaṅgikattaṃ sīlassa sampajjati. Apare panāhu – ‘‘visuṃ visuṃ samādinnesu ekasmiṃ bhinne ekameva bhinnaṃ hoti, ‘pañcaṅgasamannāgataṃ sīlaṃ samādiyāmī’ti evaṃ pana ekato samādinnesu ekasmiṃ bhinne sesānipi sabbāni bhinnāni honti. Kasmā? Samādinnassa abhinnattā, yaṃ taṃ vītikkantaṃ, teneva kammabaddho’’ti. Evamettha bhedatopi viññātabbo vinicchayo.

Mahāsāvajjatoti guṇavirahitesu tiracchānagatādīsu pāṇesu khuddake pāṇe pāṇātipāto appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatāya. Guṇavantesu pana manussādīsu appaguṇe pāṇātipāto appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānantu samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjatā, tibbatāya mahāsāvajjatā ca veditabbā. Esa nayo sesesupi. Api cettha surāmerayamajjapamādaṭṭhānameva mahāsāvajjaṃ, na tathā pāṇātipātādayo. Kasmā? Manussabhūtassāpi ummattakabhāvasaṃvattanena ariyadhammantarāyakaraṇatoti. Evamettha mahāsāvajjatopi viññātabbo vinicchayo.

Payogatoti ettha ca pāṇātipātassa sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti chappayogā. Tattha kāyena vā kāyappaṭibaddhena vā paharaṇaṃ sāhatthiko payogo, so uddissānuddissabhedato duvidho hoti. Tattha uddissake yaṃ uddissa paharati, tasseva maraṇena kammunā bajjhati. ‘‘Yo koci maratū’’ti evaṃ anuddissake pahārapaccayā yassa kassaci maraṇena. Ubhayathāpi ca paharitamatte vā maratu, pacchā vā teneva rogena, paharitakkhaṇe eva kammunā bajjhati. Maraṇādhippāyena ca pahāraṃ datvā tena amatassa puna aññena cittena pahāre dinne pacchāpi yadi paṭhamapahāreneva marati, tadā eva kammunā baddho hoti. Atha dutiyapahārena, natthi pāṇātipāto. Ubhayehi matepi paṭhamapahāreneva kammunā baddho, ubhayehipi amate nevatthi pāṇātipāto. Esa nayo bahukehipi ekassa pahāre dinne. Tatrāpi hi yassa pahārena marati, tasseva kammabaddho hoti.

Adhiṭṭhahitvā pana āṇāpanaṃ āṇattiko payogo. Tatthapi sāhatthike payoge vuttanayeneva kammabaddho anussaritabbo. Chabbidho cettha niyamo veditabbo –

> ‘‘Vatthu kālo ca okāso, āvudhaṃ iriyāpatho;
> Kiriyāvisesoti ime, cha āṇattiniyāmakā’’ti. (pāci. aṭṭha. 2.174);

Tattha **vatthū**ti māretabbo pāṇo. **Kālo**ti pubbaṇhasāyanhādikālo ca, yobbanathāvariyādikālo ca. **Okāso**ti gāmo vā nigamo vā vanaṃ vā racchā vā siṅghāṭakaṃ vāti evamādi. **Āvudha**nti asi vā usu vā satti vāti evamādi. **Iriyāpatho**ti māretabbassa mārakassa ca ṭhānaṃ vā nisajjā vāti evamādi.

Kiriyāvisesoti vijjhanaṃ vā chedanaṃ vā bhedanaṃ vā saṅkhamuṇḍikaṃ vāti evamādi. Yadi hi vatthuṃ visaṃvādetvā ‘‘yaṃ mārehī’’ti āṇatto, tato aññaṃ māreti, āṇāpakassa natthi kammabaddho. Atha vatthuṃ avisaṃvādetvā māreti, āṇāpakassa āṇattikkhaṇe āṇattassa māraṇakkhaṇeti ubhayesampi kammabaddho. Esa nayo kālādīsupi.

Māraṇatthantu kāyena vā kāyappaṭibaddhena vā paharaṇanissajjanaṃ nissaggiyo payogo. Sopi uddissānuddissabhedato duvidho eva, kammabaddho cettha pubbe vuttanayeneva veditabbo.

Māraṇatthameva opātakhaṇanaṃ, apassenaupanikkhipanaṃ, bhesajjavisayantādippayojanaṃ vā thāvaro payogo. Sopi uddissānuddissabhedato duvidho, yato tatthapi pubbe vuttanayeneva kammabaddho veditabbo. Ayantu viseso – mūlaṭṭhena opātādīsu paresaṃ mūlena vā mudhā vā dinnesupi yadi tappaccayā koci marati, mūlaṭṭhasseva kammabaddho. Yadipi ca tena aññena vā tattha opāte vināsetvā bhūmisame katepi paṃsudhovakā vā paṃsuṃ gaṇhantā, mūlakhaṇakā vā mūlāni khaṇantā āvāṭaṃ karonti, deve vā vassante kaddamo jāyati, tattha ca koci otaritvā vā laggitvā vā marati, mūlaṭṭhasseva kammabaddho. Yadi pana yena laddhaṃ, so añño vā taṃ vitthaṭataraṃ gambhīrataraṃ vā karoti, tappaccayāva koci marati, ubhayesampi kammabaddho. Yathā tu mūlāni mūlehi saṃsandanti, tathā tatra thale kate muccati. Evaṃ apassenādīsupi yāva tesaṃ pavatti, tāva yathāsambhavaṃ kammabaddho veditabbo.

Māraṇatthaṃ pana vijjāparijappanaṃ vijjāmayo payogo. Dāṭhāvudhādīnaṃ dāṭhākoṭanādimiva māraṇatthaṃ kammavipākajiddhivikārakaraṇaṃ iddhimayo payogoti. Adinnādānassa tu theyyapasayhapaṭicchannaparikappakusāvahāravasappavattā sāhatthikāṇattikādayo payogā, tesampi vuttānusāreneva pabhedo veditabbo. Abrahmacariyādīnaṃ tiṇṇampi sāhatthiko eva payogo labbhatīti. Evamettha payogatopi viññātabbo vinicchayo.

Aṅgatoti ettha ca pāṇātipātassa pañca aṅgāni bhavanti – pāṇo ca hoti, pāṇasaññī ca, vadhakacittañca paccupaṭṭhitaṃ hoti, vāyamati, tena ca maratīti. Adinnādānassāpi pañceva – parapariggahitañca hoti, parapariggahitasaññī ca, theyyacittañca paccupaṭṭhitaṃ hoti, vāyamati, tena ca ādātabbaṃ ādānaṃ gacchatīti. Abrahmacariyassa pana cattāri aṅgāni bhavanti – ajjhācariyavatthu ca hoti, tattha ca sevanacittaṃ paccupaṭṭhitaṃ hoti, sevanapaccayā payogañca samāpajjati, sādiyati cāti, tathā paresaṃ dvinnampi. Tattha musāvādassa tāva musā ca hoti taṃ vatthu, visaṃvādanacittañca paccupaṭṭhitaṃ hoti, tajjo ca vāyāmo, paravisaṃvādanañca viññāpayamānā viññatti pavattatīti cattāri aṅgāni veditabbāni. Surāmerayamajjapamādaṭṭhānassa pana surādīnañca aññataraṃ hoti madanīyapātukamyatācittañca paccupaṭṭhitaṃ hoti, tajjañca vāyāmaṃ āpajjati, pīte ca pavisatīti imāni cattāri aṅgānīti. Evamettha aṅgatopi viññātabbo vinicchayo.

Samuṭṭhānatoti pāṇātipātaadinnādānamusāvādā cettha kāyacittato, vācācittato, kāyavācācittato cāti tisamuṭṭhānā honti. Abrahmacariyaṃ kāyacittavasena ekasamuṭṭhānameva. Surāmerayamajjapamādaṭṭhānaṃ kāyato ca, kāyacittato cāti dvisamuṭṭhānanti. Evamettha samuṭṭhānatopi viññātabbo vinicchayo.

Vedanātoti ettha ca pāṇātipāto dukkhavedanāsampayuttova. Adinnādānaṃ tīsu vedanāsu aññataravedanāsampayuttaṃ, tathā musāvādo. Itarāni dve sukhāya vā adukkhamasukhāya vā vedanāya sampayuttānīti. Evamettha vedanātopi viññātabbo vinicchayo.

Mūlatoti pāṇātipāto cettha dosamohamūlo. Adinnādānamusāvādā lobhamohamūlā vā dosamohamūlā vā. Itarāni dve lobhamohamūlānīti. Evamettha mūlatopi viññātabbo vinicchayo.

Kammatoti pāṇātipātaadinnādānaabrahmacariyāni cettha kāyakammameva kammapathappattāneva ca, musāvādo vacīkammameva. Yo pana atthabhañjako, so kammapathappatto. Itaro kammameva. Surāmerayamajjapamādaṭṭhānaṃ kāyakammamevāti. Evamettha kammatopi viññātabbo vinicchayo.

Viramatoti ettha āha ‘‘pāṇātipātādīhi viramanto kuto viramatī’’ti? Vuccate – samādānavasena tāva viramanto attano vā paresaṃ vā pāṇātipātādiakusalato viramati. Kimārabhitvā? Yato viramati, tadeva. Sampattavasenāpi viramanto vuttappakārākusalatova. Kimārabhitvā? Pāṇātipātādīnaṃ vuttārammaṇāneva. Keci pana bhaṇanti ‘‘surāmerayamajjasaṅkhāte saṅkhāre ārabhitvā surāmerayamajjapamādaṭṭhānā viramati, sattasaṅkhāresu yaṃ pana avaharitabbaṃ bhañjitabbañca, taṃ ārabhitvā adinnādānā musāvādā ca, satteyevārabhitvā pāṇātipātā abrahmacariyā cā’’ti. Tadaññe ‘‘evaṃ sante ‘aññaṃ cintento aññaṃ kareyya, yañca pajahati, taṃ na jāneyyā’ti evaṃdiṭṭhikā hutvā anicchamānā yadeva pajahati, taṃ attano pāṇātipātādiakusalamevārabhitvā viramatī’’ti vadanti. Tadayuttaṃ. Kasmā? Tassa paccuppannābhāvato bahiddhābhāvato ca. Sikkhāpadānañhi vibhaṅgapāṭhe ‘‘pañcannaṃ sikkhāpadānaṃ kati kusalā…pe… kati araṇā’’ti pucchitvā ‘‘kusalāyeva, siyā sukhāya vedanāya sampayuttā’’ti (vibha. 716) evaṃ pavattamāne vissajjane ‘‘paccuppannārammaṇā’’ti ca ‘‘bahiddhārammaṇā’’ti ca evaṃ paccuppannabahiddhārammaṇattaṃ vuttaṃ, taṃ attano pāṇātipātādiakusalaṃ ārabhitvā viramantassa na yujjati. Yaṃ pana vuttaṃ – ‘‘aññaṃ cintento aññaṃ kareyya, yañca pajahati, taṃ na jāneyyā’’ti. Tattha vuccate – na kiccasādhanavasena pavattento aññaṃ cintento aññaṃ karotīti vā, yañca pajahati, taṃ na jānātīti vā vuccati.

‘‘Ārabhitvāna amataṃ, jahanto sabbapāpake;
Nidassanañcettha bhave, maggaṭṭhoriyapuggalo’’ti.

Evamettha viramatopi viññātabbo vinicchayo.

Phalatoti sabbe eva cete pāṇātipātādayo duggatiphalanibbattakā honti, sugatiyañca aniṭṭhākantāmanāpavipākanibbattakā honti, samparāye diṭṭhadhamme eva ca avesārajjādiphalanibbattakā. Apica ‘‘yo sabbalahuso pāṇātipātassa vipāko manussabhūtassa appāyukasaṃvattaniko hotī’’ti (a. ni. 8.40) evamādinā nayenettha phalatopi viññātabbo vinicchayo.

Api cettha pāṇātipātādiveramaṇīnampi samuṭṭhānavedanāmūlakammaphalato viññātabbo vinicchayo. Tatthāyaṃ viññāpanā – sabbā eva cetā veramaṇiyo catūhi samuṭṭhahanti kāyato, kāyacittato, vācācittato, kāyavācācittato cāti. Sabbā eva ca sukhavedanāsampayuttā vā, adukkhamasukhavedanāsampayuttā vā, alobhādosamūlā vā alobhādosāmohamūlā vā. Catassopi cettha kāyakammaṃ, musāvādāveramaṇī vacīkammaṃ, maggakkhaṇe ca cittatova samuṭṭhahanti, sabbāpi manokammaṃ.

Pāṇātipātā veramaṇiyā cettha aṅgapaccaṅgasampannatā ārohapariṇāhasampattitā javasampattitā suppatiṭṭhitapādatā cārutā mudutā sucitā sūratā mahabbalatā vissatthavacanatā lokapiyatā nelatā abhejjaparisatā acchambhitā duppadhaṃsitā parūpakkamena amaraṇatā anantaparivāratā surūpatā susaṇṭhānatā appābādhatā asokitā piyehi manāpehi saddhiṃ avippayogatā dīghāyukatāti evamādīni phalāni.

Adinnādānā veramaṇiyā mahaddhanatā pahūtadhanadhaññatā anantabhogatā anuppannabhoguppattitā uppannabhogathāvaratā icchitānaṃ bhogānaṃ khippappaṭilābhitā rājacorudakaggiappiyadāyādehi asādhāraṇabhogatā asādhāraṇadhanappaṭilābhitā lokuttamatā natthikabhāvassa ajānanatā sukhavihāritāti evamādīni.

Abrahmacariyā veramaṇiyā vigatapaccatthikatā sabbajanapiyatā annapānavatthasayanādīnaṃ lābhitā sukhasayanatā sukhappaṭibujjhanatā apāyabhayavinimuttatā itthibhāvappaṭilābhassa vā napuṃsakabhāvappaṭilābhassa vā abhabbatā akkodhanatā paccakkhakāritā apatitakkhandhatā anadhomukhatā itthipurisānaṃ aññamaññapiyatā paripuṇṇindriyatā paripuṇṇalakkhaṇatā nirāsaṅkatā appossukkatā sukhavihāritā akutobhayatā piyavippayogābhāvatāti evamādīni.

Musāvādā veramaṇiyā vippasannindriyatā vissaṭṭhamadhurabhāṇitā samasitasuddhadantatā nātithūlatā nātikisatā nātirassatā nātidīghatā sukhasamphassatā uppalagandhamukhatā sussūsakaparijanatā ādeyyavacanatā kamaluppalasadisamudulohitatanujivhatā anuddhatatā acapalatāti evamādīni.

Surāmerayamajjapamādaṭṭhānā veramaṇiyā atītānāgatapaccuppannesu sabbakiccakaraṇīyesu khippaṃ paṭijānanatā sadā upaṭṭhitasatitā anummattakatā ñāṇavantatā analasatā ajaḷatā anelamūgatā amattatā appamattatā asammohatā acchambhitā asārambhitā anussaṅkitā saccavāditā apisuṇāpharusāsamphapalāpavāditā rattindivamatanditatā kataññutā kataveditā amaccharitā cāgavantatā sīlavantatā ujutā akkodhanatā hirimanatā ottappitā ujudiṭṭhikatā mahāpaññatā medhāvitā paṇḍitatā atthānatthakusalatāti evamādīni phalāni. Evamettha pāṇātipātādiveramaṇīnaṃ samuṭṭhānavedanāmūlakammaphalatopi viññātabbo vinicchayo.

Pacchimapañcasikkhāpadavaṇṇanā

Idāni yaṃ vuttaṃ –

> ‘‘Yojetabbaṃ tato yuttaṃ, pacchimesvapi pañcasu;
> Āveṇikañca vattabbaṃ, ñeyyā hīnāditāpi cā’’ti.

Tassāyaṃ atthavaṇṇanā – etissā purimapañcasikkhāpadavaṇṇanāya yaṃ yujjati, taṃ tato gahetvā pacchimesvapi pañcasu sikkhāpadesu yojetabbaṃ. Tatthāyaṃ yojanā – yatheva hi purimasikkhāpadesu **ārammaṇato** ca surāmerayamajjapamādaṭṭhānaṃ rūpāyatanādiaññatarasaṅkhārārammaṇaṃ, tathā idha vikālabhojanaṃ. Etena nayena sabbesaṃ ārammaṇabhedo veditabbo. **Ādānato** ca yathā purimāni sāmaṇerena vā upāsakena vā samādiyantena samādinnāni honti, tathā etānipi. **Aṅgato**pi yathā tattha pāṇātipātādīnaṃ aṅgabhedo vutto, evamidhāpi vikālabhojanassa cattāri aṅgāni – vikālo, yāvakālikaṃ, ajjhoharaṇaṃ, anummattakatāti. Etenānusārena sesānampi aṅgavibhāgo veditabbo. Yathā ca tattha **samuṭṭhānato** surāmerayamajjapamādaṭṭhānaṃ kāyato ca kāyacittato cāti dvisamuṭṭhānaṃ, evamidha vikālabhojanaṃ. Etena nayena sabbesaṃ samuṭṭhānaṃ veditabbaṃ. Yathā ca tattha **vedanāto** adinnādānaṃ tīsu vedanāsu aññataravedanāsampayuttaṃ, tathā idha vikālabhojanaṃ. Etena nayena sabbesaṃ vedanāsampayogo veditabbo. Yathā ca tattha abrahmacariyaṃ lobhamohamūlaṃ, evamidha vikālabhojanaṃ. Aparāni ca dve etena nayena sabbesaṃ mūlabhedo veditabbo. Yathā ca tattha pāṇātipātādayo kāyakammaṃ, evamidhāpi vikālabhojanādīni. Jātarūparajatappaṭiggahaṇaṃ pana kāyakammaṃ vā siyā vacīkammaṃ vā kāyadvārādīhi pavattisabbhāvapariyāyena, na kammapathavasena. **Viramato**ti yathā ca tattha viramanto attano vā paresaṃ vā pāṇātipātādiakusalato viramati, evamidhāpi vikālabhojanādiakusalato, kusalatopi vā ekato. Yathā ca purimā pañca veramaṇiyo catusamuṭṭhānā kāyato, kāyacittato, vācācittato, kāyavācācittato cāti, sabbā sukhavedanāsampayuttā vā adukkhamasukhavedanāsampayuttā vā, alobhādosamūlā vā alobhādosāmohamūlā vā, sabbā ca nānappakāraiṭṭhaphalanibbattakā, tathā idhāpīti.

> ‘‘Yojetabbaṃ tato yuttaṃ, pacchimesvapi pañcasu;
> Āveṇikañca vattabbaṃ, ñeyyā hīnāditāpi cā’’ti. –

Ettha pana **vikālabhojana**nti majjhanhikavītikkame bhojanaṃ. Etañhi anuññātakāle vītikkante bhojanaṃ, tasmā ‘‘vikālabhojana’’nti vuccati, tato vikālabhojanā. **Naccagītavāditavisūkadassana**nti ettha **naccaṃ** nāma yaṃkiñci naccaṃ, **gīta**nti yaṃkiñci gītaṃ, **vādita**nti yaṃkiñci vāditaṃ. **Visūkadassana**nti kilesuppattipaccayato kusalapakkhabhindanena visūkānaṃ dassanaṃ, visūkabhūtaṃ vā dassanaṃ visūkadassanaṃ. Naccā ca gītā ca vāditā ca visūkadassanā ca naccagītavāditavisūkadassanā. Visūkadassanañcettha brahmajāle vuttanayeneva gahetabbaṃ. Vuttañhi tattha –

> ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanamanuyuttā viharanti, seyyathidaṃ, naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā, iti evarūpā visūkadassanā paṭivirato samaṇo gotamo’’ti (dī. ni. 1.12).

Atha vā yathāvuttenatthena naccagītavāditāni eva visūkāni naccagītavāditavisūkāni, tesaṃ dassanaṃ naccagītavāditavisūkadassanaṃ, tasmā naccagītavāditavisūkadassanā. ‘‘Dassanasavanā’’ti vattabbe yathā ‘‘so ca hoti micchādiṭṭhiko viparītadassano’’ti evamādīsu (a. ni. 1.308) acakkhudvārappavattampi visayaggahaṇaṃ ‘‘dassana’’nti vuccati, evaṃ savanampi ‘‘dassana’’ntveva vuttaṃ. Dassanakamyatāya upasaṅkamitvā passato eva cettha vītikkamo hoti. Ṭhitanisinnasayanokāse pana āgataṃ gacchantassa vā āpāthagataṃ passato siyā saṃkileso, na vītikkamo. Dhammūpasaṃhitampi cettha gītaṃ na vaṭṭati, gītūpasaṃhito pana dhammo vaṭṭatīti veditabbo.

Mālādīni dhāraṇādīhi yathāsaṅkhyaṃ yojetabbāni. Tattha **mālā**ti yaṃkiñci pupphajātaṃ. **Vilepana**nti yaṃkiñci vilepanatthaṃ pisitvā paṭiyattaṃ. Avasesaṃ sabbampi vāsacuṇṇadhūpanādikaṃ gandhajātaṃ **gandho**. Taṃ sabbampi maṇḍanavibhūsanatthaṃ na vaṭṭati, bhesajjatthantu vaṭṭati, pūjanatthañca abhihaṭaṃ sādiyato na kenaci pariyāyena na vaṭṭati. **Uccāsayana**nti pamāṇātikkantaṃ vuccati. **Mahāsayana**nti akappiyasayanaṃ akappiyattharaṇañca. Tadubhayampi sādiyato na kenaci pariyāyena vaṭṭati. **Jātarūpa**nti suvaṇṇaṃ. **Rajata**nti kahāpaṇo, lohamāsakadārumāsakajatumāsakādi yaṃ yaṃ tattha tattha vohāraṃ gacchati, tadubhayampi jātarūparajataṃ. Tassa yena kenaci pakārena sādiyanaṃ paṭiggaho nāma, so na yena kenaci pariyāyena vaṭṭatīti evaṃ āveṇikaṃ vattabbaṃ.

Dasapi cetāni sikkhāpadāni hīnena chandena cittavīriyavīmaṃsāhi vā samādinnāni hīnāni, majjhimehi majjhimāni, paṇītehi paṇītāni. Taṇhādiṭṭhimānehi vā upakkiliṭṭhāni hīnāni, anupakkiliṭṭhāni majjhimāni, tattha tattha paññāya anuggahitāni paṇītāni. Ñāṇavippayuttena vā kusalacittena samādinnāni hīnāni, sasaṅkhārikañāṇasampayuttena majjhimāni, asaṅkhārikena paṇītānīti evaṃ ñeyyā hīnāditāpi cāti.

Ettāvatā ca yā pubbe **‘‘yena yattha yadā yasmā’’**tiādīhi chahi gāthāhi sikkhāpadapāṭhassa vaṇṇanatthaṃ mātikā nikkhittā, sā atthato pakāsitā hotīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Sikkhāpadavaṇṇanā niṭṭhitā.

3. Dvattiṃsākāravaṇṇanā

Padasambandhavaṇṇanā

Idāni yadidaṃ evaṃ dasahi sikkhāpadehi parisuddhapayogassa sīle patiṭṭhitassa kulaputtassa āsayaparisuddhatthaṃ cittabhāvanatthañca aññatra buddhuppādā appavattapubbaṃ sabbatitthiyānaṃ avisayabhūtaṃ tesu tesu suttantesu –

> ‘‘Ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati. Mahato atthāya saṃvattati. Mahato yogakkhemāya saṃvattati. Mahato satisampajaññāya saṃvattati. Ñāṇadassanappaṭilābhāya saṃvattati. Diṭṭhadhammasukhavihārāya saṃvattati. Vijjāvimuttiphalasacchikiriyāya saṃvattati. Katamo ekadhammo? Kāyagatā sati. Amataṃ te, bhikkhave, na paribhuñjanti, ye kāyagatāsatiṃ na paribhuñjanti. Amataṃ te, bhikkhave, paribhuñjanti,

> ye kāyagatāsatiṃ paribhuñjanti. Amataṃ tesaṃ, bhikkhave, aparibhuttaṃ paribhuttaṃ, parihīnaṃ aparihīnaṃ, viraddhaṃ āraddhaṃ, yesaṃ kāyagatā sati āraddhā’’ti. (A. ni. 1.564-570) –

Evaṃ bhagavatā anekākārena pasaṃsitvā –

> ‘‘Kathaṃ bhāvitā, bhikkhave, kāyagatāsati kathaṃ bahulīkatā mahabbalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araññagato vā’’ti (ma. ni. 3.154) –

Ādinā nayena ānāpānapabbaṃ iriyāpathapabbaṃ catusampajaññapabbaṃ paṭikūlamanasikārapabbaṃ dhātumanasikārapabbaṃ nava sivathikapabbānīti imesaṃ cuddasannaṃ pabbānaṃ vasena kāyagatāsatikammaṭṭhānaṃ niddiṭṭhaṃ. Tassa bhāvanāniddeso anuppatto. Tattha yasmā iriyāpathapabbaṃ catusampajaññapabbaṃ dhātumanasikārapabbanti imāni tīṇi vipassanāvasena vuttāni. Nava sivathikapabbāni vipassanāñāṇesuyeva ādīnavānupassanāvasena vuttāni. Yāpi cettha uddhumātakādīsu samādhibhāvanā iccheyya, sā visuddhimagge vitthārato asubhabhāvanāniddese pakāsitā eva. Ānāpānapabbaṃ pana paṭikūlamanasikārapabbañceti imānettha dve samādhivasena vuttāni. Tesu ānāpānapabbaṃ ānāpānassativasena visuṃ kammaṭṭhānaṃyeva. Yaṃ panetaṃ –

> ‘‘Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati ‘atthi imasmiṃ kāye kesā, lomā…pe… mutta’’nti (ma. ni. 3.154).

Evaṃ tattha tattha matthaluṅgaṃ aṭṭhimiñjena saṅgahetvā desitaṃ kāyagatāsatikoṭṭhāsabhāvanāpariyāyaṃ dvattiṃsākārakammaṭṭhānaṃ āraddhaṃ, tassāyaṃ atthavaṇṇanā –

Tattha **atthī**ti saṃvijjanti. **Imasmi**nti yvāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucinoti vuccati, tasmiṃ. **Kāye**ti sarīre. Sarīrañhi asucisañcayato, kucchitānaṃ vā kesādīnañceva cakkhurogādīnañca rogasatānaṃ āyabhūtato kāyoti vuccati. **Kesā…pe… mutta**nti ete kesādayo dvattiṃsākārā, tattha ‘‘atthi imasmiṃ kāye kesā atthi lomā’’ti evaṃ sambandho veditabbo. Tena kiṃ kathitaṃ hoti? Imasmiṃ pādatalā paṭṭhāya upari, kesamatthakā paṭṭhāya heṭṭhā, tacato paṭṭhāya paritoti ettake byāmamatte kaḷevare sabbākārenāpi vicinanto na koci kiñci muttaṃ vā maṇiṃ vā veḷuriyaṃ vā agaruṃ vā candanaṃ vā kuṅkumaṃ vā kappūraṃ vā vāsacuṇṇādiṃ vā aṇumattampi sucibhāvaṃ passati, atha kho paramaduggandhajegucchaṃ assirikadassanaṃ nānappakāraṃ kesalomādibhedaṃ asucimeva passatīti.

Ayaṃ tāvettha padasambandhato vaṇṇanā.

Asubhabhāvanā

Asubhabhāvanāvasena panassa evaṃ vaṇṇanā veditabbā – evametasmiṃ pāṇātipātāveramaṇisikkhāpadādibhede sīle patiṭṭhitena payogasuddhena ādikammikena kulaputtena āsayasuddhiyā adhigamanatthaṃ dvattiṃsākārakammaṭṭhānabhāvanānuyogamanuyuñjitukāmena paṭhamaṃ tāvassa āvāsakulalābhagaṇakammaddhānañātigantharogaiddhipalibodhena kittipalibodhena vā saha dasa palibodhā honti. Athānena āvāsakulalābhagaṇañātikittīsu saṅgappahānena, kammaddhānaganthesu abyāpārena, rogassa tikicchāyāti evaṃ te dasa palibodhā upacchinditabbā, athānena upacchinnapalibodhena anupacchinnanekkhammābhilāsena koṭippattasallekhavuttitaṃ pariggahetvā khuddānukhuddakampi vinayācāraṃ appajahantena āgamādhigamasamannāgato tato aññataraṅgasamannāgato vā kammaṭṭhānadāyako ācariyo vinayānurūpena vidhinā upagantabbo, vattasampadāya ca ārādhitacittassa tassa attano adhippāyo nivedetabbo. Tena tassa nimittajjhāsayacariyādhimuttibhedaṃ ñatvā yadi etaṃ kammaṭṭhānamanurūpaṃ, atha yasmiṃ vihāre attanā vasati, yadi tasmiṃyeva sopi vasitukāmo hoti, tato saṅkhepato kammaṭṭhānaṃ dātabbaṃ. Atha aññatra vasitukāmo hoti, tato pahātabbapariggahetabbādikathanavasena sapurekkhāraṃ rāgacaritānukulādikathanavasena sappabhedaṃ vitthārena kathetabbaṃ. Tena taṃ sapurekkhāraṃ sappabhedaṃ kammaṭṭhānaṃ uggahetvā ācariyaṃ āpucchitvā yāni tāni –

‘‘Mahāvāsaṃ navāvāsaṃ, jarāvāsañca panthaniṃ;

Soṇḍiṃ paṇṇañca pupphañca, phalaṃ patthitameva ca.

‘‘Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ;
Paccantasīmāsappāyaṃ, yattha mitto na labbhati.

‘‘Aṭṭhārasetāni ṭhānāni, iti viññāya paṇḍito;
Ārakā parivajjeyya, maggaṃ sappaṭibhayaṃ yathā’’ti. (visuddhi. 1.52) –

Evaṃ aṭṭhārasa senāsanāni parivajjetabbānīti vuccanti. Tāni vajjetvā, yaṃ taṃ –

> ‘‘Kathañca, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hoti? Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti, naccāsannaṃ, gamanāgamanasampannaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapasarīsapasamphassaṃ. Tasmiṃ kho pana senāsane viharantassa appakasirena uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā. Tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati ‘idaṃ, bhante, kathaṃ, imassa ko attho’ti? Tassa, te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttāniṃ karonti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hotī’’ti (a. ni. 10.11). –

Evaṃ pañcaṅgasamannāgataṃ senāsanaṃ vuttaṃ. Tathārūpaṃ senāsanaṃ upagamma katasabbakiccena kāmesu ādīnavaṃ, nekkhamme ca ānisaṃsaṃ paccavekkhitvā buddhasubuddhatāya dhammasudhammatāya saṅghasuppaṭipannatāya ca anussaraṇena cittaṃ pasādetvā yaṃ taṃ –

‘‘Vacasā manasā ceva, vaṇṇasaṇṭhānato disā;
Okāsato paricchedā, sattadhuggahaṇaṃ vidū’’ti. –

Evaṃ sattavidhaṃ uggahakosallaṃ; anupubbato, nātisīghato, nātisaṇikato, vikkhepappaṭibāhanato, paṇṇattisamatikkamato, anupubbamuñcanato, appanāto, tayo ca suttantāti evaṃ dasavidhaṃ manasikārakosallañca vuttaṃ. Taṃ apariccajantena dvattiṃsākārabhāvanā ārabhitabbā. Evañhi ārabhato sabbākārena dvattiṃsākārabhāvanā sampajjati no aññathā.

Tattha āditova tacapañcakaṃ tāva gahetvā api tepiṭakena ‘‘kesā lomā’’tiādinā nayena anulomato, tasmiṃ paguṇībhūte ‘‘taco dantā’’ti evamādinā nayena paṭilomato, tasmimpi paguṇībhūte tadubhayanayeneva anulomappaṭilomato bahi visaṭavitakkavicchedanatthaṃ pāḷipaguṇībhāvatthañca vacasā koṭṭhāsasabhāvapariggahatthaṃ manasā ca addhamāsaṃ bhāvetabbaṃ. Vacasā hissa bhāvanā bahi visaṭavitakke vicchinditvā manasā bhāvanāya pāḷipaguṇatāya ca paccayo hoti, manasā bhāvanā asubhavaṇṇalakkhaṇānaṃ aññataravasena pariggahassa, atha teneva nayena vakkapañcakaṃ addhamāsaṃ, tato tadubhayamaddhamāsaṃ, tato papphāsapañcakamaddhamāsaṃ, tato taṃ pañcakattayampi addhamāsaṃ, atha ante avuttampi matthaluṅgaṃ pathavīdhātuākārehi saddhiṃ ekato bhāvanatthaṃ idha pakkhipitvā matthaluṅgapañcakaṃ addhamāsaṃ, tato pañcakacatukkampi addhamāsaṃ, atha medachakkamaddhamāsaṃ, tato medachakkena saha pañcakacatukkampi addhamāsaṃ, atha muttachakkamaddhamāsaṃ, tato sabbameva dvattiṃsākāramaddhamāsanti evaṃ cha māse vaṇṇasaṇṭhānadisokāsaparicchedato vavatthapentena bhāvetabbaṃ. Etaṃ majjhimapaññaṃ puggalaṃ sandhāya vuttaṃ. Mandapaññena tu yāvajīvaṃ bhāvetabbaṃ tikkhapaññassa na cireneva bhāvanā sampajjatīti.

Etthāha – ‘‘kathaṃ panāyamimaṃ dvattiṃsākāraṃ vaṇṇādito vavatthapetī’’ti? Ayañhi ‘‘atthi imasmiṃ kāye kesā’’ti evamādinā nayena tacapañcakādivibhāgato dvattiṃsākāraṃ bhāvento **kesā** tāva vaṇṇato kāḷakāti vavatthapeti, yādisakā vānena diṭṭhā honti. Saṇṭhānato dīghavaṭṭalikā tulādaṇḍamivāti vavatthapeti. Disato pana yasmā imasmiṃ kāye nābhito uddhaṃ uparimā disā adho heṭṭhimāti vuccati, tasmā imassa kāyassa uparimāya disāya jātāti vavatthapeti. Okāsato nalāṭantakaṇṇacūḷikagalavāṭakaparicchinne sīsacamme jātāti. Tattha yathā vammikamatthake jātāni kuṇṭhatiṇāni na jānanti ‘‘mayaṃ vammikamatthake jātānī’’ti; napi vammikamatthako jānāti ‘‘mayi kuṇṭhatiṇāni jātānī’’ti; evameva na kesā jānanti ‘‘mayaṃ sīsacamme jātā’’ti, napi sīsacammaṃ jānāti ‘‘mayi kesā jātā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā acetanā abyākatā suññā paramaduggandhajegucchappaṭikūlā, na satto na puggaloti vavatthapeti. Paricchedatoti duvidho paricchedo sabhāgavisabhāgavasena. Tattha kesā heṭṭhā patiṭṭhitacammatalena tattha vīhaggamattaṃ pavisitvā patiṭṭhitena attano mūlatalena ca upari ākāsena tiriyaṃ aññamaññena paricchinnāti evaṃ sabhāgaparicchedato, kesā na avasesaekatiṃsākārā. Avasesā ekatiṃsā na kesāti evaṃ visabhāgaparicchedato ca vavatthapeti. Evaṃ tāva kese vaṇṇādito vavatthapeti.

Avasesesu **lomā** vaṇṇato yebhuyyena nīlavaṇṇāti vavatthapeti, yādisakā vānena diṭṭhā honti. Saṇṭhānato oṇatacāpasaṇṭhānā, upari vaṅkatālahīrasaṇṭhānā vā, disato dvīsu disāsu jātā, okāsato hatthatalapādatale ṭhapetvā yebhuyyena avasesasarīracamme jātāti.

Tattha yathā purāṇagāmaṭṭhāne jātāni dabbatiṇāni na jānanti ‘‘mayaṃ purāṇagāmaṭṭhāne jātānī’’ti, na ca purāṇagāmaṭṭhānaṃ jānāti ‘‘mayi dabbatiṇāni jātānī’’ti, evameva na lomā jānanti ‘‘mayaṃ sarīracamme jātā’’ti, napi sarīracammaṃ jānāti ‘‘mayi lomā jātā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā acetanā abyākatā suññā paramaduggandhajegucchapaṭikūlā, na satto na puggaloti vavatthapeti. Paricchedato heṭṭhā patiṭṭhitacammatalena tattha likkhāmattaṃ pavisitvā patiṭṭhitena attano mūlena ca upari ākāsena tiriyaṃ aññamaññena paricchinnāti vavatthapeti. Ayametesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ lome vaṇṇādito vavatthapeti.

Tato paraṃ **nakhā** yassa paripuṇṇā, tassa vīsati. Te sabbepi vaṇṇato maṃsavinimuttokāse setā, maṃsasambandhe tambavaṇṇāti vavatthapeti. Saṇṭhānato yathāsakapatiṭṭhitokāsasaṇṭhānā, yebhuyyena madhukaphalaṭṭhikasaṇṭhānā, macchasakalikasaṇṭhānā vāti vavatthapeti. Disato dvīsu disāsu jātā, okāsato aṅgulīnaṃ aggesu patiṭṭhitāti.

Tattha yathā nāma gāmadārakehi daṇḍakaggesu madhukaphalaṭṭhikā ṭhapitā na jānanti ‘‘mayaṃ daṇḍakaggesu ṭhapitā’’ti, napi daṇḍakā jānanti ‘‘amhesu madhukaphalaṭṭhikā ṭhapitā’’ti; evameva nakhā na jānanti ‘‘mayaṃ aṅgulīnaṃ aggesu patiṭṭhitā’’ti, napi aṅguliyo jānanti ‘‘amhākaṃ aggesu nakhā patiṭṭhitā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā acetanā…pe… na puggaloti vavatthapeti. Paricchedato heṭṭhā mūle ca aṅgulimaṃsena, tattha patiṭṭhitatalena vā upari agge ca ākāsena, ubhatopassesu aṅgulīnaṃ ubhatokoṭicammena paricchinnāti vavatthapeti. Ayametesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ nakhe vaṇṇādito vavatthapeti.

Tato paraṃ **dantā** yassa paripuṇṇā, tassa dvattiṃsa. Te sabbepi vaṇṇato setavaṇṇāti vavatthapeti. Yassa samasaṇṭhitā honti, tassa kharapattacchinnasaṅkhapaṭalamiva samaganthitasetakusumamakuḷamālā viya ca khāyanti. Yassa visamasaṇṭhitā, tassa jiṇṇaāsanasālāpīṭhakapaṭipāṭi viya nānāsaṇṭhānāti saṇṭhānato vavatthapeti. Tesañhi ubhayadantapantipariyosānesu heṭṭhato uparito ca dve dve katvā aṭṭha dantā catukoṭikā catumūlikā āsandikasaṇṭhānā, tesaṃ orato teneva kamena sanniviṭṭhā aṭṭha dantā tikoṭikā timūlikā siṅghāṭakasaṇṭhānā. Tesampi orato teneva kamena heṭṭhato uparito ca ekamekaṃ katvā cattāro dantā dvikoṭikā dvimūlikā yānakūpatthambhinīsaṇṭhānā. Tesampi orato teneva kamena sanniviṭṭhā cattāro dāṭhādantā ekakoṭikā ekamūlikā mallikāmakuḷasaṇṭhānā. Tato ubhayadantapantivemajjhe heṭṭhā cattāro upari cattāro katvā aṭṭha dantā ekakoṭikā ekamūlikā tumbabījasaṇṭhānā. Disato uparimāya disāya jātā. Okāsato uparimā uparimahanukaṭṭhike adhokoṭikā, heṭṭhimā heṭṭhimahanukaṭṭhike uddhaṃkoṭikā hutvā patiṭṭhitāti.

Tattha yathā navakammikapurisena heṭṭhā silātale patiṭṭhāpitā uparimatale pavesitā thambhā na jānanti ‘‘mayaṃ heṭṭhāsilātale patiṭṭhāpitā, uparimatale pavesitā’’ti, na heṭṭhāsilātalaṃ jānāti ‘‘mayi thambhā patiṭṭhāpitā’’ti, na uparimatalaṃ jānāti ‘‘mayi thambhā paviṭṭhā’’ti; evameva dantā na jānanti ‘‘mayaṃ heṭṭhāhanukaṭṭhike patiṭṭhitā, uparimahanukaṭṭhike paviṭṭhā’’ti, nāpi heṭṭhāhanukaṭṭhikaṃ jānāti ‘‘mayi dantā patiṭṭhitā’’ti, na uparimahanukaṭṭhikaṃ jānāti ‘‘mayi dantā paviṭṭhā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato heṭṭhā hanukaṭṭhikūpena hanukaṭṭhikaṃ pavisitvā patiṭṭhitena attano mūlatalena ca upari ākāsena tiriyaṃ aññamaññena paricchinnāti vavatthapeti. Ayametesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ dante vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre nānākuṇapasañcayappaṭicchādakaṃ **taco** vaṇṇato setoti vavatthapeti. So hi yadipi chavirāgarañjitattā kāḷakodātādivaṇṇavasena nānāvaṇṇo viya dissati, tathāpi sabhāgavaṇṇena seto eva. So panassa setabhāvo aggijālābhighātapaharaṇapahārādīhi viddhaṃsitāya chaviyā pākaṭo hoti. Saṇṭhānato saṅkhepena kañcukasaṇṭhāno, vitthārena nānāsaṇṭhānoti. Tathā hi pādaṅgulittaco kosakārakakosasaṇṭhāno, piṭṭhipādattaco puṭabaddhūpāhanasaṇṭhāno, jaṅghattaco bhattapuṭakatālapaṇṇasaṇṭhāno, ūruttaco taṇḍulabharitadīghatthavikasaṇṭhāno, ānisadattaco udakapūritapaṭaparissāvanasaṇṭhāno, piṭṭhittaco phalakonaddhacammasaṇṭhāno, kucchittaco vīṇādoṇikonaddhacammasaṇṭhāno, urattaco yebhuyyena caturassasaṇṭhāno, dvibāhuttaco tūṇīronaddhacammasaṇṭhāno, piṭṭhihatthattaco khurakosasaṇṭhāno phaṇakatthavikasaṇṭhāno vā, hatthaṅgulittaco kuñcikākosasaṇṭhāno, gīvattaco galakañcukasaṇṭhāno, mukhattaco chiddāvachiddakimikulāvakasaṇṭhāno, sīsattaco pattatthavikasaṇṭhānoti.

Tacapariggaṇhakena ca yogāvacarena uttaroṭṭhato paṭṭhāya tacassa maṃsassa ca antarena cittaṃ pesentena paṭhamaṃ tāva mukhattaco vavatthapetabbo, tato sīsattaco, atha bahigīvattaco, tato anulomena paṭilomena ca dakkhiṇahatthattaco. Atha teneva kamena vāmahatthattaco, tato piṭṭhittaco, atha ānisadattaco, tato anulomena paṭilomena ca dakkhiṇapādattaco, atha vāmapādattaco, tato vatthiudarahadayaabbhantaragīvattaco, tato heṭṭhimahanukattaco, atha adharoṭṭhattaco. Evaṃ yāva puna upari oṭṭhattacoti. Disato dvīsu disāsu jāto. Okāsato sakalasarīraṃ pariyonandhitvā ṭhitoti.

Tattha yathā allacammapariyonaddhāya peḷāya na allacammaṃ jānāti ‘‘mayā peḷā pariyonaddhā’’ti, napi peḷā jānāti ‘‘ahaṃ allacammena pariyonaddhā’’ti; evameva na taco jānāti ‘‘mayā idaṃ cātumahābhūtikaṃ sarīraṃ onaddha’’nti, napi idaṃ cātumahābhūtikaṃ sarīraṃ jānāti ‘‘ahaṃ tacena onaddha’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Kevalaṃ tu –

> ‘‘Allacammapaṭicchanno, navadvāro mahāvaṇo;
> Samantato paggharati, asucipūtigandhiyo’’ti.

Paricchedato heṭṭhā maṃsena tattha patiṭṭhitatalena vā upari chaviyā paricchinnoti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ tacaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre navapesisatappabhedaṃ **maṃsaṃ** vaṇṇato rattaṃ pālibhaddakapupphasannibhanti vavatthapeti. Saṇṭhānato nānāsaṇṭhānanti. Tathā hi tattha jaṅghamaṃsaṃ tālapattapuṭabhattasaṇṭhānaṃ, avikasitaketakīmakuḷasaṇṭhānantipi keci. Ūrumaṃsaṃ sudhāpisananisadapotakasaṇṭhānaṃ, ānisadamaṃsaṃ uddhanakoṭisaṇṭhānaṃ, piṭṭhimaṃsaṃ tālaguḷapaṭalasaṇṭhānaṃ, phāsukadvayamaṃsaṃ vaṃsamayakoṭṭhakucchipadesamhi tanumattikālepasaṇṭhānaṃ, thanamaṃsaṃ vaṭṭetvā avakkhittaddhamattikāpiṇḍasaṇṭhānaṃ, dvebāhumaṃsaṃ naṅguṭṭhasīsapāde chetvā niccammaṃ katvā ṭhapitamahāmūsikasaṇṭhānaṃ, maṃsasūnakasaṇṭhānantipi eke. Gaṇḍamaṃsaṃ gaṇḍappadese ṭhapitakarañjabījasaṇṭhānaṃ, maṇḍūkasaṇṭhānantipi eke. Jivhāmaṃsaṃ nuhīpattasaṇṭhānaṃ, nāsāmaṃsaṃ omukhanikkhittapaṇṇakosasaṇṭhānaṃ, 0.akkhikūpamaṃsaṃ addhapakkaudumbarasaṇṭhānaṃ, sīsamaṃsaṃ pattapacanakaṭāhatanulepasaṇṭhānanti. Maṃsapariggaṇhakena ca yogāvacarena etāneva oḷārikamaṃsāni saṇṭhānato vavatthapetabbāni. Evañhi vavatthāpayato sukhumāni maṃsāni ñāṇassa āpāthaṃ āgacchantīti. Disato dvīsu disāsu jātaṃ. Okāsato sādhikāni tīṇi aṭṭhisatāni anulimpitvā ṭhitanti.

Tattha yathā thūlamattikānulittāya bhittiyā na thūlamattikā jānāti ‘‘mayā bhitti anulittā’’ti, napi bhitti jānāti ‘‘ahaṃ thūlamattikāya anulittā’’ti, evamevaṃ na navapesisatappabhedaṃ maṃsaṃ jānāti ‘‘mayā aṭṭhisatattayaṃ anulitta’’nti, napi aṭṭhisatattayaṃ jānāti ‘‘ahaṃ navapesisatappabhedena maṃsena anulitta’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Kevalaṃ tu –

> ‘‘Navapesisatā maṃsā, anulittā kaḷevaraṃ;
> Nānākimikulākiṇṇaṃ, mīḷhaṭṭhānaṃva pūtika’’nti.

Paricchedato heṭṭhā aṭṭhisaṅghāṭena tattha patiṭṭhitatalena vā upari tacena tiriyaṃ aññamaññena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ maṃsaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre navasatappabhedā **nhārū** vaṇṇato setāti vavatthapeti, madhuvaṇṇātipi eke. Saṇṭhānato nānāsaṇṭhānāti. Tathā hi tattha mahantā mahantā nhārū kandalamakuḷasaṇṭhānā, tato sukhumatarā sūkaravāgurarajjusaṇṭhānā, tato aṇukatarā pūtilatāsaṇṭhānā, tato aṇukatarā sīhaḷamahāvīṇātantisaṇṭhānā, tato aṇukatarā thūlasuttakasaṇṭhānā, hatthapiṭṭhipādapiṭṭhīsu nhārū sakuṇapādasaṇṭhānā, sīse nhārū gāmadārakānaṃ sīse ṭhapitaviraḷataradukūlasaṇṭhānā, piṭṭhiyā nhārū temetvā ātape pasāritamacchajālasaṇṭhānā, avasesā imasmiṃ sarīre taṃtaṃaṅgapaccaṅgānugatā nhārū sarīre paṭimukkajālakañcukasaṇṭhānāti. Disato dvīsu disāsu jātā. Tesu ca dakkhiṇakaṇṇacūḷikato paṭṭhāya pañca kaṇḍaranāmakā mahānhārū purato ca pacchato ca vinandhamānā vāmapassaṃ gatā, vāmakaṇṇacūḷikato paṭṭhāya pañca purato ca pacchato ca vinandhamānā dakkhiṇapassaṃ gatā, dakkhiṇagalavāṭakato paṭṭhāya pañca purato ca pacchato ca vinandhamānā vāmapassaṃ gatā, vāmagalavāṭakato paṭṭhāya pañca purato ca pacchato ca vinandhamānā dakkhiṇapassaṃ gatā, dakkhiṇahatthaṃ vinandhamānā purato ca pacchato ca pañca pañcāti dasa kaṇḍaranāmakā eva mahānhārū āruḷhā. Tathā vāmahatthaṃ, dakkhiṇapādaṃ, vāmapādañcāti evamete saṭṭhi mahānhārū sarīradhārakā sarīraniyāmakātipi vavatthapeti. Okāsato sakalasarīre aṭṭhicammānaṃ aṭṭhimaṃsānañca antare aṭṭhīni ābandhamānā ṭhitāti.

Tattha yathā vallisantānabaddhesu kuṭṭadārūsu na vallisantānā jānanti ‘‘amhehi kuṭṭadārūni ābaddhānī’’ti, napi kuṭṭadārūni jānanti ‘‘mayaṃ vallisantānehi ābaddhānī’’ti; evameva na nhārū jānanti ‘‘amhehi tīṇi aṭṭhisatāni ābaddhānī’’ti, napi tīṇi aṭṭhisatāni jānanti ‘‘mayaṃ nhārūhi ābaddhānī’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Kevalaṃ tu –

> ‘‘Navanhārusatā honti, byāmamatte kaḷevare;
> Bandhanti aṭṭhisaṅghāṭaṃ, agāramiva valliyo’’ti.

Paricchedato heṭṭhā tīhi aṭṭhisatehi tattha patiṭṭhitatalehi vā upari tacamaṃsehi tiriyaṃ aññamaññena paricchinnāti vavatthapeti. Ayametesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ nhārū vaṇṇādito vavatthapeti.

Tato paraṃ sarīre dvattiṃsadantaṭṭhikānaṃ visuṃ gahitattā sesāni catusaṭṭhi hatthaṭṭhikāni catusaṭṭhi pādaṭṭhikāni catusaṭṭhi mudukaṭṭhikāni maṃsanissitāni dve paṇhikaṭṭhīni ekekasmiṃ pāde dve dve gopphakaṭṭhikāni dve jaṅghaṭṭhikāni ekaṃ jaṇṇukaṭṭhi ekaṃ ūruṭṭhi dve kaṭiṭṭhīni aṭṭhārasa piṭṭhikaṇṭakaṭṭhīni catuvīsati phāsukaṭṭhīni cuddasa uraṭṭhīni ekaṃ hadayaṭṭhi dve akkhakaṭṭhīni dve piṭṭhibāhaṭṭhīni dve bāhaṭṭhīni dve dve aggabāhaṭṭhīni satta gīvaṭṭhīni dve hanukaṭṭhīni ekaṃ nāsikaṭṭhi dve akkhiṭṭhīni dve kaṇṇaṭṭhīni ekaṃ nalāṭaṭṭhi ekaṃ muddhaṭṭhi nava sīsakapālaṭṭhīnīti evamādinā nayena vuttappabhedāni **aṭṭhīni** sabbāneva vaṇṇato setānīti vavatthapeti.

Saṇṭhānato nānāsaṇṭhānāni. Tathā hi tattha aggapādaṅguliyaṭṭhīni katakabījasaṇṭhānāni, tadanantarāni aṅgulīnaṃ majjhapabbaṭṭhīni aparipuṇṇapanasaṭṭhisaṇṭhānāni, mūlapabbaṭṭhīni paṇavasaṇṭhānāni, morasakalisaṇṭhānānītipi eke. Piṭṭhipādaṭṭhīni koṭṭitakandalakandarāsisaṇṭhānāni paṇhikaṭṭhīni ekaṭṭhitālaphalabījasaṇṭhānāni, gopphakaṭṭhīni ekatobaddhakīḷāgoḷakasaṇṭhānāni, jaṅghaṭṭhikesu khuddakaṃ dhanudaṇḍasaṇṭhānaṃ, mahantaṃ khuppipāsāmilātadhamanipiṭṭhisaṇṭhānaṃ, jaṅghaṭṭhikassa gopphakaṭṭhikesu patiṭṭhitaṭṭhānaṃ apanītatacakhajjūrīkaḷīrasaṇṭhānaṃ, jaṅghaṭṭhikassa jaṇṇukaṭṭhike patiṭṭhitaṭṭhānaṃ mudiṅgamatthakasaṇṭhānaṃ jaṇṇukaṭṭhi ekapassato ghaṭṭitapheṇasaṇṭhānaṃ, ūruṭṭhīni duttacchitavāsipharasudaṇḍasaṇṭhānāni, ūruṭṭhikassa kaṭaṭṭhike patiṭṭhitaṭṭhānaṃ suvaṇṇakārānaṃ aggijālanakasalākābundisaṇṭhānaṃ, tappatiṭṭhitokāso aggacchinnapunnāgaphalasaṇṭhāno, kaṭiṭṭhīni dvepi ekābaddhāni hutvā kumbhakārehi katacullisaṇṭhānāni, tāpasabhisikāsaṇṭhānānītipi eke. Ānisadaṭṭhīni heṭṭhāmukhaṭhapitasappaphaṇasaṇṭhānāni, sattaṭṭhaṭṭhānesu chiddāvachiddāni aṭṭhārasa piṭṭhikaṇṭakaṭṭhīni abbhantarato uparūpari ṭhapitasīsakapaṭṭaveṭhakasaṇṭhānāni, bāhirato vaṭṭanāvalisaṇṭhānāni, tesaṃ antarantarā kakacadantasadisāni dve tīṇi kaṇṭakāni honti, catuvīsatiyā phāsukaṭṭhīsu paripuṇṇāni paripuṇṇasīhaḷadāttasaṇṭhānāni, aparipuṇṇāni aparipuṇṇasīhaḷadāttasaṇṭhānāni, sabbāneva odātakukkuṭassa pasāritapakkhadvayasaṇṭhānānītipi eke. Cuddasa uraṭṭhīni jiṇṇasandamānikaphalakapantisaṇṭhānāni, hadayaṭṭhi dabbiphaṇasaṇṭhānaṃ, akkhakaṭṭhīni khuddakalohavāsidaṇḍasaṇṭhānāni, tesaṃ heṭṭhā aṭṭhi addhacandasaṇṭhānaṃ, piṭṭhibāhaṭṭhīni pharasuphaṇasaṇṭhānāni, upaḍḍhacchinnasīhaḷakudālasaṇṭhānānītipi eke. Bāhaṭṭhīni ādāsadaṇḍasaṇṭhānāni, mahāvāsidaṇḍasaṇṭhānānītipi eke. Aggabāhaṭṭhīni yamakatālakandasaṇṭhānāni, maṇibandhaṭṭhīni ekato alliyāpetvā ṭhapitasīsakapaṭṭaveṭhakasaṇṭhānāni, piṭṭhihatthaṭṭhīni koṭṭitakandalakandarāsisaṇṭhānāni, hatthaṅgulimūlapabbaṭṭhīni paṇavasaṇṭhānāni, majjhapabbaṭṭhīni aparipuṇṇapanasaṭṭhisaṇṭhānāni, aggapabbaṭṭhīni katakabījasaṇṭhānāni, satta gīvaṭṭhīni daṇḍe vijjhitvā paṭipāṭiyā ṭhapitavaṃsakaḷīrakhaṇḍasaṇṭhānāni, heṭṭhimahanukaṭṭhi kammārānaṃ ayokūṭayottakasaṇṭhānaṃ, uparimahanukaṭṭhi avalekhanasatthakasaṇṭhānaṃ, akkhināsakūpaṭṭhīni apanītamiñjataruṇatālaṭṭhisaṇṭhānāni, nalāṭaṭṭhi adhomukhaṭhapitabhinnasaṅkhakapālasaṇṭhānaṃ, kaṇṇacūḷikaṭṭhīni nhāpitakhurakosasaṇṭhānāni, nalāṭakaṇṇacūḷikānaṃ upari paṭṭabandhanokāse aṭṭhibahalaghaṭapuṇṇapaṭapilotikakhaṇḍasaṇṭhānaṃ, muddhanaṭṭhi mukhacchinnavaṅkanāḷikerasaṇṭhānaṃ, sīsaṭṭhīni sibbetvā ṭhapitajajjarālābukaṭāhasaṇṭhānānīti. Disato dvīsu disāsu jātāni.

Okāsato avisesena sakalasarīre ṭhitāni, visesena tu sīsaṭṭhīni gīvaṭṭhikesu patiṭṭhitāni, gīvaṭṭhīni piṭṭhikaṇṭakaṭṭhīsu patiṭṭhitāni, piṭṭhikaṇṭakaṭṭhīni kaṭiṭṭhīsu patiṭṭhitāni, kaṭiṭṭhīni ūruṭṭhikesu patiṭṭhitāni, uruṭṭhīni jaṇṇukaṭṭhikesu, jaṇṇukaṭṭhīni jaṅghaṭṭhikesu, jaṅghaṭṭhīni gopphakaṭṭhikesu, gopphakaṭṭhīni piṭṭhipādaṭṭhikesu patiṭṭhitāni, piṭṭhipādaṭṭhikāni ca gopphakaṭṭhīni ukkhipitvā ṭhitāni, gopphakaṭṭhīni jaṅghaṭṭhīni…pe… gīvaṭṭhīni sīsaṭṭhīni ukkhipitvā ṭhitānīti etenānusārena avasesānipi aṭṭhīni veditabbāni.

Tattha yathā iṭṭhakagopānasicayādīsu na uparimā iṭṭhakādayo jānanti ‘‘mayaṃ heṭṭhimesu patiṭṭhitā’’ti, napi heṭṭhimā jānanti ‘‘mayaṃ uparimāni ukkhipitvā ṭhitā’’ti; evameva na sīsaṭṭhikāni jānanti ‘‘mayaṃ gīvaṭṭhikesu patiṭṭhitānī’’ti…pe… na gopphakaṭṭhikāni jānanti ‘‘mayaṃ piṭṭhipādaṭṭhikesu patiṭṭhitānī’’ti, napi piṭṭhipādaṭṭhikāni jānanti ‘‘mayaṃ gopphakaṭṭhīni ukkhipitvā ṭhitānī’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Kevalaṃ tu imāni sādhikāni tīṇi aṭṭhisatāni navahi nhārusatehi navahi ca maṃsapesisatehi ābaddhānulittāni, ekaghanacammapariyonaddhāni, sattarasaharaṇīsahassānugatasinehasinehitāni, navanavutilomakūpasahassaparissavamānasedajallikāni asītikimikulāni, kāyotveva saṅkhyaṃ gatāni, yaṃ sabhāvato upaparikkhanto yogāvacaro na kiñci gayhūpagaṃ passati, kevalaṃ tu nhārusambandhaṃ nānākuṇapasaṅkiṇṇaṃ aṭṭhisaṅghāṭameva passati. Yaṃ disvā dasabalassa puttabhāvaṃ upeti. Yathāha –

‘‘Paṭipāṭiyaṭṭhīni ṭhitāni koṭiyā,
Anekasandhiyamito na kehici;
Baddho nahārūhi jarāya codito,
Acetano kaṭṭhakaliṅgarūpamo.

‘‘Kuṇapaṃ kuṇape jātaṃ, asucimhi ca pūtini;
Duggandhe cāpi duggandhaṃ, bhedanamhi ca vayadhammaṃ.

‘‘Aṭṭhipuṭe aṭṭhipuṭo, nibbatto pūtini pūtikāyamhi;
Tamhi ca vinetha chandaṃ, hessatha puttā dasabalassā’’ti ca.

Paricchedato anto aṭṭhimiñjena uparito maṃsena agge mūle ca aññamaññena paricchinnānīti vavatthapeti. Ayametesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ aṭṭhīni vaṇṇādito vavatthapeti.

Tato paraṃ sarīre yathāvuttappabhedānaṃ aṭṭhīnaṃ abbhantaragataṃ **aṭṭhimiñjaṃ** vaṇṇato setanti vavatthapeti. Saṇṭhānato attano okāsasaṇṭhānanti. Seyyathidaṃ – mahantamahantānaṃ aṭṭhīnaṃ abbhantaragataṃ sedetvā vaṭṭetvā mahantesu vaṃsanaḷakapabbesu pakkhittamahāvettaṅkurasaṇṭhānaṃ, khuddānukhuddakānaṃ abbhantaragataṃ sedetvā vaṭṭetvā khuddānukhuddakesu vaṃsanaḷakapabbesu pakkhittatanuvettaṅkurasaṇṭhānanti. Disato dvīsu disāsu jātaṃ. Okāsato aṭṭhīnaṃ abbhantare patiṭṭhitanti.

Tattha yathā veḷunaḷakādīnaṃ antogatāni dadhiphāṇitāni na jānanti ‘‘mayaṃ veḷunaḷakādīnaṃ antogatānī’’ti, napi veḷunaḷakādayo jānanti ‘‘dadhiphāṇitāni amhākaṃ antogatānī’’ti; evameva na aṭṭhimiñjaṃ jānāti ‘‘ahaṃ aṭṭhīnaṃ antogata’’nti, napi aṭṭhīni jānanti ‘‘aṭṭhimiñjaṃ amhākaṃ antogata’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato aṭṭhīnaṃ abbhantaratalehi aṭṭhimiñjabhāgena ca paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ aṭṭhimiñjaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrassa abbhantare dvigoḷakappabhedaṃ **vakkaṃ** vaṇṇato mandarattaṃ pāḷibhaddakaṭṭhivaṇṇanti vavatthapeti. Saṇṭhānato gāmadārakānaṃ suttāvutakīḷāgoḷakasaṇṭhānaṃ, ekavaṇṭasahakāradvayasaṇṭhānantipi eke. Disato uparimāya disāya jātaṃ. Okāsato galavāṭakā vinikkhantena ekamūlena thokaṃ gantvā dvidhā bhinnena thūlanhārunā vinibaddhaṃ hutvā hadayamaṃsaṃ parikkhipitvā ṭhitanti.

Tattha yathā vaṇṭūpanibaddhaṃ sahakāradvayaṃ na jānāti ''ahaṃ vaṇṭena upanibaddha''nti, napi vaṇṭaṃ jānāti ''mayā sahakāradvayaṃ upanibaddha''nti; evameva na vakkaṃ jānāti ''ahaṃ thūlanhārunā upanibaddha''nti, napi thūlanhāru jānāti ''mayā vakkaṃ upanibaddha''nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato vakkaṃ vakkabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ vakkaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrassa abbhantare **hadayaṃ** vaṇṇato rattaṃ rattapadumapattapiṭṭhivaṇṇanti vavatthapeti. Saṇṭhānato bāhirapattāni apanetvā adhomukhaṭhapitapadumamakuḷasaṇṭhānaṃ, tañca aggacchinnapunnāgaphalamiva vivaṭekapassaṃ bahi maṭṭhaṃ anto kosātakīphalassa abbhantarasadisaṃ. Paññābahulānaṃ thokaṃ vikasitaṃ, mandapaññānaṃ makuḷitameva. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca pavattanti, taṃ apanetvā avasesamaṃsapiṇḍasaṅkhātahadayabbhantare addhapasatamattaṃ lohitaṃ saṇṭhāti, taṃ rāgacaritassa rattaṃ, dosacaritassa kāḷakaṃ, mohacaritassa maṃsadhovanodakasadisaṃ, vitakkacaritassa kulatthayūsavaṇṇaṃ, saddhācaritassa kaṇikārapupphavaṇṇaṃ, paññācaritassa acchaṃ vippasannamanāvilaṃ, niddhotajātimaṇi viya jutimantaṃ khāyati. Disato uparimāya disāya jātaṃ. Okāsato sarīrabbhantare dvinnaṃ thanānaṃ majjhe patiṭṭhitanti.

Tattha yathā dvinnaṃ vātapānakavāṭakānaṃ majjhe ṭhito aggaḷatthambhako na jānāti ''ahaṃ dvinnaṃ vātapānakavāṭakānaṃ majjhe ṭhito''ti, napi vātapānakavāṭakāni jānanti ''amhākaṃ majjhe aggaḷatthambhako ṭhito''ti; evamevaṃ na hadayaṃ jānāti ''ahaṃ dvinnaṃ thanānaṃ majjhe ṭhita''nti, napi thanāni jānanti ''hadayaṃ amhākaṃ majjhe ṭhita''nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato hadayaṃ hadayabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ hadayaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrassa abbhantare **yakana**saññitaṃ yamakamaṃsapiṇḍaṃ vaṇṇato rattaṃ rattakumudabāhirapattapiṭṭhivaṇṇanti vavatthapeti. Saṇṭhānato ekamūlaṃ hutvā agge yamakaṃ koviḷārapattasaṇṭhānaṃ, tañca dandhānaṃ ekaṃyeva hoti mahantaṃ, paññavantānaṃ dve vā tīṇi vā khuddakānīti. Disato uparimāya disāya jātaṃ. Okāsato dvinnaṃ thanānaṃ abbhantare dakkhiṇapassaṃ nissāya ṭhitanti.

Tattha yathā piṭharakapasse laggā maṃsapesi na jānāti ''ahaṃ piṭharakapasse laggā''ti, napi piṭharakapassaṃ jānāti ''mayi maṃsapesi laggā''ti; evameva na yakanaṃ jānāti ''ahaṃ dvinnaṃ thanānaṃ abbhantare dakkhiṇapassaṃ nissāya ṭhita''nti, napi thanānaṃ abbhantare dakkhiṇapassaṃ jānāti ''maṃ nissāya yakanaṃ ṭhita''nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato pana yakanaṃ yakanabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ yakanaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre paṭicchannāpaṭicchannabhedato duvidhaṃ **kilomakaṃ** vaṇṇato setaṃ dukūlapilotikavaṇṇanti vavatthapeti. Saṇṭhānato attano okāsasaṇṭhānaṃ. Disato dvīsu disāsu jātaṃ. Okāsato paṭicchannakilomakaṃ hadayañca vakkañca parivāretvā, appaṭicchannakilomakaṃ sakalasarīre cammassa heṭṭhato maṃsaṃ pariyonandhitvā ṭhitanti.

Tattha yathā pilotikāya paliveṭhite maṃse na pilotikā jānāti ''mayā maṃsaṃ paliveṭhita''nti, napi maṃsaṃ jānāti ''ahaṃ pilotikāya paliveṭhita''nti; evameva na kilomakaṃ jānāti ''mayā hadayavakkāni sakalasarīre ca cammassa heṭṭhato maṃsaṃ paliveṭhita''nti. Napi hadayavakkāni sakalasarīre ca maṃsaṃ jānāti ''ahaṃ kilomakena paliveṭhita''nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato heṭṭhā maṃsena upari cammena tiriyaṃ kilomakabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ kilomakaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrassa abbhantare **pihakaṃ** vaṇṇato nīlaṃ mīlātaniggguṇḍīpupphavaṇṇanti vavatthapeti. Saṇṭhānato yebhuyyena sattaṅgulappamāṇaṃ abandhanaṃ kāḷavacchakajivhāsaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato hadayassa vāmapasse udarapaṭalassa matthakapassaṃ nissāya ṭhitaṃ, yamhi paharaṇapahārena bahi nikkhante sattānaṃ jīvitakkhayo hotīti.

Tattha yathā koṭṭhakamatthakapassaṃ nissāya ṭhitā na gomayapiṇḍi jānāti ‘‘ahaṃ koṭṭhakamatthakapassaṃ nissāya ṭhitā’’ti, napi koṭṭhakamatthakapassaṃ jānāti ‘‘gomayapiṇḍi maṃ nissāya ṭhitā’’ti; evameva na pihakaṃ jānāti ‘‘ahaṃ udarapaṭalassa matthakapassaṃ nissāya ṭhita’’nti, napi udarapaṭalassa matthakapassaṃ jānāti ‘‘pihakaṃ maṃ nissāya ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato pihakaṃ pihakabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ pihakaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrassa abbhantare dvattiṃsamaṃsakhaṇḍappabhedaṃ **papphāsaṃ** vaṇṇato rattaṃ nātiparipakkaudumbaravaṇṇanti vavatthapeti. Saṇṭhānato visamacchinnapūvasaṇṭhānaṃ, chadaniṭṭhakakhaṇḍapuñjasaṇṭhānantipi eke. Tadetaṃ abbhantare asitapītādīnaṃ abhāve uggatena kammajatejusmanā abbhāhatattā saṅkhāditapalālapiṇḍamiva nirasaṃ nirojaṃ hoti. Disato uparimāya disāya jātaṃ. Okāsato sarīrabbhantare dvinnaṃ thanānaṃ abbhantare hadayañca yakanañca upari chādetvā olambantaṃ ṭhitanti.

Tattha yathā jiṇṇakoṭṭhabbhantare lambamāno sakuṇakulāvako na jānāti ‘‘ahaṃ jiṇṇakoṭṭhabbhantare lambamāno ṭhito’’ti, napi jiṇṇakoṭṭhabbhantaraṃ jānāti ‘‘sakuṇakulāvako mayi lambamāno ṭhito’’ti; evameva na papphāsaṃ jānāti ‘‘ahaṃ sarīrabbhantare dvinnaṃ thanānaṃ antare lambamānaṃ ṭhita’’nti, napi sarīrabbhantare dvinnaṃ thanānaṃ antaraṃ jānāti ‘‘mayi papphāsaṃ lambamānaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato papphāsaṃ papphāsabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ papphāsaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre purisassa dvattiṃsahatthaṃ, itthiyā aṭṭhavīsatihatthaṃ, ekavīsatiyā ṭhānesu obhaggaṃ **antaṃ** vaṇṇato setaṃ sakkharasudhāvaṇṇanti vavatthapeti. Saṇṭhānato sīsaṃ chinditvā lohitadoṇiyaṃ saṃvelletvā ṭhapitadhammanisaṇṭhānaṃ. Disato dvīsu disāsu jātaṃ. Okāsato upari galavāṭake heṭṭhā ca karīsamagge vinibandhattā galavāṭakakarīsamaggapariyante sarīrabbhantare ṭhitanti.

Tattha yathā lohitadoṇiyaṃ ṭhapitaṃ chinnasīsaṃ dhammanikaḷevaraṃ na jānāti ‘‘ahaṃ lohitadoṇiyaṃ ṭhita’’nti, napi lohitadoṇi jānāti ‘‘mayi chinnasīsaṃ dhammanikaḷevaraṃ ṭhita’’nti; evameva na antaṃ jānāti ‘‘ahaṃ sarīrabbhantare ṭhita’’nti, napi sarīrabbhantaraṃ jānāti ‘‘mayi antaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato antaṃ antabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ antaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre antantare **antaguṇaṃ** vaṇṇato setaṃ dakasītalikamūlavaṇṇanti vavatthapeti. Saṇṭhānato dakasītalikamūlasaṇṭhānamevāti, gomuttasaṇṭhānantipi eke. Disato dvīsu disāsu jātaṃ. Okāsato kudālapharasukammādīni karontānaṃ yantākaḍḍhanakāle yantasuttakamiva yantaphalakāni antabhoge ekato aggaḷante ābandhitvā pādapuñchanarajjumaṇḍalakassa antarā taṃ sibbitvā ṭhitarajjukā viya ekavīsatiyā antabhogānaṃ antarā ṭhitanti.

Tattha yathā pādapuñchanarajjumaṇḍalakaṃ sibbitvā ṭhitarajjukā na jānāti ‘‘mayā pādapuñchanarajjumaṇḍalakaṃ sibbita’’nti, napi pādapuñchanarajjumaṇḍalakaṃ jānāti ‘‘rajjukā maṃ sibbitvā ṭhitā’’ti, evameva antaguṇaṃ na jānāti ‘‘ahaṃ antaṃ ekavīsatibhogabbhantare ābandhitvā ṭhita’’nti, napi antaṃ jānāti ‘‘antaguṇaṃ maṃ ābandhitvā ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā… pe… na puggaloti. Paricchedato antaguṇaṃ antaguṇabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ antaguṇaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre **udariyaṃ** vaṇṇato ajjhohaṭāhāravaṇṇanti vavatthapeti. Saṇṭhānato parissāvane sithilabaddhataṇḍulasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato udare ṭhitanti. Udaraṃ nāma ubhato nippīḷiyamānassa allasāṭakassa majjhe sañjātaphoṭakasadisaṃ antapaṭalaṃ, bahi maṭṭhaṃ, anto maṃsakasambupaliveṭhitaṃ, kiliṭṭhapāvārapupphasadisaṃ, kuthitapanasaphalassa abbhantarasadisantipi eke. Tattha takkolakā gaṇḍuppādakātālahīrakāsūcimukhakāpaṭatantusuttakāti evamādidvattiṃsakulappabhedā kimayo ākulabyākulā saṇḍasaṇḍacārino hutvā nivasanti, ye pānabhojanādimhi avijjamāne ullaṅghitvā viravantā hadayamaṃsaṃ abhitudanti pānabhojanādīni ajjhoharaṇavelāyañca uddhaṃmukhā hutvā paṭhamajjhohaṭe dve tayo ālope turitaturitā vilumpanti. Yaṃ etesaṃ kimīnaṃ pasūtigharaṃ vaccakuṭi gilānasālā susānañca hoti, yattha seyyathāpi nāma caṇḍālagāmadvāre candanikāya saradasamaye thūlaphusitake deve vassante udakena āvūḷhaṃ muttakarīsacammaṭṭhinhārukhaṇḍakheḷasiṅghāṇikālohitappabhutinānākuṇapajātaṃ nipatitvā kaddamodakāluḷitaṃ sañjātakimikulākulaṃ hutvā dvīhatīhaccayena sūriyātapasantāpavegakuthitaṃ upari pheṇapupphuḷake muñcantaṃ abhinīlavaṇṇaṃ paramaduggandhajegucchaṃ upagantuṃ vā daṭṭhuṃ vā anaraharūpataṃ āpajjitvā tiṭṭhati, pageva ghāyituṃ vā sāyituṃ vā; evameva nānappakārapānabhojanādi dantamusalasaṃcuṇṇitaṃ jivhāhatthasamparivattitaṃ kheḷalālāpalibuddhaṃ taṅkhaṇavigatavaṇṇagandharasādisampadaṃ koliyakhalisuvānavamathusadisaṃ nipatitvā pittasemhavātapaliveṭhitaṃ hutvā udaraggisantāpavegakuthitaṃ kimikulākulaṃ uparūpari pheṇapupphuḷakāni muñcantaṃ paramakasambuduggandhajegucchabhāvamāpajjitvā tiṭṭhati. Yaṃ sutvāpi pānabhojanādīsu amanuññatā saṇṭhāti, pageva paññācakkhunā oloketvā. Yattha ca patitaṃ pānabhojanādi pañcadhā vivekaṃ gacchati, ekaṃ bhāgaṃ pāṇakā khādanti, ekaṃ bhāgaṃ udaraggi jhāpeti, eko bhāgo muttaṃ hoti, eko bhāgo karīsaṃ hoti, eko bhāgo rasabhāvaṃ āpajjitvā soṇitamaṃsādīni upabrūhayatīti.

Tattha yathā paramajegucchāya suvānadoṇiyā ṭhito suvānavamathu na jānāti ‘‘ahaṃ suvānadoṇiyā ṭhito’’ti; napi suvānadoṇi jānāti ‘‘mayi suvānavamathu ṭhito’’ti. Evameva na udariyaṃ jānāti ‘‘ahaṃ imasmiṃ paramaduggandhajegucche udare ṭhita’’nti; napi udaraṃ jānāti ‘‘mayi udariyaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato udariyaṃ udariyabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ udariyaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre **karīsaṃ** vaṇṇato yebhuyyena ajjhohaṭāhāravaṇṇanti vavatthapeti. Saṇṭhānato okāsasaṇṭhānaṃ, disato heṭṭhimāya disāya jātaṃ, okāsato pakkāsaye ṭhitanti. Pakkāsayo nāma heṭṭhā nābhipiṭṭhikaṇṭakamūlānaṃ antare antāvasāne ubbedhena aṭṭhaṅgulamatto vaṃsanaḷakabbhantarasadiso padeso, yattha seyyathāpi nāma uparibhūmibhāge patitaṃ vassodakaṃ ogaḷitvā heṭṭhābhūmibhāgaṃ pūretvā tiṭṭhati, evameva yaṃkiñci āmāsaye patitaṃ pānabhojanādikaṃ udaragginā pheṇuddehakaṃ pakkaṃ pakkaṃ saṇhakaraṇiyā piṭṭhamiva saṇhabhāvaṃ āpajjitvā antabilena ogaḷitvā omadditvā vaṃsanaḷake pakkhittapaṇḍumattikā viya sannicitaṃ hutvā tiṭṭhati.

Tattha yathā vaṃsanaḷake omadditvā pakkhittapaṇḍumattikā na jānāti ‘‘ahaṃ vaṃsanaḷake ṭhitā’’ti, napi vaṃsanaḷako jānāti ‘‘mayi paṇḍumattikā ṭhitā’’ti; evameva na karīsaṃ jānāti ‘‘ahaṃ pakkāsaye ṭhita’’nti, napi pakkāsayo jānāti ‘‘mayi karīsaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato karīsaṃ karīsabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ karīsaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre sīsakaṭāhabbhantare **matthaluṅgaṃ** vaṇṇato setaṃ ahichattakapiṇḍivaṇṇanti vavatthapeti. Pakkuthitaduddhavaṇṇantipi eke. Saṇṭhānato okāsasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato sīsakaṭāhassa abbhantare cattāro sibbinimagge nissāya samodhāya ṭhapitā cattāro piṭṭhapiṇḍikā viya samohitaṃ catumatthaluṅgapiṇḍappabhedaṃ hutvā ṭhitanti.

Tattha yathā purāṇalābukaṭāhe pakkhittapiṭṭhapiṇḍi pakkuthitaduddhaṃ vā na jānāti ‘‘ahaṃ purāṇalābukaṭāhe ṭhita’’nti, napi purāṇalābukaṭāhaṃ jānāti ‘‘mayi piṭṭhapiṇḍi pakkuthitaduddhaṃ vā ṭhita’’nti; evameva na matthaluṅgaṃ jānāti ‘‘ahaṃ sīsakaṭāhabbhantare ṭhita’’nti, napi sīsakaṭāhabbhantaraṃ jānāti ‘‘mayi matthaluṅgaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato matthaluṅgaṃ matthaluṅgabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ matthaluṅgaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre baddhābaddhabhedato duvidhampi **pittaṃ** vaṇṇato bahalamadhukatelavaṇṇanti vavatthapeti. Abaddhapittaṃ milātabakulapupphavaṇṇantipi eke. Saṇṭhānato okāsasaṇṭhānaṃ. Disato dvīsu disāsu jātaṃ. Okāsato abaddhapittaṃ kesalomanakhadantānaṃ maṃsavinimuttaṭṭhānaṃ thaddhasukkhacammañca vajjetvā udakamiva telabindu avasesasarīraṃ byāpetvā ṭhitaṃ, yamhi kupite akkhīni pītakāni honti bhamanti, gattaṃ kampati kaṇḍūyati. Baddhapittaṃ hadayapapphāsānamantare yakanamaṃsaṃ nissāya patiṭṭhite mahākosātakikosakasadise pittakosake ṭhitaṃ, yamhi kupite sattā ummattakā honti, vipallatthacittā hirottappaṃ chaḍḍetvā akattabbaṃ karonti, abhāsitabbaṃ bhāsanti, acintitabbaṃ cintenti.

Tattha yathā udakaṃ byāpetvā ṭhitaṃ telaṃ na jānāti ‘‘ahaṃ udakaṃ byāpetvā ṭhita’’nti, napi udakaṃ jānāti ‘‘telaṃ maṃ byāpetvā ṭhita’’nti; evameva na abaddhapittaṃ jānāti ‘‘ahaṃ sarīraṃ byāpetvā ṭhita’’nti, napi sarīraṃ jānāti ‘‘abaddhapittaṃ maṃ byāpetvā ṭhita’’nti. Yathā ca kosātakikosake ṭhitaṃ vassodakaṃ na jānāti ‘‘ahaṃ kosātakikosake ṭhita’’nti, napi kosātakikosako jānāti ‘‘mayi vassodakaṃ ṭhita’’nti; evameva na baddhapittaṃ jānāti ‘‘ahaṃ pittakosake ṭhita’’nti, napi pittakosako jānāti ‘‘mayi baddhapittaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato pittaṃ pittabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ pittaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīrabbhantare ekapattapūrappamāṇaṃ **semhaṃ** vaṇṇato setaṃ kacchakapaṇṇarasavaṇṇanti vavatthapeti. Saṇṭhānato okāsasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato udarapaṭale ṭhitanti. Yaṃ pānabhojanādiajjhoharaṇakāle seyyathāpi nāma udake sevālapaṇakaṃ kaṭṭhe vā kathale vā patante chijjitvā dvidhā hutvā puna ajjhottharitvā tiṭṭhati, evameva pānabhojanādimhi nipatante chijjitvā dvidhā hutvā puna ajjhottharitvā tiṭṭhati, yamhi ca mandībhūte pakkamiva gaṇḍaṃ pūtikamiva kukkuṭaṇḍaṃ udarapaṭalaṃ paramajegucchakuṇapagandhaṃ hoti. Tato uggatena ca gandhena uggāropi mukhampi duggandhaṃ pūtikuṇapasadisaṃ hoti, so ca puriso ‘‘apehi duggandhaṃ vāyasī’’ti vattabbataṃ āpajjati, yañca abhivaḍḍhitaṃ bahalattamāpannaṃ paṭikujjanaphalakamiva vaccakuṭiyā udarapaṭalabbhantare eva kuṇapagandhaṃ sannirumbhitvā tiṭṭhati.

Tattha yathā candanikāya uparipheṇapaṭalaṃ na jānāti ‘‘ahaṃ candanikāya ṭhita’’nti, napi candanikā jānāti ‘‘mayi pheṇapaṭalaṃ ṭhita’’nti; evameva na semhaṃ jānāti ‘‘ahaṃ udarapaṭale ṭhita’’nti, napi udarapaṭalaṃ jānāti ‘‘mayi semhaṃ ṭhitanti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato semhaṃ semhabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ semhaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre **pubbo** vaṇṇato paṇḍupalāsavaṇṇoti vavatthapeti. Saṇṭhānato okāsasaṇṭhāno. Disato dvīsu disāsu jāto. Okāsato pubbassa okāso nāma nibaddho natthi. Yattha pubbo sannicito tiṭṭheyya, yatra yatra khāṇukaṇṭakappaharaṇaggijālādīhi abhihate sarīrappadese lohitaṃ saṇṭhahitvā paccati, gaṇḍapiḷakādayo vā uppajjanti, tatra tatra tiṭṭhati.

Tattha yathā rukkhassa tattha tattha pharasudhārādīhi pahatappadese avagaḷitvā ṭhito niyyāso na jānāti ‘‘ahaṃ rukkhassa pahatappadese ṭhito’’ti, napi rukkhassa pahatappadeso jānāti ‘‘mayi niyyāso ṭhito’’ti; evameva na pubbo jānāti ‘‘ahaṃ sarīrassa tattha tattha khāṇukaṇṭakādīhi abhihatappadese gaṇḍapiḷakādīnaṃ uṭṭhitappadese vā ṭhito’’ti, napi sarīrappadeso jānāti ‘‘mayi pubbo ṭhito’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato pubbo pubbabhāgena paricchinnoti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ pubbaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre sannicitalohitaṃ saṃsaraṇalohitanti evaṃ duvidhe **lohite** sannicitalohitaṃ tāva vaṇṇato bahalakuthitalākhārasavaṇṇanti vavatthapeti, saṃsaraṇalohitaṃ acchalākhārasavaṇṇanti. Saṇṭhānato sabbampi attano okāsasaṇṭhānaṃ. Disato sannicitalohitaṃ uparimāya disāya jātaṃ, saṃsaraṇalohitaṃ dvīsupīti. Okāsato saṃsaraṇalohitaṃ kesalomanakhadantānaṃ maṃsavinimuttaṭṭhānañceva thaddhasukkhacammañca vajjetvā dhamanijālānusārena sabbaṃ upādinnakasarīraṃ pharitvā ṭhitaṃ. Sannicitalohitaṃ yakanassa heṭṭhābhāgaṃ pūretvā ekapattapūraṇamattaṃ vakkahadayapapphāsānaṃ upari thokaṃ thokaṃ binduṃ pātentaṃ vakkahadayayakanapapphāse tementaṃ ṭhitaṃ, yamhi vakkahadayādīni atemente sattā pipāsitā honti.

Tattha yathā jajjarakapāle ṭhitaṃ udakaṃ heṭṭhā leḍḍukhaṇḍādīni tementaṃ na jānāti ‘‘ahaṃ jajjarakapāle ṭhitaṃ heṭṭhā leḍḍukhaṇḍādīni tememī’’ti, napi jajjarakapālaṃ heṭṭhā leḍḍukhaṇḍādīni vā jānanti ‘‘mayi udakaṃ ṭhitaṃ, amhe vā tementaṃ ṭhita’’nti; evameva na lohitaṃ jānāti ‘‘ahaṃ yakanassa heṭṭhābhāge vakkahadayādīni tementaṃ ṭhita’’nti, napi yakanassa heṭṭhābhāgaṭṭhānaṃ vakkahadayādīni vā jānanti ‘‘mayi lohitaṃ ṭhitaṃ, amhe vā tementaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato lohitaṃ lohitabhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ lohitaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre **sedo** vaṇṇato pasannatilatelavaṇṇoti vavatthapeti. Saṇṭhānato okāsasaṇṭhāno. Disato dvīsu disāsu jāto. Okāsato sedassa okāso nāma nibaddho natthi, yattha sedo lohitaṃ viya sadā tiṭṭheyya. Yasmā vā yadā aggisantāpasūriyasantāpautuvikārādīhi sarīraṃ santapati, atha udakato abbūḷhamattavisamacchinnabhisamuḷālakumudanālakalāpaudakamiva sabbakesalomakūpavivarehi paggharati. Tasmā tesaṃ kesalomakūpavivarānaṃ vasena taṃ saṇṭhānato vavatthapeti. ‘‘Sedapariggaṇhakena ca yogāvacarena kesalomakūpavivare pūretvā ṭhitavaseneva sedo manasikātabbo’’ti vuttaṃ pubbācariyehi.

Tattha yathā bhisamuḷālakumudanālakalāpavivarehi paggharantaṃ udakaṃ na jānāti ‘‘ahaṃ bhisamuḷālakumudanālakalāpavivarehi paggharāmī’’ti, napi bhisamuḷālakumudanālakalāpavivarā jānanti ‘‘amhehi udakaṃ paggharatī’’ti; evameva na sedo jānāti ‘‘ahaṃ kesalomakūpavivarehi paggharāmī’’ti, napi kesalomakūpavivarā jānanti ‘‘amhehi sedo paggharatī’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā… pe… na puggaloti. Paricchedato sedo sedabhāgena paricchinnoti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ sedaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre cammamaṃsantare **medo** vaṇṇato phālitahaliddivaṇṇoti vavatthapeti. Saṇṭhānato okāsasaṇṭhāno. Tathā hi sukhino thūlasarīrassa cammamaṃsantare pharitvā ṭhito haliddirattadukūlapilotikasaṇṭhāno, kisasarīrassa jaṅghamaṃsaūrumaṃsapiṭṭhikaṇṭakanissitapiṭṭhimaṃsaudarapaṭalamaṃsāni nissāya saṃvellitvā ṭhapitahaliddirattadukūlapilotikakhaṇḍasaṇṭhāno. Disato dvīsu disāsu jāto. Okāsato thūlasarīrassa sakalasarīraṃ pharitvā kisassa jaṅghāmaṃsādīni nissāya ṭhito, yo sinehasaṅkhātopi hutvā paramajegucchattā na matthakatelatthaṃ na gaṇḍūsatelatthaṃ na dīpajālanatthaṃ saṅgayhati.

Tattha yathā maṃsapuñjaṃ nissāya ṭhitā haliddirattadukūlapilotikā na jānāti ‘‘ahaṃ maṃsapuñjaṃ nissāya ṭhitā’’ti, napi maṃsapuñjo jānāti ‘‘haliddirattadukūlapilotikā maṃ nissāya ṭhitā’’ti; evameva na medo jānāti ‘‘ahaṃ sakalasarīraṃ jaṅghādīsu vā maṃsaṃ nissāya ṭhito’’ti, napi sakalasarīraṃ jānāti jaṅghādīsu vā maṃsaṃ ‘‘medo maṃ nissāya ṭhito’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato medo heṭṭhā maṃsena, upari cammena, samantato medabhāgena paricchinnoti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ medaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre **assu** vaṇṇato pasannatilatelavaṇṇanti vavatthapeti. Saṇṭhānato okāsasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato akkhikūpakesu ṭhitanti. Na cetaṃ pittakosake pittamiva akkhikūpakesu sadā sannicitaṃ hutvā tiṭṭhati, kintu yadā somanassajātā sattā mahāhasitaṃ hasanti, domanassajātā rodanti paridevanti, tathārūpaṃ visamāhāraṃ vā haranti, yadā ca tesaṃ akkhīni dhūmarajapaṃsukādīhi abhihaññanti, tadā etehi somanassadomanassavisamāhārādīhi samuṭṭhahitvā assu akkhikūpakesu pūretvā tiṭṭhati paggharati ca. ‘‘Assupariggaṇhakena ca yogāvacarena akkhikūpake pūretvā ṭhitavaseneva taṃ manasikātabba’’nti pubbācariyā vaṇṇayanti.

Tattha yathā matthakacchinnataruṇatālaṭṭhikūpakesu ṭhitaṃ udakaṃ na jānāti ‘‘ahaṃ matthakacchinnataruṇatālaṭṭhikūpakesu ṭhita’’nti, napi matthakacchinnataruṇatālaṭṭhikūpakā jānanti ‘‘amhesu udakaṃ ṭhita’’nti; evameva na assu jānāti ‘‘ahaṃ akkhikūpakesu ṭhita’’nti, napi akkhikūpakā jānanti ‘‘amhesu assu ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato assu assubhāgena paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ assuṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre vilīnasinehasaṅkhātā **vasā** vaṇṇato ācāme āsittatelavaṇṇāti vavatthapeti. Saṇṭhānato okāsasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato hatthatalahatthapiṭṭhipādatalapādapiṭṭhināsāpuṭanalāṭaaṃsakūṭesu ṭhitāti. Na cesā etesu okāsesu sadā vilīnā eva hutvā tiṭṭhati, kintu yadā aggisantāpasūriyasantāpautuvisabhāgadhātuvisabhāgehi te padesā usmājātā honti, tadā tattha vilīnāva hutvā pasannasalilāsu udakasoṇḍikāsu nīhāro viya sarati.

Tattha yathā udakasoṇḍiyo ajjhottharitvā ṭhito nīhāro na jānāti ‘‘ahaṃ udakasoṇḍiyo ajjhottharitvā ṭhito’’ti, napi udakasoṇḍiyo jānanti ‘‘nīhāro amhe ajjhottharitvā ṭhito’’ti; evameva na vasā jānāti ‘‘ahaṃ hatthatalādīni ajjhottharitvā ṭhitā’’ti, napi hatthatalādīni jānanti ‘‘vasā amhe ajjhottharitvā ṭhitā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato vasā vasābhāgena paricchinnāti vavatthapeti. Ayametissā sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ vasaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre mukhassabbhantare **kheḷo** vaṇṇato seto pheṇavaṇṇoti vavatthapeti. Saṇṭhānato okāsasaṇṭhānoti, samuddapheṇasaṇṭhānotipi eke. Disato uparimāya disāya jāto. Okāsato ubhohi kapolapassehi orohitvā jivhāya ṭhitoti. Na ceso ettha sadā sannicito hutvā tiṭṭhati, kintu yadā sattā tathārūpaṃ āhāraṃ passanti vā saranti vā, uṇhatittakakaṭukaloṇambilānaṃ vā kiñci mukhe ṭhapenti. Yadā ca tesaṃ hadayaṃ āgilāyati, kismiñcideva vā jigucchā uppajjati, tadā kheḷo uppajjitvā ubhohi kapolapassehi orohitvā jivhāya saṇṭhāti. Aggajivhāya cesa kheḷo tanuko hoti, mūlajivhāya bahalo, mukhe pakkhittañca puthukaṃ vā taṇḍulaṃ vā aññaṃ vā kiñci khādanīyaṃ nadipuline khatakūpasalilamiva parikkhayamagacchantova sadā temanasamattho hoti.

Tattha yathā nadipuline khatakūpatale saṇṭhitaṃ udakaṃ na jānāti ‘‘ahaṃ kūpatale saṇṭhita’’nti, napi kūpatalaṃ jānāti ‘‘mayi udakaṃ ṭhita’’nti; evameva na kheḷo jānāti ‘‘ahaṃ ubhohi kapolapassehi orohitvā jivhātale saṇṭhito’’ti, napi jivhātalaṃ jānāti ‘‘mayi ubhohi kapolapassehi orohitvā kheḷo saṇṭhito’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato kheḷo kheḷabhāgena paricchinnoti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ kheḷaṃ vaṇṇādito vavatthapeti.

Tato paraṃ sarīre **siṅghāṇikā** vaṇṇato setā taruṇatālamiñjavaṇṇāti vavatthapeti. Saṇṭhānato okāsasaṇṭhānā, sedetvā sedetvā nāsāpuṭe nirantaraṃ pakkhittavettaṅkurasaṇṭhānātipi eke. Disato uparimāya disāya jātā. Okāsato nāsāpuṭe pūretvā ṭhitāti. Na cesā ettha sadā sannicitā hutvā tiṭṭhati, kintu seyyathāpi nāma puriso paduminipatte dadhiṃ bandhitvā heṭṭhā paduminipattaṃ kaṇṭakena vijjheyya, atha tena chiddena dadhipiṇḍaṃ gaḷitvā bahi papateyya; evameva yadā sattā rodanti, visabhāgāhārautuvasena vā sañjātadhātukkhobhā honti, tadā antosīsato pūtisemhabhāvaṃ āpannaṃ matthaluṅgaṃ gaḷitvā tālumatthakavivarena otaritvā nāsāpuṭe pūretvā tiṭṭhati.

Tattha yathā sippikāya pakkhittaṃ pūtidadhi na jānāti ‘‘ahaṃ sippikāya ṭhita’’nti, napi sippikā jānāti ‘‘mayi pūtikaṃ dadhi ṭhita’’nti; evameva na siṅghāṇikā jānāti ‘‘ahaṃ nāsāpuṭesu ṭhitā’’ti, napi nāsāpuṭā jānanti ‘‘amhesu siṅghāṇikā ṭhitā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato siṅghāṇikā siṅghāṇikabhāgena paricchinnāti vavatthapeti. Ayametissā sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ siṅghāṇikaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre **lasikā**ti sarīrasandhīnaṃ abbhantare picchilakuṇapaṃ. Sā vaṇṇato kaṇikāraniyyāsavaṇṇāti vavatthapeti. Saṇṭhānato okāsasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato aṭṭhisandhīnaṃ abbhañjanakiccaṃ sādhayamānā asītisatasandhīnaṃ abbhantare ṭhitāti. Yassa cesā mandā hoti, tassa uṭṭhahantassa nisīdantassa abhikkamantassa paṭikkamantassa samiñjantassa pasārentassa aṭṭhikāni kaṭakaṭāyanti, accharikāsaddaṃ karonto viya vicarati, ekayojanadviyojanamattampi addhānaṃ gatassa vāyodhātu kuppati, gattāni dukkhanti yassa pana cesā bahukā hoti, tassa uṭṭhānanisajjādīsu na aṭṭhīni kaṭakaṭāyanti, dīghampi addhānaṃ gatassa na vāyodhātu kuppati, na gattāni dukkhanti.

Tattha yathā abbhañjanatelaṃ na jānāti ‘‘ahaṃ akkhaṃ abbhañjitvā ṭhita’’nti, napi akkho jānāti ‘‘maṃ telaṃ abbhañjitvā ṭhita’’nti; evameva na lasikā jānāti ‘‘ahaṃ asītisatasandhiyo abbhañjitvā ṭhitā’’ti, napi asītisatasandhiyo jānanti ‘‘lasikā amhe abbhañjitvā ṭhitā’’ti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato lasikā lasikabhāgena paricchinnāti vavatthapeti. Ayametissā sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ lasikaṃ vaṇṇādito vavatthapeti.

Tato paraṃ antosarīre **muttaṃ** vaṇṇato māsakhārodakavaṇṇanti vavatthapeti. Saṇṭhānato udakaṃ pūretvā adhomukhaṭhapitaudakakumbhaantaragataudakasaṇṭhānaṃ. Disato heṭṭhimāya disāya jātaṃ. Okāsato vatthissabbhantare ṭhitanti. Vatthi nāma vatthipuṭo vuccati, yattha seyyathāpi nāma candanikāya pakkhitte amukhe peḷāghaṭe candanikāraso pavisati, na cassa pavisanamaggo paññāyati; evameva sarīrato muttaṃ pavisati, na cassa pavisanamaggo paññāyati nikkhamanamaggo eva tu pākaṭo hoti, yamhi ca muttassa bharite ‘‘passāvaṃ karomā’’ti sattānaṃ āyūhanaṃ hoti. Tattha yathā candanikāya pakkhitte amukhe peḷāghaṭe ṭhito candanikāraso na jānāti ‘‘ahaṃ amukhe peḷāghaṭe ṭhito’’ti, napi peḷāghaṭo jānāti ‘‘mayi candanikāraso ṭhito’’ti; evameva muttaṃ na jānāti ‘‘ahaṃ vatthimhi ṭhita’’nti, napi vatthi jānāti ‘‘mayi muttaṃ ṭhita’’nti. Ābhogapaccavekkhaṇavirahitā hi ete dhammā…pe… na puggaloti. Paricchedato vatthiabbhantarena ceva muttabhāgena ca paricchinnanti vavatthapeti. Ayametassa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso evāti evaṃ muttaṃ vaṇṇādito vavatthapeti. Evamayaṃ imaṃ dvattiṃsākāraṃ vaṇṇādito vavatthapeti.

Tassevaṃ imaṃ dvattiṃsākāraṃ vaṇṇādivasena vavatthapentassa taṃ taṃ bhāvanānuyogaṃ āgamma kesādayo paguṇā honti, koṭṭhāsabhāvena upaṭṭhahanti. Tato pabhuti seyyathāpi nāma cakkhumato purisassa dvattiṃsavaṇṇānaṃ pupphānaṃ ekasuttaganthitaṃ mālaṃ olokentassa sabbapupphāni apubbāpariyamiva pākaṭāni honti; evameva ‘‘atthi imasmiṃ kāye kesā’’ti imaṃ kāyaṃ satiyā olokentassa sabbe te dhammā apubbāpariyamiva pākaṭā honti. Kesesu āvajjitesu asaṇṭhahamānāva sati yāva muttaṃ, tāva pavattati. Tato pabhuti tassa āhiṇḍantā manussatiracchānādayo ca sattākāraṃ vijahitvā koṭṭhāsarāsivaseneva upaṭṭhahanti, tehi ca ajjhohariyamānaṃ pānabhojanādi koṭṭhāsarāsimhi pakkhippamānamiva upaṭṭhātīti.

Etthāha ‘‘athānena tato paraṃ kiṃ kātabba’’nti? Vuccate – tadeva nimittaṃ āsevitabbaṃ bhāvetabbaṃ bahulīkātabbaṃ suvavatthitaṃ vavatthapetabbaṃ. Kathaṃ panāyaṃ taṃ nimittaṃ āsevati bhāveti bahulīkaroti suvavatthitaṃ vavatthapetīti? Ayañhi taṃ kesādīnaṃ koṭṭhāsabhāvena upaṭṭhānanimittaṃ āsevati, satiyā alliyati bhajati upagacchati, satigabbhaṃ gaṇhāpeti. Tattha laddhaṃ vā satiṃ vaḍḍhento taṃ bhāvetīti vuccati. Bahulīkarotīti punappunaṃ satisampayuttaṃ vitakkavicārabbhāhataṃ karoti. Suvavatthitaṃ vavatthapetīti yathā suṭṭhu vavatthitaṃ hoti, na puna antaradhānaṃ gacchati, tathā taṃ satiyā vavatthapeti, upadhāreti upanibandhati.

Atha vā yaṃ pubbe anupubbato, nātisīghato, nātisaṇikato, vikkhepappahānato, paṇṇattisamatikkamanato, anupubbamuñcanato, lakkhaṇato, tayo ca suttantāti evaṃ dasavidhaṃ manasikārakosallaṃ vuttaṃ. Tattha anupubbato manasikaronto āsevati, nātisīghato nātisaṇikato ca manasikaronto bhāveti, vikkhepappahānato manasikaronto bahulī karoti, paṇṇattisamatikkamanādito manasikaronto suvavatthitaṃ vavatthapetīti veditabbo.

Etthāha ‘‘kathaṃ panāyaṃ anupubbādivasena ete dhamme manasi karotī’’ti? Vuccate – ayañhi kese manasi karitvā tadanantaraṃ lome manasi karoti, na nakhe. Tathā lome manasi karitvā tadanantaraṃ nakhe manasi karoti, na dante. Esa nayo sabbattha. Kasmā? Uppaṭipāṭiyā hi manasikaronto seyyathāpi nāma akusalo puriso dvattiṃsapadaṃ nisseṇiṃ uppaṭipāṭiyā ārohanto kilantakāyo tato nisseṇito papatati, na ārohanaṃ sampādeti; evameva bhāvanāsampattivasena adhigantabbassa assādassa anadhigamanato kilantacitto dvattiṃsākārabhāvanāto papatati, na bhāvanaṃ sampādetīti.

Anupubbato manasikarontopi ca kesā lomāti **nātisīghato**pi manasi karoti. Atisīghato hi manasikaronto seyyathāpi nāma addhānaṃ gacchanto puriso samavisamarukkhathalaninnadvedhāpathādīni magganimittāni upalakkhetuṃ na sakkoti, tato na maggakusalo hoti, addhānañca parikkhayaṃ neti; evameva vaṇṇasaṇṭhānādīni dvattiṃsākāranimittāni upalakkhetuṃ na sakkoti, tato na dvattiṃsākāre kusalo hoti, kammaṭṭhānañca parikkhayaṃ neti.

Yathā ca nātisīghato, evaṃ **nātisaṇikato**pi manasi karoti. Atisaṇikato hi manasikaronto seyyathāpi nāma puriso addhānamaggaṃ paṭipanno antarāmagge rukkhapabbatataḷākādīsu vilambamāno icchitappadesaṃ apāpuṇanto antarāmaggeyeva sīhabyagghādīhi anayabyasanaṃ pāpuṇāti; evameva dvattiṃsākārabhāvanāsampadaṃ apāpuṇanto bhāvanāvicchedena antarāyeva kāmavitakkādīhi anayabyasanaṃ pāpuṇāti.

Nātisaṇikato manasikarontopi ca **vikkhepappahānato**pi manasi karoti. Vikkhepappahānato nāma yathā aññesu navakammādīsu cittaṃ na vikkhipati, tathā manasi karoti. Bahiddhā vikkhepamānacitto hi kesādīsveva asamāhitacetovitakko bhāvanāsampadaṃ apāpuṇitvā antarāva anayabyasanaṃ āpajjati takkasilāgamane bodhisattassa sahāyakā viya. Avikkhipamānacitto pana kesādīsveva samāhitacetovitakko bhāvanāsampadaṃ pāpuṇāti bodhisatto viya takkasilarajjasampadanti. Tassevaṃ vikkhepappahānato manasikaroto adhikāracariyādhimuttīnaṃ vasena te dhammā asubhato vā vaṇṇato vā suññato vā upaṭṭhahanti.

Atha paṇṇattisamatikkamanato te dhamme manasi karoti. **Paṇṇattisamatikkamanato**ti kesā lomāti evamādivohāraṃ samatikkamitvā vissajjetvā yathūpaṭṭhitānaṃ asubhādīnaṃyeva vasena manasi karoti. Kathaṃ? Yathā araññanivāsūpagatā manussā aparicitabhūmibhāgattā udakaṭṭhānasañjānanatthaṃ sākhābhaṅgādinimittaṃ katvā tadanusārena gantvā udakaṃ paribhuñjanti, yadā pana paricitabhūmibhāgā honti, atha taṃ nimittaṃ vissajjetvā amanasikatvāva udakaṭṭhānaṃ upasaṅkamitvā udakaṃ paribhuñjanti, evamevāyaṃ kesā lomātiādinā taṃtaṃvohārassa vasena paṭhamaṃ te dhamme manasākāsi, tesu dhammesu asubhādīnaṃ aññataravasena upaṭṭhahantesu taṃ vohāraṃ samatikkamitvā vissajjetvā asubhāditova manasi karoti.

Etthāha ‘‘kathaṃ panassa ete dhammā asubhādito upaṭṭhahanti, kathaṃ vaṇṇato, kathaṃ suññato vā, kathañcāyamete asubhato manasi karoti, kathaṃ vaṇṇato, kathaṃ suññato vā’’ti? Kesā tāvassa vaṇṇasaṇṭhānagandhāsayokāsavasena pañcadhā asubhato upaṭṭhahanti, pañcadhā eva ayamete asubhato manasi karoti. Seyyathidaṃ – kesā nāmete vaṇṇato asubhā paramappaṭikūlajegucchā. Tathā hi manussā divā pānabhojane patitaṃ kesavaṇṇaṃ vākaṃ vā suttaṃ vā disvā kesasaññāya manoramampi pānabhojanaṃ chaḍḍenti vā jigucchanti vā. Saṇṭhānatopi asubhā. Tathā hi rattiṃ pānabhojane patitaṃ kesasaṇṭhānaṃ vākaṃ vā suttaṃ vā phusitvā kesasaññāya manoramampi pānabhojanaṃ chaḍḍenti vā jigucchanti vā. Gandhatopi asubhā. Tathā hi telamakkhanapupphadhūmādisaṅkhārehi virahitānaṃ kesānaṃ gandho paramajeguccho hoti, aggīsu pakkhittassa kesassa gandhaṃ ghāyitvā sattā nāsikaṃ pidhenti, mukhampi vikujjenti. Āsayatopi asubhā. Tathā hi nānāvidhena manussāsucinissandena saṅkāraṭṭhāne taṇḍuleyyakādīni viya pittasemhapubbalohitanissandena te ācitā vuddhiṃ virūḷhiṃ vepullaṃ gamitāti. Okāsatopi asubhā. Tathā hi saṅkāraṭṭhāne viya taṇḍuleyyakādīni paramajegucche lomādiekatiṃsakuṇaparāsimatthake manussānaṃ sīsapaliveṭhake allacamme jātāti. Esa nayo lomādīsu. Evaṃ tāva ayamete dhamme asubhato upaṭṭhahante asubhato manasi karoti.

Yadi panassa vaṇṇato upaṭṭhahanti, atha kesā nīlakasiṇavasena upaṭṭhahanti. Tathā lomā dantā odātakasiṇavasenāti. Esa nayo sabbattha. Taṃtaṃkasiṇavaseneva ayamete manasi karoti, evaṃ vaṇṇato upaṭṭhahante vaṇṇato manasi karoti. Yadi panassa suññato upaṭṭhahanti, atha kesā ghanavinibbhogavavatthānena ojaṭṭhamakasamūhavasena upaṭṭhahanti. Tathā lomādayo, yathā upaṭṭhahanti. Ayamete tatheva manasi karoti. Evaṃ suññato upaṭṭhahante suññato manasi karoti.

Evaṃ manasikaronto ayamete dhamme anupubbamuñcanato manasi karoti. **Anupubbamuñcanato**ti asubhādīnaṃ aññataravasena upaṭṭhite kese muñcitvā lome manasikaronto seyyathāpi nāma jalūkā naṅguṭṭhena gahitappadese sāpekkhāva hutvā tuṇḍena aññaṃ padesaṃ gaṇhāti, gahite ca tasmiṃ itaraṃ muñcati, evameva kesesu sāpekkhova hutvā lome manasi karoti, lomesu ca patiṭṭhite manasikāre kese muñcati. Esa nayo sabbattha. Evaṃ hissa anupubbamuñcanato manasikaroto asubhādīsu aññataravasena te dhammā upaṭṭhahantā anavasesato upaṭṭhahanti, pākaṭatarūpaṭṭhānā ca honti.

Atha yassa te dhammā **asubhato** upaṭṭhahanti, pākaṭatarūpaṭṭhānā ca honti, tassa seyyathāpi nāma makkaṭo dvattiṃsatālake tālavane byādhena paripātiyamāno ekarukkhepi asaṇṭhahanto paridhāvitvā yadā nivatto hoti kilanto, atha ekameva ghanatālapaṇṇapariveṭhitaṃ tālasuciṃ nissāya tiṭṭhati; evameva cittamakkaṭo dvattiṃsakoṭṭhāsake imasmiṃ kāye teneva yoginā paripātiyamāno ekakoṭṭhāsakepi asaṇṭhahanto paridhāvitvā yadā anekārammaṇavidhāvane abhilāsābhāvena nivatto hoti kilanto. Atha yvāssa kesādīsu dhammo paguṇataro caritānurūpataro vā, yattha vā pubbe katādhikāro hoti, taṃ nissāya upacāravasena tiṭṭhati. Atha tameva nimittaṃ punappunaṃ takkāhataṃ vitakkāhataṃ karitvā yathākkamaṃ paṭhamaṃ jhānaṃ uppādeti, tattha patiṭṭhāya vipassanamārabhitvā ariyabhūmiṃ pāpuṇāti.

Yassa pana te dhammā **vaṇṇato** upaṭṭhahanti, tassāpi seyyathāpi nāma makkaṭo…pe… atha yvāssa kesādīsu dhammo paguṇataro caritānurūpataro vā, yattha vā pubbe katādhikāro hoti, taṃ nissāya upacāravasena tiṭṭhati. Atha tameva nimittaṃ punappunaṃ takkāhataṃ vitakkāhataṃ karitvā yathākkamaṃ nīlakasiṇavasena pītakasiṇavasena vā pañcapi rūpāvacarajjhānāni uppādeti, tesañca yattha katthaci patiṭṭhāya vipassanaṃ ārabhitvā ariyabhūmiṃ pāpuṇāti.

Yassa pana te dhammā **suññato** upaṭṭhahanti, so lakkhaṇato manasi karoti, lakkhaṇato manasikaronto tattha catudhātuvavatthānavasena upacārajjhānaṃ pāpuṇāti. Atha manasikaronto te dhamme aniccadukkhānattasuttattayavasena manasi karoti. Ayamassa vipassanānayo. So imaṃ vipassanaṃ ārabhitvā yathākkamañca paṭipajjitvā ariyabhūmiṃ pāpuṇātīti.

Ettāvatā ca yaṃ vuttaṃ – ‘‘kathaṃ panāyaṃ anupubbādivasena ete dhamme manasi karotī’’ti, taṃ byākataṃ hoti. Yañcāpi vuttaṃ – ‘‘bhāvanāvasena panassa evaṃ vaṇṇanā veditabbā’’ti, tassattho pakāsito hotīti.

Pakiṇṇakanayo

Idāni imasmiṃyeva dvattiṃsākāre vaṇṇanāparicayapāṭavatthaṃ ayaṃ **pakiṇṇakanayo** veditabbo –

‘‘Nimittato lakkhaṇato, dhātuto suññatopi ca;
Khandhādito ca viññeyyo, dvattiṃsākāranicchayo’’ti.

Tattha **nimittato**ti evaṃ vuttappakāre imasmiṃ dvattiṃsākāre saṭṭhisataṃ nimittāni honti, yesaṃ vasena yogāvacaro dvattiṃsākāraṃ koṭṭhāsato pariggaṇhāti. Seyyathidaṃ – kesassa vaṇṇanimittaṃ, saṇṭhānanimittaṃ, disānimittaṃ, okāsanimittaṃ, paricchedanimittanti pañca nimittāni honti. Evaṃ lomādīsu.

Lakkhaṇatoti dvattiṃsākāre aṭṭhavīsatisataṃ lakkhaṇāni honti, yesaṃ vasena yogāvacaro dvattiṃsākāraṃ lakkhaṇato manasi karoti. Seyyathidaṃ – kesassa thaddhalakkhaṇaṃ, ābandhanalakkhaṇaṃ, uṇhattalakkhaṇaṃ, samudīraṇalakkhaṇanti cattāri lakkhaṇāni honti. Evaṃ lomādīsu.

Dhātutoti dvattiṃsākāre ‘‘chadhāturo, bhikkhave, ayaṃ purisapuggalo’’ti (ma. ni. 3.343-344) ettha vuttāsu dhātūsu aṭṭhavīsatisataṃ dhātuyo honti, yāsaṃ vasena yogāvacaro dvattiṃsākāraṃ dhātuto pariggaṇhāti. Seyyathidaṃ – yā kese thaddhatā, sā pathavīdhātu; yā ābandhanatā, sā āpodhātu; yā paripācanatā, sā tejodhātu; yā vitthambhanatā, sā vāyodhātūti catasso dhātuyo honti. Evaṃ lomādīsu.

Suññatoti dvattiṃsākāre aṭṭhavīsatisataṃ suññatā honti, yāsaṃ vasena yogāvacaro dvattiṃsākāraṃ suññato vipassati. Seyyathidaṃ – kese tāva pathavīdhātu āpodhātvādīhi suññā, tathā āpodhātvādayo pathavīdhātvādīhīti catasso suññatā honti. Evaṃ lomādīsu.

Khandhāditoti dvattiṃsākāre kesādīsu khandhādivasena saṅgayhamānesu ‘‘kesā kati khandhā honti, kati āyatanāni, kati dhātuyo, kati saccāni, kati satipaṭṭhānānī’’ti evamādinā nayena vinicchayo veditabbo. Evañcassa vijānato tiṇakaṭṭhasamūho viya kāyo khāyati. Yathāha –

‘‘Natthi satto naro poso, puggalo nūpalabbhati;
Suññabhūto ayaṃ kāyo, tiṇakaṭṭhasamūpamo’’ti.

Athassa yā sā –

‘‘Suññāgāraṃ paviṭṭhassa, santacittassa tādino;
Amānusī rati hoti, sammā dhammaṃ vipassato’’ti. –

Evaṃ amānusī rati vuttā, sā adūratarā hoti. Tato yaṃ taṃ –

> ‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
> Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti. (dha. pa. 373-374) –

Evaṃ vipassanāmayaṃ pītipāmojjāmataṃ vuttaṃ. Taṃ anubhavanto na cireneva ariyajanasevitaṃ ajarāmaraṃ nibbānāmataṃ sacchikarotīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Dvattiṃsākāravaṇṇanā niṭṭhitā.

4. Kumārapañhavaṇṇanā

Aṭṭhuppatti

Idāni **ekaṃ nāma ki**nti evamādīnaṃ kumārapañhānaṃ atthavaṇṇanākkamo anuppatto. Tesaṃ aṭṭhuppattiṃ idha nikkhepappayojanañca vatvā vaṇṇanaṃ karissāma –

Aṭṭhuppatti tāva nesaṃ sopāko nāma bhagavato mahāsāvako ahosi. Tenāyasmatā jātiyā sattavasseneva aññā ārādhitā, tassa bhagavā pañhabyākaraṇena upasampadaṃ anuññātukāmo attanā adhippetatthānaṃ pañhānaṃ byākaraṇasamatthataṃ passanto **‘‘ekaṃ nāma ki’’**nti evamādinā pañhe pucchi. So byākāsi. Tena ca byākaraṇena bhagavato cittaṃ ārādhesi. Sāva tassāyasmato upasampadā ahosi.

Ayaṃ tesaṃ aṭṭhuppatti.

Nikkhepappayojanaṃ

Yasmā pana saraṇagamanehi buddhadhammasaṅghānussativasena cittabhāvanā, sikkhāpadehi sīlabhāvanā, dvattiṃsākārena ca kāyabhāvanā pakāsitā, tasmā idāni nānappakārato paññābhāvanāmukhadassanatthaṃ ime pañhabyākaraṇā idha nikkhittā. Yasmā vā sīlapadaṭṭhāno samādhi, samādhipadaṭṭhānā ca paññā; yathāha – ‘‘sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvaya’’nti (saṃ. ni. 1.23, 192), tasmā sikkhāpadehi sīlaṃ dvattiṃsākārena taṃgocaraṃ samādhiñca dassetvā samāhitacittassa nānādhammaparikkhārāya paññāya pabhedadassanatthaṃ idha nikkhittātipi viññātabbā.

Idaṃ tesaṃ idha nikkhepappayojanaṃ.

Pañhavaṇṇanā

Ekaṃ nāma kintipañhavaṇṇanā

Idāni tesaṃ atthavaṇṇanā hoti – **ekaṃ nāma ki**nti bhagavā yasmiṃ ekadhammasmiṃ bhikkhu sammā nibbindamāno anupubbena dukkhassantakaro hoti, yasmiṃ cāyamāyasmā nibbindamāno anupubbena dukkhassantamakāsi, taṃ dhammaṃ sandhāya pañhaṃ pucchati. **‘‘Sabbe sattā āhāraṭṭhitikā’’**ti thero puggalādhiṭṭhānāya desanāya vissajjeti. ‘‘Katamā ca, bhikkhave, sammāsati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharatī’’ti (saṃ. ni. 5.8) evamādīni cettha suttāni evaṃ vissajjanayuttisambhave sādhakāni. Ettha yenāhārena sabbe sattā ‘‘āhāraṭṭhitikā’’ti vuccanti, so āhāro taṃ vā nesaṃ āhāraṭṭhitikattaṃ ‘‘ekaṃ nāma ki’’nti puṭṭhena therena niddiṭṭhanti veditabbaṃ. Tañhi bhagavatā idha ekanti adhippetaṃ, na tu sāsane loke vā aññaṃ ekaṃ nāma natthīti ñāpetuṃ vuttaṃ. Vuttañhetaṃ bhagavatā –

> ‘‘Ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmiṃ ekadhamme? Sabbe sattā āhāraṭṭhitikā. Imasmiṃ kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti (a. ni. 10.27).

Āhāraṭṭhitikāti cettha yathā ‘‘atthi, bhikkhave, subhanimittaṃ. Tattha ayoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā kāmacchandassa uppādāyā’’ti evamādīsu (saṃ. ni. 5.232) paccayo āhāroti vuccati, evaṃ paccayaṃ āhārasaddena gahetvā paccayaṭṭhitikā ‘‘āhāraṭṭhitikā’’ti vuttā. Cattāro pana āhāre sandhāya – ‘‘āhāraṭṭhitikā’’ti vuccamāne ‘‘asaññasattā devā ahetukā anāhārā aphassakā avedanakā’’ti vacanato (vibha. 1017) ‘‘sabbe’’ti vacanamayuttaṃ bhaveyya.

Tattha siyā – evampi vuccamāne ‘‘katame dhammā sapaccayā? Pañcakkhandhā – rūpakkhandho…pe… viññāṇakkhandho’’ti (dha. sa. 1089) vacanato khandhānaṃyeva paccayaṭṭhitikattaṃ yuttaṃ, sattānantu ayuttamevetaṃ vacanaṃ bhaveyyāti. Na kho panetaṃ evaṃ daṭṭhabbaṃ. Kasmā? Sattesu khandhopacārasiddhito. Sattesu hi khandhopacāro siddho. Kasmā? Khandhe upādāya paññāpetabbato. Kathaṃ? Gehe gāmopacāro viya. Seyyathāpi hi gehāni upādāya paññāpetabbattā gāmassa ekasmimpi dvīsu tīsupi vā gehesu daḍḍhesu ‘‘gāmo daḍḍho’’ti evaṃ gehe gāmopacāro siddho, evameva khandhesu paccayaṭṭhena āhāraṭṭhitikesu ‘‘sattā āhāraṭṭhitikā’’ti ayaṃ upacāro siddhoti veditabbo. Paramatthato ca khandhesu jāyamānesu jīyamānesu mīyamānesu ca ‘‘khaṇe khaṇe tvaṃ bhikkhu jāyase ca jīyase ca mīyase cā’’ti vadatā bhagavatā tesu sattesu khandhopacāro siddhoti dassito evāti veditabbo. Yato yena paccayākhyena āhārena sabbe sattā tiṭṭhanti, so āhāro taṃ vā nesaṃ āhāraṭṭhitikattaṃ ekanti veditabbaṃ. Āhāro hi āhāraṭṭhitikattaṃ vā aniccatākāraṇato nibbidāṭṭhānaṃ hoti. Atha tesu sabbasattasaññitesu saṅkhāresu aniccatādassanena nibbindamāno anupubbena dukkhassantakaro hoti, paramatthavisuddhiṃ pāpuṇāti. Yathāha –

‘‘Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti. (dha. pa. 277);

Ettha ca ‘‘ekaṃ nāma ki’’nti ca ‘‘kihā’’ti ca duvidho pāṭho, tattha sīhaḷānaṃ kihāti pāṭho. Te hi ‘‘ki’’nti vattabbe ‘‘kihā’’ti vadanti. Keci bhaṇanti ‘‘ha-iti nipāto, theriyānampi ayameva pāṭho’’ti ubhayathāpi pana ekova attho. Yathā ruccati, tathā paṭhitabbaṃ. Yathā pana ‘‘sukhena phuṭṭho atha vā dukhena (dha. pa. 83), dukkhaṃ domanassaṃ paṭisaṃvedetī’’ti evamādīsu katthaci dukhanti ca katthaci dukkhanti ca vuccati, evaṃ katthaci ekanti, katthaci ekkanti vuccati. Idha pana ekaṃ nāmāti ayameva pāṭho.

Dve nāma kintipañhavaṇṇanā

Evaṃ iminā pañhabyākaraṇena āraddhacitto satthā purimanayeneva uttariṃ pañhaṃ pucchati **dve nāma ki**nti? Thero **dve**ti paccanubhāsitvā **‘‘nāmañca rūpañcā’’**ti dhammādhiṭṭhānāya desanāya vissajjeti. Tattha ārammaṇābhimukhaṃ namanato, cittassa ca natihetuto sabbampi arūpaṃ ‘‘nāma’’nti vuccati. Idha pana nibbidāhetuttā sāsavadhammameva adhippetaṃ ruppanaṭṭhena cattāro ca mahābhūtā, sabbañca tadupādāya pavattamānaṃ rūpaṃ ‘‘rūpa’’nti vuccati, taṃ sabbampi idhādhippetaṃ. Adhippāyavaseneva cettha ‘‘dve nāma nāmañca rūpañcā’’ti vuttaṃ, na aññesaṃ dvinnamabhāvato. Yathāha –

> ‘‘Dvīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu dvīsu? Nāme ca rūpe ca. Imesu kho, bhikkhave, dvīsu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Dve pañhā, dve uddesā, dve veyyākaraṇānī’ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti (a. ni. 10.27).

Ettha ca nāmarūpamattadassanena attadiṭṭhiṃ pahāya anattānupassanāmukheneva nibbindamāno anupubbena dukkhassantakaro hoti, paramatthavisuddhiṃ pāpuṇātīti veditabbo. Yathāha –

‘‘Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti. (dha. pa. 279);

Tīṇi nāma kintipañhavaṇṇanā

Idāni imināpi pañhabyākaraṇena āraddhacitto satthā purimanayeneva uttariṃ pañhaṃ pucchati **tīṇi nāma ki**nti? Thero **tīṇī**ti paccanubhāsitvā puna byākaritabbassa atthassa liṅgānurūpaṃ saṅkhyaṃ dassento **‘‘tisso**

vedanā''ti vissajjeti. Atha vā ''yā bhagavatā 'tisso vedanā'ti vuttā, imāsamatthamahaṃ tīṇīti paccemī''ti dassento āhāti evampettha attho veditabbo. Anekamukhā hi desanā paṭisambhidāpabhedena desanāvilāsappattānaṃ. Keci panāhu ''tīṇīti adhikapadamida''nti. Purimanayeneva cettha ''tisso vedanā''ti vuttaṃ, na aññesaṃ tiṇṇamabhāvato. Yathāha –

> ''Tīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu tīsu? Tīsu vedanāsu. Imesu kho, bhikkhave, tīsu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. 'Tayo pañhā, tayo uddesā, tīṇi veyyākaraṇānī'ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta''nti (a. ni. 10.27).

Ettha ca ''yaṃkiñci vedayitaṃ, sabbaṃ taṃ dukkhasminti vadāmī''ti (saṃ. ni. 4.259) vuttasuttānusārena vā. –

''Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;
Adukkhamasukhaṃ santaṃ, addakkhi naṃ aniccato''ti. (itivu. 53) –

Evaṃ dukkhadukkhatāvipariṇāmadukkhatāsaṅkhāradukkhatānusārena vā tissannaṃ vedanānaṃ dukkhabhāvadassanena sukhasaññaṃ pahāya dukkhānupassanāmukhena nibbindamāno anupubbena dukkhassantakaro hoti, paramatthavisuddhiṃ pāpuṇātīti veditabbo. Yathāha –

''Sabbe saṅkhārā dukkhāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā''ti. (dha. pa. 278);

Cattāri nāma kintipañhavaṇṇanā

Evaṃ imināpi pañhabyākaraṇena āraddhacitto satthā purimanayeneva uttariṃ pañhaṃ pucchati **cattāri nāma ki**nti? Tattha imassa pañhassa byākaraṇapakkhe katthaci purimanayeneva cattāro āhārā adhippetā. Yathāha –

> ''Catūsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu catūsu? Catūsu āhāresu. Imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. 'Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī'ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta''nti (a. ni. 10.27).

Katthaci yesu subhāvitacitto anupubbena dukkhassantakaro hoti, tāni cattāri satipaṭṭhānāni. Yathāha kajaṅgalā bhikkhunī –

> ''Catūsu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammattaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu catūsu? Catūsu satipaṭṭhānesu. Imesu kho, āvuso, catūsu dhammesu bhikkhu sammā subhāvitacitto…pe… dukkhassantakaro hoti. 'Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī'ti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vutta''nti (a. ni. 10.28).

Idha pana yesaṃ catunnaṃ anubodhappaṭivedhato bhavataṇhāchedo hoti, yasmā tāni cattāri ariyasaccāni adhippetāni. Yasmā vā iminā pariyāyena byākataṃ subyākatameva hoti, tasmā thero **cattārī**ti paccanubhāsitvā **''ariyasaccānī''**ti vissajjeti. Tattha **cattārī**ti gaṇanaparicchedo. **Ariyasaccānī**ti ariyāni saccāni, avitathāni avisaṃvādakānīti attho. Yathāha –

> ''Imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni, tasmā ariyasaccānīti vuccantī''ti (saṃ. ni. 5.1097).

Yasmā vā sadevakena lokena araṇīyato abhigamanīyatoti vuttaṃ hoti, vāyamitabbaṭṭhānasaññite aye vā iriyanato, anaye vā na iriyanato, sattatiṃsabodhipakkhiyaariyadhammasamāyogato vā ariyasammatā buddhapaccekabuddhabuddhasāvakā etāni paṭivijjhanti, tasmāpi ‘‘ariyasaccānī’’ti vuccanti. Yathāha –

> ‘‘Cattārimāni, bhikkhave, ariyasaccāni…pe… imāni kho, bhikkhave, cattāri ariyasaccāni, ariyā imāni paṭivijjhanti, tasmā ariyasaccānīti vuccantī’’ti.

Apica ariyassa bhagavato saccānītipi ariyasaccāni. Yathāha –

> ‘‘Sadevake, bhikkhave…pe… sadevamanussāya tathāgato ariyo, tasmā ariyasaccānīti vuccantī’’ti (saṃ. ni. 5.1098).

Atha vā etesaṃ abhisambuddhattā ariyabhāvasiddhitopi ariyasaccāni. Yathāha –

> ‘‘Imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisambuddhattā tathāgato arahaṃ sammāsambuddhoti vuccatī’’ti (saṃ. ni. 5.1093).

Ayametesaṃ padattho. Etesaṃ pana ariyasaccānaṃ anubodhappaṭivedhato bhavataṇhāchedo hoti. Yathāha –

> ‘‘Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ…pe… dukkhanirodhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo’’ti (saṃ. ni. 5.1091).

Pañca nāma kintipañhavaṇṇanā

Imināpi pañhabyākaraṇena āraddhacitto satthā purimanayeneva uttariṃ pañhaṃ pucchati **pañca nāma ki**nti? Thero **pañcā**ti paccanubhāsitvā **‘‘upādānakkhandhā’’**ti vissajjeti. Tattha **pañcā**ti gaṇanaparicchedo. Upādānajanitā upādānajanakā vā khandhā upādānakkhandhā. Yaṃkiñci rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇañca sāsavā upādāniyā, etesametaṃ adhivacanaṃ. Pubbanayeneva cettha ‘‘pañcupādānakkhandhā’’ti vuttaṃ, na aññesaṃ pañcannamabhāvato. Yathāha –

> ‘‘Pañcasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu pañcasu? Pañcasu upādānakkhandhesu. Imesu kho, bhikkhave, pañcasu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Pañca pañhā, pañca uddesā, pañca veyyākaraṇānī’ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti (a. ni. 10.27).

Ettha ca pañcakkhandhe udayabbayavasena sammasanto vipassanāmataṃ laddhā anupubbena nibbānāmataṃ sacchikaroti. Yathāha –

> ‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
> Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti. (dha. pa. 374);

Cha nāma kintipañhavaṇṇanā

Evaṃ imināpi pañhabyākaraṇena āraddhacitto satthā purimanayeneva uttariṃ pañhaṃ pucchati **‘‘cha nāma ki’’**nti? Thero **cha**iti paccanubhāsitvā **‘ajjhattikāni āyatanānī’**ti vissajjeti. Tattha **cha**iti gaṇanaparicchedo, ajjhatte niyuttāni, attānaṃ vā adhikatvā pavattāni **ajjhattikāni**. Āyatanato, āyassa vā tananato, āyatassa vā saṃsāradukkhassa nayanato āyatanāni, cakkhusotaghānajivhākāyamanānametaṃ adhivacanaṃ. Pubbanayena cettha ‘‘cha ajjhattikāni āyatanānī’’ti vuttaṃ, na aññesaṃ channamabhāvato. Yathāha –

> ‘‘Chasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu chasu? Chasu ajjhattikesu āyatanesu. Imesu kho, bhikkhave, chasu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Cha pañhā cha uddesā cha veyyākaraṇānī’ti iti

> yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta''nti (a. ni. 10.27).

Ettha ca cha ajjhattikāni āyatanāni, ''suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacana''nti (saṃ. ni. 4.238) vacanato suññato pubbuḷakamarīcikādīni viya aciraṭṭhitikato tucchato vañcanato ca samanupassaṃ nibbindamāno anupubbena dukkhassantaṃ katvā maccurājassa adassanaṃ upeti. Yathāha –

''Yathā pubbuḷakaṃ passe, yathā passe marīcikaṃ;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī''ti. (dha. pa. 170);

Satta nāma kintipañhavaṇṇanā

Imināpi pañhabyākaraṇena āraddhacitto satthā uttariṃ pañhaṃ pucchati **satta nāma ki**nti? Thero kiñcāpi mahāpañhabyākaraṇe satta viññāṇaṭṭhitiyo vuttā, apica kho pana yesu dhammesu subhāvitacitto bhikkhu dukkhassantakaro hoti, te dassento **''satta bojjhaṅgā''**ti vissajjeti. Ayampi cattho bhagavatā anumato eva. Yathāha –

> ''Paṇḍitā gahapatayo kajaṅgalikā bhikkhunī, mahāpaññā gahapatayo kajaṅgalikā bhikkhunī, mañcepi tumhe gahapatayo upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, ahampi cetaṃ evameva byākareyyaṃ, yathā taṃ kajaṅgalikāya bhikkhuniyā byākata''nti (a. ni. 10.28).

Tāya ca evaṃ byākataṃ –

> ''Sattasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto…pe… dukkhassantakaro hoti. Katamesu sattasu? Sattasu bojjhaṅgesu. Imesu kho, āvuso, sattasu dhammesu bhikkhu sammā subhāvitacitto…pe… dukkhassantakaro hoti. 'Satta pañhā satta uddesā satta veyyākaraṇānī'ti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vutta''nti (a. ni. 10.28).

Evamayamattho bhagavatā anumato evāti veditabbo.

Tattha **sattā**ti ūnādhikanivāraṇagaṇanaparicchedo. **Bojjhaṅgā**ti satiādīnaṃ dhammānametaṃ adhivacanaṃ. Tatrāyaṃ padattho – etāya lokiyalokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādi-anekupaddavappaṭipakkhabhūtāya satidhammavicayavīriyapītippassaddhisamādhupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhatīti katvā **bodhi,** kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti vuttaṃ hoti. Yathāha – ''satta bojjhaṅge bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho''ti. Yathāvuttappakārāya vā etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvakopi **bodhi**. Iti tassā dhammasāmaggisaṅkhātāya bodhiyā aṅgabhūtattā **bojjhaṅgā** jhānaṅgamaggaṅgāni viya, tassa vā bodhīti laddhavohārassa ariyasāvakassa aṅgabhūtattāpi **bojjhaṅgā** senaṅgarathaṅgādayo viya.

Apica **''bojjhaṅgā**ti kenaṭṭhena bojjhaṅgā? Bodhāya saṃvattantīti bojjhaṅgā, bujjhantīti bojjhaṅgā, anubujjhantīti bojjhaṅgā, paṭibujjhantīti bojjhaṅgā, sambujjhantīti bojjhaṅgā''ti (paṭi. ma. 2.17) imināpi paṭisambhidāyaṃ vuttena vidhinā bojjhaṅgānaṃ bojjhaṅgaṭṭho veditabbo. Evamime satta bojjhaṅge bhāvento bahulīkaronto na cirasseva ekantanibbidādiguṇapaṭilābhī hoti, tena diṭṭheva dhamme dukkhassantakaro hotīti vuccati. Vuttañcetaṃ bhagavatā –

> ''Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattantī''ti (saṃ. ni. 5.201).

Aṭṭha nāma kintipañhavaṇṇanā

Evaṃ imināpi pañhabyākaraṇena āraddhacitto satthā uttariṃ pañhaṃ pucchati **aṭṭha nāma ki**nti? Thero kiñcāpi mahāpañhabyākaraṇe aṭṭha lokadhammā vuttā, apica kho pana yesu dhammesu subhāvitacitto bhikkhu dukkhassantakaro hoti, te dassento ‘‘ariyāni aṭṭha maggaṅgānī’’ti avatvā yasmā aṭṭhaṅgavinimutto maggo nāma natthi, aṭṭhaṅgamattameva tu maggo, tasmā tamatthaṃ sādhento desanāvilāsena **ariyo aṭṭhaṅgiko maggo**ti vissajjeti. Bhagavatāpi cāyamattho desanānayo ca anumato eva. Yathāha –

> ‘‘Paṇḍitā gahapatayo kajaṅgalikā bhikkhunī…pe… ahampi evameva byākareyyaṃ, yathā taṃ kajaṅgalikāya bhikkhuniyā byākata’’nti (a. ni. 10.28).

Tāya ca evaṃ byākataṃ –

> ‘‘Aṭṭhasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto…pe… dukkhassantakaro hoti. ‘Aṭṭha pañhā, aṭṭha uddesā, aṭṭha veyyākaraṇānī’ti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vutta’’nti (a. ni. 10.28).

Evamayaṃ attho ca desanānayo ca bhagavatā anumato evāti veditabbo.

Tattha **ariyo**ti nibbānatthikehi abhigantabbo, apica ārakā kilesehi vattanato, ariyabhāvakaraṇato, ariyaphalapaṭilābhato cāpi ariyoti veditabbo. Aṭṭha aṅgāni assāti **aṭṭhaṅgiko**. Svāyaṃ caturaṅgikā viya senā, pañcaṅgikaṃ viya ca tūriyaṃ aṅgavinibbhogena anupalabbhasabhāvato aṅgamattamevāti veditabbo. Maggati iminā nibbānaṃ, sayaṃ vā maggati, kilese mārento vā gacchatīti **maggo**.

Evamaṭṭhappabhedañcimaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento bhikkhu avijjaṃ bhindati, vijjaṃ uppādeti, nibbānaṃ sacchikaroti, tena diṭṭheva dhamme dukkhassantakaro hotīti vuccati. Vuttañhetaṃ –

> ‘‘Seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā sammā paṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati, lohitaṃ vā uppādessatīti ṭhānametaṃ vijjati. Taṃ kissa hetu? Sammā paṇihitattā, bhikkhave, sūkassa, evameva kho, bhikkhave, so vata bhikkhu sammā paṇihitāya diṭṭhiyā sammā paṇihitāya maggabhāvanāya avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti ṭhānametaṃ vijjatī’’ti (a. ni. 1.42).

Nava nāma kintipañhavaṇṇanā

Imināpi pañhabyākaraṇena āraddhacitto satthā uttariṃ pañhaṃ pucchati **nava nāma ki**nti? Thero **nava**iti paccanubhāsitvā **‘‘sattāvāsā’’**ti vissajjeti. Tattha **navā**ti gaṇanaparicchedo. **Sattā**ti jīvitindriyappaṭibaddhe khandhe upādāya paññattā pāṇino paṇṇatti vā. **Āvāsā**ti āvasanti etesūti āvāsā, sattānaṃ āvāsā sattāvāsā. Esa desanāmaggo, atthato pana navavidhānaṃ sattānametaṃ adhivacanaṃ. Yathāha –

> ‘‘Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ paṭhamo sattāvāso. Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi, devā brahmakāyikā, paṭhamābhinibbattā, ayaṃ dutiyo sattāvāso. Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi, devā ābhassarā, ayaṃ tatiyo sattāvāso. Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi, devā subhakiṇhā, ayaṃ catuttho sattāvāso. Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi, devā asaññasattā, ayaṃ pañcamo sattāvāso. Santāvuso, sattā sabbaso rūpasaññānaṃ…pe… ākāsānañcāyatanūpagā, ayaṃ chaṭṭho sattāvāso. Santāvuso, sattā…pe… viññāṇañcāyatanūpagā, ayaṃ sattamo sattāvāso. Santāvuso, sattā…pe… ākiñcaññāyatanūpagā, ayaṃ aṭṭhamo sattāvāso. Santāvuso, sattā…pe… nevasaññānāsaññāyatanūpagā, ayaṃ navamo sattāvāso’’ti (dī. ni. 3.341).

Purimanayeneva cettha ‘‘nava sattāvāsā’’ti vuttaṃ, na aññesaṃ navannamabhāvato. Yathāha –

> ‘‘Navasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu navasu? Navasu sattāvāsesu. Imesu kho, bhikkhave, navasu dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. ‘Nava pañhā, nava uddesā, nava veyyākaraṇānī’ti iti

> yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti (a. ni. 10.27).

Ettha ca ‘‘nava dhammā pariññeyyā. Katame nava? Nava sattāvāsā’’ti (dī. ni. 3.359) vacanato navasu sattāvāsesu ñātapariññāya dhuvasubhasukhattabhāvadassanaṃ pahāya suddhasaṅkhārapuñjamattadassanena nibbindamāno tīraṇapariññāya aniccānupassanena virajjamāno dukkhānupassanena vimuccamāno anattānupassanena sammā pariyantadassāvī pahānapariññāya sammattamabhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Tenetaṃ vuttaṃ –

> ‘‘Navasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… diṭṭheva dhamme dukkhassantakaro hoti. Katamesu navasu? Navasu sattāvāsesū’’ti (a. ni. 10.27).

Dasa nāma kintipañhavaṇṇanā

Evaṃ imināpi pañhabyākaraṇena āraddhacitto satthā uttariṃ pañhaṃ pucchati **dasa nāma ki**nti? Tattha kiñcāpi imassa pañhassa ito aññatra veyyākaraṇesu dasa akusalakammapathā vuttā. Yathāha –

> ‘‘Dasasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno…pe… dukkhassantakaro hoti. Katamesu dasasu? Dasasu akusalakammapathesu. Imesu kho, bhikkhave, dasasu dhammesu bhikkhu sammā nibbindamāno…pe. … dukkhassantakaro hoti. ‘Dasa pañhā dasa uddesā dasa veyyākaraṇānī’ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vutta’’nti (a. ni. 10.27).

Idha pana yasmā ayamāyasmā attānaṃ anupanetvā aññaṃ byākātukāmo, yasmā vā iminā pariyāyena byākataṃ subyākatameva hoti, tasmā yehi dasahi aṅgehi samannāgato arahāti pavuccati, tesaṃ adhigamaṃ dīpento **dasahaṅgehi samannāgato arahāti pavuccatī**ti puggalādhiṭṭhānāya desanāya vissajjeti. Yato ettha yehi dasahi aṅgehi samannāgato arahāti pavuccati, tāni dasaṅgāni ‘‘dasa nāma ki’’nti puṭṭhena therena niddiṭṭhānīti veditabbāni. Tāni ca dasa –

> ‘‘Asekho asekhoti, bhante, vuccati, kittāvatā nu kho, bhante, bhikkhu asekho hotīti? Idha, bhikkhave, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Evaṃ kho, bhikkhave, bhikkhu asekho hotī’’ti (a. ni. 10.111). –

Evamādīsu suttesu vuttanayeneva veditabbānīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Kumārapañhavaṇṇanā niṭṭhitā.

5. Maṅgalasuttavaṇṇanā

Nikkhepappayojanaṃ

Idāni kumārapañhānantaraṃ nikkhittassa maṅgalasuttassa atthavaṇṇanākkamo anuppatto, tassa idha nikkhepappayojanaṃ vatvā atthavaṇṇanaṃ karissāma. Seyyathidaṃ – idañhi suttaṃ iminā anukkamena bhagavatā avuttampi yvāyaṃ saraṇagamanehi sāsanotāro, sikkhāpadadvattiṃsākārakumārapañhehi ca sīlasamādhipaññāppabhedanayo dassito, sabbopesa paramamaṅgalabhūto, yato maṅgalatthikena ettheva abhiyogo kātabbo, so cassa maṅgalabhāvo iminā suttānusārena veditabboti dassanatthaṃ vuttaṃ.

Idamassa idha nikkhepappayojanaṃ.

Paṭhamamahāsaṅgītikathā

Evaṃ nikkhittassa panassa atthavaṇṇanatthaṃ ayaṃ mātikā –

> ‘‘Vuttaṃ yena yadā yasmā, cetaṃ vatvā imaṃ vidhiṃ;
> Evamiccādipāṭhassa, atthaṃ nānappakārato.
>
> ‘‘Vaṇṇayanto samuṭṭhānaṃ, vatvā yaṃ yattha maṅgalaṃ;
> Vavatthapetvā taṃ tassa, maṅgalattaṃ vibhāvaye’’ti.

Tattha **‘‘vuttaṃ yena yadā yasmā, cetaṃ vatvā imaṃ vidhi’’**nti ayaṃ tāva addhagāthā yadidaṃ ‘‘evaṃ me sutaṃ ekaṃ samayaṃ bhagavā…pe… bhagavantaṃ gāthāya ajjhabhāsī’’ti, idaṃ vacanaṃ sandhāya vuttā. Idañhi anussavavasena vuttaṃ, so ca bhagavā sayambhū anācariyako, tasmā nedaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. Yato vattabbametaṃ ‘‘idaṃ vacanaṃ kena vuttaṃ, kadā, kasmā ca vutta’’nti. Vuccate – āyasmatā ānandena vuttaṃ, tañca paṭhamamahāsaṅgītikāle.

Paṭhamamahāsaṅgīti cesā sabbasuttanidānakosallatthamādito pabhuti evaṃ veditabbā. Dhammacakkappavattanañhi ādiṃ katvā yāva subhaddaparibbājakavinayanā, katabuddhakicce kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadivase paccūsasamaye anupādisesāya nibbānadhātuyā parinibbute, bhagavati lokanāthe bhagavato parinibbāne sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo sattāhaparinibbute bhagavati subhaddena vuḍḍhapabbajitena ‘‘alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena, upaddutā ca homa ‘idaṃ vo kappati idaṃ vo na kappatī’ti, idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāmā’’ti (cūḷava. 437; dī. ni. 2.232) vuttavacanamanussaranto ‘‘ṭhānaṃ kho panetaṃ vijjati yaṃ pāpabhikkhū ‘atītasatthukaṃ pāvacana’nti maññamānā pakkhaṃ labhitvā na cirasseva saddhammaṃ antaradhāpeyyuṃ. Yāva ca dhammavinayo tiṭṭhati, tāva anatītasatthukameva pāvacanaṃ hoti. Yathāha bhagavā –

> ‘‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’’ti (dī. ni. 2.216).

‘‘Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ’’.

Yañcāhaṃ bhagavatā –

> ‘‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni nibbasanānī’’ti vatvā cīvare sādhāraṇaparibhogena ceva –
>
> ‘‘Ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharāmi, kassapopi, bhikkhave, yāvadeva ākaṅkhati vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharatī’’ti –

Evamādinā nayena navānupubbavihārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito, tassa me kimaññaṃ āṇaṇyaṃ bhavissati? ‘‘Nanu maṃ bhagavā rājā viya sakakavacaissariyānuppadānena attano kulavaṃsappatiṭṭhāpakaṃ puttaṃ ‘saddhammavaṃsappatiṭṭhāpako me ayaṃ bhavissatī’ti mantvā iminā asādhāraṇena anuggahena anuggahesī’’ti cintayanto dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi? Yathāha –

> ‘‘Atha kho āyasmā mahākassapo bhikkhū āmantesi – ekamidāhaṃ, āvuso, samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehī’’ti (dī. ni. 2.231; cūḷava. 437) sabbaṃ **subhaddakaṇḍaṃ** vitthāretabbaṃ.

Tato paraṃ āha –

> ‘‘Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyeyyāma, pure adhammo dippati, dhammo paṭibāhiyyati, avinayo dippati, vinayo paṭibāhiyyati, pure adhammavādino balavanto honti, dhammavādino dubbalā honti, avinayavādino balavanto honti, vinayavādino dubbalā hontī’’ti (cūḷava. 437).
>
> Bhikkhū āhaṃsu ‘‘tena hi, bhante, thero bhikkhū uccinatū’’ti. Thero sakalanavaṅgasatthusāsanapariyattidhare puthujjanasotāpannasakadāgāmianāgāmisukkhavipassakakhīṇāsavabhikkhū anekasate anekasahasse ca vajjetvā tipiṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavatā etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapañcasate pariggahesi. Ye sandhāya idaṃ vuttaṃ ‘‘atha kho āyasmā mahākassapo ekenūnapañcaarahantasatāni uccinī’’ti (cūḷava. 437).

Kissa pana thero ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇatthaṃ. Tena hāyasmatā sahāpi vināpi na sakkā dhammasaṅgīti kātuṃ. So hāyasmā sekho sakaraṇīyo, tasmā saha na sakkā, yasmā panassa kiñci dasabaladesitaṃ suttageyyādikaṃ bhagavato asammukhā paṭiggahitaṃ nāma natthi, tasmā vināpi na sakkā. Yadi evaṃ sekhopi samāno dhammasaṅgītiyā bahūkārattā therena uccinitabbo assa, atha kasmā na uccinitoti? Parūpavādavivajjanato. Thero hi āyasmante ānande ativiya vissattho ahosi. Tathā hi naṃ sirasmiṃ palitesu jātesupi ‘‘na vāyaṃ kumārako mattamaññāsī’’ti (saṃ. ni. 2.154) kumārakavādena ovadati. Sakyakulappasuto cāyaṃ āyasmā tathāgatassa bhātā cūḷapitu putto, tatra bhikkhū chandāgamanaṃ viya maññamānā ‘‘bahū asekhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandaṃ sekhapaṭisambhidāppattaṃ thero uccinī’’ti upavadeyyuṃ. Taṃ parūpavādaṃ parivivajjento ‘‘ānandaṃ vinā saṅgīti na sakkā kātuṃ, bhikkhūnaṃyeva anumatiyā gahessāmī’’ti na uccini.

Atha sayameva bhikkhū ānandassatthāya theraṃ yāciṃsu. Yathāha –

> ‘‘Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ – ‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekho, abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ, bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto, tena hi, bhante, thero āyasmantampi ānandaṃ uccinatū’ti. Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccinī’’ti (cūḷava. 437).

Evaṃ bhikkhūnaṃ anumatiyā uccinitena tenāyasmatā saddhiṃ pañcatherasatāni ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘‘kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāmā’’ti. Atha kho therānaṃ bhikkhūnaṃ etadahosi ‘‘rājagahaṃ kho mahāgocaraṃ pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma, naññe bhikkhū rājagahe vassaṃ upagaccheyyu’’nti. Kasmā pana nesaṃ etadahosi? Idaṃ amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjhaṃ pavisitvā ukkoṭeyyāti. Athāyasmā mahākassapo ñattidutiyena kammena sāvesi. Taṃ **saṅgītikkhandhake** (cūḷava. 437) vuttanayeneva ñātabbaṃ.

Atha tathāgatassa parinibbānato sattasu sādhukīḷanadivasesu sattasu ca dhātupūjādivasesu vītivattesu ‘‘aḍḍhamāso atikkanto, idāni gimhānaṃ diyaḍḍho māso seso, upakaṭṭhā vassūpanāyikā’’ti mantvā mahākassapatthero ‘‘rājagahaṃ, āvuso, gacchāmā’’ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato. Anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato, ānandatthero pana bhagavato pattacīvaraṃ gahetvā bhikkhusaṅghaparivuto sāvatthiṃ gantvā rājagahaṃ gantukāmo yena sāvatthi, tena cārikaṃ pakkāmi. Ānandattherena gatagataṭṭhāne mahāparidevo ahosi, ‘‘bhante ānanda, kuhiṃ satthāraṃ ṭhapetvā āgatosī’’ti? Anupubbena sāvatthiṃ anuppatte there bhagavato parinibbānasamaye viya mahāparidevo ahosi.

Tatra sudaṃ āyasmā ānando aniccatādipaṭisaṃyuttāya dhammiyā kathāya taṃ mahājanaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiyā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjitvā milātamālākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsi. Atha thero bhagavato parinibbānato pabhuti ṭhānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase khīravirecanaṃ pivitvā vihāreyeva nisīdi, yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca –

> ‘‘Akālo kho, māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāmā’’ti (dī. ni. 1.447).

Dutiyadivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho dīghanikāye **subhasuttaṃ** nāma dasamaṃ suttamabhāsi.

Atha kho thero jetavane vihāre khaṇḍaphullappaṭisaṅkharaṇaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya rājagahaṃ gato. Tathā mahākassapatthero anuruddhatthero ca sabbaṃ bhikkhusaṅghaṃ gahetvā rājagahameva gatā.

Tena kho pana samayena rājagahe aṭṭhārasa mahāvihārā honti. Te sabbepi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbe bhikkhū attano attano pattacīvaraṃ gahetvā vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanatthañca ‘‘paṭhamaṃ māsaṃ khaṇḍaphullappaṭisaṅkharaṇaṃ karomā’’ti cintesuṃ. Titthiyā hi vadeyyuṃ ‘‘samaṇassa gotamassa sāvakā satthari ṭhiteyeva vihāre paṭijaggiṃsu, parinibbute chaḍḍesu’’nti. Tesaṃ vādaparimocanatthañca cintesunti vuttaṃ hoti. Vuttampi cetaṃ –

> ‘‘Atha kho therānaṃ bhikkhūnaṃ etadahosi – bhagavatā kho, āvuso, khaṇḍaphullappaṭisaṅkharaṇaṃ vaṇṇitaṃ, handa mayaṃ, āvuso, paṭhamaṃ māsaṃ khaṇḍaphullappaṭisaṅkharaṇaṃ karoma, majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāmā’’ti (cūḷava. 438).

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Ajātasattu rājā āgantvā vanditvā ‘‘ahaṃ, bhante, kiṃ karomi, kenattho’’ti pavāresi. Therā aṭṭhārasamahāvihārappaṭisaṅkharaṇatthāya hatthakammaṃ paṭivedesuṃ. ‘‘Sādhu, bhante’’ti rājā hatthakammakārake manusse adāsi. Therā paṭhamaṃ māsaṃ sabbavihāre paṭisaṅkharāpesuṃ.

Atha rañño ārocesuṃ – ‘‘niṭṭhitaṃ, mahārāja, vihārappaṭisaṅkharaṇaṃ, idāni dhammavinayasaṅgahaṃ karomā’’ti. ‘‘Sādhu, bhante, vissatthā karotha, mayhaṃ āṇācakkaṃ, tumhākaṃ dhammacakkaṃ hotu. Āṇāpetha, bhante, kiṃ karomī’’ti? ‘‘Dhammasaṅgahaṃ karontānaṃ bhikkhūnaṃ sannisajjaṭṭhānaṃ mahārājā’’ti. ‘‘Kattha karomi, bhante’’ti? ‘‘Vebhārapabbatapasse sattapaṇṇiguhādvāre kātuṃ yuttaṃ mahārājā’’ti. ‘‘Sādhu, bhante’’ti kho, rājā ajātasattu, vissakammunā nimmitasadisaṃ suvibhattabhittithambhasopānaṃ nānāvidhamālākammalatākammavicitraṃ mahāmaṇḍapaṃ kārāpetvā vividhakusumadāmaolambakaviniggalantacāruvitānaṃ ratanavicitramaṇikoṭṭimatalamiva ca naṃ nānāpupphūpahāravicitraṃ supariniṭṭhitabhūmikammaṃ brahmavimānasadisaṃ alaṅkaritvā tasmiṃ mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañcakappiyapaccattharaṇasatāni paññāpetvā dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therāsanaṃ, maṇḍapamajjhe puratthābhimukhaṃ buddhassa bhagavato āsanārahaṃ dhammāsanaṃ paññāpetvā dantakhacitaṃ cittabījaniñcettha ṭhapetvā bhikkhusaṅghassa ārocāpesi ‘‘niṭṭhitaṃ, bhante, kicca’’nti.

Bhikkhū āyasmantaṃ ānandaṃ āhaṃsu ‘‘sve, āvuso ānanda, saṅghasannipāto, tvañca sekho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantuṃ, appamatto hohī’’ti. Atha kho āyasmā ānando ‘‘sve sannipāto, na kho pana metaṃ patirūpaṃ, yvāhaṃ sekho samāno sannipātaṃ gaccheyya’’nti bahudeva rattiṃ kāyagatāya satiyā vītināmetvā rattiyā paccūsasamaye caṅkamā orohitvā vihāraṃ pavisitvā ‘‘nipajjissāmī’’ti kāyaṃ āvajjesi. Dve pādā bhūmito muttā, appattañca sīsaṃ bimbohanaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Ayañhi āyasmā caṅkamena bahi vītināmetvā visesaṃ nibbattetuṃ asakkonto cintesi ‘‘nanu maṃ bhagavā etadavoca – ‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo’ti (dī. ni. 2.207). Buddhānañca kathādoso nāma natthi, mama pana accāraddhaṃ vīriyaṃ, tena me cittaṃ uddhaccāya saṃvattati, handāhaṃ vīriyasamataṃ yojemī’’ti caṅkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake nisīditvā ‘‘thokaṃ vissamissāmī’’ti kāyaṃ mañcake upanāmesi. Dve pādā bhūmito muttā, sīsañca bimbohanamasampattaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Catuiriyāpathavirahitaṃ therassa arahattaṃ. Tena ‘‘imasmiṃ sāsane anisinno anipanno aṭṭhito acaṅkamanto ko bhikkhu arahattaṃ patto’’ti vutte ‘‘ānandatthero’’ti vattuṃ vaṭṭati.

Atha therā bhikkhū dutiyadivase bhattakiccaṃ katvā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatitā. Ānandatthero pana attano arahattappattiṃ ñāpetukāmo bhikkhūhi saddhiṃ na gato. Bhikkhū yathāvuḍḍhaṃ attano attano pattāsane nisīdantā ānandattherassa āsanaṃ ṭhapetvā nisinnā. Tattha kehici ‘‘etamāsanaṃ kassā’’ti vutte ānandassāti. ‘‘Ānando pana kuhiṃ gato’’ti. Tasmiṃ samaye thero cintesi ‘‘idāni mayhaṃ gamanakālo’’ti. Tato attano ānubhāvaṃ dassento pathaviyaṃ nimujjitvā attano āsaneyeva attānaṃ dassesi. Ākāsenāgantvā nisīdītipi eke.

Evaṃ nisinne tasmiṃ āyasmante mahākassapatthero bhikkhū āmantesi, ‘‘āvuso, kiṃ paṭhamaṃ saṅgāyāma dhammaṃ vā vinayaṃ vā’’ti? Bhikkhū āhaṃsu, ‘‘bhante mahākassapa, **vinayonāmabuddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hoti,** tasmā paṭhamaṃ vinayaṃ saṅgāyāmā’’ti. ‘‘Kaṃ dhuraṃ katvā vinayo saṅgāyitabbo’’ti? ‘‘Āyasmantaṃ upāli’’nti. ‘‘Kiṃ ānando nappahotī’’ti? ‘‘No nappahoti, apica kho pana sammāsambuddho dharamānoyeva vinayapariyattiṃ nissāya āyasmantaṃ upāliṃ etadagge ṭhapesi – ‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’’’ti (a. ni. 1.228). Tasmā upālittheraṃ pucchitvā vinayaṃ saṅgāyāmāti. Tato thero vinayaṃ pucchanatthāya attanāva attānaṃ sammanni. Upālittheropi vissajjanatthāya sammanni. Tatrāyaṃ pāḷi –

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

> ‘‘Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ upāliṃ vinayaṃ puccheyya’’nti.

Āyasmāpi upāli saṅghaṃ ñāpesi –

> ‘‘Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyya’’nti.

Evaṃ attanāva attānaṃ sammannitvā āyasmā, upāli, uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaniṃ gahetvā. Tato mahākassapatthero upālittheraṃ paṭhamapārājikaṃ ādiṃ katvā sabbaṃ vinayaṃ pucchi, upālitthero vissajjesi. Sabbe pañcasatā bhikkhū paṭhamapārājikasikkhāpadaṃ sanidānaṃ katvā ekato gaṇasajjhāyamakaṃsu. Evaṃ sesānipīti sabbaṃ vinayaṭṭhakathāya gahetabbaṃ. Etena nayena saubhatovibhaṅgaṃ sakhandhakaparivāraṃ sakalaṃ vinayapiṭakaṃ saṅgāyitvā upālitthero dantakhacitaṃ bījaniṃ nikkhipitvā dhammāsanā orohitvā vuḍḍhe bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapatthero bhikkhū pucchi – ‘‘dhammaṃ saṅgāyantehi kaṃ puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo’’ti? Bhikkhū ‘‘ānandattheraṃ dhuraṃ katvā’’ti āhaṃsu.

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

> ‘‘Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ ānandaṃ dhammaṃ puccheyya’’nti.

Atha kho āyasmā ānando saṅghaṃ ñāpesi –

> ‘‘Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyya’’nti.

Atha kho āyasmā ānando uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaniṃ gahetvā. Atha mahākassapatthero ānandattheraṃ dhammaṃ pucchi – ‘‘brahmajālaṃ, āvuso ānanda, kattha bhāsita’’nti? ‘‘Antarā ca, bhante, rājagahaṃ antarā ca nāḷandaṃ rājāgārake ambalaṭṭhikāya''nti. ''Kaṃ ārabbhā''ti? ''Suppiyañca paribbājakaṃ brahmadattañca māṇavaka''nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajālassa nidānampi pucchi, puggalampi pucchi. ''Sāmaññaphalaṃ; panāvuso ānanda, kattha bhāsita''nti? ''Rājagahe, bhante, jīvakambavane''ti. ''Kena saddhi''nti? ''Ajātasattunā vedehiputtena saddhi''nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmaññaphalassa nidānampi pucchi, puggalampi pucchi. Eteneva upāyena pañcapi nikāye pucchi, puṭṭho puṭṭho āyasmā ānando vissajjesi. Ayaṃ **paṭhamamahāsaṅgīti** pañcahi therasatehi katā –

''Satehi pañcahi katā, tena pañcasatāti ca;
Thereheva katattā ca, therikāti pavuccatī''ti.

Imissā paṭhamamahāsaṅgītiyā vattamānāya sabbaṃ dīghanikāyaṃ majjhimanikāyādiñca pucchitvā anupubbena khuddakanikāyaṃ pucchantena āyasmatā mahākassapena ''maṅgalasuttaṃ, āvuso ānanda, kattha bhāsita''nti evamādivacanāvasāne ''nidānampi pucchi, puggalampi pucchī''ti ettha nidāne pucchite taṃ nidānaṃ vitthāretvā yathā ca bhāsitaṃ, yena ca sutaṃ, yadā ca sutaṃ, yena ca bhāsitaṃ, yattha ca bhāsitaṃ, yassa ca bhāsitaṃ, taṃ sabbaṃ kathetukāmena ''evaṃ bhāsitaṃ mayā sutaṃ, ekaṃ samayaṃ sutaṃ, bhagavatā bhāsitaṃ, sāvatthiyaṃ bhāsitaṃ, devatāya bhāsita''nti etamatthaṃ dassentena āyasmatā ānandena vuttaṃ ''evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme… pe… bhagavantaṃ gāthāya ajjhabhāsī''ti. Evamidaṃ āyasmatā ānandena vuttaṃ, tañca pana paṭhamamahāsaṅgītikāle vuttanti veditabbaṃ.

Idāni ''kasmā vutta''nti ettha vuccate – yasmā ayamāyasmā mahākassapattherena nidānaṃ puṭṭho, tasmānena taṃ nidānaṃ ādito pabhuti vitthāretuṃ vuttaṃ. Yasmā vā ānandaṃ dhammāsane nisinnaṃ vasīgaṇaparivutaṃ disvā ekaccānaṃ devatānaṃ cittamuppannaṃ ''ayamāyasmā vedehamuni pakatiyāpi sakyakulamanvayo bhagavato dāyādo, bhagavatāpi pañcakkhattuṃ etadagge niddiṭṭho, catūhi acchariyaabbhutadhammehi samannāgato, catunnaṃ parisānaṃ piyo manāpo, idāni maññe bhagavato dhammarajjadāyajjaṃ patvā buddho jāto''ti. Tasmā āyasmā ānando tāsaṃ devatānaṃ cetasā cetoparivitakkamaññāya taṃ abhūtaguṇasambhāvanaṃ anadhivāsento attano sāvakabhāvameva dīpetuṃ āha ''evaṃ me sutaṃ ekaṃ samayaṃ bhagavā …pe… ajjhabhāsī''ti. Etthantare pañca arahantasatāni anekāni ca devatāsahassāni ''sādhu sādhū''ti āyasmantaṃ ānandaṃ abhinandiṃsu, mahābhūmicālo ahosi, nānāvidhakusumavassaṃ antalikkhato papati, aññāni ca bahūni acchariyāni pāturahesuṃ, bahūnañca devatānaṃ saṃvego uppajji ''yaṃ amhehi bhagavato sammukhā sutaṃ, idāneva taṃ parokkhā jāta''nti. Evamidaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vadantenāpi iminā kāraṇena vuttanti veditabbaṃ. Ettāvatā ca **''vuttaṃ yena yadā yasmā, cetaṃ vatvā imaṃ vidhi''**nti imissā addhagāthāya attho pakāsito hoti.

Evamiccādipāṭhavaṇṇanā

1. Idāni **''evamiccādipāṭhassa, atthaṃ nānappakārato''**ti evamādimātikāya saṅgahitatthappakāsanatthaṃ vuccate – **eva**nti ayaṃ saddo upamūpadesasampahaṃsanagarahaṇavacanasampaṭiggahākāranidassanāvadhāraṇādīsu atthesu daṭṭhabbo. Tathā hesa ''evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu''nti evamādīsu (dha. pa. 53) upamāyaṃ dissati. ''Evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba''ntiādīsu (a. ni. 4.122) upadese. ''Evametaṃ bhagavā, evametaṃ sugatā''ti evamādīsu (a. ni. 3.66) sampahaṃsane. ''Evamevaṃ panāyaṃ vasalī yasmiṃ vā tasmiṃ vā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsatī''ti evamādīsu (saṃ. ni. 1.187) garahaṇe. ''Evaṃ, bhanteti kho te bhikkhū bhagavato paccassosu''nti evamādīsu (ma. ni. 1.1) vacanasampaṭiggahe. ''Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī''ti evamādīsu (ma. ni. 1.398) ākāre. ''Ehi tvaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama, upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha. 'Subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī'ti, evañca vadehi sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ, tenupasaṅkamatu anukampaṃ upādāyā''ti evamādīsu (dī. ni. 1.445) nidassane. ''Taṃ kiṃ maññatha kālāmā, ime dhammā kusalā vā akusalā vāti? Akusalā, bhante. Sāvajjā vā anavajjā vāti? Sāvajjā, bhante. Viññugarahitā vā viññuppasatthā vāti? Viññugarahitā, bhante. Samattā samādinnā ahitāya dukkhāya saṃvattanti no vā, kathaṃ vo ettha hotīti?

Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti, evaṃ no ettha hotī''ti evamādīsu (a. ni. 3.66) avadhāraṇe. Idha pana ākāranidassanāvadhāraṇesu daṭṭhabbo.

Tattha ākāratthena **evaṃ**-saddena etamatthaṃ dīpeti – nānānayanipuṇamanekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samattho viññātuṃ, sabbathāmena pana sotukāmataṃ janetvāpi evaṃ me sutaṃ, mayāpi ekenākārena sutanti.

Nidassanatthena ''nāhaṃ sayambhū, na mayā idaṃ sacchikata''nti attānaṃ parimocento ''evaṃ me sutaṃ, mayāpi evaṃ suta''nti idāni vattabbaṃ sakalasuttaṃ nidasseti.

Avadhāraṇatthena ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, gatimantānaṃ, satimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando''ti (a. ni. 1.219-223) evaṃ bhagavatā pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukamyataṃ janeti ''evaṃ me sutaṃ, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva, na aññathā daṭṭhabba''nti.

Me-saddo tīsu atthesu dissati. Tathā hissa ''gāthābhigītaṃ me abhojaneyya''nti evamādīsu (su. ni. 81) mayāti attho. ''Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū''ti evamādīsu (saṃ. ni. 4.88) mayhanti attho. ''Dhammadāyādā me, bhikkhave, bhavathā''ti evamādīsu (ma. ni. 1.29) mamāti attho. Idha pana ''mayā suta''nti ca ''mama suta''nti ca atthadvaye yujjati.

Sutanti ayaṃ sutasaddo saupasaggo anupasaggo ca gamanakhyātarāgābhibhūtūpacitānuyogasotaviññeyyasotadvāraviññātādianekatthappabhedo. Tathā hissa ''senāya pasuto''ti evamādīsu gacchantoti attho. ''Sutadhammassa passato''ti evamādīsu khyātadhammassāti attho. ''Avassutā avassutassā''ti evamādīsu (pāci. 657) rāgābhibhūtā rāgābhibhūtassāti attho. ''Tumhehi puññaṃ pasutaṃ anappaka''nti evamādīsu (khu. pā. 7.12) upacitanti attho. ''Ye jhānappasutā dhīrā''ti evamādīsu (dha. pa. 181) jhānānuyuttāti attho. ''Diṭṭhaṃ sutaṃ muta''nti evamādīsu (ma. ni. 1.241) sotaviññeyyanti attho. ''Sutadharo sutasannicayo''ti evamādīsu (ma. ni. 1.339) sotadvārānusāraviññātadharoti attho. Idha pana **suta**nti sotaviññāṇapubbaṅgamāya viññāṇavīthiyā upadhāritanti vā upadhāraṇanti vāti attho. Tattha yadā me-saddassa mayāti attho, tadā ''evaṃ mayā sutaṃ, sotaviññāṇapubbaṅgamāya viññāṇavīthiyā upadhārita''nti yujjati. Yadā me-saddassa mamāti attho, tadā ''evaṃ mama sutaṃ sotaviññāṇapubbaṅgamāya viññāṇavīthiyā upadhāraṇa''nti yujjati.

Evametesu tīsu padesu **eva**nti sotaviññāṇakiccanidassanaṃ. **Me**ti vuttaviññāṇasamaṅgīpuggalanidassanaṃ. **Suta**nti assavanabhāvappaṭikkhepato anūnānadhikāviparītaggahaṇanidassanaṃ. Tathā **eva**nti savanādicittānaṃ nānappakārena ārammaṇe pavattabhāvanidassanaṃ. **Me**ti attanidassanaṃ. **Suta**nti dhammanidassanaṃ.

Tathā **eva**nti niddisitabbadhammanidassanaṃ. **Me**ti puggalanidassanaṃ. **Suta**nti puggalakiccanidassanaṃ.

Tathā **eva**nti vīthicittānaṃ ākārapaññattivasena nānappakāraniddeso. **Me**ti kattāraniddeso. **Suta**nti visayaniddeso.

Tathā **eva**nti puggalakiccaniddeso. **Suta**nti viññāṇakiccaniddeso. **Me**ti ubhayakiccayuttapuggalaniddeso.

Tathā **eva**nti bhāvaniddeso. **Me**ti puggalaniddeso. **Suta**nti tassa kiccaniddeso.

Tattha **eva**nti ca **me**ti ca sacchikaṭṭhaparamatthavasena avijjamānapaññatti. **Suta**nti vijjamānapaññatti. Tathā **eva**nti ca **me**ti ca taṃ taṃ upādāya vattabbato upādāpaññatti. **Suta**nti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti.

Ettha ca **eva**nti vacanena asammohaṃ dīpeti, **suta**nti vacanena sutassa asammosaṃ. Tathā **eva**nti vacanena yonisomanasikāraṃ dīpeti ayoniso manasikaroto nānappakārappaṭivedhābhāvato. **Suta**nti vacanena avikkhepaṃ dīpeti vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi ‘‘na mayā sutaṃ, puna bhaṇathā’’ti bhaṇati. Yonisomanasikārena cettha attasammāpaṇidhiṃ pubbe katapuññatañca sādheti, avikkhepena saddhammassavanaṃ sappurisūpanissayañca. **Eva**nti ca iminā bhaddakena ākārena pacchimacakkadvayasampattiṃ attano dīpeti, **suta**nti savanayogena purimacakkadvayasampattiṃ. Tathā āsayasuddhiṃ payogasuddhiñca, tāya ca āsayasuddhiyā adhigamabyattiṃ, payogasuddhiyā āgamabyattiṃ.

Evanti ca iminā nānappakārapaṭivedhadīpakena vacanena attano atthapaṭibhānapaṭisambhidāsampadaṃ dīpeti. **Suta**nti iminā sotabbabhedapaṭivedhadīpakena dhammaniruttipaṭisambhidāsampadaṃ dīpeti. **Eva**nti ca idaṃ yonisomanasikāradīpakaṃ vacanaṃ bhaṇanto ‘‘ete mayā dhammā manasānupekkhitā diṭṭhiyā suppaṭividdhā’’ti ñāpeti. **Suta**nti idaṃ savanayogadīpakavacanaṃ bhaṇanto ‘‘bahū mayā dhammā sutā dhātā vacasā paricitā’’ti ñāpeti. Tadubhayenapi atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti.

Evaṃ me sutanti iminā pana sakalenapi vacanena āyasmā ānando tathāgatappaveditaṃ dhammaṃ attano adahanto asappurisabhūmiṃ, atikkamati, sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. ‘‘Kevalaṃ sutamevetaṃ mayā, tasseva tu bhagavato vacanaṃ arahato sammāsambuddhassā’’ti ca dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

Apica ‘‘evaṃ me suta’’nti attanā uppāditabhāvaṃ appaṭijānanto purimassavanaṃ vivaranto ‘‘sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavisāradassa dasabaladharassa āsabhaṭṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammappaṭisaraṇassa saddhammavaracakkavattino sammāsambuddhassa. Na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kātabbā’’ti sabbadevamanussānaṃ imasmiṃ dhamme assaddhiyaṃ vināseti, saddhāsampadaṃ uppādetīti veditabbo. Hoti cettha –

‘‘Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;
Evaṃ me sutamiccevaṃ, vadaṃ gotamasāvako’’ti.

Ekanti gaṇanaparicchedaniddeso. **Samaya**nti paricchinnaniddeso. **Ekaṃ samaya**nti aniyamitaparidīpanaṃ. Tattha **samaya**saddo –

Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;
Paṭilābhe pahāne ca, paṭivedhe ca dissati.

Tathā hissa ‘‘appeva nāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ti evamādīsu (dī. ni. 1.447) samavāyo attho. ‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’ti evamādīsu (a. ni. 8.29) khaṇo. ‘‘Uṇhasamayo pariḷāhasamayo’’ti evamādīsu (pāci. 358) kālo. ‘‘Mahāsamayo pavanasmi’’nti evamādīsu samūho. ‘‘Samayopi kho te, bhaddāli, appaṭividdho ahosi, bhagavā kho sāvatthiyaṃ viharati, sopi maṃ jānissati, ‘bhaddāli, nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti, ayampi kho te bhaddāli samayo appaṭividdho ahosī’’ti evamādīsu (ma. ni. 2.135) hetu. ‘‘Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī’’ti evamādīsu (ma. ni. 2.260) diṭṭhi.

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. (saṃ. ni. 1.129) –

Evamādīsu paṭilābho. ‘‘Sammā mānābhisamayā antamakāsi dukkhassā’’ti evamādīsu (ma. ni. 1.28) pahānaṃ. ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’ti evamādīsu (paṭi. ma. 2.8) paṭivedho. Idha panassa kālo attho. Tena ekaṃ samayanti saṃvaccharautumāsaaḍḍhamāsarattidivapubbaṇhamajjhanhikasāyanhapaṭhamamajjhima-pacchimayāmamuhuttādīsu kālakhyesu samayesu ekaṃ samayanti dīpeti.

Ye vā ime gabbhokkantisamayo jātisamayo saṃvegasamayo abhinikkhamanasamayo dukkarakārikasamayo māravijayasamayo abhisambodhisamayo diṭṭhadhammasukhavihārasamayo desanāsamayo parinibbānasamayoti evamādayo bhagavato devamanussesu ativiya pakāsā anekakālakhyā eva samayā. Tesu samayesu desanāsamayasaṅkhātaṃ ekaṃ samayanti vuttaṃ hoti. Yo cāyaṃ ñāṇakaruṇākiccasamayesu karuṇākiccasamayo, attahitaparahitappaṭipattisamayesu parahitappaṭipattisamayo, sannipatitānaṃ karaṇīyadvayasamayesu dhammīkathāsamayo, desanāpaṭipattisamayesu desanāsamayo, tesupi samayesu yaṃ kiñci sandhāya ‘‘ekaṃ samaya’’nti vuttaṃ hoti.

Etthāha – atha kasmā yathā abhidhamme ‘‘yasmiṃ samaye kāmāvacara’’nti ca ito aññesu suttapadesu ‘‘yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehī’’ti ca bhummavacanena niddeso kato, vinaye ca ‘‘tena samayena buddho bhagavā’’ti karaṇavacanena, tathā akatvā idha ‘‘ekaṃ samaya’’nti upayogavacananiddeso katoti. Tattha tathā, idha ca aññathā atthasambhavato. Tattha hi abhidhamme ito aññesu suttapadesu ca adhikaraṇattho bhāvenabhāvalakkhaṇattho ca sambhavati. Adhikaraṇañhi kālattho samūhattho ca samayo, tattha vuttānaṃ phassādidhammānaṃ khaṇasamavāyahetusaṅkhātassa ca samayassa bhāvena tesaṃ bhāvo lakkhīyati, tasmā tadatthajotanatthaṃ tattha bhummavacananiddeso kato.

Vinaye ca hetvattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sāriputtādīhipi dubbiññeyyo, tena samayena hetubhūtena karaṇabhūtena ca sikkhāpadāni paññapento sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsi, tasmā tadatthajotanatthaṃ tattha karaṇavacananiddeso kato.

Idha pana aññasmiñca evaṃjātike suttantapāṭhe accantasaṃyogattho sambhavati. Yañhi samayaṃ bhagavā imaṃ aññaṃ vā suttantaṃ desesi, accantameva taṃ samayaṃ karuṇāvihārena vihāsi. Tasmā tadatthajotanatthaṃ idha upayogavacananiddeso katoti viññeyyo. Hoti cettha –

‘‘Taṃ taṃ atthamapekkhitvā, bhummena karaṇena ca;
Aññatra samayo vutto, upayogena so idhā’’ti.

Bhagavāti guṇavisiṭṭhasattuttamagarugāravādhivacanametaṃ. Yathāha –

‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī’’ti.

Catubbidhañhi nāmaṃ āvatthikaṃ, liṅgikaṃ, nemittakaṃ, adhiccasamuppannanti. Adhiccasamuppannaṃ nāma ‘‘yadicchaka’’nti vuttaṃ hoti. Tattha vaccho dammo balibaddhoti evamādi āvatthikaṃ, daṇḍī chattī sikhī karīti evamādi liṅgikaṃ, tevijjo chaḷabhiññoti evamādi nemittakaṃ, sirivaḍḍhako dhanavaḍḍhakoti evamādi vacanatthamanapekkhitvā pavattaṃ adhiccasamuppannaṃ. Idaṃ pana bhagavāti nāmaṃ guṇanemittakaṃ, na mahāmāyāya, na suddhodanamahārājena, na asītiyā ñātisahassehi kataṃ, na sakkasantusitādīhi devatāvisesehi kataṃ. Yathāha āyasmā sāriputtatthero ‘‘bhagavāti netaṃ nāmaṃ mātarā kataṃ…pe… sacchikā paññatti yadidaṃ bhagavā’’ti (mahāni. 84).

Yaṃ guṇanemittakañcetaṃ nāmaṃ, tesaṃ guṇānaṃ pakāsanatthaṃ imaṃ gāthaṃ vadanti –

‘‘Bhagī bhajī bhāgī vibhattavā iti,
Akāsi bhagganti garūti bhāgyavā;
Bahūhi ñāyehi subhāvitattano,
Bhavantago so bhagavāti vuccatī’’ti.

Niddesādīsu (mahāni. 84; cūḷani. ajitamāṇavapucchāniddesa 2) vuttanayeneva cassa attho daṭṭhabbo.

Ayaṃ pana aparo pariyāyo –

‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;

Bhattavā vantagamano, bhavesu bhagavā tato’’ti.

Tattha ‘‘vaṇṇāgamo vaṇṇavipariyāyo’’ti evaṃ niruttilakkhaṇaṃ gahetvā saddanayena vā pisodarādipakkhepalakkhaṇaṃ gahetvā yasmā lokiyalokuttarasukhābhinibbattakaṃ dānasīlādipārappattaṃ bhāgyamassa atthi, tasmā bhāgyavāti vattabbe bhagavāti vuccatīti ñātabbaṃ. Yasmā pana lobhadosamohaviparītamanasikāraahirikānottappakodhūpanāhamakkhapalāissāmacchariyamāyāsāṭheyyathambhasārambhamānātimānamadapamādataṇhāvijjātividhākusalamūladuccaritasaṃkilesamalavisamasaññāvitakkapapañcacatubbidhavipariyesaāsavaganthaoghayogaagatitaṇhupādānapañcacetokhilavinibandhanīvaraṇābhinandanachavivādamūlataṇhākāyasattānusayaaṭṭhamicchattanavataṇhāmūlakadasākusalakammapathadvāsaṭṭhidiṭṭhigataaṭṭhasatataṇhāvicaritappabhedasabbadarathapariḷāhakilesasatasahassāni, saṅkhepato vā pañca kilesakkhandhaabhisaṅkhāramaccudevaputtamāre abhañji, tasmā **bhaggattā etesaṃ parissayānaṃ bhaggavā**ti vattabbe **bhagavā**ti vuccati. Āha cettha –

‘‘Bhaggarāgo bhaggadoso, bhaggamoho anāsavo;
Bhaggāssa pāpakā dhammā, bhagavā tena vuccatī’’ti.

Bhāgyavatāya cassa satapuññalakkhaṇadharassa rūpakāyasampatti dīpitā hoti, bhaggadosatāya dhammakāyasampatti. Tathā lokiyasarikkhakānaṃ bahumānabhāvo, gahaṭṭhapabbajitehi abhigamanīyatā. Tathā abhigatānañca nesaṃ kāyacittadukkhāpanayane paṭibalabhāvo, āmisadānadhammadānehi upakāritā. Lokiyalokuttarasukhehi ca saṃyojanasamatthatā dīpitā hoti.

Yasmā ca loke issariyadhammayasasirikāmapayattesu chasu dhammesu bhagasaddo vattati, paramañcassa sakacitte issariyaṃ, aṇimālaghimādikaṃ vā lokiyasammataṃ sabbākāraparipūraṃ atthi, tathā lokuttaro dhammo, lokattayabyāpako yathābhuccaguṇādhigato ativiya parisuddho yaso, rūpakāyadassanabyāvaṭajananayanamanappasādajananasamatthā sabbākāraparipūrā sabbaṅgapaccaṅgasirī, yaṃ yaṃ anena icchitaṃ patthitaṃ attahitaṃ parahitaṃ vā, tassa tassa tatheva abhinipphannattā icchitatthanipphattisaññito kāmo, sabbalokagarubhāvappattihetubhūto sammāvāyāmasaṅkhāto payatto ca atthi, tasmā imehi bhagehi yuttattāpi **bhagā assa santī**ti iminā atthena ‘‘bhagavā’’ti vuccati.

Yasmā pana kusalādibhedehi sabbadhamme, khandhāyatanadhātusaccaindriyapaṭiccasamuppādādīhi vā kusalādidhamme, pīḷanasaṅkhatasantāpavipariṇāmaṭṭhena vā dukkhamariyasaccaṃ, āyūhananidānasaṃyogapalibodhaṭṭhena samudayaṃ, nissaraṇavivekāsaṅkhataamataṭṭhena nirodhaṃ, niyyānikahetudassanādhipateyyaṭṭhena maggaṃ vibhattavā, vibhajitvā vivaritvā desitavāti vuttaṃ hoti, tasmā **vibhattavā**ti vattabbe ‘‘bhagavā’’ti vuccati.

Yasmā ca esa dibbabrahmaariyavihāre kāyacittaupadhiviveke suññatāppaṇihitānimittavimokkhe aññe ca lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakāsi, tasmā **bhattavā**ti vattabbe ‘‘bhagavā’’ti vuccati.

Yasmā pana tīsu bhavesu taṇhāsaṅkhātaṃ gamanaṃ anena vantaṃ, tasmā **bhavesu vantagamano**ti vattabbe bhavasaddato bhakāraṃ gamanasaddato gakāraṃ vantasaddato vakārañca dīghaṃ katvā ādāya ‘‘bhagavā’’ti vuccati, yathā loke ‘‘mehanassa khassa mālā’’ti vattabbe ‘‘mekhalā’’ti.

Ettāvatā cettha **evaṃ me suta**nti vacanena yathāsutaṃ yathāpariyattaṃ dhammaṃ desento paccakkhaṃ katvā bhagavato dhammasarīraṃ pakāseti, tena ‘‘nayidaṃ atītasatthukaṃ pāvacanaṃ, ayaṃ vo satthā’’ti bhagavato adassanena ukkaṇṭhitajanaṃ samassāseti.

Ekaṃ samayaṃ bhagavāti vacanena tasmiṃ samaye bhagavato avijjamānabhāvaṃ dassento rūpakāyaparinibbānaṃ dasseti. Tena ‘‘evaṃvidhassa imassa ariyadhammassa desetā dasabaladharo vajirasaṅghātakāyo sopi bhagavā parinibbuto, tattha kenaññena jīvite āsā janetabbā’’ti jīvitamadamattaṃ janaṃ saṃvejeti, saddhamme cassa ussāhaṃ janeti.

Evanti ca bhaṇanto desanāsampattiṃ niddisati, **me suta**nti sāvakasampattiṃ, **ekaṃ samaya**nti kālasampattiṃ, **bhagavā**ti desakasampattiṃ.

Sāvatthiyaṃ viharatīti ettha **sāvatthī**ti savatthassa isino nivāsaṭṭhānabhūtaṃ nagaraṃ, yathā kākandī mākandīti, evaṃ itthiliṅgavasena sāvatthīti vuccati, evaṃ akkharacintakā. Aṭṭhakathācariyā pana bhaṇanti ''yaṃkiñci manussānaṃ upabhogaparibhogaṃ sabbamettha atthī''ti sāvatthī. Satthasamāyoge ca ''kiṃ bhaṇḍamatthī''ti pucchite ''sabbamatthī''ti vacanamupādāya sāvatthī.

''Sabbadā sabbūpakaraṇaṃ, sāvatthiyaṃ samohitaṃ;
Tasmā sabbamupādāya, sāvatthīti pavuccati.

''Kosalānaṃ puraṃ rammaṃ, dassaneyyaṃ manoramaṃ;
Dasahi saddehi avivittaṃ, annapānasamāyutaṃ.

''Vuḍḍhiṃ vepullataṃ pattaṃ, iddhaṃ phītaṃ manoramaṃ;
Āḷakamandāva devānaṃ, sāvatthipuramuttama''nti. (ma. ni. aṭṭha. 1.14);

Tassaṃ **sāvatthiyaṃ**. Samīpatthe bhummavacanaṃ.

Viharatīti avisesena iriyāpathadibbabrahmaariyavihāresu aññataravihārasamaṅgiparidīpanametaṃ. Idha pana ṭhānagamanāsanasayanappabhedesu iriyāpathesu aññatarairiyāpathasamāyogaparidīpanaṃ, tena ṭhitopi gacchantopi nisinnopi sayānopi bhagavā viharaticceva veditabbo. So hi ekaṃ iriyāpathabādhanaṃ aparena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti. Tasmā viharatīti vuccati.

Jetavaneti ettha attano paccatthikajanaṃ jinātīti jeto, raññā vā attano paccatthikajane jite jātoti jeto, maṅgalakamyatāya vā tassa evaṃ nāmameva katantipi jeto. Vanayatīti vanaṃ, attasampadāya sattānaṃ bhattiṃ kāreti, attani sinehaṃ uppādetīti attho. Vanute iti vā vanaṃ, nānāvidhakusumagandhasammodamattakokilādivihaṅgavirutehi mandamālutacalitarukkhasākhāviṭapapupphaphalapallavapalāsehi ca ''etha maṃ paribhuñjathā''ti pāṇino yācati viyāti attho. Jetassa vanaṃ jetavanaṃ. Tañhi jetena rājakumārena ropitaṃ saṃvaḍḍhitaṃ paripālitaṃ, so ca tassa sāmī ahosi, tasmā jetavananti vuccati. Tasmiṃ **jetavane**.

Anāthapiṇḍikassa ārāmeti ettha sudatto nāma so gahapati mātāpitūhi katanāmavasena, sabbakāmasamiddhitāya tu vigatamalamaccheratāya karuṇādiguṇasamaṅgitāya ca niccakālaṃ anāthānaṃ piṇḍaṃ adāsi, tena anāthapiṇḍikoti saṅkhyaṃ gato. Āramanti ettha pāṇino, visesena vā pabbajitāti ārāmo, tassa pupphaphalapallavādisobhanatāya nātidūranāccāsannatādipañcavidhasenāsanaṅgasampattiyā ca tato tato āgamma ramanti abhiramanti anukkaṇṭhitā hutvā nivasantīti attho. Vuttappakārāya vā sampattiyā tattha tattha gatepi attano abbhantaraṃyeva ānetvā rametīti ārāmo. So hi anāthapiṇḍikena gahapatinā jetassa rājakumārassa hatthato aṭṭhārasahiraññakoṭisanthārena kiṇitvā aṭṭhārasahiraññakoṭīhi senāsanaṃ kārāpetvā aṭṭhārasahiraññakoṭīhi vihāramahaṃ niṭṭhāpetvā evaṃ catupaññāsāya hiraññakoṭipariccāgena buddhappamukhassa bhikkhusaṅghassa niyyātito, tasmā ''anāthapiṇḍikassa ārāmo''ti vuccati. Tasmiṃ **anāthapiṇḍikassa ārāme**.

Ettha ca ''jetavane''ti vacanaṃ purimasāmiparikittanaṃ, ''anāthapiṇḍikassa ārāme''ti pacchimasāmiparikittanaṃ. Kimetesaṃ parikittane payojananti? Vuccate – adhikārato tāva ''kattha bhāsita''nti pucchāniyāmakaraṇaṃ aññesaṃ puññakāmānaṃ diṭṭhānugatiāpajjane niyojanañca. Tattha hi dvārakoṭṭhakapāsādamāpane bhūmivikkayaladdhā aṭṭhārasa hiraññakoṭiyo anekakoṭiagghanakā rukkhā ca jetassa pariccāgo, catupaññāsa koṭiyo anāthapiṇḍikassa. Yato tesaṃ parikittanena ''evaṃ puññakāmā puññāni karontī''ti dassento āyasmā ānando aññepi puññakāme tesaṃ diṭṭhānugatiāpajjane niyojeti. Evamettha puññakāmānaṃ diṭṭhānugatiāpajjane niyojanaṃ payojananti veditabbaṃ.

Etthāha – ''yadi tāva bhagavā sāvatthiyaṃ viharati, 'jetavane anāthapiṇḍikassa ārāme'ti na vattabbaṃ. Atha tattha viharati, 'sāvatthiya'nti na vattabbaṃ. Na hi sakkā ubhayattha ekaṃ samayaṃ viharitu''nti.

Vuccate – nanu vuttametaṃ ‘‘samīpatthe bhummavacana’’nti, yato yathā gaṅgāyamunādīnaṃ samīpe goyūthāni carantāni ‘‘gaṅgāya caranti, yamunāya carantī’’ti vuccanti, evamidhāpi yadidaṃ sāvatthiyā samīpe jetavanaṃ anāthapiṇḍikassa ārāmo, tattha viharanto vuccati ‘‘sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme’’ti veditabbo. Gocaragāmanidassanatthaṃ hissa sāvatthivacanaṃ, pabbajitānurūpanivāsaṭṭhānanidassanatthaṃ sesavacanaṃ.

Tattha sāvatthikittanena bhagavato gahaṭṭhānuggahakaraṇaṃ dasseti, jetavanādikittanena pabbajitānuggahakaraṇaṃ. Tathā purimena paccayaggahaṇato attakilamathānuyogavivajjanaṃ, pacchimena vatthukāmappahānato kāmasukhallikānuyogavajjanūpāyadassanaṃ. Purimena ca dhammadesanābhiyogaṃ, pacchimena vivekādhimuttiṃ. Purimena karuṇāya upagamanaṃ, pacchimena ca paññāya apagamanaṃ. Purimena sattānaṃ hitasukhanipphādanādhimuttitaṃ, pacchimena parahitasukhakaraṇe nirupalepataṃ. Purimena dhammikasukhāpariccāganimittaṃ phāsuvihāraṃ, pacchimena uttarimanussadhammānuyoganimittaṃ. Purimena manussānaṃ upakārabahulataṃ, pacchimena devānaṃ. Purimena loke jātassa loke saṃvaḍḍhabhāvaṃ, pacchimena lokena anupalittatanti evamādi.

Athāti avicchedatthe, **kho**ti adhikārantaranidassanatthe nipāto. Tena avicchinneyeva tattha bhagavato vihāre idamadhikārantaraṃ udapādīti dasseti. Kiṃ tanti? **Aññatarā devatā**tiādi. Tattha **aññatarā**ti aniyamitaniddeso. Sā hi nāmagottato apākaṭā, tasmā ‘‘aññatarā’’ti vuttā. Devo eva devatā, itthipurisasādhāraṇametaṃ. Idha pana puriso eva, so devaputto kintu, sādhāraṇanāmavasena devatāti vutto.

Abhikkantāya rattiyāti ettha abhikkantasaddo khayasundarābhirūpaabbhanumodanādīsu dissati. Tattha ‘‘abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti evamādīsu (cūḷava. 383; a. ni. 8.20) khaye dissati. ‘‘Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’ti evamādīsu (a. ni. 4.100) sundare.

‘‘Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā’’ti. (vi. va. 857); –

Evamādīsu abhirūpe. ‘‘Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamā’’ti evamādīsu (a. ni. 2.16; pārā. 15) abbhanumodane. Idha pana khaye. Tena **abhikkantāya rattiyā**ti parikkhīṇāya rattiyāti vuttaṃ hoti.

Abhikkantavaṇṇāti ettha abhikkantasaddo abhirūpe, vaṇṇasaddo pana chavithutikulavaggakāraṇasaṇṭhānapamāṇarūpāyatanādīsu dissati. Tattha ‘‘suvaṇṇavaṇṇosi bhagavā’’ti evamādīsu (ma. ni. 2.399; su. ni. 553) chaviyaṃ. ‘‘Kadā saññūḷhā pana te gahapati ime samaṇassa gotamassa vaṇṇā’’ti evamādīsu (ma. ni. 2.77) thutiyaṃ. ‘‘Cattārome, bho gotama, vaṇṇā’’ti evamādīsu (dī. ni. 3.115) kulavagge. ‘‘Atha kena nu vaṇṇena, gandhathenoti vuccatī’’ti evamādīsu (saṃ. ni. 1.234) kāraṇe. ‘‘Mahantaṃ hatthirājavaṇṇaṃ abhinimminitvā’’ti evamādīsu (saṃ. ni. 1.138) saṇṭhāne. ‘‘Tayo pattassa vaṇṇā’’ti evamādīsu pamāṇe. ‘‘Vaṇṇo gandho raso ojā’’ti evamādīsu rūpāyatane. So idha chaviyaṃ daṭṭhabbo. Tena **abhikkantavaṇṇā**ti abhirūpacchavīti vuttaṃ hoti.

Kevalakappanti ettha **kevala**saddo anavasesayebhuyyaabyāmissānatirekadaḷhatthavisaṃyogādianekattho. Tathā hissa ‘‘kevalaparipuṇṇaṃ parisuddhaṃ brahmacariya’’nti evamādīsu (pārā. 1) anavasesatā attho. ‘‘Kevalakappā ca aṅgamāgadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya upasaṅkamissantī’’ti evamādīsu (mahāva. 43) yebhuyyatā. ‘‘Kevalassa dukkhakkhandhassa samudayo hotī’’ti evamādīsu (vibha. 225) abyāmissatā. ‘‘Kevalaṃ saddhāmattakaṃ nūna ayamāyasmā’’ti evamādīsu (mahāva. 244) anatirekatā. ‘‘Āyasmato, bhante, anuruddhassa bāhiyo nāma saddhivihāriko kevalakappaṃ saṅghabhedāya ṭhito’’ti evamādīsu (a. ni. 4.243) daḷhatthatā. ‘‘Kevalī vusitavā uttamapurisoti vuccatī’’ti evamādīsu (saṃ. ni. 3.57) visaṃyogo. Idha panassa anavasesattamattho adhippeto.

Kappasaddo panāyaṃ abhisaddahanavohārakālapaññattichedanavikappalesasamantabhāvādianekattho. Tathā hissa ‘‘okappanīyametaṃ bhoto gotamassa, yathā taṃ arahato sammāsambuddhassā’’ti evamādīsu (ma. ni. 1.387) abhisaddahanamattho. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu’’nti evamādīsu (cūḷava. 250) vohāro. ‘‘Yena sudaṃ niccakappaṃ viharāmī’’ti evamādīsu (ma. ni. 1.387) kālo.

‘‘Iccāyasmā kappo’’ti evamādīsu (su. ni. 1098; cūḷani. kappamāṇavapucchā 117, kappamāṇavapucchāniddesa 61) paññatti. ‘‘Alaṅkato kappitakesamassū’’ti evamādīsu (jā. 2.22.1368) chedanaṃ. ‘‘Kappati dvaṅgulakappo’’ti evamādīsu (cūḷava. 446) vikappo. ‘‘Atthi kappo nipajjitu’’nti evamādīsu (a. ni. 8.80) leso. ‘‘Kevalakappaṃ veḷuvanaṃ obhāsetvā’’ti evamādīsu (saṃ. ni. 1.94) samantabhāvo. Idha panassa samantabhāvo attho adhippeto. Yato **kevalakappaṃ jetavana**nti ettha anavasesaṃ samantato jetavananti evamattho daṭṭhabbo.

Obhāsetvāti ābhāya pharitvā, candimā viya sūriyo viya ca ekobhāsaṃ ekapajjotaṃ karitvāti attho.

Yena bhagavā tenupasaṅkamīti bhummatthe karaṇavacanaṃ. Yato yattha bhagavā, tattha upasaṅkamīti evamettha attho daṭṭhabbo. Yena vā kāraṇena bhagavā devamanussehi upasaṅkamitabbo, teneva kāraṇena upasaṅkamīti evampettha attho daṭṭhabbo. Kena ca kāraṇena bhagavā upasaṅkamitabbo? Nānappakāraguṇavisesādhigamādhippāyena, sādurasaphalūpabhogādhippāyena dijagaṇehi niccaphalitamahārukkho viya. **Upasaṅkamī**ti ca gatāti vuttaṃ hoti. **Upasaṅkamitvā**ti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gatā tato āsannataraṃ ṭhānaṃ bhagavato samīpasaṅkhātaṃ gantvāti vuttaṃ hoti. **Bhagavantaṃ abhivādetvā**ti bhagavantaṃ vanditvā paṇamitvā namassitvā.

Ekamantanti bhāvanapuṃsakaniddeso ekokāsaṃ ekapassanti vuttaṃ hoti. Bhummatthe vā upayogavacanaṃ. **Aṭṭhāsī**ti nisajjādipaṭikkhepo, ṭhānaṃ kappesi, ṭhitā ahosīti attho.

Kathaṃ ṭhitā pana sā ekamantaṃ ṭhitā ahūti?

‘‘Na pacchato na purato, nāpi āsannadūrato;
Na kacche nopi paṭivāte, na cāpi oṇatuṇṇate;
Ime dose vivajjetvā, ekamantaṃ ṭhitā ahū’’ti.

Kasmā panāyaṃ aṭṭhāsi eva, na nisīdīti? Lahuṃ nivattitukāmatāya. Devatāyo hi kañcideva atthavasaṃ paṭicca sucipuriso viya vaccaṭṭhānaṃ manussalokaṃ āgacchanti. Pakatiyā pana tāsaṃ yojanasatato pabhuti manussaloko duggandhatāya paṭikūlo hoti, na ettha abhiramanti, tena sā āgatakiccaṃ katvā lahuṃ nivattitukāmatāya na nisīdi. Yassa ca gamanādiiriyāpathaparissamassa vinodanatthaṃ nisīdanti, so devānaṃ parissamo natthi, tasmāpi na nisīdi. Ye ca mahāsāvakā bhagavantaṃ parivāretvā ṭhitā, te patimāneti, tasmāpi na nisīdi. Apica bhagavati gāraveneva na nisīdi. Devatānañhi nisīditukāmānaṃ āsanaṃ nibbattati, taṃ anicchamānā nisajjāya cittampi akatvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ ṭhitā kho sā devatāti evaṃ imehi kāraṇehi ekamantaṃ ṭhitā kho sā devatā. **Bhagavantaṃ gāthāya ajjhabhāsī**ti bhagavantaṃ akkharapadaniyamitaganthitena vacanena abhāsīti attho. Kathaṃ? **Bahū devā manussā ca…pe… brūhi maṅgalamuttama**nti.

Maṅgalapañhasamuṭṭhānakathā

Tattha yasmā **‘‘evamiccādipāṭhassa, atthaṃ nānappakārato. Vaṇṇayanto samuṭṭhānaṃ, vatvā’’**ti mātikā ṭhapitā, tassa ca samuṭṭhānassa ayaṃ vattabbatāya okāso, tasmā maṅgalapañhasamuṭṭhānaṃ tāva vatvā pacchā imesaṃ gāthāpadānamatthaṃ vaṇṇayissāmi. Kiñca maṅgalapañhasamuṭṭhānaṃ? Jambudīpe kira tattha tattha nagaradvārasanthāgārasabhādīsu mahājano sannipatitvā hiraññasuvaṇṇaṃ datvā nānappakāraṃ sītāharaṇādikathaṃ kathāpeti, ekekā kathā catumāsaccayena niṭṭhāti. Tattha ekadivasaṃ maṅgalakathā samuṭṭhāsi ‘‘kiṃ nu kho maṅgalaṃ, kiṃ diṭṭhaṃ maṅgalaṃ, sutaṃ maṅgalaṃ, mutaṃ maṅgalaṃ, ko maṅgalaṃ jānātī’’ti.

Atha diṭṭhamaṅgaliko nāmeko puriso āha ‘‘ahaṃ maṅgalaṃ jānāmi, diṭṭhaṃ loke maṅgalaṃ diṭṭhaṃ nāma abhimaṅgalasammataṃ rūpaṃ. Seyyathidaṃ – idhekacco kālasseva vuṭṭhāya cātakasakuṇaṃ vā passati, beluvalaṭṭhiṃ vā gabbhiniṃ vā kumārake vā alaṅkatapaṭiyatte puṇṇaghaṭe vā allarohitamacchaṃ vā ājaññaṃ vā ājaññarathaṃ vā usabhaṃ vā gāviṃ vā kapilaṃ vā, yaṃ vā panaññampi kiñci evarūpaṃ abhimaṅgalasammataṃ rūpaṃ passati, idaṃ vuccati diṭṭhamaṅgala’’nti. Tassa vacanaṃ ekacce aggahesuṃ, ekacce na aggahesuṃ. Ye na aggahesuṃ, te tena saha vivadiṃsu.

Atha sutamaṅgaliko nāma eko puriso āha – ‘‘cakkhunāmetaṃ, bho, sucimpi passati asucimpi, tathā sundarampi, asundarampi, manāpampi, amanāpampi. Yadi tena diṭṭhaṃ maṅgalaṃ siyā, sabbampi maṅgalaṃ siyā. Tasmā na diṭṭhaṃ maṅgalaṃ, apica kho pana sutaṃ maṅgalaṃ. Sutaṃ nāma abhimaṅgalasammato saddo. Seyyathidaṃ? Idhekacco kālasseva vuṭṭhāya vaḍḍhāti vā vaḍḍhamānāti vā puṇṇāti vā phussāti vā sumanāti vā sirīti vā sirivaḍḍhāti vā ajja sunakkhattaṃ sumuhuttaṃ sudivasaṃ sumaṅgalanti evarūpaṃ vā yaṃkiñci abhimaṅgalasammataṃ saddaṃ suṇāti, idaṃ vuccati sutamaṅgala’’nti. Tassāpi vacanaṃ ekacce aggahesuṃ, ekacce na aggahesuṃ. Ye na aggahesuṃ, te tena saha vivadiṃsu.

Atha mutamaṅgaliko nāmeko puriso āha ‘‘sotampi hi nāmetaṃ, bho, sādhumpi asādhumpi manāpampi amanāpampi saddaṃ suṇāti. Yadi tena sutaṃ maṅgalaṃ siyā, sabbampi maṅgalaṃ siyā. Tasmā na sutaṃ maṅgalaṃ, apica kho pana mutaṃ maṅgalaṃ. Mutaṃ nāma abhimaṅgalasammataṃ gandharasaphoṭṭhabbaṃ. Seyyathidaṃ – idhekacco kālasseva vuṭṭhāya padumagandhādipupphagandhaṃ vā ghāyati, phussadantakaṭṭhaṃ vā khādati, pathaviṃ vā āmasati, haritasassaṃ vā allagomayaṃ vā kacchapaṃ vā tilaṃ vā pupphaṃ vā phalaṃ vā āmasati, phussamattikāya vā sammā limpati, phussasāṭakaṃ vā nivāseti, phussaveṭhanaṃ vā dhāreti. Yaṃ vā panaññampi kiñci evarūpaṃ abhimaṅgalasammataṃ gandhaṃ vā ghāyati, rasaṃ vā sāyati, phoṭṭhabbaṃ vā phusati, idaṃ vuccati mutamaṅgala’’nti. Tassāpi vacanaṃ ekacce aggahesuṃ, ekacce na aggahesuṃ.

Tattha na diṭṭhamaṅgaliko sutamutamaṅgalike asakkhi ñāpetuṃ, na tesaṃ aññataro itare dve. Tesu ca manussesu ye diṭṭhamaṅgalikassa vacanaṃ gaṇhiṃsu, te ‘‘diṭṭhaṃyeva maṅgala’’nti gatā. Ye sutamutamaṅgalikānaṃ, te ‘‘sutaṃyeva mutaṃyeva maṅgala’’nti gatā. Evamayaṃ maṅgalakathā sakalajambudīpe pākaṭā jātā.

Atha sakalajambudīpe manussā gumbagumbā hutvā ‘‘kiṃ nu kho maṅgala’’nti maṅgalāni cintayiṃsu. Tesaṃ manussānaṃ ārakkhadevatā taṃ kathaṃ sutvā tatheva maṅgalāni cintayiṃsu. Tāsaṃ devatānaṃ bhummadevatā mittā honti, atha tato sutvā bhummadevatāpi tatheva maṅgalāni cintayiṃsu, tāsaṃ devatānaṃ ākāsaṭṭhadevatā mittā honti, ākāsaṭṭhadevatānaṃ catumahārājikā devatā mittā honti, etenupāyena yāva sudassīdevatānaṃ akaniṭṭhadevatā mittā honti, atha tato sutvā akaniṭṭhadevatāpi tatheva gumbagumbā hutvā maṅgalāni cintayiṃsu. Evaṃ yāva dasasahassacakkavāḷesu sabbattha maṅgalacintā udapādi. Uppannā ca ‘‘idaṃ maṅgalaṃ idaṃ maṅgala’’nti vinicchayamānāpi appattā eva vinicchayaṃ dvādasa vassāni aṭṭhāsi. Sabbe manussā ca devā ca brahmāno ca ṭhapetvā ariyasāvake diṭṭhasutamutavasena tidhā bhinnā. Ekopi ‘‘idameva maṅgala’’nti yathābhuccato niṭṭhaṅgato nāhosi, maṅgalakolāhalaṃ loke uppajji.

Kolāhalaṃ nāma pañcavidhaṃ kappakolāhalaṃ, cakkavattikolāhalaṃ, buddhakolāhalaṃ, maṅgalakolāhalaṃ, moneyyakolāhalanti. Tattha kāmāvacaradevā muttasirā vikiṇṇakesā rudammukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā ‘‘vassasatasahassaccayena kappuṭṭhānaṃ hohiti, ayaṃ loko vinassissati, mahāsamuddo sussissati, ayañca mahāpathavī sineru ca pabbatarājā uḍḍhayhissati vinassissati, yāva brahmalokā lokavināso bhavissati, mettaṃ mārisā bhāvetha, karuṇaṃ muditaṃ upekkhaṃ mārisā bhāvetha, mātaraṃ upaṭṭhahatha, pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hotha, jāgaratha mā pamādatthā’’ti manussapathe vicaritvā ārocenti. Idaṃ **kappakolāhalaṃ** nāma.

Kāmāvacaradevāyeva ‘‘vassasatassaccayena cakkavattirājā loke uppajjissatī’’ti manussapathe vicaritvā ārocenti. Idaṃ **cakkavattikolāhalaṃ** nāma. Suddhāvāsā pana devā brahmābharaṇena alaṅkaritvā brahmaveṭhanaṃ sīse katvā pītisomanassajātā buddhaguṇavādino ‘‘vassasahassaccayena buddho loke uppajjissatī’’ti manussapathe vicaritvā ārocenti. Idaṃ **buddhakolāhalaṃ** nāma. Suddhāvāsā eva devā devamanussānaṃ cittaṃ ñatvā ‘‘dvādasannaṃ vassānaṃ accayena sammāsambuddho maṅgalaṃ kathessatī’’ti manussapathe vicaritvā ārocenti. Idaṃ **maṅgalakolāhalaṃ** nāma. Suddhāvāsā eva devā ‘‘sattannaṃ vassānaṃ accayena aññataro bhikkhu bhagavatā saddhiṃ samāgamma moneyyappaṭipadaṃ pucchissatī’’ti manussapathe vicaritvā ārocenti. Idaṃ **moneyyakolāhalaṃ** nāma. Imesu pañcasu kolāhalesu devamanussānaṃ idaṃ maṅgalakolāhalaṃ loke uppajji.

Atha devesu ca manussesu ca vicinitvā vicinitvā maṅgalāni alabhamānesu dvādasannaṃ vassānaṃ accayena tāvatiṃsakāyikā devatā saṅgamma samāgamma evaṃ samacintesuṃ ‘‘seyyathāpi nāma gharasāmiko antogharajanānaṃ, gāmasāmiko gāmavāsīnaṃ, rājā sabbamanussānaṃ, evameva ayaṃ sakko devānamindo amhākaṃ aggo ca seṭṭho ca yadidaṃ puññena tejena issariyena paññāya dvinnaṃ devalokānaṃ adhipati, yaṃnūna mayaṃ sakkaṃ devānamindaṃ etamatthaṃ puccheyyāmā’’ti. Tā sakkassa santikaṃ gantvā sakkaṃ devānamindaṃ taṅkhaṇānurūpanivāsanābharaṇasassirikasarīraṃ aḍḍhateyyakoṭiaccharāgaṇaparivutaṃ pāricchattakamūle paṇḍukambalavarāsane nisinnaṃ abhivādetvā ekamantaṃ ṭhatvā etadavocuṃ ‘‘yagghe, mārisa, jāneyyāsi, etarahi maṅgalapañhā samuṭṭhitā, eke ‘diṭṭhaṃ maṅgala’nti vadanti, eke ‘sutaṃ maṅgala’nti, eke ‘mutaṃ maṅgala’nti, tattha mayañca aññe ca aniṭṭhaṅgatā, sādhu vata no tvaṃ yāthāvato byākarohī’’ti. Devarājā pakatiyāpi paññavā ‘‘ayaṃ maṅgalakathā kattha paṭhamaṃ samuṭṭhitā’’ti āha. ‘‘Mayaṃ, deva, cātumahārājikānaṃ assumhā’’ti āhaṃsu. Tato cātumahārājikā ākāsaṭṭhadevatānaṃ, ākāsaṭṭhadevatā bhummadevatānaṃ, bhummadevatā manussārakkhadevatānaṃ, manussārakkhadevatā ‘‘manussaloke samuṭṭhitā’’ti āhaṃsu.

Atha devānamindo ‘‘sammāsambuddho kattha vasatī’’ti pucchi. ‘‘Manussaloke devā’’ti āhaṃsu. Taṃ bhagavantaṃ koci pucchīti, na koci devāti. Kinnu nāma tumhe mārisā aggiṃ chaḍḍetvā khajjopanakaṃ ujjāletha, yena tumhe anavasesamaṅgaladesakaṃ taṃ bhagavantaṃ atikkamitvā maṃ pucchitabbaṃ maññatha, āgacchatha mārisā, taṃ bhagavantaṃ pucchāma, addhā sassirikaṃ pañhaveyyākaraṇaṃ labhissāmāti ekaṃ devaputtaṃ āṇāpesi ‘‘taṃ bhagavantaṃ pucchā’’ti. So devaputto taṅkhaṇānurūpena alaṅkārena attānaṃ alaṅkaritvā vijjuriva vijjotamāno devagaṇaparivuto jetavanamahāvihāraṃ gantvā bhagavantaṃ abhivādetvā ekamantaṃ ṭhatvā maṅgalapañhaṃ pucchanto gāthāya ajjhabhāsi **‘‘bahū devā manussā cā’’**ti.

Idaṃ maṅgalapañhasamuṭṭhānaṃ.

Bahūdevātigāthāvaṇṇanā

2. Idāni gāthāpadānaṃ atthavaṇṇanā hoti. **Bahū**ti aniyamitasaṅkhyāniddeso, tena anekasatā anekasahassā anekasatasahassāti vuttaṃ hoti. Dibbantīti **devā,** pañcahi kāmaguṇehi kīḷanti, attano vā siriyā jotentīti attho. Apica **devā**ti tividhā devā sammutiupapattivisuddhivasena. Yathāha –

> ‘‘Devāti tayo devā – sammutidevā, upapattidevā, visuddhidevā. Tattha sammutidevā nāma rājāno deviyo rājakumārā. Upapattidevā nāma cātumahārājike deve upādāya taduttaridevā. Visuddhidevā nāma arahanto vuccantī’’ti (cūḷani. dhotakamāṇavapucchāniddesa 32, pārāyanānugītigāthāniddesa 119).

Tesu idha upapattidevā adhippetā. Manuno apaccāti **manussā**. Porāṇā pana bhaṇanti – manaso ussannatāya manussā. Te jambudīpakā, aparagoyānakā, uttarakurukā, pubbavidehakāti catubbidhā, idha jambudīpakā adhippetā. Maṅgalanti mahanti imehi sattāti **maṅgalāni,** iddhiṃ vuddhiñca pāpuṇantīti attho. **Acintayu**nti cintesuṃ **ākaṅkhamānā**ti icchamānā patthayamānā pihayamānā. **Sotthāna**nti sotthibhāvaṃ, sabbesaṃ diṭṭhadhammikasamparāyikānaṃ sobhanānaṃ sundarānaṃ kalyāṇānaṃ dhammānamatthitanti vuttaṃ hoti. **Brūhī**ti desehi pakāsehi, ācikkha vivara vibhaja uttānīkarohi. **Maṅgala**nti iddhikāraṇaṃ vuddhikāraṇaṃ sabbasampattikāraṇaṃ. **Uttama**nti visiṭṭhaṃ pavaraṃ sabbalokahitasukhāvahanti ayaṃ gāthāya **anupubbapadavaṇṇanā**.

Ayaṃ pana **piṇḍattho** – so devaputto dasasahassacakkavāḷesu devatā maṅgalapañhaṃ sotukāmatāya imasmiṃ cakkavāḷe sannipatitvā ekavālaggakoṭiokāsamatte dasapi vīsampi tiṃsampi cattālīsampi paññāsampi saṭṭhipi sattatipi asītipi sukhumattabhāve nimminitvā sabbadevamārabrahmāno siriyā ca tejasā ca adhiggayha virocamānaṃ paññattavarabuddhāsane nisinnaṃ bhagavantaṃ parivāretvā ṭhitā disvā tasmiñca samaye anāgatānampi sakalajambudīpakānaṃ manussānaṃ cetasā cetoparivitakkamaññāya sabbadevamanussānaṃ vicikicchāsallasamuddharaṇatthaṃ āha –

> ‘‘Bahū devā manussā ca, maṅgalāni acintayuṃ;
> Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttama’’nti.

Tāsaṃ devatānaṃ anumatiyā manussānañca anuggahena mayā puṭṭho samāno yaṃ sabbesameva amhākaṃ ekantahitasukhāvahato uttamaṃ maṅgalaṃ, taṃ no anukampaṃ upādāya brūhi bhagavāti.

Asevanācātigāthāvaṇṇanā

3. Evametaṃ devaputtassa vacanaṃ sutvā bhagavā **''asevanā ca bālāna''**nti gāthamāha. Tattha **asevanā**ti abhajanā apayirupāsanā. **Bālāna**nti balanti assasantīti bālā, assasitapassasitamattena jīvanti, na paññājīvitenāti adhippāyo. Tesaṃ **bālānaṃ. Paṇḍitāna**nti paṇḍantīti paṇḍitā, sandiṭṭhikasamparāyikesu atthesu ñāṇagatiyā gacchantīti adhippāyo. Tesaṃ **paṇḍitānaṃ. Sevanā**ti bhajanā payirupāsanā taṃsahāyatā taṃsampavaṅkatā taṃsamaṅgitā **pūjā**ti sakkāragarukāramānanavandanā. **Pūjaneyyāna**nti pūjārahānaṃ. **Etaṃ maṅgalamuttama**nti yā ca bālānaṃ asevanā, yā ca paṇḍitānaṃ sevanā, yā ca pūjaneyyānaṃ pūjā, taṃ sabbaṃ sampiṇḍetvā āha ''etaṃ maṅgalamuttama''nti. Yaṃ tayā puṭṭhaṃ ''brūhi maṅgalamuttama''nti, ettha tāva etaṃ maṅgalamuttamanti gaṇhāhīti vuttaṃ hoti. Ayametissā gāthāya **padavaṇṇanā**.

Atthavaṇṇanā panassā evaṃ veditabbā – evametaṃ devaputtassa vacanaṃ sutvā bhagavā ''asevanā ca bālāna''nti imaṃ gāthamāha. Tattha yasmā catubbidhā gāthā pucchitagāthā, apucchitagāthā, sānusandhikagāthā, ananusandhikagāthāti. Tattha ''pucchāmi taṃ, gotama, bhūripañña, kathaṅkaro sāvako sādhu hotī''ti (su. ni. 378) ca ''kathaṃ nu tvaṃ, mārisa, oghamatarī''ti (saṃ. ni. 1.1) ca evamādīsu pucchitena kathitā pucchitagāthā. ''Yaṃ pare sukhato āhu, tadariyā āhu dukkhato''ti evamādīsu (su. ni. 767) apucchitena attajjhāsayavasena kathitā apucchitagāthā. Sabbāpi buddhānaṃ gāthā ''sanidānāhaṃ, bhikkhave, dhammaṃ desessāmī''ti (a. ni. 3.126; kathā. 806) vacanato sānusandhikagāthā. Ananusandhikagāthā imasmiṃ sāsane natthi. Evametāsu gāthāsu ayaṃ devaputtena pucchitena bhagavatā kathitattā pucchitagāthā. Ayañca yathā cheko puriso kusalo maggassa kusalo amaggassa maggaṃ puṭṭho paṭhamaṃ vijahitabbaṃ ācikkhitvā pacchā gahetabbaṃ ācikkhati ''asukasmiṃ nāma ṭhāne dvedhāpatho hoti, tattha vāmaṃ muñcitvā dakkhiṇaṃ gaṇhathā''ti, evaṃ sevitabbāsevitabbesu asevitabbaṃ ācikkhitvā sevitabbaṃ ācikkhati. Bhagavā ca maggakusalapurisasadiso. Yathāha –

> ''Puriso maggakusaloti kho, tissa, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. So hi kusalo imassa lokassa, kusalo parassa lokassa, kusalo maccudheyyassa, kusalo amaccudheyyassa, kusalo māradheyyassa, kusalo amāradheyyassā''ti.

Tasmā paṭhamaṃ asevitabbaṃ ācikkhanto āha – ''asevanā ca bālānaṃ, paṇḍitānañca sevanā''ti. Vijahitabbamaggo viya hi paṭhamaṃ bālā na sevitabbā na payirupāsitabbā, tato gahetabbamaggo viya paṇḍitā sevitabbā payirupāsitabbāti. Kasmā pana bhagavatā maṅgalaṃ kathentena paṭhamaṃ bālānamasevanā paṇḍitānañca sevanā kathitāti? Vuccate – yasmā imaṃ diṭṭhādīsu maṅgaladiṭṭhiṃ bālasevanāya devamanussā gaṇhiṃsu, sā ca amaṅgalaṃ, tasmā tesaṃ taṃ idhalokaparalokatthabhañjakaṃ akalyāṇamittasaṃsaggaṃ garahantena ubhayalokatthasādhakañca kalyāṇamittasaṃsaggaṃ pasaṃsantena bhagavatā paṭhamaṃ bālānamasevanā paṇḍitānañca sevanā kathitāti.

Tattha **bālā** nāma ye keci pāṇātipātādiakusalakammapathasamannāgatā sattā, te tīhākārehi jānitabbā. Yathāha ''tīṇimāni, bhikkhave, bālassa bālalakkhaṇānī''ti suttaṃ (a. ni. 3.3; ma. ni. 3.246). Apica pūraṇakassapādayo cha satthāro, devadattakokālikakaṭamodakatissakhaṇḍadeviyāputtasamuddadattaciñcamāṇavikādayo atītakāle ca dīghavidassa bhātāti ime aññe ca evarūpā sattā bālāti veditabbā.

Te aggipadittamiva agāraṃ attanā duggahitena attānañceva attano vacanakārake ca vināsenti. Yathā dīghavidassa bhātā catubuddhantaraṃ saṭṭhiyojanamattena attabhāvena uttāno patito mahāniraye paccati, yathā ca tassa diṭṭhiṃ abhirucanakāni pañca kulasatāni tasseva sahabyataṃ upapannāni mahāniraye paccanti. Vuttañcetaṃ bhagavatā –

> ''Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi ḍahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni, evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti, sabbāni tāni bālato uppajjanti, no paṇḍitato. Ye keci upaddavā uppajjanti…pe… ye keci upasaggā…pe… no paṇḍitato. Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo paṇḍito. Saupaddavo bālo,

> anupaddavo paṇḍito, saupasaggo bālo, anupasaggo paṇḍito’’ti (a. ni. 3.1).

Apica pūtimacchasadiso bālo, pūtimacchabandhapattapuṭasadiso hoti tadupasevī, chaḍḍanīyataṃ jigucchanīyatañca pāpuṇāti viññūnaṃ. Vuttañcetaṃ –

‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
Kusāpi pūtī vāyanti, evaṃ bālūpasevanā’’ti. (jā. 1.15.183; 2.22.1257);

Akittipaṇḍito cāpi sakkena devānamindena vare diyyamāne evamāha –

‘‘Bālaṃ na passe na suṇe, na ca bālena saṃvase;
Bālenallāpasallāpaṃ, na kare na ca rocaye.

‘‘Kinnu te akaraṃ bālo, vada kassapa kāraṇaṃ;
Kena kassapa bālassa, dassanaṃ nābhikaṅkhasi.

‘‘Anayaṃ nayati dummedho, adhurāyaṃ niyuñjati;
Dunnayo seyyaso hoti, sammā vutto pakuppati;
Vinayaṃ so na jānāti, sādhu tassa adassana’’nti. (jā. 1.13.90-92);

Evaṃ bhagavā sabbākārena bālūpasevanaṃ garahanto ‘‘bālānamasevanā maṅgala’’nti vatvā idāni paṇḍitasevanaṃ pasaṃsanto **‘‘paṇḍitānañca sevanā maṅgala’’**nti āha. Tattha **paṇḍitā nāma** ye keci pāṇātipātāveramaṇiādidasakusalakammapathasamannāgatā sattā, te tīhākārehi jānitabbā. Yathāha ‘‘tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇānī’’ti (a. ni. 3.3; ma. ni. 3.253) suttaṃ. Apica buddhapaccekabuddhaasītimahāsāvakā aññe ca tathāgatassa sāvakā sunettamahāgovindavidhurasarabhaṅgamahosadhasutasomanimirāja- ayogharakumāraakittipaṇḍitādayo ca paṇḍitāti veditabbā.

Te bhaye viya rakkhā andhakāre viya padīpo khuppipāsādidukkhābhibhave viya annapānādippaṭilābho attano vacanakarānaṃ sabbabhayupaddavūpasaggaviddhaṃsanasamatthā honti. Tathā hi tathāgataṃ āgamma asaṅkhyeyyā aparimāṇā devamanussā āsavakkhayaṃ pattā, brahmaloke patiṭṭhitā, devaloke patiṭṭhitā, sugatiloke uppannā, sāriputtatthere cittaṃ pasādetvā catūhi ca paccayehi theraṃ upaṭṭhahitvā asīti kulasahassāni sagge nibbattāni. Tathā mahāmoggallānamahākassapappabhutīsu sabbamahāsāvakesu, sunettassa satthuno sāvakā appekacce brahmaloke uppajjiṃsu, appekacce paranimmitavasavattīnaṃ devānaṃ sahabyataṃ…pe… appekacce gahapatimahāsālānaṃ sahabyataṃ upapajjiṃsu. Vuttampi cetaṃ –

> ‘‘Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo’’ti (a. ni. 3.1).

Apica tagaramālādigandhasadiso paṇḍito, tagaramālādigandhabandhapaliveṭhanapattasadiso hoti tadupasevī, bhāvanīyataṃ manuññatañca āpajjati viññūnaṃ. Vuttampi cetaṃ –

‘‘Tagarañca palāsena, yo naro upanayhati;
Pattāpi surabhī vāyanti, evaṃ dhīrūpasevanā’’ti. (itivu. 76; jā. 1.15.184; 2.22.1258);

Akittipaṇḍito cāpi sakkena devānamindena vare diyyamāne evamāha –

‘‘Dhīraṃ passe suṇe dhīraṃ, dhīrena saha saṃvase;
Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

‘‘Kinnu te akaraṃ dhīro, vada kassapa kāraṇaṃ;
Kena kassapa dhīrassa, dassanaṃ abhikaṅkhasi.

> ‘‘Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
> Sunayo seyyaso hoti, sammā vutto na kuppati;
> Vinayaṃ so pajānāti, sādhu tena samāgamo’’ti. (jā. 1.13.94-96);

Evaṃ bhagavā sabbākārena paṇḍitasevanaṃ pasaṃsanto ‘‘paṇḍitānaṃ sevanā maṅgala’’nti vatvā idāni tāya bālānaṃ asevanāya paṇḍitānaṃ sevanāya ca anupubbena pūjaneyyabhāvaṃ upagatānaṃ pūjaṃ pasaṃsanto **‘‘pūjā ca pūjaneyyānaṃ maṅgala’’**nti āha. Tattha **pūjaneyyā** nāma sabbadosavirahitattā sabbaguṇasamannāgatattā ca buddhā bhagavanto, tato pacchā paccekabuddhā, ariyasāvakā ca. Tesañhi pūjā appakāpi dīgharattaṃ hitāya sukhāya hoti, sumanamālākāramallikādayo cettha nidassanaṃ.

Tatthekaṃ nidassanamattaṃ bhaṇāma – bhagavā hi ekadivasaṃ pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho sumanamālākāro rañño māgadhassa seniyassa bimbisārassa pupphāni gahetvā gacchanto addasa bhagavantaṃ nagaradvāramanuppattaṃ pāsādikaṃ pasādanīyaṃ dvattiṃsamahāpurisalakkhaṇāsītānubyañjanappaṭimaṇḍitaṃ buddhasiriyā jalantaṃ, disvānassa etadahosi ‘‘rājā pupphāni gahetvā sataṃ vā sahassaṃ vā dadeyya, tañca idhalokamattameva sukhaṃ bhaveyya, bhagavato pana pūjā appameyyaasaṅkhyeyyaphalā dīgharattaṃ hitasukhāvahā hoti, handāhaṃ imehi pupphehi bhagavantaṃ pūjemī’’ti pasannacitto ekaṃ pupphamuṭṭhiṃ gahetvā bhagavato paṭimukhaṃ khipi, pupphāni ākāsena gantvā bhagavato upari mālāvitānaṃ hutvā aṭṭhaṃsu. Mālākāro tamānubhāvaṃ disvā pasannataracitto puna ekaṃ pupphamuṭṭhiṃ khipi, tānipi gantvā mālākañcuko hutvā aṭṭhaṃsu. Evaṃ aṭṭha pupphamuṭṭhiyo khipi, tāni gantvā pupphakūṭāgāraṃ hutvā aṭṭhaṃsu.

Bhagavā antokūṭāgāre ahosi, mahājanakāyo sannipati. Bhagavā mālākāraṃ passanto sitaṃ pātvākāsi. Ānandatthero ‘‘na buddhā ahetū apaccayā sitaṃ pātukarontī’’ti sitakāraṇaṃ pucchi. Bhagavā āha ‘‘eso, ānanda, mālākāro imissā pūjāya ānubhāvena satasahassakappe devesu ca manussesu ca saṃsaritvā pariyosāne sumanissaro nāma paccekabuddho bhavissatī’’ti. Vacanapariyosāne dhammadesanatthaṃ imaṃ gāthaṃ abhāsi –

> ‘‘Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;
> Yassa patīto sumano, vipākaṃ paṭisevatī’’ti. (dha. pa. 68);

Gāthāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Evaṃ appakāpi tesaṃ pūjā dīgharattaṃ hitāya sukhāya hotīti veditabbā. Sā ca āmisapūjāva, ko pana vādo paṭipattipūjāya? Yato ye kulaputtā saraṇagamanasikkhāpadappaṭiggahaṇena uposathaṅgasamādānena catupārisuddhisīlādīhi ca attano guṇehi bhagavantaṃ pūjenti, ko tesaṃ pūjāphalaṃ vaṇṇayissati? Te hi tathāgataṃ paramāya pūjāya pūjentīti vuttā. Yathāha –

> ‘‘Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati paramāya pūjāyā’’ti (dī. ni. 2.199).

Etenānusārena paccekabuddhaariyasāvakānampi pūjāya hitasukhāvahatā veditabbā.

Apica gahaṭṭhānaṃ kaniṭṭhassa jeṭṭho bhātāpi bhaginīpi pūjaneyyā, puttassa mātāpitaro, kulavadhūnaṃ sāmikasassusasurāti evamettha pūjaneyyā veditabbā. Etesampi hi pūjā kusaladhammasaṅkhātattā āyuādivuḍḍhihetuttā ca maṅgalameva. Vuttañhetaṃ –

> ‘‘Te matteyyā bhavissanti petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṃ kusalaṃ dhammaṃ samādāya vattissanti, te tesaṃ kusalānaṃ dhammānaṃ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissantī’’tiādi (dī. ni. 3.105).

Idāni **yasmā ‘‘yaṃ yattha maṅgalaṃ. Vavatthapetvā taṃ tassa, maṅgalattaṃ vibhāvaye’’**ti iti mātikā nikkhittā, tasmā idaṃ vuccati – evametissā gāthāya bālānaṃ asevanā, paṇḍitānaṃ sevanā, pūjaneyyānañca pūjāti tīṇi maṅgalāni vuttāni. Tattha bālānaṃ asevanā bālasevanapaccayabhayādiparittāṇena ubhayalokatthahetuttā, paṇḍitānaṃ sevanā pūjaneyyānaṃ pūjā ca tāsaṃ phalavibhūtivaṇṇanāyaṃ vuttanayeneva nibbānasugatihetuttā maṅgalanti veditabbā. Ito paraṃ tu mātikaṃ adassetvā eva yaṃ yattha maṅgalaṃ, taṃ vavatthapetvā tassa maṅgalattaṃ vibhāvayissāmāti.

Niṭṭhitā asevanā ca bālānanti imissā gāthāya atthavaṇṇanā.

Patirūpadesavāsocātigāthāvaṇṇanā

4. Evaṃ bhagavā ''brūhi maṅgalamuttama''nti ekaṃ ajjhesitopi appaṃ yācito bahudāyako uḷārapuriso viya ekāya gāthāya tīṇi maṅgalāni vatvā tato uttaripi devatānaṃ sotukāmatāya maṅgalānamatthitāya yesaṃ yesaṃ yaṃ yaṃ anukulaṃ, te te satte tattha tattha maṅgale niyojetukāmatāya ca **''patirūpadesavāso cā**''tiādīhi gāthāhi punapi anekāni maṅgalāni vattumāraddho. Tattha paṭhamagāthāya tāva **patirūpo**ti anucchaviko. **Deso**ti gāmopi nigamopi nagarampi janapadopi yo koci sattānaṃ nivāso okāso. **Vāso**ti tattha nivāso. **Pubbe**ti purā atītāsu jātīsu. **Katapuññatā**ti upacitakusalatā. **Attā**ti cittaṃ vuccati sakalo vā attabhāvo, **sammāpaṇidhī**ti tassa attano sammā paṇidhānaṃ niyuñjanaṃ, ṭhapananti vuttaṃ hoti. Sesaṃ vuttanayamevāti. Ayamettha **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **patirūpadesavāso** nāma yattha catasso parisā vicaranti, dānādīni puññakiriyavatthūni vattanti, navaṅgaṃ satthu sāsanaṃ dibbati, tattha nivāso sattānaṃ puññakiriyāya paccayattā maṅgalanti vuccati. Sīhaḷadīpapaviṭṭhakevaṭṭādayo cettha nidassanaṃ.

Aparo nayo – patirūpadesavāso nāma bhagavato bodhimaṇḍappadeso dhammacakkavattitappadeso dvādasayojanāya parisāya majjhe sabbatitthiyamataṃ bhinditvā yamakapāṭihāriyadassitakaṇḍamba rukkhamūlappadeso devorohaṇappadeso, yo vā panaññopi sāvatthirājagahādi buddhādhivāsappadeso, tattha nivāso sattānaṃ chaanuttariyappaṭilābhapaccayato maṅgalanti vuccati.

Aparo nayo (mahāva. 259) – puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato paraṃ paccantimā janapadā, orato majjhe. Dakkhiṇapuratthimāya disāya sallavatī nāma nadī, tato paraṃ paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato paraṃ paccantimā janapadā, orato majjhe. Pacchimāya disāya **thūṇaṃ** nāma brāhmaṇagāmo, tato paraṃ paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato paraṃ paccantimā janapadā, orato majjhe. Ayaṃ majjhimadeso āyāmena tīṇi yojanasatāni, vitthārena aḍḍhateyyāni, parikkhepena nava yojanasatāni honti. Eso patirūpadeso nāma.

Ettha catunnaṃ mahādīpānaṃ dvisahassānaṃ parittadīpānañca issariyādhipaccakārakā cakkavattī uppajjanti, ekaṃ asaṅkhyeyyaṃ kappasatasahassañca pāramiyo pūretvā sāriputtamoggallānādayo mahāsāvakā uppajjanti, dve asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā paccekabuddhā, cattāri aṭṭha soḷasa vā asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā sammāsambuddhā uppajjanti. Tattha sattā cakkavattiraññno ovādaṃ gahetvā pañcasu sīlesu patiṭṭhāya saggaparāyaṇā honti. Tathā paccekabuddhānaṃ ovāde patiṭṭhāya, sammāsambuddhānaṃ pana buddhasāvakānaṃ ovāde patiṭṭhāya saggaparāyaṇā nibbānaparāyaṇā ca honti. Tasmā tattha vāso imāsaṃ sampattīnaṃ paccayato maṅgalanti vuccati.

Pubbe katapuññatā nāma atītajātiyaṃ buddhapaccekabuddhakhīṇāsave ārabbha upacitakusalatā, sāpi maṅgalaṃ. Kasmā? Buddhapaccekabuddhasammukhato dassetvā buddhānaṃ buddhasāvakānaṃ vā sammukhā sutāya catuppadikāyapi gāthāya pariyosāne arahattaṃ pāpetīti katvā. Yo ca manusso pubbe katādhikāro ussannakusalamūlo hoti, so teneva kusalamūlena vipassanaṃ uppādetvā āsavakkhayaṃ pāpuṇāti yathā rājā mahākappino aggamahesī ca. Tena vuttaṃ ''pubbe ca katapuññatā maṅgala''nti.

Attasammāpaṇidhi nāma idhekacco attānaṃ dussīlaṃ sīle patiṭṭhāpeti, assaddhaṃ saddhāsampadāya patiṭṭhāpeti, maccharimṃ cāgasampadāya patiṭṭhāpeti. Ayaṃ vuccati ''attasammāpaṇidhī''ti, eso ca maṅgalaṃ. Kasmā? Diṭṭhadhammikasamparāyikaverappahānavividhānisaṃsādhigamahetutoti.

Evaṃ imissāpi gāthāya patirūpadesavāso ca, pubbe ca katapuññatā, attasammāpaṇidhī cāti tīṇiyeva maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā patirūpadesavāso cāti imissā gāthāya atthavaṇṇanā.

Bāhusaccañcātigāthāvaṇṇanā

5. Idāni **bāhusaccañcā**ti ettha **bāhusacca**nti bahussutabhāvo. **Sippa**nti yaṃ kiñci hatthakosallaṃ. **Vinayo**ti kāyavācācittavinayanaṃ. **Susikkhito**ti suṭṭhu sikkhito. **Subhāsitā**ti suṭṭhu bhāsitā. **Yā**ti aniyataniddeso. **Vācā**ti girā byappatho. Sesaṃ vuttanayamevāti. Ayamettha **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **bāhusaccaṃ** nāma yaṃ taṃ ‘‘sutadharo hoti sutasannicayo’’ti (ma. ni. 1.339; a. ni. 4.22) ca ‘‘idhekaccassa bahukaṃ sutaṃ hoti, suttaṃ geyyaṃ veyyākaraṇa’’nti ca (a. ni. 4.6) evamādinā nayena satthusāsanadharattaṃ vaṇṇitaṃ, taṃ akusalappahānakusalādhigamahetuto anupubbena paramatthasaccasacchikiriyāhetuto ca maṅgalanti vuccati. Vuttañhetaṃ bhagavatā –

> ‘‘Sutavā ca kho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 7.67).

Aparampi vuttaṃ –

> ‘‘Dhatānaṃ dhammānaṃ atthamupaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahanto tulayati, tulayanto padahati padahanto kāyena ceva paramatthasaccaṃ sacchikaroti, paññāya ca ativijjha passatī’’ti (ma. ni. 2.432).

Apica agārikabāhusaccampi yaṃ anavajjaṃ, taṃ ubhayalokahitasukhāvahanato maṅgalanti veditabbaṃ.

Sippaṃ nāma agārikasippañca anagārikasippañca. Tattha agārikasippaṃ nāma yaṃ parūparodhavirahitaṃ akusalavivajjitaṃ maṇikārasuvaṇṇakārakammādikaṃ, taṃ idhalokatthāvahanato maṅgalaṃ. Anagārikasippaṃ nāma cīvaravicāraṇasibbanādisamaṇaparikkhārābhisaṅkharaṇaṃ, yaṃ taṃ ‘‘idha, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃ karaṇīyāni, tattha dakkho hotī’’tiādinā (dī. ni. 3.345; 360; a. ni. 10.17) nayena tattha tattha saṃvaṇṇitaṃ, yaṃ ‘‘nāthakaro dhammo’’ti ca vuttaṃ, taṃ attano ca paresañca ubhayalokahitasukhāvahanato maṅgalanti veditabbaṃ.

Vinayo nāma agārikavinayo ca anagārikavinayo ca. Tattha agārikavinayo nāma dasaakusalakammapathaviramaṇaṃ, so tattha susikkhito asaṃkilesāpajjanena ācāraguṇavavatthānena ca ubhayalokahitasukhāvahanato maṅgalaṃ. Anagārikavinayo nāma sattāpattikkhandhaanāpajjanaṃ, sopi vuttanayeneva susikkhito, catupārisuddhisīlaṃ vā anagārikavinayo, so yathā tattha patiṭṭhāya arahattaṃ pāpuṇāti, evaṃ sikkhanena susikkhito lokiyalokuttarasukhādhigamahetuto maṅgalanti veditabbo.

Subhāsitā vācā nāma musāvādādidosavirahitā. Yathāha ‘‘catūhi, bhikkhave, aṅgehi samannāgato vācā subhāsitā hotī’’ti (su. ni. subhāsitasuttaṃ). Asamphappalāpā vācā eva vā subhāsitā. Yathāha –

> ‘‘Subhāsitaṃ uttamamāhu santo,
> Dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;
> Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ,
> Saccaṃ bhaṇe nālikaṃ taṃ catuttha’’nti. (su. ni. 452);

Ayampi ubhayalokahitasukhāvahanato maṅgalanti veditabbā. Yasmā ca ayaṃ vinayapariyāpannā eva, tasmā vinayaggahaṇena etaṃ asaṅgaṇhitvā vinayo saṅgahetabbo. Atha vā kiṃ iminā parissamena paresaṃ dhammadesanādivācā idha subhāsitā vācāti veditabbā. Sā hi yathā patirūpadesavāso, evaṃ sattānaṃ ubhayalokahitasukhanibbānādhigamapaccayato maṅgalanti vuccati. Āha ca –

> ‘‘Yaṃ buddho bhāsati vācaṃ, khemaṃ nibbānapattiyā;
> Dukkhassantakiriyāya, sā ve vācānamuttamā’’ti. (su. ni. 456);

Evaṃ imissā gāthāya bāhusaccaṃ, sippaṃ, vinayo susikkhito, subhāsitā vācāti cattāri maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā bāhusaccañcāti imissā gāthāya atthavaṇṇanā.

Mātāpituupaṭṭhānantigāthāvaṇṇanā

6. Idāni **mātāpituupaṭṭhāna**nti ettha mātu ca pitu cāti **mātāpitu. Upaṭṭhāna**nti upaṭṭhahanaṃ. Puttānañca dārānañcāti **puttadārassa** saṅgaṇhanaṃ **saṅgaho**. Na ākulā **anākulā**. Kammāni eva **kammantā**. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **mātā** nāma janikā vuccati, tathā **pitā. Upaṭṭhānaṃ** nāma pādadhovanasambāhanucchādananhāpanehi catupaccayasampadānena ca upakārakaraṇaṃ. Tattha yasmā mātāpitaro bahūpakārā puttānaṃ atthakāmā anukampakā, ye puttake bahi kīḷitvā paṃsumakkhitasarīrake āgate disvā paṃsuṃ puñchitvā matthakaṃ upasiṅghāyantā paricumbantā ca sinehaṃ uppādenti, vassasatampi mātāpitaro sīsena pariharantā puttā tesaṃ patikāraṃ kātuṃ asamatthā. Yasmā ca te āpādakā posakā imassa lokassa dassetāro, brahmasammatā pubbācariyasammatā, tasmā tesaṃ upaṭṭhānaṃ idha pasaṃsaṃ, pecca saggasukhañca āvahati. Tena maṅgalanti vuccati. Vuttañhetaṃ bhagavatā –

> ‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
> Āhuneyyā ca puttānaṃ, pajāya anukampakā.
>
> ‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
> Annena atha pānena, vatthena sayanena ca;
> Ucchādanena nhāpanena, pādānaṃ dhovanena ca.
>
> ‘‘Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
> Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti. (itivu. 106; jā. 2.20.181-183);

Aparo nayo – **upaṭṭhānaṃ** nāma bharaṇakiccakaraṇakulavaṃsaṭṭhapanādipañcavidhaṃ, taṃ pāpanivāraṇādipañcavidhadiṭṭhadhammikahitasukhahetuto maṅgalanti veditabbaṃ. Vuttañhetaṃ bhagavatā –

> ‘‘‘Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjissāmi, atha vā pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmī’ti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti, pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī’’ti (dī. ni. 3.267).

Apica yo mātāpitaro tīsu vatthūsu pasāduppādanena, sīlasamādāpanena, pabbajjāya vā upaṭṭhahati, ayaṃ mātāpituupaṭṭhākānaṃ aggo. Tassa taṃ mātāpituupaṭṭhānaṃ mātāpitūhi katassa upakārassa paccupakārabhūtaṃ anekesaṃ diṭṭhadhammikānaṃ samparāyikānañca atthānaṃ padaṭṭhānato maṅgalanti vuccati.

Puttadārassāti ettha attato jātā puttāpi dhītaropi **puttā**icceva saṅkhyaṃ gacchanti. **Dārā**ti vīsatiyā bhariyānaṃ yā kāci bhariyā. Puttā ca dārā ca puttadāraṃ, tassa puttadārassa. **Saṅgaho**ti sammānanādīhi upakārakaraṇaṃ. Taṃ susaṃvihitakammantatādidiṭṭhadhammikahitasukhahetuto maṅgalanti veditabbaṃ. Vuttañhetaṃ bhagavatā – ‘‘pacchimā disā puttadārā veditabbā’’ti ettha uddiṭṭhaṃ puttadāraṃ bhariyāsaddena saṅgaṇhitvā ‘‘pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā sammānanāya, anavamānanāya, anati cariyāya, issariyavossaggena, alaṅkārānuppadānena. Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati, susaṃvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati dakkhā ca hoti analasā sabbakiccesū’’ti (dī. ni. 3.269).

Ayaṃ vā aparo nayo – **saṅgaho**ti dhammikāhi dānapiyavācātthacariyāhi saṅgaṇhanaṃ. Seyyathidaṃ – uposathadivasesu paribbayadānaṃ, nakkhattadivasesu nakkhattadassāpanaṃ, maṅgaladivasesu maṅgalakaraṇaṃ, diṭṭhadhammikasamparāyikesu atthesu ovādānusāsananti. Taṃ vuttanayeneva diṭṭhadhammikahitahetuto samparāyikahitahetuto devatāhipi namassanīyabhāvahetuto ca maṅgalanti veditabbaṃ. Yathāha sakko devānamindo –

‘‘Ye gahaṭṭhā puññakarā, sīlavanto upāsakā;
Dhammena dāraṃ posenti, te namassāmi mātalī’’ti. (saṃ.ni.1.1.264);

Anākulā kammantā nāma kālaññutāya patirūpakāritāya analasatāya uṭṭhānavīriyasampadāya, abyasanīyatāya ca kālātikkamanaappatirūpakaraṇasithilakaraṇādiākulabhāvavirahitā kasigorakkhavāṇijjādayo kammantā. Ete attano vā puttadārassa vā dāsakammakarānaṃ vā byattatāya evaṃ payojitā diṭṭheva dhamme dhanadhaññavuddhipaṭilābhahetuto maṅgalanti vuccanti. Vuttañhetaṃ bhagavatā –

‘‘Patirūpakārī dhuravā, uṭṭhātā vindate dhana’’nti ca (su. ni. 185; saṃ. ni. 1.246).

‘‘Na divā soppasīlena, rattimuṭṭhānadessinā;
Niccaṃ mattena soṇḍena, sakkā āvasituṃ gharaṃ.

‘‘Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;
Iti vissaṭṭhakammante, atthā accenti māṇave.

‘‘Yodha sītañca uṇhañca, tiṇā bhiyyo na maññati;
Karaṃ purisakiccāni, so sukhaṃ na vihāyatī’’ti. (dī. ni. 3.253);

‘‘Bhoge saṃharamānassa, bhamarasseva irīyato;
Bhogā sannicayaṃ yanti, vammikovūpacīyatī’’ti. ca evamādi (dī. ni. 3.265);

Evaṃ imissā gāthāya mātuupaṭṭhānaṃ, pituupaṭṭhānaṃ, puttadārassa saṅgaho, anākulā ca kammantāti cattāri maṅgalāni vuttāni, puttadārassa saṅgahaṃ vā dvidhā katvā pañca, mātāpituupaṭṭhānaṃ vā ekameva katvā tīṇi. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā mātāpituupaṭṭhānanti imissā gāthāya atthavaṇṇanā.

Dānañcātigāthāvaṇṇanā

7. Idāni **dānañcā**ti ettha dīyate imināti dānaṃ, attano santakaṃ parassa paṭipādīyatīti vuttaṃ hoti. Dhammassa cariyā, dhammā vā anapetā cariyā **dhammacariyā**. Ñāyante ‘‘amhākaṃ ime’’ti **ñātakā**. Na avajjāni **anavajjāni,** aninditāni agarahitānīti vuttaṃ hoti. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **dānaṃ** nāma paraṃ uddissa subuddhipubbikā annādidasadānavatthupariccāgacetanā, taṃsampayutto vā alobho. Alobhena hi taṃ vatthuṃ parassa paṭipādeti, tena vuttaṃ ‘‘dīyate imināti dāna’’nti. Taṃ bahujanapiyamanāpatādīnaṃ diṭṭhadhammikasamparāyikānaṃ phalavisesānaṃ adhigamahetuto maṅgalanti vuccati. ‘‘Dāyako, sīha dānapati, bahuno janassa piyo hoti manāpo’’ti evamādīni (a. ni. 5.34) cettha suttāni anussaritabbāni.

Aparo nayo – dānaṃ nāma duvidhaṃ āmisadānaṃ, dhammadānañca, tattha **āmisadānaṃ** vuttappakārameva. Idhalokaparalokadukkhakkhayasukhāvahassa pana sammāsambuddhappaveditassa dhammassa paresaṃ hitakāmatāya desanā **dhammadānaṃ** , imesañca dvinnaṃ dānānaṃ etadeva aggaṃ. Yathāha –

‘‘Sabbadānaṃ dhammadānaṃ jināti,
Sabbarasaṃ dhammaraso jināti;

Sabbaratiṃ dhammarati jināti,
Taṇhakkhayo sabbadukkhaṃ jinātī''ti. (dha. pa. 354);

Tattha āmisadānassa maṅgalattaṃ vuttameva. Dhammadānaṃ pana yasmā atthapaṭisaṃveditādīnaṃ guṇānaṃ padaṭṭhānaṃ, tasmā maṅgalanti vuccati. Vuttañhetaṃ bhagavatā –

> ''Yathā yathā, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī cā''ti evamādi (a. ni. 5.26).

Dhammacariyā nāma dasakusalakammapathacariyā. Yathāha – ''tividhā kho gahapatayo kāyena dhammacariyā samacariyā hotī''ti evamādi. Sā panesā dhammacariyā saggalokūpapattihetuto maṅgalanti veditabbā. Vuttañhetaṃ bhagavatā – ''dhammacariyāsamacariyāhetu kho gahapatayo evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī''ti (ma. ni. 1.439).

Ñātakā nāma mātito vā pitito vā yāva sattamā pitāmahayugā sambandhā. Tesaṃ bhogapārijuññena vā byādhipārijuññena vā abhihatānaṃ attano samīpaṃ āgatānaṃ yathābalaṃ ghāsacchādanadhanadhaññādīhi saṅgaho pasaṃsādīnaṃ diṭṭhadhammikānaṃ sugatigamanādīnañca samparāyikānaṃ visesādhigamānaṃ hetuto maṅgalanti vuccati.

Anavajjāni kammāni nāma uposathaṅgasamādānaveyyāvaccakaraṇaārāmavanaropanasetukaraṇādīni kāyavacīmanosucaritakammāni. Tāni hi nānappakārahitasukhādhigamahetuto maṅgalanti vuccanti. ''Ṭhānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyyā''ti evamādīni cettha suttāni (a. ni. 8.43) anussaritabbāni.

Evaṃ imissā gāthāya dānañca, dhammacariyā ca, ñātakānañca saṅgaho, anavajjāni kammānīti cattāri maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā dānañcāti imissā gāthāya atthavaṇṇanā.

Āratītigāthāvaṇṇanā

8. Idāni **āratī viratī**ti ettha **āratī**ti āramaṇaṃ, **viratī**ti viramaṇaṃ, viramanti vā etāya sattāti virati. **Pāpā**ti akusalā. Madanīyaṭṭhena majjaṃ, majjassa pānaṃ majjapānaṃ, tato **majjapānā**. Saṃyamanaṃ **saṃyamo** appamajjanaṃ **appamādo. Dhammesū**ti kusalesu. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **ārati** nāma pāpe ādīnavadassāvino manasā eva anabhirati. **Virati** nāma kammadvāravasena kāyavācāhi viramaṇaṃ, sā cesā virati nāma sampattavirati, samādānavirati, samucchedaviratīti tividhā hoti, tattha yā kulaputtassa attano jātiṃ vā kulaṃ vā gottaṃ vā paṭicca ''na me etaṃ patirūpaṃ, yvāhaṃ imaṃ pāṇaṃ haneyyaṃ, adinnaṃ ādiyeyya''ntiādinā nayena sampattavatthuto virati, ayaṃ **sampattavirati** nāma. Sikkhāpadasamādānavasena pavattā **samādānavirati** nāma, yassā pavattito pabhuti kulaputto pāṇātipātādīni na karoti. Ariyamaggasampayuttā **samucchedavirati** nāma, yassā pavattito pabhuti ariyasāvakassa pañca bhayāni verāni vūpasantāni honti. **Pāpaṃ** nāma yaṃ taṃ ''pāṇātipāto kho, gahapatiputta, kammakileso, adinnādānaṃ…pe… kāmesumicchācāro…pe… musāvādo''ti evaṃ vitthāretvā –

''Pāṇātipāto adinnādānaṃ, musāvādo ca vuccati;
Paradāragamanañceva, nappasaṃsanti paṇḍitā''ti. (dī. ni. 3.245) –

Evaṃ gāthāya saṅgahitaṃ kammakilesasaṅkhātaṃ catubbidhaṃ akusalaṃ, tato pāpā. Sabbāpesā ārati ca virati ca diṭṭhadhammikasamparāyikabhayaverappahānādinānappakāravisesādhigamahetuto maṅgalanti vuccati. ''Pāṇātipātā paṭivirato kho, gahapatiputta, ariyasāvako''tiādīni cettha suttāni anussaritabbāni.

Majjapānā saṃyamo nāma pubbe vuttasurāmerayamajjappamādaṭṭhānā veramaṇiyā evetaṃ adhivacanaṃ. Yasmā pana majjapāyī atthaṃ na jānāti, dhammaṃ na jānāti, mātu antarāyaṃ karoti, pitu buddhapaccekabuddhatathāgatasāvakānampi antarāyaṃ karoti, diṭṭheva dhamme garahaṃ samparāye duggatiṃ aparāpariye ummādañca pāpuṇāti. Majjapānā pana saṃyamo tesaṃ dosānaṃ vūpasamaṃ tabbiparītaguṇasampadañca pāpuṇāti. Tasmā ayaṃ majjapānā saṃyamo maṅgalanti veditabbo.

Kusalesu dhammesu **appamādo** nāma ''kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā, asātaccakiriyatā, anaṭṭhitakiriyatā, olīnavuttitā, nikkhittachandatā, nikkhittadhuratā, anāsevanā, abhāvanā, abahulīkammaṃ, anadhiṭṭhānaṃ, ananuyogo, pamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati pamādo''ti (vibha. 846). Ettha vuttassa pamādassa paṭipakkhavasena atthato kusalesu dhammesu satiyā avippavāso veditabbo. So nānappakārakusalādhigamahetuto amatādhigamahetuto ca maṅgalanti vuccati. Tattha ''appamattassa ātāpino''ti ca (ma. ni. 2.18; a. ni. 5.26), ''appamādo amataṃ pada''nti ca, evamādi (dha. pa. 21) satthu sāsanaṃ anussaritabbaṃ.

Evaṃ imissā gāthāya pāpā virati, majjapānā saṃyamo, kusalesu dhammesu appamādoti tīṇi maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā āratīti imissā gāthāya atthavaṇṇanā.

Gāravocātigāthāvaṇṇanā

9. Idāni **gāravo cā**ti ettha **gāravo**ti garubhāvo. **Nivāto**ti nīcavuttitā. **Santuṭṭhī**ti santoso. Katassa jānanatā **kataññutā. Kālenā**ti khaṇena samayena. Dhammassa savanaṃ **dhammassavanaṃ**. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **gāravo** nāma garukārappayogārahesu buddhapaccekabuddhatathāgatasāvakaācariyupajjhāyamātāpitujeṭṭhakabhātikabhaginīādīsu yathānurūpaṃ garukāro garukaraṇaṃ sagāravatā. Sa cāyaṃ gāravo yasmā sugatigamanādīnaṃ hetu. Yathāha –

> ''Garukātabbaṃ garuṃ karoti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa…pe… upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, uccākulīno hotī''ti (ma. ni. 3.295).

Yathā cāha – ''sattime, bhikkhave, aparihāniyā dhammā. Katame satta? Satthugāravatā''tiādi (a. ni. 7.33), tasmā maṅgalanti vuccati.

Nivāto nāma nīcamanatā nivātavuttitā, yāya samannāgato puggalo nihatamāno nihatadappo pādapuñchanakacoḷasadiso chinnavisāṇausabhasamo uddhaṭadāṭhasappasamo ca hutvā saṇho sakhilo sukhasambhāso hoti, ayaṃ nivāto. Svāyaṃ yasādiguṇappaṭilābhahetuto maṅgalanti vuccati. Āha ca ''nivātavutti atthaddho, tādiso labhate yasa''nti evamādi (dī. ni. 3.273).

Santuṭṭhi nāma itarītarapaccayasantoso, so dvādasavidho hoti. Seyyathidaṃ – cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsu.

Tassāyaṃ pabhedavaṇṇanā – idha bhikkhu cīvaraṃ labhati sundaraṃ vā asundaraṃ vā. So teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa cīvare **yathālābhasantoso**. Atha pana bhikkhu ābādhiko hoti, garuṃ cīvaraṃ pārupanto oṇamati vā kilamati vā, so sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti, ayamassa cīvare **yathābalasantoso**. Aparo bhikkhu paṇītapaccayalābhī hoti, so paṭṭacīvarādīnaṃ aññataraṃ mahagghaṃ cīvaraṃ labhitvā ''idaṃ therānaṃ cirapabbajitānaṃ bahussutānañca anurūpa''nti tesaṃ datvā attanā saṅkārakūṭā vā aññato vā kutoci nantakāni uccinitvā saṅghāṭiṃ karitvā dhārentopi santuṭṭhova hoti, ayamassa cīvare **yathāsāruppasantoso**.

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa piṇḍapāte **yathālābhasantoso**. Atha pana bhikkhu ābādhiko hoti, lūkhaṃ piṇḍapātaṃ bhuñjitvā gāḷhaṃ rogātaṅkaṃ pāpuṇāti, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato sappimadhukhīrādīni bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa piṇḍapāte **yathābalasantoso**. Aparo bhikkhu paṇītaṃ piṇḍapātaṃ labhati, so ''ayaṃ piṇḍapāto therānaṃ cirapabbajitānaṃ aññesañca paṇītapiṇḍapātaṃ vinā ayāpentānaṃ sabrahmacārīnaṃ anurūpo''ti tesaṃ datvā attanā piṇḍāya caritvā missakāhāraṃ bhuñjantopi santuṭṭhova hoti, ayamassa piṇḍapāte **yathāsāruppasantoso**.

Idha pana bhikkhuno senāsanaṃ pāpuṇāti. So teneva santussati, puna aññaṃ sundaratarampi pāpuṇantaṃ na gaṇhāti, ayamassa senāsane **yathālābhasantoso**. Atha pana bhikkhu ābādhiko hoti, nivātasenāsane vasanto ativiya pittarogādīhi āturīyati. So taṃ sabhāgassa bhikkhuno datvā tassa pāpuṇane savāte sītalasenāsane vasitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa senāsane **yathābalasantoso**. Aparo bhikkhu sundaraṃ senāsanaṃ pattampi na sampaṭicchati ''sundarasenāsanaṃ pamādaṭṭhānaṃ, tatra nisinnassa thinamiddhaṃ okkamati, niddābhibhūtassa ca puna paṭibujjhato kāmavitakko samudācaratī''ti. So taṃ paṭikkhipitvā ajjhokāsarukkhamūlapaṇṇakuṭīsu yattha katthaci nivasantopi santuṭṭhova hoti, ayamassa senāsane **yathāsāruppasantoso**.

Idha pana bhikkhu bhesajjaṃ labhati harītakaṃ vā āmalakaṃ vā. So teneva yāpeti, aññehi laddhasappimadhuphāṇitādimpi na pattheti, labhantopi na gaṇhāti, ayamassa gilānapaccaye **yathālābhasantoso**. Atha pana bhikkhu ābādhiko hoti, telenatthiko phāṇitaṃ labhati, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato telena bhesajjaṃ katvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa gilānapaccaye **yathābalasantoso**. Aparo bhikkhu ekasmiṃ bhājane pūtimuttaharītakaṃ ṭhapetvā ekasmiṃ catumadhuraṃ ''gaṇhatha, bhante, yadicchasī''ti vuccamāno sacassa tesaṃ dvinnamaññatarenapi byādhi vūpasammati, atha ''pūtimuttaharītakaṃ nāma buddhādīhi vaṇṇita''nti ca ''pūtimuttabhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyoti vutta''nti (mahāva. 128) ca cintento catumadhurabhesajjaṃ paṭikkhipitvā pūtimuttaharītakena bhesajjaṃ karontopi paramasantuṭṭhova hoti. Ayamassa gilānapaccaye **yathāsāruppasantoso**.

Evaṃpabhedo sabbopeso santoso santuṭṭhīti vuccati. Sā atricchatāmahicchatāpāpicchatādīnaṃ pāpadhammānaṃ pahānādhigamahetuto, sugatihetuto, ariyamaggasambhārabhāvato, cātuddisādibhāvahetuto ca maṅgalanti veditabbā. Āha ca –

''Cātuddiso appaṭigho ca hoti,
Santussamāno itarītarenā''ti. evamādi (su. ni. 42);

Kataññutā nāma appassa vā bahussa vā yena kenaci katassa upakārassa punappunaṃ anussaraṇabhāvena jānanatā. Apica nerayikādidukkhaparittāṇato puññāni eva pāṇīnaṃ bahūpakārāni, tato tesampi upakārānussaraṇatā kataññutāti veditabbā. Sā sappurisehi pasaṃsanīyādinānappakāravisesādhigamahetuto maṅgalanti vuccati. Āha ca ''dveme, bhikkhave, puggalā dullabhā lokasmiṃ. Katame dve? Yo ca pubbakārī yo ca kataññū katavedī''ti (a. ni. 2.120).

Kālena dhammassavanaṃ nāma yasmiṃ kāle uddhaccasahagataṃ cittaṃ hoti, kāmavitakkādīnaṃ vā aññatarena abhibhūtaṃ, tasmiṃ kāle tesaṃ vinodanatthaṃ dhammassavanaṃ. Apare āhu ''pañcame pañcame divase dhammassavanaṃ kālena dhammassavanaṃ nāma. Yathāha āyasmā anuruddho 'pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāmā'''ti (ma. ni. 1.327; mahāva. 466).

Apica yasmiṃ kāle kalyāṇamitte upasaṅkamitvā sakkā hoti attano kaṅkhāvinodakaṃ dhammaṃ sotuṃ, tasmiṃ kālepi dhammassavanaṃ kālena dhammassavananti veditabbaṃ. Yathāha ''te kālena kālaṃ upasaṅkamitvā paripucchati paripañhatī''tiādi (dī. ni. 3.358). Tadetaṃ kālena dhammassavanaṃ nīvaraṇappahānacaturānisaṃsaāsavakkhayādinānappakāravisesādhigamahetuto maṅgalanti veditabbaṃ. Vuttañhetaṃ –

''Yasmiṃ, bhikkhave, samaye ariyasāvako aṭṭhiṃ katvā manasi katvā sabbaṃ cetasā

> samannāharitvā ohitasoto dhammaṃ suṇāti, pañcassa nīvaraṇā tasmiṃ samaye na hontī''ti ca (saṃ. ni. 5.219).
>
> ''Sotānugatānaṃ, bhikkhave, dhammānaṃ…pe… suppaṭividdhānaṃ cattāro ānisaṃsā pāṭikaṅkhā''ti ca (a. ni. 4.191).
>
> ''Cattārome, bhikkhave, dhammā kālena kālaṃ sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayaṃ pāpenti. Katame cattāro? Kālena dhammassavana''nti ca evamādi (a. ni. 4.147).

Evaṃ imissā gāthāya gāravo, nivāto, santuṭṭhi, kataññutā, kālena dhammassavananti pañca maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā gāravo cāti imissā gāthāya atthavaṇṇanā.

Khantīcātigāthāvaṇṇanā

10. Idāni **khantī cā**ti ettha khamanaṃ **khanti**. Padakkhiṇaggāhitāya sukhaṃ vaco asminti suvaco, suvacassa kammaṃ sovacassaṃ, sovacassassa bhāvo **sovacassatā**. Kilesānaṃ samitattā **samaṇā. Dassana**nti pekkhanaṃ. Dhammassa sākacchā **dhammasākacchā**. Sesaṃ vuttanayamevāti. Ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **khanti** nāma adhivāsanakkhanti, tāya samannāgato bhikkhu dasahi akkosavatthūhi akkosante vadhabandhādīhi vā vihesante puggale asuṇanto viya apassanto viya ca nibbikāro hoti khantivādī viya. Yathāha –

> ''Ahu atītamaddhānaṃ, samaṇo khantidīpano;
> Taṃ khantiyāyeva ṭhitaṃ, kāsirājā achedayī''ti. (jā. 1.4.51);

Bhadrakato vā manasi karoti tato uttari aparādhābhāvena āyasmā puṇṇatthero viya. Yathāha so –

> ''Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evaṃ bhavissati 'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī''tiādi (ma. ni. 3.396; saṃ. ni. 4.88).

Yāya ca samannāgato isīnampi pasaṃsanīyo hoti. Yathāha sarabhaṅgo isi –

> ''Kodhaṃ vadhitvā na kadāci socati,
> Makkhappahānaṃ isayo vaṇṇayanti;
> Sabbesaṃ vuttaṃ pharusaṃ khametha,
> Etaṃ khantiṃ uttamamāhu santo''ti. (jā. 2.17.64);

Devatānampi pasaṃsanīyo hoti. Yathāha sakko devānamindo –

> ''Yo have balavā santo, dubbalassa titikkhati;
> Tamāhu paramaṃ khantiṃ, niccaṃ khamati dubbalo''ti. (saṃ. ni. 1.250-251);

Buddhānampi pasaṃsanīyo hoti. Yathāha bhagavā –

> ''Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;
> Khantībalaṃ balāṇīkaṃ, tamahaṃ brūmi brāhmaṇa''nti. (dha. pa. 399);

Sā panesā khanti etesañca idha vaṇṇitānaṃ aññesañca guṇānaṃ adhigamahetuto maṅgalanti veditabbā.

Sovacassatā nāma sahadhammikaṃ vuccamāne vikkhepaṃ vā tuṇhībhāvaṃ vā guṇadosacintanaṃ vā anāpajjitvā ativiya ādarañca gāravañca nīcamanatañca purakkhatvā sādhūti vacanakaraṇatā. Sā sabrahmacārīnaṃ santikā ovādānusāsanippaṭilābhahetuto dosappahānaguṇādhigamahetuto ca maṅgalanti vuccati.

Samaṇānaṃ dassanaṃ nāma upasamitakilesānaṃ bhāvitakāyavacīcittapaññānaṃ uttamadamathasamathasamannāgatānaṃ pabbajitānaṃ upasaṅkamanupaṭṭhānānussaraṇassavanadassanaṃ, sabbampi omakadesanāya dassananti vuttaṃ, taṃ maṅgalanti veditabbaṃ. Kasmā? Bahūpakārattā. Āha ca ‘‘dassanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmī’’tiādi (itivu. 104). Yato hitakāmena kulaputtena sīlavante bhikkhū gharadvāraṃ sampatte disvā yadi deyyadhammo atthi, yathābalaṃ deyyadhammena patimānetabbā. Yadi natthi, pañcapatiṭṭhitaṃ katvā vanditabbā. Tasmimpi asampajjamāne añjaliṃ paggahetvā namassitabbā, tasmimpi asampajjamāne pasannacittena piyacakkhūhi sampassitabbā. Evaṃ dassanamūlakenapi hi puññena anekāni jātisahassāni cakkhumhi rogo vā dāho vā ussadā vā piḷakā vā na honti, vippasannapañcavaṇṇasassirikāni honti cakkhūni ratanavimāne ugghāṭitamaṇikavāṭasadisāni, satasahassakappamattaṃ devesu ca manussesu ca sampattīnaṃ lābhī hoti. Anacchariyañcetaṃ, yaṃ manussabhūto sappaññajātiko sammā pavattitena samaṇadassanamayena puññena evarūpaṃ vipākasampattiṃ anubhaveyya, yattha tiracchānagatānampi kevalaṃ saddhāmattakena katassa samaṇadassanassa evaṃ vipākasampattiṃ vaṇṇayanti.

‘‘Ulūko maṇḍalakkhiko, vediyake ciradīghavāsiko;
Sukhito vata kosiyo ayaṃ, kāluṭṭhitaṃ passati buddhavaraṃ.

‘‘Mayi cittaṃ pasādetvā, bhikkhusaṅghe anuttare;
Kappānaṃ satasahassāni, duggateso na gacchati.

‘‘Sa devalokā cavitvā, kusalakammena codito;
Bhavissati anantañāṇo, somanassoti vissuto’’ti. (ma. ni. aṭṭha. 1.144);

Kālena dhammasākacchā nāma padose vā paccūse vā dve suttantikā bhikkhū aññamaññaṃ suttantaṃ sākacchanti, vinayadharā vinayaṃ, ābhidhammikā abhidhammaṃ, jātakabhāṇakā jātakaṃ, aṭṭhakathikā aṭṭhakathaṃ, līnuddhatavicikicchāparetacittavisodhanatthaṃ vā tamhi tamhi kāle sākacchanti, ayaṃ kālena dhammasākacchā. Sā āgamabyattiādīnaṃ guṇānaṃ hetuto maṅgalanti vuccatīti.

Evaṃ imissā gāthāya khanti, sovacassatā, samaṇadassanaṃ, kālena dhammasākacchāti cattāri maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā khantī cāti imissā gāthāya atthavaṇṇanā.

Tapocātigāthāvaṇṇanā

11. Idāni **tapo cā**ti ettha pāpake dhamme tapatīti **tapo.** Brahmaṃ cariyaṃ, brahmānaṃ vā cariyaṃ **brahmacariyaṃ,** seṭṭhacariyanti vuttaṃ hoti. Ariyasaccānaṃ dassanaṃ **ariyasaccānadassanaṃ,** ariyasaccāni dassanantipi eke, taṃ na sundaraṃ. Nikkhantaṃ vānatoti nibbānaṃ, sacchikaraṇaṃ sacchikiriyā, nibbānassa sacchikiriyā **nibbānasacchikiriyā**. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **tapo** nāma abhijjhādomanassādīnaṃ tapanato indriyasaṃvaro, kosajjassa vā tapanato vīriyaṃ, tehi samannāgato puggalo ātāpīti vuccati. Svāyaṃ abhijjhādippahānajhānādippaṭilābhahetuto maṅgalanti veditabbo.

Brahmacariyaṃ nāma methunaviratisamaṇadhammasāsanamaggānamadhivacanaṃ. Tathā hi ‘‘abrahmacariyaṃ pahāya brahmacārī hotī’’ti evamādīsu (dī. ni. 1.194; ma. ni. 1.292) methunavirati brahmacariyanti vuccati. ‘‘Bhagavati no, āvuso, brahmacariyaṃ vussatīti? Evamāvuso’’ti evamādīsu (ma. ni. 1.257) samaṇadhammo. ‘‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujañña’’nti evamādīsu (dī. ni. 2.168; saṃ. ni. 5.822; udā. 51) sāsanaṃ. ‘‘Ayameva kho, bhikkhu, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ. Seyyathidaṃ, sammādiṭṭhī’’ti evamādīsu (saṃ. ni. 5.6) maggo. Idha pana ariyasaccadassanena parato maggassa saṅgahitattā avasesaṃ sabbampi vaṭṭati. Tañcetaṃ uparūpari nānappakāravisesādhigamahetuto maṅgalanti veditabbaṃ.

Ariyasaccāna dassanaṃ nāma kumārapañhe vuttānaṃ catunnaṃ ariyasaccānaṃ abhisamayavasena maggadassanaṃ, taṃ saṃsāradukkhavītikkamahetuto maṅgalanti vuccati.

Nibbānasacchikiriyā nāma idha arahattaphalaṃ nibbānanti adhippetaṃ. Tampi hi pañcagativānanena vānasaññitāya taṇhāya nikkhantattā nibbānanti vuccati. Tassa patti vā paccavekkhaṇā vā sacchikiriyāti vuccati. Itarassa pana nibbānassa ariyasaccānaṃ dassaneneva sacchikiriyā siddhā, tenetaṃ idha nādhippetaṃ. Evamesā nibbānasacchikiriyā diṭṭhadhammikasukhavihārādihetuto maṅgalanti veditabbā.

Evaṃ imissā gāthāya tapo brahmacariyaṃ, ariyasaccānaṃ dassanaṃ, nibbānasacchikiriyāti cattāri maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā tapo cāti imissā gāthāya atthavaṇṇanā.

Phuṭṭhassalokadhammehītigāthāvaṇṇanā

12. Idāni **phuṭṭhassa lokadhammehī**ti ettha **phuṭṭhassā**ti phusitassa chupitassa sampattassa. Loke dhammā **lokadhammā,** yāva lokappavatti, tāva anivattakā dhammāti vuttaṃ hoti. **Citta**nti mano mānasaṃ. **Yassā**ti navassa vā majjhimassa vā therassa vā. **Na kampatī**ti na calati na vedhati. **Asoka**nti nissokaṃ abbūḷhasokasallaṃ. **Viraja**nti vigatarajaṃ viddhaṃsitarajaṃ. **Khema**nti abhayaṃ nirupaddavaṃ. Sesaṃ vuttanayamevāti ayaṃ **padavaṇṇanā**.

Atthavaṇṇanā pana evaṃ veditabbā – **phuṭṭhassa lokadhammehi cittaṃ yassa na kampati** nāma yassa lābhālābhādīhi aṭṭhahi lokadhammehi phuṭṭhassa ajjhotthaṭassa cittaṃ na kampati na calati na vedhati, tassa taṃ cittaṃ kenaci akampanīyalokuttamabhāvāvahanato maṅgalanti veditabbaṃ.

Kassa ca etehi phuṭṭhassa cittaṃ na kampatīti? Arahato khīṇāsavassa, na aññassa kassaci. Vuttañhetaṃ –

‘‘Selo yathā ekagghano, vātena na samīrati;
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.

‘‘Iṭṭhā dhammā aniṭṭhā ca, na pavedhenti tādino;
Ṭhitaṃ cittaṃ vippamuttaṃ, vayañcassānupassatī’’ti. (mahāva. 244);

Asokaṃ nāma khīṇāsavasseva cittaṃ. Tañhi yvāyaṃ ‘‘soko socanā socitattaṃ antosoko antoparisoko cetaso parinijjhāyitatta’’ntiādinā (vibha. 237) nayena vuccati soko, tassa abhāvato asokaṃ. Keci nibbānaṃ vadanti, taṃ purimapadena nānusandhiyati. Yathā ca asokaṃ, evaṃ virajaṃ khemantipi khīṇāsavasseva cittaṃ. Tañhi rāgadosamoharajānaṃ vigatattā **virajaṃ,** catūhi ca yogehi khemattā **khemaṃ,** yato etaṃ tena tenākārena tamhi tamhi pavattikkhaṇe gahetvā niddiṭṭhavasena tividhampi appavattakkhandhatādilokuttamabhāvāvahanato āhuneyyādibhāvāvahanato ca maṅgalanti veditabbaṃ.

Evaṃ imissā gāthāya aṭṭhalokadhammehi akampitacittaṃ, asokacittaṃ, virajacittaṃ, khemacittanti cattāri maṅgalāni vuttāni. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā phuṭṭhassa lokadhammehīti imissā gāthāya atthavaṇṇanā.

Etādisānītigāthāvaṇṇanā

13. Evaṃ bhagavā asevanā ca bālānantiādīhi dasahi gāthāhi aṭṭhatiṃsa mahāmaṅgalāni kathetvā idāni etāneva attanā vuttamaṅgalāni thunanto **‘‘etādisāni katvānā’’**ti avasānagāthamabhāsi.

Tassāya**matthavaṇṇanā – etādisānī**ti etāni īdisāni mayā vuttappakārāni bālānaṃ asevanādīni. **Katvānā**ti katvā. Katvāna katvā karitvāti hi atthato anaññaṃ. **Sabbatthamaparājitā**ti sabbattha khandhakilesābhisaṅkhāradevaputtamārappabhedesu catūsu paccatthikesu ekenāpi aparājitā hutvā, sayameva te cattāro māre parājetvāti vuttaṃ hoti. Makāro cettha padasandhikaramattoti viññātabbo.

Sabbattha sotthiṃ gacchantīti etādisāni maṅgalāni katvā catūhi mārehi aparājitā hutvā sabbattha idhalokaparalokesu ṭhānacaṅkamanādīsu ca sotthiṃ gacchanti, bālasevanādīhi ye uppajjeyyuṃ āsavā vighātapariḷāhā, tesaṃ abhāvā sotthiṃ gacchanti, anupaddutā anupasaṭṭhā khemino appaṭibhayā gacchantīti vuttaṃ hoti. Anunāsiko cettha gāthābandhasukhatthaṃ vuttoti veditabbo.

Taṃ tesaṃ maṅgalamuttamanti iminā gāthāpadena bhagavā desanaṃ niṭṭhāpesi. Kathaṃ? Evaṃ, devaputta, ye etādisāni karonti, te yasmā sabbattha sotthiṃ gacchanti, tasmā taṃ bālānaṃ asevanādiaṭṭhatiṃsavidhampi tesaṃ etādisakārakānaṃ maṅgalamuttamaṃ seṭṭhaṃ pavaranti gaṇhāhīti.

Evañca bhagavatā niṭṭhāpitāya desanāya pariyosāne koṭisatasahassadevatāyo arahattaṃ pāpuṇiṃsu, sotāpattisakadāgāmianāgāmiphalasampattānaṃ gaṇanā asaṅkhyeyyā ahosi. Atha bhagavā dutiyadivase ānandattheraṃ āmantesi – ‘‘imaṃ pana, ānanda, rattiṃ aññatarā devatā maṃ upasaṅkamitvā maṅgalapañhaṃ pucchi, athassāhaṃ aṭṭhatiṃsa maṅgalāni abhāsiṃ, uggaṇhāhi, ānanda, imaṃ maṅgalapariyāyaṃ, uggahetvā bhikkhū vācehī’’ti. Thero uggahetvā bhikkhū vācesi. Tayidaṃ ācariyaparamparāya ābhataṃ yāvajjatanā pavattati, ‘‘evamidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita’’nti veditabbaṃ.

Idāni etesveva maṅgalesu ñāṇaparicayapāṭavatthaṃ ayamādito pabhuti yojanā – evamime idhalokaparalokalokuttarasukhakāmā sattā bālajanasevanaṃ pahāya, paṇḍite nissāya, pūjaneyye pūjetvā, patirūpadesavāsena pubbe ca katapuññatāya kusalappavattiyaṃ codiyamānā attānaṃ sammā paṇidhāya, bāhusaccasippavinayehi alaṅkatattabhāvā, vinayānurūpaṃ subhāsitaṃ bhāsamānā, yāva gihibhāvaṃ na vijahanti, tāva mātāpitūpaṭṭhānena porāṇaṃ iṇamūlaṃ visodhayamānā, puttadārasaṅgahena navaṃ iṇamūlaṃ payojayamānā, anākulakammantatāya dhanadhaññādisamiddhiṃ pāpuṇantā, dānena bhogasāraṃ dhammacariyāya jīvitasārañca gahetvā, ñātisaṅgahena sakajanahitaṃ anavajjakammantatāya parajanahitañca karontā, pāpaviratiyā parūpaghātaṃ majjapānasaṃyamena attūpaghātañca vivajjetvā, dhammesu appamādena kusalapakkhaṃ vaḍḍhetvā, vaḍḍhitakusalatāya gihibyañjanaṃ ohāya pabbajitabhāve ṭhitāpi buddhabuddhasāvakūpajjhāyācariyādīsu gāravena nivātena ca vattasampadaṃ ārādhetvā, santuṭṭhiyā paccayagedhaṃ pahāya, kataññutāya sappurisabhūmiyaṃ ṭhatvā, dhammassavanena cittalīnataṃ pahāya, khantiyā sabbaparissaye abhibhavitvā, sovacassatāya sanāthaṃ attānaṃ katvā, samaṇadassanena paṭipattipayogaṃ passantā, dhammasākacchāya kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṃ vinodetvā, indriyasaṃvaratapena sīlavisuddhiṃ samaṇadhammabrahmacariyena cittavisuddhiṃ tato parā ca catasso visuddhiyo sampādentā, imāya paṭipadāya ariyasaccadassanapariyāyaṃ ñāṇadassanavisuddhiṃ patvā arahattaphalasaṅkhyaṃ nibbānaṃ sacchikaronti, yaṃ sacchikaritvā sinerupabbato viya vātavuṭṭhīhi aṭṭhahi lokadhammehi avikampamānacittā asokā virajā khemino honti. Ye ca khemino honti, te sabbattha ekenapi aparājitā honti, sabbattha sotthiṃ gacchanti. Tenāha bhagavā –

‘‘Etādisāni katvāna, sabbatthamaparājitā;
Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttama’’nti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Maṅgalasuttavaṇṇanā niṭṭhitā.

6. Ratanasuttavaṇṇanā

Nikkhepappayojanaṃ

Idāni **yānīdha bhūtānī**tievamādinā maṅgalasuttānantaraṃ nikkhittassa ratanasuttassa atthavaṇṇanākkamo anuppatto. Tassa idha nikkhepappayojanaṃ vatvā tato paraṃ suparisuddhena titthena naditaḷākādīsu salilajjhogāhaṇamiva suparisuddhena nidānena imassa suttassa atthajjhogāhaṇaṃ dassetuṃ –

> ‘‘Yena vuttaṃ yadā yattha, yasmā cetaṃ imaṃ nayaṃ;
> Pakāsetvāna etassa, karissāmatthavaṇṇanaṃ’’.

Tattha yasmā maṅgalasuttena attarakkhā akalyāṇakaraṇakalyāṇākaraṇapaccayānañca āsavānaṃ paṭighāto dassito, imañca suttaṃ parārakkhaṃ amanussādipaccayānañca āsavānaṃ paṭighātaṃ sādheti, tasmā tadanantaraṃ nikkhittaṃ siyāti.

Idaṃ tāvassa idha nikkhepappayojanaṃ.

Vesālivatthu

Idāni **‘‘yena vuttaṃ yadā yattha, yasmā ceta’’**nti etthāha ‘‘kena panetaṃ suttaṃ vuttaṃ, kadā kattha, kasmā ca vutta’’nti. Vuccate – idañhi bhagavatā eva vuttaṃ, na sāvakādīhi. Tañca yadā dubbhikkhādīhi upaddavehi upaddutāya vesāliyā licchavīhi rājagahato yācitvā bhagavā vesāliṃ ānīto, tadā vesāliyaṃ tesaṃ upaddavānaṃ paṭighātatthāya vuttanti. Ayaṃ tesaṃ pañhānaṃ saṅkhepavissajjanā. Vitthārato pana vesālivatthuto pabhuti porāṇehi vaṇṇīyati.

Tatrāyaṃ **vaṇṇanā** – bārāṇasirañño kira aggamahesiyā kucchimhi gabbho saṇṭhāsi, sā taṃ ñatvā rañño nivedesi, rājā gabbhaparihāraṃ adāsi. Sā sammā parihariyamānagabbhā gabbhaparipākakāle vijāyanagharaṃ pāvisi. Puññavatīnaṃ paccūsasamaye gabbhavuṭṭhānaṃ hoti. Sā ca tāsaṃ aññatarā, tena paccūsasamaye alattakapaṭalabandhujīvakapupphasadisaṃ maṃsapesiṃ vijāyi. Tato ‘‘aññā deviyo suvaṇṇabimbasadise putte vijāyanti, aggamahesī maṃsapesinti rañño purato mama avaṇṇo uppajjeyyā’’ti cintetvā tena avaṇṇabhayena taṃ maṃsapesiṃ ekasmiṃ bhājane pakkhipitvā aññatarena paṭikujjitvā rājamuddikāya lañchitvā gaṅgāya sote pakkhipāpesi. Manussehi chaḍḍitamatte devatā ārakkhaṃ saṃvidahiṃsu. Suvaṇṇapaṭṭakañcettha jātihiṅgulakena ‘‘bārāṇasirañño aggamahesiyā pajā’’ti likhitvā bandhiṃsu. Tato taṃ bhājanaṃ ūmibhayādīhi anupaddutaṃ gaṅgāsotena pāyāsi.

Tena ca samayena aññataro tāpaso gopālakulaṃ nissāya gaṅgātīre viharati. So pātova gaṅgaṃ otaranto bhājanaṃ āgacchantaṃ disvā paṃsukūlasaññāya aggahesi. Tato tattha taṃ akkharapaṭṭakaṃ rājamuddikālañchanañca disvā muñcitvā taṃ maṃsapesiṃ addasa, disvānassa etadahosi ‘‘siyā gabbho, tathā hissa duggandhapūtibhāvo natthī’’ti. Taṃ assamaṃ netvā suddhe okāse ṭhapesi. Atha aḍḍhamāsaccayena dve maṃsapesiyo ahesuṃ. Tāpaso disvā sādhutaraṃ ṭhapesi, tato puna aḍḍhamāsaccayena ekamekissā pesiyā hatthapādasīsānamatthāya pañca pañca piḷakā uṭṭhahiṃsu. Tāpaso disvā puna sādhutaraṃ ṭhapesi. Atha aḍḍhamāsaccayena ekā maṃsapesi suvaṇṇabimbasadiso dārako, ekā dārikā ahosi. Tesu tāpasassa puttasineho uppajji. Aṅguṭṭhakato cassa khīraṃ nibbatti. Tato pabhuti ca khīrabhattaṃ labhati, so bhattaṃ bhuñjitvā khīraṃ dārakānaṃ mukhe āsiñcati. Tesaṃ yaṃ yaṃ udaraṃ paviṭṭhaṃ, taṃ sabbaṃ maṇibhājanagataṃ viya dissati. Evaṃ licchavī ahesuṃ. Apare panāhu ‘‘sibbetvā ṭhapitā viya nesaṃ aññamaññaṃ līnā chavi ahosī’’ti. Evaṃ te nicchavitāya vā līnacchavitāya vā **licchavī**ti paññāyiṃsu.

Tāpaso dārake posento ussūre gāmaṃ piṇḍāya pavisati, atidivā paṭikkamati. Tassa taṃ byāpāraṃ ñatvā gopālakā āhaṃsu, ‘‘bhante, pabbajitānaṃ dārakaposanaṃ palibodho, amhākaṃ dārake detha, mayaṃ posessāma, tumhe attano kammaṃ karothā’’ti. Tāpaso ‘‘sādhū’’ti paṭissuṇi. Gopālakā dutiyadivase maggaṃ samaṃ katvā pupphehi okiritvā dhajapaṭākaṃ ussāpetvā tūriyehi vajjamānehi assamaṃ āgatā. Tāpaso ‘‘mahāpuññā dārakā, appamādena vaḍḍhetha, vaḍḍhetvā ca aññamaññaṃ āvāhavivāhaṃ karotha, pañcagorasena rājānaṃ tosetvā bhūmibhāgaṃ gahetvā nagaraṃ māpetha, tattha kumāraṃ abhisiñcathā’’ti vatvā dārake adāsi. Te ‘‘sādhū’’ti paṭissuṇitvā dārake netvā posesuṃ.

Dārakā vuḍḍhimanvāya kīḷantā vivādaṭṭhānesu aññe gopāladārake hatthenapi pādenapi paharanti, te rodanti. ‘‘Kissa rodathā’’ti ca mātāpitūhi vuttā ‘‘ime nimmātāpitikā tāpasapositā amhe atīva paharantī’’ti vadanti. Tato tesaṃ mātāpitaro ‘‘ime dārakā aññe dārake viheṭhenti dukkhāpenti, na ime saṅgahetabbā, vajjitabbā ime''ti āhaṃsu. Tato pabhuti kira so padeso ''vajjī''ti vuccati, tiyojanasataṃ parimāṇena. Atha taṃ padesaṃ gopālakā rājānaṃ tosetvā aggahesuṃ. Tattheva nagaraṃ māpetvā soḷasavassuddesikaṃ kumāraṃ abhisiñcitvā rājānaṃ akaṃsu. Tāya cassa dārikāya saddhiṃ vāreyyaṃ katvā katikaṃ akaṃsu ''na bāhirato dārikā ānetabbā, ito dārikā na kassaci dātabbā''ti. Tesaṃ paṭhamasaṃvāsena dve dārakā jātā dhītā ca putto ca, evaṃ soḷasakkhattuṃ dve dve jātā. Tato tesaṃ dārakānaṃ yathākkamaṃ vaḍḍhantānaṃ ārāmuyyānanivāsaṭṭhānaparivārasampattiṃ gahetuṃ appahontaṃ taṃ nagaraṃ tikkhattuṃ gāvutantarena gāvutantarena pākārena parikkhipiṃsu, tassa punappunaṃ visālīkatattā **vesālī**tveva nāmaṃ jātaṃ. Idaṃ **vesālivatthu**.

Bhagavato nimantanaṃ

Ayaṃ pana vesālī bhagavato uppannakāle iddhā vepullappattā ahosi. Tattha hi rājūnaṃyeva satta sahassāni satta satāni satta ca rājāno ahesuṃ. Tathā yuvarājasenāpatibhaṇḍāgārikappabhutīnaṃ. Yathāha –

> ''Tena kho pana samayena vesālī iddhā ceva hoti phītā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā, satta ca kūṭāgārasahassāni satta ca kūṭāgārasatāni satta ca kūṭāgārāni, satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā, satta ca pokkharaṇisahassāni satta ca pokkharaṇisatāni satta ca pokkharaṇiyo''ti (mahāva. 326).

Sā aparena samayena dubbhikkhā ahosi dubbuṭṭhikā dussassā. Paṭhamaṃ duggatamanussā maranti, te bahiddhā chaḍḍenti. Matamanussānaṃ kuṇapagandhena amanussā nagaraṃ pavisiṃsu, tato bahutarā maranti. Tāya paṭikūlatāya sattānaṃ ahivātarogo uppajji. Iti tīhi dubbhikkhaamanussarogabhayehi upaddutā vesālinagaravāsino upasaṅkamitvā rājānaṃ āhaṃsu, ''mahārāja, imasmiṃ nagare tividhaṃ bhayamuppannaṃ, ito pubbe yāva sattamā rājakulaparivaṭṭā evarūpaṃ anuppannapubbaṃ, tumhākaṃ maññe adhammikattena taṃ etarahi uppanna''nti. Rājā sabbe santhāgāre sannipātāpetvā ''mayhaṃ adhammikabhāvaṃ vicinathā''ti āha. Te sabbaṃ paveṇiṃ vicinantā na kiñci addasaṃsu.

Tato rañño dosamadisvā ''idaṃ bhayaṃ amhākaṃ kathaṃ vūpasameyyā''ti cintesuṃ. Tattha ekacce cha satthāre apadisiṃsu ''etehi okkantamatte vūpasamessatī''ti. Ekacce āhaṃsu – ''buddho kira loke uppanno, so bhagavā sabbasattahitāya dhammaṃ deseti mahiddhiko mahānubhāvo, tena okkantamatte sabbabhayāni vūpasameyyu''nti. Tena te attamanā hutvā ''kahaṃ pana so bhagavā etarahi viharati, amhehi pesito na āgaccheyyā''ti āhaṃsu. Athāpare āhaṃsu – ''buddhā nāma anukampakā, kissa nāgaccheyyuṃ, so pana bhagavā etarahi rājagahe viharati, rājā bimbisāro taṃ upaṭṭhahati, so āgantuṃ na dadeyyā''ti. ''Tena hi rājānaṃ saññāpetvā āneyyāmā''ti dve licchavirājāno mahatā balakāyena pahūtaṃ paṇṇākāraṃ datvā rañño santikaṃ pesiṃsu ''bimbisāraṃ saññāpetvā bhagavantaṃ ānethā''ti. Te gantvā rañño paṇṇākāraṃ datvā taṃ pavattiṃ nivedetvā, ''mahārāja, bhagavantaṃ amhākaṃ nagaraṃ pesehī''ti āhaṃsu. Rājā na sampaṭicchi, ''tumheyeva jānāthā''ti āha. Te bhagavantaṃ upasaṅkamitvā vanditvā evamāhaṃsu – ''bhante, amhākaṃ nagare tīṇi bhayāni uppannāni, sace bhagavā āgaccheyya, sotthi no bhaveyyā''ti. Bhagavā āvajjetvā ''vesāliyaṃ ratanasutte vutte sā rakkhā koṭisatasahassaṃ cakkavāḷānaṃ pharissati, suttapariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissatī''ti adhivāsesi. Atha rājā bimbisāro bhagavato adhivāsanaṃ sutvā ''bhagavatā vesāligamanaṃ adhivāsita''nti nagare ghosanaṃ kārāpetvā bhagavantaṃ upasaṅkamitvā āha – ''kiṃ, bhante, sampaṭicchatha vesāligamana''nti? Āma, mahārājāti. Tena hi, bhante, tāva āgametha, yāva maggaṃ paṭiyādemīti.

Atha kho rājā bimbisāro rājagahassa ca gaṅgāya ca antarā pañcayojanabhūmiṃ samaṃ katvā yojane yojane vihāraṃ māpetvā bhagavato gamanakālaṃ paṭivedesi. Bhagavā pañcahi bhikkhusatehi parivuto pāyāsi. Rājā pañcayojanaṃ maggaṃ pañcavaṇṇehi pupphehi jāṇumattaṃ okirāpetvā dhajapaṭākapuṇṇaghaṭakadaliādīni ussāpetvā bhagavato dve setacchattāni ekamekassa ca bhikkhussa ekamekaṃ ukkhipāpetvā saddhiṃ attano parivārena pupphagandhādīhi pūjaṃ karonto ekekasmiṃ vihāre bhagavantaṃ vasāpetvā mahādānāni datvā pañcahi divasehi gaṅgātīraṃ nesi. Tattha sabbālaṅkārehi nāvaṃ alaṅkaronto vesālikānaṃ sāsanaṃ pesesi ''āgato bhagavā, maggaṃ paṭiyādetvā sabbe bhagavato paccuggamanaṃ karothā''ti. Te ''diguṇaṃ pūjaṃ karissāmā''ti vesāliyā ca gaṅgāya ca antarā tiyojanabhūmiṃ samaṃ katvā bhagavato cattāri ekamekassa ca bhikkhussa dve dve setacchattāni sajjetvā pūjaṃ kurumānā gaṅgātīraṃ āgantvā aṭṭhaṃsu.

Atha bimbisāro dve nāvāyo saṅghaṭetvā maṇḍapaṃ katvā pupphadāmādīhi alaṅkaritvā tattha sabbaratanamayaṃ buddhāsanaṃ paññapesi, bhagavā tattha nisīdi. Pañca satā bhikkhūpi nāvaṃ āruhitvā yathānurūpaṃ nisīdiṃsu. Rājā bhagavantaṃ anugacchanto galappamāṇaṃ udakaṃ ogāhetvā ‘‘yāva, bhante, bhagavā āgacchati, tāvāhaṃ idheva gaṅgātīre vasissāmī’’ti vatvā nivatto. Upari devatā yāva akaniṭṭhabhavanā pūjaṃ akaṃsu. Heṭṭhāgaṅgānivāsino kambalassatarādayo nāgarājāno pūjaṃ akaṃsu. Evaṃ mahatiyā pūjāya bhagavā yojanamattaṃ addhānaṃ gaṅgāya gantvā vesālikānaṃ sīmantaraṃ paviṭṭho.

Tato licchavirājāno bimbisārena katapūjāya diguṇaṃ karontā galappamāṇe udake bhagavantaṃ paccuggacchiṃsu. Teneva khaṇena tena muhuttena vijjuppabhāvinaddhandhakāravisaṭakūṭo gaḷagaḷāyanto catūsu disāsu mahāmegho vuṭṭhāsi. Atha bhagavatā paṭhamapāde gaṅgātīre nikkhittamatte pokkharavassaṃ vassi. Ye temetukāmā, te eva tementi, atemetukāmā na tementi. Sabbattha jāṇumattaṃ ūrumattaṃ kaṭimattaṃ galappamāṇaṃ udakaṃ vahati, sabbakuṇapāni udakena gaṅgaṃ pavesitāni, parisuddho bhūmibhāgo ahosi.

Licchavirājāno bhagavantaṃ antarā yojane yojane vāsāpetvā mahādānāni datvā tīhi divasehi diguṇaṃ pūjaṃ karontā vesāliṃ nayiṃsu. Vesāliṃ sampatte bhagavati sakko devānamindo devasaṅghapurakkhato āgacchi. Mahesakkhānaṃ devatānaṃ sannipātena amanussā yebhuyyena palāyiṃsu. Bhagavā nagaradvāre ṭhatvā ānandattheraṃ āmantesi – ‘‘imaṃ, ānanda, ratanasuttaṃ uggahetvā balikammūpakaraṇāni gahetvā licchavirājakumārehi saddhiṃ vesāliyā tipākārantare vicaranto parittaṃ karohī’’ti ratanasuttaṃ abhāsi. ‘‘Evaṃ kena panetaṃ suttaṃ vuttaṃ, kadā, kattha, kasmā ca vutta’’nti etesaṃ pañhānaṃ vissajjanā vitthārena vesālivatthuto pabhuti porāṇehi vaṇṇīyati.

Evaṃ bhagavato vesāliṃ anuppattadivaseyeva vesālinagaradvāre tesaṃ upaddavānaṃ paṭighātatthāya vuttamidaṃ ratanasuttaṃ uggahetvā āyasmā ānando parittatthāya bhāsamāno bhagavato pattena udakamādāya sabbanagaraṃ abbhukkiranto anuvicari. Yaṃ **kiñcī**ti vuttamatte eva therena ye pubbe apalātā saṅkārakūṭabhittippadesādinissitā amanussā, te catūhi dvārehi palāyiṃsu, dvārāni anokāsāni ahesuṃ. Tato ekacce dvāresu okāsaṃ alabhamānā pākāraṃ bhinditvā palātā. Amanussesu gatamattesu manussānaṃ gattesu rogo vūpasanto. Te nikkhamitvā sabbapupphagandhādīhi theraṃ pūjesuṃ. Mahājano nagaramajjhe santhāgāraṃ sabbagandhehi limpitvā vitānaṃ katvā sabbālaṅkārehi alaṅkaritvā tattha buddhāsanaṃ paññapetvā bhagavantaṃ ānesi.

Bhagavā santhāgāraṃ pavisitvā paññatte āsane nisīdi. Bhikkhusaṅghopi kho rājāno manussā ca patirūpe patirūpe āsane nisīdiṃsu. Sakkopi devānamindo dvīsu devalokesu devaparisāya saddhiṃ upanisīdi aññe ca devā, ānandattheropi sabbaṃ vesāliṃ anuvicaranto rakkhaṃ katvā vesālinagaravāsīhi saddhiṃ āgantvā ekamantaṃ nisīdi. Tattha bhagavā sabbesaṃ tadeva ratanasuttaṃ abhāsīti.

Ettāvatā ca yā **‘‘yena vuttaṃ yadā yattha, yasmā cetaṃ imaṃ nayaṃ. Pakāsetvānā’’**ti mātikā nikkhittā, sā sabbappakārena vitthāritā hoti.

Yānīdhātigāthāvaṇṇanā

1. Idāni ‘‘etassa karissāmatthavaṇṇana’’nti vuttattā **atthavaṇṇanā** ārabbhate. Apare pana vadanti ‘‘ādito pañceva gāthā bhagavatā vuttā, sesā parittakaraṇasamaye ānandattherenā’’ti. Yathā vā tathā vā hotu, kiṃ no imāya parikkhāya, sabbathāpi etassa ratanasuttassa karissāmatthavaṇṇanaṃ.

Yānīdha bhūtānīti paṭhamagāthā. Tattha **yānī**ti yādisāni appesakkhāni vā mahesakkhāni vā. **Idhā**ti imasmiṃ padese, tasmiṃ khaṇe sannipātaṭṭhānaṃ sandhāyāha. **Bhūtānī**ti kiñcāpi bhūtasaddo ‘‘bhūtasmiṃ pācittiya’’nti evamādīsu (pāci. 69) vijjamāne. ‘‘Bhūtamidanti, bhikkhave, samanupassathā’’ti evamādīsu (ma. ni. 1.401) khandhapañcake. ‘‘Cattāro kho, bhikkhu, mahābhūtā hetū’’ti evamādīsu (ma. ni. 3.86) catubbidhe pathavīdhātvādirūpe. ‘‘Yo ca kālaghaso bhūto’’ti evamādīsu (jā. 1.2.190) khīṇāsave. ‘‘Sabbeva nikkhipissanti, bhūtā loke samussaya’’nti evamādīsu (dī. ni. 2.220) sabbasatte. ‘‘Bhūtagāmapātabyatāyā’’ti evamādīsu (pāci. 90) rukkhādike. ‘‘Bhūtaṃ bhūtato sañjānātī’’ti evamādīsu (ma. ni. 1.3) cātumahārājikānaṃ heṭṭhā sattanikāyaṃ upādāya vattati. Idha pana avisesato amanussesu daṭṭhabbo.

Samāgatānīti sannipatitāni. **Bhummānī**ti bhūmiyaṃ nibbattāni. **Vā-**iti vikappane. Tena yānīdha bhummāni vā bhūtāni samāgatānīti imamekaṃ vikappaṃ katvā puna dutiyavikappaṃ kātuṃ **‘‘yāni va antalikkhe’’**ti āha. Antalikkhe vā yāni bhūtāni nibbattāni, tāni sabbāni idha samāgatānīti attho. Ettha ca yāmato yāva akaniṭṭhaṃ, tāva nibbattāni bhūtāni ākāse pātubhūtavimānesu nibbattattā ‘‘antalikkhe bhūtānī’’ti veditabbāni. Tato heṭṭhā sineruto pabhuti yāva bhūmiyaṃ rukkhalatādīsu adhivatthāni pathaviyañca nibbattāni bhūtāni, tāni sabbāni bhūmiyaṃ bhūmipaṭibaddhesu ca rukkhalatāpabbatādīsu nibbattattā ‘‘bhummāni bhūtānī’’ti veditabbāni.

Evaṃ bhagavā sabbāneva amanussabhūtāni ‘‘bhummāni vā yāni va antalikkhe’’ti dvīhi padehi vikappetvā puna ekena padena pariggahetvā dassetuṃ **‘‘sabbeva bhūtā sumanā bhavantū’’**ti āha. **Sabbe**ti anavasesā. **Evā**ti avadhāraṇe, ekampi anapanetvāti adhippāyo. **Bhūtā**ti amanussā. **Sumanā bhavantū**ti sukhitamanā pītisomanassajātā bhavantu. **Athopī**ti kiccantarasanniyojanatthaṃ vākyopādāne nipātadvayaṃ. **Sakkacca suṇantu bhāsita**nti aṭṭhiṃ katvā manasikatvā sabbaṃ cetasā samannāharitvā dibbasampattilokuttarasukhāvahaṃ mama desanaṃ suṇantu.

Evamettha bhagavā ‘‘yānīdha bhūtāni samāgatānī’’ti aniyamitavacanena bhūtāni pariggahetvā puna ‘‘bhummāni vā yāni va antalikkhe’’ti dvidhā vikappetvā tato ‘‘sabbeva bhūtā’’ti puna ekajjhaṃ katvā ‘‘sumanā bhavantū’’ti iminā vacanena āsayasampattiyaṃ niyojento ‘‘sakkacca suṇantu bhāsita’’nti payogasampattiyaṃ, tathā yonisomanasikārasampattiyaṃ paratoghosasampattiyañca, tathā attasammāpaṇidhisappurisūpanissayasampattīsu samādhipaññāhetusampattīsu ca niyojento gāthaṃ samāpesi.

Tasmā hītigāthāvaṇṇanā

2. **Tasmā hi bhūtā**ti dutiyagāthā. Tattha **tasmā**ti kāraṇavacanaṃ. **Bhūtā**ti āmantanavacanaṃ. **Nisāmethā**ti suṇātha. **Sabbe**ti anavasesā. Kiṃ vuttaṃ hoti? Yasmā tumhe dibbaṭṭhānāni tattha upabhogaparibhogasampadañca pahāya dhammassavanatthaṃ idha samāgatā, na naṭanaccanādidassanatthaṃ, tasmā hi bhūtā nisāmetha sabbeti. Atha vā ‘‘sumanā bhavantu, sakkacca suṇantū’’ti vacanena tesaṃ sumanabhāvaṃ sakkaccaṃ sotukamyatañca disvā āha ‘‘yasmā tumhe sumanabhāvena attasammāpaṇidhiyonisomanasikārāsayasuddhīhi sakkaccaṃ sotukamyatāya sappurisūpanissayaparatoghosapadaṭṭhānato payogasuddhīhi ca yuttā, tasmā hi bhūtā nisāmetha sabbe’’ti. Atha vā yaṃ purimagāthāya ante ‘‘bhāsita’’nti vuttaṃ, taṃ kāraṇabhāvena apadisanto āha ‘‘yasmā mama bhāsitaṃ nāma atidullabhaṃ aṭṭhakkhaṇaparivajjitassa khaṇassa dullabhattā, anekānisaṃsañca paññākaruṇāguṇena pavattattā, tañcāhaṃ vattukāmo ‘suṇantu bhāsita’nti avocaṃ, tasmā hi bhūtā nisāmetha sabbe’’ti. Idaṃ iminā gāthāpadena vuttaṃ hoti.

Evametaṃ kāraṇaṃ niropento attano bhāsitanisāmane niyojetvā nisāmetabbaṃ vattumāraddho **‘‘mettaṃ karotha mānusiyā pajāyā’’**ti. Tassattho – yāyaṃ tīhi upaddavehi upaddutā mānusī pajā, tassā mānusiyā pajāya mettaṃ mittabhāvaṃ hitajjhāsayataṃ paccupaṭṭhapethāti. Keci pana ‘‘mānusikaṃ paja’’nti paṭhanti, taṃ bhummatthāsambhavā na yujjati. Yampi aññe atthaṃ vaṇṇayanti, sopi na yujjati. Adhippāyo panettha – nāhaṃ buddhoti issariyabalena vadāmi, api tu yaṃ tumhākañca imissā ca mānusiyā pajāya hitatthaṃ vadāmi ‘‘mettaṃ karotha mānusiyā pajāyā’’ti. Ettha ca –

‘‘Ye sattasaṇḍaṃ pathaviṃ vijetvā,
Rājisayo yajamānānupariyagā;
Assamedhaṃ purisamedhaṃ,
Sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ.

‘‘Mettassa cittassa subhāvitassa,
Kalampi te nānubhavanti soḷasiṃ;
Ekampi ce pāṇamaduṭṭhacitto,
Mettāyati kusalo tena hoti.

‘‘Sabbe ca pāṇe manasānukampī, pahūtamariyo pakaroti puñña’’nti. (itivu. 27; a. ni. 8.1) –

Evamādīnaṃ suttānaṃ ekādasānisaṃsānañca vasena ye mettaṃ karonti, etesaṃ mettā hitāti veditabbā.

> ‘‘Devatānukampito poso, sadā bhadrāni passatī’’ti. (udā. 76; mahāva. 286) –

Evamādīnaṃ suttānaṃ vasena yesu kayirati, tesampi hitāti veditabbā.

Evaṃ ubhayesampi hitabhāvaṃ dassento ‘‘mettaṃ karotha mānusiyā’’ti vatvā idāni upakārampi dassento āha **‘‘divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā’’**ti. Tassattho – ye manussā cittakammakaṭṭhakammādīhipi devatā katvā cetiyarukkhādīni ca upasaṅkamitvā devatā uddissa divā baliṃ karonti, kālapakkhādīsu ca rattiṃ baliṃ karonti, salākabhattādīni vā datvā ārakkhadevatā upādāya yāva brahmadevatānaṃ pattidānaniyyātanena divā baliṃ karonti, chattāropanadīpamālāya sabbarattikadhammassavanādīni kārāpetvā pattidānaniyyātanena ca rattiṃ baliṃ karonti, te kathaṃ na rakkhitabbā? Yato evaṃ divā ca ratto ca tumhe uddissa karonti ye baliṃ, **tasmā hi ne rakkhatha;** tasmā balikammakaraṇāpi te manusse rakkhatha gopayatha, ahitaṃ nesaṃ apanetha, hitaṃ upanetha appamattā hutvā taṃ kataññubhāvaṃ hadaye katvā niccamanussarantāti.

Yaṃkiñcītigāthāvaṇṇanā

3. Evaṃ devatāsu manussānaṃ upakārakabhāvaṃ dassetvā tesaṃ upaddavavūpasamanatthaṃ buddhādiguṇappakāsanena ca devamanussānaṃ dhammassavanatthaṃ **‘‘yaṃkiñci vitta’’**ntiādinā nayena saccavacanaṃ payuñjitumāraddho. Tattha **yaṃkiñcī**ti aniyamitavasena anavasesaṃ pariyādiyati yaṃkiñci tattha tattha vohārūpagaṃ. **Vitta**nti dhanaṃ. Tañhi vittiṃ janetīti vittaṃ. **Idha vā**ti manussalokaṃ niddisati. **Huraṃ vā**ti tato paraṃ avasesalokaṃ, tena ca ṭhapetvā manusse sabbalokaggahaṇe patte ‘‘saggesu vā’’ti parato vuttattā ṭhapetvā manusse ca sagge ca avasesānaṃ nāgasupaṇṇādīnaṃ gahaṇaṃ veditabbaṃ.

Evaṃ imehi dvīhi padehi yaṃ manussānaṃ vohārūpagaṃ alaṅkāraparibhogūpagañca jātarūparajatamuttāmaṇiveḷuriyapavāḷalohitaṅkamasāragallādikaṃ, yañca muttāmaṇivālukatthatāya bhūmiyā ratanamayavimānesu anekayojanasatavitthatesu bhavanesu uppannānaṃ nāgasupaṇṇādīnaṃ vittaṃ, taṃ niddiṭṭhaṃ hoti. **Saggesu vā**ti kāmāvacararūpāvacaradevalokesu. Te hi sobhanena kammena ajīyantīti saggā. Suṭṭhu aggātipi saggā. **Ya**nti yaṃ sasāmikaṃ vā asāmikaṃ vā. **Ratana**nti ratiṃ nayati vahati janayati vaḍḍhetīti ratanaṃ. Yaṃkiñci cittīkataṃ mahagghaṃ atulaṃ dullabhadassanaṃ anomasattaparibhogañca, tassetaṃ adhivacanaṃ. Yathāha –

> ‘‘Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
> Anomasattaparibhogaṃ, ratanaṃ tena vuccatī’’ti.

Paṇītanti uttamaṃ seṭṭhaṃ atappakaṃ. Evaṃ iminā gāthāpadena yaṃ saggesu anekayojanasatappamāṇasabbaratanamayavimānasudhammavejayantappabhutīsu sasāmikaṃ, yañca buddhuppādavirahena apāyameva paripūrentesu sattesu suññavimānappaṭibaddhaṃ asāmikaṃ, yaṃ vā panaññampi pathavimahāsamuddahimavantādinissitamasāmikaṃ ratanaṃ, taṃ niddiṭṭhaṃ hoti.

Na no samaṃ atthi tathāgatenāti **na**-iti paṭisedhe. **No**-iti avadhāraṇe. **Sama**nti tulyaṃ. **Atthī**ti vijjati. **Tathāgatenā**ti buddhena. Kiṃ vuttaṃ hoti? Yaṃ etaṃ vittañca ratanañca pakāsitaṃ, ettha ekampi buddharatanena sadisaṃ ratanaṃ nevatthi. Yampi hi taṃ **cittīkataṭṭhena ratanaṃ,** seyyathidaṃ – rañño cakkavattissa cakkaratanaṃ maṇiratanañca, yamhi uppanne mahājano na aññattha cittīkāraṃ karoti, na koci pupphagandhādīni gahetvā yakkhaṭṭhānaṃ vā bhūtaṭṭhānaṃ vā gacchati, sabbopi jano cakkaratanamaṇiratanameva cittīkāraṃ karoti pūjeti, taṃ taṃ varaṃ pattheti, patthitapatthitañcassa ekaccaṃ samijjhati, tampi ratanaṃ buddharatanena samaṃ natthi. Yadi hi cittīkataṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgate hi uppanne ye keci mahesakkhā devamanussā na te aññatra cittīkāraṃ karonti, na kañci aññaṃ pūjenti. Tathā hi brahmā sahampati sinerumattena ratanadāmena tathāgataṃ pūjesi, yathābalañca aññe devā manussā ca bimbisārakosalarājaanāthapiṇḍikādayo. Parinibbutampi bhagavantaṃ uddissa channavutikoṭidhanaṃ vissajjetvā asokamahārājā sakalajambudīpe caturāsīti vihārasahassāni patiṭṭhāpesi, ko pana vādo aññesaṃ cittīkārānaṃ. Apica kassaññassa parinibbutassāpi jātibodhidhammacakkappavattanaparinibbānaṭṭhānāni paṭimācetiyādīni vā uddissa evaṃ cittīkāragarukāro pavattati yathā bhagavato. Evaṃcittīkataṭṭhenāpi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **mahagghaṭṭhena ratanaṃ**. Seyyathidaṃ – kāsikaṃ vatthaṃ. Yathāha – ‘‘jiṇṇampi, bhikkhave, kāsikaṃ vatthaṃ vaṇṇavantañceva hoti sukhasamphassañca mahagghañcā’’ti (a. ni. 3.100), tampi buddharatanena samaṃ natthi. Yadi hi mahagghaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgato hi yesaṃ paṃsukampi paṭiggaṇhāti, tesaṃ taṃ mahapphalaṃ hoti mahānisaṃsaṃ seyyathāpi asokarañño, idamassa mahagghatāya. Evaṃ mahagghatāvacanena cettha dosābhāvasādhakaṃ idaṃ suttapadaṃ veditabbaṃ –

> ‘‘Yesaṃ kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ, tesaṃ taṃ mahapphalaṃ hoti mahānisaṃsaṃ. Idamassa mahagghatāya vadāmi. Seyyathāpi taṃ, bhikkhave, kāsikaṃ vatthaṃ mahagghaṃ, tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmī’’ti (a. ni. 3.100).

Evaṃ mahagghaṭṭhenapi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **atulaṭṭhena ratanaṃ**. Seyyathidaṃ – rañño cakkavattissa **cakkaratanaṃ** uppajjati indanīlamaṇimayanābhi sattaratanamayasahassāraṃ pavāḷamayanemi rattasuvaṇṇamayasandhi, yassa dasannaṃ dasannaṃ arānamupari ekaṃ muṇḍāraṃ hoti vātaṃ gahetvā saddakaraṇatthaṃ, yena kato saddo sukusalappatāḷitapañcaṅgikatūriyasaddo viya hoti, yassa nābhiyā ubhosu passesu dve sīhamukhāni honti, abbhantaraṃ sakaṭacakkasseva susiraṃ. Tassa kattā vā kāretā vā natthi, kammapaccayena ututo samuṭṭhāti. Yaṃ rājā dasavidhaṃ cakkavattivattaṃ pūretvā tadahuposathe puṇṇamadivase sīsaṃnhāto uposathiko uparipāsādavaragato sīlāni sodhento nisinno puṇṇacandaṃ viya sūriyaṃ viya ca uṭṭhentaṃ passati, yassa dvādasayojanato saddo suyyati, yojanato vaṇṇo dissati, yaṃ mahājanena ‘‘dutiyo maññe cando sūriyo vā uṭṭhito’’ti ativiya kotūhalajātena dissamānaṃ nagarassa upari āgantvā rañño antepurassa pācīnapasse nātiuccaṃ nātinīcaṃ hutvā mahājanassa gandhapupphādīhi pūjetuṃ, yuttaṭṭhāne akkhāhataṃ viya tiṭṭhati.

Tadeva anubandhamānaṃ **hatthiratanaṃ** uppajjati, sabbaseto rattapādo sattappatiṭṭho iddhimā vehāsaṅgamo uposathakulā vā chaddantakulā vā āgacchati, uposathakulā ca āgacchanto sabbajeṭṭho āgacchati, chaddantakulā sabbakaniṭṭho sikkhitasikkho damathūpeto, so dvādasayojanaṃ parisaṃ gahetvā sakalajambudīpaṃ anusaṃyāyitvā purepātarāsameva sakaṃ rājadhāniṃ āgacchati.

Tampi anubandhamānaṃ **assaratanaṃ** uppajjati, sabbaseto rattapādo kāḷasīso muñjakeso valāhakassarājakulā āgacchati. Sesamettha hatthiratanasadisameva.

Tampi anubandhamānaṃ **maṇiratanaṃ** uppajjati. So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato āyāmato cakkanābhisadiso, vepullapabbatā āgacchati. So caturaṅgasamannāgatepi andhakāre rañño dhajaggaṃ gato yojanaṃ obhāseti, yassobhāsena manussā ‘‘divā’’ti maññamānā kammante payojenti, antamaso kunthakipillikaṃ upādāya passanti.

Tampi anubandhamānaṃ **itthiratanaṃ** uppajjati, pakatiaggamahesī vā hoti, uttarakuruto vā āgacchati maddarājakulato vā, atidīghatādichadosavivajjitā atikkantā mānusavaṇṇaṃ appattā dibbavaṇṇaṃ, yassā rañño sītakāle uṇhāni gattāni honti, uṇhakāle sītāni, satadhā phoṭita tūlapicuno viya samphasso hoti, kāyato candanagandho vāyati, mukhato uppalagandho, pubbuṭṭhāyinitādianekaguṇasamannāgatā ca hoti.

Tampi anubandhamānaṃ **gahapatiratanaṃ** uppajjati rañño pakatikammakāro seṭṭhi, yassa cakkaratane uppannamatte dibbaṃ cakkhu pātubhavati, yena samantato yojanamatte nidhiṃ passati asāmikampi sasāmikampi, so rājānaṃ upasaṅkamitvā pavāreti ‘‘appossukko tvaṃ, deva, hohi, ahaṃ te dhanena dhanakaraṇīyaṃ karissāmī’’ti.

Tampi anubandhamānaṃ **pariṇāyakaratanaṃ** uppajjati rañño pakatijeṭṭhaputto. Cakkaratane uppannamatte atirekapaññāveyyattiyena samannāgato hoti, dvādasayojanāya parisāya cetasā cittaṃ parijānitvā niggahapaggahasamattho hoti, so rājānaṃ upasaṅkamitvā pavāreti ‘‘appossukko tvaṃ, deva, hohi, ahaṃ te rajjaṃ anusāsissāmī’’ti. Yaṃ vā panaññampi evarūpaṃ atulaṭṭhena ratanaṃ, yassa na sakkā tulayitvā tīrayitvā aggho kātuṃ ‘‘sataṃ vā sahassaṃ vā agghati koṭiṃ vā’’ti. Tattha ekaratanampi buddharatanena samaṃ natthi. Yadi hi atulaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgato hi na sakkā sīlato vā samādhito vā paññādīnaṃ vā aññatarato kenaci tulayitvā tīrayitvā ‘‘ettakaguṇo vā iminā samo vā sappaṭibhāgo vā’’ti paricchinditum̩. Evam̩ atulaṭṭhenapi tathāgatasamam̩ ratanam̩ natthi.

Tathā yampi tam̩ **dullabhadassanaṭṭhena ratanam̩,** seyyathidam̩ dullabhapātubhāvo rājā cakkavatti, cakkādīni ca tassa ratanāni, tampi buddharatanena samam̩ natthi. Yadi hi dullabhadassanaṭṭhena ratanam̩, tathāgatova ratanam̩, kuto cakkavattiādīnam̩ ratanattam̩. Tāni hi ekasmim̩yeva kappe anekāni uppajjanti. Yasmā pana asaṅkhyeyyepi kappe tathāgatasuñño loko hoti, tasmā tathāgatova kadāci karahaci uppajjanato dullabhadassano. Vuttampi cetam̩ bhagavatā parinibbānasamaye –

> ‘‘Devatā, ānanda, ujjhāyanti ‘dūrā ca vatamha āgatā tathāgatam̩ dassanāya, kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā, ajjeva rattiyā pacchime yāme tathāgatassa parinibbānam̩ bhavissati, ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayam̩ labhāma pacchime kāle tathāgatam̩ dassanāyā’’’ti (dī. ni. 2.200).

Evam̩ dullabhadassanaṭṭhenāpi tathāgatasamam̩ ratanam̩ natthi.

Tathā yampi tam̩ **anomasattaparibhogaṭṭhena ratanam̩**. Seyyathidam̩ – rañño cakkavattissa cakkaratanādi tañhi koṭisatasahassadhanānampi sattabhūmikapāsādavaratale vasantānampi caṇḍālavenanesādarathakārapukkusādīnam̩ nīcakulikānam̩ omakapurisānam̩ supinantepi paribhogatthāya na nibbattati. Ubhato sujātassa pana rañño khattiyasseva paripūritadasavidhacakkavattivattassa paribhogatthāya nibbattanato anomasattaparibhogam̩yeva hoti, tampi buddharatanasamam̩ natthi. Yadi hi anomasattaparibhogaṭṭhena ratanam̩, tathāgatova ratanam̩. Tathāgato hi loke omakasattasammatānam̩ anupanissayasampannānam̩ viparītadassanānam̩ pūraṇakassapādīnam̩ channam̩ satthārānam̩ aññesañca evarūpānam̩ supinantepi aparibhogo. Upanissayasampannānam̩ pana catuppadāyapi gāthāya pariyosāne arahattamadhigantum̩ samatthānam̩ nibbedhikañāṇadassanānam̩ bāhiyadārucīriyappabhutīnam̩ aññesañca mahākulappasutānam̩ mahāsāvakānam̩ paribhogo, te hi tam̩ dassanānuttariyasavanānuttariyapāricariyānuttariyādīni sādhentā tathāgatam̩ paribhuñjanti. Evam̩ anomasattaparibhogaṭṭhenāpi tathāgatasamam̩ ratanam̩ natthi.

Yampi tam̩ avisesato **ratijananaṭṭhena ratanam̩**. Seyyathidam̩ – rañño cakkavattissa cakkaratanam̩. Tañhi disvāva rājā cakkavatti attamano hoti, evampi tam̩ rañño ratim̩ janeti. Puna caparam̩ rājā cakkavatti vāmena hatthena suvaṇṇabhiṅkāram̩ gahetvā dakkhiṇena hatthena cakkaratanam̩ abbhukkirati ‘‘pavattatu bhavam̩ cakkaratanam̩, abhivijinātu bhavam̩ cakkaratana’’nti. Tato cakkaratanam̩ pañcaṅgikam̩ viya tūriyam̩ madhurassaram̩ niccharantam̩ ākāsena puratthimam̩ disam̩ gacchati, anvadeva rājā, cakkavatti cakkānubhāvena dvādasayojanavitthiṇṇāya caturaṅginiyā senāya nātiuccam̩ nātinīcam̩ uccarukkhānam̩ heṭṭhābhāgena, nīcarukkhānam̩ uparibhāgena, rukkhesu pupphaphalapallavādipaṇṇākāram̩ gahetvā āgatānam̩ hatthato paṇṇākārañca gaṇhanto ‘‘ehi kho, mahārājā’’ti evamādinā paramanipaccakārena āgate paṭirājāno ‘‘pāṇo na hantabbo’’tiādinā nayena anusāsanto gacchati. Yattha pana rājā bhuñjitukāmo vā divāseyyam̩ vā kappetukāmo hoti, tattha cakkaratanam̩ ākāsā orohitvā udakādisabbakiccakkhame same bhūmibhāge akkhāhatam̩ viya tiṭṭhati. Puna rañño gamanacitte uppanne purimanayeneva saddam̩ karontam̩ gacchati, tam̩ sutvā dvādasayojanikāpi parisā ākāsena gacchati. Cakkaratanam̩ anupubbena puratthimam̩ samuddam̩ ajjhogāhati, tasmim̩ ajjhogāhante udakam̩ yojanappamāṇam̩ apagantvā bhittīkatam̩ viya tiṭṭhati. Mahājano yathākāmam̩ satta ratanāni gaṇhāti. Puna rājā suvaṇṇabhiṅkāram̩ gahetvā ‘‘ito paṭṭhāya mama rajja’’nti udakena abbhukkiritvā nivattati. Senā purato hoti, cakkaratanam̩ pacchato, rājā majjhe. Cakkaratanena osakkitosakkitaṭṭhānam̩ udakam̩ paripūrati. Eteneva upāyena dakkhiṇapacchimuttarepi samudde gacchati.

Evam̩ catuddisam̩ anusam̩yāyitvā cakkaratanam̩ tiyojanappamāṇam̩ ākāsam̩ ārohati. Tattha ṭhito rājā cakkaratanānubhāvena vijitavijayo pañcasataparittadīpapaṭimaṇḍitam̩ sattayojanasahassaparimaṇḍalam̩ pubbavideham̩, tathā aṭṭhayojanasahassaparimaṇḍalam̩ uttarakurum̩, sattayojanasahassaparimaṇḍalam̩yeva aparagoyānam̩, dasayojanasahassaparimaṇḍalam̩ jambudīpañcāti evam̩ catumahādīpadvisahassaparittadīpapaṭimaṇḍitam̩ ekam̩ cakkavāḷam̩ suphullapuṇḍarīkavanam̩ viya oloketi. Evam̩ olokayato cassa anappakā rati uppajjati. Evampi tam̩ cakkaratanam̩ rañño ratim̩ janeti, tampi buddharatanasamam̩ natthi. Yadi hi ratijananaṭṭhena ratanam̩, tathāgatova ratanam̩, kim̩ karissati etam̩ cakkaratanam̩? Tathāgato hi yassā dibbāya ratiyā cakkaratanādīhi sabbehipi janitā cakkavattirati saṅkhampi kalampi kalabhāgampi na upeti, tatopi ratito uttaritarañca paṇītatarañca attano ovādappaṭikarānam̩ asaṅkhyeyyānampi devamanussānaṃ paṭhamajjhānaratiṃ dutiyatatiyacatutthapañcamajjhānaratiṃ, ākāsānañcāyatanaratiṃ, viññāṇañcāyatanaākiñcaññāyatananevasaññānāsaññāyatanaratiṃ, sotāpattimaggaratiṃ, sotāpattiphalaratiṃ, sakadāgāmianāgāmiarahattamaggaphalaratiñca janeti. Evaṃ ratijananaṭṭhenāpi tathāgatasamaṃ ratanaṃ natthīti.

Apica ratanaṃ nāmetaṃ duvidhaṃ hoti saviññāṇakamaviññāṇakañca. Tattha aviññāṇakaṃ cakkaratanaṃ maṇiratanañca, yaṃ vā panaññampi anindriyabaddhasuvaṇṇarajatādi, saviññāṇakaṃ hatthiratanādipariṇāyakaratanapariyosānaṃ, yaṃ vā panaññampi evarūpaṃ indriyabaddhaṃ. Evaṃ duvidhe cettha saviññāṇakaratanaṃ aggamakkhāyati. Kasmā? Yasmā aviññāṇakaṃ suvaṇṇarajatamaṇimuttādiratanaṃ saviññāṇakānaṃ hatthiratanādīnaṃ alaṅkāratthāya upanīyati.

Saviññāṇakaratanampi duvidhaṃ tiracchānagataratanaṃ, manussaratanañca. Tattha manussaratanaṃ aggamakkhāyati. Kasmā? Yasmā tiracchānagataratanaṃ manussaratanassa opavayhaṃ hoti. Manussaratanampi duvidhaṃ itthiratanaṃ, purisaratanañca. Tattha purisaratanaṃ aggamakkhāyati. Kasmā? Yasmā itthiratanaṃ purisaratanassa paricārikattaṃ āpajjati. Purisaratanampi duvidhaṃ agārikaratanaṃ, anagārikaratanañca. Tattha anagārikaratanaṃ aggamakkhāyati. Kasmā? Yasmā agārikaratanesu aggo cakkavattipi sīlādiguṇayuttaṃ anagārikaratanaṃ pañcapatiṭṭhitena vanditvā upaṭṭhahitvā payirupāsitvā dibbamānusikā sampattiyo pāpuṇitvā ante nibbānasampattiṃ pāpuṇāti.

Evaṃ anagārikaratanampi duvidhaṃ ariyaputhujjanavasena. Ariyaratanampi duvidhaṃ sekhāsekhavasena. Asekharatanampi duvidhaṃ sukkhavipassakasamathayānikavasena. Samathayānikaratanampi duvidhaṃ sāvakapāramippattamappattañca. Tattha sāvakapāramippattaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sāvakapāramippattaratanatopi paccekabuddharatanaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sāriputtamoggallānasadisāpi hi anekasatā sāvakā ekassa paccekabuddhassa guṇānaṃ satabhāgampi na upenti. Paccekabuddharatanatopi sammāsambuddharatanaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sakalampi hi jambudīpaṃ pūretvā pallaṅkena pallaṅkaṃ ghaṭentā nisinnā paccekabuddhā ekassa sammāsambuddhassa guṇānaṃ neva saṅkhaṃ na kalaṃ na kalabhāgaṃ upenti. Vuttañhetaṃ bhagavatā – ‘‘yāvatā, bhikkhave, sattā apadā vā…pe… tathāgato tesaṃ aggamakkhāyatī’’tiādi (a. ni. 4.34; 5.32; itivu. 90). Evaṃ kenaci pariyāyena tathāgatasamaṃ ratanaṃ natthi. Tenāha bhagavā – **‘‘na no samaṃ atthi tathāgatenā’’**ti.

Evaṃ bhagavā buddharatanassa aññehi ratanehi asamataṃ vatvā idāni tesaṃ sattānaṃ uppannaupaddavavūpasamatthaṃ neva jātiṃ na gottaṃ na kolaputtiyaṃ na vaṇṇapokkharatādiṃ nissāya, apica kho avīcimupādāya bhavaggapariyante loke sīlasamādhikkhandhādīhi guṇehi buddharatanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotū’’**ti.

Tassattho – idampi idha vā huraṃ vā saggesu vā yaṃkiñci atthi vittaṃ vā ratanaṃ vā, tena saddhiṃ tehi tehi guṇehi asamattā buddhe ratanaṃ paṇītaṃ. Yadi hi etaṃ saccaṃ, atha etena saccena imesaṃ pāṇīnaṃ suvatthi hotu, sobhanānaṃ atthitā hotu arogatā nirupaddavatāti. Ettha ca yathā ‘‘cakkhu kho, ānanda, suññaṃ attena vā attaniyena vā’’ti evamādīsu (saṃ. ni. 4.85) attabhāvena vā attaniyabhāvena vāti attho. Itarathā hi cakkhu attā vā attaniyaṃ vāti appaṭisiddhameva siyā. Evaṃ **ratanaṃ paṇīta**nti ratanattaṃ paṇītaṃ, ratanabhāvo paṇītoti ayamattho veditabbo. Itarathā hi buddho neva ratananti sijjheyya. Na hi yattha ratanaṃ atthi, taṃ ratananti na sijjhati. Yattha pana cittīkatādiatthasaṅkhātaṃ yena vā tena vā vidhinā sambandhagataṃ ratanaṃ atthi, yasmā taṃ ratanattamupādāya ratananti paññāpīyati, tasmā tassa ratanassa atthitāya ratananti sijjhati. Atha vā **idampi buddhe ratana**nti imināpi pakārena buddhova ratananti evamattho veditabbo. Vuttamattāya ca bhagavatā imāya gāthāya rājakulassa sotthi jātā, bhayaṃ vūpasantaṃ. Imissā gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Khayaṃ virāgantigāthāvaṇṇanā

4. Evaṃ buddhaguṇena saccaṃ vatvā idāni nibbānadhammaguṇena vattumāraddho **‘‘khayaṃ virāga’’**nti. Tattha yasmā nibbānasacchikiriyāya rāgādayo khīṇā honti parikkhīṇā, yasmā vā taṃ tesaṃ anuppādanirodhakkhayamattaṃ, yasmā ca taṃ rāgādivippayuttaṃ sampayogato ca ārammaṇato ca, yasmā vā tamhi sacchikate rāgādayo accantaṃ virattā honti vigatā viddhastā, tasmā khayanti ca virāganti ca vuccati. Yasmā panassa na uppādo paññāyati, na vayo, na ṭhitassa aññathattaṃ tasmā taṃ na jāyati na jīyati na mīyatīti katvā **amata**nti vuccati. Uttamatthena pana atappakaṭṭhena ca **paṇīta**nti. **Yadajjhagā**ti yaṃ ajjhagā vindi paṭilabhi, attano ñāṇabalena sacchākāsi. **Sakyamunī**ti sakyakulappasutattā sakyo, moneyyadhammasamannāgatattā muni, sakyo eva muni sakyamuni. **Samāhito**ti ariyamaggasamādhinā samāhitacitto. **Na tena dhammena samatthi kiñcī**ti tena khayādināmakena sakyamuninā adhigatena dhammena samaṃ kiñci dhammajātaṃ natthi. Tasmā suttantarepi vuttaṃ – ‘‘yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyatī’’tiādi (a. ni. 4.34; itivu. 90).

Evaṃ bhagavā nibbānadhammassa aññehi dhammehi asamataṃ vatvā idāni tesaṃ sattānaṃ uppannaupaddavavūpasamatthaṃ khayavirāgāmatapaṇītatāguṇehi nibbānadhammaratanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi dhamme ratanaṃ paṇītaṃ, etena saccena suvatthi hotū’’**ti. Tassattho purimagāthāya vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Yaṃ buddhaseṭṭhotigāthāvaṇṇanā

5. Evaṃ nibbānadhammaguṇena saccaṃ vatvā idāni maggadhammaguṇena vattumāraddho **‘‘yaṃ buddhaseṭṭho’’**ti. Tattha ‘‘bujjhitā saccānī’’tiādinā nayena buddho, uttamo pasaṃsanīyo cāti seṭṭho, buddho ca so seṭṭho cāti buddhaseṭṭho, anubuddhapaccekabuddhasutabuddhakhyesu vā buddhesu seṭṭhoti buddhaseṭṭho. So buddhaseṭṭho yaṃ parivaṇṇayī ‘‘aṭṭhaṅgikova maggānaṃ, khemaṃ nibbānapattiyā’’ti (ma. ni. 2.215) ca ‘‘ariyaṃ vo, bhikkhave, sammāsamādhiṃ desissāmi saupanisaṃ saparikkhāra’’nti (ma. ni. 3.136) ca evamādinā nayena tattha tattha pasaṃsi pakāsayi. **Suci**nti kilesamalasamucchedakaraṇato accantavodānaṃ. **Samādhimānantarikaññamāhū**ti yañca attano pavattisamanantaraṃ niyameneva phalapadānato ‘‘ānantarikasamādhī’’ti āhu. Na hi maggasamādhimhi uppanne tassa phaluppattinisedhako koci antarāyo atthi. Yathāha –

> ‘‘Ayañca puggalo sotāpattiphalasacchikiriyāya paṭipanno assa, kappassa ca uḍḍayhanavelā assa, neva tāva kappo uḍḍayheyya, yāvāyaṃ puggalo na sotāpattiphalaṃ sacchikaroti, ayaṃ vuccati puggalo ṭhitakappī. Sabbepi maggasamaṅgino puggalā ṭhitakappino’’ti (pu. pa. 17).

Samādhinā tena samo na vijjatīti tena buddhaseṭṭhaparivaṇṇitena sucinā ānantarikasamādhinā samo rūpāvacarasamādhi vā arūpāvacarasamādhi vā koci na vijjati. Kasmā? Tesaṃ bhāvitattā tattha tattha brahmaloke upapannassāpi puna nirayādīsupi upapattisambhavato, imassa ca arahattasamādhissa bhāvitattā ariyapuggalassa sabbūpapattisamugghātasambhavato. Tasmā suttantarepi vuttaṃ – ‘‘yāvatā, bhikkhave, dhammā saṅkhatā…pe… ariyo aṭṭhaṅgiko maggo, tesaṃ aggamakkhāyatī’’tiādi (a. ni. 4.34; itivu. 90).

Evaṃ bhagavā ānantarikasamādhissa aññehi samādhīhi asamataṃ vatvā idāni purimanayeneva maggadhammaratanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi dhamme…pe… hotū’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Ye puggalātigāthāvaṇṇanā

6. Evaṃ maggadhammaguṇenāpi saccaṃ vatvā idāni saṅghaguṇenāpi vattumāraddho **‘‘ye puggalā’’**ti. Tattha **ye**ti aniyametvā uddeso. **Puggalā**ti sattā. **Aṭṭhā**ti tesaṃ gaṇanaparicchedo. Te hi cattāro ca paṭipannā cattāro ca phale ṭhitāti aṭṭha honti. **Sataṃ pasatthā**ti sappurisehi buddhapaccekabuddhabuddhasāvakehi aññehi ca devamanussehi pasatthā. Kasmā? Sahajātasīlādiguṇayogā. Tesañhi campakavakulakusumādīnaṃ sahajātavaṇṇagandhādayo viya sahajātā sīlasamādhiādayo guṇā, tena te vaṇṇagandhādisampannāni viya pupphāni devamanussānaṃ sataṃ piyā manāpā pasaṃsanīyā ca honti. Tena vuttaṃ **‘‘ye puggalā aṭṭhasataṃ** pasatthā’’ti.

Atha vā **ye**ti aniyametvā uddeso. **Puggalā**ti sattā. **Aṭṭhasata**nti tesaṃ gaṇanaparicchedo. Te hi ekabījī kolaṃkolo sattakkhattuparamoti tayo sotāpannā. Kāmarūpārūpabhavesu adhigataphalā tayo sakadāgāmino. Te sabbepi catunnaṃ paṭipadānaṃ vasena catuvīsati. Antarāparinibbāyī, upahaccaparinibbāyī, sasaṅkhāraparinibbāyī, asaṅkhāraparinibbāyī, uddhaṃsoto, akaniṭṭhagāmīti avihesu pañca. Tathā atappasudassasudassīsu. Akaniṭṭhesu pana uddhaṃsotavajjā cattāroti catuvīsati anāgāmino. Sukkhavipassako samathayānikoti dve arahanto. Cattāro maggaṭṭhāti catupaññāsa. Te sabbepi saddhādhurapaññādhurānaṃ vasena diguṇā hutvā aṭṭhasataṃ honti. Sesaṃ vuttanayameva.

Cattāri etāni yugāni hontīti te sabbepi aṭṭha vā aṭṭhasataṃ vāti vitthāravasena uddiṭṭhapuggalā saṅkhepavasena sotāpattimaggaṭṭho phalaṭṭhoti ekaṃ yugaṃ, evaṃ yāva arahattamaggaṭṭho phalaṭṭhoti ekaṃ yuganti cattāri yugāni honti. **Te dakkhiṇeyyā**ti ettha **te**ti pubbe aniyametvā uddiṭṭhānaṃ niyametvā niddeso. Ye puggalā vitthāravasena aṭṭha vā, aṭṭhasataṃ vā, saṅkhepavasena cattāri yugāni hontīti vuttā, sabbepi te dakkhiṇaṃ arahantīti dakkhiṇeyyā. Dakkhiṇā nāma kammañca kammavipākañca saddahitvā ‘‘esa me idaṃ vejjakammaṃ vā jaṅghapesanikaṃ vā karissatī’’ti evamādīni anapekkhitvā diyyamāno deyyadhammo, taṃ arahanti nāma sīlādiguṇayuttā puggalā, ime ca tādisā, tena vuccanti ‘‘te dakkhiṇeyyā’’ti.

Sugatassa sāvakāti bhagavā sobhanena gamanena yuttattā, sobhanañca ṭhānaṃ gatattā, suṭṭhu ca gatattā, suṭṭhu eva ca gadattā sugato, tassa sugatassa. Sabbepi te vacanaṃ suṇantīti sāvakā. Kāmañca aññepi suṇanti, na pana sutvā kattabbakiccaṃ karonti, ime pana sutvā kattabbaṃ dhammānudhammappaṭipattiṃ katvā maggaphalāni pattā, tasmā ‘‘sāvakā’’ti vuccanti. **Etesu dinnāni mahapphalānī**ti etesu sugatasāvakesu appakānipi dānāni dinnāni paṭiggāhakato dakkhiṇāvisuddhibhāvaṃ upagatattā mahapphalāni honti. Tasmā suttantarepi vuttaṃ –

> ‘‘Yāvatā, bhikkhave, saṅghā vā gaṇā vā tathāgatasāvakasaṅgho, tesaṃ aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho…pe… aggo vipāko hotī’’ti (a. ni. 4.34; 5.32; itivu. 90).

Evaṃ bhagavā sabbesampi maggaṭṭhaphalaṭṭhānaṃ vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Ye suppayuttātigāthāvaṇṇanā

7. Evaṃ maggaṭṭhaphalaṭṭhānaṃ vasena saṅghaguṇena saccaṃ vatvā idāni tato ekaccānaṃ phalasamāpattisukhamanubhavantānaṃ khīṇāsavapuggalānaṃyeva guṇena vattumāraddho **‘‘ye suppayuttā’’**ti. Tattha **ye**ti aniyamituddesavacanaṃ. **Suppayuttā**ti suṭṭhu payuttā, anekavihitaṃ anesanaṃ pahāya suddhājīvitaṃ nissāya vipassanāya attānaṃ payuñjitumāraddhāti attho. Atha vā **suppayuttā**ti suvisuddhakāyavacīpayogasamannāgatā, tena tesaṃ sīlakkhandhaṃ dasseti. **Manasā daḷhenā**ti daḷhena manasā, thirasamādhiyuttena cetasāti attho. Tena tesaṃ samādhikkhandhaṃ dasseti. **Nikkāmino**ti kāye ca jīvite ca anapekkhā hutvā paññādhurena vīriyena sabbakilesehi katanikkamanā. Tena tesaṃ vīriyasampannaṃ paññakkhandhaṃ dasseti.

Gotamasāsanamhīti gottato gotamassa tathāgatasseva sāsanamhi. Tena ito bahiddhā nānappakārampi amaratapaṃ karontānaṃ suppayogādiguṇābhāvato kilesehi nikkamanābhāvaṃ dasseti. **Te**ti pubbe uddiṭṭhānaṃ niddesavacanaṃ. **Pattipattā**ti ettha pattabbāti patti, pattabbā nāma pattuṃ arahā, yaṃ patvā accantayogakkhemino honti, arahattaphalassetaṃ adhivacanaṃ, taṃ pattiṃ pattāti pattipattā. **Amata**nti nibbānaṃ. **Vigayhā**ti ārammaṇavasena vigāhitvā. **Laddhā**ti labhitvā. **Mudhā**ti abyayena kākaṇikamattampi byayaṃ akatvā. **Nibbuti**nti paṭippassaddhakilesadarathaṃ phalasamāpattiṃ. **Bhuñjamānā**ti anubhavamānā. Kiṃ vuttaṃ hoti? Ye imasmiṃ gotamasāsanamhi sīlasampannattā suppayuttā, samādhisampannattā manasā daḷhena, paññāsampannattā nikkāmino, te imāya sammāpaṭipadāya amataṃ vigayha mudhā laddhā phalasamāpattisaññitaṃ nibbutiṃ bhuñjamānā pattipattā nāma hontīti.

Evaṃ bhagavā phalasamāpattisukhamanubhavantānaṃ khīṇāsavapuggalānameva vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Yathindakhīlotigāthāvaṇṇanā

8. Evaṃ khīṇāsavapuggalānaṃ guṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni bahujanapaccakkhena sotāpannasseva guṇena vattumāraddho **‘‘yathindakhīlo’’**ti. Tattha **yathā**ti upamāvacanaṃ. **Indakhīlo**ti nagaradvāravinivāraṇatthaṃ ummārabbhantare aṭṭha vā dasa vā hatthe pathaviṃ khaṇitvā ākoṭitassa sāradārumayathambhassetaṃ adhivacanaṃ. **Pathavi**nti bhūmiṃ. **Sito**ti anto pavisitvā nissito. **Siyā**ti bhaveyya. **Catubbhi vātehī**ti catūhi disāhi āgatehi vātehi. **Asampakampiyo**ti kampetuṃ vā cāletuṃ vā asakkuṇeyyo. **Tathūpamanti** tathāvidhaṃ. **Sappurisa**nti uttamapurisaṃ. **Vadāmī**ti bhaṇāmi. **Yo ariyasaccāni avecca passatī**ti yo cattāri ariyasaccāni paññāya ajjhogāhetvā passati. Tattha ariyasaccāni kumārapañhe vuttanayeneva veditabbāni.

Ayaṃ panettha **saṅkhepattho** – yathā hi indakhīlo gambhīranematāya pathavissito catubbhi vātehi asampakampiyo siyā, imampi sappurisaṃ tathūpamameva vadāmi, yo ariyasaccāni avecca passati. Kasmā? Yasmā sopi indakhīlo viya catūhi vātehi sabbatitthiyavādavātehi asampakampiyo hoti, tamhā dassanā kenaci kampetuṃ vā cāletuṃ vā asakkuṇeyyo. Tasmā suttantarepi vuttaṃ –

> ‘‘Seyyathāpi, bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asampakampī, puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. Pacchimāya…pe… dakkhiṇāya, uttarāyapi ce…pe… na sampacāleyya. Taṃ kissa hetu? Gambhīrattā, bhikkhave, nemassa, sunikhātattā indakhīlassa. Evameva kho, bhikkhave, ye ca kho keci samaṇā vā brāhmaṇā vā ‘idaṃ dukkhanti…pe… paṭipadā’ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti ‘ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passatī’ti. Taṃ kissa hetu? Sudiṭṭhattā, bhikkhave, catunnaṃ ariyasaccāna’’nti (saṃ. ni. 5.1109).

Evaṃ bhagavā bahujanapaccakkhassa sotāpannasseva vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Ye ariyasaccānītigāthāvaṇṇanā

9. Evaṃ avisesato sotāpannassa guṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni ye te tayo sotāpannā ekabījī kolaṃkolo sattakkhattuparamoti. Yathāha –

> ‘‘Idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti…pe… so ekaṃyeva bhavaṃ nibbattitvā dukkhassantaṃ karoti, ayaṃ ekabījī. Tathā dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ kolaṃkolo. Tathā sattakkhattuṃ devesu ca manussesu ca sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ sattakkhattuparamo’’ti (pu. pa. 31-33).

Tesaṃ sabbakaniṭṭhassa sattakkhattuparamassa guṇena vattumāraddho **‘‘ye ariyasaccānī’’**ti. Tattha **ye ariyasaccānī**ti etaṃ vuttanayameva. **Vibhāvayantī**ti paññāobhāsena saccappaṭicchādakaṃ kilesandhakāraṃ vidhamitvā attano pakāsāni pākaṭāni karonti. **Gambhīrapaññenā**ti appameyyapaññatāya sadevakassa lokassa ñāṇena alabbhaneyyappatiṭṭhapaññena, sabbaññunāti vuttaṃ hoti. **Sudesitānī**ti samāsabyāsasākalyavekalyādīhi tehi tehi nayehi suṭṭhu desitāni. **Kiñcāpi te honti bhusaṃ pamattā**ti te vibhāvitaariyasaccā puggalā kiñcāpi devarajjacakkavattirajjādippamādaṭṭhānaṃ āgamma bhusaṃ pamattā honti, tathāpi sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena ṭhapetvā satta bhave anamatagge saṃsāre ye uppajjeyyuṃ nāmañca rūpañca, tesaṃ niruddhattā atthaṅgatattā na aṭṭhamaṃ bhavaṃ ādiyanti, sattamabhave eva pana vipassanaṃ ārabhitvā arahattaṃ pāpuṇanti.

Evaṃ bhagavā sattakkhattuparamavasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Sahāvassātigāthāvaṇṇanā

10. Evaṃ sattakkhattuparamassa aṭṭhamaṃ bhavaṃ anādiyanaguṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni tasseva satta bhave ādiyatopi aññehi appahīnabhavādānehi puggalehi visiṭṭhena guṇena vattumāraddho **''sahāvassā''**ti. Tattha **sahāv**āti saddhiṃyeva. **Assā**ti ''na te bhavaṃ aṭṭhamamādiyantī''ti vuttesu aññatarassa. **Dassanasampadāyā**ti sotāpattimaggasampattiyā. Sotāpattimaggo hi nibbānaṃ disvā kattabbakiccasampadāya sabbapaṭhamaṃ nibbānadassanato ''dassana''nti vuccati, tassa attani pātubhāvo dassanasampadā, tāya dassanasampadāya saha eva. **Tayassu dhammā jahitā bhavantī**ti ettha **assu**-iti padapūraṇamatte nipāto ''idaṃ su me, sāriputta, mahāvikaṭabhojanasmiṃ hotī''tiādīsu (ma. ni. 1.156) viya. Yato sahāvassa dassanasampadāya tayo dhammā jahitā bhavanti pahīnā hontīti ayamettha attho.

Idāni jahitadhammadassanatthamāha **''sakkāyadiṭṭhī vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñcī''**ti. Tattha sati kāye vijjamāne upādānakkhandhapañcakākhye kāye vīsativatthukā diṭṭhi sakkāyadiṭṭhi, satī vā tattha kāye diṭṭhītipi sakkāyadiṭṭhi, yathāvuttappakāre kāye vijjamānā diṭṭhīti attho. Satiyeva vā kāye diṭṭhītipi sakkāyadiṭṭhi, yathāvuttappakāre kāye vijjamāne rūpādisaṅkhāto attāti evaṃ pavattā diṭṭhīti attho. Tassā ca pahīnattā sabbadiṭṭhigatāni pahīnāneva honti. Sā hi nesaṃ mūlaṃ. Sabbakilesabyādhivūpasamanato paññā''cikicchita''nti vuccati, taṃ paññācikicchitaṃ ito vigataṃ, tato vā paññācikicchitā idaṃ vigatanti vicikicchitaṃ. ''Satthari kaṅkhatī''tiādinā (dha. sa. 1008; vibha. 915) nayena vuttāya aṭṭhavatthukāya vimatiyā etaṃ adhivacanaṃ. Tassā pahīnattā sabbānipi vicikicchitāni pahīnāni honti. Tañhi nesaṃ mūlaṃ. ''Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhī''ti evamādīsu (dha. sa. 1222; vibha. 938) āgataṃ gosīlakukkurasīlādikaṃ sīlaṃ govatakukkuravatādikañca vataṃ sīlabbatanti vuccati, tassa pahīnattā sabbampi naggiyamuṇḍikādiamaratapaṃ pahīnaṃ hoti. Tañhi tassa mūlaṃ, teneva sabbāvasāne vuttaṃ **''yadatthi kiñcī''**ti. Dukkhadassanasampadāya cettha sakkāyadiṭṭhi samudayadassanasampadāya vicikicchitaṃ, maggadassananibbānadassanasampadāya sīlabbataṃ pahīyatīti viññātabbaṃ.

Catūhapāyehītigāthāvaṇṇanā

11. Evamassa kilesavaṭṭappahānaṃ dassetvā idāni tasmiṃ kilesavaṭṭe sati yena vipākavaṭṭena bhavitabbaṃ, tappahānā tassāpi pahānaṃ dīpento āha **''catūhapāyehi ca vippamutto''**ti. Tattha cattāro apāyā nāma nirayatiracchānapettivisayaasurakāyā. Tehi esa satta bhave ādiyantopi vippamuttoti attho.

Evamassa vipākavaṭṭappahānaṃ dassetvā idāni yamassa vipākavaṭṭassa mūlabhūtaṃ kammavaṭṭaṃ, tassāpi pahānaṃ dassento āha **''chaccābhiṭhānāni abhabba kātu''**nti. Tattha **abhiṭhānānī**ti oḷārikaṭṭhānāni, tāni esa cha abhabbo kātuṃ. Tāni ca ''aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voropeyyā''tiādinā (a. ni. 1.271; ma. ni. 3.128; vibha. 809) nayena ekakanipāte vuttāni mātughātapitughātaarahantaghātalohituppādasaṅghabhedaaññasatthāruddesakammānīti veditabbāni. Tāni hi kiñcāpi diṭṭhisampanno ariyasāvako kunthakipillikampi jīvitā na voropeti, apica kho pana puthujjanabhāvassa vigarahaṇatthaṃ vuttāni. Puthujjano hi adiṭṭhisampannattā evaṃmahāsāvajjāni abhiṭhānānipi karoti, dassanasampanno pana abhabbo tāni kātunti. Abhabbaggahaṇañcettha bhavantarepi akaraṇadassanatthaṃ. Bhavantarepi hi esa attano ariyasāvakabhāvaṃ ajānantopi dhammatāya eva etāni vā cha pakatipāṇātipātādīni vā pañca verāni aññasatthāruddesena saha cha ṭhānāni na karoti, yāni sandhāya ekacce ''cha chābhiṭhānānī''tipi paṭhanti. Matamacchaggāhādayo cettha ariyasāvakagāmadārakānaṃ nidassanaṃ.

Evaṃ bhagavā satta bhave ādiyatopi ariyasāvakassa aññehi appahīnabhavādānehi puggalehi visiṭṭhaguṇavasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Kiñcāpi sotigāthāvaṇṇanā

12. Evaṃ satta bhave ādiyatopi aññehi appahīnabhavādānehi puggalehi visiṭṭhaguṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni na kevalaṃ dassanasampanno cha abhiṭhānāni abhabbo kātuṃ, kintu appamattakampi pāpakammaṃ katvā tassa paṭicchādanāyapi abhabboti pamādavihārinopi dassanasampannassa katappaṭicchādanābhāvaguṇena vattumāraddho **''kiñcāpi so kamma karoti pāpaka''**nti.

Tassattho – so dassanasampanno kiñcāpi satisammosena pamādavihāraṃ āgamma yaṃ taṃ bhagavatā lokavajjaṃ sañciccātikkamanaṃ sandhāya vuttaṃ ‘‘yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamantī’’ti (cūḷava. 385; udā. 45) taṃ ṭhapetvā aññaṃ kuṭikārasahaseyyādiṃ paṇṇattivajjavītikkamasaṅkhātaṃ buddhappatikuṭṭhaṃ **kāyena** pāpakammaṃ karoti, padasodhammauttarichappañcavācādhammadesanasamphappalāpapharusavacanādiṃ vā **vācāya , uda cetasā vā** katthaci lobhadosuppādanaṃ jātarūpādisādiyanaṃ cīvarādiparibhogesu apaccavekkhaṇādiṃ vā pāpakammaṃ karoti. **Abhabbo so tassa paṭicchadāya** na so taṃ ‘‘idaṃ akappiyamakaraṇīya’’nti jānitvā muhuttampi paṭicchādeti, taṃkhaṇaṃ eva pana satthari vā viññūsu vā sabrahmacārīsu āvi katvā yathādhammaṃ paṭikaroti, ‘‘na puna karissāmī’’ti evaṃ saṃvaritabbaṃ vā saṃvarati. Kasmā? Yasmā **abhabbatā diṭṭhapadassa vuttā,** evarūpampi pāpakammaṃ katvā tassa paṭicchādāya diṭṭhanibbānapadassa dassanasampannassa puggalassa abhabbatā vuttāti attho.

Kathaṃ?

> ‘‘Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati, evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa, kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati. Atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti, desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjatī’’ti (ma. ni. 1.496).

Evaṃ bhagavā pamādavihārinopi dassanasampannassa katappaṭicchādanābhāvaguṇena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Vanappagumbetigāthāvaṇṇanā

13. Evaṃ saṅghapariyāpannānaṃ puggalānaṃ tena tena guṇappakārena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni yvāyaṃ bhagavatā ratanattayaguṇaṃ dīpentena idha saṅkhepena aññatra ca vitthārena pariyattidhammo desito, tampi nissāya puna buddhādhiṭṭhānaṃ saccaṃ vattumāraddho **‘‘vanappagumbe yathā phussitagge’’**ti. Tattha āsannasannivesavavatthitānaṃ rukkhānaṃ samūho vanaṃ, mūlasārapheggutacasākhāpalāsehi pavuddho gumbo pagumbo, vanassa, vane vā pagumbo **vanappagumbo**. Svāyaṃ ‘‘vanappagumbe’’ti vutto, evampi hi vattuṃ labbhati ‘‘atthi savitakkasavicāre, atthi avitakkavicāramatte, sukhe dukkhe jīve’’tiādīsu (dī. ni. 1.174; ma. ni. 2.228) viya. **Yathā**ti upamāvacanaṃ. Phussitāni aggāni assāti **phussitaggo,** sabbasākhāpasākhāsu sañjātapupphoti attho. So pubbe vuttanayeneva ‘‘phussitagge’’ti vutto. **Gimhānamāse paṭhamasmiṃ gimhe**ti ye cattāro gimhānaṃ māsā, tesaṃ catunnaṃ gimhamāsānaṃ ekasmiṃ māse. Katarasmiṃ māse iti ce? **Paṭhamasmiṃ gimhe,** citramāseti attho. So hi ‘‘paṭhamagimho’’ti ca ‘‘bālavasanto’’ti ca vuccati. Tato paraṃ padatthato pākaṭameva.

Ayaṃ panettha **piṇḍattho** – yathā paṭhamagimhanāmake bālavasante nānāvidharukkhagahane vane supupphitaggasākho taruṇarukkhagacchapariyāyanāmo pagumbo ativiya sassiriko hoti, evameva khandhāyatanādīhi satipaṭṭhānasammappadhānādīhi sīlasamādhikkhandhādīhi vā nānappakārehi atthappabhedapupphehi ativiya sassirikattā tathūpamaṃ nibbānagāmimaggadīpanato nibbānagāmiṃ pariyattidhammavaraṃ neva lābhahetu na sakkārādihetu, kevalantu mahākaruṇāya abbhussāhitahadayo sattānaṃ paramahitāya adesayīti. **Paramaṃ hitāyā**ti ettha ca gāthābandhasukhatthaṃ anunāsiko. Ayaṃ panattho – paramahitāya nibbānāya adesayīti.

Evaṃ bhagavā imaṃ supupphitaggavanappagumbasadisaṃ pariyattidhammaṃ vatvā idāni tameva nissāya buddhādhiṭṭhānaṃ saccavacanaṃ payuñjati **‘‘idampi buddhe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Kevalaṃ pana idampi yathāvuttapakārapariyattidhammasaṅkhātaṃ buddhe ratanaṃ paṇītanti evaṃ yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Varo varaññūtigāthāvaṇṇanā

14. Evaṃ bhagavā pariyattidhammena buddhādhiṭṭhānaṃ saccaṃ vatvā idāni lokuttaradhammena vattumāraddho **‘‘varo varaññū’’**ti. Tattha **varo**ti paṇītādhimuttikehi icchito ‘‘aho vata mayampi evarūpā assāmā’’ti, varaguṇayogato vā varo uttamo seṭṭhoti attho. **Varaññū**ti nibbānaññū. Nibbānañhi sabbadhammānaṃ uttamaṭṭhena varaṃ, tañcesa bodhimūle sayaṃ paṭivijjhitvā aññāsi. **Varado**ti pañcavaggiyabhaddavaggiyajaṭilādīnaṃ aññesañca devamanussānaṃ nibbedhabhāgiyavāsanābhāgiyavaradhammadāyīti attho. **Varāharo**ti varassa maggassa āhaṭattā varāharoti vuccati. So hi bhagavā dīpaṅkarato pabhuti samatiṃsa pāramiyo pūrento pubbakehi sammāsambuddhehi anuyātaṃ purāṇamaggavaramāhari, tena ‘‘varāharo’’ti vuccati.

Apica sabbaññutaññāṇappaṭilābhena varo, nibbānasacchikiriyāya varaññū, sattānaṃ vimuttisukhadānena varado, uttamapaṭipadāharaṇena varāharo. Etehi lokuttaraguṇehi adhikassa kassaci guṇassa abhāvato anuttaro.

Aparo nayo – varo upasamādhiṭṭhānaparipūraṇena, varaññū paññādhiṭṭhānaparipūraṇena, varado cāgādhiṭṭhānaparipūraṇena, varāharo saccādhiṭṭhānaparipūraṇena, varaṃ maggasaccamāharīti. Tathā varo puññussayena, varaññū paññussayena, varado buddhabhāvatthikānaṃ tadupāyasampadānena, varāharo paccekabuddhabhāvatthikānaṃ tadupāyāharaṇena, anuttaro tattha tattha asadisatāya, attanā vā anācariyako hutvā paresaṃ ācariyabhāvena, dhammavaraṃ adesayi sāvakabhāvatthikānaṃ tadatthāya svākkhātatādiguṇayuttassa dhammavarassa desanato. Sesaṃ vuttanayamevāti.

Evaṃ bhagavā navavidhena lokuttaradhammena attano guṇaṃ vatvā idāni tameva guṇaṃ nissāya buddhādhiṭṭhānaṃ saccavacanaṃ payuñjati **‘‘idampi buddhe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Kevalaṃ pana yaṃ varaṃ lokuttaradhammaṃ esa aññāsi, yañca adāsi, yañca āhari, yañca desesi, idampi buddhe ratanaṃ paṇītanti evaṃ yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Khīṇantigāthāvaṇṇanā

15. Evaṃ bhagavā pariyattidhammañca navalokuttaradhammañca nissāya dvīhi gāthāhi buddhādhiṭṭhānaṃ saccaṃ vatvā idāni ye taṃ pariyattidhammaṃ assosuṃ, sutānusārena ca paṭipajjitvā navappakārampi lokuttaradhammaṃ adhigamiṃsu, tesaṃ anupādisesanibbānapattiguṇaṃ nissāya puna saṅghādhiṭṭhānaṃ saccaṃ vattumāraddho **‘‘khīṇaṃ purāṇa’’**nti. Tattha **khīṇa**nti samucchinnaṃ. **Purāṇa**nti purātanaṃ. **Nava**nti sampati vattamānaṃ. **Natthi sambhava**nti avijjamānapātubhāvaṃ. **Virattacittā**ti vītarāgacittā. **Āyatike bhavasmi**nti anāgatamaddhānaṃ punabbhave. **Te**ti yesaṃ khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, ye ca āyatike bhavasmiṃ virattacittā, te khīṇāsavā bhikkhū. **Khīṇabījā**ti ucchinnabījā. **Avirūḷhichandā**ti virūḷhichandavirahitā. **Nibbantī**ti vijjhāyanti. **Dhīrā**ti dhitisampannā. **Yathāyaṃ padīpo**ti ayaṃ padīpo viya.

Kiṃ vuttaṃ hoti? Yaṃ taṃ sattānaṃ uppajjitvā niruddhampi purāṇaṃ atītakālikaṃ kammaṃ taṇhāsinehassa appahīnattā paṭisandhiāharaṇasamatthatāya akhīṇaṃyeva hoti, taṃ purāṇaṃ kammaṃ yesaṃ arahattamaggena taṇhāsinehassa sositattā agginā daḍḍhabījamiva āyatiṃ vipākadānāsamatthatāya khīṇaṃ. Yañca nesaṃ buddhapūjādivasena idāni pavattamānaṃ kammaṃ navanti vuccati, tañca taṇhāpahāneneva chinnamūlapādapapupphamiva āyatiṃ phaladānāsamatthatāya yesaṃ natthi sambhavaṃ, ye ca taṇhāpahāneneva āyatike bhavasmiṃ virattacittā, te khīṇāsavā bhikkhū ‘‘kammaṃ khettaṃ viññāṇaṃ bīja’’nti (a. ni. 3.77) ettha vuttassa paṭisandhiviññāṇassa kammakkhayeneva khīṇattā khīṇabījā. Yopi pubbe punabbhavasaṅkhātāya virūḷhiyā chando ahosi. Tassapi samudayappahāneneva pahīnattā pubbe viya cutikāle asambhavena avirūḷhichandā dhitisampannattā dhīrā carimaviññāṇanirodhena yathāyaṃ padīpo nibbuto, evaṃ nibbanti, puna ‘‘rūpino vā arūpino vā’’ti evamādiṃ paññattipathaṃ accentīti. Tasmiṃ kira samaye nagaradevatānaṃ pūjanatthāya jālitesu padīpesu eko padīpo vijjhāyi, taṃ dassento āha ‘‘yathāyaṃ padīpo’’ti.

Evaṃ bhagavā ye taṃ purimāhi dvīhi gāthāhi vuttaṃ pariyattidhammaṃ assosuṃ, sutānusārena ca paṭipajjitvā navappakārampi lokuttaradhammaṃ adhigamiṃsu, tesaṃ anupādisesanibbānapattiguṇaṃ vatvā idāni tameva guṇaṃ nissāya saṅghādhiṭṭhānaṃ saccavacanaṃ payuñjanto desanaṃ samāpesi **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Kevalaṃ pana idampi yathāvuttena pakārena khīṇāsavabhikkhūnaṃ nibbānasaṅkhātaṃ saṅghe ratanaṃ paṇītanti evaṃ yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Desanāpariyosāne rājakulassa sotthi ahosi, sabbūpaddavā vūpasamiṃsu, caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi.

Yānīdhātigāthāttayavaṇṇanā

16. Atha sakko devānamindo ‘‘bhagavatā ratanattayaguṇaṃ nissāya saccavacanaṃ payuñjamānena nāgarassa sotthi katā, mayāpi nāgarassa sotthitthaṃ ratanattayaguṇaṃ nissāya kiñci vattabba’’nti cintetvā avasāne gāthāttayaṃ abhāsi **‘‘yānīdha bhūtānī’’**ti tattha yasmā buddho yathā lokahitatthāya ussukkaṃ āpannehi āgantabbaṃ, tathā āgatato yathā ca tehi gantabbaṃ, tathā gatato yathā ca tehi ājānitabbaṃ, tathā ājānanato, yathā ca jānitabbaṃ, tathā jānanato, yañca tatheva hoti, tassa gadanato ca ‘‘tathāgato’’ti vuccati. Yasmā ca so devamanussehi pupphagandhādinā bahi nibbattena upakārakena, dhammānudhammapaṭipattādinā ca attani nibbattena ativiya pūjito, tasmā sakko devānamindo sabbaṃ devaparisaṃ attanā saddhiṃ sampiṇḍetvā āha **‘‘tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotū’’**ti.

17. Yasmā pana dhamme maggadhammo yathā yuganaddhasamathavipassanābalena gantabbaṃ kilesapakkhaṃ samucchindantena, tathā gatoti tathāgato. Nibbānadhammopi yathā gato paññāya paṭividdho sabbadukkhappaṭivighātāya sampajjati, buddhādīhi tathā avagato, tasmā ‘‘tathāgato’’tveva vuccati. Yasmā ca saṅghopi yathā attahitāya paṭipannehi gantabbaṃ tena tena maggena, tathā gatoti ‘‘tathāgato’’tveva vuccati. Tasmā avasesagāthādvayepi **tathāgataṃ dhammaṃ namassāma suvatthi hotu, tathāgataṃ saṅghaṃ namassāma suvatthi hotū**ti vuttaṃ. Sesaṃ vuttanayamevāti.

Evaṃ sakko devānamindo imaṃ gāthāttayaṃ bhāsitvā bhagavantaṃ padakkhiṇaṃ katvā devapurameva gato saddhiṃ devaparisāya. Bhagavā pana tadeva ratanasuttaṃ dutiyadivasepi desesi, puna caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi, evaṃ yāva sattamadivasaṃ desesi, divase divase tatheva dhammābhisamayo ahosi. Bhagavā aḍḍhamāsameva vesāliyaṃ viharitvā rājūnaṃ ‘‘gacchāmā’’ti paṭivedesi. Tato rājāno diguṇena sakkārena puna tīhi divasehi bhagavantaṃ gaṅgātīraṃ nayiṃsu. Gaṅgāya nibbattā nāgarājāno cintesuṃ ‘‘manussā tathāgatassa sakkāraṃ karonti, mayaṃ kiṃ na karissāmā’’ti suvaṇṇarajatamaṇimayā nāvāyo māpetvā suvaṇṇarajatamaṇimaye eva pallaṅke paññapetvā pañcavaṇṇapadumasañchannaṃ udakaṃ karitvā ‘‘amhākaṃ anuggahaṃ karothā’’ti bhagavantaṃ yāciṃsu. Bhagavā adhivāsetvā ratananāvamārūḷho, pañca ca bhikkhusatāni pañcasataṃ nāvāyo abhirūḷhā. Nāgarājāno bhagavantaṃ saddhiṃ bhikkhusaṅghena nāgabhavanaṃ pavesesuṃ. Tatra sudaṃ bhagavā sabbarattiṃ nāgaparisāya dhammaṃ desesi. Dutiyadivase dibbehi khādanīyabhojanīyehi mahādānaṃ akaṃsu, bhagavā anumoditvā nāgabhavanā nikkhami.

Bhūmaṭṭhā devā ‘‘manussā ca nāgā ca tathāgatassa sakkāraṃ karonti, mayaṃ kiṃ na karissāmā’’ti cintetvā vanappagumbarukkhapabbatādīsu chattātichattāni ukkhipiṃsu. Eteneva upāyena yāva akaniṭṭhabrahmabhavanaṃ, tāva mahāsakkāraviseso nibbatti. Bimbisāropi licchavīhi āgatakāle katasakkārato diguṇamakāsi. Pubbe vuttanayeneva pañcahi divasehi bhagavantaṃ rājagahaṃ ānesi.

Rājagahamanuppatte bhagavati pacchābhattaṃ maṇḍalamāḷe sannipatitānaṃ bhikkhūnaṃ ayamantarakathā udapādi ‘‘aho buddhassa bhagavato ānubhāvo, yaṃ uddissa gaṅgāya orato ca pārato ca aṭṭhayojano bhūmibhāgo ninnañca thalañca samaṃ katvā vālukāya okiritvā pupphehi sañchanno, yojanappamāṇaṃ gaṅgāya udakaṃ nānāvaṇṇehi padumehi sañchannaṃ, yāva akaniṭṭhabhavanaṃ, tāva chattātichattāni ussitānī’’ti. Bhagavā taṃ pavattiṃ ñatvā gandhakuṭito nikkhamitvā taṅkhaṇānurūpena pāṭihāriyena gantvā maṇḍalamāḷe paññattavarabuddhāsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti. Bhikkhū sabbaṃ ārocesuṃ bhagavā etadavoca – ‘‘na, bhikkhave, ayaṃ pūjāviseso mayhaṃ buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena, apica kho pubbe appamattakapariccāgānubhāvena nibbatto’’ti. Bhikkhū āhaṃsu ‘‘na mayaṃ, bhante, taṃ appamattakaṃ pariccāgaṃ jānāma, sādhu no bhagavā tathā kathetu, yathā mayaṃ taṃ jāneyyāmā’’ti.

Bhagavā āha – bhūtapubbaṃ, bhikkhave, takkasilāyaṃ saṅkho nāma brāhmaṇo ahosi. Tassa putto susīmo nāma māṇavo soḷasavassuddesiko vayena. So ekadivasaṃ pitaraṃ upasaṅkamitvā abhivādetvā ekamantaṃ aṭṭhāsi. Atha taṃ pitā āha ‘‘kiṃ, tāta, susīmā’’ti? So āha ‘‘icchāmahaṃ, tāta, bārāṇasiṃ gantvā sippaṃ uggahetu’’nti. ‘‘Tena hi, tāta, susīma, asuko nāma brāhmaṇo mama sahāyako, tassa santikaṃ gantvā uggaṇhāhī’’ti kahāpaṇasahassaṃ adāsi. So taṃ gahetvā mātāpitaro abhivādetvā anupubbena bārāṇasiṃ gantvā upacārayuttena vidhinā ācariyaṃ upasaṅkamitvā abhivādetvā attānaṃ nivedesi. Ācariyo ‘‘mama sahāyakassa putto’’ti māṇavaṃ sampaṭicchitvā sabbaṃ pāhuneyyavattamakāsi. So addhānakilamathaṃ vinodetvā taṃ kahāpaṇasahassaṃ ācariyassa pādamūle ṭhapetvā sippaṃ uggahetuṃ okāsaṃ yāci. Ācariyo okāsaṃ katvā uggaṇhāpesi.

So lahuñca gaṇhanto, bahuñca gaṇhanto, gahitagahitañca suvaṇṇabhājane pakkhittatelamiva avinassamānaṃ dhārento, dvādasavassikaṃ sippaṃ katipayamāseneva pariyosāpesi. So sajjhāyaṃ karonto ādimajjhaṃyeva passati, no pariyosānaṃ. Atha ācariyaṃ upasaṅkamitvā āha ‘‘imassa sippassa ādimajjhameva passāmi, no pariyosāna’’nti. Ācariyo āha ‘‘ahampi, tāta, evamevā’’ti. Atha ko, ācariya, imassa sippassa pariyosānaṃ jānātīti? Isipatane, tāta, isayo atthi, te jāneyyunti. Te upasaṅkamitvā pucchāmi, ācariyāti? Puccha, tāta, yathāsukhanti. So isipatanaṃ gantvā paccekabuddhe upasaṅkamitvā pucchi ‘‘api, bhante, pariyosānaṃ jānāthā’’ti? Āma, āvuso, jānāmāti. Taṃ mampi sikkhāpethāti. Tena hāvuso, pabbajāhi, na sakkā apabbajitena sikkhāpetunti. Sādhu, bhante, pabbājetha vā maṃ, yaṃ vā icchatha, taṃ katvā pariyosānaṃ jānāpethāti. Te taṃ pabbājetvā kammaṭṭhāne niyojetuṃ asamatthā ‘‘evaṃ te nivāsetabbaṃ, evaṃ pārupitabba’’ntiādinā nayena ābhisamācārikaṃ sikkhāpesuṃ. So tattha sikkhanto upanissayasampannattā na cireneva paccekabodhiṃ abhisambujjhi. Sakalabārāṇasiyaṃ ‘‘susīmapaccekabuddho’’ti pākaṭo ahosi lābhaggayasaggappatto sampannaparivāro. So appāyukasaṃvattanikassa kammassa katattā na cireneva parinibbāyi. Tassa paccekabuddhā ca mahājanakāyo ca sarīrakiccaṃ katvā dhātuyo gahetvā nagaradvāre thūpaṃ patiṭṭhāpesuṃ.

Atha kho saṅkho brāhmaṇo ‘‘putto me ciragato, na cassa pavattiṃ jānāmī’’ti puttaṃ daṭṭhukāmo takkasilāya nikkhamitvā anupubbena bārāṇasiṃ gantvā mahājanakāyaṃ sannipatitaṃ disvā ‘‘addhā bahūsu ekopi me puttassa pavattiṃ jānissatī’’ti cintento upasaṅkamitvā pucchi ‘‘susīmo nāma māṇavo idha āgato atthi, api nu tassa pavattiṃ jānāthā’’ti? Te ‘‘āma, brāhmaṇa, jānāma, imasmiṃ nagare brāhmaṇassa santike tiṇṇaṃ vedānaṃ pāragū hutvā paccekabuddhānaṃ santike pabbajitvā paccekabuddho hutvā anupādisesāya nibbānadhātuyā parinibbāyi, ayamassa thūpo patiṭṭhāpito’’ti āhaṃsu. So bhūmiṃ hatthena paharitvā roditvā ca paridevitvā ca taṃ cetiyaṅgaṇaṃ gantvā tiṇāni uddharitvā uttarasāṭakena vālukaṃ ānetvā paccekabuddhacetiyaṅgaṇe okiritvā kamaṇḍaluto udakena samantato bhūmiṃ paripphositvā vanapupphehi pūjaṃ katvā uttarasāṭakena paṭākaṃ āropetvā thūpassa upari attano chattaṃ bandhitvā pakkāmīti.

Evaṃ atītaṃ desetvā jātakaṃ paccuppannena anusandhento bhikkhūnaṃ dhammakathaṃ kathesi. ‘‘Siyā kho pana vo, bhikkhave, evamassa ‘añño nūna tena samayena saṅkho brāhmaṇo ahosī’ti, na kho panetaṃ evaṃ daṭṭhabbaṃ, ahaṃ tena samayena saṅkho brāhmaṇo ahosiṃ, mayā susīmassa paccekabuddhassa cetiyaṅgaṇe tiṇāni uddhaṭāni, tassa me kammassa nissandena aṭṭhayojanamaggaṃ vigatakhāṇukaṇṭakaṃ katvā samaṃ suddhamakaṃsu. Mayā tattha vālukā okiṇṇā, tassa me nissandena aṭṭhayojanamagge vālukaṃ okiriṃsu. Mayā tattha vanakusumehi pūjā katā, tassa me nissandena navayojane magge thale ca udake ca nānāpupphehi pupphasantharamakaṃsu. Mayā tattha kamaṇḍaludakena bhūmi paripphositā, tassa me nissandena vesāliyaṃ pokkharavassaṃ vassi. Mayā tasmiṃ cetiye paṭākā āropitā, chattañca baddhaṃ, tassa me nissandena yāva akaniṭṭhabhavanā paṭākā ca āropitā, chattātichattāni ca ussitāni. Iti kho, bhikkhave, ayaṃ mayhaṃ pūjāviseso neva buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena, apica kho appamattakapariccāgānubhāvena nibbatto’’ti. Dhammakathāpariyosāne imaṃ gāthamabhāsi –

‘‘Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukha’’nti. (dha. pa. 290);

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Ratanasuttavaṇṇanā niṭṭhitā.

7. Tirokuṭṭasuttavaṇṇanā

Nikkhepappayojanaṃ

Idāni **‘‘tirokuṭṭesu tiṭṭhantī’’**tiādinā ratanasuttānantaraṃ nikkhittassa tirokuṭṭasuttassa atthavaṇṇanākkamo anuppatto, tassa idha nikkhepappayojanaṃ vatvā atthavaṇṇanaṃ karissāma.

Tattha idañhi tirokuṭṭaṃ iminā anukkamena bhagavatā avuttampi yāyaṃ ito pubbe nānappakārena kusalakammapaṭipatti dassitā, tattha pamādaṃ āpajjamāno nirayatiracchānayonīhi visiṭṭhatarepi ṭhāne uppajjamāno yasmā evarūpesu petesu uppajjati, tasmā na ettha pamādo karaṇīyoti dassanatthaṃ, yehi ca bhūtehi upaddutāya vesāliyā upaddavavūpasamanatthaṃ ratanasuttaṃ vuttaṃ, tesu ekaccāni evarūpānīti dassanatthaṃ vā vuttanti.

Idamassa idha nikkhepappayojanaṃ veditabbaṃ.

Anumodanākathā

Yasmā panassa atthavaṇṇanā –

‘‘Yena yattha yadā yasmā, tirokuṭṭaṃ pakāsitaṃ;
Pakāsetvāna taṃ sabbaṃ, kayiramānā yathākkamaṃ;
Sukatā hoti tasmāhaṃ, karissāmi tatheva taṃ’’.

Kena panetaṃ pakāsitaṃ, kattha kadā kasmā cāti? Vuccate – bhagavatā pakāsitaṃ, taṃ kho pana rājagahe dutiyadivase rañño māgadhassa anumodanatthaṃ. Imassa catthassa vibhāvanatthaṃ ayamettha vitthārakathā kathetabbā –

Ito dvānavutikappe kāsi nāma nagaraṃ ahosi. Tattha jayaseno nāma rājā. Tassa sirimā nāma devī, tassā kucchiyaṃ phusso nāma bodhisatto nibbattitvā anupubbena sammāsambodhiṃ abhisambujjhi. Jayaseno rājā ‘‘mama putto abhinikkhamitvā buddho jāto, mayhameva buddho, mayhaṃ dhammo, mayhaṃ saṅgho’’ti mamattaṃ uppādetvā sabbakālaṃ sayameva upaṭṭhahati, na aññesaṃ okāsaṃ deti.

Bhagavato kaniṭṭhabhātaro vemātikā tayo bhātaro cintesuṃ – ‘‘buddhā nāma sabbalokahitāya uppajjanti, na cekassevatthāya, amhākañca pitā aññesaṃ okāsaṃ na deti, kathaṃ nu mayaṃ labheyyāma bhagavantaṃ upaṭṭhātu’’nti. Tesaṃ etadahosi – ‘‘handa mayaṃ kiñci upāyaṃ karomā’’ti. Te paccantaṃ kupitaṃ viya kārāpesuṃ. Tato rājā ‘‘paccanto kupito’’ti sutvā tayopi putte paccantavūpasamanatthaṃ pesesi. Te vūpasametvā āgatā, rājā tuṭṭho varaṃ adāsi ‘‘yaṃ icchatha, taṃ gaṇhathā’’ti. Te ‘‘mayaṃ bhagavantaṃ upaṭṭhātuṃ icchāmā’’ti āhaṃsu. Rājā ‘‘etaṃ ṭhapetvā aññaṃ gaṇhathā’’ti āha. Te ‘‘mayaṃ aññena anatthikā’’ti āhaṃsu. Tena hi paricchedaṃ katvā gaṇhathāti. Te satta vassāni yāciṃsu, rājā na adāsi. Evaṃ cha, pañca, cattāri, tīṇi, dve, ekaṃ, satta māsāni, cha, pañca, cattārīti yāva temāsaṃ yāciṃsu. Rājā ‘‘gaṇhathā’’ti adāsi.

Te varaṃ labhitvā paramatuṭṭhā bhagavantaṃ upasaṅkamitvā vanditvā āhaṃsu – ‘‘icchāma mayaṃ, bhante, bhagavantaṃ temāsaṃ upaṭṭhātuṃ, adhivāsetu no, bhante, bhagavā imaṃ temāsaṃ vassāvāsa’’nti. Adhivāsesi bhagavā tuṇhībhāvena. Tato te attano janapade niyuttakapurisassa lekhaṃ pesesuṃ ‘‘imaṃ temāsaṃ amhehi bhagavā upaṭṭhātabbo, vihāraṃ ādiṃ katvā sabbaṃ bhagavato upaṭṭhānasambhāraṃ karohī’’ti. So taṃ sabbaṃ sampādetvā paṭinivedesi. Te kāsāyavatthanivatthā hutvā aḍḍhateyyehi purisasahassehi veyyāvaccakarehi bhagavantaṃ sakkaccaṃ upaṭṭhahamānā janapadaṃ netvā vihāraṃ niyyātetvā vasāpesuṃ.

Tesaṃ bhaṇḍāgāriko eko gahapatiputto sapajāpatiko saddho ahosi pasanno. So buddhappamukhassa saṅghassa dānavattaṃ sakkaccaṃ adāsi. Janapade niyuttakapuriso taṃ gahetvā jānapadehi ekādasamattehi purisasahassehi saddhiṃ sakkaccameva dānaṃ pavattāpesi. Tattha keci jānapadā paṭihatacittā ahesuṃ. Te dānassa antarāyaṃ katvā deyyadhamme attanā khādiṃsu, bhattasālañca agginā dahiṃsu. Pavārite rājaputtā bhagavato mahantaṃ sakkāraṃ katvā bhagavantaṃ purakkhatvā pituno sakāsameva agamaṃsu. Tattha gantvā eva bhagavā parinibbāyi. Rājā ca rājaputtā ca janapade niyuttakapuriso ca bhaṇḍāgāriko ca anupubbena kālaṃ katvā saddhiṃ parisāya sagge uppajjiṃsu, paṭihatacittajanā nirayesu nibbattiṃsu. Evaṃ tesaṃ dvinnaṃ gaṇānaṃ saggato saggaṃ, nirayato nirayaṃ upapajjantānaṃ dvānavutikappā vītivattā.

Atha imasmiṃ bhaddakappe kassapabuddhassa kāle te paṭihatacittajanā petesu uppannā. Tadā manussā attano ñātakānaṃ petānaṃ atthāya dānaṃ datvā uddisanti ‘‘idaṃ amhākaṃ ñātīnaṃ hotū’’ti. Te sampattiṃ labhanti. Atha imepi petā taṃ disvā bhagavantaṃ kassapaṃ upasaṅkamitvā pucchiṃsu – ‘‘kiṃ nu kho, bhante, mayampi evarūpaṃ sampattiṃ labheyyāmā’’ti? Bhagavā āha – ‘‘idāni na labhatha, apica anāgate gotamo nāma buddho bhavissati, tassa bhagavato kāle bimbisāro nāma rājā bhavissati, so tumhākaṃ ito dvānavutikappe ñāti ahosi, so buddhassa dānaṃ datvā tumhākaṃ uddisissati, tadā labhissathā’’ti. Evaṃ vutte kira tesaṃ petānaṃ taṃ vacanaṃ ‘‘sve labhissathā’’ti vuttaṃ viya ahosi.

Atha ekasmiṃ buddhantare vītivatte amhākaṃ bhagavā loke uppajji. Tepi tayo rājaputtā tehi aḍḍhateyyehi purisasahassehi saddhiṃ devalokā cavitvā magadharaṭṭhe brāhmaṇakule uppajjitvā anupubbena isipabbajjaṃ pabbajitvā gayāsīse tayo jaṭilā ahesuṃ, janapade niyuttakapuriso, rājā ahosi bimbisāro, bhaṇḍāgāriko, gahapati visākho nāma mahāseṭṭhi ahosi, tassa pajāpati dhammadinnā nāma seṭṭhidhītā ahosi. Evaṃ sabbāpi avasesā parisā rañño eva parivārā hutvā nibbattā.

Amhākaṃ bhagavā loke uppajjitvā sattasattāhaṃ atikkamitvā anupubbena bārāṇasiṃ āgamma dhammacakkaṃ pavattetvā pañcavaggiye ādiṃ katvā yāva aḍḍhateyyasahassaparivāre tayo jaṭile vinetvā rājagahaṃ agamāsi. Tattha ca tadahupasaṅkamantaṃyeva rājānaṃ bimbisāraṃ sotāpattiphale patiṭṭhāpesi ekādasanavutehi māgadhakehi brāhmaṇagahapatikehi saddhiṃ. Atha raññā svātanāya bhattena nimantito bhagavā adhivāsetvā dutiyadivase sakkena devānamindena purato purato gacchantena –

> ‘‘Danto dantehi saha purāṇajaṭilehi, vippamutto vippamuttehi;
> Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā’’ti. (mahāva. 58) –

Evamādīhi gāthāhi abhitthaviyamāno rājagahaṃ pavisitvā rañño nivesane mahādānaṃ sampaṭicchi. Te petā ‘‘idāni rājā amhākaṃ dānaṃ uddisissati, idāni uddisissatī’’ti āsāya parivāretvā aṭṭhaṃsu.

Rājā dānaṃ datvā ‘‘kattha nu kho bhagavā vihareyyā’’ti bhagavato vihāraṭṭhānameva cintesi, na taṃ dānaṃ kassaci uddisi. Petā chinnāsā hutvā rattiṃ rañño nivesane ativiya bhiṃsanakaṃ vissaramakaṃsu. Rājā bhayasaṃvegasantāsamāpajji, tato pabhātāya rattiyā bhagavato ārocesi – ‘‘evarūpaṃ saddamassosiṃ, kiṃ nu kho me, bhante, bhavissatī’’ti. Bhagavā āha – ‘‘mā bhāyi, mahārāja, na te kiñci pāpakaṃ bhavissati, apica kho te purāṇañātakā petesu uppannā santi, te ekaṃ buddhantaraṃ tameva paccāsīsamānā vicaranti ‘buddhassa dānaṃ datvā amhākaṃ uddisissatī’ti, na tesaṃ tvaṃ hiyyo uddisi, te chinnāsā tathārūpaṃ vissaramakaṃsū’’ti.

So āha ‘‘idāni pana, bhante, dinne labheyyu’’nti? ‘‘Āma, mahārājā’’ti. ‘‘Tena hi me, bhante, adhivāsetu bhagavā ajjatanāya dānaṃ, tesaṃ uddisissāmī’’ti? Bhagavā adhivāsesi. Rājā nivesanaṃ gantvā mahādānaṃ paṭiyādetvā bhagavato kālaṃ ārocāpesi. Bhagavā rājantepuraṃ gantvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Tepi kho petā ‘‘api nāma ajja labheyyāmā’’ti gantvā tirokuṭṭādīsu aṭṭhaṃsu. Bhagavā tathā akāsi, yathā te sabbeva rañño pākaṭā ahesuṃ. Rājā dakkhiṇodakaṃ dento ‘‘idaṃ me ñātīnaṃ hotū’’ti uddisi, taṅkhaṇaññeva tesaṃ petānaṃ padumasañchannā pokkharaṇiyo nibbattiṃsu. Te tattha nhatvā ca pivitvā ca paṭippassaddhadarathakilamathapipāsā suvaṇṇavaṇṇā ahesuṃ. Rājā yāgukhajjakabhojanāni datvā uddisi, taṅkhaṇaññeva tesaṃ dibbayāgukhajjakabhojanāni nibbattiṃsu. Te tāni paribhuñjitvā pīṇindriyā ahesuṃ. Atha vatthasenāsanāni datvā uddisi. Tesaṃ dibbavatthadibbayānadibbapāsādadibbapaccattharaṇadibbaseyyādialaṅkāravidhayo nibbattiṃsu. Sāpi tesaṃ sampatti yathā sabbāva pākaṭā hoti, tathā bhagavā adhiṭṭhāsi. Rājā ativiya attamano ahosi. Tato bhagavā bhuttāvī pavārito rañño māgadhassa anumodanatthaṃ **‘‘tirokuṭṭesu tiṭṭhantī’’**ti imā gāthā abhāsi.

Ettāvatā ca **‘‘yena yattha yadā yasmā, tirokuṭṭaṃ pakāsitaṃ, pakāsetvāna taṃ sabba’’**nti ayaṃ mātikā saṅkhepato vitthārato ca vibhattā hoti.

Paṭhamagāthāvaṇṇanā

1. Idāni imassa tirokuṭṭassa yathākkamaṃ **atthavaṇṇanaṃ** karissāma. Seyyathidaṃ – paṭhamagāthāya tāva **tirokuṭṭā**ti kuṭṭānaṃ parabhāgā vuccanti. **Tiṭṭhantī**ti nisajjādippaṭikkhepato ṭhānakappanavacanametaṃ. Tena yathā pākāraparabhāgaṃ pabbataparabhāgañca gacchantaṃ ''tiropākāraṃ tiropabbataṃ asajjamāno gacchatī''ti vadanti, evamidhāpi kuṭṭassa parabhāgesu tiṭṭhante ''tirokuṭṭesu tiṭṭhantī''ti āha. **Sandhisiṅghāṭakesu cā**ti ettha **sandhiyo**ti catukkoṇaracchā vuccanti gharasandhibhittisandhiālokasandhiyo cāpi. **Siṅghāṭakā**ti tikoṇaracchā vuccanti, tadekajjhaṃ katvā purimena saddhiṃ saṅghaṭento ''sandhisiṅghāṭakesu cā''ti āha. **Dvārabāhāsu tiṭṭhantī**ti nagaradvāragharadvārānaṃ bāhā nissāya tiṭṭhanti. **Āgantvāna sakaṃ ghara**nti ettha sakaṃ gharaṃ nāma pubbañātigharampi attanā sāmikabhāvena ajjhāvutthapubbagharampi. Tadubhayampi yasmā te sakagharasaññāya āgacchanti, tasmā ''āgantvāna sakaṃ ghara''nti āha.

Dutiyagāthāvaṇṇanā

2. Evaṃ bhagavā pubbe anajjhāvutthapubbampi pubbañātigharaṃ bimbisāranivesanaṃ sakagharasaññāya āgantvā tirokuṭṭasandhisiṅghāṭakadvārabāhāsu ṭhite issāmacchariyaphalaṃ anubhavante, appekacce dīghamassukesavikāradhare andhakāramukhe sithilabandhanavilambamānakisapharusakāḷakaṅgapaccaṅge tattha tattha ṭhitavanadāhadaḍḍhatālarukkhasadise, appekacce jighacchāpipāsāraṇinimmathanena udarato uṭṭhāya mukhato viniccharantāya aggijālāya pariḍayhamānasarīre, appekacce sūcichiddāṇumattakaṇṭhabilatāya pabbatākārakucchitāya ca laddhampi pānabhojanaṃ yāvadatthaṃ bhuñjituṃ asamatthatāya khuppipāsāparete aññaṃ rasamavindamāne, appekacce aññamaññassa aññesaṃ vā sattānaṃ pabhinnagaṇḍapiḷakamukhā paggharitarudhirapubbalasikādiṃ laddhā amatamiva sāyamāne ativiya duddasikavirūpabhayānakasarīre bahū pete rañño nidassento –

> ''Tirokuṭṭesu tiṭṭhanti, sandhisiṅghāṭakesu ca;
> Dvārabāhāsu tiṭṭhanti, āgantvāna sakaṃ ghara''nti. –

Vatvā puna tehi katassa kammassa dāruṇabhāvaṃ dassento **''pahūte annapānamhī''**ti dutiyagāthamāha.

Tattha **pahūte**ti anappake bahumhi, yāvadatthiketi vuttaṃ hoti. Bha-kārassa hi ha-kāro labbhati ''pahu santo na bharatī''tiādīsu (su. ni. 98) viya. Keci pana ''bahūte'' iti ca ''bahūke'' iti ca paṭhanti. Pamādapāṭhā ete. Anne ca pānamhi ca **annapānamhi**. Khajje ca bhojje ca **khajjabhojje,** etena asitapītakhāyitasāyitavasena catubbidhaṃ āhāraṃ dasseti. **Upaṭṭhite**ti upagamma ṭhite, sajjite paṭiyatte samohiteti vuttaṃ hoti. **Na tesaṃ koci sarati, sattāna**nti tesaṃ pettivisaye uppannānaṃ sattānaṃ koci mātā vā pitā vā putto vā na sarati. Kiṃ kāraṇā? **Kammapaccayā,** attanā katassa adānadānappaṭisedhanādibhedassa kadariyakammassa paccayā. Tañhi tesaṃ kammaṃ ñātīnaṃ sarituṃ na deti.

Tatiyagāthāvaṇṇanā

3. Evaṃ bhagavā anappakepi annapānādimhi paccupaṭṭhite ''api nāma amhe uddissa kiñci dadeyyu''nti ñātī paccāsīsantānaṃ vicarataṃ tesaṃ petānaṃ tehi katassa atikaṭukavipākakarassa kammassa paccayena kassaci ñātino anussaraṇamattābhāvaṃ dassento –

> ''Pahūte annapānamhi, khajjabhojje upaṭṭhite;
> Na tesaṃ koci sarati, sattānaṃ kammapaccayā''ti. –

Vatvā puna rañño pettivisayūpapanne ñātake uddissa dinnaṃ dānaṃ pasaṃsanto **''evaṃ dadanti ñātīna''**nti tatiyagāthamāha.

Tattha **eva**nti upamāvacanaṃ. Tassa dvidhā sambandho – tesaṃ sattānaṃ kammapaccayā asarantepi kismiñci dadanti, ñātīnaṃ, ye evaṃ anukampakā hontīti ca yathā tayā, mahārāja, dinnaṃ, evaṃ suciṃ paṇītaṃ kālena kappiyaṃ pānabhojanaṃ dadanti ñātīnaṃ, ye honti anukampakāti ca. **Dadantī**ti denti uddisanti niyyātenti. **Ñātīna**nti mātito ca pitito ca sambandhānaṃ. **Ye**ti ye keci puttā vā dhītaro vā bhātaro vā **hontī**ti bhavanti. **Anukampakā**ti atthakāmā hitesino. **Suci**nti vimalaṃ dassaneyyaṃ manoramaṃ dhammikaṃ dhammaladdhaṃ. **Paṇīta**nti uttamaṃ seṭṭhaṃ. **Kālenā**ti ñātipetānaṃ tirokuṭṭādīsu āgantvā ṭhitakālena. **Kappiya**nti anucchavikaṃ patirūpaṃ ariyānaṃ paribhogārahaṃ. **Pānabhojana**nti pānañca bhojanañca. Idha pānabhojanamukhena sabbopi deyyadhammo adhippeto.

Catutthagāthāpubbaddhavaṇṇanā

4. Evaṃ bhagavā raññā māgadhena petabhūtānaṃ ñātīnaṃ anukampāya dinnaṃ pānabhojanaṃ pasaṃsanto –

> ‘‘Evaṃ dadanti ñātīnaṃ, ye honti anukampakā;
> Suciṃ paṇītaṃ kālena, kappiyaṃ pānabhojana’’nti. –

Vatvā puna yena pakārena dinnaṃ tesaṃ hoti, taṃ dassento **‘‘idaṃ vo ñātīnaṃ hotū’’**ti catutthagāthāya pubbaddhamāha taṃ tatiyagāthāya pubbaddhena sambandhitabbaṃ –

> ‘‘Evaṃ dadanti ñātīnaṃ, ye honti anukampakā;
> Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo’’ti.

Tena ‘‘idaṃ vo ñātīnaṃ hotūti evaṃ dadanti, no aññathā’’ti ettha ākāratthena evaṃsaddena dātabbākāranidassanaṃ kataṃ hoti.

Tattha **ida**nti deyyadhammanidassanaṃ. **Vo**ti ‘‘kacci pana vo anuruddhā samaggā sammodamānā’’ti ca (ma. ni. 1.326; mahāva. 466), ‘‘yehi vo ariyā’’ti ca evamādīsu viya kevalaṃ nipātamattaṃ, na sāmivacanaṃ. **Ñātīnaṃ hotū**ti pettivisaye uppannānaṃ ñātakānaṃ hotu. **Sukhitā hontu ñātayo**ti te pettivisayūpapannā ñātayo idaṃ paccanubhavantā sukhitā hontūti.

Catutthagāthāparaddhapañcamagāthāpubbaddhavaṇṇanā

4-5. Evaṃ bhagavā yena pakārena pettivisayūpapannānaṃ ñātīnaṃ dātabbaṃ, taṃ dassento ‘‘idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo’’ti vatvā puna yasmā ‘‘idaṃ vo ñātīnaṃ hotū’’ti vuttepi na aññena kataṃ kammaṃ aññassa phaladaṃ hoti, kevalantu tathā uddissa diyyamānaṃ taṃ vatthu ñātīnaṃ kusalakammassa paccayo hoti. Tasmā yathā tesaṃ tasmiṃyeva vatthusmiṃ taṅkhaṇe phalanibbattakaṃ kusalakammaṃ hoti, taṃ dassento **‘‘te ca tatthā’’**ti catutthagāthāya pacchimaddhaṃ **‘‘pahūte annapānamhī’’**ti pañcamagāthāya pubbaddhañca āha.

Tesaṃ attho – te ñātipetā yattha taṃ dānaṃ dīyati, tattha samantato āgantvā samāgantvā, samodhāya vā ekajjhaṃ hutvāti vuttaṃ hoti, sammā āgatā samāgatā ‘‘ime no ñātayo amhākaṃ atthāya dānaṃ uddisissantī’’ti etadatthaṃ sammā āgatā hutvāti vuttaṃ hoti. **Pahūte annapānamhī**ti tasmiṃ attano uddissamāne pahūte annapānamhi. Sakkaccaṃ **anumodare**ti abhisaddahantā kammaphalaṃ avijahantā cittīkāraṃ avikkhittacittā hutvā ‘‘idaṃ no dānaṃ hitāya sukhāya hotū’’ti modanti anumodanti, pītisomanassajātā hontīti.

Pañcamagāthāparaddhachaṭṭhagāthāpubbaddhavaṇṇanā

5-6. Evaṃ bhagavā yathā pettivisayūpapannānaṃ taṅkhaṇe phalanibbattakaṃ kusalaṃ kammaṃ hoti, taṃ dassento –

> ‘‘Te ca tattha samāgantvā, ñātipetā samāgatā;
> Pahūte annapānamhi, sakkaccaṃ anumodare’’ti. –

Vatvā puna ñātake nissāya nibbattakusalakammaphalaṃ paccanubhontānaṃ tesaṃ ñātī ārabbha thomanākāraṃ dassento **‘‘ciraṃ jīvantū’’**ti pañcamagāthāya pacchimaddhaṃ **‘‘amhākañca katā pūjā’’**ti chaṭṭhagāthāya pubbaddhañca āha.

Tesaṃ attho – **ciraṃ jīvantū**ti cirajīvino dīghāyukā hontu. **No ñātī**ti amhākaṃ ñātakā. **Yesaṃ hetū**ti ye nissāya yesaṃ kāraṇā. **Labhāmase**ti labhāma. Attanā taṅkhaṇaṃ paṭiladdhasampattiṃ apadisantā bhaṇanti. Petānañhi attano anumodanena, dāyakānaṃ uddesena, dakkhiṇeyyasampadāya cāti tīhi aṅgehi dakkhiṇā samijjhati, taṅkhaṇe phalanibbattikā hoti. Tattha dāyakā visesahetu. Tenāhaṃsu ‘‘yesaṃ hetu labhāmase’’ti. **Amhākañca katā pūjā**ti ‘‘idaṃ vo ñātīnaṃ hotū’’ti evaṃ imaṃ dānaṃ uddisantehi amhākañca pūjā katā. **Dāyakā ca anipphalā**ti yamhi santāne pariccāgamayaṃ kammaṃ kataṃ, tassa tattheva phaladānato dāyakā ca anipphalāti.

Etthāha – ‘‘kiṃ pana pettivisayūpapannā eva ñātayo labhanti, udāhu aññepi labhantī’’ti? Vuccate – bhagavatā evetaṃ byākataṃ jāṇussoṇinā brāhmaṇena puṭṭhena, kimettha amhehi vattabbaṃ atthi. Vuttaṃ hetaṃ –

> ‘‘Mayamassu, bho gotama, brāhmaṇā nāma dānāni dema, saddhāni karoma ‘idaṃ dānaṃ petānaṃ ñātisālohitānaṃ upakappatu, idaṃ dānaṃ petā ñātisālohitā paribhuñjantū’ti, kacci taṃ, bho gotama, dānaṃ petānaṃ ñātisālohitānaṃ upakappati, kacci te petā ñātisālohitā taṃ dānaṃ paribhuñjantīti. Ṭhāne kho, brāhmaṇa, upakappati, no aṭṭhāneti.
>
> ‘‘Katamaṃ pana taṃ, bho gotama, ṭhānaṃ, katamaṃ aṭṭhānanti? Idha, brāhmaṇa, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti, so kāyassa bhedā paraṃ maraṇā nirayaṃ upapajjati. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ kho, brāhmaṇa, aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.
>
> ‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti, so kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjati. Yo tiracchānayonikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi kho, brāhmaṇa, aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.
>
> ‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti, so kāyassa bhedā paraṃ maraṇā manussānaṃ sahabyataṃ upapajjati…pe… devānaṃ sahabyataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idampi kho, brāhmaṇa, aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.
>
> ‘‘Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti, so kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjati. Yo pettivesayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Yaṃ vā panassa ito anupavecchanti mittāmaccā vā ñātisālohitā vā, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ kho, brāhmaṇa, ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappatīti.
>
> ‘‘Sace pana, bho gotama, so peto ñātisālohito taṃ ṭhānaṃ anupapanno hoti, ko taṃ dānaṃ paribhuñjatīti? Aññepissa, brāhmaṇa, petā ñātisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjantīti.
>
> ‘‘Sace pana, bho gotama, so ceva peto ñātisālohito taṃ ṭhānaṃ anupapanno hoti, aññepissa petā ñātisālohitā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjatīti? Aṭṭhānaṃ kho etaṃ brāhmaṇa anavakāso, yaṃ taṃ ṭhānaṃ vivittaṃ assa iminā dīghena addhunā yadidaṃ petehi ñātisālohitehi. Apica brāhmaṇa dāyakopi anipphalo’’ti (a. ni. 10.177).

Chaṭṭhagāthāparaddhasattamagāthāvaṇṇanā

6-7. Evaṃ bhagavā rañño māgadhassa pettivisayūpapannānaṃ pubbañātīnaṃ sampattiṃ nissāya thomento ‘‘ete te, mahārāja, ñātī imāya dānasampadāya attamanā evaṃ thomentī’’ti dassento –

> ‘‘Ciraṃ jīvantu no ñātī, yesaṃ hetu labhāmase;
> Amhākañca katā pūjā, dāyakā ca anipphalā’’ti. –

Vatvā puna tesaṃ pettivisayūpapannānaṃ aññassa kasigorakkhādino sampattipaṭilābhakāraṇassa abhāvaṃ ito dinnena yāpanabhāvañca dassento **‘‘na hi tattha kasī atthī**’’ti chaṭṭhagāthāya pacchimaddhaṃ **‘‘vaṇijjā tādisī’’**ti imaṃ sattamagāthañca āha.

Tatrāyaṃ atthavaṇṇanā – na hi, mahārāja, tattha pettivisaye kasi atthi, yaṃ nissāya te petā sampattiṃ paṭilabheyyuṃ. **Gorakkhettha na vijjatī**ti na kevalaṃ kasi eva, gorakkhāpi ettha pettivisaye na vijjati, yaṃ nissāya te sampattiṃ paṭilabheyyuṃ. **Vaṇijjā tādisī natthī**ti vāṇijjāpi tādisī natthi, yā tesaṃ sampattipaṭilābhahetu bhaveyya. **Hiraññena kayākaya**nti hiraññena kayavikkayampi tattha tādisaṃ natthi, yaṃ tesaṃ sampattipaṭilābhahetu bhaveyya. **Ito dinnena yāpenti, petā kālagatā tahi**nti kevalaṃ pana ito ñātīhi vā mittāmaccehi vā dinnena yāpenti, attabhāvaṃ gamenti. **Petā**ti pettivisayūpapannā sattā. **Kālagatā**ti attano maraṇakālena gatā, ‘‘kālakatā’’ti vā pāṭho, katakālā katamaraṇāti attho. **Tahi**nti tasmiṃ pettivisaye.

Aṭṭhamanavamagāthādvayavaṇṇanā

8-9. Evaṃ ‘‘ito dinnena yāpenti, petā kālagatā tahi’’nti vatvā idāni upamāhi tamatthaṃ pakāsento **‘‘unname udakaṃ vuṭṭha**’’nti idaṃ gāthādvayamāha.

Tassattho – yathā unnate thale ussāde bhūmibhāge meghehi abhivuṭṭhaṃ udakaṃ ninnaṃ pavattati, yo yo bhūmibhāgo ninno oṇato, taṃ taṃ pavattati gacchati pāpuṇāti, evameva ito dinnaṃ dānaṃ petānaṃ upakappati nibbattati, pātubhavatīti attho. Ninnamiva hi udakappavattiyā ṭhānaṃ petaloko dānupakappanāya. Yathāha – ‘‘idaṃ kho, brāhmaṇa, ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappatī’’ti (a. ni. 10.177). Yathā ca kandarapadarasākhāpasākhakusobbhamahāsobbhasannipātehi vārivahā mahānajjo pūrā hutvā sāgaraṃ paripūrenti, evampi ito dinnadānaṃ pubbe vuttanayeneva petānaṃ upakappatīti.

Dasamagāthāvaṇṇanā

10. Evaṃ bhagavā ‘‘ito dinnena yāpenti, petā kālagatā tahi’’nti imaṃ atthaṃ upamāhi pakāsetvā puna yasmā te petā ‘‘ito kiñci lacchāmā’’ti āsābhibhūtā ñātigharaṃ āgantvāpi ‘‘idaṃ nāma no dethā’’ti yācituṃ asamatthā, tasmā tesaṃ imāni anussaraṇavatthūni anussaranto kulaputto dakkhiṇaṃ dajjāti dassento **‘‘adāsi me’’**ti imaṃ gāthamāha.

Tassattho – ‘‘idaṃ nāma me dhanaṃ vā dhaññaṃ vā adāsī’’ti ca, ‘‘idaṃ nāma me kiccaṃ attanā uyyogamāpajjanto akāsī’’ti ca, ‘‘amu me mātito vā pitito vā sambandhattā ñātī’’ti ca sinehavasena tāṇasamatthatāya ‘‘mittā’’ti ca, ‘‘asuko me saha paṃsukīḷako sakhā’’ti ca evaṃ sabbamanussaranto petānaṃ dakkhiṇaṃ dajjā, dānaṃ niyyāteyyāti. Aparo pāṭho **‘‘petānaṃ dakkhiṇā dajjā’’**ti. Tassattho – dātabbāti dajjā. Kā sā? Petānaṃ dakkhiṇā, teneva ‘‘adāsi me’’tiādinā nayena pubbe katamanussaraṃ anussaratāti vuttaṃ hoti. Karaṇavacanappasaṅge paccattavacanaṃ veditabbaṃ.

Ekādasamagāthāvaṇṇanā

11. Evaṃ bhagavā petānaṃ dakkhiṇāniyyātane kāraṇabhūtāni anussaraṇavatthūni dassento –

> ‘‘Adāsi me akāsi me, ñātimittā sakhā ca me;
> Petānaṃ dakkhiṇaṃ dajjā, pubbe katamanussara’’nti. –

Vatvā puna ye ñātimaraṇena ruṇṇasokādiparā eva hutvā tiṭṭhanti, na tesaṃ atthāya kiñci denti, tesaṃ taṃ ruṇṇasokādi kevalaṃ attaparitāpanameva hoti, na petānaṃ kiñci atthaṃ nipphādetīti dassento **‘‘na hi ruṇṇaṃ vā’’**ti imaṃ gāthamāha.

Tattha **ruṇṇa**nti rodanā roditattaṃ assupātanaṃ, **etena** kāyaparissamaṃ dasseti. **Soko**ti socanā socitattaṃ, etena cittaparissamaṃ dasseti. **Yā caññā**ti yā ca ruṇṇasokehi aññā. **Paridevanā**ti ñātibyasanena phuṭṭhassa lālappanā, ‘‘kahaṃ ekaputtaka piya manāpā’’ti evamādinā nayena guṇasaṃvaṇṇanā, etena vacīparissamaṃ dasseti.

Dvādasamagāthāvaṇṇanā

12. Evaṃ bhagavā ‘‘ruṇṇaṃ vā soko vā yā caññā paridevanā, sabbampi taṃ petānaṃ atthāya na hoti, kevalantu attānaṃ paritāpanamattameva, evaṃ tiṭṭhanti ñātayo’’ti ruṇṇādīnaṃ niratthakabhāvaṃ dassetvā puna māgadharājena yā dakkhiṇā dinnā, tassā sātthakabhāvaṃ dassento **‘‘ayañca kho dakkhiṇā’’**ti imaṃ gāthamāha.

Tassattho – ayañca kho, mahārāja, dakkhiṇā tayā ajja attano ñātigaṇaṃ uddissa dinnā, sā yasmā saṅgho anuttaraṃ puññakkhettaṃ lokassa, tasmā saṅghamhi suppatiṭṭhitā assa petajanassa dīgharattaṃ hitāya upakappati sampajjati phalatīti vuttaṃ hoti. **Upakappatī**ti ca ṭhānaso upakappati, taṃkhaṇaṃyeva upakappati, na cirena. Yathā hi taṃkhaṇaññeva paṭibhantaṃ ‘‘ṭhānasovetaṃ tathāgataṃ paṭibhātī’’ti vuccati, evamidhāpi taṃkhaṇaṃyeva upakappantā ‘‘ṭhānaso upakappatī’’ti vuttā. Yaṃ vā taṃ ‘‘idaṃ kho, brāhmaṇa, ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappatī’’ti (a. ni. 10.177) vuttaṃ, tattha khuppipāsikavantāsaparadattūpajīvinijjhāmataṇhikādibhedabhinne ṭhāne upakappatīti vuttaṃ yathā kahāpaṇaṃ dento ‘‘kahāpaṇaso detī’’ti loke vuccati. Imasmiñca atthavikappe **upakappatī**ti pātubhavati, nibbattatīti vuttaṃ hoti.

Terasamagāthāvaṇṇanā

13. Evaṃ bhagavā raññā dinnāya dakkhiṇāya sātthakabhāvaṃ dassento –

‘‘Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā;
Dīgharattaṃ hitāyassa, ṭhānaso upakappatī’’ti. –

Vatvā puna yasmā imaṃ dakkhiṇaṃ dentena ñātīnaṃ ñātīhi kattabbakiccakaraṇavasena ñātidhammo nidassito, bahujanassa pākaṭīkato, nidassanaṃ vā kato, tumhehipi ñātīnaṃ evameva ñātīhi kattabbakiccakaraṇavasena ñātidhammo paripūretabbo, na niratthakehi ruṇṇādīhi attā paritāpetabboti ca pete dibbasampattiṃ adhigamentena petānaṃ pūjā katā uḷārā, buddhappamukhañca bhikkhusaṅghaṃ annapānādīhi santappentena bhikkhūnaṃ balaṃ anupadinnaṃ, anukampādiguṇaparivārañca cāgacetanaṃ nibbattentena anappakaṃ puññaṃ pasutaṃ, tasmā bhagavā imehi yathābhuccaguṇehi rājānaṃ sampahaṃsento –

‘‘So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā;
Balañca bhikkhūnamanuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappaka’’nti. –

Imāya gāthāya desanaṃ pariyosāpeti.

Atha vā **‘‘so ñātidhammo ca ayaṃ nidassito’’**ti iminā gāthāpadena bhagavā rājānaṃ dhammiyā kathāya sandasseti. Ñātidhammanidassanameva hi ettha sandassanaṃ **petāna pūjā ca katā uḷārā**ti iminā samādapeti. Uḷārāti pasaṃsanameva hi ettha punappunaṃ pūjākaraṇe samādapanaṃ. **Balañca bhikkhūnamanuppadinna**nti iminā samuttejeti. Balānuppadānameva hi ettha evaṃ dānaṃ, balānuppadānatāti tassa ussāhavaḍḍhanena samuttejanaṃ. **Tumhehi puññaṃ pasutaṃ anappaka**nti iminā sampahaṃseti. Puññappasutakittanameva hi ettha tassa yathābhuccaguṇasaṃvaṇṇanabhāvena sampahaṃsanajananato sampahaṃsananti veditabbaṃ.

Desanāpariyosāne ca pettivisayūpapattiādīnavasaṃvaṇṇanena saṃviggānaṃ yoniso padahataṃ caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Dutiyadivasepi bhagavā devamanussānaṃ idameva tirokuṭṭaṃ desesi, evaṃ yāva sattamadivasā tādiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Tirokuṭṭasuttavaṇṇanā niṭṭhitā.

8. Nidhikaṇḍasuttavaṇṇanā

Nikkhepakāraṇaṃ

Idāni yadidaṃ tirokuṭṭānantaraṃ **‘‘nidhiṃ nidheti puriso’’**tiādinā nidhikaṇḍaṃ nikkhittaṃ, tassa –

‘‘Bhāsitvā nidhikaṇḍassa, idha nikkhepakāraṇaṃ;
Aṭṭhuppattiñca dīpetvā, karissāmatthavaṇṇanaṃ’’.

Tattha idha nikkhepakāraṇaṃ tāvassa evaṃ veditabbaṃ. Idañhi nidhikaṇḍaṃ bhagavatā iminā anukkamena avuttampi yasmā anumodanavasena vuttassa tirokuṭṭassa mithunabhūtaṃ, tasmā idha nikkhittaṃ. Tirokuṭṭena vā puññavirahitānaṃ vipattiṃ dassetvā iminā katapuññānaṃ sampattidassanatthampi idaṃ idha nikkhittanti veditabbaṃ. Idamassa idha nikkhepakāraṇaṃ.

Suttaṭṭhuppatti

Aṭṭhuppatti panassa – sāvatthiyaṃ kira aññataro kuṭumbiko aḍḍho mahaddhano mahābhogo. So ca saddho hoti pasanno, vigatamalamaccherena cetasā agāraṃ ajjhāvasati. So ekasmiṃ divase buddhappamukhassa bhikkhusaṅghassa dānaṃ deti. Tena ca samayena rājā dhanatthiko hoti, so tassa santike purisaṃ pesesi ‘‘gaccha, bhaṇe, itthannāmaṃ kuṭumbikaṃ ānehī’’ti. So gantvā taṃ kuṭumbikaṃ āha ‘‘rājā taṃ gahapati āmantetī’’ti. Kuṭumbiko saddhādiguṇasamannāgatena cetasā buddhappamukhaṃ bhikkhusaṅghaṃ parivisanto āha ‘‘gaccha, bho purisa, pacchā āgamissāmi, idāni tāvamhi nidhiṃ nidhento ṭhito’’ti. Atha bhagavā bhuttāvī pavārito tameva puññasampadaṃ paramatthato nidhīti dassetuṃ tassa kuṭumbikassa anumodanatthaṃ **‘‘nidhiṃ nidheti puriso’’**ti imā gāthāyo abhāsi. Ayamassa aṭṭhuppatti.

Evamassa –

‘‘Bhāsitvā nidhikaṇḍassa, idha nikkhepakāraṇaṃ;
Aṭṭhuppattiñca dīpetvā, karissāmatthavaṇṇanaṃ’’.

Paṭhamagāthāvaṇṇanā

1. Tattha **nidhiṃ nidheti puriso**ti nidhīyatīti nidhi, ṭhapīyati rakkhīyati gopīyatīti attho. So catubbidho thāvaro, jaṅgamo, aṅgasamo, anugāmikoti. Tattha **thāvaro** nāma bhūmigataṃ vā vehāsaṭṭhaṃ vā hiraññaṃ vā suvaṇṇaṃ vā khettaṃ vā vatthu vā, yaṃ vā panaññampi evarūpaṃ iriyāpathavirahitaṃ, ayaṃ thāvaro nidhi. **Jaṅgamo** nāma dāsidāsaṃ hatthigavassavaḷavaṃ ajeḷakaṃ kukkuṭasūkaraṃ yaṃ vā panaññampi evarūpaṃ iriyāpathapaṭisaṃyuttaṃ. Ayaṃ jaṅgamo nidhi **aṅgasamo** nāma kammāyatanaṃ, sippāyatanaṃ, vijjāṭṭhānaṃ, bāhusaccaṃ, yaṃ vā panaññampi evarūpaṃ sikkhitvā gahitaṃ aṅgapaccaṅgamiva attabhāvappaṭibaddhaṃ, ayaṃ aṅgasamo nidhi. **Anugāmiko** nāma dānamayaṃ puññaṃ sīlamayaṃ bhāvanāmayaṃ dhammassavanamayaṃ dhammadesanāmayaṃ, yaṃ vā panaññampi evarūpaṃ puññaṃ tattha tattha anugantvā viya iṭṭhaphalamanuppadeti, ayaṃ anugāmiko nidhi. Imasmiṃ pana ṭhāne thāvaro adhippeto.

Nidhetīti ṭhapeti paṭisāmeti gopeti. **Puriso**ti manusso. Kāmañca purisopi itthīpi paṇḍakopi nidhiṃ nidheti, idha pana purisasīsena desanā katā, atthato pana tesampi idha samodhānaṃ daṭṭhabbaṃ. **Gambhīre odakantike**ti ogāhetabbaṭṭhena gambhīraṃ, udakassa antikabhāvena odakantikaṃ. Atthi gambhīraṃ na odakantikaṃ jaṅgale bhūmibhāge satikaporiso āvāṭo viya, atthi odakantikaṃ na gambhīraṃ ninne pallale ekadvividatthiko āvāṭo viya, atthi gambhīrañceva odakantikañca jaṅgale bhūmibhāge yāva idāni udakaṃ āgamissatīti, tāva khato āvāṭo viya. Taṃ sandhāya idaṃ vuttaṃ ‘‘gambhīre odakantike’’ti. **Atthe kicce samuppanne**ti atthā anapetanti atthaṃ, atthāvahaṃ hitāvahanti vuttaṃ hoti. Kātabbanti kiccaṃ, kiñcideva karaṇīyanti vuttaṃ hoti. Uppannaṃ eva samuppannaṃ, kattabbabhāvena upaṭṭhitanti vuttaṃ hoti. Tasmiṃ atthe kicce samuppanne. **Atthāya me bhavissatī**ti nidhānappayojananidassanametaṃ. Etadatthañhi so nidheti ‘‘atthāvahe kismiñcideva karaṇīye samuppanne atthāya me bhavissati, tassa me kiccassa nipphattiyā bhavissatī’’ti. Kiccanipphattiyeva hi tassa kicce samuppanne atthoti veditabbo.

Dutiyagāthāvaṇṇanā

Evaṃ nidhānappayojanaṃ dassento atthādhigamādhippāyaṃ dassetvā idāni anatthāpagamādhippāyaṃ dassetumāha –

2. ‘‘Rājato vā duruttassa, corato pīḷitassa vā.

Iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā’’ti.

Tassattho ‘‘atthāya me bhavissatī’’ti ca ‘‘iṇassa vā pamokkhāyā’’ti ca ettha vuttehi dvīhi bhavissatipamokkhāya-padehi saddhiṃ yathāsambhavaṃ yojetvā veditabbo.

Tatthāyaṃ yojanā – na kevalaṃ atthāya me bhavissatīti eva puriso nidhiṃ nidheti, kintu ‘‘ayaṃ coro’’ti vā ‘‘pāradāriko’’ti vā ‘‘suṅkaghātako’’ti vā evamādinā nayena paccatthikehi paccāmittehi duruttassa me sato rājato vā pamokkhāya bhavissati, sandhicchedādīhi dhanaharaṇena vā, ‘‘ettakaṃ hiraññasuvaṇṇaṃ dehī’’ti jīvaggāhena vā corehi me pīḷitassa sato corato vā pamokkhāya bhavissati. Santi me iṇāyikā, te maṃ ‘‘iṇaṃ dehī’’ti codessanti, tehi me codiyamānassa iṇassa vā pamokkhāya bhavissati. Hoti so samayo, yaṃ dubbhikkhaṃ hoti dussassaṃ dullabhapiṇḍaṃ, tattha na sukaraṃ appadhanena yāpetuṃ, tathāvidhe āgate dubbhikkhe vā me bhavissati. Yathārūpā āpadā uppajjanti aggito vā udakato vā appiyadāyādato vā, tathārūpāsu vā uppannāsu āpadāsu me bhavissatītipi puriso nidhiṃ nidhetīti.

Evaṃ atthādhigamādhippāyaṃ anatthāpagamādhippāyañcāti dvīhi gāthāhi duvidhaṃ nidhānappayojanaṃ dassetvā idāni tameva duvidhaṃ payojanaṃ nigamento āha –

‘‘Etadatthāya lokasmiṃ, nidhi nāma nidhīyatī’’ti.

Tassattho – yvāyaṃ ‘‘atthāya me bhavissatī’’ti ca ‘‘rājato vā duruttassā’’ti evamādīhi ca atthādhigamo anatthāpagamo ca dassito. **Etadatthāya** etesaṃ nipphādanatthāya imasmiṃ okāsaloke yo koci hiraññasuvaṇṇādibhedo **nidhi nāma nidhīyati** ṭhapīyati paṭisāmīyatīti.

Tatiyagāthāvaṇṇanā

Idāni yasmā evaṃ nihitopi so nidhi puññavataṃyeva adhippetatthasādhako hoti, na aññesaṃ, tasmā tamatthaṃ dīpento āha –

3. ‘‘Tāvassunihito santo, gambhīre odakantike.

Na sabbo sabbadā eva, tassa taṃ upakappatī’’ti.

Tassattho – so nidhi **tāva sunihito santo,** tāva suṭṭhu nikhaṇitvā ṭhapito samānoti vuttaṃ hoti. Kīva suṭṭhūti? **Gambhīre odakantike**, yāva gambhīre odakantike nihitoti saṅkhaṃ gacchati, tāva suṭṭhūti vuttaṃ hoti. **Na sabbo sabbadā eva, tassa taṃ upakappatī**ti yena purisena nihito, tassa sabbopi sabbakālaṃ na upakappati na sampajjati, yathāvuttakiccakaraṇasamattho na hotīti vuttaṃ hoti. Kintu kocideva kadācideva upakappati, neva vā upakappatīti. Ettha ca nti padapūraṇamatte nipāto daṭṭhabbo ‘‘yathā taṃ appamattassa ātāpino’’ti evamādīsu (ma. ni. 2.18-19; 3.154) viya. Liṅgabhedaṃ vā katvā ‘‘so’’ti vattabbe ‘‘ta’’nti vuttaṃ. Evaṃ hi vuccamāne so attho sukhaṃ bujjhatīti.

Catutthapañcamagāthāvaṇṇanā

Evaṃ ‘‘na sabbo sabbadā eva, tassa taṃ upakappatī’’ti vatvā idāni yehi kāraṇehi na upakappati, tāni dassento āha –

4. ‘‘Nidhi vā ṭhānā cavati, saññā vāssa vimuyhati.

Nāgā vā apanāmenti, yasmā vāpi haranti naṃ.

5. ‘‘Appiyā vāpi dāyādā, uddharanti apassato’’ti.

Tassattho – yasmiṃ ṭhāne sunihito hoti nidhi, so vā **nidhi** tamhā **ṭhānā cavati** apeti vigacchati, acetanopi samāno puññakkhayavasena aññaṃ ṭhānaṃ gacchati. **Saññā vā assa vimuyhati,** yasmiṃ ṭhāne nihito nidhi, taṃ na jānāti, assa puññakkhayacoditā **nāgā vā** taṃ nidhiṃ **apanāmenti** aññaṃ ṭhānaṃ gamenti. **Yakkhā vāpi haranti** yenicchakaṃ ādāya gacchanti. **Apassato** vā assa **appiyā vā dāyādā** bhūmiṃ khaṇitvā taṃ nidhiṃ **uddharanti**. Evamassa etehi ṭhānā cavanādīhi kāraṇehi so nidhi na upakappatīti.

Evaṃ ṭhānā cavanādīni lokasammatāni anupakappanakāraṇāni vatvā idāni yaṃ taṃ etesampi kāraṇānaṃ mūlabhūtaṃ ekaññeva puññakkhayasaññitaṃ kāraṇaṃ, taṃ dassento āha –

‘‘Yadā puññakkhayo hoti, sabbametaṃ vinassatī’’ti.

Tassattho – yasmiṃ samaye bhogasampattinipphādakassa puññassa khayo hoti, bhogapārijuññasaṃvattanikamapuññamokāsaṃ katvā ṭhitaṃ hoti, atha yaṃ nidhiṃ nidhentena nihitaṃ hiraññasuvaṇṇādidhanajātaṃ, sabbametaṃ vinassatīti.

Chaṭṭhagāthāvaṇṇanā

Evaṃ bhagavā tena tena adhippāyena nihitampi yathādhippāyaṃ anupakappantaṃ nānappakārehi nassanadhammaṃ lokasammataṃ nidhiṃ vatvā idāni yaṃ puññasampadaṃ paramatthato nidhīti dassetuṃ tassa kuṭumbikassa anumodanatthamidaṃ nidhikaṇḍamāraddhaṃ, taṃ dassento āha –

6. ‘‘Yassa dānena sīlena, saṃyamena damena ca.

Nidhī sunihito hoti, itthiyā purisassa vā’’ti.

Tattha dānanti ‘‘dānañca dhammacariyā cā’’ti ettha vuttanayeneva gahetabbaṃ. **Sīla**nti kāyikavācasiko avītikkamo. Pañcaṅgadasaṅgapātimokkhasaṃvarādi vā sabbampi sīlaṃ idha sīlanti adhippetaṃ. **Saṃyamo**ti saṃyamanaṃ saṃyamo, cetaso nānārammaṇagatinivāraṇanti vuttaṃ hoti, samādhissetaṃ adhivacanaṃ. Yena saṃyamena samannāgato ‘‘hatthasaṃyato, pādasaṃyato, vācāsaṃyato, saṃyatuttamo’’ti ettha saṃyatuttamoti vutto. Apare āhu ‘‘saṃyamanaṃ saṃyamo, saṃvaraṇanti vuttaṃ hoti, indriyasaṃvarassetaṃ adhivacana’’nti. **Damo**ti damanaṃ, kilesūpasamananti vuttaṃ hoti, paññāyetaṃ adhivacanaṃ. Paññā hi katthaci paññātveva vuccati ‘‘sussūsā labhate pañña’’nti evamādīsu (saṃ. ni. 1.246; su. ni. 188). Katthaci dhammoti ‘‘saccaṃ dhammo dhiti cāgo’’ti evamādīsu. Katthaci damoti ‘‘yadi saccā damā cāgā, khantyā bhiyyo na vijjatī’’tiādīsu.

Evaṃ dānādīni ñatvā idāni evaṃ imissā gāthāya sampiṇḍetvā attho veditabbo – yassa itthiyā vā purisassa vā dānena sīlena saṃyamena damena cāti imehi catūhi dhammehi yathā hiraññena suvaṇṇena muttāya maṇinā vā dhanamayo nidhi tesaṃ suvaṇṇādīnaṃ ekattha pakkhipanena nidhīyati, evaṃ puññamayo nidhi tesaṃ dānādīnaṃ ekacittasantāne cetiyādimhi vā vatthumhi suṭṭhu karaṇena sunihito hotīti.

Sattamagāthāvaṇṇanā

Evaṃ bhagavā ‘‘yassa dānenā’’ti imāya gāthāya puññasampadāya paramatthato nidhibhāvaṃ dassetvā idāni yattha nihito, so nidhi sunihito hoti, taṃ vatthuṃ dassento āha –

7. ‘‘Cetiyamhi ca saṅghe vā, puggale atithīsu vā.

Mātari pitari cāpi, atho jeṭṭhamhi bhātarī’’ti.

Tattha cayitabbanti **cetiyaṃ,** pūjetabbanti vuttaṃ hoti, citattā vā cetiyaṃ. Taṃ panetaṃ cetiyaṃ tividhaṃ hoti paribhogacetiyaṃ, uddissakacetiyaṃ, dhātukacetiyanti. Tattha bodhirukkho paribhogacetiyaṃ, buddhapaṭimā uddissakacetiyaṃ, dhātugabbhathūpā sadhātukā dhātukacetiyaṃ. **Saṅgho**ti buddhappamukhādīsu yo koci. **Puggalo**ti gahaṭṭhapabbajitesu yo koci. Natthi assa tithi, yamhi vā tamhi divase āgacchatīti **atithi**. Taṅkhaṇe āgatapāhunakassetaṃ adhivacanaṃ. Sesaṃ vuttanayameva.

Evaṃ cetiyādīni ñatvā idāni evaṃ imissā gāthāya sampiṇḍetvā attho veditabbo – yo so nidhi ‘‘sunihito hotī’’ti vutto, so imesu vatthūsu sunihito hoti. Kasmā? Dīgharattaṃ iṭṭhaphalānuppadānasamatthatāya. Tathā hi appakampi cetiyamhi datvā dīgharattaṃ iṭṭhaphalalābhino honti. Yathāha –

‘‘Ekapupphaṃ yajitvāna, asītikappakoṭiyo;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phala’’nti ca.

‘‘Mattāsukhapariccāgā, passe ce vipulaṃ sukha’’nti ca. (dha. pa. 290);

Evaṃ dakkhiṇāvisuddhivelāmasuttādīsu vuttanayena saṅghādivatthūsupi dānaphalavibhāgo veditabbo. Yathā ca cetiyādīsu dānassa pavatti phalavibhūti ca dassitā, evaṃ yathāyogaṃ sabbattha taṃ taṃ ārabhitvā cārittavārittavasena sīlassa, buddhānussativasena saṃyamassa, tabbatthukavipassanāmanasikārapaccavekkhaṇavasena damassa ca pavatti tassa tassa phalavibhūti ca veditabbā.

Aṭṭhamagāthāvaṇṇanā

Evaṃ bhagavā dānādīhi nidhīyamānassa puññamayanidhino cetiyādibhedaṃ vatthuṃ dassetvā idāni etesu vatthūsu sunihitassa tassa nidhino gambhīre odakantike nihitanidhito visesaṃ dassento āha –

8. ‘‘Eso nidhi sunihito, ajeyyo anugāmiko.

Pahāya gamanīyesu, etaṃ ādāya gacchatī’’ti.

Tattha pubbapadena taṃ dānādīhi sunihitanidhiṃ niddisati **‘‘eso nidhi sunihito’’**ti. **Ajeyyo**ti parehi jetvā gahetuṃ na sakkā, acceyyotipi pāṭho, tassa accitabbo accanāraho hitasukhatthikena upacitabboti attho. Etasmiñca pāṭhe eso nidhi acceyyoti sambandhitvā puna ‘‘kasmā’’ti anuyogaṃ dassetvā ‘‘yasmā sunihito anugāmiko’’ti sambandhitabbaṃ. Itarathā hi sunihitassa acceyyattaṃ vuttaṃ bhaveyya, na ca sunihito accanīyo. Accito eva hi soti. Anugacchatīti **anugāmiko,** paralokaṃ gacchantampi tattha tattha phaladānena na vijahatīti attho.

Pahāya gamanīyesu etaṃ ādāya gacchatīti maraṇakāle paccupaṭṭhite sabbabhogesu pahāya gamanīyesu etaṃ nidhiṃ ādāya paralokaṃ gacchatīti ayaṃ kira etassa attho. So pana na yujjati. Kasmā? Bhogānaṃ agamanīyato. Pahātabbā eva hi te te bhogā, na gamanīyā, gamanīyā pana te te gativisesā. Yato yadi esa attho siyā, pahāya bhoge gamanīyesu gativisesesu iti vadeyya. Tasmā evamettha attho veditabbo – ‘‘nidhi vā ṭhānā cavatī’’ti evamādinā pakārena pahāya maccaṃ bhogesu gacchantesu etaṃ ādāya gacchatīti. Eso hi anugāmikattā taṃ nappajahatīti.

Tattha siyā ‘‘gamanīyesūti ettha gantabbesūti attho, na gacchantesū’’ti. Taṃ na ekaṃsato gahetabbaṃ. Yathā hi ‘‘ariyā niyyānikā’’ti (dī. ni. 2.141) ettha niyyantāti attho, na niyyātabbāti, evamidhāpi gacchantesūti attho, na gantabbesūti.

Atha vā yasmā esa maraṇakāle kassaci dātukāmo bhoge āmasitumpi na labhati, tasmā tena te bhogā pubbaṃ kāyena pahātabbā, pacchā vihatāsena cetasā gantabbā, atikkamitabbāti vuttaṃ hoti. Tasmā pubbaṃ kāyena pahāya pacchā cetasā gamanīyesu bhogesūti evamettha attho daṭṭhabbo. Purimasmiṃ atthe niddhāraṇe bhummavacanaṃ, pahāya gamanīyesu bhogesu ekamevetaṃ puññanidhivibhavaṃ tato nīharitvā ādāya gacchatīti. Pacchime atthe bhāvenabhāvalakkhaṇe bhummavacanaṃ. Bhogānañhi gamanīyabhāvena etassa nidhissa ādāya gamanīyabhāvo lakkhīyatīti.

Navamagāthāvaṇṇanā

Evaṃ bhagavā imassa puññanidhino gambhīre odakantike nihitanidhito visesaṃ dassetvā puna attano bhaṇḍaguṇasaṃvaṇṇanena kayajanassa ussāhaṃ janento uḷārabhaṇḍavāṇijo viya attanā desitapuññanidhiguṇasaṃvaṇṇanena tasmiṃ puññanidhimhi devamanussānaṃ ussāhaṃ janento āha –

9. ‘‘Asādhāraṇamaññesaṃ, acorāharaṇo nidhi.

Kayirātha dhīro puññāni, yo nidhi anugāmiko’’ti.

Tattha **asādhāraṇamaññesa**nti asādhāraṇo aññesaṃ, **ma**kāro padasandhikaro ‘‘adukkhamasukhāya vedanāya sampayuttā’’tiādīsu viya. Na corehi āharaṇo **acorāharaṇo,** corehi ādātabbo na hotīti attho. Nidhātabboti **nidhi**. Evaṃ dvīhi padehi puññanidhiguṇaṃ saṃvaṇṇetvā tato dvīhi tattha ussāhaṃ janeti **‘‘kayirātha dhīro puññāni, yo nidhi anugāmiko’’**ti. Tassattho – yasmā puññāni nāma asādhāraṇo aññesaṃ, acorāharaṇo ca nidhi hoti. Na kevalañca asādhāraṇo acorāharaṇo ca nidhi, atha kho pana ‘‘eso nidhi sunihito, ajeyyo anugāmiko’’ti ettha vutto yo nidhi anugāmiko. So ca yasmā puññāniyeva, tasmā kayirātha kareyya dhīro buddhisampanno dhitisampanno ca puggalo puññānīti.

Dasamagāthāvaṇṇanā

Evaṃ bhagavā guṇasaṃvaṇṇanena puññanidhimhi devamanussānaṃ ussāhaṃ janetvā idāni ye ussahitvā puññanidhikiriyāya sampādenti, tesaṃ so yaṃ phalaṃ deti, taṃ saṅkhepato dassento āha –

10. ‘‘Esa devamanussānaṃ, sabbakāmadado nidhī’’ti.
Idāni yasmā patthanāya paṭibandhitassa sabbakāmadadattaṃ, na vinā patthanaṃ hoti. Yathāha –

> ‘‘Ākaṅkheyya ce gahapatayo dhammacārī samacārī ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya’nti, ṭhānaṃ kho panetaṃ vijjati yaṃ so kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī’’ (ma. ni. 1.442).
>
> Evaṃ ‘‘anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī’’ti (ma. ni. 1.442).

Tathā cāha –

> ‘‘Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena, sutena, cāgena, paññāya samannāgato hoti, tassa evaṃ hoti ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ padahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattantī’’ti (ma. ni. 3.161) evamādi.

Tasmā taṃ tathā tathā ākaṅkhapariyāyaṃ cittapadahanādhiṭṭhānabhāvanāparikkhāraṃ patthanaṃ tassa sabbakāmadadatte hetuṃ dassento āha –

‘‘Yaṃ yadevābhipatthenti, sabbametena labbhatī’’ti.

Ekādasamagāthāvaṇṇanā

11. Idāni yaṃ taṃ sabbaṃ etena labbhati, taṃ odhiso odhiso dassento **‘‘suvaṇṇatā susaratā’’**ti evamādigāthāyo āha.

Tattha paṭhamagāthāya tāva **suvaṇṇatā** nāma sundaracchavivaṇṇatā kañcanasannibhattacatā, sāpi etena puññanidhinā labbhati. Yathāha –

> ‘‘Yampi, bhikkhave, tathāgato purimaṃ jātiṃ…pe… pubbe manussabhūto samāno akkodhano ahosi anupāyāsabahulo, bahumpi vutto samāno nābhisajji na kuppi na byāpajji na patitthīyi, na kopañca dosañca appaccayañca pātvākāsi, dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsika…pe… koseyya…pe… kambalasukhumānaṃ. So tassa kammassa katattā upacitattā…pe… itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Suvaṇṇavaṇṇo hoti kañcanasannibhattaco’’ti (dī. ni. 3.218).

Susaratā nāma brahmassaratā karavīkabhāṇitā, sāpi etena labbhati. Yathāha –

> ‘‘Yampi, bhikkhave, tathāgato purimaṃ jātiṃ…pe… pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇasukhā…pe… tathārūpiṃ vācaṃ bhāsitā ahosi. So tassa kammassa katattā upacitattā…pe… itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Pahutajivho ca hoti brahmassaro ca karavīkabhāṇī’’ti (dī. ni. 3.236).

Susaṇṭhānāti suṭṭhu saṇṭhānatā, samacitavaṭṭitayuttaṭṭhānesu aṅgapaccaṅgānaṃ samacitavaṭṭitabhāvena sannivesoti vuttaṃ hoti. Sāpi etena labbhati. Yathāha –

> ‘‘Yampi, bhikkhave, tathāgato purimaṃ jātiṃ…pe… pubbe manussabhūto samāno bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo ‘kinti me saddhāya vaḍḍheyyuṃ, sīlena sutena cāgena paññāya dhanadhaññena khettavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi vaḍḍheyyu’nti, so tassa kammassa…pe… samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati, sīhapubbaḍḍhakāyo ca hoti citantaraṃso ca samavaṭṭakkhandho cā’’ti (dī. ni. 3.224) evamādi.

Iminā nayena ito paresampi iminā puññanidhinā paṭilābhasādhakāni suttapadāni tato tato ānetvā vattabbāni. Ativitthārabhayena tu saṃkhittaṃ, idāni avasesapadānaṃ vaṇṇanaṃ karissāmi.

Surūpatāti ettha sakalasarīraṃ rūpanti veditabbaṃ ‘‘ākāso parivārito rūpaṃtveva saṅkhaṃ gacchatī’’tiādīsu (ma. ni. 1.306) viya, tassa rūpassa sundaratā surūpatā nātidīghatā nātirassatā nātikisatā nātithūlatā nātikāḷatā naccodātatāti vuttaṃ hoti. **Ādhipacca**nti adhipatibhāvo, khattiyamahāsālādibhāvena sāmikabhāvoti attho. **Parivāro**ti agārikānaṃ sajanaparijanasampatti, anagārikānaṃ parisasampatti, ādhipaccañca parivāro ca **ādhipaccaparivāro**. Ettha ca suvaṇṇatādīhi sarīrasampatti, ādhipaccena bhogasampatti, parivārena sajanaparijanasampatti vuttāti veditabbā. **Sabbametena labbhatī**ti yaṃ taṃ ‘‘yaṃ yadevābhipatthenti, sabbametena labbhatī’’ti vuttaṃ, tattha idampi tāva paṭhamaṃ odhiso vuttasuvaṇṇatādi sabbametena labbhatīti veditabbanti dasseti.

Dvādasamagāthāvaṇṇanā

12. Evamimāya gāthāya puññānubhāvena labhitabbaṃ rajjasampattito oraṃ devamanussasampattiṃ dassetvā idāni tadubhayarajjasampattiṃ dassento **‘‘padesarajja**’’nti imaṃ gāthamāha.

Tattha **padesarajja**nti ekadīpampi sakalaṃ apāpuṇitvā pathaviyā ekamekasmiṃ padese rajjaṃ. Issarabhāvo **issariyaṃ,** iminā dīpacakkavattirajjaṃ dasseti. **Cakkavattisukhaṃ piya**nti iṭṭhaṃ kantaṃ manāpaṃ cakkavattisukhaṃ. Iminā cāturantacakkavattirajjaṃ dasseti. Devesu rajjaṃ **devarajjaṃ,** etena mandhātādīnampi manussānaṃ devarajjaṃ dassitaṃ hoti. **Api dibbesū**ti iminā ye te divi bhavattā ‘‘dibbā’’ti vuccanti, tesu dibbesu kāyesu uppannānampi devarajjaṃ dasseti. **Sabbametena labbhatī**ti yaṃ taṃ ‘‘yaṃ yadevābhipatthenti, sabbametena labbhatī’’ti vuttaṃ, tattha idampi dutiyaṃ odhiso padesarajjādi sabbametena labbhatīti veditabbanti dasseti.

Terasamagāthāvaṇṇanā

13. Evamimāya gāthāya puññānubhāvena labhitabbaṃ devamanussarajjasampattiṃ dassetvā idāni dvīhi gāthāhi vuttaṃ sampattiṃ samāsato purakkhatvā nibbānasampattiṃ dassento **‘‘mānussikā ca sampattī’’**ti imaṃ gāthamāha.

Tassāyaṃ **padavaṇṇanā** – manussānaṃ ayanti mānussī, mānussī eva **mānussikā**. Sampajjanaṃ **sampatti**. Devānaṃ loko devaloko. Tasmiṃ **devaloke. Yā**ti anavasesapariyādānaṃ, ramanti etāya ajjhattaṃ uppannāya bahiddhā vā upakaraṇabhūtāyāti **rati,** sukhassa sukhavatthuno cetaṃ adhivacanaṃ. **Yā**ti aniyatavacanaṃ **ca**saddo pubbasampattiyā saha sampiṇḍanattho. Nibbānaṃyeva **nibbānasampatti**.

Ayaṃ pana **atthavaṇṇanā** – yā esā ‘‘suvaṇṇatā’’tiādīhi padehi mānussikā ca sampatti devaloke ca yā rati vuttā, sā ca sabbā, yā cāyamaparā saddhānusāribhāvādivasena pattabbā nibbānasampatti, sā cāti idaṃ tatiyampi odhiso sabbametena labbhatīti.

Atha vā yā pubbe suvaṇṇatādīhi avuttā ‘‘sūrā satimanto idha brahmacariyavāso’’ti evamādinā (a. ni. 9.21) nayena niddiṭṭhā paññāveyyattiyādibhedā ca mānussikā sampatti, aparā devaloke ca yā jhānādirati, yā ca yathāvuttappakārā nibbānasampatti cāti idampi tatiyaṃ odhiso sabbametena labbhatīti. Evampettha atthavaṇṇanā veditabbā.

Cuddasamagāthāvaṇṇanā

14. Evamimāya gāthāya puññānubhāvena labhitabbaṃ saddhānusārībhāvādivasena pattabbaṃ nibbānasampattimpi dassetvā idāni tevijjaubhatobhāgavimuttabhāvavasenapi pattabbaṃ tameva tassa upāyañca dassento **‘‘mittasampadamāgammā**’’ti imaṃ gāthamāha.

Tassāyaṃ **padavaṇṇanā** – sampajjati etāya guṇavibhūtiṃ pāpuṇātīti sampadā, mitto eva sampadā mittasampadā, taṃ **mittasampadaṃ**. **Āgammā**ti nissāya. **Yoniso**ti upāyena. **Payuñjato**ti yogānuṭṭhānaṃ karoto. Vijānāti etāyāti vijjā, vimuccati etāya, sayaṃ vā vimuccatīti vimutti, vijjā ca vimutti ca vijjāvimuttiyo, vijjāvimuttīsu vasībhāvo **vijjāvimuttivasībhāvo**.

Ayaṃ pana **atthavaṇṇanā** – yvāyaṃ mittasampadamāgamma satthāraṃ vā aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ nissāya tato ovādañca anusāsaniñca gahetvā yathānusiṭṭhaṃ paṭipattiyā yoniso payuñjato pubbenivāsādīsu tīsu vijjāsu ‘‘tattha katamā vimutti? Cittassa ca adhimutti nibbānañcā’’ti (dha. sa. 1381) evaṃ āgatāya aṭṭhasamāpattinibbānabhedāya vimuttiyā ca tathā tathā adandhāyitattena vasībhāvo, idampi catutthaṃ odhiso sabbametena labbhatīti.

Pannarasamagāthāvaṇṇanā

15. Evamimāya gāthāya pubbe kathitavijjāvimuttivasībhāvabhāgiyapuññānubhāvena labhitabbaṃ tevijjaubhatobhāgavimuttabhāvavasenapi pattabbaṃ nibbānasampattiṃ dassetvā idāni yasmā vijjāvimuttivasībhāvappattā tevijjā ubhatobhāgavimuttāpi sabbe paṭisambhidādiguṇavibhūtiṃ labhanti, imāya puññasampadāya ca tassā guṇavibhūtiyā padaṭṭhānavasena tathā tathā sāpi labbhati, tasmā tampi dassento **‘‘paṭisambhidā vimokkhā cā’’**ti imaṃ gāthamāha.

‘‘Yato sammā katena yā cāyaṃ dhammatthaniruttipaṭibhānesu pabhedagatā paññā paṭisambhidā’’ti vuccati, ye cime ‘‘rūpī rūpāni passatī’’tiādinā (dī. ni. 2.129; 3.339) nayena aṭṭha vimokkhā, yā cāyaṃ bhagavato sāvakehi pattabbā sāvakasampattisādhikā sāvakapāramī, yā ca sayambhubhāvasādhikā paccekabodhi, yā ca sabbasattuttamabhāvasādhikā buddhabhūmi, idampi pañcamaṃ odhiso sabbametena labbhatīti veditabbaṃ.

Soḷasamagāthāvaṇṇanā

16. Evaṃ bhagavā yaṃ taṃ ‘‘yaṃ yadevābhipatthenti, sabbametena labbhatī’’ti vuttaṃ, taṃ imāhi pañcahi gāthāhi odhiso odhiso dassetvā idāni sabbamevidaṃ sabbakāmadadanidhisaññitaṃ puññasampadaṃ pasaṃsanto **‘‘evaṃ mahatthikā esā’’**ti imāya gāthāya desanaṃ niṭṭhapesi.

Tassāyaṃ **padavaṇṇanā – evan**ti atītatthanidassanaṃ. Mahanto attho assāti **mahatthikā,** mahato atthāya saṃvattatīti vuttaṃ hoti, mahiddhikātipi pāṭho. **Esā**ti uddesavacanaṃ, tena ‘‘yassa dānena sīlenā’’ti ito pabhuti yāva ‘‘kayirātha dhīro puññānī’’ti vuttaṃ puññasampadaṃ uddisati. **Yadidan**ti abhimukhakaraṇatthe nipāto, tena esāti uddiṭṭhaṃ niddisituṃ yā esāti abhimukhaṃ karoti. Puññānaṃ sampadā **puññasampadā**. **Tasmā**ti kāraṇavacanaṃ. **Dhīrā**ti dhitimanto. **Pasaṃsantī**ti vaṇṇayanti. **Paṇḍitā**ti paññāsampannā. **Katapuññatan**ti katapuññabhāvaṃ.

Ayaṃ pana **atthavaṇṇanā** – iti bhagavā suvaṇṇatādiṃ buddhabhūmipariyosānaṃ puññasampadānubhāvena adhigantabbamatthaṃ vaṇṇayitvā idāni tamevatthaṃ sampiṇḍetvā dassento tenevatthena yathāvuttappakārāya puññasampadāya mahatthikattaṃ thunanto āha – evaṃ mahato atthassa āvahanena mahatthikā esā, yadidaṃ mayā ‘‘yassa dānena sīlenā’’tiādinā nayena desitā puññasampadā, tasmā mādisā sattānaṃ hitasukhāvahāya dhammadesanāya akilāsutāya yathābhūtaguṇena ca dhīrā paṇḍitā ‘‘asādhāraṇamaññesaṃ, acorāharaṇo nidhī’’tiādīhi idha vuttehi ca, avuttehi ca ‘‘mā, bhikkhave, puññānaṃ bhāyittha, sukhassetaṃ, bhikkhave, adhivacanaṃ, yadidaṃ puññānī’’tiādīhi (a. ni. 7.62; itivu. 22; netti. 121) vacanehi anekākāravokāraṃ katapuññataṃ pasaṃsanti, na pakkhapātenāti.

Desanāpariyosāne so upāsako bahujanena saddhiṃ sotāpattiphale patiṭṭhāsi, rañño ca pasenadikosalassa santikaṃ gantvā etamatthaṃ ārocesi, rājā ativiya tuṭṭho hutvā ‘‘sādhu, gahapati, sādhu kho tvaṃ, gahapati, mādisehipi anāharaṇīyaṃ nidhiṃ nidhesī’’ti saṃrādhetvā mahatiṃ pūjamakāsīti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Nidhikaṇḍasuttavaṇṇanā niṭṭhitā.

9. Mettasuttavaṇṇanā

Nikkhepappayojanaṃ

Idāni nidhikaṇḍānantaraṃ nikkhittassa mettasuttassa vaṇṇanākkamo anuppatto. Tassa idha nikkhepappayojanaṃ vatvā tato paraṃ –

> ‘‘Yena vuttaṃ yadā yattha, yasmā cetesa dīpanā;
> Nidānaṃ sodhayitvāssa, karissāmatthavaṇṇanaṃ’’.

Tattha yasmā nidhikaṇḍena dānasīlādipuññasampadā vuttā, sā ca sattesu mettāya katāya mahapphalā hoti yāva buddhabhūmiṃ pāpetuṃ samatthā, tasmā tassā puññasampadāya upakāradassanatthaṃ, yasmā vā saraṇehi sāsane otaritvā sikkhāpadehi sīle patiṭṭhitānaṃ dvattiṃsākārena rāgappahānasamatthaṃ, kumārapañhena mohappahānasamatthañca kammaṭṭhānaṃ dassetvā, maṅgalasuttena tassa pavattiyā maṅgalabhāvo attarakkhā ca, ratanasuttena tassānurūpā pararakkhā, tirokuṭṭena rattanasutte vuttabhūtesu ekaccabhūtadassanaṃ vuttappakārāya puññasampattiyā pamajjantānaṃ vipatti ca, nidhikaṇḍena tirokuṭṭe vuttavipattipaṭipakkhabhūtā sampatti ca dassitā, dosappahānasamatthaṃ pana kammaṭṭhānaṃ adassitameva, tasmā taṃ dosappahānasamatthaṃ kammaṭṭhānaṃ dassetuṃ idaṃ mettasuttaṃ idha nikkhittaṃ. Evañhi suparipūro hoti khuddakapāṭhoti idamassa idha nikkhepappayojanaṃ.

Nidānasodhanaṃ

Idāni yāyaṃ –

‘‘Yena vuttaṃ yadā yattha, yasmā cetesa dīpanā;
Nidānaṃ sodhayitvāssa, karissāmatthavaṇṇana’’nti. –

Mātikā nikkhittā, tattha idaṃ mettasuttaṃ bhagavatāva vuttaṃ, na sāvakādīhi, tañca pana yadā himavantapassato devatāhi ubbāḷhā bhikkhū bhagavato santikaṃ āgatā, tadā sāvatthiyaṃ tesaṃ bhikkhūnaṃ parittatthāya kammaṭṭhānatthāya ca vuttanti evaṃ tāva saṅkhepato etesaṃ padānaṃ dīpanā nidānasodhanā veditabbā.

Vitthārato pana evaṃ veditabbā – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati upakaṭṭhāya vassūpanāyikāya, tena kho pana samayena sambahulā nānāverajjakā bhikkhū bhagavato santike kammaṭṭhānaṃ gahetvā tattha tattha vassaṃ upagantukāmā bhagavantaṃ upasaṅkamanti. Tatra sudaṃ bhagavā rāgacaritānaṃ saviññāṇakaaviññāṇakavasena ekādasavidhaṃ asubhakammaṭṭhānaṃ, dosacaritānaṃ catubbidhaṃ mettādikammaṭṭhānaṃ, mohacaritānaṃ maraṇassatikammaṭṭhānādīni, vitakkacaritānaṃ ānāpānassatipathavīkasiṇādīni, saddhācaritānaṃ buddhānussatikammaṭṭhānādīni, buddhicaritānaṃ catudhātuvavatthānādīnīti iminā nayena caturāsītisahassappabhedacaritānukūlāni kammaṭṭhānāni katheti.

Atha kho pañcamattāni bhikkhusatāni bhagavato santike kammaṭṭhānaṃ uggahetvā sappāyasenāsanañca gocaragāmañca pariyesamānāni anupubbena gantvā paccante himavantena saddhiṃ ekābaddhaṃ nīlakācamaṇisannibhasilātalaṃ sītalaghanacchāyanīlavanasaṇḍamaṇḍitaṃ muttājālarajatapaṭṭasadisavālukākiṇṇabhūmibhāgaṃ sucisātasītalajalāsayaparivāritaṃ pabbatamaddasaṃsu. Atha te bhikkhū tatthekarattiṃ vasitvā pabhātāya rattiyā sarīraparikammaṃ katvā tassa avidūre aññataraṃ gāmaṃ piṇḍāya pavisiṃsu. Gāmo ghananivesanasanniviṭṭhakulasahassayutto, manussā cettha saddhā pasannā te paccante pabbajitadassanassa dullabhatāya bhikkhū disvā eva pītisomanassajātā hutvā te bhikkhū bhojetvā ‘‘idheva, bhante, temāsaṃ vasathā’’ti yācitvā pañca padhānakuṭisatāni kāretvā tattha mañcapīṭhapānīyaparibhojanīyaghaṭādīni sabbūpakaraṇāni paṭiyādesuṃ.

Bhikkhū dutiyadivase aññaṃ gāmaṃ piṇḍāya pavisiṃsu. Tatthapi manussā tatheva upaṭṭhahitvā vassāvāsaṃ yāciṃsu. Bhikkhū ‘‘asati antarāye’’ti adhivāsetvā taṃ vanasaṇḍaṃ pavisitvā sabbarattindivaṃ āraddhavīriyā yāmaghaṇḍikaṃ koṭṭetvā yonisomanasikārabahulā viharantā rukkhamūlāni upagantvā nisīdiṃsu. Sīlavantānaṃ bhikkhūnaṃ tejena vihatatejā rukkhadevatā attano attano vimānā oruyha dārake gahetvā ito cito vicaranti. Seyyathāpi nāma rājūhi vā rājamahāmattehi vā gāmakāvāsaṃ gatehi gāmavāsīnaṃ gharesu okāse gahite gharamanussakā gharā nikkhamitvā aññatra vasantā ‘‘kadā nu gamissantī’’ti dūratova olokenti, evameva devatā attano attano vimānāni chaḍḍetvā ito cito ca vicarantiyo dūratova olokenti ‘‘kadā nu bhadantā gamissantī’’ti. Tato evaṃ samacintesuṃ ‘‘paṭhamavassūpagatā bhikkhū avassaṃ temāsaṃ vasissanti, mayaṃ pana tāva ciraṃ dārake gahetvā okkamma vasituṃ na sakkoma, handa mayaṃ bhikkhūnaṃ bhayānakaṃ ārammaṇaṃ dassemā’’ti. Tā rattiṃ bhikkhūnaṃ samaṇadhammakaraṇavelāya bhiṃsanakāni yakkharūpāni nimminitvā purato purato tiṭṭhanti, bheravasaddañca karonti. Bhikkhūnaṃ tāni rūpāni disvā tañca saddaṃ sutvā hadayaṃ phandi, dubbaṇṇā ca ahesuṃ uppaṇḍuppaṇḍukajātā. Tena te bhikkhū cittaṃ ekaggaṃ kātuṃ nāsakkhiṃsu, tesaṃ anekaggacittānaṃ bhayena ca punappunaṃ saṃviggānaṃ sati sammussi, tato tesaṃ muṭṭhasatīnaṃ duggandhāni ārammaṇāni payojesuṃ, tesaṃ tena duggandhena nimmathiyamānamiva matthaluṅgaṃ ahosi, gāḷhā sīsavedanā uppajjiṃsu, na ca taṃ pavattiṃ aññamaññassa ārocesuṃ.

Athekadivasaṃ saṅghattherassa upaṭṭhānakāle sabbesu sannipatitesu saṅghatthero pucchi ‘‘tumhākaṃ, āvuso, imaṃ vanasaṇḍaṃ paviṭṭhānaṃ katipāhaṃ ativiya parisuddho chavivaṇṇo ahosi pariyodāto, vippasannāni ca indriyāni, etarahi panattha kisā dubbaṇṇā uppaṇḍuppaṇḍukajātā, kiṃ vo idha asappāya’’nti. Tato eko bhikkhu āha – ‘‘ahaṃ, bhante, rattiṃ īdisañca īdisañca bheravārammaṇaṃ passāmi ca suṇāmi ca, īdisañca gandhaṃ ghāyāmi, tena me cittaṃ na samādhiyatī’’ti, eteneva upāyena sabbeva te taṃ pavattiṃ ārocesuṃ. Saṅghatthero āha – ‘‘bhagavatā, āvuso, dve vassūpanāyikā paññattā, amhākañca idaṃ senāsanaṃ asappāyaṃ, āyāmāvuso, bhagavato santikaṃ gantvā aññaṃ sappāyasenāsanaṃ pucchāmā’’ti. ‘‘Sādhu, bhante’’ti te bhikkhū therassa paṭissuṇitvā sabbeva senāsanaṃ saṃsāmetvā pattacīvaramādāya anupalittattā kulesu kañci anāmantetvā eva yena sāvatthi tena cārikaṃ pakkamiṃsu. Anupubbena sāvatthiṃ gantvā bhagavato santikaṃ āgamiṃsu.

Bhagavā te bhikkhū disvā etadavoca – ‘‘na, bhikkhave, antovassaṃ cārikā caritabbāti mayā sikkhāpadaṃ paññattaṃ, kissa tumhe cārikaṃ carathā’’ti. Te bhagavato sabbamārocesuṃ. Bhagavā āvajjento sakalajambudīpe antamaso catupādapīṭhakaṭṭhānamattampi tesaṃ sappāyasenāsanaṃ nāddasa. Atha te bhikkhū āha – ‘‘na, bhikkhave, tumhākaṃ aññaṃ sappāyasenāsanaṃ atthi, tattheva tumhe viharantā āsavakkhayaṃ pāpuṇissatha, gacchatha, bhikkhave, tameva senāsanaṃ upanissāya viharatha, sace pana devatāhi abhayaṃ icchatha, imaṃ parittaṃ uggaṇhatha. Etañhi vo parittañca kammaṭṭhānañca bhavissatī’’ti idaṃ suttamabhāsi.

Apare panāhu – ‘‘gacchatha, bhikkhave, tameva senāsanaṃ upanissāya viharathā’’ti idañca vatvā bhagavā āha – ‘‘apica kho āraññakena pariharaṇaṃ ñātabbaṃ. Seyyathidaṃ – sāyaṃ pātaṃ karaṇavasena dve mettā dve parittā dve asubhā dve maraṇassatī aṭṭhamahāsaṃvegavatthusamāvajjanañca, aṭṭha mahāsaṃvegavatthūni nāma jātijarābyādhimaraṇaṃ cattāri apāyadukkhānīti, atha vā jātijarābyādhimaraṇāni cattāri, apāyadukkhaṃ pañcamaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkha’’nti. Evaṃ bhagavā pariharaṇaṃ ācikkhitvā tesaṃ bhikkhūnaṃ mettatthañca parittatthañca vipassanāpādakajjhānatthañca idaṃ suttamabhāsīti. Evaṃ vitthāratopi ‘‘yena vuttaṃ yadā yattha, yasmā ce’’ti etesaṃ padānaṃ dīpanā nidānasodhanā veditabbā.

Ettāvatā ca yā sā **‘‘yena vuttaṃ yadā yattha, yasmā cetesa dīpanā. Nidānaṃ sodhayitvā’’**ti mātikā ṭhapitā, sā sabbākārena vitthāritā hoti.

Paṭhamagāthāvaṇṇanā

1. Idāni **‘‘assa karissāmatthavaṇṇana’’**nti vuttattā evaṃ katanidānasodhanassa assa suttassa **atthavaṇṇanā** ārabbhate. Tattha **karaṇīyamatthakusalenā**ti imissā paṭhamagāthāya tāva ayaṃ **padavaṇṇanā – karaṇīya**nti kātabbaṃ, karaṇārahanti attho. **Attho**ti paṭipadā, yaṃ vā kiñci attano hitaṃ, taṃ sabbaṃ araṇīyato atthoti vuccati, araṇīyato nāma upagantabbato. Atthe kusalena **atthakusalena** atthachekenāti vuttaṃ hoti. **Ya**nti aniyamitapaccattaṃ. Nti niyamitaupayogaṃ, ubhayampi vā **yaṃ ta**nti paccattavacanaṃ. **Santaṃ pada**nti upayogavacanaṃ, tattha lakkhaṇato santaṃ, pattabbato padaṃ, nibbānassetaṃ adhivacanaṃ. **Abhisameccā**ti abhisamāgantvā. Sakkotīti **sakko,** samattho paṭibaloti vuttaṃ hoti. **Ujū**ti ajjavayutto. Suṭṭhu ujūti **suhuju**. Sukhaṃ vaco tasminti **suvaco**. **Assā**ti bhaveyya. **Mudū**ti maddavayutto. Na atimānīti **anatimāni**.

Ayaṃ panettha **atthavaṇṇanā – karaṇīyamatthakusalena, yantaṃ santaṃ padaṃ abhisameccā**ti ettha tāva atthi karaṇīyaṃ, atthi akaraṇīyaṃ. Tattha saṅkhepato sikkhattayaṃ **karaṇīyaṃ**. Sīlavipatti, diṭṭhivipatti, ācāravipatti, ājīvavipattīti evamādi **akaraṇīyaṃ**. Tathā atthi atthakusalo, atthi anatthakusalo. Tattha yo imasmiṃ sāsane pabbajitvā na attānaṃ sammā payojeti, khaṇḍasīlo hoti, ekavīsatividhaṃ anesanaṃ nissāya jīvikaṃ kappeti. Seyyathidaṃ – veḷudānaṃ pattadānaṃ pupphadānaṃ phaladānaṃ dantakaṭṭhadānaṃ mukhodakadānaṃ sinānadānaṃ cuṇṇadānaṃ mattikādānaṃ cāṭukamyataṃ muggasūpyataṃ pāribhaṭayataṃ jaṅghapesanikaṃ vejjakammaṃ dūtakammaṃ pahiṇagamanaṃ piṇḍapaṭipiṇḍaṃ dānānuppadānaṃ vatthuvijjaṃ nakkhattavijjaṃ aṅgavijjanti. Chabbidhe ca agocare carati. Seyyathidaṃ – vesiyāgocare vidhavathullakumārikapaṇḍakabhikkhunīpānāgāragocareti. Saṃsaṭṭho ca viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena, yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni akkosakaparibhāsakāni anatthakāmāni ahitaaphāsukayogakkhemakāmāni bhikkhūnaṃ…pe… upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirupāsati. Ayaṃ **anatthakusalo**.

Yo pana imasmiṃ sāsane pabbajitvā attānaṃ sammā payojeti, anesanaṃ pahāya catupārisuddhisīle patiṭṭhātukāmo saddhāsīsena pātimokkhasaṃvaraṃ satisīsena indriyasaṃvaraṃ vīriyasīsena ājīvapārisuddhiṃ, paññāsīsena paccayapaṭisevanaṃ pūreti. Ayaṃ **atthakusalo**.

Yo vā sattāpattikkhandhasodhanavasena pātimokkhasaṃvaraṃ, chadvāre ghaṭṭitārammaṇesu abhijjhādīnaṃ anuppattivasena indrisaṃvaraṃ, anesanaparivajjanavasena viññuppasatthabuddhabuddhasāvakavaṇṇitapaccayapaṭisevanena ca ājīvapārisuddhiṃ, yathāvuttapaccavekkhaṇavasena paccayapaṭisevanaṃ, catuiriyāpathaparivattane sātthakatādipaccavekkhaṇavasena sampajaññañca sodheti. Ayampi **atthakusalo**.

Yo vā yathā ūsodakaṃ paṭicca saṃkiliṭṭhaṃ vatthaṃ pariyodāpayati, chārikaṃ paṭicca ādāso, ukkāmukhaṃ paṭicca jātarūpaṃ, tathā ñāṇaṃ paṭicca sīlaṃ vodāyatīti ñatvā ñāṇodakena dhovanto sīlaṃ pariyodāpeti. Yathā ca kikī sakuṇikā aṇḍaṃ, camarī migo vāladhiṃ, ekaputtikā nārī piyaṃ ekaputtakaṃ, ekanayano puriso taṃ ekanayanañca rakkhati, tathā ativiya appamatto attano sīlakkhandhaṃ rakkhati, sāyaṃ pātaṃ paccavekkhamāno aṇumattampi vajjaṃ na passati. Ayampi **atthakusalo**.

Yo vā pana avippaṭisārakare sīle patiṭṭhāya kilesavikkhambhanapaṭipadaṃ paggaṇhāti, taṃ paggaṇhitvā kasiṇaparikammaṃ karoti, kasiṇaparikammaṃ katvā samāpattiyo nibbatteti. Ayampi **atthakusalo**.

Yo vā pana samāpattito vuṭṭhāya saṅkhāre sammasitvā arahattaṃ pāpuṇāti, ayaṃ atthakusalānaṃ aggo. Tattha ye ime yāva avippaṭisārakare sīle patiṭṭhānena yāva vā kilesavikkhambhanapaṭipadāyapaggahaṇena vaṇṇitā atthakusalā, te imasmiṃ atthe **atthakusalā**ti adhippetā. Tathā vidhā ca te bhikkhū. Tena bhagavā te bhikkhū sandhāya ekapuggalādhiṭṭhānāya desanāya ‘‘karaṇīyamatthakusalenā’’ti āha.

Tato ‘‘kiṃ karaṇīya’’nti tesaṃ sañjātakaṅkhānaṃ āha **‘‘yantaṃ santaṃ padaṃ abhisameccā’’**ti. Ayamettha adhippāyo – taṃ buddhānubuddhehi vaṇṇitaṃ santaṃ nibbānapadaṃ paṭivedhavasena abhisamecca viharitukāmena yaṃ karaṇīyanti. Ettha ca **ya**nti imassa gāthāpadassa ādito vuttameva karaṇīyanti adhikārato anuvattati, taṃ santaṃ padaṃ abhisameccāti. Ayaṃ pana yasmā sāvasesapāṭho attho, tasmā viharitukāmenāti vuttanti veditabbaṃ.

Atha vā **santaṃ padaṃ abhisameccā**ti anussavādivasena lokiyapaññāya nibbānapadaṃ ‘‘santa’’nti ñatvā taṃ adhigantukāmena yantaṃ karaṇīyanti adhikārato anuvattati, taṃ karaṇīyamatthakusalenāti evampettha adhippāyo veditabbo. Atha vā ‘‘karaṇīyamatthakusalenā’’ti vutte ‘‘ki’’nti cintentānaṃ āha **‘‘yantaṃ santaṃ padaṃ abhisameccā’’**ti. Tassevaṃ adhippāyo veditabbo – lokiyapaññāya santaṃ padaṃ abhisamecca yaṃ karaṇīyaṃ kātabbaṃ, taṃ karaṇīyaṃ, karaṇārahameva tanti vuttaṃ hoti.

Kiṃ pana tanti? Kimaññaṃ siyā aññatra tadadhigamupāyato, kāmañcetaṃ karaṇārahaṭṭhena sikkhattayadīpakena ādipadeneva vuttaṃ. Tathā hi tassa atthavaṇṇanāyaṃ avocumhā ‘‘atthi karaṇīyaṃ, atthi akaraṇīyaṃ. Tattha saṅkhepato sikkhattayaṃ karaṇīya’’nti. Atisaṅkhepena desitattā pana tesaṃ bhikkhūnaṃ kehici viññātaṃ, kehici na viññātaṃ. Tato yehi na viññātaṃ, tesaṃ viññāpanatthaṃ yaṃ visesato āraññakena bhikkhunā kātabbaṃ, taṃ vitthārento **‘‘sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī’’**ti imaṃ tāva upaḍḍhagāthamāha.

Kiṃ vuttaṃ hoti? Santaṃ padaṃ abhisamecca viharitukāmo, lokiyapaññāya vā taṃ abhisamecca tadadhigamāya paṭipajjamāno āraññako bhikkhu dutiyacatutthapadhāniyaṅgasamannāgamena kāye ca jīvite ca anapekkho hutvā saccappaṭivedhāya paṭipajjituṃ sakko assa, tathā kasiṇaparikammavattasamādānādīsu attano pattacīvarappaṭisaṅkharaṇādīsu ca yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃ karaṇīyāni, tesu aññesu ca evarūpesu sakko assa dakkho analaso samattho. Sakko hontopi ca tatiyapadhāniyaṅgasamannāgamena uju assa. Uju hontopi ca sakiṃ ujubhāvena daharakāle vā ujubhāvena santosaṃ anāpajjitvā yāvajīvaṃ punappunaṃ asithilakaraṇena suṭṭhutaraṃ uju assa. Asaṭhatāya vā uju, amāyāvitāya suhuju. Kāyavacīvaṅkappahānena vā uju, manovaṅkappahānena suhuju. Asantaguṇassa vā anāvikaraṇena uju, asantaguṇena uppannassa lābhassa anadhivāsanena suhuju. Evaṃ ārammaṇalakkhaṇūpanijjhānehi purimadvayatatiyasikkhāhi payogāsayasuddhīhi ca uju ca suhuju ca assa.

Na kevalañca uju ca suhuju ca, apica pana **suvaco ca assa**. Yo hi puggalo ‘‘idaṃ na kattabba’’nti vutto ‘‘kiṃ te diṭṭhaṃ, kiṃ te sutaṃ, ko me sutvā vadasi, kiṃ upajjhāyo ācariyo sandiṭṭho sambhatto vā’’ti vadeti, tuṇhībhāvena vā taṃ viheseti, sampaṭicchitvā vā na tathā karoti, so visesādhigamassa dūre hoti. Yo pana ovadiyamāno ‘‘sādhu, bhante suṭṭhu vuttaṃ, attano vajjaṃ nāma duddasaṃ hoti, punapi maṃ evarūpaṃ disvā vadeyyātha anukampaṃ upādāya, cirassaṃ me tumhākaṃ santikā ovādo laddho’’ti vadati, yathānusiṭṭhañca paṭipajjati, so visesādhigamassa avidūre hoti. Tasmā evaṃ parassa vacanaṃ sampaṭicchitvā karonto suvaco ca assa.

Yathā ca suvaco, evaṃ **mudu assa. Mudū**ti gahaṭṭhehi dūtagamanapahiṇagamanādīsu niyujjamāno tattha mudubhāvaṃ akatvā thaddho hutvā vattapaṭipattiyaṃ sakalabrahmacariye ca mudu assa suparikammakatasuvaṇṇaṃ viya tattha tattha viniyogakkhamo. Atha vā mudūti abhākuṭiko uttānamukho sukhasambhāso paṭisanthāravutti sutitthaṃ viya sukhāvagāho assa. Na kevalañca mudu, apica pana **anatimānī assa,** jātigottādīhi atimānavatthūhi pare nātimaññeyya, sāriputtatthero viya caṇḍālakumārakasamena cetasā vihareyyāti.

Dutiyagāthāvaṇṇanā

2. Evaṃ bhagavā santaṃ padaṃ abhisamecca viharitukāmassa tadadhigamāya vā paṭipajjamānassa visesato āraññakassa bhikkhuno ekaccaṃ karaṇīyaṃ vatvā puna tatuttaripi vattukāmo **‘‘santussako cā’’**ti dutiyagāthamāha.

Tattha ‘‘santuṭṭhī ca kataññutā’’ti ettha vuttappabhedena dvādasavidhena santosena santussatīti **santussako**. Atha vā tussatīti tussako, sakena tussako, santena tussako, samena tussakoti santussako. Tattha **sakaṃ** nāma ‘‘piṇḍiyālopabhojanaṃ nissāyā’’ti evaṃ upasampadamaṇḍale uddiṭṭhaṃ attanā ca sampaṭicchitaṃ catupaccayajātaṃ, tena sundarena vā asundarena vā sakkaccaṃ vā asakkaccaṃ vā dinnena paṭiggahaṇakāle paribhogakāle ca vikāraṃ adassetvā yāpento ‘‘sakena tussako’’ti vuccati. **Santaṃ** nāma yaṃ laddhaṃ hoti attano ‘vijjamānaṃ, tena santeneva tussanto tato paraṃ na patthento atricchataṃ pajahanto ‘‘santena tussako’’ti vuccati. **Samaṃ** nāma iṭṭhāniṭṭhesu anunayapaṭighappahānaṃ, tena samena sabbārammaṇesu tussanto ‘‘samena tussako’’ti vuccati.

Sukhena bharīyatīti **subharo,** suposoti vuttaṃ hoti. Yo hi bhikkhu manussehi sālimaṃsodanādīnaṃ patte pūretvā dinnepi dummukhabhāvaṃ anattamanabhāvameva ca dasseti, tesaṃ vā sammukhāva taṃ piṇḍapātaṃ ‘‘kiṃ tumhehi dinna’’nti apasādento sāmaṇeragahaṭṭhādīnaṃ deti, esa dubbharo. Etaṃ disvā manussā dūratova parivajjenti ‘‘dubbharo bhikkhu na sakkā posetu’’nti. Yo pana yaṃ kiñci lūkhaṃ vā paṇītaṃ vā appaṃ vā bahuṃ vā labhitvā attamano vippasannamukho hutvā yāpeti, esa subharo. Etaṃ disvā manussā ativiya vissatthā honti, ‘‘amhākaṃ bhadanto subharo, thokathokenāpi tussati, mayameva naṃ posessāmā’’ti paṭiññaṃ katvā posenti. Evarūpo idha subharoti adhippeto.

Appaṃ kiccamassāti **appakicco,** na kammārāmatābhassārāmatāsaṅgaṇikārāmatādianekakiccabyāvaṭo, atha vā sakalavihāre navakammasaṅghaparibhogasāmaṇeraārāmikavosāsanādikiccavirahito, attano kesanakhacchedanapattacīvarakammādiṃ katvā samaṇadhammakiccaparo hotīti vuttaṃ hoti.

Sallahukā vutti assāti **sallahukavutti**. Yathā ekacco bahubhaṇḍo bhikkhu disāpakkamanakāle bahuṃ pattacīvarapaccattharaṇatelaguḷādiṃ mahājanena sīsabhārakaṭibhārādīhi ubbahāpetvā pakkamati, evaṃ ahutvā yo appaparikkhāro hoti, pattacīvarādiaṭṭhasamaṇaparikkhāramattameva pariharati, disāpakkamanakāle pakkhī sakuṇo viya samādāyeva pakkamati, evarūpo idha sallahukavuttīti adhippeto. Santāni indriyāni assāti **santindriyo,** iṭṭhārammaṇādīsu rāgādivasena anuddhatindriyoti vuttaṃ hoti. **Nipako**ti viññū vibhāvī paññavā, sīlānurakkhaṇapaññāya cīvarādivicāraṇapaññāya āvāsādisattasappāyaparijānanapaññāya ca samannāgatoti adhippāyo.

Na pagabbhoti **appagabbho,** aṭṭhaṭṭhānena kāyapāgabbhiyena catuṭṭhānena vacīpāgabbhiyena anekena ṭhānena manopāgabbhiyena ca virahitoti attho.

Aṭṭhaṭṭhānaṃ kāyapāgabbhiyaṃ (mahāni. 87) nāma saṅghagaṇapuggalabhojanasālājantāgharanhānatitthabhikkhācāramaggaantaragharappavesanesu kāyena appatirūpakaraṇaṃ. Seyyathidaṃ – idhekacco saṅghamajjhe pallatthikāya vā nisīdati pāde pādamodahitvā vāti evamādi. Tathā gaṇamajjhe catuparisasannipāte, tathā vuḍḍhatare puggale. Bhojanasālāyaṃ pana vuḍḍhānaṃ āsanaṃ na deti, navānaṃ āsanaṃ paṭibāhati. Tathā jantāghare, vuḍḍhe cettha anāpucchā aggijālanādīni karoti. Nhānatitthe ca yadidaṃ ‘‘daharo vuḍḍhoti pamāṇaṃ akatvā āgatapaṭipāṭiyā nhāyitabba’’nti vuttaṃ, tampi anādiyanto pacchā āgantvā udakaṃ otaritvā vuḍḍhe ca nave ca bādheti. Bhikkhācāramagge pana aggāsanaaggodakaaggapiṇḍatthaṃ vuḍḍhānaṃ purato purato yāti, bāhāya bāhaṃ paharanto. Antaragharappavesane vuḍḍhānaṃ paṭhamataraṃ pavisati, daharehi kāyakīḷanaṃ karotīti evamādi.

Catuṭṭhānaṃ vacīpāgabbhiyaṃ (mahāni. 87) nāma saṅghagaṇapuggalaantaragharesu appatirūpavācānicchāraṇaṃ. Seyyathidaṃ – idhekacco saṅghamajjhe anāpucchā dhammaṃ bhāsati, tathā pubbe vuttappakāre gaṇe vuḍḍhatare puggale ca, tattha manussehi pañhaṃ puṭṭho vuḍḍhataraṃ anāpucchā vissajjeti, antaraghare pana ‘‘itthannāme kiṃ atthi, kiṃ yāgu udāhu khādanīyaṃ vā bhojanīyaṃ vā, kiṃ me dassasi, kiṃ ajja khādissāmi, kiṃ bhuñjissāmi, kiṃ pivissāmī’’ti evamādiṃ bhāsati.

Anekaṭṭhānaṃ manopāgabbhiyaṃ (mahāni. 87) nāma tesu tesu ṭhānesu kāyavācāhi ajjhācāraṃ anāpajjitvāpi manasā eva kāmavitakkādinānappakāraṃ appatirūpavitakkanaṃ.

Kulesvananugiddhoti yāni tāni kulāni upasaṅkamati, tesu paccayataṇhāya vā ananulomikagihisaṃsaggavasena vā ananugiddho, na sahasokī, na sahanandī, na sukhitesu sukhito, na dukkhitesu dukkhito, na uppannesu kiccakaraṇīyesu attanā vā uyyogamāpajjitāti vuttaṃ hoti. Imissāya ca gāthāya yaṃ ‘‘suvaco cassā’’ti ettha vuttaṃ assāti vacanaṃ, taṃ sabbapadehi saddhiṃ santussako ca assa, subharo ca assāti evaṃ yojetabbaṃ.

Tatiyagāthāvaṇṇanā

3. Evaṃ bhagavā santaṃ padaṃ abhisamecca viharitukāmassa tadadhigamāya vā paṭipajjitukāmassa visesato āraññakassa bhikkhuno taduttaripi karaṇīyaṃ ācikkhitvā idāni akaraṇīyampi ācikkhitukāmo **‘‘na ca khuddamācare kiñci, yena viññū pare upavadeyyu’’**nti imaṃ upaḍḍhagāthamāha.

Tassattho – evamimaṃ karaṇīyaṃ karonto yaṃ taṃ kāyavacīmanoduccaritaṃ khuddaṃ lāmakanti vuccati, taṃ na ca khuddaṃ samācare, asamācaranto ca na kevalaṃ oḷārikaṃ, kintu kiñci na samācare, appamattakampi aṇumattakampi na samācareti vuttaṃ hoti.

Tato tassa samācāre sandiṭṭhikamevādīnavaṃ dasseti **‘‘yena viññū pare upavadeyyu’’**nti. Ettha ca yasmā aviññū pare appamāṇaṃ. Te hi anavajjaṃ vā sāvajjaṃ karonti, appasāvajjaṃ vā mahāsāvajjaṃ. Viññū eva pana pamāṇaṃ. Te hi anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsanti, vaṇṇārahassa vaṇṇaṃ bhāsanti. Tasmā ‘‘viññū pare’’ti vuttaṃ.

Evaṃ bhagavā imāhi aḍḍhateyyāhi gāthāhi santaṃ padaṃ abhisamecca viharitukāmassa tadadhigamāya vā paṭipajjitukāmassa visesato āraññakassa, āraññakasīsena ca sabbesampi kammaṭṭhānaṃ gahetvā viharitukāmānaṃ karaṇīyākaraṇīyabhedaṃ kammaṭṭhānūpacāraṃ vatvā idāni tesaṃ bhikkhūnaṃ tassa devatābhayassa paṭighātāya parittatthaṃ vipassanāpādakajjhānavasena kammaṭṭhānatthañca **‘‘sukhinova khemino hontū’’**tiādinā nayena mettakathaṃ kathetumāraddho.

Tattha **sukhino**ti sukhasampannā. **Khemino**ti khemavanto, abhayā nirupaddavāti vuttaṃ hoti. **Sabbe**ti anavasesā. **Sattā**ti pāṇino. **Sukhitattā**ti sukhitacittā. Ettha ca kāyikena sukhena sukhino, mānasena sukhitattā, tadubhayenāpi sabbabhayupaddavavigamena vā kheminoti veditabbo. Kasmā pana evaṃ vuttaṃ? Mettābhāvanākāradassanatthaṃ. Evañhi mettā bhāvetabbā ‘‘sabbe sattā sukhino hontū’’ti vā, ‘‘khemino hontū’’ti vā, ‘‘sukhitattā hontū’’ti vā.

Catutthagāthāvaṇṇanā

4. Evaṃ yāva upacārato appanākoṭi, tāva saṅkhepena mettābhāvanaṃ dassetvā idāni vitthāratopi taṃ dassetuṃ **‘‘ye kecī’’**ti gāthādvayamāha. Atha vā yasmā puthuttārammaṇe paricitaṃ cittaṃ na ādikeneva ekatte saṇṭhāti ārammaṇappabhedaṃ pana anugantvā anugantvā kamena saṇṭhāti, tasmā tassa tasathāvarādidukatikappabhede ārammaṇe anugantvā anugantvā saṇṭhānatthampi ‘‘ye kecī’’ti gāthādvayamāha. Atha vā yasmā yassa yaṃ ārammaṇaṃ vibhūtaṃ hoti, tassa tattha cittaṃ sukhaṃ tiṭṭhati, tasmā tesaṃ bhikkhūnaṃ yassa yaṃ vibhūtaṃ ārammaṇaṃ, tassa tattha cittaṃ saṇṭhāpetukāmo tasathāvarādidukatikārammaṇabhedadīpakaṃ ‘‘ye kecī’’ti imaṃ gāthādvayamāha.

Ettha hi tasathāvaradukaṃ diṭṭhādiṭṭhadukaṃ dūrasantikadukaṃ bhūtasambhavesidukanti cattāro duke, dīghādīhi ca chahi padehi majjhimapadassa tīsu aṇukapadassa ca dvīsu tikesu atthasambhavato dīgharassamajjhimatikaṃ mahantāṇukamajjhimatikaṃ thūlāṇukamajjhimatikanti tayo tike ca dīpeti. Tattha **ye kecī**ti anavasesavacanaṃ. Pāṇā eva bhūtā **pāṇabhūtā**. Atha vā pāṇantīti pāṇā, etena assāsapassāsappaṭibaddhe pañcavokārasatte gaṇhāti. Bhavantīti bhūtā, etena ekavokāracatuvokārasatte gaṇhāti. **Atthī**ti santi saṃvijjanti.

Evaṃ **''ye keci pāṇabhūtatthī''**ti iminā vacanena dukatikehi saṅgahetabbe sabbasatte ekato dassetvā idāni sabbepi te **tasā vā thāvarā va navasesā**ti iminā dukena saṅgahetvā dasseti.

Tattha tasantīti **tasā,** sataṇhānaṃ sabhayānañcetaṃ adhivacanaṃ. Tiṭṭhantīti **thāvarā,** pahīnataṇhābhayānaṃ arahataṃ etaṃ adhivacanaṃ. Natthi tesaṃ avasesanti **anavasesā,** sabbepīti vuttaṃ hoti. Yañca dutiyagāthāya ante vuttaṃ, taṃ sabbadukatikehi sambandhitabbaṃ ''ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā, imepi sabbe sattā bhavantu sukhitattā. Evaṃ yāva bhūtā vā sambhavesī vā, imepi sabbe sattā bhavantu sukhitattā''ti.

Idāni dīgharassamajjhimāditikattayadīpakesu **dīghā vā**tiādīsu chasu padesu **dīghā**ti dīghattabhāvā nāgamacchagodhādayo. Anekabyāmasatappamāṇāpi hi mahāsamudde nāgānaṃ attabhāvā anekayojanappamāṇā ca macchagodhādīnaṃ attabhāvā honti. **Mahantā**ti mahantattabhāvā jale macchakacchapādayo, thale hatthināgādayo, amanussesu dānavādayo. Āha ca ''rāhuggaṃ attabhāvīna''nti (a. ni. 4.15). Tassa hi attabhāvo ubbedhena cattāri yojanasahassāni aṭṭha ca yojanasatāni, bāhū dvādasayojanasataparimāṇā, paññāsayojanaṃ bhamukantaraṃ, tathā aṅgulantarikā, hatthatalāni dve yojanasatānīti. **Majjhimā**ti assagoṇamahiṃsasūkarādīnaṃ attabhāvā. **Rassakā**ti tāsu tāsu jātīsu vāmanādayo dīghamajjhimehi omakappamāṇā sattā. **Aṇukā**ti maṃsacakkhussa agocarā dibbacakkhuvisayā udakādīsu nibbattā sukhumattabhāvā sattā ūkādayo vā. Apica ye tāsu tāsu jātīsu mahantamajjhimehi thūlamajjhimehi ca omakappamāṇā sattā, te aṇukāti veditabbā. **Thūlā**ti parimaṇḍalattabhāvā sippikasambukādayo sattā.

Pañcamagāthāvaṇṇanā

5. Evaṃ tīhi tikehi anavasesato satte dassetvā idāni **''diṭṭhā vā ye va adiṭṭhā''**tiādīhi tīhi dukehipi te saṅgahetvā dasseti.

Tattha **diṭṭhā**ti ye attano cakkhussa āpāthamāgatavasena diṭṭhapubbā. **Adiṭṭhā**ti ye parasamuddaparaselaparacakkavāḷādīsu ṭhitā. ''Ye vā dūre vasanti avidūre''ti iminā pana dukena attano attabhāvassa dūre ca avidūre ca vasante satte dasseti, te apadadvipadavasena veditabbā. Attano hi kāye vasantā sattā avidūre, bahikāye vasantā sattā dūre. Tathā antoupacāre vasantā avidūre, bahiupacāre vasantā dūre. Attano vihāre gāme janapade dīpe cakkavāḷe vasantā avidūre, paracakkavāḷe vasantā dūre vasantīti vuccanti.

Bhūtāti jātā abhinibbattā. Ye bhūtā eva, na puna bhavissantīti saṅkhyaṃ gacchanti, tesaṃ khīṇāsavānaṃ etaṃ adhivacanaṃ. Sambhavamesantīti **sambhavesī**. Appahīnabhavasaṃyojanattā āyatimpi sambhavaṃ esantānaṃ sekhaputhujjanānametaṃ adhivacanaṃ. Atha vā catūsu yonīsu aṇḍajajalābujā sattā yāva aṇḍakosaṃ vatthikosañca na bhindanti, tāva sambhavesī nāma, aṇḍakosaṃ vatthikosañca bhinditvā bahi nikkhantā bhūtā nāma. Saṃsedajā opapātikā ca paṭhamacittakkhaṇe sambhavesī nāma, dutiyacittakkhaṇato pabhuti bhūtā nāma. Yena vā iriyāpathena jāyanti, yāva tato aññaṃ na pāpuṇanti, tāva sambhavesī nāma, tato paraṃ bhūtāti.

Chaṭṭhagāthāvaṇṇanā

6. Evaṃ bhagavā ''sukhino vā''tiādīhi aḍḍhateyyāhi gāthāhi nānappakārato tesaṃ bhikkhūnaṃ hitasukhāgamapatthanāvasena sattesu mettābhāvanaṃ dassetvā idāni ahitadukkhānāgamapatthanāvasenāpi taṃ dassento āha **''na paro paraṃ nikubbethā''**ti. Esa porāṇo pāṭho, idāni pana ''paraṃ hī''tipi paṭhanti, ayaṃ na sobhano.

Tattha **paro**ti parajano. **Para**nti parajanaṃ. Na **nikubbethā**ti na vañceyya. **Nātimaññethā**ti na atikkamitvā maññeyya. **Katthacī**ti katthaci okāse, gāme vā gāmakhette vā ñātimajjhe vā pūgamajjhe vātiādi. **Na**nti etaṃ. **Kañcī**ti yaṃ kañci khattiyaṃ vā brāhmaṇaṃ vā gahaṭṭhaṃ vā pabbajitaṃ vā sukhitaṃ vā dukkhitaṃ vātiādi. **Byārosanā paṭighasaññā**ti kāyavacīvikārehi byārosanāya ca manovikārena paṭighasaññāya ca. ''Byārosanāya paṭighasaññāyā''ti hi vattabbe ''byārosanā paṭighasaññā''ti vuccati, yathā ''sammadaññāya vimuttā''ti vattabbe ''sammadaññā vimuttā''ti, yathā ca ''anupubbasikkhāya anupubbakiriyāya anupubbapaṭipadāyā''ti vattabbe ''anupubbasikkhā anupubbakiriyā anupubbapaṭipadā''ti. **Nāññamaññassa dukkhamiccheyyā**ti aññamaññassa dukkhaṃ na iccheyya. Kiṃ vuttaṃ hoti? Na kevalaṃ ''sukhino vā khemino vā hontū''tiādimanasikāravaseneva mettaṃ bhāveyya, kintu ''ahovata yo koci parapuggalo yaṃ kañci parapuggalaṃ vañcanādīhi nikatīhi na nikubbetha, jātiādīhi ca navahi mānavatthūhi katthaci padese kañci parapuggalaṃ nātimaññeyya, aññamaññassa ca byārosanāya vā paṭighasaññāya vā dukkhaṃ na iccheyyā''ti evampi manasikaronto bhāveyyāti.

Sattamagāthāvaṇṇanā

7. Evaṃ ahitadukkhānāgamapatthanāvasena atthato mettābhāvanaṃ dassetvā idāni tameva upamāya dassento āha **''mātā yathā niyaṃputta''**nti.

Tassattho – yathā mātā niyaṃ puttaṃ attani jātaṃ orasaṃ puttaṃ, tañca ekaputtameva āyusā anurakkhe, tassa dukkhāgamappaṭibāhanatthaṃ attano āyumpi cajitvā taṃ anurakkhe, evampi sabbabhūtesu idaṃ mettākhyaṃ mānasaṃ bhāvaye, punappunaṃ janaye vaḍḍhaye, tañca aparimāṇasattārammaṇavasena ekasmiṃ vā satte anavasesapharaṇavasena aparimāṇaṃ bhāvayeti.

Aṭṭhamagāthāvaṇṇanā

8. Evaṃ sabbākārena mettābhāvanaṃ dassetvā idāni tasseva vaḍḍhanaṃ dassento āha **''mettañca sabbalokasmī**''ti.

Tattha mijjati tāyati cāti mitto, hitajjhāsayatāya siniyhati, ahitāgamato rakkhati cāti attho. Mittassa bhāvo **mettaṃ. Sabbalokasmī**ti anavasese sattaloke. Manasi bhavanti **mānasaṃ**. Tañhi cittasampayuttattā evaṃ vuttaṃ. **Bhāvaye**ti vaḍḍhaye. Na assa parimāṇanti **aparimāṇaṃ,** appamāṇasattārammaṇatāya evaṃ vuttaṃ. **Uddha**nti upari, tena arūpabhavaṃ gaṇhāti. **Adho**ti heṭṭhā, tena kāmabhavaṃ gaṇhāti. **Tiriya**nti vemajjhaṃ, tena rūpabhavaṃ gaṇhāti. **Asambādha**nti sambādhavirahitaṃ, bhinnasīmanti vuttaṃ hoti. Sīmā nāma paccatthiko vuccati, tasmimpi pavattanti attho. **Avera**nti veravirahitaṃ, antarantarāpi veracetanāpātubhāvavirahitanti attho. **Asapatta**nti vigatapaccatthikaṃ. Mettāvihārī hi puggalo manussānaṃ piyo hoti, amanussānaṃ piyo hoti, nāssa koci paccatthiko hoti, tenassa taṃ mānasaṃ vigatapaccatthikattā asapattanti vuccati. Pariyāyavacanañhi etaṃ, yadidaṃ paccatthiko sapattoti. Ayaṃ anupadato **atthavaṇṇanā**.

Ayaṃ panettha **adhippetatthadīpanā** – yadidaṃ ''evampi sabbabhūtesu mānasaṃ bhāvaye aparimāṇa''nti vuttaṃ, tañcetaṃ aparimāṇaṃ mettaṃ mānasaṃ sabbalokasmiṃ bhāvaye vaḍḍhaye, vuḍḍhiṃ virūḷhiṃ vepullaṃ gamaye pāpaye. Kathaṃ? Uddhaṃ adho ca tiriyañca, uddhaṃ yāva bhavaggā, adho yāva avīcito, tiriyaṃ yāva avasesadisā. Uddhaṃ vā āruppaṃ, adho kāmadhātuṃ, tiriyaṃ rūpadhātuṃ anavasesaṃ pharanto. Evaṃ bhāventopi ca taṃ yathā asambādhaṃ averaṃ asapattañca hoti, tathā sambādhaverasapattānaṃ abhāvaṃ karonto bhāvaye. Yaṃ vā taṃ bhāvanāsampadaṃ pattaṃ sabbattha okāsalokavasena asambādhaṃ, attano paresu āghātappaṭivinayanena averaṃ, attani ca paresaṃ āghātavinayanena asapattaṃ hoti. Taṃ asambādhamaveramasapattaṃ aparimāṇaṃ mettaṃ mānasaṃ uddhaṃ adho tiriyañcāti tividhaparicchede sabbalokasmiṃ bhāvaye vaḍḍhayeti.

Navamagāthāvaṇṇanā

9. Evaṃ mettābhāvanāya vaḍḍhanaṃ dassetvā idāni taṃ bhāvanamanuyuttassa viharato iriyāpathaniyamābhāvaṃ dassento āha **''tiṭṭhaṃ caraṃ…pe… adhiṭṭheyyā''**ti.

Tassattho – evametaṃ mettaṃ mānasaṃ bhāvento so ‘‘nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāyā’’tiādīsu viya iriyāpathaniyamaṃ akatvā yathāsukhaṃ aññataraññatarairiyāpathabādhanavinodanaṃ karonto tiṭṭhaṃ vā caraṃ vā nisinno vā sayāno vā yāvatā vigatamiddho assa, atha etaṃ mettājhānasatiṃ adhiṭṭheyya.

Atha vā evaṃ mettābhāvanāya vaḍḍhanaṃ dassetvā idāni vasībhāvaṃ dassento āha **‘‘tiṭṭhaṃ cara’’**nti. Vasippatto hi tiṭṭhaṃ vā caraṃ vā nisinno vā sayāno vā yāvatā iriyāpathena etaṃ mettājhānasatiṃ adhiṭṭhātukāmo hoti, atha vā tiṭṭhaṃ vā caraṃ vā…pe… sayāno vāti na tassa ṭhānādīni antarāyakarāni honti, apica kho yāvatā etaṃ mettājhānasatiṃ adhiṭṭhātukāmo hoti, tāvatā vigatamiddho hutvā adhiṭṭhāti, natthi tassa tattha dandhāyitattaṃ. Tenāha **‘‘tiṭṭhaṃ caraṃ nisinno** va, sayāno yāvatāssa vitamiddho. Etaṃ satiṃ adhiṭṭheyyā’’ti.

Tassāyamadhippāyo – yaṃ taṃ ‘‘mettañca sabbalokasmi, mānasaṃ bhāvaye’’ti vuttaṃ, taṃ yathā bhāveyya, yathā ṭhānādīsu yāvatā iriyāpathena ṭhānādīni vā anādiyitvā yāvatā etaṃ mettājhānasatiṃ adhiṭṭhātukāmo assa, tāvatā vigatamiddhova hutvā etaṃ satiṃ adhiṭṭheyyāti.

Evaṃ mettābhāvanāya vasībhāvaṃ dassento ‘‘etaṃ satiṃ adhiṭṭheyyā’’ti tasmiṃ mettāvihāre niyojetvā idāni taṃ vihāraṃ thunanto āha **‘‘brahmametaṃ vihāramidhamāhū’’**ti.

Tassattho – yvāyaṃ ‘‘sukhino vā khemino vā hontū’’tiādi katvā yāva ‘‘etaṃ satiṃ adhiṭṭheyyā’’ti vaṇṇito mettāvihāro. Etaṃ catūsu dibbabrahmaariyairiyāpathavihāresu niddosattā attanopi paresampi atthakarattā ca idha ariyassa dhammavinaye brahmavihāramāhu seṭṭhavihāramāhūti, yato satataṃ samitaṃ abbokiṇṇaṃ tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatāssa vigatamiddho, etaṃ satiṃ adhiṭṭheyyāti.

Dasamagāthāvaṇṇanā

10. Evaṃ bhagavā tesaṃ bhikkhūnaṃ nānappakārato mettābhāvanaṃ dassetvā idāni yasmā mettā sattārammaṇattā attadiṭṭhiyā āsannā hoti, tasmā diṭṭhigahananisedhanamukhena tesaṃ bhikkhūnaṃ tadeva mettājhānaṃ pādakaṃ katvā ariyabhūmippattiṃ dassento **‘‘diṭṭhiñca anupaggammā’’**ti imāya gāthāya desanaṃ samāpesi.

Tassattho – yvāyaṃ ‘‘brahmametaṃ vihāramidhamāhū’’ti saṃvaṇṇito mettājhānavihāro, tato vuṭṭhāya ye tattha vitakkavicārādayo dhammā, te tesañca vatthādianusārena rūpadhamme pariggahetvā iminā nāmarūpaparicchedena ‘‘suddhasaṅkhārapuñjoyaṃ, nayidha sattūpalabbhatī’’ti (saṃ. ni. 1.171; mahāni. 186) evaṃ diṭṭhiñca anupaggamma anupubbena lokuttarasīlena sīlavā hutvā lokuttarasīlasampayutteneva sotāpattimaggasammādiṭṭhisaññitena dassanena sampanno, tato paraṃ yopāyaṃ vatthukāmesu gedho kilesakāmo appahīno hoti, tampi sakadāgāmianāgāmimaggehi tanubhāvena anavasesappahānena ca kāmesu gedhaṃ vineyya vinayitvā vūpasametvā **na hi jātu gabbhaseyyaṃ puna reti** ekaṃseneva puna gabbhaseyyaṃ na eti. Suddhāvāsesu nibbattitvā tattheva arahattaṃ pāpuṇitvā parinibbātīti.

Evaṃ bhagavā desanaṃ samāpetvā te bhikkhū āha – ‘‘gacchatha, bhikkhave, tasmiṃyeva vanasaṇḍe viharatha, imañca suttaṃ māsassa aṭṭhasu dhammassavanadivasesu ghaṇḍiṃ ākoṭetvā ussāretha, dhammakathaṃ karotha sākacchatha anumodatha, idameva kammaṭṭhānaṃ āsevatha bhāvetha bahulīkarotha, tepi vo amanussā taṃ bheravārammaṇaṃ na dassessanti, aññadatthu atthakāmā hitakāmā bhavissantī’’ti. Te ‘‘sādhū’’ti bhagavato paṭissuṇitvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tattha gantvā tathā akaṃsu. Devatāyo ca ‘‘bhadantā amhākaṃ atthakāmā hitakāmā’’ti pītisomanassajātā hutvā sayameva senāsanaṃ sammajjanti, uṇhodakaṃ paṭiyādenti, piṭṭhiparikammaṃ pādaparikammaṃ karonti, ārakkhaṃ saṃvidahanti. Tepi bhikkhū tameva mettaṃ bhāvetvā tameva ca pādakaṃ katvā vipassanaṃ ārabhitvā sabbe tasmiṃyeva antotemāse aggaphalaṃ arahattaṃ pāpuṇitvā mahāpavāraṇāya visuddhipavāraṇaṃ pavāresunti.

Evampi atthakusalena tathāgatena,
Dhammissarena kathitaṃ karaṇīyamatthaṃ;
Katvānubhuyya paramaṃ hadayassa santiṃ,
Santaṃ padaṃ abhisamenti samattapaññā.

Tasmā hi taṃ amatamabbhutamariyakantaṃ,
Santaṃ padaṃ abhisamecca viharitukāmo;
Viññū jano vimalasīlasamādhipaññā-
Bhedaṃ kareyya satataṃ karaṇīyamatthanti.

Paramatthajotikāya khuddakapāṭha-aṭṭhakathāya

Mettasuttavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca yaṃ vuttaṃ –

‘‘Uttamaṃ vandaneyyānaṃ, vanditvā ratanattayaṃ;
Khuddakānaṃ karissāmi, kesañci atthavaṇṇana’’nti.

Tattha saraṇasikkhāpadadvattiṃsākārakumārapañhamaṅgalasuttaratanasuttatirokuṭṭanidhikaṇḍamettasuttavasena navappabhedassa **khuddakapāṭhassa** tāva atthavaṇṇanā katā hoti. Tenetaṃ vuccati –

‘‘Imaṃ khuddakapāṭhassa, karontenatthavaṇṇanaṃ;
Saddhammaṭṭhitikāmena, yaṃ pattaṃ kusalaṃ mayā.
Tassānubhāvato khippaṃ, dhamme ariyappavedite;
Vuddhiṃ virūḷhiṃ vepullaṃ, pāpuṇātu ayaṃ jano’’ti.

Paramavisuddhasaddhābuddhivīriyaguṇappaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattidhammappabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena chamahāveyyākaraṇenachamahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā chaḷabhiññāpaṭisambhidādippabhedaguṇappaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā **buddhaghoso**ti garūhi gahitanāmadheyyena therena katā ayaṃ **paramatthajotikā** nāma khuddakapāṭhavaṇṇanā –

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ sīlādisuddhiyā.

Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Khuddakapāṭhavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Khuddakapāṭhapāḷi

1. Saraṇattayaṃ

Buddhaṃ saraṇaṃ gacchāmi;
Dhammaṃ saraṇaṃ gacchāmi;
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi;
Dutiyampi dhammaṃ saraṇaṃ gacchāmi;
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi;
Tatiyampi dhammaṃ saraṇaṃ gacchāmi;
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

Saraṇattayaṃ [saraṇagamanaṃ niṭṭhitaṃ (syā.)] niṭṭhitaṃ.

2. Dasasikkhāpadaṃ

1. Pāṇātipātā veramaṇī-sikkhāpadaṃ [veramaṇīsikkhāpadaṃ (sī. syā.)] samādiyāmi.

2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.

3. Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.

4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.

5. Surāmerayamajjapamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

6. Vikālabhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.

7. Nacca-gīta-vādita-visūkadassanā veramaṇī-sikkhāpadaṃ samādiyāmi.

8. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

9. Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.

10. Jātarūpa-rajatapaṭiggahaṇā veramaṇī-sikkhāpadaṃ samādiyāmi.

Dasasikkhāpadaṃ [dasasikkhāpadaṃ niṭṭhitaṃ (syā.)] niṭṭhitaṃ.

3. Dvattiṃsākāro

Atthi imasmiṃ kāye –

Kesā lomā nakhā dantā taco,
Maṃsaṃ nhāru [nahāru (sī. pī.), nahārū (syā. kaṃ.)] aṭṭhi [aṭṭhī (syā. kaṃ)] aṭṭhimiñjaṃ vakkaṃ,
Hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ,
Antaṃ antaguṇaṃ udariyaṃ karīsaṃ matthaluṅgaṃ [( ) sabbattha natthi, aṭṭhakathā ca dvattiṃsasaṅkhyā ca manasi kātabbā],
Pittaṃ semhaṃ pubbo lohitaṃ sedo medo,
Assu vasā kheḷo siṅghāṇikā lasikā muttanti [muttaṃ, matthake matthaluṅganti (syā.)].

Dvattiṃsākāro niṭṭhito.

4. Kumārapañhā

1. ‘‘Ekaṃ nāma kiṃ’’? ‘‘Sabbe sattā āhāraṭṭhitikā’’.

2. ‘‘Dve nāma kiṃ’’? ‘‘Nāmañca rūpañca’’.

3. ‘‘Tīṇi nāma kiṃ’’? ‘‘Tisso vedanā’’.

4. ‘‘Cattāri nāma kiṃ’’? ‘‘Cattāri ariyasaccāni’’.

5. ‘‘Pañca nāma kiṃ’’? ‘‘Pañcupādānakkhandhā’’.

6. ‘‘Cha nāma kiṃ’’? ‘‘Cha ajjhattikāni āyatanāni’’.

7. ‘‘Satta nāma kiṃ’’? ‘‘Satta bojjhaṅgā’’.

8. ‘‘Aṭṭha nāma kiṃ’’? ‘‘Ariyo aṭṭhaṅgiko maggo’’.

9. ‘‘Nava nāma kiṃ’’? ‘‘Nava sattāvāsā’’.

10. ‘‘Dasa nāma kiṃ’’? ‘‘Dasahaṅgehi samannāgato ‘arahā’ti vuccatī’’ti.

Kumārapañhā niṭṭhitā.

5. Maṅgalasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi –

2. ‘‘Bahū devā manussā ca, maṅgalāni acintayuṃ;
Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ’’.

3. ‘‘Asevanā ca bālānaṃ, paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṃ [pūjanīyānaṃ (sī. syā. kaṃ. pī.)], etaṃ maṅgalamuttamaṃ.

4. ‘‘Patirūpadesavāso ca, pubbe ca katapuññatā;
Attasammāpaṇidhi [atthasammāpaṇīdhī (katthaci)] ca, etaṃ maṅgalamuttamaṃ.

5. ‘‘Bāhusaccañca sippañca, vinayo ca susikkhito;
Subhāsitā ca yā vācā, etaṃ maṅgalamuttamaṃ.

6. ‘‘Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho;
Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ.

7. ‘‘Dānañca dhammacariyā ca, ñātakānañca saṅgaho;
Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ.

8. ‘‘Āratī viratī pāpā, majjapānā ca saṃyamo;
Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ.

9. ‘‘Gāravo ca nivāto ca, santuṭṭhi ca kataññutā;
Kālena dhammassavanaṃ [dhammassāvaṇaṃ (ka. sī.), dhammasavanaṃ (ka. sī.)], etaṃ maṅgalamuttamaṃ.

10. ‘‘Khantī ca sovacassatā, samaṇānañca dassanaṃ;
Kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ.

11. ‘‘Tapo ca brahmacariyañca, ariyasaccāna dassanaṃ;
Nibbānasacchikiriyā ca, etaṃ maṅgalamuttamaṃ.

12. ‘‘Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.

13. ‘‘Etādisāni katvāna, sabbatthamaparājitā;
Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttama’’nti.

Maṅgalasuttaṃ niṭṭhitaṃ.

6. Ratanasuttaṃ

1. Yānīdha bhūtāni samāgatāni, bhummāni [bhūmāni (ka.)] vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.

2. Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyā pajāya;
Divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

3. Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito;
Na tena dhammena samatthi kiñci, idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

5. Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ, samādhimānantarikaññamāhu;
Samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

6. Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

7. Ye suppayuttā manasā daḷhena, nikkāmino gotamasāsanamhi;
Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ [nibbuti (ka.)] bhuñjamānā;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

8. Yathindakhīlo pathavissito [paṭhavissito (ka. sī.), pathaviṃsito (ka. si. syā. kaṃ. pī.)] siyā, catubbhi vātehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

9. Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā, na te bhavaṃ aṭṭhamamādiyanti;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

10. Sahāvassa dassanasampadāya [sahāvasaddassanasampadāya (ka.)], tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñci.

11. Catūhapāyehi ca vippamutto, chaccābhiṭhānāni [cha cābhiṭhānāni (sī. syā.)] abhabba kātuṃ [abhabbo kātuṃ (sī.)];
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

12. Kiñcāpi so kamma [kammaṃ (sī. syā. kaṃ. pī.)] karoti pāpakaṃ, kāyena vācā uda cetasā vā;
Abhabba [abhabbo (bahūsu)] so tassa paṭicchadāya [paṭicchādāya (sī.)], abhabbatā diṭṭhapadassa vuttā;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

13. Vanappagumbe yatha [yathā (sī. syā.)] phussitagge, gimhānamāse paṭhamasmiṃ [paṭhamasmi (?)] gimhe;
Tathūpamaṃ dhammavaraṃ adesayi [adesayī (sī.)], nibbānagāmiṃ paramaṃ hitāya;
Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

14. Varo varaññū varado varāharo, anuttaro dhammavaraṃ adesayi;
Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

15. Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ, virattacittāyatike bhavasmiṃ;
Te khīṇabījā avirūḷhichandā, nibbanti dhīrā yathāyaṃ [yathayaṃ (ka.)] padīpo;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

16. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu.

17. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotu.

18. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotūti.

Ratanasuttaṃ niṭṭhitaṃ.

7. Tirokuṭṭasuttaṃ

1. Tirokuṭṭesu tiṭṭhanti, sandhisiṅghāṭakesu ca;
Dvārabāhāsu tiṭṭhanti, āgantvāna sakaṃ gharaṃ.

2. Pahūte annapānamhi, khajjabhojje upaṭṭhite;
Na tesaṃ koci sarati, sattānaṃ kammapaccayā.

3. Evaṃ dadanti ñātīnaṃ, ye honti anukampakā;
Suciṃ paṇītaṃ kālena, kappiyaṃ pānabhojanaṃ;
Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo.

4. Te ca tattha samāgantvā, ñātipetā samāgatā;
Pahūte annapānamhi, sakkaccaṃ anumodare.

5. Ciraṃ jīvantu no ñātī, yesaṃ hetu labhāmase;
Amhākañca katā pūjā, dāyakā ca anipphalā.

6. Na hi tattha kasi [kasī (sī.)] atthi, gorakkhettha na vijjati;
Vaṇijjā tādisī natthi, hiraññena kayokayaṃ [kayākkayaṃ (sī.), kayā kayaṃ (syā.)];
Ito dinnena yāpenti, petā kālaṅkatā [kālakatā (sī. syā. kaṃ.)] tahiṃ.

7. Unname udakaṃ vuṭṭhaṃ, yathā ninnaṃ pavattati;
Evameva ito dinnaṃ, petānaṃ upakappati.

8. Yathā vārivahā pūrā, paripūrenti sāgaraṃ;
Evameva ito dinnaṃ, petānaṃ upakappati.

9. Adāsi me akāsi me, ñātimittā [ñāti mitto (?)] sakhā ca me;
Petānaṃ dakkhiṇaṃ dajjā, pubbe katamanussaraṃ.

10. Na hi ruṇṇaṃ vā soko vā, yā caññā paridevanā;
Na taṃ petānamatthāya, evaṃ tiṭṭhanti ñātayo.

11. Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā;
Dīgharattaṃ hitāyassa, ṭhānaso upakappati.

12. So ñātidhammo ca ayaṃ nidassito, petāna pūjā ca katā uḷārā;
Balañca bhikkhūnamanuppadinnaṃ [… manuppadinnavā (ka.)], tumhehi puññaṃ pasutaṃ anappakanti.

Tirokuṭṭasuttaṃ niṭṭhitaṃ.

8. Nidhikaṇḍasuttaṃ

1. Nidhiṃ nidheti puriso, gambhīre odakantike;
Atthe kicce samuppanne, atthāya me bhavissati.

2. Rājato vā duruttassa, corato pīḷitassa vā;
Iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā;
Etadatthāya lokasmiṃ, nidhi nāma nidhīyati.

3. Tāvassunihito [tāva sunihito (sī.)] santo, gambhīre odakantike;
Na sabbo sabbadā eva, tassa taṃ upakappati.

4. Nidhi vā ṭhānā cavati, saññā vāssa vimuyhati;
Nāgā vā apanāmenti, yakkhā vāpi haranti naṃ.

5. Appiyā vāpi dāyādā, uddharanti apassato;
Yadā puññakkhayo hoti, sabbametaṃ vinassati.

6. Yassa dānena sīlena, saṃyamena damena ca;
Nidhī sunihito hoti, itthiyā purisassa vā.

7. Cetiyamhi ca saṅghe vā, puggale atithīsu vā;
Mātari pitari cāpi [vāpi (syā. kaṃ.)], atho jeṭṭhamhi bhātari.

8. Eso nidhi sunihito, ajeyyo anugāmiko;
Pahāya gamanīyesu, etaṃ ādāya gacchati.

9. Asādhāraṇamaññesaṃ, acorāharaṇo nidhi;
Kayirātha dhīro puññāni, yo nidhi anugāmiko.

10. Esa devamanussānaṃ, sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti, sabbametena labbhati.

11. Suvaṇṇatā susaratā, susaṇṭhānā surūpatā [susaṇṭhānasurūpatā (sī.), susaṇṭhānaṃ surūpatā (syā. kaṃ.)];
Ādhipaccaparivāro, sabbametena labbhati.

12. Padesarajjaṃ issariyaṃ, cakkavattisukhaṃ piyaṃ;
Devarajjampi dibbesu, sabbametena labbhati.

13. Mānussikā ca sampatti, devaloke ca yā rati;
Yā ca nibbānasampatti, sabbametena labbhati.

14. Mittasampadamāgamma, yonisova [yoniso ve (sī.), yoniso ce (syā.), yoniso ca (?)] payuñjato;
Vijjā vimutti vasībhāvo, sabbametena labbhati.

15. Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī;
Paccekabodhi buddhabhūmi, sabbametena labbhati.

16. Evaṃ mahatthikā esā, yadidaṃ puññasampadā;
Tasmā dhīrā pasaṃsanti, paṇḍitā katapuññatanti.

Nidhikaṇḍasuttaṃ niṭṭhitaṃ.

9. Mettasuttaṃ

1. Karaṇīyamatthakusalena, yantasantaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū [sūjū (sī.)] ca, suvaco cassa mudu anatimānī.

2. Santussako ca subharo ca, appakicco ca sallahukavutti;
Santindriyo ca nipako ca, appagabbho kulesvananugiddho.

3. Na ca khuddamācare kiñci, yena viññū pare upavadeyyuṃ;
Sukhinova khemino hontu, sabbasattā [sabbe sattā (sī. syā.)] bhavantu sukhitattā.

4. Ye keci pāṇabhūtatthi, tasā vā thāvarā vanavasesā;
Dīghā vā yeva mahantā [mahanta (?)], majjhimā rassakā aṇukathūlā.

5. Diṭṭhā vā yeva adiṭṭhā [adiṭṭha (?)], ye va [ye ca (sī. syā. kaṃ. pī.)] dūre vasanti avidūre;
Bhūtā va [vā (syā. kaṃ. pī. ka.)] sambhavesī va [vā (sī. syā. kaṃ. pī.)], sabbasattā bhavantu sukhitattā.

6. Na paro paraṃ nikubbetha, nātimaññetha katthaci na kañci [naṃ kañci (sī. pī.), naṃ kiñci (syā.), na kiñci (ka.)];
Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.

7. Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu, mānasaṃ bhāvaye aparimāṇaṃ.

8. Mettañca sabbalokasmi, mānasaṃ bhāvaye aparimāṇaṃ;
Uddhaṃ adho ca tiriyañca, asambādhaṃ averamasapattaṃ.

9. Tiṭṭhaṃ caraṃ nisinno va [vā (sī. syā. kaṃ. pī.)], sayāno yāvatāssa vitamiddho [vigatamiddho (bahūsu)];
Etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāramidhamāhu.

10. Diṭṭhiñca anupaggamma, sīlavā dassanena sampanno;
Kāmesu vinaya [vineyya (sī.)] gedhaṃ, na hi jātuggabbhaseyya puna retīti.

Mettasuttaṃ niṭṭhitaṃ.

Khuddakapāṭhapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddasikkhā-mūlasikkhā

Khuddasikkhā

Ganthārambhakathā

(Ka)

Ādito upasampanna-sikkhitabbaṃ samātikaṃ;
Khuddasikkhaṃ pavakkhāmi, vanditvā ratanattayaṃ.

Tatrāyaṃ mātikā –

(Kha)

Pārājikā ca cattāro, garukā nava cīvaraṃ;
Rajanāni ca patto ca, thālakā ca pavāraṇā.

(Ga)

Kālikā ca paṭiggāho, maṃsesu ca akappiyaṃ;
Nissaggiyāni pācitti, samaṇakappa bhūmiyo.

(Gha)

Upajjhācariyavattāni, vaccappassāvaṭhānikaṃ;
Āpucchakaraṇaṃ naggo, nhānakappo avandiyo.

(Ṅa)

Cammaṃ upāhanā ceva, anolokiyamañjanī;
Akappiyasayanāni, samānāsanikopi ca.

(Ca)

Asaṃvāsiko ca kammaṃ, micchājīvavivajjanā;
Vattaṃ vikappanā ceva, nissayo kāyabandhanaṃ.

(Cha)

Pathavī ca parikkhāro, bhesajjuggahadūsanaṃ;
Vassūpanāyikā cevāvebhaṅgiyaṃ pakiṇṇakaṃ.

(Ja)

Desanā chandadānādi, uposathappavāraṇā;
Saṃvaro suddhi santoso, caturakkhā vipassanāti.

1. Pārājikaniddeso

Pārājikā ca cattāroti –

1. Maggattaye anikkhittasikkho santhatasanthate;
Allokāse nimittaṃ saṃ, tilamattampi santhataṃ.

2. Asanthatamupādiṇṇaṃ, pavesanto cutotha vā;
Pavesanaṭṭhituddhārapaviṭṭhakkhaṇasādako.

3. Ādiyeyya hareyyāvahareyya iriyāpathaṃ;
Kopeyya ṭhānā cāveyya, saṅketaṃ vītināmaye.

4. Adinnaṃ theyyacittena, bhave pārājikotha vā;
Theyyābalakusacchannaparikappāvahārako;
Bhaṇḍakālagghadesehi, paribhogettha nicchayo.

5. Manussaviggahaṃ cicca, jīvitā vā viyojaye;
Satthahārakaṃ vāssa maraṇacetano upanikkhipe.

6. Gāheyya maraṇūpāyaṃ, vadeyya maraṇe guṇaṃ;
Cuto payogā sāhatthinissaggāṇattithāvarā.

7. Iddhivijjāmayā kālavatthāvudhiriyāpathā;
Kriyāviseso okāso, cha āṇattiniyāmakā.

8. Jhānādibheda nosantamattanattupanāyikaṃ;
Katvā koṭṭhāsamekekaṃ, paccuppannabhavassitaṃ.

9. Aññāpadesarahitaṃ, dīpentonadhimāniko;
Kāyena vācā viññatti-pathe ñāte cuto bhave.

10. Pārājikete cattāro, asaṃvāsā yathā pure;
Abhabbā bhikkhubhāvāya, sīsacchinnova jīvituṃ.

11. Pariyāyo ca āṇatti, tatiye dutiye pana;
Āṇattiyeva sesesu, dvayametaṃ na labbhati.

12. Sevetukāmatācittaṃ, magge maggappavesanaṃ;
Imaṃ methunadhammassa, āhu aṅgadvayaṃ budhā.

13. Manussasaṃ tathāsaññī, theyyacittañca vatthuno;
Garutā avahāro ca, adinnādānahetuyo.

14. Pāṇo mānussako pāṇa-saññitā ghātacetanā;
Payogo tena maraṇaṃ, pañcete vadhahetuyo.

15. Asantatā attani pāpamicchatā-
Yārocanā tassa manussajātitā;
Nāññāpadeso ca tadeva jānanaṃ,
Pañcettha aṅgāni asantadīpane.

16. Asādhāraṇā cattāro, bhikkhunīnamabhabbakā;
Ekādasa ca vibbhantā, bhikkhunī mudupiṭṭhiko.

17. Lambī mukhena gaṇhanto, aṅgajātaṃ parassa ca;
Tatthevābhinisīdanto, cattāro anulomikā.

18. Magge maggappavesanā, methunassa idhāgatā;
Cattāroti catubbīsa, samodhānā pārājikāti.

2. Saṅghādisesaniddeso

Garukā navāti –

19. Mocetukāmatā sukka-ssupakkamma vimocayaṃ;
Aññatra supinantena, samaṇo garukaṃ phuse.

20. Itthisaññī manussitthiṃ, kāyasaṃsaggarāgavā;
Samphusanto upakkamma, samaṇo garukaṃ phuse.

21. Tathā suṇantiṃ viññuñca, maggaṃ vārabbha methunaṃ;
Duṭṭhullavācārāgena, obhāsetvā garuṃ phuse.

22. Vatvāttakāmupaṭṭhāna-vaṇṇaṃ methunarāgino;
Vācā methunayuttena, garuṃ methunayācane.

23. Paṭiggahetvā sandesaṃ, itthiyā purisassa vā;
Vīmaṃsitvā haraṃ paccā, samaṇo garukaṃ phuse.

24. Saṃyācitaparikkhāraṃ, katvādesitavatthukaṃ;
Kuṭiṃ pamāṇātikkantaṃ, attuddesaṃ garuṃ phuse.

25. Mahallakaṃ vihāraṃ vā, katvādesitavatthukaṃ;
Attano vasanatthāya, samaṇo garukaṃ phuse.

26. Amūlakena codento, codāpentova vatthunā;
Antimena ca cāvetuṃ, suṇamānaṃ garuṃ phuse.

27. Aññassa kiriyaṃ disvā, tena lesena codayaṃ;
Vatthunā antimenāññaṃ, cāvetuṃ garukaṃ phuse.

28. Chādeti jānamāpannaṃ, parivaseyya tāvatā;
Careyya saṅghe mānattaṃ, parivuttho cha rattiyo.

Ciṇṇamānattamabbheyya, taṃ saṅgho vīsatīgaṇo.

29. Āpattinukkhittamanantarāya
Pahuttatāyo tathasaññitā ca;
Chādetukāmo atha chādanāti,
Channā dasaṅgehyaruṇuggamamhīti.

3. Cīvaraniddeso

Cīvaranti –

30. Khomakoseyyakappāsa-sāṇabhaṅgāni kambalaṃ;
Kappiyāni chaḷetāni, sānulomāni jātito.

31. Dukūlañceva paṭṭuṇṇa-paṭaṃ somāracīnajaṃ;
Iddhijaṃ devadinnañca, tassa tassānulomikaṃ.

32. Ticīvaraṃ parikkhāra-coḷaṃ vassikasāṭikaṃ;
Adhiṭṭhe na vikappeyya, mukhapuñchananisīdanaṃ.

33. Paccattharaṇakaṃ kaṇḍu-cchādimettha ticīvaraṃ;
Na vaseyya vinekāhaṃ, cātumāsaṃ nisīdanaṃ.

34. ‘‘Imaṃ saṅghāṭiṃdhiṭṭhāmi’’, saṅghāṭimiccadhiṭṭhaye;
Ahatthapāsametanti, sesesupi ayaṃ nayo.

35. Adhiṭṭhahanto saṅghāṭi-ppabhutiṃ pubbacīvaraṃ;
Paccuddharitvādhiṭṭheyya, pattādhiṭṭhahane tathā.

36. Etaṃ imaṃ va saṅghāṭiṃ, saṃse paccuddharāmiti;
Evaṃ sabbāni nāmena, vatvā paccuddhare vidū.

37. Saṅghāṭi pacchimantena, dīghaso muṭṭhipañcako;
Uttamantena sugata-cīvarūnāpi vaṭṭati.

38. Muṭṭhittikañca tiriyaṃ, tathā ekaṃsikassapi;
Antaravāsako cāpi, dīghaso muṭṭhipañcako;
Aḍḍhateyyo dvihattho vā, tiriyantena vaṭṭati.

39. Nisīdanassa dīghena, vidatthi dve visālato;
Diyaḍḍhaṃ dasā vidatthi, sugatassa vidatthiyā.

40. Kaṇḍuppaṭicchādikassa, tiriyaṃ dve vidatthiyo;
Dīghantato catassova, sugatassa vidatthiyā.

41. Vassikasāṭikāyāpi, dīghaso cha vidatthiyo;
Tiriyaṃ aḍḍhateyyāva, sugatassa vidatthiyā.

42. Ettha chedanapācitti, karontassa taduttari;
Paccattharaṇa mukhacoḷā, ākaṅkhitappamāṇikā.

43. Parikkhāracoḷe gaṇanā, pamāṇaṃ vā na dīpitaṃ;
Tathā vatvā adhiṭṭheyya, thavikādiṃ vikappiyaṃ.

44. Ahatāhatakappānaṃ, saṅghāṭi diguṇā siyā;
Ekacciyottarāsaṅgo, tathā antaravāsako.

45. Utuddhaṭāna dussānaṃ, saṅghāṭi ca catugguṇā;
Bhaveyyuṃ diguṇā sesā, paṃsukūle yathāruci.

46. Tīsu dve vāpi ekaṃ vā, chinditabbaṃ pahoti yaṃ;

Sabbesu appahontesu, anvādhimādiyeyya vā;
Acchinnañca anādiṇṇaṃ, na dhāreyya ticīvaraṃ.

47. Gāme nivesane uddo-sitapāsādahammiye;
Nāvāṭṭamāḷaārāme, satthakhettakhale dume.

48. Ajjhokāse vihāre vā, nikkhipitvā ticīvaraṃ;
Bhikkhusammutiyāññatra, vippavatthuṃ na vaṭṭati.

49. Rogavassānapariyantā, kaṇḍucchādikasāṭikā;
Tato paraṃ vikappeyya, sesā apariyantikā.

50. Paccattharaṇa parikkhāra-mukhapuñchanacoḷakaṃ;
Dasaṃ pyarattanādiṇṇakappaṃ labbhaṃ nisīdanaṃ.

51. Adasaṃ rajitaṃyeva, sesacīvarapañcakaṃ;
Kappatādiṇṇakappaṃva, sadasaṃva nisīdanaṃ.

52. Anadhiṭṭhitanissaṭṭhaṃ, kappetvā paribhuñjaye;
Hatthadīghaṃ tatopaḍḍha-vitthārañca vikappiyaṃ.

53. Ticīvarassa bhikkhussa, sabbametaṃ pakāsitaṃ;
Parikkhāracoḷiyo sabbaṃ, tathā vatvā adhiṭṭhati.

54. Acchedavissajjanagāhavibbhamā,
Paccuddharo māraṇaliṅgasikkhā;
Sabbesvadhiṭṭhānaviyogakāraṇā,
Vinividdhachiddañca ticīvarassa.

55. Kusavākaphalakāni, kambalaṃ kesavālajaṃ;
Thullaccayaṃ dhārayatolūkapakkhājinakkhipe.

56. Kadalerakakkadusse, potthake cāpi dukkaṭaṃ;
Sabbanīlakamañjeṭṭha-pītalohitakaṇhake.

57. Mahāraṅgamahānāma-raṅgaratte tirīṭake;
Acchinnadīghadasake, phalapupphadase tathā;
Kañcuke veṭhane sabbaṃ, labhaticchinnacīvaroti.

4. Rajananiddeso

Rajanāni cāti –

58. Mūlakkhandhatacapatta-phalapupphappabhedato;
Rajanā chappakārāni, anuññātāni satthunā.

59. Mūle haliddiṃ khandhe ca, mañjeṭṭha tuṅgahārake;
Alliṃ nīlañca pattesu, tace loddañca kaṇḍulaṃ;
Kusumbhaṃ kiṃsukaṃ pupphe, sabbaṃ labbhaṃ vivajjiyāti.

5. Pattaniddeso

Patto cāti –

60. Ayopatto bhūmipatto, jātiyā kappiyā duve;
Ukkaṭṭho majjhimo ceva, omako ca pamāṇato.

61. Ukkaṭṭho magadhe nāḷi-dvayataṇḍulasādhitaṃ;
Gaṇhāti odanaṃ sūpaṃ, byañjanañca tadūpiyaṃ.

62. Majjhimo tassupaḍḍhova, tatopaḍḍhova omako;
Ukkaṭṭhato ca ukkaṭṭho, apatto omakomako.

63. Atirekapatto dhāreyyo, dasāhaparamaṃ sako;
Kappo nissaggiyo hoti, tasmiṃ kāletināmite.

64. Acchedadānagāhehi, vibbhamā maraṇuddhaṭā;
Liṅgasikkhāhi chiddena, pattādhiṭṭhānamujjhati.

65. Pattaṃ na paṭisāmeyya, sodakaṃ na ca otape;
Uṇhe na nidahe bhumyā, na ṭhape no ca laggaye.

66. Miḍḍhante paribhaṇḍante, aṅke vā ātapattake;
Pādesu mañcapīṭhe vā, ṭhapetuṃ na ca kappati.

67. Na nīhareyya ucchiṭṭho-dakañca calakaṭṭhikaṃ;
Pattena pattahattho vā, kavāṭaṃ na paṇāmaye.

68. Bhūmiādhārake dārudaṇḍādhāre susajjite;
Duve patte ṭhapeyyekaṃ, nikkujjitvāna bhūmiyaṃ.

69. Dārurūpiyasovaṇṇa-maṇiveḷuriyāmayā;
Kaṃsakācatipusīsaphalikātambalohajā.

70. Chavasīsamayo cāpi, ghaṭītumbakaṭāhajā;
Pattā akappiyā sabbe, vuttā dukkaṭavatthukāti.

6. Thālakaniddeso

Thālakā cāti –

71. Kappiyā thālakā tisso, tambāyomattikāmayā;
Dārusovaṇṇarajatamaṇiveḷuriyāmayā.

72. Akappā phalikākācakaṃsajā gihisantakā;
Saṅghikā kappiyā tumbaghaṭijā tāvakālikāti.

7. Pavāraṇāniddeso

Pavāraṇāti –

73. Yenīriyāpathenāyaṃ, bhuñjamāno pavārito;
Tato aññena bhuñjeyya, pācittinatirittakaṃ.

74. Asanaṃ bhojanañceva, abhihāro samīpatā;
Kāyavācāpaṭikkhepo, pañcaaṅgā pavāraṇā.

75. Odano sattu kummāso, maccho maṃsañca bhojanaṃ;
Sāli vīhi yavo kaṅgu, kudrūsavaragodhumā;
Sattannamesaṃ dhaññānaṃ, odano bhojjayāgu ca.

76. Sāmākāditiṇaṃ kudrūsake varakacorako;
Varake sāliyañceva, nīvāro saṅgahaṃ gato.

77. Bhaṭṭhadhaññamayo sattu, kummāso yavasambhavo;
Maṃso ca kappiyo vutto, maccho udakasambhavo.

78. Bhuñjanto bhojanaṃ kappa-makappaṃ vā nisedhayaṃ;
Pavāreyyābhihaṭaṃ kappaṃ, tannāmena imanti vā.

79. Lājā taṃsattubhattāni, goraso suddhakhajjako;
Taṇḍulā bhaṭṭhapiṭṭhañca, puthukā veḷuādinaṃ.

80. Bhattaṃ vuttāvasesānaṃ, rasayāgu rasopi ca;
Suddhayāguphalādīni, na janenti pavāraṇaṃ.

81. Pavāritena vuṭṭhāya, abhuttena ca bhojanaṃ;
Atirittaṃ na kātabbaṃ, yena yaṃ vā pure kataṃ.

82. Kappiyaṃ gahitañcevu-ccāritaṃ hatthapāsagaṃ;
Atirittaṃ karontevaṃ, ‘‘alameta’’nti bhāsatu.

83. Na karenupasampanna-hatthagaṃ pesayitvāpi;
Kāretuṃ labbhate sabbo, bhuñjituṃ tamakārakoti.

8. Kālikaniddeso

Kālikā cāti –

84. Paṭiggahitā cattāro, kālikā yāvakālikaṃ;
Yāmakālikaṃ sattāha-kālikaṃ yāvajīvikaṃ.

85. Piṭṭhaṃ mūlaṃ phalaṃ khajjaṃ, goraso dhaññabhojanaṃ;
Yāgusūpappabhutayo, hontete yāvakālikā.

86. Madhumuddikasālūka-cocamocambajambujaṃ;
Phārusaṃ naggisantattaṃ, pānakaṃ yāmakālikaṃ.

87. Sānulomāni dhaññāni, ṭhapetvā phalajo raso;
Madhūkapupphamaññatra, sabbo puppharasopi ca.

88. Sabbapattaraso ceva, ṭhapetvā pakkaḍākajaṃ;
Sītodamadditodicca-pāko vā yāmakāliko.

89. Sappinonītatelāni, madhuphāṇitameva ca;
Sattāhakālikā sappi, yesaṃ maṃsamavāritaṃ.

90. Telaṃ tilavaseraṇḍa-madhusāsapasambhavaṃ;
Khuddābhamaramadhukari-makkhikāhi kataṃ madhu;
Rasādiucchuvikati, pakkāpakkā ca phāṇitaṃ.

91. Savatthupakkā sāmaṃ vā, vasā kāle amānusā;
Aññesaṃ na pace vatthuṃ, yāvakālikavatthunaṃ.

92. Haliddiṃ siṅgiverañca, vacattaṃ lasuṇaṃ vacā;
Usīraṃ bhaddamuttañcātivisā kaṭurohiṇī;
Pañcamūlādikañcāpi, mūlaṃ taṃ yāvajīvikaṃ.

93. Biḷaṅgaṃ maricaṃ goṭṭha-phalaṃ pipphali rājikā;
Tiphaleraṇḍakādīnaṃ, phalaṃ taṃ yāvajīvikaṃ.

94. Kappāsanimbakuṭajapaṭolasulasādinaṃ;
Sūpeyyapaṇṇaṃ vajjetvā, paṇṇaṃ taṃ yāvajīvikaṃ.

95. Ṭhapetvā ucchuniyyāsaṃ,
Sarasaṃ ucchujaṃ tacaṃ;
Niyyāso ca taco sabbo,
Loṇaṃ lohaṃ silā tathā.

96. Suddhasitthañca sevālo, yañca kiñci sujhāpitaṃ;
Vikaṭādippabhedañca, ñātabbaṃ yāvajīvikaṃ.

97. Mūlaṃ sāraṃ taco pheggu, paṇṇaṃ pupphaṃ phalaṃ latā;
Āhārattha masādhentaṃ, sabbaṃ taṃ yāvajīvikaṃ.

98. Sabbakālikasambhogo, kāle sabbassa kappati;
Sati paccaye vikāle, kappate kālikattayaṃ.

99. Kālayāmamatikkantā, pācittiṃ janayantubho;
Janayanti ubhopete, antovutthañca sannidhiṃ.

100. Sattāhakālike satta, ahāni atināmite;
Pācitti pāḷināruḷhe, sappiādimhi dukkaṭaṃ.

101. Nissaṭṭhaladdhaṃ makkheyya, naṅgaṃ najjhohareyya ca;
Vikappentassa sattāhe, sāmaṇerassadhiṭṭhato;
Makkhanādiñca nāpatti, aññassa dadatopi ca.

102. Yāvakālikaādīni, saṃsaṭṭhāni sahattanā;
Gāhāpayanti sabbhāvaṃ, tasmā evamudīritaṃ.

103. Pure paṭiggahitañca, sattāhaṃ yāvajīvikaṃ;
Sesakālikasammissaṃ, pācitti paribhuñjato.

104. Yāvakālikasammissaṃ, itaraṃ kālikattayaṃ;
Paṭiggahitaṃ tadahu, tadaheva ca bhuñjaye.

105. Yāmakālikasammissaṃ, sesamevaṃ vijāniyaṃ;
Sattāhakālikamissañca, sattāhaṃ kappatetaranti.

9. Paṭiggāhaniddeso

Paṭiggāhoti –

106. Dātukāmābhihāro ca, hatthapāseraṇakkhamaṃ;
Tidhā dente dvidhā gāho, pañcaṅgevaṃ paṭiggaho.

107. Asaṃhāriye tatthajāte, sukhume ciñcaādinaṃ;
Paṇṇe vāsayhabhāre ca, paṭiggāho na rūhati.

108. Sikkhāmaraṇaliṅgehi, anapekkhavisaggato;
Acchedānupasampanna-dānā gāhopasammati.

109. Appaṭiggahitaṃ sabbaṃ, pācitti paribhuñjato;
Suddhañca nātibahalaṃ, kappate udakaṃ tathā.

110. Aṅgalaggamavicchinnaṃ, dantakkhikaṇṇagūthakaṃ;
Loṇassukheḷasiṅghāṇi-semhamuttakarīsakaṃ.

111. Gūthamattikamuttāni, chārikañca tathāvidhe;
Sāmaṃ gahetvā seveyya, asante kappakārake.

112. Durūpaciṇṇe rajokiṇṇe, athuggahappaṭiggahe;
Antovutthe sayaṃpakke, antopakke ca dukkaṭanti.

10. Akappiyamaṃsaniddeso

Maṃsesu ca akappiyanti –

113. Manussahatthiassānaṃ, maṃsaṃ sunakhadīpinaṃ;
Sīhabyagghataracchānaṃ, acchassa uragassa ca.

114. Uddissakatamaṃsañca, yañca appaṭivekkhitaṃ;
Thullaccayaṃ manussānaṃ, maṃse sesesu dukkaṭaṃ.

115. Aṭṭhīpi lohitaṃ cammaṃ, lomamesaṃ na kappati;
Sacittakaṃva uddissa-kataṃ sesā acittakāti.

11. Nissaggiyaniddeso

Nissaggiyānīti –

116. Arūpiyaṃ rūpiyena, rūpiyaṃ itarena ca;
Rūpiyaṃ parivatteyya, nissaggi idha rūpiyaṃ.

117. Kahāpaṇo sajjhu siṅgī, vohārūpagamāsakaṃ;
Vatthamuttādi itaraṃ, kappaṃ dukkaṭavatthu ca.

118. ‘‘Imaṃ gahetvā bhutvā vā, imaṃ dehi karānaya;
Demi vā’’ti samāpanne, nissaggi kayavikkaye.

119. Attano aññato lābhaṃ, saṅghassaññassa vā nataṃ;
Pariṇāmeyya nissaggi, pācitti cāpi dukkaṭaṃ.

120. Anissajjitvā nissaggiṃ, paribhuñje na deyya vā;
Nissaṭṭhaṃ sakasaññāya, dukkaṭaṃ aññathetaranti.

12. Pācittiyaniddeso

Pācittīti –

121. Musāvādomasāvāde, pesuññaharaṇe tathā;
Padasodhammasāgāre, ujjhāpanakakhīyane.

122. Talasattianādarakukkuccuppādanesu ca;
Gāmappavesanāpucchā, bhojane ca paramparā.

123. Anuddharitvā gamane, seyyaṃ senāsanāni vā;
Itthiyāddhānagamane, ekekāya nisīdane.

124. Bhīsāpanākoṭanaaññavāde,
Vihesaduṭṭhullapakāsachāde;
Hāsodake nicchubhane vihārā,
Pācitti vuttānupakhajjasayaneti.

13. Samaṇakappaniddeso

Samaṇakappāti –

125. Bhūtagāmasamārambhe, pācitti katakappiyaṃ;
Nakhena vāggisatthehi, bhave samaṇakappiyaṃ.

126. Sa mūlakhandhabījagga-phaḷubījappabhāvito;
Ārambhe dukkaṭaṃ bījaṃ, bhūtagāmaviyojitaṃ.

127. Nibbaṭṭabījaṃ nobīja-makatañcāpi kappati;
Kaṭāhabaddhabījāni, bahiddhā vāpi kāraye.

128. Ekābaddhesu bījesu, bhājane vāpi bhūmiyaṃ;
Kate ca kappiyekasmiṃ, sabbesveva kataṃ bhave.

129. Nikkhitte kappiyaṃ katvā, mūlapaṇṇāni jāyaruṃ;
Kappiyaṃ puna kāreyya, bhūtagāmo hi so tadā.

130. Sapaṇṇo vā apaṇṇo vā, sevālodakasambhavo;
Cetiyādīsu sevālo, nibbaṭṭadvattipattako;
Bhūtagāmova bījampi, mūlapaṇṇe viniggate.

131. Ghaṭādipiṭṭhe sevālo, makuḷaṃ ahichattakaṃ;
Dukkaṭasseva vatthūni, phullamabyavahārikaṃ.

132. Lākhāniyyāsachattāni, allarukkhe vikopiya;

Gaṇhato tattha pācitti, chindato vāpi akkharaṃ.

133. Pīḷetuṃ nāḷikerādiṃ, dārumakkaṭakādinā;
Chindituṃ gaṇṭhikaṃ kātuṃ, tiṇādiṃ na ca kappati.

134. Bhūtagāmaṃ va bījaṃ vā, chinda bhindocināhi vā;
Phālehi vijjha paca vā, niyametvā na bhāsaye.

135. Imaṃ karohi kappiyaṃ, imaṃ gaṇhedamāhara;
Imaṃ dehi imaṃ sodhehevaṃ vaṭṭati bhāsitunti.

14. Bhūminiddeso

Bhūmiyoti –

136. Sammutussāvanantā ca, gonisādī gahāpati;
Kappiyā bhūmiyo yāsu, vutthaṃ pakkañca kappati.

137. Vāsatthāya kate gehe, saṅghike vekasantake;
Kappiyā kuṭi laddhabbā, sahaseyyappahonake.

138. Gehe saṅghassa vekassa, karamānevamīrayaṃ;
Paṭhamiṭṭhakathambhādiṃ, ṭhapeyyu**ssāvanantikā**;
‘‘Kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā’’ti.

139. Yebhuyyenāparikkhitto, ārāmo sakalopi vā;
Vuccate **‘‘gonisādī’’**ti, **sammutī** saṅghasammatā.

140. Bhikkhuṃ ṭhapetvā aññehi, dinno tesaṃva santako;
Atthāya kappakuṭiyā, geho **gahapatī** mato.

141. Akappakuṭiyā vutthasappiādīhi missitaṃ;
Vajeyya antovutthattaṃ, purimaṃ kālikadvayaṃ.

142. Teheva bhikkhunā pakkaṃ, kappate yāvajīvikaṃ;
Nirāmisaṃva sattāhaṃ, sāmise sāmapākatā.

143. Ussāvanantikā yehi, thambhādīhi adhiṭṭhitā;
Tesuyevāpanītesu, tadaññesupi tiṭṭhati.

144. Sabbesu apanītesu, bhave jahitavatthukā;
Gonisādī parikkhitte, sesā chadanavibbhamāti.

15. Upajjhācariyavattaniddeso

Upajjhācariyavattānīti –

145. Nissāyupajjhācariye, vasamāno supesalo;
Dantakaṭṭhāsanaṃ toyaṃ, yāguṃ kāle dade sadā.

146. Patte vattaṃ care gāma-ppavese gamanāgame;

Āsane pādapīṭhe ca, kathalopāhanacīvare.

147. Paribhojanīyapānīya-vaccappassāvaṭhānisu;
Vihārasodhane vattaṃ, puna paññāpane tathā.

148. Na papphoṭeyya sodhento, paṭivāte ca saṅgaṇe;
Vihāraṃ bhikkhu pānīya-sāmantā sayanāsanaṃ.

149. Nhāne nhātassa kātabbe, raṅgapāke ca dhovane;
Sibbane cīvare theve, rajanto na vaje ṭhite.

150. Ekaccassa anāpucchā, pattaṃ vā cīvarāni vā;
Na dadeyya na gaṇheyya, parikkhārañca kiñcanaṃ.

151. Ekaccaṃ pacchato kātuṃ, gantuṃ vā tassa pacchato;
Piṇḍapātañca ninnetuṃ, nīharāpetumattano.

152. Kiccayaṃ parikammaṃ vā, kesacchedañca attano;
Kārāpetuṃ va kātuṃ vā, anāpucchā na vaṭṭati.

153. Gāmaṃ susānaṃ nissīmaṃ, disaṃ vā gantumicchato;
Attano kiccayaṃ vāpi, anāpucchā na vaṭṭati.

154. Uppannaṃ aratiṃ diṭṭhiṃ, kukkuccaṃ vā vinodaye;
Kareyya vāpi ussukkaṃ, saṅghāyattesu kammasu.

155. Gilānesu upaṭṭheyya, vuṭṭhānaṃ nesamāgame;
Vattabhedena sabbattha, anādarena dukkaṭanti.

16. Vaccapassāvaṭṭhānikaniddeso

Vaccapassāvaṭṭhānikanti –

156. Na kareyya yathāvuḍḍhaṃ, vaccaṃ yātānupubbiyā;
Vaccapassāvakuṭiyo, nhānatitthañca labbhati.

157. Paviseyyubbhajitvā no, sahasā paviseyya ca;
Ukkāsitvāvubbhajeyya, pādukāsveva saṇṭhito.

158. Na kare nitthunaṃ vaccaṃ, dantakaṭṭhañca khādayaṃ;
Vaccapassāvadoṇīnaṃ, na kareyyubhayaṃ bahi.

159. Kūpe kaṭṭhaṃ na pāteyya, kheḷaṃ passāvadoṇiyā;
Nāvalekheyya pharuse-nuhatañcāpi dhovaye.

160. Na nikkhameyya sahasā-vubbhajitvā na nikkhame;
Capu capu nācameyya, uklāpañca visodhayeti.

17. Āpucchakaraṇaniddeso

Āpucchakaraṇanti –

161. Anajjhiṭṭhova therena, pātimokkhaṃ na uddise;
Dhammaṃ na kathaye pañhaṃ, na pucche na ca vissaje.

162. Āpucchitvā kathentassa, puna vuḍḍhatarāgame;
Puna āpucchanaṃ natthi, bhattagge cānumodato.

163. Vasanto ca anāpucchā, vuḍḍhenekavihārake;
Na sajjhāyeyya uddesaṃ, paripucchañca no dade.

164. Dhammaṃ na bhāsaye dīpaṃ, na kare na ca vijjhape;
Vātapānaṃ kavāṭaṃ vā, vivareyya thakeyya ca.

165. Caṅkame caṅkamantopi, vuḍḍhena parivattaye;
Yena vuḍḍho sa saṅghāṭi-kaṇṇenenaṃ na ghaṭṭayeti.

18. Nagganiddeso

Naggoti –

166. Naggo maggaṃ vaje bhuñje, pive khāde na sāyaye;
Na gaṇhe na dade neva, vande vandāpayeyya vā.

167. Parikammaṃ na kāreyya, na kare paṭichādisu;
Parikamme duve vattha-cchādi sabbattha kappiyāti.

19. Nhānakappaniddeso

Nhānakappoti –

168. Na ca nhāyeyya therānaṃ, puratopari vā tathā;
Dadeyya otarantānaṃ, maggamuttaramānako.

169. Kuṭṭatthambhataruṭṭāne, nhāyamāno na ghaṃsaye;
Kāyaṃ gandhabbahatthena, kuruvindakasuttiyā.

170. Mallakenāññamaññaṃ vā, sarīrena na ghaṃsaye;
Kapāliṭṭhakakhaṇḍāni, vatthavaṭṭi ca vaṭṭati.

171. Sabbesaṃ puthupāṇī cā-kallassākatamallakaṃ;
Pāsāṇapheṇakathalā, kappanti pādaghaṃsaneti.

20. Avandiyaniddeso

Avandiyoti –

172. Ukkhittānupasampanna-nānāsaṃvāsaitthiyo;
Navo ca garukaṭṭho ca, paṇḍako ca avandiyāti.

21. Cammaniddeso

Cammanti –

173. Migājeḷakacammāni, kappanti paribhuñjituṃ;
Rohiteṇipasadā ca, kuruṅgā migajātikā.

174. Anuññātattayā aññaṃ, cammaṃ dukkaṭavatthukaṃ;
Thavikopāhane cammaṃ, sabbaṃ kappatimānusanti.

22. Upāhananiddeso

Upāhanā cevāti –

175. Majjhadese na kappanti, gaṇaṅgaṇūpāhanā navā;
Sabbassa kappantārāme, sabbatthākallakassa ca.

176. Sabbanīlakaodātapītalohitakaṇhakā;
Mahāraṅgamahānāma-raṅgarattā cupāhanā.

177. Sabbamañjeṭṭhikā citrā, nīlapītādivaddhikā;
Tittirapattikā meṇḍa-ajavisāṇavaddhikā.

178. Khallabaddhā puṭabaddhā, tūlapuṇṇā cupāhanā;
Pāliguṇṭhimakā mora-piñchena parisibbitā.

179. Vicchikāḷikatā sīhabyagghuddājinadīpinaṃ;
Majjārakāḷakolūkacammehi ca parikkhaṭā;
Pādukā saṅkamanīyā, koci dhāreyya dukkaṭaṃ.

180. Nīlādivaṇṇaṃ sakalaṃ, puñchitvā vekadesakaṃ;
Upāhanā vaḷañjeyya, hāretvā khallakādikanti.

23. Anolokiyaniddeso

Anolokiyanti –

181. Sāratto itthiyā yoniṃ, mukhaṃ vā bhikkhadāyiyā;
Parassa pattamujjhānasaññī vā attano mukhaṃ;
Ādāsodakapatte vā, olokeyyassa dukkaṭanti.

24. Añjanīniddeso

Añjanīti –

182. Vaṭṭāṭṭhasoḷasaṃsā vā, maṭṭhā vaṭṭati añjanī;
Tissopi mūle gīvāyaṃ, lekhā ekāva bandhituṃ.

183. Yaṃ kiñci rūpaṃ mālādikammaṃ makaradantakaṃ;
Gomuttakaḍḍhacandādi-vikāraṃ nettha vaṭṭati.

184. Labbhekavaṇṇasuttena, sibbituṃ thavikā tathā;
Sipāṭi kuñcikākoso, salākāpi acittakā.

185. Saṅkhanābhivisāṇaṭṭhi-naḷadantamayā tathā;

Phalakaṭṭhamayā veḷu-lākhālohamayāpi ca.

186. Añjaniyo salākāyo, dhūmanettā ca labbhare;
Tathā satthakadaṇḍāni, natthudānā ca tammayāti.

25. Akappiyasayananiddeso

Akappiyasayanānīti –

187. Āsandī tūlī pallaṅko, paṭikaṃ gonacittakaṃ;
Paṭalī vikatī udda-lomī ekantalomikā.

188. Kuttaṃ koseyyaṃ kaṭṭissaṃ, hatthiassarathattharā;
Jinappaveṇikadalī-migappavaraattharā.

189. Salohitavitānañcu-bhatorattūpadhānakaṃ;
Akappiyāni etāni, dukkaṭaṃ paribhuñjato.

190. Āsandādittayā sese, labbhate gihisantake;
Dhammāsane ca bhattagge, ghare cāpi nisīdituṃ;
Bhūmattharaṇasaṅkhepe, sayituñcāpi kappati.

191. Caturaṃsapīṭhā sattaṅgā, pañcaṅgā uccapādakā;
Tūlonaddhā ghareyeva, mañcapīṭhā nisīdituṃ.

192. Coḷavākuṇṇapaṇṇānaṃ, tiṇānañceva pūritā;
Cīvaracchaviyo pañca, bhisī sabbattha kappiyā.

193. Tūlattayaṃ bhisigabbho, lomāni migapakkhinaṃ;
Bimbohane anuññātaṃ, tūlavajjā masūrake.

194. Manussalomamuṇṇāyaṃ, paṇṇe pupphaṃ tamālakaṃ;
Suddhaṃ na āsanañceva, labbhamappaṭivekkhitanti.

26. Samānāsanikaniddeso

Samānāsanikopi cāti –

195. Tivassantarānuññātaṃ, bhikkhūnamekamāsanaṃ;
Sattavassativassehi, pañcavasso nisīdituṃ.

196. Ṭhapetvā paṇḍakaṃ itthiṃ, ubhatobyañjanaṃ muni;
Dīghāsane anuññāsi, sabbeheva nisīdituṃ.

197. Antaṃ dīghāsanaṃ tiṇṇaṃ, yaṃ pahoti nisīdituṃ;
Mañcake vāpi pīṭhe vā, dvinnaṃ labbhaṃ nisīditunti.

27. Asaṃvāsikaniddeso

Asaṃvāsiko cāti –

198. Ukkhittonupasampanno, bhikkhunī chinnamūlako;
Nānāsaṃvāsanissīma-ṭṭhitavehāyasaṇṭhitā;
Ekādasa abhabbā ca, asaṃvāsāti dīpitāti.

28. Kammaniddeso

Kammañcāti –

199. Vaggena adhammakammaṃ, samaggena adhammikaṃ;
Vaggena dhammakammañca, samaggena ca dhammikaṃ;
Catutthaṃyevānuññātaṃ, sesakammesu dukkaṭaṃ.

200. Catuvaggo pañcavaggo, dasavīsativaggiko;
Tirekavīsativaggo, pañca saṅghā vibhāvitā.

201. Catuvaggettha abbhānu-pasampadāpavāraṇā;
Pañcavaggo ca abbhānaṃ, majjhadesupasampadaṃ.

202. Dasavaggo ca abbhānaṃ, ṭhapetvā sabbakammiko;
Itaro sabbakammesu, kammappattoti dīpito.

203. Catuvaggena kattabbe, cattāro pakatattakā;
Kammappattā pare chandā-rahā sesepyayaṃ nayo.

204. Catuvaggādikattabbaṃ, asaṃvāsakammāraha;
Garukaṭṭhesvaññataraṃ, katvāna gaṇapūrakaṃ;
Parivāsādikaṃ kammaṃ, kataṃ kuppañca dukkaṭaṃ.

205. Adhammakammaṃ vāreyya, antarāye duve tayo;
Diṭṭhāvimekodhiṭṭhānaṃ, vārenteva tatodhikā.

206. Kammārahā asaṃvāsā, khittacittadukhaṭṭitā;
Etesaṃ saṅghamajjhamhi, paṭikkhepo na ruhati.

207. Pakatattekasīmaṭṭha-samasaṃvāsabhikkhuno;
Ārocentassantamaso-nantarassāpi rūhati.

208. Kopetuṃ dhammikaṃ kammaṃ, paṭikkoseyya sammukhā;
Tirokkhā kāyasāmaggiṃ, chandaṃ no deyya dukkaṭanti.

29. Micchājīvavivajjanāniddeso

Micchājīvavivajjanāti –

209. Dāruṃ veḷuṃ phalaṃ pupphaṃ, cuṇṇaṃ nhānamukhodakaṃ;
Mattikādantakaṭṭhādiṃ, na dade kulasaṅgahā.

210. Pāribhaṭakatāmugga-sūpyatāvatthuvijjayā;
Paheṇadūtakammena, jaṅghapesaniyena vā.

211. Anuppadānappaṭipiṇḍa-vejjakammena vā pana;

Nāññena vāpi sambuddhappaṭikuṭṭhena jīvaye.

212. Viññattinesanābhūtullapanākuhanādihi;
Kuladūsādinuppannapaccaye parivajjayeti.

30. Vattaniddeso

Vattanti –

213. Āgantuko na ārāmaṃ, pavise saupāhano;
Sachattoguṇṭhito sīse, karitvā vāpi cīvaraṃ.

214. Pānīyena na dhoveyya, pāde vuḍḍhatarepi ca;
Āvāsikebhivādeyya, puccheyya sayanāsanaṃ.

215. Gamiko paṭisāmetvā, dārumattikabhaṇḍakaṃ;
Vihārañca thaketvāna, āpuccha sayanāsanaṃ.

216. Āpucchitabbe asati, saṃgopetvāna sādhukaṃ;
Pakkameyyaññathā tassa, pakkantuṃ na ca kappati.

217. Āvāsiko paññāpeyya, vuḍḍhāgantussa āsanaṃ;
Upanikkhipe pādoda-ppabhutiṃ pattacīvaraṃ.

218. Paccuggantvāna gaṇheyya, pānīyena ca pucchaye;
Āgantukebhivādeyya, paññape sayanāsanaṃ.

219. Ajjhāvutthamavutthaṃ vā, gocarāgocaraṃ vade;
Vaccapassāvaṭhānāni, katikaṃ sekkhasammutiṃ.

220. Pavesanikkhame kālaṃ, paribhojiyapāniyaṃ;
Nisinnova navakassa, etaṃ sabbaṃ samuddiseti.

31. Vikappanāniddeso

Vikappanā cevāti –

221. Sammukhā parammukhāti, duve vuttā vikappanā;
Sammukhāya vikappento, byattassekassa santike;
‘‘Imaṃ cīvaraṃ tuyhaṃ, vikappemī’’ti bhāsaye.

222. Ettāvatā nidhetuṃva, kappatī na ca kappati;
Paribhogādikaṃ tena, appaccuddhaṭabhāvato.

223. ‘‘Mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti –

Tena paccuddhaṭeyeva, paribhogādi kappati.

224. Aparā sammukhāvekā, bhikkhussekassa santike;
Gahetvā nāmamekassa, pañcannaṃ sahadhamminaṃ.

225. ‘‘Imaṃ cīvaraṃ tissassa bhikkhuno, tissāya bhikkhuniyā, tissassa sāmaṇerassa, tissāya sāmaṇeriyā, tissāya sikkhamānāya vikappemī’’ti vattabbaṃ.

Tena bhikkhunā ‘‘tissassa bhikkhuno, tissāya bhikkhuniyā, tissassa sāmaṇerassa, tissāya sāmaṇeriyā, tissāya sikkhamānāya santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti vattabbaṃ.

226. Parammukhāvikappane-kassantikevamīraye;
‘‘Imaṃ cīvaraṃ tuyhaṃ vikappanatthāya dammī’’ti.

227. Tena vattabbo ‘‘ko te mitto vā sandiṭṭho vā’’ti. Itarena cevaṃ vattabbaṃ ‘‘tisso bhikkhū’’ti vā ‘‘tissā bhikkhunī’’ti vā ‘‘tisso sāmaṇero’’ti vā ‘‘tissā sāmaṇerī’’ti vā ‘‘tissā sikkhamānā’’ti vā.

Puna tena ‘‘ahaṃ tissassa tissāya vā dammī’’ti vikappetvā teneva ‘‘tissassa bhikkhuno, tissāya bhikkhuniyā, tissassa sāmaṇerassa, tissāya sāmaṇeriyā, tissāya sikkhamānāya santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti paccuddharitabbaṃ.

228. Dūrasantikattekattabahubhāvaṃ vijāniya;
‘‘Etaṃ ima’’nti ‘‘etāni, imānī’’tettha yojaye.

229. Dasāhaṃ māsamekaṃ vā, pañca vā kathinatthate;
Pāripūratthamūnassa, paccāsā sati māsakaṃ;
Nuppādayati nissaggiṃ, nādhiṭṭhitavikappitanti.

32. Nissayaniddeso

Nissayoti –

230. Byattassa pañcavassassa, natthi nissaya kāriyaṃ;
Yāvajīvampi abyatto, nissitoyeva jīvati.

231. Ekaṃsaṃ cīvaraṃ katvā, paggaṇhitvāna añjaliṃ;
Ukkuṭikaṃ nisīditvā, vade yāvatatīyakaṃ;
‘‘Ācariyo me, bhante, hohi,
Āyasmato nissāya vacchāmī’’ti.

232. Pakkante pakkhasaṅkante, vibbhante vāpi nissayo;
Maraṇāṇattupajjhāya-samodhānehi sammati.

233. Nissāya na vaselajjiṃ, apubbaṃ ṭhānamāgato;
Āgame catupañcāhaṃ, ñātuṃ bhikkhusabhāgataṃ.

234. Addhikassa gilānassa, gilānupaṭṭhakassa ca;
Yācitassa araññe vā, sallakkhantena phāsukaṃ;
Sabhāge dāyakesante, vasituṃ tāva labbhatīti.

33. Kāyabandhananiddeso

Kāyabandhananti –

235. Akāyabandhano gāmaṃ, dukkaṭaṃ paviseyya ce;

Bandheyya yattha sarati, tatthevāsatiyā gato.

236. Paṭṭikā sūkarantanti, duvidhaṃ kāyabandhanaṃ;
Dussapaṭṭo ca rajju ca, ekā tadanulomikā.

237. Macchakaṇṭakakhajjūrī-pattā maṭṭhā ca paṭṭikā;
Labbhā dasā catassopi, ante diguṇasuttakaṃ.

238. Mālādiṃ kakkaṭacchādiṃ, dassetvā guṇasuttaka;
Koṭṭitā kuñjaracchādiṃ, paṭṭikā na ca kappati.

239. Ghaṭakaṃ makaramukhādiṃ, na kappanti dasāmukhe;
Ubhante ghaṭakā lekhā, vidhe aññañca cittakaṃ.

240. Deḍḍubhakañca murajaṃ, maddavīṇaṃ kalābukaṃ;
Na kappanti dasāsu dve, majjhimāyeva kappare.

241. Veḷudantavisāṇaṭṭhikaṭṭhalākhāphalāmayā;
Saṅkhanābhimayā suttanaḷalohamayāpi ca;
Vidhā kappanti kappiyā, gaṇṭhiyo cāpi tammayāti.

Paṭhamabhāṇavāraṃ niṭṭhitaṃ.

34. Pathavīniddeso

Pathavī cāti –

242. Jātājātāti duvidhā, suddhamattikapaṃsukā;
Jātādaḍḍhā ca pathavī, bahumattikapaṃsukā;
Cātumāsādhikovaṭṭhapaṃsumattikarāsi ca.

243. Suddhasakkharapāsāṇamarumbakathalavālukā;
Daḍḍhā ca bhūmi yebhuyyasakkharādimahīpi ca;
Dutiyā vuttarāsi ca, cātumāsomavaṭṭhako.

244. Dve bhāgā tīsu bhāgesu, mattikā yassa bhūmiyā;
Yebhuyyamattikā esā, sesesupi ayaṃ nayo.

245. Pācitti khaṇane jāte, jātasaññissa dukkaṭaṃ;
Dveḷhassājātasaññissa, nāpattāṇāpane tathā.

246. Pahāre pahārāpatti, khaṇamānassa attanā;
Ekāyāṇattiyā ekā, nānāṇattīsu vācaso.

247. ‘‘Imaṃ ṭhānamimaṃ kandamidha vāpiṃ khaṇettha ca;
Jālehaggi’’nti vā vattuṃ, niyametvā na vaṭṭati.

248. ‘‘Thambhassimassāvāṭaṃ vā, mattikaṃ jāna māhara;
Karohi kappiyañce’’ti, vacanaṃ vaṭṭatedisaṃ.

249. Asambaddhaṃ pathaviyā, sukkhakaddamaādikaṃ;

Kopetuṃ tanukaṃ labbhamussiñcanīyakaddamaṃ.

250. Gaṇḍuppādaṃ upacikāmattikaṃ mūsikukkiraṃ;
Cātumāsādhikovaṭṭhaṃ, leḍḍādiñca na kopaye.

251. Patite vāpiādīnaṃ, kūle udakasantike;
Pāsāṇe ca raje lagge, patite navasoṇḍiyā.

252. Vammike mattikākuṭṭe, abbhokāsuṭṭhite tathā;
Yebhuyyakathalaṭṭhāne, tiṭṭhatiṭṭhakakuṭṭako.

253. Thambhādiṃ gaṇhituṃ bhūmiṃ, sañcāletvā vikopayaṃ;
Dhārāya bhindituṃ bhūmiṃ, kātuṃ vā visamaṃ samaṃ.

254. Sammuñjanīhi ghaṃsituṃ, kaṇṭakādiṃ pavesituṃ;
Dassessāmīti bhindanto, bhūmiṃ caṅkamituṃ padaṃ.

255. Ghaṃsituṃ aṅgapaccaṅgaṃ, kaṇḍurogī taṭādisu;
Hatthaṃ vā dhovituṃ bhūmiṃ, ghaṃsituṃ na ca kappati.

256. Thambhādiujukuddhāro, pāsāṇādipavaṭṭanaṃ;
Sākhādikaḍḍhanaṃ rukkhalatācchedanaphālanaṃ.

257. Seko passāvaādīnaṃ, suddhacittassa vaṭṭati;
Allahatthaṃ ṭhapetvāna, rajaggāho ca bhūmiyā.

258. Aggissa anupādāne, kapāle iṭṭhakāya vā;
Pātetuṃ labbhate aggiṃ, bhūmiyaṃ vāvase satīti.

35. Parikkhāraniddeso

Parikkhāroti –

259. Pañcavaṇṇehi suttehi, anto bahi ca sibbituṃ;
Girikūṭaḍḍhacandādiṃ, chatte paṇṇe ca chindituṃ.

260. Ghaṭakaṃ vāḷarūpaṃ vā, daṇḍe lekhā na vaṭṭati;
Vaṭṭatī daṇḍabundamhi, ahicchattakasādisaṃ.

261. Sibbituṃ ekavaṇṇena, pañjaraṃ vā vinandhituṃ;
Thiratthaṃ vaṭṭatī chatte, daṇḍe lekhāva bandhituṃ.

262. Ante paṭṭamukhe vāpi, veṇi saṅkhalikāpi vā;
Sūcivikāramaññaṃ vā, cīvare na ca kappati;
Kappabinduvikārampi, pāḷikaṇṇikaādikaṃ.

263. Gaṇṭhipāsakapaṭṭāpi, catukkoṇāva agghiyaṃ;
Muggaro kakkaṭacchādi-vikāraṃ nettha vaṭṭati.

264. Koṇasuttā ca pīḷakā, duviññeyyāva kappare;
Gandhaṃ telaṃ va lākhaṃ vā, rajane na ca pakkhipe.

265. Rattaṃ saṅkhena maṇinā, ghaṭṭeyyaññena vā na ca;
Ghaṃseyya doṇiyaṃ katvā, pahāre na ca muṭṭhinā.

266. Kaṇṇakoṇakasuttāni, ratte chindeyya cīvare;
Lekhā na vaṭṭatī dhamma-karaṇe chattavaṭṭiyaṃ.

267. Lekhaṃ ṭhapetvā maṇikā, pīḷakā kuñcikāya ca;
Pipphale ca pariccheda-lekhā daṇḍamhi vaṭṭati.

268. Mālādyaraṇiyaṃ patta-maṇḍale bhittikamma ca;
Heṭṭhā lekhādvayaṃ uddhaṃ, ahicchattakasādisaṃ.

269. Hitvā kattarayaṭṭhimhi, sūcisaṇḍāsakepi ca;
Yaṃ kiñci girikūṭādi-vaṇṇamaṭṭhaṃ na vaṭṭati.

270. Bimbohane bhisimañca-pīṭhādisayanāsane;
Sammuñjanimhi saṅkāra-chaḍḍane raṅgabhājane.

271. Pānīyabhājane pāda-pīṭhe kathalikāya ca;
Pattādhārapidhānesu, tālavaṇṭe ca bījane;
Yaṃ kiñci mālākammādi-vaṇṇamaṭṭhamavāritaṃ.

272. Senāsane pana dvārakavāṭādippabhedane;
Sovaṇṇamayanuññātaṃ, vaṇṇamaṭṭhamhi kā kathā.

273. Visāṇanāḷilābvādippabhede telabhājane;
Pumitthirūparahitaṃ, vaṇṇamaṭṭhamavāritanti.

36. Bhesajjaniddeso

Bhesajjanti –

274. Janassa kātuṃ bhesajjaṃ, dātuṃ vattuṃ na labbhati;
Bhikkhācariyaviññatti, sakehi sahadhamminaṃ.

275. Pitūnaṃ tadupaṭṭhākabhikkhunissitabhaṇḍunaṃ;
Labbhaṃ bhesajjakaraṇaṃ, veyyāvaccakarassa ca.

276. Mahācūḷapitāmātābhātābhaginiādinaṃ;
Tesaṃ sakenattaniye, dātabbaṃ tāvakālikaṃ.

277. Kuladūsanaviññatti, bhesajjakaraṇādi hi;
Mātāpitūhi sambandhañātakesu na rūhati.

278. Piṇḍapāto anāmaṭṭho, mātādīnamavārito;
Channaṃ dāmarikacorassa, dātumissariyassa ca.

279. Tesaṃ suttodakeheva, parittaṃ kayirā nattano;
Bhaṇitabbaṃ bhaṇāpente, parittaṃ sāsanogadhaṃ.

280. Sīlaṃ dhammaṃ parittaṃ vā, āgantvā detu bhāsatu;
Dātuṃ vattuñca labbhati, gantvā kenaci pesitoti.

37. Uggahaniddeso

Uggahoti –

281. Kammacetiyasaṅghañña-puggalatthaṃ gaṇassa ca;
Dasabhedampi ratanaṃ, uggaṇhantassa dukkaṭaṃ.

282. Nissaggi tesu attatthaṃ, dvīsu sesesu dukkaṭaṃ;
Anāmasitvā vutte tu, gaṇaṃ saṅghañca puggalaṃ.

283. ‘‘Cetyassa navakammassa, dammī’’ti na paṭikkhipe;
Vade kappiyakārānaṃ, ‘‘vadantevamime’’ iti.

284. Khettaṃ vatthuṃ taḷākaṃ vā, dente dāsapasvādikaṃ;
Paṭikkhipitvā gaṇheyya, kappiyena kamena ca;
Khettādīni vihārassa, vutte dammīti vaṭṭati.

285. Navamātikakedāra-taḷākakiriyānave;
Mattikuddharaṇaṃ bandho, thirakāro ca āḷiyā.

286. Tirekabhāgagahaṇaṃ, kedāre anave nave;
Aparicchannabhāge ca, sasse ‘‘dethettake’’ iti;
Kahāpaṇuṭṭhāpanañca, sabbesampi akappiyaṃ.

287. Avatvā kasa vappiccādettikāya ca bhūmiyā;
Patiṭṭhāpeti bhūmiṃ vā, bhāgo deyyoti ettako.

288. Bhūmibhāge kataṃ sassaṃ, ettake gaṇhathettakaṃ;
Gaṇhanatthaṃ vadantevaṃ, pamāṇaṃ daṇḍarajjubhi.

289. Minane rakkhaṇe ṭhatvā, khale taṃnīharāpane;
Koṭṭhādipaṭisāmane, tassevetamakappiyaṃ.

290. Paṭisāmeyya pācitti, yaṃ kiñci gihisantakaṃ;
Bhaṇḍāgārikasīsena, sacepi pitusantakaṃ.

291. Pitūnaṃ kappiyaṃ vatthuṃ, avassaṃ paṭisāmiyaṃ;
Attano santakaṃ katvā, labbhate paṭisāmituṃ.

292. Dehīti paṭisāmetvā, vutte cāpi paṭikkhipe;
Pātetvāna gate labbhaṃ, palibodhoti gopituṃ.

293. Kammaṃ karonto ārāme, sakaṃ vaḍḍhakiādayo;
Parikkhārañca sayana-bhaṇḍaṃ vā rājavallabhā.

294. Dehīti paṭisāmetvā, vadanti yadi chandato;
Na kareyya bhayā ṭhānaṃ, guttaṃ dassetu vaṭṭati.

295. Balakkārena pātetvā, gatesu paṭisāmituṃ;
Bhikkhuṃ manussā saṅkanti, naṭṭhe vatthumhi tādise.

296. Vihārāvasathassanto, ratanaṃ ratnasammataṃ;

Nikkhipeyya gahetvāna, maggeraññepi tādise;
Sāmikānāgamaṃ ñatvā, patirūpaṃ karīyatīti.

38. Kuladūsananiddeso

Dūsananti –

297. Pupphaṃ veḷuṃ phalaṃ cuṇṇaṃ, dantakaṭṭhañca mattikaṃ;
Saṅgahaṇatthaṃ dadato, kuladūsanadukkaṭaṃ.

298. Thullaccayaṃ garubhaṇḍaṃ, issarenettha saṅghikaṃ;
Dentassa dukkaṭādīni, theyyā saṅghañña santakaṃ.

299. Kulasaṅgahā ropetuṃ, ropāpetuñca sabbathā;
Phalapupphūpagaṃ rukkhaṃ, jaggituñca na vaṭṭati.

300. Nimittobhāsato kappavohārapariyāyato;
Attano paribhogatthaṃ, ropanādīni labbhare.

301. Vuttāva vejjikā jaṅghapesane gihikammasu;
Ṭhapetvā pitaro bhaṇḍuṃ, veyyāvaccakaraṃ sakaṃ.

302. Dukkaṭaṃ padavārena, haraṇe dūtasāsanaṃ;
Sāsanaṃ aggahetvāpi, paṭhamaṃ vadato puna.

303. Uppannapaccayā evaṃ, pañcannampi akappiyā;
Abhūtārocanārūpa-saṃvohāruggahādisā.

304. Harāpetvā haritvāpi, pitūnaṃ sesañātinaṃ;
Pattānaṃ vatthupūjatthaṃ, dātuṃ pupphāni labbhati;
Maṇḍanatthañca liṅgādi-pūjatthañca na labbhati.

305. Tathā phalaṃ gilānānaṃ, sampattissariyassa ca;
Paribbayavihīnānaṃ, dātuṃ saparasantakaṃ.

306. Bhājente phalapupphamhi, deyyaṃ pattassa kassaci;
Sammatenāpaloketvā, dātabbamitarena tu.

307. Vihāre vā paricchijja, katvāna katikaṃ tato;
Deyyaṃ yathāparicchedaṃ, gilānassetarassa vā;
Yācamānassa katikaṃ, vatvā rukkhāva dassiyā.

308. Sirīsakasavādīnaṃ, cuṇṇe sese ca nicchayo;
Yathāvuttanayo eva, paṇṇampettha pavesayeti.

39. Vassūpanāyikaniddeso

Vassūpanāyikā cevāti –

309. Purimikā pacchimikā, duve vassūpanāyikā;
Tatthālayapariggāho, vacībhedo ca ediso.

310. ‘‘Imasmiṃ vihāre imaṃ, temāsaṃ vassaṃ upemi;
Idha vassaṃ upemī’’ti, cittuppādettha ālayo.

311. Nopetukāmo āvāsaṃ, tadahūtikkameyya vā;
Bhaveyya dukkaṭāpatti, jānaṃ vānupagacchato.

312. Dutiyaṃ upagaccheyya, chinnavassonupāgato;
Na pakkameyya temāsaṃ, avasitvāna cārikaṃ.

313. Mātāpitūnamatthāya, pañcannaṃ sahadhamminaṃ;
Gilānatadupaṭṭhāka-bhattamesissamosadhaṃ.

314. Pucchissāmi upaṭṭhissaṃ, gantvānabhirataṃ ahaṃ;
Vūpakāsissaṃ kukkuccaṃ, diṭṭhiṃ garukamādikaṃ.

315. Karissaṃ vāpi kāressaṃ, vinodanaṃ vivecanaṃ;
Vuṭṭhānaṃ vāpi ussukkaṃ, gantumiccevamādinā;
Labbhaṃ sattāhakiccena, pahitāpahitepi vā.

316. Saṅghakamme vaje dhamma-ssavanatthaṃ nimantito;
Garūhi pahito vāpi, garūnaṃ vāpi passituṃ.

317. Na bhaṇḍadhovanuddesa-ñātupaṭṭhākadassane;
Labbhaṃ na pāpuṇeyyajje-vāgamissantudūrago.

318. Sesañātīhi pahite, bhikkhunissitakena ca;
Upāsakopāsikāhi, niddisitvāva pesite.

319. Vassacchede anāpatti, antarāye satattano;
Saṅghasāmaggiyā vā no, chinnavasso pavāraye.

320. Ajjhokāse ca rukkhassa, susire viṭapepi vā;
Chavakuṭichattacāṭī-sūpagantuṃ na vaṭṭati.

321. Asenāsanikenāpi, upagantuṃ na labbhati;
Pavāretuñca labbhati, nāvāsatthavajūpagoti.

40. Avebhaṅgiyaniddeso

Avebhaṅgiyanti –

322. Ārāmārāmavatthūni, vihāro tassa vatthu ca;
Mañco pīṭhaṃ bhisi bibbo-hanādisayanāsanaṃ.

323. Lohakumbhī kaṭāho ca,
Lohabhāṇakavārako;
Kuṭhārī vāsi pharasu,
Kuddālo ca nikhādanaṃ.

324. Valli veḷu tiṇaṃ paṇṇaṃ, muñjapabbajamattikā;
Dārumattikabhaṇḍāni, pañcete avibhājiyā.

325. Thullaccayaṃ bhājayato, bhājitāpi abhājitā;
Garubhaṇḍāni vuccanti, etevissajjiyāni ca.

326. Valliḍḍhabāhumattāpi, veḷu aṭṭhaṅgulāyato;
Tiṇādi muṭṭhimattampi, paṇṇaṃ ekampi mattikā.

327. Pākatā pañcavaṇṇā vā, sudhākaṅguṭṭha ādikā;
Tālapakkappamāṇāpi, dinnā vā tatthajātakā.

328. Rakkhitā saṅghikā rajju-yottādīpi abhājiyā;
Niṭṭhite bhājiyā kamme, saṅghike cetiyassa vā.

329. Pattādi bhikkhusāruppaṃ, tathā vippakatākataṃ;
Bhājiyaṃ lohabhaṇḍesu, vārakaṃ pādagaṇhakaṃ.

330. Veḷumhi bhājiyā tela-nāḷi kattaradaṇḍako;
Chattadaṇḍasalākāyo, tathopāhanadaṇḍako.

331. Anuññātavāsidaṇḍo, karaṇḍo pādagaṇhako;
Araṇañjanisiṅgādi, bhikkhūpakaraṇaṃ tathā.

332. Tacchitāniṭṭhitaṃ dārubhaṇḍaṃ dantañca bhājiyaṃ;
Bhikkhūpakaraṇe pādaghaṭako mattikāmayo.

333. Bhājiyaṃ kappiyaṃ cammaṃ, eḷacammamabhājiyaṃ;
Garunā garubhaṇḍañca, thāvaraṃ thāvarena ca.

334. Thāvaraṃ parivatteyya, tathā katvā ca bhuñjatu;
Vallādiṃ phātikammena, gaṇhe sesamabhājiyanti.

41. Pakiṇṇakaniddeso

Pakiṇṇakanti –

335. Sadvārabandhane ṭhāne, sodukkhalakapāsake;
Sayantena divā dvāraṃ, bandheyya parivaṭṭakaṃ.

336. Sante viññumhi purise, ābhogo cāpi kappati;
Savase taṃ vinākāraṃ, sayanto dukkaṭaṃ phuse.

337. Ratanānitthirūpāni, dhaññamitthipasādhanaṃ;
Tūriyāvudhabhaṇḍāni, āmasantassa dukkaṭaṃ.

338. Sitthatelodatelehi, phaṇahatthaphaṇehi vā;
Kocchenavāpi yo kese, osaṇṭheyyassa dukkaṭaṃ.

339. Nekapāvuraṇā ekattharaṇā vā tuvaṭṭayuṃ;
Tathekamañce bhuñjeyyuṃ, ekasmiṃ vāpi bhājane.

340. Caturaṅgulato ūnamadhikaṭṭhaṅgulaṃ tathā;
Dantakaṭṭhaṃ na khādeyya, lasuṇaṃ na akallako.

341. Hīnukkaṭṭhehi ukkaṭṭhaṃ, hīnaṃ vā jātiādihi;
Ujuṃ vāññāpadesena, vade dubbhāsitaṃ davā.

342. Dīghe nakhe ca kese ca, nāsalome na dhāraye;
Na labbhaṃ vīsatimaṭṭhaṃ, sambādhe lomahāraṇaṃ.

343. Yathāvuḍḍhaṃ na bādheyya, saṅghuddiṭṭhaṃva saṅghikaṃ;
Adhotaallapādehi, nakkame sayanāsanaṃ;
Sudhotapādakaṃ vāpi, tatheva saupāhano.

344. Saṅghāṭiyā na pallatthe, bhittādiṃ na apassaye;
Parikammakataṃ sante, udake no na ācame.

345. Akappiyasamādāne, davā silāpavijjhane;
Desanāya sabhāgāya, āvikamme ca dukkaṭaṃ.

346. Paṭissavavisaṃvāde, suddhacittassa dukkaṭaṃ;
Paṭissavakkhaṇe eva, pācitti itarassa tu.

347. Na rukkhamabhirūheyya, sati kicceva porisaṃ;
Āpadāsu yathākāmaṃ, kappatī abhirūhituṃ.

348. Vināddhānaṃ vajantassa, dukkaṭaṃ parisāvanaṃ;
Yācamānassa addhāne, adadantassa dukkaṭaṃ.

349. Thullaccayaṃ phuse aṅgajātacchedena dukkaṭaṃ;
Ābādhappaccayāññatra, sesaṅge attaghātane.

350. Cittapotthakarūpāni, na kare na ca kāraye;
Na vuṭṭhāpeyya bhuñjantaṃ, ārāmāraññagehasu.

351. Yānāni pumayuttāni, sivikaṃ hatthavaṭṭakaṃ;
Pāṭaṅkiñca gilānassa, kappatī abhirūhituṃ.

352. Buddhaṃ dhammañca saṅghañca, ārabbha karaṇe davaṃ;
Dukkaṭaṃ parisaṃ vāpi, aññassa upalāḷane.

353. Kāyaṃ ūruṃ nimittaṃ vā, bhikkhunīnaṃ na dassaye;
Vivaritvā na siñceyya, tā kaddamudakādinā.

354. Na gaṇhato ca ovādaṃ, na paccāharatopi ca;
Bālaṃ gilānaṃ gamiyaṃ, vajjayitvāna dukkaṭaṃ.

355. Lokāyataṃ na vāceyya, palitaṃ na ca gāhaye;
Peḷāyapi na bhuñjeyya, na kīḷe kiñci kīḷitaṃ.

356. Pārupe na nivāseyya, gihipārutanivāsanaṃ;
Saṃvelliyaṃ nivāseyya, dāyaṃ nālimpayeyya vā.

357. Vaḍḍhiṃ payojaye yāce, noññātakappavārite;
Attano paribhogatthaṃ, dinnamaññassa no dade;
Aggaṃ gahetvā bhutvā vā, katipāhaṃ puno dade.

358. Uddissa yācane rakkhaṃ, ñatvāñatvā va daṇḍinaṃ;
Gīvāssa daṇḍite daṇḍo, sayaṃ daṇḍāpane pana;
Daṇḍassa agghabhedena, ñeyyā pārājikādikā.

359. Harantesu parikkhāraṃ, ‘‘coro coro’’ti bhāsite;
Anatthāyesaṃ gaṇhante, daṇḍaṃ gīvāssa tattakaṃ.

360. Vighāsuccārasaṅkāra-muttaṃ chaḍḍeyya dukkaṭaṃ;
Bahi pākārakuṭṭānaṃ, vaḷañje nāvalokiya;
Harite vāpi vīhādi-nāḷikerādiropime.

361. Yojāpetuṃ payojetuṃ, payuttāni ca passituṃ;
Na labbhaṃ dhammayuttampi, naccaṃ gītañca vāditaṃ;
‘‘Upahāraṃ karomā’’ti, vutte vā sampaṭicchituṃ.

362. Rājāgāraṃ pokkharaṇiṃ, uyyānaṃ cittagārakaṃ;
Kīḷatthaṃ gacchato daṭṭhuṃ, ārāmaṃ dukkaṭaṃ kataṃ.

363. Nave na paṭibāheyyā-sanenuṇhe na cīvaraṃ;
Nidaheyya khamāpeyya, garunā ca paṇāmito.

364. Akkosane parammukhā, āpattīhi ca sattahi;
Bhikkhuṃ upāsakaṃ vāpi, aññeneva ca dukkaṭaṃ.

365. Na labbhaṃ vinipātetuṃ, saddhādeyyañca cīvaraṃ;
Labbhaṃ pitūnaṃ sesānaṃ, ñātīnampi na labbhati.

366. Vassaṃvutthoññatoññatra, bhāgaṃ gaṇheyya dukkaṭaṃ;
Paṭideyya naṭṭhe jiṇṇe, gīvā no deyya codito;
Dhuranikkhepato tesaṃ, hoti bhaṇḍagghakāriyo.

367. Na santaruttaro gāmaṃ, kallo vā saupāhano;
Paviseyya na dhāreyya, cāmarīmakasabījaniṃ.

368. Agilāno na chindeyya, kese kattariyā bahi;
Ārāmato na dhāreyya, chattaṃ labbhati guttiyā.

369. Gāheyya nubhatokājaṃ, ekantarikakājakaṃ;
Sīsakkhandhakaṭibhārā, hattholambo ca labbhati.

370. Āpattiyā anokāsa-kataṃ codeyya dukkaṭaṃ;
Suddhassa ca avatthusmiṃ, tathā okāsakāraṇe.

371. Aṭṭhaṅgulādhikaṃ mañcapaṭipādaṃ na dhāraye;
Pakataṅgulena sattānaṃ, mañcaṃ vā uccapādakaṃ.

372. Mūgabbatādiṃ gaṇheyya, dukkaṭaṃ titthiyabbataṃ;
Khurabhaṇḍaṃ parihare, tathā nhāpitapubbako.

373. Yaṃ kiñci yācituṃ hatthakammaṃ tadanusārato;
Laddhaṃ gahetuṃ nikkammamayācitvāpi kappati;
Kāretumāharāpetuṃ, yaṃ kiñciparasantakaṃ.

374. Gihīnaṃ gopake dente, gahetuṃ deti yattakaṃ;
Labbhaṃ yathāparicchedaṃ, saṅghacetiyasantake.

375. Dvīhāpajjeyya āpattiṃ, kāyavācāhi vā chahi;
Alajjiññāṇakukkuccapakatattā satiplavā;
Akappiye vā kappiye, kappākappiyasaññitā.

376. Alajjiññāṇatāpattiṃ, kāyavācāhi chādaye;
Liṅge saṅghe gaṇekasmiṃ, catudhāpattivuṭṭhiti.

377. Parikathobhāsaviññatti, na labbhā paccayadvaye;
Viññattiyeva tatiye, sese sabbampi labbhati.

378. Na rūhataccaye dānaṃ, pañcannaṃ sahadhamminaṃ;
Saṅghasseva ca taṃ hoti, gihīnaṃ pana rūhati.

379. Bhikkhu vā sāmaṇero vā, kālaṃ kayirāthūpassaye;
Bhikkhusaṅghova dāyajjo, tattha sesepyayaṃnayo.

380. Purimassevimaṃ dinnaṃ, dehi netvāsukassati;
Pacchimasseva dammīti, dinnaṃ ñatvā imaṃ vidhiṃ;
Gaṇhe vissāsagāhaṃ vādhiṭṭhe matakacīvaraṃ.

381. Lohabhaṇḍe paharaṇiṃ, dārubhaṇḍe ca dārujaṃ;
Pattaṃ pādukapallaṅkaṃ, āsandiṃ mattikāmaye;
Ṭhapetvā kappati sabbaṃ, katakaṃ kumbhakārikanti.

42. Desanāniddeso

Desanāti –

382. Cāgo yo bhikkhubhāvassa, sā pārājikadesanā;
Yathāvuttena vuṭṭhānaṃ, garukāpattidesanā.

383. Ukkuṭikaṃ nisīditvā, paggaṇhitvāna añjaliṃ;
Thullaccayādiṃ deseyya, evamekassa santike.

384. ‘‘Ahaṃ, bhante, ekaṃ thullaccayāpattiṃ āpajjiṃ, taṃ tumhamūle paṭidesemī’’ti vatvā tena ‘‘passasi, āvuso, taṃ āpatti’’nti vutte ‘‘āma, bhante, passāmī’’ti vatvā puna tena ‘‘āyatiṃ, āvuso, saṃvareyyāsī’’ti vutte ‘‘sādhu suṭṭhu, bhante, saṃvarissāmī’’ti vattabbaṃ. ‘‘Ahaṃ, bhante, dve thullaccayāpattiyo āpajjiṃ, ahaṃ bhante sambahulā thullaccayāpattiyo āpajjiṃ, tā tumhamūle paṭidesemī’’ti vattabbaṃ.

Nissaggiyesu pana ‘‘idaṃ me, bhante, cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmī’’ti. ‘‘Imāni me, bhante, cīvarāni…pe… etaṃ me, bhante, cīvaraṃ…pe… etāni me, bhante, cīvarāni dasāhātikkantāni nissaggiyāni, etānāhaṃ āyasmato nissajjāmī’’ti.

385. Nissajjitvāna deseyya, āpattiṃ tena bhikkhunā;
Paṭiggahetvā āpattiṃ, deyyaṃ nissaṭṭhacīvaraṃ.

‘‘Imaṃ, imāni, etaṃ, etāni cīvarāni āyasmato dammī’’ti.

386. (Ka) idaṃ me, bhante, cīvaraṃ rattivippavutthaṃ aññatra bhikkhusammutiyā nissaggiyaṃ.

(Kha) idaṃ me, bhante, akālacīvaraṃ māsātikkantaṃ nissaggiyaṃ.

(Ga) idaṃ me, bhante, purāṇacīvaraṃ aññātikāya bhikkhuniyā dhovāpitaṃ nissaggiyaṃ.

(Gha) idaṃ me, bhante, cīvaraṃ aññātikāya bhikkhuniyā hatthato paṭiggahitaṃ aññatra pārivattakā nissaggiyaṃ.

(Ṅa) idaṃ me, bhante, cīvaraṃ aññātakaṃ gahapatikaṃ aññatra samayā viññāpitaṃ nissaggiyaṃ.

(Ca) idaṃ me, bhante, cīvaraṃ aññātakaṃ gahapatikaṃ tatuttari viññāpitaṃ nissaggiyaṃ.

(Cha) idaṃ me, bhante, cīvaraṃ pubbe appavārito aññātakaṃ gahapatikaṃ upasaṅkamitvā vikappaṃ āpannaṃ nissaggiyaṃ.

(Ja) idaṃ me, bhante, cīvaraṃ pubbe appavārito aññātake gahapatike upasaṅkamitvā vikappaṃ āpannaṃ nissaggiyaṃ.

(Jha) idaṃ me, bhante, cīvaraṃ atirekatikkhattuṃ codanāya atirekachakkhattuṃ ṭhānena abhinipphāditaṃ nissaggiyaṃ.

(Ña) idaṃ me, bhante, kosiyamissakaṃ santhataṃ kārāpitaṃ nissaggiyaṃ.

(Ṭa) idaṃ me, bhante, suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpitaṃ nissaggiyaṃ.

(Ṭha) idaṃ me, bhante, santhataṃ anādiyitvā tulaṃ odātānaṃ tulaṃ gocariyānaṃ kārāpitaṃ nissaggiyaṃ.

(Ḍa) idaṃ me, bhante, santhataṃ ūnakachabbassāni kārāpitaṃ aññatra bhikkhusammutiyā nissaggiyaṃ.

(Ḍha) idaṃ me, bhante, nisīdanasanthataṃ anādiyitvā purāṇasanthatassa sāmantā sugatavidatthiṃ kārāpitaṃ nissaggiyaṃ.

(Ṇa) imāni me, bhante, eḷakalomāni tiyojanaparamaṃ atikkāmitāni nissaggiyāni.

(Ta) imāni me, bhante, eḷakalomāni aññātikāya bhikkhuniyā dhovāpitāni nissaggiyāni.

(Tha) ahaṃ, bhante, rūpiyaṃ paṭiggahesiṃ, idaṃ me, bhante, nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmi.

(Da) ahaṃ, bhante, nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjiṃ, idaṃ me, bhante, nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmīti.

387. Nissajjitvāna āpattiṃ, deseyyātha gihiṃ vade;
‘‘Jānāhima’’nti iminā, so vadeyyāharāmi kiṃ.

388. Avatvāmanti telādiṃ, vade bhikkhūna kappiyaṃ;
Yaṃ āharati so tena, parivattetvāna kappiyaṃ.

389. Labbhaṃ ṭhapetvā dvepete, sesehi paribhuñjituṃ;
Tato aññena laddhopi, bhāgo tesaṃ na kappati.

390. Rukkhacchāyāpyantamaso, tannibbattā na kappati;
Nissaṭṭhaṃ paṭiladdhampi, ādito santhatattayaṃ.

391. No ce labhetha evaṃ so, imaṃ chaḍḍehi saṃsiyo;
Evampi bhikkhu chaḍḍeyya, no ce labhetha sammato.

392. Etāni dutiyo patto, saṅghe sesāni labbhare;
Saṅghekasmiṃ gaṇe vattuṃ, labbhaṃ bhāsantarenapi.

393. (Ka) ahaṃ, bhante, nānappakārakaṃ kayavikkayaṃ samāpajjiṃ, idaṃ me, bhante, nissaggiyaṃ.

(Kha) ayaṃ me, bhante, patto dasāhātikkanto nissaggiyo.

(Ga) ayaṃ me, bhante, patto ūnapañcabandhanena pattena cetāpito nissaggiyo, imāhaṃ saṅghassa nissajjāmīti.

394. Nissajjitvāna deseyya, āpattiṃ pattagāhakaṃ;
Sammannitvāna saṅghassa, pattantaṃ tassa dāpaye.

395. (Ka) idaṃ me, bhante, bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ.

(Kha) idaṃ me, bhante, vassikasāṭikacīvaraṃ atirekamāse sese gimhāne pariyiṭṭhaṃ, atirekaḍḍhamāse sese gimhāne katvā paridahitaṃ nissaggiyaṃ.

(Ga) idaṃ me, bhante, cīvaraṃ bhikkhussa sāmaṃ datvā acchinnaṃ nissaggiyaṃ.

(Gha) idaṃ me, bhante, cīvaraṃ sāmaṃ suttaṃ viññāpetvā tantavāyehi vāyāpitaṃ nissaggiyaṃ.

(Ṅa) idaṃ me, bhante, cīvaraṃ pubbe appavārito aññātakassa gahapatikassa tantavāye upasaṅkamitvā vikappaṃ āpannaṃ nissaggiyaṃ.

(Ca) idaṃ me, bhante, accekacīvaraṃ cīvarakālasamayaṃ atikkāmitaṃ nissaggiyaṃ.

(Cha) idaṃ me, bhante, cīvaraṃ atirekachārattaṃ vippavutthaṃ aññatra bhikkhusammutiyā nissaggiyaṃ.

(Ja) idaṃ me, bhante, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmitaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmīti.

396. Sesaṃ sabbaṃ yathāyogaṃ, ādimhi viya yojaye.

397. (Ka) ahaṃ, bhante, ekaṃ pācittiyāpattiṃ āpajjiṃ. Dve sambahulā pācittiyāpattiyo āpajjiṃ.

(Kha) gārayhaṃ, bhante, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemīti. Tena ‘‘passasi, āvuso, taṃ dhamma’’nti vattabbaṃ.

(Ga) ahaṃ, bhante, ekaṃ dukkaṭāpattiṃ āpajjiṃ. Dve sambahulā dukkaṭāpattiyo āpajjiṃ.

(Gha) ahaṃ, bhante, ekaṃ dubbhāsitāpattiṃ āpajjiṃ. Dve sambahulā dubbhāsitāpattiyo āpajjiṃ. Tā tumhamūle paṭidesemīti.

(Ṅa) ‘‘ahaṃ, bhante, dve nānāvatthukā thullaccayāpattiyo āpajjiṃ. Sambahulā nānāvatthukā thullaccayāpattiyo āpajjiṃ, tā tumhamūle paṭidesemī’’ti vatvā tena ‘‘passasi, āvuso, tā āpattiyo’’ti vutte ‘‘āma, bhante, passāmī’’ti vatvā puna tena ‘‘āyatiṃ, āvuso, saṃvareyyāsī’’ti vutte ‘‘sādhu suṭṭhu, bhante, saṃvarissāmī’’ti vattabbaṃ.

398. Adesanāgāminiyaṃ, anāpattiñca desitaṃ;
Nānā saṃvāsanissīmaṭṭhitānaṃ catupañcahi;
Manasā pakatattānaṃ, nānekāti na desayeti.

43. Chandadānaniddeso

Chandadānādīti –

399. Bheriṃ ghaṇṭiṃ patāḷetvā, kammappatte samāgate;
Saṅghe hareyya chandaṃ vā, pārisuddhiṃ pavāraṇaṃ.

400. Ekaṃ bhikkhuṃ upaggamma, nisīditvā ukkuṭikaṃ;
Añjaliṃ paggaṇhitvāna, dade chandaṃ vicakkhaṇo.

401. (Ka) ‘‘chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī’’ti vattabbaṃ.

(Kha) pārisuddhiṃ dentena ‘‘pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti vattabbaṃ.

402. Pārisuddhippadānena, sampādeti uposathaṃ;
Saṅghassa attano cāpi, sesakammaṃ vibādhati.

403. Chandadānena saṅghassa, dvayaṃ sādheti nattano;
Tasmā chandaṃ dadantena, dātabbā pārisuddhipi.

404. Hareyyeko bahūnampi, paramparā na hāraye;
Paramparāhaṭā chanda-pārisuddhi na gacchati.

405. Sabbūpacāraṃ katvāna, evaṃ deyyā pavāraṇā. ‘‘Pavāraṇaṃ dammi, pavāraṇaṃ me hara, pavāraṇaṃ me ārocehi, mamatthāya pavārehī’’ti.

406. Ārocetvātha so saṅghaṃ, pavāreyyevamāgato. ‘‘Itthannāmo, bhante, saṅghaṃ pavāreti diṭṭhena vā sutena vā parisaṅkāya vā, vadatu taṃ saṅgho anukampaṃ upādāya, passanto paṭikarissatī’’ti.

407. Gahetvā pārisuddhiṃ vā, chandaṃ vāpi pavāraṇaṃ;
Hārako saṅghamappatvā, vibbhameyya mareyya vā.

408. Sāmaṇerādibhāvaṃ vā,
Paṭijāneyya nāhaṭā;
Patvā saṅghaṃ tathā heyya,
Āhaṭā hoti hārako.

409. Saṅghappatto pamatto vā, sutto nārocayeyya vā;
Anāpattiva sañcicca, nārocentassa dukkaṭanti.

44. Uposathaniddeso

Uposathoti –

410. Duve uposathā cātu-ddaso pannaraso iti;
Suttuddesamadhiṭṭhāna-pārisuddhivasā tayo.

411. Suttuddesova saṅghassa, adhiṭṭhānauposatho;
Puggalasseva sesānaṃ, pārisuddhiuposatho.

412. Pubbakicce ca karaṇe, pattakalle samānite;
Suttaṃ uddisati saṅgho, pañcadhā so vibhāvito.

413. Vinantarāyaṃ saṅkhepe-nuddeso vinivārito;
‘‘Therova issaro dvīsu, uddesesvettha tīsu vā;
Visadesū’’ti vuttattā, avattantepi vaṭṭati.

414. Āgaccheyyuṃ yadi samā, uddisante va thokikā;
Uddiṭṭhaṃ yaṃ suuddiṭṭhaṃ, sotabbamavasesakaṃ.

415. Uddiṭṭhamatte sakalā-yekaccāyuṭṭhitāya vā;
Pārisuddhiṃ kareyyesaṃ, santike bahukātha ce;
Katvā sabbavikappesu, pubbakiccaṃ punuddise.

416. Pannarasovāsikānaṃ, itarānaṃ sacetaro;
Samānetarenuvattantu, purimānaṃ sacedhikā;
Purimā anuvattantu, tesaṃ sesepyayaṃ nayo.

417. Pāṭipadovāsikānaṃ, itarānaṃ uposatho;
Samathokānaṃ sāmaggiṃ, mūlaṭṭhā dentu kāmato.

418. Bahi gantvāna kātabbo, no ce denti uposatho;
Deyyānicchāya sāmaggī, bahūsu bahi vā vaje.

419. Pāṭipadegantukānaṃ, evameva ayaṃ nayo;
Sāveyya suttaṃ sañcicca, assāventassa dukkaṭaṃ.

420. Sammajjituṃ padīpetuṃ, paññāpetuṃ dakāsanaṃ;
Na kareyya tathā kallo, mahātherena pesito.

421. Sammajjitvā padīpetvā, paṭṭhapetvā dakāsanaṃ. Gaṇañattiṃ ṭhapetvevaṃ, kattabbo tīhuposatho. ‘‘Suṇantu me āyasmantā, ajjuposatho pannaraso, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāmā’’ti.

422. Ekaṃsaṃ cīvaraṃ katvā, nisīditvā ukkuṭikaṃ,. Therena añjaliṃ tevaṃ, paggayha samudīriyā. ‘‘Parisuddho ahaṃ āvuso, parisuddhoti maṃ dhārethā’’ti, vade yāvatatīyakaṃ.

423. Samattapubbārambhena, te navenevamīriyā. ‘‘Parisuddho ahaṃ bhante, parisuddhoti maṃ dhārethā''ti, vade yāvatatīyakaṃ.

424. Dvīsu therena kattabbaṃ, katvevamīriyo navo. ''Parisuddho ahaṃ āvuso, parisuddhoti maṃ dhārehī''ti tikkhattuṃ vattabbo.

425. Navena thero tikkhattuṃ, evamassa udīriyo;
''Parisuddho ahaṃ bhante, parisuddhoti maṃ dhārethā''ti.

426. Pubbakiccaṃ samāpetvā, adhiṭṭheyyevamekako. ''Ajja me uposatho pannarasoti vā cātuddasoti vā adhiṭṭhāmī''ti vattabbaṃ, no cedhiṭṭheyya dukkaṭaṃ.

427. Yattha vasanti cattāro, tayo vā yadi vā duve;
Pārisuddhiṃ haritvāna, ekekassitarītare;
Taṃ taṃ uposathaṃ kayiruṃ, siyā āpatti dukkaṭaṃ.

428. Vagge samagge vaggoti, saññino vimatissa vā;
Dukkaṭaṃ karoto bhedā-dhippāyena thullaccayaṃ;
Vagge samaggenāpatti, samaggo iti saññino.

429. Ukkhittassa gahaṭṭhassa, sesānaṃ sahadhamminaṃ;
Pārājikassābhabbassa, sikkhānikkhittakassa ca.

430. Nisinnaparisāyañca, sabhāgāpattiko tathā;
Chandena parivutthena, pātimokkhaṃ na uddise.

431. Adesayitvānāpannaṃ, nāvikatvāna vematiṃ;
Nuposathepi vā kātuṃ, posatho na ca kappati.

432. Aṭṭhitoposathāvāsā, na vaje tadahū vinā;
Antarāyaṃ va saṅghaṃ vā-dhiṭṭhātuṃ sīmameva vāti.

45. Pavāraṇāniddeso

Pavāraṇāti –

433. Dvinnaṃ tiṇṇaṃ catunnañca, aññamaññappavāraṇā;
Ekassa ca adhiṭṭhānaṃ, sesā saṅghappavāraṇā.

434. Pubbakicce ca karaṇe, pattakalle samānite;
Ṭhapetvā ñattiṃ saṅghena, kattabbevaṃ pavāraṇā.

''Suṇātu me bhante saṅgho, ajja pavāraṇā pannarasī, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā''ti.

435. Ekaṃsaṃ cīvaraṃ katvā, nisīditvā ukkuṭikaṃ;
Therena añjaliṃ saṅgho, paggayha samudīriyo.

436. ''Saṅghaṃ, āvuso, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi, āvuso, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī''ti.

437. Pavārentesu theresu, nisajjukkuṭikaṃ navo;
Pavāreti sayaṃ yāva, ukkuṭikova acchatu.

438. Pubbārambhaṃ samāpetvā, navo saṅghamudīraye.

439. ‘‘Saṅghaṃ, bhante, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi, bhante, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī’’ti.

440. Dānena dhammasākacchā, kalahehi ca rattiyā;
Tevācikāya okāse-sati khepitabhāvato;
Antarāye dasavidhe, ñattiṃ vatvānurūpato.

441. ‘‘Suṇātu me bhante saṅgho, manussehi dānaṃ dentehi, dvīhi bhikkhūhi dhammaṃ sākacchantehi, kalahaṃ karontehi yebhuyyena ratti khepitā. Sace saṅgho tevācikaṃ pavāressati, appavāritova saṅgho bhavissati, athāyaṃ ratti vibhāyissati. Ayaṃ rājantarāyo, ayaṃ corantarāyo, ayaṃ agyantarāyo, ayaṃ udakantarāyo, ayaṃ manussantarāyo, ayaṃ amanussantarāyo, ayaṃ vāḷantarāyo, ayaṃ sarīsapantarāyo, ayaṃ jīvitantarāyo, ayaṃ brahmacariyantarāyo. Sace saṅgho tevācikaṃ pavāressati, appavāritova saṅgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. Yadi saṅghassa pattakallaṃ, saṅgho dvevācikaṃ, ekavācikaṃ, samānavassikaṃ pavāreyyā’’ti.

442. Pavāreyyānurūpena, yathāṭhapitañattiyā;
Āgaccheyyuṃ yadi samā, ādikā cettha āhare.

443. Evaṃ ticatuvaggo ca, ñattiṃ vatvā pavāraye. ‘‘Suṇantu me āyasmantā, ajja pavāraṇā pannarasī, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pavāreyyāmā’’ti.

444. Ekaṃsaṃ cīvaraṃ katvā, nisīditvā ukkuṭikaṃ;
Therena añjaliṃ tevaṃ, paggayha samudīriyā.

445. ‘‘Ahaṃ, āvuso, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmantā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi ahaṃ, āvuso, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmantā anukampaṃ upādāya, passanto paṭikarissāmī’’ti.

Navenāpi ‘‘ahaṃ, bhante, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmantā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi ahaṃ, bhante, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmantā anukampaṃ upādāya, passanto paṭikarissāmī’’ti.

446. Dvīsu therena kattabbaṃ, navo katvevamīriyo.

447. ‘‘Ahaṃ, āvuso, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi ahaṃ, āvuso, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmī’’ti.

Navenāpi ‘‘ahaṃ, bhante, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi…pe… tatiyampi ahaṃ, bhante, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmī’’ti.

448. Pubbakiccaṃ samāpetvā, adhiṭṭheyyevamekako. ‘‘Ajja me pavāraṇā cātuddasīti vā pannarasīti vā adhiṭṭhāmī’’ti vattabbaṃ.

449. Yasmiṃ vasanti vā pañca, cattāro vā tayo duve;
Pavāraṇaṃ haritvāna, ekekassitarītare.

450. Taṃ taṃ pavāraṇaṃ kayiruṃ,
Siyā āpatti dukkaṭaṃ;
Sesā uposathe vuttā,
Gāthāyo cettha āhare.

451. Pavāriteva saṅghamhi, pārisuddhiuposathaṃ;
Kareyya chinnavasso vā, avuttho vānupagato.

452. Cātumāsiniyā cāpi, kate saṅghenuposathe;
Vutthavassā pavāreyyuṃ, sace appatarā siyunti.

46. Saṃvaraniddeso

Saṃvaroti –

453. Cakkhusotādibhedehi, rūpasaddādigocare;
Abhijjhādomanassādi-ppavattiṃ vinivāraye.

454. Niggaṇheyya sakaṃ cittaṃ, kiṭṭhādiṃ viya duppasuṃ;
Satimā sampajāno ca, care sabbiriyāpatheti.

47. Suddhiniddeso

Suddhīti –

455. Desanā saṃvaro eṭṭhipaccavekkhaṇa bhedato;
Suddhī catubbidhā pātimokkhasaṃvarasammataṃ;
Desanāya visuddhattā, **desanāsuddhi** vuccati.

456. ‘‘Na punevaṃ karissa’’nti, cittādhiṭṭhānasaṃvarā;
Vutto **saṃvarasuddhī**ti, sujjhatindriyasaṃvaro.

457. Pahāyānesanaṃ dhammenuppādentassa eṭṭhiyā;
Suddhattā **eṭṭhisuddhī**ti, vuttamājīvanissitaṃ.

458. Yoniso paṭisaṅkhāya, cīvaraṃ paṭisevati;
Evamādiyathāvutta-paccavekkhaṇasujjhanā;
Paccavekkhaṇasuddhīti, vuttaṃ paccayanissitanti.

48. Santosaniddeso

Santosoti –

459. Appena anavajjena, santuṭṭho sulabhena ca;
Mattaññū subharo hutvā, care saddhammagāravo.

460. Atītaṃ nānusocanto, nappajappamanāgataṃ;
Paccuppannena yāpento, **santuṭṭho**ti pavuccatīti.

49. Caturārakkhaniddeso

Caturakkhāti –

461. Buddhānussati mettā ca, asubhaṃ maraṇassati;
Ārakattādinārahaṃ, sammā sāmañca buddhato.

462. Sammāsambuddhaiti vānussati yā punappunaṃ;
Navabhede bhagavato, **buddhānussati** sā guṇe.

463. Sīmaṭṭhasaṅghe sīmaṭṭhadevatāsu ca issare;
Jane gocaragāmamhi, tatthupādāya mānuse.

464. Sabbasattesu sukhitā, hontāverātiādinā;
Paricchijja paricchijja, bhāvanā **mettabhāvanā**.

465. Vaṇṇasaṇṭhānaokāsa-disato paricchedato;
Vavatthapetvā kesādi-koṭṭhāse anupubbato.

466. Nātisīghañca saṇikaṃ, vikkhepaṃ paṭibāhayaṃ;
Paṇṇattiṃ samatikkamma, muñcantassānupubbato.

467. Vaṇṇaāsayasaṇṭhāna-gandhokāsehi bhāvanā;
Paṭikkūlāti koṭṭhāse, uddhumātādivatthusu;
Gahetvā asubhākāraṃ, pavattā bhāvanāsubhaṃ.

468. ‘‘Maraṇaṃ me bhavissati, jīvitaṃ ucchijjissati;
Maraṇaṃ maraṇaṃ vā’’ti, bhāvayitvāna yoniso.

469. Vadhakassevupaṭṭhānā, sampattīnaṃ vipattito;
Upasaṃharato kāyabahusādhāraṇā tathā.

470. Āyudubbalato kālavavatthānassabhāvato;
Addhānassa paricchedā, bhāvanā **maraṇassatī**ti.

50. Vipassanāniddeso

Vipassanāti –

471. Nāmarūpaṃ pariggayha, tato tassa ca paccayaṃ;
Hutvā abhāvato**niccā,** udayabbayapīḷanā.

472. **Dukkhā** avasavattittā, **anattā**ti tilakkhaṇaṃ;
Āropetvāna saṅkhāre, sammasanto punappunaṃ;
Pāpuṇeyyānupubbena, sabbasaṃyojanakkhayanti.

Nigamanakathā

473. Adhisīlādhicittānaṃ, adhipaññāya sikkhanā;
Bhikkhukiccamato khuddasikkhāyaṃ samudāhaṭā.

474. Mahato kittisaddassa, yassa lokavicārino;
Parissamo na sambhoti, mālutasseva niccaso.

475. Tena **dhammasirīkena,** tambapaṇṇiyaketunā;
Therena racitā dhammavinayaññupasaṃsitā.

476. Ettāvatāyaṃ niṭṭhānaṃ, khuddasikkhā upāgatā;
Pañcamattehi gāthānaṃ, satehi parimāṇatoti.

Khuddasikkhā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddasikkhā-purāṇaṭīkā

Ganthārambhakathā

Yo ciraṃ dīghamaddhānaṃ, viditvā dukkhitaṃ janaṃ;
Tathāpi nāvabujjhantamanukampāya codito.

Bodhāya paṇidhiṃ katvā, patto sambodhimuttamaṃ;
Tassa pāde namassitvā, dhammaṃ saṅghañca sādhukaṃ.

Pubbācariyapādesu, ṭhapetvā sīsamattano;
Therena **dhammasirinā,** thirasīlena yā katā.

‘‘Ādito upasampannasikkhitabba’’ntiādinā;
Khuddasikkhā samāsena, tassā atthavinicchayaṃ.

Likhissāmi hitatthāya, ādikammikabhikkhunaṃ;
Tattha yuttaṃ gahetabbamayuttaṃ tujjhitabbakanti;

Ganthārambhakathāvaṇṇanā

(Ka) etthāha – katamā khuddasikkhā, kathaṃ sikkhitabbā, kasmā sikkhitabbā, ke sikkhanti, ke sikkhitasikkhāti? Vuccate – adhisīlaadhicittaadhipaññāvasena tisso sikkhā, ganthavasenettha saṅkhipitvā vuttattā taddīpano gantho ‘‘khuddasikkhā’’ti vuccati, atha vā ‘‘khuddaṃ anelakaṃ madhupaṭala’’ntiādīni viya sikkhākāmānaṃ madhuratāya khuddā ca tā sikkhā cāti khuddasikkhā, atha vā ‘‘khuddaputtamhi samaṇa posa ma’’ntiādīsu viya bahuvidhattāpi khuddā ca tā sikkhitabbato sikkhā cāti khuddasikkhā. Adhisīlasikkhā panettha cārittavārittavasena duvidhampi sīlaṃ yathānusiṭṭhaṃ paṭipajjamānena tappaṭipakkhe kilese tadaṅgappahānavasena pajahantena sikkhitabbā, adhicittasikkhā pana yathāvuttesu ārammaṇesu abhiyogakaraṇavasena jhānappaṭipakkhānaṃ nīvaraṇagaṇānaṃ vikkhambhanappahānaṃ kurumānena sikkhitabbā, adhipaññāsikkhā pana yathānurūpaṃ samucchedavasena sānusaye kilese samucchindantena sikkhitabbā.

Kasmā sikkhitabbāti ettha –

Jātiādīhi dukkhehi, anekehi upaddutaṃ;
Khandhalokaṃ jahitvāna, pattuṃ khemaṃ puraṃ sivaṃ.

Kalyāṇaputhujjanena saha satta sekkhā sikkhanti. Arahanto sikkhitasikkhā.

Ye vītamohā munipuṅgavassa;
Sissesu aggā muninā pasatthā;
Te tīsu sikkhāsu samattasikkhā;
Tato pare kena samattasikkhāti.

Āditoti ettha ādimhiyevāti attho, ādito paṭṭhāyāti vā. Upasampannena ca upasampannāya ca sikkhitabbaṃ **upasampannasikkhitabbaṃ**. Saha mātikāya **samātikaṃ**. Pubbe vuttappakāraṃ khuddasikkhaṃ pavakkhāmi ādarena, pakārena vā vakkhāmi ratanattayaṃ vanditvāti attho. Apica thero **ādito**ti vacanena saddhāpabbajitānaṃ kulaputtānaṃ ālasiyadosena appaṭipajjantānaṃ aññāṇadosena aññathā paṭipajjantānaṃ saṃvegaṃ janeti. Kathaṃ? Atidullabhaṃ khaṇasamavāyaṃ paṭilabhitvā taṅkhaṇaṃ na kusītena vā niratthakakathāpasutena vā vītināmetabbaṃ, kiṃ kātabbaṃ? Ādito paṭṭhāya nirantarameva tīsu sikkhāsu ādaro janetabboti. Etthāha – kiṃ taṃ ratanattayaṃ nāma, yaṃ vanditvā thero khuddasikkhaṃ pavakkhatīti? Vuccate – buddharatanaṃ dhammaratanaṃ saṅgharatananti imāni tīṇi ratanāni. Tāni hi ratijananaṭṭhena ''ratanānī''ti vuccanti. Apica –

''Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī''ti. (dī. nī. aṭṭha. 2.33; saṃ. ni. aṭṭha. 3.5.223; khu. pā. aṭṭha. 6.3; su. ni. aṭṭha. 1.226; mahāni. aṭṭha. 50; udā. aṭṭha. 45) –

Imissā gāthāya vasena ratanattho veditabbo.

Mātikāvaṇṇanā

(Kha-ja) idāni ''samātika''nti vuttattā mātikaṃ tāva dassetuṃ **''pārājikā ca cattāro''**tiādi āraddhaṃ. Sabbasikkhānaṃ pana mūlabhūtattā adhisīlasikkhāva paṭhamaṃ vuttā. ''Sīle patiṭṭhāyā''ti (suṃ. ni. 1.1.23, 192; peṭako. 22; mi. pa. 2.1.9) hi vuttaṃ. Tatrāpi mahāsāvajjattā, mūlacchejjavasena pavattanato ca sabbapaṭhamaṃ jānitabbāti pārājikāva paṭhamaṃ vuttāti. Idāni yathānikkhittāni mātikāpadāni paṭipāṭiyā vitthāretvā dassetuṃ ''pārājikā ca cattāro''ti paṭhamapadaṃ uddhaṭaṃ, tassāyamattho – **pārājikā**ti parājitā parājayamāpannā, sikkhāpadaṃ atikkamitvā teneva āpattiṃ āpajjitvā, tāya vā parājayamāpāditānametaṃ adhivacanaṃ, te pana cattāroti vuttaṃ hoti.

1. Pārājikaniddesavaṇṇanā

1-2. Idāni te dassetuṃ **''maggattaye''**tiādi āraddhaṃ. Tattha manussāmanussatiracchānagatānaṃ vasena tisso itthiyo, tayo ubhatobyañjanakā, tayo paṇḍakā, tayo purisāti pārājikavatthubhūtānaṃ nimittānaṃ nissayā dvādasamattā honti, tesaṃ vaccamaggappassāvamaggamukhamaggavasena tayo maggā. Tattha manussitthiyā tayo, amanussitthiyā tayo, tiracchānagatitthiyā tayoti nava, tathā manussaubhatobyañjanakādīnaṃ. Manussapaṇḍakādīnaṃ pana vaccamaggamukhamaggavasena dve dve katvā cha, tathā manussapurisādīnanti sabbesaṃ vasena tiṃsa maggā honti. Te sabbe pariggahetvā idha **''maggattaye''**ti vuttaṃ, tasmiṃ maggattayeti attho. **Anikkhittasikkho**ti bhikkhubhāvato cavitukāmatācittena yathālakkhaṇaṃ apaccakkhātasikkhoti attho. **Santhatasanthate**ti vatthādīsu yena kenaci santhate vā asanthate vā. **Allokāse**ti maggattayassa pakativātena asamphuṭṭhappadese. **Nimitta**nti aṅgajātaṃ. **Saṃsanthataṃ vā asanthataṃ vā**ti attano aṅgajātaṃ vatthādīnaṃ aññatarena paṭicchannaṃ vā appaṭicchannaṃ vā. **Upādiṇṇa**nti anaṭṭhakāyappasādaṃ. Vuttappakāre maggattaye pavesanto cuto pārājikoti sambandho. Naṭṭhakāyappasādaṃ pana pīḷakaṃ vā cammakhilaṃ vā lomaṃ vā pavesantassa dukkaṭaṃ, manussānaṃ pana jīvamānakasarīre akkhināsākaṇṇacchiddavatthikosesu satthakādīhi katavaṇe vā methunarāgena tilabījamattampi aṅgajātaṃ pavesantassa thullaccayaṃ, avasesasarīresu upakacchakādīsu ca dukkaṭaṃ. Tiracchānagatānaṃ hatthiassagoṇagadrabhaoṭṭhamahiṃsādīnaṃ nāsāya thullaccayaṃ, tathā tesaṃ vatthikosesu. Sabbesampi tiracchānagatānaṃ akkhikaṇṇavaṇesu dukkaṭaṃ, tathā tesaṃ avasesasarīresupi.

Idāni pavesanaṃ nāma na kevalaṃ attupakkameneva hoti, bhikkhupaccatthikādīnaṃ pana vasena parūpakkamenāpi hoti, tatthāpi sevanacitte sati pārājiko hotīti dassanatthaṃ **''atha vā''**tiādi vuttaṃ. Tassattho – yo bhikkhu pavesanapaviṭṭhaṭhitauddhāraṇakkhaṇesu sādiyati, tasmiṃ khaṇe sevanacittaṃ upaṭṭhapeti, sopi pārājiko hoti. Yo pana bhikkhu sabbaso asādiyanto āsīvisamukhaṃ aṅgārakāsuñca paviṭṭhaṃ viya maññati, so nipparādho hoti. Ettha ṭhitaṃ nāma sukkavissaṭṭhisamayappavatti.

Paṭhamaṃ.

3-4. Idāni dutiyaṃ dassetuṃ **''ādiyeyyā''**tiādimāha. ''Ādiyeyyā''tiādīnaṃ padānaṃ ''adinnaṃ theyyacittena bhave pārājiko''ti iminā sambandho. **Ādiyeyyā**ti ārāmādiṃ abhiyuñjitvā yo bhikkhu gaṇheyya, so bhave pārājikoti attho. Evaṃ sesesupi. **Hareyyā**ti vetanena vā mittabhāvena vā aññassa bhaṇḍaṃ haranto puna theyyacitte uppanne ''sīse bhāraṃ theyyacitto āmasatī''tiādinā gaṇheyyāti attho. **Avahareyyā**ti ''upanikkhittaṃ bhaṇḍaṃ 'dehi me bhaṇḍa'nti vuccamāno 'nāhaṃ gaṇhāmī''tiādinā avahareyya. **Iriyāpathaṃ kopeyyā**ti ''sahabhaṇḍahārakaṃ nessāmī''ti teneva purisena taṃ netuṃ tassa gamanapathaṃ vāretvā aññena maggena taṃ santajjetvā neti, evaṃ nentassa tassa purisassa paṭhamapāde thullaccayaṃ, dutiyapāduddhāre pārājikaṃ. ''Thalaṭṭhaṃ bhaṇḍaṃ theyyacitto āmasatī''tiādinā **ṭhānā cāveyya**. Parikappitaṭṭhānaṃ vā suṅkaghātaṃ vā atikkāmento **saṅketaṃ vītināmeyya**. Yaṃ kiñci parapariggahitaṃ sassāmikaṃ bhaṇḍaṃ tehi sāmikehi kāyena vā vācāya vā na dinnanti **adinnaṃ**.

Idāni na imināva ākārena avahārako pārājiko hoti, aññathāpi hotīti dassetuṃ **''atha vā''**tiādi vuttaṃ. Theyyāvahārako ca balāvahārako ca kusāvahārako ca paṭicchannāvahārako ca parikappāvahārako ca bhave pārājikoti sambandho. Tattha **theyyāvahāro** nāma sandhicchedādīhi vā kaṃsakūṭamānakūṭatulākūṭādīhi vā vañcetvā gahaṇaṃ. Pasayhāvahāro **balāvahāro**. Kusasaṅkamanaṃ katvā parakoṭṭhāsaggahaṇaṃ **kusāvahāro**. Parabhaṇḍaṃ paṃsuādinā paṭicchādetvā sāmikesu apassitvā gatesu paccāgantvā gahaṇaṃ **paṭicchannāvahāro. Parikappāvahāro** pana duvidho bhaṇḍokāsavasena. Tattha ''sāṭako ce, gaṇhissāmi, suttañce, na gaṇhissāmī''ti bhaṇḍaṃ parikappetvā andhakāre pasibbakaṃ gaṇhāti. Tattha ce sāṭako hoti, uddhāreyeva pārājikaṃ. Sace suttaṃ hoti, rakkhati, puna ''sutta''nti ñatvāpi ''yaṃ laddhaṃ, taṃ gahetabba''nti uggaṇhanto uddhāreyeva pārājikaṃ, ayaṃ **bhaṇḍaparikappo**. Okāsaparikappo gabbhadvārappamukhavihārādīnaṃ vasena paricchedaṃ karoti ''sace maṃ etthantare passanti, dassāmi, no ce passanti, gaṇhitvā gacchāmī''ti, tassa taṃ parikappitaparicchedaṃ atikkamantassa padavārena pārājikaṃ veditabbaṃ, ayaṃ **okāsaparikappo**.

Idāni imasmiṃ adinnādāne vinicchayanayaṃ dassetuṃ **''bhaṇḍakālagghadesehī''**tiādi vuttaṃ. **Etthā**ti adinnādāne. **Nicchayo**ti vinicchayo kātabboti attho. Tattha kenaci bhikkhunā ''mayā idaṃ nāma bhaṇḍaṃ theyyacittena gahita''nti vutte vinayadharena sahasāva taṃ āpattiṃ anāropetvā tassa bhaṇḍassa sāmikaassāmikabhāvaṃ upaparikkhitvā yadi sassāmikaṃ, tassa bhaṇḍassa agghavasena āpattiyā kāretabbo. Sace nirālayakāle gahitaṃ, pārājikena na kāretabbo, ayaṃ bhaṇḍavasena vinicchayo.

Kāloti avahārakālo. Tadeva hi bhaṇḍaṃ kadāci mahagghaṃ hoti, kadāci appagghaṃ, tasmā yasmiṃ kāle avahaṭaṃ, tasmiṃ kāle yo tassa aggho, tena agghena āpattiyā kāretabbo, ayaṃ kālavasena vinicchayo.

Agghoti bhaṇḍaggho. Navabhaṇḍassa hi yo aggho, so pacchā parihāyati, tasmā sabbadā bhaṇḍaṃ pakatiagghavaseneva na kāretabbaṃ, ayaṃ agghavasena vinicchayo. **Deso**ti avahāradeso. Bhaṇḍuṭṭhānadese hi bhaṇḍaṃ appagghaṃ hoti, aññattha mahagghaṃ, tasmā yasmiṃ dese bhaṇḍaṃ avahaṭaṃ, tasmiṃyeva dese agghena kāretabbo, ayaṃ desavasena vinicchayo.

Paribhogenapi sāṭakādikassa bhaṇḍassa aggho parihāyati, tasmā tassa paribhogavasena parihīnāparihīnabhāvo upaparikkhitabbo, ayaṃ paribhogavasena vinicchayo.

Dutiyaṃ.

5. Idāni tatiyaṃ dassetuṃ **‘‘manussaviggaha’’**ntiādi āraddhaṃ. Tattha **manussaviggaha**nti paṭisandhiviññāṇena saddhiṃ uppannaṃ kalalarūpaṃ ādiṃ katvā pakatiyā vīsativassasatāyukassa sattassa yāva maraṇakālā etthantare anupubbena vuddhippatto attabhāvo, eso manussaviggaho nāma, evarūpaṃ manussaviggahanti attho. **Ciccā**ti vadhakacetanāvasena sañcetetvā pakappetvā abhivitaritvā vītikkamoti attho. **Jīvitā vā viyojaye**ti vuttappakāraṃ manussaviggahaṃ kalalakālepi tāpanamaddanehi vā bhesajjasampadānena vā tato vā uddhampi tadanurūpena upakkamena santativikopanavasena yo jīvitā viyojeyya, so cuto bhaveti sambandho. Kiñca bhiyyo – **‘‘satthahārakaṃ vā’’**tiādi vuttaṃ. Ettha haratīti hārakaṃ, kiṃ harati? Jīvitaṃ, haritabbanti vā hārakaṃ, upanikkhipitabbanti attho, satthañca taṃ hārakañcāti **satthahārakaṃ. Assā**ti manussaviggahassa. Yathā manussaviggaho icchiticchitakkhaṇe taṃ asiādisatthaṃ paṭilabhati, tathā sayaṃ **maraṇacetano** maraṇādhippāyo hutvā upanikkhipeyya. Sopi cuto bhaveti attho. Etena thāvarappayogaṃ dasseti.

6-7. Idāni ‘‘maraṇavaṇṇaṃ vā saṃvaṇṇeyyā’’tiādividhiṃ dassetuṃ **‘‘gāheyya maraṇūpāyaṃ, vadeyya maraṇe guṇa’’**nti vuttaṃ. Tattha ‘‘satthaṃ vā āhara, visaṃ vā khāda, rajjuyā vā ubbandhitvā kālaṃ karohī’’tiādinā nayena maraṇatthāya upāyaṃ gāheyya. Maraṇasaṃvaṇṇanā panettha bahuvidhā ‘‘kāyena saṃvaṇṇeti, vācāya kāyavācāya dūtena lekhāya vā saṃvaṇṇetī’’ti vuttattā. Tattha **kāyena saṃvaṇṇeti** nāma kāyena viññāpeti. ‘‘Yo papāte papatanādīni katvā marati, so dhanaṃ vā labhati, yasaṃ vā labhati, saggaṃ vā gacchatī’’tiādinā nayena saṃvaṇṇeti, āpatti dukkaṭassa. Tassa vacanaṃ sutvā koci ‘‘marissāmī’’ti dukkhaṃ vedanaṃ uppādeti, thullaccayaṃ. Marati ce, pārājikaṃ. Evaṃ sesesupi. **Dūtena saṃvaṇṇanāyaṃ** pana dūtassa sāsanaṃ ārocāpeti ‘‘evaṃ ārocehī’’ti, ‘‘yo evaṃ marati, so dhanaṃ vā labhatī’’ti sabbaṃ purimasadisameva. **Lekhāya saṃvaṇṇeti** nāma giripabbatapurāṇādilekhaṃ likhati, ‘‘yo evaṃ maratī’’tiādi vuttanayameva. Etthāpi yo maraṇūpāyaṃ vā gāheyya, maraṇe vā guṇaṃ vadeyya, so cuto bhaveti sambandho.

Idāni pana imassa manussaviggahassa chabbidhe payoge dassetuṃ **‘‘payogā’’**tiādi āraddhaṃ. Sāhatthikanissaggikaāṇattikathāvaraiddhimayavijjāmayānaṃ vasena tassa manussaviggahassa chappayogāti adhippāyo. Tattha **sāhatthiko**ti sayaṃ mārentassa kāyena vā kāyappaṭibaddhena vā paharaṇaṃ. **Nissaggiko**ti dūre ṭhitaṃ māretukāmassa kāyādīhi ususattiyantapāsāṇādīnaṃ nissajjanaṃ. **Āṇattiko**ti ‘‘asukaṃ nāma mārehī’’ti aññaṃ āṇāpentassa āṇāpanaṃ. **Thāvaro**ti opātakkhaṇanaṃ, apassenasaṃvidhānaṃ, asiādīnaṃ upanikkhipanaṃ, taḷākādīsu visasampayojanaṃ, rūpūpahāroti evamādi. Kammavipākajāya iddhiyā payojanaṃ **iddhipayogaṃ**. Māraṇatthāya vijjānaṃ parijappanaṃ **vijjāmayo**ti.

Idāni imesu chasu payogesu āṇattiyaṃ saṅketavisaṅketataṃ dassetuṃ **‘‘kālavatthāvudhiriyāpathā’’**tiādimāha. Tattha **kālo**ti pubbaṇhasāyanhādikālo ca yobbanathāvariyādikālopi ca. Imesu yaṃ kiñci kālaṃ niyametvā ‘‘imasmiṃ nāma kāle mārehī’’ti āṇatto sace tasmiṃyeva kāle māreti, āṇattikkhaṇeyeva pārājikaṃ. Sace niyamitakālato pure vā pacchā vā māreti, āṇāpako muccati. **Vatthū**ti māretabbo puggalo. Sace āṇatto tameva māreti, āṇāpakassa āṇattikkhaṇeyeva pārājikaṃ. Atha aññaṃ māreti, āṇāpako muccati. Evaṃ sesesupi vuttanayeneva vinicchayo veditabbo. **Āvudha**nti asiādi. **Iriyāpatho**ti māretabbassa gamanaṃ vā nisajjā vāti evamādiko. **Kiriyāviseso**ti vijjhanaṃ vā chedanaṃ vā bhedanaṃ vā sūlāropanaṃ vāti evamādiko. **Okāso**ti gāmo vā vanaṃ vā gehaṃ vāti evamādiko. Imesu yathā yathā vadhako āṇatto, tathā tathā kate āṇāpakassa āpatti, aññathā kate visaṅketo hoti. Āṇattiyaṃ pana ayaṃ viseso ‘‘adhiṭṭhāyāti adhiṭṭhahitvā āṇāpeti ‘evaṃ vijjha, evaṃ pahara, evaṃ ghātehī’’ti vuttāya pāḷiyā labbhatīti ñātabbo.

Tatiyaṃ.

8-9. Idāni catutthaṃ dassetuṃ **‘‘jhānādibheda’’**ntiādimāha. Tassattho – ‘‘jhānaṃ vimokkho samādhi samāpatti ñāṇadassanaṃ maggabhāvanā phalasacchikiriyā kilesappahānaṃ vinīvaraṇatā cittassa suññāgāre abhiratī’’ti evaṃ vuttaṃ uttarimanussadhammaṃ attani natthitāya nosantaṃ ‘‘mayi atthī’’ti attani vā taṃ ‘‘ahaṃ ettha sandissāmī’’ti attānaṃ vā tattha upanetvā dīpento cuto bhave. **Koṭṭhāsaṃ vā**ti ettha ‘‘jhānalābhī, vimokkhalābhī, samādhilābhī, samāpattilābhīmhī’’ti evamādinā nayena koṭṭhāsato vāti attho. **Ekekaṃ vā**ti ‘‘paṭhamassa jhānassa lābhī, dutiyassa jhānassa lābhīmhī’’ti evamādinā nayena ekekaṃ vāti attho. ‘‘Atītabhave sotāpannomhī’’ti vadato atītabhavaṃ sandhāya kathitattā pārājikaṃ natthi, tasmā **‘‘paccuppannabhavassita’’**nti vuttaṃ, tassa paccuppannabhavanissitaṃ katvāti attho. **Aññāpadesarahita**nti ‘‘yo te vihāre vasati, so bhikkhu paṭhamassa jhānassa lābhī’’tiādinā nayena aññāpadesaṃ vināti attho. Evaṃ dīpento hi thullaccayamāpajjati. **Dīpento**ti ‘‘paṭhamaṃ jhānaṃ samāpajjiṃ, samāpajjāmi, samāpanno, paṭhamassa jhānassa lābhīmhi, vasīmhi, sacchikataṃ assā’’ti evamādinā nayena dīpentoti attho. ‘‘Adhigato’’ti māno adhimāno, so yassa natthi, so **anadhimāniko**. Kena evaṃ dīpentoti ce? Taṃ dassetuṃ **‘‘kāyena vācā’’**tiādi vuttaṃ, kāyena vā vācāya vā tadubhayena vāti attho. **Viññattipathe**ti yattha ṭhito manussajātiko gahaṭṭho vā pabbajito vā tassa vacanaṃ pakatisotena sutvā samanantarameva ‘‘imaṃ nāma esa vadatī’’ti jānāti, tattha ṭhatvā dīpento cuto bhave, na devabrahmādīsu aññatarena ñāteti attho.

Catutthaṃ.

10. Idāni catunnampi sādhāraṇavinicchayaṃ vattuṃ **‘‘pārājikete cattāro’’**tiādimāha. Tatthāyaṃ saṅkhepo – **cattāro**pi **ete** pārājikā ‘‘ekakammaṃ ekuddeso samasikkhatā’’ti evaṃ vuttasaṃvāsassa abhabbatāya **asaṃvāsā, yathāpure** pubbe gihikāle ca anupasampannakāle ca asaṃvāsikā, evaṃ pacchā pārājikaṃ āpannāpi asaṃvāsāti. Kiñca bhiyyo – **abhabbā bhikkhubhāvāya** puna tena attabhāvena upasampadāya avatthutāya upasampannā bhavitumpi abhabbāti attho. Kiṃ viyāti ce? **Sīsacchinnova jīvituṃ,** yathāpi sīsacchinno tena attabhāvena puna jīvituṃ abhabbo, evamime cattāroti adhippāyo.

11. Idāni imesu catūsu pārājikesu ye pariyāyāṇattīhi sambhavanti, te dassetuṃ **‘‘pariyāyo cā’’**tiādi vuttaṃ. Tattha **pariyāyo**ti maraṇādhippāyassa kāyapayogo vā vacīpayogo vā. Tasmā ‘‘yo īdise muhutte satthaṃ vā āharitvā visaṃ vā khāditvā sobbhādīsu vā papatitvā marati, so dhanaṃ vā labhati, yasaṃ vā labhatī’’tiādinā nayena maraṇaṃ abhinandanto ‘‘idaṃ sutvā yo koci maratū’’ti yo pariyāyena vadati, taṃ sutvā sace koci tathā marati, pārājikaṃ. Niyamitena pana yaṃ sandhāya vuttaṃ, tasseva maraṇe pārājikaṃ. **Āṇatti** pana vuttatthāyeva. **Tatiye** manussaviggahapārājike labbhatīti sambandho. **Dutiye pana** adinnādāne āṇatti eva labbhati, na pariyāyoti attho. Kasmā naṃ pariyāyena nāpajjatīti? Yathā manussaviggahe ‘‘maraṇavaṇṇaṃ vā saṃvaṇṇeyyā’’ti vuttaṃ, tathā idha adinnādāne ‘‘vaṇṇaṃ vā saṃvaṇṇeyyā’’ti avuttattā. **Sesesū**ti paṭhamacatutthesu pariyāyāṇattidvayaṃ na labbhatīti attho.

12. Idāni catūsupi yathāsambhavaṃ aṅgabhedaṃ dassetuṃ **‘‘sevetukāmatācitta’’**ntiādi vuttaṃ. Tattha **methunadhammassā**ti methunadhammapārājikassa. **Budhā**ti vinayadharā.

13. **Manussasa**nti manussasantakatā. Etena petatiracchānagatapariggahesu anāpattīti dīpitaṃ hoti. **Tathāsaññī**ti manussasantakavasena parapariggahitasaññīti attho. **Vatthuno garutā**ti pañcamāsakaṃ vā atirekapañcamāsakaṃ vā tadagghanakaṃ bhaṇḍaṃ vā hotīti attho. **Avahāro cā**ti pañcavīsatiyā avahāresu yena kenaci avahāro hotīti attho. **Adinnādānahetuyo**ti adinnādānapārājikassa etāni pañca aṅgānīti adhippāyo.

14. **Pāṇo mānussako**ti manussajātikapāṇo. Tasmiṃ pāṇe **pāṇasaññitā. Ghātacetanā**ti vadhakacetanā. **Payogo**ti taṃsamuṭṭhito sāhatthikādīnaṃ channaṃ payogānaṃ aññatarapayogo. **Tena** payogena maraṇaṃ. **Pañcete vadhahetuyo**ti manussaviggahapārājikassa pañca aṅgānīti attho.

15. **Asantatā**ti uttarimanussadhammassa attani asantatā cāti attho. **Pāpamicchatāyārocanā**ti iminā yo kevalaṃ pāpamicchataṃ vinā mandattā momūhattā bhaṇati, tassa anāpattīti dīpitaṃ hoti. **Tassā**ti yassa āroceti, tassa manussajātitā ca. ‘‘Yo te vihāre vasati, so bhikkhu arahā’’tiādinā (pari. 160, 336) **nāññāpadeso ca. Tadevā**ti tadā eva taṅkhaṇeyeva jānanaṃ. **Asantadīpane**ti uttarimanussadhammārocanapārājiketi attho.

16. Idāni ‘‘pārājikā ca cattāro’’ti ettha ca-saddena saṅgahitehi saddhiṃ samodhānetvā dassetuṃ **‘‘asādhāraṇā cattāro’’**tiādi vuttaṃ. Tattha ubbhajāṇumaṇḍalikā vajjappaṭicchādikā ukkhittānuvattikā aṭṭhavatthukāti ime cattāro bhikkhunīnaṃ bhikkhūhi asādhāraṇā nāma. Etāsu **ubbhajāṇumaṇḍalikā** nāma yā kāyasaṃsaggarāgena avassutā teneva rāgena avassutassa manussapurisassa akkhakānaṃ adho, jāṇumaṇḍalānaṃ kapparānañca upari yena kenaci sarīrāvayavena āmasanādiṃ sādiyati, tassā adhivacanaṃ. Yā pana bhikkhunī aññissā bhikkhuniyā pārājikasaṅkhātaṃ vajjaṃ jānaṃ paṭicchādeti, sā **vajjappaṭicchādikā** nāma. Samaggena pana saṅghena ukkhittaṃ bhikkhuṃ yā bhikkhunī yaṃdiṭṭhiko so hoti, tassā diṭṭhiyā gahaṇavasena anuvattati, sā **ukkhittānuvattikā** nāma. Yā pana kāyasaṃsaggarāgena tintā tathāvidhasseva purisassa hatthaggahaṇaṃ vā saṅghāṭikaṇṇaggahaṇaṃ vā sādiyati, kāyasaṃsaggasaṅkhātassa asaddhammassa paṭisevanatthāya purisassa hatthapāse santiṭṭhati vā, tattha ṭhatvā sallapati vā, saṅketaṃ vā gacchati, purisassa āgamanaṃ vā sādiyati, kenaci vā paṭicchannokāsaṃ pavisati, hatthapāse ṭhatvā kāyaṃ upasaṃharati, ayaṃ **aṭṭhavatthukā** nāmāti veditabbā.

Abhabbakā ekādasāti ettha paṇḍako theyyasaṃvāsako titthiyapakkantako tiracchānagato mātughātako pitughātako arahantaghātako bhikkhunidūsako saṅghabhedako lohituppādako ubhatobyañjanakoti ime ekādasa abhabbapuggalā nāma. **Vibbhantā bhikkhunī**ti yadā bhikkhunī vibbhamitukāmā hutvā setavatthaṃ vā kāsāyameva vā gihinivāsanākārena nivāseti, tadā pārājikamāpannā nāma hoti, puna upasampadaṃ na labhati, sā ca pārājikāti attho. **Mudupiṭṭhiko** nāma kataparikammāya mudukāya piṭṭhiyā samannāgato. So ettāvatā na pārājiko, atha kho yadā anabhiratiyā pīḷito attano aṅgajātaṃ attano mukhamaggavaccamaggesu aññataraṃ paveseti, tadā pārājiko hoti.

17-18. **Lambī**ti aṅgajātassa dīghattā evaṃ vutto. Sopi yadā anabhiratiyā pīḷito attano aṅgajātaṃ attano mukhe vā vaccamagge vā paveseti, tadā pārājiko hoti. **Mukhena gaṇhanto**ti ettha yo anabhiratiyā pīḷito parassa suttassa vā pamattassa vā aṅgajātaṃ attano mukhena gaṇhāti, so cāti attho. **Tatthevā**ti parassa aṅgajātevāti attho. Yo anabhiratiyā pīḷito parassa aṅgajātaṃ kammaniyaṃ disvā attano vaccamaggena tassa upari nisīdati, taṃ attano vaccamaggaṃ paveseti, so cāti attho. Ete cattāro anulomikā methunassāti sambandho. Kathamiti ce? Magge maggappavesanasadisatāya, na ubhinnaṃ rāgavasena sadisabhāvūpagatānaṃ dvayaṃdvayasamāpattisadisatāya. **Idhāgatā cattāro**ti methunadhammādivasena pārājikā cattāro cāti evaṃ samodhānato catuvīsati pārājikāti attho.

Etthāha – mātughātakapitughātakaarahantaghātakā tatiyapārājikaṃ āpannā, bhikkhunidūsako lambīādayo cattāro paṭhamapārājikaṃ āpannāyevāti katvā kuto catuvīsatīti? Adhippāyo panettha atthi, mātughātakādayo hi cattāro idha anupasampannāyeva adhippetā, lambīādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā ekena pariyāyena methunadhammaṃ appaṭisevinopi honti, tasmā visuṃ vuttāti. Pārājikavinicchayo.

Pārājikaniddesavaṇṇanā niṭṭhitā.

2. Saṅghādisesaniddesavaṇṇanā

19. Idāni saṅghādisesaṃ pakāsetuṃ **‘‘garukā navā’’**tiādi āraddhaṃ. **Garukā**ti saṅghādisesā idha adhippetā, aññattha pana pārājikāpi saṅgayhanti. Kasmā ‘‘terasā’’ti avatvā ‘‘navā’’ti vuttanti ce? Vītikkamakkhaṇeyeva āpajjitabbattā paṭhamāpattikā vuttā, yāvatatiyakā pana cattāro saṅghādisesā saṅghāyattattā cirena āpajjantīti na vuttā. Tattha **mocetukāmatā**ti mocetukāmatāyāti attho ‘‘alajjitā’’tiādīsu viya. Iminā pana nayena mocanassādo muccanassādo muttassādo methunassādo phassassādo kaṇḍūvanassādo dassanassādo nisajjanassādo vācassādo gehasitapemaṃ vanabhaṅgiyanti ekādasa assādā vuttā, tesu ekaṃyeva mocanassādaṃ gahetvā sesā paṭikkhittā honti.

Tesaṃ assādānaṃ vasena evaṃ vinicchayo veditabbo – mocetuṃ assādo **mocanassādo**. Mocanassādacetanāya nimitte upakkamati, muccati, saṅghādiseso. Na muccati ce, thullaccayaṃ. **Muccanassāde** sace attano dhammatāya muccamānaṃ assādeti, na upakkamati, anāpatti. Sace muccamānaṃ assādento upakkamitvā moceti, saṅghādisesova. Attano dhammatāya mutte assādo **muttassādo**. Etthāpi upakkamassa natthitāya anāpatti. Evaṃ sabbattha. Methunassādena itthiṃ gaṇhantassa muttepi anāpatti, ayaṃ **methunassādo. Phassassādo** duvidho ajjhattiko bāhiro cāti. Tattha ajjhattike tāva attano nimittaṃ ‘‘thaddhaṃ mudukanti jānissāmī’’ti vā lolabhāvena vā kīḷāpayato sace muccati, anāpatti. Bāhiraphassassāde kāyasaṃsaggarāgena mātugāmaṃ phusato āliṅgato ca mutte anāpatti. **Kaṇḍūvanassāde** daddukacchādīnaṃ vasena khajjamānaṃ nimittaṃ kaṇḍūvanassādena kaṇḍūvato muttepi anāpatti. **Dassanassāde** mātugāmassa anokāsaṃ upanijjhāyato muttepi anāpatti. **Nisajjanassāde** mātugāmena saddhiṃ raho nisinnassa muttepi anāpatti. Vācāya assādo **vācassādo**. Tena assādena mātugāmaṃ methunappaṭisaṃyuttāhi vācāhi obhāsantassa muttepi anāpatti. **Gehasitapeme** mātādīnaṃ mātādipemena āliṅganādiṃ karontassa muttepi anāpatti. **Vanabhaṅge ca** santhavakaraṇatthāya itthiyā pesitaṃ pupphādivanabhaṅgasaññitaṃ paṇṇākāraṃ ‘‘itthannāmāya nāma idaṃ me pesita’’nti assādena āmasantassa muttepi anāpatti. Etesu pana mocanassādavaseneva upakkamantassa āpatti, sesānaṃ vasena anāpattīti veditabbaṃ.

Sukkassāti ‘‘nīlaṃ pītakaṃ lohitakaṃ odātaṃ takkavaṇṇaṃ dakavaṇṇaṃ telavaṇṇaṃ khīravaṇṇaṃ dadhivaṇṇaṃ sappivaṇṇa’’nti (pārā. 237) evaṃ āgatesu dasasu vaṇṇesu yassa kassaci sukkassāti adhippāyo. **Upakkammā**ti ‘‘ajjhattarūpe moceti, bahiddhārūpe moceti, ajjhattabahiddhārūpe moceti, ākāse kaṭiṃ kampento mocetī’’ti (pārā. 237) evaṃ vuttesu catūsu upāyesu aññatarena upāyena ‘‘rāgūpatthambhe moceti, vaccūpatthambhe moceti, passāvūpatthambhe moceti, vātūpatthambhe moceti, uccāliṅgapāṇakadaṭṭhūpatthambhe mocetī’’ti evaṃ vuttesu pañcasu kālesu kismiñci kāle aṅgajāte kammaniyaṃ patte ‘‘ārogyatthāya moceti, sukhatthāya moceti, bhesajjatthāya, dānatthāya, puññatthāya, yaññatthāya, saggatthāya, bījatthāya, vīmaṃsatthāya, davatthāya mocetī’’ti (pārā. 237) evaṃ vuttesu dasasu adhippāyesu yena kenaci adhippāyena hatthādīsu yena kenaci upakkamitvāti attho. **Vimocaya**nti antamaso yaṃ ekā khuddakamakkhikā piveyya, tattakampi mocentoti attho. **Aññatra supinantenā**ti yā supinante sukkavissaṭṭhi hoti, taṃ ṭhapetvāti attho. **Samaṇo**ti yo koci upasampanno. **Garuka**nti saṅghādisesaṃ. **Phuse**ti āpajjeyyāti attho.

Sukkavissaṭṭhisikkhāpadaṃ paṭhamaṃ.

20. Idāni kāyasaṃsaggaṃ dīpetuṃ **‘‘itthisaññī’’**tiādi āraddhaṃ. Tattha **itthisaññī**ti tadahujātāyapi manussitthiyā itthisaññīyeva hutvāti attho. Sace tattha vematiko vā paṇḍakapurisatiracchānagatasaññī vā hoti, thullaccayaṃ, tathā itthiyā kāyena kāyappaṭibaddhāmasane ca kāyappaṭibaddhena kāyāmasane ca yakkhīpetīpaṇḍakānaṃ kāyena kāyāmasane ca. Purisatiracchānagatitthīnaṃ pana kāyena kāyāmasanepi dukkaṭaṃ, tathā yakkhīādīnaṃ kāyena kāyappaṭibaddhādīsu ca. Matitthiyā pana thullaccayaṃ. **Kāyasaṃsaggarāgavā**ti iminā mātupemādiṃ mokkhādhippāyañca paṭikkhipati. **Samphusanto**ti kāyasaṃsaggarāgena upakkamma antamaso lomenapi manussitthiṃ samphusantoti atthasambandho. Iminā yo itthiyā āliṅgatopi kāyena na vāyamati, kevalaṃ phassaṃyeva anubhavati, tassa anāpattīti dīpitaṃ hoti.

Kāyasaṃsaggasikkhāpadaṃ dutiyaṃ.

21. Idāni duṭṭhullavācaṃ pakāsetuṃ **‘‘tathā suṇanti’’**ntiādi āraddhaṃ. Tattha **tathā**ti itthisaññī. Manussitthiṃ suṇantinti sambandho. **Suṇanti**nti iminā paṭibalāyapi itthiyā aviññattipathe ṭhitāya dūtena vā paṇṇena vā ārocentassa duṭṭhullavācāpattina hotīti dīpitaṃ hoti. **Viññuñcā**ti iminā yā mahallikāpi bālāpi eḷamūgāpi asaddhammappaṭisaṃyuttaṃ kathaṃ na jānāti, sā idha nādhippetāti dasseti. Vaccamaggapassāvamaggānaṃ vasena maggaṃ vā methunaṃ vā ārabbhāti sambandho. Duṭṭhullavācāya rāgo duṭṭhullavācārāgo, tena **duṭṭhullavācārāgena**. Taṃ assādento **obhāsetvā** duruttavacanaṃ vatvā garukaṃ phuseti attho.

Kathaṃ dve magge ārabbha pasaṃsati garahati? Tattha pasaṃsāyapi tāva ‘‘itthilakkhaṇena subhalakkhaṇena samannāgatāsī’’ti vadati, na tāvasīsaṃ eti. ‘‘Tava vaccamaggo ca passāvamaggo ca subho susaṇṭhāno dassanīyo, īdisena nāma itthilakkhaṇena subhalakkhaṇena samannāgatāsī’’ti vadati, sīsaṃ eti, saṅghādiseso hotīti attho. Garahaṇe pana ‘‘sikharaṇīsi, sambhinnāsi, ubhatobyañjanāsī’’ti imāni tīṇi suddhāniyeva sīsaṃ enti vaccamaggapassāvamaggānaṃ niyatavacanattā accoḷārikattā ca. Aññāni pana ‘‘animittāsi, nimittamattāsī’’tiādīni maggānaṃ aniyatavacanattā methunena ghaṭetvā vuttāni eva sīsaṃ enti. Methunappaṭisaṃyutte ‘‘dehi me, arahasi me dātu’’ntiādīhi pana sīsaṃ na eti, ‘‘methunadhammaṃ dehī’’tiādinā methunadhamme ghaṭiteyeva saṅghādiseso. Itthiyā vaccamaggapassāvamagge ṭhapetvā adhakkhakaṃ ubbhajāṇumaṇḍalaṃ ādissa vaṇṇādibhaṇane thullaccayaṃ, tathā yakkhīpetīpaṇḍakesu vaccamaggapassāvamagge methunepi. Imesaṃ pana yakkhīādīnaṃ adhakkhakādike vuttappakāre padese duṃkkaṭaṃ, tathā itthiyādīnaṃ ubbhakkhake adhojāṇumaṇḍale kāyappaṭibaddhe cāti.

Duṭṭhullavācāsikkhāpadaṃ tatiyaṃ.

22. Idāni attakāmapāricariyaṃ dassetuṃ **‘‘vatvā’’**tiādi vuttaṃ. Tattha **vatvā**ti duṭṭhullobhāsane vuttappakāraṃ itthiṃ itthisaññīyeva hutvā vatvāti attho. **Attakāmupaṭṭhānavaṇṇa**nti ettha methunadhammasaṅkhātena kāmena upaṭṭhānaṃ kāmupaṭṭhānaṃ, attano atthāya kāmupaṭṭhānaṃ attakāmupaṭṭhānaṃ, attanā vā kāmitaṃ icchitanti attakāmaṃ, sayaṃ methunarāgavasena patthitanti attho, attakāmañca taṃ upaṭṭhānañcāti attakāmupaṭṭhānaṃ, tassa vaṇṇo attakāmupaṭṭhānavaṇṇo, taṃ attakāmupaṭṭhānavaṇṇaṃ. ‘‘Etadaggaṃ, bhagini, pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā’’ti evaṃ vatvāti sambandho. **Methunarāgino**ti iminā gilānapaccayādīhi upaṭṭhānassa vaṇṇaṃ bhaṇato anāpattīti dīpitaṃ hoti. **Vācā methunayuttenā**ti ettha methunayutteneva vācāya methunayācane garukaṃ hoti, na aññathāti adhippāyo.

Attakāmapāricariyasikkhāpadaṃ catutthaṃ.

23. Idāni sañcarittaṃ dassetuṃ **‘‘paṭiggahetvā’’**tiādi āraddhaṃ. Tattha **paṭiggahetvā**ti itthiyā vā purisena vā ubhinnaṃ mātādīhi vā ‘‘bhante, itthannāmaṃ itthiṃ vā purisaṃ vā evaṃ bhaṇāhī’’ti vutto tesaṃ vacanaṃ ‘‘sādhū’’ti vā ‘‘hotū’’ti vā ‘‘bhaṇāmī’’ti vā yena kenaci ākārena vacībhedaṃ katvā, sīsakampanādīhi vā sampaṭicchitvāti attho. **Sandesa**nti ettha pana itthī dasavidhā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sārakkhā saparidaṇḍāti. Dasa bhariyāyo dhanakkītā chandavāsinī bhogavāsinī paṭavāsinī odapattakinī obhaṭacumbaṭakā dāsī ca bhariyā ca kammakārī ca bhariyā ca dhajāhaṭā muhuttikā cāti.

Tāsu māturakkhitā bhikkhuṃ pahiṇati ‘‘gaccha, bhante, itthannāmaṃ brūhi ‘homi itthannāmassa bhariyā dhanakkītā…pe… muhuttikā cā’’ti, ayaṃ itthiyā sandeso nāma. Sace māturakkhitāya mātāpitābhātābhaginiādayo bhikkhuṃ pahiṇanti ‘‘gaccha, bhante, itthannāmaṃ brūhi ‘hotu itthannāmassa bhariyā dhanakkītā…pe… muhuttikā cā’’ti, ayampi itthiyā sandesoyeva nāma. Evaṃ piturakkhitādīsupi nayo netabbo. Puriso bhikkhuṃ pahiṇati ‘‘gaccha, bhante, itthannāmaṃ māturakkhitaṃ brūhi…pe… saparidaṇḍaṃ brūhi ‘hotu kira itthannāmassa bhariyā dhanakkītā…pe… muhuttikā cā’’ti, ayaṃ purisassa sandeso nāma. Sace purisassa mātāpitābhātābhaginiādayo bhikkhuṃ pahiṇanti ‘‘gaccha, bhante, itthannāmaṃ māturakkhitaṃ brūhi…pe… saparidaṇḍaṃ brūhi ‘hotu itthannāmassa bhariyā dhanakkītā…pe… muhuttikā cā’’ti, ayampi purisassa sandesoyeva nāma, āṇāpananti attho.

Vīmaṃsitvāti ettha vuttappakārena sāsanaṃ gahetvā tassā itthiyā vā purisassa vā tesaṃ avassārocanakānaṃ mātāpitābhātābhaginiādīnaṃ vā ārocetvāti attho. **Hara**nti yattha pahito, tattha gantvā tassā itthiyā vā purisassa vā āroceti, sā itthī vā puriso vā ‘‘sādhū’’ti sampaṭicchatu vā, mā vā, lajjāya vā tuṇhī hotu, puna āgantvā tassā itthiyā vā purisassa vā haranto garukaṃ phuseti sambandho. Ettāvatā ‘‘paṭigganhati vīmaṃsati paccāharatī’’ti vuttaṃ aṅgattayaṃ sampāditaṃ hoti. Imāya tivaṅgasampattiyā saṅghādiseso, ito yehi kehici dvīhi aṅgehi thullaccayaṃ, ekena dukkaṭaṃ. Yakkhīpetīpaṇḍakesu aṅgattayenapi thullaccayameva, ekena vā dvīhi vā dukkaṭanti.

Sañcarittasikkhāpadaṃ pañcamaṃ.

24. Idāni kuṭikārasikkhāpadaṃ āvi kātuṃ **‘‘saṃyācitaparikkhāra’’**ntiādi āraddhaṃ. Tatrāyaṃ saṅkhepattho – ‘‘vāsiṃ detha, pharasuṃ dethā’’tiādinā sayaṃ pavattitayācanāya gahitaparikkhāraṃ **saṃyācitaparikkhāraṃ** padabhājane vuttanayena saṅghaṃ tikkhattuṃ yācitvā laddhabhikkhūhi vā saṅgheneva vā tattha gantvā sārambhānārambhasaparikkamanāparikkamanabhāvaṃ ñatvā **adesitavatthukaṃ** ‘‘kuṭi nāma ullittā vā hoti avalittā vā ullittāvalittā vā’’ti (pārā. 349) evaṃ vuttalakkhaṇaṃ **kuṭiṃ**. ‘‘Tatridaṃ pamāṇaṃ, dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā’’ti (pārā. 348) evaṃ **vuttapamāṇātikkantaṃ,** ‘‘mayhaṃ vāsāgāraṃ esā’’ti evaṃ attā uddeso etissāti attuddesā, taṃ **attuddesaṃ** katvā **garuṃ** saṅghādisesaṃ phuseti sambandho. Ayaṃ panettha vinicchayo – adesitavatthukaṃ pamāṇātikkantaṃ kunthakipillikādīnaṃ āsaye katattā sārambhaṃ dvīhi balībaddehi yuttena sakaṭena gantuṃ asakkuṇeyyatāya aparikkamanaṃ ullittādibhedaṃ kuṭiṃ attano vasanatthāya karonto vā kārāpento vā ‘‘idāni niṭṭhānaṃ gamissatī’’ti paṭhamapiṇḍadāne thullaccayaṃ, dutiyapiṇḍadānena lepe ghaṭite dve ca saṅghādisese dve ca dukkaṭāni, sace desitavatthukāyeva vā pamāṇātikkantāyeva vā hoti, ekaṃ saṅghādisesaṃ dve ca dukkaṭāni āpajjatīti.

Kuṭikārasikkhāpadaṃ chaṭṭhaṃ.

25. Idāni vihārakārasikkhāpadaṃ dassetuṃ **‘‘mahallaka’’**ntiādi āraddhaṃ. Tattha **mahallaka**nti sassāmikabhāvena saṃyācitakuṭito mahantabhāvo etassa atthi, yasmā vā vatthuṃ desāpetvā pamāṇātikkamenāpi kātuṃ vaṭṭati, tasmā pamāṇamahantatāyapi mahallako, taṃ mahallakaṃ vihāraṃ vā katvāti attho. Ettha pana adesitavatthukabhāvena eko saṅghādiseso, sesaṃ anantarasadisameva. Idha ca tattha ca vāsāgāraṃ ṭhapetvā uposathāgāraṃ vā jantāgharaṃ vā aggisālaṃ vā bhavissatīti evamādinā nayena karontassa anāpatti.

Vihārakārasikkhāpadaṃ sattamaṃ.

26. Idāni amūlakasikkhāpadaṃ pakāsetuṃ **‘‘amūlakenā’’**tiādi āraddhaṃ. Tattha **amūlakenā**ti yaṃ codakena cuditakamhi puggale adiṭṭhaṃ asutaṃ aparisaṅkitaṃ, idaṃ etesaṃ dassanasavanaparisaṅkāsaṅkhātānaṃ mūlānaṃ abhāvato amūlakaṃ, tena amūlakena vatthunāti sambandho. Tattha **adiṭṭhaṃ** nāma attano pasādacakkhunā vā dibbacakkhunā vā adiṭṭhaṃ. **Asutaṃ** nāma tatheva kenaci vuccamānaṃ na sutaṃ. **Aparisaṅkitaṃ** nāma cittena aparisaṅkitaṃ, taṃ pana diṭṭhasutamutavasena tividhaṃ. Tattha bhikkhuñca mātugāmañca tathārūpe ṭhāne disvā ‘‘addhā imehi kata’’nti vā ‘‘karissantī’’ti vā parisaṅkati, idaṃ **diṭṭhaparisaṅkitaṃ** nāma. Andhakāre paṭicchannokāse vā bhikkhussa ca mātugāmassa ca vacanaṃ sutvā dutiyassa atthibhāvaṃ ajānanto pubbe vuttanayena parisaṅkati, idaṃ **sutaparisaṅkitaṃ** nāma. Dhuttehi itthīhi saddhiṃ paccantavihāresu pupphagandhasurādīhi anubhavitvā gataṭṭhānaṃ disvā ‘‘kena nu kho idaṃ kata’’nti vīmaṃsanto tatra kenaci bhikkhunā gandhādīhi pūjā katā hoti, bhesajjatthāya ariṭṭhaṃ vā pītaṃ, so tassa gandhaṃ ghāyitvā ‘‘ayaṃ so bhavissatī’’ti parisaṅkati, idaṃ **mutaparisaṅkitaṃ** nāma. Evaṃ tividhāya parisaṅkāya abhāvena aparisaṅkitanti attho.

Codentoti ‘‘pārājikaṃ dhammaṃ āpannosi, assamaṇosi, asakyaputtiyosī’’tiādīhi vacanehi sayaṃ codentoti attho. Evaṃ codentassa vācāya vācāya saṅghādiseso. **Codāpento vā**ti attanā tassa samīpe ṭhatvā aññaṃ bhikkhuṃ āṇāpetvā codāpento tassa āṇattassa vācāya vācāya garuṃ phuseti attho. Atha sopi cāvanādhippāyena ‘‘mayāpi diṭṭhaṃ atthī’’tiādinā nayena codeti, dvinnampi vācāya āpatti. **Vatthunā antimena cā**ti bhikkhuno anurūpesu ekūnavīsatiyā pārājikesu aññatarenāti attho. **Cāvetu**nti brahmacariyā cāvetuṃ, yo suddhaṃ vā asuddhaṃ vā katūpasampadaṃ puggalaṃ suddhadiṭṭhiko samāno cāvanādhippāyena codeti vā codāpeti vā, tassa saṅghādisesoti adhippāyo. **Suṇamāna**nti iminā parammukhā dūtena vā paṇṇena vā codeti. Codentassa na ruhatīti dīpitaṃ hoti. Parammukhā pana sattahi āpattikkhandhehi vadantassa dukkaṭaṃ.

Amūlakasikkhāpadaṃ aṭṭhamaṃ.

27. Idāni aññabhāgiyasikkhāpadaṃ dassetuṃ **‘‘aññassa kiriya’’**ntiādimāha. Tattha **aññassa kiriya**nti aññassa khattiyādijātikassa pārājikassa vītikkamasaṅkhātaṃ kiriyaṃ disvāti sambandho. **Tena lesenā**ti ‘‘dasa lesā jātileso nāmaleso gottaleso liṅgaleso āpattileso pattaleso cīvaraleso upajjhāyaleso ācariyaleso senāsanaleso’’ti (pārā. 394) evaṃ vuttesu dasasu lesesu yo tasmiṃ puggale dissati, tena lesena tadaññaṃ puggalaṃ brahmacariyā cāvetuṃ antimavatthunā codento garukaṃ phuseti attho. Tattha aññampi vatthuṃ lissati silissati vohāramatteneva īsakaṃ allīyatīti leso, jātiyeva leso **jātileso**. Esa nayo sesapadesupi. Lesena codento kathaṃ codeti? Añño khattiyajātiko iminā codakena pārājikaṃ dhammaṃ ajjhāpajjanto diṭṭho hoti, so aññaṃ attano veriṃ khattiyajātikaṃ bhikkhuṃ passitvā taṃ khattiyajātilesaṃ gahetvā evaṃ codeti ‘‘khattiyo mayā diṭṭho pārājikaṃ dhammaṃ ajjhāpajjanto, tvampi khattiyo pārājikaṃ dhammaṃ āpannosī’’ti vā ‘‘so tvaṃ khattiyo, nāñño, pārājikaṃ dhammaṃ ajjhāpannosī’’ti vā codeti. Evaṃ nāmalesādayopi veditabbā.

Aññabhāgiyasikkhāpadaṃ navamaṃ.

28. Ettāvatā ‘‘garukā navā’’ti uddiṭṭhe vitthārato dassetvā idāni tesu āpannesu paṭipajjanākāraṃ dassetuṃ **‘‘chādeti jānamāpanna’’**ntiādi vuttaṃ. Tassāyaṃ piṇḍattho – yo bhikkhu ‘‘ayaṃ itthannāmā āpattī’’ti āpattivasena vā ‘‘idaṃ bhikkhūnaṃ na vaṭṭatī’’ti evaṃ vatthuvasena vā **jānamāpannaṃ** āpattiṃ yāva **chādeti, tāva tena** bhikkhunā akāmā **parivāso** vasitabboti. **Careyyā**ti mānattaṃ samādāya vaseyya. Kittakaṃ divasanti ce? Cha rattiyo. Mānattavāso pana saṅgheyeva, na gaṇe, na puggale, tena vuttaṃ **‘‘saṅghe’’**ti. **Parivuttho**ti ‘‘tayo kho upāli pārivāsikassa bhikkhuno ratticchedā sahavāso vippavāso anārocanā’’ti (cūḷava. 83) evaṃ vuttaṃ ratticchedaṃ akatvā parivutthoti attho. Tattha **sahavāso**ti pakatattena bhikkhunā saddhiṃ ekacchanne udakapātaṭṭhānabbhantare vāso. **Vippavāso** nāma aññaṃ pakatattaṃ bhikkhuṃ vinā vāso. **Anārocanā**ti āgantukādīnaṃ anārocanā. Etesu tīsu ekenāpi ratticchedo hoti eva. Ettha pana upacārasīmagatānaṃ ārocetabbaṃ, na bahi ṭhitānaṃ, bahi ṭhitānampi sace saddaṃ suṇāti, passati, dūraṃ vā gantvā ārocetabbameva, anārocentassa ratticchedo ceva vattabhede dukkaṭañca hoti. Ajānantasseva upacārasīmaṃ pavisitvā gacchanti ce, ratticchedova hoti, na vattabhedo.

Ciṇṇamānattanti ‘‘cattāro kho, upāli, mānattacārikassa bhikkhuno ratticchedā sahavāso vippavāso anārocanā ūne gaṇe caraṇa’’nti (cūḷava. 92) evaṃ vuttaṃ ratticchedaṃ akatvā ciṇṇamānattaṃ pariniṭṭhitamānattanti attho. Ettha pana sahavāsādayo parivāse vuttappakārā eva. ‘‘Ūne gaṇe caraṇa’’nti ettha gaṇo cattāro vā atirekā vā bhikkhū, tasmā sacepi tīhi bhikkhūhi saddhiṃ vasati, ratticchedo hotiyeva, ‘‘sace pana tena tesaṃ atthibhāvaṃ disvā ārocite pakkamanti, ūne gaṇe caraṇadoso na hotī’’ti (cūḷava. aṭṭha. 97) **aṭṭhakathāsu** vuttaṃ kira. **Abbheyyā**ti taṃ bhikkhuṃ vīsatigaṇo saṅgho abbheyya sampaṭiccheyya, abbhānakammavasena osāreyyāti attho. Sace ekenapi ūno vīsatigaṇo bhikkhusaṅgho taṃ bhikkhuṃ abbheyya, so ca bhikkhu na abbhito, te ca bhikkhū gārayhā, dukkaṭaṃ āpajjantīti attho.

29. Idāni yathā chāditā āpatti channā hoti, taṃ pakāraṃ dassetuṃ **‘‘āpattī’’**tiādi vuttaṃ. Tatthāyaṃ padayojanā – āpattitā ca anukkhittatā ca anantarāyatā ca pahuttatā ca āpattinukkhittaanantarāyapahuttatāyo, etāsu catūsu tathāsaññitā ca chādetukāmo hutvā chādanā cāti evaṃ dasahaṅgehi aruṇuggamamhi channā hotīti. Ettha pana āpattiādīsu catūsu āpattisaññitā ca anukkhittasaññitā ca anantarāyasaññitā ca pahuttasaññitā cāti evaṃ saññāvasena yojetvā aṭṭhaṅgāni gahetabbāni, **chādetukāmo**ti idamekaṃ, **chādanā**ti idamekanti evaṃ dasa.

Etesu pana ādito paṭṭhāya ayaṃ vinicchayo – ‘‘āpatti ca hoti āpattisaññī cā’’ti ettha yaṃ āpanno, sā terasannaṃ aññatarā hoti, sopi ca tattha garukāpattisaññīyeva hutvā jānanto chādeti, channā hoti. Sace tattha anāpattisaññī vā aññāpattisaññī vā vematiko vā hoti, acchannāva hoti. Tividhaṃ pana ukkhepanīyakammaṃ, tena akato anukkhitto. So ce pakatattasaññī hutvā chādeti, channā hoti. Sace apakatattasaññī chādeti, acchannā hoti. Apakatattena pana pakatattasaññināpi apakatattasaññināpi chāditaṃ acchāditameva hotīti. **Anantarāyiko**ti yassa dasasu rājacoraaggiudakamanussāmanussavāḷasarīsapajīvitabrahmacariyantarāyesupi ekopi natthi, so ce anantarāyikasaññī hutvā chādeti, channā hoti. Sace so andhakārabhīruko anantarāye eva vāḷādiantarāyasaññī hutvā chādeti, acchannāva hoti. **Pahū**ti yo sakkoti sabhāgabhikkhuno samīpaṃ gantuñceva ārocituñca, so ce pahusaññī hutvā chādeti, channā hoti. Yo pana apahu hutvā pahusaññī, pahu vā apahusaññī hutvā chādeti, acchannāva hotīti.

Aruṇuggamamhīti ettha purebhattaṃ vā āpattiṃ āpanno hoti pacchābhattaṃ vā, yāva aruṇaṃ na uggacchati, tāva ārocetabbā. Sace pana aruṇabbhantare satakkhattumpi chādetukāmatā uppajjati, acchannāva hoti. Ārocento pana sabhāgasaṅghādisesaṃ āpannassa ārocetuṃ na vaṭṭati. Sace āroceti, āpatti pana āvikatā hoti, ārocanapaccayā pana aññaṃ dukkaṭaṃ āpattiṃ āpajjati. Iminā aññampi vatthusabhāgāpattiṃ ārocetuṃ na vaṭṭatīti dīpito hoti. Ārocentena pana ‘‘ahaṃ tava santike ekaṃ āpattiṃ āvi karomī’’ti vā ‘‘ācikkhāmī’’ti vā ‘‘ārocemī’’ti vā ‘‘ekaṃ āpattiṃ āpannabhāvaṃ jānāhī’’ti vā ‘‘ekaṃ garukāpattiṃ āvi karomī’’ti vā ādinā nayena vattabbaṃ, ettāvatā acchannāva hoti. Sace ‘‘lahukāpattiṃ ārocemī’’ti vadati, channāva hotīti. Saṅghādisesavinicchayo.

Saṅghādisesaniddesavaṇṇanā niṭṭhitā.

3. Cīvaraniddesavaṇṇanā

30. Evaṃ garuke sikkhitabbākāraṃ dassetvā idāni cīvaresu dassetuṃ **‘‘cīvara’’**nti uddhaṭaṃ. Tattha jātito cha cīvarāni (mahāva. 339; pārā. aṭṭha. 2.462-463; kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā), tāni kānīti ce, taṃ dassetuṃ **‘‘khomā’’**tiādi āraddhaṃ. Tattha **khomaṃ** nāma khomavākasuttehi kataṃ vatthaṃ. **Sāṇaṃ** nāma sāṇavākehi kataṃ vatthaṃ. **Bhaṅgaṃ** nāma khomasuttādīhi pañcahi missetvā kataṃ vatthaṃ. Pāṭekkaṃ vākamayameva vāti vadanti. **Kambalaṃ** nāma manussalomaṃ vāḷalomaṃ ṭhapetvā lomehi vāyitvā kataṃ vatthaṃ. **Chaḷetānī**ti cha etāni. Saha anulomehīti **sānulomāni**. Jātito pana kappiyāni cha cīvarānīti vuttaṃ hoti.

31. Idāni tesaṃ anulomāni dassetuṃ **‘‘dukūla’’**ntiādi vuttaṃ. Tattha (mahāva. aṭṭha. 305) **dukūlaṃ** sāṇassa anulomaṃ vākamayattā. **Paṭṭuṇṇa**nti paṭṭuṇṇadese pāṇakehi sañjātavatthaṃ. Somāradese, cīnadese jātaṃ **somāracīnajaṃ** paṭanti sambandho. Imāni tīṇipi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhija**nti ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ. Taṃ pana khomādīnaṃ aññataraṃ hoti. Kapparukkhehi nibbattaṃ jāliniyā devakaññāya anuruddhattherassa dinnavatthādikaṃ **devadinnaṃ**. Tampi khomādīhi nibbattavatthasadisattā channampi anulomaṃ hotiyeva kappāsikassa vā, iddhijampi tatheva veditabbaṃ. **Tassa tassā**ti khomādikassa. **Anulomika**nti anurūpaṃ.

32-33. Evaṃ jātito sānulomāni cha cīvarāni dassetvā idāni tesu adhiṭṭhānādikaṃ vidhānaṃ dassetuṃ **‘‘ticīvara’’**ntiādi vuttaṃ. Ettha (kaṅkhā. aṭṭha. kathinasikakhāpadavaṇṇanā; mahāva. 358) dhiṭṭhānato pubbe ticīvaraṃ nāma pāṭekkaṃ natthi saṅghāṭiādippahonakassa paccattharaṇādivasenāpi adhiṭṭhātuṃ anuññātattā. Tasmā **‘‘ticīvaraṃ adhiṭṭheyya na vikappeyyā’’**ti ettha ‘‘imaṃ saṅghāṭi’’nti evaṃ nāme gahite ‘‘adhiṭṭhāna’’micceva vattabbaṃ, ‘‘vikappemī’’ti pana na vattabbanti adhippāyo. Evaṃ sesesupi. Mukhapuñchanañca nisīdanañca **mukhapuñchananisīdanaṃ. Kaṇḍucchādi**nti kaṇḍuppaṭicchādiṃ adhiṭṭheyya, na vikappeyyāti sambandho. **Etthā**ti imesu navasu cīvaresu. **Ticīvara**nti ticīvarādhiṭṭhānanayena adhiṭṭhitaticīvaraṃ. **Vinā** aladdhasammutiko bhikkhu avippavāsasammutialaddhaṭṭhāne ekāhampi hatthapāsaṃ vijahitvā na vaseyyāti attho. ‘‘Na bhikkhave cātumāsaṃ nisīdanena vippavasitabbaṃ, yo vippavaseyya, āpatti dukkaṭassā’’ti **khuddakakkhandhake** (cūḷava. 263) vuttattā cātumāsaṃ nisīdanaṃ vinā na vaseyyāti attho.

34. Idāni adhiṭṭhānavidhiṃ dassetuṃ **‘‘imaṃ saṅghāṭi’’**ntiādi vuttaṃ. Tattha **miccadhiṭṭhaye**ti iti adhiṭṭhaye, ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti evaṃ saṅghāṭiṃ adhiṭṭhayeti attho. **Ahatthapāsameta**nti dūre ṭhitaṃ pana ṭhapitokāsaṃ sallakkhetvā sace ekaṃ, ‘‘eta’’nti, bahūni ce, ‘‘etānī’’ti vatvā adhiṭṭhayeti atthasambandho. **Sesesupi ayaṃ nayo**ti yathā ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vuttaṃ, evaṃ ‘‘imaṃ uttarāsaṅgaṃ, imaṃ kaṇḍuppaṭicchādiṃ adhiṭṭhāmī’’ti evaṃ attano nāmeneva vatvā sammukhāpi parammukhāpi vuttanayena adhiṭṭhātabbanti vuttaṃ hoti.

35. Idāni sace pubbe adhiṭṭhitaṃ ticīvaraṃ nisīdanaṃ vassikasāṭikaṃ kaṇḍuppaṭicchādīti imesu chasu cīvaresu aññataraṃ cīvaraṃ atthi, puna tathāvidhaṃ cīvaraṃ adhiṭṭhahitvā pariharituṃ icchantena ‘‘dve pana na vaṭṭantī’’ti (pārā. aṭṭha. 2.469; kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) vuttattā pubbe adhiṭṭhitaṃ paccuddharitvā adhiṭṭhātabbanti dassetuṃ **‘‘adhiṭṭhahanto’’**tiādi vuttaṃ, taṃ uttānameva. **Pattādhiṭṭhahane tathā**ti ‘‘imaṃ pattaṃ, etaṃ patta’’nti evaṃ nāmamattameva viseso. Sesaṃ tādisamevāti attho.

36. **Etaṃ imaṃ va saṅghāṭiṃ saṃse**ti ettha sace antogabbhe vā sāmantavihāre vā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā ‘‘etaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vācā bhinditabbā, sace hatthapāse hoti, ‘‘imaṃ saṅghāṭi’’nti tesaṃ tesaṃ nāmavasena vācā bhinditabbāti attho. Paccuddhārepi eseva nayo. Ettha pana ‘‘dve cīvarassa adhiṭṭhānā kāyena vā adhiṭṭheti, vācāya vā adhiṭṭhetī’’ti (pari. 322) vuttattā saṅghāṭiādikaṃ hatthena gahetvā ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’tiādinā nayena cittena ābhogaṃ katvā kāyavikāraṃ karontena kāyena adhiṭṭhātabbaṃ, yena kenaci sarīrāvayavena aphusantassa na vaṭṭati. Vācāya adhiṭṭhahantena vacībhedaṃ katvāva adhiṭṭhātabbaṃ. Tathā pattepi. **Vidū**ti paṇḍito.

37-8. Idāni tesaṃ pamāṇaparicchedaṃ dassetuṃ **‘‘saṅghāṭi pacchimantenā’’**tiādi vuttaṃ. Tattha dīghato muṭṭhipañcakato (pārā. aṭṭha. 2.469; kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) paṭṭhāya ‘‘tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo’’ti (pāci. 548) evaṃ vuttasugatacīvarūnāpi vaṭṭati. Tiriyaṃ pana muṭṭhittikaṃ. Ca-saddena atirekampi vaṭṭatīti attho. Uttarāsaṅgassapi etadeva pamāṇanti taṃ dassetuṃ **‘‘tathā ekaṃsikassāpī’’**ti vuttaṃ. Antaravāsakassa pana ‘‘pārupanenapi hi sakkā nābhiṃ paṭicchādetu’’nti (pārā. aṭṭha. 2.469) **aṭṭhakathā**vacanato **‘‘dvihattho vā’’**ti vuttaṃ.

39. **Nisīdanassa dīghenā**ti ettha (pāci. 531 ādayo; pāci. aṭṭha. 531; kaṅkhā. aṭṭha. nisīdanasikkhāpadavaṇṇanā) **nisīdana**nti santhatasadisaṃ santharitvā ekasmiṃ ante vuttappamāṇena dvīsu ṭhānesu phāletvā katāhi tīhi dasāhi yuttassa parikkhārassetaṃ nāmaṃ.

40. **Kaṇḍuppaṭicchādi** (pāci. 538; mahāva. 354; pāci. aṭṭha. 537; kaṅkhā. aṭṭha. kaṇḍuppaṭicchādisikkhāpadavaṇṇanā) nāma yassa adhonābhiubbhajāṇumaṇḍalaṃ kaṇḍu vā piḷakā vā assāvo vā thullakacchu vā ābādho, tassa paṭicchādanatthāya anuññātaṃ cīvaraṃ. Gāthāyo suviññeyyāva.

41. **Aḍḍhateyyāvā**ti (pāci. 544) ettha tato uddhaṃ na vaṭṭatīti attho.

42. **Etthā**ti saṅghāṭito paṭṭhāya yāva vassikasāṭikā, tāva dassitacīvaresūti attho. **Taduttari**nti tato tesaṃ cīvarānaṃ vuttappamāṇato uttariṃ karontassa chedanapācitti hotīti pāṭhaseso, taṃ atirekaṃ chinditvā puna pācittiyaṃ desetabbanti attho. **Paccattharaṇamukhacoḷā**ti ettha ‘‘anujānāmi, bhikkhave, yāva mahantaṃ paccattharaṇaṃ ākaṅkhati, tāva mahantaṃ paccattharaṇaṃ kātu’’nti (mahāva. 353) vuttattā paccattharaṇassa pamāṇaparicchedo natthi,. Mukhapuñchanacoḷassa pana ukkaṭṭhavasena vā antimavasena vā pamāṇaparicchedo na vutto, tasmā tampi appamāṇikaṃ. Tena vuttaṃ **‘‘ākaṅkhitappamāṇikā’’**ti, icchitappamāṇikāti attho. Yāva ekaṃ dhovīyati, tāva aññaṃ paribhogatthāya icchitabbanti dvepi vaṭṭanti.

43. **Na dīpita**nti kattha na dīpitaṃ? Aṭṭhakathāsu. Kasmāti ce? ‘‘Tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ, attho ca hoti parissāvanehipi thavikāhipi. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, parikkhāracoḷaka’’nti (mahāva. 357) bahūnaṃ pattathavikaparissāvanādīnaṃ saṅgahavasena vuttattā pāṭekkaṃ nidhānamukhanti. Yasmā pana bhagavatā ‘‘yaṃ yaṃ labbhati, taṃ taṃ iminā vidhānena adhiṭṭhahitvā puna yena yena parissāvanādinā attho hoti, taṃ taṃ katvā gaṇhantū’’ti anukampāya anuññātaṃ, tasmā vikappanupagapacchimacīvarappamāṇaṃ thavikampi paṭaparissāvanampi bahūnipi ekato katvā ‘‘imāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī’’ti vatvā adhiṭṭhātumpi vaṭṭatiyeva. Tasmā vuttaṃ **‘‘tathā vatvā’’**ti, ‘‘parikkhāracoḷa’’nti vatvāti attho. **Vikappiya**nti vikappanupagaṃ.

44. **Ahatakappāna**nti (mahāva. 348) ekavāraṃ dhovitakānaṃ.

45. **Utuddhaṭāna**nti ututo dīghakālato uddhaṭānaṃ, katavatthakiccānaṃ pilotikānanti vuttaṃ hoti. **Sesā**ti uttarāsaṅgaantaravāsakā. Paṃsu viya kucchitabhāvaṃ paṭikkūlabhāvaṃ ulati gacchatīti paṃsukūlaṃ, coḷakhaṇḍānametaṃ nāmaṃ, tasmiṃ **paṃsukūle** yathārucīti attho. Kasmāti ce? ‘‘Anujānāmi, bhikkhave, ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṅghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catugguṇaṃ saṅghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ, paṃsukūle yāvadatthaṃ, pāpaṇike ussāho karaṇīyo’’ti vuttattā, tasmā susānādīsu patitapaṃsukūle ca antarāpaṇe patitapilotikacīvare ca paṭaparicchedo natthi, paṭasatampi vaṭṭatīti siddhaṃ.

46. Idāni ‘‘anujānāmi, bhikkhave, chinnakaṃ saṅghāṭiṃ chinnakaṃ uttarāsaṅgaṃ chinnakaṃ antaravāsaka’’nti (mahāva. 345) vatvā puna ‘‘tena kho pana samayena aññatarassa bhikkhuno ticīvare kayiramāne sabbaṃ chinnakaṃ nappahoti. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, dve chinnakāni ekaṃ acchinnakanti. Dve chinnakāni ekaṃ acchinnakaṃ nappahoti. Anujānāmi, bhikkhave, dve acchinnakāni ekaṃ chinnakanti. Ekaṃ chinnakaṃ nappahoti. Anujānāmi, bhikkhave, anvādhikampi āropetuṃ. Na ca, bhikkhave, sabbaṃ acchinnakaṃ dhāretabbaṃ, yo dhāreyya, āpatti dukkaṭassā’’ti (mahāva. 360) evaṃ vuttavidhānaṃ dassetuṃ **‘‘tīsū’’**tiādi āraddhaṃ. Tassa attho – tīsu cīvaresu yaṃ chinditvā sibbituṃ sabbapacchimappamāṇaṃ pahoti, taṃ chinditabbaṃ. Sabbesu pana appahontesu anvādhikaṃ ādiyeyyāti. Tattha **anvādhi** nāma anuvātaṃ viya saṃharitvā cīvarassa upari saṅghāṭiākārena āropetabbaṃ. Āgantukapattantipi vadanti. Idaṃ pana appahonake anuññātaṃ. Sace pahoti, na vaṭṭanti, chinditabbameva. **Anādiṇṇa**nti anāropitaṃ anvādhikaṃ. **Na dhāreyyā**ti ticīvarādhiṭṭhānavasena adhiṭṭhahitvā na dhāretabbanti adhippāyo.

47-8. Idāni udositasikkhāpadanayaṃ dassetuṃ **‘‘gāme’’**tiādi vuttaṃ. Ettha pana sace gāmo (pārā. 478; pārā. aṭṭha. 2.477-478; kaṅkhā. aṭṭha. udositasikkhāpadavaṇṇanā) ekassa rañño vā bhojakassa vā vasena ekakulassa hoti, pākārādinā parikkhittattā ekūpacāro ca, evarūpe gāme cīvaraṃ nikkhipitvā tasmiṃ gāme yathārucitaṭṭhāne vasituṃ labbhati. Sace so gāmo aparikkhitto, yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vasitabbaṃ, tassa vā gharassa samantato hatthapāsā na vijahitabbaṃ.

Sace so gāmo vesālikusinārādayo viya nānārājūnaṃ vā bhojakānaṃ vā hoti, vuttappakārena parikkhitto ca, evarūpe gāme yasmiṃ ghare cīvaraṃ nikkhittaṃ, tasmiṃ ghare vā vatthabbaṃ. Yassā vīthiyā taṃ gharaṃ hoti, tassā vīthiyā tassa gharassa sammukhāṭṭhāne sabhāye vā nagaradvāre vā vatthabbaṃ, tesaṃ sabhāyadvārānaṃ hatthapāsā vā na vijahitabbaṃ. Sace aparikkhitto, yasmiṃ ghare nikkhittaṃ, tattha vā tassa hatthapāse vā vatthabbaṃ.

Nivesanādayo hammiyapariyosānā gāmaparikkhepato bahi sanniviṭṭhāti veditabbā. Itarathā tesaṃ gāmaggahaṇeneva gahitattā gāmassa ekakulanānākulaekūpacāranānūpacāratāvaseneva vinicchayo vattabbo siyā. Nivesanādīnaṃ vaseneva **pāḷiyaṃ** (pārā. 478 ādayo) attho vibhatto, na gāmavasena. Udositavinicchaye ayaṃ nayo vuttoyeva.

Nivesaneti ettha sace ekakulassa nivesanaṃ hoti parikkhittañca, antonivesane cīvaraṃ nikkhipitvā antonivesane vatthabbaṃ. Aparikkhittañce hoti, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ vatthabbaṃ, tassa gabbhassa hatthapāsā vā na vijahitabbaṃ. Sace nānākulassa hoti parikkhittañca, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ gabbhe vatthabbaṃ, sabbesaṃ sādhāraṇadvāramūle vā tesaṃ gabbhadvāramūle vā tesaṃ gabbhadvāramūlānaṃ vā hatthapāsā na vijahitabbaṃ. Aparikkhittañce hoti, yasmiṃ gabbhe cīvaraṃ nikkhittaṃ, tasmiṃ gabbhe vatthabbaṃ, hatthapāsā vā na vijahitabbaṃ.

Udositoti yānādīnaṃ bhaṇḍānaṃ sālā. **Pāsādo**ti dīghapāsādo. **Hammiya**nti muṇḍacchadanapāsādo. **Nāvā** pana thalaṃ āropetvā nikkhittāpi hoti, samudde ṭhitāpi. Sace ekakulassa nāvā hoti, antonāvāya cīvaraṃ nikkhipitvā antonāvāya vatthabbaṃ. Nānākulassa nāvā hoti nānāgabbhā nānāovarakā, yasmiṃ ovarake cīvaraṃ nikkhittaṃ, tasmiṃ vatthabbaṃ, cīvarassa hatthapāsā vā na vijahitabbaṃ.

Aṭṭoti paṭirājādīnaṃ paṭibāhanatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko patissayaviseso. **Māḷo**ti ekakūṭasaṅgahito caturassapāsādo. Imesu pana udositādīsu māḷapariyosānesu nivesane vuttanayeneva vinicchayo veditabbo. Nivesananti pana udositādīnaṃ vasena akatāya patissayavikatiyā adhivacanaṃ.

Ārāmo nāma pupphārāmaphalārāmādiko. Sace ekakulassa ārāmo hoti parikkhitto ca, antoārāme cīvaraṃ nikkhipitvā antoārāme vatthabbaṃ. Sace aparikkhitto, cīvarassa hatthapāsā na vijahitabbaṃ. Sace nānākulassa ārāmo hoti parikkhitto ca, dvāramūle vā vatthabbaṃ, dvāramūlassa hatthapāsā vā na vijahitabbaṃ. Aparikkhitto ce, cīvarassa hatthapāsā na vijahitabbaṃ.

Sattho nāma jaṅghasatthasakaṭasatthānamaññataro. Sace ekakulassa sattho hoti, satthe cīvaraṃ nikkhipitvā purato vā pacchato vā sattabbhantarā na vijahitabbā, passato abbhantaraṃ na vijahitabbaṃ. **Abbhantaraṃ** nāma aṭṭhavīsatihatthaṃ hoti. Sace gacchanto sattho sakaṭe vā bhagge, goṇe vā naṭṭhe antarā chijjati, yasmiṃ koṭṭhāse cīvaraṃ nikkhipitabbaṃ, tattha vasitabbaṃ. Sace nānākulassa hoti, satthe cīvaraṃ nikkhipitvā cīvarassa hatthapāsā na vijahitabbaṃ.

Khettakhalesu ārāme vuttasadisova vinicchayo. **Dume**ti rukkhamūle. Sace ekakulassa rukkhamūlaṃ hoti, yaṃ majjhanhikakāle samantā chāyā pharati, tasmiṃ ṭhāne aviraḷe padese tassa chāyāya phuṭṭhokāsassa anto eva nikkhipitabbaṃ. Sace viraḷasākhassa pana rukkhassa ātapena phuṭṭhokāse ṭhapeti, aruṇuggamane sace so bhikkhu tassa hatthapāse na hoti, aññasmiṃ vā ṭhāne tassa chāyāyapi hoti, nissaggiyaṃ hotiyeva. Nānākulassa ce hoti, cīvarassa hatthapāsā na vijahitabbaṃ.

Ajjhokāse pana viñjhāṭavīādīsu araññesupi samuddamajjhe macchabandhānaṃ agamanapathesu dīpakesupi cīvaraṃ ṭhapetvā tato samantā sattabbhantare padese yattha katthaci vasitabbaṃ. Sace sattabbhantarato kesaggamattampi atikkamitvā aruṇaṃ uṭṭhapeti, nissaggiyaṃ hoti.

Ettha pana **pāḷiyaṃ** ‘‘gāmo ekūpacāro nānūpacāro’’tiādinā (pārā. 477) avisesena mātikaṃ nikkhipitvāpi gāmanivesanaudositakhettadhaññakaraṇaārāmavihārānaṃ ekūpacāranānūpacāratā ‘‘gāmo ekūpacāro nāma ekakulassa gāmo hoti parikkhitto ca aparikkhitto cā’’tiādinā (pārā. 478) parikkhittāparikkhittavasena vibhattā. Aṭṭamāḷapāsādahammiyanāvāsattharukkhamūlaajjhokāsānampi evaṃ avatvā ‘‘ekakulassa aṭṭo hoti, nānākulassa aṭṭo hotī’’tiādinā (pārā. 484) nayena ekakulanānākulavasena ca ante ‘‘ajjhokāso ekūpacāro nāma agāmake araññe samantā sattabbhantarā ekūpacāro, tato paraṃ nānūpacāro’’ti (pārā. 494) ca evaṃ ekūpacāranānūpacāratā vibhattā. Tasmā gāmādīsu parikkhittaṃ ekūpacāraṃ, aparikkhittaṃ nānūpacāranti ca aṭṭādīsu yaṃ ekakulassa, taṃ ekūpacāraṃ nānākulassa nānūpacāranti ca gahetabbaṃ. Ajjhokāsapade vuttanayena gahetabbaṃ.

Bhikkhusammutiyāññatrāti yaṃ gilānassa bhikkhuno cīvaraṃ ādāya pakkamituṃ asakkontassa ñattidutiyena kammena avippavāsasammuti dīyati, taṃ ṭhapetvāti attho. Laddhasammutikassa pana yāva rogo na vūpasammati, tasmiṃ vūpasante añño vā kuppati, anāpattiyeva.

49. ‘‘Anujānāmi, bhikkhave, kaṇḍuppaṭicchādiṃ yāva ābādhā adhiṭṭhātuṃ, tato paraṃ vikappetuṃ. Vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu’’nti (mahāva. 358) vuttattā rogapariyantā kaṇḍuppaṭicchādi, vassānapariyantā vassikasāṭikāti attho. **Sesā**ti ticīvarādayo kālavasena **apariyantikā**ti attho.

50. Paccattharaṇādittayaṃ sadasampi adasampi rattampi arattampi ādiṇṇakappampi anādiṇṇakappampi labbhatīti attho. **Nisīdana**nti nisīdanañca rattaṃ anādiṇṇakappañca labbhatīti adhippāyo. Paccattharaṇaparikkhāramukhapuñchanacoḷāni pana nīlampi pītakampi lohitakampi pupphadasādikampi vaṭṭanti, tasmā **‘‘sadasampī’’**tiādi vuttaṃ. Evarūpaṃ pana nivāsetuṃ vā pārupituṃ vā na vaṭṭati, kevalaṃ paccattharaṇādivasena adhiṭṭhānamattaṃ kātuṃ vaṭṭati.

51. Ticīvaraṃ kaṇḍuppaṭicchādi vassikasāṭikāti idaṃ pana **sesacīvarapañcakaṃ** adasaṃ rajitaṃyeva kappati, tañca ādiṇṇakappamevāti attho. **Sadasaṃva nisīdana**nti idaṃ pana pubbe ‘‘sadasampī’’ti ettha vuttattā adasampi nisīdanaṃ vaṭṭatīti sammohanivāraṇatthaṃ vuttanti vadanti.

52. **Anadhiṭṭhita**nti ticīvarādivasena anadhiṭṭhitaṃ. **Anissaṭṭhaṃ** nāma aññesaṃ avissajjitaṃ, taṃ pana vikappetvā paribhuñjitabbanti attho.

Idāni vikappanupagassa pamāṇaṃ heṭṭhimaparicchedena dassetuṃ **‘‘hatthadīgha’’**ntiādimāha. Tattha ‘‘anujānāmi, bhikkhave, āyāmena aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimaṃ cīvaraṃ vikappetu’’nti (mahāva. 358) vuttattā dīghato ekahatthaṃ puthulato upaḍḍhahatthaṃ vikappetabbanti adhippāyo.

53. **Ticīvarassā**ti vinayaticīvarassa, na dhutaṅgaticīvarassa. Tassa pana imesu navasu cīvarattayameva labbhati, na aññaṃ labbhati. **Sabbameta**nti sabbaṃ adhiṭṭhānavidhānañca pariharaṇavidhānañcāti attho. **Parikkhāracoḷiyo sabba**nti ticīvarādikaṃ navavidhampi cīvaraṃ. **Tathā vatvā**ti ‘‘parikkhāracoḷa’’nti vatvā. **Adhiṭṭhatī**ti adhiṭṭhāti. Kiṃ pana ticīvaraṃ parikkhāracoḷaṃ adhiṭṭhātuṃ vaṭṭatīti? Āma vaṭṭati, ‘‘parikkhāracoḷaṃ nāma pāṭekkaṃ nidhānamukhametanti ticīvaraṃ parikkhāracoḷaṃ adhiṭṭhahitvā paribhuñjituṃ vaṭṭati. Udositasikkhāpade pana ticīvaraṃ adhiṭṭhahitvā pariharantassa parihāro vutto’’ti **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.469) vuttaṃ, tasmā ticīvaraṃ parikkhāracoḷaṃ adhiṭṭhahantena paccuddharitvā puna adhiṭṭhātabbaṃ.

54. Idāni etesaṃ adhiṭṭhānavijahanākāraṃ dassetuṃ **‘‘acchedavissajjanagāhavibbhamā’’**tiādi vuttaṃ. Tattha **acchedo**ti corādīhi acchindanaṃ. **Vissajjana**nti aññesaṃ dānaṃ. Kathaṃ pana dinnaṃ, kathaṃ gahitaṃ sudinnaṃ suggahitañca hotīti? Sace ‘‘idaṃ tuyhaṃ demi dadāmi dajjāmi oṇojemi pariccajāmi nissajjāmi vissajjāmī’’ti vā ‘‘itthannāmassa demi…pe… vissajjāmī’’ti vā vadati, sammukhāpi parammukhāpi dinnaṃyeva hoti. ‘‘Tuyhaṃ gaṇhāhī’’ti vutte ‘‘mayhaṃ gaṇhāmī’’ti vadati, sudinnaṃ suggahitañca. ‘‘Tava santakaṃ karohi, tava santakaṃ hotu, tava santakaṃ karissatī’’ti vutte ‘‘mamasantakaṃ karomi, mama santakaṃ hotu, mama santakaṃ karissāmī’’ti vadati, duddinnaṃ duggahitañca. Sace pana ‘‘tava santakaṃ karohī’’ti vutte ‘‘sādhu, bhante, mayhaṃ gaṇhāmī’’ti gaṇhāti, suggahitaṃ.

Gāhoti vissāsaggāho (pārā. aṭṭha. 1.131). So pana evaṃ veditabbo – ‘‘anujānāmi, bhikkhave, pañcahaṅgehi samannāgatassa vissāsaṃ gahetuṃ. Sandiṭṭho ca hoti, sambhatto ca, ālapito ca, jīvati ca, jānāti ca ‘gahite me attamano bhavissatī’’’ti (mahāva. 356). Tattha **sandiṭṭho**ti diṭṭhamattakamitto. **Sambhatto**ti daḷhamitto. **Ālapito**ti ‘‘mama santakaṃ yaṃ icchasi, taṃ gaṇheyyāsi, āpucchitvā gahaṇe kāraṇaṃ natthī’’ti vutto. **Jīvatī**ti anuṭṭhānaseyyāya sayitopi yāva jīvitindriyupacchedaṃ na pāpuṇāti.

Gahite ca attamanoti gahite ca tuṭṭhacitto. Evarūpassa santakaṃ ‘‘gahite me attamano bhavissatī’’ti jānantena gahetuṃ vaṭṭati. Anavasesapariyādānavasena cetāni pañca aṅgāni vuttāni, vissāsaggāho pana tīhi aṅgehi ruhati. Kathaṃ? Sandiṭṭho jīvati gahite attamano, sambhatto jīvati gahite attamano, ālapito jīvati gahite attamanoti evaṃ.

Yo pana jīvati, na ca gahite attamano hoti, tassa santakaṃ vissāsabhāvena gahitampi puna dātabbaṃ. Dadantena matakadhanaṃ tāva ye tassa dhane issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabbaṃ. Yo pana paṭhamaṃyeva ‘‘suṭṭhu kataṃ tayā mama santakaṃ gaṇhantenā’’ti vacībhedena vā cittuppādamattena vā anumoditvā pacchā kenaci kāraṇena kupito, so paccāharāpetuṃ na labhati. Yopi adātukāmo, cittena pana adhivāseti, na kiñci vadati, sopi puna paccāharāpetuṃ na labhati. Yo pana ‘‘mayā tumhākaṃ santakaṃ gahita’’nti vā ‘‘paribhutta’’nti vā vutte nādhivāseti, ‘‘paṭidehī’’ti bhaṇati, so paccāharāpetuṃ labhati.

Vibbhamāti iminā bhikkhuniyāyeva adhiṭṭhānavijahanaṃ gahitaṃ hoti. Sā pana yadā vibbhamati, tadā assamaṇī hoti. Bhikkhu pana vibbhamantopi yāva sikkhaṃ na paccakkhāti, tāva bhikkhuyevāti adhiṭṭhānaṃ na vijahatīti. **Liṅgasikkhā**ti liṅgaparivattanañca sikkhāpaccakkhānañcāti attho. **Sabbesū**ti navasu cīvaresu. **Adhiṭṭhānaviyogakāraṇā**ti adhiṭṭhānavijahanakāraṇā, imesu aññatarena adhiṭṭhānaṃ vijahatīti attho.

Kiñca bhiyyo (pārā. aṭṭha. 2.469) – ticīvarassa pana vinibbiddhachiddañca adhiṭṭhānavijahanaṃ karotīti attho. Tattha saṅghāṭiuttarāsaṅgānaṃ dīghantato vidatthippamāṇassa tiriyantato aṭṭhaṅgulappamāṇassa padesassa orato kaniṭṭhaṅgulinakhapiṭṭhippamāṇakaṃ chiddaṃ adhiṭṭhānaṃ bhindati. Antaravāsakassa dīghantato vidatthippamāṇasseva tiriyantato caturaṅgulappamāṇassa padesassa orato chiddaṃ adhiṭṭhānaṃ bhindati, parato pana na bhindati. Tasmā chidde jāte ticīvaraṃ atirekacīvaraṃ hoti, sūcikammaṃ katvā puna adhiṭṭhātabbaṃ. Itaresaṃ pana chiddena vijahanaṃ nāma natthi. Yo pana ticīvarepi dubbalaṭṭhāne paṭhamaṃ aggaḷaṃ datvā pacchā dubbalaṭṭhānaṃ chinditvā apaneti, adhiṭṭhānaṃ na bhijjati. Maṇḍalaparivattanepi eseva nayo. Yo pana ubho koṭiyo majjhe karonto sace paṭhamaṃ chinditvā pacchā ghaṭeti, adhiṭṭhānaṃ vijahati, atha ghaṭetvā chindati, na vijahati. Rajakehi dhovāpetvā setakaṃ karontassāpi na vijahati eva.

55. Idāni akappiyacīvarāni dassetuṃ **‘‘kusavākaphalakānī’’**tiādi āraddhaṃ. Tattha **kusacīraṃ** (mahāva. 371; mahāva. aṭṭha.) nāma kuse ganthetvā katacīvaraṃ. **Vākacīraṃ** nāma tāpasānaṃ vakkalaṃ. **Phalakacīraṃ** nāma phalakāni sibbitvā katacīvaraṃ. **Kesakambala**nti kesehi tantaṃ vāyitvā katakambalaṃ. **Vālakambala**nti camaravālehi vāyitvā katakambalaṃ. **Ulūkapakkha**nti ulūkasakuṇassa pakkhehi katanivāsanaṃ. **Ajinakkhipa**nti salomaṃ sakhuraṃ ajinamigacammaṃ. Imesu sattasu vatthesu yaṃ kiñci dhārayato thullaccayanti attho. Yathā imesu thullaccayaṃ, tathā akkanāḷaṃ nivāsentassa. **Akkanāḷaṃ** nāma akkadaṇḍe vākādīhi ganthetvā katacīvaraṃ. ‘‘Na bhikkhave akkanāḷaṃ nivāsetabbaṃ, yo nivāseyya, āpatti thullaccayassā’’ti (mahāva. 371) hi vuttaṃ.

56. **Kadalerakakkadusse potthake cā**pīti ettha kadalierakaakkamakacivākehi katāni vatthāni evaṃ vuttānīti veditabbāni. Etesu potthakoyeva **pāḷiyaṃ** āgato, itarāni taggatikattā **aṭṭhakathāsu** paṭikkhittāni. Imesu catūsupi dukkaṭameva. ‘‘Na bhikkhave naggiyaṃ titthiyasamādānaṃ samādiyitabbaṃ, yo samādiyeyya, āpatti thullaccayassā’’ti (mahāva. 370) vuttattā naggiyampi na kappati eva. Sabbameva nīlakaṃ **sabbanīlakaṃ**. Evaṃ sesesupi. Ettha **nīlaṃ** umāpupphavaṇṇaṃ hoti. **Mañjeṭṭhakaṃ** mañjeṭṭhakavaṇṇameva. **Pītakaṃ** kaṇikārapupphavaṇṇaṃ. **Lohitakaṃ** jayasumanapupphavaṇṇaṃ. **Kaṇhakaṃ** addāriṭṭhakavaṇṇaṃ.

57. **Mahāraṅgaṃ** nāma satapadipiṭṭhivaṇṇaṃ. **Mahānāmaṃ** nāma rattasambhinnavaṇṇaṃ hoti. Padumapupphavaṇṇantipi vuttaṃ, mandarattanti attho. **Tirīṭake**ti rukkhatace. **Acchinnadīghadasake**ti sabbaso acchinnadasake ca majjhe chinnadasake cāti attho. Aññamaññaṃ saṃsibbitvā katadasaṃ **phaladasaṃ** nāma. Ketakapupphādipupphasadisāhi dasāhi yuttaṃ **pupphadasaṃ** nāma. Etesupi ‘‘potthake cāpī’’ti ettha vuttaapi-saddena dukkaṭanti veditabbaṃ. **Tathā**ti yathā etesu kadalidussādīsu pupphadasāvasānesu dukkaṭaṃ, tathā kañcukaveṭhanesupi yaṃ kiñci dhārentassa dukkaṭanti attho.

Etesu pana ayaṃ vinicchayo (mahāva. aṭṭha. 372) – sabbanīlakādīni rajanāni vametvā puna rajitvā dhāretabbāni, na sakkā ce vametuṃ, paccattharaṇādīni vā kāretabbāni, tipaṭṭacīvarassa majjhe vā dātabbāni. Acchinnadasakādīni dasā chinditvā dhāretabbāni. Kañcukaṃ vijaṭetvā rajitvā paribhuñjitabbaṃ. Veṭhanepi eseva nayo. Tirīṭakaṃ pādapuñchanaṃ kātabbaṃ. **Sabba**nti imaṃ vuttappakāraṃ kusacīrādikaṃ akappiyacīvaraṃ acchinnacīvaro labhatīti attho. Vuttampi cetaṃ **parivāre**.

‘‘Akappakataṃ nāpi rajanāya rattaṃ,
Tena nivattho yena kāmaṃ vajeyya;
Na cassa hoti āpatti,
So ca dhammo sugatena desito;
Pañhā mesā kusalehi cintitā’’ti. (pari. 481);

Ayañhi pañho acchinnacīvarabhikkhuṃ sandhāya vutto, tasmā hi yaṃ kiñci akappiyacīvaraṃ nivāsetvā vā pārupitvā vā acchinnacīvarakena aññaṃ pariyesitabbaṃ. Ettha pana ‘‘idha pana, bhikkhave, manussā nissīmagatānaṃ bhikkhūnaṃ cīvaraṃ denti ‘imaṃ cīvaraṃ itthannāmassa demā’ti, anujānāmi, bhikkhave, sādituṃ, na tāva taṃ gaṇanūpagaṃ, yāva na hatthaṃ gacchatī’’ti (mahāva. 259) vuttattā yāva āharitvā taṃ na dinnaṃ, ‘‘tumhākaṃ, bhante, cīvaraṃ uppanna’’nti pahiṇitvā vā nārocitaṃ, tāva gaṇanaṃ na upeti, anadhiṭṭhitaṃ vaṭṭati. Pattepi eseva nayo. Ānetvā dinne vā ārocite vā parihāro natthi, dasāhaṃ adhiṭṭhātabbaṃ. Cīvaravinicchayo.

Cīvaraniddesavaṇṇanā niṭṭhitā.

4. Rajananiddesavaṇṇanā

58. Idāni tesaṃ cīvarānaṃ rajanavidhānaṃ dassetuṃ **‘‘rajanāni cā’’**ti vuttaṃ. Tattha ‘‘anujānāmi, bhikkhave, cha rajanāni mūlarajanaṃ khandharajanaṃ tacarajanaṃ pattarajanaṃ puppharajanaṃ phalarajana’’nti (mahāva. 344) evaṃ bhagavatā anuññātattā **‘‘chappakārāni anuññātāni satthunā’’**ti vuttaṃ.

59. Tattha **mūle**ti mūlarajaneti attho. Haliddiṃ vivajjiya sabbaṃ labbhanti sambandho. Evaṃ sesesupi. **Tuṅgahārako** nāma eko sakaṇṭakarukkho, tassa haritālavaṇṇaṃ khandharajanaṃ hoti. Gihiparibhuttaṃ pana allipattena ekavāraṃ rajituṃ vaṭṭati. Phalarajane akappiyaṃ nāma natthi, sabbaṃ vaṭṭatīti. Rajanavinicchayo.

Rajananiddesavaṇṇanā niṭṭhitā.

5. Pattaniddesavaṇṇanā

60. Idāni bhājanavikatiṃ dassetuṃ **‘‘patto cā’’**ti uddhaṭaṃ. Ettha pana paṭhamagāthā suviññeyyā.

61. Dutiye ‘‘magadhanāḷidvayataṇḍulasādhita’’nti vattabbe vibhattilopaṃ akatvā gāthābandhasukhatthaṃ **‘‘magadhe nāḷidvayataṇḍulasādhita’’**nti vuttaṃ, pacitanti attho. Ettha (pārā. 602; pārā. aṭṭha. 2.602; kaṅkhā. aṭṭha. pattasikkhāpadavaṇṇanā) **magadhanāḷi** nāma aḍḍhaterasapalaṃ gaṇhāti. **Odana**nti ettha sabbappakārasampannaṃ avassāvitodanaṃ gahetabbaṃ. Odanassa catutthabhāgappamāṇaṃ nātighanaṃ nātitanukaṃ hatthahāriyamuggasūpañca ālopassa ālopassa anurūpaṃ yāva carimakālopappahonakaṃ macchamaṃsādibyañjanañca yo patto gaṇhāti, so ukkaṭṭho nāmāti attho. Sappitelatakkarasakañjikādīni pana gaṇanūpagāni na honti, tāni hi odanagatikāneva honti, neva hāpetuṃ, na vaḍḍhetuṃ sakkonti. Evametaṃ sabbaṃ pakkhittaṃ sace pattassa heṭṭhimarājisamaṃ tiṭṭhati, suttena vā hīrena vā chindantassa suttassa vā hīrassa vā heṭṭhimantaṃ phusati, ayaṃ **ukkaṭṭho** nāma patto. Sace taṃ rājiṃ atikkamitvā thūpīkataṃ tiṭṭhati, ayaṃ **ukkaṭṭhomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti, antogatameva hoti, ayaṃ **ukkaṭṭhukkaṭṭho** nāma patto.

62. ‘‘Majjhimo nāma patto nāḷikodanaṃ gaṇhātī’’ti vuttattā **‘‘majjhimo tassupaḍḍho vā’’**ti vuttaṃ. Etthāpi vuttappakārena majjhimo majjhimomako majjhimukkaṭṭhoti pattattikaṃ veditabbaṃ. ‘‘Omako nāma patto patthodanaṃ gaṇhātī’’ti (pārā. 602) vacanato **‘‘tatopaḍḍho’’**ti vuttaṃ. Magadhanāḷiyā upaḍḍhanāḷikodanañca tadūpiyaṃ sūpaṃ byañjanañca gaṇhāti, so **omako** nāma. Idhāpi omako omakomako omakukkaṭṭhoti pattattikaṃ veditabbaṃ. Imesu pana navasu pattesu ukkaṭṭhukkaṭṭho ca omakomako ca apatto. Etesu adhiṭṭhātabbakiccaṃ natthi, sesā satta pattā adhiṭṭhātabbā, vikappetabbā cāti attho.

63. **Atirekapatto**ti (pārā. 601) anadhiṭṭhito avikappito. **Sako**ti sasantako. **Kappo**ti kappiyo. Ayamevettha saṅkhepo – yo patto kākaṇikamattassāpi mūlassa dātabbassa natthitāya sako. Ayopatto pañcahi pākehi mattikāpatto dvīhi pākehi pakkattā kappo. So dasāhaparamaṃ kālaṃ anadhiṭṭhito avikappito dhāreyyoti.

64. **Acchedā**dayo cīvare vuttappabhedāyeva. **Chiddenā**ti (pārā. aṭṭha. 2.608; kaṅkhā. aṭṭha. pattasikkhāpadavaṇṇanā) ettha yassa pattassa mukhavaṭṭito heṭṭhā dvaṅgulappadese yena chiddena kaṅgusitthaṃ nikkhamati, tattakena chiddena bhijjati. Tasmiṃ pana ayacuṇṇādīhi paṭipākatike kate dasāhabbhantare puna adhiṭṭhātabbaṃ. **Pattādhiṭṭhānamujjhatī**ti patto adhiṭṭhānaṃ ujjhati.

65. Idāni pariharaṇavidhiṃ dassetuṃ **‘‘pattaṃ na paṭisāmeyya sodaka’’**ntiādi āraddhaṃ. Sodakaṃ (cūḷava. 254) pattaṃ na paṭisāmeyya, ātape ca sodakaṃ pattaṃ na otapeti adhippāyo. **Na nidahe**ti nirudakaṃ katvāpi atikālaṃ na nidaheti adhippāyo. **Bhumyā**ti bhūmiyaṃ. **Na ṭhape**ti taṭṭikācammakhaṇḍādīsu yena kenaci anatthatāya paṃsusakkharamissāya bhūmiyā na ṭhapeyyāti attho. **No ca laggaye**ti etthapi nāgadantādīsu (cūḷava. 254) yattha katthaci laggantassa dukkaṭameva.

66. **Miḍḍhante**ti (cūḷava. 254; cūḷava. aṭṭha. 254) miḍḍhapariyante. Sace pana parivattetvā tattheva patiṭṭhāti, evarūpāya vitthiṇṇāya miḍḍhiyā abbhantaraparicchede ṭhapetuṃ vaṭṭati, na pariyante. **Paribhaṇḍante**ti bāhirapasse katāya tanukamiḍḍhiyā anteti attho. **Aṅke vā**ti (cūḷava. 254) dvinnaṃ ūrūnaṃ majjhe. Ettha pana aṃsabaddhake aṃsakūṭe laggetvā aṅke ṭhapetuṃ vaṭṭati, na itarathā. **Ātapattake**ti chatte. Ettha bhattapūropi aṃsakūṭe laggitapattopi ṭhapetuṃ na vaṭṭati.

67. **Ucchiṭṭhodakaṃ** (cūḷava. 255; cūḷava. aṭṭha. 255) nāma mukhavikkhālanodakaṃ, taṃ patte niṭṭhubhitvā pattena na nīhareyyāti attho. Calakañca aṭṭhikañca **calakaṭṭhikaṃ**. Etesu yaṃ kiñci pattena nīharantassa dukkaṭaṃ. Pattaṃ paṭiggahaṃ katvā hatthaṃ dhovitumpi na labhati. Hatthadhovitavatthadhovitaudakampi patte ākiritvā nīharituṃ na vaṭṭati. Anucchiṭṭhapattaṃ ucchiṭṭhahatthena gahetumpi na vaṭṭati. Hatthaṃ pana bahi dhovitvā gahetuṃ vaṭṭati. Macchamaṃsaphalāphalādīni khādanto yaṃ mukhena luñcitvā luñcitvā khādati, taṃ vā tesaṃ aṭṭhiādikaṃ vā mukhato nīhaṭaṃ puna akhāditukāmo chaḍḍetukāmo patte ṭhapetuṃ na labhati. Siṅgiveranāḷikerakhaṇḍādīni khādantehi ḍaṃsitvā ḍaṃsitvā puna ṭhapetuṃ labhati. ‘‘Na bhikkhave pattahatthena kavāṭaṃ paṇāmetabbaṃ, yo paṇāmeyya, āpatti dukkaṭassā’’ti (cūḷava. 255) vuttattā yena kenaci sarīrāvayavena pattaṃ gahetvā ṭhito yena kenaci sarīrāvayavena kavāṭaṃ paṇāmetuṃ na labhati, tasmā **‘‘pattahatthovā’’**ti vuttaṃ. Aṃsakūṭe laggitvā ṭhitassa vaṭṭati.

68. **Bhūmiādhārake**ti ettha dantavallivettavākādīhi kate valayādhārake. **Dārudaṇḍādhāre**ti ekadārunā kataādhārake ca bahūhi daṇḍehi kataādhārake cāti attho. Tidaṇḍe na vaṭṭati. Etesu pana susajjitesu ekaṃ pattaṃ ṭhapetvāva tassupari ekaṃ ṭhapetuṃ vaṭṭati, tayo pana na vaṭṭanti. **Ekaṃ nikkujjitvāva bhūmiya**nti ettha bhūmiyaṃ kaṭasārakādīsu aññataraṃ pattharitvā tassupari nikkujjitvā vā ukkujjitvā vā ekaṃ ṭhapeyya, dve ṭhapetuṃ na vaṭṭatīti adhippāyo. Dve pana ṭhapentena upari ṭhapitapattaṃ ekena passena bhūmiyaṃ phusāpetvā ṭhapetuṃ vaṭṭatīti vadanti.

69-70. Idāni akappiyapatte dassetuṃ **''dārurūpiyasovaṇṇā''**tiādi āraddhaṃ. Tattha **maṇiveḷuriyāmayā**ti (cūḷava. 252; cūḷava. aṭṭha. 252) **maṇī**ti indanīlakabarakatādi. Sace gahaṭṭhā bhattagge suvaṇṇarūpiyataṭṭakādīsu sūpabyañjanaṃ katvā upanāmenti, āmasitumpi na vaṭṭati. Ghaṭikaṭāhajā (cūḷava. 255; cūḷava. aṭṭha. 255) ca tumbakaṭāhajā ca **ghaṭitumbakaṭāhajā**. Ettha **tumbakaṭāhajā**nāma alābu. Pattavinicchayo.

Pattaniddesavaṇṇanā niṭṭhitā.

6. Thālakaniddesavaṇṇanā

71-2. Idāni thālakesu kappiyākappiyavidhiṃ dassetuṃ **''thālakā cā''**ti padaṃ uddhaṭaṃ. Tattha **akappā**ti dārumayādayo thālakā akappiyāti attho. Phalikathālakādayo (cūḷava. aṭṭha. 252) gihisantakā vā saṅghasantakā vā kappiyā. **Ghaṭitumbakaṭāhajā** (cūḷava. 255) tāvakālikā, tāsu bhuñjitvā chaḍḍetabbā, na pariharitabbāti adhippāyo. Thālakavinicchayo.

Thālakaniddesavaṇṇanā niṭṭhitā.

7. Pavāraṇāniddesavaṇṇanā

73. Idāni pavāraṇāvidhiṃ dassetuṃ **''pavāraṇā''**ti (pāci. 238-239; pāci. aṭṭha. 238-239; kaṅkhā. aṭṭha. paṭhamapavāraṇāsikkhāpadavaṇṇanā) padaṃ uddhaṭaṃ. Tattha **iriyāpathenā**ti ṭhānagamanasayananisajjānaṃ aññatarena iriyāpathenāti attho. Tato iriyāpathato aññena iriyāpathena anatirittakaṃ paribhuñjeyya ce, pācittiyanti attho. **Pācittinatirittaka**nti pācitti anatirittakaṃ.

74. Idāni yehi aṅgehi pavāraṇā hoti, tāni aṅgāni dassetuṃ **''asana''**ntiādimāha. Tattha **asana**nti etena avippakatabhojanatā vuttā, bhuñjamāno ca so puggalo hotīti attho. **Bhojanañcevā**ti yaṃ bhuñjanto pavāreti, taṃ odano kummāso sattu maccho maṃsanti imesu aññataraṃ hotīti attho. **Abhihāro**ti dāyako tassa taṃ bhattaṃ kāyena abhiharatīti attho, vācābhihāro pana na gahetabbo. **Samīpatā**ti dāyako pavāraṇappahonakabhojanaṃ gahetvā aḍḍhateyyahatthappamāṇe okāse hotīti attho. **Kāyavācāpaṭikkhepo**ti hatthapāse ṭhitena abhihaṭaṃ bhikkhaṃ kāyena vā vācāya vā paṭikkhipeyyāti attho. Ettha pana sace bhikkhu nisinno hoti, ānisadassa pārimantato paṭṭhāya, sace ṭhito, paṇhiantato paṭṭhāya, sace nipanno, yena passena nipanno, tassa pārimantato paṭṭhāya dāyakassāpi tathāvidhassa ṭhapetvā pasāritahatthaṃ yaṃ tassa āsannataraṃ aṅgaṃ, tassa vasena paricchedo kātabbo. **Pañca aṅgā pavāraṇā**ti ''asanaṃ paññāyati, bhojanaṃ paññāyati, hatthapāse ṭhito abhiharati, paṭikkhepo paññāyatī''ti (pāci. 239; pari. 428) **pāḷiyaṃ** vuttehi imehi pañcahi aṅgehi pavāraṇā hotīti attho.

75. Idāni etesu pañcasu bhojanaṃ dassetuṃ **''odano''**tiādi vuttaṃ. Idāni odanādayo imehi nibbattāti dassetuṃ **''sālī''**tiādimāha. Tattha setarattakāḷabhedā sabbāpi kaṅgujātiyo **kaṅgū**ti gahetabbā. Kāḷasetā **kudrūsavarakā**. Imesaṃ sattannaṃ dhaññānaṃ odano ca bhojjayāgu ca odano nāmāti attho.

76. Sāmākāditiṇaṃ (pāci. aṭṭha. 238-239) kudrūsake saṅgahaṃ gatanti attho. Varakacorako varake saṅgahaṃ gato, sāliyañceva nīvāro saṅgahaṃ gato setattāti vadanti. Imesaṃ vuttappakārānaṃ sānulomānaṃ sattannaṃ dhaññānaṃ taṇḍule gahetvā ''yāguṃ pacissāmā''ti vā ''bhattaṃ pacissāmā''ti vā yaṃ kiñci sandhāya pacanti, sace uṇhaṃ vā sītalaṃ vā bhuñjantānaṃ bhojanakāle gahitagahitaṭṭhāne odhi paññāyati, ayaṃ odano nāma, pavāraṇaṃ janeti. Yopi pāyāso vā ambilayāgu vā uddhanato otāritamattā abbhuṇhā āvijjhitvā pivituṃ sakkā, gahitokāsepi odhiṃ na dasseti, ayaṃ pavāraṇaṃ na janeti. Usumāya pana vigatāya ghanabhāvaṃ gacchati, odhi paññāyati, puna pavāraṇaṃ janeti, pubbe tanukabhāvo na rakkhati. Bhatte pana udakakañjikakhīrādīni ākiritvā ‘‘yāguṃ gaṇhathā’’ti vadanti, kiñcāpi tanukā hoti, pavāraṇaṃ janetiyeva tasmiṃ yāguyā natthibhāvato. Sace pana pakkuthitesu udakādīsu pakkhipitvā pacitvā denti, yāgusaṅgahameva gacchati.

77. **Bhaṭṭhadhaññamayo**ti sattavidhānipi dhaññāni gahetvā kharapākabhajjitānaṃ tesaṃ taṇḍule koṭṭetvā katacuṇṇakuṇḍakāni **sattu** nāma. Samapākabhajjitānaṃ pana ātapasukkhānaṃ vā taṇḍulānaṃ cuṇṇakuṇḍakāni sattusaṅkhyaṃ na gacchanti. **Yavasambhavo**ti aññehi pana muggādīhi kata**kummāso** na pavāretīti adhippāyo. **Udakasambhavo**ti iminā kakkaṭakasippikasambukādayopi saṅgahaṃ gacchanti. Sace yāgupānakāle ekasmiṃ bhājane ṭhapetvā macchamaṃsaṃ vā khādanti, te ce akhādanto aññaṃ pavāraṇappahonakaṃ paṭikkhipati, na pavāreti. Khāditepi sace mukhe avasiṭṭhaṃ natthi, tadā paṭikkhipantopi na pavāretiyeva. Sace patte avasiṭṭhaṃ atthi, mukhe natthi, tañce akhāditukāmo hoti, aññattha vā gantvā khāditukāmo, tasmiṃ khaṇe paṭikkhipantopi na pavāretiyeva.

78. **Bhojana**nti (pāci. aṭṭha. 238-239) pañcasu bhojanesu yaṃ kiñci bhojanaṃ. Kappiyaṃ vā akappiyaṃ vā bhuñjantoti sambandho. **Nisedhaya**nti kāyenābhihaṭaṃ aṅgulicalanādinā vā bhamukavikārena vā kuddhabhāvena olokena vā paṭikkhipanto kāyena vā ‘‘ala’’nti vā ‘‘na gaṇhāmī’’ti vā ‘‘mā ākirā’’ti vā ‘‘apagacchā’’ti vā ādinā nayena paṭikkhipanto vācāya vā nisedhayantoti attho. **Kappa**nti kappiyabhojanameva paṭikkhipanto so pavāreti, akappiyamaṃsaṃ vā bhojanaṃ vā paṭikkhipanto na pavāreti. Kasmā? Tassa paṭikkhipitabbaṭṭhāne ṭhitattā. Sace kappiyabhojanaṃ bhuñjamāno akappiyaṃ paṭikkhipati, na pavāreti. Kasmā? Tassa paṭikkhipitabbato. Idāni missakanayaṃ dassetuṃ **‘‘tannāmenā’’**tiādi vuttaṃ. Tatrāyaṃ piṇḍattho – tannāmena vā imanti vā abhihaṭaṃ kappiyaṃ nisedhayaṃ pavāreyyāti. Kiṃ vuttaṃ hoti? Yo pana macchamaṃsamissaṃ (kaṅkhā. aṭṭha. paṭhamapavāraṇāsikkhāpadavaṇṇanā; pāci. aṭṭha. 238-239) yāguṃ byañjanaṃ vā āharitvā ‘‘macchaṃ gaṇhatha, maṃsaṃ gaṇhathā’’ti vadati, taṃ paṭikkhipato pavāraṇā hoti. Sace ‘‘yāguṃ gaṇhatha, rasabyañjanaṃ gaṇhathā’’ti vadati, taṃ paṭikkhipato pavāraṇā na hoti. Kasmā? Tassāpi atthitāya. Sace ‘‘imaṃ gaṇhathā’’ti savatthukaṃ katvā deti, taṃ paṭikkhipato pavāraṇā hoti. Bhattamissakepi eseva nayo. Sace aññassa abhihaṭaṃ paṭikkhipati, pavāraṇā natthiyeva.

79-80. Idāni pavāraṇaṃ ajanente dassetuṃ **‘‘lājā’’**tiādi vuttaṃ. Ettha **lājā taṃsattubhattānī**ti (kaṅkhā. aṭṭha. paṭhamapavāraṇāsikkhāpadavaṇṇanā) lājā ca lājehi katasattubhattāni cāti attho. Macchamaṃsapūvesu pana pavāraṇā hoti, tasmā **‘‘suddhakhajjako’’**ti vuttaṃ. **Bhaṭṭhapiṭṭha**nti pubbe āmakaṃ pacchā bhajjitabbanti vuttaṃ hoti. Veḷuādīnaṃ vuttāvasesānaṃ bhattanti sambandho. **Rasayāgu raso** pakkayāgu. Maṃsādīhi amissitā **suddhayāgu**. Puthukāmayaṃ pana yaṃ kiñci pavāraṇaṃ na janeti.

81. **Vuṭṭhāyā**ti (pāci. aṭṭha. 238-239) āsanā uṭṭhāya atirittaṃ na kātabbanti sambandho. Sace pavāretvā āsanā na vuṭṭhāti bhikkhu, tassāpi atirittaṃ kātuṃ labhati. **Abhuttena ca bhojana**nti yena pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ antamaso kusaggenāpi na bhuttaṃ, tenāpi atirittaṃ na kātabbanti attho. Yena pana aruṇuggamepi bhuttaṃ hoti, so ce apavārito āsanā vuṭṭhitopi majjhanhikasamayepi puna kiñci abhutvāpi kātuṃ labhati. **Yena yaṃ vā pure kata**nti yena yaṃ vā pubbe kataṃ, tena tampi pacchā na kātabbaṃ. Aññena pana taṃ kātuṃ vaṭṭatīti vadanti.

82. Yaṃ phalaṃ vā kandamūlaṃ vā pañcahi samaṇakappehi katakappiyaṃ aññampi kappiyabhojanaṃ vā kappiyamaṃsaṃ vā, idaṃ kappiyaṃ nāma, vuttappakāraviparītaṃ akappiyaṃ nāma, tasmiṃ atirittakaraṇaṃ na ruhati, yañca paṭiggahetvā na gahitaṃ, tasmimpi na ruhati, tena vuttaṃ **‘‘kappiyaṃ gahitañcevā’’**ti. **Uccārita**nti kappiyaṃ kāretuṃ āgatena bhikkhunā īsakampi ukkhittaṃ vā apanamitaṃ vāti attho. Hatthapāsato bahi ṭhitaṃ kātuṃ na vaṭṭati, tena vuttaṃ **‘‘hatthapāsaga’’**nti. **Atirittaṃ karonteva**nti atirittaṃ karonto **‘‘alametaṃ** sabba’’nti vacībhedaṃ katvā **evaṃ bhāsatū**ti attho. ‘‘Alametaṃ sabba’’nti tikkhattuṃ vattabbaṃ, ayaṃ kira āciṇṇo. Vinayadharā kira pana ‘‘sakiṃ eva vattabba’’nti vadanti. **Alametaṃ sabba**nti idampi vo adhikaṃ, ito aññaṃ na lacchasīti attho.

83. **Anupasampannahatthaga**nti kappiyaṃ karontena pana anupasampannassa hatthe ṭhitaṃyeva na kātabbaṃ, taṃ pana aññena bhikkhunā paṭiggahāpetvā tassa hatthe ṭhitaṃ atirittaṃ katvā anupasampannassa dātuṃ vaṭṭati. Attanā āgantvā aññassa hatthe ca **pesayitvāpi kāretuṃ labbhate**ti attho. **Taṃ** pana atirittakārakaṃ ṭhapetvā añño **sabbo** pavāritopi appavāritopi **bhuñjituṃ** labhatīti attho. Sace pavārito paribhuñjati, yathā akatena missaṃ na hoti, tathā mukhañca hatthañca suddhaṃ katvā bhuñjitabbaṃ. Gilānassa bhuttāvasesampi tassa ‘‘ajja vā sve vā khādissatī’’ti āhaṭampi anatirittakataṃ bhuñjituṃ vaṭṭatīti. Pavāraṇāvinicchayo.

Pavāraṇāniddesavaṇṇanā niṭṭhitā.

8. Kālikaniddesavaṇṇanā

84. Idāni ye te cattāro kālikā muninā vuttā ‘‘yāvakālikaṃ yāmakālikaṃ sattāhakālikaṃ yāvajīvika’’nti, te dassetuṃ **‘‘kālikā cā’’**ti padaṃ uddhaṭaṃ. Tattha (pāci. 254-256; pāci. aṭṭha. 253-256) katame te kālikāti ce, te dassetuṃ **‘‘yāvakālika’’**ntiādimāha. Tesu aruṇuggamanato yāva ṭhitamajjhanhikā bhuñjitabbato **yāvakālikaṃ**. Aruṇuggamanato yāva yāmāvasānā pipāsāya sati pipāsacchedanatthaṃ pātabbato yāmo kālo assāti **yāmakālikaṃ**. Tena upasametabbe ābādhe sati yāva sattāhā paribhuñjitabbato **sattāhakālikaṃ**. Ābādhe sati yāvajīvaṃ pariharitvā bhuñjitabbato **yāvajīvikaṃ**.

85. Tesu yāvakālikaṃ dassetuṃ **‘‘piṭṭhaṃ mūlaṃ phalaṃ khajja’’**ntiādimāha. Ettha (pāci. 248-250; pāci. aṭṭha. 248-249) **piṭṭhakhādanīyaṃ** nāma sattannaṃ tāva dhaññānaṃ dhaññānulomānaṃ aparaṇṇānañca piṭṭhaṃ panasapiṭṭhaṃ labujapiṭṭhaṃ ambāṭakapiṭṭhaṃ sālapiṭṭhaṃ dhotakatālapiṭṭhaṃ khīravallipiṭṭhañcāti evamādīni tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādanīyatthañca bhojanīyatthañca pharaṇakāni piṭṭhāni yāvakālikāni. Imināva lakkhaṇena **mūlakhādanīyā**dīsupi yāvakālikalakkhaṇaṃ veditabbaṃ, ativitthārabhayena saṃkhittaṃ. **Goraso** nāma khīradadhitakkaraso. **Dhaññabhojana**nti sānulomāni sattadhaññāni ca pañcavidhabhojanañcāti attho. **Yāgusūpappabhutayo**ti ettha pabhuti-saddena kandakhādanīyaṃ muḷālakhādanīyaṃ matthakakhādanīyaṃ khandhakhādanīyaṃ tacakhādanīyaṃ pattakhādanīyaṃ pupphakhādanīyaṃ aṭṭhikhādanīyaṃ niyyāsakhādanīyanti imāni saṅgahitānīti veditabbāni.

Tatridaṃ mukhamattanidassanaṃ – bhisasaṅkhāto padumapuṇḍarīkakando piṇḍālumasālukaādayo vallikando āluvakando tālakandoti evamādi **kandakhādanīyaṃ**. Padumamuḷālādayo **muḷālakhādanīyaṃ**. Tālahintālakuntālaketakanāḷikerapūgarukkhakhajjūrīādīnaṃ kaḷīrasaṅkhātā matthakā **matthakakhādanīyaṃ**. Ucchukhandho nīluppalarattuppalakumudasogandhikānaṃ pupphadaṇḍakānīti evamādi **khandhakhādanīyaṃ. Tacakhādanīyaṃ** ucchutaco eva eko yāvakāliko, sopi saraso. Mūlakaṃ khārako caccu tambuko taṇḍuleyyakoti evamādi **pattakhādanīyaṃ**. Mūlakapupphaṃ khārakapupphaṃ caccupupphaṃ tambukapupphanti evamādi **pupphakhādanīyaṃ,** asokapupphaṃ pana yāvajīvikaṃ. Labujapanasaṭṭhiādi **aṭṭhikhādanīyaṃ. Niyyāsakhādanīye** yāvakālikaṃ natthi. Ete vuttappakārā yāvakālikā hontīti attho.

86. Idāni ‘‘anujānāmi, bhikkhave, aṭṭha pānāni ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhukapānaṃ muddikapānaṃ sālūkapānaṃ phārusakapāna’’nti (mahāva. 300) evaṃ vuttaṃ aṭṭhavidhaṃ pānakaṃ yāmakālikaṃ nāmāti dassetuṃ **‘‘madhū’’**tiādimāha. Tattha (mahāva. aṭṭha. 300) madhujaṃ muddikajaṃ sālūkajaṃ cocajaṃ mocajaṃ ambujaṃ jambujañcāti evamattho gahetabbo. Ettha **madhujaṃ** nāma madhukānaṃ jātirasena kataṃ, taṃ pana udakasambhinnameva vaṭṭati, suddhaṃ na vaṭṭati. **Muddikapānaṃ** nāma muddikā udake madditvā parissāvetvā gahitaṃ. **Sālūkapānaṃ** nāma rattuppalanīluppalādīnaṃ kiñjakkharehi kataṃ. Sesāni pākaṭāneva. Ettha pana sace sayaṃ etāni yāvakālikavatthūni paṭiggahetvā udake madditvā ātape ādiccapākena pacitvā parissāvetvā pānakaṃ karoti, taṃ purebhattameva kappati. Sace anupasampannena kataṃ labhati, tadahupurebhattaṃ sāmisampi vaṭṭati, pacchābhattaṃ nirāmisaparibhogena yāva aruṇuggamanā vaṭṭati. Imāni aṭṭha pānāni sītānipi ādiccapākānipi vaṭṭanti, aggipākāni pana na vaṭṭanti, tasmā **‘‘naggisantatta’’**nti vuttaṃ.

87. ‘‘Anujānāmi, bhikkhave, sabbaṃ phalarasaṃ ṭhapetvā dhaññaphalarasa’’nti (mahāva. 300) vuttattā dhaññaphalaraso pana na vaṭṭati, tena vuttaṃ **‘‘sānulomāni dhaññāni ṭhapetvā’’**ti. ‘‘Anujānāmi, bhikkhave, sabbaṃ puppharasaṃ ṭhapetvā madhukapuppharasa’’nti vuttattā madhukapuppharaso ādiccapāko vā hotu aggipāko vā, pacchābhattaṃ na vaṭṭati, tena vuttaṃ **‘‘madhukapupphamaññatrā’’**ti.

88. ‘‘Anujānāmi, bhikkhave, sabbaṃ pattarasaṃ ṭhapetvā ḍākarasa’’nti vuttattā udakena pakkānampi yāvakālikapattānaṃ raso purebhattameva vaṭṭati, sītodakena madditānaṃ raso yāmakālikaṃ. Tena vuttaṃ **‘‘ṭhapetvā pakkaḍākaja’’**nti. Yāvajīvikapaṇṇassa udakena pakkassa raso yāvajīviko hoti.

89. Idāni sattāhakālike dassetuṃ **‘‘sappī’’**tiādimāha. Ettha (mahāva. 260) pana –

> ‘‘Sappinonītatelāni, madhuphāṇitameva ca;
> Sattāhakālikā sappi, yesaṃ maṃsamavārita’’nti. –

Pāṭho gahetabbo. Evaṃ pana gahite vasā telaggahaṇena gahitāva hoti ‘‘telaṃ nāma tilatelaṃ sāsapatelaṃ madhukatelaṃ eraṇḍatelaṃ vasātela’’nti (pārā. 623; pāci. 260) evaṃ **pāḷiyaṃ** vitthāritattā. Evaṃ pana aggahetvā vasā ca ‘‘madhuphāṇita’’nti pāṭhe gahite yāvakālikabhūtā vasā sattāhakālikāti āpajjeyya, ‘‘yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇita’’nti (pārā. 622) evaṃ pañceva bhagavatā sattāhakālikabhesajjāni anuññātāni, tato uttari chaṭṭhassa sattāhakālikabhesajjassa atthitāpi āpajjati, **bhesajjakkhandhakepi** bhagavatā ‘‘anujānāmi, bhikkhave, vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasaṃ kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu’’nti (mahāva. 262) evaṃ sattāhakālikavasena vasaṃ ananujānitvā tato nibbattatelameva anuññātaṃ, tasmā ‘‘madhuphāṇitameva cā’’ti pāṭhe aggahite pāḷiyā aṭṭhakathāya ca virujjhati. Therena pana uttaravihāravāsīnaṃ khuddasikkhāya āgatanayena vuttaṃ. Tesaṃ pana –

> ‘‘Sappi navanītaṃ telaṃ, madhu phāṇitapañcamaṃ;
> Acchamacchavasādi ca, honti sattāhakālikā’’ti. –

Evamāgataṃ. Amhākaṃ pana visuṃ sattāhakālike āgataṭṭhānaṃ natthīti vadanti, upaparikkhitabbaṃ.

Idāni tesu sappiṃ dassetuṃ **‘‘yesaṃ maṃsapavārita’’**nti vuttaṃ. ‘‘Sappināma gosappi vā ajikāsappi vā mahiṃ sasappi vā. Yesaṃ maṃsaṃ kappati, tesaṃ sappi, navanītaṃ nāma tesaṃyeva navanīta’’nti (pārā. 623; pāci. 260) **pāḷiyaṃ** vuttattā navanītaṃ pana gahitanti na vitthāritaṃ, sappi pana purebhattaṃ paṭiggahitaṃ tadahu purebhattaṃ sāmisampinirāmisampi vaṭṭati. Pacchābhattato paṭṭhāya sattāhaṃ nirāmisaṃ paribhuñjitabbaṃ. Sattāhātikkame sace ekabhājane ṭhapitaṃ, ekaṃ nissaggiyaṃ. Sace bahūsu, vatthugaṇanāya nissaggiyapācittiyāni. Pacchābhattaṃ paṭiggahitaṃ sattāhaṃ nirāmisameva vaṭṭati. Sappi tāpentassa sāmaṃpāko na hoti, ‘‘navanītaṃ pana tāpentassa hi sāmaṃpāko na hoti, sāmaṃpakkena pana tena saddhiṃ āmisaṃ na vaṭṭatī’’ti ca ‘‘sace anupasampanno purebhattaṃ paṭiggahitanavanītena sappiṃ katvā deti, purebhattaṃ sāmisaṃ vaṭṭati. Sace sayaṃ karoti, sattāhaṃ nirāmisameva vaṭṭatī’’ti ca **samantapāsādikāyaṃ** (pārā. aṭṭha. 2.622) navanītamhiyeva sāmaṃpākatā vuttā, na sappimhi. Yaṃ pana **kaṅkhāvitaraṇiyaṃ** vuttaṃ ‘‘nibbattitasappi vā navanītaṃ vā pacituṃ vaṭṭatī’’ti, ‘‘taṃ pana tadahu purebhattampi sāmisaṃ paribhuñjituṃ na vaṭṭatī’’ti (kaṅkhā. aṭṭha. bhesajjasikkhāpadavaṇṇanā) ca, tattha yāvakālikavatthunā asammissaṃ sudhotaṃ navanītaṃ sandhāya ‘‘pacituṃ vaṭṭatī’’ti vuttaṃ. Sayaṃpacitasattāhakālikena saddhiṃ yadi āmisaṃ bhuñjati, taṃ āmisaṃ sayaṃpakkasattāhakālikena missitaṃ attano yāvakālikabhāvaṃ sattāhakālikena gaṇhāpeti, tathā ca sati yāvakālikaṃ apakkampi sayaṃpakkabhāvaṃ upagacchatīti ‘‘sāmisaṃ paribhuñjituṃ na vaṭṭatī’’ti vuttaṃ. Yathā sayaṃpakkasattāhakālikavasātelaṃ sayaṃbhajjitasāsapādiyāvajīvikavatthūnaṃ telañca sāmisaṃ tadahu purebhattampi na vaṭṭati, tathā navanītasappīti veditabbaṃ. Vakkhati ca ācariyo –

‘‘Yāvakālikaādīni, saṃsaṭṭhāni sahattanā. Gāhāpayanti sabbhāva’’nti ca,

‘‘Teheva bhikkhunā pakkaṃ, kappate yāvajīvikaṃ;
Nirāmisañca sattāhaṃ, sāmise sāmapākatā’’ti ca.

Yā pana **samantapāsādikāyaṃ** navanītamhi sāmaṃpākatā vuttā, sā takkādisammissaṃ adhotanavanītaṃ sandhāya vuttā. Tasmā viññūnaṃ samantapāsādikāpi kaṅkhāvitaraṇīpi samenti, taṃ navanītaṃ sandhāya vuttanti ācariyā vadanti. Idameva yuttaṃ. Yadi sappimhi sāmaṃpākatā hoti, avassaṃyeva samantapāsādikāyaṃ vucceyya, tattha pana ‘‘sappi tāva purebhattaṃ paṭiggahitaṃ, tadahu purebhattaṃ sāmisampi nirāmisampi paribhuñjituṃ vaṭṭatī’’ti (pārā. aṭṭha. 2.622) hi vuttaṃ, na pacanavidhānaṃ. Manussasappinavanītānaṃ, aññesampi hatthiassādīnaṃ akappiyamaṃsasappinavanītānaṃ sattāhātikkame dukkaṭaṃ. Kiṃ pana taṃ paribhuñjituṃ vaṭṭatīti? Āma vaṭṭati. Kasmā? Paṭikkhepābhāvā ca sabbaaṭṭhakathāsu anuññātattā ca. ‘‘Yesaṃ maṃsaṃ kappati, tesaṃ sappi, navanīta’’nti (pārā. 623) idaṃ pana nissaggiyavatthuṃ dassetuṃ vuttaṃ, na aññesaṃ vāraṇatthāya.

90. Idāni telaṃ dassetuṃ **‘‘telaṃ tilavaseraṇḍamadhusāsapasambhava’’**ntiādimāha. Ettha tilādīhi sambhavaṃ nibbattaṃ telanti sambandho. Ettha (pārā. aṭṭha. 1.100) pana purebhattaṃ tile paṭiggahetvā katatelaṃ purebhattaṃ sāmisampi vaṭṭati, pacchābhattato paṭṭhāya savatthukappaṭiggahitattā anajjhoharaṇīyaṃ. Pacchābhattaṃ paṭiggahetvā katatelaṃ anajjhoharaṇīyaṃ, sīsamakkhanādīsu upanetabbaṃ. Eraṇḍamadhukasāsapaṭṭhīni paṭiggahetvā sace tāni bhajjitvā telaṃ karoti, tadahu purebhattampi sāmisaṃ na vaṭṭati, sāmaṃpākatā hoti. Sace abhajjitvā karoti, tadahu purebhattaṃ sāmisampi vaṭṭati, pacchābhattato paṭṭhāya nirāmisameva vaṭṭati, paribhuñjitabbavatthūnaṃ yāvajīvikattā savatthukappaṭiggahaṇe doso natthīti. Telaggahaṇatthāya eraṇḍakaṭṭhiādīni paṭiggahetvā sattāhaṃ atikkāmayato dukkaṭaṃ. Tathā pāḷiyaṃ anāgatāni adassitāni kosambakakusumbhādīnaṃ telāni.

Idāni madhuvikatiṃ dassetuṃ **‘‘khuddābhamaramadhukari-makkhikāhi kata’’**nti vuttaṃ. Tattha (pārā. aṭṭha. 2.623) **khuddā**ti khuddamakkhikā. **Bhamarā**ti mahābhamaramakkhikā. Daṇḍakesu madhukarā **madhukarimakkhikā** nāma. Etāhi tīhi makkhikāhi kataṃ madhu nāmāti attho. ‘‘Madhu nāma makkhikāmadhū’’ti **pāḷiyaṃ** (pārā. 623; pāci. 260) vuttattā aññehi tumbaṭakādīhi kataṃ sattāhakālikaṃ na hotīti veditabbaṃ.

Idāni phāṇitaṃ dassetuṃ **‘‘rasādiucchuvikati, pakkāpakkā ca phāṇita’’**nti āha. Pakkā ca apakkā ca rasādiucchuvikati phāṇitanti attho. Madhukapupphaphāṇitaṃ purebhattaṃ sāmisaṃ vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva vaṭṭati. Tassa sattāhātikkame dukkaṭaṃ. Ciñcaphāṇitañca ambaphāṇitañca yāvakālikameva.

91. Idāni etesu vasātelassa odissa anuññātattā taṃ visuṃ uddharitvā dassetuṃ **‘‘savatthupakkā sāmaṃ vā’’**tiādimāha. Sattavidhañhi (pārā. aṭṭha. 2.623) odissaṃ nāma byādhodissaṃ puggalodissaṃ kālodissaṃ samayodissaṃ desodissaṃ vasodissaṃ bhesajjodissanti.

Tattha ‘‘anujānāmi, bhikkhave, amanussikābādhe āmakamaṃsaṃ āmakalohita’’nti (mahāva. 264) vuttaṃ, idaṃ **byādhodissaṃ** nāma. Ettha pana kālepi vikālepi kappiyākappiyamaṃsalohitaṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, romanthakassa romanthana’’nti (cūḷava. 273) evaṃ anuññātaṃ **puggalodissaṃ** nāma. ‘‘Anujānāmi, bhikkhave, cattāri mahāvikaṭāni dātuṃ gūthaṃ muttaṃ chārikaṃ mattika’’nti (mahāva. 268) evaṃ sappadaṭṭhakāle appaṭiggahitakaṃ anuññātaṃ **kālodissaṃ** nāma.

Gaṇabhojanādi **samayodissaṃ** nāma. Gaṇaṅgaṇūpāhanāni **desodissaṃ** nāma. **Vasodissaṃ** nāma ‘‘anujānāmi, bhikkhave, vasāni bhesajjānī’’ti (mahāva. 262) evaṃ vasānāmena anuññātaṃ. Taṃ ṭhapetvā manussavasaṃ sabbesaṃ kappiyākappiyavasānaṃ telaṃ taṃtadatthikānaṃ telaparibhogena paribhuñjituṃ vaṭṭati. **Bhesajjodissaṃ** nāma ‘‘anujānāmi, bhikkhave, tāni pañca bhesajjānī’’ti (mahāva. 261) evaṃ bhesajjanāmena vuttāni sappiādīni pañca.

Yathā pana khīradadhiādīhi pakkatelaṃ pacchābhattaṃ na vaṭṭati, na evamidaṃ. Idaṃ pana telaṃ savatthukapakkampi vaṭṭati, taṃ dassetuṃ ‘‘savatthupakkā sāmaṃ vā’’ti vuttaṃ. Vasaṃ oloketvā ‘‘savatthupakkā’’ti vuttaṃ. Sāmaṃ pakkā vāti attho. Yathā savatthukappaṭiggahitattā sāmaṃpakkattā dadhiādīhi pakkatelaṃ attanā kataṃ purebhattampi na vaṭṭati, na evamidaṃ. Idaṃ pana attanā savatthukapakkampi purebhattampi pacchābhattampi vaṭṭatīti attho. Ettha pana kāraṇūpacārena vasātelaṃ ‘‘vasā’’ti vuttaṃ.

Kāleti purebhattakāle parehi vā attanā vā pakkāti attho. Pacchābhattaṃ pana pacituṃ na vaṭṭati ‘‘kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭha’’nti (mahāva. 262) vuttattā. Tasmā ‘‘kāle’’ti vuttaṃ. Yo pana vikāle paṭiggahetvā vikāle pacitvā vikāle parissāvetvā paribhuñjati, so tīṇi dukkaṭāni āpajjati.

Amānusāti ettha (mahāva. 262) pana acchavasādīnaṃ anuññātattā ṭhapetvā manussavasaṃ sabbesaṃ akappiyamaṃsānaṃ vasā anuññātāti veditabbā. Maṃsesu hi manussahatthimaṃsādīni dasa maṃsāni paṭikkhittāni, vasā pana ekā manussavasā eva.

Anupasampannena (pārā. aṭṭha. 2.623) katanibbaṭṭitavasātelaṃ purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisampi vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva vaṭṭati. Yaṃ panettha sukhumarajasadisaṃ maṃsaṃ vā nhāru vā aṭṭhi vā lohitaṃ vā, taṃ abbohārikaṃ. Sace sayaṃ karoti, purebhattaṃ paṭiggahetvā pacitvā parissāvetvā sattāhaṃ nirāmisameva paribhuñjitabbaṃ. Nirāmisaparibhogañhi sandhāya idaṃ vuttaṃ ‘‘kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu’’nti (mahāva. 262). **Aññesa**nti sappiādīnaṃ. **Vatthu**nti yāvakālikabhūtaṃ vatthuṃ. Yāvakālikavatthūnaṃ vatthuṃ na paceti sambandho.

92. Idāni yāvajīvikavikatiṃ dassetuṃ **‘‘haliddī’’**tiādi vuttaṃ. Tatthāyamanuttānapadattho (mahāva. 263; pāci. aṭṭha. 248-249) – **pañcamūlādikañcāpī**ti ettha dvipañcamūlena saddhiṃ aññānipi taggatikāni mūlabhesajjāni gahitānīti ñātabbaṃ.

93-5. Biḷaṅgādīni phalabhesajjāni. Tattha (mahāva. 263) **goṭṭhaphala**nti madanaphalanti vadanti. Kappāsādīnaṃ paṇṇanti sambandho. Ime pana vuttappakārā mūlabhesajjaphalabhesajjapaṇṇabhesajjavasena vuttā sabbe kappiyā. Imesaṃ pupphaphalapaṇṇamūlā sabbepi kappiyā yāvajīvikāyeva. Ṭhapetvā ucchuniyyāsaṃ sabbo ca niyyāso sarasañca ucchujaṃ tacaṃ ṭhapetvā sabbo ca tacoti sambandho.

96. Madhunā (pārā. aṭṭha. 2.623) amakkhitaṃ **suddhasitthañca**. Madhumakkhitaṃ pana sattāhakālikameva. **Yañca kiñcī**ti odanaṃ maṃsaṃ aṭṭhiādīnīti attho.

97. ‘‘Yāni vā panaññānipi atthi neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti (mahāva. 263) vuttattā **‘‘āhāratthamasādhentaṃ, sabbaṃ taṃ yāvajīvika’’**nti vuttaṃ.

98. **Sabbassā**ti gilānassāpi agilānassapīti attho. **Kālikattaya**nti yāvakālikaṃ vajjetvā avasesaṃ sati paccaye vikāle kappatīti attho.

99. **Janayantubho**ti janayanti ubho. Kiṃ vuttaṃ hoti? Yāvakālikayāmakālikasaṅkhātā ubho kālikā attano kālamatikkamitvā paribhuttā pācittiṃ janayantīti attho. Kiñca bhiyyo (mahāva. 274; mahāva. aṭṭha. 274; kaṅkhā. aṭṭha. sannidhikārakasikkhāpadavaṇṇanā) – ubhopi panete akappiyakuṭiyaṃ vuttā antovutthaṃ dukkaṭañca, punadivase paribhuñjato sannidhiṃ pācittiyañca janayantīti attho.

100. **Anāruḷhe**ti pāḷiyaṃ anāgate manussasappiādimhīti attho.

101. **Nissaṭṭhaladdha**nti (pārā. 624) vinayakammaṃ katvā puna laddhanti attho. **Vikappentassa sattāhe**ti sattāhabbhantare sāmaṇerassa ‘‘idaṃ sappiṃ tela’’ntiādinā nayena nāmaṃ gahetvā ‘‘tuyhaṃ vikappemī’’ti vā ‘‘itthannāmassa vikappemī’’ti vā sammukhāpi vā parammukhāpi vā vikappentassa anāpattīti sambandho. **Pāḷiyaṃ** pana ‘‘anāpatti antosattāhe adhiṭṭheti, vissajjeti, nassati, vinassati, ḍayhati, acchinditvā gaṇhanti, vissāsaṃ gaṇhantī’’ti (pārā. 625) ettakameva vuttaṃ, ‘‘vikappemī’’ti idaṃ pana natthi. Kiñcāpi natthi, atha kho ‘‘anadhiṭṭhite adhiṭṭhitasaññī nissaggiyaṃ pācittiyaṃ, avikappite vikappitasaññī nissaggiyaṃ pācittiya’’nti (pārā. 624) **āpattivāre** āgatattā therena dassitaṃ. Taṃ dassentenāpi sace upasampannassa vikappeti, attano eva santakaṃ hoti, paṭiggahaṇampi na vijahati, tasmā upasampannavasena adassetvā anupasampannavasena dassitaṃ. Tassa hi vikappite paṭiggahaṇampi vijahati, āpattipi na hotīti. **Adhiṭṭhato**ti abbhañjanādīni adhiṭṭhahantassa anāpattīti attho. Sace pana sattāhabbhantare nirapekkho hutvā anupasampannassa pariccajati, pariccattattā anāpatti, itarassa ca appaṭiggahitattā ubhinnampi kāyikaparibhogo vaṭṭati. Anissaggiyattā pana bāhiraparibhogena vaṭṭati. ‘‘Tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbānī’’ti (pārā. 623) evaṃ niyametvā anuññātattā vuttaṃ **‘‘aññassa dadatopi ca anāpattī’’**ti.

102. **Sabbhāva**nti attano sabhāvaṃ. Yasmā gāhāpayanti, tasmā evamudīritanti vuttanti attho. Idāni vakkhamānaṃ sandhāya **‘‘eva’’**nti vuttaṃ.

103-5. **Sattāhaṃ yāvajīvika**nti (mahāva. 305; mahāva. aṭṭha. kaṅkhā. aṭṭha. sannidhikārakasikkhāpadavaṇṇanā) sattāhakālikañca yāvajīvikañcāti attho. Kiṃ vuttaṃ hoti? Sattāhakālikayāvajīvikadvayaṃ sesakālikasammissaṃ sambhinnarasaṃ katvā paribhuñjato sannidhipācitti hotīti udīritanti. Tadahu paṭiggahitaṃ tadahevāti attho. **Sesa**nti sattāhakālikayāvajīvikadvayaṃ. **Itara**nti yāvajīvikaṃ. Pure paṭiggahitaṃ vā hotu, tadahu vā paṭiggahitaṃ, yāvajīvikaṃ sattāhakālikena sattāhaṃ kappatīti veditabbaṃ. ‘‘Yāvakālikena, bhikkhave, yāmakālikaṃ, sattāhakālikaṃ, yāvajīvikaṃ tadahu paṭiggahitaṃ kāle kappati, no vikāle. Yāmakālikena, bhikkhave, sattāhakālikaṃ, yāvajīvikaṃ tadahu paṭiggahitaṃ yāme kappati, yāmātikkante na kappati. Sattāhakālikena, bhikkhave, yāvajīvikaṃ paṭiggahitaṃ sattāhaṃ kappati, sattāhātikkante na kappatī’’ti hi **bhesajjakkhandhake** (mahāva. 305) vuttaṃ. Ettha pana ‘‘tadahu paṭiggahita’’nti visesavacanassa natthitāya pure paṭiggahitampi vaṭṭatīti siddhanti. Kālikavinicchayo.

Kālikaniddesavaṇṇanā niṭṭhitā.

9. Paṭiggāhaniddesavaṇṇanā

106. Idāni ‘‘paṭiggāho’’ti padaṃ vitthāretuṃ **‘‘dātukāmābhihāro cā’’**tiādi āraddhaṃ. Tattha dātukāmassa abhihāro **dātukāmābhihāro**. Etena aññassa patte pakkhipituṃ ālulentassa phusitāni uṭṭhahitvā aññassa patte sace patanti, paṭiggahaṇaṃ na ruhatīti dīpitaṃ hoti. **Eraṇakkhama**nti thāmamajjhimena purisena ukkhipanakkhamaṃ, tato mahante paṭiggahaṇaṃ na ruhati. **Tidhā dente**ti kāyakāyappaṭibaddhanissaggiyānaṃ vasena tidhā dente. Tassa bhikkhuno kāyakāyappaṭibaddhehi **dvidhā gāho**ti attho. Pañcaṅgo evaṃ **pañcaṅgevaṃ**. Dātukāmābhihāro ekaṃ, hatthapāso ekaṃ, eraṇakkhamatā ekaṃ, devamanussatiracchānagatesu ekena tidhā dānamekaṃ, dvidhā gāho ekanti evaṃ pañcaṅgāni honti.

107. Idāni yena kāyappaṭibaddhena paṭiggahaṇaṃ na ruhati, taṃ dassetuṃ **‘‘asaṃhāriye’’**tiādimāha. Khāṇuke (pāci. aṭṭha. 265) bandhitvā ṭhapitamañcādimhi vā phalake vā pāsāṇe vā asaṃhāriye na ruhatīti attho. **Tatthajāte** paduminipaṇṇe vā kiṃsukapaṇṇādimhi vā na vaṭṭati, **sukhume ciñcaādīnaṃ paṇṇe** vā na ruhati, yañca majjhimapuriso sandhāretuṃ na sakkoti, tasmiṃ **asayhabhāre ca paṭiggaho na ruhatī**ti attho.

108. Idāni paṭiggahaṇavijahanaṃ dassetuṃ **‘‘sikkhāmaraṇaliṅgehī’’**tiādi āraddhaṃ. Tatthāyaṃ piṇḍattho – sikkhāpaccakkhānena ca maraṇena ca liṅgaparivattanena ca ‘‘na taṃ dāni paribhuñjissāmī’’ti vā ‘‘na puna paṭiggahetvā paribhuñjissāmī’’ti vā evaṃ anapekkhavissajjanena ca corādīhi vā acchedā ca anupasampannassa dānā ca **gāho** paṭiggāho **upasammati** vijahatīti. Bhikkhuniyā pana sikkhāpaccakkhānassa abhāvā vibbhamanena ca vijahatīti gahetabbaṃ.

109-110

. Idāni paṭiggahetvā paribhuñjitabbaṃ dassetuṃ **‘‘appaṭiggahitaṃ sabba’’**ntiādi vuttaṃ. Tassattho (kaṅkhā. aṭṭha. dantaponasikkhāpada) – catukālikapariyāpannaṃ antamaso rajareṇumpi appaṭiggahetvā sabbaṃ paribhuñjato pācitti. Idāni appaṭiggahetvā paribhuñjitabbaṃ dassetuṃ **‘‘suddhañca nātibahala’’**ntiādi vuttaṃ. Tattha **suddhañcā**ti aññesaṃ rasena asammissaṃ. Himodakasamuddodakādīsu paṭiggahaṇakiccaṃ natthi. Loṇañca assu ca **loṇassu**. Ettha loṇaṃ nāma sarīre uṭṭhitaṃ. Etāni pana sabbāni avicchinnāneva kappanti, netarāni.

111. Idāni anaṅgalaggānipi dassetuṃ **‘‘gūthamattikamuttānī’’**tiādimāha. **Tathāvidhe**ti tathāvidhe kāle, sappadaṭṭhakāleti attho. Aññesaṃ pana appaṭiggahitaṃ anaṅgalaggaṃ na vaṭṭati. Kasmā? ‘‘Anujānāmi, bhikkhave, yaṃ karonto paṭiggaṇhāti, sveva paṭiggaho kato, na puna paṭiggahetabbo’’ti (mahāva. 268) vuttattā.

112. **Durūpaciṇṇe**ti dupparāmaṭṭhe phalikarukkhavalliādiṃ cālentassa vā āmisabharitabhājanaṃ appaṭiggahitaṃ parāmasantassa vā durūpaciṇṇadukkaṭaṃ hotīti attho. **Rajokiṇṇe**ti bhikkhāya carantassa patte patitarajaṃ appaṭiggahetvā puna bhikkhaṃ gaṇhato vinayadukkaṭaṃ hotīti attho. **Athuggahappaṭiggahe**ti atha uggahappaṭiggahe, attanā eva uggahetvā gahiteti attho. Akappiyakuṭiyaṃ antovutthe ca yattha katthaci bhikkhunā sayaṃpakke ca attanā vā parena vā akappiyakuṭiyaṃ antopakke cāti sabbattha dukkaṭanti adhippāyo. Paṭiggāhavinicchayo.

Paṭiggāhaniddesavaṇṇanā niṭṭhitā.

10. Akappiyamaṃsaniddesavaṇṇanā

113. Idāni maṃsesu paṭipajjitabbākāraṃ dassetuṃ **‘‘maṃsesu ca akappiya’’**nti uddhaṭaṃ. Akappiyamaṃsamhi dassite kappiyamaṃsaṃ dassitameva hoti pārisesanayena. **Uragassa cā**ti ettha sabbopi urago na kappati.

114. Ettāvatā jātivasena dasavidhampi akappiyamaṃsaṃ dassetvā idāni kappiyamaṃsesupi akappiyavidhiṃ dassetuṃ **‘‘uddissakatamaṃsañca, yañca appaṭivekkhita’’**nti vuttaṃ. Tattha pañcasu sahadhammikesu yassa kassaci yaṃ kiñci uddissa kataṃ **uddissakataṃ** nāma, taṃ pana jānitvā paribhuñjituṃ sabbesampi na vaṭṭati, ajānantānaṃ anāpatti. Macchesupi eseva nayo. **Appaṭivekkhita**nti anupaparikkhitaṃ, anāpucchitanti attho. ‘‘Na bhikkhave appaṭivekkhitvā maṃsaṃ paribhuñjitabbaṃ, yo paribhuñjeyya, āpatti dukkaṭassā’’ti (mahāva. 281) vuttaṃ. Macchesu pana āpucchanakiccaṃ natthi akappiyamacchānaṃ natthitāyāti vadanti. Idāni etesu āpattibhedaṃ dassetuṃ **‘‘thullaccaya’’**ntiādimāha. Taṃ sabbaṃ (kaṅkhā. aṭṭha. sannidhikārakasikkhāpadavaṇṇanā) uttānameva.

115. Idāni na kevalaṃ imesaṃ manussādīnaṃ maṃsameva akappiyaṃ, aṭṭhiādīnipi akappiyānīti dassetuṃ **‘‘aṭṭhīpī’’**tiādi vuttaṃ. Tattha (mahāva. aṭṭha 281) **lomampesa**nti lomampi esaṃ akappiyamaṃsavatthūnanti attho. **Sacittakaṃ vā**ti etesu pana uddissakatameva sacittakaṃ, sesā acittakāti. Akappiyamaṃsavinicchayo.

Akappiyamaṃsaniddesavaṇṇanā niṭṭhitā.

11. Nissaggiyaniddesavaṇṇanā

116-7. Idāni accoḷārikānaṃ vasena dassetuṃ **‘‘arūpiya’’**ntiādi āraddhaṃ. Aññathāpi yutti pariyesitabbā. Tatthāyaṃ saṅkhepattho (pārā. 591; pārā. aṭṭha. 2.589; kaṅkhā. aṭṭha. jātarupasikkhāpadavaṇṇanā) – yo rūpiyena arūpiyañca parivatteyya, yo ca itarena ca arūpiyena rūpiyaṃ parivatteyya, tassa nissaggiyaṃ hotīti.

Idāni rūpiyañca arūpiyañca dassetuṃ **‘‘idha rūpiya’’**ntiādi āraddhaṃ. Ettha (pārā. 589; kaṅkhā. aṭṭha. jātarupasikkhāpadavaṇṇanā) **sajjhu siṅgī**ti **sajjhū**ti rajataṃ. **Siṅgī**ti suvaṇṇaṃ. Tambalohādīhi vā dārūhi vā paṇṇehi vā lākhāya vā rūpaṃ samuṭṭhāpetvā vā asamuṭṭhāpetvā vā kataṃ cammabījamayampiyaṃ yaṃ dese vohāraṃ gacchati, idaṃ **vohārūpagamāsakaṃ** nāma. Idamidha rūpiyanti adhippetaṃ. Vatthādi ca muttādi ca **vatthamuttādi. Itara**nti arūpiyaṃ kappiyavatthuñca dukkaṭavatthuñca. Kiṃ vuttaṃ hoti? Vatthaṃ suttaṃ phālo paṭako kappāso anekappakāraṃ aparaṇṇaṃ sappi navanītaṃ telaṃ madhu phāṇitādibhesajjañcāti idaṃ **kappiyavatthu** nāma. Muttā maṇi veḷuriyo saṅkhosilā pavāḷaṃ lohitaṅgo masāragallaṃ satta dhaññāni dāsī dāso khettaṃ vatthu pupphārāmaphalārāmādayoti idaṃ **dukkaṭavatthu** nāma, tadubhayaṃ arūpiyaṃ nāmāti vuttaṃ hoti.

118. Ettāvatā rūpiyasaṃvohāraṃ dassetvā idāni kayavikkayaṃ dassetuṃ **‘‘imaṃ gahetvā’’**tiādimāha. Tattha **ima**nti taṇḍulādikaṃ kappiyabhaṇḍaṃ **gahetvā** vā odanādiṃ **bhutvā vā ‘‘imaṃ** vatthādikaṃ kappiyabhaṇḍaṃ **dehi, imaṃ** rajanapacanādikaṃ **kara,** rajanakaṭṭhādimā **naya, imaṃ** vā tava **demi,** tvaṃ pana imañca imañca āhara, **kara, dehī’’**ti evaṃ **kayavikkaye samāpanne nissaggī**ti sambandho.

119. Idāni pariṇāmavasena āpattibhedaṃ dassetuṃ **‘‘attano’’**tiādi āraddhaṃ. Tatrāyaṃ piṇḍattho (pārā. 659; pārā. aṭṭha. 2.658; kaṅkhā. aṭṭha. pariṇatasikkhāpadavaṇṇanā) – saṅghassa vā aññassa vā nataṃ pariṇataṃ lābhaṃ labhitabbaṃ cīvarādipaccayaṃ attano vā aññassa vā pariṇāmeyya, nissaggiyaādīni hontīti. Kathaṃ? Yo pana mātusantakampi saṅghassa pariṇataṃ attano pariṇāmeti, nissaggiyaṃ. Aññassa puggalassa pariṇāmeti, suddhikapācittiyaṃ. Aññassa saṅghassa vā cetiyassa vā pariṇāmeti, dukkaṭaṃ. Yo pana aññapuggalassa vā cetiyassa vā pariṇataṃ attano vā aññapuggalassa vā saṅghassa vā aññacetiyassa vā pariṇāmeti, tassāpi dukkaṭamevāti.

120. Yo pana **nissaggiṃ** nissajjitabbaṃ **anissajjitvā** vinayakammaṃ akatvā paribhuñjeyya, tassa **dukkaṭaṃ**. Yo vā parena vinayakammatthāya **nissaṭṭhaṃ sakasaññāya** na dadeyya, tassāpi **dukkaṭaṃ. Aññathetara**nti ettha **aññathā**ti theyyasaññāya sace na dadeyya, **itaraṃ** tassa agghavasena pārājikañca thullaccayañca dukkaṭañca hotīti attho. Nissaggiyavinicchayo.

Nissaggiyaniddesavaṇṇanā niṭṭhitā.

12. Pācittiyaniddesavaṇṇanā

121. Idāni pācittiyāni dassetuṃ ‘‘pācittī’’ti mātikāpadaṃ uddharitvā **‘‘musāvādomasāvāde, pesuññaharaṇe’’**tiādi vuttaṃ. Tattha musāvāde ca omasavāde ca pesuññaharaṇe ca pācitti vuttāti sambandho. Evaṃ sesesupi. Ettha pana ‘‘adiṭṭhaṃ, asutaṃ, amutaṃ, aviññātaṃ, diṭṭhaṃ, sutaṃ, mutaṃ, viññāta’’nti (pāci. 3; pāci. aṭṭha. 3) pubbepi ‘‘musā bhaṇissāmī’’ti cetetvā vacanakkhaṇeva ‘‘musā bhaṇāmī’’ti jānitvā jānantasseva musābhaṇane pācitti nāma āpatti hotīti attho. Yassa bhaṇati, so taṃ na suṇāti, āpatti na hoti (kaṅkhā. aṭṭha. musāvādasikkhāpadavaṇṇanā).

‘‘**Omasavādo** nāma dasahi ākārehi omasati jātiyāpi nāmenapi gottenapi kammenapi sippenapi ābādhenapi liṅgenapi kilesenapi āpattiyāpi akkosenapī’’ti (pāci. 15) evaṃ vuttehi dasahi ākārehi upasampannaṃ yo khuṃseti vambheti, ayaṃ omasati nāma, tassa pācittīti attho. Parammukhā bhaṇantassa dukkaṭaṃ, tathā pāḷiyaṃ anāgatehi ‘‘coro’’ti vā ‘‘gaṇṭhibhedako’’ti vā ādīhi bhaṇantassa. ‘‘Santi idhekacce khattiyā brāhmaṇā caṇḍālā’’tiādinā pariyāyena bhaṇantassa ca anupasampannaṃ bhaṇantassa ca sabbatthapi dukkaṭameva.

Piyakamyatāya vā bhedādhippāyena vā upasampannaṃ jātiādīhi omasantassa upasampannassa vacanaṃ sutvā tassa upasaṃharaṇaṃ **pesuññaharaṇaṃ** nāma. Etthāpi pariyāyavacanena ca anupasampannassa upasaṃharaṇena ca dukkaṭameva.

Padasodhammoti ettha ‘‘**dhammo** nāma buddhabhāsito sāvakabhāsito isibhāsito devatābhāsito atthūpasaṃhito dhammūpasaṃhito’’ti (pāci. 46) evaṃ vuttaṃ saṅgītittayamāruḷhaṃ tipiṭakadhammaṃ padaanupadaanvakkharaanubyañjanavasena bhikkhuñca bhikkhuniñca ṭhapetvā anupasampannaṃ ekato vācentassa pācitti hotīti attho.

Sāgāreti yaṃ pana sabbantimena pariyāyena diyaḍḍhahatthubbedhena pākārādinā parikkhittattā sabbaparicchinnañca yena kenaci vitānādinā antamaso vatthenapi channattā sabbacchannañca senāsanaṃ, tathārūpe senāsane ekūpacāraṭṭhāne anupasampannena saha vasantassa catutthadivasato paṭṭhāya nipajjanagaṇanāya ca anupasampannagaṇanāya ca devasikaṃ pācitti hotīti attho.

Ujjhāpanakakhiyyaneti ettha yo upasampannaṃ saṅghena sammataṃ senāsanapaññāpakaṃ vā bhattuddesakaṃ vā yāgubhājakaṃ vā phalabhājakaṃ vā khajjabhājakaṃ vā appamattakavissajjakaṃ vā maṅkukattukāmo chandena ‘‘itthannāmo senāsanaṃ paññāpeti, bhattāni ca uddisatī’’ti vā vadanto aññaṃ upasampannaṃ ujjhāpeti tena avajānāpeti, yo pana tatheva vadanto upasampannassa santike tassa ayasaṃ pakāsento khīyati, tasmiṃ ujjhāpanake ca khīyanake ca pācittidvayanti veditabbaṃ.

122. **Talasattianādara-kukkuccuppādanesu** cāti ettha yo bhikkhu upasampannassa paharaṇākāraṃ dassento kāyaṃ vā kāyappaṭibaddhaṃ vā uccāreti, tassa pācittiyaṃ. Sace viraddho pahāraṃ deti, appaharitukāmatāya dukkaṭaṃ, tathā anupasampannesupi dukkaṭameva.

Upasampannena paññattena vuccamāno taṃ asikkhitukāmatāya vā tassa vacanaṃ asotukāmatāya vā yo anādariyaṃ karoti, tassa anādarakaraṇe pācittiyanti attho. Apaññattena vuccamānassa ca anupasampannena paññattena vā apaññattena vā vuccamānassa dukkaṭaṃ.

Upasampannassa ‘‘ūnavīsativasso maññe tvaṃ upasampanno, vikāle maññe tayā bhutta’’ntiādinā nayena sañcicca kukkuccaṃ uppādentassa pācittiyaṃ. Anupasampannassa uppādane dukkaṭaṃ.

Gāmappavesanāpucchāti ettha pana majjhanhikātikkamanato paṭṭhāya yāva aruṇuggamanā **vikālo** nāma, etthantare sace sambahulā kenaci kammena gāmaṃ pavisanti, ‘‘vikāle gāmappavesanaṃ āpucchāmā’’ti sabbehipi aññamaññaṃ āpucchitabbaṃ. Sace anāpucchā parikkhittassa parikkhepaṃ, aparikkhittassa upacāraṃ atikkamanti, paṭhamapāde dukkaṭaṃ, dutiyapāduddhāre pācittiyaṃ. Āpadāsu anāpatti.

Bhojane ca paramparāti paramparabhojane ca pācittiyanti attho. Ettha pana pañcasu bhojanesu aññataraṃ nāmaṃ gahetvā ‘‘odanena vā sattunā vā kummāsena vā maṃsena vā macchena vā nimantemī’’tiādinā nayena, yena kenaci vevacanena vā akappiyanimantanāya nimantitassa yena yena paṭhamaṃ nimantito, tassa tassa bhojanaṃ ṭhapetvā uppaṭipāṭiyā, avikappetvā vā paṭhamanimantanaṃ parassa parassa kulassa pañcannaṃ bhojanānaṃ aññataraṃ paribhuñjantassa paramparabhojane pācitti hoti. Gilānacīvaradānacīvarakālasamayesu anāpatti, tathā pañca bhojanāni ṭhapetvā sabbattha.

123. **Anuddharitvā gamane seyya**nti ettha dasavidhā seyyā bhisi cimilikā uttarattharaṇaṃ bhūmattharaṇaṃ taṭṭikā cammakhaṇḍo nisīdanaṃ paccattharaṇaṃ tiṇasanthāro paṇṇasanthāroti. Etesu yaṃ kiñci saṅghike vihāre guttasenāsane attano vassaggena gahitaṃ attanā vā santharitvā, anupasampannena vā santharāpetvā taṃ divasaṃ gamikavasena pakkamanto neva sayaṃ uddhareyya na aññaṃ uddharāpeyya, yathā upacikādīhi na khajjeyya, evaṃ na ṭhapeyya, aññena vā na uddharāpeyya, patirūpaṃ bhikkhuṃ vā sāmaṇeraṃ vā ārāmikameva vā anāpucchā vā gaccheyya, tassa parikkhittassa vihārassa parikkhepaṃ, aparikkhittassa dve leḍḍupāte atikkamantassa pācittiyaṃ. Maṇḍaparukkhamūlādiaguttasenāsane santharitvā gacchantassa dukkaṭaṃ, tathā mañcapīṭhabhisikocchakesu, guttasenāsanepi dukkaṭameva.

Senāsanāni vāti ettha anuddharitvā gamaneti sambandho. Ettha pana mañco pīṭhaṃ bhisi kocchakanti catubbidhampi senāsanaṃ vassānahemantānaṃ aṭṭhasu māsesu ajjhokāse vā ovassakamaṇḍape vā rukkhamūle vā sayaṃ santharitvā vā anupasampannena santharāpetvā vā taṃ anuddharitvā vā anuddharāpetvā vā tassa senāsanassa dvinnaṃ leḍḍupātānaṃ atikkamane pācittiyaṃ. Sammuñjanīyādi sesaparikkhāresu dukkaṭaṃ.

Itthiyāddhānagamaneti ettha mātugāmena ‘‘gacchāma bhagini, gacchāma ayyā’’ti evaṃ saṃvidahitvā ‘‘ajja vā sve vā parasuve vā’’ti niyamitakālaṃ visaṅketaṃ akatvā dvāravisaṅketaṃ maggavisaṅketaṃ katvāpi gacchato gāmantare gāmantare pācittiyaṃ. Agāmake araññe addhayojane addhayojane āpatti.

Ekekāya nisīdaneti ettha eko ekāya itthiyā nisīdaneti attho.

124. **Bhiṃsāpane**ti ettha upasampanno upasampannaṃ bhiṃsāpetukāmo corakantāravāḷakantārādīni ācikkhati, bhayānakaṃ vā rūpasaddādiṃ dasseti, so bhāyatu vā mā vā, tassa payoge payoge pācittiyaṃ. Anupasampanne dukkaṭaṃ.

Ākoṭaneti pahāradāne. Upasampanno upasampannassa anattamano hutvā sace uppalapattenapi pahāraṃ deti, pācittiyaṃ. Anupasampannassa gahaṭṭhassa vā pabbajitassa vā itthiyā vā purisassa vā antamaso tiracchānagatassāpi pahāraṃ deti, dukkaṭameva.

Anācāraṃ ācaritvā saṅghamajjhe āpattiyā vā vatthunā vā anuyuñjiyamāno taṃ akathetukāmo ‘‘ko āpanno, kiṃ āpanno, kismiṃ āpanno’’tiādinā nayena aññehi vacanehi taṃ vacanaṃ paṭicchādento so aññaṃ vadati, ayaṃ aññavādako, tasmiṃ **aññavādake** ca kañci vītikkamaṃ disvā ‘‘āvuso, idaṃ nāma tayā kata’’nti vutte taṃ na kathetukāmo tuṇhībhūtova saṅghaṃ vihesatīti saṅghavihesako, tasmiṃ **vihesake** ca pācitti hotīti attho. Idha pana ñattidutiyena kammena aññavādake ca vihesake ca āropite puna aññaṃ bhaṇantassa, vihesantassa pācitti. Anāropite dukkaṭanti veditabbaṃ.

Duṭṭhullapakāsachādeti ettha kiñcāpi ‘‘duṭṭhullā nāma āpatti cattāri ca pārājikāni terasa ca saṅghādisesā’’ti (pāci. 399) vuttā, tathāpi idha saṅghādisesāva adhippetā. Tasmā saṅghasammutiṃ vinā bhikkhussa duṭṭhullaṃ āpattiṃ ‘‘ayaṃ asuciṃ mocetvā saṅghādisesaṃ āpanno’’tiādinā nayena vatthunā saddhiṃ āpattiṃ ghaṭetvā bhikkhuñca bhikkhuniñca ṭhapetvā yassa kassaci anupasampannassa ārocentassa pācittiyaṃ. Thullaccayādiaduṭṭhullārocane dukkaṭaṃ. Duṭṭhullacchādanepi saṅghādisesova adhippeto. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ sayaṃ vā jānitvā aññesaṃ vā sutvā ‘‘imaṃ jānitvā codessanti sāressanti maṅkuṃ karissanti, nārocissāmī’’ti dhuraṃ nikkhipati, tassa pācittiyaṃ. Dhuraṃ nikkhipitvā pacchā ārocitepi na rakkhati eva.

Hāsodaketi aṅgulipatodakena hāso ca udake hāso cāti evamattho veditabbo. Upasampanno upasampannaṃ hasādhippāyo kāyena kāyaṃ āmasati, āpatti pācittiyassa, ko pana vādo upakacchakādīsu ghaṭṭane. Anupasampanne dukkaṭaṃ, tathā bhikkhussa kāyappaṭibaddhāmasane ca nissaggiyena kāyappaṭibaddhāmasane ca. Ettha bhikkhunīpi anupasampannaṭṭhāne ṭhitā. **Udake hasanadhammo**

nāma uparigopphake udake kīḷādhippāyassa nimmujjanaummujjanaplavanādikaṃ. Idha **hāso** nāma kīḷā vuccati.

Nicchubhane vihārāti saṅghikā vihārā nikkaḍḍhaneti attho. Ettha pana yo kuddho hutvā upasampannaṃ hatthādīsu gahetvā vā ‘‘nikkhamā’’ti vatvā vā yattakāni dvārāni ekena payogena atikkāmeti, tattha dvāragaṇanāya āpattiṃ aggahetvā payogassa ekattā ekā eva gahetabbā. Sace nānāpayogehi atikkāmeti, tattha dvāragaṇanāya gahetabbaṃ. Tassa parikkhāranikkaḍḍhane dukkaṭaṃ, tathā anupasampanne, tassa parikkhāranikkaḍḍhane ca. Alajjiādīsu pana anāpatti.

Anupakhajja sayaneti saṅghike vihāre ‘‘vuḍḍho’’ti vā ‘‘gilāno’’ti vā ‘‘saṅghena dinno’’ti vā jānitvā mañcassa vā pīṭhassa vā pavisantassa vā nikkhamantassa vā upacāre seyyaṃ santharitvā vā santharāpetvā vā ‘‘yassa sambādho bhavissati, so pakkamissatī’’ti adhippāyena abhinisīdantassa ca abhinipajjantassa ca payogagaṇanāya pācittiyaṃ veditabbaṃ. Pācittiyavinicchayo.

Pācittiyaniddesavaṇṇanā niṭṭhitā.

13. Samaṇakappaniddesavaṇṇanā

125. Bhūtānaṃ jātānaṃ nibbattānaṃ gāmo bhūtagāmo (pāci. 91; pāci. aṭṭha. 91; kaṅkhā. aṭṭha. bhūtagāmasikkhāpadavaṇṇanā). Samārambhoti chedanaphālanapacanādi, tasmiṃ **bhūtagāmasamārambhe** bhūtagāmasamārambhahetu **pācitti** hotīti attho. **Katakappiyaṃ** (kaṅkhā. aṭṭha. bhūtagāmasikkhāpadavaṇṇanā) pana samaṇakappiyaṃ bhaveti sambandho. Samaṇānaṃ kappiyaṃ **samaṇakappiyaṃ**. Idāni yena kataṃ kappiyaṃ samaṇakappiyaṃ hoti, taṃ dassetuṃ **‘‘nakhena vā’’**tiādimāha. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjituṃ, aggiparijitaṃ satthaparijitaṃ nakhaparijitaṃ abījaṃ nibbaṭṭabījaññeva pañcama’’nti (cūḷava. 250) hi vuttaṃ.

126. Idāni taṃ bhūtagāmaṃ dassetuṃ **‘‘samūlā’’**tiādimāha. Tattha (pāci. 91; pāci. aṭṭha. 91) **sa**-iti so bhūtagāmo nāmāti attho, mūlabījādīhi pañcahi bījehi pabhāvito hotīti vuttaṃ hoti. Tattha **mūlabījaṃ** nāma haliddisiṅgiverādi. **Khandhabījaṃ** nāma assattho nigrodhoti evamādi. **Aggabījaṃ** nāma ajjukaphaṇijjakādi. **Phaḷubījaṃ** nāma ucchuveḷunaḷādi. **‘‘Bījabījaṃ** nāma pubbaṇṇaṃ aparaṇṇaṃ, yāni vā panaññānipi atthi bīje jāyanti bīje sañjāyanti, etaṃ bījabījaṃ nāmā’’ti vuttaṃ. Idāni ‘‘bījagāmabhūtagāmasamārambhā paṭivirato hotī’’ti (dī. ni. 1.10, 195; ma. ni. 1.293, 411; 2.11; a. ni. 10.99; pu. pa. 179) vuttattā dhammānulomena āgataṃ bījagāmasamārambhaṃ dassetuṃ **‘‘ārambhe dukkaṭa’’**ntiādimāha. Tasmā etaṃ paṭhamaṃ ‘‘kappiyaṃ karohī’’ti bhūtagāmaparimocanaṃ kāretvā bījagāmaparimocanatthaṃ puna kappiyaṃ kāretabbaṃ.

127. **Nibbaṭṭabījaṃ** (pāci. aṭṭha. 92; kaṅkhā. aṭṭha. bhutagāmasikkhāpadavaṇṇanā) nāma ambapanasādi. **Nobījaṃ** nāma taruṇambaphalādi, etaṃ pana sabbaṃ akappiyampi vaṭṭatīti attho. **Kaṭāhabaddhabījāni** kapitthaphalādīni. **Bahiddhā vāpi kāraye**ti kapālepi kātuṃ vaṭṭati, sace ekābaddhānīti attho. Kaṭāhamuttaṃ pana bhinditvā kāretabbaṃ.

128. Bhājane vā bhūmiyaṃ vā ekābaddhesu bījesu ekasmiṃ bīje kappiye kate sabbesveva kataṃ bhaveti attho. Yathā ca bīje, evaṃ rukkhasahassaṃ vā ucchusahassaṃ vā chinditvā ekābaddhe katepi vinicchayo veditabbo.

129. Kappiyaṃ katvā nikkhitte bījagāme puna mūlapaṇṇāni sace jāyaruṃ, puna kappiyaṃ kāreyyāti attho. **Tadā**ti mūle ca aṅkure ca jāteti attho.

130. **Udakasambhavo**ti udakajāto. **Cetiyādīsū**ti ettha **ādi**-saddena gehappamukhapākāravedikādīsu nibbattā gahitā. Nibbattadvattipattako bhūtagāmova, anibbattako aggabīje saṅgahaṃ gacchati. Bījampi yāva mūlaṃ vā paṇṇaṃ vā na nikkhamati, tāva bījagāmova, mūle ca nikkhante paṇṇe ca harite jāte bhūtagāmova hotīti attho.

131. **Makuḷa**nti aphullaṃ. **Ahichattakaṃ** nāma rukkhe jātaṃ ahichattakaṃ.

132. Allarukkhe gaṇhatoti sambandho. **Tatthā**ti allarukkhe chindato vāpīti sambandho.

134. ‘‘Imaṃ rukkhaṃ, imaṃ lataṃ, imaṃ kandaṃ chinda, bhindā’’tiādinā nayena niyametvā bhāsituṃ na vaṭṭati. ‘‘Idaṃ, eta’’nti avatvā kevalaṃ ‘‘rukkhaṃ chindā’’tiādinā (pāci. aṭṭha. 92; kaṅkhā. aṭṭha. bhūtagāmahikkhāpadavaṇṇanā) nayena vattuṃ vaṭṭatīti. Samaṇakappavinicchayo.

Samaṇakappaniddesavaṇṇanā niṭṭhitā.

14. Bhūminiddesavaṇṇanā

136. Idāni ‘‘anujānāmi, bhikkhave, catasso kappiyabhūmiyo ussāvanantikaṃ gonisādikaṃ gahapatiṃ sammuti’’nti (mahāva. 295) evaṃ vuttā catasso kappiyabhūmiyo dassetuṃ **‘‘sammutussāvanantā cā’’**tiādimāha. **Yāsū**ti kappiyabhūmīsu (kaṅkhā. aṭṭha. sannidhikārakasikkhāpadavaṇṇanā).

137. Idāni yattha kappiyakuṭi icchitabbā, taṃ dassetuṃ **‘‘vāsatthāyā’’**tiādimāha. **Vāsatthāyā**ti iminā koṭṭhāgārabhattasālācetiyagharasammuñjanīmāḷakādi yaṃ yaṃ aññampi vāsatthāya karīyati, tattha tattha kappiyakuṭikaraṇakiccaṃ natthīti dīpitaṃ hoti. Bhojanasālā pana senāsanameva, tasmā tattha kātabbā evāti vadanti. **Saṅghikevekasantake**ti ettha ekasantako upasampannasantakova veditabbo.

138. Idāni kattabbākāraṃ dassetuṃ **‘‘gehe’’**tiādimāha. Tattha saṅghassa vā ekassa vā gehe vihāre kariyamāne evaṃ **īrayaṃ** ‘‘kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā’’ti vā ‘‘kappiyakuṭi kappiyakuṭī’’ti vā vadanto paṭhamiṭṭhakatthambhādiṃ ṭhapeyya, evaṃ katā **ussāvanantikā** nāma, evaṃ udāharitavacanantikāti attho.

139. Yebhuyyena vā aparikkhitto, sakalopi vā aparikkhitto ārāmo **‘‘gonisādī’’**ti vuccatīti sambandho. Ettha pana senāsanesu parikkhittesupi ārāme aparikkhitte kappiyakuṭikaraṇakiccaṃ natthi. Sammutiṃ karontehi kataṃ pariyositaṃ ‘‘imaṃ vihāraṃ aḍḍhayogaṃ pāsādaṃ hammiyaṃ guhaṃ tiṇakuṭikaṃ maṇḍapa’’nti tesaṃ nāmaṃ gahetvā tassā kuṭiyā hatthapāse vā ṭhatvā, tassā anto vā pavisitvā vuttanayeneva ñattidutiyakammavācāya sammannitabbaṃ.

140. ‘‘Bhikkhuṃ ṭhapetvā aññehī’’ti vacanato sesasahadhammikehipi devamanussehipi aññehi kappiyakuṭiyā atthāya dinno vā tesaṃ santako vā geho **‘‘gahapatī’’**ti **mato** ñātoti attho, saṅghasantakañca bhikkhusantakañca ṭhapetvā sabbesaṃ geho gahapatīti adhippāyo.

141. **Sappiādīhi missita**nti sappiādīhi pañcahi ca haliddisiṅgiverādiyāvajīvikena cāti attho. **Vajeyya antovutthatta**nti ettha yāvakālikayāmakālikasaṅkhātaṃ purimakālikadvayaṃ saṅghikaṃ vā bhikkhussa vā bhikkhuniyā vā santakaṃ sayaṃ kappiyakuṭiyā vutthampi itarehi akappiyakuṭiyā vutthehi missitaṃ antovutthabhāvaṃ āgaccheyyāti attho.

142. **Tehevā**ti akappiyakuṭiyaṃ vutthasappitelādīhi. **Sāmapākata**nti sāmaṃpakkabhāvaṃ gacchatīti attho.

143-4. Imā pana kappiyakuṭiyo yadā jahitavatthukā honti, taṃ dassetuṃ **‘‘ussāvanantikā’’**tiādimāha. Sace thambhe vā bhittipāde vā parivattenti, yo yo ṭhito, tattha tattha patiṭṭhāti, etenupāyena sabbesu parivattesupi na vijahitavatthukāva hotīti attho. **Parikkhitte gonisādi** vijahitavatthukā. **Sesā chadanavibbhamā**ti chadanavināsā jahitavatthukā hontīti adhippāyo. Bhūmivinicchayo.

Bhūminiddesavaṇṇanā niṭṭhitā.

15. Upajjhācariyavattaniddesavaṇṇanā

145. **Upajjhācariye**ti ettha (mahāva. 64, 67, 74, 78-79; cūḷava. 375, 377; 379-382; mahāva. aṭṭha. 64, 67, 75, 76, 77) **ācariyo** nāma nissayācariyo pabbajjācariyo upasampadācariyo dhammācariyoti catubbidho. Etesu hi nissayantevāsikena yāva ācariyaṃ nissāya vasati, tāva sabbamācariyavattaṃ kātabbaṃ. Pabbajjāupasampadādhammantevāsikehi pana nissayamuttakehipi ādito paṭṭhāya yāva cīvararajanaṃ, tāva vattaṃ kātabbaṃ. Anāpucchitvā pattadānādimhi pana etesaṃ anāpatti. Etesu ca pabbajjantevāsiko ca upasampadantevāsiko ca ācariyassa yāvajīvaṃ bhāro, nissayantevāsiko ca dhammantevāsiko ca yāva samīpe vasati, tāvadeva. Suṭṭhu piyasīlo **supesalo,** sikkhākāmoti attho. **Dantakaṭṭhaṃ** dentena ekaṃsaṃ uttarāsaṅgaṃ karitvā mahantaṃ majjhimaṃ khuddakanti tīṇi dantakaṭṭhāni upanetabbāni. Tesu yaṃ tīṇi divasāni gaṇhāti, taṃ sallakkhetvā catutthadivasato paṭṭhāya tādisaṃyeva sammā ubhohi hatthehi dātabbaṃ. Sace yaṃ vā taṃ vā gaṇhāti, yathāladdhaṃ upanetabbaṃ. **Toya**nti sītañca uṇhañca udakaṃ upanetvā yaṃ tīṇi divasāni vaḷañjeti, catutthadivasato paṭṭhāya tādisaṃ upanetabbaṃ. Sace dvepi vaḷañjeti, duvidhampi upanetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā upanetabbaṃ.

146. **Patte vattaṃ care**ti ''yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ aparighaṃsantena dhovitvā paṭisāmetabba''nti (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ patte vattaṃ careti attho. Gāmappavese vattaṃ careti evaṃ sabbattha. ''Sace upajjhāyo vā ācariyo vā gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saguṇaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto sodako dātabbo''ti (mahāva. 66, 78; cūḷava. 376, 380) idaṃ **gāmappavesane vattaṃ** nāma. ''Sace upajjhāyo vā ācariyo vā pacchāsamaṇaṃ ākaṅkhati, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā upajjhāyassa vā ācariyassa vā pacchāsamaṇena hotabba''ntiādinā (mahāva. 66, 78; cūḷava. 376, 380) nayena vuttaṃ **gamane vattaṃ** nāma. ''Nivattantena paṭhamataraṃ āgantvā āsanaṃ paññāpetabba''ntiādinā (mahāva. 66, 78; cūḷava. 376, 380) nayena vuttaṃ **āgame vattaṃ** nāma. ''Upajjhāyamhi vuṭṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabba''nti (mahāva. 66, 78; cūḷava. 376, 380) evaṃ vuttaṃ **āsanādīsu vattaṃ** nāma. **Upāhanāya vattaṃ** nāma ''upāhanā puñchitabbā, upāhanā puñchantena paṭhamaṃ sukkhena coḷakena puñchitabbā, pacchā allenā''tiādinā (cūḷava. 357, 359) vuttaṃ. **Cīvare vattaṃ** nāma ''sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabba''ntiādinā (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ.

147. **Paribhojanīyapānīya-vaccappassāvaṭhānisū**ti ettha sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbaṃ. Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbaṃ. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. **Tathā** passāvaṭṭhāne evaṃ **vattaṃ** caritabbanti attho. ''Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabba''ntiādinā nayena vuttaṃ **vihārasodhane vattaṃ** nāma. ''Bhūmattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññāpetabba''ntiādinā (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ puna **paññāpane vattaṃ** nāma.

148. Idāni vihāraṃ sodhentena evaṃ sodhetabbanti taṃ dassetuṃ **''na papphoṭeyyā''**tiādimāha. Tassattho – vihāraṃ sodhento bhikkhu bhūmattharaṇādisayanāsanaṃ paṭivāte vā paṅgaṇe vā pānīyasāmantā vā na papphoṭeyyāti. **Paṅgaṇe**ti bahūnaṃ sannipāte ṭhāne.

149. **Nhāne**ti ‘‘sace upajjhāyo nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. Sace sītena attho hoti, sītaṃ paṭiyādetabba’’ntiādinā (mahāva. 66; cūḷava. 376) vuttaṃ **nahāne vattaṃ** nāma, ‘‘upajjhāyassa gattato udakaṃ sammajjitabbaṃ, nivāsanaṃ dātabba’’ntiādinā (mahāva. 66; cūḷava. 376) vuttaṃ **nahātassa kātabbaṃ** nāma. **Raṅgapāke**ti ‘‘sace upajjhāyassa ācariyassa rajanaṃ pacitabbaṃ hoti, saddhivihārikena antevāsikena pacitabba’’nti (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ. **Dhovane**ti ‘‘sace upajjhāyassa ācariyassa cīvaraṃ dhovitabbaṃ hoti, saddhivihārikena antevāsikena dhovitabbaṃ, ussukkaṃ vā kātabba’’nti (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ. **Sibbane**ti ‘‘sace upajjhāyena ācariyena cīvaraṃ kātabbaṃ hoti, saddhivihārikena antevāsikena kātabba’’nti (mahāva. 66, 78; cūḷava. 376, 380) vuttaṃ. Cīvare theve ṭhite rajanto na vaje na pakkameyyāti attho. ‘‘Cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbaṃ, na ca acchinne theve pakkamitabba’’nti (mahāva. 66, 78; cūḷava. 376, 380) hi vuttaṃ.

150. **Ekaccassā**ti ācariyupajjhāyānaṃ visabhāgassa anatthakāmassa veripuggalassa. **Anāpucchā**ti ācariyupajjhāyānaṃ anārocetvā. **Kiñcana**nti yaṃ kiñci.

151-2. **Tassā**ti ekaccassa. **Ninnetu**nti nīharituṃ. **Kiccayaṃ parikammaṃ vā**ti veyyāvaccaṃ vā piṭṭhiparikammādiparikammaṃ vā attanā tassa kātuṃ vā tena attano kārāpetuṃ vāti evamattho veditabbo.

153. Sace ācariyupajjhāyā aññattha gatā honti, pariveṇaṃ gantvā apassantehi gāmaṃ pavisituṃ vaṭṭati. Gāmaṃ pavisanto sace passati, āpucchitabbamevāti vadanti. ‘‘Upajjhāyaṃ anāpucchā na disā pakkamitabbā’’ti (mahāva. 66, cūḷava. 376) hi vuttaṃ. Attano **kiccayaṃ** nāma antovihārepi attano pattapacanacīvarakammakesacchedanādi.

154. **Saṅghāyattakammāni** nāma parivāsamānattaabbhānatajjanīyaniyassapabbājanīyapaṭisāraṇīyaukkhepanādayo.

155. **Vuṭṭhānaṃ nesamāgame**ti ‘‘sace upajjhāyo vā ācariyo vā gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabba’’nti (mahāva. 66; cūḷava. 376) hi vuttaṃ. Upajjhācariyavattavinicchayo.

Upajjhācariyavattaniddesavaṇṇanā niṭṭhitā.

16. Vaccappassāvaṭṭhānikaniddesavaṇṇanā

156. Yathāvuḍḍhaṃ na kareyya vaccanti sambandho. Yathānupubbiyā labbhatīti sambandho. Imesu pana tīsu ṭhānesu yo yo paṭhamaṃ āgacchati vuḍḍho vā navo vā, so so āgatapaṭipāṭiyā kātuñca nahāyituñca labbhatīti adhippāyo.

157. **Ubbhajitvā**ti (cūḷava. 373, 374) nivāsanaṃ dūratova ukkhipitvā no paviseyya. Sahasā ca no paviseyyāti sambandho. ‘‘Bahi ṭhitena ukkāsitabba’’nti ca ‘‘sādhukaṃ ataramānena vaccakuṭi pavisitabbā’’ti ca vuttattā ukkāsitvāva ataramāno paviseyyāti attho. ‘‘Na ubbhajitvā pavisitabbā, vaccapādukāya ṭhitena ubbhajitabba’’nti (cūḷava. 374) vacanato **‘‘ubbhajeyya pādukāsveva saṇṭhito’’**ti vuttaṃ.

158. Na kareyya ubhayaṃ **na kareyyubhayaṃ**.

159. **Kūpe**ti (cūḷava. 374) vaccakūpe. **Kaṭṭha**nti avalekhanakaṭṭhaṃ. Passāvadoṇiyā kheḷaṃ na kātabbanti attho. **Nāvalekheyya pharusenā**ti phālitakaṭṭhena vā kharena vā gaṇṭhikena vā kaṇṭakena vā susirena vā pūtinā vā nāvalekhitabbanti attho. **Uhatañcāpī**ti gūthamakkhitampi dhovaye attanā vā parena vā katanti adhippāyo.

160. **Ubbhajitvā na nikkhame**ti ettha ‘‘vaccapādukāya ṭhitena paṭicchādetabba’’nti (cūḷava. 374) hi vuttaṃ, puna ‘‘ācamanapādukāyaṃ ṭhitena ubbhajitabba’’nti (cūḷava. 374) ca vuttaṃ. ‘‘Capu capū’’ti saddaṃ katvā nācameyyāti attho. Vaccappassāvaṭṭhānikavinicchayo.

Vaccappassāvaṭṭhānikaniddesavaṇṇanā niṭṭhitā.

17. Āpucchakaraṇaniddesavaṇṇanā

161. **Therenā**ti saṅghattherena.

162. Tattha tattha sannipatitānaṃ sabbesaṃ vuḍḍho vuḍḍhataro, tasmiṃ **vuḍḍhatarāgame** puna āpucchanaṃ natthi. **Bhattagge cānumodato**ti ettha dānapatinā yācitena daharena vuḍḍhena anāpucchitvā kathetuṃ vaṭṭatīti vadanti.

163. **Ekavihārake**ti ekovarake vuḍḍhena vasanto anāpucchā na sajjhāyeyyāti attho. **Uddesaṃ paripucchañca no dade**ti uddesaṃ vā paripucchaṃ vā no dadeyya.

164. Na vivareyya na thakeyya cāti sambandho. Dvāraṃ nāma mahāvaḷañjaṃ, tattha āpucchanakiccaṃ natthi.

165. Vuḍḍhena caṅkame caṅkamantopi yena vuḍḍho, tena parivattayeti sambandho. Āpucchakaraṇavinicchayo.

Āpucchakaraṇaniddesavaṇṇanā niṭṭhitā.

18. Nagganiddesavaṇṇanā

166. ‘‘Na tveva naggena āgantabbaṃ, yo āgaccheyya, āpatti dukkaṭassā’’ti (pārā. 517) vuttattā (cūḷava. 261;) **‘‘naggo maggaṃ na vaje’’**ti vuttaṃ.

167. **Paṭicchādisū**ti ‘‘tena kho pana samayena bhikkhū jantāgharepi udakepi parikammaṃ kātuṃ kukkuccāyanti. Anujānāmi, bhikkhave, tisso paṭicchādiyo jantāgharappaṭicchādiṃ udakappaṭicchādiṃ vatthappaṭicchādi’’nti evaṃ vuttāsu tīsu paṭicchādīsūti attho. **Duve**ti etāsu tīsu paṭicchādīsu udakajantāgharappaṭicchādiyo parikamme kappantīti adhippāyo. **Vatthacchādī**ti vatthappaṭicchādi. **Sabbatthā**ti khādanīyasāyanīyādīsu sabbakammesu kappiyāti attho. Naggavinicchayo.

Nagganiddesavaṇṇanā niṭṭhitā.

19. Nhānakappaniddesavaṇṇanā

168. **Purato**ti (cūḷava. 372) therānaṃ purato upari vā na ca nhāyeyyāti attho.

169-171. **Kuṭṭatthambhataruṭṭāne**ti ettha (cūḷava. 243; cūḷava. aṭṭha. 243) kuṭṭe vā thambhe vā tarumhi vā aṭṭānaphalake vā kāyaṃ na ghaṃsayeti attho. **Gandhabbahattho** nāma makkaṭahatthasadiso dāruādimayo. **Kuruvindakasuttiyā**ti kuruvindasuttiyā. Mallakena vā aññamaññaṃ vā. ‘‘Na bhikkhave viggayha parikammaṃ kārāpetabbaṃ. Yo kārāpeyya, āpatti dukkaṭassā’’ti (cūḷava. 243) evaṃ vuttaṃ viggahaparikammaṃ sandhāya **‘‘aññamaññaṃ vā’’**ti vuttaṃ.

Idāni kappiyāni dassetuṃ **‘‘kapāliṭṭhakakhaṇḍānī’’**tiādimāha. Sabbesaṃ vaṭṭatīti sambandho. Gilānassapi (cūḷava. aṭṭha. 243) agilānassapi imāni kapāliṭṭhakakhaṇḍādīni kāyaghaṃsane vaṭṭanti. **Puthupāṇī**ti (cūḷava. 244) hatthaparikammaṃ vuccati. Tasmā sabbesaṃ hatthena piṭṭhiparikammaṃ kātuṃ vaṭṭati. **Akatamallakaṃ** nāma ekadāṭhimaṃ paricchinditvā kataṃ. Pāsāṇādayo pādaghaṃsane eva kappiyā. Nhānakappavinicchayo.

Nhānakappaniddesavaṇṇanā niṭṭhitā.

20. Avandiyaniddesavaṇṇanā

172. ‘‘Nānāsaṃvāsako vuḍḍhataro adhammavādī avandiyo’’ti (cūḷava. 312; pari. 467) evaṃ vuttattā laddhinānāsaṃvāsako idha **nānāsaṃvāsako**. Pārivāsiyamūlāyapaṭikassanārahamānattārahamānattacāriabbhānārahā **garukaṭṭhā**ti idha gahitā. Ime pana aññamaññaṃ yathāvuḍḍhaṃ vandanādīni labhanti, pakatattena avandanīyāti adhippāyo. Avandanīyavinicchayo.

Avandiyaniddesavaṇṇanā niṭṭhitā.

21. Cammaniddesavaṇṇanā

173. Idāni ‘‘anujānāmi, bhikkhave, sabbapaccantimesu janapadesu cammāni attharaṇāni eḷakacammaṃ ajacammaṃ migacamma’’nti (mahāva. 259) evaṃ vuttacammāni dassetuṃ **‘‘migājeḷakacammānī’’**tiādimāha. **Paribhuñjitu**nti (mahāva. aṭṭha. 262) mañcādīsu yattha katthaci attharitvā nipajjituṃ vā nisīdituṃ vā vaṭṭantīti attho. Rohiteṇīpasadā ca kuruṅgā ca ca-saddena aññepi vāḷamigā migamātukādayopi migajātikā evāti adhippāyo.

174. **Anuññātattayā aññanti** –

‘‘Makkaṭo kāḷasīho ca, sarabho kadalīmigo;
Ye ca vāḷamigā keci, tesaṃ cammaṃ na vaṭṭatī’’ti. –

Ettha **vāḷamiga**ggahaṇena vuttāvasesā antamaso gomahiṃsādayo gahitāti veditabbā. **Thavikā**ti upāhanakosakasatthakosakakuñcikakosakāti veditabbā, na pattatthavikādayo. Cammavinicchayo.

Cammaniddesavaṇṇanā niṭṭhitā.

22. Upāhananiddesavaṇṇanā

175. **Guṇaṅguṇūpāhanā**ti (mahāva. aṭṭha. 245) catupaṭalato paṭṭhāya vuccati, na ekadvitipaṭalato paṭṭhāya ‘‘anujānāmi, bhikkhave, ekapalāsikaṃ upāhanaṃ, na bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā dhāretabbā, na guṇaṅguṇūpāhanā dhāretabbā, yo dhāreyya, āpatti dukkaṭassā’’ti (mahāva. 245) vuttattā. ‘‘Anujānāmi, bhikkhave, omukkaṃ guṇaṅguṇūpāhanaṃ, na bhikkhave navā guṇaṅguṇūpāhanā dhāretabbā, yo dhāreyya, āpatti dukkaṭassā’’ti (mahāva. 247) vuttattā **‘‘navā’’**ti vuttaṃ. Sabbatthāpi majjhimadese gilānopi navaṃ guṇaṅguṇūpāhanaṃ na labhati, ekavārampi aññehi paribhuttaṃ omukkaupāhanasaṅkhātaṃ labhati, paccantimesu janapadesu gilāno navampi labhatīti veditabbaṃ ‘‘anujānāmi, bhikkhave, sabbapaccantimesu janapadesu guṇaṅguṇūpāhana’’nti (mahāva. 259) avisesena vuttattā.

Sabbassāti gilānassāpi agilānassāpīti attho. Majjhimadesepi paccantimadesepi ārāme ārāmūpacāre gilānassāpi agilānassāpi ‘‘anujānāmi, bhikkhave, ajjhārāme upāhanaṃ dhāretu’’nti (mahāva. 249) vuttattā kappiyanti attho. **Sabbatthā**ti ārāmepi gāmepi. **Akallakassā**ti gilānassa. Ettha pana majjhimadese gilānassa guṇaṅguṇūpāhanā paribhuttāva ārāmepi gāmepi vaṭṭati, paccantimadese aparibhuttāpi. Majjhimadesepi paccantimadesepi bhagavatā gilānasseva upāhanā anuññātā ‘‘anujānāmi, bhikkhave, yassa pādā vā dukkhā, pādā vā phalitā, pādakhilo vā ābādho, upāhanaṃ dhāretu’’nti (mahāva. 249) ca ‘‘anujānāmi, bhikkhave, gilānena bhikkhunā saupāhanena gāmaṃ pavisitu’’nti (mahāva. 256) vuttattā ca. Majjhimadese ca gilāno navaṃ guṇaṅguṇūpāhanaṃ dhāretuṃ yadi labhati, kathaṃ padesapaññatti hotīti? Sabbattha pana bhagavatā gilānasseva upāhanā anuññātā, tasmā majjhimadese gilāno navaṃ guṇaṅguṇūpāhanaṃ labhatīti gahetabbanti vadanti.

176-9. Sabbāva nīlakā (mahāva. 246; mahāva. aṭṭha. 246) **sabbanīlakā**. Esa nayo sabbattha **odātakā**dīsupi. Odātaṃ pana neva pāḷiyaṃ, na aṭṭhakathāyaṃ paṭikkhittaṃ, anulomavasena pana idha paṭikkhittanti veditabbaṃ. **Mahāraṅgarattā** satapadipiṭṭhivaṇṇā. **Mahānāmaraṅgarattā** mandarattā. **Mañjeṭṭhikā** kaṇaverapupphavaṇṇā. Pupphalatādīhi vicittā **citrā. Nīlapītādivaddhikā**ti ettha **ādi**-saddena odātalohitamañjeṭṭhikamahāraṅgamahānāmaraṅgarattādivasena vaddhikā gahitā. Sīhabyagghuddājinadīpīnaṃ cammehi cāti sambandho. **Kocī**ti gilānopi agilānopi.

180. Sakalaṃ vā ekadesakaṃ vā rajanaṃ coḷena (mahāva. aṭṭha. 246) puñchitvā vaḷañjeyyāti attho. Khallakādikaṃ pana sabbaṃ hāritvā vaḷañjetabbaṃ. Upāhanavinicchayo.

Upāhananiddesavaṇṇanā niṭṭhitā.

23. Anolokiyaniddesavaṇṇanā

181. **Itthiyā**ti tadahujātāyapi dārikāya. Ādāse (cūḷava. 247) vā udakapatte vā attano mukhaṃ avalokeyya, assa dukkaṭanti sambandho. ‘‘Anujānāmi, bhikkhave, ābādhapaccayā ādāse vā udakapatte vā mukhanimittaṃ oloketu’’nti (cūḷava. 247) vuttattāvaṇādīni vā ‘‘jiṇṇo nu khomhi, no vā’’ti evaṃ āyusaṅkhāraṃ vā oloketuṃ vaṭṭati. Anolokiyavinicchayo.

Anolokiyaniddesavaṇṇanā niṭṭhitā.

24. Añjanīniddesavaṇṇanā

182. Vaṭṭā vā aṭṭhasoḷasaṃsā vā maṭṭhā pupphalatādīhi acittakā añjanī vaṭṭatīti attho. **Tissopi** vaṭṭanti, ekāya vā dvīsu vā kathā eva natthīti adhippāyo. **Lekhā**ti vaṭṭalekhā. **Bandhitu**nti pidhānakabandhanatthaṃ.

183. **Rūpa**nti sakuṇarūpādi. Yadi ca edisaṃ aññehi kataṃ labhati, ghaṃsitvā vā chinditvā vā yathā vā na paññāyati, tathā suttena veṭhetvā vaḷañjetabbaṃ.

184. **Thavikā**ti añjanithavikā. Añjanisalākāpi labbhatīti sambandho.

185-6. **Aṭṭhī**ti (mahāva. 266; mahāva. aṭṭha. 264) manussaṭṭhiṃ ṭhapetvā avasesaṭṭhi. Visāṇadantesu akappiyaṃ nāma natthi. Āmalakakakkādīhi katā **phalamayā. Tammayā**ti idha vutteheva nibbattā. Añjanīvinicchayo.

Añjanīniddesavaṇṇanā niṭṭhitā.

25. Akappiyasayananiddesavaṇṇanā

187-9. ‘‘Uccako āsandiko uppanno hoti, anujānāmi bhikkhave uccakampi āsandika’’nti (cūḷava.

297) vacanato mañcassa upaḍḍhabhāgappamāṇena ekatobhāgena dīghampi sugataṅgulena atirekaṭṭhaṅgulapādakaṃ idha **āsandī**ti adhippetaṃ, caturaṃsāsandiko pana pamāṇātikkantakopi vaṭṭati. **Tūlī**ti pakatitūlikā. **Pallaṅko**nāma āharimehi vāḷehi katoti vutto. Tattheva ‘‘sīharūpādiṃ dassetvā kato pana vaṭṭatī’’ti vadanti. **Paṭika**nti setattharaṇaṃ. **Gonacittaka**nti ettha caturaṅgulādhikalomo kojavo **‘‘gonako’’**ti vuccati. ‘‘Anujānāmi, bhikkhave, kojava’’nti (mahāva. 337) **cīvarakkhandhake** vuttattā caturaṅgulalomakaṃ pakatikojavaṃ vaṭṭati. Ratanacittaṃ cittakaṃ na vaṭṭati. **Paṭalī**ti ghanapuppharattaattharaṇaṃ. **Vikatī**ti sīhabyagghādirūpavicitto uṇṇāmayattharaṇako. **Uddalomī**ti ekatouggatapupphaṃ. **Ekantalomikā**ti ubhatouggatapupphaṃ.

Kuttanti soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇāmayattharaṇaṃ. **Koseyya**nti ratanaparisibbitaṃ koseyyasuttamayaṃ paccattharaṇaṃ. **Kaṭṭissa**nti ratanaparisibbitaṃ koseyyakaṭṭissamayaṃ paccattharaṇaṃ. Koseyyañca kaṭṭissañca ratanaparisibbitāneva na vaṭṭanti, suddhāni vaṭṭanti. **Hatthiassarathattharā** tesaṃ upari attharaṇakaattharaṇāva. **Ajinappaveṇī**ti ajinacammehi mañcappamāṇena sibbitvā katā paveṇī, tena ca kadalīmigacammaṃ setavatthassa upari pattharitvā sibbitvā kataṃ pavarappaccattharaṇaṃ kadalīmigappavarappaccattharaṇaṃ, tena ca atthataṃ **ajinappaveṇīkadalīmigappavarappaccattharaṇatthataṃ**.

Setavitānampi heṭṭhā akappiyappaccattharaṇe sati na vaṭṭati, kappiyappaccattharaṇe sati vaṭṭati, rattavitānassa heṭṭhā kappiyappaccattharaṇe satipi na vaṭṭati eva. Sīsūpadhānaṃ pādūpadhānanti mañcassa ubhatolohitakaṃ upadhānaṃ na vaṭṭati. Yaṃ pana ekameva upadhānaṃ hoti, ubhosu antesu rattaṃ vā padumavaṇṇaṃ vā cittaṃ vā, sace pamāṇayuttaṃ, vaṭṭati, mahāupadhānaṃ pana paṭikkhittaṃ.

190. **Āsandādittayā**ti āsandī tūlī pallaṅkoti idaṃ tayaṃ nāmaṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā tīṇi āsandiṃ pallaṅkaṃ tūlikaṃ sesakaṃ gihivikaṭaṃ abhinisīdituṃ, na tveva abhinipajjitu’’nti (cūḷava. 314) hi vuttaṃ. Sese gihisantake nisīdituṃ labbhatīti attho. Yadi dhammāsane saṅghikampi gonakādiṃ bhikkhūhi anāṇattā ārāmikādayo sayameva paññapenti ceva nīharanti ca, etaṃ **gihivikaṭanīhāraṃ** nāma, iminā gihivikaṭanīhārena vaṭṭati. **Bhattaggaṃ** nāma vihāre eva dānaṭṭhānaṃ.

191. Catunnaṃ pādānaṃ, tīsu passesu apassayānañca vasena **sattaṅgo**. Ekapassena yutto **pañcaṅgo**. Ime pana sattaṅgapañcaṅgā ‘‘anujānāmi, bhikkhave, uccakampi sattaṅga’’nti (cūḷava. 294) vuttattā pamāṇātikkantāpi vaṭṭanti. Tena vuttaṃ **‘‘uccapādakā’’**ti. Tūlonaddhā mañcapīṭhā ghareyeva nisīdituṃ kappantīti sambandho.

192. **Cīvaracchaviyo**ti channaṃ cīvarānaṃ, channaṃ anulomacīvarānañca aññataracīvaracchaviyoti attho. **Sabbatthā**ti mañcepi pīṭhepi bhattaggepi antaragharepīti attho. Imāsaṃ pana bhisīnaṃ pamāṇaparicchedopi natthi, mañcapīṭhādīnaṃ vasena anurūpaṃ sallakkhetvā pamāṇaṃ kātabbaṃ.

193. ‘‘Tūlikā uppannā hoti. Anujānāmi, bhikkhave, vijaṭetvā bimbohanaṃ kātuṃ, tīṇi tūlāni rukkhatūlaṃ latātūlaṃ poṭakitūla’’nti (cūḷava. 297) vuttattā tūlattayañca (cūḷava. aṭṭha. 297; kaṅkhā. aṭṭha. tūlonandasikkhāpadavaṇṇanā) bimbohane vaṭṭati. Imehi tīhi tūlehi sabbesaṃ rukkhalatātiṇānaṃ tūlaṃ anuññātanti veditabbaṃ. Bhisiyaṃ pana kiñci tūlaṃ na vaṭṭatiyeva. **Bhisigabbho**ti bhisiyā vuttaṃ coḷādipañcakaṃ bimbohane anuññātanti sambandho. **Migapakkhina**nti sīhādīnaṃ sabbacatuppadānaṃ haṃsamorādīnaṃ sabbapakkhīnaṃ lomāni kappanti. Masūrake anuññātanti sambandho.

194. Idāni bhisiyaṃ kappiyākappiyaṃ dassetuṃ **‘‘manussaloma’’**ntiādimāha. **Uṇṇāya**nti (cūḷava. 297; cūḷava. aṭṭha. 297) uṇṇābhisiyaṃ manussalomaṃ na labbhatīti attho. Uṇṇābhisiyampi manussalomaṃ ṭhapetvā yesaṃ kesañci pakkhicatuppadānaṃ lomaṃ vaṭṭatīti attho. **Paṇṇe**ti paṇṇabhisiyañca pupphañca suddhaṃ tamālapattañca na labbhaṃ, avasesaṃ yaṃ kiñci paṇṇaṃ labbhatīti attho. Tamālapattakampi aññehi missaṃ vaṭṭatīti. Coḷavākatiṇesu akappiyaṃ nāma natthi. **Āsanañceva appaṭivekkhitaṃ na labbha**nti āsanasāmaññato pasaṅgena vuttaṃ.

Akappiyasayanavinicchayo.

Akappiyasayananiddesavaṇṇanā niṭṭhitā.

26. Samānāsanikaniddesavaṇṇanā

195. Tiṇṇaṃ vassānaṃ antaraṃ **tivassantaraṃ**. ‘‘Anujānāmi, bhikkhave, tivassantarena saha nisīditu’’nti (cūḷava. 320) hi vuttaṃ. Yo dvīhi vassehi (cūḷava. aṭṭha. 320) vuḍḍho vā navo vā, so tivassantaro nāma.

196. **Munī**ti buddhamuni. **Sabbehevā**ti anupasampannehipi.

197. **Anta**nti pacchimaṃ. ‘‘Anujānāmi, bhikkhave, yaṃ tiṇṇaṃ pahoti, ettakaṃ pacchimaṃ dīghāsana’’nti (cūḷava. 320) vuttattā yaṃ tiṇṇaṃ pahoti, etaṃ saṃhārimaṃ vā hotu asaṃhārimaṃ vā, tathārūpesu phalakakhaṇḍesupi nisīdituṃ vaṭṭati. **Dvinna**nti dvinnaṃ samānāsanikānaṃ. ‘‘Anujānāmi, bhikkhave, duvaggassa mañcaṃ duvaggassa pīṭha’’nti (cuḷava. 320) vuttattā dve samānāsanikā saha nisīdituṃ labhanti. Aññehi asamānāsanikehi, anupasampannādīhi vā dve hutvāpi nisīdituṃ na labhanti. Samānāsanikavinicchayo.

Samānāsanikaniddesavaṇṇanā niṭṭhitā.

27. Asaṃvāsikaniddesavaṇṇanā

198. **Ukkhitto**ti āpattiyā adassane, appaṭikamme, pāpikāya diṭṭhiyā appaṭinissagge vā ukkhittakoti tividhopi idha ukkhitto gahito. **Anupasampanno**ti iminā sikkhamānasāmaṇerasāmaṇerīsikkhāpaccakkhātakā gahitāti veditabbā. **Chinnamūlako** nāma antimavatthuṃ ajjhāpannako. **Nānāsaṃvāso**ti laddhinānāsaṃvāsako. ‘‘Nānāsīmāya ṭhitacatuttho kammaṃ kareyya, iddhiyā vehāse ṭhitacatuttho kammaṃ kareyya, akammaṃ na ca karaṇīya’’nti hi vuttattā imepi ‘‘asaṃvāsikā’’ti vuttā. Etesu pana ukkhittakehi saddhiṃ uposathādīni karonto pācittiyaṃ āpajjati. Nissīmaṭṭhavehāsaṭṭhehi karontassa kammaṃ kuppati, dukkaṭañca hoti, itarehi dukkaṭaṃ. Asaṃvāsikavinicchayo.

Asaṃvāsikaniddesavaṇṇanā niṭṭhitā.

28. Kammaniddesavaṇṇanā

199. **Adhammakamma**nti ettha kathaṃ adhammakammaṃ hotīti ce? Vuttañhetaṃ bhagavatā ‘‘katamañca, bhikkhave, adhammakammaṃ? Ñattidutiye ce, bhikkhave, kamme ekāya ñattiyā kammaṃ karoti, na ca kammavācaṃ anussāveti, adhammakammaṃ. Dvīhi ñattīhi kammaṃ karoti, na ca kammavācaṃ anussāveti, adhammakammaṃ. Ekāya kammavācāya kammaṃ karoti, na ca ñattiṃ ṭhapeti, adhammakammaṃ. Dvīhi kammavācāhi kammaṃ karoti, na ca ñattiṃ ṭhapeti, adhammakamma’’nti (mahāva. 387). Iminā nayena sesakammesupi vuttappakārena akatvā aññathā karaṇaṃ adhammakammanti veditabbaṃ.

Vaggenāti vaggena saṅghena. Kathañca vaggaṃ hotīti ce? Yāvatikā ca bhikkhū kammappattā, te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammanti imesu yena kenaci ekenapi aṅgena vaggaṃ hoti.

Samaggenāti samaggena saṅghena. Kathaṃ samaggaṃ hotīti ce? Yāvatikā ca bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā nappaṭikkosanti, samaggakammanti evaṃ.

Catutthanti samaggena dhammikaṃ. Ettāvatā ‘‘cattārimāni, bhikkhave, kammāni, adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakamma’’nti (mahāva. 384) evaṃ vuttāni cattāri kammāni pariggahitāni hontīti veditabbāni.

200-202. Dasavaggiko (mahāva. 388; kaṅkhā. aṭṭha. nidānavaṇṇanā) vīsativaggiko ca **dasavīsativaggiko**. Abbhānopasampadāppavāraṇā ṭhapetvā sabbakammesu kammappattoti sambandho. Evaṃ sesesupi. **Itaro**ti vīsativaggo ca atirekavīsativaggo ca.

203. Idāni kammappatte ca chandārahe ca dassetuṃ **‘‘catuvaggenā’’**tiādi vuttaṃ. Tattha (pari. 488, 497; pari. 487-488) **pakatattā** nāma ye pārājikaukkhittaladdhinānāsaṃvāsakā na honti. **Pare**ti ekasīmaṭṭhā pakatattā bhikkhū. Yadi pakatattā bhikkhūpi aññataraṃ gāmasīmaṃ vā nadīsamuddajātassarakhaṇḍasīmāsu vā aññataraṃ pavisitvā ṭhitā honti, neva kammappattā, na chandārahā. Na hi tesaṃ chando vā pārisuddhi vā āgacchati aññasīmāyaṃ ṭhitattā. **Sesepī**ti pañcavaggādikaraṇīyepīti attho.

204. Asaṃvāsagaṇapūraṃ vā katvā kataṃ kammaṃ kuppañca hoti, kārakānañca dukkaṭanti attho. ‘‘Yassa saṅgho kammaṃ karoti, taṃcatuttho kammaṃ kareyya, akammaṃ na ca karaṇīya’’nti (mahāva. 389) vuttattā **‘‘kammārahagaṇapūraṃ vā’’**ti vuttaṃ. Idāni parivāsādikammānaṃyeva parisato vipattiṃ dassetuṃ **‘‘garukaṭṭhagaṇapūraṃ vā’’**ti vuttaṃ. Tampi anikkhittavattaṃ sandhāya vuttaṃ. Nikkhittavatto pana sabbattha gaṇapūrako hoti eva.

205. **Vāreyyā**ti paṭikkhipeyya. ‘‘Anujānāmi, bhikkhave, adhammakamme kayiramāne paṭikkositu’’nti (mahāva. 154) hi vuttaṃ. **Antarāye** satīti attho. ‘‘Adhammakammaṃ idaṃ, na metaṃ khamatī’’ti evaṃ dve tayo aññamaññaṃ diṭṭhiṃ āvi kareyyunti attho. Yadi eko hoti, ‘‘na metaṃ khamatī’’ti evaṃ adhiṭṭhānaṃ kareyyāti attho. Ettāvatā ete nirāpattikā honti, antarāyā ca muccanti, kammaṃ pana adhammattā kuppameva. **Vārenteva tatodhikā**ti ettha ‘‘anujānāmi, bhikkhave, catūhi pañcahi paṭikkosituṃ, dvīhi tīhi diṭṭhiṃ āvi kātuṃ, ekena adhiṭṭhātuṃ, ‘‘na metaṃ khamatī’’ti (mahāva. 154) vuttattā cattāro vā pañca vā vārenti evāti attho.

206. Idāni yehi paṭikkhittaṃ hoti, te dassetuṃ **‘‘kammārahā’’**tiādi vuttaṃ. Tattha **khittacitta**ggahaṇena ummattakopi gahitova. **Etesa**nti ye vuttappakārā, tesaṃ paṭikkhepo na ruhatīti attho.

207. Idāni yassa paṭikkhepo ruhati, taṃ dassetuṃ **‘‘pakatattekasīmaṭṭhasamasaṃvāsabhikkhuno’’**ti vuttaṃ. Tassattho (mahāva. 394) – evarūpassa bhikkhuno paṭikkosanā antamaso ānantarassāpi ārocentassa ruhatīti. ‘‘Bhikkhussa, bhikkhave, pakatattassa samānasaṃvāsikassa samānasīmāyaṃ ṭhitassa antamaso ānantarikassapi bhikkhuno viññāpentassa saṅghamajjhe paṭikkosanā ruhatī’’ti (mahāva. 394) vuttaṃ.

208. Sammukhā yadi paṭikkoseyyāti attho. **Tirokkhā**ti parammukhā. Kāyasāmaggiṃ vā chandaṃ vā no dadeyya, dukkaṭanti attho. Kammavinicchayo.

Kammaniddesavaṇṇanā niṭṭhitā.

29. Micchājīvavivajjanāniddesavaṇṇanā

209. **Cuṇṇa**nti sirīsacuṇṇādikanti attho. **Mattikā**ti pakatimattikā vā pañcavaṇṇā vā suddhā kuṅkuṭṭhaādikā vā. **Kulasaṅgahā**ti etehi saṅgahitānaṃ santike lābhāsāya kulasaṅgahatthanti attho. Ettha pana imehi saṅgahitānaṃ santike ‘‘kiñci labhissāmī’’ti saṅghikaṃ vā puggalikaṃ vā dātuṃ na vaṭṭati eva. Iminā pana nayena laddhaṃ pañcannampi sahadhammikānaṃ na vaṭṭati, micchājīvañca hoti.

210-211. Lābhāsāya dāyakānaṃ dārake ukkhipitvā paribhaṭabhāvo **pāribhaṭakatā,** tāya pāribhaṭakatāya na jīvayeti sambandho. Sesesupi eseva nayo. Khettādīsu pesitassa gamanaṃ **paheṇakammaṃ**. Sāsanappaṭisāsanaharaṇaṃ **dūtakammaṃ**. Pesitassa gehato gehagamanaṃ **jaṅghapesaniyaṃ**. Lābhāsāya lañjadāna**manuppadānaṃ. Aññena vāpī**ti aṅgavijjādinā.

212. **Viññattī**ti (pārā. 515 ādayo; pārā. aṭṭha. 2.515 ādayo) aññātakaviññatti. **Anesanā**ti pubbe vuttena pupphadānādinā paccayesanā. **Kuhanādīhī**ti (vibha. 861; vibha. aṭṭha. 861; mahāni. 87) kuhanā lapanā nemittakatā nippesikatā lābhena lābhaṃ nijigīsanatāti imehi pañcahi vatthūhīti attho. Micchājīvavinicchayo.

Micchājīvavivajjanāniddesavaṇṇanā niṭṭhitā.

30. Vattaniddesavaṇṇanā

213. Idāni āgantukavattādīni dassetuṃ **‘‘vatta’’**nti mātikāpadaṃ uddhaṭaṃ. Parikkhittassa (cūḷava. 356 ādayo; cūḷava. aṭṭha. 357 ādayo) vihārassa parikkhepaṃ, aparikkhittassa dvīhi leḍḍupātehi paricchinnaṭṭhānaṃ patvā upāhanaṃ omuñcitvā nīcaṃ katvā papphoṭetvā upāhanaṃ daṇḍakena gahetvā chattaṃ apanāmetvā sīsaṃ vivaritvā sīse cīvaraṃ khandhe karitvā sādhukaṃ ataramānena ārāmo pavisitabboti attho.

214. **Puccheyya sayanāsana**nti ‘‘katamaṃ me senāsanaṃ pāpuṇāti, kiṃ ajjhāvutthaṃ vā anajjhāvutthaṃ vā’’ti evaṃ pucchitabbanti attho.

215-6. Mañcapīṭhādidārubhaṇḍañca (cūḷava. 360; cūḷava. aṭṭha. 360) rajanabhājanādimattikābhaṇḍañca. **Āpucchā**ti bhikkhussa vā sāmaṇerassa vā ārāmikassa vā ‘‘āvuso imaṃ jaggāhī’’ti ārocetvāti attho. **Aññathā**ti evaṃ akatvāti attho.

217-8. **Vuḍḍhāgantukassā**ti ettha (cūḷava. 358 ādayo; cūḷava. aṭṭha. 359 ādayo) dūratova disvā yadi ‘‘vuḍḍho’’ti jānāti, tasmiṃ anāgate eva āsanapaññāpanādivattaṃ kātabbanti attho. **Pādodappabhuti**nti pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbanti attho. Pānīyena āpucchantena sace sakiṃ ānītaṃ pānīyaṃ sabbaṃ pivati, punapi āpucchitabbo eva. **Paññape**ti ‘‘etaṃ tumhākaṃ senāsanaṃ pāpuṇātī’’ti evaṃ ācikkhitabbanti attho.

219-20. ‘‘Bhikkhācāragāmo ito dūre’’ti vā ‘‘santike’’ti vā ‘‘kālasseva piṇḍāya caritabba’’nti vā ‘‘upaṭṭhāke caritabba’’nti vā gocaro ācikkhitabbo. **Agocaro**ti micchādiṭṭhikānaṃ vā gāmo, paricchinnabhikkhako vā gāmo, yattha ekassa vā dvinnaṃ vā bhikkhā dīyati, so ācikkhitabboti attho. **Katika**nti saṅghassa katikaṭṭhānaṃ. ‘‘Imaṃ kālaṃ pavisitabbaṃ, imaṃ kālaṃ nikkhamitabba’’nti evaṃ pavesananikkhamanakālaṃ ācikkhitabbaṃ. Kesuci ṭhānesu amanussā vā vāḷā vā honti, tasmā evaṃ ācikkhitabbameva. **Nisinnovā**ti idaṃ āpattiabhāvamattadīpakaṃ, uṭṭhahitvāpi sabbaṃ kātuṃ vaṭṭateva. Vattavinicchayo.

Vattaniddesavaṇṇanā niṭṭhitā.

31. Vikappanāniddesavaṇṇanā

221. **Sammukhāyā**ti (pāci. 374; pārā. aṭṭha. 2.469; kaṅkhā. aṭṭha. vikappanasikkhāpadavaṇṇanā) sammukhe ṭhitassāti attho. **Byattassā**ti vikappanavidhānaṃ paccuddharaṇādividhānañca jānantassa. Abyatto pana ‘‘iminā mayhaṃ dinna’’nti gahetvāpi gaccheyyāti attho. **Ekassā**ti ekassa bhikkhussa.

222. **Nidhetuṃvā**ti nidhetuṃ eva, nissaggiyaṃ na hotīti attho. Paribhuñjituṃ vā vissajjetuṃ vā adhiṭṭhātuṃ vā na vaṭṭatīti attho.

224-5. **Aparā sammukhā vā**ti sammukhā vikappanā evāti attho. Imā dve vikappanā attanā eva vikappetvā parena paccuddharāpitattā sammukhā vikappanā evāti vuttā.

227. **Mitto**ti daḷhamitto. **Sandiṭṭho**ti diṭṭhamatto nātidaḷhamitto. ‘‘Itarena ca pubbe vuttanayena ‘tisso bhikkhū’ti vā ‘tissā bhikkhunī’ti vā vattabbaṃ. Puna tena ‘ahaṃ tissassa bhikkhuno, tissāya bhikkhuniyā vā dammī’ti vikappetvā teneva ‘tissassa bhikkhuno, tissāya bhikkhuniyā santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’ti paccuddharitabba’’nti evaṃ pāṭho gahetabbo.

228. **Dūrasantikattekatta-bahubhāvaṃ vijāniyā**ti ettha dūrattañca santikattañca ekattañca bahubhāvañca vijānitvāti attho.

229. ‘‘Dasāhaparamaṃ atirekacīvaraṃ dhāretabba’’nti (pārā. 462) vuttattā **‘‘dasāhaṃ vā’’**ti vuttaṃ. ‘‘Cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso, atthate kathine pañca māsā’’ti (pārā. 649) vuttattā **‘‘māsamekaṃ vā pañca vā’’**ti vuttaṃ, māsaṃ vā ekaṃ pañca vā māseti attho. ‘‘Bhikkhuno paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ. Paṭiggahetvā khippameva kāretabbaṃ. No cassa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāyā’’ti (pārā. 499) vuttattā **‘‘paccāsā sati māsaka’’**nti vuttaṃ. **Nuppādayatī**ti anadhiṭṭhitaṃ avikappitaṃ nissaggiṃ na janayatīti attho. Vikappanāvinicchayo.

Vikappanāniddesavaṇṇanā niṭṭhitā.

32. Nissayaniddesavaṇṇanā

230. **Byattassā**ti ettha kittāvatā byatto hotīti ce? Nissayamuccanakena pana sabbantimena dhammaparicchedena atthato ca byañjanato ca dve mātikā paguṇā vācuggatā kātabbā, pakkhadivasesu dhammassāvanatthāya suttantato cattāro bhāṇavārā, sampattānaṃ parisānaṃ parikathanatthāya andhakavindamahārāhulovādadhammakkhandhasadiso eko kathāmaggo, saṅghabhattamaṅgalāmaṅgalesu anumodanatthāya tisso anumodanā, uposathappavāraṇādivijānanatthaṃ kammākammavinicchayo, samaṇadhammakaraṇatthaṃ samādhivasena vā vipassanāvasena vā arahattapariyosānaṃ ekaṃ kammaṭṭhānaṃ ettakaṃ uggahetabbaṃ. Ettāvatā byatto nāma hoti cātudiso, itarathā abyatto.

231. Idāni nissayaggahaṇākāraṃ dassetuṃ **‘‘ekaṃsa’’**ntiādi vuttaṃ. Ettha (mahāva. 103) **āyasmato**ti āyasmantaṃ.

232. Idāni paṭippassaddhividhānaṃ dassetuṃ **‘‘pakkante’’**tiādi vuttaṃ, ‘‘pañcimā, bhikkhave, nissayappaṭippassaddhiyo upajjhāyamhā. Upajjhāyo pakkanto vā hoti vibbhanto vā kālakato vā pakkhasaṅkanto vā āṇattiyeva pañcamī’’ti (mahāva. 83), ‘‘chayimā, bhikkhave, nissayappaṭippassaddhiyo ācariyamhā. Ācariyo pakkanto vā hoti vibbhanto vā kālakato vā pakkhasaṅkanto vā āṇattiyeva pañcamī, upajjhāyena vā samodhānagato hotī’’ti idaṃ pana ubhayaṃ idha dassitaṃ. Sace ācariyupajjhāyā sāmantavihāresupi aparikkhittesu leḍḍupātadvayabbhantare vasanti, nissayo na paṭippassambhati. Parikkhittesupi na paṭippassambhatīti eke. Ācariyā pana na icchanti. Kasmāti ce? Nissayaggahaṇappaṭippassaddhīnaṃ upacārasīmāya paricchinnattā. Leḍḍupātena upacārasīmāparicchedo pana aparikkhittesu eva labbhati, na parikkhittesu. Tasmā ācariyānaṃ vinicchayeva ṭhātabbaṃ.

Pakkanteti ettha (mahāva. aṭṭha. 83) sace ācariyo antevāsikaṃ anāmantetvāva upacārasīmaṃ atikkamati, nissayo paṭippassambhati. Sace upacārasīmaṃ anatikkamitvāva nivattati, na paṭippassambhati. Ācariyaṃ anāmantetvā antevāsikassa gamanepi eseva nayo. Sace ācariyo katthaci gantukāmo antevāsikaṃ āpucchati, antevāsikopi ‘‘sādhu sādhū’’ti sampaṭicchati, taṅkhaṇe eva paṭippassambhati. Evaṃ ācariyaṃ āpucchitvā antevāsikassa gamanepi. Dvīsupi antovihāreyeva ṭhitesu ācariyo vā antevāsikaṃ, antevāsiko vā ācariyaṃ anāpucchitvāva sace dve leḍḍupāte atikkamati, paṭippassambhati. Pakkhasaṅkante vā vibbhante vā kālakate vā taṅkhaṇeyeva paṭippassambhati. **Āṇatti** nāma nissayappaṇāmanā. Dassanasavanavasena duvidhaṃ **samodhānaṃ**.

233. **Alajji**nti ettha –

‘‘Sañcicca āpattiṃ āpajjati;
Āpattiṃ parigūhati;
Agatigamanañca gacchati;
Ediso vuccati alajjipuggalo’’ti. (pari. 359) –

Evaṃ vuttaṃ. ‘‘Na bhikkhave alajjinaṃ nissāya vatthabbaṃ. Yo vaseyya, āpatti dukkaṭassā’’ti (mahāva. 120) hi vuttaṃ.

234. ‘‘Anujānāmi, bhikkhave, addhānamaggappaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthu’’nti (mahāva. 121) vuttattā **‘‘addhikassā’’**ti vuttaṃ. Gilānupaṭṭhākassa ca yācitassāti sambandho. ‘‘Anujānāmi, bhikkhave, gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthu’’nti (mahāva. 121) hi vuttaṃ. **Sallakkhentena phāsuka**nti phāsuvihāraṃ sallakkhentena. Idaṃ pana parihāraṃ (mahāva. aṭṭha. 121) sotāpannādiariyasāvako vā thāmagatasamathavipassanālābhī vā bālaputhujjano vā na labhati. Yassa kho pana samathavipassanā taruṇā hoti, na thāmagatā, ayaṃ labhati. Asante nissayadāyake ‘‘yadā paṭirūpo nissayadāyako āgacchissati, tadā tassa nissāya vasissāmī’’ti ābhogaṃ katvā yāva āsāḷhīpuṇṇamā, tāva vasituṃ labhati. Sace pana āsāḷhīmāse nissayadāyakaṃ na labhati, yattha atthi, tattha gantabbaṃ. Antovasse pana anissitena vatthuṃ na vaṭṭati. Sabhāge dāyake asante vasituṃ labbhatīti sabbapadesu yojanā kātabbā. Nissayavinicchayo.

Nissayaniddesavaṇṇanā niṭṭhitā.

33. Kāyabandhananiddesavaṇṇanā

235. **Akāyabandhano**ti kāyabandhanaṃ abandhitvāti attho. Tato paṭṭhāya cīvaraṃ pārupitabbaṃ, tato paṭṭhāya eva kāyabandhanaṃ bandhitabbaṃ. ‘‘Na bhikkhave akāyabandhanena gāmo pavisitabbo. Yo paviseyya, āpatti dukkaṭassā’’ti (cūḷava. 278) hi vuttaṃ. **Tatthevāsatiyā gato**ti asatiyā gato yattha sarati, tattheva bandhitabbaṃ. Saritvā pana yāva na bandhati, tāva piṇḍāya carituṃ na vaṭṭati. Yadi antogāme sarati, kāyabandhane sati ekamante ṭhatvā bandhitabbaṃ, asati ce nikkhamitvā bandhitvā puna piṇḍāya pavisitabbanti vadanti.

236. ‘‘Anujānāmi, bhikkhave, dve kāyabandhanāni paṭṭikaṃ sūkarantaka’’nti (cūḷava. 278) vuttattā **‘‘duvidha’’**nti vuttaṃ. Tattha **sūkarantaṃ** nāma kuñcikākosakā viya ante susiraṃ katvā koṭṭitaṃ. **Rajju ca ekā**ti ekavaṭṭā rajju ca. **Tadanulomikā**ti tesaṃ dvinnaṃ anulomikā.

237. **Macchakaṇḍakakhajjurī-pattā maṭṭhā ca paṭṭikā**ti ettha (cūḷava. aṭṭha. 278) ete macchakaṇṭakādayo maṭṭhā vikārarahitā paṭṭikā ca tadantogadhāti adhippāyo. **Labbhā dasā catasso**ti ekāya vā dvīsu vā tīsu vā kathā eva natthīti adhippāyo, tato paraṃ na vaṭṭati. **Antesū**ti ubhosu antesu. **Guṇasuttaka**nti diguṇasuttakaṃ.

239. **Makaramukhādi**nti **ādi**-saddena deḍḍubhasīsaṃ gahitaṃ. **Ubhante**ti ubhosu antesu. Kassāti? Vidhassa. **Ghaṭakā**ti ghaṭakato. **Lekhā**ti lekhāya. Ghaṭakato ca lekhāya ca aññaṃ cittakaṃ na kappatīti attho.

240. **Deḍḍubhaka**nti (cūḷava. 278; cūḷava. aṭṭha. 278) udakasappasirasadisaṃ. **Muraja**nti bahurajjuke ekato saṅkaḍḍhitvā ekāya rajjuyā paliveṭhetvā katarajju. **Maddavīṇa**nti pāmaṅgasadisaṃ. **Kalābuka**nti anekavaṭṭaṃ. Etāni pana sabbāni na kappanti. **Dasāsu dve majjhimā**ti murajaṃ maddavīṇanti dve majjhimā eva. **Kappare**ti kappantīti attho.

241. **Gaṇṭhiyo cāpī**ti (cūḷava. 279) cīvaragaṇṭhiyopi. Veḷuādimayā kappantīti pasaṅgena vuttaṃ. Kāyabandhanavinicchayo.

Kāyabandhananiddesavaṇṇanā niṭṭhitā.

Paṭhamabhāṇavāraṃ.

34. Pathavīniddesavaṇṇanā

242. Jātā (pāci. 86; pāci. aṭṭha. 86-88; kaṅkhā. aṭṭha. pathavīkhaṇanasikkhāpadavaṇṇanā) ajātāti duvidhā pathavīti attho. Idāni tadubhayaṃ dassetuṃ **‘‘suddhamattikapaṃsukā’’**tiādimāha. Tattha suddhamattikapaṃsukā ca adaḍḍhā ca bahumattikapaṃsukā ca cātumāsādhikovaṭṭhapaṃsumattikarāsi ca jātapathavīti sambandho. Ettha pana **adaḍḍhā**ti uddhanapacanakumbhakārāvāpabhājanapacanādivasena tathā tathā adaḍḍhā. Ayaṃ pana visuṃ natthi, suddhapaṃsuādīsu aññatarāva veditabbā. Suddhapaṃsu suddhamattikā yebhuyyenapaṃsu yebhuyyenamattikā atirekacātumāsādhikovaṭṭhamattikāpaṃsupuñjā ca adaḍḍhā cāti ayaṃ sabbāpi **jātapathavī**ti veditabbā.

243. **Dutiyā**ti ajātapathavīti attho. **Vuttarāsī**ti mattikarāsi ca paṃsurāsi ca cātumāsomavaṭṭhako **ajātapathavī**ti attho.

244. Idāni yebhuyyenamattikā yebhuyyenapaṃsukā yebhuyyenasakkharāti evaṃ vuttāsu kittāvatā yebhuyyatā hotīti taṃ dassetuṃ **‘‘dve bhāgā’’**tiādimāha. Tattha tīsu bhāgesu dve bhāgā mattikā yassā bhūmiyā, esā yebhuyyamattikāti sambandho. Upaḍḍhapaṃsuādayopi kappiyā eva akappiyabhāgassa anatirekato. ‘‘Yebhuyyenamattikā yebhuyyenapaṃsukā’’ti (pāci. 86) hi vuttaṃ, na ‘‘upaḍḍhamattikā, upaḍḍhapaṃsukā’’ti. **Sesesupī**ti yebhuyyapaṃsukādīsupi.

245. Jātasaññissa pācittīti sambandho. Dveḷhassa vimatissa dukkaṭaṃ. Jāte ajātasaññissa anāpatti.

246. **Ekāyāṇattiyā ekā**ti sace sakiṃ āṇatto divasampi khaṇati, āṇāpakassa ekā evāti attho. **Vācaso**ti vācāya vācāyāti attho.

247. Ettha ‘‘jālehi aggi’’nti vā vattuṃ na vaṭṭati. Aniyametvā pana ‘‘pokkharaṇiṃ khaṇa, pathaviṃ khaṇa, vāpiṃ khaṇa, āvāṭaṃ khaṇa, kandaṃ khaṇā’’ti vattuṃ vaṭṭati.

248. **Edisa**nti ettha aññampi evarūpaṃ kappiyavohāravacanaṃ vaṭṭatīti adhippāyo.

249. Kopetuṃ labbhanti sambandho, ghaṭādīhi gahetuṃ sakkuṇeyyakaṃ **ussiñcanīyakaddamaṃ**.

251-2. Udakasantike patiteti sambandho. Udake patitaṃ pana sabbakālaṃ kappiyameva, tasmā akappiyaṃ dassetuṃ **‘‘udakasantike’’**ti vuttaṃ. Pāsāṇe lagge raje ca navasoṇḍiyā patite raje cāti sambandho. Abbhokāsuṭṭhite vammike ca mattikākuṭṭe cāti attho, tathā etepi sabbe cātumāsādhikovaṭṭhā na kopetabbāti attho.

253-5. Bhūmiṃ vikopayaṃ thambhādiṃ gaṇhituṃ na ca kappatīti sambandho. **Dhārāyā**ti passāvadhārāya. Padaṃ dassessāmīti sambandho.

257. **Seko**ti siñcanaṃ. Bhūmiyā allahatthaṃ ṭhapetvāti sambandho.

258. **Avase satī**ti hatthadāhādīsu āpadāsūti attho. Pathavīvinicchayo.

Pathavīniddesavaṇṇanā niṭṭhitā.

35. Parikkhāraniddesavaṇṇanā

259-260. **Girikūṭa**nti makaradantakaṃ. Sibbituñca chindituñca na vaṭṭatīti sabbattha yojanā. **Daṇḍe**ti chattadaṇḍe.

261. Sibbituṃ vā pañjaraṃ vinandhituṃ vā thiratthaṃ chatte bandhituṃ daṇḍe lekhā vaṭṭatīti sambandho. Sace vuttappakāraṃ akappiyachattaṃ labhati, ghaṭakampi vāḷarūpampi chinditvā dhāretabbaṃ, lekhāpi ghaṃsetvā apanetabbā, suttakena vā daṇḍo veṭhetabbo.

262. Anuvātaṃ sandhāya **''ante vā''**ti vuttaṃ. Dvinnaṃ paṭṭānaṃ saṅghaṭitaṭṭhānaṃ sandhāya **''paṭṭamukhe vāpī''**ti vuttaṃ. Varakasīsākārena sibbanaṃ sandhāya **''veṇikā''**ti ca satapadākārena sibbanaṃ sandhāya **''saṅkhalikāpi vā''**ti ca vuttaṃ. Satapadisadisaṃ aññaṃ vā sūcivikāraṃ na kappati, pakatisūcikammameva vaṭṭatīti attho. Pāḷikaṇṇikaādikaṃ cīvare na ca kappatīti sambandho.

263-4. Catukoṇāva (pārā. aṭṭha. 1.85) kappareti sambandho. **Agghika**nti agghiyaṃ cetiyasadisaṃ. **Etthā**ti gaṇṭhipāsakapaṭṭe. **Koṇasuttā ca pīḷakā**ti na kevalaṃ catukoṇā gaṇṭhikapāsakapaṭṭāva kappanti, atha kho duviññeyyā koṇasuttapīḷakā ca kappareti attho. **Gandhaṃ telaṃ vā**ti gandhaṃ vā telaṃ vā.

265. **Ratta**nti (pārā. aṭṭha. 1.85) rajitaṃ. **Aññena vā**ti muggarādinā vā. **Katvā**ti ṭhapetvā. **Pahāre na ca muṭṭhinā**ti muṭṭhinā na pahāreyyāti attho.

266-7. Chattavaṭṭiyaṃ (pārā. aṭṭha. 1.85) lekhaṃ ṭhapetvā dhammakaraṇe lekhā na vaṭṭatīti sambandho. Kuñcikāya ca pipphale ca maṇikā ca pīḷakā ca na vaṭṭatīti sambandho. Tattha **maṇikā**ti ekā eva vaṭṭamaṇikā. **Pīḷakā** muttarājisadisā bahū.

268-9. **Mālādyaraṇiya**nti (pārā. aṭṭha. 1.85) araṇiyaṃ mālādi vaṇṇamaṭṭhaṃ na vaṭṭatīti sambandho. Evaṃ sabbattha. Tipusīsamaye pattamaṇḍale bhittikammañca na vaṭṭatīti attho. **Hitvā**ti ṭhapetvā. **Sūcisaṇḍāsako** (pārā. aṭṭha. 1.85) nāma sūciṃ ḍaṃsāpetvā ghaṃsituṃ kato dārumayo. ''Anujānāmi, bhikkhave, makaradantakaṃ chinditu''nti (cūḷava. 253) vuttattā pattamaṇḍale makaradantakaṃ vaṭṭati, aññaṃ bhittikammādivikārameva na vaṭṭati, tasmā girikūṭaṃ pattamaṇḍale ṭhapetvā avasese na vaṭṭatīti veditabbaṃ.

272. **Senāsane**ti (pārā. aṭṭha. 1.85) pāsādādisenāsaneti attho.

273. **Pumitthirūparahita**nti purisarūpaitthirūparahitanti attho. Parikkhāravinicchayo.

Parikkhāraniddesavaṇṇanā niṭṭhitā.

36. Bhesajjaniddesavaṇṇanā

274-5. Sahadhamminaṃ labbhaṃ bhesajjakaraṇanti sambandho. Na kevalaṃ pañcannaṃ sahadhammikānaṃyeva bhikkhācariyaviññattisakehi bhesajjakaraṇaṃ labbhati, atha kho aparesampi pañcannaṃ labbhati, te dassento **‘‘pitūna’’**ntiādimāha. **Pitūna**nti mātāpitūnanti attho. Ye mātāpitaro jagganti upaṭṭhahanti, te **tadupaṭṭhākā** nāma. Bhikkhuṃ eva nissāya jīvanto **bhikkhunissitako** nāma. Pabbajjāpekkho **‘‘bhaṇḍū’’**ti vuccati.

276. Aparesampi dasannaṃ kātuṃ vaṭṭati, te dassetuṃ **‘‘mahācūḷapitā’’**tiādimāha. Ettha (pārā. aṭṭha. 2.185-187) pana mahāpitā cūḷapitā mahāmātā cūḷamātā mahābhātā cūḷabhātā mahābhaginī cūḷabhaginīti imehi **aṭṭhahi** ādi-saddena pitubhaginiñca mātubhātikañca gahetvā dasa. Etesaṃ pana sakena bhesajjena kātabbaṃ. **Attaniye** ca asatīti pāṭhaseso.

277. Na kevalañca etesaṃ dasannaṃ, imehi sambandhānaṃ puttanattādīnaṃ yāvasattamā kulaparivaṭṭā kātuṃ vaṭṭatīti dassanatthaṃ **‘‘kuladūsanā’’**tiādimāha. Aññopi (pārā. aṭṭha. 2.285-287) yo āgantuko vā coro vā yuddhaparājito vā issaro ñātakehi pariccatto vā gamiyamanusso vā gilāno hutvā vihāraṃ pavisati, sabbesampi apaccāsīsantena bhesajjaṃ kātabbaṃ.

278. Mātā (pārā. aṭṭha. 2.185-187) pitā tadupaṭṭhāko bhikkhunissitako paṇḍupalāso veyyāvaccakaroti imesaṃ channaṃ anāmaṭṭhapiṇḍapāto avāritoti attho. Kiñca bhiyyo – dāmarikacorassa ca issariyassa ca dātumavāritoti attho.

279. **Tesa**nti (pārā. aṭṭha. 2.185-187) gahaṭṭhānaṃ. **Sāsanogadha**nti ratanaparittaāṭānāṭiyaparittādiparittaṃ bhaṇitabbanti attho.

280. ‘‘Āgantvā (pārā. aṭṭha. 2.185-187) sīlaṃ detu, dhammañca parittañca bhāsatū’’ti kenaci pesitoti sambandho. **Dātuṃ vattu**nti sīlaṃ dātuṃ, dhammañca parittañca vattuṃ labbhatīti attho. Bhesajjavinicchayo.

Bhesajjaniddesavaṇṇanā niṭṭhitā.

37. Uggahaniddesavaṇṇanā

281. **Dasabhedampī**ti sace kenaci heṭṭhā dassitaṃ dasavidhaṃ ratanaṃ ānetvā ‘‘idaṃ saṅghassa vā cetiyassa vā navakammassa vā aññapuggalassa vā suttantikagaṇassa vā dammī’’ti vutte ‘‘sādhū’’ti sampaṭicchantassa dukkaṭaṃ hotīti attho.

282-3. Tesu dasavidhesu ratanesūti attho. **Dvīsū**ti rajatajātarūpesu. Gaṇasaṅghapuggale (pārā. aṭṭha. 2.538-539) anāmasitvā ‘‘idaṃ hiraññasuvaṇṇaṃ cetiyassa dammi, navakammassa dammī’’ti vutte na paṭikkhipeti attho. Kiṃ kātabbanti ce? Taṃ dassetuṃ **‘‘vade’’**tiādi vuttaṃ. ‘‘Ime evaṃ vadantī’’ti kappiyakārānaṃ ācikkhitabbanti attho.

284. Na kevalaṃ hiraññasuvaṇṇādikameva, aññampi khettavatthādikaṃ akappiyaṃ na sampaṭicchitabbanti taṃ dassetuṃ **‘‘khettaṃ vatthu’’**ntiādimāha. Dāsapasuādikaṃ **dāsapasvādikaṃ**. Sace hi koci ‘‘mayhaṃ sassasampādakaṃ mahātaḷākaṃ atthi, taṃ saṅghassa dammī’’ti vadati, tañce saṅgho sampaṭicchati. Paṭiggahaṇepi paribhogepi āpattiyeva. Evaṃ sesesupi.

Kappiyena kamena gaṇheyyāti sambandho. ‘‘Khettaṃ dammī’’ti vutte ‘‘na vaṭṭatī’’ti paṭikkhipitvā ‘‘ito cattāro paccaye paribhuñjathā’’ti vā ‘‘catupaccayaparibhogatthāya dammī’’ti vā vadati ce, gahetabbaṃ. Vatthumhipi eseva nayo. ‘‘Taḷākaṃ dammī’’ti vutte paṭikkhipitvā ‘‘cattāro paccaye paribhuñjathā’’ti vā ‘‘saṅgho udakaṃ paribhuñjissati, bhaṇḍakaṃ dhovissatī’’ti vā ādinā nayena vutte sampaṭicchitabbaṃ. ‘‘Dāsaṃ dammī’’ti vutte paṭikkhipitvā ‘‘ārāmikaṃ, veyyāvaccakaraṃ, kappiyakārakaṃ dammī’’ti vutte sampaṭicchitabbaṃ. ‘‘Gomahiṃsaajeḷakādayo dammī’’ti vutte paṭikkhipitvā ‘‘pañcagorasaparibhogatthāyā’’ti vutte sampaṭicchitabbaṃ. Edisaṃ gahaṇaṃ sandhāya

‘‘paṭikkhipitvā gaṇheyyā’’ti vuttaṃ.

285-6. **Navamātikakedārataḷākakiriyā** (pārā. aṭṭha. 2.238-239) **ca anave** pubbe kappiyavohārena paṭikkhipitvā gahitataḷāke **mattikuddharaṇa**ñca bhinnaṭṭhāne pāḷi**bandho** ca dubbalaṭṭhāne **āḷiyā thirakāro ca anave** kedāre purāṇabhāgato **atirekabhāgaggahaṇa**ñca **nave** kedāre **aparicchinnabhāge ‘‘sasse detha ettake’’**ti **kahāpaṇuṭṭhāpanañcā**pīti idaṃ sabbaṃ bhikkhussa kātuṃ na vaṭṭati. Sace karoti, evamādikaṃ **sabbesampi akappiya**nti attho.

287-9. Idāni taṃyeva akappiyaṃ dassetuṃ **‘‘avatvā’’**tiādi vuttaṃ. Tassattho (pārā. aṭṭha. 2.238-239) – yo pana ‘‘kasa, vappa’’ iccādikaṃ avatvā ‘‘ettikāya bhūmiyā ettako bhāgo deyyo’’ti bhūmiṃ vā patiṭṭhāpeti, ‘‘ettake bhūmibhāge sassaṃ kataṃ, ettakaṃ gaṇhathā’’ti kassake vadante pamāṇagaṇhanatthaṃ daṇḍarajjubhi minati, khale ṭhatvā rakkhaṇādīni karoti, tasseva akappiyanti.

290. Bhaṇḍāgārikasīsena pitusantakampi sace paṭisāmeyya, pācittiyanti attho.

291-2. **Pitūna**nti mātāpitūnaṃ. Sāṭakādikappiyaṃ **vatthuṃ**. ‘‘Paṭisāmetvā dehī’’ti vutteti sambandho. Pātetvāna gate yasmā **ajjhārāmasikkhāpada**vasena (pāci. 505-506) palibodho, tasmā gopituṃ labbhanti attho.

293-4. **Sakaṃ** vāsiādiparikkhāranti attho. Idaṃ ṭhānaṃ guttanti dassetabbaṃ. ‘‘Ettha ṭhapethā’’ti pana na vattabbaṃ.

295. Ettha ‘‘añño koci na pavisati, bhikkhūhi vā sāmaṇerehi vā gahitaṃ bhavissatī’’ti **saṅkantī**ti attho. **Vatthumhī**ti alaṅkārādivatthumhīti attho. **Tādise**ti yādise vatthumhi naṭṭhe āsaṅkā hoti, tādise vatthumhi naṭṭheti sambandho.

296. Idāni asaṅkitabbaṭṭhānaṃ dassetuṃ **‘‘vihārāvasathassanto’’**tiādimāha. Vihārassa ca gharassa cāti attho. **Ratana**nti dasavidhaṃ ratanaṃ. **Ratnasammata**nti sāṭakaveṭhanādikaṃ. **Gahetvānā**ti kappiyakārake asati attanāpi gahetvāna nikkhipeyyāti attho. **Maggeraññepī**ti maggepi araññepi. **Tādise**ti ‘‘bhikkhūhi gahitaṃ bhavissatī’’ti āsaṅkitabbaṭṭhāne. **Patirūpaṃ karīyatī**ti magge vā araññe vā tādisaṃ bhaṇḍaṃ passitvā maggā okkamma nisīditabbaṃ, sāmikesu āgatesu taṃ ṭhānaṃ ācikkhitabbaṃ. Sace sāmike na passati, ratanasammataṃ paṃsukūlaṃ gahetabbaṃ. Ratanañce hoti, tuṇhībhūtena gantabbanti attho. Ayaṃ maggāraññakesu paṭipatti. Vihārāvasathānaṃ pana anto tādisaṃ disvā bhaṇḍakaṃ muñcitvā ‘‘ettha ettakā kahāpaṇā’’tiādinā nayena rūpena vā lañchanāya vā pilotikāya vā saññāṇaṃ katvā nikkhipitabbaṃ, tato pakkamantena patirūpānaṃ bhikkhūnaṃ ācikkhitabbaṃ. Uggahavinicchayo.

Uggahaniddesavaṇṇanā niṭṭhitā.

38. Kuladūsananiddesavaṇṇanā

297. ‘‘Kulāni dūseti pupphena vā phalena vā cuṇṇena vā mattikāya vā dantakaṭṭhena vā veḷuyā vā vejjikāya vā jaṅghapesaniyena vā’’ti (pārā. 437) vuttattā tāni aṭṭha vatthūni dassetuṃ **‘‘puppha’’**ntiādimāha. Imāya micchāpaṭipattiyā kulānaṃ aññesu sīlavantesu pasādaṃ dūseti vināsetīti **kuladūsanaṃ dukkaṭaṃ** āpajjati. Taṃ pana attano santake ca parasantake ca veditabbaṃ.

298. Idāni imesu vatthūsu na kevalaṃ kuladūsanadukkaṭameva āpajjati, thullaccayādīnipi āpajjatīti dassetuṃ **‘‘thullaccaya’’**ntiādimāha. Saṅghikaṃ garubhaṇḍaṃ issarena dentassa thullaccayanti sambandho. Senāsanatthāya niyamitaṃ pana pupphādi garubhaṇḍaṃ hoti. Saṅghassa vā aññassa vā santakaṃ theyyacittena dentassa dukkaṭādīni hontīti pāṭhaseso, tassa bhaṇḍassa agghavasena dukkaṭathullaccayapārājikāni hontīti attho.

299-300. **Sabbathā**ti (pārā. aṭṭha. 2.431) kappiyavohāraakappiyavohārapariyāyaobhāsanimittakammādīhi na vaṭṭatīti attho. Vatiādīni katvā **jaggituñca. Attano paribhogattha**nti phalaparibhogatthaṃ. **Ropanādīnī**ti ropāpanādīni. **Ādi-**saddena siñcāpanaocināpanādīni gahitāni. Kuddālakhaṇittivāsipharasuudakabhājanādīni āharitvā samīpe ṭhapanavasena nimittato ca kuddālakhaṇittādīni ca mālāvacche ca gahetvā ṭhite ‘‘sāmaṇerādayo disvā ‘thero kārāpetukāmo’ti āgantvā karontī’’ti saññāya obhāsato ca ‘‘imaṃ rukkhaṃ jāna, imaṃ āvāṭaṃ jānā’’tiādikappiyavohārato ca ‘‘paṇḍitena mālāvacchādayo ropāpetabbā, na cirasseva upakārāya saṃvattantī’’tiādipariyāyato ca ropanādīni labbhareti sambandho.

301-2. Idāni aṭṭhasu vatthūsu avasesāni dve vatthūni dassetuṃ **‘‘vuttāva vejjikā jaṅghapesane’’**ti vuttaṃ. Tattha **vejjikā** pubbe **vuttāva,** idāni jaṅghapesanādivinicchayaṃ vakkhāmīti attho. **Pitaro**ti (pārā. aṭṭha. 2.436-437) mātāpitaro. **Bhaṇḍu**nti pabbajjāpekkhaṃ. Bhikkhussa sakaṃ veyyāvaccakarañcāti ete ṭhapetvā kasivāṇijjādigihikammesu dūtasāsanaṃ haraṇe dukkaṭanti attho. Paṭhamaṃ sāsanaṃ aggahetvā puna taṃ disvā vā tassa santikaṃ gantvā vā vadatopi dukkaṭamevāti attho. Sāsanaṃ aggahetvā āgatānaṃ pana ‘‘bhante, tasmiṃ gāme itthannāmassa kā pavattī’’ti pucchiyamāne kathetuṃ vaṭṭati. Pucchitapañhe doso natthi.

303. **Evaṃ** kuladūsanena **uppannapaccayā**. ‘‘Pañcannampī’’ti vuttattā anupasampannena katampi edisaṃ na vaṭṭati eva micchājīvattā. **Ātumāvatthu** (mahāva. 303) cettha nidassanaṃ. Kiṃ viyāti ce, taṃ dassetuṃ **‘‘abhūtārocanārūpa-sabyohāruggahādisā’’**ti vuttaṃ. Tattha **uggahādisā**ti etehi uppannapaccayasadisāti attho.

304. Idāni pupphādīni kesaṃ dātuṃ vaṭṭanti, kesaṃ dātuṃ na vaṭṭantīti taṃ dassetuṃ **‘‘harāpetvā’’**tiādimāha. Pitūnaṃ (pārā. aṭṭha. 2.436-437) dātuṃ labbhatīti sambandho. Sesañātīnaṃ pattānaṃ eva. **Liṅga**nti sivaliṅgaṃ.

305. **Tathā phala**nti phalampi mātāpitūnaṃ haritvāpi harāpetvāpi dātuṃ labbhatīti attho. Na kevalaṃ mātāpitūnaṃyeva, aññesampi dātuṃ labbhatīti dassetuṃ **‘‘gilānāna’’**ntiādimāha. **Saparasantaka**nti ettha **paro**ti attano vissāsaññātako eva adhippeto.

306. **Bhājente**ti saṅghassa phalapupphamhi bhājiyamāne sammatena deyyanti sambandho. Itarena asammatena apaloketvā dātabbanti attho.

307. **Paricchijjā**ti āgatānaṃ dātabbanti phalavasena vā rukkhavasena vā paricchinditvāti attho. **Itarassā**ti issarādikassa. **Katikaṃ vatvā**ti ‘‘imasmiṃ rukkhe ettakāni phalāni labbhantī’’ti evaṃ vatvā.

308. **Sese**ti mattikādantakaṭṭhaveḷumhi (pārā. aṭṭha. 2.436-437). **Yathāvuttanayo evā**ti ettha attano ca parassa ca santakaṃ kulasaṅgahatthāya dadato dukkaṭantiādinā heṭṭhā vuttanayeneva vinicchayo veditabboti attho. **Paṇṇampī**ti kiñcāpi pāḷiyaṃ paṇṇadānaṃ na vuttaṃ, tathāpi kuladūsane pavesayeti attho. Kuladūsanavinicchayo.

Kuladūsananiddesavaṇṇanā niṭṭhitā.

39. Vassūpanāyikaniddesavaṇṇanā

309-310. Idāni vassūpagamanaṃ dassetuṃ **‘‘purimikā’’**tiādimāha. Tattha purimikā pacchimikā (mahāva. 184; mahāva. aṭṭha. 185) ceti dve vassūpanāyikāti attho. Ālayapariggāho vā vacībhedo vā vassūpanāyikāti pāṭhaseso. Idāni vattabbaṃ sandhāya **‘‘ediso’’**ti vuttaṃ. ‘‘Idha vassaṃ vasissāmī’’ti

cittuppādettha ālayo (mahāva. aṭṭha. 203). Ālayapariggāho pana vaje vā satthe vā nāvāya vā vassaṃ upagantukāmassa tattha senāsanaṃ alabhantassa labbhati, satthādīsu pana vassaṃ upagantuṃ na vaṭṭatīti katvā. Yadi satthādīsu kavāṭabandhaṃ senāsanaṃ labbhati, tattha upagantabbaṃ. Upagacchantena ca ''idha vassaṃ upemī''ti tikkhattuṃ vattabbaṃ. Vihāre pana vacībhedo vā kātabbo. Sace ''idha vassaṃ vasissāmī''ti ālayo atthi, asatiyā pana vassaṃ na upeti, chinnavasso na hoti, pavāretuñca labhati eva.

311. **Nopetukāmo āvāsaṃ, tadahūtikkameyya vā**ti pāṭhe (mahāva. 186) atikkamantassa āvāsaṃ tadahu vassūpanāyikātipi attho. Āvāsaṃ atikkameyya vāti sambandho. **Jānaṃ vānupagacchato**ti ettha vihāre nisīditvāpi anupagacchato dukkaṭāpatti hotīti adhippāyo.

312. Chinnavasso (vajira. ṭī. mahāvagga 208) vā kenaci antarāyena paṭhamaṃ anupagato (mahāva. 185-186) vā dutiyaṃ upagaccheyyāti sambandho. **Temāsa**nti purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ. ''Na bhikkhave vassaṃ upagantvā purimaṃ vā pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā. Yo pakkameyya, āpatti dukkaṭassā''ti (mahāva. 185) hi vuttaṃ.

313-5. ''Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantuṃ, pageva pahite, 'bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa ca, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā upaṭṭhahissāmi vā'ti sattāhaṃ sannivatto kātabbo''ti (mahāva. 198) vuttattā **''mātāpitūnamatthāya…pe… upaṭṭhissa''**nti vuttaṃ. Tatthāyaṃ saṅkhepo – ''mātādīnaṃ gilānabhattaṃ vā tadupaṭṭhākabhattaṃ vā gilānānaṃ osadhaṃ vā esissaṃ pariyesissa''nti vā ''te gilāne gantvā pucchissāmī''ti vā ''upaṭṭhissa''nti vā pahitepi appahitepi sattāhakiccena gantuṃ labhati.

Idāni sahadhammike eva sandhāya **''anabhirata''**ntiādi vuttaṃ. ''Visabhāgarūpaṃ disvā anabhirati, tato vūpakāsissaṃ, taṃ gahetvā aññattha gamissa''nti adhippāyena gantumpi labbhatīti attho. Kukkuccaṃ vinodanañca diṭṭhiṃ vivecanañca ahaṃ vā kareyyaṃ aññehi vā kāreyyanti sambandho. Parivāsamānattaādīhi vuṭṭhānaṃ vā garukā. **Ādi-**saddena sace saṅghena kammaṃ kataṃ hoti, tassa paṭippassaddhiyā anussāvanakaraṇādīsu ussukkaṃ kareyyanti gantuṃ labbhatīti attho. **Sattāhakiccenā**ti sattāhakaraṇīyena.

316. Dhammasavanatthaṃ nimantito evaṃ vajeti attho. **Garū** nāma ācariyupajjhāyā, tehi bhaṇḍadhovanakiccena pahitassa gantuṃ vaṭṭatīti attho.

317. **Na bhaṇḍadhovana…pe… dassane**ti ettha (mahāva. aṭṭha. 199) etesupi na vajeti sambandho. **Labbha**nti ettha ''ajjeva āgamissa''nti adūrago yadi na pāpuṇeyya, labbhanti sambandho. Kiṃ vuttaṃ hoti? ''Ajjeva āgamissāmī''ti sāmantavihāraṃ gantvā puna āgacchantassa antarāmagge sace aruṇuṭṭhānaṃ hoti, vassacchedopi na hoti, ratticchedena dukkaṭampi nāpajjatīti vuttaṃ hoti.

318. **Sesañātihī**ti bhātubhaginīādīhi. Bhikkhunissitakena ca pahiteti sambandho. **Niddisitvā**ti ''āgacchantu bhadantā, icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhuñca passitu''ntiādinā yaṃ kiñci niddisitvāva pesite gantuṃ vaṭṭati. Kevalaṃ ''āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgamana''nti evaṃ aniddisitvā vutte gantuṃ na labbhatīti attho.

319. **Accharāye satattano**ti dasavidhesu antarāyesu ekasmimpi antarāye attano satīti attho. Saṅghasāmaggiyā vā vassacchede anāpattīti attho. Vuttañhetaṃ ''idha pana, bhikkhave, vassūpagato bhikkhu passati sambahule bhikkhū saṅghabhedāya parakkamante. Tatra ce bhikkhuno evaṃ hoti, 'garuko kho saṅghabhedo vutto bhagavatā. Mā mayi sammukhībhūte saṅgho bhijjī'ti pakkamitabbaṃ, anāpatti vassacchedassā''ti (mahāva. 202). Evaṃ chinnavasso no pavārayeti attho.

320. **Rukkhassa susire**ti ettha (mahāva. 204; mahāva. aṭṭha. 203) pana suddhe rukkhasusire eva na vaṭṭati, mahantassa pana susirassa anto padaracchadanaṃ kuṭikaṃ katvā pavisanadvāraṃ yojetvā upagantuṃ vaṭṭati. **Rukkhassa viṭape**ti etthāpi suddhaviṭapamatte na vaṭṭati, mahāviṭape pana aṭṭakaṃ bandhitvā vuttanayena kuṭikaṃ katvā upagantuṃ vaṭṭati. **Chavakuṭi** nāma pāsāṇakuṭikanti vadanti. Tīsu passesu pāsāṇe ussāpetvā upari pāsāṇena paṭicchannā.

321. Nāvādīsu pana upagato pavāretuñca labbhatīti sambandho. Vassūpanāyikavinicchayo.

Vassūpanāyikaniddesavaṇṇanā niṭṭhitā.

40. Avebhaṅgiyaniddesavaṇṇanā

322-4. **Ārāmārāmavatthūnī**ti ettha (cūḷava. 321; cūḷava. aṭṭha. 321) **ārāmo** nāma pupphārāmo vā phalārāmo vā. Mañco pīṭhaṃ bhisi bibbohanādisayanāsanaṃ. **Lohakumbhī**ādayo kāḷalohatambalohādimayā. **Bhāṇako** udakacāṭi. **Pañcete avibhājiyā**ti bhājetvā na gahetabbā, gahitāpi saṅghasantakā evāti attho. Ettha pana ārāmo ārāmavatthūti paṭhamaṃ, vihāro vihāravatthūti dutiyaṃ, mañco pīṭhaṃ bhisi bibbohananti tatiyaṃ, lohakumbhī…pe… nikhādananti catutthaṃ, valli…pe… dārubhaṇḍaṃ mattikabhaṇḍanti pañcamanti evaṃ imāni rāsivasena pañca honti, sarupavasena anekāni honti. Honti cettha –

‘‘Dvisaṅgahāni dve honti, tatiyaṃ catusaṅgahaṃ;
Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhabhedana’’nti. (cūḷava. aṭṭha. 321);

325. ‘‘Pañcimāni, bhikkhave, avissajjiyāni na vissajjetabbāni saṅghena vā gaṇena vā puggalena vā, vissajjitānipi avissajjitāni honti. Yo vissajjeyya, āpatti thullaccayassā’’ti (cūḷava. 321) vuttattā **‘‘bhājitāpi abhājitā’’**ti vuttaṃ. **Ete**ti vuttappakārā pañcapi ‘‘garubhaṇḍānī’’ti ca ‘‘avissajjiyānī’’ti ca ca-saddena ‘‘avebhaṅgiyānī’’ti ca vuccantīti attho.

326-8. Idāni purimesu tīsu rāsīsu sabbassa garubhaṇḍattā te anāmasitvā pacchimesu dvīsu rāsīsu ekaccassa agarubhaṇḍassāpi atthitāya taṃ dassetuṃ ārabhantopi tesu dvīsu bahuvisayaṃ paṭhamaṃ dassetuṃ **‘‘valliḍḍhabāhumattāpī’’**tiādimāhāti ñātabbaṃ. Tassāyaṃ saṅkhepo (cūḷava. aṭṭha. 321) – valli aḍḍhabāhumattāpi veḷu aṭṭhaṅgulāyatopi **tiṇādi muṭṭhimattampī**ti ettha **ādi-**saddena muñjapabbajaṃ saṅgaṇhāti, paṇṇaṃ ekampi mattikā pākatā vā pañcavaṇṇā vā **sudhākaṅguṭṭhaādikā**ti **ādi-**saddena sajjulasajātihiṅgulakādi vā tālapakkappamāṇāpi yehi kehici saṅghassa dinnā vā saṅghike tiṇakhettādimhi jātā vā rakkhitagopitabhūmibhāge uppannā tatthajātakā vā saṅghikā rakkhitā eva abhājiyāti attho.

Idāni ye cettha bhājitabbā, te dassetuṃ **‘‘niṭṭhite’’**tiādimāha, saṅghassa vā cetiyassa vā kamme niṭṭhite bhājiyāti adhippāyo. Ettha pana yaṃ kiñci valliveḷutiṇapaṇṇamattikādi saṅghassa dinnaṃ vā saṅghike tiṇakhettādimhi jātakaṃ vā rakkhitagopitaṃ garubhaṇḍaṃ, taṃ saṅghakamme ca cetiyakamme ca niṭṭhite avasesaṃ puggalikakammepi dātuṃ vaṭṭati, agarubhaṇḍattā bhājitumpi labbhati. Senāsanatthāya rakkhitagopitameva garubhaṇḍaṃ hoti, na itaraṃ. Sīhaḷadīpe tumūlasomavihāre saṅghassa pākavattampi tālapaṇṇaṃ vikkiṇitvā karīyati. Kasmā? Na hi tattha paṇṇena attho atthi, sabbepi iṭṭhakacchannā pāsādādayoti. Evaṃ aññatthāpi karīyati evāti vadanti.

329. Idāni lohabhaṇḍādīsu ekantabhājetabbabhaṇḍaṃ dassetuṃ **‘‘pattādī’’**tiādimāha. Ettha (cūḷava. aṭṭha. 221) pana **ādi-**saddena lohathālakatamba kuṇḍikā kaṭacchu saraka añjani añjanisalākākaṇṇamalaharaṇīsūcisaṇḍāsakattarayaṭṭhiādīni gahitāneva. **Tathā**ti bhājiyamevāti attho. Vippakatañca avippakatañca. **Pādagaṇhaka**nti magadhanāḷiyā pañcanāḷiyā gaṇhanaṃ.

331-2. **Anuññātavāsi** yaṃ sakkā sipāṭikāya pakkhipitvā pariharituntі vuttā. **Tacchitāniṭṭhita**nti vippakataṃ. Yadi tacchitaṃ, garubhaṇḍameva. **Dantaṃ** pana atacchitañca aniṭṭhitañca bhājiyameva.

Aniṭṭhitaṃ mañcapādādikaṃ garubhaṇḍaṃ. Idāni mattikabhaṇḍaṃ dassetuṃ **‘‘bhikkhūpakaraṇe’’**tiādimāha. Pattathālakakuṇḍikādibhikkhūpakaraṇe ca. **Pādaghaṭako**ti pādagaṇhanako ghaṭako ca mattikāmayo bhājiyo bhājetabboti attho. Saṅkhathālakampi bhājiyameva.

333-4. Migacammādikaṃ kappiyacammaṃ bhājiyaṃ, sīhacammādikaṃ akappiyacammaṃ garubhaṇḍaṃ. Taṃ pana bhūmattharaṇaṃ kātuṃ vaṭṭati. **Eḷacammaṃ** pana paccattharaṇagatikattā garubhaṇḍaṃ hoti. Idāni imāni pana pañca cīvarapiṇḍapātabhesajjānaṃ atthāya parivattetuṃ na vaṭṭati, garubhaṇḍena pana garubhaṇḍañca thāvarañca thāvarena thāvarameva parivattetvā paribhuñjitabbānīti dassetuṃ **‘‘garunā’’**tiādimāha. Tattha (cūḷava. aṭṭha. 321) **garunā**ti garubhaṇḍena garubhaṇḍañca thāvarañca parivatteyyāti sambandho. **Thāvarena ca** thāvarameva parivatteyya, na garubhaṇḍanti adhippāyo. Pañcasu koṭṭhāsesu pacchimattayaṃ garubhaṇḍaṃ, purimadvayaṃ thāvaranti veditabbaṃ. **Tathā katvā ca bhuñjatū**ti evaṃ parivattetvā tato ābhataṃ kappiyabhaṇḍaṃ paribhuñjatūti attho. Kathaṃ ñāyatīti ce? Vuttañhetaṃ **parivāre-**

‘‘Avissajjiyaṃ avebhaṅgiyaṃ, pañca vuttā mahesinā;
Vissajjentassa paribhuñjantassa anāpatti,
Pañhā mesā kusalehi cintitā’’ti. (pari. 479);

Ettha pana garubhaṇḍena garubhaṇḍañca thāvarañca thāvarena thāvarameva parivattanavidhiṃ sandhāya ‘‘vissajjantassa anāpattī’’ti vuttaṃ. Puna tato nibbattañca catupaccayaṃ paribhuñjituṃ labbhatīti dīpetuṃ ‘‘paribhuñjantassa anāpattī’’ti vuttaṃ. Ayaṃ imissā gāthāya adhippāyo. **Sesa**nti (cūḷava. aṭṭha. 321) ārāmādi abhājiyanti attho. Avebhaṅgiyavinicchayo.

Avebhaṅgiyaniddesavaṇṇanā niṭṭhitā.

41. Pakiṇṇakaniddesavaṇṇanā

335-6. **Sadvārabandhane ṭhāne…pe… sayanto dukkaṭaṃ phuse**ti evarūpe ṭhāne divā sayantenāti sambandho. **Sadvārabandhane** (pārā. 77; pārā. aṭṭha. 1.77) pana **ṭhāne** yena kenaci parikkhitte abbhokāsepi rukkhamūlepi antamaso iminā lakkhaṇena yutte ākāsaṅgaṇepi sayantena dvāraṃ bandhitabbameva. **Viññumhi purise**ti bhikkhumhi vā sāmaṇere vā antamaso upāsakaārāmikesupi aññatarasmiṃ satīti attho. ‘‘Esa jaggissatī’’ti **ābhogo cāpi kappatī**ti kevalaṃ bhikkhuniṃ vā mātugāmaṃ vā āpucchituṃ na vaṭṭati. **Savase**ti attano vase, abahusādhāraṇaṭṭhāneti attho. **Taṃ vinākāra**nti taṃ pubbe vuttappakāraṃ dvārathakanaābhogakaraṇasaṅkhātaṃ ākāraṃ vināti attho. Acittakāpattikiriyāyaṃ saṅkhepo.

337. **Ratanānī**ti muttādidasavidharatanāni. **Dhañña**nti sattavidhaṃ dhaññaṃ.

338. **Sitthatelodatelehī**ti ettha (cūḷava. 246; cūḷava. aṭṭha. 246) pana yo madhusitthakatelena vā udakamissakatelena vā aññena kenaci vikārena vā kese osaṇṭheti, dantamayādīsu yena kenaci phaṇena vā kocchena vā hatthena vā phaṇakiccaṃ karonto aṅgulīhi vā osaṇṭheti, tassa dukkaṭaṃ hotīti attho.

339. **Nekapāvuraṇā**ti (cūḷava. 264) na ekapāvuraṇā. **Tuvaṭṭayu**nti nipajjeyyuṃ. Kiṃ vuttaṃ hoti? Yadi ekapāvuraṇā vā ekattharaṇā vā ekamañce vā tuvaṭṭeyyuṃ, na vaṭṭati, dukkaṭaṃ hotīti vuttaṃ hoti. Ekamhi (cūḷava. aṭṭha. 264) vā bhājane na bhuñjeyyunti sambandho.

340. Caturaṅgulato (cūḷava. 282; cūḷava. aṭṭha. 282) ūnaṃ dantakaṭṭhaṃ na khādeyyāti sambandho. **Adhikaṭṭhaṅgula**nti aṭṭhaṅgulato adhikaṃ. **Tathā**ti na khādeyyāti attho. Akallako (cūḷava. 289) lasuṇaṃ na khādeyya.

341. Hīnehi (pāci. 31 ādayo) vā ukkaṭṭhehi vā jātiādīhi eva ukkaṭṭhaṃ vā hīnaṃ vā ‘‘caṇḍālosī’’tiādinā nayena **ujuṃ vā** ‘‘santi vā idhekacce caṇḍālā, venā, nesādā’’tiādinā nayena **aññāpadesena** vā upasampannaṃ vā anupasampannaṃ vā akkosādhippāyaṃ vinā kevalaṃ **davā**dhippāyena **vade, dubbhāsita**nti attho.

342. Nakhe vā kese vā nāsalome (cūḷava. 275) vā dīghe na dhārayeti sambandho. ‘‘Anujānāmi, bhikkhave, maṃsappamāṇena nakhe chinditu’’nti (cūḷava. 274) ca ‘‘anujānāmi, bhikkhave, dumāsikaṃ vā duvaṅgulaṃ vā’’ti (cūḷava. 246) ca vuttaṃ. **Na labbhaṃ vīsatimaṭṭha**nti ettha ekanakhampi maṭṭhaṃ kātuṃ na vaṭṭati eva. ‘‘Na bhikkhave vīsatimaṭṭhaṃ kārāpetabbaṃ. Yo kārāpeyya, āpatti dukkaṭassa (cūḷava. 274). Anujānāmi, bhikkhave, malamattaṃ apakaḍḍhitu’’nti (cūḷava. 274) hi vuttaṃ. Tasmā nakhato malamattaṃ apakaḍḍhituṃ vaṭṭati. **Sambādhe lomahāraṇa**nti ettha **sambādho** nāma ubho upakacchakā muttakaraṇañca. ‘‘Anujānāmi, bhikkhave, ābādhapaccayā sambādhe lomaṃ saṃharāpetu’’nti (cūḷava. 275) hi vuttaṃ.

343. **Yathāvuḍḍha**nti vuḍḍhapaṭipāṭiyā laddhabbaṃ. **Na bādheyyā**ti na vāreyya. **Saṅghuddiṭṭhaṃvā**ti upāsakādīhi yathāvuḍḍhaṃ ‘‘ayyā paribhuñjantū’’ti nissajjitvāva dinnaṃ senāsanādi. ‘‘Na bhikkhave uddissakatampi yathāvuḍḍhaṃ paṭibāhitabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassā’’ti (cūḷava. 313) hi vuttaṃ. Adhotapādehi (cūḷava. aṭṭha. 324) vā allapādehi vā nakkameti sambandho. **Sudhotapādakaṃ vāpī**ti dhotapādeheva akkamitabbaṭṭhānaṃ. **Tathevā**ti nakkameyya saupāhanoti attho. ‘‘Na bhikkhave adhotehi pādehi, allehi pādehi, saupāhanena senāsanaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti (cūḷava. 324), hi vuttaṃ. ‘‘Anujānāmi, bhikkhave, paccattharitvā nipajjitu’’nti (cūḷava. 324) vuttattā paribhaṇḍakataṃ bhūmiṃ vā bhūmattharaṇasenāsanaṃ vā saṅghikaṃ mañcapīṭhaṃ vā attano santakena paccattharaṇena paccattharitvāva nipajjitabbaṃ.

344. **Saṅghāṭiyā na pallatthe**ti adhiṭṭhitacīvarena vihāre vā antaraghare vā pallatthikā na kātabbāti attho. Parikammakataṃ (cūḷava. aṭṭha. 324) **bhittiādiṃ** na apassaye. ‘‘Na bhikkhave parikammakatā bhitti apassetabbā. Yo apasseyya, āpatti dukkaṭassā’’ti (cūḷava. 324) hi vuttaṃ. Tasmā setabhitti vā cittakammakatā vā bhitti na apassayitabbā. Na kevalaṃ bhittiyeva, parikammakatā dvārakavāṭavātapānatthambhādayopi na apassayitabbā. Etthapi lomagaṇanāya eva āpattiyo veditabbā. **Sante udake no na ācame**ti (cūḷava. 373; cūḷava. aṭṭha. 373) no na ācametuṃ, udakasuddhiṃ akātuṃ na vaṭṭatīti attho. **Sante**ti vacanena asante anāpattīti dīpeti.

345. **Akappiyasamādāne**ti bhikkhuṃ vā sāmaṇerādike sesasahadhammike vā akappiye niyojentassa dukkaṭameva. ‘‘Na, bhikkhave, pabbajitena akappiye samādapetabbaṃ. Yo samādapeyya, āpatti dukkaṭassā’’ti (mahāva. 303) hi vuttaṃ. Sabhāgāya (mahāva. aṭṭha. 169) āpattiyā desanāyāti attho. Vatthusabhāgatā idha adhippetā, na āpattisabhāgatā. ‘‘Na bhikkhave sabhāgā āpatti desetabbā. Yo deseyya, āpatti dukkaṭassā’’ti (mahāva. 169) ca ‘‘na bhikkhave sabhāgā āpatti paṭiggahetabbā. Yo paṭiggaṇheyya, āpatti dukkaṭassā’’ti (mahāva. 169) ca vuttaṃ. Vatthusabhāgaṃ āpattiṃ āvi kātumpi na vaṭṭati, tena vuttaṃ **‘‘āvikamme ca dukkaṭa’’**nti. ‘‘Ahaṃ, āvuso, itthannāmaṃ āpattiṃ āpajjiṃ, taṃ ito vuṭṭhahitvā paṭikarissāmī’’ti aññassa vacanaṃ āvikammaṃnāma.

346. **Itarassa tū**ti asuddhacittassa.

347. **Porisa**nti (cūḷava. aṭṭha. 284) purisappamāṇaṃ abhiruhituṃ vaṭṭatīti attho. ‘‘Anujānāmi, bhikkhave, sati karaṇīye porisaṃ rukkhaṃ abhiruhituṃ, āpadāsu yāvadattha’’nti (cūḷava. 284) hi vuttaṃ.

348. Parissāvanaṃ (cūḷava. 259; cūḷava. aṭṭha. 259) vinā aḍḍhayojanaṃ gacchantassa dukkaṭanti sambandho. ‘‘Addhānagamanasamayo nāma aḍḍhayojanaṃ gacchissāmīti bhuñjitabba’’nti (pāci. 218) vuttaṃ, tasmā aḍḍhayojanameva antimaṃ addhānanti veditabbaṃ. Bhikkhuniyā ca mātugāmena ca

saṃvidhānasikkhāpade ‘‘ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmantarampī’’ti (pāci. 182, 413) evaṃ visesetvā vuttattā ‘‘kukkuṭasampāte gāme gāmantare gāmantare āpatti pācittiyassā’’ti (pāci. 183, 414) vuttaṃ, na addhānalakkhaṇena. Yadi gāmantaraparicchedena addhānaṃ vuccati, gaṇabhojanasikkhāpadepi ‘‘addhānagamanasamayo nāma gāmantarampi gacchissāmīti bhuñjitabba’’nti vadeyya, na ca vuttaṃ. Tasmā ‘‘na bhikkhave aparissāvanakena addhāno paṭipajjitabbo. Yo paṭipajjeyya, āpatti dukkaṭassa. Sace na hoti parissāvanaṃ vā dhammakaraṇo vā, saṅghāṭikaṇṇopi adhiṭṭhātabbo iminā parissāvetvā pivissāmī’’ti vuttaṭṭhānepi aḍḍhayojanavaseneva addhānaparicchedo veditabbo. Abhayagirivāsīnaṃ pana ‘‘dvigāvutavasena addhānaparicchedo’’ti pāḷiyaṃ eva atthi. **Yācamānassā**ti yācantassa. ‘‘Na ca bhikkhave addhānappaṭipannena bhikkhunā parissāvanaṃ yāciyamānena na dātabbaṃ. Yo na dadeyya, āpatti dukkaṭassā’’ti hi vuttaṃ.

349. Aññatra ābādhappaccayā kaṇṇanāsādike sesaṅge dukkaṭanti sambandho. Ābādhe sati aṅguliādīni chindituṃ vaṭṭati. Aṅgajātaṃ vā bījāni vā chindituṃ na vaṭṭati eva. Attaghātane ca dukkaṭanti sambandho. ‘‘Na ca bhikkhave attānaṃ ghātetabbaṃ. Yo ghāteyya, āpatti dukkaṭassā’’ti hi vuttaṃ.

350. ‘‘Na ca bhikkhave paṭibhānacittaṃ kārāpetabbaṃ itthirūpakaṃ purisarūpakaṃ. Yo kārāpeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭika’’nti (cūḷava. 299) vuttattā **‘‘cittapotthakarūpāni, na kare na ca kāraye’’**ti vuttaṃ. **Bhuñjanta**nti (cūḷava. aṭṭha. 316) vippakatabhojanaṃ. ‘‘Na bhikkhave vippakatabhojano bhikkhu vuṭṭhāpetabbo. Yo vuṭṭhāpeyya, āpatti dukkaṭassā’’ti (cūḷava. 316) hi vuttaṃ.

351. **Yānānī**ti vayhaṃ ratho sakaṭaṃ sandamānikādīni gilānassa abhiruhituṃ kappanti, siviko ca kappati. Evaṃ sabbattha. ‘‘Anujānāmi, bhikkhave, gilānassa yānaṃ, purisayuttaṃ hatthavaṭṭakaṃ, sivikaṃ pāṭaṅki’’nti (mahāva. 253) hi vuttaṃ.

352. **Dava**nti keḷiṃ. ‘‘Na bhikkhave buddhaṃ vā dhammaṃ vā saṅghaṃ vā ārabbha davo kātabbo. Yo kareyya, āpatti dukkaṭassā’’ti (pāci. 627) hi vuttaṃ. Tasmā ‘‘kiṃ buddho silakabuddho, udāhu paṭibuddho’’ti vā ‘‘kiṃ dhammo godhammo ajadhammo’’ti vā ‘‘kiṃ saṅgho ajasaṅgho migasaṅgho’’ti vā evamādinā nayena yo davaṃ karoti, tassa dukkaṭanti veditabbaṃ. ‘‘Tumhākaṃ cīvaraṃ dassāma, pattaṃ dassāmā’’tiādinā nayena sāmaṇeraṃ vā upasampannaṃ vā aññassa antamaso dussīlassāpi parisabhūtaṃ attano upaṭṭhākakaraṇatthaṃ upalāḷane dukkaṭanti attho. ‘‘Na bhikkhave aññassa parisā apalāḷetabbā. Yo apalāḷeyya, āpatti dukkaṭassā’’ti hi vuttaṃ.

353. Kāyaṃ (cūḷava. 411) vā ūruṃ vā nimittaṃ vā vivaritvā bhikkhunīnaṃ na dassayeti sambandho. Kaddamudakādinā tā bhikkhuniyo na siñceyyāti attho. Na kevalaṃ kaddamudakādikeneva, vippasannaudakarajanakaddamādīsupi yena kenaci osiñcantassa dukkaṭameva.

354. **Bāla**nti ettha **bālo** nāma yo ovādaṃ gahetvā pātimokkhuddesakassa ārocetvā pāṭipade paccāharitabbanti na jānāti. **Gilāno** nāma yo ovādaṃ gahetvā uposathaggaṃ gantvā ārocetuñca paccāharituñca na sakkoti. **Gamiyo** nāma yo paṭidesaṃ gantukāmo.

‘‘Na bhikkhave ovādo na gahetabbo. Yo na gaṇheyya, āpatti dukkaṭassā’’ti (cūḷava. 414) ca ‘‘anujānāmi, bhikkhave, ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, ṭhapetvā gamikaṃ, avasesehi ovādaṃ gahetu’’nti (cūḷava. 414) ca ‘‘na bhikkhave ovādo na paccāharitabbo. Yo na paccāhareyya, āpatti dukkaṭassā’’ti (pāci. 415) ca vuttattā bhikkhunīhi terasiyaṃ vā cātuddasiyaṃ vā āgantvā ‘‘ayaṃ uposatho cātuddaso’’ti vā ‘‘pannaraso’’ti vā ‘‘kadā ayya uposatho’’ti vā pucchite ‘‘cātuddaso’’ti vā ‘‘pannaraso’’ti vā ‘‘sve bhagini uposatho’’ti vā ācikkhitabbaṃ. Tāhi bhikkhunīhi uposathadivase āgantvā ‘‘bhikkhunisaṅgho ayya bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira ayya bhikkhunisaṅgho ovādūpasaṅkamana’’nti evaṃ yācitabbaṃ, taṃ vacanaṃ paṭiggahetvā uposathagge pātimokkhuddesakassa ‘‘bhikkhunisaṅgho, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati, labhatu kira, bhante, bhikkhunisaṅgho ovādūpasaṅkamana''nti ācikkhitabbaṃ. Pātimokkhuddesakenāpi sace tattha bhikkhunovādako atthi, ''itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū''ti vattabbaṃ. Sace natthi, ''ko āyasmā ussahati bhikkhuniyo ovaditu''nti pucchitvā sace atthi aṭṭhahaṅgehi samannāgato bhikkhu, taṃ tattheva sammannitvā vuttanayeneva ovādappaṭiggāhakassa ārocetabbaṃ. Yadi natthi koci bhikkhu bhikkhunovādako sammato, ''pāsādikena bhikkhunisaṅgho sampādetū''ti vattabbaṃ. Tena bhikkhunā ''sādhū''ti sampaṭicchitvā pāṭipade bhikkhunīnaṃ ''natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū''ti vattabbaṃ. Tāhipi ''sādhu ayyā''ti sampaṭicchitabbaṃ. Iminā nayena gaṇapuggalesupi vacanabhedo veditabbo.

355. **Lokāyataṃ** (cūḷava. 286; cūḷava. aṭṭha. 286) nāma vitaṇḍasatthaṃ. ''Na bhikkhave āsittakūpadhāne bhuñjitabbaṃ. Yo bhuñjeyya, āpatti dukkaṭassā''ti (cūḷava. 264) vuttattā **''peḷāyapi na bhuñjeyyā''**ti vuttaṃ.

356. Gihipārutaṃ na pārupeyya, gihinivāsanaṃ na nivāseyyāti attho. ''Na bhikkhave gihinivatthaṃ nivāsetabbaṃ hatthisoṇḍakaṃ macchavāḷakaṃ catukaṇṇakaṃ tālavaṇṭakaṃ satavalikaṃ. Yo nivāseyya, āpatti dukkaṭassā''ti (cūḷava. 280) hi vuttaṃ. Parimaṇḍalato aññathā pārupanaṃ, sabbametaṃ **gihipārutaṃ** nāma. Taṃ pana na pārupetabbanti attho. **Saṃvelliya**nti ettha kacchaṃ bandhitvā na nivāseyyāti attho. **Dāya**nti (cūḷava. 283; cūḷava. aṭṭha. 283) araññaṃ. Nālimpayeyyāti sambandho.

357. Vaḍḍhiñca na payojaye, noñātake nappavārite na yāceti attho. **Aññassā**ti ettha (cūḷava. 420; cūḷava. aṭṭha. 420) ''tumhe paribhuñjathā''ti niyametvā dinnaṃ sahadhammikānampi dātuṃ na vaṭṭati. Aggaṃ gahetvā vā katipāhaṃ bhutvā vā puna dadeyyāti attho.

358. **Uddissa yācane**ti ettha (pāci. aṭṭha. 679) ''amhākaṃ vihāre itthannāmena idañcidañca kata''nti vā ''karissantī''ti vā evaṃ uddissa rakkhaṃ yācaneti attho. **Ñatvāñatvā vā**ti evaṃ ''amhehi yāciyamānā imesaṃ daṇḍessantī''ti tesaṃ daṇḍinaṃ ñatvā vā añatvā vāti attho. Tehi pana **daṇḍite so daṇḍo** uddissa yācantānaṃ **gīvāva** bhaṇḍadeyyaṃ hoti evāti attho. ''Iminā ca iminā ca idañca idañca kataṃ, ettakaṃ daṇḍaṃ gaṇhathā''ti **sayaṃ daṇḍāpane pana** assa daṇḍassa agghabhedena pārājikathullaccayadukkaṭā ñeyyāti attho.

359. Anatthāya assa corassa bhāsiteti sambandho. Rājarājamahāmattādīhi **tassa corassa daṇḍaṃ gaṇhante assa** bhikkhussa **tattakaṃ** gīvāti attho.

360. Vighāsaṃ (pāci. 825-826) vā uccāraṃ vā saṅkāraṃ vā muttaṃ vā pākārakuṭṭānaṃ bahi chaḍḍeyya, dukkaṭanti attho. **Vaḷañje nāvalokiyā**ti imināva avaḷañjanakāle nāvaloketvā chaḍḍetuṃ vaṭṭatīti dīpeti. Na kevalaṃ tattheva, atha kho harite vāpi vīhādināḷikerādiropime chaḍḍentassa dukkaṭamevāti attho.

361. **''Upahāraṃ karomā''ti vutte**ti pucchiteti adhippāyo.

362. Kīḷatthaṃ (pāci. 979; pāci. aṭṭha. 978) kataṃ rājāgāraṃ vā pokkharaṇiṃ vā uyyānaṃ vā cittāgāraṃ vā ārāmaṃ vā daṭṭhuṃ gacchato pade pade dukkaṭanti attho.

363. Āsanena (cūḷava. 364) nave na paṭibāheyya, uṇhe (mahāva. 67, 78, 79; cūḷava. 376, 378, 380, 382) cīvaraṃ na nidaheyya. **Gurunā**ti ācariyādinā paṇāmito khamāpeyyāti sambandho.

364. **Āpattīhi ca sattahī**ti (vajira. ṭī. pācittiya 26) sattahi āpattīhi bhikkhuṃ parammukhā akkosanena ca ''assaddho appasanno bījabhojī''tiādinā aññeneva vā akkosanena ca dukkaṭanti adhippāyo.

365. Saddhādeyyaṃ (mahāva. aṭṭha. 361) cīvaraṃ vā piṇḍapātaṃ vāti attho. ‘‘Na bhikkhave saddhādeyyaṃ vinipātetabbaṃ. Yo vinipāteyya, āpatti dukkaṭassā’’ti (mahāva. 361) hi vuttaṃ. ‘‘Anujānāmi, bhikkhave, mātāpitūnaṃ dātu’’nti (mahāva. 361) vuttattā **‘‘labbhaṃ pitūna’’**nti vuttaṃ.

366. Vassaṃvuttho aññatrāti sambandho, aññasmiṃ vihāreti attho. **Aññato**ti aññavihārato. ‘‘Na bhikkhave aññatra vassaṃvutthena aññatra cīvarabhāgo sāditabbo. Yo sādiyeyya, āpatti dukkaṭassā’’ti (mahāva. 364) hi vuttaṃ. **Tesa**nti tasmiṃ vihāre taṃ cīvaraṃ bhājetvā gaṇhituṃ yuttānaṃ bhikkhūnaṃ dhuranikkhepato hoti bhaṇḍagghena kāriyoti attho.

367. Saha antarena uttaroti **santaruttaro,** gāmaṃ na paviseyyāti attho. ‘‘Na bhikkhave santaruttarena gāmo pavisitabbo. Yo paviseyya, āpatti dukkaṭassā’’ti (mahāva. 362) hi vuttaṃ. **Kallo vā**ti agilāno. Saupāhano gāmaṃ na paviseyyāti sambandho. ‘‘Na bhikkhave cāmaribījanī dhāretabbā. Yo dhāreyya, āpatti dukkaṭassā’’ti (cūḷava. 269), ‘‘anujānāmi, bhikkhave, tisso bījaniyo vākamayaṃ usīramayaṃ morapiñchamaya’’nti (cūḷava. 269) ca vuttattā **‘‘na dhāreyya cāmarīmakasabījani’’**nti vuttaṃ. Makasabījanī pana dantavisāṇadārudaṇḍakāpi vaṭṭati.

368. Ārāmato bahīti sambandho. ‘‘Na bhikkhave chattaṃ dhāretabbaṃ. Yo dhāreyya, āpatti dukkaṭassā’’ti, ‘‘anujānāmi, bhikkhave, gilānassa chatta’’nti ca vuttattā agilāno ārāmato bahi na labhati, cīvaraguttiyādiatthāya agilānopi labhatīti attho.

369. **Gāheyya nubhatokāja**nti na gāheyya ubhatokājaṃ. **Ekantarikakājaka**nti ekatokājañca antarakājañca. Sīsabhāro ca khandhabhāro ca kaṭibhāro ca **sīsakkhandhakaṭibhārā**. ‘‘Na bhikkhave ubhatokājaṃ haritabbaṃ. Yo hareyya, āpatti dukkaṭassā’’ti (cūḷava. 281), ‘‘anujānāmi, bhikkhave, ekatokājaṃ antarakājaṃ sīsabhāraṃ khandhabhāraṃ kaṭibhāraṃ olambaka’’nti (cūḷava. 281) ca vuttattā ubhatokājameva na vaṭṭati, sesāni vaṭṭantīti veditabbā.

370. **Anokāsakata**nti (mahāva. 153) yo paṭhamameva ‘‘karohi me āvuso okāsaṃ, ahaṃ taṃ vattukāmo’’ti evaṃ akatokāsaṃ āpattiyā codeyya, tassa dukkaṭaṃ hotīti attho. **Tathā**ti dukkaṭamevāti attho.

371. **Pakataṅgulena,** na sugataṅgulenāti attho.

372. Mūgabbatādiṃ (mahāva. 209; mahāva. aṭṭha. 209) titthiyabbataṃ yadi gaṇheyya, dukkaṭanti attho. **Ādi-**saddena govatakukkuravatādayo saṅgahitā. **Tathā**ti (mahāva. 303; mahāva. aṭṭha. 303) nhāpitapubbako khurabhaṇḍaṃ yadi parihareyya, dukkaṭamevāti attho.

373. **Yaṃ kiñcī**ti (kaṅkhā. aṭṭha. kuṭikārasikkhāpadavaṇṇanā) nhāpitatuṇṇakārakammādi yaṃ kiñci hatthakammanti attho. **Tadanusārato**ti hatthakammayācanānusāratoti attho. Sace evaṃ yācato hatthakammamūlameva deti, taṃ aññassa dāpetvā kāretuṃ vaṭṭatīti attho. Nikkammaṃ pana hatthakammavasena ayācitvāpi ‘‘ehi imaṃ karohī’’ti kāretuṃ kappatīti attho. **Yaṃ kiñciparasantaka**nti yaṃ kiñci dārutiṇādikaṃ aparasantakaṃ apariggahitaṃ āharāpetuṃ kappatīti adhippāyo.

374. **Gihīna**nti gihīnaṃ santakaṃ. **Gopake**ti rakkhake. Yattakaṃ deti, tattakaṃ gahetuṃ kappatīti attho. **Yathāparicchheda**nti ‘‘divase divase ettakaṃ ucchunāḷikeraṃ ambapakkaṃ tumhe khādathā’’ti paricchinditvā dinnameva tesu dentesu labbhatīti attho.

375. **Dvihāpajjeyyā**ti dvīhi āpajjeyya. Katamehi dvīhīti ce, te dassetuṃ **‘‘kāyavācāhī’’**ti vuttaṃ, ‘‘dvīhākārehi āpattiṃ āpajjati, kāyena āpajjati, vācāya āpajjatī’’ti (pari. 322) hi vuttaṃ. Kāyavācāhi āpattiṃ āpajjanto ca chahi ākārehi āpattiṃ āpajjati, tāni dassetuṃ **‘‘alajjiññāṇakukkuccapakatattā’’**tiādimāha. Ettha (pari. 295) pana akappiyabhāvaṃ jānanto eva vītikkamaṃ karonto **alajjitāya** āpajjati nāma. Kappiyākappiyaṃ ajānitvā āpajjanto **aññāṇatāya**.

Kappiyaṃ nu kho, no nu kho’’ti saṃsaye uppanne tamabhivitaritvā vītikkamaṃ karonto **kukkuccapakatattā** āpajjati. Sahaseyyādiṃ āpajjanto **satiplavā,** satisammosāti attho. Acchamaṃsaṃ ‘‘sūkaramaṃsa’’nti vā sūkaramaṃsaṃ ‘‘acchamaṃsa’’nti vā khādanto **akappiye kappiyasaññitāya ca kappiye akappiyasaññitāya** ca āpajjatīti veditabbo.

376. Alajjitāya vā aññāṇatāya vā āpattiṃ kāyavācāhi chādayeti attho. **Eke vā** ekasmiṃ vā. **Liṅge**ti liṅgaparivattanato. Evaṃ catudhā āpattivuṭṭhānaṃ hotīti attho. Tiṇavatthārakasamathaabbhānādīnaṃ vasena **saṅghe** āpatti vuṭṭhātīti veditabbaṃ nissajjanādīsu gaṇe. Ekassa santike vuṭṭhānaṃ pākaṭameva. ‘‘Yā āpattiyo bhikkhūnaṃ bhikkhunīhi asādhāraṇā, tāhi āpattīhi anāpattī’’ti (pārā. 69) vacanato liṅgaparivattane āpattivuṭṭhānaṃ ñātabbaṃ.

377. **Paccayadvaye**ti cīvare ca piṇḍapāte ca. Na kevalañca ime eva, nimittakammampi na labbhateva, gāthābandhasukhatthaṃ pana na vuttaṃ. Tattha **nimittakammaṃ** nāma yaṃ kiñci paresaṃ paccayadānasaṃyojanakaṃ kāyavacīkammaṃ. Khādanīyaṃ gahetvā gacchante disvā ‘‘kiṃ khādanīyaṃ labhitthā’’tiādinā nayena tassa pavatti veditabbā. **Parikathā** nāma yathā yathā taṃ labhati, tathā tathā parivattetvā kathanaṃ. ‘‘Etarahi bhikkhū piṇḍapātena kilamantī’’tiādinā nayena tassa pavatti veditabbā. **Obhāso** nāma paccayappaṭisaṃyuttakathā. **Viññatti** pana pākaṭā eva. **Tatiye**ti senāsane. Senāsane pana nimittobhāsaparikathā vaṭṭanti, viññatti eva ekā na vaṭṭati. Tattha **nimittakammaṃ** nāma upāsake disvā senāsanatthaṃ bhūmiparikammakaraṇādi. **Obhāso** nāma ‘‘upāsakā, tumhe kuhiṃ vasathā’’ti ‘‘pāsāde, bhante’’ti vutte ‘‘kiṃ bhikkhūnaṃ pāsādo na vaṭṭatī’’tiādikaṃ vacanaṃ. **Parikathā** nāma ‘‘bhikkhūnaṃ senāsanaṃ sambādha’’nti vacanaṃ. **Sese**ti gilānapaccaye.

378. **Na ruhatī**ti na hoti. **Accaye dāna**nti accayadānaṃ. Pañcasu sahadhammikesu yena kenaci kālaṃ karontena ‘‘mamaccayena mayhaṃ parikkhāro upajjhāyassa hotu, ācariyassa hotu, aññassa vā kassaci hotū’’ti vutte tesaṃ na hoti, tasmā vuttaṃ ‘‘na ruhatī’’ti. **Saṅghasseva ca taṃ hotī**ti yadi bhikkhusāmaṇerehi evaṃ vuttaṃ, tasmiṃ matepi bhikkhusaṅghasseva hoti, bhikkhunisikkhamānasāmaṇerīhi ce vuttaṃ, tasmiṃ mate bhikkhunisaṅghassa taṃ hotīti attho. **Gihīnaṃ pana rūhatī**ti gihīnaṃ pana accayadānaṃ eva sabbesaṃ ruhatīti vuttaṃ hoti.

379. **Upassaye**ti bhikkhunivihāre. **Dāyajjo**ti tassa parikkhārassa dāyajjo. **Sesepī**ti sace bhikkhunisikkhamānasāmaṇeriyo bhikkhuvihāre kālaṃ karonti, tāsaṃ parikkhārānaṃ bhikkhusaṅghova dāyajjoti attho.

380. **Purimassevā**ti ettha ‘‘imaṃ parikkhāraṃ netvā asukassa dehī’’ti dinnaṃ purimasseva hotīti attho. ‘‘Asukassa dammī’’ti dinnaṃ pana pacchimasseva hoti pariccajitvā dinnattā. Imaṃ vidhiṃ ñatvāva vissāsaggāhaṃ vā gaṇheyya, matakacīvaraṃ vā adhiṭṭheti sambandho. **Matakacīvaraadhiṭṭhānaṃ** nāma ghaṇṭiṃ paharitvā kālaṃ ghosetvā thokaṃ āgametvā sace bhikkhū āgacchanti, tehi saddhiṃ bhājetabbāni, no ce āgacchanti, ‘‘mayhimāni cīvarāni pāpuṇantī’’ti adhiṭṭhātabbāni. Evaṃ adhiṭṭhite sabbāni tasseva honti, ṭhitikā pana na tiṭṭhati. Sace ekekaṃ uddharitvā ‘‘ayaṃ paṭhamabhāgo mayhaṃ pāpuṇāti, ayaṃ dutiyabhāgo’’ti evaṃ gaṇhāti, gahitāni ca sugahitāni honti, ṭhitikā ca tiṭṭhati. Evaṃ pāpetvā gaṇhantenāpi adhiṭṭhitameva hoti.

381. Lohabhaṇḍe paharaṇiṃ ṭhapetvā sabbaṃ kappati, dārubhaṇḍe ca dārujaṃ pattañca pādukañca, pallaṅkañca āsandiñca ṭhapetvā sabbaṃ kappati, mattikāmaye katakañca kumbhakārikañca ṭhapetvā sabbaṃ kappatīti attho. ‘‘Anujānāmi, bhikkhave, ṭhapetvā paharaṇiṃ sabbaṃ lohabhaṇḍaṃ, ṭhapetvā āsandiṃ pallaṅkaṃ dārupattaṃ dārupādukaṃ sabbaṃ dārubhaṇḍaṃ, ṭhapetvā katakañca kumbhakārikañca sabbaṃ mattikābhaṇḍa’’nti (cūḷava. 293) hi vuttaṃ. Ettha **kataka**nti padumakaṇṇikākārena katamallakanti adhippetaṃ. Dhaniyasseva sabbamattikāmayā kuṭi kumbhakārikanti. Pakiṇṇakavinicchayo.

Pakiṇṇakaniddesavaṇṇanā niṭṭhitā.

42. Desanāniddesavaṇṇanā

382. Bhikkhubhāvassa (pārā. aṭṭha. 2.198) yo cāgo, sā pārājikadesanāti attho. Vuttañhetaṃ ‘‘visuddhāpekkhoti gihi vā hotukāmo upāsako vā hotukāmo ārāmiko vā hotukāmo sāmaṇero vā hotukāmo’’ti (pārā. 198). Tasmā gihibhāvādikaṃyeva pārājikaṃ āpannassa visuddhi nāma, aññatarassa visuddhi eva natthi. ‘‘Chādeti jānamāpannaṃ, parivaseyya tāvatā’’tiādinā nayena heṭṭhā vuttavidhiṃ sandhāya **‘‘yathāvuttena vuṭṭhāna’’**nti vuttaṃ.

383. Idāni vattabbataṃ sandhāya **‘‘eva’’**nti vuttaṃ.

384. **Paṭidesemī**ti ārocemi. Etāni ahaṃ **etānāhaṃ**.

386. (Ka) yaṃ saṅgho gilānassa ticīvarena vippavāsasammutiṃ deti, taṃ aññatrāti attho.

(Kha) **akālacīvaraṃ** (pārā. 500) nāma ‘‘anatthate kathine ekādasamāse uppannaṃ, atthate kathine sattamāse uppannaṃ, kālepi ādissa dinnaṃ, etaṃ akālacīvaraṃ nāmā’’ti.

(Ga) **purāṇacīvaraṃ** (pārā. 505) nāma ‘‘sakiṃ nivatthampi sakiṃ pārutampī’’ti vuttaṃ. **Aññātikā** nāma mātito vā pitito vā yāva sattamā kulaparivaṭṭā asambandhā. Nisīdanapaccattharaṇadhovāpane dukkaṭaṃ.

(Gha) **aññatra pārivattakā**ti (pārā. 512) ettha harītakīkhaṇḍampi vaṭṭati. **Cīvaraṃ** nāma idha vikappanūpagapacchimato paṭṭhāya adhippetaṃ.

(Ṅa) **aññatra samayā**ti (pārā. 519) ettha ‘‘acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā’’ti evaṃ vuttaṃ samayanti attho.

(Ca) ‘‘santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabba’’nti (pārā. 524) vuttattā **‘‘tatuttarī’’**ti vuttaṃ. Ettha pana ‘‘sace tīṇi naṭṭhāni honti, dve sāditabbāni. Dve naṭṭhāni, ekaṃ sāditabbaṃ, ekaṃ naṭṭhaṃ, na kiñci sāditabba’’nti (pārā. 524) vuttaṃ.

(Cha-ja) ‘‘kīdisena te (pārā. 529), bhante, cīvarena attho, kīdisaṃ te cīvaraṃ cetāpemī’’ti evaṃ appavāritoti attho. **Vikappa**nti visiṭṭhakappaṃ adhikavidhānaṃ āpannaṃ. Idha purimaṃ ekassa, dutiyaṃ bahūnaṃ vasena vuttaṃ, ettakaṃ nānattaṃ.

(Jha) **atirekatikkhattu**nti ettha kenaci yaṃ kiñci akappiyavatthuṃ ānetvā ‘‘idaṃ kho me, bhante, āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhatu āyasmā cīvaracetāpanna’’nti vutte ‘‘na kho mayaṃ, āvuso, cīvaracetāpannaṃ paṭiggaṇhāma, cīvarañca kho mayaṃ paṭiggaṇhāma kālena kappiya’’nti vattabbaṃ. Evaṃ vutte sace so ‘‘atthi koci kappiyakārako’’ti vadati, cīvaratthikena ṭhapetvā pañca sahadhammike yo koci uddisitabbo ‘‘eso kho, āvuso, bhikkhūnaṃ veyyāvaccakaro’’ti, ettakameva vattabbaṃ. Evaṃ vutte sace dāyako tassa hatthe akappiyavatthuṃ datvā ‘‘eso ayyassa cīvaraṃ cetāpetvā dassatī’’ti vatvā gacchati, taṃ upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo ‘‘attho me, āvuso, cīvarenā’’ti, ettakameva vattabbaṃ, ‘‘dehi me cīvara’’ntiādinā na vattabbaṃ. Evaṃ tikkhattuṃ codanāya taṃ cīvaraṃ labhati, iccetaṃ kusalaṃ. No ce labhati, chakkhattuparamaṃ tuṇhībhūtena ṭhātabbaṃ, na āsane nisīditabbaṃ, na āmisaṃ paṭiggahetabbaṃ, na dhammo bhāsitabbo. ‘‘Kiṃ kāraṇā āgatosī’’ti vutte ‘‘jānāhi, āvuso’’ti ettakameva vattabbaṃ. Sace nisajjādīni karoti, ṭhānaṃ bhañjati. Vattabhedadukkaṭañca āpajjatīti vadanti. Evaṃ pana appaṭipajjitvā atirekatikkhattuṃ codanāya atirekachakkhattuṃ ṭhānena sace nipphādeti, nissaggiyanti attho.

(Ña) **santhataṃ** (pārā. 544) nāma santharitvā kataṃ hoti avāyimaṃ. Ekakosiyaṃsunāpi ce missetvā karoti, nissaggiyaṃ.

(Ṭa) **suddhakāḷakāna**nti (pārā. 547-549) aññehi amissitānanti attho. ‘‘Kāḷakaṃ nāma dve kāḷakāni jātikāḷakaṃ vā rajanakāḷakaṃ vā’’ti vuttaṃ.

(Ṭha) **anādiyitvā…pe… tula**nti (pārā. 554) ettha pana yattakehi eḷakalomehi kattukāmo hoti, tesu dve koṭṭhāsā kāḷakānaṃ, eko odātānaṃ, eko gocariyānaṃ ādātabboti vinicchayo. Ekassāpi kāḷakalomassa atirekabhāge sati nissaggiyameva.

(Ḍa) **ūnakachabbassānī**ti (pārā. 562) chabbassato orabhāge.

(Ḍha) nisīdanasanthataṃ (pārā. 567) pana kārāpentena purāṇasanthatassa ekapassato vaṭṭaṃ vā caturassaṃ vā chinditvā gahitaṭṭhānaṃ yathā vidatthimattaṃ hoti, evaṃ gahetvā ekadesaṃ vā santharitabbaṃ, vijaṭetvā vā santharitabbaṃ.

(Ta) na kevalaṃ dhovāpane (pārā. 578) eva nissaggiyaṃ, rajanepi nissaggiyameva.

(Da) rūpiyapaṭiggahaṇasseva (pārā. 589) paṭikkhittattā paṭiggahitaparivattane dosaṃ apassantā katākatādivasena anekavidhaṃ jātarūpaparivattanaṃ karonti, taṃ sandhāya **‘‘nānappakāraka’’**nti vuttaṃ.

387-9. Āpattiṃ desetvā pacchā kattabbaṃ dassetuṃ **‘‘athā’’**ti vuttaṃ. **Gihiṃ vade**ti sace tattha āgacchati ārāmiko vā upāsako vā, taṃ vadeyyāti attho. Evaṃ vutto **so** ‘‘iminā kiṃ āharāmī’’ti ce vadeyyāti attho. **Avatvāma**nti ‘‘imaṃ vā imaṃ vā āharā’’ti avatvāti attho. **Vade**ti ‘‘kappiyaṃ ācikkhitabba’’nti (pārā. 584, 589) vacanato ‘‘pabbajitānaṃ sappi vā telaṃ vā madhu vā phāṇitaṃ vā vaṭṭatī’’ti evaṃ ācikkhitabbaṃ, ‘‘imaṃ nāma āharā’’ti na vattabbameva. **Dvepete**ti dvepi ete rūpiyapaṭiggāhakañca rūpiyasabyohārikañcāti attho. **Aññenā**ti antamaso ārāmikenāpi laddhabhāgo na kappati eva.

390. Antamaso (pārā. aṭṭha. 2.583-4) tannibbattā rukkhacchāyāpi na kappatīti. **Nissaṭṭhaṃ paṭiladdhampī**ti ettha yathā rūpiyasaṃvohāraṃ katvā laddhavatthuto ābhataṃ na kappati, tathā kosiyamissakasanthatādittayampi na kappati. Na kevalaṃ tasseva, aññesampi na kappateva ‘‘aññena kataṃ paṭilabhitvā paribhuñjati, āpatti dukkaṭassā’’ti (pārā. 545, 550, 555) vuttattā.

391. Evaṃ no ce labhetha, **so** ārāmikādiko ‘‘imaṃ chaḍḍehī’’ti **saṃsiyo** vattabboti attho. Evampi no ce labheyya, **sammato** bhikkhu chaḍḍeyyāti attho.

392. Paṭiggahitarūpiyañca parivattitarūpiyañca sandhāya **‘‘etānī’’**ti vuttaṃ. **Dutiyapatto** nāma ‘‘ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiya’’nti (pārā. 612) vuttapatto. So ca etāni ca saṅghe nissaṭṭhuṃ labbhareti sambandho. ‘‘Saṅghamajjhe nissajjitabbaṃ, bhikkhuparisāya nissajjitabba’’nti (pārā. 584, 589) ca vuttattā na gaṇapuggalānaṃ nissajjituṃ vaṭṭati. Sesāni pana tīṇi cīvarādivatthūni ‘‘nissajjitabbaṃ saṅghassa vā gaṇassa vā puggalassa vā’’ti vuttattā (pārā. 463) saṅghādīnaṃ nissajjituṃ vaṭṭati. **Bhāsantarenapī**ti pāḷiyā vattuṃ asakkontena damiḷabhāsādīsu aññatarāyapi nissajjituṃ vaṭṭatīti attho.

393. (Ka-ga) **nānappakārakaṃ** nāma ‘‘cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, ‘‘antamaso cuṇṇapiṇḍopi dantakaṭṭhampi dasikasuttampī’’ti (pārā. 595) **pāḷiyaṃ** vuttaṃ. **Cetāpito**ti (pārā. 613) yācitvā gahito.

394. **Sammannitvāna pattagāhakaṃ saṅghassa pattanta**nti (pārā. 614; kaṅkhā. aṭṭha. ūnapañcabaddhanasikkhāpadavaṇṇanā) ya antimaṃ pattaṃ, taṃ tassa dāpayeti attho.

395. (Kha) **paridahitaṃ nissaggiya**nti ettha (pārā. 626-628; pārā. aṭṭha. 2.628) pana ṭhatvā vassikasāṭikāya pariyesanakkhettaṃ karaṇakkhettaṃ nivāsanakkhettaṃ adhiṭṭhānakkhettanti catubbidhaṃ khettañca kucchisamayo piṭṭhisamayoti duvidho samayo ca veditabbo. Kathaṃ? Gimhānamāsesu pacchimamāsassa purimo aḍḍhamāso **pariyesanakkhettaṃ,** pacchimo **karaṇakkhetta**ñca **nivāsanakkhetta**ñca, pariyesitumpi vaṭṭati, adhiṭṭhātuṃ pana na vaṭṭati. Vassikā pana cattāro māsā pariyesanādīnaṃ catunnampi khettaṃ. Ete eva pañca māsā **kucchisamayo** nāma. Itare satta māsā **piṭṭhisamayo,** tattha satuppādakaraṇaṃ na vaṭṭati.

(Ga) **acchinna**nti ettha ‘‘yo pana mama pattacīvarādīni vahanto mayā saddhiṃ carissatī’’ti saññāya cīvaraṃ datvā puna sakasaññāya eva attano veyyāvaccaṃ akarontaṃ disvā acchindati, so imaṃ āpattiṃ āpajjati. Kevalaṃ pariccajitvā dinnaṃ gahetumeva na labhati.

(Gha) **suttaṃ viññāpetvā**ti ettha cīvarakārasamayādīsu cīvarasibbanādīnamatthāya suttaṃ viññāpetvāti attho. Aññathā suttaṃ viññāpetumeva na vaṭṭati. Viññattiyā eva laddha**tantavāyehī**ti attho. Suttatantavāyānaṃ akappiyabhāve sati dīghato vidatthimatte, tiriyantato hatthamatte vīte nissaggiyaṃ, ekato akappiyapakkhe dukkaṭaṃ.

(Ṅa) **vikappaṃ āpanna**nti (pārā. 643) ‘‘idaṃ kho, āvuso, cīvaraṃ maṃ uddissa viyyati, āyatañca karotha vitthatañcā’’tiādinā adhikaṃ vidhānaṃ āpannanti attho.

(Ca) **accekacīvaraṃ** (pārā. 649-650) nāma senāya gantukāmādīhi dinnaṃ.

(Cha) **atirekachāratta**nti (pārā. 654-655) chadivasato atirekaṃ. ‘‘Atthatakathinānaṃ vo, bhikkhave, pañca kappissanti, anāmantacāro asamādānacāro gaṇabhojanaṃ yāvadatthacīvaraṃ yo ca tattha cīvaruppādo, so nesaṃ bhavissatī’’ti (mahāva. 306) vuttaānisaṃsesu cīvaramāse asamādānacāraṃ ṭhapetvā sesānisaṃsā labbhanti. Yadi asamādānacāro labbheyya, pāveyyakā bhikkhū vassaṃvutthā okapuṇṇehi cīvarehi na bhagavantaṃ upasaṅkameyyuṃ, yasmā taṃ na labhanti, tasmā cīvaramāsepi ticīvaraṃ ādāya eva bhagavantaṃ upasaṅkamiṃsu. Tasmā veditabbaṃ asamādānacāraparihāraṃ atthatakathinā eva labhanti, na itareti vadanti.

397. (Kha) ‘‘ahaṃ, bhante, ekaṃ pāṭidesanīyāpattiṃ, dve, sambahulā pāṭidesanīyāpattiyo āpajji’’nti imaṃ pana yesu potthakesu likhitaṃ, taṃ abhayagirivāsīnaṃ khuddasikkhāvasena dassitaṃ kira. Tattha ‘‘ahaṃ, āyasmā, sambahulā pāṭidesanīyā āpattiyo āpanno, tāyo paṭidesemi. Ahaṃ, āyasmā, ekaṃ pāṭidesanīyaṃ āpattiṃ āpanno, taṃ paṭidesemī’’ti hi vuttaṃ. Amhākaṃ pana evaṃ desanāvidhānaṃ natthi. ‘‘Gārayhaṃ, āvuso, dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī’’ti (pāci. 553) vuttaṃ. **Samantapāsādikāyaṃ** (pāci. 553) ‘‘gārayhaṃ āvuso’tiādi paṭidesetabbākāradassana’’nti vuttaṃ. **Kaṅkhāvitaraṇiya**mpi (kaṅkhā. aṭṭha. paṭhamapāṭidesanīyasikkhāpadavaṇṇanā) ‘‘tassā desetabbākāro gārayhaṃ āvuso’tiādinā nayena sikkhāpade dassitoyevā’’ti vuttattā pāṭhe āgatanayeneva desanāvidhānaṃ veditabbaṃ. Sace dve honti, ‘‘gārayhe, āvuso, dve dhamme āpajjiṃ asappāye pāṭidesanīye, te paṭidesemī’’ti, ‘‘passatha, bhante, te dhamme’’ti ca ‘‘gārayhe, āvuso, sambahule dhamme āpajjiṃ asappāye pāṭidesanīye, te paṭidesemī’’ti, ‘‘passatha, bhante, te dhamme’’ti ca evaṃ yathānurūpaṃ desanāvidhānaṃ veditabbaṃ. Sesaṃ vuttappakāramevāti.

398. **Adesanāgāminiya**nti (pari. 424 ādayo; pari. aṭṭha. 425) pārājikañca saṅghādisesañca na desayeti attho. **Anāpattiñcā**ti anāpattiṃ eva ‘‘āpatti’’nti na desaye. Lahukāpattimpi pubbe desitaṃ puna na desayeti sambandho, nānāsaṃvāsanissīmaṭṭhitānaṃ santike na desayeti attho. **Catupañcahī**ti ettha samānavassikapavāraṇāyaṃ viya catūhi vā pañcahi vā ekato hutvā ekassa santike na desayeti attho. Dvinnaṃ vā tiṇṇaṃ vā vaṭṭati. Kathaṃ desetabbanti ce? Ekassa santike tīhipi ekato nisīditvā ‘‘ahaṃ, bhante, ekaṃ pācittiyāpattiṃ āpajjiṃ, taṃ tumhamūle paṭidesemī’’ti evaṃ attanā āpannaāpattivasena vutte tena ‘‘passasi, āvuso, taṃ āpatti’’nti evaṃ tikkhattuṃ vutte ‘‘āma, bhante, passāmī’’ti vā ‘‘āmāvuso passāmī’’ti vā vutte puna tena ‘‘āyatiṃ saṃvareyyāthā’’ti vā ‘‘saṃvareyyāsī’’ti vā vutte ‘‘sādhu suṭṭhu saṃvarissāmī’’ti vattabbaṃ, evaṃ desetabbaṃ. **Manasā**ti vacībhedaṃ akatvā kevalaṃ citteneva na desayeti attho. **Apakatattāna**nti antimavatthuṃ ajjhāpannassa vā ukkhittakassa vā uposatho pavāraṇā vā ṭhapitā honti, tassa santike na desayeti attho. **Nānekā**ti nānāpattiyo ‘‘ekā’’ti vatvā na desayeti attho. Ekā pana ‘‘sambahulā’’ti desitā hotīti. Desanāvinicchayo.

Desanāniddesavaṇṇanā niṭṭhitā.

43. Chandadānaniddesavaṇṇanā

399. Kammappatte saṅghe samāgateti sambandho. Etena saṅghe asamāgate chandadānaṃ na ruhatīti dīpitaṃ hotīti vadanti. Etthāyaṃ vicāraṇā – pañcabhikkhuke vihāre ekassa chandapārisuddhiṃ āharitvā sesānaṃ uposathādikaraṇaṃ anuññātaṃ **pāḷiyaṃ** (pari. 496-497) **aṭṭhakathāyañca** (pari. aṭṭha. 487-488). Tesu eko chandadāyako, eko chandahārako, te muñcitvā na ettha sannipatito saṅgho tiṇṇaṃ samūhabhāvato, tasmā asamāgatepi dātuṃ vaṭṭati. Ārocentena pana samāgate eva ārocetabbaṃ. Idhāpi **‘‘hareyyā’’**ti vuttaṃ, na ‘‘deseyyā’’ti. Tattha chandahārakena saddhiṃ kammappattānaṃ sannipāto veditabbo.

400. Idāni chandadānavidhiṃ dassetuṃ **‘‘ekaṃ bhikkhu’’**ntiādimāha (kaṅkhā. aṭṭha. nidānavaṇṇanā).

401. (Ka) ‘‘chandaṃ dammī’’ti ettakameva alaṃ, ‘‘hara, ārocehī’’ti imehi kiṃpayojananti ce? Vuccate – ‘‘anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampidātuṃ, santi saṅghassa karaṇīya’’nti (mahāva. 165) vuttattā bhagavato āṇaṃ karontena **‘‘chandaṃ dammī’’**ti vuttaṃ. ‘‘Chandahārako ce, bhikkhave, dinne chande antarāmagge pakkamati, anāhaṭova hoti chando’’ti (mahāva. 165) vuttattā chandahārakassa aññassa apakkamanatthāya pārisuddhiṃ dentena ‘‘idaṃ karohi evā’’ti āṇāpentena **‘‘chandaṃ me harā’’**ti vuttaṃ. ‘‘Chandahārako ce, bhikkhave, dinne chande saṅghappatto sañcicca nāroceti, āhaṭo hoti chando, chandahārakassa āpatti dukkaṭassā’’ti (mahāva. 165) vuttattā ‘‘yaditvaṃ sañcicca nārocessasi, āpattiṃ āpajjissasi, ārocehi evā’’ti tassa ācikkhanto **‘‘ārocehī’’**ti āhāti evamettha imesaṃ padānaṃ sappayojanatā veditabbā. Evaṃ pārisuddhidānepīti.

402. **Sesakamma**nti yadi saṅgho uposathagge aññaṃ apalokanādikammaṃ karoti, taṃ kammaṃ vibādhati, vikopetīti attho.

403. **Dvaya**nti uposathañca sesakammañcāti attho. **Nattano**ti attano uposathaṃ na sampādeti.

405. ‘‘Ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā’’tiādikaṃ (mahāva. 213) **sabbūpacāraṃ katvānā**ti attho.

406. ‘‘Itthannāmena pavāraṇā dinnā’’ti **ārocetvā**.

408. **Paṭijāneyya nāhaṭā**ti (mahāva. 164-165, 213) pāṭhe na āhaṭāti **nāhaṭā,** āhaṭā na hotīti attho. **Tathā heyyā**ti vibbhamanādīni kareyyāti attho.

409. Sutto vā nārocayeyya, āhaṭā hotīti sambandho. **Anāpattivā**ti anāpatti eva. Chandadānavinicchayo.

Chandadānaniddesavaṇṇanā niṭṭhitā.

44. Uposathaniddesavaṇṇanā

411. **Suttuddeso** saṅghasseva. **Sesāna**nti dvinnaṃ tiṇṇaṃ vā.

412. **Pubbakaraṇe pubbakicce, pattakalle samānite**ti sabbapaṭhamaṃ kattabbaṃ **pubbakaraṇaṃ**. Tadanantaraṃ kattabbaṃ **pubbakiccaṃ** nāma. Ettha –

‘‘Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇanti vuccati.

‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccanti vuccatī’’ti –. (mahāva. aṭṭha. 168);

Evaṃ **aṭṭhakathāyaṃ** vuttanayena pubbakaraṇañca pubbakiccañca veditabbaṃ.

‘‘Uposatho yāvatikā ca bhikkhū kammappattā,
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti,
Pattakallanti vuccatī’’ti –. (mahāva. aṭṭha. 168);

Vuttavasena pattakalle samānite, pajjiteti attho. ‘‘Pañcime, bhikkhave, pātimokkhuddesā. Nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ dutiyo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ tatiyo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ catuttho pātimokkhuddeso. Vitthāreneva pañcamo. Ime kho bhikkhave pañca pātimokkhuddesā’’ti (mahāva. 150) vuttattā so suttuddeso pañcadhā vibhāvitoti attho.

413. **Vinantarāya**nti (mahāva. 150) rājantarāyādidasavidhaṃ antarāyaṃ vinā saṅkhepenuddeso vinivārito paṭikkhittoti attho. **Therovā**ti saṅghattherova. **Etthā**ti pañcasu uddesesu. ‘‘Dvīsu vā tīsu vā visadesu therova issaro’’ti **aṭṭhakathāyaṃ** vuttattā avattantepi antarāye saṃkhittena uddisituṃ vaṭṭatīti adhippāyo. Kattha vuttanti ce? ‘‘Yo tattha bhikkhu byatto paṭibalo, tassādheyya’’nti (mahāva. 155) vuttapāḷiyā **aṭṭhakathāyaṃ** ‘‘yo tattha bhikkhu byatto paṭibaloti ettha kiñcāpi daharassāpi byattassa pātimokkho anuññāto, atha kho ettha ayamadhippāyo – sace saṅghattherassa pañca vā cattāro vā tayo vā pātimokkhuddesā nāgacchanti, dve pana akhaṇḍā suvisadā vācuggatā honti, therāyattova pātimokkho. Sace pana ettakampi visadaṃ kātuṃ na sakkoti, byattassa bhikkhuno āyattova hotī’’ti attho vutto. Pāḷiyampi vuttameva ‘‘tehi, bhikkhave, bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo ‘gaccha, āvuso, saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā’’’ti (mahāva. 163).

414. **Uddisante vā**ti (mahāva. 172) pātimokkhe uddisiyamāne samā vā thokatarā vā yadi āgaccheyyuṃ, uddiṭṭhaṃ suuddiṭṭhaṃ, tehi saddhiṃ nisīditvā avasesakaṃ sotabbanti attho.

415. **Uddiṭṭhamatte** (mahāva. 172) **vā sakalāya vā ekaccāya** vā parisāya **vuṭṭhitāya** samā vā thokatarā vā yadi āgaccheyyunti sambandho. **Pārisuddhi**nti pārisuddhiuposathaṃ. **Kareyyesa**nti kareyya esaṃ, etesaṃ santiketi attho. **Bahukātha ce**ti atha bahukā ce, puna āgatā bahukā ceti attho,. ‘‘Uddissamāne, uddiṭṭhamatte ekaccāya vuṭṭhitāya sakalāya vuṭṭhitāyā’’ti (mahāva. 172) āgatesu sabbavikappesu pubbakiccaṃ katvā puna ādito paṭṭhāya pātimokkhaṃ uddiseti attho.

416. **Itarāna**nti āgantukānaṃ. **Sacetaro**ti sace cātuddasikoti attho. **Samānetarenuvattantū**ti samā vā ūnā vā itare āgantukā purimānaṃ āvāsikānaṃ anuvattantūti attho. **Sacedhikā**ti āgantukā sace adhikā, **purimā** āvāsikā **anuvattantū**ti attho. **Sesepyayaṃ nayo**ti ‘‘āgantukānaṃ pannaraso hoti, āvāsikānaṃ cātuddaso’’ti itarepi samathokā āgantukā āvāsikānaṃ anuvattantūtiādinā nayena vinicchayo veditabboti attho.

417. **Mūlaṭṭhā**ti āvāsikā. **Samathokānaṃ** āgantukānaṃ. **Sāmaggiṃ dentu kāmato**ti yadi icchanti, dentūti attho.

418. No ce denti, āgantukehi bahi gantvāna uposatho kātabboti attho. Anicchāya sāmaggī deyyāti sambandho.

419. ‘‘Na bhikkhave pātimokkhuddesakena sañcicca na sāvetabbaṃ. Yo na sāveyya, āpatti dukkaṭassā’’tivuttattā (mahāva. 154) **‘‘sāveyya sutta’’**nti vuttaṃ. ‘‘Anujānāmi, bhikkhave, pātimokkhuddesakena vāyamituṃ kathaṃ sāveyyanti, vāyamantassa anāpattī’’ti (mahāva. 154) vuttattā **‘‘sañcicca assāventassa dukkaṭa’’**nti vuttaṃ.

420. **Tathā**ti dukkaṭanti attho. **Kallo**ti agilāno. **Pesito**ti āṇatto. ‘‘Na bhikkhave therena āṇattena agilānena na sammajjitabbaṃ. Yo na sammajjeyya, āpatti dukkaṭassā’’tiādi (mahāva. 159) vuttaṃ.

421-3. Idāni pārisuddhiuposathaṃ dassetuṃ **‘‘sammajjitvā’’**tiādi vuttaṃ. Añjaliṃ (mahāva. 168) paggayhāti sambandho. **Te**ti avasesā dve evaṃ samudīriyā vattabbāti attho. Ekaṃsaṃ uttarāsaṅgādikaraṇavasena samattapubbārambhena te dve bhikkhū navena evamīriyā vattabbāti attho.

424-5. Idāni dvīhi kattabbaṃ dassetuṃ **‘‘dvīsu therenā’’**ti vuttaṃ.

426. Ettāvatā ‘‘anujānāmi, bhikkhave, catunnaṃ pātimokkhaṃ uddisitu’’nti (mahāva. 168) ca ‘‘anujānāmi, bhikkhave, tiṇṇaṃ pārisuddhiuposathaṃ kātu’’nti (mahāva. 168) ca ‘‘anujānāmi, bhikkhave, dvinnaṃ pārisuddhiuposathaṃ kātu’’nti (mahāva. 168) ca vuttaṃ saṅghuposathañca pārisuddhiuposathañca dassetvā idāni yattha eko bhikkhu viharati, tassa anuññātaṃ adhiṭṭhānuposathaṃ dassetuṃ **‘‘pubbakicca’’**ntiādimāha. Ettha ca **pubbakiccaṃ** nāma sammajjanādikaṃyeva.

427. Saṅghuposathapārisuddhiuposathaadhiṭṭhānauposathānaṃ vasena taṃ taṃ uposathaṃ yadi kayirunti sambandho.

428. Vagge (mahāva. 173) ca samagge ca ‘‘vaggo’’ti saññino ca ‘‘vaggo nu kho, samaggo nu kho’’ti evaṃ **vimatissa** ca dukkaṭaṃ, ‘‘nassantete vinassantete, ko tehi attho’’ti evaṃ anāgatānaṃ bhikkhūnaṃ atthibhāvaṃ ñatvā **bhedādhippāyena** uposathaṃ karoto **thullaccayaṃ** hotīti attho. Tadubhayepi ‘‘samaggo’’ti saññino anāpatti.

429-430. **Sesasahadhammikā** nāma bhikkhuṃ ṭhapetvā avasesā cattāro. **Abhabbassā**ti ettha paṇḍakatheyyasaṃvāsaka titthiyapakkantaka tiracchānagata mātughātaka pitughātaka arahantaghātaka bhikkhunidūsaka saṅghabhedaka lohituppādakaubhatobyañjanakā abhabbā gahitā. Ettha pana nāgamāṇavakādayo tiracchānagatapakkhikāti veditabbā. Etesaṃ nisinnaparisāyañca pātimokkhaṃ na uddiseti sambandho.

Tathāti yo pana saṅgho sabhāgāpattiko, sopi na uddise, parivutthena chandenapi na uddiseti attho. Ettha pana catubbidhaṃ pārivāsiyaṃ parisapārivāsiyaṃ rattipārivāsiyaṃ chandapārivāsiyaṃ ajjhāsayapārivāsiyanti.

Ettha pana bhikkhū kenacideva karaṇīyena sannipatitā meghādīhi upaddutā ‘‘anokāsā mayaṃ, aññatra gacchāmā’’ti chandaṃ avissajjetvāva uṭṭhahanti. Idaṃ **parisapārivāsiyaṃ**. Kiñcāpi parisapārivāsiyaṃ, chandassa pana avissaṭṭhattā kammaṃ kātuṃ vaṭṭati.

Punapi bhikkhūnaṃ ‘‘uposathādīni karissāmā’’ti rattiṃ sannipatitvā dhammaṃ suṇantānaṃyeva aruṇo uggacchati. Sace ‘‘cātuddasikaṃ karissāmā’’ti nisinnā, ‘‘pannaraso’’ti kātuṃ vaṭṭati. Sace pannarasikaṃ kātuṃ nisinnā, pāṭipade anuposathe uposathaṃ kātuṃ na vaṭṭati, aññaṃ pana saṅghakiccaṃ kātuṃ vaṭṭati. Idaṃ **rattipārivāsiyaṃ** nāma.

Puna bhikkhū ‘‘yaṃkiñcideva abbhānādikammaṃ karissāmā’’ti sannipatitā honti, tatreko nakkhattapāṭhako evaṃ vadati ‘‘ajja nakkhattaṃ dāruṇa’’nti, te tassa vacanena chandaṃ vissajjetvā tattheva nisinnā honti. Athañño āgantvā ‘‘kiṃ nakkhattena, karothā’’ti vadati. Idaṃ **chandapārivāsiyañceva ajjhāsayapārivāsiyañca**. Tasmiṃ pārivāsiye puna chandapārisuddhiṃ anānetvā kammaṃ kātuṃ na vaṭṭati. Idaṃ sandhāya **‘‘chandena parivutthenā’’**ti vuttaṃ.

431. **Āpanna**māpattiṃ (mahāva. 169; mahāva. aṭṭha. 169) **adesayitvāna** vā ‘‘ahaṃ, āvuso, itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, taṃ āpattiṃ paṭikarissāmī’’ti vatvā **vimatiṃ anāvikatvāna** vā ‘‘na ca bhikkhave anuposathe uposatho kātabbo aññatra saṅghasāmaggiyā’’ti (mahāva. 183) vuttattā **anuposathepi vā kātuṃ na ca kappatī**ti attho.

432. ‘‘Na ca bhikkhave tadahuposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā’’ti (mahāva. 181) vuttattā **‘‘aṭṭhitoposathāvāsā’’**ti (mahāva. aṭṭha. 181) vuttaṃ. **Na vaje na** gacche. **Adhiṭṭhātuṃ sīmameva vāti** sace vihāre uposathaṃ karonti, uposathādhiṭṭhānatthaṃ sīmāpi nadīpi na gantabbā. Sace panettha koci bhikkhu hoti, tassa santikaṃ gantuṃ vaṭṭati. Vissaṭṭhauposathāpi āvāsā gantuṃ vaṭṭati, evaṃ gato adhiṭṭhātumpi labhatīti. Uposathavinicchayo.

Uposathaniddesavaṇṇanā niṭṭhitā.

45. Pavāraṇāniddesavaṇṇanā

433. ‘‘Anujānāmi, bhikkhave, pañcannaṃ saṅghe pavāretu’’nti (mahāva. 215) vuttattā **‘‘sesā saṅghappavāraṇā’’**ti (mahāva. 215 ādayo) vuttā.

434. **Ajja pavāraṇā**ti ettha (mahāva. 215 ādayo) pana cātuddasikāya pavāraṇāya ‘‘ajja pavāraṇā cātuddasī’’ti pubbakiccaṃ kātabbaṃ, pannarasiyaṃ ‘‘ajja pavāraṇā pannarasī’’ti.

437. Theresu ukkuṭikaṃ nisajja pavārentesu sayaṃ pana navo yāva pavāreti, tāva ukkuṭikova acchatūti attho. ‘‘Na bhikkhave theresu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchitabbaṃ. Yo accheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tadamantarā ukkuṭikaṃ nisīdituṃ, yāva pavāreti, pavāretvā āsane nisīditu’’nti (mahāva. 211) hi vuttaṃ.

440-2. Evaṃ tevācikappavāraṇaṃ dassetvā idāni dvevācikaekavācikasamānavassikappavāraṇāsu kattabbaṃ dassetuṃ **‘‘dānenā’’**tiādimāha. Tattha **dānenā**ti dānena vā. **Dhammasākacchā**ti iminā dhammakathāsuttasaṅgāyanāvinayavinicchayādayo gahitā. Dānena vā dhammasākacchāya vā kalahena vā rattiyā khepitabhāvato tevācikāya okāse asati dasavidhe vā antarāye anurūpato uttiṃ ṭhapetvā pavāreyyāti sambandho.

Idāni yathānurūpato ñatti ṭhapitā, taṃ dassetuṃ **‘‘suṇātu me’’**tiādimāha. **Yathāṭhapitañattiyā**ti ettha sabbasaṅgāhikāceñattiṭhapitā, tevācikadvevācikaekavācikānaṃ vasena pavāretabbaṃ, samānavassikappavāraṇāva ekā na vaṭṭati. Sace ‘‘saṅgho tevācikaṃ pavāreyyā’’ti ṭhapitā, tevācikā eva vaṭṭati, dvevācikādayo na vaṭṭanti. ‘‘Dvevācikaṃ pavāreyyā’’ti vutte dvevācikañca tevācikañca vaṭṭati, ekavācikasamānavassikā na vaṭṭanti. ‘‘Ekavācikaṃ pavāreyyā’’ti vutte pana samānavassikaṃ ṭhapetvā sesā vaṭṭanti. ‘‘Samānavassika’’nti pana vutte sabbaṃ vaṭṭatīti. **Ādike cettha āhare**ti ettha pavāraṇāyapi pubbe uposathe vutte ‘‘yadi samā āgaccheyyu’’ntiādike **vāre** āhareti attho.

443. Idāni vattabbaṃ sandhāya **‘‘eva’’**nti vuttaṃ. Tivaggo ca catuvaggo ca **ticatuvaggo**.

450. ‘‘Na bhikkhave sāpattikena pavāretabbaṃ. Yo pavāreyya, āpatti dukkaṭassā’’ti (mahāva. 235) vuttattā sāpattikenapi vematikenapi pavāriyamāne āpattiṃ sarantenapi uposathe vuttanayena paṭipajjitabbaṃ. ‘‘Vagge samagge vaggoti-saññino vimatissa vā’’tiādigāthāto paṭṭhāya yāva ‘‘antarāyaṃ va saṅghaṃ vā-dhiṭṭhātuṃ sīmameva vā’’ti avasānagāthā, tāva sesā uposathe vuttā gāthāyoti adhippetā.

451. **Pavārite cā**ti (mahāva. 213 ādayo) paṭhamapavāraṇāya saṅghamhi pavāriteti adhippāyo. Ettha **avuttho**ti pacchimikāya upagato apariniṭṭhitattā ‘‘avuttho’’ti vuccati.

452. **Cātumāsinī**ti kattikapuṇṇamī. Ettha **vutthavassā** nāma pacchimikāya upagatā. Pavāraṇāvinicchayo.

Pavāraṇāniddesavaṇṇanā niṭṭhitā.

46. Saṃvaraniddesavaṇṇanā

453. **Cakkhusotādibhedehī**ti (dī. ni. 1.213, 454; ma. ni. 1.411; a. ni. 4.198; dha. sa. 1352-1354; mahāni. 196) cakkhusotaghānajivhākāyamanasaṅkhātehi chahi indriyehīti attho. **Rūpasaddādigocare**ti rūpasaddagandharasaphoṭṭhabbadhammasaṅkhātesu chasu gocaresūti attho. Ettha pana hatthapādahasitakathitavilokitādibhedaṃ subhākāraṃ gahetvā ayoniso manasi karontassa abhijjhā uppajjati. ‘‘Anatthaṃ me acari, carati, carissatī’’tiādinā (pari. aṭṭha. 329) nayena paṭighanimittaṃ gahetvā ayoniso manasi karontassa byāpādo uppajjati. Ettha pana itthipurisanimittaṃ vā subhanimittādikaṃ kilesavatthubhūtaṃ nimittaṃ aggaṇhitvā diṭṭhe diṭṭhamattādinā paṭipajjitvā asubhanimitte yoniso manasikāraṃ bahulīkarontassa abhijjhāya pahānaṃ hoti. ‘‘Anatthaṃ me acari, taṃ kutettha labbhā’’tiādinā vā mettābhāvanādivasena vā yoniso manasi karontassa byāpādappahānaṃ hoti. Evamidaṃ saṅkhepato rūpādīsu kilesānubandhanimittādiggāhaparivajjanalakkhaṇaṃ indriyasaṃvarasīlanti veditabbaṃ.

454. **Niggaṇheyyā**ti nivāreyya;

‘‘Yāni sotāni lokasmiṃ; (Ajitāti bhagavā,)
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi;
Paññāyete pidhiyyare’’ti –. (su. ni. 1041);

Vuttattā **‘‘satimā sampajāno vā’’**ti vuttaṃ. Ettha pana catubbidhaṃ sampajaññaṃ sātthakasappāyagocaraasammohavasena. Saṃvaravinicchayo.

Saṃvaraniddesavaṇṇanā niṭṭhitā.

47. Suddhiniddesavaṇṇanā

455. **Desanā saṃvaro eṭṭhi, paccavekkhaṇa bhedato**ti (pārā. aṭṭha. 2.585; visuddhi. 1.19) desanāsuddhi saṃvarasuddhi pariyeṭṭhisuddhi paccavekkhaṇasuddhīti evaṃ catubbidhā suddhīti attho. Idāni tāhi suddhīhi visujjhanake dassetuṃ **‘‘pātimokkhasaṃvarasammata’’**ntiādimāha.

456. ‘‘Puna evaṃ na karissa’’nti cittādhiṭṭhānasaṃvarā yasmā sujjhati indriyasaṃvaro, tasmā indriyasaṃvaro **‘‘saṃvarasuddhī’’**ti vuttoti sambandho.

457. **Pahāyānesana**nti anesanaṃ pahāya dhammena uppādentassa paccayeti pāṭhaseso.

458. ‘‘Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi…pe… uppannānaṃ veyyābādhikānaṃ…pe… paramatāyā’’ti (ma. ni. 1.23; a. ni. 6.58) ca evaṃ catūsupi paccayesu yathāvuttapaccavekkhaṇasujjhanāti attho. Ettha pana duvidhaṃ paccavekkhaṇaṃ paṭilābhakāle ca paribhogakāle ca. Paṭilābhakāle hi dhātuvasena vā paṭikkūlavasena vā paccavekkhitvā ṭhapitacīvarādīni tato uttari paribhuñjantassa anavajjova paribhogo, paribhogakālepi. Suddhivinicchayo.

Suddhiniddesavaṇṇanā niṭṭhitā.

48. Santosaniddesavaṇṇanā

459. ‘‘Cattārimāni, bhikkhave, appāni ceva sulabhāni ca, tāni ca anavajjāni. Katamāni cattāri? Paṃsukūlaṃ, bhikkhave, cīvarānaṃ appañca sulabhañca, tañca anavajjaṃ. Piṇḍiyālopo, bhikkhave, bhojanānaṃ appañca sulabhañca, tañca anavajjaṃ. Rukkhamūlaṃ, bhikkhave, senāsanānaṃ appañca sulabhañca, tañca anavajjaṃ. Pūtimuttabhesajjaṃ, bhikkhave, bhesajjānaṃ appañca sulabhañca, tañca anavajjaṃ. Imāni kho, bhikkhave, cattāri appāni ceva sulabhāni ca, tāni ca anavajjānī’’ti (a. ni. 4.27; itivu. 101) vacanato **‘‘appenā’’**tiādi vuttaṃ.

Santuṭṭhoti ettha yathālābhayathābalayathāsāruppasantosānaṃ vasena ekekasmiṃ paccaye tayo tayo katvā catūsu paccayesu dvādasa santosā honti. **Mattaññū**ti ettha (ma. ni. aṭṭha. 1.422; saṃ. ni. aṭṭha. 3.4.239; a. ni. aṭṭha. 2.3.16; itivu. aṭṭha. 28; dha. sa. aṭṭha. 124-134) cattāro mattā pariyesanamattā paṭiggahaṇamattā paribhogamattā vissajjanamattāti. Itarītarena yāpento **subharo** nāma. Santosavinicchayo.

Santosaniddesavaṇṇanā niṭṭhitā.

49. Caturārakkhaniddesavaṇṇanā

461-2. **Asubha**nti asubhabhāvanā. Ime cattāro caturārakkhā nāmāti adhippāyo. Idāni te dassetuṃ **‘‘ārakattādinā’’**tiādimāha. **Ārakattādinā**ti ettha ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva catūhi kāraṇehi so bhagavā arahanti anussaritabboti attho. Vuttañhetaṃ –

‘‘Ārakattā hatattā ca, kilesārīna so muni;
Hatasaṃsāracakkāro, paccayādīna cāraho;
Na raho karoti pāpāni, arahaṃ tena vuccatī’’ti. (pārā. aṭṭha. 1.1; visuddhi. 1.130);

Bhagavā pana sabbakilesehi suvidūravidūre ṭhito maggena savāsanakilesānaṃ hatattā, tasmā ‘‘ārakattā araha’’nti vutto. Vuttañhetaṃ –

‘‘So tato ārakā nāma;
Yassa yenāsamaṅgitā;
Asamaṅgī ca dosehi,
Nātho tenārahaṃ mato’’ti. (visuddhi. 1.125);

Bhagavatā pana sabbakilesārayo hatā, tasmā ‘‘arīnaṃ hatattāpi araha’’nti vutto. Vuttañhetaṃ –

‘‘Yasmā rāgādisaṅkhātā, sabbepi arayo hatā;
Paññāsatthena nāthena, tasmāpi arahaṃ mato’’ti. (visuddhi. 1.126);

Yaṃ panetaṃ

avijjābhavataṇhāmayanābhipuññābhisaṅkhāraapuññābhisaṅkhāraāneñjābhisaṅkhārāraṃ jarāmaraṇanemi ‘‘āsavasamudayā avijjāsamudayo’’ti (ma. ni. 1.103) vacanato āsavasamudayamayena akkhena vijjhitvā tibhavarathe yojitaṃ anādikālappavattaṃ saṃsāracakkaṃ, tassa bhagavato bodhirukkhamūle sammappadhānavīriyapādehi catupārisuddhisīlapathaviyaṃ patiṭṭhāya saddhāhatthena kammakkhayakarañāṇapharasuṃ gahetvā sabbe arā hatā. Tasmā ‘‘arānaṃ hatattā araha’’nti vutto. Vuttañhetaṃ –

‘‘Arā saṃsāracakkassa, hatā ñāṇāsinā yato;
Lokanāthena tenesa, arahanti pavuccatī’’ti. (visuddhi. 1.128);

Aggadakkhiṇeyyattā cīvarādīnaṃ paccayānaṃ uttamapūjāya ca yutto bhagavā, tasmā ‘‘paccayādīnaṃ arahattā ca araha’’nti vuccati. Vuttañhetaṃ –

‘‘Pūjāvisesaṃ saha paccayehi,
Yasmā ayaṃ arahati lokanātho;
Atthānurūpaṃ arahanti loke,
Tasmā jino arahati nāmameta’’nti. (visuddhi. 1.129);

Yathā loke keci paṇḍitamānino asilokabhayena raho pāpāni karonti, tathā bhagavā kadācipi na karoti, tasmā ‘‘pāpakaraṇe rahābhāvā ca araha’’nti vuccati. Vuttañhetaṃ –

‘‘Yasmā natthi raho nāma, pāpakammesu tādino;
Rahābhāvena tenesa, arahaṃ iti vissuto’’ti. (visuddhi. 1.130) –

Evaṃ ārakattādinā arahanti bhāvetabbaṃ.

Sammā sāmañca sabbadhammānaṃ buddhattā pana sammāsambuddho. **Sammā**ti ñāyeneva, abhiññeyye dhamme abhiññeyyato pariññeyye dhamme pariññeyyato pahātabbe dhamme pahātabbato sacchikātabbe dhamme sacchikātabbato bhāvetabbe dhamme bhāvetabbato evāti attho. **Sāmañcā**ti attanāva. Vuttañhetaṃ –

‘‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti. (ma. ni. 2.399; su. ni. 563);

‘‘Itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthādevamanussānaṃ buddho bhagavā’’ti evaṃ vutte **navabhede bhagavato guṇe yā punappunaṃ** uppajjanato satiyeva **anussati,** pavattitabbaṭṭhānamhiyeva vā pavattattā saddhāpabbajitassa kulaputtassa anurūpā satīti anussati, buddhaṃ ārabbha uppannā anussati **buddhānussati,** yā evaṃ navavidhena pavattā sati, sā buddhānussati nāmāti attho. Sabbākārena pana ācariyena buddhaghosena buddhānussati **visuddhimagge** (visuddhi. 1.123 ādayo) vuttā, atthikena pana tato paccāsīsitabbā.

463-4. Caturārakkhāya sāyaṃpātaṃ bhāvetabbattā mettābhāvanaṃ dassentena therena sabbatthakakammaṭṭhānabhāvanāvasena dassitāti veditabbā. Itarathā ‘‘attānaṃ upamaṃ katvā, na haneyya na ghātaye’’ti (dha. pa. 129-130) vacanato sabbapaṭhamaṃ ‘‘ahaṃ sukhito homi, avero’’tiādinā nayena bhāvetvāva attani cittaṃ niparibandhamānaṃ katvā pacchā ācariyupajjhāyādīsu kamena bhāvetabbā. Attani pana appanā na hoti. Gocaragāmamhi issare janeti sambandho. **Tatthā**ti (pārā. aṭṭha. 2.165) gocaragāme. Sīmaṭṭhasaṅghato paṭṭhāya **paricchijja paricchijjā**ti attho. Evaṃ mettaṃ bhāvento bhikkhusaṅghe mettāya sahavāsīnaṃ muducittaṃ janeti, athassa sukhasaṃvāsatā hoti. Sīmaṭṭhakadevatāsu mettāya mudukatacittāhi devatāhi dhammikāya rakkhāya susaṃvihitarakkho hoti. Gocaragāmamhi issarajane mettāya mudukatacittasantānehi issarehi dhammikāya rakkhāya surakkhitaparikkhāro hoti. Tattha manusse mettāya pasāditacittehi tehi aparibhūto hutvā vicarati. Sabbasattesu mettāya sabbattha appaṭihatacāro hoti.

465-6. Vaṇṇato ca saṇṭhānato ca okāsato ca disato ca paricchedato ca kesādikoṭṭhāse vavatthapetvāti sambandho. Ettha **vaṇṇato**ti (visuddhi. 1.110) kesādīnaṃ vaṇṇato. **Saṇṭhānato**ti tesaṃyeva saṇṭhānato. **Okāsato**ti ‘‘ayaṃ koṭṭhāso imasmiṃ nāma okāse patiṭṭhito’’ti evaṃ tassa tassa okāsato. **Disato**ti imasmiṃ sarīre nābhito uddhaṃ uparimā disā, adho heṭṭhimā disā, tasmā ‘‘ayaṃ koṭṭhāso imissā nāma disāyā’’ti disā vavatthapetabbā. **Paricchedato**ti sabhāgaparicchedato visabhāgaparicchedatoti dve paricchedā. Tattha ‘‘ayaṃ koṭṭhāso heṭṭhā ca upari ca tiriyañca iminā nāma paricchedo’’ti evaṃ sabhāgaparicchedo veditabbo. ‘‘Kesā na lomā, lomā na kesā’’ti evaṃ amissakavasena visabhāgaparicchedo.

Evaṃ pañcahi ākārehi vavatthānākāraṃ dassetvā idāni manasi karontena evaṃ manasi kātabbanti taṃ dassetuṃ **‘‘anupubbato’’**tiādimāha. Tattha **anupubbato**ti sajjhāyakaraṇakālato paṭṭhāya ‘‘kesā nakhā’’ti evaṃ ekantarikāya vā ‘‘lomā kesā’’ti evaṃ uppaṭipāṭiyā vā na manasi kātabbaṃ, atha kho ‘‘kesā lomā’’tiādinā nayena anupaṭipāṭiyā manasi kātabbaṃ, anupaṭipāṭiyā manasi karontenāpi nātisīghaṃ nātisaṇikaṃ manasi kātabbaṃ, bahiddhā puthuttārammaṇe cetaso vikkhepo paṭibāhitabbo. ‘‘Paṇṇattiṃ samatikkamma, muñcantassānupubbato’’ti pāṭho gahetabbo. Evañhi sati bhāvanākkamena attho suviññeyyo hoti. ‘‘Kesā lomā’’tiādipaññattiṃ amanasikatvā paṭikkūlabhāvena evaṃ cittaṃ ṭhapetabbaṃ. **Muñcantassānupubbato**ti yo yo koṭṭhāso āpāthaṃ nāgacchati, taṃ taṃ anupubbato muñcantassāti attho.

467. Idāni yathā paṭikkūlamanasikāro kātabbo, taṃ dassetuṃ **‘‘vaṇṇaāsayasaṇṭhānā’’**tiādimāha. Etehi vaṇṇādīhi koṭṭhāsehi paṭikkūlāti bhāvanāti sambandho. Ettha (vibha. aṭṭha. 356; visuddhi. 1.178) kesā tāva vaṇṇatopi paṭikkūlā. Tathā hi yāgubhattādīsu kesavaṇṇaṃ kiñci disvā jigucchanti. Saṇṭhānatopi paṭikkūlā. Tathā hi rattiṃ bhuñjantā kesasaṇṭhānaṃ makacivākādikaṃ chupitvā jigucchanti. Telamakkhanādivirahitānañca aggimhi pakkhittānañca gandho ativiya paṭikkūloti gandhatopi paṭikkūlā. Asuciṭṭhāne jātasūpeyyapaṇṇaṃ viya pubbalohitamuttakarīsapittasemhādinissandena jātattā āsayatopi paṭikkūlā. Gūtharāsimhi uṭṭhitakaṇṇikaṃ viya ekatiṃsakoṭṭhāsarāsimhi jātattā okāsatopi paṭikkūlā. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ vikkhittakaṃ hatavikkhittakaṃ lohitakaṃ puḷavakaṃ aṭṭhikanti imesu uddhumātakādīsu vatthūsu asubhākāraṃ gahetvā pavattā bhāvanā vā asubhaṃ nāmāti attho.

468. Yaṃ panetaṃ arahantānaṃ vaṭṭadukkhasamucchedasaṅkhātaṃ samucchedamaraṇaṃ (visuddhi. 1.167), saṅkhārānaṃ khaṇabhaṅgasaṅkhātaṃ khaṇikamaraṇaṃ, ‘‘rukkho mato, lohaṃ mata’’ntiādi sammutimaraṇañca, na taṃ idha adhippetaṃ. Idha pana **maraṇa**nti ekabhavapariyāpannassa jīvitindriyassa upacchedo adhippeto. Tampi kālamaraṇaṃ akālamaraṇanti duvidhaṃ hoti. Tattha kālamaraṇaṃ puññakkhayena vā āyukkhayena vā ubhayakkhayena vā hoti, akālamaraṇaṃ upapīḷakaupacchedakakammavasena. ‘‘Maraṇaṃ me bhavissatī’’ti vā ‘‘jīvitaṃ ucchijjissatī’’ti vā ‘‘maraṇaṃ maraṇa’’nti vā yoniso bhāvayitvānāti sambandho.

469-70. Yassa pana ettāvatā upacārajjhānaṃ na uppajjati, tena vadhakapaccupaṭṭhānato sampattivipattito upasaṃharaṇato kāyabahusādhāraṇato āyudubbalato animittato addhānaparicchedato khaṇaparittatoti imehi aṭṭhahi ākārehi maraṇaṃ anussaritabbaṃ, idāni te dassetuṃ **‘‘vadhakassevupaṭṭhāna’’**ntiādimāha. Asiṃ ukkhipitvā sīsaṃ chindituṃ ṭhitavadhako viya maraṇaṃ paccupaṭṭhitamevāti bhāvanā maraṇassati nāmāti sambandho. Evaṃ sabbattha. Sabbaṃ ārogyaṃ byādhipariyosānaṃ, sabbaṃ yobbanaṃ jarāpariyosānaṃ, sabbaṃ jīvitaṃ maraṇapariyosānaṃ, tasmā ‘‘ayaṃ yobbanādikāyasampatti tāvadeva sobhati, yāva maraṇasaṅkhātā vipatti na bhavissatī’’ti evamādinā sampattivipattito ca, sattahākārehi upasaṃharaṇato maraṇaṃ anussaritabbaṃ yasamahattato puññamahattato thāmamahattato iddhimahattato paññāmahattato paccekabuddhato sammāsambuddhatoti. Tattha ‘‘idaṃ maraṇaṃ nāma mahāyasānaṃ mahāparivārānaṃ mahāsammatamandhātādīnampi upari patati, kimaṅgaṃ pana mayhaṃ upari na patissatī’’ti evaṃ yasamahattato,

‘‘Jotiko jaṭilo uggo,
Meṇḍako atha puṇṇako;
Ete caññe ca ye loke,
Mahāpuññāti vissutā;
Sabbe maraṇamāpannā,
Mādisesu kathāva kā’’ti. –

Evaṃ puññamahattato,

‘‘Vāsudevo baladevo, bhīmasenādayo mahā;
Balā maccuvasaṃ pattā, mādisesu kathāva kā’’ti. –

Evaṃ thāmamahattato,

‘‘Mahāmoggallānādīnaṃ mahiddhikānampi upari patati, mādisesu kathāva kā’’ti evaṃ iddhimahattato, ‘‘sāriputtādīnaṃ mahāpaññānampi upari patati, mādisesu kathāva kā’’ti evaṃ paññāmahattato. Evaṃ itaresampi paccekabuddhasammāsambuddhānampi mahantabhāvaṃ cintetvā ‘‘tesampi upari maraṇaṃ patati, kimaṅgaṃ pana mayhaṃ upari na patissatī’’ti evaṃ **upasaṃharaṇato** ca, ‘‘ayaṃ kāyo bahusādhāraṇo ajjhattikānaṃyeva anekasatānaṃ rogānaṃ bāhirānaṃ ahivicchikādīnañcā’’ti **kāyabahusādhāraṇato** ca, ‘‘assāsapassāsapaṭibaddhaṃ jīvita’’ntiādinā nayena **āyudubbalato** ca,

‘‘Jīvitaṃ byādhi kālo ca,
Dehanikkhepanaṃ gati;
Pañcete jīvalokasmiṃ;
Animittā na nāyare’’ti. (saṃ. ni. aṭṭha. 1.1.20; jā. aṭṭha. 2.2.34) –

Evaṃ **kālavavatthānassa abhāvato** ca, ‘‘yo, bhikkhave, ciraṃ jīvati, so vassasataṃ jīvati appaṃ vā bhiyyo’’ti (saṃ. ni. 1.145) vuttattā evamādinā nayena **addhānassa paricchedā**ca bhāvanā maraṇassati nāmāti attho. Khaṇaparittato ca maraṇassati bhāvetabbā.

‘‘Jīvitaṃ attabhāvo ca,
Sukhadukkhā ca kevalā;
Ekacittasamāyuttā,
Lahu so vattate khaṇo’’ti. (visuddhi. 1.176) –

Hi vuttaṃ. Caturārakkhavinicchayo.

Caturārakkhaniddesavaṇṇanā niṭṭhitā.

50. Vipassanāniddesavaṇṇanā

471-2. **Nāmarūpaṃ pariggayhā**ti ettha (visuddhi. 2.662 ādayo) nāmarūpapariggahaṃ kātukāmena tāva ṭhapetvā nevasaññānāsaññāyatanaṃ avasesesu yaṃ kiñci jhānaṃ samāpajjitvā vuṭṭhāya vitakkādīni jhānaṅgāni ca taṃsampayutte ca phassādayo dhamme lakkhaṇarasapaccupaṭṭhānapadaṭṭhānavasena paricchinditvā ‘‘sabbametaṃ ārammaṇābhimukhaṃ namanato namanaṭṭhena nāma’’nti vavatthapetabbaṃ. Tato tassa paccayaṃ pariyesanto ‘‘hadayavatthuṃ nissāya vattatī’’ti passati, puna vatthussa paccayabhūtāni ca upādārūpāni ca passitvā ‘‘idaṃ sabbaṃ ruppanato vikārāpattito rūpa’’nti pariggaṇhāti. Puna tadubhayaṃ ‘‘namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpa’’nti evaṃ saṅkhepato nāmarūpaṃ vavatthapeti. Idaṃ sabbaṃ samathayānikavasena vuttaṃ. Vipassanāyāniko pana catudhātuvavatthānamukhena bhūtupādāyarūpāni paricchinditvā ‘‘sabbametaṃ ruppanato rūpa’’nti passati. Tato evaṃ paricchinnarūpassa cakkhādīni nissāya pavattamānā arūpadhammāpi āpāthamāgacchanti. Tato sabbepi te arūpadhamme namanalakkhaṇena ekato katvā ‘‘etaṃ nāma’’nti passati. So ‘‘idaṃ nāmaṃ, idaṃ rūpa’’nti dvedhā vavatthapeti. Evaṃ vavatthapetvā ‘‘nāmarūpato uddhaṃ añño satto vā puggalo vā poso vā devo vā brahmā vā natthī’’ti passati.

> Yathāhi aṅgasambhārā, hoti saddo ratho iti;
> Evaṃ khandhesu santesu, hoti sattoti sammuti. (saṃ. ni. 1.171);

Evameva pañcasu upādānakkhandhesu sati satto, puggaloti vā vohāramatto hotīti evamādinā nayena nāmarūpānaṃ yāthāvadassanasaṅkhātena diṭṭhivisuddhibhūtena ñāṇena nāmarūpaṃ pariggayhāti attho.

Tato tassa ca paccayanti puna tassa nāmarūpassa paccayaṃ pariggayhāti attho. Vuttanayena nāmarūpaṃ pariggaṇhitvā ‘‘ko nu kho imassa hetū’’ti pariyesanto ahetuvādavisamahetuvādesu dosaṃ disvā rogaṃ disvā tassa nidānasamuṭṭhānaṃ pariyesanto vejjo viya tassa hetuñca paccayañca pariyesanto avijjā taṇhā upādānaṃ kammanti ime cattāro dhamme nāmarūpassa uppādapaccayattā ‘‘hetū’’ti ca āhāraṃ upatthambhanassa paccayattā ‘‘paccayo’’ti ca passati. ‘‘Imassa kāyassa avijjādayo tayo dhammā mātā viya dārakassa upanissayā honti, kammaṃ pitā viya puttassa janakaṃ, āhāro dhāti viya dārakassa sandhārako’’ti evaṃ rūpakāyassa paccayapariggahaṃ katvā puna ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’ntiādinā (saṃ. ni. 2.43) nayena nāmakāyassapi hetupaccayaṃ pariggaṇhāti.

Evaṃ pariggaṇhanto ‘‘atītānāgatāpi dhammā evameva pavattantī’’ti sanniṭṭhānaṃ karoti. Tassa yā sā pubbantaṃ ārabbha ‘‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ, na nu kho ahosiṃ, kiṃ nu kho, kathaṃ nu kho, kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhāna’’nti pañcavidhā vicikicchā vuttā, yāpi aparantaṃ ārabbha ‘‘bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ, na nu kho, kiṃ nu kho, kathaṃ nu kho, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhāna’’nti pañcavidhā vuttā, yāpi etarahi vā pana paccuppannaṃ addhānaṃ ārabbha ‘‘ajjhattaṃ kathaṃkathī hoti, ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī bhavissatī’’ti chabbidhā vicikicchā vuttā, tā sabbāpi pahīyanti. Evaṃ paccayapariggahaṇena tīsu addhāsu kaṅkhaṃ vitaritvā ṭhitaṃ ñāṇaṃ ‘‘kaṅkhāvitaraṇavisuddhī’’tipi ‘‘dhammaṭṭhitiñāṇa’’ntipi ‘‘sammādassana’’ntipi vuccati.

Ettha pana tisso lokiyapariññā ñātapariññā tīraṇapariññā pahānapariññāti. Tattha ‘‘ruppanalakkhaṇaṃ rūpaṃ, vedayitalakkhaṇā vedanā’’ti evaṃ tesaṃ tesaṃ dhammānaṃ paccattalakkhaṇasallakkhaṇavasena pavattā paññā **ñātapariññā**nāma. ‘‘Rūpaṃ aniccaṃ, vedanā aniccā’’tiādinā tesaṃyeva dhammānaṃ sāmaññalakkhaṇaṃ āropetvā lakkhaṇārammaṇikavipassanāpaññā **tīraṇapariññā** nāma. Tesu evaṃ pana dhammesu niccasaññādipajahanavasena pavattā lakkhaṇārammaṇikavipassanā **pahānapariññā** nāma. Tattha saṅkhārapariggahato paṭṭhāya yāva paccayapariggahā ñātapariññāya bhūmi. Kalāpasammasanato paṭṭhāya yāva udayabbayānupassanā tīraṇapariññāya bhūmi. Bhaṅgānupassanato paṭṭhāya pahānapariññāya bhūmi. Tato paṭṭhāya hi ‘‘aniccato anupassanto niccasaññaṃ pajahati, dukkhato anupassanto sukhasaññaṃ, anattato anupassanto attasaññaṃ, nibbindanto nandiṃ, virajjanto rāgaṃ, nirodhento samudayaṃ, paṭinissajjanto ādānaṃ pajahatī’’ti (paṭi. ma. 1.52) evaṃ pajahanto niccasaññādipahānasādhikānaṃ sattannaṃ anupassanānaṃ ādhipaccaṃ hoti. Iti imāsu pariññāsu saṅkhāraparicchedassa ceva paccayapariggahassa ca sādhitattā iminā yoginā ñātapariññā adhigatā hoti.

Puna ‘‘yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ hutvā abhāvato aniccaṃ, udayabbayappaṭipīḷitattā dukkhaṃ, avasavattittā anattā. Yā kāci vedanā, yā kāci saññā, ye keci saṅkhārā, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ hutvā abhāvato aniccaṃ, udayabbayappaṭipīḷitattā dukkhaṃ, avasavattittā anattā’’ti evamādinā nayena kalāpasammasanaṃ karoti. Idaṃ sandhāya vuttaṃ **‘‘tilakkhaṇaṃ āropetvāna saṅkhāre sammasanto’’**ti.

Evaṃ saṅkhāresu aniccadukkhaanattavasena kalāpasammasanaṃ katvā puna saṅkhārānaṃ udayabbayameva passati. Kathaṃ? ‘‘Avijjāsamudayā (paṭi. ma. 1.50) rūpasamudayo, taṇhākammaāhārasamudayā rūpasamudayo’ti evaṃ rūpakkhandhassa paccayasamudayadassanaṭṭhena rūpakkhandhassa udayaṃ passati, nibbattilakkhaṇaṃ passantopi rūpakkhandhassa udayaṃ passatī’’ti evaṃ pañcahākārehi rūpakkhandhassa udayaṃ passati. ‘‘Avijjānirodhā rūpanirodho, taṇhākammaāhāranirodhā rūpanirodho’ti evaṃ rūpakkhandhassa paccayanirodhadassanaṭṭhena rūpakkhandhassa vayaṃ passati, vipariṇāmalakkhaṇaṃ passantopi rūpakkhandhassa vayaṃ passatī’’ti evaṃ pañcahākārehi vayaṃ passati. Tathā ‘‘avijjāsamudayā vedanāsamudayo, taṇhākammaphassasamudayā vedanāsamudayo’’ti vedanākkhandhassa, nibbattilakkhaṇaṃ passantopi vedanākkhandhassa udayaṃ passati. ‘‘Avijjānirodhā vedanānirodho, taṇhākammaphassanirodhā vedanānirodho’’ti vedanākkhandhassa, vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passati. Evaṃ saññākkhandhādīsupi. Ayaṃ pana viseso – viññāṇakkhandhassa phassaṭṭhāne nāmarūpasamudayā, nāmarūpanirodhāti yojetabbaṃ. Evaṃ ekekasmiṃ khandhe paccayasamudayavasena ca nibbattilakkhaṇavasena ca paccayanirodhavasena ca vipariṇāmalakkhaṇavasena ca udayabbayadassanena dasa dasa katvā paññāsa lakkhaṇāni vuttāni. Tesaṃ vasena evaṃ rūpassa udayo rūpassa vayoti paccayato ceva lakkhaṇato ca vitthārena manasikāraṃ karoti.

Tassevaṃ karoto ‘‘iti kira ime dhammā ahutvā sambhonti, hutvā paṭiventī’’ti ñāṇaṃ visadaṃ hoti. ‘‘Evaṃ kira ime dhammā anuppannā uppajjanti, uppannā nirujjhantī’’ti niccaṃ navāva hutvā saṅkhārā upaṭṭhahanti. Na kevalañca niccaṃ navā, sūriyuggamane ussāvabindu viya, udakabubbuḷo viya, udake daṇḍarāji viya, āragge sāsapo viya, vijjuppādo viya ca parittaṭṭhāyino. Māyāmarīcisupinaalātacakkagandhabbanagarapheṇapiṇḍakadaliādayo viya nissārā hutvā upaṭṭhahanti. Ettāvatā cānena vayadhammameva uppajjati, uppannañca vayaṃ upetīti iminā ākārena samapaññāsa lakkhaṇāni paṭivijjhitvā ṭhitaṃ udayabbayānupassanaṃ nāma paṭhamaṃ taruṇavipassanāñāṇaṃ adhigataṃ hoti, yassādhigamā āraddhavipassakoti saṅkhyaṃ gacchati.

Athassa āraddhavipassakassa kulaputtassa obhāso ñāṇaṃ pīti passaddhi sukhaṃ adhimokkho paggaho upaṭṭhānaṃ upekkhā nikantīti dasa vipassanupakkilesā uppajjanti. Ettha **obhāso** nāma vipassanākkhaṇe ñāṇassa balavattā lohitaṃ pasīdati, tena chavito obhāso nibbattati, taṃ disvā ayaṃ yogī ‘‘maggo mayā patto’’ti tameva obhāsaṃ assādeti. **Ñāṇa**nti vipassanāñāṇamevetaṃ, saṅkhāre sammasantassa sūraṃ pasannaṃ hutvā pavattamānaṃ disvā pubbe viya ‘‘maggo’’ti assādeti. **Pītī**ti vipassanāpīti eva. Tassa hi tasmiṃ khaṇe pañcavidhā pīti uppajjati. **Passaddhī**ti vipassanāpassaddhi. Tasmiṃ samaye neva kāyacittānaṃ daratho gāravatā kakkhaḷatā akammaññatā gelaññatā vaṅkatā hoti. **Sukhaṃ** vipassanāsukhameva. Tassa kira tasmiṃ samaye sakalasarīraṃ ṭhapitavaṭṭi viya abhisandayamānaṃ atipaṇītaṃ sukhaṃ uppajjati.

Adhimokkho nāma vipassanākkhaṇe pavattā saddhā. Tasmiṃ khaṇe cittacetasikānaṃ ativiya pasādabhūtā balavatī saddhā uppajjati. **Paggaho** nāma vipassanāsampayuttaṃ vīriyaṃ. Tasmiñhi khaṇe asithilamanaccāraddhaṃ supaggahitaṃ vīriyaṃ uppajjati. **Upaṭṭhāna**nti vipassanāsampayuttā sati. Tasmiñhi khaṇe supaṭṭhitā sati uppajjati. **Upekkhā**ti duvidhā vipassanāvajjanavasena. Tasmiṃ khaṇe sabbasaṅkhāraggahaṇe majjhattabhūtavipassanupekkhāsaṅkhātaṃ ñāṇaṃ balavantaṃ hutvā uppajjati, manodvāre āvajjanupekkhā ca, sāva taṃ taṃ ṭhānaṃ āvajjentassa sūrā tikhiṇā hutvā vahati. **Nikanti** vipassanānikanti. Obhāsādīsu ālayaṃ kurumānā sukhumā santākārā nikanti uppajjati. Ettha obhāsādayo kilesavatthubhūtatāya ‘‘upakkilesā’’ti vuttā, na akusalattā. Nikanti pana upakkileso ceva kilesavatthu ca. Paṇḍito pana bhikkhu obhāsādīsu uppannesu vikkhepaṃ agacchanto ‘‘obhāsādayo dhammā na maggo, upakkilesavinimuttaṃ pana vīthippaṭipannaṃ vipassanāñāṇaṃ maggo’’ti maggañca amaggañca vavatthapeti. Tassevaṃ ‘‘ayaṃ maggo, ayaṃ na maggo’’ti ñatvā ṭhitaṃ ñāṇaṃ **‘‘maggāmaggañāṇadassanavisuddhī’’**ti vuccati.

Ito paṭṭhāya aṭṭhavidhassa ñāṇassa vasena sikhāppattaṃ vipassanāñāṇaṃ **paṭipadāñāṇadassanavisuddhi** nāma hoti. Udayabbayānupassanāñāṇaṃ bhaṅgānupassanāñāṇaṃ bhayatupaṭṭhānañāṇaṃ ādīnavānupassanāñāṇaṃ nibbidānupassanāñāṇaṃ muñcitukamyatāñāṇaṃ paṭisaṅkhānupassanāñāṇaṃ saṅkhārupekkhāñāṇanti imāni aṭṭha ñāṇāni nāma. Etāni nibbattetukāmena yasmā upakkilesehi abhibhūtaṃ hutvā lakkhaṇappaṭivedhaṃ kātuṃ asamatthaṃ hoti cittaṃ, tasmā punapi udayabbayameva passitabbaṃ. Udayabbayaṃ passantassa aniccalakkhaṇaṃ yathābhūtaṃ upaṭṭhāti, udayabbayappaṭipīḷitattā dukkhalakkhaṇañca ‘‘dukkhameva ca sambhoti, dukkhaṃ tiṭṭhati veti cā’’ti (saṃ. ni. 1.171) passato anattalakkhaṇañca.

Ettha ca aniccaṃ aniccalakkhaṇaṃ, dukkhaṃ dukkhalakkhaṇaṃ, anattā anattalakkhaṇanti ayaṃ vibhāgo veditabbo. Ettha **anicca**nti khandhapañcakaṃ. Kasmā? Uppādavayaññathattabhāvā hutvā abhāvato vā. Aññathattaṃ nāma jarā, uppādavayaññathattaṃ aniccalakkhaṇaṃ, hutvā abhāvasaṅkhāto vā eko ākāravikāro. ‘‘Yadaniccaṃ taṃ dukkha’’nti (saṃ. ni. 3.15) vacanato tadeva khandhapañcakaṃ dukkhaṃ. Kasmā? Abhiṇhaṃ paṭipīḷitattā. Abhiṇhappaṭipīḷanākāro dukkhalakkhaṇaṃ. ‘‘Yaṃ dukkhaṃ tadanattā’’ti vacanato tadeva khandhapañcakaṃ anattā. Kasmā? Avasavattanato. Avasavattanākāro anattalakkhaṇaṃ. Imānipi tīṇi lakkhaṇāni udayabbayaṃ passantasseva ārammaṇāni honti.

Punapi so rūpārūpadhammesu eva ‘‘aniccā’’tiādinā vipassati, tassa saṅkhārā lahuṃ lahuṃ āpāthaṃ gacchanti. Tato uppādaṃ vā ṭhitiṃ vā ārammaṇaṃ akatvā tesaṃ khayavayanirodhe eva passato sati santiṭṭhatīti idaṃ **bhaṅgānupassanāñāṇaṃ** nāma. Imassa uppādato paṭṭhāya assa yogino ‘‘yathā ime saṅkhārā pañcakkhandhā bhijjanti, evaṃ atītepi saṅkhārā bhijjiṃsu, anāgatepi bhijjissantī’’ti nirodhameva passato sati santiṭṭhati, tassa bhaṅgānupassanāñāṇaṃ āsevantassa bahulīkarontassa sabbabhavayonigatiṭṭhitisattāvāsesu sabbe saṅkhārā jalitaaṅgārakāsuādayo viya mahābhayaṃ hutvā upaṭṭhahanti. Etaṃ **bhayatupaṭṭhānañāṇaṃ** nāma. Tassa taṃ bhayatupaṭṭhānañāṇaṃ āsevantassa sabbe bhavādayo ādittaaṅgārā viya, samussitakhaggā viya paccatthikā appaṭisaraṇā sādīnavā hutvā upaṭṭhahanti. Idaṃ **ādīnavānupassanāñāṇaṃ** nāma. Tassa evaṃ saṅkhāre ādīnavato passantassa bhavādīsu saṅkhārānaṃ ādīnavattā sabbasaṅkhāresu ukkaṇṭhanā anabhirati uppajjati. Idaṃ **nibbidānupassanāñāṇaṃ** nāma. Sabbasaṅkhāresu nibbindantassa ukkaṇṭhantassa sabbasmā saṅkhāragatā muñcitukāmatā nissaritukāmatāva hoti. Idaṃ **muñcitukamyatāñāṇaṃ** nāma. Puna tasmā saṅkhāragatā muñcituṃ puna te eva saṅkhāre paṭisaṅkhānupassanāñāṇena tilakkhaṇaṃ āropetvā tīraṇaṃ **paṭisaṅkhānupassanāñāṇaṃ** nāma, yo evaṃ tilakkhaṇaṃ āropetvā saṅkhāre pariggaṇhanto tesu anattalakkhaṇassa sudiṭṭhattā ‘‘attā’’ti vā ‘‘attaniya’’nti vā aggaṇhanto saṅkhāresu bhayañca nandiñca pahāya saṅkhāresu udāsino hoti majjhatto, ‘‘aha’’nti vā ‘‘mama’’nti vā na gaṇhāti, sabbasaṅkhāresu udāsino majjhatto tīsu bhavesu upekkhako, tassa taṃ ñāṇaṃ **saṅkhārupekkhāñāṇaṃ** nāma. Taṃ panetaṃ sabbasaṅkhārappavattaṃ vissajjetvā nibbānaninnaṃ nibbānapakkhandaṃ hoti, no ce nibbānaṃ santato passati, punappunaṃ ‘‘anicca’’nti vā ‘‘dukkha’’nti vā ‘‘anattā’’ti vā tividhānupassanāvasena saṅkhārārammaṇameva hutvā pavattati.

Evaṃ tiṭṭhamānañca etaṃ animitto appaṇihito suññatoti tiṇṇaṃ vimokkhānaṃ vasena vimokkhamukhabhāvaṃ āpajjitvā tiṭṭhati. Tisso hi anupassanā tīṇi vimokkhamukhānīti vuccanti. Ettha ca aniccato manasi karonto (paṭi. ma. 1.223-224) adhimokkhabahulo animittaṃ vimokkhaṃ paṭilabhati. Dukkhato manasi karonto passaddhibahulo appaṇihitaṃ vimokkhaṃ paṭilabhati. Anattato manasi karonto vedabahulo suññatavimokkhaṃ paṭilabhati. Ettha ca **animitto vimokkho**ti animittākārena nibbānaṃ ārammaṇaṃ katvā pavatto ariyamaggo. So hi animittāya dhātuyā uppannattā animitto, kilesehi ca vimuttattā vimokkho. Eteneva nayena appaṇihitākārena nibbānaṃ ārammaṇaṃ katvā pavatto appaṇihito, suññatākārena nibbānaṃ ārammaṇaṃ katvā pavatto suññatoti veditabbo. Adhigatasaṅkhārupekkhassa kulaputtassa vipassanā sikhāppattā hoti. Vuṭṭhānagāminivipassanāti etadeva. Etaṃ saṅkhārupekkhāñāṇaṃ āsevantassa bhāventassa tikkhatarā saṅkhārupekkhā uppajjati.

Tassa idāni maggo uppajjissatīti saṅkhārupekkhā saṅkhāre ‘‘aniccā’’ti vā ‘‘dukkhā’’ti vā ‘‘anattā’’ti vā sammasitvā bhavaṅgaṃ otarati. Bhavaṅgā vuṭṭhāya saṅkhārupekkhāya āgatanayeneva aniccādiākārena manasi karitvā uppajjati manodvārāvajjanaṃ, tadeva manasi karoto paṭhamaṃ javanacittaṃ uppajjati, yaṃ ‘‘parikamma’’nti vuccati. Tadanantaraṃ tatheva dutiyaṃ javanacittaṃ uppajjati, yaṃ ‘‘upacāra’’nti vuccati. Tadanantarampi tatheva uppajjati javanacittaṃ, yaṃ ‘‘anuloma’’nti vuccati. Idaṃ tesaṃ pāṭiyekkaṃ nāmaṃ. Avisesena pana tividhametaṃ āsevanantipi parikammantipi upacārantipi anulomantipi vuccati. Idaṃ pana anulomañāṇaṃ saṅkhārārammaṇāya vuṭṭhānagāminiyā vipassanāya pariyosānaṃ hoti. Nippariyāyena pana gotrabhuñāṇameva vipassanāpariyosānanti vuccati. Tato paraṃ nirodhaṃ nibbānaṃ ārammaṇaṃ kurumānaṃ puthujjanagottaṃ atikkamamānaṃ nibbānārammaṇe paṭhamasamannāhārabhūtaṃ apunarāvaṭṭakaṃ gotrabhuñāṇaṃ uppajjati. Idaṃ pana ñāṇaṃ paṭipadāñāṇadassanavisuddhiñca ñāṇadassanavisuddhiñca na bhajati, antarā abbohārikameva hoti, vipassanāsote patitattā pana vipassanāti vā saṅkhyaṃ gacchati. Nibbānaṃ ārammaṇaṃ katvā gotrabhuñāṇe niruddhe tena dinnasaññāya nibbānaṃ ārammaṇaṃ katvā diṭṭhisaṃyojanaṃ sīlabbataparāmāsasaṃyojanaṃ vicikicchāsaṃyojananti tīṇi saṃyojanāni samucchedavasena viddhaṃsento sotāpattimaggo uppajjati. Tadanantaraṃ tasseva vipākabhūtāni dve tīṇi vā phalacittāni uppajjanti anantaravipākattā lokuttarānaṃ. Phalapariyosāne panassa cittaṃ bhavaṅgaṃ otarati.

Tato bhavaṅgaṃ vicchinditvā paccavekkhaṇatthāya manodvārāvajjanaṃ uppajjati. So hi ‘‘iminā vatāhaṃ maggena āgato’’ti maggaṃ paccavekkhati, tato ‘‘ayaṃ me ānisaṃso laddho’’ti phalaṃ paccavekkhati, tato ‘‘ime nāma me kilesā pahīnā’’ti pahīnakilese paccavekkhati, tato ‘‘ime nāma me kilesā avasiṭṭhā’’ti uparimaggattayavajjhe kilese paccavekkhati, avasāne ‘‘ayaṃ me dhammo ārammaṇato paṭividdho’’ti amataṃ nibbānaṃ paccavekkhati. Iti sotāpannassa ariyasāvakassa pañca paccavekkhaṇāni honti. Tathā sakadāgāmianāgāmīnaṃ. Arahato pana avasiṭṭhakilesapaccavekkhaṇaṃ nāma natthi. Evaṃ sabbānipi ekūnavīsati honti. Ukkaṭṭhaparicchedova ceso. Pahīnāvasiṭṭhakilesapaccavekkhaṇañhi sekkhānaṃ hoti vā, na vā. Evaṃ paccavekkhitvā so sotāpanno ariyasāvako tasmiṃyeva vā āsane nisinno aparena vā samayena kāmarāgabyāpādānaṃ tanubhāvaṃ karonto dutiyamaggaṃ pāpuṇāti, tadanantaraṃ vuttanayena phalañca. Tato vuttanayena kāmarāgabyāpādānaṃ anavasesappahānaṃ karonto tatiyamaggaṃ pāpuṇāti, vuttanayena phalañca. Tato tasmiṃyeva vā āsane nisinno aparena vā samayena rūparāgaarūparāgamānauddhaccaavijjānaṃ anavasesappahānaṃ karonto catutthamaggaṃ pāpuṇāti, vuttanayena phalañca. Ettāvatā cesa arahā nāma aṭṭhamo ariyapuggalo hoti mahākhīṇāsavo. Iti imesu catūsu maggesu ñāṇaṃ **ñāṇadassanavisuddhi** nāma.

Ettāvatā pātimokkhasaṃvarasīlādīnaṃ vuttattā sīlavisuddhi ca mettāsubhādīnaṃ vuttattā cittavisuddhi ca nāmarūpapariggahādīnaṃ vasena diṭṭhivisuddhikaṅkhāvitaraṇavisuddhimaggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhiyo cāti satta visuddhiyo vuttā honti. Idaṃ vuttappakāraṃ paṭipadākkamaṃ sandhāya vuttaṃ **‘‘pāpuṇeyyānupubbena, sabbasaṃyojanakkhaya’’**nti. Ettha sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso kāmarāgo paṭigho rūparāgo aruparāgo māno uddhaccaṃ avijjāti ime dasa dhammā **sabbasaṃyojanā** nāma. Etesu sakkāyadiṭṭhivicikicchāsīlabbataparāmāsā sotāpattimaggavajjhā, kāmarāgapaṭighā dutiyamaggena tanubhūtā hutvā tatiyena samugghātaṃ gacchanti, sesāni pañca catutthenāti. Evaṃ anupubbena sabbasaṃyojanakkhayasaṅkhātaṃ arahattaṃ pāpuṇātīti veditabbaṃ.

Vipassanāniddesavaṇṇanā niṭṭhitā.

Nigamanakathāvaṇṇanā

473-5. Adhisīlaadhicittānaṃ adhipaññāya ca sikkhanā uttari bhikkhukiccaṃ nāma natthi yasmā, ato ayaṃ khuddasikkhā samudāhaṭā.

Kenāti ce? **Yassa** therassa **lokavicārino** loke vicarantassa mahato kittisaddassa parissamo **na sambhoti** na hoti, kiṃ viya? **Mālutasseva niccaso,** yathā niccaṃ vicarantassa mālutassa parissamo natthi, evaṃ vicarantassa kittisaddassa parissamo natthi, tena **dhammasirikena** samudāhaṭāti sambandho.

Ettāvatā ca –

Niṭṭhito khuddasikkhāya, samāsena vinicchayo;
Vitthāro pana etissā, sabbampi piṭakattayaṃ.

Tasmā vitthārakāmena, sakale piṭakattaye;
Kattabbo sādaro ettha, itarena visesatoti.

Khuddasikkhāvinicchayo.

Khuddasikkhā-purāṇaṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddasikkhā-abhinavaṭīkā

Ganthārambhakathā

Tilokatilakaṃ vande, saddhammāmatanimmitaṃ;
Saṃsuṭṭhukatasambhattiṃ, jinaṃ janamanoramaṃ.

Sāriputtaṃ mahāsāmiṃ, nekasatthavisāradaṃ;
Mahāguṇaṃ mahāpaññaṃ, namo me sirasā garuṃ.

Khuddasikkhāya ṭīkā yā, purātanā samīritā;
Na tāya sakkā sakkaccaṃ, attho sabbattha ñātave.

Tatonekaguṇānaṃ yo, mañjūsā ratanānava;
Sumaṅgalasanāmena, tena paññavatā satā.

Ajjhesito yatindena, sadāraññanivāsinā;
Savinicchayametissā, karissāmatthavaṇṇanaṃ.

Ganthārambhakathāvaṇṇanā

(Ka) etthāha – kimatthamāditovāyaṃ gāthā nikkhittā, nanu yathādhippetameva pakaraṇamārabhanīyanti? Vuccate – sappayojanattā. Sappayojanañhi taṃdassanaṃ tāya ratanattayappaṇāmābhidheyyakaraṇappakārappayojanābhidhānasandassanato. Tāni ca pana sappayojanāni anantarāyena ganthaparisamāpanādippayojanānamabhinipphādanato. Tathā hi sotūnamattano ca yathādhippetatthanipphādanaṃ ratanattayappaṇāmakaraṇappayojanaṃ. Viditābhidheyyassa ganthassa viññūnamādaraṇīyatā abhidheyyakathanappayojanaṃ. Sotujanasamussāhajananaṃ karaṇappakārappayojanakathanappayojanaṃ. Vohārasukhatā pana abhidhānakathanappayojanaṃ.

Tattha **vanditvā ratanattaya**nti iminā ratanattayappaṇāmo dassito, **khuddasikkha**nti iminā khuddabhūtānaṃ sikkhānaṃ idha paṭipādetabbatādīpanena abhidheyyaṃ, abhidheyyo ca nāmesa samuditena satthena vacanīyatthoti. Abhidhānañca pana imināva dassitaṃ tena atthānugatasamaññāparidīpanato. **Samātika**nti iminā karaṇappakāro, **khuddasikkha**nti iminā ca, tena khuddabhūtānaṃ sikkhānaṃ idha dassetabbabhāvappakāsanato. **Ādito upasampanna sikkhitabba**nti iminā payojanapayojanaṃ pana imināva sāmatthiyato dassitameva, tāsaṃ sikkhitabbappakāsanena hi sikkhane sati tammūlikāya diṭṭhadhammikasamparāyikatthanipphattiyā saṃsijjhanato. Pakaraṇappayojanānaṃ sādhanasādhiyalakkhaṇo sambandho tannissayadassaneneva dassitoyevāti ayamettha samudāyattho.

Ayaṃ panetthāvayavattho – ratanattayaṃ vanditvā khuddasikkhaṃ pavakkhāmīti sambandho. Ratijananaṭṭhena ratanāni, buddhadhammasaṅghānametaṃ adhivacanaṃ. Atha vā cittīkatādinā kāraṇena ratanāni, buddhādayova ratanāni. Tathā ca vuttaṃ –

> ‘‘Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
> Anomasattaparibhogaṃ, ratanaṃ tena vuccatī’’ti. (dī. ni. aṭṭha. 2.33; saṃ. ni. aṭṭha. 3.5.223;
> khu. pā. aṭṭha. 3; su. ni. aṭṭha. 1.226; udā. aṭṭha. 45; mahāni. aṭṭha. 50);

Tayo avayavā assāti tayaṃ, samudāyāpekkhaṃ ekavacanaṃ, avayavavinimuttassa pana samudāyassa abhāvato tīṇi eva ratanāni vuccanti. Ratanānaṃ tayaṃ **ratanattayaṃ. Vanditvā**ti tīhi dvārehi namassitvā. ‘‘Tisso imā, bhikkhave, vandanā kāyena vandati, vacasā vandati, manasā vandatī’’ti (a. ni. 3.155) hi vuttaṃ. Tattha viññattiṃ anuppādetvā kevalaṃ ratanattayaguṇānussaraṇavasena manodvāre bahulappavattā kusalacetanā manodvāravandanā. Taṃ taṃ viññattiṃ uppādetvā pana pavattā kāyavacīdvāravandanā. Sikkhitabbāti sikkhā, adhisīlaadhicittaadhipaññāvasena tisso sikkhā. Sikkhanañcettha yathākkamaṃ sīlādidhammānaṃ saṃvaraṇavasena, ekārammaṇe cittacetasikānaṃ samādhānavasena, ārammaṇajānanalakkhaṇappaṭivedhamaggapātubhāvapāpanavasena ca āsevanaṃ daṭṭhabbaṃ. Aññattha bahuvidhā sikkhā, idha tu saṅkhepanayattā appakādianekatthasambhavepi khudda-saddassa appakatthovettha yuttataroti khuddā appakā sikkhāti khuddasikkhā. Idha pana khuddasikkhāppakāsako gantho tabbohārūpacārato itthiliṅgavasena **‘‘khuddasikkhā’’**ti vuccati yathā ‘‘varuṇānagara’’nti. Taṃ **khuddasikkhaṃ. Pavakkhāmī**ti kathessāmi.

Kīdisanti āha **‘‘ādito upasampannasikkhitabba’’**ntiādi. **Ādi-**saddoyamatthi avayavavacano yathā ‘‘sabbādīni sabbanāmānī’’ti. Atthi apādānavacano yathā ‘‘pabbatādīni khettānī’’ti. Tatthāvayavavācī kammasādhano ‘‘ādiyatītyādī’’ti. Itaro apādānasādhano ‘‘ādiyati etasmātyādī’’ti. Tattha yo avayavavacano, tassedaṃ gahaṇaṃ, tasmā upasampannakkhaṇampi anto katvā ādibhūtā upasampannakkhaṇatoyeva paṭṭhāyāti evamettha attho daṭṭhabbo. **Eva-**saddo panettha sabbavākyānaṃ avadhāraṇaphalattā labbhati. To-paccayo avadhimhiyeva, na ādhāre. Tattha hi topaccaye ādhāre vattamāne ādimhiyeva majjhaantānaṃ avayavabhūte upasampannakkhaṇeyevāti attho bhaveyya, tathā sati avadhāraṇanicchayo niyamoti atthantarattā ādikkhaṇaniyamena majjhādayo nivattiyeyyuṃ. Apādānavacanassāpi gahaṇe avadhibhūto upasampannakkhaṇo nivattiyeyya ‘‘pabbatādīni khettānī’’ti ettha ādibhūtapabbatapariccāgena khettaggahaṇaṃ viyāti daṭṭhabbaṃ. Ṭīkāyaṃ pana ādhāratthopi vutto, so yathāvuttadosaṃ nātigacchati. Sabbattha ‘‘ṭīkāya’’nti ca vutte ettheva purāṇaṭīkāyanti gahetabbaṃ. **Ādito**ti iminā idaṃ dīpeti – atidullabhaṃ khaṇasamavāyaṃ labhitvā ālasiyadosena appaṭipajjantehi ca aññāṇadosena aññathā paṭipajjantehi ca ahutvā ādito paṭṭhāya nirantarameva tīsu sikkhāsu sammāpaṭipajjanavasena ādaro janetabboti.

Upasampannena upasampannāya ca sikkhitabbaṃ āsevitabbanti **upasampannasikkhitabbaṃ,** ekasesanayena upasampannatāsāmaññena vā upasampannāyapi etthevāvirodhoti upasampannena sikkhitabbanti samāso. Nanu adhisīlādayova sikkhitabbā, evaṃ sati kathaṃ pakaraṇaṃ sikkhitabbattena vuttanti? Nāyaṃ doso, sikkhāya sikkhitabbatte sati taddīpakaganthassāpi āsevitabbatā āpajjatīti. Sukhaggahaṇatthaṃ vattabbavinicchayaṃ sakalampi saṅgahetvā mātikāya ṭhapanato saha mātikāyāti **samātikaṃ**. Tagguṇasaṃviññāṇoyaṃ bahubbīhi tassa khuddasikkhāsaṅkhātassa aññapadatthassa yo guṇo mātikāsaṅkhātaṃ visesanaṃ, tassa idha viññāyamānattā. Sukheneva hi gahaṇaṃ siyā mātikānusārena taṃ taṃ vinicchayaṃ olokentānaṃ saṃsayāpagamato.

Mātikāvaṇṇanā

(Kha-ja) idāni ''samātika''nti vuttattā mātikāpadāni tāva uddisituṃ **''pārājikā ca cattāro''**tiādi āraddhaṃ. Etthāha – tīsu sikkhāsu adhisīlasikkhāva kasmā paṭhamaṃ vuttāti? Sabbasikkhānaṃ mūlabhūtattā. ''Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvaya''nti (saṃ. ni. 1.23; peṭako. 22; mi. pa. 2.1.9) hi vuttaṃ. Tatrāpi mahāsāvajjattā mūlacchejjavasena pavattanato sabbapaṭhamaṃ jānitabbāti pārājikāva paṭhamaṃ vuttāti veditabbaṃ. Mātikāpadānaṃ pana attho tassa tassa mātikāpadassa niddesavaseneva viññāyatīti na idha visuṃ dassayissāma. Aviññāyamānaṃ pana tattha tattheva pakāsayissāma.

Idāni uddiṭṭhapadānukkamena niddesaṃ ārabhanto **''pārājikā ca cattāro''**ti paṭhamaṃ mātikāpadaṃ uddhari. Evamuparipi. Idāni pārājikāyo uddisitvā uddiṭṭhapadānukkamena niddesaṃ ārabhanto **''garukā navā''**ti dutiyaṃ padaṃ uddharītiādinā yathāyogaṃ vattabbaṃ. Tattha sikkhāpadaṃ atikkamitvā āpattiṃ āpannā puggalā tāya parājayantīti parājiyā. Teyeva **pārājikā** upasaggassa vuddhiṃ katvā ya-kārassa ka-kārakaraṇena. Te pana gaṇanaparicchedavasena cattāroti attho.

1. Pārājikaniddesavaṇṇanā

1-2. Idāni te dassetuṃ **''maggattaye''**tiādi āraddhaṃ. Evamuparipi yathāyogaṃ yojetabbaṃ. Tattha **maggattaye**ti ettha maggā ca nāma tiṃsa maggā. Manussāmanussatiracchānagatavasena hi tisso itthiyo. Tattha tiracchānagatāya ayaṃ paricchedo –

> ''Apadānaṃ ahī macchā, dvipadānañca kukkuṭī;
> Catuppadānaṃ majjārī, vatthu pārājikassimā''ti. (pārā. aṭṭha. 1.55);

Tāsaṃ vaccapassāvamukhamaggavasena tayo tayo katvā nava maggā, tathā ubhatobyañjanakānaṃ, purisānaṃ pana vaccamukhamaggavasena dve dve katvā cha, tathā paṇḍakānanti tiṃsa. Tesaṃ taye. Kīdiseti āha **''santhatasanthate''**ti. Santhate asanthateti padacchedo. Na santhataṃ asanthataṃ. Tasmiṃ **asanthate**. Na-kāro ettha ''abrāhmaṇo''tiādīsu viya payirudāse, taṃ kiriyāyuttassa tādisassa aññassa vatthuno vidhānena santhatassa vatthuno payirudāsanaṃ pariccajanaṃ payirudāsoti. Na pasajjappaṭisedhe, santhataṃ pasajja patvā tassa ''brāhmaṇo na bhavissatī''tiādīsu viya na nisedhoti. Vā-saddo panettha vacanayuttibaleneva labbhati, tassa paliveṭhetvā, anto vā pavesetvā vatthādinā kenaci paṭicchanne vā appaṭicchanne vāti attho. Tathābhūte **allokāse** pakativātena asamphuṭṭhe tintappadese. **Nimitta**nti aṅgajātaṃ. **Sa**ntiādi tabbisesanaṃ. **Sa**nti attaniyaṃ. Saṃ-saddo hi attani attaniye ca vattati. **Santhataṃ asanthata**nti yathāvuttanayena paṭicchannaṃ vā appaṭicchannaṃ vā. **Upādiṇṇa**nti anaṭṭhakāyappasādaṃ. Kittakanti āha **''tilamattampī''**ti. Tilassa mattaṃ sākallaṃ yassa taṃ **tilamattaṃ**. ''Mattaṃ sākallaṃ nicchaye''ti hi nighaṇḍu. Etthāpi avayavena viggaho samudāyo samāsattho, tilabījappamāṇampīti vuttaṃ hoti. Kiṃ taṃ? Nimittaṃ, pavesanaṃ vā. **Api**-saddo sambhāvane, ''tilabījamattampī''ti sambhāvīyati, adhike kā nāma kathāti idamettha sambhāvanaṃ, evaṃbhūtaṃ **saṃ** aṅgajātaṃ yathāvutte maggattaye tilamattampi pavesanto bhikkhu **cuto** paribhaṭṭho, pārājiko nāma hoti sāsanatoti viññāyati gammamānatthassa saddassa payogaṃ pati kāmācārattā. Kīdisoti āha **''anikkhittasikkho''**ti. Nikkhittasikkho pana abhikkhukattā pariccatto. Tattha nikkhittā ohitā pariccattā paccakkhātā sikkhā etenāti viggaho. Yathālakkhaṇaṃ na nikkhittasikkho anikkhittasikkho. Tattha cittakhettakālappayogapuggalavijānanavasena sikkhāpaccakkhānaṃ ñatvā tadabhāvena apaccakkhānaṃ veditabbaṃ.

Tattha upasampannabhāvato cavitukāmatācittaṃ **cittaṃ** nāma. ‘‘Buddhaṃ paccakkhāmī’’tiādīni ‘‘gihīti maṃ dhārehi, upāsako, ārāmiko, sāmaṇeroti maṃ dhārehī’’ti ‘‘alaṃ me buddhenā’’tiādīni cha khettapadāni **khettaṃ** nāma. ‘‘Paccakkhāmī’’tiādinā vutto vattamānakāloyeva **kālo** nāma. Yāya kāyaci bhāsāya vasena vācasikappayogova **payogo** nāma. Anummattādiko paccakkhāto ca manussajātiko sova **puggalo** nāma. Paccakkhātakassa vacanasamanantarameva ‘‘ayaṃ ukkaṇṭhito’’ti vā ‘‘gihibhāvaṃ patthayatī’’ti vā sotuno jānanaṃ **vijānanaṃ** nāmāti veditabbaṃ.

Tattha naṭṭhakāyappasādaṃ pana piḷakaṃ vā cammakhilaṃ vā lomaṃ vā pavesantassa dukkaṭaṃ. Akkhināsakaṇṇacchiddavatthikosesu, satthakādīhi katavaṇe vā methunarāgena nimittaṃ pavesantassa thullaccayaṃ. Avasesasarīresu upakacchakādīsu dukkaṭaṃ. Tiracchānagatānaṃ hatthiassagogadrabhaoṭṭhamahiṃsādīnaṃ nāsāya thullaccayaṃ, vatthikose thullaccayameva. Sabbesampi tiracchānagatānaṃ akkhikaṇṇavaṇesu dukkaṭaṃ. Tathā avasesasarīre kāyasaṃsaggarāgena, methunarāgena vā jīvamānakapurisassa vatthikosaṃ appavesanto nimittena nimittaṃ chupati, dukkaṭaṃ. Bahi nikkhantadantesu vāyamantassa pana thullaccayanti ayamettha savinicchayo atthavaṇṇanakkamo.

Idāni pavesanaṃ nāma na kevalaṃ attupakkameneva, parūpakkamenāpi hoti, tatrāpi sādiyantova cuto hotīti dassetuṃ **‘‘atha vā’’**tiādi vuttaṃ. Tattha **atha vā**ti ayaṃ nipāto, nipātasamudāyo vā pakkhantarārambhe. Pavesanañca ṭhitañca uddhāro ca paviṭṭhañca **pavesana…pe… paviṭṭhāni,** itarītarayogadvando. Itarītarayogo nāma aññamaññatthopādānatāti pavesanādīni ṭhitādiatthānipi hontīti **paviṭṭha**-saddopi pavesanādiattho hoti, tatoyevettha tasmā bahuvacanasambhavo. Aññathā dvande avayavatthapadhānattā ekatthavācakāpi paviṭṭha-saddā kathaṃ bahuvacanappasaṅgo. Samāhāre vā dvando. **Khaṇo**ti kālaviseso. So ca yogavantānaṃ khaṇantaravinimutto natthīti pavesana…pe… paviṭṭhāniyeva khaṇoti kammadhārayo, abhede bhedaparikappanāya vā pavesana…pe… paviṭṭhānaṃ khaṇoti chaṭṭhītappuriso. Tassa sādako, tasmiṃ vā sādako **pavesana…pe… sādako. Khaṇa**-saddo panettha paccekaṃ yojetabbo dvandasamāsattā, pavesanakālaṃ ṭhitakālaṃ uddhārakālaṃ paviṭṭhakālaṃ, tasmiṃ vā sādiyantoti evamettha attho daṭṭhabbo. Evaṃ sevanacittapaccupaṭṭhānena sādako bhikkhu cutoti yojetabbaṃ. Tattha yathāvuttappadesassa antokaraṇaṃ **pavesanaṃ** nāma. Yāva uddharaṇārambhā nivattaṃ **ṭhitaṃ** nāma. **Aṭṭhakathāyaṃ** (pārā. aṭṭha. 1.58) pana mātugāmassa sukkavissaṭṭhiṃ patvā sabbathā vāyamato oramitvā ṭhitakālaṃ sandhāya ‘‘sukkavissaṭṭhisamaye’’ti vuttaṃ. Yāva aggā nīharaṇaṃ **uddhāro** nāma. Yāva pavesanārahaṭṭhānā antokataṃ **paviṭṭhaṃ** nāma.

Paṭhamaṃ.

3-4. Idāni dutiyaṃ dassetuṃ **‘‘ādiyeyyā’’**tiādimāha. Tattha adinnaṃ theyyacittena ādiyeyya…pe… saṅketaṃ vītināmaye, pārājiko bhaveti sambandho. **Adinna**nti manussasāmikehi kāyavācāhi na dinnaṃ. **Theyyacittenā**ti thenoti coro, tassa bhāvo theyyaṃ na-kārassa ya-kāraṃ katvā dvittena. Bhavanti etasmā abhidhānabuddhīti bhāvo, saddappavattinimittaṃ jātiguṇādi. Idha pana avaharaṇacittasaṅkhātaṃ dabbaṃ theyyaṃ. Theyyañca taṃ cittañcāti theyyacittaṃ, tena. **Ādiyeyyā**ti ārāmādiṃ abhiyuñjitvā gaṇheyya. **Hareyyā**ti haranto gaṇheyya. **Avahareyyā**ti upanikkhittaṃ bhaṇḍaṃ ‘‘dehi me bhaṇḍa’’nti vuccamāno ‘‘na mayā gahita’’ntiādīni vadanto gaṇheyya. **Iriyāpathaṃ kopeyyā**ti bhaṇḍahārakassa gamanādiiriyāpathaṃ vicchinditvā gaṇheyya. Kopaṃ katvā gaṇhātīti hi etasmiṃ atthe ‘‘kopī’’ti nāmadhātu. **Ṭhānā cāveyyā**ti ṭhapitaṭṭhānato cāveyya. **Saṅketaṃ vītināmaye**ti parikappitaṭṭhānaṃ vā suṅkaghātaṃ vā atikkāmeyya.

Ettha ca ārāmādiabhiyuñjane, sāmikassa vimatuppādanadhuranikkhepe, bhaṇḍahārakassa sīsabhārāmasanaphandāpanakhandhoropane, upanikkhitte ‘‘dehi me bhaṇḍa’’nti codiyamānassa ‘‘nāhaṃ gaṇhāmī’’ti bhaṇanavimatuppādanadhuranikkhepe, thalaṭṭhassa theyyacittenāmasanaphandāpanaṭhānācāvane cāti catūsu paccekaṃ yathākkamaṃ dukkaṭathullaccayapārājikāyo veditabbā. ‘‘Sahabhaṇḍahārakaṃ nessāmī’’ti paṭhamadutiyapādasaṅkāmane, parikappitasuṅkaghātaṭṭhānato paṭhamadutiyapādātikkāme cāti dvīsu paccekaṃ kamena thullaccayapārājikāyo veditabbā. Ayamettha saviññāṇakāviññāṇakamissakattā nānābhaṇḍavasena yojanā. Ekabhaṇḍavasena pana sassāmikassa dāsassa vā tiracchānagatassa vā yathāvuttena abhiyogādinā nayena ādiyanaharaṇādivasena yojanā daṭṭhabbā.

Apica imāni cha padāni vaṇṇayantena nānābhaṇḍaekabhaṇḍasāhatthikapubbappayogatheyyāvahārasaṅkhāte pañcapañcake samodhānetvā pañcavīsati avahārā dassetabbā chappadantogadhattā sabbesampi avahārānaṃ. Te pana avahārā yena kenaci abhiyogādiākāranānattamattena bhinnāti taṃvasena pañcapañcakaṃ nāma jātaṃ. Evaṃ saṃvaṇṇitañhi idaṃ adinnādānapārājikaṃ suvaṇṇitaṃ nāma hotīti daṭṭhabbaṃ. Tattha purimāni dve pañcakāni ''ādiyeyyā''tiādīnaṃ pañcannaṃ padānaṃ vasena labbhanti. Yaṃ panetaṃ ''saṅketaṃ vītināmaye''ti chaṭṭhaṃ padaṃ, taṃ tatiyapañcamesu pañcakesu nissaggiyaparikappāvahāravasena yojetabbaṃ.

Tattha sāhatthika-saddena upacārato taṃsahacaritapañcakaṃ gahetvā ''sāhatthikañca taṃ pañcakañcā''ti vā ''sāhatthikādi pañcaka''nti majjhepadalopavasena vā **sāhatthikapañcakaṃ**. Evamuparipi. Taṃ pana sāhatthiko āṇattiko nissaggiyo atthasādhako dhuranikkhepo cāti. Tattha sako hattho sahattho, sahatthena nibbatto **sāhatthiko**. Evaṃ **āṇattiko**. Suṅkaghātaparikappitokāsānaṃ anto ṭhatvā bahi nissajjanaṃ nissaggo, so eva **nissaggiyo**. Kālaṃ aniyametvā āṇattassa bhaṇḍaggahaṇato ca parassa telakumbhiyā pādagghanakaṃ telaṃ avassaṃ pivanakānaṃ upāhanādīnaṃ nikkhittānaṃ telapātanato ca puretarameva pārājikasaṅkhātaṃ atthaṃ sādhetīti **atthasādhako**. So pana āṇāpanappayogo, upāhanādīnaṃ nikkhepappayogo ca. Ārāmābhiyoge ca upanikkhittabhaṇḍe ca tāvakālikabhaṇḍadeyyānamadāne ca dhurassa nikkhepo **dhuranikkhepo**.

Pubbappayogapañcakaṃ nāma pubbappayogo sahappayogo saṃvidhāvahāro saṅketakammaṃ nimittakammanti. Tattha āṇāpanaṃ bhaṇḍaggahaṇato pubbattā **pubbappayogo** nāma. Ṭhānācāvanakhilasaṅkāmanappayogena saha vattamāno **sahappayogo**. Saṃvidhāya sammantayitvā gatesu ekenāpi bhaṇḍe ṭhānā cāvite sabbesaṃ avahāro **saṃvidhāvahāro. Saṅketakamma**nti pubbaṇhādikālaparicchedavasena sañjānanakaraṇaṃ. **Nimittakammaṃ** nāma saññuppādanatthaṃ akkhinikhaṇanādikaraṇaṃ.

Theyyāvahārapañcakaṃ pana sayameva dassetuṃ **''atha vā''**tiādimāha. Nanu ca chappadantogadhattā ''sabbesampi avahārāna''nti vuttaṃ, evaṃ sati ''atha vā''ti pakkhantaravasena visuṃ viya idaṃ pañcakaṃ kasmā vuttanti? Nanu avocumhā ''yena kenaci abhiyogādiākāranānattamattena bhinnā''ti, etādisassa bhedassa sambhavato pakkhantaravasenāpi yujjatīti evaṃ vuttaṃ. Imassa pañcakassa visuṃ uddharitvā vacanaṃ pana pasiddhivasenāti daṭṭhabbaṃ, kusa-saddena kusasaṅkāmanamadhippetaṃ abhedopacārena. Theyyañca balañca kuso ca channañca parikappo ca **theyyā…pe… parikappaṃ,** dīgho sandhivasena. Tena avahārako pārājiko bhaveti sambandho. Yo pana paṭicchannena avahārako, so atthato paṭicchannassa avahārako hotīti dvandasamāsantogadhattepicassa virodhābhāvobhāvasādhano cāyaṃ channa-saddo daṭṭhabbo. Tattha sandhicchedanādīni katvā vā tulākūṭamānakūṭakahāpaṇakūṭādīhi vañcetvā vā gaṇhanto **theyyāvahārako**. Balakkārena parasantakaṃ gaṇhanto **balāvahārako**. Kusaṃ saṅkāmetvā gaṇhanto **kusāvahārako**. Tiṇapaṇṇādīhi yaṃ kiñci paṭicchādetvā pacchā kassa paṭicchannassa avahārako **paṭicchannāvahārako**. Sāṭakādibhaṇḍavasena, gabbhadvārādiokāsavasena vā parikappetvā gaṇhanto **parikappāvahārako**. Ettha pana parikappitabhaṇḍaggahaṇe parikappitaparicchedātikkame ca pārājikaṃ veditabbaṃ.

Idāni panettha vinicchayaṃ dassetuṃ **''bhaṇḍakālagghadesehī''**tiādi vuttaṃ. Ettha adinnādāne bhaṇḍañca kālo ca aggho ca deso ca tehi ca paribhogena ca vinicchayo kātabboti attho. Tattha avahaṭabhaṇḍassa sassāmikassāmikabhāvaṃ sassāmikepi sāmikānaṃ sālayanirālayabhāvañca upaparikkhitvā sālayakāle ce avahaṭaṃ, bhaṇḍaṃ agghāpetvā kātabbo vinicchayo **bhaṇḍena**

vinicchayo. Nirālayakāle ce avahaṭaṃ, pārājikaṃ natthi, sāmikesu puna āharāpentesu dātabbaṃ. Tadeva hi bhaṇḍaṃ kadāci mahagghaṃ, kadāci appagghaṃ, tasmā yasmiṃ kāle bhaṇḍaṃ avahaṭaṃ, tasmiṃyeva kāle yo tassa aggho, tena kātabbo vinicchayo **kālena vinicchayo**. Navabhaṇḍassa yo aggho, so pacchā parihāyati, tasmā sabbadā pakatiagghavasena akatvā kātabbo vinicchayo **agghena vinicchayo**. Bhaṇḍuṭṭhānadese bhaṇḍaṃ appagghaṃ hoti, aññattha mahagghaṃ, tasmā yasmiṃ dese bhaṇḍaṃ avahaṭaṃ, tasmiṃyeva dese agghena kātabbo vinicchayo **desena vinicchayo**. Paribhogena sāṭakādino bhaṇḍassa aggho parihāyati, tasmā tassa paribhogavasena parihīnāparihīnabhāvaṃ upaparikkhitvā kātabbo vinicchayo **paribhogena vinicchayo**.

Dutiyaṃ.

5-7. Idāni tatiyaṃ dassetuṃ **‘‘manussaviggaha’’**ntiādi āraddhaṃ. Tattha **manussaviggahaṃ** kalalato paṭṭhāya jīvamānakamanussajātikānaṃ sarīraṃ. **Cicca** pāṇoti saññāya saddhiṃyeva ‘‘vadhāmi na’’nti vadhakacetanāya cetetvā pakappetvā. **Jīvitā vā viyojaye**ti yo bhikkhu jātiuṇṇaṃsunā samuddhaṭatelabindumattaṃ kalalarūpakāle tāpanādīhi vā tato vā uddhamapi tadanurūpena upakkamena rūpajīvitindriyopakkame sati tadāyattavuttino arūpajīvitassāpi voropanasambhavato ubhayajīvitā voropeyya. **Vā**-saddo vikappe. **Maraṇacetano**ti maraṇe cetanā yassa so maraṇādhippāyo. **Satthahārakan**ti jīvitaṃ haratīti hārakaṃ, satthañca taṃ hārakañcāti satthahārakaṃ, taṃ. **Assa** manussaviggahassa. **Upanikkhipe**ti samīpe nikkhipeyya vā. Etena thāvarappayogaṃ dasseti. **Gāheyya maraṇūpāyan**ti ‘‘satthaṃ vā āhara, visaṃ vā khādā’’tiādinā nayena maraṇatthāya upāyaṃ gāhāpeyya vā. Etena āṇattippayogo dassito. **Vadeyya maraṇe guṇa**nti kāyavācādūtalekhāhi ‘‘yo evaṃ marati, so dhanaṃ vā labhatī’’tiādinā nayena maraṇe guṇaṃ pakāseyya vā. Ubhayattha adhikāravasena vā-saddo āharitabbo. So bhikkhu cutoti sambandho, sāsanatoti viññāyati.

Idāni panassa chabbidhe payogedassetuṃ **‘‘payogā’’**tiādimāha. Tattha sāhatthi…pe… iddhivijjāmayā payogāti ime cha payogāti sambandho. Ka-kāralopena panettha **‘‘sāhatthī’’**ti vuttaṃ. Atha vā anekatthe anekataddhitasambhavena sahatthassāyaṃ payogo sāhatthīti padasiddhi veditabbā. Sāhatthi ca nissaggo ca āṇatti ca thāvaro cāti dvando. Iddhi ca vijjā ca, tāsamimeti **iddhivijjāmayā,** iddhimayo vijjāmayoti vuttaṃ hoti. **Payogā**ti ime chappayogā nāma hontīti attho. Tattha sayaṃ mārentassa kāyena vā kāyappaṭibaddhena vā paharaṇaṃ **sāhatthiko** payogo. Dūre ṭhitaṃ māretukāmassa kāyādīhi ususattiādīnaṃ nissajjanaṃ **nissaggo**. ‘‘Asukaṃ nāma mārehī’’tiādinā āṇāpentassa āṇāpanaṃ **āṇatti,** opātakhaṇanaṃ apassenasaṃvidhānaṃ asiādīnaṃ upanikkhipanādi **thāvaro**. Māraṇatthaṃ kammavipākajāya iddhiyā payojanaṃ **iddhimayo**. Kammavipākajiddhi ca nāmesā rājādīnaṃ rājiddhiādayo. Tattha piturañño sīhaḷindassa dāṭhākoṭanena cūḷasumanakuṭumbiyamāraṇe rājiddhi daṭṭhabbā, tadatthameva athabbaṇādivijjāya parijappanaṃ **vijjāmayo** payogo.

Evaṃ chappayoge dassetvā tesu āṇattippayogassa niyāmake dassetuṃ **‘‘kālā’’**tiādi vuttaṃ. Tattha yathāvuttaṃ āṇattiṃ niyamenti saṅketavisaṅketatāvasena paricchindantīti **āṇattiniyāmakā**. Te pana kālo ca vatthu ca āvudhañca iriyāpatho cāti cattāro, tathā kiriyāviseso okāsoti gaṇanaparicchedavasena cha hontīti attho. Tattha **kālo** pubbaṇhādi yobbanādi ca. **Vatthu** māretabbo satto. **Āvudhaṃ** asiādi. **Iriyāpatho** māretabbassa gamanādi. **Kiriyāviseso** vijjhanādi. **Okāso** gāmādi. Yo hi ‘‘ajja, sve’’ti aniyametvā ‘‘pubbaṇhe mārehī’’ti vutto yadā kadāci pubbaṇhe māreti, natthi visaṅketo. Yo pana ‘‘pubbaṇhe’’ti vutto majjhanhādīsu māreti, visaṅketo hoti, āṇāpakassa anāpatti. Evaṃ kālassa saṅketavisaṅketatāvasena niyāmakatā veditabbā. Imināva nayena vatthuādīsupi vinicchayo veditabboti.

Tatiyaṃ.

8-9. Idāni catutthaṃ dassetuṃ **‘‘jhānādibheda’’**ntiādimāha. Tattha attani nosantaṃ attupanāyikañca paccuppannabhavassitañca aññāpadesarahitañca jhānādibhedaṃ koṭṭhāsaṃ katvā vā ekekaṃ katvā vā kāyena vā vācāya vā viññattipathe dīpento nādhimāniko ñāte cuto bhaveti sambandho.

Tattha **attani** sakasantāne **nosantaṃ** anuppannattāyeva avijjamānaṃ, ettha nosantoti atthe tappuriso. **Jhānādibheda**nti jhānaṃ ādi yassa ‘‘vimokkhasamādhi samāpatti ñāṇadassana maggabhāvanā phalasacchi kiriyākilesappahānavinīvaraṇatācittassa suññāgāre abhiratī’’ti (pārā. 198) vuttassa so jhānādi, sova bhedo visesoti samāso. Taṃ jhānādibhedaṃ uttarimanussadhammaṃ. **Attupanāyika**nti ‘‘ayaṃ mayi atthī’’ti ārocanavasena attani upanīyati, ‘‘ahaṃ vā ettha sandissāmī’’ti attā upanīyati ettha dhammeti vā attupanāyiko, jhānādibhedo, taṃ. **Paccuppannabhavassita**nti paccuppannabhavo nāma idāni vattamāno attabhāvo, tannissitoti samāso, so ca jhānādibhedoyeva, taṃ.

Aññāpadesarahitanti ‘‘yo te vihāre vasi, so bhikkhu paṭhamaṃ jhānaṃ samāpajjī’’tiādinā (pārā. 220) nayena aññassa apadeso, tena rahito cattoti tappurisasamāso, so rahito tenāti vā bahubbīhi, jhānādibhedova, taṃ. **Koṭṭhāsaṃ katvā vā**ti ‘‘paṭhamaṃ jhānaṃ dutiyaṃ jhānaṃ samāpajjiṃ, paṭhamaṃ jhānaṃ tatiyaṃ jhānaṃ samāpajji’’ntiādinā nayena koṭṭhāsaṃ katvā vā. **Ekekaṃ katvā vā**ti ‘‘paṭhamaṃ jhānaṃ samāpajjiṃ, dutiyaṃ jhānaṃ samāpajji’’ntiādinā nayena ekekaṃ katvā vā. Ettha ca ekanti ṭhite vicchāyaṃ dvittaṃ. Ettha pana katvāti karaṇakiriyāya ekekavasena bhinnassa jhānādino atthassa sambandhanicchā vicchāti veditabbā. **Ṭīkāyaṃ** pana ‘‘koṭṭhāsaṃ vāti ettha ‘jhānalābhī, vimokkhalābhī, samādhilābhī, samāpattilābhīmhī’ti evamādinā nayena koṭṭhāsato vāti attho’’ti ca ‘‘ekekaṃ vāti ‘paṭhamassa jhānassa lābhī, dutiyassa jhānassa lābhīmhī’ti evamādinā nayena ekekaṃ vāti attho’’ti ca vuttaṃ. So pāḷiyaṃ aṭṭhakathāyañca avuttakkamoti veditabbo. **Kāyena vā**ti hatthamuddādivasena kāyena vā. **Vācā**ti ettha ya-kāro luttaniddiṭṭho ‘‘alajjitā’’tiādīsu viya. **Viññattipathe**ti kāyavacīviññattīnaṃ gahaṇayogye padese ṭhatvāti ajjhāharitabbaṃ. **Dīpento**ti ‘‘iminā ca iminā ca kāraṇena ayaṃ dhammo mayi atthī’’ti pakāsento. **Nādhimāniko**ti appatte pattasaññitāsaṅkhāto adhiko māno, so natthi etassāti nādhimāniko, bhikkhu. **Ñāte**ti viññunā manussajātikena sikkhāpaccakkhāne vuttanayena viññāte sati cuto bhave sāsanatoti viññāyati. Aññāpadesena dīpayato pana thullaccayaṃ. Ettha ca –

Dukkaṭaṃ paṭhamasseva, sāmantamiti vaṇṇitaṃ;
Sesānaṃ pana tiṇṇampi, thullaccayamudīritanti.

Catutthaṃ.

10. Idāni catunnampi cetesamasaṃvāsataṃ abhabbatañca dīpetuṃ **‘‘pārājikete’’**tiādi āraddhaṃ. Ete cattāro **pārājikā** puggalā **yathā pure** pubbe gihikāle, anupasampannakāle ca viya asaṃvāsāti sambandho. Saha vasanti yasmā sabbepi lajjino etesu kammādīsu na ekopi tato bahiddhā sandissatīti ekakammaṃ ekuddeso samasikkhatāti ime tayo saṃvāsā nāma. Tattha apalokanādikaṃ catubbidhampi saṅghakammaṃ sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbatā **ekakammaṃ** nāma. Tathā pañcavidhopi pātimokkhuddeso ekato uddisitabbattā **ekuddeso** nāma. Paññattaṃ pana sikkhāpadaṃ sabbehipi lajjīpuggalehi samaṃ sikkhitabbabhāvato **samasikkhatā** nāma. Natthi te saṃvāsā etesanti **asaṃvāsā. ‘‘Abhabbā’’**tiādīsu **bhikkhubhāvāyā**ti tumatthe sampadānavacanaṃ, tasmā yathā sīsacchinno jīvituṃ abhabbo, evaṃ cattārome puggalā bhikkhubhāvāya bhikkhū bhavituṃ abhabbāti attho.

11. Idāni pariyāyāṇattīhi sambhavante dassetuṃ **‘‘pariyāyo cā’’**tiādimāha. Pariyāyo ca āṇatti ca tatiye manussaviggahe labbhatīti sambandho. Tattha kāyādīhi yathāvuttehi ‘‘yo evaṃ marati, so dhanaṃ vā labhatī’’ti evamādiviññāpako byañjanabhūto kāyavacīpayogo pariyāyo. Iminā idaṃ dīpeti – yathā adinnādāne ‘‘ādiyeyyā’’ti (pārā. 92) vuttattā pāriyāyakathāya muccati, na idha evaṃ. ‘‘Saṃvaṇṇeyyā’’ti (pārā. 172) pariyāyakayāyapi na muccatīti. **‘‘Dutiye panā’’**tiādīsu attho pākaṭoyeva. Evamuparipi pākaṭamupekkhissāma.

12. Idāni methunadhammādīnaṃ aṅgāni dassetuṃ **‘‘sevetū’’**tiādimāha. **Sevetukāmatācitta**nti methunaṃ sevetuṃ kāmetīti sevetukāmo, tassa bhāvo nāma taṇhā, tāya sevetukāmatāya sampayuttaṃ cittanti tappuriso. **Methunadhammassā**ti mithunānaṃ itthipurisānaṃ idanti methunaṃ, tameva dhammoti methunadhammo. Idha pana upacāravasena pārājikāpatti methunadhammo nāma. Atha vā methunena jāto dhammo pārājikāpatti methunadhammo, tassa methunadhammassa methunadhammapārājikāpattiyā. **Aṅgadvaya**nti aṅgānaṃ kāraṇānaṃ dvayaṃ. **Budhā**ti vinayadharā viññuno.

13. **Manussasa**nti manussānaṃ saṃ manussasaṃ, tadāyattavatthukā ca. Etena petatiracchānagatāyattaṃ nivatteti. **Tathāsaññī**ti tathā tādisā saññā tathāsaññā, sā assa atthīti tathāsaññī. Parāyattasaññitā cāti attho. Bhāvappadhānā ime niddesā, bhāvapaccayalopo vā ‘‘buddhe ratana’’ntiādīsu (khu. pā. 6.3) viya. Evamuparipi īdisesu. **Theyyacitta**nti thenabhāvasaṅkhātaṃ cittañca. **Vatthuno garutā**ti bhaṇḍassa pādaatirekapādārahabhāvena garutā ca. Ūnapañcamāsake vā atirekamāsake vā thullaccayaṃ. Māsake vā ūnamāsake vā dukkaṭaṃ. **Avahāro**ti pañcavīsatiyā avahārānaṃ aññatarena avaharaṇañcāti ime pañca **adinnādānahetuyo** adinnādānapārājikāpattiyā aṅgāni.

14. **Pāṇo mānussako**ti manussajātisambandho pāṇo ca, pāṇoti hi vohārato satto, paramatthato pana jīvitindriyaṃ vuccati. **Pāṇasaññitā**ti pāṇoti saññitā ca, ghātanaṃ ghāto, so eva cetanā **ghātacetanā,** ‘‘vadhāmi na’’nti evaṃ pavattā sā ca, taṃsamuṭṭhito sāhatthikādīnaṃ channamaññataro **payogo** ca, **tena** payogena maraṇañcāti **ete** yathāvuttā **pañca vadhahetuyo** pāṇaghātāpajjitabbaāpattiyā aṅgānīti attho.

15. **Attani asantatā**ti uttarimanussadhammassa santāne avijjamānatā ca. **Pāpamicchatāyārocanā**ti yā sā ‘‘idhekacco dussīlo samāno ‘sīlavāti maṃ jano jānātū’’tiādinā (vibha. 851) nayena vuttā pāpaicchatāya samannāgatā, tāya uttarimanussadhammassa ārocanā ca. **Tassā**ti yassa āroceti, tassa. **Manussajātitā**ti manussānaṃ jāti yassa, tassa bhāvo manussajātitā, sā ca, **naññāpadeso**ti na aññāpadeso aññāpadesābhāvo ca, **tadeva jānana**nti taṅkhaṇaṃyeva vijānanañcāti imāni **pañca ettha asantadīpane** asmiṃ santāne avijjamānauttarimanussadhammappakāsananimitte pārājike **aṅgāni** hetuyoti attho.

16. Evaṃ tesamasaṃvāsatābhabbatādīni dassetvā idāni na te cattārova, atha kho santaññepīti te sabbepi samodhānetvā dassento **‘‘asādhāraṇā’’**tiādimāha. Tattha **asādhāraṇā**ti pārājikā dhammā adhippetā. Teneva cettha pulliṅganiddeso. Tasmā bhikkhunīnaṃ bhikkhūhi asādhāraṇā pārājikā dhammā cattāro cāti evamettha attho daṭṭhabbo. Upacāravasena tu ubbhajāṇumaṇḍalikādikā pārājikāpannā pariggayhanti. Tāsu yā avassutā avassutassa manussapurisassa akkhakānaṃ adho jāṇumaṇḍalānaṃ kapparānañca upari kāyasaṃsaggaṃ sādiyati, ayaṃ **ubbhajāṇumaṇḍalikā**. Yā pana aññissā bhikkhuniyā pārājikaṃ paṭicchādeti, sā **vajjappaṭicchādikā**. Yā ukkhittakaṃ bhikkhuṃ tassā diṭṭhiyā gahaṇavasena anuvattati, sā **ukkhittānuvattikā**. Kāyasaṃsaggarāgena tintassa hatthaggahaṇaṃ saṅghāṭikaṇṇaggahaṇaṃ kāyasaṃsaggatthāya purisassa hatthapāse ṭhānaṃ ṭhatvā sallapanaṃ saṅketagamanaṃ purisassāgamanasādiyanaṃ paṭicchannokāsavavisanaṃ hatthapāse ṭhatvā kāyopasaṃharaṇanti imāni aṭṭha vatthūni yassā avassutāya, sā **aṭṭhavatthukā** nāma.

Abhabbakā ekādasa cāti ettha paṇḍako theyyasaṃvāsako titthiyapakkantako tiracchānagato mātughātako pitughātako arahantaghātako bhikkhunidūsako saṅghabhedako lohituppādako ubhatobyañjanakoti ime abhabbā ekādasa ca. Tesu **paṇḍako**ti opakkamikanapuṃsakapaṇḍakā ca paṇḍakabhāvapakkhe pakkhapaṇḍako ca idha adhippetā. Āsittausūyapaṇḍakānaṃ pana pabbajjā ca upasampadā ca na vāritā. Theyyasaṃvāsako pana liṅgatthenakādivasena tividho. Tattha sayaṃ pabbajitattā liṅgamattaṃ thenetīti **liṅgatthenako**. Bhikkhuvassagaṇanādikaṃ saṃvāsaṃ thenetīti **saṃvāsatthenako**. Sikkhaṃ paccakkhāya evaṃ paṭipajjantepi eseva nayo. Yathāvuttamubhayaṃ thenetīti **ubhayatthenako**. Ṭhapetvā pana imaṃ tividhaṃ –

Rājadubbhikkhakantāra-rogaveribhayena vā;
Cīvarāharaṇatthaṃ vā, liṅgaṃ ādiyatīdha yo.

Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso;

> Theyyasaṃvāsako nāma, tāva esa na vuccatīti. (mahāva. aṭṭha. 110; kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā);

Titthiyapakkantakādayo tu taṃtaṃvacanatthānusārena veditabbā. Tiracchānagato pana ṭhapetvā manussajātikaṃ avaseso sabbo veditabbo. Ime ekādasa puggalā bhikkhubhāvāya abhabbattā pārājikāpannasadisatāya ‘‘pārājikā’’ti vuccanti. **Vibbhantā bhikkhunī**ti gihinivāsananivatthā bhikkhunī ca. Sā hi ettāvatā pārājikā. Mudukā piṭṭhi yassa, so ca. So hi anabhiratiyā pīḷito yadā attano aṅgajātaṃ attano vaccamukhamaggesu paveseti, tadā pārājiko hoti.

17-18. Lambamānamaṅgajātametassāti **lambī**. So yathāvuttesu pavesito pārājiko. **Mukhena gaṇhanto aṅgajātaṃ parassa cā**ti yo anabhiratiyā pīḷito parassa suttassa vā matassa vā aṅgajātaṃ mukhena gaṇhāti, so parassa aṅgajātaṃ mukhena gaṇhanto ca. **Tatthevābhinisīdanto**ti yo anabhiratiyā pīḷito tattheva parassa aṅgajāte vaccamaggena abhinisīdati, so cāti ete dvayaṃdvayasamāpattiyā abhāvepi magge maggappavesanahetu methunassa anulomikā cattāro ca. **Idhāgatā cattāro**ti idha khuddasikkhāyaṃ yathāvuttā methunadhammā pārājikādayo cattāro cāti **samodhānā** piṇḍīkaraṇavasena catuvīsati pārājikā bhavantīti seso. Ettha ca gāthābandhavasena rassaṃ katvā **‘‘parājikā’’**ti vuttaṃ. Etthāha – mātughātakādayo tatiyaṃ pārājikaṃ āpannā, bhikkhunidūsako, mudupiṭṭhikādayo cattāro ca paṭhamapārājikaṃ āpannā evāti kuto catuvīsatīti? Vuccate – mātughātakādayo hi cattāro idha anupasampannā eva adhippetā. Mudupiṭṭhikādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā pana ekena pariyāyena methunadhammaṃ appaṭisevino honti, tasmā visuṃ vuttāti.

Pārājikaniddesavaṇṇanā niṭṭhitā.

2. Saṅghādisesaniddesavaṇṇanā

19. Vuṭṭhānassa garukattā **garukā**ti saṅghādisesā vuccanti. **Navā**ti tesaṃ gaṇanaparicchedo. Nanu ‘‘navā’’ti kasmā vuttaṃ, ‘‘terasā’’ti vattabbanti? Nāyaṃ doso, cirenāpajjitabbe cattāro yāvatatiyake ṭhapetvā vītikkamakkhaṇeyeva āpajjitabbā paṭhamāpattikā vuccantīti. Idāni te dassetuṃ **‘‘mocetukāmatā’’**tiādi āraddhaṃ. Tattha **sukkassā**ti āsayadhātunānattato nīlādivasena dasavidhe sukke yassa kassaci sukkassa. **Mocetukāmatā**ti mocetukāmatāya, ya-kāro luttaniddiṭṭho. Iminā pana vacanena mocanassāda muccanassāda muttassādamethunassāda phassassāda kaṇḍuvanassāda dassanassāda nisajjanassāda vācassāda gehasitapema vanabhaṅgiya saṅkhātesu ekādasassādesu ekaṃyeva mocanassādaṃ dasseti.

Tattha mocanāya assādo sukhavedanā **mocanassādo**. Muccane attano dhammatāya muccane assādo **muccanassādo**. Evaṃ sabbattha sattamītappurisena attho daṭṭhabbo. Imehi pana navahi padehi sampayuttaassādasīsena rāgo vutto. Gehanissitesu mātādīsu pemaṃ gehe sitaṃ pemanti **gehasitapemaṃ,** iminā sarūpeneva rāgo vutto. Santhavakaraṇatthāya itthiyā pesitapupphādi **vanabhaṅgiyaṃ,** iminā ca vatthuvasena rāgo vutto. Methunassādopi itthiyā gahaṇappayogena veditabbo. Sabbattheva ca pana cetanānimittupakkamamocane sati visaṅketābhāvo veditabbo. **Upakkamma** hatthādinā nimitte upakkamitvā. **Aññatra supinantenā**ti supinoyeva supinanto ‘‘kammameva kammanto’’tiādīsu viya anta-saddassa tabbhāvavuttittā. Taṃ supinantaṃ vinā **vimocayaṃ** sukkaṃ vimocento **samaṇo** yo koci bhikkhu **garukaṃ** garukāpattisaṅkhātaṃ saṅghādisesaṃ **phuse** phuseyya, āpajjeyyāti vuttaṃ hoti. Ettha ca ajjhattarūpabahiddhārūpaubhayarūpaākāsekaṭikampanasaṅkhātesu catūsu upāyesu sati rāgūpatthambhādīsu ca kālesu yena kenaci aṅgajāte kammaññataṃ patte ‘‘ārogyatthāyā’’tiādīsu yena kenaci adhippāyena adhippāyavatthubhūtaṃ yaṃ kiñci sukkaṃ mocanassādacetanāya eva nimitte upakkamma mocento saṅghādisesaṃ āpajjatīti sabbathā adhippāyo daṭṭhabbo.

Paṭhamo.

20. **Kāyasaṃsaggarāgavā**ti kāye saṃsaggo, tasmiṃ rāgo, so assa atthīti vantu, kāyasaṃsaggarāgasamaṅgīti attho. Samaṇo itthisaññīti sambandho. **Upakkammā**ti kāyena vāyamitvā. **Manussitthiṃ samphusanto**ti antamaso lomenapi parāmasanto garukaṃ phuseti yojanā. Manussabhūtā amatā itthī **manussitthī**. Tattha ‘‘kāyasaṃsaggarāgavā’’ti iminā mātupemādiṃ, itthiyā gahitamokkhādhippāyañca paṭikkhipati. Itthiyā vematikassa, paṇḍakapurisatiracchānagatasaññissa ca thullaccayaṃ. Itthiyā pana kāyena kāyappaṭibaddhāmasane, kāyappaṭibaddhena kāyāmasane ca yakkhīpetīpaṇḍakānaṃ kāyena kāyāmasane ca purisatiracchānagatitthīnaṃ kāyena kāyāmasanepi dukkaṭaṃ, tathāyakkhīādīnaṃ kāyena kāyappaṭibaddhādīsu ca. Matitthiyā pana thullaccayaṃ. Itthiyā pana phusiyamāno sevanādhippāyopi sace kāyena na vāyamati, anāpatti.

Dutiyo.

21. **Tathā**ti itthisaññī. **Suṇanti**nti viññattipathe ṭhatvā attano vacanaṃ suṇantiñca. **Viññuñcā**ti duṭṭhullāduṭṭhullasallakkhaṇasamatthañca manussitthiṃ. **Maggaṃ vā**ti vaccamaggapassāvamaggānaṃ vasena maggaṃ vā methunaṃ vā ārabbhāti sambandho. **Duṭṭhullavācārāgenā**ti duṭṭhā ca sā asaddhammappaṭisaṃyuttatāya thūlā ca lāmakajanasādhāraṇatāyāti duṭṭhullā. Sāva puna vācā duṭṭhullavācā. Tassaṃ assādasampayutto rāgoti samāso, tena. **Obhāsitvā**ti vaṇṇāvaṇṇayācanādivasena asaddhammavacanaṃ vatvā. Asuṇantiyā pana dūtena vā paṇṇena vā ārocite anāpatti. Tattha dvinnaṃ maggānaṃ vasena vaṇṇāvaṇṇehi, methunayācanādīhi vā ‘‘sikharaṇīsi, sambhinnāsi, ubhatobyañjanakāsī’’ti imesu tīsu aññatarena akkosavacanena vā obhāsantassa saṅghādiseso, adhakkhakaubbhajāṇumaṇḍalaṃ ādissa vaṇṇādibhaṇane thullaccayaṃ, tathā yakkhīpetīpaṇḍakānaṃ vaccamaggapassāvamagge ādissa vaṇṇādibhaṇane methunayācanādīsupi. Tesaṃ pana adhakkhakādike dukkaṭaṃ, tathā manussitthīnaṃ ubbhakkhake adhojāṇumaṇḍale kāyappaṭibaddhe ca.

Tatiyo.

22. **Attakāmupaṭṭhāna**nti methunadhammasaṅkhātena kāmena upaṭṭhānaṃ kāmupaṭṭhānaṃ. Attano atthāya kāmupaṭṭhānaṃ attakāmupaṭṭhānaṃ. Atha vā kāmīyatīti kāmaṃ, attano kāmaṃ attakāmaṃ, sayaṃ methunarāgavasena patthitanti attho. Attakāmañca taṃ upaṭṭhānañcāti attakāmupaṭṭhānaṃ. Tassa vaṇṇo guṇo, taṃ. **Vatvā**ti ‘‘yadidaṃ kāmupaṭṭhānaṃ nāma, etadaggaṃ upaṭṭhānāna’’nti kāmupaṭṭhāne vaṇṇaṃ antamaso hatthamuddāyapi itthīti saññī pakāsetvāti attho. **Vācā**ti vācāya yakāralopavasena. **Methunayuttenā**ti methunayuttāya, liṅgavipallāsavasena tāya ‘‘arahasi tvaṃ mayhaṃ methunaṃ dhammaṃ dātu’’ntiādikāya methunadhammappaṭisaṃyuttāya vācāya methunayācane methunarāginoti sambandho. Methunerāgo, so assa atthīti **methunarāgī,** tassa. **Garu hotī**ti garukāpatti hotīti attho. **Ma**-kāro padasandhikaro. Ettha pana paṇḍake paṇḍakasaññino thullaccayaṃ, tasmiṃyeva itthisaññino dukkaṭaṃ.

Catuttho.

23. Itthiyā vā purisassa vā sandesaṃ paṭiggahetvāti sambandho. **Itthiyā vā**ti ‘‘dasa itthiyo māturakkhitā piturakkhitā’’tiādinā (pārā. 303) ca ‘‘dasa bhariyāyo dhanakkītā chandavāsinī’’tiādinā (pārā. 303) ca vuttāya vīsatividhāya itthiyā vā purisassa vā taṃsambandhavasena tesaṃ mātādīnaṃ vā. **Sandesa**nti itthiyā vā purisena vā ubhinnaṃ mātādīhi vā ‘‘ehi, bhante, itthannāmaṃ itthiṃ vā purisaṃ vā evaṃ bhaṇāhī’’ti vuttaṃ jāyampatibhāvasannissitaṃ sandesavacanaṃ. **Paṭiggahetvā**ti ‘‘sādhū’’ti kāyena vā vācāya vā sampaṭicchitvā. **Vīmaṃsitvā**ti yattha pesito, tesaṃ adhippāyaṃ upaparikkhitvā vā upaparikkhāpetvā vā. **Haraṃ paccā**ti itthī vā puriso vā ‘‘sādhū’’ti sampaṭicchatu vā, mā vā, yehi pesito, tesaṃ paccāharanto vā harāpento vā, jāyampatibhāvo hotu vā, mā vā, akāraṇametaṃ. Imāya tivaṅgasampattiyā saṅghādiseso ca, dvīhi aṅgehi paṇḍake ca aṅgattayenāpi thullaccayaṃ, ekena dukkaṭaṃ. Keci pana ‘‘haraṃ pacchā’’ti vipāṭhaṃ parikappetvā ‘‘pacchā hara’’nti yojenti, taṃ na sundaraṃ **paccā**ti upasaggattā. Padassa upari atthe sajjento pakāsento gacchatīti hi **upasaggo** nāma, tasmā ‘‘pati ā’’ti upasaggānaṃ ‘‘hara’’ntimassa padassa upari bhavitabbanti.

Pañcamo.

24. **Saṃyācitaparikkhāra**nti saṃ attanā yācito vāsiādiko parikkhāro yassā, taṃ. **Adesitavatthuka**nti uttidutiyakammena adesitaṃ vatthu kuṭikaraṇappadeso yassāti viggaho, taṃ. **Pamāṇātikkanta**nti idāni majjhimassa purisassa tisso vidatthiyo sugatavidatthi nāma, tāya ‘‘dīghaso dvādasa vidatthiyo sugatassa vidatthiyā tiriyaṃ sattantarā’’ti (pārā. 348) evaṃ vuttappamāṇaṃ ekatobhāgenāpi atikkantā pamāṇātikkantāti taṃ tiriyaṃ catuhatthasaṅkhātaheṭṭhimappamāṇe sati dīghato vuttappamāṇato kesaggamattampi vaḍḍhetuṃ na vaṭṭati. Tato ūnake, dīghato ca vaḍḍhite ayaṃ kuṭisaṅkhaṃ na gacchatīti. ‘‘Mayhaṃ vāsāgāraṃ eta’’nti evaṃ attā uddeso etissāti **attuddesā. Kuṭi**nti ullittādikaṃ kuṭiṃ katvāti sambandho. Tattha **ullittā** nāma anto uddhaṃmukhaṃ littā. **Avalittā** nāma bahi adhomukhaṃ littā. Ubhayathā **ullittāvalittā. Katvā**ti antobhūtakāritatthavasena kārāpetvā vā.

Tatthāyaṃ vatthudesanakkamo – tena kuṭikārakena bhikkhunā kuṭivatthuṃ sodhetvā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paṇāmetvā **padabhājane** (pārā. 349) vuttanayena saṅghaṃ tikkhattuṃ yācitvā sabbe vā saṅghapariyāpannā, saṅghena vā sammatā dve tayo bhikkhū tattha netabbā. Tehi ca kipillikādīhi soḷasahi upaddavehi virahitattā anārambhaṃ anupaddavaṃ dvīhi catūhi vā balibaddehi yuttena sakaṭena ekacakkaṃ nibbodakapatanaṭṭhāne ekaṃ bahi katvā āviñchituṃ sakkuṇeyyatāya ‘‘saparikkamana’’nti sallakkhetvā sacepi saṅghappahonakā honti, tattheva, no ce, saṅghamajjhaṃ gantvā tena bhikkhunā yācitehi **padabhājane** (pārā. 50, 51) vuttāya ñattidutiyakammavācāya vatthu desetabbanti. Adesitavatthukaṃ pamāṇātikkantaṃ kuṭiṃ karissāmīti sabbappayoge dukkaṭaṃ, idāni dvīhi piṇḍehi niṭṭhānaṃ gamissatīti paṭhamapiṇḍadāne thullaccayaṃ, dutiyadānena lepe saṅghaṭite sace adesitavatthukā eva vā hoti, pamāṇātikkantā eva vā, eko saṅghādiseso, sārambhaaparikkamanatāya dve ca dukkaṭānīti sace ubhayavipannā, dve ca saṅghādisesā dve ca dukkaṭānīti sabbaṃ ñeyyaṃ.

Chaṭṭho.

25. **Mahallaka**nti sassāmikabhāvena saṃyācitakuṭito mahantabhāvena, vatthuṃ desāpetvā pamāṇātikkamenāpi kātabbabhāvena ca mahantatāya mahattaṃ lāti ādadātīti mahallako. Mahattalaka iti ṭhite ttassa lopo lassa ca dvittaṃ, taṃ. Vasanaṃ attho payojanaṃ **vasanattho,** tāya. Ettha pana adesitavatthubhāve eko saṅghādiseso. Sesaṃ anantarasadisameva. Idha ca tattha ca leṇaguhātiṇakuṭipaṇṇacchadanagehesu aññataraṃ kārentassa ca kuṭimpi aññassa vāsatthāya vāsāgāraṃ vā ṭhapetvā uposathāgārādīsu aññataratthāya karontassa ca anāpatti.

Sattamo.

26. Amūlakena antimena vatthunāti sambandho. **Amūlakenā**ti dassanasaṅkhātassa, savanasaṅkhātassa, diṭṭhasutamutavasena pavattaparisaṅkāsaṅkhātassa ca mūlassa abhāvena natthi mūlametassāti amūlakaṃ, tena. Taṃ pana so āpanno vā hotu, no vā, etaṃ idha appamāṇaṃ. Tattha bhikkhuñca mātugāmañca tathārūpe ṭhāne disvā parisaṅkati, ayaṃ **diṭṭhaparisaṅkā**. Andhakāre vā paṭicchanne vā bhikkhussa ca mātugāmassa ca vacanaṃ sutvā aññassa atthibhāvaṃ ajānanto parisaṅkati, ayaṃ **sutaparisaṅkā**. Dhuttānaṃ itthīhi saddhiṃ paccantavihāresu pupphagandhasurādīhi anubhavitvā gataṭṭhānaṃ disvā ‘‘kena nu kho idaṃ kata’’nti vīmaṃsanto tattha kenaci bhikkhunā gandhādīhi pūjā katā hoti, bhesajjatthāya ariṭṭhaṃ vā pītaṃ, so tassa gandhaṃ ghāyitvā ‘‘ayaṃ so bhavissatī’’ti parisaṅkati. Ayaṃ **mutaparisaṅkā** nāma. **Antimena cā**ti tato paraṃ vajjābhāvena ante bhavattā antimeneva. **Vatthunā**ti bhikkhuno anurūpesu ekūnavīsatiyā pārājikesu dhammesu aññatarena pārājikena dhammena. **Ca**-kāro panettha avadhāraṇe, tena saṅghādisesādiṃ nivatteti. Atha vā **ca**-kāro aṭṭhānappayutto.

Codento vā codāpentovācāti yojetabbo. **Cāvetu**nti brahmacariyā cāvanatthāya. Etena ekaṃ cāvanādhippāyaṃ gahetvā avasese akkosādhippāyavuṭṭhāpanādhippāyādike sattādhippāye paṭikkhipati.

Suṇamānanti idaṃ ‘‘codento’’tiādīnaṃ kammapadaṃ, iminā parammukhā codanaṃ paṭikkhipati. Parammukhā pana sattahi āpattikkhandhehi vadantassa dukkaṭaṃ. **Codento**ti ‘‘vatthusandassanā āpattisandassanā saṃvāsappaṭikkhepo sāmīcippaṭikkhepo’’ti (pārā. aṭṭha. 2.385-386) saṅkhepato vuttānaṃ catunnaṃ codanānaṃ vasena sayaṃ codento vā. **Codāpento vā**ti parena yena kenaci codāpento vā. Tasmā yo bhikkhussa samīpe ṭhatvā ‘‘tvaṃ methunaṃ dhammaṃ sevi, assamaṇosī’’tiādinā vatthusandassanavasena vā ‘‘tvaṃ methunadhammāpattiṃ āpannosī’’tiādinā āpattisandassanavasena vā ‘‘assamaṇosi, natthi tayā saddhiṃ uposatho vā pavāraṇā vā saṅghakammaṃ vā, assamaṇosī’’tiādinā saṃvāsappaṭikkhepavasena vā abhivādanādisaṃvāse paṭikkhitte assamaṇoti kasmāti puṭṭhassa ‘‘assamaṇosī’’tiādivacanehi sāmīcippaṭikkhepavasena vā antamaso hatthamuddāya eva vāpi etamatthaṃ dīpayato ‘‘karotu me āyasmā okāsaṃ, ahaṃ taṃ vattukāmo’’ti evaṃ okāse akārite vācāya saṅghādiseso ceva dukkaṭañca, okāsaṃ kāretvā codentassa pana saṅghādisesova daṭṭhabbo.

Aṭṭhamo.

27. **Aññassā**ti khattiyādijātikassa parassa. **Kiriya**nti methunavītikkamasaṅkhātaṃ kiriyaṃ. **Tenā**ti aññassa vītikkamasaṅkhātassa methunavītikkamasandassanena karaṇabhūtena. **Lesenā**ti yassa jātiādayo tato aññampi vatthuṃ lissati uddiṭṭhe vitthāraṃ silissati vohāramattenevāti jātiādayova ‘‘lesā’’ti vuccanti, tena jātilesanāmalesādinā lesena. **Añña**nti yo vītikkamanto diṭṭho, tato aparampi bhikkhuṃ cāvetuṃ antimena vatthunā codayanti sambandho. Kathaṃ? Koci khattiyajātiyo vītikkamanto diṭṭho, tato aññaṃ attano veriṃ khattiyajātikaṃ bhikkhuṃ passitvā taṃ khattiyaṃ jātilesaṃ gahetvā ‘‘khattiyo mayā diṭṭho vītikkamanto, tvaṃ khattiyo pārājikaṃ dhammaṃ āpannosī’’ti codeti codāpeti vā. Evaṃ nāmalesādayopi veditabbā. Sesā vinicchayakathā aṭṭhame vuttasadisāyeva.

Navamo.

28. Ettāvatā ‘‘garukā navā’’ti uddiṭṭhe vitthārato dassetvā idāni tesu āpannesu paṭipajjitabbākāraṃ dassetuṃ **‘‘chādeti jānamāpanna’’**ntiādi vuttaṃ. Tattha yo bhikkhu attanā **āpannaṃ** saṅghādisesāpattiṃ āpattivasena vā vatthuvasena vā **jānaṃ** jānanto **yāvatā** yattakāni ahāni **chādeti** paṭicchādeti, **tāvatā** tattakāni ahāni tassa parivāso hotīti evaṃ padasandhivasena attho veditabbo. Tattha paṭicchannaparivāso suddhantaparivāso samodhānaparivāsoti tividho parivāso. Tesaṃ pana atisaṅkhepanayena mukhamattepi dassite vitthāravinicchayapavesopāyasambhavo siyāti mukhamattaṃ dassayissāma.

Tattha **paṭicchannaparivāso** nāma yathāpaṭicchannāya āpattiyā dātabbo, tasmā paṭicchannadivase ca āpattiyo ca sallakkhetvā sace ekāhappaṭicchannā hoti, ‘‘ahaṃ, bhante, sambahulā āpattiyo āpajjiṃ ekāhappaṭicchannāyo’’tiādinā **khandhake** (cūḷava. 98-99) āgatanayena yācāpetvā ‘‘suṇātu me bhante saṅgho, ayaṃ itthannāmo bhikkhu sambahulā āpattiyo āpajji ekāhappaṭicchannāyo’’tiādinā **khandhake** āgatanayeneva kammavācaṃ vatvā parivāso dātabbo. Ekaṃ āpajjitvā ‘‘sambahulā’’ti vinayakammaṃ karontassāpi vuṭṭhātīti ‘‘sambahulā’’ti vuttaṃ. Nānāvatthukāsupi eseva nayo. Atha dvīhādippaṭicchannā honti, pakkhaatirekapakkhamāsaatirekamāsasaṃvaccharaatirekasaṃvaccharappaṭicchannā vā, ‘‘dvīhappaṭicchannāyo vā’’tiādinā vatvā yo yo āpanno hoti, tassa tassa nāmañca gahetvā yojanā kātabbā.

Kammavācāpariyosāne ca sace appabhikkhuko āvāso hoti, sakkā ratticchedaṃ anāpajjantena vasituṃ, tattheva ‘‘parivāsaṃ samādiyāmi, vattaṃ samādiyāmī’ti vattaṃ samādāya tattheva saṅghassa ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekāhappaṭicchannāyo’’tiādinā ārocetvā puna āgatāgatānaṃ bhikkhūnaṃ ārocentena pakatattena bhikkhunā saddhiṃ ekacchanne sahavāso, tena ca vināvāso, āgantukādīnaṃ upacāragatānaṃ anārocanāti etesu ekenāpi ratticchedañca vattabhedañca akatvā parivatthabbaṃ.

Sace na sakkā hoti parivāsaṃ sodhetuṃ, nikkhittavattena vasitukāmo hoti, tattheva saṅghamajjhe vā ekassa puggalassa vā santike ‘‘parivāsaṃ nikkhipāmi, vattaṃ nikkhipāmī’’ti parivāso nikkhipitabbo.

Nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati. Athānena paccūsasamaye ekena bhikkhunā saddhiṃ parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā mahāmaggato okkamma paṭicchannaṭṭhāne nisīditvā antoaruṇeyeva vattaṃ samādiyitvā ārocetabbaṃ. Sace bahi ṭhitānampi saddaṃ suṇāti, passati vā, dūraṃ gantvāpi ārocetabbaṃ, anārocente ratticchedo ceva vattabhedadukkaṭañca. Sace ajānantasseva upacārasīmaṃ pavisitvā gacchanti, ratticchedova hoti, na vattabhedo. Aruṇe uṭṭhite tassa santike vattaṃ nikkhipitvā vihāraṃ gantabbaṃ. Evaṃ yāva rattiyo pūrenti, tāva parivatthabbaṃ. Ayaṃ tāva **paṭicchannaparivāso**.

Suddhanto duvidho cūḷasuddhanto mahāsuddhantoti. Tattha yo ‘‘upasampadato paṭṭhāya yattakaṃ nāma kālaṃ ahaṃ suddho’’ti jānāti, tattakaṃ apanetvā tato avasese rattiparicchede ekato katvā dātabbaparivāso **cūḷasuddhanto**. Yo pana sabbaso rattipariyantaṃ na jānāti nassarati, tattha ca vematiko, tassa dātabbo **mahāsuddhanto**. Āpattipariyantaṃ jānātu vā, mā vā, akāraṇametaṃ.

Samodhānaparivāso nāma tividho odhānasamodhāno agghasamodhāno missakasamodhānoti. Tattha yo niṭṭhitaparivāsopi vā niṭṭhitamānattopi vā anikkhittavatto aññaṃ āpattiṃ āpajjitvā purimāpattiyā samā vā ūnatarā vā rattiyo paṭicchādeti, tassa mūlāya paṭikassanena te parivutthadivase ca mānattaciṇṇadivase ca odhunitvā makkhetvā purimāya āpattiyā mūladivasaparicchede pacchā āpannaṃ āpattiṃ samodahitvā puna ādito paṭṭhāya dātabbaparivāso **odhānasamodhāno** nāma. Sace kassaci ekāpatti ekāhappaṭicchannā, dvīhappaṭicchannā, evaṃ yāva dasāhappaṭicchannā, tāsaṃ agghena samodhāya tāsaṃ dasāhappaṭicchannavasena avasesānaṃ ekāhappaṭicchannādīnampi dātabbaparivāso **agghasamodhāno** nāma. Yo pana nānāvatthukā āpattiyo ekato katvā dātabbaparivāso **missakasamodhāno** nāma. Dānavidhi pana sabbattha **khandhake** (cūḷava. 134 ādayo) āgatanayeneva veditabbo.

Evaṃ parivutthaparivāso bhikkhu **mānattaṃ** bhikkhūnaṃ mānanabhāvaṃ **cha rattiyo** akhaṇḍaṃ katvā **careyya** kareyya, sampādeyyāti vuttaṃ hoti. Tattha saṅghena gaṇena puggalena kataṃ tena bhikkhunā saṅghamajjhe vattaṃ samādāpetvā ‘‘ahaṃ, bhante, sambahulā āpattiyo āpajji’’ntiādinā **khandhake** vuttanayena yācāpetvā tattheva vuttanayena mānattadānādayopi veditabbā. Imināpi vattaṃ nikkhipitukāmena ce vattaṃ nikkhipitvā catūhi pañcahi saddhiṃ parivāse vuttappakāraṃ padesaṃ gantvā purimanayeneva heṭṭhā vuttaṃ sahavāsādiṃ antamaso catūhi ūnattā ūne gaṇe caraṇadosañca vajjetvā paṭipajjitabbaṃ. Appaṭicchannāpattikassa pana parivāsaṃ adatvā mānattameva dātabbaṃ. Evaṃ ciṇṇaṃ kataṃ pariniṭṭhāpitaṃ mānattaṃ yena, **taṃ** bhikkhuṃ. Vīsati saṅgho gaṇo assāti **vīsatīgaṇo** dīghaṃ katvā, so **saṅgho abbheyya** sampaṭiccheyya, abbhānakammavasena osāreyyāti vuttaṃ hoti, avheyyāti vā attho. Etthāpi samādānaārocanayācanāni, kammavācā ca **khandhake** vuttanayena veditabbā.

29. Evaṃ tesu paṭipajjitabbākāraṃ dassetvā idāni chādanassa aṅgāni dassetuṃ **‘‘āpattī’’**tiādimāha. Tattha na ukkhitto **anukkhitto,** natthi antarāyo assāti **anantarāyo**. Sakatthe ttapaccayavasena vā, pahuno bhāvo pahuttaṃ, taṃ assatthīti saddhādivasena vā pahutto. Anukkhitto ca anantarāyo ca pahutto cāti dvando, tesaṃ bhāvo anukkhittādiguṇo anukkhitta…pe… pahuttatā. Āpatti ca anukkhitta…pe… pahuttatā ca **āpatti…pe… pahuttatāyo**. Ma-kāro padasandhijo. Tathā tena pakārena āpattiādīsu catūsu āpattādipakārena saññī tathasaññī rassavasena. Tassa bhāvo **tathasaññitā,** yathāvuttaāpattādisaññitāti vuttaṃ hoti. **Ca**-kāro vuttasamuccayattho. Kamanaṃ patthanaṃ kāmo, chādetuṃ kāmo **chādetukāmo**. Iti yathāvuttā nava, **atha chādanā** cāti evaṃ dasa ca tāni aṅgāni cāti, tehi. **Aruṇuggamamhi** aruṇasaṅkhātassa paṭhamabālasūriyaraṃsino uggamane sati **channā** hoti, āpattīti seso.

Tatthāyamadhippāyo – yo bhikkhu rājacoraaggiudakamanussaamanussavāḷasarīsapajīvitabrahmacariyantarāyānaṃ dasannamekassāpi natthitāya anantarāyiko samāno anantarāyikasaññī hutvā bhikkhuno santikaṃ gantuñceva ārocetuñca sakkuṇeyyatāya pahu samāno pahusaññī hutvā tividhaukkhepanīyakammākaraṇena anukkhitto samāno anukkhittasaññī hutvā garukāpattīti saññī garukaṃyeva āpattiṃ chādetukāmo hutvā chādeti, tassāyaṃ āpatti ca channā hotīti. Sace panettha anāpattisaññī vā hoti aññāpattikkhandhasaññī vā vematiko vā, acchannā honti. Ārocentena pana ‘‘mama ekāpattiṃ āpannabhāvaṃ jānāhī’’tiādinā nayena ārocetabbaṃ. Sace pana vatthusabhāgāpattikassa āroceti, tāva tappaccayā dukkaṭaṃ āpajjati.

Saṅghādisesaniddesavaṇṇanā niṭṭhitā.

3. Cīvaraniddesavaṇṇanā

30. ‘‘Khomañca koseyyañcā’’tiādinā napuṃsakaviggahena dvande kate **khoma…pe… bhaṅgāni**. Tattha **khoma**nti gacchajāti. Upacārato pana khomena khomasuttena vāyitanti taddhitena upacārena vā khomaṃ khomapaṭacīvaraṃ, tathā avasesāni. **Sāṇaṃ** sāṇavākasuttehi vāyitaṃ cīvaraṃ. **Bhaṅgaṃ** khomasuttādīni sabbāni ekaccāni vā vomissetvā vāyitacīvaraṃ. Vākamayameva vāti keci. **Kambala**nti manussalomaṃ vāḷalomañca ṭhapetvā sesalomehi vāyitaṃ. **Etānī**ti khomādīni yathāvuttāni. Saha anulomehīti **sānulomāni**. Jātito kappiyāni **cha** cīvarāni bhavanti.

31. Idāni **‘‘dukūla’’**ntiādinā tesaṃ anulomāni dasseti. Tattha **dukūla**nti dukūlasaṅkhātena kenaci vākavisesena vāyitaṃ cīvaraṃ. **Cevā**ti samuccaye, so upari ākaḍḍhitabbo. **Paṭṭuṇṇa**nti paṭṭuṇṇesu jātaṃ paṭṭuṇṇaṃ. Desavācino bahuvacanantāti bahuvacanena viggaho. Tathā somārā ca cīnā ca, tesu jātaṃ **somāracīnajaṃ**. Imāni tīṇi pāṇakehi katasuttamayāni. Ehibhikkhūnaṃ puññiddhiyā jātaṃ **iddhijaṃ,** taṃ pana khomādīnaṃ aññataraṃ. **Devadinna**nti devehi dinnaṃ kapparukkhe nibbattaṃ cīvaraṃ. Tadetaṃ dukūlādi tassa tassa yathāvuttassa khomādino anulomikaṃ hoti. Tattha lomāni anugataṃ anulomaṃ, yathā sesalomāni anugataṃ lomaṃ tadanukūlattā ‘‘anuloma’’nti vuccati, tathā taṃjātiyakaṃ yesaṃ kesañci anukūlaṃ sabbampi ruḷhīvasena ‘‘anuloma’’nti vuccati. Tameva **anulomikaṃ,** anukūlanti attho. Kathaṃ? Dukūlaṃ sāṇassa anulomaṃ, paṭṭuṇṇādīni tīṇi koseyyassa anulomāni, iddhijaṃ devadinnañca khomādīnamanulomanti.

32-3. Evaṃ sānulomāni cīvarāni dassetvā idāni adhiṭṭhānādikaṃ dassetuṃ **‘‘ticīvara’’**ntiādimāha. Tattha avuttepi avassaṃ vattabbatāya sabbattha ca-saddo ajjhāharitabbo, ticīvarañca…pe… kaṇḍucchādiñca adhiṭṭheyya na vikappeyyāti sambandho. Tattha tiṇṇaṃ cīvarānaṃ samāhāro **ticīvaraṃ**. Parikkhārañca taṃ coḷañcāti **parikkhāracoḷaṃ**. Vassassa yoggā vassikā, sāva sāṭikā **vassikasāṭikā**. Puñchati anenāti puñchanaṃ, mukhassa puñchanaṃ mukhapuñchanaṃ. Nisīdanti etthāti nisīdanaṃ, mukhapuñchanañca nisīdanañca **mukhapuñchananisīdanaṃ**. Sayanasukhādiṃ paṭicca attharīyatīti paccattharaṇaṃ, tadeva **paccattharaṇakaṃ**. Kaṇḍuṃ chādetīti **kaṇḍucchādi. Adhiṭṭhahe**ti ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’tiādinā navannaṃ nāmaṃ gahetvā adhiṭṭheyya. **Na vikappeyyā**ti tassa tassa nāmaṃ gahetvā na vikappeyya, tassa tassa pana nāmaṃ aggahetvā ‘‘imaṃ cīvaraṃ tuyhaṃ vikappemī’’ti vikappeyyāti adhippāyo. **Etthā**ti imesu navasu cīvaresu. **Ticīvara**nti ticīvaranāmena adhiṭṭhitaṃ. Tathā hi adhiṭṭhānato pubbe visuṃ ticīvaraṃ nāma natthi saṅghāṭiādippahonakassa paccattharaṇādivasenāpi adhiṭṭhātuṃ anuññātattā. Taṃ **vinā ekāhaṃ** ekadivasampi. **Na vaseyyā**ti aladdhasammutiko bhikkhu avippavāsasīmato aññattha vāsaṃ na kareyyāti attho. Evaṃ sati ticīvarañca nissajjitabbaṃ hoti, pācittiyañca āpattiṃ āpajjatīti dīpeti. Nisīdanaṃ vinā cātumāsaṃ na vaseyyāti sambandho. Catunnaṃ māsānaṃ samāhāro catumāsaṃ, tameva **cātumāsaṃ**. Taṃ accantasaṃyogavasena.

34. Idāni **‘‘ima’’**ntiādinā ‘‘adhiṭṭheyyā’’ti vuttamadhiṭṭhānaṃ dasseti. Saṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti adhiṭṭhaheti sambandho. Tattha **adhiṭṭhahe**ti hatthapāse ṭhitaṃ evaṃ adhiṭṭheyya. **Ahatthapāsa**nti hatthassa pāso samīpo hatthapāso, aḍḍhateyyahatthabbhantaro. Dvādasahatthabbhantarotipi vadanti. Natthi hatthapāso etissāti ahatthapāsā, taṃ **etanti** adhiṭṭhaheti sambandho. Kiṃ vuttaṃ hoti? Antogabbhe vā uparipāsāde vā tadaheva gantvā nivattanayogge padese vā ṭhitaṃ cīvaraṃ sallakkhetvā ‘‘etaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti adhiṭṭheyyāti vuttaṃ hoti. Tato dūre ṭhitampi adhiṭṭhātabbantipi vadanti. **Sesesupī**ti uttarāsaṅgādikaṇḍuppaṭicchādipariyantesupi avasesacīvaresu. **Ayaṃ nayo**ti ayameva nayo. Yathā saṅghāṭiyā, evaṃ ‘‘imaṃ uttarāsaṅgaṃ adhiṭṭhāmī’’tiādi vuttanayovāti vuttaṃ hoti. Adhiṭṭhahantena pana hatthena gahetvā kāyavikāraṃ karontena ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti cittena ābhogaṃ katvā kāyena vā adhiṭṭhātabbaṃ, vacībhedamattaṃ katvā vācāya vā. Parikkhāracoḷaṃ nāma pāṭekkaṃ nidhānamukhanti ticīvaraṃ parikkhāracoḷampi adhiṭṭhātuṃ vaṭṭatīti.

35. Idāni evaṃ adhiṭṭhahato aññaṃ laddhā adhiṭṭhātukāmena paccuddharitvā adhiṭṭhātabbanti dassetuṃ **‘‘adhiṭṭhahanto’’**tiādimāha. Tattha saṅghāṭi pabhuti ādi yassa taṃ **saṅghāṭippabhuti**. Etaṃ ‘‘adhiṭṭhahanto’’ti etthāpi ‘‘adhiṭṭheyyā’’ti etthāpi kammapadaṃ, ‘‘pubbacīvara’’nti ettha pana visesanaṃ hutvā tiṭṭhati. **Paccuddharitvā**ti pariccajitvā. Parikkhāracoḷanāmena adhiṭṭhahitvā ṭhapitavatthehi saṅghāṭiādīni karoti, niṭṭhite rajane ca kappe ca imaṃ parikkhāracoḷaṃ paccuddharitvā puna adhiṭṭhātabbāni. **Pattādhiṭṭhahane**ti pattassa adhiṭṭhāne. **Tathā**ti ca yathā cīvare, tathā pattepi adhiṭṭhānādikaṃ sabbanti attho. Ettha pana ‘‘imaṃ pattaṃ, etaṃ patta’’nti vā viseso.

36. Idāni paccuddhāravidhiṃ dassetuṃ **‘‘eta’’**ntiādimāha. Tattha **imaṃ va** iti vā-saddo rassaṃ katvā niddiṭṭho, so iti-saddato paraṃ yojetabbo, tasmā ‘‘etaṃ saṅghāṭiṃ paccuddharāmī’’ti vā ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti vā saṃseti sambandho veditabbo. **Saṃse**ti vadeyya. **Eva**nti yathā nāmena saṅghāṭi paccuddharitabbā, tathā uttarāsaṅgādīnīti attho. **Vidū**ti paccuddharetimassa kattupadaṃ, paññavāti attho. Sabbatthāpi dūrāsannatādī vuttanayena veditabbā.

37-8. Idāni saṅghāṭiādīnaṃ channaṃ pamāṇaparicchedaṃ dasseti **‘‘saṅghāṭī’’**tiādinā. Pacchimo anto **pacchimanto,** tena, pacchimakoṭiyāti attho. **Dīghaso**ti dīghato. Muṭṭhiyā sahitaṃ pañcakaṃ yassā sā muṭṭhipañcakā, liṅgavipallāsavasena pana **muṭṭhipañcako**. Muṭṭhi-saddenettha upacāravasena katamuṭṭhiko hatthova vutto. Sugatassa cīvarato ūnāti samāso. **Apī**ti vuttasamuccaye, tena yathāvuttapacchimappamāṇā ca ayañca uttamappamāṇāti attho. ‘‘Pacchimantenā’’ti idaṃ **muṭṭhittikañca tiriya**nti etthāpi anuvattetvā attho veditabbo. **Ca-**saddo ‘‘uttamantena sugatacīvarūnāpi vaṭṭatī’’ti idaṃ samuccinoti. Tattha idāni majjhimassa purisassa tisso vidatthiyo ekā sugatavidatthi, tāya vidatthiyā nava vidatthiyo dīghato sugatacīvarappamāṇaṃ, tiriyaṃ cha vidatthiyo, taṃ pana vaḍḍhakihatthena dīghato terasa hatthā ekā ca vidatthi, tiriyato nava hatthā honti. Taṃvasena ubhayattha ūnatā viññātabbā.

Uttarāsaṅgopi tattakovāti dassetuṃ **‘‘tathā ekaṃsikassapī’’**ti āha. Eko aṃso ekaṃso, tattha kātabbanti taddhite **ekaṃsikaṃ**. ‘‘Antaravāsako’’ccādinā nivāsanaṃ dasseti. Tattha antaraṃ majjhapadeso, antare majjhe kaṭippadese vāso vatthaṃ antaravāso, soyeva **antaravāsako. Cāpī**ti samudāyo, eko vā samuccayo. Aḍḍhena tatiyo bhāgo **aḍḍhateyyo**. Ettha dvinnaṃ hatthakoṭṭhāsānaṃ sampuṇṇānaṃ tatiyakoṭṭhāsasaṃsijjhane karaṇabhūtā aḍḍha-saddaniddiṭṭhā yā vidatthi, sāva tatiyoti niddiṭṭhoti upaḍḍhahatthasaṅkhāto tatiyo bhāgo aḍḍhateyyo. So ca nānantarena dvihatthatatiyatā labbhatīti dve hatthā, ekā ca vidatthi aḍḍhateyyo. Taṃsanniyogena panettha antaravāsakova aḍḍhateyyoti veditabbo. Dve hatthā yassāti bāhiratthasamāso. Pārupanenāpi sakkā nābhiṃ paṭicchādetunti **‘‘dvihattho’’**ti vuttaṃ. **Vā-**saddo aḍḍhateyyaṃ vikappeti. Tiriyassa antoti chaṭṭhītappuriso, tiriyameva antoti vā kammadhārayo ‘‘gāmanto’’tiādīsu viya.

39. **‘‘Nisīdanassā’’**tiādinā nisīdanacīvaraṃ dasseti. Ettha **nisīdanaṃ** nāma same bhūmibhāge eḷakalomāni uparūpari santharitvā kañjikādīhi siñcitvā kato dvīsu ṭhānesu phālitattā tīhi dasāhi yutto parikkhāraviseso. **Vidatthī dve**ti dve vidatthī. **Visālato** puthulato.

40. **‘‘Kaṇḍuppaṭicchādī’’**tiādinā kaṇḍuppaṭicchādiṃ dasseti. Tattha **kaṇḍū**ti hi na atthato nānaṃ, taggahaṇena panettha piḷakassāvathullakacchābādhaṃ gayhati. Kaṇḍuṃ yathāvuttaṃ piḷakādiṃ paṭicchādetīti kaṇḍuppaṭicchādi. Paṭicchadanaṃ vā paṭicchādo, yathāvuttakaṇḍuyā paṭicchādo kaṇḍuppaṭicchādo, so assa atthīti kaṇḍuppaṭicchādī, tassa. **Tiriya**nti tiriyato.

41. **‘‘Vassikā’’**tiādinā vassikasāṭikaṃ dasseti, taṃ suviññeyyaṃ.

42. Evaṃ pamāṇavantānaṃ pamāṇaṃ dassetvā vuttappamāṇātikkame dosaṃ, kesañci pamāṇābhāvagaṇanābhāvañca dassetuṃ **‘‘etthā’’**tiādimāha. Tattha **etthā**ti vuttappamāṇavantesu cīvaresu. **Taduttari** tato vuttappamāṇato uttari nipātena uttari-saddena tappuriso. **Karontassa** sampādentassa. **Chedanapācittī**ti chedanena sahitā pācitti, atirekaṃ chinditvā pācittiyaṃ desetabbanti vuttaṃ hoti. Vuttappamāṇato pana atirekañca ūnakañca ‘‘parikkhāracoḷa’’nti adhiṭṭhātabbaṃ. Yena mukhaṃ puñchanti, taṃ mukhasambandhīti mukhassa coḷanti samāse dvando. Ākaṅkhitaṃ icchitaṃ pamāṇanti kammadhārayo. Tametesamatthīti **ākaṅkhitappamāṇikā**. Ettha ca ticīvarādīsu avuttepi gaṇanavibhāge paccattharaṇamukhapuñchanaparikkhāracoḷe ṭhapetvā ādito paṭṭhāya chakkamekekameva vaṭṭati. Mukhapuñchanacoḷāni paccattharaṇāni ca bahūnipīti viññātabbaṃ.

43. **Gaṇanā**ti ettha napuṃsakassa itthivacanena yogābhāvā ‘‘na dīpitā’’ti liṅgaṃ vipariṇāmetvā sambandhitabbaṃ, aṭṭhakathāyaṃ na pakāsitāti attho. Tiṇṇaṃ panetesaṃ ukkaṭṭhaparicchedavaseneva vuttaṃ, vikappanūpagapacchimena pacchimappamāṇaṃ atthiyeva. Idāni yasmā tattha taṃ sabbaṃ na dīpitaṃ, tasmā vikappanūpagathavikādi sabbaṃ ekaṃ ‘‘parikkhāracoḷa’’nti, bahūni ekato katvā ‘‘parikkhāracoḷānī’’tipi vatvā adhiṭṭhātabbanti dassento **‘‘tathā’’**tiādimāha. Iminā parikkhāracoḷaṃ nāma pāṭekkaṃ nidhānamukhanti dasseti. **Thavikādiṃ** thavikā ādi yassa parissāvanādinoti samāso. Vikappassa upagaṃ **vikappiyaṃ,** tañca upari vakkhati.

44. Idāni tiṇṇaṃ cīvarānaṃ paṭibhāgaṃ dassetuṃ **‘‘ahatā’’**tiādi āraddhaṃ. Tattha ahatena navena adhotena kappaṃ sadisaṃ ahatakappaṃ, ekavāradhotaṃ. Ahatañca ahatakappañca **ahatāhatakappāni,** vatthāni, tesaṃ. Dve guṇā paṭalāni yassa sāti duguṇā. ‘‘Guṇo paṭalarāsīsū’’ti hi abhidhānappadīpikā. **Duguṇā** dupaṭṭā, uttarasmiṃ dehabhāge āsañjīyatīti **ukkarāsaṅgo**. Ekaccaṃ ekapaṭṭaṃ assa atthīti **ekaccī,** ekapaṭṭoti attho. Nipāto vā ekaccīti. **Tathā**ti samuccaye, antaravāsako cāti vuttaṃ hoti. Upamāyaṃ vā, yathā uttarāsaṅgo ekacciyo, evaṃ antaravāsakoti attho.

45. ‘‘Utū’’ti anekautu gahitātiututo dīghakālato uddhaṭā **utuddhaṭā,** tesaṃ pilotikānanti attho. **Sesā**ti uttarāsaṅgaantaravāsakā. Paṃsu viya kucchitaṃ ulati pavattatīti **paṃsukūlaṃ,** rathikāsusānasaṅkārakūṭādīnaṃ yattha katthaci ṭhitaṃ coḷakhaṇḍaṃ, tasmiṃ. Yā yā rucīti abyayībhāve **yathāruci,** yāvadatthaṃ satapaṭṭampi vaṭṭatīti adhippāyo.

46. Idāni tīsu chinditvā kātuṃ appahontesu kātabbavidhiṃ dassetuṃ **‘‘tīsū’’**tiādimāha. Tattha ticīvarasamudāyato ekadesabhūtānaṃ dvinnamekassa ca saṅkhāguṇena niddhāriyamānattā **tīsū**ti niddhāraṇe bhummaṃ. Ekavacanassa bahvatthena yogābhāvato dvicīvarasaṅkhātabahvatthavasena vacanaṃ vipariṇāmetvā yāni pahonti, tāni dve vāpi chinditabbāni, yaṃ pahoti, taṃ ekaṃ vā chinditabbanti yojetabbaṃ. **Pahontī**ti pacchimacīvarappamāṇachinnakāni pahonti. **Apī**ti sambhāvane, tīsu kā kathāti attho. **Anvādhi**nti āgantukapattaṃ. Anu pacchā ādhīyatīti anvādhi, yaṃ cīvarassopari saṅghāṭiākārena āropetabbaṃ. **Anādiṇṇa**nti anāropitaṃ anvādhikaṃ. **Na dhāreyyā**ti iminā yadi dhāreyya, dukkaṭanti dīpeti.

47-8. Idāni ‘‘ticīvaraṃ na vaseyya vinekāha’’nti vuttānaṃ tiṇṇaṃ avippavāsalakkhaṇaṃ dassetuṃ **‘‘gāme’’**tiādinā **udositasikkhāpade** (pārā. 471 ādayo) vuttaparihāramāha. Tattha gāme vā…pe… vihāre vā ticīvaraṃ nikkhipitvāti sambandho. Tattha ‘‘paṭo daḍḍho’’tiādīsu viya avayavepi samudāyavohāravasena tīsu ekampi **‘‘ticīvara’’**nti vuttaṃ. **Bhikkhusammutiyaññatrā**ti saṅghena gilānassa bhikkhuno dīyamānaṃ cīvarena vippavāsasammutiṃ vinā. **Vippavatthu**nti ekūpacāranānūpacāragāmādito bahi, atha vā nivesanādīnaṃ, tattha ca gabbhovarakānaṃ cīvarassa vā hatthapāsaṃ atikkamma cīvarena vippayutto hutvā vasituṃ. Ettha ca gāmādīnaṃ ekūpacāranānūpacāratā ekakulanānākulasantakassa gāmādino parikkhepassa, parikkhepokāsassa ca vasena satthaabbhokāsānaṃ sattabbhantaravasena ca veditabbā. Tattha eko abbhantaro aṭṭhavīsatihattho hoti. Ettha ca nivesanādīni gāmato bahi sanniviṭṭhānīti daṭṭhabbaṃ visuṃ gāmassa gahitattā, tathā udositādīhi aññaṃ nivesanaṃ.

Tattha **udosito** nāma yānādīnaṃ bhaṇḍānaṃ sālā. **Pāsādo** dīghapāsādo. **Hammiyaṃ** muṇḍacchadanapāsādo. Nāvā ca aṭṭo ca māḷo ca ārāmo ca **nāvā…pe… ārāmaṃ,** tasmiṃ. **Aṭṭo** nāma paṭirājādīnaṃ paṭibāhanatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko patissayaviseso. **Māḷo** ekakūṭasaṅgahito caturassapāsādo. **Ārāmo** pupphārāmo vā phalārāmo vā. Sattho ca khettañca khalañcāti dvando. **Sattho** nāma jaṅghasattho vā sakaṭasattho vā. **Khalaṃ** vuccati dhaññakaraṇaṃ. **Dumo** nāma dumamūlaṃ chāyāya phuṭṭhokāso upacāravasena. **Abbhokāso** pana agāmake araññeva adhippeto.

49. Idāni ''etaṃ…pe… saṅghāṭi''ntiādinā navannameva paccuddhāro vutto, na pana tesaṃ kālaparicchedoti taṃ dassetuṃ **''rogā''**tiādi āraddhaṃ. Tattha devadatto dattoti nāmekadesenāpi nāmavohārato vassikasāṭikāva ''sāṭikā''ti pakaraṇavasena gammamānatthattā vuttā. Kaṇḍuppaṭicchādikā ca **rogavassānapariyantā**. Rogā ca vassānā ca māsā rogavassānā, te tadatikkamena paccuddharitabbatāya pariyantā yāsanti viggaho.

Kiṃ vuttaṃ hoti? Vassikasāṭikā vassānamāsātikkame kattikapuṇṇamāya eva paccuddharitabbā. Tathā kaṇḍuppaṭicchādikā ābādhesu vūpasantesūti vuttaṃ hoti. ''Paccuddharitvā vikappetabbā''ti hi **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.469) vuttaṃ. Ettha pana keci ācariyā ''paccuddharitvāti vassikasāṭikabhāvato apanetvā''ti vadiṃsu, taṃ na yujjati. Paccuddhāravinayakammavisayeyeva paccuddhāra-saddassa diṭṭhattā, ''cātumāsaṃ adhiṭṭhātuṃ tato paraṃ vikappetu''nti (mahāva. 358) **pāḷi**vacanato ca. ''Cātumāsaṃ adhiṭṭhātu''nti ca catunnaṃ māsānaṃ adhiṭṭhānena saha accantasaṃyogo dassitoti na tena adhiṭṭhānabhedo viññāyati. Teneva **kurundaṭṭhakathāyampi** ''vassānaṃ cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu''nti (mahāva. 358) vacanato kattikapuṇṇamāya eva paccuddharitvā hemante vikappetabbāti vuttaṃ. Tasmā ''vassikasāṭikā vassānamāsātikkamenāpi kaṇḍuppaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahatī''ti (kaṅkā. aṭṭha. kathinasikkhāpadavaṇṇanā) vuttaṃ. **Mātikāṭṭhakathāya**mpi paccuddhāravasenāpi adhiṭṭhānaṃ vijahatīti evamattho gahetabbo. Evañhi sati sabbaṭṭhakathāyo samenti, yutti ca aviruddhā hontīti. **Tato para**nti paccuddhārato upari. **Vikappeyyā**ti kaṇḍuppaṭicchādiṃ paccuddharitvā vikappeyya. Vassikasāṭikaṃ kattikapuṇṇamāyaṃ paccuddharitvā hemantassa paṭhamadivase vikappeyya, evaṃ asati dukkaṭanti adhippāyo. **Sesā**ti apare satta cīvarāni sesā. Natthi pariyantaṃ vuttasadiso kālaparicchedo etesanti **apariyantikā**.

50. Idāni paccattharaṇādikaṃ cīvaracatukkaṃ sadasādikaṃ vaṭṭati, nāparanti dassetuṃ **''paccattharaṇā''**tiādimāha. Tattha parikkhāro ca mukhapuñchanañcāti dvando. Parikkhāramukhapuñchanameva coḷakanti kammadhārayo. Dvandasamāsante suyyamānattā pana coḷaka-saddo parikkhāra-saddato ca paraṃ daṭṭhabbo ''parikkhāracoḷaka''nti. Taṃ pana sāmaññajotanāya visesepi avaṭṭhānato ṭhapetvā pañca cīvarāni parikkhāracoḷanāmenādhiṭṭhitāni avasesaṃ daṭṭhabbaṃ. Paccattharaṇañca parikkhāramukhapuñchanacoḷakañca **paccattharaṇa…pe… coḷaka**ñca **nisīdana**ñcāti etaṃ cīvaracatukkaṃ sadasampi arattampi anādiṇṇakappampi labbhanti sambandho. **Sadasa**nti saha yāhi kāhici dasāhīti sadasaṃ. Sadasake labbhamāne adasampi labbhatevāti sadasampi adasampi pupphadasampīti ettha attho. **Pi**-saddo vuttāvuttasampiṇḍanattho. **Aratta**nti nīlapītādirajanena arañjitampi. **Pi**-saddena rañjitanīlapītādikampi anādiṇṇakappampīti. Ādiṇṇo kappo yassa natthīti taṃ **anādiṇṇakappampi**. Pi-saddena ādiṇṇakappampi.

Nanu ca ''na bhikkhave sabbanīlakāni cīvarāni dhāretabbānī''tiādinā (mahāva. 372) sabbanīlakasabbapītakasabbalohitakacīvarāni sāmaññena paṭikkhittānīti kathamidaṃ cīvaracatukkaṃ sadasādikaṃ vaṭṭati, kathañca anādiṇṇakappampi vaṭṭatīti? Vuccate – ''tena kho pana samayena aññataro bhikkhu kusacīraṃ nivāsetvā''tiādinā **uppannavatthū**su (mahāva. 371) ''na bhikkhave kusacīraṃ…pe… titthiyaddhajo dhāretabbo. Yo dhāreyya, āpatti thullaccayassā''tiādinā (mahāva. 371) uppannavatthuvaseneva nivāsanapārupanasaṅkhātadhāraṇassa paṭikkhittattā ca tattheva **aṭṭhakathāya**ñca (mahāva. aṭṭha. 372) ''sabbanīlakādīni rajanaṃ dhovitvā puna rajitvā dhāretabbāni, na sakkā ce honti dhovituṃ, paccattharaṇāni vā kātabbāni, dupaṭṭacīvarassa vā majjhe dātabbāni, acchinnadasadīghadasāni dasā chinditvā dhāretabbāni, kañcukaṃ labhitvā phāletvā rajitvā paribhuñjituṃ vaṭṭati, veṭhanepi eseva nayo''ti nivāsanapārupanavaseneva dhāraṇaparibhogānaṃ vuttattā ca

dubbaṇṇakaraṇasikkhāpade (pāci. aṭṭha. 368) ‘‘yaṃ nivāsetuṃ vā pārupituṃ vā sakkā hoti, tadeva cīvaranti veditabba’’nti pañcannaṃyeva kappabinduno anuññātattā ca ticīvarakaṇḍuppaṭicchādivassikasāṭikasaṅkhātāni pañca cīvarāni kāyaparihāriyāneva adasāni asabbanīlakādīni kappiyarajanarajitāni ādiṇṇakappāniyeva honti, na niyamena nivattitāni parāni cattārīti cīvaracatukkameva sadasādikaṃ anādiṇṇakappampi vaṭṭatīti.

51. Sesacīvarapañcakaṃ adasaṃyeva rajitaṃyeva ādiṇṇakappaṃva kappatīti yojanā. **Rajita**nti kappiyarajanena rajitaṃ. Nisīdanassa yathāvuttenatthena sabbattha adasatthaṃ nisedhetuṃ **‘‘sadasaṃva nisīdana’’**nti vuttaṃ. Sati hi sambhave byabhicāre ca visesanaṃ sātthakaṃ hoti.

52. Idāni anadhiṭṭhite anissaṭṭhe ca kā pavattīti taṃ dassetuṃ **‘‘anadhiṭṭhita’’**ntiādimāha. Tattha **anadhiṭṭhita**nti ticīvarādivasena anadhiṭṭhitaṃ. **Anissaṭṭha**nti yassa kassaci dānalakkhaṇena adinnaṃ. **Vikappetvā paribhuñjaye**ti vakkhamānanayena ekabahubhāvaṃ, sannihitāsannihitabhāvañca sallakkhetvā vikappetvā paccuddharitvā paribhuñjeyya. Vakkhamānanayena pana viññāyatīti ‘‘paccuddharitvā’’ti na vuttaṃ.

Idāni ‘‘vikappetvā’’ti vuttaṃ kīdisaṃ taṃ heṭṭhimantena vikappiyanti āha **‘‘hatthā’’**tiādi. Tattha hattho dīghena yassa taṃ **hatthadīghaṃ. Tato**ti tasmā hatthato. Upaḍḍho hatthassa dutiyo bhāgo vidatthisaṅkhāto vitthārena yassa taṃ **upaḍḍhavitthāraṃ**.

53. Idāni yathāvuttavidhānaṃ tecīvarikasseva vasena, aparo pana aññathā paṭipajjatīti taṃ dassetuṃ **‘‘ticīvarassā’’**tiādimāha. Tattha nāmenādhiṭṭhitāni tīṇi cīvarāni etassāti **ticīvaro**. Tassa vinayatecīvarikassāti attho, na parikkhāracoḷanāmena adhiṭṭhitacīvarassa. Vinayatecīvarikassa pana udositasikkhāpade vuttaparihāro natthi. **Parikkhāracoḷiyo**ti parikkhāracoḷamassa atthīti ṇikena ya-kāro. **Sabba**nti sakalaṃ navavidhampi cīvaraṃ. **Tathā vatvā**ti ekabahubhāvaṃ, sannihitāsannihitabhāvañca ñatvā ‘‘imaṃ parikkhāracoḷaṃ adhiṭṭhāmī’’tiādinā vatvā. **Adhiṭṭhatī**ti adhiṭṭhāti.

54. Adhiṭṭhitacīvaraṃ pana paribhuñjato kathaṃ adhiṭṭhānaṃ vijahatīti taṃ dassento **‘‘acchedā’’**tiādimāha. Tattha acchedo ca vissajjanañca gāho ca vibbhamo cāti dvando. **Acchedo** nāma corādīhi acchinditvā gahaṇaṃ. **Vissajjanaṃ** paresaṃ dānaṃ. **Gāho** vissāsena gahaṇaṃ. **Vibbhamo** sikkhaṃ appaccakkhāya gihibhāvūpagamanaṃ. Tadāpi tassa aññassa dāne viya cīvarassa nirālayabhāvena pana pariccāgoti. **Ṭīkāyaṃ** pana bhādiso bhikkhuyevāti adhiṭṭhānaṃ na vijahatīti atthaṃ vikappetvā bhikkhuniyā gihibhāvūpagamanaṃ vuttaṃ, taṃ na gahetabbaṃ, kāraṇaṃ panettha amhākaṃ garūhiyeva **sāratthadīpaniyaṃ** (sārattha. ṭī. 2.469) ‘‘bhikkhuniyā ‘hīnāyāvattanenā’ti visesetvā avuttattā bhikkhuniyā hi gihibhāvūpagamane adhiṭṭhānavijahanaṃ visuṃ vattabbaṃ natthi tassā vibbhamaneneva assamaṇībhāvato’’ti vuttaṃ. Nanu ca bhikkhuno appaccakkhātasikkhassa gihibhāvūpagamanena adhiṭṭhānavijahanena nirālayabhāvo kāraṇabhāvena vutto, evaṃ sati parivattaliṅgassa natthi nirālayabhāvoti kathamassa adhiṭṭhānaṃ vijahatīti? Saccametaṃ, tathāpi buddhamataññūhi aṭṭhakathācariyehi **aṭṭhakathāyaṃ** (pārā. aṭṭha. 1.69) ‘‘yaṃ panassa bhikkhubhāve adhiṭṭhitaṃ ticīvarañca patto ca, taṃ adhiṭṭhānaṃ vijahati, puna adhiṭṭhātabba’’nti vuttattā natthettha dosoti.

Māraṇaliṅgasikkhāti uttarapadalopena upacārena vā liṅgaparivattanaṃ sikkhāpaccakkhānañca ‘‘liṅgasikkhā’’ti ca vuttaṃ. Iti ete aṭṭha sabbesu navasu cīvaresu adhiṭṭhānassa viyogo vippavāso, tassa kāraṇā hontīti pāṭhaseso. Ticīvarassa pana na kevalaṃ imeyeva aṭṭha, vinividdhachiddañca adhiṭṭhānaviyogakāraṇanti liṅgavacanañca parivattetvā yojetabbaṃ. Tattha abbhantare ekassapi tantuno abhāvena vinividdhaṃ vinivijjhitvā gatachiddaṃkaniṭṭhaṅgulinakhapiṭṭhippamāṇaṃ **vinividdhachiddaṃ**. Tattha saṅghāṭiyā ca uttarāsaṅgassa ca dīghantato vidatthippamāṇassa, tiriyantato aṭṭhaṅgulappamāṇassa, antaravāsakassa pana dīghantato vidatthippamāṇasseva tiriyantato caturaṅgulappamāṇassa padesassa orato chiddaṃ adhiṭṭhānaṃ bhindati, sūcikammaṃ katvā puna adhiṭṭhātabbaṃ. Sūcikammaṃ karontena ca chinditvā dubbalaṭṭhānāpanayanena chiddaṃ adassetvā kātabbaṃ.

55. Idāni akappiyāni dassetuṃ **‘‘kusā’’**tiādi vuttaṃ. Tattha kusā ca vākā ca phalakāni ca, tesaṃ cīrāni **kusa…pe… cīrāni**. Tattha kusena ganthetvā kataṃ kusacīraṃ. Tathā vākena ganthetvā kataṃ vākacīraṃ, tāpasānaṃ vakkalaṃ. Phalakasaṇṭhānāni phalakāni sibbitvā kataṃ phalakacīraṃ. **Kesavālaja**nti kesehi ca vālehi ca jātaṃ vāyitaṃ kambalanti sambandho. **Ulūkapakkhājinakkhipe**ti ulūkānaṃ kosiyasakuṇānaṃ pakkhaṃ pakkhena kataṃ nivāsanañca ajinakkhipaṃ salomaṃ sakhuraṃ ajinamigānaṃ cammañca dhārayato thullaccayanti sambandho.

56. **Kadalerakakkadussesū**ti kadaliyo ca erako ca akko ca, tesaṃ dussāni vatthāni, tesu ceva makacivākehi kate **potthake cāpi** dukkaṭaṃ. Nimittatthe cetaṃ bhummaṃ. Kadalidussādisaddena taṃdhāraṇamadhippetaṃ, tasmā taṃdhāraṇanimittaṃ dukkaṭaṃ hotīti attho. Evaṃ sabbattha. ‘‘Nīlako cā’’tiādinā dvando. Sabbā nīlaka…pe… kaṇhakāti kammadhārayo. Nīlādivaṇṇayogena vatthaṃ nīlādi. **Nīlakaṃ** umāpupphavaṇṇaṃ. **Mañjeṭṭhaṃ** mañjeṭṭhikavaṇṇaṃ. **Pītaṃ** kaṇikārapupphavaṇṇaṃ. **Lohitaṃ** jayasumanapupphavaṇṇaṃ. **Kaṇhakaṃ** addāriṭṭhakavaṇṇaṃ. Sabba-saddo panettha paccekaṃ yojetabbo.

57. **Mahā…pe… ratte**ti mahāraṅgo ca mahānāmaraṅgo ca, tehi ratte. Etthāpi puna suyyamānaṃ sabbasaddamanuvattiyaṃ, ‘‘sabbamahāraṅgaratte’’tiādinā attho veditabbo. Iminā ca asabbanīlakādi kappiyarajanarajitaṃ paribhuñjantassa natthi dosoti dīpeti. Tattha mahāraṅgo satapadipiṭṭhivaṇṇo. Mahānāmaraṅgo sambhinnavaṇṇo, so pana paṇḍupalāsavaṇṇo hoti, padumavaṇṇotipi vadanti. **Tirīṭake**ti taṃ nāmaka rukkhatace. **Acchinnadīghadasake**ti sabbaso acchinnattā acchinnā ca majjhe chinnattā dīghā ca sā dasā ca vatthakoṭi yassāti aññapadatthasamāso. **Phalapupphadase**ti aññamaññaṃ saṃsibbitvā katā phalasadisā dasā ‘‘phalā’’ti vuccanti, ketakādi pupphasadisāni ‘‘pupphānī’’ti ca, phalā ca pupphā ca dasā yassa, phalasadise dase, pupphasadise dase cāti attho. **Veṭhane**ti sīsaveṭhane. **Tathā**ti iminā sabbanīlakādīsu dukkaṭaṃ atidisati. **Sabba**nti kusacīrādikaṃ sakalaṃ. Acchinnaṃ cīvaraṃ yassa so labhatīti sambandho.

Cīvaraniddesavaṇṇanā niṭṭhitā.

4. Rajananiddesavaṇṇanā

58. Mūlañca khandho ca taco ca pattañca phalañca pupphañca, tesaṃ pabhedoti chaṭṭhītappuriso. Atha vā pabheda-saddassa kammasādhanatte tāniyeva pabhedoti kammadhārayo, tato. Rajanti etehīti **rajanāni,** mūlādīni. ‘‘Anujānāmi, bhikkhave, cha rajanāni mūlarajana’’ntiādinā (mahāva. 344) bhagavatā anuññātattā vuttaṃ **‘‘rajanā chappakārāni, anuññātāni satthunā’’**ti.

59. **Mūle**ti mūlarajane haliddiṃ vivajjiya sabbaṃ labbhanti sambandho. Evaṃ sabbattha. Mañjeṭṭhi ca tuṅgahārako cāti dvando. Alli-saddena nīli-saddena ca tesaṃ gacchajātīnaṃ pattāni gahitāni upacārena, tathā lodda-saddena kaṇḍula-saddena ca taco, kusumbha-saddena kiṃ suka-saddena ca pupphāni. Teneva ca tāni napuṃsakāni. **Tuṅgahārako** nāma eko kaṇṭakarukkho, tassa haritālavaṇṇaṃ khandharajanaṃ hoti. Allipattena ekavāraṃ gihiparibhuttaṃ rajituṃ vaṭṭati. Phalarajane sabbampi vaṭṭati.

Rajananiddesavaṇṇanā niṭṭhitā.

5. Pattaniddesavaṇṇanā

60. **Ayopatto** nāma ayasā kāḷalohena nibbatto patto. **Jātiyā** ukkaṭṭhādīnaṃ sāmaññavasena. **Pamāṇato**ti paricchedato. Tayo pattāti pāṭhaseso.

61. ‘‘Magadhesū’’ti vattabbe **magadhe**ti vacanavipallāsena vā ‘‘paccāsā satī’’tiādīsu viya susaddalopena vā vuttaṃ. **Nāḷidvayataṇḍulasādhita**nti ettha magadhāpekkhopi nāḷi-saddo dvaya-saddena samāso hoti gammakattāti nāḷiyā dvayaṃ nāḷidvayaṃ. Tattha magadhanāḷi nāma aḍḍhaterasapalā hoti. Ettha ca aḍḍhaterasapalāni māsānanti vadanti. Nāḷidvayena pamitā taṇḍulā sukoṭṭitaparisuddhā anupahatapurāṇasālitaṇḍulā nāḷidvayataṇḍulā, tehi sādhitaṃ pacitanti attho. **Odana**nti sammā sampāditaṃ avassāvitodanaṃ. **Sūpa**nti odanassa catutthabhāgappamāṇaṃ nātighanaṃ nātitanukaṃ hatthahāriyaṃ sabbasambhārasaṅkhataṃ muggasupaṃ. **Byañjanañca tadūpiya**nti tassa odanassa upiyaṃ anurūpaṃ yāva carimālopappahonakaṃ macchamaṃsādibyañjanañca ukkaṭṭho gaṇhātīti sambandho.

62. **Tassā**ti yathāvuttaodanādino. **Upaḍḍho**ti upaḍḍhaṃ nāḷikodanādi assa atthīti upaḍḍho. **Eva**kārena atirekaṃ nivatteti. **Tato**ti yathāvuttanāḷikodanādito. Ukkaṭṭhato ukkaṭṭho ca omakomako ca apattoti yojanā. Omakato omako **omakomako**. Iminā puna pattadvayadassanena pamāṇato tayopi pattā vibhāgato nava hontīti dīpeti. Tattha yasmiṃ magadhanāḷidvayataṇḍulodanādikaṃ sabbampi vaḍḍhanapakkhe ṭhitaṃ pakkhittaṃ sace pattassa mukhavaṭṭiyā heṭṭhimarājisamaṃ tiṭṭhati, suttena vā hīrena vā chindantassa suttassa vā hīrassa vā heṭṭhimantaṃ phusati, ayaṃ **ukkaṭṭho** nāma patto. Sace taṃ rājiṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ **ukkaṭṭhomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti antogatameva, ayaṃ **ukkaṭṭhukkaṭṭho** nāma patto. ‘‘Ekaṃ nāḷikodanādi sabbampi pakkhittaṃ vuttanayeneva heṭṭhimarājisamaṃ tiṭṭhati, ayaṃ majjhimo nāma patto’’tiādinā **majjhimamajjhimomakamajjhimukkaṭṭhā** ca ‘‘yattha upaḍḍhanāḷikodanādi sabbampi pakkhittaṃ heṭṭhimarājisamaṃ tiṭṭhati, ayaṃ omako nāma patto’’tiādinā **omakaomakomakaomakukkaṭṭhā** ca pattā ukkaṭṭhe vuttanayeneva veditabbā. Tesu dve apattā bhājanaparibhogena paribhuñjitabbā, nādhiṭṭhānūpagā, na vikappanūpagā.

63. Kappo sako atirekapatto dasāhaparamaṃ dhāreyyāti yojanā. Tattha **kappo**ti kappiyo. **Sako**ti attano santako. Kappiyattā pana attasantakattā ca sattannampi adhiṭṭhānavikappanūpagatā veditabbā. Tattha ayopatto pañcahi pākehi, mattikāpatto dvīhi pākehi pakko adhiṭṭhānūpago ca vikappanūpago ca, tathā ubhopi kākaṇikamattassāpi mūlassa anavasesetvā dinne, sabbaso attasantakatte viññāte ca adhiṭṭhānavikappanūpagāti daṭṭhabbaṃ. **Atirekapatto**ti anadhiṭṭhitāvikappitatāya atirekapatto. Adhiṭṭhānapaccuddhārā panettha cīvare vuttāva. Vikappentena pana pattānaṃ ekabahubhāvaṃ, sannihitāsannihitabhāvañca ñatvā ‘‘imaṃ patta’’nti vā ‘‘ime patte’’ti vā ‘‘etaṃ patta’’nti vā ‘‘ete patte’’ti vā vatvā ‘‘tuyhaṃ vikappemī’’ti vattabbaṃ. Sammukhādibhedo panettha cīvare vakkhamānanayena veditabbo. **Dasāhaparama**nti dasa ahāni paramo paricchedo assāti dahāhaparamo, kālo, taṃ. Accantasaṃyoge upayogavacanaṃ. **Dhāreyyo**ti paribhogavasena dhāretabbo. Tasmiṃkāle atināmite patto nissaggiyo hotīti yojanā. **Atināmite**ti atikkāmite **nissaggiyo** hoti, ekādase aruṇuggamane saṅghassa vā gaṇassa vā puggalassa vā **padabhājanīye** (pārā. 602) vuttanayena patto nissajjitabbo hoti, tathā sati pācittiyāpatti cassa hotīti adhippāyo.

64. **‘‘Acchedā’’**tiādi cīvare vuttanayattā uttānameva. Ayaṃ pana viseso – **maraṇuddhaṭā**ti uddharaṇaṃ uddhaḷaṃ, paccuddhāro. Maraṇañca uddhaṭañca maraṇuddhaṭā, tasmā. **Chiddenā**ti yena kaṅgusitthaṃ nikkhamati ceva pavisati ca, tena mukhavaṭṭito heṭṭhā dvaṅgulachiddena. **Pattādhiṭṭhānamujjhatī**ti patto adhiṭṭhānaṃ ujjhati vissajjati.

65. Idāni **‘‘patta’’**ntiādinā aññathā pariharaṇe dukkaṭaṃ dasseti. Tattha sodakaṃ pattaṃ na paṭisāmeyyāti yojanā. **Na paṭisāmeyyā**ti guttaṭṭhāne na nikkhipeyya, ‘‘sodakaṃ pattaṃ uṇhe na ca otape’’tiādinā ca yojanīyaṃ. **Na ca otape**ti neva īsakaṃ tāpeyya. **Na nidahe**ti nirudakaṃ katvāpi bhusaṃ na nidaheyya, vodakaṃ katvā īsakaṃ tāpeyyātipi byatirekattho. **Bhūmyā na ṭhape**ti kharāya bhūmiyā na ṭhapeyya. Yattha pana vaṇṇo na dussati, evarūpāya mattikāya paribhaṇḍakatāya bhūmiyā vā tathārūpāya eva vālikāya vā nikkujjitvā ukkujjitvā ṭhapetuṃ vaṭṭati. **No ca laggaye**ti bhittikhilādīsu na olambeyya.

66. ‘‘Miḍḍhante vā’’tiādinā vatvā pattaṃ ṭhapetuṃ na ca kappatīti yojetabbaṃ. **Miḍḍhante**ti āḷindakamiḍḍhikādīnaṃ miḍḍhīnaṃ ante. Sace pana parivattetvā tattheva patiṭṭhāti, evarūpāya vitthiṇṇāya miḍḍhiyā ṭhapetuṃ vaṭṭati. **Paribhaṇḍante vā**ti bāhirapasse katāya tanukāya miḍḍhikāya ante vā. Ettha **vā**-saddo samuccaye, so ca paccekaṃ yojetabbo. Aṅke pana aṃsabaddhakena aṃsakūṭe laggetvā ṭhapetuñca vaṭṭati. Chattepi bhaṇḍakena saddhiṃ bandhitvā vā aṭṭaṃ katvā vā ṭhapetuṃ vaṭṭati. Mañcepi aññena saddhiṃ bandhitvā ṭhapetuṃ, aṭaniyaṃ bandhitvā olambetuṃ vaṭṭati.

67. Pattena ucchiṭṭhodakañca calakaṭṭhikañca na nīhareyyāti sambandho. **Ucchiṭṭhodaka**nti mukhavikkhālanodakaṃ. Calakāni ca cabbetvā apaviddhāmisāni aṭṭhikāni macchamaṃsaaṭṭhikāni ca **calakaṭṭhikaṃ**. Pattaṃ paṭiggahaṃ katvā hatthaṃ dhovitumpi hatthadhotādi udakampi patte ākiritvā nīharitumpi anucchiṭṭhaṃ suddhapattaṃ ucchiṭṭhahatthena gaṇhitumpi na vaṭṭati. Macchamaṃsaphalāphalādīni khādanto yaṃ tattha aṭṭhiṃ vā calakaṃ vā chaḍḍetukāmo hoti, taṃ patte ṭhapetuṃ na labhati. Mukhato nīhaṭaṃ pana yaṃ kiñci puna akhāditukāmo patte ṭhapetuṃ na labhati. Siṅgiverādīni ḍaṃsitvā puna ṭhapetuṃ labhati. **Pattahattho**ti patto hatthe yassāti viggaho. ‘‘Pattahattho, kavāṭa’’nti ca upalakkhaṇametaṃ. Yattha katthaci sarīrāvayave pana pattasmiṃ sati yena kenaci sarīrāvayavena kavāṭaṃ paṇāmetuṃ, ghaṭikaṃ vā ukkhipituṃ, sūciṃ vā kuñcikāya avāpurituṃ na labhati. Aṃsakūṭe pana pattaṃ laggetvā yathāsukhaṃ avāpurituṃ labhati.

68. Bhūmiyā bhūmisambandhī ādhārako, tasmiṃ dantavallivettādīhi kate valayādhārake ca ekadārunā kate **dāruādhārake** ca bahūhi daṇḍehi kate **daṇḍādhārake** ca yattha ṭhapito patto yathā parivattitvā na paripatati, tathā suṭṭhu sajjite tasmiṃ pattassupari pattoti evarūpe **duve patte** ṭhapeyyāti padatthayojanā. Bhamakoṭisadiso pana dāruādhārako tīhi daṇḍakehi baddho daṇḍādhārako ca ekassapi pattassa anokāso, tattha ṭhapetvāpi hatthena gahetvā nisīditabbaṃ. **Bhūmiya**nti kaṭasārakādinā atthatāya bhūmiyā pana nikkujjitvā vā paṭikujjitvā vā **ekaṃ** pattaṃ ṭhapeyyāti yojanā.

69. Idāni akappiyapatte dasseti **‘‘dārū’’**tiādinā. Tattha suvaṇṇameva sovaṇṇaṃ. Dāru ca rūpiyañca sovaṇṇañca maṇi ca veḷuriyañca dāru…pe… veḷuriyāni, tehi nibbattā **dāru…pe… mayā**. Dīgho pana ‘‘veḷuriyāmayā’’ti gāthābandhasukhatthaṃ kato. Evamuparipi tādisaṃ viññeyyaṃ. Tattha indanīlādi **maṇi** nāma. Kaṃso ca kāco ca tipu ca sīsañca phalikā ca tambaloho cāti dvando, tehi jātā **kaṃsa…pe… jā**. Tattha kaṃsa-saddena vaṭṭalohopi saṅgahito. Setaṃ **tipu,** kaṇhaṃ **sīsaṃ**.

70. **Chavasīsamayo**ti chavassa matamanussassa sīsaṃ sīsakapālaṃ, tena nibbatto chavasīsamayo. Ghaṭi ca tumbañca, tesaṃ kaṭāho, tehi jātāti **ghaṭitumbakaṭāhajā**. Tattha **ghaṭī**ti ghaṭoyeva. **Tumbaṃ** alābu. Iti ime sabbe pattā akappiyā vuttā, dukkaṭavatthukā ca vuttāti yojanā. Tattha rūpiyādīsu catūsu sace gihī bhattaggesu suvaṇṇataṭṭakādīsu byañjanaṃ katvā upanāmenti, āmasituṃ na vaṭṭati. Kaṃsakācaphalikajāni pana taṭṭakādīni bhājanāni puggalikaparibhogeneva na vaṭṭanti, saṅghikaparibhogena vā gihivikaṭāni vā vaṭṭanti. Ghaṭitumbakaṭāhajā pana labhitvā pariharituṃ na vaṭṭanti, tāvakālikaṃ paribhuñjituṃ vaṭṭanti.

Pattaniddesavaṇṇanā niṭṭhitā.

6. Thālakaniddesavaṇṇanā

71-2. Dāru …pe… veḷuriyāmayā akappiyā, phalikākācakaṃsajā thālakā gihisantakā saṅghikā ca kappiyā, tumbaghaṭijā tāvakālikā kappiyāti sambandho. Kappanti parikappanti avirodhibhāvenevāti kappā, tathā kappiyā. Na kappā **akappā**. Saṅghassa ime **saṅghikā**. Tāva-saddo avadhimhi. Tāva bhojanāvadhibhūto kālo etāsanti **tāvakālikā**, bhuñjitvā chaḍḍetabbā, na pariharitabbāti adhippāyo.

Thālakaniddesavaṇṇanā niṭṭhitā.

7. Pavāraṇāniddesavaṇṇanā

73. Yena iriyāpathena upalakkhito pañcannaṃ bhojanānaṃ yaṃ kiñci bhojanaṃ **bhuñjamāno ayaṃ** bhikkhu kappiyānaṃ pañcannaṃ bhojanānaṃ hatthapāsopanītānaṃ **pavārito, tato** iriyāpathato **aññena** iriyāpathena **anatirittakaṃ** yāvakālikaṃ **bhuñjeyya** ce, imassa **pācitti** hotīti padatthayojanā. Bhuñjanatthāya paṭiggahaṇe pana dukkaṭaṃ. Tattha iriyāya kāyikakiriyāya patho pavattanūpāyo **iriyāpatho,** ṭhānagamananisajjanasayanāni. Pavāreti paṭikkhipatīti **pavārito,** atha vā pavāraṇaṃ paṭikkhipanaṃ pavāritaṃ, tamassa atthīti **pavārito,** katappavāraṇo katappaṭikkhepoti attho, atha vā parivesakena vārīyatīti **pavārito** paṭikkhepito. **Anatirittaka**nti yaṃ pavāretvā āsanā vuṭṭhahantassa ‘‘alametaṃ sabba’’nti evaṃ atirittakaraṇādīhi sattahi vinayakammākārehi kappiyaṃ kataṃ, tañca ‘‘ajja vā yadā vā icchati, tadā khādissatī’’ti āhaṭaṃ, gilānātirittañca atirittaṃ adhikanti vuccati, tato aññaṃ anatirittakaṃ anadhikanti attho. Kusalaṃ cittaṃ pātetīti **pācitti,** tasmā itthiyaṃ timhi ta-kārassa ca-kāre, dvitte ca pācitti. Yāmakālikaṃ sattāhakālikaṃ yāvajīvikaṃ āhāratthāya paṭiggaṇhato āpatti dukkaṭassa, ajjhohāre ajjhohāre āpatti dukkaṭassa.

74. Idāni yāya pavāritā, sā pañcaṅgasampannāyeva pavāraṇā nāma hotīti dassetuṃ **‘‘asana’’**ntiādimāha. Tattha **asana**nti bhuñjamānassa bhuñjanaṃ. Iminā yaṃ vippakataṃ bhojanaṃ, taṃ dasseti. **Bhojanañcevā**ti pavāraṇappahonakaṃ bhojanañceva hotīti. **Abhihāro**ti dāyakassa kāyena pavāraṇappahonakassa abhiharaṇaṃ, na vācāya. **Samīpatā**ti aḍḍhateyyahatthappamāṇasaṅkhātā samīpatā ca. Ettha pana sace bhikkhu nisinno hoti, āsanassa pacchimantato paṭṭhāya, sace ṭhito, paṇhiantato paṭṭhāya, sace nipanno, yena passena nipanno, tassa pārimantato paṭṭhāya dāyakassa ṭhitassa vā nisinnassa vā nipannassa vā ṭhapetvā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena paricchinditvā aḍḍhateyyahatthapāso veditabbo. **Kāyavācāpaṭikkhepo**ti tassa abhihaṭabhojanassa aṅgulicalanādikāyavikārena vā ‘‘ala’’ntiādinā vacīvikārena vā paṭikkhipanaṃ. Iti imehi pañcahaṅgehi pavāraṇā pakārayuttavāraṇā pañcaaṅgāti sambandho. Pañca aṅgāni yassā sā **pañcaaṅgā**.

75. Idāni etesu odanādipañcavidhaṃ bhojanaṃ dassetvā tāni ca puna vibhajitvā dassetuṃ **‘‘odano’’**tiādi āraddhaṃ. Tattha **sālī**ti rattasāliādikā sabbāpi sālijāti. **Vīhī**ti sabbāpi vīhināmikā vīhijāti. **Kaṅgū**ti setarattakāḷabhedā sabbāpi kaṅgujāti. **Kudrūso** nāma kāḷakodravo. **Varako** nāma setavaṇṇo kodravo. Yavagodhumesu pana bhedo natthi. Evaṃ yathāvuttānaṃ sānulomānaṃ sattannaṃ dhaññānaṃ bhojjayāgu cāti sambandho. **Bhojjayāgu cā**ti uṇhaṃ vā sītalaṃ vā bhuñjantānaṃ bhojanakāle gahitaṭṭhāne odhi paññāyati, sā bhojjayāgu. **Ca-**saddena odano cāti sambandho, odano nāmāti attho. Sace pana bhatte udakakañjikakhīrādīni ākiritvā ‘‘yāguṃ gaṇhathā’’ti denti, kiñcāpi tanukā hoti, pavāraṇaṃ janeti. Sace pana udakādīsu pakkhipitvā pacitvā denti, yāgusaṅgahameva gacchati. Sace pana tanukāyapi yāguyā sāsapamattampi macchamaṃsakhaṇḍaṃ vā nhāru vā pakkhittaṃ hoti, pavāraṇaṃ janeti.

76. Sāmākāditiṇaṃ kudrūsake saṅgahaṃ gataṃ, varakacorako varake saṅgahaṃ gato, nīvāro ceva sāliyaṃ saṅgahaṃ gatoti yojanā. **Sāmākāditiṇa**nti sāmāko ādi yassa, tameva tiṇaṃ tiṇadhaññanti samāso.

77. **Bhaṭṭhadhaññamayo**ti kharapākabhajjitehi sattavidhehi dhaññehi koṭṭetvā kato, antamaso cuṇṇampi kuṇḍakampi sattu nāmāti attho. Samapākabhajjitānaṃ pana ātapasukkhānaṃ vā taṇḍulānaṃ sattu vā kuṇḍakāni eva vā na pavārenti. Yavena sambhavo uppatti assāti **yavasambhavo, kummāso** kummāso nāma. Muggādīhi kato pana pavāraṇaṃ na janeti. **Kappiyo cā**ti kappiyoyeva maṃso ‘‘maṃso’’ti vuttoti yojanā. **Cā**ti avadhāraṇe. Akappiyo pana paṭikkhipitabbova. Paṭikkhittopi na pavāreti. Udake sambhavo yassa so maccho nāma. Dvīsu panetesu sace yāguṃ pivantassa yāgusitthamattesupi macchakhaṇḍesu vā maṃsakhaṇḍesu vā ekaṃ khāditaṃ ekaṃ hatthe vā patte vā hoti, so ce aññaṃ paṭikkhipati, pavāreti. Dvepi khāditāni honti, mukhe sāsapamattampi avasiṭṭhaṃ natthi, sacepi aññaṃ paṭikkhipati, na pavāreti.

78. Idāni ‘‘kīdisaṃ bhuñjanto kinti vatvā upanītaṃ kiṃ nāma nisedhento pavāreti nāmā’’ti codanaṃ manasi nidhāyāha **‘‘bhuñjanto’’**tiādi. Tattha kappaṃ vā akappaṃ vā pañcasu bhojanesu yaṃ kiñci **bhojanaṃ bhuñjanto** bhikkhu **tannāmena** tesaṃ pavāraṇājanakabhojanānaṃ nāmena vā **''ima''nti** sāmaññena **vā** vatvā **abhihaṭaṃ** hatthapāsopanītaṃ **kappaṃ** kappiyaṃ yathāvuttabhojanaṃ **nisedhayaṃ** nisedhayanto pavāreyyāti padatthasambandho. Ayamettha adhippāyo – yena ce akappiyamaṃsañca kuladūsanavejjakammauttarimanussadhammārocanasāditarūpiyādīhi nibbattaṃ akappiyabhojanañca tathā aññañca kappiyaṃ vā akappiyaṃ vā ekasitthamattampi ajjhohaṭaṃ hoti, so sace pattamukhahatthesu yattha katthaci bhojane sati sāpekkhova aññaṃ hatthapāse ṭhitena ''odanaṃ gaṇhathā''tiādinā pavāraṇappahonakasseva nāmena vā ''ima''nti sāmaññavaseneva vā kāyeneva abhihaṭaṃ vuttalakkhaṇaṃ kappiyameva bhojanaṃ kevalaṃ vā missaṃ vā kāyena vā vācāya vā paṭikkhipati pavāretīti. ''Ākira ākira, koṭṭetvā koṭṭetvā pūrehī''ti pana vattuṃ vaṭṭati.

79-80. Idāni ye pavāraṇaṃ na janenti, te dassetuṃ **''lājā''**tiādimāha. Tattha lājā…pe… phalādīni pavāraṇaṃ na janentīti sambandho. **Lājā**ti sāliādīhi katā lājā. **Taṃsattubhattānī**ti tehi lājehi katā sattu ceva bhattāni ca. **Goraso**ti gunnaṃ raso khīrādi. **Suddhakhajjako**ti macchamaṃsehi asammissatāya suddhakhajjako. Sattuyo piṇḍetvā kato apakko sattuguḷo pana sattumodakasaṅkhāto pavāreti. **Taṇḍulā**ti samapākabhajjitānaṃ sāliādīnaṃ taṇḍulā, bhajjitataṇḍulā eva vā. **Bhaṭṭhapiṭṭha**nti suddhaṃ yaṃ kiñci bhajjitaṃ piṭṭhaṃ. **Puthukā**ti sāliādīnaṃ puthukā. Puthukā hi tantiāgamayuttiyā visumpi gayhati, ekatopi, tasmā vuttāvasesānaṃ puthukāveḷuādīnaṃ bhattanti ca sambandho. **Veḷū**ti tesaṃ taṇḍulā vuccanti. Puthukā ca veḷu ca, te ādayo yesanti samāso. **Ca**-saddo panettha sabbatthāpi yojetabbo. **Ādi**-saddena kandamūlaphalānipi gayhanti. **Vuttāvasesāna**nti vuttehi sattavidhehi dhaññehi avasesānaṃ. **Rasayāgū**ti rasehi pakkamaṃsādīhi sammissā yāgu. Rasopi tādisova. **Suddhayāgū**ti maṃsādīhi amissā suddhayāgu. **Phalādīnī**ti **ādi**-saddena kandādīnampi gahaṇaṃ. **Api cā**ti nipāto, nipātasamudāyo vā samuccaye, so paccekaṃ yojetabbo.

81. Idāni yasmā sattahi vinayakammākārehi yaṃ atirittaṃ akataṃ, tattha pācittiyaṃ vuttaṃ, byatirekato atirittakate natthi, tasmā atirittaṃ karontena evaṃ kātabbanti dassento **''pavāritenā''**tiādimāha. Tattha pavāritena vuṭṭhāya atirittaṃ na kātabbaṃ, bhojanaṃ abhuttena ca atirittaṃ na kātabbanti sambandho. **Bhojana**nti pavāraṇappahonakabhojanaṃ. **Abhuttenā**ti ekasitthamattampi abhuttāvinā. **Yena yaṃvā pure kata**nti ettha ca **eva**-saddo dīghaṃ katvā niddiṭṭho, so ca ajjhāhaṭena taṃ-saddena sambandhīyati, tasmā yena bhikkhunā yaṃ bhojanaṃ pure pubbe atirittaṃ kataṃ, teneva tameva atirittaṃ na kātabbanti yojetvā attho veditabbo. Tasmā kappiyaṃ kāretvā bhuñjantassa aññaṃ āmisaṃ ākiranti, taṃ so puna kātuṃ na labhati, tasmiṃ bhojane kariyamāne paṭhamakatena saddhiṃ kataṃ hotīti. Aññasmiṃ pana tena vā aññena vā kātuṃ vaṭṭati.

82. **''Kappiya''**ntiādīni ''karonto''ti etassa kammapadāni. Kappiyañceva gahitañceva uccāritañceva hatthapāsagañceva yāvakālikaṃ atirittaṃ karonto ''alametaṃ sabba''nti evaṃ bhāsatūti yojanā. Tatthayaṃ phalaṃ vā kandamūlādi vā pañcahi samaṇakappehi kappiyaṃ kataṃ, yañca kappiyamaṃsaṃ vā kappiyabhojanaṃ vā, etaṃ **kappiyaṃ** nāma. **Gahita**nti bhikkhunā paṭiggahitaṃ. **Uccārita**nti kappiyaṃ kāretuṃ āgatena bhikkhunā īsakampi ukkhittaṃ vā apanāmitaṃ vā, taṃ pana atirittakārakena ''alametaṃ sabba''nti vuttena kātabbaṃ. **Hatthapāsaga**nti kappiyaṃ kāretuṃ āgatena hatthapāsaṃ gataṃ. **Atirittaṃ karonto**ti īdisaṃ catubbidhākārasampannaṃ bhojanaṃ atirittaṃ karonto pavāretvā āsanā avuṭṭhito vā appavāretvāpi sabbathā bhutto vāti evaṃ duvidhavinayakammākārasampanno bhikkhu. **Alametaṃ sabbanti evaṃ bhāsatū**ti alametaṃ sabbaṃ iti evaṃ bhāsatu. Evaṃ sattavidhaṃ vinayakammākāraṃ sampādento vacībhedaṃ katvā sakimpi evaṃ vadeyyāti attho.

83. Kappiyaṃ karontena pana anupasampannassa hatthe ṭhitaṃ na kātabbaṃ. Tenāha **''na kare… pe… hatthaga''**nti. Upasampannato añño anupasampanno, tassa hatthe gataṃ **anupasampannahatthagaṃ. Pesayitvāpī**ti sace tattha añño byatto bhikkhu natthi, yattha atthi, tattha pesayitvāpi. **Taṃ** atirittakataṃ **akārako** atirittakārakato añño **sabbo** pavāritopi appavāritopi bhuñjituṃ labbhateti sambandhanīyaṃ. Pavāritena pana mukhañca hatthañca sodhetvā bhuñjitabbaṃ.

Pavāraṇāniddesavaṇṇanā niṭṭhitā.

8. Kālikaniddesavaṇṇanā

84. **Kālikā**ti majjhanhikapacchimayāmasattāhayāvajīvappavattisaṅkhāto kālo etesamatthīti kālikā, sabbepi khajjabhojjaleyyapeyyasaṅkhātā atthā. Te pana gaṇanaparicchedato cattāro honti. Kiṃ te appaṭiggahitāpi sabhāveneva kālikavohāraṃ labhanti, udāhu aññathāpīti āha **''paṭiggahitā''**ti, paṭiggahitāyeva te yāvakālikādi kālikavohāralābhino, no aññathāti adhippāyo. Idāni te dasseti **''yāvakālika''**ntiādinā. Tattha aruṇuggamanato yāva ṭhitamajjhanhiko, tāva paribhuñjitabbattā yāva majjhanhikasaṅkhāto kālo assāti **yāvakālikaṃ,** piṭṭhakhādanīyādikaṃ vatthu, ṭhitamajjhanhikato paṭṭhāya taṃ paribhuñjituṃ na sakkā, kālaparicchedajānanatthaṃ kālatthambho vā yojetabbo, kālantare vā bhattakiccaṃ kātabbaṃ. Yāva rattiyā pacchimasaṅkhāto yāmo, tāva paribhuñjitabbato yāmo kālo assāti **yāmakālikaṃ**. Paṭiggahetvā sattāhaṃ nidhetabbato sattāho kālo assāti **sattāhakālikaṃ**. Ṭhapetvā udakaṃ avasesaṃ sabbampi paṭiggahitaṃ yāvajīvaṃ pariharitvā sati paccaye paribhuñjitabbato jīvassa yattako paricchedo yāvajīvaṃ, taṃ assa atthīti **yāvajīvikaṃ**.

Nanu ca aññattha viya ''yāvajīvika''nti ettha kālasutiyā abhāve kathaṃ ''cattāro kālikā''ti yujjatīti? Yujjati, sogatānaṃ khandhavinimuttasseva kālassābhāvato jīvasaṅkhātassa jīvitindriyassa khandhasaṅgahitattā sopi kāloyevāti. Nanu cettha ''yāvakālika''ntiādinā niddiṭṭhāneva ''kālikā''ti vuttāni, ''kālikānī''ti vattabbaṃ siyāti? Nedamevaṃ viññeyyaṃ, ''kālika''ntiādīni vatthusambandhena vuttāni, ''kālikā''ti pana sāmaññantaravasena atthasaddasambandhena vuttanti natthi virodhoti.

85. Idāni tesu **''piṭṭha''**ntiādinā yāvakālikaṃ dasseti. Tattha **piṭṭhaṃ mūlaṃ phala**nti piṭṭhakhādanīyaṃ mūlakhādanīyaṃ phalakhādanīyañca. Tattha sattannaṃ tāva dhaññānaṃ dhaññānulomānaṃ aparaṇṇānañca piṭṭhaṃ panasalabujaambāṭakadhotatālapiṭṭhādikañceti tesu tesu janapadesu pakatiāhāravasena 03 manussānaṃ khādanīyabhojanīyakiccasādhakaṃ piṭṭhaṃ **piṭṭhakhādanīyaṃ**. ''Adhotaṃ tālapiṭṭhaṃ khīravallipiṭṭha''ntiādinā gaṇiyamānānaṃ gaṇanāya anto natthi, khādanīyabhojanīyakiccasādhakabhāvoyeva panetesaṃ lakkhaṇaṃ, subahuṃ vatvāpi imasmiṃyeva lakkhaṇe ṭhātabbanti na vitthārayāma. Evaṃ sabbattha. Tambakataṇḍuleyyādimūlaṃ **mūlakhādanīyaṃ**. Panasalabujanāḷikerādiphalaṃ **phalakhādanīyaṃ. Khajja**nti sakkhalimodakādipubbaṇṇāparaṇṇamayaṃ khādanīyañca. **Goraso**ti khīradadhitakkasaṅkhāto gunnaṃ raso ca. **Dhaññabhojana**nti sānulomānaṃ dhaññānaṃ odanasattukummāsasaṅkhātabhojanañca. **Ṭīkāyaṃ** pana ''sānulomāni sattadhaññāni ca pañcavidhabhojanañcā''ti vuttaṃ, taṃ na yuttaṃ, dhaññānaṃ visuṃ gahaṇe payojanābhāvā, payojanasambhave ca phalaggahaṇeneva tesaṃ gahaṇasambhavato.

Yāgusūpappabhutayoti yāgu ca sūpañca, taṃ pabhuti yesaṃ teti ete yāvakālikā hontīti sambandho. Ettha ca pabhuti-saddena macchamaṃsasaṅkhātaṃ dhaññabhojanato avasiṭṭhaṃ bhojanañca piṭṭhamūlaphalakhādanīyato avasiṭṭhaṃ kandakhādanīyaṃ, muḷālakhādanīyādiñca saṅgaṇhāti. Tesu dīgho ca bhisakandādi vaṭṭo ca uppalakaṇḍādi **kandakhādanīyaṃ,** padumamūlādi ca taṃsadisaṃ erakamūlādi ca **muḷālakhādanīyaṃ,** tālādīnaṃ kaḷīrasaṅkhātā matthakā **matthakakhādanīyaṃ,** ucchukkhandhādayo nīluppalādīnaṃ daṇḍakkhandhakādi **khandhakhādanīyaṃ,** tambakataṇḍuleyyādīnaṃ paṇṇaṃ **pattakhādanīyaṃ,** ucchutacova eko saraso **tacakhādanīyaṃ,** tambakasiggupupphādi **pupphakhādanīyaṃ,** labujaṭṭhipanasaṭṭhiādikaṃ **aṭṭhikhādanīyaṃ**.

86. **''Madhū''**tiādinā yāmakālikaṃ dasseti. Madhu ca muddikā ca sālūkañca cocañca mocañca ambañca jambu cāti dvando. Muddikā phalepi itthiyaṃ, phale sesā napuṃsake, ''jambu'' iti phalavācī napuṃsakasaddantaraṃ, tato jātaṃ madhupānādi **madhu...pe... jambujaṃ,** tañca phārusañca pānakanti yojanā. Tattha **madhujaṃ pānaṃ** nāma muddikānaṃ jātirasaṃ udakasambhinnaṃ katvā katapānaṃ. Taṃ attanā kataṃ purebhattameva sāmisaṃ nirāmisampi vaṭṭati. Anupasampannehi kataṃ labhitvā pana purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisampi vaṭṭati, pacchābhattaṃ pana nirāmisameva vaṭṭati. Esa nayo sabbapānesu. **Muddikajaṃ pānaṃ** nāma muddikānaṃ udake madditvā katapānaṃ. Tathā sesapānāni yathānurūpaṃ veditabbāni, **sālūkaṃ** rattuppalādīnaṃ sālūkaṃ. **Cocaṃ** aṭṭhikakadaliphalaṃ. **Mocaṃ** anaṭṭhikaṃ. Imāni aṭṭha pānāni sītānipi ādiccapākānipi vaṭṭanti, aggipākāni pana na vaṭṭanti. Tenāha **''nāggisantatta''**nti.

87-8. Avasesāni pana vettatintiṇikamātuluṅgakapitthakaramandādikhuddakaphalapānāni aṭṭhapānagatikāneva. Tenāha **''sānulomāni dhaññāni, ṭhapetvā phalajo raso''**ti. Ekassa pana vakkhamānānañca ''puppharaso''tiādīnaṃ ''sītodamadditādiccapāko vā yāmakāliko''ti iminā sambandho veditabbo. Tālanāḷikerapanasalabujaalābukumbhaṇḍapussaphalatipusaeḷālukaphalānīti nava mahāphalāni, sabbañca aparaṇṇaṃ sattadhaññāni anulomentīti saha anulomehīti **sānulomāni**. Sānulomadhaññānaṃ pana raso yāvakāliko. ''Sānulomāni dhaññānī''ti phalāni viññāyanti. Phalasutiyā ''sesaphalajo''ti vattabbe gamyamānattā na vuttaṃ. **Madhukapupphamaññatrā**ti madhukapupphaṃ ṭhapetvā. **Pakkaḍākaja**nti pakkehi yāvakālikehi ḍākehi jātaṃ rasaṃ. Sītamudakaṃ **sītodaṃ,** khīrode viya sītode madditoti tappuriso. **Ādicca-**saddo ātape vattati upacāratoti ādicce pāko yassāti samāso.

89. Sattāhakālikaṃ dasseti **''sappī''**tiādinā. Tattha **sattāhakālikā**ti yathāvuttāni sappiādīni sattāhakālikāni. Idāni sappiādīni vibhajati **''sappī''**tiādinā. Tattha yesaṃ gomahiṃ sādīnaṃ maṃsaṃ kappati, tesaṃ sappi sappi nāmāti **''sappī''**tiādinā sappilakkhaṇamāha. Akappiyamaṃsasappinopi kappiyasambhave tattha sattāhātikkame dukkaṭassa vakkhamānattā nissaggiyavatthumeva cettha dassetuṃ **''yesaṃ maṃsamavārita''**nti vuttaṃ. Khīrādīsu hi tesamakappiyaṃ nāma natthi. Navanītassa sappisadisatāya navanītalakkhaṇaṃ visuṃ na vuttaṃ. Upari sappipiṇḍaṃ ṭhapetvā sītalapāyāsaṃ denti, yaṃ pāyāsena asaṃsaṭṭhaṃ, taṃ sattāhakālikaṃ, missitaṃ pana ādiccapākaṃ katvā parissāvitaṃ, tathā khīraṃ pakkhipitvā pakkatelampi, tesu **navanītaṃ** nāma navuddhaṭaṃ. Tena kataṃ pana **sappi**.

90. Tilā ca vasā ca eraṇḍāni ca madhukāni ca sāsapā cāti dvando. Tehi sambhavo yassāti bāhirattho, taṃ telaṃ nāmāti attho. Khuddā khuddamadhumakkhikā ca bhamarā ca **khuddabhamaraṃ,** khuddajantukattā napuṃsakekavacanaṃ. Madhuṃ karontīti madhukariyo, tā eva makkhikā **madhukarimakkhikā,** khuddabhamarameva madhukarimakkhikāti kammadhārayo. Tāhi kataṃ **madhu** madhu nāmāti attho. **Ṭīkāyaṃ** pana visuṃ madhukarī-saddaṃ vikappetvā ''daṇḍakesu madhukarā madhukarimakkhikā nāmā''ti vuttaṃ. Madhupaṭalaṃ vā madhusitthakaṃ vā sace madhunā makkhitaṃ, madhugatikameva. Tumbalakānaṃ cīrikānañca niyyāsasadisaṃ madhu pana yāvajīvikaṃ. Raso nikkasaṭo ādi yassā sā **rasādi. Ādi-**saddena phāṇitādīnaṃ gahaṇaṃ, sā ucchuvikati. **Pakkā**ti avatthukapakkā vā, **phāṇitaṃ** phāṇitaṃ nāmāti attho. Sītūdakena katamadhukapupphaphāṇitaṃ pana phāṇitagatikameva. Ambaphāṇitādīni yāvakālikāni. Etāni yathāvuttāni sappiādīni purebhattaṃ sāmisaparibhogenāpi, pacchābhattato paṭṭhāya pana tāni ca pacchābhattaṃ paṭiggahitāni ca sattāhaṃ nidahitvā nirāmisaparibhogena paribhuñjitabbāni.

91. Idāni odissa anuññātavasāya pākato vibhāgaṃ dassetvā tato sappiādīnaṃ dassetuṃ **''savatthū''**tiādimāha. Tattha purebhattaṃ **sāmaṃ vā** attanā eva. **Vā-**saddena parehi vā. **Amānusā** manussavasārahitā. **Vasā** acchādīnaṃ akappiyānaṃ, sūkarādīnaṃ kappiyānañca sattānaṃ vasā. Savatthupakkā sattāhakālikā hotīti seso. **Savatthupakkā**ti savatthukaṃ katvā pakkā. Ayamettha adhippāyo – sace pana vasaṃ purebhattaṃ paṭiggahetvā pacitvā telaṃ parissāvitaṃ sattāhāni nirāmisaparibhogena paribhuñjitabbaṃ. Atha parehi kataṃ purebhattaṃ paṭiggahitaṃ, purebhattaṃ sāmisampi vaṭṭati, pacchābhattato paṭṭhāya nirāmisameva, no ce, dukkaṭaṃ hotīti. Kāriye kāraṇopacārena panettha **''vasā''**ti telameva vuttaṃ, vasā pana yāvakālikāva.

Ṭīkāyaṃ pana vasāya ''sattāhakālike āgataṭṭhānaṃ natthīti vadantī''ti vatvā ''taṃ upaparikkhitabba''nti vasāya sattāhakālikattamāsaṃkiyaṃ vuttaṃ. Kimettha upaparikkhitabbaṃ? Bhesajjaṃ anujānatā bhagavatā ''yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbānī''ti (pārā. 622) sappiādīnameva sattāhakālikattaṃ vuttaṃ.

Bhesajjakkhandhakepi ‘‘anujānāmi, bhikkhave, tāni pañca bhesajjāni paṭiggahetvā kālepi vikālepi paribhuñjitu’’nti (mahāva. 260) tāni pañceva ‘‘bhesajjānī’’ti vatvā telaṃ niyamato ‘‘anujānāmi, bhikkhave, vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasaṃ kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu’’nti (mahāva. 262) vuttaṃ. **Bhesajjasikkhāpadaṭṭhakathāya**ñca (kaṅkhā. aṭṭha. bhesajjasikkhāpadavaṇṇanā) ‘‘ṭhapetvā manussavasaṃ aññaṃ yaṃ kiñci vasa’’ntiādinā vasātelassa vidhānaṃ dassetvā ‘‘aññesaṃ yāvakālikavatthūnaṃ vatthuṃ pacituṃ na vaṭṭatiyevā’’ti vadatā aṭṭhakathācariyena yāvakālikesu vasaṃ ṭhapetvā aññesaṃ yāvakālikavatthūnaṃ vatthuṃ pacituṃ na vaṭṭatīti ayamettha attho dīpitoti vasā ‘‘yāvakālikāyevā’’ti viññāyatīti ko ettha sukhumo nayoti.

Aññesaṃ vasātelato paresaṃ **yāvakālikavatthūnaṃ** yesaṃ tesaṃ yāvakālikavatthūnaṃ sappiādīnaṃ **vatthuṃ** yāvakālikasaṅkhātaṃ khīrādikaṃ na paceti sambandho. Ayamettha adhippāyo – yathā sattāhaparibhogatthāya vasaṃ kāle paṭiggahetvā kāle pacituṃ vaṭṭati, na evaṃ sappiādīnaṃ vatthubhūtaṃ khīrādiyāvakālikaṃ, taṃ pana sattāhaparibhogatthāya kālepi na vaṭṭati. Tāni hi yadi taṃ paṭiggahetvā sayaṃ katāni, pacchābhattato paṭṭhāya na vaṭṭanti savatthukappaṭiggahitattā, sāmisaṃ na vaṭṭanti sāmaṃpakkattā, purebhattampi na vaṭṭanti yāvakālikavatthuto vivecitattā. Parehi katāni pana purebhattaṃ sāmisampi vaṭṭanti attanā apakkattā. Yāvajīvikāni tu sāsapamadhukaeraṇḍaaṭṭhīni telakaraṇatthaṃ paṭiggahetvā tadaheva kataṃ telaṃ sattāhakālikaṃ, dutiyadivase kataṃ chāhaṃ vaṭṭati, evaṃ yāva sattamadivase kataṃ tadaheva vaṭṭati, uggate aruṇe nissaggiyaṃ, aṭṭhame divase anajjhoharaṇīyaṃ, uggahitena yena kenaci vatthunā katasadisaṃ hoti. Telatthāya paṭiggahitasāsapādīnaṃ sattāhātikkamena dukkaṭaṃ. Nibbattitaṃ sappi vā navanītaṃ vā kālepi vikālepi paṭiggahetvā pacituṃ vaṭṭati. Taṃ pana tadahu purebhattampi sāmisaṃ na vaṭṭati, saṃsaggato yāvakālikampi sāmaṃpakkaṃ siyāti nirāmisaṃ pana sattāhampi vaṭṭati.

92. Idāni **‘‘haliddi’’**ntiādinā yāvajīvikaṃ dasseti. Tattha **‘‘haliddi** nāma nisā’’tiādinā vuccamānepi pariyāyavacane sammoho siyāti na taṃvacanena bhusaṃ sammohayissāma, tasmā tāni upadesatova veditabbāni. Tattha **‘‘haliddi’’**nti binduāgamena vuttaṃ. Upacārena tu mūlādīni haliddādisaddena vuttāni. Tā haliddādayo keci itthiliṅgāyeva. Mūlaphale vacattañca…pe… bhaddamuttañca ativisāti padacchedo. **Pañcamūla**-saddena cūḷapañcamūlamahāpañcamūlāni gahitāni. **Ādi**-saddena vajakalimūle jaraṭṭhanti evamādīnaṃ saṅgaho.

93-5. **Goṭṭhaphala**nti madanaphalanti vadantīti. Tīṇi phalāni yassaṃ saṅgahitaṃ sā **tiphalā. Eraṇḍakādīna**nti **ādi**-saddena jātirukkhādīnaṃ gahaṇaṃ. Sulasādīnaṃ paṇṇanti sambandho. **Ādi**-saddena asokādīnaṃ gahaṇaṃ. **Sūpeyyapaṇṇa**nti tambakataṇḍuleyyādisūpayoggapaṇṇaṃ. Ucchuniyyāsaṃ ṭhapetvā sabbo niyyāso ca sarasaṃ ucchujaṃ tacañca ṭhapetvā sabbo taco cāti sambandho. Tattha hiṅgukaṇikāraniyyāsādi sabbo **niyyāso** nāma. Nirasaucchutacādi sabbo **taco** nāma. **Loṇaṃ** sāmuddādi. **Lohaṃ** ayatambādi. **Silā** kāḷasilādi.

96. **Suddhasittha**nti madhunā amakkhitaṃ. Madhumakkhitaṃ pana sattāhakālikaṃ. **Yañca kiñci sujhāpita**nti dujjhāpitaṃ akatvā sujjhāpitaṃ yaṃ kiñci ca. **Vikaṭādippabheda**nti vikaṭaṃ gūthamattikāmuttachārikāsaṅkhātaṃ ādi yassa, so pabhedo yassāti bāhirattho, taṃ. Yaṃ kiñci cāti sambandho. Ettha pana **ādi**-saddena kandakhādanīye khīrakākolādayo, muḷālakhādanīye haliddisiṅgiveramūlādayo, matthakakhādanīye haliddisiṅgiverakaḷīrādayo, khandhakhādanīye uppalapaṇṇadaṇḍādayo, pupphakhādanīye campakapupphādayo, aṭṭhikhādanīye madhukaṭṭhieraṇḍasāsapādayo, piṭṭhakhādanīye adhotatālapiṭṭhādayo ca saṅgahitāti daṭṭhabbā.

97. Idāni sabbaso yāvajīvikaṃ dassetuṃ asakkuṇeyyattā vuttāni ca avuttāni ca ekato sampiṇḍetvā tattha lakkhaṇaṃ ṭhapento **‘‘mūla’’**ntiādimāha. Tattha ‘‘sāro’’ti vattabbe **‘‘sāra’’**nti liṅgavipallāsenāha. ‘‘Sāro bale thiraṃse cā’’ti hi nighaṇḍu. **Āhāraṭṭha**nti āhārena jāto attho payojanaṃ āhārattho, sova āhāraṭṭho, taṃ āhārakiccanti vuttaṃ hoti.

98. Idāni catūsu kappiyākappiyādivibhāgaṃ dasseti **‘‘sabbā’’**tiādinā. Tattha sabbe kālikā, tesaṃ sambhogo anubhavoti samāso. **Kāle**ti pubbaṇhakāle. **Sabbassā**ti gilānāgilānassa. **Sati paccaye**ti tīsu yāmakālikaṃ pipāsādikāraṇe sati, sattāhakālikaṃ yāvajīvikañca gelaññakāraṇe satīti attho, kālato vigato **vikālo,** tasmiṃ, yāmakālikaṃ vikāle āhāratthāya ajjhoharaṇe, sattāhakālikaṃ pana yāvajīvikañca tadatthāya paṭiggahaṇamattepi dukkaṭaṃ.

99. **Ubho**ti yāvakālikaṃ yāmakālikañca. Tattha yāvakālikaṃ attano kālātikkantaṃ vikālabhojanabhikkhāpadena pācittiyaṃ janayati, yāmakālikaṃ yāmātikkantaṃ sannidhisikkhāpadena. Ete ubhopi antovutthañca sannidhiñca janayantīti sambandho. **‘‘Antovutthaṃ sannidhi’’**nti bhāvappadhānoyaṃ niddeso, antovutthattaṃ sannidhittañcāti attho.

100. **Atināmite**ti atikkāmite. **Pācittī**ti sattāhātikkantaṃ bhesajjasikkhāpadena nissaggiyapācittiyāpatti ca hotīti attho. Sace dvinnaṃ santakaṃ ekena paṭiggahitaṃ avibhattaṃ hoti, sattāhātikkame dvinnampi anāpatti, paribhuñjituṃ pana na vaṭṭati. **Pāḷināruḷhe**ti pāḷiyaṃ anāruḷhe sappiādimhi satta ahāni atināmiteti sambandho. **Sappī**ti manussādīnaṃ sappi. **Ādi-**saddena tesaṃyeva navanītaṃ, nāḷikerāditelaṃ, sītodakena kataṃ madhukapupphaphāṇitañca saṅgahitaṃ.

101. **Nissaṭṭhaladdha**nti nissaṭṭhaṃ vinayakammavasena nissajjitañca taṃ laddhañca puna tathevāti nissaṭṭhaladdhaṃ. Taṃ gahetvāti seso. Nissajjanavidhānaṃ pana vakkhamānanayena veditabbaṃ. **‘‘Naṅga’’**ntiādi upalakkhaṇamattaṃ. Tena makkhitāni kāsāvādīni ca pana aparibhogāniyeva. Aññassa pana kāyikaparibhogo vaṭṭati. **Vikappentassa sattāhe sāmaṇerassā**ti ettha **ṭīkāyaṃ** ‘‘idaṃ sappiṃ tuyhaṃ vikappemī’’tiādinā tesaṃ tesaṃ nāmaṃ gahetvā sammukhāparammukhāvikappanavasena atthaṃ dassetvā taṃ sādhayantehi avikappite vikappitasaññī nissaggiyaṃ pācittiya’’nti āpattivāre pāḷi āhaṭā. ‘‘Sace upasampannassa vikappeti, attano eva santakaṃ hoti, paṭiggahaṇampi na vijahatī’’ti dosaṃ vatvā anupasampannassa vikappane attasantakattābhāvo, paṭiggahaṇavijahanañca payojanaṃ vuttaṃ. Tattha vadāma – āpattivāre ‘‘avikappite’’tiādipāḷiyeva natthi, ‘‘anadhiṭṭhite adhiṭṭhitasaññī nissaggiyaṃ pācittiyaṃ, avissajjite vissajjitasaññī nissaggiyaṃ pācittiya’’ntiādinā (pārā. 624) pāḷiyā āgatattā tadanurūpameva anāpattivāre ‘‘adhiṭṭheti, vissajjetī’’tiādināva pāḷi āgatā. Yadi bhaveyya, vaṇṇanīyaṭṭhānatāya aṭṭhakathāya bhavitabbaṃ, na cettha aṭṭhakathāyaṃ vijjati. Anupasampannassa vikappane ca kathaṃ paṭiggahaṇaṃ vijahati sikkhāpaccakkhānādīsu chasu paṭiggahaṇavijahanakāraṇesu vikappanassa anantogadhattā, tasmā nāyamettha atthoti.

Mayamettha evamatthaṃ bhaṇāma – **vikappentassā**ti ettha **vikappanaṃ** saṃvidahanaṃ ‘‘cittasaṅkappo’’tiādīsu viya, ubhayattha pana upasaggehi nānattamattaṃ, tasmā antosattāhe sāmaṇerassa yassa kassaci vikappentassa saṃvidahantassa pariccāgasaññaṃ pariccāgacetanaṃ pariccāgādhippāyaṃ uppādentassa anāpattīti attho. Idañca **mahāsumatthera**vādamolubbha vuttaṃ. Vuttañhi ‘‘tena cittenā’’tiādīsu pāḷivacanesu adhippāyaṃ dassentena, ‘‘idaṃ kasmā vuttaṃ. Evañhi antosattāhe datvā pacchā paṭilabhitvā paribhuñjantassa anāpattidassanattha’’nti (pārā. aṭṭha. 2.625). **Mahāpadumatthero** panāha ‘‘sattāhātikkantassa pana paribhoge anāpattidassanatthamidaṃ vutta’’nti (pārā. aṭṭha. 2.625). Ayameva vādo tesu sundarataro. Sattāhe makkhanādiṃ adhiṭṭhato ca aññassa dadatopi ca anāpattīti sambandho. **Ādi-**saddena abbhañjanādiṃ saṅgaṇhāti. Ayametthādhippāyo – sappiādiṃ abbhañjanādiṃ madhuṃ arumakkhanaṃ, phāṇitaṃ gharadhūpanaṃ adhiṭṭhato anāpattīti. **Aññassā**ti upasampannassa vā anupasampannassa vā.

102. Yāvakālikaādīni attanā saha saṃsaṭṭhāni sabbhāvaṃ gāhāpayantīti sambandho. **Sabbhāva**nti sassa attano bhāvo dvitte sabbhāvo, taṃ. **Tasmā**ti yasmā evaṃ, tasmā. **Evamudīrita**nti evaṃ ‘‘vikappentassa sattāhe’’tiādinā vuttaṃ. Ayamettha adhippāyo – yasmā attanā saṃsaṭṭhāni attano bhāvaṃ gāhāpayanti yāvakālikādīni, tasmā sattāhātikkāmitāni sattāhakālikāni pācittiyajanakāni saṃsaṭṭhāni attasaṃsaṭṭhānipi pācittiyajanakāni karontīti avikappanādimhi sati byatirekato pācittiyāpattiparidīpakaṃ ‘‘vikappentassā’’tiādikaṃ vākyattayaṃ vuttanti. **Ṭīkāyaṃ** pana ‘‘idāni vakkhamānaṃ sandhāya **evanti vutta’’**nti vuttaṃ. Taṃ vakkhamānassa atītaudīritattāyogato kathaṃ yujjatīti. **Evamudīrita**nti vā pāḷiyaṃ aṭṭhakathāyañca evameva vuttanti attho. **Eva-**saddo avadhāraṇe.

103-5. Idāni attasaṃsaṭṭhānaṃ yāvakālikādīnaṃ sabbhāvagāhāpanaṃ sarūpato dassetuṃ **‘‘pure’’**tiādimāha. Tattha **sattāha**nti satta ahāni yassa taṃ sattāhaṃ, sattāhakālikaṃ. **Ca-**saddo aṭṭhānappayutto, so sattāhañca yāvajīvikañcāti yojetabbo. **Sesakālikasammissa**nti sesehi tadahu paṭiggahitehi kālikehi yāvakālikayāmakālikasaṅkhātehi sammissaṃ. **Pācittī**ti sannidhisikkhāpadena pācitti. **Tadahu paṭiggahita**nti tasmiṃyeva dine purebhattaṃ paṭiggahitaṃ. **Tadahevā**ti tasmiṃyeva dine purebhattameva. **Sesa**nti sattāhakālikaṃ yāvajīvikañca. **Eva**nti yāme eva paribhuñjayeti vijānīyanti sambandho. **Itara**nti sattāhakālikato aññaṃ yāvajīvikaṃ.

Kālikaniddesavaṇṇanā niṭṭhitā.

9. Paṭiggāhaniddesavaṇṇanā

106. Dātuṃ kāmetīti dātukāmo, tassa abhihāro īsakampi oṇamanādinābhiharaṇanti tappuriso, hatthassa pāso **hatthapāso**. Ruḷhīvasena tu aḍḍhateyyahattho hatthapāso nāma. So ca sace bhikkhu nisinno hoti, āsanassa pacchimantato paṭṭhāya, sace ṭhito, paṇhiantato paṭṭhāya, sace nipanno, yena passena nipanno, tassa pārimantato paṭṭhāya dāyakassa nisinnassa ṭhitassa vā ṭhapetvā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena paricchinditvā veditabbo. **Eraṇakkhama**nti thāmamajjhimena purisena eraṇassa ukkhipanassa khamaṃ yoggaṃ. Vatthusaddāpekkhaṃ napuṃsakattaṃ. **Tidhā dente**ti kāyakāyappaṭibaddhanissaggiyānaṃ vasena tīhi pakārehi dāyake dadamāne. Tattha yena kenaci sarīrāvayavena antamaso pādaṅguliyāpi dīyamānaṃ kāyena dinnaṃ nāma hoti, kaṭacchuādīsu yena kenaci dīyamānaṃ kāyappaṭibaddhena, kāyato pana kāyappaṭibaddhato vā mocetvā hatthapāse ṭhitassa kāyena vā kāyappaṭibaddhena vā pātiyamānaṃ nissaggiyena payogena dinnaṃ nāma. **Dvidhā gāho**ti kāyakāyappaṭibaddhānaṃ vasena dvīhi pakārehi yehi kehici dīyamānassa gahaṇaṃ. Evaṃ paṭiggaho pañcaṅgoti yojanā. **Pañcaṅgo**ti pañca aṅgāni yassāti bahubbīhi.

107. Idāni aneraṇakkhame ca kismiñci kāyappaṭibaddhe ca paṭiggahaṇārohanaṃ dassetuṃ **‘‘asaṃhāriye’’**tiādimāha. Tattha **asaṃhāriye**ti ānetumasakkuṇeyye phalakapāsāṇādimhi. **Tatthajāte**ti tesuyeva rukkhādīsu jāte kiṃsukapaduminipaṇṇādike. Ciñcaādīnaṃ sukhume paṇṇeti sambandho. Tāni hi sandhāretuṃ na sakkonti. Tesaṃ pana sākhāsu vaṭṭati. **Ādi-**saddena ‘‘aṅga’’ntiādikaṃ saṅgaṇhāti. **Vā-**saddo samuccaye. **Asayhabhāre**ti thāmamajjhimapurisena sahituṃ sandhāretuṃ asakkuṇeyye bhāre. Sabbesaṃ paṭiggaho ‘‘na rūhatī’’ti iminā sambandho.

108. Idāni paṭiggahaṇavijahanaṃ dasseti **‘‘sikkhā’’**tiādinā. Tattha **sikkhāmaraṇaliṅgehī**ti sikkhāpaccakkhānena ca maraṇena ca liṅgaparivattanena ca. **Anapekkhavisaggato**ti natthi apekkho etassāti anapekkho, sova visaggo, tato ca. **Acchedā**ti corādīhi acchinditvā gahaṇena. **Anupasampannadānā**ti anupasampannassa dānena. **Ca-**saddo sabbattha ānetabbo. **Gāho**ti paṭiggahaṇaṃ. **Upasammatī**ti vijahati.

109-10. Idāni appaṭiggahitaṃ paribhoge dosaṃ dassetuṃ **‘‘appaṭiggahita’’**ntiādimāha. Tattha **sabba**nti catukālikapariyāpannaṃ sakalampi. Idāni appaṭiggahetvā paribhuñjitabbaṃ dassetuṃ **‘‘suddha’’**ntiādimāha. Tattha suddhaṃ nātibahalaṃ udakañca tathā aṅgalaggaṃ avicchinnaṃ danta… pe… gūthakañca loṇa…pe… karīsakañca kappateti sambandho. Tattha **suddha**nti rajareṇūhi aññarasena ca asammissatāya parisuddhaṃ. **Nātibahala**nti yaṃ kasitaṭṭhāne bahalamudakaṃ viya mukhe vā hatthe vā na laggaṃ, taṃ. **Avicchinna**nti aṅgato vicchinditvā na gataṃ. Dantāni ca akkhīni ca kaṇṇañca dantakkhikaṇṇaṃ pāṇyaṅgattā, tassa gūthakanti tappuriso. **Loṇaṃ** sarīruṭṭhitaṃ. **Siṅghāṇī**ti siṅghāṇikā. Vicchinnaṃ na paṭiggahetabbaṃ.

111. Idāni **''gūthā''**tiādinā kālodissaṃ dasseti. **Tathāvidhe**ti sappadaṭṭhakkhaṇādike tathāvidhe kāle. Tathā tādiso vidho kālo etassāti bahubbīhi. **Seveyyā**ti sevanaṃ kareyya, paribhuñjeyyāti vuttaṃ hoti. **Asante kappakārake**ti ettha dubbacopi asamatthopi kappiyakārako asantapakkheyeva tiṭṭhatīti veditabbo. Kālodissattā pana chārikāya asati alladāruṃ rukkhato chinditvā kātuṃ, mattikāya asati bhūmiṃ khaṇitvāpi mattikaṃ gahetuṃ vaṭṭati.

112. **Durūpaciṇṇe**ti duṭṭhuṃ upaciṇṇaṃ āmaṭṭhaṃ durūpaciṇṇaṃ. Sace bhikkhu appaṭiggahitaṃ sāmisaṃ bhājanaṃ ṭhitaṭṭhānato apanetvā āmasati, pidhānaṃ āmasati, upari ṭhitakacavarādiṃ chaḍḍeti, tatthajātakaphaliniyā sākhāya vā valliyā vā gahetvā vā cāleti, durūpaciṇṇaṃ nāma hoti. Tasmiṃ dukkaṭanti sambandho. Phalarukkhaṃ pana apassayituṃ vā tattha kaṇṭakaṃ vā bandhituṃ vaṭṭati. Araññe patitaambaphalādiṃ ''sāmaṇerassa dassāmī''ti āharitvā dātuṃ vaṭṭati. **Rajokiṇṇe**ti rajasā okiṇṇe, tasmiṃ pattādike yaṃ kiñci paṭigganhato vinayadukkaṭaṃ hotīti attho. Sace piṇḍāya carantassa patte rajaṃ patati, paṭiggahetvā bhikkhā gaṇhitabbā. ''Paṭiggahetvā dethā''ti vuttepi ākiranti, hatthato amocenteneva paṭiggāhāpakassa santikaṃ netvā paṭiggahetabbaṃ. Sace mahāvāto tato tato rajaṃ pāteti, na sakkā hoti bhikkhaṃ gahetuṃ, ''anupasampannassa dassāmī''ti suddhacittena ābhogaṃ katvā gaṇhituṃ vaṭṭati. Taṃ pana tena dinnaṃ vā vissāsena vā paṭiggahetvā paribhuñjituṃ vaṭṭati.

Athāti vakkhamānārambhe. **Uggahappaṭiggahe**ti uggahitthāti uggaho, uggahitaṃ, tassa paṭiggaho, tasmiṃ. Appaṭiggahitabhāvaṃ jānato attanā eva uggahetvā gahaṇeti adhippāyo. Mātāpitūnaṃ atthāya pana appaṭiggahetvā telādīni, chāyatthāya sākhādīni vā gahetvā pacchato bhuñjitukāmatāya paṭiggahetvā paribhuñjituṃ vaṭṭati. Ucchuādīsu phālitesu malaṃ na paññāyati, mūlabhesajjādīni pisantānaṃ vā koṭṭentānaṃ vā nisadanisadapotakaudukkhalamusalāni khīyanti, dantantare laggaṃ sukhumaāmisaṃ hoti, raso na paññāyati, abbohārikaṃ. **Antovutthe**ti akappiyakuṭiyā chadanabbhantare vuttheti attho. **Sayaṃpakke**ti attanā yattha katthaci pakke. Sace vāsiādiṃ tāpetvā takkādīsu pakkhipati, ettāvatāpi sāmapākato na muccati. Purimakālikadvaye punapākañhi ṭhapetvā yaṃ kiñci āmisaṃ bhikkhuno pacituṃ na vaṭṭati. Sacepissa uṇhayāguyā sulasipaṇṇādīni vā siṅgiveraṃ vā pakkhipanti, cāletuṃ na vaṭṭati. Uttaṇḍulaṃ bhattaṃ labhitvā pidahituṃ na vaṭṭati. **Antopakke**ti akappiyakuṭiyā anto pakke. Sabbattha dukkaṭanti sambandho.

Paṭiggāhaniddesavaṇṇanā niṭṭhitā.

10. Akappiyamaṃsaniddesavaṇṇanā

113-4. Manussahatthiassānañca …pe… uragassa ca yaṃ maṃsañca, yaṃ uddissakatamaṃsañca, appaṭivekkhitaṃ yañca maṃsaṃ, tesu maṃsesūti evaṃ yojetvā attho veditabbo. Tattha sīsagīvātaraṅgena carantā acchavisesāva **taracchā. Uragassā**ti iminā sabbāpi dīghajāti saṅgahitā. **Uddissakatamaṃsa**nti bhikkhuṃ uddisitvā kataṃ uddissakataṃ, tañca taṃ maṃsañca. Ettha ca **maṃsa-**ggahaṇena macchānampi gahaṇaṃ veditabbaṃ upalakkhaṇavasena, ca-saddena vā. Pañcasupi sahadhammikesu yaṃ kiñci uddissakataṃ sabbesampi na kappati, tampi adiṭṭhaasutaaparisaṅkitatāya tikoṭiparisuddhaṃ vaṭṭati. **Appaṭivekkhita**nti anupaparikkhitaṃ, anāpucchitanti attho. Āpattibhīrukena hi rūpaṃ sallakkhentenāpi pucchitvā paṭiggahetabbaṃ paribhuñjitabbañca. Manussānaṃ maṃsesu thullaccayanti yojanā. Thūlo accayo etthāti rasse, dvitte ca **thullaccayaṃ**. Pārājikasaṅghādisesehi ṭhapetvā ito adhikaṃ vajjaṃ natthi. **Sesesū**ti avasesesu ekādasasu.

115. Idāni manussādīnaṃ aṭṭhiādīnipi akappiyānīti dassetuṃ **''aṭṭhipī''**tiādimāha. **Pi-**saddo ''lohita''ntiādīsupi anuvattetabbo. **Esa**nti manussādīnaṃ dasannaṃ. Vasāsu pana ekā manussavasā na vaṭṭati. Khīrādīsu akappiyaṃ nāma natthi. Uddissakataṃyeva sacittakanti yojanā. **Sacittaka**nti uddissakatabhāvajānanacittena saha vattatīti sacittakaṃ. Vatthuvītikkamavijānanacittena hi sacittakattaṃ. Ettha ca sacittakattaṃ āpattiyā eva, na ca maṃsassa, tathāpi maṃsasīsena āpatti eva vuttāti viññātabbanti.

Akappiyamaṃsaniddesavaṇṇanā niṭṭhitā.

11. Nissaggiyaniddesavaṇṇanā

116-7. Rūpiyena arūpiyaṃ rūpiyañca itarena rūpiyañca parivatteyyāti sambandho. Tattha **rūpiyenā**ti rūpiyasaṅkhātena nissaggiyavatthunā. **Arūpiya**nti arūpiyasaṅkhātaṃ dukkaṭavatthuṃ kappiyavatthuñca. **Itarenā**ti arūpiyena. **Nissaggī**ti nissajjanaṃ nissaggo, pubbabhāge kattabbassa vinayakammassetaṃ nāmaṃ. Nissaggo assa atthīti nissaggi, kiṃ taṃ? Pācittiyaṃ. Rūpiyassa mūlaggahaṇe pana rūpiyappaṭiggahaṇasikkhāpadena nissaggiyaṃ pācittiyaṃ.

Idāni rūpiyādiṃ dassetuṃ **''idhā''**tiādi āraddhaṃ. Tattha kahā…pe… māsakaṃ idha rūpiyanti sambandho. Tattha **kahāpaṇo** nāma suvaṇṇamayo vā rajatamayo vā etarahi pakatikahāpaṇo vā. **Sajjhū**ti rajataṃ. **Siṅgī**ti suvaṇṇabhedo, tathāpi cettha sāmaññena suvaṇṇamadhippetaṃ. **Vohārūpagamāsaka**nti vohāraṃ kayavikkayaṃ upagacchatīti vohārūpagaṃ, tañca taṃ māsakañca. Taṃ pana samuṭṭhāpitarūpañca asamuṭṭhāpitarūpañca lohadāruādimayaṃ vuccati. **Idha rūpiya**nti imasmiṃ sikkhāpade rūpiyaṃ nāmāti attho. Vatthamuttādi kappaṃ dukkaṭavatthuñca itaranti yojanā. Tattha vatthañca muttā ca ādi yassāti samāso. **Ādi**-saddo paccekaṃ yojetabbo ''vatthādi muttādī''ti. Tattha paṭhamena **ādi**-saddena kappāsasuttāparaṇṇādikaṃ yaṃ kiñci kappiyavatthuṃ, dutiyena maṇi saṅkho silā pavāḷaṃ lohitaṅko masāragallaṃ sattadhaññāni dāsidāsakhettavatthupupphārāmaphalārāmādayoti idaṃ dukkaṭavatthuṃ saṅgaṇhāti. Vatthādikappiyavatthuṃ, muttādidukkaṭavatthuñca itaraṃ aññaṃ arūpiyaṃ nāmāti attho.

118. Ettāvatā rūpiyasaṃvohāraṃ dassetvā idāni kappiyabhaṇḍe kayavikkayaṃ dassetumāha **''ima''**ntiādi. Tattha ''imaṃ gahetvā imaṃ dehi, imaṃ kara, imaṃ ānayā''ti vā ''imaṃ bhutvā imaṃ dehi, imaṃ kara, imaṃ ānayā''ti vā ''imaṃ demi, imaṃ dehi, imaṃ kara, imaṃ ānayā''ti vā kayavikkaye samāpanne nissaggīti yojanā. Tattha **ima**nti taṇḍulādiṃ. **Bhutvā**ti odanādiṃ bhuñjitvā. **Imaṃ dehī**ti etaṃ vatthādikaṃ dehi. **Imaṃ karā**ti etaṃ rajanapacanādiṃ karohi. **Imaṃ ānayā**ti etaṃ rajanakaṭṭhādiṃ ānehi. **Imaṃ demī**ti etaṃ vatthādikaṃ tava demi. **Samāpanne**ti kate. Tasmā kappiyaṃ bhaṇḍaṃ parivattentena aññātakehi saddhiṃ ''imaṃ dehī''ti vadato viññatti, ''imaṃ gaṇhāhī''ti vadato saddhādeyyavinipātanaṃ, ''iminā imaṃ dehī''ti vadato kayavikkayanti vuttā tisso āpattiyo. Mātāpitūhi pana saddhiṃ kayavikkayamattaṃ mocentena parivattetabbaṃ. Ayañhi kayavikkayo ṭhapetvā pañcasahadhammike avasesehi gihipabbajitehi na vaṭṭati. Sace pana navakammāni kāreti, aṭṭhakathāpamāṇena pācittiyamattaṃ desetabbaṃ.

119-120. Idāni pariṇāmanavasena āpattibhedaṃ dassetuṃ **''attano''**tiādi āraddhaṃ. Tatthāyaṃ piṇḍattho – saṅghassa nataṃ lābhaṃ attano pariṇāmeyya, nissaggi. Aññato puggalassa pariṇāmeyya, pācitti. Aññassa saṅghassa vā cetiyassa vā pariṇāmeyya, dukkaṭaṃ. Aññassa puggalassa vā cetiyassa vā nataṃ lābhaṃ attano vā saṅghassa vā aññapuggalassa vā aññacetiyassa vā pariṇāmeyya, dukkaṭanti yojanā. Tattha **nata**nti kāyena vā vacasā vā ninnaṃ kataṃ. **Lābha**nti labhitabbaṃ cīvarādi. **Aññato** aññasmiṃ puggale vā cetiye vā, cetiye pana dukkaṭaṃ. **Aññassā**ti cetiyādino antamaso sunakhassa. **Aññato vā**ti cetiyādimhi vā. **Saṅghassā**ti pana idaṃ kākakkhigoḷakañāyena ''nataṃ pariṇāmeyyā''ti ubhayattha parivattati. Nissaṭṭhaṃ sakasaññāya na dadeyya vā, dukkaṭanti sambandho. **Aññathā** aññena pakārena, theyyasaññāya na dadeyya ceti vuttaṃ hoti. **Itara**nti vatthuvasena aññaṃ pārājikaṃ thullaccayaṃ dukkaṭañca hotīti attho.

Nissaggiyaniddesavaṇṇanā niṭṭhitā.

12. Pācittiyaniddesavaṇṇanā

121. **Musā …pe… haraṇe**ti nimittatthe bhummavacanaṃ, tassa ''pācitti vuttā''ti iminā sambandho. Evaṃ sabbattha. **Musāvāde**ti nipātena saddhiṃ tappuriso. Pubbepi jānitvā vacanakkhaṇepi jānantassa musābhaṇananimittanti attho. **Bhaṇana**ñca nāma idha abhūtassa vā bhūtataṃ, bhūtassa vā abhūtataṃ katvā kāyena vā vācāya vā viññāpanappayogo. Pārājikasaṅghādisesācāravipattiyo amūlikāya codentassa yathākkamaṃ saṅghādisesapācittiyadukkaṭāni. Anupadhāretvā sahasā bhaṇantassa, ‘‘aññaṃ bhaṇissāmī’’ti aññaṃ bhaṇantassa yassa bhaṇati, so na suṇāti, tassa ca anāpatti.

Omasati amanāpatāya kaṇṇesu vijjhati viya etena, omasati vāti **omaso,** so cāyaṃ vādoca, tasmiṃ. Dīgho pana gāthābandhavasena. Evaṃ sabbattha. Hīnukkaṭṭhesu ca jātināmagottavayakammasippaābādhaliṅgakilesaāpattiakkosasaṅkhātesu dasasu bhūtena vā abhūtena vā ‘‘khattiyosi, caṇḍālosī’’tiādinā kāyena vā vācāya vā anaññāpadesena bhikkhuno khuṃsetukāmatāya akkosavacaneti attho. ‘‘Santi idhekacce caṇḍālā’’tiādinā aññāpadesena vā ‘‘corosi, vikārīsi, mātughātakosī’’tiādīhi pāḷimuttapadehi vā bhikkhussa, yathā vā tathā vā anupasampannaṃ, parammukhā pana sabbampi akkosantassa dukkaṭaṃ. Kevalaṃ davakamyatāya vadato pana sabbattha dubbhāsitaṃ.

Pesuññaharaṇeti pisuṇassa bhāvo pesuññaṃ. Attano piyakamyatāya vā parassa paresu bhedādhippāyena vā jātiādīhi omasantassa bhikkhuno vacanaṃ sutvā bhikkhussa tassa pesuññassa haraṇe. Anupasampannassa haraṇe dukkaṭaṃ. Padaṃ padaṃ **padaso,** vicchāyaṃ so, koṭṭhāsena koṭṭhāsenāti attho. Saṅgītittayāruḷho tipiṭakadhammo, anāruḷho ca rājovādādiko **dhammo** nāma, tena saha padasoti nipātassa tatiyātappuriso. **Padasodhamme**ti ekakkharādinā koṭṭhāsena koṭṭhāsena anupasampannena saddhiṃ yathāvuttadhammabhaṇaneti attho. Padasodhammabhaṇanañhi padasodhamma-saddena upacārena vuttaṃ. Anupasampannena saddhiṃ ekato uddesaggahaṇe sajjhāyakaraṇe, taṃsantike uddesaggahaṇādike ca tena saddhiṃ ekato yebhuyyena paguṇaṃ ganthaṃ bhaṇantassa osārentassa khalitaṭṭhāne ‘‘evaṃ bhaṇāhī’’ti ekato bhaṇantassapi anāpatti.

Antamaso vatthādinā yena kenaci sabbacchannaṃ chadanaṃ anāhacca diyaḍḍhahatthubbedhenāpi sabbaparicchinnaṃ yebhuyyenachannaṃ yebhuyyenaparicchinnañca senāsanaṃ agāranti adhippetaṃ. Tatraṭṭho pana bhikkhuṃ ṭhapetvā antamaso pārājikavatthubhūto tiracchānagatopi antamaso tadahujātā itthīpi upacārato agāra-saddena vuccati. Saha agārenāti **sāgāro,** bhikkhu. Upacāreneva ca pana anupasampannena, mātugāmena ca saha seyyakappanaṃ sāgārabhāvo nāmāti gahetabbaṃ. Saṅghasammataṃ senāsanapaññāpakādibhedaṃ upasampannaṃ ayasakāmā hutvā bhikkhūhi yena ca ujjhāpenti avajānāpenti avaññāya olokāpenti, lāmakato vā cintāpenti, taṃ vacanaṃ **ujjhāpanakaṃ**. Yena khīyanti sabbattha tassa avaṇṇaṃ pakāsenti, taṃ **khīyanaṃ**.

122. **Tala**nti hatthatalamadhippetaṃ. Taggahaṇena pana kāyova talaṃ. **Sattī**ti kāyappaṭibaddhā satti āvudhaviseso, upalakkhaṇattā pana sabbampi kāyappaṭibaddhaṃ satti. Talañca satti ca **talasatti**. Idha pana kopena bhikkhussa talasattiuggiraṇaṃ talasatti. Sace pana viraddho pahāraṃ deti, na paharitukāmatāya dinnattā dukkaṭaṃ, paharitukāmatāya pācittiyaṃ, anupasampanne dukkaṭaṃ, mokkhādhippāyassa anāpatti.

Paññattena vadato upasampannassa vā tena vuccamānadhammassa vā anādarakaraṇaṃ **anādaro**. Anupasampannassa tena vuccamānassa vā upasampannena, parena vā apaññattena vā vuccamānassa anādare dukkaṭaṃ.

‘‘Ūnavasso tvaṃ maññe’’tiādinā bhikkhuno kukkuccassa uppādanaṃ anupasampannassa dukkaṭaṃ.

Anāpucchā gāmappavesaneti pakativacanena pucchitumanurūpaṃ antoupacārasīmāya dassanūpacāre bhikkhuṃ disvā ‘‘vikāle gāmappavesanaṃ āpucchāmī’’ti anāpucchitvā vikāle gāmappavesane. Dīgho pana sandhivasena. Āpadāsu anāpatti.

Paramparabhojaneti paro ca paro ca paramparā ma-kāro sandhivasena, tasmā paramparā uppattavisayaapādānavacanaṃ, parato parato laddhā bhuñjaneti attho. Ayamettha adhippāyo – pañcahi bhojanehi nāmaṃ gahetvā nimantitassa yena yena paṭhamaṃ nimantito, tassa tassa bhojanato uppaṭipāṭiyā, ‘‘mayhaṃ bhattapaccāsaṃ tuyhaṃ dammī’’ti vā ‘‘vikappemī’’ti vā ādinā sammukhā vā parammukhā vā avikappetvā vā aññato aññato pañcabhojanādīni laddhā bhuñjamāneti. Gilānacīvaradānacīvarakārasamaye anāpatti.

123. Seyyaṃ senāsanāni vā anuddharitvā gamaneti sambandho. **Vā**-saddo samuccaye. Tattha ‘‘bhisi cimilikā uttarattharaṇaṃ bhūmattharaṇaṃ taṭṭikā cammakkhaṇḍo nisīdanaṃ paccattharaṇaṃ tiṇasanthāro paṇṇasanthāro’’ti (pāci. 116) vuttāsu dasasu seyyāsu ekampi attano vassaggane gahetvā saṅghike sabbappaṭicchanne gutte senāsane santharitvā vā santharāpetvā vā yathā ṭhapitaṃ upacikādīhi na khajjati, tathā ṭhapanavasena anuddharitvā parikkhittassa ārāmassa parikkhepaṃ, aparikkhittassa upacāraṃ atikkamitvā gamane ca, tathā mañcapīṭhatisikocchasaṅkhātāni senāsanāni vassakāle ajjhokāse santharitvā vā santharāpetvā vā anupasampannena anuddharitvā thāmamajjhimassa purisassa leḍḍupātaṃ atikkamitvā gamane cāti attho. Yathāvuttato pana aññattha dukkaṭaṃ.

Itthiyā addhānagamaneti ‘‘gacchāma bhagini, gacchāma ayyā’’ti aññamaññaṃ saṃvidahitvā ‘‘ajja vā sve vā’’tiādinā niyamitakālavisaṅketaṃ akatvāpi dvāravisaṅketaṃ maggavisaṅketaṃ katvāpi itthiyā saddhiṃ addhānamaggagamaneti attho.

Ekekāya nisīdaneti ekena ekāti ekekā, tassā nisajjāyāti attho. Ekena saha ekissā nisajjaṃ vinā ekāya saha ekassa nisajjaṃ nāma natthīti ekāya saha ekassa nisajjāyaṃ sati nisinnassa bhikkhuno pācittiyanti adhippāyo. ‘‘Ekāyekanisīdane’’ti vā pāṭho.

124. Rūpādīnaṃ upasaṃhārena, bhayānakakathākathanena vā upasampannassa **bhiṃsāpane**. Anupasampannassa dukkaṭaṃ.

Ākoṭane upasampannassa antamaso uppalapattenāpi pahāradāne. Anupasampannassa antamaso tiracchānagatassapi dukkaṭaṃ. Mokkhādhippāyassa anāpatti.

Saṅghamajjhe vinayadharena anuyuñjiyamānassa pucchitato aññassa vādo aññena aññaṃ paṭicaraṇaṃ **aññavādo**. Tatheva pucchiyamānassa akathetukāmatāya vihesanaṃ tuṇhībhāvo **vihesā**. Aññavādakassa vihesakassa ca ñattidutiyakammena aññavādakavihesakakamme kate puna aññavāde vihesāya pācittiyaṃ. Anāropite pana kamme dukkaṭaṃ. Kiñci vītikkamaṃ disvā ‘‘āvuso, idaṃ nāma tayā kata’’nti vutte taṃ na kathetukāmo tuṇhībhūto saṅghaṃ vihesetīti **vihesako**. Anācāraṃ ācaritvā saṅghamajjhe āpattiyā, vatthunā vā anuyuñjiyamāne taṃ akathetukāmo ‘‘ko āpanno, kismiṃ āpanno’’tiādinā nayena aññehi vacanehi taṃ vacanaṃ paṭicchādento yo aññaṃ vadati, ayaṃ **aññavādako** nāma.

Duṭṭhullaṃ nāma pārājikasaṅghādisesā, idha pana saṅghādisesova. Pakāso ca chādo ca **pakāsachādo,** duṭṭhullassa pakāsachādoti tappuriso. Abhiṇhāpattikassa bhikkhuno āyatiṃ saṃvaratthāya āpattipariyantaṃ kulapariyantañca katvā vā akatvā vā tikkhattuṃ apaloketvā kātabbaṃ. Bhikkhusammutiṃ ṭhapetvā anupasampannassa ‘‘ayaṃ asuciṃ mocetvā saṅghādisesaṃ āpanno’’tiādinā nayena vatthunā saddhiṃ āpattiṃ ghaṭetvā tassa duṭṭhullassa pakāsane ārocane ca, tasseva yena kenaci upāyena ñatvā chādane ca, aduṭṭhullārocane chādane ca, anupasampannassa pana purimapañcamasikkhāpade itarā duṭṭhullepi dukkaṭaṃ.

Hāsodaketi ettha hāse udaketi padavibhāgo veditabbo. Yena kenaci sarīrāvayavena hasādhippāyassa upakacchakādīsu hāse phusane. Hāsanimittañhi phusanaṃ hāso. Anupasampanne dukkaṭaṃ. **Udake hāse**ti uparigopphake udake hasādhippāyassa ummujjananimujjanena kīḷāya. Kīḷā hi idha hāsoti vutto. Nāvāya kīḷato, hatthādinā kaṭṭhādinā vā udakaṃ hanato antamaso bhājanagatakañjikādīnipi khipanakīḷāya kīḷato dukkaṭaṃ. Ahasādhippāyassa anāpatti.

Nicchubhane vihārāti saṅghikavihārato bhikkhuno nikkaḍḍhananikkaḍḍhāpane. Ettha ca ekappayoge ekā, nānāpayoge dvāragaṇanāya āpattiyo. Puggalikanikkaḍḍhane, tassa parikkhāranikkaḍḍhane, anupasampannassa pana tassa parikkhārassa vā nikkaḍḍhane dukkaṭaṃ. Na sammāvattantānaṃ antevāsikasaddhivihārikānaṃ vā nikkaḍḍhane, attano vissāsikassa vihārā nikkaḍḍhane, bhaṇḍanakārakassa pana sakalasaṅghārāmato nikkaḍḍhane anāpatti.

Anupakhajja sayaneti ''vuḍḍho, gilāno, saṅghena dinno''ti jānitvā mañcapīṭhānaṃ vā tassa bhikkhuno pavisantassa vā nikkhamantassa vā upacāraṃ anupakhajja anupavisitvā saṅghike vihāre ''yassa sambādho bhavissati, so pakkamissatī''ti adhippāyena nisīdananisajjanavasena sayane. Puggalike dukkaṭaṃ.

Ettha ca **pācittī**ti uddisitvā kānici pasiddhāni dassitāni. Avuttāni pana tādisāni imināva sāmaññavacanena saṅgahetvā veditabbāni. Kathaṃ? Acelakādiaññatitthiyānaṃ yassa kassaci āmisassa sahatthā dāne ca, sappinavanītatelamadhuphāṇitamacchamaṃsakhīradadhisaṅkhātānaṃ paṇītabhojanānaṃ attano atthāya viññāpetvā bhuñjane, rāgapariyuṭṭhitaitthipurisassa yogge kule anupavisitvā nisajjanakappane, pañcannaṃ bhojanānaṃ aññatarena nimantito tasmiṃ bhutte vā abhutte vā santaṃ bhikkhuṃ anāpucchitvā purebhattaṃ pacchābhattaṃ vā yasmiṃ kule nimantito, tato gilānacīvaradānakārasamayaṃ ṭhapetvā aññasmiṃ aññakulappavesane, ṭhapetvā ekadivasaṃ aññasmiṃ dine āvasathapiṇḍassa agilānena hutvā bhuñjane, rattiparicchedaṃ vā bhesajjaparicchedaṃ vā katvā pavāritato uttari aññatra puna pavāraṇāya aññatra niccappavāraṇāya viññāpane, aññatra tathārūpapaccayā gāmato nikkhantasenādassanāya gamane, paccayenapi gantvā tirattato uttari senāya vāse, tassa ca vasantassa yuddhaṭṭhānabalagaṇaṭṭhānasenānivesaanīkadassanatthaṃ gamane, piṭṭhādīhi katamajjasaṅkhātasurāya, pupphādīhi kataāsavasaṅkhātamerayassa ca pāne, padīpujjalapattapacanādikāraṇaṃ vinā visibbitukāmatāya agilānassa aggino jālanajālāpane, kappabinduṃ anādāya navacīvaraparibhoge, sāmaṃ cīvaraṃ vikappetvā apaccuddhāya paribhoge, bhikkhusantakapattādino antamaso hasādhippāyenapi apanidhāne apanidhāpane, sañcicca tiracchānagatassa jīvitavoropane, sañcicca yathādhammaṃ nihatādhikaraṇassa punakammāya ukkoṭane, sañcicca theyyasatthena saddhiṃ saṃvidhāya ekaddhānagamane, bhikkhūhi sikkhāpadehi vuccamānassa aññaṃ avicāretvā ''na tattha sikkhissāmī''ti bhaṇane, sikkhāpadavivaṇṇane, imesaṃ ''sutvā oramissāmī''ti adhippāyaṃ vinā vivādāpannānaṃ upassutiṭṭhāne, dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammāpajjane, saṅghe vinicchaye vattamāne chandaṃ adatvā pakkamane, samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammāpajjane, aññatra ajjhārāmā ajjhāvasathā vā ratanassa vā ratanasammatassa vā uggaṇhanauggahāpane pācittiyanti.

Pācittiyaniddesavaṇṇanā niṭṭhitā.

13. Samaṇakappaniddesavaṇṇanā

125. **Samaṇakappā**ti samaṇavohārā. Bhavanti, ahesunti vā bhūtā, vattamāne, bhūte vā tappaccayo. Viruḷhamūlādibhāvaṃ āpajjitvā vaḍḍhamānakānaṃ, vaḍḍhitvā mahantabhāvaṃ pattānañca rukkhalatādisaṅkhātānaṃ bhūtānaṃ gāmo, bhūtā eva vā gāmo samūho **bhūtagāmo**. Tassa samārambho chedanaphālanādi, tasmiṃ. Nimittatthe cetaṃ bhummaṃ, taṃhetu pācittiyaṃ hotīti attho. Katakappiyaṃ samaṇakappiyaṃ bhaveti sambandho. Tattha kataṃ kappiyaṃ yassāti bahubbīhi. Kenāti āha **''nakhenā''**tiādi.

126. Idāni yassa samārambho, taṃ bhūtagāmaṃ vibhajitvā dassetuṃ **''sa mūlā''**tiādi āraddhaṃ. **So**ti bhūtagāmo. Bhavituṃ uppajjituṃ payojetīti kāritantā tappaccayo, pabhāvito uppāditoti attho. Atha vā pabhavanaṃ pabhavo, uppatti, sova pabhavo, pabhāvaṃ karotīti nāmadhātuto kattari tappaccayo, pabhāvito uppannoti attho. Mūlañca khandho ca bījañca aggañca phaḷu ca mūla…pe… phaḷūni. **Phaḷu** nāma pabbaṃ. Tāniyeva bījāni, tehi pabhāvito uppādito, atha vā tehi avadhibhūtehi, kāraṇabhūtehi vā pabhāvito uppannoti kamena vikappadvaye samāsadvayaṃ veditabbaṃ. Tattha **mūlabījaṃ** nāma haliddisiṅgiverādi.

Khandhabījaṃ nāma assatthanigrodhādi. **Bījabījaṃ** nāma pubbaṇṇāparaṇṇādi. **Aggabījaṃ** nāma hiriverādi. **Phaḷubījaṃ** nāma ucchunaḷādi. Tattha mūlabījādīni pañca bījagāmo. Tannibbatto rukkhalatādi bhūtagāmo.

Idāni tesu bījagāmasamārambhe dukkaṭaṃ dasseti aparaddhena. Bhūtagāmaviyojitaṃ bījaṃ ārambhe dukkaṭanti sambandho. Bhūtagāmato viyojitanti tappuriso. **Bīja**nti bhūmiyaṃ ropitamaropitampi niggatavidatthimattapattavaṭṭipi mūlabījāni. ‘‘Ārambhe’’ti kitakapaccayassa yoge avutte kammani chaṭṭhuppattiyaṃ vikappena ubhayattha dutiyā. **Ārambhe**ti samārambhe. Tasmā ‘‘imaṃ pupphaṃ phalaṃ vā jāna, imaṃ kappiyaṃ karohī’’tiādinā kappiyavacanena bhūtagāmato viyojitaṃ bījajātaṃ bījagāmaparimocanatthaṃ puna kappiyaṃ kārāpetvā paribhuñjibhabbaṃ. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjituṃ aggiparijitaṃ satthaparijitaṃ nakhaparijitaṃ abījaṃ nibbattabījaññeva pañcama’’nti (cūḷava. 250) vuttesu pañcasu nakhaparijitādīni tīṇi dassitāni.

127. Idāni avasiṭṭhāni dve dassetuṃ **‘‘nibbattabīja’’**ntiādikaṃ paṭhamaddhaṃ āha. Tattha **nibbattabīja**nti nibbattaniyanti nibbattaṃ, nipubba vatu vattanetimasmā tappaccayo, nibbattaṃ bījaṃ yassa taṃ nibbattabījaṃ, bījaṃ nibbattetvā visuṃ katvā paribhuñjitabbaṃ ambapanasādi. **Nobījaṃ** nāma taruṇambaphalādi. Idāni bījagāmabhūtagāmesu kappiyakaraṇappakārādivisesaṃ dassento **‘‘kaṭāhā’’**tiādimāha. Tattha kaṭāhena baddhaṃ bījaṃ yesanti bāhirattho.

128. Bhājane bhūmiyampi vā ekābaddhesu bījesu ekasmiñca kappiye kateti yojanā. **Bījesū**ti bījagāmabhūtagāmesu. Bhūtagāmopi hi idha ‘‘bīja’’nti ruḷhīvasena vuccati.

129. **Nikkhitte**ti ṭhapite. **Kappiyaṃ puna kareyyā**ti jātamūlapaṇṇabhāvato bhūtagāmattā bhūtagāmato parimocitaṃ bījagāmaparimocanatthaṃ puna kappiyaṃ kāreyyāti attho. Tenāha **‘‘bhūtagāmo hi so tadā’’**ti. **Hi**-saddo hetumhi. **Tadā**ti mūle ca paṇṇe ca jātakāle sace mūlamattaṃ sañjāyati, uparibhāge sace aṅkuro jāyati, heṭṭhābhāge chindituṃ vaṭṭati. Mūlamattesu vā pana paṇṇamattesu vā niggatesu sacepi ratanappamāṇāpi sākhā nikkhamanti, bījagāmasaṅgahitā honti.

130. Udakasambhavo sevālo ca cetiyādīsu sevālo ca bhūtagāmovāti sambandho. **Ādi**-saddena pākārādiggahaṇaṃ. Yadi dve tīṇi paṇṇāni na jāyanti, aggabījasaṅgahaṃ gacchati. Sukkho pana sammajjitabbo. Mūlapaṇṇe viniggate bījopi bhūtagāmovāti sambandho. **Paṇṇe**ti iminā aṅkuramattaṃ paṭikkhipati.

131. Ghaṭādipiṭṭhe sevālo ca ahichattakamakuḷañca dukkaṭasseva vatthūnīti sambandho. **Piṭṭhe**ti iminā anto abbohārikoti dasseti. **Phulla**nti phullitaṃ ahichattakaṃ. **Abyavahārika**nti āpattivohārayoggaṃ na hotīti attho.

132. Allarukkhe lākhāniyyāsachattāni vikopiya gaṇhato tattha akkharaṃ chindato vāpi pācittīti sambandho. **Tatthā**ti allarukkhe. ‘‘Vikopaya’’nti potthakesu pāṭho dissati, so apāṭho paṭhamantatāya kāraṇābhāvato. ‘‘Vikopiyā’’ti pana pāṭho gahetabbo. **Vikopiyā**ti iminā avikopetvā gahaṇe anāpattīti dīpeti.

133. **Dārumakkaṭakādinā**ti āṇiṃ koṭṭetvā dāruyantaṃ katvā tattha kaṇṭakaṃ olambenti, etaṃ dārumakkaṭakaṃ nāma. **Ādi**-saddena kaṇṭakabandhanādīnaṃ gahaṇaṃ. Tiṇādiṃ chindituṃ, gaṇṭhikaṃ kātuñca na kappatīti yojanā. **Chinditu**nti chindanaṃ.

134. **Bhūtagāmaṃ vā**ti bhūtagāmaṃ vā. **Bījaṃ vā**ti bījagāmaṃ vā. ‘‘Chinda vā’’tiādinā sabbattha **vā**-saddo yojetabbo. **Paca vā**ti pacanaṃ karohīti vā. ‘‘Paṭa’’ iti vā pāṭho, tassa uppādehīti attho. ‘‘Imaṃ rukkhaṃ chindāhī’’tiādinā pana avatvā ‘‘rukkhaṃ chindā’’tiādinā aniyametvā vattuṃ vaṭṭati.

135. **Ima**nti etaṃ rukkhādiṃ. **Imaṃ sodhehī**ti ettha iti-saddaṃ katvā attho vattabboti.

Samaṇakappaniddesavaṇṇanā niṭṭhitā.

14. Bhūminiddesavaṇṇanā

136. Yāsu vutthaṃ pakkañca kappati, tā kappiyā bhūmiyo sammuti ca sammutikuṭi ca…pe… gahapati ca gahapatikuṭi cāti imā catasso hontīti yojetvā attho veditabbo. Tattha **bhesajjakkhandhake** (mahāva. 295) vuttāya uttidutiyakammavācāya, apalokanakammavasena vā sāvetvā sammā uttisampannaṃ karīyatīti **sammuti,** thambhānaṃ bhittipādānaṃ vā uggamanaṃ uddhaṃ katvā ṭhapanaṃ, ‘‘kappiyakuṭiṃ karomā’’ti vācāya sāvanañca antaṃ yassā sā **ussāvanantā**. Tathā ca vuttaṃ ‘‘thambhappatiṭṭhānañca vacanapariyosānañca samakālaṃ vaṭṭatī’’ti (mahāva. aṭṭha. 295). Nisādanaṃ pavisanaṃ sannivesanaṃ nisādo, gunnaṃ viya nisādo etissāti **gonisādi**. Bhikkhuṃ ṭhapetvā sesasahadhammikā sabbe ca devamanussā idha **gahapatī**ti sāmaññena adhippetā. Ettha pana gahapatisambandhinī kuṭi dīghena gahapatī.

‘‘Yaṃ pana akappiyabhūmiyaṃ sahaseyyappahonake gehe vuttha’’nti (mahāva. aṭṭha. 295) **aṭṭhakathā**vacanato yaṃ saṅgho ākaṅkhati vihāraṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā leṇādiṃ vā, tesampi sāmaññavacanaṃ viññāyatīti taṃtaṃlakkhaṇappattā sahaseyyappahonakā leṇādayo catūsveva kuṭīsu antogadhāti veditabbaṃ. Imāsu catūsu sahaseyyappahonake padese yaṃ saṅghikaṃ puggalikaṃ vā bhikkhusantakaṃ ekarattampi antovutthaṃ anupasampannena pakkañca yāvakālikaṃ yāmakālikañca antovutthaantopakkasaṅkhaṃ na gacchati, ko pana vādo itaradvaye. Taṃ pana akappiyabhūmiyampi vutthaṃ pakkañca vaṭṭati. Tena vuttaṃ **‘‘yāsu vutthaṃ pakkañca kappatī’’**ti.

137. Vāsatthāya kate saṅghike vā ekasantake vā sahaseyyappahonake gehe kappiyākuṭi laddhabbāti sambandho. Tattha **vāsatthāyā**ti iminā avāsatthāya kataṃ nivatteti. **Ekasantake**ti ekassa bhikkhuno santake. **Kappiyākuṭī**ti bhāvappadhānoyaṃ niddeso, na hi gehe gehaṃ laddhuṃ yujjatīti kappiyakuṭitāti attho. Dīgho pana gāthāvasena, kappiyā kuṭitāti vā visesanavasena daṭṭhabbaṃ. **Sahaseyyappahonake**ti ettha sahaseyyappahonakaṃ vāsāgāralakkhaṇe vuttalakkhaṇaṃ senāsanaṃ.

138. Idāni tā kuṭiyo kamena dassetvā tattha paṭipajjitabbavidhiṃ, tāsaṃ sabbathāpagamañca dassetuṃ **‘‘gehe’’**tiādimāha. Tattha ‘‘kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā’’ti evamīrayanti sambandho. Iṭṭhakā ca thambhā ca ‘‘iṭṭhakāthambhā’’ti vattabbe rasso. Iṭṭhakathambhā ādi yassa bhittipāsādassāti bahubbīhi. Pacchā paṭhamasaddena kammadhārayo. ‘‘Ṭhapeyya ce, sā ussāvanantikā’’ti evaṃ ce-sā-sadde yojetvā attho veditabbo.

139. Sakalo aparikkhitto ārāmopi vāti sambandho. Senāsanaṃ parikkhittaṃ vā hotu, aparikkhittaṃ vā, na taṃ pamāṇaṃ.

140. Aññehi kappiyakuṭiyā atthāya dinno vā tesaṃ santako vāti yojanā.

141. Avirodhabhāvena kappanīyā kappā, kappa sāmatthiyamiccetasmā itthiyaṃ āpaccaye rūpaṃ, na kappā akappā, akappā ca sā kuṭi ceti **akappakuṭi,** tāya. **Sappiādī**ti iminā sattāhakālikaṃ yāvajīvikañca gahitaṃ.

142. **Tehevā**ti akappakuṭiyaṃ vutthasappiādīhi eva saddhiṃ sattāhakālikasaṃsaṭṭhatāya **‘‘sattāhaṃ kappate’’**ti vuttaṃ. **Sāmise**ti āmisasaṅkhātena purimadvayena sahite. **Sāmapākatā**ti sāmaṃ attanā pāko etassāti sāmapākaṃ, sattāhakālikena saha pakkaṃ sāmisaṃ yāvajīvikaṃ, tassa bhāvo sāmapākatā. Sayaṃ pakkaṃ taṃ attanā saṃsaṭṭhatāya tampi āmisaṃ sāmapākagatikaṃ karotīti tassa sāmapākatā hotīti adhippāyo.

143. **Adhiṭṭhitā**ti patiṭṭhitā. Eva-saddo tiṭṭhatisaddassa ante daṭṭhabbo.

144. **Sabbesū**ti thambhādīsu sakalesu. Jahitaṃ vatthu kuṭibhūmi yassā **jahitavatthukā**. Parikkhitte jahitavatthukāti sambandho. **Sesā**ti itarā dve kuṭiyo. **Chadanavibbhamā**ti chadanassa vināsā. Etthāpi ‘‘jahitavatthukā’’ti ānetabbanti.

Bhūminiddesavaṇṇanā niṭṭhitā.

15. Upajjhācariyavattaniddesavaṇṇanā

145. ‘‘Idaṃ tayā dukkataṃ, dubbhāsita’’ntiādīni vatvā codanato, attano vajjaṃ assarantassa satuppādavasena sāraṇato, sammā paṭipattiyaṃ sāraṇato pavattāpanato vā vajjāvajjaṃ upanijjhāyati bhusaṃ cintetīti upajjhā. Upajjhā eva upajjhāyo. ‘‘Evaṃ tayā buddhavacanaṃ sajjhāyitabbaṃ, evaṃ atikkamitabbaṃ, evaṃ paṭikkamitabba’’ntiādinā ācārasikkhāpane ācarati pavattatīti ācariyo. So ca nissayapabbajjāupasampadādhammācariyavasena catubbidho. Upajjhā ca ācariyo ca **upajjhācariyā,** te. **Nissāya vasamāno**ti iminā nissayapabbajjāupasampadādhammantevāsikesu yo nissāya vasati, taṃ dasseti. Catūsu hi tesu nissayantevāsikena yāva ācariyaṃ nissāya vasati, tāvasabbaṃ ācariyavattaṃ kātabbaṃ, netarehi. Itarehi, nissayamuttakehipi yāva cīvararajanaṃ, tāva ca arativinodanādikañca vattaṃ kātabbaṃ. Anāpucchitvā pattacīvaradānādimhi pana etesaṃ anāpatti. Saddhivihārikassa pana upajjhāyānaṃ yāva cīvararajanaṃ, tāva ca arativinodanādikañca akarontassa nissayamuttakassāpi amuttakassāpi āpattiyeva. Ekaccassa pattadānādito paṭṭhāya amuttanissayasseva āpatti. Tesu majjhe dve ācariyassa yāvajīvaṃ bhārā. Itare pana yāva samīpe vasanti, tāvadeva, tasmā ācariyenāpi tesu sammā vattitabbaṃ, upajjhāyena saddhivihārikesu vattabbameva natthi. **Supesalo**ti piyaṃ sīlamassāti pesalo, vuddhi, ya-lopena ī-kārassa attakaraṇena, suṭṭhu pesalo supesalo, sikkhākāmoti attho. **‘‘Dantakaṭṭha’’**ntiādi ‘‘dade’’timassa kammaṃ. **Dade**ti sammā ādarena yathādhippāyaṃ dadeyyāti attho. **Kāle**ti tadanurūpe kāle.

146. Patte ca…pe… cīvare ca vattaṃ careti sambandho. **Care**ti kareyya. Tattha nīcaṃ katvā sādhukaṃ aparighaṃsantena dhovanaṃ, muhuttaṃ uṇhe otāpanaṃ, ṭhapanaṭṭhānaṃ upaparikkhitvā cammādinā kenaci antarahitāya nikkhipanaṃ **patte vattaṃ**. Gāmaṃ pavisantānaṃ nivāsanakāyabandhanasaṅghāṭidānaṃ, dhovitvā sodakapattassa dānaṃ **gāmappavese vattaṃ**. Yadi ākaṅkhanti, parimaṇḍalaṃ nivāsetvā ca pārupitvā ca nātidūranaccāsanne gamanaṃ, pattapariyāpannaggahaṇañca **gamane vattaṃ**. Nivattente pana paṭhamataraṃ āgantvā āsanapaññāpanaṃ, pādodakādiupanikkhipanaṃ, pattacīvarappaṭiggahaṇaṃ **āgame** āgamane **vattaṃ**. Bhaṇantānaṃ antarā kathāanopātanaṃ sabbattha vattaṃ. Āsanapaññāpanaṃ, uṭṭhitesu āsanauddharaṇaṃ, pādapīṭhakathalānaṃ upanikkhipanaṃ, paṭisāmanañca **āsane pādapīṭhe pādakathale ca vattaṃ**. Dhotapādaṭṭhapanakaṃ pādapīṭhaṃ. Aññaṃ kathalaṃ. Upāhanā ca cīvarañcāti dvando, tasmiṃ. Sukkhaallacoḷehi puñchanaṃ **upāhanāya vattaṃ**. Sinnacīvarassa muhuttaṃ otāpanaṃ, caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvarasaṃharaṇañca **cīvare vattaṃ**.

147. Paribhojanīya…pe… passāvaṭṭhānisu ca vihārasodhane ca puna paññāpane ca vattaṃ tathāti sambandho. Vaccañca passāvo ca vaccapassāvā. Tiṭṭhati etthāti ṭhānī, kuṭi. Vaccapassāvānaṃ ṭhānīti tappuriso. Atha vā tiṭṭhati etthāti ṭhānaṃ, soyeva samāso, vaccapassāvassa ca patanaṭṭhānaṃ, taṃ assa atthīti iṭṭhagehādi. Paribhojanīyañca pānīyañca vaccapassāvaṭṭhānī ca **pari…pe… ṭṭhānī**. Tāsu tesu vā. Pādodakauṇhasītanahānodakappaṭiyādāpanaṃ **paribhojanīye vattaṃ**. Pātabbapānīyena pucchanaṃ upaṭṭhāpanañca **pānīye vattaṃ**. Sammajjanapānīyaupaṭṭhāpanaṃ **vaccapassāvaṭṭhānīsu vattaṃ**. Paṭhamaṃ pattacīvarādīni harāpetvā ekamante nikkhipanādi, ullokato paṭṭhāya makkaṭasantānaṃ ohāretvā sammajjanañca **vihārasodhane vattaṃ**. Otāpetvā sodhetvā papphoṭetvā atiharitvā yathāṭhāne bhūmattharaṇādipaññāpanaṃ **puna paññāpane vattaṃ. Tathā**ti iminā ‘‘care’’ti idaṃ atidisati.

148. Vihāraṃ sodhento bhikkhu paṭivāte vā saṅgaṇe vā pānīyasāmantā vā sayanāsanaṃ na papphoṭeyyāti sambandho. **Pānīya**-saddena paribhojanīyañca saṅgahitaṃ. **Paṭivāte**ti uparivāte. **Saṅgaṇe**ti bahūnaṃ samosaraṇe vivaṭappadese. **Sayanāsanaṃ** nāma bhūmattharaṇamañcādi.

149. Nhāne vattaṃ care, nhātassa kātabbe careti sambandhassa purisādhīnatāya sambandho veditabbo. Cīvarappaṭiggahaṇagattaparikammakaraṇaṃ **nahāne vattaṃ. Kātabbe care**ti gattato udakasammajjananivāsanadānādikicce pavatteyyāti attho. ‘‘Vanappagumbe’’tiādīsu viya sissa e-kārādesaṃ rūpaṃ, tasmā kātabbaṃ vattaṃ careyyāti yojetvā veditabbaṃ. Budhā pana ‘‘nhāne nhātassa kātabbe vattaṃ care’’ti yojetvā atthaṃ vadanti. Evaṃ sati kātabba-saddassa kammasādhanattā vattameva kātabbaṃ nāmāti ‘‘vatte vattaṃ care’’ti vuttaṃ viya hotīti virujjhati. **‘‘Nahātena nahātassā’’**ti vā pāṭho, udake gattaparikammena theraṃ paṭhamaṃ nahāpetvā sayampi nahātenāti attho. **Pāḷiya**mpi ‘‘nahātena paṭhamataraṃ uttaritvā’’ti (mahāva. 67) atthi. Atha raṅgapāke dhovane sibbane ca vattaṃ careti sambandho, rajanapāke cīvaradhovane cīvarasibbane cāti attho. Rajanto cīvare theve ṭhite na vajeti sambandho. **Rajanto**ti cīvaraṃ rajanto. **Theve**ti rajanabindumhi.

150. **Ekaccassā**ti ācariyupajjhāyānaṃ verino puggalassa pattaṃ vā cīvarāni vā kiñcanaṃ parikkhāraṃ vā na dadeyya na gaṇheyya vāti sambandho. Tattha **na dadeyya na gaṇheyyā**ti paṭisāmanatthāyapi na dadeyya, na gaṇheyya vāti attho. ‘‘Ākiñcana’’ntiādīsu viya **kiñcana-**saddo daṭṭhabbo, tassa kiñcīti attho. **Kiñcina**nti vā pāṭho, kiñci naṃ parikkhāranti yojanā. Padasiddhivasenettha nanti ta-saddappayogo kato.

151-2. **Pacchato kātu**nti pacchāsamaṇaṃ kātuṃ. **Tassā**ti ekaccassa. **Pacchato**ti pacchāsamaṇo hutvā. **Ninnetu**nti ekaccassa nīharituṃ. Sabbattha anāpucchā na vaṭṭatīti yojetabbaṃ. **Kiccayaṃ vā**ti veyyāvaccādi yaṃ kiñci kiccaṃ vā. Kiccameva kiccayaṃ, kassa yo ‘‘seniyo’’tiādīsu viya. **Parikammaṃ vā**ti piṭṭhiparikammādiparikammaṃ. **Attano kārāpetuṃ vā**ti ekaccena attano kārāpetuṃ vā. **Kātuṃ vā**ti tassa attanā kātuṃ vā.

153. Sīmato niggatā bahibhūtā **nissīmā,** taṃ. Ācariyupajjhāyesu avatvā dūraṃ bhikkhācāraṃ gatesupi apassantena gāmo pavisitabbo. Diṭṭhaṭṭhānato paṭṭhāya pana āpucchituṃyeva vaṭṭati. **Attano kiccayaṃ vāpī**ti attano sīmāyapi pattapacanacīvararajanādikaṃ sakaṃ karaṇīyaṃ vāpi kātuṃ.

154. **Arati**nti sāsane anabhiratiṃ. **Saṅghāyattesu kammesū**ti parivāsāditajjanīyādīsu saṅghappaṭibaddhesu kammesu. **Ussukkaṃ vāpī**ti ācariyupajjhāyesu garudhammaṃ ajjhāpannesu, kammārahesu ca ‘‘kinti nu kho saṅgho parivāsaṃ dadeyyā’’tiādinā ussāhaṃ vāpi.

155. **Gilānesu upaṭṭheyyā**ti ‘‘pañcahi, bhikkhave, aṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upaṭṭhātuṃ, paṭibalo hoti bhesajjaṃ saṃvidhātuṃ, sappāyāsappāyaṃ jānāti, asappāyaṃ apanāmeti, sappāyaṃ upanāmeti, mettacitto gilānaṃ upaṭṭhāti no āmisantaro, ajegucchī hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātuṃ, paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ samādapetuṃ samuttejetuṃ sampahaṃsetu’’nti (mahāva. 366) evaṃ vuttapañcaṅgasamannāgatena hutvā gilānesu upaṭṭhaheyyāti attho. Iminā sabbehipi ācaritabbaṃ gilānavattaṃ upadisati. **Vuṭṭhāna**nti gelaññā vuṭṭhitaṃ. **Āgame**ti āgameyya, olokeyyāti attho. Upajjhācariyehi ca saddhivihārikaantevāsikesu yadi te gilānā honti, ādito paṭṭhāya cīvare rajanapariyosānañca arativinodanādikañca vattaṃ, agilānesu pana uddesaparipucchā ovādānusāsaniyā anuggahopattacīvarādidānañcāti sabbaṃ kātabbaṃ. Teneva heṭṭhā vuttaṃ ‘‘tasmā ācariyenāpi tesu sammā vattitabbaṃ, upajjhāyena saddhivihārikesu vattabbameva natthī’’ti.

Upajjhācariyavattaniddesavaṇṇanā niṭṭhitā.

16. Vaccapassāvaṭṭhānikaniddesavaṇṇanā

156. **Vaccapassāvaṭṭhānika**nti ṭhānamhi ṭhāne vā bhavaṃ vaccapassāvaṭṭhānikaṃ. Yathāvuḍḍhaṃ vaccaṃ na kareyyāti sambandho. Ye ye vuḍḍhā **yathāvuḍḍhaṃ,** āgatappaṭipāṭiṃ hitvā vuḍḍhappaṭipāṭiyāti attho. **Vacca**nti upalakkhaṇamattaṃ, passāvañca nahānañca na kareyyāti adhippāyo. Tadeva samattheti **''yātānupubbiyā''**tiādinā. **Yātānupubbiyā**ti yātānaṃ gatānaṃ anupubbi anukkamo yātānupubbi, tāya. **Vacca…pe… titthañcā**ti etaṃ tayaṃ labbhatīti attho, bhikkhunāti viññāyati.

157. Ubbhajitvā ca sahasā ca no paviseyyāti sambandho. **Ubbhajitvā**ti cīvaraṃ dūratova ukkhipitvā. **Sahasā**ti sīghaṃ. Ukkāsitvā paviseyyāti yojanā.

158. Vaccapassāvadoṇīnaṃ bahīti sambandho. **Ubhaya**nti vaccampi passāvampi.

159. **Kūpe**ti vaccāvāṭe. **Kaṭṭha**nti avalekhanakaṭṭhaṃ. **Pharusenā**ti kharena avalekhanakaṭṭhena. **Uhatañcāpī**ti attanā vā parena vā uhatañcāpi vaccamakkhitañcāpīti attho. **Dhovaye**ti sati udake, udake asati kaṭṭhenapi sodheyya.

160. **Na nikkhame**ti na nikkhameyya. **Capu capū**ti anukaraṇaṃ, vicchāyaṃ dvitte capu capu katvāti kiriyāvisesanaṃ. **Nācameyyā**ti na dhoveyya. Sati pana udake ācamitabbaṃ, asati yena kenaci puñchitvā gantabbaṃ, sabbasādhāraṇaṭṭhāne ca ācamanakumbhiyā udakaṃ na sesetabbaṃ. **Uklāpa**nti kacavaraṃ. **Visodhaye**ti vihārasodhane viya vaccapassāvakuṭiyo, pariveṇakoṭṭhake ca sammajjeyya. Sabbattheva ca pana vattabhede dukkaṭaṃ.

Vaccapassāvaṭṭhānikaniddesavaṇṇanā niṭṭhitā.

17. Āpucchakaraṇaniddesavaṇṇanā

161. **Āpucchakaraṇa**nti āpucchāya karaṇaṃ. **Anajjhiṭṭhovā**ti anāṇattova, ayācito eva vā. **Na ca vissaje**ti pucchitapañhaṃ na vissajjeyya ca, āpucchitvā vā yācito vā yathāvuttametaṃ kātuṃ labhatīti adhippāyo.

162. **Āpucchitvā kathentassā**ti attano vuḍḍhaṃ āpucchitvā dhammādikaṃ bhāsantassa. **Puna vuḍḍhatarāgame**ti puna aññassa vuḍḍhatarassa āgamane satīti attho. **Punaāpucchanaṃ natthī**ti bhāsitabbaṃ ṭhapetvā puna āpucchanakiccaṃ natthīti attho. Saṅghatthere asati āraddhampi aṭṭhapetvā kathentassāpi eseva nayo. Bhattagge anumodato ca āpucchanaṃ natthīti sambandho. **Anumodato**ti dāyakehi yācitassa taṃtaṃpuññānumodanavasena dhammakathaṃ karoto ca. Anumodanañca therādheyyaṃ. ''Anujānāmi, bhikkhave therena bhikkhunā bhattagge anumoditu''nti (cūḷava. 362) hi vuttaṃ. ''Sace manussā attano abhirucikena ekena anumodanaṃ kārenti, neva tassa anumodato āpatti, na mahātherassa bhāro hoti. Upanisinnakathāyameva hi manussesu kathāpentesu mahāthero āpucchitabbo''ti **aṭṭhakathāyaṃ** (cuḷava. aṭṭha. 362) vuttaṃ.

163. Vuḍḍhena ekavihārake vasanto cāti sambandho. **Vuḍḍhenā**ti vuḍḍhena saddhiṃ. **Ekavihārake**ti savanūpacāre khuddakavihāre, na mahāvihāre. Kucchitatthe hi kappaccayo. **Na sajjhāyeyyā**ti sajjhāyanaṃ na kareyya.

164. **''Dhammaṃ na bhāsaye''**tiādīsu anāpucchāti sambandhitabbaṃ. **Na ca vijjhape**ti na ca nibbāyeyya. Vātapānañca ālokasandhiphalakaṃ kavāṭañca dvāraphalakaṃ **vātapānakavāṭaṃ** vā na vivareyya na thakeyya cāti **na-**kāro sabbattha yojetabbo.

165. Ekacaṅkame vuḍḍhena caṅkamantopi yena vuḍḍho, tena parivattayeti yojanā. **Yena tenā**ti bhummatthe karaṇavacanaṃ, yattha vuḍḍho, tatthāti attho, vuḍḍhaṃ ohāya aññato na gantabbanti adhippāyo. **So**ti navako. **Ena**nti vuḍḍhaṃ. Sabbattha dukkaṭaṃ. Ayañhi khandhakadhammatā yattha nakārena paṭisedho, tattha dukkaṭanti.

Āpucchakaraṇaniddesavaṇṇanā niṭṭhitā.

18. Nagganiddesavaṇṇanā

166. **''Vaje''**tiādīsu na-saddo sambandhitabbo. Tattha pana yathānurūpabhojanādikaṃ kammavacanaṃ ajjhāharitvā ''bhojanaṃ na bhuñje''tiādinā attho veditabbo.

167. **Na kare**ti hatthakammādikaṃ parikammaṃ sayampi na kareyyāti attho. **Paṭicchādīsū**ti niddhāraṇe bhummaṃ, jantāgharudakavatthappaṭicchādīnaṃ majjheti attho. Parikamme duve kappiyāti sambandho. **Parikamme**ti jantāghare udakepi upajjhāyādīnaṃ kattabbaparikammavisaye, na abhivādanādīsu. **Duve**ti jantāgharaudakappaṭicchādayo. Chādenti etāyāti chādi, vatthassa chādi **vatthacchādi. Sabbatthā**ti sabbakammesūti.

Nagganiddesavaṇṇanā niṭṭhitā.

19. Nhānakappaniddesavaṇṇanā

168. Kappanaṃ kappiyatā kappo, nhāne kappo **nhānakappo**. Navako therānaṃ purato upari vā na ca nhāyeyyāti sambandho. **Na cā**ti nayeva. **Purato**ti abhimukhe. **Uparī**ti nadiyā upari.

169-171. Kuṭṭatthambhataruṭṭāne kāyaṃ na ghaṃsayeti sambandho. Tattha **kuṭṭaṃ** nāma iṭṭhakadārusilābhitti. **Thambho** nāma nahānatitthe nikhanitvā ṭhapito. **Tarū**ti rukkho. **Aṭṭānaṃ** nāma tacchetvā aṭṭhapadākārena rājiyo chinditvā nahānatitthe nikhātaphalakaṃ. Gandhabbahatthena vā…pe… mallakena vā kāyaṃ sarīrena vā aññamaññaṃ na ghaṃsayeti sambandho. **Gandhabbahatthenā**ti dārumayahatthena. **Kuruvindakasuttiyā**ti kuruvindakapāsāṇacuṇṇāni lākhāya bandhitvā kataguḷikāvaliyā suttena āvuṇitasuttiyā. **Mallakenā**ti makaradantake chinditvā padumakaṇṇikasaṇṭhānena katamallakena. **Sarīrenā**ti attano kāyena. Aññamaññassa aññamaññaṃ kiriyākaraṇasaṅkhāte kiriyābyabhihāre dvittaṃ. Kapāla…pe… puthupāṇi ca sabbesaṃ vaṭṭatīti sambandho. Kapālañca iṭṭhakā ca, tāsaṃ khaṇḍāni. **Puthupāṇī**ti puthu nānā pāṇi puthupāṇi, hatthaparikammaṃ ruḷhīvasena. **Sabbesa**nti gilānāgilānānaṃ. Gilānassa akatamallakaṃ vaṭṭatīti sambandho. **Akatamallakaṃ** nāma katamallakaviparītaṃ. **Pheṇaṃ** nāma samuddapheṇanti.

Nhānakappaniddesavaṇṇanā niṭṭhitā.

20. Avandiyaniddesavaṇṇanā

172. **Ukkhitto**ti āpattiyā adassane appaṭikamme ca ukkhittako pāpikāya diṭṭhiyā appaṭinissagge ukkhittakoti tividho ukkhittako. **Nānāsaṃvāsako** nāma laddhinānāsaṃvāsakopi kammanānāsaṃvāsakopi. **Garukaṭṭho cā**ti pārivāsiko mūlāyapaṭikassanāraho mānattāraho mānattacārī abbhānāraho ca idha garukaṭṭhoti adhippeto. Imehi pana aññamaññaṃ vandituṃ vaṭṭatīti.

Avandiyaniddesavaṇṇanā niṭṭhitā.

21. Cammaniddesavaṇṇanā

173. Migā ca ajā ca eḷakā ca, tesaṃ cammānīti samāso. **Ajo** chagalako. **Eḷako** meṇḍako. Mige dasseti **''rohite''**tiādinā. **Rohitā**-diggahaṇaṃ upalakkhaṇamattaṃ, vātamigamigamātukādīpi ettheva saṅgayhanti.

174. **Anuññātattayā**ti anuññātā yathāvuttacammattayato. Amānusaṃva sabbaṃ cammaṃ thavikopāhane kappatīti sambandho. **Thavikā** satthakakosakādīti.

Cammaniddesavaṇṇanā niṭṭhitā.

22. Upāhananiddesavaṇṇanā

175. Navā guṇaṅguṇūpāhanā majjhadese na kappantīti sambandho. **Navā**ti ekavārampi appaṭimukkā. Tattha **guṇaṅguṇūpāhanā** catupaṭalato paṭṭhāya vuccanti. Sambhave byabhicāre ca visesanaṃ sātthakaṃ bhavatīti **''majjhadese''**ti visesanaṃ amajjhadesaṃ byabhicaratīti amajjhadese guṇaṅguṇūpāhanā kappantīti veditabbaṃ. Tathā **navā**ti iminā anavā majjhadesepi. Iminā pana vākyena majjhadesepi ekavārampi paṭimukkā, aññattha tu sabbāpi guṇaṅguṇūpāhanā vaṭṭanti, na sesāti āpannaṃ, tathāpi ''anujānāmi, bhikkhave, ekapalāsikaṃ upāhana''nti (mahāva. 245) vuttattā ekapaṭalikāpi vaṭṭatīti veditabbaṃ. **Sabbassā**ti majjhadese paccantimepi gilānāgilānassa sabbassa. ''Anujānāmi, bhikkhave, ajjhārāme upāhanaṃ dhāretu''nti (mahāva. 249) hi sāmaññena anuññātaṃ. **Sabbatthā**ti gāme vā araññe vā ārāmato aññatra. **Akallakassa cā**ti gilānasseva.

176-9. Sabba…pe… rattā ca upāhanā sabba…pe… vicchikāḷikā ca…pe… dīpīnaṃ cammehi ca majjāra…pe… cammehi ca parikkhaṭā ca upāhanā saṅkamanīyā pādukā ca koci dhāreyya, dukkaṭanti yojanā. Odātāya pāḷiyā aṭṭhakathāya ca abhāvepi anulomavasenettha vuttaṃ viya dissati. Nīlako ca odāto cātiādinā dvando. Sabbeva nīlaka…pe… kaṇhakā yāsanti samāso. **''Mahāraṅgā''**tiādīsu appayuttepi sabba-sadde pakaraṇavasena yojetvā attho veditabbo.

> ''Atthā pakaraṇā liṅgā, ocityā kāladesato;
> Saddatthā vibhajīyanti, na saddāyeva kevalā''ti. –

Hi vuttaṃ. **Citrā**ti vicitrā. Nīlapītādī vaddhāyeva yāsanti samāso. **Ādi**-saddena odātādīnaṃ gahaṇaṃ. Tittirapattasadiso vicitto vaṇṇo tittirapatta-saddena gahito. Tametesamatthīti **tittirapattikā**. Meṇḍassa ca ajassa ca visāṇasadisā vaddhā yāsanti bāhirattho. Tā pana kaṇṇikaṭṭhāne meṇḍakaajavisāṇasaṇṭhāne vaddhe yojetvā katā. Esa nayo **vicchikāḷikā**dīsu. Paṇhipidhānatthaṃ tale khallaṃ baddhaṃ yāsanti viggaho. Jaṅghato sabbapādappaṭicchādanakaṃ puṭaṃ baddhaṃ yāsanti bahubbīhi. Tūlaṃ picu puṇṇaṃ yāsanti aññapadattho. Paliguṇṭhetīti paliguṇṭho, uparipādatalamattappaṭicchādakabandho, tena yojetvā katā **pāliguṇṭhimā,** vicitrā hi taddhitavutti. Vicchikānaṃ aḷasadisaṃ naṅguṭṭhasadisaṃ baddhametāsanti **vicchikāḷikā**. Sīhabyagghuddājinadīpīnaṃ cammehi cāti pakaraṇato **ajinā** nāma migā. **Ulūkā** pakkhibiḷārā. Saṅkamanti gacchanti etāhīti **saṅkamanīyā**. Tā pana tālapaṇṇādīhi katā saṃhāriyā.

180. Sakalaṃ ekadesaṃ vā puñchitvāvāti yojanā. **Khallakādika**nti **ādi**-saddena meṇḍavisāṇavaddhikādikaṃ sabbaṃ saṅgaṇhātīti.

Upāhananiddesavaṇṇanā niṭṭhitā.

23. Anolokiyaniddesavaṇṇanā

181. **Săratto**ti saṃratto, sañjātarāgacittoti attho. **Itthiyā**ti tadahujātāyapi paṭasatanivatthāya anokāsupanijjhāyane antamaso tiracchānagatānampi dukkaṭameva. **Bhikkhādāyiyā**ti upalakkhaṇamattaṃ, itthī vā hotu puriso vā, bhikkhādānasamaye asārattenāpi mukhaṃ na ulloketabbaṃ.

Ujjhānaṃ lāmakato saṃcintanaṃ, kopo, tattha saññā assāti **ujjhānasaññī**. Idha pana gilānopi na muccati. **Ādāse udakapatte**ti iminā sesesu kaṃsapattādīsu kañjiyādīsu ca mukhanimittaṃ paññāyati, tesaṃ saṅgaho. ‘‘Sañchavi nu kho me vaṇṇo, no, jiṇṇo nu khomhi, no’’ti pana oloketuṃ vaṭṭati. **Assā**ti bhikkhuno.

Anolokiyaniddesavaṇṇanā niṭṭhitā.

24. Añjanīniddesavaṇṇanā

182. Vaṭṭā vā aṭṭhasoḷasaṃsā vā maṭṭhā añjanī vaṭṭatīti yojanā. Aṭṭha ca soḷasa ca aṃsā koṇā yassā sāti viggaho. Soḷasaṃsapadesavibhattāya aṭṭhaṃsāsutiyā aṭṭhaṃsapadesavibhattā caturaṃsāpi sāmatthiyā gayhatīti ñātabbaṃ. ‘‘Ujukameva pana caturaṃsāvā’’ti hi **aṭṭhakathāyaṃ** (pārā. aṭṭha. 1.85) vuttaṃ. **Añjanī**ti añjananāḷi. Mūle tissopi lekhā vaṭṭantīti yojanā. **Mūle**ti bunde, heṭṭhatoti vuttaṃ hoti. **Lekhā**ti vaṭṭalekhā. Bandhituṃ gīvāyaṃ ekā eva lekhā vaṭṭatīti sambandho. **Bandhitu**nti pidhānabandhanatthaṃ.

183. **Yaṃ kiñci rūpa**nti itthirūpādi yaṃ kiñci rūpaṃ. **Mālādikamma**nti mālākammaṃ latākammaṃ. **Aḍḍhacandādī**ti ettha **ādi-**saddena agghiyādikaṃ gahitaṃ. **Etthā**ti añjaniyaṃ.

184. **Thavikā**ti añjanithavikā. **Sipāṭī**ti khurasipāṭikā. Salākāpi acittakā labbhāti sambandho. **Salākā**ti añjanisalākā. Natthi cittametissāti **acittakā**. Tādisaṃ pana labhitvā upāhanāyo viya nāsetvā paribhuñjitabbaṃ.

185. **Aṭṭhi-**saddena manussaṭṭhiṃ ṭhapetvā yaṃ kiñci aṭṭhi gahitaṃ.

186. **Dhūmanettā**ti dhūmanāḷikā, nissa ā-kārādesavasena vuttaṃ. **Satthakadaṇḍānī**ti satthadaṇḍā. Natthuṃ denti etāyāti **natthudānā**. Aniyamena hi nadādito vā ī. Tehi saṅkhanābhiādīhi nibbattā **tammayā**.

Añjanīniddesavaṇṇanā niṭṭhitā.

25. Akappiyasayananiddesavaṇṇanā

187-9. **Akappiyāni sayanānī**ti uccāsayanamahāsayanāni. Padhānavasena pana ‘‘sayanānī’’ti vuttaṃ, pīṭhādayopi ettheva saṅgayhanti añjanī-saddena avasesāni viya. Āsandi ca…pe… ubhatorattūpadhānakañceti etāni akappiyānīti sambandho. Tattha **āsandī**ti sugataṅgulena atirekaṭṭhaṅgulapādakāni mañcapīṭhāni. Tattha **pīṭhaṃ** nāma mañco viya nātidīghaṃ vuccati. Tividhaṃ tūlametissā atthīti **tūlī,** pakatitūlikā. **‘‘Pallaṅko**ti pādesu vāḷarūpāni ṭhapetvā kato’’ti ṭhapanassa **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 254) vuttattā ṭhapanañca yathākathañci hoti, yutti ca hotīti, ‘‘tattheva sīharūpādiṃ dassetvā kato pana vaṭṭatīti vadantī’’ti yaṃ **ṭīkāyaṃ** vuttaṃ, taṃ ‘‘kimiti evaṃ vadantī’’ti vatvā paṭikkhipitabbaṃ. ‘‘Akappiyarūpakato akappiyamañco pallaṅko nāmā’’ti hi **sārasamāse**pi. Āsandī pallaṅko uccāsayanaṃ, sesā mahāsayanaṃ. **Paṭikā** uṇṇāmayo setattharaṇo. **Gono** caturaṅgulādhikalomo mahākojavo. **Cittakaṃ** vānavicitro uṇṇāmayattharaṇo. **Uṇṇā** eḷakalomaṃ. **Paṭalikā** ghanapupphikā. **Vikatī**ti sīhabyagghādirūpavicitto. **Uddalomī**ti ekato uggatalomo. **Ekantalomikā**ti ubhato uggatalomo.

Kuttaṃ soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggo. **Koseyyaṃ** ratanaparisibbitaṃ koseyyasuttamayaṃ paccattharaṇaṃ, **kaṭṭissaṃ** ratanaparisibbitaṃ koseyyakaṭṭissamayaṃ. Hatthino ca assā ca rathā cāti senaṅgānaṃ bahutte samāhāradvando, hatthiassarathe tesaṃ piṭṭhīsu attharāti tappuriso. **Ajinappaveṇī**ti ajinānaṃ ajinamigacammānaṃ mañcappamāṇena dupaṭṭatipaṭṭāni katvā sibbitā paveṇī. Kadalimigānaṃ idaṃ **kadalimigaṃ,** kiṃ taṃ? Cammaṃ, pavaro ca so paccattharo cāti **pavarapaccattharo,** so ca taṃ setavatthassa upari atthatañca, kadalimigañca taṃ pavarapaccattharañcāti samāso, pavarapaccattharaṇasaṅkhātaṃ setavatthassa upari patthaitaṃ kadalimigappavarapaccattharaṇanti attho. Taṃ kira evaṃ karonti. **Ṭīkāyaṃ** pana yathāvuttadvayena atthataṃ aññameva kiñci vuttaṃ, taṃ na yuttaṃ ''ajinappaveṇī dhāretabbā''tiādinā (mahāva. 254) visuṃ attharaṇānameva vuttattā. Tesu hi vuttesu tadatthataṃ vuttameva siyā, tathā ca vuttaṃ heṭṭhā visuṃ paṭikādikanti.

Salohitavitānanti etaṃ ''ubhatorattūpadhānaka''ntimassa visesanaṃ. Lohitavitānena saha vattamānanti samāso. Setavitānampi heṭṭhā akappiyapaccattharaṇe sati na vaṭṭati. Rattaṃ upadhānaṃ sīsūpadhānaṃ pādūpadhānañca **rattūpadhānakaṃ,** ubhato mañcassa sīsapādanikkhepanaṭṭhāne rattūpadhānakanti alopasamāso. Yaṃ pana ekameva upadhānaṃ ubhayapassesu rattādivaṇṇaṃ vicitraṃ, taṃ pamāṇayuttameva vaṭṭati. Tatridaṃ pamāṇaṃ – vitthārato tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ vidatthicaturaṅgulaṃ, majjhe muṭṭhiratanaṃ, dīghato pana diyaḍḍharatanaṃ vā dviratanaṃ vā. **Paribhuñjato**ti iminā karontassa kārāpentassa katthaci chedanakaṃ pācittiyanti dīpeti.

190. Dhammāsane ca bhattagge ca ghare cāpi āsandādittayā sese **gihisantake** gihivikaṭe sati nisīdituṃ labbhatīti ajjhāhāro padasambandho veditabbo. **Gihisantake**ti iminā saṅghikampi upalakkheti. ''Anujānāmi, bhikkhave, ṭhapetvā tīṇi āsandiṃ pallaṅkaṃ tūlikaṃ gihivikaṭa''nti (cūḷava. 314) sāmaññena vuttaṃ. Sāmaññajotanāya pana visesepi avaṭṭhānato āsandādittayāti ettha dhammāsane āsandādittayā seseti yojetvā attho gahetabbo. **Aṭṭhakathāya**ñhi ''āsandī pallaṅko gonako''tiādipāḷikkame āsandādidvayamādito hitvā ''gonakādīni saṅghikavihāre vā puggalikavihāre vā mañcapīṭhakesu attharitvā paribhuñjituṃ na vaṭṭanti, dhammāsane pana gihivikaṭanīhārena labbhanti, tatrāpi nipajjituṃ na vaṭṭatī''ti (cūḷava. aṭṭha. 320) vuttaṃ. **Bhattaggaṃ** nāma vihāre dānaṭṭhānaṃ. **Dhammāsanaṃ** pana yattha katthaci. **Ghare**ti antaraghare. **Nisīdituṃ labbhate**ti iminā nipajjituṃ na vaṭṭatīti dīpeti. Saṃkhipanaṃ antokaraṇaṃ saṅkhepo, bhūmattharaṇe saṅkhepo assa sayanassāti samāso. Tasmiṃ bhūmattharaṇe antokaraṇabhūmattharato bhūmattharaṇamevāti daṭṭhabbaṃ. **Sayituñcā**ti attano kappiyapaccattharaṇaṃ attharitvā sayituñca nisīdituñca. ''Paribhaṇḍakataṃ bhūmiṃ vā bhūmattharaṇasenāsanaṃ vā saṅghikamañcapīṭhaṃ vā attano santakena paccattharaṇena paccattharitvāva nipajjitabba''nti hi **aṭṭhakathāyaṃ** (cūḷava. aṭṭha. 324) vuttaṃ. Idañca āsandādīnampi aññathattakaraṇe paribhoge lakkhaṇavacanaṃ. Vuttañhi bhagavatā ''anujānāmi bhikkhave, āsandiyā pāde chinditvā paribhuñjituṃ, pallaṅkassa vāḷe bhinditvā paribhuñjituṃ, tūlikaṃ vijaṭetvā bibbohanaṃ kātuṃ, avasesaṃ bhūmattharaṇaṃ kātu''nti (cūḷava. 320).

191. Caturaṃsapīṭhā ca…pe… pañcaṅgā ca uccapādakā kappantīti atthato vacanaṃ vipallāsetvā sambandhitabbaṃ, ''kappiyā''ti iminā vā sambandho veditabbo. Tattha cattāro aṃsā koṇā yesaṃ, te ca te pīṭhā cāti samāso. Tiṇṇaṃ apassayānaṃ, catunnañca pādānaṃ vasena satta aṅgāni yesanti samāso. Ekāpassayassa vasena pañcaṅgā. Caturaṃsapīṭhānaṃ visuṃ kappiyabhāvassa vuttattā sattaṅgādayo pana dīghāti viññāyanti. **Pāḷiyaṃ** bhattaggassa ekayoganiddiṭṭhattā ekayoganiddiṭṭhānaṃ saha vā pavatti, saha vā nivattīti **ghare**ti iminā bhattaggassapi gahaṇaṃ. **Eva-**saddo aṭṭhānappayutto, tasmā tūlonaddhā mañcapīṭhā ghare vā bhattagge vā nisīditumeva kappantīti sambandho. Tatrāyaṃ pāḷi ''tena kho pana samayena manussā bhattagge antaraghare tūlonaddhaṃ mañcampi pīṭhampi paññapenti. Bhikkhū kukkuccāyantā nābhinisīdanti. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, gihivikaṭaṃ abhinisīdituṃ, na tveva abhinipajjitu''nti (cūḷava. 314). Te pana karontassa vā kārāpentassa vā uddālanakaṃ pācittiyaṃ.

192. Sānulomānaṃ channaṃ cīvarānaṃ aññataraṃ cīvaraṃ chavi etāsanti viggaho. **Pañca bhisī**ti coḷāditūlagaṇanāya pañcakā vuttā. **Sabbatthā**ti vihāramañcapīṭhādīsu sabbattha.

193. **Tūlattaya**nti simbalirukkhādīnaṃ khīravalliādīnaṃ erakādīnaṃ tiṇānaṃ tūlattayaṃ. **Bhisigabbho** coḷādiko pañcavidho bhisigabbho. **Migapakkhinaṃ lomānī**ti etaṃ sabbanti seso. **Miga-**

saddeneva sabbepi sīhādayo catuppadā, **pakkhi-**saddena sabbepi haṃsamorādayo gahitā. Nanu ca bhisigabbhasaddantogadhāya uṇṇāya migapakkhilomānampi gahaṇasabbhāvepi tesaṃ visuṃ gahaṇe sati punaruttidoso āpajjatīti? Nāpajjati manussalomapariccāgavibhāvanappayojanasabbhāvato. Nanu ca evampi dosoyeva, ‘‘manussalomamuṇṇāya’’ntiādinā bhisigabbhānaṃ upari nīyamānattā gamyate bibbohanepi ayameva bhisigabbhoti? Saccaṃ, tathāpi na doso, gamyamānatthassa saddassa payogaṃ pati kāmacāroti. Masūrake tūlavajjā anuññātāti vipariṇāmetvā sambandhitabbaṃ. **Masūrakaṃ** nāma cammachavikā bhisīti vadanti.

194. Uṇṇāyaṃ manussalomañca paṇṇe suddhaṃ tamālakañca pupphañca appaṭivekkhitaṃ āsanañceva na labbhanti sambandho. **Manussaloma**nti iminā na kevalaṃ idha eḷakalomameva uṇṇā, atha kho kappiyākappiyamaṃsajātīnaṃ pakkhicatuppadānaṃ lomampīti dasseti. **Puppha**nti piyaṅgubakulapupphādi. **Tamālaka**saddeneva upacārato pattaṃ gahetvā **‘‘tamālaka’’**nti vuttaṃ. **Appaṭivekkhita**nti anupaparikkhitaṃ. Kīdisaṃ pana paṭivekkhitabbaṃ, kīdisaṃ na paṭivekkhitabbanti? Yaṃ vinicchayato viññātaṃ, taṃ na paṭivekkhitabbaṃ, itaraṃ hatthena parāmasantena paṭivekkhitabbaṃ.

Akappiyasayananiddesavaṇṇanā niṭṭhitā.

26. Samānāsanikaniddesavaṇṇanā

195. Tivassantaramekamāsanaṃ bhikkhūnaṃ anuññātanti sambandho. Tattha ekasmiṃ āsane mañcādike dvinnaṃ āsanaṃ nisīdanaṃ **ekamāsanaṃ. Ma-**kāro sandhijo. Kīdisanti āha **‘‘tivassantara’’**nti. Tiṇṇaṃ vassānamantarametassāti tivassantaro, dvīhi vassehi mahantataro vā daharataro vā bhikkhu, so assa atthīti **tivassantaraṃ,** tivassantaravantanti attho. Yo pana ekena vassena mahantataro vā daharataro vā ekavassoyeva vā, tabbantatāya vattabbameva natthi. Atha vā **tivassantara**nti karaṇatthe upayogavacanaṃ, tivassantarena saddhinti attho. Tameva samattheti **‘‘sattavasse’’**ccādinā.

196. Muni anuññāsīti sambandho. **Sabbehevā**ti samānāsanikaasamānāsanikehi sabbeheva saddhiṃ.

197. Dīghāsanaṃ dasseti **‘‘anta’’**ntiādinā. Yaṃ tiṇṇaṃ nisīdituṃ pahoti, taṃ antaṃ dīghāsananti sambandho. **Anta**nti pacchimaṃ. Adīghāsane pana samānāsanikā nisīdituṃ labbhantīti dassento **‘‘mañcake’’**tiādimāha. Sabbattha ayathākaraṇato dukkaṭanti.

Samānāsanikaniddesavaṇṇanā niṭṭhitā.

27. Asaṃvāsaniddesavaṇṇanā

198. **Ukkhitto**ti kammanānāsaṃvāsakasaṅkhāto āpattiyā adassane, appaṭikamme, pāpikāya diṭṭhiyā appaṭinissagge ukkhittako. **Anupasampanno**ti sikkhamānasāmaṇerasāmaṇerisikkhāpaccakkhātasaṅkhāto anupasampanno. **Chinnamūlako**ti antimavatthuajjhāpanno. Ukkhittakesu ‘‘dhammavādino ete’’ti uppannāya laddhiyā nānābhūto saṃvāso etassāti **nānāsaṃvāso,** ukkhittānuvattakasaṅkhāto laddhinānāsaṃvāsako. Sīmato niggatā nissīmā, sīmantarikā bahisīmā ca, tattha hatthapāse cepi ṭhito, sīmānānāsaṃvāsako **nissīmaṭṭhito**. Vehāyase ākāse ṭhito **vehāyasaṇṭhito** bindāgamena. Tattha ‘‘nānāsaṃvāso cā’’tiādinā samāhāradvandepi kvaci napuṃsakaliṅgaṃ byabhicaratīti napuṃsakattābhāvo yathā ‘‘maggāmaggo’’ti. Ekakammaṃ ekuddeso samasikkhatāti ayaṃ tividhopi saṃvāso nāma. So yesaṃ natthi, te **asaṃvāsā**. Ete hatthapāsato bahikaraṇavasena vajjetabbā. Etesu hi tividhe ukkhittake sati uposathādikaṃ kammaṃ karontassa pācittiyaṃ, itaresu dukkaṭanti.

Asaṃvāsaniddesavaṇṇanā niṭṭhitā.

28. Kammaniddesavaṇṇanā

199. Vaggena adhammakammañca samaggena adhammakammañca vaggena dhammakammañca samaggena dhammakammañcāti cattāri kammāni hontīti seso. Tattha **vaggena adhammakamma**nti vaggena saṅghena karaṇīyaṃ adhammakammaṃ. Esa nayo sabbattha. **Vaggo**ti ca samūho vuccati, so ca catuvaggādikaraṇīyādīsu yāvatikānaṃ kammappattānaṃ asammukhībhāvena, chandārahānaṃ chandānāharaṇena, sammukhībhūtānañca paṭikkosanena, tesu ekenāpi vā idha adhippeto. **Adhammakamma**nti ettha pana **dhammo** nāma ‘‘uttidutiye ce, bhikkhave, kamme ekāya uttiyā kammaṃ karoti, na ca kammavācaṃ anussāveti, adhammakamma’’ntiādinā (mahāva. 387) ekāyeva ñattiyā, tathā dvīhi ñattīhi ekāyeva vā kammavācāya, tathā dvīhi kammavācāhīti āgatāya ca tathā hāpanaaññathākaraṇabhāvena ñattikammaṃ ṭhapetvā ñatticatutthe ca kamme āgatāya ca akammārahassa tajjanīyapabbājanīyapaṭisāraṇīyaniyassatividhaukkhepanīyānaṃ sattannaṃ kammānaṃ karaṇavasena, kammārahassa ca virādhetvā karaṇavasena āgatāya ca pāḷiyā viparītā ca pāḷi, upasampadādikammavasena āgatā ca pāḷi, sammukhāvinayasativinayaamūḷhavinayapaṭiññākaraṇayebhuyyasikātassapāpiyasikātiṇavatthārakasaṅkhātānaṃ sattannaṃ kammānaṃ yathālābhakaraṇavasena āgatā ca pāḷi, tena karaṇīyaṃ apalokanañattiñattidutiyañatticatutthasaṅkhātaṃ catubbidhaṃ kammaṃ **dhammakammaṃ,** tappaṭipakkhaṃ **adhammakammaṃ**. Tabbipariyāyena samaggo dhammakammañca veditabbaṃ. Dhammo yathāvuttā pāḷi assa atthi, dhammena kataṃ vāti **dhammikaṃ**. Tabbiparītaṃ **adhammikaṃ. Catutthaṃyevā**ti tesu catūsu kammesu catunnaṃ pūraṇaṃ samaggena dhammikaṃ. Sesakammānaṃ bhāvena bhikkhunā dukkaṭassa bhavanaṃ lakkhīyatīti **sesakammesūti** bhāvalakkhaṇe sattamī. **Dukkaṭa**nti kuppānaṃ adhammakammavaggakammānaṃ katattā dukkaṭaṃ.

200. Idāni yadidaṃ samaggena dhammikaṃ nāma, taṃ yehi saṅghehi kātabbaṃ, tesaṃ pabhedaṃ dassetuṃ **‘‘catuvaggo’’**tiādimāha. Catvādīnaṃ saṅkhyeyavuttittā catunnaṃ vaggotiādinā viggaho. **Dasavīsativaggiko**ti dasannaṃ vīsatiyā ca vaggabhedavasena dasavīsatīnaṃ vaggoti viggaho, ṇiko sakatthe. Vīsatiyā vaggo, atirekena sahito vīsativaggoti viggaho.

201-2. Pañcannaṃ kammānaṃ niyameti **‘‘catū’’**tiādinā. Abbhānaṃ upasampadaṃ pavāraṇaṃ ṭhapetvā catuvaggo cātiādinā yojetvā sabbakammesu kammappattoti dīpitoti yojetabbaṃ. Tattha tattha **ca**-saddo catuvaggādayo kammapattikiriyāyaṃ samuccinoti. Idha pana **sabba**-saddo abbhānādīnaṃ kesañci ṭhapitattā padesasabbe gayhati. **Kammapatto**ti kammassa patto yutto anurūpo. **Itaro**ti vīsativaggo atirekavīsativaggo. **Sabbakammesū**ti ettha pana **sabba**-saddo sabbasabbe. Nanu ca vīsativaggassa kammappattabhāvesati atirekavīsativaggassa pagevāti viññāyati. Tathā sati so kasmā vuttoti? Saccaṃ, tathāpi so catuvaggādinā saṅghena kattabbakammaṃ ūnakatarena na vaṭṭati, atirekena pana vaṭṭatīti ñāpanatthaṃ vutto.

203. Idāni catuvaggādikena chandāharaṇena pūretabboti dasseti **‘‘catū’’**tiādinā. Pārājikādibhāvamanāpannattā pakatiyā sabhāveneva ṭhito attā yesaṃ, pakato vā tatoyeva kammesu avigato attā yesaṃ teti **pakatattakā,** pārājikaukkhittakaladdhinānāsaṃvāsakehi aññe. **Pare**ti ekasīmaṭṭhā tādisāyeva aññe. **Sesepī**ti avasese pañcavaggādikaraṇīyepi.

204. Idāni vatthuñattianussāvanasīmādivipattito, kammavipattīsu parisato ca paṭikkosato ca kammassa kuppākuppabhāvaṃ tattha ca āpattiādiṃ dassetuṃ **‘‘catū’’**tiādi māha. Catuvaggādikattabbaṃ asaṃvāsagaṇapūraṃ vā kammārahagaṇapūraṃ vā kammañca garukaṭṭhagaṇapūraṃ vā parivāsādikammañcāti yojanā. Ettha ca kammāraho garukaṭṭhato añño, nikkhittavatto pana garukaṭṭho gaṇapūrako hotiyeva. **Kata**nti catuvaggādinā kataṃ.

205. **Vāreyyā**ti antarāye asati antamaso ekopi vāreyyāti attho. **Antarāye**ti pāpehi kariyamāne jīvitabrahmacariyantarāye sati. Anantarāyikā ce na vārenti, dukkaṭaṃ. **Diṭṭhāvi**nti attano attano diṭṭhiṃ laddhiṃ ‘‘adhammakammaṃ idaṃ, na metaṃ khamatī’’ti aññamaññaṃ āvi kareyyunti seso.

Ekodhiṭṭhānanti eko bhikkhu ‘‘na metaṃ khamatī’’ti adhiṭṭhānaṃ kareyyāti seso. **Tatodhikā**ti tīhi adhikā. Te pana saṅghattā pahonti attano kammaṃ nittharituṃ.

206. **Khittacitto** nāma ummattako. **Dukhaṭṭito**ti vedanaṭṭo. **Na rūhatī**ti gayhattaṃ na rohatīti attho.

207. Antamaso anantarassāpi ārocentassa pakata…pe… bhikkhunoti sambandho. Ekasīmāyaṃ tiṭṭhatīti **ekasīmaṭṭho**. Samo saṃvāso assāti **samasaṃvāso**. Ekasīmaṭṭho ca so samasaṃvāso ca, pakatatto ca so ekasīmaṭṭhasamasaṃvāso ca, so cāyaṃ bhikkhu cāti sabbattha kammadhārayo, tassa. Ettha pana avipannasīlo **pakatatto**ti adhippeto. **Ārocentassā**ti attano laddhiṃ pakāsentassa. **Rūhatī**ti paṭikkhepo ruhati.

208. **Dhammikaṃ kamma**nti dhammena kattabbaṃ apalokanādikammaṃ. **Paṭikkoseyyā**ti nivāreyya. Tirokkhā kāyasāmaggiṃ vā chandaṃ vāti vā-saddaṃ netvā attho netabbo. **Tirokkhā**ti parammukhā. So sammukhā-saddo viya nipāto, atha vā akkhā indriyavisayato tiro bahīti atthoti.

Kammaniddesavaṇṇanā niṭṭhitā.

29. Micchājīvavivajjanāniddesavaṇṇanā

209. Āgamma jīvanti etenāti ājīvo, ko so? Paccayapariyesanavāyāmo. Micchāya ājīvo, tassa vivajjanā **micchājīvavivajjanā**. Sā panāyaṃ atthato ‘‘idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno’’ti (vibha. 508) evaṃ pātimokkhasaṃvarasampattiyā paṭipattidassanavasena āgato ācāro ceva yathākkamena pārājikasaṅghādisesathullaccayapācittiyapāṭidesanīyadubbhāsitadukkaṭānaṃ kāraṇabhūtassa ājīvahetupaññattānaṃ abhūtārocanasañcarittaaññāpadesabhūtārocanapaṇītabhojanaviññatti bhikkhunibhojanaviññattisūpodanaviññattisikkhāpadānaṃ vītikkamassa ca kuhanalapananemittikatā nippesikatā lābhena lābhaṃ nijigīsanatāti evamādīnañca pāpadhammānaṃ vasena pavattaṃ micchājīvaviratisaṅkhātaṃ ājīvapārisuddhisīlañca. Tassā pana kassaci idha dassanaṃ yathā dassetumāraddhaṃ pātimokkhasaṃvarasaṅkhātāya adhisīlasikkhāya, caturārakkhavipassanāvasena āgatānaṃ adhicittaadhipaññāsaṅkhātānaṃ dvinnaṃ sikkhānañca upakārakadhammaparidīpanatthanti daṭṭhabbaṃ, evamīdisaṃ viññeyyaṃ, taṃ dasseti **‘‘dāru’’**ntiādinā. Tattha **‘‘dāru’’**ntiādīni ‘‘dade’’ti etassa pattikammaṃ. **Cuṇṇaṃ** sirīsacuṇṇādinahāniyacuṇṇaṃ. **Nhānamukhodaka**nti nhānañca mukhañca, tassa udakanti samāso. **Ādi**-saddena paṇṇādiṃ saṅgaṇhāti. **Kulasaṅgahā**ti kulasaṅgahakaraṇena.

210. Paribhaṭati paresaṃ dārake pariharatīti paribhaṭo, paribhaṭassa kammaṃ pāribhaṭako, sakatthe tameva pāribhaṭakatā. Alaṅkaraṇādinā kuladārakapariharaṇassetaṃ nāmaṃ. Muggassa sūpo muggasūpo, soyeva muggasuppo. Yathā muggasūpe paccamāne kocideva muggo na paccati, avasesā paccanti, evaṃ yassa puggalassa vacane kiñcideva saccaṃ hoti, sesaṃ alikaṃ, ayaṃ puggalo muggasūpasadisatāya upacārena ‘‘muggasuppo’’ti vuccati, tassa bhāvo muggasuppatā. Saccālikena jīvitakappanassetaṃ adhivacanaṃ. Gharavatthuādisambandhinī vijjā vatthuvijjā. Pāribhaṭakatā cātiādinā dvando napuṃsakattābhāve **pāri…pe… vijjā,** tāya. Rasso pana gāthābandhavasena, tathā dīgho. Pahiṇānaṃ tasmiṃ tasmiṃ kamme tesaṃ tesaṃ niyuñjanaṃ **paheṇaṃ**. Ādarena dūtena kāretabbaṃ yaṃ kiñci kammaṃ **dūtakammaṃ**. Pisanaṃ pesanaṃ, jaṅghāya pādena pesanaṃ jaṅghapesanaṃ, tamassa atthīti **jaṅghapesaniyaṃ**. Tesaṃ tesaṃ gihīnaṃ gāmantaradesantarādīsu sāsanapaṭisāsanaharaṇassetamadhivacanaṃ.

211. Lābhāsāya lañjadānaṃ **anuppadānaṃ. Sambuddhappaṭikuṭṭhena** buddhagarahitena aṅgavijjānakkhattavijjāsupinavijjābhūtavijjādinā **aññena vā**.

212. Aññātakānaṃ appavāritānaṃ viññāpanaṃ **viññatti,** yācanavasena pavatto kāyavacīpayogo. Buddhappaṭikuṭṭhena micchājīvena paccayapariyesanā **anesanā**. Abhūtassa attani avijjamānassa uttarimanussadhammassa ullapanaṃ kathanaṃ **abhūtullapanā. Kuhanādīhī**ti kuhanālapanādīhi. Tattha lābhasakkārasilokasannissitassa paccayappaṭisevanasāmantajappanairiyāpathasaṇṭhāpanavasena janavimhāpanā **kuhanā**. Vihāraṃ āgate manusse disvā ‘‘kimatthāya bhonto āgatā, kiṃ bhikkhū nimantetu’’nti vā ‘‘mayi rājā pasanno, asuko ca asuko ca rājamahāmatto pasanno’’ti vā ādinā nayena ālapanā **lapanā**. Khādanīyaṃ gahetvā gacchante disvā ‘‘kiṃ khādanīyaṃ labhitthā’’tiādinā nayena nimittakaraṇādi **nemittakatā**. ‘‘Assaddho appasanno’’tiādinā nayena garahaṇāni ca ‘‘etaṃ ettha kathethā’’tiādinā nayena vācāya ukkhipanādi ca **nippesikatā**. Appena lābhena bahukaṃ vañcetvā gahetuṃ icchanaṃ **lābhena lābhaṃ nijigīsanatā. Kuladūsādī**ti ettha **ādi-**saddena rūpiyappaṭiggahaṇarūpiyasaṃvohārā saṅgayhantīti.

Micchājīvavivajjanāniddesavaṇṇanā niṭṭhitā.

30. Vattaniddesavaṇṇanā

213. Saupāhano…pe… cīvaraṃ sīse karitvā vā āgantuko ārāmaṃ na paviseti sambandho. **Sachatto**ti sīse katachattena sachatto. **Oguṇṭhito**ti sasīsaṃ pārupito. ‘‘Parikkhittassa vihārassa parikkhepo, aparikkhittassa parikkhepārahaṭṭhāna’’nti vuttaṃ upacārasīmāsamīpaṃ patvā upāhanāomuñcanādisabbaṃ katvā ārāmo pavisitabboti ayamettha byatirekaladdho attho.

214. Pānīyena pāde na dhoveyyāti sambandho. Paṭikkamanaṃ patvā ekamante pattacīvaraṃ nikkhipitvā patirūpe nisajja pucchitvā pānīyaṃ pātabbaṃ, paribhojanīyena yathāvuttaṃ pādā dhovitabbāti adhippāyo. **Vuḍḍhatare āvāsikepi ca abhivādeyyā**ti iminā vassaṃ pucchitvā navakena āvāsikena abhivādāpetabbanti dīpeti. **Puccheyya sayanāsana**nti ‘‘katamaṃ senāsanaṃ pāpuṇāti, ajjhāvutthaṃ anajjhāvutthaṃ vā’’ti senāsanaṃ puccheyya. Idañca pucchāya lakkhaṇavacanaṃ. Tasmā āvāsikavatte vuttamajjhāvutthādikañca pucchitabbaṃ. Sace ‘‘anajjhāvuttha’’nti vadanti, kavāṭaṃ ākoṭetvā muhuttaṃ āgametvā ghaṭikaṃ ugghāṭetvā kavāṭaṃ paṇāmetvā bahi ṭhitena ulloketvā pavisitvā sabbaṃ senāsanavattaṃ kātabbaṃ. Āgantukavattaṃ.

215-6. Gamiko pakkameyyāti sambandho. **‘‘Paṭisāmetvā’’**tiādīnimassa pubbakiriyāpadāni. **Dārumattikabhaṇḍaka**nti ettha mañcapīṭhādidārubhaṇḍaṃ rajanabhājanādimattikābhaṇḍaṃ. **Paṭisāmetvā**ti atthi ce anovassake saṇṭhapetvā. **Thaketvānā**ti dvāravātapānehi pidhāya. **Sādhukaṃ saṅgopetvānā**ti catūsu pāsāṇesu mañcaṃ paññapetvā mañce mañcassa, pīṭhe pīṭhassa āropanena senāsanassa uparūpari puñjakaraṇena sādhukaṃ saṅgopanaṃ katvā. **Na cā**ti neva. Gamikavattaṃ.

217-8. **Āvāsiko**ti idaṃ ‘‘paññapeyyā’’tiādīnaṃ kattupadaṃ. Navakammakaraṇādibhāranittharaṇatāya āvāso vihāro assa atthīti **āvāsiko**. Yassa pana kevalaṃ vihāre nivāsanamattaṃ atthi, so **nevāsiko**. Ubhopi te idha āvāsika-saddena saṅgahitā. **Pādodappabhuti**nti ettha **pabhuti-**saddena pādapīṭhapādakathalikānaṃ gahaṇaṃ. Paccuggantvāna pattacīvaraṃ gaṇheyyāti yojanā. **Paññape sayanāsana**nti ‘‘etaṃ tumhākaṃ senāsanaṃ pāpuṇātī’’ti evaṃ sayanāsanaṃ paññapeyya, pakāseyyāti vuttaṃ hoti.

219. **Ajjhāvuttha**nti pubbe bhikkhūhi nivutthaṃ. **Gocarāgocaraṃ vade**ti ‘‘bhikkhācāragāmo dūro, āsanno’’ti vā, ‘‘kālasseva piṇḍāya caritabbaṃ, divā vā’’ti evaṃ gocarañca, ‘‘micchādiṭṭhikānaṃ vā gāmo, paricchinnabhikkho vā’’tiādinā agocarañca vadeyyāti attho. **Vaccapassāvaṭṭhānānī**tiādīnipi ‘‘vade’’ti imasseva kammavacanāni. **Sekhasammuti**nti yassa saddhassa kulassa saṅgho sekhasammutiṃ deti, taṃ kulañca.

220. **Pavesanikkhame kāla**nti ‘‘kesuci ṭhānesu vāḷamigā vā amanussā vā honti, imaṃ kālaṃ pavisitabbaṃ nikkhamitabbañcā’’ti evaṃ pavesanikkhame ca kālaṃ. Etaṃ pana āsanapaññapanādikaṃ sabbaṃ vattaṃ vuḍḍhatare āgate cīvarakammādiṃ vā nātigilānassa bhesajjaṃ vā ṭhapetvāpi kātabbaṃ. Mahāgilānassa pana bhesajjameva kātabbaṃ. Cetiyaṅgaṇavattaṃ karontenāpi tassa vattaṃ kātuṃ ārabhitabbaṃ. Paṇḍito hi āgantuko ‘‘karohi tāva bhesajjaṃ, cetiyaṅgaṇaṃ sammajjāhī’’ti ca vadeyya. Apica bījanena bījitabbo, pādāpissa dhovitabbā, telena makkhitabbā. Piṭṭhi ce āgilāyati, sambādhetabbā. Navakassa pana āgantukassa ‘‘idamāsanaṃ, ettha nisīdā’’tiādinā ācikkhitabbanti dassento **‘‘nisinnoyevā’’**tiādimāha. **Nisinnoyevā**ti iminā ‘‘ṭhitoyevā’’tiādiṃ upalakkheti. **Samuddise**ti ādarena vadeyya. Āvāsikavattaṃ.

‘‘Vatta’’nti pana sāmaññena niddiṭṭhattā na there bhikkhū atiallīyitvā nisīditabbaṃ, mahātherassa nisinnāsanato ekaṃ dve āsanāni ṭhapetvā ‘‘nisīdā’’ti vutte nisīditabbaṃ, na navāpi bhikkhū āsanena paṭibāhitabbā, na saṅghāṭiṃ ottharitvā nisīditabbaṃ, saddaṃ akatvā udakakiccaṃ kātabbaṃ, yathā sūpassa okāso hoti, evamattāya odano gaṇhitabbo, therena bhikkhunā ‘‘ṭhapetvā appakaṃ odanādikaṃ sabbaṃ sabbesaṃ samakaṃ sampādehī’’ti vattabbaṃ, na tāva therena bhuñjitabbaṃ, bhuttāvinā na tāva udakaṃ paṭiggahetabbaṃ, bhattaggato nivattantehi yathānurūpaṃ nikkhamitvā viraḷāya pāḷiyā gantabbanti evamādikañca tadanurūpaṃ sekhiyavattañca sampādetabbanti idaṃ **bhattaggavatta**ñca sādhukaṃ ataramānena gāmo pavisitabbo, ‘‘iminā pavisissāmi, iminā nikkhamissāmī’’ti nivesanaṃ pavisantena sallakkhetabbaṃ, nātisahasā pavisitabbaṃ, nātisahasā nikkhamitabbaṃ, nātidūre naccāsanne ṭhātabbaṃ, nāticiraṃ ṭhātabbaṃ, nātilahukaṃ nivattitabbaṃ, dātukāmatākāraṃ ñatvā ṭhātabbaṃ, yo paṭhamaṃ gāmato paṭikkamati, tena āsanapaññapanādi sabbaṃ kātabbaṃ, yo pacchā, tena āsanuddharaṇādi sabbaṃ kātabbanti evamādikañca tadanurūpaṃ sekhiyavattañca sampādetabbanti idaṃ **piṇḍacārikavatta**ñca kātabbaṃ.

Senāsanaṭṭhāne sabbaṃ vattañca sampādetvā tato nikkhamitvā sādhukaṃ nivāsetvā pārupitvā ca ataramānena gāmo pavisitabbotiādi sabbaṃ **piṇḍacārikavattaṃ** kātabbaṃ. Pānīyaparibhojanīyaaggiaraṇisahitakattaradaṇḍā upaṭṭhapetabbā, nakkhattapadāni sakalāni vā ekadesāni vā uggahetabbāni, disākusalena bhavitabbanti idaṃ **āraññikavatta**ñca uddiṭṭhaṃyeva hotīti avagantabbanti.

Vattaniddesavaṇṇanā niṭṭhitā.

31. Vikappanāniddesavaṇṇanā

221. **Sammukhā parammukhā**ti sassa mukhaṃ, parassa mukhanti viggaho, sammukhena parammukhenāti attho. Sammukhāvikappanā parammukhāvikappanāti bhedā duve vikappanā vuttāti yojanā. **Bhedā**ti visesato. Atha vā sassa mukhaṃ mukhasambandhivacanaṃ assā vikappanāyāti samāso. Tathā parammukhā. Sammukhā ca parammukhā ca, tassā bhedo, tato. **Sammukhāya** sammukhavikappanāya. **Byattassā**ti vikappanavidhānaṃ paccuddhāravidhānañca jānantassa.

222. **Tenā**ti yassa santike vikappeti, tena bhikkhunā. **Paribhogādika**nti paribhogaṃ vissajjanaṃ adhiṭṭhānañca.

224-5. **Aparā sammukhāvekā**ti ettha **vā**-saddo pakkhantare, atha vāti attho, api-saddattho vā **vā**-saddo, so aparā-saddato paraṃ daṭṭhabbo, aparāpi ekā sammukhāvikappanā atthīti attho. Kathanti āha **‘‘bhikkhussā’’**tiādi. ‘‘Pañcannaṃ sahadhammīna’’nti vuttattā **‘‘tissassa bhikkhuno’’**tiādīsu tissāya bhikkhuniyā tissāya sikkhamānāya tissāya sāmaṇeriyā tissassa sāmaṇerassātipi viññātabbaṃ.

226. **Parammukhāvikappanā**ti parammukhena vikappanena, parammukhāvikappanāti vā gahetabbaṃ, parammukhāvikappanā kathanti attho.

227. **Mitto**ti daḷhamitto. **Sandiṭṭho**ti diṭṭhamattamitto. Ettha pana dvinnaṃ vikappanānaṃ kiṃ nānākaraṇanti? Sammukhāvikappanāya tāva sayaṃ vikappetvā parena paccuddharāpeti, teneva sā

sammukhāvikappanā nāma jātā. Parammukhāvikappanāya pareneva vikappāpetvā pareneva paccuddharāpeti, teneva sā **parammukhāvikappanā** nāma jātāti idamettha nānākaraṇanti.

228. **Dūrasantikattekatta**nti ettha āsannadūrabhāvo adhiṭṭhāne vuttanayeneva veditabbo.

229. Dasāhaṃ…pe… paccāsāya sati māsakaṃ nādhiṭṭhitavikappitaṃ nissaggiṃ nuppādayatīti sambandho. Dasa ahāni samāhaṭāni **dasāhaṃ**. Sabbattha accantasaṃyoge dutiyā. Tattha yaṃ divasaṃ cīvaraṃ uppannaṃ, tassa yo aruṇo, so uppannadivasanissito, tasmā cīvaruppādadivasena saddhiṃ ekādase aruṇuggamane nissaggiyaṃ hotīti āha **''dasāha''**nti. **Māsamekaṃ vā**ti ''anatthate kathine ekaṃ pacchimakattikamāsa''nti (pārā. 649 atthato samānaṃ) vuttattā kathinatthate pañca māseti labbhati. Kathinaṃ atthataṃ yasmiṃ vihāreti samāso. **Pāripūrattha**nti pāripūri attho yassāti viggaho. Kiriyāvisesanaṃ, pāripūrippayojanaṃ katvāti attho. **Ūnassā**ti yattakena kayiramānaṃ adhiṭṭhānaṃ cīvaraṃ pahoti, tattakatābhāvato ūnassa ekādasamāsasattamāsasaṅkhāte piṭṭhisamaye uppannassa mūlacīvarassa. **Paccāsā satī**ti ''saṅghādito yato kutoci lacchāmī''ti evaṃ satiyā paccāsāyāti attho. Ubhayampi ya-kāralopena niddiṭṭhaṃ. **Satī**ti vā nipāto, liṅgavipallāsena vāha. Ettha pana byatirekavasena dasāhātikkamanādīsu nissaggiyaṃ pācittiyaṃ veditabbanti.

Vikappanāniddesavaṇṇanā niṭṭhitā.

32. Nissayaniddesavaṇṇanā

230. **Byattassā**ti ''kāriya''nti kitakayoge kattari chaṭṭhī. **Byatto** ca nāma ''pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṃ, āpattiṃ jānāti, anāpattiṃ jānāti, lahukaṃ āpattiṃ jānāti, garukaṃ āpattiṃ jānāti, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso. Imehi kho, bhikkhave, pañcahi aṅgehi samannāgatena bhikkhunā anissitena vatthabba''nti (mahāva. 103) evaṃ vuttabyatto ca bahussutabyatto ca veditabbo.

Tattha **suvibhattānī**ti suṭṭhu vibhattāni padapaccābhaṭṭhasaṅkaradosavirahitāni. **Suppavattīnī**ti paguṇāni vācuggatāni. **Suvinicchitāni suttaso**ti khandhakaparivārato āharitabbasuttavasena suṭṭhu vinicchitāni. **Anubyañjanaso**ti akkharapadapāripūriyā suvinicchitāni akkhaṇḍāni aviparītakkharāni. Etena aṭṭhakathā dīpitā. Aṭṭhakathāto hi esa vinicchayo hotīti. Bahussutabyatto pana yena sabbantimena paricchedena dve mātikā paguṇā vācuggatā, pakkhadivasesu dhammasavanatthāya suttantato cattāro bhāṇavārā, sampattānaṃ parisānaṃ parikathanatthāya andhakavindamahārāhulovādaambaṭṭhasadiso eko kathāmaggo, saṅghabhattamaṅgalāmaṅgalesu anumodanatthāya tisso anumodanā, uposathappavāraṇādijānanatthaṃ kammākammavinicchayo, samaṇadhammakaraṇatthaṃ samādhivasena vipassanāvasena vā arahattamaggapariyosānamekaṃ kammaṭṭhānaṃ ettakaṃ uggahitaṃ, svāyaṃ vuccati. **Natthi nissāya kāriya**nti ācariyādiṃ nissāya vāsena kattabbaṃ natthi. **''Nissayakāriya''**nti vā pāṭho, nissayena kāriyanti samāso. Jīvassa yattako paricchedo **yāvajīvaṃ**.

231. Tena nissāya vasantena evaṃ nissayo gahetabboti dassetuṃ **''ekaṃsa''**ntiādi vuttaṃ. **Ekaṃsa**nti eko aṃso assa cīvarassāti viggaho. Kiriyāvisesanaṃ vā bhummatthe vā upayogavacanaṃ, ekasmiṃ aṃseti attho. **Añjali** karapuṭo. **Yāvatatiyakaṃ vade**ti upasampadāya saṭṭhivassena sattativassena vāpi byattassa navakassa santike yāvatatiyakaṃ vacanaṃ kareyya. Yāvatatiyo vāro assāti kiriyāvisesanasamāso. **Āyasmato**ti āyasmantaṃ. **Vacchāmī**ti vasāmi. Upajjhaṃ gaṇhantenāpi ''upajjhāyo me, bhante, hohī''ti gahetabbaṃ. Taṃ pana ''ācariyo''ti ettha ''upajjhāyo''ti vacanaṃ visesoti ettha vācābhedato na visuṃ vuttaṃ. Na kevalamettha nissayupajjhāyagahaṇe, gāmappavesanādīsupi evameva katvā ''ahaṃ āvuso''ti vā ''bhante''ti vā vatvā ''gāmappavesanaṃ āpucchāmī''tiādinā vattabbaṃ.

232. Nissayapaṭippassaddhiṃ dasseti **''pakkante''**tiādinā. **Pakkante**ti upajjhāye ācariye saddhivihārike antevāsike ca gāmādīsu yattha katthaci āpucchitvā vā anāpucchitvā vā gate. Tesu yena kenaci ‘‘asukaṃ nāma gāmaṃ gacchāmī’’ti vutte tesuyeva yena kenaci ‘‘sādhū’’ti sampaṭicchitepi taṃ taṃ niyamaṃ atikkamitvā pakkantepi anāpucchā pana upacārasīmātikkamena pakkantepi nissayo **sammati** paṭippassambhati. **Pakkhasaṅkante**ti titthiyapakkhasaṅkante cāpi vibbhante cāpi maraṇena ca taṅkhaṇaññeva paṭippassambhati. **Āṇatti** nāma ‘‘paṇāmemi ta’’nti vā ‘‘mā idha pavisā’’tiādikā nissayappaṇāmanā. Tāya paṇāmitena ācariyupajjhāyā khamāpetabbā. Akhamantesu daṇḍakammaṃ katvā tasmiṃ vihāre mahāthere gahetvāpi sāmantavihāre bhikkhū gahetvāpi khamāpetabbā. Na khamanti ce, ācariyupajjhāyānaṃ sabhāgānaṃ santike vasitabbaṃ. Yena kenaci kāraṇena na sakkā hoti tatra ācariyupajjhāyānaṃ sabhāgānaṃ santike vasituṃ, taṃyeva vihāraṃ āgantvā aññassa santike nissayaṃ gahetvā vasitabbaṃ. Tattha ‘‘pañcahi, bhikkhave, aṅgehi samannāgataṃ saddhivihārikaṃ appaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. Upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. Imehi kho, bhikkhave, pañcahaṅgehi…pe… hoti (mahāva. 68). Pañcahi, bhikkhave, aṅgehi samannāgataṃ antevāsikaṃ appaṇāmento ācariyo…pe… hotī’’ti (mahāva. 81) vuttattā pana asammāvattante antevāsikasaddhivihārike appaṇāmentā ācariyupajjhāyā dukkaṭaṃ āpajjantīti veditabbaṃ. **Bhāvanā**ti mettābhāvanā. Upajjhāyasamodhānaṃ pana tassa dassanasavanavasena veditabbaṃ.

233. **Alajji**nti –

‘‘Sañcicca āpattiṃ āpajjati;
Āpattiṃ parigūhati;
Agatigamanañca gacchati;
Ediso vuccati alajjipuggalo’’ti. (pari. 359) –

Evaṃ vuttalakkhaṇaṃ alajjiṃ. Nissayaṃ dentenāpi lajjinoyeva dātabbaṃ. ‘‘Na bhikkhave alajjīnaṃ nissayo dātabbo. Yo dadeyya, āpatti dukkaṭassā’’ti (mahāva. 120) hi vuttaṃ. Adiṭṭhapubbassa katipāhaṃ ācāraṃ upaparikkhitvā dātabbaṃ. **Apubba**nti ettha sambandhisaddattā pubba-saddena pubbavāso gahito, natthi pubbo assāti apubbaṃ, navanti vuttaṃ hoti. Cattāri pañca vā parimāṇametesanti viggaho. Ettha pana parimāṇa-saddasannidhānena saṅkhyeyyavācinopite saṅkhyāmattavācino hontīti catupañcasaṅkhyāparimāṇameva saṅkhyeyyamāha, tasmā viggahapadatthehi bhinno aññapadattho sambhavatīti samāso. Vā-saddassa yo vikappattho, tattha cāyaṃ samāso, cattāri vā pañca vā, catupañca ahāni, tesaṃ ahānaṃ samāhāro **catupañcāhaṃ. Bhikkhusabhāgata**nti samāno bhāgo lajjitāsaṅkhāto koṭṭhāso yesaṃ, bhikkhūhi sabhāgā, tesaṃ bhāvo **bhikkhusabhāgatā,** taṃ, pesalabhāvanti attho. ‘‘Thero lajjī’’ti jānantena pana pakatiyā nissayadānaṭṭhānaṃ gatena ca tadaheva gahetabbo, ekadivasampi parihāro natthi. Sace ‘‘okāse alabhante paccūsasamaye gahessāmī’’ti sayati, aruṇaṃ uggatampi na jānāti, anāpatti. Laddhaparihārenāpi vasituṃ vaṭṭatīti.

234. ‘‘Labbhatī’’ti kammani nipphannattā avuttakattāti **‘‘addhikassā’’**tiādīsu kattari sāmivacanaṃ, ‘‘addhikenā’’ tiādi vuttaṃ hoti. **‘‘Sallakkhentenā’’**ti pana sarūpeneva niddiṭṭhaṃ. **Vasitu**nti vuttakammaṃ. Bhāve hi tuṃ-paccayo, vāsoti attho. **Yācitassā**ti ‘‘gilānupaṭṭhākassa cā’’ti ettha visesanaṃ. Sace pana ‘‘yācāhi ma’’nti vuccamānopi gilāno mānena na yācati, gantabbaṃ. **Araññe vā sallakkhentena phāsuka**nti yattha vasantassa paṭiladdhataruṇasamathavipassanāvisesabhāgitāvasena phāsu hoti, tasmiṃ araññe tādisaṃ phāsuvihāraṃ sallakkhentena āraññakena. Dāyake asanteti padacchedo. **Tāvā**ti avadhimhi, addhikādīhi yāva nissayadāyako labbhati, tāva, āraññakena pana ‘‘paṭirūpe nissayadāyake sati nissāya vasissāmī’’ti ābhogaṃ katvā yāva āsāḷhipuṇṇamā, tāvāti attho. ‘‘Sace pana āsāḷhimāse ācariyo nāgacchati, yattha nissayo labbhati, tattha gantabbaṃ (mahāva. aṭṭha. 121). Antovasse pana nibaddhavāsaṃ vasitabbaṃ, nissayo ca gahetabbo’’ti (mahāva. aṭṭha. 121) hi **aṭṭhakathāyaṃ** vuttaṃ.

Amhākaṃ pana keci antevāsikattherā ‘‘na bhikkhave vassaṃ na upagantabbaṃ. Yo na upagaccheyya, āpatti dukkaṭassā’ti (mahāva. 186) ca ‘na bhikkhave tadahu vassūpanāyikāya vassaṃ anupagantukāmena sañcicca āvāso atikkamitabbo. Yo atikkameyya, āpatti dukkaṭassā’ti (mahāva. 186) pāḷivacanato kenaci kāraṇena nissayaṃ alabhamānenapi na sakkā antovasse vassaṃ anupagantuṃ. ‘Antovasse panā’tiādīsu pana ca-saddo anvācayattho, tasmā tenāpi vassaṃ upagantabbamevā’’ti vadiṃsu.

Mayaṃ panettha evamavocumha ‘‘bhagavatā anupagamane dukkaṭaṃ anantarāyikasseva vuttaṃ, teneva ‘kenaci antarāyena purimikaṃ anupagatena pacchimikā upagantabbā’ti **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 185) vuttaṃ. Antarāyo ca nāma antarā vemajjhe etīti antarāyo, yo koci bādhakappaccayatāya adhippeto vuccati ‘na labhanti patirūpaṃ upaṭṭhākaṃ, eseva antarāyoti pakkamitabba’ntiādīsu (mahāva. 201) viya, tasmā bādhakappaccayatā adhippetā. Nissayālābhopi antarāyotveva viññāyati. Sakkā hi vattuṃ ‘antarāyo vassūpagamo sannissayattā taruṇasamathavipassanālābhīnaṃ katokāso viyā’ti. Taruṇasamathavipassanālābhīnampi hi katokāsepi ‘sace pana āsāḷhimāse ācariyo nāgacchati, yattha nissayo labbhati, tattha gantabba’nti daḷhaṃ katvā **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 121) vuttaṃ. Amhākaṃ garūhi ca **sāratthadīpaniyaṃ** (sārattha. ṭī. mahāvagga 3.121) ‘ācariyaṃ āgamentasseva ce vassūpanāyikadivaso hoti, hotu, gantabbaṃ tattha, yattha nissayadāyakaṃ labhatī’ti vassūpanāyikadivasepi nissayatthāya gamanameva vuttaṃ. Atha ca pana mahākāruṇikopi bhagavā ‘anujānāmi, bhikkhave, gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitakena vatthu’nti (mahāva. 121) gilānavisayepi nissayaṃ garukaṃ katvā paṭṭhapesi. Yaṃ pana anissayaṃ, taṃ anantarāyaṃ nissayamuttakassa vassūpagamanaṃ viya. Apica nāvāya gacchantassa pana vassāne āgatepi nissayaṃ alabhantassa anāpattīti nāvāya gacchatoyeva āveṇikā anāpattikatā vuttā. Tasmā nissayālābho bādhakappaccayo vassūpagamanassa, na vassūpagamanaṃ nissayassāti antarāyoyeva nissayālābho. Tatoyeva **ṭīkāyaṃ** ‘antovasse pana anissitena vatthuṃ na vaṭṭatī’ti vuttaṃ. Tasmāyeva ca ‘antovasse panā’tiādīsu nissayadāyake sati nibaddhavāsaṃ vasitabbañca nissayo gahetabbo ca hotīti gamanakiriyāya khīyamānatāvasena ca-saddo samuccayo gahetabbo’’ti.

Nissayaniddesavaṇṇanā niṭṭhitā.

33. Kāyabandhananiddesavaṇṇanā

235. Bandhīyati anenāti bandhanaṃ, kāyassa bandhanaṃ kāyabandhanaṃ, natthi kāyabandhanametassāti **akāyabandhano. Dukkaṭa**nti sañcicca vā asañcicca vā paviseyya ce, dukkaṭaṃ. Asatiyā gato yattha sarati, tattheva bandheyyāti sambandho. **Gato**ti antogāmaṃ gato. Saritvā yāva na bandhati, na tāva piṇḍāya caritabbaṃ.

236. **‘‘Paṭṭikā’’**tiādinā sabbasaṅgāhakaṃ kāyabandhanaṃ niddisati. **Paṭṭikā**ti pakativītā vā macchakaṇṭakakhajjūripattavāyimā vā. Sūkarānaṃ antaṃ **sūkarantaṃ**. Idha pana taṃsadisaṃ vuccati. Caturassaṃ akatvā sajjitaṃ muddikakāyabandhanampi saṅgahetvā **‘‘ekā rajjū’’**ti vuttaṃ. Taṃ pana rajjukaṃ bandhantena ekaguṇameva katvā bandhituṃ vaṭṭati, majjhe bhinditvā diguṇaṃ katvā bandhituṃ na vaṭṭati. Diguṇaṃ pana akatvā satavārampi punappunaṃ āvijjhitvā bandhituṃ vaṭṭati, pāmaṅgasaṇṭhānaṃ pana ekampi na vaṭṭati. Bahurajjuke ekato katvā ekena nirantaraṃ veṭhetvā kataṃ ‘‘bahurajjuka’’nti na vattabbaṃ, taṃ vaṭṭati. **Tadanulomikā**ti tesaṃ paṭṭikāsūkarantānaṃ dvinnaṃ dve ime yathākkamamanulomikā.

237-8. Paṭṭikā kīdisī vaṭṭatīti āha **‘‘macchā’’**tiādi. Paṭṭikā macchakaṇṭakakhajjūripattā vā maṭṭhā vā labbhāti sambandho. **Kaṇṭaka**-saddena **patta**-saddena ca tadākāro vuccati, upacārato hi macchānaṃ kaṇṭakākāro ca khajjūrīnaṃ pattākāro ca etissāti samāso. **Maṭṭhā**ti pakativītā. **Ṭīkāyaṃ** pana ‘‘ete macchakaṇṭakādayo maṭṭhā vikārarahitā paṭṭikā ca tadantogadhāti adhippāyo’’ti vuttaṃ. Kathaṃ tesamantogadhatā? Yato tāniyeva paṭṭikā nāmāti. Tathā ca vuttaṃ **aṭṭhakathāyaṃ** ‘‘pakativītā vā macchakaṇṭakavāyimā vā paṭṭikā vaṭṭatī’’ti (cūḷava. aṭṭha. 278). Ettha pana macchakaṇṭakeyeva khajjūripattaṃ paviṭṭhaṃ. Catassopi dasā labbhāti sambandho. **Catasso**ti ukkaṭṭhaparicchedena vuttaṃ, tasmā tato ūnāpi vaṭṭanti. **Ante**ti kāyabandhanassa ubhayante diguṇasuttakaṃ labbhanti sambandho. Guṇo bandhanabhūtaṃ suttakaṃ guṇasuttakaṃ. ‘‘Guṇo paṭalarāsīsu, ānisaṃse ca bandhane’’ti hi abhidhānappadīpikā. Dvinnaṃ guṇasuttakānaṃ samāhāro **diguṇasuttakaṃ**. Taṃ dasāmukhassa thirabhāvāya koṭṭetuṃ vaṭṭati, na sobhanatthaṃ. Tenāha **‘‘mālādi’’**ntiādi.

Mālādiṃ kakkaṭacchādiṃ kuñjaracchādiñca dassetvā guṇasuttakakoṭṭitā paṭṭikā na kappatīti sambandho. **‘‘Mālādi’’**ntiādīsu **ādi-**saddena tādisaṃ yaṃ kiñci vikārarūpaṃ gayhati. Kakkaṭānaṃ viya acchīni, tāni ādīni yassāti samāso. Tathā **kuñjaracchādi**nti.

239. **Ghaṭaka**nti ghaṭakākāravaṭṭalekhārūpaṃ. **Makaramukhādi**nti ettha **makaramukhaṃ** nāma makaramukhasaṇṭhānaṃ. Bindu pana āgamavasena vutto. **Ādi-**saddena deḍḍubhasīsādivikārarūpaṃ yaṃ kiñci saṅgayhati. **Dasāmukhe**ti dasānaṃ mukhabhūte ante etāni na kappantīti sambandho. Vidhe ubhante ghaṭakā lekhā aññaṃ cittakañca na kappantīti sambandho. **Ghaṭakā**ti ghaṭakato. **Lekhā**ti lekhāya. Pañcamiyā lopo. **Vidhe**ti kāyabandhanassa pāsante dasāmūle tassa thirabhāvatthaṃ kattabbe dantavisāṇādimaye vidhe.

240. **Deḍḍubhaka**nti udakasappasīsasadisaṃ. **Muraja**nti nānāvaṇṇehi suttehi murajavaṭṭisaṇṭhānaṃ veṭhetvā kataṃ. **Ṭīkāyaṃ** pana **‘‘muraja**nti bahurajjuke ekato saṅkaḍḍhitvā ekāya rajjuyā paliveṭhetvā katarajjū’’ti vuttaṃ, taṃ ‘‘bahurajjuke ekato katvā’’tiādinā heṭṭhā vuttaaṭṭhakathāvacanena virujjhati. **Maddavīṇa**nti pāmaṅgasaṇṭhānaṃ. **Kalābuka**nti bahurajjukaṃ. Tesaṃ ‘‘na kappatī’’ti iminā sambandho. **Dve majjhimā**ti majjhe bhavā murajamaddavīṇasaṅkhātā dve.

241. **Gaṇṭhiyo cāpī**ti cīvarassa gaṇṭhiyo cāpi. **Tammayā**ti tehi veḷuādīhi nibbattā. Pasaṅgena panetaṃ vuttanti.

Kāyabandhananiddesavaṇṇanā niṭṭhitā.

Sumaṅgalappasādaniyā nāma ṭīkāya

Paṭhamabhāṇavāravaṇṇanā niṭṭhitā.

34. Pathavīniddesavaṇṇanā

242. **Jātājātāti duvidhā**ti jātā pathavī ajātā pathavīti pathavī duvidhāti attho. Iminā jātapathaviñca ajātapathaviñca dasseti. Tāsaṃ vibhāgaṃ dasseti **‘‘suddhā’’**tiādinā. Suddhamattikapaṃsukā ca adaḍḍhā ca bahumattikapaṃsukā ca cātumāsādhikovaṭṭhapaṃsumattikarāsi ca jātā pathavīti sambandho. Mattikā ca paṃsu cāti dvando. Suddhā appasakkharāditāya mattikā paṃsavo yassāti bāhirattho. **Adaḍḍhā**ti uddhanapacanādivasena tathā tathā adaḍḍhā. Sā pana visuṃ natthi, suddhamattikādīsu aññatarāva veditabbā. Cattāro māsā, tehi sahito atireko kālo, tasmiṃ ovaṭṭhoti samāso. **Ovaṭṭho**ti yena kenaci udakena ovaṭṭho. Budhā pana ‘‘ākāsato vuṭṭhaudakeneva, na aññattha paharitvā patitabindunā’’ti vadanti, ‘‘ovaṭṭho’’ti sāmaññena vuttattā ca ‘‘pokkharaṇiyā ṭhitatanukaddamo vaṭṭati, bahalo tu na vaṭṭatī’’ti (pāci. aṭṭha. 86) vuttattā ca ‘‘vinayavinicchaye sampatte garuke ṭhātabba’’nti vinayalakkhaṇato ca na taṃ yujjatīti amhākaṃ khanti. Paṃsumattikānaṃ rāsi paṃsumattikarāsi. Catu…pe… vaṭṭho paṃsumattikarāsi yassāti aññapadattho, kammadhārayo vā.

243. Vālukā ca daḍḍhā ca yebhuyyasakkharādimahīpi ca cātumāsomavaṭṭhako vuttarāsi ca dutiyā bhūmīti sambandho sakkharā ca pāsāṇā ca marumbā ca kathalā ca vālukā cāti dvando. Suddhā sakkhara…pe… vālukā yassāti viggaho. Hatthamuṭṭhinā gahetabbappamāṇā **sakkharā,** tato upari **pāsāṇā,** kaṭasakkharā **marumbā,** kapālakhaṇḍāni **kathalā**ti veditabbā. **Dutiyā**ti ajātā. **Vuttarāsī**ti vutto mattikapaṃsusirā.

244. Kīdisī yebhuyumattikādīti āha **‘‘dve bhāgā’’**tiādi. **Yassa bhūmiyā**ti yassā bhūmiyā. **Sesesupī**ti yebhuyyapaṃsuyebhuyyasakkharayebhuyyapāsāṇādīsu.

245. **‘‘Pācittī’’**tiādinā tattha vinicchayaṃ dasseti. Jāte jātasaññissa khaṇane pācittīti sambandho. **Jāte**ti jāte bhūmibhāge, liṅgavipallāso vā, jātāyāti vuttaṃ hoti. Jāte dveḷhassa vimatissa dukkaṭanti sambandho. Jāte ajātasaññissa anāpatti. Tathā āṇāpane anāpattīti yojanā. **Ajātasaññissā**ti ajātāti saññā ajātasaññā, sā assa atthīti ajātasaññī, tassa.

246. **Ekāyāṇattiyā ekā**ti sace sakiṃ āṇatto divasampi khaṇati, āṇāpakassa ekā eva āpattīti attho. Vācaso āpattīti sambandho. **Vācaso**ti vicchāyaṃ so, vācāya vācāyāti attho.

247. ‘‘Imaṃ ṭhānaṃ khaṇa vā’’tiādinā yojetabbaṃ. ‘‘Ettha aggiṃ jālehi vā’’ti yojanā. **‘‘Vattu’’**nti idaṃ ‘‘na vaṭṭatī’’ti imassa kattupadavacananti attho. Atha vā ‘‘imaṃ ṭhānaṃ khaṇā’’tiādippakāro vacanāya na vaṭṭatīti attho. **Niyametvā**ti iminā ‘‘āvāṭaṃ khaṇa, kandaṃ khaṇā’’tiādinā aniyametvā vattuṃ vaṭṭatīti dīpeti.

248. ‘‘Imassa thambhassa āvāṭaṃ jāna vā, kappiyaṃ karohi vā’’ti ca ‘‘mattikaṃ jāna vā, mattikaṃ āhara vā, mattikaṃ kappiyaṃ karohi vā’’ti ca edisaṃ vacanaṃ vaṭṭatīti sambandho. Etaṃ viya dissatīti **edisaṃ,** kiṃ taṃ? ‘‘Mattikaṃ dehī’’tiādikaṃ upameyyaṃ. ‘‘Mattikaṃ jānā’’tiādikaṃ pana upamānaṃ, tesaṃ upamānopameyyānaṃ yā kappiyasaṅkhātā samānadhammatā, sā upamā. Tathā ca vuttaṃ amhehi **subodhālaṅkāre** ‘‘upamānopameyyānaṃ, sadhammattaṃ siyopamā’’ti. Aññathā upamānabhūtaakkharāvaḷisadisīyeva, akkharāvaḷi upameyyaṃ siyā. Vākye viya-saddoyeva pana upamānaṃ jotetīti veditabbaṃ.

249. Pathaviyā asambaddhaṃ sukkhakaddamaādikañca tanukaṃ ussiñcanīyakaddamañca kopetuṃ labbhanti sambandho. **Kaddamaādika**nti ettha **ādi-**saddena udakena gataṭṭhāne udakapappaṭako nāma hoti, yaṃ vātappahārena calati, taṃ saṅgaṇhāti. **Ussiñcanīyakaddama**nti ghaṭehi ussiñcituṃ sakkuṇeyyakaddamaṃ.

250. ‘‘Cātumāsādhikovaṭṭhaṃ gaṇḍuppāda’’ntiādinā sambandhitabbaṃ. Gaṇḍaṃ pathaviyā gaṇḍasadisaṃ mattikarāsiṃ uppādentīti **gaṇḍuppādā**. Idha pana tehi uṭṭhāpito gūtho ‘‘gaṇḍuppāda’’nti niddiṭṭho. Potthakesu pana ‘‘gaṇḍuppādo’’ti pāṭho dissati. Taṃ ‘‘na kopaye’’ti ettha kammena bhavitabbanti na yujjati. **Mūsikukkira**nti mūsikānaṃ ukkiro khaṇitvā bahi kataṃ paṃsurāsi mūsikukkiroti. **Leḍḍādi**nti ettha **leḍḍu**nti kasitaṭṭhāne naṅgalacchinnamattikāpiṇḍaṃ. **Ādi-**saddena gāvīnaṃ khuracchinnaṃ kaddamaṃ saṅgaṇhāti.

251-2. Udakasantike patite vāpiādīnaṃ kūle ca pāsāṇe lagge raje ca navasoṇḍiyā patite raje ca abbhokāsuṭṭhite vammike ca mattikākuṭṭe ca tathāti sambandho. **Tathā**ti iminā kūlādike cātumāsādhikovaṭṭhaṃ vā sabbaṃ na kopayeti idaṃ atidisati. Iṭṭhakakuṭṭako vaṭṭatīti āha **‘‘yebhuyyā’’**tiādi. Yebhuyyena kathalā etthāti **yebhuyyakathalā,** bhūmi, tiṭṭhati etthāti **ṭhānaṃ**, yebhuyyakathalāya ṭhānaṃ, tasmiṃ. Iṭṭhakakuṭṭako yebhuyyakathalā viya hotīti adhippāyo. Kuṭṭakaṃ kopentassa anāpattīti adhippāyo. Iṭṭhakāya kato kuṭṭakoti samāso.

253-5. Sañcāletvā bhūmiṃ vikopayaṃ thambhādiṃ gaṇhituṃ vāti sambandho. Tattha **vikopaya**nti karaṇatthe paccattavacanaṃ, vikopayatāti attho. Aññathā kathamettha paṭhamāpasaṅgo. Paṭhamā hi ‘‘bhava’’nti vutte siyā, na ca ‘‘gaṇhitu’’ntiādīsu tuṃ-paccayehi vutto koci atthi, yadā bhāve tuṃ-paccayo, tadā na kiñci vuttaṃ hotīti, ‘‘na kappatī’’ti padhānakiriyāyapi heṭṭhā vuttanayena kattā aññoyevāti evaṃ sabbattha. Tatiyatthe tu sati ito cito sañcāletvā bhūmiṃ vikopayatā thambhādiṃ gaṇhituṃ na kappatīti atīva yujjati. **Dhārāyā**ti passāvadhārāya. Visamaṃ samaṃ kātuṃ sammuñjanīhi ghaṃsituṃ vāti yojanā. **Visama**nti visamaṭṭhānaṃ. ‘‘Padaṃ dassessāmī’’ti bhūmiṃ bhindanto caṅkamituṃ vāti sambandho. **Bhindanto**ti bhindatā. Kaṇḍurogī vā taṭādīsu aṅgapaccaṅgaṃ ghaṃsitunti yojanā. **Kaṇḍurogī**ti kaṇḍuroginā. **Ca**-saddo avadhāraṇe.

256-7. **Suddhacittassā**ti pathavibhedādhippāyavirahena parisuddhacittassa.

258. Aggissa anupādāne kapāle vā anupādānāya iṭṭhakāya vā aggiṃ pātetuṃ vā avase sati bhūmiyaṃ pātetuṃ vā labbhateti sambandho. **Upādānaṃ** indhanaṃ, na upādānaṃ **anupādānaṃ,** tasmiṃ. Vaso pabhuttaṃ. ‘‘Vaso pabhutte āyatte’’ti hi nighaṇḍu. Na vaso **avaso,** tasmiṃ apabhutteti attho. Patitaṭṭhāneyeva upādānaṃ datvā aggiṃ kātuṃ vaṭṭati. Sukkhakhāṇukasukkharukkhādīsu ca aggiṃ dātuṃ na vaṭṭati. Sace pana ‘‘pathaviṃ appattameva nibbāpetvā gamissāmī’’ti deti, vaṭṭati, pacchā nibbāpetuṃ na sakkoti, avisayattā anāpatti. ‘‘Bhūmiyaṃ pātehī’’ti evampi vattuṃ na vaṭṭatīti.

Pathavīniddesavaṇṇanā niṭṭhitā.

35. Parikkhāraniddesavaṇṇanā

259-60. Chatte anto bahi ca pañcavaṇṇehi suttehi sibbituñca paṇṇe girikūṭaaḍḍhacandādiṃ chindituñca na vaṭṭatīti sambandho. **Chatte**ti tālapaṇṇe chatte. **Girikūṭaṃ** nāma makaradantakaṃ, **ādi**-saddena tādisaṃ aññaṃ vikārarūpaṃ saṅgahitaṃ. **Ghaṭaka**nti gehatthambhesu viya kayiramānaṃ ghaṭakaṃ. **Daṇḍe**ti chattadaṇḍe. **Lekhā**ti tahiṃ tahiṃ dinnā lekhā. **Sādisa**nti dīghena niddiṭṭhaṃ. **Bundamhi** mūle.

261. Thiratthaṃ chatte ekavaṇṇena sibbituṃ vā pañjaraṃ vinandhituṃ vā vaṭṭatīti sambandho. **Sibbitu**nti anto bahi ca sibbituṃ. **Ekavaṇṇenā**ti nīlādinā ekavaṇṇena. **Pañjara**nti chattadaṇḍagāhakasalākapañjaraṃ. **Thirattha**nti iminā na vaṇṇamaṭṭhatthāyāti dasseti. Bandhituṃ daṇḍe lekhā vaṭṭatīti sambandho. **Bandhitu**nti vātappahārena acalanatthaṃ chattamaṇḍalikaṃ rajjukehi gahetvā bandhanatthāya. **Lekhāvā**ti valayamiva ukkiritvā katā lekhā eva. **Vaṭṭatī**ti yadipi na bandhati, rajjukehi bandhituṃ yuttaṭṭhānattā vaṭṭati.

262. Cīvare ante vāpi paṭṭamukhe vāpi veṇipi vā saṅkhalikāpi vā aññaṃ sūcivikāraṃ vā pāḷikaṇṇikaādikaṃ kappabinduvikārampi vā na ca kappatīti sambandho. **Ante**ti cīvarapariyante, anuvāteti vuttaṃ hoti. **Paṭṭamukhe**ti paṭṭakoṭiyaṃ, dvinnaṃ paṭṭānaṃ saṅghaṭitaṭṭhānaṃ sandhāyetaṃ vuttaṃ. **Veṇī**ti varakasīsākārena sibbanaṃ. **Saṅkhalikā**ti biḷālabandhanākārena sibbanaṃ. **Aññaṃ sūcivikāraṃ vā**ti cīvaramaṇḍanatthāya kayiramānaṃ aññaṃ yaṃ kiñci sūcikammavikāraṃ vā. **Ṭīkāyaṃ** pana ‘‘satapadisadisaṃ aññaṃ vā sūcivikāraṃ na kappatī’’ti sāmaññena vuttaṃ. ‘‘Cīvaramaṇḍanatthāya nānāsuttakehi satapadisadisaṃ sibbantā āgantukapaṭṭaṃ ṭhapenti, aññampi yaṃ kiñci sūcikammavikāraṃ karonti, sabbaṃ na vaṭṭatī’’ti **aṭṭhakathāyaṃ** vuttattā pana nānāvaṇṇehi vā hotu, ekavaṇṇena vā hotu, cīvaramaṇḍanatthāya saṃsibbantānaṃ sūcikammavikāraṃ sandhāya vuttanti cīvaresu phālitaṭṭhānassa thirabhāvatthaṃ satapadisadisampi sibbituṃ vaṭṭatīti amhākaṃ khanti. **Pāḷi**-saddena, **kaṇṇika**-saddena ca kappa-saddalopena vā upacārena vā pāḷikappādayova gahitā. Pāḷi ca kaṇṇikā ca pāḷikaṇṇikāyo, tā ādi yassa aññassa tādisassāti viggaho. Tattha nīlāvaḷiādisaṇṭhānāya bindupantiyā yathā sobhati, tathā kayiramāno pāḷikappo. Tatheva bindusamūhe katthaci dassetvā kayiramāno kaṇṇikakappo.

263. **Gaṇṭhipāsakapaṭṭā**ti gaṇṭhino ca pāsakassa ca patiṭṭhānaṭṭhāne ṭhapetabbā paṭṭā. **Vaṭṭatī**ti ettha ‘‘gaṇṭhipāsakā’’ti katvā ‘‘catukoṇāva vaṭṭantī’’ti atthato vacanaṃ vipallāsetvā yojetabbaṃ. **Agghiya**nti cetiyasaṇṭhānena sibbanaṃ. Mūle ca agge ca ekasadisaṃ katvā muggarākārena sibbanaṃ **muggaro. Vikāra**nti vikāro, liṅgavipallāsena vuttaṃ. **Etthā**ti gaṇṭhipāsakapaṭṭesu.

264. **Koṇasuttā**ti napuṃsakaniddeso, gaṇṭhipāsakapaṭṭānaṃ koṇehi nīhaṭasuttakoṭiyo. **Pīḷakā**ti tāniyeva nivattetvā pīḷakākārena katāni. **Duviññeyyāvā**ti tesaṃ antesu ekavāraṃ gaṇṭhikaraṇena vā puna nivattetvā sibbanena vā duviññeyyā eva. **Gandhaṃ telaṃ vā**ti gandhaṃ vā telaṃ vā.

Kañcikapiṭṭhakhalikaādīnipi vaṭṭanti.

265. **Maṇinā**ti masāragallādipāsāṇena. **Na ca ghaṭṭeyyā**ti neva ghaṭṭeyya. **Aññena vā**ti muggaramusalādinā. Aṃsabaddhakakāyabandhanāni pana tathā kātuṃ vaṭṭati. **Doṇiyaṃ katvā na ca ghaṃseyyā**ti pakkarajanākiraṇadoṇiyaṃ ṭhapetvā bhūmiyaṃ jaṇṇukāni nihantvā ito cito ca āvijjhitvā neva ghaṃseyyāti attho.

266-7. **Kaṇṇakoṇakasuttānī**ti cīvararajanakāle lagganatthāya anuvāte catūsu koṇesu ca pāsakaṃ katvā bandhitāni suttāni, yāni ‘‘anujānāmi, bhikkhave, kaṇṇasuttaka’’nti (mahāva. 344) evaṃ anuññātāni. Kaṇṇasaṅkhātā koṇā kaṇṇakoṇakā, tesu suttāni. Gaṇṭhikapāsakapaṭṭesu pana kaṇṇakoṇakasuttānaṃ duviññeyyānameva kappiyatā heṭṭhā vuttāti cīvare ratteyeva tesaṃ chinditabbatā natthi, kaṇṇakoṇakasuttānaṃ chinditabbatāya vuttattā anuvātehi nikkhamitasuttānipi chinditabbānīti veditabbaṃ. Dhammakaraṇe chattavaṭṭiyaṃ lekhaṃ ṭhapetvā lekhā na vaṭṭatīti yojanā. **Chattavaṭṭiya**nti chattassa mukhavaṭṭiyaṃ. **Lekhā**ti upari vā heṭṭhā vā kucchiyaṃ vā aññā lekhā. Kuñcikāya ca pipphale ca maṇikā ca pīḷakā ca na vaṭṭantīti sambandho. **Maṇikā**ti ekā vaṭṭamaṇi. **Pīḷakā**ti sāsapamattikā muttarājisadisā bahuvaṭṭalekhā. **Daṇḍamhī**ti pipphaladaṇḍake.

268-9. Araṇiyaṃ mālādi ca pattamaṇḍale bhittikammañca na vaṭṭatīti sambandhitabbaṃ. **Araṇiya**nti uttarāraṇi adharāraṇi araṇidhanukañca sāmaññena gahitaṃ. **Pattamaṇḍale**ti tipusīsādimaye pattamaṇḍale. Ettha pana makaradaṇḍakaṃ vaṭṭati. **Heṭṭhā**ti kattarayaṭṭhiyā heṭṭhā. **Uddha**nti tassāyeva upari.

270-3. **Sammuñjanimhī**ti sammuñjaniyā liṅgavipallāso. **Avārita**nti itthirūpaṃ pana vāritaṃ. **Sovaṇṇamayampī**ti suvaṇṇamayampi. **Visāṇanāḷi** nāma visāṇamayā nāḷi. Ettha pana avuttānipi yāni kānici ārakaṇḍakadantakaṭṭhachedanapānīyaghaṭapānīyauḷuṅkacuṇṇabhājanādīni vuttānaṃ anulomānīti veditabbāni. Yo panettha vinayaññū tādisaṃ parikkhāraṃ disvā chindeyya vā chindāpeyya vā, anupavajjo soti veditabbanti.

Parikkhāraniddesavaṇṇanā niṭṭhitā.

36. Bhesajjaniddesavaṇṇanā

274-5. Janassa bhesajjaṃ kātuṃ dātuṃ vattuñca na labbhatīti sambandhiyaṃ. **Labbhatī**ti ettha ‘‘bhikkhunā’’ti kattā **‘‘bhesajja’’**nti vuttakammaṃ. Nanu ca **kātu**nti bhāvasādhanattā tassa avuttakammenāpi bhavitabbaṃ bhāve vihitakitakappaccayānaṃ payoge kammakārakassāpi icchitabbattāti? Saccaṃ, tathāpi padhānabhūtakammasattiyā abhidhāne sati appadhānakitakakiriyābhisambandhena guṇībhūtā kammasatti abhihitā viya viññāyati. Tathā ca vuttaṃ amhehi **yogavinicchaye** ‘‘padhānānuyāyitāya janavohārāya padhānasatyābhidhāne guṇasatti abhihitā viya pakāsatī’’ti. **Janassā**ti āgatāgatajanassa. Sahadhammīnañca pitūnañca tadupaṭṭhākabhikkhunissitabhaṇḍūnañca veyyāvaccakarassa ca bhikkhācariyaviññattisakehi bhesajjakaraṇaṃ labbhanti sambandho. Tattha **sahadhammina**nti saha caritabbo dhammo sīlasaddhāpaññāsaṅkhāto sahadhammo, so etesamatthīti sahadhammino, bhikkhu bhikkhunī sikkhamānā sāmaṇero sāmaṇerīti pañca, tesaṃ. Pitā ca mātā ca **pitaro** ekasesanayena, ubhinnaṃ sāmaññaniddeso vā, tesaṃ. **Bhikkhunissito** nāma yo vihāre sabbakammāni karonto bhikkhuṃ nissāya vasati. **Bhaṇḍu** nāma yo pabbajjāpekkho yāva pattacīvaraṃ paṭiyādiyati, tāva vihāre vasati, so paṇḍupalāso. **Veyyāvaccakarassā**ti attano upaṭṭhākassa. Etesu pana mātāpitaro sace rajjepi ṭhitā paccāsīsanti, akātuṃ na vaṭṭati. Mātaraṃ anāmasantena sabbaṃ parikammaṃ kātabbaṃ. Pitā pana sahatthena nahāpanasambāhanādīni katvā upaṭṭhātabbo.

276. Pitā ca mātā ca bhātā ca bhaginī cāti dvando pitā…pe… bhaginiyo. Mahanto ca cūḷo ca, mahācūḷā ca te pitā…pe… bhaginiyo cāti kammadhārayo. Tā ādi yesanteti aññapadattho. Mahācūḷasaddā pitādi-saddehi paccekaṃ yojetabbā ‘‘mahāpituno cūḷapituno’’tiādinā. **Ādi-**saddena panettha pitucchā mātulo, tesaṃ dasannampi yāva sattamā kulaparivaṭṭā puttaparamparañca saṅgaṇhāti. Tesaṃ sake bhesajjakaraṇaṃ labbhanti yojanā. Tesaṃ mahāpitādīnaṃ santake sati tena bhesajjakaraṇaṃ labbhatīti attho. **Nā**ti natthi ce. **Attaniye**ti bhikkhuno attano santake satīti attho. **Dātabbaṃ tāvakālika**nti tāvakālikaṃ katvā dātabbanti attho. Te pana sace paṭidenti, gahetabbaṃ, no ce denti, na codetabbā. Yāva tassa dānaṃ, tāva kālo assāti **tāvakālikaṃ**. Ṇiko samāsante.

277. **Bhesajjakaraṇādī**ti **ādi-**saddena anāmaṭṭhapiṇḍadānādīnaṃ gahaṇaṃ, **hi-**saddo hetumhi, hi yasmā etesu kuladūsanādayo na ruhanti, tasmā tesaṃ bhesajjakaraṇaṃ labbhaṃ, attaniye ca sati dātabbanti evamettha attho daṭṭhabbo. **Na rūhatī**ti na rohati nappavattati na hoti, āpattiṃ na janetīti adhippāyo. Tesaṃ atthāya ñātisāmaṇerehi vā bhesajjaṃ āharāpetabbaṃ, attano atthāya vā āharāpetvā dātabbaṃ. Tehipi ‘‘upajjhāyādīnaṃ āharissāmā’’ti vattasīsena āharitabbaṃ. Sace aññepi ye gilānā hutvā vihāraṃ pavisanti, tesaṃ sabbesampi apaccāsīsantena bhesajjaṃ kātabbaṃ. Saddhaṃ kulaṃ hoti bhikkhusaṅghassa mātāpituṭṭhānīyaṃ, tatra ce koci gilāno hoti, tassatthāya ‘‘bhante, itthannāmassa rogassa kiṃ bhesajjaṃ karontī’’ti kappiyaṃ katvā pucchanti, idañcidañca gahetvā karontīti vaṭṭati, bhikkhūhi aññamaññaṃ vā kathā kātabbā.

278. Channaṃ mātādīnañca dāmarikacorassa issariyassa anāmaṭṭho piṇḍapāto dātuṃ avāritoti yojetabbaṃ. **Channa**nti mātādīnaṃ channaṃ majjhe. **Mātādīna**nti bhikkhunissitaṃ ṭhapetvā avasesānaṃ pañcannaṃ mātādīnaṃ. ‘‘Channa’’nti pana yojanāya aṭṭhakathāya virujjhati. Tattha hi ‘‘mātāpitūna’’ntiādinā bhikkhunissitaṃ ohāya satteva vuttā. **Ācariyabuddhadattattherena** ca tatheva vuttaṃ –

‘‘Anāmaṭṭhopi dātabbo, piṇḍapāto vijānatā;
Dvinnaṃ mātāpitūnampi, tadupaṭṭhāyakassa ca.

‘‘Issarassāpi dātabbo, coradāmarikassa ca;
Bhaṇḍukassattano ceva, veyyāvaccakarassapī’’ti. (vinaya vi. 493-495);

Dāmarikacorassāti rajjaṃ patthayamānassa pākaṭacorassa. **Anāmaṭṭho**ti apabbajitassa hatthato laddhā attanā aññena vā pabbajitena aggahitaaggo, ayaṃ anāmaṭṭhapiṇḍapāto. Paṭisanthāro ‘‘vihārappattaṃ āgantukaṃ vā daliddādiṃ vā disvā ‘pānīyaṃ pivā’ti dātabbaṃ, pādamakkhanatelaṃ dātabbaṃ, kāle āgatassa yāgubhattaṃ, vikāle āgatassa sace taṇḍulā atthi, taṇḍulā dātabbā, sayanaṭṭhānaṃ dātabbaṃ, corānaṃ pana saṅghikampidātabba’’nti vutto. Avasesapaṭisanthāro pana apaccāsīsantena kātabbo. Tathā dhammapaṭisanthāropi yassa kassaci dātabbova.

279. **Tesa**nti aññātakādīnaṃ gihīnaṃ. **Kayirā**ti ‘‘bhaṇathā’’ti vutte kareyya. ‘‘Na karomā’’ti vutte sace vippaṭisārino bhavissanti, kātabbaṃ. **Nattano**ti attano suttodakehi na kayirāti yojanīyaṃ. Evaṃ sāmaññena paritte paṭipajjanavidhiṃ dassetvā idāni āṭānāṭiyaparitte paṭipajjitabbavidhiṃ dassetuṃ **‘‘bhaṇitabba’’**ntiādimāha. **Bhaṇāpente**ti ‘‘bhaṇathā’’ti ajjhesanapubbakaṃ payojente. **Parittaṃ sāsanogadha**nti paṭhamameva āṭānāṭiyasuttaṃ abhaṇitvā sāsanapariyāpannaṃ mettasuttaṃ dhajaggasuttaṃ ratanasuttanti imāni suttāni sattāhaṃ bhaṇitvā yathāparikammaṃ parittaṃ āṭānāṭiyaparittaṃ bhaṇitabbanti yojanā.

280. ‘‘Āgantvā sīlaṃ detu, dhammaṃ parittañca bhāsatū’’ti kenaci pesito gantvā sīlaṃ vā dātuṃ dhammaṃ parittaṃ vā vattuṃ labbhatīti sambandho.

Bhesajjaniddesavaṇṇanā niṭṭhitā.

37. Uggahaniddesavaṇṇanā

281. Puggala-saddamatte payutte attanopi gahaṇasambhavo siyāti byabhicāratthaṃ **añña**-saddappayogo. Sati sambhave byabhicāre visesanaṃ sātthakaṃ hotīti. **Dasabhedampi ratana**nti ‘‘muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅko masāragalla’’nti (pāci. 506) evaṃ vuttaṃ dasabhedampi ratanaṃ. **Uggaṇhantassā**ti gaṇhantassa sampaṭicchantassa.

282-3. Tesu attatthaṃ uggaṇhantassa dvīsu nissaggīti sambandho. **Tesū**ti tesu dasasu majjhe. **Dvīsū**ti rajatajātarūpasaṅkhātesu dvīsu nissaggiyavatthūsu. **Attattha**nti iminā navakammādīnaṃ pañcannaṃ atthāya dukkaṭanti dīpeti. **Sesesu dukkaṭa**nti avasesesu aṭṭhasu sabbesampi atthāya uggaṇhantassa dukkaṭanti attho. Gaṇañca saṅghañca puggalañca anāmasitvā ‘‘cetyassa navakammassa dammī’’ti vutte ca na paṭikkhipeti sambandhanīyaṃ. **Na paṭikkhipe**ti iminā saṅghādiṃ āmasitvā vutte paṭikkhipanaṃ dīpeti. Paṭikkhitte ‘‘kappiyakārakānaṃ vā hatthe bhavissati, mama purisānaṃ mayhameva vā hatthe bhavissati, kevalaṃ tumhe paccaye paribhuñjathā’’ti vadati, vaṭṭati. Catupaccayatthāya ca dinnaṃ yena yena attho hoti, tadatthaṃ upanetabbaṃ. Tesaṃ cīvaratthāya dinnaṃ cīvareyeva upanetabbaṃ. Sace cīvarena tādiso attho natthi, piṇḍapātādīhi saṅgho kilamati, saṅghasuṭṭhutāya apaloketvā tadatthāyapi upanetabbaṃ. Esa nayo piṇḍapātagilānapaccayatthāya dinnepi. Senāsanatthāya dinnaṃ pana garubhaṇḍattā tattheva upanetabbaṃ, senāsanesu nassantesu jagganatthaṃ mūlacchejjaṃ akatvā avissajjetvā yāpanamattaṃ paribhuñjitabbaṃ.

284. Khettādīnaṃ kesañci dukkaṭavatthūnaṃ sampaṭicchanūpāyaṃ dassetuṃ **‘‘khetta’’**ntiādi vuttaṃ. Tattha **khetta**nti pubbaṇṇaviruhanaṭṭhānaṃ. **Vatthu**nti aparaṇṇaucchuphalādīnaṃ viruhanaṭṭhānaṃ. **Dāsapasvādika**nti dāsapasupupphārāmaphalārāmādikaṃ. Paṭikkhipitvā kappiyena kamena ca gaṇheyyāti sambandho. **Kappiyena kamena cā**ti ettha **kama**-saddo vohārappaṭipāṭivacano, tasmā paresaṃ attano ca kappiyavohārakkamenevāti attho.

So ca **khettavatthū**su tāva ‘‘cattāro paccaye paribhuñjathā’’ti vā ‘‘kappiyakārakānaṃ hatthe bhavissatī’’ti vā ‘‘saṅgho kappiyabhaṇḍaṃ bhuñjatū’’ti vā ‘‘sīmaṃ demā’’ti vā parehi vutto, ‘‘sādhu, upāsaka migapakkhino ettha nibbhayā sukhena jīvissantī’’ti attanā vā taḷāke yathāvutteneva ‘‘udakaṃ paribhuñjissanti, bhaṇḍakaṃ dhovissanti, migapakkhino pivissantī’’ti parehi vā ‘‘sādhu, upāsaka, saṅgho pānīyaṃ pivissatī’’tiādinā attanā vā **dāse** ‘‘ārāmikaṃ dammi, veyyāvaccakaraṃ dammi, kappiyakārakaṃ dammī’’ti vā **pasūsu** ‘‘pañcagorasaparibhogatthāya dammī’’ti **ārāme** ‘‘vanaṃ dammī’’ti evamādinā vutto veditabbo. Sace pana koci abyatto akappiyavohārena khettādiṃ paṭiggaṇhāti vā kāreti vā, taṃ bhikkhūhi na paribhuñjitabbaṃ, taṃ nissāya laddhaṃ kappiyabhaṇḍampi akappiyameva. Abyattena pana lajjībhikkhunā kārāpitesu kiñcāpi paṭiggahaṇaṃ kappiyaṃ, bhikkhussa payogapaccayā uppannena missattā visagatapiṇḍapāto viya, akappiyamaṃsabhojanaṃ viya ca dubbinibbhogaṃ hoti, sabbesaṃ akappiyameva.

285-6. Nava…pe… kiriyā ca anave mattikuddhāraṇañca bandho ca āḷiyā thirakāro ca anave kedāre atirekabhāgaggahaṇañca nave ca aparicchinnabhāge sasse ‘‘ettake dethā’’ti kahāpaṇuṭṭhāpanañcāti sabbesampi akappiyanti sambandho. Mātikā ca kedāro ca taḷāko cāti dvando mātika…pe… taḷākā. Tesaṃ kiriyāti samāso. **Anave**ti catupaccayavasena paṭiggahite purāṇataḷāke. Udakavasena paṭiggahite pana suddhacittānaṃ vaṭṭati. **Bandho**ti pāḷiyā bandho. Porāṇakedāre niyamitapakatibhāgattā āha **‘‘anave’’**ti. **Aparicchinnabhāge**ti ‘‘ettake bhūmibhāge ettako bhāgo dātabbo’’ti evaṃ aparicchinnabhāge.

287-9. ‘‘Kasa vappa’’ iccādiṃ avatvā ca ‘‘ettakāya bhūmiyā ettako bhāgo deyyo’’ti bhūmiṃ vā patiṭṭhāpeti, tassevetamakappiyanti sambandho. **Ca**-saddo avadhāraṇe. **Patiṭṭhāpetī**ti yo bhikkhu patiṭṭhāpeti. **Tassevā**ti tassa patiṭṭhāpakabhikkhusseva. **Eta**nti patiṭṭhāpitabhūmito laddhadhaññaṃ ‘‘ettake bhūmibhāge sassaṃ kataṃ, ettakaṃ gaṇhathā’’ti evaṃ vadante pamāṇagaṇhanatthaṃ daṇḍarajjubhi minane vā khale ṭhatvā rakkhaṇe vā taṃ nīharāpane vā koṭṭhāgārādipaṭisāmane vā etaṃ tasseva akappiyanti sambandhanīyaṃ. **Patiṭṭhāpeti cā**ti so bhikkhu patiṭṭhāpeti ca. **Kata**nti amhehi kataṃ. **Vadanteva**nti evaṃ kassake vadante. **Pamāṇa**nti bhūmippamāṇaṃ. **Nīharāpane**ti khalato gehassa nīharāpane. **Eta**nti mitaladdharakkhitādikaṃ. **Tassevā**ti mānakarakkhakādino eva. Apubbassa anuppāditattā aññesaṃ kappatīti āha **''tassevetamakappiya''**nti.

290. Paṭisāmanappasaṅgenāha **''paṭisāmeyyā''**tiādi. Pitusantakampi gihisantakaṃ yaṃ kiñcīti sambandho. **Pitusantaka**nti pitā ca mātā ca pitaro, tesaṃ santakaṃ. **Gihisantaka**nti iminā pañcannaṃ sahadhammikānaṃ santakaṃ yaṃ kiñci parikkhāraṃ paṭisāmetuṃ vaṭṭatīti dīpeti. **Yaṃ kiñcī**ti kappiyaṃ akappiyaṃ vā antamaso mātukaṇṇapiḷandhanatālapaṇṇampi. **Bhaṇḍāgārikasīsenā**ti sīsaṅgamiva padhānaṃ yaṃ kiñci ''sīsa''nti idha upacāravasena vuccati, tathā bhaṇḍāgārikasaddopi bhāvappadhāno, bhaṇḍāgāriko bhaṇḍāgārikattaṃ sīsaṃ padhānanti visesanaparapade kammadhārayo, tena, bhaṇḍāgārikattassa padhānakaraṇenāti attho.

291-2. **Avassaṃ paṭisāmiya**nti avassaṃ saṅgopetabbaṃ. **Vuttepī**ti mātāpitūhi vuttepi.

293-4. Vaḍḍhakiādayo vā rājavallabhā vā ''sakaṃ parikkhāraṃ vā sayanabhaṇḍaṃ vā paṭisāmetvā dehī''ti yadi vadanti, chandatopi bhayāpi na kareyyāti yojanā. **Parikkhāra**nti vāsipharasuādiupakaraṇabhaṇḍaṃ. **Chandatopi bhayāpī**ti vaḍḍhakiādīsu chandena, rājavallabhesu bhayena.

295-6. Paṭisāmituṃ vaṭṭatīti yojetabbaṃ. **Saṅkantī**ti yādise padese ''bhikkhūhi vā sāmaṇerehi vā gahitaṃ bhavissatī''ti saṅkaṃ uppādenti, tādise vihārāvasathassantoti yojanīyaṃ. **Vihārāvasathassā**ti vihārassa ca āvasathassa ca. **Ratana**nti dasavidhaṃ ratanaṃ. **Ratnasammata**nti vatthādikaṃ. **Nikkhipeyyā**ti sāmike diṭṭhe niyametvā dātuṃ ''ettakā kahāpaṇā''tiādinānurūpena mattikalañchanādinimittena vā saññāṇaṃ katvā nikkhipeyya. **Gahetvānā**ti tādise asati attanāva gahetvā. **Tādise**ti ratane vā ratanasammate vā sati. **Sāmikānāgamaṃ ñatvā**ti yadi attani āsaṅkanti, maggā okkamma nisīdiya pacchā sāmikānaṃ anāgamanaṃ viññāya. **Patirūpa**nti ratanasammate paṃsukūlaggahaṇaṃ ratane nirussukkagamananti evarūpaṃ bhikkhūnaṃ anurūpanti.

Uggahaniddesavaṇṇanā niṭṭhitā.

38. Dūsananiddesavaṇṇanā

297. **Dadato**ti sasantakaṃ parasantakañca dentassa. **Kuladūsanadukkaṭa**nti attano duppaṭipattiyā kulānaṃ dūsanaṃ pasādavināsanaṃ kuladūsanaṃ, tena dukkaṭaṃ kuladūsanadukkaṭaṃ.

298. Ettha saṅghikaṃ garubhaṇḍaṃ issarena dentassa thullaccayanti sambandho. **Etthā**ti etesaṃ pupphādīnaṃ majjhe. **Issarenā**ti taddhitalopena vuttaṃ, issariyena issaravatāyāti attho. **Dentassā**ti kulasaṅgahatthāya issaravatāya dadato. **Thullaccaya**nti kulasaṅgahatthāya dadato ''kuladūsanadukkaṭa''nti sāmaññavihitadukkaṭena saddhiṃ ''pañcimāni, bhikkhave, avissajjiyāni, na vissajjetabbāni saṅghena vā gaṇena vā puggalena vā, vissajjitānipi avissajjitāni honti. Yo vissajjeyya, āpatti thullaccayassā''ti (cūḷava. 321) evaṃ vuttathullaccayanti attho. Aññattha thullaccayameva. Senāsanatthāya niyamitepi eseva nayo. Saṅghassa santakaṃ theyyā dentassa dukkaṭādīnīti sambandhitabbaṃ. **Dentassā**ti vuttanayameva. **Dukkaṭādīnī**ti kulasaṅgahatthāya dadato kuladūsanadukkaṭena saddhiṃ māsake vā ūnamāsake vā dukkaṭaṃ, atirekamāsake vā ūnapañcamāsake vā thullaccayaṃ, pañcamāsake vā atirekapañcamāsake vā pārājikanti evaṃ dukkaṭādīni hontīti attho. Aññattha dukkaṭādīneva.

299-300. Kulasaṅgahatthaṃ phalapupphūpagaṃ rukkhaṃ sabbathā ropetuñca ropāpetuñca jaggituñca na vaṭṭatīti sambandhanīyaṃ. **Ca**-saddo ocinituṃ ocināpetuṃ, ganthituṃ ganthāpetunti ca avuttāni ca samuccinoti. Phalapupphāni sampādanavasena upagacchatīti **phalapupphūpagaṃ. Sabbathā**ti kappiyavohāraakappiyavohārapariyāyaobhāsanimittakammavasena sabbappakāreneva. Tattha **kappiyavohāro** nāma ''imaṃ rukkhaṃ jāna, imaṃ āvāṭaṃ jāna, imaṃ mālāvacchaṃ jāna, ettha udakaṃ jānā''ti vacanaṃ, sukkhamātikāya ujukaraṇañca. Tabbipariyāyena **akappiyavohāro** nāma. **Pariyāyo** nāma ''paṇḍitena mālāvacchādayo ropāpetabbā, na cirasseva upakārāya saṃvattantī''tiādivacanaṃ. **Obhāso** nāma kuddālakhaṇittādīni ca mālāvacche ca gahetvā ṭhānaṃ. **Nimittakammaṃ** nāma kuddālaudakabhājanādīnaṃ āharitvā samīpe ṭhapanaṃ. **Jaggitu**nti vadanti udakasecanādīni katvā. Ganthanaganthāpanesu pana sabbāpi cha pupphavikatiyo veditabbā ganthimaṃ gopphimaṃ vedhimaṃ veṭhimaṃ pūrimaṃ vāyimanti. Nāmavaseneva panetesaṃ viseso veditabbo. Taṃ pana kulasaṅgahato aññatrāpi bhikkhussa kātumpi akappiyavacanena kārāpetumpi na vaṭṭati. ''Evaṃ jāna, evaṃ kate sobheyya, yathā etāni pupphāni na vikiriyanti, tathā karohī''tiādinā pana kappiyavacanena kārāpetuṃ vinā kulasaṅgahaṃ vaṭṭati. **Ropanādīnī**ti akappiyapathaviyaṃ ropāpanasiñcāpanādīni, aññattha ropanādīni.

301-2. Idāni pupphadānādīsu aṭṭhasu kulasaṅgahavatthūsu avasesāni dve dassetuṃ **''vuttāvā''**tiādimāha. **Vuttāva micchājīvavivajjanā**yaṃ vuttā eva. Jaṅghapesane vinicchayo vuccatīti pāṭhaseso. Pitaro bhaṇḍuṃ sakaṃ veyyāvaccakaraṃ ṭhapetvā gihikammesu dūtasāsanaṃ haraṇe padavārena dukkaṭanti sambandho. Sahadhammikesu vattabbameva natthīti pitādayova vuttā. **Gihikammasū**ti visayasattamī. **Padavārenā**ti padakkamena, pade padeti adhippāyo. Paṭhamaṃ sāsanaṃ aggahetvāpi puna vadato dukkaṭanti yojetabbaṃ. **Punā**ti pacchā. ''Ayaṃ dāni so gāmo, handa naṃ sāsanaṃ ārocemī''ti maggā okkamantassa ca pade pade vadato ca dukkaṭanti adhippāyo. Tassa pana sāsanaṃ paṭikkhipitvā sayameva kāruññe ṭhitena gantvā attano patirūpaṃ sāsanaṃ ārocetuṃ, ''mama vacanena bhagavato pāde vandathā''tiādikaṃ gihīnaṃ kappiyasāsanaṃ harituñca vaṭṭati.

303. **Abhūtārocanarūpiyasaṃvohāruggahādisā**ti abhūtārocanāya rūpiyasaṃvohāre ca uggahe uppannapaccaye ādisanti kathenti pakāsentīti abhūtā…pe… hādisā, taṃsadisāti vuttaṃ hoti.

304. Pitūnaṃ harāpetvā haritvāpi pupphāni vatthupūjatthaṃ dātuṃ, sesañātīnaṃ pattānaṃ vatthupūjatthaṃ dātunti yojanīyaṃ. ''Harāpetvā haritvā''ti vutte ''pakkositvā pakkosāpetvā vā''ti vuttameva siyāti na vuttaṃ. **Pattāna**nti pakkosakena pattāpi gahitā. **Vatthupūjattha**nti ratanattayapūjanatthaṃ. Upāsakānampi pana sampattānaṃ vatthupūjatthaṃ dātuṃ vaṭṭatiyeva. **Liṅgādipūjattha**nti sivaliṅgagiṇḍubimbādipūjanatthaṃ.

305. **Tathā phala**nti iminā pupphe vuttaṃ sabbaṃ apadisati. **Paribbayavihīnāna**nti paribbayaṃ pātheyyaṃ vihīnaṃ naṭṭhaṃ yesaṃ āgantukānanti samāso. **Sapara**nti attano vissāsikā. **Aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.436-437) pana ''attano santakaṃyevā''ti vacanaṃ thullaccayādivibhāgato mocetvā vuttaṃ.

306. Sammatena deyyanti yojanā. **Deyya**nti catutthabhāgaṃ dātabbaṃ. Itarena tu apaloketvā dātabbanti sambandhitabbaṃ. **Itarena tu** asammatena pana.

307. **Paricchijjā**ti ''ettakāni phalāni dātabbānī''ti evaṃ phalaparicchedena vā ''imehi rukkhehi dātabbānī''ti evaṃ rukkhaparicchedena vā paricchinditvā. **Tato**ti paricchinnaphalato rukkhato vā. Yācamānassa gilānassetarassa vāti sambandhanīyaṃ. **Rukkhāva dassiyā**ti ''idha phalāni sundarāni, ito gaṇhathā''ti avatvā ''ito gahetuṃ labbhatī''ti rukkhā vā dassetabbā.

308. Idāni aṭṭhasu pupphādīnaṃ catunnaṃ vinicchayaṃ dassetvā yathāvuttaphalapupphavinicchayaṃ avasesesu catūsu apadisanto **''sirīsā''**tiādimāha. **Sirīsacuṇṇakasavādicuṇṇe**ti kasāvaṃ yaṃ kiñci ādi yassa, tameva cuṇṇaṃ, sirīsacuṇṇañca kasāvādicuṇṇañcāti samāso. ''Sirīsacuṇṇaṃ vā aññaṃ vā kasāva''nti hi **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.436-437) vuttaṃ. ''Kasāvādī''ti vattabbe rassena vuttaṃ. **Sesesū**ti veḷuādīsu tīsu. Pāḷiyā avuttassāpi **aṭṭhakathāyaṃ** vuttattā āha **''paṇṇampettha pavesaye''**ti. **Etthā**ti pupphādīsūti.

Dūsananiddesavaṇṇanā niṭṭhitā.

39. Vassūpanāyikaniddesavaṇṇanā

309-310. Purimikā pacchimikā iti vassūpanāyikā duveti sambandho. Āsāḷhipuṇṇamāya anantare pāṭipadadivase upagantabbā pacchimikāya pure bhavāti purimā, sā eva **purimikā**. Tato pacchā bhavā aparāya puṇṇamāya anantare pāṭipadadivase upagantabbā **pacchimikā**. Upanayanaṃ pāpuṇanaṃ upagamanaṃ upanāyikā, **vassa**nti vuṭṭhi, idha pana vassakālaṃ ‘‘vassa’’nti upacārena gahetvā tattha vāso upacāreneva ‘‘vassa’’nti vuccati, vassassa vassāvāsassa upanāyikā vacībhedavasena vā ālayakaraṇavasena vā upagamanaṃ **vassūpanāyikā**. Tattha ālayapariggāho ca vacībhedo cāti purimikā vassūpanāyikā duve, ālayapariggāho ca vacībhedo cāti pacchimikā vassūpanāyikā duvebhi sambandhitabbaṃ. **Tatthā**ti tāsu dvīsu. Tadubhayaṃ dassetuṃ **‘‘ediso’’**tiādi vuttaṃ. So ālayapariggāho ca vacībhedo ca ‘‘imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemi, idha vassaṃ upemī’’ti ediso, etādisoti attho. Ettha ca kamuppattianādarā vacībhedo paṭhamaṃ vutto. Ubhayathā vassaṃ upagantuṃ vaṭṭati. Teneva **aṭṭhakathāyaṃ** (vi. saṅga. aṭṭha. 179; mahāva. aṭṭha. 207) ‘‘sacepi ‘idha vassaṃ vasissāmī’ti ālayo atthi, asatiyā pana vassaṃ na upeti, gahitasenāsanaṃ suggahitaṃ, chinnavasso na hoti, pavāretuṃ labhatiyeva, vināpi hi vacībhedaṃ ālayakaraṇamattenapi vassaṃ upagatameva hotī’’ti vuttaṃ. Nāvāsatthavajesu pana pariyesitvā senāsanaṃ alabhantena ālayakaraṇamatteneva upagantabbaṃ. Upagacchantena ca vihāraṃ paṭijaggitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā sabbaṃ cetiyavandanādisāmīcikammaṃ niṭṭhāpetvā upagantabbaṃ. Ālayapariggahe ālayaṃ dassetuṃ **‘‘cittuppādettha ālayo’’**ti āha. **Etthā**ti dvīsu.

311. **Tadahū**ti tasmiṃ vassūpanāyikadivase. **Jāna**nti ‘‘ajja vassūpanāyikā’’ti jānanto, **anupagacchato**timassa visesanaṃ.

312. **Dutiya**nti pacchimikaṃ. **Anupagato**ti kenaci antarāyena purimikaṃ anupagato. **Temāsa**nti purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ. Vassaṃ upagantvā pana aruṇaṃ anuṭṭhāpetvāpi tadaheva sattāhakaraṇīyena pakkamantassāpi antosattāhe nivattentassāpi anāpatti.

313-5. Mātāpitūnaṃ pañcannaṃ sahadhammikānañca atthāya gilānatadupaṭṭhākabhattaṃ osadhañca esissaṃ vā pucchissāmi vā upaṭṭhissaṃ vā gantvā ahaṃ nābhirataṃ vūpakāsessaṃ vā kukkuccaṃ vinodanañca diṭṭhiṃ vivecanañca garukādikaṃ vuṭṭhānaṃ vāpi ussukkaṃ vāpi karissaṃ vāpi kāressaṃ vāpīti evamādinā sattāhakiccena pahitepi vā apahitepi vā gantuṃ labbhanti yojanā.

Ettha pana labbhamānakavasena yojetvā vakkhamānanayena attho veditabbo. Mātādisutiyā teyeva gilāna-saddena gayhanti, tesaṃ upaṭṭhākā tadupaṭṭhākā, gilānā ca tadupaṭṭhākā ca, tesaṃ bhattanti samāso. **Osadha**nti tesaṃyeva gilānānaṃ bhesajjaṃ. **Esissa**nti pariyesissāmi. **Pucchissāmī**ti teyeva sattajane gilāne pucchissaṃ. **Upaṭṭhissa**nti teyeva gilāne upaṭṭhahissāmi. Abhiramatīti abhirato, visabhāgarūpādidassanena sāsane na abhirato **nābhirato**. Abhiramaṇaṃ vā abhirataṃ, natthi abhiratamassāti **nābhirato,** taṃ. Sahadhammikesu yo nābhirato, taṃ **vūpakāsessaṃ** vikkhepaharaṇatthaṃ aññattha nayissāmi. **Kukkucca**nti pañcannaṃyeva uppannaṃ vinayakukkuccaṃ. Kitakayoge vikappena dutiyā. **Diṭṭhi**nti tesaṃyeva micchādiṭṭhiyā. **Garukamādika**nti garukaṃ ādi yassāti viggaho. **Ādi-**saddena sāmaṇerānaṃ vassapucchanaṃ, sikkhāsamādayitukāmatā, tajjanīyādikammakaraṇaṃ saṅgahitaṃ. **Vuṭṭhāna**nti bhikkhuno garukāpattiyā parivāsamānattadānādīhi vuṭṭhānaṃ. **Ussukka**nti vassapucchanādiussukkaṃ. **Evamādinā**ti ettha **ādi-**saddena diṭṭhigatādīnaṃ dhammakathākaraṇādiṃ saṅgaṇhāti. **Gantuṃ labbha**nti ettha gacchantena antoupacārasīmāyaṃ ṭhiteneva ‘‘antosattāhe āgacchissāmī’’ti ābhogaṃ katvā gantabbaṃ. Sace ābhogaṃ akatvā upacārasīmaṃ atikkamati, chinnavasso hotīti vadanti. **Sattāhakiccenā**ti sattāhassa labbhamānakaṃ vuttaṃ vakkhamānañca saṅghakammādi kiccaṃ sattāhakiccaṃ. Sattamaaruṇamattasseva vihāre uṭṭhāpanīyattā sattāhassa sākallena gahaṇaṃ.

316. **Saṅghakamme vaje**ti saṅghassa kicce uposathāgārādīsu senāsanesu vā cetiyachattavedikādīsu vā antamaso puggalikasenāsanesu vāpi kattabbanimitte vajeyyāti attho. Dhammasavanatthaṃ nimantito vāpi vaje, garūhi pesito vāpi vaje, garūnaṃ passituṃ vāpi vajeti yojetabbaṃ. **Nimantito**ti ettha sace paṭhamaṃyeva katikā katā hoti, ‘‘asukadivasaṃ nāma sannipatitabba’’nti nimantitoyeva nāma hoti. **Garūhī**ti ācariyupajjhāyehi. **Pahito**ti bhaṇḍadhovanādiatthāya pesito. **Passitu**nti agilānepi.

317. Bhaṇḍa…pe… dassane na vajeti yojanīyaṃ. Etthāpi nimittatthe sattamī. **Bhaṇḍaṃ** nāma cīvaraṃ. **Ñātī** mātāpitūhi aññe. **Upaṭṭhākā** upāsakā. ‘‘Ajjeva āgamissa’’nti adūrago na pāpuṇeyya, labbhanti sambandho. **Labbha**nti imassa apāpuṇanaṃ vuttakammaṃ. **Ajjevāgamissa**nti sāmantavihāraṃ gantvā puna āgacchantassa antarāmagge sace aruṇuggamanaṃ hoti, vassacchedopi na hoti, ratticchedadukkaṭañca natthīti vadanti.

318. **Sesañātīhī**ti mātāpitūhi avasesañātīhi. **Niddisitvāvā**ti dānadhammasavanādīni. ‘‘Pahite pesite’’ti cettha ‘‘labbha’’nti anuvattanīyaṃ.

319. **Attano antarāye satī**ti corasarīsapavāḷajīvitabrahmacariyantarāye, antamaso bhesajjālābhapatirūpaupaṭṭhākālābhepi. ‘‘Vassacchedakāraṇampi sattāhakaraṇīyaṃ siyā’’ti keci porāṇā vadanti, taṃ yuttaṃ viya dissati, sabbathā vassacchedena bahi vāsāya anuññātakāraṇaṃ sattāhamattaṃ bahi vītināmetvā antovihāreyeva vāsena vassacchedākāraṇaṃ kathaṃ nāma na siyāti. Chinnavasso no pavārayeti sambandho.

320. ‘‘Asenāsanikenā’’ti imināva viññāyamānatthattepi **‘‘ajjhokāse cā’’**ti vacanaṃ ‘‘ahaṃ abbhokāsiko, kiṃ me senāsanenā’’ti vāsānivattanatthaṃ vuttaṃ. **Rukkhassa susire**ti suddhe rukkhasusire. Mahantassa pana susirassa anto padaracchadanakuṭikaṃ katvā pavisanadvāraṃ yojetvā upagantuṃ vaṭṭati. ‘‘Viṭapepi aṭṭakaṃ bandhitvā’’tiādi vuttanayameva. Tathā chattacāṭīsupi tadanurūpena veditabbaṃ. **Chavakuṭi** nāma ṭaṅkitamañcādibhedā kuṭi. Tattha **ṭaṅkitamañco** nāma dīghe mañcapāde majjhe vijjhitvā aṭaniyo pavesetvā kato, catunnaṃ pāsāṇānaṃ upari pāsāṇaṃ attharitvā katampi ṭaṅkitamañco.

321. **Asenāsanikenā**ti yassa tiṇapaṇṇaiṭṭhakasilāsudhāsaṅkhātānaṃ pañcannaṃ chadanānaṃ aññatarena channaṃ yojitadvārabandhanaṃ senāsanaṃ natthi, tena. Idaṃ pana vacībhedaṃ katvā adhiṭṭhānaṃ sandhāya vuttanti vadanti, tadayuttaṃ, tathā ca sati nāvādīsu viya visuṃ vidhānena bhavitabbanti. **Nāvāsatthavajūpago**ti iminā asenāsanikena nāvādīsu vassaṃ upagantuṃ vaṭṭatīti dīpeti. Tattha ca kuṭikaṃ pariyesitvā labhantena tattha pavisitvā vihārābhāvato ‘‘vihāre’’ti avatvā ‘‘idha vassaṃ upemī’’ti tikkhattuṃ vattabbaṃ, alabhantena ālayo kātabbo. **Pavāretuñcā**ti **ca**-saddena vassacchedanimittāya āpattiyā abhāvaṃ sampiṇḍeti. ‘‘Vaje satthe nāvāyanti tīsu ṭhānesu natthi vassacchede āpatti, pavāretuñca labbhatī’’ti (mahāva. aṭṭha. 203) **aṭṭhakathāyaṃ** vuttaṃ. Vassacchedeti ca ‘‘anujānāmi, bhikkhave, yena vajo tena gantu’’nti (mahāva. 203) vuttattā, satthassa nāvāya ca gamanasabhāveneva ṭhitattā ca vassūpagataṭṭhāne avasitvā aññattha gamanamattaṃ sandhāya vuttanti veditabbaṃ.

Vassūpanāyikaniddesavaṇṇanā niṭṭhitā.

40. Avebhaṅgiyaniddesavaṇṇanā

322-5. Ārāmā…pe… mattikabhaṇḍānīti ete pañca avibhājiyāti sambandhitabbaṃ. **Pañcā**ti ‘‘ārāmārāmavatthūni eka’’ntiādinā rāsivasena pañca, sarūpavasena panetāni paṇṇaṃ tiṇe pakkhipitvā pañcavīsatividhāni honti. Tathā cāha –

‘‘Dvisaṅgahāni dve honti, tatiyaṃ catusaṅgahaṃ;
Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhabhedanaṃ.

‘‘Iti pañcahi rāsīhi, pañcanimmalalocano;

Pañcavīsavidhaṃ nātho, garubhaṇḍaṃ pakāsayī''ti. (cūḷava. aṭṭha. 321);

Tattha **ārāmo** nāma pupphārāmo vā phalārāmo vā. **Ārāmavatthu** nāma tesaṃyeva patiṭṭhānokāso, vinaṭṭhesu vā tesu porāṇakabhūmibhāgo. **Vihāro** nāma pāsādādi yaṃ kiñci senāsanaṃ. **Lohakumbhī** nāma kāḷalohena vā tambalohena vā katakumbhī. **Kaṭāhādī**supi eseva nayo. Ettha **bhāṇaka**nti arañjaro vuccati. **Vārako**ti ghaṭo. Rāsiṃ apekkhitvā **ete**ti pulliṅganiddeso. **Avibhājiyā**ti mūlacchejjavasena avebhaṅgiyā. Parivattanavasena pana paribhuñjantassa vissajjentassa ca anāpatti. **Avissajjiyāni cā**ti **ca-**saddena avebhaṅgiyāni cāti avuttaṃ sampiṇḍeti.

326-8. Ekantagarubhaṇḍattā ādito tayo rāsī ṭhapetvā catuttharāsito paṭṭhāya garubhaṇḍāgarubhaṇḍe vibhajituṃ **''vallī''**tiādi āraddhaṃ. Aḍḍhabāhumattāpi valli ca aṭṭhaṅgulāyato veḷu ca muṭṭhimattampi tiṇādi ca ekampi paṇṇañca pākatā vā pañcavaṇṇā vā tālapakkappamāṇāpi mattikā ca tālapakkappamāṇāpi sudhā ca tālapakkappamāṇāpi kaṅguṭṭhaādikā ca dinnā vā tatthajātakā vā saṅghikā rakkhitā abhājiyā, rajjuyottādi ca dinnā saṅghikā abhājiyāti yojanā. **Veḷu** pariṇāhato paṇṇasūcidaṇḍamatto gahetabbo. **Tiṇaṃ** muñjaṃ pabbajañca ādisaddasaṅgahitaṃ ṭhapetvā avasesaṃ yaṃ kiñci tiṇaṃ. **Paṇṇo** aṭṭhaṅgulappamāṇo rittapotthako garubhaṇḍameva. **Pākatā**ti pakatiyā jātā. **Pañcavaṇṇā**ti rattasetādipañcavaṇṇā. Sudhākaṅguṭṭhādayo mattikaggahaṇena gahitā. **Kaṅguṭṭhaādikā**ti **ādi-**saddena sajjurasajātihiṅgulakādīnaṃ gahaṇaṃ. **Dinnā**ti saṅghassa dinnā. **Tatthajātā**ti saṅghikabhūmiyaṃ jātā. **Rajjuyottādī**ti suttamakacivākanāḷikerahīracammamayā rajju ca yottādi ca. **Ādi-**saddena makacivākādike vaṭṭetvā katā ekavaṭṭā gahitā. Byatirekavasena panettha catuttharāsimhi itare bhājiyāti veditabbā. Saṅghike kamme, cetiyassa vā kamme niṭṭhite bhājiyāti yojanīyaṃ.

329. Lohabhaṇḍesu bhikkhusāruppaṃ pattādi vā tathā vippakatākataṃ lohabhaṇḍaṃ tathā pādagaṇhakaṃ vārakaṃ bhājiyanti yojanā. **Pattādī**ti ayopatto ayathālakaṃ tambalohathālakaṃ añjanisalākā kaṇṇamalaharaṇī sūci paṇṇasūci khuddako pipphalako khuddakaṃ ārakaṇḍakaṃ kuñcikā tāḷādi. **Vippakata**nti apariniṭṭhitaṃ. **Akata**nti sabbaso akataṃ. **Pādagaṇhaka**nti sīhaḷadīpe pādagaṇhanakaṃ. **Pādo** nāma catutthaṃso, magadhanāḷiyā pañcanāḷimattā. **Magadhanāḷi** ca nāmesā ūnapañcapasatā veditabbā. Tathā ghaṭako telabhājanañca. Yāya vāsiyā ṭhapetvā dantakaṭṭhacchedanaṃ vā ucchutacchanaṃ vā aññaṃ mahākammaṃ kātuṃ na sakkā, ayaṃ bhājiyā. Sammuñjanidaṇḍakhaṇanakaṃ pana adaṇḍakaṃ phalamattameva, yaṃ sakkā sipāṭikāya pakkhipitvā pariharituṃ, ayaṃ bhājanīyā. Tipukoṭṭakaupakaraṇesu tipucchedanakasatthakaṃ suvaṇṇakārūpakaraṇesu suvaṇṇacchedanakasatthakaṃ cammakāraupakaraṇesu cammachindanakaṃ khuddakasatthaṃ nahāpitatuṇṇakāraupakaraṇesu ṭhapetvā mahākattariṃ mahāsaṇḍāsañca mahāpipphalakañca sabbāni bhājanīyabhaṇḍāni. Tathā kuñcikā. Vuttavipallāsena pana lohabhaṇḍe abhājiyāti veditabbā.

330. **''Veḷumhī''**tiādinā dārubhaṇḍāni dasseti. Dārubhaṇḍena pana saṅgahetvā sabbāpi dāruveḷucammupāhanādivikati veditabbā. Chattadaṇḍo ca salākā cāti dvando. Upāhanāya daṇḍako **upāhanadaṇḍako**.

331. **Anuññātavāsidaṇḍo**ti anuññātavāsiyā daṇḍo. **Araṇañjanisiṅgādī**ti **ādi-**saddena añjanisalākā chattaṃ muṭṭhipaṇṇaṃ upāhanā dhammakaraṇo pādagaṇhanakato anatirittaṃ āmalakatumbaṃ āmalakaghaṭo lābukatumbaṃ lābukaghaṭo visāṇatumbanti idaṃ saṅgaṇhāti.

332. Yathāvuttato aññaṃ dārubhaṇḍesu garubhaṇḍaṃ. Mattikāmayo pādaghaṭako bhājiyoti yojanā. **Pādaghaṭako**ti pādassa pahonako ghaṭako. Iminā mattikābhaṇḍaṃ upalakkheti, tasmā patto thālakaṃ kuṇḍikāti imāni bhājanīyāni, vuttāvasesā abhājiyā.

333-4. Garunā garubhaṇḍañca thāvarañca parivatteyya, thāvarena ca thāvarampi parivatteyyāti yojetabbaṃ. **Garunā** mañcapīṭhādinā. **Thāvara**nti ārāmādi paṭhamarāsidvayaṃ. **Tathā katvā ca**

bhuñjitunti evañca parivattetvā tato ābhataṃ kappiyabhaṇḍaṃ paribhuñjeyyāti attho, vidhimhi ayaṃ tuṃpaccayo. Phātikammena vallādiṃ gaṇheti sambandhanīyaṃ. **Phātikammaṃ** nāma samakaṃ vā atirekaṃ vā tadagghanakaṃ vā vaḍḍhikammaṃ. **Sesa**nti paṭhamarāsittikanti.

Avebhaṅgiyaniddesavaṇṇanā niṭṭhitā.

41. Pakiṇṇakaniddesavaṇṇanā

335. Sadvārabandhane sodukkhalakapāsake ṭhāne divā sayantena parivattakaṃ dvāraṃ bandheyyāti sambandho. Dvārañca dvārabandhanañca dvārabandhanāni majjhepadalopavasena, bandhana-saddeneva vā dvārabāhā vuccanti, saha dvārabandhanehīti **sadvārabandhanaṃ,** ṭhānaṃ. Heṭṭhā udukkhalakañca upari pāsako ca, saha udukkhalapāsakehīti samāso. Tādise ṭhāne pākārādiparikkhepena bhavitabbanti parikkhitteti viññāyati. So ca uccato sahaseyyappahonake vuttanayoti vadanti. **Sayantenā**ti pāde bhūmito mocetvā nipajjantena. **Parivattaka**nti saṃvaraṇavivaraṇavasena ito cito ca parivattanayoggaṃ. **Dvāra**nti antamaso dussasāṇidvārampi. **Bandheyyā**ti sabbantimena vidhinā yāvatā sīsaṃ na pavisati, tāvatāpi bandheyya, saṃvareyyāti vuttaṃ hoti.

336. **Ābhogo cāpī**ti ‘‘esa jaggissatī’’ti ābhogo cāpi. **Ca**-saddena ‘‘dvāraṃ jaggāhī’’ti vacanampi samuccinoti. **Savase taṃ ākāraṃ vinā**ti sassa attano vase āyatte ṭhāne, yattha pana bahūnaṃ sañcaraṇattā dvāraṃ saṃvutampi saṃvutaṭṭhāne na tiṭṭhati, dvāraṃ alabhantā pākāraṃ abhiruhitvāpi vicaranti, tādise pariveṇe saṃvaraṇakiccaṃ natthi. Atha vā sassa vaso āyatto, na yakkhādīnaṃ tehi gahitakattassa, bandhitvā nipajjāpitattassa ca abhāvenāti **savaso**. Tasmiṃ sati pubbe vuttadvāraṃ saṃvaraṇaābhogakaraṇavacanasaṅkhātaṃ ākāranti attho.

337. **Ratanānī**ti muttādīni dasavidhāni. Tattha pana jātiphalikaṃ upādāya sabbopi maṇi veḷuriyopi lohitaṅko masāragallo ca dhotāpi adhotaviddhāpi anāmāsā, kācamaṇi ca pānīyasaṅkho dhoto adhotopi āmāsā, silā dhotaviddhā suvaṇṇena saddhiṃ pacitā muggavaṇṇā ca anāmāsā. Cetiyagharagopakānaṃ suvaṇṇacetiye kacavarameva harituṃ vaṭṭati. Ārakūṭalohampi jātarūpagatikameva. **Itthirūpānī**ti antamaso piṭṭhamayaitthirūpānipi. **Dhañña**nti antamaso tatthajātakampi magge pasāritampi sattavidhaṃ dhaññaṃ. Kīḷāvasena aparaṇṇāni tālaphalādīnipi anāmāsāni, pasāritampi na maddantena gantabbaṃ, asati magge maggaṃ adhiṭṭhāya gantabbaṃ. **Itthipasādhana**nti antamaso piḷandhanatthāya ṭhapitaṃ nivāsanatālapaṇṇamuddikampi.

338. **Sitthatelodatelehī**ti madhusitthakaniyyāsādīsu yena kenaci telamissakasilesena ca udakamissakatelena ca. **Phaṇahatthaphaṇehī**ti phaṇamiva phaṇaṃ, aṅgulīhi phaṇakiccakaraṇena hatthoyeva phaṇaṃ hatthaphaṇaṃ, dantamayādi yaṃ kiñci phaṇañceva hatthaphaṇañcāti dvando. **Osaṇṭheyyā**ti olikhitvā sannisīdāpeyya.

339. Ekapāvuraṇā vā ekattharaṇā vā na tuvaṭṭayuṃ, ekamañce na tuvaṭṭayunti yojanā. Ekaṃ pāvuraṇaṃ ekaṃ attharaṇaṃ etesanti viggaho. **Na tuvaṭṭayu**nti na nipajjeyyuṃ. Ekasmiṃ bhājane vāpi na bhuñjeyyunti yojetabbaṃ.

340. Manussānaṃ pamāṇaṅgulena aṭṭha aṅgulāni yassa, adhikena sahitaṃ aṭṭhaṅgulanti samāso. **Lasuṇaṃ** magadhesu jātaṃ āmalakabhaṇḍikaṃ lasuṇaṃ na khādeyyāti sambandho. **Na akallako**ti agilāno.

341. Hīnukkaṭṭhehi jātiādīhi ukkaṭṭhaṃ vā hīnaṃ vā ujuṃ vā aññāpadesena vā davā vade, dubbhāsitanti sambandho. **Jātiādīhī**ti jātināmagottakammasippaābādhaliṅgakilesaāpattiakkosehi. **Ukkaṭṭha**nti jātyādīhiyeva ukkaṭṭhaṃ upasampannaṃ anupasampannaṃ vā. **Davā**ti keḷihasādhippāyatāya. **Ujuṃ vā**ti ‘‘caṇḍālosī’’tiādinā nayena. **Aññāpadesena vā**ti ‘‘santi idhekacce caṇḍālā’’tiādinā nayena.

342. **Dīghe nakhe**ti maṃsappamāṇato. **Dīghe kese**ti dvaṅgulato. Sacepi na dīghā, dumāsato ekadivasampi atikkāmetuṃ na labhati. **Dīghe nāsalome**ti nāsato bahi nikkhante. **Vīsatimaṭṭha**nti vīsatiyā nakhānaṃ maṭṭhañca. **Sambādhe**ti ubhosu upakacchakesu, muttakaraṇe ca lomahāraṇañca na labbhāti sambandhanīyaṃ. **Na labbhā**ti ete maṭṭhādayo na labbhantīti attho, nipāto vā **labbhā**ti. Ābādhappaccayā pana sambādhe lomaṃ saṃharituṃ vaṭṭati.

343. Saṅghuddiṭṭhaṃ vā saṅghikaṃ vā sayanāsanaṃ yathāvuḍḍhaṃ na bādheyyāti yojanā. Saṅghassa uddiṭṭhaṃ **saṅghuddiṭṭhaṃ,** saṅghaṃ uddissa katanti adhippāyo. Yo yo vuḍḍho **yathāvuḍḍhaṃ,** vuḍḍhappaṭipāṭiyāti attho. **Na bādheyyā**ti na paṭibāheyya. **Allapādā** nāma yehi akkantaṭṭhāne udakaṃ paññāyati. **Sayanāsana**nti mañcapīṭhādi, iminā paribhaṇḍakatā bhūmītipi upalakkhitā. Sudhotapādakaṃ vāpi saupāhano tathevāti sambandho. **Sudhotapādaka**nti dhotapādeheva akkamitabbaṭṭhānaṃ. Dhotā pādā yassa akkamanassāti kiriyāvisesanasamāso. Yadi pana tattha nevāsikā adhotapādehipi vaḷañjenti, tatheva vaḷañjetuṃ vaṭṭati. **Tathevā**ti paribhaṇḍakataṃ bhūmiṃ senāsanaṃ vā nakkameti attho.

344. **Saṅghāṭiyā**ti adhiṭṭhitasaṅghāṭiyā. Pāde pariggahetvā āsanaṃ pallattho, pallatthaṃ karotīti pallatthātidhātussa pallattheti rūpaṃ. Vihārepi antaragharepi pallatthikāya na nisīdeyyāti adhippāyo, parikammakataṃ bhittādinti yojanā. **Parikammakata**nti setavaṇṇena vā cittakammena vā kataparikammaṃ. **Ādi-**saddo dvāravātapānādiṃ saṅgaṇhāti. **Na apassaye**ti cīvarādinā appaṭicchādetvā apassayanaṃ na kareyya. **No na ācame**ti neva na ācame, ācameyyāti attho. Dve paṭisedhā pakatiyatthaṃ gamentīti. **Sante**ti iminā udake asante anāpattīti dīpeti.

345. **Akappiyasamādāne**ti bhikkhūnaṃ sāmaṇerānaṃ akappiye samādāne. **Davā**ti nipāto, kīḷādhippāyenāti attho. **Silāpavijjhane**ti antamaso hatthayantenapi sakkharikāyapi khipane. Sabhāgāya desanāya āvikamme ca dukkaṭanti yojetabbaṃ. **Sabhāgāyā**ti vatthuvasena samāno bhāgo etissā āpattiyāti viggaho. **Ca-**saddo tādisiyā paṭiggahaṇamattaṃ samuccinoti.

346. **Paṭissavo** nāma ‘‘ubhopi mayaṃ idha vassaṃ vasissāma, ekato uddisāpemā’’tiādipaṭijānanaṃ, tassa visaṃvādo pacchā akaraṇaṃ **paṭissavavisaṃvādo,** tasmiṃ, nimittatthe bhummaṃ. **Suddhacittassā**ti kathanasamaye ‘‘karissāmī’’ti evaṃ pavattacittassa. **Itarassā**ti aññassa asuddhacittassa.

347. **Kicce**ti sukkhakaṭṭhādiggahaṇakicce sati eva porisaṃ purisappamāṇaṃ abhiruheyyāti sambandho. **Āpadāsū**ti vāḷamigadassanādīsu.

348. Parissāvanaṃ vināti sambandho. **Addhāna**nti heṭṭhimantena addhayojanasaṅkhātaṃ addhānaṃ. Sace na hoti parissāvanaṃ vā dhammakaraṇo vā, saṅghāṭikaṇṇopi adhiṭṭhātabbo. **Yācamānassā**ti parissāvanaṃ yācantassa.

349. Ābādhappaccayā aññatra sesaṅge ca attaghātane ca dukkaṭanti yojanā. **Sesaṅge**ti aṅgajātato kaṇṇanāsādiavasese avayavacchedane. **Attaghātane**ti āhārupacchedādinā attano māraṇe.

350. Tūlikāya kayiramānaṃ itthipurisādikaṃ cittañca potthakañca kaṭṭhādīsu kayiramānaṃ cittapotthakāni, tāniyeva rūpānīti samāso. Jātakādīni pana parehi kārāpetuṃ labbhanti. Mālākammādīni sayampi kātuṃ labbhanti. Ārāmāraññagehesu bhuñjantaṃ na uṭṭhāpeyyāti yojetabbaṃ. Vihārasaṅkhāto ārāmo ca araññañca antaragharasaṅkhātaṃ gehañcāti dvando. ‘‘Ārāma…pe… gehesū’’ti vattabbe e-kārassa a-kārakaraṇena gāthābandhavasena vuttaṃ. Okāse kate pana ‘‘pavisathā’’ti vutte ca pavisitabbaṃ upanisīditabbañca.

351. Pumayuttāni yānāni ca sivikañca hatthavaṭṭakañca pāṭaṅkiñca abhiruhituṃ gilānassa kappateti sambandho. **Pumayuttānī**ti assagavādipurisayuttāni, na dhenuyuttāni, sārathi pana itthī vā hotu puriso vā, vaṭṭati. Hatthavaṭṭakepi eseva nayo, **yānānī**ti rathasakaṭādīni, **sivika**nti pīṭhakasivikaṃ, pīṭhakayānanti attho. **Pāṭaṅkī**ti andolikā. **Gilānassā**ti ettha **gilāno** nāma na appakenapi sīsābādhādimattena veditabbo, yo pana na sakkoti vinā yānena gantuṃ, evarūpo veditabbo. Tathā hi yānaṃ anujānantena bhagavatā kosalesu janapadesu bhagavantaṃ dassanāya sāvatthiṃ gacchantaṃ aññataraṃ gilānaṃ bhikkhuṃ gantumasakkuṇeyyatāya aññatarasmiṃ rukkhamūle nisinnaṃ disvā manussehi taṃ pavattiṃ ñatvā ‘‘ehi, bhante, gamissāmā’’ti vutte ‘‘nāhaṃ, āvuso, gamissāmi, gilānomhī’’ti **vuttavatthusmiṃ** (mahāva. 253) anuññātaṃ, tathā vadanto ca so bhikkhu gamanupacchedasādhakameva gelaññaṃ sandhāyāhāti viññāyati adhippetatthanipphattiyā upacchinnattā, apica yānena ekaparicchedāya upāhanāya paricchedaṃ ṭhapentena aṭṭhakathācariyena ‘‘gilānena bhikkhunā saupāhanenāti ettha gilāno nāma yo na sakkoti anupāhanena gāmaṃ pavisitu’’nti **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 256) vuttaṃ, tasmā yathāvuttagilānova gilānoti niṭṭhamettha gantabbaṃ.

352. **Davaṃ karaṇe**ti keḷiyā karaṇe. **Aññassā**ti antamaso dussīlassāpi. **Upalāḷane**ti ‘‘pattaṃ dassāmi, cīvaraṃ dassāmī’’tiādinā.

353. Vivaritvā na dassayeti sambandhanīyaṃ. **Tā** bhikkhuniyo.

354. **Ovāda**nti bhikkhunīhi terasiyaṃ vā cātuddasiyaṃ vā āgantvā uposathaṃ pucchitvā ‘‘cātuddaso’’tiādinā bhikkhunā ācikkhite puna tāhi uposathadivase samāgantvā ovādūpasaṅkamanayācanaṃ, taṃ pātimokkhuddesakassa ārocetvā tena katasanniṭṭhānaṃ gahetvā pāṭipade paccāharitabbanti ajānanakaṃ **bāla**ñca tathā kātuṃ asamatthaṃ **gilāna**ñca pāṭipade gantukāmaṃ **gamiya**ñca vajjetvā aññassa gahaṇapaccāharaṇāni akātuṃ na vaṭṭati. Tena vuttaṃ **‘‘na gaṇhato’’**tiādi.

355. **Lokāyata**nti niratthakakāraṇappaṭisaṃyuttaṃ titthiyasatthaṃ. Tiracchānavijjā ca imināva upalakkhitā. **Na vāceyyā**ti paresaṃ na vāceyya. Imināva attano pariyāpuṇanampi paṭikkhittaṃ lokāyatatiracchānavijjāti ca rāgadosamohavaḍḍhāni buddhādigarahitā saggamokkhānaṃ tiro tiriyato añcitā gatā pavattā kabbanāṭakādikā sabbāpi vijjā anulomavasena vā vinayapariyāyaṃ patvā garuke ṭhātabbanti vinayayuttitopi saṅgahitāti veditabbā. Evañca no garūnamupadeso. **Peḷāyapī**ti yattha pātiṃ ṭhapetvā sukhino bhuñjanti, tambalohena rajatena vā katāya tāya āsittakūpadhānasaṅkhātāya peḷāya ṭhapetvā.

356. Pārutañca nivāsanañca, gihīnaṃ hatthisoṇḍādivasena pārutanivāsanaṃ yassa pārupanassa nivāsanassāti kiriyāvisesanasamāso. Gihipārutanivāsanaṃ na pārupe na nivāseyyāti sambandho. **Saṃvelliyaṃ na nivāseyyā**ti mallakammakarādayo viya kacchaṃ katvā na nivāseyya. Evaṃ nivāsetuṃ gilānassāpi maggappaṭipannassāpi na vaṭṭati. Yampi maggaṃ gacchantā ekaṃ vā dve vā koṇe ukkhipitvā antaravāsakassa upari lagganti, na vaṭṭati. Evaṃ apārupitvā anivāsetvā ca nibbikāraṃ parimaṇḍalaṃ pārupitabbaṃ timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetabbañca, tathā apārupitvā anivāsetvā ca ārāme vā antaraghare vā anādarena yaṃ kiñci vikāraṃ karontassa dukkaṭaṃ. **Dāya**nti vanaṃ. **Nālimpayeyyā**ti ‘‘sabbūpakārāni vinassantū’’ti vā khiḍḍādhippāyena vā nālimpayeyya.

357. Vaḍḍhiṃ no payojaye aññātakappavārite no yāceti yojanā. **Aññassā**ti sahadhammikassāpi. Katipāhaṃ bhutvā vāti yojanīyaṃ. **Puno**ti nipāto.

358. Daṇḍinaṃ ñatvā vā añatvā vā uddissa rakkhaṃ yācane daṇḍite daṇḍo assa gīvāti yojanā. Daṇḍaṃ gaṇhatīti paccayantassa daṇḍinaṃ daṇḍaggahaṇanti attho. **Uddissā**ti ‘‘amhākaṃ vihāre asukena ca asukena ca idaṃ nāma kata’’nti, ‘‘karissa’’nti vā evaṃ atītaṃ vā anāgataṃ vā ārabbha. **Yācane**ti vohārikesu yācane sati. **Daṇḍite**ti tehi daṇḍe gahite so daṇḍo assa yācakassa bhikkhuno gīvā, iṇaṃ hotīti attho. Vohārikehi pana ‘‘kenā’’ti vutte ‘‘asukenāti vattuṃ amhākaṃ na vaṭṭati, tumheyeva jānissatha, kevalañhi mayaṃ rakkhaṃ yācāma, taṃ no detha, avahaṭabhaṇḍañca maṃ āharāpethā’’ti vattabbaṃ.

Evaṃ anodissa ācikkhaṇā hoti, sā vaṭṭati. **Pārājikādikā**ti pārājikathullaccayadukkaṭāni.

359. ‘‘Harantesu parikkhāraṃ,
Coro coroti bhāsite;
Anatthāyesaṃ gaṇhante’’ti. –

Pāṭhehi bhavitabbaṃ. Evañhi sati ‘‘harantesū’’ti bahuvacanena saha ghaṭate. Parikkhāraṃ harantesu esaṃ anatthāya ‘‘coro coro’’ti bhāsite daṇḍaṃ gaṇhante tattakaṃ assa gīvāti yojetabbaṃ. **Harantesū**ti coresu gahetvā gacchantesu. **Esa**nti corānaṃ. **Gaṇhante**ti vohārikajane gaṇhante. Yattakaṃ gahitaṃ, tattakaṃ assa bhikkhuno gīvā, bhaṇḍadeyyaṃ hotīti attho.

360. Pākārakuṭṭānaṃ bahi vaḷañje vāpi vīhādināḷikerādiropime harite vāpi vighāsuccārasaṅkāramuttaṃ nāvalokiya chaḍḍeyya, dukkaṭanti sambandho. **Vaḷañje nāvalokiyā**ti ca iminā oloketvā vā avaḷañje vā vighāsādīni chaḍḍentassa anāpattīti dīpeti. Vīhi ādi yesaṃ sāliādīnaṃ te vīhādayo, nāḷikero ādi yesaṃ ambapanasādīnaṃ te nāḷikerādayo, vīhādayo ca nāḷikerādayo cāti dvando, tesaṃ ropo, tena nibbattaṃ **vīhādi…pe… ropimaṃ. Harite**ti haritaṭṭhāne. **Vighāso** nāma ucchiṭṭhodakacalakādi.

361. Dhammayuttampi naccañca gītañca vāditañca yojāpetuñca payojetuñca payuttāni passituñca ‘‘upahāraṃ karomā’’ti vutte sampaṭicchituṃ vā na labbhanti sambandho. **Dhammayuttampī**ti ratanattayaguṇūpasaṃhitatāya antamaso dhammena puññena saṃyuttampi. **Nacca**nti antamaso morasukamakkaṭādīnaṃ naccampi. **Gīta**nti antamaso gītassa pubbabhāge kayiramānaṃ dantagītampi. **Vādita**nti antamaso udakabherivāditampi. **Yojāpetu**nti aññehi kārāpetuṃ. **Payojetu**nti attanā kātuṃ. Āyatakena gītassarena dhammampi bhāsituṃ na vaṭṭati. **Payuttānī**ti parehi yehi kehici katāni. **Passitu**nti iminā anolocanadassanampi gahitanti sotuntipi attho viññāyati. Antarārāme ṭhitassa passato anāpatti. Vīthiyaṃ ṭhatvā gīvaṃ parivattetvā passatopi āpattiyeva. Yena kenaci karaṇīyena gataṭṭhāne passati, suṇāti vā, anāpatti. **Sampaṭicchitu**nti ‘‘sādhū’’ti sampaṭicchituṃ. ‘‘Upahārakaraṇaṃ nāma sundara’’nti vattuṃ vaṭṭati. **Vā**-saddo samuccaye.

362. ‘‘Kīḷatthaṃ kataṃ rājāgāra’’ntiādinā sambandhitabbaṃ. Cittena vicittakaṃ āgāraṃ **cittāgārakaṃ**.

363. Āsanena nave na paṭibāheyyāti yojanā. **Āsanenā**ti āsanato. **Na paṭibāheyyā**ti na uṭṭhāpeyya. Uṇhe cīvaraṃ na nidaheyyāti yojanīyaṃ. **Na nidaheyyā**ti adhikaṃ na nidaheyya. **Garunā**ti ācariyupajjhāyena. **Paṇāmito**ti ‘‘mā idha pavisā’’tiādinā nikkaḍḍhito.

364. Sattahi āpattīhi ca bhikkhuṃ vāpi aññeneva ca upāsakaṃ vāpi parammukhā akkosane dukkaṭanti yojetabbaṃ. **Āpattīhi cā**ti **ca**-saddo avadhāraṇe. **Aññeneva cā**ti ettha **eva cā**ti nipātasamudāyo, eko eva vā avadhāraṇe, vuttato aññeneva ‘‘asaddho’’tiādināti attho. **Parammukhā**ti nipāto, tassa asammukheti attho. Sammukhā vadantassa pācittiyaṃ. Pāpagarahaṇavasena pana vadato anāpatti.

365. **Saddhādeyyaṃ** saddhāya dātabbaṃ cīvarañca ca-saddena avasesampi **vinipātetuṃ** nāsetuṃ na labbhaṃ, pitūnaṃ labbhanti sambandho. **Ñātīnampī**ti **pi**-saddo sambhāvane.

366. Aññatra vassaṃvuttho aññato bhāgaṃ gaṇheyya, dukkaṭanti sambandho. **Aññatrā**ti aññasmiṃ vihāre. **Aññato**ti aññavihārato. **Paṭideyyā**ti gahitaṭṭhāne dadeyya. Gahite tasmiṃ vatthusmiṃ naṭṭhe vā jiṇṇe vā tassa gīvāho tīti sambandho. Codito no dadeyya, tesaṃ dhuranikkhepato bhaṇḍagghakāriyo hotīti yojanā. **Codito**ti vatthusāmikehi ‘‘dehī’’ti vutto. **Tesa**nti tasmiṃ vihāre lābhīnaṃ bhikkhūnaṃ.

367. Santaruttaro vā kallo saupāhano vā gāmaṃ na paviseyya, cāmarīmakasabījaniṃ na dhāreyyāti yojanīyaṃ. Antarañca uttarañca, saha antaruttarena **santaruttaro**. Aggaḷagutte vihāre saṅghāṭiṃ nikkhipitvā gantuṃ vaṭṭati. Āraññakena pana bhaṇḍukkhalikāya pakkhipitvā pāsāṇarukkhasusirādīsu paṭicchannesu ṭhapetvā gantabbaṃ. Antaruttarānaṃ nikkhepe ayameva nayo. **Kallo**ti agilāno. Makasānaṃ bījanī makasabījanī, camarīnaṃ vāḷehi katā makasabījanīti samāso.

368. Ārāmato bahīti sambandhanīyaṃ. **Ārāmato**ti ārāmūpacārato. **Na dhāreyyā**ti agilāno na dhāreyya. Yassa pana kāyadāho vā pittakopo vā hoti, cakkhu vā dubbalaṃ, añño vā koci ābādho vinā chattena uppajjati, tassa gāme vā araññe vā chattaṃ vaṭṭati. **Guttiyā labbhatī**ti vasse cīvaraguttatthaṃ, vāḷamigacorabhayesu attaguttatthampi labbhatīti attho. Ekapaṇṇachattaṃ pana sabbattheva vaṭṭati.

369. Ubhatokājaṃ na gāheyyāti sambandho. Ubhato daṇḍassa ubhayakoṭiyaṃ bhārabandhakājaṃ **ubhatokājaṃ,** alopatappuriso. **Ekantarikakājaka**nti antarameva antarikaṃ, ekañca antarikañcāti dvando, ekantarike bhārabandhakājanti tappuriso ekatokājakaṃ, antarikakājakanti vuttaṃ hoti. Hatthe olambo assa bhārassāti samāso.

370. **Anokāsakata**nti ‘‘karotu me āyasmā okāsaṃ, ahaṃ taṃ vattukāmo’’ti evaṃ codakena okāse kārāpite natthi okāso kato anena cuditakenāti bahubbīhi. **Codeyyā**ti cāvanaakkosakammavuṭṭhānādhippāyena codeyya. Uposathappavāraṇaṭṭhapanaanuvijjadhammakathādhippāyesu okāsakammaṃ natthi. **Suddhassā**ti anāpattikatāya suddhassa. **Avatthusmi**nti akāraṇe. **Tathā**ti dukkaṭaṃ atidisati. Karontenāpi ‘‘bhūtameva nu kho āpattiṃ vadati, abhūta’’nti evaṃ upaparikkhitvā kātabbā. ‘‘Anujānāmi, bhikkhave, puggalaṃ tulayitvā okāsaṃ kātu’’nti (mahāva. 153) hi vuttaṃ.

371. Sattānaṃ pakataṅgulena aṭṭhaṅgulādhikaṃ mañcappaṭipādaṃ vā uccapādakaṃ mañcaṃ vā na dhārayeti yojanā. Pakatiyā aṅgulaṃ **pakataṅgulaṃ**. Tañca vaḍḍhakiaṅgulaṃ veditabbaṃ. Aṭṭha ca tāni aṅgulāni ca, tehi tamadhikaṃ yassāti samāso. Mañcānaṃ paṭipādo, yattha mañcapāde nikkhipanti. Aṭṭhaṅgulato uccā pādā yassāti bahubbīhi.

372. **Mūgabbatādi**nti mūgānamiva tuṇhībhāvasaṅkhātaṃ vataṃ ādi yassa govatādino titthiyavatassāti samāso. Khurameva bhaṇḍaṃ **khurabhaṇḍaṃ**. Pubbe nhāpito **nhāpitapubbako,** visesanassa paranipāto.

373. **Hatthakamma**nti hatthena kātabbaṃ vaḍḍhakiādīnaṃ kammaṃ. Anussaraṇaṃ ‘‘kappiyattaṃ me yena yācitaṃ, amhehi imassa dātabba’’nti evaṃ cittappavattianusāro, tassā yācanāya anusāro **tadanusāro,** tato laddhaṃ yaṃ kiñci gahetunti yojanā. Kammato niggato **nikkammo,** vighāsādādi. Taṃ ayācitvāpi kāretunti sambandho. **Āharāpetu**nti araññato ānetuṃ. **Aparasantaka**nti dārutiṇapalālādikaṃ aparapariggahitaṃ.

374. Gihīnaṃ yattakaṃ deti, gopake dente gahetuṃ labbhaṃ, saṅghacetiyasantake yathāparicchedaṃ gahetuṃ labbhanti yojanā. **Detī**ti gopako bhikkhūnaṃ deti. **Gahetu**nti tattakaṃ gahetuṃ. **Saṅghacetiyasantake**ti vetanagopakehi dīyamāne saṅghassa cetiyassa ca santake. **Yathāparicchedа**nti yaṃ tesaṃ saṅghena anuññātaṃ hoti ‘‘divase divase ettakaṃ nāma khādathā’’ti, taṃ paricchedaṃ anatikkamma. Saṅghike ca cetiyasantake ca keṇiyā gahetvā ārakkhantasseva hi dāne paricchedo natthi.

375. **‘‘Kāyavācāhi dvīhi āpattiṃ āpajjeyyā’’**ti yebhuyyavasena vuttaṃ, methunadhamme parūpakkame sati sādiyantassa akiriyasamuṭṭhānabhāvasambhavato. **Chahi vā**ti āpattuppattikāraṇasaṅkhātehi chahi samuṭṭhānehi vā āpattiṃ āpajjeyyāti sambandho. Sabbāpattīnañhi kāyo vācā kāyavācā kāyacittaṃ vācācittaṃ kāyavācācittanti cha samuṭṭhānāni. Tattha purimāni tīṇi acittakāni, pacchimāni sacittakāni.

Tidhā ekasamuṭṭhānā, pañcadhā dvisamuṭṭhitā;
Dvidhā ticaturo ṭhānā, ekadhā chasamuṭṭhitā.

Tattha catutthena pañcamena chaṭṭhena ca samuṭṭhānato **ekasamuṭṭhānā tidhā**. Paṭhamacatutthehi ca dutiyapañcamehi ca tatiyachaṭṭhehi ca catutthachaṭṭhehi ca pañcamachaṭṭhehi ca samuṭṭhānato **dvisamuṭṭhitā pañcadhā**. Paṭhamehi ca tīhi pacchimehi ca tīhi samuṭṭhānato **tisamuṭṭhānā dvidhā**. Paṭhamatatiyacatutthachaṭṭhehi ca dutiyatatiyapañcamachaṭṭhehi ca samuṭṭhānato **catusamuṭṭhānā dvidhā**. Chahipi samuṭṭhito **chasamuṭṭhānā ekadhā**. Alajji…pe… saññitāya cāti imehi chahi vā āpattiṃ āpajjeyyāti sambandho. Yo sañcicca āpattiṃ āpajjati, āpattiṃ parigūhati, agatigamanañca gacchati, ediso vuccati alajjī puggalo. Alajjī ca aññāṇo ca kukkuccapakato ca kukkuccena abhibhūtoti dvando. Bhāve ttappaccayo.

Tattha yo akappiyabhāvaṃ jānantoyeva madditvā vītikkamaṃ karoti, ayaṃ **alajjitā āpajjati**. Mando momūho kattabbākattabbaṃ ajānanto akattabbaṃ karoti, kattabbaṃ virādheti, ayaṃ **aññāṇattā āpajjati**. Kappiyākappiyaṃ nissāya kukkucce uppanne vinayadharaṃ apucchitvā madditvā vītikkamati, ayaṃ **kukkuccapakatattā āpajjati**. Satiyā plavo sammoho **satiplavo,** sahaseyyaticīvaravippavāsādīni satiplavā āpajjati. Kappañca akappiyañca kappākappiyaṃ, kappākappiye saññā, sā assa atthīti kappā…pe… saññī, tassa bhāvoti tā-paccayo. Ya-lopena pana **''saññitā''**ti vuttaṃ, karaṇatthe vā paccattavacanaṃ. Te ca ''akappiye''tiādīnaṃ yathākkamena yujjanti. Tattha yo acchamaṃsaṃ ''sūkaramaṃsa''nti khādati, vikāle kālasaññitāya bhuñjati, ayaṃ **akappiye kappiyasaññitāya āpajjati**. Yo pana sūkaramaṃsaṃ ''acchamaṃsa''nti khādati, kāle vikālasaññāya bhuñjati, ayaṃ **kappiye akappiyasaññitāya āpajjati**.

376. Alajjiaññāṇatāya kāyavācāhi āpattiṃ chādayeti yojanā. **Liṅge**ti liṅgaparivattananimittaṃ. Liṅge saṅghe ca gaṇe ca ekasmiṃ cāti āpattivuṭṭhiti catudhā hotīti seso.

377. **Paccayadvaye**ti cīvare piṇḍapāte ca. **Parikathobhāsaviññattī**ti abhilāpamattametaṃ. Sahacaritassa pana nimittakammassāpi ettheva saṅgaho veditabbo. Tattha pariyāyena kathanaṃ **parikathā**. Ujukameva avatvā yathā adhippāyo vibhūto hoti, evaṃ obhāsanaṃ **obhāso**. Paccaye uddissa yathā adhippāyo ñāyati, evaṃ viññāpanaṃ **viññatti**. Nimittakaraṇaṃ **nimittakammaṃ. Tatiye**ti senāsane. **Sese**ti gilānapaccaye.

378. Pañcannaṃ sahadhammikānaṃ accaye dānaṃ na rūhatīti sambandho. **Accaye dāna**nti ''mamaccayena mayhaṃ santakaṃ upajjhāyassa hotū''tiādinā evaṃ attano apagame dānaṃ. **Ta**nti accayena dinnaṃ cīvarādikaṃ saṅghasseva ca hoti, na bhikkhunoti adhippāyo. **Gihīnaṃ panā**ti gihīnaṃ accaye dānaṃ pana. Idamettha dānaggahaṇalakkhaṇaṃ – ''idaṃ tuyhaṃ dammī''tiādinā sammukhā vā ''itthannāmassa demī''tiādinā parammukhāpi dinnaṃyeva hoti. ''Tuyhaṃ gaṇhāhī''ti vutte ''mayhaṃ gaṇhāmī''ti vadati, sudinnaṃ suggahitañca. ''Tava santakaṃ karohi, tava santakaṃ hotu, tava santakaṃ kārāpehī''ti vutte ''mama santakaṃ karomi, mama santakaṃ hotu, mama santakaṃ karissāmī''ti vadati. Duddinnaṃ duggahitañca. Sace pana ''tava santakaṃ karohī''ti vutte ''sādhu, bhante, mayhaṃ gaṇhāmī''ti gaṇhāti, suggahitanti.

379. Bhikkhu vā sāmaṇero vā **upassaye** bhikkhunīnaṃ vihāre **kālaṃ kayirātha** yadi kālaṅkareyya, **tattha** tasmiṃ ubhinnaṃ santake bhikkhusaṅgho eva **dāyajjo** sāmī hotīti seso. **Sesepī**ti avasese bhikkhunisikkhamānasāmaṇerisantakepi. **Ayaṃ nayo**ti yadi te bhikkhūnaṃ vihāre kālaṃ kareyyuṃ, tesaṃ santake bhikkhunisaṅgho eva dāyajjoti ayameva nayoti attho.

380. ''Imaṃ netvā asukassa dehī''ti **dinnaṃ** yāva parassa hatthaṃ na pāpuṇāti, tāva **purimasseva,** yo pahiṇati, tassevāti attho. **Dammī**ti ''itthannāmassa demī''ti **dinnaṃ** pana **pacchimasseva,** yassa pahiṇati, tasseva santakanti attho. **Imaṃ vidhiṃ** ''vuttanayena ime sāmino hontī''ti etaṃ pakāraṃ **ñatvā** vissāsaggāhaṃ vā gaṇhe, matakacīvaraṃ vā adhiṭṭheti yojanā. **Vissāsagāha**nti sāmīsu jīvantesu vissāsena gāhaṃ gahetvā. **Matakacīvaraṃ adhiṭṭhe**ti tesu matesu aññe ce bhikkhū na santi, ‘‘mayhaṃ taṃ pāpuṇātī’’ti matakacīvaraṃ adhiṭṭheyya. Aññesaṃ adatvā dūre ṭhapitamatakaparikkhārā pana tattha tattha saṅghasseva honti. Bhikkhumhi kālakate saṅgho sāmī pattacīvare, apica gilānupaṭṭhākā bahūpakārā, saṅghena ticīvarañca pattañca gilānupaṭṭhākānaṃ dātabbaṃ. Yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ, taṃ sammukhībhūtena saṅghena bhājetabbaṃ. Yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ, taṃ āgatānāgatassa cātuddisassa saṅghassa avissajjiyaṃ avebhaṅgiyaṃ. **Gilānupaṭṭhāko** nāma gihī vā hotu pabbajito vā, antamaso mātugāmopi, sabbe bhāgaṃ labhanti. Bahū ce sabbe samaggā hutvā upaṭṭhahanti, sabbesaṃ samabhāgo dātabbo. Yo panettha visesena upaṭṭhahati, tassa viseso kātabbo.

381. ‘‘Lohabhaṇḍe paharaṇiṃ ṭhapetvā sabbaṃ kappatī’’tiādinā yojetabbaṃ. **Paharaṇi**nti āvudhaṃ. Pādukā ca saṅkamanīyo pallaṅko cāti dvando. Mattikāmaye katakaṃ kumbhakārikañca ṭhapetvā sabbaṃ kappatīti yojanīyaṃ, dhaniyasseva sabbamattikāmayakuṭi **kumbhakārikā**ti.

Pakiṇṇakaniddesavaṇṇanā niṭṭhitā.

42. Desanāniddesavaṇṇanā

382. Idāni desanānidassanabyāsena heṭṭhā avuttāni kānici sikkhāpadāni upadisituṃ **‘‘cāgo’’**tiādimāha. Bhikkhubhāvassa yo cāgo, sā pārājikadesanāti sambandho. Bhavati anenāti bhāvo, saddappavattinimittaṃ, bhikkhuno bhāvo bhikkhu-saddassa pavattinimittaṃ bhikkhukiccaṃ **bhikkhubhāvo,** tassa. Disī uccāraṇe, uccāraṇā pakāsanā desanā. ‘‘Channamativassati, vivaṭṭaṃ nātivassatī’’ti (udā. 45) hi vuttaṃ. Idha pana bhikkhubhāvapariccāgoyeva pārājikāya pakāsanā nāma pārājikāya desanā. ‘‘Yo’’ti vuttattā ‘‘so’’ti vattuṃ yuttaṃ, tathāpi sabbādīhi vuttassa vā liṅgamādiyyate vakkhamānassa vāti vakkhamānadesanāpekkhāya **‘‘so’’**ti vuttaṃ. Yathā yena pakārena ‘‘chādeti jānamāpanna’’ntiādinā vuttaṃ **yathāvuttaṃ,** tena. Vuttamanatikkammāti abyayībhāvavasena vā attho veditabbo. Idhāpi garukāpattiyā vuṭṭhānānatikkameneva pakāsanā desanā siyāti **‘‘vuṭṭhānaṃ garukāpattidesanā’’**ti vuccati.

383. Idāni vattabbaṃ sandhāya **‘‘eva’’**nti vuttaṃ. **Ekassā**ti ekassa bhikkhuno.

384. **Tumhamūle**ti tumhākaṃ mūle samīpe. **Paṭidesemī**ti pakāsemi. **Saṃvareyyāsī**ti saṃyameyyāsi, saṃvare patiṭṭheyyāsīti attho.

385. **Nissajjitvānā**ti ekabahubhāvaṃ sannihitāsannihitabhāvaṃ ñatvā ‘‘idaṃ me, bhante, cīvara’’ntiādinā nissajjitvā. **Tenā**ti yassa cīvaraṃ nissaṭṭhaṃ, tena. ‘‘Imaṃ…pe… dammī’’ti nissaṭṭhacīvaraṃ deyyanti sambandhitabbaṃ. ‘‘Imaṃ cīvaraṃ dasāhātikkanta’’ntiādinā yojetabbaṃ.

386. (Ka) **cīvara**nti ticīvarādhiṭṭhānanayena adhiṭṭhitesu saṅghāṭiādīsu yaṃ kiñci cīvaraṃ. **Vippavuttha**nti vippayuttena vutthaṃ.

(Kha) **akālacīvara**nti anatthate kathine vassānassa pacchimamāsaṃ ṭhapetvā sese ekādasamāse, atthate kathine tañca māsaṃ hemantike cattāro māse ca ṭhapetvā sese sattamāse uppannaṃ, kālepi saṅghassa vā ‘‘idaṃ akālacīvara’’nti ekapuggalassa vā ‘‘idaṃ tuyhaṃ dammī’’ti uddisitvā dinnaṃ. Itaraṃ pana kālacīvaraṃ. **Māsātikkanta**nti akālacīvare uppanne ūnassa pāripūriyā saṅghagaṇādito satiyā paccāsāya māsamekaṃ parihāro labbhati, taṃ māsaṃ atikkantaṃ.

(Ga) **purāṇacīvara**nti yaṃ antamaso ussīsakaṃ katvā nipanno. **Cīvaraṃ** nāma channaṃ aññataraṃ vikappanūpagaṃ. Eseva nayo sabbesu vakkhamānacīvarappaṭisaṃyuttasikkhāpadesu.

(Gha) **aññatra pārivattakā**ti antamaso harītakīkhaṇḍenapi pārivattakaṃ vinā.

(Ṅa) **gahapatika**nti bhikkhūsu apabbajitakaṃ. **Aññatra samayā**ti acchinnacīvaranaṭṭhacīvarasamayaṃ vinā, acchinnacīvarehi pana sākhāpalāsaṃ attanā bhañjitvāpi vākādīni gaṇhitvāpi nivāsetuṃ vaṭṭati, pageva viññatti. Cīvaraṃ viññāpitanti sambandho. Kanti āha **''aññātaka''**ntiādi.

(Ca) **taduttarī**ti tato vuttappamāṇato uttari, acchinnacīvarena bhikkhunā kāyena vā vācāya vā abhiharitvā pavāritacīvarato tīsu naṭṭhesu dve sāditabbāni, dvīsu naṭṭhesu ekaṃ sāditabbaṃ. Pakatiyā santaruttarena carantena dvīsu naṭṭhesu dveyeva sāditabbāni, ekasmiṃ naṭṭhe ekaṃyeva sāditabbaṃ. Yassa ekaṃyeva hoti, tasmiṃ naṭṭhe dve sāditabbāni.

(Cha) **appavārito**ti gahapatinā vā gahapatāniyā vā. **Vikappa**nti paṭhamaadhippetato mūlaṃ vaḍḍhāpento sundarakāmatāya ''āyataṃ vā''tiādinā visiṭṭhakappaṃ adhikavidhānaṃ.

(Ja) **aññātake gahapatike**ti bahūnaṃ vasena vuttamattameva purimato viseso.

(Jha) **codanāyā**ti ''attho me, āvuso, cīvarenā''ti codanāya. **Ṭhānenā**ti kāyacodanamāha. Rājādīhi pesitena hi dūtena veyyāvaccakarassa hatthe cīvaracetāpanne nikkhitte tisso codanā anuññātā, codanāya diguṇaṃ ṭhānaṃ, tasmā sace codetiyeva, **na** tiṭṭhati, cha codanā labbhanti. Sace tiṭṭhatiyeva, na codeti, dvādasa ṭhānāni labbhanti. Sace ubhayaṃ karoti, ekāya codanāya dve ṭhānāni hāpetabbāni.

(Ṭa) suddhāni ca tāni kāḷakāni ca jātiyā rajanena vā.

(Ṭha) **tula**nti catūhi tulāhi kāretukāmataṃ sandhāya vuttaṃ. Atthato pana yattakehi eḷakalomehi kātukāmo hoti, tesu dve koṭṭhāsā kāḷakānaṃ, eko odātānaṃ, eko gocariyānaṃ gahetabbo. **Tulā** nāma palasataṃ. **Gocariyā** nāma kapilavaṇṇā. Idaṃ me santhataṃ kārāpitanti yojanā.

(Ṇa) **tiyojanaparama**nti gahitaṭṭhānato tīṇi yojanāni paramo assa atikkamanassāti bhāvanapuṃsakavasena attho veditabbo. **Atikkāmitānī**ti antamaso suttakenapi bhaṇḍakatabhaṇḍaharaṇaṃ vinā antamaso vātābādhappaṭikāratthaṃ kaṇṇacchidde pakkhittāni atikkāmitāni.

387-9. **Nissajjitvānā**ti vuttanayena vatthūni nissajjitvā. **Athā**ti desitānantaraṃ. ''Imaṃ jānāhī''ti gihiṃ vadeti yojanā. **So**ti ārāmikādiko gihī. ''Iminā kiṃ āharāmī''ti vadeyyāti sambandho. **Vadeyyā**ti yadi vadati. **Imanti avatvā**ti ''imaṃ āharā''ti avatvā bhikkhūnaṃ kappiyaṃ telādinti vadeti sambandho. **Ādi**nti sandhivasena niggahitaṃ. Tena parivattetvāna so yaṃ kappiyaṃ āharatīti yojanā. **Tenā**ti nissaggiyavatthunā. **Dvepete ṭhapetvā**ti ete rūpiyappaṭiggāhakarūpiyasaṃvohārake dve ṭhapetvā sesehi paribhuñjituṃ labbhanti sambandho. **Paribhuñjitu**nti taṃ bhuñjituṃ. **Tato**ti parivattitakappiyato. **Aññenā**ti antamaso ārāmikenāpi. **Tesa**nti vuttānaṃ dvinnaṃ.

390. Antamaso tannibbattā rukkhacchāyāpīti sambandho. **Tannibbattā**ti nissaṭṭhavatthunā kiṇitvā gahitaārāme rukkhacchāyā tannibbattā hotīti tato nibbattāti samāso. **Ādito santhatattaya**nti ādimhi kosiyasuddhakāḷakadvebhāgasanthatattayaṃ.

391. **Evaṃ ce no labhethā**ti evaṃ parivattetvā kappiyakārako no ce labheyya, **so** gihī ''imaṃ chaḍḍehī''ti **saṃsiyo** vattabbo, evaṃ rūpiyachaḍḍako gihī no ce labheyya, sammato bhikkhu chaḍḍeyyāti sambandho. **Sammato**ti ''yo chandāgatiṃ na gaccheyyā''tiādinā (pārā. 584) vuttapañcaṅgasamannāgato rūpiyachaḍḍakasammutiyā sammato bhikkhu.

392. **Etānī**ti paṭiggahitarūpiyāni. **Dutiyaṃ patta**nti ūnapañcabandhane sati viññāpitapattaṃ saṅghe vattuṃ labbhareti padasambandho. **Vattu**nti ‘‘ahaṃ bhante rūpiyaṃ paṭiggahesi’’ntiādinā vattuṃ. Sesāni avasesanissaggiyavatthūni saṅghe ekasmiṃ gaṇe ca vattuṃ labbhareti yojanā. **Bhāsantarenapi vattuṃ labbha**nti na kevalaṃ pāḷibhāsāyameva, sīhaḷādibhāsāyapi nissajjituṃ labbhatīti attho.

393. (Ka) **nānappakāra**nti cīvarādīnaṃ kappiyabhaṇḍānaṃ vasena anekavidhaṃ. Kayo gahaṇaṃ, vikkayo dānaṃ. Kayo ca vikkayo ca **kayavikkayaṃ**.

(Ga) **ūnapañcabandhanenā**ti ūnāni pañca bandhanāni yassa, tena, itthambhūtalakkhaṇe karaṇavacanaṃ. Yathākathañci pana pañcabandhano patto, pañcabandhanokāso vā, so apatto, aññaṃ viññāpetuṃ vaṭṭati.

394. **Sammannitvānā**ti padabhājanīye vuttañattidutiyakammena sammannitvā. **Saṅghassa pattanta**nti **anta-**saddena pattānaṃ ante bhavo lāmako pattoyeva gahito, nissaṭṭhapattassa vijjamānaguṇaṃ vatvā theraṃ, therassa pattaṃ dutiyattheraṃ gāhāpetvā eteneva upāyena yāvasaṅghanavakaṃ gāhāpetvā yo tattha sannipatitasaṅghassa pattesu pariyanto patto, taṃ pattanti. **Tassā**ti katanissajjanassa bhikkhuno. **Dāpaye**ti sammatena pattagāhāpakena dāpeyya.

395. (Ka) **bhesajja**nti bhesajjakiccaṃ karotu vā, mā vā, evaṃ laddhavohāraṃ sappiādikaṃ sattāhakālikaṃ.

(Kha) gimhānassa pacchimamāse purimo addhamāso pariyesanakaraṇānaṃ khettaṃ, pacchimaddhamāso pariyesanakaraṇanivāsanānaṃ khettaṃ, vassikamāsā cattāropi adhiṭṭhānena saha catunnampi khettaṃ, imeyeva pañcamāsā kucchisamayo, itarasattamāsā piṭṭhisamayo. Piṭṭhisamaye pariyesantassa nissaggiyaṃ pācittiyaṃ, kucchisamaye ca atirekaddhamāse katvā paridahato nissaggiyaṃ pācittiyaṃ. Tena vuttaṃ **‘‘atirekamāse sese’’**ti.

(Ga) **sāmaṃ datvā**ti veyyāvaccādīni paccāsīsamāno sayameva datvā. **Acchinna**nti taṃ akarontaṃ disvā sakasaññāya acchinnaṃ. Bhikkhunopi cīvaraṃ ṭhapetvā aññaṃ parikkhāraṃ, anupasampannassa ca yaṃ kiñci parikkhāraṃ acchindato dukkaṭaṃ. Pariccajitvā dinnaṃ sakasaññaṃ vinā acchindanto bhaṇḍagghena kāretabbo.

(Ṅa) **vikappa**nti ‘‘āyatañca karohi vitthatañcā’’tiādikaṃ adhikavidhānaṃ.

(Ca) **accekacīvara**nti gamikagilānagabbhiniabhinavuppannasaddhānaṃ aññatarena pavāraṇamāsassa juṇhapakkhapañcamito paṭṭhāya ‘‘vassāvāsikaṃ dassāmī’’ti dinnaṃ accāyikacīvaraṃ. Accekacīvarassa anatthate kathine ekādasadivasādhiko māso, atthate kathine ekādasadivasādhikā pañca māsā cīvarakālasamayo, taṃ atikkāmentassa nissaggiyaṃ pācittiyaṃ. Tena vuttaṃ **‘‘cīvarakālasamayaṃ atikkāmita’’**nti. Kālo ca so samayo ca cīvarassa kālasamayo, taṃ.

(Cha) sappaṭibhaye āraññakasenāsane vassaṃ upagantvā viharantena bhikkhunā tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ purimikāya upagantvā mahāpavāraṇāya pavāritatā, kattikamāsatā, pañcadhanusatikapacchi mappamāṇayuttasenāsanatā, sāsaṅkasappaṭibhayatāti evaṃ vuttacaturaṅgasampattiyāantaraghare nikkhipitvā sati paccaye chārattaparamaṃ tena cīvarena vippavasitabbaṃ. Tato ce uttari vippavaseyya, nissaggiyaṃ pācittiyaṃ. Tena vuttaṃ **‘‘atirekachāratta’’**ntiādi.

(Ja) **jāna**nti jānanto.

396. **Ādimhi viyā**ti paṭhamanissaggiye viya.

397. (Kha) antaragharaṃ paviṭṭhāya bhikkhuniyā hatthato khādanīyādippaṭiggahaṇe ca bhikkhūsu kulesu bhuñjantesu ‘‘idha pūvaṃ, sūpaṃ dethā’’tiādinā nayena vosāsamānāya bhikkhuniyā anapasādanena ca sekhasammatesu kulesu pubbe animantitassa khādanīyādīnaṃ paṭiggahaṇe ca sappaṭibhaye āraññakasenāsane viharantassa pubbe appaṭisaṃviditakhādanīyādippaṭiggahaṇe ca pāṭidesanīyaṃ nāma āpattinikāyo vutto. Tena vuttaṃ **‘‘gārayha’’**ntiādi.

398. **‘‘Adesanāgāminiya’’**ntiādi ‘‘na desaye’’ti ettha kammaṃ. Pārājikā saṅghādisesā ca **adesanāgāminiyo** nāma. Na āpatti **anāpatti,** taṃ. Katadesanaṃ **desitaṃ**. Nānāsaṃvāsanissīmaṭṭhitānaṃ na desayeti sambandho. Evaṃ catupañcahi na desaye, manasā na desaye, apakatattānaṃ na desaye, nānā ‘‘ekā’’ti na desayeti. **Manasā**ti kevalaṃ citteneva. **Nānā**ti sambahulā āpattiyo ‘‘ekā’’ti vatvā. Ekaṃ pana āpattiṃ ‘‘sambahulā’’ti desetuṃ vaṭṭatīti.

Desanāniddesavaṇṇanā niṭṭhitā.

43. Chandadānaniddesavaṇṇanā

399. **Kammappatte**ti uposathādino kammassa patte yutte anurūpe. **Saṅghe samāgate**ti catuvaggādike saṅghe ekattha sannipatite. Ettha ca chandahārakenāpi saddhiṃ catuvaggādiko veditabbo.

400. Chandadānādividhiṃ dassetuṃ **‘‘eka’’**ntiādimāha. **Upāgammā**ti santiṃ āpattiṃ pakāsetvā tato pacchā upagantvā. **Chandaṃ dade**ti vakkhamānesu tīsu ekenapi bahi uposathaṃ katvā āgato chandaṃ dadeyya, kenaci karaṇīyena sannipātaṭṭhānaṃ gantvā kāyasāmaggiṃ adento pana pārisuddhiṃ dento chandaṃ dadeyya.

402. Ubhinnaṃ dāne kiṃpayojananti āha **‘‘pārisuddhī’’**tiādi. Pārisuddhippadānena saṅghassa attano cāpi uposathaṃ sampādetīti sambandho. Parisuddhi eva pārisuddhi, tassa padānaṃ, tena. Nanu ca pārisuddhitāpadānamattameva uposathakammaṃ nāmāti pārisuddhippadānaṃ attano uposathaṃ sampādetu, kathaṃ saṅghassāti? Vuccate – pārisuddhidānassa dhammakammatāsampādanena saṅghassāpi uposathaṃ sampādetīti.

Ettha pana catūsu ekassa chandapārisuddhiṃ āharitvā tayo pārisuddhiuposathaṃ karonti, tīsu vā ekassa chandapārisuddhiṃ āharitvā dve pātimokkhaṃ uddisanti, **adhammena vaggaṃ** uposathakammaṃ. Cattāro pārisuddhiuposathaṃ karonti, tayo vā dve vā pātimokkhaṃ uddisanti, **adhammena samaggaṃ**. Catūsu ekassa āharitvā tayo pātimokkhaṃ uddisanti, tīsu vā ekassa āharitvā dve pārisuddhiuposathaṃ karonti, **dhammena vaggaṃ**. Sace pana cattāro sannipatitvā pātimokkhaṃ uddisanti, tayo pārisuddhiuposathaṃ, dve aññamaññaṃ pārisuddhiuposathaṃ karonti, **dhammena samaggaṃ**. Pavāraṇakammesupi pañcasu ekassa pavāraṇaṃ āharitvā cattāro gaṇañattiṃ ṭhapetvā pavārenti, catūsu tīsu vā ekassa āharitvā tayo dve vā saṅghañattiṃ ṭhapetvā pavārenti, adhammena vaggaṃ pavāraṇakammantiādi vuttanayameva. **Sesakammaṃ vibādhatī**ti avasesasaṅghakiccaṃ vibādheti aladdhādhippāyattāti adhippāyo.

403. **Dvaya**nti uposathakaraṇañceva avasesakiccañca. Attano na sādhetīti sambandhanīyaṃ.

404. **Hareyyā**ti pubbe vuttaṃ suddhikachandaṃ vā imaṃ vā chandapārisuddhiṃ hareyya. **Paramparā na hāraye**ti paramparā na āhareyya. Kasmāti āha **‘‘paramparāhaṭā’’**tiādi. **Tenā**ti paṭhamato gahitachandapārisuddhikena. **Paramparāhaṭā**ti yathā biḷālasaṅkhalikāya paṭhamaṃ valayaṃ dutiyaṃ pāpuṇāti, tatiyaṃ na pāpuṇāti, evaṃ dutiyassa āgacchati, tatiyassa na āgacchati. ‘‘Parimparāhaṭā chanda-pārisuddhi na gacchatī’’ti vā pāṭho.

405. **Sabbūpacāra**nti ‘‘ekaṃsaṃ cīvaraṃ katvā’’ tiādi sabbaṃ upacāraṃ.

406. So āgato ārocetvā saṅghaṃ pavāreyyāti yojanā. **Athā**ti anantaratthe. **Āgato**ti pavāraṇaṃ gahetvā āgato bhikkhu. **Ārocetvā**ti bhikkhusaṅghassa ārocetvā. **Eva**nti vakkhamānakkamena.

407-8. Gahetvā hārakoti sambandho. **Nāhaṭā**ti āhaṭāva na hotīti attho. Hārako saṅghaṃ patvā tathā heyya, āhaṭā hotīti yojanā. Tathā **heyyā**ti vibbhantādiko bhaveyya.

409. Saṅghaṃ patto pamatto vā sutto vā nārocayeyya anāpatti cāti sambandho. **Ca**-saddo chandapārisuddhiharaṇaṃ sampiṇḍetīti.

Chandadānaniddesavaṇṇanā niṭṭhitā.

44. Uposathaniddesavaṇṇanā

410. **Duve uposathā**ti sulabhappavattivasena vuttaṃ. Tayo pana divasavaseneva uposathā cātuddasiko pannarasiko sāmaggikoti. Tattha hemantagimhavassānānaṃ tiṇṇaṃ utūnaṃ tatiyasattamapakkhesu dve dve katvā cha **cātuddasikā,** sesā **pannarasikā**ti evaṃ ekasaṃvacchare catuvīsatiuposathā. Idaṃ tāva lokassa pakaticārittaṃ. ‘‘Āgantukehi āvāsikānaṃ anuvattitabba’’ntiādivacanato (mahāva. 178) pana tathārūpapaccaye sati aññasmimpi cātuddase uposathaṃ kātuṃ vaṭṭati.

411. Suttuddeso saṅghassevāti yojanā. Adhiṭṭhānañca taṃ uposatho cāti kammadhārayo. **Sesāna**nti dvinnaṃ tiṇṇaṃ vā. ‘‘Duve’’tiādinā ca cātuddaso pannaraso sāmaggīti divasavasena, suttuddeso adhiṭṭhānaṃ pārisuddhīti karaṇappakārena, saṅghuposatho gaṇuposatho puggaluposathoti puggalavasena cāti nava uposathā dīpitā honti.

412. **Pubbakicce**ti –

> ‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
> Uposathassa etāni, pubbakiccanti vuccatī’’ti. (mahāva. aṭṭha. 168) –

Evaṃ aṭṭhakathācariyehi vutte pubbakaraṇānantaraṃ kattabbe pubbakicce.

Pubbakaraṇeti –

> ‘‘Sammajjanī padīpo ca, udakaṃ āsanena ca;
> Uposathassa etāni, pubbakaraṇanti vuccatī’’ti. (mahāva. aṭṭha. 168) –

Evaṃ aṭṭhakathācariyeheva vutte sabbapaṭhamaṃ kattabbe pubbakaraṇe. **Pattakalle**ti uposathādīnaṃ catunnaṃ aṅgānaṃ sambhavena patto kālo imassāti pattakālaṃ, pattakālameva pattakallaṃ. Kiṃ taṃ? Uposathādikammaṃ. Taṃ pana catūhi aṅgehi saṅgahitaṃ. Yathāhu aṭṭhakathācariyā –

> ‘‘Uposatho yāvatikā ca bhikkhū kammappattā,
> Sabhāgāpattiyo ca na vijjanti;
> Vajjanīyā ca puggalā tasmiṃ na honti,
> Pattakallanti vuccatī’’ti. (mahāva. aṭṭha. 168);

Samāniteti sammā ānīte pavattiteti attho. **So**ti suttuddeso. **Pañcadhā**ti nidānuddeso pārājikuddeso saṅghādisesuddeso aniyatuddeso vitthāruddesoti evaṃ pañcadhā.

413. **Vināntarāya**nti rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo amanussantarāyo vāḷantarāyo sarīsapantarāyo jīvitantarāyo brahmacariyantarāyoti (mahāva. 150) vuttesu dasasu yaṃ kiñci antarāyaṃ vinā. **Saṅkhepenā**ti vinā vitthāraṃ. ‘‘Ettha dvīsu tīsu vā uddesesu visadesu therova issaro’’ti vuttattā avattantepi vaṭṭatīti yojanā. **Etthā**ti pañcasu uddesesu. **Avattante**ti therassa vitthārena avattamāne appaguṇe. **Vaṭṭatī**ti saṃkhittena uddisitumpi vaṭṭati. Imināva yassa kassaci uddesakassa avattantepi vaṭṭatīti viññāyati. Dvīsu vattamānesu issaratte adhike vattabbameva natthīti dassanatthaṃ **‘‘tīsū’’**ti vuttaṃ. **‘‘Therova issaro’’**tiādinā idaṃ paridīpeti – dve akhaṇḍā suvisadā vācuggatā, therādheyyaṃ pātimokkhaṃ, sace pana ettakampi visadaṃ kātuṃ na sakkoti, byattassa bhikkhuno āyattaṃ hoti, tasmā sayaṃ uddisitabbaṃ, aññā vā ajjhesitabboti.

414. Uddisante samā vā atha thokikā vā yadi āgaccheyyunti sambandhanīyaṃ. **Uddisante** āvāsikehi pātimokkhe uddissamāne. **Samā vā thokikā vā**ti āvāsikehi samā vā thokikā vā āgantukā bhikkhū. **Avasesakaṃ sotabba**nti iminā ettāvatāpi uposatho katoyeva nāmāti dīpeti.

415. **Uddiṭṭhamatte**ti uddiṭṭhaṃyeva uddiṭṭhamattaṃ. **Matta**-saddo avadhāraṇe. Sakalāya ekaccāya vā uṭṭhitāya samā vā thokikā vā yadi āgaccheyyunti yojanā. **Sakalāyā**ti sabbāya parisāya. **Esaṃ santike pārisuddhiṃ kareyyu**nti esaṃ āvāsikānaṃ samīpe te āgantukā bhikkhū pārisuddhiuposathaṃ kareyyunti attho. Atha bahukā ce, sabbavikappesu pubbakiccaṃ katvāti yojanīyaṃ. Vikappīyanti parikappīyantīti vikappā, avasesasavanapārisuddhiuposathavidhānā sabbe ca te vikappā ceti **sabbavikappā**. Tesu. **Punuddise**ti puna pātimokkhaṃ uddiseyya.

416. **Itarāna**nti āgantukānaṃ. **Itaro**ti cātuddaso. Ettha pana yesaṃ pannaraso, te atītaṃ uposathaṃ cātuddasikaṃ akaṃsūti veditabbā. Ayametthādhippāyo – tādise paccaye sati cātuddasikassa katattā tesaṃ yathāvuttatatiyasattamapakkhasaṅkhātacātuddasike sampatte terasīcātuddasīkattabbattā anuposathattā pana tattha uposatho na katoti cātuddasoyeva pannaraso jāto. **Samānetare**ti samā ūnā itareti padacchedo. **Itare**ti āgantukā. **Purimānaṃ anuvattantū**ti āvāsikehi ‘‘ajjuposatho pannaraso’’ti pubbakicce kayiramāne purimānaṃ āvāsikānaṃ anuvattantūti attho. **Sacedhikā**ti yadi āgantukā bahukā honti. **Purimā**ti āvāsikā. **Tesaṃ anuvattantū**ti tesaṃ āgantukānaṃ ‘‘ajjuposatho cātuddaso’’ti pubbakicce kayiramāne anuvattantu. **Sesepī**ti āgantukānaṃ pannarasavārepi. **Ayaṃ nayo**ti ‘‘āgantukānaṃ pannaraso itarānaṃ sacetaro’’tiādiko ayameva nayo. Ettha pana yesaṃ pannaraso, te tiroraṭṭhato vā āgatā atītaṃ vā uposathaṃ cātuddasikaṃ akaṃsūti veditabbo.

417. Atītuposathassa cātuddasiyaṃ katattā cātuddasiyaṃ pannarasuposatho katoti pannarasī āvāsikānaṃ pāṭipado jātoti āha **‘‘āvāsikānaṃ pāṭipado’’**ti. **Itarāna**nti āgantukānaṃ. **Uposatho**ti pannaraso uposatho. **Samathokāna**nti attanā samānaṃ vā thokānaṃ vā āgantukānaṃ. **Mūlaṭṭhā**ti āvāsikā. **Kāmato dentū**ti attano icchāya dentu.

418. **No ce dentī**ti yadi āvāsikā kāyasāmaggiṃ na denti, tesaṃ pana āvāsikānaṃ hiyyo uposathassa katattā ajja uposathakaraṇaṃ natthi. Bahūsu anicchāya kāyasāmaggiṃ dadeyyāti yojanā. **Bahūsū**ti āgantukesu bahukesu. **Bahi vā vaje**ti āvāsikabhikkhuparisā nissīmaṃ vā vajeyyāti attho.

419. **Sāveyya sutta**nti pātimokkhasaṅkhātaṃ suttaṃ vāyamitvā sāveyya.

420. Sammajjituṃ …pe… udakāsanaṃ paññapetuñca mahātherena pesito kallo na kareyya tathāti sambandho. **Kallo**ti agilāno. **Tathā**ti dukkaṭaṃ atidisati. Āsanesu asati antamaso sākhābhaṅgampi kappiyaṃ kārāpetvā paññapetabbaṃ. Tele asati kapalle aggipi jāletabbo.

421-3. **Paṭṭhapetvā dakāsana**nti paribhojanīyapānīyodakañca āsanañca sannihitaṃ katvā. **Gaṇañatti**nti idāni vakkhamānaṃ gaṇena ṭhapetabbaṃ ñattiṃ. **Te**ti aññe duve bhikkhū. **Samattapubbārambhenā**ti samatto niṭṭhito pubbesu uttarāsaṅgaekaṃsakaraṇādīsu ārambho yassāti tipadabahubbīhi. Navena te evamīriyāti sambandho. **Te**ti itare dve.

424. **Kattabbaṃ katvā** pubbakiccādikaṃ sampādetvā navo evaṃ īriyoti yojanā.

427. **Yatthā**ti yasmiṃ vihāre ekekassa pārisuddhiṃ haritvānāti sambandho. **Ekekassā**ti ettha vicchāyaṃ dvittaṃ. Kiriyāya guṇena dabbena vā bhinne atthe byāpituṃ icchā vicchā. Ettha pana chandapārisuddhiharaṇasaṅkhātāya kiriyāya catūsu ca tīsu ca dvīsu ca bhinnamekekaṃ byāpituṃ sambandhituṃ icchāti vicchā. **Itarītare**ti etthāpi karaṇakiriyāvasena veditabbaṃ. Tayo dve eko vā taṃ taṃ saṅghuposathaṃ gaṇuposathaṃ puggaluposathaṃ vāti vuttaṃ hoti. Ayametthādhippāyo – catūsu ekassa āharitvā tayo pārisuddhiuposathaṃ karonti, tīsu vā ekassa āharitvā dve saṅghuposathaṃ karonti, **adhammena vaggaṃ** uposathakammaṃ. Atha pana ekassa āharitvā tayo saṅghuposathaṃ karonti, ekassa āharitvā dve pārisuddhiuposathaṃ karonti, **adhammena vaggaṃ** nāma hoti. Yadi pana cattāropi sannipatitvā pārisuddhiuposathaṃ karonti, tayo vā dve vā saṅghuposathaṃ karonti, **adhammena samaggaṃ** nāma hotīti. Tabbipariyāyena **dhammena samaggaṃ** veditabbaṃ.

428. Vagge samagge vā ‘‘vaggo’’ti saññino vimatissa vā karoto dukkaṭanti sambandho. **Vagge**ti vaggasaṅghe. **Vimatissā**ti ‘‘vaggo nu kho, samaggo’’ti evaṃ vematikassa. Imināva kukkuccapakatavāropi upalakkhito. **Karoto**ti uposathaṃ karontassa. Bhedādhippāyena karototi yojanā. Ettha pana pāpassa balavatāya thullaccayaṃ vuttaṃ. **Saññino**ti saññāsīsena cittaṃ vuttaṃ, cittavatoti attho.

429-30. **‘‘Ukkhittassā’’**tiādinā vajjanīyapuggale dasseti. **Ukkhittassā**ti kattuatthe sāmivacanaṃ. Nisinnasaddassa kammasādhanattā ukkhittādīhi kattūhi bhavitabbanti. **‘‘Sesāna’’**nti visesanassa bhikkhūnaṃ byabhicārena sātthakatā. **Abhabbassa** paṇḍakādiekādasavidhassa abhabbassa. Nisinnaparisāyañca pātimokkhaṃ na uddiseti sambandho. Sabhāgāpattiko tathā na uddiseti yojetabbaṃ. Vikālabhojanādivatthuto samāno bhāgo koṭṭhāso etissāti sabhāgā, sā āpatti assāti bahubbīhi.

Chandena parivutthenāti ettha catubbidhaṃ pārivāsiyaṃ parisapārivāsiyaṃ rattipārivāsiyaṃ chandapārivāsiyaṃ ajjhāsayapārivāsiyanti. Tattha bhikkhū kenacideva karaṇīyena sannipatitā honti, atha meghuṭṭhānādinā kenacideva karaṇīyena anokāso, atha ‘‘aññattha gacchāmā’’ti chandaṃ avissajjitvāva uṭṭhahanti, idaṃ **parisapārivāsiyaṃ** nāma kiñcāpi parisapārivāsiyaṃ, chandassa pana avissaṭṭhattā kammaṃ kātuṃ vaṭṭati.

‘‘Yāva pana sabbe sannipatanti, tāva dhammaṃ suṇissāmā’’ti ekaṃ ajjhesanti, tasmiṃ dhammakathaṃ kathenteyeva aruṇo uggacchati, sace cātuddasikaṃ kātuṃ nisinnā, pannarasoti kātuṃ vaṭṭati, sace pannarasikaṃ kātuṃ nisinnā, pāṭipade anuposathe uposathaṃ kātuṃ na vaṭṭati, aññaṃ pana saṅghakiccaṃ kātuṃ vaṭṭati, idaṃ **rattipārivāsiyaṃ** nāma.

Evaṃ pana nisinne koci nakkhattapāṭhako bhikkhu ‘‘ajja nakkhattaṃ dāruṇaṃ, imaṃ kammaṃ mā karothā’’ti vadati, te tassa vacanena chandaṃ vissajjetvā tattheva nisinnā honti, athañño āgantvā ‘‘nakkhattaṃ paṭimānentaṃ, attho bālaṃ upaccagā’’ti (jā. 1.1.49) vatvā ‘‘kiṃ nakkhattena, karothā’’ti vadati, idaṃ **chandapārivāsiyañceva ajjhāsayapārivāsiyañca**. Ekasmiṃ pārivāsiye puna chandapārisuddhiṃ ānetvā kammaṃ kātuṃ vaṭṭati.

431. Āpannañca vematikañca adesayitvā vā nāvikatvā vā uposathaṃ kātuṃ na ca kappatīti sambandho. **Nāvikatvā**ti garukāpattiṃ anāvikatvā. **Na cā**ti neva.

432. **Aṭṭhitoposathā**ti aṭṭhito avissaṭṭho uposatho yasminti bahubbīhi. **Tadahū**ti tasmiṃ uposathadivase. Antarāyaṃ vā saṅghaṃ vā vinā adhiṭṭhātuṃ sīmameva vā na vajeti yojanā. **Adhiṭṭhātu**nti iminā gaṇuposathampi upalakkheti. **Sīma**nti iminā nadimpi.

Uposathaniddesavaṇṇanā niṭṭhitā.

45. Pavāraṇāniddesavaṇṇanā

433. ‘‘**Aññamaññappavāraṇā**’’tyādīnaṃ aññamaññehi kātabbā pavāraṇā. Tattha tiṇṇaṃ catunnañca gaṇañattiṃ ṭhapetvā aññamaññappavāraṇā, dvinnaṃ pana aṭṭhapetvāva. **Adhiṭṭhāna**nti adhiṭṭhānappavāraṇā, yupaccayantānaṃ bhāve niyatanapuṃsakattā ‘‘adhiṭṭhāna’’nti vuttaṃ. **Sesā** pañcādīhi kātabbā avasesā **saṅghappavāraṇā** saṅghavasena ñattiṃ ṭhapetvā kātabbā. Etena navasu saṅghappavāraṇādayo tisso dassitā. Nava hi pavāraṇā cātuddasī pannarasī sāmaggīti divasavasena, tevācī dvevācī ekavācīti kattabbākāravasena, saṅghe pavāraṇā, gaṇe pavāraṇā, puggale pavāraṇāti kārakavasena ca. Tattha purimavassaṃvutthānaṃ pubbakattikapuṇṇamā vā tesaṃyeva sace bhaṇḍanakārakehi upaddutā pavāraṇaṃ paccukkaḍḍhanti, atha kattikamāsassa kāḷapakkhacātuddaso vā pacchimakattikapuṇṇamā vā pacchimavassaṃvutthānañca pacchimakattikapuṇṇamā eva vā pavāraṇādivasā honti. Idaṃ pana pakaticārittaṃ. Tathārūpappaccaye sati dvinnaṃ kattikapuṇṇamānaṃ purimesu cātuddasesupi pavāraṇaṃ kātuṃ vaṭṭati. Bhinnassa pana saṅghassa sāmaggiyaṃ yo koci divaso pavāraṇādivaso hoti. Imā divasavasena tisso pavāraṇā. Kattabbākāravasena pana vakkhamānanayena viññātabbā.

434. ‘‘**Pubbakicce**’’tiādīsu –

‘‘Sammajjanī padīpo ca, udakaṃ āsanena ca;
Pavāraṇāya etāni, pubbakaraṇanti vuccati.

‘‘Chandappavāraṇā utukkhānaṃ, bhikkhugaṇanā ca ovādo;
Pavāraṇāya etāni, pubbakiccanti vuccati.

‘‘Pavāraṇā yāvatikā ca bhikkhū kammappattā,
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti,
Pattakallanti vuccatī’’ti. –

Evaṃ **aṭṭhakathāyaṃ** vuttā pubbakiccādayo veditabbā. **Ñatti**nti idāni vakkhamānaṃ sāmaññaṃ saṅghañattiṃ. Evaṃ pana ñattiyā ṭhapitāya kāraṇe sati tevācikadvevācikaekavācikasamānavassikavasenapi pavāretuṃ vaṭṭati. Ayameva pana ñatti ‘‘saṅgho pavāreyyā’’ti ettha ‘‘saṅgho tevācikaṃ pavāreyya, saṅgho dvevācikaṃ pavāreyya, saṅgho ekavācikaṃ pavāreyya, saṅgho samānavassikaṃ pavāreyyā’’tipi ṭhapetuṃ vaṭṭati. Cātuddasiyaṃ pana sāmaggiyañca ‘‘cātuddasī sāmaggī’’ti vattabbaṃ.

437. Theresu ukkuṭikaṃ nisajja pavārentesu navo yāva sayaṃ pavāreti, tāva ukkuṭiko eva acchatūti yojanā. **Acchatū**ti nisīdeyya.

440-2. Dhammasākacchā ca kalaho cāti dvando. Rattiyā khepitabhāvato tevācikāya okāse asati dasavidhe vā antarāye sati ‘‘suṇātu me…pe… samānavassikaṃ pavāreyyā’’ti anurūpato ñattiṃ vatvā yathāṭhapitañattiyā anurūpena pavāreyyāti sambandho veditabbo. **Anurūpato**ti ‘‘suṇātu me…pe… dānaṃ dentehi ratti khepitā, sace…pe… ratti vibhāyissati, yadi saṅghassa pattakalla’’ntiādinā tena khepitarattiyā anurūpena. ‘‘Suṇātu me bhante saṅgho, ayaṃ rājantarāyo, sace saṅgho tevācikaṃ…pe… saṅgho bhavissati, athāyaṃ rājantarāyo bhavissati, yadi saṅghassa pattakalla’’ntiādinā rājantarāyādīnaṃ anurūpena vāti attho. ‘‘Athāyaṃ brahmacariyantarāyo bhavissatī’’ti pana peyyālavasena ante vuttaṃ brahmacariyantarāyaṃ gahetvā vuttaṃ. ‘‘Dvevācika’’ntiādikaṃ pana visuṃ visuṃ vattabbampi laṅghanakkamena sampiṇḍetvā vuttaṃ. Vacanasamaye pana ‘‘dvevācikaṃ pavāreyya’’iccādinā vattabbaṃ. **Āgaccheyyuṃ yadi samāādikā cā**ti ‘‘āgaccheyyuṃ yadi samā’’iccādayo uposathe vuttā gāthāyo ca. **Etthā**ti etissaṃ pavāraṇāyaṃ. Ayameva ca āharaṇakkamo –

Āgaccheyyuṃ yadi samā, pavārenteva thokikā;
Pavāritā te suppavāritā, aññehi ca pavāriyaṃ;
Pavāritesu sakalā-yekaccāyuṭṭhitāya vā.

Pavāreyyuñca te tesaṃ, santike bahukā sace;
Katvā sabbavikappesu, pubbakiccaṃ punuddiseti.

‘‘Āvāsikānaṃ pannaraso’’tiādikā gāthāyo pana etthāpi samānā.

443. **Ñattiṃ vatvā**ti vakkhamānagaṇañattiṃ vatvā.

444. **Samudīriyā**ti aññe dve tayo vā vakkhamānakkamena vattabbā.

446-8. Kattabbaṃ katvāti yojetabbaṃ. **Kattabba**nti pubbakiccādikaṃ. Navenapi ‘‘ahaṃ bhante… pe… paṭikarissāmī’’ti thero īriyoti yojetabbaṃ. **Eva**nti idāni vakkhamānaṃ parāmasati.

449. **‘‘Yasmi’’**ntiādi vuttanayattā uttānameva.

450. **Gāthāyo**ti ‘‘vagge samagge vaggoti, saññino’’tiādikā heṭṭhā vuttagāthāyo vā. Ayaṃ panettha viseso – **karoto**ti ettha pavāraṇaṃ karototi attho gahetabbo. Tatiya gāthāya ‘‘pātimokkhaṃ na uddise’’ti apanetvā ‘‘no kareyya pavāraṇa’’nti padaṃ pakkhipitabbaṃ. Catutthagāthāya ‘‘anuposathe’’tiādigāthābandhaṃ apanetvā ‘‘neva pavāraṇe kātuṃ, sā kappati pavāraṇā’’ti pakkhipitabbaṃ. Pañcamagāthāya ‘‘aṭṭhitoposathāvāsā’’ti apanetvā ‘‘pavāraṇāṭhitāvāsā’’ti pakkhipitabbaṃ.

451. **Saṅghamhi pavāritevā**ti purimavassūpagate saṅghamhi pavārite eva. **Pārisuddhiuposathaṃ kareyyā**ti na ekasmiṃ uposathagge dve ñattiyo ṭhapetabbāti adhippāyo. Pacchimikāya upagantvā apariniṭṭhitavasso **avuttho. Anupāgato**ti vassaṃ anupāgato. Ayametthādhippāyo – purimikāya vassaṃ upagatā pañca vā atirekā vā pacchimikāya upagatā tehi samā vā ūnatarā vā purimikāya vā upagatehi pacchimikāya upagatā thokatarā ceva honti, saṅghappavāraṇāya gaṇaṃ pūrenti saṅghappavāraṇāvasena ñattiṃ ṭhapetvā, atha ca ubhopi ekato hutvā saṅghaṃ na pūrenti, gaṇaṃ pana pūrenti, gaṇañattiṃ ṭhapetvā pavāretabbaṃ, pacchā tesaṃ santike pārisuddhiuposatho kātabbo. Yadi pana purimikāya eko, pacchimikāya eko, ekena ekassa santike pavāretabbaṃ, ekena pārisuddhiuposatho kātabbo. Sace purimehi vassūpagatehi pacchā vassūpagatā ekenapi adhikā saṅghaṃ pūrenti, paṭhamaṃ pātimokkhaṃ uddisitvā pacchā tesaṃ santike pavāretabbanti. Gaṇepi eseva nayo. Evamuparipi yathāyogaṃ cintanīyaṃ.

452. **Cātumāsiniyā**ti aparakattikapuṇṇamāyaṃ. **Saṅghenā**ti paṭhamaṃ vassūpagatena saṅghena. Vutthā vassā yehi te **vutthavassā,** pacchimavassūpagatā. **Sace appatarā siyu**nti iminā yadi adhikatarā vā samasamā vā honti, pavāraṇāñattiṃ ṭhapetvā pacchimavassūpagatehi paṭhamaṃ pavārite pacchā itarehi pārisuddhiuposatho kātabboti dīpetīti.

Pavāraṇāniddesavaṇṇanā niṭṭhitā.

46. Saṃvaraniddesavaṇṇanā

453. Saṃvaraṇaṃ cakkhudvārādīnaṃ satikavāṭena pidahanaṃ **saṃvaro**. Tattha kiñcāpi cakkhundriye saṃvaro natthi, na hi cakkhupasādaṃ nissāya sati uppajjati, neva bhavaṅgasamaye āvajjanādīnaṃ aññatarasamaye, javanakkhaṇe pana uppajjatīti tadā saṃvaro hoti, evaṃ honte pana so cakkhudvārādīnaṃ saṃvaroti vuccati. **Cakkhusotādibhedehī**ti cakkhu ca sotañca, tāni ādi yesaṃ, teva bhedā cāti samāso, tehi dvārehi. Abhijjhādippavattiyā accantopakārakattā karaṇatthe cettha tatiyā. Etena cakkhusotaghānajivhākāyamanasaṅkhātāni dvārāni vuttāni. **Rūpasaddādigocare**ti rūpasaddagandharasaphoṭṭhabbadhammasaṅkhāte visaye. **Abhijjhādomanassādippavatti**nti ettha parasampattiṃ abhimukhaṃ jhāyatīti abhijjhā, balavataṇhā. **Ādi**-saddena micchādiṭṭhiādayo aneke akusalā dhammā saṅgahitā.

454. Sakaṃ cittaṃ kiṭṭhādiṃ duppasuṃ viya nigganheyyāti sambandho. **Kiṭṭha**nti kiṭṭhaṭṭhāne uppannaṃ sassaṃ gahitaṃ. Kiṭṭhaṃ adatīti **kiṭṭhādi,** taṃ. **Sampajāno**ti sātthakasappāyagocaraasammohasaṅkhātena catusampajaññena sammā pajāno. Iminā indriyasaṃvarasīlaṃ kathitaṃ.

Saṃvaraniddesavaṇṇanā niṭṭhitā.

47. Suddhiniddesavaṇṇanā

455. Desanā saṃvaro eṭṭhi paccavekkhaṇanti bhedato suddhi catubbidhāti sambandho. ‘‘Paccavekkhaṇaṃ bhedato’’ti vattabbe niggahitalopo daṭṭhabbo, desanāsuddhi saṃvarasuddhi pariyeṭṭhisuddhi paccavekkhaṇasuddhīti catubbidhāti vuttaṃ hoti. Tattha sujjhatīti suddhi, yathādhammaṃ desanāya suddhi **desanāsuddhi**. Vuṭṭhānassāpi cettha desanāya eva saṅgaho daṭṭhabbo. Mūlāpattīnaṃ pana abhikkhutāpaṭiññāva desanāti heṭṭhā vuttā, sāvassa pārājikāpannassa visuddhi nāma hoti. Ayañhi yasmā pārājikaṃ āpanno, tasmā bhikkhubhāve ṭhatvā abhabbo jhānādīni adhigantuṃ. Bhikkhubhāvo hissa saggantarāyo ceva hoti, maggantarāyo ca. Vuttañhetaṃ –

‘‘Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyūpakaḍḍhatī’’ti. (dha. pa. 311);

Aparampi vuttaṃ –

‘‘Sithilo hi paribbajo, bhiyyo ākirate raja’’nti. (dha. pa. 313);

Iccassa bhikkhubhāvo visuddhi nāma na hoti. Yasmā pana gihiādiko hutvā dānasaraṇasīlasaṃvarādīhi saggamaggaṃ vā jhānavimokkhamaggaṃ vā ārādhetuṃ bhabbo hoti, tasmāssa gihiādibhāvo visuddhi nāma hoti. Adhiṭṭhānavisiṭṭhena saṃvarena visuddhi **saṃvaravisuddhi**. Dhammena samena paccayānaṃ eṭṭhiyā suddhi **eṭṭhisuddhi**. Catūsu paccayesu paccavekkhaṇena suddhi **paccavekkhaṇasuddhi**. ‘‘Catubbidhā pātī’’tiādīsu **pātimokkhasaṃvarasammata**nti ‘‘pātimokkhasaṃvaro’’ti sammataṃ sīlaṃ.

456. Cittādhiṭṭhānasaṃvarā sujjhatīti indriyasaṃvaro saṃvarasuddhīti vuttoti yojanā.

457. Anesanaṃ pahāya dhammena uppādentassa eṭṭhiyā suddhattā ājīvanissitaṃ eṭṭhisuddhīti vuttanti sambandho. **Uppādentassā**ti paccaye uppādentassa.

458. **Paccavekkhaṇasujjhanā**ti hetumhi pañcamīti.

Suddhiniddesavaṇṇanā niṭṭhitā.

48. Santosaniddesavaṇṇanā

459. Paṃsukūlaṃ piṇḍiyālopo rukkhamūlaṃ pūtimuttabhesajjanti ime cattāro paccayā appagghanakatāya appā ceva kassacipi ālayābhāvena anavajjā ca gatagataṭṭhāne labbhamānatāya sulabhā cāti vuccanti, tenāha **‘‘appenā’’**tiādi. **Mattaññū**ti pariyesanappaṭiggahaṇaparibhogavissajjanesu catūsu mattaññutāvasena pamāṇaññū.

460. Kathaṃ santuṭṭhoti āha **‘‘atīta’’**ntiādi. **Paccuppannena yāpento**ti yathālābhayathābalayathāsāruppavasena paccuppannena yathāvuttacatubbidhapaccayena yāpentoti.

Santosaniddesavaṇṇanā niṭṭhitā.

49. Caturārakkhaniddesavaṇṇanā

461-2. Buddhānussati …pe… maraṇassatīti imā caturārakkhā nāmāti seso. **Ārakattādinā**ti ārakabhāvo ārakattaṃ, taṃ ādi yassa ‘‘arīnaṃ hatattā’’tiādikassa taṃ **ārakattādi**. Tena tena maggena savāsanānaṃ arānaṃ hatattā ārakā sabbakilesehi suvidūravidūre ṭhitoti ā-kārassa rassattaṃ, ka-kārassa ha-kāraṃ sānunāsikaṃ katvā ‘‘araha’’nti padasiddhi veditabbā. ‘‘Ārakā’’ti ca vutte sāmaññajotanāya visese avaṭṭhānato, visesatthinā ca visesassa anuppayojitabbattā ‘‘kilesehī’’ti labbhati.

Sammāti aviparītaṃ. **Sāma**nti sayameva, aparaneyyo hutvāti attho. ‘‘Sambuddho’’ti hi ettha saṃ-saddo ‘‘saya’’nti etassa atthassa bodhako daṭṭhabbo. **Buddhato**ti bhāvappadhānoyaṃ niddeso, buddhattāti attho. ‘‘Arahaṃ’’ iti vā ‘‘sammāsambuddho’’ iti vā bhagavato navabhede guṇe yā punappunaṃ anussati, sā buddhānussatīti yojanā. ‘‘Sammāsambuddho itī’’ti vattabbe a-kāro sandhivasena āgato. **Iti**-saddo panettha ādiattho, iccādīti attho. **Navabhede**ti ‘‘anuttaro purisadammasārathī’’ti ekato gahetvā. Ettha pana upacāro uppajjati, na appanā, tathā maraṇassatiyaṃ. Itaresu pana ubhayampi uppajjatīti veditabbaṃ. Buddhānussati.

463-4. **‘‘Sīmaṭṭhā’’**tiādinā mettābhāvanaṃ dasseti. **Sīmaṭṭhasaṅghe**ti sīmāyaṃ tiṭṭhatīti sīmaṭṭho, sova saṅgho. Gocaragāmamhi issare janeti sambandho. Tattha mānuse upādāya sabbasattesūti yojetabbaṃ. **Tatthā**ti tasmiṃ gāme. Sukhitā hontu averāti padacchedo. **Ādinā**ti ‘‘abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantū’’ti iminā. **Paricchijja paricchijjā**ti ‘‘imasmiṃ vihāre sabbe bhikkhū’’tiādinā evampi paricchinditvā paricchinditvā. Mettābhāvanā.

465-6. Idāni asubhaṃ niddisanto sabbapaṭhamaṃ sādhetabbaṃ sattavidhamuggahakosallaṃ **‘‘vaṇṇe’’**ccādinā dasseti. Sattavidhañhi taṃ nayato āgataṃ vācāsajjhāyamanasāsajjhāyehi saddhiṃ. Tattha paṭhamaṃ vācāya sajjhāyantena cattāri tacapañcakādīni paricchinditvā anulomappaṭilomavasena kātabbaṃ. Yathā pana vacasā, tatheva manasāpi sajjhāyo kātabbo. Vacasā sajjhāyo hi manasā sajjhāyassa paccayo. So pana lakkhaṇappaṭivedhassa paccayo. Tattha **vaṇṇo** nāma kesādīnaṃ vaṇṇo. **Saṇṭhānaṃ** tesaṃyeva saṇṭhānaṃ. **Okāso** tesaṃyeva patiṭṭhokāso. **Disā** nābhito uddhaṃ uparimadisā, adho heṭṭhimā. **Paricchedo** nāma ‘‘ayaṃ koṭṭhāso heṭṭhā ca upari ca tiriyañca iminā nāma paricchinno’’ti evaṃ sabhāgaparicchedo ceva ‘‘kesā na lomā, lomā na kesā’’ti evaṃ amissakatāvasena visabhāgaparicchedo ca. Kesādikoṭṭhāse vavatthapetvāti sambandho. **Vavatthapetvā**ti vuttanayena vavatthapetvā.

Evaṃ vavatthapentena yathāvuttaṃ sattavidhaṃ uggahakosallaṃ sampādetvā aṭṭhārasavidhaṃ manasikārakosallaṃ sampādetabbanti dassetuṃ **‘‘anupubbato’’**tiādimāha. Tattha appanāto tayo ca suttantāti ime cattāropi nayatovāgate nātisīghādīsu pakkhipitvā dasavidhatā veditabbā. **Anupubbato**ti sajjhāyakaraṇato paṭṭhāya anupaṭipāṭiyā. **Nātisīghaṃ nātisaṇikaṃ katvā**ti kiriyāvisesanaṃ. **Vikkhepaṃ paṭibāhaya**nti kammaṭṭhānaṃ vissajjetvā bahiddhā puthuttārammaṇe cetaso vikkhepaṃ paṭibāhanto. **Paṇṇattiṃ samatikkammā**ti yāyaṃ ‘‘kesā lomā’’ti paṇṇatti, taṃ atikkamitvā, ‘‘paṭikkūla’’nti cittaṃ ṭhapetvāti adhippāyo. **Anupubbato muñcantassā**ti yo yo koṭṭhāso na upaṭṭhāti, taṃ taṃ anukkamena muñcato, tassa ‘‘bhāvanā’’ti iminā sambandho veditabbo.

467. Evaṃ ubhayakosallaṃ sampādetvā sabbakoṭṭhāse vaṇṇādivasena vavatthapetvā vaṇṇādivaseneva pañcadhā paṭikkūlatā vavatthapetabbāti dassetuṃ **‘‘vaṇṇā’’**tiādimāha. Vaṇṇa…pe…

okāsehi koṭṭhāse paṭikkūlāti bhāvanā asubhanti yojanā. Tatra kesā tāva pakativaṇṇena kāḷakā addāriṭṭhakavaṇṇā, saṇṭhānato dīghavaṭṭatulādaṇḍasaṇṭhānā, disato uparimadisāya jātā, okāsato ubhosu passesu kaṇṇacūḷikāhi, purato naḷāṭantena, pacchato gaḷavāṭakena paricchinnā, sīsakaṭāhaveṭhanaallacammaṃ kesānaṃ okāso. Paricchedato kesā sīsaveṭhanacamme vīhaggamattaṃ pavisitvā patiṭṭhitena heṭṭhā attano mūlatalena, upari ākāsena, tiriyaṃ aññamaññena paricchinnā. Dve kesā ekato natthīti ayaṃ sabhāgaparicchedo. ‘‘Kesā na lomā, lomā na kesā’’ti evaṃ avasesaekatiṃ sakoṭṭhāsehi amissīkatā kesā nāma pāṭiyekko eko koṭṭhāsoti ayaṃ visabhāgaparicchedo. Idaṃ kesānaṃ vaṇṇādito nicchayanaṃ. Idaṃ pana nesaṃ vaṇṇādivasena pañcadhā paṭikkūlato nicchayanaṃ – kesā nāmete vaṇṇatopi paṭikkūlā āsayatopi saṇṭhānatopi gandhatopi okāsatopi paṭikkūlāti evaṃ sesakoṭṭhāsānampi yathāyogaṃ veditabbaṃ.

Uddhumātādivatthūsūti uddhumātakavinīlakavipubbakavicchiddakavikkhāyitakavikkhittakahatavikkhittakalohitakapuḷavakaaṭṭhikasaṅkhātesu dasesu aviññāṇakaasubhavatthūsu asubhākāraṃ gahetvā pavattā bhāvanā vā asubhanti sambandho. Asubhabhāvanā.

468. ‘‘Maraṇaṃ me bhavissatī’’ti vā ‘‘jīvitaṃ me uparujjhatī’’ti vā ‘‘maraṇaṃ maraṇa’’nti vā yoniso bhāvayitvānāti yojanā. **Jīvita**nti rūpajīvitindriyañca arūpajīvitindriyañca. **Yoniso**ti upāyena. Evaṃ pavattayatoyeva hi ekaccassa nīvaraṇāni vikkhambhanti, maraṇārammaṇā sati saṇṭhāti, upacārappattameva kammaṭṭhānaṃ hoti.

469-470. Yassa pana ettāvatā na hoti, tena vadhakapaccūpaṭṭhānādīhi aṭṭhahākārehi maraṇaṃ anussaritabbanti dassetuṃ **‘‘vadhakassevā’’**tiādimāha. **Vadhakassa iva upaṭṭhānā**ti ‘‘imassa sīsaṃ chindissāmī’’ti asiṃ gahetvā gīvāya sañcārayamānassa vadhakassa viya maraṇassa upaṭṭhānato. **Sampattīnaṃ vipattito**ti bhogasampattiyā jīvitasampattiyā ca vināsamaraṇasaṅkhātavipattito. **Upasaṃharato**ti yasamahattato puññamahattato thāmamahattato iddhimahattato paññāmahattato paccekabuddhato sammāsambuddhatoti imehi sattahākārehi attano upasaṃharaṇato. **Kāyabahusādhāraṇā**ti asītiyā kimikulānaṃ, anekasatānaṃ rogānaṃ, bāhirānañca ahivicchikādīnaṃ maraṇassa paccayānaṃ sādhāraṇato. **Āyudubbalato**ti assāsapassāsūpanibaddhattairiyāpathūpanibaddhattādinā āyuno dubbalato. **Kālavavatthānassa abhāvato**ti ‘‘imasmiṃyeva kāle maritabbaṃ, na aññasmi’’nti evaṃ kālavavatthānassa abhāvato. **Addhānassa paricchedā**ti ‘‘manussānaṃ jīvitassa paricchedo nāma etarahi paritto, addhā yo ciraṃ jīvati, so vassasataṃ jīvatī’’ti evaṃ addhānassa kālassa paricchedato.

Ettha pana kammaṭṭhānaṃ bhāvetvā vipassanāya saha paṭisambhidāhi arahattaṃ pattukāmena buddhaputtena yaṃ kātabbaṃ, taṃ ādikammikassa kulaputtassa vasena ādito paṭṭhāya saṅkhepenopadissāma. Catubbidhaṃ tāva sīlaṃ sodhetabbaṃ. Tattha tividhā visujjhanā anāpajjanaṃ, āpannavuṭṭhānaṃ, kilesehi ca appaṭipīḷanaṃ. Evaṃ visuddhasīlassa hi bhāvanā sampajjati. Yampidaṃ cetiyaṅgaṇavattādīnaṃ vasena ābhisamācārikasīlaṃ vuccati, tampi sādhukaṃ paripūretabbaṃ. Tato –

‘‘Āvāso ca kulaṃ lābho, gaṇo kammañca pañcamaṃ;
Addhānaṃ ñāti ābādho, gantho iddhīti te dasā’’ti. (visuddhi. 1.41) –

Evaṃ vuttesu dasasu palibodhesu yo palibodho, yo upacchinditabbo. Evaṃ upacchinnapalibodhena –

‘‘Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no cāṭṭhāne niyojako’’ti. (a. ni. 7.37) –

Evaṃ vuttalakkhaṇaṃ ācariyaṃ upasaṅkamitvā kammaṭṭhānaṃ uggahetabbaṃ. Taṃ duvidhaṃ hoti sabbatthakakammaṭṭhānañca pārihāriyakammaṭṭhānañca. Tattha **sabbatthakakammaṭṭhānaṃ** nāma bhikkhusaṅghādīsu mettā, maraṇassati ca, ‘‘asubhasaññā’’tipi eke. Etaṃ pana tayaṃ sabbattha atthayitabbaṃ icchitabbanti katvā, adhippetassa ca yogānuyogakammassa padaṭṭhānattā ‘‘sabbatthakakammaṭṭhāna’’nti vuccati. Aṭṭhatiṃsārammaṇesu pana yaṃ yassa caritānukūlaṃ, taṃ tassa niccaṃ pariharitabbattā yathāvutteneva nayena **‘‘pārihāriyakammaṭṭhāna’’**nti vuccati, tato –

‘‘Mahāvāsaṃ navāvāsaṃ, jarāvāsañca panthaniṃ;
Soṇḍiṃ paṇṇañca pupphañca, phalaṃ patthitameva ca.

‘‘Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ;
Paccantasīmāsappāyaṃ, yattha mitto na labbhati.

‘‘Aṭṭhārasetāni ṭhānāni, iti viññāya paṇḍito;
Ārakā parivajjeyya, maggaṃ sappaṭibhayaṃ yathā’’ti. (visuddhi. 1.52) –

Vuttaaṭṭhārasasenāsanadosavajjitaṃ ‘‘idha, bhikkhave, senāsanaṃ nātidūraṃ hoti naccāsannaṃ gamanāgamanasampannaṃ divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapasarīsapasamphassaṃ. Tasmiṃ kho pana senāsane viharantassa appakasireneva uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā. Tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammavinayadharā mātikādharā. Te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati ‘idaṃ bhante kathaṃ, imassa ko attho’ti. Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttāniṃ karonti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hotī’’ti (a. ni. 10.11) vuttapañcaṅgasamannāgataṃ senāsanaṃ upagamma tattha vasantena ‘‘dīghāni kesalomanakhāni chinditabbāni, jiṇṇacīvaresu aggaḷaanuvātaparibhaṇḍadānādinā daḷhīkammaṃ vā tantacchedādīsu tunnakammaṃ vā kātabbaṃ, kiliṭṭhāni rajitabbāni, sace patte malaṃ hoti, patto pacitabbo, mañcapīṭhādīni sodhetabbānī’’ti evaṃ vuttaupacchinnakhuddakapalibodhena katabhattakiccena bhattasammadaṃ vinodetvā ratanattayaguṇānussaraṇena cittaṃ sampahaṃsetvā ācariyuggahato ekapadampi asammuyhantena manasi kātabbanti.

Caturārakkhaniddesavaṇṇanā niṭṭhitā.

50. Vipassanāniddesavaṇṇanā

471-2. **Nāmarūpa**nti cittacetasikasaṅkhātaṃ nāmañca aṭṭhavīsatividhaṃ rūpañca. ‘‘Namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpaṃ, nāmarūpato na añño attādiko koci atthī’’ti evaṃ jhānalābhī ce, jhānato vuṭṭhāya jhānagataṃ vā vipassanāyāniko ce, pakiṇṇakabhūtaṃ nāmarūpaṃ pariggahetvā. Pātimokkhasaṃvarādi sīlavisuddhi, caturārakkhavasena dīpitā sopacārasamādhisaṅkhātā cittavisuddhi ca vuttāva nāmāti iminā diṭṭhivisuddhi kathitā. Tato tassa paccayañca pariggahetvāti sambandho. **Tassa paccaya**nti ‘‘paṭisandhikkhaṇe nāmarūpadvayameva avijjātaṇhāupādānakammehi uppajjati, na issarādikāraṇenā’’tiādinā tassa kāraṇaṃ, iminā kaṅkhāvitaraṇavisuddhi dassitā.

Hutvā abhāvato aniccāti sabbepi nāmarūpasaṅkhārā uppajjitvā abhāvāpajjanato aniccā. **Udayabbayapīḷanā dukkhā**ti uppādanirodhavasena pīḷanato dukkhā. **Avasavattittā anattā**ti attano vase avattanato anattāti evaṃ saṅkhārehi saddhiṃ tilakkhaṇaṃ āropetvā. **Punappunaṃ sammasanto**ti yathāvuttanayena sammasanto samathayāniko vipassanāyāniko ca yogāvacaro. Iminā maggāmaggañāṇadassanavisuddhi, paṭipadāñāṇadassanavisuddhi ca dassitā. Saṅkhārānameva hi udayabbayādinānupassanato udayabbayabhaṅgabhayaādīnavanibbidāmuñcitukamyatāpaṭisaṅkhānupassanāsaṅkhārupekkhāñāṇasaṅkhātassa aṭṭhavidhassa ñāṇassa vasena sikhāppattaṃ vipassanāñāṇaṃ paṭipadāñāṇadassanavisuddhi nāma. **Anupubbena sabbasaṃyojanakkhayaṃ pāpuṇeyyā**ti iminā ñāṇadassanavisuddhi dassitā. **Sabbasaṃyojanakkhaya**nti orambhāgiyānaṃ pañcannaṃ saṃyojanānaṃ heṭṭhā maggattayena khepitattā, itaresaṃ uddhambhāgiyānaṃ saṃyojanānaṃ khepitattā ca sabbesaṃ saṃyojanānaṃ khayante jātaṃ arahattamaggaṃ.

Nigamanakathāvaṇṇanā

473. Yasmā kāraṇā yā sikkhanā, ayaṃ bhikkhukiccaṃ, **ato** tasmā kāraṇāti attho.

474. **Niccaso lokavicārino**ti niccaṃ loke vicarato. Mālutasseva parissamo na sambhotīti yojanā. **Mālutassevā**ti vātassa iva. **Na sambhotī**ti na hoti.

475-6. Tambapaṇṇi eva tambapaṇṇiyo, ketu viya ketu, tambapaṇṇiye ketūti tappuriso. Tena racitā dhammavinayaññupasaṃsitā ayaṃ khuddasikkhā parimāṇato gāthānaṃ pañcamattehi satehi ettāvatā niṭṭhānamupāgatāti sambandho.

Nigamanakathāvaṇṇanā niṭṭhitā.

Nigamanakathā

Kārāpitetirucire pavare vihāre;
Mānādhikāripurinā garunā guṇena;
Vassaṃ vasaṃ damiḷaso vidhahaṃ akāsiṃ;
Ākaṅkhaṭīka jinasāsanasampavuddhiṃ.

Puññena sattharacanājanitena tena;
Sambuddhasāsanavarodayakāraṇena;
Lokāmisesu pana me samayaṃ alaggo;
Sambuddhasāsanavarodayamācareyyaṃ.

Atthesu akkharapadesu vinicchayesu;
Pubbāparesu likhitaṃ khalitaṃ yadatthi;
Ohāya khantumarahanti vadantu santā;
Diṭṭhāparādhamatha vā kimulālanena.

Yenantatantaratanākaramanthanena;
Manthācalollasitañāṇavarena laddhā;
Sārāmatātisukhitā sukhayanti caññe;
Te me jayanti garavo garavo guṇehi.

Paratthasampādanato, puññenādhigatenahaṃ;
Paratthasampādanako, bhaveyyaṃ jātijātiyaṃ.

Sisso āha –

Paramappicchatānekasantosopasamesinaṃ;
Sucisallekhavuttīnaṃ, sadāraññanivāsinaṃ.

Sāsanujjotakārīnaṃ, ācerattamupāgataṃ;
Udumbaragirikhyātayatīnaṃ yatipuṅgavaṃ.

Medhaṅkara iti khyātanāmadheyyaṃ tapodhanaṃ;
Theraṃ thiradayāmedhānidhānaṃ sādhupūjitaṃ.

Sissaṃ sahāyamāgamma, kalyāṇamittamattano;
Sodhetuṃ sāsanaṃ satthu, parakkamamakāsi yo.

Susaddasiddhiṃ yo yoganicchayaṃ sabbhi vaṇṇitaṃ;
Akā subodhālaṅkāraṃ, vuttodayamanākulaṃ.

Saṅgharakkhitanāmena, mahātherena dhīmatā;
Nivāsabhūtenānekaguṇānappicchatādinaṃ.

Teneva racitā sādhu, sāsanodayakārinā;
Khuddasikkhāya ṭīkāpi, sumaṅgalappasādanī.

Nigamanakathā niṭṭhitā.

Iti sumaṅgalappasādanī nāma

Khuddasikkhā-abhinavaṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mūlasikkhā

Ganthārambhakathā

Natvā nāthaṃ pavakkhāmi, mūlasikkhaṃ samāsato;
Bhikkhunā navakenādo, mūlabhāsāya sikkhituṃ.

1. Pārājikaniddeso

1. Saṃ nimittaṃ pavesanto, bhikkhu maggattaye cuto;
Pavesanaṭṭhituddhāra-paviṭṭhe cepi sādiyaṃ.

2. Adinnaṃ mānusaṃ bhaṇḍaṃ, theyyāyekena ādiyaṃ;
Pañcavīsāvahāresu, garukaṃ ce cuto bhave.

3. Ādiyanto harantova-harantopiriyāpathaṃ;
Vikopento tathā ṭhānā, cāventopi parājiko.

4. Tattha nānekabhaṇḍānaṃ, pañcakānaṃ vasā pana;
Avahārā dasañceti, viññātabbā vibhāvinā.

5. Sāhatthāṇattiko ceva, nissaggo cātthasādhako;
Dhuranikkhepanañceva, idaṃ sāhatthapañcakaṃ.

6. Pubbasahappayogo ca, saṃvidhāharaṇampi ca;
Saṅketakammaṃ nimittaṃ, pubbappayogapañcakaṃ.

7. Theyyāpasayhaparikappa-ppaṭicchannakusādikā;
Avahārā ime pañca, viññātabbā vibhāvinā.

8. Manussapāṇaṃ pāṇoti, jānaṃ vadhakacetasā;
Jīvitā yo viyojeti, sāsanā so parājito.

9. Jhānādibhedaṃ hadaye asantaṃ,
Aññapadesañca vinādhimānaṃ;
Manussajātissa vadeyya bhikkhu,
Ñātakkhaṇe tena parājiko bhaveti.

2. Garukāpattiniddeso

10. Mocetukāmacittena, upakkamma vimocayaṃ;
Sukkamaññatra supinā, samaṇo garukaṃ phuse.

11. Kāyasaṃsaggarāgena, manussitthiṃ parāmasaṃ;
Itthisaññī upakkamma, samaṇo garukaṃ phuse.

12. Duṭṭhullavācassādena, maggaṃ vārabbha methunaṃ;
Obhāsanto manussitthiṃ, suṇamānaṃ garuṃ phuse.

13. Vaṇṇaṃ vatvāttanokāma-pāricariyāya methunaṃ;
Itthiṃ methunarāgena, yācamāno garuṃ phuse.

14. Sandesaṃ paṭiggaṇhitvā, purisassitthiyāpi vā;
Vīmaṃsitvā haraṃpaccā, samaṇo garukaṃ phuse.

15. Cāvetukāmo codento, amūlantimavatthunā;
Codāpayaṃ vā samaṇo, suṇamānaṃ garuṃ phuse.

16. Lesamattaṃ upādāya, amūlantimavatthunā;
Cāvetukāmo codento, suṇamānaṃ garuṃ phuseti.

3. Nissaggiyaniddeso

17. Vikappanamadhiṭṭhāna-makatvā kālacīvaraṃ;
Dasāhamatimāpeti, tassa nissaggiyaṃ siyā.

18. Bhikkhusammutiyāññatra, ticīvaramadhiṭṭhitaṃ;
Ekāhamatimāpeti, nissaggi samayaṃ vinā.

19. Aññātikā bhikkhuniyā, purāṇacīvaraṃ pana;
Dhovāpeti rajāpeti, ākoṭāpeti taṃ siyā.

20. Aññātikā bhikkhuniyā, hatthato kiñci mūlakaṃ;
Adatvā cīvarādāne, nissaggiyamudīritaṃ.

21. Appavāritamaññātiṃ, viññāpentassa cīvaraṃ;
Aññatra samayā tassa, nissaggiyamudīritaṃ.

22. Rajataṃ jātarūpaṃ vā, māsakaṃ vā kahāpaṇaṃ;
Gaṇheyya vā gaṇhāpeyya, nissaggi sādiyeyya vā.

23. Parivatteyya nissaggi, rajatādi catubbidhaṃ;

Kappiyaṃ kappiyenāpi, ṭhapetvā sahadhammike.

24. Vikappanamadhiṭṭhāna-makatvāna pamāṇikaṃ;
Dasāhamatimāpeti, pattaṃ nissaggiyaṃ siyā.

25. Pañcabandhanato ūna-patte sati paraṃ pana;
Viññāpeti navaṃ pattaṃ, tassa nissaggiyaṃ siyā.

26. Paṭiggahetvā bhuñjanto, sappitelādikaṃ pana;
Sattāhamatimāpeti, tassa nissaggiyaṃ siyā.

27. Bhikkhussa cīvaraṃ datvā, acchindantassa taṃ puna;
Sakasaññāya nissaggi, acchindāpayatopi vā.

28. Appavāritamaññātiṃ, suttaṃ yāciya cīvaraṃ;
Vāyāpentassa nissaggi, vinā ñātippavārite.

29. Jānanto bhikkhu saṅghassa, lābhaṃ pariṇataṃ pana;
Attano pariṇāmeti, tassa nissaggiyaṃ siyāti.

4. Pācittiyaniddeso

30. Sampajānamusāvāde, pācittiyamudīritaṃ;
Bhikkhuñca omasantassa, pesuññaharaṇepi ca.

31. Ṭhapetvā bhikkhuniṃ bhikkhuṃ, aññena piṭakattayaṃ;
Padasodhammaṃ bhaṇantassa, pācittiyamudīritaṃ.

32. Anupasampanneneva, sayitvāna tirattiyaṃ;
Pācitti sahaseyyāya, catutthatthaṅgate puna.

33. Itthiyā ekarattampi, seyyaṃ kappayatopi vā;
Desentassa vinā viññuṃ, dhammañca chappaduttariṃ.

34. Duṭṭhullaṃ bhikkhuno vajjaṃ, bhikkhusammutiyā vinā;
Abhikkhuno vadantassa, pācittiyamudīritaṃ.

35. Khaṇeyya vā khaṇāpeyya, pathaviñca akappiyaṃ;
Bhūtagāmaṃ vikopeyya, tassa pācittiyaṃ siyā.

36. Ajjhokāse tu mañcādiṃ, katvā santharaṇādikaṃ;
Saṅghikaṃ yāti pācitti, akatvāpucchanādikaṃ.

37. Saṅghikāvasathe seyyaṃ, katvā santharaṇādikaṃ;
Akatvāpucchanādiṃ yo, yāti pācitti tassapi.

38. Jānaṃ sappāṇakaṃ toyaṃ, pācitti paribhuñjato;
Aññātikā bhikkhuniyā, ṭhapetvā pārivattakaṃ.

39. Cīvaraṃ deti pācitti, cīvaraṃ sibbatopi ca;
Atirittaṃ akāretvā, pavāretvāna bhuñjato.

40. Bhikkhuṃ āsādanāpekkho, pavāreti pavāritaṃ;
Anatirittena bhutte tu, pācittiyamudīritaṃ.

41. Sannidhibhojanaṃ bhuñje, vikāle yāvakālikaṃ;
Bhuñjato vāpi pācitti, agilāno paṇītakaṃ.

42. Viññāpetvāna bhuñjeyya, sappibhattādikampi ca;
Appaṭiggahitaṃ bhuñje, dantakaṭṭhodakaṃ vinā.

43. Titthiyassa dade kiñci, bhuñjitabbaṃ sahatthato;
Nisajjaṃ vāraho kappe, mātugāmena cekato.

44. Surāmerayapānepi, pācittiyamudīritaṃ;
Aṅgulipatodake cāpi, hasadhammepi codake.

45. Anādarepi pācitti, bhikkhuṃ bhīsayatopi vā;
Bhayānakaṃ kathaṃ katvā, dassetvā vā bhayānakaṃ.

46. Ṭhapetvā paccayaṃ kiñci, agilāno jaleyya vā;
Jotiṃ jalāpayeyyāpi, tassa pācittiyaṃ siyā.

47. Kappabindumanādāya, navacīvarabhogino;
Hasāpekkhassa pācitti, bhikkhuno cīvarādikaṃ.

48. Apanetvā nidhentassa, nidhāpentassa vā pana;
Jānaṃ pāṇaṃ mārentassa, tiracchānagatampi ca.

49. Chādetukāmo chādeti, duṭṭhullaṃ bhikkhunopi ca;
Gāmantaragatassāpi, saṃvidhāyitthiyā saha.

50. Bhikkhuṃ paharato vāpi, talasattikamuggire;
Codeti vā codāpeti, garukāmūlakenapi.

51. Kukkuccuppādane cāpi, bhaṇḍanatthāyupassutiṃ;
Sotuṃ bhaṇḍanajātānaṃ, yāti pācittiyaṃ siyā.

52. Saṅghassa lābhaṃ pariṇāmitaṃ tu,
Nāmeti yo taṃ parapuggalassa;
Pucchaṃ akatvāpi ca santabhikkhuṃ,
Pācitti gāmassa gate vikāleti.

5. Pakiṇṇakaniddeso

53. Saṅghikaṃ garubhaṇḍaṃ yo, deti aññassa issaro;
Thullaccayaṃ yathāvatthuṃ, theyyā pārājikādipi.

54. Kusādimayacīrāni, kambalaṃ kesavālajaṃ;
Samayaṃ vinā dhārayato, lūkapakkhājinakkhipaṃ.

55. Satthakamme vatthikamme, saṃ nimittañca chindato;
Thullaccayaṃ manussānaṃ, maṃsādibhojanepi vā.

56. Kadalerakakkadussāni, potthakaṃ sabbanīlakaṃ;
Sabbapītādikañcāpi, dhārayantassa dukkaṭaṃ.

57. Hatthissuragasoṇānaṃ, sīhabyagghacchadīpinaṃ;
Taracchassa ca maṃsādiṃ, uddissakatakampi ca.

58. Anāpucchitamaṃsañca, bhuñjato dukkaṭaṃ siyā;
Yātānupubbaṃ hitvāna, dakatitthādikaṃ vaje.

59. Sahasā vubbhajitvāna, pavise nikkhameyya vā;
Vaccapassāvakuṭikaṃ, vinā ukkāsikaṃ vise.

60. Nitthunanto kare vaccaṃ, dantakaṭṭhañca khādayaṃ;
Vaccapassāvadoṇīnaṃ, bahi vaccādikaṃ kare.

61. Kharena cāvalekheyya, kaṭṭhaṃ pāteyya kūpake;
Ūhatañca na dhoveyya, uklāpañca na sodhaye.

62. Dakakiccaṃ karontassa, katvā ‘‘capucapū’’ti ca;
Anajjhiṭṭhova therena, pātimokkhampi uddise.

63. Anāpucchāya pañhassa, kathane vissajjanepi ca;
Sajjhāyakaraṇe dīpa-jālane vijjhāpanepi ca.

64. Vātapānakavāṭāni, vivareyya thakeyya vā;
Vandanādiṃ kare naggo, gamanaṃ bhojanādikaṃ.

65. Parikammaṃ kare kāre, tipaṭicchannakaṃ vinā;
Kāyaṃ nahāyaṃ ghaṃseyya, kuṭṭe thambhe tarumhi vā.

66. Kuruvindakasuttena, aññamaññassa kāyato;
Agilāno bahārāme, careyya saupāhano.

67. Upāhanaṃ yo dhāreti, sabbanīlādikampi ca;
Nimittaṃ itthiyā ratto, mukhaṃ vā bhikkhadāyiyā.

68. Ujjhānasaññī aññassa, pattaṃ vā attano mukhaṃ;
Ādāsādimhi passeyya, uccāsanamahāsane.

69. Nisajjādiṃ karontassa, dukkaṭaṃ vandanepi ca;
Ukkhittānupasampanna-nānāsaṃvāsakādinaṃ.

70. Ekato paṇḍakitthīhi, ubhatobyañjanena vā;
Dīghāsane nisīdeyya, adīghe āsane pana.

71. Asamānāsanikena, mañcapīṭhe sayeyya vā;
Kulasaṅgahatthaṃ dadato, phalapupphādikampi ca.

72. Ganthimādiṃ kare kāre, jinavāritapaccaye;
Paribhuñjeyya abyatto, anissāya vaseyya vā.

73. Anuññātehi aññassa, bhesajjaṃ vā kare vade;

Kare sāpattiko bhikkhu, uposathappavāraṇaṃ.

74. Dvārabandhādike ṭhāne, parivattakavāṭakaṃ;
Apidhāya vinābhogaṃ, niyogaṃ vā saye divā.

75. Dhaññitthirūparatanaṃ, āvudhitthipasādhanaṃ;
Tūriyabhaṇḍaṃ phalaṃ rukkhe, pubbaṇṇādiñca āmase.

76. Sasitthodakatelehi, phaṇahatthaphaṇehi vā;
Kesamosaṇṭhanekasmiṃ, bhājane bhojanepi ca.

77. Ekattharaṇapāvuraṇā, sayeyyuṃ dvekamañcake;
Dantakaṭṭhañca khādeyya, adhikūnaṃ pamāṇato.

78. Yojeti vā yojāpeti, naccaṃ gītañca vāditaṃ;
Dassanaṃ savanaṃ tesaṃ, karontassa ca dukkaṭaṃ.

79. Vīhādiropime cāpi, bahipākārakuṭṭake;
Vaccādichaḍḍanādimhi, dīghakesādidhāraṇe.

80. Nakhamaṭṭhakaraṇādimhi, sambādhe lomahāraṇe;
Parikammakataṃ bhūmiṃ, akkame saupāhano.

81. Adhotaallapādehi, saṅghikaṃ mañcapīṭhakaṃ;
Parikammakataṃ bhittiṃ, āmasantassa dukkaṭaṃ.

82. Saṅghāṭiyāpi pallatthe, dupparibhuñjeyya cīvaraṃ;
Akāyabandhano gāmaṃ, vaje katvāna vaccakaṃ.

83. Nācameyya dake sante, samādeyya akappiye;
Desanārocanādimhi, sabhāgāpattiyāpi ca.

84. Na vase vassaṃ visaṃvāde, suddhacitte paṭissavaṃ;
Vassaṃ vasitvā gamane, ananuññātakiccato.

85. Vināpadaṃ tarussuddhaṃ, porisamhābhirūhaṇe;
Aparissāvanoddhānaṃ, vaje taṃ yācato na de.

86. Attano ghātane itthi-rūpādiṃ kārayeyya vā;
Hitvā mālādikaṃ cittaṃ, jātakādiṃ sayaṃ kare.

87. Bhuñjantamuṭṭhape tassa, sālādīsu nisīdato;
Vuḍḍhānaṃ pana okāsaṃ, adatvā vāpi dukkaṭaṃ.

88. Yānādimabhirūheyya, kallako ratanattayaṃ;
Ārabbha vade davañña-parisāyopalālane.

89. Kāyādiṃ vivaritvāna, bhikkhunīnaṃ na dassaye;
Vāce lokāyataṃ palitaṃ, gaṇheyya gaṇhāpeyya vā.

90. Yattha katthaci peḷāyaṃ, bhuñjato pattahatthako;
Vātapānakavāṭaṃ vā, paṇāme sodakampi ca.

91. Uṇheyya paṭisāmeyya, atiuṇheyya vodakaṃ;
Ṭhapeyya bhūmiyaṃ pattaṃ, aṅke vā mañcapīṭhake.

92. Miḍḍhante paribhaṇḍante, pāde chatte ṭhapeti vā;
Calakādiṃ ṭhape pattaṃ, patte vā hatthadhovane.

93. Pattena nīharantassa, ucchiṭṭhamudakampi ca;
Akappiyampi pattaṃ vā, paribhuñjeyya dukkaṭaṃ.

94. Vade ‘‘jīvā’’ti khipite, na sikkhati anādaro;
Parimaṇḍalakādimhi, sekhiye dukkaṭaṃ siyā.

95. Yo bhaṇḍagāre payutova bhaṇḍakaṃ,
Mātūna pācittiyamassa gopaye;
Davāya hīnenapi jātiādinā,
Vadeyya dubbhāsitamuttamampi yoti.

6. Vattādikaṇḍaniddeso

96. Upajjhācariyavattañca, gamikāgantukampi ca;
Senāsanādivattañca, kātabbaṃ piyasīlinā.

97. Hatthapāse ṭhito kiñci, gahitabbaṃ dade tidhā;
Gahetukāmo gaṇheyya, dvidhāyaṃ sampaṭiggaho.

98. Saṅghāṭimuttarāsaṅgaṃ, tathā antaravāsakaṃ;
‘‘Etaṃ imaṃ adhiṭṭhāmi’’, tathā ‘‘paccuddharāmi’’ti.

99. ‘‘Imaṃ imāni etāni, etampi cīvara’’nti vā;
‘‘Parikkhāracoḷānī’’ti, tathā ‘‘paccuddharāmi’’ti.

100. ‘‘Etaṃ imaṃ adhiṭṭhāmi, pattaṃ paccuddharāmi’’ti;
Evaṃ paccuddharedhiṭṭhe, cīvarādiṃ yathāvidhi.

101. Sañcarittaṃ vinā sesā, sacittā garukantimā;
Acchinnaṃ pariṇataṃ hitvā, nissaggiyamacittakaṃ.

102. Padasodhammaṃ duve seyyā, itthiyā dhammadesanā;
Duve senāsanānīpi, sibbanaṃ cīvarassapi.

103. Pavāritaṃ surāpānaṃ, pañcasannidhiādikaṃ;
Jotinujjālanañceva, kappabindumanādikaṃ;
Gāmappavesanantete, pācittīsu acittakā.

104. Pakiṇṇakesu uddissa-kataṃ hitvāññamaṃsakaṃ;
Ekattharaṇapāvuraṇaṃ, ekamañce tuvaṭṭanaṃ;
Ekato bhuñjanañcāpi, naccagītādisattapi.

105. Akāyabandhanañcāpi, pattahatthakavāṭakaṃ;
Acittakamidaṃ sabbaṃ, sesamettha sacittakaṃ.

106. Vītikkamanacittena, sacittakamacittakaṃ;

Paññattijānanenāpi, vadantācariyā tathā.

107. Pubbakaraṇādikaṃ katvā, uposathappavāraṇaṃ;
Navadhā dīpitaṃ sabbaṃ, kātabbaṃ piyasīlinā.

108. Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇanti vuccati.

109. Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccanti vuccati.

110. Uposatho yāvatikā ca bhikkhū kammappattā,
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti,
Pattakallanti vuccati.

111. Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karoma.

112. Pārisuddhiadhiṭṭhāna-suttuddesavasā tidhā;
Gaṇapuggalasaṅghā ca, taṃ kareyyuṃ yathākkamaṃ.

113. Cātuddaso pannaraso, sāmaggī dinato tidhā;
Dinapuggalakattabbā-kārato te naveritā.

114. Tayo tayoti katvāna, dinapuggalabhedato;
Tevācīdvekavācīti, nava vuttā pavāraṇā.

115. Kattikantimapakkhamhā, hemaṃ phaggunapuṇṇamā;
Tassa antimapakkhamhā, gimhaṃ āsāḷhipuṇṇamā;
Vassakālaṃ tato sesaṃ, catuvīsatuposathā.

116. Cātuddasā cha etesu, pakkhā tatiyasattamā;
Ñeyyā pannarasā sesā, aṭṭhārasa uposathā.

117. ‘‘Chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī’’ti chandaṃ dātabbaṃ.

118. ‘‘Pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti pārisuddhi dātabbā.

119. ‘‘Pavāraṇaṃ dammi, pavāraṇaṃ me hara, pavāraṇaṃ me ārocehi, mamatthāya pavārehī’’ti pavāraṇā dātabbā.

120. Āpattidesakena ‘‘ahaṃ, bhante, sambahulā nānāvatthukā āpattiyo āpajjiṃ, tā tumhamūle paṭidesemī’’ti vatvā paṭiggaṇhantena ‘‘passasi, āvuso, tā āpattiyo’’ti vutte ‘‘āma, bhante, passāmī’’ti vatvā puna paṭiggaṇhantena ‘‘āyatiṃ, āvuso, saṃvareyyāsī’’ti vutte ‘‘sādhu, suṭṭhu, bhante saṃvarissāmī’’ti tikkhattuṃ vatvā desetabbaṃ.

121. Vematiṃ ārocentena ‘‘ahaṃ, bhante, sambahulāsu nānāvatthukāsu āpattīsu vematiko, yadā nibbematiko bhavissāmi, tadā tā āpattiyo paṭikarissāmī’’ti tikkhattuṃ vatvā ārocetabbaṃ.

122. ‘‘Ajja me uposatho ‘pannaraso, cātuddaso’ti vā adhiṭṭhāmī’’ti tikkhattuṃ vatvā puggalena adhiṭṭhānuposatho kātabbo.

123. Dvīsu pana therena ‘‘parisuddho ahaṃ āvuso, ‘parisuddho’ti maṃ dhārehī’’ti tikkhattuṃ vattabbaṃ. Navakenapi tatheva vattabbaṃ. ‘‘Bhante, dhārethā’’ti vacanaṃ viseso.

124. Tīsu pana ‘‘suṇantu me āyasmantā, ajjuposatho pannaraso, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāmā’’ti ñattiṃ ṭhapetvā paṭipāṭiyā vuttanayena pārisuddhiuposatho kātabbo.

125. ‘‘Ajja me pavāraṇā ‘cātuddasī, pannarasī’ti vā adhiṭṭhāmī’’ti tikkhattuṃ vatvā ekena pavāretabbaṃ.

126. Dvīsu pana therena ‘‘ahaṃ, āvuso, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmī’’ti tikkhattuṃ vatvā pavāretabbaṃ. Navakenāpi tatheva vattabbaṃ. ‘‘Bhante’’ti vacanaṃ viseso.

127. Tīsu vā catūsu vā pana ‘‘suṇantu me āyasmantā, ajja pavāraṇā pannarasī, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pavāreyyāmā’’ti ñattiṃ ṭhapetvā therena ‘‘ahaṃ, āvuso, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmantā anukampaṃ upādāya, passanto paṭikarissāmī’’ti tikkhattuṃ vatvā pavāretabbaṃ. Navakehipi tatheva paṭipāṭiyā pavāretabbaṃ. ‘‘Bhante’’tivacanaṃ viseso.

128. Catūhi adhikesu pana ‘‘suṇātu me āvuso saṅgho, ajja pavāraṇā pannarasī, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’’ti ñattiṃ ṭhapetvā vuḍḍhatarena ‘‘saṅghaṃ, āvuso, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī’’ti tikkhattuṃ vatvā pavāretabbaṃ. Navakehipi tatheva paṭipāṭiyā ‘‘saṅghaṃ, bhante, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī’’ti tikkhattuṃ vatvā pavāretabbaṃ.

Mūlasikkhā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mūlasikkhā-ṭīkā

Ganthārambhakathā

Sabbakāmadadaṃ sabbaratane ratanattayaṃ;
Uttamaṃ uttamataraṃ, vanditvā vandanārahaṃ.

Caraṇe brahmacārīnaṃ, ācariyānaṃ siraṃ mama;
Ṭhapetvāna karissāmi, mūlasikkhatthavaṇṇanaṃ.

Ganthārambhakathāvaṇṇanā

Tatthādo tāva sabbasakkatassa sabbasattuttamassa satthuno paṇāmaṃ dassento āha **‘‘natvā nātha’’**ntyādi. **Nāthaṃ** catūhi nāthaṅgehi samannāgataṃ bhagavantaṃ **natvā** vanditvā **ādo** ādimhi upasampannato paṭṭhāya **navakena bhikkhunā** adhunā pabbajitena upasampannena **mūlabhāsāya** māgadhabhāsāya sikkhituṃ **samāsato** saṅkhepena mūlasikkhaṃ ahaṃ pavakkhāmīti piṇḍattho.

Ayaṃ pana avayavattho – **natvā**ti tanninnatapponatappabbhāro hutvā kāyavacīmanodvārehi vanditvāti attho. Nāthatīti nātho, veneyyānaṃ hitasukhaṃ mettāyanavasena āsīsati patthetīti attho, atha vā nāthati veneyyagate kilese upatāpetīti attho, nāthati vā yācatīti attho. Bhagavā hi ''sādhu, bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkheyyā''tiādinā (a. ni. 8.7) sattānaṃ taṃ taṃ hitappaṭipattiṃ yācitvāpi karuṇāya samussāhito te tattha niyojeti. Paramena vā cittissariyena samannāgato sabbasatte īsati abhibhavatīti paramissaro bhagavā ''nātho''ti vuccati. Sabbo cāyamattho saddasatthānusārato veditabbo. **Pavakkhāmī**ti pakārena kathessāmi. **Mūlasikkhā**ti adhisīlaadhicittaadhipaññāvasena tissopi sikkhā, upasampannassa suppatiṭṭhitabhāvasādhanaṭṭhena mūlā ca sā sikkhitabbato sikkhā cāti mūlasikkhā. Ganthavasenettha saṅkhipitvā vuttattā taddīpano gantho ''mūlasikkhā''ti vuccati.

Tattha katamaṃ sīlaṃ, katamaṃ adhisīlaṃ, katamaṃ cittaṃ, katamaṃ adhicittaṃ, katamā paññā, katamā adhipaññāti? Vuccate – pañcaṅgaaṭṭhaṅgadasaṅgasīlaṃ tāva sīlameva. Pātimokkhasaṃvarasīlaṃ pana ''adhisīla''nti vuccati. Tañhi sūriyo viya pajjotānaṃ, sineru viya pabbatānaṃ sabbalokiyasīlānaṃ adhikañceva uttamañca. Pātimokkhasaṃvaratopi ca maggaphalasampayuttameva sīlaṃ adhisīlaṃ, taṃ pana idha nādhippetaṃ. Na hi taṃ sikkhanto methunaṃ dhammaṃ paṭisevati. Kāmāvacarāni pana aṭṭha kusalacittāni, lokiyaaṭṭhasamāpatticittāni ca ekajjhaṃ katvā cittameva. Vipassanāpādakaṃ aṭṭhasamāpatticittaṃ pana ''adhicitta''nti vuccati. Tañhi sabbalokiyacittānaṃ adhikañceva uttamañca. Tatopi ca maggaphalacittameva adhicittaṃ, taṃ pana idha nādhippetaṃ. Na hi taṃ sikkhanto methunaṃ dhammaṃ paṭisevati. ''Atthi dinnaṃ, atthi yiṭṭha''ntiādinayappavattaṃ kammassakatāñāṇaṃ paññā, tilakkhaṇākāraparicchedakaṃ pana vipassanāñāṇaṃ ''adhipaññā''ti vuccati. Sā hi sabbalokiyapaññānaṃ adhikā ceva uttamā ca. Tatopi ca maggaphalapaññāva adhipaññā, sā pana idha nādhippetā. Na hi taṃ sikkhanto methunaṃ dhammaṃ paṭisevati.

Tāsu tīsu adhisīlasikkhā cārittavārittavasena duvidhampi sīlaṃ yathānusiṭṭhaṃ paṭipajjamānena, tappaṭipakkhe kilese tadaṅgappahānavasena pajahantena sikkhitabbā. Adhicittasikkhā yathāvuttesu ārammaṇesu abhiyogavasena jhānappaṭipakkhānaṃ nīvaraṇagaṇānaṃ vikkhambhanappahānaṃ kurumānena sikkhitabbā. Adhipaññāsikkhā pana yathānurūpaṃ tadaṅgappahānasamucchedavasena sānusaye kilese samucchindantena sikkhitabbā. Tasmā suppatiṭṭhitabhāvasādhanaṭṭhena mūlā ca sā sikkhitabbato sikkhā cāti mūlasikkhā, kammavacanicchāyaṃ ''mūlasikkha''nti vuttaṃ.

Samāsīyate saṅkhipīyateti samāso, tato **samāsato**. Samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampannoti bhikkhu. Tattha sabbantimena pariyāyena pañcavaggakaraṇīye kamme yāvatikā bhikkhū kammappattā, tesaṃ āgatattā, chandārahānaṃ chandassa āhaṭattā, sammukhībhūtānañca appaṭikkosanato ekasmiṃ kamme samaggabhāvaṃ upagatena saṅghena tīhi anussāvanāhi ekāya ñattiyā kātabbakammasaṅkhātena ñatticatutthena dhammikena vinayakammena vatthuñattianussāvanasīmāparisāsampattisampannattā akopetabbataṃ, appaṭikkositabbataṃ upagatena ṭhānārahena kāraṇārahena satthusāsanārahena upasampanno nāma, uparibhāvaṃ samāpanno pattoti attho. Bhikkhubhāvo hi uparibhāvo. Tañcesa yathāvuttena kammena samāpannattā ''upasampanno''ti vuccati, tena **bhikkhunā**. Ūnapañcavassatāya navako, tena **navakena** adhunā pabbajitena, acirapabbajitenāti vuttaṃ hoti. **Ādo**ti ādimhiyevāti attho, ādito paṭṭhāyāti vā. Api ca thero ''ādo''ti vacanena saddhāpabbajitānaṃ kulaputtānaṃ ālasiyadosena, appaṭipajjantānaṃ aññāṇadosena ca aññathā paṭipajjantānaṃ saṃvegaṃ janeti. Kathaṃ? Atidullabhaṃ khaṇaṃ samavāyaṃ paṭilabhitvā taṅkhaṇaṃ na kusītena vā niratthakakathāpasutena vā vītināmetabbaṃ, kiṃ kātabbaṃ? Ādito paṭṭhāya nirantarameva tīsu sikkhāsu ādaro janetabboti.

> ''Sā māgadhī mūlabhāsā, narā yāyādikappikā;
> Brahmāno cassutālāpā, sambuddhā cāpi bhāsare''ti. –

Vacanato **mūlabhāsāyā**ti māgadhamūlāya bhāsāya, sabhāvaniruttiyā bhāsāyāti vuttaṃ hoti. **Sikkhitu**nti uggaṇhituṃ.

1. Pārājikaniddesavaṇṇanā

1. Idāni sabbasikkhānaṃ pana mūlabhūtattā adhisīlasikkhāva paṭhamaṃ vuttā, tatrāpi mahāsāvajjattā, mūlacchejjavasena pavattanato ca sabbapaṭhamaṃ pārājikaṃ jānitabbanti dassento **''saṃ nimitta''**ntyādimāha. Tattha maggattaye saṃ nimittaṃ pavesanto bhikkhu cutoti attho. **Saṃ nimitta**nti attano aṅgajātaṃ, sabbantimena paricchedena ekatilabījamattampi attano aṅgajātanti vuttaṃ hoti. **Bhikkhū**ti anikkhittasikkho. **Maggattaye**ti ettha manussāmanussatiracchānagatānaṃ vasena tisso itthiyo, tayo ubhatobyañjanakā, tayo paṇḍakā, tayo purisāti pārājikavatthubhūtānaṃ nimittānaṃ nissayā dvādasa sattā honti. Tesaṃ vaccapassāvamukhamaggavasena tayo maggā. Tattha manussitthiyā tayo, amanussitthiyā tayo, tiracchānagatitthiyā tayoti nava, tathā manussubhatobyañjanakādīnaṃ. Manussapaṇḍakādīnaṃ pana vaccamukhamaggavasena dve dveti cha, tathā manussapurisādīnanti sabbesaṃ vasena tiṃsa maggā honti. Te sabbe pariggahetvā idha ''maggattaye''ti vuttaṃ, tasmiṃ maggattaye, dvādasannaṃ sattānaṃ tīsu maggesu yattha katthaci maggeti attho. **Cuto**ti sakkattā vā brahmattā vā cutasatto viya sāsanato cuto hoti, pārājiko hotīti attho.

Idāni pavesanaṃ nāma na kevalaṃ attupakkameneva hoti, parūpakkamenāpi hoti, tatthāpi sevanacitte sati pārājiko hotīti dassanatthaṃ **''pavesanā''**tyādi vuttaṃ. Tassattho – yo bhikkhu pavesanaṭṭhitauddharaṇapaviṭṭhakkhaṇesu aññataraṃ khaṇaṃ **cepi sādiyaṃ** sādiyanto sacepi tasmiṃ khaṇe sevanacittaṃ upaṭṭhāpento, **cuto** pārājiko hoti. Yo pana sabbaso asādiyanto āsīvisamukhaṃ aṅgārakāsuṃ paviṭṭhaṃ viya ca maññati, so nipparādho hoti. Ettha pana **ṭhitaṃ** nāma sukkavissaṭṭhisamayappattaṃ. Paṭhamapārājikaṃ.

2-7. Idāni dutiyaṃ dassetuṃ **''adinnaṃ mānusaṃ bhaṇḍa''**ntyādimāha. Tattha yo bhikkhu adinnaṃ mānusaṃ garukaṃ bhaṇḍaṃ pañcavīsāvahāresu yena kenaci avahārena ādiyanto cuto bhaveti sambandho. **Adinna**nti yaṃ kiñci parapariggahitaṃ sassāmikaṃ bhaṇḍaṃ, taṃ tehi sāmikehi kāyena vā vācāya vā na dinnanti adinnaṃ, anissaṭṭhaṃ apariccattaṃ rakkhitaṃ gopitaṃ mamāyitaṃ parapariggahitaṃ. Manussassa idanti **mānusaṃ,** manussasantakaṃ, ''bhaṇḍa''ntiminā tulyādhikaraṇaṃ. **Theyyāyekenā**ti theyyāya ekena, ekena avahārenāti attho. Liṅgabhedaṃ katvā vuttaṃ. ''Theyyā kenacī''ti vā pāṭho. Tattha **theno**ti coro, thenassa bhāvo **theyyā,** karaṇatthe cetaṃ paccattavacanaṃ, tasmā kenaci theyyena avahārenāti attho. **Ādiya**nti ādiyanto gaṇhanto. **Pañcavīsāvahāresū**ti pañcapañcake samodhānetvā pañcavīsati avahārā. Tattha **pañcapañcakāni** nāma nānābhaṇḍapañcakaṃ ekabhaṇḍapañcakaṃ sāhatthikapañcakaṃ pubbappayogapañcakaṃ theyyāvahārapañcakanti.

Tattha saviññāṇakāviññāṇakamissakabhaṇḍavasena nānābhaṇḍapañcakaṃ, saviññāṇakabhaṇḍavasena ekabhaṇḍapañcakaṃ. Tattha nānābhaṇḍavasena tāva evaṃ veditabbo – yo ārāmaṃ abhiyuñjati, āpatti dukkaṭassa. Sāmikassa vimatiṃ uppādeti, āpatti thullaccayassa. Sāmiko ''na mayhaṃ bhavissatī''ti dhuraṃ nikkhipati, āpatti pārājikassa. Aññassa bhaṇḍaṃ haranto sīse bhāraṃ theyyacitto āmasati, āpatti dukkaṭassa. Phandāpeti, āpatti thullaccayassa. Khandhaṃ oropeti, āpatti pārājikassa. Upanikkhittaṃ bhaṇḍaṃ ''dehi me bhaṇḍa''nti vuccamāno ''nāhaṃ gaṇhāmī''ti bhaṇati, āpatti dukkaṭassa. Sāmikassa vimatiṃ uppādeti, āpatti thullaccayassa. Sāmiko ''na mayhaṃ dassatī''ti dhuraṃ nikkhipati, āpatti pārājikassa. ''Sahabhaṇḍahārakaṃ nessāmī''ti paṭhamaṃ pādaṃ saṅkāmeti, āpatti thullaccayassa. Dutiyaṃ pādaṃ saṅkāmeti, āpatti pārājikassa. Thalaṭṭhaṃ bhaṇḍaṃ theyyacitto āmasati, āpatti dukkaṭassa. Phandāpeti, āpatti thullaccayassa. Ṭhānā cāveti, āpatti pārājikassa. Ayamettha nānābhaṇḍavasena yojanā. Ekabhaṇḍavasena pana sassāmikaṃ dāsaṃ vā tiracchānaṃ vā yathāvuttena abhiyogādinā nayena ādiyati vā harati vā avaharati vā iriyāpathaṃ kopeti vā ṭhānā cāveti vāti. Ayamettha ekabhaṇḍavasena yojanā.

Pañca avahārā sāhatthiko āṇattiko nissaggiyo atthasādhako dhuranikkhepoti. Tattha **sāhatthiko** nāma parassa bhaṇḍaṃ sahatthā avaharati. **Āṇattiko** nāma ''asukassa bhaṇḍaṃ avaharā''ti aññaṃ āṇāpeti. **Nissaggiyo** nāma antosuṅkaghāte ṭhito bahisuṅkaghātaṃ pāteti, āpatti pārājikassa. **Atthasādhako** nāma ''asukaṃ bhaṇḍaṃ yadā sakkosi, tadā avaharā''ti āṇāpeti. Tattha sace paro anantarāyiko hutvā taṃ avaharati, āṇāpako āṇattikkhaṇeyeva pārājiko hoti, avahārako pana avahaṭakāle, ayaṃ atthasādhako. **Dhuranikkhepo** pana upanikkhittabhaṇḍavasena veditabboti idaṃ sāhatthikapañcakaṃ.

Aparepi pañca avahārā pubbappayogo sahappayogo saṃvidhāvahāro saṅketakammaṃ nimittakammanti. Tattha āṇattivasena **pubbappayogo** veditabbo, ṭhānācāvanavasena **sahappayogo. Saṃvidhāvahāro** nāma sambahulā bhikkhū ‘‘amukaṃ nāma gehaṃ gantvā, chadanaṃ vā bhinditvā, sandhiṃ vā chinditvā bhaṇḍaṃ harissāmā’’ti saṃvidahitvā gacchanti, tesu eko bhaṇḍaṃ avaharati, tassuddhāre sabbesaṃ pārājikaṃ. **Saṅketakammaṃ** nāma sañjānanakammaṃ kālaparicchedavasena saññākaraṇaṃ. Ettha ca ‘‘purebhattaṃ avaharā’’ti vutte ajja vā purebhattaṃ avaharatu, sve vā anāgate saṃvacchare vā, natthi visaṅketo, saṅketakārakassa āṇattikkhaṇe, itarassa ṭhānā cāvaneti evaṃ āpatti ubhinnaṃ pārājikassa. **Nimittakammaṃ** nāma saññuppādanatthaṃ kassaci nimittassa karaṇaṃ akkhinikhaṇanahatthālaṅghanapāṇippahāraaṅguliphoṭanagīvunnāmanaukkāsanādinā anekappakāraṃ. Avahārako āṇāpakena yaṃ nimittasaññaṃ katvā vuttaṃ, taṃ ‘‘eta’’nti maññamāno tameva avaharati, ubhinnaṃ pārājikaṃ. Yaṃ ‘‘avaharā’’ti vuttaṃ, taṃ ‘‘eta’’nti maññamāno aññaṃ tasmiṃyeva ṭhāne ṭhapitaṃ avaharati, mūlaṭṭhassa anāpatti. Idaṃ pubbappayogapañcakaṃ.

Aparepi pañca avahārā theyyāvahāro pasayhāvahāro parikappāvahāro paṭicchannāvahāro kusāvahāroti. Tattha yo kūṭamānakūṭakahāpaṇādīhi vañcetvā gaṇhāti, tassevaṃ gaṇhato avahāro **theyyāvahāro**. Yo santajjetvā sayaṃ dassetvā tesaṃ santakaṃ gaṇhāti, yo vā attano pattabalito ca adhikaṃ balakkārena gaṇhāti rājarājamahāmattādayo viya, tassevaṃ gaṇhato avahāro **pasayhāvahāro**. Parikappetvā gaṇhato panāvahāro **parikappāvahāro**. So duvidho bhaṇḍokāsaparikappavasena. Tatra yo ‘‘sāṭako ce, gaṇhissāmi, suttaṃ ce, na gaṇhissāmī’’ti parikappetvā andhakāre pasibbakaṃ gaṇhāti, tatra sāṭako ce, uddhāreyeva pārājikaṃ, suttaṃ ce hoti, rakkhati. Ayaṃ **bhaṇḍaparikappo** nāma. Yo ṭhānaṃ parikappetvā bhaṇḍaṃ gaṇhāti, tassa taṃ parikappitaparicchedaṃ atikkantamatte pārājikaṃ. Ayaṃ **okāsaparikappo** nāma. Evamimesaṃ dvinnaṃ parikappānaṃ vasena parikappetvā gaṇhato avahāro parikappāvahāro. Paṭicchādetvā parassa bhaṇḍaṃ gaṇhato avahāro **paṭicchannāvahāro** nāma. Kusaṃ saṅkāmetvā avaharaṇaṃ **kusāvahāro**. Yo kusaṃ pātetvā cīvare bhājiyamāne attano koṭṭhāsassa samīpe ṭhitaṃ appagghataraṃ vā mahagghataraṃ vā samasamaṃ vā parassa koṭṭhāsaṃ disvā sace paṭhamataraṃ parakoṭṭhāsato kusadaṇḍakaṃ uddharati, attano koṭṭhāse pātetukāmatāya uddhāre rakkhati, pātanepi rakkhati, attano koṭṭhāsato pana kusadaṇḍaṃ uddharati, uddhāre rakkhati, taṃ uddharitvā parakoṭṭhāse pātentassa hatthato muttamatte pārājikaṃ. Ayaṃ kusāvahāro nāmāti imesu pañcavīsāvahāresu yena kenaci avahārena gaṇhanto pārājiko bhaveti attho.

Garukanti pañcamāsakaṃ. Vīsatimāsako hi kahāpaṇo, kahāpaṇassa catuttho bhāgo pādo nāma, tasmā pañcamāsakaṃ vā pādaṃ vā garukanti veditabbaṃ. Tattha ‘‘cattāro vīhayo guñjā, dve guñjā māsako bhave’’ti vacanato vīhivasena cattālīsa vīhayo dasa guñjā pañcamāsakoti veditabbo. Yaṃ pana sāmaṇerasikkhāyaṃ ‘‘vīsativīhī’’ti vuttaṃ, taṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ atthi, vīmaṃsitabbametaṃ. Dutiyapārājikaṃ.

8. Idāni tatiyaṃ dassetuṃ **‘‘manussapāṇaṃ pāṇo’’**tyādi vuttaṃ. Tattha yo bhikkhu ‘‘manussapāṇo’’ iti jānanto vadhakacittena manussapāṇaṃ jīvitā viyojeti, so bhikkhu sāsanā pārājiko hotīti samudāyattho.

Manussapāṇanti mātukucchismiṃ paṭisandhicittena sahuppannaṃ atiparittaṃ kalalarūpaṃ ādiṃ katvā pakatiyā vīsavassasatāyukassa sattassa yāva maraṇakālā etthantare anupubbena vuddhippatto attabhāvo, eso manussapāṇo nāma, evarūpaṃ manussapāṇanti attho. **Pāṇoti jāna**nti ‘‘pāṇo’’ iti jānanto ‘‘taṃ jīvitā voropemī’’ti jānanto. **Vadhakacetasā**ti vadhakacittena, itthambhūte karaṇavacanaṃ, vadhakacitto hutvā maraṇādhippāyo hutvāti vuttaṃ hoti. **Jīvitā**ti jīvitindriyato. **Yo**ti aniyamavacanaṃ. **So**ti etena niyamanaṃ veditabbaṃ. **Viyojetī**ti vuttappakāraṃ manussaviggahaṃ kalalakālepi tāpanamaddanehi vā bhesajjasampadānena vā tato vā uddhampi tadanurūpena upakkamena jīvitā viyojetīti attho. **Sāsanā**ti parāpubbajidhātuppayoge nissakkavacanaṃ, tena satthusāsanatoti attho. **Parājito**ti parājayamāpanno. Hotīti pāṭhaseso. Tatiyapārājikaṃ.

9. Idāni catutthaṃ dassetuṃ **‘‘jhānādibheda’’**ntyādi vuttaṃ. Tattha yo bhikkhu aññāpadesañca adhimānañca vajjetvā hadaye asantaṃ jhānādibhedaṃ dhammaṃ manussajātikassa sattassa vadeyya, tasmiṃ khaṇe ñāte so tato sāsanā pārājiko eva hotīti attho.

Jhānādibhedanti ‘‘jhānaṃ vimokkho samādhi samāpatti ñāṇadassanaṃ maggabhāvanā phalasacchikiriyā kilesappahānaṃ vinīvaraṇatā cittassa suññāgāre abhiratī’’ti (pārā. 198) evaṃ vuttaṃ jhānādibhedaṃ uttarimanussadhammaṃ. **Hadaye**ti citte. **Asanta**nti asaṃvijjamānaṃ. **Aññāpadesa**nti ‘‘yo te vihāre vasi, so bhikkhu paṭhamassa jhānassa lābhī’’tiādinā nayena aññāpadesaṃ vajjetvāti attho. **Vinā**ti vajjanatthe nipāto, tassa vajjetvāti attho. **Adhimāna**nti ‘‘adhigatā mayā’’ti evaṃ uppannaṃ mānanti attho. Adhigato mānoti viggaho, taṃ adhimānaṃ vajjetvāti attho. **Manussajātissā**ti manussajātikassa, na devabrahmādīsu aññatarassāti attho. **Vadeyyā**ti āroceyya. **Ñātakkhaṇe**ti ñāte khaṇeti chedo, tasmiṃ tenārocitakkhaṇe manussajātikena ñāteti attho. **Tenā**ti nissakke karaṇavacanaṃ, tato sāsanato pārājikoti attho. Catutthapārājikaṃ.

Pārājikaniddesavaṇṇanā niṭṭhitā.

2. Garukāpattiniddesavaṇṇanā

10. Idāni saṅghādisesaṃ pakāsetuṃ **‘‘mocetukāmacittenā’’**tiādimāraddhaṃ. Tattha mocetuṃ kāmetīti mocetukāmaṃ, mocetukāmañca taṃ cittañcāti **mocetukāmacittaṃ**, tena, mocanassādacittenāti attho. Ekādasannañhi rāgānaṃ ekena mocanassādena āpatti hotīti vuttaṃ hoti.

Tatrime ekādasa assādā mocanassādo muccanassādo muttassādo methunassādo phassassādo kaṇḍūvanassādo dassanassādo nisajjassādo vācassādo gehasitapemaṃ vanabhaṅgiyanti. Tattha **mocanassāda**cetanāya cetento ceva assādento ca upakkamati, muccati, saṅghādiseso, na muccati ce, thullaccayaṃ. Sace pana sayanakāle rāgapariyuṭṭhito hutvā ūrunā vā muṭṭhinā vā aṅgajātaṃ gāḷhaṃ pīḷetvā mocanatthāya saussāho supati, supantassa cassa asuci muccati, saṅghādiseso. **Muccanassāde** attano dhammatāya muccamānaṃ assādeti, na upakkamati, muccati, anāpatti. **Muttassāde** attano dhammatāya mutte ṭhānā cute asucimhi pacchā assādentassa vinā upakkamena muccati, anāpatti. **Methunassāde** methunarāgena mātugāmaṃ gaṇhāti, tena asuci muccati, anāpatti, dukkaṭaṃ pana āpajjati. **Phassassādo** duvidho ajjhattiko bāhiro cāti. Tattha attano nimittaṃ ‘‘thaddhaṃ, mudukanti jānissāmī’’ti vā lolabhāvena vā kīḷāpayato asuci muccati, anāpatti. Bāhiraphassassāde pana kāyasaṃsaggarāgena itthiṃ phusato, āliṅgato ca asuci muccati, anāpatti, kāyasaṃsaggasaṅghādisesaṃ pana āpajjati.

Kaṇḍūvanassāde daddukacchupiḷakapāṇakādīnaṃ aññatarena khajjamānaṃ nimittaṃ kaṇḍūvanassādena kaṇḍūvato asuci muccati, anāpatti. **Dassanassāde** itthiyā anokāsaṃ upanijjhāyato asuci muccati, anāpatti, dukkaṭaṃ pana hoti. **Nisajjassāde** mātugāmena saddhiṃ raho nisinnassa muttepi anāpatti, rahonisajjāpatti pana hoti. **Vācassāde** mātugāmaṃ methunappaṭisaṃyuttāhi vācāhi obhāsantassa muttepi anāpatti, duṭṭhullavācāsaṅghādisesaṃ pana āpajjati. **Gehasitapeme** mātādīnaṃ mātādipemena āliṅganādiṃ karontassa muttepi anāpatti. **Vanabhaṅgaṃ** santhavakaraṇatthāya itthiyā pesitapupphādivanabhaṅgasaññitaṃ paṇṇākāraṃ ‘‘itthannāmāya imaṃ pesita’’nti assādena āmasantassa muttepi anāpattīti. Evametesu mocanassādena āpatti hotīti dassetuṃ ‘‘mocetu…pe… nā’’ti vuttaṃ. Atha vā mocetukāmaṃ cittaṃ yassa soyaṃ **mocetukāmacitto,** tena, itthambhūte karaṇavacanaṃ, mocetukāmacitto hutvāti attho.

Upakkammāti hatthādīsu yena kenaci nimitte upakkamitvāti attho. **Vimocaya**nti yaṃ antamaso ekā khuddakamakkhikā piveyya, tattakampi vimocentoti attho. **Sukka**nti nīlapītalohitodātatakkateladakakhīradadhisappivaṇṇasaṅkhātesu dasavidhesu sukkesu yaṃ kiñci sukkaṃ. **Aññatra supinā**ti yā supinante sukkavissaṭṭhi hoti, taṃ ṭhapetvāti attho. **Samaṇo**ti yo koci upasampanno. **Garuka**nti saṅghādisesaṃ. **Phuse**ti āpajjeyyāti attho. Cetanā upakkamo muccananti imānettha tīṇi aṅgānīti. Sukkavissaṭṭhisikkhāpadaṃ.

11. Idāni kāyasaṃsaggaṃ dassetuṃ **''kāyasaṃsaggarāgenā''**tiādimāraddhaṃ. Bhikkhu manussitthiyā manussitthisaññī hutvā kāyasaṃsaggarāgena upakkamitvā manussitthiṃ parāmasanto saṅghādisesaṃ āpajjeyyāti yojanā. Tattha **kāyasaṃsaggarāgenā**ti hatthaggahaṇādikāyasamphassena rāgena kāyamissarāgena. **Manussitthi**nti tadahujātampi jīvamānakamanussitthiṃ. **Parāmasa**nti parāmasanto, itthīti saññā itthisaññā, sā assa atthīti **itthisaññī,** itthisaññī hutvāti attho. Manussitthī, itthisaññitā, kāyasaṃsaggarāgo, tena rāgena vāyāmo, hatthaggāhādisamāpajjananti imānettha pañca aṅgāni. Kāyasaṃsaggasikkhāpadaṃ.

12. Idāni duṭṭhullaṃ dassetuṃ **''duṭṭhullavācassādenā''**tiādi āraddhaṃ. Tattha **duṭṭhullavācassādenā**ti vaccamaggapassāvamaggamethunadhammappaṭisaṃyuttavācassādarāgena. **Maggaṃ vārabbha methuna**nti vaccamaggapassāvamaggānaṃ aññataraṃ maggaṃ vā methunaṃ vā ārabbhāti attho. **Obhāsanto**ti avabhāsanto. **Manussitthi**nti viññuṃ paṭibalaṃ subhāsitadubbhāsitaṃ duṭṭhullāduṭṭhullaṃ sallakkhaṇasamatthaṃ manussitthiṃ. **Suṇamāna**nti suṇantiṃ. Iminā paṭibalāyapi itthiyā aviññattipathe ṭhitāya dūtena vā paṇṇena vā ārocentassa duṭṭhullavācāpatti na hotīti dīpitaṃ hoti. Manussitthī, itthisaññitā, duṭṭhullavācassādarāgo, tena rāgena obhāsanaṃ, taṅkhaṇavijānananti imānettha pañca aṅgāni. Duṭṭhullavācassādasikkhāpadaṃ.

13. Idāni attakāmapāricariyaṃ dassetuṃ **''vaṇṇa''**ntyādi vuttaṃ. Tattha yo bhikkhu attano kāmapāricariyāya vaṇṇaṃ vatvā methunarāgena itthiṃ methunaṃ yācamāno garuṃ phuseti sambandho. **Vaṇṇaṃ vatvā**ti guṇaṃ ānisaṃsaṃ pakāsetvā. **Attanokāmapāricariyāyā**ti methunadhammasaṅkhātena kāmena pāricariyā kāmapāricariyā, attano atthāya kāmapāricariyā attanokāmapāricariyā, aluttasamāsoyaṃ. Atha vā attanoti katvatthe sāmivacanaṃ, attano kāmitā icchitāti attanokāmā, sayaṃ methunarāgavasena patthitāti attho, attanokāmā ca sā pāricariyā cāti attanokāmapāricariyā, tāya **attanokāmapāricariyāya,** ''etadaggaṃ, bhagini, pāricariyānaṃ, yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā''ti evaṃ vaṇṇaṃ vatvāti attho. Yācadhātuno dvikammikattā **''itthiṃ methunaṃ yācamāno''**ti vuttaṃ. Tattha **itthi**nti duṭṭhullobhāsane vuttappakāraṃ itthiṃ. Manussitthī, itthisaññitā, attakāmapāricariyāya rāgo, tena rāgena vaṇṇabhaṇanaṃ, taṅkhaṇavijānananti imānettha pañca aṅgāni. Attakāmapāricariyasikkhāpadaṃ.

14. Idāni sañcarittaṃ dassetuṃ **''sandesa''**ntyādimāraddhaṃ. Tattha bhikkhu purisassa vā sandesaṃ, itthiyā vā sandesaṃ paṭiggahetvā vīmaṃsitvā paccāharanto garukaṃ phuseti sambandho. Tattha **sandesa**nti ''gaccha, bhante, itthannāmaṃ māturakkhitaṃ brūhi 'hohi kira itthannāmassa bhariyā dhanakkītā''ti (pārā. 305) evaṃ vuttaṃ purisassa sāsanaṃ, ''gaccha, bhante, itthannāmaṃ purisaṃ brūhi 'ahaṃ tassa bhariyā bhavissāmī''ti (pārā. 326-327 thokaṃ visadisaṃ) evaṃ vuttaṃ itthiyā sāsanaṃ. **Paṭiggaṇhitvā**ti ''sādhu upāsakā''ti vā ''hotū''ti vā ''ārocessāmī''ti vā yena kenaci ākārena vacībhedaṃ katvā vā sīsakampanādīhi vā paṭiggaṇhitvā sampaṭicchitvāti attho. **Vīmaṃsitvā**ti vuttappakārena sāsanaṃ gahetvā purisassa vā itthiyā vā tesaṃ avassārocanakānaṃ mātāpitābhātābhaginiādīnaṃ vā ārocetvāti attho. **Haraṃpaccā**ti ettha ''paccāhara''nti vattabbe chandahānibhayā hara-saddaṃ pubbanipātaṃ katvā vuttanti daṭṭhabbaṃ. Yattha pahitena tattha gantvā tena ārocitā sā itthī ''sādhū''ti sampaṭicchatu vā paṭikkhipatu vā lajjāya vā tuṇhī hotu, puna āgantvā tassa purisassa haranto ettāvatā imāya paṭiggahaṇārocanappaccāharaṇasaṅkhātāya tivaṅgasampattiyā so bhikkhu saṅghādisesaṃ āpajjeyyāti attho. Tesaṃ manussajātikatā, alaṃvacanīyatā, paṭiggaṇhanavīmaṃsanappaccāharaṇānīti imānettha pañca aṅgāni. Sañcarittasikkhāpadaṃ.

15. Idāni amūlakaṃ pakāsetuṃ **''cāvetukāmo''**tiādimāraddhaṃ. Cāvetukāmo bhikkhu amūlantimavatthunā aññaṃ suṇamānaṃ bhikkhuṃ codento vā codāpento vā garuṃ phuseti sambandho.

Tattha **cāvetukāmo**ti brahmacariyā cāvetukāmo. **Codento**ti ‘‘tvaṃ pārājikaṃ dhammaṃ āpannosi, assamaṇosi, asakyaputtiyosī’’tiādīhi vacanehi sayaṃ codentoti attho. Evaṃ codentassa vācāya vācāya saṅghādiseso. **Amūlantimavatthunā**ti yaṃ codakena cuditakamhi puggale adiṭṭhaṃ asutaṃ aparisaṅkitaṃ, idaṃ etesaṃ dassanasavanaparisaṅkitasaṅkhātānaṃ mūlānaṃ abhāvato nāssa mūlanti amūlaṃ, antimaṃ vatthu yassa pārājikassa tadidaṃ antimavatthu, amūlañca taṃ antimavatthu ceti amūlantimavatthu, tena amūlantimavatthunā, bhikkhuno anurūpesu ekūnavīsatiyā pārājikesu aññatarenāti attho. **Codāpaya**nti codāpayanto, tassa samīpe ṭhatvā aññaṃ bhikkhuṃ āṇāpetvā codāpento tassa āṇattassa vācāya vācāya garuṃ phuseti attho. **Suṇamāna**nti iminā parammukhā dūtena vā paṇṇena vā codentassa na ruhatīti dīpitaṃ hoti. Parammukhā pana sattahi āpattikkhandhehi vadantassa dukkaṭaṃ. Yaṃ codeti, tassa upasampannoti saṅkhyūpagamanaṃ, tasmiṃ suddhasaññitā, yena pārājikena codeti, tassa diṭṭhādivasena amūlakatā, cāvanādhippāyena sammukhā codanā, tassa taṅkhaṇavijānananti imānettha pañca aṅgāni. Amūlakasikkhāpadaṃ.

16. Idāni aññabhāgiyaṃ dassetuṃ **‘‘lesamatta’’**ntiādimāha. Tattha **lesamattamupādāyā**ti jātināmagottaliṅgāpattipattacīvarūpajjhāyācariyasenāsanalesasaṅkhātesu dasasu lesesu yo tasmiṃ puggale dissati, taṃ lesamattaṃ upādāya nissāya bhikkhuṃ brahmacariyā cāvetukāmo amūlantimavatthunā suṇamānaṃ bhikkhuṃ codento garuṃ phuseti attho. Kathaṃ? Añño khattiyajātiko iminā codakena pārājikaṃ dhammaṃ ajjhāpajjanto diṭṭho hoti, so aññaṃ attano veriṃ khattiyajātikaṃ bhikkhuṃ passitvā taṃ khattiyajātilesaṃ gahetvā evaṃ ‘‘khattiyo mayā diṭṭho pārājikaṃ dhammaṃ ajjhāpajjanto, tvaṃ khattiyo pārājikaṃ dhammaṃ āpannosī’’ti vā ‘‘tvaṃ so khattiyo, nañño, pārājikaṃ dhammaṃ ajjhāpannosī’’ti vā codeti, evaṃ nāmalesādayopi veditabbā. Aṅgāni panettha anantarasadisāni. Aññabhāgiyasikkhāpadaṃ.

Garukāpattiniddesavaṇṇanā niṭṭhitā.

3. Nissaggiyaniddesavaṇṇanā

17. Idāni cīvaravidhiṃ dassetuṃ **‘‘vikappana’’**ntyādimuddhaṭaṃ. Yo bhikkhu akālacīvaraṃ vikappanañca adhiṭṭhānañca akatvā dasāhaṃ atikkāmeti, tassa bhikkhuno nissaggiyaṃ siyāti piṇḍattho. Tattha **akālacīvara**nti akāle cīvaraṃ, khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅganti jātito cha cīvarāni, dukūlaṃ paṭṭuṇṇaṃ somārapaṭṭaṃ cīnapaṭṭaṃ iddhijaṃ devadinnanti imāni pana cha anulomacīvarāni. Tesu dukūlaṃ sāṇassa anulomaṃ vākamayattā. Paṭṭuṇṇādīni tīṇi koseyyassa anulomāni pāṇakehi katasuttamayattā. Iddhijādīni dvayāni khomādīnaṃ anulomāni tesamaññatarabhāvato. Imesaṃ channaṃ cīvarānaṃ aññataraṃ akālacīvaraṃ.

Vikappanamadhiṭṭhānanti ettha pana vikappanūpagaṃ adhiṭṭhānūpagañca evaṃ veditabbaṃ. Tatrāyaṃ pāḷi – ‘‘anujānāmi, bhikkhave, āyāmena aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimacīvaraṃ vikappetu’’nti (mahāva. 358). Majjhimassa purisassa dīghaso dve vidatthiyo, tiriyaṃ vidatthi. Dve vikappanā sammukhāvikappanā ca parammukhāvikappanā ca. Kathaṃ? ‘‘Imaṃ cīvaraṃ tuyhaṃ vikappemī’’ti vattabbaṃ, ayaṃ **sammukhāvikappanā**. ‘‘Mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti, ekassa santike ‘‘imaṃ cīvaraṃ tissassa bhikkhuno vikappemī’’ti vattabbaṃ, ayaṃ aparāpi **sammukhāvikappanā**. Tena bhikkhunā ‘‘tissassa bhikkhuno santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti, ‘‘imaṃ cīvaraṃ tuyhaṃ vikappanatthāya dammī’’ti vattabbaṃ, tena vattabbo ‘‘ko te mitto vā sandiṭṭho vā sambhatto vā’’ti, tato itarena ‘‘tisso bhikkhū’’ti vattabbaṃ, puna tena ‘‘ahaṃ tissassa bhikkhuno dammī’’ti vattabbaṃ, ayaṃ **parammukhāvikappanā**. ‘‘Tissassa bhikkhuno santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī’’ti vutte paccuddhāro nāma hoti. Bahuke ‘‘imānī’’ti, ahatthapāse ‘‘etaṃ, etānī’’ti vā. Evaṃ vikappanañca akatvāti attho.

Ticīvarassa pana pamāṇaṃ ukkaṭṭhaparicchedena sugatacīvarato ūnakaṃ vaṭṭati, lāmakaparicchedena saṅghāṭiyā, uttarāsaṅgassa ca dīghato muṭṭhipañcakaṃ, tiriyaṃ muṭṭhittikaṃ, antaravāsako dīghato muṭṭhipañcako, tiriyaṃ dvihatthopi aḍḍhateyyo vā vaṭṭati. Vuttappamāṇato adhikañca ūnakañca ‘‘parikkhāracoḷa’’nti adhiṭṭhātabbaṃ. Dve cīvarassa adhiṭṭhānā kāyena vā adhiṭṭheti, vācāya vā adhiṭṭheti. Ticīvaraṃ adhiṭṭhahantena rajitvā kappabinduṃ datvā purāṇasaṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti paccuddharitvā navaṃ saṅghāṭiṃ hatthena gahetvā ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti cittena ābhogaṃ katvā kāyavikāraṃ karontena kāyena adhiṭṭhātabbā, idaṃ kāyena adhiṭṭhānaṃ. Taṃ yena kenaci sarīrāvayavena aphusantassa na vaṭṭati. Vācāya adhiṭṭhānaṃ pana vacībhedaṃ katvā vācāya adhiṭṭhātabbaṃ, sace hatthapāse ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti, sace ahatthapāse ṭhapitaṭṭhānaṃ sallakkhetvā ‘‘etaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vācā bhinditabbā. Esa nayo uttarāsaṅge, antaravāsake ca. Ticīvarādīni sabbāni ekato katvā ‘‘imāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī’’ti adhiṭṭhātumpi vaṭṭatīti. Evaṃ adhiṭṭhānañca akatvāti attho.

Dasa ahāni **dasāhaṃ. Atimāpetī**ti atikkāmeti. **Tassā**ti tassa bhikkhuno. **Nissaggiya**nti nissajjanaṃ nissaggiyaṃ, pubbabhāge kattabbassa vinayakammassetaṃ nāmaṃ, nissaggiyamassa atthīti nissaggiyaṃ, kiṃ taṃ? Pācittiyaṃ, taṃ atikkāmayato sahanissaggiyavinayakammaṃ pācittiyaṃ siyā, ayamettha attho. Taṃ panetaṃ cīvaraṃ yaṃ divasaṃ uppannaṃ, tassa yo aruṇo, so uppannadivasanissito, tasmā cīvaruppādadivasena saddhiṃ ekādase aruṇuggamane dasāhātikkamitaṃ hotīti. Cīvarassa attano santakatā, jātippamāṇayuttatā, chinnapalibodhabhāvo, atirekacīvaratā, dasāhātikkamoti imānettha pañca aṅgāni. Paṭhamakathinasikkhāpadaṃ.

18. Idāni dutiyaṃ dassetuṃ **‘‘bhikkhusammutiyā’’**tyādimāraddhaṃ. Yo bhikkhusammutiṃ vajjetvā kālañca vinā adhiṭṭhitaṃ ticīvaraṃ ekāhaṃ atikkamāpeti, tassa nissaggiyaṃ siyāti sambandho. Tattha **bhikkhusammutiyāññatrā**ti yaṃ saṅgho gilānassa bhikkhuno ticīvarena vippavāsasammutiṃ deti, taṃ ṭhapetvā. **Ticīvaramadhiṭṭhita**nti karaṇatthe upayogavacanaṃ, tena ticīvarādhiṭṭhānanayena adhiṭṭhitesu saṅghāṭiādīsu yena kenaci cīvarena. **Ekāha**nti ekarattaṃ. **Atimāpetī**ti vippavasati, viyutto vasatīti attho. Tassa aladdhasammutikassa bhikkhuno ekarattampi cīvarena vippavāsato nissaggiyaṃ pācittiyaṃ siyāti attho. **Samayaṃ vinā**ti cīvarakālaṃ vajjetvā. Adhiṭṭhitacīvaratā, anatthatakathinatā, aladdhasammutitā, rattivippavāsoti imānettha cattāri aṅgāni. Dutiyakathinasikkhāpadaṃ.

19. Idāni purāṇacīvaraṃ dassetuṃ **‘‘aññātikā’’**tyādi āraddhaṃ. Tattha **aññātikā**ti aññātikāya ‘‘paṭisaṅkhā yoniso’’tiādīsu viya, aññātikāya neva mātusambandhena na pitusambandhena sambaddhāyāti vuttaṃ hoti. **Bhikkhuniyā**ti aṭṭhavācikakammena upasampannāya. **Ākoṭāpetī**ti paharāpeti. Tanti nissaggiyaṃ pācittiyaṃ bhaveyyāti attho. Purāṇacīvaratā, upacāre ṭhatvā aññātikāya bhikkhuniyā āṇāpanaṃ, tassā dhovanādīni cāti imānettha tīṇi aṅgāni. Purāṇacīvarasikkhāpadaṃ.

20. **Kiñci mūlaka**nti kiñci pābhataṃ. **Cīvarādāne**ti cīvarassa ādāne cīvarappaṭiggahaṇe. Vikappanūpagacīvaratā, pārivattakābhāvo, aññātikāya hatthato gahaṇanti imānettha tīṇi aṅgāni. Cīvarappaṭiggahaṇasikkhāpadaṃ.

21. **Appavārita**nti ‘‘vadeyyātha, bhante, yena attho’’ti icchāpitaṃ icchaṃ ruciṃ uppāditaṃ, na pavāritanti appavāritaṃ. **Viññāpentassā**ti yācantassa. **Aññatra samayā**ti naṭṭhacīvarakālaṃ ṭhapetvā. Vikappanūpagacīvaratā, samayābhāvo, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni. Aññātakaviññattisikkhāpadaṃ.

22. **Rajata**nti rūpiyaṃ. **Jātarūpa**nti suvaṇṇaṃ. **Māsaka**nti tayo māsakā lohamāsako dārumāsako jatumāsakoti. Tattha **lohamāsako**ti tambalohādīhi katamāsako. **Dārumāsako**ti sāradārunā vā veḷupesikāya vā antamaso tālapaṇṇenapi rūpaṃ chinditvā katamāsako. **Jatumāsako**ti lākhāya vā niyyāsena vā rūpaṃ samuṭṭhāpetvā katamāsako. **Kahāpaṇa**nti suvaṇṇamayaṃ vā rūpiyamayaṃ vā pākatikaṃ vā. **Gaṇheyyā**ti attano atthāya dīyamānaṃ vā katthaci ṭhitaṃ vā nippariggahaṃ disvā sayaṃ gaṇheyya. **Gaṇhāpeyyā**ti tadeva aññena gāhāpeyya. **Nissaggī**ti gahaṇādīsu yaṃ kiñci karontassa aghanabaddhesu vatthugaṇanāya nissaggi siyāti attho. **Sādiyeyya vā**ti kāyavācāhi appaṭikkhipitvā cittena adhivāseyya. Jātarūparajatabhāvo, attuddesikatā, gahaṇādīsu aññatarabhāvoti imānettha tīṇi aṅgāni. Rūpiyappaṭiggahaṇasikkhāpadaṃ.

23. Rajatādicatubbidhaṃ akappiyaṃ kappiyenāpi parivatteyya sahadhammike ṭhapetvā, nissaggiyaṃ siyāti sambandho. Tattha **akappiya**nti akappiyavatthuṃ. **Kappiyenā**ti kappiyavatthunā. **Sahadhammike**ti bhikkhubhikkhunisāmaṇerasāmaṇerisikkhamānasaṅkhāte pañca sahadhammike. Rūpiyabhāvo, parivattanañcāti imānettha dve aṅgāni. Rūpiyaparivattanasikkhāpadaṃ.

24. ‘‘Imaṃ pattaṃ tuyhaṃ vikappemī’’tiādinā **vikappanañca** ‘‘imaṃ pattaṃ adhiṭṭhāmī’’tiādinā **adhiṭṭhānañca** akatvāti attho. **Pamāṇika**nti etthāyaṃ vinicchayo – anupahatapurāṇasālitaṇḍulānaṃ sukoṭṭitaparisuddhānaṃ dve magadhanāḷiyo gahetvā tehi taṇḍulehi anuttaṇḍulamakilinnamapiṇḍitaṃ suvisadaṃ kundamakuḷarāsisadisaṃ avassāvitodanaṃ pacitvā niravasesaṃ patte pakkhipitvā tassa odanassa catutthabhāgappamāṇo nātighano nātitanuko hatthahāriyo sabbasambhārasaṅkhato muggasūpo pakkhipitabbo, tato ālopassa anurūpaṃ yāvacarimālopappahonakaṃ macchamaṃsādibyañjanaṃ pakkhipitabbaṃ. Sappitelatakkarasakañjikādīni pana agaṇanūpagāni honti. Tāni hi odanagatikāni neva hāpetuṃ, na vaḍḍhetuṃ sakkonti. Evametaṃ sabbampi pakkhittaṃ sace pana pattassa mukhavaṭṭiyā heṭṭhimarājisamaṃ tiṭṭhati, suttena vā hīrena vā chindantassa suttassa vā hīrassa vā heṭṭhimantaṃ phusati, ayaṃ **ukkaṭṭho** nāma patto. Sace taṃ rājiṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ **ukkaṭṭhomako** nāma patto. Sace taṃ rājiṃ na sampāpuṇāti, antogatameva hoti, ayaṃ **ukkaṭṭhukkaṭṭho** nāma. Ukkaṭṭhato upaḍḍhappamāṇo **majjhimo**. Majjhimato upaḍḍhappamāṇo **omako**. Tesampi vuttanayeneva pabhedo veditabbo. Iccetesu ukkaṭṭhukkaṭṭho ca omakomako cāti dve apattā, sesā satta pattā pamāṇayuttā nāmāti evaṃ pamāṇena yutto pamāṇiko, taṃ pamāṇikaṃ. **Patta**nti sattasu pattesu aññataraṃ pattaṃ. Pattassa attano santakatā, pamāṇayuttatā, adhiṭṭhānūpagatā, atirekapattatā, dasāhātikkamoti imānettha pañca aṅgāni. Paṭhamapattasikkhāpadaṃ.

25. Yo bhikkhu pañcabandhanato ūnapatte sati paraṃ pana navaṃ pattaṃ viññāpeti, tassapi bhikkhuno nissaggiyaṃ siyāti sambandho. Tattha **para**nti aññaṃ, ‘‘navaṃ patta’’ntiminā tulyādhikaraṇaṃ. Adhiṭṭhānūpagapattassa ūnapañcabandhanatā, attuddesikatā, kataviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni. Ūnapañcabandhanasikkhāpadaṃ.

26. Yo sappitelādikaṃ pana bhesajjaṃ paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ bhuñjanto sattāhaṃ atikkāmeti, tassa nissaggiyaṃ siyāti attho. Tattha **sappitelādika**nti ettha **ādi-**saddo navanītamadhuphāṇitaṃ saṅgaṇhāti. Tattha **sappi** nāma gavādīnaṃ sappi, yesaṃ maṃsaṃ kappati, tesaṃ sappi, tathā **navanītaṃ. Telaṃ** nāma tilasāsapamadhukaeraṇḍavasādīhi nibbattaṃ. **Madhu** nāma makkhikāmadhumeva. Ucchurasaṃ upādāya pana apakkā vā avatthukapakkā vā sabbāpi ucchuvikati **phāṇita**nti veditabbaṃ. Bhesajjavidhānasikkhāpadaṃ.

27. Bhikkhussa cīvaraṃ datvā puna taṃ cīvaraṃ sakasaññāya acchindantassa vā acchindāpayatopi vā nissaggiyaṃ siyāti yojanā. Tattha **datvā**ti veyyāvaccādīni paccāsīsamāno datvā. **Acchindantassā**ti veyyāvaccādīni akarontaṃ disvā balakkārena gaṇhantassa, tathā **acchindāpayato**ti. Vikappanūpagacīvaratā, sāmaṃdinnatā, sakasaññitā, upasampannatā, kodhavasena acchindanaṃ vā acchindāpanaṃ vāti imānettha pañca aṅgāni. Acchindanasikkhāpadaṃ.

28. Appavāritaṃ aññātiṃ gahapatiṃ suttaṃ yācitvā ñātippavārite vajjetvā tantavāyehi cīvaraṃ vāyāpentassa nissaggiyaṃ siyāti piṇḍattho. Tattha **sutta**nti chabbidhaṃ khomasuttādikaṃ vā tesaṃ anulomaṃ vā. **Yāciyā**ti cīvaratthāya yācitvā. Cīvaratthāya viññāpitasuttaṃ, attuddesikatā, akappiyatantavāyena akappiyaviññattiyā vāyāpananti imānettha tīṇi aṅgāni. Suttaviññattisikkhāpadaṃ.

29. Yo bhikkhu saṅghassa pariṇataṃ lābhaṃ jānanto attano pariṇāmeti, tassa nissaggiyaṃ siyāti attho. Tattha **jāna**nti jānanto. **Lābha**nti labhitabbaṃ cīvarādivatthuṃ. **Pariṇata**nti saṅghassa ninnaṃ saṅghassa poṇaṃ saṅghassa pabbhāraṃ hutvā ṭhitaṃ. **Attano pariṇāmetī**ti ‘‘mayhaṃ dethā’’tiādīni vadanto attani ninnaṃ karoti. Saṅghe pariṇatabhāvo, taṃ ñatvā attano pariṇāmanaṃ, paṭilābhoti imānettha tīṇi aṅgāni. Pariṇāmanasikkhāpadaṃ.

Nissaggiyaniddesavaṇṇanā niṭṭhitā.

4. Pācittiyaniddesavaṇṇanā

30. Idāni pācittiyaṃ dassetuṃ **‘‘sampajānamusāvāde’’**tyādi āraddhaṃ. Tattha **sampajānamusāvāde**ti nimittatthe bhummavacanaṃ, tasmā yo bhikkhu sampajānanto musā vadati, tassa tannimittaṃ taṃhetu tappaccayā pācittiyaṃ udīritanti attho. **Bhikkhuñca omasantassā**ti jātināmagottakammasippavayaābādhaliṅgakilesāpattiakkosesu bhūtena vā abhūtena vā yena kenaci mukhasattinā bhikkhuṃ ovijjhantassa bhikkhuno pācittiyaṃ udīritanti attho. **Pesuññaharaṇepi cā**ti bhikkhussa pesuññaharaṇe, jātiādīhi akkosavatthūhi bhikkhuṃ akkosantassa bhikkhuno sutvā bhikkhuno piyakamyatāya vā bhedādhippāyena vā yo akkuddho, tassa bhikkhussa kāyena vā vācāya vā pesuññaharaṇavacane pācittiyaṃ udīritanti attho.

31. Saṅgītittayamāruḷhaṃ piṭakattayaṃ dhammaṃ bhikkhuñca bhikkhuniñca ṭhapetvā aññena puggalena saddhiṃ ekato padaṃ padaṃ bhaṇantassa bhikkhuno padagaṇanāya pācittiyaṃ udīritanti samudāyattho.

32. **Anupasampannenevā**ti bhikkhuṃ ṭhapetvā antamaso pārājikavatthubhūtena tiracchānagatenāpi saha tirattiyaṃ sayitvā catutthadivase atthaṅgate sūriye puna sahaseyyāya pācitti siyāti sambandho. Tattha **sahaseyyāyā**ti sabbacchannaparicchinne, yebhuyyenacchannaparicchinne vā senāsane pubbāpariyena vā ekakkhaṇe vā ekato nisajjanāya. Tattha chadanaṃ anāhacca diyaḍḍhahatthubbedhena pākārādinā paricchinnampi sabbaparicchinnamicceva veditabbaṃ.

33. Ekarattampi itthiyā saddhiṃ seyyaṃ kappayato tassa bhikkhunopi pācitti siyāti attho. Tattha **itthiyā**ti antamaso tadahujātāyapi manussitthiyā. **Desentassa vinā viññuṃ, dhammañca chappaduttari**nti viññuṃ purisaṃ vinā itthiyā chappadato uttariṃ dhammaṃ desentassa bhikkhuno pācitti siyāti attho. Tattha ‘‘chappaduttari’’nti ettha eko gāthāpādo ekaṃ padanti evaṃ sabbattha padappamāṇaṃ veditabbaṃ. Cha padāni chappadaṃ, chappadato uttariṃ chappaduttariṃ.

34. Bhikkhusammutiṃ ṭhapetvā bhikkhuno duṭṭhullaṃ vajjaṃ abhikkhuno vadantassa pācittiyaṃ udīritanti attho. Tattha **duṭṭhulla**nti idha saṅghādisesaṃ adhippetaṃ. **Bhikkhusammutiyā**ti yaṃ saṅgho abhiṇhāpattikassa bhikkhuno āyatiṃ saṃvaratthāya āpattīnañca kulānañca pariyantaṃ katvā vā akatvā vā tikkhattuṃ apaloketvā katikaṃ karoti, taṃ ṭhapetvā. **Abhikkhuno**ti anupasampannassa. **Vadantassā**ti ārocentassa.

35. Yo akappiyaṃ pathaviṃ khaṇeyya vā khaṇāpeyya vā, tassa pācittiyaṃ siyā. Tattha **akappiya**nti uddhanapacanādivasena vā tathā tathā adaḍḍhā vā jātapathavī vuccati. Sā tividhā suddhamissapuñjavasena. Tattha **suddhapathavī** nāma pakatiyā suddhapaṃsu vā suddhamattikā vā. **Missapathavī** nāma yattha paṃsuto vā mattikato vā pāsāṇasakkharakathalamarumbavālukāsu aññatarassa tatiyabhāgo hoti. **Puñjapathavī** nāma atirekacātumāsaṃ ovaṭṭho paṃsupuñjo vā mattikāpuñjo vā hoti. Vuttalakkhaṇena pana missakapuñjopi piṭṭhipāsāṇe ṭhitasukhumarajampi ca deve phusayante sakiṃ ce tintaṃ, cātumāsaccayena tintokāso puñjapathavīsaṅkhameva gacchati. Yo bhikkhu bhūtagāmaṃ vikopeyya, tassa pācittiyaṃ siyāti sambandho. Tattha **bhūtagāma**nti bhavanti, abhavuṃ cāti bhūtā, jāyanti vaḍḍhanti jātā vaḍḍhitā cāti attho, gāmoti rāsi, bhūtānaṃ gāmo, bhūtā eva vā gāmoti bhūtagāmo, patiṭṭhitaharitatiṇarukkhādīnametaṃ adhivacanaṃ. Taṃ bhūtagāmaṃ. **Vikopeyyā**ti chedanabhedanādīni kareyya.

36. Yo bhikkhu saṅghikaṃ mañcādiṃ ajjhokāse santharaṇādikaṃ katvā āpucchanādikaṃ akatvā yāti, tassa pācitti siyāti attho. Tattha **saṅghika**nti saṅghassa santakaṃ. **Mañcādi**nti ettha **ādi**-saddena pīṭhabhisikocchādiṃ saṅgaṇhāti. **Santharaṇādika**nti santharaṇādiṃ katvā vā kārāpetvā vā. **Āpucchanādika**nti āpucchanaṃ vā uddharaṇaṃ vā uddharāpanaṃ vāti attho. **Yātī**ti gacchati.

37. Yo bhikkhu saṅghikāvasathe seyyaṃ santharaṇādikaṃ katvā āpucchanādikaṃ akatvā yāti, tassa bhikkhuno pācitti siyāti attho. Tattha **saṅghikāvasathe**ti saṅghassa santake āvasathe vihāre gabbhe vā aññasmiṃ vā sabbaparicchinne guttasenāsane. **Seyya**nti bhisi cimilikā pāvuraṇaṃ uttarattharaṇaṃ bhūmattharaṇaṃ taṭṭikā cammakkhaṇḍaṃ nisīdanaṃ paccattharaṇaṃ tiṇasanthāro paṇṇasanthāroti evamādikaṃ. **Santharaṇādika**nti tesu yena kenaci attharaṇādikaṃ katvā vā kārāpetvā vā.

38-9. Yo pana bhikkhu jānaṃ sappāṇakaṃ toyaṃ paribhuñjaye, tassa bhikkhuno pācitti siyāti yojanā. Tattha **jānaṃ sappāṇaka**nti ‘‘sappāṇakamida’’nti disvā vā sutvā vā yena kenaci ākārena jānanto. **Toya**nti udakaṃ. **Paribhuñjaye**ti paribhuñjeyya. Yo bhikkhu pārivattakaṃ ṭhapetvā aññātikāya bhikkhuniyā cīvaraṃ deti, tassa bhikkhuno pācitti siyā. Cīvarappaṭiggahaṇasikkhāpade bhikkhu paṭiggāhako idha bhikkhunī, ayaṃ viseso. Aññātikāya bhikkhuniyā cīvaraṃ sibbatopi tassa bhikkhuno pācitti siyāti attho. **Cīvara**nti nivāsanapārupanūpagaṃ. **Sibbato**ti sayaṃ sibbantassa sūciṃ pavesetvā nīharaṇe payogagaṇanāya pācitti. Sibbāpentassa pana ‘‘sibbā’’ti vutto sacepi sabbaṃ sūcikammaṃ niṭṭhāpesi, ekameva pācitti, āṇattassa payogagaṇanāya pācitti hoti. Pavāretvāna atirittaṃ akāretvā bhuñjato pācitti siyāti attho. Tatrāyaṃ vinicchayo – odano sattu kummāso maccho maṃsanti pañcannaṃ bhojanānaṃ aññataraṃ sāsapamattampi ajjhoharitvā bhojanaṃ paṭikkhepaṃ katvā aññena iriyāpathena ‘‘alametaṃ sabba’’nti atirittaṃ akāretvā paribhuñjato pācitti hotīti.

40. Yo bhikkhu āsādanāpekkho bhuttāviṃ pavāritaṃ bhikkhuṃ ‘‘handa, bhikkhu, khāda vā bhuñja vā’’ti anatirittena pavāreti, bhojane bhutte tassa pācittiyaṃ udīritanti attho. Tattha **āsādanāpekkho**ti āsādanaṃ codanaṃ maṅkukaraṇabhāvaṃ apekkhamāno.

41-2. Yo bhikkhu sannidhibhojanaṃ bhuñjeyya, tassa bhikkhuno pācitti siyāti attho. Tattha **sannidhibhojana**nti paṭiggahetvā ekarattaṃ vītināmitabhojanaṃ. Vikāle yāvakālikaṃ bhuñjato vāpi pācitti siyāti yojanā. Tattha **vikāle**ti vigatakāle, majjhanhikātikkamato paṭṭhāya yāva aruṇuggamanāti attho. **Yāvakālika**nti vanamūlaphalādikaṃ āmisabhojanaṃ. Agilāno bhikkhu paṇītakaṃ sappibhattādikampi viññāpetvāna bhuñjeyya, tassa bhikkhuno pācitti siyāti yojanā. Tattha **agilāno**ti kallako. **Paṇītaka**nti sappitelamadhuphāṇitamacchamaṃsakhīradadhisaṅkhātehi saṃsaṭṭhaṃ sattadhaññanibbattaṃ paṇītabhojanaṃ. Yo bhikkhu dantakaṭṭhodakaṃ vajjetvā appaṭiggahitakaṃ bhuñjeyya, pācitti siyāti attho. Tattha **appaṭiggahita**nti kāyena vā kāyappaṭibaddhena vā gaṇhantassa hatthapāse ṭhatvā kāyakāyappaṭibaddhanissaggiyānaṃ aññatarena na dinnaṃ appaṭiggahitaṃ nāma.

43. Yo bhikkhu titthiyassa sahatthato kiñci bhuñjitabbaṃ dadeyya, tassa pācitti siyāti sambandho. Tattha **titthiyassā**ti aññatitthiyassa. **Kiñci bhuñjitabba**nti yaṃ kiñci bhojanīyaṃ. **Sahatthato**ti sahatthā. Yo bhikkhu mātugāmena ekato raho nisajjaṃ kappeyya, tassa pācitti siyāti sambandho. Tattha **raho**ti paṭicchanne. **Kappe**ti kappeyya. **Ekato**ti saddhiṃ.

44. **Surāmerayapāne**pīti ettha piṭṭhādīhi kataṃ majjaṃ **surā**. Pupphādīhi kato āsavo **merayaṃ**. Yo bhikkhu tadubhayampi bījato paṭṭhāya kusaggenāpi pivati, tassa tappānapaccayā pācittiyaṃ udīritanti attho. **Aṅgulipatodake cāpī**ti aṅgulīhi upakacchakādīnaṃ ghaṭṭanapaccayā pācitti siyāti attho. **Hasadhammepi codake**ti uparigopphake udake hasadhamme kīḷānimittaṃ tassa pācitti siyāti attho.

45. **Anādarepi pācittī**ti puggalassa vā dhammassa vā anādarakaraṇepi pācitti siyāti attho. Yo bhikkhu upasampannena paññattena vuccamāno tassa vā vacanaṃ akattukāmatāya, taṃ vā dhammaṃ asikkhitukāmatāya anādariyaṃ karoti, tassa tasmiṃ anādariye pācitti siyāti attho. Bhayānakaṃ kathaṃ katvā vā bhayānakaṃ rūpaṃ dassetvā vā bhikkhuṃ bhīsayatopi pācitti siyāti attho.

46. Yo bhikkhu agilāno kiñci paccayaṃ ṭhapetvā jotiṃ jaleyya vā jalāpeyya vā, tassa pācittiyaṃ siyāti sambandho. Tattha **kiñci paccaya**nti padīpujjalanaṃ vā pattapacanādīsu jotikaraṇaṃ vāti evarūpaṃ paccayaṃ ṭhapetvā. **Joti**nti aggiṃ.

47-8. Kappabinduṃ anādāya **navacīvarabhogino** navaṃ cīvaraṃ bhuñjantassa pācitti siyāti attho. **Kappabindu**nti morakkhimaṇḍalamaṅgulapiṭṭhīnaṃ aññatarappamāṇaṃ kappabinduṃ. **Anādāyā**ti anādiyitvā. Bhikkhuno cīvarādikaṃ parikkhāraṃ apanetvā nidhentassa vā nidhāpentassa vā hasāpekkhassa bhikkhuno pācitti siyāti attho. **Cīvarādika**nti **ādi-**saddena pattanisīdanasūcigharakāyabandhanādiṃ saṅgaṇhāti. **Nidhentassā**ti nidahantassa. **Hasāpekkhassā**ti hasādhippāyassa. **Jānaṃ pāṇaṃ hane bhikkhu, tiracchānagatampi cā**ti yo bhikkhu ‘‘pāṇo’’ti jānanto tiracchānagataṃ pāṇaṃ khuddakampi mahantampi haneyya, tassa pācittiyaṃ siyāti attho.

49. **Chādetukāmo chādeti, duṭṭhullaṃ bhikkhunopi cā**ti yo bhikkhu bhikkhuno duṭṭhullasaṅkhātaṃ saṅghādisesaṃ chādetukāmo hutvā chādeti, tassa pācittiyaṃ siyāti attho. Itthiyā saha saṃvidhāya gāmantaragatassa bhikkhuno pācittiyaṃ siyāti yojanā.

50. **Bhikkhuṃ vā pahareyyāthā**ti yo bhikkhu bhikkhuṃ pahareyya, tassa pācittiyaṃ siyāti yojanā. **Talasattikamuggire**ti yo bhikkhu paharaṇākāraṃ dassento kāyaṃ vā kāyappaṭibaddhaṃ vā uggireyya, tassa pācittiyaṃ siyāti attho. **Codeyya vā codāpeyya, bhikkhuṃ amūlakena cā**ti yo bhikkhu bhikkhuṃ amūlakena saṅghādisesena codeyya vā codāpeyya vā, tassa pācittiyaṃ siyāti attho. Tattha **amūlakenā**ti diṭṭhādimūlavirahitena.

51. **Kukkuccuppādane cā**pīti ‘‘ūnavīsativasso tvaṃ maññe’’tiādīni bhaṇanto kukkuccaṃ uppādeyya, tassa kukkuccuppādanapaccayā pācittiyaṃ hoti. Yo bhikkhu bhaṇḍanatthāya bhaṇḍanajātānaṃ vacanaṃ sotuṃ upassutiṃ yāti, tassa pācittiyaṃ siyāti sambandho. Tattha **bhaṇḍanatthāyā**ti kalahatthāya. **Bhaṇḍanajātāna**nti kalahajātānaṃ. **Upassuti**nti sutisamīpaṃ.

52. Yo bhikkhu saṅghassa pariṇāmitaṃ yaṃ lābhaṃ, taṃ parapuggalassa nāmeti, tassa pācittiyaṃ siyāti sambandho. Tattha **nāmetī**ti pariṇāmeti. **Pucchaṃ akatvā**ti ‘‘vikāle gāmappavesanaṃ āpucchāmī’’ti vā ‘‘gāmaṃ pavisissāmī’’ti vā anāpucchitvā. **Santabhikkhu**nti antoupacārasīmāya dassanūpacāre bhikkhuṃ disvā yaṃ sakkā hoti pakativacanena āpucchituṃ, tādisaṃ vijjamānaṃ bhikkhuṃ. **Gāmassā**ti gāmaṃ, kammatthe sāmivacanaṃ. **Gateti** sampadānatthe bhummavacanaṃ, gatassāti attho. Santaṃ bhikkhuṃ anāpucchitvā vikāle gāmaṃ gatassa bhikkhuno pācittiyaṃ siyāti attho. Sesaṃ uttānamevāti.

Pācittiyaniddesavaṇṇanā niṭṭhitā.

5. Pakiṇṇakaniddesavaṇṇanā

53. Idāni pakiṇṇakaṃ dassetuṃ **‘‘saṅghika’’**ntyādi āraddhaṃ. Tattha yo bhikkhu issaro hutvā saṅghikaṃ garubhaṇḍaṃ aññassa deti, tassa thullaccayaṃ siyā. Theyyāya aññassa deti, yathāvatthu pārājikādi siyā, dukkaṭavatthu dukkaṭaṃ, thullaccayavatthu thullaccayaṃ, pārājikavatthu pārājikaṃ siyāti vuttaṃ hoti.

54. **Kusādimayacīrānī**ti ettha **ādi-**saddo vākaphalakaṃ saṅgaṇhāti, kusamayacīraṃ vākamayacīraṃ phalakamayacīranti. Tattha kuse ganthetvā katacīraṃ kusamayacīraṃ. Vākamayacīraṃ nāma tāpasānaṃ vakkalaṃ. Phalakamayacīraṃ nāma phalakasaṇṭhānāni phalakāni sibbetvā katacīraṃ. **Kambalaṃ kesavālaja**nti kesajaṃ kambalaṃ vālajaṃ kambalaṃ, kesakambalaṃ vālakambalanti attho. Kesehi tante vāyitvā katakambalaṃ kesakambalaṃ. Camarivālehi vāyitvā katakambalaṃ vālakambalaṃ. **Samayaṃ vinā**ti naṭṭhacīvarakālaṃ ṭhapetvā. **Dhārayato** dhārayantassa. **Lūkapakkhājinakkhipa**nti ulūkapakkhiajinakkhipaṃ. Tattha **ulūkapakkhīti** ulūkasakuṇapakkhehi katanivāsanaṃ. **Ajinakkhipa**nti salomaṃ sakhuraṃ ajinamigacammaṃ. Naṭṭhacīvarakālaṃ ṭhapetvā imesu sattasu vatthūsu yaṃ kiñci dhārayato thullaccayaṃ siyāti attho.

55. Satthakena kattabbaṃ kammaṃ satthakammaṃ, tasmiṃ **satthakamme**. Vatthimhi kattabbaṃ kammaṃ vatthikammaṃ, tasmiṃ **vatthikamme. Saṃ nimitta**nti attano aṅgajātaṃ. Taṃ chindato thullaccayaṃ siyāti sambandho. **Maṃsādibhojane**ti ettha **ādi**-saddo aṭṭhilohitacammalomāni saṅgaṇhāti. Tasmā manussānaṃ maṃsaaṭṭhilohitacammalomabhojanapaccayā thullaccayaṃ siyāti attho.

56. **Kadalerakakkadussānī**ti ettha kadalierakaakkavākehi katāni vatthāni dhārayantassa dukkaṭaṃ. **Potthaka**nti makacivākehi kataṃ potthakadussaṃ. **Sabbapītādika**nti ettha **ādi**-saddena sabbalohitakasabbakaṇhakasabbamañjeṭṭhikaṃ saṅgaṇhāti. Tattha sabbameva nīlakaṃ **sabbanīlakaṃ**. Evaṃ sesesupi. **Nīlaṃ** ummārapupphavaṇṇaṃ. **Pītaṃ** kaṇikārapupphavaṇṇaṃ. **Lohitaṃ** jayasumanapupphavaṇṇaṃ. **Kaṇhakaṃ** addāriṭṭhakavaṇṇaṃ. **Mañjeṭṭhikaṃ** lākhārasavaṇṇaṃ. Imesu aṭṭhasu vatthūsu yaṃ kiñci dhārayantassa dukkaṭaṃ siyāti attho.

57-8. **Hatthissuragasoṇāna**nti hatthiassauragasoṇānaṃ maṃsaṃ aṭṭhirudhiracammalomāni. **Sīhabyagghacchadīpina**nti sīhabyagghaacchadīpīnaṃ maṃsādīni. Taracchassa ca maṃsādiṃ uddissakatamaṃsañca anāpucchitamaṃsañca bhuñjato dukkaṭaṃ siyā. **Dakatitthādika**nti ettha **ādi**-saddo vaccapassāvakuṭiyo saṅgaṇhāti. Tena **yātānupubbaṃ** āgatappaṭipāṭiṃ **hitvāna** vajjetvā nahānatitthañca vaccakuṭiñca passāvakuṭiñca **vaje** vajeyya gaccheyya, dukkaṭaṃ tassa siyāti attho.

59. **Sahasā**ti vegasā vegena. **Vubbhajitvānā**ti antaravāsakaṃ dūratova ukkhipitvā, va-kāro sandhivasenāgato. **Pavise**ti paviseyya. **Vaccapassāvakuṭika**nti vaccakuṭikaṃ passāvakuṭikaṃ. **Vise**ti paviseyya. Yo bhikkhu vaccapassāvakuṭikaṃ sahasā paviseyya vā nikkhameyya vā, ubbhajitvā vā paviseyya vā nikkhameyya vā, ukkāsikaṃ vajjetvā taṃ paviseyya, tassa dukkaṭaṃ siyāti yojanā.

60. Nitthunanto vaccaṃ kareyya dantakaṭṭhañca khādanto, tassa dukkaṭaṃ siyāti attho. Vaccapassāvadoṇīnaṃ bahi vaccādikaṃ vaccapassāvaṃ kareyya, tassa dukkaṭaṃ siyā.

61. **Kharena cāvalekheyyā**ti phālitakaṭṭhena vā pharusena vā gaṇṭhikena vā pūtikaṭṭhena vā susirena vā avalekheyyāti attho. **Kaṭṭha**nti avalekhanakaṭṭhaṃ. **Kūpake**ti vaccakūpake. **Ūhatañcā**ti gūthamakkhitañca. **Na dhoveyyā**ti attanā vā na dhoveyya parena vā na dhovāpeyya. **Uklāpañcā**ti kacavarañca. **Na sodhaye**na sammajjeyya.

62. **Capucapū**ti saddaṃ katvā udakakiccaṃ karontassa ācamantassa dukkaṭaṃ siyāti attho. **Anajjhiṭṭhovā**ti anāṇattoyeva. **Therenā**ti saṅghattherena. **Pātimokkha**nti pātimokkhuddesaṃ. **Uddise** uddiseyya, dukkaṭaṃ siyā.

63. Anāpucchāya pañhassa kathane, anāpucchāya pañhassa vissajjane, anāpucchāya sajjhāyakaraṇe, anāpucchāya padīpajālane, anāpucchāya padīpavijjhāpaneti imesu catūsu paccayesu tassa dukkaṭaṃ siyā.

64. Anāpucchā vātapānakavāṭāni vivareyya vā thakeyya vā, tassa dukkaṭaṃ siyāti sambandho. **Vandanādi**nti ettha **ādi**-saddo vandāpanaṃ saṅgaṇhāti. Yo bhikkhu naggo vandanaṃ kareyya, vandāpanaṃ kareyya, gamanaṃ kareyya, bhojanaṃ kareyya, pivanaṃ kareyya, khādanaṃ kareyya, gahaṇaṃ kareyya, dānaṃ kareyya, tassa sabbattha dukkaṭanti sambandho.

65. **Tipaṭicchannakaṃ vinā**ti ‘‘anujānāmi, bhikkhave, tisso paṭicchādiyo jantāgharappaṭicchādiṃ udakappaṭicchādiṃ vatthappaṭicchādi’’nti (cūḷava. 261) evaṃ vuttā tisso paṭicchādiyo samāhaṭāti ‘‘tipaṭicchādī’’ti vuttaṃ. Tipaṭicchannakaṃ ṭhapetvā parikammaṃ sayaṃ kareyya, paraṃ kārāpeyya, tassa dukkaṭaṃ siyāti attho. Yo bhikkhu **nahāyaṃ** nahāyanto kuṭṭe vā thambhe vā tarumhi vā kāyaṃ upaghaṃseyya, tassa dukkaṭaṃ siyā.

66. Yo bhikkhu nahāyanto kuruvindakasuttena kāyaṃ ghaṃseyya, **kāyato** kāyena aññamaññaṃ ghaṃseyya, tassa dukkaṭaṃ siyāti sambandho. Yo agilāno saupāhano **bahārāme** bahiārāme careyya, tassa dukkaṭaṃ siyāti sambandho.

67. **Sabbanīlādikampi cā**ti ettha **ādi-**saddo lohitodātapītakaṇhamañjeṭṭhamahāraṅgamahānāmaraṅgarattādayo upāhanāyo saṅgaṇhāti. Yo bhikkhu sabbanīlasabbalohitādikaṃ upāhanaṃ dhāreti, tassa dukkaṭaṃ siyāti sambandho. Yo bhikkhu **ratto** rattacitto tadahujātāyapi **itthiyā** nimittaṃ passeyya, tassa dukkaṭaṃ siyā. Yo bhikkhu **bhikkhadāyiyā** bhikkhadāyikāya itthiyā mukhaṃ passeyya, tassa dukkaṭaṃ siyā.

68-9. Yo bhikkhu ujjhānasaññī hutvā **aññassa** bhikkhuno pattaṃ vā passeyya, tassa dukkaṭaṃ siyā. Ādāsādimhi udakapatte attano mukhaṃ passeyya, tassa dukkaṭaṃ siyā. Uccāsanamahāsane **nisajjādiṃ** nisīdanasayanādiṃ karontassa bhikkhuno dukkaṭaṃ siyā. Ukkhittānupasampannanānāsaṃvāsakādīnaṃ vandanepi dukkaṭaṃ siyāti sambandho. Tattha **ukkhitto**ti āpattiyā adassane ukkhittako, āpattiyā appaṭikamme ukkhittako, pāpikāya diṭṭhiyā appaṭinissagge ukkhittakoti tividhopi idhādhippeto. **Anupasampanno**ti iminā bhikkhunisāmaṇerasāmaṇerisikkhamānapaṇḍakaitthisikkhāpaccakkhātakā gahitā. **Nānāsaṃvāsakā**ti laddhinānāsaṃvāsakā gahitā. **Ādi-**saddena chinnamūlakā gahitā.

70-71. Yo dīghāsane **paṇḍakitthīhi** paṇḍakena vā itthiyā vā ubhatobyañjanena vā ekato nisīdeyya, tassa dukkaṭaṃ siyā. **Adīghe āsane**ti rasse āsane. Yo bhikkhu rassāsane mañce vā pīṭhe vā asamānāsanikena ekato sayeyya, tassa dukkaṭaṃ siyāti attho. **Phalapupphādika**nti ettha **ādi-**saddena veḷucuṇṇadantakaṭṭhamattikādayo saṅgahitā. Kulasaṅgahatthāya phalapupphādikaṃ dadato dukkaṭaṃ siyāti sambandho.

72-3. Yo bhikkhu ganthimādiṃ sayaṃ kareyya, paraṃ kārāpeyya, tassa dukkaṭaṃ siyā. Yo bhikkhu jinena vāritapaccaye paribhuñjeyya, tassa dukkaṭaṃ siyā. **Abyatto** bālo yo bhikkhu ācariyupajjhāye **anissāya** nissayaṃ aggahetvā vaseyya, tassa dukkaṭaṃ siyā. Yo bhikkhu **anuññātehi** mātāpituādīhi puggalehi **aññassa** puggalassa bhesajjaṃ kareyya vā vadeyya vā, tassa dukkaṭaṃ siyā. Sāpattiko yo bhikkhu uposathappavāraṇaṃ kareyya, tassa dukkaṭaṃ siyāti sambandho. Tattha jinena bhagavatā vāritā jinavāritā, jinavāritā ca te paccayā ceti jinavāritapaccayā, te **jinavāritapaccaye**. Dvemātikāappaguṇatāya **abyatto**.

74. Yo bhikkhu ābhogaṃ vā niyogaṃ vā vajjetvā dvārabandhādike ṭhāne parivattakavāṭakaṃ apidhāya divā sayeyya, tassa dukkaṭaṃ siyāti sambandho. **Dvārabandhādike**ti yena kenaci parikkhitte abbhokāsepi rukkhamūlepi antamaso iminā lakkhaṇena yuttaākāsaṅgaṇepi. **Apidhāyā**ti apidahitvā. **Vinābhoga**nti ''esa dvāraṃ jaggissatī''ti ābhogaṃ ṭhapetvāti attho. **Niyoga**nti avasaṭṭhānaṃ, attano avasaṃ bahusādhāraṇaṭṭhānaṃ ṭhapetvā. ''Savaso''ti vā pāṭho, savaso hutvāti attho. **Divā**ti divākāle.

75. **Dhañña**nti sāli vīhi yavo godhumo kaṅgu varako kudrūsakoti sattavidhaṃ dhaññaṃ. **Itthirūpa**nti dārulohamayādiitthirūpaṃ. **Ratana**nti muttādidasavidhaṃ ratanaṃ. **Āvudha**nti sattitomarādisabbāvudhabhaṇḍaṃ. **Itthipasādhana**nti itthiyā sīsādialaṅkāraṃ. **Tūriyabhaṇḍa**nti dhamanasaṅkhādisabbaṃ tūriyabhaṇḍaṃ. **Phalarukkhe**ti phalitarukkhe. **Pubbaṇṇādika**nti muggamāsādikaṃ. **Ādi-**saddena vākurakuminādayo gahitā. Etesu yaṃ kiñci āmaseyya, tassa dukkaṭaṃ siyāti attho.

76. **Sasitthodakatelehī**ti yo pana madhusitthakatelena vā udakamissakatelena vā yena kenaci cikkhallena vā. **Phaṇahatthaphaṇehi vā**ti dantamayādiphaṇena vā phaṇakiccasādhakehi hatthaṅgulīhi vā kocchena vā kesamosaṇṭhane dukkaṭaṃ siyāti attho. Ekasmiṃ bhājane bhojananimitte dukkaṭaṃ siyāti attho.

77. Dve bhikkhū ekattharaṇā sayeyyūṃ, dve bhikkhū ekapāvuraṇā sayeyyuṃ, dve bhikkhū ekamañcake sayeyyuṃ, tesaṃ dukkaṭāni hontīti sambandho. Pamāṇato adhikaṃ vā ūnaṃ vā dantakaṭṭhaṃ khādeyya, tassa dukkaṭaṃ siyāti yojanā. Tattha **adhika**nti aṭṭhaṅgulato adhikaṃ. **Ūna**nti caturaṅgulato ūnaṃ.

78. Yo bhikkhu naccañca gītañca vāditañca yojeti vā yojāpeti vā, tassa dukkaṭaṃ siyā. Tesaṃ naccānaṃ dassanaṃ, tesaṃ gītānaṃ savanaṃ, tesaṃ vāditānaṃ savanañca karontassa dukkaṭaṃ siyāti attho.

79. **Vīhādiropime**ti vīhiādīnaṃ ruhanaṭṭhāne. **Bahipākārakuṭṭake**ti pākārakuṭṭānaṃ bahi. **Vaccādichaḍḍanādimhī**ti vaccapassāvasaṅkāracalakādīnaṃ chaḍḍanavissajjanapaccayā dukkaṭaṃ siyāti attho. **Dīghakesādidhāraṇe**ti dīghakesadhāraṇe dīghanakhadhāraṇe dukkaṭaṃ siyāti attho.

80. **Nakhamaṭṭhakaraṇādimhī**ti ettha **ādi-**saddena rajanakaraṇaṃ gahitaṃ. **Sambādhe lomahāraṇe**ti sambādhe upakacchakamuttakaraṇaṭṭhāne lomuddharaṇe. Saupāhano bhikkhu parikammakataṃ bhūmiṃ akkameyyāti sambandho.

81. **Adhotaallapādehī**ti yo bhikkhu adhotapādehi vā allapādehi vā saṅghikaṃ mañcaṃ vā pīṭhaṃ vā akkameyya, parikammakataṃ bhittiṃ vā kāyato āmasantassa dukkaṭaṃ siyāti attho.

82-3. **Saṅghāṭiyāpi pallatthe**ti adhiṭṭhitacīvarena vihāre vā antaraghare vā pallatthikaṃ kareyya, tassa dukkaṭaṃ. **Dupparibhuñjeyya cīvara**nti tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ dupparibhogena paribhuñjeyya. **Akāyabandhano**ti kāyabandhanavirahito bhikkhu gāmaṃ vajeyya gaccheyya. Yo bhikkhu **vaccakaṃ** uccāraṃ katvāna udake sante **nācameyya** udakasuddhiṃ na kareyya, tassa dukkaṭaṃ siyāti attho. **Samādeyya akappiye**ti bhikkhuṃ vā sāmaṇerādike sesasahadhammike vā akappiye niyojeyya, tassa dukkaṭaṃ siyāti attho. Sabhāgāpattiyā desanārocanapaccayā dukkaṭaṃ siyāti attho. **Sabhāgā**ti ettha vatthusabhāgatāva idhādhippetā, na āpattisabhāgatā.

84. **Na vase vassa**nti yo bhikkhu vassaṃ na vaseyya na upagaccheyya, tassa dukkaṭaṃ siyā. **Visaṃvāde suddhacitte**ti ettha sampadānatthe bhummavacanaṃ, paṭissavaṃ visaṃvādentassa suddhacittassa dukkaṭaṃ siyāti attho. Vassaṃ vasitvā **ananuññātakiccato** ananuññātakiccena bhikkhuno gamane dukkaṭaṃ siyāti yojanā.

85. Āpadaṃ vajjetvā tarussa uddhaṃ porisamhā abhiruhaṇe dukkaṭaṃ siyāti sambandho. **Āpada**nti antarāyaṃ. **Tarussā**ti rukkhassa. **Porisamhā**ti ekaporisappamāṇā majjhimassa purisassa pañcahatthā. Aparissāvano yo bhikkhu addhānaṃ gaccheyya, yo ca bhikkhu taṃ parissāvanaṃ yācato na dadeyya, tassa dukkaṭaṃ siyāti yojanā. **Addhāna**nti addhayojanameva antimamaddhānaṃ.

86. Attano ghātane dukkaṭaṃ siyāti sambandho. Yo bhikkhu itthirūpādirūpaṃ kareyya vā kārāpeyya vā, tassa dukkaṭaṃ siyā. Mālādikaṃ vicittaṃ ṭhapetvā jātakādivatthuṃ sayaṃ kareyya, dukkaṭaṃ siyāti sambandho.

87. **Bhuñjantamuṭṭhape**ti yo bhikkhu bhuñjantaṃ uṭṭhāpeyya, tassa dukkaṭaṃ siyā. Bhattasālādīsu vuḍḍhānaṃ okāsaṃ adatvā nisīdato dukkaṭaṃ siyāti yojanā.

88. **Yānānī**ti vayhaṃ ratho sakaṭaṃ sandamānikādīni. **Kallako**ti agilāno. Agilāno yo bhikkhu yānāni abhiruheyya, tassa dukkaṭaṃ siyāti attho. **Vade dava**nti keḷiṃ vadeyya, ratanattayaṃ ārabbha keḷiṃ vadeyya, tassa dukkaṭaṃ siyāti attho. Aññaparisāya upalālane dukkaṭaṃ hoti.

89. **Kāyādi**nti ettha **ādi-**saddo ūrunimittaṃ saṅgaṇhāti. Kāyaṃ vā ūruṃ vā nimittaṃ vā vivaritvā bhikkhunīnaṃ **na dassaye** na dasseyyāti attho. Lokāyataṃ tiracchānādivijjaṃ na ca sayaṃ vāceyya, parañca na vācāpeyya. Palitaṃ gaṇheyya vā gaṇhāpeyya vā, tassa dukkaṭaṃ siyāti yojanā.

90-92. Yattha katthaci peḷāyaṃ pakkhipitvā bhattaṃ bhuñjantassa dukkaṭaṃ siyāti sambandho. Pattahatthako yo bhikkhu vātapānaṃ vā kavāṭaṃ vā **paṇāme** paṇāmeyya, **sodakaṃ** pattaṃ **uṇheyya** uṇhe otāpeyya vā paṭisāmeyya vā, **vodakaṃ** pattaṃ **atiuṇheyya** atiṭhapeyya, tassa dukkaṭaṃ siyāti attho. Yo bhikkhu pattaṃ bhūmiyaṃ vā aṅke vā mañce vā pīṭhe vā miḍḍhante vā paribhaṇḍante vā pāde vā chatte vā ṭhapeyya, tassa dukkaṭaṃ siyāti sambandho. **Bhūmiya**nti yena kenaci anatthatāya paṃsusakkharamissāya. **Aṅke**ti dvinnaṃ ūrūnaṃ majjhe. **Miḍḍhante**ti miḍḍhapariyante. **Paribhaṇḍante**ti bāhirapasse katāya tanukamiḍḍhiyā ante. Yo bhikkhu calakādiṃ vā patte ṭhapeyya, patte vā **hatthadhovane** hatthassa dhovanappaccayā tassa dukkaṭaṃ siyāti sambandho.

93. Ucchiṭṭhaṃ mukhadhovanaṃ **udakampi** pattena **nīharantassa** bhikkhuno dukkaṭaṃ siyā. Yo bhikkhu akappiyaṃ pattaṃ paribhuñjeyya, tassa dukkaṭaṃ siyāti attho. Tattha **akappiyaṃ patta**nti dārumayapattādiṃ.

94. Yo bhikkhu khipite ‘‘jīvā’’ti **vade** vadeyya, tassa dukkaṭaṃ siyāti attho. Yo bhikkhu parimaṇḍalakādimhi pañcasattati **sekhiye** anādaro hutvā na sikkhati, tassa dukkaṭaṃ siyāti sambandho.

95. Yo bhikkhu bhaṇḍāgāre payuto mātuyā pituno ca bhaṇḍakaṃ gopeyya, **assa** bhikkhuno pācittiyaṃ siyāti sambandho. Tattha **payuto**ti bhaṇḍāgāre byāpāravasena yuttappayutto. **Gopaye**ti gopeyya. **Yo** bhikkhu davāya hīnena jātiādinā uttamampi vadeyya, dubbhāsitaṃ siyāti sambandho. Tattha hīnehi vā ukkaṭṭhehi vā jātiādīhi evaṃ ukkaṭṭhaṃ vā hīnaṃ vā ‘‘caṇḍālosī’’tiādinā nayena ujuṃ vā ‘‘santi idhekacce caṇḍālavenanesādā’’tiādinā nayena aññāpadesena vā upasampannaṃ vā anupasampannaṃ vā akkosādhippāyaṃ vinā kevalaṃ kīḷādhippāyena vadeyya, dubbhāsitaṃ siyāti.

Pakiṇṇakaniddesavaṇṇanā niṭṭhitā.

6. Vattādikaṇḍaniddesavaṇṇanā

96. Idāni vattaṃ dassetuṃ **‘‘upajjhācariyavatta’’**nti vuttaṃ. Tattha upajjhāyavattañca ācariyavattañca gamikavattañca āgantukavattañca senāsanādivattañca **piyasīlena** bhikkhunā kātabbanti sambandho. **Gamikāgantuka**nti gamikaṃ āgantukanti chedo, gamikavattaṃ āgantukavattañcāti attho.

97. Dātukāmo hatthapāse ṭhito **kiñci gahitabbaṃ** ekena purisena gahitabbaṃ ukkhipanakkhamaṃ vatthuṃ **tidhā** tīsu pakāresu ekenākārena dadeyya, **gahetukāmo** bhikkhu **dvidhā** dvīsu ekena gaṇheyya, **ayaṃ** pañcaṅgo paṭiggahoti attho.

98-100. Dūre ṭhitaṃ cīvaraṃ ṭhapitokāsaṃ sallakkhetvā ‘‘eta’’nti vattabbaṃ. Hatthapāse ṭhitaṃ hatthena āmasitvā ‘‘ima’’nti vattabbaṃ. ‘‘Etaṃ adhiṭṭhāmi, imaṃ adhiṭṭhāmī’’ti imesaṃ padānaṃ majjhe saṅghāṭiādīsu paccekaṃ yojetvā ticīvaraṃ adhiṭṭheyya. Kathaṃ? ‘‘Etaṃ saṅghāṭiṃ adhiṭṭhāmi, imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti adhiṭṭheyya. Evaṃ sesesu ca cīvaresu. Yathā cīvarādiṃ vidhānaṃ evaṃ pattepi adhiṭṭheyya paccuddhareyyāti attho.

101. Sañcarittaṃ ṭhapetvā sesā garukā ca pārājikā ca sacittakāti sambandho. **Antimā**ti pārājikā. Acchinnasikkhāpadaṃ, pariṇatasikkhāpadañcāti imaṃ dvayaṃ ṭhapetvā sesaṃ nissaggiyaṃ acittakanti attho.

102-3. **Gāmappavesanantete**ti gāmappavesanaṃ iti ete. Pācittīsu **ete** padasodhammādayo gāmappavesanantā sattarasa sikkhāpadā acittakā.

104-5. Pakiṇṇakesu uddissakataṃ ṭhapetvā **aññamaṃsakaṃ** sesamaṃsaṃ acittakanti attho. Ettha pakiṇṇakesu aññamaṃsādikaṃ pattahattho kavāṭakantaṃ terasavidhaṃ idaṃ sikkhāpadaṃ acittakaṃ, sesaṃ sabbaṃ sacittakanti attho.

106. Ācariyā vītikkamanacittena sacittakaṃ acittakanti vadanti, paññattijānanena cittena tathā sacittakaṃ acittakanti ācariyā vadantīti attho. **Tathā-**saddena ‘‘sacittakaṃ acittaka’’nti idaṃ gahitaṃ.

107-9. **Pubbakaraṇādika**nti ettha **ādi-**saddo pubbakiccaṃ saṅgaṇhāti. Tattha –

‘‘Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇanti vuccati.

‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccanti vuccatī’’ti. –

Evaṃ pubbakaraṇādikaṃ navadhā dīpitaṃ sabbaṃ uposathappavāraṇaṃ piyasīlinā kātabbanti attho.

112. **Yathākkama**nti etthāyamadhippāyo – gaṇo pārisuddhiuposathaṃ kareyya, puggalo adhiṭṭhānauposathaṃ kareyya, saṅgho suttuddesauposathaṃ kareyyāti.

113. **Cātuddaso pannaraso, sāmaggī dinato tidhā**ti cātuddaso uposatho, pannaraso uposatho, sāmaggīuposathoti dinato tidhā honti. Dinato puggalato kattabbākārato te uposathā nava iti īritāti attho.

114. **Tevācī dvekavācī**ti tevācikā pavāraṇā, dvevācikā pavāraṇā, ekavācikā pavāraṇā iti nava pavāraṇā vuttā.

115. **Tassāti** phaggunamāsassa. **Tato sesa**nti āsāḷhiantimapakkhamhā yāva kattikapuṇṇamā vassakālanti attho. Ettha hi ekasmiṃ saṃvacchare catuvīsatiuposathā honti.

116. **Etesū**ti etesu tīsu catūsu ekekasmiṃ utumhi tatiyapakkhā sattamapakkhā. **Cātuddasā**ti cha cātuddasāti attho. Sesāni uttānatthānevāti.

Vattādikaṇḍaniddesavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā samāraddhā, mūlasikkhatthavaṇṇanā;
Niṭṭhitā yā samāsena, aḍḍhamāsassa accaye.

Adhunūpasampannānaṃ, hitatthāya samāsato;
Imaṃ atthaṃ vaṇṇayatā, yaṃ puññaṃdhigataṃ mayā.

Tena puññenayaṃ loko, sukhāya paṭipattiyā;
Pāpuṇātu visuddhāya, nibbānaṃ ajaraṃ padaṃ.

Nānātarugaṇākiṇṇe, nānākusalakāmino;
Ramme yuddhānapatino, vihāre vasatā satā.

Sāsane siddhipattassa, siddhinā ñāṇasiddhinā;
Paṇḍitena katā esā, mūlasikkhatthavaṇṇanā.

Mūlasikkhā-ṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Lakkhaṇāto

Buddhathomanāgāthā

1. Bhavābhavesu nekesu,
Pūresi tiṃsapāramī;
Cariyāyoca sambuddho,
Pariccāgejahaṃsadā.

2. Vessantarattabhāvamhi,
Ṭhitomaddiṃ pisoadā;
Nijaṃkaṇhājinaṃjāliṃ,
Viyaṃvaṅkatapabbate.

3. Tatocavitvātusite,
Pureuppajjipuññavā;
Rūpādidasaṭhānehi,
Aññedeveatikkami.

4. Cakkavāḷasahassehi,
Dasahāgammasabbaso;
Yācitodevabrahmūhi,
Buddhabhāvamanonato.

5. Vilokanānisopañca,
Viloketvāsirindharo;
Tatocavitvāmāyāya,
Uppajjisākiyekule.

6. Visākhapuṇṇameseṭṭhe,
Vijāyilumbinīvane;
Sīhanādaṃpanādento,
Sattapādaṃgatotadā.

8. Virociṃsutadākāse,
Tārocandadivākarā;
Ratanānicabhūmaṭṭhā,
Nānāpupphācapupphare.

8. Sītāyanti avīcaggī,
Khuppipāsācasohitā;
Lokantaremahāpabhā,
Andhāpassantitāvade.

9. Aghaṭṭitāvāditāni,
Tūriyānicaambare;
Madhurenapanādiṃsu,
Yasaṃsarenatāvade.

10. Thutigītānigāyantā,
Devācakamalāsanā;
Sammodentāvaaṭṭhaṃsu,

Buddhaṅkurassasantike.

11. Kumārocārudhātīhi,
Tositārājamandire;
Vuddhosisusukhaṃkhemaṃ,
Sakyakaññānamantare.

12. Soḷasavassikosakya,
Nandanopitarāsatā;
Rājatteabhisittosi,
Modesituvanattaye.

13. Nandanānaṃsovaṇṇa,
Vaṇṇasobhaṃyasodharaṃ;
Sokāresimahesittaṃ,
Lokanettarasāyanaṃ.

14. Ekūnatiṃsamevasse,
Visākhapuṇṇamevare;
Sahasenāyauyyāsi,
Yānenuyyānamaṇḍalaṃ.

15. Nimittecaturodisvā,
Puttassacavijāyanaṃ;
Sutvāubbiggacittena,
Naramitthapuretahiṃ.

16. Paccāgammapuraṃtamhā,
Pattopāsādamaṇḍalaṃ;
Nippajjidevarājāva,
Sayanesomahārahe.

17. Sundarītaṃpurakkhitvā,
Naccagītenatosayuṃ;
Evaṃpisonaramitvā,
Āhunikkhamamānaso.

18. Pathamaṃrāhulaṃputtaṃ,
Passitvānikkhamāmahaṃ;
Iticintiyamāneso,
Agājāyānivesanaṃ;
19. Thapetvāpādadummāre,
Gīvamantopavesayaṃ;
Olokayaṃsapassittha,
Nippannaṃtaṃsamātaraṃ.

20. Gaṇheyyaṃtaṃapanetvā,
Bāhuṃcedeviyāahaṃ;
Nadadenikkhamokāsaṃ,
Pabujjhitvāyasodharā.

21. Buddhapattovapasseyyaṃ,
Rāhulaṃiticintiya;
Kaṇḍakaṃāruhitvāna,
Tamhāchannenanikkhami.

22. Dvārāsayāvivariṃsu,
Devatādvāramaṇḍalaṃ;
Ratanukkāsahassāni,
Jālayiṃsumarūtahiṃ.

23. Mānikkhamassusiddhattha,
Itotvaṃsattamedine;
Bhavissasecakkavattī,
Itinīvāripāpimā.

24. Tagghajānāmitaṃmāra,
Idhamātiṭṭhapakkama;
Itimāraṃ palāpetvā,
Vissaṭṭhosoabhikkami.

25. Patvānomanadītīraṃ,
Punāgamesituragaṃ;
Channañcanagaraṃ bimbā;
Devilāpaṭivedituṃ.

26. Bandhitaṃyasodharāya,
Moḷiṃsugandhavāsitaṃ;
Chetvākhaggenatiṇhena,
Ukkhipitthatamambare.

27. Aṭṭhaseṭṭhaparikkhāre,
Dhāretvābrahmunābhate;
Hitvārājārahaṃdussaṃ,
Samaṇatthamupāgami.

28. Karontodukkaraṃkammaṃ,
Chabbassāniparakkamo;
Oḷārikannapānehi;
Dehaṃyāpesiṭhītiyā.

29. Visākhapuṇṇamehema,
Pātiṃpāyasapūritaṃ;
Sujātāyābhataṃgayha,
Nerañcaramupāgami.

30. Nerañcarāyatīramhi,
Sutvāpāyāsamuttamaṃ;
Paṭiyatthavaramaggena,
Bodhimaṇḍamupāgami.

31. Jayāsanepallaṅkamhi,
Ṭhitodhiṭṭhesidhītimā;
Navīriyaṃjahissāmi,
Apattoitibuddhataṃ.

32. Devindodhamayaṃsaṅkhaṃ,
Setacchattaṃpitāmaho;
Dhārayaṃvādentovīṇaṃ,
Pañcasīkhoṭhitotahiṃ.

33. Thutigītānigāyantī,
Aṭṭhāsuṃdevasundarī;
Gahetvāhemamañjūsā,
Surapupphehipūritā.

34. Anatthamentesūriye,
Mārasenaṃpalāpayī;
Aruṇuggamanekāle,
Pattosibuddhataṃvaraṃ.

35. Paṭṭhānaṃsammasantassa,
Nāthassadehatosubhā;
Chabbaṇṇabhānicchadhanti,
Vidhāvanti tahiṃ tahiṃ.

36. Nīlānīlāpitāpītā,
Rattārattācanicchare;
Setāsetācamañciṭṭhā,
Tamhātamhāpabhassarā.

37. Buddhapattopibodheyya,
Dhammagambhīrataṃjino;
Nisāmetvānadesetuṃ,
Nirussāhamupāgato.

38. Sahampatitadābrahmā,
Desanāyābhiyācati;
Tenasopathamaṃseṭṭhaṃ,
Dhammacakkamadesayi.

39. Ekavassovasambuddho,
Varephaggunapuṇṇame;
Sakyānaṃnagaraṃgañchī,
Sāvakehipurakkhato.

40. Samāgamamhiñātīnaṃ,
Vassāpesisusītalaṃ;
Mahāmeghañcadesesi,
Vessantarassajātakaṃ.

41. Gantvāsāvakayugena,
Yasodharāyamandiraṃ;
Taṃtosetvānadesesi,
Candakinnarajātakaṃ.

42. Vasitvāsattamevasse,
Tāvatiṃse silāsane;
Abhidhammena tosesi,
Devabrahmagaṇaṃbahuṃ.

43. Pattharaṃñāṇajālena,
Lokaṃlokesisabbadā;
Bodhetuṃbodhiyābhāya;
Bodheyyajanapaṅkajaṃ.

44. Bodhaneyyaṃjanaṃdisvā,
Cakkavāḷaparaṃparā;
Gantvāpivibodhesi,
Buddhaseṭṭhosubodhimā.

45. Bakādikecabrahmāno,
Yakkhecāḷavakādike;
Purindadādikedeve,
Sūcilomādirakkhase.

46. Jāṇusoṇādikeneke,
Brāhmaṇecāvikakkhaḷe;
Cūḷodarādikenāge,
Dhanapālādikegaje.

47. Buddhāmayaṃtimaññante,
Titthiyenekaladdhike;
Damesidamataṃseṭṭho,
Paravādappamaddano.

48. Anubyañjanasampanno,
Esabāttiṃsalakkhaṇo;
Byāmappabhāparikkhitto,
Ketumālāsilaṅkhato.

49. Caturāsītisahassa,
Dhammakkhandhesadesayi;
Pañcatāthīsavassāni,
Tilokassahitāyave.

50. Buddhakiccaṃkarontoso,
Vahaṃlokahitaṃvaraṃ;
Mocayaṃbandhanāsatte,
Kālaṃkhepetisabbadā.

51. Yahiṃ āsītikonātho,
Nibbutovaramañjake;
Mahāsālavaneramme,
Mallānaṃnigametahiṃ.

52. Aggikkhandhovalokasmiṃ,
Jāletvānasasāvako;
Nibbāyitthasaṅkhatānaṃ,
Pakāsentoaniccataṃti.

‘‘Namotebhagavānātha,
Namotejayataṃjaya;
Namotesirisampanna,
Namotelokanandana.’’

Buddhavandanā

1. Devalokā cavitvāna,
Mahāmāyāya kucchiyaṃ;
Uppajji guruvāramhi,

Vandetaṃ sakyapuṅgavaṃ.

2. Dasamā saccaye neso,
Vijāyi mātukucchito;
Sukkavāre lumbiniyaṃ,
Vande taṃ lokapūjitaṃ.

3. Cakkavattisiriṃ hitvā,
Mahāsinikkhamaṃ sudhī;
Nikkhamī candavāramhi,
Name taṃ munikuñjaraṃ.

4. Assatthabodhimūlamhi,
Pallaṅke aparājite;
Patto sabbaññutaṃ nātho,
Name taṃ budhavāsare.

5. Pañcavaggiyamukhānaṃ,
Devānaṃ migadāvane;
Sorivāre dhammacakkaṃ,
Vattesi taṃ jinaṃ name.

6. Sabbasaṅkhatadhammānaṃ,
Pakāsiyaaniccataṃ;
Nibbutaṃaṅgavāramhi,
Namādhiamatandadaṃ.

7. Sūriyavāre soṇṇāya,
Doṇiyā jinaviggaho;
Agginujjalito tassa,
Name dhātusarīrakaṃ.

Uṇṇālomikanātha vandanā

Uṇṇālodhikanāthassa,
Uṇṇāya bhamukantare;
Vajirāviya sobhanti,
Nikkhanti yo supaṇḍarā.

Vajiragghanakāyassa,
Nāthassa dehato subhā;
Vajireyyā niccharanti;
Vijjūva gagaṇantare.

Rinindamandahāsena,
Dāṭhāya niccharā pabhā;
Vipphūrisā disāsabbā,
Vajirāyanti paṇḍarā.

Namo tassa bhagavato arahato sammāsambuddhassa

Lokanīti

1. Paṇḍitakaṇḍo

1. Lokanītiṃ pavakkhāmi,
Nānāsatthasamuddhaṭaṃ;
Māgadheneva saṅkhepaṃ,
Vanditvā ratanatthayaṃ.

2. Nītiloke purisassa sāro,
Mātā pitā ācariyoca mitto;
Tasmā hi nītiṃ puriso vijaññā,
Ñāṇī mahā hoti bahussutoca.

3. Alasassa kuto sippaṃ,
Asippassa kuto dhanaṃ;
Adhanassa kuto mittaṃ,
Amittassa kuto sukhaṃ;
Asukhassa kuto puññaṃ,
Apuññassa kuto varaṃ.

4. Sippā samaṃ dhanaṃ natthi,
Sippaṃ corā nagaṇhare;
Idha loke sippaṃ mittaṃ,
Paraloke sukhāvahaṃ.

5. Appakaṃ nātimaññeyya,
Citte sutaṃ nidhāpaye;
Vammikodakabindūva,
Cirena paripūrati.

6. Khuddoti nātimaññeyya,
Vijjaṃ vā sippameva vā;
Ekampi pariyodātaṃ,
Jīvitakappakāraṇaṃ.

7. Sele sele na māṇikaṃ,
Gaje gaje na muttikaṃ;
Vane vane na candanaṃ,
Ṭhāne ṭhāne na paṇḍitaṃ.

8. Paṇḍito sutasampanno,
Yattha atthīti ce suto;
Mahussāhena taṃ ṭhānaṃ,
Gantabbaṃva sutesinā.

9. Sine sippaṃ sine dhanaṃ,
Sine pabbatamāruhaṃ;
Sine kāmassa kodhassa,
Ime pañca sine sine.

10. Suti sammuti saṅkhyāca,

Yogā nīti visesakā;
Gandhabbā gaṇikā ceva,
Dhanu bedā ca pūraṇā.

11. Tikicchā itihāsā ca,
Joti māyā ca chandati;
Ketu mantā ca saddā ca,
Sippāṭṭhārasakā ime.

12. Apuṭṭho paṇḍito bherī,
Pajjunno me hoti pucchito;
Bālo puṭṭho apuṭṭhopi,
Bahumpi bhaṇate sadā.

13. Potthakesu ca yaṃ sippaṃ,
Parahatthesu yaṃ dhanaṃ;
Yathākicce samuppanne,
Na taṃ sippaṃ na taṃ dhanaṃ.

14. Jalappamāṇaṃ kumuddanālaṃ,
Kulappamāṇaṃ vinayo pamāṇaṃ;
Byattippamāṇaṃ kathītavākyaṃ,
Pathaviyā pamāṇaṃ tiṇa milātaṃ.

15. Appassuto sutaṃ appaṃ,
Bahuṃ maññati mānavā;
Sindhūdakaṃ apassanto,
Kūpe toyaṃva maṇḍuko.

16. Pathamaṃ parājaye sippaṃ,
Dutiyaṃ parājaye dhanaṃ;
Tatiyaṃ parājaye dhammaṃ,
Catutthaṃ kiṃ karissati.

17. Byatta putra kimalaso,
Abyatto bhārahārako;
Byattako pūjito loke,
Byatta putra dine dine.

18. Mātā verī pitā satru,
Kena bāle na sikkhitā;
Sabhāmajjhe na sobhanti,
Haṃsamajjhe bakoyathā.

19. Kaṇṭakaṃ giri ko tikkhati,
Ko añjanaṃ migakkhikaṃ;
Uppathaṃ pallale ko sugandhaṃ,
Kula-putta-rūpo ko pavattati;
Sāmaṃ-bhāvo.

20. Na rasaṃ akotambulaṃ,
Adhanassa, laṅkatampi;
Alonakantu byañjanaṃ,
Byākaraṇaṃ asippassa.

21. Sussusā sutasampanno,
Sutāpaññāya pavaḍḍhati;
Paññāya atthaṃ jānāti,
Ñāto attho sukhāvaho.

22. Bhojanaṃ methunaṃ niddā,
Goṇe posepi vijjati;
Vijjā viseso posassa,
Taṃ hīno gosamo bhave.

23. Natthi vijjāsamaṃmittaṃ,
Naca byādhisamo ripu;
Naca attasamaṃ pemaṃ,
Naca kammasamaṃ balaṃ.

24. Haṃso majjhe na kākānaṃ,
Sīho gunnaṃ na sobhate;
Gadrabhamajjhe turaṅgo,
Bālamajjhe ca paṇḍito.

25. Yāvajīvampi ce bālo,
Paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti,
Dabbi sūparasaṃ yathā.

26. Muhuttamapi ce viññū,
Paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti,
Jivhā sūparasaṃ yathā.

27. Vinā satthaṃ na gaccheyya,
Sūro saṅgāmabhūmiyaṃ;
Paṇḍitvāddhagū vāṇijo,
Videsagamano tathā.

28. Dhananāsaṃ manotāpaṃ,
Ghare duccaritāni ca;
Vañcanañca avamānaṃ,
Paṇḍito na pakāsaye.

29. Pattānurūpakaṃ vākyaṃ,
Sabhāvarūpakaṃ piyaṃ;
Attānurūpakaṃ kodhaṃ,
Yo jānāti sa paṇḍito.

30. A-dhanassa rasaṃ khādā,
A-balassa hathā narā;
A-paññassa vākya-kathā,
Ummattaka-samā ime.

31. Anavhāyaṃ gamayanto,
A-pucchā bahu-bhāsako;
Atta-guṇaṃ pakāsento,
Ti-vidhaṃ hīna-lakkhaṇaṃ.

32. Appa-rūpo bahuṃ bhāso,
Appa-pañño pakāsito;
Appa-pūro ghaṭo khobhe,
Appa-khīrā gāvī cathe.

33. Maṇḍūkepi ukre sīhe,
Kākaggahe piye piye;
A-paṇḍīpi paṇḍī hutvā,
Dhīrā pucche vaye vaye.

34. Maṇḍūkepi ukre sīhe,
Sūkarepi uhe dīpe;
Biḷāre sadise byagghe,
Sabba dhīre sippa-same.

35. Na titti rājā dhanamhi,
Paṇḍitopi su-bhāsite;
Cakkhuṃpi piya-dassane,
Jale sāgaro na titti.

36. Rūpa-yobbana-sampannā,
Visātha-kutha-sambhavā;
Vijjā-hīnā na sobhanti,
Nigandhā iva kiṃsukā.

37. Hīne putto rājāmacco,
Bāla-putto ca paṇḍito;
A-dhanassa dhanaṃ bahu,
Purisānaṃ na maññatha.

38. Yo sippa-lobhena,
Bahuṃ gaṇhāti taṃ sippaṃ;
Mūgova supinaṃ passaṃ,
Kathetumpi na ussahe.

39. Bhijjetuṃ kumbhakāro,
Sobhetuṃ kumbha ghaṭṭati;
Na khipituṃ apāyesu,
Sissānaṃ vuḍḍhi-kāraṇā.

40. Taggarañca palāsena,
Yo naro upanayhati;
Pattāpi surabhi vāyanti,
Evaṃ dhīrūpasevanā.

Paṇḍitakaṇḍo niṭṭhito.

Sujanakaṇḍo

41. Sabbhireva samāsetha,
Sabbhi kubbetha santhavaṃ;
Sataṃ saddhammamaññāya,
Seyyo hoti na pāpiyo.

42. Caja dujjana saṃsaggaṃ,

Bhaja sādhu samāgamaṃ;
Kara puññamahorattiṃ,
Sara niccamaniccataṃ.

43. Yathā udumbarapakkā,
Bahirattakamevaca;
Anto kimīhi sampuṇṇā,
Evaṃ dujjanahaddayā.

44. Yathāpi panasāpakkā,
Bahi kaṇḍakameva ca;
Anto amatasampannā,
Evaṃ sujanahadayā.

45. Sukkhopi candanataru na jahāti gandhaṃ,
Nāgo gato naramukhe na jahāti līḷaṃ;
Yantāgato madhurasaṃ na jahāti ucchu,
Dukkhopi paṇḍitajano na jahāti dhammaṃ.

46. Sīho nāma jighacchāpi,
Paṇṇādīni na khādati;
Sīho nāma kisocāpi,
Nāgamaṃsaṃ na khādati.

47. Kula-jāto kula-putto,
Kula-vaṃsa-surakkhato;
Attanā dukkha-pattopi,
Hīna-kammaṃ na kāraye.

48. Candanaṃ sītalaṃ loke,
Tato candaṃva sītalaṃ;
Canda-candanasītamhā,
Sādhu vākyaṃ subhāsitaṃ.

49. Udeyya bhāṇu pacchime,
Merurājā nameyyapi;
Sītalā narakaggipi,
Pabbatagge ca uppalaṃ.
Vikase na viparītaṃ,
Sādhuvāyyaṃ kudācanaṃ.

50. Sukhā rukkhassa chāyāva,
Tato ñāti mātā pitu;
Tato ācariyo rañño,
Tato buddhassanekadhā.

51. Bhamarā pupphamicchanti,
Guṇamicchanti sujanā;
Makkhikā pūtimicchanti,
Dosamicchanti dujjanā.

52. Mātāhīnassa dubbhāsā,
Pitāhīnassa dukriyā;
Ubho mātā pitā hīnā,
Dubbhasāca dukīriyā.

53. Mātā seṭṭhassa subhāsā,
Pitā seṭṭhassa sukriyā;
Ubho mātā pitā seṭṭhā,
Subhāsāca sukīriyā.

54. Saṅgāme sūra-micchanti,
Mantīsu akūtūhalaṃ;
Piyañca annapānesu,
Atthe jāte ca paṇḍitaṃ.

55. Sunakho sunakhaṃ disvā,
Dantaṃ dasseti hiṃsituṃ;
Dujjano sujanaṃ disvā,
Rosayaṃ hiṃsamicchati.

56. Mā ca vegena kiccāni,
Karosi kārāpesi vā;
Sahasā kāritaṃ kammaṃ,
Mando pacchānutappati.

57. Kodhaṃ vihitvā na kadācinasoce,
Makkhappahānaṃ isayo avaṇṇayuṃ;
Sabbesa phārusa-vacaṃ khametha,
Etaṃ khantiṃ uttamamāhu santo.

58. Dukkho nivāso sambādhe,
Ṭhāne asucisaṅkate;
Tato arimhi appiye,
Tatopi akataññunā.

59. Ovādeyyānusāseyya,
Gāpakā ca nivāraye;
Satañhi so piyo hoti,
Asataṃ hoti appiyo.

60. Uttamattanivātena,
Sūraṃ bhedena nijjaye;
Nīcaṃ appaka dānena,
Vīriyena samaṃ jaye.

61. Na visaṃ visamiccāhu,
Dhanaṃ saṅghassa uccate;
Visaṃ ekaṃva hanati,
Sabbaṃ saṅghassa santakaṃ.

62. Javane bhadraṃ jānanti,
Baliddañca vāhenā;
Duhena dhenuṃ jānanti,
Bhāsamānena paṇḍitaṃ.

63. Dhanamappampi sādhūnaṃ,
Kūpe vāriva nissayo;
Bahuṃ api asādhūnaṃ,
Naca vārīva aṇṇave.

64. Najjo pivanti no āpaṃ,
Rukkhā khādanti no phalaṃ;
Vassanti kvaci no meghā,
Paratthāya sataṃ dhanaṃ.

65. Apattheyyaṃ na pattheyya,
A cinteyyaṃ na cintaye;
Dhammameva sucinteyya,
Kālaṃ moghaṃ na accaye.

66. Acintitampi bhavati,
Cintitampi vinassati;
Na hi cintāmayā bhogā,
Itthiyā purisassavā.

67. Asantassa piyo hoti,
Sante na kurute piyaṃ;
Asataṃ dhammaṃ roceti,
Taṃ parābhavato mukhaṃ.

Sujanakaṇḍo niṭṭhito.

4. Bāladujjanakaṇḍo

68. Atippiyo na kātabbo,
Khalo kotūhalaṃ karo;
Sirasā vahyamānopi,
Aḍḍhapūro ghaṭo yathā.

69. Sappo duṭṭho khalo duṭṭho,
Sappo duṭṭhataro khalo;
Mantosadhehi so sappo,
Khalo kenupasammati.

70. Yo bālo maññati bālyaṃ,
Paṇḍito vāpi tena so;
Bālova paṇḍitamānī,
So ve bāloti vuccati.

71. Madhuṃva maññatī bālo,
Yāva pāpaṃ na paccati;
Yadāca paccatī pāpaṃ,
Atha dukkhaṃ nigacchati.

72. Na sādhu balavā bālo,
Sahasā vindate dhanaṃ;
Kāyassa bhedā duppañño,
Nirayaṃ sopapajjati.

73. Ghare duṭṭho ca mūsīko ca,
Vane duṭṭho ca vānaro;
Sakuṇe ca duṭṭho kāko,
Nare duṭṭhoca brāhmaṇo.

74. Dīghā jāgarato ratti,

Dīghaṃ santassa yojanaṃ;
Dīgho bālāna saṃsāro,
Saddhammaṃ a-vijānataṃ.

75. Tila mattaṃ paresaṃva,
Appa dosañca passati;
Nāḷikerampi sadosaṃ,
Khala-jāto na passati.

76. Nattadosaṃ pare jaññā,
Jaññā dosaṃ parassatu;
Guyhe kummo aṅgāni,
Para dosañca lakkhaye.

77. Paṇḍitassa pasaṃsāya,
Daṇḍo bālena dīyate;
Paṇḍito paṇḍiteneva,
Vaṇṇitova suvaṇṇito.

78. Luddhaṃ atthena gaṇheyya,
Thaddhaṃ añjali kammunā;
Chandānuvattiyā mūḷhaṃ,
Yathābhūtena paṇḍitaṃ.

Bāladujjanakaṇḍo niṭṭhito.

4. Mittakaṇḍo

79. Hitakāro paro bandhu,
Bandhūpi ahito paro;
A hito dehajo byādhi,
Hitaṃ araññamosadhaṃ.

80. Parokkhe guṇa-hantāraṃ,
Paccakkhe piyavādinaṃ;
Vajjeyya tādisaṃ mittaṃ,
Visakumbhe yathā madhuṃ.

81. Dhanahīne caje mitto,
Puttadārā sahodarā;
Dhanavantaṃva sevanti,
Dhanaṃ loke mahā sakhā.

82. Jāneyya pesena bhaccaṃ,
Bandhuṃ vāpi bhayāgate;
Appakāsu tathā mittaṃ,
Dārañca vibhavakkhaye.

83. So bandhu yo hite yutto,
Pitaro honti posako;
Taṃ mittaṃ yattha vissāso,
Sā bhariyā ca yassa nibbūti.

84. Na vissase a-vissattaṃ,
Mittañcāpi na vissase;

Kadāci kupito mito,
Sabbaṃ dosaṃ pakāsaye.

85. Sakiṃ duṭṭhañca yo mittaṃ,
Puna sandhitumicchati;
So maccuṃ upagaṇhāti,
Gabbhamassatarī yathā.

86. Vahe a-mittaṃ khandhena,
Yāva kālo anāgato;
Tameva āgate kāle,
Sele bhinde ghaṭaṃ iva.

87. Iṇaseso aggiseso,
Satruseso tatheva ca;
Punappunaṃ vivaḍḍhanti,
Tasmā sesaṃ na kāraye.

88. Padumaṃva mukhaṃ yassa,
Vācā candana sītalā;
Tādisaṃ nopaseveyya,
Hadayetu halāhalaṃ.

89. Na seve pharusaṃ sāmiṃ,
Naca seveyya macchariṃ;
Tato apaggaṇhaṃ sāmiṃ,
Neva niggahitaṃ tato.

90. Siṅgī paññāsa hatthena,
Vajje satena vājinaṃ;
Hatthiṃ dantiṃ sahassena,
Desa cāgena dujjanaṃ.

91. Kudesañca kumittañca,
Kukulañca kubandhavaṃ;
Kudārañca kudāsañca,
Dūrato parivajjaye.

92. Rogāture ca dubbhikkhe,
Byasane sattu viggahe;
Rājadvāre susāne ca,
Ye tiṭṭhanti sumittakā.

93. Sītavāco bahumitto,
Pharuso appamittako;
Upamaṃ ettha ñātabbā,
Canda-sūriya-rājūnaṃ.

Mittakaṇḍo niṭṭhito.

5. Itthikaṇḍo

94. Kokilānaṃ saddaṃ rūpaṃ,
Nārīrūpaṃ patibbatā;
Vijjā rūpaṃ a-rūpānaṃ,

Khamā rūpaṃ tapassinaṃ.

95. Itthīnañca dhanaṃ rūpaṃ,
Purisānaṃ vijjā dhanaṃ;
Bhikkhūnañca dhanaṃ sīlaṃ,
Rājānañca dhanaṃ balaṃ.

96. Tapassino kisā sobhā,
Thūlā sobhā catuppadā;
Purisā vijjavā sobhā,
Itthī sobhāsa sāmikā.

97. Pañca ratyā sugandhabbā,
Satta ratyā dhanuggahā;
Eka māsā subhariyā,
Aḍḍha māsā sissā malā.

98. Hiṃ ramati paṅa,
Haṅa ramati poka.
Thī ramati pu,
Khu ramati dhaṃ.

99. Jiṇṇamannaṃ pasaṃseyya,
Dārañca gatayobbanaṃ;
Raṇā punāgatā sūraṃ,
Sassañca gehamāgataṃ.

100. Dvatti-patikā nārī ca,
Bhikkhu dvatti-vihāriko;
Dvatti-pāsa-mutto pakkhī,
Kata-māyā bahūtharaṃ.

101. Dujjanaṃ pahārādame,
Mittaṃ dame a-bhāṇikā;
Itthiñca byasanā dame,
Rāginaṃ appa bhojanā.

102. Na ratti vinā candimā,
Vīciṃ vinā ca aṇṇavo;
Haṃsaṃ vinā pokkharaṇī,
Patiṃ kaññāca sobhate.

103. Patinā janito bhogo,
Itthiyāva saṃgoppito;
Purisova hi padhāno,
Itthī suttaṃva sūciyā.

104. Sabbānadī vaṅkanadī,
Sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ,
Labhamāne nivātake.

105. Vivādasīliṃ usūyabhāṇiniṃ,
Sampassataṇhiṃ bahupākabhuttiniṃ;
Aggantabhuttiṃ paragehavāsiniṃ,

Nāriṃ caje puttasatampi pūmā.

106. Bhuttesu maṇḍesu janīva kantinī,
Guyheca ṭhāne bhaginīva hiriṇī;
Kammesu pattesu karoti dāsīva,
Bhayesu mantī sayanesu rāmaye;
Rūpīsu sikkhī kupanesu khantinī,
Sā nārī seṭṭhāti vadanti paṇḍitā;
Kāyassa bhedāca divebhaveyya sā.

107. Sāmā migakkhī tanumajjhagattā,
Sūrū sukesī samadantapantī;
Gambhīranābhī yuvatī susīlī,
Hīne kule jātāpi vivāhyā.

108. Saradaṃratu-kālānaṃ,
Bhariyānaṃ rūpavatī;
Jeṭṭho padhānaṃ puttānaṃ,
Disānaṃ uttarādisā.

109. Yā icche puriso hotuṃ,
Jāti jāti punappunaṃ;
Sāmikaṃ apacāyeyya,
Indaṃva pāricārikā.

110. Yo icche puriso hotuṃ,
Jāti jāti punappunaṃ;
Paradānaṃ vivajjeyya,
Dhotapādova kaddamaṃ.

111. Atikkanta vayo poso,
Āneti timbaruttaniṃ;
Tassā issā asaddhāti,
Taṃ parābhavato mukhaṃ.

Itthikaṇḍo niṭṭhito.

6. Rājakaṇḍo

112. Ekayāmaṃ saye rājā,
Dviyāmaññeva paṇḍito;
Gharāvāso tiyāmaṃva,
Catuyāmaṃ tu yācako.

113. Dhanavā sutavā rājā,
Nadī vejjo cimepañca;
Yattha dese na vijjanti,
Na tattha divasaṃ vase.

114. Yasmiṃ padese na māno,
Na pemaṃ naca bandhavā;
Naca vijjāgamo koci,
Na tattha divasaṃ vase.

115. Aputtakaṃ gharaṃ suññaṃ,

Raṭṭhaṃ suññaṃ arājakaṃ;
A sippassa mukhaṃ suññaṃ,
Sabba suññaṃ daliddakā.

116. Dhanamiccheyya vāṇijjo,
Vijjamicche bhajesutaṃ;
Puttamicche taruṇitthiṃ,
Rājāmaccaṃ vasaṃ game.

117. Naṭṭhoyati asantuṭṭho,
Santuṭṭho ca mahīpati;
Lajjā ca gaṇikā naṭṭhā,
Nillajjā kuladhītikā.

118. Pakkhīnaṃ balamākāso,
Macchānamudakaṃ balaṃ;
Dubbalassa balaṃ rājā,
Kumārānaṃ rudaṃ balaṃ.

119. Khamā jāgariyuṭṭhānaṃ,
Saṃvibhāgo dayikkhaṇā;
Nāyakassa guṇā ete,
Icchitabbā sataṃ guṇā.

120. Sakiṃ vadanti rājāno,
Sakiṃ samaṇabrāhmaṇā;
Sakiṃ sappurisā loke,
Esa dhammo sanantano.

121. Alaso gihī kāmabhogī na sādhu,
Asaññato pabbajito na sādhu;
Rājā anisammakārī na sādhu,
Paṇḍito kodhano taṃpi na sādhu.

122. Bahavo yattha nettāro,
Sabbe paṇḍitamānino;
Sabbe mahattamicchanti,
Tesaṃ kammaṃ vinassati.

123. Āyaṃ khayaṃ sayaṃ jaññā,
Rājā sayaṃ katākataṃ;
Niggahe niggahetabbaṃ,
Paggahe paggahārahaṃ.

124. Piṭṭhitokkaṃ niseveyya,
Kucchināva hutāsanaṃ;
Sāmikaṃ sabbabhāgena,
Paralokaṃ amohavā.

125. Aggi āpo itthimūḷho,
Sappo rāja-kulānica;
Apayantena gantabbā,
Acceka-pāṇahārakā.

126. Paduṭṭha-bhariya-saṃvāso,

Paduṭṭha citta dāsako;
Sa-sappe ca ghare vāso,
Maccu eva na saṃsayo.

127. Mūḷha sisso padesena,
Kunārī bharaṇena ca;
Asatā sampayogena,
Paṇḍitoppavasīdati.

128. Mātā puttakaraṃ pāpaṃ,
Sissapāpaṃ gurukatā;
Rājā raṭṭhakaraṃ pāpaṃ,
Rājapāpaṃ purohito.

129. Akodhena jine kodhaṃ,
Asādhuṃ sādhunā jine;
Jine maccharimं dānena,
Saccenālīkavādinaṃ;

130. Adantaṃ damanaṃ dānaṃ,
Dānaṃ sabbattha sādhakaṃ;
Dānena piya vācāya,
Unnamanti namanti ca;

131. Dānaṃ sinehabhesajjaṃ,
Maccheraṃ dosanosadhaṃ;
Dānaṃ yasassī bhesajjaṃ,
Maccheraṃ kapaṇosadhaṃ.

132. Bahūnamappasārānaṃ,
Sāmaggiyā jayaṃ jaye;
Tiṇehi vattate yottaṃ,
Tena nāgopi bajjhate.

133. Sahāyo asamatthopi,
Tejasā kiṃkarissati;
Nivāte jalito aggi,
Sayame vūpasampati.

134. Na raññā samakaṃ bhuñje,
Kāmabhogaṃ kudācanaṃ;
Ākappaṃ rasa bhuttiṃvā,
Mālā gandha vilepanaṃ;
Vatthaṃ sabbaalaṅkāraṃ,
Na raññā sadisaṃ kare.

135. Na me rājā sakhā hoti,
Na rājā hoti methuno;
Eso sāmiko mayhanti,
Citte niṭṭhaṃ suthāpaye.

136. Nātidūre bhaje rañño,
Nāccāsannopavātake;
Ujuke nātininne ca,
Na bhaje uccamāsane.

Chadose vajje sevako,
Tiṭṭhe aggiṃva saṃyato.

137. Guṇī sabbaññu tulyopi,
Nasobhati anissayo;
Anagghamopi maṇiseṭṭho,
Hemaṃ nissāya sobhati.

Rājakaṇḍo niṭṭhito.

7. Pakiṇṇakakaṇḍo

138. Itthimisse kutosīlaṃ,
Maṃsa bhakkhe kutodayā;
Surā pāne kutosaccaṃ,
Mahālobhe kutohirī;
Mahātande kutosippaṃ,
Mahā kodhe kutodhanaṃ.

139. Surā yogo vikālo ca,
Samajja caraṇālasaṃ;
Khiḍḍādhutto pāpamitto,
Bhoganāsamukhā ime.

140. Divā nādikkhā vattabbaṃ,
Ratto nāvacanena ca;
Sañcareyya bhayā bhīto,
Vane vanacarī yathā.

141. Jīvantāpi matāpañca,
Byāsena parikittitā;
Dukkhito byādhitomūḷho,
Iṇavā nityasevako.

142. Anāgataṃ bhayaṃ disvā,
Dūrato parivajjaye;
Āgatañca bhayaṃ disvā,
A bhīto hoti paṇḍito.

143. Niddāluko pamattoca,
Sukhatto rogavālaso;
Mahiccho kammārāmoca,
Satte te satthavajjitā.

144. Duggataṃ gaccha he lābha,
Lābhī lābhena pūrati;
Thale pavassa pajjunna,
Sindhu āpena pūrati;
Natthidaṃ kammappadhānakaṃ.

145. Na hi koci kate kicce,
Kattāraṃ samupekkhate;
Tasmā sabbāni kiccāni,
Sāva sesena kāraye.

146. Tūlaṃ sallahukaṃ loke,
Tato cāpalla-jātiko;
Tato vuḍḍha manovādo,
Pamatto buddhasāsane.

147. Pāsāṇachattaṃ garukaṃ,
Tato devānacikkhaṇaṃ;
Tato vuḍḍhānamovādo,
Tato buddhassa sāsanaṃ.

148. Kāyassa dakkhiṇa hattho,
Doso ettha kaniṭṭhako;
Kaṇṇa ghānāna-makkhīnaṃ,
Vāmo tu pāda-pāsako.

149. Tambūlassa majjha patte,
Kuvero rakkhatī sadā;
Mūlamhi rakkhati yakkho,
Aggamhi kālakaṇṇikā;
Tāni bhuñjeyya chinditvā,
Sirī evaṃ pavaḍḍhati.

150. Sampuṇṇarakkho brahmāva,
Accurakkho ca bissaṇo;
Tasmā hi te pūjayantu,
Sadā mānenti taṃ naraṃ.

151. Goṇā hi sabbagihīnaṃ,
Posakā bhogadāyakā;
Tasmā hi mātā pitūva,
Mānaye sakkareyya ca.

152. Yeca khādanti gomaṃsaṃ,
Mātu maṃsaṃva khādare;
Matesu tesu gijjhānaṃ,
Dade sote ca vāhaye.

153. Gurusiddho sippārambho,
Ravi sokrā ca majjhimo;
Na sippo buddhacandaro,
Sorī aṅgāca maraṇaṃ.

154. Aṭṭhamiyaṃ guruṃ hanti,
Sissaṃ hanti catuddasiṃ;
Sippaṃ hanti dasa sippaṃ,
Mātāpitā ca puṇṇamiṃ.

155. Nāḷikaṃ satta nabhuñje,
Na lābuṃ navamaṃ tathā;
Dvādasa prinnaṃtriminaṃ,
Bhuñje sippaṃ vinassati.

156. Ekaṃ caje kulaatthaṃ,
Gāmassatthaṃ kuvaṃ caje;
Gāma caje janapadatthaṃ,
Attatthaṃ pathaviṃ caje.

157. Desaṃ ossajja gacchanti,
Sīho sappuriso gajo;
Tattheva nidhanaṃ yanti,
Kāko kāpuriso migo.

158. Yamhi padese na māno,
Na pemaṃ na ca bandhavā;
Na ca vijjāgāho koci,
Na tattha vasanaṃ kare.

159. Caratyekena pādena,
Tiṭṭhatyekena paṇḍito;
A nisamma paraṃ ṭhānaṃ,
Na pubbamālayaṃ jahe.

160. Dhana dhañña payogesu,
Tathā vijjāgamesu ca;
Dūtesu apacāresu,
Cajjā lajjā tadā bhave.

161. Dvi guṇo thīnamāhāro,
Buddhicāpi catugguṇo;
Chagguṇo hoti vāyāmo,
Kāmotvaṭṭha-guṇo bhave.

162. Pabbe pabbe kamenucchu,
Visesarasavāggato;
Tathā sumettiko sādhu,
Viparītova dujjano.

163. Kassako vāṇijo macco,
Samaṇo suta sīlavā;
Tesu vipula jātesu,
Raṭṭhampi vipulaṃ siyā.

164. Asajjhāya malā mantā,
Anuṭṭhāna malā gharā;
Malaṃ vaṇṇassa kosajjaṃ,
Pamādo rakkhato malaṃ.

165. Hīnānaṃ gacchate vittaṃ,
Vīrānaṃ santakattanaṃ;
Vadanti ca hīnā janā,
Pubba-kammappadhānakā.

166. Na vadanti cevaṃdhīrā,
Vāyamiṃsu sabbakamme;
Na ce sijjhati taṃ kammaṃ,
A-phalaṃ eva ko doso.

167. Nīcaṃ kulaṃ nipaññaṃ vā,
Nirūpaṃ nibalaṃ samaṃ;
Imaṃ kālaṃ chuttakālaṃ,
Dhanameva visesakaṃ.

Pakiṇṇakakaṇḍo niṭṭhito.

Paṇḍito sujano kaṇḍo,
Dujjano mitta-itthi ca;
Rājā pakiṇṇako cāti,
Satta-kaṇḍa-vibhūsitaṃ.

Visuddhā cāra-therena,
Visuddhārāma-vāsinā;
Sabba-kulānamatthāya,
Visodhitaṃ pathakkhaye.

Lotus Sutra [Kumarajiva translation]

Kern Translation

The Sutra of the Lotus Flower of the Wonderful Law

Translated By H. Kern (1884)

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CHAPTER I

INTRODUCTORY

Thus have I heard. Once upon a time the Lord was staying at rajagriha, on the Gridhrakuta mountain, with a numerous assemblage of monks, twelve hundred monks, all of them Arhats, stainless, free from depravity, self-controlled, thoroughly emancipated in thought and knowledge, of noble breed, (like unto) great elephants, having done their task, done their duty, acquitted their charge, reached the goal; in whom the ties which bound them to existence were wholly destroyed, whose minds were thoroughly emancipated by perfect knowledge, who had reached the utmost perfection in subduing all their thoughts; who were possessed of the transcendent faculties; eminent disciples, such as the venerable Agñâta-Kaundinya, the venerable Asvagit, the venerable Vâshpa, the venerable Mahânâman, the venerable Bhadrikal, the venerable Mahâ-Kâsyapa, the venerable Kâsyapa of Uruvilvâ, the venerable Kâsyapa of Nadi, the venerable Kâsyapa of Gayâ, the venerable Sâriputra, the venerable Mahâ-Maudgalyâyana, the venerable Mahâ-Kâtyâyana, the venerable Aniruddha, the venerable Revata, the venerable Kapphina, the venerable Gavâmpati, the venerable Pilindavatsa, the venerable Vakula, the venerable Bhâradvâga, the venerable Mahâ-Kaushthila, the venerable Nanda (alias Mahânanda), the venerable Upananda, the venerable Sundara-Nanda, the venerable Pûrna Maitrâyanîputra, the venerable Subhûti, the venerable Râhula; with them yet other great disciples, as the venerable Ananda, still under training, and two thousand other monks, some of whom still under training, the others masters; with six thousand nuns having at their head Mahâpragâpatî, and the nun Yasodharâ, the mother of Râhula, along with her train; (further) with eighty thousand Bodhisattvas, all unable to slide back, endowed with the spells of supreme, perfect enlightenment, firmly standing in wisdom; who moved onward the never deviating wheel of the law; who had propitiated many hundred thousands of Buddhas; who under many hundred thousands of Buddhas had planted the roots of goodness, had been intimate with many hundred thousands of Buddhas, were in body and mind fully penetrated with the feeling of charity; able in communicating the wisdom of the Tathâgatas; very wise, having reached the perfection of wisdom; renowned in many hundred thousands of worlds; having saved many hundred thousand myriads of kotis of beings; such as the Bodhisattva Mahâsattva Mañjusrî, as prince royal; the Bodhisattvas Mahâsattvas Avalokitesvara, Mahâsthâmaprâpta, Sarvarthanâman, Nityodyukta, Anikshiptadhura, Ratnakandra, Bhaishajyaraja, Pradânasûra, Ratnakandra, Ratnaprabha, Pûrnakandra, Mahivikrâmin, Trailokavikrâmin, Anantavikrâmin, Mahâpratibhâna, Satatasamitâbhiyukta, Dharanîdhara, Akshayamati, Padmasrî, Nakshatraraja, the Bodhisattva Mahâsattva Maitreya, the Bodhisattva Mahâsattva Simha.

With them were also the sixteen virtuous men to begin with Bhadrapâla, to wit, Bhadrapâla, Ratnikara, Susârthavâha, Naradatta, Guhagupta, Varunadatta, Indradatta, Uttaramati, Viseshamati, Vardhamânamati, Amoghadarsin, Susamsthita, Suvikrântavikrâmin, Anupamamati, Sûryagarbha, and Dharanidhara; besides eighty thousand Bodhisattvas, among whom the fore-mentioned were the chiefs; further Sakra, the ruler of the celestials, with twenty thousand gods, his followers, such as the god Kandra (the Moon), the god Sûrya (the Sun), the god Samantagandha (the Wind), the god Ratnaprabha, the god Avabhâsaprabha, and others; further, the four great rulers of the cardinal points with thirty thousand gods in their train, viz. the great ruler Virûdhaka, the great ruler Virûpâksha, the great ruler Dhritarâshtra, and the great ruler Vaisravana; the god Îsvara and the god Mahesvara, each followed by thirty thousand gods; further, Brahma Sahdmpati and his twelve thousand followers, the BrahmakAyika gods, amongst whom Brahma Sikhin and Brahma Gyotishprabha, with the other twelve thousand Brahmakdyika gods; together with the eight Nâga kings and many hundred thousand myriads of kotis of Nigas in their train, viz. the Nâga king Nanda, the Nâga king Upananda, Sâgara, Vâsuki, Takshaka, Manasvin, Anavatapta, and Utpalaka; further, the four Kinnara kings with many hundred thousand myriads of kotis of followers, viz. the Kinnara king Druma, the Kinnara king Mahâdharma, the Kinnara king Sudharma, and the Kinnara king Dharmadhara; besides, the four divine beings (called) Gandharvakâyikas with many hundred thousand Gandharvas in their suite, viz. the Gandharva Manogña, the Gandharva Manogñasvara, the Gandharva Madhura, and the Gandharva Madhurasvara; further, the four chiefs of the demons followed by many hundred thousand myriads of kotis of demons, viz. the chief of the demons Bali, Kharaskandha, Vemakitri, and Râhu; along with the four Garuda chiefs followed by many hundred thousand myriads of kotis of Garudas, viz. the Garuda chiefs Mahâtegas, Mahâkâya, Mahâpûrna, and Mahârddhiprâpta, and with Agâtasatru, king of Magadha, the son of Vaidehi.

Now at that time it was that the Lord surrounded, attended, honoured, revered, venerated, worshipped by the four classes of hearers, after expounding the Dharmaparyâya called 'the Great Exposition,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, sat cross-legged on the seat of the law and entered upon the meditation termed 'the station of the exposition of Infinity;' his body was motionless and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon his meditation, there fell a great rain of divine flowers, Mandâravasâ and great Mandâravas, Mañgûshakas and great Mañgûshakas, covering the Lord and the four classes of hearers, while the whole Buddha field shook in six ways: it moved, removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together in that congregation, monks, nuns, male and female lay devotees, gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers, gaze on the Lord in astonishment, in amazement, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, down to the great hell Avîki and up to the limit of existence. And the beings in any of the six states of existence became visible, all without exception. Likewise the Lords Buddhas staying, living, and existing in those Buddha-fields became all visible, and the law preached by them could be entirely heard by all beings. And the monks, nuns, lay devotees male and female, Yogins and students of Yoga, those who had obtained the fruition (of the Paths of sanctification) and those who had not, they, too, became visible. And the Bodhisattvas Mahâsattvas in those Buddha-fields who plied the Bodhisattva-course with ability, due to their earnest belief in numerous and various lessons and the fundamental ideas, they, too, became all visible. Likewise the Lords Buddhas in those Buddha-fields who had reached final Nirvâna became visible, all of them. And the Stûpas made of jewels and containing the relics of the extinct Buddhas became all visible in those Buddha-fields.

Then rose in the mind of the Bodhisattva Mahâsattva Maitreya this thought: O how great a wonder does the Tathâgata display! What may be the cause, what the reason of the Lord producing so great a wonder as this? And such astonishing, prodigious, inconceivable, powerful miracles now appear, although the Lord is absorbed in meditation! Why, let me inquire about this matter; who would be able here to explain it to me? He then thought: Here is Mañjusrî, the prince royal, who has plied his office under former Jinas and planted the roots of goodness, while worshipping many Buddhas. This Mañjusrî, the prince royal, must have witnessed before such signs of the former Tathâgatas, those Arhats, those perfectly enlightened Buddhas; of yore he must have enjoyed the grand conversations on the law. Therefore will I inquire about this matter with Mañjusrî, the prince royal.

And the four classes of the audience, monks, nuns, male and female lay devotees, numerous gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, on seeing the magnificence of this great miracle of the Lord, were struck with astonishment, amazement and curiosity, and thought: Let us inquire why this magnificent miracle has been produced by the great power of the Lord.

At the same moment, at that very instant, the Bodhisattva Mahâsattva Maitreya knew in his mind the thoughts arising in the minds of the four classes of hearers and he spoke to Mañjusrî, the prince royal: What, O Mañjusrî, is the cause, what is the reason of this wonderful, prodigious, miraculous shine having been produced by the Lord? Look, how these eighteen thousand Buddha-fields appear variegated, extremely beautiful, directed by Tathâgatas and superintended by Tathâgatas.

Then it was that Maitreya, the Bodhisattva Mahâsattva, addressed Mañjusrî, the prince royal, in the following stanzas:

1. Why, Mañjusrî, does this ray darted by the guide of men shine forth from between his brows? this single ray issuing from the circle of hair? and why this abundant rain of Mandâravas?

2. The gods, overjoyed, let drop Mañgûshakas and sandal powder, divine, fragrant, and delicious.

3. This earth is, on every side, replete with splendour, and all the four classes of the assembly are filled with delight, while the whole field shakes in six different ways, frightfully.

4. And that ray in the eastern quarter illuminates the whole of eighteen thousand Buddha-fields, simultaneously, so that those fields appear as gold-coloured.

5. (The universe) as far as the (hell) Aviki (and) the extreme limit of existence, with all beings of those fields living in any of the six states of existence, those who are leaving one state to be born in another;

6. Their various and different actions in those states have become visible; whether they are in a happy, unhappy, low, eminent, or intermediate position, all that I see from this place.

7. I see also the Buddhas, those lions of kings, revealing and showing the essence of the law, comforting many kotis of creatures and emitting sweet-sounding voices.

8. They let go forth, each in his own field, a deep, sublime, wonderful voice, while proclaiming the Buddha-laws by means of myriads of kotis of illustrations and proofs.

9. And to the ignorant creatures who are oppressed with toils and distressed in mind by birth and old age, they announce the bliss of Rest, saying: This is the end of trouble, O monks.

10. And to those who are possessed of strength and vigour and who have acquired merit by virtue or earnest belief in the Buddhas, they show the vehicle of the Pratyekabuddhas, by observing this rule of the law.

11. And the other sons of the Sugata who, strivinor after superior knowledge, have constantly accomplished their various tasks, them also they admonish to enlightenment.

12. From this place, O Mañgughosha, I see and hear such things and thousands of kotis of other particulars besides; I will only describe some of them.

13. 1 see in many fields Bodhisattvas by many thousands of kotis, like sands of the Ganges, who are producing enlightenment according to the different degree of their power.

14. There are some who charitably bestow wealth, gold, silver, gold money, pearls, jewels, conch shells, stones', coral, male and female slaves, horses, and sheep;

15. As well as litters adorned with jewels. They are spending gifts with glad hearts, developing themselves for superior enlightenment, in the hope of gaining the vehicle.

16. (Thus they think): 'The best and most excellent vehicle in the whole of the threefold world is the Buddha-vehicle magnified by the Sugatas. May I, forsooth, soon gain it after my spending such gifts.'

17. Some give carriages yoked with four horses and furnished with benches, flowers, banners, and flags; others give objects made of precious substances.

18. Some, again, give their children and wives; others their own flesh; (or) offer, when bidden, their hands and feet, striving to gain supreme enlightenment.

19. Some give their heads, others their eyes, others their dear own body, and after cheerfully bestowing their gifts they aspire to the knowledge of the Tathâgatas.

20. Here and there, O Mañjusrî, I behold beings who have abandoned their flourishing kingdoms, harems, and continents, left all their counsellors and kinsmen,

21. And betaken themselves to the guides of the world to ask for the most excellent law, for the sake of bliss; they put on reddish-yellow robes, and shave hair and beard.

22. 1 see also many Bodhisattvas like monks, living in the forest, and others inhabiting the empty wilderness, engaged in reciting and reading.

23. And some Bodhisattvas I see, who, full of wisdom (or constancy), betake themselves to mountain caves, where by cultivating and meditating the Buddha-knowledge they arrive at its perception.

24. Others who have renounced all sensual desires, by purifying their own self, have cleared their sphere and obtained the five transcendent faculties, live in the wilderness, as (true) sons of the Sugata.

25. Some are standing firm, the feet put together and the hands joined in token of respect towards the leaders, and are praising joyfully the king of the leading Jinas in thousands of stanzas.

26. Some thoughtful, meek, and tranquil, who have mastered the niceties of the course of duty, question the highest of men about the law, and retain in their memory what they have learnt.

27. And I see here and there some sons of the principal Jina who, after completely developing their own self, are preaching the law to many kotis of living beings with many myriads of illustrations and reasons.

28. joyfully they proclaim the law, rousing many Bodhisattvas; after conquering the Evil One with his hosts and vehicles, they strike the drum of the law.

29. 1 see some sons of the Sugata, humble, calm, and quiet in conduct, living under the command of the Sugatas, and honoured by men, gods, goblins, and Titans.

30. Others, again, who have retired to woody thickets, are saving the creatures in the hells by emitting radiance from their body, and rouse them to enlightenment.

31. There are some sons of the Jina who dwell in the forest, abiding in vigour, completely renouncing sloth, and actively engaged in walking; it is by energy that they are striving for supreme enlightenment.

32. Others complete their course by keeping a constant purity and an unbroken morality like precious stones and jewels; by morality do these strive for supreme enlightenment.

33. Some sons of the Jina, whose strength consists in forbearance, patiently endure abuse, censure, and threats from proud monks. They try to attain enlightenment by dint of forbearance.

34. Further, I see Bodhisattvas, who have forsaken all wanton pleasures, shun unwise companions and delight in having intercourse with genteel men (âryas);

35. Who, with avoidance of any distraction of thoughts and with attentive mind, during thousands of kotis of years have meditated in the caves of the wilderness; these strive for enlightenment by dint of meditation.

36. Some, again, offer in presence of the Jinas and the assemblage of disciples gifts (consisting) in food hard and soft, meat and drink, medicaments for the sick, in plenty and abundance.

37. Others offer in presence of the Jinas and the assemblage of disciples hundreds of kotis of clothes, worth thousands of kotis, and garments of priceless value.

38. They bestow in presence of the Sugatas hundreds of kotis of monasteries which they have caused to be built of precious substances and sandal-wood, and which are furnished with numerous lodgings (or couches).

39. Some present the leaders of men and their disciples with neat and lovely gardens abounding with fruits and beautiful flowers, to serve as places of daily recreation,

40. When they have, with joyful feelings, made such various and splendid donations, they rouse their energy in order to obtain enlightenment; these are those who try to reach supreme enlightenment by means of charitableness.

41. Others set forth the law of quietness, by many myriads of illustrations and proofs; they preach it to thousands of kotis of living beings; these are tending to supreme enlightenment by science.

42. (There are) sons of the Sugata who try to reach enlightenment by wisdom; they understand the law of indifference and avoid acting at the antinomy (of things), unattached like birds in the sky.

43. Further, I see, O Mañgughosha, many Bodhisattvas who have displayed steadiness under the rule of the departed Sugatas, and now are worshipping the relics of the Jinas.

44. 1 see thousands of kotis of Stûpas, numerous as the sand of the Ganges, which have been raised by these sons of the Jina and now adorn kotis of grounds.

45. Those magnificent Stûpas, made of seven precious substances, with their thousands of kotis of umbrellas and banners, measure in height no less than 5000 yoganas and 2000 in circumference.

46. They are always decorated with flags; a multitude of bells is constantly heard sounding; men, gods, goblins, and Titans pay their worship with flowers, perfumes, and music.

47. Such honour do the sons of the Sugata render to the relics of the Jinas, so that all directions of space are brightened as by the celestial coral trees in full blossom.

48. From this spot I behold all this; those numerous kotis of creatures; both this world and heaven covered with flowers, owing to the single ray shot forth by the Jina.

49. O how powerful is the Leader of men! how extensive and bright is his knowledge! that a single beam darted by him over the world renders visible so many thousands of fields!

50. We are astonished at seeing this sign and this wonder, so great, so incomprehensible. Explain me the matter, O Mañgusvara! the sons of Buddha are anxious to know it.

51. The four classes of the congregation in joyful expectation gaze on thee, O hero, and on me; gladden (their hearts); remove their doubts; grant a revelation, O son of Sugata!

52. Why is it that the Sugata has now emitted such a light? O how great is the power of the Leader of men! O how extensive and holy is his knowledge!

53. That one ray extending from him all over the world makes visible many thousands of fields. It must be for some purpose that this great ray has been emitted.

54. Is the Lord of men to show the primordial laws which he, the Highest of men, discovered on the terrace of enlightenment? Or is he to prophesy the Bodhisattvas their future destiny?

55. There must be a weighty reason why so many thousands of fields have been rendered visible, variegated, splendid, and shining with gems, while Buddhas of infinite sight are appearing.

56. Maitreya asks the son of Jina; men, gods, goblins, and Titans, the four classes of the congregation, are eagerly awaiting what answer Mañgusvara shall give in explanation.

Whereupon Mañjusrî, the prince royal, addressed Maitreya, the Bodhisattva Mahâsattva, and the whole assembly of Bodhisattvas (in these words): It is the intention of the Tathâgata, young men of good family, to begin a grand discourse for the teaching of the law, to pour the great rain of the law, to make resound the great drum of the law, to raise the great banner of the law, to kindle the great torch of the law, to blow the great conch trumpet of the law, and to strike the great tymbal of the law. Again, it is the intention of the Tathâgata, young men of good family, to make a grand exposition of the law this very day. Thus it appears to me, young men of good family, as I have witnessed a similar sign of the former Tathâgatas, the Arhats, the perfectly enlightened. Those former Tathâgatas, &c., they, too, emitted a lustrous ray, and I am convinced that the Tathâgata is about to deliver a grand discourse for the teaching of the law and make his grand speech on the law everywhere heard, he having shown such a foretoken. And because the Tathâgata, &c., wishes that this Dharmaparyâya meeting opposition in all the world be heard everywhere, therefore does he display so great a miracle and this fore-token consisting in the lustre occasioned by the emission of a ray.

I remember, young men of good family, that in the days of yore, many immeasurable, inconceivable, immense, infinite, countless Æons, more than countless Æons ago, nay, long and very long before, there was born a Tathâgata called Kandrasûryapradîpa, an Arhat, &c., endowed with science and conduct, a Sugata, knower of the world, an incomparable tamer of men, a teacher (and ruler) of gods and men, a Buddha and Lord. He showed the law; he revealed the duteous course which is holy at its commencement, holy in its middle, holy at the end, good in substance and form, complete and perfect, correct and pure. That is to say, to the disciples he preached the law containing the four Noble Truths, and starting from the chain of causes and effects, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation, woe, grief, despondency, and finally leading to Nirvâna; and to the Bodhisattvas he preached the law connected with the six Perfections, and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment.

[Now, young men of good family, long before the time of that Tathâgata Kandrasûryapradîpa, the Arhat, &c., there had appeared a Tathâgata, &c., likewise called Kandrasûryapradîpa, after whom, O Agita, there were twenty thousand Tathâgatas, &c., all of them bearing the name of Kandrasûryapradipa, of the same lineage and family name, to wit, of Bharadvâga. All those twenty thousand Tathâgatas, O Agita, from the first to the last, showed the law, revealed the course which is holy at its commencement, holy in its middle, holy at the end, &c. &c.]

The aforesaid Lord Kandrasûryapradîpa, the Tathâgata, &c., when a young prince and not yet having left home (to embrace the ascetic life), had eight sons, viz. the young princes Sumati, Anantamati, Ratnamati, Viseshamati, Vimatisamudghâtin, Ghoshamati, and Dharmamati. These eight young princes, Agita, sons to the Lord Kandrasûryapradîpa, the Tathâgata, had an immense fortune. Each of them was in possession of four great continents, where they exercised the kingly sway. When they saw that the Lord had left his home to become an ascetic, and heard that he had attained supreme, perfect enlightenment, they forsook all of them the pleasures of royalty and followed the example of the Lord by resigning the world; all of them strove to reach superior enlightenment and became preachers of the law. While constantly leading a holy life, those young princes planted roots of goodness under many thousands of Buddhas.

It was at that time, Agita, that the Lord Kandrasûryapradîpa, the Tathâgata, &c., after expounding the Dharmaparyâya called 'the Great Exposition,' a text of great extension, serving to instruct Bodhisattvas and proper to all Buddhas, at the same moment and instant, at the same gathering of the classes of hearers, sat cross-legged on the same seat of the law, and entered upon the meditation termed 'the Station of the exposition of Infinity;' his body was motionless, and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon meditation, there fell a great rain of divine flowers, Mandâravas and great Mandâravas, Mañgûshakas and great Mañgûshakas, covering the Lord and the four classes of hearers, while the whole Buddha-field shook in six ways; it moved, removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together at that congregation, monks, nuns, male and fe-male lay devotees, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers gaze on the Lord in astonishment, in amazcment, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, just like the Buddha-fields do now, O Agita.

[At that juncture, Agita, there were twenty kotis of Bodhisattvas following the Lord. All hearers of the law in that assembly, on seeing how the world was illuminated by the lustre of that ray, felt astonishment, amazement, ecstasy, and curiosity.]

Now it happened, Agita, that under the rule of the aforesaid Lord there was a Bodhisattva called Varaprabha, who had eight hundred pupils. It was to this Bodhisattva Varaprabha that the Lord, on rising from his meditation, revealed the Dharmaparyâya called 'the Lotus of the True Law.' He spoke during fully sixty intermediate kalpas, always sitting on the same seat, with immovable body and tranquil mind. And the whole assembly continued sitting on the same seats, listening to the preaching of the Lord for sixty intermediate kalpas, there being not a single creature in that assembly who felt fatigue of body or mind.

As the Lord Kandrasûryapradîpa, the Tathâgata, &c., during sixty intermediate kalpas had been expounding the Dharmaparyâya called 'the Lotus of the True Law,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, he instantly announced his complete Nirvâna to the world, including the gods, Mâras and Brahmas, to all creatures, including ascetics, Brahmans, gods, men and demons, saying: To-day, O monks, this very night, in the middle watch, will the Tathâgata, by entering the element of absolute Nirvâna, become wholly extinct.

Thereupon, Agita, the Lord Kandrasûryapradîpa, the Tathigata, &c., predestinated the Bodhisattva called Srîgarbha to supreme, perfect enlightenment, and then spoke thus to the whole assembly: O monks, this Bodhisattva Srîgarbha here shall immediately after me attain supreme, perfect enlightenment, and become Vimalanetra, the Tathâgata, &c.

Thereafter, Agita, that very night, at that very watch, the Lord Kandrasûryapradîpa, the Tathalgata, &c., became extinct by entering the element of absolute Nirvâna. And the aforementioned Dharmaparyâya, termed 'the Lotus of the True Law,' was kept in memory by the Bodhisattva Mahâsattva Varaprabha; during eighty intermediate kalpas did the Bodhisattva Varaprabha keep and reveal the commandment of the Lord who had entered Nirvâna. Now it so happened, Agita, that the eight sons of the Lord Kandrasûryapradipa, Mati and the rest, were pupils to that very Bodhisattva Varaprabha. They were by him made ripe for supreme, perfect enlightenment, and in after times they saw and worshipped many hundred thousand myriads of kotis of Buddhas, all of whom had attained supreme, perfect enlightenment, the last of them being Dîpankara, the Tathalgata, &c.

Amongst those eight pupils there was one Bodhisattva who attached an extreme value to gain, honour and praise, and was fond of glory, but all the words and letters one taught him faded (from his memory), did not stick. So he got the appellation of Yasaskâma. He had propitiated many hundred thousand myriads of kotis of Buddhas by that root of goodness, and afterwards esteemed, honoured, respected, revered, venerated, worshipped them. Perhaps, Agita, thou feelest some doubt, perplexity or misgiving that in those days, at that time, there was another Bodhisvattva Mahâsattva Varaprabha, preacher of the law. But do not think so. Why? because it is myself who in those days, at that time, was the Bodhisattva Mahâsattva Varaprabha, preacher of the law; and that Bodhisattva named Yasaskâma, the lazy one, it is thyself, Agita, who in those days, at that time, wert the Bodhisattva named Yasaskâma, the lazy one.

And so, Agita, having once seen a similar foretoken of the Lord, I infer from a similar ray being emitted just now, that the Lord is about to expound the Dharmaparyâya called 'the Lotus of the True Law.'

And on that occasion, in order to treat the subject more copiously, Mañjusrî, the prince royal, uttered the following stanzas:

57. I remember a past period, inconceivable, illimited kalpas ago, when the highest of beings, the Jina of the name of Kandrasûryapradîpa, was in existence.

58. He preached the true law, he, the leader of creatures; he educated an infinite number of kotis of beings, and roused inconceivably many Bodhisattvas to acquiring supreme Buddha-knowledge.

59. And the eight sons born to him, the leader, when he was prince royal, no sooner saw that the great sage had embraced ascetic life, than they resigned worldly pleasures and became monks.

60. And the Lord of the world proclaimed the law, and revealed to thousands of kotis of living beings the Sûtra, the development, which by name is called 'the excellent Exposition of Infinity.'

61. Immediately after delivering his speech, the leader crossed his legs and entered upon the meditation of 'the excellent Exposition of the Infinite.' There on his seat of the law the eminent seer continued absorbed in meditation.

62. And there fell a celestial rain of Mandâravas, while the drums (of heaven) resounded without being struck; the gods and elves in the sky paid honour to the highest of men.

63. And simultaneously all the fields (of Buddha) began trembling. A wonder it was, a great prodigy. Then the chief emitted from between his brows one extremely beautiful ray,

64. Which moving to the eastern quarter glittered, illuminating the world all over the extent of eighteen thousand fields. It manifested the vanishing and appearing of beings.

65. Some of the fields then seemed jewelled, others showed the hue of lapis lazuli, all splendid, extremely beautiful, owing to the radiance of the ray from the leader.

66. Gods and men, as well as Nâgas, goblins, Gandharvas, nymphs, Kinnaras, and those occupied with serving the Sugata became visible in the spheres and paid their devotion.

67. The Buddhas also, those self-born beings, appeared of their own accord, resembling golden columns; like unto a golden disk (within lapis lazuli), they revealed the law in the midst of the assembly.

68. The disciples, indeed, are not to be counted: the disciples of Sugata are numberless. Yet the lustre of the ray renders them all visible in every field.

69. Energetic, without breach or flaw in their course, similar to gems and jewels, the sons of the leaders of men are visible in the mountain caves where tbeyare dwelling.

70. Numerous Bodhisattvas, like the sand of the Ganges, who are spending all their wealth in giving alms, who have the strength of patience, are devoted to contemplation and wise, become all of them visible by that ray.

71. Immovable, unshaken, firm in patience, devoted to contemplation, and absorbed in meditation are seen the true sons of the Sugatas while they are striving for supreme enlightenment by dint of meditation.

72. They preach the law in many spheres, and point to the true, quiet, spotless state they know. Such is the effect produced by the power of the Sugata.

73. And all the four classes of hearers on seeing the power of the mighty Kandrârkadipa were filled with joy and asked one another: How is this?

74. And soon afterwards, as the Leader of the world, worshipped by men, gods, and goblins, rose from his meditation, he addressed his son Varaprabha, the wise Bodhisattva and preacher of the law:

75. 'Thou art wise, the eye and refuge of the world; thou art the trustworthy keeper of my law, and canst bear witness as to the treasure of laws which I am to lay bare to the weal of living beings.'

76. Then, after rousing and stimulating, praising and lauding many Bodhisattvas, did the Jina proclaim the supreme laws during fully sixty intermediate kalpas.

77. And whatever excellent supreme law was proclaimed by the Lord of the world while continuing sitting on the very same seat, was kept in memory by Varaprabha, the son of Jina, the preacher of the law.

78. And after the Jina and Leader had manifested the supreme law and stimulated the numerous crowd, he spoke, that day, towards the world including the gods (as follows):

79. 'I have manifested the rule of the law; I have shown the nature of the law; now, O monks, it is the time of my Nirvâna; this very night, in the middle watch.

80. 'Be zealous and strong in persuasion; apply yourselves to my lessons; (for) the Jinas, the great seers, are but rarely met with in the lapse of myriads of kotis of Æons.'

81. The many sons of Buddha were struck with grief and filled with extreme sorrow when they heard the voice of the highest of men announcing that his Nirvâna was near at hand.

82. To comfort so inconceivably many kotis of living beings the king of kings said: 'Be not afraid, O monks; after my Nirvâna there shall be another Buddha.

83. 'The wise Bodhisattva Srîgarbha, after finishing his course in faultless knowledge, shall reach highest, supreme enlightenment, and become a Jina under the name of Vimalâgranetra.'

84. That very night, in the middle watch, he met complete extinction, like a lamp when the cause (of its burning) is exhausted. His relics were distributed, and of his Stûpas there was an infinite number of myriads of kotis.

85. The monks and nuns at the time being, who strove after supreme, highest enlightenment, numerous as sand of the Ganges, applied themselves to the commandment of the Sugata.

86. And the monk who then was the preacher of the law and the keeper of the law, Varaprabha, expounded for fully eighty intermediate kalpas the highest laws according to the commandment (of the Sugata).

87. He had eight hundred pupils, who all of them were by him brought to full development. They saw many kotis of Buddhas, great sages, whom they worshipped.

88. By following the regular course they became Buddhas in several spheres, and as they followed one another in immediate succession they successively foretold each other's future destiny to Buddhaship.

89. The last of these Buddhas following one another was Dîpankara. He, the supreme god of gods, honoured by crowds of sages, educated thousands of kotis of living beings.

90. Among the pupils of Varaprabha, the son of Jina, at the time of his teaching the law, was one slothful, covetous, greedy of gain and cleverness.

91. He was also excessively desirous of glory, but very fickle, so that the lessons dictated to him and his own reading faded from his memory as soon as learnt.

92. His name was Yasaskâma, by which he was known everywhere. By the accumulated merit of that good action, spotted as it was,

93. He propitiated thousands of kotis of Buddhas, whom he rendered ample honour. He went through the regular course of duties and saw the present Buddha Sâkyasimha.

94. He shall be the last to reach superior enlightenment and become a Lord known by the family name of Maitreya, who shall educate thousands of kotis of creatures.

95. He who then, under the rule of the extinct Sugata, was so slothful, was thyself, and it was I who then was the preacher of the law.

96. As on seeing a foretoken of this kind I recognise a sign such as I have seen manifested of yore, therefore and on that account I know,

97. That decidedly the chief of Jinas, the supreme king of the Sâkyas, the All-seeing, who knows the highest truth, is about to pronounce the excellent Satra which I have heard before.

98. That very sign displayed at present is a proof of the skilfulness of the leaders; the Lion of the Sâkyas is to make an exhortation, to declare the fixed nature of the law.

99. Be well prepared and well minded; join your hands: he who is affectionate and merciful to the world is going to speak, is going to pour the endless rain of the law and refresh those that are waiting for enlightenment.

100. And if some should feel doubt, uncertainty, or misgiving in any respect, then the Wise One shall remove it for his children, the Bodhisattvas here striving after enlightenment.

CHAPTER II

SKILFULNESS

The Lord then rose with recollection and consciousness from his meditation, and forthwith addressed the venerable Sâriputra: The Buddha knowledge, Sâriputra, is profound, difficult to understand, difficult to comprehend. It is difficult for all disciples and Pratyekabuddhas to fathom the knowledge arrived at by the Tathâgatas, &c., and that, Sâriputra, because the Tathâgatas have worshipped many hundred thousand myriads of kotis of Buddhas; because they have fulfilled their course for supreme, complete enlightenment, during many hundred thousand myriads of kotis of Æons; because they have wandered far, displaying energy and possessed of wonderful and marvellous properties; possessed of properties difficult to understand; because they have found out things difficult to understand.

The mystery of the Tathâgatas, &c., is difficult to understand, Sâriputra, because when they explain the laws (or phenomena, things) that have their causes in themselves they do so by means of skilfulness, by the display of knowledge, by arguments, reasons, fundamental ideas, interpretations, and suggestions. By a variety of skilfulness they are able to release creatures that are attached to one point or another. The Tathâgatas, &c., Sâriputra, have acquired the highest perfection in skilfulness and the display of knowledge; they are endowed with wonderful properties, such as the display of free and unchecked knowledge; the powers; the absence of hesitation; the independent conditions; the strength of the organs; the constituents of Bodhi; the contemplations; emancipations; meditations; the degrees of concentration of mind. The Tathâgatas, &c., Sâriputra, are able to expound various things and have something wonderful and marvellous. Enough, Sâriputra, let it suffice to say, that the Tathâgatas, &c., have something extremely wonderful, Sâriputra. None but a Tathâgatha, Sâriputra, can impart to a Tathâgata those laws which the Tathâgata knows. And all laws, Sâriputra, are taught by the Tathâgata, and by him alone; no one but he knows all laws, what they are, how they are, like what they are, of what characteristics and of what nature they are.

And on that occasion, to set forth the same subject more copiously, the Lord uttered the following stanzas:

1. Innumerable are the great heroes in the world that embraces gods and men; the totality of creatures is unable to completely know the leaders.

2. None can know their powers and states of emancipation, their absence of hesitation and Buddha properties, such as they are.

3. Of yore have I followed in presence of kotis of Buddhas the good course which is profound, subtle, difficult to understand, and most difficult to find.

4. After pursuing that career during an inconceivable number of kotis of Æons, I have on the terrace of enlightenment discovered the fruit thereof.

5. And therefore I recognise, like the other chiefs of the world, how it is, like what it is, and what are its characteristics.

6. It is impossible to explain it; it is unutterable; nor is there such a being in the world.

7. To whom this law could be explained or who would be able to understand it when explained, with the exception of the Bodhisattvas, those who are firm in resolve.

8. As to the disciples of the Knower of the world, those who have done their duty and received praise from the Sugatas, who are freed from faults and have arrived at the last stage of bodily existence, the Jina-knowledge lies beyond their sphere.

9. If this whole sphere were full of beings like Sârisuta, and if they were to investigate with combined efforts, they would be unable to comprehend the knowledge of the Sugata.

10. Even if the ten points of space were full of sages like thee, ay, if they were full of such as the rest of my disciples,

11. And if those beings combined were to investigate the knowledge of the Sugata, they would, all together, not be able to comprehend the Buddha-knowledge in its whole immensity.

12. If the ten points of space were filled with Pratyekabuddhas, free from faults, gifted with acute faculties, and standing in the last stage of their existence, as numerous as reeds and bamboos in Ganges, with undivided attention and subtle wit, even then that (knowledge) would be beyond their ken.

13. And if combined for an endless number of myriads of kotis of Æons, they were to investigate a part only of my superior laws, they would never find out its real meaning.

14. If the ten points of space were full of Bodhisattvas who, after having don their duty under many kotis of Buddhas, investigated all things and preached many sermons, after entering a new vehicle [or rather a new career];

15. If the whole world were full of them, as of dense reeds and bamboos, without any interstices, and if all combined wre to investiage the law which the Sugata has realised;

16. If they were going on investigating for many kotis of Æons, as incalculable as the sand of the Ganges, with undivided attention and subtle wit, even then that knowledge would be beyond their understanding.

17. If such Bodhisattvas as are unable to fall back, numerous as the sand of the Ganges, were to investigate it with undivided attention, it would prove to lie beyond their ken.

18. Profound are the laws of the Buddhas, and subtle; all inscrutable and faultless. I myself know them as well as the Jinas do in the ten directions of the world.

19. Thou, Sâriputra, be full of trust in what the Sugata declares. The Jina speaks no falsehood, the great Seer who has so long preached the highest truth.

20. I address all disciples here, those who have set out to reach the enlightenment of Pratyekabuddhas, those who are roused to activity at my Nirvâna, and those who have been released from the series of evils.

21. It is by my superior skilfulness that I explain the law at great length to the world at large. I deliver whosoever are attached to one point or another, and show the three vehicles.

The eminent disciples in the assembly headed by Âgñâta-Kaundinya, the twelve hundred Arhats faultess and self-controlled, the other monks, nuns, male and femal lay devotees using the vehicle of disciples, and those who had entered the vehicle of Pratyeka-buddhas, all of them made this reflection: What may be the cause, what the reason of the Lord so extremely extolling the skilfulness of the Tathâgatas? of his extolling it by saying, 'Profound is the law by me discovered;' of his extolling it by saying, 'It is difficult for all disciples and Pratyekabuddhas to understand it.' But as yet the Lord has declared no more than one kind of emancipation, and therefore we also should acquire the Buddha-laws on reaching Nirvâna. We do not catch the meaning of this utterance of the Lord.

And the venerable Sâriputra, who apprehended the doubt and uncertainty of the four classes of the audience and guessed their thoughts from what was passing in his own mind, himself being in doubt about the law, then said to the Lord: What, O Lord, is the cause, what the reason of the Lord so repeatedly and extremely extolling the skilfulness, knowledge, and preaching of the Tathâgata? Why does he repeatedly extol it by saying, 'Profound is the law by me discovered; it is difficult to understand the mystery of the Tathâgatas.' Never before have I heard from the Lord such a discourse on the law. Those four classes of the audience, O Lord, are overcome with doubt and perplexity. Therefore may the Lord be pleased to explain what the Tathâgata is alluding to, when repeatedly extolling the profound law of the Tathâgatas.

On that occasion the venerable Sâriputra uttered the following stanzas:

22. Now first does the Sun of men utter such a speech: 'I have acquired the powers, emancipations, and numberless meditations.'

23. And thou mentionest the terrace of enlightenment without any one asking thee: thou mentionest the mystery, although no one asks thee.

24. Thou speakest unasked and laudest thine own course; thou mentionest thy having obtained knowledge and pronouncest profound words.

25. To-day a question rises in my mind and of these self-controlled, faultless beings striving after Nirvâna: Why does the Jina speak in this manner?

26. Those who aspire to the enlightenment of Pratyekabuddhas, the nuns and monks, gods, Nâgas, goblins, Gandharvas, and great serpents, are talking together, while looking up to the highest of men,

27. And ponder in perplexity. Give an elucidation, great Sage, to all the disciples of Sugata here assembled.

28. Myself have reached the perfection (of virtue), have been taught by the supreme Sage; still, O highest of men! even in my position I feel some doubt whether the course (of duty) shown to me shall receive its final sanction by Nirvâna.

29. Let thy voice be heard, O thou whose voice resounds like an egregious kettle-drum! proclaim thy law such as it is. The legitimate sons of Jina here standing and gazing at the Jina, with joined hands;

30. As well as the gods, Nâgas, goblins, Titans, numbering thousands of kotis, like sand of the of the Ganges; and those that aspire to superior enlightenment, here standing, fully eighty thousand in number;

31. Further, the kings, rulers of provinces and paramount monarchs, who have flocked thither from thousands of kotis of countries, are now standing with joined hands, and respectful, thinking: How are we to fulfil the course of duty?

The venerable Sâriputra having spoken, the Lord said to him: Enough, Sâriputra; it is of no use explaining this matter. Why? Because, Sâriputra, the world, including the gods, would be frightened if this matter were expounded.

But the venerable Sâriputra entreated the Lord a second time, saying: Let the Lord expound, let the Sugata expound this matter, for in this assembly, O Lord, there are many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of kotis of living beings who have seen former Buddhas, who are intelligent, and will believe, value, and accept the words of the Lord.

The venerable Sâriputra addressed the Lord with this stanza:

32. Speak clearly, O most eminent of Jinas! in this assembly there are thousands of living beings trustful, affectionate, and respectful towards the Sugata; they will understand the law by there expounded.

And the Lord said a second time to the venerable Sâriputra; Enough, Sâriputra; it is of no use explaining this matter for the the world, including the gods, would be frightened if this matter were expounded, and some monks might be proud and come to a heavy fall.

And on theat occasion uttered the Lord the following stanza:

32. Speak no more of it that I sould declare this law! This knowledge is too subtle, inscrutable, and there are too many unwise men who in their conceit and foolishness would scoff at the law revealed.

A third time the venerable Sâriputra entreated the Lord, saying, Let the Lord expound, let the Sugata expound this matter. In this assembly, O Lord, there are many hundreds of living beings my equals, and many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of kotis of other living beings more, who in former births have been brought by the Lord to full ripeness. They will believe, value, and accept what the Lord declares, which shall tend to their advantage, weal, and happiness in length of time.

On that occasion the venerable Sâriputra uttered the following stanzas:

34. Explain the law, O thou most high of men! I, thine eldest son, beseech thee. Here are thousands of kotis of beings who are to believe in the law by thee revealed.

35. And those beings that in former births so long and constantly have by thee been brought to full maturity and now are all standing here with joined hands, they, too, are to believe in this law.

36. Let the Sugata, seeing the twelve hundred, my equals, and those who are striving after superior enlightenment, speak to them and produce in them an extreme joy.

When the Lord for the third time heard the entreaty of the venerable Sâriputra, he spoke to him as follows: Now that thou entreatest the Tathâgata a third time, Sâriputra, I will answer thee. Listen then, Sâriputra, take well and duly to heart what I am saying; I am going to speak.

Now it happened that the five thousand proud monks, nuns and lay devotees of both sexes in the congregatino rose from their seats and, after saluting with their heads the Lord's feet, went to leave the assembly. Owing to the principle of good which there is in pride they imagined having attained what they had not, and having understood what they had not. Therefore, thinking themselves aggrieved, they went to leave the assembly, to which the Lord by his silence showed assent.

Thereupon the Lord addressed the venerable Sâriputra: My congregation, Sâriputra, has been cleared from the chaff, freed from the trash; it is firmly established in the strength of faith. It is good, Sâriputra, that those proud ones are gone away. Now I am going to expound the matter, Sâriputra. 'Very well, Lord,' replied the venerable Sâriputra. The Lord then began and said:

It is but now and then, Sâriputra, that the Tathâgata preaches such a discourse on the law as this. just as but now and then is seen the blossom of the glomerous fig-tree, Sâriputra, so does the Tathâgata but now and then preach such a discourse on the law. Believe me, Sâriputra; I speak what is real, I speak what is truthful, I speak what is right. It is difficult to understand the exposition of the mystery of the Tathâgata, Sâriputra; for in elucidating the law, Sâriputra, I use hundred thousands of various skilful means, such as different interpretations, indications, explanations, illustrations. It is not by reasoning, Sâriputra, that the law is to be found: it is beyond the pale of reasoning, and must be learnt from the Tathâgata. For, Sâriputra, it is for a sole object, a sole aim, verily a lofty object, a lofty aim that the Buddha, the Tathâgata, &c., appears in the world. And what is that sole object, that sole aim, that lofty object, that lofty aim of the Buddha, the Tathâgata, &c., appearing in the world? To show all creatures the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world; to open the eyes of creatures for the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world. This, O Sâriputra, is the sole object, the sole aim, the sole purpose of his appearance in the world. Such then, Sâriputra, is the sole object, the sole aim, the lofty object, the lofty aim of the Tathâgata. And it is achieved by the Tathâgata. For, Sâriputra, I do show all creatures the sight of Tathâgata-knowledge; I do open the eyes of creatures for the sight of Tathâgata-knowledge, Sâriputra; I do firmly establish the teaching of Tathâgata-knowledge, Sâriputra; I do lead the teaching of Tathâgata-knowledge on the right path, Sâriputra. By means of one sole vehicle, to wit, the Buddha-vehicle, Sâriputra, do I teach creatures the law; there is no second vehicle, nor a third. This is the nature of the law, Sâriputra, universally in the world, in all directions. For,Sariputra, all the Tathâgatas, &c., who in times past existed in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who preached the law to gods and men with able means, such as several directions and indications, various arguments, reasons, illustrations, fundamental ideas, interpretations, paying regard to the dispositions of creatures whose inclinations and temperaments are so manifold, all those Buddhas and Lords, Sâriputra, have preached the law to creatures by means of only one vehicle, the Buddhavehicle, which finally leads to omniscience; it is identical with showing all creatures the sight of Tathâgata-knowledge; with opening the eyes of creatures for the sight of Tathâgata-knowledge; with the awakening (or admonishing) by the display (or sight) of Tathâgata -knowledge; with leading the teaching of Tathâgata-knowledge on the right path. Such is the law they have preached to creatures. And those creatures, Sâriputra, who have heard the law from the past Tathâgatas, &c., have all of them reached supreme, perfect enlightenment.

And the Tathâgatas, &c., who shall exist in future, Sariputra, in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who shall preach the law to gods and men (&c., as above till) the right path. Such is the law they shall preach to creatures. And those creatures, Sâriputra, who shall hear the law from the future Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

And the Tathâgatas, &c., who now at present are staying, living, existing, Sâriputra, in countless, innumerable spheres in all directions, &c., and who are preaching the law to gods and men (&c., as above till) the right path. Such is the law they are preaching to creatures. And those creatures, Sâriputra, who are hearing the law from the present Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

I myself also, Sâriputra, am at the present period a Tathâgata, &c., for the weal of many (&c., till) manifold; I myself also, Sâriputra, am preaching the law to creatures (&c., till) the right path. Such is the law I preach to creatures. And those creatures, Sâriputra, who now are hearing the law from me, shall all of them reach supreme, perfect enlightenment. In this sense, Sâriputra, it must be understood that nowhere in the world a second vehicle is taught, far less a third.

Yet, Sâriputra, when the Tathâgatas, &c., happen to appear at the decay of the epoch, the decay of creatures, the decay of besetting sins, the decay of views, or the decay of lifetime; when they appear amid such signs of decay at the disturbance of the epoch; when creatures are much tainted, full of greed and poor in roots of goodness; then, Sâriputra, the Tathâgatas, &c., use, skilfully, to designate that one and sole Buddha-vehicle by the appellation of the threefold vehicle. Now, Sâriputra, such disciples, Arhats, or Pratyekabuddhaswho do not hear their actually being called to the Buddha-vehicle by the Tathâgata, who do not perceive, nor heed it, those, Sâriputra, should not be acknowledged as disciples of the Tathâgata, nor as Arhats, nor as Pratyekabuddhas.

Again, Sâriputra, if there be some monk or nun pretending to Arhatship without an earnest vow to reach supreme, perfect enlightenment and saying, 'I am standing too high for the Buddha-vehicle, I am in my last appearance in the body before complete Nirvâna,' then, Sâriputra, consider such a one to be conceited. For, Sâriputra, it is unfit, it is improper that a monk, a faultless Arhat, should not believe in the law which he hears from the Tathâgata in his presence. I leave out of question when the Tathâgata shall have reached complete Nirvâna; for at that period, that time, Sâriputra, when the Tathâgata shall be wholly extinct, there shall be none who either knows by heart or preaches such Sûtras as this. It will be under other Tathâgatas, &c., that they are to be freed from doubts. In respect to these things believe my words, Sâriputra, value them, take them to heart; for there is no falsehood in the Tathâgatas, Sâriputra. There is but one vehicle, Sâriputra, and that the Buddha-vehicle.

And on that occasion to set forth this matter more copiously the Lord uttered the following stanzas:

37. No less than five thousand monks, nuns, and lay devotees of both sexes, full of unbelief and conceit,

38. Remarking this slight, went, defective in training and foolish as they were, away in order to beware of damage.

39. The Lord, who knew them to be the dregs of the congregation, exclaimed: They have no sufficient merit to hear this law.

40. My congregation is now pure, freed from chaff; the trash is removed and the pith only remains.

41. Hear from me, Sâriputra, how this law has been discovered by the highest man, and how the mighty Buddhas are preaching it with many hundred proofs of skilfulness.

42. 1 know the disposition and conduct, the various inclinations of kotis of living beings in this world; I know their various actions and the good they have done before.

43. Those living beings I initiate in this (law) by the aid of manifold interpretations and reasons; and by hundreds of arguments and illustrations have I, in one way or another, gladdened all creatures.

44. I utter both Sûtras and stanzas; legends, Gâtakas, and prodigies, besides hundreds of introductions and curious parables.

45. I show Nirvâna to the ignorant with low dispositions, who have followed no course of duty under many kotis of Buddhas, are bound to continued existence and wretched.

46. The self-born one uses such means to manifest Buddha-knowledge, but he shall never say to them, Ye also are to become Buddhas.

47. Why should not the mighty one, after having waited for the right time, speak, now that he perceives the right moment is come? This is the fit opportunity, met somehow, of commencing the exposition of what really is.

48. Now the word of my commandment, as contained in nine divisions, has been published according to the varying degree of strength of creatures. Such is the device I have shown in order to introduce (creatures) to the knowledge of the giver of boons.

49. And to those in the world who have always been pure, wise, good-minded, compassionate sonsof Buddha and done their duty under many kotis of Buddhas will I make known amplified Sûtras.

50. For they are endowed with such gifts of mental disposition and such advantages of a blameless outward form that I can announce to them: in future ye shall become Buddhas benevolent and compassionate.

51. Hearing which, all of them will be pervaded with delight (at the thought): We shall become Buddhas pre-eminent in the world. And I, perceiving their conduct, will again reveal amplified Sûtras.

52. And those are the disciples of the Leader, who have listened to my word of command. One sinale stanza learnt or kept in memory suffices, no doubt of it, to lead all of them to enlightenment.

53. There is, indeed, but one vehicle; there is no second, nor a third anywhere in the world, apart from the case of the Purushottamas using an expedient to show that there is a diversity of vehicles.

54. The Chief of the world appears in the world to reveal the Buddha-knowledge. He has but one aim, indeed, no second; the Buddhas do not bring over (creatures) by an inferior vehicle.

55. There where the self-born one has established himself, and where the object of knowledge is, of whatever form or kind; (where) the powers, the stages of meditation, the emancipations, the perfected faculties (are); there the beings also shall be established.

56. 1 should be guilty of envy, should I, after reaching the spotless eminent state of enlightenment, establish any one in the inferior vehicle. That would not beseem me.

57. There is no envy whatever in me; no jealousy, no desire, nor passion. Therefore I am the Buddha, because the world follows my teaching'.

58. When, splendidly marked with (the thirty-two) characteristics, I am illuminating this whole world, and, worshipped by many hundreds of beings, I show the (unmistakable) stamp of the nature of the law;

59. Then, Sâriputra, I think thus: How will all beings by the thirty-two characteristics mark the self-born Seer, who of his own accord sheds his lustre all over the world?

60 And while I am thinking and pondering, when my wish has been fulfilled and my vow accomplished I no more reveal Buddha-knowledge

61. If, O son of Sâri, I spoke to the creatures, 'Vivify in your minds the wish for enlightenment,' they would in their ignorance all go astray and never catch the meaning of my good words.

62. And considering them to be such, and that they have not accomplished their course of duty in previous existences, (I see how) they are attached and devoted to sensual pleasures, infatuated by desire and blind with delusion.

63. From lust they run into distress; they are tormented in the six states of existence and people the cemetery again and again; they are overwhelmed with misfortune, as they possess little virtue.

64. They are continually entangled in the thickets of (sectarian) theories, such as, 'It is and it is not; it is thus and it is not thus.' In trying to get a decided opinion on what is found in the sixty-two (heretical) theories they come to embrace falsehood and continue in it.

65. They are hard to correct, proud, hypocritical, crooked, malignant, ignorant, dull; hence they do not hear the good Buddha-call, not once in kotis of births.

66. To those, son of Sari, I show a device and say: Put an end to your trouble. When I perceive creatures vexed with mishap I make them see Nirvâna.

67. And so do I reveal all those laws that are ever holy and correct from the very first. And the son of -Buddha who has completed his course shall once be a Jina.

68. It is but my skilfulness which prompts me to manifest three vehicles; for there is but one vehicle and one track; there is also but one instruction by the leaders.

69. Remove all doubt and uncertainty; and should there be any who feel doubts, (let them know that) the Lords of the world speak the truth; this is the only vehicle, a second there is not.

70. The former Tathâgatas also, living in the past for innumerable Æons, the many thousands of Buddhas who are gone to final rest, whose number can never be counted,

71. Those highest of men have all of them revealed most holy laws by means of illustrations, reasons, and arguments, with many hundred proofs of skilfulness.

72. And all of them have manifested but one vehicle and introduced but one on earth; by one vehicle have they led to full ripeness inconceivably many thousands of kotis of beings.

73. Yet the Jinas possess various and manifold means through which the Tathâgata reveals to the world, including the gods, superior enlightenment, in consideration of the inclinations and dispositions (of the different beings).

74. And all in the world who are hearing or have heard the law from the mouth of the Tathâgatas, given alms, followed the moral precepts, and patiently accomplished the whole of their religious duties;

75. Who have acquitted themselves in point of zeal and meditation, with wisdom reflected on those laws, and performed several meritorious actions, have all of them reached enlightenment.

76. And such beings as were living patient, subdued, and disciplined, under the rule of the Jinas of those times, have all of them reached enlightenment.

77. Others also, who paid worship to the relics of the departed Jinas, erected many thousands of Stûpas made of gems, gold, silver, or crystal,

78.Or built Stûpas of emerald, cat's eye, pearls, egregious lapis lazuli, or sapphire; they have all of them reached enlightenment.

79. And those who erected Stûpas from marble, sandal-wood, or eagle-wood; constructed Stûpas from Deodar or a combination of different sorts of timber;

80. And who in gladness of heart built for the Jinas Stûpas of bricks or clay; or caused mounds of earth to be raised in forests and wildernesses in dedication to the Jinas;

81. The little boys even, who in playing erected here and there heaps of sand with the intention of dedicating them as Stûpas to the Jinas, they have all of them reached enlightenment.

82. Likewise have all who caused jewel images to be made and dedicated, adorned with the thirty-two characteristic signs, reached enlightenment.

83. Others who had images of Sugatas made of the seven precious substances, of copper or brass, have all of them reached enlightenment.

84. Those who ordered beautiful statues of Sugatas to be made of lead, iron, clay, or plaster have &c.

85. Those who made images (of the Sugatas) on painted walls, with complete limbs and the hundred holy signs, whether they drew them themselves or had them drawn by others, have &c.

86. Those even, whether men or boys, who during the lesson or in play, by way of amusement, made upon the walls (such) images with the nail or a piece of wood,

87. Have all of them reached enlightenment; they have become compassionate, and, by rousing many Bodhisattvas, have saved kotis of creatures.

88. Those who offered flowers and perfumes to the relics of the Tathâgatas, to Stûpas, a mound of earth, images of clay or drawn on a wall;

89. Who caused musical instruments, drums, conch trumpets, and noisy great drums to be played, and raised the rattle of tymbals at such places in order to celebrate the highest enlightenment;

90. Who caused sweet lutes, cymbals, tabors, small drums, reed-pipes, flutes of ekonnada or sugar-cane to be made, have all of them reached enlightenment.

91. Those who to celebrate the Sugatas made thoughts, one shall in course of time see kotis of Buddhas.

92. They have all of them reached enlightenment. By paying various kinds of worship to the relics of the Sugatas, by doing but a little for the relics, by making resound were it but a single musical instrument;

93. Or by worshipping were it but with a single flower, by drawing on a wall the images of the Sugatas, by doing worship were it even with distracted thoughts, one shall in course of time see kotis of Buddhas.

94. Those who, when in presence of a Stûpa, have offered their reverential salutation, be it in a complete form or by merely joining the hands; who, were it but for a single moment, bent their head or body;

95. And who at Stûpas containing relics have one single time said: Homage be to Buddha! albeit they did it with distracted thoughts, all have attained superior enlightenment.

96. The creatures who in the days of those Sugatas, whether already extinct or still in existence, have heard no more than the name of the law, have all of them reached enlightenment.

97. Many kotis of future Buddhas beyond imaJination and measure shall likewise reveal this device as Jinas and supreme Lords.

98. Endless shall be the skilfulness of these leaders of the world, by which they shall educate kotis of beings to that Buddha-knowledge which is free from imperfection.

99. Never has there been any being who, after hearing the law of those (leaders), shall not become Buddha; for this is the fixed vow of the Tathâgatas: Let me, by accomplishing my course of duty, lead others to enlightenment.

100. They are to expound in future days many thousand kotis of heads of the law; in their Tathâgataship they shall teach the law by showing the sole vehicle before-mentioned.

101. The line of the law forms an unbroken continuity and the nature of its properties is always manifest. Knowing this, the Buddhas, the highest of men, shall reveal this single vehicle.

102. They shall reveal the stability of the law, its being subjected to fixed rules, its unshakeable perpetuity in the world, the awaking of the Buddhas on the elevated terrace of the earth, their skilfulness.

103. In all directions of space are standing Buddhas, like sand of the Ganges, honoured by gods and men; these also do, for the weal of all beings in the world, expound superior enlightenment.

104. Those Buddhas while manifesting skilfulness display various vehicles though, at the same time, indicating the one single vehicle: the supreme place of blessed rest.vious actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

105. Acquainted as they are with the conduct of all mortals, with their peculiar dispositions and previous actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

106. By dint of knowledge the leaders produce many illustrations, arguments, and reasons; and considering how the creatures have various inclinations they impart various directions.

107. And myself also, the leader of the chief Jinas, am now manifesting, for the weal of creatures now living, this Buddha enlightenment by thousands of kotis of various directions.

108. I reveal the law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different means to rouse each according to his own character. Such is the might of my knowledge.

109. I likewise see the poor wretches, deficient in wisdom and conduct, lapsed into the mundane whirl retained in dismal places, plunged in affliction incessantly renewed.

110. Fettered as they are by desire like the yak by its tail, continually blinded by sensual pleasure, they do not seek the Buddha, the mighty one; they do not seek the law that leads to the end of pain.

111. Staying in the six states of existence, they are benumbed in their senses, stick unmoved to the low views, and suffer pain on pain. For those I feel a great compassion.

112. On the terrace of enlightenment I have remained three weeks in full, searching and pondering on such a matter, steadily looking up to the tree there (standing).

113. Keeping in view that king of trees with anunwavering gaze I walked round at its foot (thinking): This law is wonderful and lofty, whereas creatures are blind with dulness and ignorance.

114. Then it was that Brahma entreated me, and so did Indra, the four rulers of the cardinal points, Mahesvara, Îsvara, and the hosts of Maruts by thousands of kotis.

115. All stood with joined hands and respectful, while myself was revolving the matter in my mind (and thought): What shall I do? At the very time that I am uttering syllables, beings are oppressed with evils.

116. In their ignorance they will not heed the law I announce, and in consequence of it they will ncur some penalty. It would be better were I never to speak. May my quiet extinction take place this very day!

117. But on remembering the former Buddhas and their skilfulness, (I thought): Nay, I also will manifest this tripartite Buddha-enlightenment.

118. When I was thus meditating on the law, the other Buddhas in all the directions of space appeared to me in their own body and raised their voice, crying 'Amen.

119. 'Amen, Solitary, first Leader of the world! now that thou hast come to unsurpassed knowledge, and art meditating on the skilfulness of the leaders of the world, thou repeatest their teaching.

120. 'We also, being Buddhas, will make clear the highest word, divided into three parts; for men (occasionally) have low inclinations, and might perchance from ignorance not believe (us, when we say), Ye shall become Buddhas.

121. 'Hence we will rouse many Bodhisattvas by the display of skilfulness and the encouraging of the wish of obtaining fruits.'

122. And I was delighted to hear the sweet voice of the leaders of men; in the exultation of my heart I said to the blessed saints, 'The words of the eminent sages are not spoken in vain.

123. 'I, too, will act according to the indications of the wise leaders of the world; having myself been born in the midst of the degradation of creatures, I have known agitation in this dreadful world.'

124. When I had come to that conviction, O son of Sâri, I instantly went to Benares, where I skilfully preached the law to the five Solitaries, that law which is the base of final beatitude.

125. From that moment the wheel of my law has been moving, and the name of Nirvâna made its appearance in the world, as well as the name of Arhat, of Dharma, and Sangha.

126. Many years have I preached and pointed to the stage of Nirvâna, the end of wretchedness and mundane existence. Thus I used to speak at all times.

127. And when I saw, Sâriputra, the children of the highest of men by many thousands of kotis, numberless, striving after the supreme, the highest enlightenment;

128. And when such as had heard the law of the Jinas, owing to the many-sidedness of (their) skilfulness, had approached me and stood before my face, all of them with joined hands, and respectful;

129. Then I conceived the idea that the time had come for me to announce the excellent law and to reveal supreme enlightenment, for which task I had been born in the world.

130. This (event) to-day will be hard to be understood by the ignorant who imagine they see here a sign, as they are proud and dull. But the Bodhisattvas, they will listen to me.

131. And I felt free from hesitation and highly cheered; putting aside all timidity, I began speaking in the assembly of the sons of Sugata, and roused them to enlightenment.

132. On beholding such worthy sons of Buddha (I said): Thy doubts also will be removed, and these twelve hundred (disciples) of mine, free from imperfections, will all of them become Buddhas.

133. Even as the nature of the law of the former mighty saints and the future Jinas is, so is my law free from any doubtfulness, and it is such as I to-day preach it to thee.

134. At certain times, at certain places, somehow do the leaders appear in the world, and after their appearance will they, whose view is boundless, at one time or another preach a similar law.

135. It is most difficult to meet with this superior law, even in myriads of kotis of Æons; very rare are the beings who will adhere to the superior law which they have heard from me.

136. Just as the blossom of the glomerous fig-tree is rare, albeit sometimes, at some places, and somehow it is met with, as something pleasant to see for everybody, as a wonder to the world including the gods;

137. (So wonderful) and far more wonderful is the law I proclaim. Any one who, on hearing a good exposition of it, shall cheerfully accept it and recite but one word of it, will have done honour to all Buddhas.

138. Give up all doubt and uncertainty in this respect; I declare that I am the king of the law (Dharmaraja); I am urging others to enlightenment, but I am here without disciples.

139. Let this mystery be for thee, Sâriputra, for all disciples of mine, and for the eminent Bodhisattvas, who are to keep this mystery.

140. For the creatures, when at the period of the five depravities, are vile and bad; they are blinded by sensual desires, the fools, and never turn their minds to enlightenment.

141. (Some) beings, having heard this one and sole vehicle manifested by the Jina, will in days to come swerve from it, reject the Sûtra, and go down to hell.

142. But those beings who shall be modest and pure, striving after the supreme and the highest enlightenment, to them shall I unhesitatingly set forth the endless forms of this one and sole vehicle.

143. Such is the mastership of the leaders; that is, their skilfulness. They have spoken in many mysteries; hence it is difficult to understand (them).

144. Therefore try to understand the mystery of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice!

CHAPTER III

A PARABLE

Then the venerable Sâriputra, pleased, glad, charmed, cheerful, thrilling with delight and joy, stretched his joined hands towards the Lord, and, looking up to the Lord with a steady gaze, addressed him in this strain: I am astonished, amazed, O Lord! I am in ecstasy to hear such a call from the Lord. For when, before I had heard of this law from the Lord, I saw other Bodhisattvas, and heard that the Bodhisattvas would in future get the name of Buddhas, I felt extremely sorry, extremely vexed to be,deprived from so grand a sight as the Tathâgata-knowledge. And whenever, O Lord, for my daily recreation I was visiting the caves of rocks or mountains, wood thickets, lovely gardens, rivers, and roots of trees, I always was occupied with the same and ever-reeurring thought: 'Whereas the entrance into the fixed points [Or, elements] of the law is nominally equal, we have been dismissed by the Lord with the inferior vehicle.' Instantly, however, O Lord, I felt that it was our own fault, not the Lord's. For had we regarded the Lord at the time of his giving the allsurpassing demonstration of the law, that is, the exposition of supreme, perfect enlightenment, then, O Lord, we should have become adepts in those laws. But because, without understanding the mystery of the Lord, we, at the moment of the Bodhisattvas not being assembled, heard only in a hurry, caught, meditated, minded, took to heart the first lessons pronounced ori the law, therefore, O Lord, I used to pass day and night in self-reproach. (But) to-day, O Lord, I have reached complete extinction; to-day, O Lord, I have become calm; to-day, O Lord, I am wholly come to rest; to-day, O Lord, I have reached Arhatship; to-day, O Lord, I am the Lord's eldest son, born from his law, sprung into existence by the law, made by the law, inheriting from the law, accomplished by the law. My burning has left me, O Lord, now that I have heard this wonderful law, which I had not leant before, announced by the voice from the mouth of the Lord.

And on that occasion the venerable Sâriputra addressed the Lord in the following stanzas:

1. I am astonished, great Leader, I am charmed to hear this voice; I feel no doubt any more; now am I fully ripe for the superior vehicle.

2. Wonderful is the voice [Rather, call] of the Sugatas; it dispels the doubt and pain of living beings; my pain also is all gone now that I, freed from imperfections, have heard that voice (or, call).

3. When I was taking my daily recreation or was walking in woody thickets, when betaking myself to the roots of trees or to mountain caves, I indulged in no other thought but this:

4. 'O how am I deluded by vain thoughts! whereas the faultless laws are, nominally, equal, shall I in future not preach the superior law in the world?

5. 'The thirty-two characteristic signs have failed me, and the gold colour of the skin has vanished; all the (ten) powers and emancipations have likewise been lost. O how have I gone astray at the equal laws!

6. 'The secondary signs also of the great Seers, the eighty excellent specific signs, and the eighteen uncommon properties have failed me. O how am I deluded!'

7. And when I had perceived thee, so benigh and merciful to the world, and was lonely walking to take my daily recreation, I thought: 'I am excluded from that inconceivable, unbounded knowledge!'

8. Days and nights, O Lord, I passed always thinking of the same subject; I would ask the Lord whether I had lost my rank or not.

9. In such reflections, O Chief of Jinas, I constantly passed my days and nights; and on seeing many other Bodhisattvas praised by the Leader of the world,

10. And on hearing this Buddha-law, I thought: 'To be sure, this is expounded mysteriously'; it is an inscrutable, subtle, and faultless science, which is announced by the Jinas on the terrace of enlightenment.'

11. Formerly I was attached to (heretical) theories, being a wandering monk and in high honour (or, of the same opinions) with the heretics; afterwards has the Lord, regarding my disposition, taught me Nirvâna, to detach me from perverted views.

12. After having completely freed myself from all (heretical) views and reached the laws of void, (I conceive) that I have become extinct; yet this is not deemed to be extinction.

13. But when one becomes Buddha, a superior being, honoured by men, gods, goblins, Titans, and adorned with the thirty-two characteristic signs, then one will be completely extinct.

14. All those (former) cares have now been dispelled, since I have heard the voice. Now am I extinct, as thou announcest my destination (to Nirvâna) before the world including the gods.

15. When I first heard the voice of the Lord, I had a great terror lest it might be Mâra, the evil one, who on this occasion had adopted the disguise of Buddha.

16. But when the unsurpassed Buddha-wisdom had been displayed in and established with arguments, reasons, and illustrations, by myriads of kotis, then I lost all doubt about the law I heard.

17. And when thou hadst mentioned to me the thousands of kotis of Buddhas, the past Jinas who have come to final rest, and how they preached this law by firmly establishing it through skilfulness;

18. How the many future Buddhas and those who are now existing, as knowers of the real truth, shall expound or are expounding this law by hundreds of able devices;

19. And when thou wert mentioning thine own course after leaving home, how the idea of the wheel of the law presented itself to thy mind and how thou decidedst upon preaching the law;

20. Then I was convinced: This is not Mâra; it is the Lord of the world, who has shown the true course; no Mâras can here abide. So then my mind (for a moment) was overcome with perplexity;

21. But when the sweet, deep, and lovely voice of Buddha gladdened me, all doubts were scattered, my perplexity vanished, and I stood firm in knowledge.

22. I shall become a Tathâgata, undoubtedly, worshipped in the world including the gods; I shall manifest Buddha-wisdom, mysteriously rousing many Bodhisattvas.

After this speech of the venerable Sâriputra, the Lord said to him: I declare to thee, Sâriputra, I announce to thee, in presence of this world including the gods, Mâras, and Brahmas, in presence of this people, including ascetics and Brahmans, that thou, Sâriputra, hast been by me made ripe for supreme, perfect enlightenment, in presence of twenty hundred thousand myriads of kotis of Buddhas, and that thou, Sâriputra, hast for a long time followed my commandments. Thou, Sâriputra, art, by the counsel of the Bodhisattva, by the decree of the Bodhisattva, reborn here under my rule. Owing to the mighty will of the Bodhisattva thou, Sâriputra, hast no recollection of thy former vow to observe the (religious) course; of the counsel of the Bodhisattva, the decree of the Bodhisattva. Thou thinkest that thou hast reached final rest. I, wishing to revive and renew in thee the knowledge of thy former vow to observe the (religious) course, will reveal to the disciples the Dharmaparyaya called 'the Lotus of the True Law,' this Sûrânta, &c.

Again, Sâriputra, at a future period, after innumerable, inconceivable, immeasurable Æons, when thou shalt have learnt the true law of hundred thousand myriads of kotis of Tathâgatas, showed devotion in various ways, and achieved the present Bodhisattva-course, thou shalt become in the world a Tathâgata, &c., named Padmaprabha, endowed with science and conduct, a Sugata, a knower of the world, an unsurpassed tamer of men, a master of gods and men, a Lord Buddha.

At that time then, Sâriputra, the Buddha-field of that Lord, the Tathâgata Padmaprabha, to be called Viraga, will be level, pleasant, delightful, extremely beautiful to see, pure, prosperous, rich, quiet, abounding with food, replete with many races of men; it will consist of lapis lazuli, and contain a checker-board of eight compartments distinguished by gold threads, each compartment having its jewel tree always and perpetually filled with blossoms and fruits of seven precious substances.

Now that Tathâgata Padmaprabha, &c., Sâriputra, will preach the law by the instrumentality of three vehicles . Further, Sâriputra, that Tathâgata will not appear at the decay of the Æon, but preach the law by virtue of a vow.

That Æon, Sâriputra, will be named Mahâratnapratimandita (i. e. ornamented with magnificent jewels). Knowest thou, Sâriputra, why that Æon is named Mahâratnapratimandita? The Bodhisattvas of a Buddha-field, Sâriputra, are called ratnas (jewels), and at that time there will be many Bodhisattvas in that sphere (called) Viraga; innumerable, incalculable, beyond computation, abstraction made from their being computed by the Tathâgatas. On that account is that Æon called Maharatnapratimandita.

Now, to proceed, Sâriputra, at that period the Bodhisattvas of that field will in walking step on jewel lotuses. And these Bodhisattvas will not be plying their work for the first time, they having accumulated roots of goodness and observed the course of duty under many hundred thousand Buddhas; they are praised by the Tathâgatas for their zealous application to Buddha-knowledge; are perfectioned in the rites preparatory to transcendent knowledge; accomplished in the direction of all true laws; mild, thoughtful. Generally, Sâriputra, will that Buddha-region teem with such Bodhisattvas.

As to the lifetime, Sâriputra, of that Tathâgata Padmaprabha, it will last twelve intermediate kalpas, if we leave out of account the time of his being a young prince. And the lifetime of the creatures then living will measure eight intermediate kalpas. At the expiration of twelve intermediate kalpas, Sâriputra, the Tathâgata Padmaprabha, after announcing the future destiny of the Bodhisattva called Dhritiparipûrnan [Dhriti, perserverence, endurance. Dhritiparipûrna is, full of perserverance or endurance] to superior perfect enlightenment, is to enter complete Nirvâna. 'This Bodhisattva Mahâsattva Dhritiparipûrna, O monks, shall immediately after me come to supreme, perfect enlightenment. He shall become in the world a Tathâgata named Padmavrishabhavikrâmin, an Arhat, &c., endowed with science and conduct, &c. &c.'

Now the Tathigata Padmavrishabhavikrâmin, Sâriputra, will have a Buddha-field of quite the same description. The true law, Sâriputra, of that Tathâgata Padmavrishabhavikrâmin will, after his extinction, last thirty-two intermediate kalpas, and the counterfeit of his true law will last as many intermediate kalpas.

And on that occasion the Lord uttered the following stanzas:

23. Thou also, son of Sari, shalt in future be a Jina, a Tathâgata named Padmaprabha, of illimited sight; thou shalt educate thousands of kotis of living beings.

24. After paying honour to many kotis of Buddhas, making strenuous efforts in the course of duty, and after having produced in thyself the ten powers, thou shalt reach supreme, perfect enlightenment.

25. Within a period inconceivable and immense there shall be an Æon rich in jewels (or, the Æon jewel-rich), and a sphere named Viraga, the pure field of the highest of men;

26. And its ground will consist of lapis lazuli, and be set off with gold threads; it will have hundreds of jewel trees, very beautiful, and covered with blossoms and fruits.

2 7. Bodhisattvas of good memory, able in showing the course of duty which they have been taught under hundreds of Buddhas, will come to be born in that field.

28. And the afore-mentioned Jina, then in his last bodily existence, shall, after passing the state of prince royal, renounce sensual pleasures, leave home (to become a wandering ascetic), and thereafter reach the supreme and the highest enlightenment.

29. The lifetime of that Jina will be precisely twelve intermediate kalpas, and the life of men will then last eight intermediate kalpas.

30. After the extinction of the Tathigata the true law will continue thirty-two Æons in full, for the benefit of the world, including the gods.

31. When the true law shall have come to an end, its counterfeit will stand for thirty-two intermediate kalpas. The dispersed relics of the holy one will always be honoured by men and gods.

32. Such will be the fate of that Lord. Rejoice, O son of Sâri, for it is thou who shalt be that most excellent of men, so unsurpassed.

The four classes of the audience, monks, nuns, lay devotees male and female, gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men and beings not human, on hearing the announcement of the venerable Sâriputra's destiny to supreme, perfect enlightenment, were so pleased, glad, charmed, thrilling with delight and joy, that they covered the Lord severally with their own robes, while Indra the chief of gods, Brahma Sahâmpati, besides hundred thousands of kotis of other divine beings, covered him with heavenly garments and bestrewed him with flowers of heaven, Mandâravas and great Mandâravas. High aloft they whirled celestial clothes and struck hundred thousands of celestial musical instruments and cymbals, high in the sky; and after pouring a great rain of flowers they uttered these words: The wheel of the law has been put in motion by the Lord, the first time at Benares at Rishipatana in the Deer-park; to-day has the Lord again put in motion the supreme wheel of the law.

And on that occasion those divine beings uttered the following stanzas:

33. The wheel of the law was put in motion by thee, O thou that art unrivalled in the world, at Benares, O great hero! (that wheel which is the rotation of) the rise and decay of all aggregates.

34. There it was put in motion for the first time; now, a second time, is it turned here, O Lord. Today, O Master, thou hast preached this law, which is hard to be received with faith.

35. Many laws have we heard near the Lord of the world, but never before did we hear a law like this.

36. We receive with gratitude, O great hero, the mysterious speech of the great Sages, such as this prediction regarding the self-possessed Arya Sâriputra.

37. May we also become such incomparable Buddhas in the world, who by mysterious speech announce supreme Buddha-enlightenment.

38. May we also, by the good we have done in this world and in the next, and by our having propitiated the Buddha, be allowed to make a vow for Buddhaship.

Thereupon the venerable Sâriputra thus spoke to the Lord: My doubt is gone, O Lord, my uncertainty is at an end on hearing from the mouth of the Lord my destiny to supreme enlightenment. But these twelve hundred self-controlled (disciples), O Lord, who have been placed by thee on the stage of Saikshas, have been thus admonished and instructed: 'My preaching of the law, O monks, comes to this, that deliverance from birth, decrepitude, disease, and death is inseparably connected with Nirvâna;' and these two thousand monks, O Lord, thy disciples, both those who are still under training and adepts, who all of them are free from false views about the soul, false views about existence, false views about cessation of existence, free, in short, from all false views, who are fancying themselves to have reached the stage of Nirvâna, these have fallen into uncertainty by hearing from the mouth of the Lord this law which they had not heard before. Therefore, O Lord, please speak to these monks, to dispel their uneasiness, so that the four classes of the audience, O Lord, may be relieved from their doubt and perplexity.

On this speech of the venerable Sâriputra the Lord said to him the following: Have I not told thee before, Sâriputra, that the Tathâgata, &c., preaches the law by able devices, varying directions and indications, fundamental ideas, interpretations, with due regard to the different dispositions and inclinations of creatures whose temperaments are so various? All his preachings of the law have no other end but supreme and perfect enlightenment, for which he is rousing beings to the Bodhisattva-course. But, Sâriputra, to elucidate this matter more at large, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

Let us suppose the following case, Sâriputra. In a certain village, town, borough, province, kingdom, or capital, there was a certain housekeeper, old, aged, decrepit, very advanced in years, rich, wealthy, opulent; he had a great house, high, spacious, built a long time ago and old, inhabited by some two, three, four, or five hundred living beings. The house had but one door, and a thatch; its terraces were tottering, the bases of its pillars rotten, the coverings and plaster of the walls loose. On a sudden the whole house was from every side put in conflagration by a mass of fire. Let us suppose that the man had many little boys, say five, or ten, or even twenty, and that he himself had come out of the house.

Now, Sâriputra, that man, on seeing the house from every side wrapt in a blaze by a great mass of fire, got afraid, frightened, anxious in his mind, and made the following reflection: I myself am able to come out from the burning house through the door, quickly and safely, without being touched or scorched by that great mass of fire; but my children, those young boys, are staying in the burning house, playing, amusing, and diverting themselves with all sorts of sports. They do not perceive, nor know, nor understand, nor mind that the house is on fire, and do not get afraid. Though scorched by that great mass of fire, and affected with such a mass of pain, they do not mind the pain, nor do they conceive the idea of escaping.

The man, Sâriputra, is strong, has powerful arms, and (so) he makes this reflection: I am strong, and have powerful arms; why, let me gather all my little boys and take them to my breast to effect their escape from the house. A second reflection then presented itself to his mind: This house has but one opening; the door is shut; and those boys, fickle, unsteady, and childlike as they are, will, it is to be feared, run hither and thither, and come to grief and disaster in this mass of fire. Therefore I will warn them. So resolved, he calls to the boys: Come, my children; the house is burning with a mass of fire; come, lest ye be burnt in that mass of fire, and come to grief and disaster. But the ignorant boys do not heed the words of him who is their well-wisher; they are not afraid, not alarmed, and feel no misgiving; they do not care, nor fly, nor even know nor understand the purport of the word 'burning;' on the contrary, they run hither and thither, walk about, and repeatedly look at their father; all, because they are so ignorant.

Then the man is going to reflect thus: The house is burning, is blazing by a mass of fire. It is to be feared that myself as well as my children will come to grief and disaster. Let me therefore by some skilful means get the boys out of the house. The man knows the disposition of the boys, and has a clear perception of their inclinations. Now these boys happen to have many and manifold toys to play with, pretty, nice, pleasant, dear, amusing, and precious. The man, knowing the disposition of the boys, says to them: My children, your toys, which are so pretty, precious, and admirable, which you are so loth to miss, which are so various and multifarious, (such as) bullock-carts, goat-carts, deer-carts, which are so pretty, nice, dear, and precious to you, have all been put by me outside the house-door for you to play with. Come, run out, leave the house; to each of you I shall give what he wants. Come soon; come out for the sake of these toys. And the boys, on hearing the names mentioned of such playthings as they like and desire, so agreeable to their taste, so pretty, dear, and delightful, quickly rush out from the burning house, with eager effort and great alacrity, one having no time to wait for the other, and pushing each other on with the cry of 'Who shall arrive first, the very first?'

The man, seeing that his children have safely and happily escaped, and knowing that they are free from danger, goes and sits down in the open air on the square of the village, his heart filled with joy and delight, released from trouble and hindrance, quite at ease. The boys go up to the place where their father is sitting, and say: 'Father, give us those toys to play with, those bullock-carts, goat-carts, and deer-carts.' Then, Sâriputra, the man gives to his sons, who run swift as the wind, bullock-carts only, made of seven precious substances, provided with benches, hung with a multitude of small bells, lofty, adorned with rare and wonderful jewels, embellished with jewel wreaths, decorated with garlands of flowers, carpeted with cotton mattresses and woollen coverlets, covered with white cloth and silk, having on both sides rosy cushions, yoked with white, very fair and fleet bullocks, led by a multitude of men. To each of his children he gives several bullockcarts of one appearance and one kind, provided with flags, and swift as the wind. That man does so, Sâriputra, because being rich, wealthy, and in possession of many treasures and granaries, he rightly thinks: Why should I give these boys inferior carts, all these boys being my own children, dear and precious? I have got such great vehicles, and ought to treat all the boys equally and without partiality. As I own many treasures and granaries, I could give such great vehicles to all beings, how much more then to my own children. Meanwhile the boys are mounting the vehicles with feelings of astonishment and wonder. Now, Sâriputra, what is thy opinion? Has that man made himself guilty of a falsehood by first holding out to his children the prospect of three vehicles and afterwards giving to each of them the greatest vehicles only, the most magnificent vehicles?

Sâriputra answered: By no means, Lord; by no means, Sugata. That is not sufficient, O Lord, to qualify the man as a speaker of falsehood, since it only was a skilful device to persuade his children to go out of the burning house and save their lives. Nay, besides recovering their very body, O Lord, they have received all those toys. If that man, O Lord, had given no single cart, even then he would not have been a speaker of falsehood, for he had previously been meditating on saving the little boys from a great mass of pain by some able device. Even in this case, O Lord, the man would not have been guilty of falsehood, and far less now that he, considering his having plenty of treasures and prompted by no other motive but the love of his children, gives to all, to coax them, vehicles of one kind, and those the greatest vehicles. That man, Lord, is not guilty of falsehood.

The venerable Siriputra having thus spoken, the Lord said to him: Very well, very well, Sâriputra, quite so; it is even as thou sayest. So, too, Sâriputra, the Tathâgata,

&c., is free from all dangers, wholly exempt from all misfortune, despondency, calamity, pain, grief, the thick enveloping dark mists of ignorance. He, the Tathâgata, endowed with Buddha-knowledge, forces, absence of hesitation, uncommon properties, and mighty by magical power, is the father of the world, who has reached the highest perfection in the knowledge of skilful means, who is most merciful, long-suffering, benevolent, compassionate. He appears in this triple world, which is like a house the roof and shelter whereof are decayed, (a house) burning by a mass of misery, in order to deliver from affection, hatred, and delusion the beings subject to birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, the dark enveloping mists of ignorance, in order to rouse them to supreme and perfect enlightenment. Once born, he sees how the creatures are burnt, tormented, vexed, distressed by birth, old age, disease, death, grief, wailing, pain, melancholy, despondency; how for the sake of enjoyments, and prompted by sensual desires, they severally suffer various pains. In consequence both of what in this world they are seeking and what they have acquired, they will in a future state suffer various pains, in hell, in the brute creation, in the realm of Yama; suffer such pains as poverty in the world of gods or men, union with hateful persons or things, and separation from the beloved ones. And whilst incessantly whirling in that mass of evils they are sporting, playing, diverting themselves; they do not fear, nor dread, nor are they seized with terror; they do not know, nor mind; they are not startled, do not try to escape, but are enjoying themselves in that triple world which is like unto a burning house, and run hither and thither. Though overwhelmed by that mass of evil, they do not conceive the idea that they must beware of it.

Under such circumstances, Sâriputra, the Tathâgata reflects thus: Verily, I am the father of these beings; I must save them from this mass of evil, and bestow on them the immense, inconceivable bliss of Buddha-knowledge, wherewith they shall sport, play, and divert themselves, wherein they shall find their rest.

Then, Sâriputra, the Tathâgata reflects thus: If, in the conviction of my possessing the power of knowledge and magical faculties, I manifest to these beings the knowledue, forces, and absence of hesitation of the Tathâgata, without availing myself of some device, these beings will not escape. For they are attached to the pleasures of the five senses, to worldly pleasures; they will not be freed from birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, by which they are burnt, tormented, vexed, distressed. Unless they are forced to leave the triple world which is like a house the shelter and roof whereof is in a blaze, how are they to get acquainted with Buddha-knowledge?

Now, Sâriputra, even as that man with powerful arms, without using the strength of his arms, attracts his children out of the burning house by an able device, and afterwards gives them magnificent, great carts, so, Sâriputra, the Tathâgata, the Arhat, &c., possessed of knowledge and freedom from all hesitation, without using them, in order to attract the creatures out of the triple world which is like a burning house with decayed roof and shelter, shows, by his knowledge of able devices, three vehicles, viz. the vehicle of the disciples, the vehicle of the Pratyekabuddhas, and the vehicle of the Bodhisattvas. By means of these three vehicles he attracts the creatures and speaks to them thus: Do not delight in this triple world, which is like a burning house, in these miserable forms, sounds, odours, flavours, and contacts. For in delighting in this triple world ye are burnt, heated, inflamed with the thirst inseparable from the pleasures of the five senses. Fly from this triple world; betake yourselves to the three vehicles: the vehicle of the disciples, the vehicle of the Pratyekabuddhas, the vehicle of the Bodhisattvas. I give you my pledge for it, that I shall give you these three vehicles; make an effort to run out of this triple world. And to attract them I say: These vehicles are grand, praised by the Aryas, and provided with most pleasant things; with such you are to sport, play, and divert yourselves in a noble manner. Ye will feel the great delight of the faculties, powers, constituents of Bodhi, meditations, the (eight) degrees of emancipation, self-concentration, and the results of self-concentration, and ye will become greatly happy and cheerful.

Now, Sâriputra, the beings who have become wise have faith in the Tathâgata, the father of the world, and consequently apply themselves to his commandments. Amongst them there are some who, wishing to follow the dictate of an authoritative voice, apply themselves to the commandment of the Tathâgata to acquire the knowledge of the four great truths, for the sake of their own complete Nirvâna. These one may say to be those who, coveting the vehicle of the disciples, fly from the triple world, just as some of the boys will fly from that burning house, prompted by a desire of getting a cart yoked with deer. Other beings desirous of the science without a master, of self-restraint and tranquillity, apply themselves to the commandment of the Tatha'gata to learn to understand causes and effects, for the sake of their own complete Nirvâna. These one may say to be those who, coveting the vehicle of the Pratyekabuddhas, fly from the triple world, just as some of the boys fly from the burning house, prompted by the desire of getting a cart yoked with goats. Others again desirous of the knowledge of the all-knowing, the knowledge of Buddha, the knowledge of the self-born one, the science without a master, apply themselves to the commandment of the Tathâgata to learn to understand the knowledge, powers, and freedom from hesitation of the Tathâgata, for the sake of the common weal and happiness, out of compassion to the world, for the benefit, weal, and happiness of the world at large, both gods and men, for the sake of the complete Nirvâna of all beings. These one may say to be those who, coveting the great vehicle, fly from the triple world. Therefore they are called Bodhisattvas Mahâsattvas. They may be likened to those among the boys who have fled from the burning house prompted by the desire of getting a cart yoked with bullocks.

In the same manner, Sâriputra, as that man, on seeing his children escaped from the burning house and knowing them safely and happily rescued and out of danger, in the consciousness of his great wealth, gives the boys one single grand cart; so, too, Sâriputra, the Tathigata, the Arhat, &c., on seeing many kotis of beings recovered from the triple world, released from sorrow, fear, terror, and calamity, having escaped owing to the command of the Tathâgata, delivered from all fears, calamities, and difficulties, and having reached the bliss of Nirvâna, so, too, Sâriputra, the Tathâgata, the Arhat, &c., considering that he possesses great wealth of knowledge, power, and absence of hesitation, and that all beings are his children, leads them by no other vehicle but the Buddha-vehicle to full development. But he does not teach a particular Nirvâna for each being; he causes all beings to reach complete Nirvâna by means of the complete Nirvâna of the Tathigata. And those beings, Sâriputra, who are delivered from the triple world, to them the Tathâgata gives as toys to amuse themselves with the lofty pleasures of the Aryas, the pleasures of meditation, emancipation, self-concentration, and its results; (toys) all of the same kind. Even as that man, Sâriputra, cannot be said to have told a falsehood for having held out to those boys the prospect of three vehicles and given to all of them but one great vehicle, a magnificent vehicle made of seven precious substances, decorated with all sorts of ornaments, a vehicle of one kind, the most egregious of all, so, too, Sâriputra, the Tathâgata, the Arhat, &c., tells no falsehood when by an able device he first holds forth three vehicles and afterwards leads all to complete Nirvâna by the one great vehicle. For the Tathâgata, Sâriputra, who is rich in treasures and storehouses of abundant knowledge, powers, and absence of hesitation, is able to teach all beings the law which is connected with the knowledge of the all-knowing. In this way, Sâriputra, one has to understand how the Tatha'gata by an able device and direction shows but one vehicle, the great vehicle.

And on that occasion the Lord uttered the following stanzas:

39. A man has an old house, large, but very infirm; its terraces are decaying and the columns rotten at their bases.

40. The windows and balconies are partly ruined, the wall as well as its coverings and plaster decaying; the coping shows rents from age; the thatch is everywhere pierced with holes.

41. It is inhabited by no less than five hundred beings; containing many cells and closets filled with excrements and disgusting.

42. Its roof-rafters are wholly ruined; the walls and partitions crumbling away; kotis of vultures nestle in it, as well as doves, owls, and other birds.

43. There are in every corner dreadful snakes, most venomous and horrible; scorpions and mice of all sorts; it is the abode of very wicked creatures of every description.

44. Further, one may meet in it here and there beings not belonging to the human race. It is defiled with excrement and urine, and teeming with worms, insects, and fire-flies; it resounds from the howling of dogs and jackals.

45. In it are horrible hyenas that are wont to devour human carcasses; many dogs and jackals greedily seeking the matter of corpses.

46. Those animals weak from perpetual hunger go about in several places to feed upon their prey, and quarrelling fill the spot with their cries. Such is that most horrible house.

47. There are also very malign goblins, who violate human corpses; in several spots there are centipedes, huge snakes, and vipers.

48. Those animals creep into all corners, where they make nests to deposit their brood, which is often devoured by the goblins.

49. And when those cruel-minded goblins are satiated with feeding upon the flesh of other creatures, so that their bodies are big, then they commence sharply fighting on the spot.

50. In the wasted retreats are dreadful, malign urchins, some of them measuring one span, others one cubit or two cubits, all nimble in their movements.

51. They are in the habit of seizing dogs by the feet, throwing them upside down upon the floor, pinching their necks and using them ill.

52. There also live yelling ghosts naked, black, wan, tall, and high, who, hungry and in quest of food, are here and there emitting cries of distress.

53. Some have a mouth like a needle, others have a face like a cow's; they are of the size of men or dogs, go with entangled hair, and utter plaintive cries from want of food.

54. Those goblins, ghosts, imps, like vultures, are always looking out through the windows and loopholes, in all directions in search of food.

55. Such is that dreadful house, spacious and high, but very infirm, full of holes, frail and dreary. (Let us suppose that) it is the property of a certain man,

56. And that while he is out of doors the house is reached by a conflagration, so that on a sudden it is wrapt in a blazing mass of fire on every side.

57. The beams and rafters consumed by the fire, the columns and partitions in flame are crackling most dreadfully, whilst goblins and ghosts are yelling.

58. Vultures are driven out by hundreds; urchins withdraw with parched faces; hundreds of mischievous beasts of prey I run, scorched, on every side, crying and shouting.

59. Many poor devils move about, burnt by the fire; while burning they tear one another with the teeth, and bespatter each other with their blood.

60. Hyenas also perish there, in the act of eating one another. The excrements burn, and a loathsome stench spreads in all directions.

61. The centipedes, trying to fly, are devoured by the urchins. The ghosts, with burning hair, hover about, equally vexed with hunger and heat.

62. In such a state is that awful house, where thousands of flames are breaking out on every side. But the man who is the master of the house looks on from without.

63. And he hears his own children, whose minds are engaged in playing with their toys, in their fondness of which they amuse themselves, as fools do in their ignorance.

64. And as he hears them he quickly steps in to save his children, lest his ignorant children might perish in the flames.

65. He tells them the defect of the house, and says: This, young man of good family, is a miserable house, a dreadful one; the various creatures in it, and this fire to boot, form a series of evils.

66. In it are snakes, mischievous goblins, urchins, and ghosts in great number; hyenas, troops of dogs and jackals, as well as vultures, seeking their prey.

67. Such beings live in this house, which, apart from the fire, is extremely dreadful, and miserable enough; and now comes to it this fire blazing on all sides.

68. The foolish boys, however, though admonished, do not mind their father's words, deluded as they are by their toys; they do not even understand him.

69. Then the man thinks: I am now in anxiety on account of my children. What is the use of my having sons if I lose them? No, they shall not perish by this fire.

70. Instantly a device occurred to his mind: These young (and ignorant) children are fond of toys, and have none just now to play with. Oh, they are so foolish!

71. He then says to them: Listen, my sons, I have carts of different sorts, yoked with deer, goats, and excellent bullocks, lofty, great, and completely furnished.

72. They are outside the house; run out, do with them what you like; for your sake have I caused them to be made. Run out all together, and rejoice to have them.

73. All the boys, on hearing of such carts, exert themselves, immediately rush out hastily, and reach, free from harm, the open air.

74. On seeing that the children have come out, the man betakes himself to the square in the centre of the village, and there from the throne he is sitting on he says: Good people, now I feel at ease.

75. These poor sons of mine, whom I have recovered with difficulty, my own dear twenty young children, were in a dreadful, wretched, horrible house, full of many animals.

76. As it was burning and wrapt in thousands of flames, they were amusing themselves in it with playing, but now I have rescued them all. Therefore I now feel most happy.

77. The children, seeing their father happy, approached him, and said: Dear father, give us, as you have promised', those nice vehicles of three kinds;

78. And make true all that you promised us in the house when saying, 'I will give you three sorts of vehicles.' Do give them; it is now the right time.

79. Now the man (as we have supposed) had a mighty treasure of gold, silver, precious stones, and pearls; he possessed bullion, numerous slaves, domestics, and vehicles of various kinds;

80. Carts made of precious substances, yoked with bullocks, most excellent, with benches and a row of tinkling bells, decorated with umbrellas and flags, and adorned with a network of gems and pearls.

81. They are embellished with gold, and artificial wreaths hanging down here and there; covered all around with excellent cloth and fine white muslin.

82. Those carts are moreover furnished with choice mattresses of fine silk, serving for cushions, and covered with choice carpets showing the images of cranes and swans, and worth thousands of kotis.

83. The carts are yoked with white bullocks, well fed, strong, of great size, very fine, who are tended by numerous persons.

84. Such excellent carts that man gives to all his sons, who, overjoyed and charmed, go and play with them in all directions.

85. In the same manner, Sâriputra, I, the great Seer, am the protector and father of all beings, and all creatures who, childlike, are captivated by the pleasures of the triple world, are my sons.

86. This triple world is as dreadful as that house, overwhelmed with a number of evils, entirely inflamed on every side by a hundred different sorts of birth, old age, and disease.

87. But I, who am detached from the triple world and serene, am living in absolute retirement in a wood. This triple world is my domain, and those who in it are suffering from burning heat are my sons.

88. And I told its evils because I had resolved upon saving them, but they would not listen to me, because all of them were ignorant and their hearts attached to the pleasures of sense.

89. Then I employ an able device, and tell them of the three vehicles, so showing them the means of evading the numerous evils of the triple world which are known to me.

90. And those of my sons who adhere to me, who are mighty in the six transcendent faculties (Abhijñas) and the triple science, the Pratyekabuddhas, as well as the Bodhisattvas unable to slide back;

91. And those (others) who equally are my sons, to them I just now am showing, by means of this excellent allegory, the single Buddha-vehicle. Receive it; ye shall all become Jinas.

92. It is most excellent and sweet, the most exalted in the world, that knowledge of the Buddhas, the most high among men; it is something sublime and adorable.

93. The powers, meditations, degrees of emancipation and self-concentration by many hundreds of kotis, that is the exalted vehicle in which the sons of Buddha take a never-ending delight.

94. In playing with it they pass days and nights, fortnights, months, seasons, years, intermediate kalpas, nay, thousands of kotis of kalpas.

95. This is the lofty vehicle of jewels which sundry Bodhisattvas and the disciples listening to the Sugata employ to go and sport on the terrace of enlightenment.

96. Know then, Tishya, that there is no second vehicle in this world anywhere to be found, in whatever direction thou shalt search, apart from the device (shown) by the most high among men.

97. Ye are my children, I am your father, who has removed you from pain, from the triple world, from fear and danger, when you had been burning for many kotis of Æons.

98. And I am teaching blessed rest (Nirvâna), in. so far as, though you have not yet reached (final) rest, you are delivered from the trouble of the mundane whirl, provided you seek the vehicle of the Buddhas.

99. Any Bodhisattvas here present obey my Buddha-rules. Such is the skilfulness of the Jina that he disciplines many Bodhisattvas.

100. When the creatures in this world delight in low and contemptible pleasures, then the Chief of the world, who always speaks the truth, indicates pain as the (first) great truth.

101. And to those who are ignorant and too simple-minded to discover the root of that pain I lay open the way: 'Awaking of full consciousness, strong desire is the origin of pain.'

102. Always try, unattached, to suppress desire. This is my third truth, that of suppression. It is an infallible means of deliverance; for by practising this method one shall become emancipated.

103. And from what are they emancipated, Sâriputra? They are emancipated from chimeras. Yet they are not wholly freed; the Chief declares that they have not yet reached (final and complete) rest in this world.

104. Why is it that I do not pronounce one to be delivered before one's having reached the highest, supreme enlightenment? (Because) such is mywill; I am the ruler of the law, who is born in this world to lead to beatitude.

105. This, Sâriputra, is the closing word of my law which now at the last time I pronounce for the weal of the world including the gods. Preach it in all quarters.

106. And if some one speaks to you these words, 'I joyfully accept,' and with signs of utmost reverence receives this Sûtra, thou mayst consider that man to be unable to slide back.

107. To believe in this Sûtra one must have seen former Tathâgatas, paid honour to them, and heard a law similar to this.

108. To believe in my supreme word one must have seen me; thou and the assembly of monks have seen all these Bodhisattvas.

109. This Sûtra is apt to puzzle the ignorant, and I do not pronounce it before having penetrated to superior knowledge. Indeed, it is not within the range of the disciples, nor do the Pratyekabuddhas come to it.

110. But thou, Siriputra, hast good will, not to speak of my other disciples here. They will walk in my faith, though each cannot have his individual knowledge.

111. But do not speak of this matter to haughty persons, nor to conceited ones, nor to Yogins who are not self-restrained; for the fools, always revelling in sensual pleasures, might in their blindness scorn the law manifested.

112. Now hear the dire results when one scorns my skilfulness and the Buddha-rules for ever fixed in the world; when one, with sullen brow, scorns the vehicle.

113. Hear the destiny of those who have scorned such a Sûtra like this, whether during my lifetime or after my Nirvâna, or who have wronged the monks.

114. After having disappeared from amongst men, they shall dwell in the lowest hell (Avîki) during a whole kalpa, and thereafter they shall fall lower and lower, the fools, passing through repeated births for many intermediate kalpas.

115. And when they have vanished from amongst the inhabitants of hell, they shall further descend to the condition of brutes, be even as dogs and jackals, and become a sport to others.

116. Under such circumstances they shall grow blackish of colour, spotted, covered with sores, itchy; moreover, they shall be hairless and feeble, (all) those who have an aversion to my supreme enlightenment.

117. They are ever despised amongst animals; hit by clods or weapons they yell; everywhere they are threatened with sticks, and their bodies are emaciated from hunger and thirst.

118. Sometimes they become camels or asses, carrying loads, and are beaten with whips and sticks; they are constantly occupied with thoughts of eating, the fools who have scorned the Buddharule.

119. At other times they become ugly jackals, half blind and crippled; the helpless creatures are vexed by the village boys, who throw clods and weapons at them.

120. Again shooting off from that place, those fools become animals with bodies of five hundred yoganas, whirling round, dull and lazy.

121. They have no feet, and creep on the belly; to be devoured by many kotis of animals is the dreadful punishment they have to suffer for having scorned a Sûtra like this.

122. And whenever they assume a human shape, they are born crippled, maimed, crooked, one-eyed, blind, dull, and low, they having no faith in my Sûtra.

123. Nobody keeps their side; a putrid smell is continually issuing from their mouths; an evil spirit has entered the body of those who do not believe in this supreme enlightenment.

124. Needy, obliged to do menial labour, always in another's service, feeble, and subject to many diseases they go about in the world, unprotected.

125. The man whom they happen to serve is unwilling to give them much, and what he gives is soon lost. Such is the fruit of sinfulness.

126. Even the best-prepared medicaments, administered to them by able men, do, under those circumstances, but increase their illness, and the disease has no end.

127. Some commit thefts, affrays, assaults, or acts of hostility, whereas others commit robberies of goods; (all this) befalls the sinner.

128. Never does he behold the Lord of the world, the King of kings ruling the earth, for he is doomed to live at a wrong time, he who scorns my Buddha-rule.

129. Nor does that foolish person listen to the law; he is deaf and senseless; he never finds rest, because he has scorned this enlightenment.

130. During many hundred thousand myriads of kotis of Æons equal to the sand of the Ganges he shall be dull and defective; that is the evil result from scorning this Sûtra.

131. Hell is his garden (or monastery), a place of misfortune his abode; he is continually living amongst asses, hogs, jackals, and dogs.

132. And when he has assumed a human shape he is to be blind, deaf, and stupid, the servant of another, and always poor.

133. Diseases, myriads of kotis of wounds on the body, scab, itch, scurf, leprosy, blotch, a foul smell are, in that condition, his covering and apparel.

134. His sight is dim to distinguish the real. His anger appears mighty in him, and his passion is most violent; he always delights in animal wombs.

135. Were I to go on, Sâriputra, for a whole Æon, enumerating the evils of him who shall scorn my Sûtra, I should not come to an end.

136. And since I am fully aware of it, I command thee, Sâriputra, that thou shalt not expound a Sûtra like this before foolish people.

137. But those who are sensible, instructed, thoughtful, clever, and learned, who strive after the highest supreme enlightenment, to them expound its real meaning.

138. Those who have seen many kotis of Buddhas, planted immeasurably many roots of goodness, and undertaken a strong vow, to them expound its real meaning.

139. Those who, full of energy and ever kindhearted, have a long time been developing the feeling of kindness, have given up body and life, in their presence thou mayst preach this Sûtra.

140. Those who show mutual love and respect, keep no intercourse with ignorant people, and are content to live in mountain caverns, to them expound this hallowed Sûtra.

141. If thou see sons of Buddha who attach themselves to virtuous friends and avoid bad friends, then reveal to them this Sûtra.

142. Those sons of Buddha who have not broken the moral vows, are pure like gems and jewels, and devoted to the study of the great Sûtras, before those thou mayst propound this Sûtra.

143. Those who are not irascible, ever sincere, full of compassion for all living beings, and respectful towards the Sugata, before those thou mayst propound this Sûtra.

144. To one who in the congregation, without any hesitation and distraction of mind, speaks to expound the law, with many myriads of kotis of illustrations, thou mayst manifest this Sûtra.

145. And he who, desirous of acquiring all-knowingness, respectfully lifts his joined hands to his head, or who seeks in all directions to find some monk of sacred eloquence;

146. And he who keeps (in memory) the great Ritras, while he never shows any liking for other books, nor even knows a single stanza from another work; to all of them thou mayst expound this sublime Sûtra.

147. He who seeks such an excellent Sûtra as this, and after obtaining it devoutly worships it, is like the man who wears a relic of the Tathâgata he has eagerly sought for.

148. Never mind other Satras nor other books in which a profane philosophy is taught; such books are fit for the foolish; avoid them and preach this Sûtra.

149. During a full Æon, Sâriputra, I could speak of thousands of kotis of (connected) points, (but this suffices); thou mayst reveal this Sûtra to all who are striving after the highest supreme enlightenment.

CHAPTER IV

DISPOSITION

As the venerable Subhûti, the venerable MahâKâtyâyana, the venerable Mahâ-Kâsyapa, and the venerable Mahâ-Maudgalyâyana heard this law unheard of before, and as from the mouth of the Lord they heard the future destiny of Sâriputra to superior perfect enlightenment, they were struck with wonder, amazement, and rapture. They instantly rose from their seats and went up to the place where the Lord was sitting; after throwing their cloak over one shoulder, fixing the right knee on the ground and lifting up their joined hands before the Lord, looking up to him, their bodies bent, bent down and inclined, they addressed the Lord in this strain:

Lord, we are old, aged, advanced in years; honoured as seniors in this assemblage of monks. Worn out by old age we fancy that we have attained Nirvâna; we make no efforts, O Lord, for supreme perfect enlightenment; our force and exertion are inadequate to it. Though the Lord preaches the law and has long continued sitting, and though we have attended to that preaching of the law, yet, O Lord, as we have so long been sitting and so long attended the Lord's service, our greater and minor members, as well as the joints and articulations, begin to ache. Hence, O Lord, we are unable, in spite of the Lord's preaching, to realise the fact that all is vanity (or void), purposeless (or causeless, or unconditioned), and unfixed; we have conceived no longing after the Buddha-laws, the divisions of the Buddha-fields, the sports [or display of magical phenomena] of the Bodhisattvas or Tathâgatas. For by having fled out of the triple world, O Lord, we imagined having attained Nirvâna, and we are decrepit from old age. Hence, O Lord, though we have exhorted other Bodhisattvas and instructed them in supreme perfect enlightenment, we have in doing so never conceived a single thought of longing. And just now, O Lord, we are hearing from the Lord that disciples also may be predestined to supreme perfect enlightenment. We are astonished and amazed, and deem it a great gain, O Lord, that to-day, on a sudden, we have heard from the Lord a voice such as we never heard before. We have acquired a magnificent jewel, O Lord, an incomparable jewel. We had not sought, nor searched, nor expected, nor required so magnificent a jewel. It has become clear to us, O Lord; it has become clear to us, O Sugata.

It is a case, O Lord, as if a certain man went away from his father and betook himself to some other place. He lives there in foreign parts for many years, twenty or thirty or forty or fifty. In course of time the one (the father) becomes a great man; the other (the son) is poor; in seeking a livelihood for the sake of food and clothing he roams in all directions and goes to some place, whereas his father removes to another country. The latter has much wealth, gold, corn, treasures, and granaries; possesses much (wrought) gold and silver, many gems, pearls, lapis lazuli, conch shells, and stones(?), corals, gold and silver; many slaves male and female, servants for menial work. and journeymen; is rich in elephants, horses, carriages, cows, and sheep. He keeps a large retinue; has his money invested in great territories, and does great things in business, money-lending, agriculture, and commerce.

In course of time, Lord, that poor man, in quest of food and clothing, roaming through villages, towns, boroughs, provinces, kingdoms, and royal capitals, reaches the place where his father, the owner of much wealth and gold, treasures and granaries, is residing. Now the poor man's father, Lord, the owner of much wealth and gold, treasures and granaries, who was residing in that town, had always and ever been thinking of the son he had lost fifty years ago, but he gave no utterance to his thoughts before others, and was only pining in himself and thinking: I am old, aged, advanced in years, and possess abundance of bullion, gold, money and corn, treasures and granaries, but have no son. It is to be feared lest death shall overtake me and all this perish unused. Repeatedly he was thinking of that son: O how happy should I be, were my son to enjoy this mass of wealth!

Meanwhile, Lord, the poor man in search of food and clothing was gradually approaching the house of the rich man, the owner of abundant bullion, gold, money and corn, treasures and granaries. And the father of the poor man happened to sit at the door of his house, surrounded and waited upon by a great crowd of Brâhmans, Kshatriyas, Vaisyas, and Sûdras; he was sitting on a magnificent throne with a footstool decorated with gold and silver, while dealing with hundred thousands of kotis of gold-pieces, and fanned with a chowrie, on a spot under an extended awning inlaid with pearls and flowers and adorned with hanging garlands of jewels; sitting (in short) in great pomp. The poor man, Lord, saw his own father in such pomp sitting at the door of the house, surrounded with a great crowd of people and doing a householder's business. The poor man frightened, terrified, alarmed, seized with a feeling of horripilation all over the body, and agitated in mind, reflects thus: Unexpectedly have I here fallen in with a king or grandee. People like me have nothing to do here; let me go; in the street of the poor I am likely to find food and clothing without much difficulty. Let me no longer tarry at this place, lest I be taken to do forced labour or incur some other injury.

Thereupon, Lord, the poor man quickly departs, runs off, does not tarry from fear of a series of supposed dangers. But the rich man, sitting on the throne at the door of his mansion, has recognised his son at first sight, in consequence whereof he is content, in high spirits, charmed, delighted, filled with joy and cheerfulness. He thinks: Wonderful! he who is to enjoy this plenty of bullion, gold, money and corn, treasures and granaries, has been found! He of whom I have been thinking again and again, is here now that I am old, aged, advanced in years.

At the same time, moment, and instant, Lord, he despatches couriers, to whom he says: Go, sirs, and quickly fetch me that man. The fellows thereon all run forth in full speed and overtake the poor man, who, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, agitated in mind, utters a lamentable cry of distress, screams, and exclaims: I have given you no offence. But the fellows drag the poor man, however lamenting, violently with them. He, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, and agitated in mind, thinks by himself: I fear lest I shall be punished with capital punishment; I am lost. He faints away, and falls on the earth. His father dismayed and near despondency says to those fellows: Do not carry the man in that manner. With these words he sprinkles him with cold water without addressing him any further. For that householder knows the poor man's humble disposition I and his own elevated position; yet he feels that the man is his son.

The householder, Lord, skilfully conceals from every one that it is his son. He calls one of his servants and says to him: Go, sirrah, and tell that poor man: Go, sirrah, whither thou likest; thou art free. The servant obeys, approaches the poor man and tells him: Go, sirrah, whither thou likest; thou art free, The poor man is astonished and amazed at hearing these words; he leaves that spot and wanders to the street of the poor in search of food and clothing. In order to attract him the householder practises an able device. He employs for it two men ill-favoured and of little splendour. Go, says he, go to the man you saw in this place; hire him in your own name for a double daily fee, and order him to do work here in my house. And if he asks: What - work shall I have to do? tell him: Help us in clearing the heap of dirt. The two fellows go and seek the poor man and engage him for such work as mentioned. Thereupon the two fellows conjointly with the poor man clear the heap of dirt in the house for the daily pay they receive from the rich man, while they take up their abode in a hovel of straw in the neighbourhood of the rich man's dwelling. And that rich man beholds through a window his own son clearing the heap of dirt, at which sight he is anew struck with wonder and astonishment.

Then the householder descends from his mansion, lays off his wreath and ornaments, parts with his soft, clean, and gorgeous attire, puts on dirty raiment, takes a basket in his right hand, smears his body with dust, and goes to his son, whom he greets from afar, and thus addresses: Please, take the baskets and without delay remove the dust. By this device he manages to speak to his son, to have a talk with him and say: Do, sirrah, remain here in my service; do not go again to another place; I will give thee extra pay, and whatever thou wantest thou mayst confidently ask me, be it the price of a pot, a smaller pot, a boiler or wood, or be it the price of salt, food, or clothing. I have got an old cloak, man; if thou shouldst want it, ask me for it, I will give it. Any utensil of such sort, when thou wantest to have it, I will give thee. Be at ease, fellow; look upon me as if I were thy father, for I am older and thou art younger, and thou hast rendered me much service by clearing this heap of dirt, and as long as thou hast been in my service thou hast never shown nor art showing wickedness, crookedness, arrogance, or hypocrisy; I have discovered in thee no vice at all of such as are commonly seen in other man-servants. From henceforward thou art to me like my own son.

From that time, Lord, the householder, addresses the poor man by the name of son, and the latter feels in presence of the householder as a son to his father. In this manner, Lord, the householder affected with longing for his son employs him for the clearing of the heap of dirt during twenty years, at the end of which the poor man feels quite at ease in the mansion to go in and out, though he continues taking his abode in the hovel of straw.

After a while, Lord, the householder falls sick, and feels that the time of his death is near at hand. He says to the poor man: Come hither, man, I possess abundant bullion, gold, money and corn, treasures and granaries. I am very sick, and wish to have one upon whom to bestow (my wealth); by whom it is to be received, and with whom it is to be deposited. Accept it. For in the same manner as I am the owner of it, so art thou, but thou shalt not suffer anything of it to be wasted.

And so, Lord, the poor man accepts the abundant bullion, gold, money and corn, treasures and granaries of the rich man, but for himself he is quite indifferent to it, and requires nothing from it, not even so much as the price of a prastha of flour; he continues living in the same hovel of straw and considers himself as poor as before.

After a while, Lord, the householder perceives that his son is able to save, mature and mentally developed; that in the consciousness of his nobility he feels abashed, ashamed, disgusted, when thinking of his former poverty. The time of his death approaching, he sends for the poor man, presents him to a gathering of his relations, and before the king or king's peer and in the presence of citizens and country-people makes the following speech: Hear, gentlemen! this is my own son, by me begotten. It is now fifty years that he disappeared from such and such a town. He is called so and so, and myself am called so and so. In searching after him I have from that town come hither. He is my son, I am his father. To him I leave all my revenues, and all my personal (or private) wealth shall he acknowledge (his own).

The poor man, Lord, hearing this speech was astonished and amazed; he thought by himself: Unexpectedly have I obtained this bullion, gold, money and corn, treasures and granaries.

Even so, O Lord, do we represent the sons of the Tathâgata, and the Tathâgata says to us: Ye are my sons, as the householder did. We were oppressed, O Lord, with three difficulties, viz. the difficulty of pain, the difficulty of conceptions, the difficulty of transition (or evolution); and in the worldly whirl we were disposed to what is low. Then have we been prompted by the Lord to ponder on the numerous inferior laws (or conditions, things) that are similar to a heap of dirt. Once directed to them we have been practising, making efforts, and seeking for nothing but Nirvâna as our fee. We were content, O Lord, with the Nirvâna obtained, and thought to have gained much at the hands of the Tathâgata because of our having applied ourselves to these laws, practised, and made efforts. But the Lord takes no notice of us, does not mix with us, nor tell us that this treasure of the Tathâgata's knowledge shall belong to us, though the Lord skilfully appoints us as heirs to this treasure of the knowledge of the Tathâgata. And we, O Lord, are not (impatiently) longing to enjoy it, because we deem it a great gain already to receive from the Lord Nirvâna as our fee. We preach to the Bodhisattvas Mahâsattvas a sublime sermon about the knowledge of the Tathâgata; we explain, show, demonstrate the knowledge of the Tathâgata, O Lord, without longing. For the Tathâgata by his skilfulness knows our disposition, whereas we ourselves do not know, nor apprehend. It is for this very reason that the Lord just now tells us that we are to him as sons, and that he reminds us of being heirs to the Tathâgata. For the case stands thus: we are as sons to the Tathâgata, but low (or humble) of disposition; the Lord perceives the strength of our disposition and applies to us the denomination of Bodhisattvas; we are, however, charged with a double office in so far as in presence of Bodhisattvas we are called persons of low disposition and at the same time have to rouse them to Buddha-enlightenment. Knowing the strength of our disposition the Lord has thus spoken, and in this way, O Lord, do we say that we have obtained unexpectedly and without longing the jewel of omniscience, which we did not desire, nor seek, nor search after, nor expect, nor require; and that inasmuch as we are the sons of the Tathâgata.

On that occasion the venerable Mahâ-Kâsyapa uttered the following stanzas:

1. We are stricken with wonder, amazement, and rapture at hearing a Voice; it is the lovely voice, the leader's voice, that so unexpectedly we hear to-day.

2. In a short moment we have acquired a great heap of precious jewels such as we were not thinking of, nor requiring. All of us are astonished to hear it.

3. It is like (the history of) a young, person who, seduced by foolish people, went away from his father and wandered to another country far distant.

4. The father was sorry to perceive that his son had run away and in his sorrow roamed the country in all directions during no less than fifty years.

5. In search of his son he came to some great city, where he built a house and dwelt, blessed with all that can gratify the five senses.

6. He had plenty of bullion and gold, money and corn, conch shells, stones (?), and coral; elephants, horses, and footboys; cows, cattle, and sheep;

7. Interests, revenues, landed properties; male and female slaves and a great number of servants; was highly honoured by thousands of kolis and a constant favourite of the king's.

8. The citizens bow to him with joined hands, as well as the villagers in the rural districts; many merchants come to him, (and) persons charged with numerous affairs.

9. In such way the man becomes wealthy, but he gets old, aged, advanced in years, and he passes days and nights always sorrowful in mind on account of his son.

10. 'It is fifty years since that foolish son has run away. I have got plenty of wealth and the hour of my death draws near.'

11. Meanwhile that foolish son is wandering from village to villave, poor and miserable, seeking food and clothing.

12. When begging, he at one time gets something, another time he does not. He grows lean in his travels, the unwise boy, while his body is vitiated with scabs and itch.

13. In course of time he in his rovings reaches the town where his father is living, and comes to his father's mansion to beg for food and raiment.

14. And the wealthy, rich man happens to sit at the door on a throne under a canopy expanded in the sky and surrounded with many hundreds of living beings.

15. His trustees stand round him, some of them counting money and bullion, some writing bills, some lending money on interest.

16. The poor man, seeing the splendid mansion of the householder, thinks within himself: Where am I here? This man must be a king or a grandee.

17. Let me not incur some injury and be caught to do forced labour. With these reflections he hurried away inquiring after the road to the street of the poor.

18. The rich man on the throne is glad to see his own son, and despatches messengers with the order to fetch that poor man.

19. The messengers immediately seize the man, but he is no sooner caught than he faints away (as he thinks): These are certainly executioners who have approached me; what do I want clothing or food?

20. On seeing it, the rich, sagacious man (thinks): This ignorant and stupid person is of low disposition and will have no faith in my magnificence', nor believe that I am his father.

21. Under those circumstances he orders persons of low character, crooked, one-eyed, maimed, ill-clad, and blackish 1, to go and search that man who shall do menial work.

22. 'Enter my service and cleanse the putrid heap of dirt, replete with faeces and urine; I will give thee a double salary' (are the words of the message).

23. On hearing this call the poor man comes and cleanses the said spot; be takes up his abode there in a hovel near the mansion.

24. The rich man continually observes him through the windows (and thinks): There is my son engaged in a low occupation, cleansing the heap of dirt.

25. Then he descends, takes a basket, puts on dirty garments, and goes near the man. He chides him, saying: Thou dost not perform thy work.

26. 1 will give thee double salary and twice more ointment for the feet; I will give thee food with salt, potherbs, and, besides, a cloak.

27. So he chides him at the time, but afterwards he wisely conciliates him (by saying): Thou dost thy work very well, indeed; thou art my son, surely; there is no doubt of it.

28. Little by little he makes the man enter the house, and employs him in his service for fully twenty years, in the course of which time he succeeds in inspiring him with confidence.

29. At the same time he lays up in the house gold, pearls, and crystal, draws up the sum total, and is always occupied in his mind with all that property.

30. The ignorant man, who is living outside the mansion, alone in a hovel, cherishes no other ideas but of poverty, and thinks to himself: Mine are no such possessions!

31. The rich man perceiving this of him (thinks): My son has arrived at the consciousness of being noble. He calls together a gathering of his friends and relatives (and says): I will give all my property to this man.

32. In the midst of the assembly where the king, burghers, citizens, and many merchantmen were present, he speaks thus: This is my son whom I lost a long time ago.

33. It is now fully fifty years-and twenty years more during which I have seen him-that he disappeared from such and such a place and that in his search I came to this place.

34. He is owner of all my property; to him I leave it all and entirely; let him do with it what he wants; I give him my whole family property.

35. And the (poor) man is struck with surprise; remembering his former poverty, his low disposition 1, and as he receives those good things of his father's and the family property, he thinks: Now am I a happy man.

36. In like manner has the leader, who knows our low disposition (or position), not declared to us: 'Ye shall become Buddhas,' but, 'Ye are, certainly, my disciples and sons.'

37. And the Lord of the world enjoins us: Teach, Kâsyapa, the superior path to those that strive to attain the highest summit of enlightenment, the path by following which they are to become Buddhas.

38. Being thus ordered by the Sugata, we show the path to many Bodhisattvas of great might, by means of myriads of kolis of illustrations and proofs.

39. And by hearing us the sons of Jina realise that eminent path to attain enlightenment, and in that case receive the prediction that they are to become Buddhas in this world.

40. Such is the work we are doing strenuously, preserving this law-treasure and revealing it to the sons of Jina, in the manner of that man who had deserved the confidence of that (other man).

41. Yet, though we diffuse the Buddha-treasure we feel ourselves to be poor; we do not require the knowledge of the Jina, and yet, at the same time, we reveal it.

42. We fancy an individual [i.e. separate] Nirvâna; so far, no further does our knowledge reach; nor do we ever rejoice at hearing of the divisions of Buddha-fields.

43. All these laws are faultless, unshaken, exempt from destruction and commencement; but there is no law-' in them. When we hear this, however, we cannot believe.

44. We have put aside all aspiration to superior Buddha-knowledge a long time ago; never have we devoted ourselves to it. This is the last and decisive word spoken by the Jina.

45. In this bodily existence, closing with Nirvâna, we have continually accustomed our thoughts to the void; we have been released from the evils of the triple world we were suffering from, and have accomplished the command of the Jina.

46. To whom(soever) among the sons of Jina who in this world are on the road to superior enlightenment we revealed (the law), and whatever law we taught, we never had any predilection for it.

47. And the Master of the world, the Self-born one, takes no notice of us, waiting his time; he does not explain the real connection of the things, as he is testing our disposition.

48. Able in applying devices at the right time, like that rich man (he says): 'Be constant in subduing your low disposition,' and to those who are subdued he gives his wealth.

49. It is a very difficult task which the Lord of the world is performing, (a task) in which he displays his skilfulness, when he tames his sons of low disposition and thereupon imparts to them his knowledge.

50. On a sudden have we to-day been seized with surprise, just as the poor man who acquired riches; now for the first time have we obtained the fruit under the rule of Buddha, (a fruit) as excellent as faultless.

51. As we have always observed the moral precepts under the rule of the Knower of the world, we now receive the fruit of that morality which we have formerly practised.

52. Now have we obtained the egregious, hallowed, exalted, and perfect fruit of our having observed an excellent and pure spiritual life under the rule of the Leader.

53. Now, O Lord, are we disciples, and we shall proclaim supreme enlightenment everywhere, reveal the word of enlightenment, by which we are formidable disciples.

54. Now have we become Arhats, O Lord; and deserving of the worship of the world, including the gods, Mâras and Brahmas, in short, of all beings.

55. Who is there, even were he to exert himself during kotis of Æons, able to thwart thee, who accomplishes in this world of mortals such difficult things as those, and others even more difficult I?

56. It would be difficult to offer resistance with hands, feet, head, shoulder, or breast, (even were one to try) during as many complete Æons as there are grains of sand in the Ganges.

57. One may charitably give food, soft and solid, clothing, drink, a place for sleeping and sitting, with clean coverlets; one may build monasteries of sandal-wood, and after furnishing them with double pieces of fine white muslin, present them;

58. One may be assiduous in giving medicines of various kinds to the sick, in honour of the Sugata; one may spend alms during as many Æons as there are grains of sand in the Ganges-even then one will not be able to offer resistance.

59. Of sublime nature, unequalled power, miraculous might, firm in the strength of patience is the Buddha; a great ruler is the Jina, free from imperfections. The ignorant cannot bear (or understand) such things as these.

60. Always returning, he preaches the law to those whose course (of life) is conditioned, he, the Lord of the law, the Lord of all the world, the great Lord, the Chief among the leaders of the world.

61. Fully aware of the circumstances (or places) of (all) beings he indicates their duties, so multifarious, and considering the variety of their dispositions he inculcates the law with thousands of arguments.

62. He, the Tathâgata, who is fully aware of the course of all beings and individuals, preaches a multifarious law, while pointing to this superior enlightenment.

CHAPTER V

ON PLANTS

Thereupon the Lord addressed the venerable Mahâ-Kâsyapa and the other senior great disciples, and said: Very well, very well, Kâsyapa; you have done very well to proclaim the real qualities of the Tathâgata. They are the real qualities of the Tathâgata, Kâsyapa, but he has many more, innumerable, incalculable, the end of which it would be difficult to reach, even were one to continue enumerating them for immeasurable Æons. The Tathâgata, Kâsyapa, is the master of the law, the king, lord, and master of all laws. And whatever law for any case has been instituted by the Tathâgata, remains unchanged. All laws, Kâsyapa, have been aptly instituted by the Tathâgata. In his Tathâgata-wisdom he has instituted them in such a manner that all those laws finally lead to the stage of those who know all. The Tathâgata also distinctly knows the meaning of all laws. The Tathâgata, the Arhat, &c. is possessed of the faculty of penetrating all laws, possessed of the highest perfection of knowledge, so that he is able to decide all laws, able to display the knowledge of the allknowing, impart the knowledge of the all-knowing, and lay down (the rules of) the knowledge of the all-knowing.

It is a case, Kâsyapa, similar to that of a great cloud big with rain, coming up in this wide universe over all grasses, shrubs, herbs, trees of various species and kind, families of plants of different names growing on earth, on hills, or in mountain caves, a cloud covering the wide universe to pour down its rain everywhere and at the same time. Then, Kâsyapa, the grasses, shrubs, herbs, and wild trees in this universe, such as have young and tender stalks, twigs, leaves, and foliage, and such as have middle-sized stalks, twigs, leaves, and foliage, and such as have the same fully developed, all those grasses, shrubs, herbs, and wild trees, smaller and greater (other) trees will each, according to its faculty and power, suck the humid element from the water emitted by that great cloud, and by that water which, all of one essence, has been abundantly poured down by the cloud, they will each, according to its germ, acquire a regular development, growth, shooting up, and bigness; and so they will produce blossoms and fruits, and will receive, each severally, their names. Rooted in one and the same soil, all those families of plants and germs are drenched and vivified by water of one essence throughout.

In the same manner, Kâsyapa, does the Tathâgata, the Arhat, &c. appear in the world. Like unto a great cloud coming up, the Tathâgata appears and sends forth his call to the whole world, including gods, men, and demons'. And even as a great cloud, Kâsyapa, extending over the whole universe, in like manner, Kâsyapa, the Tathâgata, the Arhat, &c., before the face of the world, including gods, men, and demons, lifts his voice and utters these words: I am the Tathâgata, O ye gods and men! the Arhat, the perfectly enlightened one; having reached the shore myself, I carry others to the shore; being free, I make free; being comforted, I comfort; being perfectly at rest, I lead others to rest. By my perfect wisdom I know both this world and the next, such as they really are. I am all-knowing, all-seeing. Come to me, ye gods and men! hear the law. I am he who indicates the path; who shows the path, as knowing the path, being acquainted with the path. Then, Kâsyapa, many hundred thousand myriads of kotis of beings come to hear the law of the Tathâgata; and the Tathâgata, who knows the difference as to the faculties and the energy of those beings, produces various Dharmaparyâyas, tells many tales, amusing, agreeable, both instructive and pleasant, tales by means of which all beings not only become pleased with the law in this present life, but also after death will reach happy states, where they are to enjoy many pleasures and hear the law. By listening to the law they will be freed from hindrances and in due course apply themselves to the law of the all-knowing, according to their faculty, power, and strength.

Even as the great cloud, Kâsyapa, after expanding over the whole universe, pours out the same water and recreates by it all grasses, shrubs, herbs, and trees; even as all these grasses, shrubs, herbs, and trees, according to their faculty, power, and strength, suck in the water and thereby attain the full development assigned to their kind; in like manner, Kâsyapa, is the law preached by the Tathâgata, the Arhat, &c., of one and the same essence, that is to say, the essence of it is deliverance, the final aim being absence of passion, annihilation, knowledge of the all-knowing. As to that, Kâsyapa, (it must be understood) that the beings who hear the law when it is preached by the Tathâgata, who keep it in their memory and apply themselves to it, do not know, nor perceive, nor understand their own self. For, Kâsyapa, the Tathâgata only really knows who, how, and of what kind those beings are; what, how, and whereby they are meditating; what, how, and whereby they are contemplating; what, why, and whereby they are attaining. No one but the Tathâgata, Kâsyapa, is there present, seeing all intuitively, and seeing the state of those beings in different stages, as of the lowest, highest, and mean grasses, shrubs, herbs, and trees. I am he, Kâsyapa, who, knowing the law which is of but one essence, viz. the essence of deliverance, (the law) ever peaceful, ending in Nirvâna, (the law) of eternal rest, having but one stage and placed in voidness, (who knowing this) do not on a sudden reveal to all the knowledge of the all-knowing, since I pay regard to the dispositions of all beings.

You are astonished, Kâsyapa, that you cannot fathom the mystery expounded by the Tathâgata. It is, Kâsyapa, because the mystery expounded by the Tathâgatas, the Arhats, &c. is difficult to be understood.

And on that occasion, the more fully to explain the same subject, the Lord uttered the following stanzas:

1. I am the Dharmaraja, born in the world as the destroyer of existence. I declare the law to all beings after discriminating their dispositions.

2. Superior men of wise understanding guard the word, guard the mystery, and do not reveal it to living beings.

3. That science is difficult to be understood; the simple, if hearing it on a sudden, would be perplexed; they would in their ignorance fall out of the way and go astray.

4. I speak according to their reach and faculty; by means of various meanings I accommodate my view (or the theory).

5. It is, Kâsyapa, as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

6. That great rain-cloud big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

7. By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

8. And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

9. And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

10. The various field fruits and whatever is green; all plants on hills, in caves and thickets;

11. All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

12. Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

13. And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

14. The great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

15. They yield their products, each according to its own faculty, reach, and the particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

16. In the same way, Kâsyapa, the Buddha comes into the world like a rain-cloud, and, once born, he, the world's Lord, speaks and shows the real course of life.

17. And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathâgata, the highest of men, the Jina; I have appeared in this world like a cloud.

18. I shall refresh all beings whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

19. Hearken to me, ye hosts of gods and men; approach to behold me: I am the Tathâgata, the Lord, who has no superior, who appears in this world to save.

20. To thousands of kotis of living beings I preach a pure and most bright law that has but one scope, to wit, deliverance and rest.

21. I preach with ever the same voice, constantly taking enlightenment as my text. For this is equal for all; no partiality is in it, neither hatred nor affection.

22. I am inexorable, bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

23. Whether walking, standing, or sitting, I am exclusively occupied with this task of proclaiming the law. I never get tired of sitting on the chair I have ascended.

24. I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

25. For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

26. I preach the law to the inferior (in mental culture) as well as to persons of superior understanding and extraordinary faculties; inaccessible to weariness, I spread in season the rain of the law.

27. After hearing me, each according to his faculty, the several beings find their determined place in various situations, amongst gods, men, beautiful beings, amongst Indras, Brahmas, or the monarchs, rulers of the universe.

28. Hear, now, I am going to explain what is meant by those plants of different size, some of them being low in the world, others middle-sized and great.

29. Small plants are called the men who walk in the knowledge of the law, which is free from evil after the attaining of Nirvâna, who possess the six transcendent faculties and the triple science.

30. Mean plants are called the men who, dwelling in mountain caverns, covet the state of a Pratyekabuddha, and whose intelligence is moderately purified.

31. Those who aspire to become leading men (thinking), I will become a Buddha, a chief of gods and men, and who practise exertion and meditation, are called the highest plants.

32. But the sons of Sugata, who sedulously practise benevolence and a peaceful conduct, who have arrived at certainty about their being leading men, these are called trees.

33. Those who move forward the wheel that never rolls back, and with manly strength stand firm in the exercise of miraculous power, releasing many kolis of beings, those are called great trees.

34. Yet it is one and the same law which is preached by the Jina, like the water emitted by the cloud is one and the same; different only are the faculties as described, just as the plants on the face of the earth.

35. By this parable thou mayst understand the skilfulness of the Tathâgata, how he preaches one law, the various developments whereof may be likened to drops of rain.

36. I also pour out rain: the rain of the law by which this whole world is refreshed; and each according to his faculty takes to heart this wellspoken law that is one in its essence.

37. Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

38. So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

39. The plants that in their growth remain middle-sized, are Arhats (saints) stopping when they have overcome frailties, (and) the Pratyekabuddhas who, living in woody thickets, accomplish this well-spoken law.

40. (But) the many Bodhisattvas who, thoughtful and wise, go their way all over the triple world, striving after supreme enlightenment, they continue increasing in growth like trees.

41. Those who, endowed with magical powers and being adepts in the four degrees of meditation, feel delight at hearing of complete voidness and emit thousands of rays, they are called the great trees on earth.

42. So then, Kâsyapa, is the preaching of the law, like the water poured out by the cloud everywhere alike; by which plants and men(?) thrive, endless (and eternal) blossoms (are produced).

43. I reveal the law which has its cause in itself; at due time I show Buddha-enlightenment; this is my supreme skilfulness and that of all leaders of the world.

44. What I here say is true in the highest sense of the word; all my disciples attain Nirvâna; by following the sublime path of enlightenment all my disciples shall become Buddhas.

And further, Kâsyapa, the Tathâgata, in his educating creatures, is equal (i.e. impartial) and not unequal (i. e. partial). As the light of the sun and moon, Kâsyapa, shines upon all the world, upon the virtuous and the wicked, upon high and low, upon the fragrant and the ill-smelling; as their beams are sent down upon everything equally, without inequality (partiality); so, too, Kâsyapa, the intellectual light of the knowledge of the omniscient, the Tathâgatas, the Arhats, &c., the preaching of the true law proceeds equally in respect to all beings in the five states of existence, to all who according to their particular disposition are devoted to the great vehicle, or to the vehicle of the Pratyekabuddhas, or to the vehicle of the disciples. Nor is there any deficiency or excess in the brightness of the Tathâgataknowledge up to one's becoming fully acquainted with the law. There are not three vehicles, Kâsyapa; there are but beings who act differently; therefore it is declared that there are three vehicles.

When the Lord had thus spoken, the venerable Mahâ-Kâsyapa said to him: Lord, if there are not three vehicles, for what reason then is the designation of disciples (Srâvakas), Buddhas, and Bodhisattvas kept up in the present times?

On this speech the Lord answered the venerable Mahâ-Kâsyapa as follows: It is, Kâsyapa, as if a potter made different vessels out of the same clay. Some of those pots are to contain sugar, others ghee, others curds and milk; others, of inferior quality, are vessels of impurity. There is no diversity in the clay used; no, the diversity of the pots is only due to the substances which are put into each of them. In like manner, Kâsyapa, is there but one vehicle, viz. the Buddha-vehicle; there is no second vehicle, no third.

The Lord having thus spoken, the venerable Mahâ-Kâsyapa said: Lord, if the beings are of different disposition, will there be for those who have left the triple world one Nirvâna, or two, or three? The Lord replied: Nirvâna, Kâsyapa, is a consequence of understanding that all laws (things) are equal. Hence there is but one Nirvâna, not two, not three. Therefore, Kâsyapa, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

It is a case, Kâsyapa, similar to that of a certain blind-born man, who says: There are no handsome or ugly shapes; there are no men able to see handsome or ugly shapes; there exists no sun nor moon; there are no asterisms nor planets; there are no men able to see planets. But other persons say to the blind-born: There are handsome and ugly shapes; there are men able to see handsome and ugly shapes; there is a sun and moon; there are asterisms and planets; there are men able to see planets. But the blind-born does not believe them, nor accept what they say. Now there is a physician who knows all diseases. He sees that blind-born man and makes to himself this reflection: The disease of this man oriJinates in his sinful actions in former times. All diseases possible to arise are fourfold: rheumatical, cholerical, phlegmatical, and caused by a complication of the (corrupted) humours. The physician, after thinking again and again on a means to cure the disease, makes to himself this reflection: Surely, with the drugs in common use it is impossible to cure this disease, but there are in the Himalaya, the king of mountains, four herbs, to wit: first, one called Possessed-of-all-sorts-of-colours-and-flavours; second, Delivering-from-all-diseases; third, Delivering-from-all-poisons; fourth, Procuring-happiness-to-those-standing-in-the-right-place. As the physician feels compassion for the blind-born man he contrives some device to get to the Himalaya, the king of mountains. There he goes up and down and across to search. In doing so he finds the four herbs. One he gives after chewing it with the teeth; another after pounding; another after having it mixed with another drug and boiled; another after having it mixed with a raw drug; another after piercing with a lancet somewhere a vein; another after singeing it in fire; another after combining it with various other substances so as to enter in a compound potion, food, &c. Owing to these means being applied the blindborn recovers his eyesight, and in consequence of that recovery he sees outwardly and inwardly, far and near, the shine of sun and moon, the asterisms, planets, and all phenomena. Then he says: O how foolish was I that I did not believe what they told me, nor accepted what they affirmed. Now I see all; I am delivered from my blindness and have recovered my eyesight; there is none in the world who could surpass me. And at the same moment Seers of the five transcendent faculties [the five senses], strong in the divine sight and hearing, in the knowledge of others' minds, in the memory of former abodes, in magical science and intuition, speak to the man thus: Good man, thou hast just recovered thine eyesight, nothing more, and dost not know yet anything. Whence comes this conceitedness to thee? Thou hast no wisdom, nor art thou a clever man. Further they say to him: Good man, when sitting in the interior of thy room, thou canst not see nor distinguish forms outside, nor discern which beings are animated with kind feelings and which with hostile feelings; thou canst not distinguish nor hear at the distance of five yoganas the voice of a man or the sound of a drum, conch trumpet, and the like; thou canst not even walk as far as a kos without lifting up thy feet; thou hast been produced and developed in thy mother's womb without remembering the fact; how then wouldst thou be clever, and how canst thou say: I see all? Good man, thou takest darkness for light, and takest light for darkness.

Whereupon the Seers are asked by the man: By what means and by what good work shall I acquire such wisdom and with your favour acquire those good qualities (or virtues)? And the Seers say to that man: If that be thy wish, go and live in the wilderness or take thine abode in mountain caves, to meditate on the law and cast off evil passions. So shalt thou become endowed with the virtues of an ascetic and acquire the transcendent faculties. The man catches their meaning and becomes an ascetic. Living in the wilderness, the mind intent upon one sole object, he shakes off worldly desires, and acquires the five transcendent faculties. After that acquisition he reflects thus: Formerly I did not do the right thing; hence no good accrued to me. Now, however, I can go whither my mind prompts me; formerly I was ignorant, of little understanding, in fact, a blind man.

Such, Kâsyapa, is the parable I have invented to make thee understand my meaning. The moral to be drawn from it is as follows. The word 'blindborn,' Kâsyapa, is a designation for the creatures staying in the whirl of the world with its six states; the creatures who do not know the true law and are heaping up the thick darkness of evil passions. Those are blind from ignorance, and in consequence of it they build up conceptions; in consequence of the latter name-and-form, and so forth, up to the genesis of this whole huge mass of evils.

So the creatures blind from ignorance remain in the whirl of life, but the Tathâgata, who is out of the triple world, feels compassion, prompted by which, like a father for his dear and only son, he appears in the triple world and sees with his eye of wisdom that the creatures are revolving in the circle of the mundane whirl, and are toiling without finding the right means to escape from the rotation. And on seeing this he comes to the conclusion: Yon beings, according to the good works they have done in former states, have feeble aversions and strong attachments; (or) feeble attachments and strong aversions; some have little wisdom, others are clever; some have soundly developed views, others have unsound views. To all of them the Tathâgata skilfully shows three vehicles.

The Seers in the parable, those possessing the five transcendent faculties and clear-sight, are the Bodhisattvas who produce enlightened thought, and by the acquirement of acquiescence in the eternal law awake us to supreme, perfect enlightenment.

The great physician in the parable is the Tathâgata. To the blind-born may be likened the creatures blind with infatuation. Attachment, aversion, and infatuation are likened to rheum, bile, and phlegm. The sixty-two false theories also must be looked upon as such (i. e. as doshas, 'humours and corrupted humours of the body,' 'faults and corruptions'). The four herbs are like vanity (or voidness), causelessness (or purposelessness), unfixedness, and reaching Nirvâna. Just as by using different drugs different diseases are healed, so by developing the idea of vanity (or voidness), purposelessness, unfixedness, (which are) the principles of emancipation, is ignorance suppressed; the suppression of ignorance is succeeded by the suppression of conceptions (or fancies); and so forth, up to the suppression of the whole huge mass of evils. And thus one's mind will dwell no more on good nor on evil.

To the man who recovers his eyesight is likened the votary of the vehicle of the disciples and of Pratyekabuddhas. He rends the ties of evil passion in the whirl of the world; freed from those ties he is released from the triple world with its six states of existence. Therefore the votary of the vehicle of the disciples may think and speak thus: There are no more laws to be penetrated; I have reached Nirvâna. Then the Tathâgata preaches to him: How can he who has not penetrated all laws have reached Nirvâna? The Lord rouses him to enlightenment, and the disciple, when the consciousness of enlightenment has been awakened in him, no longer stays in the mundane whirl, but at the same time has not yet reached Nirvâna. As he has arrived at true insight, he looks upon this triple world in every direction as void, resembling the produce of magic, similar to a dream, a mirage, an echo. He sees that all laws (and phenomena) are unborn and undestroyed, not bound and not loose, not dark and not bright. He who views the profound laws in such a light, sees, as if he were not seeing, the whole triple world full of beings of contrary and omnifarious fancies and dispositions.

And on that occasion, in order to more amply explain the same subject, the Lord uttered the following stanzas:

45. As the rays of the sun and moon descend alike on all men, good and bad, without deficiency (in one case) or surplus (in the other);

46. So the wisdom of the Tathâgata shines like the sun and moon, leading all beings without partiality.

47. As the potter, making clay vessels, produces from the same clay pots for sugar, milk, ghee, or water;

48. Some for impurities, others for curdled milk, the clay used by the artificer for the vessels being of but one sort;

49. As a vessel is made to receive all its distinguishing qualities according to the quality of the substance laid into it, so the Tathâgatas, on account of the diversity of taste,

50. Mention a diversity of vehicles, though the Buddha-vehicle be the only indisputable one. He who ignores the rotation of mundane existence, has no perception of blessed rest;

51. But he who understands that all laws are void and without reality (and without individual character) penetrates the enlightenment of the perfectly enlightened Lords in its very essence.

52. One who occupies a middle position of wisdom is called a PratyekaJina (i. e. Pratyekabuddha); one lacking the insight of voidness is termed a disciple.

53. But after understanding all laws one is called a perfectly-enlightened one; such a one is assiduous in preaching the law to living beings by means of hundreds of devices.

54. It is as if some blind-born man, because he sees no sun, moon, planets, and stars, in his blind ignorance (should say): There are no visible things at all.

55. But a great physician taking compassion on the blind man, goes to the Himalaya, where (seeking) across, up and down,

56. He fetches from the mountain four plants; the herb Of-all-colours-flavours-and-cases, and others. These he intends to apply.

57. He applies them in this manner: one he gives to the blind man after chewing it, another after pounding, again another by introducing it with the point of a needle into the man's body.

58. The man having got his eyesight, sees the sun, moon, planets, and stars, and arrives at the conclusion that it was from sheer ignorance that he spoke thus as he had formerly done.

59. In the same way do people of great ignorance, blind from their birth, move in the turmoil of the world, because they do not know the wheel of causes and effects, the path of toils.

60. In the world so blinded by ignorance appears the highest of those who know all, the Tathâgata, the great physician, of compassionate nature.

61. As an able teacher he shows the true law; he reveals supreme Buddha-enlightenment to him who is most advanced.

62. To those of middling wisdom the Leader preaches a middling enlightenment; again another enlightenment he recommends to him who is afraid of the mundane whirl.

63. The disciple who by his discrimination has escaped from the triple world thinks he has reached pure, blest Nirvâna, but it is only by knowing all laws (and the universal laws) that the immortal Nirvâna is reached.

64. In that case it is as if the great Seers, moved by compassion, said to him: Thou art mistaken; do not be proud of thy knowledge.

65. When thou art in the interior of thy room, thou canst not perceive what is going on without, fool as thou art.

66. Thou who, when staying within, dost not perceive even now what people outside are doing or not doing, how wouldst thou be wise, fool as thou art?

67. Thou art not able to hear a sound at a distance of but five yoganas, far less at a greater distance.

68. Thou canst not discern who are malevolent or benevolent towards thee. Whence then comes that pride to thee?

69. If thou hast to walk so far as a kos, thou canst not go without a beaten track; and what happened to thee when in thy mother's womb thou hast immediately forgotten.

70. In this world he is called all-knowing who possesses the five transcendent faculties, but when thou who knowest nothing pretendest to be allknowing, it is an effect of infatuation.

71. If thou art desirous of omniscience, direct thy attention to transcendent wisdom; then betake thy self to the wilderness and meditate on the pure law; by it thou shalt acquire the transcendent faculties.

72. The man catches the meaning, goes to the wilderness, meditates with the greatest attention, and, as he is endowed with good qualities, ere long acquires the five transcendent faculties.

73. Similarly all disciples fancy having reached Nirvâna, but the Jina instructs them (by saying): This is a (temporary) repose, no final rest.

74. It is an artifice of the Buddhas to enunciate this dogma. There is no (real) Nirvâna without all-knowingness; try to reach this.

75. The boundless knowledge of the three paths (of time), the six utmost perfections (Pâramitas), voidness, the absence of purpose (or object), the absence of finiteness;

76. The idea of enlightenment and the other laws leading to Nirvâna, both such as are mixed with imperfection and such as are exempt from it, such as are tranquil and comparable to ethereal space;

77. The four Brahmavihâras and the four Sangrahas, as well as the laws sanctioned by eminent sages for the education of creatures;

78. (He who knows these things) and that all phenomena have the nature of illusion and dreams, that they are pithless as the stem of the plantain, and similar to an echo;

79. And who knows that the triple world throughout is of that nature, not fast and not looge, he knows rest.

80. He who considers all laws to be alike, void, devoid of particularity and individuality, not derived from an intelligent cause; nay, who discerns that nothingness is law;

81. Such a one has great wisdom and sees the whole of the law entirely. There are no three vehicles by any means; there is but one vehicle in this world.

82. All laws (or the laws of all) are alike, equal, for all, and ever alike. Knowing this, one understands immortal blest Nirvâna.

CHAPTER VI

ANNOUNCEMENT OF FUTURE DESTINY

After pronouncing these stanzas the Lord addressed the complete assembly of monks: I announce to you, monks, I make known to you that the monk Kâsyapa, my disciple, here present, shall do homage to thirty thousand kotis of Buddhas; shall respect, honour, and worship them; and shall keep the true law of those Lords and Buddhas. In his last bodily existence in the world Avabhâsa (i. e. lustre), in the age (Æon) Mahâvyûha (i.e. great division) he shall be a Tathâgata, an Arhat, &c. &c., by the name of Rasmiprabhâsa (i.e. beaming with rays). His lifetime shall last twelve intermediate kalpas, and his true law twenty intermediate kalpas; the counterfeit of his true law shall last as many intermediate kalpas. His Buddha-field will be pure, clean, devoid of stones, grit, gravel; of pits and precipices; devoid of gutters and dirty pools; even, pretty, beautiful, and pleasant to see; consisting of lapis lazuli, adorned with jewel-trees, and looking like a checker-board with eight compartments set off with gold threads. It will be strewed with flowers, and many hundred thousand Bodhisattvas are to appear in it. As to disciples, there will be innumerable hundred thousands of myriads of kotis of them. Neither Mâra the evil one, nor his host will be discoverable in it, though Mâra and his followers shall afterwards be there; for they will apply themselves to receive the true law under the command of that very Lord Rasmiprabhâsa.

And on that occasion the Lord uttered the following stanzas:

1. With my Buddha-eye, monks, I see that the senior Kâsyapa here shall become a Buddha at a future epoch, in an incalculable Æon, after he shall have paid homage to the most high of men.

2. This Kâsyapa shall see fully thirty thousand kotis of Jinas, under whom he shall lead a spiritual life for the sake of Buddha-knowledge.

3. After having paid homage to those highest of men and acquired that supreme knowledge, he shall in his last bodily existence be a Lord of the world, a matchless, great Seer.

4. And his field will be magnificent, excellent, pure, goodly, beautiful, pretty, nice, ever delightful, and set off with gold threads.

5. That field, monks, (appearing like) a board divided into eight compartments, will have several jewel-trees, one in each compartment, from which issues a delicious odour.

6. It will be adorned with plenty of flowers, and embellished with variegated blossoms; in it are no pits nor precipices; it is even, goodly, beautiful.

7. There will be found hundreds of kotis of Bodhisattvas, subdued of mind and of great; magical power, mighty keepers of Sûtrântas of great extension.

8. As to disciples, faultless, princes of the law, standing in their last period of life, their number can never be known, even if one should go on counting for Æons, and that with the aid of divine knowledge.

9. He himself shall stay twelve intermediate kalpas, and his true law twenty complete Æons; the counterfeit is to continue as many Æons, in the domain of Rasmiprabhâsa.

Thereupon the venerable senior Mahâ-Maudgalyâyana, the venerable Subhûti, and the venerable Mahâ-Kâtyâyana, their bodies trembling, gazed up to the Lord with unblenching eyes, and at the same moment severally uttered, in mental concert, the following stanzas :

10. O hallowed one (Arhat), great hero, Sâkya-lion, most high of men! out of compassion to us speak the Buddha-word.

11. The highest of men, the Jina, he who knows the fatal term, will, as it were, sprinkle us with nectar by predicting our destiny also.

12. (It is as if) a certain man, in time of famine, comes and gets good food, but to whom, when the food is already in his hands, they say that he should wait.

13. Similarly it was with us, who after minding the lower vehicle, at the calamitous conjuncture of a bad time, were longing for Buddha-knowledge.

14. But the perfectly-enlightened great Seer has not yet favoured us with a prediction (of our destiny), as if he would say: Do not eat the food that has been put into your hand.

15. Quite so, O hero, we were longing as we heard the exalted voice (and thought): Then shall we be at rest [And felicitous, blest, beatified (nirvritra)], when we shall have received a prediction.

16. Utter a prediction, O great hero, so benevolent and merciful! let there be an end of our feeling of poverty!

And the Lord, who in his mind apprehended the thoughts arising in the minds of those great senior disciples, again addressed the complete assembly of monks: This great disciple of mine, monks, the senior Subhûti, shall likewise pay homage to thirty hundred thousand myriads of kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship. Under them shall he lead a spiritual life and achieve enlightenment. After the performance of such duties shall he, in his last bodily existence, become a Tathâgata in the world, an Arhat, &c. &c., by the name of Sasiketu [moon-signal].

His Buddha-field will be called Ratnasambhava and his epoch Ratnaprabhâsa. And that Buddha-field will be even, beautiful, crystalline, variegated with jewel-trees, devoid of pits and precipices, devoid of sewers, nice, covered with flowers. And there will men have their abode in palaces (or towers) given them for their use. In it will be many disciples, innumerable, so that it would be impossible to terminate the calculation. Many hundred thousand myriads of kotis of Bodhisattvas also will be there. The lifetime of that Lord is to last twelve intermediate kalpas; his true law is to continue twenty intermediate kalpas, and its counterfeit as many. That Lord will, while standing poised in the firmament [Properly, standing as a great meteor], preach the law to the monks, and educate many thousands of Bodhisattvas and disciples.

And on that occasion the Lord uttered the following stanzas:

17. I have something to announce monks, something to make known; listen then to me: The senior Subhûti, my disciple, shall in days to come be a Buddha.

18. After having seen of most mighty Buddhas thirty myriads of kotis in full, he shall enter upon the straight course to obtain this knowledge.

19. In his last bodily existence shall the hero, possessed of the thirty-two distinctive signs, become a great Seer, similar to a column of gold, beneficial and bounteous to the world.

20. The field where that friend of the world shall save myriads of kotis of living beings will be most beautiful, pretty, and delightful to people at large.

21. In it will be many Bodhisattvas to turn the wheel that never rolls back (or never deviates); endowed with keen faculties they will, under that Jina, be the ornaments of the Buddha-field.

22. His disciples are so numerous as to pass calculation and measure; gifted with the six transcendent faculties, the triple science and magic power; firm in the eight emancipations.

23. His magic power, while he reveals supreme enlightenment, is inconceivable. Gods and men, as numerous as the sands of the Ganges, will always reverentially salute him with joined hands.

24. He shall stay twelve intermediate kalpas; the true law of that most high of men is to last twenty intermediate kalpas and the counterfeit of it as many.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known that the senior Mahâ-Katyâyana here present, my disciple, shall pay homage to eight thousand kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship; at the expiration of those Tathâgatas he shall build Stûpas, a thousand yoganas in height, fifty yoganas in circumference, and consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral. Those Stûpas he shall worship with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, triumphal streamers. Afterwards he shall again pay a similar homage to twenty kotis of Buddhas; show them respect, honour, reverence, veneration, and worship. Then in his last bodily existence, his last corporeal appearance, he shall be a Tathâgata in the world, an Arhat, &c. &c., named Gambûnada-prabhâsa (i.e. gold-shine), endowed with science and conduct, &c. His Buddha-field will be thoroughly pure, even, nice, pretty, beautiful, crystalline, variegated with jeweltrees, interlaced with gold threads, strewed with flowers, free from beings of the brute creation, hell, and the host of demons, replete with numerous men and gods, adorned with many hundred thousand disciples and many hundred thousand Bodhisattvas. The measure of his lifetime shall be twelve intermediate kalpas; his true law shall continue twenty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

25. Listen all to me, ye monks, since I am going to utter an infallible word . Katyâyana here, the senior, my disciple, shall render worship to the Leaders.

26. He shall show veneration of various kinds and in many ways to the Leaders, after whose expiration he shall build Stûpas, worshipping them with flowers and perfumes.

27. In his last bodily existence he shall be a Jina, in a thoroughly pure field, and after acquiring full knowledge he shall preach to a thousand kotis of living beings.

28. He shall be a mighty Buddha and illuminator, highly honoured in this world, including the gods, under the name of Gâmbunada-prabhâsa, and save kotis of gods and men.

29. Many Bodhisattvas as well as disciples, beyond measure and calculation, will in that field adorn the reign of that Buddha, all of them freed from existence and exempt from existence.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known, that the senior Mahâ-Maudgalyâyana here present, my disciple, shall propitiate twenty-eight thousand Buddhas and pay those Lords homage of various kinds; he shall show them respect, &c., and after their expiration build Stûpas consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral; (Stûpas) a thousand yoganas in height and five hundred yoganas in circumference, which Stilpas he shall worship in different ways, with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, and triumphal streamers.

Afterwards he shall again pay a similar worship to twenty hundred thousand kotis of Buddhas; he shall show respect, &c., and in his last bodily existence become in the world a Tathâgata, &c., named Tamâlapatrakandanagandha, endowed with science and conduct, &c. The field of that Buddha will be called Manobhirâma; his period Ratipratipûrna. And that Buddha-field will be even, nice, pretty, beautiful, crystalline, variegated with jewel-trees, strewn with detached flowers, replete with gods and men, frequented by hundred thousands of Seers, that is to say, disciples and Bodhisattvas. The measure of his lifetime shall be twenty-four intermediate kalpas; his true law is to last forty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

30. The scion of the Mudgala-race, my disciple here, after leaving human existence shall see twenty thousand mighty Jinas and eight (thousand) more of these faultless beings.

31. Under them he shall follow a course of duty, trying to reach Buddha-knowledge; he shall pay homage in various ways to those Leaders and to the most high of men.

32. After keeping their true law, of wide reach and sublime, for thousands of kotis of Æons, he shall at the expiration of those, Sugatas worship their Stûpas.

33. In honour of those most high Jinas, those mighty beings I so beneficial to the world, he shall erect Stûpas consisting of precious substances, and decorated with triumphal streamers, worshipping them with flowers, perfumes, and the sounds of music.

34. At the period of his last bodily existence he shall, in a nice and beautiful field, be a Buddha bounteous and compassionate to the world, under the name of Tamâlapatrakandanagandha.

35. The measure of that Sugata's life shall be fully twenty-four intermediate kalpas, during which he shall be assiduous in declaring the Buddha-rule to men and gods.

36. That Jina shall have many thousands of kotis of disciples, innumerable as the sands of the Ganges, gifted with the six transcendent faculties and the triple science, and possessed of magic power, under the command of that Sugata.

37. Under the reign of that Sugata there shall also appear numerous Bodhisattvas, many thousands of them, unable to slide back (or to deviate), developing zeal, of extensive knowledge and studious habits.

38. After that Jina's expiration his true law shall measure in time twenty-four intermediate kalpas in full; its counterfeit shall have the same measure.

39. These are my five mighty disciples whom I have destined to supreme enlightenment and to become in future self-born Jinas; now hear from me their course. [In this chapter only four disciples are mentioned; the fifth must be Sâriputra, whose destination has been predicted before].

CHAPTER VII

ANCIENT DEVOTION

Of yore, monks, in the past, incalculable, more than incalculable, inconceivable, immense, measureless Æons since, nay, at a period, an epoch far beyond, there appeared in the world a Tathâgata, &c., named Mahâbhijñâjñanâbhibhû, endowed with science and conduct, a Sugata, &c. &c., in the sphere Sambhava (i. e. origin, genesis), in the period Mahârûpa. (You ask), monks, how long ago is it that the Tathâgata was born? Well, suppose some man was to reduce to powder the whole mass of the earth element as much as is to be found in this whole universe; that after taking one atom of dust from this world he is to walk a thousand worlds farther in easterly direction to deposit that single atom; that after taking a second atom of dust and walking a thousand worlds farther he deposits that second atom, and proceeding in this way at last gets the whole of the earth element deposited in eastern direction. Now, monks, what do you think of it, is it possible by calculation to find the end or limit of these worlds? They answered: Certainly not, Lord; certainly not, Sugata. The Lord said: On the contrary, monks, some arithmetician or master of arithmetic might, indeed, be able by calculation to find the end or limit of the worlds, both those where the atoms have been deposited and where they have not, but it is impossible by applying the rules of arithmetic to find the limit of those hundred thousands of myriads of Æons, so long, so inconceivable, so immense is the number of Æons which have elapsed since the expiration of that Lord, the Tathâgata Mahâbhijñâjñanâbhibhû. Yet, monks, I perfectly remember that Tathâgata who has been extinct for so long a time, as if he had reached extinction to-day or yesterday, because of my possessing the mighty knowledge and sight of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

1. I remember the great Seer Abhijñâjñânâbhibhû, the most high of men, who existed many kotis of Æons ago as the superior Jina of the period.

2. If, for example, some men after reducing this universe to atoms of dust took one atom to deposit it a thousand regions farther on;

3. If he deposited a second, a third atom, and so proceeded until he had done with the whole mass of dust, so that this world were empty and the mass of dust exhausted;

4. To that immense mass of the dust of these worlds, entirely reduced to atoms, I liken the number of Æons past.

5. So immense is the number of kotis of Æons past since that extinct Sugata; the whole of (existing) atoms is no (adequate) expression of it; so many are the Æons which have expired since.

6. That Leader who has expired so long ago, those disciples and Bodhisattvas, I remember all of them as if it were to-day or yesterday. Such is the knowledge of the Tathâgatas.

7. So endless, monks, is the knowledge of the Tathâgata; I know what has taken place many hundreds of Æons ago, by my precise and faultless memory.

To proceed, monks, the measure of the lifetime of the Tathâgata Mahâbhijñâjñanâbhibhû, the Arhat, &c. was fifty-four hundred thousand myriads of kotis of Æons.

In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment, he discomfited and defeated the whole host of Mâra, after which he thought: I am to reach perfect enlightenment. But those laws (of perfect enlightenment) had not yet dawned upon him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate kalpa. He stayed there a second, a third intermediate kalpa, but did not yet attain supreme, perfect enlightenment. He remained a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth intermediate kalpa on the terrace of enlightenment at the foot of the tree of enlightenment, continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had not yet dawned upon him.

Now, monks, while the Lord was just on the summit of the terrace of enlightenment, the gods of Paradise (Trâyastrimsas) prepared him a magnificent royal throne, a hundred yoganas high, on occupying which the Lord attained supreme, perfect enlightenment; and no sooner had the Lord occupied the seat of enlightenment than the Brahmakâyika gods scattered a rain of flowers all around the seat of enlightenment over a distance of a hundred yoganas; in the sky they let loose storms by which the flowers, withered, were swept away. From the beginning of the rain of flowers, while the Lord was sitting on the seat of enlightenment, it poured without interruption during fully ten intermediate kalpas, covering the Lord. That rain of flowers having once begun falling continued to the moment of the Lord's complete Nirvâna. The angels belonging to the division of the four guardians of the cardinal points made the celestial drums of the gods resound; they made them resound without interruption in honour of the Lord who had attained the summit of the terrace of enlightenment. Thereafter, during fully ten intermediate kalpas, they made uninterruptedly resound those celestial musical instruments up to the moment of the complete extinction of the Lord.

Again, monks, after the lapse of ten intermediate kalpas the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment. Immediately on knowing his having become enlightened the sixteen sons born to that Lord when a prince royal, the eldest of whom was named Gñânâkara-which sixteen young princes, monks, had severally toys to play with, variegated and pretty-those sixteen princes, I repeat, monks, left their toys, their amusements, and since they knew that the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., had attained supreme, perfect knowledge, went, surrounded and attended by their weeping mothers and nurses, along with the noble, rich king Kakravartin, many ministers, and hundred thousands of myriads of kotis of living beings, to the place where the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., was seated on the summit of the terrace of enlightenment. They went up to the Lord in order to honour, respect, worship, revere, and venerate him, saluted his feet with their heads, made three turns round him keeping him to the right, lifted up their joined hands, and praised the Lord, face to face, with the following stanzas:

8. Thou art the great physician, having no superior, rendered perfect in endless Æons. Thy benign wish of saving all mortals (from darkness) has to-day been fulfilled.

9. Most difficult things hast thou achieved during the ten intermediate kalpas now past; thou hast been sitting all that time without once moving thy body, hand, foot, or any other part.

10. Thy mind also was tranquil and steady, motionless, never to be shaken; thou knewest no distraction;thou art completely quiet and faultless.

11. Joy with thee! that thou so happily and safely, without any hurt, hast reached supreme enlightenment. How great a fortune is ours! we congratulate ourselves, O Lion amongst kings!

12. These unhappy creatures, vexed in all ways, deprived of eyes, as it were, and joyless, do not find the road leading to the end of toils, nor develop energy for the sake of deliverance.

13. Dangers are for a long time on the increase and the laws (or phenomena, things) are deprived of the (possession of a) celestial body; the word of the Jina is not being heard; the whole world is plunged in thick darkness.

14. But to-day (or now) hast thou, Majesty of the world, reached this hallowed, high, and faultless spot; we as well as the world are obliged to thee, and approach to seek our refuge with thee, O Protector!

When, O monks, those sixteen princes in the condition of boys, childlike and young, had with such stanzas celebrated the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., they urged the Lord to move on the wheel of the law: Preach the law, O Lord; preach the law, O Sugata, for the weal of the public, the happiness of the public, out of compassion for the world; for the benefit, weal, and happiness of the people generally, both of gods and men. And on that occasion they uttered the following stanzas:

15. Preach the law, O thou who art marked with a hundred auspicious signs, O Leader, O incomparable great Seer! thou hast attained exalted, sublime knowledge; let it shine in the world, including the gods.

16. Release us as well as these creatures; display the knowledge of the Tathâgatas, that we also and, further, these beings may obtain this supreme enlightenment.

17. Thou knowest every course (of duty) and knowledge; thou knowest the (mental and moral) disposition and the good works done in a former state; the (natural) bent of all living beings. Move on the most exalted, sublime wheel!

Then, monks, as the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment, fifty hundred thousand myriads of kotis of spheres in each of the ten directions of space were shaken in six different ways and became illumined with a great lustre. And in the intervals between all those spheres, in the dreary places of dark gloom, where even the sun and moon, so powerful, mighty, and splendid, have no advantage of the shining power they are endowed with, have no advantage of the colour and brightness they possess, even in those places a great lustre arose instantly. And the beings who appeared in those intervals behold each other, acknowledge each other, (and exclaim): Lo, there are other beings also here appearing! lo, there are other beings also here appearing! The palaces and aerial cars of the gods in all those spheres up to the Brahma-world shook in six different ways and became illumined with a great lustre, surpassing the divine majesty of the gods. So then, monks, a great earthquake and a great, sublime lustre arose simultaneously. And the aerial cars of the Brahma-angels to the east, in these fifty hundred thousand myriads of kotis of spheres, began excessively to glitter, glow, and sparkle in splendo,ur and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of kotis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Sarvasattvatrâtri (i.e. Saviour of all beings), addressed the numerous host of Brahma-angels in the following stanzas:

18. Our aerial cars to-day (or now) are all bristling with rays in an extraordinary degree, and blazing in beautiful splendour and brilliancy. What may be the cause of it?

19. Come, let us investigate the matter, what divine being has to-day sprung into existence, whose power, such as was never seen before, here now appears?

20. Or should it be the Buddha, the king of kings, who to-day has been born somewhere in the world, and whose birth is announced by such a token that all the points of the horizon are now blazing in splendour?

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the western quarter, where those great Brahma-angels, O monks, stationed in the western quarter, saw the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., on the summit of the exalted terrace of enlightenment, seated on the royal throne at the foot of the tree of enlightenment, surrounded and attended by gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, while his sons, the sixteen young princes, were urging him to move forward the wheel of the law. On seeing which the Brahma-angels came up to the Lord, saluted his feet with their heads, walked many hundred thousand times round him from left to right, strewing (flowers) and overwhelming both him and the tree of enlightenment, over a distance of ten yoganas, with those flower-bags as large as Mount Sumeru. After that they presented to the Lord their aerial cars (with the words): Accept, O Lord, these aerial cars out of compassion to us; use, O Sugata, those cars out of compassion to us.

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

21. A (or the) wonderful, matchless Jina, so beneficial and merciful, has arisen in the world. Thou art born a protector, a ruler (and teacher), a master; to-day all quarters are blessed.

22. We have come as far as fully fifty thousand kotis of worlds from here to humbly salute the Jina by surrendering our lofty acriel cars all together.

23. We possess these variegated and bright cars, owing to previous works; accept them to oblige us, and make use of them to thine heart's content, O Knower of the world!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him, saying: May the Lord move forward the wheel of the law! May the Lord preach final rest! May the Lord release all beings! Be favourable, O Lord, to this world! Preach the law, O Lord, to this world, including gods, Mâras, and Brahma-angels; to all people, including ascetics and Brahmans, gods, men, and demons! It will tend to the weal of the public, to the happiness of the public; out of mercy to the world, for the benefit and happiness of the people at large, both gods and men.

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanza:

24. Show the law, O Lord; show it, O most high of men! Show the power of thy kindness; save the tormented beings.

25. Rare is the light of the world like the blossom of the glomerated fig-tree. Thou hast arisen, O great Hero; we pray to thee, the Tathâgata.

And the Lord, O monks, silently intimated his assent to the Brahma-angels.

Somewhat later, monks, the aerial cars of the Brahma-angels in the south-eastern quarter in the fifty hundred thousand myriads of spheres began excessively to glitter, glow, and sparkle in splendour and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of kotis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Adhimâtrakârunika (i.e. exceedingly compassionate), addressed the numerous host of Brahma-angels with the following stanzas:

26. What foretoken is it we see to-day (or now), friends? Who or what is foreboded by the celestial cars shining with such uncommon glory?

27. May, perhaps, some blessed divine being have come hither, by whose power all these aerial cars are illumined?

28. Or may the Buddha, the most high of men, have appeared in this world, that by his power these celestial cars are in such a condition as we see them?

29. Let us all together go and search; no trifle can be the cause of it; such a foretoken, indeed, was never seen before.

30. Come, let us go and visit kotis of fields, along the four quarters; a Buddha will certainly now have made his appearance in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the north-western quarteir, where those great Brahma-angels, stationed in the north-western quarter, saw the Lord Mahâbhijñâjñanâbhibhû [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

31. Homage to thee, matchless great Seer, chief god of gods, whose -voice is sweet as the lark's'. Leader in the world, including the gods, I salute thee, who art so benign and bounteous to the world.

32. How wonderful, O Lord, is it that after so long a time thou appearest in the world. Eighty hundred complete Æons this world of the living was without Buddha'.

33. It was deprived of the most high of men; hell was prevailing and the celestial bodies constantly went on waning during eighty hundred complete Æons.

34. But now he has appeared, owing to our good works, who is (our) eye, refuge, resting-place, protection, father, and kinsman; he, the benign and bounteous one, the King of the law.

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas: they besought him: May the Lord move forward the wheel of the law! [as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

35. Move forward the exalted wheel, O great ascetic! reveal the law in all directions; deliver all beings oppressed with suffering; produce amongst mortals gladness and joy!

36. Let them by hearing the law partake of enlightenment and reach divine places. Let all shake off their demon body and be peaceful, meek, and at ease.

And the Lord, O monks, silently intimated his assent to these Brahma-angels also.

Somewhat later, monks, the aerial cars of the Brahma-angels in the southern quarter [&c., as above till to one another]. After that, monks, the great Brahma-angel, named Sudharma, addressed the numerous host of Brahma-angels in stanzas:

37. It cannot be without cause or reason, friends, that to-day (or now) all these celestial cars are so brilliant; this bespeaks some portent somewhere in the world. Come, let us go and investigate the matter.

38. No such portent has appeared in hundreds of Æons past. Either some god has been born or a Buddha has arisen in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

39. Most rare (and precious) is the sight of the Leaders. Be welcome, thou dispeller of worldly defilement. It is after a long time that thou now appearest in the world; after hundreds of complete Æons one (now) beholds thee.

40. Refresh the thirsty creatures, O Lord of the world! Now first thou art seen; it is not easy to behold thee. As rare (or precious) as the flowers of the glomerated fig-tree is thine appearance, O Lord.

41. By thy power these aerial cars of ours are so uncommonly illumined now, O Leader. To show us thy favour accept them, O thou whose look pierces everywhere!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [as above till gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

42. Preach the law, O Lord and Leader! move forward the wheel of the law, make the drum of the law resound, and blow the conch-trumpet of the law.

43. Shed the rain of the true law over this world and proclaim the sweet-sounding, good word; manifest the law required, save myriads of kotis of beings.

And the Lord, monks, silently intimated his assent to the Brahma-angels.

Repetition; the same occurred in the south-west, in the west, in the north-west, in the north, in the north-east, in the nadir.

Then, monks, the aerial cars of the Brahma-angels in the nadir, in those fifty hundred thousand myriads of kotis of spheres [&c., as above till to one another]. After that, monks, the great Brahma-angel, named Sikhin, addressed the numerous host of Brahma-angels with the following stanzas:

44. What may be the cause, O friends, that our cars are so bright with splendour, colour, and light? What may be the reason of their being so exceedingly glorious?

45. We have seen nothing like this before nor heard of it from others. These (cars) are now bright with splendour and exceedingly glorious; what may be the cause of it?

46. Should it be some god who has been bestowed upon the world in recompense of good works, and whose grandeur thus comes to light? Or is perhaps a Buddha born in the world?

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the zenith, where those great Brahma-angels, stationed at the zenith, saw the Lord Mahâbhijñâjñanâbhibhû [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

47. How goodly is the sight of the Buddhas, the mighty Lords of the world; those Buddhas who are to deliver all beings in this triple world.

48. The all-seeing Masters of the world send their looks in all directions of the horizon, and by opening the gate of immortality they make people reach the (safe) shore.

49. An inconceivable number of Æons now past were void, and all quarters wrapt in darkness, as the chief Jinas did not appear.

50. The dreary hells, the brute creation and demons were on the increase; thousands of kotis of living beings fell into the state of ghosts.

51. The heavenly bodies were on the wane; after their disappearance they entered upon evil ways; their course became wrong because they did not hear the law of the Buddhas.

52. All creatures lacked dutiful behaviour, purity, good state, and understanding; their happiness was lost, and the consciousness of happiness was gone.

53. They did not observe the rules of morality; were firmly rooted in the false law; not being led by the Lord of the world, they were precipitated into a false course.

54. Hail! thou art come at last, O Light of the world! thou, born to be bounteous towards all beings.

55. Hail! thou hast safely arrived at supreme Buddha-knowledge; we feel thankful before thee, and so does the world, including the gods.

56. By thy power, O mighty Lord, our aerial cars are glittering; to thee we present them, great Hero; deign to accept them, great Solitary.

57.Out of grace to us, O Leader, make use of them-, so that we, as well as all (other) beings, may attain supreme enlightenment.

After the great Brahma-angels, O monks, had celebrated the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., face to face, with seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [&c., as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following two stanzas:

58. Move forward the exalted, unsurpassed wheel! beat the drum of immortality! release all beings from hundreds of evils, and show the path of Nirvâna.

59. Expound the law we pray for; show thy favour to us and this world. Let us hear thy sweet and lovely voice which thou hast exercised during thousands of kotis of Æons.

Now, monks, the Lord Mahâbhijñâjñanâbhibhû the Tathâgata, &c., being acquainted with the prayer of the hundred thousand myriads of kotis of Brahma-angels and of the sixteen princes, his sons, commenced at that juncture to turn the wheel that has three turns and twelve parts, the wheel never moved by any ascetic, Brahman, god, demon, nor by any one else. (His preaching) consisted in this: This is pain; this is the origin of pain; this is the suppression of pain; this is the treatment leading to suppression of pain. He moreover extensively set forth how the series of causes and effects is evolved, (and said): It is thus, monks. From ignorance proceed conceptions (or fancies); from conceptions (or fancies) proceeds understanding; from understanding name and form; from name and form the six senses; from the six senses proceeds contact; from contact sensation; from sensation proceeds longing; from longing proceeds striving; from striving as cause issues existence; from existence birth; from birth old age, death, mourning, lamentation, sorrow, dismay, and despondency. So oriJinates this whole mass of misery. From the suppression of ignorance results the suppression of conceptions; from the suppression of conceptions results that of understanding; from the suppression of understanding results that of name and form; from the suppression of name and form results that of the six senses; from the suppression of the six senses results that of contact; from the suppression of contact results that of sensation; from the suppression of sensation results that of longing; from the suppression of longing results that of striving; from the suppression of striving results that of existence; from the suppression of existence results that of birth; from the suppression of birth results that of old age, death, mourning, lamentation, sorrow, dismay, and despondency. In this manner the whole mass of misery is suppressed.

And while this wheel of the law, monks, was being moved onward by the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., in presence of the world, including the gods, demons, and Brahma-angels; of the assemblage, including ascetics and Brahmans; then, at that time, on that occasion, the minds of sixty hundred thousand myriads of kotis of living beings were without effort freed from imperfections and became all possessed of the triple science, of the sixfold transcendent wisdom, of the emancipations and meditations. In due course, monks, the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., again gave a second exposition of the law; likewise a third and a fourth exposition. And at each exposition, monks, the minds of hundred thousands of myriads of kotis of beings, like the sands of the river Ganges, were without effort freed from imperfections. Afterwards, monks, the congregation of disciples of that Lord was so numerous as to surpass all calculation.

Meanwhile, monks, the sixteen princes, the youths, had, full of faith, left home to lead the vagrant life of mendicants, and had all of them become novices, clever, bright, intelligent, pious, followers of the course (of duty) under many hundred thousand Buddhas, and striving after supreme, perfect enlightenment. These sixteen novices, monks, said to the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., the following: O Lord, these many hundred thousand myriads of kotis of disciples of the Tathâgata have become very mighty, very powerful, very potent, owing to the Lord's teaching of the law. Deign, O Lord, to teach us also, for mercy's sake, the law with a view to supreme, perfect enlightenment, so that we also may follow the teaching of the Tathâgata. We want, O Lord, to see the knowledge of the Tathâgata; the Lord can himself testify to this, for thou, O Lord, who knowest the disposition of all beings, also knowest ours.

Then, monks, on seeing that those princes, the youths, had chosen the vagrant life of mendicants and become novices, the half of the whole retinue of the king Kakravartin, to the number of eighty hundred thousand myriads of kotis of living beings, chose the vagrant life of mendicants.

Subsequently, monks, the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., viewing the prayer of those novices at the lapse of twenty thousand Æons, amply and completely revealed the Dharmaparyâya called 'the Lotus of the True Law, a text of great extent, serving to instruct Bodhisattvas and proper for all Buddhas, in presence of all the four classes of auditors.

In course of time, monks, those sixteen novices grasped, kept, and fully penetrated the Lord's teaching.

Subsequently, monks, the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., foretold those sixteen novices their future djestiny to supreme, perfect enlightenment. And while the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., was propounding the Dharmaparyâya of the Lotus of the True Law, the disciples as well as the sixteen novices were full of faith, and many hundred thousand myriads of kotis of beings acquired perfect certainty.

Thereupon, monks, after propounding the Dharmaparyâya of the Lotus of the True Law during eight thousand Æons without interruption, the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., entered the monastery to retire for the purpose of meditation, and in that retirement, monks, the Tathâgata continued in the monastery during eighty-four thousand kotis of Æons.

Now, monks, when the sixteen novices perceived that the Lord was absorbed, they sat down on the seats, the royal thrones which had been prepared for each of them, and amply expounded, during eighty-four hundred thousand myriads of kotis, the Dharmaparyâya of the Lotus of the True Law to the four classes. By doing this, monks, each of those novices, as Bodhisattvas fully developed, instructed, excited, stimulated, edified, confirmed in respect to supreme, perfect enlightenment 60 x 60 hundred thousand myriads of kotis of living beings, equal to the sands of the river Ganges.

Now, monks, at the lapse of eighty-four thousand Æons the Lord Mahâbhijñâjñanâbhibhû, the Tathâgata, &c., rose from his meditation, in possession of memory and consciousness, whereafter he went up to the seat of the law, designed for him, in order to occupy it.

As soon as the Lord had occupied the seat of the law, monks, he cast his looks over the whole circle of the audience and addressed the congregation of monks: They are wonderfully gifted, monks, they are prodigiously gifted, these sixteen novices, wise, servitors to many hundred thousand myriads of kotis of Buddhas, observers of the course (of duty), who have received Buddha-knowledge, transmitted Buddha-knowledge, expounded Buddha-knowledge. Honour these sixteen novices, monks, again and again; and all, be they devoted to the vehicle of the disciples, the vehicle of the Pratyekabuddhas, or the vehicle of the Bodhisattvas, who shall not reject nor repudiate the preaching of these young men of good family, O monks, shall quickly gain supreme, perfect enlightenment, and obtain Tathâgata-knowledge.

In the sequel also, monks, have these young men of good family repeatedly revealed this Dharmaparyâya of the Lotus,of the True Law under the mastership of that Lord. And the 60 x 60 hundred thousand myriads of kotis of living beings, equal to the sands of the river Ganges, who by each of the sixteen novices, the Bodhisattvas Mahasattvas, in the quality of Bodhisattva, had been roused to enlightenment, all those beings followed the example of the sixteen novices in choosing along with them the vagrant life of mendicants, in their several existences; they enjoyed their sight and heard the law from their mouth. They propitiated forty kotis of Buddhas, and some are doing so up to this day.

I announce to you, monks, I declare to you: Those sixteen princes, the youths, who as novices under the mastership of the Lord were interpreters of the law, have all reached supreme, perfect enlightenment, and all of them are staying, existing, living even now, in the several directions of space, in different Buddha-fields, preaching the law to many hundred thousand myriads of kotis of disciples and Bodhisattvas, to wit: In the east, monks, in the world Abhirati the Tathâgata named Akshobhya, the Arhat, &c., and the Tathâgata Merukûta, the Arhat, &c. In the south-east, monks, is the Tathâgata Simhaghosha, &c., and the Tathâgata Simhadhvaga, &c. In the south, monks, is the Tathâgata named Akâsapratishthita, &c., and the Tathâgata named Nityaparinirvrita, &c. In the southwest, monks, is the Tathâgata named Indradhvaga, &c., and the Tathâgata named Brahmadhvaga, &c. In the west, monks, is the Tathâgata named Amitâyus, &c., and the Tathâgata named Sarvalokadhâtûpadravodvegapratyuttîrna, &c. In the north-west, monks, is the Tathâgata named Tamâlapatrakandanagandhâbhigña, &c., and the Tathâgata Merukalpa, &c. In the north, monks, is the Tathâgata named Meghasvarapradipa, &c., and the Tathâgata named Meghasvararaja, &c. In the north-east, monks, is the Tathâgata named Sarvalokabhayâgitakkhambhitatvavidhvamsanakara, the Arhat, &c., and, the sixteenth, myself, Sâkyamuni, the Tathâgata, the Arhat, &c., who have attained supreme, perfect enlightenment in the centre of this Saha-world.

Further, monks, those beings who have heard the law from us when we were novices, those many hundred thousand myriads of kotis of beings, numerous as the sands of the river Ganges, whom we have severally initiated in supreme, perfect enlightenment, they are up to this day standing on the stage of disciples and matured for supreme, perfect enlightenment. In regular turn they are to attain supreme, perfect enlightenment, for it is difficult, monks, to penetrate the knowledge of the Tathâgatas. And which are those beings, monks, who, innumerable, incalculable like the sands of the Ganges, those hundred thousands of myriads of kotis of living beings, whom I, when I was a Bodhisattva under the mastership of that Lord, have taught the law of omniscience? Yourselves, monks, were at that time those beings.

And those who shall be my disciples in future, when I shall have attained complete Nirvâna, shall learn the course (of duty) of Bodhisattvas, without conceiving the idea of their being Bodhisattvas. And, monks, all who shall have the idea of complete Nirvâna, shall reach it. It should be added, monks, as I stay under different names in other worlds, they shall there be born again seeking after the knowledge of the Tathâgatas, and there they shall anew hear this dogma: The complete Nirvâna of the Tathâgatas is but one; there is no other, no second Nirvâna of the Tathâgatas. Herein, monks, one has to see a device of the Tathâgatas and a direction for the preaching of the law. When the Tathâgata, monks, knows that the moment of his complete extinction has arrived, and sees that the assemblage is pure, strong in faith, penetrated with the law of voidness, devoted to meditation, devoted to great meditation, then, monks, the Tathâgata, because the time has arrived, calls together all Bodhisattvas and all disciples to teach them thus: There is, O monks, in this world no second vehicle at all, no second Nirvâna, far less a third. It is an able device of the Tathâgata, monks, that on seeing creatures far advanced on the path of perdition, delighting in the low and plunged in the mud of sensual desires, the Tathâgata teaches them that Nirvâna to which they are attached.

By way of example, monks, suppose there is some dense forest five hundred yoganas in extent which has been reached by a great company of men. They have a guide to lead them on their journey to the Isle of Jewels, which guide, being able, clever, sagacious, well acquainted with the difficult passages of the forest, is to bring the whole company out of the forest. Meanwhile that great troop of men, tired, weary, afraid, and anxious, say: 'Verily, Master, guide, and leader, know that we are tired, weary, afraid, and anxious; let us return; this dense forest stretches so far.' The guide, who is a man of able devices, on seeing those people desirous of returning, thinks within himself: It ought not to be that these poor creatures should not reach that great Isle of Jewels. Therefore out of pity for them he makes use of an artifice. In the middle of that forest he produces a magic city more than a hundred or two hundred yoganas in extent. Thereafter he says to those men: 'Be not afraid, sirs, do not return; there you see a populous place where you may take repose and perform all you have to do; there stay in the enjoyment of happy rest. Let him who after reposing there wants to do so, proceed to the great Isle of Jewels.'

Then, monks, the men who are in the forest are struck with astonishment, and think: We are out of the forest; we have reached the place of happy rest; let us stay here. They enter that magic city, in the meaning that they have arrived at the place of their destination, that they are saved and in the enjoyment of rest. They think: We are at rest, we are refreshed'. After a while, when the guide perceives that their fatigue is gone, he causes the magic city to disappear, and says to them: 'Come, sirs, there you see the great Isle of Jewels quite near; as to this great city, it has been produced by me for no other purpose but to give you some repose.'

In the same manner, monks, is the Tathâgata, the Arhat,&c., your guide, and the guide of all other beings. Indeed, monks, the Tathâgata, &c., reflects thus: Great is this forest of evils which must be crossed, left, shunned. It ought not to be that these beings, after hearing the Buddha-knowledge, should suddenly turn back and not proceed to the end because they think: This Buddha-knowledge is attended with too many difficulties to be gone through to the end. Under those circumstances the Tathâgata, knowing the creatures to be feeble of character, (does) as the guide (who) produces the magic city in order that those people may have repose, and after their having taken repose, he tells them that the city is one produced by magic. In the same manner, monks, the Tathâgata, &c., to give a repose to the creatures, very skilfully teaches and proclaims two stages of

Nirvâna, viz. the stage of the disciples and that of the Pratyekabuddhas. And, monks, when the creatures are there halting, then the Tathâgata, &c., himself, pronounces these words: 'You have not accomplished your task, monks; you have not finished what you had to do. But behold, monks! the Buddha-knowledge is near; behold and be convinced: what to you (seems) Nirvâna, that is not Nirvâna. Nay, monks, it is an able device of the Tathâgatas, &c., that they expound three vehicles.'

And in order to explain this same subject more in detail, the Lord on that occasion uttered the following stanzas:

60. The Leader of the world, Abhigñâgñânâbhibhû, having occupied the terrace of enlightenment, continued ten complete intermediate kalpas without gaining enlightenment, though he saw the things in their very essence.

61. Then the gods, Nâgas, demons, and goblins, zealous to honour the Jina, sent down a rain of flowers on the spot where the Leader awakened to enlightenment.

62. And high in the sky they beat the cymbals to worship and honour the Jina, and they were vexed that the Jina delayed so long in coming to the highest place.

63. After the lapse of ten intermediate kalpas the Lord Anâbhibhû attained enlightenment; then all gods, men, serpents, and demons were glad and overjoyed.

64. The sixteen sons of the Leader of men, those heroes, being at the time young princes, rich in virtues, came along with thousands of kotis of living beings to honour the eminent chiefs of men.

65. And after saluting the feet of the Leader they prayed: Reveal the law and refresh us as well as this world with thy good word, O Lion amongst kings.

66. After a long time thou art seen (again) in the ten points of this world; thou appearest, great Leader, while the aerial cars of the Brahma-angels are stirring to reveal a token to living beings.

67. In the eastern quarter fifty thousand kotis of fields have been shaken, and the lofty angelic cars in them have become excessively brilliant.

68. The Brahma-angels on perceiving this foretoken went and approached the Chief of the Leaders of the world, and, covering him with flowers, presented all of them their cars to him.

69. They prayed him to move forward the wheel of the law, and celebrated him with stanzas and songs. But the king of kings was silent, (for he thought): The time has not yet arrived for me to proclaim the law.

70. Likewise in the south, west, north, the nadir, zenith, and in the intermediate points of the compass there were thousands of kotis of Brahma-angels.

71. Unremittingly covering the Lord (with flowers) they saluted the feet of the Leader, presented all their aerial cars, celebrated him, and again prayed:

72. Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in (the course of) many kotis ofÆons. Display the benevolence thou hast observed in so many former generations; open the gate of immortality.

73. On hearing their prayer, he whose sight is infinite exposed the multifarious law and the four Truths, extensively. All existences (said he) spring successively from their antecedents.

74. Starting from Ignorance, the Seer proceeded to speak of death, endless woe; all those evils spring from birth. Know likewise that death is the lot of mankind.

75. No sooner had he expounded the multifarious, different, endless laws, than eighty myriads of kotis of creatures who had heard them quickly attained the stage of disciples.

76. On a second occasion the Jina expounded many laws, and beings like the sands of the Ganges became instantly purified and disciples.

77. From that moment the assembly of that Leader of the world was innumerable; no man would be able to reach the term (of its number), even were he to go on counting for myriads of kotis of Æons.

78. Those sixteen princes also, his own dear sons, who had become mendicants and novices, said to the Jina: 'Expound, O Chief, the superior law;

79. 'That we may become sages, knowers of the world, such as thyself art, O supreme of all Jinas, and that all these beings may become such as thyself art, O hero, O clear-sighted one.'

80. And the Jina, considering the wish of his sons, the young princes, explained the highest superior enlightenment by means of many myriads of kotis of illustrations.

81. Demonstrating with thousands of arguments and elucidating the knowledge of transcendent wisdom, the Lord of the world indicated the veritable course (of duty) such as was followed by the wise Bodhisattvas.

82. This very Sûtra of orreat extension, this good Lotus of the True Law, was by the Lord delivered in many thousands of stanzas, so numerous as to equal the sands of the Ganges.

83. After delivering this Sûtra, the Jina entered the monastery for the purpose of becoming absorbed in meditation; during eighty-four complete Æons the Lord of the world continued meditating, sitting on the same seat.

84. Those novices, perceiving that the Chief remained in the monastery without coming out of it, imparted to many kotis of creatures that Buddha-knowledge, which is free from imperfections and blissful.

85. On the seats which they had made to be prepared, one for each, they expounded this very Sûtra under the mastership of the Sugata of that period. A service of the same kind they render to me.

86. Innumerable as the sands of sixty thousand (rivers like the) Ganges were the beings then taught; each of the sons of the Sugata converted (or trained) endless beings.

87. After the Jina's complete Nirvâna they commenced a wandering life and saw kotis of Buddhas; along with those pupils they rendered homage to the most exalted amongst men.

88. Having observed the extensive and sublime course of duty and reached enlightenment in the ten points of space, those sixteen sons of the Jina became themselves Jinas, two by two, in each point of the horizon.

89. And all those who had been their pupils became disciples of those Jinas, and gradually obtained possession of enlightenment by various means.

90. I myself was one of their number, and you have all been taught by me. Therefore you are my disciples now also, and I lead you all to enlightenment by (my) devices.

91. This is the cause dating from old, this is the motive of my expounding the law, that I lead you to superior enlightenment. This being the case, monks, you need not be afraid.

92. It is as if there were a forest dreadful, terrific, barren, without a place of refuge or shelter, replete with wild beasts, deprived of water, frightful for persons of no experience.

93. (Suppose further that) many thousand men have come to the forest, that waste track of wilderness which is fully five hundred yoganas in extent.

94. And he who is to act as their guide through that rough and horrible forest is a rich man, thoughtful, intelligent, wise, well instructed, and undaunted.

95. And those beings, numbering many kotis, feel tired, and say to the guide: 'We are tired, Master; we are not able to go on; we should like now to return.'

96. But he, the dexterous and clever guide, is searching in his mind for some apt device. Alas! he thinks, by going back these foolish men will be deprived of the possession of the jewels.

97. Therefore let me by dint of magic power now produce a great city adorned with thousands of kotis of buildings and embellished by monasteries and parks.

98. Let me produce ponds and canals; (a city) adorned with gardens and flowers, provided with walls and gates, and inhabited by an infinite number of men and women.

99. After creating that city he speaks to them in this manner: 'Do not fear, and be cheerful; you have reached a most excellent city; enter it and do your business, speedily.

100. 'Be joyful and at ease; you have reached the limit of the whole forest.' It is to give them a time for repose that he speaks these words, and, in fact, they recover from their weariness.

101. As he perceives that they have sufficiently reposed, he collects them and addresses them again: 'Come, hear what I have to tell you: this city have I produced by magic'.

102. 'On seeing you fatigued, I have, lest you should go back, made use of this device; now strain your energy to reach the Isle.'

103. In the same manner, monks, I am the guide, the conductor of thousands of kotis of living beings; in the same manner I see creatures toiling and unable to break the shell of the egg of evils'.

104. Then I reflect on this matter: These beings have enjoyed repose, have been tranquillised; now I will remind them of the misery of all things (and I say): 'At the stage of Arhat you shall reach your aim.'

105. At that time, when you shall have attained that state, and when I see all of you have become Arhats, then will I call you all together and explain to you how the law really is.

106. It is an artifice of the Leaders, when they, the great Seers, show three vehicles, for there is but one vehicle, no second; it is only to help (creatures) that two vehicles are spoken of.

107. Therefore I now tell you, monks: Rouse to the utmost your lofty energy for the sake of the knowledge of the all-knowing; as yet, you have not come so far as to possess complete Nirvâna.

108. But when you shall have attained the knowledge of the all-knowing and the ten powers proper to Jinas, you shall become Buddhas marked by the thirty-two characteristic signs and have rest for ever.

109. Such is the teaching of the Leaders: in order to give quiet they speak of repose, (but) when they see that (the creatures) have had a repose, they, knowing this to be no final resting-place, initiate them in the knowledge of the all-knowing.

CHAPTER VIII

ANNOUNCEMENT OF THE FUTURE DESTINY OF THE FIVE HUNDRED MONKS

On hearing from the Lord that display of skilfulness and the instruction by means of mysterious speech; on hearing the announcement of the future destiny of the great Disciples, as well as the foregoing tale concerning ancient devotion and the leadership of the Lord, the venerable Pûrna, son of Maitrâyanî, was filled with wonder and amazement, thrilled with pure-heartedness, a feeling of delight and joy. He rose from his seat, full of delight and joy, full of great respect for the law, and while prostrating himself before the Lord's feet, made within himself the following reflection: Wonderful, O Lord; wonderful, O Sugata; it is an extremely difficult thing that the Tathâgatas, &c., perform, the conforming to this world, composed of so many elements, and preaching the law to all creatures with many proofs of their skilfulness, and skilfully releasing them when attached to this or that. What could we do, O Lord, in such a case? None but the Tathâgata knows our inclination and our ancient course. Then, after saluting with his head the Lord's feet, Parna went and stood apart, gazing up to the Lord with unmoved eyes and so showing his veneration.

And the Lord, regarding the mental disposition of the venerable Pûrna, son of Maitrâyani, addressed the entire assembly of monks in this strain: Ye monks, see this disciple, Pûrna, son of Maitrâyani, whom I have designated as the foremost of preachers in this assembly, praised for his many virtues, and who has applied himself in various ways to comprehend the true law. He is the man to excite, arouse, and stimulate the four classes of the audience; unwearied in the preaching of the law; as capable to preach the law as to oblige his fellow-followers of the course of duty. The Tathâgata excepted, monks, there is none able to equal Pûrna, son of Maitrâyanî, either essentially or in accessories. Now, monks, do you suppose that he keeps my true law only? No, monks, you must not think so. For I remember, monks, that in the past, in the times of the ninety-nine Buddhas, the same Pûrna kept the true law under the mastership of those Buddhas. Even as he is now with me, so he has, in all periods, been the foremost of the preachers of the law; has in all periods been a consummate knower of Voidness; has in all periods acquired the (four) distinctive qualifications of an Arhat; has in all periods reached mastership in the transcendent wisdom of the Bodhisattvas. He has been a strongly convinced preacher of the law, exempt from doubt, and quite pure. Under the mastership of those Buddhas he has during his whole existence observed a spiritual life, and everywhere they termed him 'the Disciple.' By this means he has promoted the interest of innumerable, incalculable hundred thousands of myriads of kotis of beings, and brought innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. In all periods he has assisted the creatures in the function of a Buddha, and in all periods he has purified his own Buddha-field, always striving to bring creatures to ripeness. He was also, monks, the foremost among the preachers of the law under the seven Tathâgatas, the first of whom is Vipasyin and the seventh myself.

And as to the Buddhas, monks, who have in future to appear in this Bhadrakalpa, to the number of a thousand less four, under the mastership of them also shall this same Pûrna, son of Maitrayanî, be the foremost among the preachers of the law and the keeper of the true law. Thus he shall keep the true law of innumerable and incalculable Lords and Buddhas in future, promote the interest of innumerable and incalculable beings, and bring innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. Constantly and assiduously he shall be instant in purifying his own Buddha-field and bringing creatures to ripeness. After completing such a Bodhisattva-course, at the end of innumerable, incalculable Æons, he shall reach supreme and perfect enlightenment; he shall in the world be the Tathâgata called Dharmaprabhâsa, an Arhat, &c., endowed with science and conduct, a Sugata, &c. He shall appear in this very Buddha-field.

Further, monks, at that time the Buddha-field spoken of will look as if formed by thousands of spheres similar to the sands of the river Ganges. It will be even, like the palm of the hand, consist of seven precious substances, be without hills, and filled with high edifices of seven precious substances. There will be cars of the gods stationed in the sky; the gods will behold men, and men will behold the gods. Moreover, monks, at that time that Buddha-field shall be exempt from places of punishment and from womankind, as all beings shall be born by apparitional birth. They shall lead a spiritual life, have ideal bodies, be self-lighting, magical, moving in the firmament, strenuous, of good memory, wise, possessed of gold-coloured bodies, and adorned with the thirty-two characteristics of a great man. And at that time, monks, the beings in that Buddha-field will have two things to feed upon, viz. the delight in the law and the delight in meditation. There will be an immense, incalculable number of hundred thousands of myriads of kotis of Bodhisattvas; all endowed with great transcendent wisdom, accomplished in the (four) distinctive qualifications of an Arhat, able in instructing creatures. He (that Buddha) will have a number of disciples, beyond all calculation, mighty in magic, powerful, masters in the meditation of the eight emancipations. So immense are the good qualities that Buddha-field will be possessed of. And that Æon shall be called Ratnâvabhâsa (i.e. radiant with gems), and that world Suvisuddha (i.e. very pure). His lifetime shall last immense, incalculable Æons; and after the complete extinction of that Lord Dharmaprabhâsa, the Tathâgata, &c., his true law shall last long, and his world shall be full of Stûpas made of precious substances. Such inconceivable good qualities, monks, shall the Buddha-field of that Lord be possessed of.

So spoke the Lord, and thereafter he, the Sugata, the Master, added the following stanzas:

1. Listen to me, monks, and hear how my son has achieved his course of duty, and how he, welltrained and skilful, has observed the course of enlightenment.

2. Viewing these beings to be lowly-disposed and to be startled at the lofty vehicle, the Bodhisattvas become disciples and exercise Pratyekabuddhaship.

3. By many hundreds of able devices they bring numerous Bodhisattvas to full ripeness and declare: We are but disciples, indeed, and we are far away from the highest and supreme enlightenment.

4. It is by learning from them this course (of duty) that kotis of beings arrive at full ripeness, who (at first), lowly-disposed and somewhat lazy, in course of time all become Buddhas.

5. They follow a course in ignorance (thinking): We, disciples, are of little use, indeed! In despondency they descend into all places of existence (successively), and (so) clear their own field.

6. They show in their own persons that they are not free from affection, hatred, and infatuation; and on perceiving (other) beings clinging to (heretical) views, they go so far as to accommodate themselves to those views.

7. By following such a course my numerous disciples skilfully save creatures; simple people would go mad, if they were taught the whole course of life (or story).

8. Pûrna here, monks, my disciple, has formerly fulfilled his course (of duty) under thousands of kotis of Buddhas, he has got possession of this true law by seeking after Buddha-knowledge.

9. And at all periods has he been the foremost of the disciples, learned, a brilliant orator, free from hesitation; he has, indeed, always been able to excite to gladness and at all times ready to perform the Buddha-task.

10. He has always been accomplished in the sublime transcendent faculties and endowed with the distinctive qualifications of an Arhat; he knew the faculties and range of (other) beings, and has always preached the perfectly pure law.

11. By exposing the most eminent of true laws he has brought thousands of kotis of beings to full ripeness for this supreme, foremost vehicle, whilst purifying his own excellent field.

12. In future also he shall likewise honour thousands of kotis of Buddhas, acquire knowledge of the most eminent of good laws, and clean his own field.

13. Always free from timidity he shall preach the law with thousands of kotis of able devices, and bring many beings to full ripeness for the knowledge of the all-knowing that is free from imperfections.

14. After having paid homage to the Chiefs of men and always kept the most eminent of laws, he shall in the world be a Buddha self-born, widely renowned everywhere by the name of Dharmaprabhâsa.

15. And his field shall always be very pure and always set off with seven precious substances; his Æon shall be (called) Ratnâvabhâsa, and his world Suvisuddha.

16. That world shall be pervaded with many thousand kotis of Bodhisattvas, accomplished masters in the great transcendent sciences, pure in every respect, and endowed with magical power.

17. At that period the Chief shall also have an assemblage of thousands of kotis of disciples, endowed with magical power, adepts at the meditation of the (eight) emancipations, and accomplished in the (four) distinctive qualifications of an Arhat.

18. And all beings in that Buddha-field shall be pure and lead a spiritual life. Springing into existence by apparitional birth, they shall all be goldcoloured and display the thirty-two characteristic signs.

19. They shall know no other food but pleasure in the law and delight in knowledge. No womankind shall be there, nor fear of the places of punishments or of dismal states.

20. Such shall be the excellent field of Pûrna, who is possessed of all good qualities; it shall abound with all goodly things, a small part (only) of which has here been mentioned.

Then this thought arose in the mind of those twelve hundred self-controlled (Arhats): We are struck with wonder and amazement. (How) if the Tathâgata would predict to us severally our future destiny as the Lord has done to those other great disciples? And the Lord apprehending in his own mind what was going on in the minds of these great disciples addressed the venerable Mahâ-Kasyapa: Those twelve hundred self-controlled hearers whom I am now beholding from face to face, to all those twelve hundred self-controlled hearers, Kasyapa, I will presently foretell their destiny. Amongst them, Kâsyapa, the monk Kaundinya, a great disciple, shall, after sixty-two hundred thousand myriads of kotis of Buddhas, become a Tathâgata, an Arhat, &c., under the name of Samantaprabhâsa, endowed with science and conduct, a Sugata, &c. &c.; but of those (twelve hundred), Kâsyapa, five hundred shall become Tathâgatas of the same name. Thereafter shall all those five hundred great disciples reach supreme and perfect enlightenment, all bearing the name of Samantaprabhâsa; viz. Gayâ-Kâsyapa, Nadî-Kâsyapa, Uruvilvâ.-Kâsyapa, Kâla, KâIodâyin, Aniruddha, Kapphina, Vakkula, Kunda, Svâgata, and the rest of the five hundred self-controlled (Arhats).

And on that occasion the Lord uttered the following stanzas:

21. The scion of the Kundina family, my disciple here, shall in future be a Tathâgata, a Lord of the world, after the lapse of an endless period; he shall educate hundreds of kotis of living beings.

22. After seeing many endless Buddhas, he shall in future, after the lapse of an endless period, become the Jina Samantaprabhâsa, whose field shall be thoroughly pure.

23. Brilliant, gifted with the powers of a Buddha, with a voice far resounding in all quarters, waited upon by thousands of kotis of beinas, he shall preach supreme and eminent enlightenment.

24. There shall be most zealous Bodhisattvas, mounted on lofty aereal cars, and moving, meditative, pure in morals, and assiduous in doing good.

25. After hearing the law from the highest of men, they shall invariably go to other fields, to salute thousands of Buddhas and show them great honour.

26. But ere long they shall return to the field of the Leader called Prabhâsa, the Tathâgata. So great shall be the power of their course (of duty).

27. The measure of the lifetime of that Sugata shall be sixty thousand Æons, and, after the complete extinction of that mighty one, his true law shall remain twice as long in the world.

28. And the counterfeit of it shall continue three times as long. When the true law of that holy one shall he exhausted, men and gods shall be vexed.

29. There shall appear a complete number of five hundred Chiefs, supreme amongst men, who shall bear the same name with that Jina, Samantaprabha, and follow one another in regular succession.

30. All shall have like divisions, magical powers, Buddha-fields, and hosts (of followers). Their true law also shall be the same and stand equally long.

31. All shall have in this world, including the gods, the same voice as Samantaprabha'sa, the highest of men, such as I have mentioned before.

32. Moved by benevolence and compassion they shall in succession foretell each other's destiny, with the words: This is to be my immediate successor, and he is to command the world as I do at present.

33. Thus, Kâsyapa, keep now in view I here these self-controlled (Arhats), no less than five hundred (in number), as well as my other disciples, and speak of this matter to the other disciples.

On hearing from the Lord the announcement of their own future destiny, the five hundred Arhats, contented, satisfied, in high spirits and ecstasy, filled with cheerfulness, joy, and delight, went up to the place where the Lord was sitting, reverentially saluted with their heads his feet, and spoke thus: We confess our fault, O Lord, in having continually and constantly persuaded ourselves that we had arrived at final Nirvâna, as (persons who are) dull, inept, ignorant of the rules, For, O Lord, whereas we should have thoroughly penetrated the knowledge of the Tathâgatas, we were content with such a trifling degree of knowledge.

It is, O Lord, as if some man having come to a friend's house got drunk or fell asleep, and that friend bound a priceless gem within his garment, with the thought: Let this gem be his. After a while, O Lord, that man rises from his seat and travels further; he goes to some other country, where he is befallen by incessant difficulties, and has great trouble to find food and clothing. By dint of great exertion he is hardly able to obtain a bit of food, with which (however) he is contented and satisfied. The old friend of that man, O Lord, who bound within the man's garment that priceless gem, happens to see him again and says: How is it, good friend, that thou hast such difficulty in seeking food and clothing, while I, in order that thou shouldst live in ease, good friend, have bound within thy garment a priceless gem, quite sufficient to fulfil all thy wishes? I have given thee that gem, my good friend, the very gem I have bound within thy garment. Still thou art deliberating: What has been bound? by whom? for what reason and purpose? It is something foolish, my good friend, to be contented, when thou hast with (so much) difficulty to procure food and clothing. Go, my good friend, betake thyself, with this gem, to some great city, exchange the gem for money, and with that money do all that can be done with money.

In the same manner, O Lord, has the Tathâgata formerly, when he still followed the course of duty of a Bodhisattva, raised in us also ideas of omniscience, but we, O Lord, did not perceive, nor know it. We fancied, O Lord, that on the stage of Arhat we had reached Nirvâna. We live in difficulty, O Lord, because we content ourselves with such a trifling degree of knowledge. But as our strong aspiration after the knowledge of the all-knowing has never ceased, the Tathâgata teaches us the right: 'Have no such idea of Nirvâna, monks; there are in your intelligence roots of goodness which of yore I have fully developed. In this you have to see an able device of mine that from the expressions used by me, in preaching the law, you fancy Nirvâna to take place at this moment.' And after having taught us the right in such a way, the Lord now predicts our future destiny to supreme and perfect knowledge.

And on that occasion the five hundred self-controlled (Arhats), Agnata-Kaundinya and the rest, uttered the following stanzas:

34. We are rejoicing and delighted to hear this unsurpassed word of comfort that we are destined to the highest, supreme enlightenment. Homage be to thee, O Lord of unlimited sight!

35. We confess our fault before thee; we were so childish, nescient, ignorant that we were fully contented with a small part of Nirvâna, under the mastership of the Sugata.

36. This is a case like that of a certain man who enters the house of a friend, which friend, being rich and wealthy, gives him much food, both hard and soft.

37. After satiating him with nourishment, he gives him a jewel of great value. He ties it with a knot within the upper robe and feels satisfaction at having given that jewel.

38. The other man, unaware of it, goes forth and from that place travels to another town. There he is befallen with misfortune and, as a miserable beggar, seeks his food in affliction.

39. He is contented with the pittance he gets by begging without caring for dainty food; as to that jewel, he has forgotten it; he has not the slightest remembrance of its having been tied in his upper robe.

40. Under these circumstances he is seen by his old friend who at home gave him that jewel. This friend properly reprimands him and shows him the jewel within his robe.

41. At this sight the man feels extremely happy. The value of the jewel is such that he becomes a very rich man, of great power, and in possession of all that the five senses can enjoy.

42. In the same manner, O Lord, we were unaware of our former aspiration, (the aspiration) laid in us by the Tathâgata himself in previous existences from time immemorial.

43. And we were living in this world, O Lord, with dull understanding and in ignorance, under the mastership of the Sugata; for we were contented with a little of Nirvâna; we required nothing higher, nor even cared for it.

44. But the Friend of the world has taught us better: 'This is no blessed Rest at all; the full knowledge of the highest men, that is blessed Rest, that is supreme beatitude.'

45. After hearing this sublime, grand, splendid, and matchless prediction, O Lord, we are greatly elated with joy, when thinking of the prediction (we shall have to make to each other) in regular succession.

CHAPTER IX

ANNOUNCEMENT OF THE FUTURE DESTINY OF ÂNANDA, RAHULA, AND THE TWO THOUSAND MONKS

On that occasion the venerable Ânanda made this reflection: Should we also receive a similar prediction? Thus thinking, pondering, wishing, he rose from his seat, prostrated himself at the Lord's feet and uttered the following words. And the venerable Râhula also, in whom rose the same thought and the same wish as in Ânanda, prostrated himself at the Lord's feet, and uttered these words: 'Let it be our turn also, O Lord; let it be our turn also, O Sugata. The Lord is our father and procreator, our refuge and protection. For in this world, including men, gods, and demons, O Lord, we are particularly distinguished, as people say: These are the Lord's sons, the Lord's attendants; these are the keepers of the law-treasure of the Lord. Therefore, Lord, it would seem meet, were the Lord ere long to predict our destiny to supreme and perfect enlightenment.'

Two thousand other monks, and more, both such as were still under training and such as were not, likewise rose from their seats, put their upper robes upon one shoulder, stretched their joined hands towards the Lord and remained gazing up to him, all pre-occupied with the same thought, viz. of this very Buddha-knowledge: Should we also receive a prediction of our destiny to supreme and perfect enlightenment.

Then the Lord addressed the venerable Ânanda in these words: Thou, Ânanda, shalt in future become a Tathâgata by the name of Sâgaravaradharabuddhivikrîditâbhigña, an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, and worshipped sixty-two kotis of Buddhas, kept in memory the true law of those Buddhas and received this command, thou shalt arrive at supreme and perfect enlightenment, and bring to full ripeness for supreme, perfect enlightenment twenty hundred thousand myriads of kotis of Bodhisattvas similar to the sands of twenty Ganges. And thy Buddha-field shall consist of lapis lazuli and be superabundant. The sphere shall be named Anavanâmita-vaig-ayanta and the Æon Manogñasabdâbhigargita. The lifetime of that Lord Sâgaravaradharabuddhivikriditâbhigña, the Tathâgata, &c., shall measure an immense number of Æons, Æons the term of which is not to be found by calculation. So many hundred thousand myriads of kotis of incalculable Æons shall last the lifetime of that Lord. Twice as long, Ânanda, after the complete extinction of that Lord, shall his true law stand, and twice as long again shall continue its counterfeit. And further, Ânanda, many hundred thousand myriads of kotis of Buddhas, similar to the sands of the river Ganges, shall in all directions of space speak the praise of that Tathagata Sâgaravaradharabuddhivikrîditâbhigña, the Arhat, &c.

1. I announce to you, congregated monks, that Ânanda-Bhadra, the keeper of my law, shall in future become a Jina, after having worshipped sixty kotis of Sugatas.

2. He shall be widely renowned by the name of Sâgarabuddhidhârin Abhigñaprâpta [These names may be translated by 'possessor of an intellect (unfathomable) as the ocean, having arrived at transcendant wisdom.'], in a beautiful,

thoroughly clear field, (termed) Anavanatâ Vaigayantî (i. e. triumphal banner unlowered).

3. There shall be Bodhisattvas like the sands of the Ganges and even more, whom he shall bring to full ripeness; he shall be a Jina endowed with great (magical) power, whose word shall widely resound in all quarters of the world.

4. The duration of his life shall be immense. He shall always be benign and merciful to the world. After the complete extinction of that Jina and mighty saint [Tâyin], his true law shall stand twice as long.

5. The counterfeit (shall continue) twice as long under the rule of that Jina. Then also shall beings like grains of sand of the Ganges produce in this world what is the cause of Buddha-enlightenment.

In that assembly were eight thousand Bodhisattvas who had newly entered the vehicle. To them this thought presented itself: Never before did we have such a sublime prediction to Bodhisattvas, far less to disciples. What may be the cause of it? what the motive? The Lord, who apprehended in his mind what was going on in the minds of those Bodhisattvas, addressed them in these words: Young men of good family, I and Ânanda have in the same moment, the same instant conceived the idea of supreme and perfect enlightenment in the presence of the Tathagata Dharmagahanâbhyudgataraga, the Arhat, &c. At that period, young men of good family, he (Ânanda) constantly and assiduously applied himself to great learning, whereas I was applying myself to strenuous labour. Hence I sooner arrived at supreme and perfect enlightenment, whilst Ânanda-Bhadra was the keeper of the law-treasure of the Lords Buddhas; that is to say, young men of good family, he made a vow to bring Bodhisattvas to full development.

When the venerable Ananda, heard from the Lord the announcement of his own destiny to supreme and perfect enlightenment, when he learned the good qualities of his Buddha-field and its divisions, when he heard of the vow he had made in the past, he felt pleased, exultant, ravished, joyous, filled with cheerfulness and delight. And at that juncture he remembered the true law of many hundred thousand rnyriads of kotis of Buddhas and his own vow of yore.

And on that occasion the venerable Ânanda uttered the following stanzas:

6. Wonderful, boundless are the Jinas who remind us of the law preached by the extinct Jinas and mighty saints. Now I remember it as if it had happened to-day or yesterday.

7. 1 am freed from all doubts; I am ready for enlightenment. Such is my skilfulness, (as) I am the servitor, and keep the true law for the sake of enlightenment.

Thereupon the Lord addressed the venerable Râhula-Bhadra in these words: Thou, Râhula, shalt be in future a Tathâgata of the name of Saptaratnapadmavikrântagâmin, an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, worshipped a number of Tathâgata, &c., equal to the atoms of ten worlds, thou shalt always be the eldest son of those Lords Buddhas, just as thou art mine at present. And, Râhula, the measure of the lifetime of that Lord Saptaratnapadmavikrântagâmin, the Tathâgata, &c., and the abundance of all sorts of good qualities (belonging to him) shall be exactly the same as of the Lord

Sâgaravaradharabuddhivikrîditâbhigña, the Tathâgata, &c.; likewise shall the divisions of the Buddha-field and its qualities be the same as those possessed by that Lord. And, Râhula, thou shalt be the eldest son of that Tathâgata Sâgaravaradharabuddhivikrîditâbhigña, the Arhat, &c. Afterwards thou shalt arrive at supreme and perfect enlightenment.

8. Râhula here, my own eldest son, who was born to me when I was a prince royal, he, my son, after my reaching enlightenment, is a great Seer, an heir to the law.

9. The great number of kotis of Buddhas which he shall see in future, is immense. To all these Jinas he shall be a son, striving after enlightenment.

10. Unknown is this course (of duty) to Râhula, but I know his (former) vow. He glorifies the Friend of the world (by saying): I am, forsooth, the Tathâgata's son.

11. Innumerable myriads of kotis of good qualities, the measure of which is never to be found, appertain to this Râhula, my son; for it has been said: He exists by reason of enlightenment.

The Lord now again regarded those two thousand disciples, both such as were still under training and such as were not, who were looking up to him with serene, mild, placid minds. And the Lord then addressed the venerable Ânanda : Seest thou, Ânanda, these two thousand disciples, both such as are still under training and such as are not? I do, Lord; I do, Sugata.' The Lord proceeded: All these two thousand monks, Ânanda, shall simultaneously accomplish the course of Bodhisattvas, and after honouring, respecting, venerating, worshipping Buddhas as numerous as the atoms of fifty worlds, and after acquiring the true law, they shall, in their last bodily existence, attain supreme and perfect enlightenment at the same time, the same moment, the same instant, the same juncture in all directions of space, in different worlds, each in his own Buddha-field. They shall become Tathâgatas, Arhats, &c., by the name of Ratnaketurajas. Their lifetime shall last a complete Æon. The division and good qualities of their Buddha-fields shall be equal; equal also shall be the number of the congregation of their disciples and Bodhisattvas; equal also shall be their complete extinction, and their true law shall continue an equal time.

And on that occasion the Lord uttered the following stanzas:

12. These two thousand disciples, Ânanda, who here are standing before me, to them, the sages, I now predict that in future they shall become Tathâgatas,

13. After having paid eminent worship to the Buddhas, by means of infinite comparisons and examples, they shall, when standing in their last bodily existence, reach my extreme enlightenment.

14. They shall all, under the same name, in every direction, at the same moment and instant, and sitting at the foot of the most exalted tree, become Buddhas, after they shall have reached the knowledge.

15. All shall bear the same name of Ketus of the Ratna, by which they shall be widely famed in this world. Their excellent fields shall be equal, and equal the congregation of disciples and Bodhisattvas.

16. Strong in magic power, they shall all simultaneously, in every direction of space, reveal the law in this world and all at once become extinct; their true law shall last equally long.

And the disciples, both such as were still under training and such as were not, on hearing from the Lord, face to face, the prediction concerning each of them, were pleased, exultant, ravished, joyous, filled with cheerfulness and delight, and addressed the Lord with the following stanzas:

17. We are satisfied, O Light of the world, to hear this prediction; we are pleased, O Tathâgata, as if sprinkled with nectar.

18. We have no doubt, no uncertainty that we shall become supreme amongst men; to-day we have obtained felicity, because we have heard that prediction.

CHAPTER X

THE PREACHER

The Lord then addressed the eighty thousand Bodhisattvas Mahasattvas by turning to Bhaishajyaraja as their representative. Seest thou, Bhaishajyaraja, in this assembly the many gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, monks, nuns, male and female lay devotees, votaries of the vehicle of disciples, votaries of the vehicle of Pratyekabuddhas, and those of the vehicle of Bodhisattvas, who have heard this Dharmaparyâya from the mouth of the Tathâgata? 'I do, Lord; I do, Sugata.' The Lord proceeded: Well, Bhaishajyaraja, all those Bodhisattvas Mahâsattvas who in this assembly have heard, were it but a single stanza, a single verse (or word), or who even by a single rising thought have joyfully accepted this Sûtra, to all of them, Bhaishajyaraja, among the four classes of my audience I predict their destiny to supreme and perfect enlightenment. And all whosoever, Bhaishajyaraja, who, after the complete extinction of the Tathâgata, shall hear this Dharmaparyâya and after hearing, were it but a single stanza, joyfully accept it, even with a single rising thought, to those also, Bhaishajyaraja, be they young men or young ladies of good family, I predict their destiny to supreme and perfect enlightenment. Those young men or ladies of good family, Bhaishajyaraja, shall be worshippers of many hundred thousand myriads of kotis of Buddhas. Those young men or ladies of good family, Bhaishajyaraja, shall have made a vow under hundred thousands of myriads of kotis of Buddhas. They must be considered as being reborn amongst the people of Gambudvîpa, out of compassion to all creatures. Those who shall take, read, make known, recite, copy, and after copying always keep in memory and from time to time regard were it but a single stanza of this Dharmaparyâya; who by that book shall feel veneration for the Tathâgatas, treat them with the respect due to Masters, honour, revere, worship them; who shall worship that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, &c., and with acts of reverence such as bowing and joining hands; in short, Bhaishajyaraja, any young men or young ladies of good family who shall keep or joyfully accept were it but a single stanza of this Dharmaparyâya, to all of them, Bhaishajyaraja, I predict their being destined to supreme and perfect enlightenment.

Should some man or woman, Bhaishajyaraja, happen to ask: How now have those creatures to be who in future are to become Tathâgatas, Arhats, &c.? then that man or woman should be referred to the example of that young man or young lady of good family. 'Whoever is able to keep, recite, or teach, were it but a single stanza of four lines, and whoever shows respect for this Dharmaparyâya, that young man or young lady of good family shall in future become' a Tathâgata, &c.; be persuaded of it.' For, Bhaishajyaraja, such a young man or young lady of good family must be considered to be a Tathâgata, and by the whole world, including the gods, honour should be done to such a Tathâgata who keeps were it but a single stanza of this Dharmaparyâya, and far more, of course, to one who grasps, keeps, comprehends, makes known, copies, and after copying always retains in his memory this Dharmaparyâya entirely and completely, and who honours that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, joined hands, reverential bows and salutations. Such a young man or young lady of good family, Bhaishajyaraja, must be held to be accomplished in supreme and perfect enlightenment; must be held to be the like of a Tathâgata, who out of compassion and for the benefit of the world, by virtue of a former vow, makes his appearance here in Gambudvîpa, in order to make this Dharmaparyâya generally known. Whosoever, after leaving his own lofty conception of the law and the lofty Buddha-field occupied by him, in order to make generally known this Dharmaparyâya, after my complete Nirvâna, may be deemed to have appeared in the predicament of a Tathâgata, such a one, Bhaishajyaraja, be it a young man or a young lady of good family, must be held to perform the function of the Tathâgata, to be a deputy of the Tathâgata. As such, Bhaishajyaraja, should be acknowledged the young man or the young lady of good family, who communicates this Dharmaparyâya, after the complete Nirvâna of the Tathâgata, were it but in secret or by stealth or to one single creature that he communicated or told it.

Again, Bhaishajyaraja, if some creature vicious, wicked, and cruel-minded should in the (current) Age speak something injurious in the face of the Tathâgata, and if some should utter a single harsh word, founded or unfounded, to those irreproachable preachers of the law and keepers of this Sûtrânta, whether lay devotees or clergymen, I declare that the latter sin is the graver. For, Bhaishajyaraja, such a young man or young lady of good family must be held to be adorned with the apparel of the Tathâgata. He carries the Tathâgata on his shoulder, Bhaishajyaraja, who after having copied this Dharmaparyâya and made a volume of it, carries it on his shoulder. Such a one, wherever he goes, must be saluted by all beings with joined hands, must be honoured, respected, worshipped, venerated, revered by gods and men with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, musical instruments, with food, soft and hard, with nourishment and drink, with vehicles, with heaps of choice and gorgeous jewels. That preacher of the law must be honoured by heaps of gorgeous jewels being presented to that preacher of the law. For it may be that by his expounding this Dharmaparyâya, were it only once, innumerable, incalculable beings who hear it shall soon become accomplished in supreme and perfect enlightenment.

And on that occasion the Lord uttered the following stanzas:

1. He who wishes to be established in Buddhahood and aspires to the knowledge of the Self-born must honour those who keep this doctrine.

2. And he who is desirous of omniscience and thinks: How shall I soonest reach it? must try to know this Sûtra by heart, or at least honour one who knows it.

3. He has been sent by the Lord of the world to convert (or catechise) men, he who out of compassion for mankind recites this Sûtra.

4. After giving up a good position, that great man has come hither, he who out of compassion for mankind keeps this Sûtra (in memory).

5. It is by force of his position, that in the last times he is seen preaching this unsurpassed Sûtra.

6. That preacher of the law must be honoured with divine and human flowers and all sorts of perfumes; be decked with divine cloth and strewed with jewels.

7. One should always reverentially salute him with joined hands, as if he were the Chief of Jinas or the Self-born, he who in these most dreadful, last days keeps this Sûtra of the Extinct (Buddha).

8. One should give food, hard and soft, nourishment and drink, lodging in a convent, kotis of robes to honour the son of Jina, when he has propounded, be it but once, this Sûtra.

9. He performs the task of the Tathâgatas and has been sent by me to the world of men, he who in the last days shall copy, keep, or hear this Sûtra.

10. The man who in wickedness of heart or with frowning brow should at any time of a whole Æon utter something injurious in my presence, commits a great sin.

11. But one who reviles and abuses those guardians of this Sûtrânta, when they are expounding this Sûtra, I say that he commits a still greater sin.

12. The man who, striving for superior enlightenment, shall in a complete Æon praise me in my face with joined hands, with many myriads of kotis of stanzas,

13. Shall thence derive a great merit, since he has glorified me in gladness of heart. But a still greater merit shall he acquire who pronounces the praise of those (preachers).

14. One who shall during eighteen thousand kotis of Æons pay worship to those objects of veneration, with words, visible things, flavours, with divine scents and divine kinds of touch,

15. If such a one, by his paying that worship to the objects of veneration during eighteen thousand kotis of Æons, happens to hear this Sûtra, were it only once, he shall obtain an amazingly great advantage.

I announce to thee, Bhaishajyaraja, I declare to thee, that many are the Dharmaparyâyas which I have propounded, am propounding, and shall propound. And among all those Dharmaparyâyas, Bhaishajyaraja, it is this which is apt to meet with no acceptance with everybody, to find no belief with everybody. This, indeed, Bhaishajyaraja, is the transcendent spiritual esoteric lore of the law, preserved by the power of the Tathâgatas, but never divulged; it is an article (of creed) not yet made known. By the majority of people, Bhaishajyaraja, this Dharmaparyâya is rejected during the lifetime of the Tathâgata; in far higher degree such will be the case after his complete extinction.

Nevertheless, Bhaishajyaraja, one has to consider those young men or young ladies of good family to be invested with the robes of the Tathâgata; to be regarded and blessed by the Tathâgatas living in other worlds, that they shall have the force of individual persuasion, the force that is rooted in virtue, and the force of a pious vow. They shall dwell apart in the convents of the Tathâgata, Bhaishajyaraja, and shall have their heads stroked by the hand of the Tathâgata, those young men and young ladies of good family, who after the complete extinction of the Tathâgata shall believe, read, write, honour this Dharmaparyâya and recite it to others.

Again, Bhaishajyaraja, on any spot of the earth where this Dharmaparyâya is expounded, preached, written, studied, or recited in chorus, on that spot, Bhaishajyaraja, one should build a Tathâgata-shrine, magnificent, consisting of precious substances, high, and spacious; but it is not necessary to depose in it relics of the Tathâgata. For the body of the Tathâgata is, so to say, collectively deposited there. Any spot of the earth where this Dharmaparyâya is expounded or taught or recited or rehearsed in chorus or written or kept in a volume, must be honoured, respected, revered, worshipped as if it were a Stûpa, with all sorts of flowers, incense, perfumes, garlands, ointment, powder, clothes, umbrellas, flags, banners, triumphal streamers, with all kinds of song, music, dancing, musical instruments, castanets, and shouts in chorus. And those, Bhaishajyaraja, who approach a Tathâgata-shrine to salute or see it, must be held to be near supreme and perfect enlightenment. For, Bhaishajyaraja, there are many laymen as well as priests who observe the course of a Bodhisattva without, however, coming so far as to see, hear, write or worship this Dharmaparyâya. So long as they do not hear this Dharmaparyâya, they are not yet proficient in the course of a Bodhisattva. But those who hear this Dharmaparyâya and thereupon accept, penetrate, understand, comprehend it, are at the time near supreme, perfect enlightenment, so to say, immediately near it.

It is a case, Bhaishajyaraja, similar to that of a certain man, who in need and in quest of water, in order to get water, causes a well to be dug in an and tract of land. So long as he sees that the sand being dug out is dry and white, he thinks: the water is still far off. After some time he sees that the sand being dug out is moist, mixed with water, muddy, with trickling drops, and that the working men who are engaged in digging the well are bespattered with mire and mud. On seeing that foretoken, Bhaishajyaraja, the man will be convinced and certain that water is near. In the same manner, Bhaishajyaraja, will these Bodhisattvas Mahâsattvas be far away from supreme and perfect enlightenment so long as they do not hear, nor catch, nor penetrate, nor fathom, nor mind this Dharmaparyâya. But when the Bodhisattvas Mahasattvas shall hear, catch, penetrate, study, and mind this Dharmaparyâya, then, Bhaishajyaraja, they will be, so to say, immediately near supreme, perfect enlightenment. From this Dharmaparyâya, Bhaishajyaraja, will accrue to creatures supreme and perfect enlightenment. For this Dharmaparyâya contains an explanation of the highest mystery, the secret article of the law which the Tathâgatas, &c., have revealed for the perfecting of the Bodhisattvas Mahâsattvas. Any Bodhisattva, Bhaishajyaraja, who is startled, feels anxiety, gets frightened at this Dharmaparyâya, may be held, Bhaishajyaraja, to have (but) newly entered the vehicle. If, however, a votary of the vehicle of the disciples is startled, feels anxiety, gets frightened at this Dharmaparyâya, such a person, devoted to the vehicle of the disciples, Bhaishajyaraja, may be deemed a conceited man.

Any Bodhisattva Mahâsattva, Bhaishajyaraja, who after the complete extinction of the Tathâgata, in the last times, the last period shall set forth this Dharmaparyâya to the four classes of hearers, should do so, Bhaishagyariga, after having entered the abode of the Tathâgata, after having put on the robe of the Tathâgata, and occupied the pulpit of the Tathâgata. And what is the abode of the Tathâgata, Bhaishajyaraja? It is the abiding in charity (or kindness) to all beings; that is the abode of the Tathâgata, Bhaishajyaraja, which the young man of good family has to enter. And what is the robe of the Tathâgata, Bhaishajyaraja? It is the apparel of sublime forbearance; that is the robe of the Tathâgata, Bhaishajyaraja, which the young man of good family has to put on. What is the pulpit of the Tathâgata, Bhaishajyaraja? It is the entering into the voidness (or complete abstraction) of all laws (or things); that is the pulpit, Bhaishajyaraja, on which the young man of good family has to sit in order to set forth this Dharmaparyâya to the four classes of hearers. A Bodhisattva ought to propound this Dharmaparyâya with unshrinking mind, before the face of the congregated Bodhisattvas, the four classes of hearers, who are striving for the vehicle of Bodhisattvas, and I, staying in another world, Bhaishajyaraja, will by means of fictious creatures make the minds of the whole congregation favourably disposed to that young man of good family, and I will send fictious monks, nuns, male and female lay devotees in order to hear the sermon of the preacher, who are unable to gainsay or contradict him. If afterwards he shall have retired to the forest, I will send thither many gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, and great serpents to hear him preach, while I, staying in another world, Bhaishajyaraja, will show my face to that young man of good family, and the words and syllables of this Dharmaparyâya which he happens to have forgotten will I again suggest to him when he repeats his lesson.

And on that occasion the Lord uttered the following stanzas:

16. Let one listen to this exalted Sûtra, avoiding all distractedness; for rare is the occasion (given) for hearing it, and rare also the belief in it.

17. It is a case similar to that of a certain man who in want of water goes to dig a well in an arid tract of land, and sees how again and again only dry sand is being dug up.

18. On seeing which he thinks: the water is far off; a token of its being far off is the dry white sand which appears in digging.

19. But when he (afterwards) sees again and again the sand moist and smooth, he gets the conviction that water cannot be very far off.

20. So, too, are those men far from Buddha-knowledge who have not heard this Sûtra and have failed to repeatedly meditate on it.

21. But those who have heard and oft meditated on this profound king amongst Sûtras, this authoritative book for disciples,

22. Are wise and near Buddha-knowledge, even as from the moisture of sand may be inferred that water is near.

23. After entering the abode of the Jina, putting on his robe and sitting down on my seat, the preacher should, undaunted, expound this Sûtra.

24. The strength of charity (or kindness) is my abode; the apparel of forbearence is my robe; and voidness (or complete abstraction) is my seat; let (the preacher) take his stand on this and preach.

25. Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.

26. My body has existed entire in thousands of kotis of regions; during a number of kotis of.Æons beyond comprehension I teach the law to creatures.

27. To that courageous man who shall proclaim this Sûtra after my complete extinction I will also send many creations.

28. Monks, nuns, lay devotees, male and female, will honour him as well as the classes of the audience.

29. And should there be some to attack him with clods, sticks, injurious words, threats, taunts, then the creations shall defend him.

30. And when he shall stay alone, engaged in study, in a lonely place, in the forest or the hills,

31. Then will I show him my luminous body and enable him to remember the lesson he forgot.

32. While he is living lonely in the wilderness, I will send him gods and goblins in great number to keep him company.

33. Such are the advantages he is to enjoy; whether he is preaching to the four classes, or living, a solitary, in mountain caverns and studying his lesson, he will see me.

34. His readiness of speech knows no impediment; he understands the manifold requisites of exegesis; he satisfies thousands of kotis of beings because he is, so to say, inspired (or blessed) by the Buddha.

35. And the creatures who are entrusted to his care shall very soon all become Bodhisattvas, and by cultivating his intimacy they shall behold Buddhas as numerous as the sands of the Ganges.

CHAPTER XI

APPARITION OF A STÛPA

Then there arose a Stûpa, consisting of seven precious substances, from the place of the earth opposite the Lord, the assembly being in the middle, a Stûpa five hundred yoganas in height and proportionate in circumference. After its rising, the Stûpa, a meteoric phenomenon, stood in the sky sparkling, beautiful, nicely decorated with five thousand successive terraces of flowers, adorned with many thousands of arches, embellished by thousands of banners and triumphal streamers, hung with thousands of jewel-garlands and with hourplates and bells, and emitting the scent of Xanthochymus and sandal, which scent filled this whole world. Its row of umbrellas rose so far on high as to touch the abodes of the four guardians of the horizon and the gods. It consisted of seven precious substances, viz. gold, silver, lapis lazuli, Musâragalva, emerald, red coral, and Karketana-stone. This Stûpa of precious substances once formed, the gods of paradise strewed and covered it with Mandârava and great Mandâra flowers. And from that Stûpa of precious substances there issued this voice: Excellent, excellent, Lord Sâkyamuni! thou hast well expounded this Dharmaparyâya of the Lotus of the True Law. So it is, Lord; so it is, Sugata.

At the sight of that great Stûpa of precious substances, that meteoric phenomenon in the sky, the four classes of hearers were filled with gladness delight, satisfaction and joy. Instantly they rose from their seats, stretched out their joined hands, and remained standing in that position. Then the Bodhisattva Mahâsattva Mahâpratibhâna, perceiving the world, including gods, men, and demons, filled with curiosity, said to the Lord: O Lord, what is the cause, what is the reason of so magnificent a Stûpa of precious substances appearing in the world? Who is it, O Lord, who causes that sound to go out from the magnificent Stûpa of precious substances? Thus asked, the Lord spake to Mahapratibhâna, the Bodhisattva Mahâsattva, as follows: In this great Stûpa of precious substances, Mahâpratibh'ana, the proper body of the Tathâgata is contained condensed; his is the Stûpa; it is he who causes this sound to go out.

In the point of space below, Mahâpratibhana, there are innumerable thousands of worlds. Further on is the world called Ratnavisuddha, there is the Tathâgata named Prabhûtaratna, the Arhat, &c. This Lord of yore made this vow: Formerly, when following the course of a Bodhisattva, I have not arrived at supreme, perfect enlightenment before I had heard this Dharmaparyâya of the Lotus of the True Law, serving for the instruction of Bodhisattvas. But from the moment that I had heard this Dharmaparyâya of the Lotus of the True Law, I have become fully ripe for supreme, perfect enlightenment. Now, Mahapratibhâna, that Lord Prabhûtaratna, the Tathâgata, &c., at the juncture of time when his complete extinction was to take place, announced in presence of the world, including the gods: After my complete extinction, monks, one Stûpa must be made of precious substances of this frame (or form) of the proper body of the Tathâgata; the other Stûpas, again, should be made in dedication (or in reference) to me. Thereupon, Mahapratibhâna, the Lord Prabhûtaratna, the Tathâgata, &c., pronounced this blessing: Let my Stûpas here, this Stûpa of my proper bodily frame (or form), arise wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyâya of the Lotus of the True Law is propounded, and let it stand in the sky above the assembled congregation when this Dharmaparyâya of the Lotus of the True Law is being preached by some Lord Buddha or another, and let this Stûpa of the frame (or form) of my proper body give a shout of applause to those Buddhas while preaching this Dharmaparyâya of the Lotus of the True Law. It is that Stûpa, Mahâpratibhana, of the relics of the Lord Prabhûtaratna, the Tathâgata, &c., which, while I was preaching this Dharmaparyâya of the Lotus of the True Law in this Saha-world, arose above this assembled congregation and, standing as a meteor in the sky, gave its applause.

Then said Mahâpratibhâna, the Bodhisattva Mahâsattva, to the Lord: Show us, O Lord, through thy power the frame of the afore-mentioned Tathâgata. Whereon the Lord spake to the Bodhisattva Mahâsattva Mahâpratibhâna as follows: This Lord Prabhûtaratna, Mahâpratibhana, has made a grave and pious vow. That vow consisted in this: When the Lords, the Buddhas, being in other Buddha-fields, shall preach this Dharmaparyâya of the Lotus of the True Law, then let this Stûpa of the frame of my proper body be near the Tathâgata to hear from him this Dharmaparyâya of the Lotus of the True Law. And when those Lords, those Buddhas wish to uncover the frame of my proper body and show it to the four classes of hearers, let then the Tathâgata-frames, made by the Tathâgatas in all quarters, in different Buddha-fields, from their own proper body, and preaching the law to creatures, under different names in several Buddha-fields, let all those Tathâgata-frames, made from the proper body, united together, along with this Stûpa containing the frame of my own body, be opened and shown to the four classes of hearers. Therefore, Mahâpratibhâna, have I made many Tathâgata-frames which in all quarters, in several Buddha-fields in thousands of worlds, preach the law to creatures. All those ought to be brought hither.

Thereupon the Bodhisattva Mahâsattva MahApratibhâna said to the Lord: Then, O Lord, shall we reverentially salute all those bodily emanations of the Tathâgata and created by the Tathâgata.

And instantly the Lord darted from the circle of hair on his brow a ray, which was no sooner darted than the Lords, the Buddhas stationed in the east in fifty hundred thousand myriads of kotis of worlds, equal to the sands of the river Ganges, became all visible, and the Buddha-fields there, consisting of crystal, became visible, variegated with jewel trees, decorated with strings of fine cloth, replete with many hundred thousands of Bodhisattvas, covered with canopies, decked with a network of seven precious substances and gold. And in those fields appeared the Lords, the Buddhas, teaching with sweet and gentle voice the law to creatures; and those Buddha-fields seemed replete with hundred thousands of Bodhisattvas. So, too, it was in the south-east; so in the south; so in the south-west; so in the west; so in the north-west; so in the north; so in the north-east; so in the nadir; so in the zenith; so in the ten directions of space; in each direction were to be seen many hundred thousand myriads of kotis of Buddha-fields, similar to the sands of the river Ganges, in many worlds similar to the sands of the river Ganges, Lords Buddhas in many hundred thousand myriads of kotis of Buddha-fields.

Those Tathâgatas, &c., in the ten directions of space then addressed each his own troop of Bodhisattvas: We shall have to go, young men of good family, to the

Saha-world near the Lord Sâkyamuni, the Tathâgata, &c., to humbly salute the Stûpa of the relics of Prabhûtaratna, the Tathâgata, &c. Thereupon those Lords, those Buddhas resorted with their own satellites, each with one or two, to this Saha-world. At that period this all-embracing world was adorned with jewel trees; it consisted of lapis lazuli, was covered with a network of seven precious substances and gold, smoking with the odorous incense of magnificent jewels, everywhere strewn with Mandârava and great Mandârava flowers, decorated with a network of little bells, showing a checker board divided by gold threads into eight compartments, devoid of villages, towns, boroughs, provinces, kingdoms, and royal capitals, without Kâla-mountain, without the mountains Mukilinda and great Mukilinda, without a mount Sumeru, without a Kakravâla (i. e. horizon) and great Kakravâla (i. e. extended horizon), without other principal mountains, without great oceans, without rivers and great rivers, without bodies of gods, men, and demons, without hells, without brute creation, without a kingdom of Yama. For it must be understood that at that period all beings in any of the six states of existence in this world had been removed to other worlds, with the exception of those who were assembled at that congregation. Then it was that those Lords, those Buddhas, attended by one or two satellites, arrived at this Saha-world and went one after the other to occupy their place close to the foot of a jewel tree. Each of the jewel trees was five hundred yoganas in height, had boughs, leaves, foliage, and circumference in proportion, and was provided with blossoms and fruits. At the foot of each jewel tree stood prepared a throne, five yoganas in height, and adorned with magnificent jewels. Each Tathâgata went to occupy his throne and sat on it cross-legged. And so all the Tathâgatas of the whole sphere sat cross-legged at the foot of the jewel trees.

At that moment the whole sphere was replete with Tathâgatas, but the beings produced from the proper body of the Lord Sâkyamuni had not yet arrived, not even from a single point of the horizon. Then the Lord Sâkyamuni, the Tathâgata, &c., proceeded to make room for those Tathâgata-frames that were arriving one after the other. On every side in the eight directions of space (appeared) twenty hundred thousand myriads of kotis of Buddha-fields of lapis lazuli, decked with a network of seven precious substances and gold, decorated with a fringe of little bells, strewn with Mandârava and great Mandârava flowers, covered with heavenly awnings, hung with wreaths of heavenly flowers, smoking with heavenly odorous incense. All those twenty hundred thousand myriads of kotis of Buddha-fields were without villages, towns, boroughs, &c.; without Kâla-mountain, &c.; without great oceans, &c.; without bodies of gods, &c. All those Buddha-fields were so arranged by him as to form one Buddha-field, one soil, even, lovely, set off with trees of seven precious substances, trees five hundred yoganas in height and circumference, provided with boughs, flowers, and fruits in proportion. At the foot of each tree stood prepared a throne, five yoganas in height and width, consisting of celestial gems, glittering and beautiful. The Tathâgatas arriving one after the other occupied the throne near the foot of each tree, and sat cross-legged. In like manner the Tathâgata Sâkyamuni prepared twenty hundred thousand myriads of kotis of other worlds, in every direction of space, in order to give room to the Tathâgatas who were arriving one after the other. Those twenty hundred thousand myriads of kotis of worlds in every direction of space were likewise so made by him as to be without villages, towns, &c. [as above]. They were without bodies of gods, &c.

[as above]; all those beings had been removed to other worlds. These Buddha-fields also were of lapis lazuli, &c. [as above]. All those jewel trees measured five hundred yoganas, and near them were thrones, artificially made and measuring five yoganas. Then those Tathâgatas sat down cross-legged, each on a throne at the foot of a jewel tree.

At that moment the Tathâgatas produced by the Lord Sâkyamuni, who in the east were preaching the law to creatures in hundred thousands of myriads of kotis of Buddha-fields, similar to the sands of the river Ganges, all arrived from the ten points of space and sat down in the eight quarters. Thereupon thirty kotis of worlds in each direction were occupied by those Tathâgatas from all the eight quarters. Then, seated on their thrones, those Tathâgatas deputed their satellites into the presence of the Lord Sâkyamuni, and after giving them bags with jewel flowers enjoined them thus: Go, young men of good family, to the Gridhraktila mountain, where the Lord Sâkyamuni, the Tathâgata, &c., is; salute him reverentially and ask, in our name, after the state of health, well-being, lustiness, and comfort both of himself and the crowd of Bodhisattvas and disciples. Strew him with this heap of jewels and speak thus: Would the Lord Tathâgata deign to open this great Stûpa of jewels? It was in this manner that all those Tathâgatas deputed their satellites.

And when the Lord Sâkyamuni, the Tathâgata, perceived that his creations, none wanting, had arrived; perceived that they were severally seated on their thrones, and perceived that the satellites of those Tathâgatas, &c., were present, he, in consideration of the wish expressed by those Tathâgatas, &c., rose from his seat and stood in the sky, as a meteor. And all the four classes of the assembly rose from their seats, stretched out their joined hands, and stood gazing up to the face of the Lord. The Lord then, with the right fore-finger, unlocked the middle of the great Stûpa of jewels, which showed like a meteor, and so severed the two parts. Even as the double doors of a great city gate separate when the bolt is removed, so the Lord opened the great Stûpa, which showed like a meteor, by unlocking it in the middle with the right fore-finger. The great Stûpa of jewels had no sooner been opened than the Lord Prabhûtaratna, the Tathâgata, &c., was seen sitting cross-legged on his throne, with emaciated limbs and faint body, as if absorbed in abstract meditation, and he pronounced these words: Excellent, excellent, Lord Sâkyamuni; thou hast well expounded this Dharmaparyâya of the Lotus of the True Law. I repeat, thou hast well expounded this Dharmaparyâya of the Lotus of the True Law, Lord Sâkyamuni, to the (four) classes of the assembly. I myself, Lord, have come hither to hear the Dharmaparyâya of the Lotus of the True Law.

Now the four classes of the assembly, on perceiving the Lord Prabhûtaratna, the Tathâgata, &c., who had been extinct for many hundred thousand myriads of kotis of Æons, speaking in this way, were filled with wonder and amazement. Instantly they covered the Lord Prabhataratna, the Tathâgata, &c., and the Lord Sâkyamuni, the Tathâgata, &c., with heaps of divine and human flowers. And then the Lord Prabhûtaratna, the Tathâgata, &c., ceded to the Lord Sâkyamuni, the Tathâgata, &c., the half of the seat on that very throne within that same great Stûpa of jewels and said: Let the Lord Sâkyamuni, the Tathâgata, &c., sit down here. Whereon the Lord Sâkyamuni, the Tathâgata, &c., sat down upon that half-seat together with the other Tathâgata, so that both Tathâgatas were seen as meteors in the sky, sitting on the throne in the middle of the great Stûpa of jewels.

And in the minds of those four classes of the assembly rose this thought: We are far off from the two Tathâgatas; therefore let us also, through the power of the Tathâgata, rise up to the sky. As the Lord apprehended in his mind what was going on in the minds of those four classes of the assembly, he instantly, by magic power, established the four classes as meteors in the sky. Thereupon the Lord Sâkyamuni, the Tathâgata, addressed the four classes: Who amongst you, monks, will endeavour to expound this Dharmaparyâya of the Lotus of the True Law in this Saha-world? The fatal term, the time (of death), is now at hand; the Tathâgata longs for complete extinction, monks, after entrusting to you this Dharmaparyâya of the Lotus of the True Law.

And on that occasion the Lord uttered the following stanzas:

1. Here you see, monks, the great Seer, the extinct Chief, within the Stûpa of jewels, who now has come to hear the law. Who would not call up his energy for the law's sake?

2. Albeit completely extinct for many kotis of Æons, he yet now comes to hear the law; for the law's sake he moves hither and thither; very rare (and very precious) is a law like this.

3. This Leader practised a vow when he was in a former existence; even after his complete extinction he wanders through this whole world in all ten points of space.

4. And all these (you here see) are my proper bodies, by thousands of kotis, like the sands of the Ganges; they have appeared that the law may be fulfilled I and in order to see this extinct Master.

5. After laying out for each his peculiar field, as well as having (created) all disciples, men and gods, in order to preserve the true law, as long as the reign of the law shall last,

6. I have by magic power cleared many worlds, destined as seats for those Buddhas, and transported all creatures.

7. It has (always) been my anxious care how this line of the law might be manifested. So (you see) Buddhas here in immense number staying at the foot of trees like a great multitude of lotuses.

8. Many kotis of bases of trees are brightened by the Leaders sitting on the thrones which are perpetually occupied by them and brightened as darkness is by fire.

9. A delicious fragrance spreads from the Leaders of the world over all quarters, (a fragrance) by which, when the wind is blowing, all these creatures are intoxicated.

10. Let him who after my extinction shall keep this Dharmaparyâya quickly pronounce his declaration in the presence of the Lords of the world.

11. The Seer Prabhûtaratna who, though completely extinct, is awake, will hear the lion's roar of him who shall take this resolution.

12. Myself, in the second place, as well as the many Chiefs who have flocked hither by kotis, will hear that resolution from the son of Jina, who is to exert himself to expound this law.

13. And thereby shall I always be honoured as well as Prabheitaratna, the self-born Jina, who perpetually wanders through the quarters and intermediate quarters in order to hear such a law as this.

14. And these (other) Lords of the world here present, by whom this soil is so variegated and splendid, to them also will accrue ample and manifold honour from this Sûtra being preached.

15. Here on this seat you see me, together with the Lord next to me, in the middle of the Stûpa; likewise many other Lords of the world here present, in many hundreds of fields.

16. Ye, young men of good family, mind, for mercy's sake towards all beings, that it is a very difficult task to which the Chief urges you.

17. One might expound many thousands of Sûtras, like to the sands of the Ganges, without overmuch difficulty.

18. One who after grasping the Sumeru in the fist were to hurl it a distance of kotis of fields, would do nothing very difficult.

19. Nor would it be so very difficult if one could shake this whole universe by the thumb to hurl it a distance of kotis of fields.

20. Nor would one who, after taking stand on the limit of the existing world, were to expound the law and thousands of other Sûtras, do something so very difficult.

21. But to keep and preach this Sûtra in the dreadful period succeeding the extinction of the Chief of the world, that is difficult.

22. To throw down the totality of ether-element after compressing it in one fist, and to leave it behind after having thrown it away, is not difficult.

23. But to copy a Sûtra like this in the period after my extinction, that is difficult.

24. To collect the whole earth-element at a nail's end, cast it away, and then walk off to the Brahma-world,

25. Is not difficult, nor would it require a strength surpassing everybody's strength to do this work of difficulty.

26. Something more difficult than that will he do who in the last days after my extinction shall pronounce this Sûtra, were it but a single moment.

27. It will not be difficult for him to walk in the midst of the conflagration at the (time of the) end of the world, even if he carries with him a load of hay.

28. More difficult it will be to keep this Sûtra after my extinction and teach it to a single creature.

29. One may keep the eighty-four thousand divisions of the law and expound them, with the instructions and such as they have been set forth, to kotis of living beings;

30. This is not so difficult; nor is it, to train at the present time monks, and confirm my disciples in the five parts of transcendent knowledge.

31. But more difficult is it to keep this Satra, believe in it, adhere to it, or expound it again and again.

32. Even he who confirms many thousands of kotis of Arhats, blest with the possession of the six transcendent faculties (Abhigñâs), like sands of the Ganges,

33. Performs something not so difficult by far as the excellent man does who after my extinction shall keep my sublime law.

34. I have often, in thousands of worlds, preached the law, and to-day also I preach it with the view that Buddha-knowledge may be obtained.

35. This Sûtra is declared the principal of all Sûtras; he who keeps in his memory this Stitra, keeps the body of the Jina.

36. Speak, O young men of good family, while the Tathâgata is (still) in your presence, who amongst you is to exert himself in later times to keep the Sûtra.

37. Not only I myself shall be pleased, but the Lords of the world in general, if one would keep for a moment this Sûtra so difficult to keep.

38. Such a one shall ever be praised by all the Lords of the world, famed as an eminent hero, and ouick in arrivinLy at transcendent wisdom.

39. He shall be entrusted with the leadership amongst the sons of the Tathâgatas, he who, after having reached the stage of meekness, shall keep this Sûtra.

40. He shall be the eye of the world, including gods and men, who shall speak this Sûtra after the extinction of the Chief of men.

41. He is to be venerated by all beings, the wise man who in the last times shall preach this Sûtra (were it but) a single moment.

Thereupon the Lord addressed the whole company of Bodhisattvas and the world, including gods and demons, and said: Of yore, monks, in times past I have, unwearied and without repose, sought after the Sûtra of the Lotus of the True Law, during immense, immeasurable Æons; many Æons before I have been a king, during many thousands of Æons. Having once taken the strong resolution to arrive at supreme, perfect enlightenment, my mind did not swerve from its aim. I exerted myself to fulfil the six Perfections (Pâramitâs), bestowing immense alms: gold, money, gems, pearls, lapis lazuli, conch-shells, stones (?), coral, gold and silver, emerald, Musâragalva, red pearls; villages, towns, boroughs, provinces, kingdoms, royal capitals; wives, sons, daughters, slaves, male and female; elephants, horses, cars, up to the sacrifice of life and body, of limbs and members, hands, feet, head. And never did the thought of self-complacency rise in me. In those days the life of men lasted long, so that for a time of many hundred thousand years I was exercising the rule of a King of the Law for the sake of duty, not for the sake of enjoyment. After installing in government the eldest prince royal, I went in quest of the best law in the four quarters, and had promulgated with sound of bell the following proclamation: He who procures for me the best laws or points out what is useful, to him will I become a servant. At that time there lived a Seer; he told me: Noble king, there is a Sûtra, called the Lotus of the True Law, which is an exposition of the best law. If thou consent to become my servant, I will teach thee that law. And I, glad, content, exulting and ravished at the words I heard from the Seer, became his pupil, and said: I will do for thee the work of a servant. And so having agreed upon becoming the servant of the Seer, I performed the duties of a servitor, such as fetching grass, fuel, water, bulbs, roots, fruit, &c. I held also the office of a doorkeeper. When I had done such kind of work at day-time, I at night kept his feet while he was lying on his couch, and never did I feel fatigue of body or mind. In such occupations I passed a full millennium.

And for the fuller elucidation of this matter the Lord on that occasion uttered the following stanzas:

42. I have a remembrance of past ages when I was Dhârmika, the King of the Law, and exercised the royal sway for duty's sake, not for love's sake, in the interest of the best laws.

43. I let go out in all directions this proclamation: I will become a servant to him who shall explain Dharma. At that time there was a far-seeing Sage, a revealer of the Sûtra called the True Law.

44. He said to me: If thou wish to know Dharma, become my servant; then I will explain it to thee. As I heard these words I rejoiced and carefully performed such work as a servant ought to do.

45. I never felt any bodily nor mental weariness since I had become a servant for the sake of the true law. I did my best for real truth's sake, not with a view to win honour or enjoy pleasure.

46. That king meanwhile, strenuously and without engaging in other pursuits, roamed in every direction during thousands of kotis of complete Æons without being able to obtain the Sûtra called Dharma.

Now, monks, what is your opinion? that it was another who at that time, at that juncture was the king? No, you must certainly not hold that view. For it was myself, who at that time, at that juncture was the king. What then, monks, is your opinion? that it was another who at that time, at that juncture was the Seer? No, you must certainly not hold that view. For it was this Devadatta himself, the monk I, who at that time, at that juncture was the Seer. Indeed, monks, Devadatta was my good friend. By the aid of Devadatta have I accomplished the six perfect virtues (Pâramitas). Noble kindness, noble compassion, noble sympathy, noble indifference, the thirty-two signs of a great man, the eighty lesser marks, the gold-coloured tinge, the ten powers, the fourfold absence of hesitation, the four articles of sociability, the eighteen uncommon properties, magical power, ability to save beings in all directions of space,-all this (have I got) after having come to Devadatta. I announce to you, monks, I declare to you: This Devadatta, the monk, shall in an age to come, after immense, innumerable Æons, become a Tathâgata named Devaraja (i. e. King of the gods), an Arhat, &c., in the world

Devasopâna (i. e. Stairs of the gods). The lifetime of that Tathâgata Devaraja, monks, shall measure twenty intermediate kalpas. He shall preach the law in extension, and beings equal to the sands of the river Ganges shall through him forsake all evils and realise Arhatship. Several beings shall also elevate their minds to Pratyekabuddhaship, whereas beings equal to the sands of the river Ganges shall elevate their minds to supreme, perfect enlightenment, and become endowed with unflinching patience. Further, monks, after the complete extinction of the Tathâgata Devarâgu, his true law shall stay twenty intermediate kalpas. His body shall not be seen divided into different parts (and relics); it shall remain as one mass within a Stûpa of seven precious substances, which Stûpa is to be sixty hundred yoganas in height and forty yoganas in extension. All, gods and men, shall do worship to it with flowers, incense, perfumed garlands, unguents, powder, clothes, umbrellas, banners, flags, and celebrate it with stanzas and songs. Those who shall turn round that Stûpa from left to right or humbly salute it, shall some of them realise Arhatship, others attain Pratyekabuddhaship; others, gods and men, in immense number, shall raise their minds to supreme, perfect enlightenment, never to return.

Thereafter the Lord again addressed the assembly of monks: Whosoever in future, monks, be he a young man or a young lady of good family, shall hear this chapter of the Sûtra of the Lotus of the True Law, and by doing so be relieved from doubt, become pure-minded, and put reliance on it, to such a one the door of the three states of misfortune shall be shut: he shall not fall so low as to be born in hell, among beasts, or in Yama's kingdom. When born in the Buddha-fields in the ten points of space he shall at each repeated birth hear this very Sûtra, and when born amongst gods or men he shall attain an eminent rank. And in the Buddha-field where he is to be born he shall appear by metamorphosis on a lotus of seven precious substances, face to face with the Tathâgata.

At that moment a Bodhisattva of the name of Prajñâkûta, having come from beneath the Buddha-field of the Tathâgatna, said to the Tathâgata Prabhûtaratna: Lord, let us resort to our own Buddha-field. But the Lord Sâkyamuni, the Tathâgata, said to the Bodhisattva Prajñâkûta: Wait a while, young man of good family, first have a discussion with my Bodhisattva Mañjusrî, the prince royal, to settle some point of the law. And at the same moment, lo, Mañjusrî, the prince royal, rose seated on a centifolious lotus that was large as a carriage yoked with four horses, surrounded and attended by many Bodhisattvas, from the bosom of the sea, from the abode of the Nâga-king Sâgara (i. e. Ocean). Rising high into the sky he went through the air to the Gridhrakûta mountain to the presence of the Lord. There Mañjusrî, the prince royal, alighted from his lotus, reverentially saluted the feet of the Lord Sâkyamuni and Prabhûtaratna, the Tathâgata, went up to the Bodhisattva Prajñâkûta and, after making the usual complimentary questions as to his health and welfare, seated himself at some distance. The Bodhisattva Prajñâkûta then addressed to Mañjusrî, the prince royal, the following question: Mañjusrî, how many beings hast thou educated' during thy stay in the sea? Mañjusrî answered: Many, innumerable, incalculable beings have I educated, so innumerable that words cannot express it, nor thought conceive it. Wait a while, young man of good family, thou shalt presently see a token. No sooner had Mañjusrî, the prince royal, spoken these words than instantaneously many thousands of lotuses rose from the bosom of the sea up to the sky, and on those lotuses were seated many thousands of Bodhisattvas, who flocked through the air to the Gridhrakilla, mountain, where they stayed, appearing as meteors. All of them had been educated by Mañjusrî, the prince royal, to supreme, perfect enlightenment. The Bodhisattvas amongst them who had formerly striven after the great vehicle extolled the virtues of the great vehicle and the six perfect virtues (Pâramitas). Such as had been disciples extolled the vehicle of disciples. But all acknowledged the voidness (or vanity) of all laws (or things), as well as the virtues of the great vehicle. Mañjusrî, the prince royal, said to the Bodhisattva Prajñtakûta: Young man of good family, while I was staying in the bosom of the great ocean I have by all means educated creatures, and here thou seest the result. Whereupon the Bodhisattva Prajñâkûta questioned Mañjusrî, the prince royal, in chanting the following stanzas:

47. O thou blessed one, who from thy wisdom art called the Sage, by whose power is it that thou to-day (or now) hast educated those innumerable beings? Tell it me upon my question, O thou god amongst men.

48. What law hast thou preached, or what Sûtra, in showing the path of enlightenment, so that those who are there with you have conceived the idea of enlightenment? that, once having gained a safe ford', they have been decisively established in omniscience?

Mañjusrî answered: In the bosom of the sea I have expounded the Lotus of the True Law and no other Sûtra. Prajñakûta said: That Sûtra is profound, subtle, difficult to seize; no other Sûtra equals it. Is there any creature able to understand this jewel of a Sûtra or to arrive at supreme, perfect enlightenment? Mañjusrî replied: There is, young man of good family, the daughter of Sâgara, the Naga-king, eight years old, very intelligent, of keen faculties, endowed with prudence in acts of body, speech, and mind, who has caught and kept all the teachings, in substance and form, of the Tathâgatas, who has acquired in one moment a thousand meditations and proofs of the essence of all laws. She does not swerve from the idea of enlightenment, has great aspirations, applies to other beings the same measure as to herself; she is apt to display all virtues and is never deficient in them. With a bland smile on the face and in the bloom of an extremely handsome appearance she speaks words of kindliness and compassion. She is fit to arrive at supreme, perfect enlightenment. The Bodhisattva Praggakûta said: I have seen how the Lord Sâkyamuni, the Tathâgata, when he was striving after enlightenment, in the state of a Bodhisattva, performed innumerable good works', and during many Æons never slackened in his arduous task. In the whole universe there is not a single spot so small as a mustard-seed where he has not surrendered his body for the sake of creatures. Afterwards he arrived at enlightenment. Who then would believe that she should have been able to arrive at supreme, perfect knowledge in one moment?

At that very moment appeared the daughter of Sâgara, the Naga-king, standing before their face. After reverentially saluting the feet of the Lord she stationed herself at some distance and uttered on that occasion the following stanzas:

49. Spotless, bright, and of unfathomable light is that ethereal body, adorned with the thirty-two characteristic signs, pervading space in all directions.

50. He is possessed of the secondary marks and praised by every being, and accessible to all, like an open market-place.

51. I have obtained enlightenment according to my wish; the Tathâgata can bear witness to it; I will extensively reveal the law that releases from sufferance.

Then the venerable Sariputra said to that daughter of Sagara, the Naga-king: Thou hast conceived the idea of enlightenment, young lady of good family, without sliding back, and art gifted with immense wisdom, but supreme, perfect enlightenment is not easily won. It may happen, sister, that a woman displays an unflagging energy, performs good works for many thousands of Æons, and fulfils the six perfect virtues (Pâramitas), but as yet there is no example of her having reached Buddhaship, and that because a woman cannot occupy the five ranks, viz. 1. the rank of Brahma; 2. the rank of Indra; 3. the rank of a chief guardian of the four quarters; 4. the rank of Kakravartin; 5. the rank of a Bodhisattva incapable of sliding back .

Now the daughter of Sâgara, the Nâga-king, had at the time a gem which in value outweighed the whole universe. That gem the daughter of Sâgara, the Naga-king, presented to the Lord, and the Lord graciously accepted it. Then the daughter of Sâgara, the Nâga-king, said to the Bodhisattva Prajñâkûta and the senior priest Sariputra: Has the Lord readily accepted the gem I presented him or has he not? The senior priest answered: As soon as it was presented by thee, so soon it was accepted by the Lord. The daughter of Sâgara, the Nâga-king, replied: If I were endowed with magic power, brother Sariputra, I should sooner have arrived at supreme, perfect enlightenment, and there would have been none to receive this gem.

At the same instant, before the sight of the whole world and of the senior priest Sariputra, the female sex of the daughter of Sâgara, the Naga-king, disappeared; the male sex appeared and she manifested herself as a Bodhisattva, who immediately went to the South to sit down at the foot of a tree made of seven precious substances, in the world Vimala (i.e. spotless), where he showed himself enlightened and preaching the law, while filling all directions of space with the radiance of the thirtytwo characteristic signs and all secondary marks. All beings in the Saha-world beheld that Lord while he received the homage of all, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, and was engaged in preaching the law. And the beings who heard the preaching of that Tathâgata became incapable of sliding back in supreme, perfect enlightenment. And that world Vimala and this Saha-world shook in six different ways. Three thousand living beings from the congregational circle of the Lord Sâkyamuni gained the acquiescence in the eternal law, whereas three hundred thousand beings obtained the prediction of their future destiny to supreme, perfect enlightenment.

Then the Bodhisattva Prajñâkûta and the senior priest Sariputra were silent.

CHAPTER XII

EXERTION

Thereafter the Bodhisattva Bhaishajyaraja and the Bodhisattva Mahâpratibhâna, with a retinue of twenty hundred thousand Bodhisattvas, spoke before the face of the Lord the following words: Let the Lord be at ease in this respect; we will after the extinction of the Tathâgata expound this Paryâya to (all) creatures, though we are aware, O Lord, that at that period there shall be malign beings, having few roots of goodness, conceited, fond of gain and honour, rooted in unholiness, difficult to tame, deprived of good will, and full of unwillingness. Nevertheless, O Lord, we will at that period read, keep, preach, write, honour, respect, venerate, worship this Sûtra; with sacrifice of body and life, O Lord, we will divulge this Sûtra. Let the Lord be at ease.

Thereupon five hundred monks of the assembly, both such as were under training and such as were not, said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya, though in other worlds. Then all the disciples of the Lord, both such as were under training and such as were not, who had received from the Lord the prediction as to their (future) supreme enlightenment, all the eight thousand monks raised their joined hands towards the Lord and said: Let the Lord be at case. We also will divulge this Dharmaparyâya, after the complete extinction of the Lord, in the last days, the last period, though in other worlds. For in this Saha-world, O Lord, the creatures are conceited, possessed of few roots of goodness, always vicious in their thoughts, wicked, and naturally perverse.

Then the noble matron Gautamî, the sister of the Lord's mother, along with six hundred nuns, some of them being under training, some being not, rose from her seat, raised the joined hands towards the Lord and remained gazing up to him. Then the Lord addressed the noble matron Gautamî: Why dost thou stand so dejected, gazing up to the Tathâgata? (She replied): I have not been mentioned by the Tathâgata, nor have I received from him a prediction of my destiny to supreme, perfect enlightenment. (He said): But, Gautamî, thou hast received a prediction with the prediction regarding the whole assembly. Indeed, Gautamî, thou shalt from henceforward, before the face of thirty-eight hundred thousand myriads of kotis of Buddhas, be a Bodhisattva and preacher of the law. These six thousand nuns also, partly perfected in discipline, partly not, shall along with others become Bodhisattvas and preachers of the law before the face of the Tathâgatas. Afterwards, when thou shalt have completed the course of a Bodhisattva, thou shalt become, under the name of Sarvasattvapriyadarsana (i. e. lovely to see for all beings), a Tathâgata, an Arhat, &c., endowed with science and conduct, &c. &c. And that Tathâgata Sarvasattvapriyadarsana, O Gautami, shall give a prediction by regular succession to those six thousand Bodhisattvas concerning their destiny to supreme, perfect enlightenment.

Then the nun Yasodharâ, the mother of Rahula, thought thus: The Lord has not mentioned my name. And the Lord comprehending in his own mind what was going on in the mind of the nun Yasodharâ said to her: I announce to thee, Yasodharâ, I declare to thee: Thou also shalt before the face of ten thousand kotis of Buddhas become a Bodhisattva and preacher of the law, and after regularly completing the course of a Bodhisattva thou shalt become a Tathâgata, named Rasmisatasahasraparipûrnadhvaga, an Arhat, &c., endowed with science and conduct, &c. &c., in the world Bhadra; and the lifetime of that Lord Rasmisatasahasrapariptirnadhvaga shall be unlimited.

When the noble matron Gautami, the nun, with her suite of six thousand nuns, and Yasodhara, the nun, with her suite of four thousand nuns, heard from the Lord their future destiny to supreme, perfect enlio,htenment, they uttered, in wonder and amazement, this stanza:

1. O Lord, thou art the trainer, thou art the leader; thou art the master of the world, including the gods; thou art the giver of comfort, thou who art worshipped by men and gods. Now, indeed, we feel satisfied.

After uttering this stanza the nuns said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya in the last days, though in other worlds.

Thereafter the Lord looked towards the eighty hundred thousand Bodhisattvas who were gifted with magical spells and capable of moving forward the wheel that never rolls back. No sooner were those Bodhisattvas regarded by the Lord than they rose from their seats, raised their joined hands towards the Lord and reflected thus: The Lord invites us to make known the Dharmaparyâya. Agitated by that thought they asked one another: What shall we do, young men of good family, in order that this Dharmaparyâya may in future be made known as the Lord invites us to do? Thereupon those young men of good family, in consequence of their reverence for the Lord and their own pious vow in their previous course, raised a lion's roar before the Lord: We, O Lord, will in future, after the complete extinction of the Lord, go in all directions in order that creatures shall write, keep, meditate, divulge this Dharmaparyâya, by no other's power but the Lord's. And the Lord, staying in another world, shall protect, defend, and guard us.

Then the Bodhisattvas unanimously in a chorus addressed the Lord with the following stanzas:

2. Be at ease, O Lord. After thy complete extinction, in the horrible last period of the world, we will proclaim this sublime Sûtra.

3. We will suffer, patiently endure, O Lord, the injuries, threats, blows and threats with sticks at the hands of foolish men.

4. At that dreadful last epoch men will be malign, crooked, wicked, dull, conceited, fancying to have come to the limit when they have not.

5. 'We do not care but to live in the wilderness and wear a patched cloth; we lead a frugal life;' so will they speak to the ignorant.

6. And persons greedily attached to enjoyments will preach the law to laymen and be honoured as if they possessed the six transcendent qualities.

7. Cruel-minded and wicked men, only occupied with household cares, will enter our retreat in the forest and become our calumniators.

8. The Tîrthikas, themselves bent on profit and honour, will say of us that we are so, and-shame on such monks!-they will preach their own fictions.

9. Prompted by greed of profit and honour they will compose Sûtras of their own invention and then, in the midst of the assembly, accuse us of plagiarism.

10. To kings, princes, king's peers, as well as to Brahmans and commoners, and to monks of other confessions,

11. They will speak evil of us and propagate the Tîrtha-doctrine. We will endure all that out of reverence for the great Seers.

12. And those fools who will not listen to us, shall (sooner or later) become enlightened, and therefore will we forbear to the last.

13. In that dreadful, most terrible period of frightful general revolution will many fiendish monks stand up as our revilers.

14. Out of respect for the Chief of the world we will bear it, however difficult it be; girded with the girdle of forbearance will I proclaim this Sûtra.

15. I do not care for my body or life, O Lord, but as keepers of thine entrusted deposit we care for enlightenment.

16. The Lord himself knows that in the last pericd there are (to be) wicked monks who do not understand mysterious speech.

17. One will have to bear frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses.

18. Yet mindful of the command of the Lord of the world we will in the last period undauntedly proclaim this Sûtra in the midst of the congregation.

19. We will visit towns and villages everywhere, and transmit to those who care for it thine entrusted deposit, O Lord.

20. O Chief of the world, we will deliver thy message; be at ease then, tranquil and quiet, great Seer.

21. Light of the world, thou knowest the disposition of all who have flocked hither from every direction, (and thou knowest that) we speak a word of truth.

CHAPTER XIII

PEACEFUL LIFE

Mañjusrî, the prince royal, said to the Lord: It is difficult, Lord, most difficult, what these Bodhisattvas Mahâsattvas will attempt out of reverence for the Lord. How are these Bodhisattvas Mahâsattvas to promulgate this Dharmaparyâya at the end of time, at the last period? Whereupon the Lord answered Mañjusrî, the prince royal: A Bodhisattva Mahâsattva, Mañjusrî, he who is to promulgate this Dharmaparyâya at the end of time, at the last period, must be firm in four things. In which things? The Bodhisattva Mahâsattva, Mañjusrî, must be firm in his conduct and proper sphere if he wishes to teach this Dharmaparyâya. And how, Mañjusrî, is a Bodhisattva Mahâsattva firm in his conduct and proper sphere? When the Bodhisattva Mahâsattva, Mañjusrî, is patient, meek, has reached the stage of meekness; when he is not rash, nor envious; when, moreover, Mañjusrî, he clings to no law whatever and sees the real character of the laws (or things); when he is refraining from investigating and discussing these laws, Mañjusrî; that is called the conduct of a Bodhisattva Mahâsattva. And what is the proper sphere of a Bodhisattva Mahâsattva, Mañjusrî? When the Bodhisattva Mahasattva, Mañjusrî, does not serve, not court, not wait upon kings; does not serve, not court, not wait upon princes; when he does not approach them; when he does not serve, not court, not wait upon persons of another sect, Karakas, Parivrajakas, Âgîvakas, Nirgranthas [Three kinds of mendicant friars not belonging to the Buddhist, nor to the Gaina persuasion], nor persons passionately fond of fine literature; when he does not serve, not court, not wait upon adepts at worldly spells, and votaries of a worldly philosophy, nor keep any intercourse with them; when he does not go to see Kândâlas, jugglers, vendors of pork, poulterers, deer-hunters, butchers, actors and dancers, wrestlers, nor resort to places whither others flock for amusement and sport; when he keeps no intercourse with them unless from time to time to preach the law to them when they come to him, and that freely; when he does not serve, not court, not wait upon monks, nuns, lay devotees, male and female, who are adherents of the vehicle of disciples, nor keep intercourse with them; when he does not come in contact with them at the place of promenade or in the monastery, unless from time to time to preach the law to them when they come to him, and even that freely. This, Mañjusrî, is the proper sphere of a Bodhisattva Mahâsattva.

Again, Mañjusrî, the Bodhisattva Mahasattva does not take hold of some favourable opportunity or another to preach the law to females every now and anon, nor is he desirous of repeatedly seeing females; nor does he think it proper to visit families and then too often address a girl, virgin, or young wife, nor does he greet them too fondly in return. He does not preach the law to a hermaphrodite, keeps no intercourse with such a person, nor greets too friendly in return. He does not enter a house alone in order to receive alms, unless having the Tathâgata in his thoughts. And when he happens to preach the law to females, he does not do so by passionate attachment to the law, far less by passionate attachment to a woman. When he is preaching, he does not display his row of teeth, let alone a quick emotion on his physiognomy. He addresses no novice, male or female, no nun, no monk, no young boy, no young girl, nor enters upon a conversation with them; he shows no great readiness in answering their address, nor cares to give too frequent answers. This, Mañjusrî, is called the first proper sphere of a Bodhisattva Mahasattva.

Further, Mañjusrî, a Bodhisattva Mahâsattva looks upon all laws (and things) as void; he -sees them duly established, remaining unaltered, as they are in reality, not liable to be disturbed, not to be moved backward, unchangeable, existing in the highest sense of the word (or in an absolute sense), having the nature of space, escaping explanation and expression by means of common speech, not born, composed and simple, aggregated and isolated, not expressible in words, independently established, manifesting themselves owing to a perversion of perception. In this way then, Mañjusrî, the Bodhisattva Mahâsattva constantly views all laws, and if he abides in this course, he remains in his own sphere. This, Mañjusrî, is the second proper sphere of a Bodhisattva Mahâsattva.

And in order to expound this matter in greater detail, the Lord uttered the following stanzas :

1. The Bodhisattva who, undaunted and unabashed, wishes to set forth this Sûtra in the dreadful period hereafter,

2. Must keep to his course (of duty) and proper sphere; he must be retired and pure, constantly avoid intercourse with kings and princes.

3. Nor should he keep up intercourse with king's servants, nor with Kândâlas, jugglers, and Tîrthikas in general.

4. He ought not to court conceited men, but catechise such as keep to the religion. He must also avoid such monks as follow the precepts of the Arhat [of the Gainas], and immoral men.

5. He must be constant in avoiding a nun who is fond of banter and chatter; he must also avoid notoriously loose female lay devotees.

6. He should shun any intercourse with such female lay devotees as seek their highest happiness in this transient world. This is called the proper conduct of a Bodhisattva.

7. But when one comes to him to question him about the law for the sake of superior enlightenment, he should, at any time, speak freely, always firm and undaunted.

8. He should have no intercourse with women and hermaphrodites; he should also shun the young wives and girls in families.

9. He must never address them to ask after their health. He must also avoid intercourse with vendors of pork and mutton.

10. With any persons who slay animals of various kind for the sake of profit, and with such as sell meat he should avoid having any intercourse.

11. He must shun the society of whoremongers, players, musicians, wrestlers, and other people of that sort.

12. He should not frequent whores, nor other sensual persons; he must avoid any exchange of civility with them.

13. And when the sage has to preach for a woman, he should not enter into an apartment with her alone, nor stay to banter.

14. When he has often to enter a village in quest of food, he must have another monk with him or constantly think of the Buddha.

15. Herewith have I shown the first sphere of proper conduct. Wise are they who, keeping this Sqtra in memory, live according to it.

16. And when one observes no law at all, low, superior or mean, composed or uncomposed, real or not real;

17. When the wise man does not remark, 'This is a woman,' nor marks,'This is a man;' when in searching he finds no laws (or things), because they have never existed;

18. This is called the observance of the Bodhisattvas in general. Now listen to me when I set forth what should be their proper sphere.

19. All laws (i.e. the laws, the things) have been declared to be non-existing, not appearing, not produced, void, immovable, everlasting; this is called the proper sphere of the wise.

20. They have been divided into existing and non-existing, real and unreal, by those who had wrong notions; other laws also, of permanency, of being produced, of birth from something already produced, are wrongly assumed.

21. Let (the Bodhisattva) be concentrated in mind, attentive, ever firm as the peak of Mount Sumeru, and in such a state (of mind) look upon all laws (and things) as having the nature of space [i.e. as being void],

22. Permanently equal to space, without essence, immovable, without substantiality. These, indeed, are the laws, all and for ever. This is called the proper sphere of the wise.

23. The monk observing this rule of conduct given by me may, after my extinction, promulgate this Sûtra in the world, and shall feel no depression.

24. Let the sage first, for some time, coerce his thoughts, exercise meditation with complete absorption, and correctly perform all that is required for attaining spiritual insight, and then, after rising (from his pious meditation), preach with unquailing mind.

25. The kings of this earth and the princes who listen to the law protect him. Others also, both laymen (or burghers) and Brahmans, will be found together in his congregation.

Further, Mañjusrî, the Bodhisattva Mahasattva who, after the complete extinction of the Tathâgata at the end of time, the last period, the last five hundred years, when the true law is in a state of decay, is going to propound this Dharmaparyâya, must be in a peaceful state (of mind) and then preach the law, whether he knows it by heart or has it in a book. In his sermon he will not be too prone to carping at others, not blame other preaching friars, not speak scandal nor propagate scandal. He does not mention by name other monks, adherents of the vehicle of disciples, to propagate scandal. He cherishes even no hostile feelings against them, because he is in a peaceful state. All who come, one after the other, to hear the sermon he receives with benevolence, and preaches the law to them without invidiousness. He refrains from entering upon a dispute; but if he is asked a question, he does not answer in the way of (those who follow) the vehicle of disciples; on the contrary, he answers as if he had attained Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas :

26. The wise man is always at ease, and in that state he preaches the law, seated on an elevated pulpit which has been prepared for him on a clean and pretty spot.

27. He puts on a clean, nice, red robe, dyed with good colours, and a black woollen garment and a long undergarment;

28. Having duly washed his feet and rubbed his head and face with smooth ointments, he ascends the pulpit, which is provided with a footbank and covered with pieces of fine cloth of various sorts, and sits down.

29. When he is thus seated on the preacher's pulpit and all who have gathered round him are attentive, he proceeds to deliver many discourses, pleasing by variety, before monks and nuns,

30. Before male and female lay devotees, kings and princes. The wise man always (takes care to) deliver a sermon diversified in its contents and sweet, free from invidiousness.

31. If occasionally he is asked some question, even after he has commenced, he will explain the matter anew in regular order, and he will explain it in such away that his hearers gain enlightenment.

32. The wise man is indefatigable; not even the thought of fatigue will rise in him; he knows no listlessness, and so displays to the assembly the strength of charity.

33. Day and night the wise man preaches this sublime law with myriads of kotis of illustrations; he edifies and satisfies his audience without ever requiring anything.

34. Solid food, soft food, nourishment and drink, cloth, couches, robes, medicaments for the sick, all this does not occupy his thoughts, nor does he want anything from the congregation.

35. On the contrary, the wise man is always thinking: How can I and these beings become Buddhas? I will preach this true law, upon which the happiness of all beings depends, for the benefit of the world.

36. The monk who, after my extinction, shall preach in this way, without envy, shall not meet with trouble, impediment, grief or despondency.

37. Nobody shall frighten him, beat or blame him; never shall he be driven away, because he is firm in the strength of forbearance.

38. The wise man who is peaceful, so disposed as I have just said, possesses hundreds of kotis of advantages, so many that one would not be able to enumerate them in hundreds of Æons.

Again, Mañjusrî, the Bodhisattva Mahâsattva who lives after the extinction of the Tathâgata at the end of time when the true law is in decay, the Bodhisattva Mahasattva who keeps this Sûtra is not envious, not false, not deceitful; he does not speak disparagingly of other adherents of the vehicle of Bodhisattvas, nor defame, nor humble them. He does not bring forward the shortcomings of other monks, nuns, male and female lay devotees, neither of the adherents of the vehicle of disciples nor of those of the vehicle of Pratyekabuddhas. He does not say: You young men of good family, you are far off from supreme, perfect enlightenment; you give proof of not having arrived at it; you are too fickle in your doings and not capable of acquiring true knowledge. He does not in this way bring forward the shortcomings of any adherent of the vehicle of the Bodhisattvas. Nor does he show any delight in disputes about the law, or engage in disputes about the law, and he never abandons the strength of charity towards all beings. In respect to all Tathâgatas he feels as if they were his fathers, and in respect to all Bodhisattvas as if they were his masters. And as to the Bodhisattvas Mahâsattvas in all directions of space, he is assiduous in paying homage to them by good will and respect. When he preaches the law, he preaches no less and no more than the law, without partial predilection for (any part of) the law, and he does not show greater favour to one than to another, even from love of the law.

Such, Mañjusrî, is the third quality with which a Bodhisattva Mahâsattva is endowed who is to expound this Dharmaparyâya after the extinction of the Tathâgata at the end of time when the true law is in decay; who will live at ease' and not be annoyed in the exposition of this Dharmaparyâya. And in the synod he will have allies, and he will find auditors at his sermons who will listen to this Dharmaparyâya, believe, accept, keep, read, penetrate, write it and cause it to be written, and who, after it has been written and a volume made of it, will honour, respect, esteem, and worship it.

This said the Lord, and thereafter he, the Sugata, the Master, added the following:

39. The wise man, the preacher, who wishes to expound this Sûtra must absolutely renounce falsehood, pride, calumny, and envy.

40. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings, You will not obtain superior knowledge.

41. He is always sincere, mild, forbearing; (as) a (true) son of Sugata he will repeatedly preach the law without any feeling of vexation.

42. 'The Bodhisattvas in all directions of space, who out of compassion for creatures are moving in the world, are my teachers;' (thus thinking) the wise man respects them as his masters.

43. Cherishing the memory of the Buddhas, the supreme amongst men, he will always feel towards them as if they were his fathers, and by forsaking all idea of pride he will escape hindrance.

44. The wise man who has heard this law, should be constant in observing it. If he earnestly strives after a peaceful life, kotis of beings will surely protect him.

Further, Mañjusrî, the Bodhisattva Mahâsattva, living at the time of destruction of the true law after the extinction of the Tathâgata, who is desirous of keeping this Dharmaparyâya, should live as far as possible away from laymen and friars, and lead a life of charity. He must feel affection for all beings who are striving for enlightenment and therefore make this reflection: To be sure, they are greatly perverted in mind, those beings who do not hear, nor perceive, nor understand the skilfulness and the mystery of the Tathâgata, who do not inquire for it, nor believe in it, nor even are willing to believe in it. Of course, these beings do not penetrate, nor understand this Dharmaparyâya. Nevertheless will I, who have attained this supreme, perfect knowledge, powerfully bend to it the mind of every one, whatever may be the position he occupies, and bring about that he accepts, understands, and arrives at full ripeness.

By possessing also this fourth quality, Mañjusrî, a Bodhisattva Mahasattva, who is to expound the law after the extinction of the Tathâgata, will be unmolested, honoured, respected, esteemed, venerated by monks, nuns, and lay devotees, male and female, by kings, princes, ministers, king's officers, by citizens and country people, by Brahmans and laymen; the gods of the sky will, full of faith, follow his track to hear the law, and the angels will follow his track to protect him; whether he is in a village or in a monastery, they will approach him day and night to put questions about the law, and they will be satisfied, charmed with his explanation. For this Dharmaparyâya, Mañjusrî, has been blessed by all Buddhas. With the past, future, and present Tathâgata, Mañjusrî, this Dharmaparyâya is for ever blessed. Precious in all worlds, Mañjusrî, is the sound, rumour, or mentioning of this Dharmaparyâya.

It is a case, Mañjusrî, similar to that of a king, a ruler of armies, who by force has conquered his own kingdom, whereupon other kings, his adversaries, wage war against him. That ruler of armies has soldiers of various description to fight with various enemies. As the king sees those soldiers fighting, he is delighted with their gallantry, enraptured, and in his delight and rapture he makes to his soldiers several donations, such as villages and village grounds, towns and grounds of a town; garments and head-gear; hand-ornaments, necklaces, gold threads, earrings, strings of pearls, bullion, gold, gems, pearls, lapis lazuli, conch-shells, stones (?), corals; he, moreover, gives elephants, horses, cars, foot soldiers, male and female slaves, vehicles, and litters. But to none he makes a present of his crown jewel, because that jewel only fits on the head of a king. Were the king to give away that crown jewel, then that whole royal army, consisting of four divisions, would be astonished and amazed. In the same manner, Mañjusrî, the Tathâgata, the Arhat, &c., exercises the reign of righteousness (and of the law) in the triple world which he has conquered by the power of his arm and the power of his virtue. His triple world is assailed by Mâra, the Evil One. Then the Âryas, the soldiers of the Tathâgata, fight with Mâra. Then, Mañjusrî, the king of the law, the lord of the law, expounds to the Aryas, his soldiers, whom he sees fighting, hundred thousands of Sûtras in order to encourage the four classes. He gives them the city of Nirvâna, the great city of the law; he allures them with that city of Nirvâna, but he does not preach to them such a Dharmaparyâya as this. just as in that case, Mañjusrî, that king, ruler of armies, astonished at the great valour of his soldiers in battle gives them all his property, at last even his crown jewel, and just as that crown jewel has been kept by the king on his head to the last, so, Mañjusrî, the Tathâgata, the Arhat, &c., who as the great king of the law in the triple world exercises his sway with justice, when he sees disciples and Bodhisattvas fighting against the Mâra of fancies or the Mâra of sinful inclinations, and when he sees that by fighting they have destroyed affection, hatred, and infatuation, overcome the triple world and conquered all Mâras, is satisfied, and in his satisfaction he expounds to those noble (ârya) soldiers this Dharmaparyâya which meets opposition in all the world, the unbelief of all the world, a Dharmaparyâya never before preached, never before explained. And the Tathâgata bestows on all disciples the noble crown jewel, that most exalted crown jewel which brings omniscience to all. For this, Mañjusrî, is the supreme preaching of the Tathâgatas; this is the last Dharmaparyâya of the Tathâgatas; this is the most profound discourse on the law, a Dharmaparyâya meeting opposition in all the world. In the same manner, Mañjusrî, as that king of righteousness and ruler of armies took off the crown jewel which he had kept so long a time and gave it (at last) to the soldiers, so, Mañjusrî, the Tathâgata now reveals this long-kept mystery of the law exceeding all others, (the mystery) which must be known by the Tathâgatas.

And in order to elucidate this matter more in detail, the Lord on that occasion uttered the following stanzas:

45. Always displaying the strength of charity, always filled with compassion for all creatures, expounding this law, the Sugatas have approved this exalted Sûtra.

46. The laymen, as well as the mendicant friars, and the Bodhisattvas who shall live at the end of time, must all show the strength of charity, lest those who hear the law reject it.

47. But I, when I shall have reached enlightenment and be established in Tathâgataship, will initiate (others), and after having initiated disciples preach everywhere this superior enlightenment.

48. It is (a case) like that of a king, ruler of armies, who gives to his soldiers various things, gold, elephants, horses, cars, foot soldiers; he also gives towns and villages, in token of his contentment.

49. In his satisfaction he gives to some hand-ornaments, silver and gold thread; pearls, gems, conch-shells, stones (?), coral; he also gives slaves of various description.

50. But when he is struck with the incomparable daring of one amongst the soldiers, he says: Thou. hast admirably done this; and, taking off his crown, makes him a present of the jewel.

51. Likewise do I, the Buddha, the king of the law, I who have the force of patience and a large treasure of wisdom, with justice govern the whole world, benign, compassionate, and pitiful.

52. And seeing how the creatures are in trouble, I pronounce thousands of kotis of Sûtrântas, when I perceive the heroism of those living beings who by pure-mindedness overcome the sinful inclinations of the world.

53. And the king of the law, the great physician, who expounds hundreds of kotis of Paryâyas, when he recognises that creatures are strong, shows them this Sûtra, comparable to a crown jewel.

54. This is the last Sûtra proclaimed in the world, the most eminent of all my Sûtras, which I have always kept and never divulged. Now I am going to make it known; listen all.

55. There are four qualities to be acquired by those who at the period after my extinction desire supreme enlightenment and perform my charge. The qualities are such as follows.

56. The wise man knows no vexation, trouble, sickness; the colour of his skin is not blackish; nor does he dwell in a miserable town.

57. The great Sage has always a pleasant look, deserves to be honoured, as if he were the Tathâgata himself, and little angels shall constantly be his attendants.

58. His body can never be hurt by weapons, poison, sticks, or clods, and the mouth of the man who utters a word of abuse against him shall be closed.

59. He is a friend to all creatures in the world. He goes all over the earth as a light, dissipating the gloom of many kotis of creatures, he who keeps this Sûtra after my extinction.

60. In his sleep he sees visions in the shape of Buddha; he sees monks and nuns appearing on thrones and proclaiming the many-sided law.

61. He sees in his dream gods and goblins, (numerous) as the sands of the Ganges, as well as demons and Nâgas of many kinds, who lift their joined hands and to whom he expounds the eminent law.

62. He sees in his dream the Tathâgata preaching the law to many kotis of beings with lovely voice, the Lord with golden colour.

63. And he stands there with joined hands glorifying the Seer, the highest of men, whilst the Jina, the great physician, is expounding the law to the four classes.

64. And he, glad to have heard the law, joyfully pays his worship, and after having soon reached the knowledge which never slides back, he obtains, in dream, magical spells.

65. And the Lord of the world, perceiving his good intention, announces to him his destiny of becoming a leader amongst men: Young man of good family (says he), thou shalt here reach in future supreme, holy knowledge.

66. Thou shalt have a large field and four classes (of hearers), even as myself, that respectfully and with joined hands shall hear from thee the vast and faultless law.

67. Again he sees his own person occupied with meditating on the law in mountain caverns; and by meditating he attains the very nature of the law and, on obtaining complete absorption, sees the Jina.

68. And after seeing in his dream the goldcoloured one, him who displays a hundred hallowed signs, he hears the law, whereafter he preaches it in the assembly. Such is his dream.

69. And in his dream he also forsakes his whole realm, harem, and numerous kinsfolk; renouncing all pleasures he leaves home (to become an ascetic), and betakes himself to the place of the terrace of enlightenment.

70. There, seated upon a throne at the foot of a tree to seek enlightenment, he will, after the lapse of seven days, arrive at the knowledge of the Tathâgatas.

71. On having reached enlightenment he will rise up from that place to move forward the faultless wheel and preach the law during an inconceivable number of thousands of kotis of Æons.

72. After having revealed perfect enlightenment and led many kotis of beings to perfect rest, he himself will be extinguished like a lamp when the oil is exhausted. So is that vision.

73. Endless, Mañgughosha, are the advantages which constantly are his who at the end of time shall expound this Sûtra of superior enlightenment that I have perfectly explained.

CHAPTER XIV

ISSUING OF BODHISATTVAS FROM THE GAPS OF THE EARTH

Out of the multitude of Bodhisattvas Mahâsattvas who had flocked from other worlds, Bodhisattvas eight (times) equal to the sands of the river Ganges then rose from the assembled circle. Their joined hands stretched out towards the Lord to pay him homage, they said to him: If the Lord will allow us, we also would, after the extinction of the Lord, reveal this Dharmaparyâya in this Saha-world; we would read, write, worship it, and wholly devote ourselves to that law. Therefore, O Lord, deign to grant to us also this Dharmaparyâya. And the Lord answered: Nay, young men of good family, why should you occupy yourselves with this task? I have here in this Saha-world thousands of Bodhisattvas equal to the sands of sixty Ganges rivers, forming the train of one Bodhisattva; and of such Bodhisattvas there is a number equal to the sands of sixty Ganges rivers, each of these Bodhisattvas having an equal number in their train, who at the end of time, at the last period after my extinction, shall keep, read, proclaim this Dharmaparyâya.

No sooner had the Lord uttered these words than the Saha-world burst open on every side, and from within the clefts arose many hundred thousand myriads of kotis of Bodhisattvas with gold-coloured bodies and the thirty-two characteristic signs of a great man, who had been staying in the element of ether underneath this great earth, close to this Saha-world. These then on hearing the word of the Lord came up from below the earth. Each of these Bodhisattvas had a train of thousands of Bodhisattvas similar to the sands of sixty Ganges rivers; (each had) a troop, a great troop, as teacher of a troop. Of such Bodhisattvas Mahâsattvas having a troop, a great troop, as teachers of a troop, there were hundred thousands of myriads of kotis equal to the sands of sixty Ganges rivers, who emerged from the gaps of the earth in this Saha-world. Much more there were to be found of Bodhisattvas Mahâsattvas having a train of Bodhisattvas similar to the sands of fifty Ganges rivers; much more there were to be found of Bodhisattvas Mahâsattvas having a train of Bodhisattvas similar to the sands of forty Ganges rivers; Of 30, 20, 10, 5, 4, 3, 2, 1 Ganges river; of 1/2, 1/4, 1/6, 1/10, 1/20, 1/50, 1/100, 1/1000, 1/100,000, 1/10,000,000, 1/100 X 10,000,000, 1/1000 X 10,000,000, 1/100 X 1000 X 10,000,000, 1/100 X 1000 X 10,000 X 10,000,000 part of the river Ganges. Much more there were to be found of Bodhisattvas Mahâsattvas having a train of many hundred thousand myriads of kotis of Bodhisattvas; of one koli; of one hundred thousand; of one thousand; Of 500; Of 400; Of 300; Of 200; Of 100; Of 50; Of 40; Of 30; Of 20; Of 10; Of 5, 4, 3, 2. Much more there were to be found of Bodhisattvas Mahâsattvas having one follower. Much more there were to be found of Bodhisattvas Mahâsattvas standing isolated. They cannot be numbered, counted, calculated, compared, known by occult science, the Bodhisattvas Mahâsattvas who emerged from the gaps of the earth to appear in this Saha-world. And after they had successively emerged they went up to the Stûpa of precious substances which stood in the sky, where the Lord Prabhûtaratna, the extinct Tathâgata, was seated along with the Lord Sâkyamuni on the throne. Whereafter they saluted the feet of both Tathâgatas, &c., as well as the images of Tathâgatas produced by the Lord Sâkyamuni from his own body, who all together were seated on thrones at the foot of various jewel trees on every side in all directions, in different worlds. After these Bodhisattvas had many hundred thousand times saluted, and thereon circumambulated the Tathâgatas, &c., from left to right, and celebrated them with various Bodhisattva hymns, they went and kept themselves at a little distance, the joined hands stretched out to honour the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

And while those Bodhisattvas Mahâsattvas who had emerged from the gaps of the earth were saluting and celebrating the Tathâgatas by various Bodhisattva hymns, fifty intermediate kalpas in full rolled away, during which fifty intermediate kalpas the Lord Sâkyamuni remained silent, and likewise the four classes of the audience. Then the Lord produced such an effect of magical power that the four classes fancied that it had been no more than one afternoon, and they saw this Saha-world assume the appearance of hundred thousands of worlds replete with Bodhisattvas. The four Bodhisattvas Mahisattvas who were the chiefest of that great host of Bodhisattvas, viz. the Bodhisattva Mahâsattva called Visishtakâritra (i.e. of eminent conduct), the Bodhisattva Mahasattva called Anantakâritra (i.e. of endless conduct), the Bodhisattva Mahâsattva called Visuddhakâritra (i.e. of correct conduct), and the Bodhisattva Mahasattva called Supratishthitakâritra (i.e. of very steady conduct), these four Bodhisattvas Mahâsattvas standing at the head of the great host, the great multitude of Bodhisattvas stretched out the joined hands towards the Lord and addressed him thus: Is the Lord in good health? Does he enjoy well-being and good ease? Are the creatures decorous, docile, obedient, correctly performing their task, so that they give no trouble to the Lord?

And those four Bodhisattvas Mahâsattvas addressed the Lord with the two following stanzas:

1. Does the Lord of the world, the illuminator, feel at ease? Dost thou feel free from bodily disease, O Perfect One?

2. The creatures, we hope, will be decorous, docile, performing the orders of the Lord of the world, so as to give no trouble.

And the Lord answered the four Bodhisattvas Mahâsattvas who were at the head of that great host, that great multitude of Bodhisattvas: So it is, young men of good family, I am in good health, well-being, and at ease. And these creatures of mine are decorous, docile, obedient, well performing what is ordered; they give no trouble when I correct them; and that, young men of good family, because these creatures, owing to their being already prepared under the ancient, perfectly enlightened Buddhas, have but to see and hear me to put trust in me, to understand and fathom the Buddha-knowledge. And those who fulfilled their duties in the stage of disciples have now been introduced by me into Buddha-knowledge and well instructed in the highest truth.

And at that time the Bodhisattvas Mahâsattvas uttered the following stanzas:

3. Excellent, excellent, O great Hero! we are happy to hear that those creatures are decorous, docile, well performing their duty';

4. And that they listen to thy profound knowledge, O Leader, and that after listening to it they have put trust in it and understand it.

This said, the Lord declared his approval to the four Bodhisattvas Mahâsattvas who were at the head of that great host, that great multitude of Bodhisattvas

Mahâsattvas, saying: Well done, young men of good family, well done, that you so congratulate the Tathâgata.

And at that moment the following thought arose in the mind of the Bodhisattva Mahâsattva Maitreya and the eight hundred thousand myriads of kotis of Bodhisattvas similar to the sands of the river Ganges: We never yet saw so great a host, so great a multitude of Bodhisattvas; we never yet heard of such a multitude, that after issuing from the gaps of the earth has stood in the presence of the Lord to honour, respect, venerate, worship him and greet him with joyful shouts. Whence have these Bodhisattvas Mahâsattvas flocked hither?

Then the Bodhisattva Mahâsattva Maitreya, feeling within himself doubt and perplexity, and inferring from his own thoughts those of the eight hundred thousand myriads of kotis of Bodhisattvas similar to the sands of the river Ganges, stretched out his joined hands towards the Lord and questioned him about the matter by uttering the following stanzas:

5. Here are many thousand myriads of kotis of Bodhisattvas, numberless, whom we never saw before; tell us, O supreme of men!

6. Whence and how do these mighty persons come? Whence have they come here under the form of great bodies'?

7. All are great Seers, wise and strong in memory, whose outward appearance is lovely to see; whence have they come?

8. And each of those Bodhisattvas, O Lord of the world, has an immense train, like the sands of the Ganges.

9. The train of (each) glorious Bodhisattva is equal to the sands of sixty Ganges in full. All are striving after enlightenment.

10. Of such heroes and mighty possessors of a troop the followers are equal to the sands of sixty Ganges.

11. There are others, still more numerous, with an unlimited train, like the sands of fifty, forty, and thirty Ganges;

12, 13. Who have a train equal to the (sands of) twenty Ganges. Still more numerous are the mighty sons of Buddha, who have each a train (equal to the sands) of ten, of five Ganges. Whence, O Leader, has such an assembly flocked hither?

14. There are others who have each a train of pupils and companions equal to the sands of four, three, or two Ganges.

15. There are others more numerous yet; it would be impossible to calculate their number in thousands of kotis of Æons.

16. (Equal to) a half Ganges, one third, one tenth, one twentieth, is the train of those heroes, those mighty Bodhisattvas.

17. There are yet others who are incalculable; it would be impossible to count them even in hundreds of kotis of Æons.

18. Many more yet there are, with endless trains; they have in their attendance kotis, and kotis and again kotis, and also half kotis.

19. Other great Seers again, beyond computation, very wise Bodhisattvas are seen in a respectful posture.

20. They have a thousand, a hundred, or fifty attendants; in hundreds of kotis of Æons one would not be able to count them.

21. The suite of (some of these) heroes consists of twenty, of ten, five, four, three, or two; those are countless.

22. As to those who are walking alone and come to their rest alone, they have now flocked hither in such numbers as to be beyond computation.

23. Even if one with a magic wand in his hand would try for a number of Æons equal to the sands of the Ganges to count them, he would not reach the term.

24. Where do all those noble, energetic heroes, those mighty Bodhisattvas, come from?

25. Who has taught them the law (or duty)? and by whom have they been destined to enlightenment? Whose command do they accept? Whose command do they keep?

26. Bursting forth at all points of the horizon through the whole extent of the earth they emerge, those great Sages endowed with magical faculty and wisdom.

27. This world on every side is being perforated, O Seer, by the wise Bodhisattvas, who at this time are emerging.

28. Never before have we seen anything like this. Tell us the name of this world, O Leader.

29. We have repeatedly roamed in all directions of space, but never saw these Bodhisattvas.

30. We never saw a single infant of thine, and now, on a sudden, these appear to us. Tell us their history, O Seer.

31. Hundreds, thousands, ten thousands of Bodhisattvas, all equally filled with curiosity, look up to the highest of men.

32. Explain to us, O incomparable, great hero,who knowest no bounds, where do these heroes, these wise Bodhisattvas, come from?

Meanwhile the Tathâgatas, &c., who had flocked from hundred thousands of myriads of kotis of worlds, they, the creations of the Lord Sâkyamuni, who were preaching the law to the beings in other worlds; who all around the Lord Sâkyamuni, the Tathâgata, &c., were seated with crossed legs on magnificent jewel thrones at the foot of jewel trees in every direction of space; as well as the satellites of those Tathâgatas were struck with wonder and amazement at the sight of that great host, that great multitude of Bodhisattvas emerging from the gaps of the earth and established in the element of ether, and they (the satellites) asked each their own Tathâgata: Where, O Lord, do so many Bodhisattvas Mahâsattvas, so innumerable, so countless, come from?

Whereupon those Tathâgatas, &c., answered severally to their satellites: Wait awhile, young men of good family; this Bodhisattva Mahâsattva here, called Maitreya, has just received from the Lord Sâkyamuni a revelation about his destiny to supreme, perfect enlightenment. He has questioned the Lord Sâkyamuni, the Tathâgata, &c., about the matter, and the Lord Sâkyamuni, the Tathâgata, &c., is going to explain it; then you may hear.

Thereupon the Lord addressed the Bodhisattva Maitreya: Well done, Agita, well done; it is a sublime subject, Agita, about which thou questionest me. Then the Lord addressed the entire host of Bodhisattvas: Be attentive all, young men of good family - be well prepared and steady on your post, you and the entire host of Bodhisattvas; the Tathâgata, the Arhat, &c., is now going to exhibit the sight of the knowledge of the Tathâgata, young men of good family, the leadership of the Tathâgata, the work of the Tathâgata, the sport [i.e. magic display of creative power, lîlâ, synonymous with mâyâ.] of the Tathâgata, the might of the Tathâgata, the energy of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

33. Be attentive all, young men of good family; I am to utter an infallible word; refrain from disputing about it, O sages: the science of the Tathâgata is beyond reasoning.

34. Be all steady and thoughtful; continue attentive all. To-day you will hear a law as yet unknown, the wonder of the Tathâgatas.

35. Never have any doubt, ye sages, for I shall strengthen you, I am the Leader who speaketh infallible truth, and my knowledge is unlimited.

36. Profound are the laws known to the Sugata, above reasoning and beyond argumentation. These laws I am going to reveal; ye, hear which and how they are.

After uttering these stanzas the Lord addressed the Bodhisattva Mahasattva Maitreya: I announce to thee, Agita, I declare to thee: These Bodhisattvas Mahâsattvas, Agita, so innumerable, incalculable, inconceivable, incomparable, uncountable, whom you never saw before, who just now have issued from the gaps of the earth, these Bodhisattvas Mahâsattvas, Agita, have I roused, excited, animated, fully developed to supreme, perfect enlightenment after my having arrived at supreme, perfect enlightenment in this world. I have, moreover, fully matured, established, confirmed, instructed, perfected these young men of good family in their Bodhisattvaship. And these Bodhisattvas Mahâsattvas, Agita, occupy in this Saha-world the domain of the ether-element below. Only thinking of the lesson they have to study, and devoted to thoroughly comprehend it, these young men of good family have no liking for social gatherings, nor for bustling crowds; they do not put off their tasks, and are strenuous. These young men of gyood family, Agita, delight in seclusion, are fond of seclusion. These young men of good family do not dwell in the immediate vicinity of gods and men, they not being fond of bustling crowds. These young men of good family find their luxury in the pleasure of the law, and apply themselves to Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas:

37. These Bodhisattvas, immense, inconceivable and beyond measure, endowed with magic power, wisdom, and learning, have progressed in knowledge for many kotis of Æons.

38. It is I who have brought them to maturity for enlightenment, and it is in my field that they have their abode; by me alone have they been brought to maturity; these Bodhisattvas are my sons.

39. All have devoted themselves to a hermit life and are assiduous in shunning places of bustle; they walk detached, these sons of mine, following my precepts in their lofty course.

40. They dwell in the domain of ether, in the lower portion of the field, those heroes who, unwearied, are striving day and night to attain superior knowledge.

41. All strenuous, of good memory, unshaken in the immense strength of their intelligence, those serene sages preach the law, all radiant, as being my sons.

42. Since the time when I reached this superior (or foremost) enlightenment, at the town of Gayâ, at the foot of the tree, and put in motion the allsurpassing wheel of the law, I have brought to maturity all of them for superior enlightenment.

43. These words I here speak are faultless, really true; believe me, all of you who hear me: verily, I have reached superior enlightenment, and it is by me alone that all have been brought to maturity.

The Bodhisattva Mahâsattva Maitreya and those numerous hundred thousands of myriads of kotis of Bodhisattvas were struck with wonder, amazement, and surprise, (and thought): How is it possible that within so short a moment, within the lapse of so short a time so many Bodhisattvas, so countless, have been roused and made fully ripe to reach supreme, perfect enlightenment? Then the Bodhisattva Mahâsattva Maitreya asked the Lord: How then, O Lord, has the Tathâgata, after he left, when a prince royal, Kapilavastu, the town of the Sâkyas, arrived at supreme, perfect enlightenment on the summit of the terrace of enlightenment, not far from the town of Gayâ, somewhat more than forty years since, O Lord? How then has the Lord, the Tathâgata, within so short a lapse of time, been able to perform the endless task of a Tathâgata, to exercise the leadership of a Tathâgata, the energy of a Tathâgata? How has the Tathâgata, within so short a time, been able to rouse and bring to maturity for supreme, perfect enlightenment this host of Bodhisattvas, this multitude of Bodhisattvas, a multitude so great that it would be impossible to count the whole of it, even if one were to continue counting for hundred thousands of myriads of kotis of Æons? These Bodhisattvas, so innumerable, O Lord, so countless, having long followed a spiritual course of life and planted roots of goodness under many hundred thousands of Buddhas, have in the course of many hundred thousands of Æons become finally ripe.

It is just as if some man, young and youthful, a young man with black hair and in the prime of youth, twenty-five years of age, would represent centenarians as his sons, and say: 'Here, young men of good family, you see my sons;' and if those centenarians would declare: 'This is the father who begot us! Now, Lord, the speech of that man would be incredible, hard to be believed by the public. It is the same case with the Tathâgata, who but lately has arrived at supreme, perfect enlightenment, and with these Bodhisattvas Mahâsattvas, so immense in number, who for many hundred thousand myriads of kotis of Æons, having observed a spiritual course of life, have long since come to certainty in regard to Tathâgata-knowledge; who are able to plunge in and again rise from the hundred thousand sorts of meditation'; who are adepts at the preparatories to noble transcendent wisdom, have accomplished the preparatories to noble transcendent wisdom; who are clever on the Buddha-ground, able in the (ecclesiastical) Council and in Tathâgata duties; who are the wonder and admiration of the world; who are possessed of great vigour, strength, and power. And the Lord says: From the very beginning have I roused, brought to maturity, fully developed them to be fit for this Bodhisattva position. It is I who have displayed this energy and vigour after arriving at supreme, perfect enlightenment. But, O Lord, how can we have faith in the words of the Tathâgata, when he says: The Tathâgata speaks infallible truth? The Tathâgata must know that the Bodhisattvas who have newly entered the vehicle are apt to fall into doubt on this head; after the extinction of the Tathâgata those who hear this Dharmaparyâya will not accept, not believe, not trust it. Hence, O Lord, they will design acts tending to the ruin of the law. Therefore, O Lord, deign to explain us this matter, that we may be free from perplexity, and that the Bodhisattvas who in future shall hear it, be they young men of good family or young ladies, may not fall into doubt.

On that occasion the Bodhisattva Mahasattva Maitreya addressed the Lord with the following stanzas:

44. When thou wert born in Kapilavastu, the home of the Sâkyas, thou didst leave it and reach enlightenment at the town of Gayâ. That is a short time ago, O Lord of the world.

45. And now thou hast so great a crowd of followers, these sages who for many kotis of Æons have fulfilled their duties, stood firm in magic power, unshaken, well disciplined, accomplished in the might of wisdom;

46. These, who are untainted as the lotus is by water; who to-day have flocked hither after rending the earth, and are standing all with joined hands, respectful and strong in memory, the sons of the Master of the world.

47. How will these Bodhisattvas believe this great wonder? Expel (all) doubt, tell the cause, and show how the matter reallv is.

48. It is as if there were some man, a young man with black hair, twenty years old or somewhat more, who presented as his sons some centenarians,

49. And the latter, covered with wrinkles and grey-haired, declared the (young) man to be their father. But such (a young man) never having sons of such appearance, it would be difficult to believe, O Lord of the world, that they were sons to so young a man.

50. In the same manner, O Lord, we are unable to conceive how these numerous Bodhisattvas of good memory and excelling in wisdom, who have been well instructed during thousands of kotis of Æons;

5 1. Who are firm, of keen intelligence, lovely and agreeable to sight, free from hesitation in the decisions on law, praised by the Leaders of the world;

52. Who in freedom live in the wood; who unattached in the element of ether constantly display their energy, who are the sons of Sugata striving after this Buddha-ground;

5 3. How will this be believed when the Leader of the world shall be completely extinct? After hearing it from the Lord's own mouth we shall never more feel any doubt.

54. May Bodhisattvas never come to grief by having doubt on this head. Grant us, O Lord, a truthful account how these Bodhisattvas have been brought to maturity by thee.

CHAPTER XV

DURATION OF LIFE OF THE TATHÂGATA

Thereupon the Lord addressed the entire host of Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. A second time the Lord addressed the Bodhisattvas: Trust me, young gentlemen of good family, believe in the Tathâgata speaking a veracious word. A third and last time the Lord addressed the Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. Then the entire host of Bodhisattvas with Maitreya, the Bodhisattva Mahasattva at their head, stretched out the joined hands and said to the Lord: Expound this matter, O Lord; expound it, O Sugata; we will believe in the word of the Tathâgata. A second time the entire host, &c. &c. A third time the entire host, &c. &c.

The Lord, considering that the Bodhisattvas repeated their prayer up to three times, addressed them thus: Listen then, young men of good family. The force of a strong resolve which I assumed is such, young men of good family, that this world, including gods, men, and demons, acknowledges: Now has the Lord Sakyamuni, after going out from the home of the Sakyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of enlightenment at the town of Gaya. But, young men of good family, the truth is that many hundred thousand myriads of kotis of Æons ago I have arrived at supreme, perfect enlightenment. By way of example, young men of good family, let there be the atoms of earth of fifty hundred thousand myriads of kotis of worlds; let there exist some man who takes one of those atoms of dust and then goes in an eastern direction fifty hundred thousand myriads of kotis of worlds further on, there to deposit that atom of dust; let in this manner the man carry away from all those worlds the whole mass of earth, and in the same manner, and by the same act as supposed, deposit all those atoms in an eastern direction. Now, would you think, young men of good family, that any one should be able to imagine, weigh, count, or determine (the number of) those worlds? The Lord having thus spoken, the Bodhisattva Mahasattva Maitreya and the entire host of Bodhisattvas replied: They are incalculable, O Lord, those worlds, countless, beyond the range of thought. Not even all the disciples and Pratyekabuddhas, O Lord, with their Ârya-knowledge, will be able to imagine, weigh, count, or determine them. For us also, O Lord, who are Bodhisattvas standing on the place from whence there is no turning back, this point lies beyond the sphere of our comprehension; so innumerable, O Lord, are those worlds.

This said, the Lord spoke to those Bodhisattvas Mahâsattvas as follows: I announce to you, young men of good family, I declare to you: However numerous be those worlds where that man deposits those atoms of dust and where he does not, there are not, young men of good family, in all those hundred thousands of myriads of kolis of worlds so many dust atoms as there are hundred thousands of myriads of kotis of Æons since I have arrived at supreme, perfect enlightenment. From the moment, young men of good family, when I began preaching the law to creatures in this Saha-world and in hundred thousands of myriads of kotis of other worlds, and (when) the other Tathâgatas, Arhats, &c., such as the Tathâgata Dîpankara and the rest whom I have mentioned in the lapse of time (preached), (from that moment) have I, young men of good family, for the complete Nirvâna of those Tathâgatas, &c., created all that with the express view to skilfully preach the law. Again, young men of good family, the Tathâgata, considering the different degrees of faculty and strength of succeeding generations, reveals at each (generation) his own name, reveals a state in which Nirvâna has not yet been reached, and in different ways he satisfies the wants of (different) creatures through various Dharmaparyâyas . This being the case, young men of good family, the Tathâgata declares to the creatures, whose dispositions are so various and who possess so few roots of goodness, so many evil propensities: I am young of age, monks; having left my father's home, monks, I have lately arrived at supreme, perfect enlightenment. When, however, the Tathâgata, who so long ago arrived at perfect enlightenment, declares himself to have but lately arrived at perfect enlightenment, he does so in order to lead creatures to full ripeness and make them go in. Therefore have these Dharmaparyâyas been revealed; and it is for the education of creatures, young men of good family, that the Tathâgata has revealed all Dharmaparyâyas. And, young men of good family, the word that the Tathâgata delivers on behalf of the education of creatures, either under his own appearance or under another's, either on his own authority or under the mask of another, all that the Tathâgata declares, all those Dharmaparyâyas spoken by the Tathâgata are true. There can be no question of untruth from the part of the Tathâgata in this respect. For the Tathâgata sees the triple world as it really is: it is not born, it dies not; it is not conceived, it springs not into existence; it moves not in a whirl, it becomes not extinct; it is not real, nor unreal; it is not existing, nor non-existing; it is not such, nor otherwise, nor false. The Tathâgata sees the triple world, not as the ignorant, common people, he seeing things always present to him; indeed, to the Tathâgata, in his position, no laws are concealed. In that respect any word that the Tathâgata speaks is true, not false. But in order to produce the roots of goodness in the creatures, who follow different pursuits and behave according to different notions, he reveals various Dharmaparyâyas with various fundamental principles. The Tathâgata then, young men of good family, does what he has to do. The Tathâgata who so long ago was perfectly enlightened is unlimited in the duration of his life, he is everlasting. Without being extinct, the Tathâgata makes a show of extinction, on behalf of those who have to be educated. And even now, young gentlemen of good family, I have not accomplished my ancient Bodhisattvacourse, and the measure of my lifetime is not full. Nay, young men of good family, I shall yet have twice as many hundred thousand myriads of kotis of Æons before the measure of my lifetime be full. I announce final extinction, young men of good family, though myself I do not become finally extinct. For in this way, young men of good family, I bring (all) creatures to maturity, lest creatures in whom goodness is not firmly rooted, who are unholy, miserable, eager of sensual pleasures, blind and obscured by the film of wrong views, should, by too often seeing me, take to thinking: 'The Tathâgata is staying' and fancy that all is a child's play; (lest they) by thinking 'we are near that Tathâgata' should fail to exert themselves in order to escape the triple world and not conceive how precious the Tathâgata is. Hence, young men of good family, the Tathdgata skilfully utters. these words: The apparition of the Tathâgatas, monks, is precious (and rare). For in the course of many hundred thousand myriads of kotis of Æons creatures may happen to see a Tathâgata or not to see him,. Therefore and upon that ground, young men of good family, I say: The apparition of the Tathâgatas, monks, is precious (and rare). By being more and more convinced of the apparition of the Tathâgatas being precious (or rare) they will feel surprised and sorry, and whilst not seeing the Tathâgata they will get a longing to see him. The good roots developing from their earnest thought relating to the Tathâgata will lastingly tend to their weal, benefit, and happiness; in consideration of which the Tathâgata announces final extinction, though he himself does not become finally extinct, on behalf of the creatures who have to be educated. Such, young men of good family, is the Tathâgata's manner of teaching; when the Tathâgata speaks in this way, there is from his part no falsehood.

Let us suppose an analogous case, young men of good family. There is some physician, learned, intelligent, prudent, clever in allaying all sorts of diseases. That man has many sons, ten, twenty, thirty, forty, fifty, or a hundred. The physician once being abroad, all his children incur a disease from poison or venom. Overcome with the grievous pains caused by that poison or venom which burns them they lie rolling on the ground. Their father, the physician, comes home from his journey at the time when his sons are suffering from that poison or venom. Some of them have perverted notions, others have right notions, but all suffer the same pain. On seeing their father they cheerfully greet him and say: Hail, dear father, that thou art come back in safety and welfare! Now deliver us from our evil, be it poison or venom; let us live, dear father. And the physician, seeing his sons befallen with disease, overcome with pain and rolling on the ground, prepares a great remedy, having the required colour, smell, and taste, pounds it on a stone and gives it as a potion to his sons, with these words: Take this great remedy, my sons, which has the required colour, smell, and taste. For by taking this great remedy, my sons, you shall soon be rid of this poison or venom; you shall recover and be healthy. Those amongst the children of the physician that have right notions, after seeing the colour of the remedy, after smelling the smell and tasting the flavour, quickly take it, and in consequence of it are soon totally delivered from their disease. But the sons who have perverted notions cheerfully greet their father and say: Hail, dear father, that thou art come back in safety and welfare; do heal us. So they speak, but they do not take the remedy offered, and that because, owing to the perverseness of their notions, that remedy does not please them, in colour, smell, nor taste. Then the physician reflects thus: These sons of mine must have become perverted in their notions owing to this poison or venom, as they do not take the remedy nor hail me. Therefore will I by some able device induce these sons to take this remedy. Prompted by this desire he speaks to those sons as follows: I am old, young men of good family, decrepit, advanced in years, and my term of life is near at hand; but be not sorry, young men of good family, do not feel dejected; here have I prepared a great remedy for you; if you want it, you may take it. Having thus admonished them, he skilfully betakes himself to another part of the country and lets his sick sons know that he has departed life. They are extremely sorry and bewail him extremely: So then he is dead, our father and protector; he who begat us; he, so full of bounty! now are we left without a protector. Fully aware of their being orphans and of having no refuge, they are continually plunged in sorrow, by which their perverted notions make room for right notions. They acknowledge that remedy possessed of the required colour, smell, and taste to have the required colour, smell, and taste, so that they instantly take it, and by taking it are delivered from their evil. Then, on knowing that these sons are delivered from evil, the physician shows himself again. Now, young men of good family, what is your opinion? Would any one charge that physician with falsehood on account of his using that device? No, certainly not, Lord; certainly not, Sugata. He proceeded: In the same manner, young men of good family, I have arrived at supreme, perfect enlightenment since an immense, incalculable number of hundred thousands of myriads of kotis of Æons, but from time to time I display such able devices to the creatures, with the view of educating them, without there being in that respect any falsehood on my part.

In order to set forth this subject more extensively the Lord on that occasion uttered the following stanzas:

1. An inconceivable number of thousands of kotis of Æons, never to be measured, is it since I reached superior (or first) enlightenment and never ceased to teach the law.

2. I roused many Bodhisattvas and established them in Buddha-knowledge. I brought myriads of kotis of beings, endless, to full ripeness in many kotis of Æons.

3. I show the place of extinction, I reveal to (all) beings a device to educate them, albeit I do not become extinct at the time, and in this very place continue preaching the law.

4. There I rule myself as well as all beings, I. But men of perverted minds, in their delusion, do not see me standing there.

5. In the opinion that my body is completely extinct, they pay worship, in many ways, to the relics, but me they see not. They feel (however) a certain aspiration by which their mind becomes right.

6. When such upright (or pious), mild, and gentle creatures leave off their bodies, then I assemble the crowd of disciples and show myself here on the Gridhrakûta.

7. And then I speak thus to them, in this very place: I was not completely extinct at that time; it was but a device of mine, monks; repeatedly am I born in the world of the living.

8. Honoured by other beings, I show them my superior enlightenment, but you would not obey my word, unless the Lord of the world enter Nirvâna.

9. I see how the creatures are afflicted, but I do not show them my proper being. Let them first have an aspiration to see me; then I will reveal to them the true law.

10. Such has always been my firm resolve during an inconceivable number of thousands of kotis of Æons, and I have not left this Gridhrakûta for other abodes.

11. And when creatures behold this world and imagine that it is burning, even then my Buddhafield is teeming with gods and men.

12. They dispose of manifold amusements, kotis of pleasure gardens, palaces, and aerial cars; (this field) is embellished by hills of gems and by trees abounding with blossoms and fruits.

13. And aloft gods are striking musical instruments and pouring a rain of Mandâras by which they are covering me, the disciples and other sages who are striving after enlightenment.

14. So is my field here, everlasti.ngly; but others fancy that it is burning; in their view this world is most terrific, wretched, replete with number of woes.

15. Ay, many kotis of years they may pass without ever having mentioned my name, the law, or my congregation. That is the fruit of sinful deeds.

16. But when mild and gentle beings are born in this world of men, they immediately see me revealing the law, owing to their good works.

17. I never speak to them of the infinitude of my action. Therefore, I am, properly, existing since long, and yet declare: The Jinas are rare (or precious).

18. Such is the glorious power of my wisdom that knows no limit, and the duration of my life is as long as an endless period; I have acquired it after previously following a due course.

19. Feel no doubt concerning it, O sages, and leave off all uncertainty: the word I here pronounce is really true; my word is never false.

20. For even as that physician skilled in devices, for the sake of his sons whose notions were perverted, said that he had died although he was still alive, and even as no sensible man, would charge that physician with falsehood;

21. So am I the father of the world, the Self born, the Healer, the Protector of all creatures. Knowing them to be perverted, infatuated, and ignorant I teach final rest, myself not being at rest.

22. What reason should I have to continually manifest myself? When men become unbelieving, unwise, ignorant, careless, fond of sensual pleasures, and from thoughtlessness run into misfortune,

23. Then I, who know the course of the world, declare: I am so and so, (and consider): How can I incline them to enlightenment? how can they become partakers of the Buddha-laws?

CHAPTER XVI

OF PIETY

While this exposition of the duration of the Tathâgata's lifetime was being given, innumerable, countless creatures profited by it. Then the Lord addressed the Bodhisattva Mahâsattva Maitreya: While this exposition of the duration of the Tathâgata's lifetime was being given, Agita, sixty-eight hundred thousand myriads of kotis of Bodhisattvas, comparable to the sands of the Ganges, have acquired the faculty to acquiesce in the law that has no origin. A thousand times more Bodhisattvas Mahisattvas have obtained Dharanî [Dhârani usually denotes a magic spell, a talisman. Here and there it interchanges with dhâranâ, support, the bearing in mind, attention. The synonymous rakshâ embraces the meaning of talisman and protection, support. It is not easy to decide what is intended in the text]; and other Bodhisattvas Mahâsattvas, equal to the dust atoms of one third of a macrocosm, have by hearing this Dharmaparyâya obtained the faculty of unhampered view. Other Bodhisattvas Mahâsattvas again, equal to the dust atoms of two-third parts of a macrocosm, have by hearing this Dharmaparyâya obtained the Dhârani that makes hundred thousand kotis of revolutions. Again, other Bodhisattvas Mahâsattvas, equal to the dust atoms of a whole macrocosm, have by hearing this Dharmaparyâya moved forward the wheel that never rolls back. Some Bodhisattvas Mahâsattvas, equal to the dust atoms of a mean universe, have by hearing this Dharmaparyâya moved forward the wheel of spotless radiance. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of a small universe, have by hearing this Dharmaparyâya come so far that they will reach supreme, perfect enlightenment after eight births. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of four worlds of four continents, have by hearing this Dharmaparyâya become such as to require four births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of three four-continental worlds, have by hearing this Dharmaparyâya become such as to require three births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of two four-continental worlds, have by hearing this Dharmaparyâya become such as to require two births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of one fourcontinental world, have by hearing this Dharmaparyâya become such as to require but one birth before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of eight macrocosms consisting of three parts, have by hearing this Dharmaparyâya conceived the idea of supreme, perfect enlightenment.

No sooner had the Lord given this exposition determining the duration and periods of the law, than there fell from the upper sky a great rain of Mandârava and great Mandârava flowers that covered and overwhelmed all the hundred thousand myriads of kotis of Buddhas who were seated on their thrones at the foot of the jewel trees in hundred thousands of myriads of kotis of worlds. It also covered and overwhelmed the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., the latter sitting fully extinct on his throne, as well as that entire host of Bodhisattvas and the four classes of the audience. A rain of celestial powder of sandal and agallochum. trickled down from the sky, whilst higher up in the firmament the great drums resounded, without being struck, with a pleasant, sweet, and deep sound. Double pieces of fine heavenly cloth fell down by hundreds and thousands from the upper sky; necklaces, halfnecklaces, pearl necklaces, gems, jewels, noble gems, and noble jewels were seen high in the firmament, hanging down from every side in all directions of space, while all around thousands of jewel censers, containing priceless, exquisite incense, were moving of their own accord. Bodhisattvas Mahâsattvas were seen holding above each Tathâgata, high aloft, a row of jewel umbrellas stretching as high as the Brahma-world. So acted the Bodhisattvas Mahâsattvas in respect to all the innumerable hundred thousands of myriads of kotis of Buddhas. Severally they celebrated these Buddhas in appropriate stanzas, sacred hymns in praise of the Buddhas.

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered the followino, stanzas:

1. Wonderful is the law which the Sugata has expounded, the law we never heard before; how great the majesty of the Leaders is, and how infinite the duration of their life!

2. And on hearing such a law imparted by the Sugata from face to face, thousands of kotis of creatures, the genuine sons of the Leader of the world, have been pervaded with gladness.

3. Some have reached the point of supreme enlightenment from whence there is no return, others are standing on the lower stage; some have reached the standpoint of having an unhampered view, and others have obtained thousands of kotis of Dhâranis.

4. There are others, (as) atoms, who have reached supreme Buddha-knowledge. Some, again, will after eight births become Jinas seeing the infinite.

5. Among those who hear this law from the Master, some will obtain enlightenment and see the truth after four births, others after three, others after two.

6. Some among them will become all-knowing after one birth, in the next following existence. Such will be the perfect result of learning the duration of life of the Chief.

7. Innumerable, countless as the atoms of the eight fields, are the kotis of beings who by hearing this law have conceived the idea of superior enlightenment.

8. Such is the effect produced by the great Seer, when he reveals this Buddha-state that is endless and has no limit, which is as immense as the element of ether.

9. Many thousand kotis of angels, Indras, and Brahma-angels, like the sands of the Ganges, have flocked hither from thousands of kotis of distant fields and have poured a rain of Mandairavas.

10. They move in the sky like birds, and strew fragrant powder of sandal and agallochum, to cover ceremoniously the Chief of Jinas withal.

11 High aloft tymbals without being struck emit sweet sounds; thousands of kotis of white cloth whirl down upon the Chiefs.

12. Thousands of kotis of jewel censers of costly incense move of their own accord on every side to honour the mighty Lord of the world.

13. Innumerable wise Bodhisattvas hold myriads of kotis of umbrellas, elevated and made of noble jewels, like chaplets, up to the Brahma-world.

14. The sons of Sugata, in their great joy, have attached beautiful triumphal streamers at the top of the banner staffs in honour of the Leaders whom they celebrate in thousands of stanzas.

15. Such a marvellous, extraordinary, prodigious, splendid phenomenon, O Leader, is being displayed by all those beings who are gladdened by the exposition of the duration of life (of the Tathâgata).

16. Grand is the matter now (occurring) in the ten points of space, and (great) the sound raised by the Leaders; thousands of kotis of living beings are refreshed and gifted with virtue for enlightenment.

Thereupon the Lord addressed the Bodhisattva Mahâsattva Maitreya: Those beings, Agita, who during the exposition of this Dharmaparyâya in which the duration of the Tathâgata's life is revealed have entertained, were it but a single thought of trust, or have put belief in it, how great a merit are they to produce, be they young men and young ladies of good family? Listen then, and mind it well, how great the merit is they shall produce. Let us suppose the case, Agita, that some young man or young lady of good family, desirous of supreme, perfect enlightenment, for eight hundred thousand myriads of kotis of Æons practises the five perfections of virtue (Pâramitâs), to wit, perfect charity in alms, perfect morality, perfect forbearance, perfect energy, perfect meditation-perfect wisdom being excepted; let us, on the other hand, suppose the case, Agita, that a young man or young lady of good family, on hearing this Dharmaparyâya containing the exposition of the duration of the Tathâgata's life, conceives were it but a single thought of trust or puts belief in it; then that former accumulation of merit, that accumulation of good connected with the five perfections of virtue, (that accumulation) which has come to full accomplishment in eight hundred thousand myriads of kotis of Æons, does not equal one hundredth part of the accumulation of merit in the second case; it does not equal one thousandth part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching. One who is possessed of such an accumulation of merit, Agita, be he a young man or a young lady of good family, will not miss supreme, perfect enlightenment; no, that is not possible.

And on that occasion the Lord uttered the following stanzas:

17. Let a man who is seeking after this knowledge, superior Buddha-knowledge, undertake to practise in this world the five perfect virtues;

18. Let him, during eight thousand kotis of complete Æons, continue giving repeated alms to Buddhas and disciples;

19. Regaling Pratyekabuddhas and kotis of Bodhisattvas by giving meat, food and drink, clothing and lodging;

20. Let him build on earth refuges and monasteries of sandal-wood, and pleasant convent gardens provided with walks;

21. Let him after so bestowing gifts, various and diversified, during thousands of kotis of Æons, direct his mind to enlightenment;

22. Let him then, for the sake of Buddhaknowledge, keep unbroken the pure moral precepts which have been recommended by the perfect Buddhas and acknowledged by the wise;

23. Let him further develop the virtue of forbearance, be steady in the stage of meekness [i.e. of a monk under training.], be constant, of good memory, and patiently endure many censures;

24. Let him, moreover, for the sake of Buddha-knowledge, bear the contemptuous words of unbelievers who are rooted in pride;

25. Let him, always zealous, strenuous, studious, of good memory, without any other pre-occupation in his mind, practise meditation, during kotis of.Æons;

26. Let him, whether living in the forest or entering upon a vagrant life [i.e. a Yogin, a contemplative mystic.], go about, avoiding sloth and torpor, for kotis of Æons;

27. Let him as a philosopher, a great philosopher who finds his delight in meditation, in concentration of mind, pass eight thousand kotis of Æons;

28. Let him energetically pursue enlightenment with the thought of his reaching all-knowingness, and so arrive at the highest degree of meditation;

29. Then the merit accruing to those who practise the virtues oft described, during thousands of kotis of Æons,

30. (Is less than that of) a man or a woman who, on hearing the duration of my life, for a single moment believes in it; this merit is endless.

31. He who renouncing doubt, vacillation, and misgiving shall believe even for a short moment, shall obtain such a reward.

32. The Bodhisattvas also,who have practised those virtues during kotis of Æons, will not be startled at hearing of this inconceivably long life of mine.

33. They will bow their heads (and think): 'May I also in future become such a one and release kotis of living beings!

34. 'As the Lord Sâkyamuni, the Lion of the Sakya race, after he had occupied his seat on the terrace of enlightenment, raised his lion's roar;

35. 'So may I in future be sitting on the terrace of enlightenment, honoured by all mortals, to teach so long a life!'

36. Those who are possessed of firmness of intention and have learnt the principles, will understand the mystery and feel no uncertaint.

Again, Agita, he who after hearing this Dharmaparyâya, which contains an exposition of the duration of the Tathâgata's life, apprehends it, penetrates and understands it, will produce a yet more immeasurable accumulation of merit conducive to Buddhaknowledge; unnecessary to add that he who hears such a Dharmaparyâya as this or makes others hear it; who keeps it in memory, reads, comprehends or makes others comprehend it; who writes or has it written, collects or has it collected into a volume, honours, respects, worships it with flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, flags, streamers, (lighted) oil lamps, ghee lamps or lamps filled with scented oil, will produce a far greater accumulation of merit conducive to Buddha-knowledge.

And, Agita, as a test whether that young man or young lady of good family who hears this exposition of the duration of the Tathâgata's life most decidedly believes in it may be deemed the following. They will behold me teaching the law I here on the Gridhrakûta, surrounded by a host of Bodhisattvas, attended by a host of Bodhisattvas, in the centre of the congregation of disciples. They will behold here my Buddha-field in the Saha-world, consisting of lapis lazuli and forming a level plain; forming a chequered board of eight compartments with gold threads; set off with jewel trees. They will behold the towers that the Bodhisattvas use as their abodes. By this test, Agita, one may know if a young man or young lady of good family has a most decided belief. Moreover, Agita, I declare that a young man of good family who, after the complete extinction of the Tathâgata, shall not reject, but joyfully accept this Dharmaparyâya when hearing it, that such a young man of good family also is earnest in his belief; far more one who keeps it in memory or reads it. He who after collecting this Dharmaparyâya into a volume carries it on his shoulder carries the Tathâgata on his shoulder. Such a young man or young lady of good family, Agita, need make no Stûpas for me, nor monasteries; need not give to the congregation of monks medicaments for the sick or (other) requisites [This agrees with the teaching of the Vedanta that Brahma-knowledge is independent of good works]. For, Agita, such a young man or young lady of good family has (spiritually) built for the worship of my relics Stûpas of seven precious substances reaching up to the Brahma-world in height, and with a circumference in proportion, with the umbrellas thereto belonging, with triumphal streamers, with tinkling bells and baskets; has shown manifold marks of respect to those Stûpas of relics with diverse celestial and earthly flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, banners, flags, triumphal streamers, by various sweet, pleasant, clear-sounding tymbals and drums, by the tune, noise, sounds of musical instruments and castanets, by songs, nautch and dancing of different kinds, of many, innumerable kinds; has done those acts of worship during many, innumerable thousands of kotis of Æons. One who keeps in memory this Dharmaparyâya after my complete extinction, who reads, writes, promulgates it, Agita, shall also have built monasteries, large, spacious, extensive, made of red sandal-wood, with thirty-two pinnacles, eight stories, fit for a thousand monks, adorned with gardens and flowers, having walks furnished with lodgings, completely provided with meat, food and drink and medicaments for the sick, well equipped with all comforts. And those numerous, innumerable beings, say a hundred or a thousand or ten thousand or a koti or hundred kotis or thousand kotis or hundred thousand kotis or ten thousand times hundred thousand kotis, they must be considered to form the congregation of disciples seeing me from face to face, and must be considered as those whom I have fully blessed. He who, after my complete extinction, shall keep this Dharmaparyâya, read, promulgate, or write it, he, I repeat, Agita, need not build Stûpas of relics, nor worship the congregation; not necessary to tell, Agita, that the young man or young lady of good family who, keeping this Dharmaparyâya, shall crown it by charity in alms, morality, forbearance, energy, meditation, or wisdom, will produce a much greater accumulation of merit; it is, in fact, immense, incalculable, infinite. just as the element of ether, Agita, is boundless, to the east, south, west, north, beneath, above, and in the intermediate quarters, so immense and incalculable an accumulation of merit, conducive to Buddha-knowledge, will be produced by a young man or young lady of good family who shall keep, read, write, or cause to be written, this Dharmaparyâya. He will be zealous in worshipping the Tathâgata shrines; he will laud the disciples of the Tathâgata, praise the hundred thousands of myriads of kotis of virtues of the Bodhisattvas Mahâsattvas, and expound them to others; he will be accomplished in forbearance, be moral, of good character, agreeable to live with, and tolerant, modest, not jealous of others, not wrathful, not vicious in mind, of good memory, strenuous and always busy, devoted to meditation in striving after the state of a Buddha, attaching great value to abstract meditation, frequently engaging in abstract meditation, able in solving questions and in avoiding hundred thousands of myriads of kotis of questions. Any Bodhisattva Mahâsattva, Agita, who, after the Tathâgata's complete extinction, shall keep this Dharmaparyâya, will have the good qualities I have described. Such a young man or young lady of good family, Agita, must be considered to make for the terrace of enlightenment; that young man or young lady of good family steps towards the foot of the tree of enlightenment in order to reach enlightenment. And where that young man or young lady of good family, Agita, stands, sits, or walks, there one should make a shrine', dedicated to the Tathâgata, and the world, including the gods, should say: This is a Stûpa of relics of the Tathâgata.

And on that occasion the Lord uttered the following stanzas:

37. An immense mass of merit, as I have repeatedly mentioned, shall be his who, after the complete extinction of the Leader of men, shall keep this Sûtra.

38. He will have paid worship to me, and built Stûpas of relics, made of precious substances, variegated, beautiful, and splendid;

39. In height coming up to the Brahma-world, with rows of umbrellas, great in circumference gorgeous, and decorated with triumphal streamers;

40. Resounding with the clear ring of bells, and decorated with silk bands, while jingles moved by the wind form another ornament at (the shrines of) Jina relics.

41. He will have shown great honour to them by flowers, perfumes, and ointments ; by music, clothes, and the repeated (sound of) tymbals.

42. He will have sweet musical instruments struck at those relics, and lamps with scented oil kept burning all around.

43. He who at the period of depravation shall keep and teach this Sûtra, he will have paid me such an infinitely varied worship.

44. He has built many kotis of excellent monasteries of sandal-wood, with thirty-two pinnacles, and eight terraces high;

45. Provided with couches, with food hard and soft; furnished with excellent curtains, and having cells by thousands.

46. He has given hermitages and walks embellished by flower-gardens; many elegant objects of various forms and variegated.

47. He has shown manifold worship to the host of disciples in my presence, he who, after my extinction, shall keep this Sûtra.

48. Let one be ever so good in disposition, much greater merit will he obtain who shall keep or write this Sûtra.

49. Let a man cause this to be written and have it well put together in a volume; let him always worship the volume with flowers, garlands, ointments.

50. Let him constantly place near it a lamp filled with scented oil, along with full-blown lotuses and suitable' oblations of Michelia Champaka.

51. The man who pays such worship to the books will produce a mass of merit which is not to be measured.

52. Even as there is no measure of the element of ether, in none of the ten directions, so there is no measure of this mass of merit.

53. How much more will this be the case with one who is patient, meek, devoted, moral, studious, and addicted to meditation;

54. Who is not irascible, not treacherous, reverential towards the sanctuary, always humble towards monks, not conceited, nor neglectful;

55. Sensible and wise, not angry when he is asked a question; who, full of compassion for living beings, gives such instruction as suits them.

56. If there be such a man who (at the same time) keeps this Sûtra, he will possess a mass of merit that cannot be measured.

57. If one meets such a man as here described, a keeper of this Sûtra, one should do homage to him.

58. One should present him with divine flowers, cover him with divine clothes, and bow the head to salute his feet, in the conviction of his being a Tathâgata.

59. And at the sight of such a man one may directly make the reflection that he is going towards the foot of the tree to arrive at superior, blessed enlightenment for the weal of all the world, including the gods.

60. And wherever such a sage is walking, standing, sitting, or lying down; wherever the hero pronounces were it but a single stanza from this Sûtra;

61. There one should build a Stûpa for the most high of men, a splendid, beautiful (Stûpa), dedicated to the Lord Buddha, the Chief, and then worship it in manifold ways.

62. That spot of the earth has been enjoyed by myself; there have I walked myself, and there have I been sitting; where that son of Buddha has stayed, there I am.

CHAPTER XVII

INDICATION OF THE MERITORIOUSNESS OF JOYFUL ACCEPTANCE

Thereupon the Bodhisattva Mahâsattva Maitreya said to the Lord: O Lord, one who, after hearing this Dharmaparyâya being preached, joyfully I accepts it, be that person a young man of good family or a young lady, how much merit, O Lord, will be produced by such a young man or young lady of good family?

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered this stanza:

1. How great will be the merit of him who, after the extinction of the great Hero, shall hear this exalted Sûtra and joyfully accept it?

And the Lord said to the Bodhisattva Mahâsattva Maitreya: If any one, Agita, either a young man of good family or a young lady, after the complete extinction of the Tathâgata, hears the preaching of this Dharmaparyayâ, let it be a monk or nun, a male or female lay devotee, a man of ripe understanding or a boy or girl; if the hearer joyfully accepts it, and then after the sermon rises up to go elsewhere, to a monastery, house, forest, street, village, town, or province, with the motive and express aim to expound the law such as he has understood, such as he has heard it, and according to the measure of his power, to another person, his mother, father, kinsman, friend, acquaintance, or any other person; if the latter, after hearing, joyfully accepts, and, in consequence, communicates it to another; if the latter, after hearing, joyfully accepts, and communicates it to another; if this other, again, after hearing, joyfully accepts it, and so on in succession until a number of fifty is reached; then, Agita, the fiftieth person to hear and joyfully accept the law so heard, let it be a young man of good family or a young lady, will have acquired an accumulation of merit connected with the joyful acceptance, Agita, which I am going to indicate to thee. Listen, and take it well to heart; I will tell thee.

It is, Agita, as if the creatures existing in the four hundred thousand Asankhyeyas of worlds, in any of the six states of existence, born from an egg, from a womb, from warm humidity, or from metamorphosis, whether they have a shape or have not, be they conscious or unconscious, neither conscious nor unconscious, footless, two-footed, four-footed, or many-footed, as many beings as are contained in the world of creatures,-(as if) all those had flocked together to one place. Further, suppose some man appears, a lover of virtue, a lover of good, who gives to that whole body the pleasures, sports, amusements, and enjoyments they desire, like, and relish. He gives to each of them all Gambudvîpa for his pleasures, sports, amusements, and enjoyments; gives bullion, gold, silver, gems, pearls, lapis lazuli, conches, stones (?), coral, carriages yoked with horses, with bullocks, with elephants; gives palaces and towers. In this way, Agita, that master of munificence, that great master of munificence continues spending his gifts for fully eighty years. Then, Agita, that master of munificence, that great master of munificence reflects thus: All these beings have I allowed to sport and enjoy themselves, but now they are covered with wrinkles and grey-haired, old, decrepit, eighty years of age, and near the term of their life. Let me therefore initiate them in the discipline of the law revealed by the Tathâgata, and instruct them. Thereupon, Aota, the man exhorts all those beings, thereafter initiates them in the discipline of the law revealed by the Tathâgata, and makes them adopt it. Those beings learn the law from him, and in one moment, one instant, one bit of time, all become Srotaâpannas, obtain the fruit of the rank of Sakridâgâmin and of Anâgâmin, until they become Arhats, free from all imperfections, adepts in meditation, adepts in great meditation and in the meditation with eight emancipations. Now, what is thine opinion, Agita, will that master of munificence, that great master of munificence, on account of his doings, produce great merit, immense, incalculable merit? Whereupon the Bodhisattva Mahâsattva Maitreya said in reply to the Lord: Certainly, Lord; certainly, Sugata; that person, Lord, will already produce much merit on that account, because he gives to the beings all that is necessary for happiness; how much more then if he establishes them in Arhatship!

This said, the Lord spoke to the Bodhisattva Mahâsattva Maitreya as follows: I announce to thee, Agita, I declare to thee; (take) on one side the master of munificence, the great master of munificence, who produces merit by supplying all beings in the four hundred thousand Asanikhyeyas of worlds with all the necessaries for happiness and by establishing them in Arhatship; (take) on the other side the person who, ranking the fiftieth in the series of the oral tradition of the law, hears, were it but a single stanza, a single word, from this Dharmaparyâya and joyfully accepts it; if (we compare) the mass of merit connected with the joyful acceptance and the mass of merit connected with the charity of the master of munificence, the great master of munificence, then the greater merit will be his who, ranking the fiftieth in the series of the oral tradition of the law, after hearing were it but a single stanza, a single word, from this Dharmaparyâya, joyfully accepts it. Against this accumulation of merit, Agita, this accumulation of roots of goodness connected with that joyful acceptance, the former accumulation of merit connected with the charity of that master of munificence, that great master of munificence, and connected with the confirmation in Arhatship, does not fetch the 1/100 part, not the 1/100,000, not the 1/10,000,000 not the 1/1000,000,000 not the 1/1000 x 10,000,000 not the 1/100,000 x 10,000,000, not the 1/100,000 x 10,000 x 10,000,000 part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching. So immense, incalculable, Agita, is the merit which a person, ranking the fiftieth in the series of the tradition of the law, produces by joyfully accepting, were it but a single stanza, a single word, from this Dharmaparyâya; how much more then (will) he (produce), Agita, who hears this Dharmaparyâya in my presence and then joyfully accepts it? I declare, Agita, that his accumulation of merit shall be even more immense, more incalculable.

And further, Agita, if a young man of good family or a young lady, with the design to hear this discourse on the law, goes from home to a monastery, and there hears this Dharmaparyâya for a single moment, either standing or sitting, then that person, merely by the mass of merit resulting from that action, will after the termination of his (present) life, and at the time of his second existence when he receives (another) body, become a possessor of carriages yoked with bullocks, horses, or elephants, of litters, vehicles yoked with bulls, and of celestial aerial cars. If further that same person at that preaching sits down, were it but a single moment, to hear this Dharmaparyâya, or persuades another to sit down or shares with him his seat, he will by the store of merit resulting from that action gain seats of Indra, seats of Brahma, thrones of a Kakravartin.

And, Agita, if some one, a young man of good family or a young lady, says to another person: Come, friend, and hear the Dharmaparyâya of the Lotus of the True Law, and if that other person owing to that exhortation is persuaded to listen, were it but a single moment, then the former will by virtue of that root of goodness, consisting in that exhortation, obtain the advantage of a connection with Bodhisattvas who have acquired Dhâranî. He will become the reverse of dull, will get keen faculties, and have wisdom; in the course of a hundred thousand existences he will never have a fetid mouth, nor an offensive one; he will have no diseases of the tongue, nor of the mouth; he will have no black teeth, no unequal, no yellow, no ill-ranged, no broken teeth, no teeth fallen out; his lips will not be pendulous, not turned inward, not gaping, not mutilated, not loathsome; his nose will not be flat, nor wry; his face will not be long, nor wry, nor unpleasant. On the contrary, Agita, his tongue, teeth, and lips will be delicate and wellshaped; his nose long; his face perfectly round; the eyebrows well-shaped; the forehead well-formed. He will receive a very complete organ of manhood. He will have the advantage that the Tathâgata renders sermons intelligible to him and soon come in connection with Lords, Buddhas. Mark, Agita, how much good is produced by one's inciting were it but a single creature; how much more then by him who reverentially hears, reverentially reads, reverentially preaches, reverentially promulgates the law!

And on that occasion the Lord uttered the following stanzas:

2. Listen how great the merit is of one who, the fiftieth in the series (of tradition), hears a single stanza from this Sûtra and with placid mind joyfully adopts it.

3. Suppose there is a man in the habit of giving alms to myriads of kotis of beings, whom I have herebefore indicated by way of comparison'; all of them he satisfies during eighty years.

4. Then seeing that old age has approached for them, that their brow is wrinkled and their head grey (he thinks): Alas, how all beings come to decay! Let me therefore admonish them by (speaking of) the law.

5. He teaches them the law here on earth and points to the state of Nirvana hereafter. 'All existences' (he says) 'are like a mirage; hasten to become disgusted with all existence.'

6. All creatures, by hearing the law from that charitable person, become at once Arhats, free from imperfections, and living their last life.

7. Much more merit than by that person will be acquired by him who through unbroken tradition shall hear were it but a single stanza and joyfully receive it. The mass of merit of the former is not even so much as a small particle of the latter's.

8. So great will be one's merit, endless, immeasurable, owing to one's hearing merely a single stanza, in regular tradition; how much more then if one hears from face to face!

9. And if somebody exhorts were it but a single creature and says: Go, hear the law, for this Sûtra is rare in many myriads of kotis of Æons;

10. And if the creature so exhorted should hear the Sûtra even for a moment, hark what fruit is to result from that action. He shall never have a mouth disease;

11. His tongue is never sore; his teeth shall never fall out, never be black, yellow, unequal; his lips never become loathsome;

12. His face is not wry, nor lean, nor long; his nose not flat; it is well-shaped, as well as his forehead, teeth, lips, and round face.

13. His aspect is ever pleasant to men; his mouth is never fetid, it constantly emits a smell sweet as the lotus.

14. If some wise man, to hear this Sûtra, goes from his home to a monastery and there listen, were it but for a single moment, with a placid mind, hear what results from it.

15. His body is very fair; he drives with horsecarriages, that wise man, and is mounted on elevated carriages drawn by elephants and variegated with gems.

16. He possesses litters covered with ornaments and carried by numerous men. Such is the blessed fruit of his going to hear preaching.

17. Owing to the performance of that pious work he shall, when sitting in the assembly there, obtain seats of Indra, seats of Brahma, seats of kings.

CHAPTER XVIII

THE ADVANTAGES OF A RELIGIOUS PREACHER

The Lord then addressed the Bodhisattva Mahâsattva Satatasamitâbhiyukta (i.e. ever and constantly strenuous). Any one, young man of good family, who shall keep, read, teach, write this Dharmaparyâya or have it written, let that person be a young man of good family or a young lady, shall obtain eight hundred good qualities of the eye, twelve hundred of the ean, eight hundred of the nose, twelve hundred of the tongue, eight hundred of the body, twelve hundred of the mind. By these many hundred good qualities the whole of the six organs shall be perfect, thoroughly perfect. By means of the natural, carnal eye derived from his parents being perfect, he shall see the whole triple universe, outwardly and inwardly, with its mountains and woody thickets, down to the great hell Avîki and up to the extremity of existence. All that he shall see with his natural eye, as well as the creatures to be found in it, and he shall know the fruit of their works.

And on that occasion the Lord uttered the following stanzas:

1. Hear from me what good qualities shall belong to him who unhesitatingly and undismayed shall preach this Sûtra to the congregated assembly.

2. First, then, his eye (or, organ of vision) shall possess eight hundred good qualities by which it shall be correct, clear, and untroubled.

With the carnal eye derived from his parents he shall see the whole world from within and without.

4. He shall see the Meru and Sumeru, all the horizon and other mountains, as well as the seas.

5. He, the hero, sees all, downward to the Avîki and upward to the extremity of existence. Such is his carnal eye.

6. But he has not yet got the divine eye, it having not yet been produced in him; such as here described is the range of his carnal eye.

Further, Satatasamitâbhiyukta, the young man of good family or the young lady who proclaims this Dharmaparyâya and preaches it to others, is possessed of the twelve hundred good qualities of the ear. The various sounds that are uttered in the triple universe, downward to the great hell Avîki and upward to the extremity of existence, within and without, such as the sounds of horses, elephants, cows, peasants, goats. cars; the sounds of weeping and wailing; of horror, of conch-trumpets, bells, tymbals; of playing and singing; of camels, of tigers; of women, men, boys, girls; of righteousness (piety) and unrighteousness (impiety); of pleasure and pain; of ignorant men and âryas; pleasant and unpleasant sounds; sounds of gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human; of monks, disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas; as many sounds as are uttered in the triple world, within and without, all those he hears with his natural organ of hearing when perfect. Still he does not enjoy the divine ear, although he apprehends the sounds of those different creatures, understands, discerns the sounds of those different creatures, and when with his natural organ of hearing he hears the sounds of those creatures, his ear is not overpowered by any of those sounds. Such, Satatasamitâbhiyukta, is the organ of hearing that the Bodhisattva Mahâsattva acquires; yet he does not possess the divine ear.

Thus spoke the Lord; thereafter he, the Sugata, the Master, added:

7. The organ of hearing of such a person becomes (or, is) cleared and perfect, though as yet it be natural; by it he perceives the various sounds, without any exception, in this world.

8. He perceives the sounds of elephants, horses, cars, cows, goats, and sheep; of noisy kettle-drums, tabours, lutes, flutes, Vallaki-lutes.

9. He can hear singing, lovely and sweet, and, at the same time, is constant enough not to allow himself to be beguiled by it; he perceives the sounds of kotis of men, whatever and wherever they are speaking.

10. He, moreover, always hears the voice of gods and Nâgas; he hears the tunes, sweet and affecting, of song, as well as the voices of men and women, boys and girls.

11. He hears the cries of the denizens of mountains and glens; the tender notes of Kalavinkas, cuckoos, pea fowls, pheasants, and other birds.

12. He also (hears) the heart-rending cries of those who are suffering pains in the hells, and the yells uttered by the Spirits, vexed as they are by the difficulty to get food;

13. Likewise the different cries produced by the demons and the inhabitants of the ocean. All these sounds the preacher is able to hear from his place on earth, without being overpowered by them.

14. From where he is stationed here on the earth he also hears the different and multifarious sounds through which the inhabitants of the realm of brutes are conversing with each other.

15. He apprehends all the sounds, without any exception, whereby the numerous angels living in the Brahma-world, the Akanishthas and Âbhâsvaras, call one another.

16. He likewise always hears the sound which the monks on earth are raising when engaged in reading, and when preaching the law to congregations, after having taken orders under the command of the Sugatas.

17. And when the Bodhisattvas here on earth have a reading together and raise their voices in the general synods, he hears them severally.

18. The Bodhisattva who preaches this Stara shall, at one time, also hear the perfect law 2 that the Lord Buddha, the tamer of men, announces to the assemblies.

19. The numerous sounds produced by all beings in the triple world, in this field, within and without, (downward) to the Avîki and upward to the extremity of existence, are heard by him.

20. (In short), he perceives the voices of all beings, his ear being open. Being in the possession of his six senses, he will discern the different sources (of sound), and that while his organ of hearing is the natural one;

21. The divine ear is not yet operating in him; his ear continues in its natural state. Such as here told are the good qualities belonging to the wise man who shall be a keeper of this Sûtra.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, proclaims, studies, writes this Dharmaparyâya becomes possessed of a perfect organ of smell with eight hundred good qualities. By means of that organ he smells the different smells that are found in the triple world, within and without, such as fetid smells, pleasant and unpleasant smells, the fragrance of diverse flowers, as the greatflowered jasmine, Arabian jasmine, Michelia Chainpaka, trumpet-flower; likewise the different scents of aquatic flowers, as the blue lotus, red lotus, white esculent water-lily and white lotus. He smells the odour of fruits and blossoms of various trees bearing fruits and blossoms, such as sandal, Xanthochymus, Tabernæmontana, agallochum. The manifold hundred-thousand mixtures of perfumes he smells and discerns, without moving from his standing-place. He smells the diverse smells of creatures, as elephants, horses, cows, goats, beasts, as well as the smell issuing from the body of various living beings in the condition of brutes. He perceives the smells exhaled by the body of women and men, of boys and girls. He smells, even from a distance, the odour of grass, bushes, herbs, trees. He perceives those smells such as they really are, and is not surprised nor stunned by them. Staying on this very earth he smells the odour of gods and the fragrance of celestial flowers, such as Erythrina, Bauhinia, Mandârava and great Mandârava, Mañgûsha and great Mañgûsha. He smells the perfume of the divine powders of sandal and agallochum, as well as that of the hundred-thousands of mixtures of different divine flowers. He smells the odour exhaled by the body of the gods, such as Indra, the chief of the gods, and thereby knows whether (the god) is sporting, playing, and enjoying himself in his palace Vaigayanta or is speaking the law to the gods of paradise in the assembly-hall of the gods, Sudharmâ, or is resorting to the pleasure-park for sport. He smells the odour proceeding from the body of the sundry other gods, as well as that proceeding from the girls and wives of the gods, from the youths and maidens amongst the gods, without being surprised or stunned by those smells. He likewise smells the odour exhaled by the bodies of all Devanikâyas, Brahmakâyikas, and Mahâbrahmas. In the same manner he perceives the smells coming from disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas. He smells the odour arising from the seats of the Tathâgatas and so discovers where those Tathâgatas, Arhats, &c. abide. And by none of all those different smells is his organ of smell hindered, impaired, or vexed; and, if required, he may give an account of those smells to others without his memory being impaired by it.

And on that occasion the Lord uttered the following stanzas:

22. His organ of smell is quite correct, and he perceives the manifold and various smells, good or bad, which exist in this world;

23. The fragrance of the great-flowered jasmine, Arabian jasmine, Xanthochymus, sandal, agallochum, of several blossoms and fruits.

24. He likewise perceives the smells exhaled by men, women, boys, and girls, at a considerable distance, and by the smell he knows where they are.

25. He recognises emperors, rulers of armies, governors of provinces, as well as royal princes and ministers, and all the ladies of the harem by their (peculiar) scent.

26. It is by the odour that the Bodhisattva discovers sundry jewels of things, such as are found on the earth and such as serve as jewels for women.

27. That Bodhisattva likewise knows by the odour the various kinds of ornament that women use for their body, robes, wreaths, and ointments.

28. The wise man who keeps this exalted Sûtra recognises, by the power of a good-smelling organ, a woman standing, sitting, or lying; he discovers wanton sport and magic power.

29. He perceives at once where he stands, the fragrance of scented oils, and the different odours of flowers and fruits, and thereby knows from what source the odour proceeds.

30. The discriminating man recognises by the odour the numerous sandal-trees in full blossom in the glens of the mountains, as well as all creatures dwelling there.

31. All the beings living within the compass of the horizon or dwelling in the depth of the sea or in the bosom of the earth the discriminating man knows how to distinguish from the (peculiar) smell.

32. He discerns the gods and demons, and the daughters of demons; he discovers the sports of demons and their luxury. Such, indeed, is the power of his organ of smell.

33. By the smell he tracks the abodes of the quadrupeds in the woods, lions, tigers, elephants, snakes, buffaloes, cows, gayals.

34. He infers from the odour, whether the child that women, languid from pregnancy, bear in the womb be a boy or a girl.

35. He can discern if a woman is big with a dead child; he discerns if she is subject to throes, and, further, if a woman, the pains being removed, shall be delivered of a healthy boy.

36. He guesses the various designs of men, he smells (so to say) an air of design; he finds out the odour of passionate, wicked, hypocritical, or quiet persons.

37. That Bodhisattva by the scent smells treasures hidden in the ground, money, gold, bullion, silver, chests, and metal pots.

38. Necklaces of two sorts, gems, pearls, nice priceless jewels he knows by the scent, as well as things priceless and brilliant in general.

39. That great man from his very place on earth smells the flowers here above (in the sky) with the gods, such as Mandâravas, Mañgûshakas, and those growing on the coral tree.

40. By the power of his organ of smell he, without leaving his stand on earth, perceives how and whose are the aerial cars, of lofty, low, and middling size, and other brilliant forms shooting (through the firmament).

41. He likewise finds out the paradise, the gods (in the hall) of Sudharmâ and in the most glorious palace of Vaigayanta, and the angels who there are diverting themselves.

42. He perceives, here on earth, an air of them; by the scent he knows the angels, and where each of them is acting, standing, listening, or walking.

43. That Bodhisattva tracks by the scent the houris who are decorated with many flowers, decked with wreaths and ornaments and in full attire; he knows wherever they are dallying or staying at the time.

44. By smell he apprehends the gods, Brahmas, and Brahmakâyas moving on aerial cars aloft, upwards to the extremity of existence; he knows whether they are absorbed in meditation or have risen from it.

45. He perceives the Âbhâsvara angels falling (and shooting) and appearing, even those that he never saw before. Such is the organ of smell of the Bodhisattva who keeps this Sûtra.

46. The Bodhisattva also recognises all monks under the rule of the Sugata, who are strenuously engaged in their walks and find their delight in their lessons and reading.

47. Intelligent as he is, he discerns those among the sons of Jina who are disciples and those who used to live at the foot of trees, and he knows that the monk so and so is staying in such and such a place.

48. The Bodhisattva knows by the odour whether other Bodhisattvas are of good memory, meditative, delighting in their lessons and reading, and assiduous in preaching to congregations.

49. In whatever point of space the Sugata, the great Seer, so benign and bounteous, reveals the law in the midst of the crowd of attending disciples, the Bodhisattva by the odour recognises him as the Lord of the universe.

50. Staying on earth, the Bodhisattva also perceives those beings who hear the law and rejoice at it, and the whole assembly of the Jina.

51. Such is the power of his organ of smell. Yet it is not the divine organ he possesses, but (the natural one) prior to the perfect, divine faculty of smell.

Further, Satatasamitâbhiyukta, the young man of good family or the young lady who keeps, teaches, proclaims, writes this Dharmaparyâya shall have an organ of taste possessed of twelve hundred good faculties of the tongue. All flavours he takes on his tongue will yield a divine, exquisite relish. And he tastes in such a way that he is not to relish anything unpleasant; and even the unpleasant flavours that are taken on his tongue will yield a divine relish. And whatever he shall preach in the assembly, the creatures will be satisfied by it; they will be content, thoroughly content, filled with delight. A sweet, tender, agreeable, deep voice goes out from him, an amiable voice which goes to the heart, at which those creatures will be ravished and charmed; and those to whom he preaches, after having heard his sweet voice, so tender and melodious, will, even (if they are) gods, be of opinion that they ought to go and see, venerate, and serve him. And the angels and houris will be of opinion, &c. The Indras, Brahmas, and Brahmakayikas will be of opinion, &c. The Nâgas and Nâga girls will be of opinion, &c. The demons and their girls will be of opinion, &c. The Garudas and their girls will be of opinion, &c. The Kinnaras and their girls, the great serpents and their girls, the goblins and their girls, the imps and their girls will be of opinion that they ought to go and see, venerate, serve him, and hear his sermon, and all will show him honour, respect, esteem, worship, reverence, and veneration. Monks and nuns, male and female lay devotees will likewise be desirous of seeing him. Kings, royal pyinces, and grandees (or ministers) will also be desirous of seeing him. Kings ruling armies and emperors possessed of the seven treasures, along with the princes royal, ministers, ladies of the harem, and their retinue will be desirous of seeing him and paying him their homage. So sweet will be the speech delivered by that preacher, so truthful and according to the teaching of the Tathâgata will be his words. Others also, Brahmans and laymen, citizens and peasants, will always and ever follow that preacher till the end of life. Even the disciples of the Tathâgata will be desirous of seeing him; likewise the Pratyekabuddhas and the Lords Buddhas. And wherever that young man of good family or young lady shall stay, there he (or she) will preach, the face turned to the Tathâgata, and he (or she) will be a worthy vessel of the Buddha-qualities. Such, so pleasant, so deep will be the voice of the law going out from him.

And on that occasion the Lord uttered the following stanzas:

52. His organ of taste is most excellent, and he will never relish anything of inferior flavour; the flavours are no sooner put on his tongue than they become divine and possessed of a divine taste.

53. He has a tender voice and delivers sweet words, pleasant to hear, agreeable, charming; in the midst of the assembly lie is used to speak with a melodious and deep voice.

54. And whosoever hears him when he is delivering a sermon with myriads of kotis of examples, feels a great joy and shows him an immense veneration.

55. The gods, Nâgas, demons, and goblins always long to see him, and respectfully listen to his preaching. All those good qualities are his.

56. If he would, he might make his voice heard by the whole of this world; his voice is (so) fine, sweet, deep, tender, and winning.

57. The emperors on earth, along with their children and wives, go to him with the purpose of honouring him, and listen all the time to his sermon with joined hands.

58. He is constantly followed by goblins, crowds of Nâgas, Gandharvas, imps, male and female, who honour, respect, and worship him.

59. Brahma himself becomes his obedient servant; the gods Îsvara and Mahesvara, as well as Indra and the numerous heavenly nymphs, approach him.

60. And the Buddhas, benign and merciful for the world, along with their disciples, hearing his voice, protect him by showing their face, and feel satisfaction in hearing him preaching.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, reads, promulgates, teaches, writes this Dharmaparyâya shall have the eight hundred good qualities of the body. It will be pure, and show a hue clear as the lapis lazuli ; it will be pleasant to see for the creatures. On that perfect body he will see the whole triple universe; the beings who in the triple world disappear and appear, who are low or lofty, of good or of bad colour, in fortunate or in unfortunate condition, as well as the beings dwelling within the circular plane of the horizon and of the great horizon, on the chief mountains Meru and Sumeru, and the beings dwelling below in the Avîki and upwards to the extremity of existence; all of them he will see on his own body. The disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas dwelling in the triple universe, and the law taught by those Tathâgatas and the beings serving the Tathâgatas, he will see all of them on his own body, because he receives the proper body of all those beings, and that on account of the perfectness of his body.

And on that occasion the Lord uttered the following stanzas:

61. His body becomes thoroughly pure, clear as if consisting of lapis lazuli; he who keeps this sublime Sûtra is always a pleasant sight for (all) creatures.

62. As on the surface of a mirror an image is seen, so on his body this world. Being self-born, he sees no other beings. Such is the perfectness of his body.

63. Indeed, all beings who are in this world, men, gods, demons, goblins, the inhabitants of hell, the spirits, and the brute creation are seen reflected on that body.

64. The aerial cars of the gods up to the extremity of existence, the rocks, the ridge of the horizon, the Himâlaya, Sumeru, and great Meru, all are seen on that body.

65. He also sees the Buddhas on his body, along with the disciples and other sons of Buddha; likewise the Bodhisattvas who lead a solitary life, and those who preach the law to congregations.

66. Such is the perfectness of his body, though he has not yet obtained a divine body; the natural property of his body is such.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who after the complete extinction of the Tathâgata keeps, teaches, writes, reads this Dharmaparyâya shall have a mental organ possessed of twelve hundred good qualities of intellect. By this perfect mental organ he will, even if he hears a single stanza, recognise its various meanings. By fully comprehending the stanza he will find in it the text to preach upon for a month, for four months, nay, for a whole year. And the sermon he preaches will not fade from his memory. The popular maxims of common life, whether sayings or counsels, he will know how to reconcile with the rules of the law. Whatever creatures of this triple universe are subject to the mundane whirl, in any of the six conditions of existence, he will know their thoughts, doings, and movements. He will know and discern their motions, purposes, and aims. Though he has not yet attained the state of an Ârya, his intellectual organ will be thoroughly perfect. And all he shall preach after having pondered on the interpretation of the law will be really true; he speaks what all Tathâgatas have spoken, all that has been declared in the Sûtras of former Jinas.

And on that occasion the Lord uttered the following stanzas:

67. His mental organ is perfect, lucid, right, and untroubled. By it he finds out the various laws, low, high, and mean.

68. On hearing the contents of a single stanza, the wise man catches the manifold significations (hidden) in it, and he is able for a month, four months, or even a year to go on expounding both its conventional and its true sense.

69. And the beings living in this world, within or without, gods, men, demons, goblins, Nâgas, brutes,

70. The beings stationed in any of the six conditions of existence, all their thoughts the sage knows instantaneously. These are the advantages of keeping this Sûtra.

71. He also hears the holy sound of the law which the Buddha, marked with a hundred blessed signs, preaches all over the world, and he catches what the Buddha speaks.

72. He reflects much on the supreme law, and is in the wont of constantly dilating upon it; he is never hesitating. These are the advantages of keeping this Sûtra.

73. He knows the connections and knots; he discerns in all laws contrarieties; he knows the meaning and the interpretations, and expounds them according to his knowledge.

74. The Sûtra which since so long a time has been expounded by the ancient Masters of the world is the law which he, never flinching, is always preaching in the assembly.

75. Such is the mental organ of him who keeps or reads this Sûtra; he has not yet the knowledge of emancipation, but one that precedes it.

76. He who keeps this Sûtra of the Sugata stands on the stage of a master; he may preach to all creatures and is skilful in kotis of interpretations.

CHAPTER XIX

SADÂPARIBHÛTA

The Lord then addressed the Bodhisattva Mahisattva Mahâsthâmaprâpta. In a similar way, Mahâsthâmaprâpta, one may infer from what has been said that he who rejects such a Dharmaparyâya as this, who abuses monks, nuns, lay devotees male or female, keeping this Sûtra, insults them, treats them with false and harsh words, shall experience dire results, to such an extent as is impossible to express in words. But those that keep, read, comprehend, teach, amply expound it to others, shall experience happy results, such as I have already mentioned: they shall attain such a perfection of the eye, ear, nose, tongue, body, and mind as just described.

In the days of yore, Mahâsthâmaprâpta, at a past period, before incalculable Æons, nay, more than incalculable, immense, inconceivable, and even long before, there appeared in the world a Tathâgata, &c., named Bhîshmagargitasvararaja, endowed with science and conduct, a Sugata, &c. &c., in the Æon Vinirbhoga, in the world Mahâsambhava. Now, Mahâsthâmaprâpta, that Lord Bhîshmagargitasvararaja, the Tathâgata, &c., in that world Vinirbhoga, showed the law in the presence of the world, including gods, men, and demons; the law containing the four noble truths and starting from the chain of causes and efferts, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation, woe, grief, despondency, and finally leading to Nirvâna, he showed to the disciples; the law connected with the six Perfections of virtue and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment, he showed to the Bodhisattvas. The lifetime of that Lord Bhîshmagargitasvararaja, the Tathâgata, &c., lasted forty hundred thousand myriads of kotis of Æons equal to the sands of the river Ganges. After his complete extinction his true law remained hundred thousands of myriads of kotis of Æons equal to the atoms (contained) in Gambudvîpa, and the counterfeit of the true law continued hundred thousands of myriads of kotis of Æons equal to the dust-atoms in the four continents. When the counterfeit of the true law of the Lord Bhîshmagargitasvararaja, the Tathâgata, &c., after his complete extinction, had disappeared in the world Mahâsambhava, Mahâsthâmaprâpta, another Tathâgata Bhîshmagargitasvararaja, Arhat, &c., appeared, endowed with science and conduct. So in succession, Mahâsthâmaprâpta, there arose in that world Mahâsambhava twenty hundred thousand myriads of kotis of Tathâgatas, &c., called Bhîshmagargitasvararaja. At the time, Mahâsthâmaprâpta, after the complete extinction of the first Tathâgata amongst all those of the name of Bhîshmagargitasvararaja, Tathâgata, &c., endowed with science and conduct, &c. &c., when his true law had disappeared and the counterfeit of the true law was fading; when the reign (of the law) was being oppressed by proud monks, there was a monk, a Bodhisattva Mahâsattva, called Sadâparibhûta. For what reason, Mahâsthâmaprâpta, was that Bodhisattva Mahâsattva called Sadâparibhûta? It was, Mahâsthâmaprâpta, because that Bodhisattva Mahâsattva was in the habit of exclaiming to every monk or nun, male or female lay devotee, while approaching them: I do not contemn you, worthies. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tath.âgatas, &c. In this way, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva, when a monk, did not teach nor study; the only thing he did was, whenever he descried from afar a monk or nun, a male or female lay devotee, to approach them and exclaim: I do not contemn you, sisters. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. So, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva at that time used to address every monk or nun, male or female devotee. But all were extremely irritated and angry at it, showed him their displeasure, abused and insulted him: Why does he, unasked, declare that he feels no contempt for us? just by so doing he shows a contempt for us. He renders himself contemptible by predicting our future destiny to supreme, perfect enlightenment; we do not care for what is not true. Many years, Mahâsthâmaprâpta, went on during which that Bodhisattva Mahâsattva was being abused, but he was not angry at anybody, nor felt malignity, and to those who, when he addressed them in the said manner, cast a clod or stick at him, he loudly exclaimed from afar: I do not contemn you. Those monks and nuns, male and female lay devotees, being always and ever addressed by him in that phrase gave him the (nick)name of Sadâparibhûta.

Under those circumstances, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva Sadâparibhûta happened to hear this Dharmaparyâya of the Lotus of the True Law when the end of his life was impending, and the moment of dying drawing near. It was the Lord Bhîshmagargitasvararaja, the Tathâgata, &c., who expounded this Dharmaparyâya in twenty times twenty hundred thousand myriads of kotis of stanzas, which the Bodhisattva Mahâsattva Sadâparibhûta heard from a voice in the sky, when the time of his death was near at hand. On hearing that voice from the sky, without there appearing a person speaking, he grasped this Dharmaparyâya and obtained the perfections already mentioned: the perfection of sight, hearing, smell, taste, body, and mind. With the attainment of these perfections he at the same time made a vow to prolong his life for twenty hundred thousand myriads of kotis of years, and promulgated this Dharmaparyâya of the Lotus of the True Law. And all those proud beings, monks, nuns, male and female lay devotees to whom he had said: I do not contemn you, and who had given him the name of Sadâparibhûta, became all his followers to hear the law, after they had seen the power and strength of his sublime magic faculties, of his vow, of his readiness of wit, of his wisdom. All those and many hundred thousand myriads of kotis of other beings were by him roused to supreme, perfect enlightenment.

Afterwards, Mahâsthamaprâpta, that Bodhisattva Mahâsattva disappeared from that place and propitiated twenty hundred kotis of Tathâgatas, &c., all bearing the same name of Kandraprabhâsvararaja, under all of whom he promulgated this Dharmaparyâya. By virtue of his previous root of goodness he, in course of time, propitiated twenty hundred thousand myriads of kotis of Tathâgatas, &c., all bearing the name of Dundubhisvararaja, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. By virtue of his previous root of goodness he again, in course of time, propitiated twenty hundred thousand myriads of kotis of Tathâgatas, &c., all bearing the name of Meghasvararaja, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. And under all of them he was possessed of the afore-mentioned perfectness of sight, hearing, smell, taste, body, and mind.

Now, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva Sadâparibhûta, after having honoured, respected, esteemed, worshipped, venerated, revered so many hundred thousand myriads of kotis of Tathâgatas, and after having acted in the same way towards many hundred thousand myriads of kotis of other Buddhas, obtained under all of them this very Dharmaparyâya of the Lotus of the True Law, and owing to his former root of goodness having come to full development, gained supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving, and think that he who at that time, at that juncture was the Bodhisattva Mahâsattva called Sadâparibhûta was one, and he who under the rule of that Lord Bhishmagargitasvararaja, the Tathâgata, &c., was generally called Sadâparibhûta by the four classes, by whom so many Tathâgatas were propitiated, was another. But thou shouldst not think so. For it is myself who at that time, at that juncture was the Bodhisattva Mahâsattva Sadâparibhûta. Had I not formerly grasped and kept this Dharmaparyâya, Mahâsthâmaprâpta, I should not so soon have arrived at supreme, perfect enlightenment. It is because I have kept, read, preached this Dharmaparyâya (derived) from the teaching of the ancient Tathâgatas, &c., Mahâsthâmaprâpta, that I have so soon arrived at supreme, perfect enlightenment. As to the hundreds of monks, nuns, male and female lay devotees, Mahâsthâmaprâpta, to whom under that Lord the Bodhisattva Mahâsattva Sadâparibhûta promulgated this Dharmaparyâya by saying: I do not contemn you; you all observe the course of duty of Bodhisattvas; you are to become Tathâgatas, &c., and in whom awoke a feeling of malignity towards that Bodhisattva, they in twenty hundred thousand myriads of kotis of .Æons never saw a Tathâgata, nor heard the call of the law, nor the call of the assembly, and for ten thousand Æons they suffered terrible pain in the great hell Avîki. Thereafter released from the ban, they by the instrumentality of that Bodhisattva Mahâsattva were all brought to full ripeness for supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving as to who at that time, at that juncture were the persons hooting and laughing at the Bodhisattva Mahâsattva. They are, in this very assembly, the five hundred Bodhisattvas headed by Bhadrapâla, the five hundred nuns following Simhakandrâ, the five hundred lay devotees following Sugataketanâ,who all of them have been rendered inflexible in supreme, perfect enlightenment. So greatly useful it is to keep and preach this Dharmaparyâya, as it tends to result for Bodhisattvas Mahâsattvas in supreme, perfect enlightenment. Hence, Mahâsthâmaprapta, the Bodhisattvas Mahâsattvas should, after the complete extinction of the Tathâgata, constantly keep, read, and promulgate this Dharmaparyâya.

And on that occasion the Lord uttered the following stanzas:

1. I remember a past period, when king Bhîshmasvara, the Jina, lived, very mighty, and revered by gods and men, the leader of men, gods, goblins, and giants.

2. At the time succeeding the complete extinction of that Jina, when the decay of the true law was far advanced, there was a monk, a Bodhisattva, called by the name of Sadâparibhûta.

3. Other monks and nuns who did not believe but in what they saw, he would approach (and say): I never am to contemn you, for you observe the course leading to supreme enlightenment.

4. It was his wont always to utter those words, which brought him but abuse and taunts from their part. At the time when his death was impending he heard this Sûtra.

5. The sage, then, did not expire; he resolved upon a very long life, and promulgated this Sûtra under the rule of that leader.

6. And those many (persons) who only acknowledged the evidence of sensual perception were by him brought to full ripeness for enlightenment. Then, disappearing from that place, he propitiated thousands of kotis of Buddhas.

7. Owing to the successive good actions performed by him, and to his constantly promulgating this Sûtra, that son of Jina reached enlightenment. That Bodhisattva then is myself, Sâkyamuni.

8. And those persons who only believed in perception by the senses, those monks, nuns, male and female lay devotees who by the sage were admonished of enlightenment,

9. And who have seen many kotis of Buddhas, are the monks here before me,-no less than five hundred,-nuns, and female lay devotees.

10. All of them have been by me brought to complete ripeness, and after my extinction they will all, full of wisdom, keep this Sûtra.

11. Not once in many, inconceivably many kotis of Æons has such a Sûtra as this been heard. There are, indeed, hundreds of kotis of Buddhas, but they do not elucidate this Sûtra.

12. Therefore let one who has heard this law exposed by the Self-born himself, and who has repeatedly propitiated him, promulgate this Sûtra after my extinction in this world.

CHAPTER XX

CONCEPTION OF THE TRANSCENDENT POWER OF THE TATHÂGATAS

Thereupon those hundred thousands of myriads of kotis of Bodhisattvas equal to the dust-atoms of a macrocosm, who had issued from the gaps of the earth, all stretched their joined hands towards the Lord, and said unto him: We, O Lord, will, after the complete extinction of the Tathâgata, promulgate this Dharmaparyâya everywhere (or on every occasion) in all Buddha-fields of the Lord, wherever (or whenever) the Lord shall be completely extinct [Hence follows that Nirvâna is repeatedly entered into by the Lord]. We are anxious to obtain this sublime Dharmaparyâya, O Lord, in order to keep, read, publish, and write it.

Thereupon the hundred thousands of myriads of kotis of Bodhisattvas, headed by Mañjusrî; the monks, nuns, male and female lay devotees living in this world; the gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, and the many Bodhisattvas Mahâsattvas equal to the sands of the river Ganges, said unto the Lord: We also, O Lord, will promulgate this Dharmaparyâya after the complete extinction of the Tathâgata. While standing with an invisible body in the sky, O Lord, we will send forth a voice, and plant the roots of goodness of such creatures as have not (yet) planted roots of goodness.

Then the Lord addressed the Bodhisattva Mahasattva Visishtakâritra, followed by a troop, a great troop, the master of a troop, who was the very first of those afore-mentioned Bodhisattvas Mahâsattvas followed by a troop, a great troop, masters of a troop: Very well, Visishtakâritra, very well; so you should do; it is for the sake of this Dharmaparyâya that the Tathâgata has brought you to ripeness.

Thereupon the Lord Sâkyamuni, the Tathâgata, &c., and the wholly extinct Lord Prabhûtaratna, the Tathâgata, &c., both seated on the throne in the centre of the Stûpa, commenced smiling to one another, and from their opened mouths stretched out their tongues, so that with their tongues they reached the Brahma-world, and from those two tongues issued many hundred thousand myriads of kotis of rays. From each of those rays issued many hundred thousand myriads of kotis of Bodhisattvas, with gold-coloured bodies and possessed of the thirty-two characteristic signs of a great man, and seated on thrones consisting of the interior of lotuses. Those Bodhisattvas spread in all directions in hundred thousands of worlds, and while on every side stationed in the sky preached the law. Just as the Lord Sâkyamuni, the Tathâgata, &c., produced a miracle of magic by his tongue, so, too, Prabhûtaratna, the Tathâgata, &c., and the other Tathâgatas, &c., who, having flocked from hundred thousands of myriads of kolis of other worlds, were seated on thrones at the foot of jewel trees, by their tongues produced a miracle of magic.

The Lord Sâkyamuni, the Tathâgata, &c., and all those Tathâgatas, &c., produced that magical effect during fully a thousand years. After the lapse of that millennium those Tathâgatas, &c., pulled back their tongue, and all simultaneously, at the same moment, the same instant, made a great noise as of expectoration and of snapping the fingers, by which sounds all the hundred thousands of myriads of kotis of

Buddha-fields in every direction of space were moved, removed, stirred, wholly stirred, tossed, tossed forward, tossed along, and all beings in all those Buddha-fields, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human beheld, by the power of the Buddha, from the place where they stood, this Saha-world. They beheld the hundred thousands of myriads of kotis of Tathâgatas seated severally on their throne at the foot of a jewel tree, and the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., wholly extinct, sitting on the throne in the centre of the Stûpa of magnificent precious substances, along with the Lord Sâkyamuni, the Tathâgata, &c.; they beheld, finally, those four classes of the audience. At this sight they felt struck with wonder, amazement, and rapture. And they heard a voice from the sky calling: Worthies, beyond a distance of an immense, incalculable number of hundred thousands of myriads of kotis of worlds there is the world named Saha; there the Tathâgata called Sâkyamuni, the Arhat, &c., is just now revealing to the Bodhisattvas Mahasattvas the Dharmaparyâya of the Lotus of the True Law, a Sûtrânta of great extent, serving to instruct Bodhisattvas, and belonging in proper to all Buddhas. Ye accept it joyfully with all your heart, and do homage to the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

On hearing such a voice from the sky all those beings exclaimed from the place where they stood, with joined hands: Homage to the Lord Sâkyamuni, the Tathâgata. Then they threw towards the Saha-world various flowers, incense, fragrant wreaths, ointment, gold, cloth, umbrellas, flags, banners, and triumphal streamers, as well as ornaments, parures, necklaces, gems and jewels of all sorts, in order to worship the Lord Sâkyamuni, the Tathâgata, and this Dharmaparyâya of the Lotus of the True Law. Those flowers, incense, &c., and those necklaces, &c., came down upon this Saha-world, where they formed a great canopy of flowers hanging in the sky above the Tathâgatas there sitting, as well as those in the hundred thousands of myriads of kotis of other worlds.

Thereupon the Lord addressed the Bodhisattvas Mahasattvas headed by Visishtakâritra: Inconceivable, young men of good family, is the power of the Tathâgatas, &c. In order to transmit this Dharmaparyâya, young men of good family, I might go on for hundred thousands of myriads of kotis of Æons explaining the manifold virtues of this Dharmaparyâya through the different principles of the law, without reaching the end of those virtues. In this Dharmaparyâya I have succinctly taught all Buddha-laws (or Buddha-qualities), all the superiority, all the mystery, all the profound conditions of the Buddhas. Therefore, young men of good family, you should, after the complete extinction of the Tathâgata, with reverence keep, read, promulgate, cherish, worship it. And wherever on earth, young men of good family, this Dharmaparyâya shall be made known, read, written, meditated, expounded, studied or collected into a volume, be it in a monastery or at home, in the wilderness or in a town, at the foot of a tree or in a palace, in a building or in a cavern, on that spot one should erect a shrine in dedication to the Tathâgata. For such a spot must be regarded as a terrace of enlightenment; such a spot must be regarded as one where all Tathâgatas &c. have arrived at supreme, perfect enlightenment; on that spot have all Tathâgatas moved forward the wheel of the law; on that spot one may hold that all Tathâgatas have reached complete extinction.

And on that occasion the Lord uttered the following stanzas:

1. Inconceivable is the power to promote the weal of the world possessed by those who, firmly established in transcendent knowledge, by means of their unlimited sight display their magic faculty in order to gladden all living beings on earth.

2. They extend their tongue over the whole world, darting thousands of beams to the astonishment of those to whom this effect of magic is displayed and who are making for supreme enlightenment.

3. The Buddhas made a noise of expectoration and of snapping the fingers, (and by it) called the attention of the whole world, of all parts of the world in the ten directions of space.

4. Those and other miraculous qualities they display in their benevolence and compassion (with the view) that the creatures, gladly excited at the time, may (also) keep the Sûtra after the complete extinction of the Sugata.

5. Even if I continued for thousands of kotis of Æons speaking the praise of those sons of Sugata who shall keep this eminent Sûtra after thc extinction of the Leader of the world,

6. I should not have terminated the enumeration of their qualities; inconceivable as the qualities of infinite space are the merits of those who constantly keep this holy Sûtra.

7. They behold me as well as these chiefs, and the Leader of the world now extinct; (they behold) all these numerous Bodhisattvas and the four classes.

8. Such a one now here propitiates me and all these leaders, as well as the extinct chief of Jinas and the others in every quarter.

9. The future and past Buddhas stationed in the ten points of space will all be seen and worshipped by him who keeps this Sûtra.

10. He who keeps this Sûtra, the veritable law, will fathom the mystery of the highest man; will soon comprehend what truth it was that was arrived at on the terrace of enlightenment.

11. The quickness of his apprehension will be unlimited; like the wind he will nowhere meet impediments; he knows the purport and interpretation of the law, he who keeps this exalted Sûtra.

12. He will, after some reflection, always find out the connection of the Sûtras spoken by the leaders; even after the complete extinction of the leader he will grasp the real meaning of the Sûtras.

13. He resembles the moon and the sun; he illuminates all around him, and while roaming the earth in different directions he rouses many Bodhisattvas.

14. The wise Bodhisattvas who, after hearing the enumeration of such advantages, shall keep this Sûtra after my complete extinction will doubtless reach enlightenment.

Thereupon the Bodhisattva Mahâsattva Bhaishajyaraja rose from his seat, and having put his upper robe upon one shoulder and fixed the right knee upon the ground lifted his joined hands up to the Lord and said: How great, O Lord, is the pious merit which will be produced by a young man of good family or a young lady who keeps this Dharmaparyâya of the Lotus of the True Law, either in memory or in a book? Whereupon the Lord said to the Bodhisattva Mahâsattva Bhaishajyaraja: Suppose, Bhaishajyaraja, that some man of good family or a young lady honours, respects, reveres, worships hundred thousands of myriads of kotis of Tathâgatas equal to the sands of eighty Ganges rivers; dost thou think, Bhaishajyaraja, that such a young man or young lady of good family will on that account produce much pious merit? The Bodhisattva Bhaishajyaraja replied: Yes, Lord; yes, Sugata. The Lord said: I announce to thee, Bhaishajyaraja, I declare to thee: any young man or young lady of good family, Bhaishajyaraja, who shall keep, read, comprehend, and in practice follow, were it but a single stanza from this Dharmaparyâya of the Lotus of the True Law, that young man or young lady of good family, Bhaishagyarag-a, will on that account produce far more pious merit.

Then the Bodhisattva Mahâsattva Bhaishajyaraja immediately said to the Lord: To those young men or young ladies of good family, O Lord, who keep this Dharmaparyâya of the Lotus of the True Law in their memory or in a book, we will give talismanic words for guard, defence, and protection; such as, anye manye mane mamane kitte karite same, samitâvi, sânte, mukte, muktatame, same avishame, samasame, gaye, kshaye, akshine, sânte sanî, dhârani âlokabhâshe, pratyavekshani, nidhini, abhyantaravisishte, utkule mutkule, asade, parade, sukânkshî, asamasame, buddhavilokite, dharmaparikshite, sanghanirghoshani, nirghoshanî bhayâbhayasodhanî, mantre mantrâkshayate, rutakausalye, akshaye, akshavanatâya, vakule valoda, amanyatâya. These words of charms and spells, O Lord, have been pronounced by reverend Buddhas (in number) equal to the sands of sixty-two Ganges rivers. All these Buddhas would be offended by any one who would attack such preachers, such keepers of the Sûtrânta.

The Lord expressed his approval to the Bodhisattva Mahâsattva Bhaishajyaraja by saying: Very well, Bhaishajyaraja, by those talismanic words being pronounced out of compassion for creatures, the common weal of creatures is promoted; their guard, defence, and protection is secured.

Thereupon the Bodhisattva Mahâsattva Pradânasûra said unto the Lord: I also, O Lord, will, for the benefit of such preachers, give them talismanic words, that no one seeking for an occasion to surprise such preachers may find the occasion, be it a demon, giant, goblin, sorcerer, imp or ghost; that none of these when seeking and spying for an occasion to surprise may find the occasion. And then the Bodhisattva Mahâsattva Pradânasûra instantly pronounced the following words of a spell: gvale mahâgvale, ukke mukke, ade adâvati, tritye trityâvati, itini vitini kitini, tritti trityâvati svâhâ. These talismanic words, O Lord, have been pronounced and approved by Tathâgatas, &c. (in number) equal to the sands of the river Ganges. All those Tathâgatas would be offended by any one who would attack such preachers.

Thereupon Vaisravana, one of the four rulers of the cardinal points, said unto the Lord: I also, O Lord, will pronounce talismanic words for the benefit and weal of those preachers, out of compassion to them, for their guard, defence, and protection : atte natte vanatte anade, nâdi kunadi svâhâ .With these spells, O Lord, I shall guard those preachers over an extent of a hundred yoganas. Thus will those young men or young ladies of good family, who keep this Sûtrânta, be guarded, be safe.

At that meeting was present Virûdhaka, another of the four rulers of the cardinal points, sitting surrounded and attended by hundred thousands of myriads of kotis of Kumbhândas. He rose from his seat, put his upper robe upon one shoulder, lifted his joined hands up to the Lord, and spoke to him as follows: I also, O Lord, will pronounce talismanic words for the benefit of people at large, and to guard, defend, protect such preachers as are qualified, who keep the Sûtrântas mentioned; viz. agane gane gauri gandhâri kandâli mâtangi pukkasi sankule vrûsali svâhâ. These talismanic words, O Lord, have been pronounced by forty-two hundred thousand myriads of kotis of Buddhas. All those Buddhas would be offended by any one who would attack such preachers as are qualified.

Thereupon the giantesses called Lambâ,Vilambâ, Kûtadantî, Pushpadantî, Makutadantî, Kesinî, Akalâ, Mâlâdharî, Kuntî, Sarvasattvogahârî, and Hârîtî, all with their children and suite went up to the place where the Lord was, and with one voice said unto him: We also, O Lord, will afford guard, defence, and protection to such preachers as keep this Sûtrânta; we will afford them safety, that no one seeking for an occasion to surprise those preachers may find the occasion. And the giantesses all simultaneously and in a chorus gave to the Lord the following words of spells: iti me, iti me, iti me, iti me, iti me; nime nime nime nime nime; ruhe ruhe ruhe ruhe ruhe; stuhe stuhe stuhe stuhe stuhe, svâhâ. No one shall overpower and hurt such preachers; no goblin, giant, ghost, devil, imp, sorcerer, spectre, gnome; no spirit causing epilepsy, no sorcerer of goblin race, no sorcerer of not-human race, no sorcerer of human race; no sorcerer producing tertian ague, quartian ague, quotidian ague. Even if in his dreams he has visions of women, men, boys or girls, it shall be impossible that they hurt him.

And the giantesses simultaneously and in a chorus addressed the Lord with the following stanzas:

1. His head shall be split into seven pieces, like a sprout of Symplocos Racemosa, who after hearing this spell would attack a preacher.

2. He shall go the way of parricides and matricides, who would attack a preacher.

3. He shall go the way of oil-millers and sesamum-pounders, who would attack a preacher.

4. He shall go the way of those who use false weights and measures, who would attack a preacher.

Thereafter the giantesses headed by Kuntî said unto the Lord: We also, O Lord, will afford protection to such preachers; we will procure them safety; we will protect them against assault and poison. Whereupon the Lord said to those giantesses : Very well, sisters, very well; you do well in affording guard, defence, and protection to those preachers, even to such who shall keep no more than the name of this Dharmaparyâya; how much more then to those who shall keep this Dharmaparyâya wholly and entirely, or who, possessing the text of it in a volume, honour it with flowers, incense, fragrant garlands, ointment, powder, cloth, flags, banners, lamps with sesamum oil, lamps with scented oil, lamps with Kampaka-scented oil, with Vârshikascented oil, with lotus-scented oil, with jasminescented oil; who by such-like manifold hundred thousand manners of worshipping shall honour, respect, revere, venerate (this Sûtra), deserve to be guarded by thee and thy suite, Kuntî!

And while this chapter on spells was being expounded, sixty-eight thousand living beings received the faculty of acquiescence in the law that has no origin.

CHAPTER XXII

ANCIENT DEVOTION OF BHAISHAGYARAJA

Thereupon the Bodhisattva Mahâsattva Nakshatrararajasankusumitâbhigña spoke to the Lord as follows: Wherefore, O Lord, does the Bodhisattva Bhaishajyaraja pursue his course in this Saha-world, while he is fully aware of the many hundred thousands of myriads of kotis of difficulties he has to meet? Let the Lord, the Tathâgata, &c., deign to tell us any part of the course of duty of the Bodhisattva Mahâsattva Bhaishajyaraja, that by hearing it the gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, as well as the Bodhisattvas Mahâsattvas from other worlds here present, and these great disciples here may be content, delighted, overjoyed.

And the Lord, out of regard to that request of the Bodhisattva Mahâsattva Nakshatrararajasankusumitâbhigña, told him the following: Of yore, young man of good family, at a past epoch, at a time (as many) Æons ago as there are grains of sand in the river Ganges, there appeared in the world a Tathâgata, &c., by the name of Kandravimalasûryaprabhâsasrî, endowed with science and conduct, a Sugata, &c. &c. Now that Tathâgata, &c., Kandravimalasûryaprabhâsasrî had a great assembly of eighty kotis of Bodhisattvas Mahâsattvas and an assembly of disciples equal to the sands of seventytwo Ganges rivers. His spiritual rule was exempt from the female sex, and his Buddha-field had no hell, no brute creation, no ghosts, no demons; it was level, neat, smooth as the palm of the hand. Its floor consisted of heavenly lapis lazuli, and it was adorned with trees of jewel and sandal-wood; inlaid with a multitude of jewels, and hung with long bands of silk, and scented by censors made of jewels. Under each jewel tree, at a distance not farther than a bowshot, was made a small jewel-house, and on the top of those small jewel-houses stood a hundred kotis of angels performing a concert of musical instruments and castanets, in order to honour the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., while that Lord was extensively expounding this Dharmaparyâya of the Lotus of the True Law to the great disciples and Bodhisattvas, directing himself to the Bodhisattva Mahâsattva Sarvasattvapriyadarsana. Now, Nakshatrararajasankusumitâbhigña, the lifetime of that Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., lasted forty-two thousand Æons, and likewise that of the Bodhisattvas Mahâsattvas and great disciples. It was under the spiritual rule of that Lord that the Bodhisattva Mahâsattva Sarvasattvapriyadarsana applied himself to his difficult course. He wandered twelve thousand years strenuously engaged in contemplation. After the expiration of those twelve thousand years he acquired the Samâdhi termed Sarvarûpasandarsana (i. e. the sight or display of all forms). No sooner had he acquired that Samâdhi than satisfied, glad, joyful, rejoicing, and delighted he made the following reflection: It is owing to this Dharmaparyâya of the Lotus of the True Law that I have acquired the Samâdhi of Sarvarûpasandarsana. Then he made another reflection: Let me do homage to the Lord Kandravimalasuryaprabhâsasrî and this Dharmaparyâya of the Lotus of the True Law. No sooner had he entered upon such a meditation than a great rain of Mandârava and great Mandârava flowers fell from the upper sky. A cloud of Kâlânusârin sandal was formed, and a rain of Uragasâra sandal poured down. And the nature of those essences was so noble that one karsha of it was worth the whole Saha-world.

After a while, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana rose from that meditation with memory and full consciousness, and reflected thus: This display of magic power is not likely to honour the Lord and Tathâgata so much as the sacrifice of my own body will do. Then the Bodhisattva Mahâsattva Sarvasattvapriyadarsana instantly began to eat Agallochum, Olibanum, and the resin of Boswellia Thurifera, and to drink oil of Kampaka. So, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana passed twelve years in always and constantly eating those fragrant substances and drinking oil of Kampaka. After the expiration of those twelve years the Bodhisattva Mahâsattva Sarvasattvapriyadarsana wrapped his body in divine garments, bathed it in oil, made his (last) vow, and thereafter burnt his own body with the object to pay worship to the Tathâgata and this Dharmaparyâya of the Lotus of the True Law. Then, Nakshatrararajasankusumitâbhigña, eighty worlds equal to the sands of the river Ganges were brightened by the glare of the flames from the blazing body of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, and the eight Lords Buddhas equal to the sands of the Ganges in those worlds all shouted their applause, (and exclaimed): Well done, well done, young man of good family, that is the real heroism which the Boddhisattvas Mahasattvas should develop; that is the real worship of the Tathâgata, the real worship of the law. No worshipping with flowers, incense, fragrant wreaths, ointment, powder, cloth, umbrellas, flags, banners; no worshipping with material gifts or with Uragasâra sandal equals it. This, young man of good family, is the sublimest gift, higher than the abandoning of royalty, the abandoning of beloved children and wife. Sacrificing one's own body, young man of good family, is the most distinguished, the chiefest, the best, the very best, the most sublime worship of the law. After pronouncing this speech, Nakshatrararajasankusumitâbhigña, those Lords Buddhas were silent.

The body of Sarvasattvapriyadarsana continued blazing for twelve thousand years without ceasing to burn. After the expiration of those twelve thousand years the fire was extinguished. Then, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, having paid such worship to the Tathâgata, disappeared from that place, and (re)appeared under the (spiritual) reign of that very Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., in the house of king Vimaladatta, by apparitional birth, and sitting crosslegged. Immediately after his appearance the Bodhisattva Mahâsattva Sarvasattvapriyadarsana addressed his father and mother in the following stanza :

1. This, O exalted king, is the walk in which I have acquired meditation; I have achieved a heroical feat, fulfilled a great vote by sacrificing my own dear body.

After uttering this stanza, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana said to his father and mother: Even now, father and mother, the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., is still living, existing, staying in the world, the Lord by worshipping whom I have obtained the spell of knowing all sounds and this Dharmaparyâya of the Lotus of the True Law, consisting of eighty hundred thousand myriads of kotis of stanzas, of a hundred Niyutas [a thousand billions], of Vivaras [a hundred thousand billions], of a hundred Vivaras, which I have heard from that Lord. Therefore, father and mother, I should like to go to that Lord and worship him again. Instantaneously, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahasattva Sarvasattvapriyadarsana rose seven tâlas [the height of a palm-tree,or a span.] high into the sky and sat cross-legged on the top of a tower of seven precious substances. So he went up to the presence of that Lord, and having approached him humbly saluted him, circumambulated him seven times from left to right, stretched the joined hands towards the Lord, and after thus paying his homage addressed him with the following stanza:

2. O thou whose face is so spotless and bright; thou, king and sage! How thy lustre sparkles in all quarters! After having anciently paid thee homage, O Sugata, I now come again to behold thee, O Lord.

Having pronounced this stanza, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana said to the Lord Kandravimalasûryaprabhâsasri, the Tathâgata, &c.: Thou art then still alive, Lord? Whereon the Lord Kandravimalasûryaprabhasasrî, the Tathâgata, &c., replied: The time of my final extinction, young man of good family, has arrived; the time of my death has arrived. Therefore, young man of good family, prepare my couch; I am going to enter complete extinction. Then, Nakshatrararajasankusumitâbhigña, the Lord Kandravimalasûryaprabhâsasri said to the Bodhisattva Mahasattva Sarvasattvapriyadarsana: I entrust to thee, young man of good family, my commandment (or mastership, rule); I entrust to thee these Bodhisattvas Mahâsattvas, these great disciples, this Buddha-enlightenment, this world, these jewel cars, these jewel trees, and these angels, my servitors. I entrust to thee also, young man of good family, my relics after my complete extinction. Thou shouldst pay a great worship to my relics, young man of good family, and also distribute them and build many thousands of Stûpas. And, Nakshatrararajasankusumitâbhigña, after the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., had given these instructions to the Bodhisattva Mahâsattva Sarvasattvapriyadarsana he in the last watch of the night entered absolute final extinction.

Thereupon, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, perceiving that the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., had expired, made a pyre of Uragasâra sandal-wood and burnt the body of the Tathâgata. When he saw that the body was burnt to ashes and the fire extinct, be took the bones and wept, cried and lamented. After having wept, cried and lamented, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana caused to be made eighty-four thousand urns of seven precious substances, deposed in them the bones of the Tathâgata, founded eighty-four thousand Stûpas, reaching in height to the Brahma-world, adorned with a row of umbrellas, and equipped with silk bands and bells. After founding those Stûpas he made the following reflection : I have paid honour to the Tathâgata-relics of the Lord Kandravimalasûryaprabhasasrî, but I will pay to those relics a yet loftier and most distinguished honour. Then, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana addressed that entire assembly of Bodhisattvas, those great disciples, those gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human: Ye all, young men of good family, unanimously vow to pay worship to the relics of the Lord. Immediately after, Nakshatrararajasankusumitâbhigña, the Bodhisattva Mahâsattva

Sarvasattvapriyadarsana, in presence of those eighty-four thousand Stûpas, burnt his own arm which was marked by the one hundred auspicious signs, and so paid worship to those Stûpas containing the relics of the Tathâgata, during seventy-two thousand years. And while paying worship, he educated countless hundred thousands of myriads of kotis of disciples from that assembly, in consequence whereof all those Bodhisattvas acquired the Samâdhi termed Sarvarûpasandarsana.

Then, Nakshatrararajasankusumitâbhigña, the entire assembly of Bodhisattvas and all great disciples, seeing the Bodhisattva Mahâsattva Sarvasattvapriyadarsana deprived of a limb, said, with tears in their eyes, weeping, crying, lamenting: The Bodhisattva Mahâsattva Sarvasattvapriyadarsana, our master and instructor, is now deprived of a limb, deprived of one arm. But the Bodhisattva Mahâsattva Sarvasattvapriyadarsana addressed those Bodhisattvas, great disciples, and angels in the following terms: Do not, young men of good family, weep, cry, lament at the sight of my being deprived of one arm. All the Lords Buddhas who be, exist, live in the endless, limitless worlds in every direction of space, have I taken to witness. Before their face have I pronounced a vow of truth, and by that truth, by that word of truth shall I, after the sacrifice of my own arm in honour of the Tathâgata, have a body of gold colour. By this truth, by this word of truth let this arm of mine become such as it was before, and let the great earth shake in six different ways, and let the angels in the sky pour down a rain of flowers. No sooner, Nakshatrararajasankusumitâbhigña, had the Bodhisattva Mahâsattva Sarvasattvapriyadarsana made that vow of truth, than the whole triple macrocosm was shaken in six different ways , and from the sky aloft fell a great rain of flowers. The arm of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana became again as it was before, and that by the power of knowledge and by the power of pious merit belonging to that Bodhisattva Mahasattva. Perhaps, Nakshatrararajasankusumitâbhigña, thou wilt have some doubt, uncertainty or misgiving, (and think) that the Bodhisattva Mahâsattva Sarvasattvapriyadarsana at that time, and that epoch, was another. But do not think so; for the Bodhisattva Mahâsattva Bhaishajyaraja here was at that time, and that epoch, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana. So many hundred thousand myriads of kolis of difficult things, Nakshatrararajasankusumitâbhigña, and sacrifices' of his body does this Bodhisattva Mahâsattva Sarvasattvapriyadarsana accomplish. Now, Nakshatrararajasankusumitâbhigña, the young man or young lady of good family striving in the Bodhisattva vehicle towards the goal and longing for supreme, perfect enlightenment, who at the Tathâgata-shrines shall burn a great toe, a finger, a toe, or a whole limb, such a young man or young lady of good family, I assure thee, shall produce far more pious merit, far more than results from giving up a kingdom, sons, daughters, and wives, the whole triple world with its woods, oceans, mountains, springs, streams, tanks, wells, and gardens. And, Nakshatrararajasankusumitâbhigña, the young man or young lady of good family, striving in the Bodhisattva-vehicle for the goal, who after filling with the seven precious substances this whole triple world should give it in alms to all Buddhas, Bodhisattvas, disciples, Pratyekabuddhas, that young man or young lady of good family, Nakshatrararajasankusumitâbhigña, does not produce so much pious merit as a young man or young lady of good family who shall keep, were it but a single verse from this Dharmaparyâya of the Lotus of the True Law. I positively declare that the accumulation of merit of the latter is greater than if a person, after filling the whole triple world with the seven precious substances, bestows it in alms on all Buddhas, Bodhisattvas, disciples, or Pratyekabuddhas.

Just as the great ocean, Nakshatrararajasankusumitâbhigña, surpasses all springs, streams, and tanks, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law surpasses all Sûtras spoken by the Tathâgata. just as the Sumeru, the king of mountains, Nakshatrararajasankusumitâbhigña, all elevations at the cardinal points, horizon circles and great horizons, So, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law surpasses as a king all the Sûtrântas spoken by the Tathagâta. As the moon, Nakshatrararajasankusumitâbhigña, as a luminary, takes the first rank amongst the whole of the asterisms, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law ranks first amongst all Sûtrantas spoken by the Tathâgata, though it surpasses hundred thousands of myriads of kotis of moons. As the orb of the sun, Nakshatrararajasankusumitâbhigña, dispels gloomy darkness, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law dispels all the gloomy darkness of unholy works. As Indra, Nakshatrararajasankusumitâbhigña, is the chief of the gods of paradise, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law is the chief of Sûtrântas spoken by the Tathâgata. As Brahma Sahâmpati, Nakshatrararajasankusumitâbhigña, is the king of all Brahmakayika gods and exercises the function of a father in the Brahma world, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law exercises the function of a father to all beings, whether under training or past it, to all disciples, Pratyekabuddhas, and those who in the Bodhisattva-vehicle are striving for the goal. As the Srotaâpanna, Nakshatrararajasankusumitâbhigña, as well as the Sakridagâmin, Anâgamin, Arhat, and Pratyekabuddha, excels the ignorant people and the profanum vulgus, so, Nakshatrararajasankusumitâbhigña, the Dharmaparyâya of the Lotus of the True Law must be held to excel and surpass all Sûtrântas spoken by the Tathâgata; and such as shall keep this king of Sûtras, Nakshatrararajasankusumitâbhigña, must be held to surpass others (who do not). As a Bodhisattva is accounted superior to all disciples and Pratyekabuddhas, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law is accounted superior to all Sûtrantas spoken by the Tathâgata. Even as the Tathâgata is the crowned king of the law of all disciples, Pratyekabuddhas, and Bodhisattvas, so, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya is a Tathâgata in respect to those who in the vehicle of Bodhisattvas are striving to reach the goal. This Dharmaparyâya of the Lotus of the True Law, Nakshatrararajasankusumitâbhigña, saves all beings from all fear, delivers them from all pains. It is like a tank for the thirsty, like a fire for those who suffer from cold, like a garment for the naked, like the caravan leader for the merchants, like a mother for her children, like a boat for those who ferry over, like a leech for the sick, like a lamp for those who are wrapt in darkness, like a jewel for those who want wealth, like the ocean for the rivers, like a torch for the dispelling of darkness. So, Nakshatrararajasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law delivers from all evils, extirpates all diseases, releases from the narrow bonds of the mundane whirl. And he who shall hear this Dharmaparyâya of the Lotus of the True Law, who shall write it and cause it to be written, will produce an accumulation of pious merit the term of which is not to be arrived at even by Buddha-knowledge; so great is the accumulation of pious merit that will be produced by a young man of good family or a young lady who after teaching or learning it, writing it or having it collected into a volume, shall honour, respect, venerate, worship it with flowers, incense, fragrant garlands, ointment, powder, umbrellas, flags, banners, triumphal streamers, with music, with joining of hands, with lamps burning with ghee, scented oil, Kampaka oil, jasmine oil, trumpet-flower oil, Vârshika oil or double jasmine oil.

Great will be the pious merit, Nakshatrararajasankusumitâbhigña, to be produced by a young man of good family or a young lady striving to reach the goal in the Bodhisattva-vehicle, who shall keep this chapter of the Ancient Devotion of Bhaishajyaraja, who shall read and learn it. And, Nakshatraraja, should a female, after hearing this Dharmaparyâya, grasp and keep it, then this existence will be her last existence as a woman. Any female, Nakshatrararajasankusumitâbhigña, who in the last five hundred years of the millennium shall hear and penetrate this chapter of the Ancient Devotion of Bhaishajyaraja, will after disappearing from earth be (re)born in the world Sukhâvatî, where the Lord Amitâyus, the Tathâgata, &c., dwells, exists, lives surrounded by a host of Bodhisattvas. There will he (who formerly was a female) appear seated on a throne consisting of the interior of a lotus; no affection, no hatred, no infatuation, no pride, no envy, no wrath, no malignity will vex him. With his birth he will also receive the five transcendent faculties, as well as the acquiescence in the eternal law, and, once in possession thereof, Nakshatrararajasankusumitâbhigña, he as a Bodhisattva Mahâsattva will see Tathâgatas equal to the sands of seventy-two rivers Ganges. So perfect will be his organ of sight that by means thereof he shall see those Lords Buddhas, which Lords Buddhas will applaud him (and say): Well done, well done, young man of good family, that after hearing this Dharmaparyâya of the Lotus of the True Law which has been promulgated by the spiritual proclamation of the Lord Sakyamuni, the Tathâgata, &c., thou hast studied, meditated, examined, minded it, and expounded it to other beings, other persons. This accumulation of thy pious merit, young man of good family, cannot be burnt by fire, nor swept away by water. Even a thousand Buddhas would not be able to determine this accumulation of thy pious merit, young man of good family. Thou hast subdued the opposition of the Evil One, young man of good family. Thou, young man of good family, hast victoriously emerged from the battle of mundane existence, hast crushed the enemies annoying thee. Thou, young man of good family, hast been superintended by thousands of Buddhas; thine equal, young man of good family, is not to be found in the world, including the gods, with the only exception of the Tathâgata; there is no other, be he disciple, Pratyekabuddba, or Bodhisattva, able to surpass thee in pious merit, knowledge, wisdom or meditation. Such a power of knowledge, Nakshatrararajasankusumitâbhigña, will be acquired by that Bodhisattva.

Any one, Nakshatrararajasankusumitâbhigña, who on hearing this chapter of the ancient devotion of Bhaishajyaraja approves it, will emit from his mouth a breath sweet as of the lotus, and from his limbs a fragrance as of sandal-wood. Such temporal advantages as I have just now indicated will belong to him who approves this Dharmaparyâya. On that account then, Nakshatrararajasankusumitâbhigña, I transmit to thee this chapter of the Ancient Devotion of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, that at the end of time, the last period, in the latter half of the millennium it may have course here in Gambudvipa and not be lost; that neither Mâra the Fiend, nor the celestial beings called Mârakâyikas, Nâgas, goblins, imps may find the opportunity of hurting it. Therefore, Nakshatrararajasankusumitâbhigña, I bequeath this Dharmaparyâya; it is to be like a medicament for sick and suffering creatures in Gambudvîpa. No sickness shall overpower him who has heard this Dharmaparyâya, no decrepitude, no untimely death. Whenever a person striving to reach the goal in the vehicle of Bodhisattvas happens to see such a monk as keeps this Sûtrânta, then he should strew him with sandalpowder and blue lotuses, and reflect thus: This young man of good family is going to reach the terrace of enlightenment; he will spread the bundle of grass on the terrace of enlightenment; he will put to flight the party of Mâra, blow the conch trumpet of the law, beat the drum of the law, cross the ocean of existence. Thus, Nakshatrararajasankusumitâbhigña, should a young man of good family, striving to reach the goal in the vehicle of Bodhisattva, reflect when seeing a monk who keeps this Sûtra, and he will acquire such advantages as have been indicated by the Tathâgata.

While this chapter of the Ancient Devotion of Bhaishajyaraja was being expounded, eighty-four thousand Bodhisattvas attained the spell connected with skill in all sounds. And the Lord Prabhûtaratna, the Tathâgata, &c., intimated his approval (by saying): Well done, well done, Nakshatrararajasankusumitâbhigña; thou hast done well in thus questioning the Tathâgata, who is endowed with such inconceivable qualities and properties.

CHAPTER XXIII

GADGADASVARA

At that moment the Lord Sâkyamuni, the Tathâgata, &c., darted a flash of light from the circle of hair between his eyebrows, one of the characteristic signs of a great man, by which flash of light hundred thousands of myriads of kotis of Buddha-fields, equal to the sands of eighteen rivers Ganges, became illuminated. Beyond those Buddha-fields, equal, &c., is the world called Vairochanarasmipratimandita (i.e. embellished by the rays of the sun). There dwells, lives, exists the Tathâgata named Kamaladalavimalanakshatrarajasankusumitâbhigña, who, surrounded and attended by a large and immense assembly of Bodhisattvas, preached the law. Immediately the ray of light flashing from the circle of hair between the eyebrows of the Lord Sâkyamuni, the Tathâgata, &c., filled the world Vairochanarasmipratimandita with a great lustre. In that world Vairochanarasmipratimandita there was a Bodhisattva Mahâsattva called Gadgadasvara, who had planted roots of goodness, who had before seen similar luminous flashes emitted by many Tathâgatas, &c., and who had acquired many Samâdhis, such as the Samâdhi Dhvagâgrakeyûra (i. e. bracelet at the upper end of the banner staff), Saddharma-pundarîka (i. e. the Lotus of the True Law), Vimaladatta (i.e. given by Vimala), Nakshatraragâvikrîdita (i.e. sport of the king of asterisms, the moon god), Anilambha [Of uncertain meaning], Gñânamudrâ (i.e. the seal of science), Kandrapradîpa (i.e. moon-light), Sarvarutakausalya (i.e. skill in all sounds), Sarvapunyasamukkaya (i.e. compendium or collection of all piety), Prasâdavatî (i.e. the favourably-disposed lady), Riddhivikrîdita (i.e. sport of magic), Gñanolkâ (i.e. torch of knowledge), Vyûharaja (i.e. king of expansions or speculations), Vimalaprabhâ (i.e. spotless lustre), Vimalagarbha (i.e. of spotless interior part), Apkritsna [I.e. belonging to the mystic rite, called Âpokasina in Pali], Sûryâvarta (i.e. sun-turn); in short, he had acquired many hundred thousand myriads of kotis of Samâdhis equal to the sands of the river Ganges. Now, the flash of light came down upon that Bodhisattva Mahâsattva Gadgadasvara. Then the Bodhisattva Mahâsattva Gadgadasvara rose from his seat, put his upper robe upon one shoulder, fixed his right knee on the ground, stretched his joined hands towards the Lord Buddha, and said to the Tathâgata Kamaladalavimalanakshatrarajasankusumitâbhigña: O Lord, I would resort to the Saha-world to see, salute, wait upon the Lord Sâkyamuni, the Tathâgata, &c.; to see and salute Mañjusrî, the prince royal; to see the Bodhisattvas Bhaishajyaraja, Pradânasûra, Nakshatrarajasankusumitâbhigña,Visishtakâritra,Vyûharaja, Bhaishajyarajasamudgata.

Then the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Gadgadasvara: On coming to the Saha-world, young man of good family, thou must not conceive a low opinion of it. That world, young man of good family, has ups and downs, consists of earth, is replete with mountains of Kâla, filled with gutters. The Lord Sâkyamuni, the Tathâgata, &c., is short of stature, and so are the Bodhisattvas Mahâsattvas, whereas thou, young man of good family, hast got a body forty-two hundred thousand yoganas high, and myself have got a body sixty-eight hundred thousand yoganas high. And, young man of good family, thou art lovely, handsome, of pleasant appearance, endowed with a full bloom of extremely fine colour, and abundantly blest with hundred thousands of holy signs. Therefore then, young man of good family, when you have come to the Saha-world, do not conceive a low opinion of the Tathâgata, nor of the Bodhisattvas, nor of that Buddha-field.

Thus addressed, the Bodhisattva Mahâsattva Gadgadasvara said to the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c.: I shall do, Lord, as the Lord commands; I shall go to that Saha-world by virtue of the Lord's resolution, of the Lord's power, of the Lord's might, of the Lord's disposal, of the Lord's foresight. Whereon the Bodhisattva Mahâsattva Gadgadasvara, without leaving that Buddha-field and without leaving his seat, plunged into so deep a meditation that immediately after, on a sudden, there appeared before the Tathâgata on the Gridhrakûta-mountains in the Saha-world eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa.

On seeing the appearance of this mass of lotuses the Bodhisattva Mahâsattva Mañjusrî, the prince royal, asked the Lord Sakyamunî, the Tathâgata, &c.: By what cause and by whom, O Lord, have been produced these eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa; Whereon the Lord replied to Mañjusrî, the prince royal: It is, Mañjusrî, the Bodhisattva Mahâsattva Gadgadasvara, who accompanied and attended by eighty-four hundred thousand myriads of kotis of Bodhisattvas arrives from the east, from the world Vairochanarasmipratimandita, the Buddha-field of the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c., at this Saha-world to see, salute, wait upon me, and to hear this Dharmaparyâya of the Lotus of the True Law. Then Mañjusrî, the prince royal, said to the Lord: What mass of roots of goodness, O Lord, has that young man of good family collected, that he has deserved to obtain such a distinction? And what meditation is it, O Lord, that the Bodhisattva practises; Let us also learn that meditation, O Lord, and practise that meditation. And let us see that Bodhisattva, Lord; see how the colour, outward shape, character, figure, and behaviour of that Bodhisattva is. May the Lord deign to produce such a token that the Bodhisattva Mahâsattva be admonished by it to come to this Saha-world.

Then the Lord Sâkyamuni, the Tathâgata, &c., said to the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct: Produce such a token, Lord, that the Bodhisattva Mahâsattva Gadgadasvara be admonished by it to come to this Saha-world. And the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct, instantly produced a token in order to admonish the Bodhisattva Mahâsattva Gadgadasvara (and said): Come, young man of good family, to this Saha-world; Mañjusrî, the prince royal, will hail thy coming. And the Bodhisattva Mahâsattva Gadgadasvara, after humbly saluting the feet of the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c., and after three times circumambulating him from left to right, vanished from the world Vairochanarasmipratimandita, along with eighty-four hundred thousand myriads of kotis of Bodhisattvas who surrounded and followed him, and arrived at this Saha-world, among a stir of Buddhafields, a rain of lotuses, a noise of hundred thousands of myriads of kotis of musical instruments. His face showed eyes resembling blue lotuses, his body was gold-coloured, his person marked by a hundred thousand of holy signs; he sparkled with lustre, glowed with radiance, had limbs marked by the characteristic signs, and a body compact as Nârâyana's. Mounted on a tower made of seven precious substances, he moved through the sky to a height of seven Tâlas [Or spans]. There are seven regions of winds. Vâyu, the god of wind or air, is nearly akin to Indra and Vishnu], surrounded by a host of Bodhisattvas, in the direction of this Saha-world, and approached the Gridhrakûta, the king of mountains. At his arrival, he alighted from the tower, and went, with a necklace of pearls worth a hundred thousands, to the place where the Lord was sitting. After humbly saluting the feet of the Lord, and circumambulating him seven times from left to right, he offered him the necklace of pearls in token of homage, whereafter he said to the Lord: The Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c., inquires after the Lord's health, welfare, and sprightliness; whether he feels free from affliction and at ease. That Lord has also charged me to ask: Is there something thou hast to suffer or allow? the humours of the body are not in an unfavourable state; thy creatures are decent in manners, tractable, and easy to be healed; their bodies are clean; They are not too passionate, I hope, not too irascible, not too unwise in their doings? They are not jealous, Lord, not envious, not ungrateful to their father and mother, not impious, not heterodox, not unsubdued in mind, not unrestrained in sexual desires; Are the creatures able to resist the Evil One; Has the Lord Prabhûtaratna, the Tathâgata, &c., who is completely extinct, come to the Saha-world in order to hear the law, sitting in the centre of a Stûpa made of seven precious substances; And as to that, Lord Prabhûtaratna, the Tathâgata, &c., the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, inquires: Is there something that the Lord Prabhûtaratna, &c., has to suffer or allow; Is the Lord Prabhûtaratna, &c., to stay long; We also, O Lord, are desirous of seeing the rudimentary frame [Dhâtuvigraha, the frame of the elementary parts, or the bone relics.] of that Lord Prabhûtaratna, the Tathâgata, &c. May the Lord therefore please to show us the rudimentary frame of the Lord Prabhûtaratna, the Tathâgata, &c.

Then the Lord Sâkyamuni, the Tathâgata, &c., said to the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct: Lord, the Bodhisattva Mahâsattva Gadgadasvara here wishes to see the Lord Prabûtaratna, the Tathâgata, &c., who is completely extinct. Whereon the Lord Prabhûtaratna, the Tathâgata, &c., spoke to the Bodhisattva Maliasattva Gadgadasvara in this strain: Well done, well done, young gentleman, that thou hast come hither in the desire to see the Lord Sâkyamuni, the Tathâgata, &c.; to hear this Dharmaparyâya of the Lotus of the True Law, and see Mañjusrî, the prince royal.

Subsequently the Bodhisattva Mahâsattva Padmasrî said to the Lord: What root of goodness has the Bodhisattva Mahâsattva Gadgadasvara formerly planted; And in presence of which Tathâgata; And the Lord Sâkyamuni, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Padmasrî: In the days of yore, young man of good family, at a past period there appeared in the world a Tathâgata called Meghadundubhisvararaja (i.e. the king of the drum-sound of the clouds), perfectly enlightened, endowed with science and conduct, a Sugata, &c., in the world Sarvabuddhasandarsana (i. e. sight or display of all Buddhas), in the Æon Priyadarsana. To that Lord Meghadundubhisvararaja the Bodhisattva Mahâsattva Gadgadasvara paid homage by making resound hundred thousands of musical instruments during twelve thousand years. He presented to him also eighty-four thousand vessels of seven precious substances. Under the preaching of the Tathâgata Meghadundubhisvararaja, young man of good family, has the Bodhisattva Mahâsattva Gadgadasvara obtained such a beauty as he now displays. Perhaps, young man of good family, thou hast some doubt, uncertainty or misgiving, (and thinkest) that at that time, that epoch, there was another Bodhisattva Mahâsattva called Gadgadasvara, who paid that homage to the Lord Meghadundubhisvararaja, the Tathâgata, and presented him the eighty-four thousand vessels. But, young man of good family, do not think so. For it was the very same Bodhisattva Mahâsattva Gadgadasvara, young man of good family, who paid that homage to the Lord Meghadundubhisvararaja, the Tathâgata, and presented to him the eighty-four thousand vessels. So, young man of good family, the Bodhisattva Mahâsattva Gadgadasvara has waited upon many Buddhas, has planted good roots under many Buddhas, and prepared the soil under each of them. And this Bodhisattva Mahâsattva Gadgadasvara had previously seen Lords Buddhas similar to the sands of the river Ganges. Dost thou see, Padmasrî, how the Bodhisattva Mahâsattva Gadgadasvara now looks; Padmasrî replied: I do, Lord; I do, Sugata. The Lord said: Now, Padmasrî, this Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law under many shapes he assumes; sometimes [or somewhere] under the shape of Brahma, sometimes under that of Indra, sometimes under that of Shiva, sometimes under that of Kubera, sometimes under that of a sovereign, sometimes under that of a duke, sometimes under that of a chief merchant, sometimes under that of a citizen, sometimes under that of a villager, sometimes under that of a Brâhman. Sometimes again the Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law under a monk's shape, sometimes under a nun's, sometimes under a male lay devotee's, sometimes under a female lay devotee's, sometimes under that of a chief merchant's wife, sometimes under that of a citizen's wife, sometimes under a boy's, sometimes under a girl's shape. With so many variations in the manner to show himself, the Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law to creatures. He has even assumed the shape of a goblin to preach this Dharmaparyâya to such as were to be converted by a goblin. To some he has preached this Dharmaparyâya of the Lotus of the True Law under the shape of a demon, to some under a Garuda's, to some under a Kinnara's, to some under a great serpent's shape. Even to the beings in any of the wretched states, in the hells, the brute creation, Yama's realm, the Bodhisattva Mahâsattva Gadgadasvara is a supporter. Even to the creatures in the gynæceums of this Saha-world has the Bodhisattva Mahâsattva Gadgadasvara, after metamorphosing himself into a woman, preached this Dharmaparyâya of the Lotus of the True Law. Verily, Padmasrî, the Bodhisattva Mahâsattva Gadgadasvara is the supporter of the creatures living in this Saha-world. Under so many shapes, assumed at will, has the Bodhisattva Mahâsattva Gadgadasvara preached this Dharmaparyâya of the Lotus of the True Law to creatures. Yet, there is no diminution of wisdom, nor diminution of magic power in that good man. So many, young man of good family, are the manifestations of knowledge by which this Bodhisattva Mahâsattva Gadgadasvara has made himself known in this Saha-world. In other worlds also, similar to the sands of the river Ganges, he preaches the law, under the shape of a Bodhisattva to such as must be converted by a Bodhisattva; under the shape of a disciple to such as must be converted by a disciple; under the shape of a Pratyekabuddha to such as must be converted by a Pratyekabuddha; under the shape of a Tathâgata to such as must be converted by a Tathâgata. Nay, he will show to those who must be converted by a relic of the Tathâgata himself such a relic, and to those who must be converted by complete extinction he will show himself completely extinct. Such is the powerful knowledge, Padmasrî, the Bodhisattva Mahâsattva is possessed of.

Thereafter the Bodhisattva Mahâsattva Padmasrî said to the Lord: The Bodhisattva Mahâsattva Gadgadasvara then has planted good roots, Lord. What meditation is it, Lord, whereby the Bodhisattva Mahâsattva Gadgadasvara, with unshaken firmness, has converted (or educated) so many creatures; Whereupon the Lord Sâkyamuni, the Tathâgata. &c.. replied to the Bodhisattva Mahâsattva Padmasrî: It is, young man of good family, the meditation termed Sarvarûpasandarsana. By steadiness in it has the Bodhisattva Mahâsattva Gadgadasvara so immensely promoted the weal of creatures.

While this chapter of Gadgadasvara was being expounded, all the eighty-four hundred thousand myriads of kotis of Bodhisattvas Mahâsattvas who, along with the Bodhisattva Mahâsattva Gadgadasvara, had come to the Saha-world, obtained the meditation Sarvarûpasandarsana, and as to the number of Bodhisattvas Mahâsattvas of this Saha-world obtaining the meditation Sarvarûpasandarsana, it was beyond calculation.

Then the Bodhisattva Mahâsattva Gadgadasvara, after having paid great and ample worship to the Lord Sâkyamuni, the Tathâgata, &c., and at the Stûpa of relics of the Lord Prabhûtaratna, the Tathâgata, &c., again mounted the tower made of seven precious substances, among the stir of the fields, the rain of lotuses, the noise of hundred thousands of myriads of kotis of musical instruments [After a last effort the storm subsides], and with the eighty-four hundred thousand myriads of kotis of Bodhisattvas surrounding and following him, returned to his own Buddha-field. At his arrival there he said to the Lord Kamaladalavimalanakshatrarajasankusumitâbhigña, the Tathâgata, &c.: O Lord, I have in the Saha-world promoted the weal of creatures; I have seen and saluted the Stilpa of relics of the Lord Prabhâtaratna, the Tathâgata, &c.; I have seen and saluted the Lord Sâkyamuni, the Tathâgata, &c.; I have seen Mañgusri, the prince royal, as well as the Bodhisattva Bhaishajyaraja, who is possessed of mighty knowledge and impetuosity, and the Bodhisattva Mahâsattva Pradânasûra; and these eightyfour hundred thousand myriads of kotis of Bodhisattvas Mahâsattvas have all obtained the meditation termed Sarvarûpasandarsana.

And while this relation of the going and coming of the Bodhisattva Mahâsattva Gadgadasvara was being delivered, forty-two thousand Bodhisattvas acquired the facultyof acquiescence in future things, and the Bodhisattva Mahâsattva Padmasrî acquired the meditation called the Lotus of the True Law.

CHAPTER XXIV

CHAPTER CALLED THAT OF THE ALL-SIDED ONE, CONTAINING A DESCRIPTION OF THE TRANSFORMATIONS OF AVALOKITESVARA

Thereafter the Bodhisattva Mahâsattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said: For what reason, O Lord, is the Bodhisattva Mahâsattva Avalokitesvara called Avalokitesvara? So he asked, and the Lord answered to the Bodhisattva Mahâsattva Akshayamati: All the hundred thousands of myriads of kolis of creatures, young man of good family, who in this world are suffering troubles will, if they hear the name of the Bodhisattva Mahâsattva Avalokitesvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahâsattva Avalokitesvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahâsattva. In case, young man of good family, creatures, carried off by the current of rivers, should implore the Bodhisattva Mahâsattva Avalokitesvara, all rivers will afford them a ford. In case,young man of good family, many hundred thousand myriads of kotis of creatures, sailing in a ship on the ocean, should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones (?), corals, emeralds, Musâragalvas, read pearls (?), and other goods lost, and the ship by a vehement, untimely gale cast on the island of Giantesses, and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara is named Avalokitesvara.

If a man given up to capital punishment implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahâsattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs. If some creature, young man of good family, shall be bound in wooden or iron manacles, chains or fetters, be he guilty or innocent, then those manacles, chains or fetters shall give way as soon as the name of the Bodhisattva Mahâsattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels; if then they perceived those robbers, knaves, and enemies armed with swords, and in their anxiety and fright thought themselves helpless; if, further, that leading merchant spoke to the caravan in this strain: Be not afraid, young gentlemen, be not frightened; invoke, all of you, with one voice the Bodhisattva Mahâsattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies; if then the whole caravan with one voice invoked Avalokitesvara with the words: Adoration, adoration be tothe giver of safety, to Avalokitesvara Bodhisattva Mahâsattva! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from hatred. Those who act under the impulse of infatuation will, after adoring the Bodhisattva Mahâsattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahâsattva Avalokitesvara. If a woman, desirous of male offspring, young man of good family, adores the Bodhisattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots. If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her; one possessed of the (good) characteristics of a girl, generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahâsattva Avalokitesvara.

Those who adore the Bodhisattva Mahâsattva Avalokitesvara will derive from it an unfailing profit. Suppose, young man of good family, (on one hand) some one adoring the Bodhisattva Mahâsattva Avalokitesvara and cherishing his name; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges, cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it? So asked, the Bodhisattva Mahâsattva Akshayamati said to the Lord: Great, O Lord, great, O Sugata, is the pious merit which that young gentleman or young lady will produce in consequence of it. The Lord proceeded: Now, young man of good family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahâsattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahâsattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of kotis of Æons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahâsattva Avalokitesvara.

Again the Bodhisattva Mahâsattva Akshayamati said to the Lord: How, O Lord, is it that the Bodhisattva Mahâsattva Avalokitesvara frequents this Saha-world? And how does he preach the law? Andwhich is the range of the skilfulness of the Bodhisattva Mahâsattva Avalokitesvara? So asked, the Lord replied to the Bodhisattva Mahâsattva Akshayamati: In some worlds, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara preaches the law to creatures in the shape of a Buddha; in others he does so in the shape of a Bodhisattva. To some beings he shows the law in the shape of a Pratyekabuddha; to others he does so in the shape of a disciple; to others again under that of Brahma, Indra, or a Gandharva. To those who are to be converted by a goblin, he preaches the law assuming the shape of a goblin; to those who are to be converted by Isvara, he preaches the law in the shape of isvara; to those who are to be converted by Mahesvara, he preaches assuming the shape of Mahesvara. To those who are to be converted by a Kakravartin [This term is ambiguous; it means both 'the mover of the wheel', i.e. Vishnu, and 'an emperor'], he shows the law after assuming the shape of a Kakravartin; to those who are to be converted by an imp, he shows the law under the shape of an imp; to those who are to be converted by Kubera, he shows the law by appearing in the shape of Kubera; to those who are to be converted by Senâpati [Ambiguous; the word denotes both 'the commander-in-chief of the army of the gods, Skanda,' and 'a commander-in-chief in general'], he preaches in the shape of Senapati ; to those who are to be converted by assuming a Brâhman [the Brâhman may be Brihaspati] , he preaches in the shape of a Brâhman; to those who are to be converted by Vagrapâni [Vagrapâni is the name of one of the Dhyânibuddhas, and of certain geniuses, and an ephitet of Indra] , he preaches in the shape of Vagrapâni [The function of Avalokitesvara, as it appears from these passages, agree with those of Gadgadasvara mentioned in the foregoing chapter]. With such inconceivable qualities, young man of good family, is the Bodhisattva Mahâsattva Avalokitesvara endowed. Therefore then, young man of good family, honour the Bodhisattva Mahâsattva Avalokitesvara. The Bodhisattva Mahâsattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account one calls him in this Saha-world Abhayandada (i. e. Giver of Safety).

Further, the Bodhisattva Mahâsattva Akshayamati said to the Lord: Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahâsattva Avalokitesvara? The Lord replied: Do so, if thou thinkest it opportune. Then the Bodhisattva Mahâsattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahâsattva Avalokitesvara as a decoration of piety, with the words: Receive from me this decoration of piety, good man. But he would not accept it. Then the Bodhisattva Mahâsattva Akshayamati said to the Bodhisattva Mahâsattva Avalokitesvara: Out of compassion to us, young man of good family, accept this pearl necklace. Then the Bodhisattva Mahâsattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahâsattva Akshayamati, out of compassion to the Bodhisattva Mahâsattva Akshayamati and the four classes, and out of compassion to the gods, Nâgas, goblins, Gandharvas demons, Garudas, Kinnaras, great serpents, men: and beings not human. Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Sakyamuni, and the other to the jewel Stûpa of the Lord Prabhûtaratna, the Tathagata, &c., who had become completely extinct.

With such a faculty of transformation, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara is moving in this Saha-world.

And on that occasion the Lord uttered the following stanzas:

1. Kitradhvaga asked Akshayamati the following question: For what reason, son of Jina, is Avalokitesvara (so) called?

2. And Akshayamati, that ocean of profound insight, after considering how the matter stood, spoke to Kitradhvaga: Listen to the conduct of Avalokitesvara.

3. Hear from my indication how for numerous, inconceivable Æons he has accomplished his vote under many thousand kotis of Buddhas.

4. Hearing, seeing, regularly and constantly thinking will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of Nagas, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky.

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of the body.

9. If a man be surrounded by a host of enemies armed with swords, who have the intention of killing him, he has but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, Nâgas, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

14. If a man is surrounded by fearful beasts with .sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), be has but to think of Avalokitesvara, and they shall quickly lose their poison.

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself' in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in hell, in brute creation, in the kingdom of Yama, for all beings (in general).

[Then Akshayamati in the joy of his heart uttered the following stanzas:]

20. O thou whose eyes are clear, whose eyes are kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence; thou so lovely by thy beautiful face and beautiful eyes!

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in thy flying course thy lustre in the world.

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel, dispute, war, battle, in any great danger one has to think of Avalokitesvara, who shall quell the wicked troop of foes.

24. One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokitesvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped, has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Æons.

29. At one time standing to the right, at another to the left of the Chief Amitabha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the Jina.

30. In the west, where the pure world Sukhâkara is situated, there the Chief Amitabha, the tamer of men, has his fixed abode.

31. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of Jina, on springing into existence by apparitional birth, are sitting in the undefiled cups of lotuses.

32. And the Chief Amitâbha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the Sâla-king.

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

Thereupon the Bodhisattva Mahâsattva Dharanindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said: They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the Dharmaparyâya about the Bodhisattva Mahâsattva Avalokitesvara and this miraculous power of transformation of the Bodhisattva Mahâsattva Avalokitesvara.

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared.

CHAPTER XXV

ANCIENT DEVOTION

Thereupon the Lord addressed the entire assemblage of Bodhisattvas: Of yore, young men of good family, at a past epoch, incalculable, more than incalculable Æons ago, at that time there appeared in the world a Tathâgata named Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, an Arhat, &c., endowed with science and conduct, &c. &c., in the Æon Priyadarsana, in the world Vairochanarasmipratimandita. Now, there was, young men of good family, under the spiritual rule of the Tatbâgata Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña a king called Subhavyaha. That king Subhavyûha, young men of good family, had a wife called Vimaladatta, and two sons, one called Vimalagarbha, the other Vimalanetra. These two boys, who possessed magical power and wisdom, applied themselves to the course of duty of Bodhisattvas, viz. to the perfect virtues (Pâramitâs) of alms-giving, morality, forbearance, energy, meditation, wisdom, and skilfulness; they were accomplished in benevolence, compassion, joyful sympathy and indifference, and in all the thirty-seven constituents of true knowledge. They had perfectly mastered the meditation Vimala (i.e. spotless), the meditation Nakshatraragâditya, the meditation Vimalanirbhâsa, the meditation Vimalâbhasa, the meditation Alankârasûra, the meditation Mahâtegogarbha. Now at that time, that period the said Lord preached the Dharmaparyâya of the Lotus of the True Law out of compassion for the beings then living and for the king Subhavyfiha. Then, young men of good family, the two young princes Vimala,crarbha and Vimalanetra went to their mother, to whom they said, after stretching their joined hands: We should like to go, mother, to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c., and that, mother, because the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathagata, &c., expounds, in great extension, before the world, including the gods, the Dharmaparvâya of the Lotus of the True Law. We should like to hear it. Whereupon the queen Vinialadattâ said to the two young princes Vimalagarbha and Vimalanetra: Your father, young gentlemen, the king Subhavyûha, favours the Brahmans. Therefore you will not obtain the permission to go and see the Tathâgata. Then the two young princes Vimalagarbha and Vimalanetra, stretching their joined hands, said to their mother: Though born in a family that adheres, to a false doctrine, we feel as sons to the king of the law. Then, young men of good family, the queen Vimaladattâ said to the young princes: Well, young gentlemen, out of compassion for your father, the king Subhavyûha, display some miracle, that he may become favourably inclined to you, and on that account grant you the permission of going to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c.

Immediately the young princes Vimalagarbha and Vimalanetra rose into the atmosphere to a height of seven Tâl trees and performed miracles such as are allowed by the Buddha, out of compassion for their father, the king, Subhavyûha. They prepared in the sky a couch and raised dust; there they also emitted from the lower part of their body a shower of rain, and from the upper part a mass of fire; then again they emitted from the upper part of their body a shower of rain, and from the lower part a mass of fire. While in the firmament they became now big, then small; and now small, then big. Then they vanished from the sky to come up again from the earth and reappear in the air. Such, young men of good family, were the miracles produced by the magical power of the two young princes, whereby their father, the king Subhavyûha, was converted. At the sight of the miracle produced by the magical power of the two young princes, the king Subhavyûha was content, in high spirits, ravished, rejoiced, joyful, and happy, and, the joined hands raised, he said to the boys: Who is your master, young gentlemen? whose pupils are you? And the two young princes answered the king Subhavyûha: There is, noble king, there exists and lives a Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, a Tathagata, &c.; seated on the stool of law at the foot of the tree of enlightenment; he extensively reveals the Dharmaparyâya of the Lotus of the True Law to the world, including the gods. That Lord is our Master, O noble king; we are his pupils. Then, young gentlemen of good family, the king Subhavyûha said to the young princes: I will see your Master, young gentlemen; I am to go myself to the presence of that Lord.

After the two young princes had descended from the sky, young gentlemen, they went to their mother and with joined hands stretched forward said to her: Mother, we have converted our father to supreme and perfect knowledge; we have performed the office of masters towards him; therefore let us go now; we wish to enter upon the ecclesiastical life in the face of the Lord. And on that occasion, young men of good family, the young princes Vimalagarbha and Vimalanetra addressed their mother in the following two stanzas:

1. Allow us, O mother, to go forth from home and to embrace the houseless life; ay, we will become ascetics, for rare to be met with (or precious) is a Tathâgata.

2. As the blossom of the glomerated fig-tree, nay, more rare is the Jina. Let us depart; we will renounce the world; the favourable moment is precious (or not often to be met with).

Vimaladattâ said:

Now I grant you leave; go, my children, I give my consent. I myself will likewise renounce the world, for rare to be met with (or precious) is a Tathâgata.

Having uttered these stanzas, young men of good family, the two young princes said to their parents: Pray, father and mother, you also go together with us to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c., in order to see, humbly salute and wait upon him, and to hear the law. For, father and mother, the appearance of a Buddha is rare to be met with as the blossom of the glomerated fig-tree, as the entering of the tortoise's neck into the hole of the yoke formed by the great ocean. The appearance of Lords Buddhas, father and mother, is rare. Hence, father and mother, it is a happy lot we have been blessed with, to have been born at the time of such a prophet. Therefore, father and mother, give us leave; we would go and become ascetics in presence of the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathagata, &c., for the seeing of a Tathâgata is something rare. Such a king of the law is rarely met with; such a favourable occasion is rarely met with.

Now at that juncture, young men of good family, the eighty-four thousand women of the harem of the king Subhavyûha became worthy of being receptacles of this Dharmaparyaya of the Lotus of the True Law. The young prince Vimalanetra exercised himself in this Dharmaparyâya, whereas the young prince Vimalagarbha for many hundred thousand myriads of kotis of Æons practised the meditation Sarvasattvapapagahana, with the object that all beings should abandon all evils. And the mother of the two young princes, the queen Vimaladattâ, acknowledged the harmony between all Buddhas and all topics treated by them. Then, young men of good family, the king Subhavyûha, having been converted to the law of the Tathâgata by the instrumentality of the two young princes, having been initiated and brought to full maturity in it, along with all his relations and retinue; the queen Vimaladattâ with the whole crowd of women in her suite, and the two young princes, the sons of the king Subhavyûha, accompanied by forty-two thousand living beings, along with the women of the harem and the ministers, went all together and unanimously to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgatha, &c. On arriving at the place where the Lord was, they humbly saluted his feet, circumarnbulated him three times from left to right and took their stand at some distance.

Then, young men of good family, the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c., perceiving the king Subhavyu'ha, who had arrived with his retinue, instructed, roused, excited, and comforted him with a sermon. And the king Subhavyûha, young men of good family, after he had been well and duly instructed, roused, excited, and comforted by the sermon of the Lord, was so content, glad, ravished, joyful, rejoiced, and delighted, that he put his diadem on the head of his younger brother and established him in the government, whereafter he himself with his sons, kinsmen, and retinue, as well as the queen Vimaladatta and her numerous train of women, the two young princes accompanied by forty-two thousand living beings went all together and unanimously forth from home to embrace the houseless life, prompted as they were by their faith in the preaching of the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c. Having become an ascetic, the king Subhavyûha, with his retinue, remained for eighty-four thousand years applying himself to studying, meditating, and thoroughly penetrating this Dharmaparyâya of the Lotus of the True Law. At the end of those eighty four thousand years, young men of good family, the king Subhavyûha acquired the meditation termed Sarvagunâlankâravyûha. No sooner had he acquired that meditation, than he rose seven Tâls up to the sky, and while staying in the air, young men of good family, the king Subhavyûha said to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathagata, &c.: My two sons, O Lord, are my masters, since it is owing to the miracle produced by their magical power that I have been diverted from that great heap of false doctrines, been established in the command of the Lord, brought to full ripeness in it, introduced to it, and exhorted to see the Lord. They have acted as true friends to me, O Lord, those two young princes who as sons were born in my house, certainly to remind me of my former roots of goodness.

At these words the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c., spoke to the king Subhavyûha: It is as thou sayest, noble king. Indeed, noble king, such young men or young ladies of good family as possess roots of goodness, will in any existence, state, descent, rebirth or place I easily find true friends, who with them shall perform the task of a master , who shall admonish, introduce, fully prepare them to obtain supreme and perfect enlightenment. It is an exalted position, noble king, the office of a true friend who rouses (another) to see the Tathâgata. Dost thou see these two young princes, noble king? I do, Lord; I do, Sugata, said the king. The Lord proceeded: Now, these two young gentlemen, noble king, will pay worship to sixty-five (times the number of) Tathâgatas, &c., equal to the sands of the Ganges; they will keep this Dharmaparyâya of the Lotus of the True Law, out of compassion for beings who hold false doctrines, and with the aim to produce in those beings an earnest striving after the right doctrine.

Thereupon, young men of good family, the king Subhavyûha came down from the sky, and, having raised his joined hands, said to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c.: Please, Lord, deign to tell me, what knowledge the Tathagata is possessed of, so that the protuberance on his head is shining; that the Lord's eyes are so clear; that between his brows the Ûrnâ (circle of hair) is shining, resembling in whiteness the moon; that in his mouth a row of equal and close-standing teeth is glittering; that the Lord has lips red as the Bimba and such beautiful eyes.

As the king Subhavyûha, young men of good family, had celebrated the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathagata, &c., by enumerating so manygood qualities and hundred thousands of myriads of kotis of other good qualities besides, he said to the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c.: It is wonderful, O Lord, how valuable the Tathâgata's teaching is, and with how many inconceivable virtues the religious discipline proclaimed by the Tathagata is attended; how beneficial the moral precepts proclaimed by the Tathdgata are. From henceforward, O Lord, we will no more be slaves to our own mind; no more be slaves to false doctrine; no more slaves to rashness; no more slaves to the sinful thoughts arising in us. Being possessed of so many good qualities, O Lord, I do not wish to go away from the presence of the Lord.

After humbly saluting the feet of the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathâgata, &c., the king rose up to the sky and there stood. Thereupon the king Subhavyûha and the queen Vimaladattâ from the sky, threw a pearl necklace worth a hundred thousand (gold pieces) upon the Lord; and that pearl necklace no sooner came down upon the head of the Lord than it assumed the shape of a tower with four columns, regular, well-constructed, and beautiful. On the summit of the tower appeared a couch covered with many hundred thousand pieces of fine cloth, and on the couch was seen the image of a Tathâgata sitting cross-legged. Then the following thought presented itself to the kingsubbavyûha: The Buddha- knowledge must be very powerful, and the Tathagata endowed with inconceivable good qualities that this Tath âgataimage shows itself on the summit of the tower, (an image) so nice, beautiful, possessed of an extreme abundance of good colours. Then the Lord Galadharagargitaghoshasusvaranakshatrarajasankusumitâbhigña, the Tathagata, &c., addressed the four classes (and asked): Do you see, monks, the king Subliavyûha who, standing in the sky, is emitting a lion's roar? They answered: We do, Lord. The Lord proceeded: This king Subhavyûha, monks, after having become a monk under my rule shall become a Tathagata in the world, by the name of Sâlendraraja, endowed with science and conduct, &c. &c., in the world Vistîritavati; his epoch shall be called AbhyudgatarAga. That Tathâgata Sâlendraraja, monks, the Arhat, &c., shall have an immense congregation of Bodhisattvas, an immense congregation of disciples. The said world Vistîrnavatî shall be level as the palm of the hand, and consist of lapis lazuli. So he shall be an inconceivably great Tathâgata, &c. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the king Subhavyûha at that time, that juncture was another. But you must not think so;for it is the very same Bodhisattva Mahâsattva Padmasrî here present, who at that time, that juncture was the king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the queen Vimaladattâ at that time, that juncture was another. But you must not think so; for it is the very same Bodhisattva Mahâsattva called Vairochanarasmipratimanditaraja, who at that time, that juncture was the queen Vimaladatta, and who out of compassion for the king Subhavyûha and the creatures had assumed the state of being the wife of king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the two young princes were others. But you must not think so; for it was Bhaishajyaraja and Bhaishajyarajasamudgata, who at that time, that juncture were sons to the king Subhavyûha. With such inconceivable qualities, young men of good family, were the Bodhisattvas Mahasattvas Bhaishajyaraja and Bhaishajyarajasamudgata endowed, they, the two good men, having planted good roots under many hundred thousand myriads of kotis of Buddhas. Those that shall cherish the name of these two good men shall all become worthy of receiving homage from the world, including the gods.

While this chapter on Ancient Devotion was being expounded, the spiritual insight of eighty-four thousand living beings in respect to the law was purified so as to become unclouded and spotless.

CHAPTER XXVI

ENCOURAGEMENT OF SAMANTABHADRA

Thereupon the Bodhisattva Mahâsattva Samantabhadra, in the east, surrounded and followed by Bodhisattvas Mahâsattvas surpassing all calculation, amid the stirring of fields, a rain of lotuses, the playing of hundred thousands of myriads of kotis of musical instruments, proceeded with the great pomp of a Bodhisattva, the great display of transformations proper to a Bodhisattva, the great magnificence of a Bodhisattva, the great power of a Bodhisattva, the great lustre of a glorious Bodhisattva, the great stately march of a Bodhisattva, the great miraculous display of a Bodhisattva, a great phantasmagorical sight of gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, who, produced by his magic, surrounded and followed him; Samantabhadra, then, the Bodhisattva, amid such inconceivable miracles worked by magic, arrived at this Saha-world. He went up to the place of the Lord on the Gridhrakûta, the king of mountains, and on approaching he humbly saluted the Lord's feet, made seven circumambulations from left to right, and said to the Lord: I have come hither, O Lord, from the field of the Lord Ratnategobhyudgata, the Tathâgata, &c., as I am aware, Lord, that here in the Saha-world is taught the Dharmaparyâya of the Lotus of the True Law, to hear which from the mouth of the Lord Sâkyamuni I have come accompanied by these hundred thousands of Bodhisattvas Mahâsattvas. May the Lord deign to expound, in extension, this Dharmaparyâya of the Lotus of the True Law to these Bodhisattvas Mahâsattvas. So addressed, the Lord said to the Bodhisattva Mahâsattva Samantabhadra: These Bodhisattvas, young man of good family, are, indeed, quick of understanding, but this is the Dharmaparyâya of the Lotus of the True Law, that is to say, an unmixed truth. The Bodhisattvas exclaimed: Indeed Lord; indeed, Sugata. Then in order to confirm, in the Dharmaparyâya of the Lotus of the True Law, the females among the monks, nuns, and lay devotees assembled at the gathering, the Lord again spoke to the Bodhisattva Mahâsattva Samantabhadra: This Dharmaparyâya of the Lotus of the True Law, young man of good family, shall be entrusted to a female if she be possessed of four requisites, to wit: she shall stand under the superintendence of the Lords Buddhas; she shall have planted good roots; she shall keep steadily to the mass of disciplinary regulations; she shall, in order to save creatures, have the thoughts fixed on supreme and perfect enlightenment. These are the four requisites, young man of good family, a female must be possessed of, to whom this Dharmaparyâya of the Lotus of the True Law is to be entrusted.

Then the Bodhisattva Mahâsattva Samantabhadra said to the Lord: At the end of time, at the end of the period, in the second half of the millennium, I will protect the monks who keep this Satrânta; I will take care of their safety, avert blows [or punishment], and destroy poison, so that no one laying snares for those preachers may surprise them, neither Mâra the Evil One, nor the sons of Mâra, the angels called Mârakâyikas, the daughters of Mâra, the followers of Mâra, and all other servitors to Mâra; that no gods, goblins, ghosts, imps, wizards, spectres laying snares for those preachers may surprise them. Incessantly and constantly, O Lord, will I protect such a preacher. And when a preacher who applies himself to this Dharmaparyâya shall take a walk, then, O Lord, will I mount a white elephant with six tusks, and with a train of

Bodhisattvas betake myself to the place where that preacher is walking, in order to protect this Dharmaparyâya. And when that preacher, applying himself to this Dharmaparyâya, forgets, be it but a single word or syllable, then will I mount the white elephant with six tusks, show my face to that preacher, and repeat this entire Dharmaparyâya. And when the preacher has seen my proper body and heard from me this entire Dharmaparyâya, he, content, in high spirits, ravished, rejoiced, joyful, and delighted, will the more do his utmost to study this Dharmaparyâya, and immediately after beholding me he will acquire meditation and obtain spells, termed the talisman of preservation, the talisman of hundred thousand kotis, and the talisman of skill in all sounds.

Again, Lord, the monks, nuns, male or female lay devotees, who at the end of time, at the end of the period, in the second half of the millennium, shall study this Dharmaparyâya, when walking for three weeks, (or) twenty-one days, to them will I show my body, at the sight of which all beings rejoice. Mounted on that same white elephant with six tusks, and surrounded by a troop of Bodhisattvas, I shall on the twenty-first day betake myself to the place where the preachers are walking; there I shall rouse, excite, and stimulate them, and give them spells whereby those preachers shall become inviolable, so that no being, either human or not human, shall be able to surprise them, and no women able to beguile them. I will protect them, take care of their safety, avert blows, and destroy poison. I will, besides, O Lord, give those preachers words of talismanic spells, such as, Adande dandapati, dandâvartani dandakusale dandasudhâri dhâri sudhârapati, buddhapasyani dhârani, âvartani samvartani sanghaparîkshite sanghanirghâtani dharmaparîkshite sarvasattvarutakausalyânugate simhavikrîdite. The Bodhisattva Mahâsattva, whose organ of hearing is struck by these talismanic words, Lord, shall be aware that the Bodhisattva Mahâsattva Samantabhadra is their ruling power.

Further, Lord, the Bodhisattvas Mahâsattvas to whom this Dharmaparyâya of the Lotus of the True Law shall be entrusted, as long as it continues having course in Gambudvîpa, those preachers, Lord, should take this view: It is owing to the power and grandeur of the Bodhisattva Mahâsattva Samantabhadra that this Dharmaparyâya has been entrusted to us. Those creatures who shall write and keep this Sûtra, O Lord, are to partake of the course of duty of the Bodhisattva Mahâsattva Samantabhadra; they will belong to those who have planted good roots under many Buddhas, O Lord, and whose heads are caressed by the hands of the Tathâgata. Those who shall write and keep this Sûtra, O Lord, will afford me pleasure. Those who shall write this Sûtra, O Lord, and comprehend it, shall, when they disappear from this world, after having written it, be reborn in the company of the gods of paradise, and at that birth shall eighty-four thousand heavenly nymphs immediately come near them. Adorned with a high crown, they shall as angels dwell amongst those nymphs. Such is the mass of merit resulting from writing this Dharmaparyâya; how much greater will be the mass of merit reaped by those who recite, study, meditate, remember it! Therefore, young men of good family, one ought to honour this Dharmaparyâya of the Lotus of the True Law, and write it with the utmost attention. He who writes it with undistracted attention shall be supported by the hands of a thousand Buddhas, and at the moment of his death he shall see another thousand of Buddhas from face to face. He shall not sink down into a state of wretchedness, and after disappearing from this world he shall enter the company of the Tushita-gods, where the Bodhisattva Mahâsattva Maitreya is residing, and where, marked by the thirty-two sublime characteristics, surrounded by a host of Bodhisattvas, and waited upon by hundred thousands of myriads of kolis of heavenly nymphs he is preaching the law. Therefore, then, young men of good family, a wise young man or young lady of good family should respectfully write this Dharmaparyâya of the Lotus of the True Law, respectfully recite it, respectfully study it, respectfully treasure it up in his (or her) mind. By writing, reciting, studying this Dharmaparyâya, and by treasuring it up in one's mind, young men of good family, one is to acquire innumerable good qualities. Hence a wise young man or young lady of good family ought to keep this Dharmaparyâya of the Lotus of the True Law. I myself, O Lord, will superintend this Dharmaparyâya, that through my superintendence it may here spread in Gambudvîpa.

Then the Lord Sâkyamuni, the Tathâgata, &c., expressed his approval to the Bodhisattva Mahâsattva Samantabhadra: Very well, very well, Samantabhadra. It is happy that thou art so well disposed to promote the weal and happiness of the people at large, out of compassion for the people, for the benefit, weal, and happiness of the great body of men; that thou art endowed with such inconceivable qualities, with a mind so full of compassion, with intentions so inconceivably kind, so that of thine own accord thou wilt take those preachers under thy protection. The young men of good family who shall cherish the name of the Bodhisattva Mahâsattva Samantabhadra may be convinced that they have seen Sâkyamuni, the Tathâgata, &c.; that they have heard this Dharmaparyâya of the Lotus of the True Law from the Lord Sâkyamuni; that they have paid homage to the Tathâgata Sâkyamuni; that they have applauded the preaching of the Tathâgata Sâkyamuni. They will have joyfully accepted this Dharmaparyâya; the Tathâgata Sâkyamuni will have laid his hand upon their head, and they will have decked the Lord Sâkyamuni with their robes. Those young men or young ladies of good family, Samantabhadra, must be held to have accepted the command of the Tathâgata. They will have no pleasure in worldly philosophy; no persons fondly addicted to poetry will please them; no dancers, athletes, vendors of meat, mutton butchers, poulterers, pork butchers, or profligates will please them. After having heard, written, kept, or read such Stitrantas as this, they will find no delight in those persons. They must be held to be possessed of natural righteousness; they will be right-minded from themselves, possess a power to do good of their own accord, and make an agreeable impression on others. Such will be the monks who keep this Sûtrânta. No passionate attachment will hinder them, no hatred, no infatuation, no jealousy, no envy, no hypocrisy, no pride, no conceitedness, no mendaciousness. Those preachers, Samantabhadra, will be content with what they receive. He, Samantabhadra, who at the end of time, at the end of the period, in the second half of the millennium, sees a monk keeping this Dharmaparyâya of the Lotus of the True Law, must think thus: This young man of good family will reach the terrace of enlightenment; this young man will conquer the troop of the wicked Mâra, move forward the wheel of the law, strike the drum of the law, blow the conch trumpet of the law, spread the rain of the law, and ascend the royal throne of the law. The monks who at the end of time, at the end of the period, in the second half of the millennium, keep this Dharmaparyâya, will not be covetous, nor greedy of robes or vehicles. Those preachers will be honest, and possessed of three emancipations; they will refrain from worldly business. Such persons as lead into error monks who know this Satranta, shall be born blind; and such as openly defame them, shall have a spotted body in this very world. Those who scoff and hoot at the monks who copy this Sûtrânta, shall have the teeth broken and separated far from each other; disgusting lips, a flat nose, contorted hands and feet, squinting eyes; a putrid body, a body covered with stinking boils, eruptions, scabs, and itch. If one speaks an unkind word, true or not true, to such writers, readers, and keepers of this Sûtranta, it must be considered a very heinous sin. Therefore then, Samantabhadra, people should, even from afar, rise from their seats before the monks who keep this Dharmaparyâya and show them the same reverence as to the Tathâgata.

While this chapter of the Encouragement of Samantabhadra was being expounded, hundred thousands of kotis of Bodhisattvas Mahâsattvas, equal to the sands of the river Ganges, acquired the talismanic spell Âvarta.

CHAPTER XXVII

THE PERIOD [OF THE LAW, DHARMAPARYÂYA]

Thereupon the Lord Sâkyamuni, the Tathâgata, rose from his pulpit, collected the Bodhisattvas, took their right hands with his own right hand, which had become strong by the exercise of magic, and spoke on that occasion as follows: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of kotis of incalculable Æons. Ye, young men of good family, do your best that it may grow and spread.

A second time, a third time the Lord spoke to the host of Bodhisattvas after taking them by the right hands: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of kotis of incalculable Æons. Receive it, young men of good family, keep, read, fathom, teach, promulgate, and preach it to all beings. I am not avaricious, young men of good family, nor narrow-minded; I am confident and willing to impart Buddha-knowledge, to impart the knowledge of the Tathâgata, the knowledge of the Self-born. I am a bountiful giver, young men of good family, and ye, young men of good family, follow my example; imitate me in liberally showing this knowledge of the Tathâgata, and in skilfulness, and preach this Dharmaparyaya to the young men and young ladies of good family who successively shall gather round you. And as to unbelieving persons, rouse them to accept this law. By so doing, young men of good family, you will acquit your debt to the Tathâgatas.

So addressed by the Lord Sâkyamuni, the Tathâgata, the Bodhisattvas filled with delight and joy, and with a feeling of great respect they lowered, bent, and bowed their body towards the Lord, and, the head inclined and the joined hands stretched out, they spoke in one voice to the Lord Sâkyamuni, the Tathâgata, the following words: We shall do, O Lord, what the Tathâgata commands; we shall fulfil the command of all Tathâgatas. Let the Lord be at ease as to this, and perfectly quiet. A second time, a third time the entire host of Bodhisattvas spoke in, one voice the same words: Let the Lord be at ease as to this, and perfectly quiet. We shall do, O Lord, what the Tathâgata commands us; we shall fulfil the command of all Tathâgatas.

Thereupon the Lord Sâkyamuni, the Tathâgata, dismissed all those Tathâgatas, who had come to the gathering from other worlds, and wished them a happy existence, with the words: May the Tathâgatas, live happy. Then he restored the Stûpa of precious substances of the Lord Prabhûtaratna, the Tathâgata, to its place, and wished him also a happy existence.

Thus spoke the Lord. The incalculable, innumerable Tathâgatas, &c., who had come from other worlds and were sitting on their thrones at the foot of jewel trees, as well as Prabhûtaratna, the Tathâgata, and the whole host of Bodhisattvas headed by Visishtakâritra, the innumerable, incalculable Bodhisattvas Mahâsattvas who had issued from the gaps of the earth, the great disciples, the four classes, the world, including gods, men, demons, and Gandharvas, in ecstasy applauded the words of the Lord.

The End

The Lotus Sutra

Translated by Burton Watson

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Chapter One: Introduction

This is what I heard:

At one time the Buddha was in Rajagriha, staying on Mount Gridhrakuta. Accompanying him were a multitude of leading monks numbering twelve thousand persons. All were arhats whose outflows had come to an end, who had no more earthly desires, who had attained what was to their advantage and had put an end to the bonds of existence, and whose minds had achieved a state of freedom.

Their names were Ajnata Kaundinya, Mahakashyapa, Uruvilvakashyapa, Gayakashyapa, Nadikashyapa, Shariputra, Great Maudgaly~yana, Mahakatyayana, Aniruddha, Kapphina, Gavampati, Revata, Pilindavatsa, Bakkula, Mahakaushthila, Nanda, Sundarananda, Purna Maitrayaniputra, Subhuti, Ananda, and Rahula. All were like these, great Arhats who were well known to others.

There were also two thousand persons, some of whom were still learning and some who had completed their learning.

There was the nun Mahaprajapati with her six thousand followers. And there was Rahula's mother, the nun Yashodhara, with her followers.

There were bodhisattvas and mahasattvas, eighty thousand of them, none of them ever regressing in their search for anuttara-samyaksambodhi. All had gained dharanis, delighted in preaching, were eloquent, and turned the wheel of the Law that knows no regression. They had made offerings to immeasurable hundreds and thousands of Buddhas, in the presence of various Buddhas had planted numerous roots of virtue, had been constantly praised by the Buddhas, had trained themselves in compassion, were good at entering the Buddha wisdom, and had fully penetrated the great wisdom and reached the farther shore. Their fame had spread throughout immeasurable worlds and they were able to save countless hundreds of thousands of living beings.

Their names were Bodhisattva Manjushri, Bodhisattva Perceiver of the World's Sounds, Bodhisattva Gainer of Great Authority, Bodhisattva Constant Exertion, Bodhisattva Never Resting, Bodhisattva Jeweled Palm, Bodhisattva Medicine King, Bodhisattva Brave Donor, Bodhisattva Jeweled Moon, Bodhisattva Moonlight, Bodhisattva Full Moon, Bodhisattva Great Strength, Bodhisattva Immeasurable Strength, Bodhisattva Transcending the Threefold World, Bodhisattva Bhadrapala, Bodhisattva Maitreya, Bodhisattva Jeweled Accumulation, and Bodhisattva Guiding Leader. Bodhisattvas and mahasattvas such as these numbering eighty thousand were in attendance.

At that time Shakra Devanam Indra with his followers, twenty thousand sons of gods, also attended. There were also the sons of gods Rare Moon, Pervading Fragrance, Jeweled Glow, and the Four Great Heavenly Kings, along with their followers, ten thousand sons of gods.

Present were the sons of gods Freedom and Great Freedom and their followers, thirty thousand sons of gods, Present were King Brahma, lord of the saha world, the great Brahma Shikhin, and the great Brahma Light Bright, and their followers, twelve thousand sons of gods.

There were eight dragon kings, the dragon king Nanda, the dragon king Upananda, the dragon king Sagara, the dragon king Vasuki, the dragon king Takshaka, the dragon king Anavatapta, the dragon king Manasvin, the dragon king Utpalaka, each with several hundreds of thousands of followers.

There were four kimnara kings, the kimnara king Great Law, and the kimnara king Upholding the Law, each with several hundreds of thousands of followers.

There were four gandharva kings, and gandharva king Pleasant, the gandharva king Pleasant Sound, the gandharva Beautiful Sound, each with several hundreds of thousands of followers.

There were four asura kings, the asura king Balin, the asura king Kharaskandha, the asura king Vemachitrin, and the asura king Rahu, each with several hundreds of thousands of followers.

There were four garuda kings, the garuda king Great Majesty, the garuda king Great Body, the garuda king Great Fullness, and the garuda king As One Wishes, each with several hundreds of thousands of followers. And there was King Ajatashatru, the son of Vaidehi, with several hundreds of thousands of followers.

Each of these, after bowing in obeisance before the Buddha's feet, withdrew and took a seat to one side.

At that time the World-Honored One, surrounded by the four kinds of believers, received offerings and tokens of respect and was honored and praised. And for the sake of the bodhisattvas he preached the Great Vehicle sutra entitle Immeasurable Meanings, a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas.

When the Buddha had finished preaching this Sutra, he sat with his legs crossed in lotus position and entered into the samadhi of the place of immeasurable meanings, his body and mind never moving. At that time heaven rained down mandarava flowers, great mandarava flowers, manjushaka flowers, and great manjushaka flowers, scattering them over the Buddha and over the great assembly, and everywhere the Buddha world quaked and trembled in six different ways.

At that time the monks, nuns, laymen, laywomen, heavenly beings, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings in the assembly, as well as the petty kings and wheel-turning sage kings - all those in the great assembly, having gained what they had never had before, were filled with joy and, pressing their palms together, gazed at the Buddha with a single mind.

At that time the Buddha emitted a ray of light from the tuft of white hair between his eyebrows, one of his characteristic features, lighting up eighteen thousand worlds in the eastern direction. There was no place that the light did not penetrate, reaching downward as far as the Avichi hell and upward to the Akanishtha heaven.

From this world one could see the living beings in the six paths of existence in all of those other lands. One could likewise see the Buddhas present at that time in those other lands and could hear the sutra teachings which those Buddhas were expounding. At the same time one could see the monks, nuns laymen, and laywomen who had carried out religious practices and attained the way. One could also see the bodhisattvas and mahasattvas who, through various causes and conditions and various types of faith and understanding and in various forms and aspects were carrying out the way of the bodhisattva. And one could also see the Buddhas who had entered parinirvana, towers adorned with the seven treasures were erected for the Buddha relics.

At that time the Bodhisattva Maitreya had this thought: Now the World-Honored One has manifested these miraculous signs. But what is the cause of these auspicious portents? Now the Buddha, the World Honored One, has entered into samadhi. An unfathomable event such as this is seldom to be met with. Whom shall I question about this? Who can give me an answer?

And again he had this thought: this Manjushri, son of a Dharma King, has already personally attended and given offerings to immeasurable numbers of Buddhas in the past. Surely he must see these rare signs. I will now question him.

At this time the monks, nuns, laymen and laywomen, as well as the heavenly beings, dragons, spirits, and the others all had this thought: this beam of brightness from the Buddha, these signs of transcendental powers - now whom shall we question about them?

At that time Bodhisattva Maitreya wished to settle his doubts concerning the matter. And in addition he could see what was in the minds of the four kinds of believers, the monks, nuns, laymen and laywomen, as well as the heavenly beings, dragons, spirits and the others who made up the assembly. So he questioned Manjushri, saying, "What is the cause of these auspicious portents, these signs of transcendental powers, this emitting of a great beam of brightness that illumines the eighteen thousand lands in the eastern direction so we can see all the adornments of the Buddha worlds there?"

Then Bodhisattva Maitreya, wishing to state his meaning once more, asked the question in verse form:

Manjushri,
Why from the white tuft between the eyebrows
of our leader and teacher
does this great light shine all around?
Why do mandarava
and manjushaka flowers rain down
and breezes scented with sandalwood
delight the hearts of the assembly?
Because of these
the earth is everywhere adorned and purified
and this world
quakes and trembles in six different ways.
At this time the four kinds of believers
are all filled with joy and delight,
they rejoice in body and mind,
having gained what they never had before.
The beam of brightness from between the eyebrows
illumines the eastern direction
and eighteen thousand lands
are all the color of gold.
From the Avichi hell
upward to the Summit of Being,
throughout the various worlds
the living beings in the six paths,
the realm to which their births and deaths are tending,
their good and bad deeds,
and the pleasing or ugly recompense they receive -
all these can be seen from here.
We can also see Buddhas,
those sage lords, lions,
expounding and preaching sutras
that are subtle, wonderful and foremost.
Their voices are clear and pure,
issuing in soft and gentle sounds,
as they teach bodhisattvas
in numberless millions.

Their Brahma sounds are profound and wonderful,
making people delight in hearing them.
Each in his own world
preaches the correct Law,
following various causes and conditions
and employing immeasurable similes,
illuminating the Law of the Buddha,
guiding living beings to enlightenment.
If a person should encounter troubles,
loathing old age, sickness and death,
the Buddhas preach to him on nirvana,
explaining how he may put an end to all troubles.
If a person should have good fortune,
having in the past made offerings to the Buddhas,
determined to seek a superior Law,
the Buddhas preach the way of the pratyekabuddha.
If there should be Buddha sons
who carry out various religious practices,
seeking to attain the unsurpassed wisdom,
the Buddhas preach the way of purity.
Manjushri,
I have been dwelling here,
seeing and hearing in this manner
many things numbering in the thousands of millions.
Numerous as they are,
I will now speak of them in brief.
I see in these lands
bodhisattvas numerous as Ganges sands,
according with various causes and conditions
and seeking the way of the Buddha.
Some of them give alms,
gold, silver, coral,
pears, mani jewels,
seashell, agate,
diamonds and other rarities,
men and women servants, carriages,
jeweled hand carriages and palanquins,
gladly presenting these donations.
Such gifts they give to the Buddha way,
desiring to achieve the vehicle
that is foremost in the threefold world
and praised by the Buddhas.
There are some bodhisattvas
who give jeweled carriages drawn by teams of four,
with railings and flowered canopies
adorning their top and sides.
Again I see bodhisattvas
who give their own flesh, hands and feet,
or their wives and children,
seeking the unsurpassed way.
I also see bodhisattvas

who happily give
heads, eyes, bodies and limbs
in their search for the Buddha wisdom.
Manjushri,
I see kings
going to visit the place of the Buddha
to ask him about the unsurpassed way.
They put aside their happy lands,
their palaces, their men and women attendants,
shave their hair and beard
and don the clothes of the Dharma.
Or I see bodhisattvas
who become monks,
living alone in quietude,
delighting in chanting the sutras.
Again I see bodhisattvas
bravely and vigorously exerting themselves,
entering the deep mountains,
their thoughts on the Buddha way.
And I see them removing themselves from desire,
constantly dwelling in emptiness and stillness,
advancing deep into the practice of mediation
until they have gained the five transcendental powers.
And I see bodhisattvas
resting in meditation, palms pressed together,
with a thousand, ten thousand verses
praising the king of the doctrines.
Again I see bodhisattvas,
profound in wisdom, firm in purpose,
who know how to question the Buddhas
and accept and abide by all they hear.
I see Buddha sons
proficient in both meditation and wisdom,
who use immeasurable numbers of similes
to expound the Law to the assembly,
delighting in preaching the Law,
converting the bodhisattvas,
defeating the legions of the devil
and beating the Dharma drum.
And I see bodhisattvas
profoundly still and silent,
honored by heavenly beings and dragons
but not counting that a joy.
And I see bodhisattvas
living in forests, emitting light,
saving those who suffer in hell,
causing them to enter the Buddha way.
And I see Buddha sons
who have never once slept,
who keep circling through the forest
diligently seeking the Buddha way.

And I see those who observe the precepts,
no flaw in their conduct,
pure as jewels and gems,
and in that manner seeking the Buddha way.
And I see Buddha sons
abiding in the strength of fortitude,
taking the abuse and blows
of persons of overbearing arrogance,
willing to suffer all these,
and in that manner seeking the Buddha way.
I see bodhisattvas
removing themselves form frivolity and laughter
and from foolish companions,
befriending persons of wisdom,
unifying their minds, dispelling confusion,
ordering their thoughts in mountain and forest
for a million, a thousand, ten thousand years
in that manner seeking the Buddha way.
Or I see bodhisattvas
with delicious things to eat and drink
and a hundred kinds of medicinal potions,
offering them to the Buddha and his monks;
fine robes and superior garments
costing in the thousands or ten thousands,
or robes that are beyond cast,
offering them to the Buddha and his monks;
a thousand, ten thousand, a million kinds
of jeweled dwellings made of sandalwood
and numerous wonderful articles of bedding,
offering them to the Buddha and his monks;
immaculate gardens and groves
where flowers and fruit abound,
flowing springs and bathing pools,
offering them to the Buddha and his monks;
offerings of this kind,
or many different wonderful varieties
presented gladly and without regret
as they seek the unsurpassed way.
Or there are bodhisattvas
who expound the Law of tranquil extinction,
giving different types of instruction
to numberless living beings.
Or I see bodhisattvas
viewing the nature of all phenomena
as having no dual characteristics,
as being like empty space.
And I see Buddha sons
whose minds have no attachments,
who use this wonderful wisdom
to seek the unsurpassed way.

Manjushri,
there are also bodhisattvas
who after the Buddha has passed into extinction
make offerings to his relics.
I see Buddha sons
building memorial towers
as numberless as Ganges sands,
ornamenting each land with them,
jeweled towers lofty and wonderful,
five thousand yojanas high,
their width and depth
exactly two thousand yojanas,
each of these memorial towers
with its thousand banners and streamers,
with curtains laced with gems like dewdrops
and jeweled bells chiming harmoniously.
There heavenly beings, dragons, spirits,
human and nonhuman beings,
with incense, flowers and music
constantly making offerings.
Manjushri,
these Buddha sons
in order to make offerings to the relics
adorn the memorial towers
so that each land, just as it is,
is as outstandingly wonderful and lovely
as the heavenly king of trees
when its flowers open and unfold.
When the Buddha emits a beam of light
I and the other members of the assembly
can see these lands
in all their various outstanding wonders.
The supernatural powers of the Buddhas
and their wisdom are rare indeed;
by emitting one pure beam of light,
the Buddhas illuminate countless lands.
I and the others have seen this,
have gained something never known before.
Buddha son, Manjushri,
I beg you to settle the doubts of the assembly.
The four kinds of believers look up in happy anticipation,
gazing at you and me.
Why does the World-Honored One
emit this beam of brightness?
Buddha son, give a timely answer,
settle these doubts and occasion joy!
What rich benefits will come
from the projecting of this beam of brightness?
It must be that the Buddha wishes to expound
the wonderful Law he gained
when he sat in the place of practice.

He must have prophecies to bestow.
He has showed us Buddha lands
with their adornment and purity of manifold treasures,
and we have seen their Buddhas -
this is not done for petty reasons.
Manjushri, you must know.
The four kinds of believers, the dragons and spirits
gaze at you in surmise,
wondering what explanation you will give.

At that time Manjushri said to the bodhisattva and mahasattva Maitreya and the other great men: "Good men, I suppose that the Buddha, the World Honored One, wishes now to expound the great Law, to rain down the rain of the great Law, to blow the conch of the great Law, to beat the drum of the great Law, to elucidate the meaning of the great Law. Good men, in the past I have seen this auspicious portent among the Buddhas. They emitted a beam of light like this, and after that they expounded the great Law. Therefore we should know that now, when the present Buddha manifests this light, we will do likewise. He wishes to cause all living beings to hear and understand the Law, which is difficult for all the world to believe. Therefore he has manifested this auspicious portent.

"Good men, once, at a time that was an immeasurable, boundless, inconceivable number of asamkhya kalpas in the past, there was a Buddha named Sun Moon Bright, Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One, who expounded the correct Law. His exposition was good at the beginning, good in the middle, good at the end. The meaning was profound and far-reaching, the words were skillful and wondrous. It was pure and without alloy, complete, clean and spotless, and bore the marks of Brahma practice."

"For the sake of those seeking to become voice-hearers he responded by expounding the Law of the four noble truths, so that they could transcend birth, old age, sickness and death and attain nirvana. For the sake of those seeking to become pratyekabuddhas he responded by expounding the Law of the twelve-linked chain of causation. For the sake of the bodhisattvas he responded by expounding the six paramitas, causing them to gain anuttara-samyak-sambodhi and to acquire the wisdom that embraces all species."

"Then there was another Buddha who was also named Sun Moon Bright, and then another Buddha also named Sun Moon Bright. There were twenty thousand Buddhas like this, all with the same appellation, all named Sun Moon Bright. And all had the same surname, the surname Bharadvaja. Maitreya, you should understand that from the first Buddha to the last, all had the same appellation, all were named Sun Moon Bright. They were worthy of all the ten epithets and the Law they expounded was good at the beginning, in the middle, and at the end."

"The last Buddha, when he had not yet left family life, had eight princely sons. The first was named Having Intention, the second Good Intention, the third Immeasurable intention, the fourth jeweled intention, the fifth Increased Intention, the sixth Cleansed of Doubt Intention, the seventh Echoing Intention, and the eighth Law Intention. Dignity and virtue came easily to them, and each presided over a four-continent realm."

"When these princes heard that their father had left family life and had gained anuttara-samyak-sambodhi, they all cast aside their princely positions and followed him by leaving family life. Conceiving a desire for the Great Vehicle, the constantly carried out Brahma practices, and all became teachers of the Law. They had already planted good roots in the company of a thousand, ten thousand Buddhas."

"At that time the Buddha Sun Moon Bright preached the Great Vehicle sutra entitled Immeasurable Meanings, a Law to instruct the Bodhisattvas, one that is guarded and kept in mind by the Buddhas. When he had finished preaching the sutra, he sat cross-legged in the midst of the great assembly and entered into the samadhi of the place of immeasurable meanings, his body and mind never moving. At this time heaven rained down mandarava flowers, great mandarava flowers, manjushaka flowers, and great manjushaka flowers, scattering them over the Buddha and the great assembly, and everywhere the Buddha world quaked and trembled in six different ways."

"At that time the monks, nuns, laymen and laywomen , heavenly beings, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas, the human and nonhuman beings in the assembly, as well as the petty kings and wheel-turning sage kings - all those in this great assembly gained what they had never had before and, filled with joy, pressed their palms together and gazed at the Buddha with a single mind.

"At that time the Thus Come One emitted a ray of light from the tuft of white hair between his eyebrows, one of his characteristic features, lighting up eighteen thousand Buddha lands in the eastern direction. There was no place that the light did not penetrate, just as you have seen it light up these Buddha lands now."

"Maitreya, you should understand this. At that time in the assembly there were twenty million bodhisattvas who were happy and eager to hear the Law. When these bodhisattvas saw this beam of light that illuminated the Buddha lands everywhere, they gained what they had never had before. They wished to know the causes and conditions that had occasioned this light."

"At that time there was a bodhisattva named Wonderfully Bright who had eight hundred disciples. At this time the Buddha Sun Moon Bright arose from his samadhi and, because of the bodhisattva Wonderfully Bright, preached the Great Vehicle sutra called the Lotus of the Wonderful Law, a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas. For sixty small kalpas the Buddha remained in his seat without rising, and the listeners in the assembly at that time also remained seated there for sixty small kalpas, their bodies and minds never moving. And yet it seemed to them that they had been listening to the Buddha peach for no more than the space of a meal. At this time in the assembly there was not a single person who in body or mind had the least feeling of weariness."

"When the Buddha Sun Moon Bright had finished preaching this sutra over a period of sixty small kalpas, he spoke these words to the Brahmas, devils, shramanas and Brahmans, as well as to the heavenly and human beings and asuras in the assembly, saying, 'tonight at midnight the Thus Come One will enter the nirvana of no remainder."

"At this time there was a bodhisattva named Virtue Storehouse. The Buddha Sun Moon Bright bestowed a prophecy on him, announcing to the monks, "This bodhisattva Virtue Storehouse will be the next to become a Buddha. He will be called Pure Body, tathagata, arhat, samyak-sambuddha."

"After the Buddha had finished bestowing this prophecy, at midnight he entered the nirvana of no remainder."

"After the Buddha had passed away, Bodhisattva Wonderfully Bright upheld the Sutra of the Lotus of the Wonderful Law, for a period of fully eighty small kalpas expounding it for others. The eight sons of the Buddha Sun Moon Bright all acknowledged Wonderfully Bright as their teacher. Wonderfully Bright taught and converted them and roused in them a firm determination to gain anuttara-samyak-sambodhi. Those princely sons gave offerings to immeasurable hundreds, thousands, ten thousands, millions of Buddhas, and after that all were able to achieve the Buddha way. The last to become a Buddha was named Burning Torch."

"Among the eight hundred disciples of Wonderfully Bright was one named Seeker of Fame. He was greedy for gain and support, and though he read and recited numerous sutras, he could not understand them, but for the most part forgot them. Hence he was called Seeker of Fame. Because this man had in addition planted various good roots, however, he was able to encounter immeasurable hundreds, thousands, ten thousands, millions of Buddhas, to make offerings to them, revere, honor and praise them."

"Maitreya, you should understand this. Bodhisattva Wonderfully Bright who lived then-could he be known to you? He was no other than I myself. And Bodhisattva Seeker of Fame was you."

"Now when I see this auspicious portent, it is no different from what I saw before. Therefore I suppose that now the Thus Come One is about to preach the Great Vehicle sutra called the Lotus of the Wonderful Law, a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas."

At that time Manjushri, wishing in the presence of the great assembly to state his meaning once more, spoke in verse form, saying:

I recall that in a past age
immeasurable, innumerable kalpas ago
there was a Buddha, most honored of men,
named Sun Moon Bright.
This World-Honored One expounded the Law,
saving immeasurable living beings
and numberless millions of bodhisattvas,
causing them to enter the Buddha wisdom.
The eight princely sons whom this Buddha sired
before taking leave of family life,
when they saw that the great sage had left his family
did likewise, carrying out brahma practices.
At that time the Buddha preached the Great Vehicle,
a sutra named Immeasurable Meanings,
and in the midst of a great assembly
for the sake of the people established broad distinctions.
When the Buddha had finished preaching this sutra
he sat in the seat of the Law,
sitting cross-legged in the samadhi
called the place of immeasurable meanings.

The heavens rained mandarava flowers,
heavenly drums sounded of themselves,
and the heavenly beings, dragons and spirits
made offerings to the most honored of men.
All the Buddha lands
immediately quaked and trembled greatly.
The Buddha emitted a light from between his eyebrows,
manifesting signs that are rarely seen.
This light illumined the eastern direction,
eighteen thousand Buddha lands,
showing how all the living beings there
were recompensed in birth and death for their past deed.
That one could see how these Buddha lands,
adorned with numerous jewels,
shone with hues of lapis lazuli and crystal
was due to the illumination of the Buddha's light.
One could also see the heavenly and human beings,
dragons, spirits, many yakshas,
gandharvas and kimnaras,
each making offerings to his respective Buddha.
One could also see Thus Come Ones
naturally attaining the Buddha way,
their bodies the color of golden mountains,
upright, imposing, very subtle and wonderful.
It was as though in the midst of pure lapis lazuli
there should appear statues of real gold.
In the midst of the great assembly the World-Honored Ones
expounded the principles of the profound Law.
In one after another of the Buddha lands
the voice-hearers in countless multitudes
through the illumination of the Buddha's light
all became visible with their great assemblies.
There were also monks
residing in the midst of forests,
exerting themselves and keeping the pure precepts
as though they were guarding a bright jewel.
One could also see bodhisattvas
carrying out almsgiving, forbearances, and so forth,
their number like Ganges sands,
due to the illumination of the Buddha's light.
One could also see bodhisattvas
entering deep into meditation practices,
their bodies and minds still and unmoving,
in that manner seeking the unsurpassed way.
One could also see bodhisattvas
who knew that phenomena are marked by tranquility and extinction,
each in his respective land
preaching the Law and seeking the Buddha way.
At that time the four kinds of believers
seeing the Buddha Sun Moon Bright
manifest his great transcendental powers,

all rejoiced in their hearts,
and each one asked his neighbor
what had caused these events.
The one honored by heavenly and human beings
just then arose from his samadhi
and praised Bodhisattva Wonderfully Bright, saying,
"You are the eyes of the world,
one whom all can take faith in and believe,
able to honor and uphold the storehouse of the Dharma.
The law that I preach-
you alone know how to testify to it."
The World-Honored One, having bestowed this praise,
causing Wonderfully Bright to rejoice,
preached the Lotus Sutra
for fully sixty small kalpas.
He never rose from this seat,
and the supreme and wonderful Law that he preached
was accepted and upheld in its entirety
by the Dharma teacher Wonderfully Bright.
After the Buddha had preached the Lotus,
causing all the assembly to rejoice,
on that very same day
he announced to the assembly of heavenly and human beings,
"I have already expounded for you
the meaning of the true entity of all phenomena.
Now when midnight comes
I will enter nirvana.
You must strive with all your hearts
and remove yourselves from indulgence and laxity,
it is very difficult to encounter a Buddha-
you meet one once in a million kalpas."
When the children of the World-Honored One
heard that the Buddha was to enter nirvana,
each one was filled with sorrow and distress,
wondering why the Buddha should so quickly seek extinction.
The sage lord, king of the Law,
comforted and reassured the countless multitude,
saying, "When I enter extinction
you must not be concerned or fearful!
This bodhisattva Virtue Storehouse
has already fully understood in his mind
the true entity that is without outflows.
He will be next to become a Buddha,
bearing the name Pure Body,
and he too will save immeasurable multitudes."
That night the Buddha entered extinction,
as a fire dies out when the firewood is exhausted.
They divided and apportioned his relics
and built immeasurable numbers of towers,
and the monks and nuns
whose number was like Ganges sands

redoubled their exertions,
thereby seeking the unsurpassed way.
This Dharma teacher Wonderfully Bright
honored and upheld the Buddha's storehouse of the Dharma
throughout eighty small kalpas,
broadly propagating the Lotus Sutra.
These eight princely sons
whom Wonderfully Bright converted
held firmly to the unsurpassed way
and were thus able to encounter innumerable Buddhas.
And after they had made offerings to these Buddhas
they followed them in practicing the great way
and one after the other succeeded in becoming a Buddha,
each in turn bestowing a prophecy on his successor.
The last to become a heavenly being among heavenly beings
was named the Buddha Burning Torch.
As leader and teacher of seers
he saved immeasurable multitudes.
This Dharma teacher Wonderfully Bright
at that time had a disciple
whose mind was forever occupied with laziness and sloth,
who was greedy for fame and profit.
He sought fame and profit insatiably,
often amusing himself among clansmen and those of other surnames.
He threw away what he had studied and memorized,
neglected and forgot it, failed to understand it.
Because of this
he was named Seeker of Fame.
But he had also carried out many good actions
and thus was able to meet with innumerable Buddhas.
He made offerings to the Buddhas
and followed them in practicing the great way,
carrying out all the six paramitas,
and now he has met the lion of the Shakyas.
Hereafter he will become a Buddha
whose name will be Maitreya,
who will save living beings extensively
in numbers beyond calculation.
After that Buddha passed into extinction,
that lazy and slothful one-he was you,
and the Dharma teacher Wonderfully Bright-
that was the person who is now I myself.
I saw how the Buddha Torch Bright (Sun Moon Bright)
earlier manifested an auspicious portent like this.
And so I know that now this present Buddha
is about to preach the Lotus Sutra.
The signs now are like those of the earlier auspicious portent,
this is an expedient means used by the Buddhas.
Now when the Buddha emits this beam of brightness
he is helping to reveal the meaning of the true entity of
phenomena.

Human beings now will come to know it.
Let us press our palms together and wait with a single mind.
The Buddha will rain down the rain of the Law
to fully satisfy all seekers of the way.
You who seek the three vehicles,
if you have doubts and regrets,
the Buddha will resolve them for you,
bringing them to an end so that nothing remains.

Chapter Two: Expedient Means

At that time the World-Honored One calmly arose from his samadhi and addressed Shariputra, saying: "The wisdom of the Buddhas is infinitely profound and immeasurable. The door to this wisdom is difficult to understand and difficult to enter. Not one of the voice-hearers or pratyekabuddhas is able to comprehend it.

"What is the reason for this? A Buddha has personally attended a hundred, a thousand, ten thousand, a million, a countless number of Buddhas and has fully carried out an immeasurable number of religious practices. He has exerted himself bravely and vigorously, and his name is universally known. He has realized the Law that is profound and never known before, and preaches it in accordance with what is appropriate, yet his intention is difficult to understand.

"Shariputra, ever since I attained Buddhahood I have through various causes and various similes widely expounded my teachings and have used countless expedient means to guide living beings and cause them to renounce attachments. Why is this? Because the Thus Come One is fully possessed by both expedient means and the paramita of wisdom.

"Shariputra, the wisdom of the Thus Come One is expansive and profound. He has immeasurable [mercy], unlimited [eloquence], power, fearlessness, concentration, emancipation, and samadhis, and has deeply entered the boundless and awakened to the Law never before attained.

"Shariputra, the Thus Come One knows how to make various kinds of distinctions and to expound the teachings skillfully. His words are soft and gentle and delight the hearts of the assembly.

"Shariputra, to sum it up: the Buddha has fully realized the Law that is limitless, boundless, never attained before.

"But stop, Shariputra, I will say no more. Why? Because what the Buddha has achieved is the rarest and most difficult-to-understand Law. The true entity of all phenomena can only be understood and shared between Buddhas. This reality consists of the appearance, nature, entity, power, influence, inherent cause, relation, latent effect, manifest effect, and their consistency from beginning to end."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The hero of the world is unfathomable.
Among heavenly beings or the people of the world,

among all living beings,
none can understand the Buddha.
The Buddha's power, fearlessness,
emancipation and samadhis
and the Buddha's other attributes
no one can reckon or fathom.
Earlier, under the guidance of countless Buddhas
he fully acquired and practiced various ways,
profound, subtle and wonderful doctrines
that are hard to see and hard to understand.
For immeasurable millions of kalpas
he has been practicing these ways
until in the place of practice he achieved the goal.
I have already come to see and know completely
this great goal and recompense,
the meaning of these various natures and characteristics.
I and the other Buddhas of the ten directions
can now understand these things.
This Law cannot be described,
words fall silent before it.
Among the other kinds of living beings
there are none who can comprehend it,
except the many bodhisattvas
who are firm in the power of faith.
The many disciples of the Buddhas
in the past have given offerings to the Buddhas,
have already cut off all outflows
and now are dwelling in their last incarnation.
But even such persons as they
have not the power needed.
Even if the whole world
were filled with men like Shariputra,
though they exhausted their thoughts and pooled there capacities,
they could not fathom the Buddha's knowledge.
Even if ten directions were all filled with men like Shariputra
or like the other disciples,
though they filled the lands in the ten directions
and exhausted their thoughts and pooled their capacities,
still they could not understand it.
If pratyekabuddhas, acute in understanding,
without outflows, in their last incarnation,
should fill the worlds in the ten directions,
as numerous as bamboos in a grove,
though they should join together with one mind
for a million or for countless kalpas,
hoping to conceive of the Buddha's true wisdom,
they could not understand the smallest part of it.
If bodhisattvas newly embarked on their course
should give offerings to numberless Buddhas,
completely mastering the intent of the various doctrines
and also able to preach the Law effectively,

like so many rice and hemp plants, bamboos or reeds,
filling the lands in the ten directions,
with a single mind, with their wonderful knowledge,
for kalpas numerous as Ganges sands
should all together pool their thoughts and capacities,
they could not understand the Buddha's knowledge.
If bodhisattvas who never regress,
their number like Ganges sands,
with a single mind should join in pondering and seeking,
they could not understand it either.
I also announce to you, Shariputra,
that this profound subtle and wonderful Law
without outflows, incomprehensible,
I have now attained in full.
Only I understand its characteristics,
and the Buddhas of the ten directions do likewise.
Shariputra, you should know
that the words of the various Buddhas never differ.
Toward the Law preached by the Buddhas
you must cultivate a great power of faith.
The world-honored One has long expounded his doctrines
and now must reveal the truth.
I announce this to the assembly of voice-hearers
and to those who seek the vehicle of the pratyekabuddha;
I have enabled people to escape the bonds of suffering
and to attain nirvana.
The Buddha, through the power of expedient means,
has shown them the teachings of the three vehicles
prying living beings loose from this or that attachment
and allowing them to attain release.
At that time among the great assembly there were voice-hearers, Arhats whose outflows had come to an end, Ajnata Kuandinya and the others, twelve hundred persons. And there were monks, nuns, laymen and laywomen who had conceived a desire to become voice-hearers or pratyekabuddhas. Each of these had this thought: Now for what reason does the World-Honored One so earnestly praise expedient means and state that the Law attained by the Buddha is profound and difficult to understand, that it is very difficult to comprehend the meaning of the words he preaches, that not one of the voice-hearers or pratyekabuddhas can do so? If the Buddha preaches but one doctrine of emancipation, then we too should be able to attain this Law and reach the state of Nirvana. We cannot follow the gist of what he is saying now.

At that time Shariputra understood the doubts that were in the minds of the four kinds of believers, and he himself had not fully comprehended. So he addressed the Buddha, saying, "World-Honored One, what causes and conditions lead you to earnestly praise expedient means, the foremost device of the Buddhas, the profound, subtle and wonderful Law that is difficult to understand? From times past I have never heard this kind of preaching from the Buddha. Now the four kinds of believers all have doubts. We beg that the World-Honored One earnestly praise this Law that is profound, subtle and wonderful, difficult to understand?"

At that time Shariputra, wishing to state his meaning once more, spoke in verse from, saying:

Sun of wisdom, great sage and venerable one,
at long last you preach this Law.
You yourself declare you have attained
power, fearlessness, samadhis,
concentration, emancipation, and these other attributes,
and the Law that is beyond comprehension.
This Law attained in the place of practice
no one is capable of questioning you about.
'My intention is hard to fathom,
and no one can question me."
No one questions, yet you yourself preach,
praising the path you walk on.
Your wisdom is very subtle and wonderful,
that which all the Buddhas attain.
The arhats who are without outflows
and those who seek nirvana
now have all fallen into the net of doubt,
wondering for what reason the Buddha preaches this.
Those who seek to become pratyekabuddhas,
monks and nuns,
heavenly beings, dragons and spirits,
along with the gandharvas and others,
look at one another, filled with perplexity,
gazing upward at the most honored of two-legged beings.
What is the meaning of all this?
I beg the Buddha to explain it for us.
Among the assembly of voice-hearers
the Buddha has said I am foremost,
yet now I lack the wisdom
to solve these doubts and perplexities.
Have I in fact grasped the ultimate Law,
or am I still on the path of practice?
The sons born from the Buddha's mouth
press palms together, gaze upward and wait.
We beg you to put forth subtle and wonderful sounds
and at this time explain to us how it really is.
The heavenly beings, dragons, spirits, and the others,
their numbers like Ganges sands,
the bodhisattvas seeking to be Buddhas
in a great force of eighty thousand,
as well as the wheel-turning sage kings
come from ten thousands of millions of lands,
all press their palms and with reverent minds
wish to hear the teaching of perfect endowment.
At that time the Buddha addressed Shariputra, saying, "Stop, stop! There is no need to speak further. If I speak of this matter, then the heavenly and human beings throughout the worlds will all be astonished and doubtful."

Shariputra once more spoke to the Buddha, saying, "World-Honored One, we beg you to preach! We beg you to preach! What is the reason? Because this assembly of countless hundreds, thousands, ten thousands, millions of asamkhyas of living beings in the past have seen the Buddhas; their faculties are vigorous and acute and their wisdom is bright. If they hear the Buddha preach, they will be capable of reverent belief."

At that time Shariputra, wishing to state his meaning once more, spoke in verse form, saying:

Dharma King, none more highly honored,
speak, we beg you, without reserve!
In this assembly of numberless beings
are those capable of reverent belief.
The Buddha repeated, "Stop, Shariputra! If I speak of this matter, the heavenly and human beings and asuras throughout the worlds will all be astonished and doubtful. The monks who are overbearingly arrogant will fall into a great pit."

At that time the World-Honored One repeated what he had said in verse form:

Stop, stop, no need to speak!
My Law is wonderful and difficult to ponder.
Those who are overbearingly arrogant
when they hear it will never show reverent belief.
At that time Shariputra once more spoke to the Buddha, saying, "World-Honored One, we beg you to preach! We beg you to preach! In this assembly at present the persons like myself number in the hundreds, thousands, ten thousands, millions. In age after age we have already attended the Buddhas and received instruction. People of this kind are certain to be capable of reverent belief. Throughout the long night they will gain peace and rest and will enjoy many benefits."

At that time Shariputra, wishing to state his meaning once more, spoke in verse form, saying:

Supremely honored among two-legged beings,
we beg you to preach this foremost Law.
I who am regarded as the Buddha's eldest son
ask you to favor us by preaching distinctions.
The countless members of this assembly
are capable of according reverent belief to this Law
The Buddhas have already in age after age
taught and converted them in this manner.
All with a single mind and palms pressed together
desire to hear and receive the Buddha's words.
I and the other twelve hundred of our group,
as well as the others who seek to become Buddhas,
beg that for the sake of this assembly
you will favor us by preaching distinctions.
When we hear this Law
we will be filled with great joy.
At that time the World-Honored One said to Shariputra, "Three times you have stated your earnest request. How can I do other than preach? Now you must listen attentively and carefully ponder. For your sake I will now analyze and explain the matter."

When he had spoken these words, there were some five thousand monks, nuns, laymen and laywomen in the assembly who immediately rose from their seats, bowed to the Buddha, and withdrew. What was the reason for this? These persons had roots of guilt that were deep and manifold, and in addition they were overbearingly arrogant. What they had not attained they supposed they had attained, what they had not understood they supposed they had understood. And because they had this failing, they did not remain where they were.

The World-Honored One was silent and did not try to detain them.

At this time the Buddha said to Shariputra, "Now this assembly of mine is free of branches and leaves, made up solely of the steadfast and truthful. Shariputra, it is well that these persons of overbearing arrogance have withdrawn. Now listen carefully and I will preach for you."

Shariputra said, "So be it, World-Honored One. We are eager to listen!"

The Buddha said to Shariputra, "A wonderful Law such as this is preached by the Buddhas, the Thus Come Ones, at certain times. But like the blooming of the udumbara, such times come very seldom. Shariputra, you and the others must believe me. The words that the Buddhas preach are not empty or false.

"Shariputra, the Buddhas preach the Law in accordance with what is appropriate, but the meaning is difficult to understand. Why is this? Because we employ countless expedient means, discussing causes and conditions and using words of simile and parable to expound the teachings. This Law is not something that can be understood through pondering or analysis. Only those who are Buddhas can understand it. Why is this? Because the Buddhas, the World-Honored Ones, appear in the world for one great reason alone. Shariputra, what does it mean to say that the Buddhas, the World-Honored Ones, appear in the world for one great reason alone?

"The Buddhas, the World-Honored Ones , wish to open the door of Buddha wisdom to all living beings, to allow them to attain purity. That is why they appear in the world. They wish to show the Buddha wisdom to living beings, and therefore they appear in the world. They wish to cause living beings to awaken to the Buddha wisdom, and therefore they appear in the world. They wish to induce living beings to enter the path of Buddha wisdom, and therefore they appear in the world. Shariputra, this is the one great reason for which the Buddhas appear in the world."

The Buddha said to Shariputra, "The Buddhas, the Thus Come Ones, simply teach and convert the Bodhisattvas. All the things they do are at all times done for this one purpose. They simply wish to show the Buddha wisdom to living beings and enlighten them to it.

"Shariputra, the Thus Come Ones have only a single Buddha vehicle which they employ in order to preach the Law to living beings. They do not have any other vehicle a second one or a third one. Shariputra, the Law preached by all the Buddhas of the ten directions is the same as this.

"Shariputra, the Buddhas of the past used countless numbers of expedient means, various causes and conditions, and words of simile and parable in order to expound the doctrines for the sake of living beings. These doctrines are all for the sake of the one Buddha vehicle. These living beings, by listening to the doctrines of the Buddhas, are all eventually able to attain wisdom embracing all species.

Shariputra, when the Buddhas of the future make their appearance in the world, they too will use countless numbers of expedient means, various causes and conditions, and words of simile and parable in order to expound the doctrines for the sake of living beings. These doctrines will all be for the sake of the one Buddha vehicle. And these living beings, by listening to the doctrines of the Buddhas, will all eventually be able to attain wisdom embracing all species.

"Shariputra, the Buddhas, the World-Honored Ones, who exist at present in the countless hundreds, thousands, ten thousands, and millions of Buddha lands in the ten directions, benefit and bring peace and happiness to living beings in large measure, these Buddhas too use countless numbers of expedient means, various causes and conditions, and words of simile and parable in order to expound the doctrines for the sake of living beings. These doctrines are all for the sake of the one Buddha vehicle. And these living beings, by listening to the doctrines of the Buddhas, are all eventually able to attain wisdom embracing all species.

"Shariputra, these Buddhas simply teach and convert the Bodhisattvas. They do it because they wish to show the Buddha wisdom to living beings. They do it because they wish to use the Buddha wisdom to enlighten living beings. They do it because they wish to cause living beings to enter the path of Buddha wisdom.

"Shariputra, I too will now do the same, I know that living beings have various desires. Attachments that are deeply implanted in their minds. Taking cognizance of this basic nature of theirs, I will therefore use various causes and conditions, words of simile and parable, and the power of expedient means and expound the Law for them. Shariputra, I do this so that all of them may attain the one Buddha vehicle and wisdom embracing all species.

"Shariputra, when the age is impure and the times are chaotic, then the defilements of living beings are grave, they are greedy and jealous and put down roots that are not good. Because of this, the Buddhas, utilizing the power of expedient means, apply distinctions to the one Buddha vehicle and preach as though it were three.

"Shariputra, if any of my disciples should claim to be an arhat or a pratyekabuddha and yet does not heed or understand that the Buddhas, the Thus Come Ones, simply teach and convert the bodhisattvas, then he is no disciple of mine, he is no arhat or pratyekabuddha.

"Again, Shariputra, if there should be monks or nuns who claim that they already have attained the status of arhat, that this is their last incarnation, that they have reached the final nirvana, and that therefore they have no further intention of seeking anuttara-samyaksambodhi, then you should understand that such as these are all persons of overbearing arrogance. Why do I say this? Because if they are monks who have truly attained the status of arhat, then it would be unthinkable that they should fail to believe this Law. The only exception would be in a time after the Buddha had passed away, when there was no Buddha present in the world. Why is this? Because after the Buddha has passed away it will be difficult to find anyone who can embrace, recite, and understand the meaning of sutras such as this. But if persons at that time encounter another Buddha, then they will attain decisive understanding with regard to this Law.

"Shariputra, you and the others should with a single mind believe and accept the words of the Buddha. The words of the Buddhas, the Thus Come Ones, are not empty or false. There is no other vehicle, there is only the one Buddha vehicle.

"At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

There are monks and nuns
who behave with overbearing arrogance,
laymen full of self-esteem,
laywomen who are lacking in faith.
Among the four kinds of believers, the likes of these
number five thousand.
They fail to see their own errors,
are heedless and remiss with regard to the precepts,
clinging to their shortcomings, unwilling to change.
But these persons of small wisdom have already left;
the chaff among this assembly
has departed in the face of the Buddha's authority.
These persons were of paltry merit and virtue,
incapable of receiving this Law.
This assembly is now free of branches and leaves,
made up only of those steadfast and truthful.
Shariputra, listen carefully,
for the Law which the Buddhas have attained,
through the power of countless expedient means
they preach for the benefit of living beings.
The thoughts that are in the minds of living beings,
the different types of paths they follow,
their various desires and natures,
the good and bad deeds they have done in previous existences--
all these the Buddha takes cognizance of,
and then he employs causes, similes and parables,
words that embody the power of expedient means,
in order to gladden and please them all.
Sometimes he preaches sutras,
verses, stories of the previous lives of disciples,
stories of the previous lives of the Buddha, of unheard-of things.
At other times he preaches regarding causes and conditions,
uses similes, parables, passages of poetry
or discourses.
For those of dull capacities who delight in a little Law,
who greedily cling to birth and death,
who, despite the innumerable Buddhas,
fail to practice the profound and wonderful way
but are perplexed and confused by a host of troubles--
for these I preach nirvana.
I devise these expedient means
and so cause them to enter into the Buddha wisdom.
Up to now I have never told you
that you were certain to attain the Buddha way.
The reason I never preached in that manner
was that the time to preach so had not yet come.
But now is the very time
when I must decisively preach the Great Vehicle.

I use these nine devices,
adapting them to the living beings when I preach
my basic aim being to lead them into the Great Vehicle,
and that is why I preach this sutra.
There are sons of the Buddha who minds are pure,
who are gentle and of acute capacities,
who under innumerable Buddhas
have practiced the profound and wonderful way.
For these sons of the Buddha
I preach this sutra of the Great Vehicle.
And I predict that these persons
in a future existence will attain the Buddha way.
Because deep in their minds they think of the Buddha
and practice and uphold the pure percepts,
they are assured they will attain Buddhahood,
and hearing this, their whole bodies are filled with great joy.
The Buddha knows their minds and their practices
and therefore preaches for them the Great Vehicle.
When the voice-hearers and bodhisattvas
hear this Law that I preach,
as soon as they have heard one verse
they will all without doubt be certain of attaining Buddhahood.
In the Buddha lands of the ten directions
there is only the Law of the one vehicle,
there are not two, there are not three,
except when the Buddha preaches so as an expedient means,
merely employing provisional names and terms
in order to conduct and guide living beings
and preach to them the Buddha wisdom.
The Buddhas appear in the world
solely for this one reason, which is true;
the other two are not the truth.
Never do they use a lesser vehicle
to save living beings and ferry them across.
The Buddha himself dwells in this Great Vehicle,
and adorned with the power of meditation and wisdom
that go with the Law he has attained,
he uses it to save living beings.
He himself testifies to the unsurpassed way,
the Great Vehicle, the Law in which all things are equal.
If I used a lesser vehicle
to convert even one person,
I would be guilty of stinginess and greed,
but such a thing would be impossible.
If a person will believe and take refuge in the Buddha,
the Thus Come One will never deceive him,
nor will he ever show geed or jealousy,
for he has rooted out evil from among the phenomena.
Therefore throughout the ten directions
the Buddha alone is without fear.
I adorn my body with the special characteristics

and shine my light upon the world.
I am honored by numberless multitudes
and for them I preach the emblem of the reality of things.
Shariputra, you should know
that at the start I took a vow,
hoping to make all persons
equal to me, without any distinction between us,
and what I long ago hoped for
has now been fulfilled.
I have converted all living beings
and caused them all to enter the Buddha way.
If when I encounter living beings
I were in all cases to teach them the Buddha way,
those without wisdom would become confused
and in their bewilderment would fail to accept my teachings.
I know that such living beings have never in the past cultivated good roots
but have stubbornly clung to the five desires,
and their folly and craving have given rise to affliction.
Their desires are the cause
whereby they fall into the three evil paths,
revolving wheel-like through the six realms of existence
and undergoing every sort of suffering and pain.
Having received a tiny form in the womb,
in existence after existence they constantly grow to maturity.
Persons of meager virtue and small merit,
they are troubled and beset by manifold sufferings.
They stray into the dense forest of mistaken views,
debating as to what exists and what does not,
and in the end cling to such views,
embracing all sixty-two of them.
They are profoundly committed to false and empty doctrines,
holding firmly to them, unable to set them aside.
Arrogant and puffed up with self-importance,
fawning and envious, insincere in mind,
for a thousand, ten thousand, a million kalpas
they will not hear the Buddha's name,
nor will they hear the correct Law--
such people are difficult to save.
For these reasons, Shariputra,
I have for their sake established expedient means,
preaching the way that ends all suffering.
And showing them nirvana.
But although I preach nirvana,
this is not a true extinction.
All phenomena from the very first
have of themselves constantly borne the marks of
tranquil extinction.
Once the sons of the Buddha have carried out this path,
then in a future existence they will be able to become Buddhas.
I have employed the power of expedient means
to unfold and demonstrate this doctrine of three vehicles,

but the World-Honored Ones, every one of them,
all preach the single vehicle way.
Now before this great assembly
I must clear away all doubts and perplexities.
There is no discrepancy in the words of the Buddhas,
there is only the one vehicle, not two.
For numberless kalpas in the past
countless Buddhas who have now entered extinction,
a hundred, thousand, ten thousand, million types
in numbers incapable of calculation-
such World-Honored Ones,
using different types of causes, similes, and parables,
the power of countless expedient means,
have expounded the characteristics of teachings.
These World-Honored Ones
have all preached the doctrine of the single vehicle,
converting countless living beings
and causing them to enter the Buddha way.
And these great sage lords,
knowing what is desired deep in the minds
of the heavenly and human beings and the other living things
throughout all the worlds,
have employed still other expedient means
to help illuminate the highest truth.
If there are living beings
who have encountered these past Buddhas,
and if they have listened to their Law, presented alms,
or kept the precepts, shown forbearance,
been assiduous, practiced meditation and wisdom, and so forth,
cultivating various kinds of merit and virtue,
then persons such as these
all have attained the Buddha way.
After the Buddhas have passed into extinction,
if persons are of good and gentle mind,
then living beings such as these
have all attained the Buddha way.
After the Buddhas have passed into extinction,
if persons make offerings to the relics,
raising ten thousand or a million kinds of towers,
using gold, silver and crystal,
seashell and agate,
carnelian, lapis lazuli, pearls
to purify and adorn them extensively,
in this way erecting towers;
or if they raise up stone mortuary temples
or those of sandalwood or aloes,
hovenia or other kinds of timber,
or of brick, tile clay or earth;
if in the midst of the broad fields
they pile up earth to make a mortuary temple for the Buddhas,
or even if little boys at play

should collect sand to make a Buddha tower,
then persons such as these
have all attained the Buddha way.
If there are persons who for the sake of the Buddha
fashion and set up images,
carving them with many distinguishing characteristics,
then all have attained the Buddha way.
Or if they make things out of the seven kinds of gems,
of copper, red or white copper,
pewter, lead, tin
iron wood, or clay,
or use cloth soaked in lacquer or resin
to adorn and fashion Buddha images,
then persons such as these have all attained the Buddha way.
If they employ pigments to paint Buddha images,
endowing them with the characteristics of hundredfold merit,
if they make them themselves or have other make them,
then all have attained the Buddha way.
Even if little boys in play
should use a piece of grass or wood or a brush,
or perhaps a fingernail
to draw an image of the Buddha,
such persons as these
bit by bit will pile up merit
and will become fully endowed with a mind of
great compassion;
they all have attained the Buddha way.
Merely by converting the bodhisattvas
they bring salvation and release to numberless multitudes.
And if persons, in the presence of such memorial towers,
such jeweled images and painted images,
should with reverent minds make offerings
of flowers, incense, banners or canopies,
or if they should employ persons to make music,
striking drums or blowing horns or conch shells,
playing pipes, flutes, zithers, harps,
balloon guitars, cymbals and gongs,
and if these many kinds of wonderful notes
are intended wholly as an offering;
or if one with a joyful mind
sings a song in praise of the Buddha's virtue,
even if it is just one small note,
then all who do these things have attained the Buddha way.
If someone with a confused and distracted mind
should take even one flower
and offer it to a painted image,
in time he would come to see countless Buddhas.
Or if a person should bow or perform obeisance,
or should merely press his palms together,
or even should raise a single hand,
or give no more than a slight nod of the head,

and if this were done in offering to an image,
then in time he would come to see countless Buddhas.
And if he himself attains the unsurpassed way
and spreads salvation abroad to countless multitudes,
he will enter the nirvana of no remainder
as a fire dies out when the firewood is exhausted.
If persons with confused and distracted minds
should enter a memorial tower
and once exclaim, "Hail to the Buddha!"
Then all have attained the Buddha way.
If from past Buddhas
when they were in the world or after their extinction,
they should be those who heard this Law,
then all have attained the Buddha way.
The World-Honored Ones of the future,
whose numbers will be incalculable,
these Thus Come Ones
will also employ expedient means to preach the Law,
and all these Thus Come Ones
through countless expedient means
will save and bring release to living beings
so that they enter the Buddha's wisdom which is free
of outflows.
If there are those who hear the Law,
then not one will fail to attain Buddhahood.
The original vow of the Buddhas
was that the Buddha way, which they themselves practice,
should be shared universally among living beings
so that they too may attain this same way.
The Buddhas of future ages,
although they preach hundreds, thousands, millions
a countless number of doctrines,
in truth do so for the sake of the single vehicle.
The Buddhas, most honored of two-legged beings,
know that phenomena have no constantly fixed nature,
that the seed of Buddhahood sprout through causation,
and for this reason they preach the single vehicle.
But that these phenomena are part of an abiding Law,
that the characteristics of the world are constantly abiding--
this they have come to know in the place of practice
and as leaders and teachers they preach expedient means.
The presently existing Buddhas of the ten directions,
whom heavenly and human beings make offerings to,
who in number are like Ganges sands,
they have appeared in the world
in order to bring peace and comfort to living beings,
and they too preach the Law in this way.
They understand the foremost truth of tranquil extinction
and therefore employ the power of expedient means,
and though they point out various different paths,
in truth they do so for the sake of the Buddha vehicle.

They understand the actions of living beings,
the thoughts that lie deep in their minds,
the deeds they have carried out in the past,
their desires, their nature, the power of their exertions,
and whether their capacities are acute or dull,
and so they employ various causes and conditions,
similes, parables, and other words and phrases,
adapting what expedient means are suitable to their preaching.
Now I too am like this;
in order to bring peace and comfort to living beings
I employ various different doctrines
to disseminate the Buddha way.
Through the power of my wisdom
I know the nature and desires of living beings
and through expedient means I preach these doctrines,
causing all living beings to attain joy and gladness.
Shariputra, you should understand
that I view things through the Buddha eye,
I see the living beings in the six paths,
how poor and distressed they are, without merit or wisdom,
how they enter the perilous road of birth and death,
their sufferings continuing with never a break,
how deeply they are attached to the five desires,
like a yak enamored of it's tail,
blinding themselves with greed and infatuation,
their vision so impaired they can see nothing.
They do not seek the Buddha, with his great might,
or the Law that can end their sufferings,
but enter deeply into erroneous views,
hoping to shed suffering through great suffering.
For the sake of these living beings
I summon up a mind of great compassion.
When I first sat in the place of practice
and gazed at the tree and walked around it,
for the space of three times seven days
I pondered the matter in this way.
The wisdom I have attained, I thought,
is subtle, wonderful, the foremost.
But living beings, dull incapacity,
are addicted to pleasure and blinded by stupidity.
With persons such as this,
what can I say, how can I save them?
At that time the Brahma kings,
along with the heavenly king Shakra,
the Four Heavenly Kings who guard the world,
and the heavenly king Great Freedom,
in company with other heavenly beings
and their hundreds and thousands
of followers,
reverently pressing their palms together and bowed,
begging me to turn the wheel of the Law.

Immediately I thought to myself
that if I merely praised the Buddha vehicle,
then the living beings, sunk in their suffering,
would be incapable of believing in this Law.
And because they rejected the Law and failed to believe it,
they would fall into the three evil paths.
It would be better if I did not preach the Law
but quickly entered into nirvana.
Then my thoughts turned to the Buddhas of the past
and the power of expedient means they had employed,
and I thought that the way I had now attained
should likewise be preached as three vehicles.
When I thought in this manner,
the Buddhas of the ten directions all appeared
and with Brahma sounds comforted and instructed me.
"Well done, Shakyamuni!" they said.
"Foremost leader and teacher,
you have attained the unsurpassed Law.
But following the example of all other Buddhas,
you will employ the power of expedient means.
We too have all attained
the most wonderful, the foremost Law,
but for the sake of living beings
we make distinctions and preach the three vehicles.
People of small wisdom delight in a small Law,
unable to believe that they themselves could becomes Buddhas.
Therefore we employ expedient means,
making distinctions and preaching various goals.
But though we preach the three vehicles,
we do it merely in order to teach the bodhisattvas."
Shariputra, you should understand this.
When I heard these saintly lions
and their deep, pure subtle, wonderful sounds,
I rejoiced, crying "Hail to the Buddhas!"
Then I thought to myself,
I have come into this impure and evil world,
and as these Buddhas have preached,
I too must follow that example in my actions.
After I had thought of the matter in this way,
I set out at once for Varanasi.
The marks of tranquil extinction borne by all phenomena
cannot be explained in words,
and therefore I used the power of expedient means
to preach to the five ascetics.
This I termed turning the wheel of the Law,
and also with regard to "the sound of nirvana,"
and "arhat," "Dharma" and Samgha,"
I used these terms to indicate distinctions.
"From infinite kalpas in the past
I have extolled and taught the Law of nirvana,
ending the long sufferings of birth and death."

This is how I customarily preached.
Shariputra, you should know this.
When I looked at the Buddha sons,
I saw incalculable thousands, ten thousands, millions
who had determined to seek the way of the Buddha,
everyone with a respectful and reverent mind,
all coming to the place of the Buddha,
persons who in the past had listened to other Buddhas
and heard the Law preached through expedient means.
Immediately the thought came to me
that the reason the Thus Come One has appeared
is so he may preach the Buddha wisdom.
Now is precisely the time to do so.
Shariputra, you should understand
that persons of dull capacity and small wisdom,
who are attached to appearances, proud and overbearing,
are incapable of believing in this Law.
Now I, joyful and fearless,
in the midst of the bodhisattvas,
honestly discarding expedient means,
will preach only the unsurpassed Way.
When the bodhisattvas hear this Law,
they will be released from all entanglements of doubt.
The twelve hundred Arhats,
they too will all attain Buddhahood.
Following in the same fashion that the Buddhas of the
three existences
employ in preaching the Law,
I now will do likewise,
preaching a Law that is without distinctions.
The times when the Buddhas appear in the world are far apart and difficult to encounter.
And even when they appear in the world
it is difficult for them to preach this Law.
Throughout incalculable, innumerable kalpas
it is rare that one may hear this Law,
and a person capable of listening to this Law,
such a person is likewise rare.
It is like the udumbara flower
which all the world loves and delights in,
which heavenly and human beings look on as something rare,
but which appears only once in many ages.
If a person hears this Law, delights and praises it,
even if he utters just one word,
then he has made offerings
to all the Buddhas of the three existences.
But a person like this is very rarely found,
rarer than the udumbara flower.
You should have no doubts.
I being king of the doctrines,
make this announcement to the entire great assembly.
I employ only the single vehicle way

to teach and convert the bodhisattvas,
I have no voice-hearer disciples.
You, Shariputra,
and the voice-hearers and bodhisattvas,
you should understand that this wonderful Law
is the secret crux of the Buddhas.

In this evil world of the five impurities
those who merely delight in and are attached to the desires,
living beings such as this
in the end will never seek the Buddha way.
When evil persons in ages to come
hear the Buddha preach the single vehicle,
they will be confused, will not believe or accept it,
will reject the Law and fall into the evil paths.
But when there are those with sense of shame, persons of purity
who have determined to seek the Buddha way,
then for the sake of such as these
one should widely praise the way of the single vehicle.
Shariputra, you should understand this.
The Law of the Buddhas is like this.
Employing ten thousand, a million expedient means,
they accord with what is appropriate in preaching the Law.
Those who are not versed in this matter
cannot fully comprehend this.
But you and the others already know
how the Buddhas, the teachers of the world,
accord with what is appropriate in employing expedient means.
You will have no more doubts or perplexities
but, your minds filled with great joy,
will know that you yourselves will attain Buddhahood.

Chapter Three: Simile and Parable

At that time Shariputra's mind danced with joy. Then he immediately stood up, pressed his palms together, gazed up in reverence at the face of the Honored-One, and said to the Buddha, "Just now, when I heard from the World-Honored One, this voice of the Law, my mind seemed to dance and I gained what I had never had before. Why do I say this? Because in the past when I heard a Law of this kind from the Buddha and saw how the bodhisattvas received prophecies that in time they would attain Buddhahood, I and the others felt that we had no part in the affair. We were deeply grieved to think we would never gain the immeasurable insight of the Thus Come One.

"World-Honored One, I have constantly lived in the mountain forest or alone under the trees, sometimes sitting, sometimes walking around, and always I have thought to myself, since I and the others all alike have entered into the nature of the Law, why does the Thus Come One use the Law of the Lesser Vehicle to bring us salvation?

"But the fault is ours, not that of the World-Honored One. Why do I say this? If he had been willing to wait until the true means for attaining anuttara-samyak-sambodhi was preached, then we would surely have obtained release through the Great Vehicle. But we failed to understand that the Buddha was employing expedient means and preaching what was appropriate to the circumstances. So when we first heard the Law of the Buddha, we immediately believed and accepted it, supposing that we had gained understanding.

"World-Honored One, for a long time now, all day and throughout the night, I have repeatedly taxed myself with this thought. But now I have heard from the Buddha what I had never heard before, a Law never known in the past, and it has ended all my doubts and regrets. My body and mind are at ease and I have gained a wonderful feeling of peace and security. Today at last I understand that truly I am the Buddha's son, born from the Buddha's mouth, born through conversion to the Law, gaining my share of the Buddha's Law!"

At that time Shariputra, wishing to state his meaning once more, spoke in verse form, saying:

When I heard the sound of this Law,
I gained what I had never had before.
My mind was filled with great joy,
I was released from all bonds of the net of doubt.
From past times I have received the Buddha's teachings
and have not been denied the Great Vehicle.
The Buddha's sound is very rarely heard,
but it can free living beings from distress.
Already I have put an end to outflows,
and hearing this, am freed from care and distress.
I lived in the mountain valleys
or under the forest trees,
sometimes sitting, sometimes walking around,
and constantly I thought of this matter--
how severely I taxed myself!

"Why have I been deceived?" I said.
"I and the others are sons of the Buddha too,
all alike have entered the Law that is without outflows,
yet in times to come we will never be able
to expound the unsurpassed way.
The golden body, the thirty-two features,
the ten powers, the various emancipations--
though all alike share a single Law,
these we will never attain!
The eighty types of wonderful characteristics,
the eighteen unshared properties--
merits such as these
are all lost to us!"
When I was walking around alone,
I saw the Buddha among the great assembly,
his fame filling the ten directions,
bringing benefit far and wide to living beings,
and I thought to myself, I am deprived of such benefits!
How greatly have I been deceived!

Constantly, day and night,
whenever I pondered over this,
I wanted to ask the World-Honored One
whether I had indeed been deprived or not.
Constantly, when I saw the World-Honored One
praising the bodhisattvas,
then day and night
I would mull this matter over.
But now as I listen to the voice of the Buddha,
I see he preaches the Law in accordance with what
is appropriate,
using this hard-to-conceive doctrine of no outflows
to lead people to the place of practice.
Formerly I was attached to erroneous views,
acting as teacher to the Brahmans.
But the World-Honored One, knowing what was in my mind,
rooted out my errors and preached nirvana.
I was freed of all my errors
and gained understanding of the Law of emptiness.

At that time my mind told me
I had reached the stage of extinction,
but now I realize
that was not true extinction.
If the time should come when I can become a Buddha,
then I will possess all the thirty-two features
and heavenly and human beings, the many yakshas,
dragons, spirits and others will hold me in reverence.
When that time comes, then I can say
that at last all has been wiped out without residue.
In the midst of the great assembly, the Buddha
declared that I will become a Buddha.
When I heard the sound of the this Law
my doubts and regrets were all wiped away.
At first, when I heard the Buddha's preaching,
there was great astonishment and doubt in my mind.
Is this not a devil pretending to be the Buddha,
trying to vex and confuse my mind? I thought.
But the Buddha employed various causes,
similes, and parables, expounding eloquently.
His mind was peaceful as the sea,
and as I listened, I was freed from the net of doubt.
The Buddha said that in past ages
the countless Buddhas who have passed into extinction
rested and abided in the midst of expedient means,
and all likewise preached this Law.
The Buddhas of the present and future,
whose numbers are beyond calculation,
they too will use expedient means
in expounding this same Law.
Thus the present World-Honored One,

being born and later leaving his family,
attaining the way and turning the wheel of the Law,
likewise employs expedient means in preaching.
The World-Honored One preaches the true way.
Papiyas would not do that.
Therefore I know for certain
this is not a devil pretending to be the Buddha.
But because I fell into the net of doubt
I supposed this to be the devil's work.
Now I hear the Buddha's soft and gentle sound,
profound, far-reaching, very subtle and wonderful,
expounding and discoursing on the pure Law,
and my mind is filled with great joy.
My doubts and regrets are forever ended,
I will rest and abide in true wisdom.
I am certain I will become a Buddha,
to be revered by heavenly and human beings,
turning the wheel of the unsurpassed Law
and teaching and converting the bodhisattvas.

At that time the Buddha said to Shariputra, "Now, in the midst of this great assembly of heavenly and human beings, shramanas, Brahmans and so forth, I say this. In the past, under twenty thousand million Buddhas, for the sake of the unsurpassed way I have constantly taught and converted you. And you throughout the long night followed me and accepted my instruction.. Now , because I want to make you recall to mind the way that you originally vowed to follow, for the sake of the voice-hearers I am preaching this Great Vehicle sutra called the Lotus of the Wonderful Law, a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas.

"Shariputra, in ages to come, after a countless, boundless inconceivable number of kalpas have passed, you will make offerings to some thousands, ten thousands millions of Buddhas, and will honor and uphold the correct Law. You will fulfill every aspect of the way of the bodhisattva and will be able to become a Buddha with the name Flower Glow Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One.

"Your realm will be called Free from Stain, the land will be level and smooth, pure and beautifully adorned, peaceful, bountiful and happy. Heavenly and human beings will flourish there. The ground will be of lapis lazuli, roads will crisscross it in eight directions, and ropes of gold will mark their boundaries. Beside each road will grow rows of seven-jeweled trees which will constantly flower and bear fruit. And this Flower Glow Thus Come One will employ the three vehicles to teach and convert living beings.

"Shariputra, when this Buddha appears, although it will not be an evil age, because of his original vow he will preach the Law through the three vehicles. His kalpa will be called Great Treasure Adornment. Why will it be called Great Treasure Adornment? Because in that land bodhisattvas will be looked on as a great treasure. Those bodhisattvas will be countless, boundless, inconceivable in number, beyond the reach of reckoning or of simile and parable. Without the power of Buddha wisdom, one cannot understand how many.. Whenever these bodhisattvas wish to walk anywhere, jeweled flowers will uphold their feet.

'These bodhisattvas will not have just conceived the desire for enlightenment, but all will have spent a long time planting the roots of virtue. Under countless hundreds, thousands, tens of thousands, millions of Buddhas they will have carried out Brahma practices in a flawless manner, and will have been perpetually praised by the Buddhas. Constantly they will have cultivated Buddha wisdom, acquiring great transcendental powers and thoroughly understanding the gateways to all the doctrines. They will be upright in character, without duplicity, firm in intent and thought. Bodhisattvas such as this will abound in that land.

"Shariputra, the life span of the Buddha Flower Glow will be twelve small kalpas, not counting the times when he is still a prince and before he becomes a Buddha. The people of his land will have a life span of eight small kalpas. When Flower Glow Thus Come One has lived for twelve small kalpas, he will prophesy that the bodhisattva Firm Full will attain anuttara-samyak-sambodhi. He will announce to the monks, 'This bodhisattva Firm Full will be the next to become a Buddha. He will be named Flower feet Safely Walking, tathagata, arhat, samyak-sambuddha. His Buddha land will be like mine.'

"Shariputra, after the Buddha Flower Glow has passed into extinction, the era of the Correct Law will last for thirty-two small kalpas, and the era of the Counterfeit Law will last for another thirty-two small kalpas."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

Shariputra, in ages to come
you will become a Buddha, of universal wisdom, venerable,
bearing the name Flower Glow,
and you will save countless multitudes.
You will make offerings to numberless Buddhas,
be endowed with all the Bodhisattva practices,
the ten powers and other blessings,
and will realize the unsurpassed way.
After countless kalpas have passed,
your kalpa will be named Great Treasure Adornment.
Your world will be called Free from Stain,
pure, without flaw or defilement.
Its land will be made of lapis lazuli,
its roads bounded by ropes of gold,
and seven-jeweled trees in a jumble of colors
will constantly bear blossoms and fruit.
The bodhisattvas of that realm
will always be firm in intent and thought.
Transcendental powers and paramitas--
each will be endowed with all of these,
and under numberless Buddhas
they will diligently study the bodhisattva way.
Thus these great men
will be converted by the Buddha Flower Glow.
When that Buddha was still a prince,
he gave up his country, abandoned worldly glory,
and in his final incarnation
left his family and attained the Buddha way.

Flower Glow Buddha will continue in the world
for a life span of twelve small kalpas.
The numerous people of his land
will have a life span of eight small kalpas.
After that Buddha has passed into extinction,
the Correct Law will endure in the world
for thirty-two small kalpas,
saving living beings far and wide.
When the correct law has passed away,
the Counterfeit Law will endure for thirty-two kalpas.
The Buddha's relics will circulate widely;
heavenly and human beings everywhere will make offerings to them.
The actions of Flower Glow Buddha
will all be as I have said.
This most saintly and venerable of two-legged beings
will be foremost and without peer.
And he will be none other than you--
you should rejoice and count yourself fortunate!
At that time, when the four kinds of believers, namely, monks, nuns, laymen and laywomen, and the heavenly beings, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, and others in the great assembly saw how Shariputra received from the Buddha this prophecy that he would attain anuttara-samyak-sambodhi, their hearts were filled with great joy and danced without end. Each one removed the upper robe that he or she was wearing and presented it a an offering to the Buddha. Shakra Devanam Indra, King Brahma, and the countless sons of gods likewise took their wonderful heavenly robes, heavenly mandarava flowers and great mandarava flowers and offered them to the Buddha. The heavenly robes they had scattered remained suspended in the air and turned round and round of themselves. Heavenly beings made music, a hundred, a thousand, ten thousand varieties, all at the same time in the midst of the air, raining down quantities of heavenly flowers and speaking these words: "In the past at Varanasi the Buddha first turned the wheel of the Law. Now he turns the wheel again, the wheel of the unsurpassed, the greatest Law of all!"

At that time the sons of gods, wishing to state their meaning once more, spoke in verse form, saying:

In the past at Varanasi
you turned the wheel of the Law of the four noble truths,
making distinctions, preaching that all things
are born and become extinct, bing made up of the
five components.
Now you turn the wheel of the most wonderful,
the unsurpassed great Law.
This Law is very profound and abstruse;
there are few who can believe it.
Since times past often we have heard
the World-Honored One's preaching,
but we have never heard this kind of profound, wonderful and superior Law.
Since the World-Honored One preaches this Law,
we all welcome it with joy.
Shariputra with his great wisdom
has now received this venerable prophecy.

We too in the same way
will surely be able to attain Buddhahood,
throughout all the many worlds
the most venerable, the unsurpassed goal.
The Buddha way is difficult to fathom,
but you will preach with expedient means,
according to what is appropriate.
The meritorious deeds we have done
in this existence or past existences,
and the blessings gained from seeing the Buddha--
all these we will apply to the Buddha way.

At that time Shariputra said to the Buddha: "World-Honored One, now I have no mere doubts or regrets. In person I have received from the Buddha this prophecy that I will attain anuttara-samyak-sambodhi. These twelve hundred persons here whose minds are free -- in the past they remained at the level of learning, and the Buddha constantly taught and converted them, saying, 'My Law can free you from birth, old age, sickness and death and enable you at last to achieve nirvana.' These persons, some of whom were still learning and some who had completed their learning, each believed that, because he had shed his views of 'self,' and also his views of 'existing' and 'not existing,' he had attained nirvana. But now from the World-Honored One they hear what they had never heard before, and all have fallen into doubt and perplexity.

"Very well, World-Honored One. I beg that for the sake of the four kinds of believers you will explain the causes and conditions and make it possible for them to shed their doubts and regrets."

At that time the Buddha said so Shariputra, "Did I not tell you earlier that when the Buddhas, the World-Honored Ones, cite various causes and conditions and use similes, parables, and other expressions, employing expedient means to preach the Law, it is all for the sake of anuttara-samyak-sambodhi? Whatever is preached is all for the sake of converting the bodhisattvas.

"Moreover, Shariputra, I too will now make use of similes and parables to further clarify this doctrine. For through similes and parables those who are wise can obtain understanding.

"Shariputra, suppose that in a certain town in a certain country there was a very rich man. He was far along in years and his wealth was beyond measure. He had many fields, houses and menservants. His own house was big and rambling, but it had only one gate. A great many people--a hundred, two hundred, perhaps as many as five hundred--lived in the house. The halls and rooms were old and decaying, the walls crumbling, the pillars rotten at their base, and the beams and rafters crooked and aslant.

"At that time a fire suddenly broke out on all sides, spreading through the rooms of the house. The sons of the rich man, ten, twenty perhaps thirty, were inside the house. When the rich man saw the huge flames leaping up on every side, he was greatly alarmed and fearful and thought to himself, I can escape to safety through the flaming gate, but my sons are inside the burning house enjoying themselves and playing games, unaware, unknowing, without alarm or fear. The fire is closing in on them, suffering and pain threaten them, yet their minds have no sense of loathing or peril and they do not think of trying to escape!

"Shariputra, this rich man thought to himself, I have strength in my body and arms. I can wrap them in a robe or place them on a bench and carry them out of the house. And then again he thought, this house has only one gate, and moreover it is narrow and small.

My sons are very young, they have no understanding, and they love their games, being so engrossed in them that they are likely to be burned in the fire. I must explain to them why I am fearful and alarmed. The house is already in flames and I must get them out quickly and not let them be burned up in the fire!

"Having thought in this way, he followed his plan and called to all his sons, saying, 'You must come out at once!" But though the father was moved by pity and gave good words of instruction, the sons were absorbed in their games and unwilling to heed them. They had no alarm, no fright, and in the end no mind to leave the house. Moreover, they did not understand what the fire was, what the house was, what the danger was. They merely raced about this way and that in play and looked at their father without heeding him.

"At that time the rich man had this thought: the house is already in flames from this huge fire. If I and my sons do not get out at once, we are certain to be burned. I must now invent some expedient means that will make it possible for the children to escape harm.

"The father understood his sons and knew what various toys and curious objects each child customarily liked and what would delight them. And so he said to them, 'The kind of playthings you like are rare and hard to find. If you do not take them when you can, you will surely regret it later. For example, things like these goat-carts, deer-carts and ox-carts. They are outside the gate now where you can play with them. So you must come out of this burning house at once. Then whatever ones you want, I will give them all to you!'

"At that time, when the sons heard their father telling them about these rare playthings, because such things were just what they had wanted, each felt emboldened in heart and, pushing and shoving one another, they all came wildly dashing out of the burning house.

"At that time the rich man, seeing that his sons had gotten out safely and all were seated on the open ground at the crossroads and were no longer in danger, was greatly relieved and his mind danced for joy. At that time each of the sons said to his father, "the playthings you promised us earlier, the goat-carts and deer-carts and ox-carts--please give them to us now!'

"Shariputra, at that time the rich man gave to each of his sons a large carriage of uniform size and quality. The carriages were tall and spacious and adorned with numerous jewels. A railing ran all around them and bells hung from all four sides. A canopy was stretched over the top, which was also decorated with an assortment of precious jewels. Ropes of jewels twined around, a fringe of flowers hung down, and layers of cushions were spread inside, on which were placed vermillion pillows. Each carriage was drawn by a white ox, pure and clean in hide, handsome in form and of great strength, capable of pulling the carriage smoothly and properly at a pace fast as the wind. In addition, there were many grooms and servants to attend and guard the carriage.

"What was the reason for this? This rich man's wealth was limitless and he had many kinds of storehouses that were all filled and overflowing. And he thought to himself, 'There is no end to my possessions. It would not be right if I were to give my sons small carriages of inferior make. These little boys are all my sons and I love them without partiality. I have countless numbers of large carriages adorned with seven kinds of gems. I should be fair-minded and give one to each of my sons. I should not show any discrimination. Why? Because even if I distributed these possessions of mine to every person in the whole country I would still not exhaust them, much less could I do so by giving them to my sons!

"At that time each of the sons mounted his large carriage, gaining something he had never had before, something he had originally never expected. Shariputra, what do you think of this? When this rich man impartially handed out to his sons these big carriages adorned with rare jewels, was he guilty of falsehood or not?"

Shariputra said, "No, World-Honored One. This rich man simply made it possible for his sons to escape the peril of fire and preserve their lives. He did not commit a falsehood. Why do I say this? Because if they were able to preserve their lives, then they had already obtained a plaything of sorts. And how much more so when, through an expedient means, they are rescued from that burning house! World-Honored One, even if the rich man had not given them the tiniest carriage, he would still not be guilty of falsehood. Why? Because this rich man had earlier made up his mind that he would employ an expedient means to cause his sons to escape. Using a device of this kind was no act of falsehood. How much less so, then, when the rich man knew that his wealth was limitless and he intended to enrich and benefit his sons by giving each of them a large carriage."

The Buddha said to Shariputra, "Very good, very good. In is just as you have said. And Shariputra, the Thus Come One is like this. That is, he is a father to all the world. His fears, cares and anxieties, ignorance and misunderstanding, have long come to an end, leaving no residue. He has fully succeeded in acquiring measureless insight, power and freedom from fear and gaining great supernatural powers and the power of wisdom. He is endowed with expedient means and the paramita of wisdom, his great pity and great compassion are constant and unflagging; at all times he seeks what is good and will bring benefit to all.

'He is born into the threefold world, a burning house, rotten and old. In order to save living beings from the fires of birth, old age, sickness and death, care suffering, stupidity, misunderstanding, and the three poisons; to teach and convert them and enable them to attain anuttara-samyak-sambodhi.

"He sees living beings seared and consumed by birth, old age, sickness and death, care and suffering, sees them undergo many kinds of pain because of their greed and attachment and striving they undergo numerous pains in their present existence, and later they undergo the pain of being reborn in hell or as beasts or hungry spirits. Even if they are reborn in the heavenly realm or the realm of human beings, they undergo the pain of poverty and want, the pain of parting from loved ones, the pain of encountering those they detest--all these many different kinds of pain.

"Yet living beings drowned in the midst of all this, delight and amuse themselves, unaware, unknowing, without alarm or fear. They feel no sense of loathing and make no attempt to escape. In this burning house which is the threefold world, they race about to east and west, and though they encounter great pain, they are not distressed by it.

Shariputra, when the Buddha sees this, then he thinks to himself, I am the father of living beings and I should rescue them from their sufferings and give them the joy of the measureless and boundless Buddha wisdom so that they may find their enjoyment in that.

"Shariputra, the Thus Come One also has this thought: if I should merely employ supernatural powers and the power of wisdom; if I should set aside expedient means and for the sake of living beings should praise the Thus Come One's insight, power and freedom from fear, then living beings would not be able to gain salvation. Why? Because these living beings have not yet escaped from birth, old age, sickness, death, care and suffering, but are consumed by flames in the burning house that is the threefold world. How could they be able to understand the Buddha's wisdom?

"Shariputra, that rich man, though he had strength in his body and arms, did not use it. He merely employed a carefully contrived expedient means and thus was able to rescue his sons from the peril of the burning house, and afterward gave each of them a large carriage adorned with rare jewels. And the Thus Come One does the same. Though he possesses power and freedom from fear, he does not use these. He merely employs wisdom and expedient means to rescue living beings from the burning house of the threefold world, expounding to them the three vehicles, the vehicle of the voice-hearer, that of pratyekabuddha, and that of the Buddha.

"He says to them, 'You must not be content to stay in this burning house of the threefold world! Do not be greedy for its coarse and shoddy forms, sounds, scents, tastes and sensations! If you become attached to them and learn to love them, you will be burned up! You must come out of this threefold world at once so that you can acquire the three vehicles, the vehicles of the voice-hearer, the pratyekabuddha and the Buddha. I promise you now that you will get them, and that promise will never prove false. You have only to apply yourselves with diligent effort!'

"The Thus Come One employs this expedient means to lure living beings into action. And then he says to them, 'You should understand that these doctrines of the three vehicles are all praised by the sages. They are free, without entanglements, leaving nothing further to depend upon or seek. Mount these three vehicles, gain roots that are without outflows, gain powers, awareness, the way, meditation, emancipation, samadhis, and then enjoy yourselves. You will gain the delight of immeasurable peace and safety.'

"Shariputra, if there are living beings who are inwardly wise in nature, and who attend the Buddha, the World-Honored One, hear the Law, believe and accept it, and put forth diligent effort, desiring to escape quickly from the threefold world and seeking to attain nirvana, they shall be called [those who ride] the vehicle of the voice hearer.

They are like those sons who left the burning house in the hope of acquiring goat-carts.

"If there are living beings who attend the Buddha, the World-Honored One, hear the Law, believe and accept it, and put forth diligent effort, seeking wisdom that comes of itself, taking solitary delight in goodness and tranquility, and profoundly understanding the causes and conditions of all phenomena, they shall be called [those who ride] the vehicle of the pratyekabuddha. They are like the sons who left the burning house in the hope of acquiring deer-carts.

"If there are living beings who attend the Buddha, the World-Honored One, hear the Law, believe and accept it, and put forth diligent effort, seeking comprehensive wisdom, the insight of the Thus Come One, powers and freedom from fear, who pity and comfort countless living beings, bring benefit to heavenly and human beings, and save them all, they shall be called [those who ride] the Great Vehicle. Because the bodhisattvas seek this vehicle, they are called mahasattvas. They are like the sons who left the burning house in the hope of acquiring ox-carts.

"Shariputra, that rich man, seeing that his sons had all gotten out of the burning house safely and were no longer threatened, recalled that his wealth was immeasurable and presented each of his sons with a large carriage. And the Thus Come One does likewise. He is the father of all living beings. When he sees that countless thousands of millions of living beings, through the gateway of the Buddha's teaching, can escape the pains of the threefold world, the fearful and perilous road, and gain the delights of nirvana, the Thus Come One at that time has this thought: I possess measureless, boundless wisdom, power, fearlessness, the storehouse of the Law of the Buddhas. These living beings are all my sons. I will give the Great Vehicle to all of them equally so that there will not be those who gain extinction by themselves, but that all may do so through the extinction of the Thus Come One.

"To all the living beings who have escaped from the threefold world he then gives the delightful gifts of the meditation, emancipation, and so forth, of the Buddhas. All these are uniform in characteristics, uniform in type, praised by the sages, capable of producing pure, wonderful, supreme delight.

"Shariputra, that rich man first used three types of carriages to entice his sons, but later he gave them just the large carriage adorned with jewels, the safest, most comfortable kind of all. Despite this, that rich man was not guilty of falsehood. The Thus Come One does the same, and he is without falsehood. First he preaches the three vehicles to attract and guide living beings, but later he employs just the Great Vehicle to save them. Why? The Thus Come One possesses measureless wisdom, power, freedom from fear, the storehouse of the Law. He is capable of giving to all living beings the Law of the Great Vehicle. But not all of them are capable of receiving it.

"Shariputra, for this reason you should understand that the Buddhas employ the power of expedient means. And because they do so, they make distinctions in the one Buddha vehicle and preach it as three."

The Buddha, wishing to state his meaning once more, spoke in verse form, saying:

Suppose there was a rich man
who had a large house.
This house was very old,
and decayed and dilapidated as well.
The halls, though lofty, were in dangerous condition
beams and rafters were slating and askew,
foundations and steps were crumbling.
Walls were cracked and gaping
and the plaster had fallen off of them.
The roof thatch was in disrepair or missing,
the tips of the eaves had dropped off.
The fences surrounding it were crooked or collapsed
and heaped rubbish was piled all around.
Some five hundred persons
lived in the house.
Kites, owls, hawks, eagles,
crows, magpies, doves, pigeons,

lizards, snakes, vipers, scorpions,
centipedes and millipedes,
newts and ground beetles,
weasels, raccoon dogs, mice, rats,
hordes of evil creatures
scurried this way and that.
Places that stank of excrement
overflowed in streams of filth
where dung beetles and other creatures gathered.
Foxes, wolves and jackals
gnawed and trampled in the filth
or tore apart dead bodies,
scattering bones and flesh about.
Because of this, packs of dogs
came racing to the spot to snatch and tear,
driven by hunger and fear,
searching everywhere for food,
fighting, struggling and seizing,
baring their teeth, snarling and howling.
That house was fearful, frightening,
so altered was its aspect.
In every part of it
there were goblins and trolls,
yakshas and evil spirits
who feed on human flesh
or on poisonous creatures.
The various evil birds and beasts
bore offspring, hatched and nursed them,
each hiding and protecting its young,
but the yakshas outdid one another
in their haste to seize and eat them.
And when they had eaten their fill,
their evil hearts became fiercer than ever;
the sound of their wrangling and contention
was terrifying indeed.
Kumbhanda demons
crouched on clumps of earth
or leaped one or two feet
off the ground,
idling, wandering here and there,
amusing themselves according to their whims.

Sometimes they seized a dog by two of its legs
and beat it till it had lost its voice,
or planted their feet on the dog's neck,
terrifying it for their own delight.
Again there were demons
with large tall bodies,
naked in form, black and emaciated
constantly living there,
who would cry out in loud ugly voices,

shouting and demanding food.
There were other demons
whose throats were like needles,
or still other demons
with heads like the head of an ox,
some feeding on human flesh,
others devouring dogs.
Their hair like tangled weeds,
cruel, baleful, ferocious,
driven by hunger and thirst,
they dashed about shrieking and howling.
The yakshas and starving spirits
and the various evil birds and beasts
hungrily pressed forward in all directions,
peering out at the windows.
Such were the perils of this house,
threats and terrors beyond measure.
This house, old and rotting,
belonged to a certain man
and that man had gone nearby
and he had not been out for long
when a fire
suddenly broke out in the house.
In one moment from all four sides
the flames rose up in a mass.
Ridgepoles, beams, rafters, pillars
exploded with a roar, quivering, splitting,
broke in two and came rumbling down
as walls and partitions collapsed.

The various demons and spirits
lifted their voices in a great wail,
the hawks, eagles and other birds,
the kumbhanda demons,
were filled with panic and terror,
not knowing how to escape.
The evil beasts and poisonous creatures
hid in their holes and dens,
and the pishacha demons,
who were also living there,
because they had done so little that was good,
were oppressed by the flames
and attacked one another,
drinking blood and gobbling flesh.
The jackals and their like
were already dead by this time
and the larger of the evil beasts
vied in devouring them.
Foul smoke swirled and billowed up,
filling the house on every side.
The centipedes and millipedes,

the poisonous snakes and their kind,
scorched by the flames,
came scurrying out of their lairs,
whereupon the kumbhanda demons
pounced on them and ate them.
In addition, the starving spirits,
the fire raging about their heads,
hungry, thirsty, tormented by the heat,
raced this way and that in terror and confusion.
Such was the state of that house,
truly frightening and fearful;
malicious injury, the havoc of fire-
many ills, not just one, afflicted it.
At this time the owner of the house
was standing outside the gate
when he heard someone say,
"A while ago your various sons,
in order to play their games,
went inside the house.
They are very young and lack understanding
and will be wrapped up in their amusements."
When the rich man heard this,
he rushed in alarm into the burning house,
determined to rescue his sons
and keep them from being burned by the flames.
He urged his sons to heed him,
explaining the many dangers and perils,
the evil spirits and poisonous creatures,
the flames spreading all around,
the multitude of sufferings
that would follow one another without end,
the poisonous snakes, lizards and vipers,
as well as the many yakshas
and kumbhanda demons,
the jackals, foxes and dogs,
hawks, eagles, kites, owls,
ground beetles and similar creatures
driven and tormented by hunger and thirst,
truly things to be feared.
His sons could not stay in such a perilous place,
much less when it was all on fire!
But the sons had no understanding
and although they heard their father's warnings,
they continued engrossed in their amusements,
never ceasing their games.
At that time the rich man
thought to himself:
My sons may behave in this manner,
adding to my grief and anguish.
In this house at present
there is not a single joy,

and yet my sons,
wrapped up in their games,
refuse to heed my instructions
and will be destroyed by the fire!

Then it occurred to him
to devise some expedient means,
and he said to his sons,
"I have many kinds
of rare and marvelous toys,
wonderful jeweled carriages,
goat-carts, deer-carts,
carts drawn by big oxen.
They are outside the gate right now
you must come out and see them!
I have fashioned these carts
explicitly for you.
You may enjoy whichever you choose,
play with them as you like!
When the sons heard
this description of the carts,
at once they vied with one another
in dashing out of the house,
till they reached the open ground,
away from all peril and danger.
When the rich man saw that his sons
had escaped from the burning house
and were standing in the crossroads,
he seated himself on a lion seat,
congratulating himself in these words:
"Now I am content and happy.
These sons of mine
have been very difficult to raise.
Ignorant, youthful, without understanding,
they entered that perilous house
with its many poisonous creatures
and its goblins to be feared.
The roaring flames of the great fire
rose up on all four sides,
yet those sons of mine
still clung to their games.
But now I have saved them,
caused them to escape from danger.

That is the reason, good people,
I am content and happy."
At that time the sons,
seeing their father comfortably seated,
all went to where he was
and said to him:
"Please give us

the three kinds of jeweled carriages
you promised us earlier.
You said if we came out of the house
you'd give us three kinds of carts
and we could choose whichever we wished.
Now is the time
to give them to us!"
The rich man was very wealthy
and had many storehouses.
With gold, silver, lapis lazuli,
seashells, agate,
and other such precious things
he fashioned large carriages
beautifully adorned and decorated,
with railings running around them
and bells hanging from all sides.
Ropes of gold twisted and twined,
nets of pearls
stretched over the top,
and fringes of golden flowers
hung down everywhere.
Multicolored decorations
wound around and encircled the carriages,
soft silks and gauzes
served for cushions,
with fine felts of most wonderful make
valued at thousands or millions,
gleaming white and pure,
to spread over them.
There were large white oxen,
sleek, stalwart, of great strength,
handsome in form,
to draw the jeweled carriages,
and numerous grooms and attendants
to accompany and guard them.
These wonderful carriages
the man presented to each of his sons alike.
The sons at that time
danced for joy,
mounting the jeweled carriages,
driving off in all directions,
delighting and amusing themselves
freely and without hindrance.
I say this to you, Shariputra-
I am like this rich man.
I, most venerable of the sages,
am the father of this world
and all living beings
are my children.
But they are deeply attached to worldly pleasures
and lacking in minds of wisdom.

There is no safety in the threefold world;
it is like a burning house,
replete with a multitude of sufferings,
truly to be feared,
constantly beset with the griefs and pains
of birth, old age, sickness and death,
which are like fires
raging fiercely and without cease.
The Thus Come One has already left
the burning house of the threefold world
and dwells in tranquil quietude
in the safety of forest and plain.
But now this threefold world
is all my domain,
and the living beings in it
are all my children.
Now this place
is beset by many pains and trials.

I am the only person
who can rescue and protect others,
but though I teach and instruct them,
they do not believe or accept my teachings,
because, tainted by desires,
they are deeply immersed in greed and attachment.
So, I employ an expedient means,
describing to them the three vehicles,
causing all living beings
to understand the pains of the threefold world,
and then I set forth and expound
a way whereby they can escape from the world.
If these children of mine
will only determine in their minds to do so,
they can acquire all the three understandings
and the six transcendental powers,
can become pratyekabuddhas
or bodhisattvas who never regress.
I say to you, Shariputra,
for the sake of living beings
I employ these similes and parables
to preach the single Buddha vehicle.
If you and the others are capable
of believing and accepting my words,
then all of you are certain
to attain the Buddha way.
This vehicle is subtle, wonderful,
foremost in purity;
throughout all worlds
it stands unsurpassed.
The Buddha delights in and approves it,
and all living beings

should praise it,
offer it alms and obeisance.
There are immeasurable thousands of millions
of powers, emancipations,
meditations, wisdoms,
and other attributes of the Buddha.

But if the children can obtain this vehicle,
it will allow them
day and night for unnumbered kalpas
to find constant enjoyment,
to join the bodhisattvas
and the multitude of voice-hearers
in mounting this jeweled vehicle
and proceeding directly to the place of practice.
For these reasons,
though one should seek diligently in the ten directions,
he will find no other vehicles
except when the Buddha preaches them as an expedient means.
I tell you, Shariputra,
you and the others
are all my children,
and I am a father to you.
For repeated kalpas
you have burned in the flames of manifold sufferings,
but I will save you all
and cause you to escape from the threefold world.
Although earlier I told you
that you had attained extinction,
that was only the end of birth and death,
it was not true extinction.
Now what is needed
is simply that you acquire Buddha wisdom.
If there are bodhisattvas
here in this assembly,
let them with a single mind
listen to the true Law of the Buddhas.
Though the Buddhas, the World-Honored Ones,
employ expedient means,
the living beings converted by them
are all bodhisattvas.
If there are persons of little wisdom
who are deeply attached to love and desire,
because they are that way,
the Buddha preaches for them the rule of suffering.

Then the living beings will be glad in mind,
having gained what they never had before.
The rule of suffering which the Buddha preaches
is true and never varies.
If there are living beings

who do not understand the root of suffering,
who are deeply attached to the causes of suffering
and cannot for a moment put them aside,
because they are that way,
the Buddha uses expedient means to preach the way.
As to the cause of all suffering,
it has its root in greed and desire.
If greed and desire are wiped out,
it will have no place to dwell.
To wipe out all suffering-
this is called the third rule.
For the sake of this rule, the rule of extinction,
one practices the way.
And when one escapes from the bonds of suffering
this is called attaining emancipation.
By what means
can a person attain emancipation?
Separating oneself from falsehood and delusion-
this alone may be called emancipation.
But if a person has not truly
been able to emancipate himself from everything,
then the Buddha will say
he has not achieved true extinction,
because such a person
has not yet gained the unsurpassed way.
My purpose is not to try
to cause them to reach extinction.
I am the Dharma King,
free to do as I will with the Law.
To bring peace and safety to living beings-
that is the reason I appear in the world.
I say to you, Shariputra,
this Dharma seal of mine

I preach because I wish
to bring benefit to the world.
You must not recklessly transmit it
wherever you happen to wander.
If there is someone who hears it,
responds with joy and gratefully accepts it,
you should know that person
is an avivartika.
If there is someone who believes and accepts
the Law of this sutra,
that person has already seen
the Buddhas of the past,
has respectfully offered alms to them
and listened to this Law.
If there is someone who can
believe what you preach
then that person has seen me,

and has also seen you
and the other monks
and the bodhisattvas.
This Lotus Sutra
is preached for those with profound wisdom.
If persons of shallow understanding hear it,
they will be perplexed and fail to comprehend.
As for all the voice-hearers
and pratyekabuddhas,
in this sutra there are things
that are beyond their powers.
Even you, Shariputra,
in the case of this sutra
were able to gain entrance through faith alone.
How much more so, then, the other voice-hearers.
Those other voice-hearers
it is because they have faith in the Buddha's words
that they can comply with this sutra,
not because of any wisdom of their own.
Also, Shariputra,
to persons who are arrogant or lazy
or taken up with views of the self,
do not preach this sutra.
Those with the shallow understandings of ordinary persons,
who are deeply attached to the five desires,
cannot comprehend it when they hear it.
Do not preach it to them.
If a person fails to have faith
but instead slanders this sutra,
immediately he will destroy all the seeds
for becoming a Buddha in this world.
Or perhaps he will scowl with knitted brows
and harbor doubt or perplexity.
Listen and I will tell you
the penalty this person must pay.
Whether the Buddha is in the world
or has already entered extinction,
if this person should slander
a sutra such as this,
or on seeing those who read, recite,
copy and uphold this sutra,
should despise, hate, envy,
or bear grudges against them,
the penalty this person must pay
listen, I will tell you now:
When his life comes to an end
he will enter the Avichi hell,
be confined there for a whole kalpa,
and when the kalpa ends, be born there again.
He will keep repeating this cycle
for a countless number of kalpas.

Though he may emerge from hell,
he will fall into the realm of beasts,
becoming a dog or jackal,
his form lean and scruffy,
dark, discolored, with scabs and sores,
something for men to make sport of.
Or again he will
be hated and despised by men,
constantly plagued by hunger and thirst,
his bones and flesh dried up,
in life undergoing torment and hardship,
in death buried beneath the tiles and stones.
Because he cut off the seeds of Buddhahood
he will suffer this penalty.
If he should become a camel
or be born in the shape of a donkey,
his body will constantly bear heavy burdens
and have the stick or whip laid on it.
He will think only of water and grass
and understand nothing else.
Because he slandered this sutra,
this is the punishment he will incur.
Or he will be born as a jackal
who comes to the village,
body all scabs and sores,
having only one eye,
by the boys
beaten and cuffed,
suffering grief and pain,
sometimes to the point of death.
And after he has died
he will be born again in the body of a serpent,
long and huge in size,
measuring five hundred yojanas,
deaf, witless, without feet,
slithering along on his belly,
with little creatures
biting and feeding on him,
day and night undergoing hardship,
never knowing rest.
Because he slandered this sutra,
this is the punishment he will incur.
If he should become a human being,
his faculties will be blighted and dull,
he will be puny, vile, bent, crippled,
blind, deaf, hunchbacked.

The things he says
people will not believe,
the breath from his mouth will be constantly foul,
he will be possessed by devils,

poor and lowly,
ordered around by others,
plagued by many ailments, thin and gaunt,
having no one to turn to.
Though he attached himself to others,
they would never think of him;
though he might gain something,
he would at once lose or forget it.
Though he might practice the art of medicine
and by its methods cure someone's disease,
the person would grow sicker from some other malady
and perhaps in the end would die.
If he himself had an illness,
no one would aid or nurse him,
and though he took good medicine,
it would only make his condition worse.
If others should turn against him,
he would find himself plundered and robbed.
His sins would be such
that they would bring unexpected disaster on him.
A sinful person of this sort
will never see the Buddha,
the king of the many sages,
preaching the Law, teaching and converting.
A sinful person of this sort
will constantly be born amid difficulties,
crazed, deaf, confused in mind,
and never will hear the Law.
For countless kalpas
numerous as Ganges sands
he will at birth become deaf and dumb,
his faculties impaired,
will constantly dwell in hell,
strolling in it as though it were a garden,
and the other evil paths of existence
he will look on as his own home.
Camel, donkey, pig, dog-
these will be the forms he will take on.
Because he slandered this sutra,
this is the punishment he will incur.
If he should become a human being,
he will be deaf, blind, dumb.
Poverty, want, all kinds of decay
will be his adornment;
water blisters, diabetes,
scabs, sores, ulcers,
maladies such as these
will be his garments.
His body will always smell bad,
filthy and impure.
Deeply attached to views of self,

he will grow in anger and hatred;
aflame with licentious desires,
he will not spurn even birds or beasts.
Because he slandered this sutra,
this is the punishment he will incur.
I tell you, Shariputra,
if I were to describe the punishments that fall
on persons who slander this sutra,
I could exhaust a kalpa and never come to the end.
For this reason
I expressly say to you,
do not preach this sutra
to persons who are without wisdom.
But if there are those of keen capacities,
wise and understanding,
of much learning and strong memory,
who seek the Buddha way,
then to persons such as this
it is permissible to preach it.
If there are persons who have seen
hundreds and thousands and millions of Buddhas,
have planted many good roots
and are firm and deeply committed in mind,
then to persons such as this
it is permissible to preach it.
If there are persons who are diligent,
constantly cultivating a compassionate mind,
not begrudging life or limb,
then it is permissible to preach it.
If there are persons who are respectful, reverent
with minds set on nothing else,
who separate themselves from common folly
to live alone among mountains and waters,
then to persons such as this
it is permissible to preach it.
Again, Shariputra,
if you see a person
who thrusts aside evil friends
and associates with good companions,
then to a person such as this
it is permissible to preach it.
If you see a son of the Buddha
observing the precepts, clean and spotless
as a pure bright gem,
seeking the Great Vehicle Sutra,
then to a person such as this
it is permissible to preach it.
If a person is without anger,
upright and gentle in nature,
constantly pitying all beings,
respectful and reverent to the Buddhas,

then to a person such as this
it is permissible to preach it.
Again, if a son of the Buddha
in the midst of the great assembly
should with a pure mind
employ various causes and conditions,
similes, parables, and other expressions
to preach the Law in unhindered fashion,
to a person such as this
it is permissible to preach it.
If there are monks who,
for the sake of comprehensive wisdom,
seek the Law in every direction,
pressing palms together, gratefully accepting,
desiring only to accept and embrace
the sutra of the Great Vehicle
and not accepting a single verse
of the other sutras,
to persons such as this
it is permissible to preach it.
If a person, earnest in mind,
seeks this sutra
as though he were seeking the Buddha's relics,
and having gained and gratefully accepted it,
that person shows no intention
of seeking other sutras
and has never once given thought
to the writings of the non-Buddhist doctrines,
to a person such as this
it is permissible to preach it.
I tell you Shariputra,
if I described all the characteristics
of those who seek the Buddha way,
I could exhaust a kalpa and never be done.
Persons of this type
are capable of believing and understanding.
Therefore for them you should preach
the Lotus Sutra of the Wonderful Law.

Chapter Four: Belief and Understanding

At that time, when the men of lifelong wisdom Subhuti, Mahakatyayana, Mahakashyapa, and Mahamaudgalyayana heard from the Buddha a Law that they had never known before, and heard the World-Honored One prophesy that Shariputra would attain anuttara-samyak-sambodhi, their minds were moved as seldom before and danced for joy. At once they rose from their seats, arranged their robes, bared their right shoulders and bowed their right knees to the ground. Pressing their palms together with a single mind, they bent their bodies in a gesture of respect and, gazing up in reverence at the face of the Honored One, said to the Buddha: "We stand at the head of the monks and are all of us old and decrepit. We believed that we had already attained nirvana and that we were incapable of doing more, and so we never sought to attain anuttara-samyak-sambodhi.

"It has been a long time since the World-Honored One first began to expound the Law. During that time we have sat in our seats, our bodies weary and inert, meditating solely on the concepts of emptiness, non-form, and non-action. But as to the pleasures and transcendental power of the Law of the bodhisattva or the purifying of Buddha lands and the salvation of living beings-these our minds took no joy in. Why is this? Because the World-Honored One had made it possible for us to transcend the threefold world and to attain the enlightenment of nirvana.

"Moreover, we are old and decrepit. When we heard of this anuttara-samyak-sambodhi, which the Buddha uses to teach and convert the bodhisattvas, our minds were not fill ed with any thought of joy or approval. But now in the presence of the Buddha we have heard this voice-hearer receive a prophecy that he will attain anuttara-samyak-sambodhi and our minds are greatly delighted. We have gained what we have never before. Suddenly we have been able to hear a Law that is rarely encountered, something we never expected up to now, and we look upon ourselves as profoundly fortunate. We have gained great goodness and benefit, an immeasurably rare jewel, something unsought that came of itself.

"World-Honored One, we would be pleased now to employ a parable to make clear our meaning. Suppose there was a man, still young in years, who abandoned his father, ran away, and lived for a long time in another land, for perhaps ten, twenty, or even fifty years. As he drew older, he found himself increasingly poor and in want. He hurried about in every direction, seeking clothing and food, wandering farther and farther afield until by chance he turned his steps in the direction of his homeland.

"The father meanwhile had been searching for his son without success and had taken up residence in a certain city. The father's household was very wealthy, with immeasurable riches and treasures. Gold, silver, lapis Lazuli, coral, amber, and crystal beads all filled and overflowed from his storehouses. He had many grooms and menservants, clerks and attendants, and elephants, horses, carriages, oxen, and goats beyond number. He engaged in profitable ventures at home and in all the lands around, and also had dealings with many merchants and traveling vendors.

"At this time the impoverished son wandered from village to village, passing through various lands and towns, till at last he came to the city where his father was residing. The father thought constantly of his son, but though he had been parted from him for over fifty years, he had never told anyone else about the matter. He merely pondered to himself, his heart filed with regret and longing. He thought to himself that he was old and decrepit. He had great wealth and possessions, gold silver and rare treasures that filled and overflowed from his storehouses, but he had no son, so that if one day he should die, the wealth and possessions would be scattered and lost, for there was no one to entrust them to.

"This was the reason he constantly thought so earnestly of his son. And he also had this thought: If I could find my son and entrust my wealth and possessions to him, then I could feel contented and easy in mind and would have no more worries.

"World-Honored One, at that time the impoverished son drifted from one kind of employment to another until he came by chance to his father's house. He stood by the side of the gate, gazing far off at his father, who was seated on a lion throne, his legs supported by a jeweled footrest, while Brahmans, noblemen, and householders, uniformly deferential, surrounded him. Festoons of pearls worth thousands or tens of thousands adorned his body, and clerks, grooms and menservants holding white fly whisks stood in attendance to left and right. A jeweled canopy covered him, with flowered banners hanging from it, perfumed water had been sprinkled over the ground, heaps of rare flowers were scatted about, and precious objects were ranged here and there, brought out, put away, handed over and received. Such were the many different types of adornments, the emblems of prerogative and marks of distinction.

"When the impoverished son saw how great was his father's power and authority, he was filled with fear and awe and regretted he had ever come to such a place. Secretly he thought to himself; This must be some king, or one who is equal to a king. This is not the sort of place where I can hire out my labor and gain a living. It would be better to go to some poor village where, if I work hard, I will find a place and can easily earn food and clothing. If I stay here for long, I may be seized and pressed into service! Having thought in this way, he raced from the spot.

At that time the rich old man, seated on his lion throne, spied his son and recognized him immediately. His heart was filled with great joy and at once he thought: Now I have someone to entrust my storehouses of wealth and possessions to! My thoughts have constantly been with this son of mine but I had no way of seeing him. Now suddenly he had appeared of himself, which is exactly what I would have wished. Though I am old and decrepit, I still care what becomes of my belongings.

"Thereupon he dispatched a bystander to go after the son as quickly as possible and bring him back. At that time the messenger raced swiftly after the son and laid hold of him. The impoverished son, alarmed and fearful, cried out in an angry voice, 'I have done nothing wrong! Why am I being seized?' But the messenger held on to him more tightly than ever and forcibly dragged him back.

"At that time the son thought to himself, I have committed no crime and yet I am taken prisoner. Surely I am going to be put to death! He was more terrified than ever and sank to the ground, fainting with despair.

"The father, observing this from a distance, spoke to the messenger, saying, 'I have no need of this man. Don't force him to come here, but sprinkle cold water on his face so he will regain his senses. Then say nothing more to him!'

"Why did he do that? Because the father knew that his son was of humble outlook an ambition, and that his own rich and eminent position would be difficult for the son to accept. He knew very well that this was his son, but as a form of expedient means he refrained from saying to anyone, 'this is my son.'

"The messenger said to the son, "I am releasing you now. You may go anywhere you wish.' The impoverished son was delighted, having gained what he had not had before, and picked himself up from the ground and went off to the poor village in order to look for food and clothing.

"At that time the rich man, hoping to entice his son back again, decided to employ an expedient means and send two men as secret messengers, men who were lean and haggard and had no imposing appearance. 'Go seek out that poor man and approach him casually. Tell him you know a place where he can earn twice the regular wage. If he agrees to the arrangement, then bring him here and put him to work. If he asks what sort of work he will be put to, say that he will be employed to clear away excrement, and that the two of you will be working with him.'

"The two messengers then set out at once to find the poor man, and when they had done so, spoke to him as they had been instructed. At that time the impoverished son asked for an advance on his wages and then went with the men to help clear away excrement.

When the father saw his son, he pitied and wondered at him. Another day, when he was gazing out the window, he saw his son in the distance, his body thin and haggard, filthy with excrement, dirt, sweat and defilement. The father immediately took off his necklaces, his soft fine garments and his other adornments and put on clothes that were ragged and soiled. He smeared dirt on his body, took in his right hand a utensil for removing excrement, and assuming a gruff manner, spoke to the laborers, saying, 'Keep at your work! You mustn't be lazy!' By employing this expedient means, he was able to approach his son.

"Later he spoke to his son again, saying, 'Now then, young man! You must keep on at this work and not leave me anymore. I will increase your wages, and whatever you need in the way of utensils, rice, flour, salt, vinegar, and the like you should be in no worry about. I have an old servant I can lend you when you need him. You may set your mind at ease. I will be like a father to you, so have no more worries. Why do I say this? Because I am well along in years, but you are still young and sturdy. When you are at work, you are never deceitful or lazy or speak angry or resentful words. You don't seem to have any faults of that kind the way my other workers do. From now on, you will be like my own son.' And the rich man proceeded to select a name and assign it to the man as though he were his child.

"At this time the impoverished son, though he was delighted at such treatment, still thought of himself as a person of humble station who was in the employ of another. Therefore the rich man kept him clearing away excrement for the next twenty years. By the end of this time, the son felt that he was understood and trusted, and he could come and go at ease, but he continued to live in the same place as before.

"World-Honored One, at that time the rich man fell ill and knew he would die before long. He spoke to his impoverished son, saying, "I now have great quantities of gold, silver, and rare treasures that fill and overflow from my storehouses. You are to take complete charge of the amounts I have and of what is to be handed out and gathered in. This is what I have in mind, and I want you to carry out my wishes. Why is this? Because from now on, you and I will not behave as two different persons. So you must keep your wits about you and see that there are no mistakes or losses.'

"At that time the impoverished son, having received these instructions, took over the surveillance of all the goods, and gold, silver and rare treasures, and the various storehouses, but never thought of appropriated for himself so much as the cost of a single meal. He continued to live where he had before, unable to cease thinking of himself as mean and lowly.

"After some time had passed, the farther perceived that his son was bit by bit becoming more self-assured and magnanimous in outlook, that he was determined to accomplish great things and despised his former low opinion of himself. Realizing that his own end was approaching, he ordered his son to arrange a meeting with his relatives and the king of the country, the high ministers, and the noblemen and householders. When they were all gathered together, he proceeded to make this announcement: "Gentlemen, you should know that this is my son, who was born to me. In such-and-such a city he abandoned me and ran away, and for over fifty years he wandered about suffering hardship. His original name is such-and-such, and my name is such-and-such. In the past, when I was still living in my native city, I worried about him and so I set out in search of him. Sometime after, I suddenly chanced to meet up with him. This is the truth my son, and I will in truth am his father. Now everything that belongs to me, all my wealth and possessions, shall belong entirely to this son of mine. Matters of outlay and income that have occurred in the past this son of mine is familiar with."

"World-Honored One, when the impoverished son heard these words of his father, he was filled with great joy, having gained what he never had before, and he thought to himself, I originally had no mind to covet or seek such things. Yet now these stores of treasures have come of their own accord!

"World-Honored One, this old man with his great riches is none other than the Thus Come One, and we are all like the Buddha's sons. The Thus Come One constantly tells us that we are his sons. But because of the three sufferings, World-Honored One, in the midst of birth and death we undergo burning anxieties, delusions, and ignorance, delighting in and clinging to lesser doctrines. But today the World-Honored One causes us to ponder carefully, to cast aside such doctrines, the filth of frivolous debate.

"We were diligent and exerted ourselves in this matter until we had attained nirvana, which is like one day's wages. And once we had attained it, our hearts were filled with great joy and we considered that this was enough. At once we said to ourselves, "Because we have been diligent and exerted ourselves with regard to the Buddhist Law, we have gained this breadth and wealth of understanding."

"But the World-Honored One, knowing from past times how our minds cling to unworthy desires and delight in lesser doctrines, pardoned us and let us be, not trying to explain to us by saying, You will come to possess the insight of the Thus Come One, your portion of the store of treasures!' Instead the World-Honored One employed the power of expedient means, preaching to us the wisdom of the Thus Come One in such a way that we might heed the Buddha and attain nirvana, which is only day's wages. And because we considered this to be a great gain, we had no wish to pursue the Great Vehicle.

"In addition, though we expounded and set forth the Buddha wisdom for the sake of the Bodhisattvas, we ourselves did not aspire to attain it. Why do I say this? Because the Buddha, knowing that our minds delight in lesser doctrines, employed the power of expedient means to preach in a way that was appropriate for us. So we did not know that we were in truth the sons of the Buddha. But now at least we know it.

"With regard to the Buddha wisdom, the World-Honored One is never begrudging. Why do I say this? From times past we have in truth been the sons of the Buddha, but we delighted in nothing but lesser doctrines. If we had the kind of mind that delighted in great ones, than the Buddha would have preached the Law of the Great Vehicle for us.

"Now in this sutra the Buddha expounds only the one vehicle. And in the past, when in the presence of the bodhisattvas he disparaged the voice-hearers as those who delight in a lesser doctrine, the Buddha was in fact employing the Great Vehicle to teach and convert us. Therefore we say that, though originally we had no mind to covet or seek such a thing, now the great treasure of the Dharma King has come to us of its own accord. It is something that the sons of the Buddha have a right to acquire, and now they have acquired all of it."

At that time, Mahakashyapa, wishing to state his meaning once more, spoke in verse form, saying:

We today have heard
the Buddha's voice teaching
and we dance for joy,
having gained what we never had before.
The Buddha declares that the voice-hearers
will be able to attain Buddhahood.
This cluster of unsurpassed jewels
has come to us unsought.
It is like the case of a boy who.
When still young without understanding,
abandoned his father and ran away,
going far off to another land,
drifting from one country to another
for over fifty years,
his father, distressed in thought,
searched for him in every direction
till, worn out with searching,
he halted in a certain city.
There he built a dwelling
where he could indulge the five desires.
His house was large and costly,
with quantities of gold, silver,
seashell, agate,
pearls, lapis lazuli,
elephants, horses, oxen goats,
palanquins, and carriages,
fields for farming, menservants, grooms,
and other people in great number.
He engaged in profitable ventures
at home and in all the lands around,
and had merchants and traveling vendors
stationed everywhere.
Thousands, ten thousands, millions
surrounded him and paid reverence;
he enjoyed the constant favor
and consideration of the ruler.
The officials and power clans
all joined in paying him honor,
and those who for one reason or another
flocked about him were many.
Such was his vast wealth,
the great power and influence he possessed.
But as he grew old an decrepit
he recalled his son with greater distress than ever,
day and night thinking of nothing else:
"Now the time of my death draws hear.
Over fifty years have passed
since that foolish boy abandoned me.

My storehouses full of goods-
what will become of them?"
At this time the impoverished son
was searching for food and clothing,
going from village to village,
from country to country,
sometimes finding something,
other times finding nothing,
starving and emaciated,
his body broken out in sores and ring worm.
As he moved from place to place
he arrived in time at the city where his father lived,
shifting from one job to another
until he came to his father's house.

At that time the rich man
had spread a large jeweled canopy
inside his gate
and was seated on a lion throne,
surrounded by his dependents
and various attendants and guards.
Some were counting out
gold, silver, and precious objects,
or recording in ledgers
the outlay and income of wealth.
The impoverished son, observing
how eminent and distinguished His father was,
supposed he must be the king of a country
or the equal of a king.
Alarmed and full of wonder,
he asked himself why he had come here.
Secretly he thought to himself,
if I linger here for long
I will perhaps be seized
and pressed into service!
Once this thought had occurred to him,
he raced from the spot,
and inquiring where there was a poor village,
went there in hopes of gaining employment.
The rich man at the time,
seated on his lion throne,
was his son in the distance
and silently recognized who he was.
Immediately he instructed a messenger
to hurry after him and bring him back.
The impoverished son, crying out in terror,
sank to the ground in distress.
"This man has seized me
and is surely going to put me to death!
To think that my search for food and clothing
should bring me to this!"

The rich man knew that his son
was ignorant and self-abasing.

"He will never believe my words,
will never believe I am his father."
So he employed an expedient means,
sending some other men to the son,
a one-eyed man, another puny and uncouth,
completely lacking in imposing appearance,
saying, "Speak to him
and tell him I will employ him
to remove excrement and filth,
and will pay him twice the regular wage."
When the impoverished son heard this
he was delighted and came with the messengers
and worked to clear away excrement and filth
and clean the rooms of the house.
From the window the rich man
would constantly observe his son,
thinking how his son was ignorant and self-abasing
and delighted in such menial labor.
At such times the rich man
would put on dirty ragged clothing,
take in hand a utensil for removing excrement
and go to where his son was,
using this expedient means to approach him,
encouraging him to work diligently.
"I have increased your wages
and given you oil to rub on your feet.
I will see that you have plenty to eat and drink,
mats and bedding that are thick and warm."
At times he would speak severely:
"You must work hard!"
Or again he will say in a gentle voice,
"You are like a son to me."
The rich man, being wise,
gradually permitted his son to come and go in the house.
After twenty years had passed,
he put him in charge of household affairs,
showing him his gold, silver,
pearls, crystal,
and the other things that were handed out or gathered in,
so that he would understand all about them,
though the son continued to live outside the gate,
sleeping in a hut of grass,
for he looked upon himself as poor,
thinking, "None of these things are mine."
The father knew that his son's outlook
was gradually becoming broader and more magnanimous,
and wishing to hand over his wealth and goods,
he called together his relatives,

the king of the country and the high ministers,
the noblemen and householders.
In the presence of this great assembly
he declared, "This is my son
who abandoned me and wandered abroad
for a period of fifty years.
Since I found him again,
twenty years have gone by.
Long ago, in such-and-such a city,
when I lost my son,
I traveled all around searching for him
until eventually I came here.
All that I possess,
my house and people,
I hand over entirely to him
so he may do with them as he wishes."
The son thought now in the past he had been poor,
humble and self-abasing in outlook,
but now he had received from his father
this huge bequest of rare treasures,
along with the father's house
and all his wealth and goods.
He was filled with great joy,
having gained what he never had before.
The Buddha too is like this.
He knows our fondness for the petty,
and so he never told us,
"You can attain Buddhahood."

Instead he explained to us
how we could become free of outflows,
carry out the Lesser Vehicle
and be voice-hearer disciples.
Then the Buddha commanded us
to preach the supreme way
and explain that those who practice this
will be able to attain Buddhahood.
We received the Buddha's teaching
and for the sake of the great bodhisattvas
made use of causes and conditions,
various similes and parables,
a variety of words and phrases,
to preach the unsurpassed way.
When the sons of the Buddha
heard the Law through us,
day and night they pondered,
diligently and with effort practicing it.
At that time the Buddha
bestowed prophecies on them, saying,
"In a future existence
you will be able to attain Buddhahood."

The various Buddhas
in their Law of the secret storehouse
set forth the true facts
for the sake of Bodhisattvas alone;
it is not for our sake
that they expound the true essentials.
The case is like that of the impoverished son
who was able to approach his father.
Though he knew of his father's possessions,
at heart he had no longing to appropriate them.
Thus, although we preached
the treasure storehouse of the Law of the Buddha,
we did not seek to attain it ourselves,
and in this way our case is similar.
We sought to wipe out what was within ourselves,
believing that was sufficient.

We understood only this one concern
and knew nothing of other matters.
Though we might hear
or purifying the Buddha lands,
of teaching and converting living beings,
we took no delight in such things.
Why is this?
Because all phenomena
are uniformly empty, tranquil,
without birth, without extinction,
without bigness, without smallness,
without outflows, without action.
And when one ponders in this way,
one can feel no delight or joy.
Through the long night,
with regard to the Buddha wisdom
we were without greed, without attachment,
without any desire to possess it.
We believed that with regard to the Law
we possessed the ultimate.
Through the long night
we practiced the Law of emptiness,
gaining release from the threefold world
and its burden of suffering and care.
We dwelt in our final existence,
in the nirvana of remainder.
Through the teaching and conversion of the Buddha
we gained a way that was not vain,
and in doing so we repaid
the debt we owed to the Buddha's kindness.
Although for the sake
of the Buddha's sons
we preached the Law of the Bodhisattva,
urging them to seek the Buddha way,

yet we ourselves
never aspired to that Law.
We were thus abandoned by our guide and teacher
because he had observed what was in our minds.

From the first he never encouraged us
or spoke to us of true benefit.
He was like the rich man
who knew that his son's ambitions were lowly
and who used the power of expedient means
to soften and mold his son's mind
so that later he could entrust to him
all his wealth and treasure.
The Buddha is like this,
resorting to a rare course of action.
Knowing that some have a fondness for the petty,
he uses the power of expedient means
to mold and temper their minds,
and only then teaches them the great wisdom.
Today we have gained
what we never had before;
what we previously never hoped for
has now come to us of itself.
We are like the impoverished son
who gained immeasurable treasure.
World-Honored One, now
we have gained the way, gained its fruit;
through the Law of no outflows
we have gained the undefiled eye.
Through the long night
we observed the pure precepts of the Buddha
and today for the first time
we have gained the fruit, the recompense.
In the Law of the Dharma King
we have long carried out brahma practices;
now we obtain the state of no outflows,
the great unsurpassed fruit.
Now we have become
voice-hearers in truth,
for we will take the voice of the Buddha way
and cause it to be heard by all.
Now we have become
true arhats,
for everywhere among
the heavenly and human beings, devils and Brahmas
of the various worlds
we deserve to receive offerings.
The World-Honored One in his great mercy
makes use of a rare thing,
in pity and compassion teaching and converting,
bringing benefit to us.

In numberless millions of kalpas
who could ever repay him?
Though we offer him our hands and feet,
bow our heads in respectful obeisance,
and present all manners of offerings,
none of us could we pay him.
Though we lift him on the crown of our heads,
bear him on our two shoulders
for kalpas numerous as Ganges sands
reverence him with all our hearts;
though we come with delicate foods,
with countless jeweled robes,
with articles of bedding,
various kinds of potions and medicines;
with ox-head sandalwood
and all kinds of rare gems,
construct memorial towers
and spread the ground with jeweled robes;
though we were to do all this
by way of offering
for kalpas numerous as Ganges sands,
still we could not repay him.
The Buddhas possess rarely known,
immeasurable, boundless,
unimaginable great
transcendental powers.
Free of outflows, free of action,
these kings of the doctrines
for the sake of the humble and lowly
exercise patience in these matters;
to common mortals attached to appearances
they preach in accordance with what is appropriate.
With regard to the Law, the Buddhas
are able to exercise complete freedom.
They understand the various desires and joys
of living beings,
as well as their aims and abilities,
and can adjust to what they are capable of,
employing innumerable similes
to expound the Law for them.
Utilizing the good roots
laid down by living beings in previous existences,
distinguishing between those whose roots are mature
and those whose roots are not yet mature,
they exercise various calculation,
discriminations and perceptions,
and then take the one vehicle way and
in accordance with what is appropriate, preach it as three.

Chapter Five: The Parable of the Medicinal Herbs

At that time the World-Honored One said to Mahakashyapa and the other major disciples: "Excellent, excellent, Kashyapa. You have given an excellent description of the true blessings of the Thus Come One. It is just as you have said. The Thus Come One indeed has immeasurable, boundless, asamkhyas of blessings, and though you and the others were to spend immeasurable millions of kalpas in the effort, you could never finish describing them.

"Kashyapa, you should understand this. The Thus Come One is king of the doctrines. In what he preaches, there is nothing that is vain. With regard to all the various doctrines, he employs wisdom as an expedient means in expounding them. Therefore the doctrines that he expounds all extends to the point where there is comprehensive wisdom. The Thus Come One observes and understands the end to which all doctrines tend. And he also understands the workings of the deepest mind of all living beings, penetrating them completely and without hindrance. And with regard to the doctrines he is thoroughly enlightened, and he reveals to living beings the totality of wisdom.

"Kashyapa, it is like the plants and trees, thickets and groves, and the medicinal herbs, widely ranging in variety, each with its own name and hue, that grow in the hills and streams, the valleys and different soils of the thousand-millionfold world. Dense clouds spread over them, covering the entire thousand-millionfold world and in one moment saturating it all. The moisture penetrates to all the plants, trees, thickets and groves, and medicinal herbs equally, to their big roots, big stems, big limbs and big leaves. Each of the trees, big and small, depending upon whether it is superior, middling or inferior in nature, receives its allotment. The rain falling from one blanket of clouds accords with each particular species and nature, causing it to sprout and mature, to blossom and bear fruit. Though all these plants and trees grow in the same earth and moistened by the same rain, each has its differences and particulars.

"Kashyapa, you should understand that the Thus Come One is like this. He appears in the world like a great cloud rising up. With a loud voice he penetrates to all the heavenly and human beings and the asuras of the entire world, like a great cloud spreading over the thousand-millionfold lands. And in the midst of the great assembly, he addresses these words, saying: " I am the Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. Those who have not yet crossed over I will cause to cross over, those not yet freed I will free, those not yet at rest I will put to rest, those not yet in nirvana I will cause to attain nirvana. Of this existence and future existences I understand the true circumstances. I am one who knows all things, sees all things, understands the way, opens up the way, preaches the way. You heavenly and human beings, asuras and others, you must all come here so that I may let you hear the Dharma!"

"At that time living beings of countless thousands, ten thousands, millions of species come to the place where the Buddha is, to listen to the Dharma. The Thus Come One then observes whether they are diligent in their efforts or lazy. And in accordance with each is capable of hearing, he preaches the Law for them in an immeasurable variety of ways so that all of them are delighted and are able to gain excellent benefits there-from.

"Once these living beings have heard the Law, they will enjoy peace and security in their present existence and good circumstances in future existences, when they will receive joy through the way and again be able to hear the Law. And having heard the Law, they will escape from obstacles and hindrances, and with regard to the various doctrines will be able to exercise their powers to the fullest, so that gradually they can enter into the way. It is like the rain falling from that great cloud upon all the plants and trees, thickets and groves, and medicinal herbs. Each, depending upon its species and nature, receives its full share of moistening and is enabled to sprout and grow.

"The Law preached by the Thus Come One is of one form, one flavor, namely, the form of emancipation, the form of separation, the form of extinction, which in the end comes down to a wisdom embracing all species. When the living beings hear the law of the Thus Come One, though they may embrace, read and recite it, and practice it as it dictates, they themselves do not realize or understand the blessings they are gaining thereby. Why is this? Because only the Thus Come One understands the species, the form, the substance, the nature of these living beings, he knows what things they dwell on, what things they ponder, that things they practice. He knows what Law they dwell on, what Law they ponder, what Law they practice, through what Law they attain what Law.

"Living beings exist in a variety of environments, but only the Thus Come One sees the true circumstances and fully understands them without hindrance. It is like those plants and trees, thickets and groves, and medicinal herbs which do not themselves know whether they are superior, middling or inferior in nature. But the Thus Come One knows that this is the Law of one form, one flavor, namely, the form of emancipation, the form of separation, the form of extinction, the form of ultimate nirvana, of constant tranquility and emptiness. The Buddha understands all this. But because he can see the desires that are in the minds of living beings, he guides and protects them, and for this reason does not immediately preach to them the wisdom that embraces all species.

"You and the others, Kashyapa, have done a very rare thing, for you can understand how the Thus Come One preaches the Law in accordance with what is appropriate, you can have faith in it, you can accept it. Why do I say this? Because the fact that the Buddhas, the World-Honored Ones, preach the Law in accordance with what is appropriate is hard to comprehend, hard to understand."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The Dharma King, destroyer of being,
when he appears in the world
accords with the desires of living beings,
preaching the Law in a variety of ways.
The Thus Come One, worthy of honor and reverence,
is profound and far-reaching in wisdom.
For long he remained silent regarding the essential,
in no hurry to speak at once.
If those who are wise hear of it
they can believe and understand it,
but those without wisdom will have doubts and regrets
and for all time will remain in error.
For this reason, Kashyapa,
he adjusts to the person to gain a correct view.
Kashyapa, you should understand

that it is like a great cloud
that rises up in the world
and covers it all over.

This beneficent cloud is laden with moisture,
the lightening gleams and flashes,
and the sound of thunder reverberates afar,
causing the multitude to rejoice.
The sun's rays are veiled and hidden,
a clear coolness comes over the land;
masses of darkness descend and spread-
you can almost touch them.
The rain falls everywhere,
coming down on all four sides,
its flow and saturation are measureless,
reaching to every area of the earth,
to the ravines and valleys of the mountains and streams,
to the remote and secluded places where grow
plants, bushes, medicinal herbs,
trees large and small,
a hundred grains, rice seedlings,
sugar cane, grape vines.
The rain moistens them all,
none ails to receive its full share,
the parched ground is everywhere watered,
herbs and trees alike grow lush.
What falls from the cloud
is water of a single flavor,
but the plants and trees, thickets and groves,
each accept the moisture that is appropriate to its portion.
All the various trees,
whether superior, middling or inferior,
take that is fitting for large or small
and each is enabled to sprout and grow.
Root, stem, limb, leaf,
the glow and hue of flower and fruit-
one rain extends to them
and all are able to become fresh and glossy,
whether their allotment
of substance, form and nature is large or small,
the moistening they receive is one,
but each grows and flourishes in its own way.

The Buddha is like this
when he appears in the world,
comparable to a great cloud
that covers all things everywhere,
Having appeared in the world,
for the sake of living beings
he makes distinctions in expounding
the truth regarding phenomena.

The great sage, the World-Honored One,
to heavenly and human beings,
in the midst of all beings,
pronounces these words:
I am the Thus Come One,
most honored of two-legged beings.
I appear in the world
like a great cloud
that showers moisture upon
all the dry and withered living beings,
so that all are able to escape suffering,
gain the joy of peace and security,
the joys of this world
and the joy of nirvana.
All you heavenly and human beings of this assembly,
listen carefully and with one mind!
All of you should gather around
and observe the one of unexcelled honor.
A am the World-Honored One,
none can rival me.
In order to bring peace and security to living beings
I have appeared it the world
and for the sake of this great assembly
I preach the sweet dew of the pure Law.
This Law is of a single flavor,
that of emancipation, nirvana.
With a single wonderful sound
I expound and unfold its meaning;
constantly for the sake of the Great Vehicle
I create causes and conditions.

I look upon all things
as being universally equal,
I have no mind to favor this or that,
to love one or hate another.
I am without greed or attachment
and without limitation or hindrance.
At all times, for all things
I preach the Law equally;
as I would for a single person,
that same way I do for numerous persons,
constantly I expound and preach the Law,
never have I done anything else,
coming, going, sitting, standing,
never to the end growing weary or disheartened.
I bring fullness and satisfaction to the world,
like rain that spreads its moisture everywhere,
Eminent and lowly, superior and inferior,
observers of precepts, violators of precepts,
those fully endowed with proper demeanor,
those not fully endowed,

those of correct views, of erroneous views,
of keen capacity, of dull capacity-
I cause the Dharma rain on all equally,
never lax or neglectful.
When all the various living beings
hear my Law,
they receive it according to their power,
dwelling in their different environments.
Some inhabit the realm of human and heavenly beings,
of wheel-turning sage kings,
Shakra, Brahma ane the other kings-
these are the inferior medicinal herbs.
Some understand the Law of no outflows,
are able to attain nirvana,
to acquire the six transcendental powers
and gain in particular the three understandings,
or live alone in mountain forests,
constantly practicing meditation
and gaining the enlightenment of pratyekabuddhas-
these are the middling medicinal herbs.
Still others seek the place of the World-Honored One,
convinced that they can become Buddhas,
putting forth diligent effort and practicing meditation-
these are the superior medicinal herbs.
Again there are sons of the Buddha
who devote their minds solely to the Buddha way,
constantly practicing mercy and compassion,
knowing that they themselves will attain Buddhahood,
certain of it and never doubting-
these I call small trees.
Those who abide in peace in their transcendental powers,
turning the wheel of non-regression,
saving innumerable millions
of hundreds of thousands of living beings-
bodhisattvas such as these
I call large trees.
The equality of the Buddha's preaching
is like a rain of a single flavor,
but depending upon the nature of the living being,
the way in which it is received is not uniform,
just as the various plants and trees
each receive the moisture in a different manner.
The Buddha employs this parable
as an excellent means to open up and reveal the matter,
using various kinds of words and phrases
and expounding the single Law,
but in terms of the Buddha wisdom
this is no more than one drop of the ocean.
I rain down the Dharma rain,
filling the whole world,
and this single-flavored Dharma

is practiced by each according to the individual's power.
It is like those thickets and groves,
medicinal herbs and trees
which, according to whether they are large or small,
bit by bit grow lush and beautiful.

The Law of the Buddhas
is constantly of a single flavor,
causing the many worlds
to attain full satisfaction everywhere;
by practicing gradually and stage by stage,
all beings can gain the fruits of the way.
The voice-hearers and pratyekabuddhas
inhabit the mountain forests,
dwelling in their final existence,
hearing the Law and gaining its fruits-
we may call them medicinal herbs
that grow and mature each in its own way,
if there are Bodhisattvas
who are steadfast and firm in wisdom,
who fully comprehend the threefold world
and seek the supreme vehicle,
these we call the small trees
that achieve growth and maturity.
Again there are those who dwell in meditation,
who have gained the strength of transcendental powers,
have heard of the emptiness of all phenomena,
greatly rejoice in it in their minds
and emit countless rays of light
to save living beings-
these we call large trees
that have gained growth and maturity
In this way, Kashyapa,
the Law preached by the Buddha
is comparable to a great cloud
which, with a single-flavored rain,
moistens human flowers
so that each is able to bear fruit.
Kashyapa, you should understand
that through various causes and conditions,
various kinds of simile and parable,
I open up and reveal the Buddha way.
This is an expedient means I employ
and the same is true of the other Buddhas.

Now for you and the others
I preach the utmost truth:
none in the Multitude of voice-hearers
has entered the stage of extinction.
What you are practicing
is the bodhisattva way,

and as you gradually advance in practice and learning
you are all certain to attain Buddhahood.

Chapter Six: Bestowal of Prophecy

At that time the World-Honored One, having finished reciting these verses, made an announcement to the great assembly, speaking in these words: "This disciple of mine Mahakashyapa in future existences will be able to enter the presence of three thousand billion Buddhas, World-Honored Ones, to offer alms, pay reverence, honor and praise them, widely proclaiming the innumerable great doctrines of the Buddhas. And in his final incarnation he will be able to become a Buddha named Light Bright Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One.

His land will be called Light Virtue and his kalpa will be called Great Adornment. The life span of this Buddha will be twelve small kalpas. His Correct Law will endure in the world for twenty small kalpas, and his Counterfeit Law for twenty small kalpas.

"His realm will be majestically adorned, free of defilement or evil, shards or rubble, thorns or briers, or the unclean refuse of latrines. The land will be level and smooth, without high places or sags, pits or knolls. The ground will be of lapis lazuli, with rows of jeweled trees and ropes of gold to mark the boundaries of the roads. Jeweled flowers will be scattered around, and everywhere will be pure and clean. The bodhisattvas of that realm will number countless thousands of millions, and the multitude of voice-hearers will likewise be innumerable. There will be no workings of the devil, and although the devil and the devil's people will be there, they will protect the Law of the Buddha."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

I announce this to the monks:
when I employ the Buddha eye
to observe Kashyapa here,
I see that in a future existence,
after innumerable kalpas have passed,
he will be able to attain Buddhahood.
In future existences
he will offer alms and enter the presence
of three thousand billion
Buddhas, World-Honored Ones.
For the sake of the Buddha wisdom
he will carry out brahma practices meticulously
and will offer alms to the unexcelled ones,
the most honored of two-legged beings.
After he has done so. And has practiced
all the unsurpassed types of wisdom,
in his final incarnation

he will be able to become a Buddha.
His land will be pure and clean,

the ground of lapis lazuli.
Many jeweled trees
will line the roadsides,
with golden ropes to mark the roads,
and those who see it will rejoice.
It will constantly emit a pleasing fragrance,
with heaps of rare flowers scattered around
and many kinds of strange and wonderful things
for its adornment.
The land will be level and smooth,
without hills or depressions.
The multitude of bodhisattvas
will be beyond calculation,
their minds subdued and gentle,
having attained great transcendental powers,
and they will uphold and embrace
the Great Vehicle scriptures of the Buddhas.
The multitude of voice-hearers
will be free of outflows, in their last incarnation,
sons of the Dharma King,
and their number too will be beyond calculation-
even when one looks with the heavenly eye
one cannot determine their number.
This Buddha will have a life span
of twelve small kalpas,
and his Counterfeit Law
for twenty small kalpas.
Light Bright World-Honored One
will be of this description.

At that time the great Maudgaly~yana, Subhuti and Mahakatyayana, all of them trembling with agitation, pressed their palms together with a single mind and gazed up at the World-Honored One, their eyes never leaving him for an instant. Joining their voices in a single sound, they spoke in verse form, saying:
Great hero and stalwart, World-Honored One,
Dharma King of the Shakyas,
because you have pity on us,
favor us with the Buddha voice!
If, because you understand our innermost minds,
it would be like sweet dew bathing us,
washing away fever and imparting coolness.
Suppose that someone coming from a land of famine
should suddenly encounter a great king's feast.
His heart still filled with doubt and fear,
he would not dare to eat the food at once,
but if he were instructed by the king to do so,
then he would venture to eat.
We now are like such a person,

for whenever we recall the errors of the Lesser Vehicle,
we do not know what we should do
to gain the Buddha's unsurpassed wisdom.
Though we hear the Buddha's voice
telling us that we will attain Buddhahood,
in our hearts we still harbor anxiety and fear,
like that person who did not dare to eat.
But now if the Buddha's prophecy is bestowed upon us,
then joy and peace of mind will quickly be ours.
Great hero and stalwart, World-Honored One,
your constant desire to set the world at ease.
We beg you to bestow such a prophecy on us,
as you would instruct a starving person to eat.
At that time the World-Honored One, understanding the thoughts in the minds of his major disciples, made this announcement to the monks: "Subhuti here in future existences will enter the presence of three hundred ten thousand million nayutas of Buddhas, offering alms, paying reverence, honoring and praising them. He will constantly carry out brahma practices and fulfill the bodhisattva way, and in his final incarnation he will be able to attain Buddhahood. His title will be Rare Form Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. His kalpa will be named Possessed of Jewels and his realm will be named Jewel Born. The land will be level and smooth, the ground made of crystal, it will be adorned with jeweled trees and be free of hills and pits, rubble and thorns and the filth from latrines. Jeweled flowers will cover the ground and everywhere will be pure and clean. The people of his realm will all dwell on jeweled terraces, in rare and wonderful towers and pavilions. His voice-hearer disciples will be countless, boundless, beyond the scope of calculation or simile. The multitude of bodhisattvas will number countless thousands, ten thousands, millions of nayutas. The life span of this Buddha will be twelve small kalpas, his Correct Law will endure in the world for twenty small kalpas, and his Counterfeit Law for twenty small kalpas. This Buddha will constantly dwell in midair, preaching the Law for the assembly and saving numberless multitudes of bodhisattvas and voice-hearers."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

You multitude of monks,
I now announce this to you.
All of you with a single mind
should hear what I say,
My major disciple
Subhuti
is destined to become a Buddha
with the title Rare Form.
He will offer alms to countless
tens of thousands and millions of Buddhas.
By following the practices of the Buddhas
he will gradually fulfill the great way,
and in his final incarnation
will acquire the thirty-two features.
He will be imposing, exceptional, wonderful,

like a jeweled mountain.
His Buddha land
will be foremost in adornment and purity;
no living beings who sees it
will fail to love and delight in it.
There in the midst, that Buddha
will save unreckonable multitudes.
In that Buddha's Law
will be many bodhisattvas,
all of them with keen capacities,
turning the wheel of non-regression.
That land will constantly
be adorned with bodhisattvas.
The multitude of voice-hearers
will be beyond calculation,
all gaining the three understandings
and exercising the six transcendental powers.
They will dwell in the eight emancipations
and possess great authority and virtue.
The Law preached by that Buddha
will manifest immeasurable
transcendental powers and transformations
of a wondrous nature.
Heavenly and human beings
in numbers like the Ganges sands
will all press their palms together,
listen to and receive the Buddha's words.
That Buddha will have a life span
of twelve small kalpas,
his Correct Law will endure in the world
for twenty small kalpas
and his counterfeit Law
for twenty small kalpas.
At that time the World-Honored One once more spoke to the multitude of monks: "Now I say this to you. Great Katyayana here in future existences will present various articles as offerings and will serve eight thousand million Buddhas, paying honor and reverence ta them. After these Buddhas have passed into extinction, he will raise a memorial tower for each one measuring a thousand yojanas in height and exactly five hundred yojanas in both width and depth. It will be made of gold, silver lapis lazuli, seashell, agate, pearl and carnelian, with these seven precious substances joined together. Numerous flowers, necklaces, paste incense, powdered incense, incense for burning, silken canopies, streamers and banners will be presented as offerings to the memorial towers. And after this has been done, he will once more make offerings to twenty thousands of millions of Buddhas, and will repeat the entire process.

"When he has finished offering alms to all the Buddhas, he will fulfill the way of the bodhisattva and will become a Buddha with the title Jambunada Gold Light Thus Come One, worthy of offerings, of right and universal knowledge perfect clarity and conduct, well gone, understanding the world, unexcelled worthy trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One.

"His land will be level and smooth, the ground made of crystal, adorned with jeweled trees, with ropes of gold to mark the boundaries of the roads. Wonderful flowers will cover the ground, everywhere will be pure and clean, and all who see it will rejoice. The four evil paths of existence, hell and the realms of hungry spirits, beasts and asuras, will not exist there. There will be many heavenly and human beings, and multitudes of voice-hearers and bodhisattvas in innumerable tens of thousands of millions will adorn the land. That Buddha's life span will be twelve small kalpas, his Correct Law will endure in the world for twenty small kalpas, and his Counterfeit Law will endure in the world for twenty small kalpas."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

You multitude of monks,
listen all of you with a single mind,
for in what I speak
there is nothing that departs from the truth.
Katyayana here
will give various kinds
of fine and wonderful articles
as offerings to the Buddhas,
and after the Buddhas have entered extinction
he will raise seven-jeweled towers
and present flowers and incense
as offerings to their relics.

And in his final incarnation
he will gain Buddha wisdom
and achieve impartial and correct enlightenment.
His land will be pure and clean
and he will save innumerable
ten thousands of millions of living beings,
and will receive offerings
from all the ten directions,
This Buddha's brilliance
no one will be able to equal.
His Buddha title will be
Jambu Gold Light.
Bodhisattvas and voice-hearers,
cutting off all forms of existence,
countless and immeasurable in number,
will adorn his land.

At that time the World-Honored One spoke to the great assembly: "Now I say to you. Great Maudgalyayana here will present various kinds of articles as offerings to eight thousand Buddhas, paying honor and reverence to them. After these Buddhas have passed into extinction, for each of them he will raise a memorial tower measuring a thousand yojanas in height and exactly five hundred yojanas in width and depth. It will be made of gold, silver, lapis lazuli, seashell, agate, pearl, and carnelian, with these seven precious substances joined together. Numerous flowers, necklaces, paste incense, and powdered incense, incense for burning, silken canopies, streamers and banners will be presented as offerings. After this has been done, he will also make offerings to two hundred ten thousand million Buddhas, repeating the process.

"Then he will be able to become a Buddha with the title Tamalapatra Sandalwood Fragrance Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. His kalpa will be named Joy Replete and his realm Mind Delight. The land will be level and smooth, the ground made of crystal, jeweled trees will adorn it, pearls and flowers will be scattered around, everywhere will be pure and clean, and all who see it will rejoice. There will be many heavenly and human beings, and the bodhisattvas and voice-hearers will be immeasurable in number. That Buddha's life span will be twenty-four small kalpas, his Correct Law will endure in the world for forty small kalpas, and his counterfeit Law for forty small kalpas."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

This disciple of mine,
the great Maudgalyayana,
when he has cast off his present body,
will be able to see eight thousand,
two hundred ten thousand million
Buddhas, World-Honored Ones,
and for the sake of the Buddha way
will offer alms, honor and reverence them.
Where these Buddhas are
he will constantly carry out brahma practices
and for immeasurable kalpas
will uphold and embrace the Buddha law,
When these Buddhas have passed into extinction
be will raise seven-jeweled towers,
with golden implements to mark the spot for all time
and flowers, incense and music
presented as offerings
in the memorial towers of the Buddhas.
Step by step he will fulfill
all the duties of the bodhisattva way
and in the land called Mind Delight
will be able to become a Buddha
named Tamalapatra
Sandalwood Fragrance.
This Buddha's life span
will be twenty-four kalpas.
Constantly for the sake of heavenly and human beings
he will expound the Buddha way.
Voice-hearers innumerable
as Ganges sands,
with the three understandings and six transcendental powers,
will display great authority and virtue.
Countless bodhisattvas
will be of firm will, diligent in effort,

and with regard to the Buddha wisdom
non will ever retrogress.
After this Buddha has passed into extinction,
his Correct Law will endure
for forty small kalpas,
and his Counterfeit law will be likewise.
My various disciples,
fully endowed with dignity and virtue,
number five hundred,
and every one will receive such a prophecy.
In a future existence
all will be able to attain Buddhahood.
Concerning the causes and conditions of past existences
as they pertain to me and you
I will now preach.
You must listen carefully.

Chapter Seven: The Parable of the Phantom City

The Buddha made this announcement to the monks: Once in the distant past, an immeasurable, boundless, inconceivable asamkhya number of kalpas ago, there was at that time a Buddha named Great Universal Wisdom Excellence Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. His land was named Well Constituted and his kalpa was named Great Form.

"Now monks, since that Buddha passed into extinction, a very great, a very long time had passed. Suppose, for example, that someone took all the earth particles in the thousand-million-fold world and ground the up to make ink powder, and as he passed through the thousand lands of the east, he dropped one grain of the ink powder no bigger in size than a speck of dust. Again., when he passed through another thousand lands, he dropped another grain of ink. Suppose he went on in this way until he had finished dropping all the grains of the ink made from the earth particles. Now what is your opinion? Do you think that, with regard to those lands, the masters of calculation or the disciples of calculation would be able to determine the number of lands that had been visited in the process, or would they not?"

"That would be impossible, World-Honored One."

"Now monks suppose that one should take the earth of all the lands this man had passed through, whether he dropped a grain of ink there or not, and should pound it into dust. And suppose that one particle of dust should represent one kalpa. The kalpas that had elapsed since that Buddha entered extinction would still exceed the number of dust particles by immeasurable, boundless, hundreds, thousands, ten thousands millions of asamkhya kalpas. But because I employ the Thus Come One's power to know and see, when I look at that far-off time it seems like today."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

When I think of it, in the past,
immeasurable, boundless kalpas ago,
there was a Buddha, most honored of two-legged beings,
named Great Universal Wisdom Excellence.
If a person should use his strength to smash
the ground of the thousand-million-fold world,
should completely crush its earth particles
and reduce them all to powdered ink,
and if when he passed through a thousand lands
he should drop one speck of ink,
and if he continued in this manner
until he had exhausted all the specks of ink,
and if one then took the soil of the lands he had passed
through,
both those he dropped a speck in and those he did not,
and once more ground their earth into dust,
and then took one grain of dust to represent one kalpa-
the number of tiny grains of dust would be less
than the number of kalpas in the past when that Buddha lived.
Since that Buddha passed into extinction,
an immeasurable number of kalpas such as this have passed.
The Thus Come One, through his unhindered wisdom,
knows the time when that Buddha passed into extinction
and his voice-hearers and bodhisattvas
as though he were witnessing that extinction right now.
You monks should understand
that the Buddha wisdom is pure, subtle, wonderful,
without outflows, without hindrance,
reaching to and penetrating immeasurable kalpas.

The Buddha announced to the monks: "The Buddha Great Universal Wisdom Excellent had a life span of five hundred and forty ten thousand million nayutas of kalpas. This Buddha at first sat in the place of practice and, having smashed the armies of the devil, was on the point of attaining anuttara-samyak-sambodhi, but the doctrines of the Buddhas did not appear before him. This state continued for one small kalpa, and so on for ten small kalpas, the Buddha sitting with legs crossed, body and mind unmoving, but the doctrines of the Buddhas still did not appear before him.

"At that time the heavenly beings of the Trayastrimsha heaven had earlier spread a lion seat measuring one yojana in height underneath a bodhi tree for the Buddha, intending that the Buddha should sit on this when he attained anuttara-samyak-sambodhi. As soon as the Buddha took his seat there, the Brahma kings caused a multitude of heavenly flowers to rain down, covering the ground for a hundred yojanas around. From time to time a fragrant wind would come up and blow the withered flowers away, whereupon new ones would rain down. This continued without interruption for the space of ten small kalpas as an offering to the Buddha. Up until the time he entered extinction, such flowers constantly rained down. The four Heavenly Kings as their offering to the Buddha constantly beat on heavenly drums, while the other heavenly beings played heavenly musical instruments, all for ten small kalpas. Until the Buddha entered extinction, such was the state of affairs.

"Now, monks, the Buddha Great Universal Wisdom Excellence passed ten small kalpas before him and he was able to attain anuttara-samyak-sambodhi. Before the Buddha left the householder's life, he had sixteen sons, the first of whom was named Wisdom Accumulated. These sons, each had various kinds of rare objects and toys of one kind or another, but when they heard that their father had attained anuttara-samyak-sambodhi, they all threw aside their rare objects and went to where the Buddha was. Their mothers, weeping, followed after them.

"Their grandfather, who was a wheel-turning sage king, along with a hundred chief ministers, as well as hundred, thousand, ten thousand, million of his subjects, all together surrounded the sons and followed to the place of practice, all wishing to draw close to the Great Universal Wisdom Excellence Thus Come One, to offer alms, pay honor, venerate and praise him. When they arrived. They touched their heads to the ground and bowed before his feet. When they had finished circling the Buddha, they pressed their palms together with a single mind, gazed up in reverence at the World-Honored One, and recited these verses of praise, saying:

The World-Honored One, of great authority and virtue,
in order to save living beings
spent immeasurable millions of years
and at last succeeded in becoming a Buddha,
all your vows have now been fulfilled-
it is well--no fortune could be greater!
The World-Honored One is vary rarely met with;
having taken his seat, ten small kalpas pass,
his body and his hands and feet
rest in stillness, never moving,
his mind constantly calm and placid,
never in turmoil or disorder.
In the end he attains eternal tranquility and extinction,
resting in the Law of no outflows.
Now as we observe the World-Honored One
in tranquility, having completed the Buddha way,
we gain excellent benefits
and praise and congratulate him with great joy.
Living beings undergo constant suffering and anguish,
benighted, without teacher or guide,
not realizing there is a way to end suffering,
not knowing how to seek emancipation.
Through the long night increasingly they follow evil paths,
reducing the multitude of heavenly beings;
from darkness they enter into darkness,
to the end never hearing the Buddha's name.
But now the Buddha has attained the unexcelled,
the tranquility of the Law of no outflows.
We and the heavenly and human beings
hereby obtain the greatest benefit.
For this reason all of us bow our heads,
dedicate our lives to the one of unexcelled honor.

At that time the sixteen princes, having praised the Buddha in these verses, urged the World-Honored One to turn the wheel of the Law, speaking all together in these words: "World-Honored One, expound the law. By doing so, you will bring tranquility to and will comfort and benefit heavenly and human beings in large measure." They repeated this request in verse form, saying:

World hero without peer,
you who adorn yourself with a hundred blessings,
you have attained unsurpassed wisdom--
we beg you to preach for the sake of the world.
Save and free us
and other kinds of living beings.
Draw distinctions, enlighten us
and allow us to attain wisdom.
If we can gain Buddhahood,
then all living beings can do likewise.
World-Honored One, you know the thoughts
that living beings hold deep in their minds.
You know the paths they tread

and you know the strength of their wisdom,
their pleasures, the blessings they have cultivated,
the actions they have carried out in past existences,
World-Honored One, all this you know already-
now you must turn the unsurpassed wheel!

The Buddha announced to the monks: "When the Buddha Great Universal Wisdom Excellence attained anuttara-samyak-sambodhi, five hundred ten thousand million Buddha worlds in each of the ten directions trembled and shook in six different ways. The dark and secluded places within those lands, where the light of the sun and moon is never able to penetrate, were able to see one another, and they all exclaimed, saying, 'How is it that living beings have suddenly come into existence in this place?'

"Also the palaces of the various heavenly beings in those lands and the Brahma palaces trembled and shook in six different ways and a great light shone everywhere, completely filling the worlds and surpassing the light of the heavens. At that time in five hundred ten thousand million lands in the eastern direction the Brahma palaces shone with the brilliant light that was twice its ordinary brightness, and the Brahma kings each thought to himself. Now the brilliance of the palace is greater than ever in the past. What can be the cause of this phenomenon?

"At that time the Brahma kings visited one another to discuss this matter. Among them was a great Brahma king named Save All who, on behalf of the multitude of Brahma kings, spoke these verses, saying:

Our palaces have a brilliance
never known in the past.
What is the cause of this?
Each of us seeks an answer.
Is it because of the birth of some heavenly being of great virtue,
or because the Buddha has appeared in this world
that this great light
shines everywhere in the ten directions?
"At that time the Brahma kings of five hundred ten thousand million lands, accompanied by their palaces, each king taking his outer robe and filling it with heavenly flowers, journeyed together to the western region to observe the signs there. They saw the Great Universal Wisdom Excellence Thus Come One in the place of practice, seated on a lion seat underneath

a bodhi tree, with heavenly beings, dragon kings, gandharvas, kimnaras, mahoragas, human, and nonhuman beings surrounding him and paying reverence. And they saw the sixteen princes entreating the Buddha to turn the wheel of the Law.

"At once the Brahma kings touched their heads to the ground and bowed before the Buddha, circled around him a hundred thousand times, and took the heavenly flowers and scattered them over the Buddha. The flowers they scattered piled up like Mount Sumeru. They also offered them as alms to the Buddha's bodhi tree. This bodhi tree was ten yojanas in height. When they had finished offering the flowers, each one took his place and presented it to the Buddha, speaking these words: 'We hope you will bestow comfort and benefit on us. We beg you to accept and occupy these palaces that we present.'

"At that time the Brahma kings, in the presence of the Buddha, with a single mind and joined voices recited these verses of praise:

World-Honored One, vary rarely met with,
one whom it is difficult to encounter,
endowed with immeasurable blessings,
capable of saving everyone,
great teacher of heavenly and human beings,
you bestow pity and comfort on the world.
Living beings in the ten directions
all receive benefit everywhere.
In the five hundred ten thousand million lands
from which we come,
we have put aside the joy of deep meditation
in order to offer alms to the Buddha,
Because of our good fortune in previous existences
our palaces are very richly adorned.
Now we present them to the World-Honored One,
begging that he be kind enough to accept them.
"At that time, when the Brahma kings had finished praising the Buddha in verse, they each spoke these words: 'We beg the World-Honored One to turn the wheel of the Law, save living beings, and open up the way to nirvana!'

"Then the Brahma kings with a single mind and joined voices spoke in verse form, saying:

World hero, most honored of two-legged beings,
we beg you to expound the Law,
Through the power of your great mercy and compassion,
save living beings in their suffering and anguish!
"At that time the Great Universal Wisdom Excellence Thus Come One silently agreed to do so. Now, monks, in five hundred ten thousand million lands in the southeast, the Brahma kings each observed that his palace was shining with a brilliant light such as had never been known in the past. Dancing for joy, entering a frame of mind seldom experienced, they went about visiting one another and discussing these things together.

"At that time there was among the assembly a great Brahma king named Great Compassion who on behalf of the multitude of Brahma kings, spoke in verse form, saying:

What cause is in operation
that such a sign should be manifest?
Our palaces display a brilliance
never known before.
Is it because of the birth of some heavenly being of great virtue,
or because the Buddha has appeared in the world?
We have never seen such a sign
and with a single mind we seek the reason.
Though we must travel a thousand, ten thousand a million lands,
together we will search out the cause of this light.
Likely it is because a Buddha has appeared in the world
to save living beings in their suffering.
"At that time the five hundred ten thousand million brahma kings, accompanied by their palaces, each king taking his outer robe and filling it with heavenly flowers, journeyed together to the northwestern region to observe the signs there. They saw the Great Universal Wisdom Excellence Thus Come One in the place of practice, seated on a lion seat beneath a bodhi tree, with heavenly beings, dragon kings, gandharvas, kimnaras, mahoragas, human and nonhuman beings surrounding him and paying reverence. And they saw the sixteen princes entreating the Buddha to turn the wheel of the Law.

"At once the Brahma kings touched their heads to the ground and bowed before the Buddha, circled him a hundred thousand times, and then took the heavenly flowers and scattered them over the Buddha. The flowers they scattered piled up like Mount Sumeru. They also offered them as alms to the Buddha's bodhi tree. When they had finished offering the flowers, each one took his palace and presented it to the Buddha, speaking these words: 'We hope you will bestow comfort and benefit on us. We beg you to accept and occupy these palaces that we present.'

"At that time the Brahma kings, in the presence of the Buddha, with a single mind and joined voices recited these verses of praise:

Sage lord, heavenly being among heavenly beings,
voiced like the kalavinka bird,
you who pity and comfort living beings,
we now pay honor and reverence.
The World-Honored One is vary rarely met with,
appearing only once in many long ages.
One hundred and eighty kalpas
have passed in vain without a Buddha,
when the three evil paths were everywhere
and the multitude of heavenly beings was reduced in number.
Now the Buddha has appeared in the world
to be an eye for living beings.
The world will hurry to him
and he will save and guard one and all.
He will be a father to living beings,
comforting and benefiting them.

We through the good fortune of past existences,
now we are able to encounter the World-Honored One!

"At that time, after the Brahma kings had recited these verses in praise of the Buddha, they each spoke these words: "We beg the World-Honored One to pity and comfort one and all, to turn the wheel of the Law and cause the heavenly beings

"Then the Brahma kings with a single mind and joined voices spoke in verse form, saying:

Great sage, turn the wheel of the Law,
reveal the characteristics of teachings,
save living beings in their suffering and anguish,
allow them to attain great joy.
When living beings hear this Law
they will gain the way or be reborn in heaven;
those in the evil paths will be reduced in number
and those patient in goodness will increase.

"At that time the Great Universal Wisdom Excellence Thus Come One silently agreed to do so. Now, monks, in five hundred ten thousand million lands in the southern region the Brahma kings each observed that his palace was shining with a brilliant light such as had never been in the past. Dancing with joy, entering a frame of mind seldom experienced, they went about visiting with one another and discussing these things together, saying, 'What is the reason our palaces put forth this brilliant light?'

"Among their group there was a great Brahma king named Wonderful Law who, on behalf of the multitude of Brahma kings, spoke in verse form, saying:

Our palaces
shine with exceeding brilliance.
This cannot be without reason-
it is well we should inquire.
In the past hundred thousand kalpas
such a sign has never been seen.

It is because some heavenly being of great virtue has been born,
or because the Buddha has appeared in the world.

"At that time the five hundred ten thousand million Brahma kings, accompanied by their palaces, each king taking his outer robe and filling it with heavenly flowers, journeyed together to the northern region to observe the signs there. They saw the Great Universal Wisdom Excellence Thus Come One in the place of practice, seated on a lion seat beneath a bodhi tree, with heavenly and human beings, dragon kings, gandharvas, kimnaras, mahoragas, human and nonhuman beings surrounding him and paying reverence. And they saw the sixteen princes entreating the Buddha to turn the wheel of the Law.

"At that time the Brahma kings touched their heads to the ground and bowed before the Buddha, circled around him a hundred thousand times, and then took the heavenly flowers and scattered them over the Buddha. The flowers they scattered piled up like Mount Sumeru. They also offered them as alms to the Buddha's bodhi tree. When they had finished offering the flowers, each one took his palace and presented it to the Buddha, speaking these words: 'We hope you will bestow comfort and benefit on us. We beg you to accept and occupy these palaces that we present.'

"At that time the Brahma kings, in the presence of the Buddha, with a single mind and joined voices recited these verses of praise:

World-Honored One, most difficult to encounter,
destroyer of all earthly desires,
one hundred and thirty kalpas have pass
and now at last we can see you.
Living beings in their hunger and thirst
are made full with the rain of the Dharma.
One such as was never seen in the past,
one of immeasurable wisdom,
like the udumbara flower
today at last appears directly before us.
Our palaces because they receive your light
are wonderfully adorned.

World-Honored One, of great mercy and compassion,
we beg you to accept them.

"At that time, after the Brahma kings had recited these verses in praise of the Buddha, they each spoke these words: 'We beg the World-Honored One to turn the wheel of the Law and cause the heavenly beings, devils, Brahma kings, shramanas, and Brahmans throughout the world all to gain peace and tranquility and to attain salvation.'

At that time the Brahma kings with a single mind and joined voices recited in praise, saying;

We beg the most honored of heavenly and human beings
to turn the wheel of the unsurpassed Law.
Strike the great Dharma drum,
blow the great Dharma conch,
rain down the great Dharma rain all around
to save immeasurable living beings!
We direct all our faith and entreaties to you-
let your profound and far-reaching voice sound out!
"At that time the Great Universal Wisdom Excellence Thus Come One silently agreed to do so. In the southwestern region, and so an to the lower region, a similar succession of events occurred.

"At that time in the upper region, the Brahma Kings of five hundred ten thousand million lands all observed that the palaces where they were residing shone with a brilliant light such as had never been known in the past. Dancing with joy, entering a frame of mind seldom experienced, they went about visiting one another and discussing these things together, saying, 'What is the reason our palaces puts forth this bright light?'

"Among their group there was a Brahma king named Wonderful Law who, on behalf of the multitude of Brahma kings, spoke in verse form, saying:

Now what is the reason
that our places
glow and shine with such authority and virtue,
adorned as never before?

A wonderful sign of this kind
has never been seen or heard of in the past.
It is because some heavenly being of great virtue has been born,
or because the Buddha has appeared in the world.
"At that time the five hundred ten thousand million Brahma kings, accompanied by their palaces, each king taking his outer robe and filling it with heavenly flowers, journeyed together to the lower region to observe the signs there. They saw the Great Universal wisdom Excellence Thus Come One in the place of practice, seated on a lion seat beneath a bodhi tree, with heavenly beings, dragon kings, gandharvas, kimnaras, mahoragas, human and nonhuman beings surrounding him and paying reverence. And they saw the sixteen princes entreating the Buddha to turn the wheel of the Law.

"At that time the Brahma kings touched their heads to the ground and bowed before the Buddha, circled around him a hundred thousand times, and then took the heavenly flowers and scattered them over the Buddha. The flowers they scattered piled up like Mount Sumeru. They also offered them as alms to the Buddha's bodhi tree. When they had finished offering the flowers, each one took his place and presented it to the Buddha, speaking these words: 'We hope you will bestow comfort and benefit on us. We beg you to accept and occupy these palaces that we present.'

"At that time the Brahma kings, in the presence of the Buddha, with a single mind and joined voices recited these verses of praise:

How fine, that we may see the Buddhas,
sage and venerable ones who save the world,
capable of rescuing and releasing living beings
from the hell of the threefold world!
Venerable among heavenly and human beings, of universal wisdom,
you pity and have mercy on the mass of burgeoning creatures,
you are capable of opening the gates of sweet dew
and broadly saving one and all.
Formerly, immeasurable kalpas
passed in vain when no Buddha was present.

The time had not yet come for the World-Honored One
to appear,
and all in the ten directions were in constant darkness.
Those in the three evil paths increased in number
and the realm of the asuras flourished;
the multitude of heavenly beings was reduced,
and many when they died fell into the evil paths.
Since no one could attend the Buddha and hear the Law,
constantly people followed ways that were not good
and their physical strength and wisdom
all diminished and declined.
Because of the sinful deeds they had done,
they lost all delight or the thought of delight.
They rested in heretical doctrines
and had no knowledge of good customs or rules.
Unable to be converted by the Buddha,
constantly they fell into the evil paths.

But now you, the Buddha, who will be the eye of the world,
after this long time have at last come forth.
In order to bring pity and comfort to living beings
you have appeared it the world.
You have transcended the world to gain correct enlightenment;
we are filled with delight and admiration.
We and all others in the assembly
rejoice, delighting in what we have never known before.
Our palaces because they receive your light
are wonderfully adorned.
Now we present them to the World-Honored One,
hoping he will have pity and accept them.
We beg that the merit gained through these gifts
may be spread far and wide to everyone,
so that we and other living beings
all together may attain the Buddha way.

"At that time, after the five hundred ten thousand million Brahma kings had recited these verses in praise of the Buddha, they each spoke to the Buddha, saying: 'We beg the World-Honored One to turn the wheel of the Law, bringing peace and tranquility to many, bringing salvation to many.' Then the Brahma kings spoke in verse form, saying:
World-Honored One, turn the wheel of the Law,
strike the Dharma drum of sweet dew,
save living beings in their suffering and anguish,
open up and show us the way to nirvana!
We beg you to accept our entreaties
and with a great, subtle and wonderful sound
to bring pity and comfort by expounding
the Law you have practiced for immeasurable kalpas.
At that time the Great Universal Wisdom Excellence Thus Come One, receiving entreaties from the Brahma kings of the ten directions and from the sixteen princes, immediately gave three turnings to the twelve-spoked wheel of the Law. Neither shramana, Brahman, heavenly being, devil, Brahma, nor any other being in the world was capable of such a turning. He said, 'Here is suffering, here is the origin of suffering, here is the annihilation of suffering, here is the path on the annihilation of suffering.'

"Then he broadly expounded the Law of the twelve-linked chain of causation: ignorance causes action, action causes consciousness, consciousness causes name and form, name and form cause the six sense organs, the six sense organs cause contact, contact causes sensation, sensation causes desire, desire causes attachment, attachment causes existence, existence causes birth, birth causes old age and death, worry and grief, suffering and anguish. If ignorance is wiped out, then action will be wiped out. If action is wiped out, then consciousness will be wiped out. If consciousness is wiped out, then name and form will be wiped out. If name and form are wiped out, then the six sense organs will be wiped out, then contact will be wiped out. If contact is wiped out, then sensation will be wiped out. If sensation is wiped out, then desire is wiped out. If desire is wiped out, then birth will be wiped out. If birth is wiped out, then old age and death will be wiped out. If birth is wiped out, then old age and death, worry and grief, suffering and anguish will be wiped out.

"When the Buddha in the midst of the great assembly of heavenly and human beings expounded this Law, six hundred ten thousand million nayutas of persons, because they ceased to accept any of the things of the phenomenal world and because their minds were able to attain liberation from the outflows, all achieved profound and wonderful meditation practice, acquired the three understandings and the six transcendental powers, and were endowed with the eight emancipations. And when he expounded the second, third and fourth Laws, living beings equal the a thousand ten thousand millions of Ganges sands of nayutas, because they likewise ceased to accept any of the things of the phenomenal world, were able to liberate their minds from the outflows. From that time on, the multitude of voice-hearers became immeasurable, boundless, incapable of being counted.

"At that time the sixteen princes all left their families while still young boys and became shramaneras. Their faculties were penetrating and sharp, their wisdom was bright and comprehending. Already in the past they had offered alms to a hundred thousand ten thousand million Buddhas, had carried out brahma practices in a flawless manner, and had striven to attain anuttara-samyak-sambodhi. All together they addressed the Buddha, saying: World-Honored One, these innumerable thousands, ten thousands, millions of voice-hearers of great virtue have all ready achieved success. World-Honored One, now it is fitting that you should preach the Law of anuttara-samyak-sambodhi for our sake is that, once we have heard it, we all may join in practicing and studying it. World-Honored One, we are determined to attain the insight of the Thus Come One. Deep in our minds we have this in thought, as the Buddha himself must know.'

"At that time the Buddha, responding to pleas from the shramaneras, passed a period of twenty thousand kalpas and then at last, in the midst of the four kinds of believers, preached the Great Vehicle sutra entitled the Lotus of the Wonderful Law, a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas. After he had preached the sutra, the sixteen shramaneras, for the sake of anuttara-samyak-sambodhi, all together accepted and embraced it, recited and intoned it, penetrated and understood it.

"When the Buddha preached this sutra, the sixteen bodhisattva shramaneras all took faith in it and accepted it, and among the multitude of voice-hearers there were also those who believed in it and understood it. But the other thousand ten thousand million types of living beings all gave way to doubt and perplexity.

"The Buddha preached this sutra for a period of eight thousand kalpas, never once stopping to rest. After he had preached this sutra, he entered a quiet room and dwelled in meditation for a period of eighty-four thousand kalpas.

"At this time the sixteen bodhisattva shramaneras, knowing that ascended a Dharma seat and likewise for a period of eighty-four thousand kalpas for the sake of the four kinds of believers broadly preached the distinctions put forth in the Lotus Sutra of the Wonderful Law. In this way each of them one by one saved living beings equal in number to six hundred ten thousand million nayutas of Ganges sands, instructing them, bringing them benefit and joy, and causing them to set their minds upon anuttara-samyak-sambodhi.

"The Great Universal Wisdom Excellence Buddha, after passing eighty-four thousand kalpas, arose from his samadhi and approached the Dharma seat. Seating himself calmly, he addressed the whole of the great assembly, saying: these sixteen bodhisattva shramaneras are of a kind very rarely to be found, their faculties penetrating and sharp, their wisdom bright and company of those Buddhas they have constantly carried brahma practices, received and embraced the Buddha wisdom, and expounded it to living beings, causing them to enter therein. Now all of you should from time to time associate closely with them and offer them alms. Why? Because if any of you, voice-hearers or pratyekabuddhas or bodhisattvas, are able to take faith in the sutra teachings preached by these sixteen bodhisattvas, and will accept and embrace them and never disparage them, then such persons will all be able to attain anuttara-samyak-sambodhi, the wisdom of the Thus Come One.'"

The Buddha, addressing the monks, said: "These sixteen bodhisattvas have constantly desired to expound this Sutra of the Lotus of the Wonderful Law. The living beings converted by each one of these bodhisattvas are equal in number to six hundred ten thousand million nayutas of Ganges sands. Existence after existence these living beings are reborn in company with that Bodhisattva, hear the Law from him, and all have faith in and understand it. For this reason they have been able to encounter forty thousand million Buddhas, World-Honored Ones, and have never ceased to do so down to the present.

"You monks, I will now tell you this. These disciples of the Buddha, these sixteen shramaneras, have now all attained anuttara-samyak-sambodhi. In the lands in the ten directions they are at present preaching the Law, with immeasurable hundreds, thousands, ten thousands, millions of bodhisattvas and voice-hearers for their retinue. Two of these shramaneras have become Buddhas in the eastern region. One is named Akshobhya and lives in the Land of Joy. The other is named Sumeru Peak. Two are Buddhas in the southeastern region, one named Lion Voice, the other named Lion Appearance. Two are Buddhas in the southern region, one named Void-Dwelling, the other named Ever Extinguished. Two are Buddhas in the south-western region, one named Emperor Appearance, the other named Brahma Appearance. Two are Buddhas in the western region, one named Amitayus, the other named Saving All from Worldly Suffering. Two are Buddhas in the northwestern region, one named Tamalapatra Sandalwood Fragrance Transcendental Power, the other named Sumeru Appearance. Two are Buddhas in the northern region, one named Cloud Freedom, the other named Cloud Freedom King. Of the Buddhas of the northeastern region, one is named Destroying all Worldly Fears, The sixteenth is I, Shakyamuni Buddha, who in this saha land gave attained anuttara-samyak-sambodhi.

"Monks, when I and these others were shramaneras, each one of us taught and converted living beings equal in number in immeasurable hundreds, thousands, ten thousands, millions of Ganges sands. They heard the Law from us and attained anuttara-samyak-sambodhi. Some of these living beings are now dwelling in the ranks of voice-hearers. But we have constantly instructed them in anuttara-samyak-sambodhi, and these persons should be able, through this Law, to enter into the Buddha Way, albeit gradually. Why do I say this? Because the wisdom of the Thus Come One is difficult to believe and difficult to understand. Those living beings equal in number to immeasurable Ganges sands who converted at that time are you who are now monks, and those who, after I have entered extinction, in ages to come will be voice-hearer disciples.

"After I have entered extinction, there will be other disciples who will not hear this sutra and will not understand or be aware of the practices carried out by the Bodhisattvas, but who, through the blessings they have been able to attain, will conceive an idea of extinction and enter into what they believe to be nirvana. At that time I will be a Buddha in another land and will be known by a different name. Those disciples, though they have conceived an idea of extinction and entered into what they take to be nirvana, will in that other land seek the Buddha wisdom and will be able to hear this sutra. For it is only through the Buddha vehicle that one can attain extinction. There is no other vehicle, if one excepts the various doctrines that the Thus Come Ones preach as an expedient means.

"Monks, if a Thus Come One knows that the time has come to enter nirvana, and knows that the members of the assembly are pure and clean, firm in faith and understanding, thorough in their comprehension of the Law of emptiness and deeply entered into meditation practice, then he will call together the assembly of bodhisattvas and voice-hearers and will preach this sutra for them. In the world there are not two vehicles whereby one may attain extinction. There is only the one Buddha vehicle for attaining extinction and one alone.

"Monks, you must understand this. The Thus Come One in his use of expedient means penetrates deeply into the nature of living beings. He knows how their minds delight in petty doctrines and how deeply they are attached to the five desires. And because they are like this, when he expounds nirvana, he does so in such a way that these persons, hearing it, can readily believe and accept it.

"Let us suppose there is a stretch of bad road five hundred yojanas long, steep and difficult, wild and deserted, with no inhabitants around, a truly fearful place. And suppose there are a number of people who want to pass over this road so they can reach a place where there are rare treasures. They have a leader, of comprehensive wisdom and keen understanding, who is thoroughly acquainted with this steep road, knows the layout of its passes and defiles, and is prepared to guide the group of people and go with them over this difficult terrain.

"The group he is leading, after going part way on the road, become disheartened and say to the leader, "We are utterly exhausted and fearful as well. We cannot go any farther. Since there is still such a long distance ahead, we would like now to turn around and go back.'

"The leader, a man of many expedients, thinks to himself, What a pity that they should abandon the many rare treasures they are seeking and want to turn and go back! Having had this thought, he resorts to the power of expedient means and, when they have gone three hundred yojanas along the steep road, conjures up a city. He says to the group, 'Don't be afraid! You must not turn back, for now here is a great city where you can stop, rest, and do just as you please. If you enter this city you will be completely at ease and tranquil. Then later, if you feel you can go on to the place where the treasure is, you can leave the city.'

"At that time the members of the group, being utterly exhausted, are overjoyed in mind, exclaiming over such an unprecedented event, 'Now we can escape from this dreadful road and find ease and tranquility!' The people in the group thereupon press forward and enter the city where, feeling that they have been saved from their difficulties, they have a sense of complete ease and tranquility.

"At that time the leader, knowing that the people have become rested and are no longer fearful or weary, wipes out the phantom city and says to the group, 'You must go now. The place where the treasure is is close by. That great city of a while ago was a mere phantom that I conjured up so that you could rest.'

"Monks, the Thus Come One is in a similar position. He is now acting as a great leader for you. He knows that the bad road of birth and death and earthly desires is steep, difficult, long and far-stretching, but that it must be traveled, it must be passed over. If living beings hear only of the one Buddha vehicle, then they will not want to see the Buddha, will now want to draw near him, but will immediately think to themselves, The Buddha road is long and far reaching and one must labor diligently and undergo difficulties over a long period before he can ever attain success!

"The Buddha knows that the minds of the living beings are timid, weak and lowly, and so, using the power of expedient means, he preaches two nirvanas in order to provide a resting place along the road. If living beings choose to remain in these two stages, then the Thus Come One will say to them, 'You have not yet understood that is to be done. This stage where you have chosen to remain is close to the Buddha wisdom. But you should observe and ponder further. This nirvana that you have attained is not the true one. It is simply that the Thus Come One, using the power of expedient means, has taken the one Buddha vehicle and, making distinctions, has preached it as three.'

"The Buddha is like that leader who, in order to provide a place to rest, conjured up a great city and then, when he knew that the travelers were already rested, said to them, 'The place where the treasure is, is nearby. This city is not real. It is merely something I conjured up.'"

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The Great Universal Wisdom Excellence Buddha
sat in the place of practice for ten kalpas,
but the Law of the Buddha did not appear before him
and he could not attain the Buddha way.
The assembly of heavenly gods, dragon kings,
asuras and others
constantly rained down heavenly flowers
as alms offered to that Buddha.
The heavenly beings beat on heavenly drums
and made many kinds of music.
A fragrant wind blew away the withered flowers,
whereupon fresh and beautiful ones rained down.
When ten small kalpas had passed,
then at last he was able to attain the Buddha way.
The heavenly beings and people of the world
in their hearts all felt like dancing.
That Buddha's sixteen sons
all, in company with their followers,
a thousand ten thousand million of them gathered around,
all came to the place of the Buddha,
touching heads to the ground, bowing at the Buddha's feet
and entreating him to turn the wheel of the Law, saying,
"Saintly Lion, let the Dharma rain
fall in full upon us and all others!"
The World-Honored One is very difficult to encounter;
only once in a long time does he appear.
In order to bring enlightenment to the many beings
he shakes and moves the regions all around.
In the worlds in the eastern direction
in five hundred ten thousand million lands
the palaces of the Brahma kings glowed with a light
they had never known in the past.
When the Brahma kings saw this sign
they came in search of the Buddha's place
scattering flowers as a form of offering,

at the same time presenting their palaces,
entreating the Buddha to turn the wheel of the Law
and praising him in verses.
The Buddha knew that the time had not yet come,
and though they entreated, he sat in silence.
In the other three directions and the four directions in between
and in the upper and lower regions, the same occurred,
the Brahma kings scattering flowers, presenting their palaces,
entreating the Buddha to turn the wheel of the Law, saying,
"The World-Honored One is very difficult to encounter.
We beg you in your great mercy and compassion
to open wide the gates of sweet dew
and turn the wheel of the unsurpassed Law."
The World-Honored One, immeasurable in wisdom,
accepted the entreaties of the assembly
and for their sake proclaimed various doctrines,
the four noble truths, the twelve-linked chain of causation,
describing how, from ignorance to old age and death,
all are produced through the cause of birth, saying,
"With regard to these many faults and vexations,
you should understand this about them."
When he expounded this Law,
six hundred ten thousand million trillion beings
were able to exhaust the limits of sufferings,
all attaining the status of arhat.
The second time he preached the Law
a multitude like a thousand Ganges sands
ceased to accept the things of the phenomenal world
and they too were able to become arhats.
Thereafter those who attained the way
were immeasurable in number-
one might calculate for ten thousand million kalpas
and never be able to reckon their extent.
At that time the sixteen princes
left their families and became shramaneras.
All together they entreated that Buddha
to expound the Law of the Great Vehicle, saying,
"We and our attendants
are all certain to attain the Buddha way.
We desire the wisdom eye of foremost purity
such as the World-Honored One possesses."
The Buddha understood their boyish minds
and the actions they had carried out in past existences,
and employing immeasurable causes and conditions
and various similes and parables,
he preached the six paramitas
and matters concerning transcendental powers,
distinguishing the true Law,
the way practiced by bodhisattvas,
preaching this Lotus Sutra
in verses as numerous as the Ganges sands.

When the Buddha had finished preaching the sutra
he entered into meditation in a quiet room,
with a single mind sitting in a single place
for eighty-four thousand kalpas.
The shramaneras knew
the Buddha would not yet emerge from meditation
and so for the assembly of immeasurable millions
they preached the unsurpassed wisdom of the Buddha,
each one sitting in a Dharma seat,
preaching this Great Vehicle sutra.
And after the Buddha had entered peaceful tranquility,
they continued to proclaim, helping to convert others to
the Law.
The living beings saved
by each one of those shramaneras
were equal in number
to six hundred ten thousand million Ganges sands.
After that Buddha had passed into extinction,
those persons who had heard the Law
dwelled here and there in various Buddha lands,
constantly reborn in company with their teachers.
And these sixteen shramaneras,
having fully carried out the Buddha way,
at present are dwelling in the ten directions,
where each has attained correct enlightenment.
The persons who heard the Law at that time
are each in a place where there is one of these Buddhas,
and those who remain at the stage of voice-hearer
are gradually being instructed in the Buddha way.
I myself was numbered among the sixteen
and in the past preached for you.
For this reason I will employ an expedient means
to lead you in the pursuit of Buddha wisdom;
because of these earlier causes and conditions
I now preach the Lotus Sutra.
I will cause you to enter the Buddha way-
be attentive and harbor no fear!
Suppose there was a stretch of steep bad road,
in a remote wasteland with many harmful beasts,
a place moreover without water or grass,
one dreaded by people.
A group of countless thousands and ten thousands
wanted to pass over this steep road,
but the road was very long and far-stretching,
extended five hundred yojanas.
At this time there was a leader,
well informed, possessing wisdom,
of clear understanding and determined mind,
capable of saving endangered persons from manifold difficulties.
The members of the group were all weary and disheartened
and said to their leader,

"We are now exhausted with fatigue
and wish at this point to turn around and go back."

The leader thought to himself,
These people are truly pitiful!
Why do the wish to turn back
and miss the many rare treasures ahead?
At that time he thought of an expedient means,
deciding to exercise his transcendental powers.
He conjured up a great walled city
and adorned its mansions,
surrounding them with gardens and groves,
channels of flowing water, ponds and lakes,
with double gates and tall towers and pavilions,
all filled with men and women.
As soon as he had created this illusion,
he comforted the group, saying, "Have no fear-
you can enter this city
and each amuse himself as he pleases."
When the people had entered the city,
they were all overjoyed in heart.
All had a feeling of ease and tranquility,
telling themselves that they had been saved.
When the leader knew they were rested,
he called them together and announced,
"Now you must push forward--
this is nothing more than a phantom city.
I saw that you were weary and exhausted
and wanted to turn back in mid-journey.
Therefore I used the power of expedient means
to conjure up this city for the moment.
Now you must press forward diligently
so that together you may reach the place where the treasure is."
I too do likewise,
acting as a leader to all beings.
I see the seekers of the way
growing disheartened in mid-journey,
unable to pass over the steep road
of birth and death and earthly desires,
and therefore I see the power of expedient means
and preach nirvana to provide them with rest,
saying, "Your sufferings are extinguished,
you have carried out all there is to be done."
When I know they have reached nirvana
and all have attained the stage of arhat,
thin I can call the great assembly together
and preach the true Law for them.
The Buddhas through the power of expedient means
make distinctions and preach three vehicles,
but there is only the single Buddha vehicle--
the other two nirvanas are preached to provide a resting place.

Now I expound the truth for you-
what you have attained is not extinction.
For the sake of the comprehensive wisdom of the Buddha
you must expend great effort and diligence.
If you gain enlightenment in the Law of the Buddha
with its comprehensive wisdom and ten powers
and are endowed with the thirty-two features,
then this will be true extinction.
The Buddhas in their capacity as leaders
preach nirvana to provide a rest.
But when they know you have become rested,
they lead you onward to the Buddha wisdom.

Chapter Eight: Prophecy of Enlightenment for Five Hundred Disciples

At that time Purna Maitrayaniputra, hearing from the Buddha this Law as it was expounded through wisdom and expedient means and in accordance with what was appropriate, and also hearing the prophecy that the major disciples would attain anuttara-samyak-sambodhi, hearing matters relating to causes and conditions of previous existences, and hearing how the Buddha possesses great freedom and transcendental powers, obtained what he had never before, and his mind was purified and felt like dancing. Immediately he rose from his seat, advanced to a position in front of the Buddha, touched his head to the ground and bowed to the Buddha's feet. Then he withdrew to one side, gazed up in reverence at the face of the Honored One, his eyes never leaving it for an instant, and thought to himself: the World-Honored One is very extraordinary, very special, his actions rarely to be encountered! Adapting himself to the various natures of the people of this world and employing expedient means and insight, he preaches the Law for them, drawing living beings away from their greed and attachment to this or that. The Buddha's blessings are such that we cannot set them forth in words. Only the Buddha, the World-Honored One, is capable of knowing the wish that we have had deep in our hearts from the start.

At that time the Buddha said to the monks: "Do you see this Purna Maitrayaniputra? I have always commended him as being foremost among those who preach the Law. And I have always praised his various blessings, his diligence in protecting, upholding, aiding and proclaiming my Law, his ability in teaching, benefitting and delighting the four kinds of believers, the thoroughness with which he understands the correct Law of the Buddha, the great degree to which he enriches those who carry out its brahma practices. If one excepts the Thus Come One, there is no other who can so thoroughly exemplify the eloquence of its theories.

"You should not suppose that Purna is capable of protecting, upholding, aiding and proclaiming my Law only. In the presence of ninety million Buddhas of the past too he protected, upheld, aided and proclaimed the correct Law of the Buddhas. Among all those who at that time preached the Law, he was likewise foremost.

"In addition, concerning the Law of emptiness preached by the Buddhas he has clear and thorough understanding, he has gained the four unlimited kinds of knowledge, and is at all times capable of preaching the Law in a lucid and pure manner, free of doubts and perplexities. He is fully endowed with the transcendental powers of a bodhisattva. Throughout his allotted life span he constantly carries out brahma practices, so that the other people living in the era of that particular Buddha all think, 'Here is a true voice-hearer!

"And Purna by employing this expedient means has brought benefit to immeasurable hundreds and thousands of living beings, and has converted immeasurable asamkhyas of persons, causing them to turn toward anuttara-samyak-sambodhi. In order to purify the Buddha lands he constantly devotes himself to the Buddha's work, teaching and converting living beings.

"Monks, Purna was foremost among those who preached the Law in the time of the seven Buddhas. He is also foremost among those who preach the Law in my presence now. And he will likewise be foremost among those who preach the Law in the time of the future Buddhas who appear in the present Wise Kalpa, in all cases protecting, upholding, aiding and proclaiming the Law of the Buddha. In the future too he will protect, uphold, aid and proclaim the Law of immeasurable, boundless Buddhas, teaching, converting and enriching immeasurable living beings and causing them to turn toward anuttara-samyak-sambodhi. In order to purify the Buddha lands he will constantly apply himself with diligence, teaching and converting living beings.

Little by little he will become fully endowed with the way of the bodhisattva, and when immeasurable asamkhya kalpas have passed, here in the land where he is dwelling he will attain anuttara-samyak-sambodhi. He will be called Law Bright Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One.

"This Buddha will have thousand-millionfold worlds equal in number to Ganges sands as his Buddha land. The ground will be made of the seven treasures and level as the palm of a hand, without hills or ridges, ravines or gullies. The land will be filled with terraces and towers made of the seven treasures, and the heavenly palaces will be situated close by in the sky, so that human and heavenly beings can communicate and be within sight of each other. There will be no evil paths of existence there, nor will there be any women. All living beings will be born through transformation and will be without lewd desires. They will gain great transcendental powers, their bodies will emit a bright glow, and they will be able to fly at will. They will be firm in intent and thought, diligent and wise, and all alike will be adorned with golden color and the thirty-two features. All the living beings in that land will regularly take two kinds of food, one being the food of Dharma joy, the other the food of meditation delight. There will be immeasurable asamkhyas, thousands, ten thousands, millions of nayutas of bodhisattvas there, who will gain great transcendental powers and the four unlimited kinds of knowledge, and will be skilled and capable in teaching and converting the different varieties of living beings. The number of voice-hearers will be beyond the power of calculation or reckoning to determine. All will be fully endowed with the six transcendental powers, the three understandings, and the eight emancipations.

"This Buddha land will thus possess measureless blessings of this kind that will adorn and complete it. The kalpa will be named Treasure Bright and the land named Good and Pure. The Buddha's life span will be immeasurable asamkhya kalpas, his Law will endure for a very long time, and after the Buddha has passed into extinction, towers adorned with the seven treasures will be erected to him throughout the entire land."

At that time the World-Honored One, wishing to state his meaning once more, spake in verse form, saying:

You monks, listen carefully!
The way followed by the sons of the Buddha,
because they are well learned in expedient means,
is wonderful beyond conception.
They know how most beings delight in a little Law
and are fearful of great wisdom.
Therefore the bodhisattvas
pose as voice-hearers or pratyekabuddhas,
employing countless expedient means
to convert the different kinds of living beings.
They proclaim themselves to be voice-hearers
and say they are far removed from the Buddha way,
and so bring emancipation to immeasurable multitudes,
allowing them all to achieve success.
Limited in aspiration, lazy and indolent though the
multitudes are,
bit by bit they are led to the attainment of Buddhahood.
Inwardly, in secret, the sons act as bodhisattvas,
but outwardly the show themselves as voice-hearers.
They seem to be lessening desires out of hatred for birth
and death,
but in truth they are purifying the Buddha lands.
Before the multitude they seem possessed of the three poisons
or manifest the signs of heretical views.
My disciples in this manner
use expedient means to save living beings.
If I were to describe all the different ways,
the many manifestations they display in converting others,
the living beings who heard me
would be doubtful and perplexed in mind.
Now this Purna in the past
diligently practiced the way
under a thousand million Buddhas,
proclaiming and guarding the Law of those Buddhas.
In order to seek out unsurpassed wisdom
he went to where the Buddhas were,
became a leader among their disciples,
one of wide knowledge and wisdom.
He showed no fear in what he expounded
and was able to delight the assembly.
Never was he weary or disheartened
in assisting the work of the Buddhas.
Already he had passed over into great transcendental powers
and possessed the four unlimited kinds of knowledge.
He knew whether the capacities of the multitude were keen
or dull
and constantly preached the pure Law.
He expounded such principles as these,

teaching a multitude of thousands of millions,
causing them to reside in the Great Vehicle Law
and himself purifying the Buddha lands.
And in the future to will offer alms
to immeasurable, countless Buddhas,
protecting, aiding and proclaiming their correct Law
and himself purifying the Buddha lands,
constantly employing various expedient means,
preaching the Law without fear,
saving multitudes beyond calculation,
causing them to realize comprehensive wisdom.
He will offer alms to the Thus Come Ones,
guarding and upholding the treasure storehouse of the Law.

And later he will become a Buddha
known by the name Law Bright.
His land will be called Good and Pure
and will be composed of the seven treasures.
The kalpa will be named Treasure Bright.
The Multitude of bodhisattvas will be very numerous,
numbering immeasurable millions,
all having passed over into great transcendental powers,
endowed with dignity, virtue, strength,
filling the entire land.
Voice-hearers too will be numberless,
with the three understandings and eight emancipations,
having attained the four unlimited kinds of knowledge--
such as these will be monks of the Order.
The living beings of that land
will all be divorced from lewd desires.
They will be born in a pure manner by the process
of transformation,
with all the features adorning their bodies.
With Dharma joy and meditation delight to feed upon,
they will have no thought of other food.
There will be no women there
and non of the evil paths of existence.
The monk Purna
has won all these blessings to the fullest
and will acquire a pure land such as this,
with its great multitude of worthies and sages.
Of the countless matters pertaining to it
I have now spoken only in brief.

At that time the twelve hundred arhats, being free in mind, thought to themselves, We rejoice at gaining that we have never had before. If the World-Honored One should give each of us a prophecy of enlightenment such as he has given to this other major disciples, would that be a cause for delight?

The Buddha, knowing that this thought was in their minds, said to Mahakashyapa: on these twelve hundred arhats who are now before me I will one by one bestow a prophecy that they will attain anuttara-samyak-sambodhi. Among this assembly is a major disciple of mine, the monk Kaundinya he will offer alms to sixty-two thousand million Buddhas, and after that will become a Buddha. He will be designated Universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. Five-hundred arhats, including Uruvilvakashyapa, Gayakashyapa, Nadikashyapa, Kalodayin, Udayin, Anirudda, Revata, Kapphina, Bakkula, Chunda, Svagata, and others, will attain anuttara-samyak-sambodhi. All will have the same designation, being called Universal Brightness."

The World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The monk Kaundinya
will see immeasurable Buddhas
and after asamkhya kalpas have passed
will at last achieve impartial and correct enlightenment.
Constantly he will emit a great bright light,
will be endowed with transcendental powers,
and his name will be known in all ten quarters,
respected by one and all.
Constantly he will preach the unsurpassed way;
therefore he will be named Universal Brightness.
His realm will be pure and clean,
his bodhisattvas brave and spirited.
All will ascend the wonderful towers,
travel to the lands in the ten directions,
in order to offer unsurpassed articles
as gifts to the various Buddhas.
After they have offered these alms
their minds will be filled with great joy
and they will speedily return to their native lands--
such will be their supernatural powers.
The life span of this Buddha will be sixty thousand kalpas,
his Correct Law will endure twice that time,
his Counterfeit Law twice that time again,
and when his Law is extinguished, heavenly and human beings
will grieve.
The five hundred monks
will one by one become Buddhas,
all with the same name, Universal Brightness.
Each will bestow a prophecy on his successor, saying,
"After I have entered extinction,
you, so-and-so, will become a Buddha.
The world in which you carry out conversions
will be like mine today."
The adornment and purity of their lands,
their various transcendental powers,
their bodhisattvas and voice-hearers,
their Correct Law and Counterfeit Law,
the number of kalpas in their life span--
all will be as I have described above.

Kashyapa, now you know the future
of these five hundred who are free in mind.
The remainder of the multitude of voice-hearers
will also be like this.
As for those not in this gathering,
you must expound and preach to them.

At that time the five hundred arhats in the presence of the Buddha, having received a prophecy of enlightenment, danced for joy. Immediately they rose from their seats, advanced to a position in front of the Buddha, touched their heads to the ground and bowed to the Buddha's feet. They bewailed their error, reproving themselves and saying, "World-Honored One, we always used to think to ourselves, We have already attained the ultimate extinction. But now we know that we were like persons of no wisdom. Why? Because, although we were capable of attaining the wisdom of the Thus Come One, we were willing to content ourselves with petty wisdom.

"World-Honored One, it was like the case of a man who went to the house of a close friend and, having become drunk on wine, lay down to sleep. At that time the friend had to go out on official business. He took a priceless jewel, sewed it in the lining of the man's robe, and left it with him when he went out. The man was asleep drunk and knew nothing about it. When he got up, he set out on a journey to other countries. In order to provide himself with food and clothing he had to search with all his energy and diligence, encountering very great hardship and making do with what little he could come by.

"Later, the close friend happened to meet him by chance. The friend said, 'How absurd, old fellow! Why should you have to do all this for the sake of food and clothing? In the past I wanted to make certain you would be able to live in ease and satisfy the five desires, and so on such-and-such a day and month and year I took a priceless jewel and sewed it in the lining of your robe. It must still be there now. But you did not know about it, and fretted and wore yourself out trying to provide a living for yourself. What nonsense! Now you must take the jewel and exchange it for goods. Then you can have whatever you wish at all times and never experience poverty or want.'

"The Buddha is like this friend. When he was still a bodhisattva, he taught and converted us, inspiring in us the determination to seek comprehensive wisdom. But in time we forget all that, became unaware, unknowing. Having attained the way of the arhat, we supposed we had gained extinction. Finding it difficult to provide for our livelihood, as it were, we made do with what little we could come by. However, we not yet lost the desire for comprehensive wisdom. And now the World-Honored One awakens us and makes us aware, speaking these words: 'Monks, what you have acquired is not the ultimate extinction. For a long time I caused you to cultivate the good roots of Buddhahood, and as on expedient means I showed you the outward signs of nirvana, but you supposed that you had in truth attained nirvana.'

"World-Honored One, now we understand. In fact we are bodhisattvas and have received a prophecy that we will attain anuttara-samyak-sambodhi. Fro this reason we are filled with great joy, having gained what we never had before."

At that time Ajnata Kaundinya and the others, wishing to state their meaning once more, spoke in verse form, saying:

We have heard the sound of this prophecy
assuring us of unsurpassed ease and tranquility;

we rejoice in gaining what we never had before
and make obeisance to the Buddha of measureless wisdom.
Now in the presence of the World-Honored One
we bewail our faults and errors.
Of the Buddha's immeasurable treasure
we have gained only a small portion of nirvana,
and like ignorant and foolish persons
have taken that to be sufficient.
We are like the poor and impoverished man
who went to the house of a close friend.
The house was a very prosperous one
and he served many trays of delicacies.
The friend took a priceless jewel,
sewed it in the lining of the poor man's robe,
gave it without a word and then went away,
and the man, being asleep, knew nothing of it.
After the man had gotten up,
he journeyed here and there to other countries,
seeking food and clothing to keep himself alive,
finding it very difficult to provide for his livelihood
He made do with what little he could get
and never hoped for anything finer,
unaware that in the lining of his robe
he had a priceless jewel.
Later the close friend who had given him the jewel
happened to meet the poor man
and after sharply rebuking him,
showed him the jewel sewed in the robe.
When the poor man saw the jewel
his heart was filled with great joy,
for he was rich, possessed of wealth and goods
sufficient to satisfy the five desires.
We are like that man.
Through the long night the World-Honored One
constantly in his pity teaches and converts us,
causing us to plant the seeds of an unsurpassed aspiration.
But because we are without wisdom,
we are unaware of this, unknowing.
Having gained a small portion of nirvana,
we are satisfied and seek nothing more.
But now the Buddha awakens us,
saying 'This is not really extinction,
when you have gained the Buddha's unsurpassed wisdom,
then that will be true extinction!'
Now we have heard from the Buddha
these prophecies and descriptions of adornment,
and how each in turn will bestow a prophecy on his successor,
and in body and mind we are filled with joy.

Chapter Nine: Prophecies Conferred on Learners and Adepts

At that time Ananda and Rahula thought to themselves, whenever we reflect, we consider how delightful it would be if we should receive a prophecy of enlightenment! Immediately they rose from their seats, advanced to a position in front of the Buddha, touched their heads to the ground and bowed to the Buddha's feet. Together they spoke to the Buddha, saying:

"World-Honored One, we too should have a share of this! We have put all our trust in the Thus Come One alone, and we are well known to the heavenly and human beings and asuras of all the world. Ananda constantly attends the Buddha and guards and upholds the Dharma storehouse, and Rahula is the Buddha's son. If the Buddha should bestow on us a prophecy that we will attain anuttara-samyak-sambodhi, then our wishes will be fulfilled and the longings of the multitude will likewise be satisfied."

At that time two thousand of the voice-hearers disciples, both learners and adepts who had nothing who had nothing more to learn, all rose from their seats, bared their right shoulders, advanced to a position in front of the Buddha, pressed their palms together with a single mind and, gazing up in reverence at the World-Honored One, repeated the wish expressed by Ananda and Rahula and then stood to one side.

At that time the Buddha said to Ananda: "In a future existence you will become a Buddha with the name Mountain Sea Wisdom Unrestricted Power King Thus Come One, worthy of offerings, of right universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, and trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. You will offer alms to sixty-two million Buddhas and will guard and uphold their Dharma storehouses, and after that you will attain anuttara-samyak-sambodhi. You will teach and convert bodhisattvas as numerous as twenty thousand ten thousand million Ganges sands and will cause them to attain anuttara-samyak-sambodhi. Your land will be named Ever Standing Victory Banner, its soil will be clean and pure and made of lapis lazuli. The kalpa will be named Wonderful Sound Filling Everywhere. The life span of that Buddha will be immeasurable thousands, ten thousands millions of asamkhyas of kalpas-though men should calculate and reckon thousands, ten thousands, millions of immeasurable asamkhyas of kalpas, they could never ascertain the life span of the Buddha and the Counterfeit Law will endure in the world for twice the time of the correct law. Ananda, this Mountain Sea Wisdom Unrestricted Power King Buddha will be praised alike by Thus Come Ones of the ten directions who are equal in number to immeasurable thousands, ten thousands, millions of Ganges sands, and they will extol his blessings."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

I now say to the monks that
Ananda, upholder of the Law,
will give alms to the Buddhas
and after will achieve correct enlightenment.
His name will be Mountain Sea Wisdom
Unrestricted Power King Buddha,
His land will be clean and pure,
named ever Standing Victory Banner.
He will teach and convert bodhisattvas
in numbers like Ganges sands.

This Buddha will possess great dignity and virtue,
his renown will fill the ten directions.
His life span will be immeasurable
because he takes pity on living beings.
His Correct Law, twice that again.
His Counterfeit Law, twice again.
As numerous as Ganges sands
will be the countless living beings
who in the midst of the Buddha's Law
will plant causes and conditions leading to the Buddha way.

At that time in the assembly eight thousand bodhisattvas who had newly conceived the determination to attain enlightenment all thought to themselves, We have never heard of even a great bodhisattva receiving a prophecy such as this. For what reason should these voice-hearers receive such a prediction?

At that time the World-Honored One, knowing the thought that was in the mind of these bodhisattvas, said to them: "Good men, when Ananda and I were at the place of Void King Buddha, we both at the same time conceived the determination to attain anuttara-samyak-sambodhi. Ananda constantly delighted in wide knowledge [of the Law], I constantly put forth diligent effort. Therefore I have already succeeded in attaining anuttara-samyak-sambodhi, while Ananda guards and upholds my Law. And he will likewise guard the Dharma storehouses of the Buddha of future existences and will teach, convert and bring success to the multitude of bodhisattvas. Such was his original vow, and therefore he has received this prophecy."

When Ananda in the presence of the Buddha heard this prophecy delivered to him and heard of the land and adornments he was to receive, all that he had vowed to achieve was realized and his mind was filled with great joy, for he had gained what he had never had before. Immediately he recalled to mind the Dharma storehouses of immeasurable thousands, ten thousands, millions of Buddhas of the past, and he could fully comprehend them without hindrance, as though he had just now heard them. He also recalled his original vow.

At that time Ananda spoke in verse form, saying:

The World-Honored One, very rarely met with,
has caused me to recall the past,
the Law of immeasurable Buddhas,
as though I had heard it today.
Now I have no more doubts
but dwell securely in the Buddha way.
As an expedient means I act as attendant,
guarding and upholding the Law of the Buddhas.

At that time the Buddha said to Rahula: In a future existence you will become a Buddha with the name Stepping on Seven Treasure Flowers Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. You will offer alms to Buddhas and Thus Come Ones as numerous as the dust particles of ten worlds. In all cases you will be the eldest son of those Buddhas, just as you are my son now. The adornments of the land of Stepping on Seven Treasure Flowers Buddha, the number of kalpas in his life span, the disciples he converts, his Correct Law and Counterfeit Law will not differ from those of the Thus Come One Mountain Sea Wisdom Unrestricted

Power King. You will be the eldest son of that Buddha, and after that you will attain anuttara-samyak-sambodhi."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

When I was crown prince
Rahula was my eldest son.
Now that I have gained the Buddha way
he receives the Dharma and is my Dharma son.
In existences to come
he will see immeasurable millions of Buddhas.

As eldest son to all of them,
with a single mind he will seek the Buddha way.
The covert actions of Rahula
I alone am capable of knowing.
He manifests himself as my eldest son,
showing himself to living beings.
With immeasurable millions, thousands, ten thousands
of blessings beyond count,
he dwells securely in the Buddha's Law
and thereby seeks the unsurpassed way.

At that time the World-Honored One observed the two thousand learners and adepts, mild and gentle in will, serenely clean and pure, gazing at the Buddha with a single mind. The Buddha said to Ananda, "Do you see these two thousand learners and adepts?"

"Yes, I see them."

"Ananda, these persons will offer alms to Buddhas and Thus Come Ones equal in number to the dust particles of fifty worlds, paying honor and reverence to them, guarding and upholding their Dharma storehouses. In their final existence they will all at the same time succeed in becoming Buddhas in lands in the ten directions. All will have the identical designation, being called Jewel Sign Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. Their life span will be one kalpa, and the adornment of their lands, their voice-hearers and bodhisattvas, Correct Law and Counterfeit Law will be all cases the same."

At that time the World-Honored One, wishing to state his meaning in verse form, saying:

These two thousand voice-hearers
who now stand in my presence-
on all of them I bestow a prophecy
that in a future existence they will become Buddhas.
The Buddhas to whom they offer alms
will be numerous as the dust particles described above.
They will guard and uphold the Dharma storehouses
and after that will gain correct enlightenment.
Each will have a land in one of the ten directions

and all will share the same name and designation.
All at the same time will sit in the place of practice
and thereby will gain proof of unsurpassed wisdom.
All will be named Jewel Sign
and their lands and disciples,
their Correct Law and Counterfeit Law
will all be identical and without difference.
All will employ transcendental powers
to save living beings in the ten directions.
Their renown will spread everywhere around
and in due time they will enter nirvana.
At that time, when the two thousand learners and adepts heard the Buddha bestow this prophecy, they danced for joy ad spoke in verse form, saying:
World-Honored One, bright lamp of wisdom,
we hear your voice bestowing this prophecy
and our hearts are filled with joy
as though we were bathed in sweet dew!

Chapter Ten: The Teacher of the Law

At that time the World-Honored One addressed Bodhisattva Medicine King. And through him the eighty thousand great men, saying: "Medicine King, do you see in this great assembly the immeasurable number of heavenly beings, dragons kings, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings, as well as monks, nuns, laymen and laywomen, those who seek to become voice-hearers, who seek to become pratyekabuddhas, or those seek the Buddha way? Upon these various kinds of beings who in the presence of the Buddha listen to one verse or one phrase of the Lotus Sutra of the Wonderful Law and for a moment think of it with joy I will bestow on all of them a prophecy that they will attain anuttara-samyak-sambodhi.

The Buddha said to Medicine King: "In addition, if after the Thus Come One has passed into extinction there should be someone who listens to the Lotus Sutra of the Wonderful Law, even one verse or one phrase, and for a moment thinks of it with joy, I will likewise bestow on him a prophesy that he will attain anuttara-samyak-sambodhi. Again if there are persons who embrace, read, recite, expound and copy the Lotus Sutra of the Wonderful Law, even only one verse, and look upon this sutra with the same reverence as they would the Buddha, presenting various offerings of flowers, incense, necklaces, powdered incense, paste incense, incense for burning, silken canopies, streamers and banners, clothing and music, and pressing their palms together in reverence, then, Medicine King, you should understand million Buddhas that such person have already offered alms to a hundred thousand million Buddhas and in the place of the Buddhas have fulfilled their great vow, and because they take pity on living beings they have been born in this human world

"Medicine King, if someone should ask what living beings will be able to attain Buddhahood in a latter-day existence, then you should show him all these people in a latter-day existence are certain to attain Buddhahood. Why? Because if good men and good women embrace, read, recite, expound and copy the Lotus Sutra, even one phrase of it, offer various kinds of alms to the sutra, flowers, incense, necklaces, powdered incense, paste incense, incense for burning, silken canopies, streamers and banners, clothing and music, and press their hands together in reverence, then these persons will be looked up to and honored by all the world. Alms will be offered to them such as would be offered to the Thus Come One. You should understand that these persons are great bodhisattvas who have succeeded in attaining anuttara-samyak-sambodhi. Pitying living beings, they have vowed to be born among them where they may broadly expound and make distinctions regarding the Lotus Sutra of the Wonderful Law. How much more so is this true, then, of those who embrace the entire sutra and offer various types of alms to it!

"Medicine King, you should understand that these persons voluntarily relinquish the reward due for their pure deeds and, in the time after I have passed into extinction, because they pity living beings, they are born in this evil world so they may broadly expound this sutra. If one of these good men or good women in the time after I have passed into extinction is able to secretly expound the Lotus Sutra to one person, even one phrase of it, then you should know that de or she is the envoy of the Thus Come One. He has been dispatched bf the Thus Come One and carries out the Thus Come One's work. And how much more so those who in the midst of the great assembly broadly expound the sutra for others!

"Medicine King, if there should be an evil person who, his mind destitute of goodness, should for the space of a kalpa appear in the presence of the Buddha and constantly curse and revile the Buddha, that person's offense would still be rather light. But if there were a person who spoke only one evil word to curse or defame the lay persons or monks or nuns who read and recite the Lotus Sutra, then his offense would be very grave.

"Medicine King, these persons who read and recite the Lotus Sutra-you should understand that these persons adorn themselves with the adornments of the Buddhas they are borne upon the shoulders of the Thus Come One. Wherever they may go, one should greet them with bows, with palms pressed single-mindedly together, with reverence and alms, with respect and praise, flowers, incense, necklaces, powdered incense, paste incense, incense for burning, silken canopies, streamers and banners, clothing, delicacies and the making of music. The finest alms that can be offered to a person should be offered to them. Heavenly treasures should be scattered over them, the treasure hoards of heaven should be given them as gifts. Why do I say this? Because these persons delight in expounding the Law. And if one listens to them for even a moment, he will immediately attain the ultimate anuttara-samyak-sambodhi.

An that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If you wish to abide in the Buddha way
and successfully gain the wisdom that comes of itself,
you should be constantly diligent in offering alms
to those who embrace the Lotus Sutra.
If you have a wish to quickly obtain
wisdom regarding all species of things,
you should embrace this sutra
and at the same time give alms to those who do so.
If one is capable of embracing
the Lotus Sutra of the Wonderful Law,
know that such a person is an envoy of the Buddha
who thinks wit pity of living beings.
Those who are capable of embracing

the Lotus of the Wonderful Law
relinquish their claim to the pure land
and out of pity for living beings are born here.
Know that persons such as these
freely choose where they will be born,
and choose to be born in this evil world
so they may broadly expound the unsurpassed Law.
You should offer heavenly flowers and incense,
robes decked with heavenly treasures,
the wonderful treasure hoards of heaven
as alms to those who preach the Law.
In the evil world following my extinction
if there are those who can embrace this sutra,
you should press your palms together in reverence
and offer alms to them as you would to the
World-Honored One.
The choicest delicacies, all that is sweet and tasty,
along with various types of clothing
you should offer as alms to these Buddha sons
in hopes you may hear a moment of their preaching.
If there are those in a later age
who can accept and embrace this sutra,
they are my envoys sent out among the people
to perform the Thus Come One's work.
If for the space of a kalpa
one should constantly harbor a mind destitute of good
and with angry looks should revile the Buddha,
he will be committing an offense of immeasurable gravity.
But if toward those who read, recite and embrace
this Lotus Sutra
one should even for a moment direct evil words,
his offense will be even greater.
If there is someone who seeks the Buddha way
and during a certain kalpa
presses palms together in my presence
and recites numberless verses of praise,
because of these praises of the Buddha
he will gain immeasurable blessings.
And if one lauds and extols those who uphold this sutra,
his good fortune will be even greater.
For the space of eighty million kalpas,
with the most wonderful shapes and sounds,
with that which is pleasing to smell, taste and touch,
offer alms to the upholders of this sutra!
If you have offered alms in this manner
and have heard the teachings for even a moment,
then you will experience joy and good fortune,
saying, "I have gained great benefit!"
Medicine King, now I say to you,
I have preached various sutras,

and among those sutras
the Lotus is foremost!

At that time the Buddha spoke once more to the bodhisattva and mahasattva Medicine King, saying: "The sutras I have preached number immeasurable thousands, ten thousands millions, among the sutras I have preached, now preach, and will preach, this Lotus Sutra is the most difficult to believe and the most difficult to understand. Medicine King, this sutra is the storehouse of the secret crux of the Buddhas, it must not be distributed recklessly transmitted to others. It has been guarded by the Buddhas, the World-Honored Ones, and from times past until now has never been openly expounded, and since hatred and jealousy toward this sutra abound even when the Thus Come One is in the world, how much more will this be so after his passing?

"Medicine King, you should know that after the Thus Come One has entered extinction, if there are those who can copy, uphold, read and recite this sutra, offer alms to it and expound it for others, then the Thus Come One will cover them with his robe, and they will also be protected and kept in mind by the Buddhas who are now present in other regions. Such persons possess the power of great faith, the power of aspiration, the power of good roots, you should know that such persons lodge in the same place as the Thus Come One, and the Thus Come One pats them on the head with his hand.

"Medicine King, in any place whatsoever where this sutra is preached, where it is read, where it is recited, where it is copied, or where a roll of it exists, in all such places there should be erected towers made of the seven kinds of gems, and they should be made very high and broad and well adorned. There is no need to enshrine the relics of the Buddha there. Why? Because in such towers the entire body of the Thus Come One is already present. All kinds of flowers, incense, necklaces, silken canopies. Streamers and banners, music and hymns should be offered as alms to these towers. And they should be accorded reverence, honor and praise. If when people see these towers they bow in obeisance and offer alms, then you should know that such persons have all drawn near to anuttara-samyak-sambodhi.

"Medicine King, suppose there is a man who is parched with thirst and in need of water. On an upland plateau he begins digging a hole in search of water, but he sees that the soil is dry and knows that water is still far away. He does not cease his efforts, however, and bit by bit he sees the soil becoming damper, until gradually he has worked his way into mud. Now he is determined in his mind to go on, for he knows that he is bound to be nearing water.

"The way of the bodhisattva is the same as this. As long as a person has not yet heard. Not yet understood. And not yet been able to practice this Lotus Sutra, then you should know that person is still far away from anuttara-samyak-sambodhi. Why? Because all bodhisattvas who attain anuttara-samyak-sambodhi in all cases do so through this sutra. This sutra opens the gate of expedient means and shows the form of true reality. This storehouse of the Lotus Sutra is hidden deep and far away where no person can reach it. But the Buddha, teaching, converting and leading to success the bodhisattvas, opens it up for them.

"Medicine King, if there are bodhisattvas who, on hearing this Lotus Sutra, respond with surprise, doubt and fear, then you should know that they are bodhisattvas who have only newly embarked on their course. And if there are voice-hearers who, on hearing this sutra, respond with surprise, doubt, and fear, then you should know that they are persons of overbearing arrogance.

"Medicine King, if there are good men and good women who, after the Thus Come One has entered extinction, wish to expound this Lotus Sutra for the four kinds of believers, how should they expound it? These good men and good women should enter the Thus Come One's room put on the Thus Come One's robe, sit in the Thus Come One's seat, and then for the sake of the four kinds of believers broadly expound this sutra.

"The 'Thus Come One's room' is the state of mind that shows great pity and compassion toward all living beings. The Thus Come One's robe is the mind that is gentle and forbearing. The 'Thus Come One's seat is the emptiness of all phenomena. One should seat oneself comfortably therein and after that, with a mind never lazy or remiss, should for the sake of the bodhisattvas and the four kinds of believers broadly expound this Lotus Sutra.

"Medicine King, I will send persons conjured up by magic to other lands to gather together assemblies to listen to the Law, and I will also send monks, nuns, laymen and laywomen conjured up by magic to listen to the preaching of the Law, believe and accept it, and abide by it without violation. If the preachers of the Law are in an empty and silent place, I will at that time send large numbers of heavenly beings, dragons, spirits, gandharvas, asuras, and others to listen to their preaching of the law. Though I should be in another land, from time to time I will make it possible for the preachers of the Law to see my body. If they should forget a phrase of this sutra, I will appear and prompt them so that they are able to recite the text correctly and in full."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If you wish to put aside all sloth and remissness,
you must listen to this sutra,
It is hard to get a chance to hear this sutra,
and believing and accepting it too is hard.
If a person is thirsty and wants water
he may dig a hole in the high plateau,
but as long as he sees the soil dry
he knows the water is still far away.
But bit by bit he sees the soil grow damp and muddy
and then he knows for certain he is nearing water.
Medicine King, you should understand
that people are like this-
if they do not hear the Lotus Sutra,
they will be far removed from the Buddha's wisdom,
But if they hear this profound sutra
which defines the Law of the voice-hearer,
if they hear this king of the sutras
and afterward carefully ponder it,
then you should know such persons
are close to the wisdom of the Buddha.
If a person expounds this sutra,
he should enter the Thus Come One's room,
put on the Thus Come One's robe,
sit in the Thus Come One's seat,
confront the assembly without fear
and broadly expand it for them, making distinctions.

Great pity and compassion are the room.
Gentleness and patience are the robe.
The emptiness of all phenomena is the seat,
and from that the position one should expound the Law for them.

If when a person expounds this sutra
there is someone who speaks ill and reviles him
or attacks him with swords and staves, tiles and stones,
he should think of the Buddha and for that reason be patient.
In a thousand, ten thousand, million lands
I will manifest my pure and durable body
and for immeasurable millions of kalpas
will expound the Law for living beings,
If after I have entered extinction
there are those who can expound this sutra,
I will send the four kinds of believers, magically conjured,
monks and nuns
and men and women of pure faith,
to offer alms and cause them to listen to the Law;
they will lead and guide living beings,
assemble them and cause them to listen to the Law.
If someone thinks to do evil to the preachers
with swords and staves or with tiles and stones,
I will dispatch persons magically conjured
who will act to guard and protect them.
If those who expound the Law
are alone in an empty and silent place,
and in that stillness where no human voice sounds
they read and recite this sutra
at that time I will manifest
my pure and radiant body for them.
If they forget a passage or a phrase
I will prompt them so they will be thorough and effective,
If persons endowed with these virtues
should expound to the four kinds of believers
and read and recite the sutra in an empty place,
I will enable all of them to see my body.
And if the expounders are in an empty and silent place
I will send heavenly beings, dragon kings,
yakshas, spirits and others
to be an assembly and listen to the Law.
Persons such as this will delight in expounding the Law,
making distinctions and encountering no hindrance.

Because the Buddhas guard and keep them in mind.
They will be able to bring joy to the great assembly.
If one stays close to the teachers of the Law
he will speedily gain the bodhisattva way.
By following and learning from these teachers
he will see Buddhas as numerous as the Ganges sands.

Chapter Eleven: The Emergence of the Treasure Tower

At that time in the Buddha's presence there was a tower adorned with the seven treasures, five hundred yojanas in height and two hundred and fifty yojanas in width and depth, that rose up out of the earth and stood suspended in the air. Various kinds of precious objects adorned it. It had five thousand railings, a thousand, ten thousand rooms, and numberless streamers and banners decorated it. Festoons of jewels hung down and ten thousand million jeweled bells were suspended from it. All four sides emitted a fragrance of tamalapatra and sandalwood that pervaded the whole world. Its banners and canopies were made of the seven treasures, namely, gold, silver, lapis Lazuli, seashell, agate, pearl, and carnelian, and it as so high it reached to the heavenly places of the Four Heavenly Kings. The gods of the Trayastrimsha heaven rained down heavenly mandarava flowers as an offering to the treasure tower, and the other heavenly beings and the dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings, an assembly of thousands, ten thousands, millions, offered all kinds of flowers, incense, necklaces, streamers, canopies and music as alms to the treasure tower, paying it reverence, honor and praise.

At that time a loud voice issued from the treasure tower, speaking words of praise: "Excellent, excellent! Shakyamuni, World-Honored One, that you can take a great wisdom of equality, a Law to instruct the bodhisattvas, guarded and kept in mind by the Buddhas, the Lotus Sutra of the Wonderful law, and preach it for the sake of the great assembly! It is as you say, as you say. Shakyamuni, World-Honored One, all that you have expounded is the truth!"

At that time the four kinds of believers saw the great treasure tower suspended in the air, and they heard the voice that issued from the tower. All experienced the joy of the Law, marveling at this thing they had never known before. They rose from their seats, pressed their palms together in reverence, and then retired to one side.

At that time there was a bodhisattva and mahasattva named Great Joy of Preaching, who understood the doubts that were in the minds of the heavenly and human beings, asuras and other beings of all the world. He said to the Buddha: "World-Honored One, for what reason has this treasure tower risen up out of the earth? And why does this voice issue from its midst?"

At that time the Buddha said: "Bodhisattva Great Joy of Preaching, in the treasure tower is the complete body of a Thus Come One. Long ago, an immeasurable thousand, ten thousand million of asamkhyas of worlds to the east, in a land called Treasure Purity, there was a Buddha named Many Treasures. When this Buddha was originally carrying out the bodhisattva way, he made a great vow, saying, "If after I have become a Buddha and entered extinction, in the lands in the ten directions there is any place where the Lotus Sutra is preached, then my funerary tower, in order that I may listen to the sutra, will come forth and appear in that spot to testify to the sutra and praise its excellence.'

"When that Buddha had finished carrying out the Buddha way and was on the point of passing into extinction, in the midst of the great assembly of heavenly and human beings he said to the monks, 'After I have passed into extinction, if there are those who wish to offer alms to my complete body, then they should erect a great tower.' That Buddha, through his transcendental powers and the power of his vow, insures that, throughout the worlds in the ten directions, no matter in what place, if there are those who preach the Lotus Sutra, this treasure tower will in all cases come forth and appear in their presence, and his complete body will be in the tower, speaking words of praise and saying, Excellent, excellent!

"Great Joy of Preaching, now this tower of the Thus Come One Many Treasures, because it heard the preaching of the Lotus Sutra, has come forth out of the ground and speaks words of praise, saying, Excellent, Excellent!"

At this time Bodhisattva Great Joy of Preaching, knowing the supernatural powers of the Thus Come One, spoke to the Buddha, saying, "World-Honored One, we wish to see the body of this Buddha."

The Buddha said to the bodhisattva and mahasattva Great Joy of Preaching, "This Many Treasures Buddha has taken a profound vow, saying, 'When my treasure tower, in order to listen to the Lotus Sutra comes forth into the presence of one of the Buddhas, if there should be those who wish me to show my body to the four kinds of believers, then let the various Buddhas who are emanations of that Buddha and who are preaching the Law in the worlds in the ten directions all return and gather around that Buddha in a single spot. Only when that has been done will my body become visible.' Great Joy Preaching, I will now gather together the various Buddhas that are emanations of my body and that are preaching the Law in the worlds in the ten directions."

Great Joy of Preaching said to the Buddha, "World-Honored One, I and the others also wish to see these Buddhas that are emanations of the World-Honored One, and to make obeisance to them and offer alms."

At that time the Buddha emitted a ray of light from the tuft of white hair [between his eyebrows], immediately making visible the Buddhas in the eastern region in lands as numerous as five hundred ten thousand million nayutas of Ganges sands. The earth in all these lands was made of crystal, and the lands were adorned with jeweled trees and jeweled robes. Countless thousands, ten thousands, millions of bodhisattvas filled them, and everywhere were hung jeweled curtains, with jeweled nets covering them over. The Buddhas in these lands preached the various doctrines of the Law with great and wonderful voices, and one could see immeasurable thousands, ten thousands, millions of bodhisattvas filling all these lands and preaching the Law for the assembly. In the southern, western and northern regions as well, and in the four intermediate quarters and up and down, wherever the beam from the tuft of white hair, a characteristic feature of the Buddha, shone, the same was true.

At that time the Buddhas of the ten directions each spoke to his multitude of bodhisattvas, saying, "Good men, now I must go to the saha world, to the place where Shakyamuni Buddha is, and also offer alms to the treasure tower of Many Treasures Thus Come One."

The saha world thereupon immediately changed into a place of cleanness and purity. The ground was made of lapis lazuli, jeweled trees adorned it, and ropes of gold marked off the eight highways. There were no villages, towns or cities, great seas of rivers, mountains, streams or forests; great jeweled incense was burning there and mandarava flowers covered the ground all over. Jeweled nets and curtains were spread above, hung with jeweled bells, and the members of this assembly alone were gathered there, all other heavenly and human beings having been moved to another region.

At that time the Buddhas, each with a great bodhisattva to act as his attendant, arrived in the saha world and proceeded to a position beneath one of the jeweled trees. Each of these jeweled trees was five hundred yojanas high and adorned with branches, leaves, flowers and fruit in due proportion. Under all the jeweled trees were lion seats five yojanas in height, and these too were decorated with large jewels. At that time each of the Buddhas took one of these seats, seating himself in cross-legged position. In this way the seats were filled throughout the thousand-million-fold world, but still there was no end even to the emanations of Shakyamuni Buddha arriving from merely one direction.

At that time Shakyamuni Buddha, wishing to provide space for all the Buddhas that were emanations of his body, in addition transformed two hundred ten thousand million nayutas of lands in each of the eight directions, making them all clean and pure and without hells, hungry spirits, beasts or asuras. He also moved all their heavenly and human beings to another region. The ground in these lands that he had transformed was also made of lapis lazuli, Jeweled trees adorned them, each tree five hundred yojanas high and adorned with branches, leaves, flowers and flowers and fruit in due proportion. There were jeweled lion seats under all the trees, five yojanas in height and ornamented with various kinds of treasures, these lands too were without great seas or rivers, or any kingly ranges of mountains such as the Muchilinda Mountains, Mahamuchilinda Mountains, Iron Encircling Mountains, Great Iron Encircling mountains, or Mount Sumeru. The whole area comprised a single Buddha land, a jeweled region level and smooth. Curtains crisscrossed with festoons of jewels were spread everywhere, banners and canopies hung down, great jeweled incense burned, and heavenly jeweled flowers covered the ground all around.

Shakyamuni Buddha, in order to provide seats for all the Buddhas that were arriving, once more transformed two hundred ten thousand million nayutas of lands in each of the eight directions, making them all clean and pure and without hells, hungry spirits, beasts or asuras. He also moved all the heavenly and human beings to another region. The ground in these lands that he had transformed was likewise made of lapis lazuli. Jeweled trees adorned the lands, each tree five hundred yojanas in height and adorned with branches, leaves, flowers and fruit in due proportion. There were jeweled lion seats under all the trees, five yojanas in height and ornamented with great jewels, these lands too were without great seas or rivers, or any kingly ranges such as the Muchilinda Mountains, Great Mahamuchilinda Mountains, iron Encircling Mountains, Great Iron Encircling Mountains, or Mount Sumeru, the whole area comprising a single Buddha land, a jeweled region level and smooth. Curtains crisscrossed with festoons of jewels were spread everywhere, banners and canopies hung down, great jeweled incense burned, and heavenly jeweled flowers covered the ground all around.

At that time the emanations of Shakyamuni Buddha from the eastern region, Buddhas in lands equal in number to hundreds, thousands, ten thousands, millions of nayutas of Ganges sands, each preaching the Law, had assembled there. And bit by bit the Buddhas from the ten directions all came and assembled in this way and were seated in the eight directions. At this time each of the directions was filled with Buddhas, Thus Come Ones, in four hundred ten thousand million nayutas of lands.

At that time the Buddhas, each seated on a lion seat under one of the jeweled trees, all dispatched their attendants to go and greet Shakyamuni Buddha. Each Buddha presented his attendant with a handful of jeweled flowers and said, "Good man, you must go to Mount Gridhrakuta to the place where Shakyamuni Buddha is and speak to him as I instruct you. Say, 'Are your illnesses few, and your worries few? In spirit and vigor are you well and happy? And are the bodhisattvas and voice-hearers all well and at peace?' Then take these jeweled flowers and scatter them over the Buddha as an offering, and say, 'The Buddha So-and-so would like to participate in the opening of this treasure tower.'

All the Buddhas dispatched their attendants to speak in this manner. At that time Shakyamuni Buddha saw the Buddhas that were his emanations all assembled, each sitting on a lion seat, and heard all these Buddhas say that they wished to participate in the opening of the treasure tower. Immediately he rose from his seat and stationed himself in midair. All the four kinds of believers likewise stood up, pressed their palms together and gazed at the Buddha with a single mind.

Shakyamuni Buddha with the fingers of his right hand then opened the door of the tower of seven treasures. A loud sound issued from it, like the sound of a lock and crossbar being removed from a great city gate, and at once all the members of the assembly caught sight of Many Treasures Thus Come One seated on a lion seat inside the treasure tower, his body whole and unimpaired, sitting as thought engaged in meditation. And they heard him say, "excellent, excellent, Shakyamuni Buddha! You have preached this Lotus Sutra in a spirited manner. I have come here in order that I may hear this sutra."

At that time the four kinds of believers, observing this Buddha who had passed into extinction immeasurable thousands, ten thousands, millions of kalpas in the past speaking in this way, marveled at what they had never known before and took the masses of heavenly jeweled flowers and scattered them over Many Treasures Buddha and Shakyamuni Buddha.

At that time Many Treasures Buddha offered half of his seat in the treasure tower to Shakyamuni Buddha, saying, "Shakyamuni Buddha, sit here!" Shakyamuni Buddha at once entered the tower and took half of the seat, seating himself in cross-legged position.

At that time the members of the great assembly, seeing the two Thus Come Ones seated cross-legged on the lion seat in the tower of seven treasures, all thought to themselves, These Buddhas are seated high up and far away! If only the Thus Come Ones would employ their transcendental powers to enable all of us to join them there in the air!

Immediately Shakyamuni Buddha used his transcendental powers to lift the members of the great assembly up into the air. And in a loud voice he addressed all the four kinds of believers, saying, "Who is capable of broadly preaching the Lotus Sutra of the Wonderful Law in this saha world? Now is the time to do so, for before long the Thus Come One will enter nirvana. the Buddha wishes to entrust this Lotus Sutra of the Wonderful Law to someone so that it may be preserved."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

This holy lord, this World-Honored One,
though he passed into extinction long ago,
still seats himself in the treasure tower,
coming here for the sake of the Law.
You people, why then do you not also
strive for the sake of the Law?
This Buddha passed into extinction
an endless number of kalpas ago,
but in many places he comes to listen to the Law
because such opportunities are hard to encounter.
This Buddha originally made a vow, saying,
"After I have passed into extinction,

wherever I may go, in whatever place,
my constant aim will be to hear the Law!"
In addition, these emanations of my body,
Buddhas in immeasurable numbers
like Ganges sands,
have come, desiring to hear the Law,
and so they may see Many Treasures Thus Come One
who has passed into extinction.

Each has abandoned his wonderful land,
as well as his host disciples,
the heavenly and human beings, dragons and spirits,
and all the offerings they give him,
and has come to this place on purpose
to make certain the Law will long endure.
In order to seat these Buddhas
I have employed transcendental powers,
moving immeasurable multitudes,
causing lands to be clean and pure,
leading each of these Buddhas
to the foot of a jeweled tree,
adorned as lotus blossoms
adorn a clear cool pond.
Beneath these jeweled trees
are lion seats,
and the Buddhas seat themselves on them,
adorning them with their brilliance
like a huge torch burning
in the darkness of the night.
A wonderful incense exudes from their bodies,
pervading the lands in the ten directions.
Living beings are wrapped in the aroma,
unable to restrain their joy,
as though a great wind
were tossing the branches of small trees.
Through this expedient means
they make certain that the Law will long endure.
So I say to the great assembly:
After I have passed into extinction,
who can guard and uphold,
read and recite this sutra?
Now in the presence of the Buddha
let him come forward and speak his vow!
This Many Treasures Buddha,
though he passed into extinction long ago,
because of his great vow
roars the lion's roar.

Many Treasures Thus Come One, I myself,
and these emanation Buddhas who have gathered there,
surely know this is our aim.

You sons of the Buddha,
who can guard the Law?
Let him make a great vow
to ensure that it will long endure!
He who is capable of guarding
the Law of this sutra
will thereby have offered alms
to me and to Many Treasures.
This Many Treasures Buddha
dwelling in his treasure tower
journeys constantly throughout the ten directions
for the sake of this sutra.
One who guards this sutra will also have offered alms
to the emanation Buddhas who have come here
adorning and making brilliant
all the various worlds.
If one preaches this sutra,
he will be able to see me
and Many treasures Thus Come One
and these emanation Buddhas.
All you good men,
each of you must consider carefully!
This is a difficult matter-
it is proper you should make a great vow.
The other sutras
number as many as Ganges sands,
but though you expound those sutras,
that is not worth regarding as difficult.
If you were to seize Mount Sumeru
and fling it far off
to the measureless Buddha lands,
that too would not be difficult.
If you used the toe of your foot
to move a thousand-million-fold world,
booting it far away to other lands,
that too would not be difficult.
If you stood in the Summit of Being heaven
and for the sake of the assembly
preached countless other sutras,
that too would not be difficult.
But if after the Buddha has entered extinction ,
in the time of evil,
you can preach this sutra,
that will be difficult indeed!
If there were a person
who took the empty sky in his hand
and walked all around with it,
that would not be difficult.
But if after I have passed into extinction
one can write out and embrace this sutra
and cause others to write it out,

that will be difficult indeed!
If one took the great earth,
placed it on his toenail,
and ascended with it to the Brahma heaven,
that would not be difficult.
But if after the Buddha has passed into extinction,
in the time of evil,
one can even for a little while read this sutra,
that will be difficult indeed!
If , when the fires come at the end of the kalpa,
one can load dry grass on his back
and enter the fire without being burned,
that would not be difficult.
But after I have passed into extinction
if one can embrace this sutra
and expound it to even one person,
that will be difficult indeed!
If one were to embrace this storehouse
of eighty-four thousand doctrines,
the twelve divisions of the sutras,
and expound it to others,
causing listeners
to acquire the six transcendental powers-
though one could do that,
that would not be difficult.
But after I have entered extinction
if one can listen to and accept this sutra
and ask about its meaning,
that will be difficult indeed!
If a person expounds the Law,
allowing thousands, ten thousands, millions,
immeasurable number of living beings
equal to Ganges sands
to become arhats
endowed with the six transcendental powers,
though one might confer such benefits
that would not be difficult.
But after I have entered extinction
if one can honor and embrace
a sutra such as this one,
that will be difficult indeed!
For the sake of the Buddha way
in immeasurable numbers of lands
from the beginning until now
I have widely preached many sutras,
and among them
this sutra is foremost.
If one can uphold this,
he will be upholding the Buddha's body.
All you good men,
after I have entered extinction

who can accept and uphold,
read and recite this sutra?
Now in the presence of the Buddha
let him come forward and speak his vow!
This sutra is hard to uphold;
if one can uphold it even for a short while
I will surely rejoice
and so will the other Buddhas.
A person who can do this
wins the admiration of the Buddhas.
This is what is meant by valor,
this is what is meant by diligence.
This is what is called observing the precepts
and practicing dhuta.
This way one will quickly attain
the unsurpassed Buddha way.
And if in future existences
one can read and uphold this sutra,
he will be a true son of the Buddha,
dwelling in a land spotless and good.
If after the Buddha has passed into extinction
one can understand the meaning of this sutra,
he will be the eyes of the world
for heavenly and human beings.
If in that fearful age
one can preach this sutra for even a moment,
he will deserve to receive alms
from all heavenly and human beings.

Chapter Twelve: Devadatta

At that time the Buddha addressed the bodhisattvas, the heavenly and human beings, and the four kinds of believers saying: "Immeasurable kalpas in the past, I sought the Lotus Sutra without ever flagging. During those many kalpas, I constantly appeared as the ruler of a kingdom who made a vow to seek the unsurpassed bodhi. His mind never wavered or turned aside, and in his desire to fulfill the six paramitas he diligently distributed alms, never stinting in heart, whether the gift was elephants or horses, the seven rare articles, countries, cities, wife, children, maidservants, or his own head, eyes, marrow and brain, his own flesh and limbs. He did not begrudge even his own being and life. At that period the human life span was immeasurably long. But for the sake of the Law this king abandoned his kingdom and throne, delegated the government to the crown prince, sounded drums and sent out proclamations, seeking the Law in four directions and saying, 'Who can expound the Great Vehicle for me? To the end of my life I will be his provider and servant!'

"At that time there was a seer who came to the king and said, "I have a Great Vehicle text called the Sutra of the Wonderful Law. If you will never disobey m.e, I will expound it for you.'

"When the king heard these words of the seer, he danced for joy. At once he accompanied the seer, providing him with whatever he needed, picking fruit, drawing water, gathering firewood, setting out meals, even offering his own body as a couch and seat, never stinting in body or mind. He served the seer in this manner for a thousand years, all for the sake of the Law, working diligently acting as a provider and seeing to it that the seer lacked for nothing."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

I recall those departed kalpas of the past
when in order to seek the great Law,
though I was the ruler of a worldly kingdom,
I was not greedy to satisfy the five desires
but instead struck the bell, crying in four quarters,
"Who possesses the great Law?
If he will explain and preach it for me
I will be his slave and servant!"
At that time there was a seer named Asita
who came and announced to this great King,
"I have a subtle and wonderful Law,
rarely known in this world.
If you will undertake religious practice
I will expound it for you."
When the king heard the seer's words
his heart was filled with great joy.
Immediately he accompanied the seer,
providing him with whatever he needed,
gathering firewood, fruit and wild rice,
presenting them at appropriate times with respect and
reverence.
Because the wonderful Law was then his thoughts
he never flagged in body or mind.
For the sake of living beings everywhere
he diligently sought the great Law,
taking no heed for himself
or for the gratification of the five desires.
Therefore the ruler of a great kingdom
through diligent seeking was able to acquire this Law
and eventually to attain Buddhahood,
as I will now explain to you.
The Buddha said to his monks: "The king at that time was I myself, and this seer was the man who is now Devadatta. All because Devadatta was a good friend to me, I was able to become fully endowed with this six paramitas, pity, compassion, joy, and indifference, with the thirty-two features, the eighty characteristics, the purple-tinged golden color, the ten powers, the four kinds of fearlessness, the four methods of winning people, the eighteen unshared properties, and the transcendental powers and the power of the way. The fact that I have attained impartial and correct enlightenment and can save living beings on a broad scale is all due to Devadatta who was a good friend."

Then the Buddha said to the four kinds of believers: "Devadatta, after immeasurable kalpas have past, will attain Buddhahood. He will be called Heavenly King Thus Come One, worthy of offerings of right and universal knowledge, perfect parity and conduct, well gone, understanding the world, on itself worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. This world will be called Heavenly Way, and at the same time Heavenly King Buddha will abide in the world for twenty medium kalpas, broadly preaching the Wonderful Law for the sake of living beings. Living beings numerous as Ganges sands will attain the fruit of arhatship. Immeasurable numbers of living beings will conceive that desire to become pratyekabuddhas, living beings numerous as Ganges sands will conceive a desire for the unsurpassed way, will gain that truth of birthless-ness, and will never regress. After Heavenly King Buddha enters parinirvana, his Correct Law will endure in the world for twenty medium kalpas. The relics from his whole body will be housed in a tower built of the seven treasures, sixty yojanas in height and forty yojanas in width and depth. All the heavenly and human beings will take assorted flowers, powdered incense, incense for burning, paste incense, clothing, necklaces, steamers and banners, jeweled canopies, music and songs of praise that offer them with obeisance to the wonderful seven-jeweled tower. Immeasurable numbers of living beings will attain the fruits of arhatship, numerous living beings will become enlightened as pratyekabuddhas, and unimaginable numbers of living beings will conceive a desire for bodhi and will in reach the level of no regression."

The Buddha said to the monks: "In future ages if there are good men or good women who, on hearing the Devadatta Chapter of the Lotus Sutra of the Wonderful Law, believe and revere it with pure hearts harbor no doubts are perplexities, they will never fall into hell or the realm of hungry spirits or of beasts, but will be born in the presence of the Buddhas of the ten directions, and in the place where they are born they will constantly hear this sutra. If they are born among human or heavenly beings, they will enjoy exceedingly wonderful delights, and if they are born in the presence of the Buddha, they will be born by transformation from lotus flowers."

At that time there was a bodhisattva who was among the followers of Many Treasures World-Honored One from the lower region and whose name was Wisdom Accumulated. He said to Many Treasures Buddha, "Shall return to our homeland?"

Shakyamuni Buddha said to Wisdom Accumulated, 'good man, wait a little while. There is a bodhisattva named Manjushri here whom you should see. Debate and discuss the wonderful Law with him, and then you may return to your homeland."

At that time Manjushri was seated on a thousand-pedaled lotus blossom big as a carriage wheel, and the bodhisattvas who had come with them were also seated on jeweled lotus blossoms. Manjushri had emerged in a natural manner from the palace of the dragon king Sagara in the great ocean and was suspended in the air. Proceeding to Holy Eagle Peak, he descended from the lotus blossom and, having entered the presence of the Buddhas, bowed his head and paid obeisance to the feet of the two World-Honored Ones. When he had concluded these gestures of respect, he went to where Wisdom Accumulated was and exchanged greetings with him, and retired then retired and sat at one side.

Bodhisattva Wisdom Accumulated questioned Manjushri, saying, "When you went to the palace of the dragon king, how many living beings did you convert?"

Manjushri replied, "The number is immeasurable, incapable of calculation. The mouth cannot express it, the mind cannot have fathom it. Wait a moment and there will be proof."

Before he had finished speaking, countless bodhisattvas seated on jeweled lotus blossoms emerged from the Ocean proceeded to Holy Eagle Peak, where they remained suspended in the air. These bodhisattvas all had been converted and saved by Manjushri. They had carried out all the bodhisattva practices and discussed and expounded the six paramitas with one another. Those who had originally been voice-hearers expounded the practices of the voice-hearer when they were in the air, but now all were practicing the Great Vehicle principle of emptiness.

Manjushri said to Wisdom Accumulated, "The work of teaching and converting carried out that in the ocean was as you can see."

At that time Bodhisattva Wisdom Accumulated recited these verses of praise:

Of great wisdom and virtue, brave and stalwart,
you have converted and saved immeasurable beings.
Now those in this great assembly,
as well as I myself, have all seen them.
You expound the principle of the true entity,
open up the Law of the single vehicle,
broadly guiding the many beings,
causing them quickly to attain bodhi.
Manjushri said, "When I was in the ocean I constantly expounded the Lotus Sutra of the Wonderful Law alone."

Bodhisattva Wisdom Accumulated questioned Manjushri, saying, "This sutra is a profound, subtle and wonderful, a treasure among sutras, a rarity in the world. Are there perhaps any living beings who, by earnestly and diligently practicing this sutra, have been able to attain Buddhahood quickly?"

Manjushri replied, "There is the daughter of the dragon king Sagara, who was just turned eight. Her wisdom has keen roots and she is good at the understanding the root activities and of living beings. She has mastered the dharanis, has been able to accept and embrace all the store house of profound secrets preached by the Buddhas, has entered deep into meditation, thoroughly grasping the doctrines, and in the space of an instant conceived the desire for bodhi and reached the level of no regression. Her eloquence knows no hindrance, and she thinks of living beings with compassion as though they were her own children. She is fully endowed with blessings, and when it comes to conceiving in mind and expounding by mouth, she is subtle, wonderful, comprehensive and great. Kind, compassionate, benevolent, yielding, she is gentle and refined in will, capable of attaining bodhi."

Bodhisattva Wisdom Accumulated said, "When I observe Shakyamuni Thus Come One, I see that for immeasurable kalpas he carried out harsh and difficult practices, accumulated merit, piling up virtue, seeking the way to the bodhisattva without ever resting. I observe that throughout the thousand-million fold world there is not a single spot tiny as a mustard seed where this bodhisattva failed to sacrifice body and life the sake of living beings. Only after he had done that was he able to complete the bodhi way. I cannot believe that this girl in the space of the instant could actually achieve correct enlightenment."

Before his words had come to an end, the dragon king's daughter suddenly appeared before the Buddha, bowed her head in obeisance, and then retired to one side, reciting these verses of praise:

He profoundly understands the signs of guilt and good fortune
and illuminates the ten directions everywhere.
His subtle, wonderful pure Dharma body
is endowed with the thirty-two features;
the eighty characteristics
adorn his Dharma body.
Heavenly and human beings gaze up in awe,
dragons and spirits all pay honor and respect;
among all living beings,
none who do not hold him in reverence.
And having heard his teachings, I have attained bodhi -
the Buddha alone can bear witness to this.
I unfold the doctrines of the Great Vehicle
to rescue living beings from suffering.
At that time Shariputra said to the dragon girl, "You suppose that in this short time you have been able to attain the unsurpassed way. But this is difficult to believe. Why? Because a woman's body is soiled and defiled, not a vessel for the Law. How could you attain the unsurpassed bodhi? The road to Buddhahood is long and far-reaching. Only after one has spent immeasurable kalpas pursuing austerities, accumulating deeds, practicing all kinds of paramitas, can one finally achieve success. Moreover, a woman is subject to the five obstacles. First, she cannot become a Brahma heavenly king. Second, she cannot become the king Shakra. Third, she cannot become a devil king. Fourth, she cannot become a wheel-turning sage king. Fifth, she cannot become a Buddha. How then could a woman like you be able to attain Buddhahood so quickly?"

At that time the dragon girl had a precious jewel worth as much as the thousand-million-fold world which she presented to the Buddha. The Buddha immediately excepted it. The dragon girl said to Bodhisattva Wisdom Accumulated to the venerable one, Shariputra, "I presented the precious jewel and the World-Honored One accepted it - was that not quickly done?"

They replied, "Very quickly!"

The girls said, "employ your supernatural powers and watch me attain Buddhahood. It shall be even quicker than that!"

At that time the members of the assembly all saw the dragon girl in the space of an instant change into a man and carry out all the practices of a bodhisattva, immediately proceeding to the Spotless World of the south, taking a seat on a jeweled lotus, and attaining impartial and correct enlightenment. With the thirty-two features and the eighty characteristics, he expounded the wonderful Law for all living beings everywhere in the ten directions.

At that time in the saha world to a the bodhisattvas, voice-hearers, gods, dragons and others of the eight kinds of guardians, human and non-human beings all from a distance saw the dragon girl become a Buddha and preach the law to all the human and heavenly beings in the assembly at that time. Their hearts were filled with great joy and all from a distance paid reverent obeisance. Immeasurable living beings, hearing the Law, understood it and were able to reach the level of no regression. Immeasurable living beings received prophecies that they would gain the away. The Spotless World quaked and trembled in six different ways. Three thousand living beings of the saha world remained on the level of no regression. Three thousand living beings conceived a desire for bodhi and received prophecies of enlightenment. Bodhisattva Wisdom Accumulated, Shariputra and all the other members of the assembly silently believed an accepted these things.

Chapter Thirteen: Admonition to Embrace the Sutra

At that time the Bodhisattva and mahasattva Medicine King, along with the bodhisattva and mahasattva Great Joy of Preaching and twenty thousand bodhisattva followers who were accompanying them, all in the presence of the Buddha took this vow, saying: "We beg the World-Honored One to have no further worry. After the Buddha has entered extinction we will honor, embrace, read, recite and preach this sutra. Living beings in the evil age to come will have fewer and fewer good roots. Many will be overbearingly arrogant and greedy for offerings and other forms of gain, increasing the roots that are not good and moving farther away than ever from emancipation. But although it will be difficult to teach and convert them, we will summon up the power of great patience and will read and recite this sutra, embrace, preach, and copy it, offering it many kinds of alms and never begrudging our bodies or lives.

At that time in the assembly there were five hundred arhats who received a prophecy of enlightenment. They said to the Buddha, "World-Honored One, we too make a vow. In lands other than this one we will broadly preach this sutra."

Also there were eight thousand persons, some still learning, others with nothing more to learn, who received a prophecy of enlightenment. They rose from their seats, pressed their palms together and, turning toward the Buddha, made this vow: "World-Honored One, we too in other lands will broadly preach this sutra. Why? Because in this saha world the people are given to corruption and evil, beset by overbearing arrogance, shallow in blessings, irascible, muddled, fawning and devious, and their hearts are not sincere."

At that time the Buddha maternal aunt, the nun Mahaprajapati, and the six thousand nuns who accompanied her, some still learning, others with nothing more to learn, rose from their seats, pressed their palms together with a single mind and gazed up at the face of the honored one, their eyes never leaving him for instance.

At that time the World-Honored One said to Gautami, "Why do you look at the Thus Come One in that perplexed manner? In your heart are you perhaps worrying that I have failed to mention your name among those of received a prophecy of the attainment of anuttara-samyak-sambodhi? But Gautami, I earlier made a general statement saying that all the voice-hearers had received such a prophecy. Now if you would like to know the prophecy for you, I will say that in ages to come, amid the Law of sixty-eight thousands of millions of Buddhas, you will be a great teacher of Law, and the six thousand nuns, some still learning, some already sufficiently learned, will accompany you as teachers of the Law. In this manner you will bit by bit fulfill the way of the bodhisattva until you are able to become a Buddha with the name Gladly Seen by All Living Beings Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. Gautami, this Gladly Seen by All Living Beings Buddha will confer a prophecy upon the six thousand bodhisattvas, to be passed from one to another, that they will attain anuttara-samyak-sambodhi."

At that time the mother of Rahula, the nun Yashodhara, thought to herself, the World-Honored One in his bestowal of prophecies has failed to mention my name alone!

The Buddha said to Yashodhara, "In future ages, amid the Law of hundreds, thousands, ten thousands, millions of Buddhas, you will practice the deeds of a bodhisattva, will be a great teacher of the Law, and will gradually fulfill the Buddha way. Then in a good land you will become a Buddha named Endowed with a Thousand Ten Thousand Glowing Marks Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. The life span of this Buddha will be immeasurable asamkhya kalpas."

At that time the nun Mahaprajapati, the nun Yashodhara, and their followers were all filled with great joy, having gained what they had never had before. Immediately in the presence of the Buddha they spoke in verse form, saying:

World-Honored One, leader and teacher,
you bring tranquility to heavenly and human beings.
We have heard these prophecies
and our minds are peaceful and satisfied.
The nuns, having recited these verses, said to the Buddha, "World-Honored One, we too will be able to go to lands in other regions and broadly propagate this sutra.

At that time the World-Honored One looked at the eight hundred thousand million nayutas of bodhisattvas and mahasattvas. These bodhisattvas had all reached the level of avivartika, turned the unregressing wheel of the Law, and had gained dharanis. They rose from their seats, advanced before the Buddha and, pressing their palms together with a single mind, thought to themselves, if the World-Honored One should order us to embrace and preach this sutra, we would do as the Buddha instructed and broadly propagate this Law. And then they thought to themselves, But the Buddha now is silent and gives us no such order. What shall we do?

At that time the bodhisattvas, respectfully complying with the Buddha's will and at the same time wishing to fulfill their own original vows, proceeded in the presence of the Buddha to roar the Lion's roar and to make a vow, saying: "World-Honored One, after the Thus Come One has entered extinction we will travel here and there, back and forth through the worlds in the ten directions so as to enable living beings to copy this sutra, receive, embrace, read and recite it, understand and preach its principles, practice it in accordance with the Law, and properly keep it in their thoughts. All this will be done through the Buddha's power and authority. We beg that the World-Honored One, though in another region, will look on from afar and guard and protect us.

At that time the bodhisattvas joined their voices together and spoke in verse form, saying:

We beg you not to worry.
After the Buddha has passed into extinction,
in an age of fear and evil
we will preach far and wide.
There will be many ignorant people
who will curse and speak ill of us
and will attack us with swords and staves,

but we will endure all these things.
In that evil age there will be monks
with perverse wisdom and hearts that are fawning and crooked
who will suppose they have attained what they have not attained,
being proud and boastful in heart.
Or there will be forest-dwelling monks
wearing clothing of patched rags and living in retirement,
who will claim they are practicing the true way,
despising and looking down on all humankind.
Greedy for profit and support,
they will preach the law to white-robed laymen
and will be respected and revered by the world
as though they were arhats who possess the six
transcendental powers.
These men with evil in their hearts,
constantly thinking of worldly affairs,
will borrow the name of forest-dwelling monks
and take delight in proclaiming our faults,
saying things like this:
"These monks are greedy
for profit and support
and therefore they preach non-Buddhist doctrines
and fabricate their own scriptures
to delude the people of the world.
Because they hope to gain fame and renown thereby
they make distinctions when preaching this sutra."
Because in the midst of the great assembly
they constantly try to defame us,
they will address the rulers, high ministers,
Brahmans and householders,
as well as other monks,
slandering and speaking evil of us,
saying, "These are men of perverted views
who preach non-Buddhist doctrines!"
But because we revere the Buddha
we will bear all these evils.
Though they treat us with contempt, saying,
"You are all no doubt Buddhas!"
All such words of arrogance and contempt
we will endure and accept.
In a muddied kalpa, in an evil age
there will be many things to fear.
Evil demons will take possession of others
and through them curse, revile and heap shame on us.
But we, reverently trusting in the Buddha,
will put on the armor of perseverance.
In order to preach this sutra
we will bear these difficult things.
We care nothing for our bodies or lives
but are anxious only for the unsurpassed way.
In ages to come we will protect and uphold

what the Buddha has entrusted to us.
This the World-Honored One must know.
The evil monks of that muddied age,
failing to understand the Buddha's expedient means,
how he preaches the Law in accordance with what is appropriate,
will confront us with foul language and angry frowns;
again and again we will be banished
to a place far removed from towers and temples.
All these various evils,
because they keep in mind the Buddha's orders,
we will endure.
If in the settlements and towns
of those who seek the Law,
we will go to wherever they are
and preach the Law entrusted by the Buddha.
We will be envoys of the World-Honored One,
facing the assembly without fear.
We will preach the law with skill,
for we desire the Buddha to rest in tranquility.
In the presence of the World-Honored One
and of the Buddhas who have gathered from the ten directions
to proclaim this vow.
The Buddha must know what is in our hearts.

Chapter Fourteen: Peaceful Practices

At that time Manjushri, Dharma prince, bodhisattva and mahasattva, said to the Buddha: "World-Honored One, these bodhisattvas undertake something that is very difficult. Because they revere and obey the Buddha, they have taken a great vow that in the evil age hereafter they will guard, uphold, read, recite and preach this Lotus Sutra. World-Honored One, in the evil age hereafter, how should these bodhisattvas, mahasattvas go about preaching this sutra?"

The Buddha said to Manjushri: "If these bodhisattvas and mahasattvas in the evil age hereafter wish to preach this sutra they should abide by four rules. First they should abide by the practices and associations proper for bodhisattvas so that they can expound this sutra for the sake of living beings. Manjushri, what do I mean by the practices of a bodhisattva or mahasattva? If a bodhisattva or mahasattva takes his stand on perseverance, is gentle and compliant, never violent, and never alarmed in mind; and if with regard to phenomena he takes no action but observes the true entiry of phenomena without acting or making any distinction, then this one might call the practices of a bodhisattva and mahasattva.

"As for the associations proper for them, bodhisattvas and mahasattvas should not associate closely with rulers, princes, high ministers or heads of offices. They should not associate closely with non-Buddhists, Brahmans or Jains, or with those who compose works of secular literature or books extolling the heretics, nor should they be closely associated with Lokayatas or anti-Lokayatas. They should not be closely associated with hazardous amusement, boxing or wrestling, or with actors or others engaging in various kinds of illusionary entertainment, or with the chandalas, persons engaging in raising pigs, engaged in raising pigs, sheep, chickens or dogs, or those who engage in hunting or fishing or other evil activities. If such persons at times come to one, then one may preach the Law for them, but one should expect nothing from it. Again one should not associate with monks, nuns, laymen or laywomen who seek to become voice-hearers, nor should one question or visit them. One should not stay with them in the same room, or in the place where one exercises, or in the lecture hall. One should not join them in their activities. If at times they come to one, one should preach the Law in accordance with what is appropriate, but should expect nothing from it.

"Manjushri, the bodhisattva or mahasattva should not, when preaching the Law to women, do so in a manner that could arouse thoughts of desire in them, nor should he delight in seeing them. If he enters the house of another person, he should not engage in talk with the young girls, unmarried women or widows. Nor should he go near the five types of unmanly men or have any close dealings with them. He should not enter another person's house alone. If for some reason it is imperative to enter alone, he should concentrate his full mind on thoughts of the Buddha. If he should preach the Law for a woman, he should not bear his teeth in laughter or let his chest become exposed. He should not have any intimate dealings with her even for the sake of the Law, much less for any other purpose.

"He should not delight in nurturing underage disciples, shramaneras or children, and should not delight in sharing the same teacher with them. He should constantly take pleasure in sitting in meditation, being in quiet surroundings and learning to still his mind. Manjushri, these are what I call the things he should first of all associate himself with.

"Next, the bodhisattva or mahasattva should view all phenomena as empty, that being their true entity. They do not turn upside down, do not move, do not regress, do not revolve. They are like empty space, without innate nature, beyond the reach of all words. They are not born, do not emerge, do not arise. They are without name, without form, without true being. They are without volume, without limits, without hindrance, without barriers. It is only through causes and conditions that they exist, and come to be taken upside down, to be born. Therefore I say that one should constantly delight in viewing the form of phenomena as this. This is what I call the second thing that the bodhisattva or mahasattva should associate himself with."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If there are bodhisattvas
who in the evil age hereafter
wish with fearless hearts
to preach this sutra,
these are the places they should enter
and the persons they should closely associate with.
At all times shun rulers
and the princes of kingdoms,
high ministers, heads of offices,
those engaged in hazardous amusements
as well as chandalas,
non-Buddhists and Brahmans.
One should not associate
with persons of overbearing arrogance
or those who stubbornly adhere to the Lesser Vehicle
and are learned in its three storehouses.

Monks who violate the precepts,
arhats who are so in name only,
nuns who are fond
of jesting and laughter,
or women lay believers
who are profoundly attached to the five desires
or who seek immediate entry into extinction -
all these one should not associate with.
If there are persons
who come with good hearts
to the place of the bodhisattva
in order to hear the Buddha way,
then the bodhisattva
with a fearless heart
but without harboring expectations
should preach the Law for them.
But widows and unmarried women
and the different kinds of unmanly men -
all these he should not associate with
or treat with intimacy.
Also he must not associate with
slaughterers or flesh-carvers,
those who hunt animals or catch fish,
or kill to do harm for profit.
Those who peddle meat for a living
or display women and sell their favors -
all persons such as this
one should never associate with.
Those engaged in hazardous sports,
wrestling, or other kinds of amusements,
women of lascivious nature -
never associate with any of these.
Never go alone into an enclosed place
to preach the Law to a woman.
When you preach the Law,
let there be no jesting or laughter.
When you enter a village to beg for food,
take another monk with you;
if there is no other monk around,
with a single mind concentrate on the Buddha.
These are what I call
proper practices and associations.
By being careful about these two,
one can preach in a peaceful manner.
One should not speak in terms of
superior medial or inferior doctrines,
of doctrines of the conditioned or unconditioned,
or the real or the not real.
Again one should not make distinctions
by saying "This is a man," "This is a woman."
Do not try to apprehend phenomena,

to understand or to see them.
These are what I call
the practices of the bodhisattva.
All phenomena
are empty, without being,
without any constant abiding,
without arising or extinction.
This I call the position
the wise person associates himself with.
From upside-down-ness come distinctions,
that phenomena exist, do not exist,
are real, or not real,
are born, are not born.
Place yourself in quiet surroundings,
learn to still your mind,
remain tranquil, and moving,
like Mount Sumeru.
Look upon all phenomena
as having no existence,
like empty space,
as without firmness or hardness,
not born, not emerging,
not moving, and regressing,
constantly abiding in a single form -
this I call the place to draw near to.
If after I have entered extinction
there are monks
who take up these practices
and these associations,
then when they preach this sutra
they will be free of quailing and timidity.
If a bodhisattva will at times
enter a quiet room
and with the correct mental attitude
will view phenomena according to the doctrine,
and then, rising from his meditation,
will for the sake of the ruler,
the princes, ministers and people,
the Brahmans and others,
unfold, propagate, expound
and preach this sutra,
then his mind will be tranquil,
free of quailing and timidity.
Manjushri,
these I call the first set of rules
for the bodhisattva to abide by
to enable him in later ages
to preach the Lotus Sutra.

"Furthermore, Manjushri, after the Thus Come One has passed into extinction, in the Latter Day of the Law, if one wishes to preach this sutra, you should abide by these peaceful practices. When he opens his mouth to expound or when he reads the sutra, he should not delight in speaking of the faults of other people or scriptures. He should not display contempt for other teachers of the Law or speak of other people's tastes or shortcomings. With regard to the voice-hearers he should not refer to them by name and describe their faults, or name them and praise their good points. Also he should not allow his mind to become filled with resentment or hatred. Because he is good at cultivating this kind of peaceful mind, his listeners will not oppose his ideas. If he is asked difficult questions, he should not reply in terms of the Law of a Lesser Vehicle. He should explain things solely in terms of the Great Vehicle so that people will be able to acquire wisdom embracing all species."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The bodhisattva should at all times delight
in preaching the Law in a tranquil manner.
On pure and clean ground
he should spread his sitting mat,
anoint his body with oil,
wash away dust and impurities,
put on a new clean robe
and make himself both inwardly and outwardly pure.
Seating himself comfortably in the Dharma seat,
he should preach the Law in accordance with questions.
If there are monks
or nuns,
men lay believers,
women lay believers,
rulers and princes,
officials, gentlemen and common people,
with a mild expression he should preach for them
the subtle and wonderful doctrines.
If there are difficult questions
he should answer them in accordance with the doctrines,
employing causes and conditions, similes and parables
to expound and make distinctions,
and through these expedient means
cause all listeners to aspire to enlightenment,
to increase their benefits little by little
and enter the Buddha way.
He should put aside all ideas of laziness,
all thought of negligence or ease,
remove himself from cares and worries
and with a compassionate mind preach the Law.
Day and night constantly he should expound
the teachings of the unsurpassed way,
employing causes and conditions,
immeasurable similes and parables
to instruct living beings
and cause them all to be joyful.
Clothing and bedding,
food, drink, medicine -
with regard to such things

he should have no expectations
but with a single mind concentrate
upon the reasons for preaching the Law,
desiring to complete the Buddha away
and to cause those in the assembly to do likewise.
That will bring great gain to them,
an offering of peace.
After I have passed into extinction
if there are monks
who are able to expound
this Lotus Sutra of the Wonderful Law
their minds will be free of the jealousy and anger,
of all worry and hindrance.
No one will trouble them,
curse or revile them.
They will know no fear,
no attacks by sword or staff,
nor will they ever be banished,
because they abide in patience.
Wise persons will be good
at cultivating their minds like this
and be able to abide in peace
as I have described above.
The blessings of such persons
are beyond calculation, simile or parable;
thousands, ten thousands, millions of kalpas
would not suffice to describe them.

"Also, Manjushri, if a bodhisattva or mahasattva in the latter age hereafter, when the Law is about to parish, should accept and embrace, read and recite this sutra, he must not harbor a mind marked by jealousy, fawning or deceit. And he must not be contemptuous of or revile those who study the Buddha away or seek out their shortcomings.

"If there are monks, nuns, laymen, or laywomen who seek to become voice-hearers, seek to become pratyekabuddhas, or seek the bodhisattva way, one must not trouble them by causing them to have doubts or regrets, by saying to them, 'You are far removed from the way and in the end will never be able to attain wisdom embracing all species. Why? Because you are self-indulgent and willful people who are negligent of the way!'

"Also one should never engage in frivolous debate over the various doctrines or dispute or wrangle over them. With regard to all living beings one should think of them with great compassion. With regard to the Thus Come Ones, think of them as kindly fathers; with regard to the bodhisattvas, think of them as great teachers. Toward the great bodhisattvas of the ten directions at all times maintain a serious mind, paying them due reverence and obeisance. To all living beings preach the Law and in an equitable manner. Because a person is heedful of the Law, that does not mean one should vary the amount of preaching. Even to those who show a profound love for the Law one should not on that account preach at greater length.

"Manjushri, if among these bodhisattvas and mahasattvas there are those who in the latter age hereafter, when the Law is about to perish, succeed in carrying out this third set of peaceful practices, then when they preach this Law they will be free from anxiety and confusion, and will find good fellow students to read and recite this sutra with. They will attract a large assembly of persons who come to listen and assent. After they have listened, they will embrace; after they have embraced, they will recite; after they have recited, they will preach; and after they have preached, they will copy, or will cause others to copy, and will present offerings to the sutra rolls, treating them with reverence, respect and praise."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If you wish to preach this sutra,
you must set aside jealousy, hatred, arrogance,
a mind that is fawning, deceitful, false,
and constantly practice honest and upright conduct.
Do not look with contempt on others
or hold frivolous debates on the doctrine.
Do not cause others to have doubts or regrets
by saying, "You will never become a Buddha!"
When a son of the Buddha preaches the Law
he is at all times gentle and full of forbearance,
having pity and compassion on all,
never giving way to a negligent or a slothful mind.
The great bodhisattvas of the ten directions
out of pity for the multitude carry out the way.
One should strive to respect and read and revere them,
saying, "These are great teachers!"
Regarding the Buddhas, the World-Honored Ones,
learn to think of them as unsurpassed fathers.
Wipe out the mind of pride and arrogance
and preach the Law without hindrance.
Such is the third set of rules;
wise persons should guard and obey them.
If with a single mind they observe these peaceful practices,
they will be respected by immeasurable multitudes.

"Manjushri, if among these bodhisattvas and mahasattvas there are those who in the age hereafter, when the Law is about to perish, accept and embrace the Lotus Sutra, toward the believers who are still in the household or those who have left the household they should cultivate a mind of great compassion, and toward those who are not bodhisattvas they should also cultivate a mind of great compassion, and should think to themselves: These persons have made a great error. Though the Thus Come One as an expedient means preaches the Law in accordance with what is appropriate, they do not listen, do not know, do not realize, do not inquire, do not believe, do not understand. But although these persons do not inquire about, do not believe and do not understand this sutra, when I have attained anuttara-samyak-sambodhi, wherever I happen to be, I will employ my transcendental powers and the power of wisdom to draw them to me to cause them to abide in this Law.

"Manjushri after the Thus Come One has entered extinction, if among these bodhisattvas and mahasattvas there are those who will succeed in carrying out this fourth set of rules, then when they preach the Law they will commit no error. Monks, nuns, laymen, laywomen, and rulers, princes, great ministers, common people, Brahmans and householders will constantly offer them alms and will revere, respect and praise them. The heavenly beings in the sky, in order to listen to the Law, will constantly follow and attend them. If they are in a settlement or town or in a quiet and deserted place or a forest and people come and want to ask them difficult questions, the heavenly beings day and night will for the sake of the Law constantly guard and protect them and will cause all the listeners to rejoice. Why? Because this sutra is protected by the supernatural powers of all the Buddhas of the past, future, and present.

"Manjushri, as for this Lotus Sutra, throughout immeasurable numbers of lands one cannot even hear its name, much less be able to see it, accept and embrace, read and recite it. Manjushri, suppose, for example, that there is a powerful wheel-turning sage king who wants to use his might to subdue other countries, but the petty rulers will not heed his commands. At that time the wheel-turning king calls up his various troops and sets out to attack. If the king sees any of his fighting forces who have won distinction in battle, he is greatly delighted and immediately rewards the persons in accordance with their merits, handing out fields, houses, settlements and towns, or robes and personal adornments, or perhaps giving out various precious objects such as gold, silver, lapis lazuli, seashell, agate, coral or amber, or elephants, horses, carriages, men and women servants, and people. Only the bright jewel that is in his topknot he does not give away. Why? Because this one jewel exists only on the top of the King's head, and if he were to give it away, his followers would be certain to express great consternation and alarm.

"Manjushri, the Thus Come One is like this. He uses the power of meditation and wisdom to win Dharma lands and become king of the threefold world. But the devil kings are unwilling to obey and submit. The worthy and sage military leaders of the Thus Come One engage them in battle, and when any of the Buddha's soldiers achieve distinction, the Buddha is delighted in heart and in the midst of the four kinds of believers he preaches various sutras, causing their hearts to be joyful. He presents them with meditations, emancipations, roots and powers that are free of outflows, and other treasures of the Law. He also presents them with the city of nirvana, telling them that they have attained extinction, guiding their minds and causing them all to rejoice. But he does not preach the Lotus Sutra to them.

"Manjushri, when the wheel-turning king sees someone among his soldiers who has gained truly great distinction, he is so delighted in heart that he takes the unbelievably fine jewel that has been in his topknot for so long and has never been recklessly given away, and now gives it to this man. And the Thus Come One does the same. In the threefold world he acts as the great Dharma king. He uses the Law to teach and convert all living beings, watches his worthy and sage armies as they battle with the devils of the five components, the devils of earthly desires, and the death devil. And when they have won great distinction and merit, wiping out the three poisons, emerging from the threefold world, and destroying the nets of the devils, at that time the Thus Come One is filled with great joy. This Lotus Sutra is capable of causing all living beings to attain comprehensive wisdom. It will face much hostility in the world and be difficult to believe. It has not been practiced before, but now I preach it.

"Manjushri, this Lotus Sutra is foremost among all that is preached by the Thus Come One. Among all that is preached it is the most profound. And it is given at the very last, the way that profound ruler did when he took the bright jewel he had guarded for so long and finally gave it away.

"Manjushri this Lotus Sutra is the secret storehouse of the Buddhas, the Thus Come Ones. Among the sutras, it holds the highest place. Through the long night I have guarded and protected it and have never recklessly propagated it. But today for the first time I expound it for your sake."

At that time the World-Honored One, wishing to state his meaning once more, spoken in verse form, saying:

Constantly practice perseverance,
have pity on all beings,
and do your best to expound and preach
the sutra praised by the Buddha.
In the latter age hereafter
those who embrace this sutra should,
without regard to persons in the household, persons who have
left it,
or persons who are not bodhisattvas,
cultivate pity and compassion,
saying, "If they do not listen to
and do not believe this sutra
they will be committing a great error.
If I gain the bodhisattva away
I will employ expedient means
and preach this Law for them,
causing them to abide in it.
Suppose there is a powerful
wheel-turning king.
His soldiers have won merit in battle
and he rewards them with various articles,
elephants, horses, carriages,
adornments for their person,
fields and houses,
settlements and towns,
or gives them clothing,
various kinds of precious objects,
men and women servants, wealth and goods,
delightedly bestowing all these.
But if there is someone brave and stalwart
who can carry out difficult deeds,
the king will remove the bright jewel from his topknot
and present it to the man.
The Thus Come One is like this.
He acts as king of the doctrines,
possessing the great power of perseverance
and the precious storehouse of wisdom,
and with his great pity and compassion
he converts the age in accordance with the Law.
He sees all persons
as they undergo suffering and anxiety,
seeking to gain emancipation
battling with the devils,
and for the sake of the living beings
he preaches various doctrines,
employing great expedient means
and preaching these sutras.
And when he knows that living beings

have gained powers through them,
then at the very last for their sake
he preaches this Lotus Sutra,
like the king who unbinds his topknot
and gives away his bright jewel.
This sutra is to be honored
as highest among all sutras.
Constantly I guard and protect it,
and do not purposely reveal it.
But now the time is right
for me to preach it to you.
After I have entered extinction
if someone seeks the Buddha away
and hopes to be able in tranquility
to expound this sutra,
then he should associate himself closely
with the four rules described.
Anyone who reads this sutra
will at all times be free of worry and anxiety;
likewise he will be without illness or pain,
his expression fresh and bright.
He will not be born in poverty or want,
in humble or ugly circumstances.
Living beings will delight to see him
and look up to him as a worthy sage.
The young sons of heavenly beings
will wait on him and serve him.
Swords and staves will not touch him
and poison will have no power to harm him.
If people speak ill and revile him,
their mouths will be closed and stopped up.
He will stroll about without fear
like the lion king.
The brilliance of his wisdom
will be like the shining of the sun;
even in his dreams
he will see only wonderful things.
He will see the Thus Come Ones
seated in their lion seats
surrounded by multitudes of monks
and preaching the Law.
And he will see dragons, spirits,
asuras and others,
numerous as Ganges sands,
reverently pressing their palms together.
He will see himself there
and will preach the Law for them.
Again he will see Buddhas,
their bodies marked by a golden hue,
emitting immeasurable rays
that light up all things,

employing Brahma sounds
to expound the doctrines.
For the four kinds of believers
the Buddha will preach the unsurpassed Law,
and he will see himself among them
pressing his palms together and praising the Buddha.
He will hear the Law and delight
and will offer alms.
He will obtain dharanis
and proof of the wisdom without regression.
And when the Buddha knows that his mind
has entered deep into the Buddha way,
then he will give him a prophecy
that he will attain the highest, the correct enlightenment.
"You, good man,
in an age to come
will attain immeasurable wisdom,
the great way of the Buddha.
Your land will be adorned and pure,
incomparably broad and great,
with the four kinds of believers
who press their palms together and listen to the Law.
Again he will see himself
in the midst of mountains and forests
practicing the good Law,
understanding the true nature of all phenomena,
deeply entering meditation
and seeing the Buddhas of the ten directions.
Of Buddhas, their bodies of golden hue,
adorned with the marks of a hundred kinds of good fortune,
of listening to the Law and preaching it to the people -
such will be the good dreams he constantly dreams.
Again he will dream he is king of a country
but casts aside palaces and attendants
and the superb and wonderful objects of the five desires,
repairs to the place of practice
and under the bodhi tree
seats himself in a lion seat,
seeking the way, and after seven days
gains the wisdom of the Buddhas.
Having succeeded in the unsurpassed way,
he rises and turns the wheel of the Law,
preaching the Law for the four kinds of believers,
for thousands, ten thousands, millions of kalpas
preaching the wonderful Law free of outflows,
saving immeasurable living beings.
And afterward he will enter nirvana
like smoke coming to an end when a lamp goes out.
If in that evil age hereafter
someone preaches this foremost Law,

that person will gain great benefits,
blessings such as have been described above.

Chapter Fifteen: Emerging from the Earth

At that time the bodhisattvas and mahasattvas who had gathered from the lands of the other directions, greater in number than sands of eight Ganges, stood up in the midst of the great assembly, pressed their palms together, bowed in obeisance and said to the Buddha: "World-Honored One, if you will permit us in the age after the Buddha has entered extinction to diligently and earnestly protect, read, recite, copy and offer alms to this sutra in the saha world, we will preach it widely throughout this land!"

At that time the Buddha said to the bodhisattvas and mahasattvas: Leave off, good men! There is no need for you to protect this sutra. Why? Because in this saha world of mine there are bodhisattvas and mahasattvas who are as numerous as the sands of sixty thousand Ganges, and each of these bodhisattvas has a retinue equal to the sands of sixty thousand Ganges. After I have entered extinction these persons will be able to protect, read, recite and widely preach this sutra.

When the Buddha spoke these words, the earth of the thousand millionfold countries of the saha world all trembled and split open, and out of it emerged at the same instant immeasurable thousands, ten thousands, millions of bodhisattvas and mahasattvas. The bodies of these bodhisattvas were all golden in hue, with the thirty-two features and an immeasurable brightness. Previously they all had been dwelling in the world of empty space beneath the saha world. But when these bodhisattvas heard the voice of the Shakyamuni Buddha speaking, they came up from below.

Each one of these bodhisattvas was the leader of his own great assembly, and each brought with him a retinue equal in number to the sands of sixty thousand Ganges. To say nothing of those who brought retinues equal to the sands of fifty thousand, forty thousand, thirty thousand, twenty thousand, or ten thousand Ganges. Or a retinue equal to as little as the sands of one Ganges, half a Ganges, one fourth of a Ganges, or as little as one part in a thousand, ten thousand, a million nayutas of Ganges. Or those whose retinue was only one thousand ten thousand million nayutas. Or only a million ten thousand. Or only a thousand ten thousand, a hundred ten thousand, or just ten thousand. Or only one thousand, one hundred, or ten. Or who brought with them only five, four, three, two or one disciple. Or those who came alone, preferring to carry out solitary practices. Such were they, then, immeasurable, boundless, beyond anything that can be known through calculation, simile or parable.

After these bodhisattvas that emerged from the earth, they each one proceeded to the wonderful tower of seven treasures suspended in the sky where Many Treasures Thus Come One and Shakyamuni Buddha were. On reaching it, they turned to the two World-Honored Ones, bowed their heads and made obeisance at their feet. They also all performed obeisance to the Buddhas seated on lion thrones underneath the jeweled trees. Then they circled around to the right three times, pressed their palms together in a gesture of respect, utilizing the bodhisattvas' various methods of praising to deliver praises, and then took up a position to one side, gazing up in joy at the two World-Honored Ones. While these bodhisattvas and mahasattvas who had emerged from the earth were employing the bodhisattva's various methods of praising to praise the Buddhas, an interval of fifty small kalpas passed by.

At that time Shakyamuni Buddha sat silent, and the four kinds of believers likewise all remained silent for fifty small kalpas, but because of the supernatural powers of the Buddha, it was made to seem to the members of the great assembly like only half a day.

At that time the four kinds of believers, also because of the supernatural powers of the Buddha, saw these bodhisattvas filling the sky over immeasurable hundreds, thousands, ten thousands, and millions of lands. Among these bodhisattvas were four leaders. The first was called Superior Practices, the second was called Boundless Practices, the third was called Pure Practices, and the fourth was called Firmly Established Practices. These four bodhisattvas were the foremost leaders and guiding teachers among all the group. In the presence of the great assembly, each one of these pressed his palms together, gazed at Shakyamuni Buddha and inquired: "World-Honored One, are your illnesses few, are your worries few, are your practices proceeding comfortably? Do those whom you propose to save readily receive instruction? Does the effort not cause the World-Honored One to become weary and spent?

At that time the four great bodhisattvas spoke in verse form saying:

Is the World Honored One comfortable,
with few illnesses, few worries?
In teaching and converting living beings,
can you do so without fatigue and weariness?
And do living beings
receive instruction readily or not?
Does it not cause the World-Honored One
to become weary and spent?

At that time in the midst of the great assembly of bodhisattvas the World-Honored One spoke these words: "Just so, just so, good men! The Thus Come One is well and happy, with few ills and few worries.

The living beings are readily converted and saved and I am not weary and spent. Why? Because for age after age in the past the living beings have constantly received my instruction. And also they have offered alms and paid reverence to the Buddhas of the past and have planted various good roots. So when these living beings see me for the first time and listen to my preaching, they all immediately believe and accept it, entering into the wisdom of the Thus Come One, with the exception of those who earlier practiced and studied the Lesser Vehicle. And now I will make it possible for these persons to listen to this sutra and enter the wisdom of the Buddha."

At that time the [four] great bodhisattvas spoke in verse form, saying:

Excellent, excellent,
Great hero, World-Honored One!
The living beings
are readily converted and saved.
They know how to inquire about
the most profound wisdom of the Buddha,
and having heard, they believe and understand it.
We are accordingly overjoyed.

At that time the World-Honored One praised the great bodhisattvas who led the group, saying: "Excellent, excellent, good men! You know how to rejoice in your hearts for the Thus Come One."

At that time the bodhisattva Maitreya and the multitude of bodhisattvas equal in number to the sands of eight thousand Ganges all thought to themselves: Never in the past have we seen or heard of such a great multitude of bodhisattvas and mahasattvas as these who have emerged from the earth and now stand before the World-Honored One pressing their palms together, offering alms, and inquiring about the Thus Come One!

At that time the bodhisattva and mahasattvas Maitreya, knowing the thought that was in the minds of the bodhisattvas as numerous as the sands of eight thousand Ganges, and wishing also to resolve his own doubts, pressed his palms together, turned to the Buddha and made this inquiry in verse form:

Immeasurable thousands, ten thousands, millions,
a great host of bodhisattvas
such as was never seen in the past -
I beg the most honored of two-legged beings to explain
where they have come from,
what causes and conditions bring them together!
Huge in body, with great transcendental powers,
unfathomable in wisdom,
firm in their intent and thought,
with the power of great perseverance,
the kind living beings delight to see -
where have they come from?
Each one of these bodhisattvas
brings with them a retinue
immeasurable in number
like the sands of the Ganges.
Some of these great bodhisattvas
bring numbers equal to sixty thousand Ganges sands.
And this great multitude
with a single mind seek the Buddha way.
These great teachers
equal in number to sixty thousand Ganges sands
together come to offer alms to the Buddha
and to guard and uphold this sutra.
More numerous are those with followers
like the sands of fifty thousand Ganges,
those with followers like the sands of forty thousand,
thirty thousand,
twenty thousand, ten thousand,
one thousand, one hundred,
or the sands of the single Ganges,
half a Ganges, one-third, one-fourth,
or only one part in a million ten thousand;
those with one thousand, ten thousand nayutas,
ten thousand, a million disciples,
or half a million-
they are more numerous still.
Those with a million or ten thousand followers,
a thousand or a hundred,
fifty or ten,

three, two or one,
or those who come alone without followers,
delighting in solitude,
all coming to where the Buddha is-
they are even more numerous than those described above.
If one should try to use an abacus
to calculate the number of this great multitude,
though he spent as many kalpas as Ganges sands
he could never know the full sum.
This host of bodhisattvas
with their great dignity, virtue and diligence -
who preached the Law for them,
who taught and converted them and brought them to this?
Under whom did they first set their minds on enlightenment,
what Buddha's Law do they praise and proclaim?
What sutra do they embrace and carry out,
what Buddha way do they practice?
These bodhisattvas
possess transcendental powers and the power of great wisdom.
The earth in four directions trembles and splits
and they all emerged from out of it.
World-Honored One, from times past
I have seen nothing like this!
I beg you to tell me where they come from,
the name of the land.
I have constantly journeyed from land to land
but never have I seen such a thing!
In this whole multitude
there is not one person that I know.
Suddenly they have come up from the earth -
I beg you to explain the cause.
The members of this great assembly now,
the immeasurable hundreds, thousands, millions
of bodhisattvas,
all want to know these things.
Regarding the causes that govern the beginning and end
of this multitude of bodhisattvas,
possessor of immeasurable virtue, World-Honored One,
we beg you to dispel the doubts of the assembly!
At that time the Buddhas who were emanations of Shakyamuni Buddha and had arrived from immeasurable thousands, ten thousands, millions of lands in other directions, were seated cross-legged on lion seats under the jeweled trees in the eight directions. The attendants of these Buddhas all saw the great multitude of bodhisattvas who had emerged from the earth in the four directions of the thousand-million-fold world and were suspended in the air, and each one said to his respective Buddha: "World-Honored One, this great multitude of immeasurable, boundless asamkhyas of bodhisattvas - were did they come from?"

At the time each of the Buddhas spoke to his attendants, saying: "Good men, wait a moment. There is a bodhisattva and mahasattva named Maitreya who has received a prophecy from Shakyamuni Buddha that he will be the next thereafter to become a Buddha. He has already inquired about this matter and the Buddha is now about to answer him. You should take this opportunity to listen to what he says."

At that time Shakyamuni Buddha said to the bodhisattva Maitreya: "Excellent, excellent, Ajita that you should question the Buddha about this great affair. All of you with a single mind should don the armor of diligence and determine to be firm in intent. The Thus Come One wishes now to summon forth and declare the wisdom of the Buddhas, the freely exercised transcendental power of the Buddhas, the power of the Buddhas that has the lion's ferocity, the fierce and greatly forceful power of the Buddhas.

At the time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

Be diligent and of a single mind,
for I wish to explain this affair.
Have no doubts or regrets -
the Buddha wisdom is hard to fathom.
Now you must put forth the power of faith,
abiding in patience in goodness.

A Law which in the past was never heard
you will now be able to hear.
Now I will bring you ease and consolation -
do not harbor doubts or fears.
The Buddha has nothing but truthful words,
his wisdom cannot be measured.
This foremost Law that he has gained
is very profound, incapable of analysis.
He will now expound it -
you must listen with a single mind.

At that time the World-Honored One, having spoken these verses, said to the bodhisattva Maitreya: "With regard to this great multitude I now say to you. Ajita, these bodhisattvas and mahasattvas who in immeasurable and countless asamkhyas have emerged from the earth and whom you have never seen before in the past - when I had attained anuttara-samyak-sambodhi in this saha world, I converted and guided these bodhisattvas, trained their minds and caused them to develop a longing for the way. These bodhisattvas all have been dwelling in the world of empty space underneath the saha world. They read, recite, understand the various scriptures, ponder them, make distinctions and keep them correctly in mind.

Ajita, these good men take no delight in being in the assembly and indulging in much talk. Their delight is constantly to be in a quiet place, exerting themselves diligently and never resting. Nor do they linger among human or heavenly beings, but constantly delight in profound wisdom, being free from all hindrances. And they constantly delight in the law of the Buddhas, diligently and with a single mind pursuing unsurpassed wisdom."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

Ajita, you should understand this.
These great bodhisattvas

for countless kalpas
have practice the Buddha wisdom.
All have been converted by me;
I caused them to set their minds on the great way.

These are my sons,
they dwell in this world,
constantly carrying out dhuta practices,
preferring a quiet place,
rejecting the fret and confusion of the great assembly,
taking no delight in much talk.
In this manner these sons
study and practice my way and Law.
And in order that day and night with constant diligence
they may seek the Buddha way,
in this saha world
they dwell in the empty space in its lower part.
Firm in the power of will and concentration,
with constant diligence seeking wisdom,
they expound various wonderful doctrines
and their minds are without fear.
When I was in the city of Gaya,
seated beneath the bodhi tree,
I attained the highest, the correct enlightenment
and turned the wheel of the unsurpassed Law.
Therefore I taught and converted them,
caused them for the first time to set their minds on the way.
Now all of them dwell in the stage of no regression,
and all in time will be able to become Buddhas.
What I speak now are true words -
with a single mind you must believe them!
Ever since the long distant past
I have been teaching and converting this multitude.

At that time the bodhisattva and mahasattva Maitreya, as well as the countless other bodhisattvas, found doubts and perplexities rising in their minds. They were puzzled at this thing that had never happened before and thought to themselves: How could the World-Honored One in such a short space of time have taught and converted an immeasurable, boundless asamkhya number of great bodhisattvas of this sort enabled them to dwell in anuttara-samyak-sambodhi?

Thereupon Maitreya said to the Buddha: "World-Honored One, when the Thus Come One was crown prince, you left the palace of the Shakyas and sat in the place of practice not far from the city of Gaya, and there attained anuttara-samyak-sambodhi. Barely forty years or more have passed since then. World-Honored One, how in that short time could you have accomplished so much work as a Buddha? Was it through the authoritative powers of the Buddha, or through the blessings of the Buddha, that you were able to teach and convert such an immeasurable number of great bodhisattvas and enable them to achieve anuttara-samyak-sambodhi? World-Honored One, a multitude of great bodhisattvas such as this - a person might spend a thousand, ten thousand, a million kalpas counting them and never be able to reach the end or discover the limit! Since the far distant past, in the dwelling place of immeasurable, boundless numbers of Buddhas, they must have planted good roots, carried out the bodhisattva way, and engaged, constantly in Brahma practices. World-Honored One, it is hard for the world to believe such thing!

Suppose, for example, that a young man of twenty-five, with ruddy complexion and hair still black, should point to someone who was a hundred years old and say, 'This is my son!' or that the hundred year old man should point to the youth and say, 'This is my father who sired and raised me!' This would be hard to believe, and so too is what the Buddha says.

"It has in fact not been long since you attained the way. But this great multitude of bodhisattvas have already for immeasurable thousands, ten thousands, millions of kalpas applied themselves diligently and earnestly for the sake of the Buddha way. They have learned to enter into, emerge from and dwell in immeasurable hundreds, thousands, ten thousands, millions of samadhis, have acquired great transcendental powers, have over a long period carried out brahma practices, and have been able step by step to practice various good doctrines, becoming skilled in questions and answers, a treasure among persons, something seldom known in all the worlds. And today, World-Honored One, you tell us that, in the time since you attained the Buddha way, you have caused these persons for the first time to aspire to enlightenment, have taught, converted and led them, and directed them toward anuttara-samyak-sambodhi!

"World-Honored One, it is not long since you attained Buddhahood, and yet you have been able to carry out this great meritorious undertaking! We ourselves have faith in the Buddha, believing that he preaches in accordance with what is a appropriate, that the words spoken by the Buddha are never false, and that the Buddha's knowledge is in all cases penetrating and comprehensive. Nevertheless, in the period after the Buddha has entered extinction, if bodhisattvas who have just begun to aspire to enlightenment should hear these words, they will perhaps not believe or accept them but will be led to commit the crime of rejecting the Law. Therefore, World-Honored One, we beg you to explain so we may put aside our doubts, and so that, in future ages when good men hear this matter, they will not entertain doubts!

At that time the bodhisattva Maitreya, wishing to state his meaning once more, spoke in verse form, saying:

In the past the Buddha departed from the Shakya clan,
left his household, and near Gaya
set under the bodhi tree.
Little time has passed since then,
yet these sons of the Buddha
are immeasurable in number!
Already for a long time they have practiced the Buddha way,
dwelling in transcendental powers and the power of wisdom,
skillfully learning the bodhisattva way,
unsoiled by worldly things
like the lotus flower in the water.
Emerging from the earth,
all display a reverent and respectful mind,
standing in the presence of the World-Honored One.
This is difficult to fathom -
How can one believe it?
The Buddha attained the way very recently,

yet those he has helped to gain success are so many!
We beg you to dispel the doubts of the assembly,
to make distinctions and explain the truth of the matter.
It is though a young man
just turned twenty-five
were to point to a hundred year old man
with gray hair and wrinkled face
and say, I sired him!'
And the old man were to say, 'This is my father!'

The father youthful, the son old -
no one in the world could believe this!
World-Honored One, your case is similar.
Only very recently you attained the way.
These bodhisattvas
are firm in will, in no way timid or immature.
For measurable kalpas
they have been practicing the bodhisattva way.
They are clever at difficult questions and answers,
their minds know no fear.
They have firmly cultivated a persevering mind,
upright in dignity and virtue.
They are praised by the Buddhas of the ten directions
as able and adept at preaching distinctions.
They have no wish to remain among the crowd
but constantly favor a state of meditation,
and in order to seek the Buddha way
they have been dwelling in the space under the earth.
This we have heard from the Buddha
and have no doubts in the matter.
But for the sake of future ages we beg the Buddha
to explain and bring about understanding.
If with regard to this sutra
one should harbor doubt and fail to believe,
he will fall at once into the evil paths.
So we beg you now to explain.
These immeasurable bodhisattvas -
how in such a short time
did you teach them, cause them to have aspiring minds,
and to dwell in the stage of no regression?

Chapter Sixteen: The Life Span of the Tathagata

At that time the Buddha spoke to the Bodhisattvas and all the great assembly: "Good men, you must believe and understand the truthful words of the Thus Come One." And again he said to the great assembly: You must believe and understand the truthful words of the Thus Come One." And once more he said to the great assembly: "You must believe and understand the truthful words of the Thus Come One."

At that time the bodhisattvas and the great assembly, with Maitreya as their leader, pressed their palms together and addressed the Buddha, saying: "World-Honored One, we beg you to explain. We will believe and accept the Buddha's words." They spoke in this manner three times, and then said once more: "We beg you to explain it. We will believe and accept the Buddha's words."

At that time the World-Honored One, seeing that the bodhisattvas repeated their request three times and more, spoke to them, saying: "You must listen carefully and hear of the Thus Come One's secret and his transcendental powers. In all the worlds the heavenly and human beings and asuras all believe that the present Shakyamuni Buddha, after leaving the palace of the Shakyas, seated himself in the place of practice not far from the city of Gaya and there attained annuttara-samyak-sambodhi. But good men, it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained Buddhahood.

"Suppose a person were to take five hundred, a thousand, ten thousand, a million nayuta asamkhya thousand-million-fold worlds and grind them to dust. Then, moving eastward, each time he passes five hundred, a thousand, ten thousand, a million nayuta asamkhya worlds he drops a particle of dust. He continues eastward in this way until he has finished dropping all the particles. Good men, what is your opinion? Can the total number of all these worlds be imagined or calculated?"

The bodhisattva Maitreya and the others said to the Buddha: "World-Honored One, these worlds are immeasurable, boundless--one cannot calculate their number, nor does the mind have the power to encompass them. Even all the voice-hearers and pratyekabuddhas with their wisdom free of outflows could not imagine or understand how many there are. Although we abide in the stage of avivartika, we cannot comprehend such a matter. World-Honored One, these worlds are immeasurable and boundless."

At that time the Buddha said to the multitude of great bodhisattvas: "Good men, now I will state this to you clearly. Suppose all these worlds, whether they received a particle of dust or not, are once more reduced to dust. Let one particle represent one kalpa. The time that has passed since I attained Buddhahood surpasses this by a hundred, a thousand, ten thousand, a million nayuta asamkhya kalpas.

"Ever since then I have been constantly in this saha world, preaching the Law, teaching and converting, and elsewhere I have led and benefited living beings in hundreds, thousands, ten thousands, millions of nayutas and asamkhyas of lands.

"Good men, during that time I have spoken about the Buddha Burning Torch and others, and described how they entered nirvana. All this I employed as an expedient means to make distinctions.

"Good men, if there are living beings who come to me, I employ my Buddha eye to observe their faith and to see if their other faculties are keen or dull, and then depending upon how receptive they are to salvation, I appear in different places and preach to them under different names, and describe the length of time during which my teachings will be effective. Sometimes when I make my appearance I say that I am about to enter nirvana, and also employ different expedient means to preach the subtle and wonderful Law, thus causing living beings to awaken joyful minds.

"Good men, the Thus Come One observes how among living beings there are those who delight in a little Law, meager in virtue and heavy with defilement. For such persons I describe how in my youth I left my household and attained anuttara-samyak-sambodhi. But in truth the time since I attained Buddhahood is extremely long, as I have told you. It is simply that I use this expedient means to teach and convert living beings and cause them to enter the Buddha way. That is why I speak in this manner.

"Good men, the scriptures expounded by the Thus Come One are all for the purpose of saving and emancipating living beings. Sometimes I speak of myself, sometimes of others: sometimes I present myself, sometimes others; sometimes I show my own actions, sometimes those of others. All that I preach is true and not false.

Why do I do this? The Thus Come One perceives the true aspect of the threefold world exactly as it is. There is no ebb or flow of birth and death, and there is no existing in this world and later entering extinction. It is neither substantial nor empty, neither consistent nor diverse. Nor is it what those who dwell in the threefold world perceive it to be. All such things the Thus Come One sees clearly and without error.

"Because living beings have different natures, different desires, different actions, and different ways of thinking and making distinctions, and because I want to enable them to put down good roots, I employ a variety of causes and conditions, similes, parables, and phrases and preach different doctrines. This, the Buddha's work, I have never for a moment neglected.

"Thus, since I attained Buddhahood, an extremely long period of time has passed. My life span is an immeasurable number of asamkhya kalpas, and during that time I have constantly abided here without ever entering extinction. Good men, originally I practiced the bodhisattva way, and the life span that I acquired then has yet to come to an end but will last twice the number of years that have already passed. Now, however, although in fact I do not actually enter extinction, I announce that I am going to adopt the course of extinction. This is an expedient means which the Thus Come One uses to teach and convert living beings.

"Why do I do this? Because if the Buddha remains in the world for a long time, those persons with shallow virtue will fail to plant good roots but, living in poverty and lowliness, will become attached to the five desires and be caught in the net of deluded thoughts and imaginings. If they see that the Thus Come One is constantly in the world and never enters extinction, they will grow arrogant and selfish, or become discouraged and neglectful. They will fail to realize how difficult it is to encounter the Buddha and will not approach him with a respectful and reverent mind.

"Therefore as an expedient means the Thus Come One says: 'Monks, you should know that it is a rare thing to live at a time when one of the Buddhas appears in the world.' Why does he do this? Because persons of shallow virtue may pass immeasurable hundreds, thousands, ten thousands, millions of kalpas with some of them chancing to see a Buddha and others never seeing one at all. For this reason I say to them: 'Monks, the Thus Come One is hard to get to see.' When living beings hear these words, they are certain to realize how difficult it is to encounter the Buddha. In their minds they will harbor a longing and will thirst to gaze upon the Buddha, and then they will work to plant good roots. Therefore the Thus Come One, though in truth he does not enter extinction, speaks of passing into extinction.

"Good men, the Buddhas and Thus Come Ones all preach a Law such as this. They act in order to save all living beings, so what they do is true and not false.

"Suppose, for example, that there is a skilled physician who is wise and understanding and knows how to compound medicines to effectively cure all kinds of diseases. He has many sons, perhaps ten, twenty, or even a hundred. He goes off to some other land far away to see about a certain affair. After he has gone, the children drink some kind of poison that make them distraught with pain and they fall writhing to the ground.

"At that time the father returns to his home and finds that his children have drunk poison. Some are completely out of their minds, while others are not. Seeing their father from far off, all are overjoyed and kneel down and entreat him, saying: 'How fine that you have returned safely. We were stupid and by mistake drank some poison. We beg you to cure us and let us live out our lives!'

"The father, seeing his children suffering like this, follows various prescriptions. Gathering fine medicinal herbs that meet all the requirements of color, fragrance and flavor, he grinds, sifts and mixes them together. Giving a dose of these to his children, he tells them: 'This is a highly effective medicine, meeting all the requirements of color, fragrance and flavor. Take it and you will quickly be relieved of your sufferings and will be free of all illness.'

"Those children who have not lost their senses can see that this is good medicine, outstanding in both color and fragrance, so they take it immediately and are completely cured of their sickness. Those who are out of their minds are equally delighted to see their father return and beg him to cure their sickness, but when they are given the medicine, they refuse to take it. Why? Because the poison has penetrated deeply and their minds no longer function as before. So although the medicine is of excellent color and fragrance, they do not perceive it as good.

"The father thinks to himself: My poor children! Because of the poison in them, their minds are completely befuddled. Although they are happy to see me and ask me to cure them, they refuse to take this excellent medicine. I must now resort to some expedient means to induce them to take the medicine. So he says to them: 'You should know that I am now old and worn out, and the time of my death has come. I will leave this good medicine here. You should take it and not worry that it will not cure you.' Having given these instructions, he then goes off to another land where he sends a messenger home to announce, 'Your father is dead.'

"At that time the children, hearing that their father has deserted them and died, are filled with great grief and consternation and think to themselves: If our father were alive he would have pity on us and see that we are protected. But now he has abandoned us and died in some other country far away. We are shelter-less orphans with no one to rely on!

"Constantly harboring such feelings of grief, they at last come to their senses and realize that the medicine is in fact excellent in color and fragrance and flavor, and so they take it and are healed of all the effects of the poison. The father, hearing that his children are all cured, immediately returns home and appears to them all once more.

"Good men, what is your opinion? Can anyone say that this skilled physician is guilty of lying?"

"No, World-Honored One."

The Buddha said: "It is the same with me. It has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayuta and asamkhya kalpas since I attained Buddhahood. But for the sake of living beings I employ the power of expedient means and say that I am about to pass into extinction. In view of the circumstances, however, no one can say that I have been guilty of lies or falsehoods."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

Since I attained Buddhahood
the number of kalpas that have passed
is an immeasurable hundreds, thousands, ten thousands,
millions, trillions, asamkhyas.
Constantly I have preached the Law, teaching, converting
countless millions of living beings,
causing them to enter the Buddha way,
all this for immeasurable kalpas.
In order to save living beings,
as an expedient means I appear to enter nirvana
but in truth I do not pass into extinction.
I am always here preaching the Law.
I am always here,
but through my transcendental powers
I make it so that living beings in their befuddlement
do not see me even when close by.
When the multitude see that I have passed into extinction,
far and wide they offer alms to my relics.

All harbor thoughts of yearning
and in their minds thirst to gaze at me.
When living beings have become truly faithful,
honest and upright, gentle in intent,
single-mindedly desiring to see the Buddha
not hesitating even if it costs them their lives,
then I and the assembly of monks
appear together on Holy Eagle Peak.
At that time I tell the living beings
that I am always here, never entering extinction,
but that because of the power of an expedient means
at times I appear to be extinct, at other times not,
and that if there are living beings in other lands
who are reverent and sincere in their wish to believe,
then among them too
I will preach the unsurpassed Law.
But you have not heard of this,
so you suppose that I enter extinction.
When I look at living beings
I see them drowned in a sea of suffering;
therefore I do not show myself,
causing them to thirst for me.
Then when their minds are filled with yearning,
at last I appear and preach the Law for them.
Such are my transcendental powers.
For asamkhya kalpas

constantly I have dwelled on Holy Eagle Peak
and in various other places.
When living beings witness the end of a kalpa
and all is consumed in a great fire,
this, my land, remains safe and tranquil,
constantly filled with heavenly and human beings.
The halls and pavilions in its gardens and groves
are adorned with various kinds of gems.
Jeweled trees abound in flowers and fruit
where living beings enjoy themselves at ease.
The gods strike heavenly drums,
constantly making many kinds of music.

Mandarava blossoms rain down,
scattering over the Buddha and the great assembly.
My pure land is not destroyed,
yet the multitude see it as consumed in fire,
with anxiety, fear and other sufferings
filling it everywhere.
These living beings with their various offenses,
through causes arising from their evil actions,
spend asamkhya kalpas
without hearing the name of the Three Treasures.
But those who practice meritorious ways,
who are gentle, peaceful, honest and upright,
all of them will see me
here in person, preaching the Law.
At times for this multitude
I describe the Buddha's life span as immeasurable,
and to those who see the Buddha only after a long time
I explain how difficult it is to meet the Buddha.
Such is the power of my wisdom
that its sagacious beams shine without measure.
This life span of countless kalpas
I gained as the result of lengthy practice.
You who are possessed of wisdom,
entertain no doubts on this point!
Cast them off, end them forever,
for the Buddha's words are true, not false.
He is like a skilled physician
who uses an expedient means to cure his deranged sons.
Though in fact alive, he gives out word he is dead,
yet no one can say he speaks falsely.
I am the father of this world,
saving those who suffer and are afflicted.
Because of the befuddlement of ordinary people,
though I live, I give out word I have entered extinction.
For if they see me constantly,
arrogance and selfishness arise in their minds.
Abandoning restraint, they give themselves up to the
five desires

and fall into the evil paths of existence.
Always I am aware of which living beings
practice the way, and which do not,
and in response to their needs for salvation
I preach various doctrines for them.
At all times I think to myself:
How can I cause living beings
to gain entry into the unsurpassed way
and quickly acquire the body of a Buddha?

Chapter Seventeen: Distinction of Benefits

At that time, when the great assembly heard the Buddha describe how his life span lasted such a very long number of kalpas, immeasurable, boundless asamkhayas of living beings gained a great many rich benefits.

At that time the World-Honored One said to the bodhisattva and mahasattva Maitreya: "Ajita, when I described how the life span of the Thus Come One lasts for such an exceedingly long time, living beings numerous as the sands of six hundred and eighty ten thousands, millions, nayutas of Ganges attained the truth of birthlessness. And bodhisattvas and mahasattvas a thousand times more in number gained the dharani teaching that allows them to retain all that they hear. And bodhisattvas and mahasattvas numerous as the dust particles of entire world gained the eloquence that allows them to speak pleasingly and without hindrance. And bodhisattvas and mahasattvas numerous as the dust particles of entire world gained dharanis that allow them to retain hundreds, thousands, then thousands, millions, immeasurable repetitions of the teachings. And bodhisattvas and mahasattvas numerous as the dust particles of a thousand-millionfold world were able to turn the unregressing wheel of a Law. And bodhisattvas and mahasattvas numerous as dust particles of two thousand middle sized lands were able to turn the pure wheel of a Law. And bodhisattvas and mahasattvas numerous as the dust particles of a thousand small lands gained assurance that they would attain anuttara-samyak-sambodhi after eight rebirths. And bodhisattvas and mahasattvas numerous as a dust particles of four four-continent worlds gained assurance that they would attain anuttara-samyak-sambodhi after four rebirths. And bodhisattvas and mahasattvas numerous as the dust particles of three four-continent worlds gained assurance that they would attain anuttara-samyak-sambodhi after two rebirths. And bodhisattvas and mahasattvas numerous as the dust particles of two four-continent worlds gained assurance that they will attain anuttara-samyak-sambodhi after two rebirths. And bodhisattvas and mahasattvas numerous as the dust particles of one four-continent world gained assurance that they would attain anuttara-samyak-sambodhi after one rebirth. And living beings numerous as the dust particles of eight worlds were all moved to set their minds upon anuttara-samyak-sambodhi.

When the Buddha announced that these bodhisattvas and mahasattvas had gained the great benefits of the Law, from the midst of the air mandarava flowers and great mandarava flowers rained down, scattering over the immeasurable hundreds, thousands, ten thousands, millions of Buddhas who were seated on lion seats under jeweled trees, and also scattering over Shakyamuni Buddha, and over Many Treasures Thus Come One who long ago entered extinction, both of whom were seated on lion seats in the tower of seven treasures. They also scattered over all the great bodhisattvas and the four kinds of believers. In addition, finely powdered sandalwood and aloes rained down, and in the midst of the air heavenly drums sounded of their own accord, wonderful notes deep and far-reaching. And a thousand varieties of heavenly robes rained down, draped with various necklaces, pearl necklaces, mani jewel necklaces, necklaces of wish-granting jewels, spreading everywhere in nine directions. In jewel-encrusted censers priceless incenses burned, their fragrance of their own accord permeating everywhere as an offering to the great assembly. Above each one of the Buddhas there appeared bodhisattvas holding banners and canopies, in rows reaching up to the Brahma heaven. These bodhisattvas employed their wonderful voices in singing immeasurable hymns of praise to the Buddhas.

At that time the bodhisattva Maitreya rose from his seat, bared his right shoulder and, pressing his palms together and facing the Buddha, spoke in verse form, saying:

The Buddha preaches a rarely encountered Law,
one never heard from past times.
The World-Honored One possesses great powers
and his life span cannot be measured.
The countless sons of the Buddha,
hearing the World-Honored One make distinctions
and describe the benefits of the Law they will gain,
find their whole bodies filled with joy.
Some abide in this stage of no regression,
some have acquired dharanis,
some can speak pleasingly and without hindrance
or retain ten thousand, a million repetitions of the teachings.
Some bodhisattvas numerous as the dust particles
of a thousand major worlds
are all able to turn
the unregressing wheel of the Law.
Some Bodhisattvas numerous as the dust particles
of a thousand intermediate worlds
are all able to turn
the pure wheel of the Law.
And some bodhisattvas numerous as the dust particles
of a thousand minor worlds
are assured that after eight more rebirths
they will be able to complete the Buddha way.
Some bodhisattvas numerous as the dust particles
of four, three, two times
the four continents
after a corresponding number of rebirths will become Buddhas;
some bodhisattvas numerous as the dust particles
of one set of the four continents
after one more rebirth
will attain comprehensive wisdom.
Thus when living beings
hear of the great length of the Buddha's life,
they gain pure fruits and rewards
that are immeasurable and free of outflows.
Again living beings numerous as the dust particles
of eight worlds,
hearing the Buddha describe his life span,

all set their minds on the unsurpassed way.
The World-Honored One preaches a Law
that is immeasurable and cannot be fathomed,
and those who benefit from it are many,
as boundless as the open air.
Heavenly mandarava flowers
and great mandarava flowers rain down;
Shakyas and Brahmas like Ganges sands.
Arrive from countless Buddha lands.
Sandalwood and aloes
in the jumble of fine powder rain down;
like birds flying down from the sky
they scatter as an offering over the Buddhas.
In the midst of the air heavenly drums
of their own accord emit wonderful sounds;
heavenly robes by the thousand, ten thousand, million
come whirling and fluttering down;
wonderful jewel-encrusted censers
burn priceless incense
which of his own accord permeates everywhere,
an offering to all the World-Honored Ones.
The multitude of great bodhisattvas
hold banners and canopies adorned with the seven treasures,
ten thousand, a million in kind, lofty, wonderful,
in rows reaching up to the Brahma heaven.
Before each one of the Buddhas
hang jeweled streamers and superlative banners,
while in thousands, ten thousands of verses
the praises of the Thus Come One are sung.
All these many things
have never been known in the past.
Hearing that the Buddha's life is immeasurable,
all beings are filled with joy.
The Buddha's name is heard in ten directions,
widely benefiting living beings,
and all are endowed with good roots
to help them set their minds on the unsurpassed way.

At that time the Buddha said to the bodhisattva in mahasattva Maitreya: "Ajita, if there are living beings who, on hearing that the life span of the Buddha is of such long duration, are able to believe and understand it even for a moment, the benefits they gain thereby will be without limit or measure. Suppose there are good men or good women who, for the sake of anuttara-samyak-sambodhi, over a period of eight hundred thousand million nayutas of kalpas practice the five paramitas - the paramitas of dana (almsgiving), shila (keeping of the precepts), kshanti (forbearance), virya (assiduousness) and dhyana (meditation), the paramita of prajna being omitted - the benefits they obtain will now measure up to even a hundred part, the thousandth part, a hundred, thousand, ten thousand, millionth part of the benefits mentioned previously. Indeed, it is beyond the power of calculation, simile or parable to convey the comparison. For good men who have gained such benefits as those [mentioned previously] to fall back without reaching the goal of anuttara-samyak-sambodhi is utterly unimaginable."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If someone seeking the Buddha wisdom
for a period of eight hundred thousand million
nayutas of kalpas
should practice the five paramitas,
during all those kalpas
distributing alms to the Buddhas
and to the pratyekabuddhas and disciples
and the multitude of bodhisattvas,
rare delicacies of food and drink,
fine garments and articles of bedding,
or building religious retreats of sandalwood
adorned with gardens and grows
if he should distribute alms
of many varieties, all refined and wonderful,
and do this for the entire number of kalpas
to express his devotion to the Buddha away;
and if moreover he should keep the precepts,
in purity and without omission or outflow,
seeking the unsurpassed way,
praised by the Buddhas;
and if he should practice forbearance,
remaining in a posture of submission and gentleness,
even when various evils are visited on him,
not allowing his mind to be roused or swayed;
when others, convinced they have gained the Law,
harbor thoughts of overbearing arrogance
and he is treated with contempt and vexed by them,
if he can still endure it with patience;
and if he is diligent and assiduous,
ever firm in intent and thought,
for immeasurable millions of kalpas
single-minded, and never lax or neglectful,
for countless kalpas
dwelling in a deserted and quiet place;
and if he practices sitting and walking exercises,
banishing drowsiness, constantly regulating his mind,
and as a result of such actions
is able to produce states of meditation,
for eighty million ten thousand kalpas
remaining calm, his mind never deranged;
and if he holds to the blessings of this single-mindedness
and with it seeks the unsurpassed way,
saying, "I will gain comprehensive wisdom
and exhaust all the states of meditation!"
If this person for a hundred, a thousand,
ten thousand, a million kalpas
should carry out these meritorious practices
as I have described above,

still those good men and women
who hear me describe my life span
and believe it for even a moment
win blessings that surpass those of such a person.
If a person is completely free
of all doubt and regret,
if in the depths of this mind he believes for one instant,
his blessings will be such as this.
These bodhisattvas
who have practiced the way for immeasurable kalpas
when they hear me describe my life span
are able to believe and accept what I say.
These persons will
gratefully accept this sutra, saying,
"Our wish is that in future ages
we may use our long lives to save living beings.
Just as today the World-Honored One,
king of the Shakyas,
roars like a lion in the place of practice,
preaching the Law without fear,
so may we too in ages to come,
honored and revered by all,
when we sit in the place of practice
describe our life span in the same manner."
If there are those profound in mind,
pure, honest and upright,
who, hearing much, can retain it all,
who follow principle in understanding the Buddha's words,
then persons such as this
will have no doubts [about my lives span].
"Furthermore, Ajita, if there is someone who, hearing of the long duration of the Buddha's life span, can understand the import of such words, the benefits that such a person acquires will be without limit or measure, able to awaken in him unsurpassed wisdom of the Thus Come One. How much more so, then, if far and wide a person listens to this sutra or cause others to listen to it, embraces it himself or causes others to embrace it, copies it himself or cause others to copy it, or presents flowers, incense, necklaces, streamers, banners, silken canopies, fragrant oil or lamps of butter oil as offerings to the sutra rolls. The benefits of such a person will be immeasurable, boundless, able to inspire in him to wisdom that embraces all species.

"Ajita, if good men and good women, hearing me describe the great length of my life span, in the depths of their mind believe and understand, then they will see the Buddha constantly abiding on Mount Gridhrakuta, with the great bodhisattvas and multitude of voice-hearers surrounding him, preaching the Law. They will also see this saha world, its ground of lapis lazuli level and well ordered, the Jambunada gold bordering its eight highways, the rows of Jeweled trees, the terraces, towers and observatories all made of jewels, and all the multitude of bodhisattvas who live in their midst. If there are those who are able to see such things, you should known that it is a mark of their deep faith and understanding.

"Again, if after the Thus Come One has entered extinction there are those who hear this sutra and do not slander or speak ill of it but have already shown deep faith and understanding.

How much more in the case of persons who read, recite and embrace this sutra! Such persons are in effect receiving the Thus Come One on the crown of their heads.

"Ajita, these good men and good women need not for my sake erect towers and temples or build monks quarters or make the four kinds of offerings to the community of monks. Why? Because these good men and good women, in receiving, embracing, reading and reciting this sutra, have already erected towers, constructed monks quarters, and given alms to the community of monks. It should be considered that they have erected towers adorned with the seven treasures for the relics of the Buddha, broad at the base and tapering at the top, reaching to the Brahma heaven, hung with banners, canopies, and a multitude of jeweled bells, with flowers, incense, necklaces, powdered incense, paste incense, incense for burning, many kinds of drums, musical instruments, pipes, harps, and various types of dances and diversions, and with wonderful voices that sing and intone hymns of praise. It is as though they have already offered alms for immeasurable thousands, ten thousands, millions of kalpas.

"Ajita, if after I have entered extinction there are those who hear this sutra and can accept and uphold it, copy it themselves or cause others to copy it, then it may be considered that they have already erected monks quarters, or used red sandalwood to construct thirty-two halls, as tall as eight tala trees, lofty, spacious and beautifully adorned to accommodate hundreds and thousands of monks. Gardens, groves, pools, lakes, exercise grounds, caves for meditation, clothing, food, drink, beds, matting, medicines, and all kinds of utensils for comfort fill them, and these monks quarters and halls number in the hundreds, thousands, ten thousands, millions, and indeed are immeasurable in number. All these are presented before me as alms for me in the community of monks.

"So I say, if after the Thus Come One enters extinction there are those who accept, uphold, read and recite the sutra or preach it to others, who copy it themselves or cause others to copy it, or who offer alms to the sutra rolls, then they need not erect towers or temples or build monks quarters or offer alms to the community of monks. And how much more is this true for those who are able to embrace this sutra and at the same time dispense alms, keep the precepts, practice forbearance, and display diligence, single-mindedness and wisdom! Their virtue will be uppermost, immeasurable and boundless, as the open sky, east, west, north and south, in the four intermediate directions and up and down, is immeasurable and boundless. The blessings of such persons will be as immeasurable and boundless as this, and such persons will quickly attain the wisdom embraces all species.

"If a person reads, recites, accepts and upholds this sutra or preaches it to others; if he copies it himself or causes others to copy it; and if he can erect towers, build monks quarters, offer alms and praise to the community of voice-hearers; if he can employ hundreds, thousands, ten thousands, millions of modes of praise to praise the merits of the bodhisattvas; and if for the sake of others he employs various causes and conditions and accords with principle in explaining and preaching this Lotus Sutra; and if he can observe the precepts with purity, keep company with those who are gentle and peaceful, be forbearing and without anger, firm in intent and thoughts, constantly prizing the practice of sitting and meditation, attaining various states of profound meditation, diligent and courageous, mastering all the good doctrines, keen in faculties and wisdom, good at answering difficult questions - Ajita, if after I have entered extinction there are good men and good women who accept, uphold, read and recite this sutra and have good merits such as these, you should know that they have already proceeded to the place of practice and are drawing near to anuttara-samyak-sambodhi as they sit beneath the tree of the way. Ajita, wherever these good men and good women sit or stand or circle in exercise, there one should erect a tower, and all heavenly and human beings should offer alms to it as they would to the tower of the Buddha."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If after I have entered extinction
a person who can honor and uphold this sutra,
his blessings will be immeasurable,
as I have described above.
It is as though he had supplied
all manner of alms,
erecting a tower for the Buddha's relics
adorned with the seven treasures
and with a central pole very tall and wide
that tapers gradually as it reaches the Brahma heaven.
Jeweled bells by the thousands, ten thousand, million,
move in the wind, emitting a wonderful sound.
And for immeasurable kalpas
he offers alms to this tower,
flowers, incense, various kinds of necklaces,
heavenly robes and assorted musical instruments,
and burns fragrant oil and lamps of butter oil
that constantly light up the area around.
In the evil age of the Latter Day of the Law
if there is someone who can uphold this sutra,
it will be as though he supplied all alms
ascribed above.
If someone can uphold this sutra,
it will be as though in the presence of the Buddha
he should use ox-head sandalwood
to build monks quarters as an offering,
or thirty-two halls
as high as eight tala trees,
or supply all kinds
of superior foods and wonderful clothes and bedding,
residences for assemblies of hundreds, thousands,
gardens, groves, pools and lakes,
exercise grounds and caves for meditation,
all with various kinds of fine adornments.
If someone with a believing and understanding mind
accepts, upholds, reads, recites and copies this sutra
or causes others to copy it
or offers alms to the sutra rolls,
scattering flowers, and incense and powdered incense
or constantly burning fragrant oil
extracted from sumana, champaka
or atimuktaka flowers,
if he offers alms such as these
he will gain immeasurable merits,
boundless as the open air,

and his blessings will also be like this.
How much more so if one upholds this sutra
and at the same time dispense alms, keeps the precepts,
is forbearing, delights in meditation,
and never gives way to anger or evil speaking.
If one displays reverence toward memorial towers,
humbles himself before monks,
gives a wide berth to an arrogant mind,
constantly ponders upon wisdom
and is never angry when asked difficult questions
but responds compliantly with an explanation -
if one can carry out such practices,
his merits will be beyond measure.

If you see a teacher of the Law
who has cultivated virtues such as these,
you should scatter heavenly flowers over him,
clothe his body in heavenly robes,
bow your head before his feet in salutation,
and in your mind imagine you see the Buddha.
You should also think to yourself:
before long he will proceed to the place of practice
and attain a state of no outflows and no action,
bringing wide benefits to heavenly and human beings!
In the place where such a person resides,
where he walks, sits or lies down,
or recites even one verse of scripture,
there you should erect a tower
adorned in a fitting and wonderful manner
and offer alms of various kinds to it.
When a son of the Buddha dwells in such places
the Buddha will accept and utilize them,
and constantly in their midst
will walk, sit or lie down.

Chapter Eighteen: The Benefits of Joyful Acceptance

At that time the bodhisattva and mahasattva Maitreya said to the Buddha: World-Honored One, if there are good men or good women who, hearing this Lotus Sutra, respond with joy, what amount of blessings do they acquire?"

Then he spoke in verse, saying:

After the World-Honored One has passed into extinction,
if those who hear this sutra
are able to respond with joy,
what a mount of blessings will they acquire?
At that time the Buddha said to the bodhisattva Maitreya: "Ajita, after the Thus Come One has entered extinction, suppose there are monks, nuns, laymen, laywomen, or other persons of

wisdom, whether old or young, who, hearing the sutra, respond with joy and, leaving the Dharma assembly, go to some other place, perhaps a monks quarters, a spot that is deserted and quiet, a city, a community, the settlement or a village, and there in accordance with what they have heard they put forth effort and preaching in expounding for the sake of their parents and relatives, their good friends and acquaintances. These persons, after hearing, respond with joy and they too set about spreading the teachings. One person, having heard, responds with joy and spreads the teachings, and the teachings in this way continue to be handed along from one to another until they reach a fiftieth person.

"Ajita, the benefits received by this fiftieth good man or good woman who responds with joy I will now describe to you - he must listen carefully. Imagine all the beings in the six paths of existence of four hundred ten thousand million asamkhya worlds, all the four kinds of living beings, those born from the egg, those born from the womb, those born from dampness, and those born by transformation, those with form, those without form, those with thought, those without thought, those who are not with thought, those who are not without thought, those without legs, those with two legs, four legs or many legs. And imagine that, among all of this vast number of living beings, a person should come who is seeking blessings and, responding to their various desires, dispenses objects of amazement and playthings to all these living beings. Each one of these living beings is given gold, silver, lapis lazuli, sheashell, agate, coral, amber, and other wonderful and precious gems, as well as elephants, horses, carriages, and palaces and towers made of the seven treasures, enough to fill a whole Jambudvipa. This great dispenser of charity, having handed out gifts in this manner for a full eighty years, then thinks to himself: I have already doled out objects of amusement and playthings to these living beings, responding to various desires. But these living beings are now old and decrepit, their years over eighty, their hair white, their faces wrinkled, before long they will die. I now should employ the law of the Buddha to instruct and guide them.

"Immediately he gathers all the living beings together and propagates the Law among them, teaching, benefiting and delighting them. In one moment all are able to attain the way of the srota-apanna, the way of the sakridagamin, the way of the anagamin, and the way of arhat, to exhaust all outflows and enter deeply into meditation. All attain freedom and become endowed with eight emancipations. Now what is your opinion? Are the benefits gained by this great dispenser of charity many are not?"

Maitreya said to the Buddha: "World-Honored One, this man's benefits are very many indeed, immeasurable and boundless. Even if this dispenser of charity had merely given all those playthings to living beings, his benefits would still be immeasurable. And how much more so when he has enabled them to attain the fruits of arhatship!"

The Buddhas said to Maitreya: "I will now state the matter clearly for you. This man gave all these objects of amusement to living beings in the six paths of existence of four hundred ten thousand million asamkhya worlds and also made it possible for them to attain the fruits of arhatship. But the benefits that he gains do not match the benefits of the fiftieth person who hears just one verse of the Lotus Sutra and responds with joy. They are not equal to one hundredth, one thousandth, one part in a hundred, thousand, ten thousand, a million. Indeed it is beyond the power of calculation, simile or parable to express the comparison.

"Ajita, the benefits gained by even the fiftieth person who hears the Lotus Sutra as it is handed along to him responds with joy. His blessings are greater by an immeasurable, boundless asamkhya number, and are in fact incomparable.

"Moreover, Ajita, suppose a person for the sake of this sutra visits a monks quarters and, sitting or standing, even for a moment listens to it and accepts it. As a result of the benefits so obtained, when he is reborn in his next existence he will enjoy the finest, most superior and wonderful elephants, horses and carriages, and palanquins decked with rare treasures, and will mount up to the heavenly palaces. Or suppose there is a person who is sitting in the place where the Law is expounded, and when another person appears, the first person urges them to sit down and listen, or offers to share his seat and so persuades him to sit down. The benefits gained by this person will be such that when he is reborn he will be in a place where lord Shakra is seated, where the heavenly king Brahma is seated, or were a wheel-turning sage king is seated.

"Ajita, suppose there is a person who speaks to another person, saying, 'There is a sutra called the Lotus. Let us go together and listen to it.' And suppose, having been urged, the other person goes and even for an instant listens to the sutra. The benefits of the first person will be such that when he is reborn he will be born in the same place as dharani bodhisattvas. He will have keen faculties and wisdom. For a hundred, a thousand, ten thousand ages he will never be struck dumb. His mouth will not emit a foul odor. His tongue will never been afflicted, nor will his mouth be afflicted. His teeth will not be stained or black, nor will they be yellow or widely spaced, nor will they be missing or fall out or be at an angle or crooked. His lips will not droop down or curl back or be rough or chapped or afflicted with sores or misshapen or twisted or too thick or too big or black or discolored or unsightly in any way. His nose will not be too broad or flat or crooked or too highly arched. His face will not be swarthy, nor will it be long and narrow, or sunken and distorted. He will not have a single unsightly feature. His lips, tongue and teeth will all be handsomely proportioned. His nose will be long and high, his face round and full, his eyebrows long and set high, his forehead broad, smooth, and well shaped, and he will be endowed with all the features proper to a human being. In each existence he is born into, he will see the Buddha, hear his Law, and have faith in his teachings.

"Ajita, just observe! The benefits gained merely by encouraging one person to go and listen to the Law are such as this! How much more, then, if one single-mindedly hears, preaches, reads, and recites the sutra and before the great assembly makes distinctions of the sake of people and practices it as the sutra instructs!"

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If someone in the Dharma assembly
is able to hear this sutra,
even just one verse,
and responding with joy, preaches it to others,
and in this way the teachings are handed along
till they a reach the fiftieth person,
the blessings gained by this last person
are such as I will now define.
Suppose there is a great dispenser of charity
who bestows goods on immeasurable multitudes,
doing this for a full eighty years,
responding to each person's desires.
Seeing the signs of decrepitude and old age,
the white hair and wrinkled face,

the missing teeth, the withered form,
he thinks, "Their death is not far off;
I must now teach them
so they can gain the fruits of the way!"
Immediately for their sake he employs an expedient means,
preaching the true Law of nirvana:
"Nothing in this world is lasting or firm
but all are like bubbles, foam, heat shimmer.
Therefore all of you must quickly
learn to hate it and be gone!"
When the people here this Law,
all are able to become arhats
endowed with the six transcendental powers,
the three understandings and eight emancipations.
But the fiftieth person
who hears one verse [of the Lotus sutra] and responds with joy
gains blessings that are far greater,
beyond description by simile or parable.
And if one who has had the teachings passed along to him
receives blessings that are immeasurable,
how much more so one who in the Dharma assembly
first hears the sutra and responds with joy.
Suppose someone encourages another person,
urging him to go and listen to the Lotus,
saying, "This sutra is profound and wonderful,
hard to encounter in a thousand, ten thousand kalpas!"
And suppose, as urged, the person goes to listen,
even though he listens for just a moment.
The blessings that the first person gets in reward

I will now describe in detail:
Age after age, no afflictions of the mouth,
no teeth missing, yellow or blackened,
lips that are not thick, curled or defective,
no fateful features,
a tongue not dry, black or too short;
nose high, long and straight,
forehead broad, smooth and well shaped,
face and eyes ball properly aligned and impressive,
the kind people delight to look at,
breath free of foul odor,
a fragrance of utpala flowers
constantly emitted by the mouth.
Suppose one goes to the monks quarters
expressly to listen the Lotus Sutra
and listens with joy for just a moment -
I will now describe his blessings.
In existences to come among heavenly and human beings
he will acquire wonderful elephants, horses, carriages,
palanquins adorned with rare jewels,
and will mount to the palaces of heaven.

If in the place where the law is expounded
one encourages someone to sit and hear the sutra,
the blessings he acquires will enable him
to gain the seat of Shakra, Brahma and the wheel-turner.
How much more so if one listens single-mindedly,
explains and expounds the meaning,
and practices the sutra as the sutra instructs -
that person's blessings know no bounds!

Chapter Nineteen: The Benefits of the Teacher of the Law

At that time the Buddha said to the bodhisattva and mahasattva Constant Exertion: 'If good men or good women accept and uphold this Lotus Sutra, if they read it, recite it, explain and preach it, or transcribe it, such persons will obtain eight hundred eye benefits, twelve hundred ear benefits, eight hundred nose benefits, twelve hundred tongue benefits, eight hundred body benefits, and twelve hundred mind benefits. With these benefits they will be able to adorn their six sense organs, making all of them pure.

"These good men and good women, with the pure physical eyes they received from their parents at birth, will view all that exists in the inner and our parts of thousand-million-fold world, its mountains, forests, rivers and seas, down as far as the Avichi hell and up to this Summit of Being. And in the midst they will see all the living beings, and also see and understand all the causes and conditions created by their deeds and the births that await them as result and recompense for those deeds."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If in the midst of the great assembly
someone with a fearless mind
preaches this Lotus Sutra,
listen to the benefits he will receive!
Such a person gains eight hundred
benefits of superior eyes.
As a result of these adornments
his eyes become extremely pure.
With the eyes received that birth from his parents
he will view all the three thousand worlds,
their inner and outer parts, their Mount Meru,
their Sumeru, the Iron Encircling Mountains
and all the other mountains and forests,
the waters of their great seas, rivers and streams,
down as far as the Avichi hell,
up to the Summit of Being heaven.
And he will see all the living beings
in their midst.
Though he has not yet gained heavenly eyes,
the power of his physical eyes will be such as this.

"Moreover, Constant Exertion, if good men or good women accept and uphold this sutra, if they read it, recite it, explain and preach it, or transcribe it, they will gain twelve hundred ear benefits with which to purify their ears so they can hear all the different varieties of words and sounds in the thousand-millionfold world, down as far as the Avichi hell, up to the Summit of Being, have been in its inner and our parts. Elephant sounds, horse sounds, ox sounds, carriage sounds, weeping sounds, lamenting sounds, conch sounds, drum sounds, bell sounds, chime sounds, sounds of laughter, sounds of speaking, men's voices, women's voices, boys' voices, girls' voices, the voice that is not the Law, bitter voices, merry voices, voices of common mortals, voices of sages, happy voices, unhappy voices, voices of heavenly beings, dragon voices, yaksha voices, gandharva voices, asura voices, garuda voices, kimnara voices, mahoraga voices, the sound of fire, the sound of water, the sound of wind, voices of hell dwellers, voices of beasts, voices of hungry spirits, monks' voices, nuns' voices, voices of voice hearers, voices of pratyekabuddhas, voices of bodhisattvas and voices of Buddhas. In a word, although the person has not yet gained heavenly ears, with the pure and ordinary ears that he received at birth from his parents he will be able to hear and understand all the voices that exist in the inner and outer parts of thousand-millionfold world. And though in this manner he can distinguish all the various kinds of sounds and voices, this will not impair his hearing faculty."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

With the ears received at birth from one's parents,
pure and without stain or defilement,
with these ordinary ears one can hear
the sounds of the three thousand worlds,
elephant, horse, carriage, ox sounds,
bell, chime, conch, drum sounds,
lute and harp sounds,
pipe and flute sounds;
the sound of pure and beautiful singing
one can hear without becoming attached to it.
The countless varieties of human voices -
one can hear and understand all these.
Again one can hear the voices of heavenly beings,
subtle and wonderful song sounds,
and one can hear men and women's voices,
the voices of young boys and young girls.
In the midst of hills, rivers and steep valleys
the voice of the kalavinka,
the jivakajivaka and other birds-
all these sounds he will hear.
From the tormented multitudes of hell
the sounds of various kinds of suffering and distress,
sounds of hungry spirits driven by famine and thirst
as they search for food and drink,
of the asuras
who live on the shores of the great sea
when they talk among themselves
or emit loud cries.
Thus he who preaches the Law

can dwell safely among all these,
hearing these many voices from afar
without ever impairing his faculties of hearing.
In the worlds of the ten directions
when beasts and birds call to another
this person who preaches the Law
hears them all from where he is.
In the Brahma heaven and above,
the Light Sound Heaven, All Pure heaven,
and up to the Summit of Being heaven,
the sounds of the voices talking there -
the teacher of the Law, dwelling here,
can hear them all.
All the multitude of monks
and all the nuns,
whether they are reading or reciting the scriptures
or preaching them for the sake of others -
the teacher of the Law dwells here,
can hear them all.
And when there are bodhisattvas
who read and recite the sutra teachings
or preach them for the sake of others
or select passage and explain their meaning,
the sounds of their voices -
he can hear them all.
When the Buddhas, great sages and venerable ones,
teach and convert living beings,
in the midst of the great assembly
expounding and preaching the subtle and wonderful Law,
one who upholds the Lotus Sutra
can hear them all.
All the sounds in the inner and outer parts
of the thousand-million-fold world,
down to the Avichi hell,
up to the Summit of Being heaven -
he can hear all these sounds
and never impair his faculties of hearing.
Because the faculties of his ears or so keen
he can distinguish and understand all the sounds.
One who upholds the Lotus Sutra,
though he has not yet gained heavenly ears,
can do this simply through the ears he was born with -
such are the benefits he gains.

"Moreover, Constant Exertion, if good men or good women accept and uphold this sutra, if they read it, recite it, explain and preach it, or transcribe it, they will succeed in gaining eight hundred nose benefits with which to purify their faculty of smell so they can detect all the different fragrances from top to bottom and in the inner and our parts of a thousand-million-fold world, the fragrance of sumana flowers, jatika flowers, mallika flowers, champaka flowers, patala flowers, red lotus flowers, blue lotus flowers, white lotus flowers, the fragrance of flowering trees, fruit trees, sandalwood, aloes, tamalapatra and tagara, as well as incense blended from thousand, ten thousand ingredients, powdered incense, pellet incense or paste incense. One who upholds this sutra while dwelling here, will be able to distinguish all these.

"Moreover he will be able to distinguish and identify the odors of living beings, of elephants, horses, oxen, sheep and so forth, the odor of a man, a woman, a boy child, a girl child, and odors of plants, trees, thickets and forests. Whether they are near or far off, he will be able to detect all these odors and distinguish one from the other without error.

"One who upholds this sutra, though he dwells right here, will also be able to detect orders of the various heavens in the sky above. The scent of a parijataka and kovidara trees, of mandarava flowers, great mandarava flowers, great manjushaka flowers, sandalwood, aloes, various kinds of powdered incense, and incense made of an assortment of flowers - of heavenly scents from which they are derived or blended, there are non that he cannot detect and identify.

"He will also be able to detect the scent of the bodies of heavenly beings. The scent when Shakra Devanam Indra is in his superb palace amusing himself and satisfying the five desires, or the scent when he is in the Hall of the Wonderful Law preaching the Law for the heavenly beings of Trayastrimsha, or the scent when he is wondering at leisure in his gardens, as well as the scent of the bodies of the other male and female heavenly beings - all these he will be able to detect from a far.

"He will thus be able to extend his awareness up to the Brahma heaven and even higher to the Summit of Being heaven, detecting the scent of all bodies of the heavenly beings, who also detect the incense burned by the heavenly beings. Moreover the scent of the voice-hearer's, of pratyekabuddhas, of bodhisattvas and of the bodies of the Buddhas - all these he will detect from afar and will know where these beings are. And although he can detect all these scents, his faculty of smell will not be impaired or disordered. If he should wish to distinguish one scent from another and describe it for someone else, he will be able to recall it without error."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The purity of such person's nose will be such
that throughout this world
he will be able to detect and identify
all manner of odors, fragrant or foul,
sumana and jatika flowers,
tamalapatra and sandalwood,
the scent of aloes and cassia,
the scent of various flowers and fruits.
And he will know the scent of living beings,
the scent of men and women.
Though this preacher of the Law dwells far off,
he will detect the scents and know where the persons are.
Wheel-turning kings of great authority,
Lesser wheel turners and their sons,
their ministers and palace attendants -
he will detect their scent and know where they are.
Precious treasures adorning the body,
treasure storehouses in the earth,

jewel ladies of wheel-turning kings -
he will detect their scent where they are.
Ornaments to adorn the bodies of persons,
clothing and necklaces,
all kinds of paste incense -
by detecting these he will know who the wearers are.
When heavenly beings walk or sit,
amuse themselves or carry out magical transformations,"
the upholder of the Lotus
by detecting their scent can know all this.
Blossoms and fruits of various trees,
and aroma of butter oil -
the upholder of the sutra, dwelling here,
knows where all these are.
Deep in the mountains, in steep places
where blossoms of the sandalwood tree unfold,
living beings are in their midst -
by detecting the scent he can know all this.
Living beings in the Iron Encircling Mountains,
in the great seas or in the ground -
the upholder of this sutra detects their scent
and knows were all of them are.
When male and female asuras
and their retinues of followers
fight with one another or amuse themselves,
he detects the scent and knows all this.
On the broad plains, in narrow places,
lions, elephants, tigers, wolves,
buffaloes and water buffaloes -
by detecting their scent he knows were they are.
When a woman is pregnant
and no one can determine if the child is male or female,
if it will lack normal faculties or be inhuman,
by detecting the scent he can know all this.
And through this power to detect scents
he knows when a woman will be successful or not,
if the pregnancy will be successful or not,
if she will be delivered safely of a healthy child.
Through his power of detect scents
he knows the thoughts of men and women,
if their minds are stained by desire, stupidity or anger,
and he knows if they are practicing good.
Hoards of goods that are stored in the earth,
gold, silver and precious treasures,
things heaped in bronze vessels -
by detecting the scent he can tell where they all are.
Various kinds of necklaces
whose value cannot be appraised -
by the scent he knows if they are precious or worthless,
where they came from and where they are now.
Flowers in the heavens above,

mandaravas, manjushakas,
parijataka trees -
detecting their scent, he knows all these.
The palaces in the heavens above
in their separate grades of upper, intermediate, and lower,
adorned with numerous jeweled flowers -
detecting their scent, he knowo them all.
The heavenly gardens and groves, the superb mansions,
the observatories, the Hall of the Wonderful Law,
and those taking pleasure in their midst -
detecting their scent, he knows them all.
When heavenly beings listen to the Law
or indulge the five desires,
coming and going, walking, sitting, lying down -
detecting their scent, he knows them all.
The robes worn by heavenly women
when, adorned with lovely flowers and perfumes,
they whirl and circle in enjoyment -
detecting their scent, he knows them all.
Thus extending his awareness
upward to the Brahma heaven,
by detecting their scent, he knows all those
who enter meditation or emerge from meditation.
In the Light Sound and All Pure heavens
and up to the Summit of Being,
those born for the first time, those who have departed -
detecting their scent, he knows them all.
The multitude of monks
diligent at all times with regard to the Law,
whether sitting or walking around
or reading a reciting the sutra teachings,
sometimes under the forest trees
concentrating their energies, sitting in meditation -
the upholder of the sutra detects their scent
and knows were all of them are.
Bodhisattvas firm and unbending in will,
sitting in meditation or reading the sutras
or preaching the Law for others -
by detecting their scent he knows them all.
The World-Honored Ones, present in all quarters,
revered and respected by all,
pitying the multitude, preaching the Law -
by detecting their scent he knows them all.
Living beings who in the Buddhas presence
hear the sutra and all rejoice,
who practice as the Law prescribes -
by detecting their scent he knows them all.
Though he has not yet acquired the nose possessed
by a bodhisattva of the Law of no outflows,
the upholder of the sutra before then
will acquire a nose with the marks described here.

"Moreover, Constant Exertion, if good men or good women except and uphold this sutra, if they read it, recite it, explain and preach it, or transcribe it, they will gain twelve hundred tongue benefits. Whether something is good tasting or vile, whether it is flavorful or not, and even things that are bitter or astringent, when encountered by the faculties of this person's tongue will be a changed into superb flavors as fine as the sweet dew of heaven, and there will be none that are not pleasing.

"If with these faculties of the tongue he undertakes to expound and preaching in the midst of the great assembly, he will produce a deep and wonderful voice capable of penetrating the mind and causing all who hear it to rejoice and delight. When the men and women of heaven, Shakra, Brahma and other heavenly beings, hear the sound of this deep and wonderful voice expounding and preaching, advancing and argument point by point, they will all gather to listen. Dragons and dragon daughters, yakshas and yaksha daughters, gandharvas and gandharva daughters, asuras and asura daughters, garudas and garuda daughters, kimnaras and kimnara daughters, mahoragas and mahoraga daughters will all gather close around its possessor in order to listen the Law, and will revere him and offer alms. Monks, nuns, laymen, laywomen, monarchs, princes, ministers and their retinues, petty wheel-turning kings and great wheel-turning kings with their seven treasures and thousand sons and inner and outer retinues will ascend their palaces and all come to listen to the Law.

"Because this bodhisattva is so skilled of preaching the Law, the Brahmans, householders and people throughout the country will for the remainder of their lives follow and wait on him and offer him alms. Voice-hearers, pratyekabuddhas, bodhisattvas and Buddhas will constantly delight to see him. Wherever this person is, the Buddhas will all face in that direction when they preach the Law, and he will be able to accept and uphold all the doctrines of the Buddha. And in addition he will be able to emit the deep and wonderful sound of the Law."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The faculties of this person's tongue will be so pure
that he will never experience any bad tastes,
but all that he eats
will become like sweet dew.
With his deep, pure and wonderful voice
he will preach the Law in the great assembly,
employing causes, conditions and similes
to lead and guide the minds of living beings.

All who hear him will rejoice
and offer him their finest alms.
Heavenly beings, dragons, yakshas,
as well as asuras and others
will all approach him with reverent minds
and together come to hear the Law.
If this preacher of the Law
wishes to use his wonderful voice
to fill the three thousand worlds
he can do so at will.
Wheel-turning kings great and small
and their thousand sons and retinues

will press their palms together with reverent minds
and constantly come to hear and accept the Law.
Heavenly beings, dragons, yakshas,
rakshasas and pishachas
likewise with rejoicing minds
will constantly delight in coming to bring alms.
The heavenly king Brahma, the devil king,
the deities Freedom and Great Freedom,
all the multitude of heavenly beings
will constantly come to where he is.
The Buddhas and their disciples,
hearing the sound of him teaching the Law,
will keep him constantly in their thoughts and guard him
and at times show themselves for his sake.

"Moreover, Constant Exertion, if good men or good women except and uphold this sutra, if they read it, recite it, explain and preach it, or transcribe it, they will gain eight hundred body benefits. They will acquire pure bodies, like pure lapis lazuli, such as living beings delight to see. Because of the purity of their bodies, when the living beings of the thousand-millionfold world are born or die, when they are born in upper or lower regions, in fair or ugly circumstances, in good places or bad, they will all be reflected [in these bodies]. The mountain kings of Iron Encircling Mountains, the Great Iron Encircling Mountains, Mount Meru and Mahameru, as well as living beings in their midst, will all be reflected therein. Down to the Avichi hell, upward to the Summit of Being, all the regions and their living beings will be reflected therein. Voice-hearers, pratyekabuddhas, bodhisattvas, Buddhas preaching the Law - the forms and shapes of these will be reflected in their bodies."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

If one upholds the Lotus Sutra
his body will be very pure,
like pure lapis lazuli -
living beings will all delight to see it.
And it will be like a pure bright mirror
in which forms and shapes are all reflected.
The bodhisattva in his pure body
will see all that is in the world;
he alone will see brightly
what is not visible to others.
Within the three thousand worlds
all the mass of burgeoning creatures,
heavenly and human beings, asuras,
hell dwellers, spirits, beasts -
their forms and shapes in this way
will all be reflected in his body.
The palaces of the various heavens
upward to the Summit of Being,
the Iron Encircling Mountains,
the mountains Meru and Mahameru,
the great seas and other waters -

all will be reflected in his body.
The Buddhas and voice-hearers,
Buddha sons and bodhisattvas,
whether alone or in the assembly
preaching the Law - all will be reflected.
Though this person has not yet acquired
the wonderful body of Dharma nature, free of outflows,
because the purity of his ordinary body
all things we reflected in it.

"Moreover, Constant Exertion, if good men or good women except and uphold this sutra after the Thus Come One has entered extinction, if they read it, recite it, explain and preach it, or transcribe it, they will acquire twelve hundred mind benefits. Because of purity of their mental faculties, when they hear no more than one verse or one phrase [of the sutra], they will master immeasurable and boundless numbers of principles. And once having understood these principles, they will be able to expound and preach on the single phrase or a single verse for a month, for four months, or for a whole year, and the doctrines that they preach during that time will conform to the gist of the principles and will never be contrary to true reality.

"If they should expound some text of the secular world or speak on matters of government or those relating to wealth and livelihood, they will in all cases conform to the correct Law. With regard to the living beings in the six realms of existence of a thousand-million-fold world, they will understand how the minds of those living beings work, how they move, what idle theories they entertain.

"Thus although they have not yet acquired the wisdom of no outflows, the purity of their minds will be a such that the thought of these persons, their calculations and surmises and the words they speak, will in all cases represent the Law of the Buddha, never departing from the truth, and also conform with what was preached in the sutras of former Buddhas."

At that time the World-Honored One, wishing to the state his meaning once more, spoke in verse form, saying:

The minds of these persons will be pure,
bright, keen, without stain or defilement.
And with these wonderful mental faculties
they will understand the superior, intermediate and
inferior Law.
Hearing no more than one verse,
they will master immeasurable principles
and able to preach them step by step in accordance with
the Law
for a month, four months, or a year.
All the living beings
in the inner and our parts of this world,
heavenly beings, Dragons, humans,
yakshas, spirits,
those in the six realms of existence
and all the various thoughts they have -
upholders of Lotus Sutra as their reward
will know all these in an instant!
The countless Buddhas of the ten directions,

adorned with the marks of a hundred blessings,
for the sake of living beings preach the Law,
and such persons, hearing it, will be able to accept and
uphold it.
They will ponder immeasurable principles,
preach the Law in an immeasurable number of ways,
yet from start to finish never forget or make a mistake,
because they are upholders of the Lotus Sutra.
They will understand the characteristics of all phenomena,
accord with principles, recognizing their proper order,
be masters of names and words,
and expound and preach things as they understand them.
What these persons preach
is in all cases the Law of former Buddhas,
and because they expound this Law
they have no fear before the assembly.
Such as a purity of the mental faculties
of these upholders of the Lotus Sutra.
Though they have not yet obtained freedom from outflows
before that they will manifest the marks described here.
While these persons uphold this sutra
they will dwell safely on rare ground,
by all living beings
delighted in, loved and respected,
able to employ a thousand, ten thousand varieties
of apt and skillful words
to make distinctions, expound and preach -
because they uphold the Lotus Sutra.

Chapter Twenty: Bodhisattva Never Disparaging

At that time the Buddha said to the bodhisattva and mahasattva Gainer of Great Authority: 'You should understand this. When monks, nuns, laymen or laywomen uphold the Lotus Sutra, if anyone should speak ill of them, curse or slander them, he will suffer severe recompense for his crime, as I have explained earlier. And I have also explained earlier the benefits gained by those who uphold the sutra, namely, purification of their eyes, ears, nose, tongue, body, and mind.

"Gainer of Great Authority, long ago, an immeasurable, boundless, inconceivable number of asamkhya kalpas in the past, there was a Buddha named Awesome Sound King Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. His kalpa was called Exempt from Decay and his land was called Great Achievement.

"This Buddha Awesome Sound King during the age when he lived preached the Law for heavenly and human beings and asuras. For those who were seeking to become voice-hearers he responded by preaching the Law of the four noble truths so that they could transcend birth, old age, sickness and death and eventually attain nirvana. For those seeking to become pratyekabuddhas he responded by preaching the Law of the twelve-linked chain of causation. For the bodhisattvas, as a means to lead them to anuttara-samyak-sambodhi, he responded by preaching the Law of the six paramitas so they could eventually gain the Buddha wisdom.

"Gainer of Great Authority, this Buddha Awesome Sound King had a life span of kalpas equal to four-hundred thousand million nayutas of Ganges sands. His correct Law endured in the world for as many kalpas as there are dust particles in one Jambudvipa. His counterfeit Law endured in the world for as many kalpas as there are dust particles in the four continents. After this Buddha had finished bringing great benefits to living beings, he passed into extinction.

"After his Correct Law and Counterfeit Law had come to an end, another Buddha appeared in the same land. He too was named Awesome Sound King Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. This process continue until twenty-thousand million Buddhas had appeared one after another, all bearing the same name.

"After the original Awesome sound King Thus Come One had passed into extinction, and after his Correct Law had also passed away, in the period of his Counterfeit Law, monks of overbearing arrogance exercised great authority and power. At this time there was a bodhisattva monk named Never Disparaging. Now, Gainer of Great Authority, for what reason was he named Never Disparaging? This monk, whatever persons he happened to meet, whether monks, nuns, Laymen or laywomen, would bow in obeisance to all of them and speak words of praise, saying, 'I have profound reverence for you, I would never dare treat you with disparaging and arrogance. Why? Because you are all practicing the bodhisattva way and are certain to attain Buddhahood.'

"This monk did not devote his time to reading or reciting the scriptures, but simply went about bowing to people. And if he happened to see any of the four kinds of believers far off in the distance, he would purposely go to where they were, bow to them and speak words of praise, saying, 'I would never dare disparage you, because you are all certain to attain Buddhahood!'

"Among the four kinds of believers there were the those who gave way to anger, their minds lacking in purity, and they spoke ill of him and cursed him, saying, 'This ignorant monk - were does he come from, presuming to declare that he does not disparage us and bestowing on us a prediction that we will attain Buddhahood? We have no use for such vain and irresponsible predictions!'

"Many years passed in this way, during which this monk was constantly subjected to curses and abuse. He did not give way to anger, however, but each time spoke the same words, 'You are certain to attain Buddhahood.' When he spoke in this manner, some among the group would take sticks of wood or tiles and stones and beat and pelt him. But even as he ran away and took up his stance at a distance, he continued to call out in a loud voice, ' I would never dare disparage you, for you are all certain to attain Buddhahood!' And because he always spoke these words, the overbearing arrogant monks, nuns, laymen and laywomen gave him the name Never Disparaging.

"When this monk was on the point of death, he heard up in the sky fully twenty thousand, ten thousand, a million verses of the Lotus Sutra that had been previously preached by the

Buddha Awesome Sound King, and he was able to accept and uphold them all. Immediately he gained the kind of purity of vision and purity of the faculties of the ear, nose, tongue, body and mind that have been described above. Having gained this purity of the six faculties, his life span was increased by two hundred ten million nayutas of years, and he went about widely preaching the Lotus Sutra for people.

"At that time, when the four kinds of believers who were overbearingly arrogant, the monks, nuns, laymen and laywomen who had looked with contempt on this monk and given him the name Never Disparaging - when they saw that he had gained great transcendental powers, the power to preach pleasingly and eloquently, the power of great goodness and tranquility, and when they heard his preaching, they all took faith in him and willingly became his followers.

"This bodhisattva converted a multitude of a thousand, ten thousand, a million, causing them to abide in the state of anuttara-samyak-sambodhi. After his life came to an end, he was able to encounter two thousand million Buddhas, all bearing the name Sun Moon Bright, and in the midst of their Law he preached this Lotus Sutra. Through the causes and conditions created thereby, he was also able to encounter two thousand million Buddhas, all with the identical name Cloud Freedom Lamp King. In the midst of the Law of these Buddhas, he excepted, upheld, read, recited and preached this sutra for the four kinds of believers. For that reason he was able to gain perfection of his ordinary eyes, and the faculties of his ears, nose, tongue, body and mind were likewise purified. Among the four kinds of believers he preached Law with no fear in his mind.

"Gainer of Great Authority, this bodhisattva and mahasattvas Never Disparaging in this manner offered alms to a vast number of Buddhas, treating them with reverence and honor and praising them. Having planted these good roots, he was later able to encounter a thousand, ten thousand, a million Buddhas, and in the midst of the Law of these Buddhas, he preached this sutra, gaining benefits about him to attain Buddhahood.

"Gainer of Great Authority, what do you think? The bodhisattva Never Disparaging who lived at that time - could he be unknown to you? In fact he was none other than I myself! If in my previous existences I had not accepted, upheld, read and recited this sutra and preached it for others, I would never have been able boat to attain anuttara-samyak-sambodhi so quickly. Because in the presence of those earlier Buddhas I accepted, upheld, read and recited this sutra and preached it for others, I was able quickly to attain anuttara-samyak-sambodhi.

"Gainer of Great Authority, at that time before the four kinds of believers, the monks, nuns, laymen and many women, because anger arose in their minds and they threatened me with disparagement and contempt, were for two hundred million kalpas never able to encounter a Buddha, to hear the Law, or to see the community of monks. For a thousand kalpas they underwent great suffering and Avichi hell. After they had finished paying for their offenses, they once more encountered the bodhisattva Never Disparaging, who instructed them in anuttara-samyak-sambodhi.

"Gainer of Great Authority, what do you think? The four kinds of believers who at that time constantly disparaged this bodhisattva - could they be unknown to you? They are in this assembly now, Bhadrapala and his group, five hundred bodhisattvas; Lion Moon and her group, five hundred laymen, all having reached the state where they will never regress in their search for anuttara-samyak-sambodhi!

"Gainer of Great Authority, you should understand that this Lotus Sutra richly benefits the bodhisattvas and mahasattvas, for it can cause them to obtain anuttara-samyak-sambodhi. For this reason, after the Thus Come One has passed into extinction, the bodhisattvas and mahasattvas should at all times accept, uphold, read, recite, explain, preach and transcribe this sutra."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

In the past there was a Buddha
named Awesome Sound King,
of immeasurable supernatural powers and wisdom,
leading and guiding one and all.
Heavenly and human beings, dragons, spirits
joined in offering him alms.
After this Buddha had entered extinction,
when his Law was about to expire,
there was a bodhisattva
named Never Disparaging.
The four kinds of believers at that time
scrutinized and adhered to the Law.
The bodhisattva Never Disparaging
would go to where they were
and speak to them, saying,
"I would never disparage you,
for you are practicing the way
and all of you will become Buddhas!"
When the people heard this,
they gibed at him, cursed and reviled him,
but the bodhisattva Never Disparaging
bore all this with patience.
When his offenses had been wiped out
and his life was drawing to a close,
he was able to hear this sutra
and his six faculties were purified.
Because of his transcendental powers
his life span was extended,
and for the sake of others
he preached this sutra far and wide.
The many persons who adhered to the Law
all received teaching and conversion
from this bodhisattva,
who caused them to dwell in the Buddha way.
When Never Disparaging's life ended,
he encountered numerous Buddhas,
and because he preached this sutra
he gained measurable blessings.
Bit by bit he acquired benefits
and quickly completed the Buddha way.
Never Disparaging who lived at that time
was none other than myself.

And the four kinds of believers
who adhered to the Law then,
who heard Never Disparaging say,
"You will become Buddhas!"
and through the causes thus created
encounter numerous Buddhas -
they are here in this assembly,
a group of five hundred bodhisattvas,
and the four kinds of believers,
men and women of pure faith
who now in my presence
listen to the Law.
In previous existences
I encouraged these persons
to listen to and accept this sutra,
the foremost in the Law,
unfolding it, teaching people,
and causing them to dwell in nirvana.
So in age after age they accepted and upheld
scriptures of this kind.
A million million ten thousand kalpas,
an inconceivable time will pass
before at least one can hear
this Lotus Sutra.
A million million ten thousand kalpas,
an inconceivable time will pass
before the Buddhas, World-Honored Ones,
preach this sutra.
Therefore its practitioners
after the Buddha has entered extinction,
when they hear a sutra like this
should entertain no doubts or perplexities
but should with a single mind
preach this sutra far and wide,
age after age encountering Buddhas
and quickly completing the Buddha way.

Chapter Twenty-one: The Mystic Powers of the Tathagata

At that time the bodhisattvas and mahasattvas who had emerged from the earth, numerous as the dust particles of a thousand worlds, all in the presence of the Buddha single-mindedly pressed their palms together, gazed up in reverence at the face of the Honored One, and said to the Buddha: "World-Honored One, after the Buddha has entered extinction, in the lands where the emanations of the World-Honored One are present, and in the place where the Buddha has passed into extinction, we will preach this sutra far and wide. Why? Because we ourselves wish to gain this great Law, true and pure, to accept, uphold, read, recite, explain, preach, transcribe and offer alms to it."

At that time the World-Honored One, in the presence of Manjushri and the other immeasurable hundreds, thousands, ten thousands, millions of bodhisattvas and mahasattvas who from of old had dwelled in the saha world, as well as the monks, nuns, laymen, laywomen, heavenly beings, dragons, yakshas, gandharvas, asuras, garudas, kimvaras, mahoragas, human and nonhuman beings-before all these he displayed his great supernatural powers. He extended his long broad tongue upward till it reached the Brahma heaven, and from all his pores he emitted immeasurable, countless beams of light that illuminated all the worlds in the ten directions.

The other Buddhas, seated on lion thrones underneath the numerous jeweled trees, did likewise, extending their long broad tongues and emitting immeasurable beams of light. When Shakyamuni Buddha and other Buddhas beneath the jeweled trees thus displayed their supernatural powers, they did so for fully a hundred thousand years. After that they drew in their long tongues again, coughed in unison, and altogether snapped her fingers. The sounds made by these two actions filled all the Buddha worlds in the ten directions, and the earth in all of them quaked and trembled in six different ways.

The living beings in their midst, the heavenly beings, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings, thanks to the Buddha's supernatural powers, all saw in this saha world immeasurable, boundless hundreds, thousands, ten thousands, millions of Buddhas seated on lion seats under the numerous jeweled trees, and also saw Shakyamuni Buddha and Many Treasures Thus Come One seated together on a lion seat in the treasure tower. Moreover, they saw immeasurable, boundless hundreds, thousands, ten thousands, millions of bodhisattvas and mahasattvas and the four kinds of believers who reverently surrounded Shakyamuni Buddha.

When they had seen these things, they were all filled with great joy, having gained what they had never had before. At the time the heavenly beings in the midst of the sky cried out with loud voices, saying: "Beyond these immeasurable, boundless hundreds, thousands, ten thousands, millions of asamkhya worlds there is a land named saha, and in it a Buddha named Shakyamuni. Now for the sake of the bodhisattvas and mahasattvas he is preaching in his sutra of the Great Vehicle called the Lotus of the Wonderful Law., a Law to instruct the bodhisattvas, one that is guarded and kept in mind by the Buddhas. You must respond with joy from the depths of your heart, and also offer obeisance and alms to Shakyamuni Buddha!"

When the various living beings heard the voices in the sky, they pressed their palms together, faced the saha world, and spoke these words: "Hail, Shakyamuni Buddha! Hail, Shakyamuni Buddha!"

Then they took different kinds of flowers, incense, necklaces, banners and canopies, as well as the ornaments, rare jewels and other wonderful articles that adorned their persons, and all together scattered them far off in the direction of the saha world. The objects thus scattered poured in from the ten directions like clouds gathering together. Then they changed into a jeweled curtain that completely covered the area where the Buddhas were. At that time the worlds in the ten directions were opened up so that there was unobstructed passage from one to the other and they were like a single Buddha land.

At that time the Buddha spoke to Superior Practices and the others in the great assembly of bodhisattvas, saying: "The supernatural powers of the Buddhas, as you have seen, are immeasurable, boundless, inconceivable. If in the process of entrusting this sutra to others I were to employ these supernatural powers for a measurable, boundless hundreds, thousands, ten thousands, millions of asamkhya kalpas to describe the benefits of the sutra, I could never finish doing so. To put it briefly, all the doctrines possessed by the Thus Come One, the storehouse of all the secret essentials of the Thus Come One - all these are proclaimed, revealed, and clearly expounded in this sutra.

For this reason, after the Thus Come One has entered extinction, you must single-mindedly accept, uphold, read, recite, explain, preach and transcribe it, and practice it as directed. In any of the various lands, wherever there are those who accept, uphold, read, recite, explain, preach, transcribe, or practice it as directed, or wherever the sutra rolls are preserved, whether in a garden, a forest, beneath a tree, in monks quarters, in the lodgings of white-robed laymen, in palaces, or in mountain valleys or the wide wilderness, in all these places one should erect towers and offer alms. Why? Because you should understand that such spots are places of religious practice. In such places have the Buddhas gained anuttara-samyak-sambodhi, in such places have the Buddhas turn the wheel of the Law, in such places have the Buddhas entered parinirvana."

At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

The Buddhas, saviors of the world,
abide in their great transcendental powers,
and in order to please living being
they display immeasurable supernatural powers.
Their tongues reach to the Brahma heaven,
their bodies emit countless beams of light.
For the sake of those who seek the Buddha way
they manifest these things that are rarely seen.
The sound of the Buddhas coughing,
the sound of them snapping their fingers,
is heard throughout the lands in the ten directions
and the earth in all those lands moves in six ways.
Because after the Buddha has passed into extinction
there will be those who can uphold this sutra,
the Buddhas are delighted
and manifest immeasurable supernatural powers.
Because they wish to entrust this sutra,
they praise and extol the person who accepts and upholds it,
and though they should do so for immeasurable kalpas
they could never exhaust their praises.
The benefits gained by such a person
are boundless and inexhaustible,
like the vast sky in the ten directions
that no one can set a limit to.
One who can uphold this sutra
has in effect already seen me,
and likewise has seen Many Treasures Buddha
and the Buddhas that are emanations of my body.
And he also sees me today
as I teach and convert the bodhisattvas.
One who can uphold this sutra
causes me and my emanations,

and Many Treasures Buddha who has already
entered extension,
all to be filled with joy.
The Buddhas who are present in the ten directions
and those of past and future ages -
he will see them too, offer alms to them
and cause them to be filled with joy.
The secret essentials of the Law
gained by the Buddhas who sat in the place of practice -
one who can uphold this sutra
will gain them too before long.
One who can uphold this sutra
will delight in endlessly expounding
the principles of the various doctrines
and their names and phrases
like a wind in the open sky
moving everywhere without hindrance or block.
After the Thus Come One has passed into extinction,
this person will know the sutras preached by the Buddha,
their causes and conditions and their proper sequence,
and will preach them truthfully in accordance with principle.
As the light of the sun and moon
can vanish all obscurity and gloom,
so this person as he passes through the world
can wipe out the darkness of living beings,
causing immeasurable numbers of bodhisattvas
in the end to dwell in the single vehicle.
Therefore a person of wisdom,
hearing how keen are the benefits to be gained,
after I have passed into extinction
should accept and uphold this sutra.
Such a person assuredly and without doubt
will attain the Buddha way.

Chapter Twenty-two: Entrustment

At that time Shakyamuni Buddha rose from his Dharma seat and, manifesting his great supernatural powers, with his right hand patted the heads of the immeasurable bodhisattvas and mahasattvas and spoke these words: "For immeasurable hundreds, thousands, ten thousands, millions of asamkhya kalpas I have practiced this hard-to-attain Law of anuttara-samyak-sambodhi. Now I entrust it to you. You must single-mindedly propagate this Law abroad, causing its benefits to spread far and wide."

Three times he patted the bodhisattvas and mahasattvas on the head and spoke these words: "For immeasurable hundreds, thousands, ten thousands, millions of asamkhya kalpas I have practiced this hard-to-attain Law of anuttara-samyak-sambodhi. Now I entrust it to you. You must accept, uphold, recite, and broadly propagate this Law, causing all living beings everywhere to hear and understand it. Why? Because the Thus Come One has great pity and compassion. He is in no way stingy or begrudging, nor has he any fear. He is able to bestow on living beings the wisdom of the Buddha, the wisdom of the Thus Come One, the wisdom that comes of itself. The Thus Come One is a great giver of gifts to all living beings. You for your part should respond by studying this Law of the Thus Come One. You must not be stingy or begrudging.

"In future ages if there are good man and good women who have faith in the wisdom of the Thus Come One, you should preach and expound the Lotus Sutra for them., so that others may hear and understand it. For in this way you can cause them to gain the Buddha wisdom. If there are living beings who do not believe or accept it, you should use some of the other profound doctrines of the Thus Come One to teach, benefit and bring joy to them. If you do all this, then you will have repaid the debt of gratitude that you owe to the Buddha."

When the bodhisattvas and mahasattvas heard the Buddhas speak these words, they all experienced a great joy that filled their bodies. With even greater reverence than before, they bent their bodies, bowed their heads, pressed their palms together and, facing the Buddha, raised their voices in unison, saying: "We will respectfully carry out all these things just as the World-Honored One has commanded. We beg the World-Honored One to have no concern on this account!"

The multitude of bodhisattvas and mahasattvas repeated these words three times, raising their voices in unison and saying: "We will respectfully carry out all these things just as the World-Honored One has commanded. Therefore we beg the World-Honored One to have no concern on this account!"

At that time Shakyamuni Buddha caused the Buddhas who were emanations of his body and had come from the ten directions to return each one to his original land, saying: "Each of these Buddhas may proceed at his own pleasure. The tower of Many Treasures Buddha may also return to its former position."

When he spoke these words, the immeasurable emanation Buddhas from the ten directions who were seated on lion seats under the jeweled trees, as well as Many Treasures Buddha, Superior Practices, and the others of the greater multitude of boundless asamkhya of bodhisattvas, Shariputra and the other voice-hearers and four kinds of believers, and the heavenly and human beings, asuras and others in all the worlds, hearing what the Buddha had said, were all filled with great joy.

Chapter Twenty-three: The Former Deeds of Bodhisattva Medicine King

At that time bodhisattva Constellation King Flower spoke to the Buddha, saying: "World-Honored One, how does the bodhisattva Medicine King come and go in the saha world? World-Honored One, this bodhisattva Medicine King has carried out some hundreds, thousands, ten thousands, millions of nayutas of difficult practices, arduous practices.. Very well, World-Honored One, could I ask you to explain a little? The heavenly beings, dragons, gods, yakshas, gandharvas, asuras, garudas, kimnaras, mahrogas, human and nonhuman beings, and the bodhisattvas who have come from other lands and the multitude of voice-hearers, will all be delighted to hear you."

At that time the Buddha addressed the bodhisattva Constellation King Flower, saying: "Many kalpas in the past, immeasurable as Ganges sands, there was a Buddha named Sun Moon Pure

Bright Virtue Thus Come One , worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, trainer of heavenly and human beings, Buddha, World-Honored One. This Buddha had eighty million great bodhisattvas and mahasattvas and a multitude of great voice-hearers equal to the sands of seventy-two Ganges. This Buddha's life span was forty-two thousand kalpas, and the life span of the bodhisattva's was the same. In his land there were no women, hell dwellers, hungry spirits, beasts or asuras, and no kind of tribulation. The ground was as level as the palm of a hand, made of lapis lazuli and adorned with jeweled trees. Jeweled curtains covered it over, banners of jeweled flowers hung down, and jeweled urns an incense burners filled the land everywhere. There were daises made of the seven treasures, with a tree by each dais, the tree situated an arrow-shot length from the dais. These jeweled trees all had bodhisattvas and voice-hearers sitting under them, and each of the jeweled daises had hundreds of millions of heavenly beings playing on heavenly instruments and singing the praises of the Buddha as an offering.

"At the time, for the sake of the bodhisattva Gladly Seen by All Living Beings and the other numerous bodhisattvas and multitude of voice-hearers, the Buddha preached the Lotus Sutra. This bodhisattva Gladly Seen by All Living Beings delighted in carrying out arduous practices. In the midst of the Law preached by the Buddha Sun Moon Pure Bright Virtue he applied himself diligently and traveled about here and there, single-mindedly seeking Buddhahood for a period of fully twelve thousand years. After that he was able to gain the samadhi in which one can manifest all physical forms. Having gained this samadhi, his heart was filled with great joy and he thought to himself: My gaining the samadhi in which I can manifest al physical forms is due entirely to the fact that I heard the Lotus Sutra. I must now make an offering to the Buddha Sun Moon Pure Bright Virtue and to the Lotus Sutra!

"Immediately he entered the samadhi and in the midst of the sky rained down mandarava flowers, great mandarava flowers, and finely ground, hard black particles of sandalwood; they filled the whole sky like clouds as they came raining down. He also rained down the incense of the sandalwood that grows by the southern seashore. Six taels of this incense is worth as much as the saha world. All these he used as an offering to the Buddha.

"When he had finished making this offering, he rose from this samadhi and thought to himself: Though I have employed my supernatural powers to make this offering to the Buddha, it is not as good as making an offering of my own body.

"Thereupon he swallowed various perfumes, sandalwood, kunduruka, turushka, prikka, aloes, and liquidambar gum, and he also drank the fragrant oil of champaka and other kinds of flowers, doing this for a period of fully twelve hundred years. Anointing his body with the fragrant oil, he appeared before the Buddha Sun Moon Pure Bright Virtue, wrapped his body in heavenly jeweled robes, poured fragrant oil over his head and, calling on his transcendental powers, set fire to his body. The glow shown forth, illuminating worlds equal in number to the sands of eighty million Ganges. The Buddhas in these worlds simultaneously spoke out in praise, saying: 'Excellent, excellent, good man! This is true diligence. This is what is called a true Dharma offering to the Thus Come One. Though one may use flowers, incense, necklaces, incense for burning, powdered incensed, paste incense, heavenly silken banners and canopies, along with the incense of the sandalwood that grows by the southern seashore, presenting offerings of all such things as these, he can never match this! Though one may make donations of his realm and cities, his wife and children, he is no match for this! Good men, this is called the foremost donation of all. Among all donations, this is most highly prized, for one is offering the Dharma to the Thus Come One'

"After they had spoken these words, they each fell silent. The body of the bodhisattva burned for twelve hundred years, and when that period of time had passed, it at last burned itself out.

"After the bodhisattva Gladly Seen By All Living Beings had made this Dharma offering and his life had come to an end, he was reborn in the land of the Buddha Sun Moon Pure Bright Virtue, in the household of the King Pure Virtue. Sitting in cross-legged position, he was suddenly born by transformation, and at once for the benefit of his father he spoke in verse form, saying:

Great king, you should now understand this.
Having walked about in a certain place,
I immediately gained the samadhi
that allows me to manifest all physical forms.
I have carried out my endeavors with great diligence
and cast aside the body that I loved.
"When he had recited this verse, he said to his father: 'The Buddha Sun Moon Pure Bright Virtue is still present at this time. Previously I made an offering to this Buddha and gained a dharani that allows me to understand the words of all living beings. Moreover I have heard this Lotus Sutra with its eight hundred, thousand, ten thousand, millions of nayutas, kankaras, vivaras, akshobhyas of verses. Great king, I must now once more make on offering to this Buddha.

"Having said this, he seated himself on a dais made of the seven treasures, rose up into the air to the height of seven tala trees and, proceeding to the place where the Buddha was, bowed his head to the ground in observance to the Buddha's feet, put the nails of his ten fingers together and spoken this verse in praise of the Buddha:

The countenance so rare and wonderful,
its bright beams illuminating the ten directions!
At a previous time I made an offering.
And now once more I draw near.
"At the time, after the bodhisattva Gladly Seen by All Living Beings had spoken this verse, he said to the Buddha: 'World-Honored One, is the World-Honored One still present in the world?'

"At that time the Buddha Sun Moon Pure Bright Virtue said to the bodhisattva Gladly Seen by All Living Beings: 'Good man, the time has come for my nirvana. The time has come for extinction. You may provide me with a comfortable couch, for tonight will be my parinirvana.'

"He also commanded the bodhisattva Gladly Seen by All Living Beings, saying: 'Good man, I take this Law of the Buddha and entrust it to you. In addition, the bodhisattvas and great disciples, along with the Law of anuttara-samyak-sambodhi, and the thousand-millionfold seven-jeweled world, with its jeweled trees and jeweled daises and heavenly beings who wait on and attend them - all these I hand over to you. I also entrust you the relics of my body that remain after I have passed into extinction. You must distribute them abroad and arrange for offerings to them far and wide. You should erect many thousands of towers [to house them].'

"The Buddha Sun Moon Pure Bright Virtue, having given these commands to the bodhisattva Gladly Seen by Living Beings, that night, in the last watch of the night, entered Nirvana.

"At that time the bodhisattva Gladly Seen by All Living Beings, seeing the Buddha pass into extinction, was deeply grieved and distressed. Out of his great love and longing for the Buddha he at once prepared a pyre made of sandalwood from the seashore, and with this as an offering to the Buddha's body, he cremated the body. After the fire had burned out, he gathered up the relics, fashioned eighty-four thousand jeweled urns, and built eighty-four thousand towers, high as the three worlds, adorned with central poles, draped with banners and canopies and hung with a multitude of jeweled bells.

"At that time the bodhisattva Gladly Seen by All Living Beings once more thought to himself: 'Though I have made these offerings, my mind is not yet satisfied. I must make some further offering to the relics.

"Then he spoke to the other bodhisattvas and great disciples, and to the heavenly beings, dragons, yakshas, and all the members of the great assembly, saying, 'You must give your undivided attention. I will now make an offering to the relics of the Buddha Sun Moon Pure Bright Virtue.'

"Having spoken these words, immediately in the presence of the eighty-four thousand towers he burned his arms, which were adorned with a hundred blessings, for a period of seventy-two thousand years as his offering. This caused the numberless multitudes who were seeking to become voice-hearers, along with an immeasurable asamkhya of persons, to conceive the desire for anuttara-samyak-sambodhi, and all of them were able to dwell in the samadhi where one can manifest all physical forms.

"At that time the bodhisattvas, heavenly and human beings, asuras and others, seeing that the bodhisattva had destroyed his arms, were alarmed and saddened and they said: 'This bodhisattva Gladly Seen by All Living Beings is our teacher, instructing and converting us. Now he has burned his arms and his body is no longer whole!'

"At that time, in the midst of the great assembly, the bodhisattva Gladly Seen by All Living Beings made this vow, saying: 'I have cast away both my arms. I'm certain to attain the golden body of a Buddha. If this is true and not false, then may my two arms become as they were before!'

"When he had finished pronouncing this vow, his arms reappeared of themselves as they had been before. This came about because the merits and wisdom of this bodhisattva were many-fold and profound. At that time the thousand-million-fold world shook and trembled in six different ways, heaven rained down jeweled flowers, and all the heavenly and human beings gained what they had never had before."

The Buddha said to the bodhisattva Constellation King Flower: "What do you think? Is this bodhisattva Gladly Seen by All Living Beings someone unknown to you? He is in fact none other than the present bodhisattva Medicine King! He cast aside his body as an offering in this fashion immeasurable hundreds, thousands, ten thousands, millions of nayutas of times.

"Constellation King Flower, if there are those have made up their minds and wish to gain anuttara-samyak-sambodhi, they would do well to burn a finger or one toe of their foot as an offering to the Buddha towers. It is better than offering one's realm and cities, wife and children, or the mountains, forests, Rivers, and lakes in the 'lands of thousand-million-fold world, or all their precious treasures. even if a person were to fill the whole thousand-million-fold world with the seven treasures as an offering to the Buddha and the great bodhisattvas, pratyekabuddhas and arhats, the benefits gained by such a person cannot match those gained by accepting and upholding this Lotus Sutra, even just one four-line verse of it! The latter brings the most numerous blessings of all.

"Constellation King Flower, among all the rivers, streams, and other bodies of water, for example, the ocean is foremost. And this Lotus Sutra is likewise, being the most profound and greatest of the sutras preached by the Thus Come Ones. Again just as among the Dirt Mountains, Black Mountains, Small Iron Encircling Mountains, Great Iron Encircling mountains, Ten Treasure Mountains and all the other mountains, Mount Sumeru is foremost, so this Lotus Sutra is likewise. Among all the sutras, it holds the highest place. And just as among all the stars and their like, the moon, a god's son, is foremost, so this Lotus Sutra is likewise. For among all the thousands, ten thousands, millions of types a sutra teachings, it shines the brightest. And just as the sun, a god's son, con banish all darkness, so too this sutra is capable of destroying the darkness of all that is not good.

"As among the petty kings the wheel-turning sage king is foremost, so this sutra is the most honored among all the many sutras. As the lord Shakra is king among the thirty-three heavenly beings, so this sutra likewise is king among all the sutras. And as the heavenly king, great Brahma, is the father of all living beings, so this sutra likewise is father of all sages, worthies, those still learning, those who have completed their learning, and those who set their minds on becoming bodhisattvas. And as among all the ordinary mortals, the srotaapanna, sakridagamin, anagamin, arhats and pratyekabuddhas are foremost, so this sutra likewise is foremost among all the sutra teachings preached by all the Thus Come Ones, preached by all the bodhisattvas, or preached by all the voice-hearers and pratyekabuddhas, and in the same way this sutra is foremost among all the sutra teachings. As the Buddha is king of the doctrines, so likewise this sutra is king of the sutras.

"Constellation King Flower, this sutra can save all living beings. The sutra can cause all living beings to free themselves from suffering and anguish. The sutra can bring great benefits to living beings and fulfill their desires, as a clear pond can satisfy all those who are thirsty. It is like a fire to one who is cold, a robe to one who is naked, like a band of merchants finding a leader, the child finding its mother, someone finding a ship in which to cross the water, a sick man finding a doctor, someone in darkness finding a lamp, the poor finding riches, the people finding a ruler, a traveling merchant finding his way to the sea. It is like a torch that banishes darkness, Such is this Lotus Sutra. It can cause living beings to cast off all distress, all sickness and pain. It can unloose all the bonds of birth and death.

"If a person is able to hear this Lotus Sutra, if he copies it himself or causes others to copy it, the benefits he gains thereby will be such that even the Buddha wisdom could never finish calculating their extent. If one copies these sutra scrolls and uses flowers, incense, necklaces, incense for burning, powdered incense, paste incense, banners, canopies, robes, various kinds of lamps such as lamps of butter oil, oil lamps, lamps with various fragrant oils, lamps of champaka oil, or lamps of navamalika oil to make offerings to them, the benefits that he acquires will likewise be immeasurable.

"Constellation King Flower, if there is a person who hears this chapter on the Former Affairs of the Bodhisattva Medicine King, he too will gain immeasurable and boundless benefits. If there is a woman hears this chapter of the Former Affairs of the Bodhisattva Medicine King and is able to accept and hold it, that will be her last appearance in a woman's body and she will never be born in that form again.

"If in the last five hundred year period after the Thus Come One has entered extinction there a woman who hears this sutra and carries out its practices as this sutra directs, when her life here on earth comes to an end she will immediately go to the world of Peace and Delight where the Buddha Amitayus dwells surrounded by the assembly of great bodhisattvas and there will be born seated on a jeweled seat in the center of a lotus blossom. He will no longer know the torments of greed, desire, anger, rage, stupidity or ignorance, or the torments brought about by arrogance, envy or other defilements. He will gain the bodhisattva's transcendental powers and the truth of the birthlessness of all phenomena. Having gained this truth, his faculty of sight will be clear and pure, and with this clear pure faculty of sight he will see Buddhas and Thus Come Ones equal in number to the sands of Ãven hundred twelve thousand million nayutas of Ganges.

"At that time Buddhas will join him praising them from afar, saying: 'Excellent, excellent, good man! In the midst of the Law of Shakyamuni Buddha you have been able to accept, uphold, read, recite and ponder this sutra and to preach it for others. The good fortune you gain thereby is immeasurable and boundless. It cannot be burned by fire or washed away by water. Your benefits are such that a thousand Buddhas speaking altogether could never finish describing them. Now you have been able to destroy all devils and thieves, to annihilate the army of birth and death, and all others who bore you enmity or malice have likewise been wiped out.

"Good man, a hundred, a thousand Buddhas will employ their transcendental powers to join in guarding and protecting you. Among the heavenly and human beings of all the worlds, there will been no one like you. With the sole exception of the Thus Come One, there will be none among the voice-hearer, pratyekabuddhas or bodhisattvas whose wisdom and ability in meditation can equal yours!'

"Constellation King Flower, such will be the benefits and the power of wisdom successfully acquired by this bodhisattva.

"If there is a person who, hearing this chapter on the Former Affairs of the Bodhisattva Medicine King, is able to welcome it with joy and praise its excellence, then in this present existence this person's mouth will constantly emit the fragrance of the blue lotus flower, and the pores of his body will constantly emit the fragrance of ox-head sandalwood. His benefits will be such as have been described above.

"For this reason, Constellation King Flower, I entrust this chapter on the Former Affairs of the Bodhisattva Medicine King to you. After I pass into extinction, in the last five hundred period you must spread it abroad widely throughout Jambudvipa and never allowed to be cut off, nor must you allow evil devils, the devils' people, heavenly beings, dragons, yakshas or kumbhanda demons to seize the advantage!

"Constellation King Flower, you must use your transcendental powers to guard and protect this sutra. Why? Because this sutra provides good medicine for the ills of the people of Jambudvipa. If a person who has an illness is able to hear this sutra, then his illness will be wiped out and he will know neither old age or death.

"Constellation King Flower, if you see someone who accepts an upholds this sutra, you must take blue lotus blossoms, heap them with powdered incense, and scatter them over him as an offering. And when you have scattered them, you should think to yourself: Before long this person will pick grasses, spread them as a seat in the place of practice, and conquer the armies of the devil. Then he will sound the conch of the Law, beat the drum of the great Law, and free all living beings from the sea of old age, sickness and death!

"For this reason when those who seek the Buddha way see so someone who accepts and upholds this sutra, they should approach him with this kind of respect and reference."

When [the Buddha] preached this chapter on the Former Affairs of the Bodhisattva Medicine King, eighty-four thousand bodhisattvas gained the dharani that allows them to understand the words of all living beings. Many Treasures Thus Come One in the midst of his treasure tower praised the bodhisattva Constellation King Flower, saying: "Excellent, excellent, Constellation King Flower. You succeeded in acquiring inconceivable benefits and thus were able to question Shakyamuni Buddha about this matter, profiting immeasurable numbers of living beings."

Chapter Twenty-four: Bodhisattva Myozon

At that time Shakyamuni Buddha emitted a beam of bright light from the knob of flesh [on top of his head], one of the features of a great man, and also emitted a beam of light from the tuft of white hair between his eyebrows, illuminating the Buddha worlds in the eastern direction equal in number to the sands of one hundred eighty thousand million nayutas of Ganges. Beyond these numerous worlds was a world called Adorned with Pure Light. In this realm there was a Buddha named Pure Flower Constellation King Wisdom Thus Come One, worthy of offerings, of right and universal knowledge, perfect clarity and conduct, well gone, understanding the world, unexcelled worthy, trainer of people, teacher of heavenly and human beings, Buddha, World-Honored One. An immeasurably and boundlessly great multitude of bodhisattvas surrounded him and paid reverence, and for these he preached the Law. The beam of bright light from the white tuft of Shakyamuni Buddha illuminated the whole land.

At that time in the land Adorned with Pure Light there was a bodhisattva named Wonderful Sound, who long ago had planted numerous roots of virtue, offering alms to and waiting upon immeasurable hundreds, thousands, ten thousands, millions of Buddhas. He had succeeded in acquiring all kinds of profound wisdom, gaining the samadhi of the wonderful banner mark, the Dharma flower samadhi, the pure virtue samadhi, the samadhi of the Constellation King's sport, the condition-less samadhi, the seal of wisdom samadhi, the samadhi that allows one to understand the words of all living beings, the samadhi that gathers together all benefits, the pure samadhi, with the samadhi of the sport of transcendental powers, the wisdom torch samadhi, the adorned king samadhi, the pure light glow samadhi, the pure storehouse samadhi, the unshared samadhi, and the samadhi of the suns revolving. He has gained all these great samadhis equal in number to the sands of a hundred, a thousand, ten thousand, a million Ganges.

When the light emitted by Shakyamuni Buddha illuminated his body, he immediately spoke to the Buddha Pure Flower Constellation King Wisdom, saying: "World-Honored One, I must journey to the saha world to do obeisance, wait on, and offer alms to Shakyamuni Buddha, and to see Bodhisattva Manjushri, Prince of the Dharma, Bodhisattva Medicine King, Bodhisattva Brave donor, Bodhisattva Constellation King Flower, Bodhisattva Superior Practices Intent, Bodhisattva Adorned King, and Bodhisattva Medicine Superior."

At that time the Buddha Pure Flower Constellation King Wisdom said to Bodhisattva Wonderful Sound: "You must not look with contempt on the land or come to think of it as a means and inferior. Good man, that saha world is uneven, high in places, low in others, and full of dirt, stones, mountains, foulness, and impurity. The Buddha is puny in stature and the numerous bodhisattvas are likewise small in form, whereas your body is forty-two thousand yojanas in height and mine is six million eight hundred thousand yojanas. Your body is foremost in shapeliness, with hundreds, thousands, ten thousands of blessings and a radiance that is particularly wonderful. Therefore when you journey there, you must not look with contempt on that land or come to think of the Buddha and bodhisattvas or the land itself as mean and inferior!"

Bodhisattva Wonderful Sound said to the Buddha: "World-Honored One, my journey now to the saha world is in all respects due to the power of the Thus Come One, a sport carried out by the Thus Come One's transcendental powers, an adornment to the Thus Come One's blessings and wisdom."

Thereupon the Bodhisattva Wonderful Sound, without raising from his seat or swaying his body, entered into the samadhi, and through the power of the samadhi, in a place not far removed from the Dharma seat on Mount Gridhrakuta, created a jeweled mass of eighty-four thousand lotus blossoms. Their stems were made of Jambunada gold, their leaves were of silver, their stamens of diamond, and their calyxes of kimshuka jewels.

At that time the Dharma Prince Manjushri, spying the lotus flowers, spoke to the Buddha, saying: "World-Honored One, what causes have brought about the appearance of this auspicious sign? Here are many ten thousands of lotus blossoms, their stems made of Jambunada gold, their stamens of diamond and their calyxes of kimshuka jewels!"

At that time Shakyamuni Buddha said to Manjushri: "This bodhisattva and mahasattva Wonderful Sound wishes to leave the land of the Buddha Pure Flower Constellation King Wisdom and, surrounded by eighty-four thousand bodhisattvas, to come to this saha world to offer alms, wait on, and pay obeisance to me. He also wishes to offer alms to and hear the Lotus Sutra."

Manjushri said to the Buddha: "World-Honored One, what good roots has this bodhisattva planted, what benefits has he cultivated, that he can exercise such great transcendental powers as this? What samadhi does he carry out? I beg you to explain for us the name of this samadhi, for we too would look like to apply ourselves diligently to its practice. If we carry out this samadhi, then we will be able to observe the aspect and size of this bodhisattva and his bearing and conduct. We beg the World-Honored One to employ his transcendental powers to bring this bodhisattva here and enable us to see him!"

At that time Shakyamuni Buddha said to Manjushri, "Many Treasures Thus Come One, who entered extinction so long ago, will manifest his form for you.

Then the Buddha Many Treasures said to the bodhisattva [Wonderful Sound], "Come, good man. The Dharma Prince Manjushri wishes to see your body."

With that, Bodhisattva Wonderful Sound vanished from his own land and, accompanied by eight-four thousand bodhisattvas, appeared here [in this saha world]. The lands that he passed through on his way quaked and trembled in six different ways, and in all of them seven jeweled lotus flowers rained down and instruments of hundreds and thousands of the musicians sounded of themselves without having been struck.

This bodhisattva's eyes were as big and broad an the leaves of the blue Lotus, and a hundred, thousand, ten thousand moons put together could not surpass the perfection of this face. His body was pure gold in color, adorned with immeasurable hundreds and thousands of blessings. His dignity and virtue were splendid, his light shone brightly, he was endowed with many special marks and as stalwart in body as Narayana.

Taking his place on the dais made of seven treasures, he had risen up into the air until he was raised above the earth the height of seven tala trees. Then with a host of bodhisattvas surrounding him and paying reverence, he had journeyed to Mount Gridhrakuta in this saha world. When he arrived there he descended from the dais of seven of seven pressures. Bearing a necklace worth hundreds and thousands, he proceeded to the place where Shakyamuni Buddha was, bowed his head to the ground, made obeisance to the Buddha's feet, and presented the necklace, addressing the Buddha in these words: "World-Honored One, the Buddha Pure Flower Constellation King Wisdom wishes to inquire about the World-Honored One. Are your illnesses few, are your worries few? Can you come and go easily and conveniently, can you move about in comfort? Are the four elements properly harmonized in you? Can you endure the worlds affairs? Are the living beings easy to the rescue? Are they not excessive in their greed, anger, stupidity, jealousy, stinginess, and arrogance? Are they not lacking in filial conduct toward their parents? Are they not disrespectful toward shramanas and given to heterodox views and other evil? Do they not fail to control their five emotions? World-Honored One, are the living beings able to conquer and overcome the enmity of the devils? Has Many Treasures Thus Come One, who entered extinction so long ago, come in his tower of seven treasures to listen to the Law? The Buddha also wishes to inquire about Many Treasures Thus Come One, whether he is tranquil and at ease, with few worries, patient and long abiding. World-Honored One, I would like to see the body of the Buddha Many Treasures. I beg the World-Honored One to allow me to see him!"

At the time Shakyamuni Buddha said to Many Treasures Buddha, "This bodhisattva Wonderful Sound wishes to see you."

Then Many Treasures Buddha addressed Wonderful Sound, saying, "Excellent, excellent! You have come here in order to be able to offer alms to a Shakyamuni Buddha and to listen to the Lotus Sutra and see Manjushri and the others."

At that time the Bodhisattva Flower Virtue said to the Buddha, "World-Honored One, this bodhisattva Wonderful Sound - what good roots has he planted, what benefits has he cultivated, that he possesses these supernatural powers?"

The Buddha replied to Bodhisattva flower Virtual: "In ages past there was a Buddha named cloud Thunder Sound King, tathagata, arhats, samyak-sambuddha. His land was called Manifesting All Worlds and his kalpa was called Gladly Seen. For twelve thousand years the Bodhisattva Wonderful Sound employed a hundred thousand types of musical instruments to provide an offering to the Buddha Cloud Thunder Sound King, and e also presented to him eighty-four thousand alms bowls made of the seven treasures. In recompense for these actions he has now been born in the land of the Buddha Pure Flower Constellation King Wisdom and possesses these supernatural powers.

"Flower Virtue, what is your opinion? The bodhisattva Wonderful Sound who at that time made musical offerings to the Buddha Cloud Thunder Sound King and presented him with jeweled vessels - was he someone unknown to you? In fact is none other than the bodhisattva and mahasattva Wonderful Sound who is here now!

"Flower Virtue, this bodhisattva Wonderful Sound has already made offerings to and waited on an immeasurable number of Buddhas. Long ago he planted the roots of virtue and encountered hundreds, thousands, ten thousands, millions of nayutas of Buddhist equal in number to the sands of the Ganges.

Flower Virtue, you see only the body of Bodhisattva Wonderful Sound which is here. But this bodhisattva manifests himself in various different bodies and preaches this sutra for the sake of living beings in various different places. At times he appears as King Brahma, at times as Lord Shakra, at times as the heavenly Being Freedom, at times as a great general of heaven, at times as the heavenly King Vaishravana, at times as a wheel-turning sage king, at times as one of the petty kings, at times as rich man, at times as a householder, to times the chief minister, at times as a Brahman, at times as a monk, a nun, a layman believer, or laywomen believer, at times as the wife of a rich man or a householder, at times as a wife of a chief minister, a times as a wife of a Brahman, at times as a young boy or a young girl, at times as a heavenly being, a dragon, a yaksha, a gandharva, an asura, a garuda, a kimnara, a mahoraga, a human or a nonhuman being, so preaches this sutra. The hell dwellers, hungry spirits, beasts, and the numerous others who are in difficult circumstances are thus are able to be saved. And for the sake of those who are in women's quarters of the royal palace, he changes himself into a woman's form and preaches this sutra.

"Flower Virtue, this bodhisattva Wonderful Sound can save and protect the various living beings of the saha world. This bodhisattva Wonderful Sound performs various transformations, manifesting himself in different forms in this saha land and preaches this sutra for the sake of living beings, and yet his transcendental powers, his transformations, and his Wisdom suffer no injury or diminution thereby. This bodhisattva employs various types of wisdom to illuminate the saha world, causing each one among all the living beings to acquire the appropriate understanding, and does the same in all the other worlds of the ten directions which are numerous as Ganges sands.

"If the form of a voice-hearer is what is needed to bring salvation, he manifests himself in the form of a voice-hearer and proceeds to preach the Law. If the form of a pratyekabuddha will bring salvation, he manifests himself in the form of a pratyekabuddha and preaches the Law. If the form of a bodhisattva will bring salvation, he manifests a bodhisattva form and preaches the Law. If the form of a Buddha will bring salvation, he immediately manifests a Buddha form and preaches the Law. Thus he manifests himself in various different forms, depending upon what is appropriate for salvation. And if it is appropriate to enter extinction in order to bring salvation, he manifests himself as entering extinction.

"Flower virtue, the bodhisattva mahasattvas Wonderful Sound has acquired great transcendental powers and the power of wisdom that enable him to do all this!"

At that time the bodhisattva Flower Virtue said to the Buddha, "World-Honored One, this bodhisattva Wonderful Sound as planted the roots of goodness very deeply. World-Honored One, samadhi does this bodhisattva dwell in, that he is able to carry out all these transformations and manifestations to save living beings?"

The Buddha said to Bodhisattva Flower Virtue, "Good man, this samadhi is called Manifesting All Kinds of bodies. The bodhisattva Wonderful Sound, dwelling in this samadhi, is able in this manner to enrich and benefit immeasurable living beings."

When [the Buddha] preached this chapter on Bodhisattva Wonderful Sound, the eighty-four thousand persons who had come with bodhisattva Wonderful Sound all acquired the samadhi enabling them to manifest all kinds of bodies, and the immeasurable bodhisattvas in this saha world also acquired this samadhi and dharani.

At that time the bodhisattva and mahasattva Wonderful Sound, having finished offering alms to Shakyamuni Buddha and to the tower of Many Treasures Buddha, returned to his original land. The lands that he passed through on his way quaked and trembled in six different ways, jeweled lotus flowers rained down, and hundreds, thousands, ten thousands, millions of different kinds of music played.

After he had arrived in his original land and was surrounded by his eighty-four thousand bodhisattvas, he proceeded to the place of the Buddha Pure Flower Constellation King Wisdom and addressed the Buddha saying, "World-Honored One, I have visited the saha world, enriched and benefited the living beings, saw Shakyamuni Buddha and the tower of Many Treasures Buddha, and offered obeisance and alms to them. I also saw bodhisattva Manjushri, prince of the Dharma, as well as Bodhisattva Medicine King, Bodhisattva Gaining Diligent Exertion Power, Bodhisattva Brave Donor, and others. And I made it possible for these eighty-four thousand bodhisattvas to gain the samadhi enabling them to manifest all kinds of bodies."

When [the Buddha] preached this chapter on the comings and goings of Bodhisattva Wonderful Sound, forty-two thousand sons of gods gained the truth of the birthless-ness of all phenomena, and Bodhisattva Flower Virtue gained the Dharma flower samadhi.

Chapter Twenty-five: The Universal Gate of Bodhisattva Kanzeon

At that time the bodhisattva Inexhaustible Intent immediately rose from his seat, bared his right shoulder, pressed his palms together and, facing the Buddha, spoke these words: "World Honored One, this Bodhisattva Perceiver of the World's Sounds-- why is he called Perceiver of the World's Sounds?"

The Buddha said to Bodhisattva Inexhaustible Intent: "Good man, suppose there are immeasurable hundreds, thousands, ten thousands, millions of living beings who are undergoing various trials and suffering. If they hear of this Bodhisattva Perceiver of the Word's Sounds and single-mindedly call his name, then at once he will perceive the sound of their voices and they will all gain deliverance from their trials.

If someone, holding fast to the name of bodhisattva perceiver of the world's sounds, should enter a great fire, the fire could not burn him. This would come about because of this bodhisattva's authority and supernatural power. If one were washed away by a great flood and call upon his name, one would immediately find himself in a shallow place.

"Suppose there were a hundred, a thousand, ten thousand, a million living beings who, seeking for gold, silver, lapis lazuli, seashell, agate, coral, amber, pearls, and other treasures, set out on the great sea. and suppose a fierce wind should blow their ship off course and it drifted to the land of rakshasas demons. If among those people there is even just one who calls the name of Bodhisattva Perceiver of the World's sounds, then all those people will be delivered from their troubles with the rakshasas. This is why he is called Perceiver of the World's Sounds.

"If a person who faces imminent threat of attack should call the name of Bodhisattva Perceiver of the World's sounds, then the swords and staves wielded by his attackers would instantly shatter into so many pieces and he would be delivered.

Thought enough yakshas and rakshasas to fill all the thousand-million-fold world should try to come and torment a person, if they hear him calling the name of Bodhisattva Perceiver of the World's Sounds, then these evil demons will not even be able to look at him with their evil eyes, much less do him harm.

"Suppose, in a place filled with all the evil-hearted bandits of the thousand-million-fold world, there is a merchant leader who is guiding a band of merchants carrying valuable treasures over a steep and dangerous road, and that one man shouts out these words: 'Good men, do not be afraid! You must single-mindedly call on the name of Bodhisattva Perceiver of the World's Sounds. This bodhisattva can grant fearlessness to living beings. If you call his name, you will be delivered from these evil-hearted bandits!' When the band if merchants hear this, they all together raise their voices, saying, 'Hail to the Bodhisattva Perceiver of the World's Sounds!' And because they call his name, they are at once able to gain deliverance. Inexhaustible Intent, the authority and supernatural power of the Bodhisattva and mahasattva Perceiver of the World's Sounds are as mighty as this!

"If there should be living beings beset by numerous lusts and cravings, let them think with constant reverence of Bodhisattva Perceiver of the World's Sounds and then they can shed their desires. If they have great wrath and ire, let them think with constant reverence of Bodhisattva Perceiver of the World's Sounds and then they can shed their ire. If they have great ignorance and stupidity, let them think with constant reverence of Bodhisattva Perceiver of the World's Sounds and they can rid themselves of stupidity.

"Inexhaustible Intent, the Bodhisattva Perceiver of the World's Sounds possesses great authority and supernatural powers, as I have described, and can confer many benefits. For this reason, living beings should constantly keep the thought of him in mind.

"If a woman wishes to give birth to a male child, she should offer obeisance and alms to Bodhisattva Perceiver of the World's Sounds and then she will bear a son blessed with merit, virtue, and wisdom. And if she wishes to bear a daughter, she will bear one with al the marks of comeliness, one who in the past planted the roots of virtue and is loved and respected by many persons.

"Inexhaustible Intent, the Bodhisattva Perceiver of the World's Sounds has power to do all this. If there are living beings who pay respect and obeisance to Bodhisattva Perceiver of the World's Sounds, their good fortune will not be fleeting or vain. Therefore living beings should all accept and uphold the name of Bodhisattva Perceiver of the World's Sounds.

"Inexhaustible Intent, suppose there is a person who accepts and upholds the names of as many bodhisattvas as there are sands in sixty-two million Ganges, and for as long as his present body lasts, he offers them alms in the form of food and drink, clothing, bedding and medicines. What is your opinion? Would this good man or good woman gain many benefits or would he not?"

Inexhaustible Intent replied, "They would be very many, World-Honored One."

The Buddha said: "Suppose also that there is a person who accepts and upholds the name of Bodhisattva Perceiver of the World's Sounds and even just once offers him obeisance and alms. The good fortune pained by these two persons would be exactly equal and without difference. For a hundred, a thousand, ten thousand, a million kalpas it would never be exhausted or run out. Inexhaustible Intent, if one accepts and upholds the name of Bodhisattva Perceiver of the World's Sounds, he will gain the benefit of merit and virtue that is as immeasurable and boundless as this!"

Bodhisattva Inexhaustible Intent said to the Buddha, "World-Honored One, Bodhisattva Perceiver of the World's Sounds-- how does he come and go in this saha world? How does he preach the Law for the sake of living beings? How does the power of expedient means apply in this case?"

The Buddha said to Bodhisattva Inexhaustible Intent: "Good man, if there are living beings in the land who need someone in the body of a Buddha in order to be saved, Bodhisattva Perceiver of the World's Sounds immediately manifests himself in a Buddha body and preaches the Law for them. If they need someone in a pratyekabuddha's body in order to be saved, immediately he manifests a pratyekabuddha's body and preaches the Law to them. If the need a voice-hearer to be saved, immediately he becomes a voice-hearer and preaches the Law for them. If they need King Brahma to be saved, immediately he becomes King Brahma and preaches the Law for them. If they need the lord Shakra to be saved, immediately he becomes the lord Shakra and preaches the Law for them. If they need the heavenly beiang Freedom to be saved, immediately he becomes the heavenly being Freedom and preaches the Law for them. If they need a great general of heaven to be saved, immediately he becomes a great general of heaven and preaches the Law for them. If they need Vaishravana to be saved, immediately he becomes Vaishravana and preaches the Law for them. If they need a petty king to be saved, immediately he becomes a petty king and preaches the law for them.

If they need a rich man to be saved, immediately he becomes a rich man and preaches the Law for them. If they need a householder to be saved, immediately he becomes a householder and preaches the Law for them. If they need a chief minister to be saved, immediately he becomes a chief minister and preaches the Law for them. If they need a Brahman to be saved, immediately he becomes a Brahman and preaches the Law for them. If they need a monk, a nun, a layman believer, or a laywoman believer and preaches the Law for them. If they need the wife of a rich man, of a householder, a chief minister, or a Brahman to be saved, immediately he becomes those wives and preaches the Law for them. If they need a young boy or a young girl and preaches the Law for them. If they need a heavenly being, a dragon, a yaksha, a gandharva, an asura, a garuda, a kimnara, a mahoraga, a human or a nonhuman being to be saved, immediately he becomes all of these and preaches the Law for them. If they need a vajra-bearing god and preaches the Law for them.

"Inexhaustible Intent, this Bodhisattva Perceiver of the World's Sounds has succeeded in acquiring benefits such as these and. Taking on a variety of different forms, goes about among the lands saving living beings. For this reason you and the others should single-mindedly offer alms to Bodhisattva Perceiver of the World's Sounds can bestow fearlessness on those who are in fearful, pressing or difficult circumstances. That is why in this saha world everyone calls him Bestower of Fearlessness."

"Bodhisattva Inexhaustible Intent said to the Buddha, "World-Honored One, now I must offer alms to Bodhisattva Perceiver of the World's Sounds."

Then he took from his neck a necklace adorned with numerous precious gems, worth a hundred or a thousand taels of gold, and presented it to [the bodhisattva], saying, "Sir, please accept this necklace of precious gems as a gift in the Dharma."

At that time Bodhisattva Perceiver of the World's Sounds was unwilling to accept the gift.

Inexhaustible Intent spoke once more to Bodhisattva Perceiver of the World's Sounds, saying, "Sir, out of compassion for us, please accept this necklace."

Then the Buddha said to Bodhisattva Perceiver of the World's Sounds, "Out of compassion for this Bodhisattva Inexhaustible Intent and for the four kinds of believers, the heavenly kings, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings, you should accept this necklace."

Thereupon Bodhisattva Perceiver of the World's Sounds, having compassion for the four kinds of believers and the heavenly beings, dragons, human and nonhuman beings and the others, accepted the necklace and, dividing it into two parts, presented one part to Shakyamuni Buddha and presented the other to the tower of the Buddha Many Treasures.

[The Buddha said,] "Inexhaustible Intent, these are the kinds of freely exercised supernatural powers that Bodhisattva Perceiver of the World's Sounds displays in his comings and goings in the saha world."

At that time Bodhisattva Inexhaustible Intent posed this question in verse form:

World-Honored One replete with wonderful features,
I now ask you once again
for what reason that Buddha's son
is named Bodhisattva Perceiver of the World's Sounds?
The honored One endowed with wonderful features
replied to Inexhaustible Intent in verse:
Listen to the actions of the Perceiver of Sounds,
how aptly he responds in various quarters.
His vast oath is deep as the ocean;
kalpas pass but it remains unfathomable.
He has attended many thousands and millions of Buddhas,
setting forth his great pure vow.
I will describe him in outline for you-
listen to his name, observe his body,
bear him in mind, not passing the time vainly,
for he can wipe out the pains of existence.
Suppose someone should conceive a wish to harm you,
should push you into a great pit of fire.
Think on the power of that Perceiver of Sounds
and the pit of fire will change into a pond!

If you should be cast adrift on the vast ocean,
menaced by dragons, fish and various demons,
think on the power of that Perceiver of Sounds
and the billows and waves cannot drown you!
Suppose you are on the peak of Mount Sumeru
and someone pushes you off.
Think on the power of that Perceiver of Sounds
and you will hang in midair like the sun!
Suppose you are pursued by evil men
who wish to throw you down from a diamond mountain.
Think on the power of that Perceiver of Sounds
and they cannot harm a hair of you!
Suppose you are surrounded by evil-hearted bandits,
each brandishing a knife to wound you.
Think on the power of that Perceiver of Sounds
and at once all will be swayed by compassion!
Suppose you encounter trouble with the king's law,
face punishment, about to forfeit your life.
Think on the power of that Perceiver of Sounds
and the executioner's sword will be broken to bits!
Suppose you are imprisoned in cangue and lock,
hands and feet bound by fetters and chains.
Think on the power of that Perceiver of Sounds
and they will fall off, leaving you free!
Suppose with curses and various poisonous herbs
someone should try to injure you.
Think on the power of that Perceiver of Sounds
and the injury will rebound upon the originator.
Suppose you encounter evil rakshasas,
poison dragons and various demons.
Think on the power of that Perceiver of Sounds
and then none of them will dare to harm you.
If evil beasts should encircle you,
their sharp fangs and claws inspiring terror,
think on the power of that Perceiver of sounds
and they will scamper away in boundless retreat.
If lizards, snakes, vipers, scorpions
threaten you with poison breath that sears like flame,
think on the power of that Perceiver of Sounds
and, hearing your voice, they will flee of themselves.
If clouds should bring thunder, and lightning strike,
if hail pelts or drenching rain comes down,
think on the power of that Perceiver of Sounds
and at that moment they will vanish away.
If living beings encounter weariness or peril,
immeasurable suffering pressing them down,
the power of the Perceiver of Sounds' wonderful wisdom
can save them from the sufferings of the world.
He is endowed with transcendental powers
and widely practices the expedient means of wisdom.
Throughout the lands in the ten directions

there is no region where he does not manifest himself.
In many different kinds of evil circumstances,
in the realms of hell, hungry spirits or beasts,
the sufferings of birth, old age, sickness and death--
all these he bit by bit wipes out.
He of the true gaze, the pure gaze,
the gaze of great and encompassing wisdom,
the gaze of pity, the gaze of compassion--
constantly we implore him, constantly look up in reverence.
His pure light, free of blemish,
is a sun of wisdom dispelling all darknesses.
He can quell the wind and fire of misfortune
and everywhere bring light to the world.
The precepts from his compassionate body shake us
like thunder,
the wonder of his pitying mind is like a great cloud.
He sends down the sweet dew, the Dharma rain,
to quench the flames of earthly desires.
When law suits bring you before the officials,
when terrified in the midst of an army,
think on the power of that Perceiver of Sounds
and hatred in all its forms will be dispelled.
Wonderful sound, Perceiver of the World's Sounds,
Brahma's sound, the sea tide sound--
they surpass those sounds of the world;
therefore you should constantly think on them
from thought to thought never entertaining doubt!
Perceiver of the World's Sounds, pure sage--
to those in suffering, in danger of death,
he can offer aid and support.
Endowed with all benefits,
he views living beings with compassionate eyes.
The sea of his accumulated blessings is immeasurable;
therefore you should bow your head to him!
At that time the Bodhisattva Earth Holder immediately rose from his seat, advanced, and said to the Buddha, "World-Honored One, if there are living beings who hear this chapter on Bodhisattva Perceiver of the World's Sounds, on the freedom of his actions, his manifestation of a universal gateway, and his transcendental powers, it should be known that the benefits these persons gain are not few!"

When the Buddha preached this chapter on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all conceived a determination to attain the unparalleled state of anuttara-samyak-sambodhi.

Chapter Twenty-six: Dharani

At that time the Bodhisattva Medicine king rose from his seat, bared his right shoulder, pressed his palms together and, facing the Buddha, spoke to him, saying, "World-Honored One, if there are good men or good women who can accept and uphold the Lotus Sutra, if they read and recite it, penetrate its meaning, or copy the sutra scrolls, how much merit will they gain?"

The Buddha said to Medicine King, "If there are good men or good women who offer alms to Buddhas equal in number to the sands of eight hundred ten thousand million nayutas of Ganges, what is your opinion? The merit they gain will surely be great, will it not?"

"Very great, World-Honored One."

The Buddha said, "If there are good men or good women who, with regard to this sutra, can accept and uphold even one four-line verse, if they read and recite it, understand the principle and practice it as the sutra directs, the benefits will be very many."

At that time Bodhisattva Medicine King said to the Buddha, "World-Honored One, I will now give to those who preach the Law dharani spells, which will guard and protect them." Then he pronounced these spells:

anye manye mane mamane chitte harite shame shamitavi
shante mukte muktatame same avashame sama same kshaye
akshaye akshine shante shame dharani alokabhashe-
pratyavekshani nivshte abhyantaranivishte atyantaparishuddhi
ukkule mukkule arade parade shukakashi asamasame
buddhavilokite dharmaparikshite samghanirghoshani
bhayabhayashodhani mantre mantrakshayate rute
rutakaushalye akshaye akshayavanataya abalo amanyanataya.
"World-Honored One, these dharanis, these supernatural spells, are pronounced by Buddhas equal in number to the sands of sixty-two million Ganges. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time Shakyamuni Buddha praised Bodhisattva Medicine King, saying, "Excellent, excellent, Medicine King! You keep these teachers of the Law in your compassionate thoughts, shield and guard them, and for that reason you pronounce these dharanis. They will bring great benefit to living beings."

At that time Bodhisattva Brave Donor said to the Buddha, "World-Honored One, I too will pronounce dharanis to shield and guard those who read, recite, accept, and uphold the Lotus Sutra. If a teacher of the Law acquires these dharanis, then although yakshas, rakshasas, putanas, krityas, kumbhandas or hungry spirits should spy out his shortcomings and try to take advantage of them, they will be unable to do so." Then in the presence of the Buddha he pronounced these spells:

jvale mahajvale ukke mukke ade adavati nritye nrityavati ittini
vittini chittini nrityani nrityakati
"World-Honored One, these dharanis, these supernatural spells, are pronounced by Buddhas equal in number to the sands of the Ganges, and all of them respond with joy. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time the heavenly king Vaishravana, protector of the world, said to the Buddha, "World-Honored One, I too think compassionately of living beings and shield and guard these teachers of the Law, and therefore I pronounce these dharanis." Then he pronounced these spells:

atte natte nunatte anada nade kunadi
"World-Honored One, with these supernatural spells I shield and guard the teachers of the Law. And I will also shield and guard those who uphold this sutra, making certain that they suffer no decline or harm within the area of a hundred yojanas."

At that time heavenly king Upholder of the Nation, who was in the assembly along with a host of thousands, ten thousands, millions of nayutas of gandharvas who surrounded him and paid him reverence, advanced to the place where the Buddha was, pressed his palms together and said to the Buddha, "World-Honored One, I too will employ dharanis, supernatural spells, to shield and guard those who uphold the Lotus Sutra." Then he pronounced these spells:

agane gane gauri gandhari chandali matangi janguly vrusani
agashti
"World-Honored One, these dharanis, these supernatural spells, are pronounced by forty-two million Buddhas. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time there were daughters of rakshasa demons, the first named Lamba, the second named Vilamba, the third named Crooked Teeth, the fourth named Flowery Teeth, the fifth named Black Teeth, the sixth named Much Hair, the seventh named Insatiable, the eighth named Necklace Bearer, the ninth named Kunti, and the tenth named Stealer of the Vital Spirit of All Living Beings. These ten rakshasa daughters, along with the Mother of Devil Children, her offspring, and her attendants, all proceeded to the place where the Buddha was and spoke to the Buddha in unison, saying, "World-Honored One, we too wish to shield and guard those who read, recite, accept, and uphold the Lotus Sutra and spare them from decline or harm. If anyone should spy out the shortcomings of these teachers of the Law and try to take advantage of them, we will make it impossible for him to do so." Then in the presence of the Buddha they pronounce these spells:

itime itime itime atime itime nime nime nime nime nime ruhe
ruhe ruhe ruhe stahe stahe stahe stuhe shuhe
"Though they climb upon our very heads, they will never trouble the teachers of the Law! Whether it be a yaksha, or a pakshasa, or a hungry spirit, or a putana, or a kritya, or a vetada, or a skanda, or an umaraka, or an apasmaraka, or a yaksha kritya, or a human kritya, or a fever, a one day, a two day, a three day, or a four day, or up to a seven day or a constant fever, whether it be in a man's form, in a woman's form, in young boy's form, in young girl's form, though it be only in a dream, it will never trouble them!"

Then in the presence of the Buddha they spoke in verse form, saying:

If there are those who fail to heed our spells
and trouble and disrupt the preachers of the Law,
their heads will split into seven pieces
like the branches of the arjaka tree.
Their crime will be like that of one who kills father and mother,
or one who presses out oil,
or cheats others with measures and scales,
or, like Devadatta, disrupts the Order of monks.

Anyone who commits a crime against these teachers of the Law
will bring on himself guilt such as this!"

After the rakshasa daughters had spoken these verses, they said to the Buddha, "World-Honored One, we will use our own bodies to shield and guard those who accept, uphold, read, recite, and practice this sutra. We will see that they gain peace and tranquility, freeing them from decline and harm and nulling the effect of all poison herbs."

The Buddha said to the rakshasa daughters, "Excellent, excellent! If you can shield and guard those who accept and uphold the mere name of the Lotus Sutra, your merit will be immeasurable. How much more so if you shield and guard those who accept and uphold it in its entirety, who offer alms to the sutra scrolls, flowers, incense, necklaces, powdered incense, paste incense, incense for burning, banners, canopies, music, who burn various kinds of lamps, lamps of butter oil, oil lamps, lamps of various fragrant oils, lamps of sumana flower oil, and lamps of utpala flower oil, and who in this manner offer hundreds and thousands of varieties of alms? Kunti, you and your attendants should shield and guard the teachers of the Law such as these!"

When [the Buddha] preached this Dharani chapter, sixty-eight thousand persons gained the truth of birthless-ness.

Chapter Twenty-seven: The Former Deeds of King Wondrous Splendor

At that time the Buddha addressed the great assembly, saying: "In an age long ago, an immeasurable, boundless, inconceivable number of asamkhya kalpas in the past, there was a Buddha named Cloud Thunder Sound Constellation King Flower Wisdom, tathagata, arhat, samyak-sambuddha. His land was named Light Bright Adornment and his kalpa was named Gladly Seen. In the midst of this Buddha's Law there was a king named Wonderful Adornment. This king's consort was named Pure Virtue, and he had two sons, one named Pure Storehouse and the other named Pure Eye. These two sons possessed great supernatural powers, merit, virtue, wisdom, and for a long time they had been practicing the way appropriate to a bodhisattva, carrying out the dana-paramita, shila-paramita, kshanti-paramita, virya-paramita, dhynana-paramita, pragna-paramita, the paramita of expedient means, pity, compassion, joy and indifference, as well as the thirty-seven aids to the way. All of these they had thoroughly understood and mastered. In addition, they had gained the samadhis of the bodhisattva, namely, the pure samadhi; sun, star, and constellation samadhi; pure light samadhi; pure color samadhi; pure illumination samadhi; long adornment samadhi; and great dignity and virtue storehouse samadhi, and had thoroughly mastered all these samadhis.

"At that time that Buddha, wishing to attract and guide King Wonderful Adornment, and because he thought with compassion of living beings, preached the Lotus Sutra. The king's two sons, Pure Storehouse and Pure Eye, went to where their mother was, pressed their palms and the nails of their ten fingers together, and said to her, 'We beg our mother to go and visit the place where the Buddha Cloud Thunder Sound Constellation King Flower Wisdom is. We too will attend him, drawing near to the Buddha and offering alms and obeisance. Why? Because this Buddha is preaching the Lotus Sutra in the midst of all the multitude of heavenly and human beings and it is right that we should listen and accept it.'

"The mother announced to her sons, 'Your father puts his faith in non-Buddhist doctrines and is deeply attached to the Brahmanical Law. You should go to your father, tell him about this, and persuade him to go with you.'

"Pure Storehouse and Pure Eye pressed their palms and ten fingernails together and said to their mother, 'We are sons of the Dharma King, and yet we have been born into this family of heretical views!'

"The mother said to her sons, 'You are right to think with concern about your father. You should manifest some supernatural wonder for him. When he sees that, his mind will surely be cleansed and purified and he will permit us to go to where the Buddha is.'

The two sons, being concerned about their father, leaped up into the air to the height of seven tala trees and there performed various types of supernatural wonders, walking, standing, sitting, and lying down in midair; making water come out of the upper part of their bodies; making fire come out of the lower part of their bodies, making water come out of the lower part of their bodies; making fire come at of the upper part of their bodies; manifesting huge bodies that filled the sky and then making themselves small again; after becoming small, making themselves big again; disappearing in the midst of the sky and then suddenly appearing on the ground; sinking into the ground as though it were water; walking on the water as though it were land. They manifested these various types of supernatural wonders in order to cause the mind of their royal father to become pure and to make him believe and understand.

"At that time when the father saw his sons displaying supernatural powers of this kind, his mind was filled with great delight, as he had never known before, and he pressed his palms together, faced his sons and said, "Who is your teacher? Whose disciples are you?'

"The two sons replied, "Great king, the Buddha Cloud Thunder Sound Constellation King Flower Wisdom is at present sitting in the Dharma seat under the seven-jeweled bodhi tree and, amid the multitudes of heavenly and human beings of all the world, is broadly expounding the Lotus Sutra. This is our teacher and we are his disciples.'

"The father said to his sons, 'I would like to go now and see your teacher, You can go with me.'

"With this the two sons descended from the air, proceeded to where their mother was, pressed their palms together and said to their mother, 'Our royal father has now come to believe and understand, he is fully capable of conceiving a desire for anuttara-samyak-sambodhi. We have finished doing the Buddha's work for the sake of our father. We beg that our mother will permit us to go to the place where the Buddha is, to leave the household life and to practice the way.'

"At that time the two sons, wishing to state their meaning once more, spoke in verse form, saying to their mother:

We beg our mother to permit us
to leave the household and become shramanas.
The Buddhas are very hard to encounter;
we will follow this Buddha and learn from him.
Rare as is the udumbara flower,

rarer is it to encounter a Buddha,
and escaping from difficulties is also difficult--
we beg you to allow us to leave the household.
"Their mother then said to them, 'I will permit you to leave the household life. Why? Because the Buddha is difficult to encounter.'

"The two sons then addressed their father and mother, saying: 'Excellent, father and mother! And we beg you in due time to go to the place where the Buddha Cloud Thunder Sound Constellation King Flower Wisdom is, attend him in person and offer alms. Why? Because encountering the Buddha is as difficult as encountering the udumbara flower. Or as difficult as it is for a one-eyed turtle to encounter a floating log with a hole in it. We have been blessed with great good fortune from past existences and so have been born in an age where we can encounter the Buddha's Law. For this reason our father and mother should permit us to leave household life. Why? Because the Buddhas are difficult to encounter, and the proper time is also hard to come upon.'

"At that time the eighty-four thousand persons in the women's quarters of King Wonderful Adornment were all capable of accepting and upholding the Lotus Sutra. Bodhisattva Pure Eye had long ago mastered the Dharma flower samadhi, and Bodhisattva Pure Storehouse had already, some hundreds, thousands, ten thousands, millions of kalpas in the past, mastered the samadhi of the escape from the evil realms of existence. This was because he wished to make it possible for all living beings to escape the evil realms. The king's consort had gained the samadhi of the Buddhas' assembly and was capable of understanding the secret storehouse of the Buddhas. Her two sons, as already described, had employed the power of expedient means to improve and transform their father so that he could acquire a mind of faith and understanding and love and delight in the Buddha's Law.

"Thereupon King Wonderful Adornment, accompanied by his ranks of ministers and his attendants; his queen Pure Virtue and all the ladies-in-waiting and attendants of the women's quarters; and the king's two sons and their forty-two thousand attendants, all at the same time went to where the Buddha was. Arriving there, they bowed their heads to the ground in obeisance to his feet, circled around the Buddha three times, and then withdrew and stood to one side.

"At that time that Buddha preached the Law for the sake of the king, instructing him and bringing him benefit and joy. The king was exceedingly delighted.

"At that time King Wonderful Adornment and his queen removed from their necks necklaces of pearls worth hundreds and thousands and scattered them over the Buddha. In midair the necklaces changed into a jeweled dais with four pillars. On the dais was a large jeweled couch spread with hundreds, thousands, ten thousands of heavenly robes. Seated cross-legged on them was a Buddha who emitted a brilliant light.

"At that time King Wonderful Adornment thought to himself: The Buddha's body is rare indeed, extraordinary in dignity and adornment, constituting a form of utmost subtlety and wonder! Then the Buddha Cloud Thunder Sound Constellation King Flower Wisdom spoke to the four kinds of believers, saying, 'Do you see this King Wonderful Adornment who stands before me with his palms pressed together? In the midst of my Law this king will become a monk, diligently practicing the Law that aids the Buddha way. He will be able to become a Buddha. His name will be Sal Tree King, his land will be called Great Light, and his kalpa will be called Great Lofty King. This Buddha Sal Tree King will have an immeasurable multitude of bodhisattvas, as well as immeasurable voice-hearers. His land will be level and smooth. Such will be his benefits.'

"The king immediately turned his kingdom to his younger brother and he himself, along with his queen, his two sons, and all their attendants, in the midst of the Buddha's Law renounced the household life to practice the way.

"After the king had left the household life, for the space of eighty-four thousand yours he constantly applied himself with diligence, practicing the Lotus Sutra of the Wonderful Law. When his period had passed, he gained the samadhi of the adornment of all pure benefits. Rising into the air to the height of seven tala trees, he addressed the Buddha saying: 'World-Honored One, these two sons of mine have carried out the Buddha's work, employing transcendental powers and transformations to turn my mind away from heresies, enabling me to abide safely in the Buddha's Law, and permitting me to see the World-Honored One. These two sons have been good friends to me. They wished to awaken the good roots from my past existences and to enrich and benefit me, and for that reason they were born into my household.'

"At that time the Buddha Cloud Thunder Sound Constellation King Flower Wisdom said to King Wonderful Adornment, 'Just so, just so. It is as you have said. If good men and good women have planted good roots, and as a result in existence after existence have been able to gain good friends, then these good friends can do the Buddha's work, teaching, benefiting, delighting, and enabling them to enter anuttara-samyak-sambodhi. Great king, you should understand that a good friend is the great cause and condition by which one is guided and led, and which enables one to see the Buddha and to conceive the desire for anuttara-samyak-sambodhi. Great king, do you see these two sons? These two sons have already offered alms to Buddhas equal in number to the sands of sixty-five hundred, thousand, ten thousand, million nayutas of Ganges, have drawn near to them with reverence, and in the presence of those Buddhas have accepted and upheld the Lotus Sutra, thinking with compassion of living beings who embrace heretical views and causing them to abide in correct views.'

"King Wonderful Adornment then descended from midair and said to the Buddha, 'World-Honored One, the Thus Come One is a very rare being! Because of his benefits and wisdom, the knob of flesh on the top of his head illuminates all with bright light. His eyes are long, broad, and dark blue in color. The tuft of hair in between his eyebrows, one of his features, is white as a crystal moon. His teeth are white, even, closely spaced, and constantly have a bright gleam. His lips are red and beautiful as the bimba fruit.'

"At that time King Wonderful Adornment, having praised the Buddha's immeasurable hundreds, thousands, ten thousands, millions of benefits in this manner, in the presence of the Thus Come One single-mindedly pressed his palms together and addressed the Buddha once more, saying 'World-Honored One, such a thing as this has never been known before! The law of the Thus Come One is fully endowed with inconceivably subtle and wonderful benefits. Where his teachings and precepts are observed there will be tranquility and good feeling. From this day on I will give way to heretical views or to arrogance, anger, or other evil states of mind.'

"When he had spoken these words, he bowed to the Buddha and departed."

The Buddha said to the great assembly: "What is your opinion? Is this King Wonderful Adornment someone unknown to you? In fact he is none other than the present Bodhisattva

Flower Virtue. And his queen Pure Virtue is Bodhisattva Light Shining Adornment Marks who is now in the Buddha's presence. Out of pity and compassion for King Wonderful Adornment and his attendants, he was born in their midst. The king's sons are the present bodhisattvas Medicine King and Medicine Superior.

"These bodhisattvas Medicine King and Medicine Superior have already succeeded in acquiring great benefits such as these, and in the presence of immeasurable hundreds, thousands, ten thousands, millions of Buddhas have planted numerous roots of virtue and acquired inconceivably good benefits. If there are persons who are acquainted with the names of these two bodhisattvas, the heavenly and human beings of all the world will surely do obeisance to them."

When the Buddha preached this chapter on the Former Affairs of King Wonderful Adornment, eighty-four thousand persons removed themselves from dust and defilement and with respect to the various phenomena attained the pure Dharma eye.

Chapter Twenty-eight: The Encouragement of Bodhisattva Universally Worthy

At that time Bodhisattva Universal worthy, famed for his freely exercised transcendental powers, dignity and virtue, in company with great bodhisattvas in immeasurable, boundless, indescribable numbers, arrived from the east. The lands that he passed through one and all quaked and trembled, jeweled lotus flowers rained down, and immeasurable hundreds, thousands, ten thousands, millions of different kinds of music played. In addition, numberless heavenly beings, dragons yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings surrounded him in a great assembly, each displaying his dignity, virtue, and transcendental powers.

When [Bodhisattva Universal Worthy] arrived in the midst of Mount Gridhrakuta in the saha world, he bowed his head to the ground in obeisance to Shakyamuni Buddha, circled around him to the right seven times, and said to the Buddha: 'World-Honored One, when I was in the land of the Buddha King Above Jeweled Dignity and Virtue, from far away I heard the Lotus Sutra being preached in this saha world. In company with this multitude of immeasurable, boundless hundreds, thousands, ten thousands, millions of bodhisattvas I have come to listen to and accept it. I beg that the World-Honored One will preach it for us. And good men and good women in the time after the Thus Come One has entered extinction--how will they be able to acquire this Lotus Sutra?"

The Buddha said to Bodhisattva Universal Worthy: "If good men and good women will fulfill four conditions in the time after the Thus Come One has entered extinction, then they will be able to acquire this Lotus Sutra. First, they must be protected and kept in mind by the Buddhas. Second, they must plant the roots of virtue. Third, they must enter the stage where they are sure of reaching enlightenment. Fourth, they must conceive a determination to save all living beings. If good men and good women fulfill these four conditions, then after the Thus Come One has entered extinction they will be certain to acquire this sutra."

At that time Bodhisattva Universal Worthy said to the Buddha: "World-Honored One , in the evil and corrupt age of the last five-hundred-year period, if there is someone who accepts and upholds this sutra, I will guard and protect him, free him from decline and harm, see that he attains peace and tranquility, and make certain that no one can spy out and take advantage of his shortcomings, no devil, devil's son, devil's daughter, devil's minion, or one possessed by the devil, no yaksha, rakshasa, kumdhanda, pishacha, kritya, putana, vetada, or other being that torments humans will be able to take advantage of him.

"Whether that person is walking or standing, if he reads and recites this sutra, then at that time I will mount my six-tusked kingly white elephant and with my multitude of great bodhisattvas will proceed to where he is. I will manifest myself, offer alms, guard and protect him, and bring comfort to his mind. I will do this because I too want to offer alms to the Lotus Sutra. If when that person is seated he ponders this sutra, at that time too I will mount my kingly white elephant and manifest myself in his presence. If that person should forget a single phrase or verse of the Lotus Sutra, I will prompt him and join him in reading and reciting so that he will gain understanding. At that time the person who accepts, upholds, reads and recites the Lotus Sutra will be able to see my body, will be filled with great joy, and will apply himself with greater diligence than ever. Because he has seen me, he will immediately acquire samadhis and dharanis. These are called the repetition dharani, the hundred, thousand, ten thousand, million repetition dharani, and the Dharma sound expedient dharani. He will acquire dharanis such as these.

"World-Honored One, in that later time, in the evil and corrupt age of the last five-hundred-year period, if monks, nuns, laymen believers or laywomen believers who seek out, accept, uphold, read, recite, and transcribe this Lotus Sutra should wish to practice it, they should do so diligently and with a single mind for a period of twenty-one days. When the twenty-one days have been fulfilled, I will mount my six-tusked white elephant and, with immeasurable numbers of bodhisattvas surrounding me and with this body that all living beings delight to see, I will manifest myself in the presence of the person and preach the Law for him, bringing him instruction, benefit, and joy. I will also give him dharani spells. And because he has acquired these spells, no nonhuman being will be able to injure him and he cannot be confused or lead astray by women. I too will personally guard him at all times. Therefore, World-Honored One, I hope you will permit me to pronounce these dharanis." Then in the presence of the Buddha he pronounced these spells:

adande dandapati dandavarte dandakushale dandasudhare
sudhare sudharapati buddhapashyane sarvadharani-avartani
sarvandhashyavartani su-avartani samghaparikshani
samghanarghatani asamge samgapagate tri-adhvasamgatulya-
arate-prapty savasamgasamatikrante sarvadharmasuparikshite
sarvasattvarutakaushalyanugate simhavikridite

"World-Honored One, if any bodhisattva is able to hear these dharanis, he should understand that it is due to the transcendental powers of Universal Worthy. If when the Lotus Sutra is propagated throughout Jambudvipa there are those who accept and uphold it, they should think to themselves: This is all due to the authority and supernatural power of Universal Worthy! If there are those who accept this sutra, memorize it correctly, understand its principles, and practice it as the sutra prescribes, these persons should know that they are carrying out the practices of Universal Worthy himself. In the presence of immeasurable, boundless members of Buddhas they will have planted good roots deep in the ground, and the hands of the Thus Come Ones will pat them on the head.

"If they do no more than copy the sutra, when their lives come to an end they will be reborn in the Trayastrimsha heaven. At that time eighty-four thousand heavenly women, performing all kinds of music, will come to greet them. Such persons will put on crowns made of seven treasures amidst the ladies-in-waiting will amuse and enjoy themselves. How much more so, then, if they accept, uphold, read and recite the sutra, memorize it correctly, understand its principles, when the lives of these persons come to an end, they will be received into the hands of a thousand Buddhas, who will free them from all fear and keep them from falling into the evil paths of existence. Immediately they will proceed to the Tushita heaven, to the place of Bodhisattva Maitreya. Bodhisattva Maitreya possesses the thirty-two features and is surrounded by a multitude of great bodhisattvas. He has hundreds, thousands, ten thousands, millions of heavenly women attendants, and these persons will be reborn in their midst. Such will be the benefits and advantages they enjoy.

"Therefore persons of wisdom should single-mindedly copy the sutra themselves, or cause others to copy it, should accept, uphold, read, and recite it, memorize it correctly and practice it as the sutra prescribes. "World-Honored One, I now therefore employ my transcendental powers to guard and protect this sutra. And after the Thus Come One had entered extinction, I will cause it to be widely propagated throughout Jambudvipa and will see that it never comes to an end."

At that time Shakyamuni Buddha spoke these words of praise: "Excellent, excellent, Universal Worthy! You are able to guard and assist this sutra and cause many living beings to gain peace and happiness and advantages. You have already acquired inconceivable benefits and profound great pity and compassion. Since long ages in the past you have shown a desire for anuttara-samyak-sambodhi, and have taken a vow to use your transcendental powers to guard and protect this sutra. And I will employ my transcendental powers to guard and protect those who can accept and uphold the name of Bodhisattva Universal Worthy.

"Universal Worthy, if there are those who accept, uphold, read and recite this Lotus Sutra, memorize it correctly, practice and transcribe it, you should know that such persons have seen Shakyamuni Buddha. It is as though they heard his sutra from the Buddha's mouth. You should know that such persons have offered alms to Shakyamuni Buddha you should know that such persons have been patted on the head by Shakyamuni Buddha. You should know that such persons have been covered in the robes of Shakyamuni Buddha.

"They will no longer be greedy for or attached to worldly pleasures, they will have no taste for the scriptures or jottings of the non-Buddhists. They will take no pleasure in associating this such people, or with those engaged in evil occupations such as butchers, raisers of pigs sheep, chickens or dogs, hunters, or those who offer women's charms for sale. These persons will be honest and upright in mind and intent, correct in memory, and will possess the power of merit and virtue. They will not be troubled by the three poisons, nor will they be troubled by jealousy, self-importance, ill-founded conceit, or arrogance. These persons will have few desires, will be easily satisfied, and will know how to carry out the practices of Universal Worthy.

"Universal Worthy, after the Thus Come One has entered extinction, in the last five-hundred-year period, if you see someone who accepts, upholds reads, and recites the Lotus Sutra, you should think to yourself: Before long this person will proceed to the place of practice, conquer the devil hosts, and attain anuttara-samyak-sambodhi. He will turn the wheel of the Dharma, beat the Dharma drum, and sound the Dharma conch, and rain down the Dharma rain. He is worthy to sit in the lion seat of the Dharma, amid the great assembly of heavenly and human beings.

"Universal Worthy, in later ages if there are those who accept, uphold, read, and recite this sutra, such persons will no longer be greedy for or attached to clothing, bedding, food and drink, or other necessities of daily life. Their wishes will not be in vain, and in this present existence they will gain the reward of good fortune. If there is anyone who disparages or makes light of them, saying, 'You are mere idiots! It is useless to carry out these practices--in the end they will gain you nothing!, then as punishment for his offense that person will be born eyeless in existence after existence. But if there is anyone who offers alms to them and praises them, then in this present existence he will have manifest reward for it.

"If anyone sees a person who accepts and upholds this sutra and tries to expose the faults or evils of that person, whether what he speaks is true or not, he will in his present existence be afflicted with white leprosy. If anyone disparages or laughs at that person, then in existence after existence he will have teeth that are missing or spaced far apart, ugly lips, a flat nose, hands and feet that are gnarled or deformed, and eyes that are squinty. His body will have a foul odor, with evil sores that run pus and blood, and he will suffer from water in the belly, shortness of breath, and other severe and malignant illnesses. Therefore, Universal Worthy, if you see a person who accepts and upholds this sutra, you should rise and greet him from afar, showing him the same respect you would a Buddha."

When this chapter on the Encouragements of the Bodhisattva Universal Worthy was preached, bodhisattvas immeasurable and boundless as Ganges sands acquired dharanis allowing them to memorize a hundred, a thousand, ten thousand, a million repetitions of the teachings, and bodhisattvas equal to the dust particles of the thousand-million-fold world perfected the way of Universal Worthy.

When the Buddha preached this sutra, Universal Worthy and the other bodhisattvas, Shariputra and the other voice-hearers, along with the heavenly beings, dragons, humans and nonhuman beings--the entire membership of the great assembly were all filled with great joy. Accepting and upholding the words of the Buddha, they bowed in obeisance and departed.

The Complete Mahabharata in English

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 1
ADI PARVA

Translated into English Prose from the Original Sanskrit Text by Kisari Mohan Ganguli [1883-1896]

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TRANSLATOR'S PREFACE

The object of a translator should ever be to hold the mirror upto his author. That being so, his chief duty is to represent so far as practicable the manner in which his author's ideas have been expressed, retaining if possible at the sacrifice of idiom and taste all the peculiarities of his author's imagery and of language as well. In regard to translations from the Sanskrit, nothing is easier than to dish up Hindu ideas, so as to make them agreeable to English taste. But the endeavour of the present translator has been to give in the following pages as literal a rendering as possible of the great work of Vyasa. To the purely English reader there is much in the following pages that will strike as ridiculous. Those unacquainted with any language but their own are generally very exclusive in matters of taste. Having no knowledge of models other than what they meet with in their own tongue, the standard they have formed of purity and taste in composition must necessarily be a narrow one. The translator, however, would ill-discharge his duty, if for the sake of avoiding ridicule, he sacrificed fidelity to the original. He must represent his author as he is, not as he should be to please the narrow taste of those entirely unacquainted with him. Mr. Pickford, in the preface to his English translation of the Mahavira Charita, ably defends a close adherence to the original even at the sacrifice of idiom and taste against the claims of what has been called 'Free Translation,' which means dressing the author in an outlandish garb to please those to whom he is introduced.

In the preface to his classical translation of Bhartrihari's Niti Satakam and Vairagya Satakam, Mr. C.H. Tawney says, "I am sensible that in the present attempt I have retained much local colouring. For instance, the ideas of worshipping the feet of a god of great men, though it frequently occurs in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with Sanskrit, especially if they happen to belong to that class of readers who revel their attention on the accidental and remain blind to the essential. But a certain measure of fidelity to the original even at the risk of making oneself ridiculous, is better than the studied dishonesty which characterises so many translations of oriental poets."

We fully subscribe to the above although, it must be observed, the censure conveyed to the class of translators last indicated is rather undeserved, there being nothing like a 'studied dishonesty' in their efforts which proceed only from a mistaken view of their duties and as such betray only an error of the head but not of the heart. More than twelve years ago when Babu Pratapa Chandra Roy, with Babu Durga Charan Banerjee, went to my retreat at Seebpore, for engaging me to translate the Mahabharata into English, I was amazed with the grandeur of the scheme. My first question to him was,--whence was the money to come, supposing my competence for the task. Pratapa then unfolded to me the details of his plan, the hopes he could legitimately cherish of assistance from different quarters. He was full of enthusiasm. He showed me Dr. Rost's letter, which, he said, had suggested to him the undertaking. I had known Babu Durga Charan for many years and I had the highest opinion of his scholarship and practical good sense. When he warmly took Pratapa's side for convincing me of the practicability of the scheme, I listened to him patiently. The two were for completing all arrangements with me the very day. To this I did not agree. I took a week's time to consider. I consulted some of my literary friends, foremost among whom was the late lamented Dr. Sambhu C. Mookherjee. The latter, I found, had been waited upon by Pratapa. Dr. Mookherjee spoke to me of Pratapa as a man of indomitable energy and perseverance. The result of my conference with Dr. Mookherjee was that I wrote to Pratapa asking him to see me again. In this second interview estimates were drawn up, and everything was arranged as far as my portion of the work was concerned. My friend left with me a specimen of translation which he had received from Professor Max Muller. This I began to study, carefully comparing it sentence by sentence with the original. About its literal character there could be no doubt, but it had no flow and, therefore, could not be perused with pleasure by the general reader. The translation had been executed thirty years ago by a young German friend of the great Pundit. I had to touch up every sentence. This I did without at all impairing faithfulness to the original. My first 'copy' was set up in type and a dozen sheets were struck off. These were submitted to the judgment of a number of eminent writers, European and native. All of them, I was glad to see, approved of the specimen, and then the task of translating the Mahabharata into English seriously began.

Before, however, the first fasciculus could be issued, the question as to whether the authorship of the translation should be publicly owned, arose. Babu Pratapa Chandra Roy was against anonymity. I was for it. The reasons I adduced were chiefly founded upon the impossibility of one person translating the whole of the gigantic work. Notwithstanding my resolve to discharge to the fullest extent the duty that I took up, I might not live to carry it out. It would take many years before the end could be reached. Other circumstances than death might arise in consequence of which my connection with the work might cease. It could not be desirable to issue successive fasciculus with the names of a succession of translators appearing on the title pages. These and other considerations convinced my friend that, after all, my view was correct. It was, accordingly, resolved to withhold the name of the translator. As a compromise, however, between the two views, it was resolved to issue the first fasciculus with two prefaces, one over the signature of the publisher and the other headed--'Translator's Preface.' This, it was supposed, would effectually guard against misconceptions of every kind. No careful reader would then confound the publisher with the author.

Although this plan was adopted, yet before a fourth of the task had been accomplished, an influential Indian journal came down upon poor Pratapa Chandra Roy and accused him openly of being a party to a great literary imposture, viz., of posing before the world as the translator of Vyasa's work when, in fact, he was only the publisher. The charge came upon my friend as a surprise, especially as he had never made a secret of the authorship in his correspondence with Oriental scholars in every part of the world. He promptly wrote to the journal in question, explaining the reasons there were for anonymity, and pointing to the two prefaces with which the first fasciculus had been given to the world. The editor readily admitted his mistake and made a satisfactory apology.

Now that the translation has been completed, there can no longer be any reason for withholding the name of the translator. The entire translation is practically the work of one hand. In portions of the Adi and the Sabha Parvas, I was assisted by Babu Charu Charan Mookerjee. About four forms of the Sabha Parva were done by Professor Krishna Kamal Bhattacharya, and about half a fasciculus during my illness, was done by another hand. I should however state that before passing to the printer the copy received from these gentlemen I carefully compared every sentence with the original, making such alterations as were needed for securing a uniformity of style with the rest of the work.

I should here observe that in rendering the Mahabharata into English I have derived very little aid from the three Bengali versions that are supposed to have been executed with care. Every one of these is full of inaccuracies and blunders of every description. The Santi in particular which is by far the most difficult of the eighteen Parvas, has been made a mess of by the Pundits that attacked it. Hundreds of ridiculous blunders can be pointed out in both the Rajadharma and the Mokshadharma sections. Some of these I have pointed out in footnotes.

I cannot lay claim to infallibility. There are verses in the Mahabharata that are exceedingly difficult to construe. I have derived much aid from the great commentator Nilakantha. I know that Nilakantha's authority is not incapable of being challenged. But when it is remembered that the interpretations given by Nilakantha came down to him from preceptors of olden days, one should think twice before rejecting Nilakantha as a guide.

About the readings I have adopted, I should say that as regards the first half of the work, I have generally adhered to the Bengal texts; as regards the latter half, to the printed Bombay edition. Sometimes individual sections, as occurring in the Bengal editions, differ widely, in respect of the order of the verses, from the corresponding ones in the Bombay edition. In such cases I have adhered to the Bengal texts, convinced that the sequence of ideas has been better preserved in the Bengal editions than the Bombay one.

I should express my particular obligations to Pundit Ram Nath Tarkaratna, the author of 'Vasudeva Vijayam' and other poems, Pundit Shyama Charan Kaviratna, the learned editor of Kavyaprakasha with the commentary of Professor Mahesh Chandra Nayaratna, and Babu Aghore Nath Banerjee, the manager of the Bharata Karyalaya. All these scholars were my referees on all points of difficulty. Pundit Ram Nath's solid scholarship is known to them that have come in contact with him. I never referred to him a difficulty that he could not clear up. Unfortunately, he was not always at hand to consult. Pundit Shyama Charan Kaviratna, during my residence at Seebpore, assisted me in going over the Mokshadharma sections of the Santi Parva. Unostentatious in the extreme, Kaviratna is truly the type of a learned Brahman of ancient India. Babu Aghore Nath Banerjee also has from time to time, rendered me valuable assistance in clearing my difficulties.

Gigantic as the work is, it would have been exceedingly difficult for me to go on with it if I had not been encouraged by Sir Stuart Bayley, Sir Auckland Colvin, Sir Alfred Croft, and among Oriental scholars, by the late lamented Dr. Reinhold Rost, and Mons. A. Barth of Paris. All these eminent men know from the beginning that the translation was proceeding from my pen. Notwithstanding the enthusiasm, with which my poor friend, Pratapa Chandra Roy, always endeavoured to fill me. I am sure my energies would have flagged and patience exhausted but for the encouraging words which I always received from these patrons and friends of the enterprise.

Lastly, I should name my literary chief and friend, Dr. Sambhu C. Mookherjee. The kind interest he took in my labours, the repeated exhortations he addressed to me inculcating patience, the care with which he read every fasciculus as it came out, marking all those passages which threw light upon topics of antiquarian interest, and the words of praise he uttered when any expression particularly happy met his eyes, served to stimulate me more than anything else in going on with a task that sometimes seemed to me endless.

Kisari Mohan Ganguli
Calcutta

THE MAHABHARATA
ADI PARVA

SECTION I

Om! Having bowed down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

Ugrasrava, the son of Lomaharshana, surnamed Sauti, well-versed in the Puranas, bending with humility, one day approached the great sages of rigid vows, sitting at their ease, who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired about the progress of their asceticism. Then all the ascetics being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated, and recovered from fatigue, one of the Rishis beginning the conversation, asked him, 'Whence comest thou, O lotus-eyed Sauti, and where hast thou spent the time? Tell me, who ask thee, in detail.'

Accomplished in speech, Sauti, thus questioned, gave in the midst of that big assemblage of contemplative Munis a full and proper answer in words consonant with their mode of life.

"Sauti said, 'Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of Princes, the son of Parikshit, and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka where formerly was fought the battle between the children of Kuru and Pandu, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed who shine in this place of sacrifice with the splendour of the solar fire: ye who have concluded the silent meditations and have fed the holy fire; and yet who are sitting--without care, what, O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

"The Rishi replied, 'The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, being the most eminent narrative that exists, diversified both in diction and division, possessing subtile meanings logically combined, and gleaned from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history also called Bharata, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaisampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejaya?'

"Sauti then said, 'Having bowed down to the primordial being Isana, to whom multitudes make offerings, and who is adored by the multitude; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal; who is both a non-existing and an existing-non-existing being; who is the universe and also distinct from the existing and non-existing universe; who is the creator of high and low; the ancient, exalted, inexhaustible one; who is Vishnu, beneficent and the beneficence itself, worthy of all preference, pure and immaculate; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvelous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in detailed and compendious forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places; the invisible and subtile cause, whose nature partaketh of entity and non-entity. From this egg came out the lord Pitamaha Brahma, the one only Prajapati; with Suraguru and Sthanu. Then appeared the twenty-one Prajapatis, viz., Manu, Vasishtha and Parameshthi; ten Prachetas, Daksha, and the seven sons of Daksha. Then appeared the man of inconceivable nature whom all the Rishis know and so the Viswe-devas, the Adityas, the Vasus, and the twin Aswins; the Yakshas, the Sadhyas, the Pisachas, the Guhyakas, and the Pitris. After these were produced the wise and most holy Brahmarshis, and the numerous Rajarshis distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

And what is seen in the universe, whether animate or inanimate, of created things, will at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated, and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

The generation of Devas, in brief, was thirty-three thousand, thirty-three hundred and thirty-three. The sons of Div were Brihadbhanu, Chakshus, Atma Vibhavasu, Savita, Richika, Arka, Bhanu, Asavaha, and Ravi. Of these Vivaswans of old, Mahya was the youngest whose son was Deva-vrata. The latter had for his son, Su-vrata who, we learn, had three sons,--Dasa-jyoti, Sata-jyoti, and Sahasra-jyoti, each of them producing numerous offspring. The illustrious Dasa-jyoti had ten thousand, Sata-jyoti ten times that number, and Sahasra-jyoti ten times the number of Sata-jyoti's offspring. From these are descended the family of the Kurus, of the Yadus, and of Bharata; the family of Yayati and of Ikshwaku; also of all the Rajarshis. Numerous also were the generations produced, and very abundant were the creatures and their places of abode. The mystery which is threefold--the Vedas, Yoga, and Vijnana Dharma, Artha, and Kama--also various books upon the subject of Dharma, Artha, and Kama; also rules for the conduct of mankind; also histories and discourses with various srutis; all of which having been seen by the Rishi Vyasa are here in due order mentioned as a specimen of the book.

The Rishi Vyasa published this mass of knowledge in both a detailed and an abridged form. It is the wish of the learned in the world to possess the details and the abridgement. Some read the Bharata beginning with the initial mantra (invocation), others with the story of Astika, others with Uparichara, while some Brahmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others, in remembering its contents.

The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history, when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, knowing of the anxiety of the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefiting the people. And when Vyasa, surrounded by all the tribes of Munis, saw him, he was surprised; and, standing with joined palms, he bowed and ordered a seat to be brought. And Vyasa having gone round him who is called Hiranyagarbha seated on that distinguished seat stood near it; and being commanded by Brahma Parameshthi, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshthi, said, "O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various rituals of the Upanishads with the Angas; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future; the determination of the nature of decay, fear, disease, existence, and non-existence, a description of creeds and of the various modes of life; rule for the four castes, and the import of all the Puranas; an account of asceticism and of the duties of a religious student; the dimensions of the sun and moon, the planets, constellations, and stars, together with the duration of the four ages; the Rik, Sama and Yajur Vedas; also the Adhyatma; the sciences called Nyaya, Orthoephy and Treatment of diseases; charity and Pasupatadharma; birth celestial and human, for particular purposes; also a description of places of pilgrimage and other holy places of rivers, mountains, forests, the ocean, of heavenly cities and the kalpas; the art of war; the different kinds of nations and languages: the nature of the manners of the people; and the all-pervading spirit;--all these have been represented. But, after all, no writer of this work is to be found on earth.'

"Brahma said. 'I esteem thee for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a poem, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even, as the three other modes called Asrama are ever unequal in merit to the domestic Asrama. Let Ganesa be thought of, O Muni, for the purpose of writing the poem.'

"Sauti said, 'Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to mind Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus, 'O guide of the Ganas! be thou the writer of the Bharata which I have formed in my imagination, and which I am about to repeat."

"Ganesa, upon hearing this address, thus answered, 'I will become the writer of thy work, provided my pen do not for a moment cease writing." And Vyasa said unto that divinity, 'Wherever there be anything thou dost not comprehend, cease to continue writing.' Ganesa having signified his assent, by repeating the word Om! proceeded to write; and Vyasa began; and by way of diversion, he knit the knots of composition exceeding close; by doing which, he dictated this work according to his engagement.

I am (continued Sauti) acquainted with eight thousand and eight hundred verses, and so is Suka, and perhaps Sanjaya. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider; while Vyasa, however, continued to compose other verses in great abundance.

The wisdom of this work, like unto an instrument of applying collyrium, hath opened the eyes of the inquisitive world blinded by the darkness of ignorance. As the sun dispelleth the darkness, so doth the Bharata by its discourses on religion, profit, pleasure and final release, dispel the ignorance of men. As the full-moon by its mild light expandeth the buds of the water-lily, so this Purana, by exposing the light of the Sruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of nature is properly and completely illuminated.

This work is a tree, of which the chapter of contents is the seed; the divisions called Pauloma and Astika are the root; the part called Sambhava is the trunk; the books called Sabha and Aranya are the roosting perches; the books called Arani is the knitting knots; the books called Virata and Udyoga the pith; the book named Bhishma, the main branch; the book called Drona, the leaves; the book called Karna, the fair flowers; the book named Salya, their sweet smell; the books entitled Stri and Aishika, the refreshing shade; the book called Santi, the mighty fruit; the book called Aswamedha, the immortal sap; the denominated Asramavasika, the spot where it groweth; and the book called Mausala, is an epitome of the Vedas and held in great respect by the virtuous Brahmanas. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

"Sauti continued, 'I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipayana, by the injunctions of Bhishma, the wise son of Ganga and of his own mother, became the father of three boys who were like the three fires by the two wives of Vichitra-virya; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse abode to prosecute his religious exercise.

It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the Bharata in this region of mankind; when being solicited by Janamejaya and thousands of Brahmanas, he instructed his disciple Vaisampayana, who was seated near him; and he, sitting together with the Sadasyas, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

Vyasa hath fully represented the greatness of the house of Kuru, the virtuous principles of Gandhari, the wisdom of Vidura, and the constancy of Kunti. The noble Rishi hath also described the divinity of Vasudeva, the rectitude of the sons of Pandu, and the evil practices of the sons and partisans of Dhritarashtra.

Vyasa executed the compilation of the Bharata, exclusive of the episodes originally in twenty-four thousand verses; and so much only is called by the learned as the Bharata. Afterwards, he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son Suka; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of those, thirty hundred thousand are known in the world of the Devas; fifteen hundred thousand in the world of the Pitris: fourteen hundred thousand among the Gandharvas, and one hundred thousand in the regions of mankind. Narada recited them to the Devas, Devala to the Pitris, and Suka published them to the Gandharvas, Yakshas, and Rakshasas: and in this world they were recited by Vaisampayana, one of the disciples of Vyasa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

Yudhishthira is a vast tree, formed of religion and virtue; Arjuna is its trunk; Bhimasena, its branches; the two sons of Madri are its full-grown fruit and flowers; and its roots are Krishna, Brahma, and the Brahmanas.

Pandu, after having subdued many countries by his wisdom and prowess, took up his abode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, in order that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vayu, Sakra, and the divinities the twin Aswins. And when their offspring grew up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse-abodes of religious men, they were conducted by Rishis into the presence of Dhritarashtra and his sons, following as students in the habit of Brahmacharis, having their hair tied in knots on their heads. 'These our pupils', said they, 'are as your sons, your brothers, and your friends; they are Pandavas.' Saying this, the Munis disappeared.

When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu; others said, they were; while a few asked how they could be his offspring, seeing he had been so long dead. Still on all sides voices were heard crying, 'They are on all accounts welcome! Through divine Providence we behold the family of Pandu! Let their welcome be proclaimed!' As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

Having studied the whole of the Vedas and sundry other shastras, the Pandavas resided there, respected by all and without apprehension from any one.

The principal men were pleased with the purity of Yudhishthira, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins, Nakula and Sahadeva; and all the people rejoiced in their heroic virtues.

After a while, Arjuna obtained the virgin Krishna at the swayamvara, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen; and in fields of battle also, like the sun, he was hard to behold by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called Rajasuya.

Yudhishthira, after having, through the wise counsels of Vasudeva and by the valour of Bhimasena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of Rajasuya abounding in provisions and offering and fraught with transcendent merits. And Duryodhana came to this sacrifice; and when he beheld the vast wealth of the Pandavas scattered all around, the offerings, the precious stones, gold and jewels; the wealth in cows, elephants, and horses; the curious textures, garments, and mantles; the precious shawls and furs and carpets made of the skin of the Ranku; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhimasena in the presence of Vasudeva, like one of mean descent.

And it was represented to Dhritarashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarashtra, some time after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And Vasudeva coming to know of this, became exceedingly wroth. And being dissatisfied, he did nothing to prevent the disputes, but overlooked the gaming and sundry other horried unjustifiable transactions arising therefrom: and in spite of Vidura, Bhishma, Drona, and Kripa, the son of Saradwan, he made the Kshatriyas kill each other in the terrific war that ensued.'

"And Dhritarashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Kama, and Sakuni, pondered for a while and addressed to Sanjaya the following speech:--

'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well-versed in the shastras, intelligent and endowed with wisdom. My inclination was never to war, not did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish alter the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertion, with the help of the king of Gandhara he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say, recollecting everything as it fell out, thou shall then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it down to the ground, and bore away in triumph the maiden Krishna, in the sight of the assembled princes, then, O Sanjaya I had no hope of success. When I heard that Subhadra of the race of Madhu had, after forcible seizure been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama the brothers of Subhadra) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrow preventing the downpour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha, and blazing in the midst of the Kshatriyas, had been slain by

Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors, she had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duhsasana, was striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten by Saubala at the game of dice and deprived of his kingdom as a consequence thereof, had still been attended upon by his brothers of incomparable prowess, then, O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

'When I heard that Yudhishthira had been followed into the wilderness by Snatakas and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having, in combat, pleased the god of gods, Tryambaka (the three-eyed) in the disguise of a hunter, obtained the great weapon Pasupata, then O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna after having been to the celestial regions, had there obtained celestial weapons from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vaisravana had arrived at that country which is inaccessible to man then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayatra, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishthira then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva of the race of Madhu, who covered this whole earth by one foot, was heartily interested in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya, had offered his virtuous daughter Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten at dice, deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven Akshauhinis, then, O Sanjaya, I had no hope of success. When I heard Narada, declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna, anxious to bring about peace, for the welfare of mankind had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Kama and Duryodhana resolved upon imprisoning Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. Then I heard that at the time of his departure, Pritha (Kunti) standing, full of sorrow, near his chariot received consolation from Krishna, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Bhishma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Kama said unto Bhishma—I will not fight when thou art fighting--and, quitting the army, went away, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Arjuna and the bow Gandiva of immeasurable prowess, these three of dreadful energy had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the desolator of foes, killing ten thousand charioteers every day in the field of battle, had not slain any amongst the Pandavas then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the righteous son of Ganga, had himself indicated the means of his defeat in the field of battle and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having placed Sikhandin before himself in his chariot, had wounded Bhishma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that the aged hero Bhishma, having reduced the numbers of the race of shomaka to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhishma's lying on the ground with thirst for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Bayu together with Indra and Suryya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the Maharatha Sansaptakas of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our Maharathas, unable to overcome Arjuna, with jubilant faces after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then, O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vasudeva releasing them made them drink water and bringing them back and reharnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying in his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial Sakti given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that Sakti was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya. I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula. the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called Narayana but failed to achieve the destruction of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Bhimasena drank the blood of his brother Duhsasana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious even to the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, the Just, overcame the heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishthira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vasudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while, displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, he was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Aswatthaman while being pursued by Bhimasena had discharged the first of weapons called Aishika, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon Brahmashira (discharged by Aswatthaman) was repelled by Arjuna with another weapon over which he had pronounced the word "Sasti" and that Aswatthaman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthaman with a mighty weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and the Pandavas, seven, in that dreadful conflict eighteen Akshauhinis of Kshatriyas have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted."

"Sauti said, 'Dhritarashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words.

"After what hath come to pass, O Sanjaya, I wish to put an end to my life without delay; I do not find the least advantage in cherishing it any longer."

"Sauti said, 'The wise son of Gavalgana (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly tainting, in words of deep import.

"Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of Indra; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmanas), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya; the valiant Maharatha; Srinjaya, great amongst conquerors. Suhotra; Rantideva, and Kakshivanta, great in glory; Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and Bharata; Rama the son of Dasaratha; Sasavindu, and Bhagiratha; Kritavirya, the greatly fortunate, and Janamejaya too; and Yayati of good deeds who performed sacrifices, being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and uninhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narada unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas had gone before, still more powerful than they, mighty charioteers noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Sura and Viswasrawa of great glory; Anuha, Yuvanaswu, Kakutstha, Vikrami, and Raghu; Vijava, Virihorta, Anga, Bhava, Sweta, and Vripadguru; Usinara, Sata-ratha, Kanka, Duliduha, and Druma; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Parasu, Pundra, Sambhu, and holy Deva-Vridha; Devahuya, Supratika, and Vrihad-ratha; Mahatsaha, Vinitatma, Sukratu, and Nala, the king of the Nishadas; Satyavrata, Santabhaya, Sumitra, and the chief Subala; Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirmardda, Ketusringa, and Brhidbala; Dhrishtaketu, Brihatketu, Driptaketu, and Niramaya; Abikshit, Chapala, Dhurta, Kritbandhu, and Dridhe-shudhi; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These, O chief, and other Rajas, we hear enumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments met death as thy sons have done! Their heavenly deeds, valour, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent, inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the Sastras, O Bharata, and art intelligent and wise; they never sink under misfortunes whose understandings are guided by the Sastras. Thou art acquainted, O prince, with the lenity and severity of fate; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen: for who can avert, by his wisdom, the decrees of fate? No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep: indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason.'

"Sauti said, 'The son of Gavalgana having in this manner administered comfort to the royal Dhritarashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipayana composed a holy Upanishad that has been published to the world by learned and sacred bards in the Puranas composed by them.

"The study of the Bharata is an act of piety. He that readeth even one foot, with belief, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakshas and great Uragas (Nagas). Herein also hath been described the eternal Vasudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned recount; from whom hath proceeded the non-existent and existent-non-existent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh of the attributes of the five elements. That also hath been described who is purusha being above such epithets as 'undisplayed' and the like; also that which the foremost yatis exempt from the common destiny and endued with the power of meditation and Tapas behold dwelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins contracted during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is in curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmanas during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Puranas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should it. The learned man who recites to other this Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the four Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the great Bharata). Being esteemed superior both in substance and gravity of import it is denominated Mahabharata on account of such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

'Tapa is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless; but when they are abused in their practices it is then that they become sources of evil.'"

SECTION II

"The Rishis said, 'O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaya.'

"Sauti said, 'Listen, O ye Brahmanas, to the sacred descriptions I utter O ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treta and Dwapara Yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus, 'O Rama, O blessed Rama, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valour, O mighty one! Blessings be upon thee. O thou illustrious one, ask the boon that thou mayst desire.'

"Rama said, 'If, O fathers, ye are favourably disposed towards me, the boon I ask is that I may be absolved from the sins born of my having annihilated the Kshatriyas in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwapara and the Kali Yugas there happened at Samanta-panchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled eighteen Akshauhinis of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brahmanas, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds.'

"The Rishis said, 'We have a desire to know, O son of Suta, what is implied by the term Akshauhini that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed.'

"Sauti said, 'One chariot, one elephant, five foot-soldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three vahinis together are called a Pritana; three pritanas form a Chamu; three chamus, one Anikini; and an anikini taken ten times forms, as it is styled by those who know, an Akshauhini. O ye best of Brahmanas, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty-one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O ye pure, you must know that the number of foot-soldiers is one hundred and nine thousand, three hundred and fifty, the number of horse is sixty-five thousand, six hundred and ten. These, O Brahmanas, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmanas, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice of weapons, fought for ten days. Drona protected the Kaurava Vahinis for five days. Kama the desolator of hostile armies fought for two days; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthaman and Kripa destroyed the army of Yudishthira in the night while sleeping without suspicion of danger.

'O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into several sections; in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valour and renown of kings. It is a work whose description, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise, as the state called Vairagya is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the sastras. There is not a story current in this world but doth depend upon this history even as the body upon the foot that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

'Listen, O ye ascetics, to the outlines of the several divisions (parvas) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connections, and embellished with the substance of the Vedas.

'The first parva is called Anukramanika; the second, Sangraha; then Paushya; then Pauloma; the Astika; then Adivansavatarana. Then comes the Sambhava of wonderful and thrilling incidents. Then comes Jatugrihadaha (setting fire to the house of lac) and then Hidimbabadha (the killing of Hidimba) parvas; then comes Baka-badha (slaughter of Baka) and then Chitraratha. The next is called Swayamvara (selection of husband by Panchali), in which Arjuna by the exercise of Kshatriya virtues, won Draupadi for wife. Then comes Vaivahika (marriage). Then comes Viduragamana (advent of Vidura), Rajyalabha (acquirement of kingdom), Arjuna-banavasa (exile of Arjuna) and Subhadra-harana (the carrying away of Subhadra). After these come Harana-harika, Khandava-daha (the burning of the Khandava forest) and Maya-darsana (meeting with Maya the Asura architect). Then come Sabha, Mantra, Jarasandha, Digvijaya (general campaign). After Digvijaya come Raja-suyaka, Arghyaviharana (the robbing of the Arghya) and Sisupala-badha (the killing of Sisupala). After these, Dyuta (gambling), Anudyuta (subsequent to gambling), Aranyaka, and Krimira-badha (destruction of Krimira). The Arjuna-vigamana (the travels of Arjuna), Kairati. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this Indra-lokavigamana (the journey to the regions of Indra); then that mine of religion and virtue, the highly pathetic Nalopakhyana (the story of Nala). After this last, Tirtha-yatra or the pilgrimage of the wise prince of the Kurus, the death of Jatasura, and the battle of the Yakshas. Then the battle with the Nivata-kavachas, Ajagara, and Markandeya-Samasya (meeting with Markandeya). Then the meeting of Draupadi and Satyabhama, Ghoshayatra, Mirga-Swapna (dream of the deer). Then the story of Brihadaranyaka and then Aindradrumna. Then Draupadi-harana (the abduction of Draupadi), Jayadratha-bimoksana (the release of Jayadratha). Then the story of 'Savitri' illustrating the great merit of connubial chastity. After this last, the story of 'Rama'. The parva that comes next is called 'Kundala-harana' (the theft of the ear-rings). That which comes next is 'Aranya' and then 'Vairata'. Then the entry of the Pandavas and the fulfilment of their promise (of living unknown for one year). Then the destruction of the 'Kichakas', then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Abhimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of 'Sanjaya-yana' (the arrival of Sanjaya). Then comes 'Prajagara' (the sleeplessness of Dhritarashtra owing to his anxiety). Then Sanatsujata, in which are the mysteries of spiritual philosophy. Then 'Yanasaddhi', and then the arrival of Krishna. Then the story of 'Matali' and then of 'Galava'. Then the stories of 'Savitri', 'Vamadeva', and 'Vainya'. Then the story of 'Jamadagnya and Shodasarajika'. Then the arrival of Krishna at the court, and then Bidulaputrasasana. Then the muster of troops and the story of Sheta. Then, must you know, comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the Rathis and Atirathas. Then comes the arrival of the messenger Uluka which kindled the wrath (of the Pandavas). The next that comes, you must know, is the story of Amba. Then comes the thrilling story of the installation of Bhishma as commander-in-chief. The next is called the creation of the insular region Jambu; then Bhumi; then the account about the formation of islands. Then comes the 'Bhagavat-gita'; and then the death of Bhishma. Then the installation of Drona; then the destruction of the 'Sansaptakas'. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then, must you know, comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called Narayana. Then, you know, is Karna, and then Salya. Then comes the immersion in the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes Saraswata, and then the descriptions of holy shrines, and then genealogies. Then comes Sauptika describing incidents disgraceful (to the honour of the Kurus). Then comes the 'Aisika' of harrowing incidents. Then comes 'Jalapradana' oblations of water to the manes of the deceased, and then the wailings of the women. The next must be known as 'Sraddha' describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasa Charvaka who had assumed the disguise of a Brahmana (for deceiving Yudhishthira). Then the coronation of the wise Yudhishthira. The next is called the 'Grihapravibhaga'. Then comes 'Santi', then 'Rajadharmanusasana', then 'Apaddharma', then 'Mokshadharma'. Those that follow are called respectively 'Suka-prasna-abhigamana', 'Brahma-prasnanusana', the origin of 'Durvasa', the disputations with Maya. The next is to be known as 'Anusasanika'. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the 'Anugita' in which are words of spiritual philosophy. Those that follow are called 'Asramvasa', 'Puttradarshana' (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called 'Mausala' which abounds with terrible and cruel incidents. Then comes 'Mahaprasthanika' and ascension to heaven. Then comes the Purana which is called Khilvansa. In this last are contained 'Vishnuparva', Vishnu's frolics and feats as a child, the destruction of 'Kansa', and lastly, the very wonderful 'Bhavishyaparva' (in which there are prophecies regarding the future).

The high-souled Vyasa composed these hundred parvas of which the above is only an abridgement: having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows:

'In the Adi parva are contained Paushya, Pauloma, Astika, Adivansavatara, Samva, the burning of the house of lac, the slaying of Hidimba, the destruction of the Asura Vaka, Chitraratha, the Swayamvara of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadra, the gift and receipt of the marriage dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The Paushya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the Nagas (snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaihsrava, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The Sambhava parva narrates the birth of various kings and heroes, and that of the sage, Krishna Dwaipayana: the partial incarnations of deities, the generation of Danavas and Yakshas of great prowess, and serpents, Gandharvas, birds, and of all creatures; and lastly, of the life and adventures of king Bharata--the progenitor of the line that goes by his name--the son born of Sakuntala in the hermitage of the ascetic Kanwa. This parva also describes the greatness of Bhagirathi, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhishma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne: the birth of Dharma among men in consequence of the curse of Animondavya; the births of Dhritarashtra and Pandu through the potency of Vyasa's blessings (?) and also the birth of the Pandavas; the plottings of

Duryodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhritarashtra in regard to the Pandavas; then the advice administered to Yudhishthira on his way by that well-wisher of the Pandavas--Vidura--in the mlechchha language--the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac; the meeting of the Pandavas in the dreadful forest with Hidimba, and the slaying of her brother Hidimba by Bhima of great prowess. The birth of Ghatotkacha; the meeting of the Pandavas with Vyasa and in accordance with his advice their stay indisguise in the house of a Brahmana in the city of Ekachakra; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extra-ordinary births of Krishna and Dhrishtadyumna; the departure of the Pandavas for Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana; victory of Arjuna over a Gandharva, called Angaraparna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasishtha and Aurva. This parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajas, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Kama, and all the other crowned heads at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarama and Krishna, at the sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhritarashtra as envoy to the Pandavas; the arrival of Vidura and his sight to Krishna; the abode of the Pandavas in Khandava-prastha, and then their rule over one half of the kingdom; the fixing of turns by the sons of Pandu, in obedience to the injunction of Narada, for connubial companionship with Krishna. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishthira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent); it then relates his visits to several sacred spots; the birth of Vabhruvahana; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana, the meeting of Madhava and Arjuna on the holy spot called Prabhasa; the carrying away of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land and water, and through mid-air, according to the wish of the rider; the departure for Indraprastha, with the dower; the conception in the womb of Subhadra of that prodigy of prowess, Abhimanyu; Yajnaseni's giving birth to children; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamuna and the acquisition by them of the discus and the celebrated bow Gandiva; the burning of the forest of Khandava; the rescue of Maya by Arjuna, and the escape of the serpent,--and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird Sarngi. This parva is divided by Vyasa into two hundred and twenty-seven chapters. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four slokas.

The second is the extensive parva called Sabha or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas; their review of their retainers; the description of the lokapalas by Narada well-acquainted with the celestial regions; the preparations for the Rajasuya sacrifice; the destruction of Jarasandha; the deliverance by Vasudeva of the princes confined in the mountain-pass; the campaign of universal conquest by the Pandavas; the arrival of the princes at the Rajasuya sacrifice with tribute; the destruction of Sisupala on the occasion of the sacrifice, in connection with offering of arghya; Bhimasena's ridicule of Duryodhana in the assembly; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made; the indignation of Duryodhana in consequence, and the preparations for the game of dice; the defeat of Yudhishthira at play by the wily Sakuni; the deliverance by Dhritarashtra of his afflicted daughter-in-law Draupadi plunged in the sea of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryodhana to engage Yudhishthira again in the game; and the exile of the defeated Yudhishthira with his brothers. These constitute what has been called by the great Vyasa the Sabha Parva. This parva is divided into seventh-eight sections, O best of Brahmanas, of two thousand, five hundred and seven slokas.

Then comes the third parva called Aranyaka (relating to the forest) This parva treats of the wending of the Pandavas to the forest and the citizens, following the wise Yudhishthira, Yudhishthira's adoration of the god of day; according to the injunctions of Dhaumya, to be gifted with the power of maintaining the dependent Brahmanas with food and drink: the creation of food through the grace of the Sun: the expulsion by Dhritarashtra of Vidura who always spoke for his master's good; Vidura's coming to the Pandavas and his return to Dhritarashtra at the solicitation of the latter; the wicked Duryodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna; the appearance of Vyasa and his dissuasion of Duryodhana bent on going to the forest; the history of Surabhi; the arrival of Maitreya; his laying down to Dhritarashtra the course of action; and his curse on Duryodhana; Bhima's slaying of Kirmira in battle; the coming of the Panchalas and the princes of the Vrishni race to Yudhishthira on hearing of his defeat at the unfair gambling by Sakuni; Dhananjaya's allaying the wrath of Krishna; Draupadi's lamentations before Madhava; Krishna's cheering her; the fall of Sauva also has been here described by the Rishi; also Krishna's bringing Subhadra with her son to Dwaraka; and Dhrishtadyumna's bringing the son of Draupadi to Panchala; the entrance of the sons of Pandu into the romantic Dwaita wood; conversation of Bhima, Yudhishthira, and Draupadi; the coming of Vyasa to the Pandavas and his endowing Yudhishthira with the power of Pratismriti; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka; the wanderings of Arjuna of immeasurable prowess in search of weapons; his battle with Mahadeva in the guise of a hunter; his meeting with the lokapalas and receipt of weapons from them; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarashtra; the wailings and lamentations of Yudhishthira on the occasion of his meeting with the worshipful great sage Brihadaswa. Here occurs the holy and highly pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhishthira of the mysteries of dice from the same great sage; then the arrival of the Rishi Lomasa from the heavens to where the Pandavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staving in the heavens; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage; then the pilgrimage of the great sage Narada to the shrine Putasta; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connection with Lopamudra from the desire of offspring. Then the story of Rishyasringa who adopted Brahmacharya mode of life from his very boyhood; then the history of Rama of great prowess, the son of Jamadagni, in which has been narrated the death of Kartavirya and the Haihayas; then the meeting between the Pandavas and the Vrishnis in the sacred spot called Prabhasa; then the story of Su-kanya in which Chyavana, the son of Bhrigu, made the twins, Aswinis, drink, at the sacrifice of king Saryati, the Soma juice (from which they had been excluded by the other gods), and in which besides is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinis). Then hath been described the history of king Mandhata; then the history of prince Jantu; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others; then the excellent history of the hawk and the pigeon; then the examination of king Sivi by Indra, Agni, and Dharma; then the story of Ashtavakra, in which occurs the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna; the defeat of Vandi by the great Ashtavakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya: then the departure (of the Pandavas) for Gandhamadana and their abode in the asylum called Narayana; then Bhimasena's journey to Gandhamadana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bananas, with Hanuman, the son of Pavana of great prowess; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of); his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Hanuman; the destruction of the Asura Jata by Bhima; the meeting (of the Pandavas) with the royal sage Vrishaparva; their departure for the asylum of Arshtishena and abode therein: the incitement of Bhima (to acts of vengeance) by Draupadi. Then is narrated the ascent on the hills of Kailasa by Bhimasena, his terrific battle with the mighty Yakshas headed by Hanuman; then the meeting of the Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purpose of Yudhishthira many celestial weapons; then Arjuna's terrible encounter with the Nivatakavachas dwelling in Hiranyaparva, and also with the Paulomas, and the Kalakeyas; their destruction at the hands of Arjuna; the commencement of the display of the celestial weapons by Arjuna before Yudhishthira, the prevention of the same by Narada; the descent of the Pandavas from Gandhamadana; the seizure of Bhima in the forest by a mighty serpent huge as the mountain; his release from the coils of the snake, upon Yudhishthira's answering certain questions; the return of the Pandavas to the Kamyaka woods. Here is described the reappearance of Vasudeva to see the mighty sons of Pandu; the arrival of Markandeya, and various recitals, the history of Prithu the son of Vena recited by the great Rishi; the stories of Saraswati and the Rishi Tarkhya. After these, is the story of Matsya; other old stories recited by Markandeya; the stories of Indradyumna and Dhundhumara; then the history of the chaste wife; the history of Angira, the meeting and conversation of Draupadi and Satyabhama; the return of the Pandavas to the forest of Dwaita; then the procession to see the calves and the captivity of Duryodhana; and when the wretch was being carried off, his rescue by Arjuna; here is Yudhishthira's dream of the deer; then the re-entry of the Pandavas into the Kamyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvasa; then the abduction by Jayadratha of Draupadi from the asylum; the pursuit of the ravisher by Bhima swift as the air and the ill-shaving of Jayadratha's crown at Bhima's hand. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri; then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a Sakti (missile weapon) which had the virtue of killing only one person against whom it might be hurled; then the story called Aranya in which Dharma (the god of justice) gave advice to his son (Yudhishthira); in which, besides is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of slokas is eleven thousand, six hundred and sixty-four.

"The extensive Parva that comes next is called Virata. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large shami tree whereon they kept their weapons. Here hath been recited their entry into the city and their stay there in disguise. Then the slaying by Bhima of the wicked Kichaka who, senseless with lust, had sought Draupadi; the appointment by prince Duryodhana of clever spies; and their despatch to all sides for tracing the Pandavas; the failure of these to discover the mighty sons of Pandu; the first seizure of Virata's kine by the Trigartas and the terrific battle that ensued; the capture of Virata by the enemy and his rescue by Bhimasena; the release also of the kine by the Pandava (Bhima); the seizure of Virata's kine again by the Kurus; the defeat in battle of all the Kurus by the single-handed Arjuna; the release of the king's kine; the bestowal by Virata of his daughter Uttara for Arjuna's acceptance on behalf of his son by Subhadra--Abhimanyu--the destroyer of foes. These are the contents of the extensive fourth Parva--the Virata. The great Rishi Vyasa has composed in these sixty-seven sections. The number of slokas is two thousand and fifty.

"Listen then to (the contents of) the fifth Parva which must be known as Udyoga. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vasudeva, and said, "You should render us assistance in this war." The high-souled Krishna, upon these words being uttered, replied, "O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you?" Blind to his own interests, the foolish Duryodhana asked for the troops; while Arjuna solicited Krishna as an unfighting counsellor. Then is described how, when the king of Madra was coming for the assistance of the Pandavas, Duryodhana, having deceived him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle; how Salya, having passed his word to Duryodhana, went to the Pandavas and consoled them by reciting the history of Indra's victory (over Vritra). Then comes the despatch by the Pandavas of their Purohita (priest) to the Kauravas. Then is described how king Dhritarashtra of great prowess, having heard the word of the purohita of the Pandavas and the story of Indra's victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire for peace. Here hath been described the sleeplessness of Dhritarashtra from anxiety upon hearing all about the Pandavas and their friends, Vasudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarashtra various counsels that were full of wisdom. It was here also that Sanat-sujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of Vasudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and a desire for peace, went himself to the Kaurava capital, Hastinapura, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of Damvodvava; then the story of the high-souled Matuli's search for a husband for his daughter: then the history of the great sage Galava; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his Yoga powers upon learning the evil counsels of Duryodhana and Karna; then Krishna's taking Karna in his chariot and his tendering to him of advice, and Karna's rejection of the same from pride. Then the return of Krishna, the chastiser of enemies from Hastinapura to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapura, for battle, of foot-soldiers, horses, charioteers and elephants. Then the tale of the troops by both parties. Then the despatch by prince Duryodhana of Uluka as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of Amba. These all have been described in the fifth Parva called Udyoga of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty-six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand, six hundred and ninety-eight.

"Then is recited the Bhishma Parva replete with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as Jambu. Here hath been described the great depression of Yudhishthira's army, and also a fierce fight for ten successive days. In this the high-souled Vasudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying). In this the magnanimous Krishna, attentive to the welfare of Yudhishthira, seeing the loss inflicted (on the Pandava army), descended swiftly from his chariot himself and ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna, the bearer of the Gandiva and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing Shikandin before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand, eight hundred and eighty-four as told by Vyasa conversant with the Vedas.

"Then is recited the wonderful Parva called Drona full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona: then the vow made by that great master of weapons of seizing the wise Yudhishthira in battle to please Duryodhana; then the retreat of Arjuna from the field before the Sansaptakas, then the overthrow of Bhagadatta like to a second Indra in the field, with the elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna, in battle of seven Akshauhinis of troops and then of Jayadratha; then the entry, by Bhima of mighty arms and by that foremost of warriors-in-chariot, Satyaki, into the Kaurava ranks impenetrable even to the gods, in search of Arjuna in obedience to the orders of Yudhishthira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alambusha, of Srutayus, of Jalasandha, of Shomadatta, of Virata, of the great warrior-in-chariot Drupada, of Ghatotkacha and others; in this Parva, Aswatthaman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon Narayana. Then the glory of Rudra in connection with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa, the son of Parasara and the possessor of true knowledge after much meditation, is eight thousand, nine hundred and nine.

"Then comes the most wonderful Parva called Karna. In this is narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura Tripura. Then the application to each other by Karna and Salya of harsh words on their setting out for the field, then the story of the swan and the crow recited in insulting allusion: then the death of Pandya at the hands of the high-souled Aswatthaman; then the death of Dandasena; then that of Darda; then Yudhishthira's imminent risk in single combat with Karna in the presence of all the warriors; then the mutual wrath of Yudhishthira and Arjuna; then Krishna's pacification of Arjuna. In this Parva, Bhima, in fulfilment of his vow, having ripped open Dussasana's breast in battle drank the blood of his heart. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty-nine and the number of slokas is four thousand, nine hundred and sixty-tour.

"Then hath been recited the wonderful Parva called Salya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters one after another, of charioteers, have been here described. Then comes the fall of the great Salya at the hands of Yudhishthira, the Just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers: then is narrated how, moved by the insulting speeches of the intelligent Yudhishthira, Duryodhana ever unable to bear affronts, came out of the waters. Then comes the encounter with clubs, between Duryodhana and Bhima; then the arrival, at the time of such encounter, of Balarama: then is described the sacredness of the Saraswati; then the progress of the encounter with clubs; then the fracture of Duryodhana's thighs in battle by Bhima with (a terrific hurl of) his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty-nine and the number of slokas composed by the great Vyasa--the spreader of the fame of the Kauravas--is three thousand, two hundred and twenty.

"Then shall I describe the Parva called Sauptika of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, 'without killing all the Panchalas including Drishtadyumna, and the Pandavas also with all their allies, I will not take off armour.' Having spoken those words, the three warriors leaving Duryodhana's side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At the sight of this, Aswatthaman, his heart full of rage at the thought of his father's fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he saw there a Rakshasa of frightful visage, his head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa he slew all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. Those escaped owing to Krishna's counsels, then the charioteer of Dhrishtadyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved, to please her; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying, 'This is for the destruction of all the Pandavas'; then Krishna saying. 'This shall not be', neutralized Aswatthaman's speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswatthaman's destructive intentions, Dwaipayana and Krishna pronounced curses on him which the latter returned. Pandava then deprived the mighty warrior-in-chariot Aswatthaman, of the jewel on his head, and became exceedingly glad, and, boastful of their success, made a present of it to the sorrowing Draupadi. Thus the tenth Parva, called Sauptika, is recited. The great Vyasa hath composed this in eighteen sections. The number of slokas also composed (in this) by the great reciter of sacred truths is eight hundred and seventy. In this Parva has been put together by the great Rishi the two Parvas called Sauptika and Aishika.

"After this hath been recited the highly pathetic Parva called Stri, Dhritarashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute of Bhima). Then Vidura, removing the distressed Dhritarashtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhritarashtra and their loss of consciousness. Then the Kshatriya ladies saw those heroes,--their unreturning sons, brothers, and fathers,--lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajas with due rites by that monarch (Yudhishthira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water of the manes of the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. Those have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eyes. The number of sections composed is twenty-seven. The number of slokas is seven hundred and seventy-five.

"Twelfth in number cometh the Santi Parva, which increaseth the understanding and in which is related the despondency of Yudhishthira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhishma expounded various systems of duties worth the study of kings desirous of knowledge; this Parva expounded the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favourite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand, seven hundred and thirty-two slokas.

"Next in order is the excellent Anusasana Parva. In it is described how Yudhishthira, the king of the Kurus, was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhagirathi. This Parva treats of rules in detail and of Dharma and Artha; then the rules of charity and its merits; then the qualifications of donees, and the supreme ride-regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct and the matchless merit of truth. This

Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called Anusasana of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections, in this is one hundred and forty-six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva Aswamedhika. In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasuries; and then the birth of Parikshit who was revived by Krishna after having been burnt by the (celestial) weapon of Aswatthaman. The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shown the great risk of Arjuna in his encounter with Vabhruvahana the son of Chitrangada (by Arjuna) the appointed daughter of the chief of Manipura. Then the story of the mongoose during the performance of the horse-sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed (in this) by Vyasa of true knowledge is three thousand, three hundred and twenty.

"Then comes the fifteenth Parva called Asramvasika. In this, Dhritarashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the king (Dhritarashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya, also of passions under full control, and the foremost of ministers, attained, in the Parva, to the blessed state. In this, Yudhishthira the just met Narada and heard from him about the extinction of the race of Vrishnis. This is the very wonderful Parva called Asramvasika. The number of sections in this is forty-two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the Maushala of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason from drink, impelled by the fates, slew each other on the shores of the Salt Sea with the Eraka grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balarama and Kesava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarama and of the principal members of the Vrishni race. Then as he was journeying from Dwaraka with the women and children, the old and the decrepit--the remnants of the Yadu race--he was met on the way by a heavy calamity. He witnessed also the disgrace of his bow Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and, pursuant to Vyasa's advice, went to Yudhishthira and solicited permission to adopt the Sannyasa mode of life. This is the sixteenth Parva called Maushala The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

"The next is Mahaprasthanika, the seventeenth Parva.

"In this, those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthana. In this, they came across Agni, having arrived on the shore of the sea of red waters. In this, asked by Agni himself, Arjuna worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishthira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognizant of truth is three hundred and twenty.

"The Parva that comes after this, you must know, is the extraordinary one called Svarga of celestial incidents. Then seeing the celestial car come to take him, Yudhishthira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishthira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishthira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishthira, the soul of justice, heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhishthira the region appointed for sinners. Then Yudhishthira, after leaving the human body by a plunge in the celestial Ganges, attained to that region which his acts merited, and began to live in joy respected by Indra and all other gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (Khita) are the Harivansa and the Vavishya. The number of slokas contained in the Harivansa is twelve thousand."

These are the contents of the section called Parva-sangraha. Sauti continued, "Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the Angas and Upanishads, but does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence, has spoken of the Mahabharata as a treatise on Artha, on Dharma, and on Kama. Those who have listened to his history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male Kokila can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahman, as the four kinds of creatures (viviparous, oviparous, born of hot moisture and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Asrama can never be surpassed by the three other Asramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make these their own, nor are these possessions lasting. The Bharata uttered by the lips of Dwaipayana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading Bharata in the first twilight (morning). He that giveth a hundred kine with horns mounted with gold to a Brahmana well-posted up in the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called Parva sangraha."

Thus endeth the section called Parva-sangraha of the Adi Parva of the blessed Mahabharata.

SECTION III

(Paushya Parva)

Sauti said, "Janamejaya, the son of Parikshit, was, with his brothers, attending his long sacrifice on the plains of Kurukshetra. His brothers were three, Srutasena, Ugrasena, and Bhimasena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Sarama (the celestial bitch). And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, 'Why criest thou so? Who hath beaten thee? And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, 'Thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Sarama hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she addressed Janamejaya in anger, saying, 'This my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beaten?' They said not a word in reply; whereupon she said, 'As ye have beaten my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch, Sarama, became exceedingly alarmed and dejected. And after the sacrifice was concluded returned to Hastinapura, and began to take great pains in searching for a Purohita who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya, the son of Parikshit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of fame, Srutasrava. He had a son named Somasrava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his Purohita, Janamejaya, the son of Parikshit, saluted the Rishi and addressed him, saying, 'O possessor of the six attributes, let this thy son be my purohita.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, viz. he would grant to any Brahmana whatever might be begged of him. If thou canst put up with it, then thou take him.' Janamejaya thus addressed replied to the Rishi, 'It shall be even so.' And accepting him for his Purohita, he returned to his capital; and he then addressed his brothers saying, 'This is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards Takshyashila and brought that country under his authority.

"About this time there was a Rishi, Ayoda-Dhaumya by name. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples, Aruni of Panchala, to go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But at length he saw a way and said, 'Well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

"And some time after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, 'Sir, he hath been sent by yourself saying, 'Go, stop up the breach in the water-course of the field,' Thus reminded, Dhaumya, addressing his pupils, said, 'Then let us all go to the place where he is.'

"And having arrived there, he shouted, 'Ho Aruni of Panchala! Where art thou? Come hither, my child.' And Aruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Aruni said, 'Here I am in the breach of the water-course. Not having been able to devise any other means, I entered myself for the purpose of preventing the water running out. It is only upon hearing thy voice that, having left it and allowed the waters to escape, I have stood before thee. I salute thee, Master; tell me what I have to do.'

"The preceptor, thus addressed, replied, 'Because in getting up from the ditch thou hast opened the water-course, thenceforth shalt thou be called Uddalaka as a mark of thy preceptor's favour. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the Dharmasastras also.' And Aruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Ayoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, 'Go, my child, Upamanyu, look after the kine.' And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him respectfully. And his preceptor seeing him in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself? Thou art exceedingly plump.' And he answered, 'Sir, I support myself by begging'. And his preceptor said, 'What is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without leaving anything for thee. How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go a-begging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey the preceptor. By this thou art diminishing the support of others that live by begging. Truly having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go a-begging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'It is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go a-begging a second time, not even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now? And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out, while sucking their mother's teats.' And the preceptor said, 'These generous calves, I suppose, out of compassion for thee, throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou hast done? Know that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest, ate of the leaves of the Arka (Asclepias gigantea). And his eyes being affected by the pungent, acrimonious, crude, and saline properties of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, and therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout, saying, 'Ho Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'Here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'Having eaten of the leaves of the Arka plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'Glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Aswins, in the following words of the Rig Veda:

'Ye have existed before the creation! Ye first-born beings, ye are displayed in this wondrous universe of five elements! I desire to obtain you by the help of the knowledge derived from hearing, and of meditation, for ye are Infinite! Ye are the course itself of Nature and intelligent Soul that pervades that course! Ye are birds of beauteous feathers perched on the body that is like to a tree! Ye are without the three common attributes of every soul! Ye are incomparable! Ye, through your spirit in every created thing, pervade the Universe!

"Ye are golden Eagles! Ye are the essence into which all things disappear! Ye are free from error and know no deterioration! Ye are of beauteous beaks that would not unjustly strike and are victorious in every encounter! Ye certainly prevail over time! Having created the sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night! And with the cloth so woven, ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness! They that are in deep ignorance, as long as they are under delusions of their senses, suppose you, who are independent of the attributes of matter, to be gifted with form! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf!

"The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusions and knows no deterioration. It affects all creatures whether to this or of the other worlds. Ye Aswins, this wheel of time is set in motion by you!

"The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all things. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements! Ye are the objects that are enjoyed in this and in the other world! Make me independent of the five elements! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses afford.

"In the beginning, ye created the ten points of the universe! Then have ye placed the Sun and the Sky above! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts!

"Mixing the three colours, ye have produced all the objects of sight! It is from these objects that the Universe hath sprung whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life!

"Ye Aswins, I adore you! I also adore the Sky which is your handiwork! Ye are the ordainers of the fruits of all acts from which even the gods are not free! Ye are yourselves free from the fruits of your acts!

"Ye are the parents of all! As males and females it is ye that swallow the food which subsequently develops into the life creating fluid and blood! The new-born infant sucks the teat of its mother. Indeed it is ye that take the shape of the infant! Ye Aswins, grant me my sight to protect my life!"

The twin Aswins, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu thus addressed, replied, 'Your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswins thereupon told him, 'Formerly, thy preceptor had invoked us. We thereupon gave him a cake like this; and he took it without offering it to his master. Do thou do that which thy preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswins then said, 'O, we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shall be restored to sight and shall have good fortune.'

"Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well-pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharma-sastras.' And this was the trial of Upamanyu.

"Then Veda the other disciple of Ayoda-Dhaumya was called. His preceptor once addressed him, saying, 'Veda, my child, tarry some time in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times without a murmur. And it was not long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests; for having himself experienced much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshatriyas, arriving at his residence appointed the Brahman. Veda, as their spiritual guide (Upadhyaya). And one day while about to depart upon some business related to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. 'Utanka', said he, 'whatsoever should have to be done in my house, let it be done by thee without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connection might be fruitful. The preceptor is absent; then stand thou in his place and do the needful.' And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well-pleased and, addressing Utanka, said, 'Utanka, my child, what favour shall I bestow on thee? I have been served by thee duly; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished!'

"Utanka, thus addressed, replied, saying, "Let me do something that you wish, for it hath been said, 'He who bestoweth instruction contrary to usage and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two.--I, therefore, who have received thy leave to depart, am desirous of bringing thee some honorarium due to a preceptor. His master, upon hearing this, replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for honorarium, which you desire.' And his preceptor then said, 'My dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring. And bring thou that which she directs.' And thus directed by his preceptor Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as honorarium for the instruction I have received, in order that I may not depart as his debtor. Therefore, please command me what I am to bring.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. The fourth day hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee; if not, what good canst thou expect?'

"Utanka thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

'On arriving at the palace, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come as a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee?' And Utanka said, 'I came to beg of thee a pair of ear-rings as a present to my preceptor. It behoveth thee to give me the ear-rings worn by the Queen.'

"King Paushya replied, 'Go, Utanka, into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'It is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The king thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou art not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression, purification is not properly effected by one in a standing posture, not by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the east, and washed his face, hands, and feet thoroughly. And he then, without a noise, sipped thrice of water free from scum and froth, and not warm, and just sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, etc.). And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully and said, 'Welcome, Sir, command me what I have to do.' And Utanka said unto her, 'It behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'These ear-rings are very much sought after by Takshaka, the King of the serpents. Therefore shouldst thou carry them with the greatest care.'

"And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the serpents, is not able to overtake me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, 'Paushya, I am gratified.' Then Paushya said to Utanka, 'A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a sraddha. Tarry thou a little. And Utanka replied, 'Yes, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the king having signified his assent, entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, 'Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said, 'And because dost thou impute uncleanliness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by ocular proof.'

"And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanliness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, 'Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'What I say must come to pass. Having become blind, thou mayst, however, recover the sight before long. Grant that thy curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke my curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana's heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of these with the Kshatriya. His words are soft as new-churned butter, but his heart is like a sharp-edged tool, such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy own way.' To this Utanka made answer, "I showed thee the uncleanliness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanliness to food that was clean I should be without issue. But the food truly unclean, thy curse cannot affect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

"On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the thief with the utmost speed. And having with great difficulty overtaken him, he seized him by force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, viz., that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it, he beheld the region of the serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gate-ways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas:

"Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons in the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many coloured ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When Dhritarashtra (Airavata's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who move near him and ye who stay at a distance from him, I adore all of you that have Airavata for your elder brother.

"I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtaining the chiefship of the serpents.

"The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women at a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following mantras:

"This wheel whose circumference is marked by twenty-four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them! Thou wielder of the thunder, the protector of the universe, the slayer of Vritra and Namuchi, thou illustrious one who wearest the black cloth and displayest truth and untruth in the universe, thou who ownest for thy carrier the horse which was received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara!'

"Then the man with the horse said unto Utanka, 'I am gratified by this thy adoration. What good shall I do to thee?' And Utanka replied, 'Even let the serpents be brought under my control.' Then the man rejoined, 'Blow into this horse.' And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O, this is that sacred day of my preceptress. I am at a distance. How can I, therefore, show my regard for her? And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signified his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But, in the meantime, Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka', said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child; thou art innocent and therefore I do not curse thee! Good fortune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka, the King of serpents. Therefore I had to go to the region of the Nagas. There I saw two damsels sitting at a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who is also the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus, 'Utanka, eat of the dung of this bull, which was also eaten by thy master?' So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

"And his preceptor thus addressed said unto him, 'The two damsels thou hast seen are Dhata and Vidhata; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signified the year comprising six seasons. The man is Parjanya, the deity of rain, and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was Amrita. It was certainly for this (last) that thou hast not met with death in the region of the Nagas; and Indra who is my friend having been mercifully inclined showed thee favour. It is for this that thou returnest safe, with the ear-rings about thee. Then, O thou amiable one, I give thee leave to depart. Thou shall obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger and resolved to avenge himself on Takshaka, proceeded towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had some time before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in a proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, 'O thou the best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?'"

"Sauti said, 'The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"The foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, 'O King! the business is thy own that demandeth thy attention; therefore do it, please. O thou King of kings! Thy father was deprived of life by Takshaka; therefore do thou avenge thy father's death on that vile serpent. The time hath come, I think, for the act of vengeance ordained by the Fates. Go then avenge the death of thy magnanimous father who, being bitten without cause by that vile serpent, was reduced to five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, that god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a snake-sacrifice. O King! Give instant orders for the sacrifice. It is thus thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was, on one occasion, obstructed, while proceeding on account of my preceptor."

"Sauti continued, The monarch, having heard these words, was enraged with Takshaka. By the speech of Utanka was inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka, the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all about the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow.

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahabharata."

SECTION IV

(Pauloma Parva)

'UGRASRAVA SAUTI, the son of Lomaharshana, versed in the Puranas, while present in the forest of Naimisha, at the twelve years' sacrifice of Saunaka, surnamed Kulapati, stood before the Rishis in attendance. Having studied Puranas with meticulous devotion and thus being thoroughly acquainted with them, he addressed them with joined hands thus, 'I have graphically described to you the history of Utanka which is one of the causes of King Janamejaya's Snake-sacrifice. What, revered Sirs, do ye wish to hear now? What shall I relate to you?' The holy men replied, 'O son of Lomaharshana, we shall ask thee about what we are anxious to hear and thou wilt recount the tales one by one. Saunaka, our revered master, is at present attending the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the Sastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the authoritative decrees. He is respected by us all. It behoveth us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee.'

"Sauti said, 'Be it so. And when the high-souled master hath been seated I shall narrate, questioned by him, sacred stories on a variety of subjects." After a while that excellent Brahmana (Saunaka) having duly finished all his duties, and having propitiated the gods with prayers and the manes with oblations of water, came back to the place of sacrifice, where with Sauti seated before was the assembly of saints of rigid vows sitting at ease. And when Saunaka was seated in the midst of the Ritwiks and Sadhyas, who were also in their seats, he spake as followeth."

SECTION V

(Pauloma Parva continued)

"Saunaka said, 'Child, thy father formerly read the whole of the Puranas, O son of Lomaharshana, and the Bharata with Krishna-Dwaipayana. Hast thou also made them thy study? In those ancient records are chronicled interesting stories and the history of the first generations of the wise men, all of which we heard being rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history, we shall attentively listen to thee."

"Sauti answered, 'By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Maruts (Winds). O great Muni, I shall first properly recount the story of this family, as told in the Puranas.

"The great and blessed saint Bhrigu, we are informed, was produced by the self-existing Brahma from the fire at the sacrifice of Varuna. And Bhrigu had a son, named Chyavana, whom he dearly loved. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghritachi (the celestial dancer). And to Ruru also by his wife Pramadvara, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, proficient in law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well-regulated fare.'

"Saunaka said, 'O son of Suta, I ask thee why the illustrious son of Bhrigu was named Chyavana. Do tell me all.'

"Sauti replied, 'Bhrigu had a wife named Puloma whom he dearly loved. She became big with child by Bhrigu. And one day while the virtuous continent Puloma was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that the Rakshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rakshasa saw the wife of Bhrigu, irreproachable in everything. And seeing her he became filled with lust and lost his senses. The beautiful Puloma entertained the Rakshasa thus arrived, with roots and fruits of the forest. And the Rakshasa who burnt with desire upon seeing her, became very much delighted and resolved, O good sage, to carry her away who was so blameless in every respect. 'My design is accomplished,' said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles, had been betrothed by her father himself, to him, although the former subsequently bestowed her, according to due rites, on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rakshasa's mind and he thought the present moment very opportune for carrying the lady away.

"And the Rakshasa saw the apartment in which the sacrificial fire was kept burning brightly. The Rakshasa then asked the flaming element 'Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of gods; therefore thou art bound to answer my question. This lady of superior complexion had been first accepted by me as wife, but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone, I have resolved to take her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist, first betrothed to me.'"

"Sauti continued, 'In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was afraid to return an answer. 'Thou, O god of fire,' said he, residest constantly within every creature, as witness of her or his merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in sight of thee. Therefore answer thou truly.'"

"Sauti continued, 'The Seven flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Puloma was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu as a gift from desire of blessing. She was not bestowed on thee O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she--I know her. I dare not speak a falsehood. O thou best of the Rakshasas, falsehood is never respected in this world.'"

SECTION VI

(Pauloma Parva continued)

"Sauti said, 'O Brahmana, having heard these words from the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind--even of thought. Then the child of Bhrigu lying in her body enraged at such violence, dropped from his mother's womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman, fell down and was instantly converted into ashes. And the beautiful Pauloma, distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana, the son of Bhrigu and walked away. And Brahma, the Grandfather of all, himself saw her, the faultless wife of his son, weeping. And the Grandfather of all comforted her who was attached to her son. And the drops of tears which rolled down her eyes formed a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grandfather of the worlds seeing that river follow the path of his son's wife gave it a name himself, and he called it Vadhusara. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast thou made known to that Rakshasa who resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee as my wile. Therefore tell me who it was that told the Rakshasa so, in order that I may curse him through anger.' And Pauloma replied, 'O possessor of the six attributes! I was identified to the Rakshasa by Agni (the god of fire). And he (the Rakshasa) bore me away, who cried like the Kurari (female osprey). And it was only by the ardent splendour of this thy son that I was rescued, for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'

"Sauti continued, 'Bhrigu, upon hearing this account from Pauloma, became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth section called "the curse on Agni" in the Adi Parva.

SECTION VII

(Pauloma Parva continued)

"Sauti said, 'the god of fire enraged at the curse of Bhrigu, thus addressed the Rishi, 'What meaneth this rashness, O Brahmana, that thou hast displayed towards me? What transgression can be imputed to me who was labouring to do justice and speak the truth impartially? Being asked I gave the true answer. A witness who when interrogated about a fact of which he hath knowledge, representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He, too, who, being fully cognisant of all the particulars of an affair, doth not disclose what he knoweth, when asked, is undoubtedly stained with guilt. I can also curse thee, but Brahmanas are held by me in high respect. Although these are known to thee, O Brahmana, I will yet speak of them, so please attend! Having, by ascetic power, multiplied myself, I am present in various forms, in places of the daily homa, at sacrifices extending for years, in places where holy rites are performed (such as marriage, etc.), and at other sacrifices. With the butter that is poured upon my flame according to the injunctions prescribed in the Vedas, the Devas and the Pitris are appeased. The Devas are the waters; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called Darshas and Purnamasas. The Devas therefore are the Pitris and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is poured on me. Being, as I am, their mouth, how am I to be an eater of all things (clean and unclean)?

"Then Agni, alter reflecting for a while, withdrew himself from all places; from places of the daily homa of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their Oms and Vashats, and deprived of their Swadhas and Swahas (sacrificial mantras during offerings), the whole body of creatures became much distressed at the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus, 'Ye immaculate beings! The three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire! Ordain what is to be done in tins matter, so that there may be no loss of time.' Then the Rishis and the gods went together to the presence of Brahma. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate! Once Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how will Agni be reduced to the condition of one who eateth of all things promiscuously?' And the creator of the universe hearing these words of theirs summoned Agni to his presence. And Brahma addressed Agni, the creator of all and eternal as himself, in these gentle words, 'Thou art the creator of the worlds and thou art their destroyer! Thou preserves! the three worlds and thou art the promoter of all sacrifices and ceremonies! Therefore behave thyself so that ceremonies be not interrupted. And, O thou eater of the sacrificial butter, why dost thou act so foolishly, being, as thou art, the Lord of all? Thou alone art always pure in the universe and thou art its stay! Thou shall not, with all thy body, be reduced to the state of one who eateth of all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. The body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's rays becometh pure, so shall everything be pure that shall be burnt by thy flames. Thou art, O fire, the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse come true. Continue to 'receive thy own portion and that of the gods, offered at thy mouth.'

'Sauti continued, 'Then Agni replied to the Grandfather, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also returned in delight to the place whence they had come. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in the days of yore by Bhrigu. And such is the ancient history connected with the destruction of the Rakshasa, Pauloma and the birth of Chyavana.'"

Thus endeth the seventh section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION VIII

(Pauloma Parva continued)

"Sauti said, 'O Brahmana, Chyavana, the son of Bhrigu, begot a son in the womb of his wife Sukanya. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghritachi a son called Ruru. And Ruru begot on his wife Pramadvara a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full!

"Formerly there was a great Rishi called Sthulakesa possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswavasu, the King of the Gandharvas, it is said, had intimacy with Menaka, the celestial dancing-girl. And the Apsara, Menaka, O thou of the Bhrigu race, when her time was come, brought forth an infant near the hermitage of Sthulakesa. And dropping the newborn infant on the banks of the river, O Brahmana, Menaka, the Apsara, being destitute of pity and shame, went away. And the Rishi, Sthulakesa, of great ascetic power, discovered the infant lying forsaken in a lonely part of the river-side. And he perceived that it was a female child, bright as the offspring of an Immortal and blazing, as it were, with beauty: And the great Brahmana, Sthulakesa, the first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed Rishi Sthulakesa performing in due succession all the ceremonies beginning with that at birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvara. And the pious Ruru having seen Pramadvara in the hermitage of Sthulakesa became one whose heart was pierced by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthulakesa for his son. And her foster-father betrothed the virgin Pramadvara to Ruru, fixing the nuptials for the day when the star Varga-Daivata (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent which she did not perceive as it lay in coil. And the reptile, urged to execute the will of Fate, violently darted its envenomed fangs into the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her colour faded and all the graces of her person went off. And with dishevelled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became on her death what was too painful to look at. And the girl of slender waist lying on the ground like one asleep--being overcome with the poison of the snake-once more became more beautiful than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhamekhala, Uddalaka, Katha, and Sweta of great renown, Bharadwaja, Kaunakutsya, Arshtishena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had bitten her, they all wept filled with compassion. But Ruru, mortified beyond measure, retired from the scene.'"

So ends the eighth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION IX

(Pauloma Parva continued)

"Sauti said, 'While those illustrious Brahmanas were sitting around the dead body of Pramadvara, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And overwhelmed with grief he indulged in much piteous lamentation. And, remembering his beloved Pramadvara, he gave vent to his sorrow in the following words, 'Alas! The delicate fair one that increaseth my affliction lieth upon the bare ground. What can be more deplorable to us, her friends? If I have been charitable, if I have performed acts of penance, if I have ever revered my superiors, let the merit of these arts restore to life my beloved one! If from my birth I have been controlling my passions, adhered to my vows, let the fair Pramadvara rise from the ground.

"And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus, 'The words thou utterest, O Ruru, in thy affliction are certainly ineffectual. For, O pious man, one belonging to this world whose days have run out can never come back to life. This poor child of a Gandharva and Apsara has had her days run out! Therefore, O child, thou shouldst not consign thy heart to sorrow. The great gods, however, have provided beforehand a means of her restoration to life. And if thou compliest with it, thou mayest receive back thy Pramadvara.'

"And Ruru replied, O messenger of heaven! What is that which the gods have ordained. Tell me in full so that (on hearing) I may comply with it. It behoveth thee to deliver me from grief!' And the celestial messenger said unto Ruru, 'Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhrigu, thy Pramadvara shall rise from the ground.' 'O best of celestial messengers, I most willingly offer a moiety of my own life in favour of my bride. Then let my beloved one rise up once more in her dress and lovable form.'

"Sauti said, 'Then the king of Gandharvas (the father of Pramadvara) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharmaraja, let the amiable Pramadvara, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharmaraja answered, 'O messenger of the gods, if it be thy wish, let Pramadvara, the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life.'

"Sauti continued, 'And when Dharmaraja had said so, that maiden of superior complexion, Pramadvara, endued with a moiety of Ruru's life, rose as from her slumber. This bestowal by Ruru of a moiety of his own span of life to resuscitate his bride afterwards led, as it would be seen, to a curtailment of Ruru's life.

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days, devoted to each other. And Ruru having obtained such a wife, as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent-race. And whenever he saw a serpent he became filled with great wrath and always killed it with a weapon.

"One day, O Brahmana, Ruru entered an extensive forest. And there he saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff, even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, 'I have done thee no harm, O Brahmana! Then wherefore wilt thou slay me in anger?'"

So ends the ninth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION X

(Pauloma Parva continued)

Sauti said, 'And Ruru, on hearing those words, replied, 'My wife, dear to me as life, was bit by a snake; upon which, I took, O snake, a dreadful vow, viz., that I would kill every snake that I might come across. Therefore shall I smite thee and thou shalt be deprived of life.'

"And the Dundubha replied, 'O Brahmana, the snakes that bite man are quite different in type. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject like other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee under any misconception.'

"Sauti continued, 'And the Rishi Ruru hearing these words of the serpent, and seeing that it was bewildered with fear, albeit a snake of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O snake, who art thou thus metamorphosed?' And the Dundubha replied, 'O Ruru! I was formerly a Rishi by name Sahasrapat. And it is by the curse of a Brahmana that I have been transformed into a snake. And Ruru asked, 'O thou best of snakes, for what wast thou cursed by a Brahmana in wrath? And how long also will thy form continue so?'"

And so ends the tenth section of the Pauloma Parva of the Adi Parva.

SECTION XI

(Pauloma Parva continued)

"Sauti continued 'The Dundubha then said, 'In former times, I had a friend Khagama by name. He was impetuous in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he fell into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed, 'Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.' O ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, bending low with joined hands, 'Friend, I did this by way of a joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.' And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard. 'What I have said must come to pass. Listen to what I say and lay it to thy heart. O pious one! when Ruru the pure son of Pramati, will appear, thou shall be delivered from the curse the moment thou seest him. Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.

"And that illustrious man and the best of Brahmanas then left his snake-body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power, 'O thou first of created beings, verily the highest virtue of man is sparing the life of others. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with belief in God. He should be benevolent to all creatures, truthful, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects properly are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and might in spiritual energy.'"

And so ends the eleventh section of the Pauloma Parva of the Adi Parva.

SECTION XII

(Pauloma Parva continued)

"Sauti continued, 'Ruru then asked, 'O best of Dwijas, why was king Janamejaya bent upon destroying the serpents?--And why and how were they saved by the wise Astika? I am anxious to hear all this in detail.'

"The Rishi replied, 'O Ruru, the important history of Astika you will learn from the lips of Brahmanas.' Saying this, he vanished.

"Sauti continued, 'Ruru ran about in search of the missing Rishi, and having failed to find him in all the woods, fell down on the ground, fatigued. And revolving in his mind the words of the Rishi, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father to relate the history in question. Thus asked, his father related all about the story.'"

So ends the twelfth section in the Pauloma Parva of the Adi Parva.

SECTION XIII

(Astika Parva)

"Saunaka said, 'For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of a sacrifice? O Sauti, tell us in full the true story. Tell us also why Astika, that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire. Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?'

"Sauti said, 'O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!'

"Saunaka said, 'I am desirous of hearing at length the charming story of that Rishi, that illustrious Brahmana named Astika.'

"Sauti said, 'This history (first) recited by Krishna-Dwaipayana, is called a Purana by the Brahmanas. It was formerly narrated by my wise father, Lomaharshana, the disciple of Vyasa, before the dwellers of the Naimisha forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I shall narrate the history of Astika exactly as I heard it. O listen, as I recite in full that sin-destroying story.

"The father of Astika was powerful like Prajapati. He was a Brahma-charin, always engaged in austere devotions. He ate sparingly, was a great ascetic, and had his lust under complete control. And he was known by the name of Jaratkaru. That foremost one among the Yayavaras, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse places, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities, hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed them, saying:

'Who are you thus hanging heads down in this hole by a rope of virana fibres that is again secretly eaten into on all sides by a rat living here?'

"The ancestors said, 'We are Rishis of rigid vows, called Yayavaras. We are sinking low into the earth for want of offspring. We have a son named Jaratkaru. Woe to us! That wretch hath entered upon a life of austerities only! The fool doth not think of raising offspring by marriage! It is for that reason, viz., the fear of extinction of our race, that we are suspended in this hole. Possessed of means, we fare like unfortunates that have none! O excellent one, who art thou that thus sorrowest as a friend on our account? We desire to learn, O Brahmana, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate.'

"Jaratkaru said, 'Ye are even my sires and grandsires I am that Jaratkaru! O, tell me, how I may serve you.'

"The fathers then answered, 'Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious art for both thyself and us. Not by the fruits of virtue, not by ascetic penances well hoarded up, acquireth the merit which one doth by becoming a father. Therefore, O child, by our command, set thy heart upon marriage and offspring. Even this is our highest good.'

"Jaratkaru replied, 'I shall not marry for my sake, nor shall I earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the Sastric ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife. I shall, however, accept any daughter given to me as alms. I shall endeavour, ye sires, even thus to wed a girl! Having given my word, I will not act otherwise. Upon her I will raise offspring for your redemption, so that, ye fathers, ye may attain to eternal regions (of bliss) and may rejoice as ye like.'"

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION XIV

(Astika Parva continued)

"Sauti said, 'That Brahmana of rigid vows then wandered over the earth for a wife but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice prayed in a faint voice for a bride. Thereupon Vasuki rose and offered his sister for the Rishi's acceptance. But the Brahmana hesitated to accept her, thinking her not to be of the same name with himself. The high-souled Jaratkaru thought within himself, 'I will take none for wife who is not of the same name with myself.' Then that Rishi of great wisdom and austere penances asked him, saying, 'Tell me truly what is the name of this thy sister, O snake.'

"Vasuki replied, 'O Jaratkaru, this my younger sister is called Jaratkaru. Given away by me, accept this slender-waisted damsel for thy spouse. O best of Brahmanas, for thee I reserved her. Therefore, take her.' Saying this, he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites.'"

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION XV

(Astika Parva continued)

"Sauti said, 'O foremost of persons acquainted with Brahma, the mother of the snakes had cursed them of old, saying, 'He that hath the Wind for his charioteer (viz., Agni) shall burn you all in Janamejaya's sacrifice!' It was to neutralise that curse that the chief of the snakes married his sister to that high-souled Rishi of excellent vows. The Rishi wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called Astika. An illustrious ascetic; versed in the Vedas and their branches, he regarded all with an even eye, and removed the fears of both his parents.

"Then, after a long space of time, a king descending from the Pandava line celebrated a great sacrifice known as the Snake-sacrifice, After that sacrifice had commenced for the destruction of the snakes, Astika delivered the Nagas, viz., his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brahmana, and various vows and study of the Vedas, he freed himself from all his debts. By sacrifices, at which various kinds of offerings were made, he propitiated the gods. By practising the Brahmacharya mode of life he conciliated the Rishis; and by begetting offspring he gratified his ancestors.

"Thus Jaratkaru of rigid vows discharged the heavy debt he owed to his sires who being thus relieved from bondage ascended to heaven. Thus having acquired great religious merit, Jaratkaru, after a long course of years, went to heaven, leaving Astika behind. There is the story of Astika that I have related duly Now, tell me, O tiger of Bhrigu's race, what else I shall narrate."

So ends the fifteenth section in the Astika Parva of the Adi Parva.

SECTION XVI

(Astika Parva continued)

"Saunaka said, 'O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity for hearing it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis; and we are well-pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it.'

"Sauti said, 'O thou that art blest with longevity, I shall narrate the history of Astika as I heard it from my father. O Brahmana, in the golden age, Prajapati had two daughters. O sinless one, the sisters were endowed with wonderful beauty. Named Kadru and Vinata, they became the wives of Kasyapa. Kasyapa derived great pleasure from his two wedded wives and being gratified he, resembling Prajapati himself, offered to give each of them a boon. Hearing that their lord was willing to confer on them their choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinata wished to bring forth two sons surpassing the thousand offsprings of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offspring. And unto Vinata also, Kasyapa said, 'Be it so!' Then Vinata, having; obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. 'Bear the embryos carefully,' said Kasyapa, and then he went into the forest, leaving his two wives pleased with his blessings.'

"Sauti continued, 'O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinata did not appear. Vinata was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower one undeveloped. At this, the child in the egg became angry and cursed his mother, saying. 'Since thou hast prematurely broken this egg, thou shall serve as a slave. Shouldst thou wait five hundred years and not destroy, or render the other egg half-developed, by breaking it through impatience, then the illustrious child within it will deliver thee from slavery! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time!' Thus cursing his mother, the child rose to the sky. O Brahmana, even he is the charioteer of Surya, always seen in the hour of morning!

"Then at the expiration of the five hundred years, bursting open the other egg, out came Garuda, the serpent-eater. O tiger of Bhrigu's race, immediately on seeing the light, that son of Vinata left his mother. And the lord of birds, feeling hungry, took wing in quest of the food assigned to him by the Great Ordainer of all.".

So ends the sixteenth section in the Astika Parva of the Adi Parva.

SECTION XVII

(Astika Parva continued)

"Sauti said, 'O ascetic, about this time the two sisters saw approaching near, that steed of complacent appearance named Uchchaihsravas who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation's master-piece, and of irresistible vigour, it was blest with every auspicious mark.'

"Saunaka asked, 'Why did the gods churn the Ocean for nectar, and under what circumstances and when as you say, did that best of steeds so powerful and resplendent spring?'

"Sauti said, 'There is a mountain named Meru, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable and unapproachable by men of manifold sins. Dreadful beasts of prey wander over its breasts, and it is illuminated by many divine life-giving herbs. It stands kissing the heavens by its height and is the first of mountains. Ordinary people cannot even think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Once the celestials sat on its begemmed peak--in conclave. They who had practiced penances and observed excellent vows for amrita now seemed to be eager seekers alter amrita (celestial ambrosia). Seeing the celestial assembly in anxious mood Nara-yana said to Brahman, 'Do thou churn the Ocean with the gods and the Asuras. By doing so, amrita will be obtained as also all drugs and gems. O ye gods, chum the Ocean, ye will discover amrita.'"

So ends the seventeenth section in the Astika Parva of the Adi Parva.

SECTION XVIII

(Astika Parva continued)

"Sauti said, 'There is a mountain called Mandara adorned with cloud-like peaks. It is the best of mountains, and is covered all over with intertwining herbs. There countless birds pour forth their melodies, and beasts of prey roam about. The gods, the Apsaras and the Kinnaras visit the place. Upwards it rises eleven thousand yojanas, and descends downwards as much. The gods wanted to tear it up and use it as a churning rod but failing to do so same to Vishnu and Brahman who were sitting together, and said unto them, 'Devise some efficient scheme, consider, ye gods, how Mandara may be dislodged for our good.'

"Sauti continued, 'O son of Bhrigu! Vishnu with Brahman assented to it. And the lotus-eyed one (Vishnu) laid the hard task on the mighty Ananta, the prince of snakes. The powerful Ananta, directed thereto both by Brahman and Narayana, O Brahmana, tore up the mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta and addressed the Ocean, saying, 'O Ocean; we have come to churn thy waters for obtaining nectar.' And the Ocean replied, 'Be it so, as I shall not go without a share of it. I am able to bear the prodigious agitation of my waters set up by the mountain.' The gods then went to the king of tortoises and said to him, 'O Tortoise-king, thou wilt have to hold the mountain on thy back!' The Tortoise-king agreed, and Indra contrived to place the mountain on the former's back.

"And the gods and the Asuras made of Mandara a churning staff and Vasuki the cord, and set about churning the deep for amrita. The Asuras held Vasuki by the hood and the gods held him by the tail. And Ananta, who was on the side of the gods, at intervals raised the snake's hood and suddenly lowered it. And in consequence of the stretch Vasuki received at the hands of the gods and the Asuras, black vapours with flames issued from his mouth. These, turned into clouds charged with lightning, poured showers that refreshed the tired gods. And flowers that also fell on all sides of the celestials from the trees on the whirling Mandara, refreshed them.

"Then, O Brahmana, out of the deep came a tremendous roar like unto the roar of the clouds at the Universal Dissolution. Diverse aquatic animals being crushed by the great mountain gave up the ghost in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. Large trees with birds on the whirling Mandara were torn up by the roots and fell into the water. The mutual friction of those trees also produced fires that blazed up frequently. The mountain thus looked like a mass of dark clouds charged with lightning. O Brahmana, the fire spread, and consumed the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring down heavy showers.

"After the churning, O Brahmana, had gone on for some time, gummy exudations of various trees and herbs vested with the properties of amrita mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums and with the liquid extract of gold. By degrees, the milky water of the agitated deep turned into clarified butter by virtue of those gums and juices. But nectar did not appear even then. The gods came before the boon-granting Brahman seated on his seat and said, 'Sire, we are spent up, we have no strength left to churn further. Nectar hath not yet arisen so that now we have no resource save Narayana.'

"On hearing them, Brahman said to Narayana, 'O Lord, condescend to grant the gods strength to churn the deep afresh.'

"Then Narayana agreeing to grant their various prayers, said, 'Ye wise ones, I grant you sufficient strength. Go, put the mountain in position again and churn the water.'

'Re-established thus in strength, the gods recommenced churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter sprung forth Lakshmi dressed in white, then Soma, then the White Steed, and then the celestial gem Kaustubha which graces the breast of Narayana. Then Lakshmi, Soma and the Steed, fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the Asuras set up a loud cry, saying, 'It be ours.'

"And at length rose the great elephant, Airavata, of huge body and with two pair of white tusks. And him took Indra the wielder of the thunderbolt. But with the churning still going on, the poison Kalakuta appeared at last. Engulfing the Earth it suddenly blazed up like a fire attended with fumes. And by the scent of the fearful Kalakuta, the three worlds were stupefied. And then Siva, being solicited by Brahman, swallowed that poison for the safety of the creation. The divine Maheswara held it in his throat, and it is said that from that time he is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and got themselves prepared for entering into hostilities with the gods for the possession of Lakshmi and Amrita. Thereupon Narayana called his bewitching Maya (illusive power) to his aid, and assuming the form of an enticing female, coquetted with the Danavas. The Danavas and the Daityas charmed with her exquisite beauty and grace lost their reason and unanimously placed the Amrita in the hands of that fair damsel.'"

So ends the eighteenth section in the Astika Parva of the Adi Parva.

SECTION XIX

(Astika Parva continued)

"Sauti said, 'Then the Daityas and the Danauas equipped with first-class armours and various weapons attacked the gods. In the meantime the valiant Lord Vishnu in the form of an enchantress accompanied by Nara deceived the mighty Danavas and took away the Amrita from their hands.

"And all the gods at that time of great fright drank the Amrita with delight, receiving it from Vishnu. And while the gods were partaking of it, after which they had so much hankered, a Danava named Rahu was also drinking it among them in the guise of a god. And when the Amrita had reached Rahu's throat only, Surya and Soma (recognised him and) intimated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the Amrita without permission. And the huge head of the Danava, cut off by the discus and resembling a mountain peak, then rose up to the sky and began to utter dreadful cries. And the Danava's headless trunk, falling upon the ground and rolling thereon, made the Earth tremble with her mountains, forests and islands. And from that time there is a long-standing quarrel between Rahu's head and Surya and Soma. And to this day it swalloweth Surya and Soma (during solar and lunar eclipses).

"Then Narayana quitting his enchanting female form and hurling many terrible weapons at the Danavas, made them tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold, fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,--'cut', 'pierce', 'at them', 'hurl down', 'advance'.

'And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the celestial bow in the hand of Nara, called to mind his own weapon, the Danava-destroying discus. And lo! the discus, Sudarsana, destroyer of enemies, like to Agni in effulgence and dreadful in battle, came from the sky as soon as thought of. And when it came, Narayana of fierce energy, possessing arms like the trunk of an elephant, hurled with great force that weapon of extraordinary lustre, effulgent as blazing fire, dreadful and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of Yuga, hurled with force from the hands of Narayana, and falling constantly everywhere, destroyed the Daityas and the Danavas by thousands. Sometimes it blazed like fire and consumed them all; sometimes it struck them down as it coursed through the sky; and sometimes, falling on the earth, it drank their life-blood like a goblin.

"On the other hand, the Danavas, white as the clouds from which the rain hath dropped, possessing great strength and bold hearts, ascended the sky, and by hurling down thousands of mountains, continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission in the field of battle and mountains with the woods thereon began to fall around, the earth with her forests trembled. Then the divine Nara appeared at the scene of the dreadful conflict between the Asuras and the Ganas (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, he covered the heavens with dust. Thus discomfited by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the earth, while others plunged into the sea of salt-waters.

"And having gained the victory, the gods offered due respect to Mandara and placed him again on his own base. And the nectar-bearing gods made the heavens resound with their shouts, and went to their own abodes. And the gods, on returning to the heavens, rejoiced greatly, and Indra and the other deities made over to Narayana the vessel of Amrita for careful keeping.'"

And so ends the nineteenth section in the Astika Parva of the Adi Parva.

SECTION XX

(Astika Parva continued)

"Sauti said, 'Thus have I recited to you the whole story of how Amrita was churned out of the Ocean, and the occasion on which the horse Uchchaihsravas of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinata, saying, 'Tell me, amiable sister, without taking much time, of what colour Uchchaishravas is.' And Vinata answered, 'That prince of steeds is certainly white. What dost thou think, sister? Say thou what is its colour. Let us lay a wager upon it.' Kadru replied, then, 'O thou of sweet smiles. I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other's slave.'

'Sauti continued, 'Thus wagering with each other about menial service as a slave, the sisters went home, and resolved to satisfy themselves by examining the horse next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying, 'During the snake-sacrifice of the wise king Janamejaya of the Pandava race, Agni shall consume you all.' And the Grandsire (Brahman) himself heard this exceedingly cruel curse pronounced by Kadru, impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grandsire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, as the snakes were of virulent poison, great prowess and excess of strength, and ever bent on biting other creatures, their mother's conduct towards them--those persecutors of all creatures,--was very proper for the good of all creatures. Fate always inflicts punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, supported Kadru's action (and went away). And Brahman, calling Kasyapa to him, spake unto him these words, 'O thou pure one who overcomest all enemies, these snakes begotten by you, who are of virulent poison and huge bodies, and ever intent on biting other creatures, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been ordained long ago' Saying this, the divine Creator of the Universe comforted Kasyapa and imparted to that illustrious one the knowledge of neutralising poison."

And so ends the twentieth section in the Astika Parva of the Adi Parva.

SECTION XXI

(Astika Parva continued)

"Sauti said. 'Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinata, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaishravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, rolling and tremendously roaring, full of fishes large enough to swallow the whale, and abounding with huge makaras and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals, abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-God), the excellent and beautiful residence of the Nagas, the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the Asuras, the terror of all creatures, the grand reservoir of water, and ever immutable. It is holy, beneficial to the gods, and is the great source of nectar; without limits, inconceivable, sacred, and highly wonderful. It is dark, terrible with the sound of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high, agitated and disturbed, it seems to dance everywhere with uplifted hands represented by its surges. Full of swelling billows caused by the waxing and waning of the moon the parent of Vasudeva's great conch called Panchajanya, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow observing regenerate Rishi Atri could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-naveled Vishnu when at the termination of every Yuga that deity of immeasurable power enjoys yoga-nidra, the deep sleep under the spell of spiritual meditation. It is the refuge of Mainaka fearful of falling thunder, and the retreat of the Asuras overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire issuing from the mouth of Varava (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands with proud gait, like amorous competitors, each eager for meeting it, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce whales and makaras. And it resounded constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of water.'"

And so ends the twenty-first section in the Astika Parva of the Adi Parva.

SECTION XXII

(Astika Parva continued)

"Sauti said, 'The Nagas after consultation arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might withdraw her affection and burn them all. If, on the other hand, she were graciously inclined, she might free them from her curse. They said, 'We will certainly render the horse's tail black.' And it is said that they then went and became hairs in the horse's tail.

"Now the two co-wives had laid the wager. And having laid the wager, O best of Brahmanas, the two sisters Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the Ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all of a sudden by the wind, and roaring tremendously; abounding with fishes capable of swallowing the whale and full of makaras; containing also creatures of diverse forms counted by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible, the mine of all kinds of gems, the home of Varuna (the water-god), the wonderful habitations of the Nagas, the lord of rivers, the abode of the subterranean fire; the residence of the Asuras and of many dreadful creatures; the reservoir of water, not subject to decay, aromatic, and wonderful, the great source of the amrita of the celestials; immeasurable and inconceivable, containing waters that are holy, filled to the brim by many thousands of great rivers, dancing as it were in waves. Such was the Ocean, full of rolling waves, vast as the expanse of the sky, deep, of body lighted with the flames of subterranean fire, and roaring, which the sisters quickly passed over.'"

And so ends the twenty-second section in the Astika Parva of the Adi Parva.

SECTION XXIII

(Astika Parva continued)

"Sauti said, 'Having crossed the Ocean, Kadru of swift speed, accompanied by Vinata, soon alighted near the horse. They then both beheld that foremost of steeds of great speed, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinata, who was deeply dejected, into slavery. And thus Vinata having lost the wager, entered into a state of slavery and became exceedingly sorry.

"In the meantime, when his time came, burst forth from the egg without (the help of his) mother, Garuda of great splendour, enkindling all the points of the universe, that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the Yuga, his eyes were bright like the lightning-flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and vehemently roaring, he looked as terrible as second Ocean-fire. And all the deities seeing him, sought the protection of Vibhavasu (Agni). And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words, 'O Agni, extend not thy body! Wilt thou consume us? Lo, this huge heap of thy flames is spreading wide!' And Agni replied, 'O, ye persecutors of the Asuras, it is not as ye imagine. This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of this heap of effulgence hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the Nagas, engaged in the well-being of the gods, and the foe of the Daityas and the Rakshasas. Be not afraid of it in the least. Come with me and see.' Thus addressed, the gods from a distance.

"The gods said, 'Thou art a Rishi (i.e., one cognisant of all mantras), share of the largest portion in sacrifices, ever resplendent, the controller along with the Rishi wended their way towards Garuda and adored him of birds, the presiding spirit of the animate and the inanimate universe. Thou art the destroyer of all, the creator of all; thou art the very Hiranyagarbha; thou art the progenitor of creation in the form of Daksha and the other Prajapatis; thou art Indra (the king of the gods), thou art Hayagriva the steed necked incarnation of Vishnu; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva at the burning of Tripura); thou art the lord of the universe; thou art the mouth of Vishnu; thou art the four-faced Padmaja; thou art the Brahmana (i.e., wise), thou art Agni, Pavana, etc. (i.e., the presiding deity of every object in the universe). Thou art knowledge, thou art the illusion to which we are all subject; thou art the all-pervading spirit; thou art the lord of the gods; thou art the great Truth; thou art fearless; thou art ever unchanged; thou art Brahma without attributes; thou art the energy of the Sun; thou art the intellectual functions; thou art our great protector; thou art the ocean of holiness; thou art purity; thou art bereft of the attributes of darkness; thou art the possessor of the six high attributes; thou art he who cannot be withstood in contest. From thee have emanated all things; thou art of excellent deeds; thou art all that hath not been and all that hath been. Thou art pure knowledge; thou displayest to us, as Surya does by his rays, this animate and inanimate universe; thou darkenest the splendour of Surya at every moment, and thou art the destroyer of all; thou art all that is perishable and all that is imperishable. O thou resplendent as Agni, thou burnest all even as Surya in his anger burneth all creatures. O terrible one, thou resistest even as the fire that destroys everything at the time of the Universal Dissolution. O mighty Garuda who movest in the skies, we seek thy protection. O lord of birds thy energy is extraordinary, thy splendour is that of fire, thy brightness is like that of the lightning that no darkness can approach. Thou reachest the very clouds, and art both the cause and the effect; the dispenser of boons and invincible in prowess. O Lord, this whole universe is rendered hot by thy splendour, bright as the lustre of heated gold. Protect these high-souled gods, who overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars. O thou best of birds, thou Lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa; therefore, be not wroth but have mercy on the universe. Thou art Supreme. O pacify thy anger and preserve us. At thy voice, loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth and our hearts, O bird, thou art continuously shaking. O, diminish this thy body resembling Agni. At the sight of the splendour resembling that of Yama when in wrath, our hearts lose all equanimity and quake. O thou lord of birds, be propitious to us who solicit thy mercy! O illustrious one, bestow on us good fortune and joy.'

And that bird of fair feathers, thus adored by the deities and diverse sections of Rishis, reduced his own energy and splendour.'"

And thus ends the twenty-third section in the Astika Parva of the Adi Parva.

SECTION XXIV

(Astika Parva continued)

"Sauti said, 'Then hearing of and beholding his own body, that bird of beautiful feathers diminished its size.'

"And Garuda said, 'Let no creature be afraid; as ye are in a fright at the sight of my terrible form, I shall diminish my energy.'

"Sauti continued, 'Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father's home and arrived at his mother's side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, just at a time when Surya had resolved to burn the worlds with his fierce rays.'

"Saunaka said, 'When did the revered Surya resolve at the time to burn the worlds? What wrong was done to him by the gods that provoked his ire?'

"Sauti said, 'O sinless one, when Rahu was drinking nectar among the gods at the time of the churning of the ocean he was pointed out to the gods by Surya and Soma, and from that time he conceived an enmity towards those deities. And upon this Rahu sought to devour his afflictor (Surya), became wroth, and thought, 'Oh, this enmity of Rahu towards me hath sprung from my desire of benefiting the gods. And this dire consequence I alone have to sustain. Indeed, at this pass help I obtain not. And before the very eyes of the denizens of heaven I am going to be devoured and they brook it quietly. Therefore, for the destruction of the worlds must I strive.' And with this resolution he went to the mountains of the west.

"And from that place he began to radiate his heat around for the destruction of the world. And then the great Rishis, approaching the gods, spake unto them, 'Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds.' Then the gods, accompanied by the Rishis, wended to the Grandsire, and said unto him, 'O what is this great heat today that causeth such panic? Surya hath not yet risen, still the destruction (of the world) is obvious. O Lord, what will happen when he doth rise?" The Grandsire replied, 'Indeed, Surya is prepared to rise today for the destruction of the world. As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kasyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay in front of Surya, doing the duty of his charioteer and taking away all the energy of the former. And this will ensure the welfare of the worlds, of the Rishis, and of the dwellers in heaven.'

"Sauti continued, 'Aruna, at the behest of the Grandsire, did all that he was ordered to do. And Surya rose veiled by Aruna's person. I have told thee now why Surya was in wrath, and how Aruna, the brother of Garuda, was appointed as his charioteer. Hear next of that other question asked by thee a little while ago.'"

And so ends the twenty-fourth section in the Astika Parva of the Adi Parva.

SECTION XXV

(Astika Parva continued)

"Sauti said, 'Then that bird of great strength and energy and capable of going at will to every place repaired to his mother's side on the other shore of the great ocean. Thither lived Vinata in affliction, defeated in wager and put into a state of slavery. Once Kadru calling Vinata who had prostrated herself before the former, addressed her these words in the presence of her son, 'O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas. Bear me thither!' At this that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra, saying, 'I bow to thee, thou Lord of all the gods! I bow to thee, thou slayer of Vritra! I bow to thee, thou slayer of Namuchi! O thou of a thousand eyes, consort of Sachi! By thy showers, be thou the protector of the snakes scorched by the Sun. O thou best of the deities, thou art our great protector. O Purandara, thou art able to grant rain in torrents. Thou art Vayu (the air), the clouds, fire, and the lightning of the skies. Thou art the propeller of the clouds, and hast been called the great cloud (i.e., that which will darken the universe at the end of Yuga). Thou art the fierce and incomparable thunder, and the roaring clouds. Thou art the Creator of the worlds and their Destroyer. Thou art unconquered. Thou art the light of all creatures, Aditya, Vibhavasu, and the wonderful elements. Thou art the ruler of all the gods. Thou art Vishnu. Thou hast a thousand eyes. Thou art a god, and the final resource. Thou art, O deity, all amrita, and the most adored Soma. Thou art the moment, the lunar day, the bala (minute), thou art the kshana (4 minutes). Thou art the lighted fortnight, and also the dark fortnight. Thou art kala, thou kashtha, and thou Truti.[1] Thou art the year, the seasons, the months, the nights, and the days. Thou art the fair Earth with her mountains and forests. Thou art also the firmament, resplendent with the Sun. Thou art the great Ocean with heaving billows and abounding with whales, swallowers of whales, and makaras, and various fishes. Thou art of great renown, always adored by the wise and by the great Rishis with minds rapt in contemplation. Thou drinkest, for the good of all creatures, the Soma juice in sacrifices and the clarified butter offered with sacred invocation. Thou art always worshipped at sacrifices by Brahmanas moved by desire of fruit. O thou of incomparable mass of strength, thou art sung in the Vedas and Vedangas. It is for that reason that learned Brahmanas bent upon performing sacrifices, study the Vedas with every care.'"

And so ends the twenty-fifth section in the Astika Parva of the Adi Parva.

SECTION XXVI

(Astika Parva continued)

"Sauti said, 'And then Indra, the king of gods, having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, Pour ye, your vivifying and blessed drops!' And those clouds, luminous with lightning, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terribly-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of Yuga had come. And in consequence of the myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. The sky became overcast, and the rays of the Sun and the Moon totally disappeared in consequence of that incessant downpour.

"And upon Indra's causing that downpour, the Nagas became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless waves of water all over the Earth. And the snakes with their mother reached (in safety) the island called Ramaniyaka."

And so ends the twenty-sixth section in the Astika Parva of the Adi Parva.

SECTION XXVII

(Astika Parva continued)

"Sauti said, 'And then the Nagas drenched by that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been fixed by the Creator of the Universe as the abode of the makaras. There they saw the terrible Lavana Samudra (ocean of salt). On arriving there with Garuda, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around laden with various fruits and flowers. And there were also fair mansions all around; and many tanks full of lotuses. And it was also adorned with many lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grew only on the hills of Malaya, and seemed by their tallness to reach the very heavens. And there were also various other trees whose flowers were scattered all around by the breeze. And that forest was charming and dear to the Gandharvas and always gave them pleasure. And it was full of bees maddened with the honey they sucked. And the sight of all this was exceedingly delightful. And in consequence of many things there, capable of charming everybody, that forest was fair, delightful, and holy. And, echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And the snakes, after arriving at that forest, began to enjoy themselves. And they commanded the lord of birds, viz., Garuda, of great energy, saying, 'Convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions while coursing (through the air).' Garuda, alter reflecting for a few moments, asked his mother Vinata, saying, 'Why, mother, have I to do the bidding of the snakes?' Vinata thus questioned by him spake unto that ranger of the skies, her son, invested with every virtue, of great energy, and great strength, as follows: "Vinata said, 'O thou best of birds, I have become, from misfortune, the slave of my co-wife. The snakes, by an act of deception, caused me to lose my bet and have made me so.' When his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying, 'Tell me, ye snakes, by bringing what thing, gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.'" Sauti continued, 'The snakes, hearing him, said, 'Bring thou amrita by force. Then O bird, shall you be freed from bondage.'" And so ends the twenty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXVIII

(Astika Parva continued)

"Sauti said, 'Garuda, thus addressed by the snakes, then said unto his mother, 'I shall go to bring amrita, I desire to eat something in the way. Direct me to it.' Vinata replied, 'In a remote region in the midst of the ocean, the Nishadas have their fair home. Having eaten the thousands of Nishadas that live there, bring thou amrita. But let not thy heart be ever set on taking the life of a Brahmana. Of all creatures a Brahmana must not be slain. He is, indeed, like fire. A Brahmana, when angry, becomes like fire or the Sun, like poison or an edged weapon. A Brahmana, it has been said, is the master of all creatures. For these and other reasons, a Brahmana is the adored of the virtuous. O child, he is never to be slain by thee even in anger. Hostility with Brahmanas, therefore, would not be proper under any circumstances. O sinless one, neither Agni nor Surya truly can consume so much as does a Brahmana of rigid vows, when angry. By these various indications must thou know a good Brahmana. Indeed, a brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all.'" Garuda then asked, 'O mother, of what form is a Brahmana, of what behaviour, and of what prowess? Doth he shine like fire, or is he of tranquil mien? And, O mother, it behoveth thee to tell my inquiring self, those auspicious signs by which I may recognise a Brahmana.'" Vinata replied, saying, 'O child, him shouldst thou know as the best amongst Brahmanas who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A Brahmana must never be slain by thee even in anger.' And Vinata out of affection for her son, again told him these words, 'Him shouldst thou know as a good Brahmana who would not be digested in thy stomach.' Although she knew the incomparable strength of her son, yet she blessed him heartily, for, deceived by the snakes, she was very much afflicted by woe. And she said. 'Let Marut (the god of the winds) protect thy wings, and Surya and Soma thy vertebral regions; let Agni protect thy head, and the Vasus thy whole body. I also, O child (engaged in beneficial ceremonies), shall sit here for your welfare. Go then, O child, in safety to accomplish thy purpose.'

"Sauti continued, 'Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon fell upon the Nishadas, hungry and like another Yama. And bent upon slaying the Nishadas, he raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thoroughfares of the town of the Nishadas by his mouth, increasing its orifice at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousand into the skies when the trees in a forest are shaken by the winds, so those Nishadas blinded by the dust raised by the storm entered the wide-extending cleft of Garuda's mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with greatest celerity to achieve his end, closed his mouth, killing innumerable Nishadas following the occupation of fishermen.'"

So ends the twenty-eighth section in the Astika Parva of Adi Parva.

SECTION XXIX

(Astika Parva continued)

"Sauti continued, 'A certain Brahmana with his wife had entered the throat of that ranger of the skies. The former began to burn the bird's throat like a piece of flaming charcoal. Him Garuda addressed, saying, 'O best of Brahmanas, come out soon from my mouth which I open for thee. A Brahmana must never be slain by me, although he may be always engaged in sinful practices.' Unto Garuda who had thus addressed him that Brahmana said, 'O, let this woman of the Nishada caste, who is my wife, also come out with me.' And Garuda said, 'Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.'

"Sauti continued, 'And then that Brahmana, accompanied by his wife of the Nishada caste, came out, and praising Garuda wended whatever way he liked. And when that Brahmana had come out with his wife, that lord of birds, fleet as the mind, stretching his wings ascended the skies. He then saw his father, and, hailed by him, Garuda, of incomparable prowess made proper answers. And the great Rishi (Kasyapa) then asked him, 'O child, is it well with thee? Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?'

"Garuda replied, 'My mother is ever well. And so is my brother, and so am I. But, father, I do not always obtain plenty of food, for which my peace is incomplete. I am sent by the snakes to fetch the excellent amrita. Indeed, I shall fetch it today for emancipating my mother from her bondage. My mother command me, saying, 'Eat thou the Nishadas.' I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away amrita by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.'

"Kasyapa replied, 'This lake thou seest is sacred. It hath been heard, of even in the heavens. There is an elephant, with face downwards, who continually draggeth a tortoise, his elder brother. I shall speak to you in detail of their hostility in former life. Just listen as I tell you why they are here.

"There was of old a great Rishi of the name of Vibhavasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keeping his wealth jointly with his brother's. And Supritika would always speak of partition. After some time his brother Vibhavasu told Supritika, 'It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men alter they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons the wise never speak approvingly of partition amongst brothers who, when divided, do not regard the most authoritative Sastras and live always in fear of each other. But as thou, Supritika, without regarding my advice impelled by desire of separation, always wishest to make an arrangement about your property, thou shall become an elephant.' Supritika, thus cursed, then spake unto Vibhavasu, 'Thou also shall become a tortoise moving in the midst of the waters.'

"And thus on account of wealth those two fools, Supritika and Vibhavasu, from each other's curse, have become an elephant and a tortoise respectively. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according to their former hostility. Look here, one amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him the elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and fore-part of his trunk and tail and feet, he agitates the water of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six yojanas in height and twice that measure in circumference. And the height of the tortoise also is three yojanas and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slaying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou amrita.'

"Sauti continued, 'Having said so unto Garuda, he (Kasyapa) blessed him, saying, 'Blest be thou when thou art in combat with the gods. Let water pitchers filled to the brim, Brahmanas, kine, and other auspicious objects, bless thee, thou oviparous one. And, O thou of great strength, when thou art engaged with the gods in combat, let the Riks, the Yajus, the Samas, the sacred sacrificial butter, all the mysteries (Upanishads), constitute thy strength.'

"Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called Alamva and saw many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the water of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of bird coursing towards it with the fleetness of the mind, 'Sit thou on this large branch of mine extending a hundred yojanas and eat the elephant and the tortoise.' When that best of birds, of great swiftness and of body resembling a mountain, quickly alighted upon a bough of that banian tree, the resort of thousands of winged creatures-that bough also full of leaves shook and broke down.'"

So ends the twenty-ninth section in the Astika Parva of the Adi Parva.

SECTION XXX

(Astika Parva continued)

"Sauti said, 'At the very touch by Garuda of great might with his feet, the branch of the tree broke as it was caught by Garuda. Casting his eyes around in wonder he saw Valakhilya Rishis hanging therefrom with heads downwards and engaged in ascetic penances. Reflecting that if that bough fell down, the Rishis would be slain, the mighty one held the elephant and the tortoise still more firmly with his claws. And from fear of slaying the Rishis and desire of saving them, held that bough in his beaks, and rose on his wings. The great Rishis were struck with wonder at the sight of that act of his which was beyond even the power of the gods, and gave that mighty bird a name. And they said, 'As this ranger of the skies rises on its wings bearing a heavy burden, let this foremost of birds having snakes for his food be called Garuda (bearer of heavy weight).'

"And shaking the mountains by his wings, Garuda leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Valakhilyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamadana. There he saw his father Kasyapa engaged in ascetic devotions. Kasyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with the speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, Danavas, and invincible Rakshasas, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kasyapa, seeing him approach and knowing also his motive, spoke unto him these words:

"Kasyapa said, 'O child, do not commit a rash act, for then thou wouldst have to suffer pain. The Valakhilyas, supporting themselves by drinking the rays of the sun, might, if angry, blast thee.'

"Sauti continued, 'Kasyapa then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances.' And Kasyapa said, 'Ye whose wealth is asceticism, the essay of Garuda is for the good of all creatures. The task is great that he is striving to accomplish. It behoveth you to accord him your permission.'

"Sauti continued, 'Those ascetics thus addressed by the illustrious Kasyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those Rishis had gone away, the son of Vinata, with voice obstructed by the bough in his beaks, asked his father Kasyapa saying, 'O illustrious one, where shall I throw this arm of the tree? O illustrious one, indicate to me some region without human beings.' Then Kasyapa spoke of a mountain without human beings with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundreds of thousand of yojanas within--the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that Prince of mountains shook, struck with the storm raised by Garuda's wings. And the trees thereon dropped showers of flowers. And the peaks decked with gems and gold adorning that great mountain itself, were loosened and tell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and, dyed with mountain metals, shone as if they were bathed in the rays of the sun.

"Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise, rose on his wings with great speed from the top of the mountain.

"And various omens began to appear among the gods foreboding fear. Indra's favourite thunderbolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Adityas, the Sabhyas, the Maruts, and other gods, began to spend their force against one another. Such a thing had never happened even during the war between the gods and the Asuras. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods shed showers of blood. And the flowery garlands on the necks of the gods faded and their prowess suffered diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at the sight of those dark forebodings spoke unto Vrihaspati thus, 'Why, O worshipful one, have these natural disturbances suddenly arisen? No foe do I behold who would oppress us in war.' Vrihaspati answered, 'O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great Rishis, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the Soma. And that bird, foremost among all endued with great strength, is able to rob you of the Soma. Everything is possible with him; the unachievable he can achieve.'

"Sauti continued, 'Indra, having heard these words, then spoke unto those that guarded the amrita, saying, 'A bird endued with great strength and energy has set his heart on taking away the amrita. I warn you beforehand so that he may not succeed in taking it away by force. Vrihaspati has told me that his strength is immeasurable.' And the gods hearing of it were amazed and took precautions. And they stood surrounding the amrita and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, battle-axe, and various kinds of sharp-pointed missiles and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the amrita. Capable of splitting the towns of the Asuras, all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that (would be) battle-field, owing to hundreds of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun.'"

So ends the thirtieth section in the Astika Parva of the Adi Parva.

SECTION XXXI

(Astika Parva continued)

"Saunaka said, 'O son of Suta, what was Indra's fault, what his act of carelessness? How was Garuda born in consequence of the ascetic penances of the Valakhilyas? Why also Kasyapa--a Brahman--had the king of birds for a son? Why, too, was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the Purana, I should like to hear them.'

"Sauti said, 'What thou askest me is, indeed, the subject of the Purana. O twice-born one, listen as I briefly recite it all.

"Once upon a time, when the lord of creation, Kasyapa, was engaged in a sacrifice from desire of offspring, the Rishis, the gods, and the Gandharvas, all gave him help. And Indra was appointed by Kasyapa to bring the sacrificial fuel; and with him those ascetics the Valakhilyas, and all the other deities. And the lord Indra, taking up according to his own strength, a weight that was mountain-like, brought it without any fatigue. And he saw on the way some Rishis, of bodies of the measure of the thumb, all together carrying one single stalk of a Palasa (Butea frondosa) leaf. And those Rishis were, from want of food, very lean and almost merged in their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road produced by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind insulting them, besides, by passing over their heads. And those Rishis being thus insulted were filled with rage and sorrow. And they made preparations for a great sacrifice at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter of the sacrificial fire with loudly uttered mantras, 'There shall be another Indra of all gods, capable of going everywhere at will, and of mustering at will any measure of energy, and striking tear into the (present) king of the gods. By the fruit of our ascetic penance, let one arise, fleet as the mind, and fierce withal.' And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kasyapa. And the Prajapati Kasyapa, hearing everything from Indra, went to the Valakhilyas and asked them if their sacrifice had been successful. And those truth-speaking Rishis replied to him, saying, 'Let it be as thou sayest!' And the Prajapati Kasyapa pacifying them, spake unto them as follows, 'By the word of Brahman, this one (Indra) hath been made the Lord of the three worlds. Ye ascetics, ye also are striving to create another Indra! Ye excellent ones, it behoveth you not to falsify the word of Brahman. Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile. Let there spring an Indra (Lord) of winged creatures, endued with excess of strength! Be gracious unto Indra who is a suppliant before you.' And the Valakhilyas, thus addressed by Kasyapa, after offering reverence to that first of the Munis, viz., the Prajapati Kasyapa, spake unto him:

"The Valakhilyas said, 'O Prajapati, this sacrifice of us all is for an Indra! Indeed this hath also been meant for a son being born unto thee! Let this task be now left to thee. And in this matter do whatsoever thou seest to be good and proper.'

"Sauti continued, 'Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when connubial companionship might prove fruitful, approached her lord. And Kasyapa spake unto her, 'Respected one, the sacrifice commenced by me hath borne fruit. What hath been desired by thee shall come to pass. Two heroic sons, shall be born unto thee, who shall be the lords of the three worlds. By the penances of the Valakhilyas and by virtue of the desire with which I commenced my sacrifice, those sons shall be of exceedingly good fortune and worshipped in the three worlds!' And the illustrious Kasyapa spake unto her again, 'Bear thou these auspicious seeds with great care. These two will be the lords of all winged creatures. These heroic rangers of the skies will be respected in all the worlds, and capable of assuming any form at will.

"And the Prajapati, gratified with all that took place, then addressed Indra of a hundred sacrifices, saying, 'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the helpmates. From them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all. Let not, however, the utterers of the name of Brahma be ever again slighted by thee. Nor let the very wrathful ones, whose words are even the thunderbolt, be ever again insulted by thee. Indra, thus addressed, went to heaven, his fears dispelled. And Vinata also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, Aruna and Garuda. And Aruna, of undeveloped body, became the fore-runner of the Sun. And Garuda was vested with the lordship over the birds. O thou of Bhrigu's race, hearken now to the mighty achievement of Garuda.'"

"So ends the thirty-first section in the Astika Parva of the Adi Parva.

SECTION XXXII

(Astika Parva continued)

"Sauti said, 'O foremost of Brahmanas, the gods having prepared for battle in that way, Garuda, the king of birds, soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the Soma was Brahmana (the celestial architect), of measureless might, effulgent as the electric fire and of great energy. And after a terrific encounter lasting only a moment, managed by the lord of birds with his talons, beak, and wings, he lay as dead on the fields. And the ranger of the skies making the worlds dark with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the amrita, blinded by that dust, could no longer see Garuda. Even thus did Garuda agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beak.

"Then the god of a thousand eyes commanded Vayu (the god of wind), saying, 'Dispel thou this shower of dust soon. O Maruta, this is indeed, thy task. Then the mighty Vayu soon drove away that dust. And when the darkness had disappeared, the celestials attacked Garuda. And as he of great might was attacked by the gods, he began to roar aloud, like the great cloud that appeareth in the sky at the end of the Yuga, frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. All the wise ones (the celestials) with Indra amongst them armed with double-edged broad swords, iron maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun, saw him over head. And the king of birds, attacked them on all sides with showers of various weapons and fought exceedingly hard without wavering for a moment. And the son of Vinata, of great prowess blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the

Rudras towards the south, the Adityas towards the west, and the twin Aswins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Garuda had encounters with the Yakshas, Aswakranda of great courage, Rainuka, the bold Krathanaka, Tapana, Uluka, Swasanaka, Nimesha, Praruja, and Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like Siva himself, that chastiser of enemies, and the holder of Pinaka in rage at the end of the Yuga. And those Yakshas of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

"And Garuda, depriving them of life, and then went to where the amrita was. And he saw that it was surrounded on all sides by fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths and quickly drinking the waters of many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle extinguished that fire with that water. And extinguishing that fire, he assumed a very small form, desirous of entering into (the place where the Soma was).'"

So ends the thirty-second section in the Astika Parva of the Adi Parva.

SECTION XXXIII

(Astika Parva continued)

"Santi said, 'And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region where the Soma was), like a torrent entering the ocean. And he saw, placed near the Soma, a wheel of steel keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting in pieces all robbers of the Soma. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the line of the wheel, he beheld, stationed there for guarding the Soma two great snakes of the effulgence of blazing fire, with tongues bright as the lightning-flash, of great energy, with mouth emitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the Soma without loss of time. Then the mighty son of Vinata, taking up the Amrita from the place where it was kept, rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the Amrita but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

"And the son of Vinata then met Vishnu on his way along the sky. And Narayana was gratified at that act of self-denial on the part of Garuda. And that deity, knowing no deterioration, said unto the ranger of the skies, 'O, I am inclined to grant thee a boon.' The ranger of the skies thereupon said, 'I shall stay above thee.' And he again spake unto Narayana these words, 'I shall be immortal and free from disease without (drinking) Amrita.' Vishnu said unto the son of Vinata, 'Be it so.' Garuda, receiving those two boons, told Vishnu, 'I also shall grant thee a boon; therefore, let the possessor of the six attributes ask of me.' Vishnu then asked the mighty Garuda to become his carrier. And he made the bird sit on the flagstaff of his car, saying, 'Even thus thou shalt stay above me.' And the ranger of the skies, of great speed, saying unto Narayana, 'Be it so,' swiftly wended on his way, mocking the wind with his fleetness.

"And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after wresting the Amrita, Indra hurled at him his thunderbolt. Then Garuda, the lord of birds, struck with thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying, 'I shall respect the Rishi (Dadhichi) of whose bone the Vajra hath been made. I shall also respect the Vajra, and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off. And seeing that the feather was very beautiful, they said, 'Let this bird be called Suparna (having fair feathers). And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus.'

"And Indra said, 'O best of birds, I desire to know the limit of thy great strength. I also desire eternal friendship with thee.'"

So ends the thirty-third section in the Astika Parva of the Adi Parva.

SECTION XXXIV

(Astika Parva continued)

'Sauti continued, 'Garuda then said, 'O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Sakra, this Earth, with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.'

"Sauti continued, 'O Saunaka, after Garuda of great courage had thus spoken, Indra the chief of the gods, the wearer of the (celestial) crown, ever bent upon the good of the worlds, replied, saying, 'It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no concern with the Soma, return it to me. Those to whom thou wouldst give it would always oppose us.' Garuda answered, 'There is a certain reason for which the Soma is being carried by me. I shall not give the Soma to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away.' Indra then said, 'O oviparous one, I am highly gratified with these words now spoken by thee. O best of all rangers of the skies; accept from me any boon that thou desirest.'

"Sauti continued, 'Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception owing to the well-known reason (viz., the curse of Aruna), said, 'Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food.' The slayer of the Danavas having said unto him, 'Be it so,' then went to Hari, the god of gods, of great soul, and the lord of Yogins. And the latter sanctioned everything that had been said by Garuda. And the illustrious lord of heaven again said unto Garuda, 'I shall bring away the Soma when thou placest it down.' And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.

"And Garuda in joy then spake unto all the snakes, 'Here have I brought the Amrita. Let me place it on some Kusa grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become, from this day, free, for I have accomplished your bidding.' The snakes having said unto Garuda, 'Be it so,' then went to perform their ablutions. Meanwhile, Sakra taking up the Amrita, wended back to heaven. The snakes after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the Amrita. They saw that the bed of kusa grass whereon the Amrita had been placed was empty, the Amrita itself having been taken away by a counter-act of deception. And they began to lick with their tongues the kusa grass, as the Amrita had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the kusa grass, too, from the contact with Amrita, became sacred thenceforth. Thus did the illustrious Garuda bring Amrita (from the heavens) for the snakes, and thus were the tongues of snakes divided by what Garuda did.

"Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply reverenced by all rangers of the skies, he gratified his mother by devouring the snakes.

"That man who would listen to this story, or read it out to an assembly of good Brahmanas, must surely go to heaven, acquiring great merit from the recitation of (the feats of) Garuda.'"

And so ends the thirty-fourth section in the Astika Parva of the Adi Parva.

SECTION XXXV

(Astika Parva continued)

"Saunaka said, 'O son of Suta, thou hast told us the reason why the snakes were cursed by their mother, and why Vinata also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on Kadru and Vinata. Thou hast likewise told us the names of Vinata's sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones.'

"Sauti said, O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me!

"Sesha was born first, and then Vasuki. (Then were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, the serpent Mani, Purana, Pinjaraka, and Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugra, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Samkha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarashtra, Sankhapinda, Virajas, Suvahu, Salipinda, Prabhakara, Hastipinda, Pitharaka, Sumuksha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudaksha, Tittri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara, and Mahodara.

"Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I do not give names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best ascetics, in this world the number of snakes baffles calculation, there being many thousands and millions of them.'"

So ends the thirty-fifth section in the Astika Parva of the Adi Parva.

SECTION XXXVI

(Astika Parva continued)

"Saunaka said, 'O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?'

"Sauti said, 'The illustrious Sesha amongst them, of great renown, leaving his mother practised hard penances, living upon air and rigidly observing his vows. He practised these ascetic devotions, repairing to Gandhamadana, Vadri, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their water and others for their soil in the rigid observance of his vows, with singleness of aim, and his passions under complete control. And the Grandsire of all, Brahma, saw that ascetic with knotted hair, clad in rags, and his flesh, skin, and sinews dried up owing to the hard penances he was practising. And the Grandsire addressing him, that penance-practising one of great fortitude, said, 'What is that thorn doest, O Sesha? Let the welfare of the creatures of the worlds also engage thy thoughts. O sinless one, thou art afflicting all creatures by thy hard penances. O Sesha, tell me the desire implanted in thy breast.'

"And Sesha replied, 'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata's son capable of ranging through the skies, is another brother of ours. They always envy him. And he, too, is much stronger owing to the bestowal of that boon by our father, the high-souled Kasyapa. For these, I engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life.'

"Unto Sesha who had said so, the Grandsire said, 'O Sesha, I know the behaviour of all thy brothers and their great danger owing to their offence against their mother. But O Snake, a remedy (for this) hath been provided by me even beforehand. It behoveth thee not to grieve for thy brothers. O Sesha, ask of me the boon thou desirest. I have been highly gratified with thee and I will grant thee today a boon. O best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue.'

"Then Sesha replied, 'O divine Grandsire, this is the boon desired by me; viz., may my heart always delight in virtue and in blessed ascetic penances, O Lord of all!'

"Brahman said, 'O Sesha, I am exceedingly gratified with this thy self-denial and love of peace. But, at my command, let this act be done by thee for the good of my creatures. Bear thou, O Sesha, properly and well this Earth so unsteady with her mountains and forests, her seas and towns and retreats, so that she may be steady.'

"Sesha said, 'O divine Lord of all creatures, O bestower of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest hold the Earth steady. Therefore, O lord of all creatures, place her on my head.'

"Brahman said, 'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly.'

"Sauti continued, 'Then the elder brother of the king of the snakes, entering a hole, passed to the other side of the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.'

"Brahman said, 'O Sesha, O best of snakes, thou art the god Dharma, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can.'

"Sauti continued, 'The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, viz., the son of Vinata, for Ananta's help.'"

So ends the thirty-sixth section in the Astika Parva of the Adi Parva.

SECTION XXXVII

(Astika Parva continued)

"Sauti said, 'That best of snakes, viz., Vasuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airavata and others, intent upon doing what they deemed best for themselves.'

"And Vasuki said, 'O ye sinless ones, the object of this curse is known to you. It behoveth us to strive to neutralise it. Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother. Hearing that this curse hath been uttered in the presence of the Immutable, the Infinite, and the True one, my heart trembleth. Surely, our annihilation hath come. Otherwise why should not the Immutable Lord prevent our mother while uttering the curse? Therefore, let us consult today how we may secure the safety of the snakes. Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that Janamejaya's sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction.'

"Sauti continued, 'Thus addressed all the offspring of Kadru assembled together, and, wise in counsels, submitted their opinions to one another. One party of the serpents said, 'We should assume the guise of superior Brahmanas, and beseech Janamejaya, saying, 'This (intended) sacrifice of yours ought not to take place.' Other snakes thinking themselves wise, said, 'We should all become his favourite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth will certainly ask us about his sacrifice. We will say, 'It must not be!' And pointing to many serious evils in this and the next worlds, we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the person who, intending the monarch's good, and well-acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice, may be appointed Ritwiks of the sacrifice, and by that means attain our object.' Other snakes, more virtuous and kind, said, 'O, this counsel of yours is evil. It is not meet to kill Brahmanas. In danger, that remedy is proper, which is blessed on the practices of the righteous. Unrighteousness finally destroyeth the world.' Other serpents said, 'We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.' Other snakes, the best of their kind, proposed, 'Going, by night, let us steal away the vessel of Soma juice. That will disturb the rite. Or, at that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung.' Others said, 'Let us become the king's Ritwiks, and obstruct his sacrifice by saying at the outset, 'Give us the sacrificial fee.' He (the king), being placed in our power, will do whatever we like.' Others there said, 'When the king will sport in the waters, we will carry him to our home and bind him, so that that sacrifice will not take place!' Other serpents who deemed themselves wise, said, 'Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest with thy eyes! Then, do speedily what thou deemest proper.' Having said this, they looked intently at Vasuki, that best of snakes. And Vasuki also, after reflecting, answered saying, 'Ye snakes, this final determination of you doth not seem worthy of adoption. The advice of you all is not to my liking. What shall I say which would be for your good? I think the grace of the illustrious Kasyapa (our father) can alone do us good. Ye snakes, my heart doth not know which of all your suggestions is to be adopted for the welfare of my race as also of me. That must be done by me which would be to your weal. It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone.'"

So ends the thirty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXXVIII

(Astika Parva continued)

"Sauti said, 'Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, 'That sacrifice is not one that can be prevented. Nor is king Janamejaya of the Pandava race from whom this fear proceedeth, such that he can be hindered. The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge. Ye best of snakes, this fear of ours hath fate for its root. Fate alone must be our refuge in this. Listen to what I say. When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire. The gods said, 'O Grandsire, thou god of gods who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence? And, O Grandsire, by thee also hath been spoken, with reference to those words of hers, 'Be it so.' We wish to know the reason why thou didst not prevent her.' Brahman replied, 'The snakes have multiplied. They are cruel, terrible in form and highly poisonous. From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents and others who are sinful, biting others for no faults, shall, indeed, be destroyed, but not they who are harmless and virtuous. And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by the name of Jaratkaru, intelligent, with passions under complete control. That Jaratkaru shall have a son of the name of Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom. The gods said, 'O thou truth-knowing one, on whom will Jaratkaru, that foremost Muni, gifted with great energy and asceticism, beget that illustrious son?' Brahma answered, 'Gifted with great energy, that best Brahmana shall beget a son possessed of great energy on a wife of the same name as his. Vasuki, the king of the snakes, hath a sister of the name of Jaratkaru; the son, of whom I speak, shall be born of her, and he shall liberate the snakes.'

"Elapatra continued, 'The gods then said unto the Grandsire, 'Be it so.' And the lord Brahman, having said so unto the gods, went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For relieving us from fear, give her as alms unto him (i.e., the Rishi), Jaratkaru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me!'"

SECTION XXXIX

(Astika Parva continued)

"Sauti said, 'O best of regenerate ones, hearing these words of Elapatra, all the serpents, in great delight, exclaimed, 'Well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, viz., his sister Jaratkaru. And he took great delight in rearing her.

"And much time did not elapse from this, when the gods and the Asuras, assembling together, churned the abode of Varuna. And Vasuki, the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by Vasuki, addressed the Grandsire, saying, 'O lord, Vasuki is suffering great affliction from fear of (his mother's curse). It behoveth thee to root out the sorrow, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race. The king of the snakes is ever our friend and benefactor. O Lord of the gods, be gracious unto him and assuage his mind's fever.'

"Brahman replied, 'O ye immortals, I have thought, in my mind, of what ye have said. Let the king of the snakes do that which hath been communicated to him before by Elapatra. The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous. Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise.'

"Sauti continued, 'Then the king of the snakes, Vasuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister of the Rishi Jaratkaru, commanded all the serpents, a large numbers of whom were ever attentive to their duties, to watch the Rishi Jaratkaru, saying, 'When the lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.'"

SECTION XL

(Astika Parva continued)

"Saunaka said, 'O son of Suta, I desire to know the reason why the illustrious Rishi whom thou hast named Jaratkaru came to be so called on earth. It behoveth thee to tell us the etymology of the name Jaratkaru.'

"Sauti said, 'Jara is said to mean waste, and Karu implies huge. This Rishi's body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmanas, the sister of Vasuki was called Jaratkaru.'

The virtuous Saunaka, when he heard this, smiled and addressing Ugrasravas said, 'It is even so.'

Saunaka then said, 'I have heard all that thou hast before recited. I desire to know how Astika was born.'

Sauti, on hearing these words, began to relate according to what was written in the Sastras.

"Sauti said, 'Vasuki, desirous of bestowing his sister upon the Rishi Jaratkaru, gave the snakes (necessary) orders. But days went on, yet that wise Muni of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife. That high-souled Rishi, engaged in studies and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole earth and had no wish for a wife.

"Afterwards, once upon a time, there was a king, O Brahmana, of the name of Parikshit, born in the race of the Kauravas. And, like his great-grandfather Pandu of old, he was of mighty arms, the first of all bearers of bows in battle, and fond of hunting. And the monarch wandered about, hunting deer, and wild boars, and wolves, and buffaloes and various other kinds of wild animals. One day, having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice, itself turned into that shape, after the piercing. No deer that was pierced by Parikshit had ever escaped in the wood with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment to heaven. And the deer that Parikshit--that king of men--had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came across a Muni, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that Muni of rigid vows, saying, 'O Brahmana, I am king Parikshit, the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that Muni observing then the vow of silence, spoke not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The Muni suffered him to do it without protest. And he spoke not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital but the Rishi continued in the same state. The forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not, though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also did not know that the person whom he had so insulted was a virtuous Rishi. It was for this that he had so insulted him.

"That Rishi had a son by name Sringin, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor seated with ease on his seat and ever engaged in the good of creatures.

"And commanded by his preceptor, he was coming home when, O best of Brahmanas, a companion of his, a Rishi's son named Krisa in a playful mood laughingly spoke unto him. And Sringin, wrathful and like unto poison itself, hearing these words in reference to his father, blazed up in rage.'

"And Krisa said, 'Be not proud, O Sringin, for ascetic as thou art and possessed of energy, thy father bears on his shoulders a dead snake. Henceforth speak not a word to sons of Rishis like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the Munis, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine.'"

SECTION XLI

(Astika Parva continued)

"Sauti said, 'Being thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringin burned with wrath. And looking at Krisa, and speaking softly, he asked him, 'Pray, why doth my father bear today a dead snake?' And Krisa replied, 'Even as king Parikshit was roving, for purpose of hunting, O dear one, he placed the dead snake on the shoulder of thy sire.'

"And Sringin asked, 'What wrong was done to that wicked monarch by my father? O Krisa, tell me this, and witness the power of my asceticism.'

"And Krisa answered, 'King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire's shoulder with the end of his bow. O Sringin, thy sire engaged in devotion is in the same posture still. And the king also hath gone to his capital which is named after the elephant!'

"Sauti continued, 'Having heard of a dead snake placed upon his (father's) shoulders, the son of the Rishi, his eyes reddened with anger, blazed up with rage. And possessed by anger, the puissant Rishi then cursed the king, touching water and overcome with wrath.'

"And Sringin said, 'That sinful wretch of a monarch who hath placed a dead snake on the shoulders of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama (Death) by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words!'

"Sauti continued, 'And having thus cursed (the king) from anger, Sringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying, 'Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him; and that worst of Kurus hath richly deserved my potent curse. Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible abode of Death.' And the father said to the enraged son, 'Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conducteth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion--establisheth the kingdom of heaven. The king protecteth sacrifices from disturbance, and sacrifices to please the gods. The gods cause rain, and rain produceth grains and herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten Veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action through childishness? O son, in no way doth the king deserve a curse from us.'"

SECTION XLII

(Astika Parva continued)

"Sauti said, 'And Sringin then replied to his father, saying, 'Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be in vain. O father, I tell thee (a curse) can never be otherwise. I have never spoken a lie even in jest.'

"And Samika said, 'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts in this way. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahman himself. Having adopted peacefulness myself, and with a desire also for doing good as much as lies in my power, I must do something; even must I send to that king, telling him, 'O monarch, thou hast been cursed by my son of tender years and undeveloped intellect, in wrath, at seeing thy act of disrespect towards myself.'

"Sauti continued, 'And that great ascetic, observer of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.

"And the twice-born Gaurmukha was duly worshipped by the monarch. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Samika, of cruel import, exactly as he had been instructed.'

"And Gaurmukha said, 'O king of kings, there is a Rishi, Samika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions! By thee, O tiger among men, was placed on the shoulders of that Rishi observing at present the vow of silence, a dead snake, with the end of thy bow! He himself forgave thee that act. But his son could not. And by the latter hast thou today been cursed, O king of kings, without the knowledge of his father, to the effect that within seven nights hence, shall (the snake) Takshaka cause thy death. And Samika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed by anger, therefore have I been sent to thee, O king, for thy good!'

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of Rishis in the forest had been observing the vow of silence, was doubly afflicted with sorrow and seeing the kindness of the Rishi Samika, and considering his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the Rishi.'

"And then the king sent away Gaurmukha, saying, 'Let the worshipful one (Samika) be gracious to me!' And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted his ministers. And having consulted them, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. It was well-guarded day and night. And for its protection were placed there physicians and medicines, and Brahmanas skilled in mantras all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering.

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa was coming (towards the king's residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, viz., that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama (Death). And he thought, I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull among Munis, Kasyapa, saying, 'Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?'

"And Kasyapa, thus addressed, replied, 'Takshaka, by his poison, will today burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time, the king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.' And Takshaka answered, 'I am that Takshaka, O Brahmana, who shall burn that lord of the earth. Stop, for thou art unable to cure one bit by me.' And Kasyapa rejoined, 'I am sure that, possessed (that I am) of the power of learning, going thither I shall cure that monarch bit by thee.'"

SECTION XLIII

(Astika Parva continued)

"Sauti said, 'And Takshaka, after this, answered, 'If, indeed, thou art able to cure any creature bitten by me, then, O Kasyapa, revive thou this tree bit by me. O best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in mantras of which thou hast spoken.'

"And Kasyapa said, If thou art so minded, bite thou then, O king of snakes, this tree. O snake, I shall revive it, though bit by thee.

"Sauti continued, 'That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying, 'O first of Brahmanas, try thy best and revive this lord of the forest.'

"Sauti continued, 'The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kasyapa spoke these words. 'O king of snakes, behold the power of my knowledge as applied to this lord of the forest! O snake, under thy very nose I shall revive it.' And then that best of Brahmanas, the illustrious and learned Kasyapa, revived, by his vidya, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kasyapa, said unto him, 'It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desirous of what wealth, goest thou thither? The reward thou hopest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana's curse and whose span of life itself hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of the eclipse).'

"Kasyapa said, 'I go there for wealth, give it unto me, O snake, so that taking thy gold. I may return.' Takshaka replied, 'O best of regenerate ones, even I will give thee more than what thou expectest from that king. Therefore do not go.'

"Sauti continued, 'That best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in yoga meditation over the king. And that foremost of Munis, viz., Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really run out, returned, receiving from Takshaka as much wealth as he desired.

"And upon the illustrious Kasyapa's retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapura. And on his way he heard that the king was living very cautiously, protected by means of poison-neutralising mantras and medicines.'

"Sauti continued, 'The snake thereupon reflected thus, 'The monarch must be deceived by me with power of illusion. But what must be the means?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, kusa grass, and water (as presents). And Takshaka, addressing them, said, 'Go ye all to the king, on the pretext of pressing business, without any sign of impatience, as if to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him).'

"Sauti continued, 'Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king, Kusa grass and water, and fruits. And that foremost of kings, of great prowess, accepted those offerings. And after their business was finished, he said upto them, 'Retire.' Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying, 'Eat ye, with me, all these fruits of excellent taste brought by the ascetics.' Impelled by Fate and the words of the Rishi, the king, with his ministers, felt the desire of eating those fruits. The particular fruit, within which Takshaka had entered, was taken by the king himself for eating. And when he was eating it, there appeared, O Saunaka, an ugly insect out of it, of shape scarcely discernible, of eyes black, and of coppery colour. And that foremost of kings, taking that insect, addressed his councillors, saying, 'The sun is setting; today I have no more tear from poison. Therefore, let this insect become Takshaka and bite me, so that my sinful act may be expiated and the words of the ascetic rendered true.' And those councillors also, impelled by Fate, approved of that speech. And then the monarch smiled, losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled himself round the neck of the monarch. And quickly coiling round the king's neck and uttering a tremendous roar, Takshaka, that lord of snakes, bit that protector of the earth.'"

SECTION XLIV

(Astika Parva continued)

"Sauti said, 'Then the councillors beholding the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes, that wonderful serpent, coursing through the blue sky like a streak of the hue of the lotus, and looking very much like the vermilion-coloured line on a woman's crown dividing the dark masses of her hair in the middle.

"And the mansion in which the king was living blazed up with Takshaka's poison. And the king's councillors, on beholding it, fled away in all directions. And the king himself fell down, as if struck by lightning.

"And when the king was laid low by Takshaka's poison, his councilors with the royal priest--a holy Brahmana--performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru race, by the name of Janamejaya. And that best of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son Parikshita, that bull amongst the Kurus, ruled the kingdom like his heroic great-grand-father (Yudhishthira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarman, the king of Kasi, and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries, bestowed with ordained rites, his daughter Vapushtama on that mighty hero of Kuru race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did, on receiving the celestial damsel Urvasi. Herself fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure.'"

SECTION XLV

(Astika Parva continued)

"Meanwhile the great ascetic Jaratkaru wandered over the whole earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immature, and bathing also in various sacred waters. And the Muni had air alone for his food and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors, heads down, in a hole, by a cord of virana roots having only one thread entire. And that even single thread was being gradually eaten away by a large rat dwelling in that hole. And the Pitris in that hole were without food, emaciated, pitiable, and eagerly desirous of salvation. And Jaratkaru, approaching the pitiable one, himself in humble guise, asked them, 'Who are ye hanging by this cord of virana roots? The single weak root that is still left in this cord of virana roots already eaten away by the rat, dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you. Tell me quickly whether this calamity can be averted by a fourth, a third, or even by the sacrifice of a half of this my asceticism, O, relieve yourselves even with the whole of my asceticism. I consent to all this. Do ye as ye please.'

"The Pitris said, 'Venerable Brahmacharin, thou desirest to relieve us. But, O foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism. O child, O first of speakers, we too have the fruits of our asceticism. But, O Brahmana, it is for the loss of children that we are falling down into this unholy hell. The grandsire himself hath said that a son is a great merit. As we are about to be cast in this hole, our ideas are no longer clear. Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted. O Brahmana, listen, who we are. We are Rishis of the Yayavara sect, of rigid vows. And, O Muni, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed; we have a thread yet. But we have only one thread now. It matters little, however, whether he is or is not. Unfortunate as we are, we have a thread in one, known as Jaratkaru. The unfortunate one has gone through the Vedas and their branches and is practising asceticism alone. He being one with soul under complete control, desires set high, observant of vows, deeply engaged in ascetic penances, and free from greed for the merits or asceticism, we have been reduced to this deplorable state. He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness lost, like men having none to take care of them. If thou meetest him, O, tell him, from thy kindness to ourselves, Thy Pitris, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors. O Brahmana, the cord of virana roots that thou seest we are hanging by, is the cord representing our multiplied race. And, O Brahmana, these threads of the cord of virana roots that thou seest as eaten away, are ourselves who have been eaten up by Time. This root thou seest hath been half-eaten and by which we are hanging in this hole is he that hath adopted asceticism alone. The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches. And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell. O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards us, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend? We wish to hear who thou art that stayest here.'"

SECTION XLVI

(Astika Parva continued)

"Sauti said. 'Jaratkaru, hearing all this, became excessively dejected. And from sorrow he spoke unto those Pitris in words obstructed by tears.' And Jaratkaru said, 'Ye are even my fathers and grand-fathers gone before. Therefore, tell me what I must do for your welfare. I am that sinful son of yours, Jaratkaru! Punish me for my sinful deeds, a wretch that I am.'

"The Pitris replied, saying, 'O son, by good luck hast thou arrived at this spot in course of thy rambles. O Brahmana, why hast thou not taken a wife?'

"Jaratkaru said. 'Ye Pitris, this desire hath always existed in my heart that I would, with vital seed drawn up, carry this body to the other world. My mind hath been possessed with the idea that I would not take a wife. But ye grandsires, having seen you hanging like birds, I have diverted my mind from the Brahmacharya mode of life. I will truly do what you like. I will certainly marry, if ever I meet with a maiden of my own name. I shall accept her who, bestowing herself of her own accord, will be as aims unto me, and whom I shall not have to maintain. I shall marry if I get such a one; otherwise, I shall not. This is the truth, ye grandsires! And the offspring that will be begot upon her shall be your salvation. And ye Pitris of mine, ye shall live for ever in blessedness and without fear.'

'Sauti continued, 'The Muni, having said so unto the Pitris, wandered over the earth again. And, O Saunaka, being old, he obtained no wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, 'I will ask for a bride,' distinctly repeating these words thrice. And he said, 'Whatever creatures are here, mobile and immobile, so whoever there be that are invisible, O, hear my words! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying, 'Marry thou for (the acquisition of) a son.' 'O ye, being directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms. Let that creature, amongst those I have addressed, who hath a daughter, bestow on me that am roaming far and near. Such a bride as is of same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me!' Then those snakes that had been set upon Jaratkaru track, ascertaining his inclination, gave information to Vasuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that Rishi. And, O Brahmana, Vasuki, the king of the snakes, having gone there, offered that maiden as alms unto that high-souled Rishi. But the Rishi did not at once accept her. And the Rishi, thinking her not to be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden's name, and also said unto him, 'I shall not maintain her.'"

SECTION XLVII

(Astika Parva continued)

"Sauti said, 'Then Vasuki spake unto the Rishi Jaratkaru these words, 'O best of Brahmanas, this maiden is of the same name with thee. She is my sister and hath ascetic merit. I will maintain thy wife; accept her. O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of the great Munis, she hath been reared by me for thee.' And the Rishi replied, 'This is agreed between us that I shall not maintain her; and she shall not do aught that I do not like. If she do, I leave her!'

"Sauti continued, 'When the snake had promised, saying, 'I shall maintain my sister,' Jaratkaru then went to the snake's house. Then that first of mantra-knowing Brahmanas, observing rigid vows, that virtuous and veteran ascetic, took her hand presented to him according to shastric rites. And taking his bride with him, adored by the great Rishi, he entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bed-stead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent Rishi made an agreement with his wife, saying, 'Nothing must ever be done or said by thee that is against my liking. And in case of thy doing any such thing, I will leave thee and no longer continue to stay in thy house. Bear in mind these words that have been spoken by me.'

"And then the sister of the king of the snakes in great anxiety and grieving exceedingly, spoke unto him, saying, 'Be it so.' And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of a dog, the timidity of a deer, and knowledge of signs possessed by the crow. And one day, after the menstrual period, the sister of Vasuki, having purified herself by a bath according to custom, approached her lord the great Muni; And thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the bright fortnight.

"And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the Western mountain and was about to set. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought, 'What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I act as not to offend him? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue.'

'And having resolved at last, the sweet-speeched Jaratkaru, the sister of Vasuki, spake softly unto that Rishi resplendent with ascetic penances, and lying prostrate like a flame of fire, 'O thou of great good fortune, awake, the sun is setting. O thou of rigid vows, O illustrious one, do your evening prayer after purifying yourself with water and uttering the name of Vishnu. The time for the evening sacrifice hath come. Twilight, O lord, is even now gently covering the western side.'

"The illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger, 'O amiable one of the Naga race, thou hast insulted me. I shall no longer abide with thee, but shall go where I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me.' Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying, 'O Brahmana, I have not waked thee from desire of insult; but I have done it so that thy virtue may not sustain any loss.'

"The Rishi Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying, O thou fair one, never have I spoken a falsehood. Therefore, go I shall. This was also settled between ourselves. O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother, when I am gone, that I have left thee. And upon my going away, it behoveth thee not to grieve for me.'

"Thus addressed Jaratkaru, the fair sister of Vasuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto Rishi Jaratkaru. Her words were obstructed with tears and her face was pale with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said, 'It behoveth thee not to leave me without a fault. Thou treadest over the path of virtue. I too have been in the same path, with heart fixed on the good of my relatives. O best of Brahmanas, the object for which I was bestowed on thee hath not been accomplished yet. Unfortunate that I am, what shall Vasuki say unto me? O excellent one, the offspring desired of by my relatives afflicted by a mother's curse, do not yet appear! The welfare of my relatives dependeth on the acquisition of offspring from thee. And in order that my connection with thee may not be fruitless, O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee. O excellent one, high-souled thou art; so why shall thou leave me who am faultless? This is what is not just clear to me.'

"Thus addressed, the Muni of great ascetic merit spake unto his wife Jaratkaru these words that were proper and suitable to the occasion. And he said, 'O fortunate one, the being thou hast conceived, even like unto Agni himself is a Rishi of soul highly virtuous, and a master of the Vedas and their branches.'

"Having said so, the great Rishi, Jaratkaru of virtuous soul, went away, his heart firmly fixed on practising again the severest penances.'"

SECTION XLVIII

(Astika Parva continued)

"Sauti said, 'O thou of ascetic wealth, soon after her lord had left her, Jaratkaru went to her brother. And she told him everything that had happened. And the prince of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.'

"And he said, 'Thou knowest, 'O amiable one, the purpose of thy bestowal, the reason thereof. If, from that union, for the welfare of the snakes, a son be born, then he, possessed of energy, will save us all from the snake-sacrifice. The Grandsire had said so, of old, in the midst of the gods. O fortunate one, hast thou conceived from thy union with that best of Rishis? My heart's desire is that my bestowal of thee on that wise one may not be fruitless. Truly, it is not proper for me to ask thee about this. But from the gravity of the interests I ask thee this. Knowing also the obstinacy of thy lord, ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract that terribly afflicting dart that lies implanted for a long time past in my heart.'

"Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, at length replied, saying, 'Asked by me about offspring, the high-souled and mighty ascetic said, 'There is,'--and then he went away. I do not remember him to have ever before speak even in jest aught that is false. Why should he, O king, speak a falsehood on such a serious occasion? He said, 'Thou shouldst not grieve, O daughter of the snake race, about the intended result of our union. A son shall be born to thee, resplendent as the blazing sun.' O brother, having said this to me, my husband of ascetic wealth went away--Therefore, let the deep sorrow cherished in thy heart disappear.'

"Sauti continued, 'Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said, 'Be it so!' And the chief of the snakes then adored his sister with his best regards, gift of wealth, and fitting eulogies. Then, O best of Brahmanas, the embryo endued with great splendour, began to develop, like the moon in the heavens in the bright fortnight.

And in due time, the sister of the snakes, O Brahmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the Vedas and their branches with the ascetic Chyavana, the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known to the world was Astika. And he was known by the name of Astika (whoever is) because his father had gone to the woods, saying. 'There is', when he was in the womb. Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the snakes. And he was like the illustrious lord of the celestials, Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes.'"

SECTION XLIX

(Astika Parva continued)

"Saunaka said, 'Tell me again, in detail,--all that king Janamejaya had asked his ministers about his father's ascension to heaven.'

'Sauti said, 'O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshit.'

"Janamejaya asked, 'Know ye all that befell my father. How did that famous king, in time, meet with his death? Hearing from you the incidents of my father's life in detail, I shall ordain something, if it be for the benefit of the world. Otherwise, I shall do nothing.'

'The minister replied, 'Hear, O monarch, what thou hast asked, viz., an account of thy illustrious father's life, and how also that king of kings left this world. Thy father was virtuous and high-souled, and always protected his people. O, hear, how that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the discharge of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. There was none who hated him and he himself hated none. Like unto Prajapati (Brahma) he was equally disposed towards all creatures. O monarch, Brahmanas and Kshatriyas and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially protected by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like a second Soma. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of immense prowess, he was the disciple of Saradwat in the science of arms. And, O Janamejaya, thy father was dear unto Govinda. Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called Parikshit (born in an extinct line). Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. With passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of his six passions of powerful mind, surpassing all, and fully acquainted with the science of morality and political science, the father had ruled over these subjects for sixty years. And he then died, mourned by all his subjects. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus for the last thousand years. Thou wast installed while a child, and art thus protecting every creature.'

"Janamejaya said, 'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements. How did my father, blessed with many virtues, meet with his death? Describe everything to me as it happened. I am desirous of hearing it from you!'

"Sauti continued, 'Thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it had occurred.'

'And the councillors said, 'O king, that father of thine, that protector of the whole earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pandu of mighty arms, that foremost of all bearers of the bow in battle. He made over to us all the affairs of state from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods a high-souled Rishi. The Rishi was then observing the vow of silence. The king asked him about the deer, but, though asked, he made no reply. At last the king, already tired with exertion and hunger, suddenly became angry with that Rishi sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a Muni observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that Muni of pure soul. But the Muni spake not a word good or bad and was without anger. He continued in the same posture, bearing the dead snake.'"

SECTION L

(Astika Parva continued)

'Sauti continued, 'The ministers said, 'That king of kings then, spent with hunger and exertion, and having placed the snake upon the shoulders of that Muni, came back to his capital. The Muni had a son, born of a cow, of the name of Sringin. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, Sringin was returning home, when he heard from a friend of his about the insult of his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulders a dead snake placed thereon. O king, the Rishi insulted by thy father was severe in ascetic penances, the foremost of Munis, the controller of passions, pure, and ever engaged in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under complete control. His practices and his speech were both very nice. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and used to observe the vow of silence. And he was the refuge whom all creatures might seek in distress.

"Such was the Rishi insulted by thy father. The son, however, of that Rishi, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, burning as it were with spiritual energy and rage, these words in allusion to thy father, 'Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn, with his poison the wretch that hath placed the dead snake upon my un-offending father.' And having said this, he went to where his father was. And seeing his father he told him of his curse. The tiger among Rishis thereupon sent to thy father a disciple of his, named Gaurmukha, of amiable manners and possessed of every virtue. And having rested a while (after arrival at court) he told the king everything, saying in the words of his master, 'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison! Therefore, O king, be careful.' O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

"And when the seventh day had arrived, a Brahmana Rishi, named Kasyapa, desired to come to the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying, 'Where dost thou go so quickly, and what is the business on which thou goest?' Kasyapa replied, saying, 'O Brahmana, I am going whither king Parikshit, that best of the Kurus, is. He shall today be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death.' Takshaka answered, saying, 'Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brahmana, behold the wonderful power of my poison. Thou art incapable of reviving that monarch when bit by me.' So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kasyapa, O king, revived it. Takshaka thereupon tempted him, saying, 'Tell me thy desire.' And Kasyapa, too, thus addressed, spake again unto Takshaka, saying, 'I go there from desire of wealth.' And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words, 'O sinless one, take from me more wealth than what thou expectest from that monarch, and go back!' And Kasyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended his way back.

"And Kasyapa going back, Takshaka, approaching in disguise, blasted, with the fire of his poison, thy virtuous father, the first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account is. And hearing all about the discomfiture of thy royal father, and of the insult to the Rishi Utanka, decide thou that which should follow!

'Sauti continued, 'King Janamejaya, that chastiser of enemies, then spake upto all his ministers. And he said, 'When did ye learn all that happened upon that, banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kasyapa? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his mantras. That worst of snakes, of sinful soul, thought within his mind that if Kasyapa resuscitated the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, what ye saw or heard, what happened in the deep solitude of the forest,--viz., the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race.'

"The ministers said, 'Hear, O monarch of him who told us before of the meeting between that foremost Brahmana and that prince of snakes in the woods. A certain person, O monarch, had climbed up that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man, a Brahmana's menial, having come to us, represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O king, all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow.'

"Sauti continued, 'King Janamejaya, having listened to the words of his ministers, was sorely afflicted with grief, and began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe a long and hot breath, shed tears, and shrieked aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all ministers, said these words.

'I have heard your account of my father's ascension to heaven. Know ye now what my fixed resolve is. I think no time must be lost in avenging this injury upon the wretch Takshaka that killed my father. He burnt my father making Sringin only a secondary cause. From malignity alone he made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers? From ignorance of the effects of my wrath, he prevented Kasyapa—that excellent of Brahmanas--whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge myself on my father's enemy to please myself, the Rishi Utanka and you all.'"

SECTION LI

(Astika Parva continued)

'Sauti said, 'King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination to perform a snake-sacrifice. And that lord of the Earth--that tiger of the Bharata race--the son of Parikshit, then called his priest and Ritwiks. And accomplished in speech, he spake unto them these words relating to the accomplishment of his great task. 'I must avenge myself on the wretch Takshaka who killed my father. Tell me what I must do. Do you know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he burnt, of yore, by the fire of his poison, my father.'

'The chief priest answered, 'There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the Puranas. O king, thou alone canst accomplish it, and no one else. Men versed in the Puranas have told us, there is such a sacrifice.'

"Sauti continued, 'Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of Agni, the eater of the sacrificial butter. The king then said unto those Brahmanas versed in mantras, 'I shall make preparations for that sacrifice. Tell me the things that are necessary.' And the king's Ritwiks, O excellent Brahmana, versed in the Vedas and acquainted with the rites of that sacrifice measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with valuable articles and with Brahmanas. And it was full of precious things and paddy. And the Ritwika sat upon it at ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king at the snake-sacrifice for the attainment of its object. And before the commencement of the snake-Sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a Suta by caste, well-acquainted with the Puranas, said, 'The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.' Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge."

SECTION LII

(Astika Parva continued)

"Sauti said, 'The snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering the appropriate mantras. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young--all fell alike into the fire, uttering various cries. Those measuring a krosa, and those measuring a yojana, and those of the measure of a gokarna, fell continuously with great violence into that first of all fires. And hundreds and thousands and tens of thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, other like trunks of elephants, and others of huge bodies and strength like maddened elephants Of various colours and virulent poison, terrible and looking like maces furnished with iron-spikes, of great strength, ever inclined to bite, the snakes, afflicted with their mother's curse, fell into the fire.'"

SECTION LIII

(Astika Parva continued)

"Saunaka asked, 'What great Rishis became the Ritwiks at the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the Sadasyas in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee to describe all these in detail, so that, O son of Suta, we may know who were acquainted with the rituals of the snake-sacrifice.'

"Sauti replied, 'I will recite the names of those wise ones who became the monarch's Ritwiks and Sadasyas. The Brahmana Chandabhargava became the Hotri in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the Vedas. The learned old Brahmana, Kautsa, became the Udgatri, the chanter of the Vedic hymns. Jaimini became the Brahmana, and Sarngarva and Pingala the Adhvaryus, Vyasa with his son and disciples, and Uddalaka, Pramataka, Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, the Brahmana Kalaghata, Vatsya, old Srutasravas ever engaged in japa and the study of the Vedas. Kohala Devasarman, Maudgalya, Samasaurava, and many other Brahmanas who had got through the Vedas became the Sadasyas at that sacrifice of the son of Parikshit.

"When the Ritwiks in that snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear into every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and those in the air about to fall into it.

'Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was engaged in the sacrifice, went to the palace of Purandara (Indra). And that best of snakes, having represented all that had taken place, sought in terror the protection of Indra after having acknowledged his fault. And Indra, gratified, told him, 'O prince of snakes, O Takshaka, here thou hast no fear from that snake-sacrifice. The Grandsire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fear of thy heart be allayed.'

Sauti continued, 'Thus encouraged by him, that best of snakes began to dwell in Indra's abode in joy and happiness. But Vasuki, seeing that the snakes were incessantly falling into the fire and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was afflicted with great grief, and his heart was about to break. And summoning his sister, he spake unto her, saying, 'O amiable one, my limbs are burning and I no longer see the points of the heavens. I am about to fall down from loss of consciousness. My mind is turning, my sight is falling and my heart is breaking. Benumbed, I may fall today into that blazing fire! This sacrifice of the son of Parikshit is for the extermination of our race. It is evident I also shall have to go to the abode of the king of the dead. The time is come, O my sister, on account of which thou wert bestowed by me on Jaratkaru to protect us with our relatives. O best of the women of the snake race, Astika will put an end to the sacrifice that is going on. The Grandsire told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the Vedas and regarded even by the old, for the protection of myself and also of those dependent on me.'"

SECTION LIV

(Astika Parva continued)

"Sauti said, 'Then the snake-dame Jaratkaru, calling her own son, told him the following words according to the directions of Vasuki, the king of the snakes. 'O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother. Therefore, do thou that which should be done.'

"Astika asked, 'Why wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that on hearing it, I may do what is proper.'

"Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and even desirous of the welfare of her relatives, said unto him, 'O son, it is said that the mother of all the snakes is Kadru. Know thou why she cursed in anger her sons.' Addressing the snakes she said, 'As ye have refused to falsely represent Uchchaihsravas, the prince of horses, for bringing about Vinata's bondage according to the wager, therefore, shall he whose charioteer is Vayu burn you all in Janamejaya's sacrifice. And perishing in that sacrifice, ye shall go to the region of the unredeemed spirits.' The Grandsire of all the worlds spake unto her while uttering this curse, 'Be it so,' and thus approved of her speech. Vasuki, having heard that curse and then the words of the Grandsire, sought the protection of the gods, O child, on the occasion when the amrita was being churned for. And the gods, their object fulfilled, for they had obtained the excellent amrita, with Vasuki ahead, approached the Grandsire. And all the gods, with king Vasuki, sought to incline Him who was born of the lotus to be propitious, so that the curse might be made abortive.'

"And the gods said, 'O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother's curse prove abortive?'

"Brahman thereupon replied, saying, 'Jaratkaru will take unto himself a wife of the name of Jaratkaru; the Brahmana born of her will relieve the snakes.'

"Vasuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father some time before the commencement of the sacrifice. And from that marriage thou art born of me. That time has come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, viz., our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son?'

"Sauti continued, 'Thus addressed, Astika said unto his mother, 'Yes, I will.' And he then addressed the afflicted Vasuki, and as if infusing life into him, said, 'O Vasuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse. Be easy, O snake! There is no fear any longer. I shall strive earnestly so that good may come! Nobody hath ever said that my speech, even in jest, hath proved false. Hence on serious occasions like this, I need not say anything more, O uncle, going thither today I shall gratify, with words mixed with blessings, the monarch Janamejaya installed at the sacrifice, so that, O excellent one, the sacrifice may stop. O highminded one, O king of the snakes, believe all that I say. Believe me, my resolve can never be unfulfilled.'

"And Vasuki then said, 'O Astika, my head swims and my heart breaks. I cannot discern the points of the earth, as I am afflicted with a mother's curse.'

"And Astika said, 'Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispel this fear of thine from the blazing fire. This terrible punishment, capable of burning like the fire at the end of the Yuga, I shall extinguish. Nurse not thy fear any longer.'

"Sauti continued, 'Then that best of Brahmanas, Astika, quelling the terrible fear of the Vasuki's heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya's sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound with numerous Sadasyas on it whose splendour was like unto that of the Sun or Agni. But that best of Brahmanas was refused admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brahmanas, that foremost of all virtuous men, having entered the excellent sacrificial compound, began to adore the king of infinite achievements, Ritwiks, the Sadasyas, and also the sacred fire.'"

SECTION LV

(Astika Parva continued)

"Astika said, 'Soma and Varuna and Prajapati performed sacrifices of old in Prayaga. But thy sacrifice, O foremost one of Bharata's race, O son of Parikshit, is not inferior to any of those. Let those dear unto us be blessed! Sakra performed a hundred sacrifices. But this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit, is fully equal to ten thousand sacrifices of Sakra. Let those dear unto us be blessed! Like the sacrifice of Yama, of Harimedha, or of king Rantideva, is the sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Maya, of king Sasavindu, or of king Vaisravana, is this sacrifice of thine, O foremost one of Bharata's race, O son of Satyavati, in which he himself was the chief priest, is this sacrifice of Nriga, of Ajamida, of the son of Dasaratha, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of king Yudhishthira, the son of a god and belonging to Ajamida race, heard of (even) in the heavens, is this sacrifice of thine. O foremost one of Bharata's race, O son of Parikshit, let those dear unto us be blessed! Like the sacrifice of Krishna (Dwaipayana), the son of Satyavati, in which he himself was the chief priest, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit Let those dear unto us be blessed! These (Ritwiks and Sadasyas) that are here engaged in making thy sacrifice, like unto that of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit). It is my conviction that there is no Ritwik in all the worlds who is equal to thy Ritwik, Dwaipayana. His disciples, becoming Ritwiks, competent for their duties, travel over the earth. The high-souled bearer of libation (viz., Agni), called also Vibhavasu and Chitrabhanu, having gold for his vital seed and having his path, marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods. In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well-pleased with thy abstinence. Indeed, thou art either Varuna, or Yama, the god of Justice. Like Sakra himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou and no monarch who is thy equal in sacrifice. Thou art like Khatwanga, Nabhaga, and Dilipa. In prowess thou art like Yayati and Mandhatri. In splendour equal to the sun, and of excellent vows, thou art O monarch, like Bhishma! Like Valmiki thou art of energy concealed. Like Vasishtha thou hast controlled thy wrath. Like Indra is thy lordship. Thy splendour also shines like that of Narayana. Like Yama art thou conversant with the dispensation of justice. Thou art like Krishna adorned with every virtue. Thou art the home of the good fortune that belongs to the Vasus. Thou art also the refuge of the sacrifices. In strength thou art equal to Damvodbhava. Like Rama (the son of Jamadagni) thou art conversant with the scriptures and arms. In energy thou art equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha.'

"Sauti said, 'Astika, having thus adored them, gratified them all, viz., the king, the Sadasyas, the Ritwiks and the sacrificial fire. And king Janamejaya beholding the signs and indications manifested all around, addressed them as follows.'"

SECTION LVI

(Astika Parva continued)

Janamejaya said, 'Though this one is but a boy, he speaks yet like a wise old man. He is not a boy but one wise and old. I think, I desire to bestow on him a boon. Therefore, ye Brahmanas, give me the necessary permission.'

"The Sadasyas said, 'A Brahmana, though a boy, deserves the respect of kings. The learned ones do more so. This boy deserves every desire of his being fulfilled by thee, but not before Takshaka comes with speed.'

"Sauti continued, 'The king, being inclined to grant the Brahmana a boon, said 'Ask thou a boon.' The Hotri, however, being rather displeased, said, 'Takshaka hath not come as yet into this sacrifice.'

"Janamejaya replied, 'Exert ye to the best of your might, so that this sacrifice of mine may attain completion, and Takshaka also may soon come here. He is my enemy.'

"The Ritwiks replied, 'As the scriptures declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear.'

"Sauti continued, 'The illustrious Suta named Lohitaksha also, conversant with the Puranas, had said so before.

"Asked by the king on the present occasion he again told the monarch, 'Sire, it is even so as the Brahmanas have said--Knowing the Puranas, I say, O monarch, that Indra hath granted him this boon, saying, 'Dwell with me in concealment, and Agni shall not burn thee.'

'Sauti continued, 'Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with mantras, began to pour clarified butter into the fire Indra himself appeared on the scene. And the illustrious one came in his car, adorned by all the gods standing around, followed by masses of clouds, celestial singers, and the several bevies of celestial dancing girls. And Takshaka anxious with fear, hid himself in the upper garment of Indra and was not visible. Then the king in his anger again said unto his mantra-knowing Brahmanas these words, bent upon the destruction of Takshaka, 'If the snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself.'

'Sauti continued, 'Urged thus by the king Janamejaya about Takshaka, the Hotri poured libations, naming that snake then staying there. And even as the libations were poured, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. Then Purandara, seeing that sacrifice, became much alarmed, and quickly casting Takshaka off, went back to his own abode. After Indra had gone away, Takshaka, the prince of snakes, insensible with fear, was by virtue of the mantras, brought near enough the flames of the sacrificial fire.'

"The Ritwiks then said, 'O king of kings, the sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas.'

"Janamejaya then said, 'Thou immeasurable one of such handsome and child-like features, I desire to grant thee a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable.'

'The Ritwiks said, 'O monarch, behold, Takshaka is soon coming under thy control! His terrible cries, and loud roar is being heard. Assuredly, the snake hath been forsaken by the wielder of thunder. His body being disabled by your mantras, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly.'

'Sauti continued, 'While Takshaka, the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spoke as follows, 'O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire.'

'O Brahmana, the son of Parikshit, being thus addressed by Astika, became exceedingly sorry and replied unto Astika thus, 'O illustrious one, gold, silver, kine, whatever other possessions thou desirest I shall give unto thee. But let not my sacrifice come to an end.'

"Astika thereupon replied, 'Gold, silver or kine, I do not ask of thee, O monarch! But let thy sacrifice be ended so that my maternal relations be relieved.'

"Sauti continued, 'The son of Parikshit, being thus addressed by Astika, repeatedly said this unto that foremost of speakers, 'Best of the Brahmanas, ask some other boon. O, blessed be thou!' But, O thou of Bhrigu's race, he did not beg any other boon. Then all the Sadasyas conversant with the Vedas told the king in one voice, 'Let the Brahmana receive his boon!'"

SECTION LVII

(Astika Parva continued)

"Saunaka said, 'O son of a Suta, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice!'

"Sauti replied, 'Many thousands and tens of thousands and billions of snakes fell into the fire. O most excellent Brahmana, so great is the number that I am unable to count them all. So far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki's race alone, of colour blue, red and white of terrible form and huge body and deadly poison. Helpless and miserable and afflicted with their mother's curse, they fell into the sacrificial fire like libations of butter.

"Kotisa, Manasa, Purna, Cala, Pala Halmaka, Pichchala, Kaunapa, Cakra, Kalavega, Prakalana, Hiranyavahu, Carana, Kakshaka, Kaladantaka—these snakes born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names. Puchchandaka, Mandalaka, Pindasektri, Ravenaka; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara and Sisuroman, Suroman and Mahahanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisa, Vihanga, Sarabha, Meda, Pramoda, Sauhatapana--these born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the names of the snakes I mention born in the race of Kauravya: Eraka, Kundala Veni, Veniskandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Pratara and Astaka. There born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra: Sankukarna, Pitharaka, Kuthara, Sukhana, and Shechaka; Purnangada, Purnamukha, Prahasa, Sakuni, Dari, Amahatha, Kumathaka, Sushena, Vyaya, Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka; Raktanga, Sarvasaranga, Samriddha, Patha and Vasaka; Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni.

"O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements--I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were burnt having fallen into the fire, I am unable to mention. They are so many! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the yuga and terrible in form,--they were burnt by thousands!

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a yama, of a yojana, and of two yojanas, capable of assuming at will any form and of mastering at will any degree of strength, of poison like unto blazing fire, afflicted by the curse of a mother, were burnt in that great 'sacrifice.'"

SECTION LVIII

(Astika Parva, continued)

"Sauti said, 'Listen now to another very wonderful incident in connection with Astika. When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka), thrown off Indra's hands, remained in mid air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial Agni in his name.'

"Saunaka said, 'Was it, O Suta, that the mantras of those wise Brahmanas were not potent; since Takshaka did not fall into the fire?'

"Sauti replied, 'Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra's hands, Astika had thrice said, 'Stay,' 'Stay,' 'Stay.' And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the earth.

"The king then, on being repeatedly urged by his Sadasyas, said, 'Let it be done as Astika hath said. Let the sacrifice be ended, let the snakes be safe, let this Astika also be gratified, O Suta, thy words also be true.' When the boon was granted to Astika, plaudits expressive of joy rang through the air. Thus the sacrifice of the son of Parikshit—that king of the Pandava race--came to an end. The king Janamejaya of the Bharata race was himself pleased, and on the Ritwiks with the Sadasyas, and on all who had come there, the king, bestowed money by hundreds and thousands. And unto Suta Lohitaksha--conversant with the rules of building and foundations--who had at the commencement said that a Brahmana would be the cause of the interruption of the snake-sacrifice, the king gave much wealth. The king, of uncommon kindness, also gave him various things, with food and wearing apparel, according to his desire, and became very much pleased. Then he concluded his sacrifice according to the prescribed rites, and after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified, for he had attained his object. And the king said unto him, 'Thou must come again to become a Sadasya in my great Horse-sacrifice.' And Astika said, 'yes' and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened.'

"Sauti continued, 'Hearing all he had said, the snakes that had come thither became very much delighted, and their fears were allayed. They were much pleased with Astika and asked him to solicit a boon, saying, 'O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee. What shall we accomplish for thee, O child!'

"Astika said, 'Let those Brahmanas, and other men, who shall, in the morning or in the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you.' And the snakes in joy thereupon said, 'O nephew, in the nature of thy boon, let it be exactly as thou sayest. That which thou askest we all shall cheerfully do, O nephew! And those also that call to mind Astika, Artiman and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say, 'I call to mind the famous Astika born of Jaratkaru, that Astika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake sacrifice of Janamejaya. That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundredfold like the fruit of Sinsa tree.'

"Sauti continued, 'That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.

"And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

'Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes'

'Sauti continued, 'O Brahmanas, O foremost one of Bhrigu's race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika. And, O Brahmana, O oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied.'"

SECTION LIX

(Adivansavatarana Parva)

"Saunaka said, 'O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu. O son of Suta, I have been much gratified with thee. I ask thee again, to recite to me, O son of a Suta, the history composed by Vyasa. The varied and wonderful narrations that were recited amongst those illustrious Sadasyas assembled at the sacrifice, in the intervals of their duties of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a Suta! Recite therefore, all those to me fully.'

'Sauti said, 'The Brahmanas, in the intervals of the duties, spoke of many things founded upon the Vedas. But Vyasa recited the wonderful and great history called the Bharata.'

"Saunaka said, 'That sacred history called the Mahabharata, spreading the fame of the Pandavas, which Krishna-Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice. I desire to hear duly. That history hath been born of the ocean-like mind of the great Rishi of soul purified by yoga. Thou foremost of good men, recite it unto me, for, O son of a Suta, my thirst hath not been appeased by all thou hast said.'

'Sauti said, 'I shall recite to thee from the beginning of that great and excellent history called the Mahabharata composed by Vyasa. O Brahmana, listen to it in full, as I recite it. I myself feel a great pleasure in reciting it.'"

SECTION LX

(Adivansavatarana Parva continued)

'Sauti said, 'Hearing that Janamejaya was installed in the snake-sacrifice, the learned Rishi Krishna-Dwaipayana went thither on the occasion. And he, the grand-father of the Pandavas, was born in an island of the Yamuna, of the virgin Kali by Sakti's son, Parasara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the Vedas with their branches, and all the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the Vedas, by vows, by fasts, by progeny, and by sacrifice. And the first of Veda-knowing ones, he divided the Vedas into four parts. And the Brahmana Rishi had knowledge of the supreme Brahma, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begot Pandu and Dhritarashtra and Vidura in order to continue the line of Santanu.

"And the high-souled Rishi, with his disciples all conversant with the Vedas and their branches, entered the sacrificial pavilion of the royal sage, Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial region like the god Indra, surrounded by numerous Sadasyas, by kings of various countries whose coronal locks had undergone the sacred bath, and by competent Ritwiks like unto Brahman himself. And that foremost one of Bharata's race, the royal sage Janamejaya, beholding the Rishi come, advanced quickly with his followers and relatives in great joy. And the king with the approval of his Sadasyas, gave the Rishi a golden seat as Indra did to Vrihaspati. And when the Rishi, capable of granting boons and adored by the celestial Rishis themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him--his grandfather Krishna—who fully deserved them, water to wash his feet and mouth, and the Arghya, and kine. And accepting those offerings from the Pandava Janamejaya and ordering the kine also not to be slain, Vyasa became much gratified. And the king, after those adorations bowed to his great-grandfather, and sitting in joy asked him about his welfare. And the illustrious Rishi also, casting his eyes upon him and asking him about his welfare, worshipped the Sadasyas, having been before worshipped by them all. And after all this, Janamejaya with all his Sadasyas, questioned that first of Brahmanas, with joined palms as follows:

'O Brahmana, thou hast seen with thy own eyes the acts of the Kurus and the Pandavas. I am desirous of hearing thee recite their history. What was the cause of the disunion amongst them that was fruitful of such extraordinary deeds? Why also did that great battle, which caused the death of countless creatures occur between all my grandfathers—their clear sense over-clouded by fate? O excellent Brahmana, tell me all this in full as everything had happened.'

"Hearing those words of Janamejaya, Krishna-Dwaipayana directed his disciple Vaisampayana seated by his side, saying, 'The discord that happened between the Kurus and the Pandavas of old, narrate all to the king even as thou hast heard from me.'

"Then that blessed Brahmana, at the command of his preceptor recited the whole of that history unto the king, the Sadasyas, and all the chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas.'"

SECTION LXI

(Adivansavatarana Parva continued)

"Vaisampayana said, 'Bowing down in the first place to my preceptor with the eight parts of my body touching the ground, with devotion and reverence, and with all my heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full what I have heard from the high-souled and great Rishi Vyasa, the first of intelligent men in the three worlds. And having got it within thy reach, O monarch, thou also art a fit person to hear the composition called Bharata. Encouraged by the command of my preceptor my heart feeleth no fear.

"Hear, O monarch, why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule. I shall relate all to thee who askest it thou best of the Bharata race!

"On the death of their father those heroes (the Pandavas) came to their own home. And within a short time they became well-versed in archery. And the Kurus beholding the Pandavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crookedminded Duryodhana, and Karna, with (the former's uncle) the son of Suvala began to persecute them and devise means for their exile. Then the wicked Duryodhana, guided by the counsels of Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarashtra gave poison to Bhima, but Bhima of the stomach of the wolf digested the poison with the food. Then the wretch again tied the sleeping Bhima on the margin of the Ganges and, casting him into the water, went away. But when Bhimasena of strong arms, the son of Kunti woke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water black snakes of virulent poison bit him in every part of his body. But that slayer of foes did not still perish. And in all those persecutions of the Pandavas by their cousins, the Kurus, the high-minded Vidura attentively engaged himself neutralising those evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the world of men, so did Vidura always keep the Pandavas from evil.

"When Duryodhana, with various means, both secret and open, found himself incapable of destroying the Pandavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), then called together his counsellors consisting of Vrisha (Karna), Duhsasana and others, and with the knowledge of Dhritarashtra caused a house of lac to be constructed. And king Dhritarashtra, from affection for his children, and prompted by the desire of sovereignty, sent the Pandavas tactfully into Varanavata. And the Pandavas then went away with their mother from Hastinapura. And when they were leaving the city, Vidura gave them some idea of impending danger and how they could come out of it.

'The sons of Kunti reached the town of Varanavata and lived there with their mother. And, agreeably to the command of Dhritarashtra, those illustrious slayers of all enemies lived in the palace of lac, while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rakshasa. But, alarmed at the risk they ran of exposure by such an act the Pandavas fled in the darkness, out of fear from the sons of Dhritarashtra. It was here that Bhima gained Hidimva (the sister of the Rakshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the Pandavas, of rigid vows, and conversant with the Vedas wended to a town of the name of Ekachakra and dwelt there in the guise of Brahmacharins. And those bulls among men dwelt in that town in the house of a Brahmana for some time, with temperance and abstinence. And it was here that Bhima of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima, the son of Pandu, that tiger among men, slew him speedily with the strength of his arms and made the citizens safe and free from fear. Then they heard of Krishna (the princess of Panchala) having become disposed to select a husband from among the assembled princes. And, hearing of it, they went to Panchala, and there they obtained the maiden. And having obtained Draupadi (as their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastinapura. And they were then told by king Dhritarashtra and the son of Santanu (Bhishma) as follows: 'In order, O dear ones, dissensions may not take place between you and your cousins, we have settled that Khandavaprastha should be your abode. Therefore, go ye, casting off all jealousy, to Khandavaprastha which contains many towns served by many broad roads, for dwelling there.' And accordingly the Pandavas went, with all their friends and followers, to Khandavaprastha taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many a prince under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unruffled by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose to power. And Bhima of great reputation subjugated the East, the heroic Arjuna, the North, Nakula, the West; Sahadeva that slayer of all hostile heroes, the South. And this having been done, their domination was spread over the whole world. And with the five Pandavas, each like unto the Sun, the Earth looked as if she had six Suns.

"Then, for some reason, Yudhishthira the just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with every virtue, lived in the woods for eleven years and months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwaravati. And Vibhatsu (Arjuna) there obtained for a wife the lotus-eyed and sweet-speeched younger sister of Vasudeva, Subhadra by name. And she became united, in gladness, with Arjuna, the son of Pandu, like Sachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vasudeva, gratified Agni; the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that woods to cure Agni of his indigestion). And to Arjuna, assisted as he was by Kesava, the task did not at all appear heavy even as nothing is heavy to Vishnu with immense design and resources in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow Gandiva and a quiver that was inexhaustible, and a war-chariot bearing the figure of Garuda on its standard. And it was on this occasion that Arjuna relieved the great Asura (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pandavas) a celestial palace decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it. And deceiving Yudhishthira by means of the dice played through the hands of the son of Suvala, Duryodhana sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

"And the fourteenth year, O monarch, when the Pandavas returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatriyas and slaying king Duryodhana, obtained back their devastated kingdom.

"This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas.'"

SECTION LXII

(Adivansavatarana Parva continued)

"Janamejaya said, 'O excellent Brahmana, thou hast, indeed, told me, in brief, the history, called Mahabharata, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in a nutshell the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the persecution of the wicked Kurus? Why also, O best of Brahmanas, did Bhima of mighty arms and of the strength of ten thousand elephants, control his anger, though wronged? Why also did the chaste Krishna, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarashtra with her wrathful eyes? Why also did the two other sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishthira who was greatly addicted to the evil habit of gambling? Why also did Yudhishthira, that foremost of all virtuous men, the son of Dharma himself, fully acquainted with all duties, suffer that excess of affliction? Why also did the Pandava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men (suffer such persecution)? O thou of ascetic wealth, speak to me of all these as they took place, and everything that those mighty charioteers achieved.'

"Vaisampayana said, 'O monarch, appoint thou a time for hearing it. This history told by Krishna-Dwaipayana is very extensive. This is but the beginning. I shall recite it. I shall repeat the whole of the composition in full, of the illustrious and great Rishi Vyasa of immeasurable mental power, and worshipped in all the worlds. This Bharata consists of a hundred thousand sacred slokas composed by the son of Satyavati, of immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of Brahman and become equal to the very gods. This Bharata is equal unto the Vedas, is holy and excellent; is the worthiest of all to be listened to, and is a Purana worshipped by the Rishis. It contains much useful instruction on Artha and Kama (profit and pleasure). This sacred history maketh the heart desire for salvation. Learned persons by reciting this Veda of Krishna-Dwaipayana to those that are liberal, truthful and believing, earn much wealth. Sins, such as killing the embryo in the womb, are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rahu (after the eclipse is over). This history is called Jaya. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history in itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of Dharma, Artha, and also of Moksha; it hath been so said by Vyasa himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it, read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave them that hear this history. They who hear, without the spirit of fault finding, the story of the birth of the Bharata princes, can have no fear of maladies, let alone the fear of the other world.

"For extending the fame of the high-souled Pandavas and of other Kshatriyas versed in all branches of knowledge, high spirited, and already known in the world for their achievements, Krishna-Dwaipayana, guided also by the desire of doing good to the world, hath composed this work. It is excellent, productive of fame, grants length of life, is sacred and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brahmanas, acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified and acquireth a large family himself, and becometh respected in the world. That Brahmana who regularly studies this sacred Bharata for the four months of the rainy season, is cleansed from all his sins. He that has read the Bharata may be regarded as one acquainted with the Vedas.

"This work presents an account of the gods and royal sages and sacred regenerate Rishis, the sinless Kesava; the god of gods, Mahadeva and the goddess Parvati; the birth of Kartikeya who sprang from union of Parvati with Mahadeva and was reared by many mothers; the greatness of Brahmanas and of kine. This Bharata is a collection of all the Srutis, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh cleansed of all sins, and, not caring for heaven as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a Sraddha, maketh that Sraddha inexhaustible, the Pitris becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the Mahabharata. The history of the exalted birth of the Bharata princes is called the Mahabharata. He who knoweth this etymology of the name is cleansed of all his sins. And as this history of the Bharata race is so wonderful, that, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipayana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this Mahabharata. Therefore, this should be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds, good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth from attaining to heaven is scarcely equal to that which one deriveth from hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the Rajasuya and the horse-sacrifice. The Bharata is said to be as much a mine of gems as the vast Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the Vedas, worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the Bharata to one that asketh for it doth indeed make a present of the whole earth with her belt of seas. O son of Parikshit, this pleasant narration that giveth virtue and victory I am about to recite in its entirety: listen to it. The sage Krishna-Dwaipayana regularly rising for three years, composed this wonderful history called Mahabharata. O bull amongst the Bharata monarchs, whatever is spoken about virtue, wealth, pleasure, and salvation may be seen elsewhere; but whatever is not contained in this is not to be found anywhere.'"

SECTION LXIII

(Adivansavatarana Parva continued)

"Vaisampayana said, 'There was a king of the name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Some time after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods, by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.'

"The gods said, 'O lord of the earth, thou shouldst take care so that virtue may not sustain a diminution on earth! Protected by thee, virtue itself will in return protect the universe.' And Indra said, 'O king, protect virtue on earth attentively and rigidly. Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions. And though I am of Heaven, and thou art of earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise; on the other hand, they are well-fed and fattened. In Chedi the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone are capable of carrying the car through mid air. Thou alone, of all mortals on earth, riding on that best of cars, shall course through mid-air like a celestial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses, with which on, in battle, thou shall not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on earth as Indra's garland, shall be thy distinctive badge.

"The slayer of Vritra (Indra) also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiry of a year, the king planted it in the ground for the purpose of worshipping the giver thereof, viz., Sakra. From that time forth, O monarch, all kings, following Vasu's example, began to plant a pole for the celebration of Indra's worship. After erecting the pole they decked it with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him, 'Those men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom. Their cities also shall expand and be ever in joy.'

"King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of Sakra to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lord of Chedis bestowing boons and performing great sacrifices and observing the festivity of Sakra, was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.

"And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.

"And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. Another son of his was Pratyagraha; and another, Kusamva, who was also called Manivahana. And the two others were Mavella, and Yadu of great prowess and invincible in battle.

"These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns after their own names and founded separate dynasties that lasted for long ages.

"And when king Vasu took his seat in that crystal car, with the gift of Indra, and coursed through the sky, he was approached by Gandharvas and Apsaras (the celestial singers and dancers). And as he coursed through the upper regions, he was called Uparichara. And by his capital flowed a river called Suktimati. And that river was once attacked by a life-endued mountain called Kolahala maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolahala). But the mountain begat on the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala's embraces, gave them both to Vasu. And the son was made the generalissimo to his forces by Vasu, that best of royal sages and giver of wealth and punisher of enemies. And the daughter called Girika, was wedded by Vasu.

'And Girika, the wife of Vasu, after her menstrual course, purifying herself by a bath, represented her state unto her lord. But that very day the Pitris of Vasu came unto that best of monarchs and foremost of wise men, and asked him to slay deer (for their Sraddha). And the king, thinking that the command of the Pitris should not be disobeyed, went a-hunting thinking of Girika alone who was gifted with great beauty and like unto another Sri herself. And the season being the spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the Gandharvas himself. There were Asokas and Champakas and Chutas and Atimuktas in abundance: and there were Punnagas and Karnikaras and Vakulas and Divya Patalas and Patalas and Narikelas and Chandanas and Arjunas and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the kokila and echoed with the hum of maddened bees. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire he was roaming hither and thither, when he saw a beautiful Asoka decked with dense foliage, its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep his mind away from the thought of the beautiful Girika. And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of Dharma and Artha, went unto him and said, 'Amiable one, carry thou this seed (semen) for my wife Girika and give it unto her. Her season hath arrived.'

"The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beaks. While they were fighting, the seed fell into the waters of the Yamuna. And in those waters dwelt an Apsara of the higher rank, known by the name of Adrika, transformed by a Brahmana's curse into a fish. As soon as Vasu's seed fell into the water from the claws of the hawk, Adrika rapidly approached and swallowed it at once. That fish was, some time after, caught by the fishermen. And it was the tenth month of the fish's having swallowed the seed. From the stomach of that fish came out a male and a female child of human form. The fishermen wondered much, and wending unto king Uparichara (for they were his subjects) told him all. They said, 'O king, these two beings of human shape have been found in the body of a fish!' The male child amongst the two was taken by Uparichara. That child afterwards became the virtuous and truthful monarch Matsya.

"After the birth of the twins, the Apsara herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and been killed by the fishermen, she left her fish-form and assumed her own celestial shape. The Apsara then rose up on the path trodden by the Siddhas, the Rishis and the Charanas.

"The fish-smelling daughter of the Apsara in her piscatorial form was then given by the king unto the fishermen, saying, 'Let this one be thy daughter.' That girl was known by the name of Satyavati. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of the fishy smell. Wishing to serve her (foster) father she plied a boat on the waters of the Yamuna.

"While engaged in this vocation, Satyavati was seen one day by the great Rishi Parasara, in course of his wanderings. As she was gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst Munis addressed the daughter of Vasu of celestial beauty and tapering thighs, saying, 'Accept my embraces, O blessed one!' Satyavati replied, 'O holy one, behold the Rishis standing on either bank of the river. Seen by them, how can I grant thy wish?'

"Thus addressed by her, the ascetic thereupon created a fog (which existed not before and) which enveloped the whole region in darkness. And the maiden, beholding the fog that was created by the great Rishi wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said, 'O holy one, note that I am a maiden under the control of my father. O sinless one, by accepting your embraces my virginity will be sullied. O best of Brahmanas, my virginity being sullied, how shall I, O Rishi, be able to return home? Indeed, I shall not then be able to bear life. Reflecting upon all this, O illustrious one, do that which should be done.' That best of Rishis, gratified with all she said, replied, "Thou shall remain a virgin even if thou grantest my wish. And, O timid one, O beauteous lady, solicit the boon that thou desirest. O thou of fair smiles, my grace hath never before proved fruitless.' Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fish-odour that it had). And the illustrious Rishi thereupon granted that wish of her heart.

"Having obtained her boon, she became highly pleased, and her season immediately came. And she accepted the embraces of that Rishi of wonderful deeds. And she thenceforth became known among men by the name of Gandhavati (the sweet-scented one). And men could perceive her scent from the distance of a yojana. And for this she was known by another name which was Yojanagandha (one who scatters her scent for a yojana all around). And the illustrious Parasara, after this, went to his own asylum.

"And Satyavati gratified with having obtained the excellent boon in consequence of which she became sweet-scented and her virginity remained unsullied conceived through Parasara's embraces. And she brought forth the very day, on an island in the Yamuna, the child begot upon her by Parasara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And he went away saying, 'As soon as thou rememberest me when occasion comes, I shall appear unto thee.'

"And it was thus that Vyasa was born of Satyavati through Parasara. And because he was born in an island, he was called Dwaipayana (Dwaipa or islandborn). And the learned Dwaipayana, beholding that virtue is destined to become lame by one leg each yuga (she having four legs in all) and that the period of life and the strength of men followed the yugas, and moved by the desire of obtaining the favour of Brahman and the Brahmanas, arranged the Vedas. And for this he came to be called Vyasa (the arranger or compiler). The boon-giving great one then taught Sumanta, Jaimini, Paila, his son Suka, and Vaisampayana, the Vedas having the Mahabharata for their fifth. And the compilation of the Bharata was published by him through them separately.

"Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the Vasus, was born in the womb of Ganga through king Santanu. And there was a Rishi of the name of Animandavya of great fame. And he was conversant with the interpretations of the Vedas, was illustrious, gifted with great energy, and of great reputation. And, accused of theft, though innocent, the old Rishi was impaled. He thereupon summoned Dharma and told him these words, 'In my childhood I had pierced a little fly on a blade of grass, O Dharma! I recollect that one sin: but I cannot call to mind any other. I have, however, since practised penances a thousandfold. Hath not that one sin been conquered by this my asceticism? And because the killing of a Brahmana is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful. Thou shalt, therefore, be born on earth in the Sudra order.' And for that curse Dharma was born a Sudra in the form of the learned Vidura of pure body who was perfectly sinless. And the Suta was born of Kunti in her maidenhood through Surya. And he came out of his mother's womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, of radiant splendour, the Creator of the universe and the Lord of all! Indeed, he who is the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which everything moveth, the substance in which the three attributes of Sattwa, Rajas and Tamas co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object, progenitor of this universe of five elements, who is united with the six high attributes, is the Pranava or Om of the Vedas, is infinite, incapable of being moved by any force save his own will, illustrious, the embodiment of the mode of life called Sannyasa, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the uncreate, the invisible essence of all, the great immutable, bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,--is possessed of infinite wealth, that Grandsire of all creatures, became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue.

"And Satyaki and Kritavarma, conversant with (the use of) weapons possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, had their births from Satyaka and Hridika. And the seed of the great Rishi Bharadwaja of severe penances, kept in a pot, began to develop. And from that seed came Drona (the pot-born). And from the seed of Gautama, fallen upon a clump of reeds, were born two that were twins, the mother of Aswatthaman (called Kripi), and Kripa of great strength. Then was born Dhrishtadyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishna (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of Prahlada, viz., Nagnajit, and also Suvala. And from Suvala was born a son, Sakuni, who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gandhari), the mother of Duryodhana. And both were well-versed in the arts of acquiring worldly profits. And from Krishna was born, in the soil of Vichitravirya, Dhritarashtra, the lord of men, and Pandu of great strength. And from Dwaipayana also born, in the Sudra caste, the wise and intelligent Vidura, conversant with both religion and profit, and free from all sins. And unto Pandu by his two wives were born five sons like the celestials. The eldest of them was Yudhishthira. And Yudhishthira was born (of the seed) of Dharma (Yama, the god of justice); and Bhima of the wolf's stomach was born of Marut (the god of wind), and Dhananjaya, blessed with good fortune and the first of all wielders of weapons, was born of Indra; and Nakula and Sahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Aswins. And unto the wise Dhritarashtra were born a hundred sons, viz., Duryodhana and others, and another, named Yuyutsu, who was born of a vaisya woman. And amongst those hundred and one, eleven, viz., Duhsasana, Duhsaha, Durmarshana, Vikarna, Chitrasena, Vivinsati, Jaya, Satyavrata, Purumitra, and Yuyutsu by a Vaisya wife, were all Maharathas (great car-warriors). And Abhimanyu was born of Subhadra, the sister of Vasudeva through Arjuna, and was, therefore, the grandson of the illustrious Pandu. And unto the five Pandavas were born five sons by (their common wife) Panchali. And these princes were all very handsome and conversant with all branches of knowledge. From Yudhishthira was born Pritivindhya; from Vrikodara, Sutasoma; from Arjuna, Srutakirti; from Nakula, Satanika; and from Sahadeva, Srutasena of great prowess; and Bhima, in the forest begot on Hidimva a son named Ghatotkacha. And from Drupada was born a daughter Sikhandin who was afterwards transformed into a male child. Sikhandini was so transformed into a male by Yaksha named Sthuna from the desire of doing her good.

"In that great battle of the Kurus came hundreds of thousands of monarchs for fighting against one another. The names of the innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history.'"

SECTION LXIV

(Adivansavatarana Parva continued)

"Janamejaya said, 'O Brahmana, those thou hast named and those thou hast not named, I wish to hear of them in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those Maharathas, equal unto the celestials themselves, were born on earth.'

"Vaisampayana said, 'It hath been heard by us, O monarch, that what thou askest is a mystery even to the gods. I shall, however, speak of it unto thee, after bowing down (to the self-born). The son of Jamadagni (Parasurama), after twenty-one times making the earth bereft of Kshatriyas wended to that best of mountains Mahendra and there began his ascetic penances. And at that time when the earth was bereft of Kshatriyas, the Kshatriya ladies, desirous of offspring, used to come, O monarch, to the Brahmanas and Brahmanas of rigid vows had connection with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriya ladies by thousands conceived from such connection with Brahmanas. Then, O monarch, were born many Kshatriyas of greater energy, boys and girls, so that the Kshatriya race, might thrive. And thus sprang the Kshatriya race from Kshatriya ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus were the four orders having Brahmanas at their head re-established. And every man at that time went in unto his wife during her season and never from lust and out of season. And, O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds went in unto their wives during the season alone. And, O protector of the earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshatriyas. And when the earth began to be again governed virtuously by the Kshatriyas, the other orders having Brahmanas for their first were filled with great joy. And the kings giving up all vices born of lust and anger and justly awarding punishments to those that deserved them protected the earth. And he of a hundred sacrifices, possessed also of a thousand eyes, beholding that the Kshatriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the earth, to the very coasts of the ocean, became filled with men that were all long-lived. The Kshatriyas performed great sacrifices bestowing much wealth. And the Brahmanas also all studied the Vedas with their branches and the Upanishads. And, O king, no Brahmana in those days ever sold the Vedas (i.e., taught for money) or ever read aloud the Vedas in the presence of a Sudra. The Vaisyas, with the help of bullocks, caused the earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long as the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And, O tiger among men, all persons, holding to the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of their own respective duties. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruit duly according to the seasons. And thus, O king, the krita age having then duly set in, the whole earth was filled with numerous creatures.

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the Asuras, O lord of men, began to be born in kingly lines. And the sons of Diti (Daityas) being repeatedly defeated in war by the sons of Aditi (celestials) and deprived also of sovereignty and heaven, began to be incarnated on the earth. And, O king, the Asuras being possessed of great powers, and desirous of sovereignty began to be born on earth amongst various creatures, such as kine, horses, asses, camels, buffaloes, among creatures such as Rakshasas and others, and among elephants and deer. And, O protector of the earth, owing to those already born and to those that were being born, the earth became incapable of supporting herself. And amongst the sons of Diti and of Danu, cast out of heaven, some were born on the earth as kings of great pride and insolence. Possessed of great energy, they covered the earth in various shapes. Capable of oppressing all foes, they filled the earth having the ocean for its boundaries. And by their strength they began to oppress Brahmanas and Kshatriyas and Vaisyas and Sudras and all other creatures also. Terrifying and killing all creatures, they traversed the earth, O king, in bands of hundreds and thousands. Devoid of truth and virtue, proud of their strength, and intoxicated with (the wine of) insolence, they even insulted the great Rishis in their hermitages.

"And the earth, thus oppressed by the mighty Asuras endued with great strength and energy and possessed of abundant means, began to think of waiting on Brahman. The united strength of the creatures (such as Sesha, the Tortoise, and the huge Elephant), and of many Seshas too, became capable of supporting the earth with her mountains, burdened as she was with the weight of the Danavas. And then, O king, the earth, oppressed with weight and afflicted with fear, sought the protection of the Grandsire of all creatures. And she beheld the divine Brahman—the Creator of the worlds who knoweth no deterioration--surrounded by the gods, Brahmanas, and great Rishis, of exceeding good fortune, and adored by delighted Gandharvas and Apsaras always engaged in the service of the celestials. And the Earth, desirous of protection, then represented everything to him, in the presence, O Bharata, of all the Regents of the worlds. But, O king, the Earth's object had been known beforehand to the Omniscient, Self-create, and Supreme Lord. And, O Bharata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the Asuras? O king, the Lord of the Earth, the Creator of all creatures, also called Isa, Sambhu, Prajapati, then spake unto her. And Brahman said, 'O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers in the heavens.'

"Vaisampayana continued, 'Having said so unto the Earth, O king, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying, 'To ease the Earth of her burden, go ye and have your births in her according to your respective parts and seek ye strife (with the Asuras already born there)'. And the Creator of all, summoning also all the tribes of the Gandharvas and the Apsaras, spake unto them these words of deep import, 'Go ye and be born amongst men according to your respective parts in forms that ye like.'

"And all the gods with Indra, on hearing these words of the Lord of the celestials--words that were true, desirable under the circumstances, and fraught with benefit,--accepted them. And they all having resolved to come down on earth in their respected parts, then went to Narayana, the slayer of all foes, at Vaikunth--the one who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in yoga attitude), who is the lord of the Prajapati himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one's faculties and who is adored by all the gods. Him, Indra the most exalted of persons, addressed, saying, "Be incarnate." And Hari replied,--'Let it be.'"

SECTION LXV

(Sambhava Parva)

"Vaisampayana said, 'Then Indra had a consultation with Narayana about the latter's descent on the earth from heaven with all the gods according to their respective parts. And, having commanded all the dwellers in heaven, Indra returned from the abode of Narayana. And the dwellers in heaven gradually became incarnate on earth for the destruction of the Asuras and for the welfare of the three worlds. And then, O tiger among kings, the celestials had their births, according as they pleased, in the races of Brahmarshis and royal sages. And they slew the Danavas, Rakshasas, Gandharvas and Snakes, other man-eaters, and many other creatures. And, O bull in the Bharata race, the Danavas, Rakshasas and Gandharvas and Snakes, could not slay the incarnate celestials even in their infancy, so strong they were.'

"Janamejaya said, 'I desire to hear from the beginning of the births of the gods, the Danavas, the Gandharvas, the Apsaras, men, Yakshas and Rakshasas. Therefore, it behoveth thee to tell me about the births of all creatures.'

"Vaisampayana said, 'Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahman hath six spiritual sons, viz., Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. And Marichi's son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the Prajapatis) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, are countless. From Aditi have sprung the twelve Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhatri, Mitra, Aryaman, Sakra, Varuna, Ansa, Vaga, Vivaswat, Usha, Savitri, Tvashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranyakasipu. And the illustrious Hiranyakasipu had five sons, all famous throughout the world. The eldest of them all was Prahlada, the next was Sahradha; the third was Anuhrada; and after him were Sivi and Vashkala. And, O Bharata, it is known everywhere that Prahlada had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great Asura, Vana. And blessed with good fortune, Vana was a follower of Rudra, and was known also by the name of Mahakala. And Danu had forty sons, O Bharata! The eldest of them all was Viprachitti of great fame Samvara, and Namuchi and Pauloman; Asiloman, and Kesi and Durjaya; Ayahsiras, Aswasiras, and the powerful Aswasanku; also Gaganamardhan, and Vegavat, and he called Ketumat; Swarbhanu, Aswa, Aswapati, Vrishaparvan, and then Ajaka; and Aswagriva, and Sukshama, and Tuhunda of great strength, Ekapada, and Ekachakra, Virupaksha, Mahodara, and Nichandra, and Nikumbha, Kupata, and then Kapata; Sarabha, and Sulabha, Surya, and then Chandramas; these in the race of Danu are stated to be well-known. The Surya and Chandramas (the Sun and the Moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten, gifted with great strength and vigour, were also, O king, born in the race of Danu;--Ekaksha, Amritapa of heroic courage, Pralamva and Naraka, Vatrapi, Satrutapana, and Satha, the great Asura; Gavishtha, and Vanayu, and the Danava called Dirghajiva. And, O Bharata, the sons and the grandsons of these were known to be countless. And Sinhika gave birth to Rahu, the persecutor of the Sun and the Moon, and to three others, Suchandra, Chandrahantri, and Chandrapramardana. And the countless progeny of Krura (krodha) were as crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the Asuras. They were Vikshara, Vala, Vira, and Vritra the great Asura. And the sons of Kala were all like Yama himself and smiter of all foes. And they were of great energy, and oppressors of all foes. And the sons of Kala were Vinasana and Krodha, and then Krodhahantri, and Krodhasatru. And there were many others among the sons of Kala. And Sukra, the son of a Rishi, was the chief priest of the Asuras. And the celebrated Sukra had four sons who were priests of the Asuras. And they were Tashtadhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman.

"Thus hath been recited by me, as heard in the Purana, of progeny of the gods and the Asuras, both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are, are not much known to fame.

"And the sons of Vinata were Tarkhya and Arishtanemi, and Garuda and Aruna, and Aruni and Varuni. And Sesha or Ananta, Vasuki, Takshaka, Kumara, and Kulika are known to be the sons of Kadru; and Bhimasena, Ugrasena, Suparna, Varuna, Gopati, and Dhritarashtra, and Suryavarchas the seventh, Satyavachas, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Kalisiras, and, O king, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Narada, the sixteenth--these Devas and Gandharvas are known to be the sons of Muni (Daksha's daughter as mentioned before). I shall recount many others, O Bharata! Anavadya Manu, Vansa, Asura, Marganapria, Anupa, Subhaga, Vasi, were the daughters brought forth by Pradha, Siddha, and Purna, and Varhin, and Purnayus of great fame, Brahmacharin, Ratiguna, and Suparna who was the seventh; Viswavasu, Bhanu, and Suchandra who was the tenth, were also the sons of Pradha. All these were celestial Gandharvas. And it is also known that this Pradha of great fortune, through the celestial Rishi (Kasyapa, her husband), brought forth the sacred of the Apsaras, Alamvusha, Misrakesi, Vidyutparna, Tilottama, Aruna, Rakshita, Rambha, Manorama, Kesini, Suvahu, Surata, Suraja, and Supria were the daughters, and Ativahu and the celebrated Haha and Huhu, and Tumvuru were the sons--the best of Gandharvas--of Pradha and Amrita. The Brahmanas, kine, Gandharvas, and Apsaras, were born of Kapila as stated in the Purana.

"Thus hath been recited to thee by me the birth of all creatures duly—of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brahmanas blessed with great good fortune, and of sacred deeds. And this account (if read) extendeth the span of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.

"He who duly readeth this account of the birth of all high-souled creatures in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter.'"

SECTION LXVI

(Sambhava Parva continued)

"Vaisampayana said, 'It is known that the spiritual sons of Brahman were the six great Rishis (already mentioned). There was another of the name of Sthanu. And the sons of Sthanu, gifted with great energy, were, it is known, eleven. They were Mrigavayadha, Sarpa, Niriti of great fame: Ajaikapat, Ahivradhna, and Pinaki, the oppressor of foes; Dahana and Iswara, and Kapali of great splendour; and Sthanu, and the illustrious Bharga. These are called the eleven Rudras. It hath been already said, that Marichi, Angiras. Atri, Pulastya, Pulaha, and Kratu--these six great Rishis of great energy--are the sons of Brahman. It is well-known in the world that Angiras's sons are three,--Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And, being great Rishis, they are all conversant with the Vedas, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are Rakshasas, Monkeys, Kinnaras (half-men and half-horses), and Yakshas. And, O king, the son of Pulaha were, it is said, the Salabhas (the winged insects), the lions, the Kimpurushas (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, are the companions of Surya, (the Valikhilyas), known in three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious Rishi Daksha, of soul in complete peace, and of great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha. And the Muni begat upon her fifty daughters; and all those daughters were of faultless features and limbs and of eyes like lotus-petals. And the lord Daksha, not having any sons, made those daughters his Putrikas (so that their sons might belong both to himself and to their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kasyapa. Listen as I recount the wives of Dharma according to their names. They are ten in all--Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria, Buddhi, Lajja, and Mali. These are the wives of Dharma as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time; and they are the Nakshatras and the Yoginis and they became so for assisting the courses of the worlds.

"And Brahman had another son named Manu. And Manu had a son of the name of Prajapati. And the sons of Prajapati were eight and were called Vasus whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhasa. These eight are known as the Vasus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra; Chandramas (Soma) and Swasana (Anila) were born of the intelligent Swasa; Aha was the son of Rata: and Hutasana (Anala) of Sandilya; and Pratyusha and Prabhasa were the sons of Prabhata. And Dhara had two sons, Dravina and Huta-havya-vaha. And the son of Dhruva is the illustrious Kala (Time), the destroyer of the worlds. And Soma's son is the resplendent Varchas. And Varchas begot upon his wife Manohara three sons--Sisira, and Ramana. And the son of Aha were Jyotih, Sama, Santa, and also Muni. And the son of Agni is the handsome Kumara born in a forest of reeds. And, he is also called Kartikeya because he was reared by Krittika and others. And, after Kartikeya, there were born his three brothers Sakha, Visakha, Naigameya. And the wife of Anila is Siva, and Siva's son were Manojava and Avijnataagati. These two were the sons of Anila. The son of Pratyusha, you must know, is the Rishi named Devala; and Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihaspati, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole earth; and she became the wife of Prabhasa, the eighth Vasu. And she brought forth the illustrious Viswakarman, the founder of all arts. And he was the originator of a thousand arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods, and mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped, for that reason, by men. And he is eternal and immutable, this Viswakarman.

"And the illustrious Dharma, the dispenser of all happiness, assuming a human countenance, came out through the right breast of Brahman. And Ahasta (Dharma) hath three excellent sons capable of charming every creature. And they are Sama, Kama, Harsha (Peace, Desire, and Joy). And by their energy they are supporting the worlds. And the wife of Kama is Rati, of Sama is Prapti; and the wife of Harsha is Nanda. And upon them, indeed, are the worlds made to depend.

"And the son of Marichi is Kasyapa. And Kasyapa's offspring are the gods and the Asuras. And, therefore, is Kasyapa, the Father of the worlds. And Tvashtri, of the form of Vadava (a mare), became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins, the Aswins. And, O king, the sons of Aditi are twelve with Indra heading them all. And the youngest of them all was Vishnu upon whom the worlds depend.

"These are the thirty-three gods (the eight Vasus, the eleven Rudras, the twelve Adityas, Prajapati, and Vashatkara). I shall now recount their progeny according to their Pakshas, Kulas, and Ganas. The Rudras, the Saddhyas, the Maruts, the Vasus, the Bhargavas, and the Viswedevas are each reckoned as a Paksha. Garuda the son of Vinata and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Adityas. The twin Aswins, all annual plants, and all inferior animals, are reckoned among the Guhyakas.

"These are the Ganas of the gods recited to thee, O king! This recitation washes men of all sins.

"The illustrious Bhrigu came out, ripping open the breast of Brahman. The learned Sukra is Bhrigu's son. And the learned Sukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in dispensing and remitting calamities, traverses, for sustaining the lives of all the creatures in the three worlds, through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a Brahmacharin, divided himself in twain by power of asceticism, and became the spiritual guide of both the Daityas and the gods. And after Sukra was thus employed by Brahman in seeking the welfare (of the gods and the Asuras), Bhrigu begot another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king (from the hands of the Rakshasas). And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And, on her was begotten Aurva of great reputation. And he came out, ripping open the thigh of Arushi. And Aurva begot Richika. And Richika even in his boyhood became possessed of great power and energy, and of every virtue. And Richika begot Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (Parasurama). And Rama was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the slayer of the Kshatriyas. And he had his passions under complete control. And Aurva had a hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this earth.

"And Brahman had two other sons, viz., Dhatri and Vidhatri who stayed with Manu. Their sister is the auspicious Lakshmi having her abode amid lotuses. And the spiritual sons of Lakshmi are the sky-ranging horses. And the daughter born of Sukra, named Divi, became the eldest wife of Varuna. Of her were born a son named Vala and a daughter named Sura (wine), to the joy of the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour one another. And Adharma always destroys every creature. And Adharma hath Niriti for his wife, whence the Rakshasas who are called Nairitas (offspring of Niriti). And she hath also three other cruel sons always engaged in sinful deeds. They are Bhaya (fear), Mahabhaya (terror), and Mrityu (Death) who is always engaged in slaying every created thing. And, as he is all-destroying, he hath no wife, and no son. And Tamra brought forth five daughters known throughout the worlds. They are Kaki (crow), Syeni (hawk), Phasi (hen), Dhritarashtri (goose), and Suki (parrot). And Kaki brought forth the crows; Syeni, the hawks, the cocks and vultures, Dhritarashtri, all ducks and swans; and she also brought forth all Chakravakas; and the fair Suki, of amiable qualities, and possessing all auspicious signs brought forth all the parrots. And Krodha gave birth to nine daughters, all of wrathful disposition. And their names were Mrigi, Mrigamanda, Hari, Bhadramana, Matangi, Sarduli, Sweta, Surabhi, and the agreeable Surasa blessed with every virtue. And, O foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamanda are all animals of the bear species and those called Srimara (sweet-footed). And Bhadramana begot the celestial elephants, Airavata. And the offspring of Hari are all animals of the simian species endued with great activity, so also all the horses. And those animals also, that are called Go-langula (the cow-tailed), are said to be the offspring of Hari. And Sarduli begot lions and tigers in numbers, and also leopards and all other strong animals. And, O king, the offspring of Matangi are all the elephants. And Sweta begat the large elephant known by the name of Sweta, endued with great speed. And, O king, Surabhi gave birth to two daughters, the amiable Rohini and the far-famed Gandharvi. And, O Bharata, she had also two other daughters named Vimala and Anala. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Anala begat the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the hintala, the tali, the little date, the nut, and the cocoanut.) And she had also another daughter called Suki (the mother of the parrot species). And Surasa bore a son called Kanka (a species of long-feathered birds). And Syeni, the wife of Aruna, gave birth to two sons of great energy and strength, named Sampati and the mighty Jatayu. Surasa also bore the Nagas, and Kadru, the Punnagas (snakes). And Vinata had two sons Garuda and Aruna, known far and wide. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after-life!'"

SECTION LXVII

(Sambhava Parva continued)

"Janamejaya said, 'O worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the Danavas, the Gandharvas, the Rakshasas, the lions, the tigers, and the other animals, the snakes, the birds, and in fact, of all creatures. I wish also to hear about the acts and achievements of those, in due order, after they became incarnate in human forms.'

"Vaisampayana said, 'O king of men, I shall first tell thee all about those celestials and Danavas that were born among men--The first of Danavas, who was known by the name of Viprachitti, became that bull among men, noted as Jarasandha. And, O king, that son of Diti, who was known as Hiranyakasipu, was known in this world among men as the powerful Sisupala. He who had been known as Samhlada, the younger brother of Prahlada, became among men the famous Salya, that bull amongst Valhikas. The spirited Anuhlada who had been the youngest became noted in the world as Dhrishtaketu. And, O king, that son of Diti who had been known as Sivi became on earth the famous monarch Druma. And he who was known as the great Asura Vashkala became on earth the great Bhagadatta. The five great Asuras gifted with great energy, Ayahsira, Aswasira, the spirited Aysanku, Gaganamurdhan, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other Asura of mighty energy who was known by the name of Ketumat became on earth the monarch Amitaujas of terrible deeds. That great Asura who was known as Swarbhanu became on earth the monarch Ugrasena of fierce deeds. That great Asura who was known as Aswa became on earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of Aswa who was known as Aswapati, a son of Diti, became on earth the mighty monarch Hardikya. The great and fortunate Asura who was known as Vrishaparvan became noted on earth as king Dirghaprajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on earth as king Salwa. The powerful and mighty Asura who was known as Aswagriva became noted on earth as king Rochamana. And, O king, the Asura who was known as Sukshma, endued with great intelligence and whose achievements also were great, became on earth the famous king Vrihadratha. And that first of Asuras who was known by the name of Tuhunda, became noted on earth as the monarch, Senavindu. That Asura of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great Asura who was known as Ekachakra became noted on earth as Pritivindhya. The great Asura Virupaksha capable of displaying various modes of fight became noted on earth as king Chitravarman. The first of Danavas, the heroic Hara, who humbled the pride of all foes became on earth the famous and fortunate Suvahu. The Asura Suhtra of great energy and the destroyer of foemen, became noted on earth as the fortunate monarch, Munjakesa. That Asura of great intelligence called Nikumbha, who was never vanquished in battle was born on earth as king Devadhipa, the first among monarchs. That great Asura known amongst the sons of Diti by the name of Sarabha became on earth the royal sage called Paurava. And, O king, the great Asura of exceeding energy, the fortunate Kupatha, was born on earth as the famous monarch Suparswa. The great Asura, O king, who was called Kratha, was born on earth as the royal sage Parvateya of form resplendent like a golden mountain. He amongst the Asura who was known as Salabha the second, became on earth the monarch Prahlada in the country of the Valhikas. The foremost, among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on earth noted as Chandravarman, the king of the Kamvojas. That bull amongst the Danavas who was known by the name of Arka became on earth, O king, the royal sage Rishika. That best of Asuras who was known as Mritapa became on earth, O best of kings, the monarch, Pascimanupaka. That great Asura of surpassing energy known as Garishtha became noted on earth as king Drumasena. The great Asura who was known as Mayura became noted on earth as the monarch Viswa. He who was the younger brother of Mayura and called Suparna became noted on earth as the monarch, Kalakirti. The mighty Asura who was known as Chandrahantri became on earth the royal sage Sunaka. The great Asura who was called Chandravinasana became noted on earth as the monarch, Janaki. That bull amongst the Danavas, O prince of the Kuru race, who was called Dhirghajihva, became noted on earth as Kasiraja. The Graha who was brought forth by Sinhika and who persecuted the Sun and the Moon became noted on earth as the monarch Kratha. The eldest of the four sons of Danayu, who was known by the name of Vikshara, became known on earth the spirited monarch, Vasumitra. The second brother of Vikshara, the great Asura, was born on earth as the king of the country, called Pandya. That best of Asuras who was known by the name of Valina became on earth the monarch Paundramatsyaka. And, O king, that great Asura who was known as Vritra became on earth the royal sage known by the name of Manimat. That Asura who was the younger brother of Vritra and known as Krodhahantri became noted on earth as king Danda. That other Asura who was known by the name Krodhavardhana became noted on earth as the monarch, Dandadhara. The eight sons of the Kaleyas that were born on earth all became great kings endued with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess, like Indra, became noted on earth as Aparajita. The third of them, endued with great energy and power of producing deception, was born on earth as the king of the Nishadas gifted with great prowess. That other amongst them who was known as the fourth was noted on earth as Srenimat, that best of royal sages. That great Asura amongst them who was the fifth, became noted on earth as king Mahanjas, the oppressor of enemies. That great Asura possessing great intelligence who was the sixth of them became noted on earth as Abhiru, that best of royal sages. The seventh of them became known throughout earth, from the centre to the sea, as king Samudrasena well acquainted with the truths of the scriptures. The eighth of the Kaleyas known as Vrihat became on earth a virtuous king ever engaged in the good of all creatures. The mighty Danava known by the name of Kukshi became on earth as Parvatiya from his brightness as of a golden mountain. The mighty Asura Krathana gifted with great energy became noted on earth as the monarch Suryaksha. The great Asura of handsome features known by the name of Surya, became on earth the monarch of the Valhikas by name Darada, that foremost of all kings. And, O king, from the tribe of Asuras called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on earth. Madraka, and Karnaveshta, Siddhartha, and also Kitaka; Suvira, and Suvahu, and Mahavira, and also Valhika, Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravasa, and Bhumipala; and Dantavakra, and he who was called Durjaya; that tiger amongst kings named Rukmi; and king Janamejaya, Ashada, and Vayuvega, and also Bhuritejas; Ekalavya, and Sumitra, Vatadhana, and also Gomukha; the tribe of kings called the Karushakas, and also Khemadhurti; Srutayu, and Udvaha, and also Vrihatsena; Kshema, Ugratirtha, the king of the Kalingas; and Matimat, and he was known as king Iswara; these first of kings were all born of the Asura class called Krodhavasa.

"There was also born on earth a mighty Asura known amongst the Danavas by the name of Kalanemi, endued with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on earth by the name of Kansa. And he who was known among the Asuras by the name of Devaka and was besides in splendour like unto Indra himself, was born on earth as the foremost king of the Gandharvas. And, O monarch, know thou that Drona, the son of Bharadwaja, not born of any woman, sprung from a portion of the celestial Rishi Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well-acquainted with the Vedas and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswatthaman, of eyes like the lotus-petals, gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born on earth, of the united portions of Mahadeva, Yama, Kama, and Krodha. And from the curse of Vasishtha and the command also of Indra, the eight Vasus were born of Ganga by her husband Santanu. The youngest of them was Bhishma, the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the Vedas, the first speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rama himself, the son of Jamadagni of the Bhrigu race. And, O king, that Brahman sage who, on earth, was known by the name of Kripa and was the embodiment of all manliness was born of the tribe of the Rudras. And the mighty chariot-fighter and king who on earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third yuga). And he who was Satyaki of sure aim, that upholder of the pride of Vrishni race, that oppressor of foes, begotten of the portion of gods called the Maruts. And that royal sage Drupada who on earth was a monarch, the first among all persons bearing arms, was also born of the same tribe of the celestials. And, O king, thou shouldst also know that Kritavarman, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Kshatriyas, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa, was born in the Kuru race and became the monarch of the Gandharvas. He who was known as Dhritarashtra born of the seed of Krishna-Dwaipayana, and gifted with long arms and great energy, also a monarch, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the Rishi. His younger brother who was possessed of great strength and was really a great being known as Pandu, devoted to truth and virtue, was Purity's self. And, O king, thou shouldst know that he who was known on earth as Vidura, who was the first of all virtuous men, who was the god of Justice himself, was the excellent and greatly fortunate son of the Rishi Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus, was born of a portion of Kali on earth. He it was who caused all creatures to be slain and the earth to be wasted; and he it was who fanned the flame of hostility that ultimately consumed all. They who had been the sons of Pulastya (the Rakshasas) were born on earth among men of Duryodhana's brothers, that century of wicked individuals commencing with Duhasasana as their first. And, O bull among the Bharata princes, Durmukha, Duhsaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhritarashtra had one son named Yuyutsu born of a Vaisya wife.'

"Janamejaya said, 'O illustrious one, tell me the names of Dhritarashtra's sons according to the order of their birth beginning from the eldest.'

"Vaisampayana said, 'O king, they are as follows: Duryodhana, and Yuyutsu, and also Duhsasana; Duhsaha and Duhshala, and then Durmukha; Vivinsati, and Vikarna, Jalasandha, Sulochna, Vinda and Anuvinda, Durdharsha, Suvahu, Dushpradharshana; Durmarshana, and Dushkarna, and Karna; Chitra and Vipachitra, Chitraksha, Charuchitra, and Angada, Durmada, and Dushpradharsha, Vivitsu, Vikata, Sama; Urananabha, and Padmanabha, Nanda and Upanandaka; Sanapati, Sushena, Kundodara; Mahodara; Chitravahu, and Chitravarman, Suvarman, Durvirochana; Ayovahu, Mahavahu, Chitrachapa and Sukundala, Bhimavega, Bhimavala, Valaki, Bhimavikrama, Ugrayudha, Bhimaeara, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra Somakirti, Anadara; Jarasandha, Dridhasandha, Satyasandha, Sahasravaeh; Ugrasravas, Ugrasena, and Kshemamurti; Aprajita, Panditaka, Visalaksha, Duradhara, Dridhahasta, and Suhasta, Vatavega, and Suvarchasa; Adityaketu, Vahvasin, Nagadatta and Anuyaina; Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha; Ugra, Bhimaratha, Vira, Viravahu, Alolupa; Abhaya, and Raudrakarman, also he who was Dridharatha; Anadhrishya, Kundaveda, Viravi, Dhirghalochana; Dirghavahu; Mahavahu; Vyudhoru, Kanakangana; Kundaja and Chitraka. There was also a daughter named Duhsala who was over and above the hundred. And Yuyutsu who was Dhritarashtra's son by a Vaisya wife, was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and also that of the daughter (of Dhritarashtra). Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of warfare. Besides, all of them were versed in the Vedas, and, O king, all of them had got through the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to them in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Duhsala on Jayadratha, the king of the Sindhus, agreeably to the counsels of Sakuni.

"And, O monarch, learn that king Yudhishthira was a portion of Dharma; that Bhimasena was of the deity of wind; that Arjuna was of Indra, the chief of the celestials; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled for beauty on earth, were similarly portions of the twin Aswins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials, 'I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it be not transgressed. The destruction of the Asuras on earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Narayana, will be born as Indra's son and indeed, will be known as Arjuna, the mighty son of Pandu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of immortals, stay on earth for sixteen years. And when he attaineth to his sixteenth year, the battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it). And, indeed, your portions, ye celestials, shall fight, having made that disposition of the forces which is known by the name of the Chakra-vyuha. And my son shall compel all foes to retreat before him. The boy of mighty arms having penetrated the impenetrable array, shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms, shall reappear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bharata race.' Hearing these words of Soma, the dwellers in heaven replied, 'So be it.' And then all together applauded and worshipped (Soma) the king of stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father.

"Know also, O monarch, that the mighty car-warrior Dhrishtadyumna was a portion of Agni. And know also that Sikhandin, who was at first a female, was (the incarnation of) a Rakshasa. And, O bull in Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Viswas. Their names were Pritivindhya, Sutasoma, Srutakirti, Satanika, Nakula, and Srutasena, endued with mighty energy.

"Sura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Pritha, who for her beauty, was unrivalled on earth. And Sura, having promised in the presence of fire that he would give his firstborn child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto the monarch in expectation of his favours. Kuntibhoja thereupon made her his daughter. And she became, thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to wait upon the wrathful ascetic of rigid vows, Durvasa by name, acquainted with truth and fully conversant with the mysteries of religion. And Pritha with all possible care gratified the wrathful Rishi with soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her, 'I am satisfied, O fortunate one, with thee! By this mantra (that I am about to give thee), thou shall be able to summon (to thy side) whatever celestials thou likest. And, by their grace, shall thou also obtain children.' Thus addressed, the girl (a little while after), seized with curiosity, summoned, during the period of her maiden-hood, the god Surya. And the lord of light thereupon made her conceive and begot on her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in secrecy that child who had come out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well-adorned. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be adopted by her as their son. And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And, as he grew up, he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his strength recited the Vedas, there was nothing he would not then give to the Brahmanas. At that time Indra, the originator of all things, moved by the desire of benefiting his own son Arjuna, assumed the guise of a Brahmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gift) presented to the giver a dart, surprised (at his open handedness), and addressed him in these words, 'O invincible one, amongst the celestials, Asuras, men, Gandharvas, Nagas, and Rakshasas, he at whom thou hurlest (this weapon), that one shall certainly be slain.' And the son of Surya was at first known in the world by the name of Vasusena. But, for his deeds, he subsequently came to be called Karna. And because that hero of great fame had taken off his natural armour, therefore was he--the first son of Pritha--called Kama. And, O best of kings, the hero began to grow up in the Suta caste. And, O king, know thou that Kama--the first of all exalted men--the foremost of all wielders of weapons--the slayer of foes--and the best portion of the maker of day--was the friend and counsellor of Duryodhana. And he, called Vasudeva, endued with great valour, was among men a portion of him called Narayana--the god of gods--eternal. And Valadeva of exceeding strength was a portion of the Naga, Sesha. And, O monarch, know that Pradyumna of great energy was Sanatkumara. And in this way the portion of various other dwellers in heaven became exalted men in the race of Vasudeva, increasing the glory thereof. And, O king, the portions of the tribe of Apsaras which I have mentioned already, also became incarnate on earth according to Indra's commands--And sixteen thousand portions of those goddesses became, O king, in this world of men, the wives of Vasudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Sachi (the queen of the celestials), in the line of Drupada. And she was neither low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala.

"Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the Asuras, the Gandharvas, the Apsaras, and of the Rakshasas. They who were born on earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brahmanas and Kshatriyas and Vaisyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be listened to in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, Gandharvas, and Rakshasas, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never cast down even under the most engrossing sorrows.'"

SECTION LXVIII

(Sambhava Parva continued)

"Janamejaya said, 'O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the Danavas, the Rakshasas, and also of the Gandharvas and the Apsaras. I however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these regenerate Rishis.'

"Vaisampayana said, 'O exalted one of Bharata's race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the Mlechchhas.

"And during his rule there were no men of mixed castes, no tillers of the soil (for the land, of itself, yielded produce), no workers of mines (for the surface of the earth yielded in abundance), and no sinful men. All were virtuous, and did everything from virtuous motives, O tiger among men. There was no fear of thieves, O dear one, no fear of famine, no fear off disease. And all four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjanya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the earth was full of all kinds of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as the thunderbolt, so that he could, taking up the mountain Mandara with its forests and bushes, support it on his arms. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before). And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the ocean, and in patience, like unto the earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously.'"

SECTION LXIX

(Sambhava Parva continued)

"Janamejaya said, 'I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O holy one, I also desire to hear all about Dushmanta--that lion among men--and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything.'

"Vaisampayana said, 'Once on a time (king Dushmanta) of mighty arms, accompanied by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants)--heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their hands, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty beheld from the terraces of goodly mansions that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the elephants of foes--And they believed that he was the wielder of the thunderbolt himself. And they said, 'This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.' And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest, eager for slaying the deer. And many Brahmanas, Kshatriyas, Vaisyas, and Sudras, followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going farther at the command of the king. And the king, then, ascending his chariot of winged speed, filled the whole earth and even the heavens, with the rattle of his chariot wheels. And, as he went, he saw around him a forest like unto Nandana itself (the celestial garden). And it was full of Vilwa, Arka, Khadira (catechu), Kapittha (wood-apple) and Dhava trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many Yojanas around. And it was full of deer, and lions, and other terrible beasts of prey.

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well-conversant with the art of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about, killing the denizens of the wilderness sometimes with his sword and sometimes by fast-descending blows of his mace and heavy club.

"And when the forest was so disturbed by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with running, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them. And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks raised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomiting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his bands of followers and with sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness.'"

SECTION LXX

(Sambhava Parva continued)

"Vaisampayana said, 'Then the king with his followers, having killed thousands of animals, entered another forest with a view to hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delightful to the heart and of cool agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male Kokila and of the shrill cicala. And it was full of magnificent trees with outstretched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters began to wave gently at the soft breeze and rain their flowers over the monarch's head. And the trees, clad in their flowery attires of all colours, with sweet-throated warblers perched on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endued with great energy, beholding innumerable spots covered with bowers of creepers decked with clusters of flowers, from excess of gladness, became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rainbows for gaudiness and variety of colour. And it was the resort of bands of Siddhas, of the Charanas, of tribes of Gandharvas, and Apsaras, of monkeys and Kinnaras drunk with delight. Delicious cool, and fragrant breezes, conveying the fragrance from fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situated in a delta of the river, and the cluster of high trees standing together lent the place the look of a gaudy pole erected to Indra's honour.

"And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw seated in it numerous Yotis, Valakhilyas and other Munis. And it was adorned with many chambers containing sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Malini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all that he saw.

"And the monarch, the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it stood on the margin of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its bank sported the Chakravaka, and waves of milkwhite foam. And there stood also the habitations of Kinnaras. And monkeys and bears too disported themselves in numbers. And there lived also holy ascetics engaged in studies and meditation. And there could be seen also elephants and tigers and snakes. And it was on the banks of that stream that the excellent asylum of the illustrious Kasyapa stood, offering a home to numerous Rishis of great ascetic merit. And beholding that river, and also the asylum washed by that river which was studded with many islands and which possessed banks of so much beauty,--an asylum like unto that of Nara and Narayana laved by the water of the Ganga--the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great Rishi of ascetic wealth, the illustrious Kanwa of the race of Kasyapa, one who possessed every virtue and who, for his splendour, could be gazed at with difficulty, approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great Gandharva, Chitraratha, himself. And halting his army consisting of flags, cavalry, infantry, and elephants at the entrance of the forest, the monarch spoke as follows, 'I shall go to behold the mighty ascetic of Kasyapa's race, one who is without darkness. Stay ye here until my return!'

"And the king having entered that forest which was like unto Indra's garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that Rishi who was an indestructible mass of ascetic merit. And the king saw that the asylum was like unto the region of Brahman. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chanting of Rik hymns by first-rate Brahmanas according to the just rules of intonation. Other places again were graced with Brahmanas acquainted with ordinances of sacrifice, of the Angas and of the hymns of the Yajurveda. Other places again were filled with the harmonious strains of Saman hymns sung by vow-observing Rishis. At other places the asylum was decked with Brahmanas learned in the Atharvan Veda. At other places again Brahmanas learned in the Atharvan Veda and those capable of chanting the sacrificial hymns of the Saman were reciting the Samhitas according to the just rules of voice. And at other places again, other Brahmanas well-acquainted with the science of orthoepy were reciting mantras of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahman himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of Krama in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the Vedas. There were those also who were fully acquainted with the meanings of all kinds of expressions; those that were conversant with all special rites, those also that were followers of Moksha-Dharma; those again that were well-skilled in establishing propositions; rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of Nirukta; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkeys, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard their voices. And the retreat resounded also with voice of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in Japa (the repeated muttering of the names of gods) and Homa (burnt-offering). And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that best of monarchs, at the sight of the rites with which those Brahmanas worshipped the gods and the great Rishis, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of Kasyapa protected by that Rishi's ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kasyapa inhabited all around by Rishis of ascetic wealth and exalted vows.'"

SECTION LXXI

(Sambhava Parva continued)

"Vaisampayana said, 'The monarch then, as he proceeded, left even his reduced retinue at the entrance of the hermitage. And entering quite alone he saw not the Rishi (Kanwa) of rigid vows. And not seeing the Rishi and finding that the abode was empty, he called loudly, saying, 'What ho, who is here?' And the sound of his voice was echoed back. And hearing the sound of his voice, there came out of the Rishi's abode a maiden beautiful as Sri herself but dressed as an ascetic's daughter. And the black-eyed fair one, as she saw king Dushmanta, bade him welcome and received him duly. And, showing him due respect by the offer of a seat, water to wash his feet, and Arghya, she enquired about the monarch's health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked, 'What must be done, O king! I await your commands.' The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech, 'I have come to worship the highly-blessed Rishi Kanwa. Tell me, O amiable and beautiful one, where has the illustrious Rishi gone?'

"Sakuntala then answered, 'My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives.'

"Vaisampayana continued, 'The king not seeing the Rishi and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked with the beauty of her faultless features, her ascetic penances, and her humility. And he saw that she was in the bloom of youth. He therefore asked her, 'Who art thou? And whose daughter, O beautiful one? Why hast thou come into the woods also? O handsome one, gifted with so much beauty and such virtues, whence hast thou come? O charming one, at the very first glance hast thou stolen my heart! I desire to learn all about thee; therefore tell me all.' And thus addressed by the monarch, the maiden smilingly replied in these sweet words, 'O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa.'

"Dushmanta, hearing this, replied, 'The universally-worshipped and highly-blessed Rishi is one whose seed hath been drawn up. Even Dharma himself might fall off from his course but an ascetic of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born as his daughter? This great doubt of mine it behoveth thee to dispel.'

"Sakuntala then replied, 'Hear, O king, what I have learnt regarding all that befell me of old and how I became the daughter of the Muni. Once on a time, a Rishi came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now from me, O king!

"My father Kanwa, in answer to that Rishi's enquiries, said, 'Viswamitra, of old, having been engaged in the austerest penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in heaven.' Indra, thus alarmed, summoned Menaka and told her, 'Thou, O Menaka, art the first of celestial Apsaras. Therefore, O amiable one, do me this service. Hear what I say. This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances. My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business. Thou must see that Viswamitra of soul rapt in contemplation and engaged in the austerest penances, who might hurl me down from my seat. Go and tempt him and frustrating his continued austerities accomplish my good. Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech.' Hearing all this, Menaka replied, 'The illustrious Viswamitra is endued with great energy and is a mighty ascetic. He is very short-tempered too, as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should I not also be anxious? He it was who made even the illustrious Vasishtha bear the pangs of witnessing the premature death of his children. He it was who, though at first born as Kshatriya, subsequently became a Brahmana by virtue of his ascetic penances. He it was who, for purposes of his ablutions, created a deep river that can with difficulty be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife, in a season of distress, was maintained by the royal sage Matanga (Trisanku) who was then living under a father's curse as a hunter. It was Viswamitra who, on returning after the famine was over, changed the name of the stream having his asylum from Kausik into Para. It was Viswamitra who in return for the services of Matanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to drink the Soma juice. It was Viswamitra who in anger created a second world and numerous stars beginning with Sravana. He it was who granted protection to Trisanku smarting under a superior's curse. I am frightened to approach him of such deeds. Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp (of his foot), cause the earth to quake. He can sever the great Meru from the earth and hurl it to any distance. He can go round the ten points of the earth in a moment. How can a woman like me even touch such a one full of ascetic virtues, like unto a blazing fire, and having his passions under complete control? His mouth is like unto a blazing fire; the pupils of his eyes are like the Sun and the Moon; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like me even touch him? At the thought of his prowess Yama, Soma, the great Rishis, the Saddhyas, the Viswas, Valakhilyas, are terrified! How can a woman like me gaze at him without alarm? Commanded, however, by thee, O king of the celestials, I shall somehow approach that Rishi. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that Rishi. I think that when I begin to play before the Rishi, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from the woods to tempt the Rishi.' Saying this and seeing that all she had spoken about had been duly provided, Menaka went to the retreat of the great Kausika.'"

SECTION LXXII

(Sambhava Parva continued)

Kanwa continued, 'And Sakra, thus addressed by her, then commanded him who could approach every place (viz., the god of the wind) to be present with Menaka at the time she would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begat on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himavat. And there she gave birth to that daughter. And she left the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No Rakshasas or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I went there to perform my ablution and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, fathers in their order, according to the scriptures. And because she was surrounded in the solitude of the wilderness, by Sakuntas (birds), therefore, hath she been named by me Sakuntala (bird-protected). O Brahman, learn that it is thus that Sakuntala hath become my daughter. And the faultless Sakuntala also regards me as her father.'

"This is what my father had said unto the Rishi, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth!'"

SECTION LXXIII

(Sambhava Parva continued)

"Vaisampayana continued, 'King Dushmanta, hearing all this, said, 'Well-spoken, O princess, this that thou hast said! Be my wife, O beautiful one! What shall I do for thee? Golden garlands, robes, ear-rings of gold, white and handsome pearls, from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine today, O beautiful one! Come to me, O timid one, wedding me, O beautiful one, according to the Gandharva form. O thou of tapering thighs, of all forms of marriage, the Gandharva one is regarded as the first.'

"Sakuntala, hearing this, said, 'O king, my father hath gone away from this asylum to bring fruit. Wait but a moment; he will bestow me on thee.'

"Dushmanta replied, 'O beautiful and faultless one, I desire that thou shouldst be my life's companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one's own friend, and one certainly may depend upon one's own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriages. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paisacha, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshatriyas. As regards kings, even the Rakshasa form is permissible. The Asura form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The Paisacha and the Asura forms should never be practised. These are the institutes of religion, and one should act according to them. The Gandharva and the Rakshasa form are consistent with the practices of Kshatriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire I am, thou also in a similar mood mayst become my wife according to the Gandharva form.'

"Sakuntala, having listened to all this, answered, 'If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear, O thou foremost one of Puru's race, what my terms are. Promise truly to give me what I ask thee. The son that shall be begotten on me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place.'

"Vaisampayana continued, 'The monarch, without taking time to consider at once told her, 'Let it be so. I will even take thee, O thou of agreeable smiles, with me to my capital. I tell thee truly. O beautiful one, thou deservest all this.' And so saying, that first of kings wedded the handsome Sakuntala of graceful gait, and knew her as a husband. And assuring her duly, he went away, telling her repeatedly, 'I shall send thee, for thy escort, my troops of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles!"

"Vaisampayana continued, 'O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kasyapa. And he asked himself, 'What will the illustrious ascetic say, after he has known all?' Thinking of this, he entered his capital.

"The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spiritual knowledge, knew all. Indeed beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said, 'Amiable one, what hath been done by thee today in secret, without, having waited for me--viz., intercourse with a man--hath not been destructive of thy virtue. Indeed, union according to the Gandharva form, of a wishful woman with a man of sensual desire, without mantras of any kind, it is said, is the best for Kshatriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the sea. And the forces of that illustrious king of kings, while he goeth out against his foes shall be irresistible.'

"Sakuntala then approached her fatigued father and washed his feet. And taking down the load he had with him and placing the fruits in proper order, she told him, 'It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as his ministers!'

"Kanwa replied, 'O thou of the fairest complexion, for thy sake I am inclined to bless him. But receive from me, O blessed one, the boon that thou desirest.'

"Vaisampayana continued, 'Sakuntala, thereupon, moved by desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never deprived of their thrones.'"

SECTION LXXIV

(Sambhava Parva continued)

"Vaisampayana said, 'After Dushmanta had left the asylum having made those promises unto Sakuntala, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was three years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed in respect of that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs on his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endued with great strength he used to seize and bind to the trees that stood around that asylum, lions and tigers and bears and buffaloes and elephants. And he rode on some animals, and pursued others in sportive mood. The dwellers at Kanwa's asylum thereupon bestowed on him a name. And they said, because he seizes and restrains an animals however strong, let him, be called Sarvadamana (the subduer of all). And it was thus that the boy came to be named Sarvadamana, endued as he was with prowess, and energy and strength. And the Rishi seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying, 'Bear ye without delay this Sakuntala with her son from this abode to that of her husband, blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.' These disciples of the Rishi thereupon, saying 'So be it,' went towards the city named after an elephant (Hastinapura) with Sakuntala and her son ahead of them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endued with eyes like lotus petals, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the Rishi having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him, 'This is thy son, O king! Let him be installed as thy heir-apparent. O king, this child, like unto a celestial, hath been begotten by thee upon me. Therefore, O best of men, fulfil now the promise thou gavest me. Call to mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa.'

"The king, hearing these her words, and remembering everything said, 'I do not remember anything. Who art thou, O wicked woman in ascetic guise? I do not remember having any connection with thee in respect of Dharma, Kama and Arthas. Go or stay or do as thou pleasest.' Thus addressed by him, the fair-coloured innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Collecting her thoughts in a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him, 'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest it not? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself. He who being one thing representeth himself as another thing to others, is like a thief and a robber of his own self. Of what sin is he not capable? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscient one (Narayana) liveth in thy heart? He knoweth all thy sins, and thou sinnest in His presence. He that sins thinks that none observes him. But he is observed by the gods and by Him also who is in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama, the son of Surya, takes no account of the sins of him with whom Narayana the witness of all acts, is gratified. But he with whom Narayana is not gratified is tortured for his sins by Yama. Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully. Wilt thou not treat me so, because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wilderness. Dost thou not hear me? But if thou refuse to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst into a hundred pieces! The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant of the Vedas as Jaya (she of whom one is born). And the son that is so born unto persons cognisant of the Vedic Mantras rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call Put, therefore, hath he been called by the Self-create himself as Puttra (the rescuer from Put). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son great-grand-fathers enjoy everlasting happiness. She is a true wife who is skilful in household affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are friends on occasions of joy. They are as fathers on occasions of religious acts. They are mothers in sickness and woe. Even in the deep woods to a traveller a wife is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him thither. A wife going before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyth the companionship of the wife both in this and in the other worlds. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath borne a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man, on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue,--everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even Rishis cannot create creatures without women. What happiness is greater than what the father feeleth when the son running towards him, even though his body be covered with dust, claspeth his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wistful glances towards thee for climbing thy knees? Even ants support their own eggs without destroying them; then why shouldst not thou, a virtuous man that thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow, the foremost of all quadrupeds, a protector, the foremost of all superiors, so is the son the foremost of all objects, agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows after bearing him in my womb for full three years. O monarch of Puru's race, 'He shall perform a hundred horse-sacrifices'--these were the words uttered from the sky when I was in the lying-in room. Indeed, men going into places remote from their homes take up there others' children on their laps and smelling their heads feel great happiness. Thou knowest that Brahmanas repeat these Vedic mantras on the occasion of the consecrating rites of infancy.—Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of a son. Live thou to a hundred years! My life dependeth on thee, and the continuation of my race also, on thee. Therefore, O son, live thou in great happiness to a hundred years. He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake. As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee. Though one, thou hast divided thyself. In course of hunting while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father. Urvasi, Purvachitti, Sahajanya, Menaka, Viswachi and Ghritachi, these are the six foremost of Apsaras. Amongst them again, Menaka, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viswamitra, she gave birth to me. That celebrated Apsara, Menaka, brought me forth in a valley of Himavat. Bereft of all affection, she went away, cast me there as if I were the child of somebody else. What sinful act did I do, of old, in some other life that I was in infancy cast away by my parents and at present am cast away by thee! Put away by thee, I am ready to return to the refuge of my father. But it behoveth thee not to cast off this child who is thy own.'

"Hearing all this, Dushmanta said, 'O Sakuntala, I do not know having begot upon thee this son. Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, and she cast thee off on the surface of the Himavat as one throws away, after the worship is over, the flowery offering made to his gods. Thy father too of the Kshatriya race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all affection. However, Menaka is the first of Apsaras, and thy father also is the first of Rishis. Being their daughter, why dost thou speak like a lewd woman? Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great Rishis, where also is that Apsara Menaka? And why art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he soon grown like a Sala sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go withersoever thou choosest.'

"Sakuntala replied, 'Thou seest, O king, the fault of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Vilwa fruit. Menaka is one of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always look for dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, on hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk only, though it be mixed with water. As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. As the honest always feel pleasure in showing regard for the old, so do the wicked always take delight in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former, even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The Pitris have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. Manu hath said that there are five kinds of sons; those begotten by one's self upon his own wife, those obtained (as gift) from others, those purchased for a consideration, those reared with affection and those begotten upon other women than upon wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue by cherishing thy son. O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of a hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than a hundred sons. A hundred horse-sacrifices had once been weighed against Truth, and Truth was found heavier than a hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of, the entire Vedas and ablutions in all holy places. There is no virtue equal to Truth: there is nothing superior to Truth. O king, Truth is God himself; Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be even united. If thou placest no credit in my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned with the king of the mountains."

"Vaisampayana continued, 'Sakuntala having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke unto Dushmanta as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said, 'The mother is but the sheath of flesh; the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Sakuntala. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the region of Yama. Thou art the progenitor of this boy. Sakuntala hath spoken the truth. The husband, dividing his body in twain, is born of his wife in the form of son. Therefore, O Dushmanta, cherish, O monarch, thy son born of Sakuntala. To live by forsaking one's living son is a great, misfortune. Therefore, O thou of Puru's race, cherish thy high-souled son born of Sakuntala--And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of Bharata (the cherished).' Hearing these words uttered by the dwellers in heaven, the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers, 'Hear ye these words uttered by the celestial messenger? I myself know this one to be my son. If I had taken him as my son on the strength of Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.'

"Vaisampayana continued, 'The monarch, then, O thou of Bharata's race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received mat wife of his with affection. And he told her these words, pacifying her affectionately, 'O goddess, my union with the? Took place privately Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife, and therefore, this son that I would have installed as my heir apparent would only have been regarded as one of impure birth. And dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest!' And the royal sage Dushmanta, having spoken thus unto his dear wife, O Bharata, received her with offerings of perfume, food, and drink. And king Dushmanta, then, bestowed the name of Bharata upon his child, and formally installed him as the heir apparent. And the famous and bright wheels of Bharata's car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of Dushmanta reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of Chakravarti and Sarvabhauma. And he performed many sacrifices like Sakra, the lord of the Maruts. And Kanwa was the chief priest at those sacrifices, in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow and the horse-sacrifices. And Bharata gave unto Kanwa a thousand gold coins as the sacerdotal fee. It is that Bharata from whom have emanated so many mighty achievements. It is from him that the great race called after him in his race are called after him. And in the Bharata race there have been born many godlike monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty.'"

SECTION LXXV

(Sambhava Parva continued)

"Vaisampayana said, 'Hear now, as I recite the recorded genealogy, that is sacred and subservient to religion, profit and pleasure, of these royal sages--Daksha, the lord of creation, Manu, the son of Surya, Bharata, Ruru, Puru, and Ajamidha. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus and of the king of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation conferreth wealth, fame and long life. And, O sinless one, all these I have named shone in their splendour and were equal unto the great Rishis in energy.

"Prachetas had ten sons who were all devoted to asceticism and possessed of every virtue. They burnt, of old, by the fire emanating from their mouths, several plants of poisonous and innumerable large trees that had covered the Earth and became a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grandfather. Born of Prachetas the Muni Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya as a means of salvation. And, O Janamejaya, the lord of creation, Daksha, then, from the desire of making creatures, begat fifty daughters. And he made all of them his appointed daughters (so that their sons might be his sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichi, begat on the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head and also Vivaswat (the Sun). And of Vivaswat was born the lord Yama. And Martanda (Vivaswat) also begat another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshatriyas, and others have been descended, and are, therefore, all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshatriyas. And those sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another. The learned Pururavas was born of Ila. It hath been heard by us that Ila was both his mother and father. And the great Pururavas had sway over thirteen islands of the sea. And, though a human being, he was always surrounded by companions that were superhuman. And Pururavas intoxicated with power quarreled with the Brahmanas and little caring for their anger robbed them of their wealth. Beholding all this Sanatkumara came from the region of Brahman and gave him good counsel, which was, however, rejected by Pururavas. Then the wrath of the great Rishis was excited, and the avaricious monarch, who intoxicated with power, had lost his reason, was immediately destroyed by their curse.

"It was Pururavas who first brought from the region of the Gandharvas the three kinds of fire (for sacrificial purpose). And he brought thence, the Apsara Urvasi also. And the son of Ila begat upon Urvasi six sons who were called Ayus, Dhimat, Amavasu and Dhridhayus, and Vanayus, and Satayus. And it is said that Ayus begat four sons named Nahusha, Vriddhasarman, Rajingaya, and Anenas, on the daughter of Swarbhanu. And, O monarch, Nahusha, of all the sons of Ayus, being gifted with great intelligence and prowess ruled his extensive kingdom virtuously. And king Nahusha supported evenly the Pitris, the celestials, the Rishis, the Brahmanas, the Gandharvas, the Nagas, the Rakshasas, the Kshatriyas, and the Vaisyas. And he suppressed all robber-gangs with a mighty hand. But he made the Rishis pay tribute and carry him on their backs like bests of burden. And, conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begat six sons, all of sweet speech, named Yati, Yayati, Sanyati, Ayati, and Dhruva. Yati betaking himself to asceticism became a Muni like unto Brahman himself. Yayati became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the Pitris with great reverence, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayati were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayani and Sarmishtha. And of Devayani were born Yadu and Turvasu, and of Sarmishtha were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayati was attacked with a hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvasu and Drahyu and Anu these words, 'Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me therein.' To him his eldest son born of Devayani then said, 'What needest thou, O king? Dost thou want to have your youth?' Yayati then told him, 'Accept thou my decrepitude, O son! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the Muni Usanas (Sukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom. I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude.' But none of his sons accepted his decrepitude. Then his youngest son Puru said unto him, 'O king, enjoy thyself thou once again with a renovated body and returned youth! I shall take thy decrepitude and at thy command rule thy kingdom.' Thus addressed, the royal sage, by virtue of his ascetic power then transferred his own decrepitude unto that high-souled son of his and with the youth of Puru became a youth; while with the monarch's age Puru ruled his kingdom.

"Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitraratha (the king of Gandharvas), the king also enjoyed the company of the Apsara Viswachi. But even after all this, the great king found his appetites unsatiated. The king, then recollected the following truths contained in the Puranas, 'Truly, one's appetites are never satiated by enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin in respect of any living thing, in thought, deed, or speech, it is then that he attaineth to purity as that of Brahman. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of Brahman.' The wise monarch seeing this and satisfied that one's appetites are never satiated, set his mind at rest by meditation, and took back from his son his own decrepitude. And giving him back his youth, though his own appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus, 'Thou art my true heir, thou art my true son by whom my race is to be continued. In the world shall my race be known by thy name.'

"Vaisampayana continued, 'Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrigu for devoting himself to asceticism. And, having acquired great ascetic merit, after long years, he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives.'"

SECTION LXXVI

(Sambhava Parva continued)

"Janamejaya said, 'O thou of the wealth of asceticism, tell me how our ancestor Yayati, who is the tenth from Prajapati, obtained for a wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who were the founders of dynasties.'

"Vaisampayana said, 'The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vrishaparvan bestowed upon him, with due rites, their daughters, and how his union took place with Devayani in special.

"Between the celestials and the Asuras, there happened, of yore, frequent encounters for the sovereignty of the three worlds with everything in them. The gods, then, from desire of victory, installed the son of Angiras (Vrihaspati) as their priest to conduct their sacrifices; while their opponents installed the learned Usanas as their priest for the same purpose. And between those two Brahmanas there are always much boastful rivalry. Those Danavas assembled for encounter that were slain by the gods were all revived by the seer Sukra by the power of his knowledge. And then starting again, into life,--these fought with the gods. The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kavya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart and entertaining a fear of the learned Usanas, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, saying, 'We pay court to thee, be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra, that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt find the Brahmana in the court of Vrishaparvan. He always protects the Danavas but never us, their opponents. Thou art his junior in age, and, therefore, capable of adoring him with reverence. Thou canst also adore Devayani, the favourite daughter of that high-souled Brahmana. Indeed, thou alone art capable of propitiating them both by worship. There is none else that can do so. By gratifying Devayani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge.' The son of Vrihaspati, thus solicited by the gods, said 'So be it, and went to where Vrishaparvan was. Kacha, thus sent by the gods, soon went to the capital of the chief of the Asuras, and beheld Sukra there. And beholding him, he thus spoke unto him, 'Accept me as thy disciple. I am the grandson of the Rishi Angiras and son of Vrihaspati. By name I am known as Kacha. Thyself becoming my preceptor, I shall practise the Brahmacharya mode of life for a thousand years. Command me, then, O Brahmana!'

"Sukra (hearing this) said, 'Welcome art thou, O Kacha! I accept thy speech. I will treat thee with regard; for by so doing, it is Vrihaspati who will be regarded.'

"Vaisampayana continued, 'Kacha commanded by Kavya or Usanas himself, called also Sukra, then said, 'So be it,' and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayani. Indeed, he began to conciliate both. And as he was young, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified the maiden Devayani who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayani also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the Danavas came to learn his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha in a solitary part of the woods engaged in tending (his preceptor's) kine. They then slew Kacha from their hatred of Vrihaspati and also from their desire of protecting the knowledge of reviving the dead from being conveyed by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayani, seeing the kine returned from the woods without Kacha, spoke, O Bharata, unto her father thus:

'Thy evening-fire hath been kindled. The Sun also hath set, O father! The kine have returned without him who tendeth them. Kacha is, indeed, not to be seen. It is plain that Kacha hath been lost, or is dead. Truly do I say, O father, that without him I will not live.'

"Sukra hearing this said, I will revive him by saying, 'Let this one come.' Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in the gladness of heart tearing by virtue of his preceptor's science the bodies of the wolves (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhargava's daughter. Indeed, asked by that Brahman's daughter, he told her, 'I was dead. O thou of pure manners, burdened with sacrificial fuel, Kusa grass, and logs of wood, I was coming towards our abode. I sat under a banian tree. The kine also, having been brought together, were staying under the shade of that same banian tree. The Asuras, beholding me, asked 'Who art thou?' They heard me answer, 'I am the son of Vrihaspati.' As soon as I said this, the Danavas slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in the gladness of heart. O amiable one, summoned by the high-souled Bhargava, I after all come before thee fully revived.'

"On another occasion, asked by Devayani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the Danavas beheld him. They again slew him, and pounding him into a paste they mixed it with the water of the ocean. Finding him long still (in coming), the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before his preceptor and his daughter told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the Asuras gave those ashes to the preceptor himself, mixing them with his wine. And Devayani again spoke unto her father, saying, 'O father, Kacha was sent to gather flowers. But he is not to be seen. It is plain he hath been lost, or has died. I tell thee truly, I would not live without him.'

"Sukra hearing this said, 'O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do? O Devayani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Thou art indeed, O daughter, in consequence of my prowess, worshipped thrice a day during the ordained hours of prayer, by Brahmanas, the gods with Indra, the Vasus, the Aswins, the Asuras, in fact, by the whole universe. It is impossible to keep him alive, for revived by me he is often killed.' To all this Devayani replied, 'Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic merit, who is the grandson of a Rishi and the son also of a Rishi? He himself too was a Brahmacharin and an ascetic; always wakeful and skilled in everything. I will starve and follow the way Kacha has gone. The handsome Kacha is, O father, dear unto me.'

"Vaisampayana continued, 'The great Rishi Kavya, then, afflicted by what Devayani said, cried in anger, 'Certainly, the Asuras seek to injure me, for they slay my disciple that stayeth with me. These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime. Truly, this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.' Having said this, the Brahmana Sukra, urged by Devayani, began to summon Kacha who had entered the jaws of Death. But Kacha, summoned with the aid of science, and afraid of the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying, 'Be graceful unto me, O lord! I am Kacha that worshippeth thee. Behave unto me as to thy own dearly-loved son.'

"Vaisampayana continued, 'Sukra then said, 'By what path, O Brahmana, hast thou entered my stomach, where thou stayest now? Leaving the Asuras this very moment, I shall go over to the gods." Kacha replied, 'By thygrace, memory hath not failed me. Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is, therefore, that I am able to bear this almost insufferable pain. O Kavya, slain by the Asuras and burnt and reduced to powder, I have been given to thee with thy wine. When thou art present, O Brahmana, the art of the Asuras will never be able to vanquish, the science of the Brahmana.'

"Hearing this, Sukra said, 'O daughter, what good can I do to thee? It is with my death that Kacha can get his life back. O Devayani, Kacha is even within me. There is no other way of his coming out except by ripping open my stomach.' Devayani replied, 'Both evils shall, like fire, burn me! The death of Kacha and thy own death are to me the same! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear my life.' Then Sukra said, 'O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayani regards thee so well. Accept the science that I will today impart to thee, if, indeed, thou be not Indra in the form of Kacha. None can come out of my stomach with life. A Brahmana, however, must not be slain, therefore, accept thou the science I impart to thee. Start thou into life as my son. And possessed of the knowledge received from me, and revived by me, take care that, on coming out of my body, thou dost act gracefully.'

"Vaisampayana continued, 'Receiving the science imparted to him by his preceptor the handsome Kacha, ripped open his stomach, came out like the moon at evening on the fifteenth day of the bright fort-night. And beholding the remains of his preceptor lying like a heap of penances, Kacha revived him, aided by the science he had learned. Worshipping him with regard, Kacha said unto his preceptor, 'Him who poureth the nectar of knowledge into one's ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, come to be hated on Earth and finally go to the regions of the sinful.'

"Vaisampayana continued, 'The learned Sukra, having been deceived while under the influence of wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of Brahmanas. The high-souled Usanas rising up from the ground in anger, then spoke as follows: "The wretched Brahmana who from this day, unable to resist the temptation, will drink wine shall be regarded as having lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana, shall be hated both in this and the other worlds. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those with regard for their superiors, let the gods, let the three worlds, listen!' Having said these words that high-souled one, that ascetic of ascetics, then summoning the Danavas who had been deprived by fate of the good sense, told them these words, Ye foolish Danavas, know ye that Kacha hath obtained his wishes. He will henceforth dwell with me. Having obtained the valuable knowledge of reviving the dead, that Brahmana hath, indeed, become in prowess even as Brahman himself!'

"Vaisampayana continued, 'Bhargava having said so much cut short his speech. The Danavas were surprised and went away to their homes. Kacha, too, having stayed with his preceptor for a full thousand years, then prepared to return to the abode of the celestials, after having obtained his preceptor's permission.'"

SECTION LXXVII

(Sambhava Parva continued)

"Vaisampayana said, 'After the expiry of the period of his vow, Kacha, having obtained his preceptor's leave, was about to return to the abode of the celestials, when Devayani, addressing him, said, 'O grandson of the Rishi Angiras, in conduct and birth, in learning, asceticism and humility, thou shinest most brightly. As the celebrated Rishi Angiras is honoured and regarded by my father, so is thy father regarded and worshipped by me. O thou of ascetic wealth, knowing this, listen to what I say. Recollect my conduct towards thee during the period of thy vow (Brahmacharya). Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained mantras.'

"Kacha replied, 'Thou art to me an object of regard and worship even as thy father! O thou of faultless features, thou art, indeed, even an object of greater reverence! Thou art dearer than life to the high-souled Bhargava, O amiable one! As the daughter of my preceptor, thou art ever worthy of my worship! As my preceptor Sukra, thy father, is ever deserving of my regards, so art thou, O Devayani! Therefore, it behoveth thee not to say so.' Hearing this, Devayani replied, 'Thou, too, art the son of my father's preceptor's son. Therefore, O best of Brahmanas, thou art deserving of my regards and worship. O Kacha, when thou wert slain so many times by the Asuras, recollect today the affection I showed for thee. Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault. I am truly devoted to thee.'

"Hearing all this, Kacha said, 'O thou of virtuous vows, do not urge me into such a sinful course. O thou of fair eye-brows, be gracious unto me. Beautiful one, thou art to me an object of greater regard than my preceptor. Full of virtuous resolves, O large-eyed one, of face as handsome, as moon, the place where thou hadst resided, viz., the body of Kavya, hath also been my abode. Thou art truly my sister. Amiable one, happily have we passed the days that we have been together. There isperfect good understanding between us. I ask thy leave to return to my abode. Therefore, bless me so that my journey may be safe. I must be remembered by thee, when thou recallest me in connection with topics of conversation, as one that hath not transgressed virtue. Always attend upon my preceptor with readiness and singleness of heart.' To all this, Devaniya answered, 'Solicited, by me, if, indeed, thou truly refusest to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit.'

"Hearing this, Kacha said, 'I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault. Nor hath my preceptor in this respect issued any command. Curse me if it please thee. I have told thee what the behaviour should be of a Rishi. I do not deserve thy curse, O Devayani. But yet thou hast cursed me! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire will not be fulfilled. No Rishi's son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in respect of him it shall bear fruit to whom I may impart it.'

"Vaisampayana continued, 'That first of Brahmanas, Kacha, having said so unto Devayani speedily wended his way unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him, spoke unto him as follows, 'Thou hast indeed, performed an act of great benefit for us. Wonderful hath been thy achievement! Thy fame shall never die! Thou shall be a sharer with us in sacrificial offerings.'"

SECTION LXXVIII

(Sambhava Parva continued)

"Vaisampayana said, 'The dwellers in heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata's race, the celestials then learnt that science from Kacha and considered their object already achieved. And assembling together, they spoke unto him of a hundred sacrifices, saying, 'The time hath come for showing prowess. Slay thy foes, O Purandara!' And thus addressed, Maghavat, then accompanied by the celestials, set out, saying, 'So be it.' But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the Gandharva Chitraratha. Changing himself into wind, he soon mixed up the garments of those maidens which they had laid on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, got mixed up with one another. And it so happened that from the intermingled heap, the garments of Devayani were appropriated by Sarmishtha, the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, thereupon, between them, Devayani and Sarmishtha, then ensued a dispute. And Devayani said, 'O daughter of the Asura (chief), why dost thou take my attire, being, as thou art, my disciple? As thou art destitute of good behaviour, nothing good can happen to thee!' Sarmishtha, however, quickly replied, 'Thy father occupying a lower seat, always adoreth with downcast looks, like a hired chanter of praises, my father, whether he sitteth at his ease or reclineth at full length! Thou art the daughter of one that chanteth the praises of others, of one that accepteth alms. I am the daughter of one who is adored, of one who bestoweth alms instead of ever accepting them! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath. Acceptress of alms, thou weepest tears of anger in vain! If so minded, I can harm thee, but thou canst not. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal!'

"Vaisampayana continued, 'Hearing these words, Devayani became exceedingly angry and began to pull at her clothes. Sarmishtha thereupon threw her into a well and went home. Indeed, the wicked Sarmishtha believing that Devayani was dead, bent her steps home-wards in a wrathful mood.

"After Sarmishtha had left, Yayati the son of Nahusha soon came to that spot. The king had been out a-hunting. The couple of horses harnessed to his car and the other single horse with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking down into it, he saw a maiden who in splendour was like a blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials, soothing her with sweet words. And he said, 'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly perturbed. Why dost thou weep in affliction? How, indeed, hast thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art.

"Devayani then replied, 'I am the daughter of Sukra who brings back into life the Asuras slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-born; I ask thee, to take and raise me up! I know thou art of good behaviour, of great prowess, and of wide fame! It behoveth thee, therefore, to raise me from this well.'

"Vaisampayana continued, 'King Yayati, learning that she was a Brahmana's daughter, raised her from that well by catching hold of her right hand. And the monarch promptly raising her from the pit and squinting to her tapering thighs, sweetly and courteously returned to his capital.

"When the son of Nahusha had gone away, Devayani of faultless features, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her then. And she said, 'O Ghurnika, go thou quickly and speak to my father without loss of time of everything as it hath happened. I shall not now enter the city of Vrishaparvan.'

"Vaisampayana continued, 'Ghurnika, thus commanded, repaired quickly to the mansion, of the Asura chief, where she saw Kavya and spoke unto him with her perception dimmed by anger. And she said, 'I tell thee, O great Brahmana, that Devayani hath been ill-used, O fortunate one, in the forest by Sarmishtha, the daughter of Vrishaparvan.' And Kavya, hearing that his daughter had been ill-used by Sarmishtha speedily went out with a heavy heart, seeking her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief, 'O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast therefore some fault, I ween, which hath been expiated thus.' Hearing this Devayani replied, 'Be it a penalty or not, listen to me with attention. O, hear that all Sarmishtha, the daughter of Vrishaparvan, hath said unto me. Really hath she said that thou art only the hired chanter of the praises of the Asura king! Even thus hath she--that Sarmishtha, Vrishaparvan's daughter,--spoken to me, with reddened eyes, these piercing and cruel words, 'Thou art the daughter of one that ever chanteth for hire the praises of others, of one that asketh for charities, of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything as gift!' These have been the words repeatedly spoken unto me by the proud Sarmishtha, the daughter of Vrishaparvan, with eyes red with anger. If, O father, I am really the daughter of a hired chanter of praises, of one that accepteth gifts, I must offer my adorations in the hope of obtaining her grace! Oh, of this I have already told her!'

"Sukra replied, 'Thou art, O Devayani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts. Thou art the daughter of one that adores none, but of one that is adored by all! Vrishaparvan himself knoweth it, and Indra, and king Yayati too. That inconceivable Brahma, that unopposable Godhead, is my strength! The self-create, himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in Heaven! I tell thee truly that it is I who pour rain for the good of creatures and who nourish the annual plants that sustain all living things!'

"Vaisampayana continued, 'It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger.'"

SECTION LXXIX

(Sambhava Parva continued)

"Sukra continued, 'Know, then, O Devayani, that he that mindeth not the evil speeches of others, conquereth everything! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging in his rising wrath. Know thou, O Devayani, that by him is everything conquered, who calmly subdueth his rising anger. He is regarded as a man who by having recourse to forgiveness, shaketh off his rising anger like a snake casting off its slough He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry, though there be cause, certainly acquireth the four objects for which we live (viz., virtue, profit, desire, and salvation) Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth angry at anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.' Devayani, on hearing this speech of her father, said, 'O father, I know, also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is really desirous of benefiting the former. Therefore, I do not desire to live any longer in a country where evil behaviour is at a premium. The wise man desirous of good, should not dwell among those sinfully inclined men who always speak ill of good behaviour and high birth. But there should one live,--indeed, that hath been said to be the best of dwelling places,--where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan's daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one's enemies blessed with good fortune, himself possessing none. It hath been indeed said by the learned that for such a man even death would be better.'"

SECTION LXXX

(Sambhava Parva continued)

"Vaisampayana said, 'Then Kavya, the foremost of Bhrigu's line, became angry himself. And approaching Vrishaparvan where the latter was seated, began to address him without weighing his words, 'O king,' he said, 'sinful acts do not, like the Earth, bear fruit immediately! But gradually and secretly do they extirpate their doers. Such fruit visiteth either in one's own self, one's son, or one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grandson of Angiras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter--and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives! Indeed, O king, for this, I can no longer stay with thee! Dost thou, O Asura chief, think that I am a raving liar? Thou makest light of thy offence without seeking to correct it!'.

"Vrishaparvan then said, 'O son of Bhrigu, never have I attributed want of virtue, of falsehood, to thee. Indeed, virtue and truth ever dwell in thee. Be kind to me! O Bhargava, if, leaving us, thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do.'

"Sukra then replied, 'Ye Asuras, whether ye go into the depths of the ocean or fly away to all directions. I care little. I am unable to bear my daughter's grief. My daughter is ever dear to me. My life dependeth on her. Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits.'

"Vrishaparvan then said, 'O Bhargava, thou art the absolute master of whatever is possessed by the Asura chiefs in this world-their elephants, kine and horses, and even my humble self!'

"Sukra then answered, 'If it is true, O great Asura, that I am the lord of all the wealth of the Asuras, then go and gratify Devayani.'

"Vaisampayana continued, 'when the great Kavya was so addressed by Vrishaparvan, he then went to Devayani and told her all. Devayani, however, quickly replied, 'O Bhargava, if thou art truly the lord of the Asura king himself and of all his wealth, then let the king himself come to me and say so in my presence.' Vrishaparvan then approached Devayani and told her, 'O Devayani of sweet smiles, whatever thou desirest I am willing to give thee, however difficult it may be to grant the same.' Devayani answered, 'I desire Sarmishtha with a thousand maids to wait on me! She must also follow me to where my father may give me away.'

"Vrishaparvan then commanded a maid-servant in attendance on him, saying, 'Go and quickly bring Sarmishtha hither. Let her also accomplish what Devayani wisheth.'

"Vaisampayana continued, 'The maid-servant then repaired to Sarmishtha and told her, 'O amiable Sarmishtha, rise and follow me. Accomplish the good of thy relatives. Urged by Devayani, the Brahmana (Sukra) is on the point of leaving his disciples (the Asuras). O sinless one, thou must do what Devayani wisheth.' Sarmishtha replied, 'I shall cheerfully do what Devayani wisheth. Urged by Devayani Sukra is calling me. Both Sukra and Devayani must not leave the Asuras through my fault.'

"Vaisampayana continued, 'Commanded by her father, then, Sarmishtha, accompanied by a thousand maidens, soon came, in a palanquin, out of her father's excellent mansion. And approaching Devayani she said, 'With my thousand maids, I am thy waiting-maid! And I shall follow thee where thy father may give thee away.' Devayani replied, 'I am the daughter of one who chanteth the praises of thy father, and who beggeth and accepteth alms; thou, on the other hand, art the daughter of one who is adored. How canst thou be my waiting-maid?'

"Sarmishtha answered, 'One must by all means contribute to the happiness of one's afflicted relatives. Therefore shall I follow thee wherever thy father may give thee away.'

"Vaisampayana continued, 'When Sarmishtha thus promised to be Devayani's waiting-maid the latter, O king, then spoke unto her father thus, 'O best of all excellent Brahmanas, I am gratified. I shall now enter the Asura capital! I now know that thy science and power of knowledge are not futile!'

"Vaisampayana continued, 'That best of Brahmanas, of great reputation, thus addressed by his daughter, then, entered the Asura capital in the gladness of his heart. And the Danavas worshipped him with great reverence.'"

SECTION LXXXI

(Sambhava Parva continued)

Vaisampayana said, 'After some length of time, O best of monarchs, Devayani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sarmishtha with her thousand maids she reached the same spot and began to wander freely. And waited upon by all those companions she felt supremely happy. And sporting with light hearts, they began drinking the honey in flowers, eating various kinds of fruit and biting some. And just at that time, king Yayati, the son of Nahusha, again came there tired and thirsty, in course of his wanderings, in search of deer. And the king saw Devayani and Sarmishtha, and those other maidens also, all decked with celestial ornaments and full of voluptuous languor in consequence of the flower-honey they drank. And Devayani of sweet smiles, unrivalled for beauty and possessed of the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sarmishtha who was gently kneading her feet.

"And Yayati seeing all this, said, 'O amiable ones, I would ask you both your names and parentage. It seems that these two thousand maids wait on you two.' 'Hearing the monarch, Devayani then answered, 'Listen to me, O best of men. Know that I am the daughter of Sukra, the spiritual guide of the Asuras. This my companion is my waiting-maid. She attendeth on me wherever I go. She is Sarmishtha, the daughter of the Asura king Vrishaparvan.'

"Yayati then asked, 'I am curious to know why is this thy companion of fair eye-brows, this maiden of the fairest complexion, the daughter of the Asura chief thy waiting-maid!' Devayani replied, 'O best of king, everything resulteth from Fate. Knowing this also to be the result of Fate, wonder not at it. Thy feature and attire are both like a king's. Thy speech also is fair and correct as that of the Vedas. Tell me thy name, whence thou art and whose son also.'

"The monarch replied, 'During my vow of Brahmacharya, the whole Vedas entered my ears. I am known as Yayati, a king's son and myself a king.' Devayani then enquired, 'O king, what hast thou come here for? Is it to gather lotuses or to angle or to hunt?' Yayati said, 'O amiable one, thirsty from the pursuit of deer, I have come hither in search of water. I am very much fatigued. I await but your commands to leave this spot.'

"Devayani answered, 'With my two thousand damsels and my waiting-maid Sarmishtha, I wait but your commands. Prosperity to thee. Be thou my friend and lord.'

"Yayati, thereupon, replied, 'Beautiful one, I do not deserve thee. Thou art the daughter of Sukra far superior to me. Thy father cannot bestow thee even on a great king.' To this Devayani replied, 'Brahmanas had before this been united with the Kshatriyas, and Kshatriyas with Brahmanas. Thou art the son of a Rishi and thyself a Rishi. Therefore, O son of Nahusha, marry me.' Yayati, however, replied, 'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same, the Brahmana being truly superior to all.' Devayani answered, 'This hand of mine hath never been touched before by any man save thee. Therefore, do I accept thee for my lord. How, indeed, shall any other man touch my hand which had before been touched by thyself who art a Rishi? Yayati then said, 'The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.' Devayani then told the monarch, 'O bull amongst men, why dost thou, indeed, say that Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames?' The monarch answered, 'The snake killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, when angry destroyeth whole cities and kingdoms! Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me. Devayani then said, 'Thou art, indeed, chosen by me. And, O king, it is understood that thou wilt accept me if my father bestoweth me on thee. Thou needst not fear to accept my poor self bestowed on thee. Thou dost not, indeed, ask for me.'

"Vaisampayana continued, 'After this, Devayani quickly sent a maidservant to her father. The maid represented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati worshipped and adored that Brahmana, and stood with joined palms in expectation of his commands.'

"And Devayani then said, 'This O father, is the son of Nahusha. He took hold of my hand, when I was in distress. I bow to thee. Bestow me upon him. I shall not wed any other person in the world.' Sukra exclaimed, 'O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter. I bestow her on thee. Therefore, O son of Nahusha, accept her as thy wife.'

"Yayati then said, 'I solicit the boon, O Brahmana, that by so doing, the sin of begetting a half-breed might not touch me.' Sukra, however, assured him by saying, 'I shall absolve thee from the sin. Ask thou the boon that thou desirest. Fear not to wed her. I grant thee absolution. Maintain virtuously thy wife--the slender-waisted Devayani. Transports of happiness be thine in her company. This other maiden, Vrishaparvan's daughter, Sarmishtha should ever be regarded by thee. But thou shall not summon her to thy bed.'

"Vaisampayana continued, 'Thus addressed by Sukra, Yayati then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Sukra this rich treasure of the excellent Devayani with Sarmishtha and those two thousand maidens, and duly honoured also by Sukra himself and the Asuras, the best of monarchs, then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart.'"

SECTION LXXXII

(Sambhava Parva continued)

"Vaisampayana said, 'Yayati then, on returning to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayani. And the monarch, directed by Devayani, established Vrishaparvan's daughter Sarmishtha in a mansion especially erected near the artificial woods of Asokas in his gardens. And the king surrounded Vrishaparvan's daughter Sarmishtha with a thousand maids and honoured her by making every arrangement for her food and garments. But it was with Devayani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayani conceived. And she brought forth as her first child a fine boy. And when a thousand years had passed away, Vrishaparvan's daughter Sarmishtha having attained to puberty saw that her season had come. She became anxious and said to herself, 'My season hath arrived. But I have not yet chosen a husband. O, what hath happened, what should I do? How am I to obtain the fruition of my wishes? Devayani hath become mother. My youth is doomed to pass away in vain. Shall I choose him also for my husband whom Devayani hath chosen? This is, indeed, my resolve: that monarch should give me a son. Will not the virtuous one grant me a private interview?'

"Vaisampayana continued, 'While Sarmishtha was thus busy with her thoughts, the king wandering listlessly came to that very wood of Asokas, and beholding Sarmishtha before him, stood there in silence. Then Sarmishtha of sweet smiles seeing the monarch before her with nobody to witness what might pass, approached him and said with joined palms, 'O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thee! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived. See that it goeth not in vain.'

"Yayati answered, 'Well do I know that honour of birth is thine, born as thou art in the proud race of the Danavas. Thou art also gifted with beauty. I do not, indeed, see even the speck of a fault in thy feature. But Usanas commanded me, while I was united with Devayani, that never should Vrishaparvan's daughter he summoned to my bed.'

"Sarmishtha then said, 'It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that you wouldst confine thyself to one only amongst as, that was a lie thou hadst spoken.' Yayati replied, 'A king should ever be a model in the eyes of his people. That monarch certainly meets with destruction who speaks an untruth. As for myself, I dare not speak an untruth even if the greatest loss threatens me!' Sarmishtha answered, 'O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore.' Yayati then said, 'It is, indeed my vow always to grant what one asketh. As thou askest me, tell me then what I am to do.' Sarmishtha then said, 'Absolve me, O king, from sin. Protect my virtue. Becoming a mother by thee, let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son can never earn wealth for themselves. What they earn always belongeth to him who owneth them. I am, indeed, the slave of Devayani. Thou art Devayani's master and lord. Thou art, therefore, O king, my master and lord as much as Devayani's! I solicit thee! O, fulfil my wishes!'

"Vaisampayana continued, 'Thus addressed by Sarmishtha, the monarch was persuaded into the truth of all she spoke. He therefore, honoured Sarmishtha by protecting her virtue. And they passed some time together. And taking affectionate farewell of each other, they then parted, each returning to whence he or she had come.

"And it came to pass that Sarmishtha of sweet smiles and fair eyebrows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due course of time brought forth a son of the splendour of a celestial child and of eyes like-lotus-petals.'"

SECTION LXXXIII

(Sambhava Parva continued)

"Vaisampayana said, 'When Devayani of sweet smiles heard of the birth of this child, she became jealous, and O Bharata, Sarmishtha became an object of her unpleasant reflections. And Devayani, repairing to her, addressed her thus, 'O thou of fair eye-brows, what sin is this thou hast committed by yielding to the influence of lust?' Sarmishtha replied, 'A certain Rishi of virtuous soul and fully conversant with the Vedas came to me. Capable of granting boons he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that Rishi!' Devayani answered, 'It is all right if that be the case, O timid one! But if the lineage, name, and family of that Brahmana be known to thee, I should like to hear them.' Sarmishtha replied, 'O thou of sweet smiles, in asceticism and energy, that Rishi is resplendent like the Sun himself. Beholding him, I had not, any need to make these enquiries--' Devayani then said, 'If this is true, if indeed, thou hast obtained thy child from such a superior Brahmana, then, O Sarmishtha, I have no cause of anger.'

"Vaisampayana continued, 'Having thus talked and laughed with each other, they separated, Devayani returning to the palace with the knowledge imparted to her by Sarmishtha. And, O king, Yayati also begot on Devayani two sons called Yadu and Turvasu, who were like Indra and Vishnu. And Sarmishtha, the daughter of Vrishaparvan, became through the royal sage the mother of three sons in all, named Drahyu, Anu, and Puru.

"And, O king, it so came to pass that one day Devayani of sweet smiles, accompanied by Yayati, went into a solitary part of the woods, (in the king's extensive park). And there she saw three children of celestial beauty playing with perfect trustfulness. And Devayani asked in surprise, 'Whose children are they, O king, who are so handsome and so like unto the children of the celestials? In splendour and beauty they are like thee, I should think.'

"Vaisampayana continued, 'And Devayani without waiting for a reply from the king, asked the children themselves, 'Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all.' Those children then pointed at the king (with their forefingers) and spoke of Sarmishtha as their mother.

"And having so said, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayani. The boys then left the place, and made towards their mother, weeping in grief. And the king, at this conduct of the boys, became very much abashed. But Devayani, marking the affection of the children for the king learnt the secret and addressing Sarmishtha, said, 'How hast thou dared to do me an injury, being, as thou art, dependent on me? Dost thou not fear to have recourse once more to that Asura custom of thine?'

"Sarmishtha said, 'O thou of sweet smiles, all that I told thee of a Rishi is perfectly true. I have acted rightly and according to the precepts of virtue, and therefore, do I not fear thee. When thou hadst chosen the king for thy husband, I, too, chose him as mine. O beautiful one, a friend's husband is, according to usage, one's own husband as well. Thou art the daughter of a

Brahmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still?'

"Vaisampayana said, 'Devayani then, hearing those words of hers, exclaimed, O king, thus, 'Thou hast wronged me, O monarch! I shall not live here any longer.' And saying this, she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus, and alarmed greatly, followed in her foot-steps, endeavouring to appease her wrath. But Devayani, with eyes red with anger, would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Usanas, the son of Kavi. And beholding her father, she stood before him, after due salutations. And Yayati also, immediately after, saluted and worshipped Bhargava.'

"And Devayani said, 'O father, virtue hath been vanquished by vice. The low have risen, and the high have fallen. I have been offended again by Sarmishtha, the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayati. But, O father, being luckless I have got only two sons! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude.'

"Sukra, hearing all this, said, 'O monarch, since thou hast made vice thy beloved pursuit, though fully acquainted with the precepts of religion, invincible decrepitude shall paralyse thee!' Yayati answered, 'Adorable one, I was solicited by the daughter of the Danava king to fructify her season. I did it from a sense of virtue and not from other motives. That male person, who being solicited by a woman in her season doth not grant her wishes, is called, O Brahmana, by those conversant with the Vedas, a slayer of the embryo. He who, solicited in secret by a woman full of desire and in season, goeth not in unto her, loseth virtue and is called by the learned a killer of the embryo, O son of Bhrigu, for these reasons, and anxious to avoid sin, I went into Sarmishtha.' Sukra then replied, 'Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft.'

"Vaisampayana continued, 'Yayati, the son of Nahusha, thus cursed by the angry Usanas, was then divested of his youth and immediately overcome by decrepitude. And Yayati said, 'O son of Bhrigu, I have not yet been satiated with youth or with Devayani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me.' Sukra then answered, 'I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another.' Yayati said, 'O Brahmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame.' Sukra replied, 'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor to the throne. He shall also have long life, wide fame, and numerous progeny!'"

SECTION LXXXIV

(Sambhava Parva continued)

"Vaisampayana said, 'Yayati, then, overcome with decrepitude, returned to his capital and summoning his eldest son Yadu who was also the most accomplished, addressed him thus, 'Dear child, from the curse of Kavya called also Usanas, decrepitude and wrinkles and whiteness of hair have come over me. But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude. I shall enjoy with thy youth. And when a full thousand years will have elapsed, returning to thee thy youth, I shall take back my weakness with this decrepitude!'

"Yadu replied, 'There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness and relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions--these are the consequences of decrepitude. Therefore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue. Ask some other son of thine to take thy decrepitude.

"Yayati replied, 'Thou art sprung from my heart, O son, but thou givest me not thy youth. Therefore, thy children shall never be kings.' And he continued, addressing another son of his, 'O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasure of life. After the lapse of a full thousand years I shall give back to thee thy youth, and take back from thee my weakness and decrepitude.'

"Turvasu replied, 'I do not like decrepitude, O father, it takes away all appetites and enjoyments, strength and beauty of person, intellect, and even life.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou givest me not thy youth! Therefore, O Turvasu, thy race shall be extinct. Wretch, thou shall be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of blue blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are those of birds and beasts, who are sinful, and non-Aryan.'

"Vaisampayana said, 'Yayati, having thus cursed his son Turvasu, then, addressed Sarmishtha's son Drahyu thus, 'O Drahyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth. When a thousand years have passed away, I shall return thee thy youth and take back my own weakness, and decrepitude.' To this Drahyu replied, 'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou refusest to give me thy youth. Therefore, thy most cherished desires shall never be fulfilled. Thou shalt be king only in name, of that region where there are no roads for (the passage of) horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats.' Yayati next addressed Anu and said, 'O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied, 'Those that are decrepit always eat like children and are always impure. They cannot pour libations upon fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, thou givest not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee! And, O Anu, thy progeny also as soon as they attain to youth, shall die. And thou shalt also not be able to perform sacrifices before fire.'

"Yayati at last turned to his youngest child, Puru, and addressing him said, 'Thou art, O Puru, my youngest son! But thou shall be the first of all! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usanas. I have not yet however, been satiated with my youth. O Puru, take thou this my weakness and decrepitude! With thy youth I shall enjoy for some years the pleasures of life. And when a thousand years have passed away, I shall give back to thee thy youth and take back my own decrepitude.'

"Vaisampayana said, 'Thus addressed by the king, Puru answered with humility, 'I shall do, O monarch, as thou bidest me. I shall take, O king, thy weakness and decrepitude. Take thou my youth and enjoy as thou listest the pleasures of life. Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth.' Yayati then said, 'O Puru, I have been gratified with thee. And being gratified, I tell thee that the people in thy kingdom shall have all their desires fulfilled.'

"And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru.'"

SECTION LXXXV

(Sambhava Parva continued)

"Vaisampayana said, 'The excellent monarch Yayati, the son of Nahusha, having received Puru's youth, became exceedingly gratified. And with it he once more began to indulge in his favourite pursuits to the full extent of his desires and to the limit of his powers, according to seasons, so as to derive the greatest pleasure therefrom. And, O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the pitris, by Sraddhas; the poor, by his charities; all excellent Brahmanas, by fulfilling their desires; all persons entitled to the rites of hospitality, with food and drink; the Vaisyas, by protection; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desires. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper Kalas and Kashthas sported with (the celestial damsel) Viswachi, sometimes in the beautiful garden of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son, Puru, and addressed him thus, 'O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season to the full extent of my desires, to the limit of my powers. Our desires, however, are never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter. If a single person were owner of everything on Earth--all her yields of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content. Thirst of enjoyment, therefore, should be given up. Indeed, true happiness belongeth to them that have cast off their thirst for worldly objects--a thirst which is difficult to be thrown off by the wicked and the sinful, which faileth not with the failing life, and which is truly the fatal disease of man. My heart hath for a full thousand years been fixed upon the objects of desires. My thirst for these, however, increaseth day by day without abating. Therefore, I shall cast it off, and fixing my mind on Brahma I shall pass the rest of my days with the innocent deer in the forest peacefully and with no heart for any worldly objects. And O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest services.'

"Vaisampayana continued, 'Then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru received back his own youth. And Yayati was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brahmanas at their head, then addressed the monarch thus, 'O king, how shall thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayani, and, therefore, the grandson of the great Sukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Sarmishtha's sons, the first is Drahyu, then Anu and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over? This we represent to thee! O, conform to virtuous practice.'

"Yayati then said, 'Ye four orders with Brahmanas at their head, hear my words as to why my kingdom should not be given to my eldest son. My commands have been disobeyed by my eldest son, Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is indeed, the best of sons. I have been disregarded by Yadu and by Turvasu, too. Much I have been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend. He did what was so agreeable to me. It hath also been commanded by Sukra himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway. I, therefore, beseech thee, let Puru be installed on the throne.'

"The people then said, 'True it is, O king, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest. Therefore, doth Puru, who hath done the good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it.'

"Vaisampayana continued., 'The son of Nahusha, thus addressed by the contented people, then installed his son, Puru, on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmanas and ascetics.

"The sons of Yadu are known by the name of the Yadavas: while those of Turvasu have come to be called the Yavanas. And the sons of Drahyu are the Bhojas, while those of Anu, the Mlechchhas. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control.'"

SECTION LXXXVI

(Sambhava Parva continued)

"Vaisampayana said, 'King Yayati, the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time into forest in the company of Brahmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that, though hurled from heaven, Yayati, without reaching the surface of the Earth, stayed in the firmament. I have heard that some time after he again entered the region of the celestials in company with Vasuman, Ashtaka, Pratarddana, and Sivi.'

"Janamejaya said, 'I desire to hear from thee in detail why Yayati, having first obtained admission into heaven, was hurled therefrom, and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these regenerate sages. Yayati, lord of Earth, was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun. I desire to hear in full the story of his life both in heaven and on Earth, as he was illustrious, and of world-wide celebrity and of wonderful achievements.'

"Vaisampayana said, 'Indeed, I shall recite to thee the excellent story of Yayati's adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.

"King Yayati, the son of Nahusha, having installed his youngest son, Puru, on the throne after casting his sons with Yadu for their eldest amongst the Mlechchhas, entered the forest to lead the life of a hermit. And the king eating fruits and roots lived for some time in the forest. Having his mind and passions under complete control, the king gratified by sacrifices the Pitris and the gods. And he poured libations of clarified butter upon the fire according to the rites prescribed for those leading the Vanaprastha mode of life. And the illustrious one entertained guests and strangers with the fruit of the forest and clarified butter, while he himself supported life by gleaning scattered corn seeds. And the king; led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And, living upon air alone, he stood erect upon one leg for six months. And the king of sacred deeds ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements).'"

SECTION LXXXVII

(Sambhava Parva continued)

"Vaisampayana said, 'While that king of kings dwelt in heaven--the home of the celestials, he was reverenced by the gods, the Sadhyas, the Maruts, and the Vasus. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for a long time in heaven.

"One day that best of kings, Yayati, went to Indra and there in course of conversation the lord of Earth was asked by Indra as follows:

'What didst thou say, O king, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom?'

"Yayati answered, 'I told him that the whole country between the rivers Ganga and Yamuna was his. That is, indeed, the central region of the Earth, while the out-lying regions are to be the dominions of thy brothers. I also told him that those without anger were ever superior to those under its sway, those disposed to forgive were ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the un-learned. If wronged, thou shouldst not wrong in return. One's wrath, if disregarded, burneth one's own self; but he that regardeth it not taketh away all the virtues of him that exhibiteh it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He that pricketh as if with thorns men by means of hard and cruel words, thou must know, ever carrieth in his mouth the Rakshasas. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models; thou shouldst ever with retrospective eye compare thy acts with those of the virtuous; thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech hurled from one's lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore the wise never fling these arrows at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity and sweet speeches unto all. Therefore, shouldst thou always utter words that soothe, and not those that scorch. And thou shouldst regard those that deserve, thy regards, and shouldst always give but never beg!'"

SECTION LXXXVIII

(Sambhava Parva continued)

"Vaisampayana said, 'Alter this Indra again asked Yayati, 'Thou didst retire into the woods, O king, after accomplishing all thy duties. O Yayati, son of Nahusha, I would ask thee to whom thou art equal in ascetic austerities.' Yayati answered, 'O Vasava, I do not, in the matter of ascetic austerities, behold my equal among men, the celestials, the Gandharvas, and the great Rishis.' Indra then said, 'O monarch, because thou disregardest those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, thy virtues have suffered diminution and thou must fall from heaven.' Yayati then said, 'O Sakra, if, indeed, my virtues have really sustained diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.' Indra replied, 'O king, thou shall fall among those that are virtuous and wise, and thou shall acquire also much renown. And after this experience of thine, O Yayati, never again disregard those that are thy superiors or even thy equals.'

"Vaisampayana continued, 'Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, viz., Ashtaka, the protector of his own religion. Ashtaka beholding him, enquired, 'Who art thou, O youth of a beauty equal to that of Indra, in splendour blazing as the fire, thus falling from on high? Art thou that foremost of sky-ranging bodies--the sun--emerging from, dark masses of clouds? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is curious as to what it is that is so falling, and is, besides, deprived of consciousness! Beholding thee in the path of the celestials, possessed of energy like that of Sakra, or Surya, or Vishnu, we have approached thee to ascertain the truth. If thou hast first asked us who we were, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why thou approachest hither. Let thy fears be dispelled; let thy woes and afflictions cease. Thou art now in the presence of the virtuous and the wise. Even Sakra himself--the slayer of Vala--cannot here do thee any injury. O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethren in grief. Here there are none but the wise and virtuous like thee assembled together. Therefore, stay thou here in peace. Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise.'"

SECTION LXXXIX

(Sambhava Parva continued)

"Yayati said, 'I am Yayati, the son of Nahusha and the father of Puru. Cast off from the region of the celestials and of Siddhas and Rishis for having disregarded every creature, I am falling down, my righteousness having sustained diminution. In years I am older than you; therefore, I have not saluted you first. Indeed, the Brahmanas always reverence him who is older in years or superior in learning or in ascetic merit.'

"Ashtaka then replied, 'Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.'

"Yayati replied to this, 'It is said that sin destroyeth the merits of four virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the footsteps of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit, but all that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon (achieving) his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire Vedas devoteth himself to asceticism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult in having acquired great wealth. None should be vain of having studied the entire Vedas. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all-powerful, the wise, whatever their portions may be, should neither exult nor grieve. When creatures know that their weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in the water, stones, grass, wood--in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul. Happiness and misery are both transient. Therefore, O Ashtaka, why should I grieve? We can never know how we are to act in order to avoid misery. Therefore, none should grieve for misery.'

"Possessed of every virtue, king Yayati who was the maternal grandfather of Ashtaka, while staying in the welkin, at the conclusion of his speech, was again questioned by Ashtaka. The latter said, 'O king of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the period for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings!' Yayati replied, 'I was a great king on Earth, owning the whole world for my dominion. Leaving it, I acquired by dint of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region the abode of Indra, of extraordinary beauty having a thousand gates, and extending over a hundred yojanas all round. There too, I dwelt a full thousand years and then attained to a higher region still. That is the region of perfect beatitude, where decay never exists, the region, viz., that of the Creator and the Lord of Earth, so difficult of attainment. There also I dwelt for a full thousand years, and then attained to another very high region viz., that of the god of gods (Vishnu) where, too, I had lived in happiness. Indeed, I dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I lived for a million years in the gardens of Nandana sporting with the Apsaras and beholding numberless beautiful trees clad in flowery vesture and sending forth delicious perfume all round. And after many, many years had elapsed, while still residing there in enjoyment of perfect beatitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me--Ruined! Ruined! Ruined!--O lion among kings, this much do I remember. I was then fallen from Nandana, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief,--Alas! What a misfortune! Yayati, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!—And as I was falling, I asked them loudly, 'Where, ye celestials, are those wise ones amongst whom I am to fall?' They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and smelling the perfume of clarified butter poured incessantly upon fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.'"

SECTION XC

(Sambhava Parva continued)

"Ashtaka said, 'Capable of assuming any form at will, thou hast lived for a million years in the gardens of Nandana. For what cause, O foremost of those that flourished in the Krita age, hast thou been compelled to leave that region and come hither?' Yayati answered, 'As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears so, in the other world, the celestials with Indra as their chief, forsake him who hath lost his righteousness.' Ashtaka said, 'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings."

"Yayati answered, 'O pious one, they that speak of their own merits are doomed to suffer the hell called Bhauma. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.'

"Ashtaka said, 'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called Bhauma on Earth!'

"Yayati answered, 'After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape reappeareth in the world and walketh on its surface. This is that Earth-hell (Bhauma) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thousand years, some, for eighty-thousand years in heaven, and then they fall. And as they fall, they are attacked by certain Rakshasas in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.'

"Ashtaka asked, 'For what sin are beings, when they fall from heaven, attacked by these fierce and sharp-toothed Rakshasas? Why are they not reduced to annihilation? How do they again enter the womb, furnished with senses?'

"Yayati answered, 'After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother's womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life assumeth the quadrupedal or bipedal form. This is the case with all creatures that you see.'

"Ashtaka said, 'O tell me, I ask thee because I have my doubts. Doth a being that hath received a human form enter the womb in its own shape or in some other? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well? Questioned by me, O, explain it all! Thou art, O father, one acquainted with the acts and sayings of great beings.' Yayati answered, 'According to the merits of one's acts, the being that in a subtile form co-inheres in the seed that is dropped into the womb is attracted by the atmospheric force for purposes of re-birth. It then developeth there in course of time; first it becomes the embryo, and is next provided with the visible physical organism. Coming out of the womb in due course of time, it becometh conscious of its existence as man, and with his ears becometh sensible of sound; with his eyes, of colour and form; with his nose, of scent; with his tongue, of taste; by his whole body, of touch; and by his mind, of ideas. It is thus, O Ashtaka, that the gross and visible body developeth from the subtile essence.'

"Ashtaka asked, 'After death, the body is burnt, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived?' Yayati said, 'O lion among kings, the person that dies assumes a subtil form; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul! I have told thee how beings are born, after development of embryonic forms, as four-footed, six-footed creatures and others with more feet. What more wilt thou ask me?'

"Ashtaka said, 'How, O father, do men attain to those superior regions whence there is no return to earthly life? Is it by asceticism or by knowledge? How also can one gradually attain to felicitous regions? Asked by me, O answer it in full.'

"Yayati answered, 'The wise say that for men there are seven gates through which admission may be gained into Heaven. There are asceticism, benevolence, tranquillity of mind, self-command, modesty, simplicity, and kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyed the reputation of others, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to Brahma. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing it, they cause fear. The wise should never exult at (receiving) honours nor should they grieve at insults. For it is the wise alone that honour the wise; the wicked never act like the virtuous. I have given away so much--I have performed so many sacrifices,--I have studied so much,--I have observed these vows,--such vanity is the root of fear. Therefore, thou must not indulge in such feelings. Those learned men who accept as their support the unchangeable, inconceivable Brahma alone that ever showereth blessings on persons virtuous like thee, enjoy perfect peace here and hereafter.'"

SECTION XCI

(Sambhava Parva continued)

"Ashtaka said, 'Those cognisant of the Vedas differ in opinion as to how the followers of each of the four modes of life, viz., Grihasthas, Bhikshus, Brahmacharins, and Vanaprashthas, should conduct themselves in order to acquire religious merit."

"Yayati answered, 'These are what a Brahmacharin must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so; he must attend to the service of his preceptor without waiting for the latter's command; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor hath gone to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to studies. It is then only that he can achieve success. It hath been said in the oldest Upanishad that a grihastha, acquiring wealth by honest means, should perform sacrifices; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others. A Muni, without search for woods, depending on his own vigour, should abstain from all vicious acts, should give away something in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true Bhikshu who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a householder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of the country. A learned man should adopt the Vanaprastha mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the Vanaprastha mode of life, he maketh his ancestors and the successors, numbering ten generations including himself, mix with the Divine essence.'

"Ashtaka asked, 'How many kinds of Munis are there (observers of the vow of the silence)?'

"Yayati answered, 'He is, indeed, a Muni who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what is meant by Muni.' Yayati replied, 'A Muni withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surround himself with those objects that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. He may truly be said to dwell in the woods having an inhabited place near to himself. Again a wise man withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth or learning. Clad in the scantiest robes, he may yet regard himself as attired in the richest vestments. He may rest content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.

"The person again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who stands in the splendour of ascetic attributes, who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities and reduced in flesh, marrow and blood, such a one conquereth not only this but the highest world. And when the Muni sits in yoga meditation, becoming indifferent to happiness and misery, honour and insult, he then leaveth the world and enjoyeth communion with Brahma. When the Muni taketh food like wine and other animals, i. e., without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's lap), then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation.'"

SECTION XCII

(Sambhava Parva continued)

"Ashtaka asked, 'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with Brahma, the ascetic or the man of knowledge?'

"Yayati answered, 'The wise, with the help of the Vedas and of Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence. While they that devote themselves to Yoga meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of quality. Hence the wise attain to salvation first. Then again if the person devoted to Yoga find not sufficient time in one life to attain success, being led astray by the attractions of the world, in his next life he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of knowledge ever beholdeth the indestructible unity, and, is, therefore, though steeped in worldly enjoyments, never affected by them at heart. Therefore, there is nothing to impede his salvation. He, however, who faileth to attain to knowledge, should yet devote himself to piety as dependent on action (sacrifices &c.). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety which is dependent on action that proceedeth not from the desire of fruit, is, in case of such men Yoga itself.'

"Ashtaka said, 'O king, thou lookest like a young man; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going down into the Earth?'

"Yayati said, 'Fallen from heaven upon the loss of all my religious merits, I am doomed to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you. Even now the regents of the points of the universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the earth, yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here.'

"Ashtaka said, 'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shalt not fall, though falling.'

"Yayati answered, 'O king, there are as many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and on the hills.'

"Ashtaka said, 'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee. Therefore, though falling, thou shalt not fall. O, take thou soon all those, wherever they be, in heaven or in the firmament. Let thy sorrow cease.'

"Yayati answered, 'O best of kings, a Brahma-knowing Brahmana alone can take in gift, but not one like ourselves. And, O monarch, I myself have given away to Brahmanas as one should. Let no man who, is not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts. While on earth, I ever desired to perform virtuous acts. Having never done so before, how shall I now accept a gift?'

"Pratardana who was amongst them asked, 'O thou of the handsomest form, I am Pratardana by name. I ask thee if there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament? Answer me, thou art acquainted with everything.'

"Yayati said, 'O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never dwell, await thee. If thou dwellest in each but for seven days, they would not yet be exhausted.'

"Pratardana said, 'These then I give unto thee. Therefore, though falling, thou must not fall. Let the worlds that are mine be thine, whether they be in the firmament or heaven. O, soon take them. Let thy woes cease.'

"Yayati answered, 'O monarch, no king of equal energy should ever desire to receive as gift the religious merits of another king acquired by Yoga austerities. And no king who is afflicted with calamity through the fates should, if wise, act in a censurable way. A king keeping his eye fixed for ever on virtue should walk along the path of virtue like myself and, knowing what his duties are, should not act so meanly as thou directest. When others desirous of acquiring religious merits do not accept gifts, how can I do what they themselves do not? On the conclusion of this speech, that best of kings, Yayati, was then addressed by Vasumat in the following words.'"

SECTION XCIII

(Sambhava Parva continued)

"Vasumat said, 'I am Vasumat, the son of Oshadaswa. I would ask thee, O king, whether there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions.'

"Yayati answered, 'There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth and the ten points of the universe illumined by the Sun.'

"Vasumat then said, 'I give them to thee. Let those regions that are for me be thine. Therefore, though falling, thou shall not fall. If to accept them as gift be improper for thee, then, O monarch, buy them for a straw?'

"Yayati answered, 'I do not remember having ever bought and sold anything unfairly. This has never been done by other kings. How shall I therefore do it?'

"Vasumat said, 'If buying them, O king, be regarded by thee as improper, then take them as gilt from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine.'

"Sivi then addressed the king thus, I am, O king, Sivi by name, the son of Usinara. O father, are there in the firmament or in heaven any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit.'

"Yayati said, 'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning.' Sivi then said, 'If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, viz., those regions where the wise never feel the least disquiet.'

Yayati answered, 'O Sivi, thou hast indeed, obtained for thyself, possessed of the prowess of Indra, infinite worlds. But I do not desire to enjoy regions given to me by others. Therefore, I accept not thy gift.'

"Ashtaka then said, 'O king, each of us has expressed his desire to give thee worlds that each of us has acquired by his religious merits. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.'

"Yayati answered, 'Ye all are truth-loving and wise. Give me that which I deserve. I shall not be able to do what I have never done before.'

"Ashtaka then said, 'Whose are those five golden cars that we see? Do men that repair to these regions of everlasting bliss ride in them?'

"Yayati answered, 'Those five golden cars displayed in glory, and blazing as fire, would indeed, carry you to regions of bliss.'

"Ashtaka said, 'O king, ride on those cars thyself and repair to heaven. We can wait. We follow thee in time.'

"Yayati said, 'We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible."

"Vaisampayana continued, 'Then all those excellent monarchs riding in those cars set out for heaven for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.'

"Then Ashtaka, breaking the silence asked, 'I had always thought that Indra was my especial friend, and that I, of all others, should first obtain admittance into heaven. But how is it that Usinara's son, Sivi hath already left us behind?'

"Yayati answered, 'This Usinara's son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among us. Besides, Sivi's liberality, asceticism, truth, virtue, modesty, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them!'

"Vaisampayana continued, 'After this, Ashtaka, impelled by curiosity, again asked his maternal grandfather resembling Indra himself, saying, 'O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son? Is there any other Brahmana or Kshatriya who hath done what thou didst on earth?' Yayati answered, 'I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives; I tell thee truly, I am the maternal grandfather of you all. Having conquered the whole earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue, the gods became propitious to those that perform them. I also gave to Brahmanas this whole earth with her horses and elephants and kine and gold all kinds of wealth, along with a hundred Arbudas of excellent milch cows. Both the earth and the firmament exist owing to my truth and virtue; fire yet burneth in the world of men owing to my truth and virtue. Never hath a word spoken by me been untrue. It is for this that the wise adore Truth. O Ashtaka, all I have told thee, Pratardana, and Vasumat, is Truth itself. I know it for certain that the gods and the Rishis and all the mansions of the blessed are adorable only because of Truth that characteriseth them all. He that will without malice duly read unto good Brahmanas his account of our ascension to heaven shall himself attain to the same worlds with us.'

"Vaisampayana continued, 'It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the earth and covering the three worlds with the fame of his deeds.'"

SECTION XCIV

(Sambhava Parva continued)

"Janamejaya said, 'O adorable one, I desire to hear the histories of those kings who were descended from Puru. O tell me of each as he was possessed of prowess and achievements. I have, indeed, heard that in Puru's line there was not a single one who was wanting in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments.'

"Vaisampayana said, 'Asked by thee, I shall tell thee all about the heroic-kings in Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.

"Puru had by his wife Paushti three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty car-warriors. Amongst them, Pravira was the perpetuator of the dynasty. Pravira had by his wife Suraseni a son named Manasyu. And the latter of eyes like lotus-petals had his sway over the whole Earth bounded by the four seas. And Manasyu had for his wife Sauviri. And he begat upon her three sons called Sakta, Sahana, and Vagmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Kaudraswa begat upon the Apsara Misrakesi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honour of the gods. And they all had sons, were learned in all branches of knowledge and ever devoted to virtue. They are Richeyu, and Kaksreyu and Vrikeyu of great prowess; Sthandileyu, and Vaneyu, and Jaleyu of great fame; Tejeyu of great strength and intelligence; and Satyeyu of the prowess of Indra; Dharmeyu, and Sannateyu the tenth of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava amongst the celestials. And Anadhristi had a son of the name of Matinara who became a famous and virtuous king and performed the Rajasuya and the horse-sacrifice. And Matinara had four sons of immeasurable prowess, viz., Tansu, Mahan, Atiratha, and Druhyu of immeasurable glory. (Amongst them, Tansu of great prowess became the perpetrator of Puru's line). And he subjugated the whole earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Ilina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Ilina begat upon his wife Rathantara five sons with Dushmanta at their head, all equal in might unto the five elements. They were Dushmanta, Sura, Bhima, Pravasu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And Dushmanta had by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons in all. But none of them were like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through the grace of Bharadwaja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanyu begat upon his wife, Pushkarini six sons named Suhotra, Suhotri, Suhavih, Sujeya, Diviratha and Kichika. The eldest of them all, Suhotra, obtained the throne and performed many Rajasuyas and horse-sacrifices. And Suhotra brought under his sway the whole earth surrounded by her belt of seas and full of elephants, kine and horses, and all her wealth of gems of gold. And the earth afflicted with the weight of numberless human beings and elephants, horses, and cats, was, as it were, about to sink. And during the virtuous reign of Suhotra the surface of the whole earth was dotted all over with hundreds and thousands, of sacrificial stakes. And the lord of the earth, Suhotra, begat, upon his wife Aikshaki three sons, viz., Ajamidha, Sumidha, and Purumidha. The eldest of them, Ajamidha, was the perpetuator of the royal line. And he begat six sons,--Riksha was born of the womb of Dhumini, Dushmanta and Parameshthin, of Nili, and Jahnu, Jala and Rupina were born in that of Kesini. All the tribes of the Panchalas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnu of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana, the perpetuator of the royal line. And, O king, it hath been heard by us that while Samvarana, the son of Riksha, was ruling the earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole earth with their four kinds of troops soon brought the whole earth under their sway. And with their ten Akshauhinis the king of the Panchalas defeated the Bharata prince. Samvarana then with his wife and ministers, sons and relatives, fled in fear, and took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years, within their fort. And after they had lived there a thousand years, one day the illustrious Rishi Vasishtha approached the exiled Bharatas, who, on going out, saluted the Rishi and worshipped him by the offer of Arghya. And entertaining him with reverence, they represented everything unto that illustrious Rishi. And after he was seated on his seat, the king himself approached the Rishi and addressed him, saying, 'Be thou our priest, O illustrious one! We will endeavour to regain our kingdom.' And Vasishtha answered the Bharatas by saying, 'Om' (the sign of consent). It hath been heard by us that Vasishtha then installed the Bharata prince in the sovereignty of all the Kshatriyas on earth, making by virtue of his Mantras this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephants. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole earth, performed many sacrifices at which the presents to the Brahmanas were great.

"Samvarana begat upon his wife, Tapati, the daughter of Surya, a son named Kuru. This Kuru was exceedingly virtuous, and therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (Kurukshetra) sacred by practicing asceticism there. And it has been heard by us that Kuru's highly intelligent wife, Vahini, brought forth five sons, viz., Avikshit, Bhavishyanta, Chaitraratha, Muni and the celebrated Janamejaya. And Avikshit begat Parikshit the powerful, Savalaswa, Adhiraja, Viraja, Salmali of great physical strength, Uchaihsravas, Bhangakara and Jitari the eighth. In the race of these were born, as the fruit of their pious acts seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with (the secrets of) religion and profit. And they were named Kakshasena and Ugrasena, and Chitrasena endued with great energy, and Indrasena and Sushena and Bhimasena. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world. And they were Dhritarashtra who was the eldest, and Pandu and Valhika, and Nishadha endued with great energy, and then the mighty Jamvunada, and then Kundodara and Padati and then Vasati the eighth. And they were all proficient in morality and profit and were kind to all creatures. Among them Dhritarashtra became king. And Dhritarashtra had eight sons, viz., Kundika, Hasti, Vitarka, Kratha the fifth, Havihsravas, Indrabha, and Bhumanyu the invincible, and Dhritarashtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmanetra, Sunetra. Among these three, Pratipa became unrivalled on earth. And, O bull in Bharata's race, Pratipa begat three sons, viz., Devapi, Santanu, and the mighty car-warrior Valhika. The eldest Devapi adopted the ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

"O monarch, besides, there were born in the race of Bharata numberless other excellent monarchs endued with great energy and like unto the celestial Rishis themselves in virtue and ascetic power. And so also in the race of Manu were born many mighty car-warriors like unto the celestials themselves, who by their number swelled the Aila dynasty into gigantic proportions.'"

SECTION XCV

(Sambhava Parva continued)

"Janamejaya said, 'O Brahmana, I have now heard from thee this great history of my ancestors. I had also heard from thee about the great monarchs that were born in this line. But I have not been gratified, this charming account being so short. Therefore, be pleased, O Brahmana, to recite the delightful narrative just in detail commencing from Manu, the lord of creation. Who is there that will not be charmed with such an account, as it is sacred? The fame of these monarchs increased by their wisdom, virtue, accomplishments, and high character, hath so swelled as to cover the three worlds. Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigour, energy, and perseverance, I have not been satiated!'

"Vaisampayana said, 'Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I had heard it from Dwaipayana before.

"Daksha begat Aditi, and Aditi begat Vivaswat, and Vivaswat begat Manu, and Manu begat Ha and Ha begat Pururavas. And Pururavas begat Ayus, and Ayus begat Nahusha, and Nahusha begat Yayati. And Yayati had two wives, viz., Devayani, the daughter of Usanas, and Sarmishtha the daughter of Vrishaparvan. Here occurs a sloka regarding (Yayati's) descendants, 'Devayani gave birth to Yadu and Turvasu; and Vrishaparvan's daughter, Sarmishtha gave birth to Druhyu, Anu, and Puru., And the descendants of Yadu are the Yadavas and of Puru are the Pauravas. And Puru had a wife of the name of Kausalya, on whom he begat a son named Janamejaya who performed three horse-sacrifices and a sacrifice called Viswajit. And then he entered into the woods. And Janamejaya had married Ananta, the daughter of Madhava, and begat upon her a son called Prachinwat. And the prince was so called because he had conquered all the eastern countries up to the very confines of the region where the Sun rises. And Prachinwat married Asmaki, a daughter of the Yadavas and begat upon her a son named Sanyati. And Sanyati married Varangi, the daughter of Drishadwata and begat upon her a son named Ahayanti. And Ahayanti married Bhanumati, the daughter of Kritavirya and begat upon her a son named Sarvabhauma. And Sarvabhauma married Sunanda, the daughter of the Kekaya prince, having obtained her by force. And he begat upon her a son named Jayatsena, who married Susrava, the daughter of the Vidarbha king and begat upon her Avachina, And Avachina also married another princess of Vidarbha, Maryada by name. And he begat on her a son named Arihan. And Arihan married Angi and begat on her Mahabhauma. And Mahabhauma married Suyajna, the daughter of Prasenajit. And of her was born Ayutanayi. And he was so called because he had performed a sacrifice at which the fat of an Ayuta (ten thousands) of male beings was required. And Ayutanayi took for a wife Kama, the daughter of Prithusravas. And by her was born a son named Akrodhana, who took to wife Karambha, the daughter of the king of Kalinga. And of her was born Devatithi, and Devatithi took for his wife Maryada, the princess of Videha. And of her was born a son named Arihan. And Arihan took to wife Sudeva, the princess of Anga, and upon her he begat a son named Riksha. And Riksha married Jwala, the daughter of Takshaka, and he begat upon her a son of the name of Matinara, who performed on the bank of Saraswati the twelve years' sacrifice said to be so efficacious. On conclusion of the sacrifice, Saraswati appeared in person before the king and chose him for husband. And he begat upon her a son named Tansu. Here occurs a sloka descriptive of Tansu's descendants.

"Tansu was born of Saraswati by Matinara. And Tansu himself begat a son named Ilina on his wife, the princess Kalingi.

"Ilina begat on his wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took to wife Sakuntala, the daughter of Viswamitra. And he begat on her a son named Bharata. Here occurs two slokas about (Dushmanta's) descendants.

"The mother is but the sheath of flesh in which the father begets the son. Indeed the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O god among men, the father himself becoming the son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.

"It is for this (i.e., because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called Bharata (the supported). And Bharata married Sunanda, the daughter of Sarvasena, the king of Kasi, and begat upon her the son named Bhumanyu. And Bhumanyu married Vijaya, the daughter of Dasarha. And he begat upon her a son Suhotra who married Suvarna, the daughter of Ikshvaku. To her was born a son named Hasti who founded this city, which has, therefore, been called Hastinapura. And Hasti married Yasodhara, the princess of Trigarta. And of her was born a son named Vikunthana who took for a wife Sudeva, the princess of Dasarha. And by her was born a son named Ajamidha. And Ajamidha had four wives named Raikeyi, Gandhari, Visala and Riksha. And he begat on them two thousand and four hundred sons. But amongst them all, Samvarana became the perpetuator of the dynasty. And Samvarana took for his wife Tapati, the daughter of Vivaswat. And of her was born Kuru, who married Subhangi, the princess of Dasarha. And he begat on her a son named Viduratha, who took to wife Supriya, the daughter of the Madhavas. And he begat upon her a son named Anaswan. And Anaswan married Amrita, the daughter of the Madhavas. And of her was born a son named Parikshit, who took for his wife Suvasa, the daughter of the Vahudas, and begat upon her a son named Bhimasena. And Bhimasena married Kumari, the princess of Kekaya and begat upon her Pratisravas whose son was Pratipa. And Pratipa married Sunanda, the daughter of Sivi, and begat upon her three sons, viz., Devapi, Santanu and Valhika. And Devapi, while still a boy, entered the woods as a hermit. And Santanu became king. Here occurs a sloka in respect of Santanu.

"Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Santanu.

"And Santanu married Ganga, who bore him a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, got him married to Satyavati who was also called Gandhakali. And in her maidenhood she had a son by Parasara, named Dwaipayana. And upon her Santanu begat two other sons named Chitrangada and Vichitravirya. And before they attained to majority, Chitrangada had been slain by the Gandharvas. But Vichitravirya became king, and married the two daughters of the king of Kasi, named Amvika and Amvalika. But Vichitravirya died childless. Then Satyavati began to think as to how the dynasty of Dushmanta might be perpetuated. Then she recollected the Rishi Dwaipayana. The latter coming before her, asked, 'What are thy commands?' 'She said, 'Thy brother Vichitravirya hath gone to heaven childless. Beget virtuous children for him.' Dwaipayana, consenting to this, begat three children, viz., Dhritarashtra, Pandu, and Vidura. King Dhritarashtra had a hundred sons by his wife, Gandhari in consequence of the boon granted by Dwaipayana. And amongst those hundred sons of Dhritarashtra, four became celebrated. They are Duryodhana, Duhsasana, Vikarna, and Chitrasena. And Pandu had two jewels of wives, viz., Kunti, also called Pritha, and Madri. One day Pandu, while out a-hunting, saw a deer covering its mate. That was really a Rishi in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows, before its desire was gratified. Pierced with the king's arrow, the deer quickly changed its form and became a Rishi, and said unto Pandu, 'O Pandu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one's desire. My desire unsatisfied, thou hast slain me! Therefore, thou also, when so engaged and before thou art gratified, shalt die!' Pandu, hearing this curse, became pale, and from that time would not go in unto his wives. And he told them these words, 'Through my own fault, I have been cursed! But I have heard that for the childless there are no regions hereafter.' Therefore, he solicited Kunti to have offspring raised for him. And Kunti said, 'Let it be', So she raised up offspring. By Dharma she had Yudhishthira; by Maruta, Bhima: and by Sakra, Arjuna. And Pandu, well-pleased with her, said, 'This thy co-wife is also childless. Therefore, cause her also to bear children.' Kunti saying, 'So be it,' imparted unto Madri the mantra of invocation. And on Madri were raised by the twin Aswins, the twins Nakula and Sahadeva. And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti, 'Let these twins of mine be brought up by thee with affection.' After some time those five Pandavas were taken by the ascetics of the woods to Hastinapura and there introduced to Bhishma and Vidura. And after introducing them, the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot, and the celestial drums also were beaten in the skies. The Pandavas were then taken (by Bhishma). They then represented the death of their father and performed his last honours duly. And as they were brought up there, Duryodhana became exceedingly jealous of them. And the sinful Duryodhana acting like Rakshasa tried various means to drive them away. But what must be can never be frustrated. So all Duryodhana's efforts proved futile. Then Dhritarashtra sent them, by an act of deception to Varanavata, and they went there willingly. There an endeavour was made to burn them to death; but it proved abortive owing to the warning counsels of Vidura. After that the Pandavas slew Hidimva, and then they went to a town called Ekachakra. There also they slew a Rakshasa of the name of Vaka and then went to Panchala. And there obtaining Draupadi for a wife they returned to Hastinapura. And there they dwelt for some time in peace and begat children. And Yudhishthira begat Prativindhya; Bhima, Sutasoma; Arjuna, Srutakriti; Nakula, Satanika; and Sahadeva, Srutakarman. Besides these, Yudhishthira, having obtained for his wife Devika, the daughter of Govasana of the Saivya tribe, in a self-choice ceremony, begat upon her a son named Yaudheya. And Bhima also obtaining for a wife Valandhara, the daughter of the king of Kasi, offered his own prowess as dower and begat upon her a son named Sarvaga. And Arjuna also, repairing to Dwaravati, brought away by force Subhadra. the sweet-speeched sister of Vasudeva, and returned in happiness to Hastinapura. And he begat upon her a son named Abhimanyu endued with all accomplishments and dear to Vasudeva himself. And Nakula obtaining for his wife Karenumati, the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijaya, the daughter of Dyutimat, the king of Madra, obtaining her in a self-choice ceremony and begat upon her a son named Suhotra. And Bhimasena had some time before begat upon Hidimva a son named Ghatotkacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttara, the daughter of Virata, who brought forth a dead child whom Kunti took up on her lap at the command of Vasudeva who said, 'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Aswatthaman's weapon) and, therefore, deprived of strength and energy he was revived by Vasudeva and endued with strength, energy and prowess. And after reviving him, Vasudeva said, 'Because this child hath been born in an extinct race, therefore, he shall be called Parikshit'. And Parikshit married Madravati, thy mother, O king, and thou art born to her, O Janamejaya! Thou hast also begotten two sons on thy wife Vapushtama, named Satanika and Sankukarna. And Satanika also hath begotten one son named Aswamedhadatta upon the princess of Videha.

"Thus have I, O king, recited the history of the descendants of Puru and of the Pandavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow-observing Brahmanas, by Kshatriyas devoted to the practices of their order and ready to protect their subjects; by Vaisyas with attention, and by Sudras with reverence, whose chief occupation is to wait upon the three other orders. Brahmanas conversant in the Vedas and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the abode of the blessed. They are also always respected and adored by the gods, Brahamanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. Veda-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merits and conquer the heavens. Though sinning, they are not disregarded by any one. Here occurs a sloka, 'This (Bharata) is equal unto the Vedas: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention.'"

SECTION XCVI

(Sambhava Parva continued)

"Vaisampayana said, 'There was a king known by the name of Mahabhisha born in the race of Ikshvaku. He was the lord of all the earth, and was truthful (in speech) and of true prowess. By a thousand horse-sacrifices and a hundred Rajasuyas he had gratified the chief of the celestials and ultimately attained to heaven.

"One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahabhisha also were present on the spot. And Ganga, the queen of rivers, also came there to pay her adorations to the Grandsire. And her garments white as the beams of the moon was displaced by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahabhisha rudely stared at the queen of rivers. And Mahabhisha was for this cursed by Brahman, who said, 'Wretch, as thou hast forgotten thyself at the sight of Ganga, thou shalt be re-born on earth. But thou shall again and again attain to these regions. And she, too, shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse.'

"Vaisampayana continued, 'King Mahabhisha then recollecting all the monarchs and ascetics on earth, wished to be born as son to Pratipa of great prowess. And the queen of rivers, too, seeing king Mahabhisha lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers in heaven, the Vasus, also pursuing the same path. And the queen of rivers beholding them in the predicament, asked them, 'Why look ye so dejected? Ye dwellers in heaven, is everything right with you?' Those celestials, the Vasus, answered her, saying, 'O queen of rivers, we have been cursed, for a venial fault, by the illustrious Vasishtha in anger. The foremost of excellent Rishis, Vasishtha, had been engaged in his twilight adorations and seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying, Be ye born among men!' It is beyond our power to frustrate what hath been said by that utterance of Brahma. Therefore, O river, thyself becoming a human female make us the Vasus, thy children. O amiable one, we are unwilling to enter the womb of any human female.' Thus addressed, the queen of rivers told them, 'Be it so and asked them, 'On earth, who is that foremost of men whom ye will make your father?'

"The Vasus replied, 'On earth, unto Pratipa shall be born a son, Santanu, who will be a king of world-wide fame.' Ganga then said, 'Ye celestials, that is exactly my wish which ye sinless ones have expressed. I shall, indeed, do good to that Santanu. That is also your desire as just expressed.' The Vasus then said, 'It behoveth thee to throw thy children after birth, into the water, so that, O thou of three courses (celestial, terrestrial, and subterranean) we may be rescued soon without having to live on earth for any length of time.' Ganga then answered, 'I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live.' The Vasus then replied, 'We shall each contribute an eighth part of our respective energies With the sum thereof, thou shall have one son according to thy and his wishes. But this son shall not begat any children on earth. Therefore, that son of thine endued with great energy, shall be childless.'

"The Vasus, making this arrangement with Ganga, went away without Waiting to the place they liked.'"

SECTION XCVII

(Sambhava Parva continued)

"Vaisampayana said. 'There was a king of the name of Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganga. The accomplished and lovely Ganga, one day, assuming the form of a beautiful female, and rising from the waters, made up to the monarch. The celestial maiden, endued with ravishing beauty, approached the royal sage engaged in ascetic austerities, and sat upon his right thigh that was, for manly strength, a veritable Sala tree. When the maiden of handsome face had so sat upon his lap, the monarch said unto her, 'O amiable one, what dost thou desire? What shall I do?' The damsel answered, 'I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise.' Pratipa answered, 'O thou of the fairest complexion, moved by lust, I never go in unto others' wives or women that are not of my order. This, indeed, is my virtuous vow.' The maiden rejoined, 'I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty; I desire thee for my husband. Refuse me not, O king.' To this Pratipa answered, 'I am, 'O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and kill me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that this is the seat for daughters and daughters-in-law.

The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!'

"The damsel then said, 'O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on earth! I am incapable of numbering the virtues of this race even within a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless. O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bear him, and of his virtues and good conduct.'

"Vaisampayana continued, 'O king, having said so, the celestial damsel disappeared then and there. And the king, too, waited for the birth of his son in order to fulfil his promise.'

"About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, was engaged, along with his wife, in austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhisha. And the child was called Santanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Santanu, knowing that region of indestructible bliss can be acquired by one's deeds alone, became devoted to virtue.When Santanu grew up into a youth, Pratipa addressed him and said, 'Some time ago, O Santanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of her action and ask not who she is, or whose or whence, but accept her as thy wife at my command!'" Vaisampayana continued, 'Pratipa, having thus commanded his son Santanu and installed him on his throne, retired into the woods. And king Santanu endued with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And the best of monarchs always slew deer and buffaloes. And one day, as he was wandering along the bank of the Ganges, he came upon a region frequented by Siddhas and Charanas. And there he saw a lovely maiden of blazing beauty and like unto another Sri herself; of faultless and pearly teeth and decked with celestial ornaments, and attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, on beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze on him evermore. The monarch then in soft words addressed her and said, 'O slender-waisted one, be thou a goddess or the daughter of a Danava, be thou of the race of the Gandharvas, or Apsaras, be thou of the Yakshas or the Nagas, or be thou of human origin, O thou of celestial beauty, I solicit thee to be my wife!'"

SECTION XCVIII

(Sambhava Parva continued)

"Vaisampayana said, 'The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless features, the damsel sending a thrill of pleasure into the heart by every word she uttered, said, 'O king, I shall become thy wife and obey thy commands. But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shall thou ever address me unkindly. As long as thou shalt behave kindly I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.' The king answered, 'Be it so.' And thereupon the damsel obtaining that excellent monarch, that foremost one of the Bharata race for her husband, became highly pleased. And king Santanu also, obtaininghe r for his wife, enjoyed to the full the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of earth, Santanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Santanu, having as the fruit of her virtuous acts, obtained for her husband, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, by her wiles and love, by her music and dance, and became herself gratified. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled on without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestials themselves. But, O Bharata, those children, one after another, as soon as they were born, were thrown into the river by Ganga who said, 'This is for thy good.' And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king with a sorrowful countenance and desirous of saving it from destruction, addressed her and said, 'Kill it not! Who art thou and whose? Why dost thou kill thy own children? Murderess of thy sons, the load of thy sins is great!'" His wife, thus addressed, replied, 'O thou desirous of offspring, thou hast already become the first of those that have children. I shall not destroy this child of thine. But according to our agreement, the period of my stay with thee is at an end. I am Ganga, the daughter of Jahnu. I am ever worshipped by the great sages; I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vasishtha's curse, to assume human forms. On earth, besides thee, there was none else to deserve the honour of being their begetter. There is no woman also on earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the Rishi Apava. Blest be thou; I leave thee, O king! But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called Gangadatta.'"

SECTION XCIX

(Sambhava Parva continued)

"Santanu asked, 'What was the fault of the Vasus and who was Apava, through whose curse the Vasus had to be born among men? What also hath this child of thine, Gangadatta, done for which he shall have to live among men? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men? O daughter of Jahnu, tell me all.'

"Vaisampayana continued, 'Thus addressed, the celestial daughter of Jahnu, Ganga, then replied unto the monarch, her husband, that bull amongst men, saying, 'O best of Bharata's race, he who was obtained as son by Varuna was called Vasishtha, the Muni who afterwards came to be known as Apava. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And, O best of Bharata's race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and water.

"Daksha had a daughter known by the name of Surabhi, who, O bull of Bharata's race, for benefiting the world, brought forth, by her connection with Kasyapa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire). The virtuous son of Varuna obtained Nandini for his Homa rites. And Nandini, dwelling in that hermitage which was adored by Munis, roamed about fearlessly in those sacred and delightful woods.

"One day, O bull of Bharata's race, there came into those woods adored by the gods and celestial Rishis, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini, the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyu. O thou of the prowess of the first of elephants, when Dyu was shown that cow, he began to admire her several qualities and addressing his wife, said, 'O black-eyed girl of fair thighs, this excellent cow belongeth to that Rishi whose is this delightful asylum. O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years.' O best of monarchs, hearing this, the slender-waisted goddess of faultless features then addressed her lord of blazing splendour and said, 'There is on earth a friend of mine, Jitavati by name, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara, endued with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on earth free from disease and decrepitude. O illustrious and blameless one, it behoveth thee to grant me this desire of mine. There is nothing that would be more agreeable to me.' On hearing these words of his wife, Dyu, moved by the desire of humouring her, stole that cow, aided by his brothers Prithu and the others. Indeed, Dyu, commanded by his lotus-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the Rishi who owned her. He did not think at the time that he was going to fall by committing the sin of stealing the cow.

"When the son of Varuna returned to his asylum in the evening with fruits he had collected, he beheld not the cow with her calf there. He began to search for them in the woods, but when the great ascetic of superior intelligence found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus, saying, 'Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on earth!'

"O thou bull of Bharata's race, the illustrious Rishi Apava thus cursed the Vasus in wrath. And having cursed them, the illustrious one set his heart once more on ascetic meditation. And after that Brahmarshi of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the Rishi, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Apava—that Rishi conversant, with all rules of virtue. The virtuous Apava, however, said, 'Ye Vasus, with Dhava and others, ye have been cursed by me. But ye shall be freed from my curse within a year of your birth among men. But he for whose deed ye have been cursed by me he, viz., Dyu, shall for his sinful act, have to dwell on earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyu, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship.'

"Thus addressing the Vasus, the great Rishi went away. The Vasus then together came to me. And, O king, the begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And O best of kings, from the Rishi's curse, this one only, viz., Dyu, himself, is to live on earth for some time.'

"Vaisampayana continued, 'Having said this, the goddess disappeared then and there. And taking with her the child, she went away to the region she chose. And that child of Santanu was named both Gangeya and Devavrata and excelled his father in all accomplishments.

"Santanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Santanu of the Bharata race. Indeed, it is this splendid history that is called the Mahabharata.'"

SECTION C

(Sambhava Parva continued)

"Vaisampayana said, 'The monarch Santanu, the most adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness (of speech). The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that bull among men, viz., Santanu, that great being endued with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines, like a conch-shell; his shoulders were broad, and he resembled in prowess an infuriated elephant. It would seem that all the auspicious signs of royalty dwelt in his person, considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements came to know that virtue was ever superior to pleasure and profit. These were the attributes that dwelt in that great being--that bull among men--Santanu. And truly there was never a king like Santanu. All the kings of the earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the earth during the time of that lord-protector of the Bharata race, were without woe and fear and anxiety of any kind. And they all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the earth became virtuous and devoted to liberality, religious acts and sacrifices. And when the earth was ruled by Santanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatriyas served the Brahmanas; the Vaisyas waited upon the Kshatriyas, and the Sudras adoring the Brahmanas and the Kshatriyas, waited upon the Vaisyas. And Santanu residing in Hastinapura, the delightful capital of the Kurus, ruled the whole earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion and asceticism, he acquired a great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valour like Vayu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Santanu ruled the earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy, and void of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honour of the gods, the Rishis, and Pitris commenced, and no creature was deprived of life sinfully. And Santanu was the king and father of all—of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus--of that king of kings--speech became united with truth, and the minds of men were directed towards liberality and virtue. And Santanu, having enjoyed domestic felicity for six and thirty years, retired into the woods.

"And Santanu's son, the Vasu born of Ganga, named Devavrata resembled Santanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge worldly or spiritual his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact he was a great king.

"One day, while pursuing along the banks of the Ganges a deer that he had struck with his arrow, king Santanu observed that the river had become shallow. On observing this, that bull among men, viz., Santanu, began to reflect upon this strange phenomenon. He mentally asked why that first of rivers ran out so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, well-built and amiable person, like Indra himself, had, by his keen celestial weapon, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga having been checked in her course near where that youth stood, became very much surprised. This youth was no other than Santanu's son himself. But as Santanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once, but instead of disclosing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

"King Santanu, wondering much at what he saw and imagining the youth to be his own son then addressed Ganga and said, 'Show me that child.' Ganga thus addressed, assuming a beautiful form, and holding the boy decked with ornaments in her right arm, showed him to Santanu. And Santanu did not recognise that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said, 'O tiger among men, that eighth son whom thou hadst some time before begat upon me is this. Know that this excellent child is conversant with all weapons, O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee. Endued with superior intelligence, he has studied with Vasishtha the entire Vedas with their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bharata, both the gods and the Asuras look upon him with favour. Whatever branches of knowledge are known to Usanas, this one knoweth completely. And so is he the master of all those Sastras that the son of Angiras (Vrihaspati) adored by the gods and the Asuras, knoweth. And all the weapons known to the powerful and invincible Rama, the son of Jamadagni are known to this thy illustrious son of mighty arms. O king of superior courage, take this thy own heroic child given unto thee by me. He is a mighty bowman and conversant with the interpretation of all treatises on the duties of a king.' Thus commanded by Ganga, Santanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent. And O bull of Bharata's race, the prince soon gratified by his behaviour his father and the other members of the Paurava race: in fact, all the subjects of the kingdom. And the king of incomparable prowess lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the bank of the Yamuna. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said, 'Who art thou, and whose daughter? What dost thou do here, O timid one?' She answered, 'Blest be thou! I am the daughter of the chief of the fishermen. At his command, I am engaged for religious merit, in rowing passengers across this river in my boat.' And Santanu, beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for his wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying, 'O king, as soon as my daughter of superior complexion was born, it was of course, understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful: if thou desirest to obtain this maiden as a gift from me, give, me then this pledge. If, indeed, thou givest the pledge, I will of course bestow my daughter upon thee for truly I can never obtain a husband for her equal to thee.'

"Santanu, hearing this, replied, 'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise how shall I grant it.' The fisherman said, 'O king, what I ask of thee is this: the son born of this maiden shall be installed by thee on thy throne and none else shall thou make thy successor.'

"Vaisampayana continued, 'O Bharata, when Santanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king with his heart afflicted by desire returned to Hastinapura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day, Devavrata approaching his afflicted father said, 'All is prosperity with thee; all chiefs obey thee; then how is it that thou grievest thus? Absorbed in thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now; thou lookest pale and emaciated, having lost all animation. I wish to know the disease thou sufferest from, so that I may endeavour to apply a remedy.' Thus addressed by his son, Santanu answered, 'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess. But, O son, I am always thinking of the instability of human life. If any danger overtake thee, O child of Ganga, the result is that we become sonless. Truly thou alone art to me as a century of sons. I do not, therefore, desire to wed again. I only desire and pray that prosperity may ever attend thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three Vedas yield, it is true, everlasting religious merit, but all these, in point of religious merit, do not, come up to a sixteenth part of the religious merit attainable on the birth of a son. Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain a shadow of doubt that one attains to heaven in consequence of his having begotten a son. The Vedas which constitute the root of the Puranas and are regarded as authoritative even by the gods, contain numerous proof of this. O thou of Bharata's race, thou art a hero of excitable temper, who is always engaged in the exercise of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty, It is this thought that hath made me so melancholy. I have now told thee fully the causes of my sorrow.'

"Vaisampayana continued, 'Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O bull of Bharata's race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, personally repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and, O thou of Bharata's race, when the prince took his seat in the court of the chief, the latter addressed him and said, 'O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Santanu. Thy power is great. But I have something to tell thee. If the bride's father was Indra himself, even then he would have to repent of rejecting such an exceedingly honourable and desirable proposal of marriage. The great man of whose seed this celebrated maiden named Satyavati was born, is, indeed, equal to you in virtue. He hath spoken to me on many occasions of the virtues of thy father and told me that, the king alone is worthy of (marrying) Satyavati.

Let me tell you that I have even rejected the solicitations of that best of Brahmarshis—the celestial sage Asita--who, too, had often asked for Satyavati's hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival in the person of a co-wife's son. O oppressor of all foes, he hath no security, even if he be an Asura or a Gandharva, who hath a rival in thee. There is this only objection to the proposed marriage, and nothing else. Blest be thou! But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati.'

"Vaisampayana continued, 'O thou of Bharata's race, Devavrata, having heard these words, and moved by the desire of benefiting his father thus answered in the hearing of the assembled chiefs, 'O foremost of truthful men, listen to the vow I utter! The man has not been or will not be born, who will have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.' Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (for his daughter's son), to achieve the almost impossible, then said, 'O thou of virtuous soul, thou art come hither as full agent on behalf of thy father Santanu of immeasurable glory; be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter. But, O amiable one, there is something else to be said, something else to be reflected upon by thee. O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say. O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati, hath, indeed, been worthy of thee. O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayst beget.'

"Vaisampayana continued, 'O king, the son of Ganga, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father, 'Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings. Ye kings, I have already relinquished my right to the throne, I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of Brahmacharya (study and meditation in celibacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven!'

"Vaisampayana continued, 'Upon these words of the son of Ganga, the hair on the fisherman's body stood on end from glee, and he replied, 'I bestow my daughter!' Immediately after, the Apsaras and the gods with diverse tribes of Rishis began to rain down flowers from the firmament upon the head of Devavrata and exclaimed, 'This one is Bhishma (the terrible).' Bhishma then, to serve his father, addressed the illustrious damsel and said, 'O mother, ascend this chariot, and let us go unto our house.'

"Vaisampayana continued, 'Having said this, Bhishma helped the beautiful maiden into his chariot. On arriving with her at Hastinapura, he told Santanu everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said, 'He is really Bhishma (the terrible)!' And Santanu also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the high-souled prince the boon of death at will, saying, 'Death shall never come to thee as long as thou desirest to live. Truly death shall approach thee, O sinless one, having first obtained thy command.'"

SECTION CI

(Sambhava Parva continued)

"Vaisampayana said, 'O monarch, after the nuptials were over, king Santanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Santanu named Chitrangada. He was endued with great energy and became an eminent man. The lord Santanu of great prowess also begat upon Satyavati another son named Vichitravirya, who became a mighty bowman and who became king after his father. And before that bull among men, viz., Vichitravirya, attained to majority, the wise king Santanu realised the inevitable influence of Time. And after Santanu had ascended to heaven. Bhishma, placing himself under the command of Satyavati, installed that suppressor of foes, viz., Chitrangada, on the throne, who, having soon vanquished by his prowess all monarchs, considered not any man as his equal. And beholding that he could vanquish men, Asuras, and the very gods, his namesake, the powerful king of the Gandharvas, approached him for an encounter. Between that Gandharva and that foremost one of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat which lasted full three years on the banks of the Saraswati. In that terrible encounter characterised by thick showers of weapons and in which the combatants ground each other fiercely, the Gandharva, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrangada--that first of men and oppressor of foes--the Gandharva ascended to heaven. When that tiger among men endued with great prowess was slain, Bhishma, the son of Santanu, performed, O king, all his obsequies. He then installed the boy Vichitravirya of mighty arms, still in his minority, on the throne of the Kurus. And Vichitravirya, placing himself under the command of Bhishma, ruled the ancestral kingdom. And he adored Santanu's son Bhishma who was conversant with all the rules of religion and law; so, indeed, Bhishma also protected him that was so obedient to the dictates of duty.'"

SECTION CII

(Sambhava Parva continued)

"Vaisampayana said, 'O thou of Kuru's race, after Chitrangada was slain, his successor Vichitravirya being a minor, Bhishma ruled the kingdom, placing himself under the command of Satyavati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhishma set his heart upon marrying Vichitravirya. At this time he heard that the three daughters of the king of Kasi, all equal in beauty to the Apsaras themselves, would be married on the same occasion, selecting their husbands at a self-choice ceremony. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Varanasi in a single chariot. There Bhishma, the son of Santanu, saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would select their own husbands. And when the (assembled) kings were each being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them upon his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds, 'The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens' parents and obtaining their sanction. Some again obtain wives as presents for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the Swyamvara (the fifth form as above) and themselves wed according to it. But the sages have said that, that wife is dearly to be prized who is taken away by force, after the slaughter of opponents, from amidst the concourse of princes and kings invited to a self-choice ceremony. Therefore, ye monarchs, I bear away these maidens hence by force. Strive ye, to the best of your might, to vanquish me or to be vanquished. Ye monarchs, I stand here resolved to fight!' Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kasi, took upon his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to a fight.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced, as, in a great hurry, they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red with rage, the monarchs moved in impatience, their armour and ornaments dazzling or waving with their agitated steps. The charioteers soon brought handsome cars with fine horses harnessed thereto. Those splendid warriors then, equipped with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time. Bhishma, however speedily checked those numberless arrows before they could come at him by means of a shower of his own arrows as innumerable as the down on the body. Then those kings surrounded him from all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhishma, arresting with his shafts the course of that arrowy downpour, pierced each of the monarchs with three shafts. The latter, in their turn pierced Bhishma, each with five shafts. But, O king, Bhishma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense shower of arrows and other missiles that it looked very much like the encounter between the celestials and the Asuras of old, and men of courage who took no part in it were struck with fear even to look at the scene. Bhishma cut off, with his arrows, on the field of battle, bows, and flagstaffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand, and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that mighty car-warrior, king Salya of immeasurable prowess, from behind summoned Bhishma, the son of Santanu, to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at the sight of a female elephant in heat. And Salya of mighty arms, moved by wrath addressed Bhishma and said, 'Stay, Stay.' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage having checked its course in expectation of the enemy. All the monarchs seeing him stop, stood there to become spectators of the coming encounter between him and Salya. The two then began to exhibit their prowess (upon each other) like roaring bulls of great strength at the sight of a cow in rut. Then that foremost of men, king Salya covered Bhishma, the son of Santanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Salya thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of regal spectators became very glad and applauded Salya greatly. That subjugator of hostile towns, Bhishma, then, on hearing those shouts of the Kshatriyas, became very angry and said, 'Stay, Stay'. In wrath, he commanded his charioteer, saying, 'Lead thou my car to where Salya is, so that I may slay him instantly as Garuda slays a serpent.' Then the Kuru chief fixed the Varuna weapon on his bow-string, and with it afflicted the four steeds of king Salya. And, O tiger among kings, the Kuru chief, then, warding off with his weapons those of his foe, slew Salya's charioteer. Then that first of men, Bhishma, the son of Santanu, fighting for the sake of those damsels, slew with the Aindra weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata's race, Salya, after his defeat, returned to his kingdom and continued to rule it virtuously. And O conqueror of hostile towns, the other kings also, who had come to witness, the self-choice ceremony returned to their own kingdoms.

"That foremost of smiters, viz., Bhishma, after defeating those monarchs, set out with those damsels, for Hastinapura whence the virtuous Kuru prince Vichitravirya ruled the earth like that best of monarchs, viz., his father Santanu. And, O king, passing through many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kasi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Santanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyavati, the eldest daughter of the king of Kasi, with a soft smile, told him these words, 'At heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also approved by my father. At the self-choice ceremony also I would have chosen him as my lord. Thou art conversant with all the dictates of virtue, knowing all this, do as thou likest.' Thus addressed by that maiden in the presence of the Brahmanas, the heroic Bhishma began to reflect as to what should be done. As he was conversant with the rules of virtue, he consulted with the Brahmanas who had mastered the Vedas, and permitted Amba, the eldest daughter of the ruler of Kasi to do as she liked. But he bestowed with due rites the two other daughters, Ambika and Ambalika on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Ambika and Ambalika were of tall stature, and of the complexion of molten gold. And their heads were covered with black curly hair, and their finger-nails were high and red; their hips were fat and round, and their breasts full and deep. And endued with every auspicious mark, the amiable young ladies considered themselves to be wedded to a husband who was every way worthy of themselves, and extremely loved and respected Vichitravirya. And Vichitravirya also, endued with the prowess of the celestials and the beauty of the twin Aswins, could steal the heart of any beautiful woman. And the prince passed seven years uninterruptedly in the company of his wives. He was attacked while yet in the prime of youth, with phthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged into anxiety and grief, and in consultation with Satyavati caused the obsequial rites of the deceased to be performed by learned priests and the several of the Kuru race.'"

SECTION CIII

(Sambhava Parva continued)

"Vaisampayana said, 'The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in-law the funeral rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma, that foremost of all wielders of weapons. And turning her eyes to religion, and to the paternal and maternal lines (of the Kurus), she addressed Bhishma and said 'The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Santanu of Kuru's race, all now depend on thee. As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee. O virtuous one, thou art well-acquainted, in detail and in the abstract, with the dictates of virtue, with various Srutis, and with all the branches of the Vedas; know very well that thou art equal unto Sukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of inventions under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly, I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kasi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise offspring on them for the perpetuation of our line. It behoveth thee to guard virtue against loss. Install thyself on the throne and rule the kingdom of the Bharatas. Wed thou duly a wife. Plunge not thy ancestors into hell.'

"Vaisampayana continued, 'Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue, 'O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children. Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave, viz., I would renounce three worlds, the empire of heaven, anything that may be greater than that, but truth I would never renounce. The earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, air may renounce its attribute of touch, the sun may renounce his glory, fire, its heat, the moon, his cooling rays, space, its capacity of generating sound, the slayer of Vritra, his prowess, the god of justice, his impartiality; but I cannot renounce truth.' Thus addressed by her son endued with wealth of energy, Satyavati said unto Bhishma, 'O thou whose prowess is truth, I know of thy firmness in truth. Thou canst, if so minded, create, by the help of thy energy, three worlds other than those that exist. I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors. O punisher of foes, act in such a way that the lineal link may not be broken and our friends and relatives may not grieve.' Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said, 'O Queen, turn not thy eyes away from virtue. O, destroy us not. Breach of truth by a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Santanu's line becoming extinct on earth. Hearing me, reflect on what should be done in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.'"

SECTION CIV

(Sambhava Parva continued)

"Bhishma continued, 'In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle axe the king of the Haihayas. And Rama, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrigu's race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times.

"And when the earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.

"In this connection there is another old history that I will recite to you. There was in olden days a wise Rishi of the name of Utathya. He had a wife of the name Mamata whom he dearly loved. One day Utathya's younger brother Vrihaspati, the priest of the celestials, endued with great energy, approached Mamata. The latter, however, told her husband's younger brother--that foremost of eloquent men--that she had conceived from her connection with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued, 'O illustrious Vrihaspati, the child that I have conceived hath studied in his mother's womb the Vedas with the six Angas, Semen tuum frustra perdi non potest. How can then this womb of mine afford room for two children at a time? Therefore, it behoveth thee not to seek for the consummation of thy desire at such a time. Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. Quum auten jam cum illa coiturus esset, the child in the womb then addressed him and said, 'O father, cease from thy attempt. There is no space here for two. O illustrious one, the room is small. I have occupied it first. Semen tuum perdi non potest. It behoveth thee not to afflict me.' But Vrihaspati without listening to what that child in the womb said, sought the embraces of Mamata possessing the most beautiful pair of eyes. Ille tamen Muni qui in venture erat punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen ita exhisum, excidit et in terram projectumest. And the illustrious Vrihaspati, beholding this, became indignant, and reproached Utathya's child and cursed him, saying, 'Because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee.' And from this curse of the illustrious Vrishaspati Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called Dirghatamas (enveloped in perpetual darkness). And the wise Dirghatamas, possessed of a knowledge of the Vedas, though born blind, succeeded yet by virtue of his learning, in obtaining for a wife a young and handsome Brahmana maiden of the name of Pradweshi. And having married her, the illustrious Dirghatamas, for the expansion of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all given to covetousness and folly. The virtuous and illustrious Dirghatamas possessing complete mastery over the Vedas, soon after learnt from Surabhi's son the practices of their order and fearlessly betook himself to those practices, regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention). Then those best of Munis that dwelt in the same asylum, beholding him transgress the limits of propriety became indignant, seeing sin where sin was not. And they said, 'O, this man, transgresseth the limit of propriety. No longer doth he deserve a place amongst us. Therefore, shall we all cast this sinful wretch off.' And they said many other things regarding the Muni Dirghatamas. And his wife, too, having obtained children, became indignant with him.

"The husband then addressing his wife Pradweshi, said, 'Why is it that thou also hast been dissatisfied with me?' His wife answered, 'The husband is called the Bhartri because he supporteth the wife. He is called Pati because he protecteth her. But thou art neither, to me! Othou of great ascetic merit, on the other hand, thou hast been blind from birth, it is I who have supported thee and thy children. I shall not do so in future.'

"Hearing these words of his wife, the Rishi became indignant and said unto her and her children, 'Take me unto the Kshatriyas and thou shalt then be rich.' His wife replied (by saying), 'I desire not wealth that may be procured by thee, for that can never bring me happiness. O best of Brahmanas, do as thou likest. I shall not be able to maintain thee as before.' At these words of his wife, Dirghatamas said, 'I lay down from this day as a rule that every woman shall have to adhere to one husband for her life. Be the husband dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy she shall not be able to enjoy that wealth truly. Calumny and evil report shall ever dog her.' Hearing these words of her husband Pradweshi became very angry, and commanded her sons, saying, 'Throw him into the waters of Ganga!' And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaiming, 'Indeed, why should we support this old man?--'tied the Muni to a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft, passed through the territories of many kings. One day a king named Vali conversant with every duty went to the Ganges to perform his ablutions. And as the monarch was thus engaged, the raft to which the Rishi was tied, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said, 'O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise.' Thus addressed, the Rishi endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest. And beholding those eleven sons with Kakshivat as the eldest, who had studied all the Vedas and who like Rishis were utterers of Brahma and were possessed of great power, king Vali one day asked the Rishi saying, 'Are these children mine?' The Rishi replied, 'No, they are mine. Kakshivat and others have been begotten by me upon a Sudra woman. Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse.' The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person said to her, 'Thou shalt have five children named Anga, Vanga, Kalinga, Pundra and Suhma, who shall be like unto Surya (Sun) himself in glory. And after their names as many countries shall be known on earth. It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pundra and Suhma.'

"It was thus that the line of Vali was perpetuated, in days of old, by a great Rishi. And it was thus also that many mighty bowmen and great car-warriors wedded to virtue, sprung in the Kshatriya race from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand.'"

SECTION CV

(Sambhava Parva continued)

"Bhishma, continued, 'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated. Let an accomplished Brahmana be invited by an offer of wealth, and let him raise offspring upon the wives of Vichitravirya.'

"Vaisampayana continued, 'Satyavati, then, smiling softly and in voice broken in bashfulness, addressed Bhishma saying, 'O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shall not be able to reject it, being conversant, as thou art, with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art, too, our sole refuge. Therefore hearing what I say truly, do what may be proper.

"My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the Rishi's curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body; but the Rishi dispelled it and gave me my present fragrance. The Rishi also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood hath become a great Rishi endued with large ascetic powers and known by the name of Dwaipayana (the island-born). That illustrious Rishi having by his ascetic power divided the Vedas into four parts hath come to be called on earth by the name of Vyasa (the divider or arranger), and for his dark colour, Krishna (the dark). Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away, 'Mother, think of me when thou art in difficulty.' I will now call him up, if thou, O Bhishma of mighty arms so desirest. If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field.'

"Vaisampayana continued, 'Mention being made of the great Rishi, Bhishma with joined palms said, 'That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure, and who after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit and pleasure to future pleasure. Therefore, that which hath been said by thee and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhishma had said this, O thou of Kuru's race, Kali (Satyavati) thought of the Muni Dwaipayana and Dwaipayana who was then engaged in interpreting the Vedas, learning that he was being called up by his mother, came instantly unto her without anybody's knowing it. Satayavati then duly greeted her son and embraced him with arms, bathing him in her tears, for the daughter of the fisherman wept bitterly at the sight of her son after so long a time. And her first son, the great Vyasa, beholding her weeping, washed her with cool water, and bowing unto her, said, 'I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great Rishi duly, and the latter accepted the offerings of worship, uttering the usual mantras. And gratified with the worship he received, he took his seat. Satyavati, beholding him seated at his ease, after the usual inquiries, addressed him and said, 'O learned one, sons derive their birth both from the father and the mother. They are, therefore, the common property of both parents. There cannot be the least doubt about it that the mother, hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O Brahmarshi, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya's brother on the father's side, so art thou his brother on the same mother's side. I do not know what you may think, but this is what, O son, I think. This Bhishma, the son of Santanu, devoted to truth, doth not, for the sake, of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma's request and my command, for kindness to all creatures, for the protection of the people and from the liberality of thy heart, O sinless one, it behoveth thee to do what I say. Thy younger brother hath left two widows like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore beget upon them children worthy of our race and for the continuance of our line.'

"Vyasa, hearing this, said, 'O Satyavati, thou knowest what virtue is both in respect of this life and the other. O thou of great wisdom, thy affections also are set on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me, I shall give unto my brother children that shall be like unto Mitra and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No women shall ever approach me without having observed a rigid vow.'

"Satyavati then said, 'O sinless one, it must be as thou sayest. Take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection; sacrifices and other holy acts are suspended; the clouds send no showers; and the gods disappear. How can a kingdom be protected that hath no king? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they are in their mother's wombs.

"Vyasa replied, 'If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That in itself shall, in their case, be the austerest of penances. If the princess of Kosala can bear my strong odour, my ugly and grim visage, my attire and body, she shall then conceive an excellent child.'"

"Vaisampayana continued, 'Having spoken thus unto Satyavati, Vyasa of great energy addressed her and said, 'Let the princess of Kosala clad in clean attire and checked with ornaments wait for me in her bed-chamber.' Saying this, the Rishi disappeared, Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import, 'O princess of Kosala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion, which suggestion, however, for its accomplishment is dependent on thee. Accomplish it, O daughter, and restore the lost line of the Bharatas. O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials. He shall bear the onerous burden of this our hereditary kingdom.'

"Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brahmanas and Rishis and numberless guests who arrived on die occasion.'"

SECTION CVI

(Sambhava Parva continued)

"Vaisampayana said, 'Soon after the monthly season of the princess of Kosala had been over, Satyavati, purifying her daughter-in-law with a bath, led her into the sleeping apartment. There seating her upon a luxurious bed, she addressed her, saying, 'O Princess of Kosala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him tonight without dropping off to sleep.' Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the Rishi of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, blazing eyes, his grim beard, closed her eyes in fear. The Rishi, from desire of accomplishing his mother's wishes, however knew her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother, who asked him, 'Shall the princess have an accomplished son?' Hearing her, he replied, 'The son of the princess she will bring forth shall be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in his time a century of sons. But from the fault of his mother he shall be blind 'At these words of her son, Satyavati said, 'O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus? How can one that is blind become the protector of his relatives and family, and the glory of his father's race? It behoveth thee to give another king unto the Kurus.' Saying, 'So be it,' Vyasa went away. And the first princess of Kosala in due time brought forth a blind son.

"Soon after Satyavati, O chastiser of foes, summoned Vyasa, after having secured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Ambalika beholding the Rishi, became pale with fear And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said, 'Because thou hast been pale with fear at the sight of my grim visage, therefore, thy child shall be pale in complexion. O thou of handsome face, the name also thy child shall bear will be Pandu (the pale).' 'Saying this, the illustrious and best of Rishis came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be-child. The Rishi told her that the child would be of pale complexion and known by the name of Pandu. Satyavati again begged of the Rishi another child, and the Rishi told her in reply, 'So be it.' Ambalika, then, when her time came, brought forth a son of pale complexion. Blazing with beauty the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty archers, the Pandavas.

"Some time after, when the oldest of Vichitravirya's widows again had her monthly season, she was solicited by Satyavati to approach Vyasa once again. Possessed of beauty like a daughter of a celestial, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong odour of the Rishi. She, however, sent unto him, a maid of hers, endued with the beauty of an Apsara and decked with her own ornaments. And when the Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great Rishi of rigid vows, was well-pleased with her, and when he rose to go away, he addressed her and said, 'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on earth!' And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name of Vidura. He was thus the brother of Dhritarashtra and the illustrious Pandu. And Vidura was free from desire and passion and was conversant with the rules of government, and was the god of justice born on earth under the curse of the illustrious Rishi Mandavya. And Krishna-Dwaipayana, when he met his mother as before, informed her as to how he had been deceived by the seniormost of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother the Rishi disappeared from her sight.

"Thus were born, in the field of Vichitravirya, even of Dwaipayana those sons of the splendour of celestial children, those propagators of the Kuru race.'"

SECTION CVII

(Sambhava Parva continued)

"Janamejaya said, 'What did the god of justice do for which he was cursed? And who was the Brahmana ascetic from whose curse the god had to be born in the Sudra caste?'

"Vaisampayana said, 'There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth and asceticism. The great ascetic used to sit at the entrance of his hermitage at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull in Bharata's race, those robbers were then being pursued by a superior body as guardians of the peace. The thieves, on entering that asylum, hid their booty there, and in fear concealed themselves thereabout before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came to the spot. The latter, observing the Rishi sitting under the tree, questioned him, O king, saying, 'O best of Brahmanas, which way have the thieves taken? Point it out to us so that we may follow it without loss of time.' Thus questioned by the guardians of peace the ascetic, O king, said not a word, good or otherwise, in reply. The officers of the king, however, on searching that asylum soon discovered the thieves concealed thereabout together with the plunder. Upon this, their suspicion fell upon the Muni, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated Rishi. And having impaled him, they went to the king with the booty they had recovered. But the virtuous Rishi, though impaled and kept without food, remained in that state for a long time without dying. And the Rishi by his ascetic power not only preserved his life but summoned other Rishi to the scene. And they came there in the night in the forms of birds, and beholding him engaged in ascetic meditation though fixed on that stake, became plunged into grief. And telling that best of Brahmanas who they were, they asked him saying, 'O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement!'"

SECTION CVIII

(Sambhava Parva continued)

"Vaisampayana said, 'Thus asked, the tiger among Munis then answered those Rishis of ascetic wealth, 'Whom shall I blame for this? In fact, none else (than my own self) hath offended against me!' After this, O monarch, the officers of justice, seeing him alive, informed the king of it. The latter hearing what they said, consulted with his advisers, and came to the place and began to pacify the Rishi. fixed on the stake. And the king said, 'O thou best of Rishis, I have offended against thee in ignorance. I beseech thee to pardon me for the same. It behoveth thee not to be angry with me.' Thus addressed by the king, the Muni was pacified. And beholding him free from wrath, the king took him up with the stake and endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The Muni, with a portion of the stake within his body, walked about, and in that state practised the austerest of penances and conquered numberless regions unattainable by others. And for the circumstances of a part of the stake being within his body, he came to be known in the three worlds by the name of Ani-Mandavya (Mandavya with the stake within). And one day that Brahamana acquainted with the highest truth of religion went unto the abode of the god of justice. And beholding the god there seated on his throne, the Rishi reproached him and said, 'What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O, tell me soon, and behold the power of my asceticism.'

"The god of justice, thus questioned, replied, 'O thou of ascetic wealth, a little insect was once pierced by thee on a blade of grass. Thou bearest now the consequence of the act. O Rishi, as a gift, however small, multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe it bringeth in its train.' On hearing this, Ani-Mandavya asked, 'O tell me truly when this act was committed by me. Told in reply by the god of justice that he had committed it, when a child, the Rishi said, 'That shall not be a sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brahmana involves a sin that is heavier than the killing of any other living being. Thou shall, therefore, O god of justice, have to be born among men even in the Sudra order. And from this day I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen. But when committed by one above that age, it shall be regarded as sin.'

"Vaisampayana continued, 'Cursed for this fault by that illustrious Rishi, the god of justice had his birth as Vidura in the Sudra order. And Vidura was well-versed in the doctrines of morality and also politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquillity of mind, Vidura was ever devoted to the welfare of the Kurus.'"

SECTION CIX

(Sambhava Parva continued)

"Vaisampayana said, 'Upon the birth of those three children, Kurujangala, Kurukshetra, and the Kurus grew in prosperity. The earth began to yield abundant harvest, and the crops also were of good flavour. And the clouds began to pour rain in season and trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became sweet; the cities and towns became filled with merchants, artisans, traders and artists of every description. And the people became brave, learned, honest and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people devoted to virtuous acts, sacrifices and truth, and regarding one another with love and affection grew in prosperity. And free from pride, wrath and covetousness, they rejoiced in perfectly innocent sports. And the capital of the Kurus, full as the ocean, was a second Amaravati, teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds. And men in great cheerfulness sported constantly on rivers, lakes and tanks, and in fine groves and charming woods. And the southern Kurus, in their virtuous rivalry with their northern kinsmen, walked about in the company of Siddhas and Charanas and Rishis. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no widowed women. And the wells and lakes were ever full; the groves abounded with trees, and the houses and abodes of Brahmanas were full of wealth and the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhishma, and the country became so contented that the subjects of other kingdoms, quitting their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope, upon seeing the youthful acts of their illustrious princes. And, O king, in the house of the Kuru chiefs as also of the principal citizens, 'give', 'eat' were the only words constantly heard. And Dhritarashtra and Pandu and Vidura of great intelligence were from their birth brought up by Bhishma, as if they were his own sons. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine young men skilled in the Vedas and all athletic sports. And they became well-skilled in the practice of bow, in horsemanship, in encounters with mace, sword and shield, in the management of elephants in battle, and in the science of morality. Well-read in history and the Puranas and various branches of learning, and acquainted with the truths of the Vedas and their branches they acquired knowledge, which was versatile and deep. And Pandu, possessed of great prowess, excelled all men in archery while Dhritarashtra excelled all in personal strength, while in the three worlds there was no one equal to Vidura in devotion to virtue and in the knowledge of the dictates of morality. And beholding the restoration of the extinct line of Santanu, the saying became current in all countries that among mothers of heroes, the daughters of the king of Kasi were the first; that among countries Kurujangala was the first; that among virtuous men, Vidura was the first; that among cities Hastinapura was the first. Pandu became king, for Dhritarashtra, owing to the blindness, and Vidura, for his birth by a Sudra woman, did not obtain the kingdom. One day Bhishma, the foremost of those acquainted with the duties of a statesman and dictates of morality, properly addressing Vidura conversant with the truth of religion and virtue, said as follows."

SECTION CX

(Sambhava Parva continued)

"Bhishma said, 'This our celebrated race, resplendent with every virtue and accomplishment, hath all along sovereignty over all other monarchs on earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana) and Satyavati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens worthy of being allied to our race. One is the daughter of (Surasena of) the Yadava race; the other is the daughter of Suvala; and the third is the princess of Madra. O son, all these maidens are of course of blue blood. Possessed of beauty and pure blood, they are eminently fit for an alliance with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest.' Thus addressed, Vidura replied, 'Thou art our father and thou art our mother, too. Thou art our respected spiritual instructor. Therefore, do thou what may be best for us in thy eyes.'

"Vaisampayana continued, 'Soon after Bhishma heard from the Brahmanas that Gandhari, the amiable daughter of Suvala, having worshipped Hara (Siva) had obtained from the deity the boon that she should have a century of sons. Bhishma, the grandfather of the Kurus, having heard this, sent messengers unto the king of Gandhara. King Suvala at first hesitated on account of the blindness of the bridegroom, but taking into consideration the blood of the Kurus, their fame and behaviour, he gave his virtuous daughter unto Dhritarashtra and the chaste Gandhari hearing that Dhritarashtra was blind and that her parents had consented to marry her to him, from love and respect for her future husband, blindfolded her own eyes. Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarashtra.And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhishma's directions. And the heroic Sakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma's adorations, returned to his own city. And, O thou of Bharata's race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified her superiors by her good conduct; and as she was chaste, she never referred even by words to men other than her husband or such superiors.'"

SECTION CXI

(Sambhava Parva continued)

"Vaisampayana continued, 'There was amongst the Yadavas a chief named Sura. He was the father of Vasudeva. And he had a daughter called Pritha, who was unrivalled for beauty on earth. And, O thou of Bharata's race, Sura, always truthful in speech, gave from friendship this his firstborn daughter unto his childless cousin and friend, the illustrious Kuntibhoja--the son of his paternal aunt--pursuant to a former promise. And Pritha in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmanas and other guests. Once she gratified by her attentions the terrible Brahmana of rigid vows, who was known by the name of Durvasa and was well-acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spiritual power the future (season of) distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer while serving its mate) imparted to her a formula of invocation for summoning any of the celestials she liked to give her children. And the Rishi said, 'Those celestials that thou shall summon by this Mantra shall certainly approach thee and give thee children.' 'Thus addressed by the Brahmana, the amiable Kunti (Pritha) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as he pronounced the Mantra, she beheld that effulgent deity—that beholder of everything in the world--approaching her. And beholding that extraordinary sight, the maiden of faultless features was overcome with surprise. But the god Vivaswat (Sun) approaching her, said, 'Here I am, O black-eyed girl! Tell me what I am to do for thee.'

"Hearing this, Kunti said, 'O slayer of foes, a certain Brahamana gave me this formula of invocation as a boon, and, O lord, I have summoned thee only to test its efficacy. For this offence I bow to thee. A woman, whatever be her offence, always deserveth pardon.' Surya (Sun) replied, 'I know that Durvasa hath granted this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile; it must bear fruit. Thou hast summoned me, and if it be for nothing, it shall certainly be regarded as thy transgression.'

"Vaisampayana continued, 'Vivaswat thus spoke unto her many things with a view to allay her fears, but, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And, O bull of Bharata's race, Arka addressed her again and said, 'O princess, for my sake, it shall not be sinful for thee to grant my wish.' Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapana—the illuminator of the universe--gratified his wish. And of this connection there was immediately born a son known all over the world as Karna accountred with natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapana granted unto Pritha her maidenhood and ascended to heaven. And the princess of the Vrishni race beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her folly. And she cast her offspring endued with great physical strength into the water. Then the well-known husband of Radha, of the Suta caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radha and her husband bestowed on him the name of Vasusena (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was born with great strength, as he grew up, he became skilled in all weapons. Possessed of great energy, he used to adore the sun until his back was heated by his rays (i.e., from dawn to midday), and during the hours of worship, there was nothing on earth that the heroic and intelligent Vasusena would not give unto the Brahmanas. And Indra desirous of benefiting his own son Phalguni (Arjuna), assuming the form of a Brahmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore, gave unto him a fine dart, saying, 'That one (and one only) among the celestials, the Asuras, men, the Gandharvas, the Nagas, and the Rakshasas, whom thou desirest to conquer, shall be certainly slain with this dart.'

"The son of Surya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called Karna (the cutter or peeler of his own cover).'"

SECTION CXII

(Sambhava Parva continued)

"Vaisampayana said. 'The large-eyed daughter of Kuntibhoja, Pritha by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue and possessed of every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked-for her hand. Her father Kuntibhoja seeing this, invited, O best of monarchs, the princes and kings of other countries and desired his daughter to select her husband from among her guests. The intelligent Kunti, entering the amphitheatre, beheld Pandu--the foremost of the Bharatas--that tiger among kings--in that concourse of crowned heads. Proud as the lion, broad-chested, bull-eyed, endued with great strength, and outshining all other monarchs in splendour, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pandu--that best of men--in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland about Pandu's neck. The other monarchs, seeing Kunti choose Pandu for her lord, returned to their respective kingdoms on elephants, horses and cars, as they had come. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince blessed with great good fortune and the daughter of Kuntibhoja formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and pennons, and eulogised by Brahmanas and great Rishis pronouncing benedictions, reached his capital. And after arriving at his own palace, he established his queen therein.'"

SECTION CXIII

(Sambhava Parva continued)

"Vaisampayana continued, 'Some time after, Bhishma the intelligent son of Santanu set his heart upon getting Pandu married to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great Rishis, he went to the capital of the king of Madra. And that bull of the Valhikas--the king of Madra—hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he got him to enter his palace. Arriving there, the king of Madra offered unto Bhishma a white carpet for a seat; water to wash his feet with, and usual oblation of various ingredients indicative of respect. And when he was seated at ease, the king asked him about the reason of his visit. Then Bhishma--the supporter of the dignity of the Kurus--addressed the king of Madra and said, 'O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Madri celebrated for her beauty and endued with every virtue; I would chose her for Pandu. Thou art, O king, in every respect worthy of an alliance with us, and we also are worthy of thee. Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhishma, replied, 'To my mind, there is none else than one of thy family with whom I can enter into an alliance. But there is a custom in our family observed by our ancestors, which, be it good or bad, I am incapable of transgressing. It is well-known, and therefore is known to thee as well, I doubt not. Therefore, it is not proper for thee to say to me,--Bestow thy sister. The custom to which I allude is our family custom. With us that is a virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.' On hearing this, Bhishma answered the king of Madra, saying, 'O king, this, no doubt,' is a virtue. The self-create himself hath said it. Thy ancestors were observant of custom. There is no fault to find with it. It is also well-known, O Salya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this Bhishma of great energy, gave unto Salya much gold both coined and uncoined, and precious stones of various colours by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Salya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the oceangoing Ganga, rejoiced at the issue of his mission, took Madri with him, and returned to the Kuru capital named after the elephant.

"Then selecting on auspicious day and moment as indicated by the wise for the ceremony, King Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race, and with adieus to Dhritarashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men--that spreader of the fame of the Kurus--first subjugated the robber tribes of asarna. He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colours against Dhirga--the ruler of the kingdom of Maghadha who was proud of his strength, and offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into Mithila and subjugated the Videhas. And then, O bull among men, Pandu led his army against Kasi, Sumbha, and Pundra, and by the strength and prowess of his arms spread the fame of the Kurus. And Pandu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pandu at the head of his army, were made the vassals of the Kurus. And all kings of the world, thus vanquished by him, regarded him as the one single hero on earth even as the celestials regard Indra in heaven. And the kings of earth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffaloes, and goats and sheep, and blankets and beautiful hides, and cloths woven out of furs. And the king of Hastinapura accepting those offerings retraced his steps towards his capital, to the great delight of his subjects. And the citizens and others filled with joy, and kings and ministers, all began to say, 'O, the fame of the achievements of Santanu, that tiger among kings, and of the wise Bharata, which were about to die, hath been revived by Pandu. They who robbed before the Kurus of both territory and wealth have been subjugated by Pandu--the tiger of Hastinapura--and made to pay tribute.' And all the citizens with Bhishma at their head went out to receive the victorious king. They had not proceeded far when they saw the attendants of the king laden with much wealth, and the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels and other animals, was so long that they saw not its end. Then Pandu, beholding Bhishma, who was a father to him, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma, too, embracing Pandu as his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu, instilling joy into the hearts of his people with a flourish of trumpets and conchs and kettle-drums, entered his capital.'"

SECTION CXIV

(Sambhava Parva continued)

"Vaisampayana said, 'Pandu, then, at the command of Dhritarashtra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyavati and their mothers. And he sent portion of his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyavati and Bhishma and the Kosala princes were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Ambalika in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven upon embracing Jayanta. And with the wealth acquired by that hero Dhritarashtra performed five great sacrifices that were equal unto a hundred great horse-sacrifices, at all of which the offerings to Brahmanas were by hundreds and thousands.

"A little while after, O bull of Bharata's race, Pandu who had achieved a victory over sloth and lethargy, accompanied by his two wives, Kunti and Madri, retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge sala trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu with his two wives wandered in those woods like Airavata accompanied by two she-elephants. And the dwellers in those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, clad with his beautiful armour, and skilled in all excellent weapons, regarded him as the very god wandering amongst them.

"And at the command of Dhritarashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

"Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endued with youth and beauty and begotten upon a Sudra wife. Bringing her from her father's abode, Bhishma married her to Vidura of great wisdom. And Vidura begot upon her many children like unto himself in accomplishments.'"

SECTION CXV

(Sambhava Parva continued)

"Vaisampayana said, 'Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Vaisya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line.'

"Janamejaya said, 'O best of Brahmanas, how did Gandhari bring forth those hundred sons and in how many years? What were also the periods of life allotted to each? How did Dhritarashtra also beget another son in a Vaisya wife? How did Dhritarashtra behave towards his loving obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu, those mighty charioteers, even though Pandu himself laboured under the curse of the great Rishi (he slew)? Tell me all this in detail, for my thirst for hearing everything relating to my own ancestor hath not been slaked.'

"Vaisampayana said, 'One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode, exhausted with hunger and fatigue. Gratified with Gandhari's hospitality, the Rishi gave her the boon she asked for, viz., that she should have a century of sons each equal unto her lord in strength and accomplishments. Some time after Gandhari conceived and she bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Impatient of the period of gestation which had prolonged so long, and deprived of reason by grief, she struck her womb with great violence without the knowledge of her husband. And thereupon came out of her womb, after two years' growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipayana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh, addressed the daughter of Suvala thus, 'What hast thou done?' Gandhari, without endeavouring to disguise her feelings, addressed the Rishi and said, 'Having heard that Kunti had brought forth a son like unto Surya in splendour, I struck in grief at my womb. Thou hadst, O Rishi, granted me the boon that I should have a hundred sons, but here is only a ball of flesh for those hundred sons!' Vyasa then said, 'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled over this ball of flesh.'

"Vaisampayana continued, 'That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this and made these arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

"Then in time, king Duryodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishthira was the oldest. The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. The day that the haughty Duryodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritarashtra in great fear, summoning Bhishma and Vidura and other well-wishers and all the Kurus, and numberless Brahmanas, addressed them and said, 'The oldest of those princes, Yudhishthira, is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied, 'O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet thy nine and ninety sons. If thou desirest the good of thy race, abandon him, O Bharata! O king, do good to the world and thy own race by casting off this one child of thine. It hath been said that an individual should be cast off for the sake of the family; that a family should be cast off for the sake of a village; that a village may be abandoned for the sake of the whole country; and that the earth itself may be abandoned for the sake of the soul.' When Vidura and those Brahmanas had stated so, king Dhritarashtra out of affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhritarashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a maid servant of the Vaisya class who used to attend on Dhritarashtra.

During that year, O king, was begotten upon her by the illustrious Dhritarashtra a son endued with great intelligence who was afterwards named Yuvutsu. And because he was begotten by a Kshatriya upon a Vaisya woman, he came to be called Karna.

"Thus were born unto the wise Dhritarashtra a hundred sons who were all heroes and mighty chariot-fighters, and a daughter over and above the hundred, and another son Yuyutsu of great energy and prowess begotten upon a Vaisya woman.'"

SECTION CXVI

(Sambhava Parva continued)

"Janamejaya said, 'O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritarashtra's hundred sons owing to the boon granted by the Rishi. But thou hast not told me as yet any particulars about the birth of the daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutsu begotten upon a Vaisya woman, and a daughter. The great Rishi Vyasa of immeasurable energy said unto the daughter of the king of Gandhara that she would become the mother of a hundred sons. Illustrious one, how is that thou sayest Gandhari had a daughter over and above her hundred sons? If the ball of flesh was distributed by the great Rishi only into a hundred parts, and if Gandhari did not conceive on any other occasion, how was then Duhsala born. Tell me this, O Rishi! my curiosity hath been great."

"Vaisampayana said, 'O descendant of the Pandavas, thy question is just, and I will tell thee how it happened. The illustrious and great Rishi himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows, realising the affection that one feeleth for a daughter, began to think within herself, 'There is no doubt that I shall have a hundred sons, the Muni having said so. It can never be otherwise. But I should be very happy if a daughter were born of me over and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of a daughter's sons conferreth. Then again, the affection the women feel for their sons-in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given anything in charity, if I have ever performed the homa (through Brahamanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of those acts) let a daughter be born unto me.' All this while that illustrious and best of Rishis, Krishna-Dwaipayana himself was dividing the ball of flesh; and counting a full hundred of the parts, he said unto the daughter of Suvala, 'Here are thy hundred sons. I did not speak aught unto thee that was false. Here, however, is one part in excess of the hundred, intended for giving thee a daughter's son. This part shall develop into an amiable and fortunate daughter, as thou hast desired' Then that great ascetic brought another pot full of clarified butter, and put the part intended for a daughter into it.

"Thus have I, O Bharata, narrated unto thee all about the birth of Duhsala. Tell me, O sinless one, what more I am now to narrate.'"

SECTION CXVII

(Sambhava Parva continued)

"Janamejaya said, 'Please recite the names of Dhritarashtra's sons according to the order of their birth.'

"Vaisampayana said, 'Their names, O king, according to the order of birth, are Duryodhana, Yuyutsu, Duhsasana, Duhsaha, Duhsala, Jalasandha, Sama, Saha, Vinda and Anuvinda, Durdharsha, Suvahu, Dushpradharshana, Durmarshana and Durmukha, Dushkarna, and Karna; Vivinsati and Vikarna, Sala, Satwa, Sulochana, Chitra and Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada and Durvigaha, Vivitsu, Vikatanana; Urnanabha and Sunabha, then Nandaka and Upanandaka; Chitravana, Chitravarman, Suvarman, Durvimochana; Ayovahu, Mahavahu, Chitranga, Chitrakundala, Bhimavega, Bhimavala, Balaki, Balavardhana, Ugrayudha; Bhima, Karna, Kanakaya, Dridhayudha, Dridhavarman, Dridhakshatra, Somakitri, Anudara; Dridhasandha, Jarasandha, Satyasandha, Sada, Suvak, Ugrasravas, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara; Dridhahasta, Suhasta, Vatavega, and Suvarchas; Adityaketu, Vahvashin, Nagadatta, Agrayayin; Kavachin, Krathana, Kunda, Kundadhara, Dhanurdhara; the heroes, Ugra and Bhimaratha, Viravahu, Alolupa; Abhaya, and Raudrakarman, and Dridharatha; Anadhrishya, Kundabhedin, Viravi, Dhirghalochana Pramatha, and Pramathi and the powerful Dhirgharoma; Dirghavahu, Mahavahu, Vyudhoru, Kanakadhvaja; Kundasi and Virajas. Besides these hundred sons, there was a daughter named Duhsala. All were heroes and Atirathas, and were well-skilled in warfare. All were learned in the Vedas, and all kinds of weapons. And, O, king, worthy wives were in time selected for all of them by Dhritarashtra after proper examination. And king Dhritarashtra, O monarch, also bestowed Duhsala, in proper time and with proper rites, upon Jayadratha (the king of Sindhu).'

SECTION CXVIII

(Sambhava Parva continued)

"Janamejaya said, 'O utterer of Brahma, thou hast recited (everything about) the extraordinary birth among men, of the sons of Dhritarashtra in consequence of the Rishi's grace. Thou hast also said what their names are, according to the order of their birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on earth of the celestial, the Asuras, and the beings of other classes, thou saidst that the Pandavas were all illustrious and endued with the prowess of gods, and that they were incarnate portion of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements beginning from the moment of their birth. O Vaisampayana, recite thou their achievements.'

"Vaisampayana said, 'O king, one day Pandu, while roaming about in the woods (on the southern slopes of the Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi's son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly.

"The deer then addressed Pandu and said, 'O king, even men that are slaves to lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this. Individual judgment prevaileth not against the ordinance, the ordinance prevaileth against individual judgment. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that hath ever been virtuous. How is it, therefore, that even thou, suffering thyself to be overpowered by passion and wrath losest thy reason?' Hearing this, Pandu replied, 'O deer, kings behave in the matter of slaying animals of thy species exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance. Animals of thy species are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the Rishi Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer in the forest unto the gods in general. Thou hast been slain, pursuant to the usage sanctioned by such precedent. Wherefore reprovest us then? For his especial sacrifices Agastya performed the homa with fat of the deer.'

"The deer then said, 'O king, men do not let fly their arrows at their enemies when the latter are unprepared. But there is a time for doing it (viz., after declaration of hostilities). Slaughter at such a time is not censurable.'

"Pandu replied, 'It is well-known that men slay deer by various effective means without regarding whether the animals are careful or careless. Therefore, O deer, why dost thou reprove me?'

"The deer then said, 'O, king, I did not blame thee for thy having killed a deer, or for the injury thou hast done to me. But, instead of acting so cruelly, thou shouldst have waited till the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, with this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee. O king of the Kurus, as thou art born in the race of the Pauravas ever noted for white (virtuous) deeds, such an act hath scarcely been worthy of thee. O Bharata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teaching of morality and dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell. O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices and who have thrown to the winds religion, profit, and pleasure as explained in the scriptures. What hast thou done, O best of men, in killing me who have given thee no offence? I am, O king, a Muni who liveth on fruits and roots, though disguised as a deer. I was living in the woods in peace with all. Yet thou hast killed me, O king, for which I will curse thee certainly. As thou hast been cruel unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of sexual desire. I am a Muni of the name of Kindama, possessed of ascetic merit. I was engaged in sexual intercourse with this deer, because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine. When, approaching thy wife lustfully, thou wilt unite with her even as I had done with mine, in that very state shalt thou have to go to the world of the spirits. And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead. Thou hast brought me grief when I was happy. So shall grief come to thee when thou art in happiness.'

"Vaisampayana continued, 'Saying this, that deer, afflicted with grief gave up the ghost; and Pandu also was plunged in woe at the sight.'"

SECTION CXIX

(Sambhava Parva continued)

"Vaisampayana said, 'After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed, 'The wicked, even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Santanu of virtuous soul, was cut off while still a youth, only because he had become a slave to his lust. In the soil of that lustful king, the illustrious Rishi Krishna-Dwaipayana himself, of truthful speech, begot me. A son though I am of such a being, with my wicked heart wedded to vice, I am yet leading a wandering life in the woods in the chase of the deer. Oh, the very gods have forsaken me! I shall seek salvation now. The great impediments to salvation are the desire to beget children, and other concerns of the world. I shall now adopt the Brahmacharya mode of life and follow in the imperishable wake of my father. I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be at peace with all, and shall not accept gifts. I shall not mock anybody, nor shall I knit my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, viz., oviparous and viviparous creatures and worms and vegetables. But on the contrary, preserve an equality of behaviour towards all, as if they were, my own children. Once a day shall I beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness, I shall not enlarge my round. Whether I obtain or fail to obtain alms. I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness, that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. Freed from all sins and snares of the world, I shall be like the wind subject to none. Following the path of fearlessness and bearing myself in this way I shall at last lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children).'

"Vaisampayana continued, 'The king, having thus wept in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said, 'Let the princess of Kosala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhishma, the priests of our family, illustrious Soma-drinking Brahmanas of rigid vows and all elderly citizens depending on us be informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asceticism.' Hearing these words of their lord who had set his heart on a life of asceticism in the woods, both Kunti and Madri addressed him in these proper words, 'O bull of Bharata's race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest penances along with us, thy wedded wives--in which for the salvation of thy body (freedom from re-birth), thou mayest obtain heaven. We also, in the company of our lord, and for his benefit, controlling our passions and bidding adieu to all luxuries, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world.'

Pandu replied, 'If, indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my fathers. Abandoning the luxuries of cities and towns, clad in barks of trees, and living on fruits and roots, I shall wander in deep woods, practising the severest penances. Bathing morning and evening, I shall perform the homa. I shall reduce my body by eating very sparingly and shall wear rags and skins and knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by severe ascetic penances, I shall live in solitude and I shall give myself up to contemplation; I shall eat fruit, ripe or green, that I may find. I shall offer oblations to the Pitris (manes) and the gods with speech, water and the fruits of the wilderness. I shall not see, far less harm, any of the denizens of the woods, or any of my relatives, or any of the residents of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the Vanaprastha scriptures, always searching for severer ones that they may contain.'

"Vaisampayana continued, 'The Kuru king, having said this unto his wives, gave away to Brahmanas the big jewel in his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes and all the ornaments of his wives. Then summoning his attendants, he commended them, saying, 'Return ye to Hastinapura and proclaim unto all that Pandu with his wives hath gone into the woods, foregoing wealth, desire, happiness, and even sexual appetite.' Then those followers and attendants, hearing these and other soft words of the king, set up a loud wail, uttering, 'Oh, we are undone!' Then with hot tears trickling down their cheeks they left the monarch and returned to Hastinapura with speed carrying that wealth with them (that was to be distributed in charity). Then Dhritarashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pandu (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of Nagasata. He next went to Chaitraratha, and then crossed the Kalakuta, and finally, crossing the Himavat, he arrived at Gandhamadana. Protected by Mahabhutas, Siddhas, and great Rishis, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of Indradyumna, whence crossing the mountains of Hansakuta, he went to the mountain of hundred peaks (Sata-sringa) and there continued to practise ascetic austerities.'"

SECTION CXX

(Sambhava Parva continued)

"Vaisampayana said, 'Pandu, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favourite of the whole body of the Siddhas and Charanas residing there. And, O Bharata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the Rishis would call him brother, some friend, while others cherished him as their son. And, O bull of Bharata's race, having acquired after a long time great ascetic merit coupled with complete singleness, Pandu became even like a Brahmarshi (though he was a Kshatriya by birth).

"On a certain day of the new moon, the great Rishis of rigid vows assembled together, and desirous of beholding Brahman were on the point of starting on their expedition. Seeing them about to start, Pandu asked those ascetics, saying, 'Ye first of eloquent men, where shall we go?' The Rishis answered, 'There will be a great gathering today, in the abode of Brahman, of celestials, Rishis and Pitris. Desirous of beholding the Self-create we shall go there today.'

"Vaisampayana continued, 'Hearing this, Pandu rose up suddenly, desirous of visiting heaven along with the great Rishis. Accompanied by his two wives, when he was on the point of following the Rishis in the northerly direction from the mountain of hundred peaks, those ascetics addressed him saying, 'In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, and Gandharvas and Apsaras, with palatial mansions by hundreds clustering thick around and resounding with the sweet notes of celestial music, the gardens of Kuvera laid out on even and uneven grounds, banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the downpour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, Siddhas and great Rishis. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O bull of Bharata's race!'

"Pandu replied, 'Ye fortunate ones, it is said that for the sonless there is no admittance into heaven. I am sonless! I In affliction I speak' unto you! I am afflicted because I have not been able to discharge the debt I owe to my ancestors. It is certain that with the dissolution of this my body my ancestors perish! Men are born on this earth with four debts, viz. those due unto the (deceased) ancestors, the gods, the Rishis, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices, the Rishis, by study, meditation, and asceticism, the (deceased) ancestors, by begetting children and offering the funeral cake, and, lastly other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the Rishis, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors. The best of men are born in this world to beget children for discharging that debt. I would ask you, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent Rishi?'

"The Rishis said, 'O king of virtuous soul, there is progeny in store for thee, that is sinless and blest with good fortune and like unto the gods. We behold it all with our prophetic eyes. Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits; it behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny.'

"Vaisampayana continued, 'Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private, 'Strive thou to raise offspring at this time of distress. The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, charitable gifts, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man. O thou of sweet smiles, knowing all this, I am certain that as I am sonless, I shall not obtain regions of true felicity. O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led, my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me. They are: 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring through some person who is either equal or superior to me. O Kunti, listen to the history of the daughter of Saradandayana who was appointed by her lord to raise offspring. That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of Punsavana) she brought forth three sons that were mighty car-warriors and of whom Durjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring out of the seed of some Brahmana of high ascetic merit.'"

SECTION CXXI

(Sambhava Parva continued)

"Vaisampayana said, 'Thus addressed, Kunti replied unto her heroic lord, king Pandu, that bull amongst the Kurus, saying, 'O virtuous one, it behoveth thee not to say so unto me. I am, O thou lotus-eyed one, thy wedded wife, devoted to thee. O, Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy. Then I shall ascend to heaven with thee; O prince of Kuru's race, receive me in thy embrace for begetting children. I shall not certainly, even in imagination, accept any other man except thee in my embraces. What other man is there in this world superior to thee? O virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate.

"There was, in ancient times, a king in the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice the gods with Indra and the great Rishis came to him, and Indra was so intoxicated with the Soma juice he drank and the Brahmanas with the large presents they received, that both the gods and the great Rishis began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endued with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all. There is an anecdote, O best of the Kurus, that is sung by all reciters of the Puranas, in connection with that first of all men, the illustrious Vyushitaswa.--Having conquered the whole Earth up to the coast of the sea, Vyushitaswa protected every class of his subjects as a father does his own begotten sons.--Performing many great sacrifices he gave away much wealth to the Brahmanas. After collecting unlimited jewels and precious stones he made arrangements for performing still greater ones. And he performed also the Agnishtoma, and other special Vedic sacrifices, extracting great quantities of Soma juice. And, O king, Vyushitaswa had for his dear wife, Bhadra, the daughter of Kakshivat, unrivalled for beauty on earth. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sexual excess, however, brought on an attack of phthisis and the king died within a few days, sinking like the Sun in his glory. Then Bhadra, his beautiful queen, was plunged into woe, and as she was sonless, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Bhadra said with bitter tears trickling down her cheeks. 'O virtuous one', she said, 'Women serve no purpose when their husbands are dead. She who liveth after her husband is dead, draggeth on a miserable existence that can hardly be called life. O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone. Be kind and take me with thee. In thy absence, I am unable to bear life even for a moment. Be kind to me, O king and take me hence pretty soon. O tiger among men, I shall follow thee over the even and uneven ground. Thou hast gone away, O lord, never to return. I shall follow thee, O king, as thy own shadow. O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good. O thou of eyes like lotus-petals, without thee, from this day, mental agonies will overwhelm me and eat into my heart. A wretch that I am, some loving couple had doubtless been separated by me in a former life, for which, in this life, I am made to suffer the pangs of separation from thee. O king, that wretched woman who liveth even for a moment separated from her lord, liveth in woe and suffereth the pangs of hell even here. Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee. O king, from this day I will lay myself down on a bed of Kusa grass and abstain from every luxury, hoping to behold thee once more. O tiger among men, show thyself to me. O king, O lord, command once more thy wretched and bitterly weeping wife plunged in woe.'

"Kunti continued, 'It was thus, O Pandu, that the beautiful Bhadra wept over the death of her lord. And the weeping Bhadra clasped in her arms the corpse in anguish of heart. Then she was addressed by an incorporeal voice in these words, "Rise up, O Bhadra, and leave this place. O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon.' Thus addressed by the incorporeal voice, the chaste Bhadra did, as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children viz., three Salwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitaswa, by the exercise of that ascetic power which thou possessest.'"

SECTION CXXII

(Sambhava Parva continued)

"Vaisampayana said, 'Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import, 'O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said. Indeed he was equal unto the celestials themselves. But I shall now tell thee about the practices of old indicated by illustrious Rishis, fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying themselves as best as they liked. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any (exhibition of) jealousy. That practice, sanctioned by precedent, is applauded by great Rishis. O thou of taper thighs, the practice is yet regarded with respect amongst the Northern Kurus. Indeed, that usage, so lenient to women, hath the sanction of antiquity. The present practice, however (of women's being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

"It hath been heard by us that there was a great Rishi of the name of Uddalaka, who had a son named Swetaketu who also was an ascetic of merit. O thou of eyes like lotus-petals, the present virtuous practice hath been established by that Swetaketu from anger. Hear thou the reason. One day, in the presence of Swetaketu's father a Brahmana came and catching Swetaketu's mother by the hand, told her, 'Let us go.' Beholding his mother seized by the hand and taken away apparently by force, the son was greatly moved by wrath. Seeing his son indignant, Uddalaka addressed him and said, 'Be not angry. O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free, O son; men in this matter, as regards their respective orders, act as kine.' The Rishi's son, Swetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the Rishi became guilty of slaying the embryo. And, men, too, viol ting a chaste and loving wife who hath from her maidenhood observed the vow of purity, became guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful.

"Thus, O timid one, was the existing usage established of old by Swetaketu, the son of Uddalaka, in defiance of antiquity. O thou of taper thighs, it hath also been heard by us that Madayanti, the wife of Saudasa, commanded by her husband to raise offspring went unto Rishi Vasishtha. And on going in unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of lotus-eyes, thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna-Dwaipayana. O faultless one, beholding all these precedents it behoveth thee to do my bidding, which is not inconsistent with virtue, O princess, who is devoted to her husband, it hath also been said by those acquainted with the rules of morality that a wife, when her monthly season cometh, must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But, be the act sinful or sinless, those acquainted with the Vedas have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless features, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my palms furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee. O thou of lair looks, it behoveth thee to raise offspring, at my command, through some Brahmana possessed of high ascetic merit. For then, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children.'

"Vaisampayana continued, 'Thus addressed by Pandu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying, 'In my girlhood, O lord, I was in my father's house engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasa, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a mantra (formula of invocation) for calling into my presence any one of the celestials I liked. And the Rishi, addressing me, said, 'Anyone among the celestials whom thou callest by this shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shall also have offspring through his grace.' O Bharata, that Brahmana told me this when I lived in my father's house. The words uttered by the Brahmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that mantra summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I await your commands.'

"Hearing this, Pandu replied, 'O handsome one, strive duly this very day to gratify our wishes. Fortunate one, summon thou the god of justice. He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations.'

"Vaisampayana continued, 'Then Kunti, that best of women, thus addressed by her lord, said, 'So be it.' And bowing down to him and reverently circumambulating his person, she resolved to do his bidding.'"

SECTION CXXIII

(Sambhava Parva continued)

"Vaisampayana said, 'O Janamejaya, when Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her some time before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked, 'O Kunti, what am I to give thee?' And Kunti too smiling in her turn, replied, 'Thou must even give me offspring.' Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought his excellent child, who lived to acquire a great fame, at the eighth Muhurta called Abhijit, of the hour of noon of that very auspicious day of the seventh month (Kartika), viz., the fifth of the lighted fortnight, when the star Jyeshtha in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (from the skies) said, 'This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the earth. And this first child of Pandu shall be known by the name of Yudhishthira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds.'

"Pandu, having obtained that virtuous son, again addressed his wife and said. 'The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya.' Therefore, ask thou for an offspring of superior strength. Thus commanded by her lord, Kunti then invoked Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said, 'What, O Kunti, am I to give thee? Tell me what is in thy heart" Smiling in modesty, she said to him, 'Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body.' The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said, 'This child shall be the foremost of all endued with strength.' I must tell you, O Bharata, of another wonderful event that occurred alter the birth of Vrikodara (Bhima). While he fell from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother's lap because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birthday of Duryodhana who afterwards became the ruler of the whole earth.'

"After the birth of Vrikodara, Pandu again began to think, 'How am I to obtain a very superior son who shall achieve world-wide fame? Every, thing in the world dependeth on destiny and exertion. But destiny can never be successful except by timely exertion. We have heard it said that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practice the severest austerities, with heart, deed and speech.'

"After this, the Kuru king Pandu, taking counsel with the great Rishis commanded Kunti to observe an auspicious vow for one full year, while he himself commenced, O Bharata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pandu and, addressing him, said, 'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brahmanas, kine and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vasava (the king of the celestials), the virtuous king of the Kuru race, well-recollecting those words, said unto Kunti, 'O fortunate one, thy vow hath become successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame. He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto the Sun, invincible in battles, and of great achievements, he will also be extremely handsome. O thou of fair hips and sweet smiles, the lord of the celestials hath become gracious to thee. Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues.'

"Vaisampayana continued, 'The celebrated Kunti, thus addressed by her lord, invoked Sakra (the king of the gods) who thereupon came unto her and begat him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum, 'This child of thine, O Kunti, will be equal unto Kartavirya in energy and Siva in prowess. Invincible like Sakra himself he will spread thy fame far and wide. As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy. Subjugating the Madras, the Kurus along with the Somakas, and the people of Chedi, Kasi and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Swetaketu), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the might of this one's arms. This mighty hero, vanquishing all the effeminate monarchs of the earth, will, with his brothers perform three great sacrifices. In prowess, O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endued with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Sankara, the god of gods (Mahadeva), and will receive from him the great weapon named Pasupata. This thy son of mighty arms will also slay, at the command of Indra, those Daityas called the Nivatakavachas who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the fortunes of his race.'

'Kunti heard these extraordinary words, while lying in the room. And hearing those words uttered so loudly, the ascetics dwelling on the mountain of a hundred peaks, and the celestials with Indra sitting in their cars, became exceedingly glad. The sounds of the (invisible) drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials assembled together, began to offer their respectful adorations to the son of Pritha. The sons of Kadru (Nagas), the son of Vinata, the Gandharvas, the lords of the creation, and the seven great Rishis, viz., Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vasishtha, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha the lord of creation, the Gandharvas, and Apsaras, came there also. The various tribes of Apsaras, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chanting the praises of Vibhatsu (Arjuna). All around, the great Rishis began to utter propitiatory formulas. And Tumvuru accompanied by the Gandharvas began to sing in charming notes. And Bhimasena and Ugrasena, Urnayus and Anagha. Gopati and Dhritarashtra and Suryavarchas the eighth, Yugapa and Trinapa, Karshni, Nandi, and Chitraratha, Salisirah the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Narada the sixteenth in this list, Vrihatta, Vrihaka, Karala of great soul, Brahmacharin, Vahuguna, Suvarna of great fame, Viswavasu, Bhumanyu, Suchandra, Sam and the celebrated tribes of Haha and Huhu gifted with wonderful melody of voice,--these celestial Gandharvas, O king, all went there. Many illustrious Apsaras also of large eyes, decked with every ornament came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misrakesi and Alambusha, Marichi and Suchika, Vidyutparna and Tilottama and Ambika, Lakshmana, Kshema Devi, Rambha, Manorama, Asita, Suvahu, Supriya, Suvapuh, Pundarika, Sugandha, Surasa, Pramathini, Kamya and Saradwati, all danced there together. And Menaka, Sahajanya, Karnika, Punjikasthala, Ritusthala, Ghritachi, Viswachi, Purvachiti, the celebrated Umlocha, Pramlocha the tenth and Urvasi the eleventh,--these large-eyed dancing girls of heaven,--came there and sang in chorus. And Dharti and Aryaman and Mitra and Varuna, Bhaga and Indra, Vivaswat, Pushan, Tvastri and Parjanya or Vishnu, these twelve Adityas came there to glorify Pandu's son. And, O king, Mrigavyadha, Sarpa, the celebrated Niriti, Ajaikapada, Ahivradhna, Pinakin, Dahana, Iswara, Kapalin, Sthanu and the illustrious Bhaga--these eleven Rudras,--also came there. And the twin Aswins, the eight Vasus, the mighty Maruts, the Viswedevas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kachchhapa, Kunda and the great Naga Takshaka,--these mighty and wrathful snakes possessed of high ascetic merit also came there. And Tarkshya, Arishtanemi, Garuda, Asitadvaja,--these and many other Nagas, came there, so also Aruna and Aruni of Vinata's race also came there. And only great Rishis crowned with ascetic success and not others saw those celestials and other beings seated in their cars or waiting on the mountain peaks. Those best of Munis beholding that wonderful sight, became amazed, and their love and affection for the children of Pandu was in consequence enhanced.

"The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, 'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

SECTION CXXIV

(Sambhava Parva continued)

"Vaisampayana said, 'After the birth of Kunti's sons and also of the hundred sons of Dhritarashtra the daughter of the king of the Madras privately addressed Pandu, saying, 'O slayer of foes, I have no complaint even if thou beest unpropitious to me. I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station. I do not grieve, O thou of Kuru's race, that Gandhari hath obtained a hundred sons. This, however, is my great grief that while Kunti and I are equal, I should be childless, while it should so chance that thou shouldst have offspring by Kunti alone. If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favour and benefiting thee likewise. She being my rival, I feel a delicacy in soliciting any favour of her. If thou beest, O king, propitiously disposed to me, then ask her to grant my desire.'

"Hearing her, Pandu replied, 'O Madri, I do revolve this matter often in my own mind, but I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes are, I shall certainly strive after that end. I think that, asked by me, Kunti will not refuse.'

"Vaisampayana continued, 'After this, Pandu addressed Kunti in private, saying, 'O Kunti, grant me some more offspring for the expansion of my race and for the benefit of the world. O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us. O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits. O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame. Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices. O handsome one, Brahmanas, well-acquainted with the Vedas, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence. So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feat. Therefore, O blameless one, rescue this Madri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children.'

"Thus addressed by her lord, Kunti readily yielded, and said unto Madri, 'Think thou, without loss of time, of some celestial, and thou shall certainly obtain from him a child like unto him.' Reflecting for a few moments. Madri thought of the twin Aswins, who coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on earth for personal beauty. And as soon as they were born, an incorporeal voice said, 'In energy and beauty these twins shall transcend even the twin Aswins themselves.' Indeed possessed of great energy and beauty, they illumined the whole region.

"O king, after all the children were born the Rishis dwelling on the mountain of a hundred peaks uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti's children was called Yudhishthira, the second Bhimasena, and the third Arjuna, and of Madri's sons, the first-born of the twins was called Nakula and the next Sahadeva. And those foremost sons born at an interval of one year after one another, looked like an embodied period of five years. And king Pandu, beholding his children of celestial beauty and of super-abundant energy, great strength and prowess, and of largeness of soul, rejoiced exceedingly. And the children became great favourites of the Rishis, as also of their wives, dwelling on the mountain of a hundred peaks.

"Some time after, Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied, 'Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her, I fear, O king, that she will soon surpass me in the number of her children. This, indeed, is the way of all wicked women. Fool that I was, I did not know that by invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further. Let this be the boon granted (by thee) to me.'

"Thus, O king, were born unto Pandu five sons who were begotten by celestials and were endued with great strength, and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues growing with years, the great Rishis dwelling on that snowcapped sacred mountain were filled with wonder. And the five Pandavas and the hundred sons of Dhritarashtra--that propagator of the Kuru race--grew up rapidly like a cluster of lotuses in a lake.'"

SECTION CXXV

(Sambhava Parva continued)

"Vaisampayana said, "Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the last might of his arms revive once more. One day in the season of spring which maddens every creature the king accompanied by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around Palasas and Tilakas and Mangoes and Champakas and Parihadrakas and Karnikaras, Asokas and Kesaras and Atimuktas and Kuruvakas with swarms of maddened bees sweetly humming about. And there were flowers of blossoming Parijatas with the Kokilas pouring forth their melodies from under every twig echoing with the sweet hums of the black bees. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pools of water overgrown with hundreds of fragrant lotuses. Beholding all these, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amidst such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired, the king's desire flamed up like a forest-fire. And ill-able to suppress his desire thus kindled at the sight of his wife of eyes like lotus-petals, he was completely overpowered. The king then seized her against her will, but Madri trembling in fear resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru's race unrestrained by the fear of (the Rishi's) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Madri, as if he wished to put an end to his own life. His reason, thus beguiled by the great Destroyer himself by intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of virtuous soul, thus succumbed to the inevitable influence of Time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. And Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said, 'Come hither alone, O Kunti, and let the children stay there.' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming, 'Woe to me!' And beholding both Pandu and Madri lying prostrate on the ground she went in grief and affliction, saying, 'Of passions under complete control, this hero, O Madri, had all along been watched by me with care. How did he then forgetting the Rishi's curse, approach thee with enkindled desire? O Madri, this foremost of men should have been protected by thee. Why didst thou tempt him into solitude? Always melancholy at the thought of the Rishi's curse, how came he to be merry with thee in solitude? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord suffused with gladness and joy.'

"Madri then replied, saying, 'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, bent on, as it were making the Rishi's curse true.'

"Kunti then said, 'I am the older of his wedded wives; the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved. I must follow our lord to the region of the dead. Rise up, O Madri, and yield me his body. Rear thou these children.' Madri replied, saying, 'I do clasp our lord yet, and have not allowed him to depart; therefore, I shall follow him. My appetite hath not been appeased. Thou art my older sister, O let me have thy sanction. This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him in the region of Yama to gratify him? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Will not sin touch me on that account? But, thou, O Kunti, shall be able to bring my sons up as if they were thine. The king, in seeking me wishfully, hath gone to the region of spirits; therefore, my body should be burnt with his. O revered sister, withhold not thy sanction to this which is agreeable to me. Thou wilt certainly bring up the children carefully. That indeed, would be very agreeable to me. I have no other direction to give!'

"Vaisampayana continued, 'Having said this, the daughter of the king of Madras, the wedded wife of Pandu, ascended the funeral pyre of her lord, that bull among men.'"

SECTION CXXVI

(Sambhava Parva continued)

"Vaisampayana said, 'The godlike Rishis, wise in counsels, beholding the death of Pandu, consulted with one another, and said, 'The virtuous and renowned king Pandu, abandoning both sovereignty, and kingdom came hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven, leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, and his wife.'

"Vaisampayana continued, 'Then those godlike Rishis of magnanimous hearts, and crowned with ascetic success, summoning one another, resolved to go to Hastinapura with Pandu's children ahead, desiring to place them in the hands of Bhishma and Dhritarashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Having arrived at Kurujangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message in a trice to the court. And the citizens of Hastinapura, hearing of the arrival of thousands of Charanas and Munis, were filled with wonder. And it was soon after sunrise that they began to come out in numbers with their wives and children to behold those ascetics. Seated in all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brahmanas with theirs came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma, the son of Santanu, and Somadatta or Valhika and the royal sage (Dhritarashtra) endued with the vision of knowledge and Vidura himself and the venerable Satyavati and the illustrious princess of Kosala and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhritarashtra, decked with various ornaments, also came out.

"The Kauravas, then, accompanied by their priest, saluted the Rishis by lowering their heads, and took their seats before them. The citizens also saluting the ascetics and bowing down unto them with touching the ground, took their seats there. Then Bhishma, setting that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet with and the customary Arghya. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics with matted locks on head and loins covered with animal skin, stood up, and with the concurrence of the other Rishis, spoke as follows, 'You all know that that possessor of the sovereignty of the Kurus who was called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the mountain of a hundred peaks. He adopted the Brahmacharya mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishthira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son--the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Madri by the twin Aswins. Leading in righteousness the life of a Vanaprastha in the woods, illustrious Pandu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give you great pleasure. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu departed hence seventeen days ago. His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children--these oppressors of foes--with their mother. Let these be now received with due honours. After the completion of the first rites in honour of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual Sraddha (sapindakarana) performed with a view to installing him formally among the Pitris.'

"Vaisampayana continued, 'The ascetics with Guhyakas, having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the Rishis and the Siddhas thus vanish in their sight like vapoury forms appearing and disappearing in the skies, the citizens filled with wonder returned to their homes.'"

SECTION CXXVII

(Sambhava Parva continued)

"Vaisampayana continued, 'Dhritarashtra then said, 'O Vidura, celebrate the funeral ceremonies of that lion among kings viz., Pandu, and of Madri also, in right royal style. For the good of their souls, distribute cattle, cloths, gems and diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for Kunti's performing the last rites of Madri in such a style as pleaseth her. And let Madri's body be so carefully wrapped up that neither the Sun nor Vayu (god of wind) may behold it. Lament not for the sinless Pandu. He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves.'

"Vaisampayana continued, 'Then Vidura, O Bharata, saying, 'So be it,' in consultation with Bhishma, fixed upon a sacred spot for the funeral rites of Pandu. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up in cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse with waving yak-tails and sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas and larger yak-tails, were brought for the great ceremony. The priests clad in white walked in the van of the procession pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras by thousands followed the deceased king, loudly wailing in these accents, 'O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever?' And Bhishma, and Vidura, and the Pandavas, also all wept aloud. At last they came to a romantic wood on the banks of the Ganga. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the prince's body besmeared before with several kinds of fragrant paste, and again smeared it over with sandal paste. They then dressed it in a white dress made of indigenous fabrics. And with the new suit on, the king seemed as if he was living and only sleeping on a costly bed.

"When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

"Then seeing the bodies aflame, Kausalya burst out, 'O my son, my son!'--and fell down senseless on the ground. And seeing her down the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Santanu, and the wise Vidura, and the others also that were there, became disconsolate.

"Thus weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru ladies, all performed the watery ceremony of the king. And when all this was over, the people, themselves filled with sorrow, began to console the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this the Brahmanas and the other citizens also renounced their beds. Young and old, all the citizens grieved on account of the sons of king Pandu, and passed twelve days in mourning with the weeping Pandavas.'"

SECTION CXXVIII

(Sambhava Parva continued)

"Vaisampayana said, 'Then Bhishma and Kunti with their friends celebrated the Sraddha of the deceased monarch, and offered the Pinda. And they feasted the Kauravas and thousands of Brahmanas unto whom they also gave gems and lands. Then the citizens returned to Hastinapura with the sons of Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

"When the Sraddha had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyavati, 'Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through Yoga. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age.'

"Acquiescing in the words of Vyasa, Satyavati entered the inner apartments and addressed her daughter-in-law, saying, 'O Ambika, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish. If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son.' O king, saying this the queen, taking the permission of Bhishma also, went to the forest. And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven.'

"Vaisampayana continued, 'Then the sons of king Pandu, having gone through all the purifying rites prescribed in the Vedas, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarashtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and scattering dust, Bhimasena beat all the sons of Dhritarashtra. The son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pandava used to seize them by the hair, and throwing them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in water, till they were nearly dead. When the sons of Dhritarashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruitpluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

"Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought, 'There is no other individual who can compare with Bhima, the second son of Pandu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudhishthira and his younger brother Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bharata, at length at a beautiful place called Pramanakoti on the banks of the Ganga, he built a palace decorated with hangings of broad-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was 'the water-sport house.' Skilful cooks prepared various kinds of viands. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pandavas, 'Let us all go to the banks of the Ganga graced with trees and crowned with flowers and sport there in the water.' And upon Yudhishthira agreeing to this, the sons of Dhritarashtra, taking the Pandavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another.

Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarashtra and Pandu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasurehouse belonging to the garden. Having made the other youths take exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the Naga kingdom. Nagas, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vasuki, represented, 'O king of snakes, a man drowned under the water, bound in chords of shrubs; probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please Your Majesty to enquire who is.'

"Then Vasuki, in accordance with the prayer of the inferior Nagas, went to the place and saw Bhimasena. Of the serpents, there was one, named Aryaka. He was the grandfather of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction, 'How are we to please him? Let him have money and gems in profusion."

"On hearing the words of Vasuki, Aryaka said, 'O king of serpents, when Your Majesty is pleased with him, no need of wealth for him! Permit him to drink of rasakunda (nectar-vessels) and thus acquire immeasurable strength. There is the strength of a thousand elephants in each one of those vessels. Let this prince drink as much as he can.'

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena facing the east began to drink nectar. At one breath, he quaffed off the contents of a whole vessel, and in this manner drained off eight successive jars, till he was full. At length, the serpents prepared an excellent bed for him, on which he lay down at ease.'"

SECTION CXXIX

(Sambhava Parva continued)

"Vaisampayana said, 'Meanwhile the Kauravas and the Pandavas, after having thus sported there, set out, without Bhima, for Hastinapura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another, 'Perhaps, Bhima hath gone before us.' And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

"The virtuous Yudhishthira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son of Pritha, filled with fraternal love, going unto his mother, said, after making obeisance to her, 'O mother, hath Bhima come? O good mother, I don't find him here. Where may he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him nowhere. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we came hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima. He had been asleep and hath not come. I conclude he is no more.'

"Hearing these words of the highly intelligent Yudhishthira, Kunti shrieked, in alarm, and said, 'Dear son, I have not seen Bhima. He did not come to me. O, return in haste, and with your brothers search for him.'

"Having said this in affliction to her eldest son, she summoned Vidura, and said, 'O illustrious Kshattri, Bhimasena is missing! Where has he gone? The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and imprudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling. This afflicts me sorely, indeed, it burns my heart.'

"Vidura replied, 'Blessed dame, say not so! Protect thy other sons with care. If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart.'

"Vaisampayana continued, 'The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

"Meanwhile, Bhimasena awoke from that slumber on the eighth day, and felt strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the Nagas began to console and cheer him, saying, 'O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight. O bull of Kuru's race, do thou bath in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.'

"Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the paramanna (rice and sugar pudding) offered to him by the Nagas. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the Nagas placed him in the selfsame gardens wherein he had been sporting, and vanished in his very sight.

"The mighty Bhimasena, arrived on the surface of the earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed, 'What is our joy today, O what joy!'

'Then Bhima, endued with great strength and prowess, related to his brothers everything about the villainy of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhishthira said, 'Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care.' Thus cautioned by the righteous Yudhishthira, they all, with Yudhishthira himself, became very vigilant from that day. And lest negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Some time after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhritarashtra's son by a Vaisya wife), moved by his friendship for the Pandavas, informed them of this. Vrikodara, however, swallowed it without any hesitation, and digested it completely. And, though virulent the poison produced no effects on Bhima.

"When that terrible poison intended for the destruction of Bhima failed of its effect, Duryodhana. Karna and Sakuni, without giving up their wicked design had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhritarashtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the Vedas and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms.'"

SECTION CXXX

(Sambhava Parva continued)

"Janamejaya said, 'O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa. How did he spring from a clump of heath? Whence also did he obtain his weapons?'

"Vaisampayana said, 'O king, the great sage Gautama had a son named Saradwat. This Saradwat was born with arrows (in hand). O oppressor of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Saradwat acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of Vedas. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru's race, the chief of the gods summoned a celestial damsel named Janapadi and sent her unto Gautama, saying, 'Do thy best to disturb the austerities of Gautama.' Repairing unto the charming asylum of Saradwat, the damsel began to tempt the ascetic equipped with bow and arrows. Beholding that Apsara, of figure unrivalled on earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwat's eyes expanded with delight. At the sight of the damsel, his bow and arrows slipped from his hand and his frame shook all over with emotion; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the Apsara. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

"And it happened that a soldier in attendance upon king Santanu while the monarch was out a-hunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had to the king. Beholding them the king was moved with pity, and saying, 'Let these become my children,' brought them to his palace. Then that first of men, Santanu, the son of Pratipa having brought Gautama's twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them Kripa and Kripi, in allusion to the fact that he brought them up from motives of pity (Kripa). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Santanu. He thereupon went to the monarch and represented everything about his lineage. He then taught Kripa the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time Kripa became an eminent professor of the science (of arms). And the hundred sons of Dhritarashtra, and the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science.'"

SECTION CXXXI

(Sambhava Parva continued)

"Vaisampayana said, 'Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of godlike might, should be the instructor of the Kuru (princes), the son of Ganga, O tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja's son, the intelligent Drona skilled in all the Vedas. Pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, viz., illustrious Drona of world-wide fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms.'

"Janamejaya asked, 'O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was his son Aswatthaman, the foremost of all skilled in arms born? I wish to hear all this! Please recite them in detail.'

"Vaisampayana said, 'There dwelt at the source of the Ganga, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the Agnihotra sacrifice he went along with many great Rishis to the Ganga to perform his ablutions. Arrived at the bank of the stream, he saw Ghritachi herself, that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a drona. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the Vedas and their branches. Before now Bharadwaja of great prowess and the foremost of those possessing a knowledge of arms, had communicated to the illustrious Agnivesa, a knowledge of the weapon called Agneya. O foremost one of Bharata's race, the Rishi (Agnivesa) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

"There was a king named Prishata who was a great friend of Bharadwaja. About this time Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, viz., Drupada, the son of Prishata, used every day to come to the hermitage of Bharadwaja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the Vedas and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring married Kripi, the daughter of Saradwat. And this woman, ever engaged in virtuous acts and the Agnihotra, and the austerest of penances, obtained a son named Aswatthaman. And as soon as Aswatthaman was born, he neighed like the (celestial) steed Ucchaihsravas. Hearing that cry, an invisible being in the skies said, 'The voice of this child hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of Aswatthaman, (the horse-voiced). The son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.

"O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, that slayer of foes, that foremost one among all wielders of weapons, versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows ascetic austerities, set out for the Mahendra mountains. Arrived at

Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race Drona, giving him his name, told him of his birth in the line of Angiras. And touching the ground with his head, he worshipped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said, 'Know me to have sprung from Bharadwaja, but not in any woman's womb! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth.'

"On hearing him, that illustrious grinder of the Kshatriya race replied, Thou art welcome, O best of regenerate ones! Tell me what thou desirest. Thus addressed by Rama, the son of Bharadwaja replied unto that foremost of all smiters, desirous of giving away the whole of his wealth, 'O thou of multifarious vows, I am a candidate for thy eternal wealth,' 'O thou of ascetic wealth, returned Rama, 'My gold and whatever other wealth I had, have all been given away unto Brahmanas! This earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kasyapa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have! I would give it thee! Say quickly!'

"Drona answered, O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them.'

"Saying, 'So be it,' the son of Bhrigu gave all his weapons unto Drona,--indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada.'"

SECTION CXXXII

(Sambhava Parva continued)

"Vaisampayana said, 'Then, O king, the mighty son of Bharadyaja presented himself before Drupada, and addressing that monarch, said, 'Know me for thy friend.' Thus addressed by his friend, the son of Bharadwaja, with a joyous heart, the lord of the Panchalas was ill-able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona, 'O Brahmana, thy intelligence is scarcely of a high order, inasmuch as thou sayest unto me, all on a sudden, that thou art my friend! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou! It is true there had been friendship between thee and me before, for we were then both equally circumstanced. But Time that impaireth everything in its course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee, O first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered mind, between a hero and a coward. Why dost thou desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a car-warrior can never be a friend to one who is so; and one who is not a king never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?'

"Vaisampayana continued, 'Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital Drona bent his steps towards the capital of the Kurus, named after the elephant.'"

SECTION CXXXIII

(Sambhava Parva continued)

"Vaisampayana said, 'Arrived at Hastinapura, that best of Brahmanas, the son of Bharadwaja, continued to live privately in the house of Gautama (Kripa). His mighty son (Aswatthaman) at intervals of Kripa's teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswatthaman's prowess.

"Drona had thus lived privately for some time in the house of Kripa when one day the heroic princes, all in a company, came out of Hastinapura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brahmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the Agnihotra and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said, 'Shame on your Kshatriya might, and shame also on your skill in arms! You have been born in the race of Bharata! How is it that ye cannot recover the ball (from the bottom of this well)? If ye promise me a dinner today, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down!' Thus saying, Drona that oppressor of foes, taking off his ring, threw it down into the dry well. Then Yudhishthira, the son of Kunti, addressing Drona, said, 'O Brahmana (thou askest for a trifle)! Do thou, with Kripa's permission, obtain of us that which would last thee for life!' Thus addressed, Drona with smiles replied unto the Bharata princes, saying, 'This handful of long grass I would invest, by my mantras, with the virtue of weapons. Behold these blades possess virtues that other weapons, have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.'

"Vaisampayana continued, 'Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said, O learned Brahmana, do thou bring up the ring also without loss of time.'

"Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said, 'We bow to thee, O Brahmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?'

"Thus addressed, Drona replied unto the princes, saying, 'Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.' The princes then saying, 'So be it,' repaired unto Bhishma and telling him of the purport of that Brahmana's speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brahmana was none else than Drona, and thinking that he would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the place. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastinapura. Asked by him, Drona represented everything as it had happened, saying, 'O sir, in times past I went to the great Rishi Agnivesa for obtaining from him his weapons, desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of a Brahmacharin, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many, many years. O thou of Kuru's race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me, 'O Drona, I am the favourite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise. My dominion, wealth and happiness, shall all be dependent on thee.' At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"Some time after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripi of short hair, who gifted with great intelligence, had observed many rigid vows, and was ever engaged in the Agnihotra and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Aswatthaman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Aswatthaman as much as my father had been on obtaining me.

"And it so happened that one day the child Aswatthaman observing some rich men's sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the point of the compass. Instead of asking him who had only a few kine (so that if he gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of my son's playmates gave him water mixed with powdered rice. Drinking this, the poor boy, was deceived into the belief that he had taken milk, and began to dance in joy, saying, 'O, I have taken milk. I have taken milk!' Beholding him dance with joy amid these playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busy-bodies who said, 'Fie upon the indigent Drona, who strives not to earn wealth, whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, 'I have taken milk,--I have taken milk!'--I was quite beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody's servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blessed beyond compare. Joyfully I went unto that dear friend of mine seated on the throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said, 'O tiger among men, know me for thy friend!'--Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision cast me off as if I were a vulgar fellow. Addressing me he said, 'Thy intelligence scarcely seemeth to be of a high order inasmuch as approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in my heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire, the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wight as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night.'--Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath, I have come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastinapura to gratify thy wishes. O, tell me what I am to do.'

"Vaisampayana continued, 'Thus addressed by the son of Bharadwaja, Bhishma said unto him, 'String thy bow, O Brahmana, and make the Kuru princes accomplished in arms. Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode. Thou art the absolute lord, O Brahmana, of what ever wealth the Kurus have and of their sovereignty and kingdom! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck. Indeed, the favour thou hast conferred upon me by thy arrival is great.'

SECTION CXXXIV

(Sambhava Parva continued)

"Vaisampayana said, 'Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested a while, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him as pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well-filled with paddy and every kind of wealth. And that first of archers, Drona, thereupon joyfully, accepted the Kauravas, viz., the sons of Pandu and Dhritarashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, said to them with a swelling heart, 'I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it.'

"Vaisampayana continued, 'Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Radha of the Suta caste, (Karna), all became pupils of Drona. But of them all, the Suta child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pandavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow-pupils. And Drona was convinced that none of his pupils would (at any time) be able to be equal to that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in order that much time may be spent in filling them, he gave unto his own son Aswatthaman a broad-mouthed vessel, so that, filling it quickly, he might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow-mouthed vessel with water by means of the Varuna weapon he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Pritha, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great and he soon became the favourite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret, 'Never give Arjuna his food in the dark, nor tell him that I have told thee this.' A few days after, however, when Arjuna was taking his food, a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of habit, the strong-armed son of Pandu set his heart upon practicing with his bow in the night. And, O Bharata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said, 'Truly do I tell thee that I shall do that unto thee by which there shall not be an archer equal to thee in this world.'

"Vaisampayana continued, 'Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands.

Amongst those that came there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the Nishadas (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a Nishada who might (in time) excel all his high-born pupils. But, O oppressor of all enemies, the Nishada prince, touching Drona's feet with bent head, wended his way into the forest, and there he made a clay-image of Drona, and began to worship it respectfully, as if it was his real preceptor, and practised weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor and his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy for him.

"And one day, O grinder of foes, the Kuru and the Pandava princes, with Drona's leave, set out in their cars on a hunting excursion. A servant, O king, followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the Nishada prince (Ekalavya). And beholding the Nishada of dark hue, of body besmeared with filth, dressed in black and bearing matted locks on head, the dog began to bark aloud.

"Thereupon the Nishada prince, desirous of exhibiting his lightness of hand, sent seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pandavas. Those heroes, who beheld that sight, were filled with wonder, and, ashamed of their own skill, began to praise the lightness of hand and precision of aim by auricular precision (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller therein that had shown such skill. And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was totally a stranger to them, they asked, 'Who art thou and whose son?' Thus questioned, the man replied, 'Ye heroes, I am the son of Hiranyadhanus, king of the Nishadas. Know me also for a pupil of Drona, labouring for the mastery of the art of arms.'

"Vaisampayana continued, 'The Pandavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in particular, thinking all the while, O king, Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said, 'Thou hadst lovingly told me, clasping me, to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, the mighty son of the Nishada king, superior to me?"

'Vaisampayana continued, 'On hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, he went a few steps forward, and touched his feet and prostrated himself on the ground. And the son of the Nishada king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying, 'If, O hero, thou art really my pupil, give me then my fees.' On hearing these words, Ekalavya was very much gratified, and said in reply, 'O illustrious preceptor, what shall I give? Command me; for there is nothing, O foremost of all persons conversant with the Vedas, that I may not give unto my preceptor.' Drona answered, 'O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.'

"Vaisampayana continued, 'Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart cut off without ado his thumb, and gave it unto Drona. After this, when the Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And at this Arjuna became happy, the fever (of jealousy) having left him.

"Two of Drona's pupils became very much accomplished in the use of mace. These were Druvodhana and Bhima, who were, however, always jealous of each other. Aswatthaman excelled everyone (in the mysteries of the science of arms). The twins (Nakula and Sahadeva) excelled everybody in handling the sword. Yudhishthira surpassed everybody as a car-warrior; but Arjuna, however, outdistanced everyone in every respect—in intelligence, resourcefulness, strength and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors; and his fame spread all over the earth to the verge of the sea. And although the instruction was the same, the mighty Arjuna excelled all (the princes in lightness of hand). Indeed, in weapons as in devotion to his preceptor, he became the foremost of them all. And amongst all the princes, Arjuna alone became an Atiratha (a car-warrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarashtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

"O bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them, 'Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird's head, as soon as I give the order. I shall give each of you a turn, one by one, my children.'

"Vaisampayana continued, 'Then Drona, that foremost of all Angira's sons first addressed Yudhishthira saying, 'O irrepressible one, aim with thy arrow and shoot as soon as I give the order. Yudhishthira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata's race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said, 'Behold, O prince, that bird on top of the tree.' Yudhishthira replied unto his preceptor, saying, 'I do.' But the next instant Drona again asked him, 'What dost thou see now, O prince? Seest thou the tree, myself or thy brothers?' Yudhishthira answered, 'I see the tree, myself, my brothers, and the bird.' Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishthira, reproachingly said, 'Stand thou apart. It is not for thee to strike the aim.' Then Drona repeated the experiment with Duryodhana and the other sons of Dhritarashtra, one after another, as also with his other pupils, Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishthira's viz., 'We behold the tree, thyself, our fellow-pupils, and the bird.' And reproached by their preceptor, they were all ordered, one after another, to stand apart.'"

SECTION CXXXV

(Sambhava Parva continued)

"Vaisampayana said, 'When everyone had failed, Drona smilingly called Arjuna and said unto him, 'By thee the aim must be shot; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.' Thus addressed, Arjuna stood aiming at the bird as desired by his preceptor, with his bow bent. An instant after Drona asked him as in the case of others, 'Seest thou, O Arjuna, the bird there, the tree, and myself?' Arjuna replied, 'I see the bird only, but nor the tree, or thyself.' Then the irrepressible Drona, well-pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas, 'If thou seest the vulture, then describe it to me.' Arjuna said, I see only the head of the vulture, not its body.' At these words of Arjuna, the hair (on Drona's body) stood on end from delight. He then said to Partha, 'Shoot.' And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it down to the ground. No sooner was the deed done than Drona clasped Phalguna to his bosom and thought Drupada with his friends had already been vanquished in fight.

"Some time after, O bull of Bharata's race, Drona, accompanied by all of his pupils, went to the bank of the Ganga to bathe in that sacred stream. And when Drona had plunged into the stream, a strong alligator, sent as it were, by Death himself seized him by the thigh. And though himself quite capable, Drona in a seeming hurry asked his pupil to rescue him. And he said, 'O, kill this monster and rescue me.' Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded, each at his place. Beholding Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime cut into pieces by the arrows of Arjuna, released the thigh of illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty car-warrior Arjuna and said, 'Accept, O thou of mighty arms, this very superior and irresistible weapon called Brahmasira with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three worlds. Keep it, therefore, with great care, and listen to what I say. If ever, O hero, any foe, not human, contendeth against thee thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon.

The preceptor then, addressing him again, said, 'None else in this world will ever become a superior bowman to thee. Vanquished thou shall never be by any foe, and thy achievements will be great.'"

SECTION CXXXVI

(Sambhava Parva continued)

"Vaisampayana said, 'O thou of Bharata's race, beholding the sons of Dhritarashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhritarashtra, in the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhishma), Vyasa, and Vidura, and said, 'O best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a gladdened heart, 'O best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those who, blessed with sight, will behold my children's prowess in arm. O Kshatri (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura, giving the necessary assurance to the king, went out to do what he was bid. And Drona endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods in the presence of the citizens assembled by proclamation to witness the same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures, and it was furnished with all kinds of weapons. They also built another elegant hall for the lady-spectators. And the citizens constructed many platforms while the wealthier of them pitched many spacious and high tents all around.

"When the day fixed for the Tournament came, the king accompanied by his ministers, with Bhishma and Kripa, the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty constructed of pure gold, and decked with strings of pearls and stones of lapis lazuli. And, O first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal house-hold, in gorgeous attire and accompanied by their waiting women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brahmanas and Kshatriyas, desirous of beholding the princes' skill in arms, left the city and came running to the spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the sounds of trumpets and drums and the noise of many voices, that vast concourse appeared like an agitated ocean.

"At last, Drona accompanied by his son, dressed in white (attire), with a white sacred thread, white locks, white beard, white garlands, and white sandal-paste rubbed over his body, entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering Bharadwaja performed timely worship and caused Brahmanas versed in mantras to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had been struck up as a propitiatory ceremony, some persons entered, equipped with various arms. And then having girded up their loins, those mighty warriors, those foremost ones of Bharata's race (the princes) entered, furnished with finger-protectors (gauntlet), and bows, and quivers. And with Yudhishthira at their head, the valiant princes entered in order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows while others fearlessly gazed on with wonder. And riding swiftly on horses and managing them 'dexterously' the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were beholding the city of the Gandharvas, became filled with amazement. And, O Bharata, all on a sudden, some hundreds and thousands, with eyes wide open in wonder, exclaimed, 'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of bows and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their deftness in the use of sword and buckler. Then Vrikodara and Suyodhana, internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriate elephants contending for a cow-elephant; and like two infuriated elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arm) careered right and left, circling the lists. And Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) and Gandhari, all the feats of the princes.'"

SECTION CXXXVII

(Sambhava Parva continued)

"Vaisampayana continued, 'Upon the Kuru king and Bhima, the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties in consequence of the partiality swaying their affections. Some cried, 'Behold the heroic king of the Kurus!'--some--'Behold Bhima!'--And on account of these cries, there was, all on a sudden, a loud uproar. And seeing the place become like a troubled ocean, the intelligent Bharadwaja said unto his dear son, Aswatthaman, 'Restrain both these mighty warriors so proficient in arms. Let not the ire of the assembly be provoked by this combat of Bhima and Duryodhana.'

"Vaisampayana continued, 'Then the son of the preceptor of the princes restrained those combatants with their maces uplifted and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words, 'Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra, (Vishnu)! And having performed the propitiatory rites, the youthful Phalguna, equipped with the finger protector (gauntlet) and his quiver full of shafts and bow in hand, donning his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.

"On seeing Arjuna, the whole assembly were delighted and conchs began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators' exclaiming,--'This is the graceful son of Kunti!'--'This is the middle (third) Pandava!'--'This is the son of the mighty Indra!'--'This is the protector of the Kurus'--'This is the foremost of those versed in arms!'--'This is the foremost of all cherishers of virtue!'--'This is the foremost of the persons of correct behaviour, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, wetted her bosom. And his ears being filled with that uproar, that first of men, Dhritarashtra, asked Vidura in delight, 'O Kshatri, what is this great uproar for, like unto that of the troubled ocean, arising all on a sudden and rending the very heavens?' Vidura replied, 'O mighty monarch, the son of Pandu and Pritha, Phalguna, clad in mail hath entered the lists. And hence this uproar!' Dhritarashtra said, 'O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favoured and protected!'

"Vaisampayana continued, 'When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display his lightness in the use of weapons. By the Agneya weapon, he created fire, and by the Varuna weapon he created water, by the Vayavya weapon, he created air, and by the Parjanya weapon he created clouds. And by the Bhauma weapon, he created land, and by the Parvatya weapon, he brought mountains into being. By the Antardhana weapon all these were made to disappear. Now the beloved one of his preceptor (Arjuna) appeared tall and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favoured by his practised dexterity, hit with his various butts--some tender, some fine and some of thick composition. And like one shaft, he let fly at a time into the mouth of a moving iron-boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of sword, bow, and mace, walking over the lists in circles.

"And, O Bharata, when the exhibition had well-nigh ended, the excitement of the spectators had cooled, and the sounds of instruments had died out there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And, O king, as soon as this sound was heard, the assembled multitude instantly thought, 'Are the mountains splitting or is the earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds? And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Pritha, and looked like the moon in conjunction with the five-starred constellation Hasta. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswatthaman amongst them. And that prince, mace in hand, thus surrounded by his hundred brothers with uplifted weapons appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the Danavas.'"

SECTION CXXXVIII

(Sambhava Parva continued)

"Vaisampayana continued, 'When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, that hero with his natural mail and face brightened with ear-rings, took up his bow and girded on his sword, and then entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed Karna, was born of Pritha in her maidenhood. He was a portion of the hot-beamed Sun and his energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. In splendour he resembled the Sun, in loveliness the Moon, and in energy the fire. Begotten by the Sun himself, he was tall in stature like a golden palm tree, and, endued with the vigour of youth, he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought, 'Who is he?' And they became agitated in their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the Asura, Paka (Indra), saying, 'O Partha, I shall perform feats before this gazing multitude; excelling all thou hast performed! Beholding them, thou shall be amazed.' And, O thou best of those blest with speech, he had hardly done when the spectators stood up all at once, uplifted by some instrument, as it were. And, O tiger among men, Duryodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karna, delighting in battle, there did all that Partha had done before. And, O Bharata, Duryodhana with his brothers thereupon embraced Karna in joy and then addressed him saying, 'Welcome O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command me, and the kingdom of the Kurus.' Kama replied, 'When thou hast said it, I regard it as already accomplished. I only long for thy friendship. And, O lord, my wish is even for a single combat with Arjuna.' Duryodhana said, 'Do thou with me enjoy the good things of life! Be thou the benefactor of thy friend, and, O represser of enemies, place thou thy feet on the heads of all foes."

"Vaisampayana continued, 'Arjuna, after this, deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff, 'That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, for thou shall be slain by me.' Karna replied, 'This arena is meant for all, not for thee alone, O Phalguna! They are kings who are superior in energy; and verily the Kshatriya regardeth might and might alone. What need of altercation which is the exercise of the weak? O Bharata, speak then in arrows until with arrows I strike off thy head today before the preceptor himself!'

"Vaisampayana continued, 'Hastily embraced by his brothers, Partha that subduer of hostile cities, with the permission of Drona, advanced for the combat. On the other side, Karna, having been embraced by Duryodhana with his brothers, taking up his bow and arrows, stood ready for the fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh on account of the rows of white cranes that were then on the wing. And seeing Indra thus viewing the arena from affection (for his son), the sun too dispersed the clouds from over his own offspring. And Phalguna remained deep hid under cover of the clouds, while Karna remained visible, being surrounded by the rays of the Sun. And the son of Dhritarashtra stood by Karna, and Bharadwaja and Kripa and Bhishma remained with Partha. And the assembly was divided, as also the female spectators. And knowing the state of things, Kunti the daughter of Bhoja, swooned away. And by the help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal-paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail, was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands the son of Saradwat, viz., Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karna, saying 'This Pandava, who is the youngest son of Kunti, belongeth to the Kaurava race: he will engage in combat with thee. But, O mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother and the royal line of which thou art the ornament. Learning all this, Partha will fight with thee or not (as he will think fit). Sons of kings never fight with men of inglorious lineage.'

"Vaisampayana continued, 'When he was thus addressed by Kripa, Karna's countenance became like unto a lotus pale and torn with the pelting showers in the rainy season. Duryodhana said, 'O preceptor, verily the scriptures have it that three classes of persons can lay claim to royalty, viz., persons of the blood royal, heroes, and lastly, those that lead armies. If Phalguna is unwilling to fight with one who is not a king, I will install Karna as king of Anga.'

"Vaisampayana said, 'At that very moment, seated on a golden seat, with parched paddy and with flowers and water-pots and much gold, the mighty warrior Karna was installed king by Brahmanas versed in mantras. And the royal umbrella was held over his head, while Yak-tails waved around that redoubtable hero of graceful mien. And the cheers, having ceased, king (Karna) said unto the Kaurava Duryodhana, 'O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom? O king, I will do all thou biddest!' And Suyodhana said unto him, 'I eagerly wish for thy friendship.' Thus spoken to, Karna replied, 'Be it so.' And they embraced each other in joy, and experienced great happiness.'"

SECTION CXXXIX

(Sambhava Parva continued)

"Vaisampayana said, 'After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

"Seeing him, Karna left his bow and impelled by filial regard bowed down his head still wet with the water of inauguration. And them the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of the coronation as king of Anga. Seeing the charioteer, the Pandava Bhimasena took Karna for a charioteer's son, and said by way of ridicule, 'O son of a charioteer, thou dost not deserve death in fight at the hands of Partha. As befits thy race take thou anon the whip. And, O worst of mortals, surely thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire.' Karna, thus addressed, with slightly quivering lips fetched a deep sigh, looked at the God of the day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryodhana rose in wrath from among his brothers, and addressed that performer of dreadful deeds, Bhimasena, present there, 'O Vrikodara, it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of a lordly river, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the Danavas was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities is of a lineage unknown. Some call him the offspring of Agni; some, of Krittika, some, of Rudra, and some of Ganga. It hath been heard by us that persons born in the Kashatriya order have become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons, the preceptor Drona hath been born in a waterpot and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karna), of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings? This prince among men deserveth the sovereignty of the world, not of Anga only, in consequence of the might of his arm and my swearing to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'

"Vaisampayana continued, 'Then there arose a confused murmur amongst the spectators approving of Duryodhana's speech. The sun, however, went down, but prince Duryodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhishma, returned to their abodes. And the people, too, came away, some naming Arjuna, some Karna, and some Duryodhana (as the victor of the day). And Kunti, recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga, was from motherly affection, very pleased. And Duryodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryodhana by sweet speeches, while Yudhishthira was impressed with the belief that there was no warrior on earth like unto Karna.'"

SECTION CXL

(Sambhava Parva continued)

"Vaisampayana continued, 'Beholding the Pandavas and the son of Dhritarashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying, 'Seize Drupada, the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee.' Those warriors then answering, 'So be it', speedily mounted up on their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smiting the Panchalas on their way, laid siege to the capital of the great Drupada. And Duryodhana and Karna and the mighty Yuyutsu, and Duhsasana and Vikarna and Jalasandha and Sulochana,--these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding in first class chariots and following the cavalry, entered the hostile capital, and proceeded along the streets.

"Meanwhile, the king of Panchala, beholding that mighty force and hearing its loud clamour, came out of his palace, accompanied by his brothers. Though king Yajnasena was well-armed, the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, not easy to be subdued in battle, approaching the Kurus upon his white chariot, began to rain his fierce arrows around.

"Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brahmanas, Drona, and said, 'We shall exert ourselves after these have displayed their prowess. The king of Panchala can never be taken on the field of the battle by any of these. Having said this, the sinless son of Kunti surrounded by his brothers, waited outside the town at a distance of a mile from it. Meanwhile Drupada beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that, though he was fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conchs and trumpets and drums by thousands began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryodhana and Vikarna, Suvahu and Dirghalochana and Duhsasana becoming furious, began to shower their arrows upon the enemy. But the mighty bowman, Prishata's son, invincible in battle, though very much pierced with the arrows of the enemy, instantly began, O Bharata, to afflict the hostile ranks with greater vigour. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryodhana and Vikarna and even the mighty Karna and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. Young and old, they all rushed to battle, assailing the Kurus with vigour. The Kauravas, then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishthira not to engage in the fight, rushed forward, appointing the sons of Madri (Nakula and Sahadeva) the protectors of his chariot-wheels, while Bhimasena ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a Makara entering the sea, the mighty-armed Bhima, resembling a second Yama, mace in hand, entered the Panchala ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in battle, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, struck with Bhima's mace, had their heads broken into pieces. Covered with stream of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pandavas prostrated on the ground elephants and horses and cars by thousands and slew many foot-soldiers and many car-warriors. Indeed, as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile, Phalguna, impelled by the desire of doing good unto Bharadwaja's son, assailed the son of Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the Yuga, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shouts, the son of Indra was filled with wrath and assailing the hostile host with a thick shower of arrows, rushed towards it furiously afflicting it with renewed vigour. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Panchalas, accompanied by (the generalissimo of his forces) Satyajit, rushed with speed at Arjuna like the Asura Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala to seize him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the Asura Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the force and velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of the Panchalas, but Satyajit, quickly taking up a tougher bow, pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain, desisted from the fight.

"The king of the Panchalas, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors, crowned with success, began to fight furiously, and quickly cutting his enemy's bow in twain as also his flagstaff which he caused to fall down, pierced his antagonist's horses, and charioteer also with five arrows. Then throwing aside his bow Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the ocean. At the sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them Arjuna said, 'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers. Let us only give unto our preceptor his fee.'

"Vaisampayana continued, 'O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control--humiliated and deprived of wealth--remembered that monarch's former hostility and addressing him said, 'Thy kingdom and capital have been laid waste by me. But fear not for thy life, though it dependeth now on the will of thy foe. Dost thou now desire to revive thy friendship (with me)?' Having said this, he smiled a little and again said, 'Fear not for thy life, brave king! We, Brahmanas, are ever forgiving. And, O bull among Kshatriyas, my affection and love for thee have grown with me in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine). Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O Yajnasena, that I retain half thy kingdom. Thou art the king of all the territory lying on the southern side of the Bhagirathi, while I become king of all the territory on the north of that river. And, O Panchala, if it pleaseth thee, know me hence for thy friend.'

"On hearing these words, Drupada answered, 'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou doest. I am very much gratified with thee, and I desire thy eternal friendship.'

"Vaisampayana continued, 'After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganga filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the bank of the Charmanwati river. And Drupada from that day was well-convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole earth to find out the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile Drona continued to reside in Ahicchatra. Thus, O king, was the territory of Ahicchatra full of towns and cities, obtained by Arjuna, and bestowed upon Drona.'

SECTION CXLI

(Sambhava Parva continued)

"Vaisampayana continued, 'After the expiration, O king, of a year from this, Dhritarashtra, moved by kindness for the people, installed Yudhishthira, the son of Pandu, as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness and unswerving honesty (of heart). And within a short time Yudhishthira, the son of Kunti, by his good behaviour, manners and close application to business, overshadowed the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Valarama) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumatsena himself and continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the Kshura, Naracha, Vala and Vipatha weapons, indeed, of all weapons, whether straight or crooked or heavy. And Drona certified that there was none in the world who was equal to Arjuna in lightness of hand and general proficiency.

"One day, Drona, addressing Arjuna before the assembled Kaurava princes, said, 'There was a disciple of Agastya in the science of arms called Agnivesa. He was my preceptor and I, his disciple. By ascetic merit I obtained from him a weapon called Brahmasira which could never be futile and which was like unto thunder itself, capable of consuming the whole earth. That weapon, O Bharata, from what I have done, may now pass from disciple to disciple. While imparting it to me, my preceptor said, 'O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of poor energy. Thou hast, O hero, obtained that celestial weapon. None else deserveth it. But obey the command of the Rishi (Agnivesa). And, look here, Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives.' When Arjuna, on hearing this, pledged his word that he would give what the preceptor demanded, the latter said, 'O sinless one, thou must fight with me when I fight with thee.' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet, went away northward. Then there arose a loud shout covering the whole earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot as also with the bow, acquired wonderful proficiency. Sahadeva obtained the whole science of morality and duties from (Vrihaspati) the spiritual chief of celestials, and continued to live under the control of his brothers. And Nakula, the favourite of his brothers taught by Drona, became known as a skilful warrior and a great car-warrior (Ati-ratha). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending over three years, undaunted by the raids of the Gandharvas. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then again Vipula, the king of the Sauviras, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra who had resolutely sought an encounter with him. The third of the Pandava princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the whole of the south, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pandavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could hardly sleep.'"

SECTION CXLII

(Sambhava Parva continued)

"Vaisampayana continued, 'On hearing that the heroic sons of Pandu endued with excess of energy had become so mighty, king Dhritarashtra became very miserable with anxiety. Then summoning unto his side Kanika, that foremost of minister, well-versed in the science of politics and an expert in counsels the king said, 'O best of Brahmanas, the Pandavas are daily overshadowing the earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest.

"Vaisampayana continued, 'That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science."

"Listen to me, O sinless king, as I answer thee. And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever increase their prowess. Carefully avoiding all faults themselves they should ceaselessly watch over the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore the king should ever have recourse to chastisement in all he doeth. He should so conduct himself that, his foe may not detect any weak side in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise concealing its body, his means and ends, and he should always keep back his own weakness from, the sight of others. And having begun a particular act, he should ever accomplish it thoroughly. Behold, a thorn, if not extracted wholly, produceth a festering sore. The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour of his disaster and then kill him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O sire, an enemy should never be scorned, however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise, they should pretend not to notice the faults that call for chastisement. On occasions, such as these, let them regard their bows as made of straw. But they should be always on the alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy, although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money, if necessary, for by killing him thou mayest be at thy ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes root and branch. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principal be destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom, always anxiously watching thy foes. By maintaining the perpetual fire by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou has gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed on the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown down with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou show him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By creating disunion amongst his allies, or by the employment of force, indeed by every means in thy power shouldst thou destroy thy foe.'

"Dhritarashtra said, 'Tell me truly how a foe can be destroyed by the arts of conciliation or the expenditure of money, or by producing disunion or by the employment of force.'

"Kanika replied, 'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests who lived in the company of four friends, viz., a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer, the leader of a herd, whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal opening the proceedings said, 'O tiger, thou hast made many an effort to seize this deer, but all in vain simply because this deer is young, fleet and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure feast on it.' Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions, 'Blessed be ye! Go and perform your ablutions. In the meantime I will look after the deer.' Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said, 'Why art thou so sorrowful, O wise one! Thou art the foremost of all intelligent beings. Let us enjoy ourselves today by feasting on this carcass.' The jackal said, 'Hear, O mighty-armed one, what the mouse hath said. He hath even said, O, fie on the strength of the king of the beasts! This deer hath been slain by me. By might of my arm he will today gratify his hunger.' When he hath boasted in such a language, I, for my part, do not wish to touch this food.' The tiger replied, 'If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay with the might of my own arms, creatures ranging the forest and then feast on their flesh.' Having said this, the tiger went away.

"And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said, 'Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said, The carcass of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him.' Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed his ablutions. And seeing the wolf come, the jackal said unto him, 'The king of the beasts hath been angry with thee. Evil is certain to overtake thee. He is expected here with his wife. Do as thou pleasest.' Thus was the wolf also, fond of animal flesh, got rid of by the jackal. And the wolf fled, contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king, the jackal, seeing him come, said, 'By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this flesh as you please.' The mongoose replied, 'When, indeed, the tiger, the wolf, and the intelligent mouse have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still. I do not desire to fight with thee.' Saying this, the mongoose also went away.

"Kanika continued, 'When they all had thus left the place, the jackal, well-pleased with the success of his policy, alone ate up that flesh. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued, 'If thy son, friend, brother, father, or even the spiritual preceptor, anyone becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with diligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove any one with indications of anger (in thy speech). And O Bharata, speak soft words before thou smitest and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smile the heinous offender who liveth by the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayest act with the greatest cruelty. Thou shouldst make thy teeth sharp to give a fatal bite. And thou should ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is such. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) tirthas (viz., the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons in the inner apartments, the jailor, the chief surveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and in rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts--humility, oath, conciliation. Worshipping the feet of others by lowering thy head, inspiring hope, and the like. And, a person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit; or, if bearing fruit, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practice virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth and pleasure, in such a way that thou mayest not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled with hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, reposeth at ease as if he hath nothing more to do, is very like a person who awaketh, fallen down from the top of a tree whereon he had slept. A king should ever keep to himself his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence; and when one's purpose hath been accomplished, one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou doest anything never do it completely, but ever leave something to be desired for by others (whose services thou mayest need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his motive before the commencement of his acts. Let them know all when the act hath been commenced or ended, and as long as danger doth not come, so long only shall thou act as if thou art afraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the future act as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayest overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adopting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by mantras and sacrificial rites; and to virtue, wealth, and pleasure. It is well-known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots or like a spark of fire in the deep woods that may soon burst into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred before it is fulfilled; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular; unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayest not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu! O king, the sons of Pandu are stronger than their cousins (thy sons); therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear for thee from the Pandavas. Indeed, adopt such measures consonant with the science of policy that thou mayest not have to grieve in the future.'

"Vaisampayana continued, 'Having delivered himself thus Kanika returned to his abode, while the Kuru king Dhritarashtra became pensive and melancholy.'"

SECTION CXLIII

(Jatugriha Parva)

"Vaisampayana said, 'Then the son of Suvala (Sakuni), king Duryodhana, Duhsasana and Kama, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarashtra, the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But that wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked persons by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat strong enough to withstand both wind and wave, he addressed Kunti and said, 'This Dhritarashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue. O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you.'

"Vaisampayana continued, 'Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata's race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while at Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishada woman who had come there for some purpose, was, with her children burnt to death. And that worst of Mlechchhas, the wretched Purochana (who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhirtarashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) knew not of their safety. And the citizens of Varanavata, seeing the house of lac consumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarashtra to represent everything that had happened. And they said to the monarch, 'Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy children. O king of the Kurus, the kingdom.' Hearing this, Dhritarashtra with his children, made a show of grief, and along with his relatives, including Kshattri (Vidura) and Bhishma the foremost of the Kurus, performed the last honours of the Pandavas.'

"Janamejaya said, 'O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas there from. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened. I am burning with curiosity to hear it.'

"Vaisampayana said, 'O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pandavas. The wicked Duryodhana, beholding Bhimasena surpass (everybody) in strength and Arjuna highly accomplished in arms became pensive and sad. Then Karna, the offspring of the Sun, and Sakuni, the son of Suvala, endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pandu possessed of accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pandu (Yudhishthira) as possessed of the qualifications for ruling the kingdom. And they said, 'Dhritarashtra, though possessed of the eye of knowledge, having been (born) blind, had not obtained the kingdom before. How can he (therefore) become king now? Then Bhishma, the son of Santanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty would never accept it now. We shall, therefore, now install (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in battle, versed in the Vedas, and truthful and kind. Worshipping Bhishma, the son of Santanu and Dhritarashtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.

"The wretched Duryodhana, hearing these words of the parting partisans of Yudhishthira, became very much distressed. Deeply afflicted, the wicked prince could not put up with those speeches. Inflamed with jealousy, he went unto Dhritarashtra, and finding him alone he saluted him with reverence and distressed at (the sight of) the partiality of the citizens for Yudhishthira, he addressed the monarch and said, 'O father, I have heard the parting citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pandu to be their king. Bhishma will sanction this, for he will not rule the kingdom. It seems, therefore, that the citizens are endeavouring to inflict a great injury on us. Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments, but thou, from blindness, didst not obtain the kingdom, though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritance from Pandu, his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men. Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependent on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us.'"

SECTION CXLIV

(Jatugriha Parva continued)

"Vaisampayana continued, "King Dhritarashtra whose knowledge only was his eyes, on hearing these words of his son and recollecting everything that Kanika had, said unto him, became afflicted with sorrow, and his mind also thereupon began to waver. Then Duryodhana and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, held a consultation together. Prince Duryodhana said unto Dhritarashtra, 'Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata. We shall then have no fear of them.' Dhritarashtra, on hearing these words uttered by his son, reflected for a moment and replied unto Duryodhana, saying, 'Pandu, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards me. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. He is possessed of allies; how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pandu. Thus benefited of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishthira?"

"Duryodhana replied, 'What thou sayest, O father, is perfectly true. But in view of the evil that is looming on the future as regards thyself, if we conciliate the people with wealth and honours, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata; O king, when the sovereignty shall have been vested in me, then, O Bharata, may Kunti with her children come back from that place.'

"Dhritarashtra replied, 'This, O Duryodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Kshattri, nor Gautama (Kripa) will ever sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world?'

"Duryodhana answered, 'Bhishma hath no excess of affection for either side, and will, therefore, be neutral (in case of dispute). The son of Drona (Aswatthaman) is on my side. There is no doubt that where the son is, there the father will be. Kripa, the son of Saradwat, must be on the side on which Drona and Aswatthaman are. He will never abandon Drona and his sister's son (Aswatthaman). Kshattri (Vidura) is dependent on us for his means of life, though he is secretly with the foe. It he sides the Pandavas, he alone can do us no injury, Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. By this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that pierces my heart even like a terrible dart.'"

SECTION CXLV

(Jatugriha Parva continued)

"Vaisampayana said, Then prince Duryodhana, along with his brothers began to gradually win over the people to his side by grants of wealth and honours. Meanwhile, some clever councillors, instructed by Dhritarashtra, one day began to describe (in court) the town of Varanavata as a charming place. And they said, The festival of Pasupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmed the hearts of all spectators.' Thus did those councillors, instructed by Dhritarashtra, speak of Varanavata, and whilst they were so speaking, the Pandavas, O king, felt the desire of going to that delightful town. And when the king (Dhritarashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Ambika addressed them, saying, 'These men of mine often speak of Varanavata as the most delightful town in the world. If therefore, ye children, ye desire to witness that festival, go to Varanavata with your followers and friends and enjoy yourselves there like the celestials. And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for some time as ye please like the resplendent celestials and enjoying as much pleasure as ye like, return ye to Hastinapura again.'

"Vaisampayana continued, 'Yudhishthira, fully understanding the motives of Dhritarashtra and considering that he himself was weak and friendless, replied unto the king, saying, 'So be it.' Then addressing Bhishma, the son of Santanu, the wise Vidura, Drona, Valhika, the Kaurava, Somadatta, Kripa, Aswatthaman, Bhurisravas, and the other councillors, and Brahmanas and ascetics, and the priests and the citizens, and the illustrious Gandhari, he said slowly and humbly, 'With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhritarashtra. Cheerfully give us your benedictions so that acquiring prosperity, therewith we may not be touched by sin.' Thus addressed by the eldest of Pandu's sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying, 'Ye sons of Pandu, let all the elements bless you along your way and let not the slightest evil befall you.'

"The Pandavas, having performed propitiatory rites for obtaining (their share of) the kingdom, and finishing their preparations, set out for Varanavata.'"

SECTION CXLVI

(Jatugriha Parva continued)

"Vaisampayana said, 'The wicked Duryodhana became very pleased when the king, O Bharata, had said so unto Pandavas. And, O bull of Bharata's race, Duryodhana, then, summoning his counsellor, Purochana in private, took hold of his right hand and said, 'O Purochana, this world, so full of wealth, is mine. But it is thine equally with me. It behoveth thee, therefore, to protect it. I have no more trustworthy counsellor than thee with whom to consult. Therefore, O sire, keep my counsel and exterminate my foes by a clever device. O, do as I bid thee. The Pandavas have, by Dhritarashtra, been sent to Varanavata, where they will, at Dhritarashtra's command, enjoy themselves during the festivities. Do that by which thou mayest this very day reach Varanavata in a car drawn by swift mules. Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in the materials and furniture, and guard thou the mansion well (with prying eyes). And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large quantity of lac, make thou a plaster for lining the walls, and scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny behold them there or conclude the house to be an inflammable one. And having erected such mansion, cause thou the Pandavas, after worshipping them with great reverence, to dwell in it with Kunti and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhritarashtra may have no reason to complain. Thou must also so manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.

"Saying, 'So be it' unto the Kuru prince, Purochana repaired to Varanavata in a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryodhana, did everything that the prince had bid him do."

SECTION CXLVII

(Jatugriha Parva continued)

"Vaisampayana said, 'Meanwhile the Pandavas got into their cars, yoking thereto some fine horses endued with the speed of wind. While they were on the point of entering their cars, they touched, in great sorrow, the feet of Bhishma, of king Dhritarashtra, of the illustrious Drona, of Kripa, of Vidura and of the other elders of the Kuru race. Then saluting with reverence all the older men, and embracing their equals, receiving the farewell of even the children, and taking leave of all the venerable ladies in their household, and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindful of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, from great affliction, followed those tigers among men to some distance. And some amongst the citizens and the country people, who followed the Pandavas, afflicted beyond measure at beholding the sons of Pandu in such distress, began to say aloud, 'King Dhritarashtra of wicked soul seeth no things with the same eye. The Kuru monarch casteth not his eye on virtue. Neither the sinless Yudhishthira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Madri do anything? Having inherited the kingdom from their father, Dhritarashtra could not bear them. How is that Bhishma who suffers the exile of the Pandavas to that wretched place, sanctions this act of great injustice? Vichitravirya, the son of Santanu, and the royal sage Pandu of Kuru's race both cherished us of old with fatherly care. But now that Pandu that tiger among men, hath ascended to heaven, Dhritarashtra cannot bear with these princes his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, where Yudhishthira will go.'

"Unto those distressed citizens talking in this way, the virtuous Yudhishthira, himself afflicted with sorrow, reflecting for a few moments said, 'The king is our father, worthy of regard, our spiritual guide, and our superior. To carry out with unsuspicious hearts whatever he biddeth, is indeed, our duty. Ye are our friends. Walking round us and making us happy by your blessings, return ye to your abodes. When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us.' Thus addressed, the citizens walked round the Pandavas and blessed them with their blessings and returned to their respective abodes.

"And after the citizens had ceased following the Pandavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers), addressed him in these words. The learned Vidura, conversant with the jargon (of the Mlechchhas), addressed the learned Yudhishthira who also was conversant with the same jargon, in the words of the Mlechchha tongue, so as to be unintelligible to all except Yudhishthira. He said, 'He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way: the blind man hath no knowledge of direction. He that hath no firmness never acquireth prosperity. Remembering this, be upon your guard. The man who taketh a weapon not made of steel (i.e., an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackal (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the direction, and he that keepeth his five (senses) under control can never be oppressed y his enemies.'

"Thus addressed, Pandu's son, Yudhishthira the just replied unto Vidura, that foremost of all learned men, saying, 'I have understood thee.' Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishthira and said, 'The words that Kshattri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper; for us to know them I should then like to hear everything that had passed between him and thee.'

"Yudhishthira replied, 'The virtuous Vidura said unto me that we should know that the mansion (for our accommodation at Varanavata) hath been built of inflammable materials. He said unto me, 'The path of escape too shall not be unknown to thee,'--and further,--'Those that can control their senses can acquire the sovereignty of the whole world.'--The reply that I gave unto Vidura was, 'I have understood thee.'

"Vaisampayana continued, 'The Pandavas set out on the eighth day of the month of Phalguna when the star Rohini was in the ascendant, and arriving at Varanavata they beheld the town and the people.'"

SECTION CXLVIII

(Jatugriha Parva continued)

"Vaisampayana said, 'Then all the citizens (of Varanavata) on hearing that the son of Pandu had come, were filled with joy at the tidings, speedily came out of Varanavata, in vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the Sastras, for receiving those foremost of men. And the people of Varanavata, approaching the sons of Kunti blessed them by uttering the Jaya and stood surrounding them. That tiger among men, viz., the virtuous Yudhishthira thus surrounded by them looked resplendent like him having the thunderbolt in his hands (viz., Indra) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Varanavata decked with every ornament. Entering the town those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the Sutas and the Vaisyas and then to those of even the Sudras, O bull of Bharata's race, thus adored by the citizens, the Pandavas at last went with Purochana going before them, to the palace that had been built for them, Purochana then began to place before them food and drink and beds and carpets, all of the first and most agreeable order. The Pandavas attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Varanavata.

"After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called 'The Blessed Home,' but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at the instance of Purochana like Guhyakas entering the palace (of Siva) on the Kailasa mount. The foremost of all virtuous men, Yudhishthira, inspecting the house, said unto Bhima that it was really built of inflammable materials. Smelling the scent of fat mixed with clarified butter and preparations of lac, he said unto Bhima, 'O chastiser of foes, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter. This wicked wretch, Purochana, acting under the instruction of Duryodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence, knew of this danger, and, therefore, hath warned me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryodhana acting in secrecy.'

"Hearing this, Bhima replied, 'If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.' Yudhishthira replied, 'It seems to me that we should rather continue to live here in seeming unsuspiciousness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The wretch stayeth here acting under the instruction of Duryodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bull of Kuru's race, regarding indignation at such a sinful act to be virtuous, may become wrathful. If however, from fear of being burnt, we fly from here, Duryodhana, ambitious of sovereignty will certainly compass our death by means of spies. While we have no rank and power, Duryodhana hath both; while we have no friends and allies, Duryodhana hath both; while we are without wealth, Duryodhana hath at his command a full treasury. Will he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, by deceiving this wretch (Purochana) and that other wretch Duryodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here, actively doing everything for our safety but with such privacy that neither Purochana nor any of the citizens of Varanavata may know what we are after.'"

SECTION CXLIX

(Jatugriha Parva continued)

"Vaisampayana continued, 'A friend of Vidura's, well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying, 'I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye. From the trust he reposeth in me Vidura hath said unto me, 'Go thou unto the Pandavas and accomplish thou their good. What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this dark fortnight. To burn to death those tigers among men, the Pandavas, with their mother, is the design of that wicked wretch, the son of Dhritarashtra. O son of Pandu, Vidura also told thee something in the Mlechchha tongue to which thou also didst reply in same language. I state these particulars as my credentials.' Hearing these words, Yudhishthira, the truthful son of Kunti replied, 'O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know. As his, so ours art thou. Make no difference between him and us. We are as much thine as his. O, protect us as the learned Vidura ever protecteth us. I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarashtra's son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration. If we are burnt to death here, Duryodhana's most cherished desire will be satisfied. Here is that wretch's well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryodhana was known to Vidura from the first, and he it was who enlightened us beforehand. The danger of which Kshattri had foreknowledge is now at our door. Save us from it without Purochana's knowledge thereof.' On hearing these words, the miner said, 'So be it,' and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. The mouth was so covered from fear of Purochana, that wicked wretch who kept a constant watch at the door of the house. The Pandavas used to sleep within their chambers with arms ready for use, while, during the day, they went a-hunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura's friend, that good miner.'"

SECTION CL

(Jatugriha Parva continued)

"Vaisampayana said, 'Seeing the Pandavas living there cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishthira, the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said, 'The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unobserved by all!'

"Vaisampayana continued, 'Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies who while eating and drinking, enjoyed there as they pleased, and with Kunti's leave returned to their respective homes. Desirous of obtaining food, there came, as though impelled by fate, to that feast, in course of her wanderings, a Nishada woman, the mother of five children, accompanied by all her sons. O king, she, and her children, intoxicated with the wine they drank, became incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pandu set fire to the door of that house of lac. Then he set fire to the mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts those chastisers of foes with their mother, entered the subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople. Beholding the house in flames, the citizens with sorrowful faces began to say, 'The wretch (Purochana) of wicked soul had under the instruction of Duryodhana built his house for the destruction of his employer's relatives. He indeed hath set fire to it. O, fie on Dhritarashtra's heart which is so partial. He hath burnt to death, as if he were their foe, the sinless heirs of Pandu! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspicious princes, hath himself been burnt to death as fate would have it.'

"Vaisampayana continued, 'The citizens of Varanavata thus bewailed (the fate of the Pandavas), and waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother coming out of the subterranean passage, fled in haste unnoticed. But those chastisers of foes, for sleepiness and fear, could not with their mother proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Placing his mother on his shoulder, the twins on his sides, and Yudhishthira and Arjuna on both his arms, Vrikodara of great energy and strength and endued with the speed of the wind, commenced his march, breaking the trees with his breast and pressing deep the earth with his stamp.'"

SECTION CLI

(Jatugriha Parva continued)

"Vaisampayana said, 'About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest employed in a certain place in measuring the depth of a river. The design that the wicked Duryodhana had formed had been, through his spies, known to Vidura of great intelligence, and, therefore, he had sent that prudent person unto the Pandavas. Sent by Vidura unto them, he showed the Pandavas on the sacred banks of the Ganga a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or of thought. He then addressed the Pandavas in these words to show that he had really been sent by Vidura, 'O Yudhishthira, he said, "listen to these words the learned Vidura had said (unto thee) as a proof of the fact that I come from him. Neither the consumer of straw and the wood nor the drier of dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, etc.' By these credentials know me to be the person who has been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said, 'O son of Kunti, thou shalt surely defeat in battle Karna, and Duryodhana with his brothers, and Sakuni.' This boat is ready on the waters, and it will glide pleasantly thereon, and shall certainly bear you all from these regions!'

"Then beholding those foremost of men with their mother pensive and sad he caused them to go into the boat that was on the Ganga, and accompanied them himself. Addressing them again, he said, 'Vidura having smelt your heads and embraced you (mentally), hath said again that in commencing your auspicious journey and going alone you should never be careless.'

"Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men over to the other side of the Ganga in his boat. And having taken them over the water and seen them all safe on the opposite bank, he uttered the word 'Jaya' (victory) to their success and then left them and returned to the place whence he had come.

"The illustrious Pandavas also sending through that person some message to Vidura, began, after having crossed the Ganga, to proceed with haste and in great secrecy.'"

SECTION CLII

(Jatugriha Parva continued)

"Vaisampayana said, 'Then, when the night had passed away, a large concourse of the townspeople came there in haste to see the sons of Pandu. After extinguishing the fire, they saw that the house just burnt down had been built of lac in materials and that (Duryodhana's) counsellor Purochana had been burnt to death. And the people began to bewail aloud saying, 'Indeed, this had been contrived by the sinful Duryodhana for the destruction of the Pandavas. There is little doubt that Duryodhana hath, with Dhritarashtra's knowledge, burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt that even Bhishma, the son of Santanu, and Drona and Vidura and Kripa and other Kauravas have not, any of them, followed the dictates of duty. Let us now send to Dhritarashtra to say, 'Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!'

"They then began to extinguish the members to obtain some trace of the Pandavas, and they saw the innocent Nishada woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

"The citizens then sent to Dhritarashtra to inform him that the Pandavas along with (Duryodhana's) counsellor Purochana had been burnt to death. King Dhritarashtra, on hearing the evil news of the death of the Pandavas, wept in great sorrow. And he said, 'King Pandu, my brother of great fame, hath, indeed, died today when those heroic sons of his together with their mother have been burnt to death. Ye men, repair quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased be sanctified with the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pandavas and Kunti be accomplished by wealth.'

"Having said this, Dhritarashtra, the son of Ambika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming, 'O Yudhishthira! Oh prince of the Kuru race!'--While others cried aloud, 'Oh, Bhima!--O Phalguna!'--while some again,--'Oh, the twins!--Oh, Kunti!'--Thus did they sorrow for the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas but Vidura did not weep much, because he knew the truth.

"Meanwhile the Pandavas endued with great strength with their mother forming a company of six going out of the town of Varanavata arrived at the banks of the Ganga. They then speedily reached the opposite bank aided by the strength of the boatmen's arms, the rapidity of the river's current, and a favourable wind. Leaving the boat, they proceeded in the southern direction finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty; sleep was closing their eyes every moment. Then Yudhishthira, addressing Bhima endued with great energy, said, 'What can be more painful than this? We are now in the deep woods. We know not which side is which, nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers unseen by others? O Bharata, taking us on thyself, proceed thou as before. Thou alone amongst us art strong and swift as the wind.'

"Thus addressed by Yudhishthira the just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity.'"

SECTION CLIII

(Jatugriha Parva continued)

"Vaisampayana said," As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of their clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of Jyaishtha and Ashadha (May and June). And the mighty Bhima proceeded, making a path for himself, but treading down the trees and creepers before him. In fact, he broke (by the pressure of his body) the large trees and plants, with their flowers and fruits, standing on his way. Even so passeth through the woods breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickle down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind), proceeded that the Pandavas seemed to faint in consequence. Frequently swimming across streams difficult of being crossed, the Pandavas disguised themselves on their way from fear of the sons of Dhritarashtra. And Bhima carried on his shoulder his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening, O bull of Bharata's race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries of birds and beasts. The twilight deepened the cries of birds and beasts became fiercer, darkness shrouded everything from the view and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes, afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti, smitten with thirst, said unto her sons, 'I am the mother of the five Pandavas and am now in their midst. Yet I am burning with thirst!' Kunti repeatedly said this unto her sons. Hearing these words, Bhima's heart, from affection for his mother, was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian tree with widespreading branches. Setting down there his brothers and mother, O bull of Bharata's race; he said unto them, 'Rest you here, while I go in quest of water. I hear the sweet cries of aquatic fowls. I think there must be a large pool here.' Commanded, O Bharata, by his elder brother who said unto him, 'Go', Bhima proceeded in the direction whence the cries of those aquatic fowls were coming. And, O bull of Bharata's race, he soon came upon a lake and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep, 'Oh, wretch that I am, who behold my brothers asleep on the bare ground, what can befall me more painful than this? Alas, they who formerly at Varanavata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti—the sister of Vasudeva, that grinder of hostile hosts--the daughter of Kuntiraja,--herself decked with every auspicious mark, the daughter-in-law of Vichitravirya,--the wife of the illustrious Pandu,--the mother of us (five brothers),--resplendent as the filaments of the lotus and delicate and tender and fit to sleep on the costliest bed--thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Maruta--she who hath ever slept within palaces--now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishthira, who deserveth the sovereignty of the three worlds, sleepeth, fatigued, like an ordinary man, on the bare ground! This Arjuna of the darkish hue of blue clouds, and unequalled amongst men sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh the twins, who in beauty are like the twin Aswins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of other of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live, depending on each other, like tall trees growing in the same forest. We, however, have been forced in exile by the wicked Dhritarashtra and his sons having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree. Having already suffered so much, where now are we to go? Ye sons of Dhritarashtra of little foresight, ye wicked fellows, enjoy your temporary success. The gods are certainly auspicious to you. But ye wicked wretches, ye are alive yet, only because Yudhishthira doth not command me to take your lives. Else this very day, filled with wrath, I would send thee, (O Duryodhana), to the regions of Yama (Pluto) with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do, for, ye sinful wretches, the virtuous king Yudhishthira, the eldest of the Pandavas, is not yet angry with you?'

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself, 'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And this will slake their thirst after they rise refreshed from sleep.' Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers.'"

SECTION CLIV

(Hidimva-vadha Parva)

"Vaisampayana said, 'Not far from the place where the Pandavas were asleep, a Rakshasa by name Hidimva dwelt on the Sala tree. Possessed of great energy and prowess, he was a cruel cannibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human flesh. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree; his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, while casting his glances around, the sons of Pandu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pandu yawning wistfully at times. Of huge body and great strength, of complexion like the colour of a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human flesh. And scenting the odour of man, he addressed his sister, saying, 'O sister, it is after a long time that such agreeable food hath approached me! My mouth waters at the anticipated relish of such food. My eight teeth, so sharp-pointed and incapable of being resisted by any substance, I shall, today, after a long time, put into the most delicious flesh. Attacking the human throat and even opening the veins, I shall (today) drink a plentiful quantity of human blood, hot and fresh and frothy. Go and ascertain who these are, lying asleep in these woods. The strong scent of man pleaseth my nostrils. Slaughtering all these men, bring them unto me. They sleep within my territory. Thou needest have no fear from them. Do my bidding soon, for we shall then together eat their flesh, tearing off their bodies at pleasure. And after feasting to our fill on human flesh we shall then dance together to various measures!'

"Thus addressed by Hidimva in those woods, Hidimva, the female cannibal, at the command of her brother, went, O bull of Bharata's race, to the spot where the Pandavas were. And on going there, she beheld the Pandavas asleep with their mother and the invincible Bhimasena sitting awake. And beholding Bhimasena unrivalled on earth for beauty and like unto a vigorous Sala tree, the Rakshasa woman immediately fell in love with him, and she said to herself, 'This person of hue like heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus-petals, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy, with him for ever and ever.' Thus saying, the Rakshasa woman, capable of assuming form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked with celestial ornaments she advanced with smiles on her lips and a modest gait, and addressing Bhima said, 'O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a Rakshasa. Truly do I say, here liveth the wicked Rakshasa called Hidimva. Ye beings of celestial beauty, I have been sent hither even by that Rakshasa—my brother--with the cruel intent of killing you for his food. But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper. My heart as well as my body hath been pierced by (the shafts of) Kama (Cupid). O, as I am desirous of obtaining thee, make me thine. O thou of mighty arms, I will rescue thee from the Rakshasa who eateth human flesh. O sinless one, be thou my husband. We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayest enjoy great felicity with me in those regions.'

"Hearing these words of hers, Bhima replied, 'O Rakshasa woman, who can, like a Muni having all his passions under control, abandon his sleeping mother and elder and younger brothers? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a Rakshasa?'

"The Rakshasa woman replied, 'O, awaken all these, I shall do unto you all that is agreeable to thee! I shall certainly rescue you all from my cannibal brother?'

"Bhima then said, 'O Rakshasa woman, I will not, from fear of thy wicked brother, awaken my brothers and mother sleeping comfortably in the woods. O timid one, Rakshasas are never able to bear the prowess of my arms. And, O thou of handsome eyes, neither men, nor Gandharvas, nor Yakshas are able to bear my might. O amiable one, thou mayst stay or go as thou likest, or mayst even send thy cannibal brother, O thou of delicate shape. I care not.'"

SECTION CLV

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Hidimva, the chief of the Rakshasas, seeing that his sister returned not soon enough, alighted from the tree, proceeded quickly to the spot where the Pandavas were. Of red eyes and strong arms and the arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, teeth long and sharp-pointed, he was terrible to behold. And Hidimva, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said, 'The wicked cannibal is coming hither in wrath. I entreat thee, do with thy brothers, as I bid thee. O thou of great courage, as I am endued with the powers of a Rakshasa, I am capable of going whithersoever I like. Mount ye on my hips, I will carry you all through the skies. And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my body, I will convey you through the skies.'

"Bhima then said, 'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no Rakshasa capable of injuring any of these, O thou of slender waist. I will slay this (cannibal) before thy very eyes. This worst of Rakshasas, O timid one, is no worthy antagonist of mine, nor can all the Rakshasas together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant. Behold also these thighs of mine like unto iron maces, and this broad and adamantine chest. O beautiful one, thou shall today behold my prowess like unto that of Indra. O thou of fair hips, hate me not, thinking that I am a man.'

"Hidimva replied saying, 'O tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt. But I have seen the prowess that Rakshasas exert upon men.'

"Vaisampayana continued, 'Then, O Bharata, the wrathful Rakshasa eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. The cannibal, beholding her in that charming human form, suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the Rakshasa dilated his eyes and addressing her said, 'What senseless creature wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O Hidimva, that thou fearest not my wrath? Fie on thee, thou unchaste woman! Thou art even now desirous of carnal intercourse and solicitous of doing me an injury. Thou art ready to sacrifice the good name and honour of all the Rakshasas, thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee.' Addressing his sister thus, Hidimva, with eyes red with anger and teeth pressing against teeth, ran at her to kill her then and there. But beholding him rush at his sister, Bhima, that foremost of smiter, endued with great energy, rebuked him and said, Stop--Stop!"

"Vaisampayana continued, 'And Bhima, beholding the Rakshasa angry with his sister, smiled (in derision), and said, addressing him, 'O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably? O wicked cannibal, approach me first without loss of time. Smite me first,--it behoveth thee not to kill a woman, especially when she hath been sinned against instead of sinning. This girl is scarcely responsible for her act in desiring intercourse with me. She hath, in this, been moved by the deity of desire that pervadeth every living form. Thou wicked wretch and the most infamous of Rakshasas, thy sister came here at thy command. Beholding my person, she desireth me. In that the timid girl doth no injury to thee. It is the deity of desire that hath offended. It behoveth thee not to injure her for this offence. O wicked wretch, thou shalt not slay a woman when I am here. Come with me, O cannibal, and fight with myself singly. Singly shall I send thee today to the abode of

Yama (Pluto). O Rakshasa, let thy head today, pressed by my might, be pounded to pieces, as though pressed by the tread of a mighty elephant. When thou art slain by me on the field of battle, let herons and hawks and jackals tear in glee thy limbs today on the ground. In a moment I shall today make this forest destitute of Rakshasas,--this forest that had so long been ruled by thee, devourer of human beings! Thy sister, O Rakshasa, shall today behold thyself, huge though thou art like a mountain, like a huge elephant repeatedly dragged by a lion, O worst of Rakshasas, thyself slain by me, men ranging these woods will henceforth do so safely and without fear.'

"Hearing these words, Hidimva said, 'What need is there, O man, for this thy vaunt and this thy boast? Accomplish all this first, and then mayst thou vaunt indeed. Therefore, delay thou not. Thou knowest thyself to be strong and endued with prowess, so thou shalt rightly estimate thy strength today in thy encounter with me. Until that, I will not slay these (thy brothers). Let them sleep comfortably. But I will, as thou art a fool and the utterer of evil speeches, slay thee first. After drinking thy blood, I will slay these also, and then last of all, this (sister of mine) that hath done me an injury.'

"Vaisampayana continued, 'Saying this, the cannibal, extending his arms ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as though in sport, with great force, the extended arms of the Rakshasa who had rushed at him. Then seizing the struggling Rakshasa with violence, Bhima dragged him from that spot full thirty-two cubits like a lion dragging a little animal. Then the Rakshasa, thus made to feel the weight of Bhima's strength, became very angry and clasping the Pandava, sent forth a terrible yell. The mighty Bhima then dragged with force the Rakshasa to a greater distance, lest his yells should awaken his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full-grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pandavas) woke up with their mother, and saw Hidimva sitting before them.'"

SECTION CLVI

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimva, were filled with wonder. And Kunti, gazing at her with wonder at her beauty, addressed her sweetly and gave her every assurance. She asked, 'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, on what business hast thou come hither and whence hast thou come? If thou art the deity of these woods or an Apsara, tell me all regarding thyself and also why thou stayest here?' Thereupon Hidimva replied, 'This extensive forest that thou seest, of the hue of blue cloud, is the abode of a Rakshasa of the name of Hidimva. O handsome lady, know me as the sister of that chief of the Rakshasa. Revered dame, I had been sent by that brother of mine to kill thee with all thy children. But on arriving here at the command of that cruel brother of mine, I beheld thy mighty son. Then, O blessed lady, I was brought under the control of thy son by the deity of love who pervadeth the nature of every being, and I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son's opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine--my husband. Behold now that couple--man and Rakshasa--both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.'

"Vaisampayana continued, 'Hearing those words of hers, Yudhishthira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy and they beheld Bhima and the Rakshasa already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the Rakshasa, slowly, said with smiles on his lips, 'Fear not, O Bhima of mighty arms! We (had been asleep and therefore) knew not that thou wast engaged with a terrible Rakshasa and tired in fight. Here do I stand to help thee, let me slay the Rakshasa, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said, 'Look on this encounter, O brother, like a stranger. Fear not for the result. Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said, 'What need, O Bhima, for keeping the Rakshasa alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. The Rakshasa became stronger by break of day, therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasas always put forth their powers of deception. Use all the strength of thy arms.

"Vaisampayana continued, 'At this speech of Arjuna, Bhima blazing up with anger, summoned the might that Vayu (his father) puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the Rakshasa's body, blue as the clouds of heaven, and whirled it a hundred times. Then addressing the cannibal, Bhima said, 'O Rakshasa, thy intelligence was given thee in vain, and in vain hast thou grown and thriven on unsanctified flesh. Thou deservest, therefore, an unholy death and I shall reduce thee today to nothing. I shall make this forest blessed today, like one without prickly plants. And, O Rakshasa, thou shalt no longer slay human beings for thy food.' Arjuna at this juncture, said, 'O Bhima, if thou thinkest it a hard task for thee to overcome this Rakshasa in combat, let me render thee help, else, slay him thyself without loss of time.

Or, O Vrikodara, let me alone slay the Rakshasa. Thou art tired, and hast almost finished the affair. Well dost thou deserve rest.'

"Vaisampayana continued, 'Hearing these words of Arjuna, Bhima was fired with rage and dashing the Rakshasa on the ground with all his might slew him as if he were an animal. The Rakshasa, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima, that chastiser of all foes. Then Arjuna worshipping the illustrious Bhima of terrible prowess, addressed him again and said, 'Revered senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryodhana may not trace us.'

"Then all those mighty car-warriors, those tigers among men, saying, 'So be it,' proceeded along with their mother, followed by Hidimva, the Rakshasa woman.'"

SECTION CLVII

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Bhima, beholding Hidimva following them, addressed her, saying, 'Rakshasas revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimva, go thou the way on which thy brother hath gone.' Then Yudhishthira beholding Bhima in rage, said, 'O Bhima, O tiger among men, however enraged, do not slay a woman. O Pandava, the observance of virtue is a higher duty than the protection of life. Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that Rakshasa, what can she do to us even if she were angry?'

"Vaisampayana continued, 'Then Hidimva reverentially saluting Kunti and her son Yudhishthira also, said, with joined palms, 'O revered lady, thou knowest the pangs that women are made to feel at the hands of the deity of love. Blessed dame, these pangs, of which Bhimasena hath been the cause, are torturing me. I had hitherto borne these insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy. Casting off my friends and relations and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband. I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine. Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave. O illustrious dame, unite me with this thy son, my husband. Endued as he is with the form of a celestial, let me go taking him with me wherever I like. Trust me, O blessed lady, I will again bring him back unto you all. When you think of me I will come to you immediately and convey you whithersoever ye may command. I will rescue you from all dangers and carry you across inaccessible and uneven regions. I will carry you on my back whenever ye desire to proceed with swiftness. O, be gracious unto me and make Bhima accept me. It hath been said that in a season of distress one should protect one's life by any means. He, that seeketh to discharge that duty should not scruple about the means. He, that in a season of distress keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life; therefore is virtue called the giver of life. Hence the means by which virtue or the observance of a duty is secured can never be censurable.'

"Hearing these words of Hidimva, Yudhishthira said. 'It is even so, O Hidimva, as thou sayest. There is no doubt of it. But, O thou of slender waist, thou must act even as thou hast said. Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest during the day, O thou that art endued with the speed of the mind! But thou must bring back Bhimasena hither every day at nightfall.'

"Vaisampayana continued, 'Then Bhima, expressing his assent to all that Yudhishthira said, addressed Hidimva, saying, 'Listen to me, O Rakshasa woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son.' Then Hidimva, saying, 'So be it,' took Bhima upon her body and sped through the sides. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains. Hidimva sported with the Pandava and studied to make him happy. So also, in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain-currents, in picturesque woods with blossoming trees and creepers in Himalayan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of Guhyakas and ascetics, on the banks of Manasarovara abounding with fruits and flowers of every season Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance, though born of man. And he excelled (in strength and prowess) all Pisachas and kindred tribes as well as all Rakshasas. And, O monarch, though a little child, he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in the use of all weapons. The Rakshasa women bring forth the very day they conceive, and capable of assuming any forms at will, they always change their forms. And the bald-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a Ghata (water-pot), both his parents thereupon called him Ghatotkacha (the pot-headed). And Ghatotkacha who was exceedingly devoted to the Pandavas, became a great favourite with them, indeed almost one of them.

"Then Hidimva, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also—that foremost of Rakshasas--promising unto his father that he would come when wanted on business, saluted them and went away northward. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist of Karna of unrivalled energy, in consequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled).'"

SECTION CLVIII

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Those mighty car-warriors, the heroic Pandavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in the course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company those illustrious heroes were attired in the garbs of ascetics. And those mighty car-warriors sometimes proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the Rik and the other Vedas and also all the Vedangas as well as the sciences of morals and politics. And the Pandavas, conversant with the science of morals, met, in course of their wanderings their grandfather (Vyasa). And saluting the illustrious Krishna-Dwaipayana, those chastisers of enemies, with their mother, stood before him with joined hands.'

"Vyasa then said, 'Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarashtra. Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness. Undoubtedly, the sons of Dhritarashtra and you are all equal in my eye. But men are always partial to those who are in misfortune or of tender years. It is therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise, waiting for my return.'

'Vaisampayana continued, 'Vyasa, the son of Satyavati, thus comforting the Pandavas, led them into the town of Ekachakra. And the master also comforted Kunti, saying, 'Live, O daughter! This son of thine, Yudhishthira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the earth. There is little doubt that, having by means of Bhima's and Arjuna's prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as those of Madri--mighty car-warriors all--will cheerfully sport as pleaseth them in their dominions. These tigers among men will also perform various sacrifices, such as the Rajasuya and the horse-sacrifice, in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.'

"Vaisampayana continued, 'With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi, addressing the eldest of the Pandavas, said, 'Wait here for me! I will come back to you! By adapting yourselves to the country and the occasion you will succeed in becoming very happy.'

"Then, O king, the Pandavas with joined hands said unto the Rishi, 'So be it.' And the illustrious master, the Rishi Vyasa, then went away to the region whence he had come.'"

SECTION CLIX

(Vaka-vadha Parva)

"Janamejaya asked, 'O first of Brahmanas, what did the Pandavas, those mighty car-warriors, the sons of Kunti, do after arriving at Ekachakra?'

"Vaisampayana said, 'Those mighty car-warriors, the sons of Kunti, on arriving at Ekachakra, lived for a short time in the abode of a Brahmana. Leading an eleemosynary life, they behold (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes, and they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours, and Kunti used to divide the whole amongst them, each taking what was allotted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata's race, the illustrious Pandavas lived there for some time.

"One day, while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Pritha. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. Hearing the inmates of the Brahmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Pritha, addressing Bhima, said these words full of compassion. 'Our woes assuaged, we are, O son, living happily in the house of this Brahmana, respected by him and unknown to Dhritarashtra's son. O son, I always think of the good I should do to this Brahmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favours are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt, some affliction hath overtaken this Brahmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said, 'Ascertain, O mother the nature of the Brahmana's distress and whence also it hath arisen. Learning all about it, relieve it I will however difficult may the task prove.'

"Vaisampayana continued 'While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards her tethered calf. She beheld the Brahmana with his wife, son and daughter, sitting with a woeful face, and she heard the Brahmana say, 'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all which is based on sorrow and hath no freedom, and which hath misery for its lot! Life is sorrow and disease life is truly a record of misery! The soul is one: but it hath to pursue virtue, wealth and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the source of much misery. Some say that salvation is the highest object of our desire. But I believe it can never be attained. The acquisition of wealth is hell; the pursuit of wealth is attended with misery; there is more misery after one has acquired it, for one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence, with my wife to some region free from danger. Remember, O wife, that I endeavoured to migrate to some other place where we would be happy, but thou didst not then listen to me. Though frequently solicited by me, thou, O simple woman, said to me, 'I have been born here, and here have I grown old; this is my ancestral homestead.' Thy venerable father, O wife, and thy mother also, have, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh why then didst thou yet like to live here? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me! Or perhaps the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my prime stay. Thou hast, by my parents, been made the participator in my domestic concerns. Thou art of pure lineage and good disposition, the mother of children, devoted to me, and so innocent; having chosen and wedded thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my life. How shall I myself be able to sacrifice my son a child of tender years and yet without the hirsute appendages (of manhood)? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the Creator himself for bestowal on a husband and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons? Some people think that the father's affection for a son is greater; others, that his affection for a daughter is greater, mine, however, is equal. How can I be prepared to give up the innocent daughter upon whom rest the regions of bliss obtainable by me in after life and my own lineage and perpetual happiness? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that, left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish. The distress into which I have fallen is great; nor do I know the means of escape. Alas, what course shall I take today with my near ones. It is well that I should die with all these, for I can live no longer.'"

SECTION CLX

(Vaka-vadha Parva continued)

"Vaisampayana said, "On hearing these words of the Brahmana, his wife said, 'Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning; thou knowest that all men are sure to die; none should grieve for that which is inevitable. Wife, son, and daughter, all these are sought for one's own self. As thou art possessed of a good understanding, kill thou thy sorrows. I will myself go there. This indeed, is the highest and the eternal duty of a woman, viz., that by sacrificing her life she should seek the good of her husband. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee, and thou mayest, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children, but I however, can never support and cherish them like thee. Thou art my life, wealth, and lord; bereft of thee, how shall these children of tender years--how also shall I myself, exist? Widowed and masterless, with two children depending on me, how shall I, without thee, keep alive the pair, myself leading an honest life? If the daughter of thine is solicited (in marriage) by persons dishonourable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brahmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house--this innocent girl--in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of want when I shall become masterless? Overpowering myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the Vedas. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows carrying away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy persons, I shall be despised in the world by even persons that are dishonourable, and I will certainly die. These children also, bereft of me and thee, their father, will, I doubt not, perish like fish when the water drieth up. There is no doubt that bereft of thee the three will perish: therefore it behoveth thee to sacrifice me. O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for thee. For a woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard one's wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by (means of) his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing against accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, revered sir, protect thy own self by abandoning me. O, give me leave to sacrifice myself, and cherish thou my children. Those that are conversant with the morals have, in their treatises, said, that women should never be slaughtered and that Rakshasas are not ignorant of the rules of morality. Therefore, while it is certain that the Rakshasa will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, being conversant with the rules of morality, to place me before the Rakshasa. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore, it grieveth not me to die. I have borne thee children and have also grown old; I am ever desirous of doing good to thee; remembering all these I have come to this resolution. O revered sir, abandoning me thou mayest obtain another wife. By her thou mayest again acquire religious merit. There is no sin in this. For a man polygamy is an act of merit, but for a woman it is very sinful to betake herself to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate today without loss of time thy own self, thy race, and these thy children (by abandoning me).'

"Vaisampayana continued, 'Thus addressed by her, O Bharata, the Brahmana embraced her, and they both began to weep in silence, afflicted with grief.'"

SECTION CLXI

(Vaka-vadha Parva continued)

"Vaisampayana said, 'On hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them, saying, 'Why are you so afflicted and why do you so weep, as if you have none to look after you? O, listen to me and do what may be proper. There is little doubt that you are bound in duty to abandon me at a certain time. Sure to abandon me once, O, abandon me now and save every thing at the expense of me alone. Men desire to have children, thinking that children would save them (in this world as well as in the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft. A child rescueth his parents in this and the other regions; therefore is the child called by the learned Putra (rescuer). The ancestors desire daughter's sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father. This my brother is of tender years, so there is little doubt that he will perish if thou diest now. If thou, my father, diest and my brother followeth thee, the funeral cake of the Pitris will be suspended and they will be greatly injured. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son) I shall be plunged deeper and deeper in woe and ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one's own self; the wife is one's friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by removing that source of trouble, and do thou thereby set me in the path of virtue. As I am a girl, O father, destitute of thee, I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the Rakshasa), leaving me here, then I shall be very much pained. Therefore, O father, be kind to me. O thou best of men, for our sake, for that of virtue and also thy race, save thyself, abandoning me, whom at one time thou shall be constrained to part from. There need be no delay, O father, in doing that which is inevitable. What can be more painful than that, when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers. But if thou art rescued with thy relations from these difficulties, I shall then live happily in the region of the celestials. It hath been heard by us that if after bestowing thy daughter in this way, thou offerest oblations to the gods and the celestials, they will certainly be propitious.'

"Vaisampayana continued, 'The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together. Their son, then, of tender years, beholding them and their daughter thus weeping together, lisped these words in a sweet tone, his eyes having dilated with delight, 'Weep not, O father, nor thou, O mother, nor thou O sister!' And smilingly did the child approach each of them, and at last taking up a blade of grass said in glee, 'With this will I slay the Rakshasa who eateth human beings!' Although all of them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead.'"

SECTION CLXII

(Vaka-vadha Parva continued)

'Kunti said, 'I desire to learn from you the cause of this grief, for I will remove it, if possible.'

"The Brahmana replied, 'O thou of ascetic wealth, thy speech is, indeed worthy of thee. But this grief is incapable of being removed by any human being. Not far from this town, there liveth a Rakshasa of the name of Vaka, which cannibal is the lord of this country and town. Thriving on human flesh, that wretched Rakshasa endued with great strength ruleth this country. He being the chief of the Asuras, this town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or indeed from any living soul. The fee, however, fixed for that cannibal is his food, which consists of a cart-load of rice, two buffaloes, and a human being who conveyeth them unto him. One after another, the house-holders have to send him this food. The turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the Rakshasa slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government, and possessed of little intelligence, he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody, they live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged into a sea of danger, am suffering sorely. That turn, destructive of one's family, hath now devolved upon me. I shall have to give unto the Rakshasa as his fee the food of the aforesaid description and one human being to boot. I have no wealth to buy a man with. I cannot by any means consent to part with any one of my family, nor do I see any way of escape from (the clutches of) that Rakshasa. I am now sunk in an ocean of grief from which there is no escape. I shall go to that Rakshasa today, attended by all my family in order that that wretch might devour us all at once'"

SECTION CLXIII

(Vaka-vadha Parva continued)

"Kunti said, Grieve not at all, O Brahmana, on account of this danger. I see a way by which to rescue thee from that Rakshasa. Thou hast only one son, who, besides, is of very tender years, also only one daughter, young and helpless, so I do not like that any of these, or thy wife, or even thyself should go unto the Rakshasa. I have five sons, O Brahmana, let one of them go, carrying in thy behalf tribute of that Rakshasa.'

"Hearing this, the Brahmana replied, 'To save my own life I shall never suffer this to be done. I shall never sacrifice, to save myself, the life of a Brahmana or of a guest. Indeed, even those that are of low origin and of sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice one's self and one's offspring for the benefit of a Brahmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin, and there is no expiation for it. I think a reluctant sacrifice of one's own self is better than the reluctant sacrifice of a Brahmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a

Brahmana, it would be a cruel and sinful act, from the consequence of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should today perish myself with my wife, but I would never sanction the death of a Brahmana.'

"Kunti said, 'I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had a hundred instead of the five I have. But this Rakshasa will not be able to kill my son, for that son of mine is endued with great prowess and energy, and skilled in mantras. He will faithfully deliver to the Rakshasa his food, but will, I know to a certainty, rescue himself. I have seen before many mighty Rakshasas of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brahmana, do not disclose this fact to anybody, for if it be known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Pritha, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as nectar. Then Kunti, accompanied by the Brahmana, went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying, 'So be it.'"

SECTION CLXIV

(Vaka-vadha Parva continued)

"Vaisampayana said, 'After Bhima had pledged himself to accomplish the task, saying, 'I will do it,' the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhishthira, the son of Pandu from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishthira asked her in private, 'What is the task, O mother, that Bhima of terrible prowess seeketh to accomplish? Doth he do so at thy command or of his own accord?' Kunti replied, 'Bhima, that chastiser of foes, will at my command, do this great deed for the good of the Brahmana and the liberation of this town.'

"Yudhishthira said, 'What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud the abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the Vedas, That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarashtra, that hero of immeasurable energy, remembering whose prowess Duryodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of Dhritarashtra and acquired the whole earth with all her wealth, upon what considerations, O mother, hast thou resolved upon abandoning him? Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?'

"On hearing these words of her son, Kunti said, 'O Yudhishthira, thou needst not be at all anxious on account of Vrikodara. I have not come to this resolve owing to any weakness of understanding. Respected by him, and with our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhritarashtra. For requiting, O son, that Brahmana, I have resolved to do this. He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimva, my confidence in Vrikodara is great. The might of Bhima's arms is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying you all, each heavy as an elephant, from Varanavata. There is no one on earth equal unto Bhima in might; he may even overcome that foremost of warriors, the holder of the thunderbolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell down broke in pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not acted in this from foolishness or ignorance or from motive of gain. I have deliberately resolved to do this virtuous deed. By this act, O Yudhishthira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brahmana in anything acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth that great fame in this world as in the other. A Kshatriya rendering help unto a Vaisya also on this earth certainly acquires world-wide popularity. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doeth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race, the illustrious Vyasa of wisdom acquired by hard ascetic toil told me so in bygone days. It is therefore, that I have resolved upon accomplishing this.'"

SECTION CLXV

(Vaka-vadha Parva continued)

"Having heard these words of his mother, Yudhishthira said, 'What thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas. But tell the Brahmana, O mother, that he doth not do anything whereby the dwellers in this town may know all about it, and make him promise to keep thy request.'

"Vaisampayana continued, 'Then, when the night passed away, Bhimasena, the son of Pandu, taking with him the Rakshasa's food set out for the place where the cannibal lived. The mighty son of Pandu, approaching the forest where the Rakshasa dwelt, began to eat himself the food he carried, calling loudly to the Rakshasa by name. The Rakshasa, inflamed with anger at Bhima's words, came out and approached the place where Bhima was.

"Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the earth with his tread. The opening of his mouth, was from ear to ear and his ears themselves were straight as arrows. Of grim visage, he had a forehead furrowed into three lines. Beholding Bhima eating his food, the Rakshasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said, 'Who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me?' Hearing these words, Bhima, O Bharata, smiled in derision and disregarding the Rakshasa, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima desiring to kill him, there and then. Even then disregarding the Rakshasa and casting only a single glance at him, Vrikodara, that slayer of hostile heroes continued to eat the Rakshasa's food. Filled with wrath at this, the Rakshasa struck, from behind with both his arms a heavy blow on the back of Vrikodara, the son of Kunti. But Bhima, though struck heavily by the mighty Rakshasa, with both his hands, did not even look up at the Rakshasa but continued to eat as before. Then the mighty Rakshasa, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bharata, possessed of great energy, Bhima, smiling in derision, caught with his left hand the tree hurled at him by the Rakshasa in wrath. Then that mighty Rakshasa, tearing up many more trees, hurled them at Bhima, and the Pandava also hurled as many at the Rakshasa. Then, O king, the combat with trees between that human being and the Rakshasa, became so terrible that the region around soon became destitute of trees. Then the Rakshasa, saying that he was none else than Vaka, sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also clasping with his own strong arms the strong-armed Rakshasa, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke in pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rakshasa's back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima's knee.'"

SECTION CLXVI

(Vaka-vadha Parva continued)

"Vaisampayana said 'Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died, uttering frightful yells. Terrified by these sounds, the relatives of that Rakshasa came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them and made them promise (to give up cannibalism), saying, 'Do not ever again kill human beings. If ye kill men, ye will have to die even as Vaka.' Those Rakshasas hearing this speech of Bhima, said, 'So be it,' and gave, O king, the desired promise. From that day, O Bharata, the Rakshasas (of the region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

"Meanwhile Bhima, having slain the Rakshasa, returned to the Brahmana's abode and related to Yudhishthira all that had happened, in detail. The next morning the inhabitants of the town in coming out saw the Rakshasa lying dead on the ground, his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakra, they soon gave the intelligence. Then, O king, the citizens by thousands accompanied by their wives, young and old, all began to come to the spot for beholding the Vaka and they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the Rakshasa. And ascertaining this, they all came to that Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens, 'A certain high-souled Brahmana, skilled in mantras, beheld me weeping with my relatives after I had been ordered to supply the Rakshasa's food. Asking me the cause and ascertaining the distress of the town, that first of Brahmanas gave me every assurance and with smiles said, 'I shall carry the food for that wretched Rakshasa today. Do not fear for me.' Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

Then those Brahmanas and Kshatriyas (of the city), hearing this, wondered much. And the Vaisyas and the Sudras also became exceedingly glad, and they all established a festival in which the worship of Brahmanas was the principal ceremony (in remembrance of this Brahmana who had relieved them from their fears of Vaka).

SECTION CLXVII

(Chaitraratha Parva)

After this citizens returned to their respective houses and the Pandavas continued to dwell at Ekachakra as before.

"Janamejaya said, 'O Brahmana, what did those tigers among men, the Pandavas, do after they had slain the Rakshasa Vaka?'

"Vaisampayana said, 'The Pandavas, O king, after slaying the Rakshasa Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the Vedas. Within a few days there came a Brahmana of rigid vows unto the abode of their host to take up his quarters there. Their host, that bull among Brahmanas, ever hospitable unto all guests, worshipping the newly-arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pandavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brahmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after this narration was over, that Brahmana, O Janamejaya, also spoke of the wonderful self-choice of Yajnasena's daughter, the princes of Panchala, and of the births of Dhrishtadyumna and Sikhandi, and of the birth, without the intervention of a woman, of Krishna (Draupadi) at the great sacrifice of Drupada.

"Then those bulls among men, the Pandavas, hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. The Pandavas said, 'How, O Brahmana, did the birth of Dhrishtadyumna the son of Drupada, take place from the (sacrificial) fire? How also did the extraordinary birth of Krishna take place from the centre of the sacrificial platform? How also did Drupada's son learn all weapons from the great bowman Drona? And, O Brahmana, how and for whom and for what reason was the friendship between Drona and Drupada broken off?'

"Vaisampayana continued, 'Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all the particulars about the birth of Draupadi.'"

SECTION CLXVIII

(Chaitraratha Parva continued)

"The Brahmana said, 'At that region where the Ganga entered the plains there lived a great Rishi, devoted to the austerest of penances. Of rigid vows and great wisdom, he bore the name Bharadwaja. One day, on coming to the Ganga to perform his ablutions, the Rishi saw the Apsara Ghritachi, who had come before, standing on the bank after her ablutions were over. And it so happened that a wind arose and disrobed the Apsara standing there. And the Rishi beholding her thus disrobed, felt the influence of desire. Though practising the vow of continence from his very youth, as soon as he felt the influence of desire, the Rishi's vital fluid came out. And as it came out, he held it in a pot (drana), and of that fluid thus preserved in a pot was born a son who came to be called Drona (the pot-born). And Drona studied all the Vedas and their several branches. And Bharadwaja had a friend named Prishata who was the king of Panchalas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas, Prishata's son, going every day to that asylum of Bharadwaja, played and studied with Drona. And after Prishata's death, Drupada succeeded him on the throne. Drona about this time heard that (the great Brahmana hero) Rama (on the eve of his retiring into the weeds) was resolved to give away all his wealth. Hearing this, the son of Bharadwaja repaired unto Rama who was about to retire into the woods and addressing him, said, 'O best of Brahmanas, know me to be Drona who hath come to thee to obtain thy wealth.' Rama replied, saying, 'I have given away everything. All that I now have is this body of mine and my weapons. O Brahmana, thou mayest ask of me one of these two, either my body or my weapons.' Then Drona said, 'It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.'

"The Brahmana continued, 'Then Rama of Bhrigu's race, saying, 'So be it,' gave all his weapons unto Drona, who obtaining them regarded himself as crowned with success. Drona obtaining from Rama the most exalted of all weapons, called the Brahma weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwaja, endued with great prowess went to king Drupada, and approaching that monarch, that tiger among men, said, 'Know me for thy friend.' Hearing this Drupada said, 'One of low birth can never be the friend of one whose lineage is pure, nor can one who is not a car-warrior have a car-warrior for his friend. So also one who is not a king cannot have a king as his friend. Why dost thou, therefore, desire (to revive our) former friendship?'

"The Brahmana continued, 'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchala he went to the capital of the Kurus, called after the name of an elephant. Then Bhishma, taking with him his grandsons, presented them unto the wise son of Bharadwaja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada, called together his disciples and addressed them, 'Ye sinless ones, it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart.' Then Arjuna and others said unto their preceptor, 'So be it.'--After a time when the Pandavas became skilled in arms and sure aims, demanding of them his fee, he again told them these words, 'Drupada, the son of Prishata, is the king of Chhatravati. Take away from him his kingdom, and give it unto me.' Then the Pandavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona, who beholding the vanquished monarch, said, 'O king, I again solicit thy friendship; and because none who is not a king deserveth to be the friend of a king, therefore, O Yajnasena, I am resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of Bhagirathi (Ganga), I will rule the country to the north.'

"The Brahmana continued, 'The king of the Panchalas, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words, 'O high-souled son of Bharadwaja, blest be thou, let it be so, let there be eternal friendship between us as thou desirest!' Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Panchala, both of them chastisers of foes, went away to the places they came from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart, the king began to waste away.'"

SECTION CLXIX

(Chaitraratha Parva continued)

"The Brahmana continued, 'King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly yearning for children, the king always said, 'Oh, I have no offspring surpassing all in accomplishments.' And the monarch, from great despondency, always said 'Oh, fie on those children that I have and on my relatives!' And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplishment of Drona. Wandering along the banks of the Yamuna and the Ganga, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a Snataka, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well-able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brahmanas. Ascertaining the superior accomplishments of the younger of the two the king courted in private Upayaja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet of Upayaja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that Brahmana, addressed him (one day), saying, 'O Upayaja, O Brahmana, if thou, performest those sacrificial rites by (virtue of) which I may obtain a son who may slay Drona, I promise thee ten thousand kine, or whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to make gifts to thee.' Thus addressed by the king, the Rishi replied, saying, 'I cannot (perform such rites).' But Drupada without accepting this reply as final, once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja, that first of Brahmanas, O monarch, addressing Drupada in sweet tone, said, 'My elder brother (Yaja), one day, while wandering through the deep woods, took up a fruit that had fallen upon a spot the purity of which he cared not to enquire about. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of sinful nature: Indeed, he who observeth not purity (in one instance) is not very likely to observe it in the other instances. When he lived in the house of his preceptor, employed in studying the institutes, he always used to eat (impure) remnants of other people's feasts. He always speaks approvingly of food and entertains no dislike for anything. Arguing from these, I believe that my brother covets earthy acquisitions. Therefore, O king, go unto him; he will perform spiritual offices for thee.' Hearing these words of Upayaja, king Drupada, though entertaining a low opinion of Yaja, nevertheless went to his abode. Worshipping Yaja who was (still) worthy of homage, Drupada said unto him, 'O master, perform thou spiritual offices for me and I will give thee eighty thousand kine! Enmity with Drona burneth my heart; it behoveth thee therefore to cool that heart of mine. Foremost of those conversant with the Vedas, Drona is also skilled in the Brahma weapon and for this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable, and his shafts are capable of slaying every living being. That great bowman, the high-souled son of Bharadwaja, habited as a Brahmana, is destroying the Kshatriya power all over the earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed of Brahma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshatriya might. Therefore, as I am inferior (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force, having obtained thee so superior to Drona in knowledge of Brahma. O Yaja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona. Ready am I to give thee ten thousand kine.' Hearing these words of Drupada, Yaja said, 'So be it.' Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then the great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said, 'O king, a child shall be born unto thee, endued, as thou desirest, with great prowess, great energy, and great strength.'

"The Brahmana continued, 'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying, 'Come hither, O queen, O daughter-in-law of Prishata! A son and a daughter have arrived for thee!' Hearing this, the queen said, 'O Brahmana, my mouth is yet filled with saffron and other perfumed things. My body also beareth many sweet scents; I am hardly fit for accepting (the sanctified butter which is to give me offspring). Wait for me a little, O Yaja! Wait for that happy consummation.' Yaja, however, replied, 'O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayaja's invocations?'

"The Brahmana continued, 'Having said this, Yaja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial who possessing the effulgence of fire, was terrible to behold. With a crown on this head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about in it for some time. Then the Panchalas in great joy shouted, 'Excellent, Excellent.' The very earth seemed at that time unable to bear the weight of the Panchalas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said, 'This prince hath been born for the destruction of Drona. He shall dispel all the fears of the Panchalas and spread their fame. He shall also remove the sorrow of the king.' And there arose, after this from the centre of the sacrificial platform, a daughter also, called Panchali, who, blest with great good fortune, was exceedingly handsome. Her eyes were black, and large as lotus-petals, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex, and bright as burnished copper; her eye-brows were fair, and bosom was deep. Indeed, she resembled the veritable daughter of a celestial born among men. Her body gave out fragrance like that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired (in marriage) by a celestial, a Danava, or a: Yaksha. When this girl of fair hips was born an incorporeal voice said, 'This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. This slender-waisted one will, in time, accomplish the purpose of the gods, and along with her many a danger will overtake the Kauravas.' On hearing these words, the Panchalas uttered a loud leonine roar, and the earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said, 'Let not these know any one else except myself as their mother.' Yaja, desiring to do good unto the king said, 'So be it!' Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new-born pair, 'Let this son of king Drupada, they said, be called Dhrishtadyumna, because of his excessive audacity and because of his being born like Dyumna with a natural mail and weapon.' And they also said, 'Because this daughter is so dark in complexion, she should be called Krishna (the dark).'

"The Brahmana continued, 'Thus were born those twins of the great sacrifice of Drupada. And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.'"

SECTION CLXX

(Chaitraratha Parva continued)

"Vaisampayana said, 'Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were, pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive, addressed Yudhishthira and said, 'We have now lived many nights in the abode of this Brahmana. We have passed our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, as we have now seen often and often all the agreeable woods and gardens that are in this part of the country, seeing them again would no longer give any pleasure. O heroic scion of Kuru's race, alms also are not now obtainable here as easily as before. If thou wishest it would be well for us now to go to Panchala; we have not seen that country, it will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Panchala, and that Yajnasena, the king thereof, is devoted to Brahmanas. I am of opinion that it is not good to live long in one place. Therefore, O son, if thou likest, it is good for us to go there.'

"Hearing these words, Yudhishthira said, 'It is our duty to obey thy command, which, besides, must be for our good, I do not, however, know whether my younger brothers are willing to go.'"

SECTION CLXXI

(Chaitraratha Parva continued)

"Vaisampayana continued, 'Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said, 'So be it.' Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada.'

"Vaisampayana said, 'While the illustrious Pandavas were living disguised in the abode of the Brahmana, Vyasa, the son of Satyavati, once went to see them. Those chastisers of foes, beholding him coming rose up and stepped onward to receive him. Saluting him reverentially and worshipping him also the Pandavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said, 'Ye slayers of foes, are ye living in the path of virtue and according to the scriptures? Do ye worship the Brahmanas? Ye are not, I hope, backward in paying homage unto those that deserve your homage?' The illustrious Rishi, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he said, 'An illustrious Rishi, living in a certain hermitage, had a daughter of tender waist, fair lips, and fine eye-brows, and possessing every accomplishment. As a consequence of her own acts (in a past life) the fair maid became very unfortunate. Though chaste and beautiful, the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva), who became propitious unto her and said unto that illustrious damsel, 'Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask.' Desirous of benefiting herself, the maid repeatedly said unto the supreme lord, 'O give me, a husband endued with every accomplishment.' Then Isana (Mahadeva), that foremost of all speakers, replied unto her, saying, 'O blessed one, thou shall have five husbands from among the Bharata princes.' Thus told, the maiden said unto the god who had given her that boon, 'O lord, I desire to have only one husband through thy grace.' The god then addressed her again and said these excellent words, 'Thou hast, O girl, said full five times, 'Give me (a) husband.' Thou shalt, therefore, in another life have five husbands!' Ye princes of Bharata's line, that damsel of celestial beauty hath been born in the line of Drupada. The faultless Krishna of Prishata's line hath been appointed to be the wife of you all. Ye mighty ones, go therefore, to the capital of the Panchalas and dwell ye there. There is no doubt that having obtained her as wife ye shall be very happy.'

"Vaisampayana continued, 'Having said so unto the Pandavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them and went to the place whence he had come.'"

SECTION CLXXII

(Chaitraratha Parva continued)

"Vaisampayana said, 'After Vyasa had gone away, those bulls among men, the Pandavas, saluted the Brahmana and bade him farewell, and proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night till they reached a sacred shrine of Siva with the crescent mark on his brow. Then those tigers among men, the sons of Pandu, arrived at the banks of the Ganga. Dhananjaya, that mighty car-warrior, walking before them, torch in hand, for showing the way and guarding them (against wild animals). And it so happened that at that time the proud king of the Gandharvas, with his wives, was sporting in that solitary region in the delightful waters of the Ganga. The king of the Gandharvas heard the tread of the Pandavas as they approached the river. On hearing the sounds of their foot-steps, the mighty Gandharvas were inflamed with wrath, and beholding those chastisers of foes, the Pandavas, approach towards him with their mother, he drew his frightful bow to a circle and said, 'It is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wandering of the Yakshas, the Gandharvas and the Rakshasas, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If therefore, men, wandering during those moments from greed of gain, come near us, both we and the Rakshasas slay those fools. Therefore, persons acquainted with the Vedas never applaud those men--not even kings at the head of their troops--who approach any pools of water at such a time. Stay ye at a distance, and approach me not. Know ye not that I am bathing in the waters of the Bhagirathi? Know that I am Angaraparna the Gandharva, ever relying on my own strength! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganga, where I sport to gratify all my senses, is called Angaraparna after my own name. Here neither gods, nor Kapalikas, nor Gandharvas nor Yakshas, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera?'

"Hearing these words of the Gandharva, Arjuna said, 'Blockhead, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for anybody to come to the Ganga--that foremost of all rivers. As regards ourselves endued with might, we care not when we disturb thee. Wicked being, those who are weak in fighting worship thee. This Ganga, issuing out of the golden peaks of Himavat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, viz., Ganga, Yamuna, Saraswati, Vitashtha, Sarayu, Gomati, and Gandaki, are, cleansed of all their sins. O Gandharva, this sacred Ganga again, flowing through the celestial region is called there the Alakananda, It hath again in the region of the Pitris become the Vaitarani, difficult of being crossed by sinners, and, Krishna-Dwaipayana himself hath said so. The auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not in consonance with eternal virtue. Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathi free from all dangers and from which none can bar us?'

"Vaisampayana continued, 'Hearing these words of Arjuna, Angaraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya, the son of Pandu, wielding a good shield and the torch he held in his hand, warded off all those arrows and addressing the Gandharva again said, 'O Gandharva, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O Gandharva, that ye are superior (in prowess) to men; therefore shall I fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati the revered preceptor of Indra, gave unto Bharadwaja, from whom it was obtained by Agnivesya, and from Agnivesya by my preceptor, that foremost of Brahmanas, Drona, who gave it away to me.'

"Vaisampayana continued, 'Saying these words, the Pandava wrathfully hurled at the Gandharva that blazing weapon made of fire which burnt the Gandharva's chariot in a trice. Deprived of consciousness by the force of that weapon, the mighty Gandharva was falling, head downward, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers and thus dragged the unconscious Gandharva towards his brothers. Beholding this, that Gandharva's wife Kumbhinasi, desirous of saving her husband, ran towards Yudhishthira and sought his protection. The Gandharvi said, 'O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinasi by name, the wife of this Gandharva, who seeketh thy protection!' Beholding her (so afflicted), the mighty Yudhishthira addressed Arjuna and said, 'O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying, 'Keep thou thy life, O Gandharva! Go hence, and grieve not I Yudhishthira, the king of the Kurus, commandeth me to show thee mercy.'

"The Gandharva replied, 'I have been vanquished by thee, I shall, therefore, abandon my former name Angaraparna (the blazing vehicle). In name alone, O friend, I should not be boastful when my pride in my strength hath been overcome: I have been fortunate in that I have obtained thee; O Arjuna, that wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which Gandharvas alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science of producing illusions that I have spoken of was formerly obtained by me by ascetic penances. That science I will today impart to the giver of my life-thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called Chakshushi. It was communicated by Manu unto Soma and by Soma unto Viswavasu, and lastly by Viswavasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And as we are capable of seeing everything by spiritual sight, we are equal to the gods. O best of men, I intend to give thee and each of thy brothers a hundred steeds born in the country of the Gandharvas. Of celestial colour and endued with the speed of the mind, those horses are employed in bearing the celestial, and the Gandharvas. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunderbolt was created for the chief of the celestials in order that he might slay (the Asura) Vritra with it. But hurled at Vritra's head it broke in a thousand pieces. The celestials worship with reverence those fragments of the thunderbolt. That which is known in the three worlds as glory is but a portion of the thunderbolt. The hand of the Brahmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service of the Sudra rendered unto the three other classes, are all fragments of the thunderbolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again horses which form a portion of the Kshatriya's chariot, are the offspring of Vadava. Those amongst them that are born in the region of the Gandharvas can go everywhere and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes."

"On hearing these words of the Gandharva, Arjuna said, 'O Gandharva, if from satisfaction for having obtained thy life at my hands in a situation of danger, thou givest me thy science, and these horses, I would not accept thy gift.' The Gandharva replied, saying, 'A meeting with an illustrious person is ever a source of gratification; besides thou hast given me my life.

Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull in Bharata's race, thy excellent and eternal weapon of fire!'

"Arjuna said, 'I would accept thy horses in exchange for my weapon. Let our friendship last for ever. O friend, tell us for what we human beings have to stand in fear of the Gandharvas. Chastisers of foes that we are and virtuous and conversant with the Vedas, tell us, O Gandharva, why in travelling in the night-time we have been censured by thee.'

"The Gandharva said, 'Ye are without wives (though ye have completed the period of study). Ye are without a particular Asrama (mode of life). Lastly, ye are out without a Brahmana walking before, therefore, ye sons of Pandu, ye have been censured by me. The Yakshas, Rakshasas, Gandharvas, Pisachas, Uragas and Danavas, are possessed of wisdom and intelligence, and acquainted with the history of the Kuru race. O hero, I have heard too from Narada and other celestial Rishis about the good deeds of your wise ancestors. I myself, too, while roaming over the whole earth bounded by her belt of seas, have witnessed the prowess of thy great race. O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwaja, celebrated throughout the three worlds for his knowledge of the Vedas and the science of arms. O tiger in Kuru's race, O son of Pritha, I also know Dharma, Vayu, Sakra, the twin Aswins, and Pandu,--these six perpetuators of Kuru race,--these excellent celestials and human progenitors of you all. I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you. For, O thou of Kuru's race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife. Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied by my wife I was filled with wrath. O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture. The Brahmacharya is a very superior mode of life, and as thou art in that mode now, it is for this, O Partha, that I have been defeated by thee in battle. O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape, with life. But, O Partha, a married Kshatriya, who is sanctified with Brahma, and who hath assigned the cares of his State to a priest, might vanquish! All wanderers in the night. O child of Tapati, men should therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is learned in the Vedas and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brahmana conversant with the rules of morality, who is a master of words, and is pure and of good behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain ever the whole earth surrounded by her belt of seas. O son of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or glory of birth alone. Know, therefore, O perpetuator of Kuru's race, that the kingdom lasteth for ever in which Brahmanas have power.'"

SECTION CLXXIII

(Chaitraratha Parva continued)

"Arjuna said, 'Thou hast addressed me (more than once) as Tapatya. I therefore wish to know what the precise significance of this word is, O virtuous Gandharva, being sons of Kunti, we are, indeed, Kaunteyas. But who is Tapati that we should be called Tapatyas?'

"Vaisampayana continued, 'Thus addressed, the Gandharva related to Dhananjaya, the son of Kunti, the (following) story well-known in the three worlds.'

"The Gandharva said, 'O son of Pritha, O foremost of all intelligent men, I will duly recite to you in full this charming narrative. O, listen with attention to what I say in explanation of why I have addressed thee as Tapatya. That one in heaven who pervadeth by his light the whole firmament had a daughter named Tapati equal unto himself. Tapati, the daughter of the god Vivaswat, was the younger sister of Savitri, and she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the Asuras, the Yakshas, the Rakshasas, the Apsaras, and the Gandharvas, who was equal to her in beauty. Of perfect, symmetrical and faultless features, of black and large eyes, and in beautiful attire, the girl was chaste and of perfect conduct. And, O Bharata, seeing her Savitri (the sun) thought that there was none in the three worlds who, for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son, that bull amongst the Kurus, the mighty king Samvarana, was duly worshipping Surya with offerings of Arghya and flower-garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping Surya constantly in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on earth for beauty, Surya regarded him as the fit husband for his daughter, Tapati. And, O thou of Kuru's race, Vivaswat then resolved to bestow his daughter on that best of kings, viz., Samvarana, the scion of a race of world-wide fame. As Surya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on earth fill every region with the splendour of his good achievements. And all men, O Partha, except Brahmanas, worshipped Samvarana. Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Surya in scorching the hearts of foes. And, O Kaurava, Tapana (Surya) himself was resolved upon bestowing his daughter Tapati upon king Samvarana, who was possessed of such virtues and accomplishments.

"Once on a time, O Partha, king Samvarana, endued with beauty (of person) and immeasurable prowess, went on a hunting expedition to the under-woods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander about upon the mountain-breast on foot and in course of his wandering the monarch saw a maiden of large eyes and unrivalled beauty, That grinder of hostile host--that tiger among kings--himself without a companion, beholding there that maiden without a companion, stood motionless gazing at her steadfastly. For her beauty, the monarch for some moment believed her to be (the goddess) Sri herself. Next he regarded her to be the embodiment of the rays emanating from Surya. In splendour of her person she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, because of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. By beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king's heart and eyes were captivated by that damsel, as if they were bound with a cord and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods Asuras and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden as unrivalled in the three worlds for wealth of beauty.

"And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama's (Cupid's) shafts and lost his peace of mind. Burnt with the strong flame of desire the king asked that charming maiden, still innocent, though in her full youth, saying, 'Who art thou and whose? Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked with every ornament, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or Asura or Yaksha or Rakshasa or Naga or Gandharva or human origin. O excellent lady, the best of women that I have ever seen or heard of would not compare with thee in beauty! O thou of handsome face, at sight of thee lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me.'

"King Samvarana thus addressed that damsel in the forest, who however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petals. Failing to find her, that best of monarchs indulged in copious lamentations and for a time stood motionless with grief.'"

SECTION CLXXIV

(Chaitraratha Parva continued)

"The Gandharva continued, 'When that maiden disappeared, that feller of hostile ranks deprived of his senses by Kama (concupiscence) himself fell down on the earth. And as the monarch fell down, that maiden of sweet smiles and prominent and round hips appeared again before him, and smiling sweetly, said unto that perpetuator of Kuru's race these honeyed words, 'Rise, rise, O chastiser of foes! Blest be thou; it behoveth thee not, O tiger among kings, to lose thy reason, a celebrated man as thou art in the world.' Addressed in these honeyed words, the king opened his eyes and saw before him that selfsame girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents, weak with emotion, and said, 'Blest be thou O excellent woman of black eyes! As I am burning with desire and paying thee court, O, accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour of the filaments of the lotus, that Kama is incessantly piercing me with his keen shafts without stopping for a moment! O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous viper. O thou of swelling and large hips, have mercy on me! O thou of handsome and faultless features, O thou of face like unto the lotus-petal or the moon, O thou of voice sweet as that of singing Kinnaras, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-petals, Kama is piercing me incessantly! O large-eyed girl, be merciful unto me! It becometh thee not, O black-eyed maid, to cast me off; O handsome girl, it behoveth thee to relieve me from such affliction by giving me thy love! At first sight thou hast attracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful! I am thy obedient slave--thy adorer! O, accept me! O beautiful lady, O large-eyed girl at the sight of thee, the god of desire hath entered my heart, and is piercing me with his shafts! O thou of lotus-eyes, the flame of desire burneth within me! O, extinguish that flame with the water of thy love poured on it! O beautiful lady, by becoming mine, pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that is piercing me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the Gandharva form, for, O thou of tapering hips, of all forms of marriage the Gandharva hath been said to be the best.'

"The Gandharva continued, 'Hearing those words of the monarch, Tapati made answer, 'O king, I am not the mistress of my own self! Be it known that I am a maiden under the control of my father. If thou really entertainest an affection for me, demand me of my father. Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart; I am not the mistress of my body, and therefore, O best of kings, I do not approach thee; women are never independent. What girl is there in the three worlds that would not desire thee for her husband, as thou art kind unto all thy dependents and as thou art born in a pure race? Therefore, when the opportunity comes, ask my father Aditya for my hand with worship, ascetic penances, and vows. If my father bestoweth me upon thee, then, O king, I shall ever be thy obedient wife. My name is Tapati and I am the younger sister of Savitri, and the daughter, O bull amongst Kshatriyas of Savitri, of (Sun) the illuminator of the universe.'"

SECTION CLXXV

(Chaitraratha Parva continued)

"The Gandharva continued, 'Saying this, Tapati of faultless features, ascended the skies. The monarch thereupon again fell down on the earth. His ministers and followers searching for him throughout the forest at length came upon him lying on that solitary spot, and beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire. Old in wisdom as in age, old in achievements as in policy, the minister, after having raised the prostrate monarch, became easy (in mind). Addressing the king in sweet words that were also for his good, he said, 'Blest be thou, O sinless one! Fear not, O tiger among kings!' The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled over the crownless head of the monarch water that was cold and rendered fragrant with lotus-petals. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister only. After those attendants had retired at his command, the king sat upon the mountain-breast. Having purified himself duly, the king sat upon that chief of mountains, and began, with joined palms and upturned face, to worship Surya. King Samvarana, that smiter of all foes, thought also of his chief priest Vasishtha, that best of Rishis. The king continued to sit there day and night without intermission. The Brahmana sage Vasishtha came there on the twelfth day: that great Rishi of soul under perfect command knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of Munis, as soon as he knew this, desirous of benefiting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious Rishi, in the very sight of that monarch, ascended upward to interview Surya, himself possessed of the splendour of that luminary. The Brahmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying, 'I am Vasishtha.' Then Vivaswat of great energy said unto that best of Rishis, 'Welcome art thou, O great Rishi! Tell me what is in thy mind. O thou of great good fortune, whatever thou demandest of me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me!' Thus addressed by Surya, the Rishi of great ascetic merit, bowing unto the god of light, replied, saying, 'O Vibhavasu, this thy daughter, Tapati, the younger sister of Savitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O firmament-ranger, Samvarana will make a worthy husband for thy daughter.' Thus addressed by the Rishi Vibhakara, resolved upon bestowing his daughter upon Samvarana, saluted the Rishi, and replied unto him, saying, 'Oh, Samvarana is the best of monarchs, thou art the best of Rishis, Tapati is the best of women. What should we do, therefore, but bestow her on Samvarana?' With these words, the god Tapana, made over his daughter, Tapati, of every feature perfectly faultless, unto the illustrious Vasishtha to bestow her upon Samvarana. And the great Rishi then accepted the girl, Tapati, and taking leave of Surya, came back to the spot, where that bull amongst the Kurus, of celestial achievements, was. King Samvarana, possessed by love and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vasishtha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of the heavens. And the illustrious Rishi Vasishtha of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife after having worshipped with like the full moon. And that mighty bowman, that foremost one in Kuru's race having his curiosity greatly excited by what he heard of Vasishtha's ascetic power, asked the Gandharva, saying, 'I desire to hear of the Rishi whom thou hast mentioned as Vasishtha. O, tell me in full about him! O chief of the Gandharvas, tell me who this illustrious Rishi was that was the priest of our forefathers.' The Gandharva replied, 'Vasishtha is Brahma's spiritual (lit, mind-born) son and Arundhati's husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vasishtha's ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra's offence, that high-souled Rishi did not yet exterminate Kusikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, he did not, as though powerless, though really otherwise, do any dreadful act destructive of Viswamitra, Like the ocean transgressing not its continents, Vasishtha transgressed not (the laws of) Yama by bringing back his children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshvaku and other great monarchs acquired the whole earth. And, O prince of Kuru's race, it was by obtaining Vasishtha, that best of Rishis as their priest, that those monarchs performed many grand sacrifices. And, O best of the Pandavas, that regenerate Rishi assisted these monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the Vedas and in whose heart virtue prevails, to appoint as your priest. A Kshatriya of good lineage, desirous of extending his dominions by conquering the earth, should, O Partha, first appoint a priest. He who is desirous of conquering the earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, who has his senses under complete control and who is conversant with religion, profit and pleasure, be your priest.'"

Section CLXXVII

(Chaitraratha Parva continued)

"Vaisampayana continued, 'Hearing this, Arjuna said, 'O Gandharva, whence arose the hostility between Viswamitra and Vasishtha both of whom dwelt in a celestial hermitage? O, tell us all about it.'

"The Gandharva replied, 'O Partha, the story of Vasishtha is regarded as a Purana (legend) in all the three worlds. Listen to me as I recite it fully. There was, in Kanyakuvja, O bull of Bharata's race, a great king of worldwide fame named Gadhi, the son of Kusika. The virtuous Gadhi had a son named Viswamitra, that grinder of foes, possessing a large army and many animals and vehicles. And Viswamitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marascetic penances the propitious lord Vivaswat, by the help of Vasishtha's (ascetic power). And Samvarana, that bull among men with due rites took Tapati's hand on that mountain-breast which was resorted to by the celestials and the Gandharvas. The royal sage, with the permission of Vasishtha, desired to sport with his wife on that mountain. And the king caused Vasishtha, to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vasishtha left him and went away. Samvarana, who sported on that mountain like a celestial, sported with his wife in the woods and the under-woods on that mountain for twelve full years. And, O best of the Bharatas, the god of a thousand eyes poured no rain for twelve years on the capital and on the kingdom of that monarch. Then, O chastiser of enemies, when that season of drought broke out, the people of that kingdom, as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn grew. And the inhabitants in despair, and afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. The people being afflicted with hunger, without a morsel of food and reduced to skeletons, the capital looked very much like the city of the king of the dead, full of only ghostly beings. On beholding the capital reduced to such a state, the illustrious and virtuous and best of Rishis, Vasishtha was resolved upon applying a remedy and brought back unto the city that tiger among kings, Samvarana, along with his wife, after the latter had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before, for, when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of Asuras, poured rain in abundance and caused corn to grow. Revivified by the foremost of virtuous souls the capital and the country became animated with extreme joy. The monarch, with his wife, Tapati, once more performed sacrifices for twelve years, like the lord Indra (god of rain) performing sacrifices with his wife, Sachi.'

"The Gandharva continued, 'This, O Partha, is the history of Tapati of old, the daughter of Vivaswat. It is for her that thou art (called) Tapatya. King Samvarana begot upon Tapati a son named Kuru, who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called Tapatya.'"

SECTION CLXXVI

(Chaitraratha Parva continued)

"Vaisampayana said, 'That bull among the Bharatas, Arjuna, hearing these words of the Gandharva, was inspired with feelings of devotion and stood shes (???--JBH), killing deer and wild boars. Once on a time, while out in quest of deer, the king became weak with exertion and thirst. The monarch arrived in that state at the asylum of Vasishtha, and the blessed and illustrious Rishi beholding him arrive, reverenced with his homage that best of men, king Viswamitra. And O Bharata, the Rishi saluted the monarch by offering him water to wash his face and feet with, and Arghya, and wild fruits, and clarified butter. For the illustrious Rishi had a cow yielding anything that was desired of her. When she was addressed, saying, 'O give',--she always yielded the article that was sought. And she yielded various fruits and corn, wild or grown in gardens and fields, and milk, and many excellent nutritive viands full of six different kinds of juice (taste?) and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial taste for drinking and eating, and for licking and sucking, and also many precious gems and robes of various kinds. With these desirable objects in profusion the monarch was worshipped. And the king with his minister and troops became highly pleased. And the monarch wondered much, beholding that cow with six elevated limbs and the beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.

"And, O prince, the son of Gadhi, gratified with everything and applauding the cow named Nandini, addressed the Rishi, saying, 'O Brahmana, O great Muni, give me thy Naridini in exchange for ten thousand kine, or my kingdom. Enjoy thou my kingdom (giving me thy cow).'

"Hearing these words of Viswamitra, Vasishtha said, 'O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the Pitris, as also for my sacrifices. I cannot give Nandini in exchange for even thy kingdom.' Viswamitra replied, 'I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire in exchange even for ten thousand cows, I will not abandon the practice of my order; I will take thy cow even by force!'

"Vasishtha said, 'Thou art a Kshatriya endued with might of arms. Thou art a powerful monarch. O, do in haste what thou desirest; and stop not to consider its propriety.'

"The Gandharva continued, 'Thus addressed by Vasishtha, Viswamitra, O Partha, then forcibly seized Nandini, that cow (white) like the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Partha, to low piteously, and approaching the illustrious Vasishtha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the Rishi's asylum.'

"Beholding her in that plight, Vasishtha said, 'O amiable one, thou art lowing repeatedly and I am hearing thy cries. But, O Nandini, even Viswamitra is taking thee away by force, what can I do in this matter, as I am a forgiving Brahmana?'

"The Gandharva continued, 'Then, O bull in Bharata's race, Nandini, alarmed at the sight of Viswamitra's troops and terrified by Viswamitra himself, approached the Rishi still closer, and said, 'O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswamitra and crying so piteously as if I were masterless?' Hearing these words of the crying and persecuted Nandini, the great Rishi lost not his patience nor turned from his vow of forgiveness. He replied, 'The Kshatriya's might lies in physical strength, the Brahmana's in forgiveness. Because I cannot give up forgiveness, go thou, O Nandini, if thou choosest.' Nandini answered, 'Castest thou me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force.' Vasishtha said, 'O blessed one, I do not cast thee off! Stay if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!'

"The Gandharva continued, 'Then the cow of Vasishtha, hearing the word stay, raised her head and neck upward, and became terrible to behold. With eyes red with rage and lowing repeatedly, she then attacked Viswamitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with rage, she soon became terrible to behold like unto the sun in his midday glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas, and from her udders, an army of Dravidas and Sakas; and from her womb, an army of Yavanas, and from her dung, an army of Savaras; and from her urine, an army of Kanchis; and from her sides, an army of Savaras. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Sinhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chinas and Hunas with Keralas, and numerous other Mlechchhas. And that vast army of Mlechchhas in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswamitra, attacked that monarch's soldiers. And so numerous was that Mlechchha host that each particular soldier of Viswamitra was attacked by a band of six or seven of their enemies. Assailed with a mighty shower of weapons, Viswamitra's troops broke and fled, panic-stricken, in all directions, before his very eyes. But, O bull in Bharata's race, the troops of Vasishtha, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) twenty-seven full miles, panic-stricken, they shrieked aloud and beheld not anyone that could protect them. Viswamitra, beholding this wonderful feat that resulted from Brahmana prowess, became disgusted with Kshatriya prowess and said, 'O, fie on Kshatriya prowess! Brahmana prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength.' Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. The son of Kusika at last drank Soma with Indra himself (in Heaven).'"

SECTION CLXXVIII

(Chaitraratha Parva continued)

"The Gandharva continued, 'There was, O Partha, a king in this world, named Kalmashapada, who was of the race of Ikshvaku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting, and this grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued and at last he gave up the chase, desiring to rest awhile.

"The great Viswamitra, endued with energy, had, a little while ago, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thirst, was proceeding through the woods, he came across that best of Rishis, the illustrious son of Vasishtha, coming along the same path. The king ever victorious in battle saw that Muni bearing the name of Saktri, that illustrious propagator of Vasishtha's race, the eldest of the high-souled Vasishtha's hundred sons, coming along from opposite direction. The king, beholding him said, 'Stand out of our way.' The Rishi, addressing the monarch in a conciliatory manner, said unto him sweetly, 'O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, viz., that a king should ever make way for Brahmanas.' Thus did they address each other respecting their right of way. 'Stand aside, stand aside', were the words they said unto each other. The Rishi, who was in the right, did not yield, nor did the king yield to him from pride and anger. That best of monarchs, enraged at the Rishi, refusing to yield him the way, acted like a Rakshasa, striking him with his whip. Thus whipped by the monarch, that best of Rishis, the son of Vasishtha, was deprived of his senses by anger, and speedily cursed that first of monarchs, saying, 'O worst of kings, since thou persecutest like a Rakshasa an ascetic, thou shalt from this day, became a Rakshasa subsisting on human flesh! Hence, thou worst of kings! thou shalt wander over the earth, affecting human form!' Thus did the Rishi Sakti, endued with great prowess, speak unto king Kalmashapada. At this time Viswamitra, between whom and Vasishtha there was a dispute about the discipleship of Kalmashapada, approached the place where that monarch and Vasishtha's son were. And, O Partha, that Rishi of severe ascetic penances, viz., Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarrelling with each other). After the curse had been pronounced, that best of monarchs knew that Rishi to be Vasishtha's son and equal unto Vasishtha himself in energy. And, O Bharata, Viswamitra, desirous of benefiting himself, remained on that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Saktri, desiring to propitiate the Rishi began to humbly beseech him. And, O chief of the Kurus, Viswamitra, ascertaining the disposition of the king (and fearing that the difference might be made up), ordered a Rakshasa to enter the body of the king. And a Rakshasa of the name of Kinkara then entered the monarch's body in obedience to Saktri's curse and Viswamitra's command. And knowing, O chastiser of foes, that the Rakshasa had possessed himself of the monarch, that best of Rishis, Viswamitra, then left the spot and went away.

"Shortly after, O Partha, the monarch, possessed by the Rakshasa and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in the woods. Afflicted with hunger, that Brahmana begged of the king some food with meat. The royal sage, Kalmashapada, that cherisher of friends, answered the Brahmana, saying, 'Stay thou here, O Brahmana for a moment. On my return, I will give thee whatever food thou desirest.' Having said this, the monarch went away, but the Brahmana stayed on there. The high-minded king having roved for some time at pleasure and according to his will, at last entered his inner apartment. Thus waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brahmana staying in the forest. And he commanded him, saying, 'Hie thee to that forest. A Brahmana waiteth for me in the hope of food. Go and entertain him with food and meat.'

"The Gandharva continued, 'Thus commanded, the cook went out in search of meat. Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the Rakshasa, repeatedly said, without scruple of any kind, 'Feed him with human flesh.' The cook, saying, 'So be it,' went to the place where the (king's) executioners were, and thence taking human flesh and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red with anger, 'Because that worst of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food. And becoming fond of human flesh as cursed by Saktri of old, the wretch shall wander over the earth, alarming and otherwise troubling all creatures.' The curse, therefore, on that king, thus repeated a second time, became very strong, and the king, possessed by a Rakshasa disposition, soon lost all his senses.

"A little while after, O Bharata, that best of monarchs, deprived of all his senses by the Rakshasa within him, beholding Saktri who had cursed him, said, 'Because thou hast pronounced on me this extraordinary curse, therefore, I shall begin my life of cannibalism by devouring thee.' Having said this, the king immediately slew Saktri and ate him up, like a tiger eating the animal it was fond of. Beholding Saktri thus slain and devoured, Viswamitra repeatedly urged that Rakshasa (who was within the monarch) against the other sons of Vasishtha. Like a wrathful lion devouring small animals, that Rakshasa soon devoured the other sons of the illustrious Vasishtha that were junior to Saktri in age. But Vasishtha, learning that all his sons had been caused to be slain by Viswamitra, patiently bore his grief like the great mountain that bears the earth. That best of Munis, that foremost of intelligent men, was resolved rather to sacrifice his own life than exterminate (in anger) the race of Kusikas. The illustrious Rishi threw himself down from the summit of Meru, but he descended on the stony ground as though on a heap of cotton. And, O son of Pandu, when the illustrious one found that death did not result from that fall, he kindled a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great Muni under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum.'"

SECTION CLXXIX

(Chaitraratha Parva continued)

"The Gandharva continued, 'Beholding his asylum bereft of his children, the Muni afflicted with great grief left it again. And in course of his wandering he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numberless trees and plants that had grown on its margin. Beholding this, O thou of Kuru's race, the distressed Muni thinking that he would certainly be drowned if he fell into the waters of that river, he tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the Rishi ashore. And the Rishi rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken off by the violence of the current, the Rishi called the stream by the name of Vipasa (the cord-breaker). For his grief the Muni could not, from that time, stay in one place; he began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from Himavat) of terrible aspect and full of fierce crocodiles and other (aquatic) monsters, the Rishi threw himself into it, but the river mistaking the Brahmana for a mass of (unquenchable) fire, immediately flew in a hundred different directions, and hath been known ever since by the name of the Satadru (the river of a hundred courses). Seeing himself on the dry land even there he exclaimed, 'O, I cannot die by my own hands!' Saying this, the Rishi once more bent his steps towards his asylum. Crossing numberless mountains and countries, as he was about to re-enter his asylum, he was followed by his daughter-in-law named Adrisyanti. As she neared him, he heard the sound from behind of a very intelligent recitation of the Vedas with the six graces of elocution. Hearing that sound, the Rishi asked, 'Who is it that followeth me?' His daughter-in-law then answered, 'I am Adrisyanti, the wife of Saktri. I am helpless, though devoted to asceticism.' Hearing her, Vasishtha said, 'O daughter, whose is this voice that I heard, repeating the Vedas along with the Angas like unto the voice of Saktri reciting the Vedas with the Angas?' Adrisyanti answered, 'I bear in my womb a child by thy son Saktri. He hath been here full twelve years. The voice thou hearest is that of the Muni, who is reciting the Vedas.'

"The Gandharva continued, 'Thus addressed by her the illustrious Vasishtha became exceedingly glad. And saying, 'O, there is a child (of my race)!'--he refrained, O Partha, from self-destruction. The sinless one accompanied by his daughter-in-law, then returned to his asylum. And the Rishi saw one day in the solitary woods (the Rakshasa) Kalmashapada. The king, O Bharata, possessed by fierce Rakshasa, as he saw the Rishi, became filled with wrath and rose up, desiring to devour him. And Adrisyanti beholding before her that the Rakshasa of cruel deeds, addressed Vasishtha in these words, full of anxiety and fear, 'O illustrious one, the cruel Rakshasa, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on earth, except thee, O illustrious one, and, O foremost of all that are conversant with the Vedas to restrain him today. Protect me, O illustrious one, from this cruel wretch of terrible mien. Surely, the Rakshasa cometh hither to devour us' Vasishtha, hearing this, said, 'Fear not, O daughter, there is no need of any fear from any Rakshasa. This one is no Rakshasa from whom thou apprehendest such imminent danger. This is king Kalmashapada endued with great energy and celebrated on earth. That terrible man dwelleth in these woods.'

"The Gandharva continued, 'Beholding him advancing, the illustrious Rishi Vasishtha, endued with great energy, restrained him, O Bharata, by uttering the sound Hum. Sprinkling him again with water sanctified with incantations the Rishi freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of Vasishtha's son like Surya seized by the planet (Rahu) during the season of an eclipse. Freed from the Rakshasa the monarch illumined that large forest by his splendour like the sun illumining the evening clouds. Recovering his power of reason, the king saluted that best of Rishis with joined palms and said, 'O illustrious one, I am the son of Sudasa and thy disciple, O best of Munis! O, tell me what is thy pleasure and what I am to do.' Vasishtha replied, saying, 'My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And, O chief of men, never insult Brahmanas any more.' The monarch replied, 'O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But, O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshvaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshvaku's race, a desirable son possessing beauty and accomplishments and good behaviour.'

"The Gandharva continued, 'Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a monarch, saying, 'I will give you.' After some time, O prince of men, Vasishtha, accompanied by the monarch, went to the latter's capital known all over the earth by the name of Ayodhya. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers in heaven coming out to receive their chief. The monarch, accompanied by Vasishtha, re-entered his auspicious capital after a long time. The citizens of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhya, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of Kuru's race, the city filled as it was with joyous and healthy souls, in consequence of his presence, looked gay like Amaravati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king's command, approached Vasishtha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya.'"

SECTION CLXXX

(Chaitraratha Parva continued)

"The Gandharva continued, 'Then, O Partha, Adrisyanti, who had been residing in Vasishtha's asylum, brought forth (when the time came) a son who was the perpetuator of Saktri's race and who was a second Saktri in everything. O foremost of Bharatas, that best of Munis, the illustrious Vasishtha himself performed the usual after-birth ceremonies of his grandson. And, because the Rishi Vasishtha had resolved on self-destruction but had abstained therefrom as soon as he knew of the existence of that child, that child, when born, was called Parasara (the vivifier of the dead). The virtuous Parasara, from the day of his birth, knew Vasishtha for his father and behaved towards the Muni as such. One day, O son of Kunti, the child addressed Vasishtha, that first of Brahmana sages, as father, in the presence of his mother Adrisyanti. Adrisyanti, hearing the very intelligible sound father sweetly uttered by her son, addressed him with tearful eyes and said, 'O child, do not address this thy grandfather as father? Thy father, O son, has been devoured by a Rakshasa in a different forest. O innocent one, he is not thy father whom thou regardest so. The revered one is the father of that celebrated father of thine.' Thus addressed by his mother that best of Rishis of truthful speech, gave way to sorrow, but soon fired up and resolved to destroy the whole creation. Then that illustrious and great ascetic Vasishtha, that foremost of all persons conversant with Brahma, that son of Mitravaruna, that Rishi acquainted with positive truth, addressed his grandson who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vasishtha succeeded in driving out that resolution from his grandson's mind.'

"The Gandharva continued, 'Then Vasishtha said, 'There was a celebrated king of the name of Kritavirya. That bull among the kings of the earth was the disciple of the Veda-knowing Bhrigus. That king, O child, after performing the Soma sacrifice, gratified the Brahmanas with great presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under earth; and some from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of particular Bhargava, came upon a large treasure. And the treasure was seen by all those bulls among Kshatriyas who had been there. Enraged at what they regarded as the deceitful behaviour of the Bhrigus, the Kshatriyas insulted the Brahmanas, though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavat. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported the matter unto them. And the Kshatriyas then went to destroy that embryo. Arrived at the place, they beheld the would-be mother blazing with inborn energy, and the child that was in her thigh came out tearing up the thigh and dazzling the eyes of those Kshatriyas like the midday sun. Thus deprived of their eyes, the Kshatriyas began to wander over those inaccessible mountains. And distressed at the loss of sight, the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow, and from loss of sight like unto a fire that hath gone out, addressed with anxious hearts that illustrious lady, saying, 'By thy grace. O lady, we wish to be restored to sight. We shall then return to our homes all together and abstain for ever from our sinful practice. O handsome one, it behoveth thee with thy child to show us mercy. It behoveth thee to favour these kings by granting them their eye-sight.'"

SECTION CLXXXI

(Chaitraratha Parva continued)

"Vasishtha continued, 'The Brahmana lady, thus addressed by them, said, 'Ye children, I have not robbed you of your eye-sight, nor am I angry with you. This child, however, of the Bhrigu race hath certainly been angry with you. There is little doubt, ye children, that ye have been robbed of your sight by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race. Ye children, while ye were destroying even the embryos of the Bhrigu race, this child was held by me in my thigh for a hundred years! And in order that the prosperity of Bhrigu's race might be restored, the entire Vedas with their branches came unto this one even while he was in the womb. It is plain that this scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay you! It is by his celestial energy that your eyes have been scorched. Therefore, ye children, pray ye unto this my excellent child born of my thigh. Propitiated by your homage he may restore your eye-sight.'

"Vasishtha continued, 'Hearing those words of the Brahmana lady, all these princes addressed the thigh-born child, saying, 'Be propitious!' And the child became propitious unto them. And that best of Brahmana Rishis, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sight went away. But the Muni Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-souled Rishi set his heart, O child, upon the destruction of every creature in the world. And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world. And desirous of gratifying his ancestors, the Rishi afflicted by his severe asceticism the three worlds with the celestials, the Asuras and human beings. The Pitris, then, learning what the child of their race was about, all came from their own region unto the Rishi and addressing him said:

'Aurva, O son, fierce thou hast been in thy asceticism. Thy power hath been witnessed by us. Be propitious unto the three worlds. O, control thy wrath. O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas. O child, when we grew weary of the long periods of life alloted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas. The wealth that the Bhrigus had placed in their house underground had been placed only with the object of enraging the Kshatriyas and picking a quarrel with them. O thou best of Brahmanas, as we were desirous of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera) had kept a large treasure for us. When we found that death could not, by any means, overtake us all, it was then, O child, that we regarded this as the best means (of compassing our desire). They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore thou desirest to do is not agreeable to us. Restrain thy mind, therefore, from the sinful act of destroying the whole world. O child, destroy not the Kshatriyas nor the seven worlds. O, kill this wrath of thine that staineth thy ascetic energy.'"

SECTION CLXXXII

(Chaitraratha Parva continued)

"The Gandharva said, 'Vasishtha after this, continued the narration saying, 'Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect:

'Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not go in vain. I cannot consent to be one whose anger and vows are futile. Like fire consuming dry woods, this rage of mine will certainly consume me if I do not accomplish my vow. The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (viz., religion, profit and pleasure). The wrath that kings desirous of subjugating the whole earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother's thigh, I heard the doleful cries of my mother and other women of the Bhrigu race who were then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with unborn children of their race, it was then that wrath filled my soul. My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector. Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs. If there be a punisher of crimes in the worlds no one in all the worlds would dare commit a crime; if he findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protect them not, postponing that duty preferring the pleasures of life, I have just cause to be enraged with them. I am the lord of the creation, capable of punishing its iniquity. I am incapable of obeying your command. Capable of punishing this crime, if I abstain from so doing, men will once more have to undergo a similar persecution. The fire of my wrath too that is ready to consume the worlds, if repressed, will certainly consume by its own energy my own self. Ye masters, I know that ye ever seek the good of the worlds: direct me, therefore, as to what may benefit both myself and the worlds.'

"Vasishtha continued, 'The Pitris replied saying, O, throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water, indeed the whole universe is made of water. Therefore, O thou best of Brahmanas, cast thou this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed.'

"Vasishtha continued, 'Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire which consumeth the waters of the great ocean, became like unto a large horse's head which persons conversant with the Vedas call by the name of Vadavamukha. And emitting itself from that mouth it consumeth the waters of the mighty ocean. Blest be thou! It behoveth not thee, therefore, to destroy the worlds. O thou Parasara, who art acquainted with the higher regions, thou foremost of wise men!'"

SECTION CLXXXIII

(Chaitraratha Parva continued)

"The Gandharva continued, 'The Brahmana sage (Parasara) thus addressed by the illustrious Vasishtha restrained his wrath from destroying the worlds. But the Rishi Parasara endued with great energy--the son of Saktri--the foremost of all persons acquainted with the Vedas—performed a grand Rakshasa sacrifice. And remembering the slaughter of (his father) Saktri, the great Muni began to consume the Rakshasas, young and old, in the sacrifice he performed. And Vasishtha did not restrain him from this slaughter of the Rakshasa, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great Muni Parasara sat before three blazing fires, himself like unto a fourth fire. And the son of Saktri, like the Sun just emerging from the clouds, illuminated the whole firmament by that stainless sacrifice of his into which large were the libations poured of clarified butter. Then Vasishtha and the other Rishis regarded that Muni blazing with his own energy as if he were the second Sun. Then the great Rishi Atri of liberal soul desirous of ending that sacrifice, an achievement highly difficult for others,--came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha, and Kratu the performer of many great sacrifices, all influenced by the desire of saving the Rakshasas. And, O thou bull of the Bharata race, Pulastya then, seeing that many Rakshasas had already been slain, told these words unto Parasara that oppressor of all enemies:

'There is no obstruction, I hope, to this sacrifice of thine, O child! Takest thou any pleasure, O child, in this slaughter of even all those innocent Rakshasas that know nothing of thy father's death. It behoveth thee not to destroy any creatures thus. This, O child, is not the occupation of a Brahmana devoted to asceticism. Peace is the highest virtue. Therefore, O Parasara, establish thou peace. How hast thou, O Parasara, being so superior, engaged thyself in such a sinful practice? It behoveth not thee to transgress against Saktri himself who was well-acquainted with all rules of morality. It behoveth not thee to extirpate any creatures. O descendant of Vasishtha's race, that which befell thy father was brought about by his own curse. It was for his own fault that Saktri was taken hence unto heaven. O Muni, no Rakshasa was capable of devouring Saktri; he himself provided for his own death. And, O Parasara, Viswamitra was only a blind instrument in that matter. Both Saktri and Kalmashapada, having ascended to heaven are enjoying great happiness. And, the other sons also of the great Rishi Vasishtha who were younger than Saktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vasishtha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent Rakshasas. O, blest be thou! Abandon this sacrifice of thine. Let it come to an end.'

"The Gandharva continued, 'Thus addressed by Pulastya, as also by the intelligent Vasishtha, that mighty Muni--the son of Saktri then brought that sacrifice to an end. And the Rishi cast the fire that he had ignited for the purpose of the Rakshasas' sacrifice into the deep woods on the north of the Himavat. And that fire may be seen to this day consuming Rakshasas and trees and stones in all seasons.'"

SECTION CLXXXIV

(Chaitraratha Parva continued)

"Arjuna asked, 'What for, O Gandharva, did king Kalmashapada command his queen to go unto that foremost of all persons conversant with the Vedas--the master Vasishtha? Why also did that illustrious and great Rishi Vasishtha himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vasishtha? It behoveth thee to remove the doubts I entertain and refer to thee for solution.'

"The Gandharva replied, saying, 'O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vasishtha and king Kalmashapada that cherisher of friends. O thou best of the Bharatas, I have told thee all about the curse of king Kalmashapada by Saktri, the illustrious son of Vasishtha. Brought under the influence of the curse, that smiter of all foes--king Kalmashapada--with eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander about. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Pinched with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife enjoying each other. Alarmed at beholding the monarch the couple ran away, their desire ungratified. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying, 'Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors. It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the Rishi's) curse. My season hath come, and wishful of my husband's company I was connected with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband.' The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage Kalmashapada, 'Vile wretch, since thou hast today cruelly devoured under my very nose my illustrious husband dear unto me, even before my desires have been gratified, therefore shall thou, O wicked one afflicted by my curse, meet with instant death when thou goest in for thy wife in season. And thy wife, O wretch, shall bring forth a son uniting herself with that Rishi Vasishtha whose children have been devoured by thee. And that child, O worst of kings, shall be the perpetuator of thy race.' And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vasishtha by his ascetic power and spiritual insight immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanati when her season came. But Madayanati softly sent him away. Under the influence of passion the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. It was for this reason, O thou best of men, that the monarch infected with the Brahmani's curse, appointed Vasishtha to beget a son upon his queen.'"

SECTION CLXXXV

(Chaitraratha Parva continued)

"Arjuna asked, 'O Gandharva, thou art acquainted with everything. Tell us, therefore, which Veda-knowing Brahmana is worthy to be appointed as our priest.'

"The Gandharva replied, 'There is in these woods a shrine of the name of Utkochaka. Dhaumya, the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest."

"Vaisampayana said, 'Then Arjuna, highly pleased with everything that had happened, gave unto that Gandharva, his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said, 'O thou best of Gandharvas, let the horses thou givest us remain with thee for a time. When the occasion cometh, we will take them from thee. Blest be thou.' Then the Gandharva and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhagirathi and went wheresoever they desired. Then, O Bharata, the Pandavas going to Utkochaka, the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya, the foremost of all conversant with the Vedas, receiving them with presents of wild fruits and (edible) roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Panchala king as already obtained in the Swayamavara. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the Vedas and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his Yajamanas (spiritual disciples). And that Brahmana, beholding those heroes endued with intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of their own accomplishments to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompanied by him, to the Swayamvara of the Princess of Panchala.'"

SECTION CLXXXVI

(Swayamvara Parva)

"Vaisampayana said, 'Then those tigers among men--those brothers—the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivities (in view of her marriage). And those tigers among men--those oppressors of all enemies--in going along with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all Brahmacharis beholding the Pandavas, O king, asked them, 'Where are ye going to? Whence also are ye come?' And Yudhishthira replied unto them, saying, 'Ye bulls among Brahmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakra.' The Brahmanas then said, 'Go ye this very day to the abode of Drupada in the country of the Panchalas. A great Swayamvara takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us all go together. Extraordinary festivities will take place (in Drupada's abode). The illustrious Yajnasena, otherwise called Drupada, had a daughter risen from the centre of the sacrificial altar. Of eyes like lotus-petals and of faultless features endued with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for two full miles around, is the sister of the strong-armed Dhrishtadyumna gifted with great prowess--the (would-be) slayer of Drona--who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto the second Fire. And that daughter of Yajnasena will select a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that Swayamvara will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large: who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty car-warriors and accomplished in arms. Desirous of winning (the hand of) the maiden those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all they will give away and witnessing the Swayamvara, and enjoying the festivities, we shall go wheresoever we like. And there will also come unto that Swayamvara, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athletes. And beholding all these sights and taking what will be given away to illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding you, Krishna may, by chance, choose some one amongst you superior to the rest. This thy brother of mighty arms and handsome and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth.'

"On hearing these words of the Brahmanas, Yudhishthira replied, 'Ye Brahmanas, we will all go with you to witness that maiden's Swayamvara--that excellent jubilee.'"

SECTION CLXXXVII

(Swayamvara Parva continued)

"Vaisampayana said, 'Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by the king Drupada. And on their way those heroes beheld the illustrious Dwaipayana--that Muni of pure soul, and perfectly sinless. And duly saluting the Rishi and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty chariot-fighters proceeded by slow stages staying for some time within those beautiful woods and by fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pandavas at last entered the country of the Panchalas. And beholding the capital, as also the fort, they took up their quarters in the house of a potter, Adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajnasena always cherished the desire of bestowing his daughter on Kiriti (Arjuna), the son of Pandu. But he never spoke of it to anybody. And, O Janamejaya, the king of Panchala thinking of Arjuna caused a very stiff bow to be made that was incapable of being bent by any except Arjuna. Causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said, 'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.'

"Vaisampayana continued, 'With these words king Drupada proclaimed the Swayamvara. On hearing of them, O Bharata, the kings of other lands came to his capital. And there came also many illustrious Rishis desirous of beholding the Swayamvara. And there came also, O king, Duryodhana and the Kurus accompanied by Kama. There also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. Desirous of beholding the Swayamvara, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. The monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre which itself had been erected on an auspicious and level plain to the north-east of Drupada's capital, was surrounded by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched doorways here and there. The vast amphitheatre was also shaded by a canopy of various colours. And resounding with the notes of thousands of trumpets, it was scented with black aloes and sprinkled all over with water mixed with sandal-paste and decorated with garlands of flowers. It was surrounded with high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. The windows of those mansions were covered with net works of gold; the walls were set with diamonds and precious costly carpets and cloths. All those mansions adorned with wreaths and garlands of flowers and rendered fragrant with excellent aloes, were all white and spotless, like unto the necks of swans. And the fragrance therefrom could be perceived from the distance of a Yojana (eight miles). And they were each furnished with a hundred doors wide enough to admit a crowd of persons; they were adorned with costly beds and carpets, and beautified with various metals; they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs invited by Drupada whose persons were adorned with every ornament and who were possessed with the desire of excelling one another. And the inhabitants of the city and the country who had come to behold Krishna and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were loved by the whole world.

"The Pandavas, too, entering that amphitheatre, sat with the Brahmanas and beheld the unequalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay at the performances of actors and dancers (large presents of every kind of wealth being constantly made), began to swell day by day. And it lasted, O king, several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean entered the amphitheatre, richly attired and adorned with every ornament and bearing in her hand a dish of gold (whereon were the usual offerings of Arghya) and a garland of flowers. Then the priest of the lunar race--a holy Brahmana conversant with all mantras--ignited the sacrificial fire and poured on it with due rites libations of clarified butter. And gratifying Agni by these libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, became perfectly still, Dhrishtadyumna possessed of a voice deep as the sound of the kettledrum or the clouds, taking hold of his sister's arm, stood in the midst of that concourse, and said, with a voice loud and deep as the roar of the clouds, these charming words of excellent import, 'Hear ye assembled kings, this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these five sharpened arrows. Truly do I say that, possessed of lineage, beauty of persons, and strength whoever achieveth this great feat shall obtain today this my sister, Krishna for his wife.' Having thus spoken unto the assembled monarchs Drupada's son then addressed his sister, reciting unto her the names and lineages and achievements of those assembled lords of the earth.'"

SECTION CLXXXVIII

(Swayamvara Parva continued)

"Dhrishtadyumna said, 'Duryodhana, Durvisaha, Durmukha and Dushpradharshana, Vivinsati, Vikarna, Saha, and Duhsasana; Yuyutsu and Vayuvega and Bhimavegarava; Ugrayudha, Valaki, Kanakayu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhwaja; Nandaka, and Vahusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarashtra--all heroes--accompanied by Karna, have come for thy hand. Innumerable other illustrious monarchs all bulls among Kshatriyas—have also come for thee. Sakuni, Sauvala, Vrisaka, and Vrihadvala,--these sons of the king Gandhara--have also come. Foremost of all wielders of weapons--the illustrious Aswatthaman and Bhoja, adorned with every ornament have also come for thee. Vrihanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara, Vardhakshemi, Susarma, Senavindu, Suketu with his two sons Sunama and Suvarcha, Suchitra, Sukumara, Vrika, Satyadhriti, Suryadhwaja, Rochamana, Nila, Chitrayudha, Agsuman, Chekitana, the mighty Sreniman, Chandrasena the mighty son of Samudrasena, Jarasandha, Vidanda, and Danda--the father and son, Paundraka, Vasudeva, Bhagadatta endued with great energy, Kalinga, Tamralipta, the king of Pattana, the mighty car-warrior Salya, the king of Madra, with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty chariot-fighters and heroes, viz., Bhuri, Bhurisrava, and Sala, Sudakshina, Kamvoja of the Puru race, Vrihadvala, Sushena, Sivi, the son of Usinara, Patcharanihanta, the king of Karusha, Sankarshana (Valadeva), Vasudeva (Krishna) the mighty son of Rukmini, Samva, Charudeshna, the son of Pradyumna with Gada, Akrura, Satyaki, the high-souled Uddhava, Kritavarman, the son of Hridika, Prithu, Viprithu, Viduratha, Kanka, Sanku with Gaveshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapi Jhilli Pindaraka, the powerful Usinara, all these of the Vrishni race, Bhagiratha, Vrihatkshatra, Jayadratha the son of Sindhu, Vrihadratha, Valhika, the mighty charioteer Srutayu, Uluka, Kaitava, Chitrangada and Suvangada, the highly intelligent Vatsaraja, the king of Kosala, Sisupala and the powerful Jarasandha, these and many other great kings--all Kshatriyas celebrated throughout the world—have come, O blessed one, for thee. Endued with prowess, these will shoot the mark. And thou shalt choose him for thy husband who amongst these will shoot the mark.'"

SECTION CLXXXIX

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those youthful princes adorned with ear-rings, vying with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himalayan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming 'Krishna shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of winning the daughter of Drupada, looked like the celestial (of old) standing round Uma, the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishna, those princes descended into the amphitheatre for winning the Panchala maiden and began to regard even their best friends with jealousy. And there came also the celestials on their cars, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Suparnas, the great Nagas and the celestial Rishis, the Guhyakas and the Charanas and Viswavasu and Narada and Parvata, and the principal Gandharvas with Apsaras. And Halayudha (Valadeva) and Janardana (Krishna) and the chief of the Vrishni, Andhaka, and Yadava tribes who obeyed the leadership of Krishna were also there, viewing the scene. And beholding those elephants in rut--the five (Pandavas)--attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rama (Valadeva), 'That is Yudhishthira; that is Bhima with Jishnu (Arjuna); and those are the twin heroes.' And Rama surveying them slowly cast a glance of satisfaction at Krishna. Biting their nether lips in wrath, the other heroes there--sons and grandsons of kings--with their eyes and hearts and thoughts set on Krishna, looked with expanded eyes on Draupadi alone without noticing the Pandavas. And the sons of Pritha also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of Kama. And crowded with celestial Rishis and Gandharvas and Suparnas and Nagas and Asuras and Siddhas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials could scarcely find a passage through the firmament. Then those princes--Karna, Duryodhana, Salwa, Salya, Aswatthaman, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Pandya, Paundra, the ruler of Videha, the chief of the Yavanas, and many other sons and grandsons of kings,--sovereigns of territories with eyes like lotus-petals,--one after another began to exhibit prowess for (winning) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigour and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

"And (some amongst) those kings in exerting with swelling lips each according to his strength, education, skill, and energy,--to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of winning that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs, their hope of obtaining Krishna gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it strung it and placed the arrows on the string. And beholding the son of Surya--Karna of the Suta tribe--like unto fire, or Soma, or Surya himself, resolved to shoot the mark, those foremost of bowmen--the sons of Pandu--regarded the mark as already shot and brought down upon the ground. But seeing Karna, Draupadi loudly said, 'I will not select a Suta for my lord.' Then Karna, laughing in vexation and casting glance at the Sun, threw aside the bow already drawn to a circle.

Then when all those Kshatriyas gave up the task, the heroic king of the Chedis--mighty as Yama (Pluto) himself--the illustrious and determined Sisupala, the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarasandha endued with great strength and powers, approaching the bow stood there for some moment, fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground, and rising up, the monarch left the amphitheatre for (returning to) his kingdom. Then the great hero Salya, the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become subjects of derisive talk that foremost of heroes--Jishnu, the son of Kunti--desired to string the bow and placed the arrows on the bow-string.'"

SECTION CLXL

(Swayamvara Parva continued)

"Vaisampayana continued, 'When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Partha possessing the complexion of Indra's banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said, 'Ye Brahmanas, how can a Brahmana stripling unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others endued with might and accomplished in the science and practice of arms could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish unsteadiness, the entire body of Brahmanas here will be rendered ridiculous in the eyes of the assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he is even now desirous of doing from vanity, childish daring, or mere unsteadiness.' Others replied, 'We shall not be made ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns. Some remarked, 'This handsome youth is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, that it is probable that he will accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe. Rama the son of Jamadagni defeated in battle, all the Kshatriyas. Agastya by his Brahma energy drank off the fathomless ocean. Therefore, say ye, 'Let this youth bend the bow and string it with ease' (and many said), 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons--the lord Isana--and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Radha's son, Duryodhana, Salya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna, the son of Indra, that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, strung in the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Partha the slayer of foes. And thousands of Brahmanas began to wave their upper garments in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in concert. Bards and heralds began to chant in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada--that slayer of foes,--was filled with joy. And the monarch desired to assist with his forces the hero if the occasion arose. And when the uproar was at its height, Yudhishthira, the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishna beholding the mark shot and beholding Partha also like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife.'"

SECTION CLXLI

(Swayamvara Parva continued)

"Vaisampayana said, 'When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the Swayamvara, looking at one another, were suddenly filled with wrath. And they said, 'Passing us by and treating the assembled monarchs as straw this Drupada desireth to bestow his daughter--that first of women,--on a Brahmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slay him. He deserveth not our respect nor the veneration due to age. Owing to such qualities of his, we shall, therefore, slay this wretch that insulteth all kings, along with his son. Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the Swayamvara is for the Kshatriyas. The Brahmanas have no claim in respect of a selection of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to select any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from officiousness or avarice, done this injury to the monarchs, he should not yet be slain; for our kingdoms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Something must be done here (even unto him), so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other Swayamvaras may not terminate in this way.'

"Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada to slay him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bows and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pandavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with gloved fingers and upraised weapons rushed in anger at the Kuru princes, Bhima and Arjuna, to slay them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima, the son of Pritha, that grinder of foes, stood, like unto the mace-bearing king of the dead (Yama) armed with his fierce mace, near Arjuna that bull amongst men. And beholding that feat of his brother, Jishnu of extraordinary intelligence, himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, shaking off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Damodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halayudha (Valadeva) of fierce energy, said, 'That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand four full cubits in length, is Arjuna! There is no doubt, O Sankarshana, about this, if I am Vasudeva. That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs is Vrikodara! For no one in the world, except Vrikodara, could today perform such a feat in the field of battle. And that other youth of eyes like unto lotus-petals, of full four cubits height, of gait like that of a mighty lion, and humble withal, of fair complexion and prominent and shining nose, who had, a little before, left the amphitheatre, is Dharma's son (Yudhishthira). The two other youths, like unto Kartikeya, are, I suspect, the sons of the twin Aswins. I heard that the sons of Pandu along with their mother Pritha had all escaped from the conflagration of the house of lac.' Then Halayudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction, 'O, I am happy to hear, as I do from sheer good fortune, that our father's sister Pritha with the foremost of the Kaurava princes have all escaped (from death)!'"

SECTION CLXLII

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocoanut-shells exclaimed, 'Fear not, we will fight the foe!' Arjuna smilingly addressing those Brahmanas exclaiming thus, said, 'Stand ye aside as spectators (of the fray) Showering hundreds of arrows furnished with straight points even I shall check, like snakes with mantras, all those angry monarchs.' Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a hostile elephant. Then those monarchs eager for the fight fiercely exclaimed, 'The slaughter in battle of one desiring to fight is permitted.' And saying this, the monarchs suddenly rushed against the Brahmanas. And Karna endued with great energy rushed against Jishnu for fight. And Salya the mighty king of Madra rushed against Bhima like an elephant rushing against another for the sake of a she-elephant in heat; while Duryodhana and others engaged with the Brahmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna, the son of Vikartana (Surya), advancing towards him, drew his tough bow and pieced him with his sharp arrows. And the impetus of those whetted arrows furnished with fierce energy made Radheya (Karna) faint. Recovering consciousness Karna attacked Arjuna with greater care than before. Then Karna and Arjuna, both foremost of victorious warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms.'--'Mark, how I have counteracted that feat,'--those were the words--intelligible to heroes alone--in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on the earth, Karna, the son of Surya, fought with greater vigour. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou foremost of Brahmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou Rama that best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Sachi or Kiriti, the son of Pandu, is capable of fighting with me when I am angry on the field of battle.' Then hearing those words of his, Phalguna replied, saying, 'O Karna, I am neither the science of arms (personified), nor Rama endued with superhuman powers. I am only a Brahmana who is the foremost of all warriors and all wielders of weapons. By the grace of my preceptor I have become accomplished in the Brahma and the Paurandara weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little.'

"Vaisampayana continued, 'Thus addressed (by Arjuna), Karna the adopted son of Radha desisted from the fight, for that mighty chariot-fighter thought that Brahma energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Salya and Vrikodara, well-skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in rut. And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down; face downward, and sometimes on the sides, they fought on, striking, each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Salya on his arms hurled him to a distance. And Bhimasena, that bull amongst men, surprised all (by the dexterity of his feat) for though he threw Salya on the ground he did it without hurting him much. And when Salya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima and exclaimed, 'Surely these bulls amongst Brahmanas are excellent (warriors)! Ascertain in what race they have been born and where they abide. Who can encounter Karna, the son of Radha, in fight, except Rama or Drona, or Kiriti, the son of Pandu? Who also can encounter Duryodhana in battle except Krishna, the son of Devaki, and Kripa, the son of Saradwan? Who also can overthrow in battle Salya, that first of mighty warriors, except the hero Valadeva or Vrikodara, the son of Pandu, or the heroic Duryodhana? Let us, therefore, desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.'

"Vaisampayana continued, 'And Krishna, having beheld that feat of Bhima, believed them both to be the son of Kunti. And gently addressing the assembled monarchs, saying, 'This maiden hath been justly acquired (by the Brahmana),' he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who had come there went away saying. 'The festive scene hath terminated in the victory of the Brahmanas. The princess of Panchala hath become the bride of a Brahmana.' And surrounded by Brahmanas dressed in skins of deer and other wild animals, Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishna, on coming at last out of that throng, looked like the full moon and the sun emerging from the clouds.

"Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. She began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhritarashtra having recognised her sons had slain them. Next she feared that some cruel and strong Rakshasas endued with powers of deception had slain them. And she asked herself, 'Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?' Thus reflected Pritha in consequence of her affection for her offspring. Then in the stillness of the late afternoon, Jishnu, accompanied by a body of Brahmanas, entered the abode of the potter, like the cloud-covered sun appearing on a cloudy day.'"

SECTION CLXLIII

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those illustrious sons of Pritha, on returning to the potter's abode, approached their mother. And those first of men represented Yajnaseni unto their mother as the alms they had obtained that day. And Kunti who was there within the room and saw not her sons, replied, saying, 'Enjoy ye all (what ye have obtained).' The moment after, she beheld Krishna and then she said, 'Oh, what have I said?' And anxious from fear of sin, and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishthira said, 'The daughter of king Yajnasena upon being represented to me by thy younger brothers as the alms they had obtained, from ignorance, O king, I said what was proper, viz., 'Enjoy ye all what hath been obtained. O thou bull of the Kuru race, tell me how my speech may not become untrue; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy.'

"Vaisampayana continued, 'Thus addressed by his mother that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishthira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said, 'By thee, O Phalguna, hath Yajnaseni been won. It is proper, therefore, that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire, take thou her hand with due rites.'

"Arjuna, hearing this, replied, 'O king, do not make me a participator in sin. Thy behest is not conformable to virtue. That is the path followed by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, and conformable virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest.'

"Vaisampayana continued, 'Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala. And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishna, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the God of Desire invaded their hearts and continued to crush all their senses. As the lavishing beauty of Panchali who had been modelled by the Creator himself, was superior to that of all other women on earth, it could captivate the heart of every creature. And Yudhishthira, the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the king, then, from fear of a division amongst the brothers, addressing all of them, said, 'The auspicious Draupadi shall be the common wife of us all.'

"Vaisampayana continued, 'The sons of Pandu, then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. The hero of the Vrishni race (Krishna suspecting the five persons he had seen at the Swayamvara to be none else than the heroes of the Kuru race), came accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. On arriving there, Krishna and Valadeva beheld seated in that potter's house Ajatasanu (Yudhishthira) of well developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vasudeva approaching that foremost of virtuous men--the son of Kunti--and touching the feet of that prince of the Ajamida race, said, 'I am Krishna.' And the son of Rohini (Valadeva) also approaching Yudhishthira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of Kunti, their father's sister. And Ajatasatru, that foremost of the Kuru race, beholding Krishna, enquired after his well-being and asked, 'How, O Vasudeva, hast thou been able to trace us, as we are living in disguise?' And Vasudeva, smilingly answered, 'O king, fire, even if it is covered, can be known. Who else among men than the Pandavas could exhibit such might? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire. And it is by sheer good fortune alone that the wicked son of Dhritarashtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around. And lest any of the monarchs recognise ye, let us return to our tent.' Then, obtaining Yudhishthira's leave, Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode.'"

SECTION CLXLIV

(Swayamvara Parva continued)

"Vaisampayana said, 'When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhrishtadyumna, the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, on returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishthira. Then the kind-hearted Kunti addressing the daughter of Drupada said, 'O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and give unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion--equal unto a king of elephants--this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.' Then the princess hearing those instructive words of her mother-in-law cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishna. Then Sahadeva, the son of Madri, endued with great activity, spread on the ground a bed of kusa grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru princes lay down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishna along that of their feet. And Krishna though she lay with the sons of Pandu on that bed of kusa grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with one another. And the conversations of those princes, each worthy to lead an army, was exceedingly interesting they being upon celestial cars and weapons and elephants, and swords and arrows, and battle-axes. And the son of the Panchala king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishna in that state.

"When morning came, the prince Dhristadyumna set out from his place of concealment with great haste in order to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes speak amongst themselves during the night. The king of Panchala had been sad because he knew not the Pandavas as those who had taken away his daughter. And the illustrious monarch asked Dhristadyumna on his return, 'Oh, where hath Krishna gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreath of flowers been thrown away on a grave-yard? Hath any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Partha that foremost of men! O thou exalted one, tell me truly who hath won my daughter today? O, are the sons of that foremost of Kurus, Vichitravirya's son alive? Was it Partha (Arjuna) that took up the bow and shot the mark?'"

SECTION CLXLV

(Vaivahika Parva)

"Vaisampayana said, 'Thus addressed Dhrishtadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom Krishna had been won. And the prince said, 'With large, red eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who strung that foremost of bows and brought down to the ground the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And surrounded by the Brahmanas he resembled the thunder-wielding Indra standing in the midst of the celestials, and the Rishis. And like a she-elephant following the leader of a herd, Krishna cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight lose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed at that concourse of kings, felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless and looked at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishna with them, left the amphitheatre and went into the abode of a potter in the suburbs of the town, and there at the potter's abode sat a lady like unto a flame of fire who, I think, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishna also to do the same. And keeping Krishna with her, those foremost of men all went the round of eleemosynary visits. Some time after when they returned, Krishna taking from them what they had obtained as alms, devoted a portion thereof to the gods, and gave another portion away (in gift) to Brahmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishna lying along the line of their feet as their nether pillow. And the bed on which they lay was made of kusa grass upon which was spread their deer-skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. The talk of those heroes indicated them to be neither Vaisyas nor Sudras, nor Brahmanas. Without doubt, O monarch, they are bulls amongst Kshatriyas, their discourse having been on military subjects. It seems, O father, that our hope hath been fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was strung by him, and the manner in which I have heard them talk with one another proves conclusively, O monarch, that they are the sons of Pritha wandering in disguise.'

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying, 'Ye who are worthy of preference in everything, the boon-giving king of the earth--Drupada--is desirous of ascertaining who ye are. Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala mid his men and mine also. King Pandu was the dear friend of Drupada and was regarded by him as his counterself. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better; nothing more beneficial; nothing more conducive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest remained silent and humbly waited for an answer. Beholding him sitting thus, the king Yudhishthira commanded Bhima who sat near, saying, 'Let water to wash his feet with and the Arghya be offered unto this Brahmana. He is king Drupada's priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence.' Then, O monarch, Bhima did as directed. Accepting the worship thus offered unto him, the Brahmana with a joyous heart sat at his ease. Then Yudhishthira addressed him and said, 'The king of the Panchalas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishna from among the assembled monarchs. In these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy without mending matters in the least. The desire that king Drupada hath all along cherished will be accomplished for his handsome princess who beareth, I think, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of the

Panchalas to grieve for his daughter today. Nor can anybody in the world undo that act of shooting down the mark. Therefore the king should not grieve for what must take its course.'

"While Yudhishthira was saying all this, another messenger from the king of the Panchalas, coming thither in haste, said, 'The (nuptial), feast is ready.'"

SECTION CLXLVI

(Vaivahika Parva continued)

"Vaisampayana continued, 'The messenger said, 'King Drupada hath, in view of his daughter's nuptials prepared a good feast for the bride-groom's party. Come ye thither after finishing your daily rites. Krishna's wedding will take place there. Delay ye not. These cars adorned with golden lotuses drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Panchalas.'

"Vaisampayana continued, 'Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishna to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada's place. Meanwhile, O Bharata, hearing from his priest the words that Yudhishthira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparatus of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars, of fine temper, and beautiful chariots and horses, and first-class bows and well-adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various sorts. When the party went to Drupada's abode, Kunti taking with her the virtuous Krishna entered the inner apartments of the king. The ladies of the king's household with joyous hearts worshipped the queen of the Kurus. Beholding, O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long-hanging arms like unto the bodies of mighty snakes, the king, and the king's ministers, and the king's son, and the king's friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats, furnished with footstools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. After those heroes were seated, well-dressed servants male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well-pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood became exceedingly glad.'"

SECTION CLXLVII

(Vaivahika Parva continued)

"Vaisampayana said, 'Then the illustrious king of Panchala, addressing prince Yudhishthira in the form applicable to Brahmanas, cheerfully enquired of that illustrious son of Kunti, saying, 'Are we to know you as Kshatriyas, or Brahamanas, or are we to know you as celestials who disguising themselves as Brahmanas are ranging the earth and come hither for the hand of Krishna? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been removed? O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue. O thou of the beauty of a celestial, O chastiser of foes, hearing thy reply I shall make arrangements for my daughter's wedding according to the order to which ye belong.'

"Hearing these words of Drupada, Yudhishthira answered, saying 'Be not cheerless, O king; let joy fill thy heart! The desire cherished by thee hath certainly been accomplished. We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these to be Bhima and Arjuna. By these, O king, was thy daughter won amid the concourse of monarchs. The twins (Nakula and Sahadeva) and Kunti wait where Krishna is. O bull amongst men, let grief be driven from thy heart, for we are Kshatriyas. Thy daughter, O monarch, hath like a lotus been transferred only from one lake into another. O king, thou art our revered superior and chief refuge. I have told thee the whole truth.'

"Vaisampayana continued, 'Hearing those words, the king Drupada's eyes rolled in ecstasy. And. filled with delight the king could not, for some moments answer Yudhishthira. Checking his emotion with great effort, that chastiser of foes at last replied unto Yudhishthira in proper words. The virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. The son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac.

Hearing everything that the son of Kunti said, king Drupada censured Dhritarashtra, that ruler of men. And the monarch gave every assurance unto Yudhishthira, the son of Kunti. And that foremost of eloquent men then and there vowed to restore Yudhishthira to his paternal throne.

"Then Kunti and Krishna and Bhima and Arjuna and the twins, commanded by the king, to reside there, treated by Yajnasena with due respect. Then king Drupada with his sons, assured by all that had happened, approaching Yudhishthira, said, 'O thou of mighty arms, let the Kuru prince Arjuna take with due rites, the hand of my daughter on this auspicious day, and let him, therefore, perform the usual initiatory rites of marriage.'

"Vaisampayana continued, 'Hearing these words of Drupada, the virtuous king Yudhishthira replied, saying, 'O great king, I also shall have to marry.' Hearing him, Drupada said, 'If it pleaseth thee, take thou the hand of my daughter thyself with due rites. Or, give Krishna in marriage unto whomsoever of thy brothers thou likest.' Yudhishthira said, 'Thy daughter, O king, shall be the common wife of us all! Even thus it hath been ordered, O monarch, by our mother. I am unmarried still, and Bhima also is so amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us; to ever enjoy equally a jewel that we may obtain. O best of monarchs, that rule of conduct we cannot now abandon. Krishna, therefore, shall become the wedded wife of us all. Let her take our hands, one after another before the fire.'

'Drupada answered, 'O scion of Kuru's race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands! O son of Kunti, as thou art pure and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the Vedas. Why, O prince, hath thy understanding become so?' Yudhishthira said in reply, 'O monarch, morality is subtle. We do not know its course. Let us follow the way trodden by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to what is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, about this matter.'

"Drupada said, 'O son of Kunti thy mother, and my son Dhrishtadyumna and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and tomorrow I will do what is proper.'

"Vaisampayana continued, 'After this, O Bharata, Yudhishthira, Kunti and Dhrishtadyumna discoursed upon this matter. Just at that time, however, the island-born (Vyasa), O monarch, came there in course of his wanderings.'"

SECTION CLXLVIII

(Vaivahika Parva continued)

"Vaisampayana said, 'Then all the Pandavas and the illustrious king of the Panchalas and all others there present stood up and saluted with reverence the illustrious Rishi Krishna (Dwaipayana). The high-souled Rishi, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (Dwaipayana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in sweet accents asked the illustrious Rishi about the wedding of his daughter. And he said, 'How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this.' Hearing these words Vyasa replied, 'This practice, O king, being opposed to usage and the Vedas, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.'

"Hearing these words of the Rishi, Drupada spoke first, saying, 'The practice is sinful in my opinion, being opposed to both usage and the Vedas. O best of Brahmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such a usage amongst them. The wise should never commit a sin. I, therefore, can never make up mind to act in this way. This practice always appeareth to me to be of doubtful morality.

"After Drupada had ceased, Dhrishtadyumna spoke, saying 'O bull amongst Brahmanas, O thou of ascetic wealth, how can, O Brahmana, the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and, therefore, we know them not. We cannot, therefore, say what is conformable to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say, 'Let Draupadi become the common wife of five brothers.'

"Yudhishthira then spoke, saying, 'My tongue never uttereth an untruth and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the Purana that a lady of name Jatila, the foremost of all virtuous women belonging to the race of Gotama had married seven Rishis. So also an ascetic's daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of Prachetas and who were all of souls exalted by asceticism. O foremost of all that are acquainted with the rules of morality, it is said that obedience to superior is ever meritorious. Amongst all superiors, it is well-known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as alms. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said, 'The act is even so as the virtuous Yudhishthira hath said. I greatly fear, O Brahmana, lest my speech should become untrue. How shall I be saved from untruth?'

"When they had all finished speaking, Vyasa said, 'O amiable one, how shall thou be saved from the consequence of untruth? Even this is eternal virtue! I will not, O king of the Panchalas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishthira hath said is quite conformable to virtue.'

"Vaisampayana continued, 'Then the illustrious Vyasa--the master Dwaipayana--rose, and taking hold of Drupada's hand led him to a private apartment. The Pandavas and Kunti and Dhrishtadyumna of Prishata's race sat there, waiting for the return of Vyasa and Drupada. Meanwhile, Dwaipayana began his discourse with illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful.'"

SECTION CLXLIX

(Vaivahika Parva continued)

"Vaisampayana said, 'Vyasa continued, 'In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. At that sacrifice, O king, Yama, the son of Vivaswat, became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not (during that period), O king, kill a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Sakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswins,--these and other celestials went unto Prajapati, the Creator of the universe. Struck with fear for the increase of the human population of the world they addressed the Master of creation and said, 'Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief. Indeed, we crave thy protection.' Hearing those words the Grandsire said, 'Ye have little cause to be frightened at this increase of human beings. Ye all are immortal. It behoveth you not to take fright at human beings.' The celestials replied, 'The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them.' The Creator then said, 'The son of Vivaswat is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama's work in connection with the sacrifice terminates, men will again begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants on earth who will scarcely have then any energy left in them.'

"Vyasa continued, 'Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty one sitting by the side of the Bhagirathi saw a (golden) lotus being carried along by the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, viz., Indra, desirous of ascertaining whence it came, proceeded up along the course of the Bhagirathi. And reaching that spot whence the goddess Ganga issues perennially, Indra beheld a woman possessing the splendour of fire. The woman who had come there to take water was washing herself in the stream, weeping all the while. The tear-drops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunderbolt, beholding that wonderful sight, approached the woman and asked her, 'Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O, tell me everything.'

"Vyasa continued, 'The woman thereupon answered, 'O Sakra, thou mayest know who I am and why, unfortunate that I am, I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shall then see what it is I weep for." Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat and playing at dice. Beholding that youth, the thief of the celestials said, 'Know, intelligent youth, that this universe is under my sway.' Seeing, however, that the person addressed was so engrossed in dice that he took no notice of what he said, Indra was possessed by anger and repeated, 'I am the lord of the universe. The youth who was none else than the god Mahadeva (the god of the gods), seeing Indra filled with wrath, only smiled, having cast a glance at him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Isana addressing the weeping woman said, 'Bring Sakra hither, for I shall soon so deal with him that pride may not again enter his heart.' As soon as Sakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down on the earth. The illustrious Isana of fierce energy then said unto him, 'Act not, O Sakra, ever again in this way. Remove this huge stone, for thy strength and energy are immeasurable, and enter the hole (it will disclose) where await some others possessing the splendour of the sun and who are all like unto thee.' Indra, then, on removing that stone, beheld a cave in the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Sakra became seized with grief and exclaimed, 'Shall I be even like these?' Then the god Girisha, looking full at Indra with expanded eyes, said in anger, 'O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast from folly insulted me.' Thus addressed by the lord Isana, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multi-form manifestations, saving, 'Thou art, O Bhava, the over-looker of the infinite Universe!' Hearing these words the god of fiery energy smiled and said, 'Those that are of disposition like thine never obtain my grace. These others (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of you all shall certainly be the same. All of you shall have to take your birth in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more besides, of other kinds of work.' Then those Indras, of their shorn glory said, 'We shall go from our celestial regions even unto the region of men where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vayu, Maghavat, and the twin Aswins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra.'

"Vyasa continued, 'Hearing these words of the former Indras, the wielder of the thunderbolt once more addressed that foremost of gods, saying, 'Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest) to form the fifth among these!' Vishwabhuk, Bhutadhaman, Sivi of great energy, Santi the fourth, and Tejaswin, these it is said were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, who was none else than celestial Sri (goddess of grace) herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Isana then went unto Narayana of immeasurable energy, the Infinite, the Immaterial, the Uncreate, the Old, the Eternal, and the Spirit of these universes without limits. Narayana approved of everything. Those Indras then were born in the world of men. And Hari (Narayana) took up two hairs from his body, one of which hairs was black and the other white. And those two hairs entered the wombs of two of the Yadu race, by name Devaki and Rohini. And one of these hairs viz., that which was white, became Valadeva. And the hair that was black was born as Kesava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pandu, endued with great energy. And Arjuna amongst the Pandavas, called also Savyasachin (using both hands with equal dexterity) is a portion of Sakra.'

"Vyasa continued, 'Thus, O king, they who have been born as the Pandavas are none else than those Indras of old. And the celestial Sri herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take her birth in any other than an extraordinary way, viz., from within the earth, by virtue of the sacrificial rites? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old!'

"Vaisampayana continued, 'Saying this, that sacred Brahmana Vyasa of generous deeds, by means of his ascetic power, granted celestial sight unto the king. Thereupon the king beheld all the Pandavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. Endued with every accomplishment, and decked with celestial robes of great beauty and fragrant garlands of excellent making the king beheld them as so many three-eyed gods (Mahadeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pandavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Sakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. The king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming, 'O great Rishi, nothing is miraculous in thee!' The Rishi then cheerfully continued, 'In a certain hermitage there was an illustrious Rishi's daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Sankara (Mahadeva). The lord Sankara, gratified at her penances, told her himself. 'Ask thou the boon thou desirest' Thus addressed, the maiden repeatedly said unto the boon-giving Supreme Lord, 'I desire to obtain a husband possessed of every accomplishment. Sankara, the chief of the gods, gratified with her, gave her the boon she asked, saying, 'Thou shall have, amiable maiden, five husbands.' The maiden, who had succeeded in gratifying the god, said again, 'O Sankara, I desire to have from thee only one husband possessed of every virtue?' The god of gods, well-pleased with her, spake again, saying, 'Thou hast, O maiden, addressed me five full times, repeating, 'Give me a husband.' Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou. All this, however, will happen in a future life of thine!'

"Vyasa continued, 'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishna sprung from Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sri, having undergone severe ascetic penances, hath, for the sake of the Pandavas, had her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts becomes the (common) wife of five husbands. It is for this that the self-create had created her. Having listened to all this, O king Drupada, do what thou desirest.'"

SECTION CC

(Vaivahika Parva continued)

"Vaisampayana said, 'Drupada, on hearing this, observed, O great Rishi, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bridegroom hath now terminated in favour of many. As Krishna (in a former life) had repeatedly said, 'O, give me a husband!' the great god himself even gave her the boon she had asked. The god himself knows the right or wrong of this. As regards myself, when Sankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishna with the rites.'

"Vaisampayana continued, 'Then the illustrious Vyasa, addressing Yudhishthira the just, said, 'This day is an auspicious day, O son of Pandu! This day the moon has entered the constellation called Pushya. Take thou the hand of Krishna today, thyself first before thy brothers!' When Vyasa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. Then he brought out his daughter Krishna, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brahmanas and citizens. And they all took their seats according to their respective ranks. Adorned with that concourse of principal men, with its yard decked with lotuses and lilies scattered thereupon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandal-paste, bathed and performed the usual religious rites and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall one after another in due order, and with glad hearts, like mighty bulls entering a cow-pen. Then Dhaumya, well-conversant with the Vedas, igniting the sacred fire, poured with due mantras libations of clarified butter into that blazing element. And calling Yudhishthira there, Dhaumya, acquainted with mantras, united him with Krishna. Walking round the fire the bridegroom and the bride took each other's hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishthira, that ornament of battles, went out of the palace. Then those mighty car-warriors,--those perpetuators of the Kuru line,--those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that priest. O king, the celestial Rishi told me of a very wonderful and extraordinary thing in connection with these marriages, viz., that the illustrious princess of slender waist regained her virginity every day after a previous marriage. After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the Lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, much wealth and many costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their wedding were over, and after they had obtained Krishna like unto a second Sri along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas,'"

SECTION CCI

(Vaivahika Parva continued)

"Vaisampayana said, 'King Drupada, after his alliance with the Pandavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear even of the gods. The ladies of the illustrious Drupada's household approached Kunti and introduced themselves unto her, mentioning their respective names, and worshipped her feet with heads touching the ground. Krishna also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. Pritha, out of affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying, 'Be thou unto thy husband as Sachi unto Indra, Swaha unto Vibhavasu, Rohini unto Soma, Damayanti unto Nala, Bhadra unto Vaisravana, Arundhati unto Vasishtha, Lakshmi unto Narayana! O amiable one, be thou the mother of long-lived and heroic children, and possessed of everything that can make thee happy! Let luck and prosperity ever wait on thee! Wait thou ever on husbands engaged in the performance of grand sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old; children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujangala, with thy husband Yudhishthira the just! O daughter, let the whole earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brahmanas at horse-sacrifice! O accomplished one whatever gems there are on earth possessed of superior virtues, obtain them, O lucky one, and be thou happy for a full hundred years! And, O daughter-in-law, as I rejoice today beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son!'

"Vaisampayana continued, 'After the sons of Pandu had been married, Hari (Krishna) sent unto them (as presents) various gold ornaments set with pearls and black gems (lapis lazuli). And Madhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. He also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth and accomplishments and decked with every ornament. He also gave them many well-trained elephants brought from the country of Madra, and many excellent horses in costly harness, cars drawn by horses of excellent colours and large teeth. The slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishthira the just, desirous of gratifying Govinda, accepted all those presents with great joy.'"

SECTION CCII

(Viduragamana Parva)

"Vaisampayana said, 'The news was carried unto all the monarchs (who had come to the Self-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the mighty warrior who had dashed Salya, the king of Madra, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the lives out of all foes. The monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmanas, wondered much. They even heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had come back from the region of the dead. And recollecting the cruel scheme contrived by Purochana, they began to say, 'O, fie on Bhishma, fie on Dhritarashtra of the Kuru race!'

"After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions. And Duryodhana, hearing that Draupadi had selected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompanied by his brothers, Aswatthaman, his uncle (Sakuni), Karna and Kripa the prince set out with a heavy heart for his capital. Then Duhsasana, blushing with shame, addressed his brother softly and said, 'If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Fate, I ween, is ever supreme. Exertion is fruitless; fie on our exertions, O brother! The Pandavas are still alive!' Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastinapura, with cheerless and sorrowful hearts. Beholding the mighty sons of Pritha, escaped from the burning house of lac and allied with Drupada, and thinking of Dhrishtadyumna and Sikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

"Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra had come back (to Hastinapura) in shame, their pride humiliated, became filled with joy. And, O king, approaching Dhritarashtra, Kshattri said, 'The Kurus are prospering by good luck!' Hearing those words of Vidura, the son of Vichitravirya, wondering, said in great glee, 'What good luck, O Vidura! What good luck!' From ignorance, the blind monarch understood that his eldest son Duryodhana had been chosen by Drupada's daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryodhana should be brought with pomp to Hastinapura. It was then that Vidura told the monarch that Draupadi had chosen the Pandavas for her lords, and that those heroes were all alive and at peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarashtra that the Pandavas had been united with the many relatives and friends of Drupada, each owning large armies, and with many others who had come to that self-choice.

"Hearing these words of Vidura, Dhritarashtra said, 'Those children are to me as dear as they were to Pandu. Nay, more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well and at ease. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as an ally?'

"Vaisampayana continued, 'Having heard these words of the monarch, Vidura said, 'O king, let thy understanding remain so without change for a hundred years!' Having said this Vidura returned to his own abode. Then, O monarch, there came unto Dhritarashtra, Duryodhana and the son of Radha, Karna. Addressing the monarch, they said, 'We cannot, O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hast been applauding the Pandavas, O foremost of men, in the presence of Vidura? O sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken (the strength of) the Pandavas. The time hath come, O father, for us to take counsel together, so that the Pandavas may not swallow us all with our children and friends and relatives.'"

SECTION CCIII

(Viduragamana Parva continued)

"Vaisampayana said, 'Dhritarashtra replied saying, I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana (Duryodhana), for telling me what thou hast hit upon, and what, O Radheya (Karna), thou too hast hit upon.'

"Duryodhana said. 'Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and Madri. Or, let king Drupada and his sons, and all his ministers of state, be plied with presents of large wealth, so that they may abandon the cause of Yudhishthira, the son of Kunti. Or, let our spies induce the Pandavas to settle in Drupada's dominions, by describing to them, separately, the inconvenience of residing in Hastinapura, so that, separated from as, they may permanently settle in Panchala. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or, let them incite Krishna against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pandavas themselves dissatisfied with Krishna, in which case Krishna also will be dissatisfied with them. Or, let, O king, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the Pandavas used to disregard us, of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he be slain, the others will be deprived of strength and energy. Deprived of Bhima who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Radheya. Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Radheya, let messengers be despatched to bring them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive, O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada--that bull amongst kings--is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pandavas. Judge whether they be good or bad. What, O Karna, dost thou think?'"

SECTION CCIV

(Viduragamana Parva continued)

"Vaisampayana said, 'Thus addressed by Duryodhana, Karna said, 'It doth not seem to me, O Duryodhana, that thy reasoning is well-founded. O perpetuator of the Kuru race, no method will succeed against the Pandavas. O brave prince, thou hast before, by various subtle means, striven to carry out thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years, but thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. As they are aided by the very Fates, and as they are desirous of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishna from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides women always like to have many husbands, Krishna hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchala is honest and virtuous; he is not avaricious. Even if we offer him our whole kingdom he will not abandon the Pandavas. Drupada's son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured by any subtle means in thy power. But, O bull amongst men, this is what is good and advisable for us now, viz., to attack and smite them till they are exterminated. Let this course recommend itself to thee. As long as our party is strong and that of the king of the Panchalas is weak, so long strike them without any scruple. O son of Gandhari, as long as their innumerable vehicles and animals, friends, and friendly tribes are not mustered together, continue, O king, to exhibit thy prowess. As long as the king of the Panchalas together with his sons gifted with great prowess, setteth not his heart upon fighting with us, so long, O king, exhibit thy prowess. And, O king, exert thy prowess before he of the Vrishni race (Krishna) cometh with the Yadava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas. The illustrious Bharata had acquired the whole earth by his prowess alone. Indra hath acquired sovereignty of the three worlds by prowess alone. O king, prowess is always applauded by the Kshatriyas. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pandavas. Indeed, the Pandavas are incapable of being discomfited by any policy of conciliation, of gift, of wealth and bribery, or of disunion.

Vanquish them, therefore, by thy prowess. And vanquishing them by thy prowess, rule thou this wide earth. O monarch, I see not any other means by which we may accomplish our end.'

"Vaisampayana continued, 'Hearing these words of Radheya, Dhritarashtra, endued with great strength, applauded him highly. The monarch then addressed him and said, 'Thou, O son of a Suta, art gifted with great wisdom and accomplished in arms. This speech, therefore, favouring the exhibition of prowess suiteth thee well. But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'

Vaisampayana continued, "'Then king Dhritarashtra called unto him, all those celebrated ministers and took counsel with them.'"

SECTION CCV

(Viduragamana Parva continued)

"Vaisampayana said, 'Asked by Dhritarashtra to give his opinion, Bhishma replied, 'O Dhritarashtra, a quarrel with the Pandavas is what I can never approve of. As thou art to me, so was Pandu without doubt. And the sons of Gandhari are to me, as those of Kunti. I should protect them as well as I should thy sons, O Dhritarashtra! And, O king, the Pandavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is without doubt, the paternal kingdom of those foremost ones of the Kuru race. And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or that of any other descendant of the Bharata race? If thou regardest thyself as one that hath lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee. Give them half the kingdom quietly. This, O tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shall be covered with dishonour. O Duryodhana, strive to maintain thy good name. A good name is, indeed, the source of one's strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth. One liveth as long as one's fame endureth, and dieth when one's fame is gone. Follow thou, O son of Gandhari, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors. We are fortunate that the Pandavas have not perished. We are fortunate that Kunti liveth. We are fortunate that the wretch Purochana without being able to accomplish his purpose hath himself perished. From that time when I heard that the sons of Kuntibhoja's daughter had been burnt to death, I was, O son of Gandhari, ill able to meet any living creature. O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee. O king, the escape, therefore, of the sons of Pandu with life from that conflagration and their re-appearance, do away with thy evil repute. Know, O thou of Kuru's race, that as long as those heroes live, the wielder of the thunder himself cannot deprive them of their ancestral share in the kingdom. The Pandavas are virtuous and united. They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them.'"

SECTION CCVI

(Viduragamana Parva continued)

"Vaisampayana said, 'After Bhishma had concluded, Drona spoke, saying, 'O king Dhritarashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conductive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma. Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bridegrooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man know also that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna. And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself being worthy of it. And let the man repeatedly propitiate the sons of Kunti and those of Madri (in proper words). And at thy command, O king, let plenty of ornaments of pure gold be given unto Draupadi. And let, O bull of Bharata's race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hastinapura. After the heroes will have been permitted (by Drupada), to come hither, let Duhsasana and Vikarna go out with a handsome train to receive them. And when they will have arrived at Hastinapura, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I think should be thy behaviour towards the Pandavas who are to thee even as thy own sons.'

"Vaisampayana continued, 'After Drona had ceased, Karna spake again, 'Both Bhishma and Drona have been pampered with wealth that is thine and favours conferred by thee! They are also always regarded by thee as thy trusted friends! What can therefore be more amusing than that they both should give thee advice which is not for thy good? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart? Indeed, in a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is foolish, he that is young (in years) and he that is old, he that hath allies and he that hath none, all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was, of old, a king by name Amvuvicha. Having his capital at Rajagriha, he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling the air. All his affairs were in the hands of his minister. And his minister, named Mahakarni, became the supreme authority in the state. Regarding himself all powerful, he began to disregard the king. And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame him the more. Having appropriated everything belonging to the king, he even coveted the throne. But it hath been heard by us that with all his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that monarch's sovereignty was dependent on destiny? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy enemy! If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers. Ascertain also who amongst them are wicked and who have spoken wisely and well.'

"Vaisampayana continued, 'Hearing these words of Karna, Drona replied, 'As thou art wicked it is evident thou sayest so in consequence of the wickedness of thy intent. It is for injuring the Pandavas that thou findest fault with us. But know, O Karna, what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.'"

SECTION CCVII

(Viduragamana Parva continued)

"Vaisampayana said, 'After Drona had ceased, Vidura spoke, saying, 'O monarch, thy friends without doubt, are saying unto thee what is for thy good. But as thou art unwilling to listen to what they say, their words scarcely find a place in thy ears. What that foremost one of Kuru's race, viz., Bhishma, the son of Santanu, hath said, is excellent and is for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good which however Karna, the son of Radha, doth not regard to be such. But, O king, reflecting hard I do not find any one who is better a friend to thee than either of these two lions among men (viz., Bhishma and Drona), or any one who excels either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. Without doubt, O king of Bharata's race, they are both, in virtue and truthfulness, not inferior to Rama, the son of Dasaratha, and Gaya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, especially when thou hast never injured them? Endued with wisdom these foremost of men, O king, will never give thee counsels that are crooked. O scion of Kuru's rate, this is my firm conviction that these two, acquainted with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partisanship. What they have said, O Bharata, I regard highly beneficial to thee. Without doubt, O monarch, the Pandavas are thy sons as much as Duryodhana and others are. Those ministers, therefore, that give thee any counsel fraught with evil unto the Pandavas, do not really look to thy interests. If there is any partiality in thy heart, O king, for thy own children, they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endued with great splendour, have not I think, said anything that leadeth to evil. Thou, however, dost not understand it. What these bulls among men have said regarding the invincibility of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men. Blest be thou! Can the handsome Dhananjaya, the son of Pandu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves? Who also that desireth to live can overcome in battle the twins (Nagula and Sahadeva) like unto the sons of Yama himself, and well-skilled in fight? How too can the eldest one of the Pandavas in whom patience, mercy, forgiveness, truth, and prowess always live together, be vanquished? They who have Rama (Valadeva) as their ally, and Janardana (Krishna) as their counsellor, and Satyaki as their partisan, have already defeated everybody in war. They who have Drupada for their father-in-law, and Drupada's sons--the heroic brothers, viz., Dhristadyumna and others of Prishata's race for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards the Pandavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order! We had formerly warred with king Drupada; if we can now secure him as an ally, it will strengthen our party. The Dasarhas, O king, are numerous and strong. Know where Krishna is, all of them must be, and where Krishna is, there victory also must be! O king, who, unless cursed by the gods, would seek, to effect that by means of war which can be effected by conciliation? Hearing that the sons of Pritha are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Sakuni, the son of Suvala, are sinful, foolish and young; listen not to them. Possessed of every virtue thou art I long ago told thee, O monarch that for Duryodhana's fault, the subjects of this kingdom would be exterminated.'"

SECTION CCVIII

(Viduragamana Parva continued)

"Vaisampayana said, 'Hearing these various speeches, Dhritarashtra said, The learned Bhishma, the son of Santanu, and the illustrious Rishi Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me. Indeed, as those mighty car-warriors, the heroic sons of Kunti. are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu certainly entitled to it. Therefore, hasten to bring hither the Pandavas along with their mother, treating them with affectionate consideration. O thou of Bharata's race, bring also Krishna of celestial beauty along with them. From sheer good fortune the sons of Pritha are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada. It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour, it is from good fortune that my great grief hath been killed!'

"Vaisampayana continued, 'Then Vidura, at the command of Dhritarashtra, repaired, O Bharata, unto Yajnasena and the Pandavas. And he repaired thither carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajnasena also. Arrived at Drupada's abode, Vidura conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they both enquired after each other's welfare. Vidura then saw there the Pandavas and Vasudeva. As soon as he saw them he embraced them from affection and enquired after their well being. The Pandavas also along with Vasudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarashtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus:

"With thy ministers and sons, O monarch, listen to what I say. King Dhritarashtra, with ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare. And, O monarch, he hath been highly pleased with this alliance with thee. So also, O king, Bhishma of great wisdom, the son of Santanu, with all the Kurus, enquired after thy welfare in every respect. Drona also of great wisdom the son of Bharadwaja and thy dear friend, embracing thee mentally, enquired of thy happiness. And, O king of Panchalas, Dhritarashtra and all the Kurus, in consequence of this alliance with thee regard themselves supremely blest. O Yajnasena, the establishment of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to re-visit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu. These bulls among men have been long absent (from their kingdom). They as well as Pritha must be very eager to behold their city. And all the Kuru ladies and the citizens and our subjects are eagerly waiting to behold Krishna the Panchala Princess. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with their wife. And after the illustrious Pandavas, O king, will have received thy permission to go thither, I shall send information unto Dhritarashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishna.'"

SECTION CCIX

(Viduragamana Parva continued)

"Vaisampayana said, 'Hearing these words of Vidura, Drupada said, 'It is even so as thou, O Vidura of great wisdom, hast said. Venerable one, I too have been exceedingly happy in consequence of this alliance. It is highly proper that these illustrious princes should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti viz., Yudhishthira, if Bhima and Arjuna, if these bulls among men, viz., the twins, themselves desire to go and if Rama (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.'

"Hearing this, Yudhishthira said, 'We are now, O monarch, with all our younger brothers, dependent on thee. We shall cheerfully do what thou art pleased to command.'

"Vaisampayana continued, 'Then Vasudeva said, 'I am of opinion that the Pandavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.'

"Drupada then spoke, 'I certainly agree with what this foremost of men, thinketh, having regard to the circumstances. For the illustrious sons of Pandu now are to me as they are, without doubt, to Vasudeva. Kunti's son Yudhishthira himself doth not seek the welfare of the Pandavas so earnestly as, Kesava, that tiger among men.'

"Vaisampayana continued, 'Commanded by the illustrious Drupada, the Pandavas, then, O king, and Krishna and Vidura, taking with them Krishna, the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. King Dhritarashtra, hearing that those heroes had neared the capital sent out the Kauravas to receive them. They who were thus sent out were, O Bharata, Vikarna of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama's line. Surrounded by these, those mighty heroes, their splendour enhanced by that throng slowly entered the city of Hastinapura. The whole city became radiant, as it were, with the gay throng of sight-seers animated by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations with the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. Some exclaimed, 'Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives.' And elsewhere they said, 'It seems that king Pandu—the beloved of his people--returneth today from the forest, doubtless to do what is agreeable to us.' And there were some that said, 'What good is not done to us today when the heroic sons of Kunti come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pandavas, by virtue of all those acts stay in our town for a hundred years.'

"At last the Pandavas, on arriving at the place, worshipped the feet of Dhritarashtra, as also those of the illustrious Bhishma. They also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarashtra they entered the chambers that had been assigned to them.

"After they had rested there for some time, they were summoned (to the court) by king Dhritarashtra and Bhishma, the son of Santanu. When they came, king Dhritarashtra addressing Yudhishthira, said, 'Listen, O son of Kunti, with thy brothers, to what I say. Repair ye to Khandavaprastha so that no difference may arise again (between you and your cousins). If you take up your quarters there no one will be able to do you any injury. Protected by Partha (Arjuna), like the celestials by the thunderbolt, reside ye at Khandavaprastha, taking half of the kingdom.'

"Vaisampayana continued, 'Agreeing to what Dhritarashtra said, those bulls among men worshipping the king set out from Hastinapura. And content with half the kingdom, they removed to Khandavaprastha, which was in unreclaimed desert. Then those heroes of unfading splendour, viz., the Pandavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipayana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the Nagas. And it stood adorned with palatial mansions and numerous gates, each furnished with a couple of panels resembling the out-stretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well-furnished with numerous weapons of attack the missiles of the foes could not make slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. The turrets along the walls were filled with armed men in course of training; and the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and Sataghnis (machines slaying a century of warriors) and numerous other machines on the battlements. There were also large iron wheels planted on them. And with all these was that foremost of cities adorned. The streets were all wide and laid out excellently; and there was no fear in them of accident. And decked with innumerable mansions, the city became like unto Amaravati and came to be called Indraprastha (like unto Indra's city). In a delightful and auspicious part of the city rose the palace of the Pandavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like a mass of clouds charged with lightning.

"When the city was built, there came, O king, numerous Brahmanas well-acquainted with all the Vedas and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in the hope of earning wealth. There also came numerous persons well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. There were Amras (mango trees) and Amaratakas, and Kadamvas and Asokas, and Champakas; and Punnagas and Nagas and Lakuchas and Panasas; and Salas and Talas (palm trees) and Tamalas and Vakulas, and Ketakas with their fragrant loads; beautiful and blossoming and grand Amalakas with branches bent down with the weight of fruits and Lodhras and blossoming Ankolas; and Jamvus (blackberry trees) and Patalas and Kunjakas and Atimuktas; and Karaviras and Parijatas and numerous other kinds of trees always adorned with flowers and fruits and alive with feathery creatures of various species. And those verdant groves always resounded with the notes of maddened peacocks and Kokilas (blackbirds). And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim of crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and chakravakas (brahminy ducks). And there were many delicious pools overgrown with fine aquatic plants. And there were also diverse ponds of great beauty and large dimension. And, O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus in consequence of the virtuous behaviour of Bhishma and king Dhritarashtra towards them, the Pandavas took up their abode in Khandavaprastha. Adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the Nagas. And, O monarch, having settled the Pandavas there, the heroic Krishna, obtaining their leave, came back with Rama to Dwaravati.'"

SECTION CCX

(Rajya-labha Parva)

"Janamejaya said, 'O thou possessed of ascetic wealth, what did those high-souled ones, my grandsires, the illustrious Pandavas, do, after obtaining the kingdom of Indraprastha? How did their wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to one wife, viz., Krishna? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishna.'

"Vaisampayana said, 'Those scorchers of foes, the Pandavas, having obtained their kingdom, at the command of Dhritarashtra, passed their days in joy and happiness at Khandavaprastha with Krishna. And Yudhishthira. endued with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers. And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial Rishi Narada, in course of his wanderings. Beholding the Rishi, Yudhishthira offered him his own handsome seat. And after the celestial Rishi had been seated, the wise Yudhishthira duly offered him the Arghya with his own hands. And the king also informed the Rishi of the state of his kingdom. The Rishi accepting the worship, became well-pleased, and eulogising him with benedictions, commanded the king to take his seat. Commanded by the Rishi, the king took his seat. Then the king sent word unto Krishna (in the inner apartments) of the arrival of the illustrious one. Hearing of the Rishi's arrival Draupadi, purifying herself properly, came with a respectful attitude to where Narada was with the Pandavas. The virtuous princess of Panchala, worshipping the celestial Rishi's feet, stood with joined hands before him, properly veiled, The illustrious Narada, pronouncing various benedictions on her, commanded the princess to retire. After Krishna had retired, the illustrious Rishi, addressing in private all the Pandavas with Yudhishthira at their head, said, 'The renowned princess of Panchala is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate from the same dish. And yet they killed each for the sake of Tilottama. Therefore, O Yudhishthira, preserve your friendship for one another and do that which may not produce disunion amongst you.'

"On hearing this, Yudhishthira asked, 'O great Muni, whose sons were Asuras called Sunda and Upasunda? Whence arose that dissension amongst them, and why did they slay each other? Whose daughter also was this Tilottama for whose love the maddened brothers killed each other? Was she an Apsara (water nymph) or the daughter of any celestial? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it happened. Indeed, our curiosity hath become great.'"

SECTION CCXI

(Rajya-labha Parva continued)

"Vaisampayana said, 'Hearing these words of Yudhishthira, Narada replied, 'O son of Pritha, listen with thy brothers to me as I recite this old story, O Yudhishthira, exactly as everything happened. In olden days, a mighty Daitya named Nikumbha, endued with great energy and strength was born in the race of the great Asura, Hiranyakasipu. Unto this Nikumbha, were born two sons called Sunda and Upasunda. Both of them were mighty Asuras endued with great energy and terrible prowess. The brothers were both fierce and possessed of wicked hearts. And those Daityas were both of the same resolution, and ever engaged in achieving the same tasks and ends. They were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never were unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three worlds, the brothers, after due initiation, went to the mountains of Vindhya. And severe were the ascetic penances they performed there. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, they acquired sufficient ascetic merit at length. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they threw pieces of the flesh of their bodies into the fire. Their arms upraised, and eye fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident occurred there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their bodies. And beholding the severity of their austerities, the celestials became alarmed. The gods began to cause numerous obstructions to impede the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. The brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with disordered hair and ornaments and robes, were running towards them in terror, pursued and struck by a Rakshasa with a lance in hand. And it seemed that the women implored the help of the brothers crying, 'O save us!' But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the Rakshasa vanished from sight. At last the Grandsire himself, the Supreme Lord ever seeking the welfare of all, came unto those great Asuras and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined palms. And the brothers both said unto the God, 'O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion. Let us be endued with great strength, and let us be able to assume any form at will. And last of all, let us also be immortal.' Hearing these words of theirs, Brahman said, 'Except the immortality you ask for, you shall be given all that you desire. Solicit you some form of death by which you may still be equal unto the immortals. And since you have undergone these severe ascetic austerities from desire of sovereignty alone I cannot confer on you the boon of immortality. You have performed your ascetic penances even for the subjugation of the three worlds. It is for this, O mighty Daityas, that I cannot grant you what you desire.'

"Narada continued, 'Hearing these words of Brahman, Sunda and Upasunda said, 'O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other!' The Grandsire then said, 'I grant you what you have asked for, even this your desire'. And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty Daityas, having received those several boons became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those Daityas of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. Attired in costly robes and ornaments, they looked exceedingly handsome. They caused the moon to rise over their city every night even out of his season. And friends and relatives gave themselves up to joy and merriment with happy hearts. Eat, feed, give, make merry, sing, drink--these were the sounds heard everyday in every house. And here and there arose loud uproars of hilarity mixed with clappings of hands which filled the whole city of the Daityas, who being capable of assuming any form at will, were engaged in every kind of amusement and sport and scarcely noticed the flight of time, even regarding a whole year as a single day.'"

SECTION CCXII

(Rajya-labha Parva continued)

'Narada continued, 'As soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the Sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the Daitya race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation Magha was in the ascendant. The brothers set out with a large Daitya force clad in mail and armed with maces and axes and lances and clubs. The Daitya heroes set out on their expedition with joyous hearts, the charanas (bards) chanting auspicious panegyrics indicative of their future triumphs. Furious in war, the Daitya brothers, capable of going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming and acquainted also with the boons granted unto them by the Supreme Deity left heaven and sought refuge in the region of Brahman. Endued with fierce prowess, the Daitya heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of Yakshas and Rakshasas and every creature ranging the skies, came away. Those mighty car-warriors next subjugated the Nagas of the nether region, and then the inmates of the ocean and then all the tribes of the Mlechchhas. Desirous next of subjugating the whole earth, those heroes of irresistible sway, summoning their soldiers, issued these cruel commands, 'Brahmanas and royal sages (on earth) with their libations and other food offered at grand sacrifices, increase the energy and strength of the gods, as also their prosperity. Engaged in such acts, they are the enemies of the Asuras. All of us, therefore, mustering together should completely slaughter them off the face of the earth!' Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the Asura brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. Whilst their soldiers threw into the water the sacrificial fires that were in the asylums of Munis with souls under complete control, the curses uttered by the illustrious Rishis in wrath, rendered abortive by the boons granted (by Brahman), affected not the Asura brothers. When the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones they fled in all directions, forsaking their rites and vows. Even those Rishis on earth that were crowned with ascetic success, and had their passions under complete control and were wholly engrossed in meditation of the Deity, from fear of the Asura brothers, fled like snakes at the approach of Vinata's son (Garuda the snake-eater). The sacred asylums were all trodden down and broken. The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And, O king, after the Rishis had all disappeared and made themselves invisible both the great Asuras, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples rent from excess of juice, the Asura pair, searching out the Rishis who had sheltered themselves in caves, sent them to the region of Yama. Sometimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel couple, seeing the Rishis, slew them instantly. Sacrifice and study ceased, and kings and Brahmanas were exterminated. The earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of Oh and Alas and all buying and selling were stopped. All religious rites ceased, and the earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and cattle were no longer tended. Towns and asylums became desolate. And scattered over with bones and skeletons, the earth assumed a frightful aspect. All ceremonies in honour of the Pitris were suspended, and the sacred sound of Vashat and the whole circle of auspicious rites ceased. The earth became frightful to behold. The Sun and the Moon, the Planets and Stars, and Constellations, and the other dwellers in the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the Asura brothers took up their abode in Kurukshetra, without a single rival.'"

SECTION CCXIII

(Rajya-labha Parva continued)

"Narada continued, 'Then the celestial Rishis, the Siddhas, and the high-souled Rishis possessing the attributes of tranquillity and self-restraint, beholding that act of universal slaughter, were afflicted with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated with gods, Siddhas, and Brahmarshis around him. There were present that God of gods, viz., Mahadeva, and Agni, accompanied by Vayu, and Soma and Surya and Sakra, and Rishis devoted to the contemplation of Brahma, and the Vaikhanasas, the Valakhilyas, the Vanaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those Rishis were sitting with the Grandsire, when the celestial and other Rishis, approaching Brahman with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the Asura brothers had done, and how they had done it, and in what order. Then all the celestials and the great Rishis pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled in his mind what he should do. Resolving to compass the destruction of the Asura brothers, he summoned Viswakarman (the celestial architect). Seeing Viswakarman before him, the Grandsire possessed of supreme ascetic merit commanded him, saying, 'Create thou a damsel capable of captivating all hearts.' Bowing down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention. Viswakrit first collected all handsome features upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viswakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not attract the gaze of beholders. And like unto the embodied Sri herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken in minute measures, the Grandsire bestowed upon her the name of Tilottama. And as soon as he started it into life, the damsel bowed to Brahman and with joined palms said, 'Lord of every created thing, what task am I to accomplish and what have I been created for?' The Grandsire answered, 'Go, O Tilottama, unto the Asuras, Sunda and Upasunda. O amiable one, tempt them with thy captivating beauty. And, O damsel, conduct thyself there in such a way that the Asura brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee.'

"Narada continued, 'Bowing unto the Grandsire and saying, 'So be it,'--the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahadeva with face also towards the east, and all the celestials with faces northwards, and the Rishis with faces towards all directions. While Tilottama walked round the conclave of the celestials, Indra and the illustrious Sthanu (Mahadeva) were the only ones that succeeded in preserving their tranquillity of mind. But exceedingly desirous as Mahadeva was (of beholding Tilottama) when the damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahadeva (who was eager to behold the damsel) came also to have a thousand eyes, each large and slightly reddish, before, behind and on his flanks. And it was thus that Sthanu the great god came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the Rishis, they turned their faces towards all directions as Tilottama walked round them. Except the divine Grandsire himself, the glances of those illustrious personages, even of all of them fell upon Tilottama's body. And when Tilottama set out (for the city of the Asuras) with the wealth of her beauty, all regarded the task as already accomplished. After Tilottama had gone away, the great god who was the First Cause of the Universe, dismissed all the celestials and the Rishis.'"

SECTION CCXIV

(Rajya-labha Parva continued)

"Narada continued, 'Meanwhile the Asura brothers having subjugated the earth were without a rival. The fatigue of exertion gone, they, having brought the three worlds under equal sway, regarded themselves as persons that had nothing more to do. Having brought all the treasures of the gods, the Gandharvas, the Yakshas, the Nagas, the Rakshasas, and the kings of the earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes and floral wreaths and viands, and drinks and many other agreeable objects all in profusion. In houses and woods and gardens, on hills and in forests, wherever they liked they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a tableland of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all of the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment to music, and sweetly chanted many a song in praise of the mighty pair.'

"Meanwhile Tilottama attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty Asuras were. The Asura brothers, intoxicated with the large portions they had imbibed, were smitten upon beholding that maiden of transcendent beauty. Leaving their seats they went quickly to where the damsel was. Both of them being under the influence of lust, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by wishful desire, they addressed each other, each contracting his bow in anger, 'She is my wife, and therefore your superior,' said Sunda. 'She is my wife, and therefore your sister-in-law', replied Upasunda. And they said unto each other, 'She is mine not yours.' And soon they were under the influence of rage. Maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by passion, then took up their fierce maces. Each repeating, I was the first, I was the first,' (in taking her hand) struck the other. And the fierce Asuras, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns dislodged from the firmament. And beholding this, the women that had come there, and the other Asuras there present, all fled away trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself of pure soul, then came there, accompanied by the celestials, and the great Rishis. And the illustrious Grandsire applauded Tilottama and expressed his wish of granting her a boon. The Supreme Deity, before Tilottama spoke, desirous of granting her a boon, cheerfully said, 'O beautiful damsel, thou shalt roam in the region of the Adityas. Thy splendour shall be so great that nobody will ever be able to look at thee for any length of time!' The Grandsire of all creatures, granting this boon unto her, establishing the three worlds in Indra as before, returned to his own region.'

"Narada continued, 'It was thus that Asuras, ever united and inspired by the same purpose slew each other in wrath for the sake of Tilottama. Therefore, from affection I tell you, ye foremost ones of Bharata's line, that if you desire to do anything agreeable to me, make some such arrangements that you may not quarrel with one another for the sake of Draupadi.'

"Vaisampayana continued, 'The illustrious Pandavas, thus addressed by the great Rishi Narada, consulting with one another, established a rule amongst themselves in the presence of the celestial Rishi himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve years, passing his days as a Brahmacharin. After the virtuous Pandavas had established that rule amongst themselves, the great Muni Narada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pandavas urged by Narada, established a rule amongst themselves in regard to their common wife. And it was for this, O Bharata, that no dispute ever arose between them.'"

SECTION CCXV

(Arjuna-vanavasa Parva)

"Vaisampayana said, 'The Pandavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishna became obedient unto all the five sons of Pritha, those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, which again take pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin, and happy, grew in prosperity.

"After some time, O king, it so happened that certain robbers lifted the cattle of a Brahmana, and while they were carrying away the booty, the Brahmana, deprived of his senses by anger, repaired to Khandavaprastha, and began to reprove the Pandavas in accents of woe. The Brahmana said, 'Ye Pandavas, from this your dominion, my kine are even now being taken away by force by despicable and wicked wretches! Pursue ye the thieves. Alas, the sacrificial butter of a peaceful Brahmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of a lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world. The wealth of a Brahmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas for I am plunged in grief!"

"Vaisampayana continued, 'Dhananjaya, the son of Kunti, heard those accents of the Brahmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brahmana, saying, 'No fear!' But it so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhishthira the just with Krishna. Arjuna, therefore, was incapable of entering it or, going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected, with a sorrowful heart, Alas, this innocent Brahmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate, and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference; our own irreligiousness will be cited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body and lasteth after the body hath perished!' Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishthira. Coming out with the bow, he cheerfully told the Brahmana, 'Proceed, O Brahmana, with haste, so that those wretched robbers may not go much ahead of us. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves.' Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding in his war-chariot decked with a standard, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. Benefiting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Partha at last approached Yudhishthira, and addressing him, said, 'Give me leave, O lord, to observe the vow I took. In beholding thee sitting with Draupadi, I have violated the rule established by ourselves. I shall therefore go into the woods, for this is even our understanding.' Then Yudhishthira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice, 'Why!' A little while after, king Yudhishthira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words, 'O sinless one, if I am an authority worthy of regard, listen to what I say. O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest to be an act disagreeable to me. But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose. Do what I say. Thy virtue hath sustained no diminution. Thou hast not disregarded me.'

"Arjuna, hearing this, replied, 'I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon.'

"Vaisampayana continued, 'Obtaining then the king's permission, Arjuna prepared himself for a forest-life; and he went to the forest to live there for twelve years.'"

SECTION CCXVI

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'When that spreader of the renown of Kuru's race, the strong-armed Arjuna, set out (for the forest), Brahmanas conversant with the Vedas walked behind that illustrious hero to a certain distance. Followed by Brahmanas conversant with the Vedas and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of Puranas, by narrators of sacred stories by devotees leading celibate lives, by Vanaprasthas, by Brahmanas sweetly reciting celestial histories, and by various other classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata's race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At length, on arriving at the source of the Ganges the mighty hero thought of settling there.

"Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did, while living there. When that son of Kunti, O Bharata, and the Brahmanas who had followed him, took up their residence in that region, the latter performed innumerable Agnihotras (sacrificial rites by igniting the sacred fire). And, O king, in consequence of those learned vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing and igniting with mantras on the banks of that sacred stream, after the performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful. One day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges to perform his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, he was about to get up from the stream to perform his sacrificial rites before the fire, when the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the Nagas, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya, the king of the Nagas. Arjuna saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the Nagas, addressed her smilingly and said, 'O handsome girl, what an act of rashness hast thou done. O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered, 'There is a Naga of the name of Kauravya, born in the line of Airavata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream to perform thy ablutions, I was deprived of reason by the god of desire. O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me today by giving thyself up to me.'

"Arjuna replied, 'Commanded by king Yudhishthira, O amiable one, I am undergoing the vow of Brahmacharin for twelve years. I am not free to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can). I have never spoken an untruth in my life. Tell me, therefore, O Naga maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty.'

"Ulupi answered, 'I know, O son of Pandu, why thou wanderest over the earth, and why thou hast been commanded to lead the life of a Brahmacharin by the superior. Even this was the understanding to which all of you had been pledged, viz., that amongst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a Brahmacharin in the woods for twelve years. The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed. Thy virtue suffereth no diminution by relieving me. Oh, if (by this act), O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Partha! Therefore, yield thyself up to me! Even this, O lord, is the opinion of the wise (viz., that one should accept a woman that wooeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty arms, earn great merit by saving my life. I seek thy shelter, O best of men! Thou protectest always, O son of Kunti, the afflicted and the masterless. I seek thy protection, weeping in sorrow. I woo thee, being filled with desire. Therefore, do what is agreeable to me. It behoveth thee to gratify my wish by yielding thy self up to me.'

"Vaisampayana said, 'Thus addressed by the daughter of the king of the Nagas, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the Naga rose with the sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking her leave there, returned to her own abode. And, O Bharata, she granted unto Arjuna a boon making him invincible in water, saying, 'Every amphibious creature shall, without doubt, be vanquishable by thee.'"

SECTION CCXVII

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then the son of the wielder of the thunderbolt narrated everything unto those Brahmanas (residing with him there), set out for the breast of Himavat. Arriving at the spot called Agastyavata, he next went to Vasishtha's peak. Thence the son of Kunti proceeded to the peak of Bhrigu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of cows and many houses. Thence that best of men proceeded to the sacred asylum called Hiranyavindu. Performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. Descending from those heights that chief of men, O Bharata, accompanied by the Brahmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. That foremost one of Kuru's race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river Utpalini (full of lotuses) and the Nanda and the Apara Nanda, the far-famed Kausiki, and the mighty rivers Gaya and Ganga, and all the regions of sacred water, he purified himself, O Bharata, (with the usual rites), and gave away many cows unto Brahmanas. Whatever regions of sacred waters and whatever other holy palaces there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bharata, all those Brahmanas following the son of Pandu, bade him farewell at the gate of the kingdom of Kalinga and desisted from proceeding with him any further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountain adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the sea-shore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitravahana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrangada. And it so happened that Arjuna beheld her in her father's palace roving at pleasure. Beholding the handsome daughter of Chitravahana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. He said. 'Give away unto me thy daughter, O king! I am an illustrious Kshatriya's son.' Hearing this, the king asked him, 'Whose son art thou?' Arjuna replied, 'I am Dhananjaya, the son of Pandu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents, 'There was in our race a king of the name of Prabhanjana, who was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Partha, he gratified that god of gods, Mahadeva, the husband of Uma, that supreme Lord holding (the mighty bow called) Pinaka. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon only one child is born unto every successive descendant of this race. All my ancestors (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a Putrika. Therefore, one amongst the sons that may be begotten upon her by thee, O Bharata, shall be the perpetuator of my race. That son is the dower for which I may give away my daughter. O son of Pandu, if them choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying, 'So be it.' Taking Chitravahana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrangada at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again.'"

SECTION CCXVIII

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then that bull of Bharata's race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra and Pauloma of great holiness, and Karandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bharadwaja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying, 'Why O ascetics, are these five sacred waters shunned by utterers of Brahma?' Hearing him, the ascetics replied, 'There dwell in these waters five large crocodiles which take away the ascetics that may happen to bathe in them. It is for this, O son of Kuru's race, that these waters are shunned.'

"Vaisampayana continued, 'Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great Rishi, the brave scorcher of all foes suddenly plunged into it to have a bath. As soon as that tiger among men had plunged into the water a great crocodile (that was in it) seized him by the leg. But the strong-armed Dhananjaya the son of Kunti, that foremost of all men endued with might, seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel bedecked with ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya, the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart, 'Who art thou, O beautiful one? Why hast thou been a ranger of the waters? Why also didst thou commit such a dreadful sin?' The damsel replied, saying, 'I am, O mighty-armed one, an Apsara that sported in the celestial woods. I am, O mighty one, Varga by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana of rigid vows, and exceedingly handsome, studying the Vedas in solitude. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and Saurabheyi and Samichi and Vudvuda and Lata, approached that Brahmana, O Bharata, at the same time. We began to sing and smile and otherwise tempt that Brahmana. But, O hero, that Brahmana (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver, O bull among Kshatriyas, the glance he cast upon us was one of wrath. And he said, staring at us, 'Becoming crocodiles, range ye the waters for a hundred years.'"

SECTION CCXIX

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Varga continued, 'We were then, O foremost one of Bharata's race, deeply distressed at this curse. We sought to propitiate that Brahmana of ascetic wealth that departed not from his vow. Addressing him, we said, 'Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brahmana, to pardon us! Truly, O Brahmana, it was death to us that we had at all come hither to tempt thee of rigid vows and ascetic wealth. The virtuous, however, have said that women should never be slain. Therefore grow thou in virtue. It behoveth thee not to slay us so. O thou that art conversant with virtue, it hath been said that a Brahmana is ever the friend of every creature. O thou of great prosperity, let this speech of the wise become true. The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon.'

"Vaisampayana continued, 'Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, O hero, unto the sun or the moon, became propitious unto them. And the Brahmana said, 'The words hundred and hundred thousand are all indicative of eternity. The word hundred, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles, seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over the world by the name of Nari-tirthas (or sacred waters connected with the sufferings and the deliverance of females), and all of them shall become sacred and sin cleansing in the eyes of the virtuous and the wise.'

"Vaisampayana continued, 'Varga then addressing Arjuna, finished her discourse, saying, 'Hearing these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded, 'Where shall we all soon meet with that man who will give us back our own shapes (after our transformation)?' As we were thinking of it, in almost a moment, O Bharata, we beheld even the eminent celestial Rishi Narada. Beholding that Rishi of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Partha, we stood before him, with blushing faces. He asked of us the cause of our sorrow and we told him all. Hearing what had happened the Rishi said, 'In the low-lands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya, the son of Pandu of pure soul, will soon deliver you, without doubt, from this sad plight.' O hero, hearing the Rishi's words, all of us came hither. O sinless one, true it is that I have today been delivered by thee. But those four friends of mine are still within the other waters here. O hero, do a good deed by delivering them also.'

"Vaisampayana continued, 'Then, O monarch, that foremost of the Pandavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those Apsaras then, O king, all looked as before. Freeing those sacred waters (from the danger for which they had been notorious), and giving the Apsaras leave to go where they chose, Arjuna became desirous of once more beholding Chitrangada. He, therefore, proceeded towards the city of Manipura. Arrived there, he beheld on the throne the son he had begotten upon Chitrangada, and who was called by the name of Vabhruvahana. Seeing Chitrangada once more, Arjuna proceeded, O monarch, towards the spot called Gokarna.'"

SECTION CCXX

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the western ocean. Vibhatsu reached the sacred spot called Prabhasa. When the invisible Arjuna arrived at that sacred and delightful region, the slayer of Madhu (Krishna) heard of it. Madhava soon went there to see his friend, the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other's welfare. Those dear friends, who were none else than the Rishis Nara and Narayana of old, sat down. Vasudeva asked Arjuna about his travels, saying, 'Why, O Pandava art thou wandering over the earth, beholding all the sacred waters and other holy places?' Then Arjuna told him everything that had happened. Hearing everything, that mighty hero of Vrishni's race said, 'This is as it should be.' And Krishna and Arjuna having sported as they liked, for some time at Prabhasa, went to the Raivataka mountain to pass some days there. Before they arrived at Raivataka, that mountain had, at the command of Krishna been well-adorned by many artificers. Much food also had, at Krishna's command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vasudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred waters, the lakes and the mountains, the rivers and the forests he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awakened, by sweet songs and melodious notes of the Vina (guitar) and the panegyrics and benedictions of the bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwaraka, the capital of the Yadavas. And, O Janamejaya, for honouring the son of Kunti, the city of Dwaraka, was well-adorned, even all the gardens and houses within it. The citizens of Dwaraka, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. Arjuna was welcomed with respect by all the sons of Bhojas, the Vrishnis, and the Andhakas. And he, in his turn, worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of the Yadava tribe. He repeatedly embraced all that were equal to him in age. Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days.'"

SECTION CCXXI

(Subhadra-harana Parva)

"Vaisampayana said, 'O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. At the mountain-festival of the Bhojas, the Vrishnis and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youth of the Vrishni race, endued with great energy, adorned with every ornament, and riding in their gold-decked cars, looked extremely handsome. The citizens, some on foot and some in excellent cars, with their wives and followers were there by hundreds and thousands. And there was the lord Haladhara (Valarama), roving at will, hilarious with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of he Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shamva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and with costly attires, and disported themselves like a pair of celestials. And Akrura and Sarana and Gada, and Vabhru, and Nisatha, and Charudeshna, and Prithu, Viprithu, and Satyaka, and Satyaki, and Bhangakara, and Maharava, and Hardikya, and Uddhava, and many others whose names are not given, accompanied by their wives that followed by bands of singers, adorned that mountain-festival. When that delightful festival of immense grandeur commenced, Vasudeva and Partha went about, together, beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadra by name, decked with every ornament, in the midst of her maids. As soon as Arjuna beheld her he was possessed by the god of desire. Then, O Bharata, that tiger among men, Krishna, observing Partha contemplate her with absorbed attention, said with a smile, 'How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Partha, and the uterine sister of Sarana. Blest be thou, her name is Bhadra and she is the favourite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself.'

"Arjuna answered, 'She is Vasudeva's daughter and Vasudeva's (Krishna) sister; endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything. Tell me, O Janardana, by what means I may obtain her. To get her I will achieve anything that is achievable by man.'

"Vasudeva answered, 'O bull amongst men, self-choice hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Partha, as we do not know this girl's temper and disposition. In the case of Kshatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore O Arjuna, carry away this my beautiful sister by force, for who knows what she may do at a self-choice.' Then Krishna and Arjuna, having thus settled as to what should be done sent some speedy messengers unto Yudhishthira at Indraprastha, informing him of everything. The strong-armed Yudhishthira, as soon as he heard it, gave his assent to it.'"

SECTION CCXXII

(Subhadra-harana Parva continued)

"Vaisampayana said, 'Then Dhananjaya, informed of the assent of Yudhishthira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vasudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding in his well-built car of gold equipped with rows of small bells and with every kind of weapon and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Saivya and Sugriva, himself accoutred in mail and armed with sword and his fingers encased in leathern gloves, set out, as it were, on a hunting expedition. Meanwhile Subhadra, having paid her homage unto that prince of hills, Raivataka and having worshipped the deities and made the Brahmanas utter benedictions upon her, and having also walked round the hill, was coming towards Dwaravati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yadava girl of faultless features and forcibly took her into his car. Having seized that girl of sweet smiles, that tiger among men proceeded in his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadra, beholding her thus seized and taken away, all ran, crying towards the city of Dwaraka. Reaching all together the Yadava court called by the name of Sudharma, they represented everything about the prowess of Partha unto the chief officer of the court. The chief officer of the court, having heard everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhojas, the Vrishnis, and the Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes, took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed they took their seats upon those thrones, like blazing fires receiving faggots to increase their splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said, 'Yoke our cars', and some, 'Bring our weapons' and some said, 'Bring our costly bows and strong coats of mail; and some loudly called upon their charioteers to harness their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the peak of Kailasa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:

'Ye senseless men, what are ye doing, when Janardana sitteth silent? Without knowing what is in his mind, vainly do we roar in wrath! Let the high-souled Krishna give out what he proposeth. Accomplish promptly what he desireth to do.' Then all of them, hearing those words of Halayudha that deserved to be accepted, exclaimed, 'Excellent! Excellent!' They then all became silent. Silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. Then Rama, that oppressor of foes, spoke unto Vasudeva, saying, 'Why, O Janardana, sittest thou, gazing silently? O Achyuta, it was for thy sake that the son of Pritha had been welcomed and honoured by us. It seemeth, however, that that vile wretch deserved not our homage. What man is there born of a respectable family that would break the plate after having dined from it! Even if one desireth to make such an alliance, yet remembering all the services he hath received, who is there, desirous of happiness, that acts so rashly? That Pandava disregarding us and thee too hath today outraged Subhadra, desiring (to compass) his own death. He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trodden upon? Alone shall I today make the earth destitute of Kauravas! Never shall I put up with this transgression by Arjuna.' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds.'"

SECTION CCXXIII

(Haranaharana Parva)

"Vaisampayana said, 'When the heroes of the Vrishni race began to speak repeatedly in this strain, Vasudeva uttered these words pregnant with deep import and consistent with true morality. Gudakesa (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath without doubt, rather enhanced our respect. Partha knoweth that we of the Satwata race are never mercenary. The son of Pandu also regardeth a self-choice as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadra is a renowned girl. Partha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, who is born in the race of Bharata and the renowned Santanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Partha in battle, except the three-eyed god Mahadeva. His car is well-known. Yoked thereunto are those steeds of mine. Partha as a warrior is well-known; and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion: go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Partha goes to his city after having vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.' Hearing, O monarch, those words of Vasudeva, they did as he directed. Stopped by them, Arjuna returned to Dwaraka and was united in marriage with Subhadra. Worshipped by the sons of Vrishni's race, Arjuna, sporting there as he pleased, passed a whole year in Dwaraka. The last year of his exile the exalted one passed at the sacred region of Pushkara. After the twelve years were complete he came back to Khandavaprastha. He approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying, 'Why tarriest thou here, O son of Kunti? Go where the daughter of the Satwata race is! A second tie always relaxeth the first one upon a faggot!' And Krishna lamented much in this strain. But Dhananjaya pacified her repeatedly and asked for her forgiveness. And returning soon unto where Subhadra, attired in red silk, was staying, Arjuna, sent her into the inner apartments dressed not as a queen but in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadra looked handsomer in that dress. The celebrated Bhadra of large and slightly red eyes first worshipped Pritha. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessing upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying, 'I am thy maid!' Krishna rose hastily and embraced the sister of Madhava from affection, and said, 'Let thy husband be without a foe!' Bhadra then, with a delighted heart, said unto Draupadi, 'So be it!' From that time, O Janamejaya, those great warriors, the Pandavas, began to live happily, and Kunti also became very happy.'

"Vaisampayana continued, 'When that scorcher of foes, viz., Kesava of pure soul and eyes, like lotus-petals, heard that the foremost of the Pandavas, viz., Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rama and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Saurin came accompanied by a large army that protected him. And there came with Saurin, that oppressor of foes, viz., the exceedingly liberal Akrura of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anadhrishti of great prowess, and Uddhava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself. And there also came Satyaka and Salyaka and Kritavarman and Satwata; and Pradyumna and Samva and Nisatha and Sanku; and Charudeshna, and Jhilli of great prowess, and Viprithu also and Sarana of mighty arms and Gada, the foremost of learned men. These and many other Vrishnis and Bhojas, and Andhakas came to Indraprastha, bringing with them many nuptial presents. King Yudhishthira, hearing that Madhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khandavaprastha well-adorned with flags and ensigns. The streets were well-swept and watered and decked with floral wreaths and bunches. These were, again, sprinkled over with sandalwood water that was fragrant and cooling. Every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, viz., Kesava of mighty arms, accompanied by Rama and many of the Vrishnis, Andhakas and Bhojas, having entered the town, was worshipped by the citizens and Brahmanas by thousands. At last Kesava entered the palace of the king which was like unto the mansion of Indra himself. Beholding Rama, Yudhishthira received him with due ceremonies. The king smelt the head of Kesava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishthira. He also paid homage unto Bhima, that tiger among men. Yudhishthira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishthira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were put four steeds driven by well-trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent colour. Well-pleased, Janardana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janardana also gave unto them hundreds of thousands of draft horses from the country of the Valhikas as Subhadra's excellent dower. That foremost one of Dasarha's race also gave unto Subhadra as her peculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus) each large as a mountain summit, irresistible in battle, decked with coverlets and bells, well-adorned with other golden ornaments, and equipped with excellent thrones on their backs. And that large wave of wealth and gems that the Yadavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds swelling into large proportions, mingled with the Pandu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishthira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kurus and the Vrishnis with joyous hearts amused themselves there, setting up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kurus all the while, the Vrishni heroes endued with great energy then returned to the city of Dwaravati. And the great warriors of the Vrishni and the Andhaka races set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bharata, the high-souled Vasudeva remained there with Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna piercing with his shafts deer and wild boars. Then Subhadra, the favourite sister of Kesava, gave birth to an illustrious son, like Puloma's daughter, (the queen of heaven) bringing forth Jayanta. And the son that Subhadra brought forth was of long arms, broad chest, and eyes as large as those of a bull. That hero and oppressor of foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Satwata race by Dhananjaya, like fire produced in a sacrifice from within the sami wood by the process of rubbing. Upon the birth of this child, Yudhishthira, the powerful son of Kunti, gave away unto Brahmanas ten thousand cows and coins of gold. The child from his earliest years became the favourite of Vasudeva and of his father and uncles, like the moon of all the people of the world. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon of the bright fortnight. That grinder of foes soon became conversant with the Vedas and acquired from his father the science of weapon both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand and fleetness of motion forward and backward and transverse and wheeling. Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. He was invisible in battle and broad-shouldered as the bull. Possessing a broad face as (the hood of) the snake, he was proud like the lion. Wielding a large bow, his prowess was like that of an elephant in rut. Possessed of a face handsome as the full-moon, and of a voice deep as the sound of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Panchali also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Prativindhya by Yudhishthira, Sutasoma by Vrikodara, Srutakarman by Arjuna, Satanika by Nakula, and Srutasena by Sahadeva,--these were the five heroes and great warriors that Panchali brought forth, like Aditi bringing forth the Adityas. And the Brahmanas, from their foreknowledge, said unto Yudhishthira that as the son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called Prativindhya. And because the child that Draupadi bore to Bhimasena was born after Bhima had performed a thousand Soma sacrifices, he came to be called Sutasoma. And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called Srutakarman. While Nakula named his son Satanika after a royal sage of that name, in the illustrious race of Kuru. Again the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Krittika), therefore was he called after the generalissimo of the celestial host, Srutasena (Kartikeya). The sons of Draupadi were born, each at the interval of one year, and all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and childhood, such as Chudakarana and Upanayana (first shave of the head and investiture with the sacred threads) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the Vedas, acquired from Arjuna a knowledge of all the weapons, celestial and human. And, O tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy.'"

SECTION CCXXIV

(Khandava-daha Parva)

"Vaisampayana said, 'The Pandavas, after they had taken up their abode at Indraprastha at the command of Dhritarashtra and Bhishma began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily depending upon Yudhishthira the just, like a soul living happily depending upon a body blest with auspicious marks and pious deeds. And, O bull in Bharata's race, Yudhishthira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits--virtue, pleasure, and profit--became personified on earth, and amongst them the king shone as a fourth. The subjects having obtained Yudhishthira as their king, obtained in their monarch one that was devoted to the study of the Vedas, one that was performer of the great sacrifices, and one that was protector of all good people. In consequence of Yudhishthira's influence, the good fortune of all the monarchs of the earth became stationary, and their hearts became devoted to the meditation of the Supreme Spirit, and virtue itself began to grow every way all round. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four Vedas. Many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishthira who was even as the full moon without a stain. The people took delight in him not only because he was their king but also from sincere affection. The king always did what was agreeable to them. The sweet-speeched Yudhishthira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. The best of monarchs of the Bharata race, endued with great energy, passed his days happily for the welfare of all as his own. His brothers also bringing by their energy other kings under their sway, passed their days in happiness, without a foe to disturb their peace.

"After a few days, Vibhatsu, addressing Krishna, said, 'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamuna. O slayer of Madhu, sporting there in the company of friends, we will, O Janardana, return in the evening'. Thereupon Vasudeva said, 'O son of Kunti, this is also my wish. Let us, O Partha, sport in the waters as we please, in the company of friends.'

"Vaisampayana continued, 'Then, O Bharata, having consulted thus with each other, Partha and Govinda, with Yudhishthira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamuna) suitable for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Partha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays. Entering those apartments, everybody, O Bharata, began to sport, according to his pleasure. The women of the party, all of full rotund hips and deep bosoms and handsome eyes, and gait unsteady with wine began to sport there at the command of Krishna and Partha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Partha and Govinda. Draupadi and Subhadra, exhilarated with wine, began to give away unto the women so sporting, their costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines. Some began to obstruct one another's progress and some to fight with one another, and to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettledrums, became the scene of Prosperity personified.

"When such was the state of things there, Arjuna and Vasudeva went to a certain charming spot (in those woods) not far from the place where the others were. O monarch, the high-souled Krishna, and that subjugators of hostile cities, viz., Arjuna, going thither, sat down upon two very costly seats. Vasudeva and Partha amused themselves there with discoursing upon many past achievements of prowess and other topics. Unto Vasudeva and Dhananjaya happily sitting there like the Aswins in heaven, a certain Brahmana came. The Brahmana that came there looked like a tall Sala tree. His complexion was like unto molten gold; his beard was bright yellow tinged with green; and the height and the thickness of the body were in just proportion. Of matted locks and dressed in rags, he resembled the morning sun in splendour. Of eyes like lotus-petals and of a tawny hue, he seemed to be blazing with effulgence. Beholding that foremost of Brahmanas blazing with splendour approach towards them both Arjuna and Vasudeva, hastily rising from their seats, stood, waiting (for his commands).'"

SECTION CCXXV

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then that Brahmana addressed Arjuna and Vasudeva of the Satwata race, saying, 'Ye who are now staying so near unto Khandava are the two foremost of heroes on earth. I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Partha, I solicit you to gratify me by giving me sufficient food.' Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying, 'O, tell us what kind of food will gratify thee so that we may endeavour to give it thee.' The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought, 'I do not desire to eat ordinary food. Know that I am Agni! Give me that food which suiteth me. This forest of Khandava is always protected by Indra. And as it is protected by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a Naga, called Takshaka, who is the friend of Indra. It is for him that the wielder of the thunderbolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khandava, although I desire very much to do so. I have now come to you--you who are both skilled in weapons! If you help me I will surely consume this forest: for even this is the food that is desired by me! As ye are conversant with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!'

"Janamejaya said, 'Why did the illustrious Agni desire to consume the forest of Khandava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khandava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee. Tell me, O sage, how the Khandava forest was consumed in days of yore.'

"Vaisampayana said, 'O chief of men, I will narrate to you the story of the conflagration of Khandava as told by Rishis in the Purana. It hath been heard, O king, in the Purana that there was a celebrated king of the name of Swetaki who was endued with strength and prowess and who was equal unto Indra himself. No one on earth has equalled him in sacrifices, charity, and intelligence. Swetaki performed the five great sacrifices and many others, at all of which the presents unto Brahmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his Ritwiks performed sacrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those Ritwiks to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, invited at the command of his own Ritwiks, others like unto them, and completed the sacrifice that he had begun. After some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him in it. The celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said, 'If, ye Brahmanas, I were a fallen person, or, if, I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brahmanas at the same time. But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason. I seek, ye Brahmanas, your protection! It behoveth you to be propitious unto me. But, ye foremost of Brahmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it.' Having said this, the monarch became silent. And, O chastiser of foes, when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs said, 'O best of kings, thy sacrifices are incessant! By assisting thee always, we have all been fatigued. And as we have been wearied in consequence of these labours, it behoveth thee to give us leave. O sinless one, from loss of judgment thou canst not wait (but urgest us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Swetaki became angry. And the monarch wending to the mountains of Kailasa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and by observing the most rigid vows. And foregoing all food at times, he passed a long period. The monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day. King Swetaki stood for six months, rapt in attention, with arms upraised and steadfast eyes, like the trunk of a tree or a column rooted to the ground. And, O Bharata, Sankara at last gratified with that tiger among kings, who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave voice, saying, 'O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest.' Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that deity and replied, saying, 'O illustrious one, O thou that art worshipped by the three worlds, if thou hast been gratified with me, then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said, 'We do not ourselves assist at sacrifices: but as thou, O king, hast undergone severe penances, desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition.' And Rudra continued, 'If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a Brahmacharin with rapt attention, then thou shalt obtain from me what thou askest.' King Swetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheswara. And Sankara, the Creator of the worlds upon seeing Swetaki, that excellent monarch, immediately said, in great gratification, 'I have been gratified by thee, O best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice today. There is on earth an exalted Brahmana who is even a portion of my own self. He is known by the name of Durvasa. Even that Brahmana endued with great energy will assist you in thy sacrifice. Let, therefore, every preparation be made.' Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said, 'Every necessary article hath been collected, and all my preparations are complete, through thy grace, O god of gods! Let me, therefore, be installed at the sacrifice tomorrow.' Having heard these words of that illustrious king, Rudra summoned Durvasa before him and said. 'This, O Durvasa, is that best of monarchs called Swetaki. At my command, O best of Brahmanas, assist even this king in his sacrifice.' And the Rishi Durvasa said unto Rudra, 'So be it.' Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch's sacrifice was performed according to the ordinance and in proper season. And the gifts, on that occasion, unto the Brahmanas were large. And after that monarch's sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvasa's leave. All other Sadasyas also of immeasurable energy, who had been installed at that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted Brahmanas conversant with the Vedas, eulogised by chanters of panegyrical hymns and congratulated by the citizens.

"Such was the history of that best of monarchs, the royal sage Swetaki, who, when the time came, ascended to heaven, having won great renown on earth, and accompanied by the Ritwiks and the Sadasyas that had helped him in life.'

"Vaisampayana continued, 'At that sacrifice of Swetaki, Agni had drunk clarified butter for twelve years. Indeed, clarified butter had been poured into Agni's mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of anybody else at any other sacrifice. Agni became pale, having lost his colour, and he could not shine as before. He felt a loss of appetite from surfeit, and his energy itself decreased and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman that is worshipped by all. Approaching the great Deity seated on his seat, Agni said, 'O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. O Lord of the universe, I am being reduced both in splendour and strength. I desire to regain, through thy grace, my own permanent nature.' Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying, 'O exalted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath seized thee. But, O Agni, grieve not for it. Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine and the time for it is even come. The dreadful forest Khandava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou will have eaten the fat of those creatures, thou shalt regain thy own nature. Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady.' Hearing the words that fell from the lips of the Supreme Deity, Hutasana proceeded with great speed and soon reached the forest of Khandava in great vigour. Arrived there, he suddenly blazed forth in anger, assisted by Vayu. Beholding Khandava on fire the dwellers (in the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds of thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many-hooded snakes, mad with anger, hastily began to scatter upon fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khandava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the denizens of that forest.'"

SECTION CCXXVI

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then Havyavahana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandsire. And he represented unto Brahman all that had happened: The illustrious deity, reflecting for a moment, said unto him, 'O sinless one. I see a way by which thou mayest consume the forest of Khandava today in the very sight of Indra. Those old deities, Nara and Narayana, have become incarnate in the world of men to accomplish the business of the celestials. They are called on earth Arjuna and Vasudeva. They are even now staying in the forest of Khandava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khandava from escaping, and thwart Indra also (in aiding any one in the escape). I have no doubt of this!' Hearing these words, Agni came in haste unto Krishna and Partha. O king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khandava against the will of Indra, Vibhatsu said unto him these words well-suited to the occasion, I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But, O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also I require arrows that must never be exhausted. My car also is scarcely able to bear load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna's energy and with which Madhava can slay Nagas and Pisachas. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra in pouring his showers upon that extensive forest. O Pavaka, we are ready to do all that manliness and prowess can do. But, O exalted one, it behoveth thee to give us the adequate means.'"

SECTION CCXXVII

(Khandava-daha Parva continued)

"Vaisampayana, said, 'Thus addressed by Arjuna, the smoke-bannered Hutasana, desirous of an interview with Varuna, recollected that son of Aditi,--that deity protecting one of the points of the heavens and having his home in the water and ruling that element. Varuna, knowing that he was thought of by Pavaka, immediately appeared before that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the Lokapalas, said unto that eternal god of gods, 'Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma. Partha will achieve a great task with Gandiva, and Vasudeva also with the discus! Give both, therefore, unto me today.' Hearing these words, Varuna replied unto Pavaka, saying, 'Well, I am giving them.' He then gave that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile armies and was alone equal to a hundred thousand bows. It was the multiplier of kingdoms, and was variegated with excellent colours. It was well-adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the Gandharvas. Varuna also gave two inexhaustible quivers, and he also gave a car furnished with celestial weapons and whose banner bore a large ape. Yoked unto that car were steeds white as silver of the fleecy clouds, and born in the region of the Gandharvas, and decked with golden harness, and resembling in fleetness the wind or the mind. And it was equipped with implement of war, and was incapable of being vanquished by the celestials or the Asuras. Its splendour was great and the sounds of its wheels was tremendous. It delighted the heart of every creature that looked at it. It had been made by Viswakarman, the architect of the universe and one of the lords of creation, after severe ascetic meditation. Its splendour, like that of the sun, was so great that no one could gaze at it. It was the very car from which the lord Soma had vanquished the Danavas. Resplendent with beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. It was furnished with an excellent flag-staff of golden colour and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accoutred in mail and armed with the sword, and his fingers cased in leathern gloves, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding in he celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called Gandiva, Arjuna was filled with joy. And bowing unto Hutasana, Partha endued with great energy, took up the bow and strung it forcibly. Those who heard the noise that was made while the mighty Pandava strung that bow, quaked with fear. And having obtained that car and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pavaka then gave unto Krishna a discus with an iron pole attached to a hole in the centre. And it was a fiery weapon and became his favourite. Having obtained that weapon, Krishna also became equal to the task. Pavaka then, addressing Krishna, said, 'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou shalt be superior in battle to men and gods, and Rakshasas and Pisachas, and Daityas and Nagas. And thou shalt certainly be able with this to smite all. And, O Madhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace, of name Kaumodaki, capable of slaying every Daitya and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pavaka, 'O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flagstaffs, we are now able to fight with even all the celestials and the Asuras (together), let alone the wielder of the thunderbolt desirous of fighting for the sake of the Naga (his friend Takshaka).' Arjuna also said, 'O Pavaka, while Hrishikesa, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to consume by hurling this weapon. Having obtained the bow Gandiva and this couple of inexhaustible quivers I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee.'

"Vaisampayana continued, 'Thus addressed both by Dasarha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume the forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khandava, exhibiting his all-consuming form like that at the end of the Yuga (cycle). And, O bull of Bharata's race, surrounding that forest and catching it from all sides with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bharata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the sun fallen thereupon.'"

SECTION CCXXVIII

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then those foremost of car-warriors (Krishna and Arjuna), riding in their cars and placing themselves on opposite sides of that forest, began a great slaughter, on all sides, of the creatures dwelling in Khandava. At whatever point any of the creatures residing in Khandava could be seen attempting to escape, thither rushed those mighty heroes (to prevent its flight). Indeed those two excellent cars seemed to be but one, and the two warriors also therein but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all directions. Some had particular limbs burnt, some were scorched with excessive heat, and some came out, and some ran about from fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon these that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. These creatures were all seen to perish there almost soon enough. The tanks and ponds within that forest, heated by the fire around, began to boil; the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took wings to escape from that conflagration were pierced by Arjuna with his shafts, and cut into pieces, they fell down into the burning element below. Pierced all over with Arjuna's shafts, the birds dropped down into the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they raised was like unto the frightful uproar heard during the churning of the ocean (in days of yore). The mighty flames of the blazing fire reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers in heaven went in a body unto him of a hundred sacrifices and thousand eyes, viz., their chief, that grinder of Asuras. Approaching Indra, the celestial said, 'Why, O lord of immortals, doth Agni burn these creatures below? Hath the time come for the destruction of the world?'

"Vaisampayana continued, 'Hearing these words of the gods, and himself beholding what Agni was doing, the slayer of Vritra set out for the protection of the forest of Khandava. And Vasava, the chief of the celestials soon covering the sky with masses of clouds of every kind began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra began to pour rain upon Khandava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all! Then the slayer of Namuchi, getting angry with Agni, collected huge masses of clouds and caused them to yield a heavy downpour. Then with the flames contending with those heavy showers, and with masses of clouds overhead, that forest, filled with smoke and flashes of lightning, became terrible to behold.'"

SECTION CCXXIX

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then Vibhatsu, the son of Pandu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khandava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the Nagas, was not there, having gone at that time to the field of Kurukshetra. But Aswasena, the mighty son of Takshaka, was there. He made great efforts to escape from that fire; but confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daughter of a snake, determined to save him by swallowing him first. His mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose (up from the earth) while still employed in swallowing her son's tail. But Arjuna as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunderbolt, by raising a violent wind, deprived Arjuna of consciousness. During those few moments, Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much enraged. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying, 'Never shalt thou be famous!' And Jishnu remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunderclap. Then Arjuna possessing a knowledge of means, hurled the excellent weapon called Vayavya with proper mantras to dispel those clouds. With that weapon the energy and force of Indra's thunderbolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious, cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that the forest was protected by Krishna and Arjuna, descended filled with pride, from the upper skies, desirous of striking those heroes with their thunderlike wings, beaks and claws. Innumerable Nagas also, with faces emitting fire descending from high, approached Arjuna, vomiting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable Asuras with Gandharvas and Yakshas and Rakshasas and Nagas sending forth terrific yells. Armed with machines vomiting from their throats (mouths?) iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached to strike Krishna and Partha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproachfully, struck off their heads with his own sharp arrows. That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the Daitya and the Danava with his discus. Many Asuras of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Sakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunderbolt which could never go in vain, hurled it with great force. And the slayer of Asuras said unto the gods, 'These two are slain.' Beholding the fierce thunderbolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his long lance and stood motionless like the mountain of Meru. The Aswins stood there with resplendent plants in their hands. Dhatri stood, bow in hand, and Jaya with a thick club. Tvashtri of great strength took up in wrath, a huge mountain and Surya stood with a bright dart, and Mrityu with a battle-axe. Aryaman stalked about with a terrible bludgeon furnished with sharp spikes, and Mitra stood there with a discus sharp as a razor. And, O monarch, Pusha and Bhaga and Savitri, in wrath, rushed at Krishna and Partha with bows and scimitars in hand. And Rudras and the Vasus, the mighty Maruts and the Viswedevas and the Sadhyas, all resplendent with their own energy,--these and many other celestials, armed with various weapons rushed against those exalted of men, Krishna and Partha, for smiting them down. Then were seen in that great conflict wonderful portents all around robbing every creature of his sense, and resembling those that appeared at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Sakra and the other celestials prepared for fight, calmly waited, bows in hands. Skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunderlike arrows. The celestials repeatedly routed by Krishna and Arjuna, at last left the field of battle for fear and sought the protection of Indra. The Munis who were witnessing the battle from the skies, beholding the celestials defeated by Madhava and Arjuna, were filled with wonder. Sakra also repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Paka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow even with his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Paka (viz., Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Sakra, desirous of smiting down the son of Pandu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain-peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, displaced from their positions fell down on earth. That huge peak fell down upon that forest and by its fall killed numerous living creatures that dwelt in Khandava.'"

SECTION CCXXX

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then the inhabitants of the forest of Khandava, the Danavas and Rakshasas and Nagas and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes and deer and buffaloes by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons. Frightened at the terrible sounds that were audible there those creatures lost their power of movement. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as it were, with the voice of portentous clouds. Kesava of dark hue and mighty arms, in order to compass their destruction, hurled at them his large and fierce discus resplendent with its own energy. The forest-dwellers including the Danavas and the Rakshasas, afflicted by that weapon, were cut in hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna's discus, the Asuras were besmeared with blood and fat and looked like evening clouds. And, O Bharata, he of the Vrishni race moved able like death itself, slaying Pisachas and birds and Nagas and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. The face and form of Krishna that soul of every created thing--became fierce to behold while he was thus employed in the slaughter of the Pisachas, Nagas and Rakshasas. No one among the celestials, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said, 'Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khandava he had journeyed to Kurukshetra. Know from my words, O Vasava, that Vasudeva and

Arjuna are incapable of being vanquished in battle by any one! They are Nara and Narayana--those gods of old heard of in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old Rishis are unconquerable by any one in all the worlds! They deserve the most reverential worship of all the celestials and Asuras; of Yakshas and Rakshasas and Gandharvas, of human beings and Kinnaras and Nagas. Therefore, O Vasava, it behoveth thee to go hence with all the celestials. The destruction of Khandava hath been ordained by Fate!' Then the chief of the immortals, ascertaining those words to be true abandoned his wrath and jealousy, and went back to heaven. The dwellers in heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vasudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Kesava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna scattered the celestials like the wind scattering the clouds, and slew with showers of his arrows, numberless creatures that dwelt in Khandava. Cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. Far from fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved about in his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni (god of fire), struck down as it were by death itself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khandava) found no ease, for wherever they sought shelter there they were afflicted by the heat. And hosts of creatures roared in pain, and elephants and deer and wolves set up cries of affliction. At that sound the fishes of the Ganges and the sea, and the various tribes of Vidyadharas dwelling in that forest all became frightened. O thou of mighty arms, let alone battling with them, no one, could even gaze at Arjuna and Janardana of dark hue. Hari slew with his discus those Rakshasas and Danavas and Nagas that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutasana (fire-god) with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all fiery, drinking, with the help of Krishna and Arjuna, that nectar-like stream of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. Agni having Vayu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the Asura, desirous of consuming him. Beholding the Asura, Vasudeva stood with his weapon upraised, ready to smite him down, seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said 'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice Arjuna said, 'Fear not!' That voice of Arjuna, O Bharata, seemed to give Maya his life. As the merciful son of Pritha said unto Maya that there was nothing to fear, he of the Dasarha race no longer desired to slay Maya who was the brother of Namuchi, and Agni also burned him not.'

"Vaisampayana continued, 'Protected from Indra by Krishna and Partha, Agni gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, viz., Aswasena, Maya, and four birds called Sarngakas.'"

SECTION CCXXXI

(Khandava-daha Parva continued)

"Janamejaya said, 'O Brahmana, tell me why and when that forest burnt in that way, Agni consumed not the birds called Sarngakas? Thou hast, O Brahmana, recited (to us) the cause of Aswasena and the Danava Maya not having been consumed. But thou hast not as yet said what the cause was of the escape of the Sarngakas? The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration.'

"Vaisampayana said, 'O slayer of all foes, I shall tell thee all as to why Agni did not burn up those birds during the conflagration. There was, O king, a great Rishi known by the name of Mandapala, conversant with all the shastras, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of Rishis that had drawn up their virile fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bharata, he left his human form and went to the region of the Pitris. But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that sat around the king of the dead as to the cause of his treatment, saying, 'Why have these regions become unattainable by me,--regions that I had thought had been acquired by me by my ascetic devotions? Have I not performed those acts whose fruits are these regions? Ye inhabitants of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances.'

"The celestials answered, 'Hear, O Brahmana, of those acts and things on account of which men are born debtors. Without doubt, it is for religious rites, studies according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices; but thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity. The Vedas declared that the son rescueth the father from a hell called Put. Then, O best of Brahmanas, strive to beget offspring.'

"Vaisampayana continued, 'Mandapala, having heard these words of the dwellers in heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. The Rishi, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a Sarngaka the Rishi had connection with a female bird of the same species called by the name of Jarita. And he begat upon her four sons who were all reciters of the Vedas. Leaving all those sons of his with their mother in that forest, while they were still within eggs, the ascetic went to (another wife called by the name of) Lapita. And, O Bharata, when the exalted sage went away for the company of Lapita, moved by affection for her offspring, Jarita became very thoughtful. Though forsaken by their father in the forest of Khandava, Jarita, anxious in her affection for them, could not forsake her offspring, those infant Rishis encased in eggs. Moved by parental affection, she brought up these children born of her, herself following the pursuits proper to her own species. Some time after, the Rishi, in wandering over that forest in the company of Lapita, saw Agni coming towards Khandava to burn it down. Then the Brahmana Mandapala, knowing the intention of Agni and remembering also that his children were all young moved by fear, gratified the god, of the burning element, that regent of the universe, endued with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing Agni, the Rishi said, 'Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (of all sins), thou movest invisible with the frame of every creature! The learned have spoken of thee as an One, and again as possessed of triple nature. The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths). The great Rishis declare that this universe hath been created by thee. O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed in a single day. Bowing to thee, the Brahmanas, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds. O Agni, the learned represent thee as the clouds in the heavens charged with lightning. O Agni, the flames put forth by thee consume every creature. O thou of great splendour, this universe hath been created by thee. The Vedas are thy word. All creatures, mobile and immobile, depend upon thee. Water primarily dependeth on thee, so also the whole of this universe. All offerings of clarified butter and oblations of food to the pitris have been established in thee. O god, thou art the consumer, and thou art the creator and thou art Vrihaspati himself (in intelligence). Thou art the twin Aswins; thou art Surya; thou art Soma; thou art Vayu.

"Vaisampayana continued, 'O monarch, thus praised by Mandapala, Agni was gratified with that Rishi of immeasurable energy; and the god, well-pleased, replied, 'What good can I do to thee?' Then Mandapala with joined palms said unto the carrier of clarified butter, 'While thou burnest the forest of Khandava, spare my children.' The illustrious bearer of clarified butter replied, 'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khandava, for the destruction of Mandapala's children.'"

SECTION CCXXXII

(Khandava-daha Parva continued)

"Vaisampayana said, 'When the fire blazed forth in the forest of Khandava, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless Jarita, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said, 'Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe. These infants with immature understanding, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me. Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees. But my unfledged children are incapable of effecting their escape. I myself am not capable of escaping, taking all these with me. Nor am I capable of abandoning them, for my heart is distressed on their account. Whom amongst my sons, shall I leave behind, and whom shall I carry with me? What (act) should I do now that is consistent with duty? What also do you, my infant sons, think? I do not, even by reflection, see any way of escape for you. I shall even cover you with my wings and die with you. Your cruel father left me some time before, saying, 'Upon this Jaritari, because he is the eldest of my sons, will my race depend. My second Sarisrikka will beget progeny for the expansion of my ancestors' race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the foremost of those acquainted with the Vedas.' But how hath this terrible calamity overtaken us! Whom shall I take with me? As I am deprived of judgment what should I do that is consistent with duty? I do not see, by the exercise of my own judgment, the escape of my children from the fire!'

"Vaisampayana said, 'Unto their mother indulging in these lamentations, the infant ones said. 'O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayest have other children born to thee. If thou, O mother be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race. Do not be influenced by affection for thy offspring, which promises to destroy both us and thee. If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified.'

"Hearing what the infants said. Jarita replied, 'There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be put out, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration.'

"The infant birds replied, 'Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from the fire or from the mouse. We do not see how our father's act of procreation may be prevented from becoming futile, and how also our mother may be saved. If we enter the hole, the mouse will destroy us; we remain where we are and the sky-ranging fire will destroy us. Reflecting upon both the calamities, a death by fire is preferable to a death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.'"

SECTION CCXXXIII

(Khandava-daha Parva continued)

"Vaisampayana said, 'Hearing those words of her sons Jarita continued, 'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.' The young ones replied, 'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers in the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest thou mayest obtain other children as good.'

"Their mother then said, 'Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessing on him for his having taken away the mouse from the hole. I said unto him. 'O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayest thou, without a foe, live in heaven with a golden body.' Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore, ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the hawk in my sight.' The young ones again said, 'O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.' Their mother said, 'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear; do what I say.' The young ones again said, 'We do not, O mother, say that thou art dispelling our fears with a false story. For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayest come back and obtain us again.'

"Vaisampayana said, 'The parent bird then, thus addressed by her sons, left them in Khandava and hastily went to the spot where there was no fire and there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapala were. The young birds saw the blazing fire come towards them. Then Jaritari, the eldest of the four, in the hearing of Agni, began to speak.'"

SECTION CCXXXIV

(Khandava-daha Parva continued)

"Jaritari said, 'The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.'

"The second brother Sarisrikka, said, 'Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave.'

"The third brother, Stamvamitra, said, 'The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?'

"The fourth and the youngest brother, Drona said, 'The cruel god of fire, with seven tongues and seven mouths quickly cometh towards our habitation, blazing forth in splendour and licking up everything in his path.'

"Vaisampayana continued, 'Having addressed one another thus, the sons of Mandapala then each devotedly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.'

"Jaritari said, 'Thou art, O fire, the soul of air! Thou art the body of the Earth's vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on each side.'

"Sarisrikka said, 'O smoke-bannered god, our mother is not to be seen, and we know not our father! Our feathers have not grown as yet. We have none to protect us save thee. Therefore, O Agni, infants that we are protect us! O Agni, as we are distressed, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands. Thou alone, O Agni, art the giver of heat (in the universe). O lord, there is none else (save thee) that giveth heat to the rays of the sun. O, protect us who are young and who are Rishis. O Havyavaha (carrier of sacrificial butter), be pleased to go hence by some other route.'

"Stamvamitra said, 'Thou alone, O Agni, art everything! This whole universe is established in thee! Thou sustainest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be one (as cause) and many (as effects)! Having created the three worlds, thou, O Havyavaha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!'

"Drona said, 'O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested. Everything therefore, is established in thee. O Sukra, O thou from whose mouth the Vedas have sprung, it is thou who assumests the form of the sun, and sucking up the waters of the earth and every liquid juice that the earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Sukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of copper-hued eyes, O thou of red neck, O thou whose path is marked by a black colour, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!'

"Vaisampayana continued, 'Thus addressed by Drona--that utterer of Brahma--Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapala, replied unto him, saying, 'Thou art a Rishi, O Drona! For what thou hast said is Brahma (Vedic truth). I shall do your pleasure. Fear not! Indeed, Mandapala had spoken to me of you to the effect that I should spare his sons, while consuming the forest. The words he spoke and thy speech also are entitled to great weight to me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana!'

"Drona said, 'O Sukra, these cats trouble us every day. O Hutasana; consume them with their friends and relatives.'

"Vaisampayana continued, 'Then Agni did what the Sarngakas; asked him to do, telling them of his intentions. And, O Janamejaya, growing in strength, he began then to consume the forest of Khandava.'"

SECTION CCXXXV

(Khandava-daha Parva continued)

"Vaisampayana said, 'O thou of Kuru's race, the Rishi Mandapala became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapita (his second wife with whom he then was), saying, 'O Lapita, as my children are incapable of the power of moving, how are they? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves. How will their mother be able to rescue them? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring. Oh, how will she compose herself, uttering various lamentations on account of my children who are all incapable of taking wing or rising up into the air. Oh, how is Jaritari, my son, and how is Sarisrikka, and how is Stamvamitra, and how is Drona, and how also is their helpless mother?'

"Unto the Rishi Mandapala thus weeping in the forest, Lapita, O Bharata, thus replied, under the influence of jealousy, 'Thou need not worry for thy children who, as thou hast assured me, are all Rishis endued with energy and prowess! They can have no fear from fire. Didst thou not speak to Agni in my presence, in their behalf? Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her—my rival (Jarita) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of those suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jarita, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapala replied, 'I do not wander over the earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must). As for thyself thou art free to do what thou choosest. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein evil presentiments.'

"Vaisampayana continued, 'Meanwhile, after the fire had left the spot where the Sarngakas dwelt, Jarita, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bharata, the Rishi Mandapala arrived there. But none of his sons expressed joy, upon beholding him. The Rishi, however, began to speak to them one after another and unto Jarita also, repeatedly. But neither his sons nor Jarita spoke anything well or ill unto him in return.'

"Mandapala then said, 'Who amongst these is thy first born, and who the next after him? And who is the third, and who the youngest? I am speaking unto thee woefully; why dost thou not reply to me? I left thee, it is true, but I was not happy where I was.'

"Jarita then said, 'What hast thou to do with the eldest of these, and what with him that is next? And what with the third and what with the youngest? Go now unto that Lapita of sweet smiles and endued with youth, unto whom thou didst go of old, beholding me deficient in everything!' Mandapala replied, 'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that, inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vasishtha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even the wise Muni amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good (amongst a constellation of seven bright stars representing the seven Rishis). I look to thee for the sake of children. I never wronged thee, like Vasishtha who never wronged his wife. Thou hast, therefore, by thy jealousy behaved towards me like Arundhati of old towards Vasishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.'

"Vaisampayana continued, 'After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance.'"

SECTION CCXXXVI

(Khandava-daha Parva continued)

"Vaisampayana said, 'Mandapala then addressed his children, saying, 'I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother, as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all Rishis acquainted with the Vedas. Even Agni knoweth you well.'

"Vaisampayana continued, 'Having given such assurances unto his sons, the Brahmana Mandapala took with him his wife and sons, and leaving that region, went away to some other country.

"It was thus that the illustrious god of fierce rays, having grown in strength consumed the forest of Khandava with the help of Krishna and Arjuna, for the good of the world. And Agni having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Partha and Kesava said, 'Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you.'

"Vaisampayana continued, 'Then Partha asked from Indra all his weapons. At this Sakra of great splendour, having fixed the time for giving them, said, 'When the illustrious Madhava becomes pleased with thee, then, O son of Pandu, I will give thee all my weapons! O prince of Kuru's race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my Vayavya weapons, and thou also wilt accept them all of me.' Then Vasudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutasana (one whose food is sacrificial butter). Agni also, having burnt that forest with its animals and birds for five and ten days, became gratified and ceased to burn. Having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said, 'I have been gratified by you two tigers among men. At my command, ye heroes, ye shall be competent to go wheresoever ye choose!' Thus addressed by the illustrious Agni, Arjuna and Vasudeva and the Danava Maya also—these three,--having wandered a little at last sat themselves down on the delightful banks of a river.'"

END OF ADI PARVA

FOOTNOTES

1. These are divisions of time

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 2
SABHA PARVA

SECTION I

(Sabhakriya Parva)

Om! After having bowed down to Narayana, and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said,--"Then, in the presence of Vasudeva, Maya Danava, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words,--'O son of Kunti, saved have I been by thee from this Krishna in spate and from Pavaka (fire) desirous of consuming me. Tell me what I have to do for thee.

"Arjuna said,--'O great Asura, everything hath already been done by thee (even by this offer of thine). Blest be thou. Go whithersoever thou likest. Be kind and well-disposed towards me, as we are even kind to and well-pleased with thee!'

"Maya said,--'O bull amongst men, what thou hast said is worthy of thee, O exalted one. But O Bharata, I desire to do something for thee cheerfully. I am a great artist, a Viswakarma among the Danavas. O son of Pandu, being what I am, I desire to do something for thee.'

"Arjuna said,--'O sinless one, thou regardest thyself as saved (by me) from imminent death. Even if it hath been so, I cannot make thee do anything for me. At the same time, O Danava, I do not wish to frustrate thy intentions. Do thou something for Krishna. That will be a sufficient requital for my services to thee.'

Vaisampayana said,--"Then, O bull of the Bharata race, urged by Maya, Vasudeva reflected for a moment as to what he should ask Maya to accomplish. Krishna, the Lord of the universe and the Creator of every object, having reflected in his mind, thus commanded Maya,--'Let a palatial sabha (meeting hall) as thou choosest, be built (by thee), if thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishthira the just. Indeed, build thou such a palace that persons belonging to the world of men may not be able to imitate it even after examining it with care, while seated within. And, O Maya, build thou a mansion in which we may behold a combination of godly, asuric and human designs.'"

Vaisampayana continued,--"Having heard those words, Maya became exceedingly glad. And he forthwith built a magnificent palace for the son of Pandu like unto the palace of the celestials themselves. Then Krishna and Partha (Arjuna) after having narrated everything unto king Yudhishthira the just, introduced Maya unto him. Yudhishthira received Maya with respect, offering him the honour he deserved. And, O Bharata, Maya accepted that honour thinking highly of it. O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pandu the history of the Danava Vrisha-parva, and that foremost of artists then, having rested awhile, set himself after much thoughtful planning to build a palace for the illustrious sons of Pandu. Agreeably to the wishes of both Krishna and the sons of Pritha, the illustrious Danava of great prowess, having performed on an auspicious day the initial propitiatory rites of foundation and having also gratified thousands of well-versed Brahmanas with sweetened milk and rice and with rich presents of various kinds, measured out a plot of land five thousand cubits square, which was delightful and exceedingly handsome to behold and which was favourable for construction of a building well-suited to the exigencies of every season."

SECTION II

"Vaisampayana said,--"Janardana deserving the worship of all, having lived happily at Khandavaprastha for some time, and having been treated all the while with respectful love and affection by the sons of Pritha, became desirous one day of leaving Khandavaprastha to behold his father. That possessor of large eyes, unto whom was due the obeisance of the universe, then saluted both Yudhishthira and Pritha and made obeisance with his head unto the feet of Kunti, his father's sister. Thus revered by Kesava, Pritha smelt his head and embraced him. The illustrious Hrishikesa approached his own sister Subhadra affectionately, with his eyes filled with tears, and spoke unto her words of excellent import and truth, terse proper, unanswerable and fraught with good. The sweet-speeched Subhadra also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives on the paternal side. And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Draupadi and Dhaumya. That best of men duly made obeisance unto Dhaumya, and consoling Draupadi obtained leave from her. Then the learned and mighty Krishna, accompanied by Partha, went to his cousins. And surrounded by the five brothers, Krishna shone like Sakra in the midst of the celestials. He whose banner bore the figure of Garuda, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. The bull of the Yadu race then worshipped the gods and Brahmanas with floral wreaths, mantras, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner to the outer apartment, and issuing thence he made unto Brahmanas, deserving of worship, offerings of vessel-fulls of curd and fruits, and parched-grain and caused them to pronounce benedictions upon him. And making unto them presents also of wealth, he went round them. Then ascending his excellent car of gold endued with great speed and adorned with banner bearing the figure of Tarkhya (Garuda) and furnished also with mace, discus, sword, his bow Sharnga and other weapons, and yoking thereunto his horses Saivya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishthira, the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteer Daruka to stand aside, himself took the reins. And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him with a white chamara furnished with a handle of gold. And the mighty Bhimasena accompanied by the twin brothers Nakula and Sahadeva and the priests and citizens all followed Krishna from behind. And Kesava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favourite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhisthira and Bhima, embraced the twins. And embraced in return by the three elder Pandavas, he was reverentially saluted by the twins. After having gone about half a Yojana (two miles), Krishna, that subjugator of hostile towns, respectfully addressed Yudhishthira and requested him, O Bharata, to stop following him further. And Govinda, conversant with every duty, then reverentially saluted Yudhishthira and took hold of his feet. But Yudhishthira soon raised Kesava and smelt his head. King Yudhishthira the just, the son of Pandu, having raised Krishna endued with eyes like lotus-petals and the foremost of the Yadava race, gave him leave, saying,--'Good bye!' Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pandavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amravati. Out of the love and affection they bore him, the Pandavas gazed on Krishna as long as he was within sight, and their minds also followed him when he got out of sight. And Kesava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. Those bulls among men, the sons of Pritha, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna in his car soon reached Dwaraka followed by that hero Satyaki. Then Sauri, the son of Devaki, accompanied by his charioteer Daruka reached Dwaraka with the speed of Garuda."

Vaisampayana continued,--"Meanwhile king Yudhishthira of unfading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the company of Draupadi. And Kesava also, worshipped by the principal Yadavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his illustrious mother, and saluting (his brother) Valadeva, he of eyes like lotus-petals took his seat. Embracing Pradyumna, Shamva, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu, and obtaining the leave of all the elderly men, Janardana entered the apartments of Rukmini."

SECTION III

"Vaisampayana said,--"Then Maya Danava addressed Arjuna, that foremost of successful warriors, saying,--'I now go with thy leave, but shall come back soon. On the north of the Kailasa peak near the mountains of Mainaka, while the Danavas were engaged in a sacrifice on the banks of Vindu lake, I gathered a huge quantity of delightful and variegated vandal (a kind of rough materials) composed of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it be yet existing, I shall come back, O Bharata, with it. I shall then commence the construction of the delightful palace of the Pandavas, which is to be adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the King (of the Danavas) after slaughtering therewith all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of bearing great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee. There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I shall no doubt give all these to thee. Having spoken thus unto Partha, the Asura went away in a north-easterly direction. On the north of Kailasa in the mountains of Mainaka, there is a huge peak of gems and jewels called Hiranya-sringa. Near that peak is a delightful lake of the name of Vindu. There, on its banks, previously dwelt king Bhagiratha for many years, desiring to behold the goddess Ganga, since called Bhagirathee after that king's name. And there, on its banks, O thou best of the Bharatas, Indra the illustrious lord of every created thing, performed one hundred great sacrifices. There, for the sake of beauty, though not according to the dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, after performing those sacrifices, the thousand-eyed lord of Sachi became crowned with success. There the fierce Mahadeva, the eternal lord of every creature, has taken up his abode after having created all the worlds and there he dwelleth, worshipped with reverence by thousands of spirits. There Nara and Narayana, Brahma and Yama and Sthanu the fifth, perform their sacrifices at the expiration of a thousand yugas. There, for the establishment of virtue and religion, Vasudeva, with pious devotion, performed his sacrifices extending for many, many long years. There were placed by Keshava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bharata, Maya brought back the club and the conch-shell and the various crystalline articles that had belonged to king Vrishaparva. And the great Asura, Maya, having gone thither, possessed himself of the whole of the great wealth which was guarded by Yakshas and Rakshasas. Bringing them, the Asura constructed therewith a peerless palace, which was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna the most excellent conch-shell at whose sound all creatures trembled in awe. And the palace that Maya built consisted of columns of gold, and occupied, O monarch, an area of five thousand cubits. The palace, possessing an exceedingly beautiful form, like unto that of Agni or Suryya, or Soma, shone in great splendour, and by its brilliance seemed to darken even the bright rays of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. Like unto a mass of new clouds conspicuous in the sky, the palace rose up coming into view of all. Indeed, the palace that the dexterous Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was withal so rich and well-built, that in beauty it far surpassed Sudharma of the Dasarha race, or the mansion of Brahma himself. And eight thousand Rakshasas called Kinkaras, fierce, huge-bodied and endued with great strength, of red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and protect that palace. Within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-coloured gems and stalks of bright jewels, and other flowers also of golden leaves. And aquatic fowls of various species sported on its bosom. Itself variegated with full-blown lotuses and stocked with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of crystal stairs leading from the banks to the edge of the water. The gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land and fell into it with eyes open. Many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever blossoming, they were all very charming to behold. Artificial woods were laid around, always emitting a delicious fragrance. And there were many tanks also that were adorned with swans and Karandavas and Chakravakas (Brahminy ducks) in the grounds lying about the mansion. And the breeze bearing the fragrance of lotuses growing in water and (of those growing on land) ministered unto the pleasure and happiness of the Pandavas. And Maya having constructed such a palatial hall within fourteen months, reported its completion unto Yudhishthira."

SECTION IV

"Vaisampayana said,--"Then that chief of men, king Yudhishthira, entered that palatial sabha having first fed ten thousand Brahmanas with preparations of milk and rice mixed with clarified butter and honey with fruits and roots, and with pork and venison. The king gratified those superior Brahmanas, who had come from various countries with food seasoned with seasamum and prepared with vegetables called jibanti, with rice mixed with clarified butter, with different preparations of meat--with indeed various kinds of other food, as also numberless viands that are fit to be sucked and innumerable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brahmanas a thousand kine. And, O Bharata, the voice of the gratified Brahmanas uttering,--'What an auspicious day is this! became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial sabha having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began to gratify that illustrious son of Dharma by exhibiting their skill. And thus celebrating his entry into the palace, Yudhishthira with his brothers sported within that palace like Sakra himself in heaven. Upon the seats in that palace sat, along with the Pandavas, Rishis and kings that came from various countries, viz., Asita and Devala, Satya, Sarpamali and Mahasira; Arvavasu, Sumitra, Maitreya, Sunaka and Vali; Vaka, Dalvya, Sthulasira, Krishna-Dwaipayana, and Suka Sumanta, Jaimini, Paila, and the disciples of Vyasa, viz., ourselves; Tittiri, Yajanavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animandavya; and Kausika; Damoshnisha and Traivali, Parnada, and Varayanuka, Maunjayana, Vayubhaksha, Parasarya, and Sarika; Valivaka, Silivaka, Satyapala, and Krita-srama; Jatukarna, and Sikhavat. Alamva and Parijataka; the exalted Parvata, and the great Muni Markandeya; Pavitrapani, Savarna, Bhaluki, and Galava. Janghabandhu, Raibhya, Kopavega, and Bhrigu: Harivabhru, Kaundinya, Vabhrumali, and Sanatana, Kakshivat, and Ashija, Nachiketa, and Aushija, Nachiketa, and Gautama; Painga, Varaha, Sunaka, and Sandilya of great ascetic merit: Kukkura, Venujangha, Kalapa and Katha;--these virtuous and learned Munis with senses and souls under complete control, and many others as numerous, all well-skilled in the Vedas and Vedangas and conversant with (rules of) morality and pure and spotless in behaviour, waited on the illustrious Yudhishthira, and gladdened him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Mujaketu, Vivarddhana, Sangramjit, Durmukha, the powerful Ugrasena; Kakshasena, the lord of the Earth, Kshemaka the invincible; Kamatha, the king of Kamvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god that wieldeth the thunder-bolt maketh those Asuras, the Kalakeyas, tremble before him; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pandrya, and the king of Udhara, and Andhaka; Sumitra, and Saivya that slayer of foes; Sumanas, the king of the Kiratas, and Chanur the King of the Yavanas, Devarata, Bhoja, and the so called Bhimaratha, Srutayudha--the king of Kalinga, Jayasena the king of Magadha; and Sukarman, and Chekitana, and Puru that slayer of foes; Ketumata, Vasudana, and Vaideha and Kritakshana: Sudharman, Aniruddha, Srutayu endued with great strength; the invincible

Anuparaja, the handsome Karmajit; Sisupala with his son, the king of Karusha; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, viz., Ahuka, Viprithu, Sada, Sarana, Akrura, Kritavarman, and Satyaka, the son of Sini; and Bhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen viz., the Kaikeyas and Yajnasena of the Somaka race; these Kshatriyas endured with great might, all well-armed and wealthy, and many others also regarded as the foremost, all waited upon Yudhishthira, the son of Kunti, in that Sabha, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishthira. And O king, the princes also of the Vrishni race, viz., Pradyumna (the son of Rukmini) and Samva, and Yuyudhana the son of Satyaki and Sudharman and Aniruddha and Saivya that foremost of men who had learnt the science of arms under Arjuna these and many other kings, O lord of the Earth, used to wait on Yudhishthira on that occasion. And that friend of Dhananjaya, Tumvuru, and the Gandharva Chittasena with his ministers, any many other Gandharvas and Apsaras, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pandu and the Rishis who sat in that Sabha. And seated in that Sabha, those bull among men, of rigid vows and devoted to truth, all waited upon Yudhishthira like the celestials in heaven waiting upon Brahma."

SECTION V

(Lokapala Sabhakhayana Parva)

"Vaisampayana said,--"While the illustrious Pandavas were seated in that Sabha along with the principal Gandharvas, there came, O Bharata, unto that assembly the celestial Rishi Narada, conversant with the Vedas and Upanishadas, worshipped by the celestials acquainted with histories and Puranas, well-versed in all that occurred in ancient kalpas (cycles), conversant with Nyaya (logic) and the truth of moral science, possessing a complete knowledge of the six Angas (viz., pronunciation, grammar, prosody, explanation of basic terms, description of religious rites, and astronomy). He was a perfect master in reconciling contradictory texts and differentiating in applying general principles to particular cases, as also in interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory. He was acquainted with the science of morals and politics, learned, proficient in distinguishing inferior things from superior ones, skilled in drawing inference from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions. He was capable of answering successively Vrihaspati himself while arguing, with definite conclusions properly framed about religion, wealth, pleasure and salvation, of great soul and beholding this whole universe, above, below, and around, as if it were present before his eyes. He was master of both the Sankhya and Yoga systems of philosophy, ever desirous of humbling the celestials and Asuras by fomenting quarrels among them, conversant with the sciences of war and treaty, proficient in drawing conclusions by judging of things not within direct ken, as also in the six sciences of treaty, war, military campaigns, maintenance of posts against the enemy and stratagems by ambuscades and reserves. He was a thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any course, of action, and possessed of these and numberless other accomplishments. The Rishi, having wandered over the different worlds, came into that Sabha. And the celestial Rishi of immeasurable splendour, endued with great energy was accompanied, O monarch, by Parijata and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the Rishi came thither and was filled with gladness upon beholding the Pandavas. The Brahmana, on arriving there, paid homage unto Yudhishthira by uttering blessings on him and wishing him victory. Beholding the learned Rishi arrive, the eldest of the Pandavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the Rishi, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the Arghya including honey and the other ingredients. Conversant with every duty the monarch also worshipped the Rishi with gems and jewels with a whole heart. Receiving that worship from Yudhishthira in proper form, the Rishi became gratified. Thus worshipped by the Pandavas and the great Rishis, Narada possessing a complete mastery over the Vedas, said unto Yudhishthira the following words bearing upon religion, wealth, pleasures and salvation.

"Narada said--'Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Doth not thy mind sink under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and wealth practised by thy ancestors towards the three classes of subjects, (viz., good, indifferent, and bad)? Never injurest thou religion for the sake of wealth, or both religion and wealth for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, wealth, pleasure and salvation dividing thy time judiciously? O sinless one, with the six attributes of kings (viz., cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (viz., sowing dissensions, chastisement, conciliation, gifts, incantations, medicine and magic)? Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? These are the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food supply, computations of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officers of state (viz., the governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, become idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee. Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral towards thee? And, O hero, hast thou made persons like thyself, persons that are old, continent in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bharata, the victories of kings can be attributed to good counsels. O child, is thy kingdom protected by ministers learned in Sastras, keeping their counsels close? Are thy foes unable to injure it? Thou hast not become the slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou, during the small hours of night, as to what thou shouldst do and what thou shouldst not do the next day? Thou settlest nothing alone, nor takest counsels with many? The counsels thou hast resolved upon, do not become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou the agriculturists not out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted incorruptible, and possessed of practical experience? And, O brave king. I hope, people only know the measures already accomplished by thee and those that have been partially accomplished and are awaiting completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the causes of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned conferreth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, with his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, whether there is even one such minister with thee? Seekest thou to know everything about the eighteen Tirthas of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honourest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath any well-behaved, intelligent, and guileless Brahmana, well-up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remind thee in proper time as to when thy homa should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent to neutralise the effect of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed to high offices ministers that are guileless and of well conduct for generations and above the common run? Oppressest thou not thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom under thy orders? Do thy ministers ever slight thee like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of welfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops their sanctioned rations and pay in the appointed time? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations driveth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal high-born men devoted to thee, and ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule as he likes a number of concerns at the same time appertaining to the army? Is any servant of thine, who hath accomplished well a particular business by the employment of special ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge with gifts of wealth and honour proportionate to their qualifications. Dost thou support, O bull in the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Pritha, with paternal affection the foe that hath been weakened, or him also that hath sought thy shelter, having been vanquished in battle? O lord of Earth, art thou equal unto all men, and can every one approach thee without fear, as if thou wert their mother and father? And O bull of the Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces, against thy foe when thou hearest that he is in distress? O subjugator of all foes beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, the resolutions thou hast made, and that the ultimate victory depends upon the twelve mandalas (such as reserves, ambuscades, &c, and payment of pay to the troops in advance)? And, O persecutor of all foes, givest thou gems and jewels, unto the principal officers of enemy, as they deserve, without thy enemy's knowledge? O son of Pritha, seekest thou to conquer thy incensed foes that are slaves to their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of reconciliation, gift (of wealth) producing disunion, and application of force? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy army consisting of four kinds of forces, viz., the regular troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients, viz., cars, elephants, horses, offices, infantry, camp-followers, spies possessing a thorough knowledge of the country, and ensigns led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food, the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then from those servants of thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagant expenditure in respect of thy drinks, sports, and women? Is thy expenditure always covered by a fourth, a third or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other proteges, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always appraise thee every day in the forenoon of thy income and expenditure? Dismissest thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bharata, dost thou employ superior, indifferent, and low men, after examining them well in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented. Are large tanks and lakes constructed all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? Are the agriculturists in thy kingdom wanting in either seed or food? Grantest thou with kindness loans (of seed-grains) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending at interest, carried on by honest men? Upon these O monarch, depends the happiness of thy people. O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? Are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy town pursued by thy police over the even and uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner apartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully. O son of Pandu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O represser of all foes, do men dressed in red and armed with swords and adorned with ornaments stand by thy side to protect thy person? O monarch! Behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Pritha, seekest thou to cure bodily diseases by medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are well conversant with the eight kinds of treatment and are all attached and devoted to thee. Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, through covetousness or folly, of their pensions the proteges who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of troops that are strong, by the help of both counsels and troops? Are all the principal chieftains (of thy empire) all devoted to thee? Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brahmanas and wise men according to their merits in respect of various branches of learning? I tell thee, such worship is without doubt, highly beneficial to thee. Hast thou faith in the religion based on the three Vedas and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brahmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passions under complete control and with singleness of mind, strive to perform the sacrifices called Vajapeya and Pundarika with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brahmanas, and the tall trees (banian) in villages, that are of so much benefit to people? O sinless one, causest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand by thy side? O sinless one, are thy inclinations and practices such as I have described them, and as always enhance the duration of life and spread one's renown and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken, on a false charge or theft, by thy ministers ignorant of Sastras and acting from greed? And, O bull among men, I hope thy ministers never from covetousness set free a real thief, knowing him to be such and having apprehended him with the booty about him? O Bharata, I hope, thy ministers are never won over by bribes, nor do they wrongly decide the disputes that arise between the rich and the poor. Dost thou keep thyself free from the fourteen vices of kings, viz., atheism, untruthfulness, anger, incautiousness, procrastination, non-visit to the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, non-accomplishment of beneficial projects, and undertaking everything without reflection? By these, O king, even monarchs firmly seated on their thrones are ruined. Hath thy study of the Vedas, thy wealth and knowledge of the Sastras and marriage been fruitful?

"Vaisampayana continued,--After the Rishi had finished, Yudhishthira asked,--"How, O Rishi, do the Vedas, wealth, wife, and knowledge of the Sastras bear fruit?"

"The Rishi answered,--"The Vedas are said to bear fruit when he that hath studied them performeth the Agnihotra and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is useful and when she beareth children. Knowledge of the Sastras is said to bear fruit when it resulteth in humility and good behaviour."

"Vaisampayana continued,--The great ascetic Narada, having answered Yudhishthira thus, again asked that just ruler,-"Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)?

Listenest thou always, O monarch, to the words, fraught with instructions in religion and wealth, of old men acquainted with economic doctrines? Are gifts of honey and clarified butter made to the Brahmanas intended for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O king, regularly unto all the artisans and artists employed by thee the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them, having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sage) in respect of every concern particularly those relating to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare--so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all mysterious incantations, and with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and Rakshasas? As acquainted thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes. Hast thou banished these six evils, O monarch, viz., sleep, idleness, fear, anger, weakness of mind, and procrastination?'

"Vaisampayana continued,--The illustrious bull among the Kurus, having heard these words of that best of Brahmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Narada of celestial form,--"I shall do all that thou hast directed, for my knowledge hath expanded under thy advice!' Having said this the king acted conformably to that advice, and gained in time the whole Earth bounded by her belt of seas. Narada again spoke, saying,--"That king who is thus employed in the protection of four orders, Brahmanas, Kshatriyas, Vaishyas, and Sudras, passeth his days here happily and attaineth hereafter to the region of Sakra (heaven).'"

SECTION VI

"Vaisampayana said,--At the conclusion of Narada's words, king Yudhishthira the just worshipped him duly; and commanded by him the monarch began to reply succinctly to the questions the Rishi had asked.

"Yudhishthira said--'O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without doubt, to be regarded as bearing proper fruit, and undertaken from solid reasons for the attainment of proper objects. O master, we desire to walk in the virtuous path of those rulers that had, besides, their souls under complete control."

"Vaisampayana continued,--"Yudhishthira, the son of Pandu, possessed of great glory, having received with reverence the words of Narada and having also answered the Rishi thus, reflected for a moment. And perceiving a proper opportunity, the monarch, seated beside the Rishi, asked Narada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,--'Possessed of the speed of mind, thou wanderest over various and many worlds created in days of yore by Brahma, beholding everything. Tell me, I ask thee, if thou hast, O Brahmana, ever beheld before anywhere an assembly room like this of mine or superior to it!' Hearing these words of Yudhishthira the just, Narada smilingly answered the son of Pandu in these sweet accents,--

"Narada said,--'O child, O king I did neither see nor hear of ever before amongst men, any assembly room built of gems and precious stones like this of thine, O Bharata. I shall, however, describe unto thee the rooms of the king of the departed (Yama), of Varuna (Neptune) of great intelligence, of Indra, the King of Gods and also of him who hath his home in Kailasha (Kuvera). I shall also describe unto thee the celestial Sabha of Brahma that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the Pitris, the Sadhyas, (under-deities called Gana), by ascetics offering sacrifices, with souls under complete command, by peaceful Munis engaged without intermission in Vedic sacrifices with presents to Brahmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclinations to listen to me!'"

"Vaisampayana continued,--"Thus addressed by Narada, the high-souled king Yudhishthira the just, with his brothers and all those foremost of Brahmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Narada, saying,--'Describe unto us all those assembly rooms. We desire to listen to thee. O Brahmana, what are the articles with which each of the Sabhas are made of? What is the area of each, and what is the length and breadth of each? Who wait upon the Grandsire in that assembly room? And who also upon Vasava, the Lord of the celestials and upon Yama, the son of Vivaswana? Who wait upon Varuna and upon Kuvera in their respective assembly rooms. O Brahmana Rishi, tell us all about these. We all together desire to hear thee describe them. Indeed, our curiosity is great.' Thus addressed by the son of Pandu, Narada replied, saying,--'O monarch, hear ye all about those celestial assembly rooms one after another."

SECTION VII

"Narada said,--the celestial assembly room of Sakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Sakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty yojanas in length, and hundred yojanas in breadth, and five yojanas in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Pritha, on an excellent seat, the Lord of celestials, with his wife Sachi endowed with beauty and affluence. Assuming a form incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white and decked with floral wreaths of many hues, there he sitteth with beauty, fame, and glory by his side. And the illustrious deity of a hundred sacrifices is daily waited upon. O monarch, in that assembly by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the Siddhyas, celestial Rishis, the Sadhyas in all, the gods, and Marutas of brilliant complexion and adorned with golden garlands,--all of them in celestial form and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty represser of all foes. And O son of Pritha, the celestial Rishis also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety, and all performers of the Soma sacrifice, also wait upon and worship Indra. And Parasara and Parvata and Savarni and Galava; and Sankha, and the Muni, Gaursiras, and Durvasa, and Krodhana and Swena and the Muni Dhirghatamas; and Pavitrapani, Savarni, Yajnavalkya and Bhaluki; and Udyalaka, Swetaketu, and Tandya, and also Bhandayani; and Havishmat, and Garishta, and king Harischandra; and Hridya, Udarshandilya. Parasarya, Krishivala; Vataskandha, Visakha, Vidhatas and Kala. Karaladanta, Tastri, and Vishwakarman, and Tumuru; and other Rishis, some born of women and others living upon air, and others again living upon fire, these all worship Indra, the wielder of the thunderbolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Valmiki of great ascetic merit; and Samika of truthful speech, and Prachetas ever fulfilling their promises, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu; and Maruta and Marichi, and Sthanu of great ascetic merit; and Kakshivat, and Gautama, and Tarkhya, and also the Muni Vaishwanara; and the Muni Kalakavrikhiya and Asravya, and also Hiranmaya, and Samvartta, and Dehavya, and Viswaksena of great energy; and Kanwa, and Katyayana, O king, and Gargya, and Kaushika;--all are present there along with the celestial waters and plants; and faith, and intelligence, and the goddess of learning, and wealth, religion, and pleasure; and lightning. O son of Pandu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Soma, and the fire of Indra, and Mitra, and Savitri, and Aryaman; Bhaga, Viswa the Sadhyas, the preceptor (Vrihaspati), and also Sukra; and Vishwavasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the gifts to Brahmanas, the planets, and the stars, O Bharata, and the mantras that are uttered in sacrifices—all these are present there. And, O King, many Apsaras and Gandharvas, by various kinds of dances and music both instrumental and vocal, and by the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials--Satakratu--the illustrious slayer of Vala and Vritra. Besides these, many other Brahmanas and royal and celestial Rishis, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly, riding on celestial cars of various kinds. And Vrihaspati and Sukra are present there on all occasions. These and many other illustrious ascetics of rigid wows, and Bhrigu and the seven Rishis who are equal, O king, unto Brahma himself, come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright therein as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkaramalini, of Indra of a hundred sacrifices that I have seen. Listen now to the account of Yama's assembly house."

SECTION VIII

"Narada said,--'O Yudhisthira, I shall now describe the assembly house of Yama, the son of Vivaswat, which, O son of Pritha, was built by Viswakarma. Listen now to me. Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred yojanas. Possessed of the splendour of the sun, it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable, and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies. The floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brahmana sages also of great purity, cheerfully wait upon, O child, and worship Yama, the son of Vivaswat. And Yayati, Nahusha, Puru, Mandhatri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Sautasravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratarddana, Sivi, Matsya, Prithulaksha, Vrihadratha, Vartta, Marutta, Kusika, Sankasya, Sankriti, Dhruva, Chaturaswa, Sadaswormi and king Kartavirya; Bharata and Suratha, Sunitha, Nisatha, Nala, Divodasa, and Sumanas, Amvarisha, Bhagiratha; Vyaswa, Vadhraswa, Prithuvega, Prithusravas, Prishadaswa, Vasumanas, Kshupa, and Sumahavala, Vrishadgu, and Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dwilipa, and the high-souled Ushinara; Ausinari, Pundarika, Saryati, Sarava, and Suchi; Anga, Rishta, Vena, Dushmanta, Srinjaya and Jaya; Bhangasuri, Sunitha, and Nishada, and Bahinara; Karandhama, Valhika, Sudymna, and the mighty Madhu; Aila and the mighty king of earth Maruta; Kapota, Trinaka, and Shadeva, and Arjuna also. Vysawa; Saswa and Krishaswa, and king Sasavindu; Rama the son of Dasaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gauraswa; Rama the son of Jamadagnya, Nabhaga, and Sagara; Bhuridyumna and Mahaswa, Prithaswa, and also Janaka; king Vainya, Varisena, Purujit, and Janamejaya; Brahmadatta, and Trigarta, and king Uparichara also; Indradyumna, Bhimajanu, Gauraprishta, Nala, Gaya; Padma and Machukunda, Bhuridyumna, Prasenajit; Aristanemi, Sudymna, Prithulauswa, and Ashtaka also; a hundred kings of the Matsya race and hundred of the Vipa and a hundred of the Haya races; a hundred kings of the name of Dhritarashtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadatta, and a hundred kings of the name of Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prativindhyas, a hundred Nagas, and a hundred Palasas, and a hundred called Kasa and Kusa; that king of kings Santanu, and thy father Pandu, Usangava, Sata-ratha, Devaraja, Jayadratha; the intelligent royal sage Vrishadarva with his ministers; and a thousand other kings known by the name of Sasa-vindu, and who have died, having performed many grand horse-sacrifices with large presents to the Brahmanas--these holy royal sages of grand achievements and great knowledge of the Sastras, wait upon, O King, and worship the son of Vivaswat in that assembly house. And Agastya and Matanga, and Kala, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the Prtris (belonging to the classes--called Agniswattas, Fenapa, Ushampa, Swadhavat, and Verhishada), as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter; all sinners among human beings, as also those that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of everybody and everything; the Singsapa, Palasa, Kasa, and Kusa trees and plants, in their embodied forms, these all, O king, wait upon and worship the god of justice in that assembly house of his. These and many others are present at the Sabha of the king of the Pitris (manes). So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Pritha, the delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viswakarma after a long course of ascetic penances. And, O Bharata, resplendent with his own effulgence, it stands glorified in all its beauty. Sannyasis of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds, of shining bodies and attired in spotless robes, decked with bracelets and floral garlands, with ear-rings of burnished gold, and adorned with their own holy acts as with the marks of their order (painted over their bodies), constantly visit that Sabha (Assembly). Many illustrious Gandharvas, and many Apsaras fill every part of that mansion with music; both instrumental and vocal and with sounds of laughter and dance. And, O son of Pritha, excellent perfumes, and sweet sounds and garlands of celestial flowers always contribute towards making that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious Yama, the lord of created beings in that assembly house. Such, O monarch, is the Sabha, of the illustrious king of the Pitris! I shall now describe unto the assembly house of Varuna also called Pushkaramalini!"

SECTION IX

'Narada said--O Yudhishthira, the celestial Sabha of Varuna is unparalleled in splendour. In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viswakarma (the celestial architect) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, or excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assembly house of pure white consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robe, decked in celestial ornaments and jewels, with his queen, adorned with celestial scents and besmeared with paste of celestial fragrance. The Adityas wait upon and worship the illustrious Varuna, the lord of the waters. And Vasuki and Takshaka, and the Naga called Airavana; Krishna and Lohita; Padma and Chitra endued with great energy; the Nagas called Kamvala and Aswatara; and Dhritarashtra and Valahaka; Matimat and Kundadhara and Karkotaka and Dhananjaya; Panimat and the mighty Kundaka, O lord of the Earth; and Prahlada and Mushikada, and Janamejaya,--all having auspicious marks and mandalas and extended hoods;--these and many other snakes. O Yudhishthira, without anxiety of any kind, wait upon and worship the illustrious Varuna. And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; Sanghraha and Viprachitti, and those Danavas called Kalakanja; and Suhanu and Durmukha and Sankha and Sumanas and also Sumati; and Ghatodara, and Mahaparswa, and Karthana and also Pithara and Viswarupa, Swarupa and Virupa, Mahasiras; and Dasagriva, Vali, and Meghavasas and Dasavara; Tittiva, and Vitabhuta, and Sanghrada, and Indratapana--these Daityas and Danavas, all bedecked with ear-rings and floral wreaths and crowns, and attired in the celestial robes, all blessed with boons and possessed of great bravery, and enjoying immortality, and all well of conduct and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there are also the four oceans, the river Bhagirathee, the Kalindi, the Vidisa, the Venwa, the Narmada of rapid current; the Vipasa, the Satadu, the Chandrabhaga, the Saraswati; the Iravati, the Vitasta, the Sindhu, the Devanadi; the Godavari, the Krishnavenwa and that queen of rivers the Kaveri; the Kimpuna, the Visalya and the river Vaitarani also; the Tritiya, the Jeshthila, and the great Sone (Soane); the Charmanwati and the great river Parnasa; the Sarayu, the Varavatya, and that queen of rivers the Langali, the

Karatoya, the Atreyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and also the Trisrotasi--these and other rivers which are all sacred and are world-renowned places of pilgrimage, as also other rivers and sacred waters and lakes and wells and springs, and tanks, large or small, in their personified form, O Bharata, wait upon and worship the lord Varuna. The points of the heavens, the Earth, and all the Mountains, as also every species of aquatic animals, all worship Varuna there. And various tribes of Gandharvas and Apsaras, devoted to music, both vocal and instrumental, wait upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabha, enjoying sweet converse with one another. And the chief minister of Varuna, Sunabha by name, surrounded by his sons and grandsons, also attend upon his master, along with (the personified form) of a sacred water called go. These all, in their personified forms, worship the deity. O bull of the Bharata race, such is the assembly room of Varuna seen by me before, in the course of my wanderings. Listen now to the account I give of the assembly room of Kuvera.'"

SECTION X

"Narada said,--'Possessed of great splendour, the assembly house of Vaisravana, O king, is a hundred yojanas in length and seventy yojanas in breadth. It was built, O king, by Vaisravana himself using his ascetic power. Possessing the splendour of the peaks of Kailasa, that mansion eclipses by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament. Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds, it seems to be floating in the air. Painted with colours of celestial gold, it seems to be decked with streaks of lightning. Within that mansion sitteth on an excellent seat bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaisravana of agreeable person, attired in excellent robes and adorned with costly ornaments and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cooling breezes murmuring through forests of tall Mandaras, and bearing fragrance of extensive plantations of jasmine, as also of the lotuses on the bosom of the river Alaka and of the Nandana-gardens, always minister to the pleasure of the King of the Yakshas. There the deities with the Gandharvas surrounded by various tribes of Apsaras, sing in chorus, O king, notes of celestial sweetness. Misrakesi and Rambha, and Chitrasena, and Suchismita; and Charunetra, and Gritachi and Menaka, and Punjikasthala; and Viswachi Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Sauraveyi, and Samichi, and Vududa, and Lata--these and a thousand other Apsaras and Gandharvas, all well-skilled in music and dance, attend upon Kuvera, the lord of treasures. And that mansion, always filled with the notes of instrumental and vocal music, as also with the sounds of dance of various tribes of Gandharvas, and Apsaras hath become extremely charming and delicious. The Gandharvas called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Swetabhadra and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Pisacha, Gajakarna, and Visalaka, Varaha-Karna, Tamraushtica, Falkaksha, and Falodaka; Hansachuda, Sikhavarta, Vibhishana, Pushpanana, Pingalaka, Sonitoda and Pravalaka; Vrikshavaspa-niketa, and Chiravasas--these O Bharata, and many other Yakshas by hundred and thousands always wait upon Kuvera. The goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. Myself and many others like myself often repair thither. Many Brahmana Rishis and celestial Rishis also repair there often. Many Rakshasas, and many Gandharvas, besides those that have been named, wait upon the worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Uma and lord of created things, the three-eyed Mahadeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra, the mighty god of the fierce bow, surrounded by multitudes of spirits in their hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, but all armed with various weapons and endued with the speed of wind, with the goddess (Parvati) ever cheerful and knowing no fatigue, always waiteth here upon their friend Kuvera, the lord of treasures. And hundreds of Gandharva chiefs, with cheerful hearts and attired in their respective robes and Viswavasu, and Haha and Huhu; and Tumvuru and Parvatta, and Sailusha; and Chitrasena skilled in music and also Chitraratha,--these and innumerable Gandharvas worship the lord of treasures. And Chakradhaman, the chief of the Vidyadharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma, the chief of the Kimpurushas, and Mahendra, the chief of the Rakshasas, and Gandhamadana accompanied by many Yakshas and Gandharvas and many Rakshasas wait upon the lord of treasures. The virtuous Vibhishana also worshippeth there his elder brother the lord Kuvera (Croesus). The mountains of Himavat, Paripatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunava, and Eastern and the Western hills--these and many other mountains, in their personified forms, with Meru standing before all, wait upon and worship the illustrious lord of treasures. The illustrious Nandiswaras, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these many other Rakshasas and Pisachas (devils) worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit, with permission obtained, beside the god of gods, Siva, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava (Siva) made friendship with Kuvera. From that time, O king, Mahadeva always sitteth on the mansion of his friend, the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, viz., Sankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera."

"This delightful assembly house of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king. Listen now to the Sabha I describe unto thee, belonging to Brahma the Grandsire."

SECTION XI

"Narada said,--Listen to me, O child, as I tell thee of the assembly house of the Grandsire, that house which none can describe, saying it is such. In the Krita (golden) age of old, O king, the exalted deity Aditya (once) came down from heaven into the world of men. Having seen before the assembly-house of Brahma the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pandu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial Sabha (assembly) of the Grandsire, immeasurable and immaterial and indescribable, as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that Sabha, I became, O king, desirous of beholding it. I then asked Aditya, saying,--O exalted one, I desire to behold the sacred Sabha of the Grandsire. O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms or by what rites, I may be enabled to behold that excellent sin-cleaning Sabha."--Hearing these words of mine, Aditya the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, thus: Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years. Repairing then to the breast of the Himavat, I commenced that great vow, and after I had completed it the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabha of the Grandsire. O king, it is impossible to describe that Sabha, saying--it is such, for within a moment it assumes a different form that language fails to paint. O Bharata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns, it knoweth no deterioration, being eternal. That self effulgent mansion, by its numerous blazing, celestial indications of unrivalled splendour, seems to surpass the moon, the sun and the fire in splendour. Stationed in heaven, it blazes forth, censuring as it were the maker of the day. In that mansion O king, the Supreme Deity, the Grand-sire of all created things, having himself created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kasyapa, Bhrigu, Atri, and Vasistha and Gautama, and also Angiras, and Pulastya, Kraut, Prahlada, and Kardama, these Prajapatis, and Angirasa of the Atharvan Veda, the Valikhilyas, the Marichipas; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent; Nature, and the Modes (of Nature), and the elemental and prime causes of the world,--all stay in that mansion beside the lord Brahma. And Agastya of great energy, and Markandeya, of great ascetic power, and Jamadagni and Bharadwaja, and Samvarta, and Chyavana, and exalted Durvasa, and the virtuous Rishyasringa, the illustrious Sanatkumara of great ascetic merit and the preceptor in all matters affecting Yoga; Asita and Devala, and Jaigishavya acquainted with truth; Rishava, Ajitasatru, and Mani of great energy; and the Science of healing with its eight branches--all in their personified forms, O Bharata; the moon with all the stars and the stellar conjunctions; Aditya with all his rays; the winds; the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles,--these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, attend all upon Brahma in that mansion. Wealth and Religion and Desire, and Joy, and Aversion, and Asceticism and Tranquillity--all wait together upon the Supreme Deity in that palace. The twenty tribes of the Gandharvas and Apsaras, as also their seven other tribes, and all the Lokapalas (chief protectors of several regions), and Sukra, and Vrihaspati, and Vudha, and Angaraka (Mangala), Sani, Rahu, and the other planets; the Mantras (of the Sama Veda), the special Mantras (of the same Veda); (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (viz. Agnisoma and Indragni), the Marutas, Viswakarman, and the Vasus, O Bharata; the Pitris, and all kinds of sacrificial libations, the four Vedas. viz., Rig, Sama, Yajuh, and Atharva; all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the Vedas; the planets, the Sacrifices, the Soma, all the deities; Savitri (Gayatri), the seven kinds of rhyme; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sama Veda; the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments;--all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses--these also, and many others wait upon the Supreme Deity in that Sabha, Kshanas, Lavas, Muhurtas, Day, Night, Fortnights, Months, the six Seasons, O Bharata, Years, Yugas, the four kinds of Days and Nights (viz., appearing to man, to the Pitris, to the gods, and to Brahma) and that eternal, indestructible, undeteriorating, excellent Wheel of Time and also the Wheel of Virtue,--these always wait there. O Yudhishthira; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Suravi, Devi, Sarama, Gautami and the goddesses Pradha, and Kadru;--these mothers of the celestials, and Rudrani, Sree, Lakshmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushti, Arundhati, Samvritti, Asa, Niyati, Srishti, Rati,--these and many other goddesses wait upon the Creator of all. The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas Sadhyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grandsire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three without embodied forms. It is well known that the illustrious Vairajas and Agniswattas and Garhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapas, the Ekasringras, the Chaturvedas, and the Kalas, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice), first, these gratify Soma afterwards. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And Rakshasas, Pisachas, the Danavas and Guhyakas; Nagas, Birds, and various animals; and all mobile and immobile great beings;--all worship the Grandsire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahadeva accompanied by Uma, always repair thither. And, O king of kings, Mahasena (Kartikeya) also adoreth there the Grandsire. Narayana himself, and the celestial Rishis, and those Rishis called Valakhillyas, and all beings born of females and all those not born of females, and whatever else is seen in the three worlds--both mobile and immobile, were all seen by me there, know O king. And eighty thousand Rishis with vital seed drawn up, and O Pandu, fifty thousand Rishis having sons, were all seen by me there. And all the dwellers in heaven repairing thither behold the Supreme Deity when they please, and worshipping him with a bow of their head return whence they came. And, O king of men, the Grandsire of all created beings, the Soul of the universe, the Self create Brahma of immeasurable intelligence and glory, equally kind unto all creatures, honoureth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Birds, the Kaleyas, the Gandharvas, the Apsaras, and all other exalted beings that came to him as his guests. And that delicious Sabha, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by Brahmarshis, that celestial Sabha blazes forth with the graceful possessions of Brahma and looks extremely handsome, O tiger among kings as this Sabha of yours is unrivalled in the world of men, so is that Sabha of Brahma, seen by me unrivalled in all the worlds. I have seen these Sabhas, O Bharata, in regions of the celestials. This thy Sabha is unquestionably the foremost in the world of men!"

SECTION XII

"Yudhishthira said,--'O thou foremost of eloquent men, as thou hast described the different Sabhas unto me, it appeareth that almost all the monarchs of the earth are to be found in the Sabha of Yama. And, O master, almost all the Nagas, and principal Daityas, and rivers, and oceans, are to be found in the Sabha of Varuna. And so the Yakshas, the Guhyakas, the Rakshasas, the Gandharvas and Apsaras and the Deity (Yama) having the bull for his vehicle, are to be found in the Sabha of the lord of treasures. Thou hast said that in the Sabha of the Grandsire are to be seen all the great Rishis, all the gods, all the branches of learning. As regards the Sabha of Sakra, however, thou hast named, O Muni, all the gods, the Gandharvas, and various Rishis. But, O great Muni, thou hast mentioned one and only one king, viz., the royal Rishi Harishchandra as living in the Sabha of the illustrious chief of the gods. What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brahmana, how didst thou also meet with my father, the exalted Pandu, now a guest in the region of the Pitris? O exalted one of excellent vows hath he told thee anything? O tell me all as I am exceedingly curious to hear all this from thee."

"Narada said,--'O king of kings, I shall tell thee all that thou askest me about Harischandra, I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, mounted alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rajasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brahmanas that were fed on the occasion. At that sacrifice king Harishchandra gave away unto all who asked, wealth that was five times what each had solicited. At the conclusion of the sacrifice, the king gratified the Brahmanas that came from various countries with large presents of various kinds of wealth. The Brahmanas gratified with various kinds of food and enjoyable articles, given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,--King Harischandra is superior to all kings in energy and renown.--And know, O monarch, O bull of the Bharata race, it was for this reason that Harischandra shone more brightly than thousands of other kings. The powerful Harischandra having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs that perform the sacrifice of Rajasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pandu, beholding the good fortune of Harischandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said,--Thou shouldst tell Yudhishthira, O Rishi, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this let him commence the grand sacrifice called Rajasuya. He is my son; if he performeth that sacrifice, I may, like Harischandra, soon attain to the region of Indra, and there in his Sabha pass countless years in continuous joy. I told him in reply,--O King, I shall tell thy son all this, if I go to the world of man. I have now told thee what he said, O tiger among men. Accomplish then, O son of Pandu, the desires of thy father. If thou performest that sacrifice, thou shall then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,--O king, that the performance of this great sacrifice is attended with many obstacles. A class of Rakshasas called Brahma Rakshasas, employed in obstructing all sacrifices, always search for loop-holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow, thou in prosperity, and enjoy thou felicity. Gratify thou the Brahmanas with gifts of wealth. I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwaravati) of that Dasarhas."

Vaisampayana said,--'O Janamejaya, having said this unto the son of Pritha, Narada went away, accompanied by those Rishis with whom he had come. And after Narada had gone away, king Yudhishthira, O thou of the Kuru race, began to think, along with his brothers, of that foremost of sacrifices called Rajasuya.'

SECTION XIII

Vaisampayana said,--"Yudhishthira, having heard these words of Narada, began to sigh heavily. And, O Bharata, engaged in his thoughts about the Rajasuya, the king had no peace of mind. Having heard of this glory of the illustrious monarchs (of old) and being certain about the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Harischandra who had performed the great sacrifice king Yudhishthira desired to make preparations for the Rajasuya sacrifice. Then worshipping his counsellors and others present at his Sabha, and worshipped by them in return, he began to discuss with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rajasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishthira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, shaking off both anger and arrogance, Yudhishthira always said,--Give unto each what is due to each,--and the only sounds that he could hear were,--Blessed be Dharma! Blessed be Dharma! Yudhishthira! conducting himself thus and giving paternal assurance to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He therefore came to be called Ajatasatru (one with no enemy at all). The king cherished every one as belonging to his family, and Bhima ruled over all justly. Arjuna, used to employing both his hands with equal skill, protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rain became so abundant as to leave no room for desiring more; and the kingdom grew in prosperity. And in consequence of the virtues of the king, money-lenders, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishthira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favourites ever behaved wrongfully towards the king or towards one another amongst themselves. Kings conquered on the six occasions (of war, treaty, &c.) were wont to wait upon him in order to do good unto the monarch and worship him ever, while the traders of different classes came to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishthira who was ever devoted to virtue, his dominion grew in prosperity. Indeed, the prosperity of the kingdom was increased not by these alone but even by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhishthira, whose sway extended over all, was possessed of every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brahmanas to swains, were all more attached to him than to their own fathers and mothers.'

Vaisampayana said,--"King Yudhishthira, then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rajasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishthira desirous of performing the sacrifice, then told him these words of grave import,--'One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of Kuru race, thy friends think that as thou art worthy of the attributes of an emperor, the time is even come for thee for the performance of the Rajasuya sacrifice. The time for the performance of that sacrifice in which Rishis of austere vows kindle six fires with mantras of the Sama Veda, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rajasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the Agnihotra. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice. All of us are obedient to thee. Soon will you be able, O great king, to perform the Rajasuya sacrifice. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion. Thus, spoke unto the king all his friends and counselors separately and jointly. And, O king, Yudhishthira that slayer of all enemies, having heard these virtuous, bold, agreeable and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bharata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishthira, wise in counsel, again consulted with his brothers, with the illustrious Ritwijas about him, with his ministers and with Dhaumya and Dwaipayana and others.

'Yudhishthira said,--"How may this wish that I entertain of performing the excellent sacrifice of Rajasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone."'

Vaisampayana said,--"O thou of eyes like lotus-petals, thus asked by the king, they replied at that time unto Yudhishthira the just in these words,--Being conversant with the dictates of morality, thou art, O king, worthy to perform the grand sacrifice of Rajasuya. After the Ritwijas and the Rishis had told these words unto the king, his ministers and brothers highly approved of the speech. The king, however, possessed of great wisdom, and with mind under complete control, actuated by the desire of doing good unto the world, again resolved the matter in his mind, thinking of his own strength and means, the circumstances of time and place and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full deliberation. Thinking that the sacrifice should not be commenced, pursuant to his own resolution only, Yudhishthira, carefully bearing upon his shoulder the weight of affairs thought of Krishna that persecutor of all sinners as the fittest person to decide the matter, in as much as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth but born amongst men from Will alone. Reflecting upon his god-like feats the son of Pandu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear, and Yudhishthira, the son of Pritha, having come to this settled resolution soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding in a swift car arrived amongst the Yadavas and approached Krishna who was then residing in Dwaravati. And Achyuta (Krishna) hearing that the son of Pritha had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha, accompanied by Indrasena. And having arrived at Indraprastha, Janardana approached Yudhisthira without loss of time. And Yudhisthira received Krishna with paternal-affection, and Bhima also received him likewise. And Janardana then went with a cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was overjoyed at seeing him. And after he had rested awhile in a pleasant apartment and had been fully refreshed, Yudhishthira approached him at his leisure and informed him all about the Rajasuya sacrifice.

"Yudhishthira said,--'I have wished to perform the Rajasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, even thing about the means by which it may be accomplished. He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellers some from friendship do not notice the difficulties; others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus on matters awaiting decision. But thou, O Krishna, art above such motives. Thou hast conquered both desire and anger. It behoveth thee to tell me what is most beneficial to the world."

SECTION XIV

(Rajasuyarambha Parva)

"Krishna said,--'O great king, thou art a worthy possessor of all the qualities essential for the performance of the Rajasuya sacrifice. Thou knowest everything, O Bharata. I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rama, the son of Jamadagnya, exterminated.' O lord of the earth, O bull of the Bharata race, thou knowest what form of rule these Kshatriyas, guided by the instructions traditionally handed down from generation to generation, have established amongst their own order, and how far they are competent to perform the Rajasuya sacrifice. The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwaku. The descendants of Aila, O king, as, indeed, the kings of Ikshwaku's race, are, know O bull of the Bharata race, each divided into a hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are to-day scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarasandha, overcoming that prosperity enjoyed by their whole order, and overpowering them by his energy hath set himself over the heads of all these kings. And Jarasandha, enjoying the sovereignty over the middle portion of the earth (Mathura), resolved to create a disunion amongst ourselves. O monarch, the king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called an emperor. And, O monarch, king Sisupala endued with great energy, hath placed himself under his protection and hath become the generalissimo of his forces. And, O great king, the mighty Vaka, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, upon Jarasandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, who have sought the shelter of the mighty Jarasandha. There are others also viz., Dantavakra, Karusha, Karava, Meghavahana, that wait upon Jarasandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas, who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath bowed his head before Jarasandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of the earth who hath his dominions on the west and the south, who is thy maternal uncle and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis, who represented himself in this world as a divine personage and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me that king of Vanga Pundra and the Kiratas, endowed with great strength, and who is known on earth by the names of Paundraka and Vasudeva hath also espoused the side of Jarasandha. And, O king of kings, Bhishmaka, the mighty king of the Bhojas--the friend of Indra--the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pandyas and the Kratha-Kausikas, whose brother the brave Akriti was like Rama, the son of Jamdagni, hath become a servitor to the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongeth, he hath placed himself under Jarasandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarasandha, have all fled towards the west; so also have the Surasenas, the Bhadrakas, the Vodhas, the Salwas, the Patachchavas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the king of the Salwayana tribe with their brethren and followers; and the southern Panchalas and the eastern Kosalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapadas, overcome with fear, leaving their dominions in the north, have fled into the southern country. And so all the Panchalas, alarmed at the power of Jarasandha, have left their own kingdom and fled in all directions. Some time before, the foolish Kansa, having persecuted the Yadavas, married two of the daughters of Jarasandha. They are called Asti and Prapti and are the sister of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendency over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but they, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunaman were slain by me assisted by Rama. But after the immediate cause of fear was removed (by the death of Kansa), Jarasandha, his father-in-law, took up arms. Ourselves consisting of the eighteen younger branches of the Yadavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foes, we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarasandha, being united with them, becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men, this is not our opinion alone but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa, who was slain by Rama (Valadeva) after a battle of eighteen days. But, O Bharata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamuna and killed himself. Afterwards when Hansa, the subjugator of hostile heroes, heard that Dimvaka, had killed himself, he went to the Yamuna and jumped into its waters. Then, O bull of the Bharata race, king Jarasandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarasandha had returned, O slayer of all foes, we were filled with pleasure and continued to live at Mathura. Then the widow of Hansa and the daughter of Jarasandha, that handsome woman with eyes like lotus-petals, grieved at the death of her lord, went unto her father, and repeatedly urged, O Monarch, the king of Magadha, saying,--O slayer of all foes, kill thou the slayer of my husband.--Then, O great king, remembering the conclusion to which we had come of old we became exceedingly cheerless and fled from Mathura. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarasandha, with our cousins and relatives. Reflecting upon everything, we fled towards the west. There is a delightful town towards the west called Kusasthali, adorned by the mountains of Raivata. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it has become impregnable even to the Gods. And from within it even the women might fight the foe, what to speak of the Yadava heroes without fear of any kind? O slayer of all foes, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarasandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though possessed of strength and energy, yet from the oppressions of Jarasandha we have been obliged to repair to the mountains of Gomanta, measuring three Yojanas in length. Within each yojana have been established one and twenty posts of armed men. And at intervals of each yojana are hundred gates with arches which are defended by valourous heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yadavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahuka hath had a hundred sons, each of whom is almost like a god (in prowess), Charudeshna with his brother Chakradeva, Satyaki, myself, Valadeva the son of Rohini, and my son Samva who is equal unto me in battle--these seven, O king are Atirathas. Besides these, there are others, O king, whom I shall presently name. They are Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti. These seven are Maharathas. There are also two sons of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes, each mighty as the thunderbolt. These Maharathas, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bharata, to establish thy empire over all the Kshatriyas. But this is my judgment, O king, that thou wilt not be able to celebrate the Rajasuya sacrifice as long as the mighty Jarasandha liveth. By him have been immured in his hillfort numerous monarchs, like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarasandha, desirous of offering in sacrifice hundred monarchs, adored for his fierce ascetic penances the illustrious god of gods, the lord of Uma. It is by this means that the kings of the earth have been vanquished by Jarasandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating the kings with their troops and bringing all of them as captives into this city, he had swelled its crowds enormously. We also, O king, from fear of Jarasandha, at one time had to leave Mathura and fly to the city of Dwaravati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarasandha, as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men if the Rajasuya is to be performed by thee, you must do this in this way and not otherwise. This, O king, is my view (on the matter). Do, O sinless one, as thou thinkest. Under these circumstances, O king, having reflected upon everything, taking note of causes, tell us what thou thyself thinkest proper."

SECTION XV

"Yudhishthira said,--"Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But no one amongst them hath been able to achieve the imperial dignity. Indeed, the title emperor is difficult of acquisition. He that knoweth the valour and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who, engaged in encounters with his enemies, beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are very high, compared with the ordinary level of our desire and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity. In my judgment, if I undertake to celebrate this sacrifice, I shall never win the highest reward. O Janardana, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at one time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarasandha and, O sinless one, by the wickedness of that monarch. O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou taken fright at Jarasandha's might, how should I regard myself strong in comparison with him? Madhava, O thou of the Vrishni race, I am repeatedly depressed by the thought whether Jarasandha is capable or not of being slain by thee, by Rama, by Bhimasena, or by Arjuna. But what shall I say, O Keshava? Thou art my highest authority on everything.'

"On hearing these words, Bhima well-skilled in speech said,--'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak may vanquish an enemy that is strong and obtain the fruition of all his wishes, by wakefulness and by the application of policy. In Krishna is policy, in myself strength, in Arjuna triumphs. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha."

"Krishna then said,--'One that is immature in understanding seeketh the fruition of his desire without an eye to what may happen to him in future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the krita age, having brought every one under their subjection, Yauvanaswin by the abolition of all taxes, Bhagiratha by his kind treatment to his subjects, Kartavirya by the energy of his asceticism, the lord Bharata by his strength and valour, and Maruta by his prosperity, all these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deserves it, not by one but by all these qualities, viz., victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarasandha, the son of Vrihadratha, is even such (i.e., a candidate for the imperial dignity). A hundred dynasties of kings have become unable to oppose Jarasandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarasandha (with presents of jewels). But, wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Pritha, any weak monarch approach him with hostile intentions? Confined in the temple of Shiva and offered as sacrifice unto him like so many animals, do not these monarchs dedicated unto that god feel the most poignant misery, O bull of the Bharata race? A Kshatriya that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarsandha in battle? He hath already brought eighty-six kings; fourteen only are wanting to complete one hundred. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be to obstruct that act will surely win blazing renown. And he that will vanquish Jarasandha will surely become the emperor of all the Kshatriyas.'"

SECTION XVI

"Yudhishthira said,--'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarasandha)? Both Bhima and Arjuna, I regard as my eyes, and thee, O Janardana as my mind. How shall I live, deprived of my eyes and mind. Yama himself cannot vanquish in battle the mighty host of Jarasandha that is endued, besides, with terrible valour. What valour can ye exhibit against it. This affair that promises to terminate otherwise may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think. O Janardana, desisting from this act seemeth to me to be beneficial. My heart to-day is afflicted. The Rajasuya appeareth to me difficult of accomplishment.'"

"Vaisampayana said,--"Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishthira and said,--'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. Those are always difficult of acquisition, however much they may be desired. Learned men of repute always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for its valour, one that is without valour is scarcely worthy of regard. One, however, possessed of valour, that is born in a race not noted for it, is much superior to the former. He, O king, is a Kshatriya in every thing who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valour, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valour, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valour in an incipient state. Concentration of attention, exertion and destiny exist as the three causes of victory. One, however, that is possessed of valour doth not yet deserve success if he acts carelessly. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should avoid both these causes of destruction. If, for the purpose of our sacrifice, we endeavour to slay Jarasandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves in. If, however, we do not undertake the task, the world will always think us incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become Munis desirous of achieving tranquillity of souls, obtain yellow robes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore fight the foe."

SECTION XVII

"Vasudeva said,--'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or in the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, viz., to attack all enemies in accordance with the principles laid down in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by Destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendency over the other, for both cannot win or lose. A battle however, if directed by bad policy which again is destitute of the well-known arts, ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, directly approach the foe; and destroy him, like the current of the river uprooting a tree? If, disguising our own faults, we attack the enemy taking advantage of his loopholes, why should we not succeed? Indeed, the policy of intelligent men, is that one should not fight openly with foes that are exceedingly powerful and are at the head of their well-arrayed forces. This too is my opinion. If, however, we accomplish our purpose secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men--Jarasandha--alone enjoyeth unfaded glory, like unto him who is the self in the heart of every created being. But I see his destruction before me. Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him.'

Yudhishthira said--"O Krishna, who is this Jarasandha? What is his energy and what is his prowess, that having touched thee he hath not been burnt like an insect at the touch of fire?"

Krishna said,--'Hear, O monarch, who Jarasandha is; what his energy; and what is his prowess; and why also he hath been spared by us, Even though he hath repeatedly offended us. There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three Akshauhinis of troops. Handsome and endued with energy, possessed of affluence and prowess beyond measure, and always bearing on his person marks indicating installation at sacrifices. He was like a second Indra. In glory he was like unto Suryya, in forgiveness like unto the Earth, in wrath like unto the destroyer Yama and in wealth like unto Vaisravana. And O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended upon him from a long line of ancestors, like the rays emerging from the sun. And, O bull of the Bharata race, endued with great energy that monarch married two twin daughters of the king of Kasi, both endued with the wealth of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly loved wives, both of whom suited him well, passed his days in joy like a mighty elephant in the company of two cow-elephants, or like the ocean in his personified form between Ganga and Yamuna (also in their personified forms). The monarch's youth however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarch failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and homas, and sacrifices performed with the desire for having an offspring. One day the king heard that the high-souled Chanda-kausika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings to his capital and had taken his seat under the shade of a mango tree. The king went unto that Muni accompanied by his two wives, and worshipping him with jewels and valuable presents gratified him highly. That best of Rishis truthful in speech and firmly attached to truth, then told the king,--O king of kings, I have been pleased with thee. O thou of excellent vows, solicit thou a boon. King Vrihadratha then, with his wives, bending low unto that Rishi, spoke these words choked with tears in consequence of his despair of obtaining a child.--'O holy one forsaking my kingdom I am about to go into the woods to practise ascetic penances. I am very unfortunate for I have no son. What shall I do, therefore, with my kingdom or with a boon?'

Krishna continued,--"Hearing these words (of the king), the Muni controlling his outer senses entered into meditation, sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated Muni a mango that was juicy and untouched by the beak of a parrot or any other bird. That best of Munis, taking up the fruit and mentally pronouncing certain mantras over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great Muni, possessed also of extraordinary wisdom, addressing the monarch, said,--"Return, O king, thy wish is fulfilled. Desist, O king, from going (into the woods)".--Hearing these words of the Muni and worshipping his feet, the monarch possessed of great wisdom, returned to his own abode. And recollecting his former promise (unto them) the king gave, O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the Muni's words and his truthfulness, both of them conceived, as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, some time after, when the time came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted each other, and sorrowfully abandoned those fragments endued with life. The two midwives (that waited upon the queens) then carefully wrapping up the still-born (?) fragments went out of the inner apartments (of the palace) by the back door and throwing away the bodies, returned in haste. A little while after, O tiger among men, a Rakshasa woman of the name of Jara living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying them away. And, O bull among men, as soon as the fragments were united they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with eyes expanded in wonder, found herself unable to carry away that child having a body as hard and strong as the thunder-bolt. That infant then closing his fists red as copper and inserting them into its mouth, began to roar terribly as rain-charged clouds. Alarmed at the sound, the inmates of the palace, O tiger among men, suddenly came out with the king, O slayer of all foes. The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal beholding the queens in that condition and the king too so desirous of an offspring, and the child was possessed of such strength thought within herself--I live within dominions of the king who is so desirous of an offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch. The Rakshasa woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words,--O Vrihadratha, this is thy child. Given to thee by me, O, take it. It hath been born of both thy wives by virtue of the command of the great Brahmana. Cast away by the midwives, it hath been protected by me!

"Krishna continued,--O thou foremost of the Bharata race, the handsome daughters of the king of Kasi, having obtained the child, soon drenched it with their lacteal streams. The king ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked,--O thou of the complexion of the filament of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!"

SECTION XVIII

"Krishna continued,--'hearing these words of the king, the Rakshasa woman answered--Blessed be thou, O king of kings. Capable of assuming any form at will. I am a Rakshasa woman called Jara. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and was named Grihadevi (the household goddess)'. Of celestial beauty I was placed (in the world) for the destruction of the Danavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode; otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these happened to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone. I have been only the instrument, I am capable of swallowing the mountain of Meru itself, what shall I say of the child? I have, however, been gratified with thee in consequence of the worship I receive in thy house. It is, therefore, O king, that I have bestowed this child on thee.

"Krishna continued,--Having spoken these words, O king, Jara disappeared there and then. The king having obtained the child then entered the palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in Honour of that Rakshasa woman. And the monarch equal unto Brahma himself then bestowed a name on his child. And he said that because the child had been united by Jara, he should be called (Jarasandha i.e., united by Jara). And the son of the king of Magadha endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libation of clarified butter. And increasing day by day like the moon in the bright fortnight, the child began to enhance the joy of his parents.'"

SECTION XIX

"Krishna said,--some time after this, the great ascetic, the exalted Chandakausika, again came into the country of the Magadhas. Filled with joy at the advent of the Rishi, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bharata, worshipping the Rishi with water to wash his feet and face, and with the offerings of Arghya the king then offered his whole kingdom along with his son for the acceptance of the Rishi. The adorable Rishi accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,--O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be in future, as also what his beauty, excellence, strength, and valour will be. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinata's son (Garuda), the other monarchs of the earth will not be able to equal in energy this thy son, who will be endued with great valour. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that dims the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful and own large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the water of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will live in obedience to the commands of this child just as every creature endued with body live in dependence upon Vayu that is dear as self unto beings. This prince of Magadha—the mightiest of all men in the world--will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura. O thou slayer of all foes, saying this, the Rishi, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarasandha, on the throne. King Vrihadratha then came to feel a great distaste for worldly pleasures. And after the installation of Jarasandha king Vrihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mothers had retired into the woods, Jarasandha by his valour brought numerous kings under his sway.'"

"Vaisampayana continued,--'King Vrihadratha, having lived for some time in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarasandha, also, as uttered by Kausika, having received those numerous boons ruled his kingdom like a father. Some time after when king Kansa was slain by Vasudeva, an enmity arose between him and Krishna. Then, O Bharata, the mighty king of Magadha from his city of Girivraja, whirling a mace ninety-nine times, hurled it towards Mathura. At that time Krishna of wonderful deeds was residing at Mathura. The handsome mace hurled by Jarasandha fell near Mathura at a distance of ninety-nine yojanas from Gririvraja The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathura and is called Gadavasan. Jarasandha had two supporters called Hansa and Dimvaka, both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have already told thee everything about that mighty pair. They two and Jarasandha, I believe, are more than a match for three worlds. O brave king, it was for this reason that the powerful Kukkura, Andhaka and Vrishni tribes, acting from motives of policy, did not deem it proper to fight with him.'"

SECTION XX

(Jarasandhta-badha Parva)

"Krishna said,--both Hansa and Dimvaka have fallen; Kansa also with all his followers has been slain. The time hath, therefore come for the destruction of Jarasandha. He is incapable of being vanquished in battle even by all the celestials and the Asuras (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength and in Arjuna is triumph; and therefore, as prelude to performing the Rajasuya, we will certainly achieve the destruction of the ruler of Magadha. When we three approach that monarch in secret, and he will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, and from pride of strength he will certainly summon Bhima to the encounter. Like death himself that slays a person however swollen with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time!"

"Vaisampayana continued,--Thus addressed by the exalted one, Yudhishthira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying--'O Achyuta, O Achyuta, thou slayer of all enemies, say not so. Thou art the lord of the Pandavas! We are dependent on thee. What thou sayest, O Govinda, is consistent with wise counsels. Thou never leadest those upon whom Prosperity hath turned her back. I who stay under thy command regard that Jarasandha is already slain, that the monarchs confined by him have already been set free, that the Rajasuya hath already been accomplished by me. O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then I dare not live, like a sorrowful man afflicted with disease, and bereft of the three attributes of morality, pleasure and wealth. Partha cannot live without Sauri (Krishna), nor can Sauri live without Partha. Nor is there anything in the world that is unconquerable by these two, viz., Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what can he not achieve when with ye two? Troops, when properly led, always do excellent service. A force without a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the loopholes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread all over the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna, the son of Pritha, follow Krishna the foremost of the Yadavas and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valour.' Vaisampayana said,--'Thus addressed by Yudhishthira, the trio Krishna, Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of Snataka Brahmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and the Fire, inflamed with wrath at the sad lot of their relative kings, those bodies of theirs became much more blazing. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarasandha as already slain. For the illustrious pair (Krishna and Arjuna) were masters that directed every operation (in the universe), as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jangala and arrived at the charming lake of lotuses. Passing over the hills of Kalakuta, they then went on crossing the Gandaki, the Sadanira (Karatoya), and the Sarkaravarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of Eastern Kosala. Passing over that country they went to Mithila and then crossing the Mala and Charamanwati, the three heroes crossed the Ganges and the Sone and went on towards the east. At last those heroes of unfaded glory arrived at Magadha in the heart of (the country of) Kushamva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there.'"

SECTION XXI

"Vasudeva said,--'behold, O Partha, the great capital of Magadha, standing in all its beauty. Filled with flocks and herds and its stock of water never exhausted, and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihara, Varaha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade and connected with one another, seem to be jointly protecting the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant Lodhras having the ends of their branches covered with flowers. It was here that the illustrious Gautama of rigid vows begat on the Sudra woman Ausinari (the daughter of Usinara) Kakshivat and other celebrated sons. That the race sprung from Gautama doth yet live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness to kings. And, O Arjuna, it was here that in olden times the mighty monarchs of Anga, and Vanga and other countries, came to the abode of Gautama, and passed their days in joy and happiness. Behold, O Partha, those forests of delightful Pippalas and beautiful Lodhras standing near the side of Gautama's abode. There dwelt in old days those Nagas, Arvuda and Sakravapin, those persecutors of all enemies, as also the Naga Swastika and that other excellent Naga called Manu. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favoured the country. Owning such a delightful and impregnable city, Jarasandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him to-day humble his pride."

Vaisampayana said,--Thus saying those brothers of abundant energy, viz., he of the Vrishni race and the two Pandavas entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. On arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha, as also by the citizens and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava and having slain the monster made of his hide three drums which he placed in his own city. And those drums were such that once beaten their sound lasted one full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarasandha they seemed by that act of theirs to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brahmanas residing within the city saw many evil omens which they reported to Jarasandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarasandha also, possessed of great prowess, with a view to warding of those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bharata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarasandha, entered the capital in the guise of Brahmanas. They beheld the extraordinary beauty of the shops full of various edibles and floral wreaths, and supplied with articles of every variety of various qualities that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endued with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colours and decked in garlands and ear-rings the heroes entered the abode of Jarasandha possessed of great intelligence, like Himalayan lions eyeing cattle-folds. And the arms of those warriors, O king, besmeared with sandal paste, looked like the trunks of sala trees. The people of Magadha, beholding those heroes looking like elephants, with necks broad like those of trees and wide chests, began to wonder much. Those bull among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarasandha rising up in haste received them with water to wash their feet with, and honey and the other ingredients of the Arghya--with gifts of kine, and with other forms of respect. The great king addressing them said,--'Ye are welcome'! And, O Janamejaya, both Partha and Bhima remained silent at this. And addressing the monarch Krishna said,--'O king of kings these two are now in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight After that hour they will speak with thee!' The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight arrived, the monarch arrived at the place where his guests attired as Brahmanas were. For, O King, that ever victorious monarch observed this vow which was known throughout the Worlds that as soon as he should hear of the arrival of Snataka Brahmanas at his place, should it be even at midnight, he would immediately, O Bharata, come out and grant them an audience. Beholding the strange attire of his guests that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarasandha, said,--'Let salvation be attained by thee, O king, without difficulty.' And, O tiger among kings, having said this unto the monarch, they stood looking at each other. And, O king of kings, Jarasandha then said unto those sons of Pandu and him of the Yadu race, all disguised as Brahmanas--

'Take your seats.' And those bulls among men sat themselves down, and like the three priests of a great sacrifice blazed forth in their beauty. And king Jarasandha, O thou of the Kuru race, firmly devoted to truth, censuring the disguised guests, said unto them,--'It is well known to me that in the whole world Brahmanas in the observance of Snataka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked with flowers, and with hands bearing the marks of the bow-string? Attired in coloured robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brahmanas, although ye bear Kshatriya energy. Tell me truly who ye are. Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brahmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us therefore, the end ye have in view. Arrived here by such an improper way, why accept ye not the worship I offer? What is your motive for coming to me? Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,--'O king, know us for Snataka Brahmanas. Brahmanas and Kshatriyas and Vaishyas are all, O monarch, competent to observe the vow of Snataka. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always achieve prosperity. Therefore, have we decked ourselves with flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son of Vrihadratha, that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the aim of the Kshatriya. If thou wishest to behold it, thou shalt certainly behold it today. These are the rules of the ordinance, viz., that an enemy's abode should be entered through a wrong gate and a friend's abode through the right one. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!"

SECTION XXII

"Jarasandha said,--'I do not recollect if I ever acted injuriously towards ye! Even upon a careful mental scrutiny I fail to see the injury I did unto ye. When I have never done ye an injury, why, ye Brahmanas do ye regard me, who am innocent, as your foe? O, answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained at the injury to one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without any doubt the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best of those that are honest in the three worlds Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously!'

"Krishna said,--'O thou of mighty arms, there is a certain person of the head of a (royal) line who upholdeth the dignity of his race At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city.) Having perpetrated that wicked wrong how dost thou regard thyself as innocent? O best of monarchs, how can a king act wrongfully towards other virtuous kings? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra! O son of Vrihadratha, this sin committed by thee may touch even us, for as we are virtuous in our practices, we are capable of protecting virtue. The slaughter of human being as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto god Sankara by slaughtering human beings? Thou art addressing persons belonging to thy own order as animals (fit for sacrifice)! Fool as thou art, who else, O Jarasandha, is capable of behaving in this way? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee, the slaughterer of our relatives. Thou thinkest that there is no man among the Kshatriyas (equal to thee). This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight? Know O bull among men, that Kshatriyas engage themselves in battle, as persons installed in sacrifices, with heaven in view, and vanquish the whole world! Study of the Vedas, great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle hath that for its certain consequence. Death in battle is the sure cause of triumph like Indra's. It is graced by numerous merits. It is for this reason that he of a hundred sacrifices (Indra) hath become what he is, and by vanquishing the Asuras he ruleth the universe. Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast Magadha host? Don't disregard others, O king. Valour dwelleth in every man. O king of men, there are many men whose valour may be equal or superior to thine. As long as these are not known, so long only art thou noted for thy valour. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals. Go not, O king, with thy children and ministers and army, into the regions of Yama. Damvodhava, Kartavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors. Desirous of liberating the captive monarchs from thee, know that we are certainly not Brahmanas. I am Hrishesha otherwise called Sauri, and these two heroes among men are the sons of Pandu. O king of Magadha, we challenge thee. Fight standing before us. Either set free all the monarchs, or go thou to the abode of Yama.

"Jarasandha said,--'I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, viz., to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs with the intention of offering them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them to-day, when I recollect also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to fight.'"

Vaisampayana said,--"Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarasandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kausika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Sauri ever devoted to truth, the slayer of Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahma and remembering that the ruler of Magadha was destined to be slain in battle by Bhima and not by the descendant of Madhu (Yadavas), desired not to slay himself king Jarasandha, that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valour."

SECTION XXIII

Vaisampayana said,--'then that foremost of all speakers, Krishna of the Yadava race, addressing king Jarasandha who was resolved upon fighting, said,--'O king, with whom amongst us three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)?' Thus addressed, the ruler of Magadha, king Jarasandha of great splendour, expressed his desire for fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow and garlands of flowers and other auspicious articles, as also various excellent medicines for restoring lost consciousness and alleviating pain, approached Jarasandha, panting for battle. The king Jarasandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brahmana, remembering the duty of a Kshatriya dressed himself for battle. Taking off his crown and binding his hair properly, Jarasandha stood up like an ocean bursting its continents. Then the monarch possessed of terrible prowess, addressing Bhima. said, 'I will fight with thee. It is better to be vanquished by a superior person.' And saying this, Jarasandha, that represser of all foes endued, rushed with great energy at Bhimasena like the Asura Vala or old who rushed at the chief of the celestials. And the mighty Bhimasena, on whose behalf the gods had been invoked by Krishna, that cousin of his, having consulted with advanced towards Jarasandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged themselves in the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at time). And sometimes stretching their arms and sometimes drawing them close, and now raising them up and now dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to come out like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to affect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow, they fought on dragging and pushing each other and fiercely looking at each other like two wrathful lions. And each striking every limb of the other with his own and using his arms also against the other, and catching hold of each other's waist, they hurled each other to a distance. Accomplished in wrestling, the two heroes clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. The heroes then performed those grandest of all feats in wrestling called Prishtabhanga, which consisted in throwing each other down with face towards the earth and maintaining the one knocked down in that position as long as possible. And employing his arms, each also performed the feats called Sampurna-murchcha and Purna-kumbha. At times they twisted each other's arms and other limbs as if these were vegetable fibres that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to aim at particular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. The citizens consisting of thousands, of Brahmanas, Kshatriyas and Vaisyas and Sudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. The sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and the grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. Desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarasandha fought terribly on in those lists, driving the crowd at times by the motions of their hands like Vritra and Vasava of old. Thus two heroes, dragging each other forward and pressing each other backward and with sudden jerks throwing each other face downward and sideways, mangled each other dreadfully. And at times they struck each other with their knee-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon each other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic (October) and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And O king, Janardana beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,--'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die. Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him With thy arms, putting forth as much strength only as thy antagonist hath now left!' Then that slayer of hostile heroes, the son of Pandu, thus addressed by Krishna, understood the plight of Jarasandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarasandha, mustered all his strength and courage."

SECTION XXIV

Vaisampayana said,--"thus addressed, Bhima firmly resolved upon slaying Jarasandha, replied unto Krishna of the Yadu race, saying,--O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and bent upon fight, should not be forgiven by me. Hearing these words of Vrikodara (Bhima), that tiger among men, Krishna, desiring to encourage that hero to accomplish the death of Jarasandha without any delay, answered,--'O Bhima, exhibit today upon Jarasandha the strength thou hast luckily derived, the might thou hast obtained from (thy father), the god Maruta.' Thus addressed by Krishna, Bhima, that slayer of foes, holding up in the air the powerful Jarasandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him in the air full hundred times, Bhima pressed his knee against Jarasandha's backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pandava mingling with that death knell of Jarasandha, while he was being broken on Bhima's knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were even prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was tumbling down or the earth itself was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna, causing Jarasandha's car furnished with an excellent flagstaff to be made ready and making the brothers (Bhima and Arjuna) ride in it, went in and released his (imprisoned) relatives. And those kings rescued from terrible fate, rich in the possession of jewels, approaching Krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding in that celestial car (of Jarasandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs on earth, who was exceedingly handsome in person and well-skilled in the destruction of the foe, accompanied by the possessor of great strength (Bhima), came out of that tort with Krishna driving the car whereon he rode. And that best of cars, incapable of being vanquished by any king, ridden in by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the Asuras) in which Taraka (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells and furnished with wheels whose clatter was like the roar of clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine Asuras of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, behold the long-armed Krishna along with the two brothers, seated in that car (of Jarasandha) wondered much. O Bharata, that car, whereunto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flag-staff without being visibly attached thereto, and which was the product of celestial skill. And the handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a yojana. And Krishna while, coming out, thought of Garuda. And Garuda, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. Garuda of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became still more dazzling with its splendour and was as incapable of being looked at by created being as the midday sun surrounded by a thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could any weapon injure it at all even though visible to men's eyes. And Achyuta, that tiger among men, riding with the two sons of Pandu upon that celestial car, the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. The car upon which Krishna rode had been obtained by king Vasu from Vasava, and from Vasu by Vrihadratha, and from the latter in due course by king Jarasandha. And he of long arms and eyes like lotus-petals and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brahmanas at their head, hastened thither to adore him with due religious rites. And the kings who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies said,--O thou of long arms, thou hast to-day rescued us, sunk in the deep mire of sorrow in the hand of Jarasandha. Such an act of virtue by thee, O son of Devaki, assisted by the might of Bhima and Arjuna, is most extraordinary. O Vishnu, languishing as we all were in the terrible hill-fort of Jarasandha, it was verily from sheer good fortune alone that thou hast rescued us, O son of the Yadu race, and achieved thereby a remarkable reputation. O tiger among men, we bow down to thee. O, command us what we shall do. However difficult of accomplishment, thy command being made known to us, O lord (Krishna), it will at once be accomplished by us. Thus addressed by the monarchs, the high-souled Hrishikesa gave them every assurance and said,--'Yudhishthira is desirous of performing the sacrifice of Rajasuya. That monarch, ever guided by virtue, is solicitous of acquiring the imperial dignity. Having known this from me assist ye him in his endeavours. Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,--'So be it! And saying this, those lords of earth made presents of jewels unto him of the Dasarha race. And Govinda, moved by kindness towards them, took a portion of those presents,

"Then the son of Jarasandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in front came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vasudeva, that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarasandha, thus installed on the throne by those most exalted of men and having obtained the friendship of Krishna and treated with respect and kindness by the two sons of Pritha, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the sons of Pritha and graced with great good fortune, left the city of Magadha, laden with numerous jewels. Accompanied by the two sons of Pandu, Achyuta (Krishna) arrived at Indraprastha, and approaching Yudhishthira joyfully addressing that monarch said,--'O best of kings, from good fortune, the mighty Jarasandha hath been slain by Bhima, and the kings confined (at Girivraja) have been all set free. From good fortune also, these two, Bhima and Dhananjaya, are well and arrived, O Bharata, it their own city unwounded. Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarasandha, gave himself up to pleasure and merriment with all his brothers. And the oldest son of Pandu (Yudhisthira) together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. Commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men. Janardana of great intelligence, caused his foe Jarasandha to be slain through the instrumentality of the Pandavas. And, O Bharata, that chastiser of all foes having thus caused Jarasandha to be slain, took leave of Yudhishthira and Pritha, and Draupadi and Subhadra, and Bhimasena and Arjuna and the twins Nakula and Sahadeva. After taking leave of Dhananjaya also, he set out for his own city (of Dwarka), riding upon that best of cars of celestial make, possessed of the speed of the mind and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as Krishna was on the point of setting out, the Pandavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.'

"And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bharata, swelled the fame of the Pandavas. And, O king, the Pandavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects."

SECTION XXV

(Digvijaya Parva)

Vaisampayana said,--Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly-house, addressing Yudhisthira said,--Bow, weapons, great energy, allies, territory, fame, army-those, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is for the swelling up of our treasury. I desire, O best of monarchs, to make the kings (of the earth) pay tributes to us. I desire to set out, in an auspicious moment of a holy day of the moon under a favourable constellation for the conquest of the direction that is presided over by the Lord of treasures (viz. the North)."

Vaisampayana continued,--"King Yudhisthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected tone, saying,--O bull of the Bharata race, set thou out, having made holy Brahmanas utter benedictions on thee, to plunge thy enemies in sorrow and to fill thy friend with joy. Victory, O son of Pritha, will surely be thine, and thou wilt surely obtain thy desires fulfilled.

"Thus addressed, Arjuna, surrounded by a large host, set out in that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bull among men, the twins, dismissed with affection by Yudhishthira the just set out, each at the head of a large army. And Arjuna, the son of the chastiser of Paka then brought under subjugation that direction (the North) which was presided over by the Lord of treasures. And Bhimasena overcome by force the East and Sahadeva the South, and Nakula, O king, acquainted with all the weapons, conquered the West. Thus while his brothers were so employed, the exalted king Yudishthira the just stayed within Khandavaprastha in the enjoyment of great affluence in the midst of friends and relatives."

"Bhagadatta, hearing this, said,--'O thou who hast Kunto for thy mother, as thou art to me, so is Yudhishthira also. I shall do all this. Tell me, what else I may do for thee."

SECTION XXVI

Vaisampayana continued,--thus addressed, Dhananjaya replied unto Bhagadatta, saying,--'If thou wilt give thy promise to do this, thou hast done all I desire. And having thus subjugated the king of Pragjyotisha, Dhananjaya of long arms, the son of Kunti, then marched towards the north--the direction presided over by the lord of treasures. That bull amongst men, that son of Kunti, then conquered the mountainous tracts and their outskirts, as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tributes from all. And winning the affections of those kings and uniting himself with them, he next marched, O king, against Vrihanta, the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city followed by his army consisting of four kinds of troops, gave battle to Falguna (Arjuna). And the fight that took place between Vrihanta and Dhananjaya was terrible. It so happened that Vrihanta was unable to bear the prowess of the son of Pandu. Then that invincible king of the mountainous region regarding the son of Kunti irresistible, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senavindu whom he soon expelled from his kingdom. After this he subjugated Modapura, Vamadeva, Sudaman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. Hereafter at the command of Yudhishthira, O monarch, Arjuna, did not move from the city of Senavindu but sent his troops only and brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senavindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he had subjugated, the hero marched against king Viswagaswa--that bull of Puru's race. Having vanquished in battle the brave mountaineers, who were all great warriors, the son of Pandu, O king, then occupied with the help of his troops, the town protected by the Puru king. Having vanquished in battle the Puru king, as also the robber tribes, of the mountains, the son of Pandu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kashmira and also king Lohita along with ten minor chiefs. Then the Trigartas, the Daravas, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pandu. That Prince of the Kuru race then took the delightful town of Avisari, and then brought under his sway Rochamana ruling in Uraga. Then the son of Indra (Arjuna), putting forth his might, pressed the delightful town of Singhapura that was well-protected with various weapons. Then Arjuna, that bull amongst the son of Pandu, at the head of all his troops, fiercely attacked the regions called Suhma and Sumala. Then the son of Indra, endued with great prowess, after pressing them with great force, brought the Valhikas always difficult of being vanquished, under his sway. Then Falguna, the son of Pandu, taking with him a select force, defeated the Daradas along with the Kambojas. Then the exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kambojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Pritha was equal to that between the gods and the Asuras in which Taraka (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas in the field of battle, Arjuna took from them as tribute eight horses that were of the colour of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with high speed. At last having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

SECTION XXVII

Vaisampayana said,--"that heroic and foremost of the Pandavas endued with great energy, crossing the White mountains, subjugated the country of the Limpurushas ruled by Durmaputra, after a collision involving a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced that country, the son of Indra (Arjuna) with a collected mind marched at the head of his troops to the country called Harataka, ruled by the Guhakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lakes called Manasa and various other lakes and tanks sacred to the Rishis. And the exalted prince having arrived at the lake Manasa conquered the regions ruled by the Gandharvas that lay around the Harataka territories. Here the conqueror took, as tribute from the country, numerous excellent horses called Tittiri, Kalmasha, Manduka. At last the son of the slayer of Paka, arriving in the country of North Harivarsha desired to conquer it. Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with gallant hearts, said, 'O son of Pritha, this country can be never conquered by thee. If thou seekest thy good, return hence. He that entereth this region, if human, is sure to perish. We have been gratified with thee; O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee. The Northern Kurus live here. There cannot be war here. Even if thou enterest it, thou will not be able to behold anything, for with human eyes nothing can be seen here. If, however thou seekest anything else, O Bharata tell us, O tiger among men, so that we may do thy bidding. Thus addressed by them, Arjuna smilingly addressing them, said,--'I desire the acquisition of the imperial dignity by Yudhishthira the just, of great intelligence. If your land is shut against human beings, I shall not enter it. Let something be paid unto Yudhishthira by ye as tribute. Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make, silks of celestial texture and skins of celestial origin.

"It was thus that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished the chiefs and brought them under his sway he exacted from them much wealth, various gems and jewels, the horses of the species called Tittiri and Kalmasha, as also those of the colour of the parrot's wings and those that were like the peacocks in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Sakraprastha. And Partha offered the whole of that wealth, together with the animals he had brought, unto Yudhishthira the just. And commanded by the monarch, the hero retired to a chamber of the palace for rest."

SECTION XXVIII

Vaisampayana said,--in the meantime, Bhimasena also endued with great energy, having obtained the assent of Yudhishthira the just marched towards the eastern direction. And the tiger among the Bharatas, possessed of great valour and ever increasing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well-armed and capable of crushing all hostile kingdoms. That tiger among men, the son of Pandu, going first into the great country of the Panchalas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time, vanquished the Gandakas and the Videhas. That exalted one then subjugated the Dasarnas. There in the country of the Dasarnas, the king called Sudharman with his bare arms fought a fierce battle with Bhimasena. And Bhimasena, beholding that feat of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men defeated in battle Rochamana, the king of Aswamedha, at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumara and the king Sumitra under his sway. Then, O Janamejaya, that bull in the Bharata race, at the command of Yudhishthira the just marched against Sisupala of great energy. The king of Chedi, hearing of the intentions of the son of Pandu, came out of his city. And that chastiser of all foes then received the son of Pritha with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other's welfare. Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly,--'O sinless one, upon what art thou bent?' And Bhima thereupon represented unto him the intentions of king Yudhishthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Sisupala. And after this he set out from Chedi with his troops and vehicles."

SECTION XXIX

Vaisampayana said,--that chastiser of all foes then vanquished king Srenimat of the country of Kumara, and then Vrihadvala, the king of Kosala. Then the foremost of the sons of Pandu, by performing feats excelling in fierceness, defeated the virtuous and mighty king Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopalakaksha and the northern Kosalas and also the king of Mallas. And the mighty one, arriving then in the moist region at the foot of the Himalayas soon brought the whole country under his sway. And that bull of Bharata race brought under control in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pandu next conquered the country of Bhallata, as also the mountain of Suktimanta that was by the side of Bhallata. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvahu the king of Kasi, brought him under complete sway. Then that bull among the sons of Pandu overcame in battle, by sheer force, the great king Kratha reigning in the region lying about Suparsa. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Pasubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madahara, Mahidara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishadas and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion and very soon, vanquished the southern Mallas and the Bhagauanta mountains. And the hero next vanquished, by policy alone, the Sarmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated strategically the Sakas and the barbarians living in that part of the country. And the son of Pandu, sending forth expeditions from Videha, conquered the seven kings of the Kiratas living about the Indra mountain. The mighty hero then, endued with abundant energy, vanquished in battle the Submas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha. On his way he subjugated the monarchs known by the names of Danda and Dandadhara, And accompanied by those monarchs, the son of Pandu marched against Girivraja. After bringing the son of Jarasandha under his sway by conciliation and making him pay tribute, the hero then accompanied by the monarchs he had vanquished, marched against Kansa. And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pandavas then encountered Karna that slayer of foes. And, O Bharata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful king of the mountainous regions. And the son of Pandu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Madagiri. And the Pandava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, viz., the heroic and mighty Vasudeva, the king of Pundra and king Mahaujah who reigned in Kausika-kachchha, and then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tamralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea-shore, that bull among the Bharatas then conquered all Mlechchha tribes. The mighty son of the wind-god having thus conquered various countries, and exacting tributes from them all advanced towards Lohity. And the son of Pandu then made all the Mlechchha kings dwelling in the marshy regions on the sea-coast, pay tributes and various kinds of wealth, and sandal wood and aloes, and clothes and gems, and pearls and blankets and gold and silver and valuable corals. The Mlechchha kings showered upon the illustrious son of Kunti a thick downpour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhisthira the just."

SECTION XXX

Vaisampayana said,--"thus also Sahadeva, dismissed with affection by king Yudhisthira the just, marched towards the southern direction accompanied by a mighty host. Strong in strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra, the mighty king of the Adhirajas and making him pay tribute, re-established him on his throne. The prince then brought under his sway Sukumara and then king Sumitra, and he next vanquished the other Matsyas and then the Patacharas. Endued with great intelligence, the Kuru warrior then conquered soon enough the country of the Nishadas and also the high hill called Gosringa, and that lord of earth called Srenimat. And subjugating next the country called Navarashtra, the hero marched against Kuntibhoja, who with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vasudeva. O Bharata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. The mighty warrior then vanquished the Sekas and others, and exacted tributes from them and also various kinds of gems and wealth. Allying himself with the vanquished tribes the prince then marched towards the countries that lay on the banks of the Narmada. And defeating there in battle the two heroic kings of Avanti, called Vinda and Anuvinda, supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. After this the hero marched towards the town of Bhojakata, and there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Madri, vanquishing the invincible Bhismaka, then defeated in battle the king of Kosala and the ruler of the territories lying on the banks of the Venwa, as also the Kantarakas and the kings of the eastern Kosalas. The hero then defeating both the Natakeyas and the Heramvaks in battle, and subjugating the country of Marudha, reduced Munjagrama by sheer strength. And the son of Pandu then vanquished the mighty monarchs of the Nachinas and the Arvukas and the various forest king of that part of the country. Endued with great strength the hero then reduced to subjection king Vatadhipa. And defeating in battle the Pulindas, the hero then marched southward. And the younger brother of Nakula then fought for one whole day with the king of Pandrya. The long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings however, without being tired an the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,--'O tiger among the sons of Pandu, go hence, taking with the tribute from us all. Let the mission of the king Yudhishthira the just possessed of great intelligence, be accomplished without hindrance. And taking jewels and gems from them all, the hero marched towards the city of Mahishmati, and there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pandu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail of Sahadeva's army all appeared to be on fire. And beholding this the prince of the Kuru race became exceedingly anxious. And, O Janamejaya, at sight of this the hero could not resolve upon what he should do.

Janamejaya said,--O regenerate one, why was it that the god Agni become hostile in battle unto Sahadeva, who was fighting simply for the accomplishment of a sacrifice (and therefore, for the gratification of Agni himself)?

Vaisampayana said,--'It is said, O Janamejaya, that the god Agni while residing in Mahishmati, earned the reputation of a lover. King Nila had a daughter who was exceedingly beautiful. She used always to stay near thesacred fire of her father, causing it to blaze up with vigour. And it so happened that king Nila's fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in King Nila's palace and in the house of all his subjects that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. One day the deity assuming the form of a Brahmana, was happily enjoying the society of the fair one, when hewas discovered by the king. And the virtuous king thereupon ordered the Brahmana to be punished according to law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king bowing low bestowed the daughter of his upon the god Agni, disguised as a Brahmana. And the god Vibhabasu (Agni) accepting that fair-browed daughter of king Nila, became gracious unto that monarch. And Agni, the illustriousgratifier of all desires also asked the monarch to beg a boon of him. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarchs who from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutasana (Agni). And from that time, O perpetuator of the Kuru race, the girls of the city of Mahishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unbound to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero (Sahadeva) then addressed Agni, the god that sanctifieth everything, in these words,--

'I bow unto thee, O thou whose track is always marked with smoke. These my exertions are all for thee. O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified. Thou art called Pavaka because thou sanctifiest everything, and thou art Havyavahana, because thou carriest the clarified butter that is poured on thee. The Veda have sprung for ministering unto thee, and, therefore, thou art called Jataveda. Chief of the gods as thou art, thou art called Chitrabhanu, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejah. Thou art he from whom Kumara (Kartikeya) had his origin; thou art holy; thou art called Rudragarva and Hiranyakrit. Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity. O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the Vedas have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth. Rishis and Brahmanas, Deities and Asuras pour clarified butter every day, according to the ordinance into thee during sacrifices. Let the rays of truth emanating from thee, while thou exhibitest thyself in those sacrifices, purify me. Smoke-bannered as thou art and possessed of flames, thou great purifier from all sins born of Vayu and ever present as thou art in all creatures, O purify me by the rays of thy truth. Having cleansed myself thus cheerfully, O exalted one, do I pray unto thee. O Agni, grant me now contentment and prosperity, and knowledge and gladness.

Vaisampayana continued.--'He that will pour clarified butter into Agni reciting these mantras, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

"Sahadeva, addressing Agni again, said,--'O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!' Having said this, that tiger among men--the son of Madri--spreading some kusa grass on earth sat down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni, too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand approaching Sahadeva quietly and addressing that prince of the Kuru race, Agni that god of men gave him every assurance and said,--'O thou of the Kuru race, rise up from this posture. O rise up, I was only trying thee. I know all thy purpose, as also those of the son of Dharma (Yudhisthira). But, O best of the Bharata race, as long as there is a descendant of king Nila's line, so long should this town be protected by me. I will, however O son of Pandu, gratify the desires of thy heart. And at these words of Agni, O bull of the Bharata race, the son of Madri rose up with a cheerful heart, and joining his hands and bending his head worshipped that god of fire, sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva, that tiger among men--that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Madri then went further towards the south. The long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti, the king of Saurashtra and preceptor of the Kausikas under his sway. The virtuous prince, while staying in the kingdom of Saurashtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And the monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pandu. And the master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And, endued with great energy and great strength, the hero then, reduced to subjection, Surparaka and Talakata, and the Dandakas also. The Kuru warrior then vanquished and brought under his subjection numberless kings of the Mlechchha tribe living on the sea coast, and the Nishadas and the cannibals and even the Karnapravarnas, and those tribes also called the Kalamukhas who were a cross between human beings and Rakshasas, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Ramaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas who were men with one leg. The son of Pandu also conquered the town of Sanjayanti and the country of the Pashandas and the Karahatakas by means of his messengers alone, and made all of them pay tributes to him. The hero brought under his subjection and exacted tributes from the Paundrayas and the Dravidas along with the Udrakeralas and the Andhras and the Talavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of Madri having arrived at the sea-shore, then despatched with great assurance messengers unto the illustrious Vibhishana, the grandson of Pulastya. And the monarch willingly accepted the sway of the son of Pandu, for that intelligent and exalted king regarded it all as the act of Time. And he sent unto the son of Pandu diverse kinds of jewels and gems, and sandal and also wood, and many celestial ornaments, and much costly apparel, and many valuable pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

"Thus it was, O king, that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. The bull of the Bharata race, having presented the whole of that wealth unto king Yudhisthira the just regarded himself, O Janamejaya, as crowned with success and continued to live happily."

SECTION XXXI

Vaisampayana said,--"I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vasudeva. The intelligent Nakula, surrounded by a large host, set out from Khandavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kartikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pandu had with the Mattamyurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty, as also that other one called Mahetta. And the hero had a fierce encounter with the royal sage Akrosa. And the son of Pandu left that part of the country having subjugated the Dasarnas, the Sivis, the Trigartas, the Amvashtas, the Malavas, the five tribes of the Karnatas, and those twice born classes that were called the Madhyamakeyas and Vattadhanas. And making circuitous journey that bull among men then conquered the (Mlechcha) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Gramaniya that dwelt on the shore of the sea, and the Sudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttarayotisha and the city of Divyakutta and the tribe called Dwarapala. And the son of Pandu, by sheer force, reduced to subjection the Ramathas, the Harahunas, and various kings of the west. And while staying there Nakula sent. O Bharata, messengers unto Vasudeva. And Vasudeva with all the Yadavas accepted his sway. And the mighty hero, proceeding thence to Sakala, the city of the Madras, made his uncle Salya accept from affection the sway of the Pandavas. And, O monarch, the illustrious prince deserving the hospitality and entertainment at his uncle's hands, was well entertained by his uncle. And skilled in war, the prince, taking from Salya a large quantity of jewels and gems, left his kingdom. And the son of Pandu then reduced to subjection the fierce Mlechchas residing on the sea coast, as also the wild tribes of the Palhavas, the Kiratas, the Yavanas, and the Sakas. And having subjugated various monarchs, and making all of them pay tributes, Nakula that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula brought that ten thousand camels could carry it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Madri presented the whole of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west--the direction that is presided over by the god Varuna, and that had once before been subjugated by Vasudeva himself!"

SECTION XXXII

(Rajasuyika Parva)

Vaisampayana said,--"in consequence of the protection afforded by Yudhisthira the just, and of the truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And by reason of the equitable taxation and the virtuous rule of the monarch, clouds in his kingdom poured as much rain as the people desired, and the cities and the town became highly prosperous. Indeed as a consequence of the monarch's acts; every affair of the kingdom, especially cattle bleeding, agriculture and trade prospered highly. O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favourites of the monarch. There were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tributes that would not impoverish, that other kings used to approach Yudhisthira (and not for hostility or battle.) The large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. His friends and officers, each separately and all together, approaching him said,--'The time hath come, O exalted one, for thy sacrifice. Let arrangements, therefore, be made without loss of time.' While they were thus talking, Hari (Krishna), that omniscient and ancient one, that soul of the Vedas, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that lord of the past, the future, and the present Kesava--the slayer of Kesi, and the bulwark of all Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vasudeva to the command of the (Yadava) army, and bringing with him for the king Yudhishthira just a large mass of treasure; entered that excellent city of cities. Khandava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot-wheels. And Madhava, that tiger among men enhancing that limitless mass of wealth the Pandavas had by that inexhaustible ocean of gems he had brought, enhanced the sorrows of the enemies of the Pandavas. The capital of the Bharata was gladdened by Krishna's presence just as a dark region is rendered joyful by the sun or a region of still air by a gentle breeze. Approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at ease, that bull among men, the son of Pandu, with Dhaumya and Dwaipayana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus,--

'O Krishna it is for thee that the whole earth is under my sway. And, O thou of the Vrishni race, it is through thy grace that vast wealth had been got by me. And, O son of Devaki, O Madhava, I desire to devote that wealth according to the ordinance, unto superior Brahmanas and the carrier of sacrificial libations. And, O thou of the Dasarha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers. Therefore, O Govinda, O thou of long arms, install thyself at that sacrifice; for, O thou of the Dasarha race, if thou performed the sacrifice, I shall be cleansed of sin. Or, O exalted one, grant permission for myself being installed at the sacrifice along with these my younger brothers, for permitted by thee, O Krishna. I shall be able to enjoy the fruit of an excellent sacrifice.

Vaisampayana continued,--"Unto Yudhisthira after he had said this, Krishna, extolling his virtues, said.--'Thou, O tiger among kings, deservest imperial dignity. Let, therefore, the great sacrifice be performed by thee. And if thou performest that sacrifice an obtainest its fruit we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou then the sacrifice thou desirest. Employ me also in some office for that purpose, for I should obey all thy commands. Yudhisthira replied--O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Harishikesa, hast arrived here agreeably to my wish!'

Vaisampayana continued,--"Commanded by Krishna, the son of Pandu along with his brothers set himself upon collecting the materials for the performance of the Rajasuya sacrifice. And that chastiser of all foes, the son of Pandu, then commanded Sahadeva that foremost of all warriors and all ministers also, saying,--Let persons be appointed to collect without loss of time, all those articles which the Brahmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessaries that Dhaumya may order as required for it, each of the kind needed and one after another in due order. Let Indrasena and Visoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. Let these foremost of the Kurus also gather every article of agreeable taste and smell that may delight and attract the hearts of the Brahmanas.'

"Simultaneously with these words of king Yudhisthira the just, Sahadeva that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipayana, O king, then appointed as sacrificial priests exalted Brahmanas that were like the Vedas themselves in embodied forms. The son of Satyavati became himself the Brahma of that sacrifice. And that bull of the Dhananjaya race, Susaman, became the chanter of the Vedic (Sama) hymns. Yajnavalkya devoted to Brahma became the Adhyaryu, and Paila--the son of Vasu and Dhaumya became the Hotris. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the Vedas and the branches of the Vedas, became Hotragts. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance the large sacrificial compound. Commanded by the Brahmanas, builders and artificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. After these were finished, that best of kings and that bull among men Yudhishthira. commanded his chief adviser Sahadeva, saying,--'Despatch thou, without loss of time, messengers endued with speed to invite all to the sacrifice. And Sahadeva, hearing these words of the king, despatched messengers telling them,--'Invite ye all the Brahmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaisyas and also all the respectable Sudras, and bring them hither!'

Vaisampayana continued,--"Endued with speed, these messengers then, thus commanded, invited everybody according to the orders of the Pandava, without losing any time, and brought with them many persons, both friends and strangers. Then, O Bharata, the Brahmanas at the proper time installed Yudhishthira the son of Kunti at the Rajasuya sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brahmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings who had come from various countries, and by the officers of State. Numerous Brahmanas, well-skilled in all branches of knowledge and versed in the Vedas and their several branches, began to pour in from various countries. Thousands of craftsmen, at the command of king Yudhishthira the just, erected for those Brahmanas with their attendants separate habitations well-provided with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brahmanas continued to reside there passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brahmanas, cheerfully eating and talking, was heard there without intermission. 'Give,' and 'Eat' were the words that were heard there incessantly and every day. And, O Bharata, king Yudhishthira the just gave unto each of those Brahmanas thousands of kine and beds and gold coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pandu, like the sacrifice in heaven of Sakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pandu unto Hastinapura to bring Bhishma and Drona, Dhritarashtra and Vidura and Kripa and those amongst his cousins that were well-disposed towards him."

SECTION XXXIII

Vaisampayana said,--"the ever-victorious Nakula, the son of Pandu, having reached Hastinapura, formally invited Bhishma and Dhritarashtra. The elder of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brahmanas walking before them. And, O hull of the Bharata race, having heard of king Yudhishthira's sacrifice, hundreds of other Kshatriyas acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pandu and his sacrificial mansion, and brought with them many costly jewels of various kinds. And Dhritarashtra and Bhishma and Vidura of high intelligence; and all Kaurava brothers with Duryyodhana at their head; and Suvala the king of Gandhara and Sakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Salya endued with great might and the strong Valhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas and Sala; and Aswatthama, Kripa, Drona, and Jayadratha, the ruler of Sindhu; and Yajnasena with his sons, and Salya that lord of earth and that great car warrior king Bhagadatta of Pragjyotisha accompanied by all Mlechcha tribes inhabiting the marshy regions on the sea-shore; and many mountain kings, and king Vrihadvala; and Vasudeva the king of the Paundrayas, and the kings of Vanga and Kalinga; and Akastha and Kuntala and the kings of the Malavas and the Andhrakas; and the Dravidas and the Singhalas and the king of Kashmira, and king Kuntibhoja of great energy and king Gauravahana, and all the other heroic kings of Valhika; and Virata with his two sons, and Mavella endued with great might; and various kings and princes ruling in various countries; and, O Bharata king Sisupala endued with great energy and invincible in battle accompanied by his son--all of them came to the sacrifice of the son of Pandu. And Rama and Aniruddha and Kanaka and Sarana; and Gada, Pradyumna, Shamva, and Charudeshna of great energy; and Ulmuka and Nishatha and the brave Angavaha; and innumerable other Vrishnis--all mighty car-warriors--came there.

"These and many other kings from the middle country came, O monarch, to that great Rajasuya sacrifice of the son of Pandu. And, O king, at the command of king Yudhishthira the just, mansions were assigned to all those monarchs, that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs as they deserved. Worshipped by the king they retired to mansions that were assigned to them. Those mansions were (white and high) like the cliffs of Kailasa, and delightful to behold, and furnished with every kind of furniture. They were enclosed on all sides with well-built and high white-washed walls; their windows were covered with net-works of gold and their interiors were furnished with rows of pearls, their flights of stairs were easy of ascent and the floors were all laid over with costly carpets. They were all hung over with garlands of flowers and perfumed with excellent aloes. White as snow or the moon, they looked extremely handsome even from the distance of a yojana. Their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built with various metals, they looked like peaks of the Himavat. Having rested a while in those mansions the monarchs beheld king Yudhishthira the just surrounded by numerous Sadasyas (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brahmanas. That sacrificial mansion wherein were present the kings and Brahmanas and great Rishis looked, O king, as handsome as heaven itself crowded with the gods!"

Thus ends the thirty-fourth section in the Rajasuyika Parva of the Sabha Parva.

SECTION XXXIV

Vaisampayana said,--"then, O king, Yudhishthira, having approached and worshipped his grandfather and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryyodhana and Vivingsati, and said,--'Help me ye all in the mater of this sacrifice. This large treasure that is here is yours. Consult ye with one another and guide me as ye desire.

"The eldest of the sons of Pandu, who had been installed at the sacrifice, having said this unto all, appointed every one of them to suitable offices. He appointed Dussasana to superintend the department of food and other enjoyable articles. Aswatthama was asked to attend on the Brahmanas. Sanjaya was appointed to offer return-worship unto the kings. Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what was left undone. And the king appointed Kripa to look after the diamonds and gold and the pearls and gems, as also after the distribution of gifts to Brahmanas. And so other tigers among men were appointed to similar offices. Valhika and Dhritarashtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. Duryyodhana became the receiver of the tributes that were brought by the kings. Krishna who was himself the centre of all worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brahmanas.

"And desirous of beholding that sacrificial mansion, as also king Yudhishthira the just, none came there with tribute less than a thousand (in number, weight or measure). Everyone honoured the king Yudhishthira the just with large presents of jewels. And each of the kings made a present of his wealth, flattering himself with the proud belief that the jewels he gave would enable the Kuru king Yudhisthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome--with the multitude of palaces built so as to last for ever and crowded with guards and warriors. These were so high that their tops touched the cars of the gods that came to behold that sacrifice; as also with the cars themselves of the celestials, and with the dwelling of the Brahmanas and the mansions made there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. Yudhisthira, as though vying with Varuna himself in wealth, commenced the sacrifice (of Rajasuya) distinguished by six fires and large gifts to Brahmanas. The King gratified everybody with presents of great value and indeed with every kind of object that one could desire. With abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to the full. The gods also were gratified at the sacrifice by the Ida, clarified butter, Homa and libations poured by the great Rishis versed in mantras and pronunciation. Like the gods, the Brahmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified at that sacrifice and filled with joy."

SECTION XXXV

(Arghyaharana Parva)

"Vaisampayana said,--On the last day of the sacrifice when the king was to be sprinkled over with the sacred water, the great Brahmana Rishis ever deserving of respectful treatment, along with the invited kings, entered together the inner enclosure of the sacrificial compound. And those illustrious Rishis with Narada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of Brahma in the company of the celestial Rishis. Endued with immeasurable energy those Rishis, having obtained leisure, started various topics of conversation. 'This is so,' 'This is not so,' 'This is even so.' 'This cannot be otherwise,'--thus did many of them engage in discussions with one another. Some amongst the disputants, by well-chosen arguments made the weaker position appear the stronger and the stronger the weaker. Some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown up into the air, while some amongst them versed in the interpretations of religious treatises and others of rigid vows, and well-acquainted with every commentary and gloss engaged themselves in pleasant converse. And, O king, that platform crowded with gods, Brahmanas and great Rishis looked extremely handsome like the wide expanse of the firmament studded with stars. O monarch, there was then no Sudra near that platform of Yudhisthira's mansion, nor anybody that was without vows.

"And Narada, beholding the fortunate Yudhisthira's prosperity that was born of that sacrifice, became highly gratified. Beholding that vast concourse all the Kshatriyas, the Muni Narada, O king of men, became thoughtful. And, O bull amongst men, the Rishi began to recollect the words he had heard of old in the mansion of Brahma regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse (of incarnate) gods, Narada thought in his mind of Hari with eyes like lotus-petals. He knew that that creator himself of every object one, that exalted of all gods--Narayana--who had formerly commanded the celestials, saying,--'Be ye born on earth and slay one another and come back to heaven'—that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to fulfil his own promise, had been born in the Kshatriya order. And Narada knew that the exalted and holy Narayana, also called Sambhu the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadus and that foremost of all perpetuator of races, having sprung from the line of the Andhaka-Vrishnis on earth was graced with great good fortune and was shining like the moon herself among stars. Narada knew that Hari the grinder of foes, whose strength of arm was ever praised by all the celestials with Indra among them, was then living in the world in human form. Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength. Such was the vision of Narada the omniscient who knew Hari or Narayana to be that Supreme Lord whom everybody worshipped with sacrifice. And Narada, gifted with great intelligence and the foremost of all persons and conversant with morality, thinking of all this, sat at that sacrifice of the wise king Yudhisthira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhisthira the just, said, "O Bharata, let Arghya (an article of respect) be offered unto the kings as each of them deserveth. Listen, O Yudhishthira, the preceptor, the sacrificial priest, the relative, the Snataka, the friend, and the king, it hath been said are the six that deserve Arghya. The wise have said that when any of these dwell with one for full one year he deserveth to be worshipped with Arghya. These kings have been staying with us for some time. Therefore, O king, let Arghyas be procured to be offered unto each of them. And let an Arghya be presented first of all unto him among those present who is the foremost.

"Hearing these words of Bhishma, Yudhishthira said--'O Grandsire, O thou of the Kuru race, whom thou deemest the foremost amongst these and unto whom the Arghya should be presented by us, O tell me.'

"Vaisampayana continued,--Then, O Bharata, Bhishma the son of Santanu, judged it by his intelligence that on earth Krishna was the foremost of all. And he said--'As is the sun among all luminous objects, so is the one (meaning Krishna) (who shines like the sun) among us all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him as a sunless region by the sun, or a region of still air by a gust of breeze. Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first Arghya of excellent ingredients unto Krishna of the Vrishni race. Krishna also accepted it according to the forms of the ordinance. But Sisupala could not bear to see that worship offered unto Vasudeva. And this mighty king of Chedi, reproving in the midst of that assembly both Bhishma and. Yudhishthira, censured Vasudeva thereafter."

SECTION XXXVI

"Sisupala said--'O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs. O son of Pandu, this conduct of thine in thus willingly worshipping him with eyes like lotus-petals is not worthy of the illustrious Pandavas. Ye sons of Pandu. Ye are children. Ye know not what morality is, for that is very subtle. Bhishma, this son also of Ganga is of little knowledge and hath transgressed the rules of morality (by giving ye such counsel). And, O Bhishma, if one like thee, possessed of virtue and morality acteth from motives of interest, he is deserving of censure among the honest and the wise. How doth he of the Dasarha race, who is not even a king, accept worship before these kings and how is it that he hath been worshipped by ye? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vasudeva, and how can his son be said so in his presence? Or, if thou regardest Vasudeva as your well-wisher and supporter, here is Drupada; how then can Madhava deserve the (first) worship? Or, O son of Kuru, regardest thou

Krishna as preceptor? When Drona is here, how hast thou worshipped him of the Vrishni race? Or, O son of Kuru, regardest thou Krishna as the Ritwija? When old Dwaipayana is here, how hath Krishna been worshipped by thee? Again when old Bhishma, the son of Santanu, that foremost of men who is not to die save at his own wish is here, why, O king, hath Krishna been worshipped by thee? When the brave Aswatthaman, versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee? When that King of kings, Duryyodhana, that foremost of men, is here, as also Kripa the preceptor of the Bharata princes, why hath Krishna been worshipped by thee? How, O son of Pandu, passing over Druma, the preceptor of the Kimpurusas, hast thou worshipped Krishna? When the invincible Bhishmaka and king Pandya possessed of every auspicious mark, and that foremost of kings--Rukmi and Ekalavya and Salya, the king of the Madras, are here, how, O son of Pandu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength amongst all kings, and (really) endued with great might, the favourite disciple of the Brahmana Jamadagnya, the hero who vanquished in battle all monarchs by his own strength alone. How, O Bharata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither a sacrificial priest nor a preceptor, nor a king. That thou hast notwithstanding all these worshipped him, O chief of the Kurus, could only have been from motives of gain. If, O Bharata, it was your wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We have not paid tributes to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us. O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the Arghya in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such undue worship unto one that hath fallen off from virtue. This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarasandha. Righteousness hath today been abandoned by Yudhishthira and meanness only hath been displayed by him in consequence of his having offered the Arghya to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Madhava, ought to have enlightened them as to thy claims to the first worship? Why also, O Janarddana, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that it hath obtained. O Janarddana, this is really no insult offered unto the monarchs; on the other hand it is thou whom the Kurus have insulted. Indeed, O slayer of Madhu, as a wife is to one that is without virile power, as a fine show is to one that is blind, so is this royal worship to thee who art no king. What Yudhishthira is, hath been seen; what Bhishma is, hath been seen; and what this Vasudeva is hath been seen. Indeed, all these have been seen as they are!"

"Having spoken these words, Sisupala rose from his excellent seat, and accompanied by the kings, went out of that assembly."

SECTION XXXVII

"Vaisampayana said,--Then the king Yudhishthira hastily ran after Sisupala and spoke unto him sweetly and in a conciliating tone the following words,--'O lord of earth, what thou hast said is scarcely proper for thee. O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna. It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race.'"

"Bhishma also, after this, said,--He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. The chief of warriors of the Kshatriya rare who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the guru (preceptor or master) of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of this son of the Satwata race. This one (meaning Krishna) here, of undefiled glory, deserveth to be worshipped not by ourselves alone, but being of mighty arms, he deserveth to be worshipped by the three worlds also. Innumerable warriors among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limit is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so. Let thy understanding be never so. I have, O king, waited upon many persons that are old in knowledge. I have heard from all those wise men, while talking; of the numerous much-regarded attributes of the accomplished Sauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not from caprice, or keeping in view our relationship or the benefits he may confer on us, worship Janarddana who is worshipped by the good on earth and who is the source of the happiness of every creature. We have offered unto him the first worship because of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, we have regarded Hari as deserving of the first worship. Amongst the Brahmanas one that is superior in knowledge, amongst the Kshatriyas one that is superior in strength, amongst the Vaisyas one that is superior in possessions and wealth, and amongst the Sudras one that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reason, viz., knowledge of the Vedas and their branches, and also excess of strength. Who else is there in the world of men save Kesava that is so distinguished? Indeed, liberality, cleverness, knowledge of the Vedas, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity--all dwell for ever in Achyuta. Therefore, ye kings; it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who as the preceptor, the father, the guru, is worthy of the Arghya and deserving of (everybody's) worship. Hrishikesa is the sacrificial priest, the guru, worthy of being solicited to accept one's daughter in marriage, the Snataka, the king, the friend: therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence from Krishna only. He is the unmanifest primal cause (Avyakta Prakriti), the creator, the eternal, and beyond the ken of all creatures. Therefore doth he of unfading glory deserve highest worship. The intellect, the seat of sensibility, the five elements, air, heat, water, ether, earth, and the four species of beings (oviparous, viviparous, born of filthy damp and vegetal) are all established in Krishna. The sun, the moon, the constellations, the planets, all the principal directions, the intermediate directions, are all established in Krishna. As the Agnihotra is the foremost among all Vedic sacrifices, as the Gayatri is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Garuda is the foremost among all birds, so as long as the upward, downward, and sideway course of the universe lasteth, Kesava is the foremost in all the worlds including the regions of the celestials. This Sisupala is a mere boy and hence he knoweth not Krishna, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which one that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth that doth not regard Krishna as deserving of worship or that doth not worship Krishna? If Sisupala regardeth this worship as undeserved, it behoveth him to do what is proper in this matter.'"

SECTION XXXVIII

"Vaisampayana said,--The mighty Bhishma ceased, having said this. Sahadeva then answered (Sisupala) in words of grave import, saying,--'If amongst ye there be any king that cannot bear to see Kesava of dark hue, the slayer of Kesi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this, let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of Krishna who is the preceptor, the father, the guru, and deserveth the Arghya and the worship (already offered unto him).'

"When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva's head, and an incorporeal voice said--'Excellent, excellent.' Then Narada clad in black deer-skin, speaking of both the future and the past, that dispeller of all doubts, fully acquainted with all the worlds, said in the midst of innumerable creatures, these words of the clearest import,--'Those men that will not worship the lotus-eyed Krishna should be regarded as dead though moving, and should never be talked to on any occasion.'"

"Vaisampayana continued,--Then that god among men, Sahadeva cognisant of the distinction between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Sisupala) that mower of foes--with eyes red as copper from anger, addressed those rulers of men and said,--'When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pandavas?' And the bull of the Chedis, having thus stirred the kings up, began to consult with them how to obstruct the completion of the sacrifice. All the invited monarchs who had come to the sacrifice, with Sunitha as their chief, looked angry and their faces became pale. They all said, 'We must so act that the final sacrificial rite performed by Yudhishthira and the worship of Krishna may not be regarded as having been acquiesced in by us. And impelled by a belief in their power and great assurance, the kings, deprived of reason through anger, began to say this. And being moved by self-confidence and smarting under the insult offered unto them, the monarchs repeatedly exclaimed thus. Though their friends sought to appease them, their faces glowed with anger like those of roaring lions driven away from their preys. Krishna then understood that the vast sea of monarchs with its countless waves of troops was preparing for a terrific rush."

SECTION XXXIX

(Sisupala-badha Parva)

"Vaisampayana said,--Beholding that vast assembly of kings agitated with wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishthira addressing the aged Bhishma, that chief of intelligent men and the grandsire of the Kurus, even like Puruhita (Indra) that slayer of foes, of abundant energy addressing Vrihaspati, said,--'This vast ocean of kings, hath been agitated by wrath. Tell me, O Grandsire, what I should do in view of this. O Grandsire, now what I should do that my sacrifice may not be obstructed and my subjects may not be injured.'

"When king Yudhishthira the just, conversant with morality, said this, Bhishma the grandsire of the Kurus, spoke these words in reply,--'Fear not, O tiger of the Kurus. Can the dog slay the lion? I have before this found out a way that is both beneficial and comfortable to practise. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth. Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race. Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the Chedis--this lion among men--maketh these monarchs look like lions. O child, O thou foremost of all monarchs, this Sisupala possessed of little intelligence is desirous of taking along with him all these kings, through the agency of him who is the soul of the universe, to the regions of Yama.

Assuredly, O Bharata Vishnu hath been desirous of taking back unto himself the energy that existeth in this Sisupala. O Chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis, as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis. O Yudhishthira, Madhava is the progenitor as also the destroyer of all created beings of the four species, (oviparous, etc.,) existing in the three worlds.'"

"Vaisampayana continued--Then the ruler of Chedis, having heard these words of Bhishma, addressed the latter, O Bharata, in words that were stern and rough."

SECTION XL

'Sisupala said,--'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors! Thou art the foremost of the Kurus, and living as thou dost in the third state (celibacy) it is but fit for thee that thou shouldst give such counsel that is so wide of morality. Like a boat tied to another boat or the blind following the blind, are the Kurus who have thee for their guide. Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putana and others. Arrogant and ignorant as thou art, and desirous of praising Kesava, why doth not this tongue of thine split up into a hundred parts? How dost thou, superior as thou art in knowledge, desire to praise that cow-boy in respect of whom even men of little intelligence may address invectives? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma, viz., in his slaughter of Aswa and Vrishava, both of whom were unskilled in battle? If this one threw drown by a kick an inanimate piece of wood, viz., a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhan mount which is like an anthill? 'While sporting on the top of a mountain this one ate a large quantity of food,'--hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this still more wrongful that that great person, viz., Kansa, whose food this one ate, hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality. Hast thou not ever heard, from wise men speaking unto thee, what I would now tell thee? The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brahmanas and upon those whose food hath been taken, as also upon those whose shelter hath been enjoyed. It seemeth, O Bhishma, that all these teachings hath been thrown away by thee. O infamous one of the Kuru race, desiring to praise Kesava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women (meaning Putana) and kine be worshipped, then what is to become of this great lesson? How can one who is such, deserve praise, O Bhishma? 'This one is the foremost of all wise men,--'This one is the lord of the universe'--hearing these words of thine, Janarddana believeth that these are all true. But surely, they are all false. The verses that a chanter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird Bhulinga (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pandu who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore thou art sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast done from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou. Why then, O Bhishma, was that virtuous girl Amva, who had set her heart upon another, carried off by thee, so proud of wisdom and virtue? Thy brother Vichitravirya conformably to the ways of the honest and the virtuous, knowing that girl's condition, did not marry her though brought by thee. Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest. Where is thy virtue, O Bhishma? This thy celebacy, which thou leadest either from ignorance or from impotence, is fruitless. O thou who art conversant with virtue, I do not behold thy well-being. Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study,--sacrifices distinguished by large gifts to the Brahmanas,--these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in the story, thou shalt now die at the hands of thy relatives. Other men possessed of knowledge have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-coast. Ever speaking of morality, but otherwise in his conduct, he used to instruct the feathery tribe. Practise ye virtue and forego sin,--these were the words that other truthful birds, O Bhishma, constantly heard him utter And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma use for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs, with him, ranged and dived in the waters of the sea. And the sinful old swan, attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, a bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the old swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached that wretch of false conduct and slew him.

"Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb, O Bhishma, as regards this occurrence, I shall, O Bharata, repeat it to thee fully. It is even this: O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!"

SECTION XLI

"Sisupala said,--"That mighty king Jarasandha who desired not to fight with Krishna, saying 'He is a slave,' was worthy of my greatest esteem. Who will regard as praiseworthy the act which was done by Kesava, as also by Bhima and Arjuna, in the matter of Jarasandha's death? Entering by an improper gate, disguised as a Brahmana, thus Krishna observed the strength of king Jarasandha. And when that monarch offered at first unto his wretch water to wash his feet, it was then that he denied his Brahmanahood from seeming motives of virtue. And when Jarasandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request. If this one is the lord of the universe, as this fool representeth him to be, why doth he not regard himself as a Brahmana? This, however, surpriseth me greatly that though thou leadest the Pandavas away from the path of the wise, they yet regard thee as honest. Or, perhaps, this is scarcely a matter of surprise in respect of those that have thee, O Bharata, womanish in disposition and bent down with age, for their counsellor in everything."

"Vaisampayana continued,--Hearing these words of Sisupala, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy became angry. And his eyes, naturally large and expanding and like unto lotus leaves became still more extended and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Ganga of treble currents on the treble-peaked mountain. When Bhimasena began to grind his teeth in rage, the monarchs beheld his face resembling that of Death himself, at the end of the Yuga, prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahadeva seizing Mahasena (the celestial generalissimo). And, O Bharata, Bhima's wrath was soon appeased by Bhishma, the grand-sire of the Kurus, with various kinds of counsel. And Bhima, that chastiser of foes, could not disobey Bhishma's words, like the ocean that never transgresseth (even when swollen with the waters of the rainy season) its continents. But, O king, even though Bhima was angry, the brave Sisupala depending on his own manhood, did not tremble in fear. And though Bhima was leaping up impetuously every moment, Sisupala bestowed not a single thought on him, like a lion that recks not a little animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,--'Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.' Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

SECTION XLII

"Bhishma said,--This Sisupala was born in the line of the king of Chedi with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words,--'This thy son, O king, that hath been born will become both fortunate and superior in strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in childhood). His time is not yet come. He that will slay him with weapons hath also been born.' Hearing these words, the mother, rendered anxious by affection for her son, addressed the invisible Being and said,--I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word, I desire to hear who will be the slayer of this my son. The invisible Being then said,--'He upon whose lap this child being placed the superfluous arms of his will fall down upon the ground like a pair of five-headed snakes, and at the sight of whom his third eye on the forehead will disappear, will be his slayer?' Hearing of the child's three eyes and four arms as also of the words of the invisible Being, all the kings of the earth went to Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings, one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwaravati, the mighty Yadava heroes Sankarshana and Janarddana also went to the capital of the Chedis, to see their father's sister--that daughter of the Yadavas (the queen of Chedi) And saluting everybody according to his rank and the king and queen also, and enquiring after every body's welfare, both Rama and Kesava took their seats. And after those heroes had been worshipped, the queen with great pleasure herself placed the child on the lap of Damodara. As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,--'O mighty-armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and that the dispeller of everybody's fear. Thus addressed by her. Krishna, that son of the Yadu race, said--'Fear not, O respected one. Thou art acquainted with morality. Thou needest have no fear from me. What boon shall I give thee? What shall I do, O aunt? Whether able or not, I shall do thy bidding.'--Thus spoken to by Krishna, the queen said, 'O thou of great strength, thou wilt have to pardon the offences of Sisupala for my sake. O tiger of the Yadu race. Know O lord, even this is the boon that I ask.' Krishna then said, 'O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his. Grieve thou not.'

"Bhishma continued,--'Even thus, O Bhima, is this wretch of a king--Sisupala of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!'"

SECTION XLIII

"Bhishma said,--The will under which the ruler of Chedi summoneth thee to fight though thou art of strength that knoweth no deterioration, is scarcely his own intention. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus, as this wretch of his race, already possessed by Death, hath done to-day? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own. In consequence of this, O tiger of the Kuru race, this tiger-like king of Chedi, so wicked of heart, roareth in such a way caring little for us all."

"Vaisampayana continued,--"Hearing these words of Bhishma, the king of Chedi could bear no more, He then replied in rage unto Bhishma in these words.--

'Let our foes, O Bhishma, be endued with that prowess which this Kesava hath, whom thou like a professional chanter of hymns praisest, rising repeatedly from thy seat. If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings, leaving off Krishna. Praise thou this excellent of kings, Darada, the ruler of Valhika, who rent this earth as soon as he was born. Praise thou, O Bhishma, this Karna, the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarasandha equal unto Vasava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Aswatthaman, who both father and son, are mighty warriors, worthy of praise, and the best of Brahmanas, and either of whom, O Bhishma, if enraged could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Aswatthaman. Why wishest thou not to praise them? Passing over Duryyodhana, that mighty-armed king of kings, who is unequalled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Druma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Saradwata's son, old Kripa, the preceptor of the Bharata princes and endued with great energy, why dost thou praise Kesava? Passing over that foremost of bowmen--that excellent of kings, Rukmin of great energy, why praisest thou Kesava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virata and Drupada, and Sakuni and Vrihadvala, and Vinda and Anuvinda of Avant Pandya, Sweta Uttama Sankhya of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great charioteer Kalinga of abundant energy, why dost thou praise Kesava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Salya and other rulers of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not practices of those that are respectable? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, Kesava so unworthy of praise. How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kansa)? Perhaps, O Bharata, this thy inclination is not conformable to thy true nature, like to what may be in the bird Bhulinga, as hath already been said by me. There is a bird called Bhulinga living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. Never do anything rash,--this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the pieces of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!"

"Vaisampayana continued,--Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said in the hearing of the king of Chedi,--'Truly am I alive at the pleasure of these rulers of earth. But I do regard these kings as not equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them, that were wielders of large bows exclaimed, 'This wretched Bhishma, though old, is exceedingly boastful. He deserveth not our pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal, or, mustering together, let us burn him in a fire of grass or straw.' Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,--'I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say. Whether I be slain like an animal or burnt in a fire of grass and straw, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Madhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!"

SECTION XLIV

"Vaisampayana said,--Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vasudeva addressed him and said,--O Janarddana, I challenge thee. Come, fight with me until I slay thee today with all the Pandavas. For, O Krishna, the sons of Pandu also, who disregarding the claims of all these kings, have worshipped thee who art no king, deserve to be slain by me along with thee. Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it, although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Sisupala had ceased, Krishna addressing all the kings in the presence of the Pandavas, spoke these words in a soft voice.--'Ye kings, this wicked-minded one, who is the son of a daughter of the Satwata race, is a great enemy of us of the Satwata race; and though we never seek to injure him, he ever seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Pragjyotisha, came and burnt Dwaraka, although he is the son of my father's sister. While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purpose, this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let loose under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akrura) on her way from Dwaraka to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Karusha, ravished also the innocent Bhadra, the princess of Visala, the intended bride of king Karusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not, like a Sudra failing to obtain the audition of the Vedas."

Vaisampayana continued,--"Hearing these words of Vasudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Sisupala, having heard these words, laughed aloud and spoke thus,--'O Krishna, art thou not ashamed in saying in this assembly, especially before all these kings that Rukmini (thy wife) had been coveted by me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for some body else? O Krishna, pardon me if thou pleasest, or pardon me not. But angry or friendly, what canst thou do unto me?'

"And while Sisupala was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbleth the pride of the Asuras. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words,--'Listen ye lords of earth, why this one had hitherto been pardoned by me. As asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked, and even this I granted her. That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs.' Having said this, the chief of the Yadus, that slayer of all foes, in anger, instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi, and O king, that energy then adored Krishna, possessed of eyes like lotus leaves and worshipped by all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky, though cloudless, poured showers of rain, and blasting thunders were hurled, and the earth itself began to tremble. There were some among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janarddana. And some there were that rubbed in rage their palms with their forefingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger; while others became mediators. The great Rishis with pleased hearts praised Kesava and went away. And all the high-souled Brahmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishthira then commanded his brothers to perform without delay the funeral rites of king Sisupala, the brave son of Damaghosha, with proper respect. The sons of Pandu obeyed the behest of their brother. And Yudhishthira then, with all the kings, installed the son of king Sisupala in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was properly watched by Kesava. And Yudhishthira in due time completed the great sacrifice. And the mighty-armed Janarddana, the exalted Sauri, with his bow called Saranga and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishthira who had bathed after the conclusion of the sacrifice, said these words: 'By good fortune thou hast come out successful. O virtuous one, thou hast obtained the imperial dignity. O thou of the Ajamida race, by thee hath been spread the fame of thy whole race. And, O king of kings, by this act of thine, thou hast also acquired great religious merit. We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission.'

"Hearing these words of the monarchs, king Yudhishthira the just, worshipping each as he deserved, commanded his brothers, saying, 'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell. Blest be ye, follow ye these excellent kings to the confines of our own dominions.' Hearing these words of their brother, the virtuous Pandava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata: and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarashtra: and Sahadeva, that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadra followed those mighty warriors—the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brahmanas by thousands also went away, duly worshipped.

"After all the Kings and the Brahmanas had gone away, the powerful Vasudeva addressing Yudhishthira said,--'O son of the Kuru race, with thy leave, I also desire to go to Dwaraka. By great good fortune, thou hast accomplished the foremost of sacrifices--Rajasuya!' Thus addressed by Janarddana, Yudhishthira replied, 'Owing to thy grace, O Govinda. I have accomplished the great sacrifice. And it is owing to thy grace that the whole Kshatriya world having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwaraka.' The virtuous Hari of worldwide fame, thus addressed by Yudhishthira, cheerfully went with his cousin to Pritha and said,--'O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwaraka.' After this, Kesava bade farewell to Draupadi and Subhadra. Coming out then of the inner apartments accompanied by Yudhishthira, he performed his ablutions and went through the daily rites of worship, and then made the Brahmanas utter benedictions. Then the mighty armed Daruka came there with a car of excellent design and body resembling the clouds. And beholding that Garuda-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwaravati. And king Yudhishthira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vasudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishthira the son of Kunti, said,--'O king of kings, cherishest thou thy subjects with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough is unto birds, as he of a thousand eyes is unto the immortals, be thou the refuge and support of thy relatives. And Krishna and Yudhishthira having thus talked unto each other took each other's leave and returned to their respective homes. And, O king, after the chief of the Satwata race had gone to Dwaravati, king Duryodhana alone, with king Suvala's son, Sakuni,--these bulls among men,--continued to live in that celestial assembly house.

SECTION XLV

(Dyuta Parva)

Vaisampayana said,--"when that foremost of sacrifices, the Rajasuya so difficult of accomplishment, was completed, Vyasa surrounded by his disciples presented himself before Yudhishthira. And Yudhishthira, upon beholding him quickly rose from his seat, surrounded by his brothers, and worshipped the Rishi who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishthira the just and said.--'Take thy seat'. And after the king had taken his seat surrounded by his brothers, the illustrious Vyasa, truthful in speech said,--'O son of Kunti, thou growest from good fortune. Thou hast obtained imperial sway so difficult of acquisition. And O perpetuator of the Kuru race, all the Kauravas have prospered in consequence of thee. O Emperor, I have been duly worshipped. I desire now to go with thy leave! King Yudhishthira the just, thus addressed by the Rishi of dark hue, saluted (him) his grandfather and touching his feet said,--'O chief of men, a doubt difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious Rishi Narada said that (as a consequence of the Rajasuya sacrifice) three kinds of portents, viz., celestial, atmospherical and terrestrial ones happen. O grandsire, have those portents been ended by the fall of the kind of the Chedis?"

Vaisampayana continued,--"Hearing these words of the king, the exalted son of Parasara, the island-born Vyasa of dark hue, spoke these words,--'For thirteen years, O king, those portents will bear mighty consequences ending in destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bharata race, making thee the sole cause, the assembled Kshatriyas of the world will be destroyed, O Bharata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings thou wilt behold towards the end of this might the blue throated Bhava, the slayer of Tripura, ever absorbed in meditation, having the bull for his mark, drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Uma, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called Pinaka, and attired in tiger skin. And thou wilt behold Siva, tall and white as the Kailasa cliff and seated on his bull, gazing unceasingly towards the direction (south) presided over by the king of the Pitris. Even this will be the dream thou wilt dream today, O king of kings. Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailasa mountain. Rule thou the earth with vigilance and steadiness, patiently bearing every privation!'"

Vaisampayana continued,--"Having said this, the illustrious and island-born Vyasa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailasa. And after the grand-father had thus gone away, the king afflicted with anxiety and grief, began to think continuously upon what the Rishi hath said. And he said to himself, 'Indeed what the Rishi hath said must come to pass. We will succeed in warding off the fates by exertion alone?' Then Yudhishthira endued with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born Rishi hath told me. Having heard the words of the Rishi, I have arrived at this firm resolution viz., that I should die, as I am ordained to be the cause of the destruction of all Kshatriyas. Ye my dear ones, if Time hath intended so what need is there for me to live?' Hearing these words of the king, Arjuna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason. Mustering fortitude, O great king, do what would be beneficial.' Yudhishthira then, firm in truth, thinking all the while of Dwaipayana's words answered his brothers thus,--'Blest be ye. Listen to my vow from this day. For thirteen years, what ever purpose have I to live for, I shall not speak a hard word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men. Hearing these words of their eldest brother, the Pandavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishthira the just, having pledged so, along with his brothers in the midst of that assembly, gratified his priests as also the gods with due ceremonies. And, O bull of the Bharata race, after all the monarchs had gone away, Yudhishthira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Sakuni, the son of Suvala, continued to dwell in that delightful assembly house.

SECTION XLVI

Vaisampayana said,--"That bull among men, Duryodhana, continued to dwell in that, assembly house (of the Pandavas). And with Sakuni, the Kuru prince slowly examined the whole of that mansion, and the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastinapore). And one day king Duryodhana in going round that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a pool of water, drew up his clothes. And afterwards finding out his mistake the king wandered about the mansion in great sorrow. And sometime after, the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Duryodhana fallen into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins--all laughed aloud. Being unused to putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even did not cast his looks on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook a closed door made of crystal as open. And as he was about to pass through it his head struck against it, and he stood with his brain reeling. And mistaking as closed another door made of crystal that was really open, the king in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king thinking it as closed, went away from it. And, O monarch, king Duryodhana beholding that vast wealth in the Rajasuya sacrifice and having become the victim of those numerous errors within the assembly house at last returned, with the leave of the Pandavas, to Hastinapore.

And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pandavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pandavas happy and all the kings of the earth paying homage to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pandu, Duryodhana, the son of Dhritarashtra, became pale. In proceeding (to his city) with an efflicted heart, the prince thought of nothing else but that assembly house and that unrivalled prosperity of the wise Yudhishthira. And Duryodhana, the son of Dhritarashtra, was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addressed him repeatedly. And Sakuni, beholding him absent-minded, said,--'O Duryodhana, why art thou proceeding thus'?

"Duryodhana replied,--O uncle, beholding this whole earth owning the sway of Yudhishthira in consequence of the might of the illustrious Arjuna's weapons and beholding also that sacrifice of the son of Pritha like unto the sacrifice of Sakra himself of great glory among the celestials, I, being filled with jealousy and burning day and night, am being dried up like a shallow tank in the summer season. Behold, when Sisupala was slain by the chief of the Satwatas, there was no man to take the side of Sisupala. Consumed by the fire of the Pandava, they all forgave that offence; otherwise who is there that could forgive it? That highly improper act of grave consequence done by Vasudeva succeeded in consequence of the power of the illustrious son of Pandu. And so many monarchs also brought with them various kinds of wealth for king Yudhishthira, the son of Kunti, like tribute-paying Vaisyas! Beholding Yudhishthira's prosperity of such splendour, my heart burneth, efflicted with jealously, although it behoveth me not to be jealous.'

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gandhara again and said,--'I shall throw myself upon a flaming fire or swallow poison or drown myself in water. I cannot live. What man is there in the world possessed of vigour who can bear to see his foes in the enjoyment of prosperity and himself in destitution? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world and vast affluence, as also that sacrifice, who is there like me that would not smart under all that? Alone I am incapable of acquiring such royal prosperity; nor do I behold allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertions fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertions fruitless. Behold, the sons of Dhritarashtra are decaying and the sons of Pritha are growing day by day. Beholding that prosperity of the Pandavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieved and filled with jealousy, and speak of it to Dhritarashtra.

SECTION XLVII

"Sakuni said.--'O Duryodhana, thou shouldst not be jealous of Yudhishthira. The sons of Pandu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly devising numberless plans, many of which thou hadst even put to practice. Those tigers among men out of sheer luck escaped all those machinations. They have obtained Draupadi for wife and Drupada with his sons as also Vasudeva of great prowess as allies, capable of helping them in subjugating the whole world. And O king, having inherited the paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hustasana, Dhananjaya hath obtained the bow Gandiva and the couple of inexhaustible quivers and many celestial weapons. With that unique bow and by the strength of his own arms also he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the Asura Maya from a conflagration, Arjuna, that slayer of foes, using both his hands with equal skill, caused him to build that assembly house. And it is for this also that commanded by Maya, those grim Rakshasas called Kinkaras supported that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bharata, is not true. These thy brothers are obedient to thee. Drona of great prowess and wielding the large bow along with his son, Radha's son Karna, the great warrior Gautama (Kripa), myself with my brothers and king Saumadatti--these are thy allies. Uniting thyself with these, conquer thou the whole of the earth.'

"Duryodhana said,--'O king, with thee, as also with these great warriors, I shall subjugate the Pandavas, if it pleases thee. If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.'

"Sakuni replied,--'Dhananjaya and Vasudeva, Bhimasena and Yudhishthira, Nakula and Sahadeva and Drupada with his sons,--these cannot be vanquished in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishthira himself may be vanquished. Listen to me and adopt it.'

"Duryodhana said,--'without danger to our friends and other illustrious men, O uncle, tell me if there is any way by which I may vanquish him.'

"Sakuni said,--'The son of Kunti is very fond of dice-play although he doth not know how to play. That king if asked to play, is ill able to refuse. I am skillful at dice. There is none equal to me in this respect on earth, no, not even in the three worlds, O son of Kuru. Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his for thee, O bull among men. But, O Duryodhana, represent all this unto the king (Dhritarashtra). Commanded by thy father I will win without doubt the whole of Yudhishthira's possessions.'

"Duryodhana said 'O son of Suvala, thou thyself represent properly all this to Dhritarashtra, the chief of the Kurus. I shall not be able to do so.

SECTION XLVIII

Vaisampayana said--"O king, impressed with the great Rajasuya sacrifice of king Yudhishthira, Sakuni, the son of Suvala, having learnt before the intentions of Duryodhana, while accompanying him in the way from the assembly house, and desirous of saying what was agreeable to him, approached Dhritarashtra endued with great wisdom, and finding the monarch deprived of his eye seated (in his throne), told him these words,--'Know, O great king, O bull of the Bharata race, that Duryodhana, having lost colour, hath become pale and emaciated and depressed and a prey to anxiety. Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?'

"Dhritarashtra said,--'Duryodhana, what is the reason of thy great affliction. O son of the Kuru race? If it is fit for me to hear it, then tell me the reason. This Sakuni here says that thou hast lost colour, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of the sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee. Thou wearest the best apparel and eatest the best food that is prepared with meat. The best of horse carries thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the delightful kind, without doubt these all wait but at thy command, as in the case of the gods themselves Therefore, O proud one, why dost thou grieve, O son, as if thou wert destitute.'

"Duryodhana said,--'I eat and dress myself like a wretch and pass my time all the while a prey to fierce jealousy. He indeed is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentment, as also pride, O Bharata, are destructive of prosperity; and those other two qualities also, viz., compassion and fear. One who acteth under the influence of these, never obtaineth anything high. Having beheld Yudhishthira's prosperity, whatever I enjoy brings me no gratification. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me. Therefore, have I lost colour and become melancholy, pale and emaciated. Yudhishthira supporteth eighty-eight thousand Snataka Brahmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brahmanas daily eat at his palace the best of food on golden plates. The king of Kambhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer Kadali, as also numberless blankets of excellent textures. And hundreds and thousands and thousands of she-elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pandavas. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels and gems for the son of Kunti. Never before did I see or hear of such enormous wealth as was brought unto the sacrifice of the intelligent sons of Pandu. And, O king, beholding that enormous collection of wealth belonging to the foe, I can not enjoy peace of mind. Hundreds of Brahmanas supported by the grants that Yudhishthira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute but were prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome Kamandalus made of gold, they did not obtain admission into the palace, and Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is much superior to that which flowers and annual plants produce for Sakra. And Vasudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed the Sun of Pritha with sea water brought in thousand jars of gold, all well adorned with numerous gems. Beholding all this I became feverish with jealousy. Those jars had been taken to the Eastern and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me. When a hundred thousand Brahmanas were fed, it had been arranged that to notify this act every day conches would be blown in a chorus. But, O Bharata, I continually heard conches blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pandu bringing with them every kind of wealth. And the kings that came there became like Vaisyas the distributors of food unto the Brahmanas that were fed. And O king, the prosperity that I beheld of Yudhishthira was such that neither the chief himself of the celestials, nor Yama or Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pandu, my heart burneth and I cannot enjoy peace.

"Hearing these words of Duryodhana, Sakuni replied,--'Hear how thou mayest obtain this unrivalled prosperity that thou beholdest in the son of Pandu, O thou that hast truth for thy prowess. O Bharata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have special knowledge of the game. The Son of Kunti also is fond of dice playing though he possesseth little skill in it. Summoned to play or battle, he is sure to come forward, and I will defeat him repeatedly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same.'"

Vaisampayana continued,--"King Duryodhana, thus addressed by Sakuni, without allowing a moment to elapse, said unto Dhritarashtra,--'This, Sakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pandu. It behoveth thee to grant him permission to do so.'

"Dhritarashtra replied,--'I always follow the counsels of Kshatta, my minister possessed of great wisdom. Having consulted with him, I will inform thee what my judgment is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.'

"Duryodhana said,--'If thou consultest with Kshatta he will make thee desist. And if thou desist, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?'"

Vaisampayana continued,--"Dhritarashtra, hearing these words of affliction uttered by Duryodhana from mixed feeling, himself ready to what Duryodhana had dictated, commanded his servant, saying,--'Let artificers be employed to erect without delay a delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it handsome and easy of access, report to me when everything is complete. And, O monarch, king Dhritarashtra having made this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura never did the monarch form any resolution. But as regards the matter at hand, the king although he knew the evils of gambling, was yet attracted towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarashtra. And Vidura approaching his illustrious eldest brother and bowing down unto his feet, said these words:

'O exalted king, I do not approve of this resolution that thou hast formed. It behave thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.'

Dhritarashtra replied,--'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed. Even this without doubt is what fate hath ordained for us. And, O son of the Bharata race, when I am near, and Drona and Bhishma and thou too, nothing evil that even Fate might have ordained is likely to happen. Therefore, go thou on a car yoking thereto horses endued with the speed of the wind, so that thou mayest reach Khandavaprastha even today and bring thou Yudhishthira with thee. And, O Vidura, I tell that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarashtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma with great wisdom."

SECTION XLIX

Janamejaya said,--"O thou foremost of all conversant with the Vedas, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the son of Pandu, were plunged into such sorrow? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world."

Santi said,--"Thus addressed by the king, the disciple of Vyasa, endued with great energy and conversant with the entire Vedas, narrated everything that had happened."

Vaisampayana said,--"O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail.

"Ascertaining the opinion of Vidura, Dhritarashtra the son of Amvika, calling Duryodhana told him again in private--'O son of Gandhari, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati, the celestial Rishi who is the spiritual guide of Vasava--had unfolded unto the wise chief of the immortals. And O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon this idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and a mother should give unto their son, viz., ancestral rank and possessions. Thou art educated and clever in every branch of knowledge, and hast been brought up with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within thy own kingdom, why regardest thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet. O son, O mighty-armed one, ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven. Thou art possessed of wisdom. It behoveth thee to tell me what can be the root of this grief that hath made thee so melancholy.

"Duryodhana replied,--'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that man is a wretch who is not filled with jealousy at the sight of his enemy's prosperity. O exalted one, this kind of prosperity of mine doth not gratify me. Beholding that blazing prosperity of the son of Kunti, I am very much pained. I tell thee strong must be my vitality, in as much as I am living even at the sight of the whole earth owning the sway of Yudhishthira. The Nipas, the Chitrakas, the Kukkuras, the Karaskaras, and the Lauha-janghas are living in the palace of Yudhishthira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledged superiority of the mansion of Yudhishthira in respect of wealth it containeth. And, O Monarch, regarding me as the eldest and entitled to respect, Yudhishthira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bharata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen. And O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable articles from distant regions used to wait till I was able to resume my labour. Bringing jewels from the lake Vindu, the Asura architect Maya constructed (for the Pandavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king for water. And seeing me draw up my clothes (while about to cross it), Vrikodara (Bhima) laughed at me, regarding me as wanting in jewels and having lost my head at the sight of the affluence of my enemy. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Sisupala. O Bharata, that insult by the foe burneth me. Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed derisively, and Draupadi also accompanied by other females joined in the laughter. That paineth my heart exceedingly. My apparel having been wet, the menials at the command of the king gave me other clothes. That also is my great sorrow. And O king, hear now of another mistake that I speak of. In attempting to pass through what is exactly of the shape of a door but through which there was really no passage, I struck my forehead against stone and injured myself. The twins Nakula and Sahadeva beholding from a distance that I was so hit at the head came and supported me in their arms, expressing great concern for me. And Sahadeva repeatedly told me, as if with a smile,--'This O king, is the door. Go this way!' And Bhimasena, laughing aloud, addressed me and said,--'O son of Dhritarashtra, this is the door. And, O king I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart so acheth."

SECTION L

Duryodhana said,--'Listen now, O Bharata, about all the most costly articles I saw, belonging unto the sons of Pandu, and brought one after another by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bharata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kamboja gave innumerable skins of the best king, and blankets made of wool, of the soft fur of rodents and other burroughers, and of the hair of cats,--all inlaid with threads of gold. And he also gave three hundred horses of the Titteti and the Kalmasha species possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olives and the Pilusha. And innumerable Brahmanas engaged in rearing cattle and occupied in low offices for the gratification of the illustrious king Yudhishthira the just waited at the gate with three hundred millions of tribute but they were denied admission into the palace. And hundred upon hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden Kamandalus filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Sudra kings that dwelt in the regions on the seacoast, brought with them, O king, hundred thousands of serving girls of the Karpasika country, all of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and also many skins of the Ranku deer worthy even of Brahmanas as tribute unto king Yudhishthira. And the tribes Vairamas, Paradas, Tungas, with the Kitavas who lived upon crops that depended on water from the sky or of the river and also they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable, honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Pragjyotisha and the mighty sovereign of the mlechchas, at the head of a large number of Yavanas waited at the gate unable to enter, with a considerable tribute comprising of horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, of whom some possess two eyes, some three and some had eyes on their foreheads, and those also called Aushmikas, and Nishadas, and Romakas, some cannibals and many possessing only one leg. I say, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful colour. And they were all bred on the coast of Vankhu. And there were many kings that gave unto Yudhishthira much gold and silver. And having given much tribute they obtained admission into the palace of Yudhishthira. The people that came there possessing only one leg gave unto Yudhishthira many wild horses, some of which were as red as the cochineal, and some white, and some possessing the hues of the rainbow and some looking like evening clouds, and some that were of variegated colour. And they were all endued with the speed of the mind. And they also gave unto the king enough gold of superior quality. I also saw numberless Chins and Sakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Harahunas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the sea-coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles, And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent colour, their skins were pleasant to the touch. And the Valhikas also presented numerous blankets of woollen texture manufactured in Chin and numerous skins of the Ranku deer, and clothes manufactured from jute, and others woven with the threads spun by insects. And they also gave thousands of other clothes not made of cotton, possessing the colour of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Sakas and Tukhatas and Tukharas and Kankas and Romakas and men with horns bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses trimmed with tiger skins, and rich and variegated blankets for caprisoning elephants, and various kinds of jewels and gems, arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pandava!'"

SECTION LI

Duryodhana said,--'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishthira by the kings of the earth. They that dwell by the side of the river Sailoda flowing between the mountains of Mer and Mandara and enjoy the delicious shade of topes of the Kichaka bamboo, viz., the Khashas, Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in dronas (jars) and raised from underneath the earth by ants and therefore called after these creatures. The mountain tribes endued with great strength having brought as tribute numerous Chamaras (long brushes) soft and black and others white as moon-beam and sweet honey extracted from the flowers growing on the Himavat as also from the Mishali champaka and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north even from Kailasa, waited with their heads bent down at the gate of king Yudhishthira, being refused permission to enter. I also beheld there numberless chiefs of the Kiratas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Karusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, the Kiratas waited at the gate, being refused permission to enter. The Kairatas, the Daradas, the Darvas, the Suras, the Vaiamakas, the Audumvaras, the Durvibhagas, the Kumaras, the Paradas along with the Vahlikas, the Kashmiras, the Ghorakas, the Hansakayanas, the Sivis, the Trigartas, the Yauddheyas, the ruler of Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tarkshyas, the Vastrapas along with the Palhavas, the Vashatayas, the Mauleyas along with the Kshudrakas, and the Malavas, the Paundrayas, the Kukkuras, the Sakas, the Angas, the Vangas, the Punras, the Sanavatyas, and the Gayas--these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhishthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kamyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha, also the king of Gandharvas, the friend of Indra, gave four hundred horses gifted with the speed of the wind. And the Gandharva Tumvuru gladly gave a hundred horses of the colour of mango leaf and decked in gold. And, O thou of the Kuru race, the celebrated king of the Mlechcha tribe, called the Sukaras, gave many hundreds of excellent elephants. And Virata, the king of Matsya, gave as tribute two thousand elephants decked in gold. And king Vasudana from the kingdom of Pansu presented unto the son of Pandu six and twenty elephants and two thousand horses. O king, all decked in gold and endued with speed and strength and in full vigour of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pandu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vasudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abandoning heaven itself for the sake of Arjuna. and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the Kings of Chola and Pandya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy and fine cloths inlaid with gold, did not obtain permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the lapis lazuli, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-coloured men with the ends of their, eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brahmanas and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, from love of Yudhishthira, brought tribute unto the son of Pandu. And even all the Mlechchas, from love and respect, came unto Yudhishthira. And all orders of men, good, indifferent and low, belonging to numberless races, coming from diverse lands made Yudhishthira's habitation the epitome of the world.

"And beholding the kings of the earth to present unto the foes such excellent and valuable presents, I wished for death out of grief. And O king, I will now tell thee of the servants of the Pandavas, people for whom Yudhishthira supplieth food, both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars and countless foot soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the foods are being distributed. And the notes of festivity are being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishthira that had not food and drink and ornaments. And eighty-eight thousands of Snataka Brahmanas leading domestic lives, all supported by Yudhishthira, with thirty serving-girls given unto each, gratified by the king, always pray with complacent hearts for the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat of golden plates in Yudhishthira's palace. And, O king, Yajnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bharata, only two do not pay tribute unto the son of Kunti, viz., the Panchalas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.

SECTION LII

Duryodhana said,--"Those king that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows, who are possessed of great learning and eloquence, who are fully conversant with the Vedas and their branches as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and who have enjoyed the grand rites of coronation, all wait upon and worship Yudhishthira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them, brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishthira unto the Brahmana. And, O Bharata, for bathing Yudhishthira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vahlika brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of Kamboja breed, and Sunitha of great might fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the Southern country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head-gear; the great warrior Vasudana with a sixty years old elephant, the king of Matsya, with the side-fittings of the car, all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitana, with the quiver; the king of Kasi, with the bow; and Salya; with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyasa, of great ascetic merit, with Narada and Asita's son Devala, standing before performed the ceremony of sprinkling the sacred water over the king. And the great Rishis with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious Rishis conversant with the Vedas, with Jamadagni's son among them, approached Yudhishthira, the giver of large sacrificial presents, uttering mantras all the while, like the seven Rishis, approaching the great India in heaven. And Satyaki of unbaffled prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in tanning the king; while the twins held a couple of chamaras in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viswakarman had constructed with a thousand Nishkas of gold, and which Prajapati had in a former Kalpa, presented unto India. It was with that conch that Krishna bathed Yudhishthira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the Western seas and also to the Southern one. But, O father, none except birds can ever go to the Northern sea. But the Pandavas have spread their dominion even there, for I heard hundreds of conches that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conches blew simultaneously, my hair stood on end. And those among the kings, who were weak in strength fell down. And Dhrishtadyumna and Satyaki and the sons of Pandu and Kesava,--those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bharata, unto the principal Brahmanas five hundred bullocks with horns plated with gold. And king Yudhishthira, the son of Kunti, having completed the Rajasuya sacrifice, obtained like the exalted Harishchandra such prosperity that neither Rantideva nor Nabhaga, nor Jauvanaswa, nor Manu, nor king Prithu the son of Vena, nor Bhagiratha, Yayati, nor Nahusha, had obtained its like. And beholding, O exalted one, such prosperity, in the son of Pritha which is even like that which Harishchandra had, I do not see the least good in continuing to live, O Bharata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated."

SECTION LIII

"Dhritrashtra said,--Thou art my eldest son and born also of my eldest wife. Therefore, O son, be not jealous of the Pandavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishthira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee. Why shouldst thou, therefore, be jealous of him? O king, in respect of friends and allies thou art equal unto Yudhishthira. Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous. Do not grieve. O bull of the Bharata race, it thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice, called the Saptatantu. The kings of the earth will then, cheerfully and with great respect, bring for thee also much wealth and gems and ornaments. O child, coveting other's possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned,--these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting vigilant and humble, always beholdeth prosperity. The sons of Pandu are as thy arms. Do not lop off those arms of thine. Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pandu. Thy wealth is equal unto that of thy brothers in his entirety. There is great sin in quarrelling with friends. They that are thy grandsires are theirs also. Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace.'"

SECTION LIV

"Duryodhana said,--'He that is devoid of intellect but hath merely heard of many things, can scarcely understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me. Like a boat fastened to another, thou and I are tied to each other. Art thou unmindful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for thou describest as attainable in the future what is to be done at the present moment. He often trippeth whose guide acts under the instructions of others. How then can his followers expect to come across a right path? O king, thou art of mature wisdom; thou hast the opportunity to listen to the words of old, and thy senses also are under thy control. It behoveth thee not to confound us who are ready to seek our own interests. Vrihaspati hath said that the usage of kings are different from those of common people. Therefore kings should always attend to their own interests with vigilance. The attainment of success is the sole criterion that should guide the conduct of a Kshatriya. Whether, therefore, the means is virtuous or sinful, what scruples can there be in the duties of one's own order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those used to handling weapons say that, a weapon is not simply an instrument that cuts but is a means, whether covert or overt, that can defeat a foe. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should be attached to wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a period of peace that Sakra cut off the head of Namuchi after having given a pledge to the contrary, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brahmana that stirreth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherished without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants at the root of a tree eating off the tree itself. O Bharata, O Ajamida, let not the prosperity of the foe be acceptable to thee. This policy (of neglecting the foe) should always be borne on their heads by the wise even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pandavas. I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king when the state of my mind is such, what do I care now for life, for the Pandavas are daily growing while our possessions know no increase?'"

SECTION LV

"Sakuni said,--O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishthira, the son of Pandu, at the sight of which thou grievest so. Therefore, O king, let Yudhishthira the son of Kunti be summoned. By throwing dice a skilful man, himself uninjured, may vanquish one that hath no skill. Know, O Bharata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car.

"Duryodhana said,--'This Sukuni skilled at dice, is ready, O king, to snatch the prosperity of the son of Pandu by means of dice. It behoveth thee to give him permission.

"Dhritarashtra said,--'I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall tell what should be done in this matter.

"Duryodhana said,--'Vidura is always engaged in doing good to the sons of Pandu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarashtra said,--'O son, hostility with those that are strong, is what never recommendeth itself to me. Hostility bringeth about a change of feelings, and that itself is a weapon though not made of steel. Thou regardest, O Prince, as a great blessing what will bring in its train the terrible consequences of war. What is really fraught with mischief. If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,--'Men of the most ancient times invented the use of dice. There is no destruction in it, nor is there any striking with, weapons. Let the words of Sakuni, therefore, be acceptable to thee, and let thy command be issued for the speedy construction of the assembly house. The door of heaven, leading us to such happiness, will be opened to us by gambling. Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pandavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pandavas.

"Dhritarashtra said.--'The words uttered by thee do not recommend themselves to me. Do what may be agreeable to thee, O ruler of men. But thou shall have to repent for acting according to these words; for, words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of truth and wisdom. Even the great calamity, destructive of the lives of the Kshatriyas, cometh as destined by fate.'"

Vaisampayana continued--"Having said this, the weak-minded Dhritarashtra regarded fate as supreme and unavoidable. And the king deprived of reason by Fate, and obedient to the counsels of his son, commanded his men in loud voice, saying--'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the crystal-arched palace with a thousand columns, decked with gold and lapis lazuli, furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endued with intelligence and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it as delightful and handsome and furnished with every kind of gems and covered with many-coloured carpets inlaid with gold. Then king Dhritarashtra, possessed of learning, summoning Vidura the chief of his ministers, said:--'Repairing, (to Khandavaprastha), bring prince Yudhishthira here without loss of time. Let him come hither with his brothers, and behold his handsome assembly house of mine, furnished with countless jewels and gems, and costly beds and carpets, and let a friendly match at dice commence here.'"

SECTION LVI

Vaisampayana said,--"King Dhritarashtra, ascertaining the inclinations of his son and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus, 'I approve not, O king, of this command of thine. Do not act so. I fear, this will bring about the destruction of our race. When thy sons lose their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice.'

"Dhritarashtra said,--'If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishthira at my command, bring thou soon that invincible son of Kunti.'"

SECTION LVII

Vaisampayana said,--"Vidura then, thus commanded against his will by king Dhritarashtra, set out, with the help of horses of high mettle and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pandu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pandavas. And having arrived at the city of king Yudhishthira, he entered it and proceeded towards the palace, worshipped by numberless Brahmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached Yudhishthira, the son of Dharma. Then the illustrious Ajamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarashtra and his sons. And Yudhishthira said, "O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarashtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarashtra's rule.'

"Vidura said,--'The illustrious king, with his sons, is well and happy, and surrounded by his relatives he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastinapore with thy brothers and to say, after beholding king Dhritarashtra's newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Pritha, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as the Kurus have already arrived there. And thou wilt see there those gamblers and cheats that the illustrious king Dhritarashtra hath already brought thither. It is for this, O king, that I have come hither. Let the king's command be approved by thee.

"Yudhishthira said,--'O Kshatta, if we sit to a match at dice, we may quarrel. What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels.'

"Vidura said,--'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial.

"Yudhishthira said,--'Besides the sons of Dhritarashtra what other dishonest gamblers are there ready for play? Tell us, O Vidura, who they are and with whom we shall have to play, staking hundreds upon hundreds of our possessions.'

"Vidura said,--'O monarch, Sakuni, the king of Gandhara, an adept at dice, having great skill of hand and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra and Jaya, these, O king, are there.'

"Yudhishthira said,--'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of fate. It is not free. O learned one, I do not desire, at the command of king Dhritarashtra to engage myself in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura. Tell me what is proper for us. Unwilling as I am to gamble, I will not do so, if the wicked Sakuni doth not summon me to it in the Sabha? If, however, he challengeth me, I will never refuse. For that, as settled, is my eternal vow."

Vaisampayana continued,--"King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king accompanied by his relatives and attendants and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus. 'Like some brilliant body falling before the eyes, Fate depriveth us of reason, and man, tied as it were with a cord, submitteth to the sway of Providence,' saying this, king Yudhishthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarashtra. And that slayer of hostile heroes, the son of Pandu and Pritha, riding upon the car that had been given him by the king of Valhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brahmanas walking before him, set out from his city, summoned by Dhritarashtra and impelled by what hath been ordained by Kala (Time). And arriving at Hastinapore he went to the palace of Dhritarashtra. And going there, the son of Pandu approached the king. And the exalted one then approached Bhishma and Drona and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess, then approached Somadatta, and then Duryodhana and Salya, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dusshasana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the apartment of the wise king Dhritarashtra. And then Yudhishthira beheld the reverend Gandhari, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gandhari and blessed by her in return, the king then beheld his old uncle, that illustrious monarch whose wisdom was his eye. King Dhritarashtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, viz., the sons of Pandu with Bhimasena as their eldest. And, O king, beholding--the handsome Pandava those tigers among men, all the Kurus became exceedingly glad. And commanded by the king, the Pandavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into the chambers, the women of Dhritarashtra's household with Dussala taking the lead visited them. And the daughters-in-law of Dhritarashtra beholding the blazing and splendid beauty and prosperity of Yajnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity they caused (by gifts) the Brahmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were put to sleep with music by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delightful night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds, and having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling."

SECTION LVIII

Vaisampayana said,--"The sons of Pritha with Yudhishthira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Sakuni the son of Suvala addressed Yudhishthira and said, 'O king, the assembly is full. All had been waiting for thee. Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishthira.'

'Yudhishthira replied, 'Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamesters feel in deceitful play. O Sakuni, vanquish us, not like a wretch, by deceitful means.'

Sakuni said,--'That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his confrere, who is united in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Pritha, it is the staking at dice, which may be lost or won that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not. Let the stakes be fixed. Delay not!'

"Yudhishthira said,--'That best of Munis, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or stratagem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the Mlechchas, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning, this is the act of men that are honest. Do not, O Sakuni, playing desperately, win of us that wealth with which according to our abilities, we strive to learn how to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Sakuni said,--'O Yudhishthira, it is from a desire of winning, which is not a very honest motive, that one high-born person approacheth another (in a contest of race superiority). So also it is from a desire of defeating, which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishthira, a person skilled at dice approacheth one that is not so skilled from a desire of vanquishing him. One also who is conversant with the truths of science approacheth another that is not from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishthira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishthira. If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play.'

"Yudhishthira said,--'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful. We all are under the control of Destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,--'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Sakuni, my uncle, will play.'

"Yudhishthira said,--'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.'"

SECTION LIX

Vaisampayana said,--"When the play commenced, all those kings with Dhritarashtra at their head took their seats in that assembly. And, O Bharata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and colour. And, O king, that mansion looked resplendent with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the Vedas and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

Yudhishthira said,--"O king, this excellent wealth of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold, this, O king, is my stake. What is thy counter stake, O great king,--the wealth with which thou wishest to play with me?"

"Duryodhana said,--'I have many jewels and much wealth. But I am not vain of them. Win thou this stake.'

Vaisampayana continued,--"Then Sakuni, well-skilled at dice, took up the dice and (casting them) said unto Yudhishthira, 'Lo, I have won!'"

SECTION LX

Yudhishthira said,--"Thou hast won this stake of me by unfair means. But be not so proud, O Sakuni. Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand Nishkas in my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!'"

Vaisampayana continued,--"Thus addressed, Sakuni said unto the chief of the perpetuators of the Kuru race, the eldest of the sons of Pandu, king Yudhishthira, of glory incapable of sustaining any diminution. 'Lo, I have won!'"

Yudhishthira said,--'This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flag-staffs which is handsome, and decked with strings of little bells, whose clatter is even like the roar of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the moon-beam and from whose hoofs no terrestrial creature can escape--this, O king, is my wealth with which I will stake with thee!'"

Vaisampayana continued,--"Hearing these words, Sakuni ready with the dice, and adopting unfair means, said unto Yudhishthira, 'Lo, I have won!'

"Yudhishthira said,--'I have a hundred thousand serving-girls, all young, and decked with golden bracelets on their wrists and upper arms, and with nishkas round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snataka Brahmanas, and kings. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,--'Hearing these words, Sakuni ready with the dice, adopting unfair means, said unto Yudhishthira. 'Lo, I have won!'

Yudhishthira said,--"I have thousands of serving-men, skilled in waiting upon guests, always attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked with ear-rings, and who serve all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,--"Hearing these words, Sakuni, ready with the dice, adopting unfair means said unto Yudhishthira, 'Lo, I have won!'

"Yudhishthira said,--'I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the colour of new-formed clouds, and each possessing eight she-elephants. With this wealth, O king, I will stake with thee.'"

Vaisampayana continued,--"Unto Yudhishthira who had said so, Sakuni, the son of Suvala, laughingly said, 'Lo, I have won it!'

Yudhishthira said,--'I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,--"When these words had been spoken, the wretch Sakuni, pledged to enmity, said unto Yudhishthira, 'Lo, I have won it.'

Yudhishthira said.--'The steeds of the Tittiri, Kalmasha, and Gandharva breeds, decked with ornaments, which Chitraratha having been vanquished in battle and subdued cheerfully gave unto Arjuna, the wielder of the Gandiva. With this wealth, O king, I will stake with thee."

Vaisampayana continued, "Hearing this, Sakuni, ready at dice, adopting unfair means, said unto Yudhishthira: 'Lo, I have won!'

Yudhishthira said,--'I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with prowess like heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee.'

Vaisampayana continued,--"Hearing this, Sakuni ready at dice, adopting unfair means said unto Yudhishthira, 'Lo, I have won!'

Yudhishthira said,--'I have four hundred Nidis (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five draunikas of the costliest and purest leaf gold of the Jatarupa kind. With this wealth, O king, I will stake with thee.'"

Vaisampayana continued,--"Hearing this, Sakuni ready at dice, adopting foul means, said unto Yudhishthira, 'Lo, I have won it!'"

SECTION LXI

Vaisampayana said,--"During the course of this gambling, certain to bring about utter ruin (on Yudhishthira), Vidura, that dispeller of all doubts, (addressing Dhritarashtra) said, 'O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last. When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the cause of death of ye all. A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of the Poet (Sukra) which I will quote. They that collect honey (in mountains), having received what they seek, do not notice that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey, abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens a son that was unworthy of their race. The Andhakas, the Yadavas, and the Bhojas uniting together, abandoned Kansa. And afterwards, when at the command of the whole tribe, the same Kansa had been slain by Krishna that slayer of foes, all the men of the tribe became exceedingly happy for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. In exchange of a crow, O great king, buy these peacocks--the Pandavas; and in exchange of a jackal, buy these tigers. For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed, for the sake of a province a village may be sacrificed and for the sake of one's own soul the whole earth may be sacrificed. Even this was what the omniscient Kavya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambha at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomited gold to take up their quarters in his own house, afterwards killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of gold, the king destroyed at the same time both his present and future gains. Therefore, O king, prosecute not the Pandavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bharata, to pluck flowers day by day from the Pandavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black charcoal. Go not, O king, unto the region of Yama, with thy sons and troops, for who is there that is capable of fighting with the sons of Pritha, together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of doing so?"

SECTION LXII

"Vidura said,--"Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarashtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and Santanu, with their fierce troops and their allies the Vahlikas, will, for the sins of Duryodhana meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an infuriate bull breaking his own horns himself. That brave and learned person who disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pandu, and thou art in raptures that he is winning. And it is such success that begeteth war, which endeth in the destruction of men. This fascination (of gambling) that thou has well-devised only leadeth to dire results. Thus hast thou simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira, who is so closely related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Santanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom. Enter ye not into the terrible fire that hath blazed forth following the wretch. When Ajatasatru, the son of Pandu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pandavas their vast wealth? Win the Pandavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Sakuni return whence he came. War not, O Bharata, with the sons of Pandu!'

SECTION LXIII

Duryodhana said,--'O Kshatta, thou art always boasting of the fame of our enemies, deprecating the sons of Dhritarashtra. We know, O Vidura, of whom thou art really fond. Thou always disregardest us as children, That man standeth confest, who wisheth for success unto those that are near to him and defeat unto those that are not his favourites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, O Kshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not. We know thy mind. Go and learn sitting at the feet of the old. Keen up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura. We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands. There is only one Controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by Him. Like water that always floweth in a downward course, I am acting precisely in the way in which He is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellect. (Therefore, in this matter I am guided by my own intelligence). He becometh a foe who seeketh to control others by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such a highly inflammable object as camphor, beholdeth not its ashes. If he runneth immediately to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector or to another who is evil-minded. Therefore, O Vidura, go whither-so-ever thou pleasest. A wife that is unchaste, however well-treated, forsaketh her husband yet.'

"Vidura addressing Dhritarashtra, said, 'O monarch, tell us (impartially) like a witness what thou thinkest of the conduct of those who abandon their serving-men thus for giving instruction to them. The hearts of kings are, indeed, very fickle. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him. An evil-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though sound as regimen, or a hearer of the same, is very rare. He indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but necessary as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable, and revolting. And drinking it, O king, regain thou thy sobriety. I always wish Dhritarashtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brahmanas wish me well. O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such as adders as have venom in their very glances!"

SECTION LXIV

"Sakuni said,--'Thou hast, O Yudhishthira, lost much wealth of the Pandavas. If thou hast still anything that thou hast not yet lost to us, O son of Kunti, tell us what it is!"

"Yudhishthira said,--O son of Suvala, I know that I have untold wealth. But why is it, O Sakuni, that thou askest me of my wealth? Let tens of thousands and millions and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee."

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira, 'Lo, I have won!'

'Yudhishthira said,--'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnasa to the eastern bank of the Sindu. With this wealth, O king, I will play with thee.

Vaisampayana said,--"Hearing this Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira, 'Lo, I have won!'

Yudhishthira said,--'I have my city, the country, land, the wealth of all dwelling therein except of the Brahmanas, and all those persons themselves except Brahmanas still remaining to me. With this wealth, O king, I will play with thee.'

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

"Yudhishthira said,--These princes here, O king, who look resplendent in their ornaments and their ear-rings and Nishkas and all the royal ornaments on their persons are now my wealth. With this wealth, O king, I play with thee.

Vaisampayana said,--"Hearing this, Sakuni, ready with his dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won them.'

"Yudhishthira said,--'This Nakula here, of mighty arms and leonine neck, of red eyes and endued with youth, is now my one stake. Know that he is my wealth.'

Sakuni said,--'O king Yudhishthira, prince Nakula is dear to thee. He is already under our subjection. With whom (as stake) wilt thou now play?"

Vaisampayana said,--"Saying this, Sakuni cast those dice, and said unto Yudhishthira, 'Lo! He hath been won by us.'

Yudhishthira said,--"This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear object as it, indeed, he were not so!"

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

"Sakuni continued,--'O king, the sons of Madri, dear unto thee, have both been won by me. It would seem, however, that Bhimasena and Dhananjaya are regarded very much by thee.'

"Yudhishthira said,--'Wretch! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.'

"Sakuni said,--'One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessed of the highest accomplishments. O bull of the Bharata race, I (beg my pardon and) bow to thee. Thou knowest, O Yudhishthira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.'

"Yudhishthira said,--He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity, he who is the one hero in this world, (is here). With that Falguna as stake, however, undeserving of being made so, I will now play with thee.'"

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

"Sakuni continued,--'This foremost of all wielders of the bow, this son of Pandu capable of using both his hands with equal activity hath now been won by me. O play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pandu.

"Yudhishthira said,--'O king, however, undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,--even like the wielder of the thunder-bolt--the one enemy of the Danavas,--the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes,'"

"Vaisampayana said,--"Hearing this, Sakuni, ready with the dice adopting foul means, said unto Yudhishthira. 'Lo! I have won.'

Sakuni continued,--Thou hast, O son of Kunti, lost much wealth, horses and elephants and thy brothers as well. Say, if thou hast anything which thou hast not lost.'

Yudhishthira, said--'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.'"

Vaisampayana said,--"Hearing this Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

'Sakuni continued,--'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king. Therefore, thy having lost thyself is certainly sinful.'"

Vaisampayana continued,--"Having said this, Sakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pandavas. The son of Suvala then, addressing Yudhishthira said,--'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishna, the princess of Panchala. By her, win thyself back.'

"Yudhishthira said,--'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee. Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace she is such a woman as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues. Possessed of every accomplishment and compassionate and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue and pleasure and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waist like that of the wasp, of long flowing locks, of red lips, and body without down, is the princess of Panchala. O king, making the slender-waisted Draupadi, who is even such as my stake, I will play with thee, O son of Suvala.'"

Vaisampayana continued,--'When the intelligent king Yudhishthira the just has spoken thus,--'Fie!' 'Fie!' were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving way to his reflections and sighing like a snake. But Dhritarashtra glad, at heart, asked repeatedly, 'Hath the stake been won?' 'Hath the stake been won?' and could not conceal his emotions. Karna with Dussassana and others laughed aloud, while tears began to flow from the eyes of all other present in the assembly. And the son of Suvala, proud of success and flurried with excitement and repeating. Thou hast one stake, dear to thee, etc. said,--'Lo! I have won' and took up the dice that had been cast."

SECTION LXV

Duryodhana said,--'Come, Kshatta, bring hither Draupadi the dear and loved wife of the Pandavas. Let her sweep the chambers, force her thereto, and let the unfortunate one stay where our serving-women are.'

"Vidura said,--'Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou art hanging on the edge of a precipice? Dost thou not know that being a deer thou provokest so many tigers to rage? Snakes of deadly venom, provoked to ire, are on thy head! Wretch, do not further provoke them lest thou goest to the region of Yama. In my judgement, slavery does not attach to Krishna, in as much as she was staked by the King after he had lost himself and ceased to be his own master. Like the bamboo that beareth fruit only when it is about to die, the son of Dhritarashtra winneth this treasure at play. Intoxicated, he perceiveth nor in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of the others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words as are disapproved by the Vedas and lead to hell and annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pandavas. Make them not thy enemies. The sons of Pritha never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, viz., those that have retired to the woods, those leading domestic lives, those employed in ascetic devotions and those that are of great learning. Alas! the son of Dhritarashtra knoweth not that dishonesty is one of the frightful doors of hell. Alas! many of the Kurus with Dussasana amongst them have followed him in the path of dishonesty in the matter of this play at dice. Even gourds may sink and stones may float, and boats also may always sink in water, still this foolish king, the son of Dhritarashtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus."

SECTION LXVI

Vaisampayana said,--"Intoxicated with pride, the son of Dhritarashtra spake,--'Fie on Kshatta! and casting his eyes upon the Pratikamin in attendance, commanded him, in the midst of all those reverend seniors, saying,--'Go Pratikamin, and bring thou Draupadi hither. Thou hast no fear from the sons of Pandu. It is Vidura alone that raveth in fear. Besides, he never wisheth our prosperity!'"

Vaisampayana continued,--"Thus commanded, the Pratikamin, who was of the Suta caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pandavas, like a dog in a lion's den, approached the queen of the sons of Pandu. And he said,--'Yudhishthira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee. Come now, therefore, to the abode of Dhritarashtra. I will take thee, O Yajnaseni, and put thee in some menial work.'

Draupadi said,--'Why, O Pratikamin, dost thou say so? What prince is there who playeth staking his wife? The king was certainly intoxicated with dice. Else, could he not find any other object to stake?'

"The Pratikamin said,--'When he had nothing else to stake, it was then that Ajatasatru, the son of Pandu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess.'

"Draupadi said,--'O son of the Suta race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the Suta race.'

Vaisampayana continued,--"The messenger coming back to the assembly told all present the words of Draupadi. And he spoke unto Yudhishthira sitting in the midst of the kings, these words,--Draupadi hath asked thee, Whose lord wert thou at the time thou lost me in play? Didst thou lose thyself first or me? Yudhishthira, however sat there like one demented and deprived of reason and gave no answer good or ill to the Suta.

"Duryodhana then said,--'Let the princess of Panchala come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishthira.'

Vaisampayana continued,--"The messenger, obedient to the command of Duryodhana, going once again to the palace, himself much distressed, said unto Draupadi,--'O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,--'The great ordainer of the world hath, indeed, ordained so. Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest object in the world. If cherished, that will certainly dispense blessings to us. Let not that morality now abandon the Kauravas. Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me.

Vaisampayana continued,--"The Suta, hearing these words of Yajnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarashtra's son.

"Yudhishthira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although she was attired in one piece of cloth with her navel itself exposed, in consequence of her season having come, she should come before her father-in-law weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishthira. The illustrious Pandavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the Suta and said,--'O Pratikamin, bring her hither. Let the Kauravas answer her question before her face. The Suta, then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, disregarding his reputation for intelligence, once again said to those that were in the assembly,--what shall I say unto Krishna?'

"Duryodhana, hearing this, said,--'O Dussasana, this son of my Suta, of little intelligence, feareth Vrikodara. Therefore, go thou thyself and forcibly bring hither the daughter of Yajnasena, Our enemies at present are dependent on our will. What can they do thee?' Hearing the command of his brother, prince Dussasana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, 'Come, come, O Krishna, princess of Panchala, thou hast been won by us. And O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.' At these words, Draupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarashtra's household were. At this, Dussasana roaring in anger, ran after her and seized the queen by her locks, so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with mantras in the great Rajasuya sacrifice, were now forcibly seized by the son of Dhritarashtra disregarding the prowess of the Pandavas. And Dussasana dragging Krishna of long long locks unto the presence of the assembly--as if she were helpless though having powerful protectors—and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent, she faintly cried--'Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire. But Dussasana dragging Draupadi forcibly by her black locks while she was praying piteously unto Krishna and Vishnu who were Narayana and Nara (on earth), said unto her--'Whether thy season hath come or not, whether thou art attired in one piece of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest."

Vaisampayana continued,--"With hair dishevelled and half her attire loosened, all the while dragged by Dussasana, the modest Krishna consumed with anger, faintly said--"In this assembly are persons conversant with all the branches of learning devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superiors and others who deserve to be respected as such. I can not stay before them in this state. O wretch! O thou of cruel deeds, drag me not so. Uncover me not so. The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies. The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes. This is truly an unworthy act. But no one here rebuketh thee. Assuredly, all these are of the same mind with thee. O fie! Truly hath the virtue of the Bharata gone! Truly also hath the usage of those acquainted with the Kshatriya practice disappeared! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshatta, and so also this king. Else, why do these foremost of the Kuru elders look silently on this great crime?"

Vaisampayana continued,--"Thus did Krishna of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords--the Pandavas--who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishna moved by modesty and anger. And Dussasana, beholding Krishna looking at her helpless lords, dragging her still more forcibly, and addressed her, 'Slave, Slave' and laughed aloud. And at those words Karna became very glad and approved of them by laughing aloud. And Sakuni, the son of Suvala, the Gandhara king, similarly applauded Dussasana. And amongst all those that were in the assembly except these three and Duryodhana, every one was filled with sorrow at beholding Krishna thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle. I therefore am unable to duly decide this point that thou hast put, beholding that on the one hand one that hath no wealth cannot stake the wealth belonging to others, while on the other hand wives are always under the orders and at the disposal of their lords. Yudhishthira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pandu hath said--'I am won.' Therefore, I am unable to decide this matter. Sakuni hath not his equal among men at dice-play. The son of Kunti still voluntarily staked with him. The illustrious Yudhishthira doth not himself regard that Sakuni hath played with him deceitfully. Therefore, I can not decide this point."

"Draupadi said,--"The king was summoned to this assembly and though possessing no skill at dice, he was made to play with skilful, wicked, deceitful and desperate gamblers. How can he be said then to have staked voluntarily? The chief of the Pandavas was deprived of his senses by wretches of deceitful conduct and unholy instincts, acting together, and then vanquished. He could not understand their tricks, but he hath now done so. Here, in this assembly, there are Kurus who are the lords of both their sons and their daughters-in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put.

Vaisampayana continued,--'Unto Krishna who was thus weeping and crying piteously, looking at times upon her helpless lord, Dussasana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, his eyes fixed upon Yudhishthira, gave way to wrath."

"Bhima said,--'O Yudhishthira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kasi gave, whatever, gems, animals, wealth, coats of mail and weapons that other kings of the earth gave, our kingdom, thyself and ourselves, have all been won by the foes. At all this my wrath was not excited for thou art our lord. This, however, I regard as a highly improper act--this act of staking Draupadi. This innocent girl deserveth not this treatment. Having obtained the Pandavas as her lords, it is for thee alone that she is being thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee. I shall burn those hands of thine. Sahadeva, bring some fire."

'Arjuna hearing this, said,--'Thou hast never, O Bhimasena, before this uttered such words as these. Assuredly thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy. Practise thou the highest morality. Whom doth it behave to transgress his virtuous eldest brother? The king was summoned by the foe, and remembering the usage of the Kshatriyas, he played at dice against his will. That is certainly conducive to our great fame.

'Bhima said,--'If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire."

Vaisampayana continued,--"Beholding the Pandavas thus distressed and the princess of Panchala also thus afflicted, Vikarna the son of Dhritarashtra said--'Ye kings, answer ye the question that hath been asked by Yajnaseni. If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. How is that Bhishma and Dhritarashtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwaja who is the preceptor of us, as also Kripa, is here. Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions answer according to their judgment this question, leaving aside all motives of gain and anger. Ye kings, answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare after reflection on which side each of ye is.' Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answered him not one word, good or ill. And Vikarna having repeatedly appealed to all the kings began to rub his hands and sigh like a snake. And at last the prince said--'Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man, that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pandu. And the king, having first lost himself offered her as a stake. And Suvala himself desirous of a stake, indeed prevailed upon the king to stake this Krishna. Reflecting upon all these circumstances, I regard Draupadi as not won."

"Hearing these words, a loud uproar rose from among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Radha, deprived of his senses by anger, waving his well-shaped arms, said these words,--'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee. These personages here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarashtra in consequence of thy immature years, art bursting with wrath, for though but a boy thou speakest in the assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishna who hath been (justly) won as not won at all. O son of Dhritarashtra, how dost thou regard Krishna as not won, when the eldest of the Pandavas before this assembly staked all his possessions? O bull of the Bharata race, Draupadi is included in all the possessions (of Yudhishthira). Therefore, why regardest thou Krishna who hath been justly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pandavas. For what reason then dost thou yet regard her as not won? Or, if thou thinkest that bringing her hither attired in a single piece of cloth, is an action of impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. To bring her, therefore, into this assembly attired though she be in one piece of cloth--even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pandavas had—she herself and these Pandavas themselves,--have all been justly won by the son of Suvala. O Dussasana, this Vikarna speaking words of (apparent) wisdom is but a boy. Take off the robes of the Pandavas as also the attire of Draupadi. Hearing these words the Pandavas, O Bharata, took of their upper garments and throwing them down sat in that assembly. Then Dussasana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaisampayana continued,--"When the attire of Draupadi was being thus dragged, the thought of Hari, (And she herself cried aloud, saying), 'O Govinda, O thou who dwellest in Dwaraka, O Krishna, O thou who art fond of cow-herdesses (of Vrindavana). O Kesava, seest thou not that the Kauravas are humiliating me. O Lord, O husband of Lakshmi, O Lord of Vraja (Vrindavana), O destroyer of all afflictions, O Janarddana, rescue me who am sinking in the Kaurava Ocean. O Krishna, O Krishna, O thou great yogin, thou soul of the universe, Thou creator of all things, O Govinda, save me who am distressed,--who am losing my senses in the midst of the Kurus.' Thus did that afflicted lady resplendent still in her beauty, O king covering her face cried aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat, the benevolent one from compassion, arrived there on foot. And while Yajnaseni was crying aloud to Krishna, also called Vishnu and Hari and Nara for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch as the attire of Draupadi was being dragged, after one was taken off, another of the same kind, appeared covering her. And thus did it continue till many clothes were seen. And, O exalted on, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many many voices. And the kings present in that assembly beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarashtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said,--Hear these words of mine, ye Kshatriyas of the world. Words such as these were never before uttered by other men, nor will anybody in the future ever utter them. Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the region of my deceased ancestors. Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race, if I do not drink his life-blood, let me not obtain the region of my ancestors."

Vaisampayana continued,--"Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarashtra. And when a mass of clothes had been gathered in that assembly, all dragged from the person of Draupadi, Dussasana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons--those gods among men--that were in that assembly all uttered the word 'Fie!' (on the son of Dhritarashtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end. And all the honest men that were in that assembly began to say,--'Alas! the Kauravas answer not the question that hath been put to them by Draupadi. And all censuring Dhritarashtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words;--'Ye that are in this assembly, Draupadi having put her question is weeping helplessly. Ye are not answering her. Virtue and morality are being persecuted by such conduct. An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights, as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment. Ye should also answer it as ye think proper. Knowing the rules of morality, and having attended an assembly, he that doth not answer a query that is put, incurreth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having joined an assembly answereth falsely, assuredly incurreth the sin of a lie. The learned quote as an example in this connection the old history of Prahlada and the son of Angirasa.

"There was of old a chief of the Daityas of the name Prahlada. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angiras. It hath been heard by us that they mutually wagered their lives, saying--I am superior,--I am superior,--for the sake of obtaining a bride. And after they had thus quarrelled with each other, they both made Prahlada the arbitrator to decide between them. And they asked him, saying;--Who amongst us is superior (to the other)? Answer this question. Speak not falsely. Frightened at this quarrel, Prahlada cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama, told him,--If thou answerest falsely, or dost not answer at all thy head will then be split into a hundred pieces by the wielder of the thunderbolt with that bolt of his.--Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kasyapa of great energy, for taking counsel with him. And Prahlada said,--'Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras and the Brahmanas as well. Here, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not, or answer it falsely. Kasyapa thus asked answered.--'He that knoweth, but answereth not a question from temptation, anger or fear, casteth upon himself a thousand nooses of Varuna. And the person who, cited as a witness with respect to any matter of ocular or auricular knowledge, speaketh carelessly, casteth a thousand nooses of Varuna upon his own person. On the completion of one full year, one such noose is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of every body in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlada, they who answer falsely those that ask them about morality destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a co-wife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.' Hearing these words of Kasyapa, Prahlada told his son, "Sudhanwan is superior to thee, as indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore, O Virochana, this Sudhanwan is now the lord of the life." At these words of Prahlada, Sudhanwan said, "Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years."

"Vidura continued,--Let all the persons, therefore, present in this assembly hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi".

Vaisampayana continued,--"The kings that were there hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dussasana, telling him. Take away this serving-woman Krishna into the inner apartments. And thereupon Dussasana began to drag before all the spectators the helpless and modest Draupadi, trembling and crying piteously unto the Pandavas her lords."

SECTION LXVIII

Draupadi said,--'Wait a little, thou worst of men, thou wicked-minded Dussasana. I have an act to perform--a high duty that hath not been performed by me yet. Dragged forcibly by this wretch's strong arms, I was deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do this before cannot be my fault.'"

Vaisampayana said,--"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus,--

"'Alas, only once before, on the occasion of the Swayamvara, I was beheld by the assembled kings in the amphitheatre, and never even once beheld afterwards. I am to-day brought before this assembly. She whom even the winds and the sun had seen never before in her palace is to-day before this assembly and exposed to the gaze of the crowd. Alas, she whom the sons of Pandu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by the Pandavas to be seized and dragged by this wretch. Alas, these Kauravas also suffer their daughter-in-law, so unworthy of such treatment, to be thus afflicted before them. It seemeth that the times are out of joint. What can be more distressing to me, than that though high-born and chaste, I should yet be compelled to enter this public court? Where is that virtue for which these kings were noted? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas, that eternal usage hath disappeared from among the Kauravas. Else, how is it that the chaste wife of the Pandavas, the sister of Prishata's son, the friend of Vasudeva, is brought before this assembly? Ye Kauravas, I am the wedded wife of king Yudhishthira the just, hailing from the same dynasty to which the King belonged. Tell me now if I am a serving-maid or otherwise. I will cheerfully accept your answer. This mean wretch, this destroyer of the name of the Kurus, is afflicting me hard. Ye Kauravas, I cannot bear it any longer. Ye kings, I desire ye to answer whether ye regard me as won or unwon. I will accept your verdict whatever it be.'

"Hearing these words, Bhishma answered, I have already said, O blessed one that the course of morality is subtle. Even the illustrious wise in this world fail to understand it always. What in this world a strong man calls morality is regarded as such by others, however otherwise it may really be; but what a weak man calls morality is scarcely regarded as such even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked. However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Panchala, this conduct of thine also, viz. that though sunk in distress, thou still easiest thy eyes on virtue and morality, is assuredly worthy of thee. These persons, Drona and others, of mature years and conversant with morality, sit heads downwards like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishthira is an authority on this question. It behoveth him to declare whether thou art won or not won."

SECTION LXIX

Vaisampayana said,--"The kings present in that assembly, from tear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarashtra beholding those kings and sons and grand sons of kings all remaining silent, smiled a little, and addressing the daughter of the king of Panchala, said,--O Yajnaseni, the question thou hast put dependeth on thy husbands--on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva. Let them answer thy question. O Panchali, let them for thy sake declare in the midst of these respectable men that Yudhishthira is not their lord, let them thereby make king Yudhishthira the just a liar. Thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is not thy lord. At his words, accept thou the Pandavas or ourselves without delay. Indeed, all the Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands.'"

Vaisampayana continued,--"Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as 'O! and 'Alas!" were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, with faces turned sideways, looked upon Yudhishthira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Arjuna, the son of Pandu never defeated in battle, and what Bhimasena, and what the twins also would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandalpaste spake these words,--'If this high-souled king Yudhishthira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this). He is the lord of all our religious and ascetic merits, the lord of even our lives. If he regardeth himself as won, we too have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life after having touched those locks of the princess of Panchala? Behold these mighty, well-formed arms of mine, even like maces of iron. Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape. Bound by the ties of virtue and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If however, I am once commanded by king Yudhishthira the just, I would slay these wretched sons of Dhritarashtra, making slaps do the work of swords, like a lion slaying a number of little animals."

Vaisampayana continued,--"Unto Bhima who had spoken these words Bhishma and Drona and Vidura said, 'Forbear, O Bhima. Everything is possible with thee.'"

SECTION LXX

"Karna said,--'Of all the persons in the assembly, three, viz., Bhishma, Vidura, and the preceptor of the Kurus (Drona) appear to be independent; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner apartments of king Dhritarashtra and serve the king's relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarashtra and not the sons of Pritha are now thy masters. O handsome one, select thou another husband now,--one who will not make thee a slave by gambling. It is well-known that women, especially that are slaves, are not censurable if they proceed with freedom in electing husbands. Therefore let it be done by thee. Nakula hath been won, as also Bhimasena, and Yudhishthira also, and Sahadeva, and Arjuna. And, O Yajnaseni, thou art now a slave. Thy husbands that are slaves cannot continue to be thy lords any longer. Alas, doth not the son of Pritha regards life, prowess and manhood as of no use that he offereth this daughter of Drupada, the king of Panchala, in the presence of all this assembly, as a stake at dice?'"

Vaisampayana continued,--"Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,--'O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude. But O king, could our enemies have said so unto me, it thou hadst not played staking this princess?'"

Vaisampayana continued,--"Hearing these words of Bhimasena king Duryodhana addressed Yudhishthira who was silent and deprived of his senses, saying,--'O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi). Say, whether thou regardest Krishna as unwon.' And having spoken thus unto the son of Kunti, Duryodhana. desirous of encouraging the son of Radha and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimasena expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),--'Let not Vrikodara attain to the regions, obtained by his ancestors, if he doth not break that thigh of thine in the great conflict. And sparkles of fire began to be emitted from every organ of sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

Vidura then, addressing everybody, said,--'Ye kings of Pratipa's race, behold the great danger that ariseth from Bhimasena. Know ye for certain that this great calamity that threatens to overtake the Bharatas hath been sent by Destiny itself. The sons of Dhritarashtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household). The prosperity of our kingdom is at an end. Alas, the Kauravas are even now engaged in sinful consultations. Ye Kauravas, take to your heart this high precept that I declare. If virtue is persecuted, the whole assembly becometh polluted. If Yudhishthira had staked her before he was himself won, he would certainly have been regarded as her master. If, however a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream. Listening to the words of the king of Gandhara, fall ye not off from this undoubted truth.'

"Duryodhana, hearing Vidura thus speak, said,--'I am willing to abide by the words of Bhima, of Arjuna and of the twins. Let them say that Yudhishthira is not their master. Yajnaseni will then be freed from her state of bondage."

"Arjuna at this, said,--"This illustrious son of Kunti, king Yudhishthira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he could be after that."

Vaisampayana continued,--"Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarashtra's palace. And, O king, unto the jackal that howled so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,--Swashti! Swashti![1] Then Gandhari and the learned Vidura beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarashtra) thereupon said,--

'Thou wicked-minded Duryodhana, thou wretch, destruction hath all ready overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially their wedded wife Draupadi. And having spoken those words, the wise Dhritarashtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishna, the princess of Panchala, and addressing her, the monarch said,--'Ask of me any boon, O princess of Panchala, that thou desirest, Chaste and devoted to virtue, thou art the first of all my daughters-in-law.

"Draupadi said,--'O bull of the Bharata race, if thou will grant me a boon, I ask the handsome Yudhishthira, obedient to every duty, be freed from slavery. Let not unthinking children call my child Prativindhya endued with great energy of mind as the son of a slave. Having been a prince, so superior to all men, and nurtured by kings it is not proper that he should be called the child of a slave.

"Dhritarashtra said unto her,--'O auspicious one, let it be as thou sayest. O excellent one, ask thou another boon, for I will give it. My heart inclineth to give thee a second boon. Thou dost not deserve only one boon.

"Draupadi said,--'I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regain their liberty.'

'Dhritarashtra said,--'O blessed daughter, let it be as thou desirest. Ask thou a third boon, for thou hast not been sufficiently honoured with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law.

Draupadi said,--'O best of kings, O illustrious one, covetousness always bringeth about loss of virtue. I do not deserve a third boon. Therefore I dare not ask any. O king of kings, it hath been said that a Vaisya may ask one boon; a Kshatriya lady, two boons; a Kshatriya male, three, and a Brahmana, a hundred. O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts!'"

SECTION LXXI

"Karna said,--'We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty. When the sons of both Pandu and Dhritarashtra were excited with wrath, this Draupadi became unto the sons of Pandu as their salvation. Indeed the princess of Panchala, becoming as a boat unto the sons of Pandu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore.'"

Vaisampayana continued,--"Hearing these words of Karna in the midst of the Kurus,--viz., that the sons of Pandu were saved by their wife,--the angry Bhimasena in great affliction said (unto Arjuna),--'O Dhananjaya, it hath been said by Devala three lights reside in every person, viz., offspring, acts and learning, for from these three hath sprung creation. When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person. But the light that is in us hath been dimmed by this act of insult to our wife. How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?

"Arjuna replied,--'Superior persons, O Bharata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.'

'Bhima said,--'Shall I, O king, slay, without loss of time all these foes assembled together, even here, or shall I destroy them, O Bharata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival. And saying this, Bhima with his younger brothers, like a lion in the midst of a herd of inferior animals, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, this fire began to issue out of Vrikodara's ears and other senses with smoke and sparks and flames. And his face became terrible to behold in consequence of his furrowed brows like those of Yama himself at the time of the universal destruction. Then Yudhishthira forbade the mighty hero, embracing him with his arms and telling him 'Be not so. Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his uncle Dhritarashtra, with hands joined in entreaty."

SECTION LXXII

"Yudhishthira said,--'O king, thou art our master. Command us as to what we shall do. O Bharata, we desire to remain always in obedience to thee.

"Dhritarashtra replied.--'O Ajatasatru, blest be thou. Go thou in peace and safety. Commanded by me, go, rule thy own kingdom with thy wealth. And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen. O Yudhishthira, O child, thou knowest the subtle path of morality. Possessed of great wisdom, thou art also humble, and thou waitest also upon the old. Where there is intelligence, there is forbearance. Therefore, O Bharata, follow thou counsels of peace. The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana). They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishthira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own feelings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of virtue, wealth, pleasure and salvation. O child, remember not the harsh words of Duryodhana. Look at thy mother Gandhari and myself also, if thou desirest to remember only what is good. O Bharata, look at me, who am thy father unto you and am old and blind, and still alive. It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for. In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and the twins, those foremost of men, is pure reverence for superiors. Blest be thou, O Ajatasatru. Return to Khandavaprastha, and let there be brotherly love between thee and thy cousins. Let thy heart also be ever fixed on virtue.'"

Vaisampayana continued,--"That foremost of the Bharatas—king Yudhishthira the just--then, thus addressed by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khandavaprastha. And accompanied by Draupadi and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

SECTION LXXIII

Janamejaya said,--"How did the sons of Dhritarashtra feel, when they came to know that the Pandavas had, with Dhritarashtra's leave, left Hastinapore with all their wealth and jewels?"

Vaisampayana said,--"O king, learning that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital, Dussasana went without loss of time unto his brother. And, O bull of the Bharata race, having arrived before Duryodhana with his counsellor, the prince, afflicted with grief, began to say,--'Ye mighty warriors, that which we had won after so much trouble, the old man (our father) hath thrown away. Know ye that he hath made over the whole of that wealth to the foes. At these words, Duryodhana and Karna and Sakuni, the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pandu, approaching in haste saw privately the wise king Dhritarashtra--the son of Vichitravirya and spake unto him these pleasing and artful words. Duryodhana said,--

'Hast thou not heard, O king, what the learned Vrihaspati the preceptor of the celestials, said in course of counselling Sakra about mortals and politics? Even these, O slayer of foes, were the words of Vrihaspati, 'Those enemies that always do wrong by stratagem or force, should be slain by every means.' If, therefore, with the wealth of the Pandavas, we gratify the kings of the earth and then fight with the sons of Pandu, what reverses can overtake us? When one hath placed on the neck and back of venomous snakes full of wrath for encompassing his destruction, is it possible for him to take them off? Equipped with weapon and seated on their cars, the angry sons of Pandu like wrathful and venomous snakes will assuredly annihilate us, O father. Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gandiva and breathing hard and casting angry glances around. It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace. Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand. And Sahadeva and the king (Yudhishthira) have made signs clearly testifying to their intentions. Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khandava soon) and assembling their forces. Persecuted thus by us they are incapable of forgiving us those injuries. Who is there among them that will forgive that insult to Draupadi? Blest be thou. We will again gamble with the son of Pandu for sending them to exile. O bull among men, we are competent to bring them thus under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years. The thirteenth year shall have to be spent in some inhabited country unrecognised; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin, casting the dice, let the sons of Pandu once more play. O bull of the Bharata race, O king, even this is our highest duty. This Sakuni knoweth well the whole science of dice. Even if they succeed in observing this vow for thirteen years, we shall be in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pandu if they reappear. Let this plan recommend itself to thee, O slayer of foes.

"Dhritarashtra said,--Bring back the Pandavas then, indeed, even if they have gone a great way. Let them come at once again to cast dice."

Vaisampayana continued,--"Then Drona, Somadatta and Valhika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarashtra by his Vaisya wife, Bhurisravas, and Bhishma, and that mighty warrior Vikarna,--all said, 'Let not the play commence. Let there be peace. But Dhritarashtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pandu."

SECTION LXXIV

Vaisampayana said,--'O monarch, it was then that the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarashtra and said, "When Duryodhana was born, Vidura of great intelligence had said, 'It is well to send this disgrace of the race to the other world. He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart, O king of the Kurus. O Bharata, sink not, for thy own fault, into an ocean of calamity. O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race. Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Pritha? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know that the time hath come for the destruction of race through him. Err not, O king. Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation."

"The king, thus addressed by Gandhari who pointed out to him in such language the path of virtue, replied unto her, saying,--'If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pandavas return. And let my sons again gamble with the sons of Pandu."

SECTION LXXV

Vaisampayana said,--'The royal messenger, agreeably to the commands of the intelligent king Dhritarashtra, coming upon Yudhishthira, the son of Pritha who had by that time gone a great way, addressed the monarch and said,--'Even these are the words of thy father-like uncle, O Bharata, spoken unto thee, 'The assembly is ready. O son of Pandu, O king Yudhisthira, come and cast the dice.'

Yudhishthira said,--'Creatures obtain fruits good and ill according to the dispensation of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.'

Vaisampayana continued,--"Although (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, became deranged and out of order. Yudhishthira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Sakuni, the son of Pritha came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And compelled by Fate they once more sat down at ease for gambling for the destruction of themselves."

"Sakuni then said,--'The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value. Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years passing the whole of the thirteenth year in some inhabited region, unrecognised, and if recognised return to an exile of another twelve years; or vanquished by us, dressed in deer skins ye shall, with Krishna, live for twelve years in the woods passing the whole of the thirteenth year unrecognised, in some inhabited region. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other. O Yudhishthira, with this resolution, play with us, O Bharata, casting the dice.'

"At these words, they that were in that assembly, raising up their arms said in great anxiety of mind, and from the strength of their feelings these words,--'Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger. Whether he, O bull among the Bharatas, (Dhritarashtra) understandeth or not, of his own sense, it is thy duty to tell him plainly."

"Vaisampayana continued,--King Yudhishthira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishthira said,--'How can, O Sakuni, a king like me, always observant of the uses of his own order, refuse, when summoned to dice? Therefore I play with thee."

"Sakuni answered,--'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasures and gold and slaves both male and female. All these were staked by us before but now let this be our one stake, viz., exile into the woods,--being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play."

"O Bharata, this proposal about a stay in the woods was uttered but once. The son of Pritha, however, accepted it and Sakuni took up the dice. And casting them he said unto Yudhishthira,--'Lo, I have won."

SECTION LXXVI

Vaisampayana said,--"Then the vanquished sons of Pritha prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dussasana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed 'The absolute sovereignty of the illustrious king Duryodhana hath commenced. The sons of Pandu have been vanquished, and plunged into great affliction. Now have we attained the goal either by broad or narrow paths. For today becoming superior to our foes in point of prosperity as also of duration of rule have we become praiseworthy of men. The sons of Pritha have all been plunged by us into everlasting hell. They have been deprived of happiness and kingdom for ever and ever. They who, proud of their wealth, laughed in derision at the son of Dhritarashtra, will now have to go into the woods, defeated and deprived by us of all their wealth. Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without the kernel. Although in this dress of theirs the Pandavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise. The wise Yajnasena of the Somake race, having bestowed his daughter--the princess of Panchala--on the sons of Pandu, acted most unfortunately for the husbands of Yajnaseni--these sons of Pritha are as eunuchs. And O Yajnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here. These Kurus assembled here, are all forbearing and self-controlled, and possessed of great wealth. Elect thou one amongst these as thy lord, so that these great calamity may not drag thee to wretchedness. 'The sons of Pandu now are even like grains of sesame without the kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou then longer wait upon the fallen sons of Pandu? Vain is the labour used upon pressing the sesame grain devoid of the kernel!'

"Thus did Dussasana, the son of Dhritarashtra, utter in the hearing of the Pandavas, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himalayan lion upon a jackal, loudly and chastisingly rebuked him in these words,--Wicked-minded villain, ravest thou so in words that are uttered alone by the sinful? Boastest thou thus in the midst of the kings, advanced as thou art by the skill of the king of Gandhara. As thou piercest our hearts hear with these thy arrowy words, so shall I pierce thy heart in battle, recalling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,--them also shall I send to the abode of Yama with their descendants and relatives."

Vaisampayana continued,--Unto Bhima dressed in deer-skins and uttering these words of wrath without doing any thing, for he could not deviate from the path of virtue, Dussasana abandoning all sense of shame, dancing around the Kurus, loudly said, 'O cow! O cow!'

Bhima at this once more said,--Wretch darest thou, O Dussasana, use harsh words as these? Whom doth it behove to boast, thus having won wealth by foul means? I tell thee that if Vrikodara, the son of Pritha, drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness, I tell thee truly that by slaying the sons of Dhritarashtra in battle, before the very eyes of all the warriors, I shall pacify this wrath of mine soon enough.'"

Vaisampayana continued,--"And as the Pandavas were going away from the assembly, the wicked king Duryodhana from excess of joy mimiced by his own steps the playful leonine trade of Bhima. Then Vrikodara, half turning towards the king said, Think not ye fool that by this thou gainest any ascendency over me slay thee shall I soon with all thy followers, and answer thee, recalling all this to thy mind. And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishthira, also spake these words while going out of the Kaurava court, 'I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Sakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good, if ever we engage in battle with the Kurus, I will slay this wretched Duryodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head. And as regards this (other) wicked person--Dussasana who is audacious in speech, I will drink his blood like a lion.

"And Arjuna said,--O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth.

"And Bhima again said,--'The earth shall drink the blood of Duryodhana, and Karna, and the wicked Sakuni, and Dussasana that maketh the fourth.'

"And Arjuna said,--'O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeched and vain. For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers. And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me. The mountains of Himavat might be removed from where they are, the maker of the day lose his brightness, the moon his coldness, but this vow of mine will ever be cherished. And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom.'"

Vaisampayana continued,--"After Arjuna had said this, Sahadeva the handsome son of Madri, endued with great energy, desirous of slaying Sakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger--'Thou disgrace of the Gandhara kings, those whom thou thinkest as defeated are not really so. Those are even sharp-pointed arrows from whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers. If therefore thou hast anything to do, do it before that day cometh. I shall assuredly slay thee in battle with all thy followers soon enough, it thou, O son of Suvala, stayest in the light pursuant to the Kshatriya usage.'

"'Then, O monarch hearing these words of Sahadeva, Nakula the handsomest of men spake these words,--'I shall certainly send unto the abode of Yama all those wicked sons of Dhritarashtra, who desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter o Yajnasena at the gambling match. Soon enough shall I, at the command of Yudhishthira and remembering the wrongs to Draupadi, make the earth destitute of the sons of Dhritarashtra.'

Vaisampayana continued,--"And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises approached king Dhritarashtra."

SECTION LXXVII

Yudhishthira said,--'I bid farewell unto all the Bharatas, unto my old grand-sire (Bhishma), king Somadatta, the great king Vahlika, Drona, Kripa, all the other kings, Aswathaman, Vidura, Dhritarashtra, all the sons of Dhritarashtra, Yayutsu, Sanjaya, and all the courtiers, I bid fare well, all of ye and returning again I shall see you."

Vaisampayana continued,--"Overcome with shame none of those that were present there, could tell Yudhishthira anything. Within their hearts, however, they prayed for the welfare of that intelligent prince.

Vidura then said,--The reverend Pritha is a princess by birth. It behoveth her not to go into the woods. Delicate and old and ever known to happiness the blessed one will live, respected by me, in my abode. Known this, ye sons of Pandu. And let safety be always yours.'

Vaisampayana continued,--'The Pandavas thereupon said,--O sinless one, let it be as thou sayest. Thou art our uncle, and, therefore like as our father. We also are all obedient to thee. Thou art, O learned one, our most respected superior. We should always obey what thou choosest to command. And, O high-souled one, order thou whatever else there is that remaineth to be done.

"Vidura replied,--'O Yudhishthira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhananjaya is ever victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents, Dhaumya is the foremost of all conversant with the vedas; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another, and ye are contented. Therefore, who is there that will not envy ye? O Bharata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to sakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru Savarni; in the town of Varanavata by Krishna Dwaipayana; on the cliff of Bhrigu by Rama; and on the banks of the Dhrishadwati by Sambhu himself. Thou hast also listened to the instruction of the great Rishi Asita on the hills of Anjana; and thou becamest a disciple of Bhrigu on the banks of the Kalmashi. Narada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the Rishis. O son of Pandu. thou surpassest in intelligence even Pururavas, the son of Ila; in strength, all other monarchs, and in virtue, even the Rishis. Therefore, resolve thou earnestly to win victory, which belongeth to Indra; to control thy wrath, which belongeth to Yama; to give in charity, which belongeth to Kuvera; and to control all passions, which belongeth to Varuna. And, O Bharata, obtain thou the power of gladdening from the moon, the power of sustaining all from water; forbearance from the earth; energy from the entire solar disc; strength from the winds, and affluence from the other elements. Welfare and immunity from ailment be thine; I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons,--in those of distress--in those of difficulty,--indeed, in respect of everything, O son of Kunti, with our leave go hence. O Bharata, blessing be thine. No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crowned with success."

Vaisampayana continued,--"Thus addressed by Vidura, Yudhishthira the son of Pandu, of prowess incapable of being baffled, saying, 'So be it,' bowing low unto Bhishma and Drona, went away."

SECTION LXXVIII

Vaisampayana said,--'Then when Draupadi was about to set out she went unto the illustrious Pritha and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged into grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner apartments of the Pandavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief,--

'O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be. It behoveth me not, O thou of sweet smiles, to instruct thee as to thy duties towards thy lords. Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage. Fortunate are the Kauravas that they have not been burnt by thy wrath. O child, safely go thou blest by my prayers. Good women never suffer their hearts to the unstung at what is inevitable. Protected by virtue that is superior to everything, soon shalt thou obtain good fortune. While living in the woods, keep thy eye on my child Sahadeva. See that his heart sinketh not under this great calamity.'

"Saying 'So be it!' the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishevelled left her mother-in-law. And as she went away weeping and wailing Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deerskins, and their heads down with shame. And she beheld them surrounded by rejoicing foes' and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe, She said these words,--

"Ye are virtuous and good-mannered, and adorned with all excellent qualities and respectful behaviour. Ye are all high-minded, and engaged in the service of your superiors. And ye are also devoted to the gods and the performance of sacrifices. Why, then, hath this calamity overtaken you. Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas I have brought you forth. All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might, ye are not wanting. How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye were destined to live in the woods, I would not have on Pandit's death come from the mountains of Satasringa to Hastinapore. Fortunate was your father, as I now regard, for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending heaven, without having to feel any pain on account of his sons. Fortunate also was the virtuous Madri, as I regard her today, who had, it seems, a fore-knowledge of what would happen and who on that account, obtained the high path of emancipation and every blessing therewith. All, Madri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh, fie on my desire of life, owing to which suffer all this woe. Ye children, ye are all excellent and dear unto me. I have obtained you alter much suffering. I cannot leave you. Even I will go with you. Alas, O Krishna, (Draupadi), why dost thou leave me so? Everything endued with life is sure to perish. Hath Dhata (Brahma) himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me. O Krishna, O thou who dwellest in Dwaraka, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue. These my sons are ever attached to virtue and nobility and good fame and prowess. They deserve not to suffer affliction. Oh, show them mercy. Alas, when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such calamity at all come? O Pandu, O king, where art thou? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice? O Sahadeva, desist from going. Thou art my dearest child, dearer, O son of Madri, than my body itself. Forsake me not. It behoveth thee to have some kindness for me. Bound by the ties of virtue, let these thy brothers go. But then, earn thou that virtue which springeth from waiting upon me.'"

Vaisampayana continued,--"The Pandavas then consoled their weeping mother and with hearts plunged in grief set out for the woods. And Vidura himself also much afflicted, consoling the distressed Kunti with reasons, and led her slowly to his house. And the ladies of Dhritarashtra's house, hearing everything as it happened, viz., the exile (of the Pandavas) and the dragging of Krishna into the assembly where the princes had gambled, loudly wept censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarashtra also thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind. And anxiously meditating on everything, and with mind deprived of its equanimity through grief, he sent a messenger unto Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarashtra's palace. And as soon as he came, the monarch asked him with great anxiety how the Pandavas had left Hastinapore."

SECTION LXXIX

Vaisampayana said,--"As soon as Vidura endued with great foresight came unto him king Dhritarashtra, the son of Amvika, timidly asked his brother,--'How doth Yudhishthira, the son of Dharma, proceed along? And how Arjuna? And how the twin sons of Madri? And how, O Kshatta, doth Dhaumya proceed along? And how the illustrious Draupadi? I desire to hear everything, O Kshatta; describe to me all their acts.'

Vidura replied,--'Yudhishthira, the son of Kunti, hath gone away covering his face with his cloth. And Bhima, O king, hath gone away looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king spreading sand-grains around. And Sahadeva, the son of Madri, hath gone away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishna hath gone away, covering her face with her dishevelled hair following in the wake of the king, weeping and in tears. And O monarch, Dhaumya goeth along the road, with kusa grass in hand, and uttering the aweful mantras of Sama Veda that relate to Yama.'

Dhritarashtra asked,--"Tell me, O Vidura, why is it that the Pandavas are leaving Hastinapore in such varied guise."

"Vidura replied,--'Though persecuted by thy sons and robbed of his kingdom and wealth the mind of the wise king Yudhishthira the just hath not yet deviated from the path of virtue. King Yudhishthira is always kind, O Bharata, to thy children. Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open eyes. 'I should not burn the people by looking at them with angry eyes,'--thinking so, the royal son of Pandu goeth covering his face. Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth so. 'There is none equal to me in strength of arms,' thinking so Bhima goeth repeatedly stretching forth his mighty arms. And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms. And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gandiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. O Bharata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his lace, thinking 'None may recognise me in this day of trouble.' And, O exalted one, Nakula goeth staining himself with dust thinking, 'Lest otherwise I steal the hearts of the ladies that may look at me.' And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying--'The wives of those for whom I have been reduced to such a plight, shall on the fourteenth year hence be deprived of husbands, sons and relatives and dear ones and smeared all over with blood, with hair dishevelled and all in their feminine seasons enter Hastinapore having offered oblations of water (unto the manes of those they will have lost). And O Bharata, the learned Dhaumya with passions under full control, holding the kusa grass in his hand and pointing the same towards the south-west, walketh before, singing the mantras of the Sama Veda that relate to Yama. And, O monarch, that learned Brahamana goeth, also signifying, 'When the Bharatas shall be slain in battle, the priests of the Kurus will thus sing the Soma mantras (for the benefit of the deceased).' And the citizens, afflicted with great grief, are repeatedly crying out, 'Alas, alas, behold our masters are going away! O fie on the Kuru elders that have acted like foolish children in thus banishing heirs of Pandu from covetousness alone. Alas, separated from the son of Pandu we all shall become masterless. What love can we bear to the wicked and avaricious Kurus? Thus O king, have thesons of Kunti, endued with great energy of mind, gone away,--indicating, by manner and signs, the resolutions that are in their hearts. And as those foremost of men had gone away from Hastinapore, flashes of lightning appeared in the sky though without clouds and the earth itself began to tremble. And Rahu came to devour the Sun, although it was not the day of conjunction And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bharatas as the consequence of thy evil counsels."

Vaisampayana continued,--"And, O monarch, while king Dhritarashtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the best of the celestial Rishis. And appealing before them all, he uttered these terrible words, On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna'. And having said this, that best of celestial Rishis, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and Sakuni, the son of Suvala regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dussasana and Karna and all the Bharata, said, 'The Brahamanas have saidthat the Pandavas being of celestial origin are incapable of being slain. The sons of Dhritarashtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme, I cannot abandon them. The sons of Pandu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the Brahmacharyya mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bharata, the king performed a sacrifice for obtaining a son (that should slay me). Aided by the ascetic power of Yaja and Upayaja, Drupada obtained from the (sacrificial) fire a son named Dhrishtadyumna and a daughter, viz., the faultless Krishna, both risen from the sacrificial platform. That Dhrishtadyumna is the brother-in-law of the sons of Pandu by marriage, and dear unto them. It is for him, therefore that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore it is for him that I have great fear. That slayer of all foes, the son of Parshatta, hath taken the side of the Pandavas. I shall have to lose my life, if he and I ever encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas that Dhrishtadyumna is the destined slayer of Drona—this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come. Do without loss of time, what may be beneficial unto thee. Think not that everything hath been accomplished by sending the Pandavas into exile. This thy happiness will last for but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base. Perform various kinds of sacrifices, and enjoy, and give O Bharata, everything thou likest. On the fourteenth year hence, a great calamity will overwhelm thee.'"

Vaisampayana continued,--"Hearing these words of Drona, Dhritarashtra said,--'O Kshatta, the preceptor hath uttered what is true. Go thou and bring back the Pandavas. If they do not come back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing.'"

SECTION LXXX

Vaisampayana said,--"defeated at dice, after the Pandavas had gone to the woods, Dhritarashtra, O king, was overcome with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, 'O lord of the earth having now obtained the whole earth with all its wealth and sent away the sons of Pandu into exile, why is it, O king, that thou grievest so?"

Dhritarashtra said,--'What have they not to grieve for who will have to encounter in battle those bulls among warriors--the sons of Pandu--fighting on great cars and aided by allies?'

"Sanjaya said,--"O king, all this great hostility is inevitable on account of thy mistaken action, and this will assuredly bring about the wholesale destruction of the whole world. Forbidden by Bhishma, by Drona, and by Vidura, thy wicked-minded and shameless son Duryodhana sent his Suta messenger commanding him to bring into court the beloved and virtuous wife of the Pandavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and the man adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh. The time that bringeth on destruction doth not come with upraised club and smash one's head. On the other hand the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Panchala into the court. Who else than Duryodhana--that false player of dice could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishna, then in her season, attired in one piece of stained cloth when brought into the court cast her eyes upon the Pandavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every enjoyment, and plunged into a state of bondage. Bound by the tie of virtue, they were then unable to exert their prowess. And before all the assembled kings Duryodhana and Karna spake cruel and harsh words unto the distressed and enraged Krishna undeserving of such treatment. O monarch, all this appeareth to me as foreboding fearful consequences.'

Dhritarashtra said,--'O Sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth. Can it be possible that even a single son of mine will live? The wives of the Bharatas, uniting with Gandhari upon beholding virtuous Krishna, the wedded wife of the Pandavas, endued with beauty and youth, dragged into the court, set up frightful wail. Even now, along with all my subjects, they weep every day. Enraged at the ill treatment of Draupadi, the Brahmanas in a body did not perform that evening their Agnihotra ceremony. The winds blew mightily as they did at the time of the universal dissolution. There was a terrible thunder-storm also. Meteors fell from the sky, and Rahu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaffs fell down foreboding evil unto the Bharatas. Jackals began to cry frightfully from within the sacred fire-chamber of Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vahlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishna and said, 'I will grant thee boons, O Krishna, indeed, whatever thou wouldst ask? The princess of the Panchala there begged of me the liberation of the Pandavas. Out of my own motion I then set free the Pandavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me, 'Even this will prove the destruction of the Bharata race, viz., this dragging of Krishna into the court. This daughter of the King of Panchala is the faultless Sree herself. Of celestial origin, she is the wedded wife of the Pandavas. The wrathful sons of Pandu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Panchalas suffer this in silence. Supported by Vasudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Panchala host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. These kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pandu is what seemeth to me to be the best. The sons of Pandu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarasandha was slain in battle by Bhima with his bare arms alone. Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pandu. Without scruples of any kind, unite the two parties, O king. And it thou actest in this way, thou art sure to obtain good luck, O king. It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son."

The End of Sabha Parva

FOOTNOTES

1. A word of benediction, similar to 'Amen.'

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 3
VANA PARVA

SECTION I

(Aranyaka Parva)

Om! Having bowed down to Narayana, and Nara the foremost of male beings, and the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said, 'O thou foremost of regenerate ones, deceitfully defeated at dice by the sons of Dhritarashtra and their counsellors, incensed by those wicked ones that thus brought about a fierce animosity, and addressed in language that was so cruel, what did the Kuru princes, my ancestors--the sons of Pritha--(then) do? How also did the sons of Pritha, equal unto Sakra in prowess, deprived of affluence and suddenly over whelmed with misery, pass their days in the forest? Who followed the steps of those princes plunged in excess of affliction? And how did those high souled ones bear themselves and derive their sustenance, and where did they put up? And, O illustrious ascetic and foremost of Brahmanas, how did those twelve years (of exile) of those warriors who were slayers of foes, pass away in the forest? And undeserving of pain, how did that princess, the best of her sex, devoted to her husbands, eminently virtuous, and always speaking the truth, endure that painful exile in the forest? O thou of ascetic wealth tell me all this in detail, for, O Brahmana, I desire to hear thee narrate the history of those heroes possessed of abundant prowess and lustre. Truly my curiosity is great.'

"Vaisampayana said, 'Thus defeated at dice and incensed by the wicked sons of Dhritarashtra and their counsellors, the sons of Pritha set out from Hastinapura. And issuing through Vardhamana gate of the city, the Pandavas bearing their weapons and accompanied by Draupadi set out in a northernly direction. Indrasena and others, with servants numbering altogether fourteen, with their wives, followed them on swift cars. And the citizens learning of their departure became overwhelmed with sorrow, and began to censure Bhishma and Vidura and Drona and Gautama. And having met together they thus addressed one another fearlessly.

'Alas, our families, we ourselves, and our homes are all gone, when the wicked Duryodhana, backed by the son of Suvala, by Karna and Dussasana, aspireth to this kingdom. And, Oh, our families, our (ancestral) usages, our virtue and prosperity, are all doomed where this sinful wretch supported by wretches as sinful aspireth to the kingdom! And, Oh, how can happiness be there where these are not! Duryodhana beareth malice towards all superiors, hath taken leave of good conduct, and quarreleth with those that are near to him in blood. Covetous and vain and mean, he is cruel by nature. The whole earth is doomed when Duryodhana becometh its ruler. Thither, therefore, let us proceed whither the merciful and high-minded sons of Pandu with passions under control and victorious over foes, and possessed of modesty and renown, and devoted to pious practices, repair!'

"Vaisampayana said, 'And saying this, the citizens went after the Pandavas, and having met them, they all, with joined hands, thus addressed the sons of Kunti and Madri.

'Blest be ye! Where will ye go, leaving us in grief? We will follow you whithersoever ye will go! Surely have we been distressed upon learning that ye have been deceitfully vanquished by relentless enemies! It behoveth you not to forsake us that are your loving subjects and devoted friends always seeking your welfare and employed in doing what is agreeable to you! We desire not to be overwhelmed in certain destruction living in the dominions of the Kuru king. Ye bulls among men, listen as we indicate the merits and demerits springing respectively from association with what is good and bad! As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association. Verily association with fools produceth an illusion that entangleth the mind, as daily communion with the good and the wise leadeth to the practice of virtue. Therefore, they that desire emancipation should associate with those that are wise and old and honest and pure in conduct and possessed of ascetic merit. They should be waited upon whose triple possessions, viz., knowledge (of the Vedas), origin and acts, are all pure, and association with them is even superior to (the study of the) scriptures. Devoid of the religious acts as we are, we shall yet reap religious merit by association with the righteous, as we should come by sin by waiting upon the sinful. The very sight and touch of the dishonest, and converse and association with them; cause diminution of virtue, and men (that are doomed to these), never attain purity of mind. Association with the base impaireth the understanding, as, indeed, with the indifferent maketh it indifferent, while communion with the good ever exalteth it. All those attributes which are spoken of in the world as the sources of religious merit, of worldly prosperity and sensual pleasures, which are regarded by the people, extolled in the Vedas, and approved by the well-behaved, exist in you, separately and jointly! Therefore, desirous of our own welfare, we wish to live amongst you who possess those attributes!

"Yudhishthira said, 'Blessed are we since the people with the Brahmanas at their head, moved by affection and compassion credit us with merits we have not. I, however, with my brothers, would ask all of you to do one thing. Ye should not, through affection and pity for us, act otherwise! Our grandfather Bhishma, the king (Dhritarashtra), Vidura, my mother and most of my well-wishers, are all in the city of Hastinapura. Therefore, if ye are minded to seek our welfare, cherish ye them with care, uniting together as they are overwhelmed with sorrow and afflictions. Grieved at our departure, ye have come far! Go ye back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges! This, of all others, is the one act upon which my heart is set, and by doing this ye would give me great satisfaction and pay me your best regards!

"Vaisampayana continued, 'Thus exhorted by Yudhishthira the just, the people in a body set up a loud wail exclaiming,--Alas, O king! And afflicted and overwhelmed with sorrow on remembering the virtues of Pritha's son, they unwillingly retraced their steps asking leave of the Pandavas.

'The citizens having ceased to follow, the Pandavas ascended their cars, and setting out reached (the site of) the mighty banian tree called Pramana on the banks of the Ganges. And reaching the site of the banian tree about the close of the day, the heroic sons of Pandu purified themselves by touching the sacred water, and passed the night there. And afflicted with woe they spent that night taking water alone as their sole sustenance. Certain Brahmanas belonging to both classes, viz., those that maintained the sacrificial fire and those that maintained it not, who had, with their disciples and relatives, out of affection followed the Pandavas thither also passed the night with them. And surrounded by those utterers of Brahma, the king shone resplendent in their midst. And that evening, at once beautiful and terrible, those Brahmanas having lighted their (sacred) fires, began to chant the Vedas and hold mutual converse. And those foremost of Brahmanas, with swan-sweet voices spent the night, comforting that best of Kurus--the king."

SECTION II

"Vaisampayana said, 'When that night passed away and day broke in, thoseBrahmamas who supported themselves by mendicancy, stood before the Pandavas of exalted deeds, who were about to enter the forest. Then king Yudhishthira, the son of Kunti, addressed them, saying, "Robbed of our prosperity and kingdom, robbed of everything, we are about to enter the deep woods in sorrow, depending for our food on fruits and roots, and the produce of the chase. The forest too is full of dangers, and abounds with reptiles and beasts of prey. It appeareth to me that ye will certainly have to suffer much privation and misery there. The sufferings of the Brahmanas might overpower even the gods. That they would overwhelm me is too certain. Therefore, O Brahmana, go ye back whithersoever ye list!'

"The Brahmanas replied, 'O king, our path is even that on which ye are for setting out! It behoveth thee not, therefore, to forsake us who are thy devoted admirers practising the true religion! The very gods have compassion upon their worshippers,--specially upon Brahmanas of regulated lives!'

"Yudhishthira said, 'We regenerate ones, I too am devoted to the Brahmanas! But this destitution that hath overtaken me overwhelmed me with confusion! These my brothers that are to procure fruits and roots and the deer (of the forest) are stupefied with grief arising from their afflictions and on account of the distress of Draupadi and the loss of our kingdom! Alas, as they are distressed, I cannot employ them in painful tasks!'

"The Brahmanas said, 'Let no anxiety, O king, in respect of our maintenance, find a place in thy heart! Ourselves providing our own food, we shall follow thee, and by meditation and saying our prayers we shall compass thy welfare while by pleasant converse we shall entertain thee and be cheered ourselves.'

"Yudhishthira said, 'Without doubt, it must be as ye say, for I am ever pleased with the company of the regenerate ones! But my fallen condition maketh me behold in myself an object of reproach! How shall I behold you all, that do not deserve to bear trouble, out of love for me painfully subsisting upon food procured by your own toil? Oh, fie upon the wicked sons of Dhritarashtra!'

"Vaisampayana continued. 'Saying this, the weeping king sat himself down upon the ground. Then a learned Brahmana, Saunaka by name versed in self-knowledge and skilled in the Sankhya system of yoga, addressed the king, saying, 'Causes of grief by thousands, and causes of fear by hundreds, day after day, overwhelm the ignorant but not the wise. Surely, sensible men like thee never suffer themselves to be deluded by acts that are opposed to true knowledge, fraught with every kind of evil, and destructive of salvation. O king, in thee dwelleth that understanding furnished with the eight attributes which is said to be capable of providing against all evils and which resulteth from a study of the Sruti (Vedas) and scriptures! And men like unto thee are never stupefied, on the accession of poverty or an affliction overtaking their friends, through bodily or mental uneasiness! Listen, I shall tell the slokas which were chanted of old by the illustrious Janaka touching the subject of controlling the self! This world is afflicted with both bodily and mental suffering. Listen now to the means of allaying it as I indicate them both briefly and in detail. Disease, contact with painful things, toil and want of objects desired.--these are the four causes that induce bodily suffering. And as regards disease, it may be allayed by the application of medicine, while mental ailments are cured by seeking to forget them yoga-meditation. For this reason, sensible physicians first seek to allay the mental sufferings of their patients by agreeable converse and the offer of desirable objects And as a hot iron bar thrust into a jar maketh the water therein hot, even so doth mental grief bring on bodily agony. And as water quencheth fire, so doth true knowledge allay mental disquietude. And the mind attaining ease, the body findeth ease also. It seemeth that affection is the root of all mental sorrow. It is affection that maketh every creature miserable and bringeth on every kind of woe. Verily affection is the root of all misery and of all fear, of joy and grief of every kind of pain. From affection spring all purposes, and it is from affection that spring the love of worldly goods! Both of these (latter) are sources of evil, though the first (our purposes) is worse than the second. And as (a small portion of) fire thrust into the hollow of a tree consumeth the tree itself to its roots, even so affection, ever so little, destroyeth both virtue and profit. He cannot be regarded to have renounced the world who hath merely withdrawn from worldly possessions. He, however, who though in actual contact with the world regardeth its faults, may be said to have truly renounced the world. Freed from every evil passion, soul dependent on nothing with such a one hath truly renounced the world. Therefore, should no one seek to place his affections on either friends or the wealth he hath earned. And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the everlasting, of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge, can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldly possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin that leaneth unto unrighteous acts. Those find happiness that can renounce this thirst, which can never be renounced by the wicked, which decayeth not with the decay of the body, and which is truly a fatal disease! It hath neither beginning nor end. Dwelling within the heart, it destroyeth creatures, like a fire of incorporeal origin. And as a faggot of wood is consumed by the fire that is fed by itself, even so doth a person of impure soul find destruction from the covetousness born of his heart. And as creatures endued with life have ever a dread of death, so men of wealth are in constant apprehension of the king and the thief, of water and fire and even of their relatives. And as a morsel of meat, if in air, may be devoured by birds; if on ground by beasts of prey; and if in water by the fishes; even so is the man of wealth exposed to dangers wherever he may be. To many the wealth they own is their bane, and he that beholding happiness in wealth becometh wedded to it, knoweth not true happiness. And hence accession of wealth is viewed as that which increaseth covetousness and folly. Wealth alone is the root of niggardliness and boastfulness, pride and fear and anxiety! These are the miseries of men that the wise see in riches! Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth! The abandonment of wealth produces misery, and even they that are cherished by one's wealth become enemies for the sake of that wealth! When, therefore, the possession of wealth is fraught with such misery, one should not mind its loss. It is the ignorant alone who are discontented. The wise, however, are always content. The thirst of wealth can never be assuaged. Contentment is the highest happiness; therefore, it is, that the wise regard contentment as the highest object of pursuit. The wise knowing the instability of youth and beauty, of life and treasure-hoards, of prosperity and the company of the loved ones, never covet them. Therefore, one should refrain from the acquisition of wealth, bearing the pain incident to it. None that is rich free from trouble, and it is for this that the virtuous applaud them that are free from the desire of wealth. And as regards those that pursue wealth for purposes of virtue, it is better for them to refrain altogether from such pursuit, for, surely, it is better not to touch mire at all than to wash it off after having been besmeared with it. And, O Yudhishthira, it behoveth thee not to covet anything! And if thou wouldst have virtue, emancipate thyself from desire of worldly possessions!'

"Yudhishthira said, 'O Brahmana, this my desire of wealth is not for enjoying it when obtained. It is only for the support of the Brahmanas that I desire it and not because I am actuated by avarice! For what purpose, O Brahmana, doth one like us lead a domestic life, if he cannot cherish and support those that follow him? All creatures are seen to divide the food (they procure) amongst those that depend on them.[1] So should a person leading a domestic life give a share of his food to Yatis and Brahmacharins that have renounced cooking for themselves. The houses of the good men can never be in want of grass (for seat), space (for rest), water (to wash and assuage thirst), and fourthly, sweet words. To the weary a bed,--to one fatigued with standing, a seat,--to the thirsty, water,--and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him. Even this is eternal morality. They that perform not the Agnihotra[2] not wait upon bulls, nor cherish their kinsmen and guests and friends and sons and wives and servants, are consumed with sin for such neglect. None should cook his food for himself alone and none should slay an animal without dedicating it to the gods, the pitris, and guests. Nor should one eat of that food which hath not been duly dedicated to the gods and pitris. By scattering food on the earth, morning and evening, for (the behoof of) dogs and Chandalas and birds, should a person perform the Viswedeva sacrifice.[3] He that eateth the Vighasa, is regarded as eating ambrosia. What remaineth in a sacrifice after dedication to the gods and the pitris is regarded as ambrosia; and what remaineth after feeding the guest is called Vighasa and is equivalent to ambrosia itself. Feeding a guest is equivalent to a sacrifice, and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him, and the food and drink with which he treateth him, are the five Dakshinas[4] in that sacrifice. He who giveth without stint food to a fatigued wayfarer never seen before, obtaineth merit that is great, and he who leading a domestic life, followeth such practices, acquireth religious merit that is said to be very great. O Brahmana, what is thy opinion on this?"

"Saunaka said, 'Alas, this world is full of contradictions! That which shameth the good, gratifieth the wicked! Alas, moved by ignorance and passion and slaves of their own senses, even fools perform many acts of (apparent merit) to gratify in after-life their appetites! With eyes open are these men led astray by their seducing senses, even as a charioteer, who hath lost his senses, by restive and wicked steeds! When any of the six senses findeth its particular object, the desire springeth up in the heart to enjoy that particular object. And thus when one's heart proceedeth to enjoy the objects of any particular sense a wish is entertained which in its turn giveth birth to a resolve. And finally, like unto an insect falling into a flame from love of light, the man falleth into the fire of temptation, pierced by the shafts of the object of enjoyment discharged by the desire constituting the seed of the resolve! And thenceforth blinded by sensual pleasure which he seeketh without stint, and steeped in dark ignorance and folly which he mistaketh for a state of happiness, he knoweth not himself! And like unto a wheel that is incessantly rolling, every creature, from ignorance and deed and desire, falleth into various states in this world, wandering from one birth to another, and rangeth the entire circle of existences from a Brahma to the point of a blade of grass, now in water, now on land, and now against in the air!

'This then is the career of those that are without knowledge. Listen now to the course of the wise they that are intent on profitable virtue, and are desirous of emancipation! The Vedas enjoin act but renounce (interest in) action. Therefore, shouldst thou act, renouncing Abhimana,[5] performance of sacrifices, study (of the Vedas), gifts, penance, truth (in both speech and act), forgiveness, subduing the senses, and renunciation of desire,--these have been declared to be the eight (cardinal) duties constituting the true path. Of these, the four first pave the way to the world of the pitris. And these should be practiced without Abhimana. The four last are always observed by the pious, to attain the heaven of the gods. And the pure in spirit should ever follow these eight paths. Those who wish to subdue the world for purpose of salvation, should ever act fully renouncing motives, effectually subduing their senses, rigidly observing particular vows, devotedly serving their preceptors, austerely regulating their fare, diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversion the gods have attained prosperity. It is by virtue of their wealth of yoga[6] that the Rudras, and the Sadhyas, and the Adityas and the Vasus, and the twin Aswins, rule the creatures. Therefore, O son of Kunti, like unto them, do thou, O Bharata, entirely refraining from action with motive, strive to attain success in yoga and by ascetic austerities. Thou hast already achieved such success so far as thy debts to thy ancestors, both male and female concerned, and that success also which is derived from action (sacrifices). Do thou, for serving the regenerate ones endeavour to attain success in penances. Those that are crowned with ascetic success, can, by virtue of that success, do whatever they list; do thou, therefore, practising asceticism realise all thy wishes."

SECTION III

"Vaisampayana said, 'Yudhishthira the son of Kunti, thus addressed by Saunaka, approached his priest and in the midst of his brothers said, 'The Brahmanas versed in the Vedas are following me who am departing for the forest. Afflicted with many calamities I am unable to support them. I cannot abandon them, nor have I the power to offer them sustenance: Tell me, O holy one, what should be done by me in such a pass.'

"Vaisampayana said, 'After reflecting for a moment seeking to find out the (proper) course by his yoga powers, Dhaumya, that foremost of all virtuous men, addressed Yudhishthira, in these words, 'In days of old, all living beings that had been created were sorely afflicted with hunger. And like a father (unto all of them), Savita (the sun) took compassion upon them. And going first into the northern declension, the sun drew up water by his rays, and coming back to the southern declension, stayed over the earth, with his heat centered in himself. And while the sun so stayed over the earth, the lord of the vegetable world (the moon), converting the effects of the solar heat (vapours) into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the sun himself, who, drenched by the lunar influence, is transformed, upon the sprouting of seeds, into holy vegetable furnished with the six tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the sun is, therefore, the father of all creatures. Do thou, hence, O Yudhishthira, take refuge even in him. All illustrious monarchs of pure descent and deeds are known to have delivered their people by practising high asceticism. The great Karttavirya, and Vainya and Nahusha, had all, by virtue of ascetic meditation preceded by vows, delivered their people from heavy afflictions. Therefore, O virtuous one, as thou art purified by the acts do thou likewise, entering upon a file of austerities. O Bharata, virtuously support the regenerate ones.'

"Janamejaya said, 'How did that bull among the Kurus, king Yudhishthira, for the sake of the Brahmanas adore the sun of wonderful appearance?"

"Vaisampayana said, 'Listen attentively, O king, purifying thyself and withdrawing thy mind from every other thing. And, O king of kings, appoint thou a time. I will tell thee everything in detail, And, O illustrious one, listen to the one hundred and eight names (of the sun) as they were disclosed of old by Dhaumya to the high-souled son of Pritha. Dhaumya said, 'Surya, Aryaman, Bhaga, Twastri, Pusha, Arka, Savitri. Ravi, Gabhastimat, Aja, Kala, Mrityu, Dhatri, Prabhakara, Prithibi, Apa, Teja, Kha, Vayu, the sole stay, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivaswat, Diptanshu, Suchi, Sauri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindhna, Tejasampati, Dharmadhwaja, Veda-karttri, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, full of every impurity, Kala, Kastha, Muhurtta, Kshapa, Yama, and Kshana; Samvatsara-kara, Aswattha, Kalachakra, Bibhavasu, Purusha, Saswata, Yogin, Vyaktavyakta, Sanatana, Kaladhyaksha, Prajadhyaksha, Viswakarma, Tamounda, Varuna, Sagara, Ansu, Jimuta, Jivana, Arihan, Bhutasraya, Bhutapati, Srastri, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamada, Sarvatomukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Prandharana, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwadasatman, Aravindaksha, Pitri, Matri, Pitamaha, Swarga-dwara, Prajadwara, Mokshadwara, Tripistapa, Dehakarti, Prasantatman, Viswatman, Viswatomukha, Characharatman, Sukhsmatman, the merciful Maitreya. These are the hundred and eight names of Surya of immeasurable energy, as told by the self-create (Brahma). For the acquisition of prosperity, I bow down to thee, O Bhaskara, blazing like unto gold or fire, who is worshipped of the gods and the Pitris and the Yakshas, and who is adored by Asuras, Nisacharas, and Siddhas. He that with fixed attention reciteth this hymn at sunrise, obtaineth wife and offspring and riches and the memory of his former existence, and by reciting this hymn a person attaineth patience and memory. Let a man concentrating his mind, recite this hymn. By doing so, he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.'

"Vaisampayana continued, 'Having heard from Dhaumya these words suitable to the occasion, Yudhishthira the just, with heart concentrated within itself and purifying it duly, became engaged in austere meditation, moved by the desire of supporting the Brahmanas. And worshipping the maker of day with offerings of flowers and other articles, the king performed his ablutions. And standing in the stream, he turned his face towards the god of day. And touching the water of the Ganges the virtuous Yudhishthira with senses under complete control and depending upon air alone for his sustenance, stood there with rapt soul engaged in pranayama.[7] And having purified himself and restrained his speech, he began to sing the hymn of praise (to the sun).'

'Yudhishthira said, "Thou art, O sun, the eye of the universe. Thou art the soul of all corporeal existences. Thou art the origin of all things. Thou art the embodiment of the acts of all religious men. Thou art the refuge of those versed in the Sankhya philosophy (the mysteries of the soul), and thou art the support of the Yogins. Thou art a door unfastened with bolts. Thou art the refuge of those wishing for emancipation. Thou sustainest and discoverest the world, and sanctifiest and supportest it from pure compassion. Brahmanas versed in the Vedas appearing before thee, adore thee in due time, reciting the hymns from the respective branches (of the Vedas) they refer. Thou art the adored of the Rishis. The Siddhas, and the Charanas and the Gandharvas and the Yakshas, and the Guhyakas, and the Nagas, desirous of obtaining boons follow thy car coursing through the skies. The thirty-three gods[8] with Upendra (Vishnu) and Mahendra, and the order of Vaimanikas[9] have attained success by worshipping thee. By offering thee garlands of the celestial Mandaras[10] the best of the Vidyadharas have obtained all their desires. The Guhyas and the seven orders of the Pitris--both divine and human--have attained superiority by adoring thee alone. The Vasus, the Manilas, and the Rudras, the Sadhyas, the Marichipas, the Valikhilyas, and the Siddhas, have attained pre-eminence by bowing down unto thee. There is nothing that I know in the entire seven worlds, including that of Brahma which is beyond thee. There are other beings both great and endued with energy; but none of them hath thy lustre and energy. All light is in thee, indeed, thou art the lord of all light. In thee are the (five) elements and all intelligence, and knowledge and asceticism and the ascetic properties.[11] The discus by which the wielder of the Saranga[12] humbleth the pride of Asuras and which is furnished with a beautiful nave, was forged by Viswakarman with thy energy. In summer thou drawest, by thy rays, moisture from all corporeal existences and plants and liquid substances, and pourest it down in the rainy season. Thy rays warm and scorch, and becoming as clouds roar and flash with lightning and pour down showers when the season cometh. Neither fire nor shelter, nor woolen cloths give greater comfort to one suffering from chilling blasts than thy rays. Thou illuminest by thy rays the whole Earth with her thirteen islands. Thou alone are engaged in the welfare of the three worlds. If thou dost not rise, the universe becometh blind and the learned cannot employ themselves in the attainment of virtue, wealth and profit. It is through thy grace that the (three) orders of Brahmanas, Kshatriyas and Vaisyas are able to perform their various duties and sacrifices.[13] Those versed in chronology say that thou art the beginning and thou the end of a day of Brahma, which consisteth of a full thousand Yugas. Thou art the lord of Manus and of the sons of the Manus, of the universe and of man, of the Manwantaras, and their lords. When the time of universal dissolution cometh, the fire Samvartaka born of thy wrath consumeth the three worlds and existeth alone And clouds of various hues begotten of thy rays, accompanied by the elephant Airavata and the thunderbolt, bring about the appointed deluges. And dividing thyself into twelve parts and becoming as many suns, thou drinkest up the ocean once more with thy rays. Thou art called Indra, thou art Vishnu, thou art Brahma, thou art Prajapati. Thou art fire and thou art the subtle mind. And thou art lord and the eternal Brahma. Thou art Hansa, thou art Savitri, thou art Bhanu, Ansumalin, and Vrishakapi. Thou art Vivaswan, Mihira, Pusha, Mitra, and Dharma. Thou art thousand-rayed, thou art Aditya, and Tapana, and the lord of rays. Thou art Martanda, and Arka, and Ravi, and Surya and Saranya and maker of day, and Divakara and Suptasaspti, and Dhumakeshin and Virochana. Thou art spoken of as swift of speed and the destroyer of darkness, and the possessor of yellow steeds. He that reverentially adoreth thee on the sixth or the seventh lunar day with humility and tranquillity of mind, obtaineth the grace of Lakshmi. They that with undivided attention adore and worship thee, are delivered from all dangers, agonies, and afflictions. And they that hold that thou art everywhere (being the soul of all things) living long, freed from sin and enjoying an immunity from all diseases. O lord of all food, it behoveth thee to grant food in abundance unto me who am desirous of food even for entertaining all my guests with reverence. I bow also to all those followers of thine that have taken refuge at thy feet—Mathara and Aruna and Danda and others, including Asani and Kshuva and the others. And I bow also to the celestial mothers of all creatures, viz., Kshuva and Maitri and the others of the class. O, let them deliver me their supplient.'

"Vaisampayana said, 'Thus, O great king, was the sun that purifier of the world, adored (by Yudhishthira). And pleased with the hymn, the maker of day, self-luminous, and blazing like fire showed himself to the son of Pandu. And Vivaswan said, 'Thou shall obtain all that thou desirest. I shall provide thee with food for five and seven years together. And, O king, accept this copper-vessel which I give unto thee. And, O thou of excellent vows, as long as Panchali will hold this vessel, without partaking of its contents fruits and roots and meat and vegetables cooked in thy kitchen, these four kinds of food shall from this day be inexhaustible. And, on the fourteenth year from this, thou shall regain thy kingdom.'

"Vaisampayana continued, 'Having said this, the god vanished away. He that, with the desire of obtaining a boon, reciteth this hymn concentrating his mind with ascetic abstraction, obtaineth it from the sun, however difficult of acquisition it may be that he asketh for. And the person, male or female, that reciteth or heareth this hymn day after day, if he or she desireth for a son, obtaineth one, and if riches, obtaineth them, and if learning acquireth that too. And the person male or female, that reciteth this hymn every day in the two twilights, if overtaken by danger, is delivered from it, and if bound, is freed from the bonds. Brahma himself had communicated this hymn to the illustrious Sakra, and from Sakra was it obtained by Narada and from Narada, by Dhaumya. And Yudhishthira, obtaining it from Dhaumya, attained all his wishes. And it is by virtue of this hymn that one may always obtain victory in war, and acquire immense wealth also. And it leadeth the reciter from all sins, to the solar region.'

"Vaisampayana continued, 'Having obtained the boon, the virtuous son of Kunti, rising from the water, took hold of Dhaumya's feet and then embraced his brother's. And, O exalted one, wending then with Draupadi to the kitchen, and adored by her duly, the son of Pandu set himself to cook (their day's) food. And the clean food, however little, that was dressed, furnished with the four tastes, increased and became inexhaustible. And with it Yudhishthira began to feed the regenerate ones. And after the Brahmanas had been fed, and his younger brothers also, Yudhishthira himself ate of the food that remained, and which is called Vighasa. And after Yudhishthira had eaten, the daughter of Prishata took what remained. And after she had taken her meal, the day's food became exhausted.

'And having thus obtained the boon from the maker of day, the son of Pandu, himself as resplendent as that celestial, began to entertain the Brahmanas agreeably to their wishes. And obedient to their priest, the sons of Pritha, on auspicious lunar days and constellations and conjunctions, performed sacrifices according to the ordinance, the scriptures, and the Mantras. After the sacrifices, the sons of Pandu, blessed by the auspicious rites performed by Dhaumya and accompanied by him, and surrounded also by the Brahmanas set out for the woods of Kamyaka.'"

SECTION IV

"Vaisampayana said,--"After the Pandavas had gone to the forest, Dhritarashtra the son of Amvika, whose knowledge was his eye,[14] became exceedingly sorrowful. And seated at his ease the king addressed these words to the virtuous Vidura of profound intelligence, 'Thy understanding is as clear as that of Bhargava.[15] Thou knowest also all the subtleties or morality, and thou lookest on all the Kauravas with an equal eye. O, tell me what is proper for me and them. O Vidura, things having thus taken their course, what should we do now? How may I secure the goodwill of the citizens so that they may not destroy us to the roots? O, tell us all, since thou art conversant with every excellent expedient.'

"Vidura said, 'The three-fold purposes, O king (viz., profit, pleasure, and salvation), have their foundations in virtue, and the sages say that a kingdom also standeth on virtue as its basis. Therefore, O monarch, according to the best of thy power, cherish thou virtuously thy own sons and those of Pandu. That virtue had been beguiled by wicked souls with Suvala's son at their head, when thy sons invited the righteous Yudhishthira and defeated him in the match at dice. O king, of this deed of utter iniquity I behold this expiation whereby, O chief of the Kurus, thy son, freed from sin, may win back his position among good men. Let the sons of Pandu, obtain that which was given unto them by thee. For, verily, even this is the highest morality that a king should remain content with his own, and never covet another's possessions. Thy good name then would not suffer nor would family dissensions ensue, nor unrighteousness be thine. This then is thy prime duty now,--to gratify the Pandavas and disgrace Sakuni. If thou wishest to restore to thy sons the good fortune they have lost, then, O king, do thou speedily adopt this line of conduct. If thou dost not act so, the Kurus will surely meet with destruction, for neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in the world which is unattainable to those who cannot among their warriors Savyasachin skilled in arms; who have the Gandiva, the most powerful of all weapons in the world, for their bow; and who have amongst them the mighty Bhima also as a warrior? Formerly, as soon as thy son was born, I told thee,--Forsake thou this inauspicious child of thine. Herein lieth the good of thy race.--But thou didst not then act accordingly. Nor also, O king, have I pointed out to thee the way of thy welfare. If thou doest as I have counselled, thou shalt not have to repent afterwards. If thy son consent to reign in peace jointly with the sons of Pandu, passing thy days in joy thou shalt not have to repent. Should it be otherwise, abandon thou thy child for thy own happiness. Putting Duryodhana aside, do thou install the son of Pandu in the sovereignty, and let, O king, Ajatasatru, free from passion, rule the earth virtuously. All the kings of the earth, then, like Vaisyas, will, without delay, pay homage unto us. And, O king, let Duryodhana and Sakuni and Karna with alacrity wait upon the Pandavas. And let Dussasana, in open court, ask forgiveness of Bhimasena and of the daughter of Drupada also. And do thou pacify Yudhishthira by placing him on the throne with every mark of respect. Asked by thee, what else can I counsel thee to do? By doing this, O monarch, thou wouldst do what was proper.'

'Dhritarashtra said, 'These words, O Vidura, then thou hast spoken in this assembly, with reference to the Pandavas and myself, are for their good but not for ours. My mind doth not approve them. How hast thou settled all this in thy mind now? When thou hast spoken all this on behalf of the Pandavas, I perceive that thou art not friendly to me. How can I abandon my son for the sake of the sons of Pandu? Doubtless they are my sons, but Duryodhana is sprung from my body. Who then, speaking with impartiality, will ever counsel me to renounce my own body for the sake of others? O Vidura, all that thou sayest is crooked, although I hold thee in high esteem. Stay or go as thou likest. However much may she be humoured, an unchaste will forsaketh her husband.'

"Vaisampayana said, O king, saying this Dhritarashtra rose suddenly and went into the inner apartments. And Vidura, saying 'This race is doomed' went away to where the sons of Pritha were.'"

SECTION V

"Vaisampayana said, 'Desirous of living in the forest, those bulls of the Bharata race, the Pandavas, with their followers, setting out from the banks of the Ganges went to the field of Kurukshetra. And performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they went from one forest to another, travelling in an westernly direction. And at length they saw before them the woods, Kamyaka, the favourite haunt of Munis, situated by a level and wild plain on the banks of the Saraswati. And in those woods, O Bharata, abounding in birds and deer, those heroes began to dwell, entertained and comforted by the Munis. And Vidura always longing to see the Pandavas, went in a single car to the Kamyaka woods abounding in every good thing. And arriving at Kamyaka on a car drawn by swift steeds, he saw Yudhishthira the just, sitting with Draupadi at a retired spot, surrounded by his brothers and the Brahmanas. And seeing Vidura approach from a distance with swift steps, the virtuous king addressed brother, Bhimasena, saying, 'With what message doth Kshatta come to us? Doth he come hither, despatched by Sakuni, to invite us again to a game of dice? Doth the little-minded Sakuni intend to win again our weapons at dice? O Bhimasena, challenged by any one addressing me,--Come, I am unable to stay. And if our possession of the Gandiva becomes doubtful, will not the acquisition of our kingdom also be so.'

"Vaisampayana said, 'O king, the Pandavas then rose up and welcomed Vidura. And received by them, that descendant of the Ajamida line (Vidura) sat in their midst and made the usual enquiries. And after Vidura had rested awhile, those bulls among men asked him the reason of his coming. And Vidura began to relate unto them in detail everything connected with the bearing of Dhritarashtra the son of Amvika.'

"Vidura said, 'O Ajatasatru, Dhritarashtra called me, his dependant, before him and honouring me duly said, 'Things have fared thus. Now, do thou tell me what is good for the Pandavas as well as for me. I pointed out what was beneficial to both the Kauravas and Dhritarashtra. But what I said was not relished by him, nor could I hit upon any other course. What I advised was, O Pandavas, highly beneficial, but the son of Amvika heeded me not. Even as medicine recommendeth itself not to one that is ill, so my words failed to please the king. And, O thou without a foe, as all unchaste wile in the family of a man of pure descent cannot be brought back to the path of virtue, so I failed to bring Dhritarashtra back. Indeed, as a young damsel doth not like a husband of three score, even so Dhritarashtra did not like my words. Surely, destruction will overtake the Kuru race, surely Dhritarashtra will never acquire good fortune. For, as water dropped on a lotus-leaf doth not remain there, my counsels will fail to produce any effect to Dhritarashtra. The incensed Dhritarashtra told me, O Bharata, go thou thither where thou likest Never more shall I seek thy aid in ruling the earth or my capital,--O best of monarchs, forsaken by king Dhritarashtra, I come to thee for tendering good counsel. What I had said in the open court, I will now repeat unto thee. Listen, and bear my words in mind,--that wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideth his time, and multiplieth his resources "even as men by degrees turn a small fire: into a large one, ruleth alone this entire earth. He that (in prosperity) enjoyeth his substance with his adherents findeth in them sharers of his adversity,--this is the best means of securing adherents, and it is said that he that hath adherents, winneth the sovereignty of the world! And, O Pandava, divided thy prosperity with thy adherents, behave truthfully towards them, and converse with them agreeably! Share also your food with them! And never boast thyself in their presence! This behaviour increaseth the prosperity of kings!'

"Yudhishthira said, 'Having recourse to such high intelligence, undisturbed by passion, I will do as thou counsellest! And whatever else thou mayst counsel in respect of time and place, I will carefully follow entirely.'"

SECTION VI

"Vaisampayana said, 'O king, after Vidura had gone to the abode of the Pandavas, Dhritarashtra, O Bharata, of profound wisdom, repented of his action. And thinking of the great intelligence of Vidura in matters connected with both war and peace, and also of the aggrandisement of the Pandavas in the future, Dhritarashtra, pained at the recollection of Vidura, having approached the door of the hall of state fell down senseless in the presence of the monarchs (in waiting) And regaining consciousness, the king rose from the ground and thus addressed Sanjaya standing by, 'My brother and friend is even like the god of justice himself! Recollecting him today, my heart burneth in grief! Go, bring unto me without delay my brother well-versed in morality!' Saying this, the monarch wept bitterly. And burning in repentance, and overwhelmed with sorrow at the recollection of Vidura, the king, from brotherly affection, again addressed Sanjaya saying, 'O Sanjaya, go thou and ascertain whether my brother, expelled by my wretched self through anger, liveth still! That wise brother of mine of immeasurable intelligence hath never been guilty of even the slightest transgression, but, on the other hand, he it is who hath come by grievous wrong at my hands! Seek him, O wise one, and bring him hither; else, O Sanjaya, I will lay down my life!"

"Vaisampayana continued, 'Hearing these words of the king, Sanjaya expressed his approbation, and saying 'So be it,' went in the direction of the Kamyaka woods. And arriving without loss of time at the forest where the sons of Pandu dwelt, he beheld Yudhishthira clad in deer-skin, seated with Vidura, in the midst of Brahmanas by thousands and guarded by his brothers, even like Purandara in the midst of the celestials! And approaching Yudhishthira, Sanjaya worshipped him duly and was received with due respect by Bhima and Arjuna and the twins. And Yudhishthira made the usual enquiries about his welfare and when he had been seated at his ease, he disclosed the reason of his visit, in these words, 'King Dhritarashtra, the son of Amvika, hath, O Kshatta! remembered thee! Returning unto him without loss of time, do thou revive the king! And, O thou best of men, with the permission of these Kuru princes—these foremost of men--it behoveth thee, at the command of that lion among kings, to return unto him!

Vaisampayana continued, 'Thus addressed by Sanjaya, the intelligent Vidura, ever attached to his relatives, with the permission of Yudhishthira returned to the city named after the elephant. And after he had approached the king, Dhritarashtra of great energy, the son of Amvika, addressed him, saying, 'From my good luck alone, O Vidura, thou, O sinless one, of conversant with morality, hast come here remembering me! And, O thou bull of the Bharata race, in thy absence I was beholding myself, sleepless through the day and the night, as one that hath been lost on earth!' And the king then took Vidura on his lap and smelt his head, and said, 'Forgive me, O sinless one, the words in which thou wert addressed by me!' And Vidura said, 'O king, I have forgiven thee. Thou art my superior, worthy of the highest reverence! Here am I, having come back, eagerly wishing to behold thee! All virtuous men, O tiger among men, are (instinctively) partial towards those that are distressed! This, O king, is scarcely the result of deliberation! (My partiality to the Pandavas proceedeth from this cause)! O Bharata, thy sons are as dear to me as the sons of Pandu, but as the latter are now in distress, my heart yearneth after them!

"Vaisampayana continued, 'And addressing each other thus in apologetic speeches, the two illustrious brothers, Vidura and Dhritarashtra, felt themselves greatly happy!'"

SECTION VII

"Vaisampayana said, 'Hearing that Vidura had returned, and that the king had consoled him, the evil-minded son of Dhritarashtra began to burn in grief. His understanding clouded by ignorance, he summoned the son of Suvala, and Karna and Dussasana, and addressed them saying, 'The learned Vidura, the minister of the wise Dhritarashtra, hath returned! The friend of the sons of Pandu, he is ever engaged in doing what is beneficial to them. So long as this Vidura doth not succeed in inducing the king to bring them back, do ye all think of what may benefit me! If ever I behold the sons of Pritha return to the city, I shall again be emaciated by renouncing food and drink, even though there be no obstacle in my path! And I shall either take poison or hang myself, either enter the pyre or kill myself with my own weapons. But I shall never be able to behold the sons of Pandu in prosperity!

"Sakuni said, 'O king, O lord of the earth, what folly hath taken possession of thee! The Pandavas have gone to the forest, having given a particular pledge, so that what thou apprehendest can never take place! O bull of the Bharata race, the Pandavas ever abide by the truth. They will never, therefore, accept the words of thy father! If however, accepting the commands of the king, they come back to the capital, violating their vow, even this would be our conduct, viz., assuming, an aspect of neutrality, and in apparent obedience to the will of the monarch, we will closely watch the Pandavas, keeping our counsels!'

"Dussasana said, 'O uncle of great intelligence, it is even as thou sayest! The words of wisdom thou utterest always recommend themselves to me!'"Karna said, 'O Duryodhana, all of us seek to accomplish thy will and, O king, I see that unanimity at present prevaileth among us! The sons of Pandu, with passions under complete control, will never return without passing away the promised period. If, however, they do return from failing sense, do thou defeat them again at dice.'

"Vaisampayana said, 'Thus addressed by Karna, king Duryodhana with cheerless heart, averted his face from his counsellors. Marking all this, Karna expanding his beautiful eyes, and vehemently gesticulating in anger, haughtily addressed Duryodhana and Dussasana and Suvala's son saying, 'Ye princes, know ye my opinion! We are all servants of the king (Duryodhana) waiting upon him with joined palms! We should, therefore, do what is agreeable to him! But we are not always able to seek his welfare with promptness and activity (owing to our dependence on Dhritarashtra)! But let us now, encased in mail and armed with our weapons, mount our cars and go in a body to slay the Pandavas now living in the forest! After the Pandavas have been quieted and after they have gone on the unknown journey, both ourselves and the sons of Dhritarashtra will find peace! As long as they are in distress, as long as they are in sorrow, as long as they are destitute of help, so long are we a match for them! This is my mind!'

'Hearing those words of the charioteer's son, they repeatedly applauded him, and at last exclaimed, 'Very well!' And saying this each of them mounted his car, and sanguine of success, they rushed in a body to slay the sons of Pandu. And knowing by his spiritual vision that they had gone out, the master Krishna-Dwaipayana of pure soul came upon them, and commanded them to desist. And sending them away, the holy one, worshipped by all the worlds, quickly appeared before the king whose intelligence served the purposes of eye-sight, and who was then seated (at his ease). And the holy one addressed the monarch thus.'"

SECTION VIII

"Vyasa said, 'O wise Dhritarashtra, hear what I say! I will tell thee that which is for the great good of all the Kauravas! O thou of mighty arms, it hath not pleased me that the Pandavas have gone to the forest dishonestly defeated (at dice) by Duryodhana and others! O Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower death-dealing weapons, even like virulent poison, upon the Kauravas! Why doth thy sinful son of wicked heart, ever inflamed with ire, seek to slay the sons of Pandu for the sake of their kingdom? Let the fool be restrained; let thy son remain quiet! In attempting to slay the Pandavas in exile, he will only lose his own life. Thou art as honest as the wise Vidura, or Bhishma, or ourselves, or Kripa, or Drona, O thou of great wisdom, dissension with one's own kin are forbidden, sinful and reprehensible! Therefore, O king, it behoveth thee to desist from such acts! And, O Bharata, Duryodhana looketh with such jealousy towards the Pandavas that great harm would be the consequence, if thou didst not interfere. Or let this wicked son of thine, O monarch, along and unaccompanied, himself go to the forest and live with the sons of Pandu. For then, if the Pandavas, from association, feel an attachment for Duryodhana, then, O king of men, good fortune may be thine. (This, however, may not be)! For it hath been heard that one's congenital nature leaveth him not till death. But what do Bhishma and Drona and Vidura think? What also dost thou think? That which is beneficial should be done while there is time, else thy purposes will be unrealised.'"

SECTION IX

"Dhritarashtra said, 'O holy one, I did not like this business of gambling, but, O Muni, I think, I was made to consent to it drawn by fate! Neither Bhishma, nor Drona, nor Vidura, nor Gandhari liked this game at dice. No doubt, it was begot of folly. And, O thou who delightest in the observance of vows, O illustrious one, knowing everything yet influenced by paternal affection, I am unable to cast off my senseless son, Duryodhana!'

"Vyasa said, 'O king, O son of Vichitravirya, what thou sayest is true! We know it well that a son is the best of all things and that there is nothing that is so good as a son. Instructed by the tears of Suravi, Indra came to know that the son surpasseth in worth other valuable possessions. O monarch, I will, in this connection, relate to thee that excellent and best of stories, the conversation between Indra and Suravi. In days of yore, Suravi, the mother of cows was once weeping in the celestial regions. O child, Indra took compassion upon her, and asked her, saying, 'O auspicious one! why dost thou weep? Is everything well with the celestials? Hath any misfortune, ever so little, befallen the world of men or serpents?' Suravi replied, 'No evil hath befallen thee that I perceive. But I am aggrieved on account of my son, and it is therefore, O Kausika, that I weep! See, O chief of the celestials, yonder cruel husbandman is belabouring my weak son with the wooden stick, and oppressing him with the (weight of the) plough, in consequence of which my child agitated with agony is falling upon the ground and is at the point of death. At sight of this, O lord of the celestials, I am filled with compassion, and my mind is agitated! The one that is the stronger of the pair is bearing his burthen of greater weight (with ease), but, O Vasava, the other is lean, and weak and is a mass of veins and arteries! He beareth his burthen with difficulty! And it is for him that I grieve. See, O Vasava, sore inflicted with the whip, and harassed exceedingly, he is unable to bear his burthen. And it is for him that, moved by grief, I weep in heaviness of heart and these tears of compassion trickle down my eyes!'

"Sakra said, 'O fair one, when thousands of thy son are (daily) oppressed, why dost thou grieve for one under infliction?' Suravi replied. 'Although I have a thousand offspring, yet my affections flow equally towards all! But, O Sakra, I feel greater compassion for one that is weak and innocent!'

"Vyasa continued, 'Then Indra having heard these words of Suravi, was much surprised, and O thou of the Kuru race, he became convinced that a son is dearer than one's life! And the illustrious chastiser of Paka thereupon suddenly poured there a thick shower and caused obstruction to the husbandman's work. And as Suravi said, thy affections, O king, equally flow towards all thy sons. Let them be greater towards those that are weak! And as my son Pandu is to me, so art thou, O son, and so also Vidura of profound wisdom! It is out of affection that I tell you all this! O Bharata, thou art possessed of a hundred and one sons, but Pandu hath only five. And they are in a bad plight and passing their days in sorrow. How may they save their lives, how may they thrive such thoughts regarding the distressed sons of Pritha continually agitate my soul! O king of the earth, if thou desirest all the Kauravas to live, let thy son Duryodhana make peace with the Pandavas!'"

SECTION X

"Dhritarashtra said, 'O Muni of profound wisdom, it is even as thou sayest! I know it well as do all these kings! Indeed, what thou considerest to be beneficial for the Kurus was pointed out to me, O Muni, by Vidura and Bhishma and Drona. And, if I deserve thy favour, and if thou hast kindness for the Kurus, do thou exhort my wicked son Duryodhana!'

"Vyasa said, 'O king, after having seen the Pandava brothers, here cometh the holy Rishi Maitreya, with the desire of seeing us. That mighty Rishi, O king, will admonish thy son for the welfare of this race. And, O Kauravya, what he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the sage will curse thy son in anger.'

"Vaisampayana continued, 'Saying this, Vyasa departed, and Maitreya made his appearance. And the king with his son respectfully received that way-worn chief of Munis, with offerings of the Arghya and other rites. And king Dhritarashtra, the son of Amvika, in words of respect thus addressed the sage, 'O holy one, hath journey from the Kuru-jangala been a pleasant one? Are those heroes, the five Pandavas living happily? Do those bulls of the Kuru race intend to stay out their time? Will the brotherly affection of the Kauravas ever be impaired?'

"Maitreya said, 'Setting out on a pilgrimage to the different shrines, I arrived at Kuru-jangala, and there I unexpectedly saw Yudhishthira the just in the woods of Kamyaka. And, O exalted one, many Munis had come there to behold the high-souled Yudhishthira, dwelling in an ascetic asylum, clad in deer-skin and wearing matted locks. It was there, O king of kings, that I heard of the grave error committed by thy sons and the calamity and terrible danger arisen from dice that had overtaken them. Therefore, it is that I have come to thee, for the good of the Kauravas, since, O exalted one, my affection is great for thee and I am delighted with thee! O king, it is not fit that thy sons should on any account quarrel with one another, thyself and Bhishma living. Thou art, O king, the stake at which bulls are tied (in treading cord), and thou art competent to punish and reward! Why dost thou overlook then this great evil that is about to overtake all? And, O descendant of the Kurus, for those wrongs that have been perpetrated in thy court, which are even like the acts of wretched outcasts, thou art not well-thought amongst the ascetics!'

"Vaisampayana continued, 'Then turning to the wrathful prince Duryodhana, the illustrious Rishi Maitreya addressed him in these soft words, 'O mighty-armed Duryodhana, O best of all eloquent men, O illustrious one, give heed unto the words I utter for my good! O king, seek not to quarrel with the Pandavas! And, O bull among men, compass thou thy own good as also of the Pandavas, of the Kurus and of the world! All those tigers among men are heroes of high prowess in war, gifted with the strength of ten thousand elephants, with bodies hard as the thunderbolt, holding fast by their promises, and proud of their manliness! they have slain the enemies of the celestials--those Rakshasas capable of assuming any form at will, such as were headed by Hidimva and Kirmira! When those high-souled ones went from hence that Rakshasa of fierce soul obstructed their nocturnal path even like an immoveable hill. And even as a tiger slayeth a little deer, Bhima, that foremost of all endued with strength, and ever delighted in fight, slew that monster. Consider also, O king, how while out on his campaign of conquest, Bhima slew in battle that mighty warrior, Jarasandha, possessing the strength of ten thousand elephants. Related to Vasudeva and having the sons of king Drupada as their brothers-in-law, who that is subject to decrepitude and death would undertake to cope with them in battle? O bull of the Bharata race, let there be peace between thee and Pandavas! Follow thou my counsels and surrender not thyself to anger!

'O king, thus admonished by Maitreya, Duryodhana began to slap his thigh resembling the trunk of the elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word, but hung down his head. And, O monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya became angry. And, as if commissioned by fate, Maitreya, the best of Munis, overwhelmed by wrath, set his mind upon cursing Duryodhana! And then, with eyes red in anger, Maitreya, touching water, caused the evil-minded son of Dhritarashtra, saying, 'Since, slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence! In the great war which shall spring out of the wrongs perpetrated by thee, the mighty Bhima shall smash that thigh of thine with a stroke of his mace!

'When the Muni had spoken so, king Dhritarashtra began to pacify the sage, in order that what he had said might not happen. But Maitreya said, 'O king, if thy son concludeth peace with the Pandavas, this curse of mine, O child, will not take effect, otherwise it must be as I have said!'

"Vaisampayana said, 'Desirous of ascertaining the might of Bhima, that foremost of kings, the father of Duryodhana, then asked Maitreya, saying, 'How was Kirmira slain by Bhima?'

"Maitreya said, 'I shall not speak again unto thee, O king, for my words are not regarded by thy son. After I have gone away, Vidura will relate everything unto thee!' And saying this, Maitreya went away to the place whence he had come. And Duryodhana also went out perturbed at the tidings of Kirmira's death (at the hand of Bhima).'"

SECTION XI

(Kirmirabadha Parva)

"Dhritarashtra said, 'O Kshatta, I am desirous to hear of the destruction of Kirmira! Do thou tell me how the encounter took place between the Rakshasa and Bhimasena!'

"Vidura said, 'Listen to the story of that feat of Bhimasena of super human achievements! I have often heard of it in course of my conversation with the Pandavas (while I was with them)

'O foremost of kings, defeated at dice the Pandavas departed from hence and travelling for three days and nights they at length reached those woods that go by the name of Kamyaka. O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rakshasas of terrible deeds begin to wander, the ascetics and the cowherds and other rangers of the forest used to shun the woods of Kamyaka and fly to a distance from fear of cannibals. And, O Bharata, as the Pandavas were at this hour entering those woods a fearful Rakshasa of flaming eyes appeared before them with a lighted brand, obstructing their path. And with outstretched arms and terrible face, he stood obstructing the way on which those perpetuators of the Kuru race were proceeding. With eight teeth standing out, with eyes of coppery hue, and with the hair of his head blazing and standing erect, the fiend looked like a mass of clouds reflecting the rays of the sun or mingled with lightning flashes and graced with flocks of cranes underneath on their wings. And uttering frightful yells and roaring like a mass of clouds charged with rain, the fiend began to spread the illusion proper to his species. Hearing that terrible roar, birds along with other creatures that live on land or in water, began to drop down in all directions, uttering cries of fear. And in consequence of the deer and the leopards and the buffaloes and the bears flying about in all directions, it seemed as if the forest itself was in motion. And swayed by the wind raised by the sighs of the Rakshasa, creepers growing at a great distance seemed to embrace the trees with their arms of coppery leaves. And at that moment, a violent wind began to blow, and the sky became darkened with the dust that covered it. And as grief is the greatest enemy of the object of the five senses, even so appeared before the Pandavas that unknown foe of theirs. And beholding the Pandavas from a distance clad in black deer-skins, the Rakshasa obstructed their passage through the forest even like the Mainaka mountain. And at the sight of him never seen before the lotus-eyed Krishna, agitated with fear, closed her eyes. And she whose braids had been dishevelled by the hand of Dussasana, stationed in the midst of the five Pandavas, looked like a stream chafing amid five hills. And seeing her overwhelmed with fear the five Pandavas supported her as the five senses influenced by desire adhere to the pleasures relating to their objects. And Dhaumya of great (ascetic) energy, in the presence of the sons of Pandu, destroyed the fearful illusion that had been spread by the Rakshasa, by applying various mantras, calculated to destroy the Rakshasa. And beholding his illusion dispelled, the mighty Rakshasa of crooked ways, capable of assuming any form at will, expanded his eyes in wrath and seemed like death himself. Then king Yudhishthira, endued with great wisdom, addressed him saying, 'Who art thou, and whose (son)? Tell us what we should do for thee.' The Rakshasa thus addressed, answered Yudhishthira the just, saying, 'I am the brother of Vaka, the celebrated Kirmira. I live at ease in these deserted woods of Kamyaka, daily procuring my food by vanquishing men in fight. Who are ye that have come near me in the shape of my food? Defeating ye all in fight, I will eat ye with pleasure.'

"Vaisampayana continued, 'O Bharata, hearing these words of the wretch, Yudhishthira announced his own name and lineage, saying, 'I am king Yudhishthira the just, the son of Pandu, of whom thou mayst have heard. Deprived of my kingdom, I have with my brothers Bhimasena and Arjuna and the others, in course of my wanderings, come into this terrible forest which is thy dominion, desirous of passing my period of exile here!'

"Vidura continued, 'Kirmira said unto Yudhishthira, 'By good luck it is that fate hath accomplished today my long-accomplished desire! With weapons upraised have I been continually ranging the entire earth with the object of slaying Bhima. But Bhima I had found not. By good luck it is that slayer of my brother, whom I had been seeking so long, hath come before me! It was he who in the disguise of a Brahmana slew my dear brother Vaka in the Vetrakiya forest by virtue of his science. He hath truly no strength of arms! It is also this one of wicked soul who formerly slew my dear friend Hidimva, living in this forest and ravished his sister! And that fool hath now come into this deep forest of mine, when the night is half spent, even at the time when we wander about! Today I will wreak my long-cherished vengeance upon him, and I will today gratify (the manes of) Vaka with his blood in plenty! By slaying this enemy of the Rakshasas, I shall today be freed from the debt I owe to my friend and my brother, and thereby attain supreme happiness! If Bhimasena was let free formerly by Vaka, today, I will devour him in thy sight, O Yudhishthira! And even as Agastya ate up and digested the mighty Asura (Vatapi) I will eat up and digest this Bhima!'

"Vidura continued, 'Thus addressed by the Rakshasa, the virtuous Yudhishthira, steadfast in his pledges, said, 'It can never be so,--and in anger rebuked the Rakshasa.' The mighty-armed Bhima then tore up in haste a tree of the length of ten Vyasas and stripped it of its leaves. And in the space of a moment the ever-victorious Arjuna stringed his bow Gandiva possessing the force of the thunderbolt. And, O Bharata, making Jishnu desist, Bhima approached that Rakshasa still roaring like the clouds and said unto him, 'Stay! Stay!' And thus addressing the cannibal, and tightening the cloth around his waist, and rubbing his palms, and biting his nether lip with his teeth, and armed with the tree, the powerful Bhima rushed towards the foe. And like unto Maghavat hurling his thunderbolt, Bhima made that tree, resembling the mace of Yama himself descend with force on the head of the cannibal. The Rakshasa, however, was seen to remain unmoved at that blow, and wavered not in the conflict. On the other hand, he hurled his lighted brand, flaming like lightning, at Bhima. But that foremost of warriors turned it off with his left foot in such a way that it went back towards the Rakshasa. Then the fierce Kirmira on his part, all on a sudden uprooting a tree darted to the encounter like unto the mace bearing Yama himself. And that fight, so destructive of the trees, looked like the encounter in days of yore between the brothers Vali and Sugriva for the possession of the same woman. And the trees struck at the heads of the combatants, were broken into shivers, like lotus-stalks thrown on the temples of infuriate elephants. And in that great forest, innumerable trees, crushed like unto reeds, lay scattered as rags. That encounter with trees between that foremost of Rakshasas and that best of men, O thou bull of the Bharata race, lasted but for a moment. Then taking up a crag, the angry Rakshasa hurled it at Bhima standing before him, but the latter wavered not. Then like unto Rahu going to devour the sun dispersing his rays with extended arms, the Rakshasa with out-stretched arms darted towards Bhima, who had remained firm under the blow inflicted with the crag. And tugging at and grappling with each other in diverse ways they appeared like two infuriate bulls struggling with each other. Or like unto two mighty tigers armed with teeth and claws, the encounter between them waxed fierce and hard. And remembering their (late) disgrace at the hands of Duryodhana, and proud of the strength of his arms, and conscious also of Krishna looking at him, Vrikodara began to swell in vigour. And fried with anger, Bhima seized the Rakshasa with his arms, as one elephant in rut seizeth another. And the powerful Rakshasa also in his turn seized his adversary, but Bhimasena that foremost of all men endued with strength, threw the cannibal down with violence. The sounds that in consequence of those mighty combatants pressing each other's hands, were frightful and resembled the sounds of splintering bamboos. And hurling the Rakshasa down, seized him by the waist, and began to whirl him about, even as fierce hurricane shaketh a tree. And thus seized by the mighty Bhima, the fatigued Rakshasa, became faint, and trembling all over, he still pressed the (Pandava) with all his strength. And finding him fatigued, Vrikodara, twined his own arms round the foe, even as one bindeth a beast with cord. And the monster thereupon began to roar frightfully, as a trumpet out of order. And the mighty Vrikodara for a long while whirled the Rakshasa till the latter appeared to be insensible, and began to move convulsively. And finding the Rakshasa exhausted, the son of Pandu without loss of time took him up in his arms, and slew him like a beast. And placing his knee on the waist of that wretch of Rakshasa, Vrikodara began to press the neck of the foe with his hands. Then Bhima, dragging along the earth the bruised body of the Rakshasa with the eye-lids about to close, said, 'O sinful wretch, thou wilt no more have to wipe away the tears of Hidimva or Vaka, for thou too art about to go to the mansions of Yama!' And saying this, that foremost of men, his heart filled with wrath, beholding the Rakshasa destitute of clothing and ornaments, and insensible, and undergoing convulsions, let him dead. And after that Rakshasa of hue like the clouds had been slain, the son of that best of kings (Pandu) praised Bhima for his many qualities, and placing Krishna in their front, set out for the Dwaita woods."

Vidura said, 'It was thus, O lord of men, that Kirmira was slain in combat by Bhima, in obedience, O Kaurava, to the commands of Yudhishthira the just! And having rid the forest of its pest, the victorious Yudhishthira the just, began to live in that dwelling of theirs, with Draupadi. And those bulls of the Bharata race comforting Draupadi began to cheerfully extol Bhima with glad hearts. And after the Rakshasa had been slain, borne down by the might of Bhima's arms, those heroes entered into the peaceful forest freed from its annoyance. Passing through the great forest I saw lying the body of the wicked and fearless Rakshasa slain by Bhima's might. And, O Bharata, there I heard of this achievement of Bhima from those Brahmanas who have assembled round the Pandavas.'

Vaisampayana continued, 'Hearing the account of the slaughter in combat of Kirmira, that foremost of Rakshasas, the king sighed in sorrow and became absorbed in thought.'"

SECTION XII

(Arjunabhigamana Parva)

Vaisampayana said, 'Hearing that the Pandavas had been banished, the Bhojas, the Vrishnis, and the Andhakas went to those heroes residing in affliction in the great forest. And the consanguineous relatives of Panchala, and Dhrishtaketu the king of Chedi, and those celebrated and powerful brothers--the Kaikeyas, their hearts fired with wrath, went to the forest to see the sons of Pritha. And reproaching the sons of Dhritarashtra, they said, 'What should we do?' And those bulls of the Kshatriya race, with Vasudeva at their head, sat themselves down round Yudhishthira the just. And respectfully saluting that foremost of the Kurus, Kesava mournfully said, 'The earth shall drink the blood of Duryodhana and Karna, of Dussasana and the wicked Sakuni! Slaying these in battle and defeating their followers along with their royal allies, will we all install Yudhishthira the just on the throne! The wicked deserve to be slain! Verily, this is eternal morality.'

Vaisampayana continued, 'And when on account of the wrongs of Pritha's sons, Janardana had thus got into a passion, and seemed bent upon consuming all created things, Arjuna exerted himself to pacify him. And beholding Kesava angry, Falguna began to recite the feats achieved in his former lives by that soul of all things, himself immeasurable, the eternal one, of infinite energy, the lord of Prajapati himself, the supreme ruler of the worlds, Vishnu of profound wisdom!'

"Arjuna said, 'In days of old, thou, O Krishna, hadst wandered on the Gandhamadana mountains for ten thousand years as a Muni having his home where evening fell! Living upon water alone, thou hadst, in days of old, O Krishna, also dwelt for full eleven thousand years by the lake of Pushkara! And, O slayer of Madhu, with arms upraised and standing on one leg, thou hadst passed a hundred years on the high hills of Vadari,[16] living all the while upon air! And leaving aside thy upper garment, with body emaciated and looking like a bundle of veins, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice extending for twelve years! And, O Krishna of mighty energy, in observance of thy vow thou hadst stood on one leg for the length of a thousand years of the celestials, on the plains of Prabhasa which it behoveth the virtuous to visit! Vyasa hath told me that thou art the cause of the creation and its course! And, O Kesava, the lord of Kshetra,[17] thou art the mover of all minds, and the beginning and end of all things! All asceticism resteth in thee, and thou too art the embodiment of all sacrifices, and the eternal one! Slaying the Asura Naraka, offspring of the Earth-first begotten, thou hadst obtained his ear-rings, and performed, O Krishna, the first horse-sacrifice (offering up that Asura as the sacrificial horse)! And, O bull of all the worlds, having performed that feat, thou hast become victorious over all! Thou hadst slain all the Daityas and Danavas mustered in battle, and giving the lord of Sachi (Indra) the sovereignty of the universe, thou hast, O Kesava of mighty arms, taken thy birth among men! O slayer of all foes, having floated on the primordial waters, thou subsequently becamest Hari,[18] and Brahma and Surya and Dharma, and Dhatri and Yama and Anala and Vasu, and Vaisravana, and Rudra, and Kala and the firmament the earth, and the ten directions! Thyself increate, thou art the lord of the mobile and the immobile universe, the Creator of all, O thou foremost of all existences! And, O slayer of Madhu, O thou of abundant energy, in the forest of Chitraratha thou didst, O Krishna, gratify with thy sacrifice the chief of all the gods, the highest of the high! O Janardana, at each sacrifice thou didst offer, according to shares, gold by hundreds and thousands. And, O son of the Yadava race, becoming the son of Aditi, O exalted one of the supreme attributes, thou hast been known as the younger brother of Indra! And, O thou chastiser of foes, even while a child thou didst, O Krishna, in consequence of thy energy, fill by three steps only the heaven, the firmament, and the earth! And, O thou soul of all covering the heaven and the firmament (while thou wert thus transformed), thou didst dwell in the body of the sun and afflict him with thy own splendour! And, O exalted one, in thy incarnations on those thousand occasions, thou hadst slain, O Krishna, sinful Asuras by hundreds! By destroying the Mauravas and the Pashas, and slaying Nisunda and Naraka. Thou hast again rendered safe the road to Pragjyotisha! Thou hast slain Ahvriti at Jaruthi, and Kratha and Sisupala with his adherents, and Jarasandha and Saivya and Satadhanwan! And on thy car roaring like unto clouds and effulgent like the sun, thou didst obtain for thy queen the daughter of Bhoja, defeating Rukmi in battle! Thou didst in fury slay Indradyumna and the Yavana called Kaseruman! And slaying Salwa the lord of Saubha, thou didst destroy that city of Saubha itself! These have all been slain in battle; listen to me as I speak of others (also slain by thee)! At Iravati thou hast slain king Bhoja equal unto Karttavirya in battle, and both Gopati and Talaketu also have been slain by thee! And, O Janardana, thou hast also appropriate unto thyself the sacred city of Dwarka, abounding in wealth and agreeable unto the Rishi themselves, and thou wilt submerge it at the end within the ocean! O slayer of Madhu, how can crookedness be in thee, devoid as thou art, O thou of the Dasarha race, of anger and envy and untruth and cruelty? O thou who knowest no deterioration, all the Rishis, coming unto thee seated in thy glory on the sacrificial ground, seek protection of thee! And, O slayer of Madhu, thou stayest at the end of the Yuga, contracting all things and withdrawing this universe into thy own self, thou repressor of all foes! O thou of the Vrishni race, at the beginning of the Yuga, there sprang from thy lotus-like navel, Brahma himself, and lord of all mobile and immobile things, and whose is this entire universe! When the dreadful Danavas Madhu and Kaitava were bent on slaying Brahma, beholding their impious endeavour thou wert angry, and from thy forehead, O Hari, sprang Sambhu, the holder of the trident. Thus these two foremost of the deities have sprung from thy body in order to do thy work! Even Narada it was who hath told me this! O Narayana, thou didst, in the forest of Chaitraratha, celebrate with plentiful gifts a grand sacrifice consisting of a multitude of rites! O God, O thou of eyes like lotus leaves, the deeds thou hast performed while still a boy, having recourse to thy might and aided by Baladeva, have never been done by others, nor are they capable of being achieved by others in the future! Thou didst even dwell in Kailasa, accompanied by Brahmanas!'

"Vaisampayana continued, 'Having addressed Krishna thus, the illustrious Pandava, who was the soul of Krishna, became dumb, when Janardana (in reply addressed that son of Pritha) saying, 'Thou art mine and I am thine, while all that is mine is thine also! He that hateth thee hateth me as well, and he that followeth thee followeth me! O thou irrepressible one, thou art Nara and I am Narayana or Hari! We are the Rishis Nara and Narayana born in the world of men for a special purpose. O Partha, thou art from me and I am from thee! O bull of the Bharata race, no one can understand the difference that is between us!'

"Vaisampayana continued, 'When the illustrious Kesava had said so in the midst of that assembly of brave kings, all excited with anger, Panchali surrounded by Dhrishtadyumna and her other heroic brothers, approached him of eyes like lotus leaves seated with his cousins, and, desirous of protection, addressed in angry accents that refuge of all, saying, 'Asita and Devala have said that in the matter of the creation of all things, thou hast been indicated (by the sages) as the only Prajapati and the Creator of all the worlds! And, O irrepressible one, Jamadagnya sayeth that thou art Vishnu, and, O slayer of Madhu, that thou art (embodiment of) Sacrifice, Sacrificer and he for whom the sacrifice is performed! And, O best of male beings, the Rishis indicate thee as Forgiveness and Truth! Kasyapa hath said that thou art Sacrifice sprung from Truth! O exalted one, Narada calleth thee the god of the Sadhyas, and of the Sivas, as alone the Creator and the Lord of all things. And, O tiger among men, thou repeatedly sportest with the gods including, Brahma and Sankara and Sakra even as children sporting with their toys! And, O exalted one, the firmament is covered by thy head, and the earth by thy feet; these worlds are as thy womb and thou art the Eternal one! With Rishis sanctified by Vedic lore and asceticism, and whose souls have been purified by penance, and who are contented with soul-vision, thou art the best of all objects! And, O chief of all male beings; thou art the refuge of all royal sages devoted to virtuous acts, never turning their backs on the field of the battle, and possessed of every accomplishment! Thou art the Lord of all, thou art Omnipresent, thou art the Soul of all things, and thou art the active power pervading everything! The rulers of the several worlds, those worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the moon, and the sun, are all established in thee! And, O mighty-armed one, the morality of (earthly) creatures, the immortality of the universe, are established in thee! Thou art the Supreme lord of all creatures, celestial or human! Therefore it is, O slayer of Madhu, that impelled by the affection thou bearest me that I will relate to thee my griefs! O Krishna, how could one like me, the wife of Pritha's sons, the sister of Dhrishtadyumna, and the friend of thee, be dragged to the assembly! Alas, during my season, stained with blood, with but a single cloth on, trembling all over, and weeping, I was dragged to the court of the Kurus! Beholding me, stained with blood in the presence of those kings in the assembly, the wicked sons of Dhritarashtra laughed at me! O slayer of Madhu, while the sons of Pandu and the Panchalas and the Vrishnis lived, they dared express the desire of using me as their slave! O Krishna, I am according to the ordinance, the daughter in-law of both Dhritarashtra and Bhishma! Yet, O slayer of Madhu, they wished to make of me a slave by force! I blame the Pandavas who are mighty and foremost in battle, for they saw (without stirring) their own wedded wife known over all the world, treated with such cruelty! Oh, fie on the might of Bhimasena, fie on the Gandiva of Arjuna, for they, O Janardana, both suffered me to be thus disgraced by little men! This eternal course of morality is ever followed by the virtuous--viz., that the husband, however weak, protecteth his wedded wife! By protecting the wife one protecteth his offspring and by protecting the offspring one protecteth his own self! One's own self is begotten on one's wife, and therefore it is that the wife is called Jaya. A wife also should protect her lord, remembering that he is to take his birth in her womb! The Pandavas never forsake the person that soliciteth their protection, and yet they abandoned me who solicited it! By my five husbands five sons of exceeding energy have been born of me: Prativindhya by Yudhishthira, Sutasoma by Vrikodara, Srutakirti by Arjuna, Satanika by Nakula and Srutakarman by the youngest, all of them of energy that cannot be baffled. For their sake, O Janardana, it was necessary to protect me! Even as (thy son) Pradyumna, they are, O Krishna, mighty warriors all! They are foremost of bowmen, and invincible in battle by any foe! Why do they bear the wrongs inflicted (on me) by the sons of Dhritarashtra of such contemptible strength? Deprived of their kingdom by deception, the Pandavas were made bondsmen and I myself was dragged to the assembly while in my season, and having only a single cloth on! Fie on that Gandiva which none else can string save Arjuna and Bhima and thyself, O slayer of Madhu! Fie on the strength of Bhima, and fie on the prowess of Arjuna, since, O Krishna, Duryodhana (after what he had done) hath drawn breath even for a moment! He it is, O slayer of Madhu, who formerly drove the guileless Pandavas with their mother from the kingdom, while they were children still engaged in study and the observance of their vows. It is that sinful wretch, who, horrible to relate, mixed in Bhima's food fresh and virulent poison in full dose. But, O Janardana, Bhima digested that poison with the food, without sustaining any injury, for, O best of men and mighty-armed one, Bhima's days had not been ended! O Krishna, it is Duryodhana who at the house standing by the banyan called Pramana bound Bhima sleeping unsuspectingly, and casting him into the Ganges returned to the city. But the powerful Bhimasena the son of Kunti, possessed of mighty arms, on waking from sleep, tore his bonds and rose from the water. It is Duryodhana, who caused venomous black-cobras to bite all over the body of Bhimasena, but that slayer of foes died not. Awaking, the son of Kunti smashed all the serpents and with his left hand killed (the agent, viz.) the favourite charioteer of Duryodhana. Again,while the children were asleep at Varanavata with their mother, it is he who set fire to the house intending to burn them to death. Who is there capable of doing such an act? It was then that the illustrious Kunti, overtaken by this calamity, and surrounded by the flames, began to cry out in terror, speaking to the children, 'Alas, I am undone! How shall we escape from this fire today! Alas, I shall meet with destruction with my little children!' Then Bhima, possessed of mighty arms, and prowess like unto the force of the wind, comforted his illustrious mother as also his brothers, saying, 'Like that king of birds, Garuda, the son of Vinata, I will spring up into the air. We have no fear from this fire'. And then taking his mother on his left flank, and the king in his right, and the twins on each shoulder, and Vivatsu on his back, the mighty Vrikodara, thus taking all of them, at one leap cleared the fire and delivered his mother and brother from the conflagration. Setting out that night withtheir renowned mother, they came near the forest of Hidimva. And while fatigued and distressed, they were sleeping fast with her, a Rakshasa woman called Hidimva approached them. Beholding the Pandavas with their mother asleep on the ground, influenced by desire she sought to have Bhimasena for her lord. The weak one then took up Bhima's feet on her lap to press them with her soft hands. The mighty Bhima of immeasurable energy, of prowess that could not be baffled, then woke from sleep, and asked her, saying, 'O thou of faultless features, what dost thou wish here?' Thus asked by him, the Rakshasa lady of faultless features, capable, besides, of assuming any form at will, replied unto the high-souled Bhima, saying, 'Do ye speedily fly from this place! My brother gifted with strength will come to slay ye! Therefore speed and tarry not!' But Bhima haughtily said, 'I do not fear him! If he cometh here, I will slay him!' Hearing their converse, that vilest of cannibals came to the spot. Of frightful form and dreadful to behold, uttering loud cries as he came, the Rakshasa said, 'O Hidimva, with whom dost thou converse? Bring him unto me, I will eat him up. It behoveth thee to tarry not.' But moved by compassion, the Rakshasa lady of faultless features and pure heart said nothing out of pity. Then the man-eating monster, uttering dreadful cries, rushed at Bhima with great force. And approaching him furiously, the mighty cannibal, possessed with rage, caught hold of Bhima's hand with his own and clenching fast his other hand and making it hard as the thunder-bolt of Indra, suddenly struck Bhima a blow that descended with the force of lightning. His hand having been seized by the Rakshasa, Vrikodara, without being able to brook it, flew into a rage. Then a dreadful combat took place between Bhimasena and Hidimva, both skilled in all weapons and which was like unto the encounter of Vasava with Vritra. And, O sinless one, after sporting with the Rakshasa for a long while the powerful Bhima of mighty energy slew the cannibal when the latter had become weak with exertion. Then having slain Hidimva, and taking (his sister) Hidimva at their head, of whom was (subsequently) born Ghatotkacha, Bhima and his brothers went away. Then all those repressors of their foes, accompanied by their mother and surrounded by many Brahmanas proceeded towards Ekachakra. In the matter of this their journey, Vyasa ever engaged in their welfare had become their counsellor. Then arriving at Ekachakra, the Pandavas of rigid vows there also slew a mighty cannibal, Vaka by name, terrible as Hidimva himself. And having slain that fierce cannibal, Bhima that foremost of smiters, went with all his brothers to the capital of Drupada. And, O Krishna, as thou hadst acquired Rukmini, the daughter of Bhishmaka, even so Savyasachin, while residing there, obtained me! O slayer of Madhu, Arjuna won me in the Swayamvara, having performed a feat difficult of achievement by others and having fought also with the assembled kings!

'Thus, O Krishna, afflicted with numerous griefs, and in great distress, am I living, with Dhaumya at our head, but deprived of the company of the adorable Kunti! Why do these that are gifted with strength and possessed of the prowess of the lion, sit indifferently, beholding me thus afflicted by enemies so despicable? Suffering such wrongs at the hands of wicked and evil-doing foes of small strength, am I to burn in grief so long? Born I was in a great race, coming into the world in an extraordinary way! I am also the beloved wife of the Pandavas, and the daughter-in-law of the illustrious Pandu! The foremost of women and devoted to my husbands, even I, O Krishna, was seized by hair, O slayer of Madhu, in the sight of the Pandavas, each of whom is like an Indra himself!

'Saying this the mild-speeched Krishna hid her face with her soft hands like the buds of lotus, and began to weep. And the tears of Panchali begot of grief washed her deep, plump and graceful breasts crowned with auspicious marks. And wiping her eyes and sighing frequently she said these words angrily and in a choked voice, 'Husbands, or sons, or friends, or brothers, or father, have I none! Nor have I thee, O thou slayer of Madhu, for ye all, beholding me treated so cruelly by inferior foes, sit still unmoved! My grief at Karna's ridicule is incapable of being assuaged! On these grounds I deserve to be ever protected by thee, O Kesava, viz., our relationship, thy respect (for me), our friendship, and thy lordship (over me)

"Vaisampayana continued, 'In that assembly of heroes Vasudeva then spake unto the weeping Draupadi as follows, 'O fair lady, the wives of those with whom thou art angry, shall weep even like thee, beholding their husbands dead on the ground, weltering in blood and their bodies covered with the arrows of Vivatsu! Weep not, lady, for I will exert to the utmost of my powers for the sons of Pandu! I promise thou shalt (once more) be the queen of kings! The heavens might fall, or the Himavat might split, the earth might be rent, or the waters of the ocean might dry up, but my words shall never be futile!' Hearing those words of Achyuta in reply, Draupadi looked obliquely at her third husband (Arjuna). And, O mighty king, Arjuna said unto Draupadi, 'O thou of beautiful coppery eyes, grieve not! O illustrious one, it shall be even as the slayer of Madhu hath said! It can never be otherwise, O beautiful one!'

"Dhrishtadyumna said, 'I will slay Drona, Sikhandin will slay the grandfather. And Bhimasena will slay Duryodhana, and Dhananjaya will slay Karna. And, O sister, assisted by Rama and Krishna, we are invincible in battle by even the slayer himself of Vritra--what are the sons of Dhritarashtra?'

"Vaisampayana continued, 'After these words had been spoken, all the heroes there turned their faces towards Vasudeva, who then in their midst began to speak as follows.'"

SECTION XIII

"Vasudeva said, O lord of earth, if I had been present at Dwaraka, then, O king, this evil would not have befallen thee! And, O irrepressible one, coming unto the gambling-match, even if uninvited by the son of Amvika (Dhritarashtra), or Duryodhana, or by the other Kauravas, I would have prevented the game from taking place, by showing its many evils, summoning to my aid Bhishma and Drona and Kripa, and Vahlika! O exalted one, for thy sake I would have told the son of Vichitravirya--O foremost of monarchs, let thy sons have nothing to do with dice!--I would have shown the many evils (of dice) through which thou hast fallen into such distress and the son of Virasena was formerly deprived of his kingdom! O king, unthought of evils, befall a man from dice! I would have described how a man once engaged in the game continueth to play (from desire of victory). Women, dice, hunting and drinking to which people become addicted in consequence of temptation, have been regarded as the four evils that deprive a man of prosperity. And those versed in the Sastras are of opinion that evils attend upon all these. They also that are addicted to dice know all its evils. O thou of mighty arms, appearing before the son of Amvika, I would have pointed out that through dice men in a day lose their possessions, and fall into distress, and are deprived of their untasted wealth, and exchange harsh words! O perpetuator of the Kuru race, I would have pointed out these and other attendant evils! If he had accepted my words thus addressed, the welfare of the Kurus as also virtue itself would both have been secured! And, O foremost of kings, if he had rejected my gentle counsels offered as medicine, then, O best of the Bharata race, I would have compelled him by force! And, if those who wait at his court, professing to be his friends but in reality his foes, had supported him, then I would have slain them all, along with those gamblers, there present! O Kauravya, it is owing to my absence from the Anartta country at that time that thou hast fallen into such distress begot of dice! O thou best of Kurus, O son of Pandu, on arriving at Dwarka I learnt from Yuyudhana all about thy calamity! And, O foremost of kings, directly I heard it with a heart sore agitated by grief, have I speedily come here wishing to see thee, O king! Alas! O bull of the Bharata race, ye have all fallen into dire distress! I see thee with thy brothers plunged in misfortune!"

SECTION XIV

"Yudhishthira said, 'O Krishna, why wert thou absent (from the Anartta country)? And, O descendant of the Vrishni race, while thou wert away, where didst thou dwell? And what didst thou do while out of thy kingdom?'

"Krishna said, 'O bull of the Bharata race, I had gone for the purpose of destroying the (arranging) city Salwa. And, O foremost of the Kauravas, listen to the reasons I had for so doing! The heroic son of Damaghosha, the well-known king Sisupala of mighty arms and great energy, was slain by me, O best of Bharatas, at thy Rajasuya sacrifice, because that wicked one could not from anger bear to see the first worship offered to me! Hearing that he had been slain, Salwa, burning with fierce anger, came to Dwaraka, while, O Bharata, it was empty, myself being away, residing with you here. And having arrived there on a car made of precious metals and hence called the Souva, he had an encounter with the youthful princes of the Vrishni race--

those bulls of that line--and fought With them mercilessly. And slaughtering many youthful Vrishnis of heroic valour, the wicked one devastated all the gardens of the city. And, O thou of mighty arms, he said, 'Where is that wretch of the Vrishni race, Vasudeva, the evil-souled son of Vasudeva? I will humble in battle the pride of that person so eager for fight! Tell me truly, O Anarttas! I will go there where he is. And after killing that slayer of Kansa and Kesi, will I return! By my weapon I swear that I will not return with out slaying him!' And exclaiming repeatedly--Where is he? Where is he? The lord of Saubha rusheth to this place and that, desirous of encountering me in battle? And Salwa also said, 'Impelled by wrath for the destruction of Sisupala I shall today send to the mansion of Yama that treacherous miscreant of mean mind?' And, O king, he further said, 'That Janardana shall I slay, who, wretch that he is, hath killed my brother who was but a boy of tender years, and who was slain not on the field of battle, unprepared as he was!' Having, O great king, wailed thus, and having, O son of the Kuru race, abused me thus, he rose into the sky on his car of precious metals capable of going anywhere at will! On returning (to my kingdom) I heard what, O Kaurava, the evil-minded and wicked king of Maticka had said regarding myself! And, O descendant of the Kuru race, I was agitated with wrath, and, O king, having reflected upon everything, I set my heart upon slaying him! And, learning, O Kauravya, of his oppression of the Anarttas, of his abuse of myself, and of his excessive arrogance, I resolved upon the destruction of that wretch! And, O lord of earth, I accordingly set out (from my city), for slaying the (lord of) the Saubha. And searching him here and there, I found him in an island in the midst of the ocean! Then, O king, blowing my conch called the Panchajanya obtained from the sea, and challenging Salwa to combat, I stood for the fight! At that instant, I had an encounter with numerous Danavas, all of whom, however, I subdued and prostrated on the ground. O mighty-armed one, it was owing to this affair that I could not then come (unto thee)! As soon as I heard of the unfair game of dice at Hastinapur, I have come here desirous of seeing ye who have been plunged in distress.'"

SECTION XV

"Yudhishthira said, 'O illustrious Vasudeva of mighty arms, tell thou in detail of the death of the lord of Saubha. My curiosity hath not been appeased by the narration.'

"Vasudeva said, 'O mighty-armed king, hearing that the son of Srutasravas (Sisupala) had been slain by me, Salwa, O best of the Bharata race, came to the city of Dwaravati! And, O son of Pandu, the wicked king, stationing his forces in array, besieged that city around and above. And stationing himself in the upper regions, the king began his fight with the city. And that encounter commenced with a thick shower of weapons from all sides. And, O bull of the Bharata race, the city at that time was well-fortified on all sides, according to the science (of fortification), with pennons, and arches, and combatants, and walls and turrets, and engines, and miners, and streets barricaded with spiked wood-works and towers and edifices with gate-ways well-filled with provisions, and engines for hurling burning brands and fires, and vessels, of deer-skins (for carrying water), and trumpets, tabors, and drums, lances and forks, and Sataghnis, and plough-shares, rockets, balls of stone and battle-axes and other weapons and shield embossed with iron, and engines for hurling balls and bullets and hot liquids! And the city was also well-defended by numerous cars, and, O tiger among Kurus, by Gada and Shamva and Uddhava and others, and by warriors of prowess tried in battle, all well-born and capable of encountering any foe! And these all placing themselves on commanding posts, aided by cavalry and standard-bearers, began to defend the town. And Ugrasena and Uddhava and others, to prevent carelessness, Proclaimed throughout the city that nobody should drink. And all the Vrishnis and the Andhakas, well-knowing that they would be slain by Salwa if they behaved carelessly, remained sober and watchful. And the police soon drove out of the city all mimes and dancers and singers of the Anartta country. And all the bridges over rivers were destroyed, and boats forbidden to ply, and the trenches (around the city) were spiked with poles at the bottom. And the land around the city for full two miles was rendered uneven, and holes and pits were dug thereon, and combustibles were secreted below the surface. Our fort, O sinless one, is naturally strong and always well-defended and filled with all kinds of weapons! And in consequence of the preparations made, our city was more prepared than ever to meet the foe. And, O chief of the Bharatas, in consequence of all this, the city looked like that of Indra himself. And, O king, at the time of Salwa's approach, nobody could either enter or leave the town of the Vrishnis and the Andhakas without presenting the sign that had been agreed upon. And all the streets of the town and the open spaces were filled with numerous elephants and horses! And, O thou of mighty arms, the combatants were all specially gratified with allowances and wages, and rations, and weapons, and dresses! And amongst the combatants there was none who was not paid in gold, and none who was not paid at all, and none who was not somehow obliged, and none who was not of tried valour! And, O thou of eyes like lotus-leaves, it was thus Dwaraka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena)!'"

SECTION XVI

"Vasudeva continued, 'O king of kings, Salwa, the lord of Saubha, came towards our city with an immense force consisting of infantry, cavalry and elephants! And the army headed by king Salwa, consisting of four kings of forces, occupied a level ground commanding a copious water-supply. And forsaking cemeteries and temples dedicated to the gods, and sacred trees, and grounds covered by ant-hills, that host occupied every other place. And the roads (leading to the city) were blocked up by the divisions of the army, and the secret entrances also were all blocked up by the enemy's camp. And, O Kauravya, like unto the lord of birds (Garuda), the ruler of Saubha rushed towards Dwaraka, bringing with him, O bull among men, his host equipped with all kinds of arms, skilled in all weapons, consisting of a dense display of cars and elephants and cavalry abounding in banners, and well-paid and well-fed foot-soldiers possessed of great strength and bearing every mark of heroism and furnished with wonderful chariots and bows. And beholding the army of Salwa, the youthful princess of the Vrishni race resolved to encounter it sallying out of the city. And, O king, Charudeshna, Samva, and the mighty warrior Pradyumna, O descendant of the Kuru race, sailed out, ascending on their chariots, and clad in mail, and decked with ornaments, with colours flying, resolved to encounter the mighty and countless host of Salwa! And Samva taking up his bows eagerly attacked on the field of battle Kshemavriddhi, the commander of Salwa's forces and his chief counsellor also! And, O thou foremost of Bharatas, the son of Jambavati then began to shower arrows in a continuous stream even as Indra showereth down rain! And, O mighty king, then Kshemavriddhi, the commander of Salwa's forces, bore that shower of arrows, immovable as the Himavat! And, O foremost of kings, Kshemavriddhi on his part, discharged at Samva mightier volley of shafts, aided by his powers of illusion! And dispersing by counter illusion that discharge inspired by illusion, Samva showered on his (adversary's) car a thousand arrows! Then pierced by the shafts on Samva and overwhelmed there with Kshemavriddhi, the commander of the hostile host, left the field by the help of his fleet-steed! And when the wicked general of Salwa had left the field, a mighty Daitya called Vegavat rushed at my son! And, O best of monarchs, thus attacked, the heroic Samva, the perpetuator of the Vrishni race, bore that onset of Vegavat, keeping his ground. And, O son of Kunti, the heroic Samva, of prowess incapable of being baffled, whirling a quickly-going mace, hurled it speedily at Vegavat! And, O king, struck with that mace, Vegavat fell down on the ground, like a weather-beaten and faded lord of the forest of decayed roots! And on that heroic Asura of mighty energy, being slain with the mace, my son entered within that mighty host and began to fight with all. And, O great king, a well-known Danava named Vivindhya, a mighty warrior wielding a large and powerful bow, encountered Charudeshna! And, O monarch, the encounter between Charudeshna and Vivindhya was as fierce as that in days of yore between Vritra and Vasava! And enraged with each other the combatants pierced each other with their arrows, uttering loud roars like unto two powerful lions! Then the son of Rukmini fixed on his bow-string a mighty weapon possessing the splendour of fire or the sun, and capable of destroying all foes, having first vivified it with incantations! Then, O monarch, that mighty warrior my son, fired with wrath, challenged Vivindhya and discharged the weapon at him. And the Danava struck with that weapon, fell down on the ground a lifeless corpse! And beholding Vivindhya slain, and the whole host waver, Salwa advanced again on his beautiful car capable of going everywhere. And, O king of mighty arms, beholding Salwa on that beautiful car of his, the combatants of Dwaraka wavered with fear! But, O thou of the Kuru race, Pradyumna sailed out, and, O great king, bidding the Anarttas be of good cheer, said, 'Waver ye not, and staying behold me fight I Even I shall, by force, repell that car with Salwa on it! Ye Yadavas, this day, I shall, with my weapons like unto serpents discharged from my bow with my hand, destroy this host of the lord of Saubha! Be of good cheer, ye all! Fear not! The lord of Saubha will be slain today! Attached by me, the wretch will meet with destruction together with his car!' O son of Pandu, upon Pradyumna speaking thus with cheerful heart, the Yadava host, O hero, remained on the field, and began to fight cheerfully!'"

SECTION XVII

"Vasudeva continued, 'O bull of the Bharata race, having spoken thus unto the Yadavas, the son of Rukmini (Pradyumna) ascended his golden car. And the car he rode was drawn by excellent steeds in mail. And over it stood a standard bearing the figure of a Makara with gaping mouth and fierce as Yama. And with his steeds, more flying than running on the ground, he rushed against the foe And the hero equipped with quiver and sword, with fingers cased in leather, twanged his bow possessed of the splendour of the lightning, with great strength, and transferring it from hand to hand, as if in contempt of the enemy, spread confusion among the Danavas and other warriors of the city of Saubha. And as hot in contempt of the, foe, and continuously slew the Danavas in battle, no one could mark the slightest interval between his successive shafts. And the colour of his face changed not, and his limbs trembled not. And people only heard his loud leonine roars indicative of wonderful valour. And the aquatic monster with mouth wide open, that devourer of all fishes, placed on golden flag-staff of that best of cars, struck terror into the hearts of Salwa's warriors. And, O king, Pradyumna, the mower of foes rushed with speed against Salwa himself so desirous of an encounter! And, O perpetuator of the Kuru race, braved by the heroic Pradyumna in that mighty battle, the angry Salwa could ill bear the challenge! And that conqueror of hostile cities, Salwa, maddened by anger, descended from his beautiful car of unchecked speed, resolved to encounter Pradyumna. And the people beheld the fight between Salwa and the foremost of Vrishni heroes, which was even like unto the encounter between Vasava with Vali. And, O hero, mounting on his beautiful car decked with gold and furnished with flags and flag-staffs and quivers, the illustrious and mighty Salwa began to discharge his arrows at Pradyumna! Pradyumna also by the energy of his arms, overwhelmed Salwa in the combat by a thick shower of arrows. The king of Saubha, however, thus attacked in battle by Pradyumna, endured him not, but discharged at my son arrows that were like blazing fire. But the mighty Pradyumna parried off that arrowy shower. Beholding this, Salwa rained on my son other weapons of blazing splendour. Then, O foremost of monarchs, pierced by the shafts of Salwa, the son of Rukmini discharged without loss of time an arrow that was capable of entering the vitals of a foe in fight. And that winged shaft shot by my son, piercing Salwa's mail, entered his heart--whereupon he fell down, in a swoon. And beholding the heroic king Salwa fallen down deprived of sense, the foremost of the Danavas fled away rending the ground beneath their feet. And, O lord of the earth, the army of Salwa sent up exclamations of Oh! and Alas! seeing their king, the lord of Saubha, drop down bereft of sense! And O son of the Kuru race, regaining his senses, the mighty Salwa rose and all of a sudden discharged his arrows on Pradyumna. Then the heroic and mighty armed Pradyumna, sorely pierced by his adversary about his throat, was enfeebled on his car. And, O mighty king, wounding the son of Rukmini, Salwa sent up a shout like unto the roar of a lion, and filling the entire earth with it! And, O Bharata, when my son became senseless, Salwa, without losing a moment, again discharged at him other shafts difficult to bear. And pierced with numberless arrows and deprived of his senses, Pradyumna, O chief of the Kuru race, became motionless on the field of battle!'"

SECTION XVIII

"Vasudeva continued, 'O king, afflicted with the arrows of Salwa, when Pradyumna became senseless the Vrishnis who had come to the fight were all disheartened and filled with grief! And the combatants of the Vrishni and Andhaka races burst into exclamations of Oh! and Alas! while great joy was felt by the enemy and beholding him thus deprived of sense, his trained charioteer, the son of Daruka, soon carried him off the field by the help of his steeds. The car had not gone far when that best of warriors regained his senses, and taking up his bow addressed his charioteer, saying, 'O son of the Suta tribe, what hast thou done? Why dost thou go leaving the field of battle? This is not the custom of the Vrishni heroes in battle! O son of a Suta, hast thou been bewildered at the sight of a Salwa in that fierce encounter? Or hast thou been disheartened, beholding the fight? O! tell me truly thy mind!' The charioteer answered. 'O son of Janardana, I have not been confounded, nor hath fear taken possession of me. On the other hand, O son of Kesava, the task, I ween, of vanquishing Salwa is difficult for thee! Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than thou art! It behoveth a charioteer to protect the warrior on the car, however, when he is deprived of his senses! O thou gifted with length of days, thou shouldst always be protected by me, even as it behoveth thee to protect me! Thinking that the warrior on the car should always be protected (by his charioteer), I am carrying thee away! Further, O thou of mighty arms, thou art alone, while the Danavas are many. Thinking, O son of Rukmini, that thou art not equal to them in the encounter, I am going away!'

"Vasudeva continued, 'When the charioteer had spoken thus, he, O Kauravya, who hath the makara for his mark replied unto him, saying, 'Turn the car! O son of Daruka, never do so again; never, O Suta, turn thou from the fight, while I am alive! He is no son of the Vrishni race who forsaketh the field or slayeth the foe fallen at his feet and crying I am thine! or killeth a woman, a boy, or an old man, or a warrior in distress, deprived of his car or with his weapons broken! Thou art born in the race of charioteers and trained to thy craft! And, O son of Daruka, thou art acquainted with the customs of the Vrishnis in battle! Versed as thou art with all the customs of the Vrishnis in battle, do thou, O Suta, never again fly from the field as thou hast done! What will the irrepressible Madhava, the elder brother of Gada, say to me when he heareth that I have left the field of battle in bewilderment or that I have been struck on the back--a run-away from the combat! What will the elder brother of Kesava, the mighty-armed Baladeva, clad in blue and inebriate with wine, say, when he returneth? What also, O Suta, will that lion among men, the grand-son of Sini (Satyaki), that great warrior, say on hearing that I have forsaken the fight? And, O charioteer, what will the ever-victorious Shamva, the irrepressible Charudeshna. and Gada, and Sarana, and Akrura also of mighty arms, say unto me! What also will the wives of the Vrishni heroes when they meet together, say of me who had hitherto been considered as brave and well-conducted, respectable and possessed of manly pride? They will even say This Pradyumna is a coward who cometh here, leaving the battle! Fie on him! They will never say, Well done! Ridicule, with exclamation of Fie, is to me or a person like me O Suta, more than death! Therefore, do thou never again leave the field of battle! Reposing the charge on me, Hari the slayer of Madhu, hath gone to the sacrifice of the Bharata lion (Yudhishthira)! Therefore, I cannot bear to be quiet now! O Suta, when the brave Kritavarman was sallying out to encounter Salwa, I prevented him, saying I will resist Salwa. Do thou stay! For honouring me the son of Hridika desisted! Having left the field of battle, what shall I say unto that mighty warrior when I meet him? When that irrepressible one of mighty arms--the holder of the conch, the discus, and the mace--returneth, what shall I say unto him of eyes like lotus leaves? Satyaki, and Valadeva, and others of the Vrishni and Andhaka races always boast of me! What shall I say unto them? O Suta, having left the field of battle and with wounds of arrows on my back while being carried away by thee, I shall, by no means, be able to live! Therefore, O son of Daruka, turn that car speedily, and never do so again even in times of greatest danger! I do not, O Suta, think life worth much, having fled from the field like a coward, and my back pierced, with the arrows (of the enemy)! Hast thou ever seen me. O son of Suta, fly in fear from the field of battle like coward? O son of Daruka, it behoved thee not to forsake the battle, while my desire of fight was not yet gratified! Do thou, therefore, go back to the field.'"

SECTION XIX

Vasudeva continued, Thus addressed, the son of Suta race replied in hasteunto Pradyumna, that foremost of all endued with strength, in these sweet words, 'O son of Rukmini, I fear not to guide the horses on the field of battle, and I am acquainted also with the customs of the Vrishnis in war! It is not otherwise in the least! But, O thou blest with length of days, those that guide the car are taught that the warrior on the car is, by all means, to be protected by his charioteer! Thou wert also much afflicted! Thou wert much wounded by the arrows shot by Salwa. Thou wert also deprived of thy senses, O hero! Therefore is it that I retired from the field.' But, O chief of the Satwatas, now that thou hast regained thy senses without much ado, do thou, O son of Kesava, witness my skill in guiding the horses! I have been begotten by Daruka, and I have been duly trained! I will now penetrate into the celebrated array of Salwa without fear!

"Vasudeva continued, 'Saying this, O hero, the charioteer, pulling the reins, began to lead the horses with speed towards the field of battle. And, O king, struck with the whip and pulled by the reins those excellent steeds seemed to be flying in the air, performing various beautiful motion, now circular, now similar, now dissimilar, now to the right, now to the left. And, O king, those steeds understanding as it were the intention of Daruka's son endued with such lightness of hand, burned with energy, and seemed to go without touching the ground with their feet! That bull among men wheeled round Salwa's host so easily that they who witnessed it wondered exceedingly. And the lord of Saubha, unable to bear that manoeuvre of Pradyumna, instantly sent three shafts at the charioteer of his antagonist! The charioteer, however, without taking any note of the force of those arrows, continued to go along the right. Then the lord of Saubha, O hero, again discharged at my son by Rukmini, a shower of various kinds of weapons! But that slayer of hostile heroes, the son of Rukmini, showing with a smile his lightness of hand, cut all those weapons off as they reached him. Finding his arrows cut by Pradyumna, the lord of Saubha, having recourse to the dreadful illusion natural to Asuras began to pour a thick shower of arrows. But cutting into pieces those powerful Daitya weapons shot at him in mid-career by means of his Brahma weapon, Pradyumna discharged winged shafts of other kings. And these delighting in blood, warding off the shafts of Daitya, pierced his head, bosom and face. And at those wounds Salwa fell down senseless. And on the mean-minded Salwa falling down, afflicted with Pradyumna's arrows, the son of Rukmini aimed another arrow at him, capable of destroying every foe. And beholding that arrow worshipped by all the Dasarhas, and flaming like fire and fatal as a venomous snake, fixed on the bow-string, the firmament was filled with exclamations of Oh! and Alas! Then all the celestials with Indra and the lord of treasures (Kubera) at their head sent Narada and the god of wind endued with the speed of the mind. And these two approaching the son of Rukmini delivered unto him the message of the celestial, saying, O hero, king Salwa is nor to be slain by thee! Do thou draw back the arrow. He is unslayable by thee in fight! There breatheth not a person who cannot be killed by that arrow! O thou of mighty arms, the Creator hath ordained his death at the hands of Krishna, the son of Devaki! Let this be not falsified!--Thereupon with a glad heart, Pradyumna withdrew that best of arrows from his excellent bow and deposited it back in his quiver. And then, O foremost of kings, the mighty Salwa, afflicted with the arrows of Pradyumna, rose disheartened, and speedily went away. Then O king, the wicked Salwa, thus afflicted by the Vrishnis, mounted on his car of precious metals, and leaving Dwaraka scudded through the skies!'"

SECTION XX

"Vasudeva said, 'When Salwa had left the city of the Anarttas, I returned to it, O king, on the completion of thy great Rajasuya sacrifice! On my arrival I found Dwaraka shorn of its splendour, and, O great monarch, there were not sounds of Vedic recitation or sacrificial offering, And the excellent damsels were all destitute of ornaments, and the gardens were devoid of beauty. And alarmed by the aspect, I asked the son of Hridika saying, 'Why is it that the men and women of the city of the Vrishnis are so woe-begone, O tiger among men?' O thou best of kings thus asked the son of Hridika (Kritavarman) relate to me in detail the invasion of the city by Salwa, and his subsequent departure from it. And, O thou foremost of Bharatas, hearing all, even then I made up my mind to slay Salwa. And encouraging the citizens, O best of Bharatas, I cheerfully addressed king Ahuka, and Anakdundhuvi, and the chief heroes of the Vrishni race, saying, 'Do ye, O bulls among the Yadavas, stay in the city, taking every care, and know that I go to slay Salwa! I return not to the city of Dwaravati without slaying him. I will again come to ye having compassed the destruction of Salwa together with his car of precious metals. Do ye strike up the sharp and middle and flat notes of the Dundhuvi so dreadful to foes!' And O thou bull of the Bharata race, thus adequately encouraged by me, those heroes cheerfully said unto me, 'Go and slay the enemies!' And thus receiving the benedictions of those warriors with glad hearts, and causing the Brahmanas to utter auspicious words and bowing down to the best of the regenerate ones, and to Siva also, I set out on my car unto which were yoked the horses Saivya, and Sugriva, filling all sides with the clatter (of my wheels) and blowing that best of conchs, the Panchajanya! And, O king, O tiger among men, accompanied by my redoubted and victorious army consisting of the four kinds of the forces so persevering in battle, I set out. And leaving many countries, and mountains, crowned with trees, and pieces of water, and streams, I at last arrived at the country of Matrikavarta. It is there, O thou tiger among men, that I heard that Salwa was coursing on his car of precious metals near the ocean, and I followed in his pursuit. And, O thou slayer of thy foes, having reached the main, Salwa on his car of costly metals was in the midst of the deep heaving with billows! And on seeing me from a distance, O Yudhishthira, that one of wicked soul himself challenged me repeatedly to the fight. And many arrows capable of piercing to the quick, discharged from my bow reached not his car. And at this I was wroth! And, O king, that essentially sinful wretch of a Daitya's son of irrepressible energy, on his part began to shoot thousand upon thousands of arrows in torrents! And, O Bharata, he rained shafts upon my soldiers and upon my charioteer and upon my steeds! But without thinking of the shafts, we continued the conflict. Then the warriors following Salwa poured on me straight arrows by thousands. And the Asuras covered my horses and my car and Daruka with arrows capable of piercing the very vitals. And, O hero, I could not at that time see either my horses, or my car, or my charioteer Daruka! And I with my army was covered with weapons. And, O son of Kunti, superhumanly skilled in weapons, I also let fly from my bow arrows by tens of thousands, inspiring them with mantras! But as that car of costly metals was in the sky, full two miles off, it could not, O Bharata, be seen by my troops. They could therefore only remaining on the field of battle look on like spectators in a place of amusement, cheering me on by shouts loud as the roar of the lion, and also by the sound of their clapping. And the tinted arrows shot by the fore-part of hand penetrated into the bodies of the Danavas like biting insects. And then arose cries in the car of precious metals from those that were dying of wounds by those sharp arrows and falling into the waters of the mighty ocean. And the Danavas deprived of their arms, necks, and wearing the form of Kavandhas,--fell, sending up tremendous roars. And as they fell they were devoured by animals living in the waters of the ocean. And then I powerfully blew the Panchajanya obtained from the waters and graceful as the lotus-stalk and white as milk or the Kunda flower or the moon or silver. And seeing his soldiers fall, Salwa the possessor of the car of precious metals, began to fight with the help of illusion. And then he began to ceaselessly hurl at me maces, and ploughshares, and winged darts and lances, and javelins, and battle-axes, and swords and arrows blazing like javelins and thunderbolts, and nooses, and broad swords, and bullets from barrels, and shafts, and axes, and rockets. And permitting them to come towards me, I soon destroyed them all by counter-illusion. And on this illusion being rendered ineffectual, he began the contest with mountain peaks. And, O Bharata, then there was darkness and light alternately, and the day was now fair, and now gloomy, and now hot, and now cold. And there was a perfect shower of coals, and ashes, and weapons. And creating such illusion the enemy fought with me. And ascertaining it I destroyed his illusion by counter-illusion. And in the due time I showered arrows all round. And then, O mighty king, the dome of heaven blazed as with a hundred suns, and, O son of Kunti with one hundred moons, and thousands and ten thousands of stars! And then none could ascertain whether it was day or night, or distinguish the points of the horizon. And, becoming bewildered, I fixed on my bowstring the weapon called Pragnastra. And, O son of Kunti, the weapon went like unto flakes of pure cotton blown away by the winds! And a great fight took place, calculated to make the down on one's body stand on end. And O best of monarchs, having regained, light, I again fought with the enemy!'"

SECTION XXI

"Vasudeva said, 'O thou tiger among men, my great enemy king Salwa, thus encountered by me in battle, again ascended the sky. And O mighty monarch, inspired with the desire of victory, that wicked one hurled at me Sataghnis, and mighty maces, and flaming lances, and stout clubs, and as the weapons came along the sky, I speedily resisted them with my swift arrows, and cut them in two or three pieces before they came at me. And there was a great noise in the welkins. And Salwa covered Daruka, and my steeds, and my car also with hundreds of straight shafts. Then, O hero, Daruka, evidently about to faint, said unto me, 'Afflicted with the shafts of Salwa I stay in the field, because it is my duty to do so. But I am incapable of doing so (any longer). My body hath become weak!' Hearing these piteous words of my charioteer, I looked at him, and found the driver wounded with arrows. Nor was there a spot on his breasts or the crown of his head, or body or his arms which was not, O thou foremost of sons of Pandu, covered with shafts! And blood flowed profusely from his wounds inflicted by arrows, and he looked like unto a mountain of red chalk after a heavy shower. And, O thou of mighty arms, seeing the charioteer with the reins in his hands thus pierced and enfeebled by the shafts of Salwa in the field of battle, I cheered him up!

"'And, O Bharata, about this time, a certain person, having his home in Dwaraka quickly coming to my car, addressed me like a friend, delivering to me, O hero, a message from Ahuka! He seemed to be one of Ahuka's followers. And sadly and in a voice choked in sorrow, know, O Yudhishthira, he said words'--O warrior, Ahuka, the lord of Dwaraka, hath said these words unto thee! O Kesava, hear what thy father's friend sayeth: O son of the Vrishni race, O thou irrepressible one, in thy absence today Salwa, coming to Dwaraka, hath by main force killed Vasudeva! Therefore, no need of battle any more. Cease, O Janardana! Do thou defend Dwaraka! This is thy principal duty!--Hearing these words of his, my heart became heavy, and I could not ascertain what I should do and what I should not. And, O hero, hearing of that great misfortune, I mentally censured Satyaki, and Baladeva, and also that mighty pradyumna. Having reposed on them the duty of protecting Dwaraka and Vasudeva, I had gone, O son of the Kuru race, to effect the destruction of Salwa's city. And in a sorrowful heart, I asked myself,--Doth that destroyer of foes, the mighty-armed Baladeva, live, and Satyaki, and the son of Rukmini and Charudeshna possessed of prowess, and Shamva and others? For, O thou tiger among men, these living, even the bearer himself of the thunderbolt could by no means destroy Suta's son (Vasudeva)! And thought, I, It is plain that Vasudeva is dead and equally plain that the others with Baladeva at their head have been deprived of life--This was my certain conclusion. And, O mighty king, thinking of the destruction of those all, I was overwhelmed with grief! And it was in this state of mind that I encountered Salwa afresh. And now I saw, O great monarch, Vasudeva himself falling from the car of precious metals! And, O warrior I swooned away, and, O king of men, my sire seemed like unto Yayati after the loss of his merit, falling towards the earth from heaven! And like unto a luminary whose merit hath been lost saw my father falling, his head-gear foul and flowing loosely, and his hair and dress disordered. And then the bow Sharanga dropped from my hand, and, O son of Kunti I swooned away! I sat down on the side of the car. And, O thou descendant of the Bharata race, seeing me deprived of consciousness on the car, and as if dead, my entire host exclaimed Oh! and Alas! And my prone father with out-stretched arms and lower limbs, appeared like a dropping bird. And him thus falling, O thou of mighty arms, O hero, the hostile warriors bearing in their hands lances and axes struck grievously! And (beholding this) my heart trembled! and soon regaining my consciousness, O warrior, I could not see in that mighty contest either the car of costly metals, or the enemy Salwa, or my old father! Then I concluded in my mind that it was certainly illusion. And recovering my senses, I again began to discharge arrows by hundreds."

SECTION XXII

"Vasudeva continued, 'Then O thou foremost of the Bharata race, taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials, from off that car of costly metals! And I began to discharge from the Sharanga many well-looking arrows of the forms of snakes, capable of going at a great height and possessing intense energy. And, O perpetuator of the Kuru race, I could not then see the car of costly metals, for it had vanished, through illusion! I was then filled with wonder! That host of Danvas then, O Bharata, of frightful visages and hair, set up a loud howl while I was waiting for it. In that fierce battle. I then, with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foes if but his sound was inaudible. Upon this, their shouts ceased. But those Danavas that had sent up that shout were all slain by those shafts of mine blazing as the Sun himself, and capable of striking at the perception of sound alone. And after the shout had ceased at one place, O mighty king, another yell proceeded from another quarter. Thitherto also I sent my shafts. In this way, O Bharata, the Asuras began to send up yells in all the ten quarters above and across. These were all slain by me, viz., those that were in the skies and that were invisible, with arrows of diverse forms, and celestial weapons inspired with mantras. Then, O hero, that car of precious metals capable of going anywhere at will, bewildering my eyes, reappeared at Pragjyotisha! And then the destroying Danavas of fierce forms suddenly drowned me with a mighty shower of rocks. And, O thou foremost of monarchs, torrents of rocks falling upon me covered me up, and I began to grow like an ant-hill (with its summits and peaks)! And covered along with my horses and charioteer and flagstaffs, with crags on all sides, I disappeared from sight altogether. Then those foremost of heroes of the Vrishni race who were of my army were, struck with panic, and all on a sudden began to fly in all directions. And beholding me in that plight, O king, the heaven, the firmament, and the earth were filled with exclamation of Oh! and Alas! And then, O monarch, my friends filled with sorrow and grief began to weep and wail with heavy hearts! And delight filled the hearts of the enemies. And O thou who never waverest, I heard of this after I had defeated the foe! And then wielding the thunderbolt, that favourite (weapon) of Indra, capable of riving stones, I destroyed that entire mass of crags! But my steeds, afflicted with the weight of the stones and almost on the point of death began to tremble. And beholding me, all my friends rejoiced again even as men rejoice on seeing the sun rise in the sky, dispersing the clouds. And seeing my horses almost in their last gasp for breath, afflicted with that load of stones, my charioteer said unto me in words suitable to the occasion, 'O thou of the Vrishni race, behold Salwa the owner of the car of precious metals sitting (yonder). Do not disregard him! Do thou exert thyself! Do thou abandon thy mildness and consideration for Salwa. Slay Salwa, O thou of mighty arms! O Kesava, do not let him live! O hero, O thou destroyer of those that are not thy friends (enemies), an enemy should be slain with every exertion! Even a weak enemy who is under the feet of a man endued with strength, should not be disregarded by the latter: that (shall I say) of one that dareth us to the fight? Therefore, O thou tiger among men, putting forth every exertion, slay him, O lord, O thou foremost of the Vrishni race! Do thou not delay again! This one is not capable of being vanquished by milder measures. And he cannot in my opinion be thy friend who is fighting thee and who devastated Dwaraka!' O Kaunteya, hearing such words of my charioteer, and knowing that what he said was true, I directed my attention to the fight (afresh), with the view of slaying Salwa and destroying the car of costly metals! And, O hero, saying unto Daruka, 'Stay a moment' I fixed on my bow-string my favourite weapon of fire, blazing and of celestial origin, of irresistible force, and incapable of being baffled, bursting with energy, capable of penetrating into everything, and of great splendour! And saying, 'Destroy the car of precious metals together with all those enemies that are in it.' I launched with the might of my arms and in wrath with mantras, the great powerful discus Sudarsana which reduceth to ashes in battle Yakshas and Rakshasas and Danavas and kings born in impure tribes, sharp-edged like the razor, and without stain, like unto Yama the destroyer, and incomparable, and which killeth enemies. And rising into the sky, it seemed like a second sun of exceeding effulgence at the end of the Yuga. And approaching the town of Saubha whose splendour had disappeared, the discus went right through it, even as a saw divideth a tall tree. And cut in twain by the energy of the Sudarsana it fell like the city of Tripura shaken by the shafts of Maheswara. And after the town of Saubha had fallen, the discus came back into my hands, And taking it up I once more hurled it with force saying, 'Go thou unto Salwa.' The discus then cleft Salwa in twain who in that fierce conflict was at the point of hurling a heavy mace. And with its energy it set the foe ablaze. And after that brave warrior was slain, the disheartened Danava women fled in all directions, exclaiming Oh! and Alas! And taking my chariot in front of the town of Saubha I cheerfully blew my conch and gladdened the hearts of my friends. And beholding their town, high as the peak of the Meru, with its palaces and gate-ways utterly destroyed, and all ablaze, the Danavas fled in fear. And having thus destroyed the town of Saubha and slain Salwa, I returned to the Anarttas and delighted my friends. And, O king, it is for this reason that I could not come to the city named after the elephant (Hastinapura), O destroyer of hostile heroes! O warrior, if I had come, Suyodhana would not have been alive or the match at dice would not have taken place. What can I do now? It is difficult to confine the waters after the dam is broken!'"

Vaisampayana continued, "Having addressed the Kaurava thus, that foremost of male persons, of mighty arms, the slayer of Madhu, possessed of every grace, saluting the Pandavas, prepared for departure. And the mighty-armed hero reverentially saluted Yudhishthira the just, and the king in return and Bhima also smelt the crown of his head. And he was embraced by Arjuna, and the twins saluted him with reverence. And he was duly honoured by Dhaumya, and worshipped with tears by Draupadi. And causing Subhadra and Abhimanyu to ascend his golden car, Krishna, mounted it himself, worshipped by the Pandavas. And consoling Yudhishthira, Krishna set out for Dwaraka on his car resplendent as the sun and unto which were yoked the horses Saivya and Sugriva. And after he of the Dasharha race had departed, Dhristadyumna, the son of Prishata, also set out for his own city, taking with him the sons of Draupadi. And the king of Chedi, Dhrishtaketu also, taking his sister with him set out for his beautiful city of Suktimati, after bidding farewell to the Pandavas. And, O Bharata, the Kaikeyas also, with the permission of Kunti's son possessed of immeasurable energy, having reverentially saluted all the Pandavas, went away. But Brahmanas and the Vaisyas and the dwellers of Yudhishthira's kingdom though repeatedly requested to go, did not leave the Pandavas. O foremost of king, O bull of the Bharata race, the multitude that surrounded those high-souled ones in the forest of Kamyaka looked extraordinary. And Yudhishthira, honouring those high-minded Brahmanas, in due time ordered his men, saying 'Make ready the car.'"

SECTION XXIII

Vaisampayana continued, "After the chief of the Dasharhas had departed, the heroic Yudhishthira, and Bhima, and Arjuna, and the twins, each looking like unto Shiva, and Krishna, and their priest, ascending costly cars unto which were yoked excellent steeds, together went into the forest. And at time of going they distributed Nishkas of gold and clothes and kine unto

Brahmanas versed in Siksha and Akshara and mantras. And twenty attendants followed them equipped with bows, and bowstrings, and blazing weapons, and shafts and arrows and engines of destruction. And taking the princess's clothes and the ornaments, and the nurses and the maid-servants, Indrasena speedily followed the princes on a car. And then approaching the best of Kurus, the high-minded citizens walked round him. And the principal Brahmanas of Kurujangala cheerfully saluted him. And together with his brothers, Yudhishthira the just, on his part saluted them cheerfully. And the illustrious king stopped there a little, beholding the concourse of the inhabitants of Kurujangala. And the illustrious bull among the Kurus felt for them as a father feeleth for his sons, and they too felt for the Kuru chief even as sons feel for their father! And that mighty concourse, approaching the Kuru hero, stood around him. And, O king, affected, with bashfulness, and with tears in their eyes, they all exclaimed, 'Alas, O lord! O Dharma!' And they said, 'Thou art the chief of the Kurus, and the king of us, thy subjects! Where dost thou go, O just monarch, leaving all these citizens and the inhabitants of the country, like a father leaving his sons? Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Suvala! Fie on Karna! For, O foremost of monarchs, those wretches ever wish unto thee who art firm in virtue! Having thyself established the unrivalled city of Indraprastha of the splendour of Kailasa itself, where dost thou go, leaving it, O illustrious and just king, O achiever of extraordinary deeds! O illustrious one, leaving that peerless palace built by Maya, which possesseth the splendour of the palace of the celestials themselves, and is like unto a celestial illusion, ever guarded by the gods, where dost thou go, O son of Dharma?' And Vibhatsu knowing the ways of virtue, pleasure, and profit said unto them in a loud voice, 'Living in the forest, the king intendeth to take away the good name of his enemies! O we with the regenerate ones at your head, versed in virtue and profit, do you approaching the ascetics separately and inclining them to grace, represent unto them what may be for our supreme good!' Upon hearing these words of Arjuna, the Brahmanas and the other orders, O king, saluting him cheerfully walked round the foremost of virtuous men! And bidding farewell unto the son of Pritha, and Vrikodara, and Dhananjaya and Yajnaseni, and the twins, and commanded by Yudhishthira, they returned to their respective abodes in the kingdom with heavy hearts."

SECTION XXIV

Vaisampayana said, "After they had departed, Yudhishthira the virtuous son of Kunti, unwavering in his promises, addressed all his brothers, saying, 'We shall have to dwell in the solitary forest for these twelve years. Search ye, therefore, in this mighty forest for some spot abounding in birds and deer and flowers and fruits, beautiful to behold, and auspicious, and inhabited by virtuous persons and where we may dwell pleasantly for all these years!' Thus addressed by Yudhishthira, Dhananjaya replied unto the son of Dharma, after reverencing the illustrious king as if he were his spiritual preceptor. And Arjuna said, 'Thou hast respectfully waited upon all the great and old Rishis. There is nothing unknown to thee in the world of men. And O bull of the Bharata race, thou hast always waited with reverence upon Brahmanas including Dwaipayana and others, and Narada of great ascetic merit, who with senses under control, ever goeth to the gates of all the world from the world of the gods unto that of Brahma, including that of the Gandharvas and Apsaras! And thou knowest, without doubt, the opinions of the Brahmanas, and, O king, their prowess also! And O monarch, thou knowest what is calculated to do us good! And O great king, we will live wherever thou likest! Here is this lake, full of sacred water, called Dwaitavana, abounding with flowers, and delightful to look at, and inhabited by many species of birds. If, O king, it pleaseth thee, here should we like to dwell these twelve years! Thinkest thou otherwise?' Yudhishthira replied, 'O Partha, what thou hast said recommendeth itself to me! Let us go that sacred and celebrated and large lake called Dwaitavana!"

"Vaisampayana continued, "Then the virtuous son of Pandu, accompanied by numerous Brahmanas, all went to the sacred lake called Dwaitavana. And Yudhishthira was surrounded by numerous Brahmanas some of whom sacrificed with fire and some without it and some of whom, devoted to the study of the Vedas, lived upon alms or were of the class called Vanaprasthas. And the king was also surrounded by hundreds of Mahatmas crowned with ascetic success and of rigid vows. And those bulls of the Bharata race, the sons of Pandu setting out with those numerous Brahmanas, entered the sacred and delightful woods of Dwaita. And the king saw that mighty forest covered on the close of summer with Salas, and palms, and mangoes, and Madhukas, and Nipas and Kadamvas and Sarjjas and Arjunas, and Karnikars, many of them covered with flowers. And flocks of peacocks and Datyuhas and Chakoras and Varhins and Kokilas, seated on the tops of the tallest trees of that forest were pouring forth their mellifluous notes. And the king also saw in that forest mighty herds of gigantic elephants huge as the hills, with temporal juice trickling down in the season of rut, accompanied by herds of she-elephants. And approaching the beautiful Bhogavati (Saraswati), the king saw many ascetics crowned with success in the habitations in that forest, and virtuous men of sanctified souls clad in barks of trees and bearing matted locks on their heads. And descending from their cars, the king that foremost of virtuous men with his brothers and followers entered that forest like Indra of immeasurable energy entering heaven. And crowds of Charanas and Siddhas, desirous of beholding the monarch devoted to truth, came towards him. And the dwellers of that forest stood surrounding that lion among king possessed of great intelligence. And saluting all the Siddhas, and saluted by them in return as a king or a god should be, that foremost of virtuous men entered the forest with joined hands accompanied by all those foremost of regenerate ones. And the illustrious and virtuous king, saluted in return by those virtuous ascetics that had approached him, sat down in their midst at the foot of a mighty tree decked with flowers, like his father (Pandu) in days before. And those chiefs of the Bharata race viz., Bhima and Dhananjaya and the twins and Krishna and their followers, all fatigued, leaving their vehicles, sat themselves down around that best of kings. And that mighty tree bent down with the weight of creepers, with those five illustrious bowmen who had come there for rest sitting under it, looked like a mountain with (five) huge elephants resting on its side."

SECTION XXV

Vaisampayana said, "Having fallen into distress, those princes thus obtained at last a pleasant habitation in that forest. And there in those woods abounding with Sala trees and washed by the Saraswati, they who were like so many Indras, began to sport themselves. And the illustrious king, that bull of the Kuru race, set himself to please all the Yatis and Munis and the principal Brahmanas in that forest, by offerings of excellent fruits and roots. And their priest, Dhaumya endued with great energy, like unto a father to those princes, began to perform the sacrificial rites of Ishti and Paitreya for the Pandavas residing in that great forest. And there came, as a guest, unto the abode of the accomplished Pandavas living in the wood after loss of their kingdom, the old Rishi Markandeya, possessed of intense and abundant energy. And that bull of the Kuru race, the high-souled Yudhishthira, possessed of unrivalled strength and prowess, paid his homage unto that great Muni, reverenced by celestials and Rishis of men, and possessed of the splendour of blazing fire. And that illustrious and all-knowing Muni, of unrivalled energy, beholding Draupadi and Yudhishthira and Bhima and Arjuna, in the midst of the ascetics, smiled, recollecting Rama in his mind. And Yudhishthira the just, apparently grieved at this, asked him, saying, 'All these ascetics are sorry for seeing me here. Why is it that thou alone smilest, as if an glee, in the presence of these?' Markandeya replied, 'O child', I too am sorry and do not smile in glee! Nor doth pride born of joy possess my heart! Beholding to-day the calamity, I recollect Rama, the son of Dasaratha, devoted to truth! Even that Rama, accompanied by Lakshman, dwelt in the woods at the command of his father. O son of Pritha, I beheld him in days of old ranging with his bow on the top of the Rishyamuka hills! The illustrious Rama was like unto Indra, the lord of Yama himself, and the slayer of Namuchi! Yet that sinless one had to dwell in the forest at the command of his father, accepting it as his duty. The illustrious Rama was equal unto Sakra in prowess, and invincible in battle. And yet he had to range the forest renouncing all pleasures! Therefore should no one act unrighteously, saying,--I am mighty! Kings Nabhaga and Bhagiratha and others, having subjugated by truth this world bounded by the seas, (finally) obtained, O child, all the region hereafter. Therefore, should no one act unrighteously, saying,--I am mighty! And, O exalted of men, the virtuous and truthful king of Kasi and Karusha was called a mad dog for having renounced his territories and riches! Therefore, should no one act unrighteously, saying,--I am mighty! O best of men, O son of Pritha, the seven righteous Rishis, for having observed the ordinance prescribed by the Creator himself in the Vedas, blaze in the firmament. Therefore, should no one act unrighteously, saying,--I am mighty! Behold, O king, the mighty elephants, huge as mountain cliffs and furnished with tusks, transgress not, O exalted of men, the laws of the Creator! Therefore, should none act unrighteously saying, Might is mine! And, O foremost of monarchs, behold all the creatures acting according to their species, as ordained by the Creator. Therefore, should none act unrighteously, saying, Might is mine. O son of Pritha, in truth, and virtue, and proper behaviour, and modesty, thou hast surpassed all creatures, and thy fame and energy are as bright as fire or the Sun! Firm in thy promises, O illustrious one, having passed in the woods thy painful exile, thou wilt again, O king, snatch from the Kauravas thy blazing prosperity with the help of thy own energy!'"

Vaisampayana continued, "Having spoken these words unto Yudhishthira (seated) in the midst of the ascetics with friends, the great Rishi having also saluted Dhaumya and all the Pandavas set out in a northerly direction!"

SECTION XXVI

Vaisampayana said, "While the illustrious son of Pandu continued to dwell in the Dwaita woods, that great forest became filled with Brahmanas. And the lake within that forest, ever resounding with Vedic recitations, became sacred like a second region of Brahma. And the sounds of the Yajus, the Riks, the Samas, and other words uttered by the Brahmanas, were exceedingly delightful to hear. And the Vedic recitations of the Brahmanas mingling with the twang of bows of the sons of Pritha, produced a union of the Brahmana and Kshatriya customs that was highly beautiful. And one evening the Rishi Vaka of the Dalvya family addressed Yudhishthira, the son of Kunti seated in the midst of the Rishis, saying, 'Behold, O chief of the Kurus, O son of Pritha, the homa time is come of these Brahmanas devoted to ascetic austerities, the time when the (sacred) fires have all been lit up! These all, of rigid vows, protected by thee, are performing the rites of religion in this sacred region! The descendants of Bhrigu and Angiras, along with those of Vasishta and Kasyapa, the illustrious sons of Agastya, the offspring of Atri all of excellent vows, in fact, all the foremost Brahmanas of the whole, are now united with thee! Listen, O son of the Kuru race born of Kunti, thyself with thy brothers, to the words I speak to thee! As are aided by the wind consumeth the forest, so Brahma energy mingling with Kshatriya energy, and Kshatriya might mingling with Brahma power, might, when they gathered force, consume all enemies! O child, he should never desire to be without Brahmanas who wisheth to subdue this and the other world for length of days! Indeed, a king slayeth his enemies having obtained a Brahmana conversant, with religion and worldly affairs and freed from passion and folly. King Vali cherishing his subjects practised those duties that lead to salvation, and knew not of any other means in this world than Brahmanas. It was for this that all the desires of Virochana's son, the Asura (Vali), were ever gratified, and his wealth was ever inexhaustible. Having obtained the whole earth through the aid of the Brahmanas, he met with destruction when he began to practise wrong on them! This earth with her wealth never adoreth long as her lord a Kshatriya living without a Brahmana! The earth, however, girt by the sea, boweth unto him who is ruled by a Brahmana and taught his duties by him! Like an elephant in battle without his driver, a Kshatriya destitute of Brahmanas decreaseth in strength! The Brahmana's sight is without compare, and the Kshatriya's might also is unparalleled. When these combine, the whole earth itself cheerfully yieldeth to such a combination. As fire becoming mightier with the wind consumeth straw and wood, so kings with Brahmanas consume all foes! An intelligent Kshatriya, in order to gain what he hath not, and increase what he hath, should take counsel of Brahmanas! Therefore, O son of Kunti, for obtaining what thou hast not and increasing what thou hast, and spending what thou hast on proper objects and persons, keep thou with thee a Brahmana of reputation, of a knowledge of the Vedas, of wisdom and experience! O Yudhishthira. Thou hast ever highly regarded the Brahmanas. It is for this that thy fame is great and blazeth in the three worlds!"

Vaisampayana continued, "Then all those Brahmanas who were with Yudhishthira worshipped Vaka of the Dalvya race, and having heard him praise Yudhishthira became highly pleased. And Dwaipayana and Narada and Jamadagnya and Prithusravas; and Indradyumna and Bhalaki and Kritachetas and Sahasrapat; and Karnasravas and Munja and Lavanaswa and Kasyapa; and Harita and Sthulakarana and Agnivesya and Saunaka; and Kritavak and Suvakana Vrihadaswa and Vibhavasu; and Urdharetas and Vrishamitra and Suhotra and Hotravahana; these and many other Brahmanas of rigid vows then adored Yudhishthira like Rishis adoring Purandara in heaven!"

SECTION XXVII

Vaisampayana said, "Exiled to the woods the sons of Pritha with Krishna seated in the evening, conversed with one another afflicted with sorrow and grief. And the handsome and well informed Krishna dear unto her lords and devoted to them, thus spake unto Yudhishthira, Then sinful, cruel, and wicked-minded son of Dhritarashtra certainly feeleth no sorrow for us, when, O king, that evil-hearted wretch having sent thee with myself into the woods dressed in deer-skin feeleth no regret! The heart of that wretch of evil deeds must surely be made of steel when he could at that time address thee, his virtuous eldest brother, in words so harsh! Having brought thee who deservest to enjoy every happiness and never such woe, into such distress, alas, that wicked-minded and sinful wretch joyeth with his friends! O Bharata, when dressed in deer-skin thou hast set out for the woods, only four persons, O monarch, viz., Duryodhana, Karna, the evil-minded Sakuni, and Dussasana that bad and fierce brother of Duryodhana, did not shed tears! With the exception of these, O thou best of the Kurus, all other Kurus filled with sorrow shed tears from their eyes! Beholding this thy bed and recollecting what thou hadst before, I grieve, O king, for thee who deservest not woe and hast been brought up in every luxury! Remembering that seat of ivory in thy court, decked with jewels and beholding this seat of kusa grass, grief consumeth me, O king! I saw thee, O king, surrounded in thy court by kings! What peace can my heart know in not beholding thee such now? I beheld thy body, effulgent as the sun, decked with sandal paste! Alas, grief depriveth me of my senses in beholding thee now besmeared with mud and dirt! I saw thee before, O king, dressed in silken clothes of pure white! But I now behold thee dressed in rags? Formerly, O king, pure food of every kind was carried from thy house on plates of gold for Brahmanas by thousands! And, O king, food also of the best kind was formerly given by thee unto ascetics both houseless and living in domesticity! Formerly, living in dry mansion thou hadst ever filled with food of every kind plates by thousands, and worshipped the Brahmanas gratifying every wish of theirs! What peace, O king, can my heart know in not beholding all this now? And, O great king, these thy brothers, endued with youth and decked with ear-rings, were formerly fed by cook with food of the sweet flavour and dressed with skill! Alas, O king, I now behold them all, so undeserving of woe, living in the woods and upon what the wood may yield! My heart, O King knoweth no peace! Thinking of this Bhimasena living in sorrow in the woods, doth not thy anger blaze up, even though it is time? Why doth not thy anger, O king, blaze up upon beholding the illustrious Bhimasena who ever performeth everything unaided, so fallen into distress, though deserving of every happiness? Why, O king, doth not thy anger blaze up on beholding that Bhima living in the woods who was formerly surrounded with numerous vehicles and dressed in costly apparel? This exalted personage is ready to slay all the Kurus in battle. He beareth, however, all this sorrow, only because he waiteth for the fufilment of thy promise! This Arjuna, O king, though possessed of two hands, is equal, for the lightness of his hand in discharging shafts, to (Kartavirya) Arjuna of a thousand arms! He Is even (to foes), like unto Yama himself at the end of the Yuga! It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brahmanas at thy sacrifice? Beholding that Arjuna that tiger among men worshipped by both the celestials and the Danavas so anxious, why, O king, dost thou not feel indignant? I grieve, O Bharata, that thy wrath doth not blaze up at sight of that son of Pritha in exile, that prince who deserveth not such distress and who hath been brought up in every luxury! Why doth not thy wrath blaze up at sight of that Arjuna in exile, who, on a single car, hath vanquished celestials and men and serpents? Why, O king, doth not thy wrath blaze up at sight of that Arjuna in exile who, honoured with offerings of cars and vehicles of various forms and horses and elephants, forcibly took from the kings of the earth their treasures, who is the chastiser of all foes, and who at one impetus can throw full five hundred arrows? Why, O king, doth not thy wrath blaze up at sight of Nakula, in exile, who so fair and able-bodied and young, is the foremost of all swordsmen? Why, O king, dost thou pardon the foe. O Yudhishthira, at sight of Madri's son, the handsome and brave Sahadeva in exile? Why doth not thy anger blaze up, O king, it sight of both Nakula and Sahadeva overwhelmed with grief, though so undeserving of distress? Why also, O king, dost thou pardon the foe at sight of myself in exile who, born in the race of Drupada and, therefore, the sister of Dhrishtadyumna, am the daughter-in-law of the illustrious Pandu and the devoted wife of heroes? Truly, O thou best of the Bharatas, thou hast no anger, else why is it that thy mind is not moved at sight of thy brothers and myself (in such distress)? It is said that there is no Kshatriya in the world who is bereft of anger. I now behold in thee, however, a refutation of the proverb! That Kshatriya, O son of Pritha, who discovereth not his energy when the opportunity cometh, is ever disregarded by all creatures! Therefore, O king, thou shouldst not extend thy forgiveness to the foe. Indeed, with thy energy, without doubt, thou, mayst slay them all! So also, O king, that Kshatriya who is not appeased when the time for forgiveness cometh, becometh unpopular with every creature and meeteth with destruction both in this and the other world!'"

SECTION XXVIII

"Draupadi continued, 'On this subject, the ancient story of the conversation between Prahlada and Vali, the son of Virochana, is quoted as an example. One day Vali asked his grand-father Prahlada, the chief of the Asuras and the Danavas, possessed of great wisdom and well-versed in the mysteries of the science of duty, saying, 'O sire, is forgiveness meritorious or might and energy such? I am puzzled as regards this; O sire, enlighten me who ask thee this! O thou conversant with all duties, tell me truly which of these is meritorious? I will strictly obey whatever thy command may be! Thus asked (by Vali), his wise grandfather, conversant with every conclusion, replied upon the whole subject unto his grand-son who had sought at his hands the resolution of his doubts. And Prahlada said, 'Know, O child, these two truths with certainty, viz., that might is not always meritorious and forgiveness also is not always meritorious! He that forgiveth always suffereth many evils. Servants and strangers and enemies always disregard him. No creature ever bendeth down unto him. Therefore it is, O child, that the learned applaud not a constant habit of forgiveness! The servants of an ever-forgiving person always disregard him, and contract numerous faults. These mean-minded men also seek to deprive him of his wealth. Vile souled servants also appropriate to themselves his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use. They do not also at the command of their master, give unto others the things they are directed to give Nor do they even worship their master with that respect which is their master's due. Disregard in this world is worse than death. O child, sons and servants and attendants and even strangers speak harsh words unto the man who always forgiveth. Persons, disregarding the man of an ever-forgiving temper, even desire his wife, and his wife also, becometh ready to act as she willeth. And servants also that are ever fond of pleasure, if they do not receive even slight punishments from their master, contract all sorts of vices, and the wicked ever injure such a master. These and many other demerits attach to those that are ever-forgiving!

"Listen now, O son of Virochana, to the demerits of those that are never forgiving! The man of wrath who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishment on persons whether they deserve them or not, is necessarily separated from his friends in consequence of that energy of his. Such a man is hated by both relatives and strangers. Such a man, because he insulteth others, suffereth loss of wealth and reapeth disregard and sorrow and hatred and confusion and enemies. The man of wrath, in consequence of his ire, inflicteth punishments on men and obtaineth (in return) harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that putteth forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that hath taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world? People always do him an injury when they find a hole. Therefore, should men never exhibit might in excess nor forgiveness on all occasions. One should put forth his might and show his forgiveness on proper occasions. He that becometh forgiving at the proper time and harsh and mighty also at the proper time, obtaineth happiness both in this world and the other.

"'I shall now indicate the occasions in detail of forgiveness, as laid down by the learned, and which should ever be observed by all. Hearken unto me as I speak! He that hath done thee a service, even if he is guilty of a grave wrong unto thee, recollecting his former service, shouldst thou forgive that offender. Those also that have become offenders from ignorance and folly should be forgiven for learning and wisdom are not always easily attainable by man. They that having offended thee knowingly, plead ignorance should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial. If, however, a person commiteth an offence unwillingly, it hath been said that examining his plea well by a judicious enquiry, he should be pardoned. Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seemeth)! One should act with reference to place and time, taking note of his own might or weakness. Nothing can succeed that hath been undertaken without reference to place and time. Therefore, do thou ever wait for place and time! Sometimes offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. And it hath been said that on occasions besides these, might should be put forth against transgressors.'

"Draupadi continued, 'I, therefore, regard, O king, that the time hath come for thee to put forth thy might! Unto those Kurus the covetous sons of Dhritarashtra who injure us always, the present is not the time for forgiveness! It behoveth thee to put forth thy might. The humble and forgiving person is disregarded; while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time!'"

SECTION XXIX

Yudhishthira said, 'Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. O thou beautiful one, he that suppresseth his anger earneth prosperity. That man, again, who always giveth way to anger, reapeth adversity from his fierce anger. It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world? The angry man commiteth sin. The angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. The man that is angry faileth to distinguish between what should be said and what should not. There is no act that an angry man may not do, no word that an angry man may not utter. From anger a man may slay one that deserveth not to be slain, and may worship one that deserveth to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this that they of tranquil souls have banished wrath. How can one like us indulge in it then? O daughter of Drupada, reflecting upon all this, my anger is not excited One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two (viz., himself and angry man). If a weak man, persecuted by others, foolishly becometh angry towards men that are mightier than he, he then becometh himself the cause of his own destruction. And in respect of one who thus deliberately throweth away his life, there are no regions hereafter to gain. Therefore, O daughter of Drupada, it hath been said that a weak man should always suppress his wrath. And the wise man also who though presecuted, suffereth not his wrath to be roused, joyeth in the other world--having passed his persecutor over in indifference. It is for this reason hath it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in the straits. It is for this, O Krishna, that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious. Truth is more beneficial than untruth; and gentleness than cruel behaviour. How can one like me, therefore, even for the purpose of slaying Duryodhana, exhibit anger which hath so many faults and which the virtuous banish from their souls? They that are regarded by the learned of foresight, as possessed of (true) force of character, are certainly those who are wrathful in outward show only. Men of learning and of true insight call him to be possessed of force of character who by his wisdom can suppress his risen wrath. O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way, nor respecteth persons. The angry man killeth even those that deserve not to be killed. The man of wrath slayeth even his preceptors. Therefore, the man possessing force of character should ever banish wrath to a distance. The man that is overwhelmed with wrath acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger can exhibit proper energy, whereas, O wise one, it is highly difficult for the angry man to exhibit his energy at the proper time! The ignorant always regard anger as equivalent to energy. Wrath, however hath been given to man for the destruction of the world. The man, therefore, who wisheth to behave properly, must ever forsake anger. Even one who hath abandoned the excellent virtues of his own order, it is certain, indulgeth in wrath (if behaveth properly). If fools, of mind without light, transgress in every respect, how, O faultless one, can one like me transgress (like them)? If amongst men there were not persons equal unto the earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superior were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another, returneth those speeches afterwards; if the injured man returneth his injuries: if the chastised person chastiseth in return; if fathers slay sons, and sons fathers and if husbands slay wives, and wives husbands; then, O Krishna, how can birth take place in a world where anger prevaileth so! For, O thou of handsome face, know that the birth of creatures is due to peace! If the kings also, O Draupadi, giveth way to wrath, his subjects soon meet with destruction. Wrath, therefore, hath for its consequence the destruction and the distress of the people. And because it is seen that there are in the world men who are forgiving like the Earth, it is therefore that creatures derive their life and prosperity. O beautiful one, one should forgive under every injury. It hath been said that the continuation of species is due to man being forgiving. He, indeed, is a wise and excellent person who hath conquered his wrath and who showeth forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controleth his wrath, hath (for his enjoyment) numerous everlasting regions; while he that is angry, is called foolish, and meeteth with destruction both in this and the other world. O Krishna, the illustrious and forgiving Kashyapa hath, in this respect, sung the following verses in honour of men that are ever forgiving, 'Forgiveness is virtue; forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is the Shruti. He that knoweth this is capable of forgiving everything. Forgiveness is Brahma; forgiveness is truth; forgiveness is stored ascetic merit; forgiveness protecteth the ascetic merit of the future; forgiveness is asceticism; forgiveness is holiness; and by forgiveness is it that the universe is held together. Persons that are forgiving attain to the regions obtainable by those that have preformed meritorious sacrifices, or those that are well-conversant with the Vedas, or those that have high ascetic merit. Those that perform Vedic sacrifices as also those that perform the meritorious rites of religion obtain other regions. Men of forgiveness, however, obtain those much-adored regions that are in the world of Brahma. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. How, O Krishna, can one like us abandon forgiveness, which is such, and in which are established Brahma, and truth, and wisdom and the worlds? The man of wisdom should ever forgive, for when he is capable of forgiving everything, he attaineth to Brahma. The world belongeth to those that are forgiving; the other world is also theirs. The forgiving acquire honours here, and a state of blessedness hereafter. Those men that ever conquer their wrath by forgiveness, obtain the higher regions. Therefore hath it been said that forgiveness is the highest virtue.' Those are the verses sung by Kashyapa in respect of those that are everforgiving. Having listened, O Draupadi, to these verses in respect of forgiveness, content thyself! Give not way to thy wrath! Our grandsire, the son of Santanu, will worship peace; Krishna, the son of Devaki, will worship peace; the preceptor (Drona) and Vidura called Kshatri will both speak of peace; Kripa and Sanjaya also will preach peace. And Somadatta and Yuyutshu and Drona's son and our grandsire Vyasa, every one of them speaketh always of peace. Ever urged by these towards peace, the king (Dhritarashtra) will, I think, return us our kingdom. If however, he yieldeth to temptation, he will meet with destruction. O lady, a crisis hath come in the history of Bharatas for plunging them into calamity! This hath been my certain conclusion from some time before! Suyodhana deserveth not the kingdom. Therefore hath he been unable to acquire forgiveness. I, however, deserve the sovereignty and therefore is it that forgiveness hath taken possession of me. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue. I shall, therefore, truly adopt those qualities."

SECTION XXX

"Draupadi said, 'I bow down unto Dhatri and Vidhatri who have thus clouded thy sense! Regarding the burden (thou art to bear) thou thinkest differently from the ways of thy fathers and grand-fathers! Influenced by acts men are placed in different situations of life. Acts, therefore, produce consequences that are inevitable; emancipation is desired from mere folly. It seemeth that man can never attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure!

If this were not so, O Bharata, this insufferable calamity would never have overtaken thee who art so undeserving of it, and these thy brothers of great energy! Neither in those days of prosperity nor in these days of thy adversity, thou, O Bharata, hath ever known anything so dear to thee as virtue, which thou hast even regarded as dearer to thee than life? That thy kingdom is for virtue alone, that thy life also is for virtue alone, is known to Brahmanas and thy superiors and even the celestials! I think thou canst abandon Bhimasena and Arjuna and these twin sons of Madri along with myself but thou canst not abandon virtue! I have heard that the king protecteth virtue; and virtue, protected by him, protecteth him (in return)! I see, however, that virtue protecteth thee not! Like the shadow pursuing a man, thy heart, O tiger among men, with singleness of purpose, ever seeketh virtue. Thou hast never disregarded thy equals, and inferiors and superiors. Obtaining even the entire world, thy pride never increased! O son of Pritha, thou ever worshippest Brahmanas, and gods, and the Pitris, with Swadhas, and other forms of worship! O son of Pritha, thou hast ever gratified the Brahmanas by fulfilling every wish of theirs! Yatis and Sannyasins and mendicants of domestic lives have always been fed in thy house from off plates of gold where I have distributed (food) amongst them. Unto the Vanaprasthas thou always givest gold and food. There is nothing in thy house thou mayest not give unto the Brahmanas! In the Viswadeva sacrifice, that is, for thy peace, performed in thy house, the things consecrated are first offered unto guests and all creatures while thou livest thyself with what remaineth (after distribution)! Ishtis Pashubandhas, sacrifices for obtaining fruition of desire, the religions rites of (ordinary) domesticity, Paka sacrifices, and sacrifices of other kinds, are ever performed in thy house. Even in this great forest, so solitary and haunted by robbers, living in exile, divested of thy kingdom, thy virtue hath sustained no diminution! The Aswamedha, the Rajasuya, the Pundarika, and Gosava, these grand sacrifices requiring large gifts have all been performed by thee! O monarch, impelled by a perverse sense during that dire hour of a losing match at dice, thou didst yet stake and loss thy kingdom, thy wealth, thy weapons, thy brothers, and myself! Simple, gentle, liberal, modest, truthful, how, O king could thy mind be attracted to the vice of gambling? I am almost deprived of my sense, O king, and my heart is overwhelmed with grief, beholding this thy distress, and this thy calamity! An old history is cited as an illustration for the truth that men are subjects to the will of God and never to their own wishes! The Supreme Lord and Ordainer of all ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births guided by the acts of each, which are even like a seed (destined to sprout forth into the tree of life). O hero amongst men, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all. O Bharata, like space that covereth every object, God, pervading every creature, ordaineth its weal or woe. Like a bird tied with a string, every creature is dependent on God. Every one is subject to God and none else. No one can be his own ordainer. Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the Creator, because imbued with His Spirit and because established in Him. And man himself, dependent on the Universal Soul, cannot pass a moment independently. Enveloped in darkness, creatures are not masters of their own weal or woe. They go to heaven or hell urged by God Himself. Like light straws dependent on strong winds, all creatures, O Bharatas, are dependent on God! And God himself, pervading all creatures and engaged in acts right and wrong, moveth in the universe, though none can say This is God! This body with its physical attributes is only the means by which God--the Supreme Lord of all maketh (every creature) to reap fruits that are good or bad. Behold the power of illusion that hath been spread by God, who confounding with his illusion, maketh creatures slay their fellows! Truth-knowing Munis behold those differently. They appear to them in a different light, even like the rays of the Sun (which to ordinary eyes are only a pencil of light, while to eyes more penetrating seem fraught with the germs of food and drink). Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. And, O Yudhishthira, the Self-create Grandsire, Almighty God, spreading illusion, slayeth his creatures by the instrumentality of his creatures, as one may break a piece of inert and senseless wood with wood, or stone with stone, or iron with iron. And the Supreme Lord, according to his pleasure, sporteth with His creatures, creating and destroying them, like a child with his toy (of soft earth). O king, it doth seem to me that God behaveth towards his creatures like a father or mother unto them. Like a vicious person, He seemeth to bear himself towards them in anger! Beholding superior and well-behaved and modest persons persecuted, while the sinful are happy, I am sorely troubled. Beholding this thy distress and the prosperity of Suyodhana, I do not speak highly of the Great Ordainer who suffereth such inequality! O sir, what fruits doth the Great Ordainer reap by granting prosperity to Dhritarashtra's son who transgresseth the ordinances, who is crooked and covetous, and who injureth virtue and religion! If the act done pursueth the doer and none else, then certainly it is God himself who is stained with the sin of every act. If however, the sin of an act done doth not attach to the doer, then (individual) might (and not God) is the true cause of acts, and I grieve for those that have no might!'"

SECTION XXXI

"Yudhishthira said, 'Thy speech, O Yajnaseni, is delightful, smooth and full of excellent phrases. We have listened to it (carefully). Thou speakest, however, the language of atheism. O princess, I never act, solicitous of the fruits of my actions. I give away, because it is my duty to give; I sacrifice because it is my duty to sacrifice! O Krishna, I accomplish to the best of my power whatever a person living in domesticity should do, regardless of the fact whether those acts have fruits or not. O thou of fair hips, I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Veda, and beholding also the conduct of the good and wise! My heart, O Krishna, is naturally attracted towards virtue. The man who wisheth to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted amongst the virtuous. Nor doth he ever obtain the fruits of his virtues! Nor doth he of sinful heart, who having accomplished a virtuous act doubteth in his mind, obtain the fruits of his act, in consequence of that scepticism of his! I speak unto thee, under the authority of the Vedas, which constitute the highest proof in such matters, that never shouldst thou doubt virtue! The man that doubteth virtue is destined to take his birth in the brute species. The man of weak understanding who doubteth religion, virtue or the words of the Rishis, is precluded from regions of immortality and bliss, like Sudras from the Vedas! O intelligent one, if a child born of a good race studieth the Vedas and beareth himself virtuously, royal sages of virtuous behaviour regard him as an aged sage (not withstanding his years)! The sinful wretch, however, who doubteth religion and transgresseth the scriptures, is regarded as lower even than Sudras and robbers! Thou hast seen with thy own eyes the great ascetic Markandeya of immeasurable soul come to us! It is by virtue alone that he hath acquired immortality in the flesh. Vyasa, and Vasistha and Maitreya, and Narada and Lomasa, and Suka, and other Rishis have all, by virtue alone, become of pure soul! Thou beholdest them with thy own eyes as furnished with prowess of celestial asceticism, competent to curse or bless (with effect), and superior to the very gods! O sinless one, these all, equal to the celestials themselves, behold with their eyes what Is written in the Vedas, and describe virtue as the foremost duty! It behoveth thee not, therefore, O amiable Queen, to either doubt or censure God or act, with a foolish heart. The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning, regardeth not other proofs and holdeth the Rishis, who are capable of knowing the future as present as mad men. The fool regardeth only the external world capable of gratifying his senses, and is blind to everything else. He that doubteth religion hath no expiation for his offence. That miserable wretch is full of anxiety and acquireth not regions of bliss hereafter. A rejector of proofs, a slanderer of the interpretation of the Vedic scriptures, a transgressor urged by lust and covetousness, that fool goeth to hell. O amiable one, he on the other hand, who ever cherisheth religion with faith, obtaineth eternal bliss in the other world. The fool who cherisheth not religion, transgressing the proofs offered by the Rishis, never obtaineth prosperity in any life, for such transgression of the scriptures. It is certain, O handsome one, that with respect to him who regardeth not the words of the Rishis or the conduct of the virtuous as proof, neither this nor the other world existeth. Doubt not, O Krishna, the ancient religion that is practised by the good and framed by Rishis of universal knowledge and capable of seeing all things! O daughter of Drupada, religion is the only raft for those desirous of going to heaven, like a ship to merchants desirous of crossing the ocean. O thou faultless one, if the virtues that are practised by the virtuous had no fruits, this universe then would be enveloped in infamous darkness. No one then would pursue salvation, no one would seek to acquire knowledge not even wealth, but men would live like beasts. If asceticism, the austerities of celibate life, sacrifices, study of the Vedas, charity, honesty,--these all were fruitless, men would not have practised virtue generation after generation. If acts were all fruitless, a dire confusion would ensue. For what then do Rishis and gods and Gandharvas and Rakshasas who are all independent of human conditions, cherish virtue with such affection? Knowing it for certain that God is the giver of fruits in respect of virtue, they practise virtue in this world. This, O Krishna, is the eternal (source of) prosperity. When the fruits of both knowledge and asceticism are seen, virtue and vice cannot be fruitless. Call to thy mind, O Krishna, the circumstances of thy own birth as thou that heard of them, and recall also the manner in which Dhrishtadyumna of great prowess was born! These, O thou of sweet smiles, are the best proofs (of the fruits of virtue)! They that have their minds under control, reap the fruits of their acts and are content with little. Ignorant fools are not content with even that much they get (here), because they have no happiness born of virtue to acquire to in the world hereafter. The fruitlessness of virtuous acts ordained in the Vedas, as also of all transgressions, the origin and destruction of acts are, O beautiful one, mysterious even to the gods. These are not known to any body and everybody. Ordinary men are ignorant in respect of these. The gods keep up the mystery, for the illusion covering the conduct of the gods is unintelligible. Those regenerate ones that have destroyed all aspirations, that have built all their hopes on vows and asceticism, that have burnt all their sins and have acquired minds where quest and peace and holiness dwell, understand all these. Therefore, though you mayst not see the fruits of virtue, thou shouldst not yet doubt religion or gods. Thou must perform sacrifices with a will, and practise charity without insolence. Acts in this world have their fruits, and virtue also is eternal. Brahma himself told this unto his (spiritual) sons, as testified to by Kashyapa. Let thy doubt, therefore, O Krishna, be dispelled like mist. Reflecting upon all this, let thy scepticism give way to faith. Slander not God, who is the lord of all creatures. Learn how to know him. Bow down unto him. Let not thy mind be such. And, O Krishna, never disregard that Supreme Being through whose grace mortal man, by piety, acquireth immortality!'"

SECTION XXXII

"Draupadi said, 'I do not ever disregard or slander religion, O son of Pritha! Why should I disregard God, the lord of all creatures? Afflicted with woe, know me, O Bharata, to be only raving I will once more indulge in lamentations; listen to me with attention O persecutor of all enemies, every conscious creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mothers' teat. Persons feel pain in consequence of incantations performed with their statues. It seemeth, therefore, O Yudhishthira, that creatures derive the character of their lives from their acts of former lives. Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even the Creator and the Ordainer of the universe, like a crane that liveth on the water (untaught by any one.) If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. Thou also shouldest act, and not incur censure by abandoning action. Cover thyself up, as with an armour, with action. There may or may not be even one in a thousand who truly knoweth the utility of acts or work. One must act for protecting as also increasing his wealth; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a hoard huge as Himavat, would soon be exhausted. All the creatures in the world would have been exterminated, if there were no action. If also acts bore no fruits, creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts the course of life itself would be impossible. Those persons in the world who believe in destiny, and those again who believe in chance, are both the worst among men. Those only that believe in the efficacy of acts are laudable. He that lieth at ease, without activity, believing in destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in chance, i.e., sitteth inactive though capable of activity liveth not long, for his life is one of weakness and helplessness. If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. And, O son of Pritha, whatever of good fortune a person obtaineth in consequence of religious rites, that is called providential. The fruit, however that a person obtaineth by acting himself, and which is the direct result of those acts of his, is regarded as proof of personal ability. And, O best of men, know that the wealth one obtaineth spontaneously and without cause is said to be a spontaneous acquisition. Whatever is thus obtained by chance, by providential dispensation, spontaneously, of as the result of one's acts is, however, the consequence of the acts of a former life. And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts, good or bad, a person performeth, know that they are the result of God's, arrangements agreeably to the acts of a former life. This body is only the instruments in the hands of God, for doing the acts that are done. Itself, inert, it doth as God urgeth it to do. O son of Kunti, it is the Supreme Lord of all who maketh all creatures do what they do. The creatures themselves are inert. O hero, man, having first settled some purpose in his mind, accomplisheth it, himself working with the aid of his intelligence. We, therefore, say that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman, it is executed well. From differences (in characteristics), another work may be said to be that of an unskillful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case nor would any body be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieved success. So the doer is censured if he faileth. If a man were not himself the cause of his acts, how would all this be justified? Some say that everything is the result of Providential dispensation; others again, that this is not so, but that everything which is supposed to be the result of destiny or chance is the result of the good or the bad acts of former lives. It is seen, possessions are obtained from chance, as also from destiny Something being from destiny and something from chance, something is obtained by exertion. In the acquisition of his objects, there is no fourth cause in the case of man. Thus say those that are acquainted with truth and skilled in knowledge. If, however, God himself were not the giver of good and bad fruits, then amongst creatures there would not be any that was miserable. If the effect of former acts be a myth, then all purposes for which man would work should be successful. They, therefore, that regard the three alone (mentioned above) as the doors of all success and failure in the world, (without regarding the acts of former life), are dull and inert like the body itself. For all this, however, a person should act. This is the conclusion of Manu himself. The person that doth not act, certainly succumbeth, O Yudhishthira. The man of action in this world generally meeteth with success. The idle, however, never achieveth success. If success, becometh impossible, then should one seek to remove the difficulties that bar his way to success. And, O king, if a person worketh (hard), his debt (to the gods) is cancelled (whether he achieveth success or not). The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skillful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are diffident as doubting and unsuccessful. The confident and faithful, however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to action, that misery will certainly be removed. If thou meetest failure, then that will furnish a proof unto thee and Vrikodara and Vivatsu and the twins (that ye are unable to snatch the kingdom from the foe). The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequence will be? Having exerted thyself thou wilt know what the fruit of thy exertion will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then sitteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If however, the clouds favour him not, the tiller is absolved from all blame. He sayeth unto himself, 'What others do, I have done. If, notwithstanding this, I meet with failure, no blame can attach to me.' Thinking so, he containeth himself and never indulgeth in self-reproach. O Bharata, no one should despair saying, 'Oh, I am acting, yet success is not mine! For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union; of many circumstances. If one important element is wanting, success doth not become commensurate, or doth not come at all. If however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might bring place, time, means, auspicious rites, for the acquisition of prosperity. With carefulness and vigilance should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief. When the man of intelligence seeth his enemy superior to him in many qualities, he should seek the accomplishment of his purposes by means, of the arts of conciliation and proper appliances. He should also wish evil unto his foe and his banishment. Without speaking of mortal man, if his foe were even the ocean or the hills, he should be guided by such motives. A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. No man should ever disparage himself for the man that disparageth himself never earneth high prosperity. O Bharata, success in this world is attainable on such conditions! In fact, success in the World is said to depend on acting according to time and circumstances. My father formerly kept a learned Brahmana with him. O bull of the Bharata race, he said all this unto my father. Indeed, these instructions as to duty, uttered by Vrihaspati himself, were first taught to my brothers. It was from them that I heard these afterwards while in my father's house. And, O Yudhishthira, while at intervals of business, I went out (of the inner apartments) and sat on the lap of my father, that learned Brahmana used to recite unto me these truths, sweetly consoling me therewith!"

SECTION XXXIII

'Vaisampayana said, "Hearing these words of Yajnaseni, Bhimasena, sighing in wrath, approached the king and addressed him, saying, 'Walk, O monarch, in the customary path trodden by good men, (before thee) in respect of kingdoms. What do we gain by living in the asylum of ascetics, thus deprived of virtue, pleasure, and profit? It is not by virtue, nor by honesty, nor by might, but by unfair dice, that our kingdom hath been snatched by Duryodhana. Like a weak offal-eating jackal snatching the prey from mighty lions, he hath snatched away our kingdom. Why, O monarch, in obedience to the trite merit of sticking to a promise, dost thou suffer such distress, abandoning that wealth which is the source of both virtue and enjoyments? It was for thy carelessness, O king, that our kingdom protected by the wielder of the Gandiva and therefore, incapable of being wrested by Indra himself, was snatched from us in our very sight. It was for thee, O monarch, that, ourselves living, our prosperity was snatched away from us like a fruit from one unable to use his arms, or like kine from one incapable of using his legs. Thou art faithful in the acquisition of virtue. It was to please thee, O Bharata, that we have suffered ourselves to be overwhelmed with such dire calamity. O bull of the Bharata race, it was because we were subject to thy control that we are thus tearing the hearts of our friends and gratifying our foes. That we did not, in obedience to thee, even then slay the sons of Dhritarashtra, is an act of folly on our part that grieveth me sorely. This thy abode, O king, in the woods, like that of any wild animal, is what a man of weakness alone would submit to. Surely, no man of might would ever lead such a life. This thy course of life is approved neither by Krishna, nor Vibhatsu, nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri. Afflicted with the vows, thy cry is Religion! Religion! Hast thou from despair been deprived of thy manliness? Cowards alone, unable to win back their prosperity, cherish despair, which is fruitless and destructive of one's purposes. Thou hast ability and eyes. Thou seest that manliness dwelleth in us. It is because thou hast adopted a life of peace that thou feelest not this distress. These Dhritarashtras regard us who are forgiving, as really incompetent. This, O king, grieveth me more than death in battle. If we all die in fair fight without turning our backs on the foe, even that would be better than this exile, for then we should obtain regions of bliss in the other world. Or, if, O bull of the Bharata race, having slain them all, we acquire the entire earth, that would be prosperity worth the trial. We who ever adhere to the customs of our order, who ever desire grand achievements, who wish to avenge our wrongs, have this for our bounden duty. Our kingdom wrested from us, if we engage in battle, our deeds when known to the world will procure for us fame and not slander. And that virtue, O king, which tortureth one's own self and friends, is really no virtue. It is rather vice, producing calamities. Virtue is sometimes also the weakness of men. And though such a man might ever be engaged in the practice of virtue, yet both virtue and profit forsake him, like pleasure and pain forsaking a person that is dead. He that practiseth virtue for virtue's sake always suffereth. He can scarcely be called a wise man, for he knoweth not the purposes of virtue like a blind man incapable of perceiving the solar light. He that regardeth his wealth to exist for himself alone, scarcely understandeth the purposes of wealth. He is really like a servant that tendeth kine in a forest. He again that pursueth wealth too much without pursuing virtue and enjoyments, deserveth to be censured and slain by all men. He also that ever pursueth enjoyments without pursuing virtue and wealth, loseth his friends and virtue and wealth also. Destitute of virtue and wealth such a man, indulging in pleasure at will, at the expiration of his period of indulgence, meeteth with certain death, like a fish when the water in which it liveth hath been dried up. It is for these reasons that they that are wise are ever careful of both virtue and wealth, for a union of virtue and wealth is the essential requisite of pleasure, as fuel is the essential requisite of fire. Pleasure hath always virtue for its root, and virtue also is united with pleasure. Know, O monarch, that both are dependent on each other like the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean. The joy that one feeleth in consequence of contact with objects of touch or of possession of wealth, is what is called pleasure. It existeth in the mind, having no corporeal existence that one can see. He that wisheth (to obtain) wealth, seeketh for a large share of virtue to crown his wish with success. He that wisheth for pleasure, seeketh wealth, (so that his wish may be realised). Pleasure however, yieldeth nothing in its turn. One pleasure cannot lead to another, being its own fruit, as ashes may be had from wood, but nothing from those ashes in their turn. And, O king, as a fowler killeth the birds we see, so doth sin slay the creatures of the world. He, therefore, who misled by pleasure or covetousness, beholdeth not the nature of virtue, deserveth to be slain by all, and becometh wretched both here and here-after. It is evident, O king, that thou knowest that pleasure may be derived from the possession of various objects of enjoyment. Thou also well knowest their ordinary states, as well as the great changes they undergo. At their loss or disappearance occasioned by decrepitude or death, ariseth what is called distress. That distress, O king, hath now overtaken us. The joy that ariseth from the five senses, the intellect and the heart, being directed to the objects proper to each, is called pleasure. That pleasure, O king, is, as I think, one of the best fruits of our actions.

"Thus, O monarch, one should regard virtue, wealth and pleasure one after another. One should not devote one self to virtue alone, nor regard wealth as the highest object of one's wishes, nor pleasure, but should ever pursue all three. The scriptures ordain that one should seek virtue in the morning, wealth at noon, and pleasure in the evening. The scriptures also ordain that one should seek pleasure in the first portion of life, wealth in the second, and virtue in the last. And, O thou foremost of speakers, they that are wise and fully conversant with proper division of time, pursue all three, virtue, wealth, and pleasure, dividing their time duly. O son of the Kuru race, whether independence of these (three), or their possession is the better for those that desire happiness, should be settled by thee after careful thought. And thou shouldst then, O king, unhesitatingly act either for acquiring them, or abandoning them all. For he who liveth wavering between the two doubtingly, leadeth a wretched life. It is well known that thy behaviour is ever regulated by virtue. Knowing this thy friends counsel thee to act. Gift, sacrifice, respect for the wise, study of the Vedas, and honesty, these, O king, constitute the highest virtue and are efficacious both here and hereafter. These virtues, however, cannot be attained by one that hath no wealth, even if, O tiger among men, he may have infinite other accomplishments. The whole universe, O king, dependeth upon virtue. There is nothing higher than virtue. And virtue, O king, is attainable by one that hath plenty of wealth. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth, however, can be earned by intelligence directed by virtue. In thy case, O king, begging, which is successful with Brahmanas, hath been forbidden. Therefore, O bull amongst men, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Sudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya in especial. Adopt thou, therefore, the virtue of thy order and slay the enemies. Destroy the might of Dhritarashtra's sons, O son of Pritha, with my and Arjuna's aid. They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, for it behoveth thee not to live in a state of inferiority. Awake, O king, and understand the eternal virtues (of the order). By birth thou belongest to an order whose deeds are cruel and are a source of pain to man. Cherish thy subjects and reap the fruit thereof. That can never be a reproach. Even this, O king, is the virtue ordained by God himself for the order to which thou belongest! If thou tallest away therefrom, thou wilt make thyself ridiculous. Deviation from the virtues of one's own order is never applauded. Therefore, O thou of the Kuru race, making thy heart what it ought to be, agreeably to the order to which thou belongest, and casting away this course of feebleness, summon thy energy and bear thy weight like one that beareth it manfully. No king, O monarch, could ever acquire the sovereignty of the earth or prosperity or affluence by means of virtue alone. Like a fowler earning his food in the shape of swarms of little easily-tempted game, by offering them some attractive food, doth one that is intelligent acquire a kingdom, by offering bribes unto low and covetous enemies. Behold, O bull among kings, the Asuras, though elder brothers in possession of power and affluence, were all vanquished by the gods through stratagem. Thus, O king, everything belongeth to those that are mighty. And, O mighty-armed one, slay thy foes, having recourse to stratagem. There is none equal unto Arjuna in wielding the bow in battle. Nor is there anybody that may be equal unto me in wielding the mace. Strong men, O monarch, engage in battle depending on their might, and not on the force of numbers nor on information of the enemy's plans procured through spies. Therefore, O son of Pandu exert thy might. Might is the root of wealth. Whatever else is said to be its root is really not such. As the shade of the tree in winter goeth for nothing, so without might everything else becometh fruitless. Wealth should be spent by one who wisheth to increase his wealth, after the manner, O son of Kunti, of scattering seeds on the ground. Let there be no doubt then in thy mind. Where, however, wealth that is more or even equal is not to be gained, there should be no expenditure of wealth. For investment of wealth are like the ass, scratching, pleasurable at first but painful afterwards. Thus, O king of men, the person who throweth away like seeds a little of his virtue in order to gain a larger measure of virtue, is regarded as wise. Beyond doubt, it is as I say. They that are wise alienate the friends of the foe that owneth such, and having weakened him by causing those friends to abandon him thus, they then reduce him to subjection. Even they that are strong, engage in battle depending on their courage. One cannot by even continued efforts (uninspired by courage) or by the arts of conciliation, always conquer a kingdom. Sometimes, O king, men that are weak, uniting in large numbers, slay even a powerful foe, like bees killing the despoiler of the honey by force of numbers alone. (As regards thyself), O king, like the sun that sustaineth as well as slayeth creatures by his rays, adopt thou the ways of the sun. To protect one's kingdom and cherish the people duly, as done by our ancestors, O king, is, it hath been heard by us, a kind of asceticism mentioned even in the Vedas. By ascetism, O king, a Kshatriya cannot acquire such regions of blessedness as he can by fair fight whether ending in victory or defeat. Beholding, O king, this thy distress, the world hath come to the conclusion that light may forsake the Sun and grace the Moon. And, O king, good men separately as well as assembling together, converse with one another, applauding thee and blaming the other. There is this, moreover, O monarch, viz., that both the Kurus and the Brahmanas, assembling together, gladly speak of thy firm adherence to truth, in that thou hast never, from ignorance, from meanness, from covetousness, or from fear, uttered an untruth. Whatever sin, O monarch, a king committeth in acquiring dominion, he consumeth it all afterwards by means of sacrifices distinguished by large gifts. Like the Moon emerging from the clouds, the king is purified from all sins by bestowing villages on Brahmanas and kine by thousands. Almost all the citizens as well as the inhabitants of the country, young or old, O son of the Kuru race, praise thee, O Yudhishthira! This also, O Bharata, the people are saying amongst themselves, viz., that as milk in a bag of dog's hide, as the Vedas in a Sudra, as truth in a robber, as strength in a woman, so is sovereignty in Duryodhana. Even women and children are repeating this, as if it were a lesson they seek to commit to memory. O represser of foes, thou hast fallen into this state along with ourselves. Alas, we also are lost with thee for this calamity of thine. Therefore, ascending in thy car furnished with every implement, and making the superior Brahmanas utter benedictions on thee, march thou with speed, even this very day, upon Hastinapura, in order that thou mayst be able to give unto Brahmanas the spoils of victory. Surrounded by thy brothers, who are firm wielders of the bow, and by heroes skilled in weapons and like unto snakes of virulent poison, set thou out even like the slayer Vritra surounded by the Marutas. And, O son of Kunti, as thou art powerful, grind thou with thy might thy weak enemies, like Indra grinding the Asuras; and snatch thou from Dhritarashtra's son the prosperity he enjoyeth. There is no mortal that can bear the touch of the shafts furnished with the feathers of the vulture and resembling snakes of virulent poison, that would be shot from the Gandiva. And, O Bharata, there is not a warrior, nor an elephant, nor a horse, that is able to bear the impetus of my mace when I am angry in battle. Why, O son of Kunti, should we not wrest our kingdom from the foe, fighting with the aid of the Srinjayas and Kaikeyas, and the bull of the Vrishni race? Why, O king, should we not succeed in wresting the (sovereignty of the) earth that is now in the hands of the foe, if, aided by a large force, we do but strive?"

SECTION XXXIV

Vaisampayana said, "Thus addressed by Bhimasena, the high-souled king Ajatasatru firmly devoted to truth, mustering his patience, after a few moments said these words, 'No doubt, O Bharata, all this is true. I cannot reproach thee for thy torturing me thus by piercing me with thy arrowy words. From my folly alone hath this calamity come against you. I sought to cast the dice desiring to snatch from Dhritarashtra's son his kingdom with the sovereignty. It was therefore that, that cunning gambler--

Suvala's son--played against me on behalf of Suyodhana. Sakuni, a native of the hilly country, is exceedingly artful. Casting the dice in the presence of the assembly, unacquainted as I am with artifices of any kind, he vanquished me artfully. It is, therefore, O Bhimasena, that we have been overwhelmed with this calamity. Beholding the dice favourable to the wishes of Sakuni in odds and evens, I could have controlled my mind. Anger, however, driveth off a person's patience. O child, the mind cannot be kept under control when it is influenced by hauteur, vanity, or pride. I do not reproach thee, O Bhimasena, for the words thou usest. I only regard that what hath befallen us was pre-ordained. When king Duryodhana, the son of Dhritarashtra, coveting our kingdom, plunged us into misery and even slavery, then, O Bhima, it was Draupadi that rescued us. When summoned again to the assembly for playing once more, thou knowest as well as Arjuna what Dhritarashtra's son told me, in the presence of all the Bharatas, regarding the stake for which we were to play. His words were, O prince Ajatsatru, (if vanquished), thou shalt have with all thy brothers, to dwell, to the knowledge of all men, for twelve years in the forest of thy choice, passing the thirteenth year in secrecy. If during the latter period, the spies of the Bharatas, hearing of thee, succeed in discovering thee, thou shalt have again to live in the forest for the same period, passing once more the last year in secrecy. Reflecting upon this, pledge thyself to it. As regards myself, I promise truly in this assembly of the Kurus, that if thou canst pass this time confounding my spies and undiscovered by them, then, O Bharata, this kingdom of the five rivers is once more thine. We also, O Bharata, if vanquished by thee, shall, all of us, abandoning all our wealth, pass the same period, according to the same rules. Thus addressed by the prince, I replied unto him in the midst of all the Kurus, 'So be it!' The wretched game then commenced. We were vanquished and have been exiled. It is for this that we are wandering miserably over different woody regions abounding with discomfort. Suyodhana, however, still dissatisfied, gave himself up to anger, and urged the Kurus as also all those under his sway to express their joy at our calamity. Having entered into such an agreement in the presence of all good men, who dareth break it for the sake of a kingdom on earth? For a respectable person, I think, even death itself is lighter than the acquisition of sovereignty by an act of transgression. At the time of the play, thou hadst desired to burn my hands. Thou wert prevented by Arjuna, and accordingly didst only squeeze thy own hands. If thou couldst do what thou hadst desired, could this calamity befall us? Conscious of thy prowess, why didst thou not, O Bhima, say so before we entered into such an agreement? Overwhelmed with the consequence of our pledge, and the time itself having passed, what is the use of thy addressing me these harsh words? O Bhima, this is my great grief that we could not do anything even beholding Draupadi persecuted in that way. My heart burneth as if I have drunk some poisonous liquid. Having, however, given that pledge in the midst of the Kuru heroes, I am unable to violate it now. Wait, O Bhima, for the return of our better days, like the scatterer of seeds waiting for the harvest. When one that hath been first injured, succeedeth in revenging himself upon his foe at a time when the latter's enmity hath borne fruit and flowers, he is regarded to have accomplished a great thing by his prowess. Such a brave person earneth undying fame. Such a man obtaineth great prosperity. His enemies bow down unto him, and his friends gather round him, like the celestials clustering round Indra for protection. But know, O Bhima, my promise can never be untrue. I regard virtue as superior to life itself and a blessed state of celestial existence. Kingdom, sons, fame, wealth,--all these do not come up to even a sixteenth part of truth.'

SECTION XXXV

Bhima said, 'O king, unsubstantial as thou art like froth, unstable like a fruit (falling when ripe), dependent on time, and mortal, having entered into an agreement in respect of time, which is infinite and immeasurable, quick like a shaft or flowing like a stream, and carrying everything before it like death itself, how canst regard it as available by thee? How can he, O son of Kunti, wait whose life is shortened every moment, even like a quantity of collyrium that is lessened each time a grain is taken up by the needle? He only whose life is unlimited or who knoweth with certitude what the period of his life is, and who knoweth the future as if it were before his eyes, can indeed wait for the arrival of (an expected) time. If we wait, O king, for thirteen years, that period, shortening our lives, will bring us nearer to death. Death is sure to overtake every creature having a corporeal existence. Therefore, we should strive for the possession of our kingdom before we die. He that faileth to achieve fame, by failing to chastise his foes, is like an unclean thing. He is a useless burden on the earth like an incapacitated bull and perisheth ingloriously. The man who, destitute of strength, and courage, chastiseth not his foes, liveth in vain, I regard such a one as low-born. Thy hand can rain gold; thy fame spreadeth over the whole earth; slaying thy foes, therefore, in battle, enjoy thou the wealth acquired by the might of thy arms. O repressor of all foes, O king, if a man slaying his injurer, goeth the very day into hell, that hell becometh heaven to him. O king, the pain one feeleth in having to suppress one's wrath is more burning than fire itself. Even now I burn with it and cannot sleep in the day or the night. This son of Pritha, called Vibhatsu, is foremost in drawing the bow-string. He certainly burneth with grief, though he liveth here like a lion in his den. This one that desireth to slay without aid all wielders of the bow on earth, represseth the wrath that riseth in his breast, like a mighty elephant. Nakula, Sahadeva, and old Kunti--that mother of heroes, are all dumb, desiring to please thee. And all our friends along with the Srinjayas equally desire to please thee. I alone, and Prativindhya's mother speak unto thee burning with grief. Whatever I speak unto thee is agreeable to all of them, for all of them plunged in distress, eagerly wish for battle. Then, O monarch, what more wretched a calamity can overtake us that our kingdom should be wrested from us by weak and contemptible foes and enjoyed by them? O king, from the weakness of thy disposition thou feelest shame in violating thy pledge. But, O slayer of foes, no one applaudeth thee for thus suffering such pain in consequence of the kindliness of thy disposition. Thy intellect, O king, seeth not the truth, like that of a foolish and ignorant person of high birth who hath committed the words of the Vedas to memory without understanding their sense. Thou art kind like a Brahmana. How hast thou been born in the Kshatriya order? They that are born in the Kshatriya order are generally of crooked hearts. Thou hast heard (recited) the duties of kings, as promulgated by Manu, fraught with crookedness and unfairness and precepts opposed to tranquillity and virtue. Why dost thou then, O king, forgive the wicked sons of Dhritarashtra? Thou hast intelligence, prowess, learning and high birth. Why dost thou then, O tiger among men, act in respect of thy duties, like a huge snake that is destitute of motion? O son of Kunti, he that desireth to conceal us, only wisheth to conceal the mountains of Himavat by means of a handful of grass. O son of Pritha, known as thou art over whole earth, thou wilt not be able to live unknown, like the sun that can never course through the sky unknown to men. Like a large tree in a well-watered region with spreading branches and flowers and leaves, or like Indra's elephant, how will Jishnu live unknown? How also will these children, the brothers, Nakula and Sahadeva, equal unto a couple of young lions, both live in secret? How, O son of Pritha, will Krishna—the daughter of Drupada--a princess and mother of heroes, of virtuous deeds and known over all the world, live unknown? Me also, everybody knoweth from my boyhood. I do not see how I can live unknown. As well mighty mountains of Meru be sought to be concealed. Then, again, many kings had been expelled by us from their kingdom. These kings and princes will all follow the bad son of Dhritarashtra, for robbed and exiled by us, they have not still become friendly. Desiring to do good unto Dhritarashtra, they will certainly seek to injure us. They will certainly set against us numerous spies in disguise. If these discover us and report their discovery, a great danger will overtake us. We have already lived in the woods full thirteen months. Regard them, O king, for their length as thirteen years. The wise have said that a month is a substitute for a year, like the pot-herb that is regarded as a substitute for the Soma. Or, (if thou breakest thy pledge), O king, thou mayst free thyself from this sin by offering good savoury food to a quiet bull carrying sacred burdens. Therefore, O king resolve thou to slay thy enemies. There is no virtue higher than fighting, for every Kshatriya!"

SECTION XXXVI

Vaisampayana said, "Hearing those words of Bhima, Yudhishthira. the son of Kunti--tiger among men and slayer of all foes--began to sigh heavily, and reflect in silence. And he thought within himself, 'I have heard recited the duties of kings, also all truths about the duties of the different orders. He is said to observe those duties truly who keepeth them before his eyes, so as to regulate his conduct both in the present and the future. Knowing as I do the true course of virtue, which, however is so very difficult of being known, how can I forcibly grind virtue down like grinding the mountains of Meru? Having reflected so for a moment, and settled what he should do, he replied unto Bhima as follows without allowing him another word:

"O thou of mighty arms, it is even so as thou hast said. But, O thou foremost of speakers, listen now to another word I say. Whatever sinful deeds, O Bhima, one seeketh to achieve, depending on his courage alone, become always a source of pain. But, O thou of mighty arms, whatever is begun with deliberation, with well-directed prowess, with all appliances, and much previous thought, is seen to succeed. The gods themselves favour such designs. Hear from me something about what, proud of thy might, O Bhima, and led away by thy restlessness, thou thinkest should be immediately begun. Bhurisravas, Sala, the mighty Jarasandha, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarashtra's sons—Duryodhana and others--so difficult of being vanquished, are all accomplished in arms and ever ready for battle with us. Those kings and chiefs of the earth also who have been injured by us, have all adopted the side of the Kauravas, and are bound by ties of affection to them. O Bharata, they are engaged in seeking the good of Duryodhana and not of us. With full treasures and aided by large forces, they will certainly strive their best in battle. All the officers also of the Kuru army together with their sons and relatives, have been honoured by Duryodhana with wealth and luxuries. Those heroes are also much regarded by Duryodhana. This is my certain conclusion that they will sacrifice their lives for Duryodhana in battle. Although the behaviour of Bhishma, Drona, and the illustrious Kripa, is the same towards us as towards them, yet, O thou of mighty arms, this is my certain conclusion that in order to pay off the royal favours they enjoy, they will throw their very lives, than which there is nothing dearer, in battle. All of them are masters of celestial weapons, and devoted to the practice of virtue. I think they are incapable of being vanquished even by gods led by Vasava himself. There is again amongst them that mighty warrior--Karna--impetuous, and ever wrathful, master of all weapons, and invincible, and encased in impenetrable mail. Without first vanquishing in battle all those foremost of men, unaided as thou art, how canst thou slay Duryodhana? O Vrikodara, I cannot sleep thinking of the lightness of hand of that Suta's son, who, I regard, is the foremost of all wielders of the bow!"

"Vaisampayana continued, "Hearing these words of Yudhishthira, the impetuous Bhima became alarmed, and forbore from speaking anything. And while the sons of Pandu were thus conversing with each other, there came to that spot the great ascetic Vyasa, the son of Satyavati. And as he came, the sons of Pandu worshipped him duly. Then that foremost of all speakers, addressing Yudhishthira, said, O, Yudhishthira, O thou of mighty arms, knowing by spiritual insight what is passing in thy heart, I have come to thee, O thou bull among men! The fear that is in thy heart, arising from Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and prince Duryodhana, and Dussasana, I will dispell, O slayer of all foes, by means of an act enjoined by the ordinance. Hearing it from me, accomplish it thou with patience, and having accomplished it, O king, quell this fever of thine soon.'"

That foremost of speakers then, the son of Parasara, taking Yudhishthira to a corner, began to address him in words of deep import, saying, 'O best of the Bharatas, the time is come for thy prosperity, when, indeed Dhananjaya--that son of Pritha--will slay all thy foes in battle. Uttered by me and like unto success personified, accept from me this knowledge called Pratismriti that I impart to thee, knowing thou art capable of receiving it. Receiving it (from thee), Arjuna will be able to accomplish his desire. And let Arjuna, O son of Pandu, go unto Mahendra and Rudra, and Varuna, and Kuvera, and Yama, for receiving weapon from them. He is competent to behold the gods for his asceticism and prowess. He is even a Rishi of great energy, the friend of Narayana; ancient, eternal a god himself, invincible, ever successful, and knowing no deterioration. Of mighty arms, he will achieve mighty deeds, having obtained weapons from Indra, and Rudra, and the Lokapalas, O son of Kunti, think also of going from this to some other forest that may, O king, be fit for thy abode. To reside in one place for any length of time is scarcely pleasant. In thy case, it might also be productive of anxiety to the ascetics. And as thou maintainest numerous Brahmanas versed in the Vedas and the several branches thereof, continued residence here might exhaust the deer of this forest, and be destructive of the creepers and plants.'"

Vaisampayana continued, "Having addressed him thus, that illustrious and exalted ascetic Vyasa, of great wisdom, acquired with the mysteries of the world, then imparted unto the willing Yudhishthira the just, who had meanwhile purified himself, that foremost of sciences. And bidding farewell unto the son of Kunti, Vyasa disappeared then and there. The virtuous and intelligent Yudhishthira, however, having obtained that knowledge carefully retained it in his mind and always recited it on proper occasions. Glad of the advice given him by Vyasa, the son of Kunti then, leaving the wood Dwaitavana went to the forest of Kamyaka on the banks of the Saraswati. And, O king, numerous Brahmanas of ascetic merit and versed in the science of orthoepy and orthography, followed him like the Rishis following the chief of the celestials. Arrived at Kamyaka, those illustrious bulls amongst the Bharata took up their residence there along with their friends and attendants. And possessed of energy, those heroes, O king, lived there for some time, devoted to the exercise of the bow and hearing all the while the chanting of the Vedas. And they went about those woods every day in search of deer, armed with pure arrows. And they duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas."

SECTION XXXVII

Vaisampayana said, "After some time, Yudhishthira the just, remembering the command of the Muni (Vyasa) and calling unto himself that bull among men--Arjuna--possessed of great wisdom, addressed him in private. Taking hold of Arjuna's hands, with a smiling face and in gentle accents, that chastiser of foes--the virtuous Yudhishthira--apparently after reflecting for a moment, spake these words in private unto Dhananjaya, 'O Bharata, the whole science of arms dwelleth in Bhishma, and Drona, and Kripa, and Karna, and Drona's son. They fully know all sorts of Brahma and celestial and human and Vayavya weapons, together with the modes of using and warding them off. All of them are conciliated and honoured and gratified by Dhritarashtra's son who behaveth unto them as one should behave unto his preceptor. Towards all his warriors Dhritarashtra's son behaveth with great affection; and all the chiefs honoured and gratified by him, seek his good in return. Thus honoured by him, they will not fail to put forth their might. The whole earth, besides, is now under Duryodhana's sway, with all the villages and towns, O son of Pritha, and all the seas and woods and mines! Thou alone art our sole refuge. On thee resteth a great burden. I shall, therefore, O chastiser of all foes, tell thee what thou art to do now. I have obtained a science from Krishna Dwaipayana. Used by thee, that science will expose the whole universe to thee. O child, attentively receive thou that science from me, and in due time (by its aid) attain thou the grace of the celestials. And, O bull of the Bharata race, devote thyself to fierce asceticism. Armed with the bow and sword, and cased in mail, betake thyself to austerities and good vows, and go thou northwards, O child, without giving way to anybody. O Dhananjaya, all celestial weapons are with Indra. The celestials, from fear of Vritra, imparted at the time all their might to Sakra. Gathered together in one place, thou wilt obtain all weapons. Go thou unto Sakra, he will give thee all his weapons. Taking the bow set thou out this very day in order to behold Purandara."

Vaisampayana continued, "Having said this, the exalted Yudhishthira the just, imparted that science unto Arjuna. And the elder brother having communicated with due rites the knowledge unto his heroic brother, with speech and body and mind under perfect control, commanded him to depart. And at the command of Yudhishthira, the strong-armed Arjuna, taking up the Gandiva as also his inexhaustible quivers, and accoutred in mail and gauntlets and finger-protectors made of the skin of the guana, and having poured oblations into the fire and made the Brahmanas to utter benedictions after gifts, set out (from Kamyaka) with the objects of beholding Indra. And armed with the bow, the hero, at the time of setting out heaved a sigh and cast a look upwards for achieving the death of Dhritarashtra's sons. And beholding Kunti's son thus armed and about to set out, the Brahmanas and Siddhas and invisible spirits addressed him, saying, 'O son of Kunti, obtain thou soon what thou wishest.' And the Brahmanas, also uttering benedictions said, 'Achieve thou the object thou hast in view. Let victory be truly thine.' And beholding the heroic Arjuna, of thighs stout as the trunks of the Sala, about to set out taking away with him the hearts of all, Krishna addressed him saying, 'O thou strong-armed one, let all that Kunti had desired at thy birth, and let all that thou desirest, be accomplished, O Dhananjaya! Let no one amongst us be ever again born in the order of Kshatriyas. I always bow down unto the Brahmanas whose mode of living is mendicancy. This is my great grief that the wretch Duryodhana beholding me in the assembly of princes mockingly called me a cow! Besides this he told me in the midst of that assembly many other hard things. But the grief I experience at parting with thee is far greater than any I felt at those insults. Certainly, in thy absence, thy brothers will while away their waking hours in repeatedly talking of thy heroic deeds! If, however, O son of Pritha, thou stayest away for any length of time, we shall derive no pleasure from our enjoyments or from wealth. Nay, life itself will be distasteful to us. O son of Pritha, our weal, and woe, life and death, our kingdom and prosperity, are all dependent on thee. O Bharata, I bless thee, let success be thine. O sinless one, thy (present) task thou wilt be able to achieve even against powerful enemies. O thou of great strength, go thou to win success with speed. Let dangers be not thine. I bow to Dhatri and Vidhatri! I bless thee. Let prosperity be thine. And, O Dhananjaya, let Hri, Sree, Kirti, Dhriti, Pushti, Uma, Lakshmi, Saraswati, all protect thee on thy way, for thou ever worshippest thy elder brother and ever obeyest his commands. And, O bull of the Bharata race, I bow to the Vasus, the Rudras and Adityas, the Manilas, the Viswadevas, and the Sadhyas, for procuring thy welfare. And, O Bharata, be thou safe from all spirits of mischief belonging to the sky, the earth, and the heaven, and from such other spirits generally.'"

Vaisampayana continued, "Krishna, the daughter of Yajnasena, having uttered these benedictions, ceased. The strong-armed son of Pandu then, having walked round his brothers and round Dhaumya also, and taking up his handsome bow, set out. And all creatures began to leave the way that Arjuna of great energy and prowess, urged by the desire of beholding Indra, took. And that slayer of foes passed over many mountains inhabited by ascetics, and then reached the sacred Himavat, the resort of the celestials. And the high-souled one reached the sacred mountain in one day, for like the winds he was gifted with the speed of the mind, in consequence of his ascetic austerities. And having crossed the Himavat, as also the Gandhamadana, he passed over many uneven and dangerous spots, walking night and day without fatigue. And having reached Indrakila, Dhananjaya stopped for a moment. And then he heard a voice in the skies, saying, 'Stop!' And hearing that voice, the son of Pandu cast his glances all around. And Arjuna, capable of using his left hand with skill equal to that of his right hand, then beheld before him an ascetic under the shade of a tree, blazing with Brahma brilliancy, of a tawny colour, with matted locks, and thin. And the mighty ascetic, beholding Arjuna stop at t at place, addressed him, saying, 'Who art thou, O child, arrived hither with bow and arrows, and cased in mail and accoutred in scabbard and gauntlet, and (evidently) wedded to the customs of the Kshatriya? There is no need of weapons here. This is the abode of peaceful Brahmanas devoted to ascetic austerities without anger or joy. There is no use for the bow here, for there is no dispute in this place of any kind. Therefore throw away, O child, this bow of thine. Thou hast obtained a pure state of life by coming here. O hero, there is no man who is like thee in energy and prowess.' That Brahmana thus addressed Arjuna, with a smiling face, repeatedly. But he succeeded not in moving Arjuna, firmly devoted to his purpose. The regenerate one, glad at heart, smilingly addressed Arjuna once more, saying, 'O slayer of foes, blest be thou! I am Sakra: ask thou the boon thou desirest.' Thus addressed, that perpetuator of the Kuru race, the heroic Dhananjaya bending his head and joining his hands, replied unto him of a thousand eyes, saying, 'Even this is the object of my wishes; grant me this boon, O illustrious one. I desire to learn from thee all the weapons.' The chief of the celestials then, smiling, replied unto him cheerfully, saying, 'O Dhananjaya, when thou hast reached this region, what need is there of weapons? Thou hast already obtained a pure state of life. Ask thou for the regions of bliss that thou desirest.' Thus addressed, Dhananjaya replied unto him o a thousand eyes, saying, 'I desire not regions of bliss, nor objects of enjoyment, nor the state of a celestial; what is this talk about happiness? O chief of the celestials, I do not desire the prosperity of all the gods. Having left my brothers behind me in the forest, and without avenging myself on the foe, shall I incur the opprobrium for all ages of all the world." Thus addressed, the slayer of Vritra, worshipped of the worlds, consoling him with gentle words, spare unto the son of Pandu, saying, 'When thou art able to behold the three-eyed trident-bearing Siva, the lord of all creatures, it is then, O child, that I will give thee all the celestial weapons. Therefore, strive thou to obtain the sight of the highest of the gods; for it is only after thou hast seen him. O son of Kunti, that thou will obtain all thy wishes.' Having spoken thus unto Phalguna, Sakra disappeared then and there, and Arjuna, devoting himself to asceticism, remained at that spot."

SECTION XXXVIII

(Kairata Parva)

Janemejaya said, "O illustrious one, I desire to hear in detail the history of the acquisition of weapons by Arjuna of spotless deeds. O tell me how that tiger among men, Dhananjaya, of mighty arms and possessed of great energy, entered that solitary forest without fear. And, O thou foremost of those acquainted with the Veda, what also did Arjuna do while dwelling there? How also were the illustrious Sthanu and the chief of the celestials gratified by him? O thou best of regenerate ones, I desire to hear all this under thy favour. Thou art omniscient; thou knowest all about the gods and all about men. O Brahmana, the battle that took place of old between Arjuna--that foremost of smiters never defeated in battle--and Bhava was highly extraordinary and without parallel. It maketh one's hair stand on end to hear of it. Even the hearts of those lions among men--the brave sons of Pritha--trembled in consequence of wonder and joy and a sense of their own inferiority. O tell me in full what else Arjuna, did I do not see even the most trivial thing to Jishnu that is censurable. Therefore, recite to me in full the history of that hero."

Vaisampayana said, "O tiger among Kurus, I shall recite to thee that narration, excellent and extensive and unrivalled, in connection with the illustrious hero. O sinless one, hear in detail the particulars about Arjuna's meeting with the three-eyed god of gods, and his contact with the illustrious god's person!

"At Yudhishthira's command, Dhananjaya of immeasurable prowess set out (from Kamyaka) to obtain a sight of Sakra, the chief of the celestials and of Sankara, the god of gods. And the strong-armed Arjuna of great might set out armed with his celestial bow and a sword with golden hilt, for the success of the object he had in view, northwards, towards the summit of the Himavat. And, O king, that first of all warriors in the three worlds, the son of Indra, with a calm mind, and firmly adhering to his purpose, then devoted himself, without the loss of any time, to ascetic austerities. And he entered, all alone, that terrible forest abounding with thorny plants and trees and flowers and fruits of various kinds, and inhabited by winged creatures of various species, and swarming with animals of diverse kinds, and resorted to by Siddhas and Charanas. And when the son of Kunti entered that forest destitute of human beings, sounds of conchs and drums began to be heard in the heavens. And a thick shower of flowers fell upon the earth, and the clouds spreading over the firmament caused a thick shade. Passing over those difficult and woody regions at the foot of the great mountains, Arjuna soon reached the breast of the Himavat; and staying there for sometime began to shine in his brilliancy. And he beheld there numerous trees with expanding verdure, resounding with the melodious notes of winged warblers. And he saw there rivers with currents of the lapis lazuli, broken by the fierce eddies here and there, and echoing with the notes of swans and ducks and cranes. And the banks of those rivers resounded with the mellifluous strains of the male Kokilas and the notes of peacocks and cranes. And the mighty warrior, beholding those rivers of sacred and pure and delicious water and their charming banks, became highly delighted. And the delighted Arjuna of fierce energy and high soul then devoted himself to rigid austerities in that delightful and woody region. Clad in rags made of grass and furnished with a black deerskin and a stick, he commenced to eat withered leaves fallen upon the ground. And he passed the first month, by eating fruits at the interval of three nights; and the second by eating at the interval of the six nights; and the third by eating at the interval of a fortnight. When the fourth month came, that best of the Bharatas--the strong-armed son of Pandu--began to subsist on air alone. With arms upraised and leaning upon nothing and standing on the tips of his toes, he continued his austerities. And the illustrious hero's locks, in consequence of frequent bathing took the hue of lightning or the lotus. Then all the great Rishis went together unto the god of the Pinaka for representing unto him about the fierce asceticism of Pritha's son. And bowing unto that god of gods, they informed him of Arjuna's austerities saying, 'This son of pritha possessed of great energy is engaged in the most difficult of ascetic austerities on the breast of the Himavat. Heated with his asceticism, the earth is smoking all round, O god of gods. We do not know what his object is for which he is engaged in these austerities. He, however, is causing us pain. It behoveth thee to prevent him!' Hearing these words of those munis with souls under perfect control, the lord of all creatures--the husband of Uma said, 'It behoveth you not to indulge in any grief on account of Phalguna! Return ye all cheerfully and with alacrity to the places whence ye have come. I know the desire that is in Arjuna's heart. His wish is not for heaven, nor for prosperity, nor for long life. And I will accomplish, even, this day, all that is desired by him.'"

Vaisampayana continued, "The truth-speaking Rishis, having heard these words of Mahadeva, became delighted, and returned to their respective abodes."

SECTION XXXIX

Vaisampayana said, "After all those illustrious ascetics had gone away, that wielder of the Pinaka and cleanser of all sins--the illustrious Hara--assuming the form of a Kirata resplendent as a golden tree, and with a huge and stalwart form like a second Meru, and taking up a hand some bow and a number of arrows resembling snakes of virulent poison, and looking like an embodiment of fire, came quickly down on the breast of Himavat. And the handsome god of gods was accompanied by Uma in the guise of a Kirata woman, and also by a swarm of merry spirits of various forms and attire, and by thousands of women in the form and attire of Kiratas. And, O king, that region suddenly blazed up in beauty, in consequence of the arrival of the god of gods in such company. And soon enough a solemn stillness pervaded the place. The sounds of springs, and water-courses, and of birds suddenly ceased. And as the god of gods approached Pritha's son of blameless deeds, he beheld a wonderful sight, even that of a Danava named Muka, seeking, in the form of a boar, to slay Arjuna. Phalguna, at the sight of the enemy seeking to slay him, took up the Gandiva and a number of arrows resembling snakes of virulent poison. And stringing his bow and filling the air with its twang, he addressed the boar and said, 'I have come here but done thee no injury. As thou seekest to slay me, I shall certainly send thee to the abode of Yama.' And beholding that firm wielder of the bow--Phalguna--about to slay the boar, Sankara in the guise of a Kirata suddenly bade him stop saying, 'The boar like the mountain of Indrakila in hue hath been aimed at by me first'; Phalguna, however, disregarding these words, struck the boar. The Kirata also blazing splendour, let fly an arrow like flaming fire and resembling the thunderbolt at the same object. And the arrows thus shot by both fell at the same instant of time upon the wide body of Muka, hard as adamant. And the two shafts fell upon the boar with a loud sound, even like that of Indra's thunderbolt and the thunder of the clouds falling together upon the breast of a mountain. And Muka, thus struck by two shafts which produced numerous arrows resembling snakes of blazing mouths, yielded up his life, assuming once more his terrible Rakshasa form. Jishnu—that slayer of foes--then beheld before him that person, of form blazing as god, and attired in the dress of a Kirata and accompanied by many women. And beholding him, the son of Kunti with a joyous heart addressed him smilingly and said, 'Who art thou that thus wanderest in these solitary woods, surrounded by women? thou of the splendour of gold, art thou not afraid of this terrible forest? Why, again, didst thou shoot the boar that was first aimed at by me? This Rakshasa that came hither, listlessly or with the object, of slaying me, had been first aimed at by me. Thou shalt not, therefore, escape from me with life. Thy behaviour towards me is not consistent with the customs of the chase. Therefore, O mountaineer, I will take thy life.' Thus addressed by the son of Pandu, the Kirata, smiling replied unto his capable of wielding the bow with his left hand, in soft words, saying, 'O hero, thou needst not be anxious on my account. This forest land is proper abode for us who always dwell in the woods. Respecting thyself, however, I may inquire, why thou hast selected thy abode here amid such difficulties. We, O ascetic, have our habitation in these woods abounding in animals of all kinds. Why dost thou, so delicate and brought up in luxury and possessed of the splendour of fire, dwell alone in such a solitary region?' Arjuna said, 'Depending on the Gandiva and arrows blazing like fire, I live in this great forest, like a second Pavaki. Thou hast seen how this monster--this terrible Rakshasa--that came hither in the form of an animal, hath been slain by me.' The Kirata replied, 'This Rakshasa, first struck with the shot from my bow, was killed and sent to the regions of Yama by me. He was first aimed at by me. And it is with my shot that he has been deprived of life. Proud of thy strength, it behoveth thee not to impute thy own fault to others. Thou art thyself in fault, O wretch, and, therefore, shalt not escape from me with life. Stay thou: I will shoot at thee shafts like thunderbolts. Strive thou also and shoot, to the best of thy power, thy arrows at me.' Hearing these words of the Kirata, Arjuna became angry, and attacked him with arrows. The Kirata, however, with a glad heart received all those shafts upon himself, repeatedly saying, 'Wretch, wretch, shoot thou best arrows capable of piercing into the very vitals.' Thus addressed, Arjuna, began to shower his arrows on him. Both of them then became angry and, engaging in fierce conflict, began to shoot at each other showers of arrows, each resembling a snake of virulent poison. And Arjuna rained a perfect shower of arrows on the Kirata, Sankara, however, bore that downpour on him with a cheerful heart. But the wielder of the Pinaka, having borne that shower of arrows for a moment, stood unwounded, immovable like a hill. Dhananjaya, beholding his arrowy shower become futile, wondered exceedingly, repeatedly saying, 'Excellent! Excellent! Alas, this mountaineer of delicate limbs, dwelling on the heights of the Himavat, beareth, without wavering, the shafts shot from the Gandiva! Who is he? Is he

Rudra himself, or some other god, or a Yaksha, or an Asura? The gods sometimes do descend on the heights of the Himavat. Except the god who wieldeth the Pinaka, there is none rise that can bear the impetuosity of the thousands of arrows shot by me from the Gandiva. Whether he is a god or a Yaksha, in fact, anybody except Rudra, I shall soon send him, with my shafts, to the regions of Yama.' Thus thinking, Arjuna, with a cheerful heart, began, O king, to shoot arrows by hundreds, resembling in splendour the rays of the sun. That downpour of shafts, however, the illustrious Creator of the worlds--the wielder of the trident--bore with a glad heart, like a mountain bearing a shower of rocks. Soon, however, the arrows of Phalguna were exhausted. And noticing this fact, Arjuna became greatly alarmed. And the son of Pandu then began to think of the illustrious god Agni who had before, during the burning of the Khandava, given him a couple of inexhaustible quivers. And he began to think, 'Alas, my arrows are all exhausted. What shall I shoot now from my bow? Who is this person that swalloweth my arrows? Slaying him with the end of my bow, as elephants are killed with lances, I shall send him to the domains of the mace-bearing Yama.' The illustrious Arjuna then, taking up his bow and dragging the Kirata with his bow-string, struck him some fierce blows that descended like thunderbolts. When, however, that slayer of hostile heroes--the son of Kunti--commenced the conflict with the end of the bow, the mountaineer snatched from his hands that celestial bow. And beholding his bow snatched from him, Arjuna took up his sword, and wishing to end the conflict, rushed at his foe. And then the Kuru prince, with the whole might of his arms, struck that sharp weapon upon the head of the Kirata, a weapon that was incapable of being resisted even by solid rocks. But that first of swords, at touch of the Kirata's crown, broke into pieces. Phalguna then commenced the conflict with trees and stones. The illustrious god in the form of the huge-bodied Kirata, however, bore that shower of trees and rocks with patience. The mighty son of Pritha then, his mouth smoking with wrath, struck the invincible god in the form of a Kirata, with hi clenched fists, blows that descended like thunderbolts. The god in the Kirata form returned Phalguna's blows with fierce blows resembling the thunderbolts of Indra. And in consequence of that conflict of blows between the son of Pandu and the Kirata, there arose in that place loud and frightful sounds. That terrible conflict of blows, resembling the conflict of yore between Vritra and Vasava, lasted but for a moment. The mighty Jishnu clasping the Kirata began to press him with his breast, but the Kirata, possessed of great strength pressed the insensible son of Pandu with force. And in consequence of the pressure of their arms and of their breasts, their bodies began to emit smoke like charcoal in fire. The great god then, smiting the already smitten son of Pandu, and attacking him in anger with his full might, deprived him of his senses. Then, O Bharata, Phalguna, thus pressed by the god of the gods, with limbs, besides, bruised and mangled, became incapable of motion and was almost reduced to a ball of flesh. And struck by the illustrious god, he became breathless and, falling down on earth without power of moving, looked like one that was dead. Soon, however, he regained consciousness, and, rising from his prostrate position, with body covered with blood, became filled with grief. Mentally prostrating himself before the gracious god of gods, and making a clay image of that deity, he worshipped it, with offerings of floral garlands. Beholding, however, the garland that he had offered to the clay image of Bhava, decking the crown of the Kirata, that best of Pandu's sons became filled with joy and regained his ease. And he prostrated himself thereupon at the feet of Bhava, and the god also was pleased with him. And Hara, beholding the wonder of Arjuna and seeing that his body had been emaciated with ascetic austerities, spake unto him in a voice deep as the roaring of the clouds, saying, 'O Phalguna, I have been pleased with thee for thy act is without a parallel. There is no Kshatriya who is equal to thee in courage, and patience. And, O sinless one, thy strength and prowess are almost equal to mine. O mighty-armed one, I have been pleased with thee. Behold me, O bull of the Bharata race! O large-eyed one! I will grant thee eyes (to see me in my true form). Thou wert a Rishi before. Thou wilt vanquish all thy foes, even the dwellers of heaven; I will as I have been pleased with thee, grant thee an irresistible weapon. Soon shalt thou be able to wield that weapon of mine."

Vaisampayana continued, "Phalguna then beheld him--Mahadeva--that god of blazing splendour-that wielder of the Pinaka-that one who had his abode on the mountains (of Kailasa)--accompanied by Uma. Bending down on his knee and bowing with his head, that conqueror of hostile cities-the son of Pritha-worshipped Hara and inclined him to grace. And Arjuna said, 'O Kapardin, O chief of all gods, O destroyer of the eyes of Bhaga, O god of gods, O Mahadeva, O thou of blue throat, O thou of matted locks, I know thee as the Cause of all causes. O thou of three eyes, O lord of all! Thou art the refuge of all the gods! This universe hath sprung from thee. Thou art incapable of being vanquished by the three worlds of the celestials, the Asuras, and men. Thou art Siva in the form of Vishnu, and Vishnu in the form of Siva. Thou destroyedest of old the great sacrifice of Daksha. O Hari, O Rudra, I bow to thee. Thou hast an eye on thy forehead. O Sarva, O thou that rainest objects of desire, O bearer of the trident, O wielder of the Pinaka, O Surya, O thou of pure body, O Creator of all, I bow to thee. O lord of all created things, I worship thee to obtain thy grace. Thou art the lord of the Ganas, the source of universal blessing, the Cause of the causes of the universe. Thou art beyond the foremost of male beings, thou art the highest, thou art the subtlest, O Hara! O illustrious Sankara, it behoveth thee to pardon my fault. It was even to obtain a sight of thyself that I came to this great mountain, which is dear to thee and which is the excellent abode of ascetics. Thou art worshipped of all worlds. O lord, I worship thee to obtain thy grace. Let not this rashness of mine be regarded as a fault--this combat in which I was engaged with thee from ignorance. O Sankara, I seek thy protection. Pardon me all I have done."

Vaisampayana continued, "Endued with great might, the god whose sign was the bull, taking into his the handsome hands of Arjuna, smilingly replied unto him, saying, 'I have pardoned thee. And the illustrious Hara, cheerfully clasping Arjuna with his arms, once more consoling Arjuna said as follows."

SECTION XL

"Mahadeva said, 'Thou wert in thy former life Nara, the friend of Narayana. In Vadari wert thou engaged in fierce ascetic austerities for several thousands of years. In thee as well as in Vishnu--that first of male beings--dwelleth great might. Ye both, by your might, hold the universe; O lord, taking up that fierce bow whose twang resembled the deep roar of the clouds, thou, as well as Krishna, chastisedest the Danavas during the coronation of Indra. Even this Gandiva is that bow, O son of Pritha, fit for thy hands. O foremost of male beings, I snatched it from thee, helped by my powers of illusion. This couple of quivers, fit for thee, will again be inexhaustible, O son of Pritha! And, O son of the Kuru race, thy body will be free from pain and disease. Thy prowess is incapable of being baffled. I have been pleased with thee. And, O first of male beings, ask thou of me the boon that thou desirest. O chastiser of all foes, O giver of proper respect, (to those deserving it) not even in heaven is there any male being who is equal to thee, nor any Kshatriya who is thy superior.'

"Arjuna said, 'O illustrious god having the bull for thy sign, if thou wilt grant me my desire, I ask of thee, O lord that fierce celestial weapon wielded by thee and called Brahmasira--that weapon of terrific prowess which destroyeth, at the end of the Yuga the entire universe--that weapon by the help of which, O god of gods, I may under thy grace, obtain victory in the terrible conflict which shall take place between myself (on one side), and Karna and Bhishma and Kripa and Drona (on the other)--that weapon by which I may consume in battle Danavas and Rakshasas and evil spirits and Pisachas and Gandharvas and Nagas—that weapon which when hurled with Mantras produceth darts by thousands and fierce-looking maces and arrows like snakes of virulent poison, and by means of which I may fight with Bhishma and Drona and Kripa and Karna of ever abusive tongue, O illustrious destroyer of the eyes of Bhaga, even this is my foremost desire, viz., that I may be able to fight with them and obtain success.'

Bhava replied, 'O powerful one. I will give to thee that favourite weapon of mine called the Pasuputa. O son of Pandu, thou art capable of holding, hurling, and withdrawing it. Neither the chief himself of the gods, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu, knoweth it. How could men know anything of it? But, O son of Pritha, this weapon should not be hurled without adequate cause; for if hurled at any foe of little might it may destroy the whole universe. In the three worlds with all their mobile and immobile creatures, there is none who is incapable of being slain by this weapon. And it may be hurled by the mind, by the eye, by words, and by the bow.'"

Vaisampayana continued, "Hearing these words, the son of Pritha purified himself. And approaching the lord of the universe with rapt attention, he said, 'Instruct me!' Mahadeva then imparted unto that best of Pandu's son the knowledge of that weapon looking like the embodiment of Yama, together with all the mysteries about hurling and withdrawing it. And that weapon thence began to wait upon Arjuna as it did upon Sankara, the lord of Uma. And Arjuna also gladly accepted it. And at the moment the whole earth, with its mountains and woods and trees and seas and forests and villages and towns and mines, trembled. And the sounds of conchs and drums and trumpets by thousands began to be heard. And at that moment hurricanes and whirlwinds began to blow. And the gods and the Danavas beheld that terrible weapon in its embodied form stay by the side of Arjuna of immeasurable energy. And whatever of evil there had been in the body of Phalguna of immeasurable energy was all dispelled by the touch of the three-eyed deity. And the three eyed god then commanded Arjuna, saying, 'Go thou into heaven.' Arjuna then, O king, worshipping the god with bent head, gazed at him, with joined hands. Then the lord of all the dwellers of heaven, the deity of blazing splendour having his abode on mountain-breasts, the husband of Uma, the god of passions under complete control, the source of all blessings, Bhava gave unto Arjuna, that foremost of men, the great bow called Gandiva, destructive of Danavas and Pisachas. And the god of gods, then leaving that blessed mountain with snowy plateaus and vales and caves, favourite resort of sky-ranging great Rishis, went up, accompanied by Uma into the skies, in the sight of that foremost of men."

SECTION XLI

Vaisampayana said, "The wielder of the Pinaka, having the bull for his sign, thus disappeared in the very sight of the gazing son of Pandu, like the sun setting in the sight of the world. Arjuna, that slayer of hostile heroes, wondered much at this, saying, 'O, I have seen the great god of gods. 'Fortunate, indeed I am, and much favoured, for I have both beheld and touched with my hand the three-eyed Hara the wielder of the Pinaka, in his boon-giving form. I shall win success. I am already great. My enemies have already been vanquished by me. My purposes have been already achieved.' And while the son of Pritha, endued with immeasurable energy, was thinking thus, there came to that place Varuna the god of waters, handsome and of the splendour of the lapis lazuli accompanied by all kinds of aquatic creatures, and filling all the points of the horizon with a blazing effulgence. And accompanied by Rivers both male and female, and Nagas, and Daityas and Sadhyas and inferior deities, Varuna, the controller and lord of all aquatic creatures, arrived at that spot. There came also the lord Kuvera of body resembling pure gold, seated on his car of great splendour, and accompanied by numerous Yakshas. And the lord of treasures, possessed of great beauty, came there to see Arjuna, illuminating the firmament with his effulgence. And there came also Yama himself, of great beauty, the powerful destroyer of all the worlds, accompanied by those lords of the creation--the Pitris--both embodied and disembodied. And the god of justice, of inconceivable soul, the son of Surya, the destroyer of all creatures, with the mace in hand, came there on his car, illuminating the three worlds with regions of the Guhyakas, the Gandharvas and the Nagas, like a second Surya as he riseth at the end of the Yuga. Having arrived there, they beheld, from the effulgent and variegated summits of the great mountain, Arjuna engaged in ascetic austerities. And there came in a moment the illustrious Sakra also, accompanied by his queen, seated on the back of (the celestial elephant) Airavata, and surrounded also by all the deities. And in consequence of the white umbrella being held over his head, he looked like the moon amid fleecy clouds. And eulogised by Gandharvas, and Rishis endued with wealth of asceticism, the chief of the celestials alighted on a particular summit of the mountain, like a second sun. Then Yama possessed of great intelligence, and fully conversant with virtue, who had occupied a summit on the south, in a voice deep as that of the clouds, said these auspicious words, 'Arjuna, behold us, the protectors of the worlds, arrive here! We will grant thee (spiritual) vision, for thou deservest to behold us. Thou wert in thy former life a Rishi of immeasurable soul, known as Nara of great might At the command, O child, of Brahma, thou hast been born among men! O sinless one, by thee shall be vanquished in battle the highly virtuous grandsire of the Kurus--Bhishma of great energy--who is born of the Vasus. Thou shalt also defeat all the Kshatriyas of fiery energy commanded by the son of Bharadwaja in battle. Thou shalt also defeat those Danavas of fierce prowess that have been born amongst men, and those Danavas also that are called Nivatakavachas. And, O son of the Kuru race, O Dhananjaya, thou shalt also slay Karna of fierce prowess, who is even a portion of my father Surya, of energy celebrated throughout the worlds. And, O son of Kunti, smiter of all foes, thou shalt also slay all the portions of celestials and Danavas and the Rakshasas that have been incarnate on earth. And slain by thee, these shall attain to the regions earned by them according to their acts. And, O Phalguna, the fame of thy achievements will last for ever in the world: thou hast gratified Mahadeva himself in conflict. Thou shalt, with Vishnu himself, lighten the burden of the earth. O accept this weapon of mine--the mace I wield incapable of being baffled by any body. With this weapon thou wilt achieve great deeds.'"

Vaisampayana continued, "O Janamejaya, the son of Pritha then received from Yama that weapon duly, along with the Mantras and rite, and the mysteries of hurling and withdrawing it. Then Varuna, the lord of all aquatic creatures, blue as the clouds, from a summit he had occupied on the west, uttered these words, 'O son of Pritha, thou art the foremost of Kshatriyas, and engaged in Kshatriya practices. O thou of large coppery eyes, behold me! I am Varuna, the lord of waters. Hurled by me, my nooses are incapable of being resisted. O son of Kunti, accept of me these Varuna weapons along with the mysteries of hurling and withdrawing them. With these, O hero, in the battle that ensued of your on account of Taraka (the wife of Vrihaspati), thousands of mighty Daityas were seized and tied. Accept them of me. Even if Yama himself by thy foe, with these in thy hands, he will not be able to escape from thee. When thou wilt armed with these, range over the field of battle, the land, beyond doubt, will be destitute of Kshatriyas.'"

Vaisampayana continued, "After both Varuna and Yama had given away their celestial weapons, the lord of treasures having his home on the heights of Kailasa, then spake, 'O son of Pandu, O thou of great might and wisdom, I too have been pleased with thee. And this meeting with thee giveth me as much pleasure as a meeting with Krishna. O wielder of the bow with the left hand, O thou of mighty arms, thou wert a god before, eternal (as other gods). In ancient Kalpas, thou hadst every day gone through ascetic austerities along with us. O best of men, I grant thee celestial vision. O thou of mighty arms, thou wilt defeat even invincible Daityas and Danavas. Accept of me also without loss of time, an excellent weapon. With this thou wilt be able to consume the ranks of Dhritarashtra. Take then this favourite weapon of mine called Antarddhana. Endued with energy and prowess and splendour, it is capable of sending the foe to sleep. When the illustrious Sankara slew Tripura, even this was the weapon which he shot and by which many mighty Asuras were consumed. O thou of invincible prowess I take it up for giving it to thee. Endued with the dignity of the Meru, thou art competent to hold this weapon.'"

"After these words had been spoken, the Kuru prince Arjuna endued with great strength, duly received from Kuvera that celestial weapon. Then the chief of the celestials addressing Pritha's son of ceaseless deeds in sweet words, said, in a voice deep as that the clouds or the kettle-drum, 'O thou mighty-armed son of Kunti, thou art an ancient god. Thou hast already achieved the highest success, and acquired the statue of a god. But, O represser of foes, thou hast yet to accomplish the purposes of the gods. Thou must ascend to heaven. Therefore prepare thou O hero of great splendour! My own car with Matali as charioteer, will soon descend on the earth. Taking thee, O Kaurava, to heaven, I will grant thee there all my celestial weapons.'"

"Beholding those protectors of the worlds assembled together on the heights of Himavat, Dhananjaya, the son of Kunti, wondered much, Endued with great energy, he then duly worshipped the assembled Lokapalas, with words, water, and fruits. The celestials then returning that worship, went away. And the gods capable of going everywhere at will, and endued with the speed of the mind, returned to the places whence they had come."

"That bull among men--Arjuna--having obtained weapons thus, was filled with pleasure. And he regarded himself as one whose desires had been fulfilled and who was crowned with success."

SECTION XLII

(Indralokagamana Parva)

Vaisampayana said, "After the Lokapalas had gone away, Arjuna—that slayer of all foes--began to think, O monarch, of the car of Indra! And as Gudakesa gifted with great intelligence was thinking of it, the car endued with great effulgence and guided by Matali, came dividing the clouds and illuminating the firmament and filling the entire welkin with its rattle deep as the roar of mighty masses of clouds. Swords, and missiles of terrible forms and maces of frightful description, and winged darts of celestials splendour and lightnings of the brightest effulgence, and thunderbolts, and propellors furnished with wheels and worked with atmosphere expansion and producing sounds loud as the roar of great masses of clouds, were on that car. And there were also on that car fierce and huge-bodied Nagas with fiery mouths, and heaps of stones white as the fleecy clouds. And the car was drawn by ten thousands of horses of golden hue, endued with the speed of the wind. And furnished with prowess of illusion, the car was drawn with such speed that the eye could hardly mark its progress. And Arjuna saw on that car the flag-staff called Vaijayanta, of blazing effulgence, resembling in hue the emerald or the dark-blue lotus, and decked with golden ornaments and straight as the bamboo. And beholding a charioteer decked in gold seated on that car, the mighty-armed son of Pritha regarded it as belonging to the celestials. And while Arjuna was occupied with his thoughts regarding the car, the charioteer Matali, bending himself after descending from the car, addressed him, saying, 'O lucky son of Sakra! Sakra himself wisheth to see thee. Ascend thou without loss of time this car that hath been sent by Indra. The chief of the immortals, thy father--that god of a hundred sacrifices--hath commanded me, saying, 'Bring the son of Kunti hither. Let the gods behold him.' And Sankara himself, surrounded by the celestials and Rishis and Gandharvas and Apsaras, waiteth to behold thee. At the command of the chastiser of Paka, therefore, ascend thou with me from this to the region of the celestials. Thou wilt return after obtaining weapons.'"

"Arjuna replied, 'O Matali, mount thou without loss of time this excellent car, a car that cannot be attained even by hundreds of Rajasuya and horse sacrifices. Even kings of great prosperity who have performed great sacrifices distinguished by large gifts (to Brahmanas), even gods and Danavas are not competent to ride this car. He that hath not ascetic merit is not competent to even see or touch this car, far less to ride on it. O blessed one, after thou hast ascended, it, and after the horses have become still, I will ascend it, like a virtuous man stepping into the high-road of honesty.'"

Vaisampayana continued, "Matali, the charioteer of Sakra, hearing these words of Arjuna, soon mounted the car and controlled the horses. Arjuna then, with a cheerful heart, purified himself by a bath in the Ganges. And the son of Kunti then duly repeated (inaudibly) his customary prayers. He then, duly and according to the ordinance, gratified the Pitris with oblations of water. And, lastly, he commenced to invoke the Mandara--that king of mountains--saying, 'O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials. O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines. Happily have I dwelt on thy heights. I leave thee now, bidding thee farewell. Oft have I seen thy tablelands and bowers, thy springs and brooks, and the sacred shrines on thy breast. I have also eaten the savoury fruits growing on thee, and have slated my thirst with draughts of perfumed water oozing from the body. I have also drunk the water of thy springs, sweet as amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O excellent one, sported on thy breast, echoing with the notes of Apsaras and the chanting of the Vedas. O mountain, every day have I lived happily on thy tablelands.' Thus having bidden farewell to the mountain, that slayer of hostile heroes--Arjuna--blazing like the Sun himself, ascended the celestial car. And the Kuru prince gifted with great intelligence, with a glad heart, coursed through the firmament on that celestial car effulgent as the sun and of extra-ordinary achievements. And after he had become invisible to the mortals of the earth, he beheld thousands of cars of extra-ordinary beauty. And in that region there was no sun or moon or fire to give light, but it blazed in light of its own, generated by virtue of ascetic merit. And those brilliant regions that are seen from the earth in the form of stars, like lamps (in the sky)--so small in consequence of their distance, though very large--were beheld by the son of Pandu, stationed in their respective places, full of beauty and effulgence and blazing with splendour all their own. And there he beheld royal sages crowned with ascetic success, and heroes who had yielded up their lives in battle, and those that had acquired heaven by their ascetic austerities, by hundreds upon hundreds. And there were also Gandharvas, of bodies blazing like the sun, by thousands upon thousands, as also Guhyakas and Rishis and numerous tribes of Apsaras. And beholding those self-effulgent regions, Phalguna became filled with wonder, and made enquiries of Matali. And Matali also gladly replied unto him, saying, 'These, O son of Pritha, are virtuous persons stationed in their respective places. It is these whom thou hast seen, O exalted one, as stars, from the earth.' Then Arjuna saw standing at the gates (Indra's region) the handsome and ever victorious elephant--Airavata—furnished with four tusks, and resembling the mountain of Kailasa with its summits. And coursing along that path of the Siddhas, that foremost of the Kurus and the son of Pandu, sat in beauty like Mandhata--that best of kings. Endued with eyes like lotus leaves, he passed through the region set apart for virtuous kings. And the celebrated Arjuna having thus passed through successive regions of heaven at last beheld Amaravati, the city of Indra."

SECTION XLIII

Vaisampayana said, "And the city of Indra which Arjuna saw was delightful and was the resort of Siddhas and Charanas. And it was adorned with the flowers of every season, and with sacred trees of all kinds. And he beheld also celestial gardens called Nandana--the favourite resort of Apsaras. And fanned by the fragrant breezes charged with the farina of sweet-scented flowers, the trees with their lord of celestial blossoms seemed to welcome him amongst them. And the region was such that none could behold it who had not gone through ascetic austerities, or who had not poured libations on fire. It was a region for the virtuous alone, and not for those who had turned their back on the field of battle. And none were competent to see it who had not performed sacrifices or observed rigid vows, or who were without a knowledge of the Vedas, or who had not bathed in sacred waters, or who were not distinguished for sacrifices and gifts. And none were competent to see it who were disturbers of sacrifices, or who were low, or who drank intoxicating liquors, or who were violators of their preceptors' bed, or who were eaters of (unsanctified) meat, or who were wicked. And having beheld those celestial gardens resounding with celestial music, the strong-armed son of Pandu entered the favourite city of Indra. And he beheld there celestial cars by thousands, capable of going everywhere at will, stationed in proper places. And he saw tens of thousands of such cars moving in every direction. And fanned by pleasant breezes charged with the perfumes of flowers, the son of Pandu was praised by Apsaras and Gandharvas. And the celestials then, accompanied by the Gandharvas and Siddhas and great Rishis, cheerfully reverenced Pritha's son of white deeds. Benedictions were poured upon him, accompanied by the sounds of celestial music. The strong-armed son of Pritha then heard around him the music of conchs and drums. And praised all around, the son of Pritha then went, at the command of Indra, to that large and extensive starry way called by the name of Suravithi. There he met with the Sadhyas, the Viswas, the Marutas, the twin Aswins, the Adityas, the Vasus, the Rudras, the Brahmarshis of the great splendour, and numerous royal sages with Dilipa at their head, and Tumvura and Narada, and that couple ofGandharvas known by the names of Haha and Huhu. And the Kuru prince—that chastiser of foes--having met and duly saluted them, last of all beheld the chief of the celestials--the god of a hundred sacrifices. Then the strong-armed son of Pritha, alighting from the car approached the lord himself of the gods--his father--that chastiser of Paka. And a beautiful white umbrella furnished with a golden staff was held over the chief of the celestials. And he was fanned with a Chamara perfumed with celestial scents. And he was eulogised by many Gandharvas headed by Viswavasu and others, by bards and singers, and by foremost Brahmanas chanting Rik and Yajus hymns. And the mighty son of Kunti, approaching Indra, saluted him by bending his head to the ground. And Indra thereupon embraced him with his round and plump arms. And taking his hand, Sakra made him sit by him on a portion of his own seat, that sacred seat which was worshipped by gods and Rishis. And the lord of the celestials-that slayer of hostile heroes--smelt the head of Arjuna bending in humility, and even took him upon his lap. Seated on Sakra's seat at the command of that god of a thousand eyes, Pritha's son of immeasurable energy began to blaze in splendour like a second Indra. And moved by affection, the slayer of Vritra, consoling Arjuna, touched his beautiful face with his own perfumed hands. And the wielder of the thunderbolt, patting and rubbing gently again and again with his own hands which bore the marks of the thunderbolt the handsome and huge arms of Arjuna which resembled a couple of golden columns and which were hard in consequence of drawing the bowstring and son enhanced the beauty of the assembly, like the sun and moon god of a thousand eyes--eyeing his son of curly locks smilingly and with eyes expanded with delight, seemed scarcely to be gratified. The more he gazed, the more he liked to gaze on. And seated on one seat, the father and son enhanced the beauty of the assembly, like the sun and moon beautifying the firmament together on the fourteenth day of the dark fortnight. And a band of Gandharvas headed by Tumvuru skilled in music sacred and profane, sang many verses in melodious notes. And Ghritachi and Menaka and Rambha and Purvachitti and Swayamprabha and Urvasi and Misrakesi and Dandagauri and Varuthini and Gopali and Sahajanya and Kumbhayoni and Prajagara and Chitrasena and Chitralekha and Saha and Madhuraswana, these and others by thousands, possessed of eyes like lotus leaves, who were employed in enticing the hearts of persons practicing rigid austerities, danced there. And possessing slim waists and fair large hips, they began to perform various evolutions, shaking their deep bosoms, and casting their glances around, and exhibiting other attractive attitude capable of stealing the hearts and resolutions and minds of the spectators."

SECTION XLIV

Vaisampayana said, "The gods and the Gandharvas then, understanding the wishes of India, procured an excellent Arghya and reverenced the son of Pritha in a hurry. And giving water to wash both his feet and face, they caused the prince to enter the palace of Indra. And thus worshipped, Jishnu continued to live in the abode of his father. And the son of Pandu continued all the while to acquire celestial weapons, together with the means of withdrawing them. And he received from the hands of Sakra his favourite weapon of irresistible force, viz., the thunder-bolt and those other weapons also, of tremendous roar, viz., the lightnings of heaven, whose flashes are inferable from the appearance of clouds and (the dancing of) peacocks. And the son of Pandu, after he had obtained those weapons, recollected his brothers. And at the command of Indra, however, he lived for full five years in heaven, surrounded by every comfort and luxury.

"After some time, when Arjuna had obtained all the weapons. Indra addressed him in due time, saying, 'O son of Kunti, learn thou music and dancing from Chitrasena. Learn the instrumental music that is currentamong the celestials and which existeth not in the world of men, for, O son of Kunti, it will be to thy benefit. And Purandara gave Chitrasena as a friend unto Arjuna. And the son of Pritha lived happily in peace with Chitrasena. And Chitrasena instructed Arjuna all the while in music; vocal and instrumental and in dancing. But the active Arjuna obtained no peace of mind, remembering the unfair play at dice of Sakuni, the son of Suvala, and thinking with rage of Dussasana and his death. When however, his friendship with Chitrasena had ripened fully, he at times learned the unrivalled dance and music practised among the Gandharvas. And at last having learnt various kinds of dance and diverse species of music, both vocal and instrumental, that slayer of hostile heroes obtained no peace of mind remembering his brothers and mother Kunti."

SECTION XLV

Vaisampayana said, "One day, knowing that Arjuna's glances were cast upon Urvasi, Vasava, calling Chitrasena to himself, addressed him in private saying, 'O king of Gandharvas, I am pleased; go thou as my messenger to that foremost of Apsaras, Urvasi, and let her wait upon that tiger among men, Phalguna. Tell her, saying these words of mine, 'As through my instrumentality Arjuna hath learnt all the weapons and other arts, worshipped by all, so shouldst thou make him conversant with the arts of acquitting one's self in female company.' Thus addressed by Indra, the chief of the Gandharvas in obedience to that command of Vasava, soon went to Urvasi that foremost of Apsaras. And as he saw her, she recognised him and delighted him by the welcome she offered and the salutation she gave. And seated at ease he then smilingly addressed Urvasi, who also was seated at ease, saying, 'Let it be known, O thou of fair hips, that I come hither despatched by the one sole lord of heaven who asketh of thee a favour. He who is known amongst gods and men for his many inborn virtues, for his grace, behaviour, beauty of person, vows and self-control; who is noted for might and prowess, and respected by the virtuous, and ready-witted; who is endued with genius and splendid energy, is of a forgiving temper and without malice of any kind; who hath studied the four Vedas with their branches, and the Upanishads, and the Puranas also; who is endued with devotion to his preceptors and with intellect possessed of the eight attributes, who by his abstinence, ability, origin and age, is alone capable of protecting the celestial regions like Mahavat himself; who is never boastful; who showeth proper respect to all; who beholdeth the minutest things as clearly as if those were gross and large; who is sweet-speeched; who showereth diverse kinds of food and drink on his friends and dependents; who is truthful, worshipped of all, eloquent, handsome, and without pride; who is kind to those devoted to him, and universally pleasing and dear to all; who is firm in promise; who is equal to even Mahendra and Varuna in respect of every desirable attribute, viz., Arjuna, is known to thee. O Urvasi, know thou that hero is to be made to taste the joys of heaven. Commanded by Indra, let him today obtain thy feet. Do this, O amiable one, for Dhananjaya is inclined to thee.'

"Thus addressed, Urvasi of faultless features assumed a smiling face, and receiving the words of the Gandharva with high respect, answered with a glad heart, saying, 'Hearing of the virtues that should adorn men, as unfolded by thee, I would bestow my favours upon any one who happened to possess them. Why should I not then, choose Arjuna for a lover? At the command of Indra, and for my friendship for thee, and moved also by the numerous virtues of Phalguna, I am already under the influence of the god of love. Go thou, therefore, to the place thou desirest. I shall gladly go to Arjuna.'"

SECTION XLVI

Vaisampayana said, 'Having thus sent away the Gandharva successful in his mission, Urvasi of luminous smiles, moved by the desire of possessing Phalguna, took a bath. And having performed her ablutions, she decked herself in charming ornaments and splendid garlands of celestial odour. And inflamed by the god of love, and her heart pierced through and through by the shafts shot by Manmatha keeping in view the beauty of Arjuna, and her imagination wholly taken up by the thoughts of Arjuna, she mentally sported with him on a wide and excellent bed laid over with celestial sheets. And when the twilight had deepened and the moon was up, that Apsara of high hips sent out for the mansions of Arjuna. And in that mood and with her crisp, soft and long braids decked with bunches of flowers, she looked extremely beautiful. With her beauty and grace, and the charm of the motions of her eye-brows and of her soft accents, and her own moon like face, she seemed to tread, challenging the moon himself. And as she proceeded, her deep, finely tapering bosoms, decked with a chain of gold and adorned with celestial unguents and smeared with fragrant sandal paste, began to tremble. And in consequence of the weight of her bosoms, she was forced to slightly stoop forward at every step, bending her waist exceedingly beautiful with three folds. And her loins of faultless shape, the elegant abode of the god of love, furnished with fair and high and round hips and wide at their lower part as a hill, and decked with chains of gold, and capable of shaking the saintship of anchorites, being decked with thin attire, appeared highly graceful. And her feet with fair suppressed ankles, and possessing flat soles and straight toes of the colour of burnished copper and dorsum high and curved like tortoise back and marked by the wearing of ornaments furnished with rows of little bells, looked exceedingly handsome. And exhilarated with a little liquor which she had taken, and excited by desire, and moving in diverse attitudes and expressing a sensation of delight, she looked more handsome than usual. And though heaven abounded with many wonderful objects, yet when Urvasi proceeded in this manner, the Siddhas and Charanas and Gandharvas regarded her to be the handsomest object they had cast their eyes upon. And the upper half of her body clad in an attire of fine texture and cloudy hues, she looked resplendent like a digit of the moon in the firmament shrouded by fleecy clouds. And endued with the speed of the winds or the mind, she of luminous smiles soon reached the mansion of Phalguna, the son of Pandu. And, O best of men, Urvasi of beautiful eyes, having arrived at the gate of Arjuna's abode, sent word through the keeper in attendance. And (on receiving permission), she soon entered that brilliant and charming palace. But, O monarch, upon beholding her at night in his mansion, Arjuna, with a fearstricken heart, stepped up to receive her with respect and as soon as he saw her, the son of Pritha, from modesty, closed his eyes. And saluting her, he offered the Apsara such worship as is offered unto a superior. And Arjuna said, 'O thou foremost of the Apsaras, I reverence thee by bending my head down. O lady, let me know thy commands. I wait upon thee as thy servant.'"

Vaisampayana continued, 'Hearing these words of Phalguna, Urvasi became deprived of her senses. And she soon represented unto Arjuna all that had passed between her and the Gandharva, Chitrasena. And she said, 'O best of men, I shall tell thee all that hath passed between me and Chitrasena, and why I have come hither. On account of thy coming here, O Arjuna, Mahendra had convened a large and charming assembly, in which celestial festivities were held. Unto that assembly came, O best of men, the Rudras and the Adityas and the Aswins and the Vasus. And there came also numbers of great Rishis and royal sages and Siddhas and Charanas and Yakshas and great Nagas. And, O thou of expansive eyes, the members of the assembly resplendent as fire or the sun or the moon, having taken their seats according to rank, honour, and prowess, O son of Sakra, the Gandharvas began to strike the Vinas and sing charming songs of celestial melody. And, O perpetuator of the Kuru race, the principal Apsaras also commenced to dance. Then, O son of Pritha, thou hadst looked on me only with a steadfast gaze. When that assembly of the celestials broke, commanded by thy father, the gods went away to their respective places. And the principal Apsaras also went away to their abodes, and others also, O slayer of foes, commanded by thy father and obtaining his leave. It was then that Chitrasena sent to me by Sakra, and arriving at my abode. O thou of eyes like lotus leaves, he addressed me, saying, 'O thou of the fairest complexion, I have been sent unto thee by the chief of the celestials. Do thou something that would be agreeable to Mahendra and myself and to thyself also. O thou of fair hips, seek thou to please Arjuna, who is brave in battle even like Sakra himself, and who is always possessed of magnanimity.' Even these, O son of Pritha, were his words.

Thus, O sinless one, commanded by him and thy father also, I come to thee in order to wait upon thee, O slayer of foes. My heart hath been attracted by thy virtues, and am already under the influence of the god of love. And, O hero, even this is my wish, and I have cherished it forever!"

Vaisampayana continued, "While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness. And shutting his ears with his hands, he said, 'O blessed lady, fie on my sense of hearing, when thou speakest thus to me. For, O thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior. Even as Kunti here even this is my wish, and I have cherished it for ever!"

[Some text is obviously missing here--JBH] of high fortune or Sachi the queen of Indra, art thou to me, O auspicious one, of this there is no doubt! That I had gazed particularly at thee, O blessed one, is true. There was a reason for it. I shall truly tell it to thee, O thou of luminous smiles! In the assembly I gazed at thee with eyes expanded in delight, thinking, 'Even this blooming lady is the mother of the Kaurava race.' O blessed Apsara, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race.'"

"Hearing these words of Arjuna, Urvasi answered, saying, 'O son of The chief of the celestials, we Apsaras are free and unconfined in our choice. It behoveth thee not, therefore, to esteem me as thy superior. The sons and grandsons of Puru's race, that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, O hero, it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, O thou giver of proper respect.'"

"Arjuna replied, 'O beautiful lady of features perfectly faultless, listen. I truly tell thee. Let the four directions and the transverse directions, let also the gods listen. O sinless one, as Kunti, or Madri, or Sachi, is to me, so art thou, the parent of my race, an object of reverence to me. Return, O thou of the fairest complexion: I bend my head unto thee, and prostrate myself at thy feet. Thou deservest my worship as my own mother; and it behoveth thee to protect me as a son.'"

Vaisampayana continued, "Thus addressed by Partha, Urvasi was deprived of her senses by wrath. Trembling with rage, and contracting her brows, she cursed Arjuna, saying, 'Since thou disregardest a woman come to thy mansion at the command of thy father and of her own motion--a woman, besides, who is pierced by the shafts of Kama, therefore, O Partha, thou halt have to pass thy time among females unregarded, and as a dancer, and destitute of manhood and scorned as a eunuch.'"

Vaisampayana continued, "Having cursed Arjuna thus, Urvasi's lips still quivered in anger, herself breathing heavily all the while. And she soon returned to her own abode. And that slayer of foes, Arjuna also sought Chitrasena without loss of time. And having found him, he told him all that had passed between him and Urvasi in the night. And he told Chitrasena everything as it had happened, repeatedly referring to the curse pronounced upon him. And Chitrasena also represented everything unto Sakra. And Harivahana, calling his son unto himself in private, and consoling him in sweet words, smilingly said, 'O thou best of beings, having obtained thee, O child, Pritha hath to-day become a truly blessed mother. O mighty-armed one, thou hast now vanquished even Rishis by the patience and self-control. But, O giver of proper respect, the curse that Urvasi hath denounced on thee will be to thy benefit, O child, and stand thee in good stead. O sinless one, ye will have on earth to pass the thirteenth year (of your exile), unknown to all. It is then that thou shalt suffer the curse of Urvasi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term.'"

"Thus addressed by Sakra, that slayer of hostile heroes, Phalguna, experienced great delight and ceased to think of the curse. And Dhananjaya, the son of Pandu, sported in regions of heaven with the Gandharva Chitrasena of great celebrity."

"The desires of the man that listeneth to this history of the son of Pandu never run after lustful ends. The foremost of men, by listening to this account of the awfully pure conduct of Phalguna, the son of the lord of the celestials, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss."

SECTION XLVII

Vaisampayana said, "One day, the great Rishi Lomasa in course of his wanderings, went to the abode of Indra, desirous of beholding the lord of the celestials. And the great Muni, having approached the chief of the gods, bowed to him respectfully. And he beheld the son of Pandu occupying half of the seat of Vasava. And worshipped by the great Rishis, that foremost of Brahmanas sat on an excellent seat at the desire of Sakra. And beholding Arjuna seated on Indra's seat, the Rishi began to think as to how Arjuna who was a Kshatriya had attained to the seat of Sakra himself. What acts of merit had been performed by him and what regions, had been conquered by him (by ascetic merit), that he had obtained a seat that was worshipped by the gods themselves? And as the Rishi was employed with these thoughts, Sakra, the slayer of Vritra, came to know of them. And having known them, the lord of Sachi addressed Lomasa with a smile and said, 'Listen, O Brahmarshi, about what is now passing in thy mind. This one is no mortal though he hath taken his birth among men. O great Rishi, the mighty-armed hero is even my son born of Kunti. He hath come hither, in order to acquire weapons for some purpose. Alas! dost thou not recognise him as an ancient Rishi of the highest merit? Listen to me, O Brahamana, as I tell thee who is and why he hath come to me. Those ancient and excellent Rishis who were known by the names of Nara and Narayana are, know, O Brahmana, none else than Hrishikesa and Dhananjaya. And those Rishis, celebrated throughout the three worlds, and known by the names of Nara and Narayana have, for the accomplishment of a certain purpose, been born on earth--for the acquisition of virtue. That sacred asylum which even gods and illustrious Rishis are not competent to behold, and which is known throughout the world by the name of Vadari, and situate by the source of the Ganga, which is worshipped by the Siddhas and the Charanas, was the abode, O Brahmana, of Vishnu and Jishnu. Those Rishis of blazing splendour have, O Brahmarshi, at my desire, been born on earth, and endued with mighty energy, will lighten the burden thereof. Besides this, there are certain Asuras known as Nivatakavachas, who, proud of the boon they have acquired, are employed in doing us injuries. Boastful of their strength, they are even now planning the destruction of the gods, for, having received a boon, they no longer regard the gods. Those fierce and mighty Danavas live in the nether regions. Even all the celestials together are incapable of fighting with them. The blessed Vishnu--the slayer of Madhu--he, indeed who is known on earth as Kapila, and whose glance alone, O exalted one, destroyed the illustrious sons of Sagara, when they approached him with loud sounds in the bowels of the earth,--that illustrious and invincible Hari is capable, O Brahmana of doing us a great service. Either he or Partha or both may do us that great service, without doubt. Verily as the illustrious Hari had slain the Nagas in the great lake, he, by sight alone, is capable of slaying those Asuras called the Nivatakavachas, along with their followers. But the slayer of Madhu should not be urged when the task is insignificant. A mighty mass of energy that he is. It swelleth to increasing proportions, it may consume the whole universe. This Arjuna also is competent to encounter them all, and the hero having slain them in battle, will go back to the world of men. Go thou at my request to earth. Thou wilt behold the brave Yudhishthira living in the woods of Kamyaka. And for me tell thou the virtuous Yudhishthira of unbaffled prowess in battle, that he should not be anxious on account of Phalguna, for that hero will return to earth a thorough master of weapons, for without sanctified prowess of arms, and without skill in weapons, he would not be able to encounter Bhishma and Drona and others in battle. Thou wilt also represent unto Yudhishthira that the illustrious and mighty-armed Gudakesa, having obtained weapons, hath also mastered the science of celestial dancing and music both instrumental and vocal. And thou wilt also tell him, O king of men, O slayer of foes, thyself also, accompanied by all thy brothers, should see the various sacred shrines. For having bathed in different sacred waters, thou wilt be cleansed from thy sins, and the fever of thy heart will abate. And then thou wilt be able to enjoy thy kingdom, happy in the thought that thy sins have been washed off. And, O foremost of Brahmanas, endued with ascetic power, it behoveth thee also to protect Yudhishthira during his wandering over the earth. Fierce Rakshasas ever live in mountain fastnesses and rugged steppes. Protect thou the king from those cannibals.'

"After Mahendra had spoken thus unto Lomasa, Vibhatsu also reverently addressed that Rishi, saying, 'Protect thou ever the son of Pandu. O best of men, let the king, O great Rishi, protected by thee, visit the various places of pilgrimage and give away unto Brahmanas in charity.'"

Vaisampayana continued, "The mighty ascetic Lomasa, having answered both saying, 'So be it,' set out for the earth, desirous of arriving at Kamvaka. And having arrived at those woods, he beheld the slayer of foes and son of Kunti, king Yudhishthira the just, surrounded by ascetics and his younger brothers."

SECTION XLVIII

Janamejaya said, "These feats of Pritha's son endued with immeasurable energy, were certainly marvellous. O Brahmana, what did Dhritarashtra of great wisdom say, when he heard of them?"

Vaisampayana said, "Amvika's son, king Dhritarashtra, having heard of Arjuna's arrival and stay at Indra's abode, from Dwaipayana, that foremost of Rishis, spake unto Sanjaya, saying, 'O charioteer, dost thou know in detail the acts of the intelligent Arjuna, of which I have heard from beginning to end? O charioteer, my wretched and sinful son is even now engaged in a policy of the most vulgar kind. Of wicked soul, he will certainly depopulate the earth. The illustrious person whose words even in jest are true, and who hath Dhananjaya to fight for him, is sure to win the three worlds. Who that is even beyond the influence of Death and Decay will be able to stay before Arjuna, when he will scatter his barbed and sharp-pointed arrows whetted on stone? My wretched sons, who have to fight with the invincible Pandavas are indeed, all doomed. Reflecting day and night, I see not the warrior amongst us that is able to stay in battle before the wielder of the Gandiva. If Drona, or Karna, or even Bhishma advance against him in battle, a great calamity is likely to befall the earth. But even in that case, I see not the way to our success Karna is kind and forgetful. The preceptor Drona is old, and the teacher (of Arjuna) Arjuna, however, is wrathful, and strong, and proud, and of firm and steady prowess. As all these warriors are invincible, a terrible fight will take place between them. All of them are heroes skilled in weapons and of great reputation. They would not wish for the sovereignty of the world, if it was to be purchased by defeat. Indeed, peace will be restored only on the death of these or of Phalguna. The slayer of Arjuna, however, existeth not, nor doth one that can vanquish him. Oh, how shall that wrath of his which hath myself for its object be pacified. Equal unto the chief of the celestials, that hero gratified Agni at Khandava and vanquished all the monarchs of the earth on the occasion of the great Rajasuya. O Sanjaya, the thunder-bolt falling on the mountain top, leaveth a portion unconsumed; but the shafts, O child, that are shot by Kiriti leave not a rack behind. As the rays of the sun heat this mobile and immobile universe, so will the shafts shot by Arjuna's hands scorch my sons. It seemeth to me that the Chamus of the Bharatas, terrified at the clatter of Arjuna's chariot-wheels, are already broken through in all directions. Vidhatri hath created Arjuna as an all-consuming Destroyer. He stayeth in battle as a foe, vomitting and scattering swarms of arrows. Who is there that will defeat him?"

SECTION XLIX

"Sanjaya said, 'That which hath been uttered by thee, O king, with respect to Duryodhana is all true. Nothing that thou hast said, O lord of the earth, is untrue. The Pandavas of immeasurable energy have been filled with rage at the sight of Krishna their wedded wife of pure fame--brought in the midst of the assembly. Hearing also those cruel words of Dussasana and Karna, they have been so incensed, O king, that they will not, I ween, forgive (the Kurus) on my account. I have heard, O king, how Arjuna hath gratified in battle by means of his bow the god of gods--Sthanu of eleven forms. The illustrious lord of all the gods--Kapardin himself--desirous of testing Phalguna, fought with him, having assumed the guise of a Kirata. And there it was that the Lokapala,in order to give away their weapons unto that bull of the Kuru race, showed themselves unto him of undeteriorating prowess. What other man on earth, except Phalguna, would strive to have a sight of these gods in their own forms? And, O king, who is there that will weaken in battle Arjuna, who could not be weakened by Maheswara himself possessed of eight forms? Thy sons, having dragged Draupadi, and thereby incensed the sons of Pandu, have brought this frightful and horrifying calamity upon themselves. Beholding Duryodhana showing both his thighs unto Draupadi, Bhima said with quivering lips, 'wretch! those thighs of thine will I smash with my fierce descending mace, on the expiration of thirteen years.' All the sons of Pandu are the foremost of smiters; all of them are of immeasurable energy; all of them are well-versed in every kind of weapons. For these, they are incapable of being vanquished even by the gods. Incensed at the insult offered to their wedded wife, Pritha's sons, urged by wrath, will, I ween, slay all thy sons in battle.'

"Dhritarashtra said, 'O charioteer, what mischief hath been done by Karna uttering those cruel words, to the sons of Pandu! Was not the enmity sufficient that was provoked by bringing Krishna into the assembly? How can my wicked sons live, whose eldest brother and preceptor walketh not in the path of righteousness? Seeing me void of eye-sight, and incapable of exerting myself actively, my wretched son, O charioteer, believeth me to be a fool, and listeneth not to my words. Those wretches also that are his counsellors, viz., Karna and Suvala, and others, always pander to his vices, as he is incapable of understanding things rightly. The shafts that Arjuna of immeasurable prowess may lightly shoot, are capable of consuming all my sons, leave alone those shafts that he will shoot, impelled by anger. The arrows urged by the might of Arjuna's arms and shot from his large bow, and inspired with mantras capable of converting them into celestial weapons can chastise the celestials themselves. He who hath for his counsellor and protector and friend that smiter of sinful men--the lord of the three worlds--Hari himself—encountereth nothing that he cannot conquer. This, O Sanjaya, is most marvellous in Arjuna that, as we have heard, he hath been clasped by Mahadeva in his arms. That also which Phalguna, assisted by Damodara did of old towards helping Agni in the conflagration of Khandava, hath been witnessed by all the world. When, therefore, Bhima and Partha and Vasudeva of the Satwata race become enraged, surely my sons along with their friends and the Suvalas are all unequal to fight with them.'"

SECTION L

Janamejaya said, "Having sent the heroic sons of Pandu into exile, these lamentations, O Muni, of Dhritarashtra were perfectly futile. Why did the king permit his foolish son Duryodhana to thus incense those mighty warriors, the sons of Pandu? Tell us now, O Brahmana, what was the food of the sons of Pandu, while they lived in the woods? Was it of the wilderness, or was it the produce of cultivation?"

Vaisampayana said, "Those bulls among men, collecting the produce of the wilderness and killing the deer with pure arrows, first dedicated a portion of the food to the Brahmanas, and themselves are the rest. For, O king, while those heroes wielding large bows lived in the woods, they were followed by Brahmanas of both classes, viz., those worshipping with fire and those worshipping without it. And there were ten thousand illustrious Snataka Brahmanas, all conversant with the means of salvation, whom Yudhishthira supported in the woods. And killing with arrows Rurus and the black deer and other kinds of clean animals of the wilderness, he gave them unto those Brahmanas. And no one that lived with Yudhishthira looked pale or ill, or was lean or weak, or was melancholy or terrified. And the chief of the Kurus--the virtuous king Yudhishthira--maintained his brothers as if they were his sons, and his relatives as if they were his uterine brothers. And Draupadi of pure fame fed her husbands and the Brahmanas, as if she was their mother; and last of all took her food herself. And the king himself wending towards the east, and Bhima, towards the south, and the twins, towards the west and the north, daily killed with bow in hand the deer of the forest, for the sake of meat. And it was that the Pandavas lived for five years in the woods of Kamyaka, in anxiety at the absence of Arjuna, and engaged all the while in study and prayers and sacrifices."

SECTION LI

Vaisampayana said, "That bull among men--Dhritarashtra--the son of Amvika, having heard of this wonderful way of life--so above that of men--of the sons of Pandu, was filled with anxiety and grief. And overwhelmed with melancholy and sighing heavily and hot, that monarch, addressing his charioteer Sanjaya, said, 'O charioteer, a moment's peace I have not, either during the day or the night, thinking of the terrible misbehaviour of my sons arising out of their past gambling, and thinking also of the heroism, the patience, the high intelligence, the unbearable prowess, and the extraordinary love unto one another of the sons of Pandu. Amongst the Pandavas, the illustrious Nakula and Sahadeva, of celestial origin and equal unto the chief himself of the celestials in splendour, are invincible in battle. They are firm in the wielding of weapons, capable of shooting at a long distance, resolute in battle, of remarkable lightness of hand, of wrath that is not easily quelled, possessed of great steadiness, and endued with activity. Possessed of the prowess of lions and unbearable as the Aswins themselves, when they will come to the field of battle with Bhima and Arjuna in front, I see, O Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors of celestial origin, unrivalled in battle by anybody, filled with rage at the remembrance of that insult to Draupadi, will show no forgiveness. The mighty warriors of the Vrishnis also, and the Panchalas of great energy, and the sons of Pritha themselves, led by Vasudeva of unbaffled prowess, will blast my legions. O charioteer, all the warriors on my side assembled together, are not competent to bear the impetus of the Vrishnis alone when commanded by Rama and Krishna. And amongst them will move that great warrior Bhima of terrible prowess, armed with his iron mace held on high and capable of slaying every hero. And high above the din will be heard the twang of the Gandiva loud as the thunder of heaven. The impetus of Bhima's mace and the loud twang of the Gandiva are incapable of being stood against by any of the kings on my side. It is then, O Sanjaya, that obedient as I have been to the voice of Duryodhana, I shall have to call back the rejected counsels of my friends--counsels that I should have attended to in time.'"

Sanjaya said, "This hath been thy great fault, O king, viz., that though capable, thou didst not, from affection prevent thy son from doing what he hath done. The slayer of Madhu, that hero of unfading glory, hearing that the Pandavas had been defeated at dice, soon went to the woods of Kamyaka and consoled them there. And Draupadi's sons also headed by Dhrishtadyumna, and Virata, and Dhrishtaketu, and those mighty warriors, the Kekayas, all went there. All that was said by these warriors at the sight of Pandu's son defeated at dice, was learnt by me through our spies. I have also told thee all, O king. When the slayer of Madhu met the Pandavas, they requested him to become the charioteer of Phalguna in battle. Hari himself, thus requested, answered them, saying, 'so be it.' And even Krishna himself beholding the sons of Pritha dressed in deer skins, became filled with rage, and addressing Yudhishthira, said, 'That prosperity which the sons of Pritha had acquired at Indraprastha, and which, unobtainable by other kings, was beheld by me at the Rajasuya sacrifice, at which, besides, I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sinhalas, the barbarous mlecchas, the natives of Lanka, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira, afraid of the prowess of your weapons, present in obedience to your invitation, performing various offices,--that prosperity, O king, so unstable and waiting at present on the foe, I shall restore to thee, depriving thy foe of his very life. I shall, O chief of the Kurus, assisted by Rama and Bhima and Arjuna and the twins and Akrura and Gada and Shamva and Pradyumna and Ahuka and the heroic Dhrishtadyumna and the son of Sisupala, slay in battle in course of a day Duryodhana and Karna and Dussasana and Suvala's son and all others who may fight against us. And thou shalt, O Bharata, living at Hastinapura along with thy brothers, and snatching from Dhritarashtra's party the prosperity they are enjoying, rule this earth.' Even these, O king, were Krishna's words unto Yudhishthira, who, on the conclusion of Krishna's speech, addressed him in that meeting of heroes and in the hearing of all those brave warriors headed by Dhrishtadyumna, saying, 'O Janardana, I accept these words of thine as truth. O thou of mighty arms, do thou, however, slay my enemies along with all their followers on the expiry of thirteen years. O Kesava, promise this truly unto me. I promised in the presence of the king to live in the forest as I am now living.' Consenting to these words of king Yudhishthira the just, his counsellors headed by Dhrishtadyumna soon pacified the incensed Kesava with sweet words and expressions suitable to the occasion. And they also said unto Draupadi of pure deeds in the hearing of Vasudeva himself, these words, 'O lady, in consequence of thy anger, Duryodhana shall lay down his life. We promise it, O thou of the fairest complexion. Therefore, grieve no more. O Krishna, those that mocked thee, beholding thee won at dice, shall reap the fruit of their act. Beasts of prey and birds shall eat their flesh, and mock them thus. Jackals and vultures will drink their blood. And, O Krishna, thou shalt behold the bodies of those wretches that dragged thee by the hair prostrate on the earth, dragged and eaten by carnivorous animals. They also that gave thee pain and disregarded thee shall lie on the earth destitute of their heads, and the earth herself shall drink their blood.' These and other speeches of various kinds were uttered there, O king, by those bulls of the Bharata race. All of them are endued with energy and bravery, and marked with the marks of battle. On the expiration of the thirteenth year, those mighty warriors, chosen by Yudhishthira and headed by Vasudeva, will come (to the field of battle). Rama and Krishna and Dhananjaya and Pradyumna and Shamva and Yuyudhana and Bhima and the sons of Madri and the Kekaya princes and the Panchala princes, accompanied by the king of Matsya, these all, illustrious and celebrated and invincible heroes, with their followers and troops, will come. Who is there that, desiring to live, will encounter these in battle, resembling angry lions of erect manes?'

"Dhritarashtra said, "What Vidura told me at the time of the game at dice, 'If thou seekest, O king, to vanquish the Pandavas (at dice), then certainly a terrible blood-shed ending in the destruction of all the Kurus will be the result,' I think it is about to be realised. As Vidura told me of old, without doubt a terrible battle will take place, as soon as the pledged period of the Pandavas expireth.'"

SECTION LII

(Nalopakhyana Parva)

Janamejaya said, "When the high-souled Partha went to Indra's region for obtaining weapons, what did Yudhishthira and the other sons of Pandu do?"

Vaisampayana said, "When the high-souled Partha went to Indra's region for obtaining weapons, those bulls of the Bharata race continued to dwell with Krishna in (the woods of) Kamyaka. One day, those foremost of the Bharatas, afflicted with grief, were seated with Krishna on a clean and solitary sward. Grieving for Dhananjaya, overwhelmed with sorrow, their voices were choked with weeping. Tortured by Dhananjaya's absence, grief afflicted them equally. And filled with sorrow at their separation from Arjuna and at the loss of their kingdom, the mighty-armed Bhima among them addressed Yudhishthira, saying, "That Bull of the Bharata race, Arjuna, O great king, on whom depend the lives of Pandu's sons, and on whose death the Panchalas as also ourselves with our sons and Satyaki and Vasudeva are sure to die, hath gone away at thy behest. What can be sadder than this that the virtuous Vibhatsu hath gone away at thy command, thinking of his many griefs? Depending upon the might of that illustrious hero's arms, regard our foes as already vanquished in battle, and the whole earth itself as already acquired by us. It was for the sake of that mighty warrior that I refrained from sending to the other world all the Dhartarashtras along with the Suvalas, in the midst of the assembly. Gifted with might of arms, and supported by Vasudeva, we have to suppress the wrath that hath been roused in us, because thou art the root of that wrath. Indeed, with Krishna's help, slaying our foes headed by Karna, we are able to rule the entire earth (thus) conquered by our own arms. Endued with manliness, we are yet overwhelmed with calamities, in consequence of thy gambling vice, while the foolish null of Dhritarashtra are growing stronger with the tributes (gathered from dependent kings). O mighty monarch, it behoveth thee to keep in view the duties of the Kshatriya. O great king, it is not the duty of a Khsatriya to live in the woods. The wise are of the opinion that to rule is the foremost duty of a Kshatriya. O king, thou art conversant with Kshatriya morality. Do not, therefore, deviate from the path of duty. Turning away from the woods, let us, summoning Partha and Janardana, slay, O king, the sons of Dhritarashtra, even before the twelve years are complete. O illustrious monarch O king of kings, even if these Dhartarashtras be surrounded by soldiers in array of battle, I shall send them to the other world by dint of might alone. I shall slay all the sons of Dhritarashtra along with the Sauvalas, indeed, Duryodhana, Karna, and any one else that will fight with me. And after I shall have slain all our foes, thou mayst come back unto the woods. By acting thus, O king, no fault will be thine. (Or if any sin be thine), O represser of foes, O mighty monarch, washing it off, O sire, by various sacrifices, we may ascend to a superior heaven. Such a consummation may come to pass, if our king proveth not unwise or procrastinating. Thou art, however, virtuous. Verily the deceitful should be destroyed by deceit. To slay the deceitful by deceit, is not regarded as sinful. O Bharata, it is, also said by those versed in morality that one day and night is, O great prince, equal unto a full year. The Veda text also, exalted one, is often heard, signifying that a year is equivalent to a day when passed in the observance of certain difficult vows. O thou of unfading glory, if the Vedas are an authority with thee, regard thou the period of a day and something more as the equivalent of thirteen years. O represser of foes, this is the time to slay Duryodhana with his adherents. Else, O king, he will beforehand bring the whole earth obedient to his will. O foremost of monarchs, all this is the result of thy addiction to gambling. We are on the verge of destruction already, in consequence of thy promise of living one year undiscovered. I do not find the country where, if we live, the wicked-minded Suyodhana may not be able to trace us by his spies. And finding us out, that wretch will again deceitfully send us into such exile in the woods. Or if that sinful one beholdeth us emerge, after the expiry of the pledged period of non-discovery, he will again invite thee, O great king, to dice, and the play will once more begin. Summoned once more, thou wilt again efface thyself at dice. Thou art not skilled at dice, and when summoned at play, thou wilt be deprived of thy senses. Therefore, O mighty monarch thou wilt have to lead a life in the woods again. If, O mighty king, it behoveth thee not to make us wretched for life, observe thou fully the ordinance of the Vedas, (which inculcateth that) verily the deceitful ought to be slain by deceit. If I but have thy command I would go (to Hastinapura) and, even as fire falling upon a heap of grass consumeth it, would slay Duryodhana, putting forth my utmost might. It behoveth thee, therefore, to grant me the permission.'"

Vaisampayana continued, "Thus addressed by Bhima, king Yudhishthira the just, smelt the crown of that son of Pandu, and pacifying him said, 'O mighty-armed one, without doubt, thou wilt, assisted by the wielder of the Gandiva, slay Suyodhana at the expiry of the thirteenth year. But, O son of Pritha, as for thy assertion, 'O Lord, the time is complete', I cannot dare tell an untruth, for untruth is not in me. O son of Kunti, without the help of fraud, wilt thou kill the wicked and irrepressible Duryodhana, with his allies.'

"While Yudhishthira the just, was speaking unto Bhima thus, there came the great and illustrious Rishi Vrihadaswa before them. And beholding that virtuous ascetic before him, the righteous king worshipped him according to the ordinance, with the offering of Madhuparka. And when the ascetic was seated and refreshed, the mighty-armed Yudhishthira sat by him, and looking up at the former, addressed him thus in exceedingly piteous accents:

'O holy one, summoned by cunning gamblers skilled at dice, I have been deprived of wealth and kingdom through gambling. I am not an adept at dice, and am unacquainted with deceit. Sinful men, by unfair means, vanquished me at play. They even brought into the public assembly my wife dearer unto me than life itself. And defeating me a second time, they have sent me to distressful exile in this great forest, clad in deer skins. At present I am leading a distressful life in the woods in grief of heart. Those harsh and cruel speeches they addressed me on the occasion of that gambling match, and the words of my afflicted friends relating to the match at dice and other subjects, are all stored up in my remembrance. Recollecting them I pass the whole night in (sleepless) anxiety. Deprived also (of the company) of the illustrious wielder of the Gandiva, on whom depend the lives of us all, I am almost deprived of life. Oh, when shall I see the sweet-speeched and large-hearted Vibhatsu so full of kindness and activity, return to us, having obtained all weapons? Is there a king on this earth who is more unfortunate than myself? Hast thou ever seen or heard of any such before? To my thinking, there is no man more wretched than I am.'

"Vrihadaswa said, 'O great king, O son of Pandu, thou sayest, 'There is no person more miserable than I am' O sinless monarch, if thou wilt listen, I will relate unto thee the history of a king more wretched than thyself?

Vaisampayana continued, "And thereupon the king said unto the ascetic, 'O illustrious one, tell me, I desire to hear the history of the king who had fallen into such a condition.'

"Vrihadaswa said, 'O king, O thou that never fallest off, listen attentively with thy brothers, I will narrate the history of a prince more miserable than thyself. There was a celebrated king among the Nishadhas, named Virasena. He had a son named Nala, versed in (the knowledge of) virtue and wealth. It hath been heard by us that, that king was deceitfully defeated by Pushkara, and afflicted with calamity, he dwelt in the woods with his spouse. And, O king, while he was living in the forest, he had neither slaves nor cars, neither brother nor friends with him. But thou art surrounded by thy heroic brothers like unto the celestials, and also by foremost regenerate ones like unto Brahma himself. Therefore, it behoveth thee not to grieve.'

"Yudhishthira said, 'I am anxious to hear in detail, O thou foremost of eloquent men, the history of the illustrious Nala. It behoveth thee therefore to relate it unto me.'

SECTION LIII

Vrihadaswa said, "There was a king named Nala, the son of Virasena. And he was strong, and handsome, and well-versed in (the knowledge of) horses, and possessed of every desirable accomplishment. And he was at the head of all the kings, even like the lord of the celestials. And exalted over all, he resembled the sun in glory. And he was the king of the Nishadhas, intent on the welfare of the Brahmanas, versed in the Vedas, and possessed of heroism. And he was truth-telling, fond of dice, and the master of a mighty army. And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidarbhas (a king named) Bhima, of terrible prowess, heroic and well-disposed towards his subjects and possessed of every virtue. (But withal) he was childless. And with a fixed mind, he tried his utmost for obtaining issue. And. O Bharata there came unto him (once) a Brahmarshi named Damana. And, O king of kings, desirous of having offspring, Bhima, versed in morality, with his queen gratified that illustrious Rishi by a respectful reception. And Damana, well-pleased, granted unto the king and his consort a boon in the form of a jewel of a daughter, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayanti, and Dama and Danta, and illustrious Damana. And the three sons were possessed of every accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayanti, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like Sachi herself. And Bhima's daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds. And the large-eyed damsel was possessed of great beauty like that of Sree herself. And neither among celestials, nor among Yakshas, nor among men was anybody possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not his peer in the (three) worlds: for in beauty he was like Kandarpa himself in his embodied form. And moved by admiration, the heralds again and again celebrated the praises of Nala before Damayanti and those of Damayanti before the ruler of the Nishadhas. And repeatedly hearing of each other's virtues they conceived an attachment towards each other not begot of sight, and that attachment, O son of Kunti began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass much of his time in solitude in the gardens adjoining the inner apartment (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala. 'Deserve I not to be slain by thee. O king. I will do something that is agreeable to thee. O king of the Nishadhas. I will speak of thee before Damayanti in such a way that she will not ever desire to have any other person (for her lord).' Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidarbhas. And on arriving at the city of the Vidarbhas the birds alighted before Damayanti, who beheld them all. And Damayanti in the midst of her maids, beholding those birds of extraordinary appearance was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayanti ran, having led her to a secluded spot, addressed her in human speech, saying, O Damayanti, there is a king amongst the Nishadhas named Nala. He is equal unto the Aswins in beauty, not having his peer among men. Indeed, in comeliness, he is like Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials and Gandharvas, and Nagas, and Rakshasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy.' Thus addressed by the swan. Damayanti, O monarch, replied unto him there, saying, 'Do thou speak thus unto Nala also, 'Saying So be it, to the daughter of Vidarbha, the oviparous one, O king, returned to the country of the Nishadhas, and related everything unto Nala."

SECTION LIV

"Vrihadaswa said, 'O Bharata, hearing those words of the swan, Damayanti thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs she was filled with anxiety, and became melancholy and pale-faced and lean. And with her heart possessed by the god of love, she soon lost colour, and with her upturned gaze and modes of abstraction, looked like one demented. And she lost all inclination for beds and seats and object of enjoyment. And she ceased to lie down by day or night, always weeping with exclamation of Oh! and Alas! And beholding her uneasy and fallen into that condition, her hand-maids represented, O king, the matter of her illness unto the ruler of Vidarbha by indirect hints. And king Bhima, hearing of this from the handmaids of Damayanti, regarded the affair of his daughter to be serious. And he asked himself, 'Why is it that my daughter seemeth to be so ill now?' And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayanti's Swayamvara should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying, Ye heroes, know that Damayanti's Swayamvara is at hand, And all the kings, hearing of Damayanti's Swayamvara, came unto Bhima, agreeable to his message, filling the earth with the clatter of their cars, the roar of their elephants, and the neighing of their horses, and accompanied with their fine-looking battalions decked in ornaments and graceful garlands. And the mighty-armed Bhima paid due reverence unto those illustrious monarchs. And duly honoured by him they took up their quarters there.'

"And at the juncture, those foremost of celestial Rishis possessed of great splendour, of great wisdom and great vows--namely, Narada and Parvata--having arrived in course of their wandering at the regions of Indra entered the mansion of the lord of the immortals, receiving proper worship. And Maghavat having worshipped them reverentially, inquired after their undisturbed peace and welfare as regards all respects. And Narada said, 'O lord, O divine one, peace attendeth us in every respect. And, O Maghavat, peace attendeth also O exalted one, the kings of the whole world.'

"Vrihadaswa continued. 'Hearing the words of Narada the slayer of Vala and Vritra said, 'Those righteous rulers of the earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the field,--theirs is this region, everlasting unto them and granting all desires, even as it is to me. Where be those Kshatriya heroes? I do not see those kings approach (now) Where are my favourite guests?' Thus addressed by Sakra, Narada replied, 'Listen, O Mahavat, why seest not thou the kings (now)? The ruler of the Vidarbhas hath a daughter--the celebrated Damayanti. In beauty she transcendeth all the women of the earth. Her Swayamvara, O Sakra, will take place shortly. Thither are going all the kings and Princes from all directions. And all the lords of the earth desire to have that pearl of the earth,--desire to have her eagerly, O slayer of Vala and Vritra.' And while they were talking thus, those foremost of the immortals, the Lokapalas with Agni among them, appeared before the lord of the celestials. And all of them heard the words of Narada fraught with grave import. And as soon as they heard them, they exclaimed in rapture, We also will go there. And, O mighty monarch, accompanied by their attendants and mounted on their (respective) vehicles, they set out for the country of Vidarbhas, whither (had gone) all the kings. And, O son of Kunti, the high-souled king Nala also hearing of that concourse of kings, set out with a cheerful heart, full of Damayanti's love. And (it came to pass) that the gods saw Nala on the way treading on the earth. And his form owing to its beauty was like that of the god of love himself. And beholding him resplendent as the sun, the Lokapalas were filled with astonishment at his wealth of beauty, and abandoned their intention. And, O king, leaving their cars in the sky the dwellers of heaven alighted from the welkin and spake unto the ruler of the Nishadhas, saying, 'O foremost of monarchs ruling the Nishadhas, O Nala, thou art devoted to truth. Do thou help us. O best of men, be thou our messenger.'"

SECTION LV

"Vrihadaswa continued, 'O Bharata, Nala pledged his word to the celestials saying, 'I will do it.' And then approaching these, he asked with folded hands. 'Who are ye? And who also is he that desireth me to be his messenger? And what, further, shall I have to do for you? O tell me truly!'--When the king of the Nishadhas spoke thus, Maghavat replied, saying, 'Know us as the immortals come hither for Damayanti's sake. I am Indra, this one is Agni, this the lord of waters, and this, O king, is even Yama the destroyer of the bodies of men. Do thou inform Damayanti of our arrival, saying, 'The guardians of the world, (consisting of) the great Indra and the others, are coming to the assembly, desirous of beholding (the Swayamvara). The gods, Sakra and Agni and Varuna and Yama, desire to obtain thee. Do thou, therefore, choose one of them for thy lord.' Thus addressed by Sakra, Nala said with joined hands, 'I have come here with the self same object. It behoveth thee not to send me (on this errand). How can a person who is himself under the influence of love bring himself to speak thus unto a lady on behalf of others? Therefore, spare me, ye gods' The gods, however, said, 'O ruler of the Nishadhas, having promised first, saying, 'I will! why wilt thou not act accordingly now? O ruler of the Nishadhas, tell us this without delay.'

"Vrihadaswa continued, 'Thus addressed by those celestials, the ruler of Nishadhas spake again, saying, 'Those mansions are well-guarded. How can I hope to enter them?' Indra replied, 'Thou shalt be able to enter.' And, saying, So be it.' Nala thereupon went to the palace of Damayanti. And having arrived there, he beheld the daughter of the king of Vidarbha surrounded by her hand-maids, blazing in beauty and excelling in symmetry of form, of limbs exceedingly delicate, of slender waist and fair eyes. And she seemed to rebuke the light of the moon by her own splendour. And as he gazed on that lady of sweet smiles. Nala's love increased, but desirous of keeping his truth, he suppressed his passion. And at the sight of Naishadha, overpowered by his effulgence, those first of women sprang up from their seats in amazement. And filled with wonder (at his sight), they praised Nala in gladness of heart. And without saying anything, they mentally paid him homage, 'Oh, what comeliness! Oh, what gentleness belongeth to this high-souled one! Who is he? Is he some god or Yaksha or Gandharva?' And those foremost of women, confounded by Nala's splendour and bashfulness would not accost him at all in speech. And Damayanti although herself struck with amazement, smilingly addressed the warlike Nala who also gently smiled at her, saying, 'What art thou, O thou of faultless features, that hast come here awakening my love? O sinless one, O hero of celestial form, I am anxious to know who thou art that hast come hither. And why hast thou come hither? And how is it that thou hast not been discovered by any one, considering that my apartments are well-guarded and the king's mandates are stern.' Thus addressed by the daughter of the king of the Vidarbhas, Nala replied, 'O beauteous lady, know that my name is Nala. I come here as the messenger of the gods. The celestials, Sakra, Agni, Varuna and Yama, desire to have thee. O beautiful lady, do thou choose one of them for thy lord. It is through their power that I have entered here unperceived, and it is for this reason that none saw me on my way or obstructed my entrance. O gentle one, I have been sent by the foremost of the celestials even for this object. Hearing this, O fortunate one, do what thou pleasest.'"

SECTION LVI

"Vrihadaswa said, 'Damayanti, having bowed down unto the gods, thus addressed Nala with a smile, 'O king, love me with proper regard, and command me what I shall do for thee. Myself and what else of wealth is mine are thine. Grant me, O exalted one, thy love in full trust. O king, the language of the swans in burning me. It is for thy sake, O hero, that I have caused the kings to meet. O giver of proper honour, if thou forsake me who adore thee, for thy sake will I resort to poison, or fire, or water or the rope.' Thus addressed by the daughter of the king of the Vidarbhas, Nala answered her saying, 'With the Lokapalas present, choosest thou a man? Do thou turn thy heart to those high-souled lords, the creators of the worlds, unto the dust of whose feet I am not equal. Displeasing the gods, a mortal cometh by death. Save me, O thou of faultless limbs! Choose thou the all-excelling celestials. By accepting the gods, do thou enjoy spotless robes, and celestial garlands of variegated hues, and excellent ornaments. What woman would not choose as her lord Hutasana--the chief of the celestials, who compassing the earth swalloweth it? What woman would not choose him as her lord the dread of whose mace induceth all creatures to tread the path of virtue? And what woman would not choose as her lord the virtuous and high-souled Mahendra, the lord of the celestials, the chastiser of Daityas and Danavas? Or, if thou couldst choose in thy heart Varuna amongst the Lokapalas, do so unhesitatingly. O accept this friendly advice.' Thus addressed by Naishadha, Damayanti, with eyes bathed in tears of grief spake thus unto Nala, 'O lord of the earth, bowing to all the gods, I choose thee for my lord. Truly do I tell thee this.' The king, who had come as the messenger of the gods, replied unto the trembling Damayanti standing with folded hands, 'O amiable one, do as thou pleasest. Having given my pledge, O blessed one, unto the gods in especial, how can I, having come on other's mission, dare seek my own interest? If seeking my own interest consists with virtue, I will seek it, and do thou also, O beauteous one, act accordingly.' Then Damayanti of luminous smiles slowly spake unto king Nala, in words choked with tears, 'O lord of men I see a blameless way, by which no sin whatever will attach unto thee. O king, do thou, O foremost of men, come to the Swayamvara in company with all the gods headed by Indra. There, O Monarch, in the presence of the Lokapalas I will, O tiger among men, choose thee--at which no blame will be thine.' Thus addressed, O monarch, by the daughter of Vidarbha, king Nala returned to where the gods were staying together. And beholding him approach those great gods, the Lokapalas, eagerly asked him about all that had happened saying, 'Hast thou, O king, seen Damayanti of sweet smiles? What hath she said unto us all? O sinless monarch, tell us everything.' Nala answered, 'Commanded by you I entered Damayanti's palace furnished with lofty portals guarded by veteran warders bearing wands. And as I entered, no one perceived me, by virtue of your power, except the princess. And I saw her hand-maids, and they also saw me. And, O exalted celestials, seeing me, they were filled with wonder. And as I spake unto her of you, the fair-faced maiden, her will fixed on me, O ye best of the gods, chose me (for her spouse).' And the maiden said, 'Let the gods, O tiger among men, come with thee to the Swayamvara, I will in their presence, choose thee. At this, O thou of mighty arms, no blame will attach to thee.' 'This is all, ye gods, that took place, as I have said. Finally, everything rests with you, ye foremost of celestials.'"

SECTION LVII

"Vrihadaswa continued, 'Then at the sacred hour of the holy lunar day of the auspicious season, king Bhima summoned the kings to the Swayamvara. And hearing of it, all the lords of earth smit with love speedily came thither, desirous of (possessing) Damayanti. And the monarchs entered the amphitheatre decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds. And those lords of earth decked with fragrant garlands and polished ear-rings hung with jewels seated themselves on their several seats. And that sacred assembly of Kings, graced by those tigers among men, resembled the Bhogavati swarming with the Nagas, or a mountain cavern with tigers. And their arms were robust, and resembling iron maces, and well-shaped, and graceful, and looking like five-headed snakes. And graced with beautiful locks and fine noses and eyes and brows, the countenance of the kings shone like stars in the firmament. And (when the time came), Damayanti of beauteous face, stealing the eyes and hearts of the princes by her dazzling light, entered the hall. And the glances of those illustrious kings were rivetted to those parts of her person where they had chanced to fall first, without moving at all. And when, O Bharata, the names of the monarchs were proclaimed, the daughter of Bhima saw five persons all alike in appearance. And beholding them seated there, without difference of any kind in form, doubt filled her mind, and she could not ascertain which of them was king Nala. And at whomsoever (among them) she looked, she regarded him to be the king of the Nishadhas. And filled with anxiety, the beauteous one thought within herself, 'Oh, how shall I distinguish the celestials, and how discern the royal Nala?' And thinking thus, the daughter of Vidarbha became filled with grief. And, O Bharata, recollecting the marks belonging to the celestials, of which she had heard, she thought, 'Those attributes of the celestials, of which I have heard from the aged, do not pertain to any of these deities present here upon the earth.' And revolving the matter long in her mind, and reflecting upon it repeatedly, she decided upon seeking the protection of the gods themselves. And bowing down unto them with mind and speech, with folded hands, she addressed them trembling, 'Since I heard the speech of the swans, I chose the king of the Nishadhas as my lord. For the sake of truth, O, let the gods reveal him to me. And as in thought or word I have never swerved from him, O, let the gods, for the sake of that truth, reveal him to me. And as the gods themselves have destined the ruler of the

Nishadhas to be my lord, O, let them, for the sake of that truth, reveal him to me. And as it is for paying homage unto Nala that I have adopted this vow, for the sake of that truth, O, let the gods reveal him unto me, O, let the exalted guardians of the worlds assume their own proper forms, so that I may know the righteous king.' Hearing these piteous words of Damayanti, and ascertaining her fixed resolve, and fervent love for the king of Nishadhas, the purity of her heart and her inclination and regard and affection for Nala, the gods did as they had been adjured, and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. And Naishadha stood revealed to his shadow, his fading garlands, himself stained with dust and sweat, resting on the ground with winking eyes. And, O Bharata, discerning the gods and the virtuous Nala the daughter of Bhima chose Naishadha according to her truth. And the large-eyed damsel then bashfully caught the hem of his garment and placed round his neck a floral wreath of exceeding grace. And when that fair-complexioned maiden had thus chosen Nala for her husband, the kings suddenly broke out into exclamations of Oh! and Alas! And, O Bharata, the gods and the great Rishis in wonder cried Excellent! Excellent!, applauding the king the while. And, O Kauravya, the royal son of Virasena, with heart filled with gladness, comforted the beauteous Damayanti, saying, 'Since thou, O blessed one, hast chosen a mortal in the presence of the celestials, know me for a husband even obedient to thy command. And, O thou of sweet smiles, truly do I tell thee this that as long as life continueth in this body of mine, I will remain thine and thine alone. Damayanti also, with folded hands paid homage unto Nala in words of like import. And the happy pair beholding Agni and the other gods mentally sought their protection. And after the daughter of Bhima had chosen Naishadha as her husband, the Lokapalas of exceeding effulgence with pleased hearts, bestowed on Nala eight boons. And Sakra, the lord of Sachi, bestowed on Nala the boon that he should be able to behold his godship in sacrifices and that he should attain to blessed legions thereafter, and Hutasana bestowed on him the boon of his own presence whenever Naishadha wished, and regions also bright as himself. And Yama granted him subtle taste in food as well as pre-eminence in virtue. And the lord of waters granted Nala his own presence whenever he desired, and also garlands of celestial fragrance. And thus each of them bestowed upon him a couple of boons. And having bestowed these the gods went to heaven. And the kings also, having witnessed with wonder Damayanti's selection of Nala, returned delighted whence they had come. And on the departure of those mighty monarchs, the high-souled Bhima, well pleased, celebrated the wedding of Nala and Damayanti. And having stayed there for a time according to his desire, Naishadha, the best of men, returned to his own city with the permission of Bhima. And having attained that pearl of a woman, the virtuous king, O monarch, began to pass his days in joy, like the slayer of Vala and Vritra in the company of Sachi. And resembling the sun in glory, the king, full of gladness, began to rule his subjects righteously, and give them great satisfaction. And like unto Yayati, the son of Nahusha, that intelligent monarch celebrated the horse sacrifice and many other sacrifices with abundant gifts to Brahmanas. And like unto a very god, Nala sported with Damayanti in romantic woods and groves. And the high-minded king begat upon Damayanti a son named Indrasena, and a daughter named Indrasena. And celebrating sacrifice, and sporting (with Damayanti) thus, the king ruled the earth abounding in wealth.'"

SECTION LVIII

"Vrihadaswa said, 'When the blazing guardians of the worlds were returning after the daughter of Bhima had chosen Naishadha, on their way they met Dwapara with Kali approaching towards them. And seeing Kali, Sakra the slayer of Vala and Vritra, said, 'O Kali, say whither thou art going with Dwapara.' And thereupon Kali replied unto Sakra, 'Going to Damayanti's Swayamvara, will I obtain her (for my wife), as my heart is fixed upon that damsel.' Hearing this, Indra said with a smile, 'That Swayamvara is already ended. In our sight she hath chosen Nala for her husband.' Thus answered by Sakra, Kali, that vilest of the celestials, filled with wrath, addressing all those gods spake, 'Since in the presence of the celestials she hath chosen a mortal for her lord, it is meet that she should undergo a heavy doom.' Upon hearing these words of Kali, the celestials answered, 'It is with our sanction that Damayanti hath chosen Nala. What damsel is there that would not choose king Nala endued with every virtue? Well-versed in all duties, always conducting himself with rectitude, he hath studied the four Vedas together with the Puranas that are regarded as the fifth. Leading a life of harmlessness unto all creatures, he is truth-telling and firm in his vows, and in his house the gods are ever gratified by sacrifices held according to the ordinance. In that tiger among men--that king resembling a Lokapala, is truth, and forbearance, and knowledge, and asceticism, and purity and self-control, and perfect tranquillity of soul. O Kali, the fool that wisheth to curse Nala bearing such a character, curseth himself, and destroyeth himself by his own act. And, O Kali, he that seeketh to curse Nala crowned with such virtues, sinketh into the wide bottomless pit of hell rife with torments.' Having said this to Kali and Dwapara, the gods went to heaven. And when the gods had gone away, Kali said unto Dwapara, 'I am ill able, O Dwapara, to suppress my anger. I shall possess Nala, deprive him of his kingdom, and he shall no more sport with Bhima's daughter. Entering the dice, it behoveth thee to help me.'"

SECTION LIX

"Vrihadaswa said, 'Having made this compact with Dwapara, Kali came to the place where the king of the Nishadhas was. And always watching for a hole, he continued to dwell in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali saw a hole. For one day after answering the call of nature, Naishadha touching water said his twilight prayers, without having previously washed his feet. And it was through this (omission) that Kali entered his person. And having possessed Nala, he appeared before Pushkara, and addressed him, saying, 'Come and play at dice with Nala. Through my assistance thou wilt surely win at the play. And defeating king Nala and acquiring his kingdom, do thou rule the Nishadhas.' Thus exhorted by Kali, Pushkara went to Nala. And Dwapara also approached Pushkara, becoming the principal die called Vrisha. And appearing before the warlike Nala, that slayer of hostile heroes, Pushkara, repeatedly said, 'Let us play together with dice.' Thus challenged in the presence of Damayanti, the lofty-minded king could not long decline it. And he accordingly fixed the time for the play. And possessed by Kali, Nala began to lose, in the game, his stakes in gold, and silver, and cars with the teams thereof, and robes. And maddened at dice, no one amongst his friends could succeed in dissuading that represser of foes from the play that went on. And thereupon, O Bharata, the citizens in a body, with the chief councillors, came thither to behold the distressed monarch and make him desist. And the charioteer coming to Damayanti spake to her of this, saying, 'O lady, the citizens and officers of the state wait at the gate. Do thou inform the king of the Nishadhas that the citizens have come here, unable to bear the calamity that hath befallen their king conversant with virtue and wealth.' Thereupon Bhima's daughter, overwhelmed with grief and almost deprived of reason by it, spake unto Nala in choked accents, 'O king, the citizens with the councillors of state, urged by loyalty, stay at the gate desirous of beholding thee. It behoveth thee to grant them an interview.' But the king, possessed by Kali, uttered not a word in reply unto his queen of graceful glances, uttering thus her lamentations. And at this, those councillors of state as also the citizens, afflicted with grief and shame, returned to their homes, saying, 'He liveth not.' And, O Yudhishthira, it was thus that Nala and Pushkara gambled together for many months, the virtuous Nala being always worsted.'"

SECTION LX

Vrihadaswa said. "Bhima's daughter, the cool-headed Damayanti, seeing the ighteous king maddened and deprived of his senses at dice, was filled, O king, with alarm and grief. And she thought the affair to be a serious one with the king. And apprehensive of the calamity that threatened Nala, yet seeking his welfare and at last understanding that her lord had lost everything, she said unto her nurse and maid-servant Vrihatsena of high fame, intent upon her good, dexterous in all duties, faithful and sweet-speeched, these words, 'O Vrihatsena, go thou and summon the councillors in the name of Nala, and tell them also what of wealth and other things hath been lost and what remaineth.' The councillors then, hearing of Nala's summons, said, 'This is fortunate for us' and approached the king. And when the subjects in a body had (thus) come a second time, the daughter of Bhima informed Nala of it. But the king regarded her not. Finding her husband disregarding her words, Damayanti, filled with shame, returned to her apartments. And hearing that the dice were uniformly unfavourable to the virtuous Nala, and that he had lost everything, she again spake unto her nurse, saying, 'O Vrihatsena, go thou again in Nala's name to bring hither, O blessed one, the charioteer, Varshneya. The matter at hand is very serious.' And Vrihatsena, hearing those words of Damayanti caused Varshneya to be summoned by trusty servants. And the blameless daughter of Bhima, acquainted with conduct suitable to time and place, addressing soft words said according to the occasion, 'Thou knowest how the king hath always behaved towards thee. He is now in difficulty, and it behoveth thee to assist him. The more the king loseth to Pushkara, the greater becometh his ardour for the play. And as the dice fall obedient to Pushkara, it is seen that they are adverse to Nala in the matter of the play. And absorbed in the play, he heedeth not the words of his friends and relatives, nor even those of mine. I do not think, however, that in this the high-souled Naishadha is to blame, in as much as the king regarded not my words, being absorbed in play. O Charioteer, I seek thy protection. Do my behest. My mind misgiveth me. The king may come to grief. Yoking Nala's favourite horses endued with the fleetness of the mind, do thou take these twins (my son and daughter) on the car and hie thou to Kundina. Leaving the children there with my kindred as also the car and the horses, either stay thou there, or go to any other place as it listeth thee.' Varshneya, the charioteer of Nala, then reported in detail these words of Damayanti unto the chief officers of the king. And having settled (the matter) in consultation with them, and obtaining their assent, O mighty monarch, the charioteer started for Vidarbha, taking the children on that car. And leaving there the boy Indrasena and the girl Indrasena, as also that best of cars and those steeds, the charioteer, with a sad heart grieving for Nala, bade farewell unto Bhima. And wandering for some time, he arrived at the city of Ayodhya. And there he appeared with a sorrowful heart before king Rituparna, and entered the service of that monarch as charioteer."

SECTION LXI

"Vrihadaswa said, 'After Varshneya had gone away, Pushkara won from the ighteous Nala that latter's kingdom and what else of wealth he had. And unto Nala, O king, who had lost his kingdom, Pushkara laughingly said, 'Let the play go on. But what stake hast thou now? Damayanti only remaineth; all else of thine hath been won by me. Well, if thou likest, that Damayanti be our stake now.' Hearing these words of Pushkara the virtuous king felt as if his heart would burst in rage, but he spake not a word. And gazing at Pushkara in anguish, king Nala of great fame took all the ornaments off every part of his body. And attired in a single piece of cloth, his body uncovered, renouncing all his wealth, and enhancing the grief of friends, the king set out. And Damayanti, clad in one piece of cloth, followed him behind as he was leaving the city. And coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara, O king, proclaimed through the city that he that should show any attention to Nala, would be doomed to death. And on account of these words of Pushkara and knowing his malice towards Nala, the citizens, O Yudhishthira, no longer showed him hospitable regards. And unregarded though deserving of hospitable regards, Nala passed three nights in the outskirts of the city, living on water alone. And afflicted with hunger, the king went away in search of fruit and roots, Damayanti following him behind. And in agony of famine, after many days, Nala saw some birds with plumage of golden hue. And thereupon the mighty lord of the Nishadhas thought within himself, 'These will be my banquet today and also my wealth.' And then he covered them with the cloth he had on—when bearing up that garment of his, the birds rose up to the sky. And beholding Nala nude and melancholy, and standing with face turned towards the ground, those rangers of the sky addressed him, saying, 'O thou of small sense, we are even those dice. We had come hither wishing to take away thy cloth, for it pleased us not that thou shouldst depart even with thy cloth on.' And finding himself deprived of his attire, and knowing also that the dice were departing (with it), the virtuous Nala, O king, thus spake unto

Damayanti, 'O faultless one, they through whose anger I have been despoiled of my kingdom, they through whose influence distressed and afflicted with hunger, I am unable to procure sustenance, they for whom the Nishadhas offered me not any hospitality, they, O timid one, are carrying off my cloth, assuming the form of birds. Fallen into this dire disaster, I am afflicted with grief and deprived of my senses, I am thy lord, do thou, therefore, listen to the words I speak for thy good. These many roads lead to the southern country, passing by (the city of) Avanti and the Rikshavat mountains. This is that mighty mountain called Vindhya; yon, the river Payasvini running sea-wards, and yonder are the asylums of the ascetics, furnished with various fruit and roots. This road leadeth to the country of the Vidarbhas--and that, to the country of the Kosalas. Beyond these roads to the south is the southern country.' Addressing Bhima's daughter, O Bharata, he distressed king Nala spake those words unto Damayanti over and over again. Thereupon afflicted with grief, in a voice choked with tears, Damayanti spake unto Naishadha these piteous words, 'O king, thinking of thy purpose, my heart trembleth, and all my limbs become faint. How can I go, leaving thee in the lone woods despoiled of thy kingdom and deprived of thy wealth, thyself without a garment on, and worn with hunger and toil? When in the deep woods, fatigued and afflicted with hunger, thou thinkest of thy former bliss, I will, O great monarch, soothe thy weariness. In every sorrow there is no physic equal unto the wife, say the physicians. It is the truth, O Nala, that I speak unto thee.' Hearing those words of his queen, Nala replied, 'O slender-waisted Damayanti, it is even as thou hast said. To a man in distress, there is no friend or medicine that is equal unto a wife. But I do not seek to renounce thee, wherefore, O timid one, dost thou dread this? O faultless one, I can forsake myself but thee I cannot forsake.' Damayanti then said, 'If thou dost not, O mighty king, intend to forsake me, why then dost thou point out to me the way to the country of the Vidarbhas? I know, O king, that thou wouldst not desert me. But, O lord of the earth, considering that thy mind is distracted, thou mayst desert me. O best of men, thou repeatedly pointest out to me the way and it is by this, O god-like one, that thou enhancest my grief. If it is thy intention that I should go to my relatives, then if it pleaseth thee, both of us will wend to the country of the Vidarbhas. O giver of honours, there the king of the Vidarbhas will receive thee with respect. And honoured by him, O king, thou shall live happily in our home.'"

SECTION LXII

"Nala said, 'Surely, thy father's kingdom is as my own. But thither I will not, by any means, repair in this extremity. Once I appeared there in glory, increasing thy joy. How can I go there now in misery, augmenting thy grief?'

"Vrihadaswa continued, 'Saying this again and again unto Damayanti, king Nala, wrapped in half a garment, comforted his blessed wife. And both attired in one cloth and wearied with hunger and thirst, in course of their wanderings, at last they came to a sheltered shed for travellers. And arrived at this place, the king of the Nishadhas sat down on the bare earth with the princes of Vidarbha. And wearing the same piece of cloth (with Damayanti), and dirty, and haggard, and stained with dust, he fell asleep with Damayanti on the ground in weariness. And suddenly plunged in distress, the innocent and delicate Damayanti with every mark of good fortune, fell into a profound slumber. And, O monarch, while she slept, Nala, with heart and mind distraught, could not slumber calmly as before. And reflecting on the loss of his kingdom, the desertion of his friends, and his distress in the woods, he thought with himself, 'What availeth my acting thus? And what if I act not thus? Is death the better for me now? Or should I desert my wife? She is truly devoted to me and suffereth this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stayeth with me, distress will surely be hers; while it is doubtful, if I desert her. On the other hand, it is not unlikely that she may even have happiness some time.' Reflecting upon this repeatedly, and thinking of it again and again, he concluded, O monarch, that the desertion of Damayanti was the best course for him. And he also thought, 'Of high fame and auspicious fortune, and devoted to me, her husband, she is incapable of being injured by any one on the way on account of her energy.' Thus his mind that was influenced by the wicked Kali, dwelling upon Damayanti, was made up for deserting her. And then thinking of his own want of clothing, and of her being clad in a single garment, he intended to cut off for himself one half of Damayanti's attire. And he thought, 'How shall I divide this garment, so that my beloved one may not perceive?' And thinking of this, the royal Nala began to walk up and down that shed. And, O Bharata, pacing thus to and fro, he found a handsome sword lying near the shed, unsheathed. And that repressor of foes, having, with that sword cut off one half of the cloth, and throwing the instrument away, left the daughter of Vidharbha insensible in her sleep and went away. But his heart failing him, the king of the Nishadhas returned to the shed, and seeing Damayanti (again), burst into tears. And he said, 'Alas! that beloved one of mine whom neither the god of wind nor the sun had seen before, even she sleepeth to-day on the bare earth, like one forlorn. Clad in this severed piece of cloth, and lying like one distracted, how will the beauteous one of luminous smiles behave when she awaketh? How will the beautiful daughter of Bhima, devoted to her lord, all alone and separated from me, wander through these deep woods inhabited by beasts and serpents? O blessed one, may the Adityas and the Vasus, and the twin Aswins together with the Marutas protect thee, thy virtue being thy best guard.' And addressing thus his dear wife peerless on earth in beauty, Nala strove to go, reft of reason by Kali. Departing and still departing, king Nala returned again and again to that shed, dragged away by Kali but drawn back by love. And it seemed as though the heart of the wretched king was rent in twain, and like a swing, he kept going out from cabin and coming back into it. At length after lamenting long and piteously, Nala stupefied and bereft of sense by Kali went away, forsaking that sleeping wife of his. Reft of reason through Kali's touch, and thinking of his conduct, the king departed in sorrow, leaving his, wife alone in that solitary forest.'"

SECTION LXIII

Vrihadaswa said, "O king, after Nala had gone away, the beauteous Damayanti, now refreshed, timorously awoke in that lonely forest. And O mighty monarch, not finding her lord Naishadha, afflicted with grief and pain, she shrieked aloud in fright, saying, 'O lord? O mighty monarch! O husband, dost thou desert me? Oh, I am lost and undone, frightened in this desolate place. O illustrious prince, thou art truthful in speech, and conversant with morality. How hast thou then, having pledged thy word, deserted me asleep in the woods? Oh, why hast thou deserted thy accomplished wife, even devoted to thee, particularly one that hath not wronged thee, though wronged thou hast been by others? O king of men, it behoveth thee to act faithfull, according to those words thou hadst spoken unto me before in the presence of the guardians of the worlds. O bull among men, that thy wife liveth even a moment after thy desertion of her, is only because mortals are decreed to die at the appointed time. O bull among men, enough of this joke! O irrepressible one, I am terriblyfrightened. O lord, show thyself. I see thee! I see thee, o king! Thou art seen, O Naishadha, Hiding thyself behind those shrubs, why dost thou not reply unto me? It is cruel of thee, O great king, that seeing me in this plight and so lamenting, thou dost not, O king, approach and comfort me. I grieve not for myself, nor for anything else. I only grieve to think how thou wilt pass thy days alone, O king. In the evening oppressed with hunger and thirst and fatigue, underneath the trees, how wilt it take with thee when thou seest me not?' And then Damayanti, afflicted with anguish and burning with grief, began to rush hither and thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor; and now she shrank in terror, and now she wept and wailed aloud. And Bhima's daughter devoted to her husband, burning in anguish and sighing ever more, and faint and weeping exclaimed, 'That being through whose imprecation the afflicted Naishadha suffereth this woe, shall bear grief that is greater than ours. May that wicked being who hath brought Nala of sinless heart this, lead a more miserable life bearing greater ills.'

"Thus lamenting, the crowned consort of the illustrious (king) began to seek her lord in those woods, inhabited by beasts of prey. And the daughter of Bhima, wailing bitterly, wandered hither and thither like a maniac, exclaiming, 'Alas! Alas! Oh king!' And as she was wailing loudly like a female osprey, and grieving and indulging in piteous lamentations unceasingly, she came near a gigantic serpent. And that huge and hungry serpent thereupon suddenly seized Bhima's daughter, who had come near and was moving about within its range. And folded within serpent's coils and filled with grief, she still wept, not for herself but for Naishadha. And she said 'O lord, why dost thou not rush towards me, now that I am seized, without anybody to protect me, by this serpent in these desert wilds? And, O Naishadha, how will it fare with thee when thou rememberest me? O lord, why hast thou gone away, deserting me today in the forest? Free from thy course, when thou wilt have regained thy mind and senses and wealth, how will it be with thee when thou thinkest of me? O Naishadha, O sinless one, who will soothe thee when thou art weary, and hungry, and fainting, O tiger among kings?' And while she was wailing thus, a certain huntsman ranging the deep woods, hearing her lamentations, swiftly came to the spot. And beholding the large-eyed one in the coils of the serpent, he rushed towards it and cut off its head with his sharp weapon. And having struck the reptile dead, the huntsman set Damayanti free. And having sprinkled her body with water and fed and comforted her. O Bharata, he addressed her saying, 'O thou with eyes like those of a young gazelle, who art thou? And why also hast thou come into the woods? And, O beauteous one, how hast thou fallen into this extreme misery' And thus accosted, O monarch, by that man, Damayanti, O Bharata, related unto him all that had happened. And beholding that beautiful woman clad in half a garment, with deep bosom and round hips, and limbs delicate and faultless, and face resembling the full moon, and eyes graced with curved eye-lashes, and speech sweet as honey, the hunter became inflamed with desire. And afflicted by the god of love, the huntsman began to soothe her in winning voice and soft words. And as soon as the chaste and beauteous Damayanti, beholding him understood his intentions, she was filled with fierce wrath and seemed to blaze up in anger. But the wicked-minded wretch, burning with desire became wroth, attempted to employ force upon her, who was unconquerable as a flame of blazing fire. And Damayanti already distressed upon being deprived of husband and kingdom, in that hour of grief beyond utterance, cursed him in anger, saying, 'I have never even thought of any other person than Naishadha, therefore let this mean-minded wrath subsisting on chase, fall down lifeless.' And as soon as she said this, the hunter fell down lifeless upon the ground, like a tree consumed by fire." 131

SECTION LXIV

"Vrihadaswa continued, 'Having destroyed that hunter Damayanti of eyes like lotus leaves, went onwards through that fearful and solitary forest ringing with the chirp of crickets. And it abounded with lions, and leopards, and Rurus and tigers, and buffaloes, and bears and deer. And it swarmed with birds of various species, and was infested by thieves and mlechchha tribes. And it contained Salas, and bamboos and Dhavas, and Aswatthas, and Tindukas and Ingudas, and Kinsukas, and Arjunas, and Nimvas, and Tinisas and Salmalas, and Jamvus, and mango trees, and Lodhras, and the catechu, and the cane, and Padmakas, and Amalahas, and Plakshas, and Kadamvas, and Udumvaras and Vadaris, and Vilwas, and banians, and Piyalas, and palms, and date-trees, and Haritakas and Vibhitakas. And the princess of Vidarbha saw many mountains containing ores of various kinds, and groves resounding with the notes of winged choirs, and many glens of wondrous sight, and many rivers and lakes and tanks and various kinds of birds and beasts. And she saw numberless snakes and goblins and Rakshasas of grim visage, and pools and tanks and hillocks, and brooks and fountains of wonderful appearance. And the princess of Vidarbha saw there herds of buffaloes. And boars, and bears as well as serpents of the wilderness. And safe in virtue and glory and good fortune and patience, Damayanti wandered through those woods alone, in search of Nala. And the royal daughter of Bhima, distressed only at her separation from her lord, was not terrified at aught in that fearful forest. And, O king, seating herself down upon a stone and filled with grief, and every limb of hers trembling with sorrow on account of her husband, she began to lament thus: 'O king of the Nishadhas, O thou of broad chest and mighty arms, whither hast thou gone, O king, leaving me in this lone forest? O hero, having performed the Aswamedha and other sacrifices, with gifts in profusion (unto the Brahmanas), why hast thou, O tiger among men, played false with me alone? O best of men, O thou of great splendour, it behoveth thee. O auspicious one, to remember what thou didst declare before me, O bull among kings! And, O monarch, it behoveth thee also to call to mind what the sky-ranging swans spake in thy presence and in mine. O tiger among men, the four Vedas in all their extent, with the Angas and the Upangas, well-studied, on one side, and one single truth on the other, (are equal). Therefore, O slayer of foes, it behoveth thee, O lord of men, to make good what thou didst formerly declare before me. Alas, O hero! warrior! O Nala! O sinless one being thine, I am about to perish in this dreadful forest. Oh! wherefore dost thou not answer me? This terrible lord of the forest, of grim visage and gaping jaws, and famishing with hunger, filleth me with fright. Doth it not behove thee to deliver me? Thou wert wont to say always, 'Save thee there existeth not one dear unto me.' O blessed one, O king, do thou now make good thy words so spoken before. And, O king, why dost thou not return an answer to thy beloved wife bewailing and bereft of sense, although thou lovest her, being loved in return? O king of the earth, O respected one, O represser of foes, O thou of large eyes, why dost thou not regard me, emaciated, and distressed and pale, and discoloured, and clad in a half piece of cloth, and alone, and weeping, and lamenting like one forlorn, and like unto a solitary doe separated from the herd? O illustrious sovereign, it is, I, Damayanti, devoted to thee, who, alone in this great forest, address thee. Wherefore, then, dost thou not reply unto me? Oh, I do not behold thee today on this mountain, O chief of men, O thou of noble birth and character with every limb possesed of grace! In this terrible forest, haunted by lions and tigers, O king of the Nishadhas, O foremost of men, O enhancer of my sorrows, (Wishing to know) whether thou art lying down, or sitting, or standing, or gone, whom shall I ask, distressed and woe-stricken on thy account, saying, 'Hast thou seen in this woods the royal Nala?' Of whom shall I in this forest enquire alter the departed Nala, handsome and of high soul, and the destroyer of hostile arrays? From whom shall I today hear the sweet words, viz., 'That royal Nala, of eyes like lotus-leaves, whom thou seekest, is even here?' Yonder cometh the forest-king, that tiger of graceful mien, furnished with four teeth and prominent cheeks. Even him will I accost fearlessly: Thou art the lord of all animals, and of this forest the king. Know me for Damayanti, the daughter of the king of the Vidarbhas, and the wife of Nala, destroyer of foes, and the king of the Nishadhas. Distressed and woe-stricken, I am seeking my husband alone in these woods. Do thou, O king of beasts, comfort me (with news of Nala) if thou hast seen him. Or, O lord of the forest, if thou cannot speak of Nala, do thou, then, O best of beasts, devour me, and free me from this misery. Alas! hearing my plaintive appeal in the wilderness, this king of mountains, this high and sacred hill, crested with innumerable [...?-JBH] rolleth towards the sea. Let me, then, for tidings of the king, ask this king of mountains, this high and sacred hill, crested with innumerable heaven-kissing and many-hued and beauteous peaks, and abounding in various ores, and decked with gems of diverse kings, and rising like a banner over this broad forest, and ranged by lions and tigers and elephants and boars and bears and stags, and echoing all around with (the notes of) winged creatures of various species, and adorned with kinsukas and Asokas and Vakulas and Punnagas, with blossoming Karnikaras, and Dhavas and Plakshas, and with streams haunted by waterfowls of every kind, and abounding in crested summits, O sacred one! O best of mountains! O thou of wondrous sight! O celebrated hill! O refuge (of the distressed)! O highly auspicious one! I bow to thee, O pillar of the earth! Approaching, I bow to thee. Know me for a king's daughter, and a king's daughter-in-law, and king's consort, Damayanti by name that lord of earth who ruleth the Vidarbhas, that mighty warrior-king Bhima by name, who protecteth the four orders, is my sire. That best of kings celebrated the Rajasuya and Aswamedha sacrifices, with profuse gifts to the Brahmanas. Possessed of beautiful and large eyes, distinguished for devotion to the Vedas, of unblemished character, truth-telling, devoid of guile, gentle, endued with prowess, lord of immense wealth, versed in morality, and pure, he having vanquished all his foes, effectually protecteth the inhabitants of Vidarbha. Know me, O holy one, for his daughter, thus come to thee. That best of men--the celebrated ruler of the Nishadha--known by the name of Virasena of high fame, was my father-in-law. The son of that king, heroic and handsome and possessed of energy incapable of being baffled, who ruleth well the kingdom which hath descended to him from his father, is named Nala. Know, O mountain, that of that slayer of foes, called also Punyasloka, possessed of the complexion of gold, and devoted to the Brahmanas, and versed in the Vedas, and gifted with eloquence,--of that righteous and Soma-quaffing and fire-adoring king, who celebrateth sacrifices and is liberal and warlike and who adequately chastiseth (criminals), I am the innocent spouse--the chief of his queens--standing before thee. Despoiled of prosperity and deprived of (the company of my) husband without a protector, and afflicted with calamity, hither have I come, O best of mountains, seeking my husband. Hast thou, O foremost of mountains, with thy hundreds of peaks towering (into the sky) seen king Nala in this frightful forest? Hast thou seen my husband, that ruler of the Nishadhas, the illustrious Nala, with the tread of a mighty elephant, endued with intelligence, long-armed, and of fiery energy, possessed of prowess and patience and courage and high fame? Seeing me bewailing alone, overwhelmed with sorrow, wherefore, O best of mountains, dost thou not today soothe me with thy voice, as thy own daughter in distress? O hero, O warrior of prowess, O thou versed in every duty, O thou adhering to truth--O lord of the earth, if thou art in this forest, then, O king, reveal thyself unto me. Oh, when shall I again hear the voice of Nala, gentle and deep as that of the clouds, that voice, sweet as Amrita, of the illustrious king, calling me Vidharva's daughter, with accents distinct, and holy, and musical as the chanting of the Vedas and rich, and soothing all my sorrows. O king, I am frightened. Do thou, O virtuous one, comfort me.'

"Having addressed that foremost of mountain thus, Damayanti then went in a northerly direction. And having proceeded three days and nights, that best of women came to an incomparable penance grove of ascetics, resembling in beauty a celestial grove. And the charming asylum she beheld was inhabited and adorned by ascetics like Vasishtha and Bhrigu and Atri, self-denying and strict in diet, with minds under control, endued with holiness, some living on water, some on air, and some on (fallen) leaves, with passions in check, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins, and with senses subdued. And beholding that hermitage inhabited by ascetics, and abounding in herds of deer and monkeys, Damayanti was cheered. And that best of women, the innocent and blessed Damayanti, with graceful eye-brows, and long tresses, with lovely hips and deep bosom, and face graced with fine teeth and with fine black and large eyes, in her brightness and glory entered that asylum. And saluting those ascetics grown old in practising austerities, she stood in an attitude of humility. And the ascetics living in that forest, said, 'Welcome!' And those men of ascetic wealth, paying her due homage, said, 'Sit ye down, and tell us what we may do for thee.' That best of women replied unto them, saying, 'Ye sinless and eminently blessed ascetics, is it well with your austerities, and sacrificial fire, and religious observances, and the duties of your own order? And is it well with the beasts and birds of this asylum? And they answered, 'O beauteous and illustrious lady, prosperity attendeth us in every respect. But, O thou of faultless limbs, tell us who thou art, and what thou seekest. Beholding thy beauteous form and thy bright splendour, we have been amazed. Cheer up and mourn not. Tell us, O blameless and blessed one, art thou the presiding deity of this forest, or of this mountain, or of this river?' Damayanti replied unto those ascetics, saying, 'O Brahmanas, I am not the goddess of this forest, or of this mountain, or of this stream. O Rishis of ascetic wealth, know that I am a human being. I will relate my history in detail. Do ye listen to me. There is a king--the mighty ruler of the Vidarbhas--Bhima by name. O foremost of regenerate ones, know me to be his daughter. The wise ruler of the Nishadhas, Nala by name, of great celebrity, heroic, and ever victorious in battle, and learned, is my husband. Engaged in the worship of the gods, devoted to the twice-born ones, the guardian of the line of the Nishadhas, of mighty energy, possessed of great strength, truthful, conversant with all duties, wise, unwavering in promise, the crusher of foes, devout, serving the gods, graceful, the conqueror of hostile towns, that foremost of kings, Nala by name, equal in splendour unto the lord of celestials, the slayer of foes, possessed of large eyes, and a hue resembling the full moon, is my husband. The celebrator of great sacrifices, versed in the Vedas and their branches, the destroyer of enemies in battle, and like unto the sun and the moon in splendour, is he. That king devoted to truth and religion was summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways, and skilful in gambling, and was deprived of wealth and kingdom. Know that I am the wife of that bull among kings, known to all by the name of Damayanti, anxious to find out my (missing) lord. In sadness of heart am I wandering among woods, and mountains, and lakes, and rivers, and tanks and forests, in search of that husband of mine--Nala, skilled in battle, high-souled, and well-versed in the use of weapons, O hath king Nala, the lord of the Nishadhas, come to this delightful asylum of your holy selves? It is for him, O Brahmanas, that I have come to this dreary forest full of terrors and haunted by tigers and other beasts. If I do not see king Nala within a few days and nights, I shall seek my good by renouncing this body. Of what use is my life without that bull among men? How shall I live afflicted with grief on account of my husband?'

Unto Bhima's daughter, Damayanti, lamenting forlorn in that forest, the truth-telling ascetics replied, saying, 'O blessed and beauteous one, we see by ascetic power that the future will bring happiness to thee, andthat thou wilt soon behold Naishadha. O daughter of Bhima, thou wilt behold Nala, the lord of the Nishadhas, the slayer of foes, and the foremost of the virtuous freed from distress. And O blessed lady, thou wilt behold the king--thy lord--freed from all sins and decked with all kinds of gems, and ruling the selfsame city, and chasting his enemies, and striking terror into the hearts of foes, and gladdening the hearts of friends, and crowned with every blessing.'

"'Having spoken unto that princess--the beloved queen of Nala—the ascetics with their sacred fires and asylum vanished from sight. And beholding that mighty wonder, the daughter-in-law of king Virasena,Damayanti of faultless limbs, was struck with amazement. And she asked herself, 'Was it a dream that I saw? What an occurrence hath taken place! Where are all those ascetics? And where is that asylum? Where, further, is that delightful river of sacred waters--the resort of diverse kinds of fowls? And where, again, are those charming trees decked with fruits and flowers?' And after thinking so for some time, Bhima's daughter, Damayanti of sweet smiles melancholy and afflicted with grief on accountof her lord, lost the colour of her face (again). And going to another part of the wood, she saw an Asoka tree. And approaching that first of trees in the forest, so charming with blossoms and its load of foliage, and resounding with the notes of birds, Damayanti, with tears in her eyes and accents choked in grief, began to lament, saying, 'Oh, this graceful tree in the heart of the forest, decked in flowers, looketh beautiful, like a charming king of hills. O beauteous Asoka, do thou speedily free me from grief. Hast thou seen king Nala, the slayer of foes and the beloved husband of Damayanti,--freed from fear and grief and obstacles? Hast thou seen my beloved husband, the ruler of the Nishadhas, clad in half a piece of cloth, with delicate skin, that hero afflicted with woe and who hath come into this wilderness? O Asoka tree, do thou free me from grief! O Asoka, vindicate thy name, for Asoka meaneth destroyer of grief. And going round that tree thrice, with an afflicted heart, that best of women, Bhima's daughter, entered a more terrible part of the forest. And wandering in quest of her lord, Bhima's daughter beheld many trees and streams and delightful mountains, and many beasts and birds, and caves, and precipices, and many rivers of wonderful appearance. And as she proceeded she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river, full of clear and cool water, and lovely and charming to behold, and broad, and covered with bushes of canes, and echoing with the cries of cranes and ospreys and Chakravakas, and abounding in tortoises and alligators and fishes, and studded with innumerable islets. And as soon as as she saw that caravan, the beauteous and celebrated wife of Nala, wild like a maniac, oppressed with grief, clad in half a garment, lean and pale and smutted, and with hair covered with dust, drew near and entered into its midst. And beholding her, some fled in fear, and some became extremely anxious, and some cried aloud, and some laughed at her, and some hated her. And some, O Bharata, felt pity for, and even addressed, her, saying, 'O blessed one, who art thou, and whose? What seekest thou in woods? Seeing thee here we have been terrified. Art thou human? Tell us truly, O blessed one if thou art the goddess of this wood or of this mountain or of the points of the heaven. We seek thy protection. Art thou a female Yaksha, or a female Rakshasa, or a celestial damsel? O thou of faultless features, do thou bless us wholly and protect us. And, O blessed one, do thou so act that his caravan may soon go hence in prosperity and that the welfare of all of us may be secured.' Thus addressed by that caravan, the princess Damayanti, devoted to her husband and oppressed by the calamity that had befallen her, answered, saying, 'O leader of the caravan, ye merchants, ye youths, old men, and children, and ye that compose this caravan, know me for a human being. I am the daughter of a king, and the daughter in-law of a king, and the consort also of a king, eager for the sight of my lord. The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, named Nala. Even now I am seeking that unvanquished and blessed one. If ye have chanced to see my beloved one, king Nala, that tiger among men, that destroyer of hostile hosts, O tell me quick.' Thereupon the leader of that great caravan, named Suchi, replied unto Damayanti of faultless limbs, saying, 'O blessed one, listen to my words. O thou of sweet smiles, I am a merchant and the leader of this caravan. O illustrious lady, I have not seen any man of the name of Nala. In this extensive forest uninhabited by men, there are only elephants and leopards and buffaloes, and tigers and bears and other animals. Except thee, I have not met with any man or woman here, so help us now Manibhadra, the king of Yakshas!' Thus addressed by them she asked those merchants as well as the leader of the host saying, 'It behoveth you to tell me whither this caravan is bound.' The leader of the band said, 'O daughter of a great king, for the purpose of profit this caravan is bound direct for the city of Suvahu, the truth-telling ruler of the Chedis.'"

SECTION LXV

"Vrihadaswa said, 'Having heard the words of the leader of that caravan, Damayanti of faultless limbs proceeded with that caravan itself anxious to behold her lord. And after having proceeded for many days the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. And it was beautiful all over, and exceedingly delightful, (with banks) abounding in grass and fuel and fruits and flowers. And it was inhabited by various kinds of fowls and birds, and fall of water that was pure and sweet. And it was cool and capable of captivating the heart. And the caravan, worn out with toil, resolved to halt there. And with the permission of their leader, they spread themselves around those beautiful woods. And that mighty caravan finding it was evening halted at that place. And (it came to pass that) at the hour of midnight when everything was hushed and still and the tired caravan had fallen asleep, a herd of elephants in going towards a mountain stream to drink of its water befouled by their temporal juice, saw that caravan as also the numerous elephants belonging to it. And seeing their domesticated fellows the wild elephants infuriated and with the temporal juice trickling down rushed impetuously on the former, with the intention of killing them. And the force of the rush of those elephants was hard to bear, like the impetuosity of peaks lessened from mountain summits rolling towards the plain. The rushing elephants found the forest paths to be all blocked up, for the goodly caravan was sleeping obstructing the paths around that lake of lotuses. And the elephants all of a sudden, began to crush the men lying insensible on the ground. And uttering cries of 'Oh!' and 'Alas!' the merchants, blinded by sleep, fled, in order to escape that danger, to copses and woods for refuge. And some were slain by the tusks, and some by the trunks, and some by the legs of those elephants. And innumerable camels and horses were killed, and crowds of men on foot, running in fright, killed one another. And uttering loud cries some fell down on the ground, and some in fear climbed on trees, and some dropped down on uneven ground. And, O king, thus accidentally attacked by that large herd of elephants, that goodly caravan suffered a great loss. And there arose a tremendous uproar calculated to frighten the three worlds, 'Lo! a great fire hath broken out. Rescue us.

Do ye speedily fly away. Why do ye fly? Take the heaps of jewels scattered around. All this wealth is a trifle. I do not speak falsely, 'I tell you again, (exclaimed some one) think on my words, O ye distracted one!' With such exclamation they ran about in fright. And Damayanti awoke in fear and anxiety, while that terrible slaughter was raging there. And beholding slaughter capable of awaking the fear of all the worlds, and which was so unforeseen, the damsel of eyes like lotus leaves rose up, wild with fright, and almost out of breath. And those of the caravan that had escaped unhurt, met together, and asked one another, 'Of what deed of ours is this the consequence? Surely, we have failed to worship the illustrious Manibhadras, and likewise the exalted and graceful Vaisravana, the king of the Yaksha. Perhaps, we have not worshipped the deities that cause calamities, or perhaps, we have not paid them the first homage. Or, perhaps, this evil is the certain consequence of the birds (we saw). Our stars are not unpropitious. From what other cause, then hath this disaster come?' Others, distressed and bereft of wealth and relatives, said, 'That maniac-like woman who came amongst this mighty caravan in guise that was strange and scarcely human, alas, it is by her that this dreadful illusion had been pre-arranged. Of a certainty, she is a terrible Rakshasa or a Yaksha or a Pisacha woman. All this evil is her work, what need of doubts? If we again see that wicked destroyer of merchants, that giver of innumerable woes, we shall certainly slay that injurer of ours, with stones, and dust, and grass, and wood, and cuffs.' And hearing these dreadful words of the merchants, Damayanti, in terror and shame and anxiety, fled into the woods apprehensive of evil. And reproaching herself she said, 'Alas! fierce and great is the wrath of God on me. Peace followeth not in my track. Of what misdeed is this the consequence? I do not remember that I did ever so little a wrong to any one in thought, word, or deed. Of what deed, then, is this the consequence? Certainly, it is on account of the great sins I had committed in a former life that such calamity hath befallen me, viz., the loss of my husband's kingdom, his defeat at the hands of his own kinsmen, this separation from my lord and my son and daughter, this my unprotected state, and my presence in this forest abounding in innumerable beasts of prey!'"

"The next day, O king, the remnant of that caravan left the place bewailing the destruction that had overtaken them and lamenting for their dead brothers and fathers and sons and friends. And the princess of Vidarbha began to lament, saying, 'Alas! What misdeed have I perpetrated! The crowd of men that I obtained in this lone forest, hath been destroyed by a herd of elephants, surely as a consequence of my ill luck. Without doubt, I shall have to suffer misery for a long time. I have heard from old men that no person dieth ere his time; it is for this that my miserable self hath not been trodden to death by that herd of elephants. Nothing that befalleth men is due to anything else than Destiny, for even in my childhood I did not commit any such sin in thought, word, or deed, whence might come this calamity. Methinks, I suffer this severance from my husband through the potency of those celestial Lokapalas, who had come to the Swayamvara but whom I disregarded for the sake of Nala.' Bewailing thus, O tiger among kings, that excellent lady, Damayanti, devoted to her husband, went, oppressed with grief and (pale) as the autumnal moon, with those Brahmanas versed in the Vedas that had survived the slaughter of the caravan. And departing speedily, towards evening, the damsel came to the mighty city of the truth-telling Suvahu, the king of the Chedis. And she entered that excellent city clad in half a garment. And the citizens saw her as she went, overcome with fear, and lean, melancholy, her hair dishevelled and soiled with dust, and maniac-like. And beholding her enter the city of the king of the Chedis, the boys of the city, from curiosity, began to follow her. And surrounded by them, she came before the palace of the king. And from the terrace the queen-mother saw her surrounded by the crowd. And she said to her nurse, 'Go and bring that woman before me. She is forlorn and is being vexed by the crowd. She hathfallen into distress and standeth in need of succour. I find her beauty to be such that it illumineth my house. The fair one, though looking like a maniac, seemeth a very Sree with her large eyes.' Thus commanded, the nurse went out and dispersing the crowd brought Damayanti to that graceful terrace. And struck with wonder, O king, she asked Damayanti, saying, 'Afflicted though thou art with such distress, thou ownest a beautiful form. Thou shinest like lightning in the midst of the clouds. Tell me who thou art, and whose. O thou possessed of celestial splendour, surely, thy beauty is not human, bereft though thou art of ornaments. And although thou art helpless, yet thou art unmoved under the outrage of these men.' Hearing these words of the nurse, the daughter of Bhima said, Know that I am a female belonging to the human species and devoted to my husband. I am a serving woman of good lineage. I live wherever I like, subsisting on fruit and roots, and whom a companion, and stay where evening overtaketh me. My husband is the owner of countless virtues and was ever devoted to me. And I also, on my part, was deeply attached to him, following him like his shadow. It chanced that once he became desperately engaged at dice. Defeated at dice, he came along into the forest. I accompanied my husband into the woods, comforting the hero clad in a single piece of cloth and maniac-like and overwhelmed with calamity. Once on a time for some cause, that hero, afflicted with hunger and thirst and grief, was forced to abandon that sole piece of covering in the forest. Destitute of garment and maniac-like and deprived of his senses as he was, I followed him, myself in a single garment. Following him, I did not sleep for nights together. Thus passed many days, until at last while I was sleeping, he cut off half of my cloth, and forsook me who had done him no wrong. I am seeking my husband but unable to find him who is of hue like the filaments of the lotus, without being able to cast my eyes on that delight of my heart, that dear lord who owneth my heart and resembleth the celestials in mien, day and night do I burn in grief."

"Unto Bhima's daughter thus lamenting with tearful eyes, and afflicted and speaking in accents choked in grief, the queen-mother herself said, 'O blessed damsel, do thou stay with me. I am well pleased with thee. O fair lady, my men shall search for thy husband. Or, perhaps he may come here of his own accord in course of his wanderings. And, O beautiful lady, residing here thou wilt regain thy (lost) lord.' Hearing these words of the queen mother, Damayanti replied, 'O mother of heroes, I may stay with thee on certain conditions. I shall not eat the leavings on any dish, nor shall I wash anybody's feet, nor shall I have to speak with other men. And if anybody shall seek me (as a wife or mistress) he should be liable to punishment at thy hands. And, further, should he solicit me over and over again, that wicked one should be punished with death. This is the vow I have made. I intend to have an interview with those Brahmanas that will set out to search for my husband. If thou canst doall this, I shall certainly live with thee. If it is otherwise, I cannot find it in my heart to reside with thee.' The queen-mother answered her with a glad heart, saying, 'I will do all this. Thou hast done well in adopting such a vow!'"

"Vrihadaswa continued, 'O king, having spoken so unto the daughter of Bhima, the queen-mother, O Bharata, said to her daughter named Sunanda, 'O Sunanda, accept this lady like a goddess as thy Sairindhri! Let her be thy companion, as she is of the same age with thee. Do thou, with heart free from care, always sport with her in joy.' And Sunanda cheerfully accepted Damayanti and led her to her own apartment accompanied by her associates. And treated with respect, Damayanti was satisfied, and she continued to reside there without anxiety of any kind, for all her wishes were duly gratified.'"

SECTION LXVI

"Vrihadaswa said, 'O monarch, having deserted Damayanti, king Nala saw a mighty conflagration that was raging in that dense forest. And in the midst of that conflagration, he heard the voice of some creature, repeatedly crying aloud, 'O righteous Nala, come hither.' And answering, 'Fear not,' he entered into the midst of the fire and beheld a mighty Naga lying in coils. And the Naga with joined hands, and trembling, spake unto Nala, saying, 'O king, that I am a snake, Karkotaka by name. I had deceived the great Rishi Narada of high ascetic merit, and by him have I been cursed in wrath, O king of men, even in words such as these: 'Stay thou here like an immobile thing, until one Nala taketh thee hence. And, indeed, on the spot to which he will carry thee, there shalt thou he freed from my curse. It is for that curse of his that I am unable to stir one step. I will instruct thee in respect of thy welfare. It behoveth thee to deliver me. I will be thy friend. There is no snake equal to me. I will be light in thy hands. Taking me up, do thou speedily go hence.' Having said this, that prince of snakes became as small as the thumb. And taking him up, Nala went to a spot free from fire. Having reached an open spot where there was no fire, Nala intended to drop the serpent, upon which Karkotaka again addressed him, saying, 'O king of the Nishadhas, proceed thou yet, counting a few steps of thine; meanwhile, O mighty-armed one, I will do thee great good.' And as Nala began to count his steps, the snake bit him at the tenth step. And, lo! As he was bit, his form speedily underwent a change. And beholding his change of form, Nala was amazed. And the king saw the snake also assume his own form. And the snake Karkotaka, comforting Nala, spake unto him, 'I have deprived thee of thy beauty, so that people may not recognise thee. And, O Nala, he by whom thou hast been deceived and cast into distress, shall dwell in thee tortured by my venom. And, O monarch, as long as he doth not leave thee, he will have to dwell in pain in thy body with thee every limb filled with my venom. And, O ruler of men I have saved from the hands of him who from anger and hate deceived thee, perfectly innocent though thou art and undeserving of wrong. And, O tiger among men, through my grace, thou shalt have (no longer) any fear from animals with fangs from enemies, and from

Brahmanas also versed in the Vedas, O king! Nor shalt thou, O monarch, feel pain on account of my poison. And, O foremost of kings, thou shalt be ever victorious in battle. This very day, O prince, O lord of Nishadhas, go to the delightful city of Ayodhya, and present thyself before Rituparna skilled in gambling, saying, 'I am a charioteer, Vahuka by name.' And that king will give thee his skill in dice for thy knowledge of horses. Sprung from the line of Ikswaku, and possessed of prosperity, he will be thy friend. When thou wilt be an adept at dice, thou shalt then have prosperity. Thou wilt also meet with thy wife and thy children, and regain thy kingdom. I tell thee this truly. Therefore, let not thy mind be occupied by sorrow. And, O lord of men, when thou shouldst desire to behold thy proper form, thou shouldst remember me, and wear this garment. Upon wearing this, thou shalt get back thy own form.' And saying this, that Naga then gave unto Nala two pieces of celestial cloth. And, O son of the Kuru race, having thus instructed Nala, and presented him with the attire, the king of snakes, O monarch, made himself invisible there and then!'"

SECTION LXVII

"Vrihadaswa said, 'After the snake had vanquished, Nala, the ruler of the Nishadhas, proceeded, and on the tenth day entered the city of Rituparna. And he approached the king, saying, 'My name is Vahuka. There is no one in this world equal to me in managing steeds. My counsel also should be sought in matters of difficulty and in all affairs of skill. I also surpass others in the art of cooking. In all those arts that exists in this world, and also in every thing difficult of accomplishment, I will strive to attain success, O Rituparna, do thou maintain me.' And Rituparna replied, 'O Vahuka, stay with me! May good happen to thee. Thou wilt even perform all this. I have always particularly desired to be driven fast. Do thou concert such measures that my steeds may become fleet. I appoint thee the superintendent of my stables. Thy pay shall be ten thousand (coins). Both Varshneya and Jivala shall always be under thy direction. Thou wilt live pleasantly in their company. Therefore, O Vahuka, stay thou with me.'"

"Vrihadaswa continued, 'Thus addressed by the king, Nala began to dwell in the city of Rituparna, treated with respect and with Varshneya and Jivala as his companions. And residing there, the king (Nala), remembering the princess of Vidarbha, recited every evening the following sloka: 'Where lieth that helpless one afflicted with hunger and thirst and worn with toil, thinking of that wretch? And upon whom also doth she now wait?' And once as the king was reciting this in the night, Jivala asked him saying, 'O Vahuka, whom dost thou lament thus daily? I am curious to hear it. O thou blest with length of days, whose spouse is she whom thus lamentest?' Thus questioned, king Nala answered him, saying, 'A certain person devoid of sense had a wife well-known to many. That wretch was false in his promises. For some reason that wicked person was separated from her. Separated from her, that wretch wandered about oppressed with woe, and burning with grief he resteth not by day or night. And at night, remembering her, he singeth this sloka. Having wandered over the entire world, he hath at last found a refuge, and undeserving of the distress that hath befallen him, passeth his days, thus remembering his wife. When calamity had overtaken this man, his wife followed him into the woods. Deserted by that man of little virtue, her life itself is in danger. Alone, without knowledge of ways, ill able to bear distress, and fainting with hunger and thirst, the girl can hardly protect her life. And, O friend, she hath been deserted by that man of small fortune and having little sense, with the wide and terrible forest, ever abounding in beasts of prey'--

"Thus remembering Damayanti, the king of the Nishadhas continued to live unknown in the abode of that monarch!"

SECTION LXVIII

"Vaisampayana said, 'After Nala, despoiled of his kingdom, had, with his wife, become a bondsman, Bhima with the desire of seeing Nala sent out Brahmanas to search for him. And giving them profuse wealth, Bhima enjoined on them, saying, 'Do ye search for Nala, and also for my daughter Damayanti. He who achieveth this task, viz., ascertaining where the ruler of the Nishadhas is, bringeth him and my daughter hither, will obtain from me a thousand kine, and fields, and a village resembling a town. Even if failing to bring Damayanti and Nala here, he that succeeds learning their whereabouts, will get from me the wealth represented by a thousand kine.' Thus addressed, the Brahmanas cheerfully went out in all directions seeking Nala and his wife in cities and provinces. But Nala or his spouse they found not anywhere. Until at length searching in the beautiful city of the Chedis, a Brahmana named Sudeva, during the time of the king's prayers, saw the princess of Vidarbha in the palace of the king, seated with Sunanda. And her incomparable beauty was slightly perceptible, like the brightness of a fire enveloped in curls of smoke. And beholding that lady of large eyes, soiled and emaciated he decided her to be Damayanti, coming to that conclusion from various reasons. And Sudeva said, 'As I saw her before, this damsel is even so at present. O, I am blest, by casting my eyes on this fair one, like Sree herself delighting the worlds! Resembling the full moon, of unchanging youth, of well-rounded breasts, illumining all sides by her splendour, possessed of large eyes like beautiful lotuses, like unto Kama's Rati herself the delight of all the worlds like the rays of the full moon, O, she looketh like a lotus-stalk transplanted by adverse fortune from the Vidarbha lake and covered with mire in the process. And oppressed with grief on account of her husband, and melancholy, she looketh like the night of the full moon when Rahu hath swallowed that luminary, or like a stream whose current hath dried up. Her plight is very much like that of a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants, and with its birds and fowls affrighted by the invasion. Indeed, this girl, of a delicate frame and of lovely limbs, and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk scorched by the sun. Endued with beauty and generosity of nature, and destitute of ornaments, though deserving of them, she looketh like the moon 'new bent in haven' but covered with black clouds. Destitute of comforts and luxuries, separated from loved ones and friends, she liveth in distress, supported by the hope of beholding her lord. Verily, the husband is the best ornament of a woman, however destitute of ornaments. Without her husband beside her, this lady, though beautiful, shineth not. It is a hard feat achieved by Nala in that he liveth without succumbing to grief, though separated from such a wife. Beholding this damsel possessed of black hair and of eyes like lotus-leaves, in woe though deserving of bliss, even my heart is pained. Alas! when shall this girl graced with auspicious marks and devoted to her husband, crossing this ocean of woe, regain the company of her lord, like Rohini regaining the Moon's? Surely, the king of the Nishadhas will experience in regaining her the delight that a king deprived of his kingdom experienceth in regaining his kingdom. Equal to her in nature and age and extraction, Nala deserveth the daughter of Vidarbha, and this damsel of black eyes also deserveth him. It behoveth me to comfort the queen of that hero of immeasurable prowess and endued with energy and might, (since) she is so eager to meet her husband. I will console this afflicted girl of face like the full moon, and suffering distress that she had never before endured, and ever meditating on her lord.'

"Vrihadaswa continued, 'Having thus reflected on these various circumstances and signs, the Brahmana, Sudeva, approached Damayanti, and addressed her, saying, 'O princess of Vidarbha, I am Sudeva, the dear friend of thy brother. I have come here, seeking thee, at the desire of king Bhima. Thy father is well, and also thy mother, and thy brothers. And thy son and daughter, blessed with length of days, are living in peace. Thy relatives, though alive, are almost dead on thy account, and hundreds of Brahmanas are ranging the world in search of thee."

"Vrihadaswa continued, 'O Yudhishthira, Damayanti recognising Sudeva, asked him respecting all her relatives and kinsmen one after another. And, O monarch, oppressed with grief, the princess of Vidarbha began to weep bitterly, at the unexpected sight of Sudeva, that foremost of Brahmanas and the friend of her brother. And, O Bharata, beholding Damayanti weeping, and conversing in private with Sudeva, Sunanda was distressed, and going to her mother informed her, saying, 'Sairindhri is weeping bitterly in the presence of a Brahmana. If thou likest, satisfy thyself.' And thereupon the mother of the king of the Chedis, issuing from the inner apartments of the palace, came to the place where the girl (Damayanti) was with that Brahmana. Then calling Sudeva, O king, the queen-mother asked him, 'Whose wife is this fair one, and whose daughter? How hath this lady of beautiful eyes been deprived of the company of her relatives and of her husband as well? And how also hast thou come to know this lady fallen into such a plight? I wish to hear all this in detail from thee. Do truly relate unto me who am asking thee about this damsel of celestial beauty.' Then, O king, thus addressed by the queen-mother, Sudeva, that best of Brahmanas, sat at his ease, and began to relate the true history of Damayanti.'"

SECTION LXIX

"Sudeva said, 'There is a virtuous and illustrious ruler of the Vidarbhas, Bhima by name. This blessed lady is his daughter, and widely known by the name of Damayanti. And there is a king ruling the Nishadhas, named Nala, the son of Virasena. This blessed lady is the wife of that wise and righteous monarch. Defeated at dice by his brother, and despoiled of his kingdom, that king, accompanied by Damayanti, went away without the knowledge of any one. We have been wandering over the whole earth in search of Damayanti. And that girl is at last found in the house of thy son. No woman existeth that is her rival in beauty. Between the eye-brows of this ever-youthful damsel, there is an excellent mole from birth, resembling a lotus. Noticed by us (before) it seems to have disappeared, covered, (as her forehead is) with (a coat of) dust even like the moon hid in clouds. Placed there by the Creator himself as an indication of prosperity and wealth, that mole is visible faintly, like the cloud-covered lunar crescent of the first day of the lighted fortnight. And covered as her body is with dust, her beauty hath not disappeared. Though careless of her person, it is still manifest, and shineth like gold. And this girl--goddess-like--capable of being identified by this form of hers and that mole, hath been discovered by me as one discovereth a fire that is covered, by its heat!'

"O king, hearing these words of Sudeva, Sunanda washed the dust that covered the mole between Damayanti's eye-brows. And thereupon it became visible like the moon in the sky, just emerged from the clouds. And seeing that mole, O Bharata, Sunanda and the queen-mother began to weep, and embracing Damayanti stood silent for a while. And the queen-mother, shedding tears as she spoke, said in gentle accents, 'By this thy mole, I find that thou art the daughter of my sister. O beauteous girl, thy mother and I are both daughters of the high-souled Sudaman, the ruler of the Dasarnas. She was bestowed upon king Bhima, and I on Viravahu. I witnessed thy birth at our father's palace in the country of the Dasarnas. O beautiful one, my house is to thee even as thy father's. And this wealth, O Damayanti, is thine as much as mine.' As this, O king, Damayanti bowing down to her mother's sister with a glad heart, spake unto her these words, 'Unrecognised, I have still lived happily with thee, every want of mine satisfied and myself cared for by thee. And happy as my stay hath been, it would, without doubt, be happier still. But, mother, I have long been an exile. It behoveth thee, therefore, to grant me permission (to depart). My son and daughter, sent to my father's palace, are living there. Deprived of their father, and of their mother also, how are they passing their days stricken with sorrow. If thou wishest to do what is agreeable to me, do thou without loss of time, order a vehicle, for I wish to go to the Vidarbhas.' At this, O king, the sister to (Damayanti's) mother, with a glad heart, said, 'So be it'. And the queen-mother with her son's permission, O chief of the Bharatas, sent Damayanti in handsome litter carried by men, protected by a large escort and provided with food and drink and garments of the first quality. And soon enough she reached the country of the Vidarbhas. And all her relatives, rejoicing (in her arrival) received her with respect. Andseeing her relatives, her children, both her parents, and all her maids, to be well, the illustrious Damayanti, O king, worshipped the gods and Brahmanas according to the superior method. And the king rejoiced at beholding his daughter gave unto Sudeva a thousand kine and much wealthand a village. And, O king, having spent that night at her father's mansion and recovered from fatigue, Damayanti addressed her mother, saying, 'O mother, if thou wishest me to live, I tell thee truly, do thou endeavour to bring Nala, that hero among men.' Thus addressed by Damayanti, the venerable queen became filled with sorrow. And bathed in tears, she was unable to give any answer. And beholding her in that plight, all the inmates of the inner apartments broke out into exclamation of 'Oh!' And 'Alas'! and began to cry bitterly. And then the queen addressed the mighty monarch Bhima, saying, 'Thy daughter Damayanti mourneth on account of her husband. Nay, banishing away all bashfulness, she hath herself, O king, declared her mind to me. Let thy men strive to find out (Nala) the righteous.' Thus informed by her the king sent theBrahmanas under him in all directions, saying, 'Exert ye to discover Nala.' And those Brahmanas, commanded by the ruler of the Vidarbhas (to seek Nala) appeared before Damayanti and told her of the journey they were about to undertake. And Bhima's daughter spake unto them saying, 'Do ye cry in every realm and in every assembly, 'O beloved gambler, where hast thou gone cutting off half of my garment, and deserting the dear and devoted wife asleep in the forest? And that girl, as commanded by thee stayeth expecting thee, clad in half a piece of cloth and burning with grief! O king, O hero, relent towards, and answer, her who incessantly weepeth for that grief. This and more ye will say, so that he may be inclined to pity me. Assisted by the wind, fire consumeth the forest. (Further, ye will say that) the wife is always to be protected and maintained by the husband. Why then, good as thou art and acquainted with every duty, hast thou neglected both the duties? Possessed of fame and wisdom, and lineage, and kindness, why hast thou be unkind? I fear, this is owing to the loss of my good luck! Therefore, O tiger among men, have pity on me. O bull among men! I have heard it from thee that kindness is the highest virtue. Speaking so, if anybody answereth you, that person should by all means, be known, and ye should learn who he is, and where he dwelleth. And ye foremost of regenerate ones, do ye bring me the words of him who hearing this your speech will chance to answer. Ye should also act with such care that no one may know the words ye utter to be at my command, nor that ye will come back to me. And ye should also learn whether that answers is wealthy, or poor, or destitute of power, in fact all about him.'

"Thus instructed by Damayanti, O king, the Brahmanas set out in all directions in search of Nala overtaken with such disaster. And the Brahmanas, O king, searched for him in cities and kingdoms and villages, and retreats of ascetics, and places inhabited by cow-herds. And, O monarch, wherever they went they recited the speeches that Damayanti had directed them to do."

SECTION LXX

"Vrihadaswa said, 'After a long time had passed away, a Brahmana named Parnada returned to the city (of the Vidarbhas), and said unto the daughter of Bhima, 'O Damayanti, seeking Nala, the king of Nishadhas, I came to the city of Ayodhya, and appeared before the son of Bhangasura. And, O best of women, I repeated those words of thine in the presence of the blessed Rituparna. But hearing them neither that ruler of men, nor his courtiers, answered anything, although I uttered them repeatedly. Then, after I had been dismissed by the monarch, I was accosted by a person in the service of Rituparna, named Vahuka. And Vahuka is the charioteer of that king, of unsightly appearance and possessed of short arms. And he is skillful in driving with speed, and well acquainted with the culinary art. And sighing frequently, and weeping again and again, he inquired about my welfare and afterwards said these words, 'Chaste women, although fallen into distress, yet protect themselves and thus certainly secure heaven. Although they may be deserted by their lords, they do not yet become angry on that account, for women that are chaste lead their lives, encased in the armour of virtuous behaviour. It behoveth her not to be angry, since he that deserted her was overwhelmed with calamity, and deprived of every bliss. A beauteous and virtuous woman should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is being consumed with grief. Whether treated well or ill, such a wife should never indulge in ire, beholding her husband in that plight, despoiled of kingdom and destitute of prosperity, oppressed with hunger and overwhelmed with calamity.' Hearing these words of his, I have speedily come here. Thou hast now heard all. Do what thou thinkest proper, and inform the king of it.'

"O king, having heard these words of Parnada, Damayanti with tearful eyes came to her mother, and spake unto her in private, 'O mother, king Bhima should not, by any means, be made acquainted with my purpose. In thy presence will I employ that best of Brahmanas, Sudeva! If thou desirest my welfare, act in such a way that king Bhima may not know my purpose. Let Sudeva without delay go hence to the city of Ayodhya, for the purpose of bringing Nala, O mother, having performed the same auspicious rites by virtue of which he had speedily brought me into the midst of friends.' With these words, after Parnada had recovered from fatigue, the princess of Vidarbha worshipped him with profuse wealth and also said, 'When Nala will come here, O Brahmana, I will bestow on thee wealth in abundance again. Thou hast done me the immense service which none else, indeed, can do me, for, (owing to that service of thine), O thou best of the regenerate ones, I shall speedily regain my (lost) lord.' And thus addressed by Damayanti, that high-minded Brahmana comforted her, uttering benedictory words of auspicious import, and then went home, regarding his mission to have been successful. And after he had gone away, Damayanti oppressed with grief and distress, calling Sudeva, addressed him, O Yudhishthira, in the presence of her mother, saying, 'O Sudeva, go thou to the city of Ayodhya, straight as a bird, and tell king Rituparna living there, these words: 'Bhima's daughter, Damayanti will hold another Swayamvara. All the kings and princes are going thither. Calculating the time, I find that the ceremony will take place tomorrow. O represser of foes, if it is possible for thee, go thither without delay. Tomorrow, after the sun hath risen, she will choose a second husband, as she doth not know whether the heroic Nala liveth or not. And addressed by her, O monarch thus, Sudeva set out. And he said unto Rituparna, all that he had been directed to say.'"

SECTION LXXI

"Vrihadaswa continued, 'Having heard the words of Sudeva king Rituparna, soothing Vahuka with gentle words, said, 'O Vahuka, thou art well-skilled in training and guiding horses. If it pleases thee, I intend to go to Damayanti's Swayamvara in course of a single day.' Thus addressed, O son of Kunti, by that king, Nala felt his heart to be bursting in grief. And the high-souled king seemed to burn in sorrow. And he thought within himself, 'Perhaps Damayanti in doing this is blinded by sorrow. Or, perhaps, she hath conceived this magnificent scheme for my sake. Alas, cruel is the deed that the innocent princess of Vidarbha intends to do, having been deceived by my sinful and low self of little sense. It is seen in the world that the nature of woman is inconstant. My offence also hath been great; perhaps she is acting so, because she hath no longer any love for me owing to my separation from her. Indeed, that girl of slender waist, afflicted with grief on my account and with despair, will not certainly do anything of the kind, when especially, she is the mother of offspring (by me). However whether this is true or false, I shall ascertain with certitude by going thither. I will, therefore, accomplish Rituparna's and my own purpose also.' Having resolved thus in his mind, Vahuka, with his heart in sorrow, spake unto king Rituparna, with joined hands, saying, 'O monarch, I bow to thy behest, and, O tiger among men, I will go to the city of the Vidarbhas in a single day. O king!' Then, O monarch, at the command of the royal son of Bhangasura, Vahuka went to the stables and began to examine the horses. And repeatedly urged by Rituparna to make haste, Vahuka after much scrutiny and careful deliberation, selected some steeds that were lean-fleshed, yet strong and capable of a long journey and endued with energy and strength of highbreed and docility, free from inauspicious marks, with wide nostrils and swelling cheeks, free from faults as regards the ten hairy curls, born in (the country of) Sindhu, and fleet as the winds. And seeing those horses, the king said somewhat angrily, 'What is this, that thou wishest to do? Thou shouldst not jest with us. How can these horses of mine, weak in strength and breath, carry us? And how shall we be able to go this long way by help of these?' Vahuka replied, 'Each of these horses bears one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back. Without doubt, these steeds will be able to go to the country of the Vidarbhas. If, O king, thou thinkest of choosing others, point them out and I shall yoke them for thee.' Rituparna rejoined, 'O Vahuka, thou art versed in the science of horses and art also skillful (in guiding them). Do thou speedily yoke those that thou thinkest to be able.' Thereupon the skillful Nala yoked upon the car four excellent steeds of good breed that were, besides, docile and fleet. And after the steeds had been yoked, the king without loss of time mounted upon the car, when those best of horses fell down upon the ground on their knees. Then, O king, that foremost of men, the blessed king Nala began to soothe horses endued with energy and strength. And raising them up with the reins and making the charioteer Varshneya sit on the car, he prepared to set out with great speed. And those best of steeds, duly urged by Vahuka, rose to the sky, confounding the occupant of the vehicle. And beholding those steeds gifted with the speed of the wind thus drawing the car, the blessed king of Ayodhaya was exceedingly amazed. And noticing the rattle of the car and also the management of the steeds, Varshneya reflected upon Vahuka's skill in guiding horses. And he thought, 'Is he Matali, the charioteer of the king of the celestials? I find the same magnificent indications in the heroic Vahuka. Or, hath Salihotra versed in the science of horses taken this human shape so beautiful? Or, is it king Nala the reducer of hostile towns that hath come here? Or, it may be that this Vahuka knoweth the science that Nala knoweth, for I perceive that the knowledge of Vahuka is equal to that of Nala. Further, Vahuka and Nala are of the same age. This one, again, may not be Nala of high prowess, but somebody of equal knowledge. Illustrious persons, however, walk this earth in disguise in consequence of misfortune, or agreeably to the ordinance of the scriptures. That this person is of unsightly appearance need not change my opinion; for Nala, I think, may even be despoiled of his personal features. In respect of age this one equals Nala. There is difference, however, in personal appearance. Vahuka, again is endued with every accomplishment. I think, therefore, he is Nala.' Having thus reasoned long in his mind, O mighty monarch, Varshneya, the (former) charioteer of the righteous Nala, became absorbed in thought. And that foremost of kings Rituparna, also, beholding the skill of Vahuka in equestrian science experienced great delight, along with his charioteer Varshneya. And thinking of Vahuka's application and ardour and the manner of his holding the reins, the king felt exceedingly glad.'"

SECTION LXXII

"Vrihadaswa said, 'Like a bird coursing through the sky, Nala soon crossed rivers and mountains, and woods and lakes. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangasura, saw his upper garment drop down on the ground. And at soon as his garment had dropped down the high-minded monarch, without loss of time, told Nala, 'I intend to recover it. O thou of profound intelligence, retain these steeds endued with exceeding swiftness until Varshneya bringeth back my garment.' Thereupon Nala replied unto him, 'The sheet is dropped down far away. We have travelled one yojana thence. Therefore, it is incapable of being recovered.' After Nala had addressed him thus, O king, the royal son of Bhangasura came upon a Vibhitaka tree with fruits in a forest. And seeing that tree, the king hastily said to Vahuka, 'O charioteer, do thou also behold my high proficiency in calculation. All men do not know everything. There is no one that is versed in every science of art. Knowledge in its entirety is not found in any one person, O Vahuka, the leaves and fruits of this tree that are lying on the ground respectively exceed those that are on it by one hundred and one. The two branches of the tree have fifty millions of leaves, and two thousand and ninety five fruits. Do thou examine these two branches and all their boughs.' Thereupon staying the car Vahuka addressed the king, saying, 'O crusher of foes, thou takest credit to thyself in a matter which is beyond my perception. But, O monarch, I will ascertain it by the direct evidence of my senses, by cutting down the Vibhitaka. O king, when I actually count, it will no longer be matter of speculation. Therefore, in thy presence, O monarch, I will hew down this Vibhitaka. I do not know whether it be not (as thou hast said). In thy presence, O ruler of men, I will count the fruits and leaves. Let Varshneya hold the reins of the horses for a while.' Unto the charioteer the king replied, 'There is no time to lose.' But Vahuka answered with humility, 'Stay thou a short space, or, if thou art in a hurry, go then, making Varshneya thy charioteer. The road lies direct and even.' And at this, O son of the Kuru race, soothing Vahuka, Rituparna said, 'O Vahuka, thou art the only charioteer, there is none other in this world. And, O thou versed in horse lore, it is through thy help that I expect to go to the Vidarbhas. I place myself in thy hands. It behoveth thee not to cause any obstacle. And, O

Vahuka, whatever thy wish. I will grant it if taking me to the country of the Vidarbhas to-day, thou makest me see the sun rise.' At this, Vahuka answered him, saying, 'After having counted (the leaves and fruits of the) Vibhitaka, I shall proceed to Vidarbha, do thou agree to my words. Then the king reluctantly told him, 'Count. And on counting the leaves and fruits of a portion of this branch, thou wilt be satisfied of the truth of my assertion.' And thereupon Vahuka speedily alighted from the car, and felled that tree. And struck with amazement upon finding the fruits, after calculation, to be what the king had said, he addressed the king, saying, 'O monarch, this thy power is wonderful. I desire, O prince, to know the art by which thou hast ascertained all this.' And at this king, intent upon proceeding speedily, said unto Vahuka. 'Know that I am proficient at dice besides being versed in numbers. And Vahuka said unto him, 'Impart unto me this knowledge and, O bull among men, take from me my knowledge of horses.' And king Rituparna, having regard to the importance of the act that depended upon Vahuka's good-will, and tempted also by the horse-lore (that his charioteer possessed), said, 'So be it.' As solicited by thee, receive this science of dice from me, and, O Vahuka, let my equine science remain with thee in trust.' And saying this, Rituparna imparted unto Nala the science (he desired). And Nala upon becoming acquainted with the science of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkotaka.

And when Kali, afflicted (by Damayanti's curse) came out (of Nala's body), the fire of that curse also left Kali. Indeed, long had been the time for which the king had been afflicted by Kali, as if he were of unregenerate soul. And Kala the ruler of the Nishadhas, in wrath, was bent upon cursing Kali, when the latter, frightened, and trembling, said with joined hands, 'Control thy wrath, O king! I will render thee illustrious. Indrasena's mother had formerly cursed me in anger when she had been deserted by thee. Ever since that time undergoing sore affliction I resided in thee, O mighty monarch, O unconquered one, miserably and burning night and day with the venom of the prince of snakes. I seek thy protection. If thou dost not curse me who am affrighted and seek thy protection, then those men that will attentively recite thy history, shall be even free from fear on my account.' And thus addressed by Kali, king Nala controlled his wrath. And thereupon the frightened Kali speedily entered into the Vibhitaka tree. And while the Kali was conversing with Naishadha, he was invisible to others. And delivered from his afflictions, and having counted the fruits of that tree, the king, filled with great joy and of high energy, mounted on the car and proceeded with energy, urging those fleet horses. And from the touch of Kali the Vibhitaka tree from that hour fell into disrepute. And Nala, with a glad heart, began to urge those foremost of steeds which sprang into the air once and again like creatures endued with wings. And the illustrious monarch drove (the car) in the direction of the Vidarbhas. And after Nala had gone far away, Kali also returned to his abode. And abandoned by Kali, O king, that lord of earth, the royal Nala, became freed from calamity though he did not assume his native form.'"

SECTION LXXIII

"Vrihadaswa said, 'After Rituparna of prowess incapable of being baffled had, in the evening, arrived at the city of the Vidarbhas, the people brought unto king Bhima the tidings (of his arrival). And at the invitation of Bhima, the king (of Ayodhya) entered the city of Kundina, filling with the rattle of his car all the ten points, direct and transverse, of the horizon. And the steeds of Nala that were in that city heard that sound, and hearing it they became delighted as they used to be in the presence of Nala himself. And Damayanti also heard the sound of that car driven by Nala, like the deep roar of the clouds in the rainy season. And Bhima and the steeds (of Nala) regarded the clatter of that car to be like that which they used to hear in days of yore when king Nala himself urged his own steeds. And the peacocks on the terraces, and the elephants in the stables, and the horses also, all heard the rattle of Rituparna's car. And hearing the sound, so like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries, facing that direction, and filled with delight such as they experience when they hear the actual roar of the clouds. And Damayanti said, 'Because the rattle of his car filling the whole earth, gladdens my heart, it must be King Nala (that has come). If I do not see Nala, of face bright as the moon, that hero with countless virtues, I shall certainly die. If I am not clasped today in that hero's thrilling embrace, I shall certainly cease to be. If Naishadha with voice deep as that of the clouds doth not come to me today, I shall enter into a pyre of golden brilliance. If that foremost of kings, powerful as a lion and gifted with the strength of an infuriated elephant, doth not present himself before me, I shall certainly cease to live. I do not remember a single untruth in him, or a single wrong done by him to others. Never hath he spoken an untruth even in jest. Oh, my Nala is exalted and forgiving and heroic and magnificent and superior to all other kings, and faithful to his marriage vow and like unto a eunuch in respect of other females. Night and day dwelling upon his perceptions, my heart, in absence of that dear one, is about to burst in grief.'

"Thus bewailing as if devoid of sense, Damayanti, O Bharata, ascended the terrace (of her mansion) with the desire of seeing the righteous Nala. And in the yard of the central mansion she beheld king Rituparna on the car with Varshneya and Vahuka. And Varshneya and Vahuka, descending for that excellent vehicle, unyoked the steeds, and kept the vehicle itself in a proper place. And king Rituparna also, descending from the car, presented himself before king Bhima possessed of terrible prowess. And Bhima received him with great respect, for in the absence of a proper occasion, a great person cannot be had (as a guest). And honoured by Bhima, king Rituparna looked about him again and again, but saw no traces of the Swayamvara. And the ruler of the Vidarbhas, O Bharata, approaching Rituparna, said, 'Welcome! What is the occasion of this thy visit?' And king Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. And king Rituparna, of unbaffled prowess and gifted with intelligence, saw that there were no other kings or princes. Nor did he hear any talk relating to the Swayamvara, nor saw any concourse of Brahmanas. And at this, the king of Kosala reflected a while and at length said, 'I have come here to pay my respects to thee.' And the king Bhima was struck with astonishment, and reflected upon the (probable) cause of Rituparna's coming, having passed over a hundred yojanas. And he reflected, 'That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respect to me is scarcely the reason of his arrival. What he assigneth to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future.' And although king Bhima thought so, he did not dismiss Rituparna summarily, but said unto him again and again, 'Rest, thou art weary.' And honoured thus by the pleased Bhima, king Rituparna was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the royal household."

"Vrihadaswa continued, 'And, O king, after Rituparna had gone away with Varshneya, Vahuka took the car to the stables. And there freeing the steeds, and tending them according to rule, and soothing them himself, sat down on a side of the car. Meanwhile, the princess of Vidharva, Damayanti, afflicted with grief, having beheld the royal son of Bhangasura, and Varshneya of the Suta race, and also Vahuka in that guise, asked herself, 'Whose is this car-rattle? It was loud as that of Nala, but I do not see the ruler of the Nishadhas. Certainly, Varshneya hath learnt the art from Nala, and it is for this the rattle of the car driven by him hath been even like that of Nala. Or, is Rituparna equally skilled with Nala so that the rattle of his car seemeth to be like that of Nala?' And reflecting thus, O monarch, the blessed and beauteous girl sent a female messenger in search of Nishada."

SECTION LXXIV

"Damayanti said, 'O Kesini, go thou and learn who that charioteer is that sitteth by the car, unsightly and possessed of short arms. O blessed one, O faultless one, approaching him, cautiously and with suit words, make thou the usual inquiries of courtesy and learn all particulars truly. Having regard to the feeling of satisfaction my mind experienceth, and the delight my heart feeleth, I am greatly afraid this one is king Nala himself. And, O faultless one, having inquired after his welfare, thou shalt speak unto him the words of Parnada. And, O beauteous one, understand the reply he may make thereto.' Thus instructed, that female messenger, going cautiously, while the blessed Damayanti watched from the terrace, addressed Vahuka in these words, 'O foremost of men, thou art welcome. I wish thee happiness. O bull among men, hear now the words of Damayanti. When did ye all set out, and with what object have ye come hither. Tell us truly, for the princess of Vidarbha wisheth to hear it.' Thus addressed, Vahuka answered, the illustrious king of Kosala had heard from a Brahmana that a second Swayamvara of Damayanti would take place. And hearing it, he hath come here, by the help of excellent steeds fleet as the wind and capable of going a hundred yojanas. I am his charioteer. Kesini then asked, 'Whence doth the third among you come, and whose (son) is he? And whose son art thou, and how hast thou come to do this work? Thus questioned, Vahuka replied, 'He (of whom thou inquirest) was the charioteer of the virtuous Nala, and known to all by the name of Varshneya. After Nala had, O beauteous one, left his kingdom, he came to the son of Bhangasura. I am skilled in horse-lore, and have, therefore, been appointed as charioteer. Indeed, king Rituparna hath himself chosen me as his charioteer and cook.' At this Kesini rejoined, 'Perhaps Varshneya knoweth where king Nala hath gone, and O Vahuka, he may also have spoken to thee (about his master).' Vahuka then said, 'Having brought hither the children of Nala of excellent deeds, Varshneya went away whither he listed: He doth not know where Naishadha is. Nor, O illustrious one, doth anybody else know of Nala's whereabouts; for the king (in calamity) wandereth over the world in disguise and despoiled of (his native) beauty. Nala's self only knoweth Nala. Nala never discovereth his marks of identity anywhere.' Thus addressed, Kesini returned, 'The Brahmana that had before this gone to Ayodhya, had repeatedly said these words suitable to female lips, 'O beloved gambler, where hast thou gone cutting off half my piece of cloth, and deserting me, his dear and devoted wife asleep in the woods? And she herself, as commanded by him, waiteth expecting him clad in half a garment and burning day and night in grief. O king, O hero, do thou relent towards her that weepeth ceaselessly for that calamity and do thou give her an answer. O illustrious one, do thou speak the words agreeable to her for the blameless one panteth to hear them. Hearing these words of the Brahmana thou didst formerly give a reply! The princess of Vidarbha again wisheth to hear the words thou didst then say.'"

"Vrihadaswa continued, 'O son of the Kuru race, hearing these words of Kesini, Nala's heart was pained, and his eyes filled with tears. And repressing his sorrow, the king who was burning in grief, said again these words, in accents choked with tears: 'Chaste women, though overtaken by calamity, yet protect themselves, and thereby secure heaven. Women that are chaste, deserted by their lords, never become angry, but continue to live, cased in virtue's mail. Deserted by one fallen into calamity, bereft of sense, and despoiled of bliss, it behoveth her not to be angry. A virtuous lady should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is burning in misery. Whether treated well or ill she would never be angry, seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger, and overwhelmed with calamity.' And, O Bharata, while speaking thus, Nala oppressed with grief, could not restrain his tears, but began to weep. And thereupon Kesini went back to Damayanti, and acquainted her with everything about that conversation as well as that outburst of grief."

SECTION LXXV

"Vrihadaswa said, 'Hearing everything, Damayanti became oppressed with grief, and suspecting the person to be Nala, said unto Kesini, 'O Kesini, go thou again, and examine Vahuka, and staying in silence at his side mark thou his conduct. And, O beauteous one, whenever he happens to do anything skilful, do thou observe well his act while accomplishing it. And, O Kesini, whenever he may ask water or fire, with the view of offering him obstruction, thou shalt be in no hurry to give it. And marking everything about his behaviour, come thou and tell me. And whatever human or super-human thou seest in Vahuka, together with anything else, should all be reported unto me.' And thus addressed by Damayanti, Kesini went away, and having marked the conduct of that person versed in horse-lore, she came back. And she related unto Damayanti all that had happened, indeed, everything of human and superhuman that she had witnessed in Vahuka. And Kesini said, 'O Damayanti, a person of such control over the elements I have never before seen or heard of. Whenever he cometh to low passage, he never stoopeth down, but seeing him, the passage itself groweth in height so that he may pass through it easily. And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat--of diverse animals, for Rituparna's food. And many vessels had been placed there for washing the meat. And as he looked upon them, those vessels became filled (with water). And having washed the meat, as he set himself to cook, he took up a handful of grass and held it in the sun, when fire blazed up all on a sudden. Beholding this marvel, I have come hither amazed. Further, I have witnessed in him another great wonder. O beauteous one, he touched fire and was not burnt. And at his will, water falling floweth in a stream. And, I have witnessed another greater wonder still. He took up some flowers, began to press them slowly with his hands. And pressed by his hand, the flowers did not lose their original forms, but, on the contrary, became gayer and more odorous than before. Having beheld wonderful things I have come hither with speed.'"

"Vrihadaswa continued, 'Hearing of these acts of the virtuous Nala, and discovering him from his behaviour, Damayanti considered him as already recovered. And from these indications suspecting that Vahuka was her husband, Damayanti once more weepingly addressed Kesini in soft words, saying, 'O beauteous one, go thou once more, and bring from the kitchen without Vahuka's knowledge some meat that hath been boiled and dressed (by him).' Thus commanded, Kesini, ever bent on doing what was agreeable to Damayanti, went to Vahuka, and taking some hot meat came back without loss of time. And Kesini gave that meat, O son of the Kuru race, unto Damayanti. And Damayanti who had formerly often partaken of meat dressed by Nala, tasted the meat that was brought by her hand-maid. And she thereupon decided Vahuka to be Nala and wept aloud in grief of heart. And, O Bharata, overwhelmed with grief, and washing her face, she sent her two children with Kesini. And Vahuka, who was the king in disguise, recognising Indrasena with her brother, advanced hastily, and embracing them, took them up on his lap. And taking up his children like unto the children of the celestials, he began to weep aloud in sonorous accents, his heart oppressed with great sorrow. And after having repeatedly betrayed his agitation, Naishadha suddenly left children, and addressed Kesini, saying, 'O fair damsel, these twins are very like my own children. Beholding them unexpectedly, I shed tears. If thou comest to me frequently people may think evil, for we are guests from another land. Therefore. O blessed one, go at thy ease.'"

SECTION LXXVI

"Vrihadaswa said, 'Beholding the agitation of the virtuous and wise Nala, Kesini returned unto Damayanti and related everything unto her. And thereupon Damayanti with a sorrowful heart and eager to behold Nala, again despatched Kesini to her mother, asking her to say on her behalf: Suspecting Vahuka to be Nala, I have tried him in various ways. My doubt now only relates to his appearance. I intend to examine him myself. O mother, either let him enter the palace, or give me permission to go to him. And arrange this with the knowledge of my father or without it. And thus addressed to Damayanti, that lady communicated unto Bhima the intention of his daughter, and upon learning it the king gave his consent. And, O bull of the Bharata race, having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her apartments. And as soon as he saw Damayanti unexpectedly, king Nala was overwhelmed with grief and sorrow, and bathed in tears. And that best of women, Damayanti, also, upon beholding king Nala in that condition, was sorely afflicted with grief. And, O monarch, herself clad in a piece of red cloth, and wearing matted locks, and covered with dirt and dust, Damayanti then addressed Vahuka, saying, 'O Vahuka, hast thou ever seen any person acquainted with duty, who hath gone away, deserting his sleeping wife in the forest? Who, except the virtuous Nala, could go away, deserting in the woods, his dear and unoffending wife overcome with fatigue? Of what offence was I guilty in the eyes of that monarch since my early youth that he should go away deserting me in the woods while asleep overcome with fatigue? Why should he whom I formerly chose in preference to the gods themselves abandon his ever-devoted and loving wife who had become the mother also of his children? Before the fire, and in presence also of the celestials, he had taken my hand, vowing, 'Verily I will be thine.' Oh, where was that vow when he deserted me. O represser of foes.' While Damayanti was saying all this, tears of sorrow began to flow plentifully from her eyes. And beholding her thus afflicted with grief, Nala also, shedding tears, black of those of the gazelle with extremities of reddish hue, said, 'O timid one, neither the loss of my kingdom nor my desertion of thee was my act. Both were due to Kali. And, O foremost of virtuous women, lamenting for me day and night, and overcome with sorrow, thou hadst in the woods cursed Kali, and so he began to dwell in my body, burning in consequence of thy curse. Indeed burning with thy curse, he lived within me like fire within fire. O blessed girl, that our sorrows might terminate, that wretch have I overcome by my observances and austerities. The sinful wretch hath already left me, and it is for this that I have come hither. My presence here, O fair lady, is for thy sake. I have no other object. But, O timid one, can any other woman, forsaking her loving and devoted husband, ever choose a second lord like thee? At the command of the king, messengers are ranging this entire earth, saying, 'Bhima's daughter will, of her own accord, choose a second husband worthy of her.' Immediately on hearing this, the son of Bhangasura hath arrived here.' Hearing these lamentations of Nala, Damayanti, frightened and trembling, said with joined hand, 'It behoveth thee not, O blessed one, to suspect any fault in me. O ruler of the Nishadhas, passing over the celestials themselves, I choose thee as my lord. It was to bring thee hither that the Brahmanas had gone out in all directions, even to all the sides of the horizon, singing my words, in the form of ballads. At last, O king, a learned Brahmana named Parnada had found thee in Kosala in the palace of Rituparna. When thou hadst returned a fit answer to those words of his, it was then, O Naishadha, that I devised this scheme to recover thee. Except thee, O lord of earth, there is no one in this world, who in one day can clear, O King, a hundred yojanas with horses. O monarch, touching thy feet I can swear truly that I have not, even in thought, committed any sin. May the all-witnessing Air that courseth through this world, take my life, if I have committed any sin. May the Sun that ever courseth through the sky take my life, if I have committed any sin. May the Moon, that dwelleth within every creature as a witness, take my life, if I have committed any sin. Let the three gods that sustain the triple worlds in their entirety, declare truly, or let them forsake me today.' And thus addressed by her, the Wind-god said from the sky, 'O Nala, I tell thee truly that she hath done no wrong. O king, Damayanti, well guarding the honour of thy family, hath enhanced it. Of this we are the witnesses, as we have been her protectors for these three years. It is for thy sky that she hath devised this unrivalled scheme, for, except thee, none on earth is capable of travelling in a single day a hundred yojanas. O monarch, thou hast obtained Bhima's daughter, and she hath also obtained thee. Thou needst not entertain any suspicion but be united with thy partner.' And after the Wind-god had said this, a floral shower fell there and the celestial kettle-drum began to play, and auspicious breezes began to blow. And beholding those wonders, O Bharata, king Nala, the represser of foes, cast away all his doubts in respect of Damayanti. And then that lord of earth, remembering the king of serpents, wore that pure garment and regained his native form. And beholding her righteous lord in his own form, Bhima's daughter of faultless limbs embraced him, and began to weep aloud. And king Nala also embraced Bhima's daughter devoted to him, as before, and also his children, and experienced great delight. And burying her face in his bosom, the beauteous Damayanti of large eyes began to sigh heavily, remembering her griefs. And overwhelmed with sorrow, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles. And, O king, the queen-mother then, with a glad heart, told Bhima all that had passed between Nala and Damayanti. And the mighty monarch answered, 'Let Nala pass this day in peace, to-morrow I shall see him after his bath and prayers, with Damayanti by his side.' And, O king, they passed that night pleasantly, in relating to each other the past incidents of their life in the forest. And with hearts filled with joy, the princess of Vidarbha and Nala began to pass their days in the palace of king Bhima, intent upon making each other happy. And it was in the fourth year (after the loss of his kingdom) that Nala was re-united with his wife, and all his desires gratified, once more experienced the highest bliss. And Damayanti rejoiced exceedingly in having recovered her lord even as fields of tender plants on receiving a shower. And Bhima's daughter, thus recovering her lord, obtained her wish, and blazed forth in beauty, her weariness gone, her anxieties dispelled and herself swelling with joy, ever like a night that is lit by the bright disc of the moon!"

SECTION LXXVII

"Vrihadaswa said, 'Having passed that night, king Nala decked in ornaments and with Damayanti by his side, presented himself in due time before the king. And Nala saluted his father-in-law with becoming humility and after him the fair Damayanti paid her respects to her father. And the exalted Bhima, with great joy, received him as a son, and honouring him duly along with his devoted wife, comforted them in proper words. And duly accepting the homage rendered unto him, king Nala offered his father-in-law his services as became him. And seeing Nala arrived, the citizens were in great joy. And there arose in the city a loud uproar of delight. And the citizens decorated the city with flags and standards and garlands of flowers. And the streets were watered and decked in floral wreaths and other ornaments. And at their gates citizens piled flowers, and their temples and shrines were all adorned with flowers. And Rituparna heard that Vahuka had already been united with Damayanti. And the king was glad to hear of all this. And calling unto him king Nala, he asked his forgiveness. And the intelligent Nala also asked Rituparna's forgiveness, showing diverse reasons. And that foremost of speakers versed in the truth, king Rituparna, after being thus honoured by Nala, said, with a countenance expressive of wonder, these words unto the ruler of the Nishadhas. 'By good fortune it is that regaining the company of thy own wife, thou hast obtained happiness. O Naishadha, while dwelling in disguise at my house, I hope I did not wrong thee in any way, O lord of the earth! If knowingly I have done thee any wrong, it behoveth thee to forgive me.' Hearing this, Nala replied, 'Thou hast not, O monarch, done me ever so little an injury. And if thou hast, it hath not awakened my ire, for surely thou shouldst be forgiven by me. Thou wert formerly my friend, and, O ruler of men, thou art also related to me. Henceforth I shall find greater delight in thee. O king, with all my desires gratified, I lived happily in thy abode, in fact more happily there than in my own house. This thy horse-lore is in my keeping. If thou wishest, O king, I will make it over to thee.' Saying this, Naishadha gave unto Rituparna that science and the latter took it with the ordained rites. And, O monarch, the royal son of Bhangasura, having obtained the mysteries of equestrian science and having given unto the ruler of the Naishadhas the mysteries of dice, went to his own city, employing another person for his charioteer. And, O king, after Rituparna had gone, king Nala did not stay long in the city of Kundina!'"

SECTION LXXVIII

"Vrihadaswa said, 'O son of Kunti, the ruler of the Nishadhas having dwelt there for a month, set out from that city with Bhima's permission and accompanied by only a few (followers) for the country of the Nishadhas. With a single car white in hue, sixteen elephants, fifty horses, and six hundred infantry, that illustrious king, causing the earth itself to tremble, entered (the country of the Nishadhas) without loss of a moment and swelling with rage. And the mighty son of Virasena, approaching his brothers Pushkara said unto him, 'We will play again, for I have earned vast wealth. Let Damayanti and all else that I have be my stake, let, O Pushkara, thy kingdom be thy stake. Let the play begin again. This is my certain determination. Blessed be thou, let us stake all we have along with our lives. Having won over and acquired another's wealth or kingdom, it is a high duty, says the ordinance, to stake it when the owner demands. Or, if thou dost not relish play with dice, let the play with weapons begin. O king, let me or thyself have peace by a single combat. That this ancestral kingdom should, under all circumstances and by any means, be recovered, there is the authority of sages for holding. And, O Pushkara, choose thou one of these two things--gambling with dice or bending the bow in battle!' Thus addressed by Nishadha, Pushkara, sure of his own success, laughingly answered that monarch, saying, 'O Naishadha, it is by good fortune that thou hast earned wealth again to stake. It is by good fortune also that Damayanti's ill-luck hath at last come to an end. And O king, it is by good fortune that thou art still alive with thy wife, O thou of mighty arms! It is evident that Damayanti, adorned with this wealth of thine that I will win, will wait upon me like an Apsara in heaven upon Indra. O Naishadha, I daily recollect thee and am even waiting for thee, since I derive no pleasure from gambling with those that are not connected with me by blood. Winning over to-day the beauteous Damayanti of faultless features, I shall regard myself fortunate, indeed, since she it is that hath ever dwelt in my heart.' Hearing these words of that incoherent braggart, Nala in anger desired to cut off his head with a scimitar. With a smile, however, though his eyes were red in anger, king Nala said, 'Let us play. Why do you speak so now? Having vanquished me, you can say anything you like.' Then the play commenced between Pushkara and Nala. And blessed be Nala who at a single throw won his wealth and treasures back along with the life of his brother that also had been staked. And the king, having won, smilingly said unto Pushkara, 'This whole kingdom without a thorn in its side is now undisturbedly mine. And, O worst of kings, thou canst not now even look at the princess of Vidarbha. With all thy family, thou art now, O fool, reduced to the position of her slave. But my former defeat at thy hands was not due to any act of thine. Thou knowest it not, O fool, that it was Kali who did it all. I shall not, therefore, impute to thee the faults of others. Live happily as thou choosest, I grant thee thy life. I also grant thee thy portion (in the paternal kingdom) along with all necessaries. And, O hero, without doubt, my affection towards thee is now the same as before. My fraternal love also for thee will never know any diminution. O Pushkara, thou art my brother, live thou for a hundred years!'"

"And Nala of unbaffled prowess, having comforted his brother thus gave him permission to go to his own town, having embraced him repeatedly. And Pushkara himself, thus comforted by the ruler of the Nishadhas saluted that righteous king, and addressed him, O monarch, saying these words with joined hands, 'Let thy fame be immortal and live thou happily for ten thousand years, thou who grantest me, O king, both life and refuge. And entertained by the king, Pushkara dwelt there for a month and then went to his own town accompanied by large force and many obedient servants and his own kindred, his heart filled with joy. And that bull among men all the while blazed forth in beauty of person like a second Sun. And the blessed ruler of the Nishadhas, having established Pushkara and made him wealthy and freed him from troubles, entered his richly decorated palace. And the ruler of the Nishadhas, having entered his palace, comforted the citizens. And all the citizens and the subjects from the country horripilated in joy. And the people headed by the officers of state said with joined hands, 'O king, we are truly glad to-day throughout the city and the country. We have obtained to-day our ruler, like the gods their chief of a hundred sacrifice!'"

SECTION LXXIX

"Vrihadaswa said, 'After the festivities had commenced in the city that was full of joy and without anxiety of any kind, the king with a large force brought Damayanti (from her father's home). And her father, too, that slayer of hostile heroes, Bhima of terrible prowess and immeasurable soul, sent his daughter, having honoured her duly. And upon the arrival of the princess of Vidarbha accompanied by her son and daughter, king Nala began to pass his days in joy like the chief of the celestials in the gardens of Nandana. And the king of undying fame, having regained his kingdom and becoming illustrious among monarchs of the island of Jamvu, began once more to rule it. And he duly performed numerous sacrifices with abundant gifts to Brahmanas. O great king, thou also wilt with thy kindred and relatives, so blaze forth in effulgence soon. For, O foremost of men, it was thus that subjugator of hostile cities, king Nala, had fallen into distress along with his wife, in consequence, O bull of Bharata race of dice. And, O lord of the earth, Nala suffered such dire woe all alone and recovered his prosperity, whereas thou, O son of Pandu, with heart fixed on virtue, art sporting in joy in this great forest, accompanied by thy brothers and Krishna. When thou art also, O monarch, mixing daily with blessed Brahmanas versed in the Vedas and their branches, thou hast little cause for sorrow. This history, besides, of the Naga Karkotaka, of Damayanti, of Nala and of that royal sage Rituparna, is destructive of evil. And, O thou of unfading glory, this history, destructive of the influence of Kali, is capable, O king, of comforting persons like thee when they listen to it. And reflecting upon the uncertainty (of success) of human exertion, it behoveth thee not to joy or grieve at prosperity or adversity. Having listened to this history, be comforted, O king, and yield not to grief. It behoveth thee not, O great king, to pine under calamity. Indeed, men of self-possession, reflecting upon the caprice of destiny and the fruitlessness of exertion, never suffer themselves to be depressed. They that will repeatedly recite this noble history of Nala, and that will hear it recited, will never be touched by adversity. He that listeneth to this old and excellent history hath all his purposes crowned with success and, without doubt, obtaineth fame, besides sons and grandsons and animals, a high position among men, and health, and joy. And, O king, the fear also that thou entertainest, viz., (Some one skilled in dice will summon me), I will for once dispel. O thou of invincible prowess, I know the science of dice in its entirety. I am gratified with thee; take this lore, O son of Kunti, I will tell unto thee.'"

Vaisampayana continued, "King Yudhishthira then, with a glad heart, said unto Vrihadaswa, 'O illustrious one, I desire to learn the science of dice from thee.' The Rishi then gave his dice-lore unto the high-souled son of Pandu, and having given it unto him, that great ascetic went to the sacred waters of Hayasirsha for a bath.

"And after Vrihadaswa had gone away, Yudhishthira of firm vows heard from Brahmanas and ascetics that came to him from various directions and from places of pilgrimage and mountains and forests that Arjuna of high intelligence and capable of drawing the bow with his left hand, was still engaged in the austerest of ascetic penances, living upon air alone. And he heard that the mighty-armed Partha was engaged in such fierce asceticism that none else before him had ever been engaged in such penances. And Dhananjaya, the son of Pritha, engaged in ascetic austerities with regulated vows and fixed mind and observing the vow of perfect silence, was, he heard, like the blazing god of justice himself in his embodied form. And, O king, (Yudhishthira) the son of Pandu hearing that his dear brother Jaya, the son of Kunti, was engaged in such asceticism in the great forest, began to grieve for him. And with a heart burning in grief, the eldest son of Pandu, seeking consolation in that mighty forest held converse with the Brahmanas possessed of various knowledge who were living with him there."

SECTION LXXX

(Tirtha-yatra Parva)

Janamejaya said, "O holy one, after my great-grandfather Partha had gone away from the woods of Kamyaka, what did the sons of Pandu do in the absence of that hero capable of drawing the bow with his left hand? It seemeth to me that mighty bowman and vanquisher of armies was their refuge, as Vishnu of the celestials. How did my heroic grandsires pass their time in the forest, deprived of the company of that hero, who resembled Indra himself in prowess and never turned his back in battle?"

Vaisampayana said, "After Arjuna of unbaffled prowess had gone away from Kamyaka, the sons of Pandu, O son, were filled with sorrow and grief. And the Pandavas with cheerless hearts very much resembled pearls unstrung from a wreath, or birds shorn of their wings. And without that hero of white steeds that forest looked like the Chaitraratha woods when deprived of the presence of Kuvera. And, O Janamejaya, those tigers among men—the sons of Pandu--deprived of the company of Arjuna, continued to live in Kamyaka in perfect cheerlessness. And, O chief of the Bharata race, those mighty warriors endowed with great prowess slew with pure arrows various kinds of sacrificial animals for the Brahmanas. And those tigers among men and repressors of foes, daily slaying those wild animals and sanctifying them properly, offered them unto the Brahmanas. And it was thus, O king, that those bulls among men afflicted with sorrow lived there with cheerless hearts after Dhananjaya's departure. The princess of Panchala in particular, remembering her third lord, addressed the anxious Yudhishthira and said, 'That Arjuna who with two hands rivals the thousand-armed Arjuna (of old), alas, without that foremost of the sons of Pandu, this forest doth not seem at all beautiful in my eyes. Without him, whenever I cast my eyes, this earth seems to be forlorn. Even this forest with its blossoming trees and so full of wonders, without Arjuna seems not so delightful as before. Without him who is like a mass of blue clouds (in hue), who hath the prowess of an infuriated elephant, and whose eyes are like the leaves of the lotus, this Kamyaka forest doth not seem beautiful to me. Remembering that hero capable of drawing the bow with his left hand, and the twang of whose bow sounds like the roar of thunder, I cannot feel any happiness, O king!' And, O monarch, hearing her lament in this strain, that slayer of hostile heroes, Bhimasena, addressed Draupadi in these words, 'O blessed lady of slender waist, the agreeable words thou utterest delight my heart like the quaffing of nectar. Without him whose arms are long and symmetrical, and stout and like unto a couple of iron maces and round and marked by the scars of the bow-strings and graced with the bow and sword and other weapons and encircled with golden bracelets and like unto a couple of five-headed snakes, without that tiger among men the sky itself seemeth to be without the sun. Without that mighty-armed one relying upon whom the Panchalas and the Kauravas fear not the sternly-exerting ranks of the celestials themselves, without that illustrious hero relying upon whose arms we all regard our foes as already vanquished and the earth itself as already conquered, without that Phalguna I cannot obtain any peace in the woods of Kamyaka. The different directions also, wherever I cast my eyes, appear to be empty!'

"After Bhima had concluded, Nakula the son of Pandu, with voice choked with tears, said, 'Without him whose extraordinary deeds on the field of battle constitute the talk of even the gods, without that foremost of warriors, what pleasure can we have in the woods? Without him who having gone towards the north had vanquished mighty Gandharva chiefs by hundreds, and who having obtained numberless handsome horses of the Tittiri and Kalmasha species all endowed with the speed of the wind, presented them from affection unto his brother the king, on the occasion of the great Rajasuya sacrifice, without that dear and illustrious one, without that terrible warrior born after Bhima, without that hero equal unto a god I do not desire to live in the Kamyaka woods any longer.'

"After Nakula's lamentations, Sahadeva said, 'He who having vanquished mighty warriors in battle won wealth and virgins and brought them unto the king on the occasion of the great Rajasuya sacrifice, that hero of immeasurable splendour who having vanquished single-handed the assembled Yadavas in battle, ravished Subhadra with the consent of Vasudeva, he, who having invaded the dominion of the illustrious Drupada gave, O Bharata, unto the preceptor Drona his tuition fee--beholding, O king, that Jishnu's bed of grass empty in our asylum, my heart refuses consolation. A migration from this forest is what, O represser of foes, I would prefer for without that hero this forest cannot be delightful."

SECTION LXXXI

Vaisampayana said, "Hearing these words of his brothers as also of Krishna, all of whom were anxious on account of Dhananjaya, king Yudhishthira, the just, became melancholy. And at that time he saw (before him) the celestial Rishi Narada blazing with Brahmi beauty and like unto a fire flaming up in consequence of sacrificial libation. And beholding him come, king Yudhishthira with his brothers stood up and duly worshipped the illustrious one. And endued with blazing energy, the handsome chief of the Kuru race, surrounded by his brothers, shone like the god of a hundred sacrifices encircled by the celestials. And Yajnaseni in obedience to the dictates of morality adhered to her lords, the sons of Pritha, like Savitri to the

Vedas or the rays of the Sun to the peak of Meru. And the illustrious Rishi Narada, accepting that worship, comforted the son of Dharma in proper terms. And, O sinless one, addressing the high-souled king Yudhishthira, the just, the Rishi said, 'Tell me, O foremost of virtuous men, what it is that thou seekest and what I can do for thee. At this, the royal son of Dharma bowing with his brothers unto Narada, who was the revered of the celestials, told him with joined hands, 'O thou that art highly blessed and worshipped by all the worlds when thou art gratified with me, I regard all my wishes in consequence of thy grace, as already fulfilled, O thou of excellent vows! If, O sinless one, I with my brothers deserve thy favour, it behoveth thee, O best of Munis, to dispel the doubt that is in my mind. It behoveth thee to tell me in detail what merit is his that goeth round the worlds, desirous of beholding the sacred waters and shrines that are on it.'"

"Narada said, 'Listen, O king, with attention, to what the intelligent Bhishma had heard before from Pulastya! Once, O blessed one, that foremost of virtuous men, Bhishma, while in the observance of the Pitrya vow, lived, O king, in the company of Munis in a delightful and sacred region, near the source of the Ganga, that is resorted to by the celestial Rishis and Gandharvas and the celestials themselves. And while living there, the resplendent one gratified with his oblations the Pitris, the gods and the Rishis, according to the rites inculcated in the scriptures. And once on a time while the illustrious one was engaged in his silent recitations, he beheld Pulastya--that best of Rishis, of wonderful appearance. And beholding that austere ascetic blazing with beauty, he was filled with great delight and exceeding wonder. And, O Bharata, that foremost of virtuous men, Bhishma, then worshipped that blessed Rishi according to the rites of the ordinance. And purifying himself and with rapt attention, he approached that best of Brahmarshis, with the Arghya on his head. And uttering aloud his name, he said, 'O thou of excellent vow, blessed be thou, I am Bhishma, thy slave. At sight of thee, I am freed from all my sins.' And saying this, that foremost of virtuous men, Bhishma, restraining speeches stood, O Yudhishthira, in silence and with joined hands. And beholding Bhishma that foremost of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni became filled with joy."

SECTION LXXXII

"Pulastya said, 'O thou of excellent vows, I have been much gratified with thy humility, thy self-control, and thy truth, thou blessed one versed in morality! O sinless one, it is for this virtue of thine which thou hast acquired from regard to thy ancestors, that I have been gratified with thee and thou hast, O son, obtained a sight of my person. O Bhishma. my eyes can penetrate into everything. Tell me what I may do for thee. O sinless one, O thou foremost of the Kuru race, I will grant thee whatever thou mayst ask me.'

"Bhishma said, 'O highly blessed one, when thou who art worshipped by the three worlds hast been gratified with me and when I have obtained a sight of thy exalted self, I regard myself as already crowned with success. But, O thou foremost of virtuous persons, if I have deserved thy favour, I will tell thee my doubts and it behoveth thee to dispel them, O holy one, I have some religious doubts in respect of tirthas. Speak of those to me in detail, I desire to hear thee. O thou that resemblest a celestial himself, what is his merit, O regenerate Rishi, who goeth round the whole earth (visiting shrines). O tell me this with certainty."

"Pulastya said, 'O son, listen with attention. I will tell thee of the merit which attacheth to tirthas and which constituth the refuge of the Rishis. He whose hands and feet and mind and knowledge and asceticism and acts are under wholesome control, enjoyeth the fruits of tirthas. He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys the fruits of tirthas. He that is without sin, he that acts without purpose, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of tirthas. O king, he that is free from anger, he that adhereth to truth, he that is firm in vows, he that regardeth all creatures as his own self, enjoyeth the fruits of tirthas. In the Vedas the Rishis have declared in due order the sacrifices and also their fruits here and hereafter truly. O lord of earth, those sacrifices cannot be accomplished by him that is poor, for those sacrifices require various materials and diverse things in large measures. These, therefore can be performed by kings or sometimes by other men of prosperity and wealth. O lord of men, that rite, however, which men without wealth, without allies, singly, without wife and children, and destitute of means, are capable of accomplishing and the merit of which is equal unto the sacred fruits of sacrifices, I will now declare unto thee, thou best of warriors! O thou best of the Bharata race, sojourns in tirthas which are meritorious and which constitute one of the high mysteries of the Rishis, are even superior to sacrifices. He is a poor man who having gone to a tirtha hath not fasted for three nights, who hath not given away gold, and who hath not distributed kine. Indeed, one acquireth not, by the performance of the Agnishtoma and other sacrifices distinguished by large gifts, that merit which one requireth by a sojourn to a tirtha. In the world of men, there is that tirtha of the God of gods, celebrated over the three worlds by the name of Pushkara. One that sojourneth there becometh equal unto that deity. O high-souled son of the Kuru race, during the two twilights and mid-day there is the presence of hundred thousand millions of tirthas in Pushkara. The Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas, and the Apsaras are ever present, O exalted one, in Pushkara. It was there, O king, that the gods, the Daityas and Brahmarshis, having performed ascetic devotions there, obtained great merit and finally attained to god-hood.'"

"Men of self-control, by even thinking mentally of Pushkara, are cleansed from their sins, and regarded in heaven. O king, the illustrious grand-sire having the lotus for his seat, had dwelt with great pleasure in this tirtha. O blessed one, it was in Pushkara that the gods with the Rishis having acquired of old great merit, finally obtained the highest success. The person who, devoted to the worship of the gods and the Pitris, batheth in this tirtha, obtaineth, it hath been said by the wise, merit that is equal to ten times that of the horse-sacrifice. Having gone to the Pushkara woods, he that feedeth even one Brahmana, becometh happy here and hereafter, O Bhishma, for that act. He that supporteth himself on vegetables and roots and fruits, may with pious regard and without disrespect, give even such fare to a Brahmana. And, O best of kings, the man of wisdom, even by such a gift, will acquire the merit of a horse-sacrifice. Those illustrious persons among Brahmanas or Kshatriyas or Vaisyas or Sudras that bathe in Pushkara are freed from the obligation of rebirth. That man in special who visits Pushkara on the full moon of the month of Karttika, acquireth ever-lasting regions in the abode of Brahma. He that thinketh with joined hands morning and evening, of the Pushkara, practically batheth, O Bharata, in every tirtha. Whether a male or a female, whatever sins one may commit since birth, are all destroyed as soon as one batheth in Pushkara. As the slayer of Madhu is the foremost of all the celestials, so is Pushkara, O king, the foremost of all tirthas. A man by residing with purity and regulated vows for twelve years in Pushkara, acquireth the merit of all the sacrifices, and goeth to the abode of Brahma. The merit of one who performeth the Agni-hotra for full one hundred years, is equal to that of him who resideth for the single month of Karttika in Pushkara. There are three white hillocks and three springs known from the remotest times, we do not know why, by the name of the Pushkara. It is difficult to go to Pushkara; it is difficult to undergo ascetic austerities at Pushkara; it is difficult to give away at Pushkara; and it is difficult to live at Pushkara."

"Having dwelt for twelve nights at Pushkara with regulated diet and vows, and having walked round (the place), one must go to Jamvu-marga. One that goeth to Jamvu-marga which is resorted to by the celestials, the Rishis, and the Pitris, acquireth the merit of the horse-sacrifice and the fruition of all his wishes. The man that resideth there for five nights, hath his soul cleansed from all sins. He never sinketh into hell, but acquireth high success. Leaving Jamvu-marga one must go to Tandulikasrama. He that goeth there never sinketh into hell but ascendeth to the abode of Brahma. He that goeth to the lake of Agastya and occupieth himself with the worship of the Pitris and celestials, fasting for three nights, acquireth, O king, the fruit of the Agnishtoma. Going thither, he that liveth on vegetables or fruits acquireth the status called Kaumara. One should next proceed to the beautiful asylum of Kanwa, which is worshipped by the whole world. That sacred wood characterised by holiness, existeth, O bull of the Bharata race, from very remote times. As soon as one entereth it, he is freed from all his sins. He who with regulated diet and vows worshippeth the Pitris and the gods there, obtaineth the fruit of a sacrifice that is capable of bestowing the fruition of all one's desires. Having walked round this asylum one must then go to the spot where Yayati fell (from heaven). He that goeth thither, acquireth the merit of a horse-sacrifice. One must then go to Mahakala with regulated diet and senses subdued. And having bathed in the tirtha called Koti, one obtaineth the merit of a horse-sacrifice. A virtuous man should next proceed to the tirtha of Sthanu, the husband of Uma, known over the three worlds by the name of Bhadravata. That best of men who goeth to Bhadravata, beholdeth Isana and obtaineth the fruit of a gift of a thousand kine. And through the grace of Mahadeva, he acquireth the status of Ganapatya blessed with prosperity and peace and high grace. Having arrived then at the Narmada, that river celebrated over the three worlds, and given oblations of water to the Pitris and the gods, one acquireth the fruit of the horse-sacrifice. He that goeth into the Southern ocean, practising the Brahmacharya mode of life, and with senses subdued, acquireth the fruit of the Agnishtoma sacrifice and ascendeth to heaven. Having arrived at Charmanwati, with regulated diet and senses subdued, one acquireth, at the command of Rantideva, the merit of the Agnishtoma sacrifice. One must then go, O virtuous chief of warriors, to Arvuda, the son of Himavat, where there was a hole through the earth in days of yore. There is the asylum of Vasistha, celebrated over the three worlds. Having resided for one night, one obtaineth the merit of the gift of a thousand kine. He that, leading a Brahmacharya mode of life batheth in the tirtha called Pinga, obtaineth, O tiger among kings, the merit of the gift of a hundred Kapila kine. One must next go, O king, to that excellent tirtha called Prabhasa. There Hutasana is always present in his own person. He, the friend of Pavana, O hero, is the mouth of all the gods. The man that with subdued and sanctified soul batheth in that tirtha, obtaineth merit greater than that of the Agnishtoma or Atiratra sacrifices. Proceeding next to the spot where the Saraswati mingleth with the sea, one obtaineth the fruit of the gift of a thousand kine and heaven also besides, O bull of the Bharata race, blazing forth for all time like Agni himself. He that with subdued soul batheth in the tirtha of the king of waters, and giveth oblations of water unto the Pitris and the gods, living there for three nights, blazeth forth like the Moon, and obtaineth also the fruit of the horse-sacrifice. One should next proceed, O best of the Bharata, unto the tirtha known by the name of Varadana, where (the Rishi) Durvasa had given a boon unto Vishnu. A man by bathing in Varadana obtaineth the fruit of the gift of a thousand kine. One should next proceed with subdued senses and regulated diet to Dwaravati, where by bathing in Pindaraka, one obtaineth the fruit of the gift of gold in abundance. O blessed one, it is wonderful to relate that in that tirtha, to this day, coins with the mark of the lotus and lotuses also with the mark of the trident, are seen. O represser of heroes! And O bull among men, the presence of Mahadeva is there. Arriving then, O Bharata, at the spot where the Sindhu mingleth with the sea, one should with subdued soul bathe in that tirtha of Varuna. And bathing there and giving oblations of water to the Pitris, the Rishis, and the gods one acquireth, O bull of the Bharata race, the region of Varuna, and blazeth forth in effulgence of his own. Men of wisdom say that, by worshipping the god known by the name of Shankukarneswara, one acquireth ten times the merit of the horse-sacrifice. O bull of the Bharata race, having walked round that tirtha, one should, O thou foremost of the Kurus, go to that tirtha celebrated over the three worlds and known by the name of Drimi. That tirtha cleanseth from every sin, and it is there that the gods including Brahma worship Maheswara. Having bathed there and worshipped Rudra surrounded by the other gods, one is freed from all sins since birth. It was there, O best of men, that Drimi was adored by all the gods. Bathing there, O best of men, one obtaineth the fruit of the horse-sacrifice. O thou of great intelligence, Vishnu the creator of the universe, after slaying the Daityas and Danavas, went thither to purify himself. O virtuous one, one should next proceed to Vasudhara adored by all. The moment one arrives at that tirtha, one acquireth the fruit of the horse-sacrifice. And, O thou best of the Kurus, by bathing there with subdued soul and rapt attention, and giving oblations of water unto the gods and the Pitris one ascendeth unto the region of Vishnu and is adored there. In that tirtha, O bull of the Bharata race, there is a sacred lake of the Vasus. By bathing there and drinking of its water, one becometh regarded of the Vasus. There is a celebrated tirtha of the name of Sindhuttama, which destroyeth every sin. O best of men, by bathing there, one acquireth the fruit of the gift of gold in abundance. By arriving at Bhadratunga with sanctified soul and purity of conduct, one acquireth the region of Brahma and a high state of blessedness. There is then the tirtha of the Kumarikas of Indra, that is much resorted to by the Siddhas. O best of men, by bathing there, one obtaineth the region of Indra. In Kumarika there is another tirtha called Renuka, which is also resorted to by the Siddhas. A Brahmana by bathing there would become as bright as the Moon. Proceeding next to the tirtha called the Panchananda, with subdued sense and regulated diet, one obtaineth the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then, O king, one should go to the excellent region of Bhima. O best of the Bharatas by bathing in the tirtha there, that is called Yoni, a man (in his next birth) becometh, O king, the son of a goddess, bearing ear-rings decked with pearls, and obtaineth also the merit of the gift of a hundred thousand kine. Proceeding next to Srikunda, celebrated over the three worlds and worshipping the grandsire, one obtaineth the fruit of the gift of a thousand kine. O virtuous one, one should then go to the excellent tirtha called Vimala, where to this day may be seen fishes of golden and silver hues. By bathing there, one soon acquireth the region of Vasava, and his soul being cleansed from every sin, he attaineth to a high state of blessedness. Proceeding next to Vitasta and giving oblations of water unto the Pitris and the gods, a man, O Bharata, obtaineth the fruit of the Vajapeya sacrifice. That sin-destroying tirtha known by the name of Vitasta, is situate in the country of the Kasmiras and is the abode of the Naga Takshaka. Bathing there, a man certainly obtaineth the fruit of the Vajapeya sacrifice, and his soul cleansed from every sin, he attaineth to a high state of blessedness. One should next proceed to Vadava celebrated over the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, unto the deity of seven flames. Men of wisdom say that a gift made here in honour of the Pitris, becometh inexhaustible. The Rishis, the Pitris, the gods, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidhyadharas, the Rakshasas, Daityas, Rudras, and Brahma himself, O king, having with subdued senses, accepted a course of austerities for a thousand years in order to move Vishnu to grace, cooked rice in milk and butter and gratified Kesava with oblations, each offered with seven Riks. And, O king, the gratified Kesava thereupon conferred on them the eight-fold attributes called Aiswarya and other objects that they desired. And having bestowed upon them these, that god disappeared in their sight like lightning in the clouds. And it is for this, O Bharata, that that tirtha became known by the name of Saptacharu, and if one offereth Charu there to the seven flamed deity, he obtaineth merit superior to that of the gift of a hundred thousand kine, to that of a hundred Rajasuya sacrifices, as also of a hundred horse-sacrifices. Leaving Vadava, O king, one should then proceed to Raudrapada, and beholding Mahadeva there one obtaineth the merit of the horse-sacrifice. Proceeding then, with subdued soul and leading a Brahmacharya mode of life, to Manimat, and residing there for one night, one acquireth, O king, the merit of the Agnishtoma sacrifice. One should then go, O king, to Devika celebrated over the whole world. It was there, O bull of Bharata race, that, as heard by us, the Brahmanas first sprang into existence. There also is the region of the holder of the trident—a region that is celebrated over the world. Having bathed in Devika and worshipped Maheswara by offering him, to the best of one's might, rice boiled in milk and butter, a man obtaineth, O bull of the Bharata race, the merit of a sacrifice that is capable of filling every desire. There also is another tirtha of Rudra called Kamakhya, which is much resorted to by the gods. Bathing there, a man speedily obtaineth success. By touching also the water of Yajana. Brahmavaluka, and Pushpamva, one becometh free from sorrow in after life. The learned have said that the sacred tirtha of Devika, the resort of the gods and the Rishis, is five Yojanas in length and half a Yojana in breadth. One should then, in due order, proceed, O king, to Dirghasatra. There the gods with Brahma at their head, the Siddhas, and the greatest Rishis, with regulated vows and the recitation and acceptance of the preliminary pledge, perform the long-extending sacrifice. O king, by going only to Dirghasatra, O represser of foes, one obtaineth merit that is superior, O Bharata, to that of the Rajasuya or the horse-sacrifice. One should next proceed with subdued senses and regulated diet to Vinasana, where Saraswati disappearing on the breast of Meru, re-appeareth at Chamasa, Shivodbheda and Nagadbheda. Bathing in Chamasadbheda, one obtaineth the merit of the Agnishtoma sacrifice. Bathing in Shivodbheda, one acquireth the merit of the gift of a thousand kine. And bathing in Nagodbheda, one obtaineth the region of the Nagas. One should proceed, next, to the inaccessible tirtha of Shasayana, where the cranes, O Bharata, disappearing in the form of sasas, re-appear every year in the month of Karttika, and bathe, O blessed chief of the Bharata race, in the Sarsawati. Bathing there, O tiger among men, one blazeth forth like the Moon, and obtaineth, O bull of the Bharata race, the merit of the gift of a thousand kine. One should next proceed, O thou of the Kuru race, to Kumarakoti, with subdued senses, and bathing there, worship the gods and the Puris. By doing this, one obtaineth the merit of the gift of ten thousand kine, and raiseth all his ancestors to higher regions. One should next, O virtuous one, proceed with subdued soul to Rudrakoti, where in olden days, O king, ten millions of Munis had assembled. And, O king, filled with great joy at the prospect of beholding Mahadeva, the Rishis assembled there, each saying, 'I will first behold the god! I will first behold the god!' And, O king, in order to prevent disputes amongst those Rishis of subdued souls, the Lord of Yoga, by the help of his Yoga power, multiplied himself into ten million forms, and stood before every one of them. And every one of these Rishis said, 'I have seen him first!' And gratified, O king, with the deep devotion of those Munis of subdued souls, Mahadeva granted them a boon, saying, 'From this day your righteousness shall grow!' And, O tiger among men, one that bathes, with a pure mind, in Rudrakoti obtaineth the merit of the horse-sacrifice and delivereth his ancestors. One should next proceed, O king, to that highly sacred and celebrated region where the Saraswati mingles with the sea. Thither, O king, the gods with Brahma at their head and Rishis with wealth of asceticism repair for adoring Kesava on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtaineth the merit of giving away gold in abundance, and his soul being cleansed from every sin, he ascendeth to the region of Brahma. It is there, O king, that the Rishis have completed many a sacrifice. By a trip to that spot one obtaineth the merit of the gifts of a thousand kine.'"

SECTION LXXXIII

"Pulastya said, 'One should next proceed, O king, to the adored Kurukshetra at sight of which all creatures are freed from their sins. He is freed from all sins who constantly sayeth, 'I will live in Kurukshetra.' The very dust of Kurukshetra, conveyed by the wind, leadeth a sinful man to a blessed course (in after-life). They that dwell in Kurukshetra which lieth to the south of the Saraswati and the north of the Drishadwati, are said to dwell in heaven. O hero, one should reside there, O thou foremost of warriors, for a month. There, O lord of earth, the gods with Brahma at their head, the Rishis, the Siddhas, the Charanas, the Gandharvas, the Apsaras, the Yakshas and the Nagas, often repair, O Bharata, to the highly sacred Brahmakshetra. O foremost of warriors, the sins of one that desireth to repair to Kurukshetra even mentally are all destroyed, and he finally goeth into the region of Brahma. O son of the Kuru race, by repairing to Kurukshetra in a pious frame of mind, one obtaineth the fruit of the Rajasuya and horse sacrifices. By saluting next the Yaksha called Mankanaka, that mighty gate-keeper (of Kuvera), cue obtaineth the fruit of giving away a thousand kine. O virtuous king, one should next repair to the excellent region of Vishnu, where Hari is always present. Bathing there and bowing down unto Hari, the Creator of the three worlds, one obtaineth the fruit of the horse-sacrifice and repaireth to the abode of Vishnu. One should next repair to Pariplava, that tirtha celebrated over the three worlds, and (bathing there), O Bharata, one obtaineth merit that is greater than that of the Agnishtoma and the Atiratra sacrifices. Repairing next to the tirtha called Prithivi, one obtaineth the fruit of the gift of a thousand kine. The pilgrim should next, O king, proceed to Shalukini and bathing there in the Dasaswamedha one obtaineth the merit of ten horse-sacrifices. Proceeding next to Sarpadevi, that excellent tirtha of the Nagas, one obtaineth the merit of the Agnishtoma sacrifice and attaineth to the region of the Nagas. O virtuous one, one should next proceed to Tarantuka, the gatekeeper, and residing there for one night one obtaineth the merit of giving away a thousand kine. Proceeding next with subdued senses and regulated diet to Panchananda and bathing in the tirtha there, called Koti, one obtaineth the fruit of the horse-sacrifice. Proceeding then to the tirtha of the twin Aswins one obtaineth personal beauty. O virtuous one, one should next proceed to the excellent tirtha called Varaha, where Vishnu formerly stood in the form of a boar. Bathing there one obtaineth, O foremost of men, the merit of the horse-sacrifice. One should next, O king, repair to the tirtha called Sama in Jayanti. Bathing there one obtaineth the merit of Rajasuya sacrifice. By bathing in Ekahansa, a man obtaineth the merit of giving away a thousand kine. O king, a pilgrim repairing to Kritasaucha obtaineth the lotus-eyed deity (Vishnu) and perfect purity of soul. One should next proceed to Munjavata, that spot sacred to the illustrious Sthanu. Residing there without food for one night, one obtaineth the status called Ganapatya. There, O king, is the celebrated tirtha called Yakshini. O king, repairing to that tirtha and bathing there, one obtaineth fruition of all his desires. O bull of the Bharata race, that tirtha is regarded as the gate of Kurukshetra. The pilgrim should with concentrated soul, walk round it. Equal unto the Pushkaras, it was created by the high-souled Rama, the son of Jamadagni. Bathing there and worshipping the Pitris and the gods, one obtaineth, O king, the merit of the horse-sacrifice and becometh successful in everything. The pilgrim should next repair with concentrated soul to the Rama-hrada. There, O king, the heroic Rama of resplendent energy, exterminating the Kshatriyas by his might, dug five lakes and filled them, O tiger among men, with the blood of his victims, as heard by us. And having filled those lakes with Kshatriya blood, Rama offered oblations of blood to his sires and grandsires. Gratified (with the oblations) those Rishis then addressed Rama and said, 'O Rama, O Rama, O thou of great good fortune, we have been gratified with thee, O thou of the Bhrigu race, for this thy regard for the Pitris, and thy prowess, O exalted one! Blessed be thou and ask thou the boon thou choosest. What is that thou desirest, O thou of great splendour!' Thus addressed (by them), Rama, that foremost of smiters, said with joined hands these words unto the Pitris, stationed in the firmament, 'If ye have been gratified with me, if I have deserved your favour, I desire this favour of the Pitris, viz., that I may have pleasure again in ascetic austerities. Let me also, through your power, be freed from the sin I have committed by exterminating, from wrath, the Kshatriya race. Let also my lakes become tirthas celebrated over the world. The Pitris, hearing these blessed words of Rama, were highly gratified, and filled with joy they answered him saying, 'Let thy asceticism increase in consequence of thy regard for the Pitris Thou hast exterminated the Kshatriyas from wrath. Freed art thou already from that sin, for they have perished as a consequence of their own misdeeds. Without doubt, these lakes of thine will become tirthas. And if one, bathing in these lakes, offereth oblations of the water thereof to the Pitris, the latter gratified with him will grant him desire, difficult of fulfilment in the world as also eternal heaven.' O king, having granted him these boons, the Pitris joyfully saluted Rama of the Bhrigu race and disappeared there and then. It was thus that the lakes of the illustrious Rama of the Bhrigu race became sacred. Leading a Brahmacharya mode of life and observing sacred vows, one should bathe in the lakes of Rama. Bathing therein and worshipping Rama, one obtaineth, O king, the merit of gift of gold in abundance. Proceeding next, O son of the Kuru race, to Vansamulaka, a pilgrim by bathing there, raiseth, O king, his own race. O best of the Bharatas, arriving next at the tirtha called Kayasodhana, and bathing there, one purifieth, without doubt, his body, and proceeded with purified body to the blessed region of unrivalled excellence. One should next repair, O virtuous one, to that tirtha, celebrated over the three worlds, called Lokoddara, where formerly Vishnu of great prowess had created the worlds. Arriving at that tirtha which is adored by the three worlds one earneth, O king, by bathing there, numerous worlds for himself. Repairing next with subdued soul to the tirtha called Sree, one acquires, by bathing there and worshipping the Pitris and the gods, high prosperity. Leading a Brahmacharya mode of life and with concentrated soul, one should proceed next to the tirtha called Kapila. Bathing there and worshipping one's own Pitris and the gods, a man earneth the fruit of the gift of a thousand Kapila kine. Repairing next to the tirtha called Surya and bathing there with subdued soul and worshipping the Pitris and the gods, fasting all the while, one obtaineth the fruit of the Agnishtoma sacrifice and goeth (finally) to the region of the Sun. The pilgrim by proceeding next to Gobhavana and bathing there obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, a pilgrim by repairing then to the tirtha called Shankhini and bathing in the Devi-tirtha that is there, obtaineth high prowess. O king, one should then proceed to the tirtha called Tarandaka situated in the Saraswati and belonging to the illustrious chief of the Yakshas who is one of the gate-keepers (of Kuvera). O king, bathing there one obtaineth the fruit of the Agnishtoma sacrifice. O virtuous king, one should next repair to the tirtha called Brahmavarta. Bathing in Brahmavarta, one ascendeth to the abode of Brahma. O king, one should then repair to the excellent tirtha called Sutirtha. There the Pitris are ever present along with the gods. One should bathe there and worship the Pitris and the gods. By so doing, one obtaineth the merit of the horse-sacrifice and goeth (finally) into the region of the Pitris. It is for this, O virtuous one, that Sutirtha situate in Amvumati is regarded as so excellent. And, O thou best of the Bharata race, having bathed in the tirtha of Kasiswara, one becometh freed from all diseases and is adored in the abode of Brahma. There, in that tirtha, is another called Matri. One that bathes in Matri tirtha hath a large progeny and obtaineth, O king, great prosperity. One should next proceed with subdued sense and regulated diet to the tirtha called Shitavana. And, O great king, it hath been seen that one merit of that tirtha which rarely belongs to any other, is that one only going thither obtaineth holiness. By casting off his hair in that tirtha one acquireth, O Bharata, great sanctity. There, in that tirtha, is another called Shwavillomapaha, where, O tiger among men, and chief of the Bharata race, learned Brahmanas that go to tirthas obtain great satisfaction by a dip into its waters. Good Brahmanas, O king, by casting off their hair in that tirtha acquire holiness by Pranayama and finally attain to a high state. There, O king, in that tirtha is also another called Dasaswamedhika. Bathing there, O tiger among men, one attains to a high state. One should next proceed, O king, to the celebrated tirtha called Manusha where, O king, a number of black antelopes afflicted by the hunter's arrows, plunging into its waters, were transformed into human beings. Bathing in that tirtha, leading a Brahmacharya mode of life and with concentrated soul, a man becomes freed from all his sins and is adored in heaven. Distant by a krosa, O king, to the east of Manusha there is a river celebrated by the name of Apaga that is restored to by the Siddhas. The man that offereth there the syamaka grain in honour of the gods and the Pitris acquireth great religious merit. And if one Brahmana is fed there, it becomes equivalent to feeding ten millions of Brahmanas. Having bathed in that tirtha and worshipped the gods and the Pitris and resided there for one night, a man obtaineth the merit of the Agnishtoma sacrifice. One should then repair, O king, to that excellent region of Brahma which, O Bharata, is known on earth by the name of Brahmodumvara. Bathing in the tank of the seven Rishis that is there, O bull among men, with pure mind and subdued soul, as also in the tirtha called Kedara of the high-souled Kapila, and beholding Brahma who is there, one's soul being purified from all sins, one goeth to the abode of Brahma. Proceeding next to the inaccessible tirtha called Kedara of Kapila, and burning one's sins there by ascetic penances, one acquireth the power of disappearance at will. One should next proceed, O king, to the celebrated tirtha called Saraka, and beholding Mahadeva there on the fourteenth day of the dark fortnight, one obtaineth all his wishes and goeth also into heaven. O son of the Kuru race, in Saraka and Rudrakoti as also in the well and the lakes that are there, thirty millions of tirthas are present. There in that tirtha, O chief of the Bharatas, is another called Ilaspada. Bathing there and worshipping the gods and the Pitris, one never sinketh into hell but obtaineth the fruit of the Vajapeya sacrifice. Repairing next to Kindana and Kinjapya, one acquireth, O Bharata, the merit of giving away in measureless abundance and the infinite recitation of prayers. Repairing next to the tirtha called Kalasi and bathing there devoutly and with the senses under control, a man obtaineth the fruit of the Agnishtoma sacrifice. To the east of Saraka, O chief of the Kurus, there is an auspicious tirtha known by the name of Anajanma, of the high-souled Narada. He that bathes there, O Bharata, obtaineth, after death, at the command of Narada various unrivalled regions. One should next proceed, on the tenth day of the lighted fortnight, to the tirtha called Pundarika. Bathing there, O king, one obtaineth the merit of the Pundarika sacrifice. One should next proceed to the tirtha called Tripishtapa that is known over the three worlds. There in that tirtha is the sacred and sin-destroying river called Vaitarani. Bathing there and adoring the god known by the mark of the bull and holding the trident in his hand, one's soul being purified from every sin one attaineth to the highest state. One should next proceed, O king, to the excellent tirtha called Phalakivana. There in that tirtha the gods, O monarch, having been present, performed their ascetic austerities extending for many thousand years. One should then proceed to the Dhrishadwati. Bathing there and worshipping the gods, one obtaineth, O Bharata, merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices. O chief of the Bharatas, bathing in that tirtha called Sarvadeva, a man obtaineth, O king, the merit of giving away a thousand kine. Bathing next in the tirtha called Panikhata and worshipping all the gods, a man obtaineth merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices, besides acquiring that of the Rajasuya sacrifice and finally going into the region of the Rishis. One should next proceed, O virtuous one, to that excellent tirtha called Misraka. There, O tiger among kings, it hath been heard by us that the high-souled Vyasa, for the sake of the Brahmanas, hath mixed all the tirthas. He, therefore, that bathes in Misraka really bathes in all the tirtha. One should next proceed with subdued senses and regulated diet, to the tirtha called Vyasavana. Bathing in the tirtha called Manojava that is there, one obtaineth the merit of the gift of a thousand kine. Proceeding next to the Devi tirtha that is in Madhuvati, one that bathes there and worships the gods and the Pitris obtains at the command of the Goddess the merit of the gift of a thousand kine. Proceeding with regulated diet, he that bathes in the confluence of the Kausiki and the Drishadwati, becometh free from all his sins. One should next proceed to Vyasasthali where Vyasa of great intelligence, burning with grief for his son had resolved to cast off his body but was cheered again by the gods. Proceeding to that spot of Vyasa, one obtaineth the merit of a thousand kine. O son of the Kuru race, proceeding next to the well called Kindatta, he that throweth into it a measure of sesame, is freed from all his debts and obtaineth his success. Bathing in the tirtha called Vedi, one obtaineth the merit of the gift of a thousand kine. There are two other celebrated tirthas called Ahas and Sudina. Bathing there, O tiger among men, one goeth to the region of the Sun. One should next proceed to the tirtha called Mrigadhuma that is celebrated throughout the three worlds. One should bathe there, O king, in Ganga. Bathing there and worshipping Mahadeva, one obtaineth the merit of the horse-sacrifice. Bathing next in the Devi tirtha one obtaineth the merit of the gift of a thousand kine. One should then proceed to Vamanaka celebrated over the three worlds. Bathing there in Vishnupada and worshipping Vamana one's soul being purified from every sin, one goeth to the abode of Vishnu. Bathing next in Kulampuna, one sanctifieth his own race. Proceeding then to the Pavana-hrada, that excellent tirtha of the Marutas, and bathing there, O king and tiger among men, one becometh adored in the region of the Wind-god. Bathing in the Amara-hrada and worshipping with devotion the chief of the celestials, one becometh adored in heaven and courseth, seated on an excellent car, in the company of the immortals. O best of great men, bathing next with due rites in the tirtha called Sali surya, of Salihotra, one obtaineth the merit of the gift of a thousand kine. O best of the Bharatas, there is a tirtha called Sreekunja in the Saraswati. Bathing there, O best of men, one obtaineth the merit of the Agnishtoma sacrifice. O son of the Kuru race, one should next repair to Naimishakunja. O king, the Rishis engaged in ascetic austerities in the woods of Naimisha had, in days of old, taking the vow of pilgrimage, gone to Kurukshetra. There, on the banks of the Saraswati, O chief of the Bharatas, a grove was made, which might serve for a resting spot for themselves, and which was highly gratifying to them. Bathing in the Saraswati there, one obtaineth the merit of the Agnishtoma sacrifice. One should next proceed, O virtuous one, to the excellent tirtha called Kanya. Bathing there one obtaineth the merit of the gift of a thousand kine. One should next proceed to the excellent tirtha of Brahma. Bathing there, a person, of the (three) inferior orders, obtaineth the status of a Brahmana, and if one be a Brahmana, his soul being purified from every sin, he attaineth to the highest state. One should then, O best of men, proceed to the excellent tirtha called Soma. Bathing there, O king, one obtaineth the region of Soma. One should next proceed, O king, to the tirtha called Saptasaraswata, where the celebrated Rishi, Mankanaka, had obtained ascetic success. O king, it hath been heard by us that in days of old Mankanaka having cut his hand with the pointed blade of the Kusa grass, there flowed from his wound vegetable juice (instead of blood). And beholding vegetable juice flow from his wound, the Rishi began to dance with wonder-expanded eyes. And as the Rishi danced, all the mobile and immobile creatures also, overwhelmed with his prowess, began to dance with him. Then, O king, the gods with Brahma at their head and Rishis endued with the wealth of asceticism moved by the act of Mankanaka, represented the matter to Mahadeva, saying, 'It behoveth thee, O god, to act in such a way that this Rishi may not dance.' Thus addressed, Mahadeva, with heart filled with joy, approached the dancing Rishi, and moved by the desire of doing good to the gods, said, 'O great Rishi, O virtuous one, why dost thou dance? O bull among Munis, what can be the reason of this thy present joy?' The Rishi answered, 'O best of Brahmanas, I am an ascetic that tread the path of virtue. Dost thou not behold, O Brahmana, that vegetable juice floweth from the wound in my hand? Filled with great joy at sight of this, I am dancing.' Addressing the Rishi blinded by emotion, the god laughingly said, 'O Brahmana, I do not wonder at this. Behold me.' Having said this, O best of men, Mahadeva, O sinless king, pressed his thumb by the tip of his own finger. And, lo, from the wound thus inflicted, there came out ashes white as snow. And beholding this, O king, that Muni became ashamed and fell at the feet of the god. And believing that there was nothing better and greater than the god Rudra, he began to adore him in these words:

"O holder of the trident, thou art the refuge of the celestials and the Asuras, of, indeed, the universe. By thee have been created the three worlds with their mobile and immobile beings. It is thou again that swallowest everything at the end of the Yuga. Thou art incapable of being known by the gods themselves, far less by me. O sinless one, the gods with Brahma at their heads are all displayed in thee. Thou art all, the Creator himself and the Ordainer of the worlds. It is by thy grace that all the gods sport without anxiety or fear. And adoring Mahadeva thus the Rishi also said, 'O god of gods, grant me thy grace, so that my asceticism may not diminish.' Then that god of cheerful soul answered the regenerate Rishi,--saying, 'Let thy asceticism, O Brahmana, increase a thousandfold through my grace. And, O great Muni, I shall dwell with thee in this thy asylum. Bathing in Saptasaraswata, they that will worship me, shall be able to attain everything here and hereafter. And, without doubt, they shall all attain to the Saraswata region in the end.' Having said this, Mahadeva disappeared then and there.

"After visiting Saraswata, one should proceed to Ausanasa celebrated over the three worlds. There, O Bharata, the gods with Brahma at their head, and Rishis endued with wealth of asceticism, and the illustrious Kartikeya, were ever present during two twilights and the mid-day, impelled by the desire of doing good to Bhargava. There in that tirtha is another called Kapalamochana, which cleanseth from every sin. O tiger among men, bathing there one is cleansed from every sin. One should then proceed to the tirtha called Agni. Bathing there, O bull among men, one obtaineth the regions of agni and raiseth his own race (from lower regions). There in that tirtha is another, O chief of the Bharatas, that belongeth to Viswamitra. Bathing there, O best of men, one obtaineth the status of a Brahmana. Proceeding next to Brahmayoni in purity of body and with subdued soul, one obtaineth, O tiger among men, by bathing there, the abode of Brahma, and sanctifieth, without doubt, his own race to the seventh generation up and down. One should next proceed, O king, to the tirtha celebrated over the three worlds, which is called Prithudaka, belonging to Kartikeya. One should bathe there and occupy oneself in the worship of the Pitris and the gods. Whatever evil hath been committed, knowingly or unknowingly, by man or woman, impelled by human motives, is all destroyed, O Bharata, by a bath in that tirtha. Bathing there one obtaineth, too, the merit of the horse-sacrifice and heaven also. The learned have said that Kurukshetra is holy; that holier than Kurukshetra is the Saraswati; that holier than the Saraswati are all the tirthas together, and that holier than all the tirthas together is Prithudaka. He that engaged in the recitation of prayers casteth off his body at Prithudaka, which is the best of all tirthas, becometh an immortal. It hath been sung by Sanatkumara and by the high-souled Vyasa, and it is in the Vedas also, that one should, O king, go to Prithudaka, with subdued soul. O son of Kuru race, there is no tirtha which is superior to Prithudaka. Without doubt, that tirtha is purifying, holy and sin-destroying. O best of men, it hath been said by learned persons that men, however sinful, by bathing in Prithudaka, go to heaven. O best of the Bharatas, there in that tirtha is another called Madhusrava. Bathing there, O king, one obtaineth the merit of giving away a thousand kine. One should then proceed, O king, to that celebrated and sacred tirtha where the Saraswati uniteth with the Aruna. One that batheth there, having fasted for three nights, is cleansed of even the sin of slaying a Brahmana, and obtaineth also merit that is superior to that of either the Agnishtoma or Atiratra sacrifice, and rescueth his race to the seventh generation up and down. There in that tirtha is another, O perpetuator of the Kuru race, that is called Ardhakila. From compassion for the Brahmanas, that tirtha was made by Darbhi in days of old. Without doubt, by vows, by investiture of the sacred, by fasts, by rites and by Mantras, one becometh a Brahmana. O bull among men, it hath been seen, however, by learned persons of old that even one destitute of rites and Mantras, by only bathing in that tirtha becometh learned and endued with the merit of vows. Darbhi had also brought hither the four oceans. O best of men, one that batheth here, never meeteth with distress hereafter and obtaineth also the merit of giving away four thousand kine. One should next repair, O virtuous one, to the tirtha called

Satasahasraka. Near to this is another called Sahasraka. Both are celebrated, and one that batheth in them, obtaineth the merit of giving away a thousand kine. Fasts and gifts there multiply a thousandfold. One should next proceed, O king, to the excellent tirtha called Renuka. One should bathe there and worship the Pitris and the gods. By this, cleansed from every sin, he obtaineth the merit of the Agnishtoma sacrifice. Bathing next in the tirtha called Vimochana with passions and senses under control, one is cleansed from all the sins generated by the acceptance of gifts. With senses under control and practising the Brahmacharya mode of life, one should next repair to the woods of Panchavati. By a sojourn thither, one earneth much virtue and becometh adored in the regions of the virtuous. One should next go to the tirtha of Varuna called Taijasa, blazing in effulgence of its own. There in that tirtha is the lord of Yoga, Sthanu himself, having for his vehicle the bull. He that sojourneth there, obtaineth success by worshipping the god of gods. It was there that the gods with Brahma at their head and Rishis endued with wealth of asceticism, installed Guha as the generalissimo of the celestials. To the east of that tirtha is another, O perpetuator of Kuru race, that is called Kuru tirtha. With senses under control and leading a Brahmacharya mode of life, he that bathes in Kuru-tirtha, becometh cleansed of all his sins and obtaineth the region of Brahma. With subdued senses and regulated diet one should next proceed to Svargadwara. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice and goeth to the abode of Brahma. The pilgrim should then, O king, proceed to the tirtha called Anaraka. Bathing there, O king, one never meeteth with distress hereafter. There, O king, Brahma himself with the other gods having Narayana at their head, is ever present, O tiger among men! And, O royal son of the Kuru race, the wife also of Rudra is present there. Beholding the goddess, one never meeteth with distress hereafter. There in that tirtha O king, is also (an image of) Visweswara, the lord of Uma. Beholding the god of gods there, one is cleansed of all his sins. Beholding also (the image of) Narayana from whose navel had sprung the lotus, one blazeth forth, O royal represser of all foes, and goeth to the abode of Vishnu. O bull among men, he that batheth in the tirthas of all the gods, is exempted from every sorrow and blazeth forth like the Moon. The pilgrim should next proceed, O king, to Swastipura. By walking around that place, one obtaineth the merit of giving away a thousand kine. Arriving next at the tirtha called Pavana, one should offer oblations to the Pitris and the gods. By this, he obtaineth, O Bharata, the merit of the Agnishtoma sacrifice. Near to that is Ganga-hrada, and another, O Bharata, called Kupa. Thirty millions of tirthas, O king, are present in that Kupa. Bathing there, O king, a person obtaineth heaven. Bathing also in the Ganga-hrada and adoring Maheswara, one obtaineth the status of Ganapatya and rescueth his own race. One should next proceed to Sthanuvata, celebrated over the three worlds. Bathing there, O king, one obtaineth heaven. One should then proceed to Vadaripachana, the asylum of Vasishtha. Having tasted there for three nights, one should eat jujubes. He that liveth on jujubes for twelve years, and he that fasteth at the tirtha for three nights, acquireth merit that is eternal. Arriving then at Indramarga, O king, and fasting there for a day and night the pilgrim becometh adored in the abode of Indra. Arriving next at the tirtha called Ekaratra, a person that stayeth there for one night, with regulated vows and refraining from untruth, becometh adored in the abode of Brahma. One should next go, O king, to the asylum of Aditya--that illustrious god who is a mass of effulgence. Bathing in that tirtha celebrated over three worlds, and worshipping the god of light, one goeth to the region of Aditya and rescueth his own race. The pilgrim then, O king, bathing in the tirtha of Soma, obtaineth, without doubt, the region of Soma. One should next proceed, O virtuous one, to the most sacred tirtha of the illustrious Dadhicha, that sanctifying tirtha which is celebrated over the whole world. It was here that Angiras, that ocean of ascetic austerities belonging to the Saraswata race, was born, Bathing in that tirtha, one obtaineth the merit of the horse-sacrifice, and without doubt, gaineth also residence in the legion of Saraswati. With subdued senses and leading a Brahmacharya mode of life, one should next proceed to Kanyasrama. Residing there for three nights, O king, with subdued senses and regulated diet, one obtaineth a hundred celestial damsels and goeth also to the abode of Brahma. One should next, O virtuous one, proceed to the tirtha called Sannihati. Sojourning thither the gods with Brahma at their head and Rishis endued with wealth of asceticism earn much virtue. Bathing in the Saraswati during a solar eclipse, one obtaineth the merit of a hundred horse-sacrifices, and any sacrifice that one may perform there produceth merit that is eternal. Whatever tirthas exist on earth or in the firmament, all the rivers, lakes, smaller lakes, springs, tanks, large and small, and spots sacred to particular gods, without doubt, all come, O tiger among men, month after month, and mingle with Sannihati, O king of men! And it is because that all other tirthas are united together here, that this tirtha is so called. Bathing there and drinking of its water, one becometh adored in heaven. Listen now, O king, to the merit acquired by that mortal who performeth a Sraddha on the day of the new moon during a solar eclipse. The person that performeth a Sraddha there, after having bathed in that tirtha, obtaineth the merit that one earneth by properly celebrating a thousand horse-sacrifices. Whatever sins a man or woman committeth, are, without doubt, all destroyed as soon as one batheth in that tirtha. Bathing there one also ascendeth to the abode of Brahma on the lotus-coloured tar. Bathing next in Koti-tirtha, after having worshipped the Yaksha doorkeeper, Machakruka, one obtaineth the merit of giving away gold in abundance. Near to this, O best of the Bharatas, is a tirtha called Gangahrada. One should bathe there, O virtuous one, with subdued soul and leading a Brahmacharya mode of life. By this, one obtaineth merit that is greater than that of a Rajasuya and horse-sacrifices. The tirtha called Naimisha is productive of good on earth. Pushkara is productive of good in the regions of the firmament; Kurukshetra, however, is productive of good in respect of all the three worlds. Even the dust of Kurukshetra, carried by the wind, leadeth sinful men to a highly blessed state. They that reside in Kurukshetra, which lieth to the north of the Drishadwati and the south of the Saraswati, really reside in heaven. 'I will go to Kurukshetra,' 'I will dwell in Kurukshetra,' he that uttereth those words even once, becometh cleansed of all sins. The sacred Kurukshetra which is worshipped by Brahmarshis, is regarded as the sacrificial altar of the celestials. Those mortals that dwell there, have nothing to grieve for at any time. That which lieth between Tarantuka and Arantuka and the lakes of Rama and Machakruka is Kurukshetra. It is also called Samantapanchaka and is said to be the northern sacrificial altar of the Grandsire.'

SECTION LXXXIV

"Pulastya said, 'Then, O great king, one should proceed to the excellent tirtha of Dharma, where the illustrious god of justice had practiced highly meritorious austerities. And it is for this that he made the spot a sacred tirtha and rendered it celebrated by his own name. Bathing there, O king, a virtuous man with concentrated soul certainly sanctifieth his family to the seventh generation. One should then repair, O king, to the excellent Jnanapavana. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice, and goeth to the region of the Munis. Then, O monarch, a man should repair to the Saugandhika-vana. There dwell the celestials with Brahma at their head, Rishis endued with wealth of asceticism, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the serpents. As soon as one entereth these woods, he is cleansed of all his sins. Then, O king, should one repair to the sacred goddess Saraswati, known there as the goddess Plaksha, that best of streams and foremost of rivers. There should one bathe in the water issuing from an ant-hill. (Bathing there and) worshipping the Pitris and the gods, one obtaineth the merit of the horse-sacrifice. There existeth a rare tirtha called Isanadhyushita, lying from the ant-hill at the distance of six throws of a heavy stick. As seen in the Puranas, O tiger among men, bathing there a man obtaineth the merit of giving away a thousand Kapila kine and of the horse-sacrifice. Journeying next, O foremost of men, to Sugandha, and Satakumbha and Panchayaksha, a man becometh adored in heaven. Repairing to another tirtha there called Trisulakhata, one should bathe and set himself to worship the Pitris and the gods. Doing so, without doubt, one obtaineth, after death, the status of Ganapatya. One should next proceed, O king, to the excellent spot of the Goddess celebrated over the three worlds by the name of Sakamvari. There, for the space of a thousand celestial years, she of excellent vows, month after month, had subsisted upon herbs, O king of men! And attracted by their reverence for the Goddess, many Rishis with wealth of asceticism, came thither, O Bharata. and were entertained by her with herbs. And it is for this that they bestowed on her the name of Sakamvari. O Bharata, the man who arriveth at Sakamvari, with rapt attention and leading a Brahmacharya mode of life and passeth three nights there in purity and subsisting on herbs alone, obtaineth, at the will of the goddess, the merit of him that liveth upon herbs for twelve years. Then should one proceed to the tirtha called Suvarna, famed through the three worlds. There in days of old, Vishnu had paid his adorations to Rudra, for his grace, and obtaineth also many boons difficult of acquisition even by the gods. And, O Bharata, the gratified destroyer of Tripura said, 'O Krishna, thou shalt, without doubt, be much beloved in the world, and the foremost of everything in the universe.' Repairing thither, O king, and worshipping the deity having the bull for his mark, one obtaineth the merit of the horse-sacrifice as also the status of Ganapatya. One should next proceed to the tirtha of Dhumavati. Fasting there for three nights, one obtaineth, without doubt, all the wishes cherished by him. To the southern half of this spot of the Goddess, there is, O king, a tirtha called Rathavarta. One should, O virtuous one, go up to that place, with devout heart, and having his senses under control. By this, through the grace of Mahadeva, one attaineth to an exalted state. After walking round the place, one should, O bull of the Bharata race, proceed to the tirtha named Dhara, which, O thou of great wisdom, washeth off all sins. Bathing there, O tiger among men, a man is freed from every sorrow. One should then repair, O virtuous one, after bowing to the great mountain (Himavat), to the source of the Ganges, which is, without doubt, like the gate of heaven. There should one, with concentrated soul, bathe in the tirtha called Koti. By this, one obtaineth the merit of the Pundarika sacrifice, and delivereth his race. Residing one night there, one acquireth the merit of giving away a thousand kine. By offering oblations of water duly to the gods and the Pitris, at Saptaganga, Triganga and Sakravarta, (which are all there), becometh adored in the regions of the virtuous. Bathing next at Kanakhala, and fasting there for three nights, a person reapeth the merit of the horse-sacrifice and goeth to heaven. Then O lord of men, the pilgrim should repair to Kapilavata. Fasting for one night there, he obtaineth the merit of giving away a thousand kine. O king, there is a tirtha of the illustrious Kapila, king of the Nagas, that is celebrated, O thou best of Kurus, over all the worlds. Bathing there at the Nagatirtha one obtaineth, O king, the merit of giving away a thousand Kapila kine. One should next repair to the excellent tirtha of Santanu, called Lalitika. Bathing there, O king, one never sinketh into distress (hereafter). The man that bathes at the confluence of the Ganga and the Yamuna, obtains the merit of ten horse-sacrifices, and also rescues his race. One should next, O king, go to Sugandha, celebrated over the world. By this, cleansed of every sin, he becometh adored in the abode of Brahma. Then, O lord of men, the pilgrim should repair to Rudravarta. Bathing there, one ascendeth to heaven. Bathing at the confluence of the Ganga and the Saraswati, a person obtaineth the merit of the horse-sacrifice and also ascendeth to heaven. Proceeding next to Bhadrakarneswara and worshipping the gods duly, one, without sinking into distress, becometh adored in heaven. Then, O lord of men, the pilgrim should proceed to the tirtha called Kuvjamraka. By this he obtaineth the merit of giving away a thousand kine, and heaven also. Then, O king, the pilgrim should go to the Arundhativata. Proceeding thither with concentrated soul and practising the Brahmacharya vows, one that batheth in Samudraka and fasteth for three nights, obtaineth the merit of the horse-sacrifice and of giving away a thousand kine, and also rescueth his race. One should next proceed to Brahmavarta, with concentrated soul and practising the Brahmacharya vows. By this, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Soma. The man that proceedeth to the Yamuna-prabhava, (the source of the Yamuna) and batheth there, obtaineth the merit of the horse-sacrifice and is worshipped in heaven. Arriving at Darvisankramana, that tirtha which is worshipped of the three worlds, a person obtaineth the merit of the horse-sacrifice and goeth to heaven. Repairing next to Sindhu-prabhava (the source of the Indus) which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtaineth the merit of giving away gold in abundance. Proceeding next to the inaccessible tirtha called Vedi, one obtaineth the merit of the horse-sacrifice and ascendeth to heaven. Then, O Bharata, should one proceed to Rishikulya and Vasishtha. By visiting the latter, all orders attain to Brahmanhood. Repairing to Rishikulya and bathing there, and living a month upon herbs, and worshipping the gods and Pitris, one is cleansed of all his sins, and obtaineth the region of the Rishis. Proceeding next to Bhrigutunga a person acquireth the merit of the horse-sacrifice. Repairing then to Vipramoksha, one is freed from every sin. Proceeding then to the tirtha of Krittika and Magha, one, O Bharata, obtaineth the merit superior to that of the Agnishtoma and Atiratha sacrifices. The man who, repairing to the excellent tirtha called Vidya, batheth there in the evening, obtaineth proficiency in every kind of knowledge. One should next reside for one night at Mahasrama capable of destroying every sin, taking a single meal. By this, one obtains many auspicious regions, and delivers ten preceding and ten succeeding generations of his race. Dwelling next for a month of Mahalaya, and fasting there for three nights, one's soul is cleansed of all sins and one acquires the merit of giving away gold in abundance. Proceeding next to Vetasika worshipped by the Grandsire, one obtaineth the merit of the horse-sacrifice and the state of Usanas. Going next to the tirtha called Sundarika, worshipped by the Siddhas, one obtaineth personal beauty as witnessed by the ancients. Proceeding next to Brahmani with subdued senses and observing the Brahmacharya vow, a person ascendeth to the region of Brahma on a lotus-hued car. One should repair next to the sacred Naimisha, worshipped by the Siddhas. There dwelleth for aye Brahma with the gods. By only purposing to go to Naimisha, half one's sins are destroyed; by entering it, one is cleansed of all his sins. The pilgrim of subdued senses should stay at Naimisha for a month; for, O Bharata, all the tirthas of the earth are at Naimisha. Bathing there, with restrained senses and regulated fare, one obtains, O Bharata, the merit of the cow-sacrifice, and also sanctifies, O best of the Bharatas, his race for seven generations both upwards and downwards. He who renounceth his life at Naimisha by fasting, enjoyeth happiness in the heavenly regions. Even this is the opinion of the wise. O foremost of kings, Naimisha is ever sacred and holy. Proceeding next to Gangodbheda and fasting there for three nights, a man obtaineth the merit of the Vajapeya sacrifice, and becometh like unto Brahma himself. Journeying to the Saraswati, one should offer oblations unto the gods and the Pitris. By this, one certainly enjoyeth bliss in the regions called Saraswata. Then should one wend to Vahuda, with subdued soul and observing the Brahmacharya vow. Residing there for one night, one becometh adored in heaven, and obtaineth also, O Kaurava, the merit of the Devasatra sacrifice. Then should one repair to the holy Kshiravati, frequented by holier men. By worshipping the gods and the Pitris there, one obtains the merit of the Vajapeya sacrifice. Proceeding next to Vimalasoka, with subdued soul and observing the Brahmacharya vow, and residing there for one night, one is adored in heaven. One should next proceed to the excellent Gopratra in the Sarayu, whence Rama, O king, with all his attendants and animals, renouncing his body, ascended to heaven in consequence of the efficacy of the tirtha alone. Bathing in that tirtha, O Bharata, one's soul, through Rama's grace, and by virtue of his own deeds, being cleansed of all sins, one becometh adored in heaven. O Bharata! Proceeding next, O son of the Kuru race, to the Rama-tirtha on the Gomati, and bathing there, one obtaineth the merit of the horse-sacrifice, and sanctifieth also his own race. There, O bull of the Bharata race, is another tirtha called Satasahasrika. Bathing there, with restrained senses and regulated diet, a person reapeth, O bull of Bharata race, the merit of giving away a thousand kine. Then should one, O king, go to the unrivalled tirtha called Bhartristhana. By this, a person obtaineth the merit of the horse-sacrifice. Bathing next in the tirtha called Koti, and worshipping Kartikeya, a man reapeth, O king, the merit of giving away a thousand kine, and acquireth great energy. Proceeding next to Varanasi, and worshipping the god having the bull for his mark, after a bath in the Kapilahrada, one obtaineth the merit of the Rajasuya sacrifice. Repairing then, O perpetuator of the Kuru race, to the tirtha called Avimukta, and beholding there the god of gods, the pilgrim, from such sight alone, is immediately cleansed of even the sin of slaying a Brahmana. By renouncing one's life there, one obtaineth deliverance. Arriving next, O king, at the rare tirtha called Markandeya celebrated over the world and situated at the confluence of the Ganges, a person obtaineth the merit of Agnishtoma sacrifice, and delivereth his race. Sojourning next to Gaya, with subdued senses and observing the Brahmacharya vow, one obtaineth the merit of the horse-sacrifice and also rescueth his race. There in that tirtha is the Akshaya-vata, celebrated over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible. Bathing there at the Mahanadi, and offering oblations to the gods and the Pitris, a man acquireth eternal regions, and also rescueth his race. Proceeding then to Brahma-sara that is adorned by the woods of Dharma, and passing one night there, a man attaineth to the region of Brahma. In that lake, Brahma had raised a sacrificial pillar. By walking round this pillar, a person acquireth the merit of the Vajapeya sacrifice. One should next, O mighty monarch, go to Denuka celebrated over the world. Staying there for one night and giving away sesame and kine, one's soul being cleansed from every sin, one ascendeth, without doubt to the region of Soma. There, O king, on the mountains, the cow called Kapila used to range with her calf. There is little doubt, of this, O Bharata, the hoof-marks, of that cow and her calf are seen there to this day. By bathing in those hoof-prints, O foremost of monarchs, whatever sin a man may have incurred is, O Bharata, washed away. Then should one go to Gridhravata, the spot consecrated to the trident-bearing god. Approaching the deity having the bull for his mark one should rub himself with ashes. If a Brahmana, he obtains the merit of observing the twelve year's vow and if belonging to any of the other orders, he is freed from all his sins. One should next proceed to the Udyanta mountains, resounding with melodious notes. There, O bull of the Bharata race, is still seen the foot-print of Savitri. The Brahmana of rigid vows, who sayeth his morning, noon and evening prayers there, obtaineth the merit of performing that service for twelve years. There, O bull of the Bharata race, is the famous Yonidwara. Repairing thither, a person becometh exempted from the pain of rebirth. The person that stayeth at Gaya during both the dark and lighted fortnights, certainly sanctifieth, O king, his own race up and down to the seventh generation. One should wish for many sons so that even one may go to Gaya, or celebrate the horse-sacrifice, or offer a nila bull. Then, O king, the pilgrim should proceed to Phalgu. By this, he obtains the merit of horse-sacrifice, and acquires great success. O king, one should repair then, with subdued soul, to Dharmaprishta. There, O foremost of warriors, dwelleth Dharma for aye. Drinking of the water of a well which is there, and purifying one's self by a bath, he that offereth oblations to the gods and the Pitris is cleansed of all his sins and ascendeth to heaven. There in that tirtha is the hermitage of the great Rishi Matanga of soul under complete control. By entering that beautiful asylum capable of soothing fatigue and sorrow, one earneth the merit of the Gavayana sacrifice, and by touching (the image of) Dharma which is there, one obtaineth the fruit of the horse-sacrifice. One should next go, O king, to the excellent tirtha called Brahmasthana. Approaching Brahma, that bull among male beings, who is there, one acquireth, O mighty monarch, the merit of the Rajasuya and horse-sacrifices. The pilgrim should then repair to Rajasuya, O king of men! Bathing there, one liveth (in heaven) as happily as (the Rishi) Kakshiyan. After purifying himself, one should partake there of the offerings daily made unto the Yakshini. By this, one is freed from the sin of even slaying a Brahmana, through the Yakshini's grace. Proceeding next to Maninaga, one obtains the merit of giving away a thousand kine. O Bharata, he that eateth anything relating to the tirtha of Maninaga, if bitten by a venomous snake, doth not succumb to its poison. Residing there for one night, one is cleansed of one's sins. Then should one proceed to the favourite wood of the

Brahmarshi Gautama. There bathing in the lake of Ahalya, one attaineth to an exalted state. Beholding next the image of Sree, one acquireth great prosperity. There in that tirtha is a well celebrated over the three worlds. Bathing in it, one obtaineth the merit of the horse-sacrifice. There also existeth a well sacred to the royal Rishi Janaka, which is worshipped by the gods. Bathing in the well, one ascendeth to the region of Vishnu. Then should one repair to Vinasana that destroys every sin. By a sojourn thither, one obtaineth the merit of the Vajapeya sacrifice, and goeth also to the region of Soma. Proceeding next to Gandaki which is produced by the waters of every tirtha, a person acquireth the merit of the Vajapeya sacrifice, and ascendeth also to the solar region. Proceeding next to the Visala, that river celebrated over the three worlds, one obtaineth the merit of the Agnishtoma sacrifice and ascendeth also to heaven. Repairing then, O virtuous one, to the woody seat of ascetics that is called Adhivanga, one obtains, without doubt, great happiness amongst the Guhyakas. Proceeding next to the river Kampana, visited by the Siddhas, one obtaineth the merit of the Pundarika sacrifice, and ascendeth also to heaven. Arriving then, O lord of earth, at the stream called Maheswari, one obtaineth the merit of the horse-sacrifice and also rescueth his own race. Repairing next to the tank of the celestials, one earneth immunity from misfortune, and also the merit of the horse-sacrifice. One should next go to Somapada, with subdued soul and leading a Brahmacharya mode of life. Bathing in Maheswarapada that is there, one reapeth the merit of the horse-sacrifice. There in that tirtha, O bull of the Bharata race, it is well known that ten millions of tirthas exist together. A wicked Asura in the shape of a tortoise had, O foremost of monarchs, been carrying it away when the powerful Vishnu recovered it from him. There in that tirtha should one perform his ablutions, for by this he acquireth the merit of the Pundarika sacrifice and ascendeth also to the region of Vishnu. Then, O best of kings, should one proceed to the place of Narayana, where, O Bharata, Narayana is ever present and dwelleth for aye. There the gods with Brahma at their head, Rishis endued with wealth of asceticism, the Adityas, the Vasus, and the Rudras, all adore Janardana, in that tirtha, and Vishnu of wonderful deeds hath become known as Salagrama. Approaching the eternal Vishnu, that lord of the three worlds, that giver of boons, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. There in that place, O virtuous one, is a well, capable of destroying every sin. The four seas are ever present in that well. He that bathes in it, O king, will have immunity from misfortune. Beholding (the image of) the boon-giving, eternal, and fierce Mahadeva who is there, one shineth, O king, like the moon emerged from the cloud. Bathing then in Jatismara, with pure mind and subdued senses, one acquireth, without doubt, the recollections of his former life. Proceeding then to Maheswarapura, and worshipping the god having the bull for his mark, fasting the while, one obtaineth, without doubt, the fruition of all his desires. Repairing then to Vamana that destroys every sin, and beholding the god Hari, one acquireth exemption from every misfortune. One should next go to the asylum of Kusika that is capable of removing every sin. Repairing then to the river Kausika that cleanseth from even great sins, one should bathe in it. By this one obtaineth the merit of Rajasuya sacrifice. One should next, O foremost of kings, proceed to the excellent woods of Champaka. By spending there one night, one acquireth the merit of giving away a thousand kine. Arriving next at Jyeshthila, that tirtha of rare worth, and passing one night there, one reapeth the fruit of the gift of a thousand kine. Beholding there (the image of) Visweswara of great splendour, with his consort the goddess, a person obtaineth, O bull among men, the region of Mitra-Varuna. By fasting there for three nights, a man acquireth the merit of the Agnishtoma sacrifice. By visiting Kanya-samvedya, with senses restrained and regulated fare, one acquireth, O bull among men, the region of Manu, the lord of creation. Rishis of rigid vows have said that he that giveth away rice or maketh any gift at the tirtha called Kanya, rendereth such gift eternal. Arriving next at Nischira celebrated over the three worlds, one obtaineth the merit of the horse-sacrifice and goeth to the legion of Vishnu. O king, those that give away at the confluence of the Nischira, ascend to the blessed region of Brahma. There in that tirtha is the asylum of Vasishtha that is known over the three worlds. Bathing there, one obtaineth the merit of the Vajapeya sacrifice. Proceeding next to Devakuta that is resorted to by celestial Rishis, one acquireth the merit of the horse-sacrifice, and also delivereth his race. Then should one, O king, go to the lake of the Muni Kausika, where Kusika's son, Viswamitra, obtained high success. Bathing there, a person acquireth the merit of the Vajapeya sacrifice. There, O hero, at Kausika, should one reside for a month, O bull of the Bharata race! By a month's residence there, one reapeth the merit of the horse-sacrifice. He that resideth at the best of tirthas called Maha-hrada, enjoys immunity from misfortune, and also obtains the merit of giving away gold in abundance. Beholding next Kartikeya who dwelleth at Virasrama, a man certainly reapeth the fruit of the horse-sacrifice. Proceeding then to Agnidhara celebrated over the three worlds, and beholding there after a bath the eternal and boon-giving Vishnu, that god of gods, one obtaineth the merit of the Agnishtoma sacrifice. Proceeding next to the Grandsire's tank near the snowcapped of mountains, and bathing in it, a man obtains the merit of the Agnishtoma sacrifice. Falling from the Grandsire's tank, is that world-sanctifying (stream), celebrated over the three worlds, called Kumara-Dhara. Bathing there, one regardeth himself as having all his purposes fulfilled. Fasting in that tirtha for three days, one is even cleansed from the sin of slaying a Brahmana. The pilgrim should next, O virtuous one, proceed to the peak of the great goddess Gauri, famed over the three worlds. Ascending it, O best of men, one should approach Stana-Kunda. By touching the waters of Stana-Kunda, a person obtaineth the merit of the Vajapeya sacrifice. Bathing in that tirtha and worshipping the gods and Pitris, one acquireth the merit of the horse-sacrifice and also ascendeth to the region of Indra. Arriving next at the well of Tamraruna, that is frequented by the gods, one acquireth, O lord of men, the merit that attaches to human sacrifice. Bathing next at the confluence of the Kirtika with the Kausiki and the Aruna, and fasting there for three nights a man of learning is cleansed of all his sins. Proceeding next to the tirtha called Urvasi, and then to Somasrama, a wise man by bathing next at Kumbhakarnasrama becometh adored in the world. The ancients knew that by touching the waters of Kokamukha, with steady vows and leading Brahmacharya mode of life, the memory of one's former life is revived. Arriving next with speed to the river called Nanda a regenerate one becometh freed from all his sins and ascendeth with soul under control to Indra's region. Proceeding next to the island called Rishabha, that is destructive of cranes, and bathing in the Saraswati, an individual blazeth forth in heaven. Proceeding next to the tirtha called Auddalaka frequented by Munis, and bathing there one is cleansed of all his sins. Repairing next to the sacred tirtha called Dharma that is visited by Brahmarshis, one acquireth the merit of the Vajapeya sacrifice and becometh respected in heaven. Proceeding next to Champa and bathing in the Bhagirathi he that sojourneth to Dandaparna, acquireth the merit of giving away a thousand kine. Then should one proceed to the sacred Lalitika that is graced by the presence of the virtuous. By this one acquireth the merit of the Rajasuya sacrifice and is regarded in heaven."

SECTION LXXXV

"Pulastya said, 'Arriving next at the excellent tirtha called Samvedya in the evening, and touching its waters, one surely obtaineth knowledge. Created a tirtha in days of yore by Rama's energy, he that proceedeth to Lauhitya obtaineth the merit of giving away gold in abundance. Proceeding next to the river Karatoya, and fasting there for three nights, a man acquireth the merit of the horse-sacrifice. Even this is the injunction of the Creator himself. It hath been said by the wise, O king, that if a person goeth to the spot where the Ganga mingleth with the sea, he reapeth merit which is ten times that of the horse-sacrifice. Crossing over to the opposite bank of the Ganga, he that batheth there having resided for three nights is, O king, cleansed from all his sins. One should next proceed to the Vaitarani capable of destroying every sin. Arriving next at the tirtha named Viraja one shineth like the moon, and sanctifying his race rescueth it and is himself cleansed of all his sins. He that bathes in Viraja further reapeth the merit of giving away a thousand kine besides sanctifying his line. Residing with purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the Pitris, a man reapeth the merit of the Agnishtoma sacrifice. Touching next the waters of the Vansagulma constituting the sources of both the Sona and the Narmada, one obtaineth the merit of the horse-sacrifice. Sojourning next to the tirtha called Rishabha in Kosala, O lord of men, and fasting there for three nights one earneth the merit of the Vajapeya sacrifice, and of the gift of a thousand kine, and also delivereth his race. Arriving at Kosala, a man should bathe in the tirtha named Kala. By this one surely obtaineth the merit of giving away one and ten bulls. By bathing in Pushpavati and fasting there, O king, for three nights one sanctifieth his own race, besides earning the merit of the gift of a thousand kine. Then, O foremost of the Bharata race, by bathing in the tirtha called Vadarika, one obtaineth long life, and also goeth to heaven. Arriving next at Champa, and bathing in the Bhagirathi, and seeing Danda one earneth the merit of giving away a thousand kine. Then should one go to the sacred Lapetika, graced by the presence of the pious. By so doing one reapeth the merit of the Vajapeya sacrifice and also becometh regarded by the gods. Proceeding next to the mountain called Mahendra, inhabited (of yore) by Jamadagnya, and bathing in Rama's tirtha, a person acquireth the merit of the horse-sacrifice. Here is Matanga's tirtha called Kedara, O son of the Kuru race! Bathing in it, O foremost of the Kurus, a man obtaineth the merit of giving away a thousand kine. Going to the mountain Sree, one who toucheth the waters of the stream that is there by worshipping there the god having the bull for his mark obtaineth the merit of the horse-sacrifice. On the mountain Sree dwelleth happily, the effulgent Mahadeva with the goddess, as also Brahma with the other gods. By bathing in the lake of Deva, with purity and restrained mind, one obtaineth the merit of the-horse-sacrifice, and also attaineth to the highest success.'"

Proceeding next to the mountain Rishabha in Pandya, worshipped by the gods, one obtains the merit of the Vajapeya sacrifice and rejoices in heaven. One should next proceed to the river Kaveri, frequented by Apsaras. Bathing there, O monarch, one obtaineth, the merit of giving away a thousand kine. Touching next the waters of the tirtha called Kanya on the shores of the sea one is cleansed from every sin. Proceeding next to Gokarna celebrated over the three worlds, and which is situate, O best of kings, in the midst of the deep, and is reverenced by all the worlds, and where the gods headed by Brahma, and Rishis endued with wealth of asceticism, and spirits and Yakshas and Pisachas, and Kinnaras and the great Nagas, and Siddhas and Charanas and Gandharvas, and men and Pannagas, and rivers, Seas and Mountains, worship the lord of Uma, one should worship Isana, fasting there for three nights. By this, one acquireth the merit of the horse-sacrifice, and the status of Ganapatya. By staying there for twelve nights, one's soul is cleansed of all sins. One should next proceed to the tirtha known as Gayatri celebrated over the three worlds. Staying there for three nights, one acquireth the merit of giving away a thousand kine. A strange phenomenon is seen to occur there in respect to Brahmanas, O Lord of men! If a Brahmana, whether born of a Brahmani or any other woman, reciteth the Gayatri there, the recitation becomes rhythmic and musical, while, O king, a person who is not a Brahmana cannot adequately hymn it at all. Proceeding next to the inaccessible tank of the Brahmana Rishi Samvarta, one acquireth personal beauty and prosperity. Repairing next to Vena, he that offers oblations of water to the gods and the Pitris, obtains a car drawn by peacocks and cranes. Going next to the Godavari, ever frequented by the Siddhas, one earneth the merit of the cow-sacrifice, and goeth to the excellent region of Vasuki. Bathing next at the confluence of the Venna, one obtains the merit of the Vajapeya sacrifice. By a dip next at the confluence of Varada, one acquireth the merit of giving away a thousand kine. Arriving next at Brahmasthuna, one that stayeth there for three nights acquireth the merit of giving away a thousand kine, and also ascendeth to heaven. Coming next to Kusaplavana, with subdued soul and leading a Brahmacharya mode of life, and staying there for three nights he that bathes in it obtains the merit of the horse-sacrifice. Bathing next at the romantic Deva-hrada that is supplied by the waters of the Krishna-Venna, and also in the Jatismara-hrada, one acquireth the memory of one's former life. It was there that the chief of the celestials celebrated a hundred sacrifices and ascended to heaven. By a visit only to that spot, one acquireth the merit of the Agnishtoma sacrifice. Bathing next in the Sarvadeva-hrada, a person obtaineth the merit of giving away a thousand kine. Proceeding next to the highly sacred tank called Payoshni, that best of waters, he that offers oblations of water to the gods and the Pitris acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe (in the waters) there. By this, O king, one at once obtains, O Bharata, the merit of giving away a thousand kine. Proceeding next to the asylum of Sarabhanga and that of the illustrious Suka, one acquireth immunity from misfortune, besides sanctifying his race. Then should one proceed to Surparaka, where Jamadagni's son had formerly dwelt. Bathing in that tirtha of Rama, one acquireth the merit of giving away gold in abundance. Bathing next in the Saptagadavara, with the subdued sense and regulated diet, one earneth great merit, and goeth also to the region of the celestials.

Proceeding next to Deva-hrada, with subdued sense and regulated diet, a man obtaineth the merit of the Devasatra sacrifice. One should proceed next to the forest of Tungaka, with subdued senses and leading a Brahmacharya mode of life It was here that in olden days Muni Saraswata taught the Vedas to the ascetics. When the Vedas had been lost (in consequence of the Munis having forgotten them), Angirasa's son, seated at ease on the upper garments of the Munis (duly spread out), pronounced distinctly and with emphasis the syllable Om. And at this, the ascetics again recollected all that they had learnt before. It was there that the Rishis and the gods Varuna, Agni, Prajapati, Narayana also called Hari, Mahadeva and the illustrious Grandsire of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni by libations of clarified butter poured according to the ordinance, the illustrious Bhrigu once performed the Agnyadhana sacrifice for all those Rishis, after which both they and the gods went away to their respective homes one after another. One who enters the forest of Tungaka, is, O best of kings, male or female, cleansed of every sin. There in that tirtha, O hero, one should reside for a month, with subdued senses and regulated diet. By this, O king, one ascendeth to the region of Brahma, and delivereth also his race. Arriving next at Medhavika, one should offer oblations of water to the gods and the Pitris. By this, one acquires the merit of the Agnishtoma sacrifice, and also memory and intellect. There in that tirtha is the mountain known over the whole world and called Kalanjara. Bathing in the celestial lake that is there, one acquires the merit of giving away a thousand kine. He that, O king, after a bath, offereth oblations (to the gods and the Pitris) on the Kalanjara mountain, is, without doubt, regarded in heaven. Proceeding next, O monarch, to the river Mandakini capable of destroying all sins and which is on that best of mountains called Chitrakuta, he that bathes there and worships the gods and the Pitris, obtains the merit of the horse-sacrifice and attains to an exalted state. One should next, O virtuous one, proceed to the excellent tirtha called Bhartristhana, where, O king, ever dwells the celestial generalissimo Kartikeya. By a journey only to that spot, a person, O foremost of kings, attaineth to success. Bathing next at the tirtha called Koti, one earneth the merit of giving away a thousand kine. Having walked round Koti, one should proceed next to Jyeshthasthana. Beholding Mahadeva who is there, one shineth like the moon. There, O mighty monarch, is a celebrated well. O bull of the Bharata race! There in that well, O foremost of warriors, are the four seas. He that bathes there, O foremost of kings, and with subdued soul worships the gods and the Pitris, is cleansed of all his sins and attaineth to an exalted state. Then, O mighty king, should one proceed to the great Sringaverapura, where, O foremost of kings, formerly Rama, Dasharatha's son, had crossed (the Ganga). Bathing in that tirtha, one, O mighty-armed one, is cleansed of all his sins. Bathing with subdued senses and leading a Brahmacharya mode of life, in the Ganga, one is cleansed of every sin, and obtains also the merit of the Vajapeya sacrifice. One should next proceed to the place called Mayuravata, consecrated to Mahadeva of high intelligence. Beholding there the god, bowing down to him and walking round the spot, one acquireth, O Bharata, the Ganapatya status. Bathing in Ganga at that tirtha, one is cleansed of all his sins. Then, O king, should one proceed to Prayaga, whose praises have been sung by Rishis and where dwell the gods with Brahma at their head, the Directions with their presiding deities, the Lokapalas, the Siddhas, the Pitris adored by the worlds, the great Rishis-Sanatkumara and others, stainless Brahmarshis--Angiras and others,--the Nagas, the Suparnas, the Siddhas, the Snakes, the Rivers, the Seas, the Gandharvas, the Apsaras, and the Lord Hari with Prajapati. There in that tirtha are three fiery caverns between which the Ganga, that foremost of tirthas, rolleth rapidly. There in that region also the world-purifying daughter of the sun, Yamuna, celebrated over the three worlds, uniteth with the Ganga. The country between the Ganga and the Yamuna is regarded as the mons veneris of the world, and Prayaga as the foremost point of that region. The tirthas Prayaga, Pratisthana, Kamvala, Aswatara and Bhogavati are the sacrificial platforms of the Creator. There in those places, O foremost of warriors, the Vedas and the Sacrifices, in embodied forms, and the Rishis endued with wealth of asceticism, adore Brahma, and there the gods and rulers of territories also celebrate their sacrifices. The learned, however, say that of all these tirthas, O exalted one, Prayaga is the most sacred, in fact, the foremost of all tirthas in the three worlds. By going to that tirtha, by singing its praises, or by taking a little earth from it, one is cleansed from every sin. He that bathes in that confluence celebrated over the world, acquires all the merits of the Rajasuya and the horse-sacrifices. This sacrificial place is worshipped by the gods themselves. If a man giveth there ever so little, it increaseth, O Bharata, a thousandfold. O child, let not the texts of the Veda, nor the opinions of men dissuade thy mind from the desire of dying at Prayaga. O son of the Kuru race, the wise say that six hundred million and ten thousand tirthas exist at Prayaga. Bathing in the confluence of Ganga and Yamuna, one obtains the merit that attaches to the four kinds of knowledge and the merits also of those that are truthful. There at Prayaga is the excellent tirtha of Vasuki called Bhogavati. He that batheth in it, obtaineth the merit of the horse-sacrifice. There also in the Ganga is the tirtha famed over the three worlds, called Ramaprapatana, which conferreth the merit of ten horse-sacrifices. O son of the Kuru race! Wherever may a person bathe in the Ganga, he earneth merit equal to that of a trip to Kurukshetra. An exception, however, is made in favour of Kanakhala, while the merit attaching to Prayaga is the greatest. Having committed a hundred sins, he that bathes in the Ganga, hath all his sins washed off by the waters thereof, even as fuel is consumed by fire. It hath been said that in the Satyayuga all the tirthas were sacred; in the Treta, Pushkara alone was such; in Dwapara, Kurukshetra; and in the Kali-yuga, the Ganga alone is sacred. In Pushkara, one should practise austerities; in Mahalaya, one should give away; in the Malaya mountains, one should ascend the funeral pyre; and in Bhrigutunga, one should renounce one's body by forgoing food. Bathing in Pushkara, in Kurukshetra, in the Ganga and in the confluence (of the Ganga and the Yamuna), one sanctifieth seven generations of one's race up and down. He that reciteth the name of the Ganga is purified; while he that beholdeth her, receiveth prosperity; while he that bathes in her and drinks of her waters sanctifieth seven generations of his race up and down. As long, O king, as one's bones lie in contact with the waters of the Ganga, so long doth he live regarded in heaven, even as one liveth in heaven in consequence of the merit he earneth by pious pilgrimages to sacred tirthas and holy spots. There is no tirtha that is like unto the Ganga, there is no god like unto Kesava, and there is none superior to Brahmanas,--this hath been said even by the Grandsire. O great king, the region through which the Ganga flows should be regarded as a sacred asylum, and a spot of land that is on the Ganga's banks, should be regarded as one favourable to the attainment of ascetic success. This truthful description (of the tirthas) one should recite only unto the regenerate ones, unto those that are pious, unto one's son and friends and disciples and dependents. This narrative, without a rival, is blessed and holy and leadeth to heaven. Holy and entertaining and sanctifying, it is productive of merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish with care. By reciting it in the midst of Brahmanas, one is cleansed of every sin, and ascends to heaven. This description of tirthas is auspicious and heaven-giving and sacred; ever blessed as it is, it destroys one's enemies; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtains sons, the destitute obtains riches, a person of the royal order conquereth the whole earth, the Vaisya cometh by wealth, the Sudra obtaineth all his desires, and the Brahmana crosseth the ocean (of the world). Purifying himself, he that listens daily to the merits of the different tirthas, recollects the incidents of many previous births and rejoices in heaven. Of the tirthas that have been recited here, some are easily accessible, while others are difficult of access. But he that is inspired with the desire of beholding all tirthas, should visit them even in imagination. Desirous of obtaining merit, the Vasus, and the Sadhyas, the Adityas, the Maruts, the Aswins, and the Rishis equal unto celestials, all bathed in these tirthas. Do thou also, O thou of the Kuru race, observing the ordinance as explained by me, visit, with subdued senses, these tirthas, increasing thy merit, O thou of excellent vows. Men of piety and learning are able to visit these tirthas, by reason of their purified senses, their belief in Godhead, and their acquaintance with the Vedas. He that doth not observe vows, he that hath not his soul under control, he that is impure, he that is a thief, and he that is of crooked mind, doth not, O Kauravya, bathe in tirthas. Thou art ever observant of virtue, and art of pure character. By thy virtue, O virtuous one, thou hast always gratified thy father and thy grand-father, and great-grand-fathers, and the gods with Brahma at their head, and the Rishis also, O thou versed in virtue! Thou who resemblest Vasava, thou wilt, O Bhishma, attain to the region of the Vasus, and also eternal fame on earth!'

"Narada continued, 'Having cheerfully spoken thus, the illustrious Rishi Pulastya, well-pleased, bidding Bhishma farewell, disappeared there and then. And Bhishma also, O tiger among men, well understanding the true import of the Shastras, wandered over the world at the command of Pulastya. Thus, O thou blessed one, did Bhishma end at Prayaga his highly meritorious journey to the tirthas capable of destroying all sins. The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of a hundred horse-sacrifices and earns salvation hereafter. Thou wilt, O son of Pritha, obtain merit consisting of the eight attributes, even like that which Bhishma, the foremost of the Kurus, had obtained of yore. And as thou wilt lead these ascetics to those tirthas, thy merit will be much greater. Those tirthas are infested by Rakshasas, and no one, save thyself, O son of Kuru race, can go there. Rising early he that reciteth this narrative by the celestial Rishis on the subject of the tirthas, becometh free from all sins. Those foremost of Rishis, Valmiki, and Kasyapa, and Atreya, and Kundajathara, and Viswamitra, and Gautama, and Asita, and Devala, and Markandeya, and Galava, and Bharadwaja, and Vasishtha, and the Muni Uddalaka, and Saunaka with his son, and Vyasa, that best of ascetics, and Durvasas, that foremost of Munis, and Javali of great austerities--all these illustrious Rishis endued with wealth of asceticism, are staying in expectation of thee. With these, O mighty king, do thou meet by visiting these tirthas. And, O illustrious monarch, a great Rishi of immeasurable energy, Lomasa by name, will come to thee. Do thou follow him, and me, and by turns visit these tirthas, O thou virtuous one! By this, thou wilt acquire great fame, like king Mahabhisha! O tiger among kings, even as the virtuous Yayati and king Pururavas, dost thou blaze forth with thy own virtue. Like king Bhagiratha and the illustrious Rama, dost thou shine among kings even as the Sun himself. And thou art, O great king, celebrated (in the world) even as Muni or Ikshwaku, or the highly famous Puru or Vainya! And as in days of yore the slayer of Vritra, after burning all his foes, ruled the three worlds, his mind freed from anxiety, so wilt thou rule thy subjects, after slaying all thy enemies. And, O thou of eyes like lotus leaves, having conquered the earth according to the customs of thy order, thou wilt obtain renown by thy virtue, even like Kartaviryaryuna.'"

Vaisampayana continued, "O great king, having comforted the monarch thus, the illustrious Rishi Narada, bidding farewell to the king, disappeared there and then. And the virtuous Yudhishthira, reflecting upon the subject, began to recite unto the ascetics the merit attaching to tirthas!"

SECTION LXXXVI

"Vaisampayana continued, 'Having ascertained the opinion of his brothers, and of the intelligent Narada, king Yudhishthira, addressing Dhaumya, who was like unto the Grandsire himself, said, 'I have for the acquisition of arms, sent away that tiger among men, Jishnu, whose prowess is incapable of being baffled, and who is possessed of long arms and immeasurable intelligence. O thou of ascetic wealth, that hero is devoted to me, endued with ability, and well-skilled in weapons, and like unto the exalted Vasudeva himself. I know them both, Krishna and Arjuna, those destroyers of enemies, O Brahmana, endued with prowess, even as the puissant Vyasa knoweth them. I know Vasudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six attributes. And this is also what Narada knoweth, for he hath always spoken so unto me. I also know them to be Rishis, Nara and Narayana. Knowing him to possess the ability, I have sent him (on the mission). Not inferior unto Indra and fully competent (for the task), I have sent that son of a god to see the lord of the celestials and obtain weapons from him. Bhishma and Drona are Atirathas. Kripa and the son of Drona are invincible; these mighty warriors have been installed by Dhritarashtra's son in the command of his army. All these are versed in the Vedas, are heroic, and possessed of the knowledge of every weapon. Endued with great strength, these always desire to encounter Arjuna in fight. And Karna also of the Suta caste is a mighty warrior versed in celestial weapons. In respect of the impetus of his weapons, he is endued with the strength of the Wind-god. Himself like a flame of fire, the arrows (proceeding from him) constitute its tongues. The slaps of his left hand cased in leathern fence constitute the crackling of that flame. The dust of the battle-field is its smoke. Urged by the sons of Dhritarashtra even as the wind urgeth the fire, Karna like unto the all-consuming fire at the end of the Yuga that is sent by Death himself, will, without doubt, consume my troops like unto a heap of straw. Only that mighty mass of clouds called

Arjuna, aided by Krishna like unto a powerful wind, with celestial weapon representing its fierce lightning, the white steeds, the rows of white cranes coursing underneath and the unbearable Gandiva, the rainbow ahead, is capable of extinguishing the blazing flame represented by Karna by means of its arrowy showers let off with unflagging steadiness. That conqueror of hostile cities, Vibhatsu, will, without doubt, succeed in obtaining from Indra himself all the celestial weapons with their fullness and life. Alone he is equal, I think, unto them all. Otherwise it is impossible (for us) to vanquish in fight all those foes, who have attained to eminent success in all their purposes. We shall behold Arjuna, that repressor of foes, fully equipped with celestial weapons, for Vibhatsu having once undertaken a task, never, droopeth under its weight. Without that hero, however, that best of men, ourselves, with Krishna, cannot be at rest in Kamyaka. Therefore, do thou mention some other wood that is sacred and delightful, and abounds in food and fruits, and that is inhabited by men of pious practices:--where we may pass some time, expecting the warlike Arjuna of unbaffled prowess, like the Chataka in expectation of gathering clouds. Do thou tell us of some asylums open to the regenerate ones, and lakes and streams and beautiful mountains. O Brahmana, deprived of Arjuna, I do not like to stay in this wood of Kamyaka. We wish to go somewhere else.'"

SECTION LXXXVII

Vaisampayana said, "Beholding the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya, who resembled Vrihaspati, spake thus, comforting them, 'O bull of the Bharata race, O sinless one, listen to me as I mention certain sacred asylums and regions and tirthas and mountains that are approved of by Brahmanas. O king, listen to me as I speak, thyself with the daughter of Drupada and thy brothers, wilt, O lord of men, be relieved from grief. And, O son of Pandu, by hearing only of these places, thou wilt acquire merit. And by visiting them thou wilt obtain merit a hundred times greater, O best of men! First, O king, I will, so far as I recollect, speak of the beautiful eastern country, much regarded, O Yudhishthira, by royal Rishis. In that direction, O Bharata is a place called Naimisha which is regarded by the celestials. There in that region are several sacred tirthas belonging to the gods. There also is the sacred and beautiful Gomati which is adored by celestial Rishis and there also in [possibly 'is'?--JBH] the sacrificial region of the gods and the sacrificial stake of Surya. In that quarter also is that best of hills called Gaya, which is sacred and much regarded by royal ascetics. There on that hill, is the auspicious lake called Brahmasara which is adored by celestial Rishis. It is for this that the ancients say that one should wish for many sons, so that even one among them may visit Gaya, celebrate the horse-sacrifice or give away a nila bull, and thereby deliver ten generations of his race up and down. There, O monarch, is a great river, and spot called Gayasira. In Gayasira is a banian, which is called by the Brahmanas the Eternal banian, for the food that is offered there to the Pitris becometh eternal, O exalted one! The great river that floweth by the place is known by the name of Phalgu, and its waters are all sacred. And, O bull among the Bharatas, there also, in that place, is the Kausiki, whose basin abounds in various fruit and roots, and where Viswamitra endued with wealth of asceticism acquired Brahmanahood. Towards that direction also is the sacred Ganga, on whose banks Bhagiratha celebrated many sacrifices with profuse gifts (to Brahmanas). They say that in the country of Panchala, there is a wood called Utpala, where Viswamitra of Kusika's race had performed sacrifices with his son, and where beholding the relics of Viswamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kamyaka, Kusika's son had quaffed the Soma juice with Indra. Then abandoning the Kshatriya order, he began to say, I am a Brahmana.' In that quarter, O hero is the sacred confluence of Ganga and Yamuna which is celebrated over the world. Holy and sin-destroying, that tirtha is much regarded by the Rishis. It is there that the soul of all things, the Grandsire, had, in olden days, performed his sacrifice, and it is for this, O chief of the Bharata race, that the place hath come to be called Prayaga. In this direction, O foremost of kings, lieth the excellent asylum of Agastya, O monarch, and the forest called Tapasa, decked by many ascetics. And there also is the great tirtha called Hiranyavinda on the Kalanjara hills, and that best of mountains called Agastya, which is beautiful, sacred and auspicious. In that quarter, O descendant of the Kuru race, is the mountain called Mahendra, sacred to the illustrious Rama of the Bhrigu race. There, O son of Kunti, the Grandsire performed sacrifices of yore. There, O Yudhishthira, the sacred Bhagiratha entereth a lake and there also, O king, is that sacred river known by the name of the merit-bestowing Brahmasara, whose banks are inhabited by persons whose sins have been washed away, and whose sight alone produceth merit. In that direction also lieth the high-souled Matanga's excellent asylum, called Kedara which is sacred and auspicious and celebrated over the world. And there also is the mountain called Kundoda, which is so delightful and abounding in fruits and roots and waters, and where the king of the Nishadhas (Nala) had slaked his thirst and rested for a while. In that quarter also is the delightful Deva-vana which is graced by ascetics. There also are the rivers Vahuda and Nanda on the mountain's crest. O mighty king, I have described unto thee all the tirthas and sacred spots in the Eastern quarter. Do thou now hear of the sacred tirthas, and rivers and mountains and holy spots in the other three quarters!'"

SECTION LXXXVIII

"Dhaumya continued, 'Listen, O Bharata, I shall now narrate to thee in detail according to my knowledge, the sacred tirthas of the south. In that quarter lieth the sacred and auspicious river Godavari, full of water abounding in groves and frequented by ascetics. In that direction also are the rivers Venna and Bhimarathi, both capable of destroying sin and fear, and abounding in birds and deer, and graced with abodes of ascetics. In that region also, O bull of the Bharata race, is the tirtha of the royal ascetic, Nriga viz., the river Payoshni, which is delightful and full of waters and visited by Brahmanas. There the illustrious Markandeya, of high ascetic merit sang the praises in verse of king Nriga's line! We have heard respecting the sacrificing king Nriga that which really took place while he was performing a sacrifice in the excellent tirtha called Varaha on the Payoshni. In that sacrifice Indra became intoxicated with quaffing the Soma, and the Brahmanas, with the gifts they received. The water of the Payoshni, taken up (in vessel), or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death. Higher than heaven itself, and pure, and created and bestowed by the trident-bearing god, there in that tirtha is an image of Mahadeva beholding which a mortal goeth to the region of Siva. Placing on one scale Ganga and the other rivers with their waters, and on the other, the Payoshni, the latter, in my opinion would be superior to all the tirthas, together, in point of merit! Then, O foremost of the Bharata race, on the mountain called Varunasrotasa is the sacred and auspicious wood of Mathara abounding in fruits and roots, and containing a sacrificial stake. Then, O king, it is said that in the region on the north of the Praveni, and about the sacred asylum of Kanwa, are many woody retreats of ascetics. And, O child, in the tirtha called Surparaka are two sacrificial platforms of the illustrious Jamadagni, called Pashana and Punaschandra, O Bharata! And, O son of Kunti, in that spot is the tirtha called Asoka abounding in woody retreats of ascetics. And, O Yudhishthira, in the country of the Pandyas are the tirthas named Agastya and Varuna! And, O bull among men, there, amongst the Pandavas, is the tirtha called the Kumaris. Listen, O son of Kunti, I shall now describe Tamraparni. In that asylum the gods had undergone penances impelled by the desire of obtaining salvation. In that region also is the lake of Gokarna which is celebrated over the three worlds, hath an abundance of cool waters, and is sacred, auspicious, and capable, O child, of producing great merit. That lake is extremely difficult of access to men of unpurified souls. Near to that tirtha is the sacred asylum of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruits and roots. And there also is the Vaiduryya mountain, which is delightful abounding in gems and capable of bestowing great merit. There on that mountain is the asylum of Agastya abounding in fruits and roots and water.'" "I shall now, O lord of men, describe the sacred spots, and asylums, and rivers and lakes belonging to the Surashtra country! O Yudhishthira, the Brahmanas say that on the sea-coast is the Chamasodbheda, and also Prabhasa, that tirtha which is much regarded by the gods. There also is the tirtha called Pindaraka, frequented by ascetics and capable of producing great merit. In that region is a mighty hill named Ujjayanta which conduceth to speedy success. Regarding it the celestial Rishi Narada of great intelligence hath recited an ancient sloka. Do thou listen to it, O Yudhishthira! By performing austerities on the sacred hill of Ujjayanta in Surashtra, that abounds in birds and animals, a person becometh regarded in heaven. There also is Dwaravati, producing great merit, where dwelleth the slayer of Madhu, who is the Ancient one in embodied form, and eternal virtue. Brahmanas versed in the Vedas, and persons acquainted with the philosophy of the soul say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the righteous of the righteous and the auspicious of the auspicious. In all the three worlds, He of eyes like lotus-leaves is the God of gods, and is eternal. He is the pure soul and the active principle of life, is the Supreme Brahma and is the lord of all. That slayer of Madhu, Hari of inconceivable soul, dwelleth there!"

SECTION LXXXIX

"Dhaumya continued, 'I shall describe to thee those sacred spots capable of producing merit that lie on the west, in the country of the Anarttas, O Bharata, there, flows in a westward course the sacred river Narmada, graced by Priyangu and mango trees, and engarlanded with thickest of canes. All the tirthas and sacred spots, and rivers and woods and foremost of mountains that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Charanas, O best of the Kurus, always come, O Bharata, to bathe in the sacred waters of the Narmada. And it hath been heard by us that the sacred asylum of the Muni Visravas, had stood there, and that there was born the lord of treasures, Kuvera, having men for his vehicles. There also is that foremost of hills, the sacred and auspicious Vaidurya peak abounding with trees that are green and which are always graced with fruit and flowers. O lord of the earth, on the top of that mountain is a sacred tank decked with full-blown lotus and resorted to by the gods and the Gandharvas. Many are the wonders, O mighty monarch, that may be seen on that sacred mountain which is like unto heaven itself and which is visited by celestial Rishis. There, O subjugator of hostile cities, is the sacred river called Viswamitra belonging to the royal sage of that name and which abounds, O king, in many sacred tirthas. It was on the banks of this river, that Yayati, the son of Nahusha, (fell from heaven) among the virtuous, and obtained once more the eternal regions of the righteous. Here also are the well-known lake called Punya, the mountain called Mainaka, and that other mountain called Asita abounding in fruits and roots. And here also is the sacred asylum of Kakshasena, and O Yudhishthira, the asylum of Chyavana also, which is famed over every country, O son of Pandu! In that spot, O exalted one, men attain to (ascetic) success without severe austerities. Here also, O mighty king, is the region called Jamvumarga, inhabited by birds and deer, and which constitutes the retreat of ascetics with souls under control, O thou foremost of those that have subdued their senses! Next lie the exceedingly sacred Ketumala, and Medhya ever graced with ascetics, and, O lord of earth, Gangadwara, and the well-known woods of Saindhava which are sacred and inhabited by the regenerate ones. There also is the celebrated tank of the Grandsire, called Pushkara, the favourite abode of the Vaikanasas, and Siddhas and Rishis. Moved by the desire of obtaining its protection, the Creator sang this verse at Pushkara, O chief of the Kurus and foremost of virtuous men! If a person of pure soul purposes a pilgrimage to the Pushkaras in imagination even, he becometh purged from all his sins and rejoiceth in heaven!'"

SECTION XC

"Dhaumya continued, 'O tiger among kings, I shall now describe those tirthas and sacred spots that lie to the north. Do thou, O exalted one, listen to me attentively. By hearing this narration, O hero, one acquireth a reverential frame of mind, which conduceth to much good. In that region is the highly sacred Saraswati abounding in tirthas and with banks easy of descent. There also, O son of Pandu, is the ocean-going and impetuous Yamuna, and the tirtha called Plakshavatarana, productive of high merit and prosperity. It was there that the regenerate ones having performed the Saraswata sacrifice, bathed on the completion there of. O sinless one, is the well-known celestial tirtha called Agnisiras, which is productive of great merit. There king Sahadeva had celebrated a sacrifice measuring out the ground by a throw of the Samya. It is for this reason, O

Yudhishthira, that Indra sang the praises of Sahadeva in verse. Those verses are still current in this world, being recited by the regenerate ones, e. g., on the Yamuna Sahadeva worshipped the sacrificial fire, with gifts in a hundred thousands to Brahmanas. There the illustrious king, the imperial Bharata, performed five and thirty horse-sacrifices. O child, we have heard that Sarabhanga of yore used to fully gratify the desires of the regenerate ones. There in this region is his celebrated asylum productive of great merit. In that region also, O son of Pritha, is the river Saraswati, which is ever worshipped by the god, where, in days of yore, the Valikhilyas, O great king, performed sacrifices. In that region also, O Yudhishthira, is the well-known river Drisadwati, which is productive of great merit. Then, O chief of men, are Nyagrodhakhya, and Panchalya, and Punyaka and Dalbhyaghosha, and Dalbhya, which are, O son of Kunti, the sacred asylum in the world of illustrious Anandayasas of excellent vows and great energy, and which are celebrated over the three worlds. Here also, O lord of men, the illustrious Etavarna and Avavarana versed in the Vedas, learned in Vedic lore, and proficient in the knowledge of Vedic rites, performed meritorious sacrifices, O chief of the Bharata race! There also is Visakhayupa to which, in days of yore, came the gods with Varuna and Indra, and practised ascetic austerities. And therefore is that spot so eminently sacred. Here also is Palasaka, where the great and illustrious and highly blessed Rishi Jamadagni performed sacrifices. There all the principal rivers in their embodied forms taking their respective waters stood surrounding that best of sages. And there also, O monarch, Vibhavasu (fire) himself, beholding that high-souled one's initiation, sang the following sloka: 'The river coming to the illustrious Jamadagni while sacrificing unto the gods gratified the Brahmanas with offerings of honey.' O Yudhishthira, the spot where Ganga rusheth past, cleaving the foremost of mountains which is frequented by Gandharvas and Yakshas and Rakshasas and Apsaras, and inhabited by hunters, and Kinnaras, is called Gangadwara. O king, Sanatkumara regardeth that spot visited by Brahmarshis, as also the tirtha Kanakhala (that is near to it), as sacred. There also is the mountain named Puru which is resorted to by great Rishis and where Pururavas was born, and Bhrigu practised ascetic austerities. For this it is, O king, that asylum hath become known as the great peak of Bhrigutunga. Near that peak is the sacred and extensive Vadari, that highly meritorious asylum, famed over the three worlds, of him, O bull of the Bharata race, who is the Present, the Past and the Future, who is called Narayana and the lord Vishnu, who is eternal and the best of male beings, and who is pre-eminently illustrious. Near Vadari, the cool current of Ganga was formerly warm, and the banks there were overspread with golden sands. There the gods and Rishis of high fortune and exceeding effulgence, approaching the divine lord Narayana, always worship him. The entire universe with all its tirthas and holy spots is there where dwelleth the divine and eternal Narayana, the Supreme soul, for he is Merit, he is the Supreme Brahma, he is tirtha, he is the ascetic retreat, he is the First, he is the foremost of gods, and he is the great Lord of all creatures. He is eternal, he is the great Creator, and he is the highest state of blessedness. Learned persons versed in the scriptures attain to great happiness by knowing him. In that spot are the celestial Rishis, the Siddhas, and, indeed, all the Rishis,--where dwelleth the slayer of Madhu, that primeval Deity and mighty Yogin! Let no doubt enter thy heart that that spot is the foremost of all holy spots. These, O lord of earth, are the tirthas and sacred spots on earth, that I have recited, O best of men! These all are visited by the Vasus, the Sadhyas, the Adityas, the Marutas, the Aswins and the illustrious Rishis resembling the celestials themselves. By journeying, O son of Kunti, to those places, with the Brahmanas and ascetics that are with thee and with thy blessed brothers, thou wilt be freed from anxiety!"

SECTION XCI

Vaisampayana continued, "O son of the Kuru race, while Dhaumya was speaking thus, there arrived at the spot the Rishi Lomasa of great energy. And the king, who was the eldest of Pandu's sons, with his followers and those Brahmanas sat round the highly righteous one, like celestials in heaven sitting round Sakra. And having received him duly, Yudhishthira the just enquired after the reason of his arrival, and the object also of his wanderings. Thus asked by Pandu's son, the illustrious ascetic, well-pleased, replied in sweet words delighting the Pandavas, 'Travelling at will, O Kaunteya, over all the regions, I came to Sakra's abode, and saw there the lord of the celestials. There, I saw thy heroic brother capable of wielding the bow with his left hand, seated on the same seat with Sakra. And beholding Partha on that seat I was greatly astonished, O tiger among men! And the lord of the celestials then said unto me, 'Go thou unto the sons of Pandu.' At the request, therefore, of Indra as also of the high-souled son of Pritha have I come hither with speed, desiring to see thee with thy younger brothers. O child, I will relate what will please thee highly, O son of Pandu! Do thou listen to it, O king, with Krishna and the Rishis that are with thee. O bull of the Bharata race, Partha hath obtained from Rudra that incomparable weapon for the acquisition of which thou hadst sent him to heaven. That fierce weapon, known by the name of Brahma-sira which arose after Amrita, and which Rudra had obtained by means of ascetic austerities, hath been acquired by Arjuna together with the Mantras for hurling and withdrawing it, and the rites of expiation and revival. And, O Yudhishthira, Arjuna of immeasurable prowess hath also acquired Vajras and Dandas and other celestial weapons from Yama and Kuvera and Varuna and Indra, O son of the Kuru race! And he hath also thoroughly learnt music, both vocal and instrumental, and dancing and proper recitation of the Saman (Veda) from Vishwavasu's son. And having thus acquired weapons and mastered the Gandharva Veda, thy third brother Vibhatsu liveth happily (in heaven). Listen to me, O Yudhishthira, for I shall now deliver to thee the message of that foremost of celestials. He hath commanded me saying, "Thou wilt, no doubt, go to the world of men. O best of Brahmanas, tell thou Yudhishthira these words of mine. Soon will thy brother Arjuna come to thee, having acquired arms and accomplished a great deed for the celestials that is incapable of being accomplished by themselves. Do thou meanwhile devote thyself to ascetic austerities, with thy brothers. There is nothing superior to asceticism, and it is by asceticism that a person achieveth great results. And, O bull of the Bharata race, well do I know that Karna is endued with great ardour and energy and strength and prowess that is incapable of being baffled. Well do I know that, skilled in fierce conflict, he hath not his rival in battle; that he is a mighty bowman, a hero deft in the use of fierce weapons and cased in the best of mail. Well do I know that that exalted son of Aditya resembleth the son of Maheswara himself. Well do I also know the high natural prowess of the broad-shouldered Arjuna. In battle Karna is not equal unto even a sixteenth part of Pritha's son. And as for the fear of Karna which is in thy heart, O repressor of foes, I shall dispel when Savyasachin will have left heaven. And as regards thy purpose, O hero, to set out on a pilgrimage to tirthas, the great Rishi Lomasa will, without doubt, speak unto thee. And whatever that regenerate Rishi will relate unto thee touching the merits of asceticism and tirthas, thou shouldst receive with respect and not otherwise!'"

SECTION XCII

"Lomasa continued, 'Listen now, O Yudhishthira, to what Dhananjaya hath said: 'Cause my brother Yudhishthira to attend to the practice of virtue which leadeth to prosperity. Endued with wealth of asceticism, thou art conversant with the highest morality, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from tirthas. Persuade thou the sons of Pandu to acquire the merit attaching to tirthas. Do thou with thy whole soul persuade the king to visit the tirthas and give away kine.' This is what Arjuna said unto me. Indeed he also said, 'Let him visit all the tirthas protected by thee. Thou wilt also protect him from Rakshasas, and watch over him in inaccessible regions and rugged mountain breasts. And as Dadhichi had protected Indra, and Angiras had protected the Sun, so do thou, O best of regenerate ones, protect the sons of Kunti from Rakshasas. Along the way are many Rakshasas, huge as mountain-cliffs. But protected by thee these will not be able to approach the sons of Kunti. Obedient to the words of Indra and at the request of Arjuna also protecting thee from dangers, I shall wander with thee. Before this, O son of the Kuru race, I have twice visited the tirthas. With thee I shall repair to them for the third time. O Yudhishthira, Manu and other royal Rishis of meritorious deeds had undertaken journeys to tirthas. Indeed, a trip to them is capable of dispelling all fear, O king! They that are crooked-minded, they that have not their souls under control, they that are illiterate and perverse, do not, O Kauravya, bathe in tirthas. But thou art ever of a virtuous disposition and conversant with morality and firm in thy promises. Thou wilt surely be able to free thyself from the world. For, O son of Pandu, thou art even as king Bhagiratha, or Gaya, or Yayati, or any one, O son of Kunti, that is like them.' "Yudhishthira answered, 'I am so overwhelmed with delight, O Brahmana, that I cannot find words to answer thee. Who can be more fortunate than he who is remembered even by the lord of the celestials? Who can be more fortunate than he who hath been favoured with thy company, who hath Dhananjaya for a brother, and who is thought of by Vasava himself? As to thy words, O illustrious one, in respect of a trip to the tirthas, my mind had already been made up at the words of Dhaumya. O Brahmana, I shall start, at whatever hour thou mayst be pleased to appoint, on the proposed journey to tirthas. Even this is my firm resolve!' Vaisampayana continued, "Lomasa then said unto Yudhishthira, who had made up his mind to start on the proposed journey, 'O mighty king, be thou light as regards thy retinue, for by this thou wilt be able to go more easily!'

"Yudhishthira then said, 'Let those mendicants and Brahmanas and Yogis that are incapable of bearing hunger and thirst, the fatigues of travel and toil, and the severity of winter, desist. Let those Brahmanas also desist that live on sweetmeats, and they also that desire cooked viands and food that is sucked or drunk as well as meat. And let those also remain behind that are dependent on cooks. Let those citizens that have followed me from motives of loyalty, and whom I have hitherto kept on proper stipends, repair to king Dhritarashtra. He will give them their allowances in due time. If, however, that king refuses to grant them proper allowances, the king of the Panchalas will, for our satisfaction and welfare, give them these.'" Vaisampayana continued, "And thereupon oppressed with grief, the citizens and the principal Brahmanas and Yatis set out for Hastinapura. And out of affection for Yudhishthira the just, the royal son of Amvika received them properly, and gratified them with proper allowances. And the royal son of Kunti, with only a small number of Brahmanas, abode for three nights at Kamyaka, cheered by Lomasa."

SECTION XCIII

Vaisampayana said, "Those Brahmanas then, that had been dwelling (with him) in the woods, beholding the son of Kunti about to set out (on the pious pilgrimage), approached him, O king, and said, 'Thou art about to set out, O king, on thy journey to the sacred tirthas, along with thy brothers and accompanied by the illustrious Rishi Lomasa. O king, it behoveth thee, O son of Pandu, to take us with thee. Without thee, we shall not be able, O son of the Kuru race, to visit them at any time. Surrounded by dangers and difficult of access, they are infested by beasts of prey. Those tirthas, O lord of men, are inaccessible to persons in small parties. Foremost of all wielders of the bow, thy brothers are ever brave. Protected by your heroic selves, we also would proceed to them. Permit us to acquire, O lord of earth, through thy grace the blessed fruit of tirthas. Protected by thy energy, let us, O king, be cleansed of all our sins by visiting those tirthas and purified by baths therein. Bathing in those tirthas, thou also, O Bharata, wilt acquire without doubt the regions difficult of acquisition that Kartavirya and Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata only had earned. In thy company, O king, we desire to behold Prabhasa and other tirthas, Mahendra and other hills, Ganga and other rivers, and Plaksha and other gigantic trees. If, O lord of men, thou hast any regard for the Brahmanas, do thou our bidding. Thou wilt surely have prosperity from this. O thou of mighty arms, the tirthas are infested by Rakshasas that ever obstruct ascetic penances. It behoveth thee to protect us from them. Protected by Lomasa and taking us with thee, go thou to all the tirthas spoken of by Dhaumya and the intelligent Narada, as also all those that have been spoken of by the celestial Rishi Lomasa, endued with great ascetic wealth, and be thou, by this, cleansed of all thy sins." "Thus addressed respectfully by them, the king--that bull amongst the sons of Pandu--surrounded by his heroic brothers headed by Bhima, with tears of joy in his eyes, said unto all those ascetics, 'Let it be so.' With the permission then of Lomasa, as also of his priest Dhaumya, that foremost of Pandu's sons with soul under complete control, resolved, along with his brothers and Drupada's daughter of faultless features, to set out. Just at this time, the blessed Vyasa, as also Parvata and

Narada, all endued with high intelligence, came to Kamyaka for seeing the son of Pandu. Beholding them, king Yudhishthira worshipped them with due rites. And worshipped by the monarch thus, those blessed ones, addressing Yudhishthira, said, 'O Yudhishthira, O Bhima, and ye twins, banish all evil thoughts from your minds. Purify your hearts and then set out for the tirthas. The Brahmanas have said that the observance of regulations in respect of the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows. O king, the mind that is free from all evil thoughts is highly pure. Purifying yourselves, therefore, harbouring only friendly feelings for all, behold ye the tirthas. Observing earthly vows in respect of your bodies and purifying your minds by spiritual vows, obtain ye the fruits as recited, of pilgrimages." "Saying, 'So be it,' the Pandavas with Krishna, caused those celestial and human Rishis to perform the usual propitiatory ceremonies. And those heroes, having worshipped the feet of Lomasa and Dwaipayana and Narada and the celestial Rishi Parvata, O king, and accompanied by Dhaumya as also the ascetics that had been residing with them in the woods, set out on the day following the full moon of Agrahayana in which the constellation Pushya was ascendant. Dressed in barks and hides, and with matted lock on head, they were all cased in impenetrable mail and armed with swords. And O Janamejaya, the heroic sons of Pandu with quivers and arrows and scimitars and other weapons, and accompanied by Indrasena and other attendants with fourteen and one cars, a number of cooks and servants of other classes, set out with faces turned towards the east!"

SECTION XCIV

"Yudhishthira said, 'O best of celestial Rishis, I do not think that I am without merits. Yet am I afflicted with so much sorrow that there never was a king like me. I think, however, that my enemies are destitute of good qualities and even destitute of morality. Yet why, O Lomasa, do they prosper in this world?"

"Lomasa said, 'Grieve not ever, O king, O son of Pritha, that sinful men should often prosper in consequence of the sins they commit. A man may be seen to prosper by his sins, obtain good therefrom and vanquish his foes. Destruction, however, overtakes him to the roots. O king, I have seen many Daityas and Danavas prosper by sin but I have also seen destruction overtake them. O exalted one, I have seen all this in the righteous age of yore. The gods practised virtue, while the Asuras abandoned it. The gods visited the tirthas, while the Asuras did not visit them. And at first the sinful Asuras were possessed with pride. And pride begat vanity and vanity begat wrath. And from wrath arose every kind of evil propensities, and from these latter sprang shamelessness. And in consequence of shamelessness, good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras. And when the Daityas and the Danavas, deprived of sense by pride, were possessed by adversity. Kali also sought to possess them. And, O son of Kunti, overwhelmed with pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction overtook them soon. And covered with infamy, the Daityas were soon exterminated. The gods, however, who were virtuous in their practices, going to the seas, the rivers, the lakes and the holy spots, cleansed themselves of all sins, O son of Pandu, by means of ascetic penances and sacrifices and gifts and blessings, and obtained prosperity and the consequence. And because the gods always performed sacrifices and holy deeds abandoning every practice that was evil, and visited the tirthas, as the consequence thereof they acquired great good fortune. Guided by this, O king, do thou also, with thy brothers, bathe in tirthas, for then thou wilt obtain prosperity once more. Even this is the eternal road. And, O monarch, as king Nriga and Shivi and Ausinara and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas, by practising ascetic penances and visiting tirthas and touching sacred waters and beholding illustrious ascetics, obtained fame and sanctity and merit and wealth, so wilt thou also obtain prosperity that is great. And as Ikshwaku with his sons, friends and followers, as Muchukunda and Mandhatri and king Marutta, as the gods through power of asceticism and the celestial Rishis also, had all obtained fame, so wilt thou also obtain great celebrity. The sons of Dhritarashtra, on the other hand, enslaved by sinfulness and ignorance, will, without doubt, be soon exterminated like the Daityas.'"

SECTION XCV

Vaisampayana said, "The heroic sons of Pandu, accompanied by their followers, proceeding from place to place, at last arrived at Naimisha. O king, reaching the Gomati, the Pandavas bathed in the sacred tirtha of that stream, and having performed their ablutions there, they gave away, O Bharata, both kine and wealth! And repeatedly offering oblations of water, O Bharata, to the gods, the pitris, and the Brahmanas, in the tirthas called Kanya, Aswa, and Go and staying (as directed) in Kalakoti and the Vishaprastha hills, the Kauravas then, O king, reached Vahuda and performed their ablution in that stream. Proceeding next, O lord of earth, to the sacrificial region of the gods known by the name Prayaga, they bathed in the confluence of Ganga and Yamuna and residing there practised ascetic penances of great merit. And the Pandavas, of truthful promises, bathing in the tirtha, cleansed themselves of every sin. The sons of Pandu then, O king of the Bharata race, accompanied by those Brahmanas, proceeded to the tirtha called Vedi, sacred to the Creator and adored by the ascetics. Residing there for some time and gratifying the Brahmanas with the fruit and roots of the wilderness and clarified butter, those heroes began to practise ascetic penances of great merit. They then proceeded to Mahidhara consecrated by that virtuous royal sage Gaya of unrivalled splendour. In that region is the hill called Gayasira, as well as the delightful river called Mahanadi, with fine banks graced by bushes of canes. On that celestial hill of holy peaks is a sacred tirtha called Brahmasara which is much adored by ascetics. There on the banks of that lake had dwelt of yore the eternal god himself of justice, and it was thither that the illustrious Rishi Agastya had repaired to behold that deity. It is from that lake that all the rivers take their rise and there in that tirtha, Mahadeva the wielder of the Pinaka, is present for aye. Arriving at that spot, the heroic sons of Pandu practised the vow that is known by the name of the Chaturmasya according to all the rites and ordinances of the great sacrifice called Rishiyajna. It is there that that mighty tree called the Eternal banian stands. Any sacrifice performed there produces merit that is eternal. In that sacrificial platform of the gods producing eternal merit, the Pandavas began to fast with concentrated souls. And there came unto them Brahmanas by hundreds endued with wealth of asceticism. And those Brahmanas also all performed the Chaturmasya sacrifice according to the rites inculcated by the Rishis. And there in that tirtha, those Brahmanas old in knowledge and ascetic merit and fully versed in the Vedas, that constituted the court of the illustrious sons of Pandu, talked in their presence upon various subject of sacred import. And it was in that place that the learned vow-observing, and sacred Shamatha, leading, besides, a life of celibacy, spake unto them, O king, of Gaya, the son of Amurttaraya. And Shamatha said, 'Gaya, the son of Amurttaraya, was one of the foremost of royal sages. Listen to me, O Bharata, as I recite his meritorious deeds. It was here, O king, that Gaya had performed many sacrifices distinguished by the enormous quantities of food (that were distributed) and the profuse gifts that were given away (unto Brahmanas). Those sacrifices, O king, were distinguished by mountains in hundreds and thousands of cooked rice, lakes of clarified butter and rivers of curds in many hundreds, and streams of richly-dressed curries in thousands. Day after day were these got ready and distributed amongst all comers, while, over and above this, Brahmanas and others, O king, received food that was clean and pure. During the conclusion also (of every sacrifice) when gifts were dedicated to the Brahmanas, the chanting of the Vedas reached the heavens. And so loud, indeed, was the sound of the Vedic Mantras that nothing else, O Bharata, could be heard there. Thus sacred sounds, O king, filled the earth, the points of the horizon, the sky and heaven itself. Even these were the wonders that persons noticed on those occasions. And gratified with the excellent viands and drinks that the illustrious Gaya provided, men, O bull of the Bharata race, went about singing these verses. In Gaya's great sacrifice, who is there today, amongst creatures, that still desireth to eat? There are yet twenty-five mountains of food there after all have been fed! What the royal sage Gaya of immense splendour hath achieved in his sacrifice was never achieved by men before, nor will be by any in future. The gods have been so surfeited by Gaya with clarified butter that they are not able to take anything that anybody else may offer. As sand grains on earth, as stars in the firmament, as drops showered by rain-charged clouds, cannot ever be counted by anybody, so can none count the gifts in Gaya's sacrifice!" "O son of the Kuru race, many times did king Gaya perform sacrifices of this description, here, by the side of this Brahmasara!"

SECTION XCVI

Vaisampayana said, "After this the royal son of Kunti who was ever distinguished for his profuse gifts unto Brahmanas, proceeded to the asylum of Agastya and took up his abode in Durjaya. It was here that that foremost of speakers, king Yudhishthira asked Lomasa as to why Agastya had slain Vatapi there. And the king also enquired after the extent of that man-destroying Daitya's prowess, and the reason also of the illustrious Agastya's wrath being excited against that Asura.

"Thus questioned, Lomasa said, 'O son of Kuru race, there was in the city called Manimati, in days of yore, a Daitya named Ilwala, whose younger brother was Vatapi. One day that son of Diti addressed the Brahmana endued with ascetic merit, saying, 'O holy one, grant me a son equal unto Indra.' The Brahmana, however, did not grant the Asura a son like Indra. And at this, the Asura was inflamed with wrath against the Brahmana. And from that day, O king, the Asura Ilwala became a destroyer of Brahmanas. And endued with power of illusion the angry Asura transformed his brother into a ram. And Vatapi also capable of assuming any form at will, would immediately assume the shape of a ram. And the flesh of that ram, after being properly dressed, was offered to Brahmanas as food. And after they had eaten of it, they were slain. For whomsoever Ilwala summoned with his voice, he would come back to Ilwala even if he had gone to the abode of Yama, in re-embodied form endued with life, and show himself to Ilwala. And so having transformed the Asura Vatapi into a ram and properly cooked his flesh and feeding Brahmanas therewith, he would summon Vatapi. And the mighty Asura Vatapi, that foe of Brahmanas, endued with great strength and power of illusion, hearing, O king, those sounds uttered with a loud voice by Ilwala, and ripping open the flanks of the Brahmana would come laughingly out, O lord of earth! And it was thus, O monarch, that the wicked-hearted Daitya Ilwala, having fed Brahmanas, frequently took away their lives.

"Meanwhile, the illustrious Agastya beheld his deceased ancestors hanging in a pit with heads downwards. And he asked those personages thus suspended in that hole, saying, 'What is the matter with you? Thus questioned those utterers of Brahma replied, 'It is even for offspring.' And they also told him, 'We are your ancestors. It is even for offspring that we stay suspended in this pit. If O Agastya, thou canst beget us a good son, we may then be saved from this hell and thou also wilt obtain thy blessed state of those having offspring.' Endued with great energy and observant of truth and morality Agastya replied, saying, 'Ye Pitris, I will accomplish your desire. Let this anxiety of yours be dispelled.' And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them, created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidarbha's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day. And as soon as that lord of earth--the ruler of the Vidarbhas--saw her ushered into life, he joyfully communicated the intelligence, O Bharata, unto the Brahmanas. And the Brahmanas thereupon, O lord of earth, blessed the girl and they bestowed upon her the name Lopamudra. And possessed of great beauty, she began, O monarch, to grow quickly like unto a lotus in the midst of water or the effulgent flame of a fire. And when the girl grew and attained to puberty, a hundred virgins decked in ornaments and a hundred maids waited in obedience upon her blessed self. And surrounded by those hundred maids and virgins, she shone in their midst, endued as she was with bright effulgence, like Rohini in the firmament amid an inferior multitude of stars. And possessed as she was of good behaviour and excellent manners, none dared ask for her hand even when she attained to puberty, through fear of her father, the king of the Vidharbhas. And Lopamudra, devoted to truth, surpassing the Apsaras even in beauty, gratified her father and relatives by means of her conduct. And her father, beholding his daughter-the princess of Vidharbha-attain to puberty, began to reflect in his mind, saying, 'To whom should I give this daughter of mine?'"

SECTION XCVII

"Lomasa continued, 'When Agastya thought that girl to be competent for the duties of domesticity, he approached that lord of earth-the ruler of Vidharbhas-and addressing him, said, 'I solicit thee, O king, to bestow thy daughter Lopamudra on me.' Thus addressed by the Muni, the king of the Vidharbhas swooned away. And though unwilling to give the Muni his daughter, he dared not refuse. And that lord of earth then, approaching his queen, said, 'This Rishi is endued with great energy. If angry, he may consume me with the fire of his curse. O thou of sweet face, tell me what is thy wish." Hearing these words of the king, she uttered not a word. And beholding the king along with the queen afflicted with sorrow, Lopamudra approached them in due time and said, O monarch, it behoveth thee not to grieve on my account. Bestow me on Agastya, and, O father, save thyself, by giving me away.' And at these words of his daughter, O monarch, the king gave away Lopamudra unto the illustrious Agastya with due rites. And obtaining her as wife, Agastya addressed Lopamudra, saying, 'Cast thou away these costly robes and ornaments.' And at these words of her lord, that large-eyed damsel of thighs tapering as the stem of the plantain tree cast away her handsome and costly robes of fine texture. And casting them away she dressed herself in rags and barks and deerskins, and became her husband's equal in vows and acts. And proceeding then to Gangadwara that illustrious and best of Rishis began to practise the severest penances along with his helpful wife. And Lopamudra herself, well pleased, began to serve her lord from the deep respect that she bore him. And the exalted Agastya also began to manifest great love for his wife. "After a considerable time, O king, the illustrious Rishi one day beheld Lopamudra, blazing in ascetic splendour come up after the bath in her season. And pleased with the girl, for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse. The girl, however, joining her hands, bashfully but lovingly addressed the Rishi, saying, 'The husband, without doubt, weddeth the wife for offspring. But it behoveth thee, O Rishi, to show that love to me which I have for thee. And it behoveth thee, O regenerate one, to approach me on a bed like to that which I had in the palace of my father. I also desire that thou shouldst be decked in garlands of flowers and other ornaments, and that I should approach thee adorned in those celestial ornaments that I like. Otherwise, I cannot approach thee, dressed in these rags dyed in red. Nor, O regenerate Rishi, it is sinful to wear ornaments (on such an occasion).' Hearing these words of his wife, Agastya replied, 'O blessed girl, O thou of slender waist, I have not wealth like what thy father hath, O Lopamudra!' She answered saying, 'Thou who art endued with wealth of asceticism, art certainly able to bring hither within a moment, by ascetic power, everything that exists in the world of men.' Agastya said, 'It is even so as thou hast said. That, however, would waste my ascetic merit. O bid me do that which may not loosen my ascetic merit.' Lopamudra then said, 'O thou endued with wealth of asceticism, my season will not last long, I do not desire, however, to approach thee otherwise. Nor do I desire to diminish thy (ascetic) merit in any way. It behoveth thee, however, to do as I desire, without injuring thy virtue.' "'Agastya then said, 'O blessed girl, if this be the resolve that thou hast settled in thy heart, I will go out in quest of wealth. Meanwhile, stay thou here as it pleaseth thee.'"

SECTION XCVIII

"Lomasa continued, 'Agastya then, O son of the Kuru race, went to king Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdoms, went out with his ministers and received the holy man with respect. And the king duly offering the Arghya in the first instance, submissively and with joined hands enquired then after the reason of the Rishi's arrival. And Agastya answered saying, O lord of the earth, know that I have come to thee, desirous of wealth. Give me a portion according to thy ability and without doing injury to others.'

"Lomasa continued, 'The king, then, representing unto the Rishi the equality of his expenditure and income, said, 'O learned one, take thou from my possessions the wealth thou pleasest.' Beholding, however, the equality of that monarch's expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to creatures. Taking, therefore, Srutarvan with him, the Rishi went to Vradhnaswa. The latter, hearing of their arrival on his frontiers, received them duly. And Vradhnaswa also offered them the Arghyas and water to wash their feet. And the monarch, with their permission, then enquired after the reason of their coming. And Agastya said, 'O lord of earth, know that we have come to thee desirous of wealth. Give us what thou canst, without doing injury to others.'"

"Lomasa continued, 'That monarch then represented unto them the equality of his expenditure and income, and said, 'Knowing this, take ye what ye desire.' The Rishi, however, who saw both sides with equal eyes, beholding the equality of that monarch's income with expenditure, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Agastya and Srutarvan, with king Vradhnaswa then went to Purokutsa's son, Trasadasyu, of enormous wealth. The high-souled Trasadasyu, learning of their arrival on the confines of his kingdom went out, O king, and received them well. And that best of monarchs in Ikshvaku's line, having worshipped all of them duly, enquired after the reason of their arrival. And Agastya answered, 'O lord of earth, know that we have all come to thee, desirous of wealth. Give us what you can, without injuring others.'"

"Lomasa continued, 'That monarch then, represented unto them the equality of his income with expenditure, and said, 'Knowing this, take ye what ye desire.' Beholding, however, the equality of that monarch's expenditure with income, the Rishi who saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Then, O monarch, all those kings looking at one another, together spoke unto the Rishis saying, 'O Brahmana, there is a Danava of the name Ilwala who of all persons on earth, is possessed of enormous wealth. Let us all approach him to-day and beg wealth of him.'"

"Lomasa continued, 'This suggestion, O king, of begging wealth of Ilwala appeared to them to be proper. And, O monarch, all of them went together to Ilwala after this!'"

SECTION XCIX

"Lomasa said, 'When Ilwala learnt that those kings along with the great Rishi had arrived on the confines of his domain, he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them, O son of the Kuru race, with well dressed meat supplied by his brother Vatapi (transformed into a ram). Then all those royal sages, beholding the mighty Asura Vatapi, who had been transformed into a ram thus cooked for them, became sad and cheerless and were nearly deprived of themselves. But that best of Rishis--Agastya--addressing those royal sages, said, 'Yield ye not to grief, I will eat up the great Asura.' And the mighty Rishi then sat himself down on an excellent seat, and the prince of Asuras, Ilwala, began to distribute the food smilingly. And Agastya ate up the whole of the meat supplied by Vatapi (transformed into a ram). And after the dinner was over, Ilwala began to summon his brother. But thereupon a quantity of air alone came out of the illustrious Rishi's stomach, with a sound that was as loud, O child, as the roar of the clouds. And Ilwala repeatedly said, 'Come out, O Vatapi!' Then that best of Munis--Agastya--bursting out in laughter, said, 'How can he come out? I have already digested that great Asura.' And beholding his brother already digested, Ilwala became sad and cheerless and joining his hands, along with his ministers, addressing the Rishi (and his companions), said, 'What for have ye come hither, and what can I do for you?' And Agastya smilingly answered Ilwala, saying, 'We know thee, O Asura, to be possessed of great power and also enormous wealth. These kings are not very wealthy while my need also of wealth is great. Give us what thou canst, without injuring others.' Thus addressed Ilwala saluted the Rishi and said, 'If thou say what it is that I mean to give, then will I give you wealth.' Hearing this Agastya said, 'O great Asura, thou hast even purposed to give unto each of these kings ten thousand kine and as many gold coins. And unto me thou hast purposed to give twice as much, as also a car of gold and a couple of horses fleet as thought. If thou enquirest now, thou wilt soon learn that your car is made of gold.' Thereupon, O son of Kunti, Ilwala made enquiries and learnt that the car he had intended to give away was really a golden one. And the Daitya then with a sad heart, gave away much wealth and that car, unto which were yoked two steeds called Virava and Surava. And those steeds, O Bharata, took those kings and Agastya and all that wealth to the asylum of Agastya within the twinkling of an eye. And those royal sages then obtaining Agastya's permission, went away to their respective cities. And Agastya also (with that wealth) did all that his wife Lopamudra had desired. And Lopamudra then said, 'O illustrious one, thou hast now accomplished all my wishes. Beget thou a child on me that shall be possessed of great energy.' And Agastya replied unto her, saying, 'O blessed and beauteous one, I have been much gratified with thy conduct. Listen thou unto me as regards the proposal I make in respect of thy offspring. Wouldst thou have a thousand sons, or a century of sons each equal to ten, or ten sons equal each to an hundred, or only one son who may vanquish a thousand?' Lopamudra answered, 'Let me have one son equal unto a thousand, O thou endued with wealth of asceticism! One good and learned son is preferable to many evil ones.'"

"Lomasa continued, 'Saying, 'So be it,' that pious Muni thereupon knew his devout wife of equal behaviour. And after she had conceived, he retired into the forest. And after the Muni had gone away, the foetus began to grow for seven years. And after the seventh year had expired, there came out of the womb, the highly learned Dridhasyu, blazing, O Bharata, in his own splendour. And the great Brahmana and illustrious ascetic, endued with mighty energy, took his birth as the Rishi's son, coming out of the womb, as if repeating the Vedas with the Upanishads and the Angas. Endued with great energy while yet a child, he used to carry loads of sacrificial fuel into the asylum of his father, and was thence called Idhmavaha (carrier of sacrificial wood). And the Muni, beholding his son possessed of such virtues, became highly glad.

"And it was thus, O Bharata, that Agastya begat an excellent son in consequence of which his ancestors, O king, obtained the regions they desired. And it is from that time that this spot hath become known on the earth as the asylum of Agastya. Indeed, O king, this is the asylum graced with numerous beauties, of that Agastya who had slain Vatapi of Prahrada's race. The sacred Bhagirathi, adored by gods and Gandharvas gently runneth by, like a breeze-shaken pennon in the welkin. Yonder also she floweth over craggy crests descending lower and lower, and looketh like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahadeva, she passeth along, flooding the southern country and benefiting it like a mother, and ultimately mingleth with the ocean as if she were his favourite bride. Bathe ye as ye like in this sacred river, ye son of Pandu! And behold there, O Yudhisthira, the tirtha of Bhrigu that is celebrated over the three worlds and adored, O king, by great Rishis. Bathing here, Rama (of Bhrigu's race) regained his might, which had been taken away from him (by Dasaratha's son). Bathing here, O son of Pandu, with thy brothers and Krishna, thou wilt certainly regain that energy of thine that hath been taken away by Duryodhana, even as Rama regained his that had been taken away by Dasaratha's son in hostile encounter."

Vaisampayana continued, "At these words of Lomasa, Yudhishthira bathed there with his brothers and Krishna, and offered oblations of water, O Bharata, to the gods and the Pitris. And, O bull among men, after Yudhishthira had bathed in that tirtha, his body blazed forth in brighter effulgence, and he became invisible in respect of all foes. The son of Pandu then, O king, asked Lomasa, saying, 'O illustrious one, why had Rama's energy and might been taken away? And how also did he regain it? O exalted one, I ask thee, tell me everything.'"

"Lomasa said, 'Listen, O king, to the history of Rama (the son of Dasaratha) and Rama of Bhrigu's line gifted with intelligence. For the destruction of Ravana, O king, Vishnu, in his own body, took his birth as the son of illustrious Dasaratha. We saw in Ayodhya that son of Dasaratha after he had been born. It was then that Rama of Bhrigu's line, the son of Richika by Renuka, hearing of Rama the son of Dasaratha--of spotless deeds--went to Ayodhya, impelled by curiosity, and taking with him that celestial bow so fatal to the Kshatriyas, for ascertaining the prowess of Dasaratha's son. And Dasaratha, hearing that Rama of Bhrigu's race had arrived on the confines of his domains, set his own son Rama to receive the hero with respect. And beholding Dasaratha's son approach and stand before him with ready weapons, Rama of Bhrigu's line smilingly addressed him, O son of Kunti, saying, 'O king, O exalted one, string, if thou canst, with all thy mighty, this bow which in my hands was made the instrument of destroying the Kshatriya race.' Thus addressed, Dasaratha's son answered, 'O illustrious one, it behoveth thee not to insult me thus. Nor am I, amongst the regenerate classes, deficient in the virtues of the Kshatriya order. The descendants of Ikshwaku in special never boast of the prowess of their arms.' Then unto Dasaratha's son who said so, Rama of Bhrigu's line replied, 'A truce to all crafty speech, O king! Take this bow.' At this, Rama the son of Dasaratha, took in anger from the hands of Rama of Bhrigu's line that celestial bow that had dealt death to the foremost of Kshatriyas. And, O Bharata, the mighty hero smilingly strung that bow without the least exertion, and with its twang loud as the thunder-rattle, affrighted all creatures. And Rama, the son of Dasaratha, then, addressing Rama of Bhrigu's said, 'Here, I have strung this bow. What else, O Brahmana, shall I do for thee?' Then Rama, the son of Jamadagni, gave unto the illustrious son of Dasaratha a celestial arrow and said, 'Placing this on the bow-string, draw to thy ear, O hero!' "Lomasa continued, 'Hearing this, Dasaratha's son blazed up in wrath and said, 'I have heard what thou hast said, and even pardoned thee. O son of Bhrigu's race, thou art full of vanity. Through the Grandsire's grace thou hast obtained energy that is superior to that of the Kshatriyas. And it is for this that thou insultest me. Behold me now in my native form: I give thee sight.' Then Rama of Bhrigu's race beheld in the body of Dasaratha's son the Adityas with the Vasus, the Rudras, the Sadhyas with the Marutas, the Pitris, Hutasana, the stellar constellations and the planets, the Gandharvas, the Rakshasas, the Yakshas, the Rivers, the tirthas, those eternal Rishis identified with Brahma and called the Valkhilyas, the celestial Rishis, the Seas and Mountains, the Vedas with the Upanishads and Vashats and the sacrifices, the Samans in their living form, the Science of weapons, O Bharata, and the Clouds with rain and lightning, O Yudhishthira! And the illustrious Vishnu then shot that shaft. And at this the earth was filled with sounds of thunder, and burning meteors. O Bharata, began to flash through the welkin. And showers of dust and rain fell upon the surface of the earth. And whirlwinds and frightful sounds convulsed everything, and the earth herself began to quake. And shot by the hand of Rama, that shalt, confounding by its energy the other Rama, came back blazing into Rama's hands. And Bhargava, who had thus been deprived of his senses, regaining consciousness and life, bowed unto Rama--that manifestation of Vishnu's power. And commanded by Vishnu, he proceeded to the mountains of Mahendra. And thenceforth that great ascetic began to dwell there, in terror and shame. And after the expiration of a year, the Pitris, beholding Rama dwelling there deprived of energy, his pride quelled, and himself sunk in affliction, said unto him, 'O son, having approached Vishnu, thy behaviour towards him was not proper. He deserveth for aye worship and respect in the three worlds. Go, O son, to that sacred river which goeth by name of Vadhusara! Bathing in all the tirthas of that stream, thou wilt regain thy energy! There in that river is the tirthas called Diptoda where thy grandsire Bhrigu, O Rama, in the celestial age had practised ascetic penances of great merit.' Thus addressed by them, Rama, O son of Kunti, did what the Pitris bade him, and obtained back at this tirtha, O son of Pandu, the energy he had lost. Even this O child, was what befell Rama of spotless deeds in days in of yore, after he had, O king, met Vishnu (in the form of Dasaratha's son)!'"

SECTION C

"Yudhishthira said, 'O best of regenerate ones, I desire again to hear of the achievements in detail of Agastya--that illustrious Rishi endued with great intelligence.'"

"Lomasa said, 'Listen now, O king, to the excellent and wonderful and extraordinary history of Agastya, as also, O monarch, about the prowess of that Rishi of immeasurable energy. There were in the Krita age certain tribes of fierce Danavas that were invincible in battle. And they were known by the name of Kalakeyas and were endued with terrible prowess. Placing themselves under Vritra and arming themselves with diverse weapons they pursued the celestials with Indra at their head in all directions. The gods then all resolved upon the destruction of Vritra, and went with Indra at their head to Brahma. And beholding them standing before him with joined hands, Parameshthi addressed them all and said, "Everything is known to me, ye gods, about what ye seek. I shall indicate now the means by which ye may slay Vritra. There is a high-souled and great Rishi known by the name of Dadhicha. Go ye all together unto him and solicit of him a boon. With well-pleased heart, that Rishi of virtuous soul will even grant you the boon. Desirous as ye are of victory, go ye all together unto him and tell him, 'For the good of the three worlds, give us thy bones.' Renouncing his body, he will give you his bones. With these bones of his, make ye a fierce and powerful weapon to be called Vajra, endued with six sides and terrible roar and capable of destroying even the most powerful enemies. With that weapon will he of a hundred sacrifices slay Vritia. I have now told you all. See that all this is done speedily.' Thus addressed by him, the gods with the Grandsire's leave (came away), and with Narayana at their head proceeded to the asylum of Dadhicha. That asylum was on the other bank of the river Saraswati and covered with diverse trees and creepers. And it resounded with the hum of bees as if they were reciting Samans. And it also echoed with the melodious notes of the male Kokila and the Chakora. And buffaloes and boars and deer and Chamaras wandered there at pleasure freed from the fear of tigers. And elephants with the juice trickling down from rent temples, plunging in the stream, sported with the she-elephants and made the entire region resound with their roars. And the place also echoed with the loud roars of lions and tigers, while at intervals might be seen those grisly monarchs of the forest lying stretched in caves and glens and beautifying them with their presence And such was the asylum, like unto heaven itself, of Dadhicha, that the gods entered. And there they beheld Dadhicha looking like the sun himself in splendour and blazing in grace of person like the Grandsire himself. And the celestials saluted the feet of the Rishi and bowed unto him and begged of him the boon that the Grandsire had bade them do. Then Dadhicha, well pleased, addressing those foremost of celestials, said, 'Ye celestials, I will do what is for your benefit. I will even renounce this body of mine myself.' And that foremost of men with soul under control, having said this, suddenly renounced his life. The gods then took the bones of the deceased Rishi as directed. And the celestials, glad at heart, went to Twashtri (the celestial Artificer) and spake to him of the means of victory. And Twashtri, hearing those words of theirs, became filled with joy, and constructed (out of those bones) with great attention and care the fierce weapons called Vajra. And having manufactured it, he joyfully addressed Indra, saying, 'With this foremost of weapons, O exalted one, reduce that fierce foe of the gods to ashes. And having slain the foe, rule thou happily the entire domain of heaven, O chief of the celestials, with those that follow thee.' And thus addressed by Twashtri, Purandara took the Vajra from his hand, joyfully and with proper respect."

SECTION CI

"Lomasa said, 'Armed with the Vajra then, and supported by celestials endued with great might, Indra then approached Vritra, who was then occupying the entire earth and the heaven. And he was guarded on all sides by huge-bodied Kalakeyas with upraised weapons resembling gigantic mountains with towering peaks. And the encounter that took place between the gods and the Danavas lasted for a short while and was, O chief of the Bharatas, terrific in the extreme, appalling as it did the three worlds. And loud was the clash of swords and scimitars upraised and warded off by heroic hands in course of those fierce encounters. And heads (severed from trunks) began to roll from the firmament to the earth like fruits of the palmyra palm falling upon the ground, loosened from their stalks. And the Kalakeyas armed with iron-mounted bludgeons and cased in golden mail ran against the gods, like moving mountains on conflagration. And the gods, unable to stand the shock of that impetuous and proudly advancing host, broke and fled from fear. Purandara of a thousand eyes, beholding the gods flying in fear and Vritra growing in boldness, became deeply dejected. And the foremost of gods Purandara, himself, agitated with the fear of the Kalakeyas, without losing a moment, sought the exalted Narayana's refuge. And the eternal Vishnu beholding Indra so depressed enhanced his might by imparting unto him a portion of his own energy. And when the celestials beheld that Sakra was thus protected by Vishnu, each of them imparted unto him his own energy. And the spotless Brahmarshis also imparted their energies unto the chief of the celestials. And favoured thus by Vishnu and all the gods and by the high-blessed Rishis also, Sakra became mightier than before. And when Vritra learnt that the chief of the celestials had been filled with might of others, he sent forth some terrific roars. And at these roars of his, the earth, the directions, the firmament, heaven, and the mountains all began to tremble. And the chief of the celestials, deeply agitated on hearing that fierce and loud roar, was filled with fear, and desiring to slay the Asura soon, hurled, O king, the mighty Vajra. And struck with Indra's Vajra the great Asura decked in gold and garlands fell head-long, like the great mountain Mandara hurled of yore from Vishnu's hands; and although the prince of Daityas was slain, yet Sakra in panic ran from the field, desiring to take shelter in a lake, thinking that the Vajra itself had not been hurled from his hands and regarding that Vritra himself was still alive. The celestials, however, and the great Rishis became filled with joy, and all of them began to cheerfully chant the praise of Indra. And mustering together, the celestials began to slay the Danavas, who were dejected at the death of their leader. And struck with panic at sight of the assembled celestial host, the afflicted Danavas fled to the depths of the sea. And having entered the fathomless deep, teeming with fishes and crocodiles, the Danavas assembled together and began to proudly conspire for the destruction of the three worlds. And some amongst them that were wise in inferences suggested courses of action, each according to his judgment. In course of time, however, the dreadful resolution arrived at those conspiring sons of Diti, was that they should, first of all, compass the destruction of all persons possessed of knowledge and ascetic virtue. The worlds are all supported by asceticism. Therefore, they said, 'Lose no time for the destruction of asceticism. Compass ye without delay the destruction of those on earth that are possessed of ascetic virtues, that are conversant with duties and the ways of morality, and that have a knowledge of Brahma; for when these are destroyed, the universe itself will be destroyed.' And all the Danavas, having arrived at this resolution for the destruction of the universe, became highly glad. And thenceforth they made the ocean--that abode of Varuna--with billows high as hills, their fort, from which to make their sallies."

SECTION CII

"Lomasa said, 'The Kalakeyas then having recourse to that receptacle of waters, which is the abode of Varuna, began their operations for the destruction of the universe. And during the darkness of the night those angry Daityas began to devour the Munis they found in woody retreats and sacred spots. And those wicked wretches devoured in the asylum of Vasishtha, Brahmanas to the number of a hundred and eighty, besides nine other ascetics. And, proceeding to the asylum of Chyavana that was inhabited by many Brahmacharis, they devoured a century of Brahmanas that lived upon fruit and roots alone. And they began to do all this during the darkness of the night, while they entered the depths of the sea by day. And they slew a full score of Brahmanas of subdued souls and leading a Brahmacharya mode of life and living upon air and water alone, in the retreat of Bharadwaja. And it was thus that those Danavas the Kalakeyas, intoxicated with prowess of arms and their lives nearly run out, gradually invaded all the asylums of the Rishis during the darkness of the night, slaughtering numerous Brahmanas. And, O best of men, although the Danavas behaved in this way towards the ascetics in woody retreats, yet men failed to discover anything of them. And every morning people saw the dead bodies of Munis emaciated with frugal diet, lying on the ground. And many of those bodies were without flesh and without blood, without marrow, without entrails, and with limbs separated from one another. And here and there lay on the ground heaps of bones like masses of conch shells. And the earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of clarified butter and with the sacred fires kept with care by the ascetics. And the universe afflicted with the terror of the Kalakeyas, being destitute of Vedic studies and vashats and sacrificial festivals and religious rites, became entirely cheerless. And, O king, when men began to perish in this way, the survivors, afflicted with fear, fled for their lives in all directions. And some fled to caverns and some behind mountain-streams and springs and some through fear of death, died without much ado. And some who were brave and mighty bowmen cheerfully went out and took great trouble in tracking the Danavas. Unable, however, to find them out, for the Asuras had sought refuge in the depths of the sea, these brave men came back to their homes gratified with the search. And, O lord of men, when the universe was being thus destroyed, and when sacrificial festivals and religious rites had been suspended, the gods became deeply afflicted. And gathering together with Indra in their midst they began, from fear, to take counsel of one another. And repairing unto the exalted and uncreate Narayana--that unvanquished god of Vaikuntha--the celestials sought his protection. And bowing unto the slayer of Madhu, the gods addressed him, saying, 'O lord, thou art the creator, the protector, and the slayer of ourselves as well as of the universe. It is thou who has created this universe with its mobile and immobile creatures. O thou of eyes like lotus leaves, it was thou who in days of yore hadst for the benefit of all creatures raised from the sea the sunken earth, assuming also the form of a boar. And, O best of male beings, assuming also the form of half-man and half-lion, thou hadst slain in days of yore that ancient Daitya of mighty prowess known by the name of Hiranyakasipu. And that other great Asura also, Vali by name, was incapable of being slain by any one. Assuming the form of a dwarf, thou exiledest him from the three worlds. O lord, it was by thee that that wicked Asura, Jambha by name, who was a mighty bowman and who always obstructed sacrifices, was slain. Achievements like these, which cannot be counted, are thine. O slayer of Madhu, we who have been afflicted with fear, have thee for our refuge. It is for this, O god of gods, that we inform thee of our present troubles. Protect the worlds, the gods, and Sakra also, from a terrible fear.'"

SECTION CIII

"The celestials said, 'Through thy favour it is that all born beings of the four kinds increase. And they being created, propitiate the dwellers of heaven by offerings made to the gods and the names of departed forefathers. Thus it is that people, protected by thee and free from trouble live depending on one another, and (so) increase. Now this peril hath befallen the people. We do not know by whom are Brahmanas being killed during the night. If the Brahmanas are destroyed, the earth itself will meet with destruction, and if the earth cometh to an end, heaven also will cease to exist. O mighty-armed one, O lord of the universe! we beseech thee (to act so) that all the worlds, protected by thee, may not come to an end, so it may please thee.'

"Vishnu said, 'Ye gods! To me is known the reason of the destruction of the born beings, I shall speak of it to you; listen with minds free from tribulation. There exists an exceedingly fierce host, known by the name of Kalakeyas. They, under the lead of Vritra, were devastating the whole universe. And when they saw that Vritra was slain by the sagacious Indra endued with a thousand eyes, they, to preserve their lives, entered into the ocean, that abode of Varuna. And having entered the ocean, abounding with sharks and crocodiles, they at night killed the saints at this spot with the view of exterminating the people. But they cannot be slain, as they have taken shelter within the sea. Ye should, therefore, think of some expedient to dry up the ocean. Who save Agastya is capable of drying up the sea. And without drying up the ocean, these (demons) cannot be assailed by any other means.' Hearing these words of Vishnu, the gods took the permission of Brahma, who lives at the best of all regions, and went to the hermitage of Agastya. Then they beheld the high-souled Agastya, the son of Varuna, of resplendent mien, and waited upon by saints, even as Brahma is waited upon by celestials. And approaching him, they addressed the son of Mitra and Varuna at the hermitage, magnanimous and unswerving, and looking like an embodiment of pious works piled together, and glorified him by reciting his deeds. The deities said, 'Thou wert formerly the refuge of the gods when they were oppressed by Nahusha. Thorn of the world that he was, he was thrown down from his throne of heaven--from the celestial regions. Vindhya, the foremost of all mountains, suddenly began to increase his height, from a wrathful competition with the sun (i. e., to rival him in altitude). But he hath ceased to increase, as he was unable to disobey thy command. And when darkness hath covered the world, the born beings were harassed by death, but having obtained thee for a protector, they attained the utmost security. Whenever we are beset by perils, thy reverence is always our refuge; for this reason it is that we solicit a boon from thee; as thou ever grantest the boon solicited (of thee).'"

SECTION CIV

"Yudhishthira said, 'O great saint! I am desirous of hearing in detail why it was that Vindhya, made senseless with wrath, suddenly began to increase his bulk.'"

"Lomasa said, 'The sun between his rising and setting used to revolve round that monarch of mountains--the great Meru of golden lustre. And seeing this the mountain Vindhya spake to Surya saying, 'As thou every day goest round Meru and honourest him by thy circumambulations, do thou even the same by me, O maker of light!' Thus addressed, the sun replied to the great mountain, saying, 'I do not of my own will honour this mountain by my circumambulations. By those who have built this universe hath that path been assigned to me.' Thus addressed the mountain suddenly began to increase from wrath, desirous, O chastiser of foes, of obstructing the path of the Sun and the Moon. And all the assembled gods came to Vindhya, the mighty king of mountains, and tried to dissuade him from his course. But he heeded not what they said. And then all the assembled gods went to the saint, living in the hermitage, engaged in the practice of austerities, and the very best of persons devoted to virtue; and stated all that happened to Agastya, possessed of exceeding marvellous power.

"The gods said, 'This king of hills, Vindhya, giving way to wrath, is stopping the path of the Sun and the Moon, and also the course of the stars. O foremost of Brahmanas! O thou great in gifts! excepting thyself, there is none who can prevent him; therefore do thou make him desist.' Hearing these words of the gods the Brahmana came to the mountain. And he with his wife, having arrived there, came near Vindhya and spake to him, saying, 'O thou best of mountains! I wish to have a path given to me by thee, as, for some purpose, I shall have to go to the southern region. Until my return, do thou wait for me. And when I have returned, O king of mountains, thou mayst increase in bulk as much as thou pleasest.' And, O slayer of foes! having made this compact with Vindhya up to the present day Varuna's son doth not return from the southern region. Thus have I, asked by thee, narrated to thee why Vindhya doth not increase in bulk, by reason of the power of Agastya. Now, O king! hear how the Kalakeyas were killed by the gods, after they had obtained their prayer from Agastya.

"Having heard the words of the gods, Agastya, the son of Mitra, and Varuna, said, 'Wherefore are ye come? What boon do ye solicit from me?' Thus addressed by him, the deities then spake to the saint, saying, 'This deed we ask thee to achieve, viz., to drink up the great ocean. O magnanimous (saint)! Then we shall be able to slay those enemies of the gods, known by the name of Kalakeyas, together with all their adherents.' Having heard the words of the gods, the saint said, 'Let it be so--I shall do even what ye desire, and that which will conduce to the great happiness of men.' Having said this, he then proceeded to the ocean--the lord of rivers,--accompanied by sages, ripe in the practice of penances, and also by the deities, O thou who leadest an excellent life! And men and snakes, celestial choristers, Yakshas and Kinnaras followed the magnanimous saints,--desirous of witnessing that wonderful event. Then they came up all together near to the sea, of awful roar, dancing, as it were, with its billows, bounding with the breeze, and laughing with masses of froth, and stumbling at the caves, and thronged with diverse kinds of sharks, and frequented by flocks of various birds. And the deities accompanied by Agastya and celestial choristers and huge snakes and highly-gifted saints, approached the immense watery waste."

SECTION CV

"Lomasa said, 'That blessed saint, the son of Varuna, having reached the sea spake unto the assembled gods, and the saints gathered together, saying 'I surely am going to drink up the ocean--that abode of the god of waters. Be ye quickly ready with those preparations which it devolves upon you to make.' Having spoken these few words, the unswerving offspring of Mitra and Varuna, full of wrath, began to drink up the sea, while all the worlds stood observing (the deed). Then the gods, together with Indra, seeing how the sea was being drunk up, were struck with mighty amazement, and glorified him with laudatory words, saying, 'Thou art our protector, and the Providence itself for men,--and also the creator of the worlds. By thy favour the universe with its gods may possibly be saved from havoc.' And the magnanimous one, glorified by the gods--while the musical instruments of celestial choristers were playing all round, and while celestial blossoms were showered upon him--rendered waterless the wide ocean. And seeing the wide ocean rendered devoid of water, the host of gods was exceedingly glad; and taking up choice weapons of celestial forge, fell to slaying the demons with courageous hearts,--And they, assailed by the magnanimous gods, of great strength, and swift of speed, and roaring loudly, were unable to withstand the onset of their fleet and valorous (foes)--those residents of the heavenly regions, O descendant of Bharata! And those demons, attacked by the gods, bellowing loudly, for a moment carried on terrible conflict. They had been in the first instance burnt by the force of penances performed by the saints, who had matured their selves; therefore, the demons, though they tried to the utmost, were at last slaughtered by the gods. And decked with brooches of gold, and bearing on their persons ear-rings and armlets, the demons, when slain, looked beautiful indeed, like palasa trees when full of blossoms. Then, O best of men! a few--the remnant of those that were killed of the Kalakeya race, having rent asunder the goddess Earth, took refuge at the bottom of the nether regions. And the gods, when they saw that the demons were slain, with diverse speeches, glorified the mighty saint, and spake the following words. 'O thou of mighty arms, by thy favour men have attained a mighty blessing, and the Kalakeyas, of ruthless strength have been killed by thy power, O creator of beings! Fill the sea (now), O mighty-armed one; give up again the water drunk up by thee.' Thus addressed, the blessed and mighty saint replied, 'That water in sooth hath been digested by me. Some other expedient, therefore, must be thought of by you, if ye desire to make endeavour to fill the ocean.' Hearing this speech of that saint of matured soul, the assembled gods were struck with both wonder and sadness, O great king! And thereupon, having bidden adieu to each other, and bowed to the mighty saint all the born beings went their way. And the gods with Vishnu, came to Brahma. And having held consultation again, with the view of filling up the sea, they, with joined hands, spake about replenishing it."

SECTION CVI

"Lomasa said, 'Then gathered together, Brahma, the grandfather of men (thus) addressed, 'Go ye, O gods! whither your pleasure may lead you, or your desire conduct you. It will take a long course of time for the ocean to resume its wonted state;

the occasion will be furnished by the agnates of the great king Bhagiratha.' Hearing the words of the (universal) grandfather (Brahma), all the foremost gods went their way biding the day (when the ocean was to be filled again).'

"Yudhishthira said, 'What was that occasion, O Saint? And how did the agnates of (Bhagiratha furnish the same)? And how was the ocean refilled by the interference of Bhagiratha? O Saint, who deemest thy religious practices as thy only treasure. O thou of the priestly class! I wish to hear the account of the achievements of the king, narrated in detail by thyself.'"

"Vaisampayana said, "Thus addressed by the magnanimous and virtuous king, he, the chief of men of the priestly class, narrated the achievements of the high-souled (king) Sagara."

"Lomasa said, 'There was born in the family of the Ikshaku tribe, a ruler of the earth named Sagara, endued with beauty, and strength. And that same (king) of a dreaded name was sonless, O descendant of Bharata! And he carried havoc through the tribes of the Haihayas and the Talajanghas; brought under subjection the whole of the military caste; (and so) ruled over his own kingdom. And, O most praiseworthy of the descendants of Bharata! O chief of the Bharata race! he had two wives proud of their beauty and of their youth,--one a princess of the Vidarbha race, and the other of the royal line of Sivi. And, O chief of kings, that same ruler of men, betook himself to the mountain Kailasa, accompanied by both his wives, and with the desire of having a son became engaged in the practice of exceeding austere penances. And being engaged in the practice of rigid austerities, and (also) employed in the contemplation known by the name of Yoga, he obtained the sight of the magnanimous god with three eyes--the slayer of the demon called Tripura; the worker of blessings (for all beings); the (eternally) existent one; the ruling Being, the holder of the Pinaka bow; carrying in his hand his (well-known weapon)--the trident; the god of three eyes; the repository of (eternal) peace; the ruler of all those that are fierce; capable of assuming very many forms; and the lord of the goddess Uma. And that same ruler of men, of mighty arms, as soon as he beheld the god--that giver of boons--fell down at his feet, with both his queens, and proffered a prayer to have a son. And the god Siva, well pleased with him, spake (thus) to that most righteous of the rulers of men, attended by his two wives, saying, 'O lord of men! considering the (astrological) moment at which thou hast proffered thy prayer to me, sixty thousand sons, O foremost of choice men valorous and characterised by exceeding pride, will be born in one off thy two wives (here). But they all, O ruler of the earth, shall perish together. In the other wife, (however), will be born a single valiant son, who will perpetuate thy race.' Having said this to him, the god Rudra (Siva) vanished from sight at that very spot, and that same king Sagara now came (back) to his own abode accompanied by his two wives, exceedingly delighted at heart (for what had happened) then. And, O most praiseworthy of the sons of Manu! (i.e., men), there the two lotus-eyed wives of him--the princess of Vidarbha and the princess of Sivi--came (erelong) to be with child. And afterwards, on the due day, the princess of Vidarbha brought forth (something) of the shape of a gourd and the princess of Sivi gave birth to a boy as beautiful as a god. Then the ruler of the earth made up his mind to throw away the gourd,--when he heard (proceeding) from the sky a speech (uttered) in a grave and solemn voice, 'O king! do thou not be guilty of this hasty act; thou shouldst not abandon thy sons. Take out the seeds from the gourd and let them be preserved with care in steaming vessels partly filled with clarified butter. Then thou wilt get, O scion of Bharata's race! sixty thousand sons. O ruler of men! the great god (Siva) hath spoken that thy sons are to be born in this manner. Let not therefore thy mind be turned away therefrom.'"

SECTION CVII

"Lomasa said, 'O most righteous of kings! When he heard these words (proceeding) from the sky, he had faith therein, and did all that he was directed to do, O chief of the men of Bharata's race! Then the ruler of men took separately each of the seeds and then placed these divisions (of the gourd) in vessels filled with clarified butter. And intent on the preservation of his sons, he provided a nurse for every (receptacle). Then after a long time there arose sixty thousand exceedingly powerful sons of that same king--gifted with unmeasured strength, they were born, O ruler of earth! to that saint-like king, by Rudra's favour. And they were terrible; and their acts were ruthless. And they were able to ascend and roam about in the sky; and being numerous themselves, despised everybody, including the gods. And they would chase even the gods, the Gandharvas, and the Rakshasas and all the born beings, being themselves valiant and addicted to fighting. Then all people, harassed by the dull-headed sons of Sagara, united with all the gods, went to Brahma as their refuge. And then addressed the blessed grandfather of all beings (Brahma), 'Go ye your way, ye gods, together with all these men. In a not very long space of time, there will come about, O gods! a great and exceedingly terrible destruction of Sagara's sons, caused by the deed perpetrated by them.' Thus addressed, those same gods, and men, O lord of the sons of Manu! bade adieu to the grandfather, and went back to whence they had come. Then, O chief of Bharata's race! after the expiry of very many days, the mighty king Sagara accepted the consecration for performing the rites of a horse-sacrifice. And his horse began to roam over the world, protected by his sons. And when the horse reached the sea, waterless and frightful to behold--although the horse was guarded with very great care--it (suddenly) vanished at the very spot (it stood upon). Then, O respected sir! those same sons of Sagara imagined the same fine horse to have been stolen; and returning to their father, narrated how it had been stolen out of sight. And thereupon he addressed them, saying, 'Go ye and search for the horse in all the cardinal points.' Then, O great king! by this command of their father, they began to search for the horse in the cardinal points and throughout the whole surface of the earth. But all those sons of Sagara, all mutually united, could not find the horse, nor the person who had stolen it. And coming back then, they with joined palms (thus addressed) their father, (standing) before them, 'O Protector of men! O ruler of the earth! O king! by thy command, the whole of this world with its hills and its forest tracts, with its seas, and its woods, and its islands, with its rivulets and rivers and caves, hath been searched through by us. But we cannot find either the horse, or the thief who had stolen the same.' And hearing the words, the same king became senseless with wrath, and then told them all, carried away by Destiny, 'Go ye all, may ye never return! Search ye again for the horse. Without that sacrificial horse, ye must never return, my boys!'"

"And those same sons of Sagara, accepted this command of their father, and once more began to search through the entire world. Now these heroes saw a rift on the surface of the earth. And having reached this pit, the sons of Sagara began to excavate it. And with spades and pickaxes they went on digging the sea, making the utmost efforts. And that same abode of Varuna (namely the ocean), being thus, excavated by the united sons of Sagara and rent and cut on all sides round, was placed in a condition of the utmost distress. And the demons and snakes and Rakshasas and various (other) animated beings began to utter distressful cries, while being killed by Sagara's sons. And hundreds and thousands of animated beings were beheld with severed heads and separated trunks and with their skins and bones and joints rent asunder and broken. Thus they went on digging the ocean, which was the abode of Varuna and an exceedingly long space of time expired in this work, but still the horse was not found. Then, O lord of earth! towards the north-eastern region of the sea, the incensed sons of Sagara dug down as far as the lower world, and there they beheld the horse, roaming about on the surface of the ground. And they saw the magnanimous Kapila, who looked like a perfect mass of splendour. And having beheld him shining with his brightness, just as the fire shineth with its flames, they, O king! seeing the horse, were flushed with delight. And they being incensed, sent forward by their fate, paid no heed to the presence of the magnanimous Kapila, and ran forward with a view to seizing the horse. Then, O great king! Kapila, the most righteous of saints,--he whom the great sages name as Kapila Vasudeva--assumed a fiery look, and the mighty saint shot flames towards them, and thereby burnt down the dull-headed sons of Sagara. And Narada, whose practice of austerities was very great, when he beheld them reduced to ashes, came to Sagara's side, and gave the information to him. And when the king learnt this terrible news which proceeded from the mouth of the saint, for nearly an hour he remained sad, and then he bethought himself of what Siva had said. Then sending for Ansuman, the son of Asamanjas, and his own grandson, he, O chief of Bharata's race! spake the following words, 'Those same sixty thousand sons of unmeasured strength having encountered Kapila's wrath, have met their death on my account. And, O my boy of stainless character! thy father also hath been forsaken by me, in order to discharge my duty (as a king), and being desirous of doing good to my subjects.'

"Yudhishthira said, 'O saint, whose sole wealth consists in religious practices! Tell me for what reason, Sagara, the foremost of kings, abandoned his own begotten son, endued with valour--an act so difficult (for all other men)."

"Lomasa said, 'A son was born to Sagara, known by the name of Asamanjas, he who was given birth to by the princess of Sivi. And he used to seize by throat the feeble children of the townsmen, and threw them while screaming into the river. And thereupon the townsmen, overwhelmed with terror and grief, met together, and all standing with joined palms, besought Sagara in the following way, 'O great king! Thou art our protector from the dreaded peril of attack from a hostile force. Therefore it is proper for thee to deliver us from the frightful danger, proceeding from Asamanjas.' And the most righteous of the rulers of men, having heard this frightful news from his subjects, for nearly an hour remained sad and then spake to his ministers, saying, 'This day from the city let my son Asamanjas be driven forth. If ye wish to do what will be acceptable to me, let this be quickly done. 'And, O protector of men! those same ministers, thus addressed by the king, performed in a hurry exactly what the king had commanded them to do. Thus have I narrated to thee how the magnanimous Sagara banished his son, with a view to the welfare of the residents of the town. I shall now fully narrate to thee what Ansuman of the powerful bow was told by Sagara. Listen to me!

"Sagara said, 'O my boy! sore am I at heart for having abandoned thy father, on account of the death of my sons, and also on being unsuccessful in getting back the horse. Therefore, O grandson! harassed with grief and confounded with the obstruction to my religious rites as I am, thou must bring back the horse and deliver me from hell.' Thus addressed by the magnanimous Sagara, Ansuman went with sorrow to that spot where the earth had been excavated. And by that very passage he entered into the sea, and beheld that illustrious Kapila and that same horse. And having beheld that ancient saint, most righteous of his order, looking like a mass of light, he bowed with his head to the ground, and informed him of the reason of his visit. Then, O great king, Kapila was pleased with Ansuman, and that saint of a virtuous soul told him to ask for a favour from him. And he in the first place prayed for the horse, for the purpose of using it in the sacrifice; in the second place he prayed for the purification of his fathers. Then the mighty chief of saints, Kapila spake to him, saying, 'I shall grant thee everything that thou desirest, O stainless (prince). May good luck be thine! In thee are fixed (the virtues of) forbearance, and truth, and righteousness. By thee hath Sagara had all his desires fulfilled. Thou are (really) a son to thy father. And by thy ability the sons of Sagara will go to heaven (i.e., will be delivered from the consequences of their unhallowed death). And the son of thy son, with a view to purifying the sons of Sagara, will obtain the favour of the great god Siva, (by means of practising great austerities), and will (thus) bring (to this world) the river that floweth in three (separate) streams, Ganga, O chief of men! May good luck be thine! Take thou with thee the sacrificial horse. Finish, my lad! the sacrificial rites of the magnanimous Sagara.' Thus addressed by the illustrious Kapila, Ansuman took the horse with him, and came back to the sacrificial yard of the mighty-minded Sagara. Then he fell prostrate at the feet of the high-souled Sagara, who smelt him on the head and narrated all the events to him, all that had been seen and heard by him, and likewise the destruction of Sagara's sons. He also announced that the horse had been brought back to the sacrificial yard. And when king Sagara heard of this, he no more grieved on account of his sons. And he praised and honoured Ansuman, and finished those same sacrificial rites. His sacrifice finished, Sagara was greeted honourably by all the gods; and he converted the sea, Varuna's dwelling place, into a son of himself. And the lotus-eyed (King Sagara) having ruled his kingdom for a period of exceeding length, placed his grandson on the throne, (full of) responsibilities and then ascended to heaven. And Ansuman likewise, O great king! virtuous in soul, ruled over the world as far as the edge of the sea, following the foot-prints of his father's father. His son was named Dilipa, versed in virtue. Upon him placing the duties of his sovereign post, Ansuman like-wise departed this life. And then when Dilipa heard what an awful fate had overtaken his forefathers, he was sorely grieved and thought of the means of raising them. And the ruler of men made every great effort towards the descent of Ganga (to the mortal world). But although trying to the utmost of his power, he could not bring about what he so much wished. And a son was born to him, known by the name of Bhagiratha beauteous, and devoted to a virtuous life, and truthful, and free from feelings of malice. And Dilipa appointed him as king, and betook himself to the forest life. And, O best of all the scions of Bharata's race! that same king (Dilipa), devoted himself to a successful course of austerities, and at the end of (sufficient) period, from the forest departed to heaven."

SECTION CVIII

"Lomasa said, 'That same king, of a powerful bow, standing at the head of the surrounding, (i.e., the occupant of an imperial throne) of a powerful car, (i.e., possessing every great fighting power) became the delight of the eyes and the soul of all the world. And he of the powerful arm came to learn how his forefathers had met an awful end from Kapila of mighty soul, and how they had been unable to attain the region of gods. And he with a sorrowful heart made over his kingly duties to his minister, and, O lord of men! for practising austerities, went to the side of the snowy Mountain (the Himalayas). And, O most praiseworthy of men, desirous of extinguishing his sins by leading an austere life, and (thereby) obtaining the favour of the (goddess) Ganga, he visited that foremost of mountains--Himalaya. And he beheld it adorned with peaks of diverse forms full of mineral earth; besprinkled on all sides with drops from clouds which were resting themselves upon the breeze; beautiful with rivers and groves and rocky spurs, looking like (so many) palaces (in a city); attended upon by lions and tigers that had concealed themselves in its caves and pits; and also inhabited by birds of checkered forms, which were uttering diverse sounds, such as the Bhringarajas, and ganders, and Datyuhas, and water-cocks, and peacocks and birds with a hundred feathers, and Jivanjivakas, and black birds, and Chakoras of eyes furnished with black corners, and the birds that love their young. And he saw the mountain abounding in lotus plants growing in delightful reservoirs of water. And the cranes rendered it charming with their sounds; and the Kinnaras and the celestial nymphs were seated on its stony slabs. And the elephants occupying the cardinal points had everywhere robbed its trees with the end of their tusks; and the demi-gods of the Vidyadhara class frequented the hill. And it was full of various gems, and was also infested by snakes bearing terrible poison and of glowing tongues. And the mountain at places looked like (massive) gold, and elsewhere it resembled a silvery (pile), and at some places it was like a (sable) heap of collyrium. Such was the snowy hill where the king now found himself. And that most praiseworthy of men at that spot betook himself to an awful austere course of life. And for one thousand years his subsistence was nothing but water, fruit and roots. When, however, a thousand years according to the calculation of gods had elapsed, then the great river Ganga having assumed a material form, manifested to him her (divine) self.'

"Ganga said. 'O great king! what dost thou desire of me? And what must I bestow on thee? Tell me the same, O most praiseworthy of men! I shall do as thou mayst ask me.' Thus addressed, the king then made his reply to Ganga, the daughter of the snowy Hill, saying, 'O grantress of boons! O great river! my father's fathers, while searching for the horse, were sent by Kapila to the abode of the god of death. And those same sixty thousand sons of Sagara of mighty soul, having met with the majestic Kapila, perished, (to a soul) in an instant of time. Having thus perished, there hath been no place for them in the region of heaven. O great river! So long as thou dost not besprinkle those same bodies with thy water, there is no salvation for these same Sagara's sons. O blessed goddess! carry thou my forefathers, Sagara's sons, to the region of heaven. O great river! on their account am I beseeching thee forsooth."

"Lomasa said, 'Ganga, the goddess saluted by the world, having heard these words of the king, was well pleased, and spake to Bhagiratha the following words: 'O great king! I am prepared to do what thou dost ask me; there is no doubt therein. But when I shall descend from the sky to the earth, the force of my fall will be difficult to sustain. O protector of men! In the three worlds there exists none who is able to sustain the same, excepting Siva, the most praiseworthy of gods, the great Lord with the throat of sable blue. O (prince) of a powerful arm! Obtain the favour, by practising austerities, of that same Siva-giver of boons. That same god will sustain my descent upon his head. Thy desire he will fulfill, the desire, namely, to be of service to thy fathers, O king!' Then the great king Bhagiratha having heard the same, went to the Kailasa hill, and betaking himself to a severe course of penances, at the expiration of a certain length of time obtained the favour of that worker of blessings (Siva). And, O protector of men! that same best of men, in order that his forefathers might have a place in heaven secured to them, received from that very Siva the fulfilment of his wish, namely the wish that the descending Ganga might be sustained.'"

SECTION CIX

"Lomasa said, 'The blessed God having heard what Bhagiratha had said, and with a view to doing what was agreeable to the residents of heaven, replied to the king, saying, 'So let it be. O most righteous of the protectors of men, O (prince) of a powerful arm! For thy sake I shall sustain the river of the gods, when she will take her descent from the sky, she who is pure and blessed and divine, O (king) of a mighty arm!' Saying this, he came to the snowy mountain, surrounded by his attendants, of awful mien, and with uplifted weapons of diverse forms. And standing there, he said to Bhagiratha, the most praiseworthy of men, 'O (prince) of a powerful arm! do thou pray to the river, the daughter of the king of mountains. I shall sustain that most praiseworthy of rivers when she falls down from the third region of the world (heaven).' Having heard these words uttered by

Siva, the king became devout (in heart), made obesiance and directed his thoughts towards Ganga. Then the delightful (river), of pure water in being so thought of by the king, and seeing that the great lord (Siva) was standing (to receive her fall), came down all of a sudden from the sky. And seeing that she had taken her leap from the sky, the gods, together with the mighty saints, the Gandharvas, the snakes, and the Yakshas, assembled there as spectators. Then came down from the sky Ganga, the daughter of the snowy mountain. And her whirlpools were raging, and she was teeming with fishes and sharks. O king! she directing her course towards the sea, separated herself, into three streams; and her water was bestrewn with piles of froth, which looked like so many rows of (white) ganders. And crooked and tortuous in the movement of her body, at places; and at others stumbling at it were; and covered with foam as with a robe: she went forward like a woman drunk. And elsewhere, by virtue of the roar of her waters, she uttered loud sounds. Thus assuming very many different aspects, when she fell from the sky, and reached the surface of the earth, she said to Bhagiratha, 'O great king! show me the path that I shall have to take. O lord of the earth! for thy sake have I descended to the earth.' Having heard these words, king Bhagiratha directed his course towards the spot where lay those bodies of mighty Sagara's sons, in order that, O most praiseworthy of men, the holy water might flood (the same). Having achieved the task of sustaining Ganga, Siva, saluted by men, went to Kailasa the most praiseworthy of mountains, accompanied by the celestials. And the protector of men (Bhagiratha) accompanied by Ganga reached the sea; and the sea, the abode of Varuna, was quickly filled. And the king adopted Ganga as a daughter of himself, and at that spot offered libations of water to the names of his forefathers; thus was his heart's wish fulfilled. Thus asked by thee, I have narrated the whole story how Ganga running in three streams, was brought down to the earth for filling the sea; how the mighty saint had drunk up the sea for a particular reason, and how, O lord! Vatapi, the slayer of Brahmanas, was destroyed by Agastya.'"

SECTION CX

Vaisampayana said, "O chief of the Bharata race! then the son of Kunti went at a slow pace to the two rivers Nanda and Aparananda, which had the virtue of destroying the dread of sin. And the protector of men having reached the healthy hill Hemakuta, beheld there very many strange and inconceivable sights. There the very utterance of words caused the gathering of clouds, and a thousand volleys of stones. And people at its sight, were struck sad, and were unable to ascend the hill. There the winds blew for aye, and the heavens always poured down rains; and likewise the sounds of the recitation of the sacred writ were heard, yet nobody was seen. In the evening and in the morning would be seen the blessed fire that carries offerings to the gods and there flies would bite and interrupt the practice of austerities. And there a sadness would overtake the soul, and people would become sick. The son of Pandu, having observed very many strange circumstances of this character again addressed his questions to Lomasa with reference to these wonderful things.

"Lomasa said, 'O slayer of foes! O king! I am going to tell thee as we heard it before; do thou attend to the same with intent mind. In this peak of Rishava, there was once a saint known by that name. And his life had lasted for many hundred years. And he was devoted to penances and was greatly wrathful. And he, forsooth, for having been spoken to by others, from wrath addressed the hill thus, 'Whoever should utter any words here, thou must throw stones at him, and thou must call up the winds to prevent him from making any noise.' This was what the saint said. And so at this place, as soon as a man utters any words, he is forbidden by a roaring cloud. O king! thus these deeds were performed by that great saint, and from wrath he also forbade other acts. O king! tradition says that when the gods of yore had come to the Nanda, suddenly came over (there) a number of men to look at the celestials. Those same gods at whose head stood Indra did not, however, like to be seen; and so they rendered this spot inaccessible, by raising obstructions in the form of hills. And from that day forward, O Kunti's son! men could not cast their eyes at any time on what looked like a hill, far less could they ascend the same. This big mountain is incapable of being seen by one who hath not led an austere life, nor can such a one ascend it. Therefore, O son of Kunti! keep thou thy tongue under control. Here at that time all those gods performed the best sacrificial rites. O Bharata's son! Even up to this day these marks thereof may be seen. This grass here hath the form of the sacred kusa grass: the ground here seemeth to be overspread with the sacred grass; and. O lord of men! many of these trees here look like the spots for tying the sacrificial beasts. O Bharata's son! still the Gods and saints have residence here; and their sacred fire is observed in the morning and in the evening. Here if one bathes, his sin is forthwith destroyed, O Kunti's son! O most praiseworthy of the race of Kuru! do thou, therefore, perform thy ablutions, together with thy younger brothers. Then after having washed thyself in the Nanda, thou wilt repair to the river Kausiki, the spot where the most excellent and severest form of penances was practised by Viswamitra. Then the king with his attendants, having washed his body there, proceeded to the river Kausiki, which was pure and delightful and pleasant with cool water.'

"Lomasa said, 'This is the pure divine river by name Kausiki. O chief of Bharata's race! and this is the delightful hermitage of Viswamitra, conspicuous here. And this is a hermitage, with a holy name, belonging to Kasyapa of mighty soul; whose son was Rishyasringa, devoted to penances, and of passions under control. He by force of his penances caused Indra to rain; and that god, the slayer of the demons Vala and Vritra, dreading him, poured down rain during a drought. That powerful and mighty son of Kasyapa was born of a hind. He worked a great marvel in the territory of Lomapada. And when the crops had been restored, king Lomapada gave his daughter Santa in marriage to him, as the sun gave in marriage his daughter Savitri.'

"Yudhishthira said, 'How was the son of Kasyapa, Rishyasringa, born of a hind? And how was he endowed with holiness, being the issue of a reprehensible sexual connexion? And for what reason was Indra, the slayer of the demons Vala and Vritra, afraid of that same sagacious boy, and poured down rain during a period of drought? And how beautiful was that princess

Santa, pure in life, she who allured the heart of him when he had turned himself into a stag? And since the royal saint Lomapada is said to have been of a virtuous disposition, why was it that in his territory, Indra, the chastiser of the demon Paka, had withheld rain? O holy saint! all this in detail, exactly as it happened, thou wilt be pleased to narrate to me, for I am desirous of hearing the deeds of Rishyasringa's life.'

"Lomasa said, 'Hear how Rishyasringa, of dreaded name, was born as a son to Vibhandaka, who was a saint of the Brahmana caste, who had cultured his soul by means of religious austerities, whose seed never failed in causing generation, and who was learned and bright like the Lord of beings. And the father was highly honoured, and the son was possessed of a mighty spirit, and, though a boy, was respected by aged man. And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi--whereupon came out his seminal fluid. And, O king! a hind at that time lapped it up along with the water that she was drinking, being athirst; and from this cause she became with child. That same hind had really been a daughter of the gods, and had been told of yore by the holy Brahma, the creator of the worlds, 'Thou shall be a hind; and when in that form, thou shall give birth to a saint; thou shalt then be freed.' As Destiny would have it, and as the word of the creator would not be untrue, in that same hind was born his (Vibhandaka's) son a mighty saint. And Rishyasringa, devoted to penances, always passed his days in the forest. O king! there was a horn on the head of that magnanimous saint and for this reason did he come to be known at the time by the name of Rishyasringa. And barring his father, not a man had ever before been seen by him; therefore his mind, O protector of men! was entirely devoted to the duties of a continent life. At this very period there was a ruler of the land of Anga known by the name of Lomapada who was a friend of Dasaratha. We have heard that he from love of pleasure had been guilty of a falsehood towards a Brahmana. And that same ruler of the world had at that time been shunned by all persons of the priestly class. And he was without a ministering priest (to assist him in his religious rites). And the god of a thousand eyes (Indra) suddenly abstained from giving rain in his territory; so that his people began to suffer and O lord of the earth! he questioned a number of Brahmanas, devoted to penances, of cultivated minds, and possessed of capabilities with reference to the matter of rain being granted by the lord of gods, saying, 'How may the heavens grant us the rain? Think of an expedient (for this purpose).' And those same cultured men, being thus questioned, gave expression to their respective views. And one among them--the best of saints--spake to that same king, saying, 'O lord of kings! the Brahmanas are angry with thee. Do some act (therefore) for appeasing them. O ruler of the earth! send for Rishyasringa, the son of a saint, resident of the forest knowing nothing of the female sex, and always taking delight in simplicity. O king! if he, great in the practice of penances, should show himself in thy territory, forthwith rain would be granted by the heavens, herein I have no doubt at all.' And, O king! having heard these words Lomapada made atonement for his sins. And he went away; and when the Brahmanas had been appeased, he returned again, and seeing the king returned, the people were again glad at heart. Then the king of Anga convened a meeting of his ministers, proficient in giving counsel. And he took great pains in order to settle some plan for securing a visit from Rishyasringa. And, O unswerving (prince)! with those ministers, who were versed in all branches of knowledge, and exceedingly proficient in worldly matters, and had a thorough training in practical affairs, he at last settled a plan (for gaining his object). And then he sent for a number of courtesans, women of the town, clever in everything. And when they came, that same ruler of the earth spake to them, saying, 'Ye lovely women! Ye must find some means to allure, and obtain the confidence of the son of the saint--Rishyasringa, whom ye must bring over to my territory.' And those same women, on the one hand afraid of the anger of the king and on the other, dreading a curse from the saint, became sad and confounded, and declared the business to be beyond their power. One, however, among them--a hoary woman, thus spake to the king, 'O great king! him whose wealth solely consists in penances, I shall try to bring over here. Thou wilt, however, have to procure for me certain things, in connection with the plan. In that case, I may be able to bring over the son of the saint--Rishyasringa.' Thereupon the king gave an order that all that she might ask for should be procured. And he also gave a good deal of wealth and jewels of various kinds. And then, O Lord of the earth, she took with herself a number of women endowed with beauty and youth, and went to the forest without delay."

SECTION CXI

"Lomasa said, 'O descendant of Bharata! she in order to compass the object of the king, prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. And the floating hermitage, containing artificial trees adorned with various flowers and fruits, and surrounded by diverse shrubs and creeping plants and capable of furnishing choice and delicious fruits, was exceedingly delightful, and nice, and pleasing, and looked as if it had been created by magic. Then she moored the vessel at no great distance from the hermitage of Kasyapa's son, and sent emissaries to survey the place where that same saint habitually went about. And then she saw an opportunity; and having conceived a plan in her mind, sent forward her daughter a courtesan by trade and of smart sense. And that clever woman went to the vicinity of the religious man and arriving at the hermitage beheld the son of the saint.'"

"The courtesan said, 'I hope, O saint! that is all well with the religious devotees. And I hope that thou hast a plentiful store of fruits and roots and that thou takest delight in this hermitage. Verily I come here now to pay thee a visit. I hope the practice of austerities among the saints is on the increase. I hope that thy father's spirit hath not slackened and that he is well pleased with thee. O Rishyasringa of the priestly caste! I hope thou prosecutest the studies proper for thee.'"

Rishyasringa said, 'Thou art shining with lustre, as if thou wert a (mass) of light. And I deem thee worthy of obeisance. Verily I shall give thee water for washing thy feet and such fruits and roots also as may be liked by thee, for this is what my religion hath prescribed to me. Be thou pleased to take at thy pleasure thy seat on a mat made of the sacred grass, covered over with a black deer-skin and made pleasant and comfortable to sit upon. And where is thy hermitage? O Brahmana! thou resemblest a god in thy mien. What is the name of this particular religious vow, which thou seemest to be observing now?'

"The courtesan said, O son of Kasyapa! on the other side of yonder hill, which covers the space of three Yojanas, is my hermitage--a delightful place. There, not to receive obeisance is the rule of my faith nor do I touch water for washing my feet. I am not worthy of obeisance from persons like thee; but I must make obeisance to thee. O Brahmana! This is the religious observance to be practised by me, namely, that thou must be clasped in my arms.'"

"Rishyasringa said, 'Let me give thee ripe fruits, such as gallnuts, myrobalans, Karushas, Ingudas from sandy tracts and Indian fig. May it please thee to take a delight in them!'"

Lomasa said, "She, however, threw aside all those edible things and then gave him unsuitable things for food. And these were exceedingly nice and beautiful to see and were very much acceptable to Rishyasringa. And she gave him garlands of an exceedingly fragrant scent and beautiful and shining garments to wear and first-rate drinks; and then played and laughed and enjoyed herself. And she at his sight played with a ball and while thus employed, looked like a creeping plant broken in two. And she touched his body with her own and repeatedly clasped Rishyasringa in her arms. Then she bent and break the flowery twigs from trees, such as the Sala, the Asoka and the Tilaka. And overpowered with intoxication, assuming a bashful look, she went on tempting the great saint's son. And when she saw that the heart of Rishyasringa had been touched, she repeatedly pressed his body with her own and casting glances, slowly went away under the pretext that she was going to make offerings on the fire. On her departure, Rishyasringa became over-powered with love and lost his sense. His mind turned constantly to her and felt itself vacant. And he began to sigh and seemed to be in great distress. At that moment appeared Vibhandaka, Kasyapa's son, he whose eyes were tawny like those of a lion, whose body was covered with hair down to the tip of the nails, who was devoted to studies proper for his caste, and whose life was pure and was passed in religious meditation. He came up and saw that his son was seated alone, pensive and sad, his mind upset and sighing again and again with upturned eyes. And Vibhandaka spake to his distressed son, saying, 'My boy! why is it that thou art not hewing the logs for fuel. I hope thou hast performed the ceremony of burnt offering today. I hope thou hast polished the sacrificial ladles and spoons and brought the calf to the milch cow whose milk furnisheth materials for making offerings on the fire. Verily thou art not in thy wonted state, O son! Thou seemest to be pensive, and to have lost thy sense. Why art thou so sad today? Let me ask thee, who hath been to this place today?'"

SECTION CXII

'Rishyasringa said, 'Here came to-day a religious student with a mass of hair on his head. And he was neither short nor tall. And he was of a spirited look and a golden complexion, and endued with eye large as lotuses; and he was shining and graceful as a god. And rich was his beauty blazing like the Sun; and he was exceedingly fair with eyes graceful and black. And his twisted hair was blue-black and neat and long and of a fragrant scent and tied up with strings of gold. A beautiful ornament was shining on his neck which looked like lightning in the sky. And under the throat he had two balls of flesh without a single hair upon them and of an exceedingly beautiful form. And his waist was slender to a degree and his navel neat; and smooth also was the region about his ribs. Then again there shone a golden string from under his cloth, just like this waist-string of mine. And there was something on his feet of a wonderful shape which give forth a jingling sound. Upon his wrists likewise was tied a pair of ornaments that made a similar sound and looked just like this rosary here. And when he walked, his ornaments uttered a jingling sound like those uttered by delighted ganders upon a sheet of water. And he had on his person garments of a wonderful make; these clothes of mine are by no means beautiful like those. And his face was wonderful to behold; and his voice was calculated to gladden the heart; and his speech was pleasant like the song of the male blackbird. And while listening to the same I felt touched to my inmost soul. And as a forest in the midst of the vernal season, assumes a grace only when it is swept over by the breeze, so, O father! he of an excellent and pure smell looks beautiful when fanned by the air. And his mass of hair is neatly tied up and remains adhering to the head and forehead evenly sundered in two. And his two eyes seemed to be covered with wonderful Chakravaka birds of an exceedingly beautiful form. And he carried upon his right palm a wonderful globur fruit, which reaches the ground and again and again leaps up to the sky in a strange way. And he beats it and turns himself round and whirls like a tree moved by the breeze. And when I looked at him, O father! he seemed to be a son of the celestials, and my joy was extreme, and my pleasure unbounded. And he clasped my body, took hold of my matted hair, and bent down my mouth, and, mingling his mouth with my own, uttered a sound that was exceedingly pleasant. And he doth not care for water for washing his feet, nor for those fruits offered by me; and he told me that such was the religious observance practised by him. And he gave unto me a number of fruits. Those fruits were tasteful unto me: these here are not equal to them in taste. They have not got any rind nor any stone within them, like these. And he of a noble form gave me to drink water of an exceedingly fine flavour; and having drunk it, I experienced great pleasu e; and the ground seemed to be moving under my feet. And these are the garlands beautiful and fragrant and twined with silken threads that belong to him. And he, bright with fervent piety, having scattered these garlands here, went back to his own hermitage. His departure hath saddened my heart; and my frame seems to be in a burning sensation! And my desire is to go to him as soon as I can, and to have him every day walk about here. O father, let me this very moment go to him. Pray, what is that religious observance which is being practised by him. As he of a noble piety is practising penances, so I am desirous to live the same life with him. My heart is yearning after similar observances My soul will be in torment if I see him not,'"

SECTION CXIII

"Vibhandaka said, 'Those are, O son! Rakshasas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds) And the saint who hath control over his soul, and who is desirous of obtaining the regions where go the righteous, ought to have nothing to do with them. And their acts are vile and their delight is in causing obstruction to those who practise penance; (therefore) a pious man should never look at them. And, O son! those were drinks unworthy to be drunk, being as they were spirituous liquors consumed by unrighteous men. And these garlands, also, bright and fragrant and of various hues, are not intended for saints.' Having thus forbidden his son by saying that those were wicked demons, Vibhandaka went in quest of her. And when by three day's search he was unable to trace where she was he then came back to his own hermitage. In the meanwhile, when the son of Kasyapa had gone out to gather fruits, then that very courtesan came again to tempt Rishyasringa in the manner described above. And as soon as Rishyasringa had her in sight, he was glad and hurriedly rushing towards him said, 'Let us go to thy hermitage before the return of my father.' Then, O king! those same courtesans by contrivances made the only son of Kasyapa enter their bark, and unmoored the vessel. And by various means they went on delighting him and at length came to the side of Anga's king. And leaving then that floating vessel of an exceedingly white tint upon the water, and having placed it within sight of the hermitage, he similarly prepared a beautiful forest known by the name of the Floating Hermitage. The king, however, kept that only son of Vibhandaka within that part of the palace destined for the females when of a sudden he beheld that rain was poured by the heavens and that the world began to be flooded with water. And Lomapada, the desire of his heart fulfilled, bestowed his daughter Santa on Rishyasringa in marriage. And with a view to appease the wrath of his father, he ordered kine to be placed, and fields to be ploughed, by the road that Vibhandaka was to take, in order to come to his son. And the king also placed plentiful cattle and stout cowherds, and gave the latter the following order:

"When the great saint Vibhandaka should enquire of you about his son, ye must join your palms and say to him that these cattle, and these ploughed fields belong to his son and that ye are his slaves, and that ye are ready to obey him in all that he might bid.' Now the saint, whose wrath was fierce, came to his hermitage, having gathered fruits and roots and searched for his son. But not finding him he became exceedingly wroth. And he was tortured with anger and suspected it to be the doing of the king. And therefore, he directed his course towards the city of Champa having made up his mind to burn the king, his city, and his whole territory. And on the way he was fatigued and hungry, when he reached those same settlements of cowherds, rich with cattle. And he was honoured in a suitable way by those cowherds and then spent the night in a manner befitting a king. And having received very great hospitality from them, he asked them, saying, 'To whom, O cowherds, do ye belong?' Then they all came up to him and said, 'All this wealth hath been provided for thy son.' At different places he was thus honoured by that best of men, and saw his son who looked like the god Indra in heaven. And he also beheld there his daughter-in-law, Santa, looking like lightning issuing from a (cloud). And having seen the hamlets and the cowpens provided for his son and having also beheld Santa, his great resentment was appeased. And O king of men! Vibhandaka expressed great satisfaction with the very ruler of the earth. And the great saint, whose power rivalled that of the sun and the god of fire, placed there his son, and thus spake, 'As soon as a son is born to thee, and having performed all that is agreeable to the king, to the forest must thou come without fail.' And Rishyasringa did exactly as his father said, and went back to the place where his father was. And, O king of men! Santa obediently waited upon him as in the firmament the star Rohini waits upon the Moon, or as the fortunate Arundhati waits upon Vasishtha, or as Lopamudra waits upon Agastya. And as Damayanti was an obedient wife to Nala, or as Sachi is to the god who holdeth the thunderbolt in his hand or as Indrasena, Narayana's daughter, was always obedient to Mudgala, so did Santa wait affectionately upon Rishyasringa, when he lived in the wood. This is the holy hermitage which belonged to him. Beautifying the great lake here, it bears holy fame. Here perform thy ablutions and have thy desire fulfilled. And having purified thyself, direct thy course towards other holy spots,'"

SECTION CXIV

(Tirtha-yatra Parva continued)

"Vaisampayana said, 'Then, O Janamejaya, the son of Pandu started from the river Kausiki and repaired in succession to all the sacred shrines. And, O protector of men, he came to the sea where the river Ganga falls into it; and there in the centre of five hundred rivers, he performed the holy ceremony of a plunge. Then, O ruler of the earth, accompanied by his brothers, the valiant prince proceeded by the shore of the sea towards the land where the Kalinga tribes dwell."

"Lomasa said, 'There is the land, O Kunti's son, where the Kalinga tribes dwell. Through it passeth the river Vaitarani, on the banks whereof even the god of virtue performed religious river, having first placed himself under the protection of the celestials. Verily, this is the northern bank, inhabited by saints, suitable for the performance of religious rites beautified by a hill, and frequented by persons of the regenerate caste. This spot (in holiness) rivals the path whereby a virtuous man, fit for going to heaven, repairs to the region inhabited by gods. And verily at this spot in former times, other saints likewise worshipped the immortals by the performance of religious rites. And at the very spot it was that the god Rudra, O king of kings, seized the sacrificial beast and exclaimed, 'This is my share!' O chief of the descendants of Bharata, then when the beast was carried away by Siva, the gods spake to him saying, 'Cast not a covetous glance at the property of others, disregarding all the righteous rules.' Then they addressed words of glorification of a pleasing kind to the god Rudra. And they satisfied him by offering a sacrifice, and paid him suitable honours. Thereupon he gave up the beast, and went by the path trodden by the gods. Thereupon what happened to Rudra, learn from me, O Yudhishthira! Influenced by the dread of Rudra, the gods set apart for evermore, the best allotment out of all shares, such as was fresh and not stale (to be appropriated by the god). Whosoever performs his ablutions at this spot, while reciting this ancient story, beholds with his mortal eyes the path that leads to the region of the gods.'

"Vaisampayana said, 'Then all the sons of Pandu and likewise the daughter of Drupada--all of whom were the favoured of Fate--descended to the river Vaitarani, and made libations to the names of their fathers.'

"Yudhishthira said, 'O Lomasa, how great must be the force of a pious deed! Having taken my bath at this spot in a proper form, I seem to touch no more the region inhabited by mortal men! O saint of a virtuous life, I am beholding all the regions. And this is the noise of the magnanimous dwellers of the wood, who are reciting their audible prayers.'

"Lomasa said, 'O Yudhishthira, the place whence this noise comes and reaches thy ears is at the distance of three hundred thousand yojanas, to be sure. O lord of men, rest thou quiet and utter no word. O king, this is the divine forest of the Self-existent One, which hath now come to our view. There, O king, Viswakarma of a dreaded name performed religious rites. On the mighty occasion of that sacrifice, the Self-existent One made a gift of this entire earth with all its hilly and forest tracts, to Kasyapa, by way of gratuity, for ministering as a priest. And then, O Kuru's son, as soon as that goddess Earth was giving away, she became sad at heart, and wrathfully spake the following words to that great lord, the ruler of the worlds, 'O mighty god, it is unworthy of thee to give me away to an ordinary mortal. And this act of gift on thy part will come to nothing; (for) here am I going to descend into the bottom of the nether world.' Then when the blessed saint Kasyapa beheld the goddess Earth, despondent and sad, he, O protector of men, performed a propitiatory act calculated to appease her wrath. And then, O Pandu's son, the Earth was pleased with his pious deed. And she uprose again from within the waters, and showed herself in the form of a sacred altar. This, O king, is the spot which distinctly manifests the form of an altar. O great monarch, ascend over it, and thou wilt gain valour and strength. And, O king, this is the very altar which reaches as far as the sea, and rests itself upon its bosom. May good luck be thine, do thou mount hereupon, and of thyself cross the sea. And while thou this day mountest upon it, I shall administer the ceremony for averting all evil from thee; for this altar here, as soon as it gets a mortal's touch, at once enters into the sea. Salutation to the god who protects the universe! Salutation to thee that art beyond the universe! O Lord of gods, vouchsafe thy presence in this sea. O Pandu's son, thou must recite the following words of truth, and while so reciting, thou must quickly ascend this altar, 'The god of fire, and the sun, and the organ of generation, and water, and goddess and the seed of Vishnu, and the navel of nectar. The god of fire is the organ that generated the (ocean); the earth is thy body; Vishnu deposited the seed that caused thy being and thou art the navel of nectar.' Thus, O Pandu's son, the words of truth must be audibly recited, and while so reciting, one must plunge into the lord of rivers. O most praiseworthy of Kunti's son, otherwise this lord of waters of divine birth, this best storehouse of the waters (of the earth), should not be touched, O son of Kunti, even with the end of a sacred grass.'

"Vaisampayana said, 'Then when the ceremony for averting evil had been completed in his behalf, the magnanimous Yudhishthira went into the sea, and having performed all that the saint had bid, repaired to the skirts of the Mahendra hill, and spent the night at that spot.'"

SECTION CXV

"Vaisampayana said, 'The protector of the earth spent there a single night, and with his brothers, paid the highest honours to the religious men. And Lomasa made him acquainted with the names of all of them, such as the Bhrigus, the Angiras, the Vasishthas, and the Kasyapas. And the royal saint paid visit to them all and made obeisance to them with joined palms. And then he asked the valiant Akritavrana, who was a follower of Parasurama, when will the revered Parasurama show himself to the religious men here? It is desired on that occasion to obtain a sight of the descendant of Bhrigu.'

"Akritavrana said, 'Thy journey to this spot is already known to Rama, whose soul spontaneously knows everything. And he is in every way well-pleased with thee, and he will show himself readily to thee. And the saints who practise penances here, are permitted to see him on the fourteenth and the eighth day of the lunar course. On the morrow at the end of this very night there will set in the fourteenth day of the lunar course. On that occasion thou wilt have a sight of him, clad in a sable deerskin, and wearing his hair in the form of a matted mass."

"Yudhishthira said, Thou hast been a follower of the mighty Rama, Jamadagni's son; thou must, therefore, have been the eye-witness of all the deeds achieved by him in former days. I, therefore, request thee to narrate to me how the members of the military caste were vanquished by Rama on the field of battle, and what the original cause of those conflicts was.'

"Akritavrana said, 'With pleasure shall I recite to thee that excellent story, O Bharata's son, O chief of kings, the story of the godlike deeds of Rama, the son of Jamadagni, who traced his origin to Bhrigu's race. I shall also relate the achievements of the great ruler of the Haihaya tribe. That king, Arjuna by name, the mighty lord of the Haihaya tribe was killed by Rama. He, O

Pandu's son, was endued with a thousand arms; and by the favour of Dattatreya he likewise had a celestial car made of gold. And, O protector of the earth, his rule extended over the entire animated world, wheresoever located on this earth. And the car of that mighty monarch could proceed everywhere in an unobstructed course. And grown resistless by the virtue of a granted boon, he ever mounted on that car, trampled upon gods and Yakshas and saints on all sides round. And all the born beings wheresoever placed, were harassed by him. Then the celestials and the saints of a rigidly virtuous life, met together, and thus spake to Vishnu, the god of gods, the slayer of demons, and possessed of prowess that never failed, saying. 'O blessed and revered lord, for the purpose of preserving all the born beings, it is necessary that Arjuna should be killed by thee.' And the mighty ruler of the Haihaya tribe placing himself on his celestial car, affronted Indra, while that deity was enjoying himself with Sachi, his queen. Then, O Bharata's son, the blessed and the revered god (Vishhnu) held a consultation with Indra, with a view to destroying Kartavirya's son. And on that occasion, all that was for the good of the world of beings, was communicated by the lord of gods; and the blessed god worshipped by the world, to do all that was necessary, went to the delightful Vadari wood which was his own chosen retreat for practising penances. And at this very time there lived on the earth a mighty monarch in the land of Kanyakuvja, a sovereign whose military force was exceedingly great. And his name of Gadhi was famous in the world. He, however, betook himself to a forest-life. And while he was dwelling in the midst of the wood, there was born to him a daughter beautiful as a nymph of heaven. And Richika, the son of Bhrigu, asked for her to be united with himself in marriage. And then Gadhi spake to that Brahmana, who led a rigidly austere life, saying. There is a certain family custom in our race; it hath been founded by my ancestors of a bygone age. And, O most excellent of the sacerdotal caste, be it known to thee that the intending bridegroom must offer a dowry consisting of a thousand fleet steeds, whose colour must be brown and every one of whom must possess a single sable car. But, O Bhrigu's son, a reverend saint like thee cannot be asked to offer the same. Nor can my daughter be refused to a magnanimous saint of thy (exalted) rank.' Thereupon Richika said, 'I will give thee a thousand fleet steeds, brown in hue and possessing a single sable car; let thy daughter be given in marriage to me.'

"Akritavrana said. Thus having given his word, O king, he went and said to Varuna, 'Give me a thousand fleet steeds brown in colour, and each with one black ear. I want the same as dowry for my marriage.' To him Varuna forthwith gave a thousand steeds. Those steeds had issued out of the river Ganga; hence the spot hath been named: The horse's landing place. And in the city of Kanyakuvja, the daughter of Gadhi, Satyavati by name, was given in marriage; and the gods themselves were of the party of the bride. Richika, the most excellent of the sacerdotal caste, thus procured a thousand steeds, and had a sight of the dwellers of heaven and won a wife in the proper form. And he enjoyed himself with the girl of slender waist, and thus gratified all the wishes and desire that he ever had. And when the marriage had been celebrated, O king, his father Bhrigu came on a visit to see him and his wife; and he was glad to see his praiseworthy son. And the husband and wife together paid their best respects to him, who was worshipped by all the gods. And when he had seated himself, they both with joined palms, stood near him, in order that they might to his bidding. And then the revered saint, Bhrigu, glad at heart, thus spoke to his daughter-in-law, saying, 'O lovely daughter, as for a boon I am ready to grant thee any object of thy wish.' And there upon she asked for his favour in this, that a son might be born to both herself and her mother. And he vouchsafed the favour thus asked for.'

"Bhrigu said, 'During the days that your season lasts, thou and thy mother must take a bath, with the ceremony for bringing forth a male child. And ye two must then separately embrace two different trees--she a peepal tree, and thou a fig tree. And, O dutiful girl, here are two pots of rice and milk, prepared by me with the utmost care. I having ransacked the whole universe to find the drugs, the essence whereof hath been blended with this milk and rice. It must be taken as food with the greatest care.' And saying this, he vanished from sight. The two ladies, however, made an interchange both in the matter of the pots of rice, and likewise as regards the trees (to be embraced by each). Then after the lapse of very many days, the revered saint, once more came. And he came knowing (what had happened) by his attribute of divine knowledge. Then Bhrigu possessed of mighty strength, spake to Satyavati, his daughter-in-law, saying, 'O dutiful girl! O my daughter of a lovely brow, the wrong pot of rice thou tookest as food. And it was the wrong tree which was embraced by thee. It was thy mother who deluded thee. A son will be born of thee, who, though of the priestly caste, will be of a character fit for the military order; while a mighty son will be born of thy mother, who, though by birth a Kshatriya will assume a life suitable to the sacerdotal order. And his power will be great, and he will walk on the path trodden by righteous men.' Then she entreated her father-in-law again and again, saying, 'Let not my son be of this character; but let my grandson be such.' And, O Pandu's son, he replied, 'So let it be!' And thus he was pleased to grant her prayer. Then she brought forth on the expected day a son by name Jamadagni. And this son of Bhrigu was endowed with both splendour and grace. And he grew in years and in strength, and excelled he other saints in the proficiency of his Vaidik lore. O chieftain of Bharata's race, to him, rivalling in lustre the author of light (the sun), came spontaneously and without instruction the knowledge of the entire military art and of the fourfold missile arms.'"

SECTION CXVI

"Akritavrana said, 'Jamadagni devoted himself to the study of the Veda and the practice of sacred penances, and became famous for his great austerities. Then he pursued a methodical course of study and obtained a mastery over the entire Veda. And, O king, he paid a visit to Prasenajit and solicited the hand of Renuka in marriage. And this prayer was granted by the king. And the delight of Bhrigu's race having thus obtained Renuka for his wife, took his residence with her in a hermitage, and began to practice penances, being assisted by her. And four boys were born of her, with Rama for the fifth. And although the youngest, Rama was superior to all in merit. Now once upon a time, when her sons had gone out for the purpose of gathering fruits, Renuka who had a pure and austere life, went out to bathe. And, O king, while returning home, she happened to cast her glance towards the king of Martikavata, known by the name of Chitraratha. The king was in the water with his wives, and wearing on his breast a lotus wreath, was engaged in sport. And beholding his magnificent form, Renuka was inspired with desire. And this unlawful desire she could not control, but became polluted within the water, and came back to the hermitage frightened at heart. Her husband readily perceived what state she was in. And mighty and powerful and of a wrathful turn of mind, when he beheld that she had been giddy and that the lustre of chastity had abandoned her, he reproached her by crying out 'Fie!' At that very moment came in the eldest of Jamadagni's sons, Rumanvan; and then, Sushena, and then, Vasu, and likewise, Viswavasu. And the mighty saint directed them all one by one to put an end to the life of their mother. They, however, were quite confounded and lost heart. And they could not utter a single word. Then he in ire cursed them. And on being cursed they lost their sense and suddenly became like inanimate objects, and comparable in conduct to beasts and birds. And then Rama, the slayer of hostile heroes, came to the hermitage, last of all. Him the mighty-armed Jamadagni, of great austerities, addressed, saying, 'Kill this wicked mother of thine, without compunction, O my son.' Thereupon Rama immediately took up an axe and therewith severed his mother's head. Then, O great king, the wrath of Jamadagni of mighty soul, was at once appeased; and well-pleased, he spake the following words, 'Thou hast, my boy, performed at my bidding this difficult task, being versed in virtue. Therefore, whatsoever wishes there may be in thy heart, I am ready to grant them all. Do thou ask me.' Thereupon Rama solicited that his mother might be restored to life, and that he might not be haunted by the remembrance of this cruel deed and that he might not be affected by any sin, and that his brothers might recover their former state, and that he might be unrivalled on the field of battle, and that he might obtain long life. And, O Bharata's son, Jamadagni, whose penances were the most rigid, granted all those desires of his son. Once, however, O lord, when his sons had gone out as before, the valourous son of Kartavirya, the lord of the country near the shore of the sea, came up to the hermitage. And when he arrived at that hermitage, the wife of the saint received him hospitably. He, however, intoxicated with a warrior's pride, was not at all pleased with the reception accorded to him, and by force and in defiance of all resistance, seized and carried off from that hermitage the chief of the cows whose milk supplied the sacred butter, not heeding the loud lowing of the cow. And he wantonly pulled down the large trees of the wood. When Rama came home, his father himself told him all that had happened. Then when Rama saw how the cow was lowing for its calf, resentment arose in his heart. And he rushed towards Kartavirya's son, whose last moments had drawn nigh. Then the descendant of Bhrigu, the exterminator of hostile heroes, put forth his valour on the field of battle, and with sharpened arrows with flattened tips, which were shot from a beautiful bow, cut down Arjuna's arms, which numbered a thousand, and were massive like (wooden) bolts for barring the door. He, already touched by the hand of death, was overpowered by Rama, his foe. Then the kinsmen of Arjuna, their wrath excited against Rama, rushed at Jamadagni in his hermitage, while Rama was away. And they slew him there; for although his strength was great, yet being at the time engaged in penances, he would not fight. And while thus attacked by his foes, he repeatedly shouted the name of Rama in a helpless and piteous way. And, O Yudhishthira, the sons of Kartavirya shot Jamadagni, with their arrows, and having thus chastised their foe, went their way. And when they had gone away, and when Jamadagni had breathed his last, Rama, the delight of Bhrigu's race, returned to the hermitage, bearing in his arms, fuel for religious rites. And the hero beheld his father who had been put to death. And grieved exceedingly he began to bewail the unworthy fate that had laid his father low."

SECTION CXVII

"Rama said, 'The blame is mine, O father, that like a stag in the wood, thou hast been shot dead with arrows, by those mean and stupid wretches--the sons of Kartavirya. And O father, virtuous and unswerving from the path of righteousness and inoffensive to all animated beings as thou wert, how came it to be permitted by Fate that thou shouldst die in this way? What an awful sin must have been committed by them, who have killed thee with hundreds of sharpened shafts, although thou wert an aged man, and engaged in penances at the time and absolutely averse to fighting with them. With what face will those shameless persons speak of this deed of theirs to their friends and servants, viz., that they have slain an unassisted and unresisting virtuous man?--O protector of men, thus he, great in penance, bewailed much in a piteous manner, and then performed the obsequies of his departed sire. And Rama, the conqueror of hostile cities, cremated his father on the funeral pyre, and vowed, O scion of Bharata's race, the slaughter of the entire military caste, and of exceeding strength in the field of battle, and possessed of valour suited to a heroic soul, and comparable to the god of death himself, he took up his weapon in wrathful mood, and singlehanded put Kartavirya's sons to death. And, O chieftain of the military caste, Rama, the leader of all capable of beating their foes, thrice smote down all the Kashatriya followers of Kartavirya's sons. And seven times did that powerful lord exterminate the military tribes of the earth. In the tract of land, called Samantapanchaka five lakes of blood were made by him. There the mightiest scion of Bhrigu's race offered libations to his forefathers--the Bhrigus, and Richika appeared to him in a visible form, and spake to him words of counsel. Then the son of Jamadagni of dreaded name, performed a mighty sacrifice and gratified the lord of the celestials, and bestowed the earth to the ministering priests. And, O protector of human beings, he raised an altar made of gold, ten Vyamas in breadth and nine in height, and made a gift of the same to the magnanimous Kasyapa. Then at Kasyapa's bidding the Brahamanas divided the altar into a number of shares, and thus they became reputed as the Khandavayamas (share takers). And the exterminator of the military race possessed of immense strength, bestowed the earth upon the high-souled Kasyapa, and then became engaged in penance of an exceedingly severe form. He now dwells in this Mahendra, monarch of hills. Thus did hostilities arise between him and the members of the military caste,--all of them who dwell on this earth; and Rama, endowed with immense strength, in this way subdued the entire world.'

"Vaisampayana said, 'Then on the fourteenth day of the moon, the mighty-souled Rama at the proper hour showed himself to those members of the priestly caste and also to the virtuous king (Yudhishthira) and his younger brothers. And, O king of kings, the lord together with his brothers, worshipped Rama, and, O most righteous of the rulers of men, the very highest honours were paid by him to all those members of the twice-born class. And after worshipping Jamadagni's son and having received words of praise from him, at his direction he spent the night on the Mahendra hill, and then started on his journey towards the southern regions.'"

SECTION CXVIII

Vaisampayana said, "The magnanimous monarch pursued his journey, and at different spots on the shore of the sea visited the various bathing places, all sacred and pleasant and frequented by men of the sacerdotal caste. And O son of Parikshit! He in proper form took his bath in them together with his younger brothers and then went to an excellent river, the holiest of all. There also the magnanimous king, took his plunge, and offered libations to his forefathers and the gods, and distributed riches to the leaders of the twice-born class. Then he went to the Godavari, a river that falls directly into the sea. There he was freed from his sins. And he reached the sea in the Dravida land, and visited the holy spot passing under Agastya's name, which was exceedingly sacred and exceptionally pure. And the valiant king visited the feminine sacred spots. Here he listened to the story of that well-known feat which was achieved by Arjuna, chief of all wielders of the bow, and which was beyond the power of human beings to perform. And here he was praised by the highest members of the saintly class, and the son of Pandu experienced the greatest delight. And, O protector of the earth! the ruler of the world, accompanied by Krishna bathed in those holy spots, and speaking of Arjuna's valour in laudatory terms delightfully spent his time in the place. Then he gave away thousands of cows at those holy spots on the coast of the sea; and with his brothers narrated well pleased how Arjuna had made a gift of kine. And he, O king! visited one by one those holy places on the coast of the sea and many other sacred spots, and thus fulfilled his heart's desire, till he came to the holiest of all known by the name of Suparaka. Then having crossed a certain tract on the coast of the sea, he reached a forest celebrated on earth. There the deities had practised asceticism in former days, and likewise virtuous rulers of men had performed sacrificial rites. There he, possessed of long and lusty arms, beheld the celebrated altar of Richika's son, who was the foremost of all wielders of the bow. And the altar was girt round by hosts of ascetics, and was fit to be worshipped by persons of a virtuous life. Then the king beheld the holy and delightful shrines of all the gods and of the Vasus, and of the hosts of wind and of the two celestial physicians and of Yama, son of the sun and of the lord of riches, and of Indra, and of Vishnu, and of the lord Creator and of Siva, and of the moon, and of the author of day, and of the lord of waters, and of the host of Sadhyas, and of Brahma, and of the forefathers, and of Rudra together with all his followers, and of the goddess of learning, and of the host of Siddhas, and of many immortal holy gods besides. And in those shrines the king observed various fasts, and gave away large quantities of gems. He plunged his body in all the holy spots, and then came again to Surparaka. And he by the same landing-place of the sea again proceeded with his uterine brothers and came over to the holy spot Prabhasa, whereof fame hath been spread by mighty Brahmanas throughout the world. There he, possessed of a pair of large red eyes, washed himself with all his younger brothers, and offered libations to the forefathers and the celestial hosts; and so did Krishna and all those Brahmanas together with Lomasa. For twelve days he subsisted upon air and water. And he performed ablutions for days and nights and surrounded himself with fires kindled on all sides. Thus that greatest of all virtuous men engaged himself in asceticism. While he was acting thus, information reached both Valarama and Krishna that the king was practising penances of a most austere form and these two leaders of the entire Vrishni tribe accompanied with troops came to Yudhishthira of Ajamidha's race. And when the Vrishnis beheld that the sons of Pandu lay down on the ground, their bodies besmeared all over with dirt and when they beheld the daughter of Drupada in a sad state, their grief was great and they could not refrain from breaking out in loud lamentations. Then the king, whose courage was such that misfortune never could cast him down, cordially met Rama and Krishna and Samva, Krishna's son, and the grand-son of Sini and other Vrishnis, and paid honour to them in a suitable form. And they also in return paid honour to all the sons of Pritha, and were similarly honoured by Pandu's sons. And they seated themselves round about Yudhishthira, as round Indra, O king! are seated the celestial hosts. And highly pleased, he recounted to them all the machinations of his adversaries, and how also he had resided in the forest, and how Arjuna had gone to Indra's abode in order to learn the science of arms--all this he related with a gladdened heart. And they were happy to learn all this news from him; but when they saw the Pandavas so exceedingly lean, the majestic and magnanimous Vrishnis could not forbear shedding tears, which spontaneously gushed from their eyes on account of the agony they felt."

SECTION CXIX

Janamejaya said, "O thou of ascetic wealth! when the sons of Pandu and the Vrishnis reached the holy spot Prabhasa, what did they do and what conversation was held there by them, for all of them were of mighty souls, proficient in all the branches of science and both the Vrishnis and the sons of Pandu held one another in friendly estimation."

Vaisampayana said, "When the Vrishnis reached the holy spot Prabhasa, the sacred landing-place on the coast of the sea, they surrounded the sons of Pandu and waited upon them. Then Valarama, resembling in hue the milk of the cow and the Kunda flower and the moon and the silver and the lotus root and who wore a wreath made of wild flowers and who had the ploughshare for his arms, spake to the lotuseyed one, saying, 'O Krishna, I do not see that the practice of virtue leads to any good or that unrighteous practices can cause evil, since the magnanimous Yudhishthira is in this miserable state, with matted hair, a resident of the wood, and for his garment wearing the bark of trees. And Duryodhana is now ruling the earth, and the ground doth not yet swallow him up. From this, a person of limited sense would believe a vicious course of life is preferable to a virtuous one. When Duryodhana is in a flourishing state and Yudhishthira, robbed of his throne, is suffering thus, what should people do in such a matter?--This is the doubt that is now perplexing all men. Here is the lord of men sprung from the god of virtue, holding fast to a righteous path, strictly truthful and of a liberal heart. This son of Pritha would give up his kingdom and his pleasure but would not swerve from the righteous path, in order to thrive. How is it that Bhishma and Kripa and the Brahmana Drona and the aged king, the senior member of the house, are living happily, after having banished the sons of Pritha? Fie upon the vicious-minded leaders of Bharata's race! What will that sinner, the chieftain of the earth, say to the departed forefathers of his race, when the wretch will meet them in the world to come? Having hurled from the throne his inoffensive sons, will he be able to declare that he had treated them in a blameless way? He doth not now see with his mind's eye how he hath become so sightless, and on account of what act he hath grown blind among the kings of this entire earth. Is it not because he hath banished Kunit's son from his kingdom? I have no doubt that Vichitravirya's son, when he with his sons perpetrated this inhuman act, beheld on the spot where dead bodies are burnt, flowering trees of a golden hue. Verily he must have asked them, when those stood before him with their shoulders projected forward towards him, and with their large red eyes staring at him, and he must have listened to their evil advice, since he fearlessly sent away Yudhishthira to the forest, who had all his weapons of war with him and was borne company by his younger brothers. This Bhima here, whose voracious appetite is like that of a wolf, is able to destroy with the sole strength of his powerful arms, and without the help of any weapons of war, a formidable array of hostile troops. The forces in the field of battle were utterly unmanned on hearing his war-cry. And now the strong one is suffering from hunger and thirst, and is emaciated with toilsome journeys. But when he will take up in his hand arrows and diverse other weapons of war, and meet his foes in the field of battle, he will then remember the sufferings of his exceedingly miserable forest-life, and kill his enemies to a man: of a certainty do I anticipate this. There is not throughout the whole world a single soul who can boast of strength and prowess equal to his. And his body, alas! is emaciated with cold, and heat and winds. But when he will stand up for fight, he will not leave a single man out of his foes. This powerful hero, who is a very great warrior when mounted on a car--this Bhima, of appetite rivalling a wolf's conquered single-handed all the rulers of men in the east, together with, those who followed them in battle; and he returned from those wars safe and uninjured. And that same Bhima, miserably dressed in the bark of trees, is now leading a wretched life in the woods. This powerful Sahadeva vanquished all the kings in the south; those lords of men who had gathered on the coast of the sea,--look at him now in an anchorite's dress. Valiant in battle Nakula vanquished single-handed the kings who ruled the regions towards the west,--and he now walks about the wood, subsisting on fruit and roots, with a matted mass of hair on the head, and his body besmeared all over with dirt. This daughter of a king, who is a great soldier when mounted on a car, took her rise from beneath the altar, during the pomp of sacrificial rites. She hath been always accustomed to a life of happiness; how is she now enduring this exceedingly miserable life in this wood! And the son of the god of virtue,--virtue which stands at the head of all the there pursuits of life--and the son of the wind-god and also the son of the lord of celestials, and those two sons of the celestial physicians,--being the sons of all those gods and always accustomed to a life of happiness, how are they living in this wood, deprived of all comforts? When the son of Virtue met with defeat, and when his wife, his brothers, his followers, and himself were all driven forth, and Duryodhana began to flourish, why did not the earth subside with all its hills?"

SECTION CXX

Satyaki said, "O Rama! this is not the time of lamentation; let us do that which is proper and suited to the present occasion, although Yudhishthira doth not speak a single word. Those who have persons to look after their welfare do not undertake anything of themselves; they have others to do their work, as Saivya and others did for Yayati. Likewise, O Rama! those who have appointed functionaries to undertake their work on their own responsibility, as the leaders of men, they may be said to have real patrons, and they meet with no difficulty, like helpless beings. How is it that when the sons of Pritha have for their patrons these two men, Rama and Krishna, and the two others, Pradyumna and Samva, together with myself,--these patrons being able to protect all the three worlds,--how is it that the son of Pritha is living in the wood with his brothers? It is fit that this very day the army of the Dasarhas should march out, variously armed and with checkered mails. Let Dhritarashtra's sons be overwhelmed with the forces of the Vrishinis and let them go with their friends to the abode of the god of death. Let him alone who wields the bow made of the horn (Krishna), thou alone, if roused, wouldst be able to surround even the whole of this earth. I ask thee to kill Dhritarashtra's son with all his men, as the great Indra, the lord of the gods kill Vritra. Arjuna, the son of Pritha, is my brother, and also my friend, and also my preceptor, and is like the second self of Krishna. It is for this that men desire for a worthy son, and that preceptor seeks a pupil who would contradict him not. It is for this that the time is come for that excellent work, which is the best of all tasks and difficult to perform. I shall baffle Duryodhana's volleys of arms by my own excellent weapons. I shall overpower all in the field of battle. I shall in my wrath cut off his head with my excellent shafts, little inferior to snakes and poison and fire. And with the keen edge of my sword, I shall forcibly sever his head from the trunk, in the field of battle; then I shall kill his followers, and Duryodhana, and all of Kuru's race. O son of Rohini! let the followers of Bhima look at me with joy at their heart, when I shall keep up the weapons of war in the field of battle, and when I shall go on slaying all the best fighting men on the side of the Kurus, as at the end of time fire will burn vast heaps of straw. Kripa and Drona and Vikarna and Kama are not able to bear the keen arrows shot by Pradyumna. I know the power of Arjuna's son--he conducts himself like the son of Krishna in the field of battle. Let Samva chastise by the force of his arms Dussasana; let him destroy by force Dussasana and his charioteer and his car. In the field of battle when the son of Jamvavati becomes irresistible in fight, there is nothing which can withstand his force. The army of the demon Samvara was speedily routed by him when only a boy. By him was killed in fight Asvachakra, whose thighs were round, and whose muscular arms were of exceeding length. Who is there that would be able to go forward to the car of Samva, who is great in fight, when mounted on a car? As a mortal coming under the clutches of death can never escape; so who is there that once coming under his clutches in the field of battle, is able to return with his life? The son of Vasudeva will burn down by the volleys of his fiery shafts all the hostile troops, and those two warriors, Bhishma and Drona,--who are great on a car, and Somadatta surrounded by all his sons. What is there in all the world including the gods, which Krishna cannot encounter on an equal footing, when he takes up the weapons of war, wields in his hands excellent arrows, arms himself with his dice, and thus becomes unrivalled in fight? Then let Aniruddha also take up in his hand his buckler and sword, and let him cover the surface of the earth with Dhritarashtra's sons, their heads separated from their trunks, their bodies devoid of all consciousness as in a sacrificial rite the altar is overspread with sacred grass placed upon the same. And Gada and Uluka, and Vahuka and Bhanu and Nitha and the young Nishatha valiant in battle and Sarana, and Charudeshna, irresistible in war, let them perform feats befitting their race. Let the united army of the Satwatas and Suras, together with the best soldiers of the Vrishnis, the Bhojas, and the Andhakas, kill those sons of Dhritarashtra in the field of battle and let them swell their expanded fame throughout the world. Then let Abhimanyu rule the world so long as this most excellent of virtuous men, the magnanimous Yudhishthira, may be engaged in fulfilling his vow,--the vow that was accepted and declared by him, the most righteous of Kuru's race, on the occasion of the famous play at dice. Afterwards the virtuous king will protect the earth, all his foes defeated in battle by shafts which will be discharged by us. Then there will remain no sons of Dhritarashtra on earth,--nor the son of the charioteer (Kama). This is the most important work for us to do, and this will surely lead to fame."

"Krishna said, 'O scion of the race of Madhu! no doubt what thou sayest is true; we accept thy words, O thou of courage that is never weak! But this bull of the Kuru race (Yudhishthira) would never accept the sovereignty of the earth, unless it were won by the prowess of his own arms. Neither for the sake of pleasure, nor from fear, nor from covetousness, would Yudhishthira ever renounce the rules of the caste; nor would these two heroes, who are mighty, when mounted on a car--Bhima and Arjuna; nor the twin brothers, nor Krishna, the daughter of Drupada. He possessing the appetite of a wolf (Bhima), and the winner of riches (Arjuna), are both unrivalled in fight throughout the world. And why should not this king rule over the entire world when he hath the two sons of Madri to espouse his cause? The high-souled ruler of Panchala together with the Kekaya king, and we also should put forth our united strength, and then would the enemies of Yudhisthira be annihilated.'"

"Yudhishthira said, 'It is not strange that thou shouldst speak thus, O scion of Madhu's race! but to me truth seems to be the first consideration, above that of my sovereign power itself. But it is Krishna alone who precisely knoweth what I am; and it is I alone who precisely know what Krishna (really) is. O thou endued with valour! O scion of Madhu's race! as soon as he will perceive that the time is come for feats of bravery, then, O most valiant of Sini's race, he also of beautiful hair (Krishna) will defeat Suyodhana. Let the brave men of the Dasarha race go back today. They are my patrons; and the foremost of human beings, they have visited me here. O ye of immeasurable strength! never fall off from the path of virtue. I shall see you again, when ye will be happily gathered together.'

"Then after mutual greeting and obeisance to seniors, and having embraced the youthful, those valiant men of the Yadu race and the sons of Pandu separated. And the Yadus reunited to their home; and the Pandavas continued their journey to the sacred spots. Then having parted with Krishna, the virtuous king, accompanied by his brothers and servants, and also by Lomasa, went to the sacred river Payosini. Its fine landing place was constructed by the king of Vidarbha. And he began to dwell on the banks of the Payosini, whose waters were mingled with the distilled Soma juice. There the high-souled Yudhishthira was greeted with excellent laudatory, terms by numerous leaders of the twice-born class, who were delighted to see him there."

SECTION CXXI

Lomasa said, "O king! when the Nriga performed a sacrifice here, he gratified Indra, the demolisher of hostile cities, by offering the Soma juice. And Indra was refreshed and was very much pleased. Here the gods together with Indira, and the protectors of all born beings, celebrated sacrifices of various kinds on a large scale, and paid abundant gratuities to the ministering priests. Here king Amurtarayasa, the lord of the world, satisfied Indra, the holder of the thunderbolt, by the offer of the Soma juice, when seven horse-sacrifices were performed by that king. The articles which in other sacrificial rites are uniformly made of the timber, wood and of earth, were all made of gold in the seven sacrifices performed by him. And it is said that in all those rites, seven sets of stakes, rings for the sacrificial stakes, spots, ladles, utensils, spoons were prepared by him. On each sacrificial stake, seven rings were fastened at the top. And, O Yudhishthira! the celestials together with Indira, themselves erected the sacrificial stakes of shining gold which had been prepared for his sacred rites. In all those magnificent sacrifices instituted by Gaya, the protector of the earth, Indira, was delighted by drinking the Soma juice, and the ministering priests were gratified with the gratuities paid to them. And the priests obtained untold wealth counted out to them. And as the sand-grains of the earth, or as the stars in the sky, or as the rain-drops when it raineth, cannot be counted by anyone, so the wealth Gaya gave away was incapable of being counted by figures. So untold was the wealth, O great king! that was given to the ministering priests in all those seven sacrifices that even the above-mentioned objects might be counted by figures, but the gratuities bestowed by him whose largeness exceeded all that was known before were not capable of being counted by figures. And images of the goddess of speech were made of gold by the sculptor of the gods;--and the king gratified the members of the sacerdotal caste, who had arrived from all the cardinal points, by making presents to them of those images, of gold. O protector of men! when the high-souled Gaya performed his sacrificial rites, he erected sacrificial piles at so many different spots that but little space was left on the surface of the earth. And, O scion of Bharata's race! he by that sacred act attained the regions of Indra. Whoever should bathe in the river, Payosini, would go to the regions attained by Gaya. Therefore, O lord of kings! O unswerving prince! thou and thy brothers should bathe in this river; then, O protector of the earth, thou wilt be freed from all these sins."

Vaisampayana said, "O most praiseworthy of men! Yudhishthira with his brothers performed ablutions in the Payosini river. Then, O sinless prince! the powerful monarch together with his brothers, journeyed to the hill of sapphires and the great river Narmada. The blessed saint Lomasa there named to him all the delightful holy spots and all the sacred shrines of the celestials. Then he with his brothers visited those places, according to his desire and convenience. And at various places Brahmanas by thousands received gifts from him."

"Lomasa said, 'O son of Kunti! one who visits the sapphire Hill and plunges his body in the river Narmada attains the regions inhabited by the celestials and kings. O most praiseworthy of men! this period is the junction between the Treta and the Kali age, O Kunti's son! This is the period when a person gets rid of all his sins. O respected sir! this is the spot where Saryati performed sacrificial rites, wherein Indra appeared in a visible form and drank the Soma juice, with the two celestial physicians. And Bhrigu's son of severe austerities conceived anger towards the great Indra; and the mighty Chyavana paralysed Indra, and for his wife obtained the princess, Sukanya.'"

"Yudhishthira said, 'How was the chastiser of the demon Paka, the god possessed of the six attributes, paralysed by Chyavana? And for what reason did the mighty saint conceive wrath towards Indra? And how, O Brahmana! did he raise the celestial physicians to the rank of the drinkers of Soma? All this, precisely as it happened, thy venerable self will be pleased to recount to me.'"

SECTION CXXII

"Lomasa said, 'A son was born to the great saint Bhrigu, Chyavana by name. And he, of an exceedingly resplendent form, began to practise austerities by the side of yonder lake. And, O Pandu's son! O protector of men! he of mighty energy assumed the posture called Vira, quiet and still like an inanimate post, and for a long period, remained at the same spot of ground. And he was turned into an anthill covered over with creepers. And after the lapse of a long period, swarms of ants enveloped him. And covered all over with ants, the sagacious saint looked exactly like a heap of earth. And he went on practising austerities, enveloped on all sides with that ant-hill. Now after the lapse of a long space of time, that ruler of earth, Saryati by name, for amusement visited this pleasant and excellent lake. With him were four thousand females, espoused by him, O son of Bharata's race! there was also his only daughter endued with beautiful brows, named Sukanya. She surrounded by her maids, and decked out with jewels fit for the celestials, while walking about, approached the anthill where Bhrigu's son was seated. And surrounded by her maids, she began to amuse herself there, viewing the beautiful scenery, and looking at the lofty trees of the wood. And she was handsome and in the prime of her youth; and she was amorous and bent on frolicking. And she began to break the twigs of the forest trees bearing blossoms. And Bhrigu's son endued with intelligence beheld her wandering like lightning, without her maids, and wearing a single piece of cloth and decked with ornaments. And seeing her in the lone forest, that ascetic of exceeding effulgence was inspired with desire. And that regenerate Rishi possessing ascetic energy, who had a low voice, called the auspicious one,--but she heard him not. Then seeing the eyes of Bhrigu's son from the ant-hill, Sukanya from curiosity and losing her sense, said, 'What is this?'--and with thorns pierced the eyes (of the Rishi). And as his eyes being pierced by her, he felt exceeding pain and became wroth. And (from anger) he obstructed the calls of nature of Saryati's forces. And on their calls of nature being obstructed, the men were greatly afflicted. And seeing this state of things, the king asked. 'Who is it that hath done wrong to the illustrious son of Bhrigu, old and ever engaged in austerities and of wrathful temper? Tell me quick if ye know it'. The soldiers (thereupon) answered him saying, 'We do not know whether any one hath done wrong to the Rishi. Do thou, as thou list, make a searching enquiry into the matter. Thereupon that ruler of earth, using (as he saw occasion) both menace and conciliation, asked his friends (about the circumstance). But they too did not know anything. Seeing that the army was distressed owing to the obstruction of the calls of nature, and also finding her father aggrieved, Sukanya said, 'Roving in the forest, I lighted in the ant-hill here upon some brilliant substance. Thereupon taking it for a glow-worm I neared it, and pierced it (with thorns); Hearing this Saryati immediately came to the ant-hill, and there saw Bhrigu's son, old both in years and austerities. Then the lord of earth with joined hands, besought (the ascetic) saying, 'It behoveth thee to forgive what my daughter through ignorance and greenness, hath done unto thee." Chyavana the son of Bhrigu, addressed the monarch saying, 'Disregarding me, this one, filled with pride hath pierced my eyes. Even her, O king, endued with beauty and who was bereft of her senses by ignorance and temptation--even thy daughter would I have for my bride, I tell thee truly, on this condition alone will I forgive thee.'

Lomasa said, "Hearing the words of the sage, Saryati, without pausing, bestowed his daughter on the high-souled Chyavana. Having received the hand of that girl, the holy one was pleased with the king. And having won the Rishi's grace, the king went to his city, accompanied by his troops. And the faultless Sukanya also having obtained that ascetic for her husband, began to tend him, practising penances, and observing the ordinance. And that one of a graceful countenance, and void of guile worshipped Chyavana, and also ministered unto guests, and the sacred fire."

SECTION CXXIII

"Lomasa said, 'Once on a time, O king, those celestials, namely the twin Aswins, happened to behold Sukanya, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aswins neared her, and addressed her, saying, 'O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, do thou therefore tell us.' Thereupon she replied bashfully unto those foremost of celestials. 'Know me as Sarayati's daughter, and Chyavana's wife.' Thereat the Aswins again spake unto her, smiling. 'What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our eyes lighted on thy like. O damsel, unadornedand without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent girl in such plight servest thou a decrepit old husband, and one that hath become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly.'"

"Thus addressed Sukanya answered the celestials saying. 'I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). Thereupon they again spake unto her, 'We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us, viz., ourselves and thy husband,--for thy partner. Promising this do thou, O auspicious one, bring hither thy husband.' .. O king, agreeably to their words she went to Bhrigu's son and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, 'Do thou so.' Having received the permission of her lord, (she returned to the celestials) and said, 'Do ye so.' Then hearing her words, viz., 'Do ye so,' they spoke unto the king's daughter. 'Let thy husband enter into water.' Thereat Chyavana desirous of obtaining beauty, quickly entered into water. The twin Aswins also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young and wearing burnished earrings. And all, possessed of the same appearance pleasing to behold, addressed her saying, 'O fortunate one, do thou choose one of us for spouse. And O beauteous one, do thou select him for lord who may please thy fancy.' Finding, however, all of them of the same appearance she deliberated; and at last ascertaining the identity of her husband, even selected him.

"Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials: 'Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly.' Hearing this, highly delighted, the twins ascendedto heaven; and Chyavana and Sukanya too passed their days happily even like celestials."

SECTION CXXIV

"Lomasa said, 'Now the news came to Saryati that Chyavana had been turned into a youth. And well pleased he came, accompanied by his troops, to the hermitage of the son of Bhrigu. And he saw Chyavana and Sukanya, like two children sprung from celestials, and his joy and that of his wife were as great as if the king had conquered the entire world. And the ruler of earth together with his wife was received honourably by that saint. And the king seated himself near the ascetic, and entered into a delightful conversation of an auspicious kind. Then, O king, the son of Bhrigu spake to the king these words of a soothing nature: 'I shall, O king, officiate at a religious ceremony to be performed by thee: let the requisite articles, therefore, be procured.' Thereat, that protector of earth Saryati, experienced the very height of joy, and O great king, he expressed his approbation of the proposal made by Chyavana. And on an auspicious day, suitable for the commencement of a sacrificial ceremony, Saryati ordered the erection of a sacrificial shrine of an excellent description and splendidly furnished with all desirable things. There Chyavana, the son of Bhrigu, officiated for the king as his priest. Now listen to me relating the wonderful events which happened at that spot. Chyavana took up a quantity of the Soma juice, in order that he might offer the same to the Aswins, who were physicians to the celestials. And while the saint was taking up the intended offering for those celestial twins, Indra pronounced his interdiction, saying, These Aswins both of them in my opinion have no right to receive an offering of the Soma juice.' They are the physicians of the celestials in heaven,--this vocation of theirs hath disentitled them (in the matter of Soma). Thereupon Chyavana said, 'These two are of mighty enterprise, possessed of mighty souls, and uncommonly endued with beauty and grace. And they, O Indra, have converted me into an eternally youthful person, even like unto a celestial. Why shouldst thou and the other celestials have a right to the distilled Soma juice, and not they? O lord of the celestials, O demolisher of hostile towns! be it known to thee that the Aswins also rank as gods.' At this, Indra spake saying, These two practise the healing art,--so they are but servants. And assuming forms at their pleasure they roam about in the world of mortal beings. How can they then rightfully claim the juice of the Soma?

"Lomasa said, 'When these very identical words were spoken again and again by the lord of celestials, the son of Bhrigu, setting Indra at naught, took up the offering he had intended to make. And as he was about to take up an excellent portion of the Soma juice with the object of offering it to the two Aswins, the destroyer of the demon Vala (Indra) observed his act, and thus spoke unto him, 'If thou take up the Soma with a view to offering it to those celestials, I shall hurl at thee my thunderbolt of awful form, which is superior to all the weapons that exist.' Thus addressed by Indra, the son of Bhrigu, cast at Indra a smiling glance, and took up in due form a goodly quantity of the Soma juice, to make an offering to the Aswins. Then Sachi's lord hurled at him the thunderbolt of awful form. And as he was about to launch it, his arm was paralysed by Bhrigu's son. And having paralysed his arm, Chyavana recited sacred hymns, and made offering on the fire. His object gained, he now attempted to destroy that celestial. Then by the virtue of that saint's ascetic energy, an evil spirit came into being,--a huge demon, Mada by name, of great strength and gigantic proportions. And his body was incapable of being measured either by demons or by gods. And his mouth was terrible and of huge size, and with teeth of sharpened edge. And one of his jaws rested on the earth, and the other stretched to heaven. And he had four fangs, each extending as far as one hundred yojanas, and his other fangs were extended to the distance of ten yojanas, and were of a form resembling towers on a palace, and which might be likened to the ends of spears. And his two arms were like unto hills, and extended ten thousand yojanas, and both were of equal bulk. And his two eyes resembled the sun and the moon; and his face rivalled the conflagration at the universal dissolution. And he was licking his mouth with his tongue, which, like lightning, knew no rest. And his mouth was open, and his glance was frightful, and seemed as if he would forcibly swallow up the world. The demon rushed at the celestial by whom a hundred sacrifices had been performed. And his intent was to devour that deity. And the world resounded with the loud and frightful sounds uttered by the Asura."

SECTION CXXV

"Lomasa said, 'When the god who had performed a hundred sacrifices (Indra) beheld the demon Mada of a frightful mien, coming towards him with open mouth, his intention being to devour him, and looking like the god of death himself, while his own arms remained paralysed, he through fear repeatedly licked the corners of his mouth. Then the lord of the celestials, tortured with fright, spake to Chyavana saying, 'O Bhrigu's son! O Brahmana! verily I tell thee as truth itself, that from this day forward the two Aswins will be entitled to the Soma juice. Be merciful to me! My undertaking can never come to naught. Let this be the rule. And I know, O saint of the sacerdotal caste! that thy work can never come to nothing. These two Aswins will have a right to drink the Soma juice, since thou hast made them entitled to the same. And, O Bhrigu's son, I have done this but to spread the fame of thy powers, and my object was to give thee an occasion for displaying thy powers. My other object was that the fame of the father of this Sukanya here might spread everywhere. Therefore be merciful to me: let it be as thou wishest.' Being thus addressed by Indra, the wrath of Chyavana of mighty soul was quickly appeased, and he set free the demolisher of hostile cities (Indra). And the powerful saint, O king! distributed Mada (literally intoxication), and put it piece-meal in drinks, in women, in gambling, and in field sports, even this same Mada who had been created repeatedly before. Having thus cast down the demon Mada and gratified Indra with a Soma draught and assisted king Saryati in worshipping all the gods together with the two Aswins and also spread his fame for power over all the worlds, the best of those endued with speech passed his days happily in the wood, in the company of Sukanya, his loving wife. This is his lake, shining, O king! and resounding with the voice of birds. Here must thou, together with thy uterine brothers, offer libations of water to thy forefathers and the gods. And, O ruler of earth! O scion of Bharata's race! having visited it and Sikataksha also, thou shalt repair to the Saindhava wood, and behold a number of small artificial rivers. And O great king, O scion of Bharata's race! thou shalt touch the waters of all the holy lakes and reciting the hymns of the god Sthanu (Siva), meet with success in every undertaking. For this is the junction, O most praiseworthy of men, of the two ages of the world, viz., Dwapara and Treta. It is a time, O Kunti's son! capable of destroying all the sins of a person. Here do thou perform ablutions, for the spot is able to remove all the sins of an individual. Yonder is the Archika hill, a dwelling place for men of cultured minds. Fruits of all the seasons grow here at all times and the streams run for ever. It is an excellent place fit for the celestials. And there are the holy cairns of diverse forms, set up by the celestials. O Yudhishthira! this is the bathing spot belonging to the Moon. And the saints are in attendance here on all sides round--they are the dwellers of the wood and the Valakhilyas, and the Pavakas, who subsist on air only. These are three peaks and three springs. Thou mayst walk round them all, one by one: then thou mayst wash thyself at pleasure. Santanu, O king! and Sunaka the sovereign of men, and both Nara and Narayana have attained everlasting regions from this place. Here did the gods constantly lie down, as also the forefathers, together with the mighty saints. In this Archika hill, they all carried on austerities. Sacrifice to them, O Yudhishthira! Here did they, also the saints, eat rice cooked in milk, O protector of men! And here is the Yamuna of an exhaustless spring. Krishna here engaged himself in a life of penances, O Pandu's son. O thou that draggest the dead bodies of thy foes! the twin brothers, and Bhimasena and Krishna and all of us will accompany thee to this spot. O lord of men, this is the holy spring that belongeth to Indra. Here the creative and the dispensing deity, and Varuna also rose upwards, and here too they dwelt, O king! observing forbearance, and possessed of the highest faith. This excellent and propitious hill is fit for persons of a kindly and candid disposition. This is that celebrated Yamuna, O king! frequented by hosts of mighty saints, the scene of diverse religious rites, holy, and destructive of the dread of sin. Here did Mandhata himself, of a mighty bow, perform sacrificial rites for the gods; and so did Somaka, O Kunti's son! who was the son of Sahadeva, and a most excellent maker of gifts.

SECTION CXXVI

"Yudhishthira said, 'O great Brahmana, how was that tiger among kings, Mandhata, Yuvanaswa's son, born,--even he who was the best of monarchs, and celebrated over the three worlds? And how did he of unmeasured luster attain the very height of real power, since all the three worlds were as much under his subjection, as they are under that of Vishnu of mighty soul? I am desirous of hearing all this in connection with the life and achievements of that sagacious monarch. I should also like to hear how his name of Mandhata originated, belonging as it did to him who rivaled in lustre Indra himself: and also how he of unrivalled strength was born, for thou art skilled in the art of narrating events.'

"Lomasa said, 'Hear with attention, O king! how the name of Mandhata belonging to that monarch of mighty soul hath come to be celebrated throughout all the worlds. Yuvanaswa, the ruler of the earth, was sprung from Ikshvaku's race. That protector of the earth performed many sacrificial rites noted for magnificent gifts. And the most excellent of all virtuous men performed a thousand times the ceremony of sacrificing a horse. And he also performed other sacrifices of the highest order, wherein he made abundant gifts. But that saintly king had no son. And he of mighty soul and rigid vows made over to his ministers the duties of the state, and became a constant resident of the woods. And he of cultured soul devoted himself to the pursuits enjoined in the sacred writ. And once upon a time, that protector of men, O king! had observed a fast. And he was suffering from the pangs of hunger and his inner soul seemed parched with thirst. And (in this state) he entered the hermitage of Bhrigu. On that very night, O king of kings! the great saint who was the delight of Bhrigu's race, had officiated in a religious ceremony, with the object that a son might be born to Saudyumni. O king of kings! at the spot stood a large jar filled with water, consecrated with the recitation of sacred hymns, and which had been previously deposited there. And the water was endued with the virtue that the wife of Saudyumni would by drinking the same, bring forth a god-like son. Those mighty saints had deposited the jar on the altar and had gone to sleep, having been fatigued by keeping up the night. And as Saudyumni passed them by, his palate was dry, and he was suffering greatly from thirst. And the king was very much in need of water to drink. And he entered that hermitage and asked for drink. And becoming fatigued, he cried in feeble voice, proceeding from a parched throat, which resembled the weak inarticulate utterance of a bird. And his voice reached nobody's ears. Then the king beheld the jar filled with water. And he quickly ran towards it, and having drunk the water, put the jar down. And as the water was cool, and as the king had been suffering greatly from thirst, the draught of water relieved the sagacious monarch and appeased his thirst. Then those saints together with him of ascetic wealth, awoke from sleep; and all of them observed that the water of the jar had gone. Thereupon they met together and began to enquire as to who might have done it. Then Yuvanaswa truthfully admitted that it was his act. Then the revered son of Bhrigu spoke unto him, saying. 'It was not proper. This water had an occult virtue infused into it, and had been placed there with the object that a son might be born to thee. Having performed severe austerities, I infused the virtue of my religious acts in this water, that a son might be born to thee. O saintly king of mighty valour and physical strength! a son would have been born to thee of exceeding strength and valour, and strengthened by austerities, and who would have sent by his bravery even Indra to the abode of the god of death. It was in this manner, O king! that this water had been prepared by me. By drinking this water, O king, thou hast done what was not at all right. But it is impossible now for us to turn back the accident which hath happened. Surely what thou hast done must have been the fiat of Fate. Since thou, O great king, being a thirst hast drunk water prepared with sacred hymns, and filled with the virtue of my religious labours, thou must bring forth out of thy own body a son of the character described above. To that end we shall perform a sacrifice for thee, of wonderful effect so that, valorous as thou art, thou wilt bring forth a son equal to Indra. Nor with thou experience any trouble on account of the labour pains.' Then when one hundred years had passed away, a son shining as the sun pierced the left side of the king endowed with a mighty soul, and came forth. And the son was possessed of mighty strength. Nor did Yuvanaswa die--which itself was strange. Then Indra of mighty strength came to pay him a visit. And the deities enquired of the great Indra, 'What is to be sucked by this boy?' Then Indra introduced his own forefinger into his mouth. And when the wielder of the thunderbolt said, 'He will suck me,' the dwellers of heaven together with Indra christened the boy Mandhata, (literally, Me he shall suck). Then the boy having tasted the forefinger extended by Indra, became possessed of mighty strength, and he grew thirteen cubits, O king. And O great king! the whole of sacred learning together with the holy science of arms, was acquired by that masterful boy, who gained all that knowledge by the simple and unassisted power of his thought. And all at once, the bow celebrated under the name of Ajagava and a number of shafts made of horn, together with an impenetrable coat of mail, came to his possession on the very same day, O scion of Bharata's race! And he was placed on the throne by Indra himself and he conquered the three worlds in a righteous way, as Vishnu did by his three strides. And the wheel of the car of that mighty king as irresistible in its course (throughout the world). And the gems, of their own accord, came into the possession of that saintly king. This is the tract of land, O lord of earth, which belonged to him. It abounds in wealth. He performed a number of sacrificial rites of various kinds, in which abundant gratuities were paid to the priests. O king! he of mighty force and unmeasured lustre, erected sacred piles, and performed splendid pious deeds, and attained the position of sitting at Indra's side. That sagacious king of unswerving piety sent forth his fiat, and simply by its virtue conquered the earth, together with the sea--that source of gems--and all the cities (or [of?--JBH] the earth), O great king! The sacrificial grounds prepared by him were to be found all over the earth on all sides round--not a single spot, but was marked with the same. O great king! the mighty monarch is said to have given to the Brahmanas ten thousand padmas of kine. When there was a drought, which continued for twelve consecutive years, the mighty king caused rain to come down for the growth of crops, paying no heed to Indra, the wielder of the thunder-bolt, who remained staring (at him). The mighty ruler of the Gandhara land, born in the lunar dynasty of kings, who was terrible like a a roaring cloud, was slain by him, who wounded him sorely with his shafts. O king! he of cultured soul protected the four orders of people, and by him of mighty force the worlds were kept from harm, by virtue of his austere and righteous life. This is the spot where he, lustrous like the sun, sacrificed to the god. Look at it! here it is, in the midst of the field of the Kurus, situated in a tract, the holiest of all. O preceptor of earth! requested by thee, I have thus narrated to thee the great life of Mandhata, and also the way in which he was born, which was a birth of an extraordinary kind.'"

Vaisampayana said, "O scion of Bharata's race! Kunti's son, thus addressed by the mighty saint, Lomasa, immediately put fresh questions to him, with regard to Somaka."

SECTION CXXVII

Yudhishthira said, 'O best of speakers! what was the extent of power and strength possessed by king Somaka? I am desirous of hearing an exact account of his deeds and of his power."

"Lomasa said, 'O Yudhishthira! there was a virtuous king Somaka by name. He had one hundred wives, O king, all suitably matched to their husband. He took great care, but could not succeed in getting a single son from any one of them, and a long time elapsed during which he continued a sonless man. Once upon a time, when he had become old, and was trying every means to have a son, a son was born to him, Jantu by name, out of that century of women. And, O ruler of men! All the mothers used to sit surrounding their son and every one giving him such objects as might conduce to his enjoyment and pleasure. And it came to pass that one day an ant stung the boy at his hip. And the boy screamed loudly on account of the pain caused by the sting. And forthwith the mothers were exceedingly distressed to see how the child had been stung by the ant. And they stood around him and set up cries. Thus there arose a tumultuous noise. And that scream of pain suddenly reached (the ears of) the sovereign of the earth, when he was seated in the midst of his ministers, with the family priest at his side. Then the king sent for information as to what it was about. And the royal usher explained to him precisely what the matter was with reference to his son. And Somaka got up together with his ministers and hastened towards the female apartments. And on coming there, O subjugator of foes! he soothed his son. And having done so and coming out from the female apartments, the king sat with his family priest and ministers.'

"Somaka then spoke thus, 'Fie on having only a single son! I had rather be a sonless man. Considering how constantly liable to disease are all organized beings, to have an only son is but a trouble. O Brahmana! O my lord! With the view that I might have many sons born to me, this century of wives hath been wedded by me, after inspection, and after I had satisfied myself that they would prove suitable to me. But issue they have none. Having tried every means, and put forth great efforts, they have borne this single son, Jantu. What grief can be greater than this? O most excellent of the twice-born caste! I am grown old in years and so are my wives too. And yet this only son is like the breath of their nostrils, and so he is to me also. But is there any ceremony, by celebrating which one may get a hundred sons? (And if there is one such), tell me whether it is great or small, and easy or difficult to perform.'

"The family priest said, 'There is a ceremony by virtue of which a man may get a century of sons. If thou art able to perform it, O Somaka, then I shall explain it to thee.'

"Somaka said, 'Whether it be a good or an evil deed, the ceremony by which a hundred sons may be born, may be taken by thee as already performed. Let thy blessed self explain it to me.'

"The family priest thereupon said, 'O king! Let me set on foot a sacrifice and thou must sacrifice thy son, Jantu in it. Then on no distant date, a century of handsome sons will be born to thee. When Jantu's fat will be put into the fire as an offering to the gods, the mothers will take a smell of that smoke, and bring forth a number of sons, valourous and strong. And Jantu also will once more be born as a self-begotten son of thine in that very (mother); and on his back there will appear a mark of gold.'"

SECTION CXXVIII

"Somaka said, 'O Brahmana! whatever is to be performed--do precisely as it may be necessary. As I am desirous of having a number of sons, I shall do all that may be prescribed by thee."

"Lomasa said, "Then the priest officiated in the sacrifice in which Jantu was offered as the victim. But the mothers is in pity forcibly snatched the son and took him away. And they cried, 'We are undone!' And they were smitten with torturing grief and they caught hold of Jantu by his right hand, and wept in a piteous way. But the officiating priest held the boy by the right hand and pulled him. And like female ospreys they screamed in agony! but the priest dragged the son killed him and made a burnt offering of his fat in the proper form. And, O delight of the race of Kuru! While the fat was being made an offering of the agonised mothers smelt its smell, and of a sudden fell to the ground (and swooned away.) And then all those lovely women became with child, and O lord of men! O scion of Bharata's race! When ten months had passed a full century of sons was born to Somaka begotten on all those women. And, O monarch of the earth! Jantu became the eldest and was born of his former mother and he became the most beloved to the women,--not so were their own sons. And on his back there was that mark of gold and of that century of sons, he was also superior in merit. Then that family priest of Somaka departed this life as also Somaka after a certain time. Now he beheld that the priest was being grilled in a terrible hell. And thereupon he questioned him, 'Why art thou, O Brahmana! being grilled in this hell?" Then the family priest exceedingly scorched with fire, spake to him saying, 'This is the outcome of my having officiated in that sacrifice of thine.' O king, hearing this, the saintly king thus spake to the god who meteth out punishments to departed souls, 'I shall enter here. Set free my officiating priest; this reversed man is being grilled by hell-fire on my account only.'

"Dharmaraja thereat answered thus, 'One cannot enjoy or suffer for another person's acts. O best of speakers! these are the fruits of thy acts; see it here.'

"Somaka said, 'Without this Brahmana here, I desire not go to the blessed regions. My desire is to dwell in company with this very man, either in the abode of the gods, or in hell, for, O Dharmaraja! my deed is identical with what hath been done by him and the fruit of our virtuous or evil deed must be the same for both of us.'

"Dharmaraja said, 'O king! If this is thy wish, then taste with him the fruit of that act, for the same period that he must do. After that thou shall go to the blessed regions.'

"Lomasa said, The lotus-eyed king did all that exactly in the way prescribed to him. And when his sins were worked off, he was set free together with the priest. O king! Fond of the priest as he was, he won all those blessings to which he had entitled himself by his meritorious acts and shared everything with the family priest. This is his hermitage which looketh lovely before our eyes. Any one would attain the blessed regions, if he should spend six nights here controlling his passions. O king of kings! O leader of the tribe of Kurus! Here, free from excitement and self-controlled, we must spend six nights. Be thou ready therefor.'"

SECTION CXXIX

"Lomasa said, 'Here, O king! The lord of born beings himself performed a sacrifice in former times,--the ceremony called Ishtikrita, which occupied one thousand years. And Amvarisha, son of Nabhaga, sacrificed near the Yamuna river. And having sacrificed there, he gave away ten Padmas (of gold coins) to the attendant priests, and he obtained the highest success by his sacrifices and austerities. And, O Kunti's son! This is the spot where that sovereign of the entire earth, Nahusha's son, Yayati, of unmeasured force, and who led a holy life, performed his sacrificial rites. He competed with Indra and performed his sacrifice here. Behold how the ground is studded with places for the sacrificial fires of various forms, and how the earth seems to be subsiding here under the pressure of Yayati's pious works. This is the Sami tree, which hath got but a single leaf, and this is a most excellent lake. Behold these lakes of Parasurama, and the hermitage of Narayana. O protector of earth! This is the path which was followed by Richika's son, of unmeasured energy, who roamed over the earth, practising the Yoga rites in the river Raupya. And, O delight of the tribe of Kurus! Hear what a Pisacha woman (she-goblin), who was decked with pestles for her ornaments, said (to a Brahmana woman), as I was reciting here the table of genealogy. (She said), "Having eaten curd in Yugandhara, and lived in Achutasthala, and also bathed in Bhutilaya, thou shouldst live with thy sons. Having passed a single night here, if thou wilt spend the second, the events of the night will be different from those that have happened to thee in the day-time, O most righteous of Bharata's race! Today we shall spend the night at this very spot. O scion of Bharata's race! this is the threshold of the field of the Kurus. O king! At this very spot, the monarch Yayati, son of Nahusha, performed sacrificial rites, and made gifts of an abundance of gems. And Indra was pleased with those sacred rites. This is an excellent holy bathing-place on the river Yamuna, known as Plakshavatarana (descent of the banian tree). Men of cultured minds call it the entrance to the region of heaven. O respected sir! here, after having performed sacrificial rites of the Saraswata king, and making use of the sacrificial stake for their pestle, the highest order of saints performed the holy plunge prescribed at the end of a sacred ceremony. O monarch! King Bharata here performed sacrificial rites. To celebrate the horse-sacrifice, he here set free the horse who was the intended victim. That monarch had won the sovereignty of the earth by righteousness. The horse? he let go more than once were of a colour checkered with black. O tiger among men! it was here that Marutta sheltered by Samvartta, leader of saints, succeeded in performing excellent sacrifices. O sovereign of kings! Having taken his bath at this spot, one can behold all the worlds, and is purified from his evil deeds. Do thou, therefore, bathe at this spot.'"

Vaisampayana said, "Then that most praiseworthy of Pandu's sons, there bathed with his brothers, while the mighty saints were uttering laudatory words to him. And he addressed the following words to Lomasa, 'O thou whose strength lieth in truthfulness! By virtue of this pious act, I behold all the worlds. And from this place, I behold that most praiseworthy of Pandu's sons Arjuna, the rider of white steed."

'Lomasa said, 'It is even so, O thou of powerful arms! The saints of the highest order thus behold all the regions. Behold this holy Saraswati here, thronged by persons who look upon her as their sole refuge. O most praise worthy of men! having bathed here, thou wilt be free from all thy sins. O Kunti's son! here the celestial saints performed sacrificial rites of Saraswata king: and so did the saints and the royal saints. This is the altar of the lord of beings, five yojanas in extent on all sides round. And this is the field of the magnanimous Kurus, whose habit it was to perform sacrifices.'"

SECTION CXXX

"Lomasa said, 'O son of Bharata's race! If mortals breathe their last at this spot, they go to heaven. O king! Thousands upon thousands of men come to this place to die. A blessing was pronounced on this spot by Daksha, when he was engaged in sacrifice here, (in these words), 'Those men that shall die at this spot shall win a place in heaven.' Here is the beautiful and sacred river, Saraswati, full of water: and here, O lord of men, is the spot known as Vinasana, or the place where the Saraswati disappeared. Here is the gate of the kingdom of the Nishadas and it is from hatred for them that the Saraswati entered into the earth in order that the Nishadas might not see her. Here too is the sacred region of Chamashodbheda where the Saraswati once more became visible to them. And here she is joined by other sacred rivers running seawards. O conqueror of foes, here is that sacred spot known by the name of Sindhu--where Lopamudra accepted the great sage Agastya as her lord and, O thou whose effulgence is like unto that of the sun, here is the sacred tirtha called Prabhasa, the favoured spot of Indra and which removeth all sins. Yonder is visible the region of Vishnupada. And here is the delightful and sacred river, Vipasa. From grief for the death of his sons the great sage Vasistha had thrown himself into this stream, after binding his limbs. And when he rose from the water, lo! he was unfettered. Look, O king with thy brothers at the sacred region of Kasmeera, frequented by holy sages. Here, O scion of Bharata's race, is the spot, where a conference took place between Agni and the sage Kasyapa, and also between Nahusha's son and the sages of the north. And, O great prince, Yonder is the gate of the Manasasarovara. In the midst of this mountain, a gap hath been opened by Rama. And here. O prince of prowess incapable of being baffled, is the well-known region of Vatikhanda, which, although adjacent to the gate of Videha, lieth on the north of it. And O bull among men, there is another very remarkable thing connected with this place,--namely, that on the waning of every yuga, the god Siva, having the power to assume any shape at will, may be seen with Uma and his followers. In Yonder lake also people desirous of securing welfare to the family, propitiate with sacrifices the holder of the great bow Pinaka, in the month of Chaitra. And persons of devotion having passions under control, performing their ablutions in this lake, become free from sins and, without doubt, attain to the holy regions. Here is the sacred tirtha called Ujjanaka, where the holy sage Vasistha with his wife Arundhati and also the sage Yavakri obtained tranquillity. Yonder is the lake Kausava, where grown the lotuses called Kausesaya, and here also is the sacred hermitage of Rukmini, where she attained peace, after conquering that evil passion, anger. I think, O prince, that thou hast heard something about that man of meditations, Bhrigutunga. There, O king, before thee is that lofty peak. And, O foremost of kings, yonder is Vitasta, the sacred stream that absolveth men from all sins. The water of this stream is extremely cool and limpid, and it is largely used by the great sages. O prince, behold the holy rivers Jala and Upajala, on either side of the Yamuna. By performing a sacrifice here, king Usinara surpassed in greatness Indra himself. And, O descendant of Bharata, desirous of testing Usinara's merit and also of bestowing boons on him, Indra and Agni presented themselves at his sacrificial ground. And Indra assuming the shape of a hawk, and Agni that of a pigeon, came up to that king. And the pigeon in fear of the hawk, fell upon the king's thigh, seeking his protection.'"

SECTION CXXXI

"The hawk said, 'All the kings of the earth represent thee as a pious ruler. Wherefore, O prince, has thou then stopped to perpetrate a deed not sanctioned by the ordinance? I have been sore afflicted with hunger. Do thou not withhold from me that which hath been appointed by the Deity for my food,--under the impression that thereby thou servest the interests of virtue, whereas in reality, thou wilt forsake it, (by committing thyself to this act). Thereupon, the king said, 'O best of the feathered race, afflicted with fear of thee, and desirous of escaping from thy hands, this bird, all in a hurry, hath come up to me asking for life. When this pigeon hath in such a manner sought my protection, why dost thou not see that the highest merit is even in my not surrendering it unto thee? And it is trembling with fear, and is agitated, and is seeking its life from me. It is therefore certainly blameworthy to forsake it. He that slayeth a Brahmana, he that slaughtered a cow--the common mother of all the worlds--and he that forsaketh one seeking for protection are equally sinful.' Thereat the hawk replied, 'O lord of earth, it is from food that all beings derive their life, and it is food also that nourisheth and sustaineth them. A man can live long even after forsaking what is dearest to him, but he cannot do so, after abstaining from food. Being deprived of food, my life, O ruler of men, will surely leave this body, and will attain to regions unknown to such troubles. But at my death, O pious king, my wife and children will surely perish, and by protecting this single pigeon. O prince, thou dost not protect many lives. The virtue that standeth in the way of another virtue, is certainly no virtue at all, but in reality is unrighteousness. But O king, whose prowess consisteth in truth, that virtue is worthy of the name, which is not conflicting. After instituting a comparison between opposing virtues, and weighing their comparative merits, one, O great prince, ought to espouse that which is not opposing. Do thou, therefore, O king, striking a balance between virtues, adopt that which preponderates.' At this the king said, 'O best of birds, as thou speakest words fraught with much good, I suspect thee to be Suparna, the monarch of birds. I have not the least hesitation to declare that thou art fully conversant with the ways of virtue. As thou speakest wonders about virtue, I think that there is nothing connected with it, that is unknown to thee. How canst thou then consider the forsaking of one, seeking for help, as virtuous? Thy efforts in this matter, O ranger of the skies, have been in quest of food. Thou canst, however, appease thy hunger with some other sort of food, even more copious. I am perfectly willing to procure for thee any sort of food that to thee may seem most tasteful, even if it be an ox, or a boar, or a deer, or a buffalo.' Thereupon the hawk said, 'O great king, I am not desirous of eating (the flesh of) a boar or an ox or the various species of beasts. What have I to do with any other sort of food? Therefore, O bull among the Kshatriyas, leave to me this pigeon, whom Heaven hath today ordained for my food, O ruler of earth, that hawks eat pigeons is the eternal provision. O prince, do not for support embrace a plantain tree, not knowing its want of strength.' The king said, 'Ranger of the skies, I am willing to bestow on thee this rich province of my race, or any other thing that to thee may seem desirable. With the sole exception of this pigeon, which hath approached me craving my protection, I shall be glad to give unto thee anything that thou mayst like. Let me know what I shall have to do for the deliverance of this bird. But this I shall not return to thee on any condition whatever.'"

"The hawk said, 'O great ruler of men, if thou hast conceived an affection for this pigeon, then cut off a portion of thine own flesh, and weigh it in a balance, against this pigeon. And when thou hast found it equal (in weight) to the pigeon, then do thou give it unto me, and that will be to my satisfaction.' Then the king replied, This request of thine, O hawk, I consider as a favour unto me, and, therefore, I will give unto thee even my own flesh, after weighing it in a balance.' "Lomasa said, 'Saying this, O mighty son of Kunti, the highly virtuous king cut off a portion of his own flesh, and placed it in a balance, against the pigeon. But when he found that pigeon exceeded his flesh in weight, he once more cut off another portion of his flesh, and added it to the former. When portion after portion had been repeatedly added to weigh against the pigeon, and no more flesh was left on his body, he mounted the scale himself, utterly devoid of flesh.

"The hawk then said, 'I am Indra, O virtuous king, and this pigeon is Agni, the carrier of the sacrificial clarified butter. We had come unto thy sacrificial ground, desirous of testing thy merit. Since thou hast cut off thy own flesh from thy body, thy glory shall be resplendent, and shall surpass that of all others in the world. As long as men, O king, shall speak of thee, so long shall thy glory endure, and thou shalt inhabit the holy regions.' Saying this to the king, Indra ascended to heaven. And the virtuous king Usinara, after having filled heaven and earth with the merit of his pious deeds, ascended to heaven in a radiant shape. Behold, O king, the residence of that noble-hearted monarch. Here, O king, are seen holy sages and gods, together with virtuous and highsouled Brahmanas."

SECTION CXXXII

"Lomasa said, 'See here, O lord of men, the sacred hermitage of Swetaketu, son of Uddalaka, whose fame as an expert in the sacred mantras is so widely spread on earth. This hermitage is graced with cocoanut trees. Here Swetaketu beheld the goddess Saraswati in her human shape, and spake unto her, saying, 'May I be endowed with the gift of speech!" In that yuga, Swetaketu, the son of Uddalaka, and Ashtavakra, the son of Kahoda, who stood to each other in the relation of uncle and nephew, were the best of those conversant with the sacred lore. Those two Brahmanas, of matchless energy, who bore unto each other the relationship of uncle and nephew, went into the sacrificial ground of king Janaka and there defeated Vandin in a controversy. Worship, O son of Kunti, with thy brothers, the sacred hermitage of him who had for his grandson Ashtavakra, who, even when a mere child, had caused Vandin to be drowned in a river, after having defeated him in a (literary) contest.'
"Yudhishthira said, Tell me, O Lomasa, all about the power of this man, who had in that way defeated Vandin. Why was he born as Ashtavakra (crooked in eight parts in his body)?"

"Lomasa said, The sage Uddalaka had a disciple named Kahoda of subdued passions, and entirely devoted to the service of his preceptor and who had continued his studies long. The Brahmana had served his tutor long, and his preceptor, recognising his service, gave him his own daughter, Sujata, in marriage, as well as a mastery over the Shastras. And she became with child, radiant as fire. And the embryo addressed his father while employed in reading, 'O father, thou hast been reading the whole night, but (of all that) thy reading doth not seem to me correct. Even in my fetal state I have, by thy favour, become versed in the Shastras and the Vedas with their several branches. I say, O father, that what proceeds from thy mouth, is not correct.' Thus insulted in the presence of his disciples, the great sage in anger cursed his child in the womb, saying, 'Because thou speakest thus even while in the womb, therefore thou shalt be crooked in eight parts of the body.' The child was accordingly born crooked, and the great sage was ever after known by the name of Ashtavakra. Now, he had an uncle named Swetaketu who was the same age with himself. Afflicted by the growth of the child in the womb, Sujata, desirous of riches, conciliating her husband who had no wealth told him in private: 'How shall I manage, O great sage, the tenth month of my pregnancy having come? Thou hast no substance whereby I may extricate myself from the exigencies, after I have been delivered." Thus addressed by his wife, Kahoda went unto king Janaka for riches. He was there defeated in a controversy by Vandin, well versed in the science of arguments, and (in consequence) was immersed into water. And hearing that his son-in-law had been defeated in a controversy by Vandin and caused to be drowned by him, Uddalaka spake unto his daughter Sujata, saying, 'Thou shall keep it a secret from Ashtavakra.' She accordingly kept her counsel--so that Ashtavakra, when born, had heard nothing about the matter. And he regarded Uddalaka as his father and Swetaketu as his brother. And when Ashtavakra was in his twelfth year, Swetaketu one day saw the former seated on his father's lap. And thereat he pulled him by the hand, and on Ashtavakra's beginning to cry, he told him, 'It is not the lap of thy father.' This cruel communication went direct into Ashtavakra's heart and it pained him sorely. And he went home and asked his mother saying, 'Where is my father?' Thereupon Sujata who was greatly afflicted (by his question), and apprehending a curse told him all that had happened. And having heard all, the Brahmana at night said unto his uncle Swetaketu, 'Let us go unto the sacrifice of king Janaka, wherein many wonderful things are to be seen. There we shall listen to the controversy between the Brahmanas and shall partake of excellent food. Our knowledge also will increase. The recitation of the sacred Vedas is sweet to hear and is fraught with blessings.' Then they both--uncle and nephew--went unto the splendid sacrifice of king Janaka. And on being driven from the entrance, Ashtavakra met the king and addressed him in the following words."

SECTION CXXXIII

"Ashtavakra said, 'When no Brahmana is met with on the way, the way belongeth to the blind, the deaf, the women, carriers of burden, and the king respectively. But when a Brahmana is met with on the way, it belongeth to him alone.' Thereupon the king said, 'I give the privilege to enter. Do thou, therefore, go in by whatever way thou likest. No fire ever so small is to be slighted. Even Indra himself boweth unto the Brahmanas.' At this Ashtavakra said, 'We have come, O ruler of men, to witness thy sacrificial ceremony and our curiosity, O king, is very great. And we have come here as guests. We want the permission of thy order (to enter). And, O son of Indradyumna, we have come, desirous of seeing the sacrifice, and to meet king Janaka and speak to him. But thy warder obstructs us and for this our anger burneth us like fever.' The warder said, 'We carry out the orders of Vandin. Listen to what I have to say. Lads are not permitted to enter here and it is only the learned old Brahmanas that are allowed to enter.' Ashtavakra said. 'If this be the condition, O warder, that the door is open to those only that are old, then we have a right to enter. We are old and we have observed sacred vows and are in possession of energy proceeding from the Vedic lore. And we have served our superiors and subdued our passions--and have also won proficiency in knowledge. It is said that even boys are not to be slighted,--for a fire, small though it be, burneth on being touched.' The warder replied, 'O young Brahmana, I consider you a boy, and therefore recite, if you know, the verse demonstrating the existence of the Supreme Being, and adored by the divine sages, and which, although composed of one letter, is yet multifarious. Make no vain boast. Learned men are really very rare.' Ashtavakra said, 'True growth cannot be inferred from the mere development of the body, as the growth of the knots of the Salmali tree cannot signify its age. That tree is called full-grown which although slender and short, beareth fruits. But that which doth not bear fruits, is not considered as grown.' The warder said, 'Boys receive instruction from the old and they also in time grow old. Knowledge certainly is not attainable in a short time. "Wherefore then being a child, dost thou talk like an old man?' Then Ashtavakra said, 'One is not old because his head is gray. But the gods regard him as old who, although a child in years, is yet possessed of knowledge. The sages have not laid down that a man's merit consists in years, or gray hair, or wealth, or friends. To us he is great who is versed in the Vedas. I have come here, O porter, desirous of seeing Vandin in the court. Go and inform king Janaka, who hath a garland of lotuses on his neck, that I am here. Thou shalt to-day see me enter into a dispute with the learned men, and defeat Vandin in a controversy. And when others have been silenced, the Brahmanas of matured learning and the king also with his principal priests, bear witness to the superior or the inferior quality of my attainments.' The warder said, 'How canst thou, who art but in thy tenth year, hope to enter into this sacrifice, into which learned and educated men only are admitted? I shall, however, try some means for thy admittance. Do thou also try thyself'. Ashtavakra then addressing the king said, 'O king, O foremost of Janaka's race, thou art the paramount sovereign and all power reposeth in thee. In times of old, king Yayati was the celebrator of sacrifices. And in the present age, thou it is that art performer thereof. We have heard that the learned Vandin, after defeating (in controversy) men expert in discussion, causeth them to be drowned by faithful servants employed by thee. Hearing this, I have come before these Brahmanas, to expound the doctrine of the unity of the Supreme Being. Where is now Vandin? Tell me so that I may approach him, and destroy him, even as the sun destroyeth the stars. Thereupon the king said, 'Thou hopest, O Brahmana, to defeat Vandin, not knowing his power of speech. Can those who are familiar with his power, speak as thou dost? He hath been sounded by Brahmanas versed in the Vedas. Thou hopest to defeat Vandin, only because thou knowest not his powers (of speech). Many a Brahmana hath waned before him, even as the stars before the sun. Desirous of defeating him, people proud of their learning, have lost their glory on appearing before him, and have retired from his presence, without even venturing to speak with the members of the assembly.' Ashtavakra said, 'Vandin hath never entered into disputation with a man like myself, and it is for this only that he looketh upon himself as a lion, and goeth about roaring like one. But to-day meeting me he will lie down dead, even like a cart on the highway, of which the wheels have been deranged.' The king said, 'He alone is a truly learned man who understandeth the significance of the thing that hath thirty divisions, twelve parts twentyfour joints, and three hundred and sixty spokes.' Ashtavakra said, 'May that ever-moving wheel that hath twentyfour joints, six naves, twelve peripheries, and sixty spokes protect thee![19]' The king said, 'Who amongst the gods beareth those two which go together like two mares (yoked to a car), and sweep like a hawk, and to what also do they give birth?' Ashtavakra said, 'May God, O king, forfend the presence of these two[20] in thy house; aye, even in the house of thine enemies. He who appeareth, having for his charioteer the wind,[21] begetteth them, and they also produce him.' Thereupon the king said, 'What is that doth not close its eyes even while sleeping; what is it that doth not move, even when born; what is it that hath no heart; and what doth increase even in its own speed?' Ashtavakra said, 'It is a fish[22] that doth not close its eye-lids, while sleeping; and it is an a egg[23] that doth not move when produced; it is stone[24] that hath no heart; and it is a river[25] that increase in its own speed.'

"The king said, 'It seemeth, O possessor of divine energy, that thou art no human being. I consider thee not a boy, but a matured man; there is no other man who can compare with thee in the art of speech. I therefore give thee admittance. There is Vandin.'"

SECTION CXXXIV

"Ashtavakra said, 'O king, O leader of fierce legions, in this assembly of monarchs of unrivalled power who have met together, I am unable to find out Vandin, chief of the controversialists. But I am searching for him, even as one doth for a swan on a vast expanse of water. O Vandin, thou regardest thyself as the foremost of controversialists. When though wilt engage with me in staking, thou wilt not be able to flow like the current of a river. I am like a full-flaming fire. Be silent before me, O Vandin! Do not awaken a sleeping tiger. Know that thou shalt not escape unstung, after trampling on the head of a venomous snake, licking the corners of its mouth with its tongue, and who hath been hurt by thy foot. That weak man who, in pride of strength, attempts to strike a blow at a mountain, only gets his hands and nails hurt, but no wound is left on the mountain itself. As the other mountains are inferior to the Mainaka, and as calves are inferior to the ox, so are all other kings of the earth inferior to the lord of Mithila. And as Indra is the foremost of celestials, and as the Ganga is the best of rivers, so thou alone art, O king, the greatest of monarchs. O king, cause Vandin to be brought to my presence.'

"Lomasa said, 'Saying this, O Yudhishthira, wroth with Vandin, Ashtavakra thus thundered in the assembly, and addressed him in these words, 'Do thou answer my questions, and I shall answer thine.' Thereat Vandin said, 'One only fire blazeth forth in various shapes; one only sun illumineth this whole world; one only hero, Indra, the lord of celestials, destroyeth enemies; and one only Yama is the sole lord of the Pitris.[26] Ashtavakra said, 'The two friends, Indra and Agni, ever move together; the two celestial sages are Narada and Parvata; twins are the Aswinikumaras; two is the number of the wheels of a car; and it is as a couple that husband and wife live together, as ordained by the deity.'[27] Vandin said, 'Three kinds of born beings are produced by acts; the three Vedas together perform the sacrifice, Vajapeya; at three different times, the Adhwaryus commence sacrificial rites; three is the number of words: and three also are the divine lights.'[28] Ashtavakra said, 'Four are the Asramas of the Brahmanas; the four orders perform sacrifices; four are the cardinal points; four is the number of letters; and four also, as is ever known, are the legs of a cow.'[29] Vandin said, 'Five is the number of fires; five are the feet of the metre called Punki; five are the sacrifices; five locks, it is said in the Vedas, are on the heads of the Apsaras; and five sacred rivers are known in the world.'[30] Ashtavakra said. 'Six cows, it is asserted by some, and paid as a gratuity on the occasion of establishing the sacred fire; six are the seasons belonging to the wheel of time; six is the number of the senses; six stars constitute the constellation Kirtika; and six, it is found in all the Vedas, is the number of the Sadyaska sacrifice.'[31] Vandin said, 'Seven is the number of the domesticated animals; seven are the wild animals; seven metres are used in completing a sacrifice; seven are the Rishis, seven forms of paying homage are extant (in the world); and seven, it is known, are the strings of the Vina.'[32] Ashtavakra said, 'Eight are the bags containing a hundred fold; eight is the number of the legs of the Sarabha, which preyeth upon lions; eight Vasus, as we hear, are amongst the celestials; and eight are the angles of yupa (stake), in all sacrificial rites.'[33] Vandin said, 'Nine is the number of the mantras used in kindling the fire in sacrifices to the Pitris; nine are the appointed functions in the processes of creation; nine letters compose the foot of the metre, Vrihati; and nine also is ever the number of the figures (in calculation).'[34] Ashtavakra said, 'Ten is said to be the number of cardinal points, entering into the cognition of men in this world; ten times hundred make up a thousand; ten is the number of months, during which women bear; and ten are the teachers of true knowledge, and ten, the haters thereof, and ten again are those capable of learning it.'[35] Vandin said, 'Eleven are the objects enjoyable by beings; eleven is the number of the yupas; eleven are the changes of the natural state pertaining to those having life; and eleven are the Rudras among the gods in heaven.'[36] Ashtavakra said, Twelve months compose the year; twelve letters go to the composition of a foot of the metre called Jagati; twelve are the minor sacrifices; and twelve, according to the learned, is the number of the Adityas.'[37] Vandin said, 'The thirteenth lunar day is considered the most auspicious; thirteen islands exist on earth.[38]

Lomasa said, 'Having proceeded thus far, Vandin stopped. Thereupon Ashtavakra supplied the latter half of the sloka. Ashtavakra said, 'Thirteen sacrifices are presided over by Kesi; and thirteen are devoured by Atichhandas, (the longer metres) of the Veda.[39] And seeing Ashtavakra speaking and the Suta's son silent, and pensive, and with head downcast, the assembly broke into a long uproar. And when the tumult thus arose in the splendid sacrifice performed by king Janaka, the Brahmanas well pleased, and with joined hands, approached Ashtavakra, and began to pay him homage.'

"Thereupon Ashtavakra said, 'Before this, this man, defeating the Brahmanas in controversy, used to cast them into water. Let Vandin today meet with the same fate. Seize him and drown him in water.' Vandin said. 'O Janaka, I am the son of king Varuna. Simultaneously with thy sacrifice, there also hath commenced a sacrifice extending over twelve years. It is for this that I have despatched the principal Brahmanas thither. They have gone to witness Varuna's sacrifice. Lo! there they are returning. I pay homage to the worshipful Ashtavakra, by whose grace to-day I shall join him who hath begot me.'

"Ashtavakra said, 'Defeating the Brahmanas either by words or subtlety. Vandin had cast them into the waters of the sea. (That Vedic truth which he had suppressed by false arguments), have I to-day rescued by dint of my intellect. Now let candid men judge. As Agni, who knoweth the character of both the good and the bad, leaveth unscorched by his heat the bodies of those whose designs are honest, and is thus partial to them, so good men judge the assertions of boys, although lacking the power of speech, and are favourably disposed towards them. O Janaka, thou hearest my words as if thou hast been stupefied in consequence of having eaten the fruit of the Sleshmataki tree. Or flattery hath robbed thee of thy sense, and for this it is that although pierced by my words as an elephant (by the hook), thou hearest them not.'

"Janaka said, 'Listening to thy words, I take them to be excellent and superhuman. Thy form also standeth manifest as superhuman. As thou hast to-day defeated Vandin in discussion, I place even him at thy disposal.' Ashtavakra said, 'O king, Vandin remaining alive, will not serve any purpose of mine. If his father be really Varuna, let him be drowned in the sea.'

Vandin said, 'I am King Varuna's son. I have no fear (therefore) in being drowned. Even at this moment. Ashtavakra shall see his long-lost sire, Kahoda.'

"Lomasa said, 'Then rose before Janaka all the Brahmanas, after having been duly worshipped by the magnanimous Varuna. Kahoda said, 'It is for this, O Janaka, that men pray for sons, by performing meritorious acts. That in which I had failed hath been achieved by my son. Weak persons may have sons endued with strength; dunces may have intelligent sons; and the illiterate may have sons possessed of learning.' Vandin said, 'It is with thy sharpened axe, O monarch, that even Yama severeth the heads of foes. May prosperity attend thee! In this sacrifice of king Janaka, the principal hymns relating to the Uktha rites are being chanted, and the Soma juice also is being adequately quaffed. And the gods themselves, in person, and with cheerful hearts, are accepting their sacred shares.'

"Lomasa said, 'When in enhanced splendour, the Brahmanas had risen up, Vandin, taking king Janaka's permission, entered into the waters of the sea. And then Ashtavakra worshipped his father, and he himself also was worshipped by the Brahmanas. And having thus defeated the Suta's son.[40] Ashtavakra returned to his own excellent hermitage, in company with his uncle. Then in the presence of his mother, his father addressed him, saying, '(O son), thou speedily enter into this river, Samanga.' And accordingly, he entered (into the water). (And as he plunged beneath the water), all his (crooked) limbs were immediately made straight. And from that day that river came to be called Samanga and she became invested with the virtues of purifying (sins). He that shall bathe in her, will be freed from his sins. Therefore, O Yudhishthira, do thou with thy brothers and wife descend to the river, and perform thy ablutions. O Kunti's son, O scion of the Ajamidha race, living happily and cheerfully at this place together with thy brothers and the Brahmanas, thou wilt perform with me other acts of merit, being intent upon good deeds.'"

SECTION CXXXV

"Lomasa said, 'Here, O king, is visible the river Samanga, whose former name was Madhuvila, and yonder is the spot named Kardamila, the bathing place of Bharata. The lord of Sachi, when fallen into misery in consequence of having slain Vritra, became freed from his sin, by performing his ablutions in this Samanga. Here, O bull among men, is the spot where the Mainaka mountain hath sunk into the interior of the earth; and it is hence called Vinasana. For obtaining sons, here Aditi in days of yore had cooked that celebrated food, (presided over by the Supreme Being). O ye bulls among men, ascended this lofty mountain and put an end to your inglorious misery unworthy to be uttered. Here, O king, before thee is the Kanakhala range, the favourite resort of sages. 'And yonder is the mighty river Ganga. Here, in ancient times, the holy sage Sanatkumara attained ascetic success. O scion of the Ajamidha race, by performing thy ablutions here in this river, thou wilt be freed from all thy sins. O son of Kunti, do thou together with thy ministers, touch (the waters) of this lake called Punya, and this mountain Bhrigutunga and also (the water of) these two rivers, called Tushniganga. Here, O Kunti's son, appeareth the hermitage of the sage Sthulasiras. Resign here thy anger and sense of self-importance. There, O son of Pandu, is seen the beautiful hermitage of Raivya, where perished Bharadwaja's son, Yavakari, profound in Vedic lore.'"

"Yudhishthira said, 'How did the mighty sage, Yavakri, son of the ascetic Bharadwaja, acquire profundity in the Vedas? And how also did he perish? I am anxious to hear all this, just as it happened. I take delight in listening to the narration of the deeds of god-like men.'"

"Lomasa said, 'Bharadwaja and Raivya were two friends. And they dwelt here, ever taking the greatest pleasure in each other's company. Now, Raivya had two sons, named Arvavasu and Paravasu. And, Bharadwaja, O Bharata's son, had an only son, named Yavakri. Raivya and his two sons were versed in the Vedas, while Bharadwaja practised asceticism. But, O son of Bharata, from their boyhood, the friendship subsisting between those two was unequalled. O sinless one, the highspirited Yavakri finding that his father, who practised asceticism, was slighted by the Brahmanas, while Raivya with his sons was greatly respected by them, was overwhelmed with sorrow, and became sore aggrieved. Thereupon, O son of Pandu, he entered upon severe austerities, for (obtaining) a knowledge of the Vedas. And he exposed his body to a flaming fire. By thus practising the most rigid austerities, he caused anxiety in the mind of Indra. Then Indra, O Yudhishthira, went to him and addressed him saying, 'Wherefore, O sage, hast thou become engaged in practising such rigid austerities?' Yavakri said, 'O thou adored of celestial hosts, I am practising severe penances, because I wish that such a knowledge of the Vedas as hath never been acquired by any Brahmana whatever, may be manifest unto me. O conqueror of Paka, these endeavours of mine have been for Vedic lore. O Kausika, by the force of my asceticism. I purpose to obtain all sorts of knowledge. O lord, a knowledge of the Vedas as learnt through teachers, is acquired in a long time. Therefore, (with the view of attaining in short time a proficiency in the Vedas), I have put forth these high endeavours.' Indra said, 'O Brahmana sage, the way that thou hast adopted is not the proper way. What for, O Brahamana, wilt thou destroy thyself? Go and learn from the lips of a preceptor.'

"Lomasa said, 'O son of Bharata, having said this, Sakra went away, and Yavakri of immeasurable energy, once more directed his attention to asceticism. O king, we have heard that carrying on severe austerities he again greatly agitated Indra. And the god Indra, slayer of Vala, again came unto that great sage, who was engaged in austere penances; and forbade him, saying, Thou art striving with the object that Vedic lore may be manifest unto thee as well as unto thy father; but thy exertions can never be successful, nor is this act of thine well-advised.' Yavakri said, 'O lord of the celestials, if thou wilt not do for me what I want, I shall, observing stricter vows, practise still severer penances. O lord of celestials! know that if thou do not fulfil all my desires, I shall then cut off my limbs and offer them as a sacrifice into a blazing fire.'

"Lomasa said, 'Knowing the determination of that high-souled sage, the sagacious Indra reflected and hit upon some expedient to dissuade him. Then Indra assumed the guise of an ascetic Brahmana, hundreds of years old, and infirm, and suffering from consumption. And he fell to throwing up a dam with sands, at that spot of the Bhagirathi to which Yavakri used to descend for performing ablutions. Because Yavakri, chief of the Brahmanas, paid no heed to Indra's words, the latter began to fill the Ganga with sands. And without cessation, he threw handfuls of sand into the Bhagirathi, and began to construct the dam attracting the notice of the sage. And when that bull among the sages, Yavakri, saw Indra thus earnestly engaged in constructing the dam, he broke into laughter, and said the following words, 'What art thou engaged in, O Brahmana, and what is thy object? Why dost thou, for nothing, make this mighty endeavour?' Indra said, 'I am trying, O my son, to dam the Ganga so that there may be a commodious passage. People experience considerable difficulty in crossing and recrossing (the river) by boat.' Yavakri said, 'O thou of ascetic wealth, thou canst not dam up this mighty current. O Brahmana, desist from, what is impracticable, and take up something that is practicable.' Indra said, 'O sage, I have imposed on myself this heavy task, even as, for obtaining a knowledge of the Vedas, thou hast begun these penances, which can never be fruitful.' Yavakri said, 'If, O chief of the celestials, those efforts of mine be fruitless, even as those of thy own, then, O lord of heavenly hosts, be thou pleased to do for me what is practicable. Vouchsafe unto me boons whereby I may excel other men.'

"Lomasa said 'Then Indra granted boons, as was prayed for by the mighty ascetic, Indra said, 'As thou desirest, the Vedas will be manifest unto thee, yea--even unto thy father. And all thy other desires will also be fulfilled. Return home, O Yavakri.'

"Having thus obtained the object of his desire, Yavakri came unto his father and said, The Vedas, O father, will be manifest unto thee as well as unto myself and I have obtained boons whereby we shall excel all men.' Thereat Bharadwaja said, 'O my son, as thou hast obtained the objects of thy desire, thou wilt be proud. And when thou art puffed up with pride and hast also become uncharitable, destruction will soon overtake thee. O my son, there is a current anecdote narrated by the gods. In ancient times, O son, there lived a sage named Valadhi, possessed of great energy. And in grief for the death of a child, he practised the severest penances to have a child that should be immortal. And he obtained a son even as he desired. But the gods, though very favourably disposed (towards him), did not yet make his son immortal like unto the gods. They said, 'On condition can a mortal being be made immortal. Thy son's life, however, shall depend on some instrumental cause.' Thereupon, Valadhi said, 'O chiefs of the celestials, these mountains have been existing eternally, and indestructible, let them be the instrumental cause of my son's life. Afterwards a son was born to the sage, named Medhavi. And he was of a very irritable temper. And hearing of (the incident of his birth), he grew haughty, and began to insult the sages. And he ranged over the earth, doing mischief to the munis. And one day, meeting with the learned sage Dhannushaksha endued with energy. Medhavi maltreated him. Thereupon, the former cursed him, saying, 'Be thou reduced to ashes.' Medhavi, however, was not reduced to ashes. Then Dhannushaksha caused the mountain which was the instrumental cause of Medhavi's life, to be shattered by buffaloes. And the boy perished, with the destruction of the instrumental cause of his life. And embracing his dead son, Medhavi's father began to bewail his fate. Now hear from me, O my son, what was chanted by the sages conversant with the Vedas, when they found the sage mourning. A mortal on no condition whatever can overcome what hath been ordained by Fate, Lo! Dhannushaksha succeeded in shattering even the mountain by buffaloes. Thus young ascetics, puffed up with pride for having obtained boons, perish in a short time. Be thou not one of them. This Raivya, O my son, is possessed of great energy, and his two sons are like him. Therefore, be thou vigilant--so as never to approach him. O my son, Raivya is a great ascetic of an irritable temper. When angry, he can do thee harm. Yavakri said, 'I shall do as thou biddest me. Of father, do thou not by any means entertain anxiety for that. Raivya deserveth my regard even as thou, my father.' Having replied unto his father in these sweet words, Yavakri, fearing nothing and nobody, began to delight in wantonly offending other munis."

SECTION CXXXVI

"Lomasa said, 'One day in the month of Chaitra, while fearlessly wandering at large, Yavakri approached the hermitage of Raivya. And O son of Bharata, in that beautiful hermitage, adorned with trees bearing blossoms, he happened to behold the daughter-in-law of Raivya, sauntering about like a Kinnara woman. And having lost his senses through passion, Yavakri shamelessly spake unto the bashful maiden, saying, 'Be thou attached unto me.' Thereupon, knowing his nature, and afraid of a curse, as well as thinking of Raivya's power, she went unto him saying, 'I agree.' Then, O son of Bharata, taking him in private, she kept him chained. O conqueror of foes, returning to his hermitage, Raivya found his daughter-in-law, Paravasu's wife, in tears. O Yudhishthira, thereat consoling her with soft words, he enquired of her as to the cause of her grief. Thereupon, the beautiful damsel told him all that Yavakri had said unto her, and what she also had cleverly said unto him. Hearing of this gross misbehaviour of Yavakri, the mind of the sage flamed up, and he waxed exceedingly wroth. And being thus seized with passion, the great sage of a highly irascible temper, tore off a matted lock of his hair, and with holy mantras, offered it as a sacrifice on the sacred fire. At this, there sprang out of it a female exactly resembling his daughter-in-law. And then he plucked another matted lock of his hair, and again offered it as a sacrifice into the fire. Thereupon sprang out of it a demon, terrible to behold, and having fierce eyes. Then those, two spake unto Raivya, saying, 'What shall we do?' Thereat, the angry sage said unto them, 'Go and kill Yavakri.' Then saying, 'We shall do (as thou biddest)'--they two went away with the intention of slaying Yavakri. And with her charms, the female whom the large-hearted sage had created, robbed Yavakri of his sacred water-pot. Then with his uplifted spear the demon flew at Yavakri, when he had been deprived of his water-pot and rendered unclean. And seeing the demon approach with uplifted spear for the purpose of slaying him, Yavakri rose up all on a sudden and fled towards a tank. But finding it devoid of water, he hurried towards all the rivers. But they too were all dried up. And being obstructed again and again by the fierce demon, holding the spear, Yavakri in fright attempted to enter into the Agnihotra room of his father. But there, O king, he was repulsed by a blind Sudra warder, and he remained at the door, grasped by the man. And, finding Yavakri thus grasped by the Sudra, the demon hurled his spear at him, and thereupon he fell down dead, pierced in the heart. After slaying Yavakri, the demon went back to Raivya, and with the permission of that sage, began to live with the female."

SECTION CXXXVII

"Lomasa said, 'O son of Kunti, Bharadwaja returned to his hermitage after performing the ritual duties of the day, and having collected the sacrificial fuel. And because his son had been slain, the sacrificial fires which used to welcome him everyday, did not on that day come forward to welcome him. And marking this change in the Agnihotra, the great sage asked the blind Sudra warder seated there, saying, 'Why is it. O Sudra, that the fires rejoice not at sight of me? Thou too dost not rejoice as is thy wont. Is it all well with my hermitage? I hope that my son of little sense had not gone to the sage Raivya. Answer speedily, O Sudra, all these questions of mine. My mind misgiveth me.' The Sudra said, 'Thy son of little sense had gone to the sage Raivya, and therefore it is that lie lieth prostrate (on the ground), having been slain by a powerful demon. Being attacked by the Rakshasa, holding a spear, he attempted to force his way into this room, and I therefore barred his way with my arms. Then desirous of having water in an unclean state, as he stood hopeless, he was slain by the vehement Rakshasa, carrying a spear in his hand.' On hearing from the Sudra of this great calamity, Bharadwaja, sorely afflicted with grief, began to lament, embracing his dead son. And he said, 'O my son, it is for the good of the Brahmanas that thou didst practise penances, with the intention that the Vedas unstudied by any Brahmana whatever might be manifest unto thee. Thy behaviour towards the Brahmanas had always been for their good, and thou hadst also been innocent in regard to all creatures. But, alas! (at last) thou didst lapse into rudeness. I had prohibited thee, O my son, from visiting the residence of Raivya; but alas! to that very hermitage, (destructive to thee) as the god of death himself, Yama, didst thou repair. Evil-minded is that man, who, (knowing that I am an old man), and also that (Yavakri) was my only son, had given way to wrath. It is through the agency of Raivya that I have sustained the loss of my child. Without thee, O my son, I shall give up my life, the most precious thing in the world. In grief for the death of my son, I renounce my life; but this I say that Raivya's eldest son shall in a short time kill him although he be innocent. Blessed are those to whom children have never been born, for they lead a happy life, without having to experience the grief (incident to the death of a child). Who in this world can be more wicked than those who from affliction, and deprived of their sense by sorrow consequent upon the death of a child, curse even their dearest friend! I found my son dead, and, therefore, have cursed my dearest friend. Ah! what second man can there be in this world, destined to suffer so grievous a misfortune!' Having lamented long Bharadwaja cremated his son and then himself entered into a full-blazing fire.'"

SECTION CXXXVIII

"Lomasa said, 'At that very time, the mighty king, Vrihadyumna, of high fortune, who was the Yajamana of Raivya, commenced a sacrifice. And the two sons of Raivya, Arvavasu and Paravasu, were engaged by that intelligent monarch, to assist him in the performance of the ceremony. And, O son of Kunti, taking the permission of their father, they two went to the sacrifice, while Raivya with Paravasu's wife remained in the hermitage. And it came to pass that one day, desirous of seeing his wife. Paravasu returned home alone. And he met his father in the wood, wrapped in the skin of a black antelope. And the night was far advanced and dark; and Paravasu, blinded by drowsiness in that deep wood, mistook his father for a straggling deer. And mistaking him for a deer, Paravasu, for the sake of personal safety, unintentionally killed his father. Then, O son of Bharata, after performing the funeral rites (of his father), he returned to the sacrifice and there addressed his brother saying, 'Thou wilt never be able to perform this task unassisted. I again, have killed our father, mistaking him for a deer. O brother, for me do thou observe a vow, prescribed in the case of killing a Brahmana. O Muni, I shall be able to perform this work (sacrifice), without any assistant.' Arvavasu said, 'Do thou then thyself officiate at this sacrifice of the gifted Vrihadyumna; and for thee will I, bringing my senses under perfect control, observe the vow prescribed in the case of slaying a Brahmana.'

"Lomasa said, 'Having observed the vow relative to the killing of a Brahmana, the sage Arvavasu came back to the sacrifice. Seeing his brother arrive, Paravasu, in accents choked with malice, addressed Vrihadyumna, saying, 'O king, see that this slayer of a Brahmana enter not into thy sacrifice, nor look at it. Even by a glance, the killer of a Brahmana can, without doubt, do thee harm.' O lord of men, immediately on hearing this, the king ordered his attendants (to turn out Arvavasu). O king, on being driven out by the king's attendants, and repeatedly addressed by them--'O slayer of a Brahmana--Arvavasu more than once cried, 'It is not I that have killed a Brahmana. Not did he own that he had observed the vow for his own sake. He said that his brother had committed the sin, and that he had freed him therefrom.' Having said this in anger, and being reprimanded by the attendants, the Brahmana sage of austere penances, retired in silence into the woods. There betaking himself to the severest penances, the great Brahmana sought the protection of the Sun. Thereupon, the revelation teaching the mantra relative to the worship of the Sun, became manifest unto him and that eternal deity who obtaineth his share (of the sacrificial butter) first, appeared before him in an embodied form.'

"Lomasa said, 'The celestials, O king, were well pleased with Arvavasu for his acts. And they made him engaged as the chief priest in the sacrifice (of Vrihadyumna), and Paravasu to be dismissed from it. Then Agni and the other celestials (of their own accord) bestowed boons on Arvavasu. And they also prayed that his father might be restored to life. He further prayed that his brother might be absolved from his sin; that his father might have no recollection of his having been slain; that Bharadwaja and Yavakri might both be restored to life; and that the solar revelation might attain celebrity (on earth). Then the god said, 'So be it,' and conferred on him other boons also. Thereat, O Yudhishthira, all of these persons regained their life. Yavakri now addressed Agni and the other deities, saying, 'I had obtained a knowledge of all the Vedas, and also practised penances. How came it then, O chiefs of the immortals, that Raivya succeeded in killing me in that way?' Thereupon the gods said, 'O Yavakri, never act again as those have done. What thou askest about is quite possible, for thou hast learnt the Vedas without exertion, and without the help of a preceptor. But this man (Raivya) bearing various troubles, had satisfied his preceptor by his conduct, and obtained (from the latter) the excellent Vedas through great exertions and in a long time.'

"Lomasa said, 'Having said this to Yavakri, and restored all those to life, the celestials with Indra at their head, ascended to heaven. Here, O Yudhishthira, is the sacred hermitage of that sage embellished with trees bearing blossoms and fruits at all seasons. O tiger among kings, dwelling at this spot, thou wilt be delivered from all thy sins.'"

SECTION CXXXIX

"Lomasa said, 'O descendant of Bharata, O king, now hast thou left behind the mountains Usiravija, Mainaka and Sweta, as well as the Kala hills, O son of Kunti, O bull among the descendants of Bharata, here flow before thee the seven Gangas. This spot is pure and holy. Here Agni blazeth forth without intermission. No son of Manu is able to obtain a sight of this wonder. Therefore, O son of Pandu, concentrate your mind in order that he may intently behold these tirthas. Now wilt thou see the play-ground of the gods, marked with their footprints, as we have passed the mountain Kala. We shall now ascend that white rock--the mountain Mandara, inhabited by the Yakshas, Manibhadra and Kuvera, king of the Yakshas. O king, at this place eighty thousand fleet Gandharvas, and four times as many Kimpurushas and Yakshas of various shapes and forms, holding various weapons, attend upon Manibhadra, king of the Yakshas. In these regions their power is very great. And in speed they are even as the wind. They can, without doubt, displace even the lord of the celestials from his seat. Protected by them, and also watched over by the Rakshasas, these mountains have been rendered inaccessible. Therefore, O son of Pritha, do thou concentrate thy thoughts. Besides these, O son of Kunti, here are fierce ministers of Kuvera and his Rakshasa kindred. We shall have to meet them, and, therefore, O Kunti's son, gather up thy energies. O king the mountain Kailasa is six yojanas in height. It contains a gigantic jujube tree. And, O son of Kunti, numberless gods and Yakshas and Rakshasas and Kinnaras and Nagas and Suparnas and Gandharvas pass this way, in going towards Kuvera's palace. O king, protected by me, as well as by the might of Bhimasena, and also in virtue of thy own asceticism and self-command, do thou to-day mix with them. May king Varuna and Yama, conqueror of battles, and Ganga, and Yamuna, and this mountain, and the Maruts and the twin Aswins, and all rivers and lakes, vouchsafe thy safety. And, O effulgent one, mayst thou have safety from all the celestials and the Asuras, and the Vasus. O Goddess Ganga, I hear thy roar from this golden mountain, sacred to Indra. O Goddess of high fortune, in these mountainous regions, protect the king, worshipped by all of the Ajamidha race. O daughter of the mountain (Himalaya), this king is about to enter into these mountainous regions. Do thou, therefore, confer protection upon him.'

"Having thus addressed the river, Lomasa bade Yudhishthira, saying, 'Be thou careful.'"

"Yudhishthira said, This confusion of Lomasa is unprecedented. Therefore, protect ye Krishna, and be not careless. Lomasa knows this place to be certainly difficult of access. Therefore, do ye practise here the utmost cleanliness."

"Vaisampayana said, "He next addressed his brother Bhima of vast prowess, saying, 'O Bhimasena, do thou protect Krishna carefully. Whether Arjuna be near or away, Krishna in times of danger ever seeketh protection from thee alone.'"

"Then the high-souled monarch approached the twins, Nakula and Sahadeva, and after smelling their heads, and rubbing their persons, with tears said unto them, 'Do not fear. Proceed, however, with caution.'"

SECTION CXL

"Yudhishthira said, 'O Vrikodara, there are mighty and powerful invisible spirits at this place. We shall, however, pass it, through the merit of our asceticism and Agnihotra sacrifices. O son of Kunti, do thou therefore, restrain thy hunger and thirst by collecting thy energies, and also, O Vrikodara have recourse to thy strength and cleverness. O Kunti's son, thou hast heard what the sage (Lomasa) had said regarding mount Kailasa. Ascertain, therefore, after deliberation, how Krishna will pass the spot. Or, O mighty Bhima of large eyes, do return from hence, taking with thee Sahadeva, and all our charioteers, cooks, servants, cars, horses, and Brahmanas worn out with travel, while I together with Nakula and the sage Lomasa of severe austerities proceed, subsisting on the lightest fare and observing vows. Do thou in expectation of my return, cautiously wait at the source of the Ganga, protecting Draupadi till I come back.'

"Bhima replied, 'O descendant of Bharata, although this blessed princess hath been sore afflicted by toil and distress, yet she easily proceedeth, in the hope of beholding him of the white steeds (Arjuna). Thy dejection also is already very great at not seeing the high-souled Arjuna, who never retreateth from fight. O Bharata, it is superfluous then to say that if thou seest neither myself nor Sahadeva nor Krishna, thy dejection will certainly increase. The Brahmanas had better return with our servants, charioteers cooks and whomsoever else thou mayst command. I never shall leave thee in these rugged and inaccessible mountainous regions, infested by Rakshasas. And, O tiger among men, also this princess of high fortune, ever devoted to her lords, desireth not to return without thee. Sahadeva is always devoted to thee; he too will never retrace his steps. His disposition is known to me. O king, O mighty monarch, we are all eager to behold Savyasachin, and therefore, will we all go together. If we are unable to go over this mountain in our cars, abounding as it doth in defiles, well, we would go on foot. Trouble thyself not, O king, I shall carry Panchala's daughter wherever she will be incapable of walking. O king, I have decided upon this. Therefore let not thy mind be distracted. I shall also carry over inaccessible tracts those tender-bodied heroes, the twins, the delight of their mother, wherever they will be incapable of proceeding.'

"Yudhishthira said, 'May thy strength increase, O Bhima, as thou speakest thus, and as thou boldly undertakest to carry the illustrious Panchali and these twins. Blessed be thou! Such courage dwelleth not in any other individual. May thy strength, fame, merit, and reputation increase! O long-armed one, as thou offerest to carry Krishna and our brothers the twins, exhaustion and defeat never be thine!"

Vaisampayana said, "Then the charming Krishna said with a smile, 'O descendant of Bharata, I shall be able to go, and, therefore, be thou not anxious on my account.'

"Lomasa said, 'Access to the mountain, Gandhamadana, is only to be obtained by dint of asceticism. Therefore, O son of Kunti, shall we all practise austerities, O king, Nakula, Sahadeva, Bhimasena, thou and myself shall then see him of the white steeds, O Kunti's son.'"

Vaisampayana said, "O king, thus conversing together, they saw with delight the extensive domains of Suvahu, situated on the Himalayas abounding in horses and elephants, densely inhabited by the Kiratas and the Tanganas, crowded by hundreds of Pulindas, frequented by the celestials, and rife with wonders. King Suvahu, the lord of the Pulindas, cheerfully received them at the frontiers of his dominions, paying them proper respect. Having been thus received with honour, and having dwelt comfortably at this place, they started for the mountain Himalaya, when the sun shone brightly in the firmament. And, O king, having entrusted to the care of the lord of the Pulindas, all their servants--Indrasena and the others,--and the cooks and the stewards, and Draupadi's accoutrements, and every thing else, those mighty charioteers, the son of the Kurus, endued with great prowess, set out from that country, and began to proceed cautiously with Krishna,--all of them cheerful in the expectation of beholding Arjuna."

"Yudhishthira said, 'O Bhimasena, O Panchali, and ye twins, hearken unto my words. The acts done (by a person) in a former birth do not perish, (without producing their effects). Behold! Even we have become rangers of the wilderness. Even to see Dhananjaya, exhausted and distressed as we are, we have to bear each other, and pass through impassable places. This burneth me even as fire doth a heap of cotton. O hero, I do not see Dhananjaya at my side. I reside in the wood with my younger brothers, anxious for beholding him. This thought, as also the memory of that grave insult offered to Yajanaseni, consumes me. O Vrikodara, I do not see the invincible Partha of strong bow and incomparable energy, and who is the immediate elder to Nakula. For this, O Vrikodara, I am miserable. In order to see that hero, Dhananjaya, firm in promise, for these five years have I been wandering in various tirthas, and beautiful forests and lakes and yet I do meet with him. For this, O Vrikodara, I am miserable. I do not see the long-armed Gudakesa, of dark blue hue, and leonine gait. For this, O Vrikodara, I am miserable. I do not see that foremost of Kurus, accomplished in arms, skilful in fight, and matchless among bowmen. For this, O Vrikodara, I am miserable. Distressed for I am I do not see that son of Pritha, Dhananjaya, born under the influence of the star Phalguni; ranging amidst foes even like Yama at the time of the universal dissolution; possessed of the prowess of an elephant with the temporal juice trickling down; endued with leonine shoulders; not inferior to Sakra himself in prowess and energy; elder in years to the twins; of white steeds; unrivalled in heroism; invincible; and wielding a strong bow. For this, O Vrikodara, I am miserable. And he is always of a forgiving temper,--even when insulted by the meanest individual. And he conferreth benefit and protection to the righteous; but to that tortuous person who by craft attempts to do him mischief, Dhananjaya is like unto virulent poison, albeit that one were Sakra himself. And the mighty Vibhatsu of immeasurable soul and possessing great strength, showeth mercy and extendeth protection even to a foe when fallen. And he is the refuge of us all and he crusheth his foes in fight. And he hath the power to collect any treasure whatever, and he ministereth unto our happiness. It was through his prowess that I had owned formerly measureless precious jewels of various kinds which at present Syodhana hath usurped. It was by his might, O hero, that I had possessed before that palatial amphitheatre embellished with all manner of jewels, and celebrated throughout the three worlds. O Pandu's son, in prowess, Phalguni is like unto Vasudeva, and in fight he is invincible and unrivalled, even like unto Kartavirya. Alas! I see him not, O Bhima. In might, that conqueror of foes goeth in the wake of the invincible and most powerful Sankarshana (Valarama) and Vasudeva. In strength of arms, and spirit, he is like unto Purandara himself. And in swiftness, he is even as the wind, and in grace, as the moon, and in ire, he is the eternal Death himself. O mighty-armed one, with the object of beholding that war-like tiger among men, shall we repair to the Gandhamadana mountain, where lies the hermitage of Nara and Narayana at the site of the celebrated jujube tree, and which is inhabited by the Yakshas. We shall see that best of mountains. And, practising severe austerities only on foot we shall go to Kuvera's beautiful lake guarded by Rakshasas. That place cannot be reached by vehicles, O Vrikodara. Neither can cruel or avaricious, or irascible people attain to that spot, O Bharata's son. O Bhima, in order to see Arjuna, thither shall we repair, in company, with Brahmanas of strict vows, girding on our swords, and wielding our bows. Those only that are impure, meet with flies gad-flies, mosquitoes, tigers, lions, and reptiles, but the pure never come across them. Therefore, regulating our fare, and restraining our senses, we shall go to the Gandhamadana, desirous of seeing Dhananjaya.'"

SECTION CXLI

"Lomasa said, O sons of Pandu, ye have seen many a mountain, and river and town and forest and beautiful tirtha; and have touched with your hands the sacred waters. Now this way leads to the celestial mountain Mandara; therefore be ye attentive and composed. Ye will now repair to the residence of the celestials and the divine sages of meritorious deeds. Here, O king, flows the mighty and beautiful river (Alakananda) of holy water adored by hosts of celestials and sages, and tracing its source to (the site of) the jujube tree. It is frequented and worshipped by high-souled Vaihayasas, Valakhilyas and Gandharvas of mighty souls. Accustomed to sing the Sama hymns, the sages, Marichi, Pulaha, Bhrigu and Angiras, chanted them at this spot. Here the lord of celestials performeth with the Maruts his daily prayers. And the Sadhyas and the Aswins attend on him. The sun, the moon and all the luminaries with the planets resort to this river, alternately by day and by night. O highly fortunate monarch, that protector of the world; Mahadeva, having a bull for his mark, received on his head the fall of the waters of this river, at the source of the Ganga. O children, approach this goddess of the six attributes and bow down before her with concentrated minds.'

"Hearing the words of the high-souled Lomasa, the son of Pandu reverentially worshipped the river (Ganga), flowing through the firmament. And after having adored her the pious sons of Pandu resumed their journey accompanied by the sages. And it came to pass that those best of men beheld at a distance some white object of vast proportions, even like Meru and stretching on all sides. And knowing that Pandu's sons were intent upon asking (him), Lomasa versed in speech said, 'Hear, O sons of

Pandu! O best of men, what ye see before you, of vast proportions like unto a mountain and beautiful as the Kailasa cliff, is a collection of the bones of the mighty Daitya Naraka, Being placed on a mountain, it looketh like one. The Daitya was slain by that Supreme Soul, the eternal God Vishnu, for the good of the lord of celestials. Aiming at the possession of Indra's place, by the force of austere and Vedic lore, that mighty-minded (demon) had practised austere penances for ten thousand years. And on account of his asceticism, as also of the force and might of his arms he had grown invincible and always harassed (Indra). And O sinless one, knowing his strength and austerities and observance of religious vows, Indra became agitated and was overwhelmed with fear. And mentally he thought of the eternal deity, Vishnu. And thereat the graceful lord of the universe, who is present everywhere, appeared and stood before him manifest. And the sages and celestials began to propitiate Vishnu with prayers. And in his presence even Agni of the six attributes and of blazing beauty being overpowered by his effulgence, became shorn of radiance and seeing before him the God Vishnu, the chief of the celestials who wields the thunder-bolt, bowing with head down readily apprised Vishnu of the source of his fear. Thereupon Vishnu said, 'I know, O Sakra, that thy fear proceedeth from Naraka, that lord of the Daityas. By the merit of his successful ascetic acts he aimeth at Indra's position. Therefore, for pleasing thee, I shall certainly sever his soul from his body, although he hath achieved success in asceticism. Do thou, lord of celestials, wait for a moment.' Then the exceedingly powerful Vishnu deprived (Naraka) of his senses (by striking him) with his hand. And he fell down on the earth even like the monarch of mountains struck by (thunder). He was thus slain by a miracle and his bones lie gathered at this spot. Here also is manifest another deed of Vishnu's. Once the whole earth having been lost and sunk into the nether regions she was lifted up by him in the shape of a boar having a single tusk.'

"Yudhishthira said, 'O worshipful one, relate in particular how Vishnu, the lord of the celestials, raised up the earth sunk a hundred yojanas? In what manner also was that support of all created things--the goddess Earth of high fortune--who dispenseth blessings and bringeth forth all sorts of corn rendered stable? Through whose power had she sunk an hundred yojanas below, and under what circumstances was exhibited this greatest exploit of the Supreme Being? O chief of the twice-born race, I wish to hear all about it in detail as it happened. Certainly, it is known to thee.'

"Lomasa said, 'O Yudhishthira, listen to all at length as I relate the story, which thou hast asked me (to narrate). O child, in days of yore, there was (once) a terrible time in the Krita Yuga when the eternal and primeval Deity assumed the duties of Yama. And, O thou that never fallest off, when the God of gods began to perform the functions of Yama, there died not a creature while the births were as usual. Then there began to multiply birds and beasts and kine, and sheep, and deer and all kinds of carnivorous animals. O tiger among men and vanquisher of foes, then the human race also increased by thousands even like unto a current of water. And, O my son, when the increase of population had been so frightful, the Earth oppressed with the excessive burden, sank down for a hundred yojanas. And suffering pain in all her limbs, and being deprived of her senses by excessive pressure, the earth in distress sought the protection of Narayana, the foremost of the gods. The earth spake saying, 'It is by thy favour, O possessor of the six attributes, that I had been able to remain so long in my position. But I have been overcome with burden and now I cannot hold myself any longer. It behoveth thee, O adorable one, to relieve this load of mine. I have sought thy protection. O lord; and do thou, therefore, extend unto me thy favour.' Hearing these words of hers, the eternal lord, possessor of the six attributes, complaisantly said, in words uttered in distinct letters. Vishnu said, 'Thou need not fear, O afflicted Earth, the bearer of all treasures. I shall act so that thou mayst be made light.'

"Lomasa said, 'Having thus dismissed the Earth, who hath the mountains for her ear-rings, he suddenly became turned into a boar with one tusk, and of exceeding effulgence. Causing terror with his glowing red eyes and emitting fumes from his blazing lustre, he began to swell in magnitude in that region. O hero, then holding the earth with his single radiant tusk that being who pervadeth the Vedas, raised her up a hundred yojanas. And while she was being thus raised, there ensued a mighty agitation and all the celestials, together with the sages of ascetic wealth became agitated. And heaven, and the firmament, and also the Earth were filled with exclamations of Oh! and Alas! and neither the celestials nor men could rest in peace. Then countless celestials together with the sages went to Brahma, who was seated burning as it were in his (own) lustre. Then approaching Brahma, the lord of celestials, and the witness of the acts of all beings, they with folded hands spake the following words, 'O lord of the celestials, all created beings have become agitated and the mobile and immobile creatures are restless. O lord of the celestials, even the oceans are found to be agitated and this whole earth hath gone down a hundred yojanas. What is the matter? And by whose influence is it that the whole universe is in ferment? May it please thee to explain it unto us without delay, for we are all bewildered.' Thereupon Brahma replied, 'Ye immortals! do ye not entertain fear for the Asuras, in any matter or place. Hearken, ye celestials, to the reason to which all this commotion is owing! This agitation in the heavens hath been produced by the influence of the illustrious Being who is omnipresent, eternal and the never-perishing Soul. That Supreme soul, Vishnu hath lifted up the Earth, who had entirely sunk down hundred yojanas. This commotion hath taken place in consequence of the earth being raised up. Know ye this and dispel your doubts.' The celestials said, 'Where is that Being who with pleasure raiseth up the Earth? O possessor of the six attributes, mention unto us the place. Thither shall we repair.' Brahma said 'Go ye. May good happen to you! Ye will find him resting in the Nandana (gardens). Yonder is visible the glorious worshipful Suparna (Garuda). After having raised the Earth, the Supreme Being from whom the world become manifest, flameth even in the shape of a boar, like unto the all-consuming fire at the universal dissolution. And on his beast is really to be seen the gem Srivatsa. (Go) and behold that Being knowing no deterioration.'

"Lomasa said, 'Then the celestials, placing the grandsire at their head, came to that infinite Soul, and having listened to his praise, bade him adieu and went back to whence they had come.'"

Vaisampayana said, "O Janamejaya, having heard this story, all the Pandavas without delay and with alacrity, began to proceed by the way pointed out by Lomasa."

SECTION CXLII

Vaisampayana said, "O king, then those foremost of bowmen, of immeasurable prowess, holding bows stringed at full stretch and equipped with quivers and arrows and wearing finger-caps made of the guana-skin, and with their swords on, proceeded with Panchali towards the Gandhamadana, taking with them the best of Brahmanas. And on their way they saw various lakes, and rivers and mountains and forests, and trees of wide-spreading shade on mountain summits and places abounding in trees bearing flowers and fruit in all seasons and frequented by celestials and sages. And restraining their senses within their inner self and subsisting on fruits and roots, the heroes passed through rugged regions, craggy and difficult of passage, beholding many and various kinds of beasts. Thus those high-souled ones entered the mountain inhabited by the sages, the Siddhas and the celestials, and frequented by the Kinnaras and the Apsaras. And, O lord of men, as those mighty heroes were entering the mountain Gandhamandana, there arose a violent wind, attended with a heavy shower. And owing to this, mighty clouds of dust bearing lots of dry leaves, rose, and all on a sudden covered earth, air and firmament. And when the heavens had been covered with dust nothing could be perceived, neither could they (the Pandavas) speak to one another. And with eyes enveloped with darkness and pushed by the wind carrying particles of rocks they could not see one another. And there began to arrive mighty sounds proceeding from the tree, and also from those breaking down incessantly under the force of the wind, and falling to the ground. And distracted by gusts of the wind, they thought, 'Are the heavens falling down; or the earth and the mountains being rent?' And afraid of the wind, they felt about with their hands and took shelter under the way-side tree and ant-hills and in caverns. Then holding his bow and supporting Krishna the mighty Bhimasena stood under a tree. And Yudhishthira the just with Dhaumya crept into the deep wood. And Sahedeva carrying the sacred fire with him took shelter in a rock. And Nakula together with Lomasa and other Brahmanas of great asceticism stood in fright, each under a tree. Then when the wind had abated and the dust subsided, there came down a shower in torrents. There also arose a loud rattling noise, like unto the thunder hurled; and quick-flashing lightning began to play gracefully upon the clouds. And being helped on by the swift wind, showers of rain poured down without intermissions, filling all sides round. And, O lord of men, all around there began to flow many rivers covered with foam and turbid with mud; and these bearing volumes of water spread over the frothy rafts rushed down with tremendous roar uprooting trees. And afterwards when that sound had ceased and the air had arisen they (each of them) cautiously came out of their coverts and met together, O descendant of Bharata. And then the heroes started for the mountain Gandhamadana."

SECTION CXLIII

Vaisampayana said, "When the high-souled sons of Pandu had proceeded only two miles, Draupadi unaccustomed to travel on foot, sank down. Weary and afflicted as she was, the poor daughter of Panchala became faint, on account of the hailstorm and also of her extreme delicacy. And trembling with faintness, the black-eyed one supported herself on her thighs with her plump arms, becoming (her graceful form). And thus resting for support on her thighs resembling the trunk of an elephant, and which were in contract with each other, she suddenly dropped upon the ground, trembling like a plantain tree. And finding that the beautiful one was falling down like a twisted creeper, Nakula ran forward and supported, her. And he said, 'O king, this black-eyed daughter of Panchala, being weary, hath fallen down upon the ground. Do thou, therefore, tend her, O son of Bharata. Undeserving as she is of misery, this lady of slow pace hath been subject to great hardships, and she is also worn out with the fatigues of the journey. O mighty king, do thou therefore, comfort her.'"

Vaisampayana said, "Having heard these words of Nakula, the king as also Bhima and Sahadeva, became sorely afflicted, and hastily ran towards her. And finding her weak, and her countenance pale, the pious son of Kunti began to lament in grief, taking her on his lap. Yudhishthira said. 'Accustomed to ease, and deserving to sleep in wellprotected rooms, on beds spread over with fine sheets, how doth this beautiful one sleep prostrate on the ground! Alas! On my account (alone), the delicate feet and the lotus-like face of this one deserving of all excellent things, have contracted a dark-blue hue. O what have I done! Fool that I am, having been addicted to dice, I have been wandering in the forest full of wild beasts, taking Krishna in my company. This large-eyed one had been bestowed by her father, the king of the Drupadas, in the hope that the blessed girl would be happy, by obtaining the sons of Pandu for her lords. It is on account of my wretched self, that without obtaining anything hoped for, she sleepeth prostrate on the ground, tired with hardships, sorrow and travel!"

Vaisampayana said, "While king Yudhishthira the just was lamenting thus, Dhaumya with all the other principal Brahmanas came to the spot. And they began to console him and to honour him with blessings. And they recited mantras capable of dispelling Rakshasas and (to that end) also performed rites. And on the mantras being recited by the great ascetics, in order to the restoration of (Panchali's) health, Panchali frequently touched by the Pandavas with their soothing palms and fanned by cool breezes surcharged with particles of water, felt ease, and gradually regained her senses. And finding that exhausted poor lady restored to her senses, the sons of Pritha, placing her on deer-skin, caused her to take rest. And taking her feet of red soles, bearing auspicious marks, the twins began to press them gently with their hands, scarred by the bow-string. And Yudhishthira the just, the foremost of the Kurus, also comforted her and addressed Bhima in the following words: 'O Bhima, there yet remain many mountains (before us), rugged, and inaccessible because of snow. How, long-armed one, will Krishna pass over them?' Thereupon Bhima said, 'O king, I myself shall carry thee, together with this princess and these bulls among men, the twins; therefore, O king of kings, resign not thy mind unto despair. Or, at thy bidding, O sinless one, Hidimava's son, the mighty Ghatotkacha, who is capable of ranging the skies and who is like unto me in strength, will carry us all.'"

Vaisampayana said, "Then with Yudhishthira's permission, Bhima thought of his Rakshasa son. And no sooner was he thought of by his father, than the pious Ghatotkacha made his appearance and, saluting the Pandavas and the Brahmanas, stood with joined hands. And they also caressed him of mighty arms. He then addressed his father, Bhimasena of dreadful prowess, saying, 'Having been thought of by thee I have come here with speed, in order to serve thee. Do thou, O longarmed one, command me. I shall certainly be able to perform whatever thou bidst.' Hearing this, Bhimasena hugged the Rakshasa to his breast."

SECTION CXLIV

"Yudhishthira said, 'O Bhima, let this mighty and heroic Rakshasa chief, thy legitimate son, devoted to us, and truthful, and conversant with virtue carry (his) mother (Draupadi) without delay. And, O possessor of dreadful prowess, depending on the strength of thy arms, I shall reach the Gandhamadana, unhurt, together with Panchala's daughter.'"

Vaisampayana said, "Hearing the words of his brother, that tiger among men, Bhimasena, commanded his son, Ghatotkacha, represser of foes, saying, 'O invincible son of Hidimva, this thy mother hath been sorely tired. Thou art, again, strong and capable of going wherever thou likest. Do thou therefore, O ranger of the skies, carry her. May prosperity attend thee! Taking her on thy shoulders, thou shalt go in our company, adopting a course not far overhead,--so that thou mayst not render her uneasy.' Thereat, Ghatotkacha said, 'Even single-handed, I am able to carry Yudhishthira the just, and Dhaumya, and Krishna, and the twins--and what wonder then that I shall to-day carry them, when I have others to assist me? And, O sinless one, hundreds of other heroic (Rakshasas), capable of moving through the sky, and of assuming any shape at will, will together carry you all with the Brahmanas."

Vaisampayana said, "Saying this, Ghatotkacha carried Krishna in the midst of the Pandavas, and the other (Rakshasas) also began to carry the Pandavas. And by virtue of his native energy, Lomasa of incomparable effulgence moved along the path of the Siddhas, like unto a second sun. And at the command of the lord of the Rakshasas, those Rakshasas of terrific prowess began to proceed, bearing all the other Brahmanas, and beholding many a romantic wood. And they proceeded towards the gigantic jujube tree. And carried by the Rakshasas of great speed, proceeding at a rapid pace, the heroes passed over longextending ways quickly, as if over short ones. And on their way they saw various tracts crowded with Mlechchha people, and containing mines of diverse gems. And they also saw hillocks teeming with various minerals, thronged with Vidyadharas, inhabited on all sides by monkeys and Kinnaras and Kimpurushas, and Gandharvas, and filled with peacocks, and chamaras, and apes, and rurus, and bears, and gavayas, and buffaloes, intersected with a network of rivulets, and inhabited by various birds and beasts, and beautified by elephants, and abounding in trees and enraptured birds. After having thus passed many countries, and also the Uttarakurus, they saw that foremost of mountains, the Kailasa, containing many wonders. And by the side of it, they beheld the hermitage of Nara and Narayana, with celestial trees bearing flowers and fruits in all seasons. And they also beheld that beautiful jujube of round trunk. And it was fresh; and of deep shade; and of excellent beauty; and of thick, soft and sleek foliage; and healthful; and having gigantic boughs; and wide-spreading; and of incomparable lustre; and bearing full-grown, tasteful, and holy fruits dropping honey. And this celestial tree was frequented by hosts of mighty sages, and was always inhabited by various birds maddened with animal spirits. And it grew at a spot devoid of mosquitoes and gad-flies, and abounding in fruits and roots and water, and covered with green grass, and inhabited by the celestials and the Gandharvas, and of smooth surface, and naturally healthful, and beauteous and cool and of delicate feel. Having reached that (tree) together with those bulls among Brahmanas, the high-souled ones gently alighted from the shoulders of the Rakshasas. Then in company with those bulls among the twice-born ones, the Pandavas beheld that romantic asylum presided over by Nara and Narayana; devoid of gloom; and sacred; and untouched by the solar rays; and free from those rubs, viz. hunger, and thirst, heat and cold, and removing (all) sorrow; and crowded with hosts of mighty sages; and adorned with the grace proceeding from the Vedas, Saman, Rich, and Yajus; and, O king, inaccessible to men who have renounced religion; and beautified with offerings, and homas; and sacred; and well-swept and daubed; and shining all around with offerings of celestial blossoms; and spread over with altars of sacrificial fire, and sacred ladles and pots; and graced with large water-jars, and baskets and the refuge of all beings; and echoing with the chanting of the Vedas; and heavenly: and worthy of being inhabited; and removing fatigue; and attended with splendour and of incomprehensible merit; and majestic with divine qualities. And the hermitage was inhabited by hosts of great sages, subsisting on fruits and roots; and having their senses under perfect control; and clad in black deer-skins; and effulgent like unto the Sun and Agni; and of souls magnified by asceticism and intent on emancipation; and leading the Vanaprastha mode of life; and of subdued senses; and identified with the Supreme Soul; and of high fortune; and reciting Vaidic hymns. Then having purified himself and restrained his senses, that son of Dharma, the intelligent Yudhishthira of exceeding energy, accompanied by his brothers, approached those sages. And all the great sages endued with supernatural knowledge, knowing Yudhishthira arrived, received him joyfully. And those sages engaged in the recitation of the Vedas, and like unto fire itself, after having conferred blessings on Yudhishthira, cheerfully accorded him fitting reception. And they gave him clean water and flowers and roots. And Yudhishthira the just received with regard the things gladly offered for his reception by the great sages. And then, O sinless one, Pandu's son together with Krishna and his brothers, and thousands of Brahmanas versed in the Vedas and the Vendangas, entered into that holy hermitage, like unto the abode of Sukra and pleasing the mind with heavenly odours and resembling heaven itself and attended with beauty. There the pious (Yudhishthira) beheld the hermitage of Nara and Narayana, beautified by the Bhagirathi and worshipped by the gods and the celestial sages. And seeing that hermitage inhabited by the Brahmarshis and containing fruits dropping honey, the Pandavas were filled with delight. And having reached that place, the high-souled ones began to dwell with the Brahmanas. There beholding the holy lake Vinda, and the mountain Mainaka, of golden summits and inhabited by various species of birds, the magnanimous ones lived happily with joy. The son of Pandu together with Krishna took pleasure in ranging excellent and captivating woods, shining with flowers of every season; beauteous on all sides with trees bearing blown blossoms; and bending down with the weight of fruits and attended by the numerous male kokilas and of glossy foliage; and thick and having cool shade and lovely to behold. They took delight in beholding diverse beautiful lakes of limpid water and shining all round with lotuses and lilies. And there, O lord, the balmy breeze bearing pure fragrance, blew gladdening all the Pandavas, together with Krishna. And hard by the gigantic jujube, the mighty son of Kunti saw the Bhagirathi of easy descent and cool and furnished with fresh lotuses and having stairs made of rubies and corals and graced with trees and scattered over with celestial flowers, and gladsome to the mind. And at that spot, frequented by celestials and sages, and extremely inaccessible, they, after having purified themselves offered oblations unto the pitris and the gods and the rishis in the sacred waters of the Bhagirathi. Thus those bulls among men the heroic perpetuators of the Kuru race, began to reside there with the Brahmanas offering oblations and practising meditation. And those tigers among men, the Pandavas of the god-like appearance, felt delight in witnessing the various amusements of Draupadi."

SECTION CXLV

Vaisampayana said, "There observing cleanliness, those tigers among men dwelt for six nights, in expectation of beholding Dhananjaya. And it came to pass that all of a sudden there blew a wind from the north-east and brought a celestial lotus of a thousand petals and effulgent as the sun. And Panchali saw that pure and charming lotus of unearthly fragrance, brought by the wind and left on the ground. And having obtained that excellent and beautiful lotus, that blessed one became exceedingly delighted, O king, and addressed Bhimasena in the following words, 'Behold, O Bhima, this most beautiful unearthly flower having within it the very source of fragrance. It gladdenth my heart, O represser of foes. This one shall be presented to Yudhishthira the just. Do thou, therefore, procure others for my satisfaction--in order that I may carry them to our hermitage in the Kamyaka. If, O Pritha's son, I have found grace with thee, do thou then procure others of this species in large numbers. I wish to carry them to our hermitage.' Having said this, the blameless lady of beautiful glances approached Yudhishthira the just, taking the flower. And knowing the desire of his beloved queen that bull among men, Bhima of great strength, also set out, in order to gratify her. And intent upon fetching the flowers, he began to proceed at rapid space, facing the wind, in the direction from which the flower had come. And taking the bow inlaid with gold on the back as also arrows like unto venomous snakes, he proceeded as a lion in anger or an elephant in rut. And all beings gazed at him, holding a mighty bow and arrows. And neither exhaustion, nor langour, neither fear nor confusion, ever possessed the son of Pritha and the offspring of Vayu (wind). And desirous of pleasing Draupadi the mighty one, free from fear or confusion, ascended the peak depending on the strength of his arms. And that slayer of foes began to range that beautiful peak covered with trees, creepers and of black rocky base; and frequented by Kinnaras; and variegated with minerals, plants, beasts, and birds of various hues; and appearing like an upraised arm of the Earth adorned with an entire set of ornaments. And that one of matchless prowess proceeded, fixing his look at the slopes of the Gandhamadana,--beautiful with flowers of every season--and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male kokilas and ringing with the hum of black bees. And like an elephant in rut ranging mad in a forest that one of mighty prowess smelt the rare odour proceeding from the flowers of every season. And he was fanned by the fresh breeze of the Gandhamadana bearing the perfumes of various blossoms and cooling like unto a father's touch. On his fatigue being removed the down on his body stood on end. And in this state that represser of foes for the flowers began to survey all the mountain, inhabited by Yakshas and Gandharvas and celestials and Brahmarshis. And brushed by the leaves of Saptachchada tree, besmeared with fresh red, black and white minerals, he looked as if decorated with lines of holy unguents drawn by fingers. And with clouds stretching at its sides, the mountain seemed dancing with outspread wings. And on account of the trickling waters of springs, it appeared to be decked with necklaces of pearls. And it contained romantic caverns and groves and cascades and caves. And there were excellent peacocks dancing to the jingling of the bangles of the Apsaras. And its rocky surface was worn away by the end of tusks of the elephants presiding over the cardinal points. And with the waters of rivers falling down, the mountain looked as if its clothes were getting loosened. And that graceful son of the wind-god playfully and cheerfully went on, pushing away by his force countless intertwisted creepers. And stags in curiosity gazed at him, with grass in their mouths. And not having experienced fear (ever before), they were unalarmed, and did not flee away. And being engaged in fulfilling the desire of his love, the youthful son of Pandu, stalwart and of splendour like unto the hue of gold; and having a body strong as a lion; and treading like a mad elephant; and possessing the force of a mad elephant; and having coppery eyes like unto those of a mad elephant; and capable of checking a mad elephant began to range the romantic sides of the Gandhamadana with his beautiful eyes uplifted; and displaying as it were a novel type of beauty. And the wives of Yakshas and Gandharvas sitting invisible by the side of their husbands, stared at him, turning their faces with various motions. Intent upon gratifying Draupadi exiled unto the woods, as he was ranging the beautiful Gandhamadana, he remembered the many and various woes caused by Duryodhana. And he thought, 'Now that Arjuna sojourn in heaven and that I too have come away to procure the flowers, what will our brother Yudhishthira do at present? Surely, from affection and doubting their prowess, that foremost of men, Yudhishthira, will not let Nakula and Sahadeva come in search of us. How, again, can I obtain the flowers soon?' Thinking thus, that tiger among men proceeded in amain like unto the king of birds, his mind and sight fixed on the delightful side of the mountain. And having for his provisions on the journey the words of Draupadi, the mighty son of Pandu, Vrikodara Bhima, endued with strength and the swiftness of the wind, with his mind and sight fixed on the blooming slopes of the mountain, proceeded speedily, making the earth tremble with his tread, even as doth a hurricane at the equinox; and frightening herds of elephants and grinding lions and tigers and deer and uprooting and smashing large trees and tearing away by force plants and creepers, like unto an elephant ascending higher and higher the summit of a mountain; and roaring fiercely even as a cloud attended with thunder. And awakened by that mighty roaring of Bhima, tigers came out of their dens, while other rangers of the forest hid themselves. And the coursers of the skies sprang up (on their wing) in fright. And herds of deer hurriedly ran away. And birds left the trees (and fled). And lions forsook their dens. And the mighty lions were roused from their slumber. And the buffaloes stared. And the elephants in fright, leaving that wood, ran to more extensive forests company with their mates. And the boars and the deer and the lions and the buffaloes and the tigers and the jackals and the gavayas of the wood began to cry in herds. And the ruddy geese, and the gallinules and the ducks and the karandavas and the plavas and the parrots and the male kokilas and the herons in confusion flew in all directions, while some proud elephants urged by their mates, as also some lions and elephants in rage, flew at Bhimasena. And as they were distracted at heart through fear, these fierce animals discharging urine and dung, set up loud yells with gapping mouths. Thereupon the illustrious and graceful son of the wind-god, the mighty Pandava, depending upon the strength of his arms, began to slay one elephant with another elephant and one lion with another lion while he despatched the others with slaps. And on being struck by Bhima the lions and the tigers and the leopards, in fright gave loud cries and discharged urine and dung. And after having destroyed these the handsome son of Pandu, possessed of mighty strength, entered into the forest, making all sides resound with his shouts. And then the long-armed one saw on the slopes of the Gandhamadana a beautiful plantain tree spreading over many a yojana. And like unto a mad lion, that one of great strength proceeded amain towards that tree breaking down various plants. And that foremost of strong persons--Bhima--uprooting innumerable plantain trunks equal in height to many palm-trees (placed one above another), cast them on all sides with force. And that highly powerful one, haughty like a male lion, sent up shouts. And then he encountered countless beasts of gigantic size, and stags, and monkeys, and lions, and buffaloes, and aquatic animals. And what with the cries of these, and what with the shouts of Bhima, even the beasts and birds that were at distant parts of the wood, became all frightened. And hearing those cries of beasts and birds, myriads of aquatic fowls suddenly rose up on wetted wings. And seeing these fowls of water, that bull among the Bharatas proceeded in that direction; and saw a vast and romantic lake. And that fathomless lake was, as it were, being fanned by the golden plantain trees on the coast, shaken by the soft breezes. And immediately descending into the lake abounding in lilies and lotuses, he began to sport lustily like unto a mighty maddened elephant. Having thus sported there for a long while, he of immeasurable effulgence ascended, in order to penetrate with speed into that forest filled with trees. Then the Pandava winded with all his might his loud-blowing shell. And striking his arms with his hands, the mighty Bhima made all the points of heaven resound. And filled with the sounds of the shell, and with the shouts of Bhimasena, and also with the reports produced by the striking of his arms, the caves of the mountain seemed as if they were roaring. And hearing those loud arm-strokes, like unto the crashing of thunder, the lions that were slumbering in the caves, uttered mighty howls. And being terrified by the yelling of the lions, the elephants, O Bharata, sent forth tremendous roars, which filled the mountain. And hearing those sounds emitted, and knowing also Bhimasena to be his brother, the ape Hanuman, the chief of monkeys, with the view of doing good to Bhima, obstructed the path leading to heaven. And thinking that he (Bhima) should not pass that way,(Hanuman) lay across the narrow path, beautified by plantain trees, obstructing it for the sake of the safety of Bhima. With the object that Bhima might not come by curse or defeat, by entering into the plantain wood, the ape Hanuman of huge body lay down amidst the plantain trees, being overcome with drowsiness. And he began to yawn, lashing his long tail, raised like unto the pole consecrated to Indra, and sounding like thunder. And on all sides round, the mountains by the mouths of caves emitted those sounds in echo, like a cow lowing. And as it was being shaken by the reports produced by the lashing of the tail, the mountain with its summits tottering, began to crumble all around. And overcoming that roaring of mad elephants, the sounds of his tail spread over the varied slopes of the mountain.

"On those sounds being heard the down of Bhima's body stood on end; and he began to range that plantain wood, in search of those sounds. And that one of mighty arms saw the monkey-chief in the plantain wood, on an elevated rocky base. And he was hard to be looked at even as the lightning-flash; and of coppery hue like that of the lightning-flash: and endued with the voice of the lightning-flash; and quick moving as the lightning-flash; and having his short flesh neck supported on his shoulders; and with his waist slender in consequence of the fullness of his shoulders. And his tail covered with long hair, and a little bent at the end, was raised like unto a banner. And (Bhima) saw Hanuman's head furnished with small lips, and coppery face and tongue, and red ears, and brisk eyes, and bare white incisors sharpened at the edge.' And his head was like unto the shining moon; adorned with white teeth within the mouth; and with mane scattered over, resembling a heap of asoka flowers. And amidst the golden plantain trees, that one of exceeding effulgence was lying like unto a blazing fire, with his radiant body. And that slayer of foes as casting glances with his eyes reddened with intoxication. And the intelligent Bhima saw that mighty chief of monkeys, of huge body, lying like unto the Himalaya, obstructing the path of heaven. And seeing him alone in that mighty forest, the undaunted athletic Bhima, of long arms, approached him with rapid strides, and uttered a loud shout like unto the thunder. And at that shout of Bhima, beasts and birds became all alarmed. The powerful Hanuman, however, opening his eyes partially looked at him (Bhima) with disregard, with eyes reddened with intoxication. And then smilingly addressing him, Hanuman said the following words, 'Ill as I am, I was sleeping sweetly. Why hast thou awakened me? Thou shouldst show kindness to all creatures, as thou hast reason. Belonging to the animal species, we are ignorant of virtue. But being endued with reason, men show kindness towards creatures. Why do then reasonable persons like thee commit themselves to acts contaminating alike body, speech, and heart, and destructive of virtue? Thou knowest not what virtue is, neither hast thou taken council of the wise. And therefore it is that from ignorance, and childishness thou destroyest the lower animals. Say, who art thou, and what for hast thou come to the forest devoid of humanity and human beings? And, O foremost of men, tell thou also, whither thou wilt go to-day. Further it is impossible to proceed. Yonder hills are inaccessible. O hero, save the passage obtained by the practice of asceticism, there is no passage to that place. This is the path of the celestials; it is ever impassable by mortals. Out of kindness, O hero, do I dissuade thee. Do thou hearken unto my words. Thou canst not proceed further from this place. Therefore, O lord, do thou desist. O chief of men, to-day in very way thou art welcome to this place. If thou think it proper to accept my words, do thou then, O best of men, rest here, partaking of fruits and roots, sweet as ambrosia, and do not have thyself destroyed for naught."

SECTION CXLVI

Vaisampayana said, "O represser of foes, hearing these words of the intelligent monkey-chief, the heroic Bhima answered, 'Who art thou? And why also hast thou assumed the shape of a monkey? It is a Kshatriya--one of a race next to the Brahmanas--that asketh thee. And he belongeth to the Kuru race and the lunar stock, and was borne by Kunti in her womb, and is one of the sons of Pandu, and is the off spring of the wind-god, and is known by the name of Bhimasena.' Hearing these words of the Kuru hero, Hanuman smiled, and that son of the wind-god (Hanuman) spake unto that offspring of the wind-god (Bhimasena), saying, 'I am a monkey, I will not allow thee the passage thou desirest. Better desist and go back. Do thou not meet with destruction.' At this Bhimasena replied. 'Destruction at anything else do I not ask thee about, O monkey. Do thou give me passage. Arise! Do not come by grief at my hands.' Hanuman said, 'I have no strength to rise; I am suffering from illness. If go thou must, do thou go by overleaping me.' Bhima said, 'The Supreme Soul void of the properties pervadeth a body all over. Him knowable alone by knowledge, I cannot disregard. And therefore, will I not overleap thee. If I had not known Him from Whom become manifest all creatures, I would have leapt over thee and also the mountain, even as Hanuman had bounded over the ocean.' Thereupon Hanuman said, 'Who is that Hanuman, who had bounded over the ocean? I ask thee, O best of men. Relate if thou canst.' Bhima replied, "He is even my brother, excellent with every perfection, and endued with intelligence and strength both of mind and body. And he is the illustrious chief of monkeys, renowned in the Ramayana. And for Rama's queen, that king of the monkeys even with one leap crossed the ocean extending over a hundred yojanas. That mighty one is my brother. I am equal unto him in energy, strength and prowess and also in fight. And able am I to punish thee. So arise. Either give me passage or witness my prowess to-day. If thou do not listen to my bidding, I shall send thee to the abode of Yama."

Vaisampayana continued. "Then knowing him (Bhima) to be intoxicated with strength, and proud of the might of his arms, Hanuman, slighting him at heart, said the following words, 'Relent thou, O sinless one. In consequence of age, I have no strength to get up. From pity for me, do thou go, moving aside my tail.' Being thus addressed by Hanuman, Bhima proud of the strength of his arms, took him for one wanting in energy and prowess, and thought within himself, 'Taking fast hold of the tail, will I send this monkey destitute of energy and prowess, to the region of Yama.' Thereat, with a smile he slightingly took hold of the tail with his left hand; but could not move that tail of the mighty monkey. Then with both arms he pulled it, resembling the pole reared in honour of Indra. Still the mighty Bhima could not raise the tail with both his arms. And his eye-brows were contracted up, and his eyes rolled, and his face was contracted into wrinkles and his body was covered with sweat; and yet he could not raise it. And when after having striven, the illustrious Bhima failed in raising the tail, he approached the side of the monkey, and stood with a bashful countenance. And bowing down, Kunti's son, with joined hands, spake these words, 'Relent thou, O foremost of monkeys; and forgive me for my harsh words. Art thou a Siddha, or a god, or a Gandharva, or a Guhyaka? I ask thee out of curiosity. Tell me who thou art that hast assumed the shape of monkey, if it be not a secret, O long-armed one, and if I can well hear it. I ask thee as a disciple, and I, O sinless one, seek thy refuge.' Thereupon Hanuman said, 'O represser of foes, even to the extent of thy curiosity to know me, shall I relate all at length. Listen, O son of Pandu! O lotus-eyed one, I was begotten by the wind-god that life of the world--upon the wife of Kesari. I am a monkey, by name Hanuman. All the mighty monkey-kings, and monkey-chiefs used to wait upon that son of the sun, Sugriva, and that son of Sakra, Vali. And, O represser of foes, a friendship subsisted between me and Sugriva, even as between the wind and fire. And for some cause, Sugriva, driven out by his brother, for a long time dwelt with me at the Hrisyamukh. And it came to pass that the mighty son of Dasaratha the heroic Rama, who is Vishnu's self in the shape of a human being, took his birth in this world. And in company with his queen and brother, taking his bow, that foremost of bowmen with the view of compassing his father's welfare, began to reside in the Dandaka forest. And from Janasthana, that mighty Rakshasa monarch, the wicked Ravana, carried away his (Rama's) queen by stratagem and force, deceiving, O sinless one, that foremost of men, through the agency of a Rakshasa, Maricha, who assumed the form of a deer marked with gem-like and golden spots."

SECTION CXLVII

Hanuman said, 'And after his wife was carried away, that descendant of Raghu, while searching with his brother for his queen, met, on the summit of that mountain, with Sugriva, chief of the monkeys. Then a friendship was contracted between him and the high-souled Raghava. And the latter, having slain Vali installed Sugriva in the kingdom. And having obtained the kingdom, Sugriva sent forth monkeys by hundreds and by thousands in search of Sita. And, O best of men, I too with innumerable monkeys set out towards the south in quest of Sita, O mighty-armed one. Then a mighty vulture Sampati by name, communicated the tidings that Sita was in the abode of Ravana. Thereupon with the object of securing success unto Rama, I all of a sudden bounded over the main, extending for a hundred yojanas. And, O chief of the Bharatas, having by my own prowess crossed the ocean, that abode of sharks and crocodiles, I saw in Ravana's residence, the daughter of king Janaka, Sita, like unto the daughter of a celestial. And having interviewed that lady, Vaidehi, Rama's beloved, and burnt the whole of Lanka with its towers and ramparts and gates, and proclaimed my name there, I returned. Hearing everything from me the lotus-eyed Rama at once ascertained his course of action, and having for the passage of his army constructed a bridge across the deep, crossed it followed by myriads of monkeys. Then by prowess Rama slew those Rakshasas in battle, and also Ravana, the oppressor of the worlds together with his Rakshasa followers. And having slain the king of the Rakshasas, with his brother, and sons and kindred, he installed in the kingdom in Lanka the Rakshasa chief, Vibhishana, pious, and reverent, and kind to devoted dependants. Then Rama recovered his wife even like the lost Vaidic revelation. Then Raghu's son, Rama, with his devoted wife, returned to his own city, Ayodhya, inaccessible to enemies; and that lord of men began to dwell there. Then that foremost of kings, Rama was established in the kingdom. Thereafter, I asked a boon of the lotus-eyed Rama, saying, 'O slayer of foes, Rama, may I live as long as the history of thy deeds remaineth extant on earth!" Thereupon he said, 'So be it. O represser of foes, O Bhima, through the grace of Sita also, here all excellent objects of entertainment are supplied to me, whoever abide at this place. Rama reigned for the thousand and ten hundred years. Then he ascended to his own abode. Ever since, here Apsaras and Gandharvas delight me, singing for aye the deeds of that hero, O sinless one. O son of the Kurus, this path is impassable to mortals. For this, O Bharata, as also with the view that none might defeat or curse thee, have I obstructed thy passage to this path trod by the immortals. This is one of the paths to heaven, for the celestials; mortals cannot pass this way. But the lake in search of which thou hast come, lieth even in that direction."

SECTION CXLVIII

Vaisampayana continued, "Thus addressed, the powerful Bhimasena of mighty arms, affectionately, and with a cheerful heart, bowed unto his brother, Hanuman, the monkey-chief, and said in mild words, 'None is more fortunate than I am; now have I seen my elder brother. It is a great favour shown unto me; and I have been well pleased with thee. Now I wish that thou mayst fulfil this desire of mine. I desire to behold. O hero, that incomparable form of thine, which thou at that time hadst had, in bounding over the main, that abode of sharks and crocodiles. Thereby I shall be satisfied, and also believe in thy words.' Thus addressed, that mighty monkey said with a smile, 'That form of mine neither thou, not any one else can behold. At that age, the state of things was different, and doth not exist at present. In the Krita age, the state of things was one; and in the Treta, another; and in the Dwapara, still another. Diminution is going on this age; and I have not that form now. The ground, rivers, plants, and rocks, and siddhas, gods, and celestial sages conform to Time, in harmony with the state of things in the different yugas. Therefore, do not desire to see my former shape, O perpetuator of the Kuru race. I am conforming to the tendency of the age. Verily, Time is irresistible' Bhimasena said, 'Tell me of the duration of the different yugas, and of the different manners and customs and of virtue, pleasure and profit, and of acts, and energy, and of life and death in the different yugas.' Thereupon Hanuman said, 'O child, that yuga is called Krita when the one eternal religion was extant. And in that best of yugas, every one had religious perfection, and, therefore, there was no need of religious acts. And then virtue knew no deterioration; nor did people decrease. It is for this that this age is called Krita (perfect). But in time the yuga had come to be considered as an inferior one. And, O child, in the Krita age, there were neither gods, nor demons, nor Gandharvas, nor Yakshas, nor Rakshasas, nor Nagas. And there was no buying and selling. And the Sama, the Rich, and the Yajus did not exist. And there was no manual labour. And then the necessaries of life were obtained only by being thought of. And the only merit was in renouncing the world. And during that yuga, there was neither disease, nor decay of the senses. And there was neither malice, nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness. And for this, that prime refuge of Yogis, even the Supreme Brahma, was attainable to all. And Narayana wearing a white hue was the soul of all creatures. And in the Krita Yuga, the distinctive characteristics of Brahmanas, Kshatriyas, Vaisyas, and Sudras were natural and these ever stuck to their respective duties. And then Brahma was the sole refuge, and their manners and customs were naturally adapted to the attainment of Brahma and the objects of their knowledge was the sole Brahma, and all their acts also had reference to Brahma. In this way all the orders attained merit. And one uniform Soul was the object of their meditation; and there was only one mantra (the Om), and there was one ordinance. And although of different characteristics, all of them followed a single Veda; and they had one religion. And according to the divisions of time, they led the four modes of life, without aiming at any object, and so they attained emancipation. The religion consisting in the identification of self with Brahma indicates the Krita Yuga. And in the Krita Yuga, the virtue of the four orders is throughout entire in four-fold measure. Such is the Krita Yuga devoid of the three qualities. Do thou also hear from me of the character of the Treta Yuga. In this age, sacrifices are introduced, and virtue decreaseth by a quarter. And Narayana (who is the Soul of all creatures) assumeth a red colour. And men practise truth, and devote themselves to religion and religious rites. And thence sacrifices and various religious observances come into existence. And in the Treta Yuga people begin to devise means for the attainment of an object; and they attain it through acts and gifts. And they never deviate from virtue. And they are devoted to asceticism and to the bestowal of gifts. And the four orders adhere to their respective duties; and perform rites. Such are the men of the Treta Yuga. In the Dwapara Yuga, religion decreaseth by one half. And Narayana weareth a yellow hue. And the Veda becometh divided into four parts. And then some men retain (the knowledge of) the four Vedas, and some of three Vedas, and some of one Veda, while others do not know even the Richs. And on the Shastras becoming thus divided, acts become multiplied. And largely influenced by passion, people engage in asceticism and gifts. And from their incapacity to study the entire Veda, it becomes divided into several parts. And in consequence of intellect having decreased, few are established in truth. And when people fall off from truth, they become subject to various diseases; and then lust, and natural calamities ensue. And afflicted with these, people betake themselves to penances. And some celebrate sacrifices, desiring to enjoy the good things of life, or attain heaven. On the coming of the Dwapara Yuga, men become degenerate, in consequence of impiety. O son of Kunti, in the Kali Yuga a quarter only of virtue abideth. And in the beginning of this iron age, Narayana weareth a black hue. And the Vedas and the institutes, and virtue, and sacrifices, and religious observances, fall into disuse. And (then) reign iti[41], and disease, and lassitude, and anger and other deformities, and natural calamities, and anguish, and fear of scarcity. And as the yugas wane, virtue dwindles. And as virtue dwindles away, creatures degenerate. And as creatures degenerate, their natures undergo deterioration. And the religious acts performed at the waning of the yugas, produce contrary effects. And even those that live for several yugas, conform to these changes. O represser of foes, as regards thy curiosity to know me, I say this,--Why should a wise person be eager to know a superfluous matter? (Thus), O long-armed one, have I narrated in full what thou hadst asked me regarding the characteristics of the different yugas. Good happen to thee! Do thou return.'"

SECTION CXLIX

"Bhimasena said, 'Without beholding thy former shape, I will never go away. If I have found favour with thee, do thou then show me thine own shape."

Vaisampayana continued, "Being thus addressed by Bhima, the monkey with a smile showed him that form of his in which he had bounded over the main. And wishing to gratify his brother, Hanuman assumed a gigantic body which (both) in length and breadth increased exceedingly. And that monkey of immeasurable effulgence stood there, covering the plantain grove furnished with trees, and elevating himself to the height reached by the Vindhya. And the monkey, having attained his lofty and gigantic body like unto a mountain, furnished with coppery eyes, and sharp teeth, and a face marked by frown, lay covering all sides and lashing his long tail. And that son of the Kurus, Bhima, beholding that gigantic form of his brother, wondered, and the hairs of his body repeatedly stood on end. And beholding him like unto the sun in splendour, and unto a golden mountain, and also unto the blazing firmament, Bhima closed his eyes. Thereupon Hanuman addressed Bhima with a smile, saying, 'O sinless one, thou art capable of beholding my size up to this extent. I can, however, go on swelling my size as long as I wish. And, O Bhima, amidst foes, my size increaseth exceedingly by its own energy.'

Vaisampayana said, "Witnessing that dreadful and wonderful body of Hanuman, like unto the Vindhya mountain, the son of the wind-god became bewildered. Then with his down standing erect, the noble-minded Bhima, joining his hands, replied unto Hanuman saying (there), 'O lord, by me have been beheld the vast dimensions of thy body. Do thou (now), O highly powerful one, decrease thyself by thy own power. Surely I cannot look at thee, like unto the sun risen, and of immeasurable (power), and irrepressible, and resembling the mountain Mainaka. O hero, to-day this wonder of my heart is very great, that thou remaining by his side, Rama should have encountered Ravana personally. Depending on the strength of thy arms, thou wert capable of instantly destroying Lanka, with its warriors, and horses, elephants and chariots. Surely, O son of the wind-god, there is nothing that is incapable of being achieved by thee; and in fight, Ravana together with his followers was no match for thee single-handed."

Vaisampayana continued, "Thus addressed by Bhima, Hanuman, the chief of monkeys, answered in affectionate words uttered in solemn accents. "O mighty-armed one, O Bharata, it is even as thou sayest. O Bhimasena, that worst of Rakshasas was no match for me. But if I had slain Ravana--that thorn of the worlds--the glory of Raghu's son would have been obscured;--and for this it is that I left him alone. By slaying that lord of the Rakshasas together with his followers, and bringing back Sita unto his own city, that hero hath established his fame among men. Now, O highly wise one, being intent on the welfare of thy brothers, and protected by the wind-god, do thou go along a fortunate and auspicious way. O foremost of the Kurus, this way will lead thee to the Saugandhika wood. (Proceeding in this direction), thou wilt behold the gardens of Kuvera, guarded by Yakshas and Rakshasas. Do thou not pluck the flowers (there) personally by thy own force; for the gods deserve regard specially from mortals. O best of the Bharata race, the gods confer their favour (upon men), (being propitiated) by offerings, and homas, and reverential salutations, and recitation of mantras, and veneration, O Bharata. Do thou not, therefore, act with rashness, O child; and do thou not deviate from the duties of thy order. Sticking to the duties of thy order, do thou understand and follow the highest morality. Without knowing duties and serving the old, even persons like unto Vrihaspati cannot understand profit and religion. One should ascertain with discrimination those cases in which vice goeth under the name of virtue, and virtue goeth under the name of vice,--(cases) in which people destitute of intelligence become perplexed. From religious observances proceedeth merit; and in merit are established the Vedas; and from the Vedas sacrifices come into existence; and by sacrifices are established the gods. The gods are maintained by the (celebration of) sacrifices prescribed by the Vedas and the religious ordinances; while men maintain themselves by (following) the ordinances of Vrihaspati and Usanas and also by these avocations, by which the world is maintained,--serving for wages, (receiving) taxes, merchandise, agriculture and tending kine and sheep. The world subsisteth by profession. The (study of the) three Vedas and agriculture and trade and government constitutes, it is ordained by the wise, the professions of the twice born ones; and each order maintaineth itself by following the profession prescribed for it. And when these callings are properly pursued, the world is maintained with ease. If, however, people do not righteously lead their lives, the world becometh lawless, in consequence of the want of Vedic merit and government. And if people do not resort to (their) prescribed vocations, they perish, but by regularly following the three professions, they bring about religion. The religion of the Brahmanas consisteth in the knowledge of the soul and the hue of that order alone is universally the same. The celebration of sacrifices, and study and bestowal of gifts are well-known to be the three duties common (to all these orders). Officiating at sacrifices, teaching and the acceptance of gifts are the duties of a Brahmana. To rule (the subjects) is the duty of the Kshatriya; and to tend (cattle), that of the Vaisya, while to serve the twice-born orders is said to be the duty of the Sudra. The Sudras cannot beg alms, or perform homas, or observe vows; and they must dwell in the habitation of their masters. Thy vocation, O son of Kunti, is that of the Kshatriya, which is to protect (the subjects). Do thou carry out thy own duties, in an humble spirit, restraining thy senses. That king alone can govern, who taketh counsel of experienced men, and is helped by honest, intelligent and learned ministers; but a king who is addicted to vices, meeteth with defeat. Then only is the order of the world secured, when the king duly punisheth and conferreth favours. Therefore, it is necessary to ascertain through spies the nature of the hostile country, its fortified places and the allied force of the enemy and their prosperity and decay and the way in which they retain the adhesion of the powers they have drawn to their side. Spies are among the important auxiliaries of the king; and tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. And success is to be attained through these, either in separation, or combined--namely, conciliation, gift, sowing dissensions, chastisement, and sight. And, O chief of the Bharatas, polity hath for its root diplomacy; and diplomacy also is the main qualification of spies. And polity, if well judged conferreth success. Therefore, in matters of polity the counsels of Brahmanas should be resorted to. And in secret affairs, these should not be consulted,--namely, a woman, a sot, a boy, a covetous person a mean-minded individual, and he that betrayeth signs of insanity. Wise men only should be consulted, and affairs are to be despatched through officers that are able. And polity must be executed through persons that are friendly; but dunces should in all affairs be excluded. In matters religious, pious men; and in matters of gain, wise men; and in guarding families, eunuchs; and in all crooked affairs, crooked men, must be employed. And the propriety or impropriety of the resolution of the enemy, as also their strength or weakness, must be ascertained through one's own as well as hostile spies. Favour should be shown to honest persons that have prudently sought protection; but lawless and disobedient individuals should be punished. And when the king justly punisheth and showeth favour, the dignity of the law is well maintained, O son of Pritha, thus have I expounded, unto thee the hard duties of kings difficult to comprehend. Do thou with equanimity observe these as prescribed for thy order. The Brahmanas attain heaven through merit, mortification of the senses, and sacrifice. The Vaisyas attain excellent state through gifts, hospitality, and religious acts. The Kshatriyas attain the celestial regions by protecting and chastising the subjects, uninfluenced by lust, malice, avarice and anger. If kings justly punish (their subjects), they go to the place whither repair meritorious persons.'

SECTION CL

Vaisampayana said, "Then contracting that huge body of his, which he had assumed at will, the monkey with his arms again embraced Bhimasena. And O Bharata, on Bhima being embraced by his brother, his fatigue went off, and all (the powers of body) as also his strength were restored. And having gained great accession of strength, he thought that there was none equal to him in physical power. And with tears in his eyes, the monkey from affection again addressed Bhima in choked utterance, saying, 'O hero, repair to thy own abode. May I be incidentally remembered by thee in thy talk! O best of Kurus, do not tell any one that I abide here. O thou of great strength, the most excellent of the wives of the gods and Gandharvas resort to this place, and the time of their arrival is nigh. My eyes have been blessed (by seeing thee). And, O Bhima, having felt a human being by coming in contact with thee, I have been put in mind of that son of Raghu, who was Vishnu himself under the name of Rama, and who delighted the heart of the world; and who was as the sun in regard to the lotus face of Sita, and also to that darkness--Ravana. Therefore, O heroic son of Kunti, let not thy meeting with me be fruitless. Do thou with fraternal feeling ask of me a boon, O Bharata. If this be thy wish, that going to Varanavata, I may destroy the insignificant sons of Dhritarashtra--even this will I immediately do. Or if this be thy wish that, that city may be ground by me with rocks, or that I may bind Duryodhana and bring him before thee, even this will I do to-day, O thou of mighty strength.'

Vaisampayana said, "Hearing those words of that high-souled one, Bhimasena with a cheerful heart answered Hanuman, saying, 'O foremost of monkeys, I take all this as already performed by thee. Good happen to thee. O mighty-armed one! I ask of thee this,--be thou well pleased with me. O powerful one, on thy having become our protector, the Pandavas have found help. Even by thy prowess shall we conquer all foes." Thus addressed, Hanuman said unto Bhimasena, 'From fraternal feeling and affection, I will do good unto thee, by diving into the army of thy foes copiously furnished with arrows and javelins. And, O highly powerful one, O hero, when thou shall give leonine roars, then shall I with my own, add force to shouts. Remaining on the flagstaff of Arjuna's car will I emit fierce shouts that will damp the energy of thy foes. Thereby ye will slay them easily.' Having said this unto Pandu's son, and also pointed him out the way. Hanuman vanished at that spot."

SECTION CLI

Vaisampayana said, "When that foremost of monkeys had gone away, Bhima, the best of strong men, began to range the huge Gandhamadana along that path. And he went on, thinking of Hanuman's body and splendour unrivalled on earth, and also of the greatness and dignity of Dasaratha's son. And proceeding in search of the place filled with lotuses of that kind, Bhima beheld romantic woods, and groves, and rivers, and lakes graced with trees bearing blossoms, and flowery woodlands variegated with various flowers. And, O Bharata, he beheld herds of mad elephants besmeared with mud, resembling masses of pouring clouds. And that graceful one went on with speed, beholding by the wayside woods wherein there stood with their mates deer of quick glances, holding the grass in their mouths. And fearless from prowess, Bhimasena, as if invited by the breeze-shaken trees of the forest ever fragrant with flowers, bearing delicate coppery twigs, plunged into the mountainous regions inhabited by buffaloes, bears and leopards. And on the way, he passed by lotus-lakes haunted by maddened black-bees, having romantic descents and woods, and on account of the presence of lotus-buds, appearing as if they had joined their hands (before Bhima). And having for his provisions on the journey the words of Draupadi, Bhima went on with speed, his mind and sight fixed on the blooming slopes of the mountain. And when the sun passed the meridian, he saw in the forest scattered over with deer, a mighty river filled with fresh golden lotuses. And being crowded with swans and Karandavas, and graced with Chakravakas, the river looked like a garland of fresh lotuses put on by the mountain. And in that river that one of great strength found the extensive assemblage of Saugandhika lotuses, effulgent as the rising sun, and delightful to behold. And beholding it, Pandu's son thought within himself that his object had been gained, and also mentally presented himself before his beloved worn out by exile."

SECTION CLII

Vaisampayana said, "Having reached that spot, Bhimasena saw in the vicinity of the Kailasa cliff, that beautiful lotus lake surrounded by lovely woods, and guarded by the Rakshasas. And it sprang from the cascades contiguous to the abode of Kuvera. And it was beautiful to behold, and was furnished with a wide-spreading shade and abounded in various trees and creepers and was covered with green lilies. And this unearthly lake was filled with golden lotuses, and swarmed with diverse species of birds. And its banks were beautiful and devoid of mud. And situated on the rocky elevation this expanse of excellent water was exceedingly fair. And it was the wonder of the world and healthful and of romantic sight. In that lake the son of Kunti saw, the water of ambrosial taste and cool and light and clear and fresh; and the Pandava drank of it profusely. And that unearthly receptacle of waters was covered with celestial Saugandhika lotuses, and was also spread over with beautiful variegated golden lotuses of excellent fragrance having graceful stalks of lapis lazulis. And swayed by swans and Karandavas, these lotuses were scattering fresh farina. And this lake was the sporting region of the high-souled Kuvera, the king of the Yakshas. And it was held in high regard by the Gandharvas the Apsaras and the celestials. And it was frequented by the celestial sages and the Yakshas and the Kimpurushas and the Rakshasas and the Kinnaras; and it was well-protected by Kuvera. And as soon as he beheld that river and that unearthly lake, Kunti's son, Bhimasena of mighty strength became exceedingly delighted. And agreeably to the mandate of their king, hundreds and thousands of Rakshasas, named Krodhavasas, were guarding that lake, wearing uniforms and armed with various weapons. And as that repressor of foes, Kunti's son, the heroic Bhima of dreadful prowess, clad in deer-skins and wearing golden armlets and equipped with weapons and girding his sword on, was fearlessly proceeding, with the view of gathering the lotus, those (Rakshasas) saw him and immediately began to address each other, shouting forth, 'It behoveth you to enquire for the errand on which this foremost of men, clad in deer skins, and equipped with arms, hath come.' Then they all approached the effulgent Vrikodara of mighty arms and asked, 'Who art thou? Thou shouldst answer our questions. We see thee in the guise of an ascetic and yet armed with weapons. O thou of mighty intelligence, do thou unfold unto us the object with which thou hast come (hither)."

SECTION CLIII

"Bhima said, 'I am the son of Pandu, and next by birth to Yudhishthira the just, and my name is Bhimasena. O Rakshasas, I have come with my brothers to the jujube named Visala. At that place, Panchali saw an excellent Saugandhika lotus, which, of a certainty, was carried thither by the wind from this region. She wisheth to have those flowers in abundance. Know ye, ye Rakshasas, that I am engaged in fulfilling the desire of my wedded wife of faultless features, and have come hither to procure the flowers. Thereat the Rakshasas said, 'O foremost of men, this spot is dear unto Kuvera, and it is his sporting region. Men subject to death cannot sport here. O Vrikodara. the celestial sages, and the gods taking the permission of the chief of the Yakshas, drink of this lake, and sport herein. And, O Pandava, the Gandharvas and the Apsaras also divert themselves in this lake. That wicked person who, disregarding the lord of treasures, unlawfully attempteth to sport here, without doubt, meeteth with destruction. Disregarding him, thou seekest to take away the lotuses from this place by main force. Why then dost thou say that thou art the brother of Yudhishthira the just? First, taking the permission of the lord of Yakshas, do thou drink of this lake and take away the flowers. If thou dost not do this, thou shall not be able even to glance at a single lotus Bhimasena said, 'Ye Rakshasas, I do not see the lord of wealth here And even if I did see that mighty king, I would not beseech him Kshatriyas never beseech (any body). This is the eternal morality; and I by no means wish to forsake the Kshatriya morality. And, further this lotus-lake hath sprung from the cascades of the mountain; it hath not been excavated in the mansion of Kuvera. Therefore it belongeth equally to all creatures with Vaisravana. In regard to a thing of such a nature, who goeth to beseech another?"

Vaisampayana said, "Having said this unto the Rakshasas, the mighty-armed and exceedingly unforbearing Bhimasena of great strength plunged into the lotus-lake. Thereat that powerful one was forbidden by the Rakshasas, saying, 'Do not do this;' and they from all sides began to abuse him in anger. But slighting these Rakshasas, that mighty one of dreadful prowess plunged (farther and farther). Now they all prepared for opposing him. And with eyes rolling, they upraised their arms, and rushed in wrath at Bhimasena, exclaiming, 'Seize him!' 'Bind him! Hew him! We shall cook Bhimasena, and eat him up!' Thereupon that one of great force, taking his ponderous and mighty mace inlaid with golden plates, like unto the mace of Yama himself, turned towards those, and then said, 'Stay!' At this, they darted at him with vehemence, brandishing lances, and axes, and other weapons. And wishing to destroy Bhima, the dreadful and fierce Krodhavasas surrounded Bhima on all sides. But that one, being endued with strength, had been begotten by Vayu in the womb of Kunti; and he was heroic and energetic, and the slayer of foes, and ever devoted to virtue and truth, and incapable of being vanquished by enemies through prowess. Accordingly this high-souled Bhima defeating all the manoeuveres of the foes, and breaking their arms, killed on the banks of the lake more than a hundred, commencing with the foremost. And then witnessing his prowess and strength, and the force of his skill, and also the might of his arms; and unable to bear (the onset), those prime heroes all of a sudden fled on all sides in bands.

"Beaten and pierced by Bhimasena, those Krodhavasas quitted the field of battle, and in confusion quickly fled towards the Kailasa cliff, supporting themselves in the sky. Having thus by the exercise of his prowess defeated those hosts, even as Sakra had defeated the armies of Daityas and Danavas, he (Bhima), now that he had conquered the enemy, plunged into the lake and began to gather the lotuses, with the object of gaining his purpose. And as he drank of the waters, like unto nectar, his energy and strength were again fully restored; and he fell to plucking and gathering Saugandhika lotuses of excellent fragrance. On the other hand, the Krodhavasas, being driven by the might of Bhima and exceedingly terrified, presented themselves before the lord of wealth, and gave an exact account of Bhima's prowess and strength in fight. Hearing their words, the god (Kuvera) smiled and then said, 'Let Bhima take for Krishna as many lotuses as he likes. This is already known to me.' Thereupon taking the permission of the lord of wealth, those (Rakshasas) renouncing anger, went to that foremost of the Kurus, and in that lotus-lake beheld Bhima alone, disporting in delight."

SECTION CLIV

Vaisampayana said, "Then, O best of the Bharatas, Bhima began to collect those rare unearthly, variegated and fresh flowers in abundance.

"And it came to pass that a high and violent wind, piercing to the touch, and blowing about gravels, arose, portending battle. And frightful meteors began to shoot, with thundering sounds. And being enveloped by darkness, the sun became pale, his rays being obscured. And on Bhima displaying his prowess, dreadful sounds of explosion rang through the sky. And the earth began to tremble, and dust fell in showers. And the points of the heavens became reddened. And beasts and birds began to cry in shrill tones. And every thing became enveloped in darkness; and nothing could be distinguished. And other evil omens besides these appeared there. Witnessing these strange phenomena, Dharma's son Yudhishthira, the foremost of speakers, said, 'Who is it that will overcome us? Ye Pandavas who take delight in battle, good betide you! Do ye equip yourselves. From what I see, I infer that the time for the display of our prowess hath drawn nigh'. Having said this, the king looked around. Then not finding Bhima, that represser of foes, Dharma's son, Yudhishthira, enquired of Krishna and the twins standing near regarding his brother, Bhima, the doer of dreadful deeds in battle, saying, 'O Panchali, is Bhima intent upon performing some great feat, or hath that one delighting in daring deeds already achieved some brave deed? Portending some great danger, these omens have appeared all around, indicating a fearful battle.' When Yudhishthira said this, his beloved queen, the high-minded Krishna of sweet smiles, answered him, in order to remove his anxiety. 'O king, that Saugandhika lotus which to-day had been brought by the wind. I had out of love duly shown unto Bhimasena; and I had also said unto that hero, If thou canst find many of this species, procuring even all of them, do thou return speedily,--O Pandava, that mighty armed one, with the view of gratifying my desire, may have gone towards the north-east to bring them.' Having heard these words of hers, the king said unto twins, 'Let us together follow the path taken by Vrikodara. Let the Rakshasas carry those Brahmanas that are fatigued and weak. O Ghatotkacha, O thou like unto a celestial, do thou carry Krishna. I am convinced and it is plain that Bhima hath dived into the forest; for it is long since he hath gone, and in speed he resembleth the wind, and in clearing over the ground, he is swift like unto Vinata's son, and he will ever leap into the sky, and alight at his will. O Rakshasas, we shall follow him through your prowess. He will not at first do any wrong to the Siddhas versed in the Vedas. O best of the Bharatas, saying, 'So be it,' Hidimava's son and the other Rakshasas who knew the quarter where the lotus lake of Kuvera was situated, started cheerfully with Lomasa, bearing the Pandavas, and many of the Brahmanas. Having shortly reached that spot, they saw that romantic lake covered with Saugandhika and other lotuses and surrounded by beautiful woods. And on its shores they beheld the high-souled and vehement Bhima, as also the slaughtered Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed, and their heads crushed. And on seeing the high-souled Bhima, standing on the shore of that lake in an angry mood, and with steadfast eyes, and biting his lip, and stationed on the shore of the lake with his mace upraised by his two hands, like unto Yama with his mace in his hand at the time of the universal dissolution. Yudhishthira the just, embraced him again and again, and said in sweet words, 'O Kaunteya, what hast thou done? Good betide thee! If thou wishest to do good unto me, thou shouldst never again commit such a rash act, nor offend the gods.' Having thus instructed the son of Kunti, and taken the flowers those god-like ones began to sport in that very lake. At this instant, the huge-bodied warders of the gardens, equipped with rocks for weapons, presented themselves at the spot. And seeing Yudhishthira the just and the great sage Lomasa and Nakula and Sahadeva and also the other foremost of Brahmanas, they all bowed themselves down in humility. And being pacified by Yudhishthira the just, the Rakshasas became satisfied. And with the knowledge of Kuvera, those foremost of Kurus for a short time dwelt pleasantly at that spot on the slopes of the Gandhamadana, expecting Arjuna."

SECTION CLV

Vaisampayana said, "Once upon a time Yudhishthira, while living at that place, addressed Krishna, his brother, and the Brahmanas, saying, 'By us have been attentively seen one after another sacred and auspicious tirthas, and woods, delightful to beheld, which had ere this been visited by the celestials and the high-souled sages, and which had been worshipped by the Brahmanas. And in various sacred asylums we have performed ablutions with Brahmanas, and have heard from them the lives and acts of many sages, and also of many royal sages of yore, and other pleasant stories. And with flowers and water have the gods been worshipped by us. And with offerings of fruits and roots as available at each place we have gratified the pitris. And with the high-souled ones have we performed ablutions in all sacred and beautiful mountains and lakes, and also in the highly sacred ocean. And with the Brahmanas we have bathed in the Ila, and in the Saraswati, and in the Sindhu, and in the Yamuna, and in the Narmada, and in various other romantic tirthas. And having passed the source of the Ganga, we have seen many a lovely hill and the Himalaya mountains, inhabited by various species of birds, and also the jujube named Visala, where there is the hermitage of Nara and Narayana. And (finally) we have beheld this unearthly lake, held in veneration by the Siddhas, the gods and the sages. In fact, O foremost of Brahmanas, we have one by one carefully seen all celebrated and sacred spots in company with the high-souled Lomasa. Now, O Bhima, how shall we repair to the sacred abode of Vaisravana, inhabited by the Siddhas? Do thou think of the means of entering (the same)."

Vaisampayana said, "When that king had said this, an aerial voice spake, saying. 'Thou will not be able to go to that inaccessible spot. By this very way, do thou repair from this region of Kuvera to the place whence thou hadst come even to the hermitage of Nara and Narayana, known by the name of Vadari. Thence, O Kaunteya. thou wilt repair to the hermitage of Vrishaparva, abounding in flowers and fruit, and inhabited by the Siddhas and the Charanas. Having passed that, O Partha, thou wilt proceed to the hermitage of Arshtisena, and from thence thou wilt behold the abode of Kuvera.' Just at that moment the breeze became fresh, and gladsome and cool and redolent of unearthly fragrance; and it showered blossoms, And on hearing the celestial voice from the sky, they all were amazed,--more specially those earthly rishis and the Brahmanas. On hearing this mighty marvel, the Brahmana Dhaumya, said, 'This should not be gainsaid. O Bharata, let this be so.' Thereupon, king Yudhishthira obeyed him. And having returned to the hermitage of Nara and Narayana, he began to dwell pleasantly, surrounded by Bhimasena and his other brothers, Panchali the Brahmanas."

SECTION CLVI

Vaisampayana continued, "Thus dwelling with the Brahmanas in that best of mountains, in expectation of Arjuna's return, when the Pandavas had grown confident and when all those Rakshasas together with Bhima's son had departed, one day while Bhimasena was away, a Rakshasa all of a sudden carried off Yudhishthira the just and the twins and Krishna. That Rakshasa (in the guise of a Brahmana) had constantly remained in the company of the Pandavas, alleging that he was a high-class Brahmana, skilled in counsel, and versed in all the Sastras. His object was to possess himself of the bows, the quivers and the other material implements belonging to the Pandavas; and he had been watching for an opportunity of ravishing Draupadi. And that wicked and sinful one was named Jatasura. And, O king of kings, Pandu's son (Yudhishthira) had been supporting him, but knew not that wretch like unto a fire covered with ashes.

"And once on a day while that represser of foes, Bhimasena, was out a hunting, he (the Rakshasa), seeing Ghatotkacha and his followers scatter in different directions and seeing those vow-observing great rishis, of ascetic wealth, viz.; Lomasa and the rest, away for bathing and collecting flowers, assumed a different form, gigantic and monstrous and frightful; and having secured all the arms (of the Pandavas) as also Draupadi, that wicked one fled away taking the three Pandavas. Thereupon that son of Pandu, Sahadeva, extricated himself with exertion, and by force snatched the sword named Kausika from the grasp of the enemy and began to call Bhimasena, taking the direction in which that mighty one had gone. And on being carried off Yudhishthira the just, addressed him (that Rakshasa), saying, 'O stupid one, thy merit decreaseth (even by this act of thine). Dost thou not pay heed unto the established order of nature? Whether belonging to the human race, or to the lower orders, all pay regard to virtue,--more specially the Rakshasas. In the first instance, they knew virtue better than others. Having considered all these, thou ought to adhere to virtue. O Rakshasa, the gods, the pitris, the Siddhas, the rishis, the Gandharvas, the brutes and even the worms and ants depend for their lives on men; and thou too liveth through that agency. If prosperity attendeth the human race, thy race also prospereth; and if calamities befall the former, even the celestials suffer grief. Being gratified by offerings, do the gods thrive. O Rakshasa, we are the guardians, governors and preceptors of kingdoms. If kingdoms become unprotected, whence can proceed prosperity and happiness? Unless there be offence, a Rakshasa should not violate a king. O man-eating one, we have committed no wrong, ever so little. Living on vighasa, we serve the gods and others to the best of our power. And we are never intent upon bowing down to our superiors and Brahmanas. A friend, and one confiding, and he whose food hath been partaken of, and he that hath afforded shelter, should never be injured. Thou hast lived in our place happily, being duly honoured. And, O evil-minded one, having partaken of our food, how canst thou carry us off? And as thy acts are so improper and as thou hast grown in age without deriving any benefit and as thy propensities are evil, so thou deservest to die for nothing, and for nothing wilt thou die to-day. And if thou beest really evil-disposed and devoid of all virtue, do thou render us back our weapons and ravish Draupadi after fight. But if through stupidity thou must do this deed, then in the world thou wilt only reap demerit and infamy O Rakshasa, by doing violence to this female of the human race, thou hast drunk poison, after having shaken the vessel.' Thereupon, Yudhishthira made himself ponderous to the Rakshasa. And being oppressed with the weight, he could not proceed rapidly as before. Then addressing Draupadi, Nakula and Sahadeva, Yudhishthira said, 'Do ye not entertain any fear of this wretched Rakshasa, I have checked his speed. The mighty-armed son of the Wind-god may not be far away; and on Bhima coming up at the next moment, the Rakshasa will not live.' O king, staring at the Rakshasa bereft of sense, Sahadeva addressed Yudhishthira, the son of Kunti, saying, 'What can be more meritorious for a Kshatriya than to fall in fight, or defeat a foe? O repressor of foes, we will fight and either this one will slay us, or we shall slay him, O mighty-armed one. Verily this is the place and time. O king. And, O thou of unfailing prowess, the time hath come for the display of our Kshatriya virtue. It behoveth us to attain heaven either by gaining victory or being slain. If the sun sets to-day, the Rakshasa living yet, O Bharata, I will not any more say that I am a Kshatriya. Ho! Ho! Rakshasa. say! I am Pandu's son, Sahadeva. Either, after having killed me, carry off this lady, or being slain, lie senseless here.'

"Madri's son, Sahadeva, was speaking thus, when Bhimasena made his appearance, with a mace in his hand, like unto Vasava himself wielding the thunder-bolt. And here he saw his two brothers and the noble-minded Draupadi (on the shoulders of the demon), and Sahadeva on the ground rebuking the Rakshasa and also that stupid Rakshasa himself deprived of sense by Fate, going round in different directions through bewilderment caused by Destiny. And finding his brothers and Draupadi being carried off, Bhima of mighty strength was fired with wrath, and addressed the Rakshasa, saying, 'I had ere this found thee out for a wicked wight from thy scrutiny of our weapons; but as I had no apprehension of thee, so I had not slain thee at that time. Thou wert in the disguise of a Brahmana--nor didst thou say anything harsh unto us. And thou didst take delight in pleasing us. And thou also didst not do us wrong. And, furthermore, thou wert our guest. How could I, therefore, slay thee, who wert thus innocent of offence, and who wert in the disguise of a Brahmana? He that knowing such a one to be even a Rakshasa, slayeth him, goes to hell. Further, thou canst not be killed before the time cometh. Surely to-day thou hast reached the fullness of thy time in as much as thy mind hath been thus turned by the wonder-performing Fate towards carrying off Krishna. By committing thyself to this deed, thou hast swallowed up the hook fastened to the line of Fate. So like unto a fish in water, whose mouth hath been hooked, how canst thou live to-day? Thou shall not have to go whither thou intendest to, or whither thou hadst already gone mentally; but thou shall go whither have repaired Vaka and Hidimva.'

"Thus addressed by Bhima, the Rakshasa in alarm put them down; and being forced by Fate, approached for fight. And with his lips trembling in anger he spake unto Bhima, saying, 'Wretch! I have not been bewildered; I had been delaying for thee. To day will I offer oblations of thy blood to those Rakshasas who, I had heard, have been slain by thee in fight' Thus addressed, Bhima, as if bursting with wrath, like unto Yama himself at the time of the universal dissolution, rushed towards the Rakshasa, licking the corners of his mouth and staring at him as he struck his own arms with the hands. And seeing Bhima waiting in expectation of fight, the Rakshasa also darted towards him in anger, like unto Vali towards the wielder of the thunderbolt, repeatedly gaping and licking the corners of his mouth. And when a dreadful wrestling ensued between those two, both the sons of Madri, waxing exceeding wroth rushed forward; but Kunti's son, Vrikodara, forbade them with a smile and said, 'Witness ye! I am more than a match for this Rakshasa. By my own self and by my brothers, and by my merit, and by my good deeds, and by my sacrifices, do I swear that I shall slay this Rakshasa.' And after this was said, those two heroes, the Rakshasa and Vrikodara challenging each other, caught each other by the arms. And they not forgiving each other, then there ensued a conflict between the infuriated Bhima and the Rakshasa, like unto that between a god and a demon. And repeatedly uprooting trees, those two of mighty strength struck each other, shouting and roaring like two masses of clouds. And those foremost of athletes, each wishing to kill the other, and rushing at the other with vehemence, broke down many a gigantic tree by their thighs. Thus that encounter with trees, destructive of plants, went on like unto that between the two brothers Vali and Sugriva--desirous of the possession of a single woman. Brandishing trees for a moment, they struck each other with them, shouting incessantly. And when all the trees of the spot had been pulled down and crushed into fibres by them endeavouring to kill each other, then, O Bharata, those two of mighty strength, taking up rocks, began to fight for a while, like unto a mountain and a mighty mass of clouds. And not suffering each other, they fell to striking each other with hard and large crags, resembling vehement thunder-bolts. Then from strength defying each other, they again darted at each other, and grasping each other by their arms, began to wrestle like unto two elephants. And next they dealt each other fierce blows. And then those two mighty ones began to make chattering sounds by gnashing their teeth. And at length, having clenched his fist like a five-headed snake, Bhima with force dealt a blow on the neck of the Rakshasa. And when struck by that fist of Bhima, the Rakshasa became faint, Bhimasena stood, catching hold of that exhausted one. And then the god-like mighty-armed Bhima lifted him with his two arms, and dashing him with force on the ground, the son of Pandu smashed all his limbs. And striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes, like unto a fruit from its stem. And Jatasura's head being severed by Bhimasena's might, he fell besmeared with gore, and having bitten lips. Having slain Jatasura, Bhima presented himself before Yudhishthira, and the foremost Brahmanas began to eulogise him (Bhima) even as the Marutas (eulogise) Vasava."

SECTION CLVII

Vaisampayana continued, "On that Rakshasa having been slain, that lord, the royal son of Kunti, returned to the hermitage of Narayana and began to dwell there. And once on a time, remembering his brother Jaya (Arjuna), Yudhishthira summoned all his brothers, together with Draupadi and said these words, 'We have passed these four years peacefully ranging the woods. It hath been appointed by Vibhatsu that about the fifth year he will come to that monarch of mountains, the excellent cliff Sweta, ever graced with festivities held by blooming plants and maddened Kokilas and black bees, and peacocks, and chatakas and inhabited by tigers, and boars and buffaloes, and gavayas, and deer, and ferocious beasts; and sacred; and lovely with blown lotuses of a hundred and a thousand petals, and blooming lilies and blue lilies and frequented by the celestials and the Asuras. And we also, eagerly anxious of meeting him on his arrival have made up our minds to repair thither. Partha of unrivalled prowess hath appointed with me, saying, 'I shall remain abroad for five years, with the object of learning military science.' In the place like unto the region of the gods, shall we behold the wielder of Gandiva, arrive after having obtained the weapons.' Having said this, the Pandava summoned the Brahmanas, and the sons of Pritha having gone round the ascetics of rigid austerities and thereby pleased them, informed them of the matter mentioned above. Thereupon the Brahmanas gave their assent, saying, 'This shall be attended by prosperity and welfare. O foremost of the Bharatas, these troubles shall result in happiness. O pious one, gaining the earth by the Kshatriya virtue, thou shall govern it.' Then in obedience to these words of the ascetics, that represser of foes, Yudhishthira, set out with his brothers and those Brahmanas, followed by the Rakshasa and protected by Lomasa. And that one of mighty energy, and of staunch vows, with his brothers, at places went on foot and at others were carried by the Rakshasas. Then king Yudhishthira, apprehending many troubles, proceeded towards the north abounding in lions and tigers and elephants. And beholding on the way the mountain Mainaka and the base of the Gandhamadana and that rocky mass Sweta and many a crystal rivulet higher and higher up the mountain, he reached on the seventeenth day the sacred slopes of the Himalayas. And, O king, not far from the Gandhamadana, Pandu's son beheld on the sacred slopes of the Himavan covered with various trees and creepers the holy hermitage of Vrishaparva surrounded by blossoming trees growing near the cascades. And when those repressers of foes, the sons of Pandu, had recovered from fatigue, they went to the royal sage, the pious Vrishaparva and greeted him. And that royal sage received with affection those foremost of Bharatas, even as his own sons. And those repressers of foes passed there seven nights, duly regarded. And when the eighth day came, taking the permission of that sage celebrated over the worlds, they prepared to start on their journey. And having one by one introduced unto Vrishaparva those Brahmanas, who, duly honoured, remained in his charge as friends; and having also entrusted the highsouled Vrishaparva with their remaining robes, the sons of Pandu, O king, left in the hermitage of Vrishaparva their sacrificial vessels together with their ornaments and jewels. And wise and pious and versed in every duty and having a knowledge of the past as well as the future, that one gave instructions unto those best of the Bharatas, as unto his own sons. Then taking his permission those high-souled ones set out towards the north. And as they set out the magnanimous Vrishaparva followed them to a certain distance. Then having entrusted the Pandavas unto the care of the Brahmanas and instructed and blessed them and given directions concerning their course, Vrishaparva of mighty energy retraced his steps.

"Then Kunti's son, Yudhishthira of unfailing prowess, together with his brothers, began to proceed on foot along the mountain path, inhabited by various kinds of beasts. And having dwelt at the mountain slopes, densely overgrown with trees, Pandu's son on the fourth day reached the Sweta mountain, like unto a mighty mass of clouds, abounding in streams and consisting of a mass of gold and gems. And taking the way directed by Vrishaparva, they reached one by one the intended places, beholding various mountains. And over and over they passed with ease many inaccessible rocks and exceedingly impassable caves of the mountain. And Dhaumya and Krishna and the Parthas and the mighty sage Lomasa went on in a body and none grew tired. And those highly fortunate ones arrived at the sacred and mighty mountain resounding with the cries of birds and beasts and covered with various trees and creepers and inhabited by monkeys, and romantic and furnished with many lotus-lakes and having marshes and extensive forests. And then with their down standing erect, they saw the mountain Gandhamadana, the abode of Kimpurushas, frequented by Siddhas and Charanas and ranged by Vidyadharis and Kinnaris and inhabited by herds of elephants and thronged with lions and tigers and resounding with the roars of Sarabhas and attended by various beasts. And the war-like sons of Pandu gradually entered into the forest of the Gandhamadana, like unto the Nandana gardens, delightful to the mind and heart and worthy of being inhabited and having beautiful groves. And as those heroes entered with Draupadi and the high-souled Brahmanas, they heard notes uttered by the mouths of birds, exceedingly sweet and graceful to the ear and causing delight and dulcet and broken by reason of excess of animal spirits. And they saw various trees bending under the weight of fruits in all seasons, and ever bright with flowers--such as mangoes and hog-plums and bhavyas and pomegranates, citrons and jacks and lakuchas and plantains and aquatic reeds and parvatas and champakas and lovely kadamvas and vilwas, wood-apples and rose-apples and kasmaris and jujbes and figs and glomerous figs and banians and aswatthas and khirikas and bhall atakas and amalkas and bibhitakas and ingudas and karamardas and tindukas of large fruits--these and many others on the slopes of the Gandhamadana, clustered with sweet and nectarine fruits. And besides these, they beheld champakas and asokas and ketakas and vakulas and punnagas and saptaparnas and karnikaras, and patals, and beautiful kutajas and mandaras, and lotuses, and parijatas, and kovidaras and devadarus, and salas, and palmyra palms, and tamalas, and pippalas, and salmalis and kinsukas, and singsapas, and saralas and these were inhabited by Chakoras, and wood-peckers and chatakas, and various other birds, singing in sweet tones pleasing to the ear. And they saw lakes beautiful on all sides with aquatic birds, and covered all around with kumudas, and pundarikas, and kokanadas, and utpalas, and kalharas, and kamalas and thronged on all sides with drakes and ruddy geese, and ospreys, and gulls and karandavas, and plavas, and swans, and cranes, and shags, and other aquatic birds. And those foremost of men saw those lotus-lakes beautified with assemblages of lotuses, and ringing with the sweet hum of bees, glad, and drowsy on account of having drunk the intoxicating honey of lotuses, and reddened with the farina falling from the lotuscups. And in the groves they beheld with their hens peacocks maddened with desire caused by the notes of cloud-trumpets; and those woods-loving glad peacocks drowsy with desire, were dancing, spreading in dalliance their gorgeous tails, and were crying in melodious notes. And some of the peacocks were sporting with their mates on kutaja trees covered with creepers. And some sat on the boughs of the kutajas, spreading their gorgeous tails, and looking like crowns worn by the trees. And in the glades they beheld the graceful sindhuvaras like unto the darts of Cupid. And on the summits of the mountain, they saw blooming karnikaras bearing blossoms of a golden hue, appearing like ear-rings of excellent make. And in the forest they saw blossoming kuruvakas, like unto the shafts of Cupid, which smiteth one with desire and maketh him uneasy. And they saw tilakas appearing like unto beauty-spots painted on the forehead of the forest. And they saw mango trees graced with blossoms hummed over by black bees, and serving the purpose of Cupid's shafts. And on the slopes of the mountain there were diverse blossoming trees, looking lovely, some bearing flowers of a golden hue, and some, of the hue of the forest-conflagration, and some, red and some sable, and some green like unto lapises. And besides these, there were ranges of salas and tamalas and patalas and vakula trees, like unto garlands put on by the summits of mountain. Thus gradually beholding on the slopes of the mountain many lakes, looking transparent like crystal, and having swans of white plumage and resounding with cries of cranes, and filled with lotuses and lilies, and furnished with waters of delicious feel; and also beholding fragrant flowers, and luscious fruits, and romantic lakes, and captivating trees, the Pandavas penetrated into the forest with eyes expanded with wonder. And (as they proceeded) they were fanned by the breeze of balmy feel, and perfumed by kamalas and utpalas and kalharas and pundarikas. Then Yudhishthira pleasantly spake unto Bhima saying, 'Ah! O Bhima, beautiful is this forest of the Gandhamadana. In this romantic forest there are various heavenly blossoming wild trees and creepers, bedecked with foliage and fruit, nor are there any trees that do not flower. On these slopes of the Gandhamadana, all the trees are of sleek foliage and fruit. And behold how these lotus-lakes with fullblown lotuses, and ringing with the hum of black bees, are being agitated by elephants with their mates. Behold another lotus-lake girt with lines of lotuses, like unto a second Sree in an embodied form wearing garlands. And in this excellent forest there are beautiful ranges of woods, rich with the aroma of various blossoms, and hummed over by the black bees. And, O Bhima, behold on all sides the excellent sporting ground of the celestials. By coming here, we have attained extra-human state, and been blessed. O Partha, on these slopes of the Gandhamadana, yon beautiful blossoming trees, being embraced by creepers with blossoms at their tops, look lovely. And, O Bhima, hark unto the notes of the peacocks crying with their hens on the mountain slopes. And birds such as chakoras, and satapatras, and maddened kokilas, and parrots, are alighting on these excellent flowering trees. And sitting on the twigs, myriads of jivajivakas of scarlet, yellow and red hues, are looking at one another. And the cranes are seen near the spots covered with green and reddish grass, and also by the side of the cascades. And those birds, bhringarajas, and upachakras, and herons are pouring forth their notes charming to all creatures. And, lo! with their mates, these elephants furnished with four tusks, and white as lotuses, are agitating that large lake of the hue of lapises. And from many cascades, torrents high as several palmyra palms (placed one upon another) are rushing down from the cliffs. And many argent minerals splendid, and of the effulgence of the sun, and like unto autumnal clouds, are beautifying this mighty mountain. And in some places there are minerals of the hue of the collyrium, and in some those like unto gold, in some, yellow orpiment and in some, vermilion, and in some, caves of red arsenic like unto the evening clouds and in some, red chalk of the hue of the rabit, and in some, minerals like unto white and sable clouds; and in some, those effulgent as the rising sun, these minerals of great lustre beautify the mountain. O Partha, as was said by Vrishaparva, the Gandharvas and the Kimpurushas, in company with their loves, are visible on the summits of the mountain. And, O Bhima, there are heard various songs of appropriate measures, and also Vedic hymns, charming to all creatures. Do thou behold the sacred and graceful celestial river Mahaganga, with swans, resorted to by sages and Kinnaras. And, O represser of foes, see this mountain having minerals, rivulets, and beautiful woods and beasts, and snakes of diverse shapes and a hundred heads and Kinnaras, Gandharvas and Apsaras.'" Vaisampayana said, "Having attained excellent state, those valiant and warlike repressers of foes with Draupadi and the high-souled Brahmanas were exceedingly delighted at heart, and they were not satiated by beholding that monarch of mountains. Thereafter they saw the hermitage of the royal sage Arshtishena, furnished with flowers and trees bearing fruits. Then they went to Arshtishena versed in all duties of rigid austerities, skeleton-like, and having muscles bare."

SECTION CLVIII

Vaisampayana continued, "Having approached that one, whose sins had been consumed by asceticism, Yudhishthira announced his name, and gladly greeted him, bending his head. And then Krishna, and Bhima, and the devout twins, having bowed down their heads unto the royal sage, stood (there) surrounding him. And that priest of the Pandavas, the virtuous Dhaumya, also duly approached that vow-observing sage. And by his prophetic eye that virtuous Muni had already known (the identity of) those foremost of the Kurus, the sons of Pandu. And he said unto them. 'Be ye seated.' And that one of rigid austerities, after having duly received that chief of the Kurus, when the latter with his brothers had seated himself enquired after his welfare saying, 'Dost thou not turn thy inclination upon untruth? And art thou intent upon virtue? And. O Partha, hath not thy attention to thy father and thy mother diminished? Are all thy superiors, and the aged, and those versed in the Vedas, honoured by thee? And O Pritha's son, dost thou not turn thy inclination unto sinful acts? And dost thou, O best of the Kurus, properly know how to perform meritorious acts, and to eschew wicked deeds? Dost thou not exalt thyself? And are pious men gratified, being honoured by thee? And even dwelling in the woods, dost thou follow virtue alone? And, O Partha, doth not Dhaumya grieve at thy conduct? Dost thou follow the customs of thy ancestors, by charity, and religious observances, and asceticism, and purity, and candour, and forgiveness? And dost thou go along the way taken by the royal sages? On the birth of a son in their (respective) lines, the Pitris in their regions, both laugh and grieve, thinking--Will the sinful acts of this son of ours harm us, or will meritorious deeds conduce to our welfare? He conquereth both the worlds that payeth homage unto his father, and mother, and preceptor, and Agni, and fifthly, the soul.' Yudhishthira said, 'O worshipful one, those duties have been mentioned by thee as excellent. To the best of my power I duly and properly discharge them.'

Arshtishena said, 'During the Parvas sages subsisting on air and water come unto this best of the mountains ranging through the air. And on the summits of the mountain are seen amorous Kimpurushas with their paramours, mutually attached unto each other; as also, O Partha, many Gandharvas and Apsaras clad in white silk vestments; and lovely-looking Vidyadharas, wearing garlands; and mighty Nagas, and Suparnas, and Uragas, and others. And on the summits of the mountain are heard, during the Parvas, sounds of kettle-drums, and tabors, shells and mridangas. O foremost of the Bharatas, even by staying here, ye shall hear those sounds; do ye by no means feel inclined to repair thither. Further, O best of the Bharata race, it is impossible, to proceed beyond this. That place is the sporting-region of the celestials. There is no access thither for mortals. O Bharata, at this place all creatures bear ill-will to, and the Rakshasas chastise, that man who committeth aggression, be it ever so little. Beyond the summit of this Kailasa cliff, is seen the path of the celestial sages. If any one through impudence goeth beyond this, the Rakshasas slay him with iron darts and other weapons. There, O child, during the Parvas, he that goeth about on the shoulders of men, even Vaisravana is seen in pomp and grandeur surrounded by the Apsaras. And when that lord of all the Rakshasas is seated on the summit, all creatures behold him like unto the sun arisen, O best of Bharatas, that summit is the sporting-garden of the celestials, and the Danavas, and the Siddhas, and Vaisravana. And during the Parvas, as Tumburu entertaineth the Lord of treasures, the sweet notes of his song are heard all over the Gandhamadana. O child, O Yudhishthira, here during the Parvas, all creatures see and hear marvels like this. O Pandavas, till ye meet with Arjuna, do ye stay here, partaking of luscious fruits, and the food of the Munis. O child as thou hast come hither, do thou not betray any impertinence. And, O child, after living here at thy will and diverting thyself as thou listest, thou wilt at length rule the earth, having conquered it by the force of thy arms.'"

SECTION CLIX

Janamejaya said, "How long did my great grandsires, the highsouled sons of Pandu of matchless prowess, dwell in the Gandhamadana mountain? And what did those exceedingly powerful ones, gifted with manliness, do? And what was the food of those high-souled ones, when those heroes of the worlds dwelt (there)? O excellent one, do thou relate all about this. Do thou describe the prowess of Bhimasena, and what that mighty-armed one did in the mountain Himalayan. Surely, O best of Brahmanas, he did not fight again with the Yakshas. And did they meet with Vaisravana? Surely, as Arshtishena said, the lord of wealth cometh thither. All this, O thou of ascetic wealth, I desire to hear in detail. Surely, I have not yet been fully satisfied by hearing about their acts."

Vaisampayana continued, "Having heard from that one of incomparable energy, (Arshtishena), that advice conducive to their welfare, those foremost of the Bharatas, began to behave always accordingly. Those best of men, the Pandavas, dwelt upon the Himavan, partaking of the food eaten by the Munis, and luscious fruit, and the flesh of deer killed with unpoisoned shafts and various kinds of pure honey. Living thus, they passed the fifth year, hearing to various stories told by Lomasa. O lord, saying, 'I shall be present when occasion ariseth,' Ghatotkacha, together with all the Rakshasas, had ere this already gone away. Those magnanimous ones passed many months in the hermitage of Arshtishena, witnessing many marvels. And as the Pandavas were sporting there pleasantly, there came to see them some complacent vow-observing Munis and Charanas of high fortune, and pure souls. And those foremost of the Bharata race conversed with them on earthly topics. And it came to pass that when several days has passed, Suparna all of a sudden carried off an exceedingly powerful and mighty Naga, living in the large lake. And thereupon that mighty mountain began to tremble, and the gigantic trees, break. And all the creatures and the Pandavas witnessed the wonder. Then from the brow of that excellent mountain, the wind brought before the Pandavas various fragrant and fair blossoms. And the Pandavas, and the illustrious Krishna, together with their friends, saw those unearthly blossoms of five hues. And as the mighty-armed Bhimasena was seated at ease upon the mountain, Krishna addressed him, saying, 'O best of the Bharata race, in the presence of all the creatures, these flowers of five hues, carried by the force of the wind raised by Suparna, are falling in amain on the river Aswaratha. In Khandava thy high-souled brother, firm in promise, had baffled Gandharvas and Nagas and Vasava himself, and slain fierce Rakshasas, and also obtained the bow Gandiva. Thou also art of exceeding prowess and the might of thy arms is great, and irrepressible, and unbearable like unto the might of Sakra. O Bhimasena, terrified with the force of thy arms, let all the Rakshasas betake themselves to the ten cardinal points, leaving the mountain. Then will thy friends be freed from fear and affliction, and behold the auspicious summit of this excellent mountain furnished with variegated flowers. O Bhima, I have for long cherished this thought in my mind,--that protected by the might of thy arms, I shall see that summit.'

"Thereupon, like a high-mettled bull that hath been struck, Bhimasena, considering himself as censured by Draupadi, could not bear (that). And that Pandava of the gait of a lion or a bull, and graceful, and generous, and having the splendour of gold, and intelligent, and strong, and proud, and sensitive, and heroic, and having red eyes, and broad shoulders, and gifted with the strength of mad elephants, and having leonine teeth and a broad neck, and tall like a young sala tree, and highsouled, and graceful in every limb, and of neck having the whorls of a shell and mighty-armed, took up his bow plaited at the back with gold, and also his sword. And haughty like unto a lion, and resembling a maddened elephant, that strong one rushed towards that cliff, free from fear or affliction. And all the creatures saw him equipped with bows and arrows, approaching like a lion or a maddened elephant. And free from fear or affliction, the Pandava taking his mace, proceeded to that monarch of mountains causing the delight of Draupadi. And neither exhaustion, nor fatigue, nor lassitude, nor the malice (of others), affected that son of Pritha and the Wind-god. And having arrived at a rugged path affording passage to one individual only, that one of great strength ascended that terrible summit high as several palmyra palms (placed one upon another). And having ascended that summit, and thereby gladdened Kinnaras, and great Nagas, and Munis, and Gandharvas, and Rakshasas, that foremost of the Bharata line, gifted with exceeding strength described the abode of Vaisravana, adorned with golden crystal palaces surrounded on all sides by golden walls having the splendour of all gems, furnished with gardens all around, higher than a mountain peak, beautiful with ramparts and towers, and adorned with door-ways and gates and rows of pennons. And the abode was graced with dallying damsels dancing around, and also with pennons waved by the breeze. And with bent arms, supporting himself on the end of his bow, he stood beholding with eagerness the city of the lord of treasures. And gladdening all creatures, there was blowing a breeze, carrying all perfumes, and of a balmy feel. And there were various beautiful and wonderful trees of diverse hues resounding with diverse dulcet notes. And at that place the foremost of the Bharatas surveyed the palace of the Lord of the Rakshasas scattered with heaps of gems, and adorned with variegated garlands. And renouncing all care of life the mighty-armed Bhimasena stood motionless like a rock, with his mace and sword and bow in his hands. Then he blew his shell making the down of his adversaries stand erect; and twanging his bow-string, and striking his arms with the hands he unnerved all the creatures. Thereat with their hairs standing erect, the Yakshas and Rakshasas began to rush towards the Pandavas, in the direction of those sounds. And taken by the arms of the Yakshas and Rakshasas the flamed maces and clubs and swords and spears and javelins and axes, and when, O Bharata, the fight ensued between the Rakshasas and Bhima, the latter by arrows cut off the darts, javelins and axes of those possessing great powers of illusion, and he of exceeding strength with arrows pierced the bodies of the roaring Rakshasas, both of those that were in the sky, and of those that remained on the earth. And Bhima of exceeding strength was deluged with the mighty sanguine rain sprung from the bodies of the Rakshasas with maces and clubs in their hands and flowing on all sides from their persons. And the bodies and hands of the Yakshas and Rakshasas were seen to be struck off by the weapon discharged by the might of Bhima's arms. And then all the creatures saw the graceful Pandava densely surrounded by the Rakshasas, like unto the Sun enveloped by clouds. And even as the Sun surrounds everything with his rays, that mighty-armed and strong one of unfailing prowess, covered all with arrows destroying foes. And although menacing and uttering yells, the Rakshasas did not see Bhima embarrassed. Thereupon, with their bodies mangled, the Yakshas afflicted by fear, Bhimasena began to utter frightful sounds of distress, throwing their mighty weapons. And terrified at the wielder of a strong bow, they fled towards the southern quarter, forsaking their maces and spears and swords and clubs and axes. And then there stood, holding in his hands darts and maces, the broad-chested and mighty-armed friend of Vaisravana, the Rakshasa named Maniman. And that one of great strength began to display his mastery and manliness. And seeing them forsake the fight, he addressed them with a smile, 'Going to Vaisravana's abode, how will ye say unto that lord of wealth, that numbers have been defeated by a single mortal in battle?' Having said this unto them that Rakshasa, taking in his hands clubs and javelins and maces, set out and rushed towards the Pandava. And he rushed in amain like a maddened elephant. Bhimasena pierced his sides with three choice arrows. And the mighty Maniman, on his part, in wrath taking and flourishing a tremendous mace hurled it at Bhimasena. Thereupon Bhimasena beset with innumerable shafts sharpened on stones, hurled that mighty mace in the sky, dreadful, and like unto the lightning flash. But on reaching the mace those shafts were baffled; and although discharged with force by that adept at hurling the mace, still they could not stay its career. Then the mighty Bhima of dreadful prowess, baffled his (the Rakshasa's) discharge by resorting to his skill in mace-fighting. In the meanwhile, the intelligent Rakshasa had discharged a terrible iron club, furnished with a golden shaft. And that club, belching forth flames and emitting tremendous roars, all of a sudden pierced Bhima's right arm and then fell to the ground. On being severely wounded by that club, that bowman, Kunti's son, of immeasurable prowess, with eyes rolling in ire, took up his mace. And having taken that iron mace, inlaid with golden plates, which caused the fear of foes and brought on their defeat, he darted it with speed towards the mighty Maniman, menacing (him) and uttering shouts. Then Maniman on his part, taking his huge and blazing dart, with great force discharged it at Bhima, uttering loud shouts. Thereat breaking the dart with the end of his mace, that mighty-armed one skilled in mace-fighting, speedily rushed to slay him, as Garuda (rushed) to slay a serpent. Then all of a sudden, advancing ahead in the field, that mighty-armed one sprang into the sky and brandishing his mace hurled it with shouts. And like unto the thunder-bolt hurled by Indra, that mace like a pest, with the speed of the wind destroyed the Rakshasa and then fell to the ground. Then all the creatures saw that Rakshasa of terrible strength slaughtered by Bhima, even like a bull slain by a lion. And the surviving Rakshasas seeing him slain on the ground went towards the east, uttering frightful sounds of distress.'"

SECTION CLX

Vaisampayana said, "Hearing various sounds resounding in the caves of the mountain and not seeing Bhimasena, Kunti's son, Ajatasatru and the twin sons of Madri and Dhaumya and Krishna and all the Brahmanas and the friends (of the Pandavas), were filled with anxiety. Thereupon, entrusting Draupadi to the charge of Arshtishena and equipped in their arms, those valiant and mighty charioteers together began to ascend the summit of the mountain. And having reached the summit, as those repressors of foes and mighty bowmen and powerful charioteers they were looking about, saw Bhima and those huge Rakshasas of mighty strength and courage weltering in a state of unconsciousness having been struck down by Bhima. And holding his mace and sword and bow, that mighty-armed one looked like Maghavan, after he had slain the danava hosts. Then on seeing their brother, the Pandavas, who had attained excellent state, embraced him and sat down there. And with those mighty bowmen, that summit looked grand like heaven graced by those foremost of celestials, the highly fortunate Lokapalas. And seeing the abode of Kuvera and the Rakshasas, lying slain on the ground, the king addressed his brother who was seated, saying, 'Either it be through rashness, or through ignorance, thou hast, O Bhima, committed a sinful act. O hero, as thou art leading the life of an anchorite, this slaughter without cause is unlike thee. Acts, it is asserted by those versed in duties, as are calculated to displease a monarch, ought not to be committed. But thou hast, O Bhimasena, committed a deed which will offend even the gods. He that disregarding profit and duty, turneth his thoughts to sin must, O Partha, reap the fruit of his sinful actions. However, if thou seekest my good, never again commit such a deed.'"

Vaisampayana continued, "Having said this to his brother, Vrikodara the virtuous, the highly energetic and firm-minded son of Kunti, Yudhishthira versed in the particulars of (the science of) profit, ceased, and began to reflect on that matter."

"On the other hand, the Rakshasas that had survived those slain by Bhima fled in a body towards the abode of Kuvera. And they of exceeding fleetness having speedily reached Vaisravana's abode, began to utter loud cries of distress, being afflicted with the fear of Bhima. And, O king bereft of their weapons and exhausted and with their mail besmeared with gore and with dishevelled hair they spake unto Kuvera, saying. 'O lord, all thy foremost Rakshasas fighting with maces and clubs and swords and lances and barbed darts, have been slain. O lord of treasures, a mortal, trespassing into the mountain, hath, singlehanded, slaughtered all thy Krodhovasa Rakshasas assembled together. And, O lord of wealth, there lie the foremost of the Yakshas and Rakshasas senseless and dead, having been struck down; and we have been let off through his favour. And thy friend, Maniman also hath been slain. All this hath been done by a mortal. Do thou what is proper, after this.' Having heard this, that lord of all the Yaksha hosts waxing wroth, with eyes reddened in anger, exclaimed, 'What!' And hearing of Bhima's second (act of) aggression, that lord of treasures, the king of the Yakshas, was filled with wrath, and said. 'Yoke' (the horses). Thereat unto a car of the hue of dark clouds, and high as a mountain summit, they yoked steeds having golden garments. And on being yoked unto the car, those excellent horses of his, graced with every noble quality and furnished with the ten auspicious curls of hair and having energy and strength, and adorned with various gems and looking splendid, as if desirous of speeding like the wind, began to neigh at each other the neighing emitted at (the hour of) victory. And that divine and effulgent king of the Yakshas set out, being eulogised by the celestials and Gandharvas. And a thousand foremost Yakshas of reddened eyes and golden lustre and having huge bodies, and gifted with great strength, equipped with weapons and girding on their swords, followed that high-souled lord of treasures. And coursing through the firmament they (the steeds) arrived at the

Gandhamadana, as if drawing forward the sky with their fleetness. And with their down standing erect, the Pandavas saw that large assemblage of horses maintained by the lord of wealth and also the highsouled and graceful Kuvera himself surrounded by the Yaksha hosts. And seeing those mighty charioteers the son of Pandu, possessed of great strength, equipped with bows and swords, Kuvera also was delighted; and he was pleased at heart, keeping in view the task of the celestials. And like unto birds, they, (the Yakshas) gifted with extreme celerity, alighted on the summit of the mountain and stood before them (the Pandavas), with the lord of treasures at their head. Then, O Bharata, seeing him pleased with the Pandavas, the Yakshas and the Gandharvas stood there, free from agitation. Then thinking themselves as having transgressed, those high-souled and mighty charioteers, the Pandavas, having bowed down unto that lord, the giver of wealth stood surrounding the lord of treasures with joined hands. And the lord of treasures sat on that excellent seat, the elegant Pushpaka, constructed by Viswakarma, painted with diverse colours. And thousands of Yakshas and Rakshasas, some having huge frames and some ears resembling pegs, and hundreds of Gandharvas and hosts of Apsaras sat in the presence of that one seated, even as the celestials sit surrounding him of a hundred sacrifices and wearing a beautiful golden garland on his head and holding in his hands his noose and sword and bow, Bhima stood, gazing at the lord of wealth. And Bhimasena did not feel depress either on having been wounded by the Rakshasas, or even in that plight seeing Kuvera arrive.

"And that one going about on the shoulders of men, on seeing Bhima stand desirous of fighting with sharpened shafts, said unto Dharma's son, 'O Partha, all the creatures know thee as engaged in their good. Do thou. therefore, with thy brothers fearlessly dwell on this summit of the mountain. And, O Pandava, be thou not angry with Bhima. These Yakshas and Rakshasas had already been slain by Destiny: thy brother hath been the instrument merely. And it is not necessary to feel shame for the act of impudence that hath been committed. This destruction of the Rakshasas had been foreseen by the gods. I entertain no anger towards Bhimasena. Rather, O foremost of the Bharata a race, I am pleased with him; nay,--even before coming here, I had been gratified with this deed of Bhima.'"

Vaisampayana said, "Having spoken thus unto the king, (Kuvera) said unto Bhimasena, 'O child, O best of the Kurus, I do not mind this, O Bhima, as in order to please Krishna, thou hast, disregarding the gods and me also, committed this rash act, namely, the destruction of the Yakshas and the Rakshasas, depending on the strength of thy arms, I am well-pleased with thee. O Vrikodara, to-day I have been freed from a terrible curse. For some offence, that great Rishi, Agastya, had cursed me in anger. Thou hast delivered me by this act (of thine). O Pandu's son, my disgrace had ere this been fated. No offence, therefore, in any way, attaches unto thee, O Pandava.'

"Yudhishthira said, 'O divine one, why wast thou cursed by the high-souled Agastya? O god, I am curious to hear about the occasion of that imprecation. I wonder that at that very moment, thou together with thy forces and attendants wast not consumed by the ire of that intelligent one.'

"Thereupon the lord of treasures said, 'At Kusasthali, O king, once there was held a conclave of the gods. And surrounded by grimvisaged Yakshas, numbering three hundred maha-padmas, carrying various weapons, I was going to that place. And on the way, I saw that foremost of sages, Agastya, engaged in the practice of severe austerities on the bank of the Yamuna, abounding in various birds and graced with blossoming trees. And, O king, immediately on seeing that mass of energy, flaming and brilliant as fire, seated with upraised arms, facing the sun, my friend, the graceful lord of the Rakshasas, Maniman, from stupidity, foolishness, hauteur and ignorance discharged his excrement on the crown of that Maharshi. Thereupon, as if burning all the cardinal points by his wrath, he said unto me, 'Since, O lord of treasures, in thy very presence, disregarding me, this thy friend hath thus affronted me, he, together with thy forces, shall meet with destruction at the hands of a mortal. And, O wicked-minded one, thou also, being distressed on account of thy fallen soldiers, shalt be freed from thy sin, on beholding that mortal. But if they follow thy behests, their (the soldier's) powerful sons shall not incur by this dreadful curse. This curse I received formerly from that foremost of Rishis. Now, O mighty king, have I been delivered by thy brother Bhima.'"

SECTION CLXI

"The lord of treasures said, 'O Yudhishthira, patience, ability, (appropriate) time and place and prowess--these five lead to success in human affairs. O Bharata, in the Krita Yuga, men were patient and able in their respective occupations and they knew how to display prowess. And, O foremost of the Kshatriyas, a Kshatriya that is endued with patience and understandeth the propriety regarding place and time and is versed in all mortal regulations, can alone govern the world for a long time,--nay, in all transactions. He that behaveth thus, acquireth, O hero, fame in this world and excellent state in the next. And by having displayed his prowess at the proper place and time, Sakra with the Vasus hath obtained the dominion of heaven. He that from anger cannot see his fall and he that being naturally wicked and evilminded followeth evil and he that knoweth not the propriety relative to acts, meet with destruction both in this world and the next. The exertions of that stupid person become fruitless, who is not conversant with the expediency regarding time and acts, and he meeteth with destruction both in this world and the next. And the object of that wicked and deceitful persons is vicious, who, aiming at mastery of every kind, committeth some rash act. O best of men, Bhimasena is fearless, and ignorant of duties, and haughty, and of the sense of a child, and unforbearing. Do thou, therefore, check him. Repairing again to the hermitage of the pious sage Arshtisena, do thou reside there during the dark fortnight, without fear or anxiety. O lord of men, deputed by me, all the Gandharvas residing at Alaka, as also those dwelling in this mountain, will, O mighty-armed one, protect thee, and these best of the Brahmanas. And, O king, O chief among virtuous men, knowing that Vrikodara hath come hither out of rashness, do thou check him. Henceforth, O monarch, beings living in the forest will meet you, wait upon you and always protect you all. And, ye foremost of men, my servants will always procure for you various meats and drinks of delicious flavour. And, O son, Yudhishthira, even as by reason of your being the progeny of spiritual intercourse, Jishnu is entitled to the protection of Mahendra, and Vrikodara, of the Wind-god, and thou, of Dharma, and the twins possessed of strength, of the Aswins,--so ye all are entitled to my protection. That one next by birth to Bhimasena, Phalguna, versed in the science of profit and all mortal regulations, is well in heaven. And, O child, those perfections that are recognised in the world as leading to heaven, are established in Dhananjaya even from his very birth. And self-restraint, and charity, and strength, and intelligence, and modesty, and fortitude, and excellent energy--even all these are established in that majestic one of magnificent soul. And, O Pandava, Jishnu never committed any shameful act through poverty of spirit. And in the world, none ever say that Partha hath uttered an untruth. And, O Bharata, honoured by the gods, pitris, and the Gandharvas, that enhancer of the glory of the Kurus is learning the science of weapons in Sakra's abode. And, O Partha, in heaven he that with justice had brought under his subjection all the rulers of the earth, even that exceedingly powerful and highly energetic monarch, the grandsire of thy father, Santanu himself, is well-pleased with the behaviour of that wielder of the Gandiva--the foremost of his race. And, O king, abiding in Indra's regions, he who on the banks of the Yamuna had worshipped the gods, the pitris, and the Brahmanas, by celebrating seven grand horse sacrifices, that great grandsire of thine, the emperor Santanu of severe austerities, who hath attained heaven, hath enquired of thy welfare.'"

Vaisampayana said, "Having heard these words of the dispenser of wealth, the Pandavas were well-pleased with them. Then lowering his club and mace and sword and bow, that foremost of the Bharatas bowed down unto Kuvera. And that giver of protection, the lord of treasures, seeing him prostrate, said, 'Be thou the destroyer of the pride of foes, and the enhancer of the delight of friends. And ye oppressors of enemies, do ye live in our romantic region. The Yakshas will not cross your desires. Gudakesa, after having acquired mastery over weapons, will come back soon. Bidden adieu by Maghavat himself, Dhananjaya will join you.'

"Having thus instructed Yudhishthira of excellent deeds, the lord of the Guhyakas, vanished from that best of mountains. And thousands upon thousands of Yakshas, and Rakshasas followed him in vehicles spread over with checkered cushions, and decorated with various jewels. And as the horses proceeded towards the abode of Kuvera, a noise arose as of birds flying in the air. And the chargers of the lord of treasures speedily coursed through the sky as if drawing forward the firmament, and devouring the air.

"Then at the command of the lord of wealth, the dead bodies of the Rakshasas were removed from the summit of the mountain. As the intelligent Agastya had fixed this period as the limit of (the duration of) his curse, so being slain in conflict, the Rakshasas were freed from the imprecation. And being honoured by the Rakshasas, the Pandavas for several nights dwelt pleasantly in those habitations."

SECTION CLXII

Vaisampayana continued, "Then, O represser of foes, at sunrise, having finished his daily devotions, Dhaumya came unto the Pandavas, with Arshtishena. And having bowed down unto the feet of Arshtishena and Dhaumya, they with joined hands paid homage unto all the Brahmanas. Then Dhaumya taking Yudhishthira's right hand, said these words, looking at the east, 'O mighty monarch, this king of mountains, Mandara lieth vast, covering the earth up to the ocean. O Pandava, Indra and Vaisravana preside over this point graced with woods and forests and mountains. And, O child, the intelligent sages versed in every duty, say, that this (region) is the abode of Indra and king Vaisravana. And the twice-born ones, and the sages versed in the duties, and the Sidhas, and the Sadhyas, and the celestials pay their adorations unto the Sun as he riseth from this point. And that lord of all living beings, king Yama, conversant with duty, presideth over yonder southern region whither come the spirits of the departed. And this is Sanyamana, the abode of the lord of departed spirits, sacred, and wonderful to behold, and crowned with prime prosperity. And the intelligent ones call that monarch of mountains (by the name of) Asta. Having, O king, arrived at this, the Sun ever abideth by the truth. And king Varuna protects all creatures, abiding in this king of mountains, and also in the vast deep. And, O highly fortunate one, there illumining the northern regions, lieth the puissant Mahameru, auspicious and the refuge of those knowing Brahma, where is the court of Brahma, and remaining where that soul of all creatures, Prajapati, hath created all that is mobile and immobile. And the Mahameru is the auspicious and healthy abode even of the seven mind-born sons of Brahma, of whom Daksha was the seventh. And, O child, here it is that the seven celestial rishis with Vasishtha at their head rise and set. Behold that excellent and bright summit of the Meru, where sitteth the great sire (Brahma) with the celestials happy in self-knowledge. And next to the abode of Brahma is visible the region of him who is said to be the really primal Cause or the origin of all creatures, even that prime lord, god Narayana, having neither beginning nor end. And, O king, that auspicious place composed of all energies even the celestials, cannot behold. And the region of the high-souled Vishnu, by its native splendour, exceeding in effulgence the sun or fire, cannot be beheld by the gods, or the Danavas. And the region of Narayana lieth resplendent to the east of the Meru, where, O child, that lord of all creatures, the self-create primal Cause of the universe, having manifested all beings, looketh splendid of his excellent grace. O child, not to speak of the Maharshis--even Brahmarshis have no access to that place. And, O best of the Kurus, it is the Yatis only who have access to it. And, O Pandu's son, (at that place) luminaries cannot shine by him; there that lord of inconceivable soul alone shineth transcendental. There by reverence, and severe austerities, Yatis inspired by virtue of pious practices, attain Narayana Hari. And, O Bharata, repairing thither, and attaining that universal Soul--the self-create and eternal God of gods, high-souled ones, of Yoga success, and free from ignorance and pride have not to return to this world. O highly fortunate Yudhishthira, this region is without beginning, or deterioration, or end for it is the very essence of that God. And, O son of the Kurus, the Sun and the Moon every day go round this Meru, coursing in an opposite direction. And, O sinless one. O mighty monarch, the other luminaries also go round this king of mountains in the self-same way. Thus the worshipful Sun who dispelleth darkness, goeth round this (mountain) obscuring other luminaries. Then having set, and passed the evening, that Maker of day, the Sun, taketh a northerly course. Then again nearing the Meru, the divine Sun (ever) intent on the good of all beings, again courseth, facing the east. And in this way, the divine Moon also together with the stars goeth round this mountain, dividing the month unto several sections, by his arrival at the Parvas. Having thus unerringly coursed round the mighty Meru, and, nourished all creatures, the Moon again repaireth unto the Mandar. In the same way, that destroyer of darkness--the divine Sun--also moveth on this unobstructed path, animating the universe. When, desirous of causing dew, he repaireth to the south, then there ensueth winter to all creatures. Then the Sun, turning back from the south, by his rays draweth up the energy from all creatures both mobile and immobile. Thereupon, men become subject to perspiration, fatigue, drowsiness and lassitude; and living beings always feel disposed to slumber. Thence, returning through unknown regions, that divine effulgent one causeth shower, and thereby reviveth beings. And having, by the comfort caused by the shower, wind, and warmth, cherished the mobile and the immobile, the powerful Sun resumeth his former course. O Partha, ranging thus, the Sun unerringly turneth on the wheel of Time, influencing created things. His course is unceasing; he never resteth, O Pandava. Withdrawing the energy of all beings, he again rendereth it back. O Bharata, dividing time into day and night, and Kala, and Kashtha, that lord, the Sun, dealeth life and motion to all created things.'"

SECTION CLXIII

Vaisampayana continued, "Dwelling in that best of mountains those high-souled ones observing excellent vows, felt themselves attracted (to that place), and diverted themselves, eager to behold Arjuna. And multitudes of Gandharvas and Maharshis gladly visited those energetic ones, possessing prowess, of chaste desires and being the foremost of those endued with truth and fortitude. And having arrived at that excellent mountain furnished with trees bearing blossoms, those mighty charioteers were exceedingly delighted, even as the Marutas, on arriving at the celestial regions. And experiencing great exhilaration, they lived (there), seeing the slopes and summits of that mighty mountain, filled with flowers, and resonant with the cries of peacocks and cranes. And on that beautiful mountain they beheld lakes filled with lotuses, and having their shores covered with trees, and frequented by darkness, and karandavas and swans. And the flourishing sporting-regions, graceful on account of the various flowers, and abounding in gems, was capable of captivating that king, the dispenser of wealth (Kuvera). And always ranging (there), those foremost of ascetics (the Pandavas) were incapable of conceiving (the significance of) that Summit, furnished with mighty trees, and masses of wide-spreading clouds. And, O great hero, owing to its native splendour, and also on account of the brilliance of the annual plants, there was no difference there between night and day. And staying in the mountain, remaining in which the Sun of unrivalled energy cherisheth the mobile and immobile things, those heroes and foremost of men beheld the rising and the setting of the Sun. And having seen the rising and the setting points of the Sun and the rising and the setting mountain, and all the cardinal points, as well as the intervening spaces ever blazing with the rays of the Dispeller of darkness, those heroes, in expectation of the arrival of that mighty charioteer firm in truth, became engaged in reciting the Vedas, practising the daily rituals, chiefly discharging the religious duties, exercising sacred vows, and abiding by the truth. And saying, 'Let us even here experience delight by joining without delay Arjuna accomplished in arms,' those highly blessed Parthas became engaged in the practice of Yoga. And beholding romantic woods on that mountain, as they always thought of Kiriti, every day and night appeared unto them even as a year. From that very moment joy had taken leave of them when, with Dhaumya's permission, the high-souled Jishnu, matting his hair, departed (for the woods). So, how could they, absorbed in his contemplation, experience happiness there? They had become overwhelmed with grief ever since the moment when at the command of his brother, Yudhishthira, Jishnu of the tread of a mad elephant had departed from the Kamyaka forest. O Bharata, in this way, on that mountain those descendants of Bharata passed a month with difficulty, thinking of him of the white steeds, who had gone to Vasava's abode for learning arms. And Arjuna, having dwelt for five years in the abode of him of a thousand eyes, and having from that lord of celestials obtained all the celestial weapons,--such as those of Agni, of Varuna, of Soma, of Vayu, of Vishnu, of Indra, of Pasupati, of Brahma, of Parameshthi, of Prajapati, of Yama, of Dhata, of Savita, of Tvashta, and of Vaisravana; and having bowed down to and gone round him of a hundred sacrifices, and taken his (Indra's) permission, cheerfully came to the Gandhamadana."

SECTION CLXIV

Vaisampayana continued, "And it came to pass that once a day as those mighty charioteers were thinking of Arjuna, seeing Mahendra's car, yoked with horses of the effulgence of lightning, arrive all on a sudden, they were delighted. And driven by Matali, that blazing car, suddenly illuminating the sky, looked like smokeless flaming tongues of fire, or a mighty meteor embosomed in clouds. And seated in that car appeared Kiriti wearing garlands and new-made ornaments. Then Dhananjaya possessing the prowess of the wielder of the thunder-bolt, alighted on that mountain, blazing in beauty. And that intelligent one decked in a diadem and garlands, having alighted on the mountain, first bowed down at the feet of Dhaumya, and then at those of Ajatasatru. And he also paid homage unto Vrikodara's feet; and the twins also bowed down unto him. Then going to Krishna, and having cheered her, he stood before his (elder) brother in humble guise. And on meeting with that matchless one, they were exceedingly delighted. And he also meeting with them rejoiced exceedingly, and began to eulogise the king. And seeing before them that car driving in which the slayer of Namuchi had annihilated seven phalanxes of Diti's offspring, the magnanimous Parthas went round it. And being highly pleased, they offered excellent worship unto Matali, as unto the lord of the celestials himself. And then the son of the Kuru king duly enquired of him after the health of all the gods. And Matali also greeted them. And having instructed the Parthas even as a father doth his sons, he ascended that incomparable car, and returned to the lord of the celestials.

"And when Matali had gone away, that foremost of the royal race, Sakra's son, the high-souled destroyer of all foes made over unto his love, the mother of Sutasoma, beautiful precious gems and ornaments having the splendour of the sun, which had been presented to him by Sakra. Then, sitting in the midst of those foremost of the Kurus, and those best of the Brahmanas, effulgent like unto fire or the sun, he began to relate all as it had happened, saying, "In this way, I have learnt weapons from Sakra, Vayu, and the manifest Siva; and all the celestials with Indra also have been pleased with me, on account of my good behaviour, and concentration.'

"After having briefly narrated unto them his sojourn in heaven, Kiriti of spotless deeds agreeably slept that night with the two sons of Madri."

SECTION CLXV

Vaisampayana said, "Then when the night had been spent, Dhananjaya, together with his brothers, paid homage unto Yudhishthira the just. And, O Bharata, at this moment, proceeding from the celestials there arose mighty and tremendous sounds of a musical instrument, and the rattling of car-wheels, and the tolling of bells. And there at all the beasts and beasts of prey and birds emitted separate cries. And from all sides in cars resplendent as the sun, hosts of Gandharvas and Apsaras began to follow that represser of foes, the lord of the celestials. And ascending a car yoked with steeds, decorated with burnished gold, and roaring like clouds, that king of the celestials, Purandara blazing in beauty came unto the Parthas. And having arrived (at that place), he of a thousand eyes descended from his car. And as soon as Yudhishthira the just saw that high-souled one, he together with his brothers, approached that graceful king of the immortals. And in accordance with the ordinance that generous one duly worshipped him of immeasurable soul, in consequence with his dignity. And then Dhananjaya possessed of prowess, having bowed down unto Purandara, stood before the lord of the celestials in humble guise, like unto a servant. And seeing the sinless Dhananjaya having ascetic merit, bearing clotted hair, stand in humility before the lord of celestials, Yudhishthira, the son of Kunti; of great energy, smelt (the crown) of his head. And beholding Phalguna (in that attitude), he was exceedingly glad; and by worshipping the king of the celestials, he experienced the highest bliss. Then unto that strongminded monarch, swimming in felicity, the intelligent lord of the celestials, Purandara, spake, saying, Thou shalt rule the earth, O Pandava, Blessed be thou! Do thou, O Kunti's son, again repair unto Kamyaka.'"That learned man who for a year leading the Brahmacharya mode of life, subduing his senses and observing vows, peruseth with rapt attention this meeting of Sakra with the Pandavas, liveth a hundred years free from disturbances, and enjoying happiness.'"

SECTION CLXVI

Vaisampayana continued, "When Sakra had gone to his proper place, Vibhatsu together with his brothers and Krishna, paid homage unto the son of Dharma. Then smelling the crown of the head of that Pandava, who was thus paying homage, (Yudhishthira) in accents faltering on account of you, addressed Arjuna, saying 'O Arjuna, how didst thou pass this period in heaven? And how has thou obtained the weapons, and how also hast thou gratified the lord of the celestials? And, O Pandava, has thou adequately secured the weapons? Have the lord of the celestials and Rudra gladly granted thee the weapons? And how hast thou beheld the divine Sakra, and the wielder of Pinaka? And how has thou obtained the weapons? And in what manner didst thou worship (them)? And what service hadst thou done unto that repressor of foes, the worshipful one of a hundred sacrifices, that he said unto thee, 'By thee have I been gratified? All this, O highly effulgent one, I wish to hear in detail. And, O sinless one, the manner in which thou didst please Mahadeva and the king of the celestials and, O repressor of foes, the service thou hadst done to the wielder of the thunder-bolt,--do thou, O Dhananjaya, relate all this in detail."

"Arjuna said, 'O mighty monarch, listen how I duly beheld him of a hundred sacrifice and the divine Sankara also. O grinder of foes, O king, having acquired that science which thou hadst directed me (to learn), I at thy command went to the forest, for practising penances. From Kamyaka repairing to the Bhrigutunga, I spent there one night, being engaged in austerities And it came to pass that on the next I saw a certain Brahmana. And he asked me, saying, 'O son of Kunti, whither wilt thou go?' Thereupon, O descendant of the Kurus, I truly related unto him everything. And, O best of kings, having heard the true account, the Brahmana became well-pleased with me, and, O king, praised me. Then the Brahmana, pleased with me, said, 'O Bharata, be thou engaged in austerities. By performing penances, thou wilt in a short time behold the lord of the celestials.' And according to his advice I ascended the Himavan, and, O mighty king, began to practise penances, (the first) month subsisting on fruit and roots. I spent the second month, subsisting on water. And, O Pandava, in the third month I totally abstained from food. And in the fourth month I remained with upraised arms. And a wonder it is that I did not lose any strength. And it came to pass that when the first day of the fifth month had been spent, there appeared before me a being wearing the form of a boar, turning up the earth with his mouth, stamping the ground with his feet, rubbing the earth with his breast, and momentarily going about in a frightful manner. And him followed a great being in the guise of a hunter furnished with the bow, arrows, and the sword, and surrounded by females. Thereupon, taking my bow and the two inexhaustible quivers, I pierced with shafts that terrible and frightful creature. And simultaneously (with me) that hunter also drawing a strong bow, more severely struck at (the animal), as if shaking my mind. And, O king, he also said unto me, 'Why hast thou, transgressing the rules of hunting, hit the animal first hit at by me? With these sharpened shafts will I destroy thy pride. Stay!' Then that mighty-bodied one holding the bow rushed at me. And with volleys of mighty shafts, he covered me entirely, even as a cloud covereth a mountain with showers. Then, on my part, I covered him with a mighty discharge of arrows. Thereupon, with steady arrows having their points aflame, and inspired with mantras, I pierced him even as (Indra) riveth a mountain with a thunderbolt. Then his person began to be multiplied a hundredfold and a thousandfold. At this, I pierced all this bodies with shafts. Then again all those forms became one, O Bharata. Thereat I struck at it. Next, he now assumed a small body with a huge head, and now a huge body with a small head. And, O king, he then assumed his former person and approached me for fight. And, O foremost of the Bharata race, when in the encounter I failed to overwhelm him with arrows, I fixed the mighty weapon of the Wind-god. But I failed to discharge it at him, and this was a wonder. And when that weapon thus failed of effect, I was struck with amazement. However, O king, exerting myself more vigorously, I again covered that being with a mighty multitude of shafts. Then taking Sthunakarna, and Varuna and Salava, and Asmavarsha weapons, I assailed him, profusely showering shafts. But, O king, he instantly swallowed up even all these weapons of mine. And when all those (weapons) had been swallowed up, I discharged the weapon presided over by Brahma. And when the blazing arrows issuing from that weapon were heaped upon him all around, and being thus heaped over by that mighty weapon discharged by me, he increased (in bulk). Then all the world became oppressed with the energy begotten of the weapon hurled by me, and the firmament and all the points of the sky became illumined. But that one of mighty energy instantly baffled even that weapon. And, O monarch, when that weapon presided over by Brahma had been baffled I was possessed with terrible fear. Thereupon immediately holding even my bow and the two inexhaustible quivers, I shot at that being, but he swallowed up all those weapons. And when all the weapons had been baffled and swallowed up, there ensued a wrestling between him and myself. And we encountered each other first with blows and then with slaps. But incapable of overcoming that being, I fell down stupefied on the ground. Thereupon, O mighty king, with a laugh, that wonderful being at my sight vanished at that spot together with the woman. Having accomplished this, O illustrious monarch, that divine one assumed another and unearthly form (clad in) wonderful raiment. And renouncing the form of a hunter, that divine lord of the gods, resumed his own unearthly appearance and that mighty god stood (there). Then appeared before me with Uma that manifest divine one, having the bull for his mark, wielding the Pinaka, bearing serpents and cable of assuming many forms. And, O repressor of foes, advancing towards me, standing even then in the field ready for conflict, that wielder of the trident addressed me saying, I am well-pleased with thee. Then that divine one held up my bows and the couple of quivers furnished with inexhaustible shafts and returned them unto me saying, 'Do thou ask some boon, O Kunti's son. I am well-pleased with thee. Tell me, what I shall do for thee. And, O hero, express the desire that dwelleth in thy heart. I will grant it. Except immortality alone, tell me as to the desire that is in thy heart. Thereat with my mind intent on the acquisition of arms, I only bowed down unto Siva and said, 'O divine one, if thou beest favourably disposed towards me, then I wish to have this boon,--I wish to learn all the weapons that are with thy god-head.' Then the god Tryamvaka said unto me, 'I will give. O Pandava, my own weapon Raudra shall attend upon thee.' Thereupon Mahadeva, well-pleased, granted to me the mighty weapon, Pasupata. And, having granted that eternal weapon, he also said unto me, This must never be hurled at mortals. If discharged at any person of small energy, it would consume the universe. Shouldst thou (at any time) be hard pressed, thou mayst discharge it. And when all thy weapons have been completely baffled, thou mayst hurl it.' Then when he having the bull for his mark, had been thus gratified, there stood manifest by my side that celestial weapon, of resistless force capable of baffling all weapons and destructive of foes and the hewer of hostile forces and unrivalled and difficult to be borne even by the celestials, the demons and the Rakshasas. Then at the command of that god, I sat me down there. And in my very sight the god vanished from the spot.'"

SECTION CLXVII

"Arjuna said, 'O Bharata, by the grace of that god of gods the Supreme Soul, Tryamvaka, I passed the night at that place. And having passed the night, when I had finished the morning rituals, I saw that foremost of the Brahmanas whom I had seen before. And unto him I told all as it had happened, O Bharata, namely, that I had met the divine Mahadeva. Thereupon, O king of kings, well-pleased, he said unto me, 'Since thou hast beheld the great god, incapable of being beheld by any one else, soon wilt thou mix with Vaivaswata and the other Lokapalas and the lord of the celestials; and Indra too will grant thee weapons.' O king, having said this unto me and having embraced me again and again, that Bhrahmana resembling the Sun, went away whither he listed. And, O slayer of foes, it came to pass that on the evening of that day refreshing the whole world, there began to blow a pure breeze. And in my vicinity on the base of the Himalaya mountain fresh, fragrant and fair flowers began to bloom. And on all sides there were heard charming symphony and captivating hymns relating to Indra. And before the lord of the celestial hosts of Apsaras and Gandharvas chanted various songs. And ascending celestial cars, there approached the Marutas and the followers of Mahendra and the dwellers of heaven. And afterwards, Marutvan together with Sachi and all the celestials appeared on the scene in cars yoked with horses elegantly adorned. And at this very moment, O king, he that goeth about on the shoulders of men manifested himself unto me in excellent grace. And I saw Yama seated on the south and Varuna and the lord of the celestials at their respective regions. And, O foremost of men, O mighty monarch, they after having cheered me said, 'O Savyasachin, behold us--the Lokapalas--seated. For the performance of the task of the gods thou hast obtained the sight of Sankara. Do thou now receive weapons from us seated around.' Thereupon, O lord, having bowed down unto those foremost of the celestials with regard, I duly accepted those mighty weapons. And then they recognised me as one of their own. Afterwards the gods repaired to the quarter from whence they had come. And that lord of the celestials, the divine Maghavan too having ascended his glorious chariot, said, 'O Phalguna, thou shalt have to repair unto the celestial region. O Dhananjaya, even before this thy arrival I knew that thou wouldst come hither. Then I, have O best of the Bharatas, manifested myself unto thee. As formerly thou hadst performed thy ablution in the various tirthas and now hast performed severe austerities, so thou wilt be able to repair unto the celestial regions, O Pandava. Thou wilt, however, again have to practise extreme penance, for thou shouldst at any rate journey to heaven. And at my command, Matali shall take thee to the celestial regions. Thou hast already been recognised by the celestials and the celestial sages of high soul.' Thereupon I said unto Sakra, 'O divine one, be thou favourable unto me. With the view of learning arms do I beseech thee that thou mayst 'be my preceptor.' At this Indra said, 'O child, having learnt weapons thou wouldst perform terrible deeds and with this object thou desirest to obtain the weapons. However, obtain thou the arms, as thou desirest.' Then I said, 'O slayer of foes, I never would discharge these celestial weapons at mortals except when all my other arms should have been baffled. Do thou, O lord of the celestials, grant me the celestial weapons (so that) I may hereafter, obtain the regions attainable by warriors.' Indra said, 'O Dhananjaya it is to try thee that I have said such words unto thee. Having been begotten of me this speech of thine well becometh thee. Do thou, O Bharata, repairing unto my abode learn all the weapons of Vayu, of Agni, of the Vasus, of Varuna, of the Marutas, of the Siddhas, of Brahma, of the Gandharvas of the Uragas, of the Rakshasas, of Vishnu and of the Nairitas; and also all the weapons that are with me, O perpetuator of the Kuru race.' Having said this unto me Sakra vanished at the very spot. Then, O king, I saw the wonderful and sacred celestial car yoked with steeds arrive conducted by Matali. And when the Lokapalas went away Matali said unto me. 'O thou of mighty splendour, the lord of the celestials is desirous of seeing thee. And O mighty-armed one, do thou acquire competence and then perform thy task. Come and behold the regions, attainable by merit and come unto heaven even in this frame. O Bharata, the thousand-eyed lord of the celestials wisheth to see thee.' Thus addressed by Matali, I, taking leave of the mountain Himalaya and having gone round it ascended that excellent car. And then the exceedingly generous Matali, versed in equine lore, drove the steeds, gifted with the speed of thought or the wind. And when the chariot began to move that charioteer looking at my face as I was seated steadily, wondered and said these words, 'Today this appeareth unto me strange and unprecedented that being seated in this celestial car, thou hast not been jerked ever so little. O foremost of Bharata race, I have ever remarked that at the first pull by the steeds even the lord of the celestials himself getteth jerked. But all the while that the car had moved, thou hast been sitting unshaken. This appeareth unto me as transcending even the power of Sakra.'

"Having said this, O Bharata, Matali soared in the sky and showed me the abodes of the celestials and their palaces. Then the chariot yoked with steeds coursed upwards. And the celestials and the sages began to worship (that car), O prime of men. And I saw the regions, moving anywhere at will, and the splendour also of the highly energetic Gandharvas, Apsaras, and the celestial sages. And Sakra's charioteer, Matali, at once showed me Nandana and other gardens and groves belonging to the celestials. Next I beheld Indra's abode, Amaravati, adorned with jewels and trees yielding any sort of fruit that is desired. There the Sun doth not shed heat; nor doth heat or cold or fatigue there affect (one), O king. And, O great monarch, the celestials feel neither sorrow nor poverty of spirit, nor weakness, nor lassitude, O grinder of foes. And, O ruler of men, the celestials and the others have neither anger nor covetousness. And, O king, in the abodes of the celestials, the beings are ever contented. And there the trees ever bear verdant foliage, and fruits, and flowers; and the various lakes are embalmed with the fragrance of lotuses. And there the breeze is cool, and delicious, and fragrant, and pure, and inspiring. And the ground is variegated with all kinds of gems, and adorned with blossoms. And there were seen innumerable beautiful beasts and in the air innumerable rangers of the sky. Then I saw the Vasus, and the Rudras, and the Sadhyas with the Marutas, and the Adityas, and the two Aswins and worshipped them. And they conferred their benison on me, granting me strength and prowess, and energy, and celebrity, and (skill in) arms, and victory in battle. Then, entering that romantic city adored by the Gandharvas and the celestials, with joined hands, I stood before the thousand-eyed lord of the celestials. Thereupon, that best of bestowers gladly offered unto me half of his seat; and Vasava also with regard touched my person. And, O Bharata, with the view of acquiring arms and learning weapons, I began to dwell in heaven, together with the gods and the Gandharvas of generous souls. And Viswavana's son, Chitrasena became my friend. And he, O king, imparted unto me the entire Gandharva (science). And, O monarch, I happily lived in Sakra's abode, well cared for having all my desires gratified, learning weapons, listening to the notes of songs, and the clear sounds of musical instruments, and beholding the foremost of Apsaras dance. And without neglecting to study the arts, which I learnt properly, my attention was specially fixed on the acquisition of arms. And that lord of a thousand eyes was pleased with that purpose of mine. Living thus in heaven, O king, I passed this period.

"And when I had acquired proficiency in weapons, and gained his confidence that one having for his vehicle the horse (Uchchaisrava), (Indra), patting me on the head with his hand, said these words, 'Now even the celestials themselves cannot conquer thee,--what shall I say of imperfect mortals residing on earth? Thou hast become invulnerable in strength, irrepressible, and incomparable in fight.' Then with the hair of his body standing on end, he again accosted me saying, 'O hero, in fighting with weapons none is equal unto thee. And, O perpetuator of the Kuru race, thou art even watchful, and dexterous, and truthful, and of subdued senses, and the protector of the Brahmanas and adept in weapons, and warlike. And, O Partha, together with (a knowledge of) the five modes, using (them), thou hast obtained five and ten weapons and, therefore, there existeth none, who is thy peer. And thou hast perfectly learnt the discharge (of those weapons) and (their) withdrawal, and (their) re-discharge and re-withdrawal, and the Prayaschitta connected (with them), and also their revival, in case of their being baffled. Now, O represser of foes, the time hath arrived for thy paying the preceptor's fee. Do thou promise to pay the fee; then I shall unfold unto thee what thou wilt have to perform.' Thereat, O king, I said unto the ruler of the celestials, 'If it be in my power to do the work, do thou consider it as already accomplished by me.' O king, when I had said these words, Indra with a smile said unto me 'Nothing is there in the three worlds that is not in thy power (to achieve) My enemies, those Danavas, named, Nivata-Kavachas dwell in the womb of the ocean. And they number thirty million and are notorious, and all of equal forms and strength and splendour. Do thou slay them there, O Kunti's son; and that will be thy preceptor's fee.'

"Saying this he gave unto me the highly resplendent celestial car, conducted by Matali, furnished with hair resembling the down of peacocks. And on my head he set this excellent diadem. And he gave me ornaments for my body, like unto his own. And he granted unto me the impenetrable mail--the best of its kind, and easy to the touch; and fastened unto the Gandiva this durable string. Then I set out, ascending that splendid chariot riding on which in days of yore, the lord of the celestials and vanquished Vali--that son of Virochana. And, O ruler of men, startled by the rattling of the car, all the celestials, approached (there), taking me to be the king of the celestials. And seeing me, they asked, 'O Phalguna, what art thou going to do?' And I told them as it had fallen out,--and said, 'I shall even do this in battle. Ye that are highly fortunate, know that I have set out desirous of slaying the Nivata-Kavachas. O sinless ones, do ye bless me.' Thereupon, they began to eulogise me even as they (eulogise) the god, Purandara. And they said, 'Riding on this car, Maghavan conquered in battle Samvara, and Namuchi, and Vala, and Vritra, and Prahrada, and Naraka. And mounted on this car also Maghavan, had conquered in battle many thousands and millions and hundreds of millions of Daityas. And, O Kaunteya, thou also, riding on this car, by thy prowess shalt conquer the Nivatha-Kavachas in conflict, even as did the self-possessed Maghavan in days of yore. And here is the best of shells; by this also thou shalt defeat the Danavas And by this it is that the high souled Sakra conquered the words.' Saying this, the gods offered (unto me) this shell, Devadatta, sprung in the deep; and I accepted it for the sake of victory. And at this moment, the gods fell extolling me. And in order to be engaged in action, I proceeded to the dreadful abode of the Danavas, furnished with the shell, the mail, and arrows, and taking my bow."

SECTION CLXVIII

"Arjuna continued, 'Then at places eulogised by the Maharshis, I (proceeded, and at length) beheld the ocean--that inexhaustible lord of waters. And like unto flowing cliffs were seen on it heaving billows, now meeting together and now rolling away. And there (were seen) all around barks by thousands filled with gems. And there were seen timingilas and tortoises and makaras like unto rock submerged in water. And on all sides round thousands of shells sunk in water appeared like star in the night covered by light clouds. And thousands upon thousands of gem were floating in heaps and a violent wind was blowing about in whirls--and this was wonderful to behold. And having beheld that excellent lord of all waters with powerful tides, I saw at a short distance the city of the demons filled with the Danavas. And even there, eftsoons entering underneath the earth, Matali skilled in guiding the car, sitting fast on the chariot drove it with force; and he dashed on, frightening that city with the rattling of his chariot. And hearing that rattling of the chariot like unto the rumbling of the clouds in the sky, the Danavas, thinking me to be the lord of the celestials, became agitated. And thereupon they all, frightened at heart, stood holding in their hands bows and arrows and swords and javelins and axes and maces and clubs. Then having made arrangements for the defence of the city, the Danavas, with minds alarmed, shut the gates, so that nothing could be discovered. Thereupon taking my shell, Devadatta, of tremendous roars, I again and again winded it with exceeding cheerfulness. And filling all the firmament, those sounds produced echoes. Thereat mighty beings were terrified and they hid (themselves). And then, O Bharata, all of them adorned with ornaments, those offsprings of Diti--the Nivata-Kavachas--made their appearance by thousands, donning diverse mail and taking in their hands various weapons and equipped with mighty iron javelins and maces and clubs and hatchets and sabres and discs and sataghnis and bhusundis and variegated and ornamented swords. Then, after deliberating much as to the course of the car, Matali began to guide the steeds on a (piece of) level ground, O foremost of the Bharatas. And owing to the swiftness of those fleet coursers conducted by him, I could see nothing--and this was strange. Then the Danavas there began to sound thousands of musical instruments, dissonant and of odd shapes. And at those sounds, fishes by hundreds and by thousands, like unto hills, having their senses bewildered by that noise, fled suddenly. And mighty force flew at me, the demons discharging sharpened shafts by hundreds and by thousands. And then, O Bharata, there ensued a dreadful conflict between me and the demons, calculated to extinguish the Nivata-Kavachas. And there came to the mighty battle the Devarshis and the Danavarshis and the Brahmarshis and the Siddhas. And desirous of victory, the Munis eulogised me with the same sweet-speeches that (they had eulogised) Indra with, at the war, (which took place) for the sake of Tara.'"

SECTION CLXIX

"Arjuna continued, 'Then, O Bharata, vehemently rushed at me in battle in a body the Nivata-Kavachas, equipped with arms. And obstructing the course of the car, and shouting loudly, those mighty charioteers, hemming me in on all sides, covered me with showers of shafts. Then other demons of mighty prowess, with darts and hatchets in their hands, began to throw at me spears and axes. And that mighty discharge of darts, with numerous maces and clubs incessantly hurled fell upon my car. And other dreadful and grim-visaged smiters among the Nivata-Kavachas, furnished with bows and sharpened weapons, ran at me in fight. And in the conflict, shooting from the Gandiva sundry swift arrows coursing straight, I pierced each of them with ten. And they were driven back by those stone-whetted shafts of mine. Then on my steeds being swiftly driven by Matali, they began to display various movements with the speed of the wind. And being skilfully guided by Matali, they began to trample upon the sons of Diti. And although the steeds yoked unto that mighty chariot numbered hundreds upon hundreds, yet being deftly conducted by Matali, they began to move, as if they were only a few. And by their tread, and by the rattling of the chariot wheels and by the vollies of my shafts, the Danavas began to fall by hundreds. And others accoutred in bows, being deprived of life, and having their charioteers slain, were carried about by the horses. Then, covering all sides and directions, all (the Danavas) skilled in striking entered into the contest with various weapons, and thereat my mind became afflicted. And I witnessed (this instance of) the marvellous prowess of Matali, viz., that he guided those fiery steeds with ease. Then, O king, in the conflict, with diverse fleet weapons I pierced by hundreds and by thousands (demons) bearing arms. And, O slayer of foes, seeing me thus range the field putting forth every exertion, the heroic charioteer of Sakra was well-pleased. And oppressed by those steeds and that car, some (of them) met with annihilation; and others desisted from fight; while (other) Nivata-Kavachas, challenged by us in battle and being harassed with shafts offered opposition unto me, by (discharging) mighty showers of arrows. Thereupon, with hundreds and thousands of sundry fleet weapons inspired with the mantras relating to Brahma's weapons, I swiftly began to burn them. And being sore pressed by me, those mighty asuras waxing wroth afflicted me together, by pouring torrents of clubs and darts and swords. Then, O Bharata, I took up that favourite weapon of the lord of the celestials, Maghavan by name, prime and of fiery energy and by the energy of that weapon I cut into a thousand pieces the Tomaras, together with the swords and the tridents hurled by them. And having cut off their arms I in ire pierced them each with ten shafts. And in the field arrows were shot from the Gandiva like unto rows of black-bees; and this Matali admired. And their shafts also showered upon me; but those powerful (arrows) I cut off with my shafts. Then on being struck the Nivata-Kavachas again covered me on all sides with a mighty shower of arrows. And having neutralised the force of the arrows by excellent swift and flaming weapons capable of baffling arms, I pierced them by thousands. And blood began to flow from their torn frames, even as in the rainy season waters run down from the summits of mountains. And on being wounded by my fleet and straight-coursing shafts of the touch of Indra's thunder-bolt, they became greatly agitated. And their bodies were pierced at hundreds of places; and the force of their arms diminished. Then the Nivata-Kavachas fought me by (the help of) illusion.'"

SECTION CLXX

"Arjuna said, 'Then with rocks of the proportions of trees, there commenced a mighty shower of crags; and this exercised me exceedingly. And in that high encounter, I crushed (those crags) by swift-speeding showers of arrows, issuing from Mahendra's weapon, like unto the thunder-bolt itself. And when the rocks had been reduced to powder, there was generated fire; and the rocky dust fell like unto masses of flames. And when the showers of crags had been repelled, there happened near me a mightier shower of water, having currents of the proportions of an axle. And falling from the welkin, those thousands of powerful torrents covered the entire firmament and the directions and the cardinal points. And on account of the pouring of the shower, and of the blowing of the wind, and of roaring of the Daityas, nothing could be perceived. And touching heaven and the entire earth, and incessantly falling on the ground, the showers bewildered me. Thereupon, I discharged that celestial weapon which I had learnt from Indra--even the dreadful and flaming Visoshana: and by that the water was dried up. And, O Bharata, when the rocky shower had been destroyed, and the watery shower had been dried up, the Danavas began to spread illusions of fire and wind. Then by aqueous appliances I extinguished the flames; and by a mighty rock-issuing arm, resisted the fury of the winds. And when these had been repelled, the Danavas, irrepressible in battle, O foremost of the Bharata, simultaneously created various illusions. And there happened a tremendous horrifying shower of rocks and dreadful weapons of fire and wind. And that illusory downpour afflicted me in fight. And then on all sides there appeared a dense and thick darkness. And when the world had been enveloped in deep and dense darkness, the steeds turned away, Matali fell off, and from his hand the golden lash fell to the earth. And, O foremost of the Bharatas, being frightened, he again and again cried, 'Where art thou?' And when he had been stupefied, a terrible fear possessed me. And then in a hurry, he spake unto me, saying, 'O Partha, for the sake of nectar, there had taken place a mighty conflict between the gods and the demons. I had seen that (encounter), O sinless one. And on the occasion of the destruction of Samvara, there had occurred a dreadful and mighty contest. Nevertheless I had acted as charioteer to the lord of the celestials. In the same way, on the occasion of the slaying of Vritra, the steeds had been conducted by me. And I had also beheld the high and terrific encounter with Virochana's son, and, O Pandava, with Vala, and with Prahrada and with others also. In these exceedingly dreadful battles, I was present; but, O Pandu's son, never (before) had I lost my senses. Surely the Great-father hath ordained the destruction of all creatures; for this battle cannot be for any other purpose than destruction of the universe.' Having heard these words of his, pacifying my perturbation by my own effort, I will destroy the mighty energy of the illusion spread by the Danavas quoth I unto the terrified Matali. Behold the might of my arms, and the power of my weapons and of the bow, Gandiva. To-day even by (the help of) illusion-creating arms, will I dispel this deep gloom and also this horrible illusion of theirs. Do not fear, O charioteer. Pacify thyself.' Having said this, O lord of men, I created for the good of the celestials, an illusion of arms capable of bewildering all beings. And when (their) illusion had been dispelled, some of the foremost amongst the Asuras, of unrivalled prowess, again spread diverse kinds of illusion. Thereupon, now (the world) displayed itself, and now it was devoured by darkness; and now the world disappeared from view and now it was submerged under water. And when it had brightened up. Matali, sitting in front of the car, with the wellconducted steeds, began to range that hair-erecting field. Then the fierce Nivata-Kavachas assailed me. And finding my opportunity. I began to send them to the mansion of Yama. Thereupon, in that conflict then raging, calculated to annihilate the Nivata-Kavachas on a sudden, I could not see the Danavas concealed by illusion."

SECTION CLXXI

"Arjuna continued, 'Remaining invisible the Daityas began to fight with the help of illusion. And I too fought with them, resorting to the energy of visible weapons. And the shafts duly discharged from the Gandiva, began to sever their heads at those different places where they were respectively stationed. And thus assailed by me in the conflict, the Nivata-Kavachas, all on a sudden withdrawing the illusion, entered into their own city. And when the Daityas had fled, and when all had become visible, I there discovered hundreds and thousands of the slain. And there I saw by hundreds their shivered weapons, ornaments, limbs, and mail. And the horses could not find room for moving from one place to another; and on a sudden with a bound, they fell to coursing in the sky. Then remaining invisible, the Nivata-Kavachas covered the entire welkin with masses of crags. And, O Bharata, other dreadful Danavas, entering into the entrails of the earth, took up horses' legs and chariot-wheels. And as I was fighting, they, hard besetting my horses with rocks, attacked me together with (my) car. And with the crags that had fallen and with others that were falling, the place where I was, seemed to be a mountain cavern. And on myself being covered with crags and on the horses being hard pressed, I became sore distressed and this was marked by Matali. And on seeing me afraid, he said unto me, 'O Arjuna, Arjuna! be thou not afraid; send that weapon, the thunder-bolt, O lord of men.' Hearing those words of his, I then discharged the favourite weapon of the king of the celestials--the dreadful thunderbolt. And inspiring the Gandiva with mantras, I, aiming at the locality of the crags, shot sharpened iron shafts of the touch of the thunder-bolt. And sent by the thunder, those adamantine arrows entered into all those illusions and into the midst of those Nivata-Kavachas. And slaughtered by the vehemence of the thunder, those Danavas resembling cliffs, fell to the earth together in masses. And entering amongst those Danavas that had carried away the steeds of the car into the interior of the earth, the shafts sent them into the mansion of Yama. And that quarter was completely covered with the Nivata-Kavachas that had been killed or baffled, comparable unto cliffs and lying scattered like crags. And then no injury appeared to have been sustained either by the horses, or by the car, or by Matali, or by me, and this seemed strange. Then, O king, Matali addressed me smiling, 'Not in the celestials themselves, O Arjuna, is seen the prowess that is seen in thee. And when the Danava hosts had been destroyed, all their females began to bewail in that city, like unto cranes in autumn. Then with Matali I entered that city, terrifying with the rattling of my car the wives of the Nivata-Kavachas. Thereupon, seeing those ten thousand horses like unto peacocks (in hue), and also that chariot resembling the sun, the women fled in swarms. And like unto (the sounds of) rocks falling on a mountain, sounds arose of the (falling) ornaments of the terrified dames. (At length), the panic-stricken wives of the Daityas entered into their respective golden places variegated with innumerable jewels.

'Beholding that excellent city, superior to the city of the celestials themselves, I asked Matali, saying, 'Why do not the celestials reside in such (a place)? Surely, this appeareth superior to the city of Purandara.' Thereat, Matali said, 'In days of yore, O Partha, even this was the city of our lord of the celestials. Afterwards the celestials were driven from hence by the Nivata-Kavachas. Having performed the most rigid austerities, they had gratified the Grand-father and had asked (and obtained) the boons--namely, that they might reside here, and that they might be free from danger in wars with the gods.' Then Sakra addressed the self-create lord saying, 'Do thou, O lord, desirous of our own welfare do what is proper.' Thereupon, O Bharata, in this matter the Lord commanded (Indra), saying, 'O slayer of foes, in another body, even thou shalt be (the destroyer of the Danavas).' Then, in order to slaughter them, Sakra rendered unto thee those weapons. The gods had been unable to slay these, who have been slain by thee. O Bharata, in the fullness of time, hadst thou come hither, in order to destroy them and thou hast done so. O foremost of men, with the object that the demons might be killed, Mahendra had conferred on thee the excellent prime energy of these weapons.'

"Arjuna continued, 'After having destroyed the Danavas, and also subdued that city, with Matali I again went to that abode of the celestials.'"

SECTION CLXXII

"Arjuna continued, 'Then while returning, I happened to descry a mighty unearthly city, moving at will, and having the effulgence of fire or the sun. And that city contained various trees composed of gems, and sweet-voiced feathered ones. And furnished with four gates, and gate-ways, and towers, that impregnable (city) was inhabited by the Paulamas and Kalakanjas. And it was made of all sorts of jewels and was unearthly, and of wonderful appearance. And it was covered with trees of all kinds of gems, bearing fruits and flowers. And it contained exceedingly beautiful unearthly birds. And it always swarmed throughout with cheerful Asuras, wearing garlands, and bearing in their hands darts, two edged swords, maces, bows, and clubs. And, O king, on seeing this wonderful city of the Daityas, I asked Matali saying, 'What is this that looketh so wonderful?' Thereat, Matali replied, 'Once on a time a Daitya's daughter, named Pulama and a mighty female of the Asura order, Kalaka by name, practised severe austerities for a thousand celestial years. And at the end of their austerities, the self-create conferred on them boons. And, O king of kings, they received these boons,--that their offspring might never suffer misfortune; that they might be incapable of being destroyed even by the gods, the Rakshasas and the Pannagas; and that they might obtain a highly effulgent and surpassingly fair aerial city, furnished with all manner of gems and invincible even by the celestials, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas. O best of the Bharatas, this is that unearthly aerial city devoid of the celestials, which is moving about, having been created for the Kalakeyas, by Brahma himself. And this city is furnished with all desirable objects, and is unknown of grief or disease. And, O hero, celebrated under the name of Hiranyapura, this mighty city is inhabited by the Paulamas and the Kalakanjas; and it is also guarded by those mighty Asuras. And, O king, unslayed by any of the gods, there they dwell cheerfully, free from anxiety and having all their desires gratified, O foremost of kings. Formerly, Brahma had destined destruction at the hands of mortals. Do thou, O Partha, in fight, compass with that weapon--the thunder-bolt--the destruction of the mighty and irrepressible Kalakanjas.'

"Arjuna continued, 'O lord of men, learning that they were incapable of being destroyed by the celestials and the Asuras, I cheerfully said unto Matali, 'Do thou speedily repair into yonder city. With weapons will I compass the annihilation of the haters of the lord of the celestials. Surely, there exist no wicked haters of the gods who ought not to be slain by me.' Thereupon Matali took me to the vicinity of Hiranyapura on the celestial chariot yoked with steeds. And seeing me, those sons of Diti, wearing various kinds of attire and ornament and accoutred in mail, flew at me with a mighty rush. And those foremost of the Danavas, of exceeding prowess, in wrath attacked me with arrows and bhallas and clubs and two-edged swords, and tomaras.

Thereat, O king, resorting to my strength of lore, I resisted that great volley of weapons by a mighty shower of shafts; and also confounded them in conflict by ranging around in my car. And being bewildered, the Danavas began to push each other down. And having been confounded, they rushed at one another. And with flaming arrows, I severed their heads by hundreds. And hard pressed by me, the offspring of Diti, taking shelter within (their) city, soared with it to the firmament, resorting to the illusion proper to the Danavas. Thereupon, O son of the Kurus, covering the way of the Daityas, with a mighty discharge of shafts I obstructed their course. Then by virtue of the bestowal of the boon, the Daityas supported themselves easily on that sky-ranging unearthly aerial city, going anywhere at will and like unto the sun. And now (the city) entered unto the earth and now it rose upwards; and at one time it went in a crooked way and at another time it submerged into water. At this, O represser of foes, I assailed that mighty city, going anywhere at will, and resembling Amaravati. And, O best of the Bharatas, I attacked the city containing those sons of Diti, with multitudes of shafts, displaying celestial weapons. And battered and broken by the straight-coursing iron shafts, shot by me, the city of the Asuras, O king, fell to the earth. And they also, wounded by my iron arrows having the speed of the thunder, began, O monarch, to go about, being urged by destiny. Then ascending to the sky, Matali, as if falling in front, swiftly descended to the earth, on that chariot of solar resplendence. Then, O Bharata, environed me sixty thousand cars belonging to those wrathful ones eager to battle with me. And with sharpened shafts graced with feathers of the vulture, I destroyed those (cars). At this, thinking, 'These our hosts are incapable of being vanquished by mortals, they became engaged in the conflict, like unto the surges of the sea.' Thereupon I gradually began to fix (on the string) unearthly weapons. At this, thousands of weapons (shot) by those wonderfully warring charioteers, by degrees opposed my unearthly arms and in the field I saw hundreds and thousands of mighty (demons) ranging on their cars, in various manoeuvres. And being furnished with variegated mail and standards and diverse ornaments, they delighted my mind. And in the conflict I could not afflict them by showers of shafts, but they did not afflict me. And being afflicted by those innumerable ones, equipped in weapons and skilled in fight, I was pained in that mighty encounter and a terrible fear seized me. Thereupon collecting (my energies) in fight, I (bowed down) unto that god of gods, Raudra, and saying, 'May welfare attend on all beings!' I fixed that mighty weapon which, celebrated under the name of Raudra, is the destroyer of all foes. Then I beheld a male person having three heads, nine eyes, three faces, and six arms. And his hair was flaming like fire or the sun. And, O slayer of foes, for his dress, he had mighty serpents, putting out their tongues. And saying, O best of the Bharatas, the dreadful and eternal Raudra, I being free from fear, set it on the Gandiva; and, bowing unto the three-eyed Sarva of immeasurable energy, let go (the weapon), with the object of vanquishing those foremost of the Danavas, O Bharata. And, O lord of men, as soon as it had been hurled, there appeared on the scene by thousands, forms of deer, and of lions, and of tigers, and of bears and of buffaloes, and of serpents, and of kine, and of sarabhas, and of elephants, and of apes in multitudes, and of bulls, and of boars, and of cats, and of dogs, and of spectres, and of all the Bhurundas, and of vultures, and of Garudas, of chamaras, and of all the leopards, and of mountains, and of seas, and of celestials, and of sages, and of all the Gandharvas, and of ghosts with the Yakshas, and of the haters of the gods, (Asuras), and of the Guhyakas in the field, and of the Nairitas and of elephant-mouthed sharks, and of owls, and of beings having the forms of fishes and horses, and of beings bearing swords and various other weapons, and of Rakshasas wielding maces and clubs. And on that weapon being hurled all the universe became filled with these as well as many others wearing various shapes. And again and again wounded by beings of various sights with (pieces of) flesh, fat, bones, and marrow on their persons,--some having three heads, and some four tusks, and some four mouths, and some four arms,--the Danavas met with destruction. And, then, O Bharata, in a moment I slew all those Danavas, with other swarms of arrows composed of the quintessence of stone, flaming like fire or the sun, and possessed of the force of the thunder-bolt. And, seeing them hewn by the Gandiva, and deprived of life, and thrown from the sky, I again bowed unto that god--the Destroyer of Tripura. And, seeing those adorned with unearthly ornaments, crushed by the weapon, the Raudra, the charioteer of the celestials, experienced the greatest delight. And having witnessed the accomplishment of that unbearable feat incapable of being achieved even by the celestials themselves, Matali, the charioteer of Sakra, paid homage unto me; and well-pleased, with joint hands said these words. 'The feat that hath been achieved by thee, is incapable of being borne even by the gods, nay,--in battle, the lord of the celestials himself cannot perform this deed. The sky-coursing mighty city incapable of being destroyed by the gods and the Asuras hast thou, O hero, crushed by thy own prowess and by the energy of asceticism. And when that aerial city had been destroyed, and when the Danavas also had been slain, their wives, uttering cries of distress, like unto Kurari birds, with hair dishevelled came out of the city. And bewailing for their sons and brothers and fathers, they fell on the ground and cried with distressful accents. And on being deprived for their lords, they beat their breasts, their garlands and ornaments fallen off. And that city of Danavas, in appearance like unto the city of the Gandharvas filled with lamentations and stricken with dole and distress, and bereft of grace even like unto a lake deprived of (its) elephants, or like unto a forest deprived of trees and (deprived of its) masters, looked no longer beautiful--but it vanished, like a cloud-constructed city. And when I had accomplished the task, eftsoons from the field Matali took me of delighted spirits, unto the abode of the lord of the celestials. And having slain those mighty Asuras, and destroyed Hiranyapura, and having also killed the Nivata-Kavachas, I came unto Indra. And, O exceedingly resplendent one, as it had fallen out, Matali related in detail unto Devendra that entire achievement of mine. And with the Marutas, hearing of the destruction of Hiranyapura, of the neutralisation of the illusion, and of the slaughter of the highly powerful Nivatakavachas in fight, the prosperous thousand-eyed divine Purandara was well pleased, and exclaimed, 'Well done; Well done!' And the king of the celestials together with the celestials, cheering me again and again, said these sweet words, 'By thee hath been achieved a feat incapable of being achieved by the gods and the Asuras. And, O Partha, by slaying my mighty enemies, thou hast paid the preceptor's fee. And, O Dhananjaya, thus in battle shalt thou always remain calm, and discharge the weapons unerringly, and there shall not stand thee in fight celestials, and Danavas, and Rakshasas, and Yakshas, and Asuras, and Gandharvas and birds and serpents. And, O Kaunteya, by conquering it even by the might of thy arms, Kunti's son Yudhishthira, will rule the earth.'"

SECTION CLXXIII

"Arjuna continued, 'Then firmly confident, the sovereign of the celestials considering as his own, pertinently said these words unto me wounded by cleaving shafts, 'All the celestial weapons, O Bharata, are with thee, so no man on earth will by any means be able to over-power thee. And, O son, when thou art in the field, Bhishma and Drona and Kripa and Karna and Sakuni together with other Kshatriyas shall not amount unto one-sixteenth part of thee.' And the lord Maghavan granted me this golden garland and this shell, Devadatta, of mighty roars, and also his celestial mail impenetrable and capable of protecting the body. And Indra himself set on my (head) this diadem. And Sakra presented me with these unearthly apparels and unearthly ornaments, elegant and rare. In this manner, O king, (duly) honoured, I delightfully dwelt in Indra's sacred abode with the children of the Gandharvas. Then, well-pleased, Sakra, together with the celestials, addressed me, saying, 'O Arjuna, the time hath come for thy departure; thy brothers have thought of thee.' Thus, O Bharata, remembering the dissensions arising from that gambling, did I, O king, pass those five years in the abode of Indra. Then have I come and seen thee surrounded by our brothers on the summit of this lower range of the Gandhamadana.'

"Yudhishthira said, 'O Dhananjaya, by fortune it is that the weapons have been obtained by thee; by fortune it is that the master of the immortals hath been adored by thee. O repressor of foes, by fortune it is that the divine Sthanu together with the goddess had become manifest unto thee and been gratified by thee in battle, O sinless one; by fortune it is that thou hadst met with the Lokapalas, O best of the Bharatas. O Partha, by fortune it is that we have prospered; and by fortune it is that thou hast come back. To-day I consider as if the entire earth engarlanded with cities hath already been conquered, and as if the sons of Dhritarashtra have already been subdued. Now, O Bharata, I am curious to behold those celestial weapons wherewith thou hadst slain the powerful Nivata-Kavachas.'"

"Thereat Arjuna said, 'Tomorrow in the morning thou wilt see all the celestial weapons with which I slew the fierce Nivata-Kavachas.'"

Vaisampayana said, "Thus having related (the facts touching) the arrival, Dhananjaya passed that night there, together with all his brothers."

SECTION CLXXIV

Vaisampayana continued, "And when the night had passed, Yudhishthira the just, arose and together with his brothers, performed the necessary duties. He then spake unto Arjuna, that delight of his mother, saying, 'O Kaunteya, do thou show (me) those weapons with which thou vanquished the Danavas.' Thereat, O king, the exceedingly powerful Dhananjaya, the son of Pandu, duly practising extreme purity, showed those weapons, O Bharata, which had been given unto him by the celestials. Dhananjaya seated on the earth, as his chariot, which had the mountain for its pole, the base of the axle and the cluster of beautiful-looking bamboo trees for its socket-pole, looked resplendent with that celestial armour of great lustre, took his bow Gandiva and the conch-shell given to him by the gods, commenced to exhibit those celestial weapons in order. And as those celestial weapons had been set, the Earth being oppressed with the feet (of Arjuna), began to tremble with (its) trees; and the rivers and the mighty main became vexed; and the rocks were riven; and the air was hushed. And the sun did not shine; and fire did not flame; and by no means did the Vedas of the twice-born once shine. And, O Janamejaya, the creatures peopling the interior of the earth, on being afflicted, rose and surrounded the Pandava, trembling with joined hands and contorted countenances. And being burnt by those weapons, they besought Dhananjaya (for their lives). Then the Brahmarshis, and the Siddhas, and the Maharshis and the mobile beings--all these appeared (on the scene). And the foremost Devarshis, and the celestials and the Yakshas and the Rakshasas and the Gandharvas and the feathered tribes and the (other) sky-ranging beings--all these appeared (on the scene). And the Great-sire and all the Lokapalas and the divine Mahadeva, came thither, together with their followers. Then, O great king, bearing unearthly variegated blossoms Vayu (the Wind-god) fell to strewing them around the Pandava. And sent by the celestials, the Gandharvas chanted various ballads; and, O monarch, hosts of the Apsaras danced (there). At such a moment, O king, sent by the celestials, Narada arrived (there) and addressed Partha in these sweet words, 'O Arjuna, Arjuna, do thou not discharge the celestial weapons. These should never be discharged when there is no object (fit). And when there is an object (present), they should also by no means be hurled, unless one is sore pressed; for, O son of the Kurus, to discharge the weapons (without occasion), is fraught with great evil. And, O Dhananjaya, being duly kept as thou hast been instructed to these powerful weapons will doubtless conduce to thy strength and happiness. But if they are not properly kept, they, O Pandava, will become the instrument for the destruction of the three worlds. So thou shouldst not act in this way again. O Ajatasatru, thou too wilt behold even these weapons, when Partha will use them for grinding (thy) enemies in battle.'"

Vaisampayana continued, "Having prevented Partha the immortals with others that had come there, went to each his place, O foremost of men. And, O Kaurava, after they had all gone, the Pandavas began to dwell pleasantly in the same forest, together with Krishna."

SECTION CLXXV

Janamejaya said, "When that prime among heroes, having been accomplished in arms, had returned from the abode of the slayer of Vritra, what did Pritha's sons do in company with the warlike Dhananjaya?"

Vaisampayana said, "In company with that hero equal unto Indra, Arjuna--that foremost of men, sported in the pleasure-gardens of the lord of treasures (situated) in those woods on that romantic and excellent mountain. And surveying those peerless and various pleasure-grounds filled with diverse trees, that chief of men, Kiriti, ever intent upon arms, ranged at large, bow in hand. And having through the grace of king Vaisravana obtained a residence, those sons of a sovereign cared not for the prosperity of men. And, O king, that period of their (lives) passed peacefully. And having Partha in their company, they spent four years there even like a single night. And as the Pandavas lived in the wood, (these four years) and the former six, numbering ten, passed smoothly with them.

"Then having seated themselves before the king, the vehement son of the Wind-god, with Jishnu and the heroic twins, like unto the lord of the celestials, earnestly addressed the king in these beneficial and pleasant words. 'It is only to render thy promise effectual and to advance thy interests, that, O king of the Kurus, forsaking the forest, we do not go to slay Suyodhana together with all his followers. Although deserving of happiness, yet have we been deprived of happiness. And this is the eleventh year that (in this state) we have been living (in the forest). And hereafter, deluding that one of evil mind and character, shall we easily live out the period of non-discovery. And at thy mandate, O monarch, free from apprehension, we have been ranging the woods, having relinquished our honour. Having been tempted by our residence in the vicinity, they (our enemies) will not believe that we have removed to a distant realm. And after having lived there undiscovered for a year, and having wreaked our revenge on that wicked wight, Suyodhana, with his followers, we shall easily root out that meanest of men, slaying him and regaining our kingdom. Therefore, O Dharmaraja, do thou descend unto the earth. For, O king, if we dwell in this region like unto heaven itself, we shall forget our sorrows. In that case, O Bharata, thy fame like, unto a fragrant flower shall vanish from the mobile and the immobile worlds. By gaining that kingdom of the Kuru chiefs, thou wilt be able to attain (great glory), and to perform various sacrifices. This that thou art receiving from Kuvera, thou wilt, O foremost of men, be able to attain any time. Now, O Bharata, turn thy mind towards the punishment and destruction of foes that committed wrongs. O king, the wielder of the thunderbolt himself is incapable of standing thy prowess. And intent upon thy welfare, he, having Suparna for his mark (Krishna), and also the grandson of Sini (Satyaki) never experience pain, even when engaged in encounter with the gods, O Dharmaraja. And Arjuna is peerless in strength, and so am I too, O best of kings. And as Krishna together with the Yadavas is intent upon thy welfare, so am I also, O foremost of monarchs, and the heroic twins accomplished in war. And encountering the enemy, we, having for our main object the attainment by thee of wealth and prosperity, will destroy them.'"

Vaisampayana continued, "Then having learnt that intention of theirs, the magnanimous and excellent son of Dharma, versed in religion and profit, and of immeasurable prowess, went round Vaisravana's abode. And Yudhishthira the just, after bidding adieu unto the palaces, the rivers, the lakes, and all the Rakshasas, looked towards the way by which (he) had come (there). And then looking at the mountain also, the high-souled and pure-minded one besought that best of mountains, saying, 'O foremost of mountains, may I together with my friends, after having finished my task, and slain my foes, and regained my kingdom, see thee again, carrying on austerities with subdued soul.' And this also he determined on. And in company with his younger brothers and the Brahmanas, the lord of the Kurus proceeded even along that very road. And Ghatotkacha with his followers began to carry them over the mountain cascades. And as they started, the great sage Lomasa, advising them even as a father doth his son, with a cheerful heart, went unto the sacred abode of the dwellers of heaven. Then advised also by Arshtishena, those first of men, the Parthas, went alone beholding romantic tirthas and hermitages, and other mighty lakes."

SECTION CLXXVI

Vaisampayana said, "When they had left their happy home in the beautiful mountain abounding in cascades, and having birds, and the elephants of the eight quarters, and the supernatural attendants of Kuvera (as dwellers thereof), all happiness forsook those foremost of men of Bharata's race. But afterwards on beholding Kuvera's favourite mountain, Kailasa, appearing like clouds, the delight of those pre-eminent heroes of the race of Bharata, became very great. And those foremost of heroic men, equipped with scimitars and bows, proceeded contentedly, beholding elevations and defiles, and dens of lions and craggy causeways and innumerable water-falls and lowlands, in different places, as also other great forests inhabited by countless deer and birds and elephants. And they came upon beautiful woodlands and rivers and lakes and caves and mountain caverns; and these frequently by day and night became the dwelling place of those great men. And having dwelt in all sorts of inaccessible places and crossing Kailasa of inconceivable grandeur, they reached the excellent and surpassingly beautiful hermitage of Vrishaparba. And meeting king Vrishaparba and received by him being they became free from depression and then they accurately narrated in detail to Vrishaparba the story of their sojourn in the mountains. And having pleasantly passed one night in his sacred abode frequented by gods and Maharshis, those great warriors proceeded smoothly towards the jujube tree called Visala and took up their quarters there. Then all those magnanimous men having reached the place of Narayana, continued to live there, bereft of all sorrow, at beholding Kuvera's favourite lake, frequented by gods and Siddhas. And viewing that lake, those foremost of men, the sons of Pandu traversed that place, renouncing all grief even as immaculate Brahmana rishis (do) on attaining a habitation in the Nandana gardens. Then all those warriors having in due course happily lived at Badari for one month, proceeded towards the realm of Suvahu, king of the Kiratas, by following the same track by which they had come. And crossing the difficult Himalayan regions, and the countries of China, Tukhara, Darada and all the climes of Kulinda, rich in heaps of jewels, those warlike men reached the capital of Suvahu. And hearing that those sons and grandsons of kings had all reached his kingdom, Suvahu, elated with joy, advanced (to meet them). Then the best of the Kurus welcomed him also. And meeting king Suvahu, and being joined by all their charioteers with Visoka at their head and by their attendants, Indrasena and others, and also by the superintendents and servants of the kitchen, they stayed there comfortably for one night. Then taking all the chariots and chariot-men and dismissing Ghatotkacha together with his followers, they next repaired to the monarch of mountains in the vicinity of the Yamuna. In the midst of the mountain abounding in waterfalls and having grey and orange-coloured slopes and summits covered with a sheet of snow, those warlike men having then found the great forest of Visakhayupa like unto the forest of Chitraratha and inhabited by wild boars and various kinds of deer and birds, made it their home. Addicted to hunting as their chief occupation, the sons of Pritha peacefully dwelt in that forest for one year. There in a cavern of the mountain, Vrikodara, with a heart afflicted with distraction and grief, came across a snake of huge strength distressed with hunger and looking fierce like death itself. At this crisis Yudhishthira, the best of pious men, became the protector of Vrikodara and he, of infinite puissance, extricated Bhima whose whole body had been fast gripped by the snake with its folds. And the twelfth year of their sojourn in forests having arrived, those scions of the race of Kuru, blazing in effulgence, and engaged in asceticism, always devoted principally to the practice of archery, repaired cheerfully from that Chitraratha-like forest to the borders of the desert, and desirous of dwelling by the Saraswati they went there, and from the banks of that river they reached the lake of Dwaitabana. Then seeing them enter Dwaitabana, the dwellers of that place engaged in asceticism, religious ordinances, and self-restraining exercises and in deep and devout meditation and subsisting on things ground with stone (for want of teeth) having procured grass-mats and water-vessels, advanced to meet them. The holy fig, the rudaraksha, the rohitaka, the cane and the jujube, the catechu, the sirisha, the bel and the inguda and the karira and pilu and sami trees grew on the banks of the Saraswati. Wandering about with contentment in (the vicinity of) the Saraswati which was, as it were, the home of the celestials, and the favourite (resort) of Yakshas and Gandharvas and Maharshis, those sons of kings lived there in happiness."

SECTION CLXXVII

Janamejaya said, "How was it, O sage! that Bhima, of mighty prowess and possessing the strength of ten thousand elephants, was stricken with panic at (the sight of) that snake? Thou hast described him, that slayer of his enemies, as dismayed and appalled with fear, even him, who by fighting at the lotus lake (of Kuvera) became the destroyer of Yakshas and Rakshasas and who, in proud defiance, invited to a single combat, Pulastya's son, the dispenser of all riches. I desire to hear this (from you); great indeed is my curiosity."

Vaisampayana continued, "O king, having reached king Vrishaparva's hermitage, while those fearful warriors were living in various wonderful woods, Vrikodara roaming at pleasure, with bow in hand and armed with a scimitar, found that beautiful forest, frequented by gods and Gandharvas. And then he beheld (some) lovely spots in the Himalayan mountains, frequented by Devarshis and Siddhas and inhabited by hosts of Apsaras, resounded here and there with (the warbling of) birds--the chakora, the chakrabaka, the jibajibaka and the cuckoo and the Bhringaraja, and abounding with shady trees, soft with the touch of snow and pleasing to the eye and mind, and bearing perennial fruits and flowers. And he beheld mountain streams with waters glistening like the lapis lazuli and with ten thousand snow-white ducks and swans and with forests of deodar trees forming (as it were) a trap for the clouds; and with tugna and kalikaya forests, interspersed with yellow sandal trees. And he of mighty strength, in the pursuit of the chase, roamed in the level and desert tracts of the mountain, piercing his game with unpoisoned arrows. In that forest the famous and mighty Bhimasena, possessing the strength of a hundred elephants, killed (many) large wild boars, with the force (of his arms). And endowed with terrible prowess and mighty strength, and powerful as the lion or the tiger, and capable of resisting a hundred men, and having long arms, and possessing the strength of a hundred elephants, he killed many antelopes and wild boars and buffaloes. And here and there, in that forest he pulled out trees by the roots, with great violence and broke them too, causing the earth and the woods and the (surrounding) places to resound. And then shouting and trampling on the tops of mountains, and causing the earth to resound with his roars, and striking his arms, and uttering his war-cry, and slapping and clapping his hands, Bhimasena, exempt from decay, and ever-proud and without fear, again and again leaped about in those woods. And on hearing the shouts of Bhimasena, powerful lions and elephants of huge strength, left their lairs in fright. And in that same forest, he fearlessly strolled about in search of game; and like the denizens of the woods, that most valiant of men, the mighty Bhimasena, wandered on foot in that forest. And he penetrated the vast forest, shouting strange whoopos, and terrifying all creatures, endowed with strength and prowess. And then being terrified, the snakes hid (themselves) in caves, but he, overtaking them with promptitude, pursued them slowly. Then the mighty Bhimasena, like unto the Lord of the Celestials, saw a serpent of colossal proportions, living in one of the mountain fastnesses and covering the (entire) cave with its body and causing one's hair to stand on end (from fright). It had its huge body stretched like a hillock, and it possessed gigantic strength, and its body was speckled with spots and it had a turmeric-like (yellow) colour and a deep copper-coloured mouth of the form of a cave supplied with four teeth; and with glaring eyes, it was constantly licking the corners of its mouth. And it was the terror of all animated beings and it looked like the very image of the Destroyer Yama; and with the hissing noise of its breath it lay as if rebuking (an in-comer). And seeing Bhima draw so near to him, the serpent, all on a sudden, became greatly enraged, and that goat-devouring snake violently seized Bhimasena in his grip. Then by virtue of the boon that had been received by the serpent, Bhimasena with his body in the serpent's grip, instantly lost all consciousness. Unrivalled by that of others, the might of Bhimasena's arms equalled the might of ten thousand elephants combined. But Bhima, of great prowess, being thus vanquished by the snake, trembled slowly, and was unable to exert himself. And that one of mighty arms and of leonine shoulders, though possessed of strength often thousand elephants, yet seized by the snake, and overpowered by virtue of the boon, lost all strength. He struggled furiously to extricate himself, but did not succeed in any wise baffling this (snake)."

SECTION CLXXVIII

Vaisampayana continued, "And the powerful Bhimasena, having thus come under the power of the snake, thought of its mighty and wonderful prowess; and said unto it, 'Be thou pleased to tell me, O snake, who thou art. And, O foremost of reptiles, what wilt thou do with me? I am Bhimasena, the son of Pandu, and next by birth to Yudhishthira the just. And endued as I am with the strength of ten thousand elephants, how hast thou been able to overpower me? In fight have been encountered and slain by me innumerable lions, and tigers, and buffaloes, and elephants. And, O best of serpents, mighty Rakshasas and Pisachas, and Nagas, are unable to stand the force of my arms. Art thou possessed of any magic, or hast thou received any boon, that although exerting myself, I have been overcome by thee? Now I have been convinced that the strength of men is false, for, O serpent, by thee hath such mighty strength of men been baffled.'

Vaisampayana continued, "When the heroic Bhima of noble deed had said this, the snake caught him, and coiled him all round with his body, having thus subdued that mighty-aimed one, and freed his plump arms alone, the serpent spake these words, 'By good fortune it is that, myself being hungry, after long time the gods have to-day destined thee for my food; for life is dear unto every embodied being, I should relate unto thee the way in which I have come by this snake form. Hear, O best of the pious, I have fallen into this plight on account of the wrath of the Maharhis. Now desirous of getting rid of the curse, I will narrate unto thee all about it. Thou hast, no doubt, heard of the royal sage, Nahusha. He was the son of Ayu, and the perpetuator of the line of thy ancestors. Even I am that one. For having affronted the Brahmanas I, by (virtue of) Agastya's malediction, have come by this condition. Thou art my agnate, and lovely to behold,--so thou shouldst not be slain by me,--yet I shall to-day devour thee! Do thou behold the dispensation of Destiny! And be it a buffalo, or an elephant, none coming within my reach at the sixth division of the day, can, O best of men, escape. And, O best of the Kurus, thou hast not been taken by an animal of the lower order, having strength alone,--but this (hath been so) by reason only of the boon I have received. As I was falling rapidly from Sakra's throne placed on the front of his palace, I spake unto that worshipful sage (Agastya), 'Do thou free me from this curse.' Thereat filled with compassion, that energetic one said unto me, 'O king, thou shall be freed after the lapse of some time.' Then I fell to the earth (as a snake); but my recollection (of former life) did not renounce me. And although it be so ancient, I still recollect all that was said. And the sage said unto me, That person who conversant with the relation subsisting between the soul and the Supreme Being, shall be able to answer the questions put by thee, shall deliver thee. And, O king, taken by thee, strong beings superior to thee, shall immediately lose their strength, I heard these words of those compassionate ones, who felt attached unto me. And then the Brahmanas vanished. Thus, O highly effulgent one, having become a serpent, I, doing exceedingly sinful acts, live in unclean hell, in expectation of the (appointed) time.' The mighty-armed Bhimasena addressed the serpent, saying, 'I am not angry, O mighty snake,--nor do I blame myself. Since in regard to happiness and misery, men sometimes possess the power of bringing and dismissing them, and sometimes do not. Therefore one should not fret one's mind. Who can baffle destiny by self-exertion? I deem destiny to be supreme, and self-exertion to be of no avail. Smitten with the stroke of destiny, the prowess of my arms lost, behold me to-day fallen unto this condition without palpable cause. But to-day I do not so much grieve for my own self being slain, as I do for my brothers deprived of their kingdom, and exiled into the forest. This Himalaya is inaccessible, and abounds with Yakshas and the Rakshasas, And searching about for me, they will be distracted. And hearing that I have been killed, (my brothers) will forego all exertion, for, firm in promise, they have hitherto been controlled by my harsh speech, I being desirous of gaining the kingdom. Or the intelligent Arjuna (alone), being versed in every lore, and incapable of being overcome by gods and Rakshasas and Gandharvas, will not be afflicted with grief. That mighty-armed and exceedingly powerful one is able single-handed to speedily pull down from his place even the celestials. What shall I say of the deceitfully gambling son of Dhritarashtra, detested of all men, and filled with haughtiness and ignorance! And I also grieve for my poor mother, affectionate to her sons, who is ever solicitous for our greatness in a large measure than is attained by our enemies. O serpent, the desire that forlorn one had in me will all be fruitless in consequence of my destruction. And gifted with manliness, the twins, Nakula and Sahadeva, following their elder brother (me), and always protected by the strength of my arms, will, owing to my destruction, be depressed and deprived of their prowess, and stricken with grief. This is what I think.' In this way Vrikodara lamented profusely. And being bound by the body of the snake, he could not exert himself.

"On the other hand, Kunti's son, Yudhishthira, (seeing) and reflecting on dreadful ill omens, became alarmed. Terrified by the blaze of the points of the horizon, jackals stationing themselves on the right of that hermitage, set up frightful and inauspicious yells. And ugly Vartikas as of dreadful sight, having one wing, one eye, and one leg, were seen to vomit blood, facing the sun. And the wind began to blow dryly, and violently, attracting grits. And to the right all the beasts and birds began to cry. And in the rear the black crows cried, 'Go!' 'Go!' And momentarily his (Yudhishthira's) right arm began to twitch, and his chest and left leg shook (of themselves). And indicating evil his left eye contracted spasmodically. Thereupon, O Bharata, the intelligent Yudhishthira the just, inferring some great calamity (to be imminent), asked Draupadi, saying, 'Where is Bhima?' Thereat Panchali said that Vrikodara had long gone out. Hearing this, that mighty-armed king set out with Dhaumya, after having said unto Dhananjaya, "Thou shouldst protect Draupadi.' And he also directed Nakula and Sahadeva to protect the Brahmanas. And issuing from the hermitage that lord, Kunti's son, following the footprints of Bhimasena, began to search for him in that mighty forest. And on coming to the east, he found mighty leaders of elephant-herds (slain) and saw the earth marked with Bhima's (foot-prints). Then seeing thousands of deer and hundreds of lions lying in the forest, the king ascertained his course. And on the way were scattered trees pulled down by the wind caused by the thighs of that hero endued with the speed of the wind as he rushed after the deer. And proceeding, guided by those marks, to a spot filled with dry winds and abounding in leafless vegetables, brackish and devoid of water, covered with thorny plants and scattered over with gravel, stumps and shrubs and difficult of access and uneven and dangerous, he saw in a mountain cavern his younger brother motionless, caught in the folds of that foremost of snakes."

SECTION CLXXIX

Vaisampayana continued, "Yudhishthira, finding his beloved brother coiled by the body of the serpent, said these words: 'O son of Kunti, how hast thou come by this misfortune! And who is this best of serpents having a body like unto a mountain mass?' Bhimasena said, 'O worshipful one, this mighty being hath caught me for food. He is the royal sage Nahusha living in the form of a serpent.' Yudhishthira said, 'O longlived one, do thou free my brother of immeasurable prowess; we will give thee some other food which will appease thy hunger.' The serpent said, 'I have got for diet even this son of a king, come to my mouth of himself. Do thou go away. Thou shouldst not stay here. (If thou remainest here) thou too shall be my fare to-morrow. O mighty-armed one, this is ordained in respect of me, that he that cometh unto my place, becometh my food and thou too art in my quarter. After a long time have I got thy younger brother as my food; I will not let him off; neither do I like to have any other food.' Thereat Yudhishthira said, 'O serpent, whether thou art a god, or a demon, or an Uraga, do thou tell me truly, it is Yudhishthira that asketh thee, wherefore, O snake, hast thou taken Bhimasena? By obtaining which, or by knowing what wilt thou receive satisfaction, O snake, and what food shall I give thee? And how mayst thou free him.' The serpent said, 'O sinless one, I was thy ancestor, the son of Ayu and fifth in descent from the Moon. And I was a king celebrated under the name of Nahusha. And by sacrifices and asceticism and study of the Vedas and self-restraint and prowess I had acquired a permanent dominion over the three worlds. And when I had obtained such dominion, haughtiness possessed me. And thousands of Brahmanas were engaged in carrying my chair. And intoxicated by supremacy, I insulted those Brahmanas. And, O lord of the earth, by Agastya have I been reduced to this pass! Yet, O Pandava, to this day the memory (of my former birth) hath not forsaken me! And, O king, even by the favour of that high-souled Agastya, during the sixth division of the day have I got for meal thy younger brother. Neither will I set him free, nor do I wish for any other food. But if to-day thou answerest the questions put by me, then, I shall deliver Vrikodara!" At this Yudhishthira said, 'O serpent, ask whatever thou listest! I shall, if I can, answer thy questions with the view of gratifying thee, O snake! Thou knowest fully what should be known by Brahmanas. Therefore, O king of snakes, hearing (thee) I shall answer thy queries!'

The serpent said, 'O Yudhishthira, say--Who is a Brahmana and what should be known? By thy speech I infer thee to be highly intelligent.'

"Yudhishthira said, 'O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order and mercy is a Brahmana. And, O serpent, that which should be known is even the supreme Brahma, in which is neither happiness nor misery--and attaining which beings are not affected with misery; what is thy opinion?'

"The serpent said, 'O Yudhishthira, truth, charity, forgiveness, benevolence, benignity, kindness and the Veda[42] which worketh the benefit of the four orders, which is the authority in matters of religion and which is true, are seen even in the Sudra. As regards the object to be known and which thou allegest is without both happiness and misery, I do not see any such that is devoid of these.'

"Yudhishthira said, Those characteristics that are present in a Sudra, do not exist in a Brahmana; nor do those that are in a Brahmana exist in a Sudra. And a Sudra is not a Sudra by birth alone--nor a Brahmana is Brahmana by birth alone. He, it is said by the wise, in whom are seen those virtues is a Brahmana. And people term him a Sudra in whom those qualities do not exist, even though he be a Brahmana by birth. And again, as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion, O serpent, that nothing exists that is without (them) both. But as in cold, heat doth not exist, nor in heat, cold, so there cannot exist an object in which both (happiness and misery) cannot exist?"

"The serpent said, 'O king, if thou recognise him as a Brahmana by characteristics, then, O long-lived one, the distinction of caste becometh futile as long as conduct doth not come into play.'

"Yudhishthira said, 'In human society, O mighty and highly intelligent serpent, it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. This is my opinion. Men belonging to all orders (promiscuously) beget offspring upon women of all the orders. And of men, speech, sexual intercourse, birth and death are common. And to this the Rishis have borne testimony by using as the beginning of a sacrifice such expressions as--of what caste so ever we may be, we celebrate the sacrifice. Therefore, those that are wise have asserted that character is the chief essential requisite. The natal ceremony of a person is performed before division of the umbilical cord. His mother then acts as its Savitri and his father officiates as priest. He is considered as a Sudra as long as he is not initiated in the Vedas. Doubts having arisen on this point, O prince; of serpents, Swayambhuba Manu has declared, that the mixed castes are to be regarded as better than the (other) classes, if having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake! Whosoever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brahmana.' The serpent replied, 'O Yudhishthira, thou art acquainted with all that is fit to be known and having listened to thy words, how can I (now) eat up thy brother Vrikodara!"

SECTION CLXXX

"Yudhishthira said, 'In this world, you are so learned in the Vedas and Vedangas; tell me (then), what one should do to attain salvation?'

"The serpent replied, 'O scion of the Bharata's race, my belief is that the man who bestows alms on proper objects, speaks kind words and tells the truth and abstains from doing injury to any creature goes to heaven.'

"Yudhishthira enquired, 'Which, O snake, is the higher of the two, truth or alms-giving? Tell me also the greater or less importance of kind behaviour and of doing injury to no creature.'

"The snake replied, 'The relative merits of these virtues, truth and alms-giving, kind speech and abstention from injury to any creature, are known (measured) by their objective gravity (utility). Truth is (sometimes) more praiseworthy than some acts of charity; some of the latter again are more commendable than true speech. Similarly, O mighty king, and lord of the earth, abstention from doing injury to any creature is seen to be important than good speech and vice-versa. Even so it is, O king, depending on effects. And now, if thou hast anything else to ask, say it all, I shall enlighten thee!' Yudhishthira said, 'Tell me, O snake, how the incorporal being's translation to heaven, its perception by the senses and its enjoyment of the immutable fruits of its actions (here below), can be comprehended.' The snake replied, 'By his own acts, man is seen to attain to one of the three conditions of human existence, of heavenly life, or of birth in the lower animal kingdom. Among these, the man who is not slothful, who injures no one and who is endowed with charity and other virtues, goes to heaven, after leaving this world of men. By doing the very contrary, O king, people are again born as men or as lower animals. O my son, it is particularly said in this connection, that the man who is swayed by anger and lust and who is given to avarice and malice falls away from his human state and is born again as a lower animal, and the lower animals too are ordained to be transformed into the human state; and the cow, the horse and other animals are observed to attain to even the divine state.'[43] O my son, the sentient being, reaping the fruits of his actions, thus transmigrates through these conditions; but the regenerate and wise man reposes his soul in the everlasting Supreme Spirit. The embodied spirit, enchained by destiny and reaping the fruits of its own actions, thus undergoes birth after birth but he that has lost touch of his actions, is conscious of the immutable destiny of all born beings.[44]

"Yudhishthira asked, 'O snake, tell me truly and without confusion how that dissociated spirit becomes cognisant of sound, touch, form, flavour, and taste. O great-minded one, dost thou not perceive them, simultaneously by the senses? Do thou, O best of snakes, answer all these queries!' The snake replied, 'O long-lived one, the thing called Atman (spirit), betaking itself to corporeal tenement and manifesting itself through the organs of sense, becomes duly cognisant of perceptible objects. O prince of Bharata's race, know that the senses, the mind, and the intellect, assisting the soul in its perception of objects, are called Karanas. O my son, the eternal spirit, going out of its sphere, and aided by the mind, acting through the senses, the receptacles of all perceptions, successively perceives these things (sound, form, flavour, &c). O most valiant of men, the mind of living creatures is the cause of all perception, and, therefore, it cannot be cognisant of more than one thing at a time. That spirit, O foremost of men, betaking itself to the space between the eyebrows, sends the high and low intellect to different objects. What the Yogins perceive after the action of the intelligent principle by that is manifested the action of the soul.'

"Yudhishthira said, 'Tell me the distinguishing characteristics of the mind and the intellect. The knowledge of it is ordained as the chief duty of persons meditating on the Supreme Spirit.'

"The snake replied, 'Through illusion, the soul becomes subservient to the intellect. The intellect, though known to be subservient to the soul, becomes (then) the director of the latter. The intellect is brought into play by acts of perception; the mind is self-existent. The Intellect does not cause the sensation (as of pain, pleasure, &c), but the mind does. This, my son, is the difference between the mind and the intellect. You too are learned in this matter, what is your opinion?'

"Yudhishthira said, 'O most intelligent one, you have fine intelligence and you know all that is fit to be known. Why do you ask me that question? You knew all and you performed such wonderful deeds and you lived in heaven. How could then illusion overpower you? Great is my doubt on this point.' The snake replied, 'Prosperity intoxicates even the wise and valiant men. Those who live in luxury, (soon) lose their reason. So, I too, O Yudhishthira, overpowered by the infatuation of prosperity, have fallen from my high state and having recovered my self-consciousness, am enlightening thee thus! O victorious king, thou hast done me a good turn. By conversing with thy pious self, my painful curse has been expiated. In days of yore, while I used to sojourn in heaven in a celestial chariot, revelling in my pride, I did not think of anything else, I used to exact tribute from Brahmarshis, Devas, Yakshas, Gandharvas, Rakshasas, Pannagas and all other dwellers of the three worlds. O lord of earth, such was the spell of my eyes, that on whatever creature, I fixed them, I instantly destroyed his power. Thousands of Brahmarshis used to draw my chariot. The delinquency, O king, was the cause of my fall from my high prosperity. Among them, Agastya was one day drawing my conveyance, and my feet came in contact with his body; Agastya then pronounced (this curse) on me, in anger, 'Ruin seize thee, do thou become a snake.' So, losing my glory, I fell down from that excellent car and while falling, I beheld myself turned into a snake, with head downwards. I thus implored that Brahmana, 'May this curse be extinguished, O adorable one! You ought to forgive one who has been so foolish from infatuation.' Then he kindly told me this, as I was being hurled down (from heaven), "The virtuous king Yudhishthira will save thee from this curse, and when, O king, horrible sin of pride will be extinguished in thee; thou shalt attain salvation.' And I was struck with wonder on seeing (this) power of his austere virtues; and therefore, have I questioned thee about the attributes of the Supreme Spirit and of Brahmanas. Truth, charity, self-restraint, penance, abstention from doing injury to any creature, and constancy in virtue, these, O king, and not his race of family connections, are the means, by which a man must always secure salvation. May this brother of thine, the mighty Bhimasena, meet with good luck and may happiness abide with thee! I must go to Heaven again.'"

Vaisampayana continued, "So saying, that king, Nahusha, quitted his serpentine form, and assuming his celestial shape he went back to Heaven. The glorious and pious Yudhishthira, too, returned to his hermitage with Dhaumya and his brother Bhima. Then the virtuous Yudhishthira narrated all that, in detail, to the Brahmanas who had assembled (there). On hearing that, his three brothers and all the Brahmanas and the renowned Draupadi too were covered with shame. And all those excellent Brahmanas desiring the welfare of the Pandavas, admonished Bhima for his foolhardiness, telling him not to attempt such things again, and the Pandavas too were greatly pleased at seeing the mighty Bhima out of danger, and continued to live there pleasantly."

SECTION CLXXXI

(Markandeya-Samasya Parva)

Vaisampayana said, "While they were dwelling at that place, there set in the season of the rains, the season that puts an end to the hot weather and is delightful to all animated beings. Then the black clouds, rumbling loudly, and covering the heavens and the cardinal points, ceaselessly rained during day and night. These clouds, counted by hundreds and by thousands, looked like domes in the rainy season. From the earth disappeared the effulgence of the sun; its place was taken by the stainless lustre of the lightning; the earth became delightful to all, being overgrown with grass, with gnats and reptiles in their joy; it was bathed with rain and possessed with calm. When the waters had covered all, it could not be known whether the ground was at all even or uneven;--whether there were rivers or trees or hills. At the end of the hot season, the rivers added beauty to the woods being themselves full of agitated waters, flowing with great force and resembling serpents in the hissing sound they made. The boars, the stags and the birds, while the rain was falling upon them began to utter sounds of various kinds which could be heard within the forest tracts. The chatakas, the peacocks and the host of male Kohilas and the excited frogs, all ran about in joy. Thus while the Pandavas were roaming about in the deserts and sandy tracts, the happy season of rain, so various in aspect and resounding with clouds passed away. Then set in the season of autumn, thronged with ganders and cranes and full of joy; then the forest tracts were overrun with grass; the river turned limpid; the firmament and stars shone brightly., And the autumn, thronged with beasts and birds, was joyous and pleasant for the magnanimous sons of Pandu. Then were seen nights, that were free from dust and cool with clouds and beautified by myriads of planets and stars and the moon. And they beheld rivers and ponds, adorned with lilies and white lotuses, full of cool and pleasant water. And while roving by the river Saraswati whose banks resembled the firmament itself and were overgrown with canes, and as such abounded in sacred baths, their joy was great. And those heroes who wielded powerful bows, were specially glad to see the pleasant river Saraswati, with its limpid waters full to the brim. And, O Janamejaya, the holiest night, that of the full moon in the month of Kartika in the season of autumn, was spent by them while dwelling there! And the sons of Pandu, the best of the descendants of Bharata, spent that auspicious juncture with righteous and magnanimous saints devoted to penance. And as soon as the dark fortnight set in immediately after, the sons of Pandu entered the forest named the Kamyaka, accompanied by Dhananjaya and their charioteers and cooks."

SECTION CLXXXII

Vaisampayana said, "O son of Kuru, they, Yudhishthira and others, having reached the forest of Kamyaka, were, hospitably received by hosts of saints and they lived together with Krishna. And while the sons of Pandu were dwelling in security in that place, many Brahmanas came to wait upon them. And a certain Brahmana said, 'He the beloved friend of Arjuna, of powerful arms and possessed of self control, descendant of Sura, of a lofty intellect, will come, for, O ye foremost of the descendants of Kuru, Hari knows that ye have arrived here. For, Hari has always a longing for your sight and always seeks your welfare. And Markandeya, who lived very many years devoted to great austerities, given to study and penance, will erelong come and meet you.' And the very moment that he was uttering these words, there was beheld Krishna, coming thitherward upon a car unto which were yoked the horses Saivya and Sugriva,--he the best of those that ride on cars, accompanied by Satyabhama, is like Indra by Sachi, the daughter of Pulaman. And the son of Devaki came, desirous to see those most righteous of the descendants of Kuru. And the sagacious Krishna, having alighted from the car, prostrated himself, with pleasure in his heart, before the virtuous king, in the prescribed way, and also before Bhima, that foremost of powerful men. And he paid his respects to Dhaumya, while the twin brothers prostrated themselves to him. And he embraced Arjuna of the curly hair; and spoke words of solace to the daughter of Drupada. And the descendant of the chief of the Dasaraha tribe, that chastiser of foes, when he saw the beloved Arjuna come near him, having seen him after a length of time, clasped him again and again. And so too Satyabhama also, the beloved consort of Krishna, embraced the daughter of Drupada, the beloved wife of the sons of Pandu. Then these sons of Pandu, accompanied by their wife and priests, paid their respects to Krishna, whose eyes resembled the white lotus and surrounded him on all sides. And Krishna, when united with Arjuna, the son of Pritha, the winner of riches and the terror of the demons assumed a beauty comparable to that of Siva, the magnanimous lord of all created beings, when he, the mighty lord, is united with Kartikeya (his son). And Arjuna, who bore a circlet of crowns on his head, gave an account of what had happened to him in the forest to Krishna, the elder brother of Gada. And Arjuna asked, saying, 'How is Subhadra, and her son Abhimanyu?' And Krishna, the slayer of Madhu, having paid his respects in the prescribed form to the son of Pritha, and to the priest, and seating himself with them there, spoke to king Yudhishthira, in words of praise. And he said, 'O king, Virtue is preferable to the winning of kingdoms; it is, in fact, practice of austerities! By you who have obeyed with truth and candour what your duty prescribed, have been won both this world and that to come! First you have studied, while performing religious duties; having acquired in a suitable way the whole science of arms, having won wealth by pursuing the methods prescribed for the military caste, you have celebrated all the time-honoured sacrificial rites. You take no delight in sensual pleasures; you do not act, O lord of men, from motives of enjoyment, nor do you swerve from virtue from greed of riches; it is for this, you have been named the Virtuous King, O son of Pritha! Having won kingdoms and riches and means of enjoyment, your best delight has been charity and truth and practice of austerities, O King, and faith and meditation and forbearance and patience! When the population of Kuru-jangala beheld Krishna outraged in the assembly hall, who but yourself could brook that conduct, O Pandu's son, which was so repugnant both to virtue and usage? No doubt, you will, before long, rule over men in a praiseworthy way, all your desires being fulfilled. Here are we prepared to chastise the Kurus, as soon as the stipulation made by you is fully performed! And Krishna, the foremost of the Dasarha tribe, then said to Dhaumya and Bhima and Yudhishthira, and the twins and Krishna, 'How fortunate that by your blessing Arjuna the bearer of the coronet, has arrived after having acquired the science of arms!" And Krishna, the leader of the Dasarha tribe, accompanied by friends, likewise spoke to Krishna, the daughter of Yajnasena, saying, 'How fortunate that you are united, safe and secure, with Arjuna, the winner of riches!' And Krishna also said, 'O Krishna, O daughter of Yajnasena, those sons of yours, are devoted to the study of the science of arms, are well-behaved and conduct themselves on the pattern, O Krishna, of their righteous friends. Your father and your uterine brothers proffer them a kingdom and territories; but the boys find no joy in the house of Drupada, or in that of their maternal uncles. Safely proceeding to the land of the Anartas, they take the greatest delight in the study of the science of arms. Your sons enter the town of the Vrishnis and take an immediate liking to the people there. And as you would direct them to conduct themselves, or as the respected Kunti would do, so does Subhadra direct them in a watchful way. Perhaps, she is still more careful of them. And, O Krishna, as Rukmini's son is the preceptor of Aniruddha, of Abhimanyu, of Sunitha, and of Bhanu; so he is the preceptor and the refuge of your sons also! And a good preceptor, would unceasingly give them lessons in the wielding of maces and swords and bucklers, in missiles and in the arts of driving cars and of riding horses, being valiant. And he, the son of Rukmini, having bestowed a very good training upon them, and having taught them the art of using various weapons in a proper way, takes satisfaction at the valorous deeds of your sons, and of Abhimanyu. O daughter of Drupada! And when your son goes out, in pursuit of (out-door) sports, each one of them is followed thither by cars and horses and vehicles and elephants.' And Krishna said to the virtuous king, Yudhishthira, The fighting men of the Dasarha tribe, and the Kukuras, and the Andhakas--let these, O king, place themselves at thy command--let them perform what thou desirest them. O lord of men, let the army of the tribe of Madhus, (resistless) like the wind, with their bows and led by Balarama whose weapon is the plough--let that army, equipped (for war), consisting of horsemen and foot soldiers and horses and cars and elephants, prepare to do your bidding. O son of Pandu! Drive Duryodhana, the son of Dhritarashtra, the vilest of sinful men, together with his followers and his hosts of friends to the path betaken by the lord of Saubha, the son of the Earth! You, O ruler of men, are welcome to stick to that stipulation which was made in the assembly-hall--but let the city of Hastina be made ready for you, when the hostile force has been slain by the soldiers of the Dasarha tribe! Having roamed at your pleasure in all those places where you may desire to go, having got rid of your grief and freed from all your sins--you will reach the city of Hastina--the well-known city situated in the midst of a fine territory!--Then the magnanimous king having been acquainted with the view, thus clearly set forth by Krishna that best of men, and, having applauded the same, and having deliberated, thus spoke with joined palms unto Kesava, 'O Kesava, no doubt, thou art the refuge of the sons of Pandu; for the sons of Pandu have their protector in thee! When the time will come, there is no doubt that thou wilt do all the work just mentioned by thee; and even more than the same! As promised by us, we have spent all the twelve years in lonely forests. O Kesava, having in the prescribed way completed the period for living unrecognised, the sons of Pandu will take refuge in thee. This should be the intention of those that associate with thee, O Krishna! The sons of Pandu swerve not from the path of truth, for the sons of Pritha with their charity and their piety with their people and their wives and with their relations have their protector in thee!"

Vaisampayana said, 'O descendant of Bharata, while Krishna, the descendant of the Vrishnis and the virtuous king, were thus talking, there appeared then the saint Markandeya, grown grey in the practise of penances. And he had seen many thousand years of life, was of a pious soul, and devoted to great austerities. Signs of old age he had none; and deathless he was, and endued with beauty and generous and many good qualities. And he looked like one only twenty-five years old. And when the aged saint, who had seen many thousand years of life, came, all the Brahamanas paid their respects to him and so did Krishna together with Pandu's son. And when that wisest saint, thus honoured, took his seat in a friendly way, Krishna addressed him, in accordance with the views of the Brahmanas and of Pandu's sons, thus,--

"The sons of Pandu, and the Brahmanas assembled here, and the daughter of Drupada, and Satyabhama, likewise myself, are all anxious to hear your most excellent words, O Markandeya! Propound to us the holy stories of events of bygone times, and the eternal rules of righteous conduct by which are guided kings and women and saints!"

Vaisampayana continued, "When they had all taken their seats, Narada also, the divine saint, of purified soul, came on a visit to Pandu's sons. Him also, then, of great soul, all those foremost men of superior intellect, honoured in the prescribed form, by offering water to wash his feet, and the well-known oblation called the Arghya. Then the godlike saint, Narada, learning that they were about to hear the speech of Markandeya, expressed his assent to the arrangement. And he, the deathless, knowing what would be opportune, said smilingly, 'O saint of the Brahmana caste, speak what you were about to say unto the sons of Pandu!' Thus addressed, Markandeya, devoted to great austerities, replied, 'Wait a moment. A great deal will be narrated.' Thus addressed, the sons of Pandu, together with those twice-born ones, waited a moment, looking at that great saint, (bright) as the mid-day sun."

Vaisampayana continued, "Pandu's son, the king of the Kuru tribe, having observed that the great saint as willing to speak, questioned him with a view to suggesting topics to speak upon, saying, 'You who are ancient (in years), know the deeds of gods and demons, and illustrious saints, and of all the royal ones. We consider you as worthy of being worshipped and honoured; and we have long yearned after your company. And here is this son of Devaki, Krishna, who has come to us on a visit. Verily, when I look at myself, fallen away from happiness, and when I contemplate the sons of Dhritarashtra, of evil life, flourishing in every way, the idea arises in me that it is man who does all acts, good or bad, and that it is he that enjoys the fruit the acts bring forth. How then is god the agent? And, O best of those that are proficient in the knowledge of God, how is it that men's actions follow them? Is it in this world? Or is it in some subsequent existence? And, O best of righteous men among the twice-born, in what way is an embodied animated being joined by his good and evil deeds that seek him out? Is it after death? Or is it in this world? And, O descendant of Bhrigu, is what we experience in this world the result of the acts of this very life? Or will the acts of this life bear fruit in the world to come? And where do the actions of an animated being who is dead find their resting place?"

"Markandeya said, 'O best of those that can speak, this question befits thee, and is just what it should be? Thou knowest all that there is to know. But thou art asking this question, simply for the sake of form. Here I shall answer thee: listen to me with an attentive mind, as to how in this world and in that to come, a man experienceth happiness and misery. The lord of born beings, himself sprung first of all, created, for all embodied beings, bodies which were stainless, pure, and obedient to virtuous impulses, O wisest of the descendants of Kuru! The ancient men had all their desires fulfilled, were given to praiseworthy courses of life, were speakers of truth, godly and pure. All were equal to the gods, could ascend to the sky at their pleasure, and could come back again; and all went about at their pleasure. And they had their death and their life also under their own control; and they had few sufferings; had no fear; and had their wishes fulfilled; and they were free from trouble; could visit the gods and the magnanimous saints; knew by heart all righteous rules; were self-controlled and free from envy. And they lived many thousand years; and had many thousand sons. Then in course of time they came to be restricted to walking solely on the surface of the earth, overpowered by lust and wrath, dependent for subsistence upon falsehood and trick, overwhelmed by greed and senselessness. Then those wicked men, when disembodied, on account of their unrighteous and unblessed deeds, went to hell in a crooked way. Again and again, they were grilled, and, again and again they began to drag their miserable existence in this wonderful world. And their desires were unfulfilled, the objects unaccomplished, and their knowledge became unavailing. And their senses were paralysed and they became apprehensive of everything and the cause of other people's sufferings. And they were generally marked by wicked deeds, and born in low families; they became wicked and afflicted with diseases, and the terror of others. And they became short-lived and sinful and they reaped the fruit of their terrible deeds. And coveting everything, they became godless and indifferent in mind, O son of Kunti! The destiny of every creature after death is determined by his acts in this world. Thou hast asked me where this treasure of acts of the sage and the ignorant remain, and where they enjoy the fruit of their good and evil deeds! Do thou listen to the regulations on this subject! Man with his subtle original body created by God lays up a great store of virtue and vice. After death he quits his frail (outer) body and is immediately born again in another order of beings. He never remains non-existent for a single moment. In his new life his actions follow him invariably as shadow and, fructifying, makes his destiny happy or miserable. The wise man, by his spiritual insight, knows all creatures to be bound to an immutable destiny by the destroyer and incapable of resisting the fruition of his actions in good or evil fortune. This, O Yudhishthira, is the doom of all creatures steeped in spiritual ignorance. Do thou now hear of the perfect way attained by men of high spiritual perception! Such men are of high ascetic virtue and are versed in all profane and holy writ, diligent in performing their religious obligations and devoted to truth. And they pay due homage to their preceptors and superiors and practise Yoga, are forgiving, continent and energetic and pious and are generally endowed with every virtue. By the conquest of the passions, they are subdued in mind; by practising yoga they become free from disease, fear and sorrow; they are not troubled (in mind). In course of birth, mature or immature, or while ensconced in the womb, in every condition, they with spiritual eyes recognize the relation of their soul to the supreme Spirit. Those great-minded Rishis of positive and intuitive knowledge passing through this arena of actions, return again to the abode of the celestials. Men, O king, attain what they have in consequence of the grace of the gods of Destiny or of their own actions. Do thou not think otherwise. O Yudhishthira, I regard that as the highest good which is regarded so in this world. Some attain happiness in this world, but not in the next; others do so in the next, but not in this. Some, again, attain happiness in this as well as in the next world; and others neither here nor in the next world. Those that have immense wealth, shine every day with well-decorated persons. O slayer of mighty foes, being addicted to carnal pleasures, they enjoy happiness only in this world, but not in the next. But those who are engaged in spiritual meditations and the study of the Vedas, who are diligent in asceticism, and who impair the vigour of their bodies by performing their duties, who have subdued their passions, and who refrain from killing any animated being, those men, O slayer of thy enemies, attain happiness in the next world, but not in this! Those who first live a pious life, and virtuously acquire wealth in due time and then marry and perform sacrifices, attain bliss both in this and the next world. Those foolish men again who do not acquire knowledge, nor are engaged in asceticism or charity or increasing their species; or in encompassing the pleasures and enjoyments of this world, attain bliss neither in this nor in the next world. But all of you are proficient in knowledge and possessed of great power and strength and celestial vigour. For the extermination (of the wicked) and for serving the purposes of the gods, ye have come from the other world and have taken your birth in this! Ye, who are so valiant, and engaged in asceticism, self-restraining exercises, and religious ordinances, and fond of exertion, after having performed great deeds and gratified the gods and Rishis and the Pitris, ye will at last in due course attain by your own acts the supreme region--the abode of all virtuous men! O ornament of Kuru's race, may no doubts cross thy mind on account of these thy sufferings, for this affliction is for thy good!"

SECTION CLXXXIII

Vaisampayana continued,--"The sons of Pandu said to the high-souled Markandeya, 'We long to hear of the greatness of the Brahmanas Do thou tell us of it!' Thus asked, the revered Markandeya, of austere virtue and high spiritual energy, and proficient in all departments of knowledge, replied, 'A strong-limbed, handsome young prince of the race of the Haihayas, a conqueror of hostile cities, (once) went out hunting. And (while) roaming in the wilderness of big trees and thickets of grass, he saw, at no great distance from him, a Muni with the skin of a black antelope for his upper garment, and killed him for a deer. Pained at what he had done, and his senses paralysed with grief, he repaired to the presence of the more distinguished of the Haihaya chiefs. The louts-eyed prince related to them the particulars. On hearing the account, O my son, and beholding the body of the Muni who had subsisted on fruits and roots, they were sorely afflicted in mind. And they all set out enquiring here and there as they proceeded, as to whose son the Muni might be. And they soon after reached the hermitage of Arishtanemi, son of Kasyapa. And saluting that great Muni, so constant in austerity, they all remained standing, while the Muni, on his part, busied himself about their reception. And they said unto the illustrious Muni, 'By a freak of destiny, we have ceased to merit thy welcome: indeed, we have killed a Brahmana!' And the regenerate Rishi said to them, 'How hath a Brahmana come to be killed by you, and say where may be he? Do ye all witness the power of my ascetic practices!' And they, having related everything to him as it had happened went back, but found not the body of the dead Rishi on the spot (where they had left it). And having searched for him, they returned, ashamed and bereft of all perception, as in a dream. And then, O thou conqueror of hostile cities, the Muni Tarkshya, addressed them, saying, 'Ye princes, can this be the Brahmana of your killing? This Brahmana, endowed with occult gifts from spiritual exercises, is, indeed, my son!' Seeing that Rishi, O lord of the earth, they were struck with bewilderment. And they said, 'What a marvel! How hath the dead come to life again? Is it the power of his austere virtue by which he hath revived again? We long to hear this, O Brahmana, if, indeed, it can be divulged?' To them, he replied, 'Death, O lords of men, hath no power over us! I shall tell ye the reason briefly and intelligibly. We perform our own sacred duties; therefore, have we no fear of death; we speak well of Brahmanas but never think any ill of them; therefore hath death no terror for us. Entertaining our guests with food and drink, and our dependants with plenty of food, we ourselves (then) partake of what is left; therefore we are not afraid of death. We are peaceful and austere and charitable and forbearing and fond of visiting sacred shrines, and we live in sacred places; therefore we have no fear of death. And we live in places inhabited by men who have great spiritual power; therefore hath death no terror for us. I have briefly told ye all! Return ye now all together, cured of all worldly vanity. Ye have no fear of sin!' Saying amen, O foremost scion of Bharata's race, and saluting the great Muni, all those princes joyously returned to their country."

SECTION CLXXXIV

"Markandeya continued, 'Do ye again hear from me the glory of the Brahmanas! It is said that a royal sage of the name of Vainya was once engaged in performing the horse-sacrifice and that Atri desired to go to him for alms. But Atri subsequently gave up his desire of wealth, from religious scruples. After much thought he, of great power, became desirous of living in the woods, and, calling his wife and sons together, addressed them thus, 'Let us attain the highly tranquil and complete fruition of our desires. May it, therefore, be agreeable to you to repair quickly to the forest for a life of great merit.' His wife, arguing from motives of virtue also then said to him, 'Hie thee to the illustrious prince Vainya, and beg of him vast riches! Asked by thee, that royal sage, engaged in sacrifice will give thee wealth. Having gone there, O regenerate Rishi, and received from him vast wealth, thou canst distribute it among thy sons and servants and then thou canst go whithersoever thou pleasest. This, indeed, is the higher virtue as instanced by men conversant with religion.' Atri replied, 'I am informed, O virtuous one, by the high-souled Gautama, that Vainya is a pious prince, devoted to the cause of truth; but there are Brahmanas (about his persons) who are jealous of me; and as Gautama hath told me this, I do not venture to go there, for (while) there, if I were to advise what is good and calculated to secure piety and the fulfilment of one's desires, they would contradict me with words unproductive of any good. But I approve of any counsel and will go there; Vainya will give me kine and hoards of riches.'

"Markandeya continued, 'So saying, he, of great ascetic merit, hastened to Vainya's sacrifice and reaching the sacrificial altar and making his obeisance to the king and praising him with well-meaning speeches, he spoke these words, 'Blessed art thou, O king! Ruling over the earth, thou art the foremost of sovereigns! The Munis praise thee, and besides thee there is none so versed in religious lore'! To him the Rishi Gautama, of great ascetic merit, then indignantly replied saying, 'Atri, do not repeat this nonsense. (It seems) thou art not in thy proper senses. In this world of ours, Mahendra the lord of all created beings (alone) is the foremost of all sovereigns!' Then, O, great prince, Atri said to Gautama, 'As Indra, the lord of all creatures, ruleth over our destinies, so doth this king! Thou art mistaken. It is thou who hast lost thine senses from want of spiritual perception!' Gautama replied, 'I know I am not mistaken; it is thou who art labouring under a misconception in this matter. To secure the king's countenance, thou art flattering him in (this) assembly of the people. Thou dost not know what the highest virtue, is nor dost thou feel the need for it. Thou art like a child steeped in ignorance, for what then hast thou become (so) old in years?'

"Markandeya continued, 'While those two men were thus disputing in the presence of the Munis, who were engaged in Vainya's sacrifice the latter enquired, 'What is the matter with them, that maketh them talk so vociferously?' Then the very pious Kasyapa learned in all religious lore, approaching the disputants asked them what was the matter. And then Gautama, addressing that assembly of great Munis said, 'Listen, O great Brahmanas, to the point in dispute between us. Atri hath said that Vainya is the ruler of our destinies; great is our doubt on this point.'

"Markandeya continued, 'On hearing this, the great-mind Munis went instantly to Sanatkumara who was well versed in religion to clear their doubt. And then he of great ascetic merit, having heard the particulars from them addressed them these words full of religious meaning. And Sanatkumara said, 'As fire assisted by the wind burneth down forests, so a Brahmana's energy in union with a Kshatriya's or a Kshatriya's joined with a Brahmana's destroyeth all enemies. The sovereign is the distinguished giver of laws and the protector of his subjects. He is (a protector of created beings) like Indra, (a propounder of morals) like Sukra, (a counsellor) like Vrihaspati and (hence he is also called) the ruler of men's destinies. Who does not think it proper to worship the individual of whom such terms as 'preserver of created beings,' 'royal,' 'emperor,' 'Kshatriya' (or saviour of the earth), 'lord of earth', 'ruler of men', are applied in praise? The king is (also) styled the prime cause (of social order, as being the promulgator of laws), 'the virtuous in wars,' (and therefore, preserver after peace), 'the watchman,' 'the contented,' 'the lord,' 'the guide to salvation,' 'the easily victorious,' 'the Vishnu like,' 'of effective wrath,' 'the winner of battles' and 'the cherisher of the true religion.' The Rishis, fearful of sin, entrusted (the temporal) power to the Kshatriyas. As among the gods in heaven the Sun dispelleth darkness by his effulgence, so doth the king completely root out sin from this earth. Therefore is the king's greatness reduced from the evidences of the sacred books, and we are bound to pronounce for that side which hath spoken in favour of the king.'

"Markandeya continued, 'Then that illustrious prince, highly pleased with the victorious party, joyfully said to Atri, who had praised him erewhile. 'O regenerate Rishi, thou hast made and styled me the greatest and most excellent of men here, and compared me to the gods; therefore, shall I give thee vast and various sorts of wealth. My impression is that thou art omniscient. I give thee, O well-dressed and well-adorned one, a hundred millions of gold coins and also ten bharas of gold. Then Atri, of high austere virtues and great spiritual powers, thus welcomed (by the king), accepted all the gifts without any breach of propriety, and returned home. And then giving his wealth to his sons and subduing his self, he cheerfully repaired to the forest with the object of performing penances."

SECTION CLXXXV

"Markandeya continued, 'O thou conqueror of hostile cities, in this connection Saraswati too, when interrogated by that intelligent Muni Tarkshya, had said (this). Do thou listen to her words! Tarkshya had asked, saying, 'Excellent lady, what is the best thing for a man to do here below, and how must he act so that he may not deviate from (the path of) virtue. Tell me all this, O beautiful lady, so that instructed by thee, I may not fall away from the path of virtue! When and how must one offer oblations to the (sacred) fire and when must he worship so that virtue may not be compromised? Tell me all this, O excellent lady, so that I may live without any passions, craving, or desire, in this world.'

"Markandeya continued, 'Thus questioned by that cheerful Muni and seeing him eager to learn and endued with high intelligence, Saraswati addressed these pious and beneficial words to the Brahmana, Tarkshya.'

"Saraswati said, 'He who is engaged in the study of the Vedas, and with sanctity and equanimity perceives the supreme Godhead in his proper sphere, ascends the celestial regions and attains supreme beatitude with the Immortals. Many large, beautiful, pellucid and sacred lakes are there, abounding with fish, flowers, and golden lilies. They are like shrines and their very sight is calculated to assuage grief. Pious men, distinctively worshipped by virtuous well-adorned golden-complexioned Apsaras, dwell in contentment on the shores of those lakes. He who giveth cows (to Brahmanas) attaineth the highest regions; by giving bullocks he reacheth the solar regions, by giving clothes he getteth to the lunar world, and by giving gold he attaineth to the state of the Immortals. He who giveth a beautiful cow with a fine calf, and which is easily milked and which doth not run away, is (destined) to live for as many years in the celestial regions as there are hairs on the body of that animal. He who giveth a fine, strong, powerful, young bullock, capable of drawing the plough and bearing burdens, reacheth the regions attained by men who give ten cows. When a man bestoweth a well-caparisoned kapila cow with a brazen milk-pail and with money given afterwards, that cow becoming, by its own distinguished qualities, a giver of everything reacheth the side of the man who gave her away. He who giveth away cows, reapeth innumerable fruits of his action, measured by the hairs on the body of that animal. He also saveth (from perdition) in the next world his sons and grandsons and ancestors to the seventh generation. He who presenteth to a Brahmana, sesamum made up in the form of a cow, having horns made of gold, with money besides, and a brazen milk-pail, subsequently attaineth easily to the regions of the Vasus. By his own acts man descends into the darksome lower regions, infested by evil spirits (of his own passions) like a ship tossed by the storm in the high seas; but the gift of kine to Brahmanas saves him in the next world. He who giveth his daughter in marriage, in the Brahma form, who bestoweth gifts of land on Brahmanas and who duly maketh other presents, attaineth to the regions of Purandara. O Tarkshya, the virtuous man who is constant in presenting oblations to the sacred fire for seven years, sanctifieth by his own action seven generations up and down.'

"Tarkshya said, 'O beautiful lady, explain to me who ask thee, the rules for the maintenance of the sacred fire as inculcated in the Vedas. I shall now learn from thee the time-honoured rules for perpetually keeping up the sacred fire.'"

SECTION CLXXXVI

Then Yudhishthira, the son of Pandu, said to the Brahmana, Markandeya, 'Do thou now narrate the history of Vaivaswata Manu?

"Markandeya replied, 'O king, O foremost of men, there was a powerful and great Rishi of the name of Manu. He was the son of Vivaswan and was equal unto Brahma in glory. And he far excelled his father and grandfather in strength, in power, in fortune, as also in religious austerities. And standing on one leg and with uplifted hand, that lord of men did severe penance in the jujube forest called Visala. And there with head downwards and with steadfast eyes he practised the rigid and severe penance for ten thousand years. And one day, whilst he was practising austerities there with wet clothes on and matted hair on head, a fish approaching the banks of the Chirini, addressed him thus, 'Worshipful sir, I am a helpless little fish, I am afraid of the large ones; therefore, do thou, O great devotee, think it worth thy while to protect me from them; especially as this fixed custom is well established amongst us that the strong fish always preys upon the weak ones. Therefore do thou think it fit to save me from being drowned in this sea of terrors! I shall requite thee for thy good offices.' On hearing these words from the fish, Vaivaswata Manu was overpowered with pity and he took out the fish from the water with his own hands. And the fish which had a body glistening like the rays of the moon when taken out of the water was put back in an earthen water-vessel. And thus reared that fish O king, grew up in size and Manu tended it carefully like a child. And after a long while, it became so large in size, that there was no room for it in that vessel. And then seeing Manu (one day), it again addressed these words to him, 'Worshipful sir, do thou appoint some better habitation for me.' And then the adorable Manu, the conqueror of hostile cities, took it out of that vessel and carried it to a large tank and placed it there. And there again the fish grew for many a long year. And although the tank was two yojanas in length and one yojana in width, even there, O lotus-eyed son of Kunti and ruler of men, was no room for the fish to play about! And beholding Manu it said again, 'O pious and adorable father, take me to the Ganga, the favourite spouse of the Ocean so that I may live there; or do as thou listest. O sinless one, as I have grown to this great bulk by thy favour I shall do thy bidding cheerfully.' Thus asked the upright and continent and worshipful Manu took the fish to the river Ganga and he put it into the river with his own hands. And there, O conqueror of thy enemies, the fish again grew for some little time and then beholding Manu, it said again, 'O lord, I am unable to move about in the Ganga on account of my great body; therefore, worshipful sir, do thou please take me quickly to the sea!' O son of Pritha, Manu then taking it out of the Ganga, carried it to the sea and consigned it there. And despite its great bulk, Manu transported it easily and its touch and smell were also pleasant to him. And when it was thrown into the sea by Manu, it said these words to him with a smile, 'O adorable being, thou hast protected me with special care; do thou now listen to me as to what thou shouldst do in the fulness of time! O fortunate and worshipful sir, the dissolution of all this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe. Therefore do I now explain what is good for thee! The mobile and immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shall build a strong massive ark and have it furnished with a long rope. On that must thou ascend, O great Muni, with the seven Rishis and take with thee all the different seeds which were enumerated by regenerate Brahmanas in days of yore, and separately and carefully must thou preserve them therein. And whilst there, O beloved of the Munis, thou shall wait for me, and I shall appear to thee like a horned animal, and thus, O ascetic, shall thou recognise me! And I shall now depart, and thou shall act according to my instructions, for, without my assistance, thou canst not save thyself from that fearful flood.' Then Manu said unto the fish, 'I do not doubt all that thou hast said, O great one! Even so shall I act!' And giving instructions to each other, they both went away. And Manu then, O great and powerful king and conqueror of thy enemies, procured all the different seeds as directed by the fish, and set sail in an excellent vessel on the surging sea. And then, O lord of the earth, he bethought himself of that fish. And the fish too, O conqueror of thy enemies and foremost scion of Bharata's race, knowing his mind, appeared there with horns on his head. And then, O tiger among men, beholding in the ocean that horned fish emerging like a rock in the form of which he had been before appraised, he lowered the ropy noose on its head. And fastened by the noose, the fish, O king and conqueror of hostile cities, towed the ark with great force through the salt waters. And it conveyed them in that vessel on the roaring and billow beaten sea. And, O conqueror of thy enemies and hostile cities, tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. And neither land nor the four cardinal points of the compass, could be distinguished.

And there was water everywhere and the waters covered the heaven and the firmament also. And, O bull of Bharata's race, when the world was thus flooded, none but Manu, the seven Rishis and the fish could be seen. And, O king, the fish diligently dragged the boat through the flood for many a long year and then, O descendant of Kuru and ornament of Bharata's race, it towed the vessel towards the highest peak of the Himavat. And, O Bharata, the fish then told those on the vessel to tie it to the peak of the Himavat. And hearing the words of the fish they immediately tied the boat on that peak of the mountain and, O son of Kunti and ornament of Bharata's race, know that that high peak of the Himavat is still called by the name of Naubandhana (the harbour). Then the fish addressing the associated Rishis told them these words, 'I am Brahma, the Lord of all creatures; there is none greater than myself. Assuming the shape of a fish, I have saved you from this cataclysm. Manu will create (again) all beings--gods, Asuras and men, all those divisions of creation which have the power of locomotion and which have it not. By practicing severe austerities he will acquire this power, and with my blessing, illusion will have no power over him.'

"So saying the fish vanished instantly. And Vaivaswata Manu himself became desirous of creating the world. In this work of creation illusion overtook him and he, therefore, practised great asceticism. And endowed with ascetic merit, Manu, O ornament of Bharata's race, again set about his work of creating all beings in proper and exact order. This story which I have narrated to thee and the hearing of which destroyeth all sin, is celebrated as the Legend of the Fish. And the man who listeneth every day to this primeval history of Manu, attaineth happiness and all other objects of desire and goeth to heaven."

SECTION CLXXXVII

"Then the virtuous king Yudhishthira in all humility again enquired of the illustrious Markandeya, saying, 'O great Muni, thou hast seen many thousands of ages pass away. In this world there is none so longlived as thou! O best of those that have attained the knowledge of Supreme Spirit, there is none equal to thee in years except the great-minded Brahma living in the most exalted place. Thou, O Brahmana, worshippest Brahma at the time of the great dissolution of the universe, when this world is without sky and without the gods and Danavas. And when that cataclysm ceaseth and the Grandsire awaketh, thou alone, O regenerate Rishi, beholdest Brahma duly re-create the four orders of beings after having filled the cardinal points with air and consigned the waters to their proper place. Thou, O great Brahmana, hast worshipped in his presence the great Lord and Grandsire of all creatures with soul rapt in meditation and entirely swallowed up in Him! And, O Brahmana, thou hast many a time witnessed with thy eyes, the primeval acts of creation, and, plunged in severe ascetic austerities, thou hast also surpassed the Prajapatis themselves! Thou art esteemed as one who is nearest to Narayana, in the next world. Many a time in days of yore hast thou beheld the Supreme Creator of the universe with eyes of spiritual abstraction and renunciation, having first opened thy pure and lotus-like heart--the only place where the multiform Vishnu of universal knowledge may be seen! It is for this, O learned Rishi, by the grace of God neither all-destroying Death, nor dotage that causeth the decay of the body, hath any power over thee! When neither the sun, nor the moon, nor fire, nor earth, nor air, nor sky remains, when all the world being destroyed looketh like one vast ocean, when the Gods and Asuras and the great Uragas are annihilated, and when the great-minded Brahma, the Lord of all creatures, taking his seat on a lotus flower, sleepeth there, then thou alone remainest to worship him! And, O best of Brahman as thou hast seen all this that occurred before, with thy own eyes. And thou alone hast witnessed many things by the senses, and never in all the worlds hath there been any thing unknown to thee! Therefore do I long to hear any discourse explaining the causes of things!"

"Markandeya replied, 'Indeed, I shall explain all, after having bowed down to that Self-existent, Primordial Being, who is eternal and undeteriorating and inconceivable, and who is at once vested with and divested of attributes. O tiger among men, this Janardana attired in yellow robes is the grand Mover and Creator of all, the Soul and Framer of all things, and the lord of all! He is also called the Great, the Incomprehensible, the Wonderful and the Immaculate. He is without beginning and without end, pervades all the world, is Unchangeable and Undeteriorating. He is the Creator of all, but is himself uncreate and is the Cause of all power. His knowledge is greater than that of all the gods together. O best of kings and pre-eminent of men, after the dissolution of the universe, all this wonderful creation again comes into life. Four thousand years have been said to constitute the Krita Yuga. Its dawn also, as well as its eve, hath been said to comprise four hundred years. The Treta-Yuga is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The Yuga that comes next is called Dwapara, and it hath been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next Yuga, called Kali, is said to comprise one thousand years and its dawn, as well as eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a Yuga. And after the Kali Yuga is over, the Krita Yuga comes again. A cycle of the Yugas thus comprised a period of twelve thousand years. A full thousand of such cycles would constitute a day of Brahma. O tiger among men, when all this universe is withdrawn and ensconced within its home--the Creator himself--that disappearance of all things is called by the learned to be Universal Destruction. O bull of the Bharata race, towards the end of the last mentioned period of one thousand years, i.e., when the period wanted to complete a cycle is short, men generally become addicted to falsehood in speech. O son of Pritha, then sacrifices and gifts and vows, instead of being performed by principals are suffered to be performed by representatives! Brahmanas then perform acts that are reserved for the Sudras, and the Sudras betake themselves to the acquisition of wealth. Then Kshatriyas also betake themselves to the practice of religious acts. In the Kali age, the Brahmanas also abstain from sacrifices and the study of the Vedas, are divested of their staff and deer-skin, and in respect of food become omnivorous. And, O son, the Brahmanas in that age also abstain from prayers and meditation while the Sudras betake themselves to these! The course of the world looketh contrary, and indeed, these are the signs that foreshadow the Universal Destruction. And, O lord of men, numerous Mleccha kings then rule over the earth! And those sinful monarchs, addicted to false speech, govern their subjects on principles that are false. The Andhhas, the Sakas, the Pulindas, the Yavanas, the Kamvojas, the Valhikas and the Abhiras, then become, O best of men, possessed of bravery and the sovereignty of the earth. This, O tiger among men, becometh the state of the world during the eve, O Bharata, of the Kali age! Not a single Brahmana then adhereth to the duties of his order. And the Kshatriyas and the Vaisyas also, O monarch, follow practices contrary to those that are proper for their own orders. And men become short-lived, weak in strength, energy, and prowess; and endued with small might and diminutive bodies, they become scarcely truthful in speech. And the human population dwindles away over large tracts of country, and the regions of the earth, North and South, and East and West, become crowded with animals and beasts of prey. And during this period, they also that utter Brahma, do so in vain. The Sudras address Brahmanas, saying, Bho, while the Brahmanas address

Sudras, saying Respected Sir. And, O tiger among men, at the end of the Yuga, animals increase enormously. And, O king, odours and perfumes do not then become so agreeable to our sense of scent, and, O tiger among men, the very tastes of things do not then so well accord with our organs of taste as at other periods! And, O king, women then become mothers of numerous progeny, endued with low statures, and destitute of good behaviour and good manners. And they also make their very mouths serve the purposes of the organ of procreation. And famine ravages the habitations of men, and the highways are infested by women of ill fame, while females in general, O king, become at such periods hostile to their lords and destitute of modesty! And, O king, the very kine at such periods yield little milk, while the trees, sat over with swarms of crows, do not produce many flowers and fruits. And, O lord of the earth, regenerate classes, tainted with the sin of slaying Brahmanas, accept gifts from monarchs that are addicted to falsehood in speech. And filled with covetousness and ignorance, and bearing on their persons the outward symbols of religion, they set out on eleemosynary rounds, afflicting the people of the Earth. And people leading domestic lives, afraid of the burden of taxes, become deceivers, while Brahmanas, falsely assuming the garb of ascetics, earn wealth by trade, with nails and hair unpared and uncut. And, O tiger among men, many of the twice-born classes become, from avarice of wealth, religious mendicants of the Brahmacharin order. And, O monarch, men at such periods behave contrary to the modes of life to which they betake themselves, and addicted to intoxicating drinks and capable of violating the beds of their preceptors, their desires are all of this world, pursuing matters ministering to the flesh and the blood. And O tiger among men, at such period the asylums of ascetics become full of sinful and audacious wretches ever applauding lives of dependence. And the illustrious chastiser of Paka never showers rain according to the seasons and the seeds also that are scattered on earth, do not, O Bharata, all sprout forth. And men, unholy in deed and thought, take pleasure in envy and malice. And, O sinless one, the earth then becometh full of sin and immorality. And, O lord of the earth, he that becometh virtuous at such periods doth not live long. Indeed, the earth becometh reft of virtue in every shape. And, O tiger among men, the merchants and traders then full of guile, sell large quantities of articles with false weights and measures. And they that are virtuous do not prosper; while they that are sinful proper exceedingly. And virtue loseth her strength while sin becometh all powerful. And men that are devoted to virtue become poor and short-lived; while they that are sinful become long-lived and win prosperity. And in such times, people behave sinfully even in places of public amusements in cities and towns. And men always seek the accomplishment of their ends by means that are sinful. And having earned fortunes that are really small they become intoxicated with the pride of wealth. And O monarch, many men at such periods strive to rob the wealth that hath from trust been deposited with them in secrecy. And wedded to sinful practices, they shamelessly declare--there is nothing in deposit. And beasts of prey and other animals and fowl may be seen to lie down in places of public amusement in cities and towns, as well as in sacred edifices. And, O king girls of seven or eight years of age do then conceive, while boys of ten or twelve years beget offspring. An in their sixteenth year, men are overtaken with decrepitude and decay and the period of life itself is soon outrun. And O king, when men become so short-lived, more youths act like the aged; while all that is observable in youth may be noticed in the old. And women given to impropriety of conduct and marked by evil manners, deceive even the best of husbands and forget themselves with menials and slaves and even with animals. And O king, even women that are wives of heroes seek the companionship of other men and forget themselves with these during the life-time of their husbands.

"O king, towards the end of those thousands of years constituting the four Yugas and when the lives of men become so short, a drought occurs extending for many years. And then, O lord of the earth, men and creatures endued with small strength and vitality, becoming hungry die by thousands. And then, O lord of men, seven blazing Suns, appearing in the firmament, drink up all the waters of the Earth that are in rivers or seas. And, O bull of the Bharata race, then also everything of the nature of wood and grass that is wet to dry, is consumed and reduced to ashes. And then, O Bharata, the fire called Samvartaka impelled by the winds appeareth on the earth that hath already been dried to cinders by the seven Suns. And then that fire, penetrating through the Earth and making its appearance, in the nether regions also, begetteth great terror in the hearts of the gods, the Danavas and the Yakshas. And, O lord of the earth, consuming the nether regions as also everything upon this Earth that fire destroyeth all things in a moment. And that fire called Samvartaka aided by that inauspicious wind, consumeth this world extending for hundreds and thousands of yojanas. And that lord of all things, that fire, blazing forth in effulgence consumeth this universe with gods and Asuras and Gandharvas and Yakshas and Snakes and Rakshasas. And there rise in the sky deep masses of clouds, looking like herds of elephants and decked with wreaths of lightning that are wonderful to behold. And some of those clouds are of the hue of the blue lotus; and some are of the hue of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of the crows' egg. And some are bright as the petals of the lotus and some red as vermillion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of lizards and some of crocodiles and sharks. And, O king, the clouds that gather in the sky on the occasion are terrible to behold and wreathed with lightnings, roar frightfully. And those vapoury masses, charged with rain, soon cover the entire welkin. And, O king, those masses of vapour then flood with water the whole earth with her mountains and forests and mines. And, O bull among men, urged by the Supreme Lord those clouds roaring frightfully, soon flood over the entire surface of the earth. And pouring in a great quantity of water and filling the whole earth, they quench that terrible inauspicious fire (of which I have already spoken to thee). And urged by the illustrious Lord those clouds filling the earth with their downpour shower incessantly for twelve years. And then, O Bharata, the Ocean oversteps his continents, the mountains sunder in fragments, and the Earth sinks under the increasing flood. And then moved on a sudden by the impetus of the wind, those clouds wander along the entire expanse of the firmament and disappear from the view. And then, O ruler of men, the Self-create Lord--the first Cause of everything--having his abode in the lotus, drinketh those terrible winds and goeth to sleep, O Bharata!

"And then when the universe become one dead expanse of water, when all mobile and immobile creatures have been destroyed, when the gods and the Asuras cease to be, when the Yakshas and the Rakshasas are no more, when man is not, when trees and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O lord of the earth, wander in affliction. And, O best of kings, wandering over that dreadful expanse of water, my heart becometh afflicted in consequence of my not beholding any creature! And, O king, wandering without cessation, through that flood, I become fatigued, but I obtain no resting place! And some time after I behold in that expanse of accumulated waters a vast and wide-extending banian tree, O lord of earth! And I then behold, O Bharata, seated on a conch, O king, overlaid with a celestial bed and attached to a far-extended bough of that banian, a boy, O great king, of face fair as the lotus or the moon, and of eyes, O ruler of men, large as petals of a full blown lotus! And at this sight, O lord of earth, wonder filled my heart. And I asked myself, 'How doth this boy alone sit here when the world itself hath been destroyed?' And, O king, although I have full knowledge of the Past, the Present, and the Future, still I failed to learn anything of this by means of even ascetic meditation. Endued with the lustre of the Atasi flower, and decked with the mark of Sreevatsa, he seemed to me to be like the abode of Lakshmi, herself. And that boy, of eyes like the petals of the lotus, having the mark of Sreevatsa, and possessed of blazing effulgence, then addressed me in words highly pleasant to the ear, saying, 'O sire, I know thee to be fatigued and desirous of rest. O Markandeya of Bhrigu's race, rest thou here as long as thou wishest. O best of Munis, entering within my body, rest thou there. That hath been the abode assigned to thee by me. I have been pleased with thee.' Thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood. Then that boy suddenly opened his mouth, and as fate would have it, I entered his mouth deprived of the power of motion. But O king, having suddenly entered into the stomach of that boy, I behold there the whole earth teeming with cities and kingdoms. And, O best of men, while wandering through the stomach of that illustrious one, I behold the Ganga, the Satudru, the Sita, the Yamuna, and the Kausiki; the Charmanwati, the Vetravati; the Chandrabhaga, the Saraswati, the Sindhu, the Vipasa, and the Godavari; the Vaswokasara, the Nalini and the Narmada; the Tamra, and the Venna also of delightful current and sacred waters; the Suvenna, the Krishna-venna, the Irama, and the Mahanadi; the Vitasti, O great king, and that large river, the Cavery; the one also, O tiger among men, the Visalya, and the Kimpuna also. I beheld all these and many other rivers that are on the earth! And, O slayer of foes, I also beheld there the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters. And I beheld there the firmament also, decked with the Sun and the Moon, blazing with effulgence, and possessed of lustre of fire of the Sun. And I beheld there, O king, the earth also, graced with woods and forests. And, O monarch, I beheld there many Brahmanas also, engaged in various sacrifices; and the Kshatriyas engaged in doing good to all the orders; and the Vaisyas employed in pursuits in agriculture; and the Sudras devoted to the service of the regenerate classes. And, O king, while wandering through the stomach of that high-souled one, I also beheld the Himavat and the mountains of Hemakuta. And I also saw Nishada, and the mountains of Sweta abounding in silver. And, O king, I saw there the mountain Gandhamadana, and, O tiger among men, also Mandara and the huge mountains of Nila. And, O great king, I saw there the golden mountains of Meru and also Mahendra and those excellent mountains called the Vindhyas. And I beheld there the mountains of Malaya and of Paripatra also. These and many other mountains that are on earth were all seen by me in his stomach. And all these were decked with jewels and gems. And, O monarch, while wandering through his stomach, I also beheld lions and tigers and boars and, indeed, all other animals that are on earth, O great king! O tiger among men, having entered his stomach, as I wandered around, I also beheld the whole tribe of the gods with their chief Sakra, the Sadhyas, the Rudras, the Adityas, the Guhyakas, the Pitris, the Snakes and the Nagas, the feathery tribes, the Vasus, the Aswins, the Gandharvas, the Apsaras, the Yakshas, the Rishis, the hordes of the Daityas and the Danavas, and the Nagas also. O king, and the sons of Singhika and all the other enemies of the gods; indeed what else of mobile and immobile creatures may be seen on earth, were all seen by me, O monarch, within the stomach of that high-souled one. And, O lord, living upon fruits I dwelt within his body for many centuries wandering over the entire universe that is there. Never did I yet, O king, behold the limits of his body. And when, O lord of earth, I failed to measure the limits of that high-souled one's body, even though I wandered within him continuously in great anxiety of mind. I then, in thought and deed sought the protection of that boon-giving and pre-eminent Deity, duly acknowledging his superiority. And when I had done this, O king, I was suddenly projected (from within his body) through that high-souled one's open mouth by means, O chief of men, of a gust of wind. And, O king, I then beheld seated on the branch of that very banian that same Being of immeasurable energy, in the form of a boy with the mark of Sreevatsa (on his breast) having, O tiger among men, swallowed up the whole universe. And that boy of blazing effulgence and bearing the mark of Sreevatsa and attired in yellow robes, gratified with me, smilingly addressed me, saying, 'O Markandeya, O best of Munis, having dwelt for some time within my body, thou hast been fatigued! I shall however speak unto thee.' And as he said this to me, at that very moment I acquired a new sight, so to speak, in consequence of which I beheld myself to be possessed of true knowledge and emancipated from the illusions of the world. And, O child, having witnessed the inexhaustible power of that Being of immeasurable energy, I then worshipped his revered and well-shaped feet with soles bright as burnished copper and well-decked with toes of mild red hue, having placed them carefully on my head and joining my palms in humility and approaching him with reverence. I beheld that Divine Being who is the soul of all things and whose eyes are like the petals of the lotus. And having bowed unto him with joined hands I addressed him saying, 'I wish to know thee, O Divine Being, as also this high and wonderful illusion of thine! O illustrious one, having entered into thy body through thy mouth, I have beheld the entire universe in thy stomach! O Divine Being, the gods, the Danavas and the Rakshasas, the Yakshas, the Gandharvas, and the Nagas, indeed, the whole universe mobile and immobile, are all within thy body! And though I have ceaselessly wandered through thy body at a quick pace, through thy grace, O God, my memory faileth me not. And, O great lord, I have come out of thy body at thy desire but not of mine! O thou of eyes like lotus leaves, I desire to know thee who art free from all faults! Why dost thou stay here in the form of a boy having swallowed up the entire universe? It behoveth thee to explain all this to me. Why, O sinless one, is the entire universe within thy body? How long also, O chastiser of foes, wilt thou stay here? Urged by a curiosity that is not improper for Brahmanas, I desire, O Lord of all the gods, to hear all this from thee, O thou of eyes like lotus leaves, with every detail and exactly as it all happens, for all I have seen, O Lord, is wonderful and inconceivable!' And thus addressed by me, that deity of deities, of blazing effulgence and great beauty, that foremost of all speakers consoling me properly, spoke unto me these words."

SECTION CLXXXVIII

"Markandeya continued, 'The Deity then said, 'O Brahmana, the gods even do not know me truly! As however, I have been gratified with thee, I will tell thee how I created the universe! O regenerate Rishi, thou art devoted to thy ancestors and hast also sought my protection! Thou hast also beheld me with thy eyes, and thy ascetic merit also is great! In ancient times I called the waters by the name of Nara; and because the waters have ever been my ayana or home, therefore have I been called Narayana (the water-homed). O best of regenerate ones, I am Narayana, the Source of all things, the Eternal, the Unchangeable. I am the Creator of all things, and the Destroyer also of all. I am Vishnu, I am Brahma and I am Sakra, the chief of the gods. I am king Vaisravana, and I am Yama, the lord of the deceased spirits. I am Siva, I am Soma, and I am Kasyapa the lord of the created things. And, O best of regenerate ones, I am he called Dhatri, and he also that is called Vidhatri, and I am Sacrifice embodied. Fire is my mouth, the earth my feet, and the Sun and the Moon are my eyes; the Heaven is the crown of my head, the firmament and the cardinal points are my ears; the waters are born of my sweat. Space with the cardinal points are my body, and the Air is my mind. I have performed many hundreds of sacrifices with gifts in profusion. I am always present in the sacrifices of the gods; and they that are cognisant of the Vedas and officiate therein, make their offerings to me. On earth the Kshatriya chiefs that rule over men, in performing their sacrifices from desire of obtaining heaven, and the Vaisyas also in performing theirs from desire of winning those happy regions, all worship me at such times and by those ceremonials. It is I who, assuming the form of Sesha support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. And O regenerate one, it is I who, assuming the form of a boar, had raised in days of yore this earth sunk in water. And, O best of Brahmanas, it is I who, becoming the fire that issues out of the Equine mouth, drink up the waters (of the ocean) and create them again. In consequence of my energy from my mouth, my arms, my thighs, and my feet gradually sprang Brahmanas and Kshatriyas and Vaisyas and Sudras. It is from me that the Rik, the Sama, the Yajus, and the Atharvan Vedas spring, and it is in me that they all enter when the time cometh. Brahmanas devoted to asceticism, they that value Peace as the highest attribute, they that have their souls under complete control, they that are desirous of knowledge, they that are freed from lust and wrath and envy, they that are unwedded to things of the earth, they that have their sins completely washed away, they that are possessed of gentleness and virtue, and are divested of pride, they that have a full knowledge of the Soul, all worship me with profound meditation. I am the flame known as Samvartaka, I am the Wind called by that name, I am the Sun wearing that appellation, and I am the fire that hath that designation. And, O best of Brahmanas, those things that are seen in the firmament as stars, know them to be the pores of my skin. The ocean--those mines of gems and the four cardinal points, know, O Brahmana, are my robes, my bed, and my home. By me have they been distributed for serving the purposes of the gods. And, O best of men, know also that lust, wrath, joy, fear, and the over-clouding of the intellect, are all different forms of myself. And, O Brahmana, whatever is obtained by men by the practice of truth, charity, ascetic austerities, and peace and harmlessness towards all creatures, and such other handsome deeds, is obtained because of my arrangements. Governed by my ordinance, men wander within my body, their senses overwhelmed by me. They move not according to their will but as they are moved by me. Regenerate Brahmanas that have thoroughly studied the Vedas, that have tranquillity in their souls, they that have subdued their wrath, obtain a high reward by means of their numerous sacrifices. That reward, however, is unattainable by men that are wicked in their deeds, overwhelmed by covetousness, mean and disreputable with souls unblessed and impure. Therefore, must thou know, O Brahmana that this reward which is obtained by persons having their souls under control and which is unobtainable by the ignorant and the foolish,--this which is attainable by asceticism alone,--is productive of high merit. And, O best of men, at those times when virtue and morality decrease and sin and immorality increase, I create myself in new forms. And, O Muni, when fierce and malicious Daityas and Rakshasas that are incapable of being slain by even the foremost of the gods, are born on earth, I then take my birth in the families of virtuous men, and assuming human body restore tranquillity by exterminating all evils. Moved by my own maya, I create gods and men, and Gandharvas and Rakshasas, and all immobile things and then destroy them all myself (when the time cometh). For the preservation of rectitude and morality I assume a human form, and when the season for action cometh, I again assume forms that are inconceivable. In the Krita age I become white, in the Treta age I become yellow, in the Dwapara I have become red and in the Kali age I become dark in hue, I the Kali age, the proportion of immorality becometh three-fourths, (a fourth only being that of morality). And when the end of the Yuga cometh, assuming the fierce form of Death, alone I destroy all the three worlds with their mobile and immobile existences. With three steps, I cover the whole Universe; I am the Soul of the universe; I am the source of all happiness; I am the humbler of all pride; I am omnipresent; I am infinite; I am the Lord of the senses; and my prowess is great. O Brahmana, alone do I set a-going the wheel of Time; I am formless; I am the Destroyer of all creatures; and I am the cause of all efforts of all my creatures. O best of Munis, my soul completely pervadeth all my creatures, but, O foremost of all regenerate ones, no one knoweth me. It is me that the pious and the devoted worship in all the worlds. O regenerate one, whatever of pain thou hast felt within my stomach, know, O sinless one, that all that is for thy happiness and good fortune. And whatever of mobile and immobile objects thou hast seen in the world, everything hath been ordained by my Soul which is the Spring of all existence. The grandsire of all creatures is half my body; I am called Narayana, and I am bearer of the conch-shell, the discus and the mace. O regenerate Rishi, for a period measured by a thousand times the length of the Yugas, I who am the Universal Soul sleep overwhelming all creatures in insensibility. And, O best of regenerate Rishis, I stay here thus for all time, in the form of a boy though I am old, until Brahma waketh up. O foremost of Brahmanas, gratified with thee, I who am Brahma have repeatedly granted thee boons, O thou who art worshipped by regenerate Rishis! Beholding one vast expanse of water and seeing that all mobile and immobile creatures have been destroyed, thou wert afflicted with melancholy. I know this, and it is for this that I showed thee the universe (within my stomach). And while thou wert within my body, beholding the entire universe, thou wert filled with wonder and deprived of thy senses. O regenerate Rishi, it is for this that thou wert speedily brought out by me through my mouth. I have (now) told thee of that Soul which is incapable of being comprehended by the gods and the Asuras. And as long as that great ascetic, the holy Brahma, doth not awake, thou, O regenerate Rishi, canst happily and trustfully dwell here. And when that Grandsire of all creatures awaketh up, I will then, O best of Brahmanas, alone create all creatures endued with bodies, the firmament, the earth, light, the atmosphere, water, and indeed all else of mobile and immobile creatures (that thou mayst have seen) on the earth!'

'Markandeya continued, 'Having said so unto me that wonderful Deity vanished, O son, from my sight! I then beheld this varied and wondrous creation start into life. O king, O thou foremost of the Bharata race, I witnessed all this, so wonderful, O thou foremost of all virtuous men, at the end of the Yuga! And the Deity, of eyes large as lotus leaves, seen by me, in days of yore is this tiger among men, this Janardana who hath become thy relative! It is in consequence of the boon granted to me by this one that memory doth not fail me, that the period of my life, O son of Kunti, is so long and death itself is under my control. This is that ancient and supreme Lord Hari of inconceivable soul who hath taken his birth as Krishna of the Vrishni race, and who endued with mighty arms, seemeth to sport in this world! This one is Dhatri and Vidhatri, the Destroyer of all the Eternal, the bearer of the Sreevatsa mark on his breast, the Lord of the lord of all creatures, the highest of the high, called also Govinda! Beholding this foremost of all gods, this ever-victorious Being, attired in yellow robes, this chief of the Vrishni race, my recollection cometh back to me! This Madhava is the father and mother of all creatures! Ye bulls of the Kuru race, seek ye the refuge of this Protector!'

Vaisampayana continued, "Thus addressed, the sons of Pritha and those bulls among men--the twins, along with Draupadi, all bowed down unto Janardana. And that tiger among men deserving of every respect thus revered by the sons of Pandu, then consoled them all with words of great sweetness."

SECTION CLXXXIX

"Vaisampayana said Yudhishthira, the son of Kunti, once more asked the great Muni Markandeya about the future course of the government of the Earth.

"And Yudhishthira said, 'O thou foremost of all speakers, O Muni of Bhrigu's race, that which we have heard from thee about the destruction and re-birth of all things at the end of the Yuga, is, indeed, full of wonder! I am filled with curiosity, however, in respect of what may happen in the Kali age. When morality and virtue will be at an end, what will remain there! What will be the prowess of men in that age, what their food, and what their amusements? What will be the period of life at the end of the Yuga? What also is the limit, having attained which the Krita age will begin anew? Tell me all in detail, O Muni, for all that thou narratest is varied and delightful.'

"Thus addressed, that foremost of Munis began his discourse again, delighting that tiger of the Vrishni race and the sons of Pandu as well. And Markandeya said, 'Listen, O monarch, to all that hath been seen and heard by me, and to all, O king of kings, that hath been known to me by intuition from the grace of the God of gods! O bull of the Bharata race, listen to me as I narrate the future history of the world during the sinful age. O bull of the Bharata race, in the Krita age, everything was free from deceit and guile and avarice and covetousness; and morality like a bull was among men, with all the four legs complete. In the Treta age sin took away one of these legs and morality had three legs. In the Dwapara, sin and morality are mixed half and half; and accordingly morality is said to have two legs only. In the dark age (of Kali), O thou best of the Bharata race, morality mixed with three parts of sin liveth by the side of men. Accordingly morality then is said to wait on men, with only a fourth part of itself remaining. Know, O Yudhishthira, that the period of life, the energy, intellect and the physical strength of men decrease in every Yuga! O Pandava, the Brahmanas and Kshatriyas and Vaisyas and Sudras, (in the Kali age) will practise morality and virtue deceitfully and men in general will deceive their fellows by spreading the net of virtue. And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the shortness of their lives they will not be able to acquire much knowledge. And in consequence of the littleness of their knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. And wedded to avarice and wrath and ignorance and lust men will entertain animosities towards one another, desiring to take one another's lives. And Brahmanas and Kshatriyas and Vaisyas with their virtue contracted and divested of asceticism and truth will all be reduced to an equality with the Sudras. And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. Even such, O Yudhishthira, will become the state of the world at the end of the Yuga. Of robes those will be regarded the best that are made of flax and of grain the Paspalum frumentacea[45] will be regarded the best. Towards this period men will regard their wives as their (only) friends. And men will live on fish and milk, goats and sheep, for cows will be extinct. And towards that period, even they that are always observant of vows, will become covetous. And opposed to one another, men will, at such a time, seek one another's lives; and divested of Yuga, people will become atheists and thieves. And they will even dig the banks of streams with their spades and sow grains thereon. And even those places will prove barren for them at such a time. And those men who are devoted to ceremonial rites in honour of the deceased and of the gods, will be avaricious and will also appropriate and enjoy what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. And those things will also be enjoyed by men in such times, the enjoyment of which hath been forbidden in the scriptures. And the Brahmanas, speaking disrespectfully of the Vedas, will not practise vows, and their understanding clouded by the science of disputation, they will no longer perform sacrifices and the Homa. And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. And men will till low lands for cultivation and employ cows and calves that are one year old, in drawing the plough and carrying burthens. And sons having slain their sires, and sires having slain their sons will incur no opprobrium. And they will frequently save themselves from anxiety by such deeds, and even glory in them. And the whole world will be filled with mleccha behaviour and notions and ceremonies, and sacrifices will cease and joy will be nowhere and general rejoicing will disappear. And men will rob the possession of helpless persons of those that are friendless and of wisdoms also. And, possessed of small energy and strength, without knowledge and given to avarice and folly and sinful practices men will accept with joy the gifts made by wicked people with words of contempt. And, O son of Kunti, the kings of the earth, with hearts wedded to sin without knowledge and always boastful of their wisdom, will challenge one another from desire of taking one another's life. And the Kshatriyas also towards the end of such a period will become the thorns of the earth. And filled with avarice and swelling with pride and vanity and, unable and unwilling to protect (their subjects), they will take pleasure in inflicting punishments only. And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter, even when they will cry in grief, the Kshatriyas will, O Bharata, rob these of their wives and wealth. And no one will ask for a girl (for purposes of marriage) and no one will give away a girl (for such purposes), but the girls will themselves choose their lords, when the end of the Yuga comes. And the kings of the earth with souls steeped in ignorance, and discontented with what they have, will at such a time, rob their subjects by every means in their power. And without doubt the whole world will be mlecchified.[46] And when the end of the Yuga comes, the right hand will deceive the left; and the left, the right. And men with false reputation of learning will contract Truth and the old will betray the senselessness of the young, and the young will betray the dotage of the old. And cowards will have the reputation of bravery and the brave will be cheerless like cowards. And towards the end of the Yuga men will cease to trust one another. And full of avarice and folly the whole world will have but one kind of food. And sin will increase and prosper, while virtue will fade and cease to flourish. And Brahmanas and Kshatriyas and Vaisyas will disappear, leaving, O king, no remnants of their orders. And all men towards the end of the Yuga will become members of one common order, without distinction of any kind. And sires will not forgive sons, and sons will not forgive sires. And when the end approaches, wives will not wait upon and serve their husbands. And at such a time men will seek those countries where wheat and barley form the staple food. And, O monarch, both men and women will become perfectly free in their behaviour and will not tolerate one another's acts. And, O Yudhishthira, the whole world will be mlecchified. And men will cease to gratify the gods by offerings of Sraddhas. And no one will listen to the words of others and no one will be regarded as a preceptor by another. And, O ruler of men, intellectual darkness will envelop the whole earth, and the life of man will then be measured by sixteen years, on attaining to which age death will ensue. And girls of five or six years of age will bring forth children and boys of seven or eight years of age will become fathers. And, O tiger among kings, when the end of the Yuga will come, the wife will never be content with her husband, nor the husband with his wife. And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. And no one will, at that time, be a giver (of wealth or anything else) in respect to any one else. And the inhabited regions of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and women of evil repute. And, at such a time, the women will also entertain an aversion towards their husbands. And without doubt all men will adopt the behaviour of the mlecchas, become omnivorous without distinction, and cruel in all their acts, when the end of the Yuga will come. And, O thou foremost of the Bharatas, urged by avarice, men will, at that time, deceive one another when they sell and purchase. And without a knowledge of the ordinance, men will perform ceremonies and rites, and, indeed, behave as listeth them, when the end of the Yuga comes. And when the end of the Yuga comes, urged by their very dispositions, men will act cruelly, and speak ill of one another. And people will, without compunction, destroy trees and gardens. And men will be filled with anxiety as regards the means of living. And, O king, overwhelmed with covetousness, men will kill Brahmanas and appropriate and enjoy the possessions of their victims. And the regenerate ones, oppressed by Sudras, and afflicted with fear, and crying Oh and Alas, will wander over the earth without anybody to protect them. And when men will begin to slay one another, and become wicked and fierce and without any respect for animal life, then will the Yuga come to an end. And, O king, even the foremost of the regenerate ones, afflicted by robbers, will, like crows, fly in terror and with speed, and seek refuge, O perpetuator of the Kuru race, in rivers and mountains and inaccessible regions. And always oppressed by bad rulers with burthens of taxes, the foremost of the regenerate classes, O lord of the earth, will, in those terrible times, take leave of all patience and do improper acts by becoming even the servants of the Sudras. And Sudras will expound the scriptures, and Brahmanas will wait upon and listen to them, and settle their course of duty accepting such interpretations as their guides. And the low will become the high, and the course of things will look contrary. And renouncing the gods, men will worship bones and other relics deposited within walls. And, at the end of the Yuga, the Sudras will cease to wait upon and serve the Brahmanas. And in the asylums of great Rishis, and the teaching institutions of Brahmanas, and in places sacred to the gods and sacrificial compounds, and in sacred tanks, the earth will be disfigured with tombs and pillars containing bony relics and not graced with temples dedicated to the gods. All this will take place at the end of the Yuga, and know that these are the signs of the end of the Yuga. And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the Yuga come to an end. And, O monarch, when flowers will be begot within flowers, and fruits within fruits, then will the Yuga come to an end. And the clouds will pour rain unseasonably when the end of the Yuga approaches. And, at that time, ceremonial rites of men will not follow one another in due order, and the Sudras will quarrel with the Brahmanas. And the earth will soon be full of mlecchas, and the Brahmanas will fly in all directions for fear of the burthen of taxes. And all distinctions between men will cease as regards conduct and behaviour, and afflicted with honorary tasks and offices, people will fly to woody retreats, subsisting on fruits and roots. And the world will be so afflicted, that rectitude of conduct will cease to be exhibited anywhere. And disciples will set at naught the instructions of preceptors, and seek even to injure them. And preceptors impoverished will be disregarded by men. And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And when the end of the Yuga comes, everybody will be in want. And all the points of the horizon will be ablaze, and the stars and stellar groups will be destitute of brilliancy, and the planets and planetary conjunctions will be inauspicious. And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. And the Sun will appear with six others of the same kind. And all around there will be din and uproar, and everywhere there will be conflagrations. And the Sun, from the hour of his rising to that of setting, will be enveloped by Rahu. And the deity of a thousand eyes will shower rain unseasonably. And when the end of the Yuga comes, crops will not grow in abundance. And the women will always be sharp in speech and pitiless and fond of weeping. And they will never abide by the commands of their husbands. And when the end of the Yuga comes, sons will slay fathers and mothers. And women, living uncontrolled, will slay their husbands and sons. And, O king, when the end of the Yuga comes, Rahu will swallow the Sun unseasonably. And fires will blaze up on all sides. And travellers unable to obtain food and drink and shelter even when they ask for these, will lie down on the wayside refraining from urging their solicitations. And when the end of the Yuga comes, crows and snakes and vultures and kites and other animals and birds will utter frightful and dissonant cries. And when the end of the Yuga comes, men will cast away and neglect their friends and relatives and attendants. And, O monarch, when the end of the Yuga comes, men abandoning the countries and directions and towns and cities of their occupation, will seek for new ones, one after another. And people will wander over the earth, uttering, 'O father, O son', and such other frightful and rending cries.

"And when those terrible times will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brahmanas. And about that time, in order that men may increase, Providence, according to its pleasure, will once more become propitious. And then when the Sun, the Moon, and Vrihaspati will, with the constellation Pushya[47], enter the same sign, the Krita age will begin again. And the clouds will commence to shower seasonably, and the stars and stellar conjunctions will become auspicious. And the planets, duly revolving in their orbits, will become exceedingly propitious. And all around, there will be prosperity and abundance and health and peace. And commissioned by Time, a Brahmana of the name of Kalki will take his birth. And he will glorify Vishnu and possess great energy, great intelligence, and great prowess. And he will take his birth in a town of the name of Sambhala in an auspicious Brahmana family. And vehicles and weapons, and warriors and arms, and coats of mail will be at his disposal as soon as he will think of them. And he will be the king of kings, and ever victorious with the strength of virtue. And he will restore order and peace in this world crowded with creatures and contradictory in its course. And that blazing Brahmana of mighty intellect, having appeared, will destroy all things. And he will be the Destroyer of all, and will inaugurate a new Yuga. And surrounded by the Brahmanas, that Brahmana will exterminate all the mlecchas wherever those low and despicable persons may take refuge."

SECTION CLXL

"Markandeya continued, 'Having exterminated the thieves and robbers, Kalki will, at a great Horse-sacrifice, duly give away this earth to the Brahmanas, and having established anew the blessed rectitude ordained by the Self-create, Kalki, of sacred deeds and illustrious reputation, will enter a delightful forest, and the people of this earth will imitate his conduct, and when the Brahmanas will have exterminated the thieves and robbers, there will be prosperity everywhere (on earth). And as the countries of the earth will one after another be subjugated, that tiger among Brahmanas, Kalki, having placed deer skins and lances and tridents there, will roam over the earth, adored by foremost Brahmanas and showing his regard for them and engaged all the while in slaughtering thieves and robbers. And he will exterminate the thieves and robbers amid heart-rending cries of 'Oh, father--' 'Oh, mother!--'O son!' and the like, and O Bharata, when sin will thus have been rooted out and virtue will flourish on arrival of the Krita age, men will once more betake themselves to the practice of religious rites. And in the age that will set in, viz., the Krita, well-planted gardens and sacrificial compounds and large tanks and educational centres for the cultivation of Brahmanic lore and ponds and temples will re-appear everywhere. And the ceremonies and rites of sacrifices will also begin to be performed. And the Brahmanas will become good and honest, and the regenerate ones, devoted to ascetic austerities, will become Munis and the asylums of ascetics, which had before been filled with wretches will once more be homes of men devoted to truth, and men in general will begin to honour and practise truth. And all seeds, sown on earth, will grow, and, O monarch, every kind of crop will grow in every season. And men will devotedly practise charity and vows and observances, and the Brahmanas devoted to meditation and sacrifices will be of virtuous soul and always cheerful, and the rulers of the earth will govern their kingdoms virtuously, and in the Krita age, the Vaisyas will be devoted to the practices of their order. And the Brahmanas will be devoted to their six-fold duties (of study, teaching, performance of sacrifices on their own account, officiating at sacrifices performed by others, charity and acceptance of gifts), and the Kshatriyas will be devoted to feats of prowess. And Sudras will be devoted to service of the three (high) orders,

"These, O Yudhishthira, are the courses of the Krita, the Treta, the Dwapara and the succeeding age. I have now narrated to thee everything. I have also told thee, O son of Pandu, the periods embraced by the several Yugas as generally known. I have now told thee everything appertaining to both the past and the future as narrated by Vayu in the Purana (which goes by his name and) which is adored by the Rishis. Being immortal I have many a time beheld and otherwise ascertained the courses of the world. Indeed, all I have seen and felt I have now told thee. And, O thou of unfading glory, listen now with thy brothers to something else I will presently tell thee for clearing thy doubts about religion! O thou foremost of virtuous men, thou shouldst always fix thy soul on virtue, for, O monarch, a person of virtuous soul obtaineth bliss both here and hereafter. And, O sinless one, listen to the auspicious words that I will now speak to thee. Never do thou humiliate a Brahmana, for a Brahmana, if angry, may by his vow destroy the three worlds."

Vaisampayana continued, "Hearing these words of Markandeya, the royal head of the Kurus, endued with intelligence and possessed of great lustre, spoke these words of great wisdom, 'O muni, if I am to protect my subjects, to what course of conduct should I adhere? And how should I behave so that I may not fall away from the duties of my order?'

"Markandeya, hearing this, answered, 'Be merciful to all creatures, and devoted to their good. Love all creatures, scorning none. Be truthful in speech, humble, with passions under complete control, and always devoted to the protection of thy people. Practise virtue and renounce sin, and worship thou the manes and the god and whatever thou mayst have done from ignorance or carelessness, wash them off and expiate them by charity. Renouncing pride and vanity, be thou possessed to humility and good behaviour. And subjugating the whole earth, rejoice thou and let happiness be thine. This is the course of conduct that accords with virtue. I have recited to thee all that was and all that will be regarded as virtuous. There is nothing appertaining to the past or the future that is unknown to thee. Therefore, O son, take not to heart this present calamity of thine. They that are wise are never overwhelmed when they are persecuted by Time. O thou of mighty arms, the very dwellers of heaven cannot rise superior to Time. Time afflicts all creatures. O sinless one, let not doubt cross thy mind regarding the truth of what I have told thee, for, if thou sufferest doubt to enter thy heart, thy virtue will suffer diminution! O bull of the Bharata race, thou art born in the celebrated family of the Kurus. Thou shouldst practise that which I have told thee, in thought, word and deed.'

Yudhishthira answered, "O thou foremost of the regenerate ones, at thy command I will certainly act according to all the instructions thou hast given me, and which, O lord, are all so sweet to the ear. O foremost of Brahmanas, avarice and lust I have none, and neither fear nor pride nor vanity. I shall, therefore, O lord, follow all that thou hast told me."

Vaisampayana continued, "Having listened to the words of the intelligent Markandeya, the sons of Pandu, O king, along with the wielder of the bow called Saranga, and all those bulls among Brahmanas, and all others that were there, became filled with joy. And having heard those blessed words appertaining to olden time, from Markandeya gifted with wisdom, their hearts were filled with wonder."

SECTION CLXLI

Janamejaya said, "It behoveth thee to narrate to me in full the greatness of the Brahmanas even as the mighty ascetic Markandeya had expounded it to the sons of Pandu."

"Vaisampayana said, 'The eldest son of Pandu had asked Markandeya saying, 'It behoveth thee to expound to me the greatness of Brahmanas.' Markandeya answered him saying, 'Hear, O king, about the behaviour of Brahmanas in days of old.'

"And Markandeya continued, 'There was a king, by name Parikshit in Ayodhya and belonging to the race of Ikshvaku. And once upon a time Parikshit went a-hunting. And as he was riding alone on a horse chasing deer, the animal led him to a great distance (from the habitations of men). And fatigued by the distance he had ridden and afflicted with hunger and thirst he beheld in that part of the country whither he had been led, a dark and dense forest, and the king, beholding that forest, entered it and seeing a delightful tank within the forest, both the rider and the horse bathed in it, and refreshed by the bath and placing before his horse some stalks and fibres of the lotus, the king sat by the side of the tank. And while he was lying by the side of the tank, he heard certain sweet strains of music, and hearing those strains, he reflected, 'I do not see here the foot-prints of men. Whose and whence then these strains?' And the king soon beheld a maiden of great beauty gathering flowers singing all the while, and the maiden soon came before the king, and the king thereupon asked her, 'Blessed one, who art thou and whose?' And she replied, 'I am a maiden.' And the king said, 'I ask thee to be mine.' And the maiden answered, 'Give me a pledge, for then only I can be thine, else not.' And the king then asked about the pledge and the girl answered. 'Thou wilt never make me cast my eyes on water', and the king saying, 'So be it,' married her, and king Parikshit having married her sported (with her) in great joy, and sat with her in silence, and while the king was staying there, his troops reached the spot, and those troops beholding the monarch stood surrounding him, and cheered by the presence of troops, the king entered a handsome vehicle accompanied by his (newly) wedded wife. And having arrived at his capital he began to live with her in privacy. And persons that were even near enough to the king could not obtain any interview with him and the minister-in-chief enquired of those females that waited upon the king, asking, 'What do ye do here?' And those women replied, 'We behold here a female of unrivalled beauty. And the king sporteth with her, having married her with a pledge that he would never show her water.' And hearing those words, the minister-in-chief caused an artificial forest to be created, consisting of many trees with abundant flowers and fruits, and he caused to be excavated within that forest and towards one of its sides a large tank, placed in a secluded spot and full of water that was sweet as Amrita. The tank was well covered with a net of pearls. Approaching the king one day in private, he addressed the king saying, 'This is a fine forest without water. Sport thou here joyfully!' And the king at those words of his minister entered that forest with that adorable wife of his, and the king sported with her in that delightful forest, and afflicted with hunger and thirst and fatigued and spent, the king beheld a bower of Madhavi creepers[48] and entering that bower with his dear one, the king beheld a tank full of water that was transparent and bright as nectar, and beholding that tank, the king sat on its bank with her and the king told his adorable wife, 'Cheerfully do thou plunge into this water!' And she, hearing those words plunged into the tank. But having plunged into the water she appeared not above the surface, and as the king searched, he failed to discover any trace of her. And the king ordered the waters of the tank to be baled out, and thereupon he beheld a frog sitting at the mouth of a hole, and the king was enraged at this and promulgated an order saying, 'Let frogs be slaughtered everywhere in my dominions! Whoever wishes to have an interview with me must come before me with a tribute of dead frogs.' And accordingly when frogs began to be terribly slaughtered, the affrighted frogs represented all that had happened unto their king, and the king of the frogs assuming the garb of an ascetic came before the king Parikshit, and having approached the monarch, he said, 'O king, give not thyself up to wrath! Be inclined to grace. It behoveth thee not to slay the innocent frogs.' Here occurs a couple of Slokas. (They are these):--'O thou of unfading glory, slay not the frogs! Pacify thy wrath! The prosperity and ascetic merits of those that have their souls steeped in ignorance suffer diminution! Pledge thyself not to be angry with the frogs! What need hast thou to commit such sin! What purpose will be served by slaying the frogs!' Then king Parikshit whose soul was filled with woe on account of the death of her that was dear to him, answered the chief of the frogs who had spoken to him thus, 'I will not forgive the frogs. On the other hand, I will slay them. By these wicked wretches hath my dear one been swallowed up. The frogs, therefore, always deserve to be killed by me. It behoveth thee not, O learned one, to intercede on their behalf.' And hearing these words of Parikshit, the king of the frogs with his senses and mind much pained said, 'Be inclined to grace, O king! I am the king of the frogs by name Ayu. She who was thy wife is my daughter of the name of Susobhana. This, indeed, is an instance of her bad conduct. Before this, many kings were deceived by her.' The king thereupon said to him, 'I desire to have her. Let her be granted to me by thee!' The king of the frogs thereupon bestowed his daughter upon Parikshit, and addressing her said, 'Wait upon and serve the king.' And having spoken these words to his daughter, he also addressed her in wrath saying, 'Since thou hast deceived many Kings for this untruthful behaviour of thine, thy offspring will prove disrespectful to Brahmanas!' But having obtained her, the king became deeply enamoured of her in consequence of her companionable virtues, and feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down to the king of the frogs and reverenced him in due form and then with utterance choked in joy and tears said, 'I have been favoured indeed!' And the king of the frogs obtaining the leave of his daughter, returned to the place from which he had come and some time after the king begot three sons upon her and those sons were named Sala and Dala and Vala, and some time after, their father, installing the eldest of them of all on the throne and setting his heart on asceticism, retired into the forest. One day Sala while out a-hunting, beheld a deer and pursued it, on his car, and the prince said to his charioteer, 'Drive thou fast.' And the charioteer, thus addressed, replied unto the king, saying, 'Do not entertain such a purpose. This deer is incapable of being caught by thee. If indeed Vami horses had been yoked to thy car, then couldst thou have taken it.' Thereupon the king addressed his charioteer, saying, 'Tell me all about Vami horses, otherwise I will slay thee,' Thus addressed the charioteer became dreadfully alarmed and he was afraid of the king and also of Vamadeva's curse and told not the king anything and the king then lifting up his scimitar said to him, 'Tell me soon, else I will slay thee.' At last afraid of the king, the charioteer said, 'The Vami horses are those belonging to Vamadeva; they are fleet as the mind.' And unto his charioteer who had said so, the king said, 'Repair thou to the asylum of Vamadeva.' And reaching the asylum of Vamadeva the king said unto that Rishi, 'O holy one, a deer struck by me is flying away. It behoveth thee to make it capable of being seized by me by granting me thy pair of Vami horses.' The Rishi then answered him saying, 'I give thee my pair of Vami horses. But after accomplishing thy object, my Vami pair you should soon return.' The king then taking those steeds and obtaining the leave of the Rishi pursued the deer, having yoked the Vami pair unto his car, and after he had left the asylum he spoke unto his charioteer saying, 'These jewels of steeds the Brahmanas do not deserve to possess. These should not be returned to Vamadeva.' Having said this and seized the deer he returned to his capital and placed those steeds within the inner apartments of the palace.

"Meanwhile the Rishi reflected, 'The prince is young. Having obtained an excellent pair of animals, he is sporting with it in joy without returning it to me. Alas, what a pity it is!' And reflecting in this strain, the Rishi said unto a disciple of his, after the expiration of a month, 'Go, O Atreya, and say to the king that if he has done with the Vami steeds, he should return them unto thy preceptor.' And the disciple Atreya, thereupon, repairing to the king, spoke unto him as instructed, and the king replied saying, 'This pair of steeds deserves to be owned by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Return thou contentedly!' And Atreya, thus addressed by the king, returned and told his preceptor all that had happened, and hearing this sad intelligence, Vamadeva's heart was filled with wrath, and repairing in person to the king he asked him for his steeds, and the king refused to give the Rishi what the latter asked, and Vamadeva said, 'O lord of earth, give me thou my Vami horses. By them hast thou accomplished a task which was almost incapable of being accomplished by thee. By transgressing the practices of Brahmanas and Kshatriyas, subject not thyself, O king, to death by means of the terrible noose of Varuna.' And hearing this, the king answered, 'O Vamadeva, this couple of excellent well-trained, and docile bulls are fit animals for Brahmanas. O great Rishi, (take them and) go with them wherever thou likest. Indeed, the very Vedas carry persons like thee.' Then Vamadeva said, 'O king, the Vedas do, indeed, carry persons like us. But that is in the world hereafter. In this world, however, O king, animals like these carry me and persons like me as also all others.' At this the king answered, 'Let four assess carry thee, or four mules of the best kind, or even four steeds endued with the speed of the wind. Go thou with these. This pair of Vami horses, however, deserves to be owned by Kshatriyas. Know thou, therefore, that these are not thine.' At this, Vamadeva said, 'O king, terrible vows have been ordained for the Brahmanas. If I have lived in their observance, let four fierce and mighty Rakshasas of terrible mien and iron bodies, commanded by me, pursue thee with desire of slaying, and carry thee on their sharp lances, having cut up thy body into four parts.' Hearing this, the king said, 'Let those, O Vamadeva, that know thee as a Brahmana that in thought, word, and deed, is desirous of taking life, at my command, armed with bright lances and swords prostrate thee with thy disciples before me.' Then Vamadeva answered, 'O king, having obtained these my Vami steeds, thou hadst said, 'I will return them.' Therefore, give me back my Vami steeds, so thou mayst be able to protect thy life.' Hearing this, the king said, 'Pursuit of deer hath not been ordained for the Brahmanas. I do punish thee, however, for thy untruthfulness. From this day, too, obeying all thy commands I will, O Brahmana, attain to regions of bliss.' Vamadeva then said, 'A Brahmana cannot be punished in thought, word or deed. That learned person who by ascetic austerities succeedeth in knowing a Brahmana to be so, faileth not to attain to prominence in this world.'

"Markandeya continued, 'After Vamadeva had said this, there arose, O king, (four) Rakshasas of terrible mien, and as they, with lances in their hands, approached the king for slaying him, the latter cried aloud, saying, 'If, O Brahmana, all the descendants of Ikshvaku's race, if (my brother) Dala, if all these Vaisyas acknowledge my sway, then I will not yield up the Vami steeds to Vamadeva, for these men can never be virtuous.' And while he was uttering those words, those Rakshasas slew him, and the lord of earth was soon prostrated on the ground. And the Ikshvakus, learning that their king had been slain, installed Dala on the throne, and the Brahmana Vamadeva thereupon going to the kingdom (of the Ikshvakus), addressed the new monarch, saying, 'O king, it hath been declared in all the sacred books that persons should give away unto Brahmanas. If thou fearest sin, O king, give me now the Vami steeds without delay.' And hearing these words of Vamadeva, the king in anger spoke unto his charioteer, saying, 'Bring me an arrow from those I have kept, which is handsome to behold and tempered with poison, so that pierced by it Vamadeva may lie prostrate in pain, torn by the dogs.' Hearing this, Vamadeva answered, 'I know, O king, that thou hast a son of ten years of age, called Senajita, begotten upon thy queen. Urged by my word, slay thou that dear boy of thine without delay by means of thy frightful arrows!'

"Markandeya continued, 'At these words of Vamadeva, O king, that arrow of fierce energy, shot by the monarch, slew the prince in the inner apartments, and hearing this, Dala said there and then, 'Ye people of Ikshvaku's race, I will do ye good. I shall slay this Brahmana today, grinding him with force. Bring me another arrow of fierce energy. Ye lords of earth, behold my prowess now.' And at these words of Dala, Vamadeva said, 'This arrow of terrible mien and tempered with poison, that thou aimest at me, thou shall not, O ruler of men, be able to aim nor even to shoot.' And thereupon the king said, 'Ye men of Ikshvaku's race, behold me incapable of shooting the arrow that hath been taken up by me. I fail to compass the death of this Brahmana. Let Vamadeva who is blessed with a long life live.' Then Vamadeva said, 'Touching thy queen with this arrow, thou mayst purge thyself of the sin (of attempting to take the life of a Brahmana).' And king Dala did as he was directed and the queen then addressed the Muni, and said, 'O Vamadeva, let me be able to duly instruct this wretched husband of mine from day to day, imparting unto him words of happy import; and let me always wait upon and serve the Brahmanas, and by this acquire, O Brahmana, the sacred regions hereafter.' And hearing these words of the queen, Vamadeva said, 'O thou of beautiful eyes, thou hast saved this royal race. Beg thou an incomparable boon. I will grant thee whatever thou mayst ask. And, O thou faultless one, rule thou, O princess, these thy kinsmen and this great kingdom of the Ikshvakus!' And hearing these words of Vamadeva the princess said, 'This, O holy one, is the boon I seek, viz., that my husband may now be freed from his sin, and that thou mayst be employed in thinking of the weal of his son and kinsmen. This is the boon that I ask, O thou foremost of Brahmanas!'

"Markandeya continued, 'Hearing these words of the queen, that Muni, O thou foremost of the Kuru race, said, 'So be it.' And thereupon king Dala became highly glad and gave unto the Muni his Vami steeds, having bowed down unto him with reverence!'"

SECTION CLXLII

Vaisampayana said, "The Rishis, the Brahmanas, and Yudhishthira then asked Markandeya, saying, 'How did the Rishi Vaka become so long lived?'

"Thus asked by them, Markandeya answered, 'The royal sage Vaka is a great ascetic and endowed with long life. Ye need not enquire into the reason of this.'

"Hearing this, O Bharata, the son of Kunti, king Yudhishthira the just, along with his brothers, then asked Markandeya saying, 'It hath been heard by us that both Vaka and Dalvya are of great souls and endowed with immortality and that those Rishis, held in universal reverence, are the friends of the chief of the gods. O Holy One, I desire to listen lo the (history of the) meeting of Vaka and Indra that is full of both joy and woe. Narrate thou that history unto us succinctly.'

"Markandeya said, 'When that horrible conflict between the gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful, and the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods seated on the back of his elephant Airavata, surveyed his happy subjects, and he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brahmanas in the observance, besides, of various excellent vows, and then descending on the delightful earth, O king, the god of a hundred sacrifices, proceeded towards a blessed asylum teeming with animals and birds, situated by the side of the sea, in the delightful and auspicious regions of the East on a spot overgrown with abundance of vegetation. And the chief of the gods beheld Vaka in that asylum, and Vaka also, beholding the ruler of the Immortals, became highly glad, and he worshipped Indra by presenting him with water to wash his feet, a carpet to sit upon, the usual offering of the Arghya, and fruit and roots. And the boon-giving slayer of Vala, the divine ruler of those that know not old age, being seated at his ease, asked Vaka the following question, 'O sinless Muni, thou hast lived for a hundred years! Tell me, O Brahmana, what the sorrows are of those that are immortal!'

Markandeya continued, "Hearing this, Vaka answered, saying, 'Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked, these are the evils which they that are immortal have to bear. The death of sons and wives, of kinsmen and friends, and the pain of dependence on others, are some of the greatest of evils. (These may all be noticed in a deathless life). There is no more pitiable sight in the world, as I conceive, than that of men destitute of wealth being insulted by others. The acquisition of family dignity by those that have it not, the loss of family dignity by those that have it, unions and disunions,--these all are noticeable by those that lead deathless lives. How they that have no family dignity but have prosperity, win what they have not--all this, O god of a hundred sacrifices, is before thy very eyes! What can be more pitiable than the calamities and reverses sustained by the gods, the Asuras, the Gandharvas, men, the snakes, and the Rakshasas! They that have been of good families suffer afflictions in consequence of their subjection to persons that are ill-born and the poor are insulted by the rich. What can be more pitiable than these? Innumerable examples of such contradictory dispensations are seen in the world. The foolish and the ignorant are cheerful and happy while the learned and the wise suffer misery! Plentiful instances of misery and woe are seen among men in this world! (They that lead deathless lives are destined to behold all these and suffer on that account.)'

"Indra then said, 'O thou of great good fortune, tell me again, what the joys are of those persons that lead deathless lives,--joys that are adored by gods and Rishis!'

"Vaka answered, 'If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eight or the twelfth part of the day, there can be nothing happier than that.[49] He in whose case the day is not counted is not called voracious. And, O Maghavan, happiness is even his own whose scanty vegetables are cooked. Earned by his own efforts, without having to depend upon any one, he that eateth even fruits and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. This, therefore, is the opinion of the wise that fie on the food of that mean wretch who like a dog or a Rakshasa eateth at another's house. If after treating guests and servants and offering food to the manes a good Brahmana eateth what remains, there can be nothing happier than that. There is nothing sweeter or more sacred, O thou of a hundred sacrifices, than that food which such a person takes after serving the guest with the first portion thereof. Each mouthful (of rice) that the Brahmana eats after having served the guest, produces merit equal to what attaches to the gift of a thousand kine. And whatever sins such a one may have committed in his youth are all washed away of a certainty. The water in the hands of the Brahmana that hath been fed and honoured with a pecuniary gift (after the feeding is over) when touched with water (sprinkled by him that feeds), instantly purges off all the sins of the latter!'"

"Speaking of these and various other things with Vaka, the chief of the gods went away to heaven.'"[50]

SECTION CLXLIII

Vaisampayana said, "Then the sons of Pandu again addressed Markandeya saying, 'Thou hast told us of greatness of Brahmanas. We desire now to hear of the greatness of the royal Kshatriyas!" Thus addressed by them, the great Rishi Markandeya spoke, 'Listen now to the greatness of the royal Kshatriyas. A certain king of the name of Suhotra belonging to the Kuru race went on a visit to the great Rishis. And as he was returning from that visit, he beheld king Sivi the son of Usinara, seated on his car, and as each came before the other, each saluted the other as best befitted his age and each regarding himself as the equal of the other in respect of qualities, refused to give the way to the other. And at this juncture Narada appeared there, and beholding what had happened, the celestial Rishi asked, 'Why is it that ye both stand here blocking each other's way?' And thus questioned both of them spoke to Narada saying, 'O holy one, do not speak so. The sages of old have declared that the way should be given to one who is superior or to him that is abler. We, however, that stand blocking each other's way are equal to each other in every respect. Judged properly there is no superiority amongst us.' Thus addressed by them, Narada recited three slokas. (They are these), 'O thou of the Kuru race, he that is wicked behaveth wickedly even unto him that is humble; he also that is humble behaveth with humility and honestly unto him that is wicked! He that is honest behaveth honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? He that is honest regardeth the service that is done to him, as if it were a hundred times greater than it is. Is this not current amongst the gods themselves? Certainly it is the royal son of Usinara who is possessed of goodness that is greater than thine. One should conquer the mean by charity; the untruthful by truth, the man of wicked deeds by forgiveness; and the dishonest by honesty. Both of you are large-hearted. Let one amongst you stand aside, according to the indication of the above slokas.' And having said so Narada became silent, and hearing what Narada had said the king of the Kuru race walking round Sivi, and praising his numerous achievements, gave him the way and went on in his course. It was even thus that Narada had described the high blessedness of the royal Kshatriyas.'"

SECTION CLXLIV

Markandeya continued, "Listen now to another story. One day as king Yayati, the son of Nahusha, was sitting on his throne, surrounded by the citizens, there came unto him a Brahmana desirous of soliciting wealth for his preceptor, and approaching the king, the Brahmana said, 'O king, I beg of thee wealth for my preceptor according to my covenant.' And the king said, 'O Holy One, tell me what thy covenant is.' And thereupon the Brahmana said, 'O king, in this world when men are asked for alms, they entertain contempt for him that asketh it. I therefore, ask thee, O king, with what feelings thou wilt give me what I ask and upon which I have set my heart.' And the king replied saying, 'Having given away a thing, I never boast of it. I never also listen to solicitations for things that cannot be given. I listen, however, to prayers for things that can be given and giving them away I always become happy. I will give thee a thousand kine. The Brahmana that asks me for a gift is always dear to me. I am never angry with the person that begs of me and I am never sorry for having given away a thing!' And the Brahmana then obtained from the king a thousand kine and went away."

SECTION CLXLV

Vaisampayana said, "The son of Pandu again addressed the Rishi and said, 'Speak thou unto us of the high fortune of royal Kshatriyas!' And Markandeya said, 'There were two kings of the name of Vrishadarbha and Seduka and both of them were conversant with morals and with weapons of attack and defence. And Seduka knew that Vrishadarbha had from his boyhood an unuttered vow that he would give no other metal unto Brahmanas save gold and silver. And once on a time a Brahmana having completed his study of the Vedas came unto Seduka and uttering a benediction upon him begged of him wealth for his preceptor, saying, 'Give me a thousand steeds.' And thus addressed, Seduka said unto him, 'It is not possible for me to give thee this for thy preceptor. Therefore, go thou unto king Vrishadarbha, for, O Brahmana, he is a highly virtuous king. Go and beg of him. He will grant thy request. Even this is his unuttered vow.' Hearing these words that Brahmana went to Vrishadarbha and begged of him a thousand steeds, and the king thus solicited, struck the Brahmana with a whip and thereupon the Brahmana said, 'Innocent as I am, why dost thou attack me thus?' And the Brahmana was on the point of cursing the king, when the latter said, 'O Brahmana, dost thou curse him that doth not give thee what thou askest? Or, is this behaviour proper for a Brahmana?' And the Brahmana said, 'O king of kings, sent unto thee by Seduka, I come before thee for this.' The king said, 'I will give thee now whatever tribute may come to me before the morning expire. How indeed, can I send away the man empty-handed who hath been whipped by me.' And having said this the king gave unto that Brahmana the entire proceeds of that day and that was more than the value of a thousand horses.'"

SECTION CLXLVI

"Markandeya said, 'One day it was resolved by the gods that they should descend on the earth and try the goodness and virtue of king Sivi, the son of Usinara. And addressing each other,--'Well'--Agni and Indra came to the earth. And Agni took the form of a pigeon flying away from Indra who pursued him in the form of a hawk, and that pigeon fell upon the lap of king Sivi who was seated on an excellent seat. And the priest thereupon addressing the king said, 'Afraid of the hawk and desirous of saving its life, this pigeon hath come to thee for safety. The learned have said that the falling of a pigeon upon one's body forebodeth a great danger. Let the king that understands omens give away wealth for saving himself from the danger indicated.' And the pigeon also addressed the king and said, 'Afraid of the hawk and desirous of saving my life I have come to thee for protection. I am a Muni. Having assumed the form of a pigeon, I come to thee as a seeker of thy protection. Indeed, I seek thee as my life. Know me as one possessed of Vedic lore, as one leading the Brahmacharya mode of life, as one possessed also of self-control and ascetic virtues. And know me further as one that has never spoken disagreeably unto his preceptor, as one possessed of every virtue indeed, as one that is sinless. I repeat the Vedas, I know their prosody; indeed, I have studied all the Vedas letter by letter. I am not a pigeon. Oh, do not yield me up to the hawk. The giving up of a learned and pure Brahmana can never be a good gift.' And after the pigeon said so, the hawk addressed the king, and said, 'Creatures do not come into the world in the same particular order. In the order of creation, thou mayst, in a former birth, have been begotten by this pigeon. It is not proper for thee, O king, to interfere with my food by protecting this pigeon (even though he might have been thy father).' And thus addressed, the king said, 'Hath any one, before this, seen birds thus speak the pure speech of man? Knowing what this pigeon sayeth, and this hawk also, how can we act to-day according to virtue? He that giveth up an affrighted creature seeking protection, unto its foe, doth not obtain protection when he is in need of it himself. Indeed, the very clouds do not shower rain seasonably for him, and the seeds though scattered do not grow for him. He that giveth up an afflicted creature seeking protection unto its foe, hath to see his offspring die in childhood. The ancestor of such a person can never dwell in heaven; indeed, the very gods decline to accept the libations of clarified butter poured by him into the fire. He that giveth up an affrighted creature seeking protection, unto its foe, is struck with the thunder-bolt by the gods with Indra at their head. The food that he eateth is unsanctified, and he, of a narrow soul, falleth from heaven very soon. O hawk, let the people of the Sivi tribe place before thee a bull cooked with rice instead of this pigeon. And let them also carry to the place where thou livest in joy, meat in abundance.' And hearing this, the hawk said, 'O king, I do not ask for a bull, nor, indeed, any other meat, nor meat more in quantity than that of this pigeon. It hath been given to me by the gods. The creature, therefore, is my food today in consequence of its death that hath been ordained. Therefore, O monarch, give it up to me.' Thus addressed by the hawk, the king said, 'Let my men see and carefully carry the bull to thee with every limb entire. Let that bull be the ransom of this creature afflicted with fright and let it be carried to thee before my eyes. Oh, slay not this pigeon! I will yield up my very life, yet I would not give up this pigeon. Dost thou not know, O hawk, that this creature looketh like a sacrifice with the Soma juice? O blessed one, cease to take so much trouble for it. I cannot, by any means, yield up the pigeon to thee. Or, O hawk, if it pleases thee, command me to do some such thing which I may do for thee, which may be agreeable to thee, and upon doing which the men of the Sivi tribe may yet in joy bless me in terms of applause. I promise thee that I will do what thou mayst did me do.' And at this appeal of the king, the hawk said, 'O king, if thou givest me as much flesh as would be equal to the weight of the pigeon, cutting it off thy right thigh; then can the pigeon be properly saved by thee; then wouldst thou do what would be agreeable to me and what the men of the Sivi tribe would speak of in terms of praise.' And the king agreed to this and he cut off a piece of flesh from his right thigh and weighed it against the pigeon. But the pigeon weighed heavier. And thereupon the king cut off another piece of his flesh, but the pigeon still weighed heavier, and then the king cut off pieces of flesh from all parts of his body and placed them on the scale. But the pigeon still weighed heavier, and then the king himself ascended the scale and he felt no grief at this and beholding this, the hawk disappeared there saying--(The pigeon hath been) Saved,--And the king asked the pigeon saying, 'O pigeon, let the Sivis know who the hawk is. None but the lord of the universe could do as he did. O Holy One, answer thou this question of mine!' And the pigeon then said, 'I am the smoke-bannered Agni called also Vaiswanara. The hawk is none other than Sachi's lord armed with the thunder-bolt. O son of Suratha, thou art a bull among men. We came to try thee. These pieces of flesh, O king, that thou hast cut off with thy sword from thy body for saving me have caused gashes in thy body. I will make these marks auspicious and handsome and they will be of the colour of gold and emit a sweet perfume, and earning great fame and respected by the gods and the Rishis thou shall long rule these subjects of thine, and a son will spring from thy flank who shall be called Kapataroman. O king, thou shalt obtain this son of the name of Kapataroman from out of thy own body and thou wilt behold him become the foremost of the Saurathas, blazing with renown, possessed of bravery and great personal beauty!"

SECTION CLXLVII

Vaisampayana said, "And the son of Pandu once more addressed Markandeya, saying, 'Tell us again of the great good fortune of kings.' And Markandeya said, 'There came unto the horse-sacrifice of king Ashtaka of Viswamitra's race, many kings. And there came unto that sacrifice the three brothers also of that king, viz., Pratardana, Vasumanas, and Sivi, the son of Usinara. And after the sacrifice was completed, Ashtaka was proceeding on his car along with his brothers when they all beheld Narada coming that way and they saluted the celestial Rishi and said unto him, 'Ride thou on this car with us. And Narada, saying, So be it, mounted on the car, and one among those kings having gratified the holy and celestial Rishi Narada, said, O Holy One, I desire, to ask thee something.' And the Rishi said, 'Ask.' And the person, thus permitted, said, 'All four of us are blessed with long lives and have indeed every virtue. We shall, therefore, be permitted to go to a certain heaven and dwell there for a long period. Who amongst us, however, O king, shall fall down first?' Thus questioned the Rishi said, 'This Ashtaka shall first come down.' And thereupon the enquirer asked, 'For what cause?' And the Rishi answered, 'I lived for a few days in the abode of Ashtaka. He carried me (one day) on his car out of the town and there I beheld thousands of kine distinguished from one another by difference of hue. And beholding those kine I asked Ashtaka whose they were and Ashtaka answered me, saying, 'I have given away these kine. By this answer he gave expression to his own praise. It is for this answer of his that Ashtaka shall have to come down.' And after Narada had said so, one of them again enquired, saying, 'Three of us then will stay in heaven. Amongst us three, who shall fall down first?' And the Rishi answered, Pratardana.' And the enquirer asked, 'For what cause?' And the Rishi answered, 'I lived for some days in the abode of Pratardana also. And he carried me on his car one day. And while doing so, a Brahmana asked him saying, 'Give me a horse!' And Pratardana replied, 'After returning, I will give thee one!' And thereupon the Brahmana said, 'Let it be given to me soon.' And as the Brahmana spoke those words, the king gave unto him the steed that had been yoked on the right-hand wheel of the car. And there came unto him another Brahmana desirous of obtaining a steed. And the king having spoken to him in the same way, gave him the steed that had been yoked on the left wheel of his car. And having given away the horse unto him, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king soon gave him the horse on the left front of his car, unyoking the animal. And having done so, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king said unto him, 'Returning, I will give thee a horse.' But the Brahmana said, 'Let the steed be given to me soon.' And the king gave him the only horse he had. And seizing the yoke of the car himself, the king began to draw it. And as he did so, he said, 'There is now nothing for the Brahmanas.' The king had given away, it is true, but he had done so with detraction. And for that speech of his, he shall have to fall down from heaven. And after the Rishi had said so, of the two that remained, one asked, 'Who amongst us two shall fall down?' And the Rishi answered, 'Vasumanas.' And the enquirer asked, 'For what reason?' And Narada said, 'In course of my wanderings I arrived at the abode of Vasumanas. And at that time the Brahmanas were performing the ceremony of Swastivachana for the sake of a flowery car.[51] And I approached the king's presence. And after the Brahmanas had completed the ceremony, the flowery car became visible to them. And I praised that car, and thereupon the king told me, 'Holy one, by thee hath this car been praised. Let this car, therefore, be thine.' And after this I went to Vasumanas another time when I was in need of a (flowery) car. And I admired the car, and the king said, 'It is thine.' And I went to the king a third time and admired the car again. And even then the king exhibiting the flowery car to the Brahmanas, cast his eyes on me, and said, 'O holy one, thou hast praised the flowery car sufficiently." And the king only said these words, without making me a gift of that car. And for this he will fall down from heaven.'

"And one among them said, 'Of the one who is to go with thee, who will go and who will fall down?' And Narada answered, saying, 'Sivi will go, but I will fall down.' 'For what reason?' asked the enquirer. And Narada said, 'I am not the equal of Sivi. For one day a Brahmana came unto Sivi and addressing him, said, 'O Sivi, I came to thee for food.' And Sivi replied unto him, saying. 'What shall I do? Let me have thy orders.' And the Brahmana answered, 'This thy son known by the name of Vrihadgarbha should be killed. And, O king, cook him for my food.' And hearing this, I waited to see what would follow. And Sivi then killed his son and cooking him duly and placing that food in a vessel and taking it upon his head, he went out in search of the Brahmana and while Sivi was thus seeking, for the Brahmana, some one told him, The Brahmana thou seekest, having entered thy city, is setting fire to thy abode and he is also setting fire, in wrath, to thy treasury, thy arsenal, the apartments of the females and thy stables for horses and elephants.' And Sivi heard all this, without change of colour, and entering his city spoke unto the Brahmana, 'O holy one, the food has been cooked.' And the Brahmana hearing this spoke not a word and from surprise he stood with downcast looks. And Sivi with a view to gratifying the Brahmana said, 'O holy one, eat thou this.' And the Brahmana looking at Sivi for a moment said, 'Eat it thyself.' And thereupon Sivi said, 'Let it be so.' And Sivi cheerfully taking the vessel from his head desired to eat it and thereupon the Brahmana caught hold of Sivi's hand and addressing him said, 'Thou hast conquered wrath. There is nothing that thou canst not give unto the Brahmanas.' And saying this, that Brahmana adored Sivi, and then as Sivi cast his eyes before him, he beheld his son standing like a child of the gods, decked in ornaments and yielding a fragrance from his body and the Brahmana, having accomplished all this, made himself visible and it was Vidhatri himself who had thus come in that guise to try that royal sage, and after Vidhatri had disappeared, the counsellors addressed the king, saying, 'Thou knowest everything. For what didst thou do all this?' And Sivi answered, 'It was not for fame, nor for wealth, nor from desire of acquiring objects of enjoyment that I did all this. This course is not sinful. It is for this that I do all this. The path which is trodden by the virtuous is laudable. My heart always inclineth towards such a course. This high instance of Sivi's blessedness I know, and I have, therefore, narrated it duly!'"

SECTION CLXLVIII

Vaisampayana said, "The sons of Pandu and those Rishis then asked Markandeya, 'Is there anybody that is blessed with longer life than thou?' And Markandeya answered them, saying, 'There is without doubt, a royal sage of the name of Indradyumna and his virtue having diminished, he fell from heaven, crying, 'My achievements are lost!' And he came unto me and asked, 'Dost thou know me?' And I answered him, saying, 'From our anxiety to acquire religious merit we do not confine ourselves to any home. We live but for a night in the same village or town. A person like us, therefore, cannot possibly know thy pursuits. The fasts and vows we observe render us weak in body and unable to follow any worldly pursuits on our own behalf. Hence, one like us cannot possibly know thee.' He then asked me, 'Is there any one who is longerlived than thou'? I answered him, saying, 'There liveth on the Himavat an owl of the name of Pravarakarna. He is older than I. He may know thee. The part of the Himavat where he dwelleth is far off from here.' And at this Indradyumna became a horse and carried me to where that owl lived and the king asked the owl, saying, 'Dost thou know me?' And the owl seemed to reflect for a moment and then said unto the king, 'I do not know thee.' And the royal sage Indradyumna thereupon asked the owl, 'Is there any one who is older than thou?' And thus asked the owl answered, saying, There is a lake of the name of Indradyumna. In that lake dwelleth a crane of the name of Nadijangha. He is older than we. Ask thou him.' And at this king Indradyumna taking both myself and the owl went to that lake where the crane Nadijangha dwelt. And that crane was asked by us, 'Dost thou know the king Indradyumna?' And the crane thereupon seemed to reflect a little and then said, 'I do not know king Indradyumna.' And the crane was asked by us, 'Is there any one who is older than thou?' And he answered us, saying, 'There dwelleth in this very lake a tortoise of the name of Akupara. He is older than I. He may know something of this king. Therefore, enquire ye of Akupara. And then that crane gave information to the tortoise, saying, 'It is intended by us to ask thee something. Please come to us.' And hearing this the tortoise came out of the lake to that part of the bank where we all were and as he came there we asked him, saying, 'Dost thou know this king Indradyumna?' And the tortoise reflected for a moment. And his eyes were filled with tears and his heart was much moved and he trembled all over and was nearly deprived of his senses. And he said with joined hands, 'Alas, do I not know this one? He had planted the sacrificial stake a thousand times at the time of kindling the sacrificial fire. This lake was excavated by the feet of the cows given away by this king unto the Brahmanas on the completion of the sacrifice. I have lived here ever since.' And after the tortoise had said all this, there came from the celestial regions a car. And an aerial voice was heard which said, addressing Indradyumna, 'Come thou and obtain the place thou deservest in heaven! Thy achievements are great! Come thou cheerfully to thy place! Here also are certain slokas: The report of virtuous deeds spreadeth over the earth and ascendeth to heaven. As long as that report lasts, so long is the doer said to be in heaven. The man whose evil deeds are bruited about, is said to fall down and live, as long as that evil report lasts in the lower regions. Therefore should man be virtuous in his acts if he is to gain Heaven. And he should seek refuge in virtue, abandoning a sinful heart.'

"And hearing these words, the king said, 'Let the car stay here as long as I do not take these old persons to the places whence I brought them. And having brought me and the owl Pravarakarna to our respective places, he went away, riding on that car, to the place that was fit for him. Being longlived, I witness all this."

Vaisampayana continued, "It was thus that Markandeya narrated all this unto the son of Pandu. And after Markandeya finished, the sons of Pandu said, 'Blessed be thou! Thou hadst acted properly in causing king Indradyumna who had fallen from Heaven to regain his sphere!' And Markandeya answered them, saying, 'Devaki's son, Krishna, also had thus raised the royal sage Nriga who had sunk in hell and caused him to regain Heaven!'"

SECTION CLXLIX

Vaisampayana said, "King Yudhishthira, hearing from the illustrious Markandeya the story of the royal sage Indradyumna's regaining of Heaven, again asked the Muni, saying, 'O great Muni, tell me in what condition should a man practise charity in order to gain admission into the regions of Indra? Is it by practising charity while leading a domestic mode of life, or in boyhood, or in youth, or in old age? O, tell me about the respective merits reaped from the practice of charity in these different stages of life?'

Markandeya said, 'Life that is futile is of four kinds. Charity also that is futile is of sixteen kinds. His life is vain who hath no son; and his also who is out of pale of virtue: and his too who liveth on the food of other; and, lastly, his who cooketh for himself without giving therefrom unto the Pitris, the gods, and the guests, and who eateth of it before these all. The gift to one that has fallen away from the practice of virtuous vows, as also the gift of wealth that has been earned wrongly, are both in vain. The gift to a fallen Brahmana, that to a thief, that also to a preceptor that is false, is in vain. The gift to an untruthful man, to a person that is sinful, to one that is ungrateful, to one that officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas,[52] to a Brahmana that cooks for Sudra, to one that too by birth is a Brahmana but who is destitute of the occupations of his order, is in vain. The gift to one that has married a girl after the accession of puberty, to females, to one that sports with snakes, and to one that is employed in menial offices, is also in vain. These sixteen kinds of gifts are productive of no merits. That man who with mind clouded with darkness giveth away from fear or anger, enjoyeth the merit of such gift while he is in the womb of his mother. The man who (under other circumstances) maketh gifts unto the Brahmanas, enjoyeth the fruit thereof while he is in old age. Therefore, O king, the man who wishes to win the way of heaven, should under all conditions, make gifts unto Brahmanas of everything that he wishes to give away.'

"Yudhishthira said, 'By what means do Brahmanas, who accept gifts from all the four orders, save others as well as themselves?"

"Markandeya said, 'By Japa,[53] and Mantras,[54] and Homa[55] and the study of the Vedas, the Brahmanas construct a Vedic boat[56] wherewith they save both others and themselves. The gods themselves are pleased with that man who gratifieth the Brahmanas. Indeed, a man may attain heaven at the command of a Brahmana. Thou wilt, O king, without doubt ascend to regions of everlasting bliss, in consequence of thy worship of the Pitris and the gods, and thy reverence for the Brahmanas, even though thy body is filled with phlegmatic humours and withal so dull and inert! He that desires virtue and heaven should adore the Brahmanas. One should feed Brahmanas with care on occasions of Sraddhas, although those among them that are cursed or fallen should be excluded. They also should be carefully excluded that are either excessively fair or excessively black, that have diseased nails, that are lepers, that are deceitful, that are born in bastardy of widows or of women having husbands alive; and they also that support themselves by the profession of arms. That Sraddha which is censurable, consumeth the performer thereof like fire consuming fuel. If they that are to be employed in Sraddhas happen to be dumb, blind, or deaf, care should be taken to employ them along with Brahmanas conversant with the Vedas. O Yudhishthira, listen now unto whom thou shouldst give. He that knoweth all the Vedas should give only to that able Brahmana who is competent to rescue both the giver and himself, for he, indeed, is to be regarded as able who can rescue both the giver and himself. O son of Pritha, the sacred fires do not receive such gratification from libations of clarified butter, from offerings of flowers and sandal and other perfumed pastes as from the entertainment of guests. Therefore, do thou strive to entertain guests, O son of Pandu! O king, they that give unto guests water to wash their feet, butter to rub over their (tired) legs, light during the hours of darkness, food, and shelter, have not to go before Yama. The removal (after worship) of the flowery offerings unto the gods, the removal of the remnants of a Brahmana's feast, waiting (upon a Brahmana) with perfumed pastes, and the massaging of a Brahmana's limbs, are, each of them, O foremost of kings, productive of greater merit than the gift of kine. A person, without doubt, rescueth himself by the gift of a Kapila cow. Therefore, should one give away a Kapila cow decked with ornaments unto Brahmanas. O thou of the Bharata race, one should give unto a person of good lineage and conversant with the Vedas; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons but not to them that are in affluence. What merit is there, O thou foremost of the Bharata race, by giving unto one that is affluent? One cow must be given unto one Brahmana. A single cow must not be given unto many. For if the cow so given away (unto many) be sold, the giver's family is lost for three generations. Such a gift would not assuredly rescue the giver nor the Brahmana that takes it. He who giveth eighty Ratis of pure gold, earneth the merit of giving away a hundred pieces of gold for ever. He that giveth away a strong bull capable also of drawing the plough, is certainly rescued from all difficulties and finally goeth to heaven. He that giveth away land unto a learned Brahmana, hath all his desires fulfilled. The tired traveller, with weakened limbs and feet besmeared with dust, asks for the name of him that may give him food. There are men who answer him by telling him the name. That wise man who informs these toil-worn ones of the name of the person who may give them food, is, without doubt, regarded as equal in merit unto the giver himself of food. Therefore, abstaining from other kinds of gift, give thou food. There is no merit (arising out of gifts) that is so great as that of giving food. The man that according to the measure of his might gives well-cooked and pure food unto the Brahmanas, acquires, by that act of his, the companionship of Prajapati (Brahma). There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away). It hath been said that food itself is Prajapati. And Prajapati is regarded as the Year. And the Year is sacrifice. And everything is established in sacrifice, for it is from sacrifice that all creatures, mobile and immobile, take their origin. For this reason, it hath been heard by us, food is the foremost of all things. They that give away lakes and large pieces of water, and tanks and wells, and shelter and food and they that have sweet words for all, have not to hear the admonitions of Yama. With him who gives rice, and wealth earned by his labour, unto Brahmana of good behaviour, the earth is satisfied. And she poureth upon him showers of wealth. The giver of food walketh first, after him the speaker of truth and he that giveth unto persons that do not solicit. But the three go to the same place.'"

Vaisampayana continued, 'Hearing all this, Yudhishthira, along with his younger brothers, impelled by curiosity, again addressed the high-souled Markandeya, saying, 'O great Muni, what is the distance of Yama's region from that of men? What is its measurement? How also do men pass it over? And by what means? O, tell me all this!'

"Markandeya said, 'O king, O them foremost of virtuous men, this question of thine appertains to a great mystery. It is sacred and much applauded by the Rishis. Appertaining as it also does to virtue, I will speak of it to thee. The distance of Yama's region from the abode of men is, O king, eighty-six thousand Yojanas! The way is over space, without water, and very terrible to behold; Nowhere on that road is the shade of a tree, nowhere any water, and nowhere any resting place in which the traveller, when fatigued, may rest for some moments. And men and women and all on earth that have life, are forcibly led along this way by the messengers of Yama. Those creatures that obey the mandates of the grim king, and they, O king, that have given horses and other good conveyances unto Brahmanas, proceed along this way on those animals and vehicles. And they that have given umbrellas proceed along this way with umbrellas warding off the sun's rays. And they that have given food, proceed without hunger, while they that have not given food proceed afflicted with hunger. And they that have given robes, proceed along this way attired in robes while they that have given none, proceed naked. And they that have given gold, proceed in happiness, themselves decked in ornaments. And they that have given land, proceed with every desire completely gratified. And they that have given grain, proceed without being afflicted with any want. And they that have given houses, proceed happily on cars. And those men that have given something to drink, proceed with cheerful hearts unafflicted with thirst. And they that have given lights, proceed happily lighting the way before them. And they that have given kine, proceed along the way happily, freed from all their sins. And they that have fasted for a month, proceed on cars drawn by swans. And they who have fasted for six nights, proceed on cars drawn by peacocks. And, O son of Pandu, he that fasteth three nights upon only one meal without a second during this period goeth into a region free from disease and anxiety. And water hath this excellent property that it produceth happiness in the region of Yama. And they that give water find for themselves a river there of the name of Pushpodaka. And the givers of water on the earth drink cool and ambrosial draughts from that stream. And they that are of evil deeds have pus ordained for them. Thus, O great king, that river serveth all purposes. Therefore, O king, adore thou duly these Brahmanas (that are with thee). Weak in limbs owing to the way he has walked, and besmeared with the dust of the high-road, the traveller enquireth for the name of him who giveth food, and cometh in hope to his house. Adore thou him with reverent attention, for he indeed is a guest, and he is a Brahmana. The gods with Indra at their head follow him as he proceedeth. And if he is adored, the gods with Indra become gratified, and if he is not adored, the celestials with their chief become cheerless. Therefore, O thou foremost of kings, worship thou these Brahmanas duly. I have thus spoken to thee upon a hundred subjects. What dost thou desire to hear from me again?'

"Yudhishthira said, 'O master, conversant thou art with virtue and morality, and so I desire to repeatedly listen to thee as thou speakest on sacred subjects appertaining to virtue and morals.'

"Markandeya said, 'O king, I will now speak on another sacred subject appertaining to eternal interests and capable of washing off all sins. Listen thou with rapt attention. O thou foremost of the Bharatas, the merit equal to that of giving away a Kapila cow in (the tirtha called) Jyeshtha-Pushkara arises from washing the feet of Brahmanas. As long as the earth remains wet with water which a Brahmana hath touched with his feet, so long do Pitris drink water of cups made of lotus-leaves. If the guest is welcomed (with enquiries about his welfare), the deities of fire become glad; and if he is offered a seat, it is the god of a hundred sacrifices, who is gratified. If his feet are washed, it is the Pitris who are delighted; and if he is fed it is Prajapati that is pleased. One should with collected soul, give a cow when (during her throes) the feet and head of her calf are visible, before her delivery is complete. A cow with her calf in the air in course of falling from the uterus to the earth, is to be regarded as equal to the earth herself. He, therefore, that giveth away such a cow, reapeth the merit of giving away the earth. And he that giveth away such a cow, is adored in heaven for as many thousands of Yugas as there are bristles on the bodies of the animal and her young one together. And, O Bharata, he that having accepted a thing in gift giveth it away immediately unto a person that is virtuous and honest, reapeth very great merit. Without doubt, he reapeth the fruit of giving away the whole earth to her utmost limits and with her oceans and seas and caves, her mountains and forests and woods. That Brahmana who eateth in silence from a plate, keeping his hands between his knees, succeedeth in rescuing others. And those Brahmanas that abstain from drink and who are never spoken of by others as having any faults and who daily read the Samhitas, are capable of rescuing others. Libations of butter and edible offerings should all be presented to a Brahmana who is learned in the Vedas. And as libations of clarified butter poured into fire never go in vain, so gift to virtuous Brahmanas learned in the Vedas can never go in vain. The Brahmanas have anger for their weapon; they never fight with arms of iron and steel. Indeed the Brahmanas slay with anger like Indra slaying the Asuras with his thunder-bolt.

Thus prelection appertaining to virtue and morality is now over. Hearing this, the Munis of the forest of Naimisha were filled with delight. And those ascetics were also freed from grief and anger by listening to it. And they were also purged of all their sins in consequence of this. And, O king, those human beings that listen to it become freed from the obligation of rebirth.'

"Yudhishthira said, 'O thou of great wisdom, what purification is there by which a Brahmana may always keep himself pure? I desire to hear of it from thee, O thou foremost of all virtuous men!"

"Markandeya answered, 'There are three kinds of purity, viz., purity in speech, purity in deed, and purity achieved by use of water. He that has recourse to these three different kinds of purity, attains, without doubt, to heaven. That Brahmana who adoreth the goddess Sandhya in the morning and the evening, and who recites meditatively the sacred goddess Gayatri who is the mother of the Vedas, sanctified by the latter, is freed from all his sins. Even if he accepts in gift the entire earth with her oceans, he doth not, on that account, suffer the least unhappiness. And those heavenly bodies in the sky including the sun that may be inauspicious and hostile towards him soon become auspicious and favourable towards him in consequence of these acts of his, while those stars that are auspicious and favourable become more auspicious and more favourable in consequence of such conduct of his. And terrible Rakshasas subsisting on animal food, or gigantic and fierce mien, all become unable to prevail over a Brahmana who practiseth these purifications. The Brahmanas are even like blazing fires. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. Whether the Brahmana be cognisant of the Vedas or ignorant of them, whether they be pure or impure, they should never be insulted, for Brahmanas are like fires. As the fire that blazeth up in the place set apart for the cremation of the dead is never regarded impure on that account, so the Brahmana, be he learned or ignorant, is always pure. He is great and a very god! Cities that are adorned with walls and gates and palaces one after another, lose their beauty if they are bereft of Brahmanas. That, indeed, O king, is a city where Brahmanas accomplished in the Vedas, duly observing the duties of their order and possessed of learning and ascetic merit, reside. O son of Pritha, that spot, be it a wood or pasture land, where learned Brahmanas reside, hath been called a city. And that place, O king, becometh a tirtha also. By approaching a king that offereth protection, as also a Brahmana possessed of ascetic merit, and by offering worship unto both, a man may purge off his sins immediately. The learned have said that ablutions in the sacred tirthas, recitation of the names of holy ones, and converse with the good and virtuous, are all acts worthy of applause. They that are virtuous and honest always regard themselves as sanctified by the holy companionship of persons like themselves and by the water of pure and sacred converse. The carrying of three staffs, the vow of silence, matted hair on head, the shaving of the crown, covering one's person with barks and deerskins, the practice of vows, ablutions, the worship of fire, abode in the woods, emaciating the body, all these are useless if the heart be not pure. The indulgence of the six senses is easy, if purity be not sought in the object of enjoyment. Abstinence, however, which of itself is difficult, is scarcely easy without purity of the objects of enjoyment. O king of kings, among the six senses, the mind alone that is easily moved is the most dangerous! Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtue, he that practises kindness all his life, is a Muni even though he may lead a domestic life. Such a man is purged of all his sins. Fasts and other penances cannot destroy sins, however much they may weaken and dry up the body that is made of flesh and blood. The man whose heart is without holiness, suffers torture only by undergoing penances in ignorance of their meaning. He is never freed from sins of such acts. The fire he worshippeth doth not consume his sins. It is in consequence of holiness and virtue alone that men attain to regions of blessedness, and fasts and vows become efficacious. Subsistence on fruits and roots, the vow of silence, living upon air, the shaving of the crown, abandonment of a fixed home, the wearing of matted locks on the head, lying under the canopy of heaven, daily fasts, the worship of fire, immersion in water, and lying on the bare ground,--these alone cannot produce such a result. They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease, decrepitude and death, and acquire a high status. As seeds that have been scorched by fire do not sprout forth, so the pains that have been burnt by knowledge cannot effect the soul. This inert body that is only like a block of wood when destitute of souls, is, without doubt, short lived like froth in the ocean. He that obtaineth a view of his soul, the soul that resideth in every body, by help of one or half of a rhythmic line (of the Vedas), hath no more need for anything. Some obtaining a knowledge of identity with the Supreme Soul from but two letters (of the Vedas) and some from hundreds and thousands of rhythmic lines, acquire salvation, for the knowledge of one's identity with the Supreme Soul is the sure indication of salvation. The men of old, distinguished for their knowledge, have said, neither this world nor that hereafter nor bliss can be his who is disturbed by doubts. And belief of one's identity with the Supreme Soul is the indication of salvation. He that knoweth the true meaning of the Vedas, understandeth their true use. Such a man is affrighted at the Vedic ritual like a man at sight of a forest conflagration. Giving up dry disputation, have recourse to Sruti and Smriti, and seek thou, with the aid of thy reason, the knowledge of the Undecaying One that is without a second. One's search (after this knowledge) becometh futile from defect of means. Therefore, should one carefully strive to obtain that knowledge by aid of the Vedas. The Vedas are the Supreme Soul; they are His body; they are the Truth. The soul that is bounded by the animal organism is incompetent to know Him in whom all the Vedas merge. That Supreme Soul, however, is capable of being known by the pure intellect. The existence of the gods as stated in the Vedas, the efficacy of acts, and the capacity for action of being furnished with bodies, are noticeable in every Yuga. Independence of these and annihilation are to be sought from purity of the senses. Therefore, the suspension of the function of the senses is the true fasting. One may attain to heaven by asceticism, one may obtain objects of enjoyment by the practice of charity and may have his sins purged off by ablutions in tirthas. But complete emancipation cannot be had except by knowledge.'"

Vaisampayana continued, "Thus addressed, O great king, by the Rishi, Yudhishthira of great fame then said, 'O holy one, I desire to listen to the rules about that charity which is meritorious."

"Markandeya said, 'O great king, O Yudhishthira, the rules about charity which thou wishest to hear from me are always highly regarded by me. Listen now to the mysteries of charity as expounded in the sruti and the smritis! A man that performs a sraddha in the conjunction called Gajacchaya at a place that is fanned by the leaves of the Aswattha tree enjoys the fruits thereof, O Yudhishthira, for a hundred thousand kalpas. O king, he that foundeth a dharmasala and established there a person to look after all comers, is crowned with the merits of all the sacrifices. He that giveth away a horse at a tirtha where the current of the river runneth in a direction opposite to its general course, reapeth merit that is inexhaustible. The guest that comes to one's house for food is none other than Indra himself. If he is entertained with food, Indra himself conferreth on the best merit that is inexhaustible. As men cross seas by vessels, so are the givers mentioned above are saved from all their sins. So what is given unto Brahmanas produceth, like gift of curds, inexhaustible merits. A gift on particular lunations produceth merit that is twice as much as a gift on other days. That in a particular season produceth merit ten times greater that in other seasons. That in a particular year produceth merit a hundred times greater than in other years. And lastly, a gift on the last day of the last month of the year produceth merit that is inexhaustible. A gift also that is made while the Sun is on the solstitial points, one again that is made on the last day of the Sun's path through Libra, Aries, Gemini, Virgo, and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. The learned have also said that gifts made during the seasons produce merit that is ten times, those made during the change of seasons, a hundred times--and those made during the days when Rahu is visible, a thousand times--greater than what is produced by gifts at other time; while a gift made on the last day of the Sun's course through Libra and Aries produces merit that knows no diminution. O king, no one can enjoy landed possessions unless he giveth away land, and no one can go on cars and vehicles unless he giveth away these. Indeed a person on rebirth obtaineth the fruition of whatever objects he hath in view at the time of making a gift to a Brahmana. Gold hath sprung from Fire; the Earth from Vishnu; and the cows from the Sun. He, therefore, that giveth away gold, land, and kine attaineth all the regions of Agni, Vishnu, and the Sun. There is nothing so eternal as a gift. Where, therefore, in the three worlds is anything that is more auspicious? It is for this, O king, that they who have great intelligence say that there is nothing higher and greater in the three worlds than gift!'"

SECTION CC

Vaisampayana said, "Having, O great king, heard from the illustrious Markandeya the history of the attainment of heaven by the royal sage Indradyumna, Yudhishthira, that bull of the Bharata race, once more asked that sinless Muni endued with great ascetic merit and long life, saying, 'Thou knowest, O virtuous one, the entire host of the gods, the Danavas, and the Rakshasas. Thou art acquainted also with various royal genealogies and many eternal lines of Rishis! O best of Brahmanas, there is nothing in this world that thou dost not know! Thou knowest also, O Muni, many delightful stories about men, Snakes and Rakshasas; about gods, Gandharvas, and Yakshas, and about Kinnaras and Apsaras! I desire now to hear from thee, O best of Brahmanas, as to why Kuvalaswa--that unvanquished king of Ikshavaku's race changed his name, assuming another, viz., Dhundhumara. O thou best of Bhrigu's line, I desire to know in detail why the name of Kuvalaswa of great intelligence underwent such a change!'"

Vaisampayana continued, "Thus addressed by Yudhishthira, the great Muni Markandeya, O Bharata, then began the history of Dhundhumara!"

Markandeya said, 'O royal Yudhishthira, listen to me, I will tell thee all! The story of Dhundhumara is a moral one. Listen to it then! Listen now, O king, to the story of how the royal Kuvalaswa of Ikshvaku's race came to be known as Dhundhumara. O son, O Bharata, there was a celebrated Rishi of the name of Utanka and, O thou of the Kuru race, Utanka had his hermitage in a delightful wilderness. And, O great king, the Rishi Utanka underwent ascetic austerities of the severest kind and the lord Utanka underwent those penances for numberless years with the object of obtaining the favours of Vishnu, and gratified with his penances that illustrious Lord presented himself before Utanka. And beholding the Deity, the Rishi in all humility began to gratify him with many hymns, and Utanka said, 'O thou of great effulgence all creatures with the gods, Asuras and human beings, all things that are mobile or immobile, even Brahma himself, the Vedas, and all things that are capable of being known, have, O lord, been created by thee! The firmament is thy head, O god, and the sun and the moon are thy eyes! And, O Unfading One, the winds are thy breath and fire thy energy! The directions of the horizon constitute thy arms and the great ocean thy stomach! And, O god, the hills and mountains constitute thy thigh and the sky thy hips, O slayer of Madhu! The earth constitutes thy feet, and the plants the bristles on thy body. And, O lord, Indra and Soma and Agni and Varuna, indeed all the gods, the Asuras and the great Snakes all wait upon thee with humility, adoring thee with various hymns! O Lord of the Universe, created things are pervaded by thee. The great Rishis of high energy and ever plunged in ascetic meditation, always adore thee. When thou art gratified, the universe is in peace. And when thou art angry, terror pervadeth every soul. Thou art, O Lord, the great dispeller of all terrors and thou art the One Supreme Male Being! Thou art the cause of happiness of both gods and human beings! And, O Lord, by three steps of thine thou didst cover the three worlds! And it was by thee that the Asuras in the height of their power were destroyed! It is owing to thy prowess, O God, that the celestials obtained peace and happiness and, O thou of great effulgence, it was the anger that destroyed hundred great Daitya chiefs. Thou art the Creator and destroyer of all creatures in the world. It is by adoring thee that the gods have obtained happiness. It was thus, O Yudhishthira, that the high-souled Utanka praised the Lord of the senses. And Vishnu, therefore, said unto Utanka, 'I am gratified with thee. Ask thou the boon that thou desirest.' And Utanka said, 'This indeed hath, been a great boon to me, in that I have been able to behold Hari, that eternal Being, that divine Creator, that Lord of the universe!" Thus addressed Vishnu said, 'I am gratified with this absence of all desires on thy pail and with thy devotion, O thou best of men! But, O Brahmanas, O regenerate one, thou shouldst of a certainty accept some boon from me! Thus requested by Hari to accept a boon Utanka then, O thou best of Bharatas, with joined hands begged a boon saying, 'O illustrious one, O thou of eyes like lotus leaves, if thou hast been gratified with me, then let my heart always rest on virtue, truth, and self-content. And, O Lord, let my heart always turn to thee in devotion.' And hearing these words of Utanka, the holy one said, 'O regenerate one, all this shall happen to thee through my grace. And there will also appear in thee a yoga power endued with which thou shalt achieve a great thing for the dwellers of

Heaven, as also for the triple world. Even now a great Asura of the name of Dhundhu is undergoing ascetic penances of fierce austerity with the object of destroying the triple world. Hear now as to who will slay that Asura. O son, there will appear a king of invincible energy and great prowess and he will be born in the race of Ikshvaku and will be known by the name of Vrihadaswa who will have a son of the name of Kuvalaswa endued with great holiness and self-control and celebrity. And that best of kings will be furnished with yoga power springing from me and urged and commended by thee, O regenerate Rishi, that king will be the slayer of the Asura Dhundhu.' And having said these words unto that Brahmana, Vishnu disappeared there and then."

SECTION CCI

Markandeya said, "O king, after the death of Ikshvaku, a highly virtuous king of the name of Sasada, ascending the throne of Ayodhya ruled this earth. And from Sasada was descended Kakutstha of great energy. And Kakutshta had a son of name Anenas. And Anenas had a son named Prithu and Prithu had a son named Viswagaswa and from Viswagaswa sprang Adri and from Adri sprang Yuvanaswa and from Yuvanaswa sprang Sravastha and it was by this Sravastha that the city called Sravasthi was built and from Sravastha was descended Vrihadaswa and from Vrihadaswa sprang Kuvalaswa and Kuvalaswa had twentyone thousand sons and all these sons were fierce and powerful and skilled in learning. And Kuvalaswa excelled his father in every quality. And when the time came, his father Vrihadaswa installed him--the brave and highly virtuous Kuvalaswa--on the throne. And having thus made over the royal dignity to his son, that slayer of foes--king Vrihadaswa of great intelligence--retired into the woods for asceticism."

"Markandeya continued, 'O king, when the royal sage Vrihadaswa was about to retire into the woods, that best of Brahmanas, Utanka heard of it. And Utanka who was possessed of great energy and immeasurable soul, approached that foremost of all wielders of weapons and best of men. And approaching him, the Rishis began to persuade him to give up asceticism. And Utanka said, 'O king, to protect (the people) is thy duty. It behoveth thee to do that duty of thine. Let us be free from all anxiety through thy grace. Possessed as thou art of a great soul, protected by thee, the earth will be freed from all dangers. Therefore, it behoveth thee, not to retire into the woods. Great merit attaches to the act of protecting people in this world. Such merit can never be acquired in the woods. Let not thy heart, therefore, turn to this course. The merit, great king, that was acquired in days of old by great royal sages by protecting their subjects was so great that nothing equal to it could be seen. The king should always protect his subjects. It behoveth thee, therefore, to protect thy people. O lord of the earth, I cannot (at present) perform my ascetic devotions peacefully. Close to my asylum there is a sea of sands known by the name of Ujjalaka. And it occupies a level country and is without any water. And it extends many yojanas in length and breadth and in that desert dwells a chief of the Danavas called Dhundhu by name. And Dhundhu is the son of Madhu and Kaitabha, and is fierce and terrible and possessed of great prowess. And endued with immeasurable energy, that Danava, O king, dwelleth under the ground, and, O king, it behoveth thee to retire into the woods, having first slain that Asura. That Asura is now lying still in the observance of an ascetic penance of great austerity and, O king, the object he hath in view is sovereignty over the celestials as also of the three worlds. And, O king, having, obtained a boon from the Grandsire of all creatures, that Asura hath become incapable of being slain by the gods and Daityas and Rakshasas and Gandharvas. Slay though him, O king, and blessed be thou and let not thy heart turn to any other course. By slaying him thou wilt without doubt, achieve a great thing and thou wilt also obtain eternal and undying fame. And O king, when at the end of every year that wicked Asura lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests and woods begins to tremble. And his breath raiseth up clouds of sands, and shroudeth the very sun, and for seven days continually the earth tremble all over, and sparks and flames of fire mixed with smoke spread far around and for all this, O king, I cannot rest in peace in my asylum. Slay thou him, O king, for the good of the world. Indeed, when that Asura is slain the triple world will be in peace and happiness. That thou art competent, O king, to slay that Asura, I fully believe. Thy energy will be enhanced by Vishnu with the addition of his own. In days of old, O king, Vishnu gave this boon that the king who should slay this fierce and great Asura would be pervaded by the invincible energy of Vishnu himself. Bearing that invincible Vaishnava energy in thyself, slay thou, O great king, that Daitya of fierce prowess. Possessed as Dhundhu is of mighty energy, no one, O king, that is endued with small energy himself will be capable of consuming him, even if he were to strive for a hundred years.'"

SECTION CCII

"Markandeya said, 'Thus addressed by Utanka, that unvanquished royal sage, with joined hands, O thou foremost of the Kuru race, replied unto Utanka, saying, 'This visit of thine, O Brahmana, will not be in vain. This my son, O holy one, known by the name of Kuvalaswa is endued with steadiness and activity. In prowess also he is unequalled on earth. Without doubt he will accomplish all this that is agreeable to thee, aided by all his brave sons endued with arms like unto iron maces. Give me leave to retire, O Brahmana, for I have now given up my weapons.' Thus addressed by the king, that Muni of immeasurable energy replied unto him, saying, 'So be it." And the royal sage Vrihadaswa then, having commended his son to obey the behest of the high-souled Utanka saying, 'Let it be done by thee,' himself retired into an excellent forest.'

"Yudhishthira said, 'O holy one, O thou possessed of the wealth of asceticism, who was this Daitya of great energy? Whose son and whose grandson was he? I desire to know all this; O thou possessed of the wealth of asceticism I never heard of this mighty Daitya before. I desire to know all this truly, O holy one, and with all particulars in detail, O thou of great wisdom and ascetic wealth!'

"Markandeya said, 'O monarch, know everything as it happened, O ruler of men, as I narrate the particulars truly, O thou of great wisdom! When the world became one broad expanse of water and creatures mobile and immobile were destroyed, when, O bull of the Bharata race, the entire creation came to its end. He who is the Source and Creator of the Universe, viz., the Eternal and unfading Vishnu, He who is called by Munis crowned with ascetic success as the Supreme Lord of the Universe, that Being of great holiness, then lay in Yoga sleep on the wide hood of the Snake Sesha of immeasurable energy, and the Creator of the Universe, that highly-blessed and holy Hari, knowing no deterioration, lay on the hood of that Snake encircling the whole Earth and as the Deity lay asleep on that bed, a lotus, endued with great beauty and effulgence equal unto that of the Sun, sprang from his navel. And from that lotus possessed of effulgence like unto the Sun's, sprang the Grandsire Brahma, that lord of the worlds who is the four Vedas, who hath four forms and four faces, who is invincible in consequence of his own energy and who is endued with mighty strength and great prowess and as the Lord Hari of wondrous frame, possessed of great lustre and decked with a crown and the Kaustubha gem and attired in purple silk, lay stretched for many a yojana on that excellent bed furnished by the hood of the snake itself extending far and wide, blazing, O king, in his beauty and the lustre of his own body like a thousand Suns concentrated in one mass. He was beheld some time after by two Danavas of great prowess named Madhu and Kaitabha and beholding Hari (in that posture) and the Grandsire with eyes like lotus-leaves seated on that lotus, both Madhu and Kaitabha wandered much and they began to terrify and alarm Brahma of immeasurable prowess, and the illustrious Brahma alarmed by their continued exertions trembled on his seat, and at his trembling the stalk of the lotus on which he was seated began to tremble and when the lotus-stalk trembled, Kesava awoke. And awakened from his slumber, Govinda beheld those Danavas of mighty energy, and beholding them the Deity said unto them, 'Welcome, ye mighty ones! I am gratified with you! Therefore, I will grant you excellent boons!' And thereupon both those proud and mighty Danavas, O king, laughingly replied unto Hrishikesa, saying, 'Ask boons of us, O Divine one! O thou that art the Supreme Deity, we are disposed to grant thee a boon. Indeed, we will grant thee a boon! Therefore, ask thou of us anything that cometh to thy mind.' Thus addressed by them the holy one spoke, 'Ye brave ones, I will accept a boon from you. There is a boon that I desire. Both of you are possessed of mighty energy. There is no male person like unto any of you. O ye of unbaffled prowess, submit ye to be slain by me. Even that is what I desire to accomplish for the good of the world.' Hearing these words of the Deity, both Madhu and Kaitabha said, 'We have never before spoken an untruth; no, not even in jest; what shall we say of other occasions! O thou foremost of male Beings, know that we have ever been firm in truth and morality. In strength, in forms, in beauty, in virtue, in asceticism, in charity, in behaviour, in goodness, in self control, there is no one equal unto either of us. A great danger, O Kesava, hath approached us. Accomplish thou, therefore, what thou hast said. No one can prevail over Time. But, O Lord, there is one thing that we desire to be done by thee. O thou best and foremost of all Deities, thou must slay us at a spot that is absolutely uncovered. And, O thou of excellent eyes, we also desire to become thy sons. This is the boon that we desire, know then, O chief of the gods! Let not that O Deity, be false which thou hadst at first promised to us.' The Holy One then replied unto them saying, 'Yes, I will do as ye desire. Everything will be as ye wish!'

"Markandeya continued, 'Then Govinda began to reflect but uncovered space found he none and when he could not discover any spot that was uncovered on earth or in the sky, that foremost Deity then beheld his thighs to be absolutely uncovered. And there, O king, the illustrious Deity cut off the heads of Madhu and Kaitabha with his keenedged discus!'"

SECTION CCIII

"Markandeya said, 'The illustrious Dhundhu, O king, was the son of Madhu and Kaitabha, and possessed of great energy and prowess, he underwent ascetic penances of great austerity and he stood erect on one leg and reduced his body to a mass of only veins and arteries, and Brahma, gratified with him, gave him a boon. And the boon he had asked of the lord Prajapati was in these words, 'Let no one among the gods, the Danavas, the Rakshas, the Snakes, the Gandharvas and the Rakshasas be capable of slaying me. Even this is the boon that I ask of thee.' And the Grandsire replied unto him saying, 'Let it be as thou wishest. Go thy way.' And thus addressed by the Grandsire, the Danava placed the feet of the Deity on his head and having thus touched with reverence the Deity's feet he went away and possessed of mighty energy and prowess. Dhundhu, having obtained the boon hastily approached Vishnu remembering the death of his father at the hands of that Deity, and the wrathful Dhundhu having vanquished the gods with the Gandharvas began to distress all the celestials with Vishnu at their head. And at last O bull of the Bharata race, that wicked souled Asura arriving at a sea of sands known by the name of Ujjalaka, began to distress to the utmost of his might the asylum of Utanka. And endued with fierce energy, Dhundhu, the son of Madhu and Kaitabha, lay in his subterranean cave underneath the sands in the observance of fierce ascetic and severe austerities with the object of destroying the triple world, and while the Asura lay breathing near the asylum of Utanka that Rishi possessed of the splendour of fire, king Kualaswa with his troops, accompanied by the Brahmana Utanka, as also by all his sons set out for that region, O bull of the Bharata race! And after that grinder of foes, the royal Kuvalaswa, had set out, accompanied by his twenty-one thousand sons all of whom were exceedingly powerful, the illustrious Lord Vishnu filled him with his own energy at the command of Utanka and impelled by the desire of benefiting the triple world and while that invincible hero was proceeding on his way and loud voice was heard in the sky repeating the words, 'This fortunate and unslayable one will become the destroyer of Dhundhu to-day.' And the gods began to shower upon him celestial flowers. And the celestial kettle drums began to sound their music although none played upon them. And during the march of that wise one, cool breezes began to blow and the chief of the celestials poured gentle showers wetting the dust on the roads and, O Yudhishthira, the cars of the celestials could be seen high over the spot where the mighty Asura Dhundhu was. The gods and Gandharvas and great Rishis urged by curiosity, came there to behold the encounter between Dhundhu and Kuvalaswa and, O thou of the Kuru race, filled by Narayana with his own energy, king Kuvalaswa, aided by his sons, soon surrounded that sea of sands and the king ordered that wilderness to be excavated and after the king's sons had excavated that sea of sands for seven days, they could see the mighty Asura Dhundhu. And, O bull of the Bharata race, the huge body of that Asura lay within those sands, effulgent in its own energy like the Sun himself. And Dhundhu, O king, was lying covering the western region of the desert and surrounded on all sides by the sons of Kuvalaswa, the Danava was assaulted with sharp-pointed shafts and maces and heavy and short clubs and axes and clubs, with iron spikes and darts and bright and keen-edged swords, and thus assaulted, the mighty Danava rose from his recumbent posture in wrath. And enraged, the Asura began to swallow those various weapons that were hurled at him and he vomited from his mouth fiery flames like unto those of the fire called Samvarta that appeareth at the end of the Yuga and by those flames of his, the Asura consumed all the sons of the king and, O tiger among men, like the Lord Kapila of old consuming the sons of king Sagara, the infuriated Asura overwhelming the triple world with the flames vomited from his mouth, achieved that wonderful feat in a moment. And, O thou best of the Bharatas, when all those sons of king Kuvalaswa were consumed by the fire emitted by the Asura in wrath, the monarch, possessed as he was of mighty energy, then approached the Danava who, like unto a second Kumbhakarna of mighty energy, had come to the encounter after waking from his slumbers. From the body of the king, O monarch, then began to flow a mighty and copious stream of water and that stream soon extinguished, O king, the fiery flames emitted by the Asura. And, O great king, the royal Kuvalaswa, filled with Yoga force, having extinguished those flames by the water that issued from his body, consumed that Daitya of wicked prowess with the celebrated weapon called Brahma for relieving the triple world of its fears, and the royal sage Kuvalaswa, having consumed that great Asura, that foe of the celestials and slayer of all enemies, by means of that weapon became like unto a second chief of the triple world and the high-souled king Kuvalaswa having slain the the Asura Dhundhu, became from that time known by the name of Dhundhumara and from that time he came to be regarded as invincible in battle, and the gods and the great Rishis who had come to witness that encounter were so far gratified with him that they addressed him saying, 'Ask thou a boon of us!' And thus solicited by the gods, the king bowed to them and filled with joy, the king said unto them, with joined hands these words, 'Let me be always able to give wealth unto superior Brahmanas! Let me be invincible as regards all foes! Let there be friendship between myself and Vishnu! Let me have no ill-feeling towards any creature! Let my heart always turn to virtue! And let me (finally) dwell in heaven for ever!' And the gods and the Rishis and Utanka, hearing this were exceedingly gratified and all of them said, 'Let it be as thou wishest!' And, O king, having also blessed him with many other speeches, the gods and the great Rishis then went away to their respective abodes. And, O Yudhishthira, after the slaughter of all his sons, king Kuvalaswa had still three sons left, and, O thou of the Bharata race, they were called Dridaswa and Kapilaswa and Chandraswa. It is from them, O king, that the illustrious line of kings belonging to Ikshvaku's race, all possessed of immeasurable prowess, hath sprung.

"It was thus, O best of king, that that great Daitya of the name Dhundhu, the son of Madhu and Kaitabha was slain by Kuvalaswa and it was for this also that king came to be called by the name of Dhundhumara. And indeed, the name he assumed was no empty one but was literally true.

"I have now told thee all that thou hadst asked me, viz., all about that person in consequence of whose act the story of Dhundhu's death hath become famous. He that listeneth to this holy history connected with the glory of Vishnu, becometh virtuous and obtaineth children. By listening to this story on particular lunations, one becometh blessed with long life and great good fortune. And freed from every anxiety one ceaseth to have any fear of diseases."

SECTION CCIV

Vaisampayana said, "O thou foremost of the Bharata race, king Yudhisthira then asked the illustrious Markandeya a difficult question about morality, saying, 'I desire to hear, O holy one, about the high and excellent virtue of women. I desire to hear from thee, O Brahmana, discourse about the subtle truths of morality. O regenerate Rishi, O best of men, the Sun, the Moon, the Wind, the Earth, the Fire, the father, the mother, the preceptor--these and other objects ordained by the gods, appear to us as Deities embodied! All these that are reverend ones are worthy of our best regard. So also is the woman who adoreth one lord. The worship that chaste wives offer unto their husbands appeareth to me to be fraught with great difficulty. O adorable one, it behoveth thee to discourse to us of the high and excellent virtue of chaste wives--of wives who restraining all their senses and keeping their hearts under complete control regard their husbands as veritable gods. O holy and adorable one, all this appears to me to be exceedingly difficult of accomplishment. O regenerate one, the worship that sons offer to their mothers and fathers and that wives offer to their husbands, both seem to me to be highly difficult. I do not behold anything that is more difficult than the severe virtue of chaste women. O Brahmana, the duties that women of good behaviour discharge with care and the conduct that is pursued by good sons towards their fathers and mothers appear to me to be most difficult of performance. Those women that are each devoted to but one lord, they that always speak the truth, they that undergo a period of gestation for full ten months--there is nothing, O Brahmana, that is more difficult than that is done by these. O worshipful one, women bring forth their offspring with great hazard to themselves and great pain and rear their children, O bull among Brahmanas, with great affection! Those persons also who being always engaged in acts of cruelty and there by incurring general hatred, succeed yet in doing their duties accomplish what, in my opinion, is exceedingly difficult. O regenerate one, tell me the truths of the duties of the Kshatriya order. It is difficult, O twice-born one, for those high-souled ones to acquire virtue who by the duties of their order are obliged to do what is cruel. O holy one, thou art capable of answering all questions; I desire to hear thee discourse on all this. O thou foremost of Bhrigu's race, I desire to listen to all this, waiting respectfully on thee, O thou of excellent vows!'

"Markandeya said, 'O thou foremost of the Bharata race, I will discourse to thee on all this truly, however difficult of answer thy question may be. Listen to me, therefore, as I speak unto thee. Some regard the mother as superior and some the father. The mother, however, that bringeth forth and some the father. The mother, however, that bringeth forth and reareth up offspring what is more difficult. Fathers also, by ascetic penances by worship of the gods, by adorations addressed to them, by bearing cold and heat, by incantations and other means desire to have children. And having by these painful expedients obtained children that are so difficult of acquisition, they then, O hero, are always anxious about the future of their sons and, O Bharata, both the father and the mother desire to see in their sons fame and achievements and prosperity and offspring and virtue. That son is virtuous who realises these hopes of his parents. And, O great king, that son with whom the father and the mother are gratified, achieveth eternal fame and eternal virtue both here and thereafter. As regards women again, neither sacrifice nor sraddhas, nor fasts are of any efficacy. By serving their husbands only they can win heaven. O king, O Yudhishthira, remembering this alone, listen thou with attention to the duties of chaste women."

SECTION CCV

"Markandeya said, 'There was, O Bharata, a virtuous ascetic of the name of Kausika and endued with wealth of asceticism and devoted to the study of the Vedas, he was a very superior Brahmana and that best of Brahmanas studied all the Vedas with the Angas and the Upanishadas and one day he was reciting the Vedas at the foot of a tree and at that time there sat on the top of that tree a female crane and that she-crane happened at that time to befoul the Brahmana's body and beholding that crane the Brahmana became very angry and thought of doing her an injury and as the Brahmana cast his angry glances upon the crane and thought also of doing her an injury, she fell down on the ground and beholding the crane thus fallen from the tree and insensible in death, the Brahmana was much moved by pity and the regenerate one began to lament for the dead crane saying, 'Alas, I have done a bad deed, urged by anger and malice!'

"Markandeya continued, 'Having repeated these words many times, that learned Brahmana entered a village for procuring alms. And, O bull of the Bharata race, in course of his eleemosynary round among the houses of persons of good lineage, the Brahmana entered one such house that he knew from before. And as he entered the house, he said, 'Give'. And he was answered by a female with the word, 'Stay'. And while the housewife was engaged, O king, in cleaning the vessel from which alms are given, her husband, O thou best of the Bharatas, suddenly entered the house, very much afflicted with hunger. The chaste housewife beheld her husband and disregarding the Brahmana, gave her lord water to wash his feet and face and also a seat and after that the black-eyed lady, placing before her lord savoury food and drink, humbly stood beside him desirous of attending to all his wants. And, O Yudhishthira, that obedient wife used every day to eat the orts of her husband's plate and, always conducting herself in obedience to the wishes of the lord, that lady ever regarded her husband, and all her heart's affections inclined towards her lord. Of various and holy behaviour and skilful in all domestic duties and attentive to all her relatives, she always did what was agreeable and beneficial to her husband and she also, with rapt senses attended to the worship of the gods and the wants of guests and servants and her mother-in-law and father-in-law.

"And while the lady of handsome eyes was still engaged in waiting upon her lord, she beheld that Brahmana waiting for alms and beholding him, she remembered that she had asked him to wait. And remembering all this, she felt abashed. And then that chaste woman possessed of great fame, took something for alms and went out, O thou foremost of the Bharatas, for giving it unto that Brahmana. And when she came before him, the Brahmana said, 'O best of women, O blessed one, I am surprised at thy conduct! Having requested me to wait saying, 'Stay' thou didst not dismiss me!'

"Markandeya continued, 'O lord of men beholding that Brahmana filled with wrath and blazing with his energy, that chaste woman began to conciliate him and said, 'O learned one, it behoveth thee to forgive me. My husband is my supreme god. He came hungry and tired and was being served and waited upon by me.' Hearing this, the Brahmana said, 'With thee Brahmanas are not worthy of superior regard. Exaltest thou thy husband above them? Leading a domestic life, dost thou disregard Brahmanas? Indra himself boweth down unto them, what shall I say of men on earth. Proud woman, dost thou not know it, hast thou never heard it, that the Brahmanas are like fire and may consume the entire earth?' At these words of that Brahmana the woman answered, 'I am no she-crane, O regenerate Rishi! O thou that art endued with the wealth of asceticism, cast off this anger of thine. Engaged as thou are, what canst thou do to me with these angry glances of thine? I do not disregard Brahmanas. Endued with great energy of soul, they are like unto the gods themselves. But, O sinless one, this fault of mine it behoveth thee to forgive. I know the energy and high dignity of Brahmanas that are possessed of wisdom. The waters of the ocean have been made brackish and undrinkable by the wrath of the Brahmanas. I know also the energy of Munis of souls under complete control and endued with blazing ascetic merit. The fire of their wrath to this day hath not been extinguished in the forest of Dandaka. It was for his having disregarded the Brahmanas that the great Asura--the wicked and evil-minded Vatapi was digested when he came in contact with Agastya. It hath been heard by us that the powers and merits of high-souled Brahmanas are great. But, O Brahmana, as regenerate ones of high souls are great in wrath, so are they equally great in forgiveness. Therefore, O sinless one, it behoveth thee to forgive me in the matter of this my offence. O Brahmana, my heart inclineth to that merit which springeth from the service of my husband, for I regard my husband as the highest among all the gods. O best of Brahmanas, I practise that virtue which consists in serving my husband whom I regard as the highest Deity. Behold, O regenerate one, the merit that attaches to the service of one's husband! I know that thou hast burnt a she-crane with thy wrath! But, O best of regenerate ones, the anger that a person cherishes is the greatest of foes which that person hath. The gods know him for a Brahmana who hath cast off anger and passion. The gods know him for a Brahmana who always speaketh the truth here, who always gratifieth his preceptor, and who, though injured himself, never returneth the injury. The gods know him for a Brahmana who hath his senses under control, who is virtuous and pure and devoted to the study of the Vedas, and who hath mastery over anger and lust. The gods know him for a Brahmana who, cognisant of morals and endued with mental energy, is catholic in religion and looketh upon all equal unto himself. The gods know him for a Brahmana who studieth himself and teacheth others, who performeth sacrifices himself and officiateth at the sacrifices of others, and who giveth away to the best of his means. The gods know that bull among the regenerate ones for a Brahmana who, endued with liberality of soul, practiseth the Brahmacharya vow and is devoted to study,--in fact who is vigilantly devoted to the study of the Vedas. Whatever conduceth to the happiness of the Brahmanas is always recited before these. Ever taking pleasure in truth, the hearts of such men never find joy in untruth. O thou best of regenerate ones, it hath been said that the study of the Vedas, tranquillity of soul, simplicity of behaviour, and repression of the senses, constitute the eternal duties of the Brahmana. Those cognisant with virtue and morals have said that truth and honesty are the highest virtue. Virtue that is eternal is difficult of being understood. But whatever it is, it is based on truth. The ancients have declared that virtue dependeth on sruti. But, O foremost of regenerate ones, virtue as exposed in sruti appears to be of various kinds. It is, therefore, too subtle of comprehension. Thou, O holy one, art cognisant of virtue, pure, and devoted to the study of the Vedas. I think, however, O holy one, that thou dost not know what virtue in reality is. Repairing to the city of Mithila, enquire thou of a virtuous fowler there, if indeed, O regenerate one, thou art not really acquainted with what constitutes the highest virtue. There liveth in Mithila a fowler who is truthful and devoted to the service of his parents and who hath senses under complete control. Even he will discourse to thee on virtue. Blessed be thou, O best of regenerate ones, if thou likest, repair thither. O faultless one, it behoveth thee to forgive me, if what I have said be unpalatable, for they that are desirous of acquiring virtue are incapable of injuring women!'

"At these words of the chaste woman, the Brahmana replied, saying, 'I am gratified with thee. Blessed be thou; my anger hath subsided, O beautiful one! The reproofs uttered by thee will be of the highest advantage to me. Blessed be thou, I shall now go and accomplish what is so conducive, O handsome one, to my benefit!'

"Markandeya continued, 'Dismissed by her, Kausika, that best of regenerate ones, left her house, and, reproaching himself, returned to his own abode.'"

SECTION CCVI

"Markandeya said, 'Continually reflecting upon that wonderful discourse of the woman, Kausika began to reproach himself and looked very much like a guilty person and meditating on the subtle ways of morality and virtue, he said to himself, 'I should accept with reverence what the lady hath said and should, therefore, repair to Mithila. Without doubt there dwelleth in that city a fowler of soul under complete control and fully acquainted with the mysteries of virtue and morality. This very day will I repair unto that one endued with wealth of asceticism for enquiring of him about virtue.' His faith in her was assured by her knowledge of the death of the she-crane and the excellent words of virtuous import she had uttered. Kausika thus reflecting with reverence upon all she had said, set out for Mithila, filled with curiosity. And he traversed many forests and villages and towns and at last reached Mithila that was ruled over by Janaka and he beheld the city to be adorned with the flags of various creeds. And he beheld that beautiful town to be resounding with the noise of sacrifices and festivities and furnished with splendid gateways. It abounded with palatial residences and protected by walls on all sides; it had many splendid buildings to boast of. And that delightful town was also filled with innumerable cars. And its streets and roads were many and well-laid and many of them were lined with shops. And it was full of horses and cars and elephants and warriors. And the citizens were all in health and joy and they were always engaged in festivities. And having entered that city, that Brahmana beheld there many other things.

And there the Brahmana enquired about the virtuous fowler and was answered by some twice-born persons. And repairing to the place indicated by those regenerate ones, the Brahmana beheld the fowler seated in a butcher's yard and the ascetic fowler was then selling venison and buffalo meat and in consequence of the large concourse of buyers gathered round that fowler, Kausika stood at a distance. But the fowler, apprehending that the Brahmana had come to him, suddenly rose from his seat and went to that secluded spot where the Brahmana was staying and having approached him there, the fowler said, 'I salute thee, O holy one! Welcome art thou, O thou best of Brahmanas! I am the fowler. Blessed be thou! Command me as to what I may do for thee. The word that the chaste woman said unto thee, viz., Repair thou to Mithila, are known to me. I also know for what purpose thou hast come hither.' Hearing these words of the fowler that Brahmana was filled with surprise. And he began to reflect inwardly, saying, 'This indeed, is the second marvel that I see!' The fowler then said unto the Brahmana, saying, 'Thou art now standing in place that is scarcely proper for thee, O sinless one. If it pleasest thee, let us go to my abode, O holy one!'

"Markandeya continued, 'So be it,' said the Brahmana unto him, gladly. And thereupon, the fowler proceeded towards his home with the Brahmana walking before him. And entering his abode that looked delightful, the fowler reverenced his guest by offering him a seat. And he also gave him water to wash his feet and face. And accepting these, that best of Brahmanas sat at his ease And he then addressed the fowler, saying, 'It seems to me that this profession doth not befit thee. O fowler, I deeply regret that thou shouldst follow such a cruel trade.' At these words of the Brahmana the fowler said, 'This profession is that of my family, myself having inherited it from my sires and grandsires. O regenerate one, grieve not for me owing to my adhering to the duties that belong to me by birth. Discharging the duties ordained for me beforehand by the Creator, I carefully serve my superiors and the old. O thou best of Brahmanas! I always speak the truth, never envy others; and give to the best of my power.

I live upon what remaineth after serving the gods, guests, and those that depend on me. I never speak ill of anything, small or great. O thou best of Brahmanas, the actions of a former life always follow the doer. In this world there are three principal professions, viz., agriculture, rearing of cattle, and trade. As regards the other world, the three Vedas, knowledge, and the science of morals are efficacious. Service (of the other three orders) hath been ordained to be the duty of the Sudra. Agriculture hath been ordained for the Vaisyas, and fighting for the Kshatriyas, while the practice of the Brahmacharya vow, asceticism, recitation of mantras, and truthfulness have been ordained for the Brahmanas. Over subjects adhering to their proper duties, the king should rule virtuously; while he should set those thereto that have fallen away from the duties of their order. Kings should ever be feared, because they are the lords of their subjects. They restrain those subjects of theirs that fall away from their duties as they restrain the motions of the deer by means of their shafts. O regenerate Rishi, there existeth not in the kingdom of Janaka a single subject that followeth not the duties of his birth. O thou best of the Brahmanas, all the four orders here rigidly adhere to their respective duties. King Janaka punisheth him that is wicked, even if he be his own son; but never doth he inflict pain on him that is virtuous. With good and able spies employed under him, he looketh upon all with impartial eyes. Prosperity, and kingdom, and capacity to punish, belong, O thou best of Brahmanas, to the Kshatriyas. Kings desire high prosperity through practice of the duties that belong to them. The king is the protector of all the four orders. As regards myself, O Brahmana, I always sell pork and buffalo meat without slaying those animals myself. I sell meat of animals, O regenerate Rishi, that have been slain by others. I never eat meat myself; never go to my wife except in her season; I always fast during the day, and eat, O regenerate one, in the night. Even though the behaviour of his order is bad, a person may yet be himself of good behaviour. So also a person may become virtuous, although he may be slayer of animals by profession. It is in consequence of the sinful acts of kings that virtue decreaseth greatly, and sin beginneth to prosper. And when all this taketh place the subjects of the kingdom begin to decay. And it is then, O Brahmana, that ill-looking monsters, and dwarfs, and hunch-backed and large-headed wights, and men that are blind or deaf or those that have paralysed eyes or are destitute of the power of procreation, begin to take their birth. It is from the sinfulness of kings that their subjects suffer numerous mischiefs. But this our king Janaka casteth his eyes upon all his subjects virtuously, and he is always kind unto them who, on their part, ever adhere to their respective duties. Regarding myself, I always with good deeds please those that speak well, as also those that speak ill of me. Those kings that live in the observance of their own proper duties, who are always engaged in the practice of acts that are good and honest, who are of souls under complete control and who are endued with readiness and alacrity, may not depend upon anything else for supporting their power. Gift of food to the best of one's power, endurance of heat and cold, firmness in virtue, and a regard and tenderness for all creatures,--these attributes can never find place in a person, without an innate desire being present in him of separating himself from the world. One should avoid falsehood in speech, and should do good without solicitation. One should never cast off virtue from lust, from wrath, or from malice. One should never joy immoderately at a good turn or grieve immoderately at a bad one. One should never feel depressed when overtaken by poverty, nor when so overtaken abandon the path of virtue. If at any time one doth what is wrong, he should never do its like again. One should always urge his soul to the doing of that which he regardeth as beneficial. One should never return wrong for wrong, but should act honestly by those that have wronged him. That wretched man who desireth to do what is sinful, slayeth himself. By doing what is sinful, one only imitates them that are wicked and sinful, Disbelieving in virtue they that mock the good and the pure saying, 'There is no virtue' undoubtedly meet with destruction. A sinful man swelleth up like a leather bag puffed up with wind. The thoughts of these wretches filled with pride and folly are feeble and unprofitable. It is the heart, the inner soul, that discovereth the fool like the sun that discovereth forms during the day. The food cannot always shine in the world by means of self-praise. The learned man, however, even if he be destitute of beauty, displayeth his lustre by refraining from speaking ill of others and well of himself. No example, however, can be met with, in this world, of a person shining brilliantly on account of attributes to be found in him in their reputed measure. If one repenteth of a wrong done by him, that repentance washeth off his sin. The resolution of never doing it again saveth him from future sin, even as, O thou best of Brahmanas, he may save himself from sin by any of those expiations obtained in the scriptures. Even this, O regenerate one, is the sruti that may be seen in respect of virtue. He that having before been virtuous, committeth a sin, or committeth it unknowingly may destroy that sin. For virtue, O Brahmana, driveth off the sin that men commit from ignorance. A man, after having committed a sin, should cease to regard himself any longer as a man. No man can conceal his sins. The gods behold what one does, also the Being that is within every one. He that with piety and without detraction hideth the faults of the honest and the wise like holes in his own attire, surely seeketh his salvation. If a man seeketh redemption after having committed a sin, without doubt he is purged of all his sins and looketh pure and resplendent like the moon emerged from the clouds. A man that seeketh redemption is washed of all his sins, even as the sun, upon rising, dispelleth all darkness. O best of Brahmanas, it is temptation that constitutes the basis of sin. Men that are ignorant commit sin, yielding to temptation alone. Sinful men generally cover themselves with a virtuous exterior, like wells whose mouths are covered by long grass. Outwardly they seem to possess self-control and holiness and indulge in preaching virtuous texts which, in their mouth are of little meaning. Indeed, everything may be noticed in them except conduct that is truly virtuous!'

"Markandeya continued, 'At these words, O best of men, of the fowler, that Brahmana endued with great wisdom, then asked the fowler, saying, 'How shall I know what is virtuous conduct? Blessed be thou, I desire to hear this, O thou foremost of virtuous men, from thee. Therefore, O thou of exalted soul, tell me all about it truly.' Hearing these words, the fowler replied, saying, 'O best of Brahmanas, Sacrifices, Gift, Asceticism, the Vedas, and Truth--these five holy things are ever present in conduct that is called virtuous. Having subjugated lust and wrath pride avarice, and crookedness, they that take pleasure in virtue because it is virtue, are regarded as really virtuous and worthy of the approbation of persons that are virtuous. These persons who are devoted to sacrifices; and study of the Vedas have no independent behaviour. They follow only the practices of the honest and the good. This indeed, is the second attribute of the virtuous. Waiting upon superiors, Truth, Freedom from anger, and Gift, these four, O Brahmana, are inseparably connected with behaviour that is virtuous. For the reputation that a person acquires by setting his heart on virtuous behaviour and adhering to it rigidly is incapable of acquisition except by practising the four virtues named above. The essence of the Vedas is Truth: the essence of Truth is self-control, and the essence of self-control is abstention from the pleasures of the world. These all are to be noticed in behaviour that is virtuous. They that follow those deluded fools that mock the forms of faith prevailing among men, are dragged into destruction for walking in such a sinful path. They, however, that are virtuous and engaged in the observance of vows, who are devoted to the srutis and the virtue of abstention from the pleasure of the world, they in fact who tread in virtue's path and follow the true religion, they that are obedient to the mandates of their preceptors, and who reflect upon the sense of the scriptures with patience and carefulness,--is these that are said to be possessed of behaviour that is virtuous; it is these, O Brahmana, that are said to properly guide their higher intelligence. Forsaking those that are atheists, those that transgress virtue's limits, those that are of wicked souls, those that live in sinfulness, betake thyself to knowledge reverencing those that are virtuous. Lust and temptation are even like sharks in the river of life; the waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation, avoiding the shoals of corporeal existence (repeated births in this world). The supreme virtue consisting in the exercise of the intelligent principle and abstraction, when gradually super-added to virtuous conduct, becomes beautiful like dye on white fabrics. Truthfulness and abstention from doing injury to any one, are virtues highly beneficial to all creatures. Of these, that latter is a cardinal virtue, and is based on truth. Our mental faculties have their proper play when their foundation is laid in truth, and in the exercise of virtue truth is of the highest value. Purity of conduct is the characteristic of all good men. Those that are distinguished for holy living are good and virtuous. All creatures follow the principles of conduct which are innate in their nature. The sinful being who has no control over self acquire lust, anger and other vices. It is the immemorial rule that virtuous actions are those that are founded on justice, and it is also ordained by holy men that all iniquitous conduct is sin. Those who are not swayed by anger, pride, haughtiness and envy, and those who are quiet and straight-forward, are men of virtuous conduct. Those who are diligent in performing the rites enjoined in the three Vedas, who are wise, and of pure and virtuous conduct, who exercise self-restraint and are full of attention to their superior, are men of virtuous conduct. The actions and conduct of such men of great power, are very difficult of attainment. They are sanctified by the purification of their own actions, and consequently sin in them dies out of itself. This virtue of good conduct is wonderful, ancient, immutable and eternal; and wise men observing this virtue with holiness, attain to heaven. These men who believe in the existence of the Deity, who are free from false pride, and versed in holy writ, and who respect regenerate (twice-born) men, go to heaven. Among holy men, virtue is differentiated in three ways--that great virtue which is inculcated in the Vedas, the other which is inculcated in the dharmashastras (the minor scriptures), and virtuous conduct. And virtuous conduct is indicated by acquisition of knowledge, pilgrimage to sacred places, truthfulness, forbearance, purity and straight-forwardness. Virtuous men are always kind to all creatures, and well-disposed towards regenerate men. They abstain from doing injury to any creature, and are never rude in speech. Those good men who know well the consequences of the fruition of their good and evil deeds, are commended by virtuous men. Those who are just and good-natured, and endowed with virtue, who wish well of all creatures, who are steadfast in the path of virtue, and have conquered heaven, who are charitable, unselfish and of unblemished character, who succour the afflicted, and are learned and respected by all, who practise austerities, and are kind to all creatures, are commended as such by the virtuous. Those who are charitably disposed attain prosperity in this world, as also the regions of bliss (hereafter). The virtuous man when solicited for assistance by good men bestow alms on them by straining to the utmost, even to the deprivation of the comforts of his wife and servants. Good men having an eye to their own welfare, as also virtue and the ways of the world, act in this way and thereby grow in virtue through endless ages. Good persons possessing the virtues of truthfulness, abstention from doing injury to any one, rectitude, abstention from evil towards any one, want of haughtiness, modesty, resignation, self-restraint, absence of passion, wisdom, patience, and kindness towards all creatures, and freedom from malice and lust, are the witnesses of the world. These three are said to constitute the perfect way of the virtuous, viz., a man must not do wrong to any body, he must bestow alms, and must always be truthful. Those high-souled good men of virtuous conduct, and settled convictions, who are kind to all and are full of compassion, depart with contentment from this world to the perfect way of virtue. Freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desire and anger, virtuous conduct and actions regulated according to the ordinances of holy writ, constitute the perfect way of the virtuous. And those who are constant in virtue follow these rules of virtuous conduct, and having reached the pinnacle of knowledge, and discriminating between the various phases of human conduct, which are either very virtuous or the reverse, they escape from the great danger. Thus, O great Brahmana, having introduced the subject of virtuous conduct, have I described to thee all this, according to my own knowledge and to what I have heard on the subject."

SECTION CCVII

"Markandeya continued, 'The pious fowler, O Yudhishthira, then said to that Brahmana, 'Undoubtedly my deeds are very cruel, but, O Brahmana, Destiny is all-powerful and it is difficult to evade the consequence of our past actions. And this is the karmic evil arising out of sin committed in a former life. But, O Brahmana, I am always assiduous in eradicating the evil. The Deity takes away life, the executioner acts only as a secondary agent. And we, O good Brahmana, are only such agents in regard to our karma. Those animals that are slain by me and whose meat I sell, also acquire karma, because (with their meat), gods and guests and servants are regaled with dainty food and the manes are propitiated. It is said authoritatively that herbs and vegetables, deer, birds and wild animals constitute the food of all creatures. And, O Brahmana, king Sivi, the son of Usinara, of great forbearance attained to heaven, which is hard to reach, giving away his own flesh. And in days of yore, O Brahmana, two thousand animals used to be killed every day in the kitchen of king Rantideva; and in the same manner two thousand cows were killed every day; and, O best of regenerate beings, king Rantideva acquired unrivalled reputation by distributing food with meat every day. For the performance of the fourmonthly rites animals ought to be sacrificed daily. 'The sacred fire is fond of animal food,' this saying has come down to us. And at sacrifices animals are invariably killed by regenerate Brahmanas, and these animals being purged of sin, by incantation of hymns, go to heaven. If, O Brahmana, the sacred fire had not been so fond of animal food in ancient times, it could never have become the food of any one. And in this matter of animal food, this rule has been laid down by Munis:--Whoever partakes of animal food after having first offered it duly and respectfully to the gods and the manes, is not polluted by the act. And such a man is not at all considered to have partaken of animal food, even, as a Brahmacharin having intercoursed with his wife during the menstrual period, is nevertheless considered to be a good Brahmana. After consideration of the propriety and impropriety of the matter, this rule has been laid down. King Saudasa, O Brahmana, when under a curse, often used to prey upon men; what is thy opinion of this matter? And, O good Brahmana, knowing this to be the consequence of my own actions, I obtain my livelihood from this profession. The forsaking of one's own occupation is considered, O Brahmana, to be a sin, and the act of sticking to one's own profession is without doubt a meritorious act. The Karma of a former existence never forsakes any creature. And in determining the various consequences of one's Karma, this rule was not lost sight of by the Creator. A person having his being under the influence of evil Karma, must always consider how he can atone for his Karma, and extricate himself from an evil doom, and the evil Karma may be expiated in various ways. Accordingly, O good Brahmana, I am charitable, truthful, assiduous in attending on my superior, full of respect towards regenerate Brahmanas, devoted to and free from pride and (idle) excessive talk. Agriculture is considered to be a praiseworthy occupation, but it is well-known that even there, great harm is done to animal life; and in the operation of digging the earth with the plough, numberless creatures lurking in the ground as also various other forms of animal life are destroyed. Dost thou not think so? O good Brahmana, Vrihi and other seeds of rice are all living organisms. What is thy opinion on this matter? Men, O Brahmana, hunt wild animals and kill them and partake of their meat; they also cut up trees and herbs; but, O Brahmana, there are numberless living organisms in trees, in fruits, as also in water; dost thou not think so? This whole creation, O Brahmana, is full of animal life, sustaining itself with food derived from living organisms. Dost thou not mark that fish preys upon fish, and that various species of animals prey upon other species, and there are species the members of which prey upon each other? Men, O Brahmana, while walking about hither and thither, kill numberless creatures lurking in the ground by trampling on them, and even men of wisdom and enlightenment destroy animal life in various ways, even while sleeping or reposing themselves. What hast thou to say to this?--The earth and the air all swarm with living organisms, which are unconsciously destroyed by men from mere ignorance. Is not this so? The commandment that people should not do harm to any creature, was ordained of old by men, who were ignorant of the true facts of the case. For, O Brahmana, there is not a man on the face of this earth, who is free from the sin of doing injury to creatures. After full consideration, the conclusion is irresistible that there is not a single man who is free from the sin of doing injury to animal life. Even the sage, O good Brahmana, whose vow is to do harm to no creature, doth inflict injury to animal life. Only, on account of greater needfulness, the harm is less. Men of noble birth and great qualities perpetrate wicked acts in defiance of all, of which they are not at all ashamed. Good men acting in an exemplary way are not commended by other good men; nor are bad men acting in a contrary way praised by their wicked compeers; and friends are not agreeable to friends, albeit endowed with high qualities; and foolish pedantic men cry down the virtues of their preceptors. This reversal of the natural order of things, O good Brahmana, is seen everywhere in this world. What is thy opinion as to the virtuousness or otherwise of this state of things? There is much that can be said of the goodness or badness of our actions. But whoever is addicted to his own proper occupation surely acquires great reputation.

SECTION CCVIII

Markandeya continued, "O Yudhishthira, the virtuous fowler, eminent in pity, then skilfully addressed himself again to that foremost of Brahmanas, saying, 'It is the dictum of the aged that the ways of righteousness are subtle, diverse and infinite. When life is at stake and in the matter of marriage, it is proper to tell an untruth. Untruth sometimes leads to the triumph of truth, and the latter dwindles into untruth. Whichever conduces most to the good of all creatures is considered to be truth. Virtue is thus perverted; mark thou its subtle ways. O best of virtuous men, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil karma. The foolish, the designing and the fickle, O good Brahmana, always attain the very reverse of happiness or misery. Neither learning nor good morals, nor personal exertion can save them. And if the fruits of our exertion were not dependent on anything else, people would attain the object of their desire, by simply striving to attain it.

It is seen that able, intelligent and diligent persons are baffled in their efforts, and do not attain the fruits of their actions. On the other hand, persons who are always active in injuring others and in practising deception on the world, lead a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues. Miserly persons with the object of having sons born to them worship the gods, and practise severe austerities, and those sons having remained in the womb for ten months at length turn out to be very infamous issue of their race; and others begotten under the same auspices, decently pass their lives in luxury with heaps of riches and grain accumulated by their ancestors. The diseases from which man suffer, are undoubtedly the result of their own karma. They then behave like small deer at the hands of hunters, and they are racked with mental troubles. And, O Brahmana, as hunters intercept the flight of their game, the progress of those diseases is checked by able and skilful physicians with their collections of drugs. And, the best of the cherishers of religion, thou hast observed that those who have it in their power to enjoy (the good things of this earth), are prevented from doing so from the fact of their suffering from chronic bowel-complaints, and that many others that are strong and powerful, suffer from misery, and are enabled with great difficulty to obtain a livelihood; and that every man is thus helpless, overcome by misery and illusion, and again and again tossed and overpowered by the powerful current of his own actions (karma). If there were absolute freedom of action, no creature would die, none would be subject to decay, or await his evil doom, and everybody would attain the object of his desire. All persons desire to out distance their neighbours (in the race of life), and they strive to do so to the utmost of their power; but the result turns out otherwise. Many are the persons born under the influence of the same star and the same auspices of good luck; but a great diversity is observable in the maturity of their actions. No person, O good Brahmana, can be the dispenser of his own lot. The actions done in a previous existence are seen to fructify in our present life. It is the immemorial tradition that the soul is eternal and everlasting, but the corporeal frame of all creatures is subject to destruction here (below). When therefore life is extinguished, the body only is destroyed, but the spirit, wedded to its actions, travels elsewhere.'

"The Brahmana replied, 'O best of those versed in the doctrine of karma, and in the delivery of discourses, I long to know accurately how the soul becomes eternal.' The fowler replied, 'The spirit dies not, there being simply a change of tenement. They are mistaken, who foolishly say that all creatures die. The soul betakes itself to another frame, and its change of habitation is called its death. In the world of men, no man reaps the consequences of another man's karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by these, they are born again.' The Brahmana enquired, 'Why does the spirit take its birth, and why does its nativity become sinful or virtuous, and how, O good man, does it come to belong to a sinful or virtuous race?' The fowler replied, This mystery seems to belong to the subject of procreation, but I shall briefly describe to you, O good Brahmana, how the spirit is born again with its accumulated load of karma, the righteous in a virtuous, and the wicked in a sinful nativity. By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil, it acquires the human state; by indulgence in sensuality and similar demoralising practices it is born in the lower species of animals, and by sinful acts, it goes to the infernal regions. Afflicted with the miseries of birth and dotage, man is fated to rot here below from the evil consequences of his own actions. Passing through thousands of births as also the infernal regions, our spirits wander about, secured by the fetters of their own karma. Animate beings become miserable in the next world on account of these actions done by themselves and from the reaction of those miseries, they assume lower births and then they accumulate a new series of actions, and they consequently suffer misery over again, like sickly men partaking of unwholesome food; and although they are thus afflicted, they consider themselves to be happy and at ease and consequently their fetters are not loosened and new karma arises; and suffering from diverse miseries they turn about in this world like a wheel. If casting off their fetters they purify themselves by their actions and practise austerities and religious meditations, then, O best of Brahmanas, they attain the Elysian regions by these numerous acts and by casting off their fetters and by the purification of karma, men attain those blissful regions where misery is unknown to those who go there. The sinful man who is addicted to vices, never comes to the end of his course of iniquities. Therefore must we strive to do what is virtuous and forbear from doing what is unrighteous. Whoever with a heart full of gratefulness and free from malice strives to do what is good, attains wealth, virtue, happiness and heaven (hereafter). Those who are purified of sins, wise, forbearing, constant in righteousness, and self-restrained enjoy continuous felicity in this as well as in the next world. Man must follow the standard of virtue of the good and in his acts imitate the example of the righteous. There are virtuous men, versed in holy writ and learned in all departments of knowledge. Man's proper duty consists in following his own proper avocation, and this being the case these latter do not become confused and mixed up. The wise man delights in virtue and lives by righteousness. And, O good Brahmana, such a man with the wealth of righteousness which he hereby acquires, waters the root of the plant in which he finds most virtue. The virtuous man acts thus and his mind is calmed. He is pleased with his friends in this world and he also attains happiness hereafter. Virtuous people, O good man, acquire dominion over all and the pleasure of beauty, flavour, sound and touch according to their desire. These are known to be the rewards of virtue. But the man of enlightened vision, O great Brahmana, is not satisfied with reaping the fruits of righteousness. Not content with that, he with the light of spiritual wisdom that is in him, becomes indifferent to pain and pleasure and the vice of the world influenceth him not. Of his own free will he becometh indifferent to worldly pursuits but he forsaketh not virtue. Observing that everything worldly is evanescent, he trieth to renounce everything and counting on more chance he deviseth means for the attainment of salvation. Thus doth he renounce the pursuits of the world, shuneth the ways of sin, becometh virtuous and at last attaineth salvation. Spiritual wisdom is the prime requisite of men for salvation, resignation and forbearance are its roots. By this means he attaineth all the objects of this desire. But subduing the senses and by means of truthfulness and forbearance, he attaineth, O good Brahmana, the supreme asylum of Brahma.' The Brahmana again enquired, 'O thou most eminent in virtue and constant in the performance of the religious obligations, you talk of senses; what are they; how may they be subdued; and what is the good of subduing them; and how doth a creature reap the fruits thereof? O pious man, I beg to acquaint myself with the truth of this matter."

SECTION CCIX

"Markandeya continued, 'Hear, O king Yudhishthira what the virtuous fowler, thus interrogated by that Brahmana, said to him in reply. The fowler said, 'Men's minds are at first bent on the acquisition of knowledge. That acquired, O good Brahmana, they indulge in their passions and desires, and for that end, they labour and set about tasks of great magnitude and indulge in much-desired pleasures of beauty, flavour, &c. Then follows fondness, then envy, then avarice and then extinction of all spiritual light. And when men are thus influenced by avarice, and overcome by envy and fondness, their intellect ceases to be guided by righteousness and they practise the very mockery of virtue. Practising virtue with hypocrisy, they are content to acquire wealth by dishonourable means with the wealth thus acquired the intelligent principle in them becomes enamoured of those evil ways, and they are filled with a desire to commit sins. And when, O good Brahmana, their friends and men of wisdom remonstrate with them, they are ready with specious answers, which are neither sound nor convincing. From their being addicted to evil ways, they are guilty of a threefold sin. They commit sin in thought, in word, as also in action. They being addicted to wicked ways, all their good qualities die out, and these men of wicked deeds cultivate the friendship of men of similar character, and consequently they suffer misery in this world as well as in the next. The sinful man is of this nature, and now hear of the man of virtue. He discerns these evils by means of his spiritual insight, and is able to discriminate between happiness and misery, and is full of respectful attention to men of virtue, and from practising virtues, his mind becomes inclined to righteousness.' The Brahmana replied, 'Thou hast given a true exposition of religion which none else is able to expound. Thy spiritual power is great, and thou dost appear to me to be like a great Rishi.' The fowler replied, 'The great Brahmanas are worshipped with the same honours as our ancestors and they are always propitiated with offerings of food before others. Wise men in this world do what is pleasing to them, with all their heart. And I shall, O good Brahmana, describe to thee what is pleasing to them, after having bowed down to Brahmanas as a class. Do thou learn from me the Brahmanic philosophy. This whole universe unconquerable everywhere and abounding in great elements, is Brahma, and there is nothing higher than this. The earth, air, water, fire and sky are the great elements. And form, odour, sound, touch and taste are their characteristic properties. These latter too have their properties which are also correlated to each other. And of the three qualities, which are gradually characterised by each, in order of priority is consciousness which is called the mind. The seventh is intelligence and after that comes egoism; and then the five senses, then the soul, then the moral qualities called sattwa, rajas and tamas. These seventeen are said to be the unknown or incomprehensible qualities. I have described all this to thee, what else dost thou wish to know?'"

SECTION CCX

"Markandeya continued, 'O Bharata, the Brahmana, thus interrogated by the virtuous fowler, resumed again this discourse so pleasing to the mind. The Brahmana said, 'O best of the cherishers of religion, it is said that there are five great elements; do thou describe to me in full the properties of any one of the five.' The fowler replied, 'The earth, water, fire, air and sky all have properties interlapping each other. I shall describe them to thee. The earth, O Brahmana, has five qualities, water four, fire three and the air and sky together three also. Sound, touch, form, odour and taste--these five qualities belong to earth, and sound, touch, form and taste, O austere Brahmana, have been described to thee as the properties of water, and sound, touch and form are the three properties of fire and air has two properties sound and touch, and sound is the property of sky. And, O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed. And they are not opposed to one another; they exist, O Brahmana, in proper combination. When this whole universe is thrown into a state of confusion, then every corporeal being in the fulness of time, assumes another corpus. It arises and perishes in due order. And there are present the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses, is called vyakta (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses, is known to be avyakta (not vyakta). When a per on engages in the discipline of self-examination, after having subdued the senses which have of their own proper objective play in the external conditions of sound, form, &c, then he beholds his own spirit pervading the universe, and the universe reflected in itself. He who is wedded to his previous karma, although skilled in the highest spiritual wisdom, is cognisant only of his soul's objective existence, but the person whose soul is never affected by the objective conditions around, is never subject to ills, owing to its absorption in the elementary spirit of Brahma. When a person has overcome the domination of illusion, his manly virtues consisting of the essence of spiritual wisdom, turn to the spiritual enlightenment which illumines the intelligence of sentient beings. Such a person is styled by the omnipotent, intelligent Spirit as one who is without beginning and without end, self-existent, immutable, incorporeal and incomparable. This, O Brahmana, that thou hast enquired of me is only the result of self discipline. And this self-discipline can only be acquired by subduing the senses. It cannot be otherwise, heaven and hell are both dependent on our senses. When subdued, they lead to heaven; when indulged in, they lead to perdition. This subjugation of the senses is the highest means of attaining spiritual light. Our senses are at the (cause) root of our spiritual advancement as also at the root of our spiritual degradation. By indulging in them, a person undoubtedly contracts vices, and by subduing these, he attains salvation. The self-restrained person who acquires mastery over the six senses inherent in our nature, is never tainted with sin, and consequently evil has no power over him. Man's corporeal self has been compared to a chariot, his soul to a charioteer and his senses to horses. A dexterous man drives about without confusion, like a quiet charioteer with well-broken horses. That man is an excellent driver who knows how to patiently wield the reins of those wild horses,--the six senses inherent in our nature. When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. When a man's mind is overpowered by any one of these senses running wild, he loses his reason, and becomes like a ship tossed by storms upon the high ocean. Men are deceived by illusion in hoping to reap the fruits of those six things, whose effects are studied by persons of spiritual insight, who thereby reap the fruits of their clear perception."

SECTION CCXI

Markandeya continued, "O Bharata, the fowler having expounded these abstruse points, the Brahmana with great attention again enquired of him about these subtle topics. The Brahmana said, 'Do thou truly describe to me, who now duly ask thee, the respective virtues of the qualities of sattwa, rajas, and tamas.' The fowler replied, 'Very well, I shall tell thee what thou hast asked. I shall describe separately their respective virtues, do thou listen. Of them tamas is characterised by illusion (spiritual), rajas incites (men to action), sattwa is of great grandeur, and on that account, it is said to be the greatest of them. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to dreaming, who is idle, unenergetic and swayed by anger and haughtiness, is said to be under the influence of tamas. And, O Brahmana rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits, and of warm temperament, is said to be under the influence of rajas. And he who is resolute, patient, not subject to anger, free from malice, and is not skilful in action from want of a selfish desire to reap its fruits, wise and forbearing, is said to be under the influence of sattwa. When a man endowed with the sattwa quality, is influenced by worldliness, he suffers misery; but he hates worldliness, when he realises its full significance. And then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases, and uprightness becomes more prominent, and his conflicting moral sentiments are reconciled. And then self-restraint in any matter becomes unnecessary. A man, O Brahmana, may be born in the Sudra caste, but if he is possessed of good qualities, he may attain the state of Vaisya and similarly that of a Kshatriya, and if he is steadfast in rectitude, he may even become a Brahmana. I have described to thee these virtues, what else dost thou wish to learn?'"

SECTION CCXII

"The Brahmana enquired, 'How is it that fire (vital force) in combination with the earthly element (matter), becomes the corporeal tenement (of living creatures), and how doth the vital air (the breath of life) according to the nature of its seat (the muscles and nerves) excite to action (the corporeal frame)?' Markandeya said, 'This question, O Yudhishthira, having been put to the Brahmana by the fowler, the latter, in reply, said to that high-minded Brahmana. (The fowler said):--The vital spirit manifesting itself in the seat of consciousness, causes the action of the corporeal frame. And the soul being present in both of them acts (through them). The past, the present and the future are inseparably associated with the soul. And it is the highest of a creature's possessions; it is of the essence of the Supreme Spirit and we adore it. It is the animating principle of all creatures, and it is the eternal purusha (spirit). It is great and it is the intelligence and the ego, and it is the subjective seat of the various properties of elements. Thus while seated here (in a corporeal frame) it is sustained in all its relations external or internal (to matter or mind) by the subtle ethereal air called prana, and thereafter, each creature goes its own way by the action of another subtle air called Samana. And this latter transforming itself into Apana air, and supported by the head of the stomach carries the refuse matter of the body, urine &c, to the kidneys and intestines. That same air is present in the three elements of effort, exertion and power, and in that condition it is called Udana air by persons learned in physical science, and when manifesting itself by its presence at all the junctional points of the human system, it is known by the name Vyana. And the internal heat is diffused over all the tissues of our system, and supported by these kinds of air, it transforms our food and the tissues and the humours of our system. And by the coalition of Prana and other airs, a reaction (combination) ensues, and the heat generated thereby is known as the internal heat of the human system which causes the digestion of our food. The Prana and the Apana air are interposed within the Samana and the Udana air. And the heat generated by their coalition causes the growth of the body (consisting of the seven substances, bones, muscles, &c). And that portion of its seat extending to as far as the rectum is called Apana; and from that arteries arise in the five airs Prana, &c. The Prana air, acted on by the heat strikes against the extremity of the Apana region and then recoiling, it reacts on the heat. Above the navel is the region of undigested food and below it the region of digestion. And the Prana and all other airs of the system are seated in the navel. The arteries issuing from the heart run upwards and downwards, as also in oblique directions; they carry the best essence of our food, and are acted upon by the ten Prana airs. This is the way by which patient Yogins who have overcome all difficulties, and who view things with an impartial and equal eye, with their souls seated in the brain, find the Supreme Spirit, the Prana and the Apana airs are thus present in the body of all creatures. Know that the spirit is embodied in corporeal disguise, in the eleven allotropous conditions (of the animal system), and that though eternal, its normal state is apparently modified by its accompaniments,--even like the fire purified in its pan,--eternal, yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to the sleek surface of a lotus-leaf on which it rolls. Know that sattwa, rajas and tamas, are the attributes of all life and that life is the attribute of spirit, and that the latter again is an attribute of the Supreme Spirit. Inert, insensible matter is the seat of the living principle, which is active in itself and induces activity in others. That thing by which the seven worlds are incited to action is called the most high by men of high spiritual insight. Thus in all these elements, the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception. A pure-minded person, by purification of his heart, is able to destroy the good and evil effect of his actions and attains eternal beatitude by the enlightenment of his inward spirit. That state of peace and purification of heart is likened to the state of a person who in a cheerful state of mind sleeps soundly, or the brilliance of a lamp trimmed by a skillful hand. Such a pure-minded person living on spare diet perceives the Supreme Spirit reflected in his own, and by practising concentration of mind in the evening and small hours of the night, he beholds the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp, and thus he attains salvation. Avarice and anger must be subdued by all means, for this act constitutes the most sacred virtue that people can practise and is considered to be the means by which men can cross over to the other side of this sea of affliction and trouble. A man must preserve his righteousness from being overcome by the evil consequences of anger, his virtues from the effects of pride, his learning from the effects of vanity, and his own spirit from illusion. Leniency is the best of virtues, and forbearance is the best of powers, the knowledge of our spiritual nature is the best of all knowledge, and truthfulness is the best of all religious obligations. The telling of truth is good, and the knowledge of truth may also be good, but what conduces to the greatest good of all creatures, is known as the highest truth. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation, is a real Sannyasin and is really wise. And as communion with Brahma cannot be taught to us, even by our spiritual preceptor,--he only giving us a clue to the mystery--renunciation of the material world is called Yoga. We must not do harm to any creature and must live in terms of amity with all, and in this our present existence, we must not avenge ourselves on any creature. Self-abnegation, peace of mind, renunciation of hope, and equanimity,--these are the ways by which spiritual enlightenment can always be secured; and the knowledge of self (one's own spiritual nature) is the best of all knowledge. In this world as well as hereafter, renouncing all worldly desires and assuming a stoic indifference, wherein all suffering is at rest, people should fulfil their religious duties with the aid of their intelligence. The muni who desires to obtain moksha (salvation), which is very difficult to attain, must be constant in austerities, forbearing, self-restrained, and must give up that longing fondness which binds him to the things of this earth. They call these the attributes of the Supreme Spirit. The gunas (qualities or attributes) that we are conscious of, reduce themselves to agunas (non-gunas) in Him; He is not bound by anything, and is perceptible only by the expansion and development of our spiritual vision; as soon as the illusion of ignorance is dispelled, this supreme unalloyed beatitude is attained. By foregoing the objects of both pleasure and pain and by renouncing the feelings which bind him to the things of this earth, a man may attain Brahma (Supreme Spirit or salvation). O good Brahmana, I have now briefly explained to thee all this, as I have heard. What else dost thou wish to know?"

SECTION CCXIII

"Markandeya said, 'When, O Yudhishthira, all this mystery of salvation was explained to that Brahmana, he was highly pleased and he said addressing the fowler, 'All this that thou hast explained, is rational, and it seems to me that there is nothing in connection with the mysteries of religion which thou dost not know.' The fowler replied, 'O good and great Brahmana, thou shalt perceive with thine own eyes, all the virtue that I lay claim to, and by reason of which I have attained this blissful state. Rise, worshipful sir, and quickly enter this inner apartment. O virtuous man, it is proper that thou shouldst see my father and my mother.' Markandeya continued, 'Thus addressed the Brahmana went in, and beheld a fine beautiful mansion. It was a magnificent house divided in four suites of rooms, admired by gods and looking like one of their palaces; it was also furnished with seats and beds, and redolent of excellent perfumes. His revered parents clad in white robes, having finished their meals, were seated at ease. The fowler, beholding them, prostrated himself before them with his head at their feet. His aged parents then addressed him thus, 'Rise, O man of piety, rise, may righteousness shield thee; we are much pleased with thee for thy piety; mayst thou be blessed with a long life, and with knowledge, high intelligence, and fulfilment of thy desires. Thou art a good and dutiful son, for, we are constantly and reasonably looked after by thee, and even amongst the celestials thou hast not another divinity to worship. By constantly subduing thyself, thou hast become endowed with the self-restraining power of Brahmanas and all thy grandsires and ancestors are constantly pleased with thee for thy self-restraining virtues and for thy piety towards us. In thought, word or deed thy attention to us never flags, and it seems that at present thou hast no other thought in thy mind (save as to how to please us). As Rama, the son of Jamadagni, laboured to please his aged parents, so hast thou, O Son, done to please us, and even more. Then the fowler introduced the Brahmana to his parents and they received him with the usual salutation of welcome, and the Brahmana accepting their welcome, enquired if they, with their children and servants, were all right at home, and if they were always enjoying good health at that time (of life). The aged couple replied, 'At home, O Brahmana, we are all right, with all our servants. Hast thou, adorable sir, reached this place without any difficulty?' Markandeya continued, "The Brahmana replied, 'Yes, I have.' Then the fowler addressing himself to the Brahmana said to him, 'These my parents, worshipful sir, are the idols that I worship; whatever is due to the gods, I do unto them. As the thirty-three gods with Indra at their head are worshipped by men, so are these aged parents of mine worshipped by me. As Brahmanas exert themselves for the purpose of procuring offering for their gods, so do I act with diligence for these two (idols of mine). These my father and mother, O Brahmana, are my supreme gods, and I seek to please them always with offering of flowers, fruits and gems. To me they are like the three sacred fires mentioned by the learned; and, O Brahmana, they seem to me to be as good as sacrifices or the four Vedas. My five life-giving airs, my wife and children and friends are all for them (dedicated to their service). And with my wife and children I always attend on them. O good Brahmana, with my own hands I assist them in bathing and also wash their feet and give them food and I say to them only what is agreeable, leaving out what is unpleasant. I consider it to be my highest duty to do what is agreeable to them even though it be not strictly justifiable. And, O Brahmana, I am always diligent in attending on them. The two parents, the sacred fire, the soul and the spiritual preceptor, these five, O good Brahmana, are worthy of the highest reverence from a person who seeks prosperity. By serving them properly, one acquires the merit of perpetually keeping up the sacred fire. And it is the eternal and invariable duty of all householders."

SECTION CCXIV

"Markandeya continued, 'The virtuous fowler, having introduced his (both) parents to that Brahmana as his highest gurus, again spoke to him as follows, 'Mark thou the power of this virtue of mine, by which my inner spiritual vision is extended. For this, thou wast told by that self-restrained, truthful lady, devoted to her husband, 'Hie thee to Mithila; for there lives a fowler who will explain to thee, the mysteries of religion.' The Brahmana said, 'O pious man, so constant in fulfilling thy religious obligations, bethinking myself of what that truthful good-natured lady so true to her husband, hath said, I am convinced that thou art really endowed with every high quality.' The fowler replied, 'I have no doubt, my lord, that what that lady, so faithful to her husband, said to thee about me, was said with full knowledge of the facts. I have, O Brahmana, explained to thee all this as a matter of favour. And now, good sir, listen to me. I shall explain what is good for thee. O good Brahmana, of irreproachable character, thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the Vedas. Thou hast not acted properly in this matter, for thy ascetic and aged parents have become entirely blind from grief at thy loss. Do thou return home to console them. May this virtue never forsake thee Thou art high-minded, of ascetic merit, and always devoted to thy religion but all these have become useless to thee. Do thou without delay return to console thy parents. Do have some regard for my words and not act otherwise; I tell thee what is good for thee, O Brahmana Rishi, Do thou return home this very day.' The Brahmana replied, 'This that thou hast said, is undoubtedly true; mayst thou, O pious man, attain prosperity; I am much pleased with thee.' The fowler said, 'O Brahmana, as thou practisest with assiduousness those divine, ancient, and eternal virtues which are so difficult of attainment even by pure-minded persons, thou appearest (to me) like a divine being. Return to the side of thy father and mother and be quick and diligent in honouring thy parents; for, I do not know if there is any virtue higher than this.' The Brahmana replied, 'By a piece of singular good luck have I arrived here, and by a piece of similar good luck have I thus been associated with thee. It is very difficult to find out, in our midst, a person who can so well expound the mysteries of religion; there is scarcely one man among thousands, who is well versed in the science of religion. I am very glad, O great man, to have secured thy friendship; mayst thou be prosperous. I was on the point of falling into hell, but was extricated by thee. It was destined to be so, for thou didst (unexpectedly) come in my way. And, O great man, as the fallen King Yayati was saved by his virtuous grandsons (daughter's sons), so, have I know been saved by thee. According to thy advice, I shall honour my father and my mother; for a man with an impure heart can never expound the mysteries of sin and righteousness. As it is very difficult for a person born in the Sudra class to learn the mysteries of the eternal religion, I do not consider thee to be a Sudra. There must surely be some mystery in connection with this matter. Thou must have attained the Sudra's estate by reason of the fruition of thine own past karma. O magnanimous man, I long to know the truth about this matter. Do thou tell it to me with attention and according to thy own inclination.'

"The fowler replied, 'O good Brahmana, Brahmanas are worthy of all respect from me. Listen, O sinless one, to this story of a previous existence of mine. O son of an excellent Brahmana, I was formerly a Brahmana, well-read in the Vedas, and an accomplished student of the Vedangas. Through my own fault I have been degraded to my present state. A certain king, accomplished in the science of dhanurveda (science of archery), was my friend; and from his companionship, O Brahmana, I, too became skilled in archery; and one day the king, in company with his ministers and followed by his best warriors, went out on a hunting expedition. He killed a large number of deer near a hermitage. I, too, O good Brahmana, discharged a terrible arrow. And a rishi was wounded by that arrow with its head bent out. He fell down upon the ground, and screaming loudly said, 'I have harmed no one, what sinful man has done this?' And, my lord, taking him for a deer, I went up to him and found that he was pierced through the body by my arrow. On account of my wicked deed I was sorely grieved (in mind). And then I said to that rishi of severe ascetic merit, who was loudly crying, lying upon the ground, 'I have done this unwittingly, O rishi.' And also this I said to the muni: 'Do thou think it proper to pardon all this transgression.' But, O Brahmana, the rishi, lashing himself into a fury, said to me, 'Thou shalt be born as a cruel fowler in the Sudra class."

SECTION CCXV

"The fowler continued, 'Thus cursed by that rishi, I sought to propitiate him with these words: 'Pardon me, O muni, I have done this wicked deed unwittingly. It behooves thee to pardon all that. Do thou, worshipful sir, soothe yourself.' The rishi replied, 'The curse that I have pronounced can never be falsified, this is certain. But from kindness towards thee, I shall do thee a favour. Though born in the Sudra class thou shalt remain a pious man and thou shalt undoubtedly honour thy parents; and by honouring them thou shalt attain great spiritual perfection; thou shalt also remember the events of thy past life and shalt go to heaven; and on the expiation of this curse, thou shalt again become a Brahmana. O best of men, thus, of old was I cursed by that rishi of severe power, and thus was he propitiated by me. Then, O good Brahmana, I extricated the arrow from his body, and took him into the hermitage, but he was not deprived of his life (recovered). O good Brahmana, I have thus described to thee what happened to me of old, and also how I can go to heaven hereafter.' The Brahmana said, 'O thou of great intelligence, all men are thus subject to happiness or misery, thou shouldst not therefore grieve for that. In obedience to the customs of thy (present) race, thou hast pursued these wicked ways, but thou art always devoted to virtue and versed in the ways and mysteries of the world. And, O learned man, these being the duties of thy profession, the stain of evil karma will not attach to thee. And after dwelling here for some little time, thou shalt again become a Brahmana; and even now, I consider thee to be a Brahmana, there is no doubt about this. For the Brahmana who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Sudra. On the other hand, I consider a Sudra who is always adorned with these virtues,--righteousness, self-restraint, and truthfulness,--as a Brahmana. A man becomes a Brahmana by his character; by his own evil karma a man attains an evil and terrible doom. O good man. I believe that sin in thee has now died out. Thou must not grieve for this, for men, like thee who art so virtuous and learned in the ways and mysteries of the world, can have no cause for grief.'

"The fowler replied, 'The bodily afflictions should be cured with medicines, and the mental ones with spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys. Man of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non-occurrence of something which is good or much desired. Indeed, all creatures are subject to this characteristic (of grief or happiness). It is not merely a single creature or class that is subject to misery. Cognisant of this evil, people quickly mend their ways, and if they perceive it at the very outset they succeed in curing it altogether. Whoever grieves for it, only makes himself uneasy. Those wise men whose knowledge has made them happy and contented, and who are indifferent to happiness and misery alike, are really happy. The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. People who have reached the perfect way, do not grieve, they are always conscious of the final destiny of all creatures. One must not give way to discontent[57] for it is like a virulent poison. It kills persons of undeveloped intelligence, just as child is killed by an enraged snake. That man has no manliness whose energies have left him and who is overpowered with perplexity when an occasion for the exercise of vigour presents itself. Our actions are surely followed by their consequences. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good. Instead of murmuring one must try to find out the way by which he can secure exemption from (spiritual) misery; and the means of salvation found, he must then free himself from sensuality. The man who has attained a high state of spiritual knowledge is always conscious of the great deficiency (instability) of all matter. Such a person keeping in view the final doom (of all), never grieves, I too, O learned man, do not grieve; I stay here (in this life) biding my time. For this reason, O best of men, I am not perplexed (with doubts)'. The Brahmana said, 'Thou art wise and high in spiritual knowledge and vast is thy intelligence. Thou who art versed in holy writ, art content with thy spiritual wisdom. I have no cause to find fault with thee. Adieu, O best of pious men, mayst thou be prosperous, and may righteousness shield thee, and mayst thou be assiduous in the practice of virtue.'

"Markandeya continued, The fowler said to him, 'Be it so'. And the good Brahmana walked round him[58] and then departed. And the Brahmana returning home was duly assiduous in his attention to his old parents. I have thus, O pious Yudhishthira, narrated in detail to thee this history full of moral instruction, which thou, my good son, didst ask me to recite,--the virtue of women's devotion to their husbands and that of filial piety.' Yudhishthira replied, 'O most pious Brahmana and best of munis, thou hast related to me this good and wonderful moral story; and listening to thee, O learned man, my time has glided away like a moment; but, O adorable sir, I am not as yet satiated with hearing this moral[59] discourse.'"

SECTION CCXVI

Vaisampayana continued, "The virtuous king Yudhishthira, having listened to this excellent religious discourse, again addressed himself to the rishi Markandeya saying, 'Why did the fire-god hide himself in water in olden times, and why is it that Angiras of great splendour officiating as fire-god, used to convey[60] oblations during his dissolution. There is but one fire, but according to the nature of its action, it is seen to divide itself into many. O worshipful sir, I long to be enlightened on all these points,--How the Kumara[61] was born, how he came to be known as the son of Agni (the fire-god) and how he was begotten by Rudra or Ganga and Krittika. O noble scion of Bhrigu's race, I desire to learn all this accurately as it happened. O great muni, I am filled with great curiosity.' Markandeya replied, 'In this connection this old story is cited by the learned, as to how the carrier of oblations (the fire-god) in a fit of rage, sought the waters of the sea in order to perform a penance, and how the adorable Angiras transforming himself into the fire-god,[62] destroyed darkness and distressed the world with his scorching rays. In olden times, O long-armed hero, the great Angiras performed a wonderful penance in his hermitage; he even excelled the fire-god, the carrier of oblations, in splendour and in that state he illumined the whole universe. At that time the fire-god was also performing a penance and was greatly distressed by his (Angirasa's) effulgence. He was greatly depressed, but did not know what to do. Then that adorable god thought within himself, 'Brahma has created another fire-god for this universe. As I have been practising austerities, my services as the presiding deity of fire have been dispensed with; and then he considered how he could re-establish himself as the god of fire. He beheld the great muni giving heat to the whole universe like fire, and approached him slowly with fear. But Angiras said to him, 'Do thou quickly re-establish yourself as the fire animating the universe, thou art well-known in the three stable worlds and thou wast first created by Brahma to dispel darkness. Do thou, O destroyer of darkness, quickly occupy thine own proper place.' Agni replied, 'My reputation has been injured now in this world. And thou art become the fire-god, and people will know thee, and not me, as fire. I have relinquished my god-hood of fire, do thou become the primeval fire and I shall officiate as the second or Prajapatyaka fire.' Angiras replied, 'Do thou become the fire-god and the destroyer of darkness and do thou attend to thy sacred duty of clearing people's way to heaven, and do thou, O lord, make me speedily thy first child.' Markandeya continued, 'Hearing these words of Angiras, the fire-god did as desired, and, O king, Angiras had a son named Vrihaspati. Knowing him to be the first son of Angiras by Agni, the gods, O Bharata, came and enquired about the mystery. And thus asked by the gods he then enlightened them, and the gods then accepted the explanation of Angiras. In this connection, I shall describe to thee religious sorts of fire of great effulgence which are here variously known in the Brahmanas[63] by their respective uses."

SECTION CCXVII

Markandeya continued, 'O ornament of Kuru's race, he (Angiras) who was the third son of Brahma had a wife of the name of Subha. Do thou hear of the children he had by her. His son Vrihaspati, O king, was very famous, large-hearted and of great bodily vigour. His genius and learning were profound, and he had a great reputation as a counsellor. Bhanumati was his first-born daughter. She was the most beautiful of all his children. Angiras's second daughter was called Raga.[64] She was so named because she was the object of all creature's love. Siniwali was the third daughter of Angiras. Her body was of such slender make that she was visible at one time and invisible at another; and for this reason she was likened to Rudra's daughter. Archismati was his fourth daughter, she was so named from her great refulgence. And his fifth daughter was called Havishmati, so named from her accepting havis or oblations. The sixth daughter of Angiras was called Mahismati the pious. O keen-witted being, the seventh daughter of Angiras is known by the name of Mahamati, who is always present at sacrifices of great splendour, and that worshipful daughter of Angiras, whom they call unrivalled and without portion, and about whom people utter the words kuhu kuhu wonder, is known by the name of Kuhu.'

SECTION CCXVIII

"Markandeya continued, 'Vrishaspati had a wife (called Tara) belonging to the lunar world. By her, he had six sons partaking of the energy of fire, and one daughter. The fire in whose honour oblations of clarified butter are offered at the Paurnamasya and other sacrifices, was a son of Vrishaspati called Sanju; he was of great ascetic merit. At the Chaturmasya (four-monthly) and Aswamedha (horse) sacrifices, animals are offered first in his honour, and this powerful fire is indicated by numerous flames. Sanju's wife was called Satya, she was of matchless beauty and she sprang from Dharma (righteousness) for the sake of truth. The blazing fire was his son, and he had three daughters of great religious merit. The fire which is honoured with the first oblations at sacrifices is his first son called Bharadwaja. The second son of Sanju is called Bharata in whose honour oblations of clarified butter are offered with the sacrificial ladle (called Sruk) at all the full moon (Paurnamasaya) sacrifices. Beside these, three sons of whom Bharata is the senior, he had a son named Bharata and a daughter called Bharati. The Bharata fire is the son of Prajapati Bharata Agni (fire). And, O ornament of Bharata's race, because he is greatly honoured, he is also called the great. Vira is Bharadwaja's wife; she gave birth to Vira. It is said by the Brahmanas that he is worshipped like Soma (with the same hymns) with offerings of clarified butter. He is joined with Soma in the secondary oblation of clarified butter and is also called Rathaprabhu, Rathadhwana and Kumbhareta. He begot a son named Siddhi by his wife Sarayu, and enveloped the sun with his splendour and from being the presiding genius of the fire sacrifice he is ever mentioned in the hymns in praise of fire. And the fire Nischyavana praises the earth only; he never suffers in reputation, splendour and prosperity. The sinless fire Satya blazing with pure flame is his son. He is free from all taint and is not defiled by sin, and is the regulator of time. That fire has another name Nishkriti, because he accomplished the Nishkriti (relief) of all blatant creatures here. When properly worshipped he vouchsafes good fortune. His son is called Swana, who is the generator of all diseases; he inflicts severe sufferings on people for which they cry aloud, and moves in the intelligence of the whole universe. And the other fire (Vrihaspati's third son) is called Viswajit by men of spiritual wisdom. The fire, which is known as the internal heat by which the food of all creatures is digested, is the fourth son of Vrihaspati known through all the worlds, O Bharata, by the name of Viswabhuk. He is self-restrained, of great religious merit, and is a Brahmacharin and he is worshipped by Brahmanas at the Paka-sacrifices. The sacred river Gomati was his wife and by her all religious-minded men perform their rites. And that terrible water-drinking sea fire called Vadava is the fifth son of Vrihaspati. This Brahmic fire has a tendency to move upwards and hence it is called Urdhvabhag, and is seated in the vital air called Prana. The sixth son is called the great Swishtakrit; for by him oblations became swishta (su, excellently, and ishta, offered) and the udagdhara oblation is always made in his honour. And when all creatures are claimed, the fire called Manyauti becomes filled with fury. This inexorably terrible and highly irascible fire is the daughter of Vrihaspati, and is known as Swaha and is present in all matter. (By the respective influence of the three qualities of sattwa, rajas and tamas, Swaha had three sons). By reason of the first she had a son who was equalled by none in heaven in personal beauty, and from this fact he was surnamed by the gods as the Kama-fire.[65] (By reason of the second) she had a son called the Amogha or invincible fire, the destroyer of his enemies in battle. Assured of success he curbs his anger and is armed with a bow and seated on a chariot and adorned with wreaths of flowers. (From the action of the third quality) she had a son, the great Uktha (the means of salvation) praised by (akin to) three Ukthas.[66] He is the originator of the great word[67] and is therefore known as the Samaswasa or the means of rest (salvation).'"

SECTION CCXIX

"Markandeya continued, 'He (Uktha) performed a severe penance lasting for many years, with the view of having a pious son equal unto Brahma in reputation. And when the invocation was made with the vyahriti hymns and with the aid of the five sacred fires, Kasyapa, Vasistha, Prana, the son of Prana, Chyavana, the son of Angiras, and Suvarchaka--there arose a very bright energy (force) full of the animating (creative) principle, and of five different colours. Its head was of the colour of the blazing fire, its arms were bright like the sun and its skin and eyes were golden-coloured and its feet, O Bharata, were black. Its five colours were given to it by those five men by reason of their great penance. This celestial being is therefore described as appertaining to five men, and he is the progenitor of five tribes. After having performed a penance for ten thousand years, that being of great ascetic merit produced the terrible fire appertaining to the Pitris (manes) in order to begin the work of creation, and from his head and mouth respectively he created Vrihat and Rathantara (day and night) who quickly steal away (life, &c.). He also created Siva from his navel, Indra from his might and wind and fire from his soul, and from his two arms sprang the hymns Udatta and Anudatta. He also produced the mind, and the five senses, and other creatures. Having created these, he produced the five sons of the Pitris. Of these Pranidhi was the son of Vrihadratha. Vrihadratha was the son of Kasyapa. Bhanu was the godson of Chyavana, Saurabha, the son of Suvarchaka, and Anudatta, the son of Prana. These twenty-five beings are reputed (to have been created by him). Tapa also created fifteen other gods who obstruct sacrifices[68]. They are Subhima, Bhima, Atibhima, Bhimavala, Avala, Sumitra, Mitravana, Mitasina, Mitravardhana and Mitradharaman,[69] and Surapravira, Vira, Suveka, Suravarchas and Surahantri. These gods are divided into three classes of five each. Located here in this world, they destroy the sacrifices of the gods in heaven; they frustrate their objects and spoil their oblations of clarified butter. They do this only to spite the sacred fires carrying oblations to the gods. If the officiating priests are careful, they place the oblations in their honour outside of the sacrificial altar. To that particular place where the sacred fire may be placed, they cannot go. They carry the oblation of their votaries by means of wings. When appeased by hymns, they do not frustrate the sacrificial rites. Vrihaduktha, another son of Tapa, belongs to the Earth. He is worshipped here in this world by pious men performing Agnihotra sacrifices. Of the son of Tapa who is known as Rathantara, it is said by officiating priests that the sacrificial oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons."

SECTION CCXX

"Markandeya continued, 'The fire called Bharata was bound by severe rules of asceticism. Pushtimati is another name of his fire; for when he is satisfied he vouchsafes pushti (development) to all creatures, and for this reason he is called Bharata (or the

Cherisher). And that other fire, by name Siva, is devoted to the worship of Sakti (the forces of the presiding deity of the forces of Nature), and because he always relieves the sufferings of all creatures afflicted with misery, he is called Siva (the giver of good). And on the acquisition of great ascetic wealth by Tapa, an intelligent son named Puranda was born to inherit the same. Another son named Ushma was also born. This fire is observed in the vapour of all matter. A third son Manu was born. He officiated as Prajapati. The Brahmanas who are learned in the Vedas, then speak of the exploits of the fire Sambhu. And after that the bright Avasathya fire of great refulgence is spoken of by the Brahmanas. Tapa thus created the five Urjaskara fires, all bright as gold. These all share the Soma drink in sacrifices. The great sun-god when fatigued (after his day's labours) is known as the Prasanta fire. He created the terrible Asuras and various other creatures of the earth. Angiras, too created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadbhanu (the great Bhanu) by Brahmanas learned in the Vedas. Bhanu married Supraja, and Brihadbhanu the daughter of Surya (the sun-god). They gave birth to six sons; do thou hear of their progeny. The fire who gives strength to the weak is called Valada (or the giver of strength). He is the first son of Bhanu, and that other fire who looks terrible when all the elements are in a tranquil state is called the Manjuman fire; he is the second son of Bhanu. And the fire in whose honour oblations of clarified butter are enjoined to be made here at the Darsa and Paurnamasya sacrifices and who is known as Vishnu in this world, is (the third son of Bhanu) called Angiras, or Dhritiman. And the fire to whom with Indra, the Agrayana oblation is enjoined to be made is called the Agrayana fire. He is the (fourth) son of Bhanu. The fifth son of Bhanu is Agraha who is the source of the oblations which are daily made for the performance of the Chaturmasya (four-monthly) rites. And Stuva is the sixth son of Bhanu. Nisa was the name of another wife of that Manu who is known by the name of Bhanu. She gave birth to one daughter, the two Agnishomas, and also five other fire-gods. The resplendent fire-god who is honoured with the first oblations in company with the presiding deity of the clouds is called Vaiswanara. And that other fire who is called the lord of all the worlds is Viswapati, the second son of Manu. And the daughter of Manu is called Swistakrit, because by oblations unto her one acquires great merit. Though she was the daughter of Hiranyakasipu, she yet became his wife for her evil deeds. She is, however, one of the Prajapatis. And that other fire which has its seats in the vital airs of all creatures and animates their bodies, is called Sannihita. It is the cause of our perceptions of sound and form. That divine spirit whose course is marked with black and white stains, who is the supporter of fire, and who, though free from sin, is the accomplisher of desired karma, whom the wise regard as a great Rishi, is the fire Kapila, the propounder of the Yoga system called Sankhya. The fire through whom the elementary spirits always receive the offerings called Agra made by other creatures at the performance of all the peculiar rites in this world is called Agrani. And these other bright fires famous in the world, were created for the rectification of the Agnihotra rites when marred by any defects. If the fires interlap each other by the action of the wind, then the rectification must be made with the Ashtakapala rites in honour of the fire Suchi. And if the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the Ashtakapala rites in honour of the fire Viti. If the fires in their place called Nivesa come in contact with the fire called Devagni, then the Ashtakapala rites must be performed in honour of the fire Suchi for rectification. And if the perpetual fire is touched by a woman in her monthly course, then for rectification the Ashtakapala rites must be performed in honour of the fire called Dasyuman. If at the time of the performance of this Agnihotra rites the death of any creature is spoken of, or if animals die, then rectification must be made with the performance of the Ashtakapala rites in honour of the Suraman fire. The Brahmana, who while suffering from a disease is unable to offer oblations to the sacred fire for three nights, must make amends for the same by performing the Ashtakapala rites in honour of the northern fire. He who has performed the Darsa and the Paurnamasya rites must make the rectification with the performance of the Ashtakapala rites in honour of the Patikrit fire. If the fire of a lying-in room comes in contact with the perpetual sacred fire, then rectification must be made with the performance of Ashtakapala rites in honour of the Agniman fire.'"

SECTION CCXXI

Markandeya continued, "Mudita, the favourite wife of the fire Swaha, used to live in water. And Swaha who was the regent of the earth and sky beget in that wife of his a highly sacred fire called Advanta. There is a tradition amongst learned Brahmanas that this fire is the ruler and inner soul of all creatures. He is worshipful, resplendent and the lord of all the great Bhutas here. And that fire, under the name of Grihapati, is ever worshipped at all sacrifices and conveys all the oblations that are made in this world. That great son of Swaha--the great Adbhuta fire is the soul of the waters and the prince and regent of the sky and the lord of everything great. His (son), the Bharata fire, consumes the dead bodies of all creatures. His first Kratu is known as Niyata at the performance of the Agnishtoma sacrifice. That powerful prime fire (Swaha) is always missed by the gods, because when he sees Niyata approaching him he hides himself in the sea from fear of contamination. Searching for him in every direction, the gods could not (once) find him out and on beholding Atharvan the fire said to him, 'O valiant being, do thou carry the oblations for the gods! I am disabled from want of strength. Attaining the state of the red-eyed fire, do thou condescend to do me this favour!' Having thus advised Atharvan, the fire went away to some other place. But his place of concealment was divulged by the finny tribe. Upon them the fire pronounced this curse in anger, 'You shall be the food of all creatures in various ways.' And then that carrier of oblations spoke unto Atharvan (as before). Though entreated by the gods, he did not agree to continue carrying their oblations. He then became insensible and instantly gave up the ghost. And leaving his material body, he entered into the bowels of the earth. Coming into contact with the earth, he created the different metals. Force and scent arose from his pus; the Deodar pine from his bones; glass from his phlegm; the Marakata jewel from his bile; and the black iron from his liver. And all the world has been embellished with these three substances (wood, stone and iron). The clouds were made from his nails, and corals from his veins. And, O king, various other metals were produced from his body. Thus leaving his material body, he remained absorbed in (spiritual) meditation. He was roused by the penance of Bhrigu and Angiras. The powerful fire thus gratified with penance, blazed forth intensely. But on beholding the Rishi (Atharvan), he again sought his watery refuse. At this extinction of the fire, the whole world was frightened, and sought the protection of Atharvan, and the gods and others began to worship him. Atharvan rummaged the whole sea in the presence of all those beings eager with expectation, and finding out the fire, himself began the work of creation. Thus in olden times the fire was destroyed and called back to life by the adorable Atharvan. But now he invariably carries the oblations of all creatures. Living in the sea and travelling about various countries, he produced the various fires mentioned in the Vedas.

The river Indus, the five rivers (of the Punjab), the Sone, the Devika, the Saraswati, the Ganga, the Satakumbha, the Sarayu, the Gandaki, the Charmanwati, the Mahi, the Medha, the Medhatithi, the three rivers Tamravati, the Vetravati, and the Kausiki; the Tamasa, the Narmada, the Godavari, the Vena, the Upavena, the Bhima, the Vadawa, the Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungavenna, the Krishnavenna and the Kapila, these rivers, O Bharata, are said to be the mothers of the fires! The fire called Adbhuta had a wife of the name of Priya, and Vibhu was the eldest of his sons by her. There are as many different kinds of Soma sacrifices as the number of fires mentioned before. All this race of fires, first-born of the spirit of Brahma, sprang also from the race of Atri. Atri in his own mind conceived these sons, desirous of extending the creation. By this act, the fires came out of his own Brahmic frame. I have thus narrated to thee the history of the origin of these fires. They are great, resplendent, and unrivalled in power, and they are the destroyers of darkness. Know that the powers of those fires are the same as those of the Adbhuta fire as related in the Vedas. For all these fires are one and same. This adorable being, the first born fire, must be considered as one. For like the Jyotishtoma sacrifice he came out of Angiras body in various forms. I have thus described to thee the history of the great race of Agni (fires) who when duly worshipped with the various hymns, carry the oblations of all creatures to the gods.

SECTION CCXXII

"Markandeya continued, 'O sinless scion of Kuru's race, I have described to thee the various branches of the race of Agni. Listen now to the story of the birth of the intelligent Kartikeya. I shall tell thee of that wonderful and famous and highly energetic son of the Adbhuta fire begotten of the wives of the Brahmarshis. In ancient times the gods and Asuras were very active in destroying one another. And the terrible Asuras always succeeded in defeating the gods. And Purandara (Indra) beholding the great slaughter of his armies by them and anxious to find out a leader for the celestial host, thought within himself, 'I must find out a mighty person who observing the ranks of the celestial army shattered by the Danavas will be able to reorganize it with vigour.' He then repaired to the Manasa mountains and was there deeply absorbed in thought of nature, when he heard the heart-rending cries of a woman to the effect, 'May some one come quick and rescue me, and either indicate a husband for me, or be my husband himself.' Purandara said to her, 'Do not be afraid, lady!' And having said these words, he saw Kesin (an Asura) adorned with a crown and mace in hand standing even like a hill of metals at a distance and holding that lady by the hand. Vasava addressed then that Asura saying, 'Why art thou bent on behaving insolently to this lady? Know that I am the god who wields the thunderbolt. Refrain thou from doing any violence to this lady.' To him Kesin replied, 'Do thou, O Sakra, leave her alone. I desire to possess her. Thinkest thou, O slayer of Paka, that thou shalt be able to return home with thy life?' With these words Kesin hurled his mace for slaying Indra. Vasava cut it up in its course with his thunderbolt. Then Kesin, furious with rage, hurled a huge mass of rock at him. Beholding that, he of a hundred sacrifices rent it asunder with his thunderbolt, and it fell down upon the ground. And Kesin himself was wounded by that falling mass of rock. Thus sorely afflicted, he fled leaving the lady behind. And when the Asura was gone, Indra said to that lady, 'Who and whose wife art thou, O lady with a beautiful face, and what has brought thee here?'"

SECTION CCXXIII

"The lady replied, 'I am a daughter of Prajapati (the lord of all creatures, Brahma) and my name is Devasena. My sister Daityasena has ere this been ravished by Kesin. We two sisters with our maids habitually used to come to these Manasa mountains for pleasures with the permission of Prajapati. And the great Asura Kesin used daily to pay his court to us. Daityasena, O conqueror of Paka, listened to him, but I did not. Daityasena was, therefore, taken away by him, but, O illustrious one, thou hast rescued me with thy might. And now, O lord of the celestials, I desire that thou shouldst select an invincible husband for me.' To this Indra replied, 'Thou art a cousin of mine, thy mother being a sister of my mother Dakshayani, and now I desire to hear thee relate thine own prowess.' The lady replied, 'O hero with long arms, I am Avala[70] (weak) but my husband must be powerful. And by the potency of my father's boon, he will be respected by gods and Asuras alike.' Indra said, 'O blameless creature, I wish to hear from thee, what sort of power thou wishest thy husband to possess.' The lady replied, 'That manly and famous and powerful being devoted to Brahma, who is able to conquer all the celestials, Asuras, Yakshas, Kinnaras, Uragas, Rakshasas, and the evil-minded Daityas and to subdue all the worlds with thee, shall be my husband.'

"Markandeya continued, 'On hearing her speech, Indra was grieved and deeply thought within himself, 'There is no husband for this lady, answering to her own description.' And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill,[71] and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at the Raudra[72] moment, observed the gods and Asuras fighting on the Sunrise hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuna had become blood-red. And he also observed Agni conveying oblations offered with various hymns by Bhrigu, Angiras, and others and entering the disc of the Sun. And he further saw the twenty four Parvas adorning the Sun, and the terrible Soma also present in the Sun under such surroundings.

And observing this union of the Sun and the Moon and that fearful conjunction of theirs, Sakra thought within himself, This terrific conjunction of the Sun and the Moon forebodeth a fearful battle on the morrow. And the river Sindhu (Indus) too is flowing with a current of fresh blood and the jackals with fiery laces are crying to the Sun. This great conjunction is fearful and full of energy. This union of the Moon (Soma) with the Sun and Agni is very wonderful. And if Soma giveth birth to a son now, that son may become the husband of this lady. And Agni also hath similar surroundings now, and he too is a god. If the two begetteth a son, that son, may become the husband of this lady.' With these thoughts that illustrious celestial repaired to the regions of Brahma, taking Devasena[73] with him. And saluting the Grandsire he said unto him, 'Do thou fix a renowned warrior as husband of this lady.' Brahma replied, 'O slayer of Asuras, it shall be; as thou hast intended. The issue of that union will be mighty and powerful accordingly. That powerful being will be the husband of this lady and the joint leader of thy forces with thee.' Thus addressed, the lord of the celestials and the lady bowed unto him and then repaired to the place where those great Brahmanas, the powerful celestial Rishis, Vasistha and others, lived. And with Indra at their head, the other gods also, desirous of drinking the Soma beverage, repaired to the sacrifices of those Rishis to receive their respective shares of the offerings. Having duly performed the ceremonies with the bright blazing fire, those great-minded persons offered oblations to the celestials. And the Adbhuta fire, that carrier of oblations, was invited with mantras. And coming out of the solar disc, that lordly fire duly repaired thither, restraining speech. And, O chief of Bharata's race, that fire entering the sacrificial fire that had been ignited and into which various offerings were made by the Rishis with recitations of hymns, took them with him and made them over to the dwellers of heaven. And while returning from that place, he observed the wives of those high-souled Rishis sleeping at their ease on their beds. And those ladies had a complexion beautiful like that of an altar of gold, spotless like moon-beams, resembling fiery flames and looking like blazing stars. And seeing those wives of the illustrious Brahmanas with eager eyes, his mind became agitated and he was smitten with their charms. Restraining his heart he considered it improper for him to be thus agitated. And he said unto himself, The wives of these great Brahmanas are chaste and faithful and beyond the reach of other people's desires. I am filled with desire to possess them. I cannot lawfully cast my eyes upon them, nor ever touch them when they are not filled with desire. I shall, therefore, gratify myself daily with only looking at them by becoming their Garhapatya (house-hold) fire.'

"Markandeya continued, The Adbhuta fire, thus transforming himself into a house-hold one, was highly gratified with seeing those gold-complexioned ladies and touching them with his flames. And influenced by their charms he dwelt there for a long time, giving them his heart and filled with an intense love for them. And baffled in all his efforts to win the hearts of those Brahmana ladies, and his own heart tortured by love, he repaired to a forest with the certain object of destroying himself. A little while before, Swaha, the daughter of Daksha, had bestowed her love on him. The excellent lady had been endeavouring for a long time to detect his weak moments; but that blameless lady did not succeed in finding out any weakness in the calm and collected fire-god. But now that the god had betaken himself to a forest, actually tortured by the pangs of love, she thought, 'As I too am distressed with love, I shall assume the guise of the wives of the seven Rishis, and in that disguise I shall seek the fire-god so smitten with their charms. This done, he will be gratified and my desire too will be satisfied.'"

SECTION CCXXIV

"Markandeya continued, 'O lord of men, the beautiful Siva endowed with great virtues and an unspotted character was the wife of Angiras (one of the seven Rishis). That excellent lady (Swaha) at first assuming the disguise of Siva, sought the presence of Agni unto whom she said, 'O Agni, I am tortured with love for thee. Do thou think it fit to woo me. And if thou dost not accede to my request, know that I shall commit self-destruction. I am Siva the wife of Angiras. I have come here according to the advice of the wives of the other Rishis, who have sent me here after due deliberation.'

Agni replied, 'How didst thou know that I was tortured with love and how could the others, the beloved wives of the seven Rishis, of whom thou hast spoken, know this?'

Swaha replied, 'Thou art always a favourite with us, but we are afraid of thee. Now having read thy mind by well-known signs, they have sent to thy presence. I have come here to gratify my desire. Be thou quick, O Agni, to encompass the object of thy desire, my sisters-in-law are awaiting me. I must return soon.'

Markandeya continued, 'Then Agni, filled with great joy and delight, married Swaha in the guise of Siva, and that lady joyfully cohabiting with him, held the semen virile in her hands. And then she thought within herself that those who would observe her in that disguise in the forest, would cast an unmerited slur upon the conduct of those Brahmana ladies in connection with Agni. Therefore, to prevent this, she should assume the disguise of a bird, and in that state she should more easily get out of the forest.

Markandeya continued, 'Then assuming the disguise of a winged creature, she went out of the forest and reached the White Mountain begirt with clumps of heath and other plants and trees, and guarded by strange seven-headed serpents with poison in their very looks, and abounding with Rakshasas, male and female Pisachas, terrible spirits, and various kinds of birds and animals. That excellent lady quickly ascending a peak of those mountains, threw that semen into a golden lake. And then assuming successively the forms of the wives of the high-souled seven Rishis, she continued to dally with Agni. But on account of the great ascetic merit of Arundhati and her devotion to her husband (Vasishtha), she was unable to assume her form. And, O chief of Kuru's race, the lady Swaha on the first lunar day threw six times into that lake the semen of Agni. And thrown there, it produced a male child endowed with great power. And from the fact of its being regarded by the Rishis as cast off, the child born therefrom came to be called by the name of Skanda. And the child had six faces, twelve ears, as many eyes, hands, and feet, one neck, and one stomach. And it first assumed a form on the second lunar day, and it grew to the size of a little child on the third. And the limbs of Guha were developed on the fourth day. And being surrounded by masses of red clouds flashing forth lightning, it shone like the Sun rising in the midst of a mass of red clouds. And seizing the terrific and immense bow which was used by the destroyer of the Asura Tripura for the destruction of the enemies of the gods, that mighty being uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with awe. And hearing that sound which seemed like the rumbling of a mass of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. And seeing them unsteady that lad shining with sun-like refulgence held them with both his hands. And with a dart in (another) hand, and with a stout, red-crested, big cock fast secured in another, that long-armed son of Agni began to sport about making a terrible noise. And holding an excellent conch-shell with two of his hands, that mighty being began to blow it to the great terror of even the most powerful creatures. And striking the air with two of his hands, and playing about on the hill-top, the mighty Mahasena of unrivalled prowess, looked as if he were on the point of devouring the three worlds, and shone like the bright Sun-god at the moment of his ascension in the heavens. And that being of wonderful prowess and matchless strength, seated on the top of that hill, looked on with his numerous faces directed towards the different cardinal points, and observing various things, he repeated his loud roars. And on hearing those roars various creatures were prostrate with fear. And frightened and troubled in mind they sought protection. And all those persons of various orders who then sought the protection of that god are known as his powerful Brahmana followers. And rising from his seat, that mighty god allayed the fears of all those people, and then drawing his bow, he discharged his arrows in the direction of the White Mountain. And with those arrows the hill Krauncha, the son of Himavat, was rent asunder. And that is the reason why swans and vultures now migrate to the Sumeru mountains. The Krauncha hill, sorely wounded, fell down uttering fearful groans. And seeing him fallen, the other hills too began to scream. And that mighty being of unrivalled prowess, hearing the groans of the afflicted, was not at all moved, but himself uplifting his mace, yelled forth his war-whoop. And that high-souled being then hurled his mace of great lustre and quickly rent in twain one of the peaks of the White Mountain. And the White Mountain being thus pierced by him was greatly afraid of him and dissociating himself from the earth fled with the other mountains. And the earth was greatly afflicted and bereft of her ornaments on all sides. And in this distress, she went over to Skanda and once more shone with all her might. And the mountains too bowed down to Skanda and came back and stuck into the earth. And all creatures then celebrated the worship of Skanda on the fifth day of the lunar month.

SECTION CCXXV

"Markandeya continued, 'When that powerful, high-souled, and mighty being was born, various kinds of fearful phenomena occurred. And the nature of males and females, of heat and cold, and of such other pairs of contraries, was reversed. And the planets, the cardinal points and the firmaments became radiant with light and the earth began to rumble very much. And the Rishis even, seeking the welfare of the world, while they observed all these terrific prodigies on all sides, began with anxious hearts to restore tranquillity in the universe. And those who used to live in that Chitraratha forest said, This very miserable condition of ours hath been brought about by Agni cohabiting with the six wives of the seven Rishis.' Others again who had seen the goddess assume the disguise of a bird said, 'This evil hath been brought about by a bird.' No one ever imagined that Swaha was the authoress of that mischief. But having heard that the (new born) male child was hers, she went to Skanda and gradually revealed to him the fact that she was his mother. And those seven Rishis, when they heard that a son of great power had been born (to them), divorced their six wives with the exception of the adorable Arundhati, because all the dwellers of that forest protested that those six persons had been instrumental in bringing forth the child. Swaha too, O king, said again and again to the seven Rishis, saying, 'Ye ascetics, this child is mine, your wives are not his mother.'

The great Muni Viswamitra had, after the conclusion of the sacrifices of the seven Rishis, followed unseen the god of fire, while the latter was tortured with lust. He, therefore, knew everything as it happened and he was the first to seek the protection of Mahasena. And he offered divine prayers to Mahasena and all the thirteen auspicious rites appertaining to childhood, such as the natal and other ceremonies, were all performed by the great Muni in respect of that child. And for the good of the world he promulgated the virtues of the six-faced Skanda, and performed ceremonies in honour of the cock, the goddess Sakti, and the first followers of Skanda. And for this reason he became a great favourite of the celestial youth. That great Muni then informed the seven Rishis, of the transformations of Swaha and told them that their wives were perfectly innocent. But though thus informed the seven Rishis abandoned their spouses unconditionally.

Markandeya continued, The celestials having heard of the prowess of Skanda, all said to Vasava, 'O Sakra, do thou kill Skanda without delay for his prowess is unbearable. And if thou dost not exterminate him, he will conquer the three worlds with ourselves, and overpowering thee, will himself become the mighty lord of the celestials.' Perplexed in mind, Sakra replied unto them, 'This child is endowed with great prowess. He can himself destroy the Creator of the Universe, in battle putting forth his might. I venture not, therefore, to do away with him.' To this the gods replied, 'Thou hast no manliness in thee, in that thou talkest in this manner. Let the great Mothers of the Universe repair to-day to Skanda. They can master at will any degree of energy. Let then kill this child.' 'It shall be so.'--the mothers replied. And then they went away. But on beholding that he was possessed of great might, they became dispirited, and considering that he was invincible, they sought his protection and said unto him, 'Do thou, O mighty being, become our (adopted) son. We are full of affection for thee and desirous of giving thee suck. Lo, the milk oozes from our breasts!' On hearing these words, the mighty Mahasena became desirous of sucking their breasts and he received them with due respect and acceded to their request. And that mightiest of mighty creatures then beheld his father Agni come towards him. And that god, who is the doer of all that is good, was duly honoured by his son, and in company with the Mothers, he stayed there by the side of Mahasena to tend him. And that lady amongst the Mothers who was born of Anger[74] with a spike in hand kept watch over Skanda even like a mother guarding her own offspring, and that irascible red-coloured daughter of the Sea, who lived herself on blood, hugged Mahasena in her breast and nursed him like a mother. And Agni transforming himself into a trader with a goat's mouth and followed by numerous children began to gratify that child of his with toys in that mountain abode of his."

SECTION CCXXVI

"Markandeya continued, The planets with their satellites, the Rishis and the Mothers, Agni and numerous other blazing courtiers and many other dwellers of heaven of terrible mien, waited on Mahasena along with the Mothers. And the illustrious sovereign of the gods, desirous of victory but believing success to be doubtful mounted his elephant Airavata and attended by the other gods advanced towards Skanda. That mighty being followed by all the celestials was armed with his thunderbolt. And with the object of slaying Mahasena, he marched with terrible celestial army of great-splendour, sounding their shrill war-cry and furnished with various sorts of standards, with warriors encased in various armour and armed with numerous bows and riding on various animals. When Mahasena beheld the gloriously decked Sakra, attired in his best clothes, advancing with the determination of slaying him, he (too on his part) advanced to meet that chief of the celestials. O Partha, the mighty Vasava, the lord of the celestials, then uttered a loud shout, to encourage his warriors and marching rapidly with the view of killing 'Agnis' son and praised by Tridasas[75] and great Rishis, he at length reached the abode of Kartikeya. And then he shouted out with other gods; and Guha too in response to this, uttered a fearful war-cry resembling the roaring of the sea. On hearing that noise, the celestial army behaved like an agitated sea, and was stunned and fixed to the spot. And that son of Pavaka (the Fire-god) beholding the gods come near to him with the object of killing him, was filled with wrath, and gave out rising flame of fire from within his mouth. And these flames destroyed the celestial forces struggling on the ground. Their heads, their bodies, their arms and riding animals were all burnt in that conflagration and they appeared all on a sudden like stars displaced from their proper spheres. Thus afflicted, the god renounced all allegiance to the thunder bolt, and sought the protection of Pavaka's son; and thus peace was again secured. When he was thus forsaken by the gods, Sakra hurled his thunder-bolt at Skanda. It pierced him on the right side; and, O great king, it passed through the body of that high-souled being. And from being struck with the thunder-bolt, there arose from Skanda's body another being--a youth with a club in hand, and adorned with a celestial amulet. And because he was born on account of the piercing of the thunder-bolt, he was named Visakha. And Indra, when he beheld that another person looking like the fierce destroying Fire-god had come into being was frightened out of his wits and besought the protection of Skanda, with the palms of his hands joined together (as a mark of respect). And that excellent being Skanda, bade him renounce all fear, with his arm. The gods were then transported with joy, and their hands too struck up."

SECTION CCXXVII

"Markandeya continued, 'Now hear of those terrible and curious-looking followers of Skanda. A number of male children came into being when Skanda was struck with the thunder-bolt,--those terrific creatures that steal (spirit away) little children, whether born, or in the womb and a number of female children too of great strength were born to him. Those children adopted Visakha as their father. That adorable and dexterous Bhadrasakha, having a face like that of a goat was at the time (of the battle), surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. And for this reason the inhabitants of this earth call Skanda the father of Kumaras (little children). Those persons who desire to have sons born to them, worship in their places the powerful Rudra in the form of the Fire-god, and Uma in the form of Swaha. And by that means they are blessed with sons. The daughters begotten by the Fire-god, Tapa, went over to Skanda, who said to them, 'What can I do for you?' Those girls replied, 'Do us this favour; by thy blessing, may we become the good and respected mothers of all the world!' He replied, 'Be it so.' And that liberal-minded being repeated again and again, 'Ye shall be divided into Siva and Asiva.'[76] And the mothers then departed, having first established Skanda's sonship, Kaki, Halima, Malini, Vrinhila, Arya, Palala and Vaimitra, these were the seven mothers of Sisu. They had a powerful, red-eyed, terrific, and very turbulent son named Sisu born by the blessing of Skanda. He was reputed as the eighth hero, born of the mothers of Skanda. But he is also known as the ninth, when that being with the face of a goat, is included. Know that the sixth face of Skanda was like that of a goat. That face, O king, is situated in the middle of the six, and is regarded constantly by the mother. That head by which Bhadrasakha created the divine energy, is reputed to be the best of all his heads O ruler of men, these virtuous wonderful events happened on the fifth day of the bright half of the lunar month, and on the sixth, a very fierce and terrific battle was fought at that place."

SECTION CCXXVIII

"Markandeya continued, 'Skanda was adorned with a golden amulet and wreath, and wore a crest and a crown of gold; his eyes were golden-coloured, and he had a set of sharp teeth; he was dressed in a red garment and looked very handsome; he had a comely appearance, and was endowed with all good characteristics and was the favourite of the three worlds. He granted boons (to people who sought them) and was brave, youthful, and adorned with bright ear-rings. Whilst he was reposing himself, the goddess of fortune, looking like a lotus and assuming a personal embodiment, rendered her allegiance to him. When he became thus possessed of good fortune, that famous and delicate-looking creature appeared to all like the moon at its full. And high-minded Brahmanas worshipped that mighty being, and the Maharshis (great rishis) then said as follows to Skanda, 'O thou born of the golden egg, mayst thou be prosperous and mayst thou become an instrument of good to the universe! O best of the gods, although thou wast born only six nights (days) ago, the whole world has owned allegiance to thee (within this short time), and thou hast also allayed their fears. Therefore do thou become the Indra (lord) of the three worlds and remove their cause of apprehension.' Skanda replied, 'You gentlemen of great ascetic wealth (tell me) what Indra does with all three worlds and how that sovereign of the celestials protects the hosts of gods unremittingly.' The Rishis replied, 'Indra is the giver of strength, power, children and happiness to all creatures and when propitiated, that Lord of the celestials bestows on all the objects of their desire. He destroys the wicked and fulfils the desires of the righteous; and that Destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun or moon; he even when occasion requires it, acts for (serves the purposes of) fire, air, earth, and water. These are the duties of Indra; his capacities are immense. Thou too art mighty; therefore great hero, do thou become our Indra.'

Sakra said, 'O mighty being, do thou make us happy, by becoming our lord. Excellent being, thou art worthy of the honour; therefore shall we anoint thee this very day.'

Skanda replied, 'Do thou continue to rule the three worlds with self-possession, and with thy heart bent on conquest. I shall remain thy humble servant. I covet not thy sovereignty.'

Sakra replied, 'Thy prowess is unrivalled, O hero, do thou therefore vanquish the enemies of the gods. People have been struck with wonder at thy prowess. More specially as I have been bereft of my prowess, and defeated by thee, now if I were to act as Indra, I should not command the respect of all creatures, and they would be busy in bringing about dissensions between us; and then, my lord, they would become the partisans of one or other of us. And when they formed themselves into two distinct factions, war as before would be the result of that defection. And in that war, thou wouldst undoubtedly defeat me without difficulty and thyself become the lord of all worlds.'

Skanda replied, 'Thou, O Sakra, art my sovereign, as also of the three worlds; mayst thou be prosperous! Tell me if I can obey any commands of thine.'

Indra replied, 'At thy bidding, O powerful being, I shall continue to act as Indra. And if thou hast said this deliberately and in earnest, then hear me how thou canst gratify thy desire of serving me. Do thou, O mighty being, take the leadership of the celestial forces accordingly.'

Skanda replied, 'Do thou anoint me as leader, for the destruction of the Danavas, for the good of the celestials, and for the well-being of cows and Brahmanas.'

Markandeya continued, "Thus anointed by Indra and all other gods, and honoured by the Maharshis, he looked grand at the moment. The golden umbrella[77] held (over his head) looked like a halo of blazing fire. That famous god, the Conqueror of Tripura, himself fastened the celestial wreath of gold, of Viswakarma's manufacture, round his neck. And, O great man and conqueror of thine enemies, that worshipful god with the emblem of the bull, had gone there previously with Parvati. He honoured him with a joyous heart. The Fire-god is called Rudra by Brahmanas, and from this fact Skanda is called the son of Rudra. The White Mountain was formed from discharges of Rudra's semen virile and the sensual indulgences of the Fire-god with the Krittikas took place on that same White Mountain. And as Rudra was seen by all the dwellers of heaven to heap honours on the excellent Guha (Skanda), he was for that reason reputed as the son of Rudra. This child had his being by the action of Rudra entering into the constitution of the Fire-god, and for this reason, Skanda came to be known as the son of Rudra. And, O Bharata, as Rudra, the Fire-god, Swaha, and the six wives (of the seven Rishis) were instrumental to the birth of the great god Skanda, he was for that reason reputed as the son of Rudra.

"That son of Fire-god was clad in a pair of clean red cloths, and thus he looked grand and resplendent like the Sun peeping forth from behind a mass of red clouds. And the red cock given to him by the Fire-god, formed his ensign; and when perched on the top of his chariot, it looked like the image of the all-destroying fire. And the presiding deity of the power which conduces to the victory of the god, and which is the director of the exertions of all creatures, and constitutes their glory, prop and refuge, advanced before him. And a mysterious charm entered into his constitution the charm which manifests its powers on the battlefield. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures,--these, O lord of men, are the inborn virtues of Skanda. Thus anointed by all the gods, he looked pleased and complacent; and dressed in his best style, he looked beautiful like the moon at its full. The much-esteemed incantation of Vedic hymns, the music of the celestial band, and the songs of gods and Gandharvas then rang on all sides. And surrounded by all the well-dressed Apsaras, and many other gay and happy-looking Pisachas and hosts of gods, that anointed (by gods) son of Pavaka disported himself in all his grandeur. To the dwellers of heaven, the anointed Mahasena, appeared like the Sun rising after extinction of darkness. And then the celestial forces looking upon him as their leader, surrounded him on all sides in thousands. That adorable being followed by all creatures then assumed their commands, and praised and honoured by them, he encouraged them in return.

"The Performer of a thousand sacrifices then thought of Devasena, whom he has rescued before. And considering that this being (Skanda) was undoubtedly destined to be the husband of this lady by Brahma himself, he had her brought there, dressed her with the best apparel. And the vanquisher of Vala then said to Skanda, 'O foremost of gods, this lady was, even before thy birth, destined to be thy bride by that Self-existent Being.[78] Therefore do thou duly accept her lotus-like beautiful right hand with invocation of the (marital) hymns.' Thus told, he duly married her. And Vrihaspati learned in hymns performed the necessary prayers and oblations. She who is called Shashthi, Lakshmi, Asa, Sukhaprada, Sinivali, Kuhu, Saivritti, and Aparajita, is known among men as Devasena, the wife of Skanda. When Skanda became united to Devasena in indissoluble bonds of matrimony, then the gods of prosperity in her own personal embodiment began to serve him with diligence. As Skanda attained celebrity on the fifth lunar day, that day is called Sripanchami (or the auspicious fifth day) and as he attained his object on the sixth, that lunar day is considered to be of great moment."

SECTION CCXXIX

"Markandeya continued, 'Those six ladies, the wives of the seven Rishis when they learned that good fortune had smiled on Mahasena and that he had been made leader of the celestial forces,[79] repaired to his camp. Those virtuous ladies of high religious merit had been disowned by the Rishis. They lost no time in visiting that leader of the celestial forces and then addressed him thus, 'We, O son, have been cast out by our god-like husbands, without any cause. Some people spread the rumour that we gave birth to thee. Believing in the truth of this story, they became greatly indignant, and banished us from our sacred places. It behooves thee now to save us from this infamy. We desire to adopt thee as our son, so that, O mighty being, eternal bliss may be secured to us by that favour. Do thou thus repay the obligation thou owest to us.'

"Skanda replied, 'O ladies of faultless character, do you accordingly become my mothers. I am your son and ye shall attain all the objects of your desire.'

Markandeya continued, 'Then Sakra having expressed a wish to say something to Skanda, the latter enquired, 'What is it?' Being told by Skanda to speak it out, Vasava said, The lady Abhijit, the younger sister of Rohini, being jealous of her seniority, has repaired to the woods to perform austerities. And I am at a loss to find out a substitute for the fallen star. May good luck attend on thee, do thou consult with Brahma (for the purpose of filling up the room) of this great asterism. Dhanishtha and other asterisms were created by Brahma, and Rohini used to serve the purpose of one such; and consequently their number was full. And in accordance with Sakra's advice, Krittika was assigned a place in the heavens, and that star presided over by Agni shines as if with seven heads. Vinata also said to Skanda, 'Thou art as a son to me, and entitled to offer me the funeral cakes (at my funeral obsequies). I desire, my son, to live with thee always.'

"Skanda replied, 'Be it so, all honour to thee! Do thou guide me with a mother's affection, and honoured by thy daughter-in-law, thou shalt always live with me.'"

"Markandeya continued, 'Then the great mothers spoke as follows to Skanda, 'We have been described by the learned as the mothers of all creatures. But we desire to be thy mothers, do thou honour us.'"

"Skanda replied, 'Ye are all as mothers to me, and I am your son. Tell me what I can do to please you.'"

"The mothers replied, 'The ladies (Brahmi, Maheswari, &c.) were appointed as mothers of the world in bygone ages. We desire, O great god, that they be dispossessed of that dignity, and ourselves installed in their place, and that we, instead of them, be worshipped by the world. Do thou now restore to us those of our progeny, of whom we have been deprived, by them on thy account.'"

"Skanda replied, 'Ye shall not recover those that have been once given away, but I can give you other offspring if ye like.'" The mothers replied, 'We desire that living with thee and assuming different shapes we be able to eat up the progeny of those mothers and their guardians. Do thou grant us this favour.'"

"Skanda said, 'I can grant you progeny, but this topic on which ye have just now dilated is a very painful one. May ye be prosperous! All honour to you, ladies, do ye vouchsafe to them your protecting care.'"

"The mothers replied, 'We shall protect them, O Skanda, as thou desirest. Mayst thou be prosperous! But, O mighty being, we desire to live with thee always.'"

"Skanda replied, 'So long as children of the human kind do not attain the youthful state in the sixteenth year of their age, ye shall afflict them with your various forms, and I too shall confer on you a fierce inexhaustible spirit. And with that ye shall live happily, worshipped by all.'"

"Markandeya continued, 'And then a fiery powerful being came out of the body of Skanda for the purpose of devouring the progeny of mortal beings. He fell down upon the ground, senseless and hungry. And bidden by Skanda, that genius of evil assumed a terrific form. Skandapasmara is the name by which it is known among good Brahmanas. Vinata is called the terrific

Sakuni graha (spirit of evil). She who is known as Putana Rakshasi by the learned is the graha called Putana; that fierce and terrible looking Rakshasa of a hideous appearance is also called the pisacha, Sita Putana. That fierce-looking spirit is the cause of abortion in women. Aditi is also known by the name of Revati; her evil spirit is called Raivata, and that terrible graha also afflicts children. Diti, the mother of the Daityas (Asuras), is also called Muhkamandika, and that terrible creature is very fond of the flesh of little children. Those male and female children, O Kaurava, who are said to have been begotten by Skanda, are spirit of evil and they destroy the foetus in the womb. They (the Kumaras) are known as the husbands of those very ladies, and children are seized unawares by these cruel spirits. And, O king, Surabhi who is called the mother of bovine kind by the wise is best ridden by the evil spirit Sakuni, who in company with her, devours children on this earth. And Sarama, the mother of dogs, also habitually kills human beings while still in the womb. She who is the mother of all trees has her abode in a karanja tree. She grants boons and has a placid countenance and is always favourably disposed towards all creatures. Those persons who desire to have children, bow down to her, who is seated in a karanja tree. These eighteen evil spirits fond of meat and wine, and others of the same kind, invariably take up their abode in the lying-in-room for ten days. Kadru introduces herself in a subtle form into the body of a pregnant woman and there she causes the destruction of the foetus, and the mother is made to give birth to a Naga (serpent). And that mother of the Gandharvas takes away the foetus, and for this reason, conception in woman turns out to be abortive. The mother of the Apsaras removes the foetus from the womb, and for this reason such conceptions are said to be stationary by the learned. The daughter of the Divinity of the Red Sea is said to have nursed Skanda,--she is worshipped under the name of Lohitayani on Kadamva trees. Arya acts the same part among female beings, as Rudra does among male ones. She is the mother of all children and is distinctly worshipped for their welfare. These that I have described are the evil spirits presiding over the destinies of young children, and until children attain their sixteenth year, these spirits exercise their influence for evil, and after that, for good. The whole body of male and female spirits that I have now described are always denominated by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings, and particularly by the worship of Skanda. And, O king, when they are honoured and worshipped with due reverence, they bestow on men whatever is good for them, as also valour and long life. And now having bowed down to Maheswara, I shall describe the nature of those spirits who influence the destinies of men after they have attained their sixteenth year.

"The man who beholds gods while sleeping, or in a wakeful state soon turns mad, and the spirit under whose influence these hallucinations take place is called the celestial spirit. When a person beholds his dead ancestors while he is seated at ease, or lying in his bed, he soon loses his reason, and the spirit which causes this illusion of sensible perception, is called the ancestral spirit. The man who shows disrespect to the Siddhas and who is cursed by them in return, soon runs mad and the evil influence by which this is brought about, is called the Siddha spirit. And the spirit by whose influence a man smells sweet odour, and becomes cognisant of various tastes (when there are no odoriferous or tasteful substances about him) and soon becomes tormented, is called the Rakshasa spirit. And the spirit by whose action celestial musicians (Gandharvas) blend their existence into the constitution of a human being, and make him run mad in no time, is called the Gandharva spirit. And that evil spirit by whose influence men are always tormented by Pisachas, is called the Paisacha spirit. When the spirit of Yakshas enters into the system of a human being by some accident, he loses his reason immediately, and such a spirit is called the Yaksha spirit. The man who loses his reason on account of his mind being demoralised with vices, runs mad in no time, and his illness must be remedied according to methods prescribed in the Sastras. Men also run mad from perplexity, from fear, as also on beholding hideous sights. The remedy lies in quieting their minds. There are three classes of spirits, some are frolicsome, some are gluttonous, and some sensual. Until men attain the age of three score and ten, these evil influences continue to torment them, and then fever becomes the only evil spirit that afflicts sentient beings. These evil spirits always avoid those who have subdued their senses, who are self-restrained, of cleanly habits, god-fearing and free from laziness and contamination. I have thus described to thee, O king, the evil spirits that mould the destinies of men. Thou who art devoted to Maheswara art never troubled by them."

SECTION CCXXX

Markandeya continued, "When Skanda had bestowed these powers, Swaha appeared to him and said, 'Thou art my natural son,--I desire that thou shalt grant exquisite happiness to me."

"Skanda replied, 'What sort of happiness dost thou wish to enjoy?'"

"Swaha replied, 'O mighty being, I am the favourite daughter of Daksha, by name Swaha; and from my youthful days I have been in love with Hutasana (the Fire-god); but that god, my son, does not understand my feelings. I desire to live for ever with him (as his wife).'"

"Skanda replied, 'From this day, lady, all the oblations that men of virtuous character, who swerve not from the path of virtue, will offer to their gods or ancestors with incantation of purifying hymns by Brahmanas, shall always be offered (through Agni) coupled with the name of Swaha, and thus, excellent lady, wilt thou always live associated with Agni, the god of fire.'"

"Markandeya continued, Thus addressed and honoured by Skanda, Swaha was greatly pleased; and associated with her husband Pavaka (the Fire-god), she honoured him in return.'"

"Then Brahma, the lord of all creatures, said to Mahasena, 'Do thou go and visit thy father Mahadeva, the conqueror of Tripura. Rudra coalescing with Agni (the Fire-god) and Uma with Swaha have combined to make thee invincible for the well-being of all creatures. And the semen of the high-souled Rudra cast into the reproductive organ of Uma was thrown back upon this hill, and hence the twin Mujika and Minjika came into being. A portion of it fell into the Blood Sea, another portion, into the rays of the sun, another upon the earth and thus was it distributed in five portions. Learned men ought to remember that these thy various and fierce-looking followers living on the flesh of animals were produced from the semen'. 'Be it so,' so saying, the high-souled Mahasena with fatherly love, honoured his father Maheswara."

"Markandeya continued, 'Men who are desirous of acquiring wealth, should worship those five classes of spirits with the sun flower, and for alleviation of diseases also worship must be rendered to them. The twin Mujika and Minjika begotten by Rudra must always be respected by persons desiring the welfare of little children; and persons who desire to have children born to them must always worship those female spirits who live on human flesh and are produced in trees. Thus all Pisachas are said to be divided into innumerable classes. And now, O king, listen to the origin of the bells and standards of Skanda. Airavata (Indra's elephant) is known to have had two bells of the name of Vaijayanti, and the keen-witted Sakra had them brought to him, and personally gave them to Guha. Visakha took one of those bells and Skanda the other. The standards of both Kartikeya and Visakha were of a red colour. That mighty god Mahasena was pleased with the toys that had been given to him by the gods. Surrounded by hosts of gods and Pisachas and seated on the Golden Mountain, he looked splendid in all the grandeur of prosperity. And that mountain covered with fine forests, also looked grand in his companionship, just as the Mandara hill abounding with excellent caves shines with the rays of the sun. The White Mountain was adorned with whole tracts of wood-land covered with blossoming Santanaka flowers and with forests of Karavira, Parijata, Jana and Asoke trees,--as also with wild tracts overgrown with Kadamva trees; and it abounded with herds of celestial deer and flocks of celestial birds. And the rumbling of clouds serving the purpose of musical instruments sounded like the murmur of an agitated sea, and celestial Gandharvas and Apsaras began to dance. And there arose a great sound of joy from the merriment of all creatures. Thus the whole world with Indra himself seemed to have been transferred to the White Mountain. And all the people began to observe Skanda with satisfaction in their looks, and they did not at all feel tired of doing so."

Markandeya continued, "When that adorable son of the Fire-god was anointed as leader of the celestial army, that grand and happy lord, Hara (Mahadeva) riding with Parvati in a chariot shining with sunlike refulgence repaired to a place called Bhadravata. His excellent chariot was drawn by a thousand lions and managed by Kala. They passed through blank space, and seemed as if they were about to devour the sky; and striking terror into the heart of all creatures in the mobile divisions of the worlds, those maned beasts flitted through the air, uttering fearful growls. And that lord of all animals (Mahadeva) seated in that chariot with Uma, looked like the sun with flames of lightning illuminating masses of clouds begirt with Indra's bow (rainbow). He was preceded by that adorable Lord of riches riding on the backs of human beings with his attendant Guhyakas riding in his beautiful car Pushpaka. And Sakra too riding on his elephant Airavata and accompanied by other gods brought up the rear of Mahadeva, the granter of boons, marching in this way at the head of the celestial army. And the great Yaksha Amogha with his attendants--the Jambhaka Yakshas and other Rakshasas decorated with garlands of flowers--obtained a place in the right wing of his army; and many gods of wonderful fighting powers in company with the Vasus and the Rudras, also marched with the right division of his army. And the terrible-looking Yama too in company with Death marched with him. (followed by hundreds of terrible diseases); and behind him was carried the terrible, sharp-pointed, well-decorated trident of Siva, called Vijaya. And Varuna, the adorable lord of waters with his terrible Pasa,[80] and surrounded by numerous aquatic animals, marched slowly with the trident. And the trident Vijaya was followed by the Pattisa[81] of Rudra guarded by maces, balls, clubs and other excellent weapons. And the Pattisa, O king, was followed by the bright umbrella of Rudra and the Kamandalu served by the Maharshis; and on it progressed in the company of Bhrigu, Angiras and others. And behind all these rode Rudra in his white chariot, re-assuring the gods with the exhibition of his powers. And rivers and lakes and seas, Apsaras, Rishis, Celestials, Gandharvas and serpents, stars, planets, and the children of gods, as also many women, followed him in his train. These handsome-looking ladies proceeded scattering flowers all around; and the clouds marched, having made their obeisance to that god (Mahadeva) armed with the Pinaka bow. And some of them held a white umbrella over his head, and Agni (the Fire god) and Vayu (the god of winds) busied themselves with two hairy fans (emblems of royalty). And, O king, he was followed by the glorious Indra accompanied by the Rajarshis, and singing the praise of that god with the emblem of the bull. And Gauri, Vidya, Gandhari, Kesini, and the lady called Mitra in company with Savitri, all proceeded in the train of Parvati, as also all the Vidyas (presiding deities of all branches of knowledge) that were created by the learned. The Rakshasa spirit who delivers to different battalions the commands which are implicitly obeyed by Indra and other gods, advanced in front of the army as standard-bearer. And that foremost of Rakshasas, by name Pingala, the friend of Rudra, who is always busy in places where corpses are burnt, and who is agreeable to all people, marched with them merrily, at one time going ahead of the army, and falling behind again at another, his movements being uncertain. Virtuous actions are the offerings with which the god Rudra is worshipped by mortals. He who is also called Siva, the omnipotent god, armed with the Pinaka bow, is Maheswara. He is worshipped in various forms.

"The son of Krittika, the leader of the celestial army, respectful to Brahmanas, surrounded by the celestial forces, also followed that lord of the gods. And then Mahadeva said these weighty words to Mahasena, 'Do thou carefully command the seventh army corps of the celestial forces.'

"Skanda replied, 'Very well, my lord! I shall command the seventh army corps. Now tell me quickly if there is anything else to be done.'

"Rudra said, 'Thou shall always find me in the field of action. By looking up to me and by devotion to me shalt thou attain great welfare.'

"Markandeya continued, 'With these words Maheswara received him in his embrace, and then dismissed him. And, O great king, after the dismissal of Skanda, prodigies of various kinds occurred to disturb the equanimity of the gods.'

"The firmament with the stars was in a blaze, and the whole universe in a state of utter confusion. The earth quaked and gave forth a rumbling sound, and darkness overspread the whole world. Then observing this terrible catastrophe, Sankara with the estimable Uma, and the celestials with the great Maharshis, were much exercised in mind. And when they had fallen into this state of confusion, there appeared before them a fierce and mighty host armed with various weapons, and looking like a mass of clouds and rocks. Those terrible and countless beings, speaking different languages directed their movements towards the point where Sankara and the celestials stood. They hurled into the ranks of the celestial army flights of arrows in all directions, masses of rock, maces, sataghnis, prasas and parighas. The celestial army was thrown into a state of confusion by a shower of these terrible weapons and their ranks were seen to waver. The Danavas made a great havoc by cutting up their soldiers, horses, elephants, chariots and arms. And the celestial troops then seemed as if they were about to turn their backs upon the enemy. And numbers of them fell, slain by the Asuras, like large trees in a forest burnt in a conflagration. Those dwellers of heaven fell with their heads, separated from their bodies, and having none to lead them in that fearful battle, they were slaughtered by the enemy. And then the god Purandara (Indra), the slayer of Vala, observing that they were unsteady and hard-pressed by the Asuras, tried to rally them with this speech, 'Do not be afraid, ye heroes, may success attend your efforts! Do ye all take up your arms, and resolve upon manly conduct, and ye will meet with no more misfortune, and defeat those wicked and terrible-looking Danavas. May ye be successful! Do ye fall upon the Danavas with me.'

"The dwellers of heaven were re-assured on hearing this speech from Sakra; and under his leadership, they again rushed against the Danavas. And then the thirty-three crores of gods and all the powerful Marutas and the Sadhyas with the Vasus returned to the charge. And the arrows which they angrily discharged against the enemy drew a large quantity of blood from the bodies of the Daityas and of their horses and elephants. And those sharp arrows passing through their bodies fell upon the ground, looking like so many snakes falling from the sides of a hill. And, O king, the Daityas pierced by those arrows fell fast on all sides, looking like so many detached masses of clouds. Then the Danava host, struck with panic at that charge of the celestials on the field of battle, wavered at that shower of various weapons. Then all the gods loudly gave vent to their joy, with arms ready to strike; and the celestial bands too struck up various airs. Thus took place that encounter, so fearful to both sides: for all the battle-field was covered with blood and strewn with the bodies of both gods and Asuras. But the gods were soon worsted all on a sudden, and the terrible Danavas again made a great havoc of the celestial army. Then the Asuras, drums struck up and their shrill bugles were sounded; and the Danava chiefs yelled their terrific war-cry.

"Then a powerful Danava, taking a huge mass of rock in his hands, came out of that terrible Daitya army. He looked like the sun peering forth from against a mass of dark clouds. And, O king, the celestials, beholding that he was about to hurl that mass of rock at them, fled in confusion. But they were pursued by Mahisha, who hurled that hillock at them. And, O lord of the world, by the falling of that mass of rock, ten thousand warriors of the celestial army were crushed to the ground and breathed their last. And this act of Mahisha struck terror into the hearts of the gods, and with his attendant Danavas he fell upon them like a lion attacking a herd of deer. And when Indra and the other celestials observed that Mahisha was advancing to the charge, they fled, leaving behind their arms and colours. And Mahisha was greatly enraged at this, and he quickly advanced towards the chariot of Rudra; and reaching near, he seized its pole with his hands. And when Mahisha in a fit of rage had thus seized the chariot of Rudra, all the Earth began to groan and the great Rishis lost their senses. And Daityas of huge proportions, looking like dark clouds, were boisterous with joy, thinking that victory was assured to them. And although that adorable god (Rudra) was in that plight, yet he did not think it worth while to kill Mahisha in battle; he remembered that Skanda would deal the deathblow to that evil-minded Asura. And the fiery Mahisha, contemplating with satisfaction the prize (the chariot of Rudra) which he had secured, sounded his war-cry, to the great alarm of the gods and the joy of the Daityas. And when the gods were in that fearful predicament, the mighty Mahasena, burning with anger, and looking grand like the Sun advanced to their rescue. And that lordly being was clad in blazing red and decked with a wreath of red flowers. And cased in armour of gold he rode in a gold-coloured chariot bright as the Sun and drawn by chestnut horses. And at his sight the army of the daityas was suddenly dispirited on the field of battle. And, O great king, the mighty Mahasena discharged a bright Sakti for the destruction of Mahisha. That missile cut off the head of Mahisha, and he fell upon the ground and died. And his head massive as a hillock, falling on the ground, barred the entrance to the country of the Northern Kurus, extending in length for sixteen Yojanas though at present the people of that country pass easily by that gate.

"It was observed both by the gods and the Danavas that Skanda hurled his sakti again and again on the field of battle, and that it returned to his hands, after killing thousands of the enemy's forces. And the terrible Danavas fell in large numbers by the arrows of the wise Mahasena. And then a panic seized them, and the followers of Skanda began to slay and eat them up by thousands and drink their blood. And they joyously exterminated the Danavas in no time, just as the sun destroys darkness, or as fire destroys a forest, or as the winds drive away the clouds. And in this manner the famous Skanda defeated all his enemies.

And the gods came to congratulate him, and he, in turn, paid his respects to Maheswara. And that son of Krittika looked grand like the sun in all the glory of his effulgence. And when the enemy was completely defeated by Skanda and when Maheswara left the battle-field, Purandara embraced Mahasena and said to him, 'This Mahisha, who was made invincible by the favour of Brahma hath been killed by thee. O best of warriors, the gods were like grass to him. O strong-limbed hero, thou hast removed a thorn of the celestials. Thou hast killed in battle hundreds of Danavas equal in valour to Mahisha who were all hostile to us, and who used to harass us before. And thy followers too have devoured them by hundreds. Thou art, O mighty being, invincible in battle like Uma's lord; and this victory shall be celebrated as thy first achievement, and thy fame shall be undying in the three worlds. And, O strong-armed god, all the gods will yield their allegiance to thee.' Having spoken thus to Mahasena, the husband of Sachi left the place accompanied by the gods and with the permission of the adorable three-eyed god (Siva). And Rudra returned to Bhadravata, and the celestials too returned to their respective abodes. And Rudra spoke, addressing the gods, 'Ye must render allegiance to Skanda just as ye do unto me.' And that son of the Fire-god, having killed the Danavas hath conquered the three worlds, in one day, and he hath been worshipped by the great Rishis. The Brahmana who with due attention readeth this story of the birth of Skanda, attaineth to great prosperity in this world and the companionship of Skanda hereafter."

Yudhishthira said, "O good and adorable Brahmana, I wish to know the different names of that high-souled being, by which he is celebrated throughout the three worlds."

Vaisampayana continued, "Thus addressed by the Pandava in that assembly of Rishis, the worshipful Markandeya of high ascetic merit replied, 'Agneya (Son of Agni), Skanda (Cast-off), Diptakirti (Of blazing fame), Anamaya (Always hale), Mayuraketu (Peacock-bannered), Dharmatman (The virtuous-souled), Bhutesa (The lord of all creatures), Mahishardana (The slayer of Mahisha), Kamajit (The subjugator of desires), Kamada (The fulfiller of desires), Kanta (The handsome), Satyavak (The truthful in speech), Bhuvaneswara (The lord of the universe), Sisu (The child), Sighra (The quick), Suchi (The pure), Chanda (The fiery), Diptavarna (The bright-complexioned), Subhanana (Of beautiful face), Amogha (Incapable of being baffled), Anagha (The sinless), Rudra (The terrible), Priya (The favourite), Chandranana (Of face like the moon), Dipta-sasti (The wielder of the blazing lance), Prasantatman (Of tranquil soul), Bhadrakrit (The doer of good), Kutamahana (The chamber of even the wicked), Shashthipriya (True favourite of Shashthi), Pavitra (The holy), Matrivatsala (The reverencer of his mother), Kanya-bhartri (The protector of virgins), Vibhakta (Diffused over the universe), Swaheya (The son of Swaha), Revatisuta (The child of Revati), Prabhu (The Lord), Neta (The leader), Visakha (Reared up by Visakha), Naigameya (Sprang from the Veda), Suduschara (Difficult of propitiation), Suvrata (Of excellent vows), Lalita (The beautiful), Valakridanaka-priya (Fond of toys), Khacharin (The ranger of skies), Brahmacharin (The chaste), Sura (The brave), Saravanodbhava (Born in a forest of heath), Viswamitra priya (The favourite of Viswamitra), Devasena-priya (The lover of Devasena), Vasudeva-priya (The beloved of Vasudeva), and Priya-krit (The doer of agreeable things)--these are the divine names of Kartikeya. Whoever repeateth them, undoubtedly secureth fame, wealth, and salvation."

'Markandeya continued, "O valiant scion of Kuru's race, I shall now with due devotion pray to that unrivalled, mighty, six-faced, and valiant Guha who is worshipped by gods and Rishis, enumerating his other titles of distinction: do thou listen to them: Thou art devoted to Brahma, begotten of Brahma, and versed in the mysteries of Brahma. Thou art called Brahmasaya, and thou art the foremost of those who are possessed of Brahma. Thou art fond of Brahma, thou art austere like the Brahmanas and art versed in the great mystery of Brahma and the leader of the Brahmanas. Thou art Swaha, thou art Swadha, and thou art the holiest of the holy, and art invoked in hymns and celebrated as the six-flamed fire. Thou art the year, thou art the six seasons, thou art the months, the (lunar) half months, the (solar) declinations, and the cardinal points of space. Thou art lotus-eyed. Thou art possessed of a lily-like face. Thou hast a thousand faces and a thousand arms. Thou art the ruler of the universe, thou art the great Oblation, and thou art the animating spirit of all the gods and the Asuras. Thou art the great leader of armies. Thou art Prachanda (furious), thou art the Lord, and thou art the great master and the conqueror of thine enemies. Thou art, Sahasrabhu (multiform), Sahasratusti (a thousand times content), Sahasrabhuk (devourer of everything), and Sahasrapad (of a thousand legs), and thou art the earth itself. Thou art possessed of infinite forms and thousand heads and great strength. According to thine own inclinations thou hast appeared as the son of Ganga, Swaha, Mahi, or Krittika. O six-faced god, thou dost play with the cock and assume different forms according to thy will. Thou art Daksha. Soma, the Maruta, Dharma, Vayu, the prince of mountains, and Indra, for all time. Thou art mighty, the most eternal of all eternal things, and the lord of all lords. Thou art the progenitor of Truth, the destroyer of Diti's progeny (Asuras), and the great conqueror of the enemies of the celestials. Thou art the personation of virtue and being thyself vast and minute, thou art acquainted with the highest and lowest points of virtuous acts, and the mysteries of Brahma. O foremost of all gods and high-souled lord of the Universe, this whole creation is over-spread with thy energy! I have thus prayed to thee according to the best of my power. I salute thee who art possessed of twelve eyes and many hands. Thy remaining attributes transcend my powers of comprehension!'

The Brahmana who with due attention readeth this story of the birth of Skanda, or relateth it unto Brahmanas, or hears it narrated by regenerate men, attaineth to wealth, long life, fame, children, as also victory, prosperity and contentment, and the companionship of Skanda."

SECTION CCXXXI

(Draupadi-Satyabhama Samvada)

Vaisampayana said, "After those Brahmanas and the illustrious sons of Pandu had taken their seats, Draupadi and Satyabhama entered the hermitage. And with hearts full of joy the two ladies laughed merrily and seated themselves at their ease. And, O king, those ladies, who always spake sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the stories of the Kurus and the Yadus. And the slender-waisted Satyabhama, the favourite wife of Krishna and the daughter of Satrajit, then asked Draupadi in private, saying, 'By what behaviour is it, O daughter of Drupada, that thou art able to rule the sons of Pandu--those heroes endued with strength and beauty and like unto the Lokapalas themselves? Beautiful lady, how is it that they are so obedient to thee and are never angry with thee? Without doubt the sons of Pandu, O thou of lovely features, are ever submissive to thee and watchful to do thy bidding! Tell me, O lady, the reason of this. Is it practice of vows, or asceticism, or incantation or drug at the time of the bath (in season) or the efficacy of science, or the influence of youthful appearance, or the recitation of particular formulae, or Homa, or collyrium and other medicaments? Tell me now, O princess of Panchala, of that blessed and auspicious thing by which, O Krishna, Krishna may ever be obedient to me."

"When the celebrated Satyabhama, having said this, ceased, the chaste and blessed daughter of Drupada answered her, saying, 'Thou askedest me, O Satyabhama, of the practices of women that are wicked. How can I answer thee, O lady, about the cause that is pursued by wicked females? It doth not become thee, lady, to pursue the questions, or doubt me, after this, for thou art endued with intelligence and art the favourite wife of Krishna. When the husband learns that his wife is addicted to incantations and drugs, from that hour he beginneth to dread her like a serpent ensconced in his sleeping chamber. And can a man that is troubled with fear have peace, and how can one that hath no peace have happiness? A husband can never be made obedient by his wife's incantations. We hear of painful diseases being transmitted by enemies. Indeed, they that desire to slay others, send poison in the shape of customary gifts, so that the man that taketh the powders so sent, by tongue or skin, is, without doubt, speedily deprived of life. Women have sometimes caused dropsy and leprosy, decrepitude and impotence and idiocy and blindness and deafness in men. These wicked women, ever treading in the path of sin, do sometimes (by these means) injure their husbands. But the wife should never do the least injury to her lord. Hear now, O illustrious lady, of the behaviour I adopt towards the high-souled sons of Pandu. Keeping aside vanity, and controlling desire and wrath, I always serve with devotion the sons of Pandu with their wives. Restraining jealousy, with deep devotion of heart, without a sense of degradation at the services I perform, I wait upon my husbands. Ever fearing to utter what is evil or false, or to look or sit or walk with impropriety, or cast glances indicative of the feelings of the heart, do I serve the sons of Pritha--those mighty warriors blazing like the sun or fire, and handsome as the moon, those endued with fierce energy and prowess, and capable of slaying their foes by a glance of the eye. Celestial, or man, or Gandharva, young or decked with ornaments, wealthy or comely of person, none else my heart liketh. I never bathe or eat or sleep till he that is my husband hath bathed or eaten or slept,--till, in fact, our attendants have bathed, eaten, or slept. Whether returning from the field, the forest, or the town, hastily rising up I always salute my husband with water and a seat. I always keep the house and all household articles and the food that is to be taken well-ordered and clean. Carefully do I keep the rice, and serve the food at the proper time. I never indulge in angry and fretful speech, and never imitate women that are wicked. Keeping idleness at distance I always do what is agreeable. I never laugh except at a jest, and never stay for any length of time at the house-gate. I never stay long in places for answering calls of nature, nor in pleasure-gardens attached to the house. I always refrain from laughing loudly and indulging in high passion, and from everything that may give offence. Indeed, O Satyabhama, I always am engaged in waiting upon my lords. A separation from my lords is never agreeable to me. When my husband leaveth home for the sake of any relative, then renouncing flowers and fragrant paste of every kind, I begin to undergo penances. Whatever my husband drinketh not, whatever my husband eateth not, whatever my husband enjoyeth not, I ever renounce. O beautiful lady, decked in ornaments and ever controlled by the instruction imparted to me, I always devotedly seek the good of my lord. Those duties that my mother-in-law had told me of in respect of relatives, as also the duties of alms-giving, of offering worship to the gods, of oblations to the diseased, of boiling food in pots on auspicious days for offer to ancestors and guests of reverence and service to those that deserve our regards, and all else that is known to me, I always discharge day and night, without idleness of any kind. Having with my whole heart recourse to humility and approved rules I serve my meek and truthful lords ever observant of virtue, regarding them as poisonous snakes capable of being excited at a trifle. I think that to be eternal virtue for women which is based upon a regard for the husband. The husband is the wife's god, and he is her refuge. Indeed, there is no other refuge for her. How can, then, the wife do the least injury to her lord? I never, in sleeping or eating or adorning any person, act against the wishes of my lord, and always guided by my husbands, I never speak ill of my mother-in-law. O blessed lady, my husbands have become obedient to me in consequence of my diligence, my alacrity, and the humility with which I serve superiors. Personally do I wait every day with food and drink and clothes upon the revered and truthful Kunti--that mother of heroes. Never do I show any preference for myself over her in matters of food and attire, and never do I reprove in words that princess equal unto the Earth herself in forgiveness. Formerly, eight thousand Brahmanas were daily fed in the palace of Yudhishthira from off plates of gold. And eighty thousand Brahmanas also of the Snataka sect leading domestic lives were entertained by Yudhishthira with thirty serving-maids assigned to each. Besides these, ten thousand yatis with the vital seed drawn up, had their pure food carried unto them in plates of gold. All these Brahamanas that were the utterers of the Veda, I used to worship duly with food, drink, and raiment taken from stores only after a portion thereof had been dedicated to the Viswadeva.[82] The illustrious son of Kunti had a hundred thousand well-dressed serving-maids with bracelets on arms and golden ornaments on necks, and decked with costly garlands and wreaths and gold in profusion, and sprinkled with sandal paste. And adorned with jewels and gold they were all skilled in singing and dancing. O lady, I knew the names and features of all those girls, as also what they are and what they were, and what they did not. Kunti's son of great intelligence had also a hundred thousand maid-servants who daily used to feed guests, with plates of gold in their hands. And while Yudhishthira lived in Indraprastha a hundred thousand horses and a hundred thousand elephants used to follow in his train. These were the possessions of Yudhisthira while he ruled the earth. It was I however, O lady, who regulated their number and framed the rules to be observed in respect of them; and it was I who had to listen to all complaints about them. Indeed, I knew everything about what the maid-servants of the palace and other classes of attendants, even the cow-herds and the shepherds of the royal establishment, did or did not. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the income and expenditure of the king and what their whole wealth was. And those bulls among the Bharatas, throwing upon me the burden of looking after all those that were to be fed by them, would, O thou of handsome face, pay their court to me. And this load, so heavy and incapable of being borne by persons of evil heart, I used to bear day and night, sacrificing my ease, and all the while affectionately devoted to them. And while my husbands were engaged in the pursuit of virtue, I only supervised their treasury inexhaustible like the ever-filled receptacle of Varuna. Day and night bearing hunger and thirst, I used to serve the Kuru princes, so that my nights and days were equal to me. I used to wake up first and go to bed last. This, O Satyabhama, hath ever been my charm for making my husbands obedient to me! This great art hath ever been known to me for making my husbands obedient to me. Never have I practised the charms of wicked women, nor do I ever wish to practise them."

Vaisampayana continued, "Hearing those words of virtuous import uttered by Krishna, Satyabhama, having first reverenced the virtuous princess of Panchala, answered saying, 'O princess of Panchala, I have been guilty, O daughter of Yajnasena, forgive me! Among friends, conversations in jest arise naturally, and without premeditation."

SECTION CCXXXII

"Draupadi said, 'I shall now indicate to thee, for attracting the heart of thy husbands a way that is free from deceit. By adopting it duly, dear friend, thou will be able to draw away thy lord from other females. In all the worlds, including that of the celestials, there is no god equal, O Satyabhama, unto the husband. When he is gratified with thee, thou mayst have (from thy husband) every object of desire; when he is angry, all these may be lost. It is from her husband that the wife obtaineth offspring and various articles of enjoyment. It is from thy husband that thou mayst have handsome beds and seats, and robes and garlands, and perfumes, and great fame and heaven itself hereafter. One cannot obtain happiness here by means that are easy. Indeed, the woman that is chaste, obtains weal with woe. Always adore Krishna, therefore, with friendship and love physical sufferings. And do thou also act in a way, by offering handsome seats and excellent garlands and various perfumes and prompt service, that he may be devoted to thee, thinking, 'I am truly loved by her!' Hearing the voice of thy lord at the gate, rise thou up from thy seat and stay in readiness within the room. And as soon as thou seest him enter thy chamber, worship him by promptly offering him a seat and water to wash his feet. And even when he commands a maidservant to do anything, get thou up and do it thyself. Let Krishna understand this temper of thy mind and know that thou adorest him with all thy heart. And, O Satyabhama, whatever thy lord speaketh before thee, do not blab of it even if it may not deserve concealment,--for if any of thy co-wives were to speak of it unto Vasudeva, he might be irritated with thee. Feed thou by every means in thy power those that are dear and devoted to thy lord and always seek his good. Thou shouldst, however, always keep thyself aloof from those that are hostile to and against thy lord and seek to do him injury, as also from those that are addicted to deceit. Foregoing all excitement and carelessness in the presence of men, conceal thy inclinations by observing silence, and thou shouldst not stay or converse in private even with thy sons, Pradyumna and Samva. Thou shouldst form attachments with only such females as are high-born and sinless and devoted to their lords, and thou shouldst always shun women that are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle. Behaviour such as this is reputable and productive of prosperity; and while it is capable of neutralising hostility, it also leadeth to heaven. Therefore, worship thou thy husband, decking thyself in costly garlands and ornaments and smearing thyself with unguents and excellent perfumes."

SECTION CCXXXIII

Vaisampayana said, "Then Kesava, the slayer of Madhu, also called Janardana, having conversed on various agreeable themes with the illustrious sons of Pandu and with those Brahmanas that were headed by Markandeya and having bid them farewell, mounted his car and called for Satyabhama. And Satyabhama then, having embraced the daughter of Drupada, addressed her in these cordial words expressive of her feelings towards her: 'O Krishna, let there be no anxiety, no grief, for thee! Thou hast no cause to pass thy nights in sleeplessness, for thou wilt surely obtain back the earth subjugated by thy husbands, who are all equal unto the gods. O thou of black eyes, women endued with such disposition and possessed of such auspicious marks, can never suffer misfortune long. It hath been heard by me that thou shall, with thy husbands, certainly enjoy this earth peacefully and freed from all thorns! And, O daughter of Drupada, thou shalt certainly behold the earth ruled by Yudhishthira after the sons of Dhritarashtra have been slain and the deeds of their hostility avenged! Thou wilt soon behold those wives of the Kurus, who, deprived of sense by pride, laughed at thee while on thy way to exile, themselves reduced to a state of helplessness and despair! Know them all, O Krishna, that did thee any injury while thou wert afflicted, to have already gone to the abode of Yama. Thy brave sons, Prativindhya by Yudhishthira and Sutasoma by Bhima, and Srutakarman by Arjuna, and Satanika by Nakula, and Srutasena begot by Sahadeva, are well and have become skilled in weapons. Like Abhimanyu they are all staying at Dwaravati, delighted with the place. And Subhadra also, cheerfully and with her whole soul, looketh after them like thee, and like thee joyeth in them and deriveth much happiness from them. Indeed, she grieveth in their griefs and joyeth in their joys. And the mother of Pradyumna also loveth them with her whole soul. And Kesava with his sons Bhanu and others watcheth over them with especial affection. And my mother-in-law is ever attentive in feeding and clothing them. And the

Andhakas and Vrishnis, including Rama and others, regard them with affection. And, O beautiful lady, their affection for thy sons is equal unto what they feel for Pradyumna.

"Having said these agreeable and truthful and cordial words, Satyabhama desired to go to Vasudeva's car. And the wife of Krishna then walked round the queen of the Pandavas. And having done so the beautiful Satyabhama mounted the car of Krishna. And the chief of the Yadavas, comforting Draupadi with a smile and causing the Pandavas to return, set out for his own city, with swift horses (yoked unto his car)."

SECTION CCXXXIV

(Ghosha-yatra Parva)

Janamejaya said, "While those foremost of men--the sons of Pritha—were passing their days in the forest exposed to the inclemencies of the winter, the summer, the wind and the sun, what did they do, O Brahmana, after they had reached the lake and woods going by the name of Dwaita?"

Vaisampayana said, "After the sons of Pandu had arrived at that lake, they chose a residence that was removed from the habitations of men. And they began to roam through delightful woods and ever charming mountains and picturesque river-valleys. And after they had taken up their residence there, many venerable ascetics endued with Vedic lore often came to see them. And those foremost of men always received those Veda-knowing Rishis with great respect. And one day there came unto the Kaurava princes a certain Brahmana who was well known on earth for his powers of speech. And having conversed with the Pandavas for a while, he went away as pleased him to the court of the royal son of Vichitravirya. Received with respect by that chief of the Kurus, the old king, the Brahmana took his seat; and asked by the monarch he began to talk of the sons of Dharma, Pavana, Indra and of the twins, all of whom having fallen into severe misery, had become emaciated and reduced owing to exposure to wind and sun. And that Brahmana also talked of Krishna who was overwhelmed with suffering and who then had become perfectly helpless, although she had heroes for her lords. And hearing the words of that Brahmana, the royal son of Vichitravirya became afflicted with grief, at the thought of those princes of royal lineage then swimming in a river of sorrow. His inmost soul afflicted with sorrow and trembling all over with sighs, he quieted himself with a great effort, remembering that everything had arisen from his own fault. And the monarch said, 'Alas, how is it that Yudhishthira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who hath not a foe, who had formerly slept on beds made of soft Ranku skins, sleepeth now on the bare ground! Alas, wakened formerly by Sutas and Magadhas and other singers with his praises, melodiously recited every morning, that prince of the Kuru race, equal unto Indra himself, is now waked from the bare ground towards the small hours of the night by a multitude of birds! How doth Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep, in the presence of the princess of Panchala, on the bare ground, unfit as he is to suffer such lot! Perhaps also, the intelligent Arjuna, who is incapable of bearing pain, and who, though obedient to the will of Yudhishthira, yet feeleth himself to be pierced over all by the remembrance of his wrongs, sleepeth not in the night! Beholding the twins and Krishna and Yudhisthira and Bhima plunged in misery, Arjuna without doubt, sigheth like a serpent of fierce energy and sleepeth not from wrath in the night! The twins also, who are even like a couple of blessed celestials in heaven sunk in woe though deserving of bliss, without doubt pass their nights in restless wakefulness restrained (from avenging their wrongs) by virtue and truth! The mighty son of the Wind-god, who is equal to the Wind-god himself in strength, without doubt, sigheth and restraineth his wrath, being tied through his elder brother in the bonds of truth! Superior in battle to all warriors, he now lieth quiet on the ground, restrained by virtue and truth, and burning to slay my children, he bideth his time. The cruel words that Dussasana spoke after Yudhishthira had been deceitfully defeated at dice, have sunk deep into Vrikodara's heart, and are consuming him, like a burning bundle of straw consuming a fagot of dry wood! The son of Dharma never acteth sinfully; Dhananjaya also always obeyeth him; but Bhima's wrath, in consequence of a life of exile, is increasing like a conflagration assisted by the wind! That hero, burning with rage such as that, squeezeth his hands and breatheth hot and fierce sighs, as if consuming therewith my sons and grandsons! The wielder of the Gandiva and Vrikodara, when angry, are like Yama and Kala themselves; scattering their shafts, which are like unto thunder-bolts, they exterminate in battle the ranks of the enemy. Alas Duryodhana, and Sakuni, and the Suta's son, and Dussasana also of wicked soul, in robbing the Pandavas of their kingdom by means of dice, seem to behold the honey alone without marking the terrible ruin. A man having acted rightly or wrongly, expecteth the fruit of those acts. The fruit, however, confounding him, paralyses him fully. How can man, thereof, have salvation? If the soil is properly tilled, and the seed sown therein, and if the god (of rain) showereth in season, still the crop may not grow. This is what we often hear. Indeed, how could this saying be true unless, as I think, it be that everything here is dependent on Destiny? The gambler Sakuni hath behaved deceitfully towards the son of Pandu, who ever acteth honestly. From affection for my wicked sons I also have acted similarly. Alas, it is owing to this that the hour of destruction hath come for the Kurus! Oh, perhaps, what is inevitable must happen! The wind, impelled or not, will move. The woman that conceives will bring forth. Darkness will be dispelled at dawn, and day disappear at evening! Whatever may be earned by us or others, whether people spend it or not, when the time cometh, those possessions of ours do bring on misery. Why then do people become so anxious about earning wealth? If, indeed, what is acquired is the result of fate, then should it be protected so that it may not be divided, nor lost little by little, nor permitted to flow out at once, for if unprotected, it may break into a hundred fragments. But whatever the character of our possessions, our acts in the world are never lost. Behold what the energy of Arjuna is, who went into the abode of Indra from the woods! Having mastered the four kinds of celestial weapons he hath come back into this world! What man is there who, having gone to heaven in his human form, wisheth to come back? This would never have been but because he seeth innumerable Kurus to be at the point of death, afflicted by Time! The bowman is Arjuna, capable of wielding the bow with his left hand as well! The bow he wieldeth is the Gandiva of fierce impetus. He hath, besides, those celestial weapons of his! Who is there that would bear the energy of these three!"

"Hearing these words of the monarch, the son of Suvala, going unto Duryodhana, who was then sitting with Kama, told them everything in private. And Duryodhana, though possessed of little sense, was filled with grief at what he heard."

SECTION CCXXXV

Vaisampayana said, "Hearing those words of Dhritarashtra, Sakuni, when the opportunity presented itself, aided by Kama, spoke unto Duryodhana these words, 'Having exiled the heroic Pandavas by thy own prowess, O Bharata, rule thou this earth without a rival like the slayer of Samvara ruling the heaven! O monarch, the kings of the east, the south, the west, and the north, have all been made tributory to thee! O lord of earth, that blazing Prosperity which had before paid her court to the sons of Pandu, hath now been acquired by thee along with thy brothers! That blazing Prosperity, O king, which we not many days ago saw with heavy hearts in Yudhishthira at Indraprastha, is today seen by us to be owned by thee, she having, O mighty-armed monarch, been snatched by thee from the royal Yudhishthira by force of intellect alone. O slayer of hostile heroes, all the kings of the earth now living in subjection to thee, await thy commands, as they did before under Yudhishthira, awaiting his. O monarch, the goddess Earth with her boundless extent with girth of seas, with her mountains and forests, and towns and cities and mines, and decked with woodlands and hills is now thine! Adored by the Brahmanas and worshipped by the kings, thou blazest forth, O king, in consequence of thy prowess, like the Sun among the gods in heaven! Surrounded by the Kurus, O king, like Yama by the Rudra, or Vasava by the Maruts, thou shinest, O monarch, like the Moon among the stars! Let us, therefore, O king, go and look at the sons of Pandu--them who are now divested of prosperity, them who never obeyed commands, them who never owed subjection! It hath been heard by us, O monarch, that the Pandavas are now living on the banks of the lake called Dwaitavana, with a multitude of Brahmanas, having the wilderness for their home. Go thither, O king, in all thy prosperity, scorching the son of Pandu with a sight of thy glory, like the Sun scorching everything with his hot rays! Thyself a sovereign and they divested of sovereignty, thyself in prosperity and they divested of it, thyself possessing affluence and they in poverty, behold now, O king, the sons of Pandu. Let the sons of Pandu behold thee like Yayati, the son of Nahusha, accompanied by a large train of followers and enjoying bliss that is great. O king, that blazing Prosperity which is seen by both one's friends and foes, is regarded as well-bestowed! What happiness can be more complete than that which he enjoyeth who while himself in prosperity, looketh upon his foes in adversity, like a person on the hill top looking down upon another crawling on the earth? O tiger among kings, the happiness that one derives from beholding his foes in grief, is greater than what one may derive from the acquisition of offering or wealth or kingdom! What happiness will not be his who, himself in affluence, will cast his eyes on Dhananjaya attired in barks and deer-skins? Let thy wife dressed in costly robes look at the woeful Krishna clad in barks and deer-skins, and enhance the latter's grief! Let the daughter of Drupada reproach herself and her life, divested as she is of wealth, for the sorrow that she will feel upon beholding thy wife decked in ornaments will be far greater than what she had felt in the midst of the assembly (when Dussasana had dragged her there)!"

Vaisampayana continued, "Having thus spoken unto the king, Karna and Sakuni both remained silent, O Janamejaya, after their discourse was over."

SECTION CCXXXVI

Vaisampayana said, "Having heard these words of Karna, king Duryodhana became highly pleased. Soon after, however, the prince became melancholy and addressing the speaker said, 'What thou tellest me, O Karna, is always before my mind. I shall not, however, obtain permission to repair to the place where the Pandavas are residing. King Dhritarashtra is always grieving for those heroes. Indeed, the king regarded the sons of Pandu to have become more powerful than before in consequence of their ascetic austerities. Or, if the king understands our motives, he will never, having regard to the future, grant us permission, for, O thou of great effulgence, we can have no other business in the woods of Dwaitavana than the destruction of the Pandavas in exile! Thou knowest the words that Kshatri spoke to me to thyself, and to the son of Suvala, at the time of the match at dice! Reflecting upon all those words as also upon all those lamentations (that he and others indulged in), I cannot make up my mind as to whether I should or should not go! I shall certainly be highly pleased if I cast my eyes on Bhima and Phalguna passing their days in pain with Krishna in the woods. The joy that I may feel in obtaining the sovereignty of the entire earth is nothing to that which will be mine upon beholding the sons of Pandu attired in barks of trees and deer-skins. What joy can be greater, O Karna, that will be mine upon beholding the daughter of Drupada dressed in red rags in the woods? If king Yudhishthira and Bhima, the sons of Pandu, behold me graced with great affluence, then only shall I have attained the great end of my life! I do not, however, see the means by which I may repair to those woods, by which, in fact, I may obtain the king's permission to go thither! Contrive thou, therefore, some skilful plan, with Suvala's son and Dussasana, by which we may go to those woods! I also, making up my mind today as to whether I should go or not, approach the presence of the king tomorrow. And when I shall be sitting with Bhishma--that best of the Kurus--thou wilt, with Sakuni propose the pretext which thou mayst have contrived. Hearing then the words of Bhishma and of the king on the subject of our journey, I will settle everything beseeching our grandfather.

"Saying; 'So be it,' they then all went away to their respective quarters. And as soon as the night had passed away, Karna came to the king. And coming to him, Karna smilingly spoke unto Duryodhana, saying, 'A plan hath been contrived by me. Listen to it, O lord of men! Our herds are now waiting in the woods of Dwaitavana in expectation of thee! Without doubt, we may all go there under the pretext of supervising our cattle stations, for, O monarch, it is proper that kings should frequently repair to their cattle stations. If this be the motive put forth, thy father, O prince, will certainly grant thee permission!' And while Duryodhana and Karna were thus conversing laughingly, Sakuni addressed them and said, 'This plan, free from difficulties, was what I also saw for going thither! The king will certainly grant us permission, or even send us thither of his own accord. Our herds are now all waiting in the woods of Dwaitavana expecting thee. Without doubt, we may all go there under the pretext of supervising our cattle stations!'

"They then all three laughed together, and gave their hands unto one another. And having arrived at that conclusion, they went to see the chief of Kurus."

SECTION CCXXXVII

Vaisampayana said, "They then all saw king Dhritarashtra, O Janamejaya, and having seen him, enquired after his welfare, and were, in return, asked about their welfare. Then a cow-herd named Samanga, who had been instructed beforehand by them, approaching the king, spoke unto him of the cattle. Then the son of Radha and Sakuni, O king, addressing Dhritarashtra, that foremost of monarchs, said, 'O Kaurava, our cattle-stations are now in a delightful place. The time for their tale as also for marking the calves hath come. And, O monarch, this also is an excellent season for thy son to go ahunting! It behoveth thee, therefore, to grant permission to Duryodhana to go thither.'

"Dhritarashtra replied, 'The chase of the deer, as also the examination of cattle is very proper, O child! I think, indeed, that the herdsmen are not to be trusted. But we have heard that those tigers among men, the Pandavas, are now staying in the vicinity of those cattle stations. I think, therefore, ye should not go thither yourselves! Defeated by deceitful means they are now living in the deep forest in great suffering. O Radheya, they are mighty warriors and naturally able, they are now devoted to ascetic austerities. King Yudhishthira will not suffer his wrath to be awakened, but Bhimasena is naturally passionate. The daughter of Yajnasena is energy's self. Full of pride and folly, ye are certain to give offence. Endued with ascetic merit she will certainly consume you, or perhaps, those heroes, armed with swords and weapons! Nor, if from force of numbers, ye seek to injure them in any respect, that will be a highly improper act, although, as I think, ye will never be able to succeed. The mighty-armed Dhananjaya hath returned thence to the forest. While unaccomplished in arms, Vivatsu had subjugated the whole earth before. A mighty warrior as he is and accomplished in arms now, will he not be able to slay you all? Or, if in obedience to my words, ye behave carefully having repaired thither, ye will not be able to live happily there in consequence of the anxiety ye will feel owing to a state of continued trustlessness. Or, some soldier of yours may do some injury to Yudhishthira, and that unpremeditated act will be ascribed to your fault. Therefore, let some faithful men proceed there for the work of tale. I do not think it is proper for thee, Bharata, to go thither thyself."

"Sakuni said, 'The eldest of the sons of Pandu is cognisant of morality. He pledged in the midst of the assembly, O Bharata, that he would live for twelve years in the forest. The other sons of Pandu are all virtuous and obedient to Yudhishthira. And Yudhishthira himself, the son of Kunti, will never be angry with us. Indeed, we desire very much to go on a hunting expedition, and will avail of that opportunity for supervising the tale of our cattle. We have no mind to see the sons of Pandu. We will not go to that spot where the Pandavas have taken up their residence, and consequently no exhibition of misconduct can possibly arise on our part.'

Vaisampayana continued, "Thus addressed by Sakuni, that lord of men, Dhritarashtra, granted permission, but not very willingly, to Duryodhana and his counsellors to go to the place. And permitted by the monarch the Bharata prince born of Gandhari started, accompanied by Karna and surrounded by a large host. And he was also accompanied by Dussasana and Suvala's son of great intelligence and by many other brothers of his and by ladies in thousands. And as the mighty-armed prince started for beholding the lake that was known by the name of Dwaitavana, the citizens (of Hastina), also accompanied by their wives began to follow him to that forest. Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot-soldiers, and shops and pavilions and traders, bards and men trained in the chase by hundreds and thousands followed the prince. And as the king started, followed by this large concourse of people, the uproar that was caused there resembled, O king, the deep tumult of the ranging winds in the rainy season. And reaching the lake Dwaitavana with all his followers and vehicles, king Duryodhana took up his quarters at the distance of four miles from it."

SECTION CCXXXVIII

Vaisampayana said, "King Duryodhana then moving from forest to forest, at last approached the cattle-stations, and encamped his troops. And his attendants, selecting a well-known and delightful spot that abounded in water and trees and that possessed every convenience constructed an abode for him. And near enough to the royal residence they also erected separate abodes for Kama and Sakuni and the brothers of the king. And the king beheld his cattle by hundreds and thousands and examining their limbs and marks supervised their tale. And he caused the calves to be marked and took note of those that required to be tamed. And he also counted those kine whose calves had not yet been weaned. And completing the task of tale by marking and counting every calf that was three years old, the Kuru prince, surrounded by the cowherds, began to sport and wander cheerfully. And the citizens also and the soldiers by thousands began to sport, as best pleased them, in those woods, like the celestials. And the herdsmen, well skilled in singing and dancing and instrumental music, and virgins decked in ornaments, began to minister to the pleasures of Dhritarashtra's son. And the king surrounded by the ladies of the royal household began cheerfully to distribute wealth and food and drinks of various kinds amongst those that sought to please him, according to their desires.

"And the king, attended by all his followers, began also to slay hyenas and buffaloes and deer and gayals and bears and boars all around. And the king, piercing by his shafts those animals by thousands in deep forest, caused the deer to be caught in the more delightful parts of the woods. Drinking milk and enjoying, O Bharata, various other delicious articles and beholding, as he proceeded, many delightful forests and woods swarming with bees inebriate with floral honey and resounding with the notes of the peacock, the king at last reached the sacred lake of Dwaitavana. And the spot which the king reached swarmed with bees inebriate with floral honey, and echoed with the mellifluous notes of the blue-throated jay and was shaded by Saptacchadas and punnagas and Vakulas. And the king graced with high prosperity proceeded thither like the thunder-wielding chief of the celestials himself. And, O thou best of the Kuru race, King Yudhishthira the just, endued with high intelligence, was then, O monarch, residing in the vicinity of that lake at will and celebrating with his wedded wife, the daughter of Drupada, the diurnal sacrifice called Rajarshi, according to the ordinance sanctioned for the celestials and persons living in the wilderness. And, O monarch, having reached that spot, Duryodhana commanded his men by thousands, saying, 'Let pleasure-houses be constructed soon.' Thus commanded, those doers of the king's behests replying to the Kruru chief with the words, 'So be it,' went towards the banks of the lake for constructing pleasure-houses. And as the picked soldiers of Dhritarashtra's son, having reached the region of the lake, were about to enter the gates of the wood, a number of Gandharvas appeared and forbade them to enter. For, O monarch, the king of the Gandharvas accompanied by his followers, had come thither beforehand, from the abode of Kuvera. And the king of the Gandharvas had also been accompanied by the several tribes of Apsaras, as also by the sons of the celestials And intent upon sport, he had come to that place for merriment, and occupying it, had closed it against all comers. And the attendants of the (Kuru) king, finding the lake closed by the king of the Gandharvas, went back, O monarch, to where the royal Duryodhana was. And Duryodhana having heard these words, despatched a number of his warriors difficult of being subjugated in battle, commanding them to drive away the Gandharvas. And those warriors who formed the vanguard of the Kuru army, hearing these words of the king, went back to the lake of Dwaitavana and addressing the Gandharvas, said, 'The mighty king Duryodhana--the son of Dhritarashtra--is coming, hither for sport. Stand ye aside, therefore!' Thus addressed by them, O king, the Gandharvas laughed and replied unto those men in these harsh words: 'Your wicked king Duryodhana must be destitute of sense. How else could he have thus commanded us that are dwellers of heaven, as if indeed, we were his servants? Without forethought, ye also are doubtless on the point of death; for senseless idiots as ye are, ye have dared to bring us his message! Return ye soon to where that king of the Kurus is, or else go this very day to the abode of Yama.' Thus addressed by the Gandharvas, the advanced guard of the king's army ran back to the place where the royal son of Dhritarashtra was."

SECTION CCXXXIX

Vaisampayana said, "Those soldiers then, O king, all went back to Duryodhana and repeated to him every word that the Gandharvas had said. And, O Bharata, finding that his soldiers had been opposed by the Gandharvas, Dhritarashtra's son, endued with energy, was filled with rage. And the king addressed his soldiers, saying, 'Punish these wretches who desire to oppose my will, even if they have come hither to sport, accompanied by all the celestials with him of a hundred sacrifices. And hearing these words of Duryodhana, the sons and officers of Dhritarashtra all endued with great strength, as also warriors by thousands, began to arm themselves for battle. And filling the ten sides with loud leonine roars and rushing at those Gandharvas that had been guarding the gates, they entered the forest. And as the Kuru soldiers entered the forest, other Gandharvas came up and forbade them to advance. And though gently forbidden by the Gandharvas to advance, the Kuru soldiers, without regarding them in the least, began to enter that mighty forest. And when those rangers of the sky found that the warriors of Dhritarashtra along with their king could not be stopped by words they all went to their king Chitrasena and represented everything unto him. And when Chitrasena, the king of the Gandharvas, came to know all this he became filled with rage, alluding to the Kuru, and commanded his followers saying, 'Punish these wretches of wicked behaviour.' And, O Bharata, when the Gandharvas were so commanded by Chitrasena, they rushed weapons in hand, towards the Dhritarashtra ranks. And beholding the Gandharvas impetuously rushing towards them with upraised weapons, the Kuru warriors precipitously fled in all directions at the very sight of Duryodhana. And beholding the Kuru soldiers all flying from the field with their backs to the foe, the heroic Radheya alone fled not. And seeing the mighty host of the Gandharvas rushing towards him, Radheya checked them by a perfect shower of arrows. And the Suta's son, owing to his extreme lightness of hand, struck hundreds of Gandharvas with Kshurapras and arrows and Bhallas and various weapons made of bones and steel. And that mighty warrior, causing the heads of numerous Gandharvas to roll down within a short time, made the ranks of Chitrasena to yell in anguish. And although they were slaughtered in great numbers by Karna endued with great intelligence, yet the Gandharvas returned to the charge by hundreds and thousands. And in consequence of the swarms of Chitrasena's warriors rushing impetuously to the field the earth itself became soon covered by the Gandharva host. Then king Duryodhana, and Sakuni, the son of Suvala, and Dussasana, and Vikarna, and other sons of Dhritarashtra, seated on cars the clatter of whose wheels resembled the roars of Garuda, returned to the charge, following the lead of Karna, and began to slaughter that host. And desirous of supporting Karna, these princes invested the Gandharva army, with a large number of cars and a strong body of horses. Then the whole of the Gandharva host began to fight with the Kauravas. And the encounter that took place between the contending hosts was fierce in the extreme and might make one's hair stand on end. The Gandharvas, at last, afflicted with the shafts of the Kuru army, seemed to be exhausted. And the Kauravas beholding the Gandharvas so afflicted sent up a loud sound.

"And seeing the Gandharva host yielding to fear, the angry Chitrasena sprang from his seat, resolved to exterminate the Kuru army. And conversant with various modes of warfare, he waged on the fight, aided by his weapons of illusion. And the Kaurava warriors were then all deprived of their senses by the illusion of Chitrasena. And then, O Bharata, it seemed that every warrior of the Kuru army was fallen upon and surrounded by ten Gandharvas. And attacked with great vigour, the Kuru host was greatly afflicted and struck with panic. O king, all of them that liked to live, fled from the field. But while the entire Dhritarashtra host broke and fled, Karna, that offspring of the Sun, stood there, O king, immovable as a hill. Indeed, Duryodhana and Karna and Sakuni, the son of Suvala, all fought with the Gandharvas, although every one of them was much wounded and mangled in the encounter. All the Gandharvas then, desirous of slaying Karna, rushed together by hundreds and thousands towards Karna. And those mighty warriors, desirous of slaying the Suta's son, surrounded him on all sides, with swords and battle-axes and spears. And some cut down the yoke of his car, and some his flagstaff, and some the shaft of his car, and some his horses, and some his charioteer. And some cut down his umbrella and some the wooden fender round his car and some the joints of his car. It was thus that many thousands of Gandharvas, together attacking his car, broke it into minute fragments. And while his car was thus attacked, Karna leaped therefrom with sword and shield in hand, and mounting on Vikarna's car, urged the steeds for saving himself."

SECTION CCXL

Vaisampayana said, "After that great warrior Karna had been routed by the Gandharvas, the whole of the Kuru army, O monarch, fled from the field in the very sight of Dhritarashtra's son. And beholding all his troops flying from the field of battle with their back to the foe, king Duryodhana refused to fly. Seeing the mighty host of the Gandharvas rushing towards him, that represser of foes poured down upon them a thick shower of arrows. The Gandharvas, however, without regarding that arrowy shower, and desirous also of slaying him, surrounded that car of his. And by means of their arrows, they cut off into fragments the yoke, the shaft, the fenders, the flagstaff, the three-fold bamboo poles, and the principal turret of his car. And they also slew his charioteer and horses, hacking them to pieces. And when Duryodhana, deprived of his car, fell on the ground, the strong-armed Chitrasena rushed towards him and seized him in such a way that it seemed his life itself was taken. And after the Kuru king had been seized, the Gandharvas, surrounding Dussasana, who was seated on his car, also took him prisoner. And some Gandharvas seized Vivinsati and Chitrasena, and some Vinda and Anuvinda, while others seized all the ladies of royal household. And the warriors of Duryodhana, who were routed by the Gandharvas, joining those who had fled first, approached the Pandavas (who were living in the vicinity). And after Duryodhana had been made captive, the vehicles, the shops, the pavilions, the carriages, and the draught animals, all were made over to the Pandavas for protection. And those soldiers said, 'The mighty-armed son of Dhritarashtra, possessed of great strength and handsome mien, is being taken away captive by the Gandharvas! Ye sons of Pritha, follow them! Dussasana, Durvishasa, Durmukha, and Durjaya, are all being led away as captives in chains by the Gandharvas, as also all the ladies of the royal household!'

"Crying thus, the followers of Duryodhana, afflicted with grief and melancholy, approached Yudhishthira, desirous of effecting the release of the king. Bhima then answered those old attendants of Duryodhana, who, afflicted with grief and melancholy, were thus soliciting (the aid of Yudhishthira), saying, 'What we should have done with great efforts, arraying ourselves in line of battle, supported by horses and elephants hath, indeed, been done by the Gandharvas! They that come hither for other purposes, have been overtaken by consequences they had not foreseen! Indeed, this is the result of the evil counsels of a king who is fond of deceitful play! It hath been heard by us that the foe of a person who is powerless, is overthrown by others. The Gandharvas have, in an extraordinary way illustrated before our eyes the truth of this saying! It seems that there is still fortunately some person in the world who is desirous of doing us good who hath, indeed, taken upon his own shoulders our pleasant load, although we are sitting idly! The wretch had come hither to cast his eyes on us,--himself in prosperity while ourselves are sunk in adversity and emaciated by ascetic austerities and are exposed to wind, cold and heat. They that imitate the behaviour of that sinful and wretched Kaurava, are now beholding his disgrace! He that had instructed Duryodhana to do this, had certainly acted sinfully. That the sons of Kunti are not wicked and sinful, I tell it before you all!"

"And while Bhima, the son of Kunti, was speaking thus in a voice of sarcasm, king Yudhishthira told him, 'This is not time for cruel words!'"

SECTION CCXLI

"Yudhishthira said, 'O child, why dost thou use language such as this, towards the frightened Kurus, who are now in adversity and who have come to us, solicitous of protection! O Vrikodara, disunions and disputes do take place amongst those that are connected in blood. Hostilities such as these do go on. But the honour of the family is never suffered to be interfered with. If any stranger seeketh to insult the honour of a family, they that are good never tolerate such insult coming from the stranger. The wicked-souled king of the Gandharvas knoweth that we are living here from some time. Yet disregarding us, he hath done this deed which is so disagreeable to us! O exalted one, from this forcible seizure of Duryodhana and from this insult to the ladies of our house by a stranger, our family honour is being destroyed. Therefore, ye tigers among men, arise and arm yourselves without delay for rescuing those that have sought our protection and for guarding the honour of our family. Ye tigers among men, let Arjuna and the twins and thyself also that art brave and unvanquished, liberate Duryodhana, who is even now being taken away a captive! Ye foremost of warriors, these blazing cars, furnished with golden flagstaff's and every kind of weapons belonging to Dhritarashtra's sons, are ready here. With Indrasena and other charioteers skilled in arms, for guiding them, ride ye on these everfurnished cars of deep rattle! And riding on these, exert ye with activity for fighting with the Gandharvas to liberate Duryodhana. Even an ordinary Kashatriya (amongst those that are here), would to the height of his power, protect one that hath come hither for refuge! What then, O Vrikodara, shall I say of thee! Entreated for assistance in such words as 'O hasten to my aid!' Who is there (amongst those standing around me) that is high-souled enough to assist even his foe, beholding him seeking shelter with joined hands? The bestowal of a boon, sovereignty, and the birth of a son are sources of great joy. But, ye sons of Pandu, the liberation of a foe from distress is equal to all the three put together! What can be a source of greater joy to you than that Duryodhana sunk in distress seeketh his very life as depending on the might of your arms? O Vrikodara, if the vow in which I am engaged had been over, there is little doubt that I would myself have run to his aid. Strive thou by all means, O Bharata, to liberate Duryodhana by the arts of conciliation. If, however, the king of the Gandharvas cannot be managed by the arts of conciliation, then must thou try to rescue Suyodhana by lightly skirmishing with the foe. But if the chief of the Gandharvas do not let the Kurus off even then, they must be rescued by crushing the foe by all means. O Vrikodara, this is all I can tell thee now, for my vow hath been begun and is not ended yet!"

Vaisampayana continued, "Hearing these words of Ajatasatru, Dhananjaya pledged himself, from respect for these commands of his superior, to liberate the Kauravas. And Arjuna said, 'If the Gandharvas do not set the Dhartarashtras free peacefully, the Earth shall this day drink the blood of the king of the Gandharvas!' And hearing that pledge of the truth-speaking Arjuna, the Kauravas then, O king, regained (the lost) tenor of their minds."

SECTION CCXLII

Vaisampayana said, "Hearing the words of Yudhishthira, those bulls among men, headed by Bhimasena, rose up with faces beaming in joy. And those mighty warriors, O Bharata, then began to case themselves in impenetrable mail that were besides variegated with pure gold, and armed themselves with celestial weapons of various kinds. And the Pandavas thus cased in mail, and mounted on those chariots furnished with flagstaffs and armed with bows and arrows, looked like blazing fires. And those tigers among warriors, riding upon those well furnished cars drawn by fleet horses, proceeded to that spot without losing a moment. And beholding those mighty warriors--the sons of Pandu--thus proceeding together (for the liberation of Duryodhana), the Kuru army sent forth a loud shout. And soon did those rangers of the sky flushed with victory, and those impetuous warriors, the sons of Pandu, fearlessly encounter each other in that forest. The Gandharvas were flushed with success, and beholding the four brave sons of Pandu coming to battle seated on their cars, they all turned back towards the advancing combatants. And, the dwellers of the Gandhamadana, beholding the Pandavas looking like blazing guardians of the world provoked to ire, stood arrayed in order of battle. And, O Bharata, in accordance with words of king Yudhishthira of great wisdom, the encounter that took place was a skirmish. But when Arjuna--that persecutor of foes--saw that the foolish soldiers of the king of Gandharvas could not be made to understand what was good for them by means of a light skirmish, he addressed those invincible rangers of the skies in a conciliatory tone and said, 'Leave ye my brother king Suyodhana.' Thus addressed by the illustrious son of Pandu, the Gandharvas, laughing aloud, replied unto him saying, 'O child, there is but one in the world whose behests we obey and living under whose rule we pass our days in happiness: O Bharata, we always act as that one only person commandeth us! Besides that celestial chief there is none that can command us!' Thus addressed by the Gandharvas, Dhananjaya, the son of Kunti, replied unto them, saying, 'This contact with other people's wives and this hostile encounter with human beings are acts that are both censurable in the king of the Gandharvas and not proper for him. Therefore, leave ye these sons of Dhritarashtra all endued with mighty energy. And liberate ye also these ladies, at the command of king Yudhishthira the just. If, ye Gandharvas, ye do not set the sons of Dhritarashtra free peacefully, I shall certainly rescue Suyodhana (and his party) by exerting my prowess.' And speaking unto them thus, Pritha's son, Dhananjaya, capable of wielding the bow with his left hand also, then rained a shower of sharp pointed sky-ranging shafts upon those rangers of the firmament. Thus attacked, the mighty Gandharvas then encountered the sons of Pandu with a shower of arrows equally thick, and the Pandavas also replied by attacking those dwellers of heaven. And the battle then, O Bharata, that ranged between the active and agile Gandharvas and the impetuous son of Pandu was fierce in the extreme."

SECTION CCXLIII

Vaisampayana said, "Then those Gandharvas decked in golden garlands and accomplished in celestial weapons, showing their blazing shafts, encountered the Pandavas from every side. And as the sons of Pandu were only four in number and the Gandharvas counted by thousands, the battle that ensued appeared to be extraordinary. And as the cars of Karna and Duryodhana had formerly been broken into a hundred fragments by the Gandharvas, so were the cars of the four heroes attempted to be broken. But those tigers among men began to encounter with their showers of arrows thousands upon thousands of Gandharvas rushing towards them. Those rangers of skies endued with great energy, thus checked on all sides by that arrowy down-pour, succeeded not in even coming near to the sons of Pandu. Then Arjuna whose ire had been provoked, aiming at the angry Gandharvas, prepared to hurl against them his celestial weapons. And in that encounter, the mighty Arjuna, by means of his Agneya weapon, sent ten hundreds of thousands of Gandharvas to the abode of Yama. And that mighty bowman, Bhima, also, that foremost of all warriors in battle, slew, by means of his sharp arrows, Gandharvas by hundreds. And the mighty sons of Madri also, battling with vigour, encountered hundreds of Gandharvas, O king, and slaughtered them all. And as Gandharvas were being thus slaughtered by the mighty warriors with their celestial weapons, they rose up to the skies, taking with them the sons of Dhritarashtra. But Dhananjaya, the son of Kunti, beholding them rise up to the skies, surrounded them on every side by a wide net of arrows. And confined within that arrowy net like birds within a cage, they showered in wrath upon Arjuna maces and darts and broad-swords. But Arjuna who was conversant with the most efficacious weapons, soon checked that shower of maces and darts and broad-swords, and in return began to mangle the limbs of the Gandharvas with his crescent-shaped arrows. And heads and legs and arms began to drop down from above resembling a shower of stones. And at that sight, the foe was struck with panic. And as the Gandharvas were being slaughtered by the illustrious son of Pandu, they began to shower from the skies a heavy downpour of shafts upon Arjuna, who was on the surface of the earth. But that chastiser of foes, Arjuna, endued with mighty energy checked that shower of arrows by means of his own weapons and began, in return, to wound them. Then Arjuna of the Kuru race shot his well-known weapons called Sthunakarna, Indrajala, Saura, Agneya and Saumya. And the Gandharvas consumed by the fiery weapons of Kunti's son, began to suffer heavily, like the sons of Diti, while being scorched by Sakra's thunder-bolt. And when they attacked Arjuna from above, they were checked by his net of arrows. And while they attacked him from all sides on the surface of the earth, they were checked by his crescent-shaped arrows. And beholding the Gandharvas put in fear by Kunti's son, Chitrasena rushed, O Bharata, at Dhananjaya, armed with a mace. And as the king of the Gandharvas was rushing at Arjuna from above with that mace in hand, the latter cut with his arrows that mace wholly made of iron into seven pieces. And beholding that mace of his cut into many pieces by Arjuna of great activity, with his arrows, Chitrasena, by means of his science, concealed himself from the view of the Pandava and began to fight with him. The heroic Arjuna, however, by means of his own celestial weapons checked all the celestial weapons that were aimed at him by the Gandharvas. And when the chief of the Gandharvas saw that he was checked by the illustrious Arjuna with those weapons of his he entirely disappeared from sight by help of his powers of illusion. And Arjuna, observing that the chief of the Gandharvas was striking at him concealed from sight, attacked his assailant with celestial weapon inspired with proper Mantras. And the multiform Dhananjaya filled with wrath, prevented the disappearance of his foe by means of his weapon known by the name of Sabda-veda. And assailed with those weapons by the illustrious Arjuna, his dear friend, the king of the Gandharvas, showed himself unto him. And Chitrasena said, 'Behold in me thy friend battling with thee!' And beholding his friend Chitrasena exhausted in the battle, that bull among the sons of Pandu withdrew the weapons he had shot. And the other sons of Pandu beholding Arjuna withdraw his weapons, checked their flying steeds and the impetus of their weapons and withdrew their bows. And Chitrasena and Bhima and Arjuna and the twins enquiring about one another's welfare, sat awhile on their respective cars."

SECTION CCXLIV

Vaisampayana said, "Then that mighty bowman of blazing splendour, Arjuna, smilingly said unto Chitrasena in the midst of the Gandharva host, 'What purpose dost thou serve, O hero, in punishing the Kauravas? O, why also hath Suyodhana with his wives been thus punished?'

"Chitrasena replied, 'O Dhananjaya, without stirring from my own abode I became acquainted with the purpose of the wicked Duryodhana and the wretched Karna in coming hither. The purpose was even this,--knowing that ye are exiles in the forest and suffering great afflictions as if ye had none to take care of you, himself in prosperity, this wretch entertained the desire of beholding you plunged in adversity and misfortune. They came hither for mocking you and the illustrious daughter of Drupada. The lord of the celestials also, having ascertained this purpose of theirs, told me, 'Go thou and bring Duryodhana hither in chains along with his counsellors. Dhananjaya also with his brother should always be protected by thee in battle, for he is thy dear friend and disciple.' At these words of the lord of the celestials I came hither speedily. This wicked prince hath also been put in chains. I will now proceed to the region of the celestials, whither I will lead this wicked wight at the command of the slayer of Paka!'

"Arjuna answered, saying, 'O Chitrasena, if thou wishest to do what is agreeable to me, set Suyodhana free, at the command of king Yudhishthira the just, for he is our brother!'

Chitrasena said, "This sinful wretch is always full of vanity. He deserveth not to be set free. O Dhananjaya, he hath deceived and wronged both king Yudhishthira the just and Krishna. Yudhishthira the son of Kunti as yet knoweth not the purpose on which the wretch came hither. Let the king, therefore, do what he desires after knowing everything!"

Vaisampayana continued, "After this, all of them went to king Yudhishthira the just. And going unto the king, they represented unto him everything about Duryodhana's conduct. And Ajatasatru, hearing everything that the Gandharvas had said, liberated all the Kauravas and applauded the Gandharvas. And the king said, 'Fortunate it is for us that though gifted with great strength, ye did not yet slay the wicked son of Dhritarashtra along with all counsellors and relatives. This, O sir, hath been an act of great kindness done to me by the Gandharvas. The honour also of my family is saved by liberating this wicked wight. I am glad at seeing you all. Command me what I am to do for you. And having obtained all you wish, return ye soon whence ye came!'

"Thus addressed by the intelligent son of Pandu, the Gandharvas became well-pleased and went away with the Apsaras. And the lord of the celestials then, coming to that spot, revived those Gandharvas that had been slain in the encounter with the

Kurus, by sprinkling the celestial Amrita over them. And the Pandavas also, having liberated their relatives along with the ladies of the royal household, and having achieved that difficult feat (the defeat of the Gandharvas host) became well-pleased. And those illustrious and mighty warriors worshipped by the Kurus along with their sons and wives, blazed forth in splendour like flaming fires in the sacrificial compound. And Yudhishthira then addressing the liberated Duryodhana in the midst of his brothers, from affection, told him these words: 'O child, never again do such a rash act. O Bharata, a rash wight never cometh by happiness. O son of the Kuru race, pleased be thou with all thy brothers. Go back to thy capital as pleaseth thee, without yielding thyself to despondency or cheerlessness!"

Vaisampayana continued, "Thus dismissed by the son of Pandu, king Duryodhana then saluted king Yudhishthira the just and overwhelmed with shame, and his heart rent in twain, mechanically set out for his capital, like one destitute of life. And after the Kaurava prince had departed, the brave Yudhishthira, the son of Kunti, along with his brothers, was worshipped by the Brahmanas, and surrounded by those Brahmanas endued with the wealth of asceticism, like Sakra himself by the celestials, he began to pass his days happily in the woods of Dwaita."

SECTION CCXLV

Janamejaya said, "After his defeat and capture by the foe and his subsequent liberation by the illustrious sons of Pandu by force of arms, it seemeth to me that the entry into Hastinapura of the proud, wicked, boastful, vicious, insolent, and wretched Duryodhana, engaged in insulting the sons of Pandu and bragging of his own superiority, must have been exceedingly difficult. Describe to me in detail, O Vaisampayana, the entry into the capital, of that prince overwhelmed with shame and unmanned by grief!"

Vaisampayana said, "Dismissed by the king Yudhishthira the just, Dhritarashtra's son Suyodhana, bending his head down in shame and afflicted with grief and melancholy, set out slowly. And the king, accompanied by his four kinds of forces, proceeded towards his city, his heart rent in grief and filled with thoughts of his defeat along the way in a region that abounded in grass and water. The king encamped on a delightful piece of ground as pleased him best, with his elephants and cars and cavalry and infantry stationed all around. And as the king Duryodhana was seated on an elevated bedstead endued with the effulgence of fire, himself looking like the moon under an eclipse, towards the small hours of the morning Karna, approaching him, said, 'Fortunate it is, O son of Gandhari, that thou art alive! Fortunate it is, that we have once more met! By good luck it is that thou hast vanquished the Gandharvas capable of assuming any form at will. And, O son of the Kuru race, it is by good luck alone, that I am enabled to see thy brothers-- mighty warriors all--come off victorious from that encounter, having subjugated their foes! As regards myself, assailed by all the Gandharvas, I fled before thy eyes, unable to rally our flying host. Assailed by the foe with all his might, my body mangled with their arrows, I sought safety in flight. This however, O Bharata, seemed to me to be a great marvel that I behold you all come safe and sound in body, with your wives, troops, and vehicles, out of that super-human encounter. O Bharata, there is another man in this world who can achieve what thou, O king, hast achieved in battle to-day with thy brothers."

Vaisampayana continued, "Thus addressed by Karna, king Duryodhana replied unto the ruler of the Angas in a voice choked with tears."

SECTION CCXLVI

"Duryodhana said, 'O Radheya, thou knowest not what hath happened. Therefore, I do not resent thy words. Thou thinkest the hostile Gandharvas to have been vanquished by me with my own energy. O thou of mighty arms, my brothers, indeed had for a long time, aided by me fought with the Gandharvas. The slaughtered, indeed, on both sides were great. But when those brave Gandharvas, resorting to their many powers of illusion, ascended the skies and began to fight with us thence, our encounter with them ceased to be an equal one. Defeat then was ours and even captivity. And afflicted with sorrow, we along with our attendants and counsellors and children and wives and troops and vehicles were being taken by them through the skies. It was then that some soldiers of ours and some brave officers repaired in grief unto the sons of Pandu--those heroes that never refuse succour to those that ask for it. And having gone to them they said, 'Here is king Duryodhana, the son of Dhritarashtra, who with his younger brothers and friends and wives is being led away a captive by the Gandharvas along the sky. Blest be ye. Liberate the king along with the women of the royal household! Suffer no insult to be offered unto all the ladies of the Kuru race. And when they had spoken thus, the eldest of Pandu's sons, who is endued with a virtuous soul then conciliated his brothers and commanded them to liberate us. Then those bulls among men, the Pandavas, overtaking the Gandharvas, solicited our release in soft words, although fully able to effect it by force of arms. And when the Gandharvas, addressed in such conciliatory words, refused to set us at liberty, then Arjuna and Bhima and the twins endued with mighty energy, shot showers of arrows at the Gandharvas. Then the Gandharvas, abandoning the fight, fled through the sky, dragging our melancholy selves after them, filled with joy. Then we beheld a network of arrows spread all around by Dhananjaya, who was also shooting celestial weapons upon the foe. And seeing the points of the horizon covered by Arjuna with a thick network of sharp arrows, his friend, the chief of the Gandharvas, showed himself. And Chitrasena and Arjuna, embracing each other, enquired after each other's welfare. And the other sons of Pandu also embraced the chief of the Gandharvas and were embraced by him. And enquiries of courtesy passed between them also. And the brave Gandharvas then abandoning their weapons and mail mingled in a friendly spirit with the Pandavas. And Chitrasena and Dhananjaya worshipped each other with regard."

SECTION CCXLVII

Duryodhana said, "That slayer of hostile heroes, Arjuna, then approaching Chitrasena, smilingly addressed him in these manly words: 'O hero, O foremost of the Gandharvas, it behoveth thee to set my brothers at liberty. They are incapable of being insulted as long as the sons of Pandu are alive.' 'Thus addressed by the illustrious son of Pandu, the chief of the Gandharvas, O Karna, disclosed unto the Pandavas the object we had in view in proceeding to that place, viz., that we came there for casting our eyes on the sons of Pandu with their wife, all plunged in misery. And while the Gandharva was disclosing those counsels of ours, overwhelmed with shame I desired the earth to yield me a crevice, so that I might disappear there and then. The Gandharvas then, accompanied by the Pandavas, went to Yudhishthira, and, disclosing unto him also counsels, made us over, bound as we were, to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute unto Yudhishthira, in the very sight of the women of our household, myself in chains and plunged in misery, and under the absolute control of my enemies. Alas, they, who have ever been persecuted by me, they unto whom I have ever been a foe released me from captivity, and wretch that I am, I am indebted to them for my life. If, O hero, I had met with my death in that great battle, that would have been far better than that I should have obtained my life in this way. If I had been slain by the Gandharvas, my fame would have spread over the whole earth, and I should have obtained auspicious regions of eternal bliss in the heaven of Indra. Listen to me therefore, ye bulls among men, as to what I intend to do now. I will stay here forgoing all food, while ye all return home. Let all my brothers also go to Hastinapura. Let all our friends, including Karna, and all our relatives headed by Dussasana, return now to the capital. Insulted by the foe, I myself will not repair thither. I who had before wrested from the foe his respect, I who had always enchanced the respect of my friends, have now become a source of sorrow unto friends and of joy unto enemies. What shall I now say unto the king, going to the city named after the elephant? What will Bhishma and Drona, Kripa, and Drona's son, Vidura and Sanjaya, Vahuka and Somadatta and other revered seniors,--what will the principal men of the other orders and men of independent professions, say to me and what shall I say unto them in reply? Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have fallen away from my position. How shall I ever speak with them? Insolent men having obtained prosperity and knowledge and affluence, are seldom blest for any length of time like myself puffed up with vanity. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have fallen into such distress. Therefore, will I perish by starving, life having become insupportable to me. Relieved from distress by the foe, what man of spirit is there who can drag on his existence? Proud as I am, shorn of manliness, the foe hath laughed at me, for the Pandavas possessed of prowess have looked at me plunged in misery!"

Vaisampayana continued, 'While giving way to such reflections Duryodhana spoke unto Dussasana thus: 'O Dussasana, listen to these words of mine, O thou of the Bharata race! Accepting this installation that I offer thee, be thou king in my place. Rule thou the wide earth protected by Karna and Suvala's sons. Like Indra himself looking after the Maruts, cherish thou thy brothers in such a way that they may all confide in thee. Let the friends and relatives depend on thee like the gods depending on him of a hundred sacrifices. Always shouldst thou bestow pensions on Brahmanas, without idleness, and be thou ever the refuge of thy friends and relatives. Like Vishnu looking after the celestials, thou shouldst always look after all consanguineous relatives. Thou shouldst also ever cherish thy superiors. Go, rule thou the earth gladdening thy friends and reproving thy foes.' And clasping his neck, Duryodhana said, 'Go!' Hearing these words of his, Dussasana in perfect cheerlessness and overwhelmed with great sorrow, his voice choked in tears, said, with joined hands and bending his head unto his eldest brother, 'Relent!' And saying this he fell down on earth with heavy heart. And afflicted with grief that tiger among men, shedding his tears on the feet of his brother again said, 'This will never be! The earth may split, the vault of heaven may break in pieces, the sun may cast off his splendour, the moon may abandon his coolness, the wind may forsake its speed, the Himavat may be moved from its site, the waters of the ocean may dry up, and fire may abandon its heat, yet I, O king, may never rule the earth without thee.' And Dussasana repeatedly said, 'Relent, O king! Thou alone shall be king in our race for a hundred years.' And having spoken thus unto the king, Dussasana began to weep melodiously catching, O Bharata, the feet of his eldest brother deserving of worship from him.

"And beholding Dussasana and Duryodhana thus weeping, Karna in great grief approached them both and said, 'Ye, Kuru princes, why do you thus yield to sorrow like ordinary men, from senselessness? Mere weeping can never ease a sorrowing man's grief. When weeping can never remove one's griefs, what do you gain by thus giving way to sorrow? Summon patience to your aid to not gladden the foe by such conduct. O king, the Pandavas only did their duty in liberating thee. They that reside in the dominions of the king, should always do what is agreeable to the king. Protected by thee, the Pandavas are residing happily in thy dominion. It behoveth thee not to indulge in such sorrow like an ordinary person. Behold, thy uterine brothers are all sad and cheerless at seeing thee resolved to put an end to thy life by forgoing food. Blest be thou! Rise up and come to thy city and console these thy uterine brothers."

SECTION CCXLVIII

"Kama continued, 'O king, this conduct of thine to-day appeareth to be childish. O hero, O slayer of foes, what is to be wondered at in this that the Pandavas liberated thee when thou wert vanquished by the foe? O son of the Kuru race, those that reside in the territories of the king, especially those (amongst them) that lead the profession of arms, should always do what is agreeable to the king whether they happen to be known to their monarch or unknown to him. It happened often that foremost men who crush the ranks of the hostile host, are vanquished by them, and are rescued by their own troops. They that leading the profession of arms, reside in the king's realm should always combine and exert themselves to the best of their power, for the king. If, therefore, O king, the Pandavas, who live in the territories, have liberated thee, what is there to be regretted at in this? That the Pandavas, O best of kings, did not follow thee when thou didst march forth to battle at the head of thy troops, has been an improper act on their part. They had before this come under thy power, becoming thy slaves. They are, therefore, bound to aid thee now, being endued with courage and might and incapable of turning away from the field of battle. Thou art enjoying all the rich possessions of the Pandavas. Behold them yet alive, O king! They have not resolved to die, forgoing all food. Blest be thou! Rise up, O king! It behoveth thee not to indulge in great sorrow long. O king, it is the certain duty of those that reside in the king's realm to do what is agreeable to the king. Where should the regret be in all this? If thou, O king, dost not act according to my words I shall stay here employed in reverentially serving thy feet. O bull among men, I do not desire to live deprived of thy company. O king, if thou resolvest to slay thyself by forgoing food, thou wilt simply be an object of laughter with other kings."

Vaisampayana continued, "Thus addressed by Karna, king Duryodhana, firmly resolved to leave the world, desired not to rise from where he sat."

SECTION CCXLIX

Vaisampayana said, "Beholding king Duryodhana, incapable of putting up with an insult, seated with the resolution of giving up life by forgoing food, Sakuni, the son of Suvala, said these words to comfort him. Sakuni said, O son of the Kuru race, you have just heard what Kama hath said. His words are, indeed fraught with wisdom. Why wouldst thou abandoning from foolishness the high prosperity that I won for thee, cast off thy life today, O king, yielding to silliness? It seemeth to me to-day that thou hast never waited upon the old. He that cannot control sudden accession of joy or grief, is lost even though he may have obtained prosperity, like an unburnt earthen vessel in water. That king who is entirely destitute of courage, who hath no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. Benefited as thou has been, whence is this unreasonable grief of thine? Do not undo this graceful act done by the sons of Pritha, by indulging in such grief. When thou shouldst joy and reward the Pandavas, thou art grieving, O king? Indeed, this behaviour of thine is inconsistent. Be cheerful, do not cast away thy life; but remember with a pleased heart the good they have done thee. Give back unto the sons of Pritha their kingdom, and win thou both virtue and renown by such conduct. By acting in this way, thou mayst be grateful. Establish brotherly relations with the Pandavas by being friends, and give them their paternal kingdom, for then thou wilt be happy!'"

Vaisampayana continued, "Hearing these words of Sakuni, and seeing the brave Dussasana lying prostrate before him unmanned by fraternal love, the king raised Dussasana and, clasping him in his well round arms, smelt his head from affection. And hearing these words of Karna and Sauvala, king Duryodhana lost heart more than ever, and he was overwhelmed with shame and utter despair overtook his soul. And hearing all that his friends said, he answered with sorrow, 'I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty, and enjoyments. Do not obstruct my purpose, but leave me all of you. I am firmly resolved to cast away my life by forgoing food. Return to the city, and treat my superiors there respectfully.'

"Thus addressed by him, they replied unto that royal grinder of foes, saying, 'O monarch, the course that is thine, is also ours, O Bharata. How can we enter the city without thee?'"

Vaisampayana continued, "Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king wavered not from his purpose. And the son of Dhritarashtra in accordance with his purpose spread Kusa grass on the earth, and purifying himself by touching water, sat down upon that spot. And clad in rags and Kusa grass he set himself to observe the highest vow. And stopping all speech, that tiger among kings, moved by the desire of going to heaven, began to pray and worship internally suspending all external intercourse.

"Meanwhile the fierce Daityas and the Danavas who had been defeated of old by the celestials and had been dwelling in the nether regions having ascertained Duryodhana's purpose and knowing that if the king died their party would be weakened, commenced a sacrifice with fire for summoning Duryodhana to their presence. And mantra knowing persons then commenced with the help of formulae declared by Brihaspati and Usanas, those rites that are indicated in the Atharva Veda and the Upanishads and which are capable of being achieved by mantras and prayers. And Brahmins of rigid vows, well-versed in the Vedas and the branches, began, with rapt soul, to pour libations of clarified butter and milk into the fire, uttering mantras. And after those rites were ended, a strange goddess, O king, with mouth wide open, arose (from the sacrificial fire), saying, 'What am I to do?' And the Daityas with well-pleased hearts, commanded her, saying, 'Bring thou hither the royal son of Dhritarashtra, who is even now observing the vow of starvation for getting rid of his life.' Thus commanded, she went away saying, 'So be it.' And she went in the twinkling of an eye to that spot where Suyodhana was. And taking up the king back to the nether regions, and having brought him thus in a moment, she apprised the Danavas of it. And the Danavas beholding the king brought into their midst in the night, united together, and all of them with well-pleased hearts and eyes expanded in delight addressed these flattering words to Duryodhana."

SECTION CCL

"The Danavas said, 'O Suyodhana, O great king? O perpetuator of the race of Bharata, thou art ever surrounded by heroes and illustrious men. Why hast thou, then, undertaken to do such a rash act as the vow of starvation? The suicide ever sinketh into hell and becometh the subject of calumnious speech. Nor do intelligent persons like thee ever set their hands to acts that are sinful and opposed to their best interests and striking at the very root of their purposes. Restrain this resolve of thine, therefore, O king, which is destructive of morality, profit, and happiness, of fame, prowess, and energy, and which enhanceth the joy of foes O exalted king, know the truth, the celestial origin of thy soul, and the maker of thy body, and then summon thou patience to thy aid. In days of old. O king, we have obtained thee, by ascetic austerities from Maheswara. The upper part of thy body is wholly made of an assemblage of Vajras, and is, therefore, invulnerable to weapons of every description, O sinless one. The lower part of thy body, capable of captivating the female heart by its comeliness was made of flowers by the goddess herself--the wife of Mahadeva. Thy body is thus, O best of kings, the creation of Maheswara himself and his goddess. Therefore, O tiger among kings, thou art of celestial origin, not human. Other brave Kshatriyas of mighty energy headed by Bhagadatta, and all acquainted with celestial weapons, will slay thy foes. Therefore, let this grief of thine cease. Thou hast no cause for fear. For aiding thee, many heroic Danavas have been born on the earth. Other Asuras will also possess Bhishma and Drona and Kama and others. Possessed by those Asuras, these heroes will cast away their kindness and fight with thy foes. Indeed, when the Danavas will enter their heart and possess them completely, flinging all affections to a distance, becoming hard-hearted, these warriors will strike every body opposed to them in battle without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath, and impelled by that destiny which hath been ordained by the Creator, these tigers among men, with hearts steeped in sin, will, O thou foremost of the Kurus, depopulate the earth by hurling and shooting all kinds of weapons, with great manliness and strength and always addressing one another boastfully with words such as these, 'Thou shall not escape from me today with life.' And these illustrious sons of Pandu also, five in number, will fight with these. And, endued with mighty strength and favoured by Fate, they will compass the destruction of these. And, O king, many Daityas and Rakshasas also that have been born in the Kshatriya order, will fight with great prowess in the battle with thy foes, using maces and clubs and lances and various weapons of a superior kind. And, O hero, with respect to the fear that is in thy heart rising from Arjuna, we have already settled the means for slaying Arjuna. The soul of the slain Naraka hath assumed the form of Karna. Recollecting his former hostility he will encounter both Kesava and Arjuna. And that mighty warrior and foremost of smiters, proud of his prowess will vanquish Arjuna in battle as also all thy enemies. The wielder of the thunder-bolt, knowing all this, and desirous of saving Arjuna, will in disguise take away from Karna his ear-rings and coat of mail. We also have for that reason appointed hundreds upon hundreds and thousands upon thousands of Daityas and Rakshasas, viz., those that are known by the name of Samsaptakas.[83] These celebrated warriors will slay the heroic Arjuna. Therefore, grieve not, O king. Thou wilt rule the whole earth, O monarch, without a rival. Do not yield to despondency. Conduct such as this does not suit thee. O thou of the Kuru race, if thou diest, our party becometh weak. Go thou, O hero, and let not thy mind be directed to any other course of action. Thou art ever our refuge as, indeed, the Pandavas are the refuge of the gods.'

Vaisampayana continued, "Having addressed him thus, those Daityas embraced that elephant among kings, and those bulls among the Danavas cheered that irrepressible one like a son. And, O Bharata, pacifying his mind by soft speech, they permitted him to depart, saying, 'Go and attain victory!' And when they had given leave to the mighty-armed one, that very goddess carried him back to the spot where he had sat down, intent upon putting an end to his life. And having set that hero down and paid him homage, the goddess vanished, taking the king's permission. O Bharata, when she had gone, king Duryodhana considered all (that had happened) as a dream. He then thought within himself, 'I shall defeat the Pandavas in battle.' And Suyodhana thought that Karna and the Samsaptaka army were both able (to destroy) and intent upon destroying that slayer of foes, Partha. Thus, O bull of the Bharata race, the hope was strengthened of the wicked minded son of Dhritarashtra, of conquering the Pandavas. And Karna also, his soul and faculties possessed by the inmost soul of Naraka, had at that time cruelly determined to slay Arjuna. And those heroes--the Samsaptakas also--having their sense possessed by the Rakshasas, and influenced by the qualities of emotion and darkness, were desirous of slaying Phalguna. And, O king, others with Bhishma, Drona, and Kripa at their head, having their faculties influenced by the Danavas, were not so affectionate towards the sons of Pandu as they had been. But king Suyodhana did not tell any one of this.

"When the night passed away, Karna, that offspring of the Sun, with joined hands, smilingly addressed these wise words to king Duryodhana, 'No dead man conquereth his foes: it is when he is alive that he can see his good. Where is the good of the dead person; and, O Kauraveya, where is his victory? Therefore, this is no time for grief, or fear or death.' And having, with his arms embraced that mighty-armed one, he further said, 'Rise up, O king! Why dost thou lie down? Why dost thou grieve, O slayer of foes? Having afflicted thy enemies by thy prowess, why dost thou wish for death? Or (perhaps) fear hath possessed thee at the sight of Arjuna's prowess. I truly promise unto thee that I will slay Arjuna in battle. O lord of men, I swear by my weapon that when the three and ten years shall have passed away, I will bring the sons of Pritha under thy subjection.' Thus addressed by Karna, and remembering the words of the Daityas and supplications made by them (his brothers), Suyodhana rose up. And having heard those words of the Daityas that tiger among men, with a firm resolve in his heart arrayed his army, abounding in horses and elephants and cars and infantry. And, O monarch, immensely swarming with white umbrellas, and pennons, and white Chamaras, and cars, and elephants, and foot-soldiers, that mighty army, as it moved like the waters of the Ganga, looked graceful like the firmament, at a season when the clouds have dispersed and the signs of autumn have been but partially developed. And, O foremost of kings, eulogised like a monarch by the best of the Brahmanas blessing with victory, that lord of men Suyodhana, Dhritarashtra's son, receiving honours paid with innumerable joined palms, and flaming in exceeding splendour, went in the front, accompanied by Karna, and that gambler, the son of Suvala. And all his brothers with

Dussasana at their head, and Bhurisrava, and Somadatta, and the mighty king Vahlika, followed that lion among kings on his way, with cars of various forms, and horses, and the best of elephants. And, O prime among monarchs, in a short time, those perpetuators of the Kuru race entered their own city."

SECTION CCLI

Janamejaya said, "When the high-souled sons of Pritha were living in the forest, what did those foremost of men and mighty archers--the sons of Dhritarashtra--do? And what did the offspring of the Sun, Karna, and the mighty Sakuni, and Bhishma, and Drona, and Kripa do? It behoveth thee to relate this unto me."

Vaisampayana said, "When, O mighty king, in this manner the Pandavas had gone, leaving Suyodhana, and when, having been liberated by Pandu's sons, he had come to Hastinapura, Bhishma said these words to the son of Dhritarashtra, 'O child, I had told thee before, when thou wert intent upon going to the hermitage that thy journey did not please me. But thou didst do so. And as a consequence, O hero, wert thou forcibly taken captive by the enemy, and wert delivered by the Pandavas versed in morality. Yet art thou not ashamed. Even in the presence of thee, O son of Gandhari, together with thy army, did the Suta's son, struck with panic, fly from the battle of the Gandharvas, O king. And, O foremost of kings, O son of the monarch! while thou with thy army wert crying distressfully, thou didst witness the prowess of the high-souled Pandavas, and also, O mighty-armed one, of the wicked son of the Suta, Karna. O best of kings, whether in the science of arms, or heroism, or morality, Karna, O thou devoted to virtue, is not a fourth part of the Pandavas. Therefore, for the welfare of this race, the conclusion of peace is, I think, desirable with the high-souled Pandavas."

'Having been thus addressed by Bhishma, Dhritarashtra's son the king, laughed a good deal, and then suddenly sailed out with the son of Suvala. thereupon, knowing that he was gone, those mighty bowmen with Karna, and Dussasana at their head, followed the highly powerful son of Dhritarashtra. And seeing them gone, Bhishma, the grandfather of the Kurus, hung down his head from shame, and then, O king, went to his own quarters. And, O mighty monarch, when Bhishma had left, that lord of men, Dhritarashtra's son came there again, and began to consult with his counsellors, 'What is it that is good for me? What remaineth to be done? And how we can most effectively bring about the good we shall discuss to-day.' Karna said, 'O Kuru's son, Duryodhana, do thou lay to heart tie words that I say. Bhishma always blameth us, and praiseth the Pandavas. And from the ill-will he beareth towards thee, he hateth me also. And, O lord of men, in thy presence he ever crieth me down. I shall never, O Bharata, bear these words that Bhishma had said in thy presence in relation to this matter, extolling the Pandavas, and censuring thee, O represser of foes! Do thou, O king, enjoin on me, together with servants, forces, and cars. I shall, O monarch, conquer the earth furnished with mountains and woods and forests. The earth had been conquered by the four powerful Pandavas. I shall, without doubt, conquer it for thee single-handed. Let that wretch of the Kuru race, the exceedingly wicked-minded Bhishma, see it,--he who vilifies those that do not deserve censure, and praises those that should not be praised. Let him this day witness my might, and blame himself. Do thou, O king, command me. Victory shall surely be thine. By my weapon, O monarch, I swear this before thee.'

"O king, O bull of the Bharata race, hearing those words of Karna, that lord of men, experiencing the highest delight, spoke unto Karna, saying, 'I am blessed. I have been favoured by thee,--since thou, endued with great strength, art ever intent on my welfare. My life hath borne fruit, to-day. As thou, O hero, intendest to subdue all our enemies, repair thou. May good betide thee! Do thou command me (what I am to do),' O subduer of foes, having been thus addressed by Dhritarashtra's intelligent son, Karna ordered all the necessaries for the excursion. And on an auspicious lunar day, at an auspicious moment, and under the influence of a star presided over by an auspicious deity, that mighty bowman, having been honoured by twice-born ones, and been bathed with auspicious and holy substances and also worshipped by speech set out, filling with the rattle of his car the three worlds, with their mobile and immobile objects."

SECTION CCLII

Vaisampayana continued, "Then, O bull among the Bharatas, that mighty bowman, Karna, surrounded by a large army, besieged the beautiful city of Drupada. And he, after a hard conflict, brought the hero under subjection, and, O best of monarchs, made Drupada contribute silver and gold and gems, and also pay tribute. And, O foremost of kings, having subdued him, (Karna) brought under subjection those princes that were under him (Drupada) and made them pay tribute. Then going to the north, he subdued the sovereigns (of that quarter) and having effected the defeat of Bhagadatta, Radha's son ascended that mighty mountain Himavat, all along fighting his foes. And ranging all sides, he conquered and brought under subjection all the kings inhabiting the Himavat, and made them pay dues. Then descending from the mountain and rushing to the east, he reduced the Angas, and the Bangas, and the Kalingas, and the Mandikas, and the Magadhas. the Karkakhandas; and also included with them the Avasiras, Yodhyas, and the Ahikshatras. Having (thus) conquered the eastern quarter Karna then presented himself before Batsa-bhumi. And having taken Batsa-bhumi, he reduced Kevali, and Mrittikavati, and Mohana and Patrana, and Tripura, and Kosala,--and compelled all these to pay tribute. Then going to the south, Karna vanquished the mighty charioteers (of that quarter) and in Dakshinatya, the Suta's son entered into conflict with Rukmi. After having fought dreadfully, Rukmi spake to the Suta's son saying, 'O foremost of monarchs, I have been pleased with thy might and prowess. I shall not do thee wrong: I have only fulfilled the vow of a Kshatriya. Gladly will I give thee as many gold coins as thou desirest.' Having met with Rukmi, Karna, repaired to Pandya and the mountain, Sri. And by fighting, he made Karala, king

Nila, Venudari's son, and other best of kings living in the southern direction pay tribute. Then going to Sisupala's son, the son of the Suta defeated him and that highly powerful one also brought under his sway all the neighbouring rulers. And, O bull of the Bharata race, having subjugated the Avantis and concluded peace with them, and having met with the Vrishnis, he conquered the west. And, having come to the quarter of Varuna, he made all the Yavana and Varvara kings pay tribute. And, having conquered the entire earth--east, west, north and south--that hero without any aid brought under subjection all the nations of the Mlechchhas, the mountaineers, the Bhadras, the Rohitakas, the Agneyas and the Malavas. And, having conquered the mighty charioteers, headed by the Nagnajitas, the Suta's son brought the Sasakas and the Yavanas under his sway. Having thus conquered and brought under his subjection the world, the mighty charioteer and tiger among men came (back) to Hastinapura. That lord of men, Dhritarashtra's son, accompanied by his father and brothers and friends, came to that mighty bowman, who had arrived, and duly paid homage unto Karna crowned with martial merit. And the king proclaimed his feats, saying, 'What I have not received from either Bhishma, or Drona, or Kripa, or Vahlika, I have received from thee. May good betide thee! What need of speaking at length! Hear my words, O Karna! In thee, O chief of men, I have my refuge. O mighty-armed one. O tiger among men, without doubt all the Pandavas and the other kings crowned with prosperity, come not to a sixteenth part of thee. Do thou, O mighty bowman, O Karna, see Dhritarashtra, and the illustrious Gandhari, as the bearer of the thunderbolt did Aditi.'

"Then, O king, there arose in the city of Hastinapura a clamour, and sounds of Oh! and Alas! and, O lord of men, some of the kings praised him (Karna), while others censured him, while others, again, remained silent. Having thus, O foremost of monarchs, in a short time conquered this earth furnished with mountains and forests and skies, and with oceans, and fields, and filled with high and low tracts, and cities, and replete also with islands. O lord of earth, and brought the monarchs under subjection,--and having gained imperishable wealth, the Suta's son appeared before the king. Then, O represser of foes, entering into the interior of the palace that hero saw Dhritarashtra with Gandhari, O tiger among men, that one conversant with morality took hold of his feet even like a son. And Dhritarashtra embraced him affectionately, and then dismissed him. Ever since that time, O monarch, O Bharata, king Duryodhana and Sakuni, the son of Suvala, thought that Pritha's sons had already been defeated in battle by Karna."

SECTION CCLIII

Vaisampayana continued, "O king, O lord of men, that slayer of hostile heroes, the Suta's son, said these words to Duryodhana, 'O Kaurava Duryodhana, do thou lay unto thy heart the words that I shall tell thee; and, O represser of foes, after having heard my words, it behoveth thee to act accordingly every way. Now, O best of monarchs, O hero, hath the earth been rid of foes. Do thou rule her even like the mighty-minded Sakra himself, having his foes destroyed."

Vaisampayana continued, "Having been thus addressed by Karna, the king again spake unto him, saying, 'O bull among men, nothing whatever is unattainable to him who hath thee for refuge, and to whom thou art attached and on whose welfare thou art entirely intent. Now, I have a purpose, which do thou truly listen to. Having beheld that foremost of sacrifices, the mighty Rajasuya, performed by the Pandavas, a desire hath sprung up in me (to celebrate the same). Do thou, O Suta's son, fulfil this desire of mine.' Thus addressed, Karna spake thus unto the king, 'Now that all the rulers of the earth have been brought under thy subjection, do thou summon the principal Brahmanas, and, O best of Kurus, duly procure the articles required for the sacrifice. And, O represser of foes, let Ritwijas as prescribed, and versed in the Vedas, celebrate thy rites according to the ordinance, O king. And, O bull of the Bharata race, let thy great sacrifice also, abounding in meats and drinks, and grand with parts, commence.'

"O king, having been thus addressed by Karna, Dhritarashtra's son summoned the priest, and spake unto him these words, 'Do thou duly and in proper order celebrate for me that best of sacrifices, the Rajasuya furnished with excellent Dakshinas.' Thus accosted, that best of Brahmanas spake unto the king, saying, 'O foremost of the Kauravas, while Yudhishthira is living, that best of sacrifices cannot be performed in thy family, O Prince of kings! Further, O monarch, thy father Dhritarashtra, endued with long life, liveth. For this reason also, O best of kings, this sacrifice cannot be undertaken by thee. There is, O lord, another great sacrifice, resembling the Rajasuya. Do thou, O foremost of kings, celebrate that sacrifice. Listen to these words of mine. All these rulers of the earth, who have, O king, become tributary to thee, will pay thee tribute in gold, both pure and impure. Of that gold, do thou, O best of monarchs, now make the (sacrificial) plough, and do thou, O Bharata, plough the sacrificial compound with it. At that spot, let there commence, O foremost of kings, with due rites, and without any disturbance the sacrifice, sanctified with mantras abounding in edibles. The name of that sacrifice worthy of virtuous persons, is Vaishnava. No person save the ancient Vishnu hath performed it before. This mighty sacrifice vies with that best of sacrifices--the Rajasuya itself. And, further, it liketh us--and it is also for thy welfare (to celebrate it). And, moreover, it is capable of being celebrated without any disturbance. (By undertaking this), thy desire will be fufilled.'

"Having been thus addressed by those Brahmanas, Dhritarashtra's son, the king, spake these words to Karna, his brothers and the son of Suvala, 'Beyond doubt, the words of the Brahmanas are entirely liked by me. If they are relished by you also, express it without delay.' Thus appealed, they all said unto the king, 'So be it.' Then the king one by one appointed persons to their respective tasks; and desired all the artisans to construct the (sacrificial) plough. And, O best of kings, all that had been commanded to be done, was gradually executed."

SECTION CCLIV

Vaisampayana continued, "Then all the artisans, the principal counsellors, and the highly wise Vidura said unto Dhritarashtra's son, "All the preparations for the excellent sacrifice have been made, O king; and the time also hath come, O Bharata. And the exceedingly precious golden plough hath been constructed.' Hearing this, O monarch, that best of kings, Dhritarashtra's son commanded that prime among sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras, and abounding in edibles, and the son of Gandhari was duly initiated according to the ordinance. And Dhritarashtra, and the illustrious Vidura, and Bhishma, and Drona, and Kripa, and Karna, and the celebrated Gandhari experienced great delight. And, O foremost of kings, Duryodhana despatched swift messengers to invite the princes and the Brahmanas. And mounting fleet vehicles they went to the (respective) directions assigned to them. Then to a certain messenger on the point of setting out, Dussasana said, 'Go thou speedily to the woods of Dwaita; and in that forest duly invite the Brahmanas and those wicked persons, the Pandavas.' Thereupon, he repaired thither, and bowing down to all the Pandavas, said, 'Having acquired immense wealth by his native prowess, that best of kings and foremost of Kurus, Duryodhana, O monarch, is celebrating a sacrifice. Thither are going from various directions the kings and the Brahmanas. O king, I have been sent by the high-souled Kaurava. That king and lord of men, Dhritarashtra's son, invites you. It behoveth you, therefore, to witness the delightful sacrifice of that monarch.'

"Hearing these words of the messenger, that tiger among kings, the royal Yudhishthira, said, 'By good luck it is that that enhancer of the glory of his ancestors, king Suyodhana is celebrating this best of sacrifices. We should certainly repair thither; but we cannot do now; for till (the completion of) the thirteenth year, we shall have to observe our vow.' Hearing this speech of Yudhishthira the just, Bhima said these words, 'Then will king Yudhishthira the just go thither, when he will cast him (Duryodhana) into the fire kindled by weapons. Do thou say unto Suyodhana. 'When after the expiration of the thirteenth year, that lord of men, the Pandava, will, in the sacrifice of battle, pour upon the Dhritarashtras, the clarified butter of his ire, then will I come!' But the other Pandavas, O king, did not say anything unpleasant. The messenger (on his return) related unto Dhritarashtra's son all as it had fallen out. Then there came to the city of Dhritarashtra many foremost of men, lords of various countries, and highly virtuous Brahmanas. And duly received in order according to the ordinance, those lords of men experienced great delight and were all well-pleased. And that foremost among monarchs--Dhritarashtra--surrounded by all the Kauravas, experienced the height of joy, and spake unto Vidura, saying, 'Do thou, O Kshatta, speedily so act that all persons in the sacrificial compound may be served with food, be refreshed and satisfied.' Thereupon, O represser of foes, assenting to that order, the learned Vidura versed in morality, cheerfully entertained all the orders in proper measure with meat and beverages to eat and drink, and fragrant garland and various kinds of attire. And having constructed pavilions (for their accommodation), that hero and foremost of kings, duly entertained the princes and the Brahmanas by thousands, and also bestowing upon them wealth of various kinds, bade them farewell. And having dismissed all the kings, he entered Hastinapura, surrounded by his brothers, and in company with Karna and Suvala's son."

SECTION CCLV

Vaisampayana said, "While, O great king, Duryodhana was entering (the city), the panegyrists eulogized the prince of unfailing prowess. And others also eulogized that mighty bowman and foremost of kings. And sprinkling over him fried paddy and sandal paste the citizens said, 'By good luck it is, O king, that thy sacrifice hath been completed without obstruction.' And some, more reckless of speech, that were present there, said unto that lord of the earth, 'Surely this thy sacrifice cannot be compared with Yudhishthira's: nor doth this come up to a sixteenth part of that (sacrifice).' Thus spake unto that king some that were reckless of consequences. His friends, however, said, This sacrifice of thine hath surpassed all others. Yayati and Nahusha, and Mandhata and Bharata, having been sanctified by celebrating such a sacrifice, have all gone to heaven.' Hearing such agreeable words from his friends, that monarch, O bull of the Bharata's race, well-pleased, entered the city and finally his own abode. Then, O king, worshipping the feet of his father and mother and of others headed by Bhishma, Drona and Kripa, and of the wise Vidura, and worshipped in turn by his younger brothers, that delighter of brothers sat down upon an excellent seat, surrounded by the latter. And the Suta's son, rising up, said, 'By good luck it is, O foremost of the Bharata race, that this mighty sacrifice of thine hath been brought to a close. When, however, the sons of Pritha shall have been slain in battle and thou wilt have completed the Rajasuya sacrifice, once again, O lord of men, shall I honour thee thus.' Then that mighty king, the illustrious son of Dhritarashtra, replied unto him, 'Truly hath this been spoken by thee. When, O foremost of men, the wicked-minded Pandavas have been slain, and when also the grand Rajasuya hath been celebrated by me, then thou shalt again, O hero, honour me thus.' And having said this, O Bharata, the Kaurava embraced Karna, and began, O mighty king, to think of the Rajasuya, that foremost of sacrifices. And that best of kings also addressed the Kurus around him, saying, 'When shall I, ye Kauravas, having slain all the Pandavas, celebrate that costly and foremost of sacrifices, the Rajasuya.' Then spake Karna unto him, saying, 'Hear me, O elephant among kings! So long as I do not slay Arjuna, I shall not allow any one to wash my feet, nor shall I taste meat. And I shall observe the Asura vow[84] and whoever may solicit me (for any thing), I never shall say, 'I have it not.' When Karna had thus vowed to slay Phalguna in battle, those mighty charioteers and bowmen, the sons of Dhritarashtra, sent up a loud cheer; and Dhritarashtra's sons thought that the Pandavas had already been conquered. Then that chief of kings, the graceful Duryodhana, leaving those bulls among men, entered his apartment, like the lord Kuvera entering the garden of Chitraratha. And all those mighty bowmen also, O Bharata, went to their respective quarters.

"Meanwhile those mighty bowmen, the Pandavas, excited by the words the messenger had spoken, became anxious, and they did not (from that time) experience the least happiness. Intelligence, further, O foremost of kings, had been brought by spies regarding the vow of the Suta's son to slay Vijaya. Hearing this, O lord of men, Dharma's son became exceedingly anxious. And considering Karna of the impenetrable mail to be of wonderful prowess, and remembering all their woes, he knew no peace. And that high-souled one filled with anxiety, made up his mind to abandon the woods about Dwaitavana abounding with ferocious animals.

"Meanwhile the royal son of Dhritarashtra began to rule the earth, along with his heroic brothers as also with Bhishma and Drona and Kripa. And with the assistance of the Suta's son crowned with martial glory, Duryodhana remained ever intent on the welfare of the rulers of the earth, and he worshipped the foremost of Brahmanas by celebrating sacrifices with profuse gifts. And that hero and subduer of foes, O king, was engaged in doing good to his brothers, concluding for certain in his mind that giving and enjoying are the only use of riches."

SECTION CCLVI

Janamejaya said, 'After having delivered Duryodhana, what did the mighty sons of Pandu do in that forest? It behoveth thee to tell me this.'

Vaisampayana said, "Once on a time, as Yudhishthira lay down at night in the Dwaita woods, some deer, with accents choked in tears, presented themselves before him in his dreams. To them standing with joined hands, their bodies trembling all over that foremost of monarchs said, 'Tell me what ye wish to say. Who are ye? And what do ye desire?' Thus accosted by Kunti's son--the illustrious Pandava, those deer, the remnant of those that had been slaughtered, replied unto him, saying, 'We are, O Bharata, those deer that are still alive after them that had been slaughtered. We shall be exterminated totally. Therefore, do thou change thy residence. O mighty king, all thy brothers are heroes, conversant with weapons; they have thinned the ranks of the rangers of the forest. We few--the remnants,--O mighty-minded one, remain like seed. By thy favour, O king of kings, let us increase.' Seeing these deer, which remained like seed after the rest had been destroyed trembling and afflicted with fear, Yudhishthira the just was greatly affected with grief. And the king, intent on the welfare of all creatures, said unto them, 'So be it. I shall act as ye have said.' Awaking after such a vision, that excellent king, moved by pity towards the deer, thus spake unto his brothers assembled there, 'Those deer that are alive after them that have been slaughtered, accosted me at night, after I had awakened, saying, 'We remain like the cues of our lines. Blest be thou! Do thou have compassion on us.' And they have spoken truly. We ought to feel pity for the dwellers of the forest. We have been feeding on them for a year together and eight months. Let us, therefore, again (repair) to the romantic Kamyakas, that best of forests abounding in wild animals, situated at the head of the desert, near lake Trinavindu. And there let us pleasantly pass the rest of our time.' Then, O king, the Pandavas versed in morality, swiftly departed (thence), accompanied by the Brahmanas and all those that lived with them, and followed by Indrasena and other retainers. And proceeding along the roads walked (by travellers), furnished with excellent corn and clear water, they at length beheld the sacred asylum of Kamyaka endued with ascetic merit. And as pious men enter the celestial regions, those foremost of the Bharata race, the Kauravas, surrounded by those bulls among Brahmanas entered that forest."

SECTION CCLVII

Vaisampayana continued, "Dwelling in the woods, O bull of the Bharata race, the high-souled Pandavas spent one and ten years in a miserable plight. And although deserving of happiness, those foremost of men, brooding over their circumstances, passed their days miserably, living on fruits and roots. And that royal sage, the mighty-armed Yudhishthira, reflecting that the extremity of misery that had befallen his brothers, was owing to his own fault, and remembering those sufferings that had arisen from his act of gambling, could not sleep peacefully. And he felt as if his heart had been pierced with a lance. And remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath, passed his time in humble guise, sighing heavily. And Arjuna and both the twins and the illustrious Draupadi, and the mighty Bhima--he that was strongest of all men--experienced the most poignant pain in casting their eyes on Yudhishthira. And thinking that a short time only remained (of their exile), those bulls among men, influenced by rage and hope and by resorting to various exertions and endeavours, made their bodies assume almost different shapes.

"After a little while, that mighty ascetic, Vyasa, the son of Satyavati, came there to see the Pandavas. And seeing him approach, Kunti's son, Yudhishthira, stepped forward, and duly received that high-souled one. And having gratified Vyasa by bowing down unto him, Pandu's son of subdued senses, after the Rishi had been seated, sat down before him, desirous of listening to him. And beholding his grandsons lean and living in the forest on the produce of the wilderness, that mighty sage, moved by compassion, said these words, in accents choked in tears, 'O mighty-armed Yudhishthira, O thou best of virtuous persons, those men that do not perform ascetic austerities never attain great happiness in this world. People experience happiness and misery by turns; for surely, O bull among men, no man ever enjoyeth unbroken happiness. A wise man endued with high wisdom, knowing that life hath its ups and downs, is neither filled with joy nor with grief. When happiness cometh, one should enjoy it; when misery cometh, one should bear it, as a sower of crops must bide his season. Nothing is superior to asceticism: by asceticism one acquireth mighty fruit. Do thou know, O Bharata, that there is nothing that asceticism cannot achieve. Truth, sincerity, freedom from anger, justice, self-control, restraint of the faculties, immunity from malice, guilelessness, sanctity, and mortification of the senses, these, O mighty monarch, purify a person of meritorious acts. Foolish persons addicted to vice and bestial ways, attain to brutish births in after life and never enjoy happiness. The fruit of acts done in this world is reaped in the next. Therefore should one restrain his body by asceticism and the observance of vows. And, O king, free from guile and with a cheerful spirit, one should, according to his power, bestow gifts, after going down to the recipient and paying him homage. A truth-telling person attaineth a life devoid of trouble. A person void of anger attaineth sincerity, and one free from malice acquireth supreme contentment. A person who hath subdued his senses and his inner faculties, never knoweth tribulation; nor is a person of subdued senses affected by sorrow at the height of other's prosperity. A man who giveth everyone his due, and the bestower of boons, attain happiness, and come by every object of enjoyment; while a man free from envy reapeth perfect ease. He that honoureth those to whom honour is due, attaineth birth in an illustrious line; and he that hath subdued his senses, never cometh by misfortune. A man whose mind followeth good, after having paid his debt to nature, is on this account, born again endued with a righteous mind.'

"Yudhishthira said, 'O eminently virtuous one, O mighty sage, of the bestowal of gifts and the observance of asceticism, which is of greater efficacy in the next world, and which, harder of practice?'

"Vyasa said, 'There is nothing, O child, in this world harder to practise than charity. Men greatly thirst after wealth, and wealth also is gotten with difficulty. Nay, renouncing even dear life itself, heroic men, O magnanimous one, enter into the depths of the sea and the forest for the sake of wealth. For wealth, some betake themselves to agriculture and the tending of kine, and some enter into servitude. Therefore, it is extremely difficult to part with wealth that is obtained with such trouble. Since nothing is harder to practise than charity, therefore, in my opinion, even the bestowal of boons is superior to everything. Specially is this to be borne in mind that well-earned gains should, in proper time and place, be given away to pious men. But the bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. It hath been declared, O Yudhishthira, that by bestowing, in a pure spirit, even a slight gift in due time and to a fit recipient, a man attaineth inexhaustible fruit in the next world. In this connection is instanced the old story regarding the fruit obtained by Mudgala, for having given away only a drona[85] of corn.'"

SECTION CCLVIII

Yudhishthira said, "Why did that high-souled one give away a drona of corn? And, O eminently pious one, to whom and in what prescribed way did he give it? Do thou tell me this. Surely, I consider the life of that virtuous person as having borne fruit with whose practices the possessor himself of the six attributes, witnessing everything, was well pleased."

"Vyasa said, 'There lived, O king, in Kurukshetra a virtuous man (sage), Mudgala by name. And he was truthful, and free from malice, and of subdued senses. And he used to lead the Sila and Unchha modes of life.[86] And although living like a pigeon, yet that one of mighty austerities entertained his guests, celebrated the sacrifice called Istikrita, and performed other rites. And that sage together with his son and wife, ate for a fortnight, and during the other fortnight led the life of a pigeon, collecting a drona of corn. And celebrating the Darsa and Paurnamasya sacrifices, that one devoid of guile, used to pass his days by taking the food that remained after the deities and the guests had eaten. And on auspicious lunar days, that lord of the three worlds, Indra himself, accompanied by the celestials used, O mighty monarch, to partake of the food offered at his sacrifice. And that one, having adopted the life of a Muni, with a cheerful heart entertained his guests also with food on such days. And as that high-souled one distributed his food with alacrity, the remainder of the drona of corn increased as soon as a guest appeared. And by virtue of the pure spirit in which the sage gave a way, that food of his increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

"And, O king, it came to pass that having heard of the virtuous Mudgala observant of vows, the Muni Durvasa, having space alone for his covering,[87] his accoutrements worn like that of maniac, and his head bare of hair, came there, uttering, O Pandava various insulting words. And having arrived there that best of Munis said unto the Brahmana. 'Know thou, O foremost of Brahmanas, that I have come hither seeking for food. Thereupon Mudgala said unto the sage, 'Thou art welcome!' And then offering to that maniac of an ascetic affected by hunger, water to wash his feet and mouth, that one observant of the vow of feeding guests, respectfully placed before him excellent fare. Affected by hunger, the frantic Rishi completely exhausted the food that had been offered unto him. Thereupon, Mudgala furnished him again with food. Then having eaten up all that food, he besmeared his body with the unclean orts and went away as he had come. In this manner, during the next season, he came again and ate up all the food supplied by that wise one leading the Unchha mode of life. Thereupon, without partaking any food himself, the sage Mudgala again became engaged in collecting corn, following the Unchha mode. Hunger could not disturb his equanimity. Nor could anger, nor guile, nor a sense of degradation, nor agitation, enter into the heart of that best of Brahmanas leading the Unchha mode of life along with his son and his wife. In this way, Durvasa having made up his mind, during successive seasons presented himself for six several times before that best of sages living according to the Unchha mode; yet that Muni could not perceive any agitation in Mudgala's heart; and he found the pure heart of the pure-souled ascetic always pure. Thereupon, well-pleased, the sage addressed Mudgala, saying, There is not another guileless and charitable being like thee on earth. The pangs of hunger drive away to a distance the sense of righteousness and deprive people of all patience. The tongue, loving delicacies, attracteth men towards them. Life is sustained by food. The mind, moreover, is fickle, and it is hard to keep it in subjection. The concentration of the mind and of the senses surely constitutes ascetic austerities. It must be hard to renounce in a pure spirit a thing earned by pains. Yet, O pious one, all this hath been duly achieved by thee. In thy company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of faculties, mercy, and virtue, all these are established in thee. Thou hast by the deeds conquered the different worlds and have thereby obtained admission into paths of beautitude. Ah! even the dwellers of heaven are proclaiming thy mighty deeds of charity. O thou observant of vows, thou shalt go to heaven even in thine own body.

"Whilst the Muni Durvasa was speaking thus, a celestial messenger appeared before Mudgala, upon a car yoked with swans and cranes, hung with a neat work of bells, scented with divine fragrance, painted picturesquely, and possessed of the power of going everywhere at will. And he addressed the Brahmana sage, saying, 'O sage, do thou ascend into this chariot earned by thy acts. Thou hast attained the fruit of thy asceticism!'

"As the messenger of the gods was speaking thus, the sage told him, 'O divine messenger, I desire that thou mayst describe unto me the attributes of those that reside there. What are their austerities, and what their purposes? And, O messenger of the gods, what constitutes happiness in heaven, and what are the disadvantages thereof? It is declared by virtuous men of good lineage that friendship with pious people is contracted by only walking with them seven paces. O lord, in the name of that friendship I ask thee, 'Do thou without hesitation tell me the truth, and that which is good for me now. Having heard thee, I shall, according to thy words, ascertain the course I ought to follow.'"

SECTION CCLIX

"The messenger of the gods said, 'O great sage, thou art of simple understanding; since, having secured that celestial bliss which bringeth great honour, thou art still deliberating like an unwise person. O Muni, that region which is known as heaven, existeth there above us. Those regions tower high, and are furnished with excellent paths, and are, O sage, always ranged by celestial cars. Atheists, and untruthful persons, those that have not practised ascetic austerities and those that have not performed great sacrifices, cannot repair thither. Only men of virtuous souls, and those of subdued spirits, and those that have their faculties in subjection, and those that have controlled their senses, and those that are free from malice, and persons intent on the practice of charity; and heroes, and men bearing marks of battle, after having, with subdued senses and faculties, performed the most meritorious rites, attain those regions, O Brahmana, capable of being obtained only by virtuous acts, and inhabited by pious men. There, O Mudgala, are established separately myriads of beautiful, shining, and resplendent worlds bestowing every object of desire, owned by those celestial beings, the gods, the Sadhyas, and the Vaiswas, the great sages, Yamas, and the Dharmas, and the Gandharvas and the Apsaras. And there is that monarch of mountains the golden Meru extending over a space of thirty-three thousand Yojanas. And there, O Mudgala, are the sacred gardens of the celestials, with Nandana at their head, where sport the persons of meritorious acts. And neither hunger, nor thirst, nor lassitude, nor fear, nor anything that is disgusting or inauspicious is there. And all the odours of that place are delightful, and all the breezes delicious to the touch. And all the sounds there are captivating, O sage, to the ear and the heart. And neither grief, nor decrepitude, nor labour, nor repentance also is there. That world, O Muni, obtained as the fruit of one's own acts, is of this nature. Persons repair thither by virtue of their meritorious deeds. And the persons of those that dwell there look resplendent, and this, O Mudgala, solely by virtue of their own acts, and not owing to the merits of father or mothers. And there is neither sweat, nor stench, nor urine there. And, there, O Muni, dust doth not soils one's garments. And their excellent garlands, redolent of divine fragrance, never fade. And, O Brahmana, they yoke such cars as this (that I have brought). And, O mighty sage, devoid of envy and grief and fatigue and ignorance and malice, men who have attained heaven, dwell in those regions happily. And, O bull among Munis, higher and higher over such regions there are others endued with higher celestial virtues. Of these, the beautiful and resplendent regions of Brahma are the foremost. Thither, O Brahmana, repair Rishis that have been sanctified by meritorious acts. And there dwell certain beings named Ribhus. They are the gods of the gods themselves. Their regions are supremely blessed, and are adored even by the deities. These shine by their own light, and bestow every object of desire. They suffer no pangs that women might cause, do not possess worldly wealth, and are free from guile. The Ribhus do not subsist on oblations, nor yet on ambrosia. And they are endued with such celestial forms that they cannot be perceived by the senses. And these eternal gods of the celestials do not desire happiness for happiness' sake, nor do they change at the revolution of a Kalpa. Where, indeed, is their decrepitude or dissolution? For them there is neither ecstasy, nor joy, nor happiness. They have neither happiness nor misery. Wherefore should they have anger or aversion then, O Muni? O Mudgala, their supreme state is coveted even by the gods. And that crowning emancipation, hard to attain, can never be acquired by people subject to desire. The number of those deities is thirty-three. To their regions repair wise men, after having observed excellent vows, or bestowed gifts according to the ordinance. Thou also hast easily acquired that success by thy charities. Do thou, by effulgence displayed by virtue of thy ascetic austerities, enjoy that condition obtained by thy meritorious acts. Such, O Brahmana, is the bliss of heaven containing various worlds.

"Thus have I described unto thee the blessing of the celestial regions. Do thou now hear from me some of the disadvantages thereof. That in the celestial regions a person, while reaping the fruit of the acts he hath already performed, cannot be engaged in any others, and that he must enjoy the consequences of the former until they are completely exhausted, and, further, that he is subject to fall after he hath entirely exhausted his merit, form, in my opinion, the disadvantages of heaven. The fall of a person whose mind hath been steeped in happiness, must, O Mudgala, be pronounced as a fault. And the discontent and regret that must follow one's stay at an inferior seat after one hath enjoyed more auspicious and brighter regions, must be hard to bear. And the consciousness of those about to fall is stupefied, and also agitated by emotions. And as the garlands of those about to fall fade away, fear invadeth their hearts. These mighty drawbacks, O Mudgala, extend even to the regions of Brahma. In the celestial regions, the virtues of men who have performed righteous acts, are countless. And, O Muni, this is another of the attributes of the fallen that, by reason of their merits, they take birth among men. And then they attain to high fortune and happiness. If one, however, cannot acquire knowledge here, one cometh by an inferior birth. The fruits of acts done in this world are reaped in the next. This world, O Brahmana, hath been declared to be one of acts; the others, as one of fruit. Thus have I, O Mudgala, asked by thee, described all unto thee. Now, O pious one, with thy favour, we shall easily set out with speed.'

"Vyasa continued, 'Having heard this speech, Mudgala began to reflect in his mind. And having deliberated well, that best of Munis spake thus unto the celestial messenger, 'O messenger of the gods, I bow unto thee. Do thou, O sire, depart in peace. I have nothing to do with either happiness, or heaven having such prominent defects. Persons who enjoy heaven suffer, after all, huge misery and extreme regret in this world. Therefore, I do not desire heaven. I shall seek for that unfailing region repairing whither people have not to lament, or to be pained, or agitated. Thou hast described unto me these great defects belonging to the celestial regions. Do thou now describe unto me a region free from faults.' Thereupon the celestial messenger said, 'Above the abode of Brahma, there is the supreme seat of Vishnu, pure, and eternal, and luminous known by the name of Para Brahma. Thither, O Brahmana, cannot repair persons who are attached to the objects of the senses: nor can those subject to arrogance, covetousness, ignorance, anger, and envy, go to that place. It is only those that are free from affection, and those free from pride, and those free from conflicting emotions, and those that have restrained their senses, and those given to contemplation and Yoga, that can repair thither.' Having heard these words, the Muni bade farewell to the celestial messenger, and that virtuous one leading the Unchha mode of life, assumed perfect contentment. And then praise and dispraise became equal unto him; and a brickbat, stone, and gold assumed the same aspect in his eyes. And availing himself of the means of attaining Brahma, he became always engaged in meditation. And having obtained power by means of knowledge, and acquired excellent understanding, he attained that supreme state of emancipation which is regarded as Eternal. Therefore, thou also, O Kunti's son, ought not to grieve. Deprived thou hast truly been of a flourishing kingdom, but thou wilt regain it by thy ascetic austerities. Misery after happiness, and happiness after misery, revolve by turns round a man even like the point of a wheel's circumference round the axle. After the thirteenth year hath passed away, thou wilt, O thou of immeasurable might, get back the kingdom possessed before thee by thy father and grand-father. Therefore, let the fever of thy heart depart!'"

Vaisampayana continued "Having said this to Pandu's son, the worshipful Vyasa went back to his hermitage for the purpose of performing austerities."

SECTION CCLX

Janamejaya said, "While the high-souled Pandavas were living in those woods, delighted with the pleasant conversation they held with the Munis, and engaged in distributing the food they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for edibles till the hour of Krishna's meal, how, O great Muni, did Duryodhana and the other wicked and sinful sons of Dhritarashtra, guided by the counsels of Dussasana, Karna and Sakuni, deal with them? I ask thee this. Do thou, worshipful Sir, enlighten me."

Vaisampayana said, "When, O great king, Duryodhana heard that the Pandavas were living as happily in the woods as in a city, he longed, with the artful Karna, Dussasana and others, to do them harm. And while those evil-minded persons were employed in concerting various wicked designs, the virtuous and celebrated ascetic Durvasa, following the bent of his own will, arrived at the city of the Kurus with ten thousand disciples. And seeing the irascible ascetic arrived, Duryodhana and his brothers welcomed him with great humility, self-abasement and gentleness. And himself attending on the Rishi as a menial, the prince gave him a right worshipful reception. And the illustrious Muni stayed there for a few days, while king Duryodhana, watchful of his imprecations, attended on him diligently by day and night. And sometimes the Muni would say, 'I am hungry, O king, give me some food quickly.' And sometimes he would go out for a bath and, returning at a late hour, would say, 'I shall not eat anything today as I have no appetite,' and so saying would disappear from his sight. And sometimes, coming all on a sudden, he would say, 'Feed us quickly.' And at other times, bent on some mischief, he would awake at midnight and having caused his meals to be prepared as before, would carp at them and not partake of them at all. And trying the prince in this way for a while, when the Muni found that the king Duryodhana was neither angered, nor annoyed, he became graciously inclined towards him. And then, O Bharata, the intractable Durvasa said unto him, 'I have power to grant thee boons. Thou mayst ask of me whatever lies nearest to thy heart. May good fortune be thine. Pleased as I am with thee, thou mayst obtain from me anything that is not opposed to religion and morals.' Vaisampayana continued, "Hearing these words of the great ascetic, Suyodhana felt himself to be inspired with new life. Indeed, it had been agreed upon between himself and Karna and Dussasana as to what the boon should be that he would ask of the Muni if the latter were pleased with his reception. And the evil-minded king, bethinking himself of what had previously been decided, joyfully solicited the following favour, saying, 'The great king Yudhishthira is the eldest and the best of our race. That pious man is now living in the forest with his brothers. Do thou, therefore, once become the guest of that illustrious one even as, O Brahmana, thou hast with thy disciples been mine for some time. If thou art minded to do me a favour, do thou go unto him at a time when that delicate and excellent lady, the celebrated princess of Panchala, after having regaled with food the Brahmanas, her husbands and herself, may lie down to rest.' The Rishi replied, 'Even so shall I act for thy satisfaction.' And having said this to Suyodhana, that great Brahmana, Durvasa, went away in the very same state in which he had come. And Suyodhana regarded himself to have attained all the objects of his desire. And holding Karna by the hand he expressed great satisfaction. And Karna, too, joyfully addressed the king in the company of his brothers, saying, 'By a piece of singular good luck, thou hast fared well and attained the objects of thy desire. And by good luck it is that thy enemies have been immersed in a sea of dangers that is difficult to cross. The sons of Pandu are now exposed to the fire of Durvasa's wrath. Through their own fault they have fallen into an abyss of darkness.'"

Vaisampayana continued, "O king, expressing their satisfaction in this strain, Duryodhana and others, bent on evil machinations, returned merrily to their respective homes."

SECTION CCLXI

(Draupadi-harana Parva)

Vaisampayana said, "One day, having previously ascertained that the Pandavas were all seated at their ease and that Krishna was reposing herself after her meal, the sage Durvasa, surrounded by ten thousand disciples repaired to that forest. The illustrious and upright king Yudhishthira, seeing that guest arrived, advanced with his mothers to receive him. And joining the palms of his hands and pointing to a proper and excellent seat, he accorded the Rishis a fit and respectful welcome. And the king said unto him, 'Return quick, O adorable sir, after performing thy diurnal ablutions and observances.' And that sinless Muni, not knowing how the king would be able to provide a feast for him and his disciples, proceeded with the latter to perform his ablutions. And that host of the Muni, of subdued passions, went into the stream for performing their ablutions. Meanwhile, O king, the excellent princess Draupadi, devoted to her husbands, was in great anxiety about the food (to be provided for the Munis). And when after much anxious thought she came to the conclusion that means there were none for providing a feast, she inwardly prayed to Krishna, the slayer of Kansa. And the princess said, 'Krishna, O Krishna, of mighty arms, O son of Devaki, whose power is inexhaustible, O Vasudeva, O lord of the Universe, who dispellest the difficulties of those that bow down to thee, thou art the soul, the creator and the destroyer of the Universe. Thou, O lord, art inexhaustible and the saviour of the afflicted. Thou art the preserver of the Universe and of all created beings. Thou art the highest of the high, and the spring of the mental perceptions Akuli and Chiti![88] O Supreme and Infinite Being, O giver of all good, be thou the refuge of the helpless. O Primordial Being, incapable of being conceived by the soul or the mental faculties or otherwise, thou art the ruler of all and the lord of Brahma. I seek thy protection. O god, thou art ever kindly disposed towards those that take refuge in thee. Do thou cherish me with thy kindness. O thou with a complexion dark as the leaves of the blue lotus, and with eyes red as the corolla of the lily, and attired in yellow robes with, besides, the bright Kaustubha gem in thy bosom, thou art the beginning and the end of creation, and the great refuge of all. Thou art the supreme light and essence of the Universe! Thy face is directed towards every point. They call thee Supreme Germ and the depository of all treasures. Under thy protections, O lord of the gods, all evils lose their terror. As thou didst protect me before from Dussasana, do thou extricate me now from this difficulty."

Vaisampayana continued, "The great and sovereign God, and Lord of the earth, of mysterious movements, the lord Kesava who is ever kind to the dependents, thou adored by Krishna, and perceiving her difficulty, instantly repaired to that place leaving the bed of Rukmini who was sleeping by his side. Beholding Vasudeva, Draupadi bowed down to him in great joy and informed him of the arrival of the Munis and every other thing. And having heard everything Krishna said unto her, 'I am very much afflicted with hunger, do thou give me some food without delay, and then thou mayst go about thy work.' At these words of Kesava, Krishna became confused, and replied unto him, saying, 'The sun-given vessel remains full till I finish my meal. But as I have already taken my meal today, there is no food in it now. Then that lotus-eyed and adorable being said unto Krishna, 'This is no time for jest, O Krishna.--I am much distressed with hunger, go thou quickly to fetch the vessel and show it to me.' When Kesava, that ornament of the Yadu's race, had the vessel brought unto him,--with such persistence, he looked into it and saw a particle of rice and vegetable sticking at its rim. And swallowing it he said unto her, 'May it please the god Hari, the soul of the Universe, and may that god who partaketh at sacrifices, be satiated with this.' Then the long-armed Krishna, that soother of miseries, said unto Bhimasena, 'Do thou speedily invite the Munis to dinner. Then, O good king, the celebrated Bhimasena quickly went to invite all those Munis, Durvasa and others, who had gone to the nearest stream of transparent and cool water to perform their ablutions. Meanwhile, these ascetics, having plunged into the river, were rubbing their bodies and observing that they all felt their stomachs to be full. And coming out of the stream, they began to stare at one another. And turning towards Durvasa, all those ascetics observed, 'Having bade the king make our meals ready, we have come hither for a bath. But how, O regenerate Rishi, can we eat anything now, for our stomachs seem to be full to the throat. The repast hath been uselessly prepared for us. What is the best thing to be done now?' Durvasa replied, 'By spoiling the repast, we have done a great wrong to that royal sage, king Yudhishthira. Would not the Pandavas destroy us by looking down upon us with angry eyes? I know the royal sage Yudhishthira to be possessed of great ascetic power. Ye Brahmanas, I am afraid of men that are devoted to Hari. The high-souled Pandavas are all religious men, learned, war-like, diligent in ascetic austerities and religious observances, devoted to Vasudeva, and always observant of rules of good conduct. If provoked, they can consume us with their wrath as fire doth a bale of cotton. Therefore, ye disciples, do ye all run away quickly without seeing them (again)!"

Vaisampayana continued, "All those Brahmanas, thus advised by their ascetic preceptor, became greatly afraid of the Pandavas and fled away in all directions. Then Bhimasena not beholding those excellent Munis in the celestial river, made a search after them here and there at all the landing places. And learning from the ascetics of those places that they had run away, he came back and informed Yudhishthira of what had happened. Then all the Pandavas of subdued senses, expecting them to come, remained awaiting their arrival for some time. And Yudhishthira said, 'Coming dead of night the Rishis will deceive us. Oh how, can we escape from this difficulty created by the facts?' Seeing them absorbed in such reflections and breathing long deep sighs at frequent intervals, the illustrious Krishna suddenly appeared to them and addressed them these words: 'Knowing, ye sons of Pritha, your danger from that wrathful Rishi, I was implored by Draupadi to come, and (therefore) have I come here speedily. But now ye have not the least fear from the Rishi Durvasa. Afraid of your ascetic powers, he hath made himself scarce ere this. Virtuous men never suffer. I now ask your permission to let me return home. May you always be prosperous!'"

Vaisampayana continued, "Hearing Kesava's words, the sons of Pritha, with Draupadi, became easy in mind. And cured of their fever (of anxiety), they said unto him, 'As persons drowning in the wide ocean safely reach the shore by means of a boat, so have we, by thy aid, O lord Govinda, escaped from this inextricable difficulty. Do thou now depart in peace, and may prosperity be thine.' Thus dismissed, he repaired to his capital and the Pandavas too, O blessed lord, wandering from forest to forest passed their days merrily with Draupadi. Thus, O king, have I related to thee the story which thou askedest me to repeat. And it was thus that the machinations of the wicked sons of Dhritarashtra about the Pandavas in the forest, were frustrated."

SECTION CCLXII

Vaisampayana said, "These great warriors of the race of Bharata sojourned like immortals in the great forest of Kamyaka, employed in hunting and pleased with the sight of numerous wild tracts of country and wide reaches of woodland, gorgeous with flowers blossoming in season. And the sons of Pandu, each like unto Indra and the terror of his enemies, dwelt there for some time. And one day those valiant men, the conquerors of their foes, went about in all directions in search of game for feeding the Brahmanas in their company, leaving Draupadi alone at the hermitage, with the permission of the great ascetic Trinavindu, resplendent with ascetic grandeur, and of their spiritual guide Dhaumya. Meanwhile, the famous king of Sindhu, the son of Vriddhakshatra was, with a view to matrimony, proceeding to the kingdom of Salwa, dressed in his best royal apparel and accompanied by numerous princes. And the prince halted in the woods of Kamyaka. And in that secluded place, he found the beautiful Draupadi, the beloved and celebrated wife of the Pandavas, standing at the threshold of the hermitage. And she looked grand in the superb beauty of her form, and seemed to shed a lustre on the woodland around, like lightning illuminating masses of dark clouds. And they who saw her asked themselves, 'Is this an Apsara, or a daughter of the gods, or a celestial phantom?' And with this thought, their hands also joined together. They stood gazing on the perfect and faultless beauty of her form. And Jayadratha, the king of Sindhu, and the son of Vriddhakshatra, struck with amazement at the sight of that lady of faultless beauty, was seized with an evil intention. And inflamed with desire, he said to the prince named Kotika, 'Whose is this lady of faultless form? Is she of the human kind? I have no need to marry if I can secure this exquisitely beautiful creature. Taking her with me, I shall go back to my abode, Oh sir, and enquire who she is and whence she has come and why also that delicate being hath come into this forest beset with thorns. Will this ornament of womankind, this slender-waisted lady of so much beauty, endued with handsome teeth and large eyes, accept me as her lord? I shall certainly regard myself successful, if I obtain the hand of this excellent lady. Go, Kotika, and enquire who her husband may be.' Thus asked, Kotika, wearing a kundala, jumped out of his chariot and came near her, as a jackal approacheth a tigress, and spake unto her these words.'"

SECTION CCLXIII

Kotika said, "Excellent lady, who art thou that standest alone, leaning on a branch of the Kadamva tree at this hermitage and looking grand like a flame of fire blazing at night time, and fanned by the wind? Exquisitely beautiful as thou art, how is it that thou feelest not any fear in these forests? Methinks thou art a goddess, or a Yakshi, or a Danavi, or an excellent Apsara, or the wife of a Daitya, or a daughter of the Naga king, or a Rakshasi or the wife of Varuna, or of Yama, or of Soma, or of Kuvera, who, having assumed a human form, wanderest in these forests. Or, hast thou come from the mansions of Dhatri, or of Vidhatri, or of Savitri, or of Vibhu, or of Sakra? Thou dost not ask us who we are, nor do we know who protects thee here! Respectfully do we ask thee, good lady, who is thy powerful father, and, O, do tell us truly the names of thy husband, thy relatives, and thy race, and tell us also what thou dost here. As for us, I am king Suratha's son whom people know by the name of Kotika, and that man with eyes large as the petals of the lotus, sitting on a chariot of gold, like the sacrificial fire on the altar, is the warrior known by the name of Kshemankara, king of Trigarta. And behind him is the famous son of the king of Pulinda, who is even now gazing on thee. Armed with a mighty bow and endued with large eyes, and decorated with floral wreaths, he always liveth on the breasts of mountains. The dark and handsome young man, the scourge of his enemies, standing at the edge of that tank, is the son of Suvala of the race of Ikshwaku. And if, O excellent lady, thou hast ever heard the name of Jayadratha, the king of Sauviras, even he is there at the head of six thousand chariots, with horses and elephants and infantry, and followed by twelve Sauvira princes as his standard-bearers, named Angaraka, Kunjara, Guptaka, Satrunjaya, Srinjaya, Suprabiddha, Prabhankara, Bhramara, Ravi, Sura, Pratapa and Kuhana, all mounted on chariots drawn by chestnut horses and every one of them looking like the fire on the sacrificial altar. The brothers also of the king, viz., the powerful Valahaka, Anika, Vidarana and others, are among his followers. These strong-limbed and noble youths are the flowers of the Sauvira chivalry. The king is journeying in the company of these his friends, like Indra surrounded by the Maruts. O fine-haired lady, do tell us that are unacquainted (with these matters), whose wife and whose daughter thou art."

SECTION CCLXIV

Vaisampayana continued, "The princess Draupadi, thus questioned by that ornament of Sivi's race, moved her eyes gently, and letting go her hold of the Kadamva blanch and arranging her silken apparel she said, I am aware, O prince, that it is not proper for a person like me to address you thus, but as there is not another man or woman here to speak with thee and as I am alone here just now, let me, therefore, speak. Know, worthy sir, that being alone in this forest here, I should not speak unto thee, remembering the usages of my sex. I have learned, O Saivya, that thou art Suratha's son, whom people know by the name of Kotika. Therefore, on my part, I shall now tell thee of my relations and renowned race. I am the daughter of king Drupada, and people know me by the name of Krishna, and I have accepted as my husbands, five persons of whom you may have heard while they were living at Kahandavaprastha. Those noble persons, viz., Yudhishthira, Bhimasena, Arjuna, and the two sons of Madri, leaving me here and having assigned unto themselves the four points of the horizon, have gone out on a hunting excursion. The king hath gone to the east, Bhimasena towards the south, Arjuna to the west, and the twin brothers towards the north! Therefore, do ye now alight and dismiss your carriages so that ye may depart after receiving a due welcome from them. The high-souled son of Dharma is fond of guests and will surely be delighted to see you!' Having addressed Saivya's son in this way, the daughter of Drupada, with face beautiful as the moon, remembering well her husband's character for hospitality, entered her spacious cottage."

SECTION CCLXV

Vaisampayana said, "O Bharata, Kotikakhya related to those princes who had been waiting, all that had passed between him and Krishna. And hearing Kotikakhya's words, Jayadratha said to that scion of the race of Sivi, 'Having listened only to her speech, my heart has been lovingly inclined towards that ornament of womankind. Why therefore, hast thou returned (thus unsuccessful)? I tell thee truly, O thou of mighty arms, that having once seen this lady, other women now seem to me like so many monkeys. I having looked at her, she has captivated my heart. Do tell me, O Saivya, if that excellent lady is of the human kind.' Kotika replied, 'This lady is the famous princess Krishna, the daughter of Drupada, and the celebrated wife of the five sons of Pandu. She is the much esteemed and beloved and chaste wife of the sons of Pritha. Taking her with thee, do thou proceed towards Sauvira!'"

Vaisampayana continued, 'Thus addressed, the evil-minded Jayadratha, the king of Sindhu, Sauvira and other countries, said, 'I must see Draupadi.' And with six other men he entered that solitary hermitage, like a wolf entering the den of a lion. And he said unto Krishna, 'Hail to thee, excellent lady! Are thy husbands well and those, besides, whose prosperity thou always wishest.' Draupadi replied, 'Kunti's son king Yudhishthira of the race of Kuru, his brothers, myself, and all those of whom thou hast enquired of, are well. Is everything right with thy kingdom, thy government, exchequer, and thy army? Art thou, as sole ruler, governing with justice the rich countries of Saivya, Sivi, Sindhu and others that thou hast brought under thy sway? Do thou, O prince, accept this water for washing thy feet. Do thou also take this seat. I offer thee fifty animals for thy train's breakfast. Besides these, Yudhishthira himself, the son of Kunti, will give thee porcine deer and Nanku deer, and does, and antelopes, and Sarabhas, and rabbits, and Ruru deer, and bears, and Samvara deer and gayals and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.' Hearing this Jayadratha replied, saying, 'All is well with me. By offering to provide our breakfast, thou hast in a manner actually done it. Come now and ride my chariot and be completely happy. For it becomes not thee to have any regard for the miserable sons of Pritha who are living in the woods, whose energies have been paralysed, whose kingdom hath been snatched and whose fortunes are at the lowest ebb. A woman of sense like thee doth not attach herself to a husband that is poor. She should follow her lord when he is in prosperity but abandon him when in adversity. The sons of Pandu have for ever fallen away from their high state, and have lost their kingdom for all time to come. Thou hast no need, therefore, to partake of their misery from any regard for them. Therefore, O thou of beautiful hips, forsaking the sons of Pandu, be happy by becoming my wife, and share thou with me the kingdoms of Sindhu and Sauvira.'"

Vaisampayana continued, "Hearing these frightful words of the king of Sindhu, Krishna retired from that place, her face furrowed into a frown owing to the contraction of her eye-brows. But disregarding his words from supreme contempt, the slender-waisted Krishna reproving said unto the king of Sindhu, 'Speak not thus again! Art thou not ashamed? Be on thy guard!' And that lady of irreproachable character anxiously expecting the return of her husband, began, with long speeches, to beguile him completely."

SECTION CCLXVI

Vaisampayana said, "The daughter of Drupada, though naturally handsome, was suffused with crimson arising from a fit of anger. And with eyes inflamed and eye-brows bent in wrath, she reproved the ruler of the Suviras, saying, 'Art thou not ashamed, O fool, to use such insulting words in respect of those celebrated and terrible warriors, each like unto Indra himself, and who are all devoted to their duties and who never waver in fight with even hosts of Yakshas and Rakshasas? O Sauvira, good men never speak ill of learned persons devoted to austerities and endued with learning, no matter whether they live in the wilderness or in houses. It is only wretches that are mean as thou who do so. Methinks there is none in this assemblage of Kshatriya, who is capable of holding thee by the hand to save thee from falling into the pit thou openest under thy feet. In hoping to vanquish king Yudhishthira the just, thou really hopest to separate, stick in hand, from a herd roaming in Himalayan valleys, its leader, huge as a mountain peak and with the temporal juice trickling down its rent temples. Out of childish folly thou art kicking up into wakefulness the powerful lion lying asleep, in order to pluck the hair from off his face! Thou shalt, however, have to run away when thou seest Bhimasena in wrath! Thy courting a combat with the furious Jishnu may be likened to thy kicking up a mighty, terrible, full-grown and furious lion asleep in a mountain cave. The encounter thou speakest of with those two excellent youths--the younger Pandavas--is like unto the act of a fool that wantonly trampleth on the tails of two venomous black cobras with bifurcated tongues. The bamboo, the reed, and the plantain bear fruit only to perish and not to grow in size any further. Like also the crab that conceiveth for her own destruction, thou wilt lay hands upon me who am protected by these mighty heroes!'

Jayadratha replied, 'I know all this, O Krishna, and I am well aware of the prowess of those princes. But thou canst not frighten us now with these threats. We, too, O Krishna, belong by birth to the seventeen high clans, and are endowed with the six royal qualities.[89] We, therefore, look down upon the Pandavas as inferior men! Therefore, do thou, O daughter of Drupada, ride this elephant or this chariot quickly, for thou canst not baffle us with thy words alone; or, speaking less boastfully, seek thou the mercy of the king of the Sauviras!'

Draupadi replied, "Though I am so powerful, why doth the king of Sauvira yet consider me so powerless. Well-known as I am, I cannot, from fear of violence, demean myself before that prince. Even Indra himself cannot abduct her for whose protection Krishna and Arjuna would together follow, riding in the same chariot. What shall I say, therefore, of a weak human being. When Kiriti, that slayer of foes, riding on his car, will, on my account, enter thy ranks, striking terror into every heart, he will consume everything around like fire consuming a stack of dry grass in summer. The warring princes of the Andhaka and the Vrishni races, with Janardana at their head, and the mighty bowmen of the Kaikeya tribe, will all follow in my wake with great ardour. The terrible arrows of Dhananjaya, shot from the string of the Gandiva and propelled by his arms fly with great force through the air, roaring like the very clouds. And when thou wilt behold Arjuna shooting from the Gandiva a thick mass of mighty arrows like unto a flight of locusts, then wilt thou repent of thine own folly! Bethink thyself of what thou wilt feel when that warrior armed with the Gandiva, blowing his conch-shell and with gloves reverberating with the strokes of his bowstring will again and again pierce thy breast with his shafts. And when Bhima will advance towards thee, mace in hand and the two sons of Madri range in all directions, vomiting forth the venom of their wrath, thou wilt then experience pangs of keen regret that will last for ever. As I have never been false to my worthy lords even in thought, so by that merit shall I now have the pleasure of beholding thee vanquished and dragged by the sons of Pritha. Thou canst not, cruel as thou art, frighten me by seizing me with violence, for as soon as those Kuru warriors will espy me they will bring me back to the woods of Kamyaka.'"

Vaisampayana continued, "Then that lady of large eyes, beholding them ready to lay violent hands on her, rebuked them and said, 'Defile me not by your touch!' And in a great alarm she then called upon her spiritual adviser, Dhaumya. Jayadratha, however, seized her by her upper garment, but she pushed him with great vigour. And pushed by the lady, that sinful wretch fell upon the ground like a tree severed from its roots. Seized, however, once more by him with great violence, she began to pant for breath. And dragged by the wretch, Krishna at last ascended his chariot having worshipped Dhaumya's feet. And Dhaumya then addressed Jayadratha and said, 'Do thou, O Jayadratha, observe the ancient custom of the Kshatriyas. Thou canst not carry her off without having vanquished those great warriors. Without doubt, thou shalt reap the painful fruits of this thy despicable act, when thou encounterest the heroic sons of Pandu with Yudhishthira the just at their head!'"

Vaisampayana continued, "Having said these words Dhaumya, entering into the midst of Jayadratha's infantry, began to follow that renowned princess who was thus being carried away by the ravisher."

SECTION CCLXVII

Vaisampayana said, "Meanwhile those foremost of bowmen on the face of the earth, having wandered separately and ranged in all directions, and having slain plenty of deer and buffaloes, at length met together. And observing that great forest, which was crowded with hosts of deer and wild beasts, resounding with the shrill cries of birds, and hearing the shrieks and yells of the denizens of the wilderness. Yudhishthira said unto his brothers. 'These birds and wild beasts, flying towards that direction which is illuminated by the sun, are uttering dissonant cries and displaying an intense excitement. All this only shows that this mighty forest hath been invaded by hostile intruders. Without a moment's delay let us give up the chase. We have no more need of game. My heart aches and seems to burn! The soul in my body, over-powering the intellect, seems ready to fly out. As a lake rid by Garuda of the mighty snake that dwells in it, as a pot drained of its contents by thirsty men, as a kingdom reft of king and prosperity, even so doth the forest of Kamyaka seem to me.' Thus addressed, those heroic warriors drove towards their abode, on great cars of handsome make and drawn by steeds of the Saindharva breed exceedingly fleet and possessed of the speed of the hurricane. And on their way back, they beheld a jackal yelling hideously on the wayside towards their left. And king Yudhishthira, regarding it attentively, said unto Bhima and Dhananjaya, 'This jackal that belongs to a very inferior species of animals, speaking to our left, speaketh a language which plainly indicates that the sinful Kurus, disregarding us, have commenced to oppress us by resorting to violence.' After the sons of Pandu had given up the chase and said these words, they entered the grove which contained their hermitage. And there they found their beloved one's maid, the girl Dhatreyika, sobbing and weeping. And Indrasena then quickly alighting from the chariot and advancing with hasty steps towards her, questioned her, O king, in great distress of mind, saying, 'What makes thee weep thus, lying on the ground, and why is thy face so woe-begone and colourless? I hope no cruel wretches have done any harm to the princess Draupadi possessed of incomparable beauty and large eyes and who is the second self of every one of those bulls of the Kuru race? So anxious hath been Dharma's son that if the princess hath entered the bowels of the earth or hath soared to heaven or dived into the bottom of the ocean, he and his brothers will go thither in pursuit of her. Who could that fool be that would carry away that priceless jewel belonging to the mighty and ever-victorious sons of Pandu, those grinders of foes, and which is dear unto them as their own lives? I don't know who the person could be that would think of carrying away that princess who hath such powerful protectors and who is even like a walking embodiment of the hearts of the sons of Pandu? Piercing whose breasts will terrible shafts stick to the ground to-day? Do not weep for her, O timid girl, for know thou that Krishna will come back this very day, and the sons of Pritha, having slain their foes, will again be united with Yagnaseni!' Thus addressed by him, Dhatreyika, wiping her beautiful face, replied unto Indrasena the charioteer, saying, 'Disregarding the five Indra-like sons of Pandu, Jayadratha hath carried away Krishna by force. The track pursued by him hath not yet disappeared, for the broken branches of trees have not yet faded. Therefore, turn your cars and follow her quickly, for the princess cannot have gone far by this time! Ye warriors possessed of the prowess of Indra, putting on your costly bows of handsome make, and taking up your costly bows and quivers, speed ye in pursuit of her, lest overpowered by threats or violence and losing her sense and the colour of her cheeks, she yields herself up to an undeserving wight, even as one poureth forth, from the sacrificial ladle, the sanctified oblation on a heap of ashes. O, see that the clarified butter is not poured into an unigniting fire of paddy chaff; that a garland of flowers is not thrown away in a cemetery. O, take care that the Soma juice of a sacrifice is not licked up by a dog through the carelessness of the officiating priests! O, let not the lily be rudely torn by a jackal roaming for its prey in the impenetrable forest. O, let no inferior wight touch with his lips the bright and beautiful face of your wife, fair as the beams of the moon and adorned with the finest nose and the handsomest eyes, like a dog licking clarified butter kept in the sacrificial pot! Do ye speed in this track and let not time steal a march on you.'

Yudhishthira said, 'Retire, good woman, and control thy tongue. Speak not this way before us. Kings or princes, whoever are infatuated with the possession of power, are sure to come to grief!'"

Vaisampayana continued, "With these words, they departed, following the track pointed out to them, and frequently breathing deep sighs like the hissing of snakes, and twanging the strings of their large bows. And then they observed a cloud of dust raised by the hoofs of the steeds belonging to Jayadratha's army. And they also saw Dhaumya in the midst of the ravisher's infantry, exhorting Bhima to quicken his steps. Then those princes (the sons of Pandu) with hearts undepressed, bade him be of good cheer and said unto him, 'Do thou return cheerfully!'--And then they rushed towards that host with great fury, like hawks swooping down on their prey. And possessed of the prowess of Indra, they had been filled with fury at the insult offered to Draupadi. But at sight of Jayadratha and of their beloved wife seated on his car, their fury knew no bounds. And those mighty bowmen, Bhima and Dhananjaya and the twin brothers and the king, called out Jayadratha to stop, upon which the enemy was so bewildered as to lose their knowledge of directions."

SECTION CCLXVIII

Vaisampayana said, "The hostile Kshatriyas, incensed at sight of Bhimasena and Arjuna, sent up a loud shout in the forest. And the wicked king Jayadratha, when he saw the standards of those bulls of the Kuru race, lost his heart, and addressing the resplendent Yagnaseni seated on his car, said, 'Those five great warriors, O Krishna, that are coming, are I believe, thy husbands. As thou knowest the sons of Pandu well, do thou, O lady of beautiful tresses, describe them one by one to us, pointing out which of them rideth which car!' Thus addressed, Draupadi replied, 'Having done this violent deed calculated to shorten thy life, what will it avail thee now, O fool, to know the names of those great warriors, for, now that my heroic husbands are come, not one of ye will be left alive in battle. However as thou art on the point of death and hast asked me, I will tell thee everything, this being consistent with the ordinance. Beholding king Yudhishthira the just with his younger brothers, I have not the slighest anxiety or fear from thee! That warrior at the top of whose flagstaff two handsome and sonorous tabours called Nanda and Upananda are constantly played upon,--he, O Sauvira chief, hath a correct knowledge of the morality of his own acts. Men that have attained success always walk in his train. With a complexion like that of pure gold, possessed of a prominent nose and large eyes, and endued with a slender make, that husband of mine is known among people by the name of Yudhishthira, the son of Dharma and the foremost of the Kuru race. That virtuous prince of men granteth life to even a foe that yields. Therefore, O fool, throwing down thy arms and joining thy hands, run to him for thy good, to seek his protection. And that other man whom thou seest with long arms and tall as the full-grown Sala tree, seated on his chariot, biting his lips, and contracting his forehead so as to bring the two eye-brows together, is he,--my husband Vrikodara! Steeds of the noblest breed, plump and strong, well-trained and endued with great might, draw the cars of that warrior! His achievements are superhuman. He is known, therefore, by the name of Bhima on earth. They that offend him are never suffered to live. He never forgetteth a foe. On some pretext or other he wrecketh his vengeance. Nor is he pacified even after he has wrecked a signal vengeance. And there, that foremost of bowmen, endued with intelligence and renown, with senses under complete control and reverence for the old--that brother and disciple of Yudhishthira--is my husband Dhananjaya! Virtue he never forsaketh, from lust or fear or anger! Nor doth he ever commit a deed that is cruel. Endued with the energy of fire and capable of withstanding every foe, that grinder of enemies is the son of Kunti. And that other youth, versed in every question of morality and profit, who ever dispelleth the fears of the affrighted, who is endued with high wisdom, who is considered as the handsomest person in the whole world and who is protected by all the sons of Pandu, being regarded by them as dearer to them than their own lives for his unflinching devotion to them, is my husband Nakula possessed of great prowess. Endued with high wisdom and having Sahadeva for his second, possessed of exceeding lightness of hand, he fighteth with the sword, making dexterous passes therewith. Thou, foolish man, shall witness today his performances on the field of battle, like unto those of Indra amid the ranks of Daityas! And that hero skilled in weapons and possessed of intelligence and wisdom, and intent on doing what is agreeable to the son of Dharma, that favourite and youngest born of the Pandavas, is my husband Sahadeva! Heroic, intelligent, wise and ever wrathful there is not another man equal unto him in intelligence or in eloquence amid assemblies of the wise.

Dearer to Kunti than her own soul, he is always mindful of the duties of Kshatriyas, and would much sooner rush into fire or sacrifice his own life than say anything that is opposed to religion and morals. When the sons of Pandu will have killed thy warriors in battle, then wilt thou behold thy army in the miserable plight of a ship on the sea wrecked with its freight of jewels on the back of a whale. Thus have I described unto thee the prowess of the sons of Pandu, disregarding whom in thy foolishness, thou hast acted so. If thou escapest unscathed from them, then, indeed thou wilt have obtained a new lease of life.'"

Vaisampayana continued, "Then those five sons of Pritha, each like unto Indra, filled with wrath, leaving the panic-stricken infantry alone who were imploring them for mercy, rushed furiously upon the charioteers, attacking them on all sides and darkening the very air with the thick shower of arrows they shot."

SECTION CCLXIX

Vaisampayana said, "Meanwhile, the king of Sindhu was giving orders to those princes, saying, 'Halt, strike, march, quick', and like. And on seeing Bhima, Arjuna and the twin brothers with Yudhishthira, the soldiers sent up a loud shout on the field of battle. And the warriors of the Sivi, Sauvira and Sindhu tribes, at the sight of those powerful heroes looking like fierce tigers, lost heart. And Bhimasena, armed with a mace entirely of Saikya iron and embossed with gold, rushed towards the Saindhava monarch doomed to death. But Kotikakhya, speedily surrounding Vrikodara with an array of mighty charioteers, interposed between and separated the combatants. And Bhima, though assailed with numberless spears and clubs and iron arrows hurled at him by the strong arms of hostile heroes, did not waver for one moment. On the other hand, he killed, with his mace, an elephant with its driver and fourteen foot-soldiers fighting in the front of Jayadratha's car. And Arjuna also, desirous of capturing the Sauvira king, slew five hundred brave mountaineers fighting in the van of the Sindhu army. And in that encounter, the king himself slew in the twinkling of an eye, a hundred of the best warriors of the Sauviras. And Nakula too, sword in hand, jumping out of his chariot, scattered in a moment, like a tiller sowing seeds, the heads of the combatants fighting in the rear. And Sahadeva from his chariot began to fell with his iron shafts, many warriors fighting on elephants, like birds dropped from the boughs of a tree. Then the king of Trigartas, bow in hand descending from his great chariot, killed the four steeds of the king with his mace. But Kunti's son, king Yudhishthira the just, seeing the foe approach so near, and fighting on foot, pierced his breast with a crescent-shaped arrow. And that hero, thus wounded in the breast began to vomit blood, and fell down upon the ground besides Pritha's son, like an uprooted tree. And king Yudhishthira the just, whose steeds had been slain taking this opportunity, descended with Indrasena from his chariot and mounted that of Sahadeva. And the two warriors, Kshemankara and Mahamuksha, singling out Nakula, began to pour on him from both sides a perfect shower of keen-edged arrows. The son of Madri, however, succeeded in slaying, with a couple of long shafts, both those warriors who had been pouring on him an arrowy shower--like clouds in the rainy season. Suratha, the king of Trigartas, well-versed in elephant-charges, approaching the front of Nakula's chariot, caused it to be dragged by the elephant he rode. But Nakula, little daunted at this, leaped out of his chariot, and securing a point of vantage, stood shield and sword in hand, immovable as a hill. Thereupon Suratha, wishing to slay Nakula at once, urged towards him his huge and infuriate elephant with trunk upraised. But when the beast came near, Nakula with his sword severed from his head both trunk and tusks. And that mail-clad elephant, uttering a frightful roar, fell headlong upon the ground, crushing its riders by the fall. And having achieved this daring feat, heroic son of Madri, getting up on Bhimasena's car, obtained a little rest. And Bhima too, seeing prince Kotikakhya rush to the encounter, cut off the head of his charioteer with a horse-shoe arrow. That prince did not even perceive that his driver was killed by his strong-armed adversary, and his horses, no longer restrained by a driver, ran about on the battle-field in all directions. And seeing that prince without a driver turn his back, that foremost of smiters, Bhima the son of Pandu, went up to him and slew him with a bearded dart. And Dhananjaya also cut off with his sharp crescent-shaped arrows, the heads, as well as the bows of all the twelve Sauvira heroes. And the great warrior killed in battle, with the arrow, the leaders of the Ikshwakus and the hosts of Sivis and Trigartas and Saindhavas. And a great many elephants with their colours, and chariots with standards, were seen to fall by the hand of Arjuna. And heads without trunks, and trunks without heads, lay covering the entire field of battle. And dogs, and herons and ravens, and crows, and falcons, and jackals, and vultures, feasted on the flesh and blood of warriors slain on that field. And when Jayadratha, the king of Sindhu, saw that his warriors were slain, he became terrified and anxious to run away leaving Krishna behind. And in that general confusion, the wretch, setting down Draupadi there, fled for his life, pursuing the same forest path by which he had come. And king Yudhishthira the just, seeing Draupadi with Dhaumya walking before, caused her to be taken up on a chariot by the heroic Sahadeva, the son of Madri. And when Jayadratha had fled away Bhima began to mow down with his iron-arrows such of his followers as were running away striking each trooper down after naming him. But Arjuna perceiving that Jayadratha had run away exhorted his brother to refrain from slaughtering the remnant of the Saindhava host. And Arjuna said, 'I do not find on the field of battle Jayadratha through whose fault alone we have experienced this bitter misfortune! Seek him out first and may success crown thy effort! What is the good of thy slaughtering these troopers? Why art thou bent upon this unprofitable business?'

Vaisampayana continued, "Bhimasena, thus exhorted by Arjuna of great wisdom, turning to Yudhishthira, replied, saying, 'As a great many of the enemy's warriors have been slain and as they are flying in all directions, do thou, O king, now return home, taking with thee Draupadi and the twin brothers and high-souled Dhaumya, and console the princess after getting back to our asylum! That foolish king of Sindhu I shall not let alone as long as he lives, even if he find a shelter in the internal regions or is backed by Indra himself! And Yudhishthira replied, saying, 'O thou of mighty arms remembering (our sister) Dussala and the celebrated Gandhari, thou shouldst not slay the king of Sindhu even though he is so wicked!'

Vaisampayana continued, "Hearing these words, Draupadi was greatly excited. And that highly intelligent lady in her excitement said to her two husbands, Bhima and Arjuna with indignation mixed with modesty, 'If you care to do what is agreeable to me, you must slay that mean and despicable wretch, that sinful, foolish, infamous and contemptible chief of the Saindhava clan! That foe who forcibly carries away a wife, and he that wrests a kingdom, should never be forgiven on the battle-field, even though he should supplicate for mercy!' Thus admonished, those two valiant warriors went in search of the Saindhava chief. And the king taking Krishna with him returned home, accompanied by his spiritual adviser. And on entering the hermitage, he found it was laid over with seats for the ascetics and crowded with their disciples and graced with the presence of Markandeya and other Brahmanas. And while those Brahmanas were gravely bewailing the lot of Draupadi, Yudhishthira endued with great wisdom joined their company, with his brothers. And beholding the king thus come back after having defeated the Saindhava and the Sauvira host and recovered Draupadi, they were all elated with joy! And the king took his seat in their midst. And the excellent princess Krishna entered the hermitage with the two brothers.

"Meanwhile Bhima and Arjuna, learning the enemy was full two miles ahead of them urged their horses to greater speed in pursuit of him. And the mighty Arjuna performed a wonderful deed, killing the horse of Jayadratha although they were full two miles ahead of them. Armed with celestial weapons undaunted by difficulties he achieved this difficult feat with arrows inspired with Mantras. And then the two warriors, Bhima and Arjuna, rushed towards the terrified king of Sindhu whose horses had been slain and who was alone and perplexed in mind. And the latter was greatly grieved on seeing his steeds slain. And beholding Dhananjaya do such a daring deed, and intent on running away, he followed the same forest track by which he had come. And Falguna, seeing the Saindhava chief so active in his fright, overtook him and addressed him saying, 'Possessed of so little manliness, how couldst thou dare to take away a lady by force? Turn round, O prince; it is not meet that thou shouldst run away! How canst thou act so, leaving thy followers in the midst of thy foes?' Although addressed by the sons of Pritha thus, the monarch of Sindhu did not even once turn round. And then bidding him to what he chose the mighty Bhima overtook him in an instant, but the kind Arjuna entreated him not to kill that wretch."

SECTION CCLXX

Vaisampayana said, "Jayadratha flying for his life upon beholding those two brothers with upraised arms, was sorely grieved and bolted off with speed and coolness. But the mighty and indignant Bhimasena, descending from his chariot, ran after him thus fleeing, and seized him by the hair of his head. And holding him high up in the air, Bhima thrust him on the ground with violence. And seizing the prince by the head, he knocked him about. And when the wretch recovered consciousness, he groaned aloud and wanted to get up on his legs. But that hero endued with mighty arms kicked him on the head. And Bhima pressed him on the breast with his knees as well as with his fists. And the prince thus belaboured, soon became insensible. Then Falguna dissuaded the wrathful Bhimasena from inflicting further chastisement on the prince, by reminding him of what Yudhishthira had said regarding (their sister) Dussala. But Bhima replied, saying, 'This sinful wretch hath done a cruel injury to Krishna, who never can bear such treatment. He, therefore, deserveth to die at hands! But what can I do? The king is always overflowing with mercy, and thou, too, art constantly putting obstacles in my way from a childish sense of virtue!' Having said these words, Vrikodara, with his crescent-shaped arrow, shaved the hair of the prince's head, heaving five tufts in as many places. Jayadratha uttered not a word at this. Then Vrikodara, addressing the foe said, 'If thou wishest to live, listen to me. O fool! I shall tell thee the means to attain that wish! In public assemblies and in open courts thou must say,--I am the slave of the Pandavas.--on this condition alone, I will pardon thee thy life! This is the customary rule of conquest on the field of battle.' Thus addressed and treated, king Jayadratha said to the mighty and fierce warrior who always looked awful, 'Be it so!' And he was trembling and senseless and begrimed with dust. Then Arjuna and Vrikodara, securing him with chains, thrust him into a chariot. And Bhima, himself mounting that chariot, and accompanied by Arjuna, drove towards the hermitage. And approaching Yudhishthira seated there, he placed Jayadratha in that condition before the king. And the king, smiling, told him to set the Sindhu prince at liberty. Then Bhima said unto the king, 'Do thou tell Draupadi that this wretch hath become the slave of the Pandavas.' Then his eldest brother said unto him affectionately, 'If thou hast any regard for us, do thou set this wretch at liberty!' And Draupadi too, reading the king's mind, said, 'Let him off! He hath become a slave of the king's and thou, too, hast disfigured him by leaving five tufts of hair on his head.' Then that crest-fallen prince, having obtained his liberty, approached king Yudhishthira and bowed down unto him. And seeing those Munis there, he saluted them also. Then the kind-hearted king Yudhishthira, the son of Dharma, beholding Jayadratha in that condition, almost supported by Arjuna, said unto him, 'Thou art a free man now; I emancipate thee! Now go away and be careful not to do such thing again; shame to thee! Thou hadst intended to take away a lady by violence, even though thou art so mean and powerless! What other wretch save thee would think of acting thus?" Then that foremost king of Bharata's race eyed with pity that perpetrator of wicked deeds, and believing that he had lost his senses, said, 'Mayst thy heart grow in virtue! Never set thy heart again on immoral deeds! Thou mayst depart in peace now with thy charioteers, cavalry and infantry.' Thus addressed by Yudhishthira, the prince, O Bharata, was overpowered with shame, and bending down his head, he silently and sorrowfully wended his way to the place where the Ganga debouches on the plains. And imploring the protection of the god of three eyes, the consort of Uma, he did severe penance at that place. And the three-eyed god, pleased with his austerities deigned to accept his offerings in person. And he also granted him a boon! Do thou listen, O monarch, how the prince received that boon! Jayadratha, addressing that god, asked the boon, 'May I be able to defeat in battle all the five sons of Pandu on their chariots!' The god, however, told him 'This cannot be.' And Maheswara said, 'None can slay or conquer them in battle. Save Arjuna, however, thou shall be able to only check them (once) on the field of battle! The heroic Arjuna, with mighty arms, is the god incarnate styled Nara. He practised austerities of old in the Vadari forest. The God Narayana is his friend. Therefore, he is unconquerable of the very gods. I myself have given him the celestial weapon called Pasupata. From the regents also of all the ten cardinal points, he has acquired the thunder-bolt and other mighty weapons. And the great god Vishnu who is the Infinite Spirit, the Lord Preceptor of all the gods, is the Supreme Being without attributes, and the Soul of the Universe, and existeth pervading the whole creation. At the termination of a cycle of ages, assuming the shape of the all-consuming fire, he consumed the whole Universe with mountains and seas and islands and hills and woods and forests. And after the destruction of the Naga world also in the subterranean regions in the same way, vast masses of many-coloured and loud-pealing clouds, with streaks of lightning, spreading along the entire welkin, had appeared on high. Then pouring down water in torrents thick as axles of cars, and filling the space everywhere, these extinguishing that all-consuming fire! When at the close of four thousand Yugas the Earth thus became flooded with water, like one vast sea, and all mobile creatures were hushed in death, and the sun and the moon and the winds were all destroyed, and the Universe was devoid of planets and stars, the Supreme Being called Narayana, unknowable by the senses, adorned with a thousand heads and as many eyes and legs, became desirous of rest. And the serpent Sesha, looking terrible with his thousand hoods, and shining with the splendour of ten thousand suns, and white as the Kunda flower or the moon or a string of pearls, or the white lotus, or milk, or the fibres of a lotus stalk, served for his conch. And that adorable and omnipotent God thus slept on the bosom of the deep, enveloping all space with nocturnal gloom. And when his creative faculty was excited, he awoke and found the Universe denuded of everything. In this connection, the following sloka is recited respecting the meaning of Narayana. "Water was created by (the Rishi) Nara, and it formed his corpus; therefore do we hear it styled as Nara. And because it formed his Ayana (resting-place) therefore is he known as Narayana." As soon as that everlasting Being was engaged in meditation for the re-creation of the Universe, a lotus flower instantaneously came into existence from his navel, and the four-faced Brahma came out of that navel-lotus. And then the Grandsire of all creatures, seating himself on that flower and finding that the whole Universe was a blank, created in his own likeness, and from his will, the (nine) great Rishis, Marichi and others. And these in their turn observing the same thing, completed the creation, by creating Yakshas, Rakshas, Pisachas, reptiles, men, and all mobile and immobile creatures. The Supreme Spirit hath three conditions. In the form of Brahma, he is the Creator, and in the form of Vishnu he is the Preserver, and in his form as Rudra, he is the Destroyer of the Universe! O king of Sindhu, hast thou not heard of the wonderful achievements of Vishnu, described to thee by the Munis and the Brahmanas learned in the Vedas? When the world was thus reduced to one vast sea of water, with only the heavens above, the Lord, like a fire-fly at night-time during the rainy season, moved about hither and thither in search of stable ground, with the view of rehabilitating his creation, and became desirous of raising the Earth submerged in water. What shape shall I take to rescue the Earth from this flood?--So thinking and contemplating with divine insight, he bethought himself of the shape of a wild boar fond of sporting in water. And assuming the shape of a sacrificial boar shining with effulgence and instinct with the Vedas and ten Yojanas in length, with pointed tusks and a complexion like dark clouds, and with a body huge as a mountain, and roaring like a conglomeration of clouds, the Lord plunged into the waters, and lifted up the Earth with one of his tusks, and replaced it in its proper sphere. At another time, the mighty Lord, assuming a wonderful form with a body half lion, half man, and squeezing his hands, repaired to the court of the ruler of the Daityas. That progenitor of the Daityas, the son of Diti, who was the enemy of the (gods), beholding the Lord's peculiar form, burst out into passion and his eyes became inflamed with rage. And Hiranya-Kasipu, the war-like son of Diti and the enemy of the gods, adorned with garlands and looking like a mass of dark clouds, taking up his trident in hand and roaring like the clouds, rushed on that being half lion, half man. Then that powerful king of wild beasts, half man, half lion, taking a leap in the air, instantly rent the Daitya in twain by means of his sharp claws. And the adorable lotus-eyed Lord of great effulgence, having thus slain the Daitya king for the well-being of all creatures, again took his birth in the womb of Aditi as son of Kasyapa. And at the expiration of a thousand years she was delivered of that superhuman conception. And then was born that Being, of the hue of rain-charged clouds with bright eyes and of dwarfish stature. He had the ascetic's staff and water-pot in hand, and was marked with the emblem of a curl of hair on the breast. And that adorable Being wore matted locks and the sacrificial thread, and he was stout and handsome and resplendent with lustre. And that Being, arriving at the sacrificial enclosure of Vali, king of the Danavas, entered the sacrificial assembly with the aid of Vrihaspati. And beholding that dwarf-bodied Being, Vali was well-pleased and said unto him, 'I am glad to see thee, O Brahmana! Say what is it that thou wantest from me!' Thus addressed by Vali, the dwarf-god replied with a smile, saying, 'So be it! Do thou, lord of the Danavas, give me three paces of ground!' And Vali contented to give what that Brahmana of infinite power had asked. And while measuring with his paces the space he sought. Hari assumed a wonderful and extraordinary form. And with only three paces he instantly covered this illimitable world. And then that everlasting God, Vishnu, gave it away unto Indra. This history which has just been related to thee, is celebrated as the 'Incarnation of the Dwarf', And from him, all the gods had their being, and after him the world is said to be Vaishnava, or pervaded by Vishnu. And for the destruction of the wicked and the preservation of religion, even He hath taken his birth among men in the race of the Yadus. And the adorable Vishnu is styled Krishna. These, O king of Sindhu, are the achievements of the Lord whom all the worlds worship and whom the learned describe as without beginning and without end, unborn and Divine! They call Him, the unconquerable Krishna with conchshell, discus and mace, and adorned with the emblem of a curl of hair, Divine, clad in silken robes of yellow hue, and the best of those versed in the art of war. Arjuna is protected by Krishna the possessor of these attributes. That glorious and lotus-eyed Being of infinite power, that slayer of hostile heroes, riding in the same chariot with Pritha's son, protecteth him! He is, therefore, invincible; the very gods cannot resist his power, still less can one with human attributes vanquish the son of Pritha in battle! Therefore, O king, thou must let him alone! Thou shalt, however, be able to vanquish for a single day only, the rest of Yudhishthira's forces along with thine enemies--the four sons of Pandu!"

Vaisampayana continued, "Having said these words unto that prince, the adorable Hara of three eyes, the destroyer of all sins, the consort of Uma, and lord of wild beasts, the destroyer of (Daksha's) sacrifice, the slayer of Tripura and He that had plucked out the eyes of Bhaga, surrounded by his dwarfish and hunch-backed and terrible followers having frightful eyes and ears and uplifted arms, vanished, O tiger among kings, from that place with his consort Uma! And the wicked Jayadratha also returned home, and the sons of Pandu continued to dwell in the forest of Kamyaka."

SECTION CCLXXI

Janamejaya said, "What did those tigers among men, the Pandavas, do, after they had suffered such misery in consequence of the ravishment of Draupadi?"

Vaisampayana said, "Having defeated Jayadratha and rescued Krishna, the virtuous king Yudhishthira took his seat by the side of that best of Munis. And among those foremost of ascetics who were expressing their grief upon bearing Draupadi's misfortune, Yudhishthira, the son of Pandu, addressed Markandeya, saying, 'O adorable Sire, amongst the gods and the ascetics, thou art known to have the fullest knowledge of both the past as well as; the future. A doubt existeth in my mind, which I would ask thee to solve! This lady is the daughter of Drupada; she hath issued from the sacrificial altar and hath not been begotten of the flesh; and she is highly blessed and is also the daughter-in-law of the illustrious Pandu. I incline to think that Time, and human Destiny that dependeth on our acts, and the Inevitable, are irresistible in respect of creatures. (If it were not so), how could such a misfortune afflict this wife of ours so faithful and virtuous, like a false accusation of theft against an honest man? The daughter of Drupada hath never committed any sinful act, nor, hath she done anything that is not commendable: on the contrary, she hath assiduously practised the highest virtues towards Brahmanas. And yet the foolish king Jayadratha had carried her away by force. In consequence of this act of violence on her, that sinful wretch hath his hair shaved off his head and sustained also, with all his allies, defeat in battle. It is true we have rescued her after slaughtering the troops of Sindhu. But the disgrace of this ravishment of our wife during our hours of carelessness, hath stained us, to be sure. This life in the wilderness is full of miseries. We subsist by chase; and though dwelling in the woods, we are obliged to slay the denizens thereof that live with us! This exile also that we suffer is due to the act of deceitful kinsmen! Is there any one who is more unfortunate than I am? Hath thou ever seen or heard of such a one before?"

SECTION CCLXXII

"Markandeya said, 'O bull of the Bharata race, even Rama suffered unparalleled misery, for the evil-minded Ravana, king of the Rakshasas, having recourse to deceit and overpowering the vulture Jatayu, forcibly carried away his wife Sita from his asylum in the woods. Indeed, Rama, with the help of Sugriva, brought her back, constructing a bridge across the sea, and consuming Lanka with his keen-edged arrows.'

"Yudhishthira said, 'In what race was Rama born and what was the measure of his might and prowess? Whose son also was Ravana and for what was it that he had any misunderstanding with Rama? It behoveth thee, O illustrious one, to tell me all this in detail; for I long to hear the story of Rama of great achievements!'

"Markandeya said, 'Listen, O prince of Bharata's race, to this old history exactly as it happened! I will tell thee all about the distress suffered by Rama together with his wife. There was a great king named Aja sprung from me race of Ikshwaku. He had a son named Dasaratha who was devoted to the study of the Vedas and was ever pure. And Dasaratha had four sons conversant with morality and profit known by the names, respectively, of Rama, Lakshmana, Satrughna, and the mighty Bharata. And Rama had for his mother Kausalya, and Bharata had for his mother Kaikeyi, while those scourge of their enemies Lakshmana and Satrughna were the sons of Sumitra. And Janaka was the king of Videha, and Sita was his daughter. And Tashtri himself created her, desiring to make her the beloved wife of Rama. I have now told thee the history of both Rama's and Sita's birth. And now, O king, I will relate unto thee birth of Ravana. That Lord of all creatures and the Creator of the Universe viz., the Self-create Prajapati himself--that god possessed of great ascetic merit--is the grandfather of Ravana. And Pulastya hath a mighty son called Vaisravana begotten of a cow. But his son, leaving his father, went to his grandfather. And, O king, angered at this, his father then created a second self of himself. And with half of his own self that regenerate one became born of Visrava for wrecking a vengeance on Vaisravana. But the Grandsire, pleased with Vaisravana, gave him immortality, and sovereignty of all the wealth of the Universe, the guardianship of one of the cardinal points, the friendship of Isana, and a son named Nalakuvera. And he also gave him for his capital Lanka, which was guarded by hosts of Rakshasas, and also a chariot called Pushpaka capable of going everywhere according to the will of the rider. And the kingship of the Yakshas and the sovereignty over sovereigns were also his.'"

SECTION CCLXXIII

Markandeya said, "The Muni named Visrava, who was begotten of half the soul of Pulastya, in a fit of passion, began to look upon Vaisravana with great anger. But, O monarch, Kuvera, the king of the Rakshasas, knowing that his father was angry with him, always sought to please him. And, O best of Bharata's race, that king of kings living in Lanka, and borne upon the shoulders of men, sent three Rakshasa women to wait upon his father. Their names, O king, were Pushpotkata, Raka and Malini. And they were skilled in singing and dancing and were always assiduous in their attentions on that high-souled Rishi. And those slender-waisted ladies vied with one another, O king, in gratifying the Rishi. And that high-souled and adorable being was pleased with them and granted them boons. And to every one of them he gave princely sons according to their desire. Two sons--those foremost of Rakshasas named Kumvakarna and the Ten-headed Ravana,--both unequalled on earth in prowess, were born to Pushpotkata. And Malini had a son named Vibhishana, and Raka had twin children named Khara and Surpanakha. And Vibhishana surpassed them all in beauty. And that excellent person was very pious and assiduously performed all religious rites. But that foremost of Rakshasas, with ten heads, was the eldest to them all. And he was religious, and energetic and possessed of great strength and prowess. And the Rakshasa Kumvakarna was the most powerful in battle, for he was fierce and terrible and a thorough master of the arts of illusion. And Khara was proficient in archery, and hostile to the Brahmanas, subsisting as he did on flesh. And the fierce Surpanakha was constant source of trouble to the ascetics. And the warriors, learned in the Vedas and diligent in ceremonial rites, all lived with their father in the Gandhamadana. And there they beheld Vaisravana seated with their father, possessed of riches and borne on the shoulders of men. And seized with jealousy, they resolved upon performing penances. And with ascetic penances of the most severe kind, they gratified Brahma. And the Ten-headed Ravana, supporting life by means of air alone and surrounded by the five sacred fires and absorbed in meditation, remained standing on one leg for a thousand years. And Kumvakarna with head downwards, and with restricted diet, was constant in austerities. And the wise and magnanimous Vibhishana, observing fasts and subsisting only on dry leaves and engaged in meditation, practised severe austerities for a long period. And Khara and Surpanakha, with cheerful hearts, protected and attended on them while they were performing those austerities. And at the close of a thousand years, the invincible Ten-headed One, cutting off his own heads, offered them as offering to the sacred fire. And at this act of his, the Lord of the Universe was pleased with him. And then Brahma, personally appearing to them, bade them desist from those austerities and promised to grant boons unto every one of them. And the adorable Brahma said, I am pleased with you, my sons! Cease now from these austerities and ask boons of me! Whatever your desires may be, they, with the single exception of that of immortality, will be fulfilled! As thou hast offered thy heads to the fire from great ambition, they will again adorn thy body as before, according to thy desire. And thy body will not be disfigured and thou shall be able to assume any form according to thy desire and become the conqueror of thy foes in battle. There is no doubt of this!' thereupon Ravana said, 'May I never experience defeat at the hands of Gandharvas, Celestials, Kinnaras, Asuras, Yakshas, Rakshasas, Serpents and all other creatures!' Brahma said, 'From those that hast named, thou shalt never have cause of fear; except from men (thou shalt have no occasion for fear). Good betide thee! So hath it been ordained by me!'

"Markandeya said, 'Thus addressed, the Ten-headed (Ravana) was highly gratified, for on account of his perverted understanding, the man-eating one slightened human beings. Then the great Grandsire addressed Kumbhakarna as before. His reason being clouded by darkness, he asked for long-lasting sleep. Saying, 'It shall be so' 'Brahma then addressed Vibhishana, 'O my son, I am much pleased with thee! Ask any boon thou pleasest!' Thereupon, Vibhishana replied, 'Even in great danger, may I never swerve from the path of righteousness, and though ignorant, may I, O adorable Sire, be illumined with the light of divine knowledge!' And Brahma replied, 'O scourge of thy enemies, as thy soul inclines not to unrighteousness although born in the Rakshasa race, I grant thee immortality!'

"Markandeya continued, 'Having obtained this boon, the Ten-headed Rakshasa defeated Kuvera in battle and obtained from him the sovereignty of Lanka. That adorable Being, leaving Lanka and followed by Gandharvas, Yakshas, Rakshas, and Kinnaras, went to live on mount Gandhamadana. And Ravana forcibly took from him the celestial chariot Pushpaka. And upon this Vaisravana cursed him, saying, 'This chariot shall never carry thee; it shall bear him who will slay thee in battle! And as thou hast insulted me, thy elder brother, thou shalt soon die!'

"The pious Vibhishana, O King, treading in the path followed by the virtuous and possessed of great glory, followed Kuvera. That adorable Lord of wealth, highly pleased with his younger brothers, invested him with the command of the Yaksha and Raksha hosts. On the other hand, the powerful and man-eating Rakshasas and Pisachas, having assembled together, invested the Ten-headed Ravana with their sovereignty. And Ravana, capable of assuming any form at will and terrible in prowess, and capable also of passing through the air, attacked the gods and the Daityas and wrested from them all their valuable possessions. And as he had terrified all creatures, he was called Ravana. And Ravana, capable of mustering any measure of might inspired the very gods with terror."

SECTION CCLXXIV

"Markandeya said, 'Then the Brahmarshis, the Siddhas and the Devarshis, with Havyavaha as their spokesman, sought the protection of Brahma. And Agni said, 'That powerful son of Visrava, the Ten-headed cannot be slain on account of thy boon! Endued with great might he oppresseth in every possible way the creatures of the earth. Protect us, therefore, O adorable one! There is none else save thee to protect us!'

"Brahma said, 'O Agni, he cannot be conquered in battle by either the gods or the Asuras! I have already ordained that which is needful for that purpose. Indeed his death is near! Urged by me, the four-headed God hath already been incarnate for that object. Even Vishnu, that foremost of smiters will achieve that object!'

"Markandeya continued, 'Then the Grandsire also asked Sakra, in their presence, 'Be thou, with all the celestials, born on earth! And beget ye on monkeys and bears, heroic sons possessed of great strength and capable of assuming any form at will as allies of Vishnu!' And at this, the gods, the Gandharvas and the Danavas quickly assembled to take counsel as to how they should be born on earth according to their respective parts. And in their presence the boon-giving god commanded a Gandharvi, by name

Dundubhi saying, 'Go there for accomplishing this object!' And Dundubhi hearing these words of the Grandsire was born in the world of men as the hunchbacked Manthara. And all the principal celestials, with Sakra and others begot offspring upon the wives of the foremost of monkeys and bears. And those sons equalled their sires in strength and fame. And they were capable of splitting mountain peaks and their weapons were stones and trees of the Sala and the Tala species. And their bodies were hard as adamant, and they were possessed of very great strength. And they were all skilled in war and capable of mustering any measure of energy at will. And they were equal to a thousand elephants in might, and they resembled the wind in speed. And some of them lived wherever they liked, while others lived in forests. And the adorable Creator of the Universe, having ordained all this, instructed Manthara as to what she would have to do. And Manthara quick as thought, understood all his words, and went hither and thither ever engaged in fomenting quarrels."

SECTION CCLXXV

"Yudhishthira said, 'O adorable one, thou hast described to me in detail the history of the birth of Rama and others. I wish to learn the cause of their exile. Do thou, O Brahmana, relate why the sons of Dasaratha--the brothers Rama and Lakshmana--went to the forest with famous princess of Mithila.'

"Markandeya said, 'The pious king Dasaratha, ever mindful of the old and assiduous in religious ceremonies, was greatly pleased when these sons were born. And his sons gradually grew up in might and they became conversant with the Vedas together with all their mysteries, and with the science of arms. And when after having gone through the Brahmacharyya vows the princes were married, king Dasaratha became happy and highly pleased. And the intelligent Rama, the eldest of them all, became the favourite of his father, and greatly pleased the people with his charming ways. And then, O Bharata, the wise king, considering himself old in years took counsel with his virtuous ministers and spiritual adviser for installing Rama as regent of the kingdom. And all those great ministers were agreed that it was time to do so. And, O scion of Kuru's race, king Dasaratha was greatly pleased to behold his son,--that enhancer of Kausalya's delight--possessed of eyes that were red, and arms that were sinewy. And his steps were like those of a wild elephant. And he had long arms and high shoulders and black and curly hair. And he was valiant, and glowing with splendour, and not inferior to Indra himself in battle. And he was well-versed in holy writ and was equal to Vrihaspati in wisdom. An object of love with all the people, he was skilled in every science. And with senses under complete control, his very enemies were pleased to behold him. And he was terror of the wicked and the protector of the virtuous. And possessed of intelligence and incapable of being baffled, he was victorious over all and never vanquished by any. And, O descendant of Kurus, beholding his son--that enhancer of Kausalya's joy--king Dasaratha became highly pleased. And reflecting on Rama's virtues, the powerful and mighty king cheerfully addressed the family priest, saying, 'Blessed be thou, O Brahmana! This night of the Pushya constellation will bring in a very auspicious conjunction. Let, therefore, materials be collected and let Rama also be invited. This Pushya constellation will last till tomorrow. And Rama, therefore, should be invested by me and my ministers as prince-regent of all my subjects!'

"Meanwhile Manthara (the maid of Kaikeyi), hearing these words of the king, went to her mistress, and spoke unto her as was suited to the occasion. And she said, 'Thy great ill-luck, O Kaikeyi, hath this day been proclaimed by the king! O unlucky one, mayst thou be bitten by a fierce and enraged snake of virulent poison! Kausalya, indeed, is fortunate, as it is her son that is going to be installed on the throne. Where, indeed, is thy prosperity, when thy son obtaineth not the kingdom?'

"Hearing these words of her maid, the slender-waisted and beautiful Kaikeyi put on all her ornaments, and sought her husband in a secluded place. And with a joyous heart, and smiling pleasantly, she addressed these words to him with all the blandishments of love, 'O king, thou art always true to thy promises. Thou didst promise before to grant me an object of my desire. Do thou fulfil that promise now and save thyself from the sin of unredeemed pledge!' The king replied, saying, 'I will grant thee a boon. Ask thou whatever thou wishest! What man undeserving of death shall be slain today and who that deserves death is to be set at liberty? Upon whom shall I bestow wealth to-day, or whose wealth shall be confiscated? Whatever wealth there is in this world, save what belongeth to Brahmanas, is mine! I am the king of kings in this world, and the protector of all the four classes! Tell me quickly, O blessed lady, what that object is upon which thou hast set thy heart!' Hearing these words of the king, and tying him fast to his pledge, and conscious also of her power over him, she addressed him in these words, 'I desire that Bharata be the recipient of that investiture which thou hast designed for Rama, and let Rama go into exile living in the forest of Dandaka for fourteen years as an ascetic with matted locks on head and robed in rags and deer-skins!' Hearing these disagreeable words of cruel import, the king, O chief of the Bharata race, was sorely afflicted and became utterly speechless! But the mighty and virtuous Rama, learning that his father had been thus solicited, went into the forest so that the king's truth might remain inviolate. And, blessed be thou, he was followed by the auspicious Lakshmana--that foremost of bowmen and his wife Sita, the princess of Videha and daughter of Janaka. And after Rama had gone into the forest, king Dasaratha took leave of his body, agreeably to the eternal law of time. And knowing that Rama not near and that the king was dead, queen Kaikeyi, causing Bharata to be brought before her, addressed him in these words, 'Dasaratha hath gone to heaven and both Rama and Lakshmana are in the forest! Take thou this kingdom which is so extensive and whose peace there is no rival to disturb'. Thereupon the virtuous Bharata replied unto her saying, 'Thou hast done a wicked deed, having slain thy husband and exterminated this family from lust of wealth alone! Heaping infamy on my head, O accursed woman of our race, thou hast, O mother, attained this, thy object!' And having said these words, the prince wept aloud. And having proved his innocence before all the subjects of that realm he set out in the wake of Rama, desiring to bring him back. And placing Kausalya and Sumitra and Kaikeyi in the vehicles at the van of his train, he proceeded with a heavy heart, in company with

Satrughna. And he was accompanied by Vasishtha and Vamadeva, and other Brahmanas by thousands and by the people of the cities and the provinces, desiring to bring back Rama. And he saw Rama with Lakshmana, living on the mountains of Chitrakuta with bow in hand and decked with the ornaments of ascetics. Bharata, however, was dismissed by Rama, who was determined to act according to the words, of his father. And returning, Bharata ruled at Nandigrama, keeping before him, his brother's wooden sandals. And Rama fearing a repetition of intrusion by the people of Ayodhya, entered into the great forest towards the asylum of Sarabhanga. And having paid his respects to Sarabhanga, he entered the forest of Dandaka and took up his abode on the banks of beautiful river Godavari. And while living there, Rama was inveigled into hostilities with Khara, then dwelling in Janasthana, on account of Surpanakha. And for the protection of the ascetics the virtuous scion of Raghu's race slew fourteen thousand Rakshasas on earth, and having slain those mighty Rakshasas, Khara and Dushana, the wise descendant of Raghu once more made that sacred forest free from danger.'

"And after these Rakshasas had been slain, Surpanakha with mutilated nose and lips, repaired to Lanka--the abode of her brother (Ravana). And when that Rakshasa woman, senseless with grief and with dry blood-stains on her face, appeared before Ravana, she fell down at his feet. And beholding her so horribly mutilated, Ravana became senseless with wrath and grinding his teeth sprung up from his seat. And dismissing his ministers, he enquired of her in private, saying, 'Blessed sister, who hath made thee so, forgetting and disregarding me? Who is he that having got a sharp-pointed spear hath rubbed his body with it? Who is he that sleepeth in happiness and security, after placing a fire close to his head? Who is he that hath trodden upon a revengeful snake of virulent poison? Who indeed, is that person who standeth with his hand thrust into the mouth of the maned lion!' Then flames of wrath burst forth from his body, like those that are emitted at night from the hollows of a tree on fire. His sister then related unto him the prowess of Rama and the defeat of the Rakshasas with Khara and Dushana at their head. Informed of the slaughter of his relatives, Ravana, impelled by Fate, remembered Maricha for slaying Rama. And resolving upon the course he was to follow and having made arrangements for the government of his capital, he consoled his sister, and set out on an aerial voyage. And crossing the Trikuta and the Kala mountains, he beheld the vast receptacle of deep waters--the abode of the Makaras. Then crossing the Ocean, the Ten headed Ravana reached Gokarna--the favourite resort of the illustrious god armed with the trident. And there Ravana met with his old friend Maricha who, from fear of Rama himself, had adopted an ascetic mode of life.'"

SECTION CCLXXVI

"Markandeya said, 'Beholding Ravana come, Maricha received him with a respectful welcome, and offered him fruits and roots. And after Ravana had taken his seat, and rested himself a while, Maricha skilled in speech, sat beside Ravana and addressed him who was himself as eloquent in speech, saying, 'Thy complexion hath assumed an unnatural hue; is it all right with thy kingdom, O king of the Rakshasas? What hath brought thee here? Do thy subjects continue to pay thee the same allegiance that they used to pay thee before? What business hath brought thee here? Know that it is already fulfilled, even if it be very difficult of fulfilment! Ravana, whose heart was agitated with wrath and humiliation informed him briefly of the acts of Rama and the measures that were to be taken.' And on hearing his story, Maricha briefly replied to him, saying, 'Thou must not provoke Rama, for I know his strength! Is there a person who is capable of withstanding the impetus of his arrows? That great man hath been the cause of my assuming my present ascetic life. What evil-minded creature hath put thee up to this course calculated to bring ruin and destruction on thee?' To this Ravana indignantly replied, reproaching him thus, 'If thou dost not obey my orders, thou shall surely die at my hands.' Maricha then thought within himself, 'When death is inevitable, I shall do his biddings; for it is better to die at the hands of one that is superior.' Then he replied to the lord of the Rakshasas saying, 'I shall surely render thee whatever help I can!' Then the Ten-headed Ravana said unto him, 'Go and tempt Sita, assuming the shape of a deer with golden horns and a golden skin! When Sita will observe thee thus, she will surely send away Rama to hunt thee. And then Sita will surely come within my power, and I shall forcibly carry her away. And then that wicked Rama will surely die of grief at the loss of his wife. Do thou help me in this way!'

"Thus addressed, Maricha performed his obsequies (in anticipation) and with a sorrowful heart, followed Ravana who was in advance of him. And having reached the hermitage of Rama of difficult achievements, they both did as arranged beforehand. And Ravana appeared in the guise of an ascetic with head shaven, and adorned with a Kamandala, and a treble staff. And Maricha appeared in the shape of a deer. And Maricha appeared before the princess of Videha in that guise. And impelled by Fate, she sent away Rama after that deer. And Rama, with the object of pleasing her, quickly took up his bow, and leaving Lakshmana behind to protect her, went in pursuit of that deer. And armed with his bow and quiver and scimitar, and his fingers encased in gloves of Guana skin, Rama went in pursuit of that deer, after the manner of Rudra following the stellar deer[90] in days of yore. And that Rakshasa enticed away Rama to a great distance by appearing before him at one time and disappearing from his view at another. And when Rama at last knew who and what that deer was, viz., that he was a Rakshasa, that illustrious descendant of Raghu's race took out an infallible arrow and slew that Rakshasa, in the disguise of a deer. And struck with Rama's arrow, the Rakshasa, imitating Rama's voice, cried out in great distress, calling upon Sita and Lakshmana. And when the princess of Videha heard that cry of distress, she urged Lakshmana to run towards the quarter from whence the cry came. Then Lakshmana said to her, "Timid lady, thou hast no cause of fear! Who is so powerful as to be able to smite Rama? O thou of sweet smiles, in a moment thou wilt behold thy husband Rama!' Thus addressed, the chaste Sita, from that timidity which is natural to women, became suspicious of even the pure Lakshmana, and began to weep aloud. And that chaste lady, devoted to her husband, harshly reproved Lakshmana, saying, 'The object which thou, O fool, cherishest in thy heart, shall never be fulfilled! I would rather kill myself with a weapon or throw myself from the top of a hill or enter into a blazing fire than live with a sorry wretch like thee, forsaking my husband Rama, like a tigress under the protection of a jackal!--

When the good natured Lakshmana, who was very fond of his brother, heard these words, he shut his ears (with his hands) and set out on the track that Rama had taken. And Lakshmana set out without casting a single glance on that lady with lips soft and red like the Bimba fruit. Meanwhile, the Rakshasa Ravana, wearing a genteel guise though wicked at heart, and like unto fire enveloped in a heap of ashes, showed himself there. And he appeared there in the disguise of a hermit, for forcibly carrying away that lady of blameless character. The virtuous daughter of Janaka, seeing him come, welcomed him with fruits and root and a seat. Disregarding these and assuming his own proper shape, that bull among Rakshasas began to re-assure the princess of Videha in these words, 'I am, O Sita, the king of the Rakshasas, known by the name of Ravana! My delightful city, known by the name of Lanka is on the other side of the great ocean! There among beautiful women, thou wilt shine with me! O lady of beautiful lips, forsaking the ascetic Rama do thou become my wife!' Janaka's daughter of beautiful lips, hearing these and other words in the same strain, shut her ears and replied unto him, saying, 'Do not say so! The vault of heaven with all its stars may fall down, the Earth itself may be broken into fragments, fire itself may change its nature by becoming cool, yet I cannot forsake the descendant of Raghu! How can a she-elephant, who hath lived with the mighty leader of a herd with rent temples forsake him and live with a hog? Having once tasted the sweet wine prepared from honey or flowers, how can a woman, I fancy, relish the wretched arrak from rice?' Having uttered those words, she entered the cottage, her lips trembling in wrath and her arms moving to and fro in emotion. Ravana, however, followed her thither and intercepted her further progress. And rudely scolded by the Rakshasa, she swooned away. But Ravana seized her by the hair of her head, and rose up into the air. Then a huge vulture of the name of Jatayu living on a mountain peak, beheld that helpless lady thus weeping and calling upon Rama in great distress while being carried away by Ravana."

SECTION CCLXXVII

"Markandeya said, 'That heroic king of the vultures, Jatayu, having Sampati for his uterine brother and Arjuna himself for his father, was a friend of Dasaratha. And beholding his daughter-in-law Sita on the lap of Ravana, that ranger of the skies rushed in wrath against the king of the Rakshasas. And the vulture addressed Ravana, saying, 'Leave the princess of Mithila, leave her I say! How canst thou, O Rakshasa, ravish her when I am alive? If thou dost not release my daughter-in-law, thou shalt not escape from me with life!' And having said these words Jatayu began to tear the king of the Rakshasas with his talons. And he mangled him in a hundred different parts of his body by striking him with his wings and beaks. And blood began to flow as copiously from Ravana's body as water from a mountain spring. And attacked thus by that vulture desirous of Rama's good, Ravana, taking up a sword, cut off the two wings of that bird. And having slain that king of the vultures, huge as a mountain-peak shooting forth above the clouds, the Rakshasa rose high in the air with Sita on his lap. And the princess of Videha, wherever she saw an asylum of ascetics, a lake, a river, or a tank, threw down an ornament of hers. And beholding on the top of a mountain five foremost of monkeys, that intelligent lady threw down amongst them a broad piece of her costly attire. And that beautiful and yellow piece of cloth fell, fluttering through the air, amongst those five foremost of monkeys like lightning from the clouds. And that Rakshasa soon passed a great way through the firmament like a bird through the air. And soon the Rakshasa beheld his delightful and charming city of many gates, surrounded on all sides by high walls and built by Viswakrit himself. And the king of the Rakshasa then entered his own city known by the name of Lanka, accompanied by Sita.'

"And while Sita was being carried away, the intelligent Rama, having slain the great deer, retraced his steps and saw his brother Lakshmana (on the way). And beholding his brother, Rama reproved him, saying, 'How couldst thou come hither, leaving the princess of Videha in a forest that is haunted by the Rakshasa?' And reflecting on his own enticement to a great distance by that Rakshasa in the guise of a deer and on the arrival of his brother (leaving Sita alone in the asylum), Rama was filled with agony. And quickly advancing towards Lakshmana while reproving him still, Rama asked him, 'O Lakshmana, is the princess of Videha still alive? I fear she is no more!' Then Lakshmana told him everything about what Sita had said, especially that unbecoming language of hers subsequently. With a burning heart Rama then ran towards the asylum. And on the way he beheld a vulture huge as a mountain, lying in agonies of death. And suspecting him to be a Rakshasa, the descendant of the Kakutstha race, along with Lakshmana rushed towards him, drawing with great force his bow to a circle. The mighty vulture, however, addressing them both, said, 'Blessed be ye, I am the king of the vultures, and friend of Dasaratha!' Hearing these words of his, both Rama and his brother put aside their excellent bow and said, 'Who is this one that speaketh the name of our father in these woods?' And then they saw that creature to be a bird destitute of two wings, and that bird then told them of his own overthrow at the hands of Ravana for the sake of Sita. Then Rama enquired of the vulture as to the way Ravana had taken. The vulture answered him by a nod of his head and then breathed his last. And having understood from the sign the vulture had made that Ravana had gone towards the south, Rama reverencing his father's friend, caused his funeral obsequies to be duly performed. Then those chastisers of foes, Rama and Lakshmana, filled with grief at the abduction of the princess of Videha, took a southern path through the Dandaka woods beholding along their way many uninhabited asylums of ascetics, scattered over with seats of Kusa grass and umbrellas of leaves and broken water-pots, and abounding with hundreds of jackals. And in that great forest, Rama along with Sumatra's son beheld many herds of deer running in all directions. And they heard a loud uproar of various creatures like what is heard during a fast spreading forest conflagration. And soon they beheld a headless Rakshasa of terrible mien. And that Rakshasa was dark as the clouds and huge as a mountain, with shoulders broad as those of a Sola tree, and with arms that were gigantic. And he had a pair of large eyes on his breast, and the opening of his mouth was placed on his capacious belly. And that Rakshasa seized Lakshmana by the hand, without any difficulty. And seized by the Rakshasa the son of Sumitra, O Bharata, became utterly confounded and helpless. And casting his glances on Rama, that headless Rakshasa began to draw Lakshmana towards that part of his body where his mouth was. And Lakshmana in grief addressed Rama, saying, 'Behold my plight! The loss of thy kingdom, and then the death of our father, and then the abduction of Sita, and finally this disaster that hath overwhelmed me! Alas, I shall not behold thee return with the princess of Videha to Kosala and seated on thy ancestral throne as the ruler of the entire Earth! They only that are fortunate will behold thy face, like unto the moon emerged from the clouds, after thy coronation bath in water sanctified with Kusa grass and fried paddy and black peas!' And the intelligent Lakshmana uttered those and other lamentations in the same strain. The illustrious descendant, however, of Kakutstha's race undaunted amid danger, replied unto Lakshmana, saying, 'Do not, O tiger among men, give way to grief! What is this thing when I am here? Cut thou off his right arm and I shall cut off his left.' And while Rama was still speaking so, the left arm of the monster was severed by him, cut off with a sharp scimitar, as if indeed, that arm were a stalk of the Tila corn. The mighty son of Sumitra then beholding his brother standing before him struck off with his sword the right arm also of that Rakshasa. And Lakshmana also began to repeatedly strike Rakshasa under the ribs, and then that huge headless monster fell upon the ground and expired quickly. And then there came out from the Rakshasa's body a person of celestial make. And he showed himself to the brothers, staying for a moment in the skies, like the Sun in his effulgence in the firmament. And Rama skilled in speech, asked him, saying, 'Who art thou? Answer me who enquire of thee? Whence could such a thing happen? All this seems to me to be exceedingly wonderful!' Thus addressed by Rama, that being replied unto him, saying, 'I am, O prince, a Gandharva of the name of Viswavasu! It was through the curse of a Brahmana that I had to assume the form and nature of a Rakshasa. As to thyself, O Rama, Sita hath been carried away with violence by king Ravana who dwelleth in Lanka. Repair thou unto Sugriva who will give thee his friendship. There, near enough to the peak of Rishyamuka is the lake known by the name of Pampa of sacred water and cranes. There dwelleth, with four of his counsellors, Sugriva, the brother of the monkey-king Vali decked with a garland of gold. Repairing unto him, inform of thy cause of sorrow. In plight very much like thy own, he will render thee assistance. This is all that we can say. Thou wilt, without doubt, see the daughter of Janaka! Without doubt Ravana and others are known to the king of the monkeys!' Having said these words, that celestial being of great effulgence made himself invisible, and those heroes, both Rama and Lakshmana, wondered much."

SECTION CCLXXVIII

"Markandeya said, 'Afflicted with grief at the abduction of Sita, Rama had not to go much further before he came upon Pampa--that lake which abounded with lotuses of various kinds. And fanned by the cool, delicious and fragrant breezes in those woods, Rama suddenly remembered his dear spouse. And, O mighty monarch, thinking of that dear wife of his, and afflicted at the thought of his separation from her, Rama gave way to lamentations. The son of Sumitra then addressed him saying, 'O thou that givest proper respect to those that deserve it, despondency such as this should not be suffered to approach thee, like illness that can never touch an old man leading a regular life! Thou hast obtained information of Ravana and of the princess of Videha! Liberate her now with exertion and intelligence! Let us now approach Sugriva, that foremost of monkeys, who is even now on the mountain top! Console thyself, when I, thy disciple and slave and ally, am near!' And addressed by Lakshmana in these and other words of the same import, Rama regained his own nature and attended to the business before him. And bathing in the waters of Pampa and offering oblations therewith unto their ancestors, both those heroic brothers, Rama and Lakshmana, set out (for Rishyamuka). And arriving at Rishyamuka which abounded with fruits and roots and trees, those heroes beheld five monkeys on the top of the mountain-peak. And seeing them approach, Sugriva sent his counsellor the intelligent Hanuman, huge as the Himavat-mountains, to receive them. And the brothers, having first exchanged words with Hanuman, approached Sugriva. And then, O king, Rama made friends with Sugriva. And when Rama informed Sugriva of the object he had in view, Sugriva showed him the piece of cloth that Sita had dropped among the monkeys, while being carried away by Ravana. And having obtained from him those credentials, Rama himself installed Sugriva--that foremost of monkeys--in sovereignty of all the monkeys of Earth. And Rama also pledged himself to slay Vali in battle. And having come to that understanding and placing the fullest confidence in each other, they all repaired to Kiskindhya, desirous of battle (with Vali). And arriving at Kiskindhya, Sugriva sent forth a loud roar deep as that of a cataract. Unable to bear that challenge, Vali was for coming out (but his wife) Tara stood in way, saying, 'Himself endued with great strength, the way in which Sugriva is roaring, showeth, I ween, that he hath found assistance! It behoveth thee not, therefore, to go out! Thus addressed by her, that king of the monkeys, the eloquent Vali, decked in a golden garland replied unto Tara of face beautiful as the moon, saying, 'Thou understandest the voice of every creature. Tell me after reflection whose help it is that this brother in name only of mine hath obtained!' Thus addressed by him Tara endued with wisdom and possessed of the effulgence of the moon, answered her lord after a moment's reflection, saying, 'Listen, O monarch of the monkeys! That foremost of bowmen, endued with great might, Rama the son of Dasaratha, whose spouse hath been ravished, hath made an alliance offensive and defensive with Sugriva! And his brother the intelligent Lakshmana also of mighty arms, the unvanquished son of Sumitra, standeth beside him for the success of Sugriva's object. And Mainda and Dwivida, and Hanuman the son of Pavana, and Jamvuman, the king of the bears, are beside Sugriva as his counsellors. All these illustrious ones are endued with great strength and intelligence. And these all, depending upon the might and energy of Rama, are prepared for thy destruction!' Hearing these words of hers that were for his benefit, the king of the monkeys disregarded them altogether. And filled with jealousy, he also suspected her to have set her heart on Sugriva! And addressing Tara in harsh words, he went out of his cave and coming before Sugriva who was staying by the side of the mountains of Malyavat, he spoke unto him thus, 'Frequently vanquished before by me, fond as thou art of life, thou art allowed by me to escape with life owing to thy relationship with me! What hath made thee wish for death so soon?' Thus addressed by Vali, Sugriva, that slayer of foes, as if addressing Rama himself for informing him of what had happened, replied unto his brother in these words of grave import, 'O king, robbed by thee of my wife and my kingdom also, what need have I of life?

Know that it is for this that I have come!' Then addressing each other in these and other words of the same import, Vali and Sugriva rushed to the encounter, fighting with Sala and Tala trees and stones. And they struck each other down on the earth. And leaping high into the air, they struck each other with their fists. And mangled by each other's nail and teeth, both of them were covered with blood. And the two heroes shone on that account like a pair of blossoming Kinshukas. And as they fought with each other, no difference (in aspect) could be observed so as to distinguish them. Then Hanuman placed on Sugriva's neck a garland of flowers. And that hero thereupon shone with that garland on his neck, like the beautiful and huge peak of Malya with its cloudy belt. And Rama, recognising Sugriva by that sign, then drew his foremost of huge bows, aiming at Vali as his mark. And the twang of Rama's bow resembled the roar of an engine. And Vali, pierced in the heart by that arrow, trembled in fear. And Vali, his heart having been pierced through, began to vomit forth blood. And he then beheld standing before him Rama with Sumatra's son by his side. And reproving that descendant of Kakutstha's race, Vali fell down on the ground and became senseless. And Tara then beheld that lord of hers possessed of the effulgence of the Moon, lying prostrate on the bare earth. And after Vali had been thus slain, Sugriva regained possession of Kishkindhya, and along with it, of the widowed Tara also of face beautiful as the moon. And the intelligent Rama also dwelt on the beautiful breast of the Malyavat hill for four months, duly worshipped by Sugriva all the while.

"Meanwhile Ravana excited by lust, having reached his city of Lanka, placed Sita in an abode, resembling Nandana itself, within a forest of Asokas, that looked like an asylum of ascetics. And the large-eyed Sita passed her days there in distress, living on fruits and roots, practising ascetic austerities with fasts, attired in ascetic garb, and waning thin day by day, thinking of her absent lord. And the king of the Rakshasas appointed many Rakshasa women armed with bearded darts and swords and lances and battle-axes and maces and flaming brands, for guarding her. And some of these had two eyes, and some three. And some had eyes on their foreheads. And some had long tongues and some had none. And some had three breasts and some had only one leg. And some had three matted braids on their heads, and some had only one eye. And these, and others of blazing eyes and hair stiff as the camel's, stood beside Sita surrounding her day and night most watchfully. And those Pisacha women of frightful voice and terrible aspect always addressed that large-eyed lady in the harshest tones. And they said, 'Let us eat her up, let us mangle her, let us tear her into pieces, her, that is, that dwelleth here disregarding our lord!' And filled with grief at the separation from her lord, Sita drew a deep sigh and answered those Rakshasa women, saying, 'Reverend ladies, eat me up without delay! I have no desire to live without that husband of mine, of eyes like lotus-leaves and locks wavy, and blue in hue! Truly I will, without food and without the least love of life, emaciate my limbs, like a she-snake (hibernating) within a Tala tree. Know this for certain that I will never seek the protection of any other person than the descendant of Raghu. And knowing this, do what ye think fit!' And hearing these words of hers, those Rakshasas with dissonant voice went to the king of the Rakshasas, for representing unto him all she had said. And when those Rakshasas had gone away, one of their number known by the name of Trijata, who was virtuous and agreeable in speech, began to console the princess of Videha. And she said, 'Listen, O Sita! I will tell thee something! O friend, believe in what I say! O thou of fair hips, cast off thy fears, and listen to what I say. There is an intelligent and old chief of the Rakshasas known by the name of Avindhya. He always seeketh Rama's good and hath told me these words for thy sake! 'Reassuring and cheering her, tell Sita in my name, saying: 'Thy husband the mighty Rama is well and is waited upon by Lakshmana. And the blessed descendant of Raghu hath already made friends with Sugriva, the king of the monkeys, and is ready to act for thee! And, O timid lady, entertain thou no fear on account of Ravana, who is censured by the whole world, for, O daughter, thou art safe from him on account of Nalakuvera's curse. Indeed, this wretch had been cursed before for his having violated his daughter-in-law, Rambha. This lustful wretch is not able to violate any woman by force. Thy husband will soon come, protected by Sugriva and with the intelligent son of Sumitra in his train, and will soon take thee away hence! O lady, I have had a most terrible dream of evil omen, indicating the destruction of this wicked-minded wretch of Pulastya's race! This night wanderer of mean deeds is, indeed, most wicked and cruel. He inspireth terror in all by the defects of his nature and the wickedness of his conduct. And deprived of his senses by Fate, he challengeth the very gods. In my vision I have seen every indication of his downfall. I have seen the Ten-headed, with his crown shaven and body besmeared with oil, sunk in mire, and the next moment dancing on a chariot drawn by mules. I have seen Kumbhakarna and others, perfectly naked and with crowns shaven, decked with red wreaths and unguents, and running towards the southern direction. Vibhishana alone, with umbrella over his head, and graced with a turban, and with body decked with white wreaths and unguents, I beheld ascending the summit of the White hill. And I saw four of his counsellors also, decked with white wreaths and unguents, ascending the summit of that hill along with him. All this bodeth that these alone will be saved from the impending terror. The whole earth with its oceans and seas will be enveloped with Rama's arrows. O lady, thy husband will fill the whole earth with his fame. I also saw Lakshmana, consuming all directions (with his arrows) and ascending on a heap of bones and drinking thereon honey and rice boiled in milk. And thou, O lady, hast been beheld by me running towards a northernly direction, weeping and covered with blood and protected by a tiger! And, O princess of Videha, soon wilt thou find happiness, being united, O Sita, with thy lord, that descendant of Raghu accompanied by his brother!' Hearing these words of Trijata, that girl with eyes like those of a young gazelle, once more began to entertain hopes of a union with her lord. And when at last those fierce and cruel Pisacha guards came back, they saw her sitting with Trijata as before."

SECTION CCLXXIX

"Markandeya said, 'And while the chaste Sita was dwelling there afflicted with melancholy and grief on account of her lord, attired in mean garb, with but a single jewel (on the marital thread on her wrist), and incessantly weeping, seated on a stone, and waited upon by Rakshasa women, Ravana, afflicted by the shafts of the god of desire, came to her and approached her presence. And inflamed by desire, that conquerer in battle of the gods, the Danavas, the Gandharvas, the Yakshas, and the

Kimpurushas, attired in celestial robes and possessing handsome features, decked with jewelled earrings and wearing a beautiful garland and crown, entered the Asoka woods, like an embodiment of the vernal season. And dressed with care, Ravana looked like the Kalpa tree in Indra's garden. But though adorned with every embellishment, that inspired her only with awe, like a beautified banian in the midst of a cemetery. And that night wanderer, having approached the presence of that slender-waisted lady, looked like the planet Saturn in the presence of Rohini. And smitten with the shafts of the god of the flowery emblem he accosted that fair-hipped lady then affrighted like a helpless doe, and told her these words, 'Thou hast, O Sita, shown thy regard for thy lord too much! O thou of delicate limbs, be merciful unto me. Let thy person be embellished now (by these maids in waiting). O excellent lady, accept me as thy lord! And, O thou of the most beautiful complexion, attired in costly robes and ornaments, take thou the first place among all the women of my household. Many are the daughters of the celestials and also the Gandharvas that I possess! I am lord also of many Danava and Daitya ladies! One hundred and forty millions of Pisachas, twice as many man-eating Rakshasa of terrible deed, and thrice as many Yaksha do my bidding! Some of these are under the sway of my brother who is the lord of all treasures. In my drinking hall, O excellent lady of beautiful thighs, Gandharvas and Apsaras wait on me as they do on my brother! I am, again, the son of that regenerate Rishi Visravas himself of high ascetic merit. I am renowned, again, as the fifth Regent of the Universe! And, O beautiful lady, of food and edibles and drinks of the very best kind, I have as much as the Lord himself of the celestials! Let all thy troubles consequent on a life in the woods cease! O thou of fair hips, be my Queen, as Mandodari herself!' Thus addressed by him, the beautiful princess of Videha, turning away and regarding him as something less than a straw, replied unto that wanderer of the night. And at that time the princess of Videha, that girl of beautiful hips, had her deep and compact bosom copiously drenched by her inauspicious tears shed ceaselessly. And she who regarded her husband as her god, answered that mean wretch, saying, 'By sheer ill-luck it is, O king of the Rakshasas, that I am obliged to hear such words of grievous import spoken by thee! Blessed be thou, O Rakshasa fond of sensual pleasures, let thy heart be withdrawn from me! I am the wife of another, ever devoted to my husband, and, therefore, incapable of being possessed by thee! A helpless human being that I am, I cannot be a fit wife for thee! What joy can be thine by using violence towards an unwilling woman? Thy father is a wise Brahmana, born of Brahma and equal unto that Lord himself of the creation! Why dost thou not, therefore, thyself being equal to a Regent of the Universe, observe virtue? Disgracing thy brother, that king of the Yakshas, that adorable one who is the friend of Maheswara himself, that lord of treasures, how is it that thou feelest no shame?' Having said these words, Sita began to weep, her bosom shivering in agitation, and covering her neck and face with her garments. And the long and well-knit braid, black and glossy, falling from the head of the weeping lady, looked like a black snake. And hearing these cruel words uttered by Sita, the foolish Ravana, although thus rejected, addressed Sita once more, saying, 'O lady, let the god having the Makara for his emblem burn me sorely. I will, however, on no account, O thou of sweet smiles and beautiful hips, approach thee, as thou art unwilling! What can I do to thee that still feelest a regard for Rama who is only a human being and, therefore, our food?' Having said those words unto that lady of faultless features, the king of the Rakshasa made himself invisible then and there and went away to the place he liked. And Sita, surrounded by those Rakshasa women, and treated with tenderness by Trijata, continued to dwell there in grief."

SECTION CCLXXX

"Markandeya said, 'Meanwhile the illustrious descendant of Raghu, along with his brother, hospitably treated by Sugriva, continued to dwell on the breast of the Malyavat hill, beholding every day the clear blue sky. And one night, while gazing from the mountain-top on the bright moon in the cloudless sky surrounded by planets and stars and stellar bodies, that slayer of foes was suddenly awakened (to a remembrance of Sita) by the cold breezes fragrant with the perfumes of the lily, lotus and other flowers of the same species. And virtuous Rama, dejected in spirits at the thought of Sita's captivity in the abode of the Rakshasa, addressed the heroic Lakshmana in the morning saying, 'Go, Lakshmana and seek in Kishkindhya that ungrateful king off the monkeys, who understand well his own interest and is even now indulging in dissipations, that foolish wretch of his race whom I have installed on a throne and to whom all apes and monkeys and bears owe allegiance, that fellow for whose sake, O mighty-armed perpetuator of Raghu's race, Vali was slain by me with thy help in the wood of Kishkindhya! I regard that worst of monkeys on earth to be highly ungrateful, for, O Lakshmana, that wretch hath now forgotten me who am sunk in such distress! I think he is unwilling to fulfil his pledge, disregarding, from dullness of understanding, one who hath done him such services! If thou findest him lukewarm and rolling in sensual joys, thou must then send him, by the path Vali hath been made to follow, to the common goal of all creatures! If, on the other hand, thou seest that foremost of monkeys delight in our cause, then, O descendant of Kakutstha, shouldst thou bring him hither with thee! Be quick, and delay not!' Thus addressed by his brother, Lakshmana ever attentive to the behests and welfare of his superiors, set out taking with him his handsome bow with string and arrows. And reaching the gates of Kishkindhya he entered the city unchallenged. And knowing him to be angry, the monkey-king advanced to receive him. And with his wife, Sugriva the king of the monkeys, with a humble heart, joyfully received him with due honours. And the dauntless son of Sumitra then told him what Rama had said. And having heard everything in detail, O mighty monarch, Sugriva, the king of the monkeys with his wife and servants, joined his hands, and cheerfully said unto Lakshmana, that elephant among men, these words: 'I am, O Lakshmana, neither wicked, nor ungrateful, nor destitute of virtue! Hear what efforts I have made for finding out Sita's place of captivity! I have despatched diligent monkeys in all directions. All of them have stipulated to return within a month. They will, O hero, search the whole earth with her forests and hills and seas, her villages and towns and cities and mines. Only five nights are wanting to complete that month, and then thou wilt, with Rama, hear tidings of great joy!'

"Thus addressed by that intelligent king of the monkeys, the high-souled Lakshmana became appeased, and he in his turn worshipped Sugriva. And accompanied by Sugriva, he returned to Rama on the breast of the Malyavat hill. And approaching him, Lakshmana informed him of the beginning already made in respect of his undertaking. And soon thousands of monkey-chiefs began to return, after having carefully searched the three quarters of the earth, viz., the North, the East and the West. But they that had gone towards the South did not make their appearance And they that came back represented to Rama, saying that although they had searched the whole earth with her belt of seas, yet they could not find either the princess of Videha or Ravana. But that descendant of Kakutstha's race, afflicted at heart, managed to live yet, resting his hopes (of hearing Sita's tidings) on the great monkeys that had gone towards the South.

"After the lapse of two months, several monkeys seeking with haste the presence of Sugriva, addressed him, saying, 'O king, that foremost of monkeys, the son of Pavana, as also Angada, the son of Vali, and the other great monkeys whom thou hadst despatched to search the southern region, have come back and are pillaging that great and excellent orchard called Madhuvana, which was always guarded by Vali and which hath been well-guarded by thee also after him!' Hearing of this act of liberty on their part, Sugriva inferred the success of their mission, for it is only servants that have been crowned with success that can act in this way. And that intelligent and foremost of monkeys communicated his suspicions to Rama. And Rama also, from this, guessed that the princess of Mithila had been seen. Then Hanuman and the other monkeys, having refreshed themselves thus, came towards their king, who was then staying with Rama and Lakshmana. And, O Bharata, observing the gait of Hanuman and the colour of his face, Rama was confirmed in the belief that Hanuman had really seen Sita. Then those successful monkeys with Hanuman at their head, duly bowed unto Rama and Lakshmana and Sugriva. And Rama then taking up his bow and quiver, addressed those monkeys, saying, 'Have you been successful? Will ye impart life unto me? Will ye once more enable me to reign in Ayodhya after having slain my enemy in battle and rescued the daughter of Janaka? With the princess of Videha unrescued, and the foe unslain in battle, I dare not live, robbed of wife and honour!' Thus addressed by Rama, the son of Pavana, replied unto him, saying, 'I bring thee good news, O Rama; for Janaka's daughter hath been seen by me. Having searched the southern region with all its hills, forests, and mines for some time, we became very weary. At length we beheld a great cavern. And having beheld it, we entered that cavern which extended over many Yojanas. It was dark and deep and overgrown with trees and infested by worms. And having gone a great way through it, we came upon sun-shine and beheld a beautiful palace. It was, O Raghava, the abode of the Daitya Maya. And there we beheld a female ascetic named Prabhavati engaged in ascetic austerities. And she gave us food and drink of various kinds. And having refreshed ourselves therewith and regained our strength, we proceeded along the way shown by her. At last we came out of the cavern and beheld the briny sea, and on its shores, the Sahya, the Malaya and the great Dardura mountains. And ascending the mountains of Malaya, we beheld before us the vast ocean.[91] And beholding it we felt sorely grieved in mind. And dejected in spirits and afflicted with pain and famishing with hunger, we despaired of returning with our lives. Casting our eyes on the great ocean extending over many hundreds of Yojanas and abounding in whales and alligators and other aquatic animals, we became anxious and filled with grief. We then sat together, resolved to die there of starvation. And in course of conversation we happened to talk of the vulture Jatayu. Just then we saw a bird huge as a mountain, of frightful form, and inspiring terror into every heart, like a second son of Vinata.[92] And coming upon us unawares for devouring us, he said, 'Who are ye that are speaking thus of my brother Jatayu? I am his elder brother, by name Sampati, and am the king of birds. Once upon a time, we two, with the desire of outstripping each other, flew towards the sun. My wings got burnt, but those of Jatayu were not. That was the last time I saw my beloved brother Jatayu, the king of vultures! My wings burnt, I fell down upon the top of this great mountain where I still am!' When he finished speaking, we informed him of the death of his brother in a few words and also of this calamity that hath befallen thee! And, O king, the powerful Sampati heating this unpleasant news from us, was greatly afflicted and again enquired of us, saying, 'Who is this Rama and why was Sita carried off and how was Jatayu slain? Ye foremost of monkeys I wish to hear everything in detail!' We then informed him of everything about this calamity of thine and of the reason also of our vow of starvation. That king of birds then urged us (to give up our vow) by these words of his: 'Ravana is, indeed, known to me. Lanka is his capital. I beheld it on the other side of the sea in a valley of the Trikuta hills! Sita must be there. I have little doubt of this!' Hearing these words of his, we rose up quickly and began, O chastiser of foes, to take counsel of one another for crossing the ocean! And when none dared to cross it, I, having recourse to my father, crossed the great ocean which is a hundred Yojanas in width. And having slain the Rakshasis on the waters, I saw the chaste Sita within Ravana's harem, observing ascetic austerities, eager to behold her lord, with matted locks on head, and body besmeared with filth, and lean, and melancholy and helpless. Recognising her as Sita by those unusual signs, and approaching that worshipful lady while alone, I said, 'I am, O Sita, an emissary of Rama and monkey begotten by Pavana![93] Desirous of having a sight of thee, hither have I come travelling through the skies! Protected by Sugriva, that monarch of all the monkeys, the royal brothers Rama and Lakshmana are in peace! And Rama, O lady, with Sumitra's son, hath enquired of thy welfare! And Sugriva also, on account of his friendship (with Rama and Lakshmana) enquireth of thy welfare. Followed by all the monkeys, thy husband will soon be here. Confide in me, O adorable lady, I am a monkey and not a Rakshasa!' Thus addressed by me, Sita seemed to meditate for a moment and then replied to me, saying, 'From the words of Avindhya I know that thou art Hanuman! O mighty-armed one, Avindhya is an old and respected Rakshasa! He told me that Sugriva is surrounded by counsellors like thee. Thou mayst depart now!' And with these words she gave me this jewel as a credential. And, indeed, it was by means of this jewel that the faultless Sita had been able to support her existence. And the daughter of Janaka further told me as a token from her, that by thee, O tiger among men, a blade of grass (inspired with Mantras and thus converted into a fatal weapon) had once been shot at a crow while ye were on the breast of the mighty hill known by the name of Chitrakuta! And this she said as evidence of my having met her and hers being really the princess of Videha. I then caused myself to be seized by Ravana's soldiers, and then set fire to the city of Lanka!'"

SECTION CCLXXXI

"Markandeya said, 'It was on the breast of that very hill where Rama was seated with those foremost of monkeys that great monkey chiefs at the command of Sugriva, began to flock together. The father-in-law of Vali, the illustrious Sushena, accompanied by a thousand crores of active apes, came to Rama. And those two foremost of monkeys endued with mighty energy, viz., Gaya and Gavakshya, each accompanied by a hundred crores of monkeys, showed themselves there. And, O king, Gavakshya also of terrible mien and endued with a bovine tail, showed himself there, having collected sixty thousand crores of monkeys. And the renowned Gandhamadana, dwelling on the mountains of the same name, collected a hundred thousand crores of monkeys. And the intelligent and mighty monkey known by the name of Panasa mustered together fifty-two crores of monkeys.[94] And that foremost and illustrious of monkeys named Dadhimukha of mighty energy mustered a large army of monkeys possessed of terrible prowess. And Jamvuvan showed himself there with a hundred thousand crores of black bears of terrible deeds and faces having the Tilaka mark.[95] And these and many other chiefs of monkey-chiefs, countless in number, O king, came there for aiding Rama's cause. And endued with bodies huge as mountain-peaks and roaring like lions, loud was the uproar that was heard there made by those monkeys running restlessly from place to place. And some of them looked like mountain-peaks, and some looked like buffaloes. And some were of the hue of autumnal clouds and the faces of some were red as vermillion. And some rose high, and some fell down, and some cut capers, and some scattered the dust, as they mustered together from various directions. And that monkey army, vast as the sea at full tide, encamped there at Sugriva's bidding. And after those foremost of monkeys had mustered from every direction, the illustrious descendant of Raghu, with Sugriva by his side, set out in an auspicious moment of a very fair day under a lucky constellation, accompanied by that host arrayed in order of battle, as if for the purpose of destroying all the worlds. And Hanuman, the son of the Wind-god, was in the van of that host, while the rear was protected by the fearless son of Sumitra. And surrounded by the monkey-chiefs, those princes of Raghu's house with fingers cased in guana skin, shone, as they went, like the Sun and the Moon in the midst of the planets. And that monkey host armed with stones and Sala and Tala trees, looked very much like a far-extending field of corn under the morning sun. And that mighty army, protected by Nala and Nila and Angada and Kratha and Mainda and Dwivida, marched forth for achieving the purpose of Raghava. And encamping successively, without interruption of any kind, on wide and healthy tracts and valleys abounding with fruits and roots and water and honey and meat, the monkey host at last reached the shores of the briny sea. And like unto a second ocean, that mighty army with its countless colours, having reached the shores of sea, took up its abode there. Then the illustrious son of Dasaratha, addressing Sugriva amongst all those foremost monkeys, spoke unto him these words that were suited to the occasion, 'This army is large. The ocean also is difficult to cross. What contrivance, therefore, commends itself to thee for crossing the ocean?' At these words, many vain-glorious monkeys answered, 'We are fully able to cross the sea.' This answer, however, was not of much use, as all could not avail of that means. Some of the monkeys proposed to cross the sea in boats, and some in rafts of various kinds. Rama, however, conciliating them all, said, 'This cannot be. 'The sea here is a full hundred Yojanas in width. All the monkeys, ye heroes, will not be able to cross it. This proposal, therefore, that ye have made, is not consonant to reason. Besides we have not the number of boats necessary for carrying all our troops. How, again, can one like us raise such obstacles in the way of the merchants? Our army is very large. The foe wilt make a great havoc if a hole is detected. Therefore, to cross the sea in boats and rafts doth not recommend itself to me. I will, however, pray to the Ocean for the necessary means. Foregoing food, I will lie down on the shore. He will certainly show himself to me. If, however, he doth not show himself, I will chastise him then by means of my great weapons that are more blazing than fire itself and are incapable of being baffled!' Having said these words, both Rama and Lakshmana touched water[96] and duly laid themselves down on a bed of kusa grass on the seashore. The divine and illustrious Ocean then that lord of male and female rivers, surrounded by aquatic animals, appeared unto Rama in a vision. And addressing Rama in sweet accents, the genius of the Ocean, surrounded by countless mines of gems, said, 'O son of Kausalya, tell me what aid, O bull among men, I am to render thee! I also have sprung from the race of Ikshwaku[97] and am, therefore, a relative of thine!' Rama replied unto him, saying, 'O lord of rivers, male and female, I desire thee to grant me a way for my troops, passing along which I may slay the Ten-headed (Ravana), that wretch of Pulastya's race! If thou dost not grant the way I beg of thee, I will then dry thee up by means of my celestial arrows inspired with mantras!' And hearing these words of Rama, the genius of Varuna's abode, joining his hands, answered in great affliction, 'I do not desire to put any obstacle in thy way. I am no foe of thine! Listen, O Rama, to these words, and having listened, do what is proper! If, at thy command, I get a way for the passage of thy army, others then, from strength of their bows, will command me to do the same! In thy army there is a monkey of the name of Nala, who is a skilful mechanic. And endued with great strength, Nala is the son of Tashtri, the divine artificer of the Universe. And whether it is wood, or grass or stone, that he will throw into my waters, I will support the same on my surface, and thus wilt thou have a bridge (over which to pass)!' And having said these words, the genius of the Ocean disappeared. And Rama awaking, called Nala unto him and said, 'Build thou a bridge over the sea! Thou alone, I am sure, art able to do it!' And it was by this means that the descendant of Kakutstha's race caused a bridge to be built that was ten Yojanas in width and a hundred Yojanas in length. And to this day that bridge is celebrated over all the world by the name of Nala's bridge. And having completed that bridge, Nala, of body huge as a hill, came away at the command of Rama.

"And while Rama was on this side of the ocean, the virtuous Vibhishana, the brother of the king of the Rakshasas accompanied by four of his counsellors, came unto Rama. And the high-souled Rama received him with due welcome. Sugriva, however, feared, thinking he might be a spy. The son of Raghu, meanwhile perfectly satisfied (with Vibhishana) in consequence of the sincerity of his exertions and the many indications of his good conduct, worshipped him with respect. And he also installed Vibhishana in the sovereignty of all the Rakshasas and made him his own junior counsellor, and a friend of Lakshmana's. And it was under Vibhishana's guidance, O king, that Rama with all his troops crossed the great ocean by means of that bridge in course of a month. And having crossed the ocean and arrived at Lanka, Rama caused its extensive and numerous gardens to be devastated by his monkeys. And while Rama's troops were there, two of Ravana's counsellors and officers, named Suka and Sarana, who had come as spies, having assumed the shape of monkeys, were seized by Vibhishana. And when those wanderers of the night assumed their real Rakshasa forms, Rama showed them his troop and dismissed them quietly. And having quartered his troops in those woods that skirted the city, Rama then sent the monkey Angada with great wisdom as his envoy to Ravana."

SECTION CCLXXXII

"Markandeya said, 'Having quartered his army in those groves abounding with food and water and with fruits and roots, the descendant of Kakutstha began to watch over them with care. Ravana, on the other hand, planted in his city many appliances constructed according to the rules of military science. And his city, naturally impregnable on account of its strong ramparts and gate-ways, had seven trenches, that were deep and full of water to the brim and that abounded with fishes and sharks and alligators, made more impregnable still by means of pointed stakes of Khadira wood. And the ramparts, heaped with stones, were made impregnable by means of catapults. And the warriors (who guarded the walls) were armed with earthen pots filled with venomous snakes, and with resinous powders of many kinds. And they were also armed with clubs, and fire-brands and arrows and lances and swords and battle-axes. And they had also Sataghnis[98] and stout maces steeped in wax.[99] And at all the gates of the city were planted movable and immovable encampments manned by large numbers of infantry supported by countless elephants and horses. And Angada, having reached one of the gates of the city, was made known to the Rakshasas. And he entered the town without suspicion or fear. And surrounded by countless Rakshasas, that hero in his beauty looked like the Sun himself in the midst of masses of clouds. And having approached the hero of Pulastya's race in the midst of his counsellors, the eloquent Angada saluted the king and began to deliver Rama's message in these words, 'That descendant of Raghu, O king, who ruleth at Kosala and whose renown hath spread over the whole world, sayeth unto thee these words suited to the occasion. Accept thou that message and act according to it! Provinces and towns, in consequence of their connection with sinful kings incapable of controlling their souls, are themselves polluted and destroyed. By the violent abduction of Sita, thou alone hast injured me! Thou, however, wilt become the cause of death to many unoffending persons. Possessed of power and filled with pride, thou hast, before this, slain many Rishis living in the woods, and insulted the very gods. Thou hast slain also many great kings and many weeping women. For those transgressions of thine, retribution is about to overtake thee! I will slay thee with thy counsellors. Fight and show thy courage![100] O wanderer of the night, behold the power of my bow, although I am but a man! Release Sita, the daughter of Janaka! If thou dost not release her, I shall make the Earth divested of all Rakshasas with my keen-edged arrows!' Hearing these defiant words of the enemy, king Ravana bore them ill, becoming senseless with wrath. And thereupon four Rakshasas skilled in reading every sign of their master, seized Angada like four hawks seizing a tiger. With those Rakshasas, however, holding him fast by his limbs, Angada leaped upwards and alighted on the palace terrace. And as he leaped up with a great force, those wanderers of the night fell down the earth, and bruised by the violence of the fall, had their ribs broken. And from the golden terrace on which he had alighted, he took a downward leap. And overleaping the walls of Lanka, he alighted to where his comrades were. And approaching the presence of the lord of Kosala and informing him of everything, the monkey Angada endued with great energy retired to refresh himself, dismissed with due respect by Rama.

The descendant of Raghu then caused the ramparts of Lanka to be broken down by a united attack of all those monkeys endued with the speed of the wind. Then Lakshmana, with Vibhishana and the king of the bears marching in the van, blew up the southern gate of the city that was almost impregnable. Rama then attacked Lanka with a hundred thousand crores of monkeys, all possessed of great skill in battle, and endued with reddish complexions like those of young camels. And those crores of greyish bears with long arms, and legs and huge paws, and generally supporting themselves on their broad haunches, were also urged on to support the attack. And in consequence of those monkeys leaping up and leaping down and leaping in transverse directions, the Sun himself, his bright disc completely shaded, became invisible for the dust they raised. And the citizens of Lanka beheld the wall of their town assume all over a tawny hue, covered by monkeys of complexions yellow as the ears of paddy, and grey as Shirisha flowers, and red as the rising Sun, and white as flax or hemp. And the Rakshasas, O king, with their wives and elders, were struck with wonders at that sight. And the monkey warriors began to pull down pillars made of precious stones and the terraces and tops of palatial mansions. And breaking into fragments the propellers of catapults and other engines, they began to cast them about in all directions. And taking up the Sataghnis along with the discs, the clubs, and stones, they threw them down into the city with great force and loud noise. And attacked thus by the monkeys, those Rakshasas that had been placed on the walls to guard them, fled precipitately by hundreds and thousands.

"Then hundreds of thousands of Rakshasas, of terrible mien, and capable of assuming any form at will, came out at the command of the king. And pouring a perfect shower of arrows and driving the denizens of the forest, those warriors, displaying great prowess, adorned the ramparts. And soon those wanderers of the night, looking like masses of flesh, and of terrible mien, forced the monkeys to leave the walls. And mangled by the enemies' lances, numerous monkey-chiefs fell down from the ramparts, and crushed by the falling columns and gate-ways, numerous Rakshasas also fell down to rise no more. And the monkeys and the brave Rakshasas that commenced to eat up the foe, struggled, seizing one another by the hair, and mangling and tearing one another with their nails and teeth. And the monkeys and the Rakshasas roared and yelled frightfully, and while many of both parties were slain and fell down to rise no more, neither side gave up the contest. And Rama continued all the while to shower a thick downpour of arrows like the very clouds. And the arrows he shot, enveloping Lanka, killed large numbers of Rakshasas. And the son of Sumitra, too, that mighty bowman incapable of being fatigued in battle, naming particular Rakshasas stationed on the ramparts, slew them with his clothyard shafts. And then the monkey host, having achieved success was withdrawn at the command of Rama, after it had thus pulled down the fortifications of Lanka and made all objects within the city capable of being aimed at by the besieging force."

SECTION CCLXXXIII

"Markandeya said, 'And while those troops (thus withdrawn) were reposing themselves in their quarters, many little Rakshasas and Pisachas owning Ravana as their leader, penetrated amongst them. And among these were Parvana, Patana, Jambha, Khara, Krodha-vasa, Hari, Praruja, Aruja and Praghasa, and others. And as these wicked ones were penetrating (the monkey host) in their invisible forms, Vibhishana, who had the knowledge thereof, broke the spell of their invisibility. And once seen, O king, by the powerful and long-leaping monkeys, they were all slain and prostrated on the earth, deprived of life. And unable to endure this, Ravana marched out at the head of his troops. And surrounded by his terrible army of Rakshasas and Pisachas, Ravana who was conversant with the rules of warfare like a second Usanas invested the monkey host, having disposed his troops in that array which is named after Usanas himself. And beholding Ravana advancing with his army disposed in that array, Rama, following the mode recommended by Vrihaspati, disposed his troops in counter array for opposing that wanderer of the night. And coming up quickly, Ravana began to fight with Rama. And Lakshmana singled out Indrajit, and Sugriva singled out Virupakshya, and Nikharvata fought with Tara, and Nala with Tunda, and Patusa with Panasa. And each warrior, advancing up to him whom he regarded as his match, began to fight with him on that field of battle, relying on the strength of his own arms, and that encounter, so frightful to timid persons, soon became terrible and fierce like that between the gods and the Asuras in the days of old. And Ravana covered Rama with a shower of darts and lances and swords, and Rama also afflicted Ravana with his whetted arrows of iron furnished with the sharpest points, and in the same way Lakshmana smote the contending Indrajit with arrows capable of penetrating into the most vital parts and Indrajit also smote Sumitra's son with an arrowy shower. And Vibhishana showered upon Prahasta and Prahasta showered upon Vibhishana, without any regard for each other a thick downpour of winged arrows furnished with the sharpest points. And thus between those mighty warriors there came about an encounter of celestial weapons of great force, at which the three worlds with their mobile and immobile creatures were sorely distressed."

SECTION CCLXXXIV

"Markandeya said, "Then Prahasta, suddenly advancing up to Vibhishana and uttering a loud yell, struck him with his mace. But though struck with that mace of terrible force, the mighty-armed Vibhishana of great wisdom, without wavering in the least, stood still as the mountains of Himavat. Then Vibhishana, taking up a huge and mighty javelin furnished with a hundred bells, inspired it with mantras and hurled it at the head of his adversary. And by the impetuosity of that weapon rushing with the force of the thunderbolt, Prahasta's head was severed off, and he thereupon looked like a mighty tree broken by the wind. And beholding that wanderer of the night, Prahasta, thus slain in battle, Dhumraksha rushed with great impetuosity against the monkey-host. And beholding the soldiers of Dhumraksha, looking like the clouds and endued with terrible mien, advancing up towards them, the monkey-chief suddenly broke and fled. And seeing those foremost of monkeys suddenly give way, that tiger among monkeys, Hanuman, the son of Pavana, began to advance. And beholding the son of Pavana staying still on the field of battle, the retreating monkeys, O king, one and all quickly rallied. Then mighty and great and fearful was the uproar that arose there in consequence of the warriors of Rama and Ravana rushing against each other. And in that battle which raged terribly the field soon became miry with blood. And Dhumraksha afflicted the monkey-host with volleys of winged shafts. Then that vanquisher of foes, Hanuman, the son of Pavana, quickly seized that advancing leader of the Rakshasa. And the encounter that took place between that monkey and the Rakshasa hero, is desirous of defeating the other, was fierce and terrible, like that of Indra and Prahlada (in days of yore). And the Rakshasa struck the monkey with his maces and spiked clubs while the monkey struck the Rakshasa with trunks of trees unshorn of their branches. Then Hanuman, the son of Pavana, slew in great wrath that Rakshasa along with his charioteer and horses and broke his chariot also into pieces. And beholding Dhumraksha, that foremost of Rakshasa, thus slain, the monkeys, abandoning all fear, rushed against the Rakshasa army with great valour. And slaughtered in large numbers by the victorious and powerful monkeys, the Rakshasas became dispirited and fled in fear to Lanka. And the surviving wreck of the Rakshasa army, having reached the city, informed king Ravana of everything that had happened. And hearing from them that Prahasta and that mighty archer Dhumraksha, had both, with their armies, been slain by the powerful monkeys, Ravana drew a deep sigh and springing up from his excellent seat, said,--the time is come for Kumbhakarna to act.--And having said this, he awake, by means of various loud-sounding instruments, his brother Kumbhakarna from his deep and prolonged slumbers. And having awaked him with great efforts, the Rakshasa king, still afflicted with anxiety, addressed the mighty Kumbhakarna and said unto him when seated at his ease on his bed, having perfectly recovered consciousness and self-possession, these words, 'Thou, indeed, art happy, O Kumbhakarna, that canst enjoy profound and undisturbed repose, unconscious of the terrible calamity that hath overtaken us! Rama with his monkey host hath crossed the Ocean by a bridge and disregarding us all is waging a terrible war (against us). I have stealthily brought away his wife Sita, the daughter of Janaka. and it is to recover her that he hath come hither, after having made a bridge over the great Ocean. Our great kinsmen also, Prahasta and others, have already been slain by him. And, O scourge of thy enemies, there is not another person, save thee, that can slay Rama! Therefore, O warrior, putting on thy armour, do thou set out this day for the purpose of vanquishing Rama and his followers! The two younger brothers of Dushana, viz., Vajravega and Promathin, will join thee with their forces!' And having said this unto the mighty Kumbhakarna. the Rakshasa king gave instructions to Vajravega and Promathin as to what they should do. And accepting his advice, those two warlike brothers of Dushana quickly marched out of the city, preceded by Kumbhakarna."

SECTION CCLXXXV

"Markandeya said, "Then Kumbhakarna set out from the city, accompanied by his followers. And soon he beheld the victorious monkey troops encamped before him. And passing them by with the object of seeking out Rama, he beheld the son of Sumitra standing at his post, bow in hand. Then the monkey warriors, speedily advancing towards him, surrounded him on all sides. And then they commenced to strike him with numberless large trees. And many amongst them fearlessly began to tear his body with their nails. And those monkeys began to fight with him in various ways approved by the laws of warfare. And they soon overwhelmed that chief of the Rakshasas with a shower of terrible weapons of various kinds. And attacked by them thus, Kumbhakarna only laughed at them and began to eat them up. And he devoured those foremost of monkeys known by the name of Chala, and Chandachala, and Vajravahu. And beholding that fearful act of the Rakshasa, other monkeys were frightened and set forth a loud wail of fear. And hearing the screams of those monkey-leaders, Sugriva boldly advanced towards Kumbhakarna. And that high-souled king of the monkeys swiftly approaching the Rakshasa, violently struck him on the head with the trunk of a Sala tree. And though the high-souled Sugriva always prompt in action broke that Sala tree on the head of Kumbhakarna, he failed to make any impression on that Rakshasa. And then, as if roused from his torpor by that blow, Kumbhakarna stretching forth his arms seized Sugriva by main force. And beholding Sugriva dragged away by the Rakshasa, the heroic son of Sumitra, that delighter of his friends, rushed towards Kumbhakarna. And that slayer of hostile heroes, Lakshmana, advancing towards Kumbhakarna, discharged at him an impetuous and mighty arrow furnished with golden wings. And that arrow, cutting through his coat of mail and penetrating into his body, passed through it outright and struck into the earth, stained with the Rakshasa's blood. Kumbhakarna then, having his breast thus bored through, released the king of monkeys. And taking up a huge mass of stone as his weapon, the mighty warrior Kumbhakarna then rushed towards the son of Sumitra, aiming it at him. And as the Rakshasa rushed towards him, Lakshmana cut off his upraised arms by means of a couple of keen-edged shafts furnished with heads resembling razors. But as soon as the two arms of the Rakshasa were thus cut off, double that number of arms soon appeared on his person. Sumitra's son, however, displaying his skill in weapon, soon by means of similar arrows cut off those arms also, each of which had seized a mass of stone. At this, that Rakshasa assumed a form enormously huge and furnished with numerous heads and legs and arms. Then the son of Sumitra rived, with a Brahma weapon, that warrior looking like an assemblage of hill. And rent by means of that celestial weapon, that Rakshasa fell on the field of battle like a huge tree with spreading branches suddenly consumed by heaven's thunderbolt. And beholding Kumbhakarna endued with great activity and resembling the Asura Vritra himself, deprived of life and prostrated on the field of battle, the Rakshasa warriors fled in fear. And beholding the Rakshasa warriors running away from the field of battle, the younger brother of Dushana, rallying them, rushed in great wrath upon the son of Sumitra. Sumitra's son, however, with a loud roar, received with his winged shafts both those wrathful warriors, Vajravega and Promathin, rushing towards him. The battle then, O son of Pritha, that took place between those two younger brothers of Dushana on the one hand and the intelligent Lakshmana on the other, was exceedingly furious and made the bristles of the spectators stand on end. And Lakshmana overwhelmed the two Rakshasas with a perfect shower of arrows. And those two Rakshasa heroes, on the other hand, both of them excited with fury, covered Lakshmana with an arrowy hail. And that terrible encounter between Vajravega and Promathin and the mighty-armed Lakshmana lasted for a short while. And Hanumana, the son of Pavana, taking up a mountain peak, rushed towards one of the brothers, and with that weapon took the life of the Rakshasa Vajravega. And that mighty monkey, Nala, also, with a large mass of rock, crushed Promathin, that other younger brother of Dushana. The deadly struggle, however, between the soldiers of Rama and Ravana, rushing against one another, instead of coming to an end even after this, raged on as before. And hundreds of Rakshasas were slain by the denizens of the forest, while many of the latter were slain by the former. The loss, however, in killed, of the Rakshasas was far greater than that of the monkeys.

SECTION CCLXXXVI

"Markandeya said, 'Learning that Kumbhakarna had with his followers, fallen in battle as also that great warrior Prahasta, and Dhumraksha too of mighty energy, Ravana then addressed his heroic son Indrajit saying, 'O slayer of foes, slay thou in battle Rama and Sugriva and Lakshmana. My good son, it was by thee that this blazing fame of mine had been acquired by vanquishing in battle that wielder of the thunderbolt, the thousand-eyed Lord of Sachi! Having the power of appearing and vanishing at thy will, slay thou, O smiter of foes, my enemies by means, O thou foremost of all wielders of weapons, of thy celestial arrows received as boons (from the gods)! Rama and Lakshmana and Sugriva are incapable of enduring the bare touch of thy weapons. What shall I say, therefore, of their followers? That cessation of hostilities which could not be brought about by either Prahasta or Kumbhakarna in battle, be it thine, O mighty-armed one, to bring about! Slaying my enemies with all their army by means of thy keen-edged shafts, enhance my joy to-day, O son, as thou didst once before by vanquishing Vasava!' Thus addressed by him. Indrajit said--So be it,--and encased in mail he quickly ascended his chariot, and proceeded, O king, towards the field of battle. And then that bull amongst Rakshasas loudly announcing his own name, challenged Lakshmana endued with auspicious marks, to a single combat. And Lakshmana, thus challenged, rushed towards that Rakshasa, with his bow and arrows, and striking terror into his adversary's heart by means of the flapping of his bow-string on the leathern case of his left hand. And the encounter that took place between those warriors that defied each other's prowess and each of whom was desirous of vanquishing the other, and both of whom were conversant with celestial weapons, was terrible in the extreme. But when the son of Ravana found that he could not by his arrows gain any advantage over his adversary, that foremost of mighty warriors mustered all his energy. And Indrajit then began to hurl at Lakshmana with great force numberless javelins. The son of Sumitra, however, cut them into fragments by means of his own keen-edged arrows. And those javelins, thus cut into pieces by the keen-edged arrows of Lakshmana, dropped down upon the ground. Then the handsome Angada, the son of Vali, taking up a large tree, rushed impetuously at Indrajit and struck him with it on the head. Undaunted at this, Indrajit of mighty energy sought to smite Angada with a lance. Just at that juncture, however, Lakshmana cut into pieces the lance taken up by Ravana's son. The son of Ravana then took up a mace and struck on the left flank that foremost of monkeys, the heroic Angada who was then staying close beside him. Angada, the powerful son of Vali, little recking that stroke, hurled at Indrajit a mighty Sal stem. And hurled in wrath by Angada for the destruction of Indrajit, that tree, O son of Pritha, destroyed Indrajit's chariot along with his horses and charioteer. And thereupon jumping from his horseless and driverless car, the son of Ravana disappeared from sight, O king, by aid of his powers of illusion. And beholding that Rakshasa, abundantly endued with powers of illusion, disappear so suddenly, Rama proceeded towards that spot and began to protect his troops with care. Indrajit, however, with arrows, obtained as boons from the gods, began to pierce both Rama and mighty Lakshmana in every part of their bodies. Then the heroic Rama and Lakshmana both continued to contend with their arrows against Ravana's son who had made himself invisible by his powers of illusion. But Indrajit continued to shower in wrath all over those lions among men his keen-edged shafts by hundreds and thousands. And seeking that invisible warrior who was ceaselessly showering his arrows, the monkeys penetrated into every part of the firmament, armed with huge masses of stone. Them as well as the two brothers, however, the invisible Rakshasa began to afflict with his shafts. Indeed, the son of Ravana, concealing himself by his powers of illusion, furiously attacked the monkey host. And the heroic brothers Rama and Lakshmana, pierced all over with arrows, dropped down on the ground like the Sun and the Moon fallen down from the firmament.'"

SECTION CCLXXXVII

"Markandeya said, 'Beholding both the brothers Rama and Lakshmana prostrate on the ground, the son of Ravana tied them in a net-work of those arrows of his which he had obtained as boons. And tied by Indrajit on the field of battle by means of that arrowy net, those heroic tigers among men resembled a couple of hawks immured in a cage. And beholding those heroes prostrate on the ground pierced with hundreds of arrows, Sugriva with all the monkeys stood surrounding them on all sides. And the king of the monkeys stood there, accompanied by Sushena and Mainda and Dwivida, and Kumuda and Angada and Hanuman and Nila and Tara and Nala. And Vibhishana, having achieved success in another part of the field, soon arrived at that spot, and roused those heroes from insensibility, awakening them by means of the weapon called, Prajna.[101] Then Sugriva soon extracted the arrows from their bodies. And by means of that most efficacious medicine called the Visalya[102], applied with celestial mantras, those human heroes regained their consciousness. And the arrow having been extracted from their bodies, those mighty warriors in a moment rose from their recumbent posture, their pains and fatigue thoroughly alleviated. And beholding Rama the descendant of Ikshwaku's race, quite at his ease, Vibhishana, O son of Pritha, joining his hands; told him these words, 'O chastiser of foes, at the command of the king of the Guhyakas, a Guhyaka hath come from the White mountains, bringing with him his water![103] O great king, this water is a present to thee from Kuvera, so that all creatures that are invisible may, O chastiser of foes, become visible to thee! This water laved over the eyes will make every invisible creature visible to thee, as also to any other person to whom thou mayst give it!'--Saying--So be it,--Rama took that sacred water, and sanctified his own eyes therewith. And the high-minded Lakshmana also did the same. And Sugriva and Jambuvan, and Hanuman and Angada, and Mainda and Dwivida, and Nila and many other foremost of the monkeys, laved their eyes with that water. And thereupon it exactly happened as Vibhishana had said, for, O Yudhishthira, soon did the eyes of all these became capable of beholding things that could not be seen by the unassisted eye!

"Meanwhile, Indrajit, after the success he had won, went to his father. And having informed him of the feats he had achieved, he speedily returned to the field of battle and placed himself at the van of his army. The son of Sumitra then, under Vibhishana's guidance, rushed towards that wrathful son of Ravana coming back, from desire of battle, to lead the attack. And Lakshmana, excited to fury and receiving a hint from Vibhishana, and desiring to slay Indrajit who had not completed his daily sacrifice, smote with his arrows that warrior burning to achieve success. And desirous of vanquishing each other, the encounter that took place between them was exceedingly wonderful like that (in days of yore) between the Lord of celestials and Prahrada. And Indrajit pierced the son of Sumitra with arrows penetrating into his very vitals. And the son of Sumitra also pierced Ravana's son with arrows of fiery energy. And pierced with Lakshmana's arrows, the son of Ravana became senseless with wrath. And he shot at Lakshmana eight shafts fierce as venomous snakes. Listen now, O Yudhishthira, as I tell thee how the heroic son of Sumitra then took his adversary's life by means of three winged arrows possessed of the energy and effulgence of fire! With one of these, he severed from Indrajit's body that arm of his enemy which had grasped the bow. With the second he caused that other arm which had held the arrows, to drop down on the ground. With the third that was bright and possessed of the keenest edge, he cut off his head decked with a beautiful nose and bright with ear-rings. And shorn of arms and head, the trunk became fearful to behold. And having slain the foe thus, that foremost of mighty men then slew with his arrows the charioteer of his adversary. And the horses then dragged away the empty chariot into the city. And Ravana then beheld that car without his son on it. And hearing that his son had been slain, Ravana suffered his heart to be overpowered with grief. And under the influence of extreme grief and affliction, the king of the Rakshasas suddenly cherished the desire of killing the princess of Mithila. And seizing a sword, the wicked Rakshasa hastily ran towards that lady staying within the Asoka wood longing to behold her lord. Then Avindhya beholding that sinful purpose of the wicked wretch, appeased his fury. Listen, O

Yudhishthira, to the reasons urged by Avindhya! That wise Rakshasa said, 'Placed as thou art on the blazing throne of an empire, it behoveth thee not to slay a woman! Besides, this woman is already slain, considering that she is a captive in thy power! I think, she would not be slain if only her body were destroyed. Slay thou her husband! He being slain, she will be slain too! Indeed, not even he of an hundred sacrifices (Indra) is thy equal in prowess! The gods with Indra at their head, had repeatedly been affrighted by thee in battle!' With these and many other words of the same import, Avindhya succeeded in appeasing Ravana. And the latter did, indeed, listen to his counsellor's speech. And that wanderer of the night, then, resolved to give battle himself sheathed his sword, and issued orders for preparing his chariot.'"

SECTION CCLXXXVIII

"Markandeya said, The Ten-necked (Ravana), excited to fury at the death of his beloved son, ascended his car decked with gold and gems. And surrounded by terrible Rakshasas with various kinds of weapons in their hands, Ravana rushed towards Rama, fighting with numerous monkey-chief. And beholding him rushing in wrath towards the monkey army, Mainda and Nila and Nala and Angada, and Hanuman and Jamvuman, surrounded him with all their troops. And those foremost of monkeys and bears began to exterminate with trunks of trees, the soldiers of the Ten-necked (Ravana), in his every sight. And beholding the enemy slaughtering his troops, the Rakshasa king, Ravana, possessed of great powers of illusion, began to put them forth. And forth from his body began to spring hundreds and thousands of Rakshasas armed with arrows and lances and double-edged swords in hand. Rama, however, with a celestial weapon slew all those Rakshasas. The king of the Rakshasas then once more put forth his prowess of illusion. The Ten-faced, producing from his body numerous warriors resembling, O Bharata, both Rama and Lakshmana, rushed towards the two brothers. And then those Rakshasas, hostile to Rama and Lakshmana and armed with bows and arrows, rushed towards Rama, and beholding that power of illusion put forth by the king of Rakshasas, that descendant of Ikshwaku's race, the son of Sumitra, addressed Rama in these heroic words, 'Slay those Rakshasas, those wretches with forms like thy own!' And Rama, thereupon slew those and other Rakshasas of forms resembling his own. And that time Matali, the charioteer of Indra, approached Rama on the field of battle, with a car effulgent as the Sun and unto which were yoked horses of a tawny hue. And Matali said, 'O son of Kakutstha's race, this excellent and victorious car, unto which have been yoked this pair of tawny horses, belonging to the Lord of celestials! It is on this excellent car, O tiger among men, that Indra hath slain in battle hundreds of Daityas and Danavas! Therefore, O tiger among men, do thou, riding on the car driven by me, quickly slay Ravana in battle! Do not delay in achieving this!' Thus addressed by him, the descendant of Raghu's race, however, doubted the truthful words of Matali, thinking this is another illusion produced by the Rakshasas--Vibhishana then addressed him saying, 'This, O tiger among men, is no illusion of the wicked Ravana! Ascend thou this chariot quickly, for this, O thou of great effulgence, belongeth to Indra!' The descendant of Kakutstha then cheerfully said unto Vibhishana, 'So be it', and riding on that car, rushed wrathfully upon Ravana. And when Ravana, too, rushed against his antagonist, a loud wail of woe was set up by the creatures of the Earth, while the celestials in heaven sent forth a leonine roar accompanied by beating of large drums. The encounter then that took place between the Ten-necked Rakshasa and that prince of Raghu's race, was fierce in the extreme. Indeed, that combat between them hath no parallel elsewhere. And Rakshasa hurled at Rama a terrible javelin looking like Indra's thunderbolt and resembling a Brahmana's curse on the point of utterance.[104] Rama, however, quickly cut into fragments that javelin by means of his sharp arrows. And beholding that most difficult feat, Ravana was struck with fear. But soon his wrath was excited and the Ten-necked hero began to shower on Rama whetted arrows by thousands and tens of thousands and countless weapons of various kinds, such as rockets and javelins and maces and battle-axes and darts of various kinds and Shataghnis and whetted shafts. And beholding that terrible form of illusion displayed by the Ten-necked Rakshasa, the monkeys fled in fear in all directions. Then the descendant of Kakutstha, taking out of his quiver an excellent arrow furnished with handsome wings and golden feathers and a bright and beautiful head, fixed it on the bow with Brahmastra mantra. And beholding that excellent arrow transformed by Rama, with proper mantras into a Brahma weapon, the celestials and the Gandharvas with Indra at their head, began to rejoice. And the gods and the Danavas and the Kinnaras were led by the display of that Brahma weapon to regard the life of their Rakshasa foe almost closed. Then Rama shot that terrible weapon of unrivalled energy, destined to compass Ravana's death, and resembling the curse of a Brahmana on the point of utterance. And as soon, O Bharata, as that arrow was shot by Rama from his bow drawn to a circle, the Rakshasa king with his chariot and charioteer and horses blazed up, surrounded on all sides by a terrific fire. And beholding Ravana slain by Rama of famous achievements, the celestials, with the Gandharvas and the Charanas, rejoiced exceedingly. And deprived of universal dominion by the energy of the Brahma weapon, the five elements forsook the illustrious Ravana. And were consumed by the Brahma weapon, the physical ingredients of Ravana's body. His flesh and blood were all reduced to nothingness,--so that the ashes even could not be seen.'"

SECTION CCLXXXIX

"Markandeya said, 'Having slain Ravana, that wretched king of the Rakshasas and foe of the celestials, Rama with his friends and Sumitra's son rejoiced exceedingly. And after the Ten-necked (Rakshasa) hath been slain, the celestials with the Rishis at their head, worshipped Rama of mighty arms, blessing and uttering the word Jaya repeatedly. And all the celestials and the Gandharvas and the denizens of the celestial regions gratified Rama of eyes like lotus leaves, with hymns and flowery showers. And having duly worshipped Rama, they all went away to those regions whence they had come. And, O thou of unfading glory, the firmament at that time looked as if a great festival was being celebrated.

"And having slain the Ten-necked Rakshasa, the lord Rama of worldwide fame, that conqueror of hostile cities, bestowed Lanka on Vibhishana. Then that old and wise counsellor (of Ravana) known by the name of Avindhya, with Sita walking before him but behind Vibhishana who was at the front, came out of the city. And with great humility Avindhya said unto the illustrious descendant of Kakutstha, 'O illustrious one, accept thou this goddess, Janaka's daughter of excellent conduct!' Hearing these words, the descendant of Ikshwaku's race alighted from his excellent chariot and beheld Sita bathed in tears. And beholding that beautiful lady seated within her vehicle, afflicted with grief, besmeared with filth, with matted locks on head, and attired in dirty robes, Rama, afraid of the loss of his honour, said unto her, 'Daughter of Videha, go withersover thou likest! Thou art now free! What should have been done by me, hath been done! O blessed lady, owning me for thy husband, it is not meet that thou shouldst grow old in the abode of the Rakshasa! It is for this I have slain that wanderer of the night! But how can one like us, acquainted with every truth of morality embrace even for a moment a woman that had fallen into other's hands? O princess of Mithila whether thou art chaste or unchaste, I dare not enjoy thee, now that thou art like sacrificial butter lapped by a dog!' Hearing these cruel words, that adorable girl suddenly fell down in great affliction of heart, like a plantain tree severed from its roots. And the colour that was suffusing her face in consequence of the joy she had felt, quickly disappeared, like watery particles on a mirror blown thereon by the breath of the mouth. And hearing these words of Rama, all the monkeys also with Lakshmana became still as dead. Then the divine and pure-souled Brahma of four faces, that Creator of the Universe himself sprung from a lotus, showed himself on his car to Raghu's son. And Sakra and Agni and Vayu, and Yama and Varuna and the illustrious Lord of the Yakshas, and the holy Rishis, and king Dasaratha also in a celestial and effulgent form and on car drawn by swans, showed themselves. And then the firmament crowded with celestials and Gandharvas became as beautiful as the autumnal welkin spangled with stars. And rising up from the ground, the blessed and famous princess of Videha, in the midst of those present spoke unto Rama of wide chest, these words, 'O prince, I impute no fault to thee, for thou art well acquainted with the behaviour that one should adopt towards both men and women. But hear thou these words of mine! The ever-moving Air is always present within every creature. If I have sinned, let him forsake my vital forces! If I have sinned, Oh, then let Fire, and Water, and Space, and Earth, like Air (whom I have already invoked), also forsake my vital forces! And as, O hero, I have never, even in my dreams, cherished the image of any other person, so be thou my lord as appointed by the gods.' After Sita had spoken, a sacred voice, resounding through the whole of that region, was heard in the skies, gladdening the hearts of the high-souled monkeys. And the Wind-god was heard to say, O son of Raghu, what Sita hath said is true! I am the god of Wind. The princess of Mithila is sinless! Therefore, O king, be united with thy wife!' And the god of Fire said, 'O son of Raghu, I dwell within the bodies of all creatures! O descendant of Kakutstha, the princess of Mithila is not guilty of even the minutest fault!' And Varuna then said, 'O son of Raghu, the humours in every creature's body derive their existence from me! I tell thee, let the princess of Mithila be accepted by thee!' And Brahma himself then said, 'O descendant of Kakutstha, O son, in thee that art honest and pure and conversant with the duties of royal sages, this conduct is not strange. Listen, however, to these words of mine! Thou hast, O hero, slain this enemy of the gods, the Gandharvas, the Nagas, the Yakshas, the Danavas, and the great Rishis! It was through my grace that he had hitherto been unslayable of all creatures. And indeed, it was for some reason that I had tolerated him for some time! The wretch, however, abducted Sita for his own destruction. And as regards Sita, I protected her through Nalakuvera's curse. For that person had cursed Ravana of old, saying, that if he ever approached an unwilling woman, his head should certainly be split into a hundred fragments. Let no suspicion, therefore, be thine! O thou of great glory, accept thy wife! Thou hast indeed, achieved a mighty feat for the benefit of the gods, O thou that art of divine effulgence!' And last of all Dasaratha said, 'I have been gratified with thee, O child! Blessed be thou, I am thy father Dasaratha! I command thee to take back thy wife, and rule thy kingdom, O thou foremost of men!' Rama then replied, 'If thou art my father, I salute thee with reverence, O king of kings! I shall indeed, return, at thy command, to the delightful city of Ayodhya!'

"Markandeya continued, 'Thus addressed, his father, O bull of the Bharata race, gladly answered Rama, the corners of whose eyes were of a reddish hue, saying, 'Return to Ayodhya and rule thou that kingdom! O thou of great glory, thy fourteen years (of exile) have been completed.' Thus addressed by Dasaratha, Rama bowed to the gods, and saluted by his friends he was united with his wife, like the Lord of the celestials with the daughter of Puloman. And that chastiser of foes then gave a boon to Avindhya. And he also bestowed both riches and honours on the Rakshasa woman named Trijata. And when Brahma with all the celestials having India at their head, said unto Rama, 'O thou that ownest Kausalya for thy mother, what boons after thy heart shall we grant thee?' Rama, thereupon, prayed them to grant him firm adherence to virtues and invincibility in respect of all foes. And he also asked for the restoration to life of all those monkeys that had been slain by the Rakshasas, and after Brahma had said--So be it, those monkeys, O king, restored to life, rose up from the field of battle, and Sita too, of great good fortune, granted unto Hanuman a boon, saying, 'Let thy life, O son, last as long as (the fame of) Rama's achievements! And, O Hanuman of yellow eyes, let celestial viands and drinks be ever available to thee through my grace!'

"Then the celestials with Indra at their head all disappeared in the very sight of those warriors of spotless achievements. And beholding Rama united with the daughter of Janaka, the charioteer of Sakra, highly pleased, addressed him in the midst of friends, and said these words, 'O thou of prowess that can never be baffled thou hast dispelled the sorrow of the celestials, the Gandharvas, the Yakshas, the Asuras, the Nagas, and human beings! As long, therefore, as the Earth will hold together, so long will all creatures with the celestials, the Asuras, the Gandharvas, the Yakshas, the Rakshasas, and the Pannagas, speak of thee.' And having said these words unto Rama, Matali worshipped that son of Raghu, and having obtained the leave of that foremost of wielders of weapons, he went away, on that same chariot of solar effulgence. And Rama also, with Sumatra's son and Vibhishana, and accompanied by all the monkeys with Sugriva at their head, placing Sita in the van and having made arrangements for the protection of Lanka, recrossed the ocean by the same bridge. And he rode on that beautiful and sky-ranging chariot called the Pushpaka that was capable of going everywhere at the will of the rider. And that subduer of passions was surrounded by his principal counsellors in order of precedence. And arriving at that part of the sea-shore where he had formerly laid himself down, the virtuous king, with all the monkeys, pitched his temporary abode. And the son of Raghu then, bringing the monkeys before him in due time, worshipped them all, and gratifying them with presents of jewels and gems, dismissed them one after another. And after all the monkey-chiefs, and the apes with bovine tails, and the bears, had gone away, Rama re-entered Kishkindhya with Sugriva. And accompanied by both Vibhishana and Sugriva, Rama re-entered Kishkindhya riding on the Pushpaka car and showing the princess of Videha the woods along the way. And having arrived at Kishkindhya, Rama, that foremost of all smiters, installed the successful Angada as prince-regent of the kingdom. And accompanied by the same friends as also by Sumitra's son, Rama proceeded towards his city along the same path by which he had come. And having reached the city of Ayodhya, the king despatched Hanuman thence as envoy to Bharata. And Hanuman, having ascertained Bharata's intentions from external indications, gave him the good news (of Rama's arrival). And after the son of Pavana had come back, Rama entered Nandigrama. And having entered that town, Rama beheld Bharata besmeared with filth and attired in rags and seated with his elder brother's sandals placed before him. And being united, O bull of Bharata race, with both Bharata and Shatrughna, the mighty son of Raghu, along with Sumitra's son, began to rejoice exceedingly. And Bharata and Shatrughna also, united with their eldest brother, and beholding Sita, both derived great pleasure. And Bharata then, after having worshipped his returned brother, made over to him with great pleasure, the kingdom that had been in his hands as a sacred trust. And Vasishtha and Vamadeva then together installed that hero in the sovereignty (of Ayodhya) at the eighth Muhurta[105] of the day under the asterism called Sravana. And after his installation was over, Rama gave leave to well-pleased Sugriva the king of the monkeys, along with all his followers, as also to rejoicing Vibhishana of Pulastya's race, to return to their respective abodes. And having worshipped them with various articles of enjoyment, and done everything that was suitable to the occasion, Rama dismissed those friends of his with a sorrowful heart. And the son of Raghu then, having worshiped that Pushpaka chariot, joyfully gave it back unto Vaisravana. And then assisted by the celestial Rishi (Vasishtha), Rama performed on the banks of the Gomati ten horse-sacrifices without obstruction of any kind and with treble presents unto Brahmanas.'"

SECTION CCLXL

"Markandeya said, 'It was thus, O mighty-armed one, that Rama of immeasurable energy had suffered of old such excessive calamity in consequence of his exile in the woods! O tiger among men, do not grieve, for, O chastiser of foes, thou art Kshatriya! Thou too treadest in the path in which strength of arms is to be put forth,--the path that leadeth to tangible rewards. Thou hast not even a particle of sin. Even the celestials with Indra at their head, and the Asuras have to tread in the path that is trod by thee! It was after such afflictions that the wielder of the thunderbolt, aided by the Maruts, slew Vritra, and the invincible Namuchi and the Rakshasi of long tongue! He that hath assistance, always secureth the accomplishment of all his purposes! What is that which cannot be vanquished in battle by him that hath Dhananjaya for his brother? This Bhima, also, of terrible prowess, is the foremost of mighty persons. The heroic and youthful sons of Madravati again are mighty bowmen. With allies such as these, why dost thou despair, O chastiser of foes? These are capable of vanquishing the army of the wielder himself of the thunderbolt with the Maruts in the midst. Having these mighty bowmen of celestial forms for thy allies, thou, O bull of Bharata race, art sure to conquer in battle all thy foes! Behold, this Krishna, the daughter of Drupada, forcibly abducted by the wicked-minded Saindhava from pride of strength and energy, hath been brought back by these mighty warriors after achieving terrible feats! Behold, king Jayadratha was vanquished and lay powerless before thee! The princess of Videha was rescued with almost no allies by Rama after the slaughter in battle of the Ten-necked Rakshasa of terrible prowess! Indeed, the allies of Rama (in that contest) were monkeys and black-faced bears, creatures that were not even human! Think of all this, O king in thy mind! Therefore, O foremost of Kurus, grieve not for all (that hath occurred), O bull of the Bharata race! Illustrious persons like thee never indulge in sorrow, O smiter of foes!'

Vaisampayana continued, "It was thus that the king was comforted by Markandeya. And then that high-souled one, casting off his sorrows, once more spoke unto Markandeya."

SECTION CCLXLI

(Pativrata-mahatmya Parva)

"Yudhishthira said, 'O mighty sage, I do not so much grieve for myself or these my brothers or the loss of my kingdom as I do for this daughter of Drupada. When we were afflicted at the game of the dice by those wicked-souled ones, it was Krishna that delivered us. And she was forcibly carried off from the forest by Jayadratha. Hast thou even seen or heard of any chaste and exalted lady that resembleth this daughter of Drupada?'"

"Markandeya said, 'Listen, O king, how the exalted merit of chaste ladies, O Yudhishthira, was completely obtained by a princess named Savitri. There was a king among the Madras, who was virtuous and highly pious. And he always ministered unto the Brahmanas, and was high-souled and firm in promise. And he was of subdued senses and given to sacrifices. And he was the foremost of givers, and was able, and beloved by both the citizens and the rural population. And the name of that lord of Earth was Aswapati. And he was intent on the welfare of all beings. And that forgiving (monarch) of truthful speech and subdued senses was without issue. And when he got old, he was stricken with grief at this. And with the object of raising offspring, he observed rigid vows and began to live upon frugal fare, having recourse to the Brahmacharya mode of life, and restraining his senses. And that best of kings, (daily) offering ten thousand oblations to the fire, recited Mantras in honour of Savitri[106] and ate temperately at the sixth hour. And he passed eighteen years, practising such vows. Then when the eighteen years were full, Savitri was pleased (with him). And O king, issuing with great delight, in embodied form, from the Agnihotra fire, the goddess showed herself to that king. And intent on conferring boons, she spoke these words unto the monarch, 'I have been gratified, O king, with thy Brahmacharya practices, thy purity and self-restraint and observance of vows, and all thy endeavours and veneration! Do thou, O mighty king. O Aswapati, ask for the boon that thou desirest! Thou ought, however, by no means show any disregard for virtue.' Thereat Aswapati said, 'It is with the desire of attaining virtue that I have been engaged in this task. O goddess, may many sons be born unto me worthy of my race! If thou art pleased with me, O goddess, I ask for this boon. The twice-born ones have assured me that great merit lieth in having offspring!' Savitri replied, 'O king, having already learnt this thy intention, I had spoken unto that lord, the Grandsire, about thy sons. Through the favour granted by the Self-create, there shall speedily be born unto thee on earth a daughter of great energy. It behoveth thee not to make any reply. Well-pleased, I tell thee this at the command of the Grandsire.'

"Markandeya said, 'Having accepted Savitri's words and saying, 'So be it!' the king again gratified her and said, 'May this happen soon!' On Savitri vanishing away, the monarch entered his own city. And that hero began to live in his kingdom, ruling his subjects righteously. And when some time had elapsed, that king, observant of vows, begat offspring on his eldest queen engaged in the practice of virtue. And then, O bull of the Bharata race, the embryo in the womb of the princess of Malava increased like the lord of stars in the heavens during the lighted fortnight. And when the time came, she brought forth a daughter furnished with lotus-like eyes. And that best of monarchs, joyfully performed the usual ceremonies on her behalf. And as she had been bestowed with delight by the goddess Savitri by virtue of the oblations offered in honour of that goddess, both her father, and the Brahmanas named her Savitri. And the king's daughter grew like unto Sree herself in an embodied form. And in due time, that damsel attained her puberty. And beholding that graceful maiden of slender waist and ample hips, and resembling a golden image, people thought, 'We have received a goddess.' And overpowered by her energy, none could wed that girl of eyes like lotus-leaves, and possessed of a burning splendour.'

'And it came to pass that once on the occasion of a parva, having fasted and bathed her head, she presented herself before the (family) deity and caused the Brahmanas to offer oblations with due rites to the sacrificial fire. And taking the flowers that had been offered to the god, that lady, beautiful as Sree herself, went to her high-souled sire. And having reverenced the feet of her father and offering him the flowers she had brought, that maiden of exceeding grace, with joined hands, stood at the side of the king. And seeing his own daughter resembling a celestial damsel arrived at puberty, and unsought by people, the king became sad. And the king said, 'Daughter, the time for bestowing thee is come! Yet none asketh thee. Do thou (therefore) thyself seek for a husband equal to thee in qualities! That person who may be desired by thee should be notified to me. Do thou choose for thy husband as thou listest. I shall bestow thee with deliberation. Do thou, O auspicious one, listen to me as I tell thee the words which I heard recited by the twice-born ones. The father that doth not bestow his daughter cometh by disgrace. And the husband that knoweth not his wife in her season meeteth with disgrace. And the son that doth not protect his mother when her husband is dead, also suffereth disgrace. Hearing these words of mine, do thou engage thyself in search of a husband. Do thou act in such a way that we may not be censured by the gods!'

"Markandeya said, 'Having said these words to his daughter and his old counsellors, he instructed the attendants to follow her, saying,--Go! Thereat, bashfully bowing down unto her father's feet, the meek maid went out without hesitation, in compliance with the words of her sire. And ascending a golden car, she went to the delightful asylum of the royal sages, accompanied by her father's aged counsellors. There, O son, worshipping the feet of the aged ones, she gradually began to roam over all the woods. Thus the king's daughter distributing wealth in all sacred regions, ranged the various places belonging to the foremost of the twice-born ones.'"

SECTION CCLXII

"Markandeya continued, 'On one occasion, O Bharata, when that king, the lord of the Madras, was seated with Narada in the midst of his court, engaged in conversation, Savitri, accompanied by the king's counsellors, came to her father's abode after having visited various sacred regions and asylums. And beholding her father seated with Narada, she worshipped the feet of both by bending down her head. And Narada then said, 'Whither had this thy daughter gone? And, O king, whence also doth she come? Why also dost thou not bestow her on a husband, now that she hath arrived at the age of puberty?' Aswapati answered, saying, 'Surely it was on this very business that she had been sent, and she returneth now (from her search). Do thou, O celestial sage, listen, even from her as to the husband she hath chosen herself!'

"Markandeya continued, 'Then the blessed maid, commanded by her father with the words,--Relate everything in detail,--regarded those words of her sire as if they were those of a god, and spoke unto him thus, 'There was, amongst the Salwas, a virtuous Kshatriya king known by the name of Dyumatsena. And it came to pass that in course of time he became blind. And that blind king possessed of wisdom had an only son. And it so happened that an old enemy dwelling in the vicinity, taking advantage of the king's mishap, deprived him of his kingdom. And thereupon the monarch, accompanied by his wife bearing a child on her breast, went into the woods. And having retired into the forests, he adopted great vows and began to practise ascetic austerities. And his son, born in the city, began to grow in the hermitage. That youth, fit to be my husband, I have accepted in my heart for my lord!' At these words of hers, Narada said, 'Alas, O king, Savitri hath committed a great wrong, since, not knowing, she hath accepted for her lord this Satyavan of excellent qualities! His father speaketh the truth and his mother also is truthful in her speech. And it is for this that the Brahmanas have named the son Satyavan. In his childhood he took great delight in horses, and used to make horses of clay. And he used also to draw pictures of horses. And for this that youth is sometimes called by the name of Chitraswa.' The king then asked, 'And is prince Satyavan, who is devoted to his father, endued with energy and intelligence and forgiveness and courage?' Narada replied, saying, 'In energy Satyavan is like unto the sun, and in wisdom like unto Vrihaspati! And he is brave like unto the lord of the celestials and forgiving like unto the Earth herself!' Aswapati then said, 'And is the prince Satyavan liberal in gifts and devoted to the Brahmanas? Is he handsome and magnanimous and lovely to behold?' Narada said, 'In bestowal of gifts according to his power, the mighty son of Dyumatsena is like unto Sankriti's son Rantideva. In truthfulness of speech and devotion unto Brahmanas, he is like Sivi, the son of Usinara. And he is magnanimous like Yayati, and beautiful like the Moon. And in beauty of person he is like either of the twin Aswins. And with senses under control, he is meek, and brave, and truthful! And with passion in subjection he is devoted to his friends, and free from malice and modest and patient. Indeed, briefly speaking, they that are possessed of great ascetic merit and are of exalted character say that he is always correct in his conduct and that honour is firmly seated on his brow.' Hearing this, Aswapati said, 'O reverend sage, thou tellest me that he is possessed of every virtue! Do thou now tell me his defects if, indeed, he hath any!' Narada then said, 'He hath one only defect that hath overwhelmed all his virtues. That defect is incapable of being conquered by even the greatest efforts. He hath only one defect, and no other. Within a year from this day, Satyavan, endued with a short life will cast off his body!' Hearing these words of the sage, the king said, 'Come, O Savitri, go thou and choose another for thy lord, O beautiful damsel! That one great defect (in this youth) existeth, covering all his merits. The illustrious Narada honoured by even the gods, sayeth, that Satyavan will have to cast off his body within a year, his days being numbered!' At these words of her father, Savitri said, 'The death can fall but once; a daughter can be given away but one; and once only can a person say, I give away! These three things can take place only once. Indeed, with a life short or long, possessed of virtues or bereft of them, I have, for once, selected my husband. Twice I shall not select. Having first settled a thing mentally, it is expressed in words, and then it is carried out into practice. Of this my mind is an example!' Narada then said, 'O best of men, the heart of thy daughter Savitri wavereth not! It is not possible by any means to make her swerve from this path of virtue! In no other person are those virtues that dwell in Satyavan. The bestowal of thy daughter, therefore, is approved by me!' The king said, 'What thou hast said, O illustrious one, should never be disobeyed, for thy words are true! And I shall act as thou hast said, since thou art my preceptor!' Narada said, 'May the bestowal of thy daughter Savitri be attended with peace! I shall now depart. Blessed be all of ye!'

"Markandeya continued, 'Having said this, Narada rose up into the sky and went to heaven. On the other hand, the king began to make preparations for his daughter's wedding!'"

SECTION CCLXIII

"Markandeya said, 'Having pondered over these words (of Narada) about his daughter's marriage, the king began to make arrangements about the nuptials. And summoning all the old Brahmanas, and Ritwijas together with the priests, he set out with his daughter on an auspicious day. And arriving at the asylum of Dyumatsena in the sacred forest, the king approached the royal sage on foot, accompanied by the twice-born ones. And there he beheld the blind monarch of great wisdom seated on a cushion of Kusa grass spread under Sala tree. And after duly reverencing the royal sage, the king in an humble speech introduced himself. Thereupon, offering him the Arghya, a seat, and a cow, the monarch asked his royal guest,--Wherefore is this visit?--Thus addressed the king disclosed everything about his intentions and purpose with reference to Satyavan. And Aswapati said, 'O royal sage, this beautiful girl is my daughter named Savitri. O thou versed in morality, do thou, agreeably to the customs of our order, take her from me as thy daughter-in-law!' Hearing these words, Dyumatsena said, 'Deprived of kingdom, and taking up our abode in the woods, we are engaged in the practice of virtue as ascetics with regulated lives. Unworthy of a forest life, how will thy daughter, living in the sylvan asylum, bear this hardship?' Aswapati said, 'When my daughter knoweth, as well as myself, that happiness and misery come and go (without either being stationary), such words as these are not fit to be used towards one like me! O king, I have come hither, having made up my mind! I have bowed to thee from friendship; it behoveth thee not, therefore, to destroy my hope! It behoveth thee not, also, to disregard me who, moved by love, have come to thee! Thou art my equal and fit for an alliance with me, as indeed, I am thy equal and fit for alliance with thee! Do thou, therefore, accept my daughter for thy daughter-in-law and the wife of the good Satyavan!' Hearing these words Dyumatsena said, 'Formerly I had desired an alliance with thee. But I hesitated, being subsequently deprived of my kingdom. Let this wish, therefore, that I had formerly entertained, be accomplished this very day. Thou art, indeed, a welcome guest to me!'

"Then summoning all the twice-born ones residing in the hermitages of that forest, the two kings caused the union to take place with due rites. And having bestowed his daughter with suitable robes and ornaments, Aswapati went back to his abode in great joy. And Satyavan, having obtained a wife possessed of every accomplishment, became highly glad, while she also rejoiced exceedingly upon having gained the husband after her own heart. And when her father had departed, she put off all her ornaments, and clad herself in barks and cloths dyed in red. And by her services and virtues, her tenderness and self-denial, and by her agreeable offices unto all, she pleased everybody. And she gratified her mother-in-law by attending to her person and by covering her with robes and ornaments. And she gratified her father-in-law by worshipping him as a god and controlling her speech. And she pleased her husband by her honeyed speeches, her skill in every kind of work, the evenness of her temper, and by the indications of her love in private. And thus, O Bharata, living in the asylum of those pious dwellers of the forest, they continued for some time to practise ascetic austerities. But the words spoken by Narada were present night and day in the mind of the sorrowful Savitri.'"

SECTION CCLXLIV

"Markandeya said, 'At length, O king, after a long time had passed away, the hour that had been appointed for the death of Satyavan arrived. And as the words that had been spoken by Narada were ever present in the mind of Savitri, she had counted the days as they passed. And having ascertained that her husband would die on the fourth day following, the damsel fasted day and night, observing the Triratra vow. And hearing of her vow, the king became exceedingly sorrow and rising up soothed Savitri and said these words, 'This vow that thou hast begun to observe, O daughter of a king, is exceedingly hard; for it is extremely difficult to fast for three nights together!' And hearing these words, Savitri said, 'Thou needst not be sorry, O father! This vow I shall be able to observe! I have for certain undertaken this task with perseverance; and perseverance is the cause of the successful observance of vows.' And having listened to her, Dyumatsena said, 'I can by no means say unto thee, Do thou break thy vow. One like me should, on the contrary, say,--Do thou complete thy vow!' And having said this to her, the high-minded Dyumatsena stopped. And Savitri continuing to fast began to look (lean) like a wooden doll. And, O bull of the Bharata race, thinking that her husband would die on the morrow, the woe-stricken Savitri, observing a fast, spent that night in extreme anguish. And when the Sun had risen about a couple of hand Savitri thinking within herself--To-day is that day, finished her morning rites, and offered oblations to the flaming fire. And bowing down unto the aged Brahmanas, and her father-in-law, and mother-in-law, she stood before them with joined hands, concentrating her senses. And for the welfare of Savitri, all the ascetics dwelling in that hermitage, uttered the auspicious benediction that she should never suffer widowhood. And Savitri immersed in contemplation accepted those words of the ascetics, mentally saying,--So be it!--And the king's daughter, reflecting on those words of Narada, remained, expecting the hour and the moment.

Then, O best of the Bharatas, well-pleased, her father-in-law and mother-in-law said these words unto the princess seated in a corner, 'Thou hast completed the vow as prescribed. The time for thy meal hath now arrived; therefore, do thou what is proper!' Thereat Savitri said, 'Now that I have completed the purposed vow, I will eat when the Sun goes down. Even this is my heart's resolve and this my vow!'

"Markandeya continued, 'And when Savitri had spoken thus about her meal, Satyavan, taking his axe upon his shoulders, set out for the woods. And at this, Savitri said unto her husband, 'It behoveth thee not to go alone! I will accompany thee. I cannot bear to be separated from thee!' Hearing these words of hers, Satyavan said, 'Thou hast never before repaired to the forest. And, O lady, the forest-paths are hard to pass! Besides thou hast been reduced by fast on account of thy vow. How wouldst thou, therefore, be able to walk on foot?' Thus addressed, Savitri said, 'I do not feel langour because of the fast, nor do I feel exhaustion. And I have made up my mind to go. It behoveth thee not, therefore, to prevent me!' At this, Satyavan said, 'If thou desirest to go, I will gratify that desire of thine. Do thou, however, take the permission of my parents, so that I may be guilty of no fault!'

"Markandeya continued, 'Thus addressed by her lord, Savitri of high vows saluted her father-in-law and mother-in-law and addressed them, saying, 'This my husband goeth to the forest for procuring fruits. Permitted by my revered lady-mother and father-in-law, I will accompany him. For to-day I cannot bear to be separated from him. Thy son goeth out for the sake of the sacrificial fire and for his reverend superiors. He ought not, therefore, to be dissuaded. Indeed, he could be dissuaded if he went into the forest on any other errand. Do ye not prevent me! I will go into the forest with him. It is a little less than a year that I have not gone out of the asylum. Indeed, I am extremely desirous of beholding the blossoming woods!' Hearing these words Dyumatsena said, 'Since Savitri hath been bestowed by her father as my daughter-in-law, I do not remember that she hath ever spoken any words couching a request. Let my daughter-in-law, therefore, have her will in this matter. Do thou, however, O daughter, act in such a way that Satyavan's work may not be neglected!'

"Markandeya continued, 'Having received the permission of both, the illustrious Savitri, departed with her lord, in seeming smiles although her heart was racked with grief. And that lady of large eyes went on, beholding picturesque and delightful woods inhabited by swarms of peacocks. And Satyavan sweetly said unto Savitri, 'Behold these rivers of sacred currents and these excellent trees decked with flowers!' But the faultless Savitri continued to watch her lord in all his moods, and recollecting the words of the celestial sage, she considered her husband as already dead. And with heart cleft in twain, that damsel, replying to her lord, softly followed him expecting that hour.'"

SECTION CCLXLV

"Markandeya said, The powerful Satyavan then, accompanied by his wife, plucked fruits and filled his wallet with them. And he then began to fell branches of trees. And as he was hewing them, he began to perspire. And in consequence of that exercise his head began to ache. And afflicted with toil, he approached his beloved wife, and addressed her, saying, 'O Savitri, owing to this hard exercise my head acheth, and all my limbs and my heart also are afflicted sorely! O thou of restrained speech, I think myself unwell, I feel as if my head is being pierced with numerous darts. Therefore, O auspicious lady, I wish to sleep, for I have not the power to stand.' Hearing these words, Savitri quickly advancing, approached her husband, and sat down upon the ground, placing his head upon her lap. And that helpless lady, thinking of Narada's words, began to calculate the (appointed) division of the day, the hour, and the moment. The next moment she saw a person clad in red attire with his head decked with a diadem. And his body was of large proportions and effulgent as the Sun. And he was of a darkish hue, had red eyes, carried a noose in his hand, and was dreadful to behold. And he was standing beside Satyavan and was steadfastly gazing at him. And seeing him, Savitri gently placed her husband's head on the ground, and rising suddenly, with a trembling heart, spake these words in distressful accents, 'Seeing this thy superhuman form, I take thee to be a deity. If thou will, tell me, O chief of the gods, who thou art and what also thou intendst to do!' Thereat, Yama replied, 'O Savitri, thou art ever devoted to thy husband, and thou art also endued with ascetic merit. It is for this reason that I hold converse with thee. Do thou, O auspicious one, know me for Yama. This thy lord Satyavan, the son of a king, hath his days run out. I shall, therefore, take him away binding him in this noose. Know this to be my errand!' At these words Savitri said, 'I had heard that thy emissaries come to take away mortals, O worshipful one! Why then, O lord, hast thou come in person?'

"Markandeya continued, 'Thus addressed by her, the illustrious lord of Pitris, with a view to oblige her, began to unfold to her truly all about his intentions. And Yama said, 'This prince is endued with virtues and beauty of person, and is a sea of accomplishments. He deserveth not to be borne away by my emissaries. Therefore is it that I have come personally.' Saying this, Yama by main force pulled out of the body of Satyavan, a person of the measure of the thumb, bound in noose and completely under subjection. And when Satyavan's life had thus been taken out, the body, deprived of breath, and shorn of lustre, and destitute of motion, became unsightly to behold. And binding Satyavan's vital essence, Yama proceeded in a southerly direction. Thereupon, with heart overwhelmed in grief, the exalted Savitri, ever devoted to her lord and crowned with success in respect of her vows, began to follow Yama. And at this, Yama said, 'Desist, O Savitri! Go back, and perform the funeral obsequies of thy lord! Thou art freed from all thy obligations to thy lord. Thou hast come as far as it is possible to come'. Savitri replied, 'Whither my husband is being carried, or whither he goeth of his own accord, I will follow him thither. This is the eternal custom. By virtue of my asceticism, of my regard for my superiors, of my affection for my lord, of my observance of vows, as well as of thy favour, my course is unimpeded. It hath been declared by wise men endued with true knowledge that by walking only seven paces with another, one contracteth a friendship with one's companion. Keeping that friendship (which I have contracted with thee) in view, I shall speak to thee something. Do thou listen to it. They that have not their souls under control, acquire not merit by leading the four successive modes of life, viz.,--celibacy with study, domesticity, retirement into the woods, and renunciation of the world. That which is called religious merit is said to consist of true knowledge. The wise, therefore, have declared religious merit to be the foremost of all things and not the passage through the four successive modes. By practising the duties of even one of these four modes agreeable to the directions of the wise, we have attained to true merit, and, therefore, we do not desire the second or the third mode, viz., celibacy with study or renunciation. It is for this again that the wise have declared religious merit to be the foremost of all things!' Hearing these words of hers, Yama said, 'Do thou desist! I have been pleased with these words of thine couched in proper letters and accents, and based on reason. Do thou ask for a boon! Except the life of thy husband, O thou of faultless features, I will bestow on thee any boon that thou mayst solicit!' Hearing these words, Savitri said, 'Deprived of his kingdom and bereft also of sight, my father-in-law leadeth a life of retirement in our sylvan asylum. Let that king through thy favour attain his eye-sight, and become strong 'like either fire or the Sun!' Yama said, 'O thou of faultless features, I grant thee this boon! It will even be as thou hast said! It seems that thou art fatigued with thy journey. Do thou desist, therefore, and return! Suffer not thyself to be weary any longer!' Savitri said, 'What weariness can I feel in the presence of my husband? The lot that is my husband's is certainly mine also. Whither thou carriest my husband, thither will I also repair! O chief of the celestials, do thou again listen to me! Even a single interview with the pious is highly desirable; friendship with them is still more so. And intercourse with the virtuous can never be fruitless. Therefore, one should live in the company of the righteous!' Yama said, 'These words that thou hast spoken, so fraught with useful instruction, delight the heart and enhance the wisdom of even the learned. Therefore, O lady, solicit thou a second boon, except the life of Satyavan!' Savitri said, 'Sometime before, my wise and intelligent father-in-law was deprived of his kingdom. May that monarch regain his kingdom. And may that superior of mine never renounce his duties! Even this is the second boon that I solicit!' Then Yama said,--'The king shall soon regain his kingdom. Nor shall he ever fall off from his duties. Thus, O daughter of a king have I fulfilled thy desire. Do thou now desist! Return! Do not take any future trouble!' Savitri said, 'Thou hast restrained all creatures by thy decrees, and it is by thy decrees that thou takest them away, not according to thy will. Therefore it is, O god, O divine one, that people call thee Yama! Do thou listen to the words that I say! The eternal duty of the good towards all creatures is never to injure them in thought, word, and deed, but to bear them love and give them their due. As regards this world, everything here is like this (husband of mine). Men are destitute of both devotion and skill. The good, however, show mercy to even their foes when these seek their protection. Yama said, 'As water to the thirsty soul, so are these words uttered by thee to me! Therefore, do thou, O fair lady, if thou will, once again ask for any boon except Salyavana's life!' At these words Savitri replied, That lord of earth, my father, is without sons. That he may have a hundred sons begotten of his loins, so that his line may be perpetuated, is the third boon I would ask of thee!' Yama said, Thy sire, O auspicious lady, shall obtain a hundred illustrious sons, who will perpetuate and increase their father's race! Now, O daughter of a king, thou hast obtained thy wish. Do thou desist! Thou hast come far enough.' Savitri said, 'Staying by the side of my husband, I am not conscious of the length of the way I have walked. Indeed, my mind rusheth to yet a longer way of. Do thou again, as thou goest on, listen to the words that I will presently utter! Thou art the powerful son of Vivaswat. It is for this that thou art called Vaivaswata by the wise. And, O lord, since thou dealest out equal law unto all created things, thou hast been designated the lord of justice! One reposeth not, even in one's own self, the confidence that one doth in the righteous. Therefore, every one wisheth particularly for intimacy with the righteous. It is goodness of heart alone that inspireth the confidence of all creatures. And it is for this that people rely particularly on the righteous.' And hearing these words, Yama said, 'The words that thou utterest, O fair lady, I have not heard from any one save thee; I am highly pleased with this speech of thine. Except the life of Satyavan, solicit thou, therefore, a fourth boon, and then go thy way!' Savitri then said, 'Both of me and Satyavan's loins, begotten by both of us, let there be a century of sons possessed of strength and prowess and capable of perpetuating our race! Even this is the fourth boon that I would beg of thee!' Hearing these words of hers, Yama replied, 'Thou shalt, O lady, obtain a century of sons, possessed of strength and prowess, and causing thee great delight, O daughter of a king, let no more weariness be thine! Do thou desist! Thou hast already come too far!' Thus addressed, Savitri said, 'They that are righteous always practise eternal morality! And the communion of the pious with the pious is never fruitless! Nor is there any danger to the pious from those that are pious. And verily it is the righteous who by their truth make the Sun move in the heaven. And it is the righteous that support the earth by their austerities! And, O king, it is the righteous upon whom both the past and the future depend! Therefore, they that are righteous, are never cheerless in the company of the righteous. Knowing this to be the eternal practice of the good and righteous, they that are righteous continue to do good to others without expecting any benefit in return. A good office is never thrown away on the good and virtuous. Neither interest nor dignity suffereth any injury by such an act. And since such conduct ever adheres to the righteous, the righteous often become the protectors of all.' Hearing these words of hers, Yama replied, 'The more thou utterest such speeches that are pregnant with great import, full of honeyed phrases, instinct with morality, and agreeable to mind, the more is the respect that I feel for thee! O thou that art so devoted to thy lord, ask for some incomparable boon!' Thus addressed, Savitri said, 'O bestower of honours, the boon thou hast already given me is incapable of accomplishment without union with my husband. Therefore, among other boons, I ask for this, may this Satyavan be restored to life! Deprived of my husband, I am as one dead! Without my husband, I do not wish for happiness. Without my husband, I do not wish for heaven itself. Without my husband, I do not wish for prosperity. Without my husband, I cannot make up my mind to live! Thou thyself hast bestowed on me the boon, namely, of a century of sons; yet thou takest away my husband! I ask for this boon, 'May Satyavan be restored to life, for by that thy words will be made true.'"

"Markandeya continued, 'Thereupon saying,--So be it,--Vivaswat's son, Yama, the dispenser of justice, untied his noose, and with cheerful heart said these words to Savitri, 'Thus, O auspicious and chaste lady, is thy husband freed by me! Thou wilt be able to take him back free from disease. And he will attain to success! And along with thee, he will attain a life of four hundred years. And celebrating sacrifices with due rites, he will achieve great fame in this world. And upon thee Satyavan will also beget a century of sons. And these Kshatriyas with their sons and grandsons will all be kings, and will always be famous in connection with thy name. And thy father also will beget a hundred sons on thy mother Malavi. And under the name of the Malavas, thy Kshatriya brothers, resembling the celestials, will be widely known along with their sons and daughters!' And having bestowed these boons on Savitri and having thus made her desist, Yama departed for his abode. Savitri, after Yama had gone away, went back to the spot where her husband's ash-coloured corpse lay, and seeing her lord on the ground, she approached him, and taking hold of him, she placed his head on her lap and herself sat down on the ground. Then Satyavan regained his consciousness, and affectionately eyeing Savitri again and again, like one come home after a sojourn in a strange land, he addressed her thus, 'Alas, I have slept long! Wherefore didst thou not awake me? And where is that same sable person that was dragging me away?' At these words of his, Savitri said, 'Thou hast, O bull among men, slept long on my lap! That restrainer of creatures, the worshipful Yama, had gone away. Thou art refreshed, O blessed one, and sleep hath forsaken thee, O son of a king! If thou art able, rise thou up! Behold, the night is deep!'"

"Markandeya continued, 'Having regained consciousness, Satyavan rose up like one who had enjoyed a sweet sleep, and seeing every side covered with woods, said, 'O girl of slender waist, I came with thee for procuring fruits. Then while I was cutting wood I felt a pain in my head. And on account of that intense pain about my head I was unable to stand for any length of time, and, therefore, I lay on thy lap and slept. All this, O auspicious lady, I remember. Then, as thou didst embrace me, sleep stole away my senses. I then saw that it was dark all around. In the midst of it I saw a person of exceeding effulgence. If thou knowest everything, do thou then, O girl of slender waist, tell me whether what I saw was only a dream or a reality!' Thereupon, Savitri addressed him, saying, The night deepens. I shall, O prince, relate everything unto thee on the morrow. Arise, arise, may good betide thee! And, O thou of excellent vows, come and behold thy parents! The sun hath set a long while ago and the night deepens. Those rangers of the night, having frightful voices, are walking about in glee. And sounds are heard, proceeding from the denizens of the forest treading through the woods. These terrible shrieks of jackals that are issuing from the south and the east make my heart tremble (in fear)!' Satyavan then said, 'Covered with deep darkness, the wilderness hath worn a dreadful aspect. Thou wilt, therefore, not be able to discern the tract, and consequently wilt not be able to go!' Then Savitri replied, 'In consequence of a conflagration having taken place in the forest today a withered tree standeth aflame, and the flames being stirred by the wind are discerned now and then. I shall fetch some fire and light these faggots around. Do thou dispel all anxiety. I will do all (this) if thou darest not go, for I find thee unwell. Nor wilt thou be able to discover the way through this forest enveloped in darkness. Tomorrow when the woods become visible, we will go hence, if thou please! If, O sinless one, it is thy wish, we shall pass this night even here!' At these words of hers, Satyavan replied, 'The pain in my head is off; and I feel well in my limbs. With thy favour I wish to behold my father and mother. Never before did I return to the hermitage after the proper time had passed away. Even before it is twilight my mother confineth me within the asylum. Even when I come out during the day, my parents become anxious on my account, and my father searcheth for me, together with all the inhabitants of the sylvan asylums. Before this, moved by deep grief, my father and mother had rebuked me many times and often, saying,--Thou comest having tarried long! I am thinking of the pass they have today come to on my account, for, surely, great grief will be theirs when they miss me. One night before this, the old couple, who love me dearly, wept from deep sorrow and said into me, 'Deprived of thee, O son, we cannot live for even a moment. As long as thou livest, so long, surely, we also will live. Thou art the crutch of these blind ones; on thee doth perpetuity of our race depend. On thee also depend our funeral cake, our fame and our descendants! My mother is old, and my father also is so. I am surely their crutch. If they see me not in the night, what, oh, will be their plight! I hate that slumber of mine for the sake of which my unoffending mother and my father have both been in trouble, and I myself also, am placed in such rending distress! Without my father and mother, I cannot bear to live. It is certain that by this time my blind father, his mind disconsolate with grief, is asking everyone of the inhabitants of the hermitage about me! I do not, O fair girl, grieve so much for myself as I do for my sire, and for my weak mother ever obedient to her lord! Surely, they will be afflicted with extreme anguish on account of me. I hold my life so long as they live. And I know that they should be maintained by me and that I should do only what is agreeable to them!'

"Markandeya continued, 'Having said this, that virtuous youth who loved and revered his parents, afflicted with grief held up his arms and began to lament in accents of woe. And seeing her lord overwhelmed with sorrow the virtuous Savitri wiped away the tears from his eyes and said, 'If I have observed austerities, and have given away in charity, and have performed sacrifice, may this night be for the good of my father-in-law, mother-in-law and husband! I do not remember having told a single falsehood, even in jest. Let my father-in-law and mother-in-law hold their lives by virtue of the truth!' Satyavan said, 'I long for the sight of my father and mother! Therefore, O Savitri, proceed without delay. O beautiful damsel, I swear by my own self that if I find any evil to have befallen my father and mother, I will not live. If thou hast any regard for virtue, if thou wishest me to live, if it is thy duty to do what is agreeable to me, proceed thou to the hermitage!' The beautiful Savitri then rose and tying up her hair, raised her husband in her arms. And Satyavan having risen, rubbed his limbs with his hands. And as he surveyed all around, his eyes fell upon his wallet. Then Savitri said unto him, 'Tomorrow thou mayst gather fruits. And I shall carry thy axe for thy ease.' Then hanging up the wallet upon the bough of a tree, and taking up the axe, she re-approached her husband. And that lady of beautiful thighs, placing her husband's left arm upon her left shoulder, and embracing him with her right arms, proceeded with elephantic gait. Then Satyavan said, 'O timid one, by virtue of habit, the (forest) paths are known to me. And further, by the light of the moon between the trees, I can see them. We have now reached the same path that we took in the morning for gathering fruits. Do thou, O auspicious one, proceed by the way that we had come: thou needst not any longer feel dubious about our path. Near that tract overgrown with Palasa tree, the way diverges into two. Do thou proceed along the path that lies to the north of it. I am now well and have got back my strength. I long to see my father and mother!' Saying this Satyavan hastily proceeded towards the hermitage.'"

SECTION CCLXLVI

"Markandeya said, 'Meanwhile the mighty Dyumatsena, having regained his sight, could see everything. And when his vision grew clear he saw everything around him. And, O bull of the Bharata race, proceeding with his wife Saivya to all the (neighbouring) asylums in search of his son, he became extremely distressed on his account. And that night the old couple went about searching in asylums, and rivers, and woods, and floods. And whenever they heard any sound, they stood rising their heads, anxiously thinking that their son was coming, and said, 'O yonder cometh Satyavan with Savitri!' And they rushed hither and thither like maniacs, their feet torn, cracked, wounded, and bleeding, pierced with thorns and Kusa blades. Then all the Brahmanas dwelling in that hermitage came unto them, and surrounding them on all sides, comforted them, and brought them back to their own asylum. And there Dyumatsena with his wife surrounded by aged ascetics, was entertained with stories of monarchs of former times. And although that old couple desirous of seeing their son, was comforted, yet recollecting the youthful days of their son, they became exceedingly sorry. And afflicted with grief, they began to lament in piteous accents, saying, 'Alas, O son, alas, O chaste daughter-in-law, where are you?' Then a truthful Brahmana of the name of Suvarchas spake unto them, saying, 'Considering the austerities, self-restraint, and behaviour of his wife Savitri, there can be no doubt that Satyavan liveth!' And Gautama said, 'I have studied all the Vedas with their branches, and I have acquired great ascetic merit. And I have led a celibate existence, practising also the Brahmacharya mode of life. I have gratified Agni and my superiors. With rapt soul I have also observed all the vows: and I have according to the ordinance, frequently lived upon air alone. By virtue of this ascetic merit, I am cognisant of all the doings of others. Therefore, do thou take it for certain that Satyavan liveth.' Thereupon his disciple said, 'The words that have fallen from the lips of my preceptor can never be false. Therefore, Satyavan surely liveth.' And the Rishi said, 'Considering the auspicious marks that his wife Savitri beareth and all of which indicate immunity from widowhood, there can be no doubt that Satyavan liveth!' And Varadwaja said, 'Having regard to the ascetic merit, self-restraint, and conduct of his wife Savitri, there can be no doubt that Satyavan liveth.' And Dalbhya said, 'Since thou hast regained thy sight, and since Savitri hath gone away after completion of the vow, without taking any food, there can be no doubt that Satyavan liveth.' And Apastamba said, 'From the manner in which the voices of birds and wild animals are being heard through the stillness of the atmosphere on all sides, and from the fact also of thy having regained the use of thy eyes, indicating thy usefulness for earthly purposes once more, there can be no doubt that Satyavan liveth.' And Dhauma said, 'As thy son is graced with every virtue, and as he is the beloved of all, and as he is possessed of marks betokening a long life, there can be no doubt that Satyavan liveth.'

"Markandeya continued, 'Thus cheered by those ascetics of truthful speech, Dyumatsena pondering over those points, attained a little ease. A little while after, Savitri with her husband Satyavan reached the hermitage during the night and entered it with a glad heart. The Brahmanas then said, 'Beholding this meeting with thy son, and thy restoration to eye-sight, we all wish thee well, O lord of earth. Thy meeting with thy son, the sight of thy daughter-in-law, and thy restoration to sight--constitute a threefold prosperity which thou hast gained. What we all have said must come to pass: there can be no doubt of this. Henceforth thou shalt rapidly grow in prosperity.' Then, O Pritha's son, the twice-born ones lighted a fire and sat themselves down before king Dyumatsena. And Saivya, and Satyavan, and Savitri who stood apart, their hearts free from grief, sat down with the permission of them all. Then, O Partha, seated with the monarch those dwellers of the woods, actuated by curiosity, asked the king's son, saying, 'Why didst thou not, O illustrious one, come back earlier with thy wife? Why hast thou come so late in the night? What obstacle prevented thee! We do not know, O son of a king, why thou hast caused such alarm to us, and to thy father and mother. It behoveth thee to tell us all about this,' Thereupon, Satyavan said, 'With the permission of my father, I went to the woods with Savitri. There, as I was hewing wood in the forest, I felt a pain in my head. And in consequence of the pain, I fell into a deep sleep.--This is all that I remember. I had never slept so long before I have come so late at night, in order that ye might not grieve (on my account). There is no other reason for this.' Gautama then said, 'Thou knowest not then the cause of thy father's sudden restoration to sight. It, therefore, behoveth Savitri to relate it. I wish to hear it (from thee), for surely thou art conversant with the mysteries of good and evil. And, O Savitri, I know thee to be like the goddess Savitri herself in splendour. Thou must know the cause of this. Therefore, do thou relate it truly! If it should not be kept a secret, do thou unfold it unto us!' At these words of Gautama Savitri said, 'It is as ye surmise. Your desire shall surely not be unfulfilled. I have no secret to keep. Listen to the truth then! The high-souled Narada had predicted the death of my husband. To-day was the appointed time. I could not, therefore, bear to be separated from my husband's company. And after he had fallen asleep, Yama, accompanied by his messengers, presented himself before him, and tying him, began to take him away towards the region inhabited by the Pitris. Thereupon I began to praise that august god, with truthful words. And he granted me five boons, of which do ye hear from me! For my father-in-law I have obtained these two boons, viz., his restoration to sight as also to his kingdom. My father also hath obtained a hundred sons. And I myself have obtained a hundred sons. And my husband Satyavan hath obtained a life of four hundred years. It was for the sake of my husband's life that I had observed that vow. Thus have I narrated unto you in detail the cause by which this mighty misfortune of mine was afterwards turned into happiness. The Rishis said, 'O chaste lady of excellent disposition, observant of vows and endued with virtue, and sprung from an illustrious line, by thee hath the race of this foremost of kings, which was overwhelmed with calamities, and was sinking in an ocean of darkness, been rescued.'

"Markandeya continued, 'Then having applauded and reverenced that best of women, those Rishis there assembled bade farewell to that foremost of kings as well as to his son. And having saluted them thus, they speedily went, in peace with cheerful hearts, to their respective abodes.'"

SECTION CCLXLVII

"Markandeya continued, 'When the night had passed away, and the solar orb had risen, those ascetics, having performed their morning rites, assembled together. And although those mighty sages again and again spake unto Dyumatsena of the high fortune of Savitri, yet they were never satisfied. And it so happened, O king, that there came to that hermitage a large body of people from Salwa. And they brought tidings of the enemy of Dyumatsena having been slain by his own minister. And they related unto him all that had happened, viz., how having heard that the usurper had been slain with all his friends and allies by his minister, his troops had all fled, and how all the subjects had become unanimous (on behalf of their legitimate king), saying, 'Whether possessed of sight or not, even he shall be our king!' And they said, 'We have been sent to thee in consequence of that resolve. This car of thine, and this army also consisting of four kinds of forces, have arrived for thee! Good betide thee, O King! Do thou come! Thou hast been proclaimed in the city. Do thou for ever occupy the station belonging to thy lather and grand-father!' And beholding the king possessed of sight and able-bodied, they bowed down their heads, their eyes expanded with wonder. Then having worshipped those old and Brahmanas dwelling in the hermitage and honoured by them in return, the king set out for his city. And surrounded by the soldiers, Saivya also accompanied by Savitri, went in a vehicle furnished with shining sheets and borne on the shoulders of men. Then the priests with joyful hearts installed Dyumatsena on the throne with his high-souled son as prince-regent. And after the lapse of a long time, Savitri gave birth to a century of sons, all warlike and unretreating from battle, and enhancing the fame of Salwa's race. And she also had a century of highly powerful uterine brothers born unto Aswapati, the lord of the Madras, by Malavi. Thus, O son of Pritha, did Savitri raise from pitiable plight to high fortune, herself, and her father and mother, her father-in-law and mother-in-law, as also the race of her husband. And like that gentle lady Savitri, the auspicious daughter of Drupada, endued with excellent character, will rescue you all."

Vaisampayana said, "Thus exhorted by that high-souled sage, the son of Pandu, O king, with his mind free from anxiety, continued to live in the forest of Kamyaka. The man that listeneth with reverence to the excellent story of Savitri, attaineth to happiness, and success in everything, and never meeteth with misery!"

SECTION CCLXLVIII

Janamejaya said,--"What, O Brahmana, was that great fear entertained by Yudhishthira in respect of Karna, for which Lomasa had conveyed to the son of Pandu a message of deep import from Indra in these words, That intense fear of thine which thou dost never express to any one, I will remove after Dhananjaya goeth from hence? And, O best of ascetics, why was it that the virtuous Yudhishthira never expressed it to any one?"

Vaisampayana said, "As thou askest me, O tiger among kings, I will relate that history unto thee! Do thou listen to my words, O best of the Bharatas! After twelve years (of their exile) had passed away and the thirteenth year had set in, Sakra, ever friendly to the sons of Pandu, resolved to beg of Karna (his ear-rings). And, O mighty monarch, ascertaining this intention of the great chief of the celestials about (Karna's) ear-rings, Surya, having effulgence for his wealth, went unto Karna. And, O foremost of kings, while that hero devoted to the Brahmanas and truthful in speech was lying down at night at his ease on a rich bed overlaid with a costly sheet, the effulgent deity, filled with kindness and affection for his son, showed himself, O Bharata, unto him in his dreams. And assuming from ascetic power the form of a handsome Brahmana versed in the Vedas, Surya sweetly said unto Karna these words for his benefit, 'O son, do thou O Karna, listen to these words of mine, O thou foremost of truthful persons! O mighty-armed one, I tell thee to-day from affection, what is for thy great good! With the object, O Karna, of obtaining thy ear-rings, Sakra, moved by the desire of benefiting the sons of Pandu, will come unto thee, disguised as a Brahmana! He, as Well as all the world, knoweth thy character, viz., that when solicited by pious people, thou givest away but never takest in gift! Thou, O son, givest unto Brahmanas wealth or any other thing that is asked of thee and never refusest anything to anybody. Knowing thee to be such, the subduer himself of Paka will come to beg of thee thy ear-rings and coat of mail. When he beggeth the ear-rings of thee, it behoveth thee not to give them away, but to gratify him with sweet speeches to the best of thy power. Even this, is for thy supreme good! While asking thee for the ear-rings, thou shalt, with various reasons, repeatedly refuse Purandara who is desirous of obtaining them, offering him, instead, various other kinds of wealth, such as gems and women and kine, and citing various precedents. If thou, O Kama, givest away thy beautiful ear-rings born with thee, thy life being shortened, thou wilt meet with death! Arrayed in thy mail and ear-rings, thou wilt, O bestower of honours, be incapable of being slain by foes in battle! Do thou lay to heart these words of mine! Both these jewelled ornaments have sprung from Amrita. Therefore, they should be preserved by thee, if thy life is at all dear to thee."

"Hearing these words, Kama said, 'Who art thou that tellest me so, showing me such kindness? If it pleaseth thee, tell me, O illustrious one, who thou art in the guise of a Brahmana!'--The Brahmana thereupon said, 'O son, I am he of a thousand rays! Out of affection, I point out to thee the path! Act thou according to my words, as it is for thy great good to do so!' Kama replied, 'Surely, this itself is highly fortunate for me that the god himself of splendour addresses me today, seeking my welfare. Listen, however, to these words of mine! May it please thee, O bestower of boons, it is only from affection that I tell thee this! If I am dear to thee, I should not be dissuaded from the observance of my vow! O thou that are possessed of the wealth of effulgence, the whole world knoweth this to be my vow that, of a verity, I am prepared to give away life itself unto superior Brahmanas! If, O best of all rangers of the sky, Sakra cometh to me, disguised as a Brahmana, to beg for the benefit of the sons of Pandu, I will, O chief of the celestials, give him the ear-rings and the excellent mail, so that my fame which hath spread over the three worlds may not suffer any diminution! For persons like us, it is not fit to save life by a blame-worthy act. On the contrary, it is even proper for us to meet death with the approbation of the world and under circumstances bringing fame. Therefore, will I bestow upon Indra the ear-rings with my coat of mail! If the slayer himself of Vala and Vritra cometh to ask for the ear-rings for the benefit of the sons of Pandu, that will conduce to my fame, leading at the same time to his infamy! O thou possessed of splendour, I wish for fame in this world, even if it is to be purchased with life itself, for they that have fame enjoy the celestial regions, while they that are destitute of it are lost. Fame keepeth people alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. O lord of the worlds, O thou possessed of the wealth of effulgence, that fame is the life of men is evidenced by an ancient sloka sung by the Creator himself,--In the next world it is fame that is the chief support of a person, while in this world pure fame lengthens life. Therefore, by giving away my ear-rings and mail with both of which I was born I will win eternal fame! And by duly giving away the same to Brahmanas according to the ordinance, by offering up my body (as a gift to the gods) in the sacrifice of war, by achieving feats difficult of performance, and by conquering my foes in fight, I will acquire nothing but renown. And by dispelling on the field of battle the fears of the affrighted that may beg for their lives, and relieving old men and boys and Brahmanas from terror and anxiety, I will win excellent fame and the highest heaven. My fame is to be protected with the sacrifice of even my life. Even this, know thou, is my vow! By giving away such a valuable gift to Maghavan disguised as a Brahmana, I will, O god, acquire in this world the most exalted state.'"

SECTION CCLXLIX

"Surya said, 'Never do, O Karna, anything that is harmful to thy self and thy friends; thy sons, thy wives, thy father, and thy mother; O thou best of those that bear life, people desire renown (in this world) and lasting fame in heaven, without wishing to sacrifice their bodies. But as thou desirest undying fame at the expense of thy life, she will, without doubt, snatch away thy life! O bull among men, in this world, the father, the mother, the son, and other relatives are of use only to him that is alive. O tiger among men, as regard kings, it is only when they are alive that prowess can be of any use to them. Do thou understand this? O thou of exceeding splendour, fame is for the good of these only that are alive! Of what use is fame to the dead whose bodies have been reduced to ashes? One that is dead cannot enjoy renown. It is only when one is alive that one can enjoy it. The fame of one that is dead is like a garland of flowers around the neck of a corpse. As thou reverest me, I tell thee this for thy benefit, because thou art a worshipper of mine! They that worship me are always protected by me. That also is another reason for my addressing thee thus! Thinking again, O mighty-armed one, that this one revereth me with great reverence, I have been inspired with love for thee! Do thou, therefore, act according to my words! There is, besides some profound mystery in all this, ordained by fate. It is for this, that I tell thee so. Do thou act without mistrust of any kind! O bull among men, it is not fit for thee to know this which is a secret to the very gods. Therefore, I do not reveal that secret unto thee. Thou wilt, however, understand it in time. I repeat what I have already said. Do thou, O Radha's son, lay my words to heart! When the wielder of the thunder-bolt asketh thee for them, do thou never give him thy ear-rings! O thou of exceeding splendour, with thy handsome ear-rings, thou lookest beautiful, even like the Moon himself in the clear firmament, between the Visakha constellation! Dost thou know that fame availeth only the person that is living. Therefore, when the lord of the celestials will ask the ear-rings, thou shouldst, O son, refuse him! Repeating again and again answers fraught with various reasons, thou wilt, O sinless one, be able to remove the eagerness of the lord of the celestial for the possession of the ear-rings. Do thou, O Karna, after Purandara's purpose by urging answers fraught with reason and grave import and adorned with sweetness and suavity. Thou dost always, O tiger among men, challenge him that can draw the bow with his left hand, and heroic Arjuna also will surely encounter thee in fight. But when furnished with thy ear-rings, Arjuna will never be able to vanquish thee in fight even if Indra himself comes to his assistance. Therefore, O Karna, if thou wishest to vanquish Arjuna in battle, these handsome ear-rings of thine should never be parted with to Sakra.'"

SECTION CCC

"Karna said, 'As thou, O lord of splendour, knowest me for thy worshipper, so also thou knowest that there is nothing which I cannot give away in charity, O thou of fiery rays! Neither my wives, nor my sons, nor my own self, nor my friends, are so dear to me as thou, on account of the veneration I feel for thee, O lord of splendour! Thou knowest, O maker of light, that high-souled persons bear a loving regard for their dear worshippers. Karna revereth me and is dear to me. He knoweth no other deity in heaven,--thinking this thou hast, O lord, said unto me what is for my benefit. Yet, O thou of bright rays, again do I beseech thee with bended head, again do I place myself in thy hands. I will repeat the answer I have already given. It behoveth thee to forgive me! Death itself is not fraught with such terrors for me as untruth! As regards especially the Brahmanas, again, I do not hesitate to yield up my life even for them! And, O divine one, respecting what thou hast said unto me of Phalguna, the son of Pandu, let thy grief born of thy anxiety of heart, O lord of splendour, be dispelled touching him and myself; for I shall surely conquer Arjuna in battle! Thou knowest, O deity, that I have great strength of weapons obtained from Jamadagnya and the high-souled Drona. Permit me now, O foremost of celestials, to observe my vow, so that unto him of the thunderbolt coming to beg of me, I may give away even my life!'

"Surya said, 'If O son, thou givest away thy ear-rings to the wielder of the thunder-bolt, O thou of mighty strength, thou shouldst also, for the purpose of securing victory, speak unto him, saying,--O thou of a hundred sacrifices, I shall give thee ear-rings under a condition.--Furnished with the ear-rings, thou art certainly incapable of being slain by any being. Therefore, it is, O son, that desirous of beholding thee slain in battle by Arjuna, the destroyer of the Danavas desireth to deprive thee of thy ear-rings. Repeatedly adoring with truthful words that lord of the celestials, viz., Purandara armed with weapons incapable of being frustrated, do thou also beseech him, saying, 'Give me an infallible dart capable of slaying all foes, and I will, O thousand-eyed deity, give the ear-rings with the excellent coat of mail!' On this condition shouldst thou give the ear-rings unto Sakra. With that dart, O Karna, thou wilt slay foes in battle: for, O mighty-armed one, that dart of the chief of the celestials doth not return to the hand that hurleth it, without slaying enemies by hundreds and by thousands!'"

Vaisampayana continued, "Having said this, the thousand-rayed deity suddenly vanished away. The next day, after having told his prayers, Karna related his dream unto the Sun. And Vrisha related unto him the vision he had seen, and all that had passed between them in the night. Thereupon, having heard everything, that enemy of Swarbhanu, that lord, the resplendent and divine Surya, said unto him with a smile, 'It is even so!' Then Radha's son, that slayer of hostile heroes, knowing all about the matter, and desirous of obtaining the dart, remained in expectation of Vasava."

SECTION CCCI

Janamejaya said, "What was that secret which was not revealed to Karna by the deity of warm rays? Of what kind also were those ear-rings and of what sort was that coat of mail? Whence, too, was that mail and those ear-rings? All this, O best of men. I wish to hear! O thou possessed of the wealth of asceticism, do tell me all this!"

Vaisampayana said, "I will, O monarch, tell thee that secret which was not revealed by the deity possessed of the wealth of effulgence. I will also describe unto thee those ear-rings and that coat of mail. Once on a time, O king, there appeared before Kuntibhoja a Brahmana of fierce energy and tall stature, bearing a beard and matted locks, and carrying a staff in his hand. And, he was agreeable to the eye and of faultless limbs, and seemed to blaze forth in splendour. And he was possessed of a yellow-blue complexion like that of honey. And his speech was mellifluous, and he was adorned with ascetic merit and a knowledge of the Vedas. And that person of great ascetic merit, addressing king Kuntibhoja, said, 'O thou that are free from pride, I wish to live as a guest in thy house feeding on the food obtained as alms from thee! Neither thy followers, nor thou thyself, shall ever act in such a way as to produce my displeasure! If, O sinless one, it liketh thee, I would then live in thy house thus! I shall leave thy abode when I wish, and come back when I please. And, O king, no one shall offend me in respect of my food or bed.'--Then Kuntibhoja spake unto him these words cheerfully, 'Be it so, and more.' And he again said unto him, 'O thou of great wisdom, I have an illustrious daughter named Pritha. And she beareth an excellent character, is observant of vow, chaste, and of subdued senses. And she shall attend on thee and minister unto thee with reverence. And thou wilt be pleased with her disposition!' And having said this to that Brahmana and duly paid him homage, the king went to his daughter Pritha of large eyes, and spake thus unto her, 'O child, this eminently pious Brahmana is desirous of dwelling in my house! I have accepted his proposal, saying,--So be it, relying, O child, on thy aptitude and skill in ministering unto Brahmanas. It, therefore, behoveth thee to act in such a manner that my words may not be untrue. Do thou give him with alacrity whatever this reverend Brahmana possessed of ascetic merit and engaged in the study of the Vedas, may want. Let everything that this Brahmana asketh for be giver to him cheerfully. A Brahmana is the embodiment of pre-eminent energy: he is also the embodiment of the highest ascetic merit. It is in consequence of the virtuous practices of Brahmanas that the sun shineth in the heavens. It was for their disregard of Brahmanas that were deserving of honour that the mighty Asura Vatapi, as also Talajangha, was destroyed by the curse of the Brahmanas. For the present, O child, it is a highly virtuous one of that order that is entrusted to thy keep. Thou shouldst always tend this Brahmana with concentrated mind. O daughter, I know that, from childhood upwards, thou hast ever been attentive to Brahmanas, and superiors, and relatives, and servants, and friends, to thy mothers and myself. I know thou bearest thyself well, bestowing proper regard upon everyone. And, O thou of faultless limbs, in the city of the interior of my palace, on account of thy gentle behaviour, there is not one, even among the servants, that is dissatisfied with thee. I have, therefore, thought thee fit to wait upon all Brahmanas of wrathful temper. Thou art, O Pritha, a girl and has been adopted as my daughter. Thou art born in the race of the Vrishnis, and art the favourite daughter of Sura. Thou wert, O girl, given to me gladly by thy father himself. The sister of Vasudeva by birth, thou art (by adoption) the foremost of my children. Having promised me in these words,--I will give my first born,--thy father gladly gave thee to me while thou wert yet in thy infancy. It is for this reason that thou art my daughter. Born in such a race and reared in such a race, thou hast come from one happy state to another like a lotus transferred from one lake to another. O auspicious girl, women, specially they that are of mean extraction, although they may with difficulty be kept under restraint, become in consequence of their unripe age, generally deformed in character. But thou, O Pritha, art born in a royal race, and thy beauty also is extraordinary. And then, O girl, thou art endued with every accomplishment. Do thou, therefore, O damsel, renouncing pride and haughtiness and a sense of self-importance, wait upon and worship the boon-giving Brahmana, and thereby attain, O Pritha, to an auspicious state! By acting thus, O auspicious and sinless girl, thou wilt surely attain to auspiciousness! But if on the contrary, thou stirest up the anger of this best of the twice-born ones, my entire race will be consumed by him!'"

SECTION CCCII

"Kunti said, 'According to thy promise, I will, O king, with concentrated mind, serve that Brahmana. O foremost of kings, I do not say this falsely. It is my nature to worship Brahmanas. And, as in the present case, my doing so would be agreeable to thee, even this would be highly conducive to my welfare. Whether that worshipful one cometh in the evening, or in morning, or at night or even at midnight, he will have no reason to be angry with me! O foremost of kings, to do good by serving the twice-born ones, observing all thy commands, is what I consider to be highly profitable to me, O best of men! Do thou, therefore, O foremost of monarchs rely on me! That best of Brahmanas, while residing in thy house, shall never have cause for dissatisfaction. I tell thee truly. I shall, O king, be always attentive to that which is agreeable to this Brahmana, and what is fraught also with good to thee. O sinless one! I know full well that Brahmanas that are eminently virtuous, when propitiated bestow salvation, and when displeased, are capable of bringing about destruction upon the offender. Therefore, I shall please this foremost of Brahmanas. Thou wilt not, O monarch, come to any grief from that best of regenerate persons, owing to any act of mine. In consequence of the transgressions of monarchs, Brahmanas, O foremost of kings, became the cause of evil to them, as Chyavana had become, in consequence of the act of Sukanya. I will, therefore, O king, with great regularity, wait upon that best of Brahmanas according to thy instructions in that respect!' And when she had thus spoken at length, the king embraced and cheered her, and instructed her in detail as to what should be done by her. And the king said, 'Thou shall, O gentle maid, act even thus, without fear, for my good as also thy own, and for the good of thy race also, O thou of faultless limbs!' And having said this the illustrious Kuntibhoja, who was devoted to the Brahmanas, made over the girl Pritha to that Brahmana, saying, 'This my daughter, O Brahmana, is of tender age and brought up in luxury. If, therefore, she transgresses at any time, do thou not take that to heart! Illustrious Brahmanas are never angry with old men, children, and ascetics, even if these transgress frequently. In respect of even a great wrong forgiveness is due from the regenerate. The worship, therefore, O best of Brahmanas, that is offered to the best of one's power and exertion, should be acceptable!' Hearing these words of the monarch, the Brahmana said, 'So be it!' Thereupon, the king became highly pleased and assigned unto him apartments that were white as swans or the beams of the moon. And in the room intended for the sacrificial fire, the king placed a brilliant seat especially constructed for him. And the food and other things that were offered unto the Brahmana were of the same excellent kind. And casting aside idleness and all sense of self-importance, the princess addressed herself with right good will to wait upon the Brahmana. And the chaste Kunti, endued with purity of conduct, went thither for serving the Brahmana. And duly waiting upon that Brahmana as if he were a very god, she gratified him highly."

SECTION CCCIII

Vaisampayana said, "And that maiden of rigid vows. O mighty monarch, by serving with a pure heart, that Brahmana of rigid vows, succeeded in gratifying him. And, O foremost of kings, saying, 'I will come back in the morning,' that best of Brahmanas sometimes came in the evening or in night. Him, however, the maiden worshipped at all hours with sumptuous food and drink and bed. And as day after day passed away, her attentions to him, in respect of food and seat and bed, increased instead of undergoing any diminution. And, O king, even when the Brahmana reproved her, finding fault with any of her arrangements, or addressed her in harsh words, Pritha did not do anything that was disagreeable to him. And on many occasions the Brahmana came back after the appointed hour had long passed away. And on many occasions (such as the depth of night) when food was hard to procure, he said, 'Give me food!' But on all those occasions saying, 'All is ready,'--Pritha held before him the fare. And even like a disciple, daughter, or a sister, that blameless gem of a girl with a devoted heart, O king, gratified that foremost of Brahmanas. And that best of Brahmanas became well-pleased with her conduct and ministrations. And he received those attentions of hers, valuing them rightly. And, O Bharata, her father asked her every morning and evening saying, "O daughter, is the Brahmana satisfied with thy ministrations? And that illustrious maiden used to reply, 'Exceedingly well!' And thereupon, the high-souled Kuntibhoja experienced the greatest delight. And when after a full year that best of ascetics was unable to find any fault whatever in Pritha, who was engaged in ministering unto him, well-pleased he said unto her, 'O gentle maid, I have been well-pleased with thy attentions, O beautiful girl! Do thou, O blessed girl, ask even for such boons as are difficult of being obtained by men in this world, and obtaining which, thou mayst surpass in fame all the women in this world'. At these words of his, Kunti said, 'Everything hath already been done in my behalf since thou, O chief of those that are versed in the Vedas, and my father also, have been pleased with me! As regards the boons, I consider them as already obtained by me, O Brahmana!' The Brahmana thereupon said, 'If, O gentle maid, thou dost not, O thou of sweet smiles, wish to obtain boons from me, do thou then take this mantra from me for invoking the celestials! Any one amongst the celestials whom thou mayst invoke by uttering this mantra, will appear before thee and be under thy power. Willing or not, by virtue of this mantra, that deity in gentle guise, and assuming the obedient attitude of slave, will become subject to thy power!'"

Vaisampayana continued, "Thus addressed, that faultless maiden could-not, O king, from fear of a curse, refuse tor the second time compliance with the wishes of that best of the twice-born ones. Then, O king, that Brahmana imparted unto that girl of faultless limbs those mantras which are recited in the beginning of the Atharvan Veda. And, O king, having imparted unto her those mantras, he said unto Kuntibhoja. 'I have, O monarch, dwelt happily in thy house, always worshipped with due regard and gratified by thy daughter. I shall now depart.' And saying this, he vanished there and then. And beholding that Brahmana vanish there and then, the king was struck with amazement. And the monarch then treated his daughter Pritha with proper regard."

SECTION CCCIV

Vaisampayana said, "When that foremost of Brahmanas had gone away on some other errand, the maiden began to ponder over the virtue of those mantras. And she said to herself, 'Of what nature are those mantras that have been bestowed on me by that high-souled one? I shall without delay test their power'. And as she was thinking in this way, she suddenly perceived indications of the approach of her season. And her season having arrived, while she was yet unmarried, she blushed in shame. And it came to pass that as she was seated in her chamber on a rich bed, she beheld the solar orb rising in the east. And both the mind and the eyes of that maiden of excellent waist became rivetted fast upon the solar orb. And she gazed and gazed on that orb without being satiated with the beauty of the morning Sun. And she suddenly became gifted with celestial sight. And then she beheld that god of divine form accoutred in mail and adorned with ear-rings. And at sight of the god, O lord of men, she became curious as to the (potency of the) mantras. And thereupon that maiden resolved to invoke him. And having recourse to Pranayama, she invoked the Maker of day. And thus invoked by her, O king, the Maker of day speedily presented himself. And he was of a yellowish hue like honey, and was possessed of mighty arms, and his neck was marked with lines like those of a conchshell. And furnished with armlets, and decked with a diadem, he came smiling, and illumining all the directions. And it was by Yoga power that he divided himself in twain, one of which continued to give heat, and the other appeared before Kunti. And he addressed Kunti in words that were exceedingly sweet, saying, 'O gentle maiden, over-powered by the mantras, I come hither obedient to thee. Subject as I am to thy power, what shall I do, O queen? Tell me, for I shall do whatever thou mayst command? Hearing these words of the deity, Kunti said, 'O worshipful one, go thou back to the place thou hast come from! I invoked thee from curiosity alone. Pardon me, O worshipful one!' Surya then said, 'O damsel of slender waist, I will, even as thou hast said, return to the place I have come from! Having called a celestial, it is not, however, proper to send him away in vain. Thy intention, O blessed one, it is to have from Surya a son furnished with a coat of mail and ear-rings, and who in point of prowess would be beyond compare in this world! Do thou, therefore, O damsel of elephantine gait, surrender thy person to me! Thou shall then have, O lady, a son after thy wish! O gentle girl, O thou of sweet smiles, I will go back after having known thee! If thou do not gratify me to-day by obeying my word, I shall in anger curse thee, thy father and that Brahmana also. For thy fault, I will surely consume them all, and I shall inflict condign punishment on that foolish father of thine that knoweth not this transgression of thine and on that Brahmana who hath bestowed the mantras on thee without knowing thy disposition and character! Yonder are all the celestials in heaven, with Purandara at their head, who are looking at me with derisive smiles at my being deceived by thee, O lady! Look at those celestials, for thou art now possessed of celestial sight! Before this I have endued thee with celestial vision, in consequence of which thou couldst see me!'"

Vaisampayana continued, "Thereupon the princess beheld the celestials standing in the firmament, each in his proper sphere[107], even as she saw before her that highly resplendent deity furnished with rays, viz., Surya himself. And beholding them all, the girl became frightened and her face was suffused with blushes of shame. And then she addressed Surya, saying, 'O lord of rays, go thou back to thy own region. On account of my maidenhood, this outrage of thine is fraught with woe to me! It is only one's father, mother, and other superiors, that are capable of giving away their daughter's body. Virtue I shall never sacrifice, seeing that in this world the keeping of their persons inviolate is deemed as the highest duty of women, and is held in high regard! O thou possessed of wealth of splendour, it is only to test the power of my mantras that I have, from mere childishness, summoned thee. Considering that this hath been done by a girl of tender years, it behoveth thee, O lord, to forgive her!' Then Surya said, 'It is because I consider thee a girl that, O Kunti, I am speaking to thee so mildly. To one that is not so I would not concede this. Do thou, O Kunti, surrender thyself! Thou shalt surely attain happiness thereby. Since, O timid maiden, thou hast invoked me with mantras, it is not proper for me to go away without any purpose being attained, for, if I do so I shall then. O thou of faultless limbs, be the object of laughter in the world, and, O beauteous damsel, a bye-word with all the celestials. Do thou, therefore, yield to me! By that thou shalt obtain a son even like myself, and thou shalt also be much praised in all the world.'"

SECTION CCCV

Vaisampayana said, "Although that noble girl addressed him in various sweet words, yet she was unable to dissuade that deity of a thousand rays. And when she failed to dissuade the dispeller of darkness, at last from fear of a curse, she reflected, O king, for a long time!--'How may my innocent father, and that Brahmana also, escape the angry Surya's curse for my sake? Although energy and asceticism are capable of destroying sins, yet even honest persons, if they be of unripe age, should not foolishly court them. By foolishly acting in that way I have today been placed in a frightful situation. Indeed, I have been placed entirely within the grasp of this deity. Ye how can I do what is sinful by taking it on myself to surrender my person to him?'

Vaisampayana continued, afflicted with fear of a curse, and thinking much within herself, an utter stupefaction of the senses came upon her. And she was so confounded that she could not settle what to do. Afraid, on the one hand, O king, of the reproach of friends if she obeyed the deity, and, on the other, of his curse if she disobeyed him, the damsel at last, O foremost of kings, said these words unto that god, in accents tremulous with bashfulness, 'O god, as my father and mother and friends are still living, this violation of duty on my part should not take place. If; O god, I commit this unlawful act with thee, the reputation of this race shall be sacrificed in this world on my account. If thou, however, O thou foremost of those that impart heat, deem this to be a meritorious act, I shall then fulfil thy desire even though my relatives may not have bestowed me on thee! May I remain chaste after having surrendered my person to thee! Surely, the virtue, the reputation, the fame, and the life of every creature are established in thee!' Hearing these words of hers, Surya replied, 'O thou of sweet smiles, neither thy father, nor thy mother, nor any other superior of thine, is competent to give thee away! May good betide thee, O beauteous damsel! Do thou listen to my words! It is because a virgin desireth the company of every one, that she hath received the appellation of Kanya, from the root kama meaning to desire. Therefore, O thou of excellent hips and the fairest complexion, a virgin is, by nature, free in this world. Thou shalt not, O lady, by any means, be guilty of any sin by complying with my request. And how can I, who am desirous of the welfare of all creatures, commit an unrighteous act? That all men and women should be bound by no restraints, is the law of nature. The opposite condition is the perversion of the natural state. Thou shalt remain a virgin after having gratified me. And thy son shall also be mighty-armed and illustrious.' Thereupon Kunti said, 'If, O dispeller of darkness, I obtain a son from thee, may he be furnished with a coat of mail and ear-rings, and may he be mighty-armed and endued with great strength!' Hearing these words of hers, Surya answered, 'O gentle maiden, thy son shall be mighty-armed and decked with ear-rings and a celestial coat of mail. And both his ear-rings and coat of mail will be made of Amrita, and his coat will also be invulnerable.' Kunti then said, 'If the excellent mail and ear-rings of the son thou wilt beget on me, be, indeed, made of Amrita, then, O god, O worshipful deity, let thy purpose be fulfilled! May he be powerful, strong, energetic, and handsome, even like thee, and may he also be endued with virtue!' Surya then said, 'O princess, O excellent damsel, these ear-rings had been given to me by Aditi. O timid lady, I will bestow them, as also this excellent mail, on thy son!' Kunti then said, 'Very well, O worshipful one! If my son, O lord of light, become so, I will, as thou sayest, gratify thee!'"

Vaisampayana continued, "Hearing these words of hers Surya said, 'So be it!' And that ranger of the skies, that enemy of Swarbhanu, with soul absorbed in Yoga, entered into Kunti, and touched her on the navel. At this, that damsel, on account of Surya's energy, became stupefied. And that reverend lady then fell down on her bed, deprived of her senses. Surya then addressed her, saying, 'I will now depart, O thou of graceful hips! Thou shalt bring forth a son who will become the foremost of all wielders of weapons. At the same time thou shalt remain a virgin.'"

Vaisampayana continued, "Then, O foremost of kings, as the highly effulgent Surya was about to depart, that girl bashfully said unto him, 'So be it!' And it was thus that the daughter of king Kuntibhoja, importuned by Surya, had after soliciting a son from him, fallen down stupefied on that excellent bed, like a broken creeper. And it was thus that deity of fierce rays, stupefying her, entered into her by virtue of Yoga power, and placed his own self within her womb. The deity, however, did not sully her by deflowering her in the flesh. And after Surya had gone away, that girl regained her consciousness."

SECTION CCCVI

Vaisampayana said, "It was, O lord of earth, on the first day of the lighted fortnight during the tenth month of the year that Pritha conceived a son like the lord himself of the stars in the firmament. And that damsel of excellent hips from fear of her friends, concealed her conception, so that no one knew her condition. And as the damsel lived entirely in the apartments assigned to the maidens and carefully concealed her condition, no one except her nurse knew the truth. And in due time that beauteous maiden, by the grace of deity, brought forth a son resembling a very god. And even like his father, the child was equipped in a coat of mail, and decked with brilliant ear-rings. And he was possessed of leonine eyes and shoulders like those of a bull. And no sooner was the beauteous girl delivered of a child, then she consulted with her nurse and placed the infant in a commodious and smooth box made of wicker work and spread over with soft sheets and furnished with a costly pillow. And its surface was laid over with wax, and it was encased in a rich cover. And with tears in her eyes, she carried the infant to the river Aswa, and consigned the basket to its waters. And although she knew it to be improper for an unmarried girl to bear offspring, yet from parental affection, O foremost of kings, she wept piteously. Do thou listen to the words Kunti weepingly uttered, while consigning the box to the waters of the river Aswa, 'O child, may good betide thee at the hands of all that inhabit the land, the water, the sky, and the celestial regions. May all thy paths be auspicious! May no one obstruct thy way! And, O son, may all that come across thee have their hearts divested of hostility towards thee: And may that lord of waters, Varuna. protect thee in water! And may the deity that rangeth the skies completely protect thee in the sky. And may, O son, that best of those that impart heat, viz., Surya, thy father, and from whom I have obtained thee as ordained by Destiny, protect thee everywhere! And may the Adityas and the Vasus, the Rudras and the Sadhyas, the Viswadevas and the Maruts, and the cardinal points with the great Indra and the regents presiding over them, and, indeed, all the celestials, protect thee in every place! Even in foreign lands I shall be able to recognise thee by this mail of thine! Surely, thy sire, O son, the divine Surya possessed of the wealth of splendour, is blessed, for he will with his celestial sight behold thee going down the current! Blessed also is that lady who will, O thou that are begotten by a god, take thee for her son, and who will give thee suck when thou art thirsty! And what a lucky dream hath been dreamt by her that will adopt thee for her son, thee that is endued with solar splendour, and furnished with celestial mail, and adorned with celestial ear-rings, thee that hast expansive eyes resembling lotuses, a complexion bright as burnished copper or lotus leaves, a fair forehead, and hair ending in beautiful curls! O son, she that will behold thee crawl on the ground, begrimed with dust, and sweetly uttering inarticulate words, is surely blessed! And she also, O son, that will behold thee arrive at thy youthful prime like maned lion born in Himalayan forests, is surely blessed!'"

"O king, having thus bewailed long and piteously, Pritha laid the basket on the waters of the river Aswa. And the lotus-eyed damsel, afflicted with grief on account of her son and weeping bitterly, with her nurse cast the basket at dead of night, and though desirous of beholding her son often and again, returned, O monarch, to the palate, fearing lest her father should come to know of what had happened. Meanwhile, the basket floated from the river Aswa to the river Charmanwati, and from the Charmanwati it passed to the Yamuna, and so on to the Ganga. And carried by the waves of the Ganga, the child contained in the basket came to the city of Champa ruled by a person of the Suta tribe. Indeed, the excellent coat of mail and those ear-rings made of Amrita that were born with his body, as also the ordinance of Destiny, kept the child alive."

SECTION CCCVII

Vaisampayana said, "And it came to pass that at this time a Suta named Adhiratha, who was a friend of Dhritarashtra, came to the river Ganga, accompanied by his wife. And, O king, his wife named Radha was unparalleled on earth for beauty. And although that highly blessed dame had made great endeavours to obtain a son, yet she had failed, O represser of foes, to obtain one. And on coming to the river Ganga, she beheld a box drifting along the current. And containing articles capable of protecting from dangers and decked with unguents, that box was brought before her by the waves of the Janhavi. And attracted by curiosity, the lady caused it to be seized. And she then related all unto Adhiratha of the charioteer caste. And hearing this Adhiratha took away the box from the water-side, and opened it by means of instruments. And then he beheld a boy resembling the morning Sun. And the infant was furnished with golden mail, and looked exceedingly beautiful with a face decked in ear-rings. And thereupon the charioteer, together with his wife, was struck with such astonishment that their eyes expanded in wonder. And taking the infant on his lap, Adhiratha said unto his wife, 'Ever since I was born, O timid lady, I had never seen such a wonder. This child that hath come to us must be of celestial birth. Surely, sonless as I am, it is the gods that have sent him unto me!' Saying this, O lord of earth, he gave the infant to Radha. And thereat, Radha adopted, according to the ordinance, that child of celestial form and divine origin, and possessed of the splendour of the filaments of the lotus and furnished with excellent grace. And duly reared by her, that child endued with great prowess began to grow up. And after Karna's adoption, Adhiratha had other sons begotten by himself. And seeing the child furnished with bright mail and golden ear-rings, the twice-born ones named him Vasusena. And thus did that child endued with great splendour and immeasurable prowess became the son of the charioteer, and came to be known as Vasusena and Vrisha. And Pritha learnt through spies that her own son clad in celestial mail was growing up amongst the Angas as the eldest son of a charioteer (Adhiratha). And seeing that in process of time his son had grown up, Adhiratha sent him to the city named after the elephant. And there Karna put up with Drona, for the purpose of learning arms. And that powerful youth contracted a friendship with Duryodhana. And having acquired all the four kinds of weapons from Drona, Kripa, and Rama, he became famous in the world as a mighty bowman. And after having contracted a friendship with Dhritarashtra's son, he became intent on injuring the sons of Pritha. And he was always desirous of fighting with the high-souled Falguna. And, O king, ever since they first saw each other, Karna always used to challenge Arjuna, and Arjuna, on his part, used to challenge him. This, O foremost of kings, was without doubt, the secret known to the Sun, viz., begot by himself on Kunti, Karna was being reared in the race of the Sutas. And beholding him decked with his ear-rings and mail, Yudhishthira thought him to be unslayable in fight, and was exceedingly pained at it. And when, O foremost of monarchs, Karna after rising from the water, used at mid-day to worship the effulgent Surya with joined hands, the Brahmanas used to solicit him for wealth. And at that time there was nothing that he would not give away to the twice-born ones. And Indra, assuming the guise of a Brahmana, appeared before him (at such a time) and said, 'Give me!' And thereupon Radha's son replied unto him, 'Thou art welcome!'"

SECTION CCCVIII

Vaisampayana said, "And when the king of the celestials presented himself in the guise of a Brahmana, beholding him, Kama said, 'Welcome!' And not knowing his intention, Adhiratha's son addressed the Brahmana, saying, 'Of a necklace of gold, and beauteous damsels, and villages with plenty of kine, which shall I give thee?' Thereupon the Brahmana replied, 'I ask thee not to give me either a necklace of gold, or fair damsels, or any other agreeable object. To those do thou give them that ask for them. If, O sinless one, thou art sincere in thy vow, then wilt thou, cutting off (from thy person) this coat of mail born with thy body, and these ear-rings also, bestow them on me! I desire, O chastiser of foes, that thou mayst speedily give me these; for, this one gain of mine will be considered as superior to every other gain!' Hearing these words, Kama, said, 'O Brahmana, I will give thee homestead land, and fair damsels, and kine, and fields; but my mail and ear-rings I am unable to give thee!'"

Vaisampayana continued, "Although thus urged with various words by Karna, still, O chief of the Bharata race, that Brahmana did not ask for any other boon. And although Karna sought to pacify him to the best of his power, and worshipped him duly, yet that best of Brahmanas did not ask for any other boon. And when that foremost of Brahmanas did not ask for any other boon, Radha's son again spake unto him with a smile, 'My mail, O regenerate one, hath been born with my body, and this pair of ear-rings hath arisen from Amrita. It is for these that I am unslayable in the worlds. Therefore, I cannot part with them. Do thou, O bull among Brahmanas, accept from me the entire kingdom of the earth, rid of enemies and full of prosperity! O foremost of regenerate ones, if I am deprived of my ear-rings, and the mail born with my body, I shall be liable to be vanquished by the foes!'

Vaisampayana continued, "When the illustrious slayer of Paka refused to ask for any other boon, Kama with a smile again addressed him, saying, 'O god of gods, even before this, I had recognised thee, O Lord! O Sakra, it is not proper for me to confer on thee any unprofitable boon, for thou art the very lord of the celestials! On the contrary, being as thou art the Creator and lord of all beings, it is thou that shouldst confer boons on me! If, O god, I give thee this coat of mail and ear-rings, then I am sure to meet with destruction, and thou shalt also undergo ridicule! Therefore, O Sakra, take my earrings and excellent mail in exchange for something conferred by thee on me! Otherwise, I will not bestow them on thee!' Thereupon Sakra replied, 'Even before I had come to thee, Surya had known of my purpose and without doubt, it is he that hath unfolded everything unto thee! O Karna, be it as thou wishest! O son, except the thunder-bolt alone, tell me what it is that thou desirest to have!'"

Vaisampayana continued, "Hearing these words of Indra, Karna was filled with delight and seeing that his purpose was about to be accomplished he approached Vasava, and intent upon obtaining a dart incapable of being baffled, he addressed Indra, saying, 'Do thou, O Vasava, in exchange for my coat of mail and ear-rings, give me a dart incapable of being baffled, and competent to destroy hosts of enemies when arrayed in order of battle!' Thereupon, O ruler of earth, fixing his mind for a moment on the dart (for bringing it there), Vasava thus spake unto Karna, 'Do thou give me thy ear-rings, and the coat of mail born with thy body, and in return take this dart on these terms! When I encounter the Daitya in battle, this dart that is incapable of being baffled, hurled by my hand, destroyeth enemies by hundreds, and cometh back to my hand after achieving its purpose. In thy hand, however, this dart, O son of Suta, will slay only one powerful enemy of thine. And having achieved that feat, it will, roaring and blazing, return to me!' Thereat Karna said, 'I desire to slay in fierce fight even one enemy of mine, who roareth fiercely and is hot as fire, and of whom I am in fear!' At this, Indra said, 'Thou shall slay such a roaring and powerful foe in battle. But that one whom thou seekest to slay, is protected by an illustrious personage. Even He whom persons versed in the Vedas call 'the invincible Boar,' and 'the incomprehensible Narayana,' even that Krishna himself, is protecting him!' Thereupon Karna replied, 'Even if this be so, do thou, O illustrious one give me the weapon that will destroy only one powerful foe! I shall, on my part, bestow on thee my mail and ear-rings, cutting them off my person. Do thou, however, grant that my body, thus wounded, may not be unsightly!' Hearing this, Indra said, 'As thou, O Karna, art bent upon observing the truth, thy person shall not be unsightly, or shall any scar remain on it. And, O thou best of those that are graced with speech, O Karna, thou shall be possessed of complexion and energy of thy father him self. And if, maddened by wrath, thou hurlest this dart, while there are still other weapons with thee, and when thy life also is not in imminent peril, it will fall even on thyself.' Karna answered, 'As thou directest me, O Sakra, I shall hurl this Vasavi dart only when I am in imminent peril! Truly I tell thee this!'"

Vaisampayana continued, "Thereupon, O king, taking the blazing dart, Karna began to peel off his natural mail. And beholding Karna cutting his own body, the entire host of celestials and men and Danavas set up a leonine roar. And Karna betrayed no contortions of face while peeling his mail. And beholding that hero among men thus cutting his body with an weapon, smiling ever and anon, celestial kettle-drums began to be played upon and celestial flowers began to be showered on him. And Karna cutting off the excellent mail from his person, gave it to Vasava, still dripping. And cutting off his ear-rings also from off his ears, he made them over to Indra. And it is for this fact that he came to be called Karna. And Sakra, having thus beguiled Karna that made him famous in the world, thought with a smile that the business of the sons of Pandu had already been completed. And having done all this, he ascended to heaven. And hearing that Karna had been beguiled, all the sons of Dhritarashtra became distressed and shorn of pride. And the sons of Pritha, on the other hand, learning that such plight had befallen the son of the charioteer, were filled with joy."

Janamejaya said, "When were those heroes, the sons of Pandu, at that time? And from whom did they hear this welcome news? And what also did they do, when the twelfth year of their exile passed away? Do thou, O illustrious one, tell me all this!"

Vaisampayana said, "Having defeated the chief of the Saindhavas, and rescued Krishna, and having outlived the entire term of their painful exile in the woods, and having listened to the ancient stories about gods and Rishis recited by Markandeya, those heroes among men returned from their asylum in Kamyaka to the sacred Dwaitavana, with all their cars, and followers, and accompanied by their charioteers, their kine, and the citizens who had followed them."

SECTION CCCIX

(Aranya Parva)

Janamejaya said, "Having felt great affliction on account of the abduction of their wife and having rescued Krishna thereafter, what did the Pandavas next do?"

Vaisampayana said, "Having felt great affliction on account of the abduction of Krishna, king Yudhishthira of unfading glory, with his brothers, left the woods of Kamyaka and returned to the delightful and picturesque Dwaitavana abounding in trees and containing delicious fruits and roots. And the sons of Pandu with their wife Krishna began to reside there, living frugally on fruits and practising rigid vows. And while those repressers of foes, the virtuous king Yudhishthira, the son of Kunti, and Bhimasena, and Arjuna, and those other sons of Pandu born of Madri, were dwelling in Dwaitavana, practising rigid vows, they underwent, for the sake of a Brahmana, great trouble, which, however, was destined to bring about their future happiness. I will tell thee all about the trouble which those foremost of Kurus underwent while living in those woods, and which in the end brought about their happiness. Do thou listen to it! Once on a time, as a deer was butting about, it chanced that the two sticks for making fire and a churning staff belonging to a Brahmana devoted to ascetic austerities, struck fast into its antlers. And, thereupon, O king, that powerful deer of exceeding fleetness with long bounds, speedily went out of the hermitage, taking those articles away. And, O foremost of Kurus, seeing those articles of his thus carried away, the Brahmana, anxious on account of his Agnihotra, quickly came before the Pandavas. And approaching without loss of time Ajatasatru seated in that forest with his brothers, the Brahmana, in great distress, spake these words, 'As a deer was butting about, it happened, O king, that my fire-sticks and churning staff which had been placed against a large tree stuck fast to its antlers. O king, that powerful deer of exceeding fleetness hath speedily gone out of the hermitage with long bounds, taking those articles away. Tracking that powerful deer, O king, by its foot-prints, do ye, ye sons of Pandu, bring back those articles of mine, so that my Agnihotra may not be stopped!' Hearing these words of the Brahmana, Yudhishthira became exceedingly concerned. And the son of Kunti taking up his bow sallied out with his brothers. And putting on their corselets and equipped with their bows, those bulls among men, intent upon serving the Brahmana, swiftly sallied out in the wake of the deer. And descrying the deer at no great distance, those mighty warriors discharged at it barbed arrows and javelins and darts, but the sons of Pandu could not pierce it by any means. And as they struggled to pursue and slay it, that powerful deer became suddenly invisible. And losing sight of the deer, the noble-minded sons of Pandu, fatigued and disappointed and afflicted with hunger and thirst, approached a banian tree in that deep forest, and sat down in its cool shade. And when they had sat down, Nakula stricken with sorrow and urged by impatience, addressed his eldest brother of the Kuru race, saying, 'In our race, O king, virtue hath never been sacrificed, nor hath there been loss of wealth from insolence. And being asked, we have never said to any creature, Nay! Why then in the present case have we met with this disaster?"

SECTION CCCX

Yudhishthira said, "There is no limit to calamities. Nor is it possible to ascertain either their final or efficient cause. It is the Lord of justice alone who distributeth the fruits of both virtue and vice.' Thereupon Bhima said, 'Surely, this calamity hath befallen us, because I did not slay the Pratikamin on the very spot, when he dragged Krishna as a slave into the assembly. And Arjuna said, 'Surely, this calamity hath befallen us because I resented not those biting words piercing the very bones, uttered by the Suta's son!' And Sahadeva said, 'Surely, O Bharata, this calamity hath befallen us because I did not slay Sakuni when he defeated thee at dice!'"

Vaisampayana continued, "Then king Yudhishthira addressed Nakula saying, 'Do thou, O son of Madri, climb this tree and look around the ten points of the horizon. Do thou see whether there is water near us or such trees as grow on watery grounds! O child, these thy brothers are all fatigued and thirsty.' Thereupon saying, 'So be it,' Nakula speedily climbed up a tree, and having looked around, said unto his eldest brother, 'O king, I see many a tree that groweth by the water-side, and I hear also the cries of cranes. Therefore, without doubt, water must be somewhere here.' Hearing these words, Kunti's son Yudhishthira, firm in truth, said, 'O amiable one, go thou and fetch water in these quivers!' Saying, 'So be it,' at the command of his eldest brother Nakula quickly proceeded towards the place where there was water and soon came upon it. And beholding a crystal lake inhabited by cranes he desired to drink of it, when he heard these words from the sky, 'O child, do not commit this rash act! This lake hath already been in my possession. Do thou, O son of Madri, first answer my questions and then drink of this water and take away (as much as thou requirest). Nakula, however, who was exceedingly thirsty, disregarding these words, drank of the cool water, and having drunk of it, dropped down dead. And, O represser of foes, seeing Nakula's delay, Yudhishthira the son of Kunti said unto Sahadeva, the heroic brother of Nakula, 'O Sahadeva, it is long since our brother, he who was born immediately before thee, hath gone from hence! Do thou, therefore, go and bring back thy uterine brother, together with water.' At this, Sahadeva, saying, 'So be it,' set out in that direction; and coming to the spot, beheld his brother lying dead on the ground. And afflicted at the death of his brother, and suffering severely from thirst, he advanced towards the water, when these words were heard by him, 'O child, do not commit this rash act! This lake hath already been in my possession. First answer my question, and then drink of the water and take away as much as thou mayst require.' Sahadeva, however, who was extremely thirsty, disregarding these words, drank of the water, and having drunk of it, dropped down dead. Then Yudhishthira, the son of Kunti, said unto Vijaya, 'It is long since, O Vibhatsu, that thy two brothers have gone, O represser of foes! Blessed be thou! Do thou bring them back, together with water. Thou art, O child, the refuge of us all when plunged in distress!' Thus addressed, the intelligent Gudakesa, taking his bow and arrows and also his naked sword, set out tor that lake of waters. And reaching that spot, he whose car was drawn by white steeds beheld those tigers among men, his two younger brothers who had come to fetch water, lying dead there. And seeing them as if asleep, that lion among men, exceedingly aggrieved, raised his bow and began to look around that wood. But he found none in that mighty forest. And, being fatigued, he who was capable of drawing the bow by his left hand as well, rushed in the direction of the water. And as he was rushing (towards the water), he heard these words from the sky, 'Why dost thou approach this water? Thou shalt not be able to drink of it by force. If thou, O Kaunteya, can answer the question I will put to thee, then only shalt thou drink of the water and take away as much as thou requirest, O Bharata!' Thus forbidden, the son of Pritha said, 'Do thou forbid me by appearing before me! And when thou shalt be sorely pierced with my arrows, thou wilt not then again speak in this way!' Having said this, Partha covered all sides with arrows inspired by mantras. And he also displayed his skill in shooting at an invisible mark by sound alone. And, O bull of the Bharata race, sorely afflicted with thirst, he discharged barbed darts and javelins and iron arrows, and showered on the sky innumerable shafts incapable of being baffled. Thereupon, the invisible Yaksha said, 'What need of all this trouble, O son of Pritha? Do thou drink only after answering my questions! If thou drink, however, without answering my questions, thou shalt die immediately after.' Thus addressed, Pritha's son Dhananjaya capable of drawing the bow with his left hand as well, disregarding those words, drank of the water, and immediately after dropped down dead. And (seeing Dhananjaya's delay) Kunti's son Yudhishthira addressed Bhimasena, saying, 'O represser of foes, it is a long while that Nakula and Sahadeva and Vibhatsu have gone to fetch water, and they have not come yet, O Bharata! Good betide thee! Do thou bring them back, together with water!' Thereupon saying, 'So be it,' Bhimasena set out for that place where those tigers among men, his brothers, lay dead. And beholding them, Bhima afflicted though he was with thirst, was exceedingly distressed. And that mighty armed hero thought all that to have been the act of some Yaksha or Rakshasa. And Pritha's son Vrikodara thought, 'I shall surely have to fight today. Let me, therefore, first appease my thirst.' Then that bull of the Bharata race rushed forward with the intention of drinking. Thereupon the Yaksha said, 'O child, do not commit this rash act! This lake hath already been in my possession. Do thou first answer my questions, and then drink and take away as much water as thou requirest!'"

Vaisampayana continued, "Thus addressed by that Yaksha of immeasurable energy, Bhima, without answering his questions, drank of the water. And as soon as he drank, he fell down dead on the spot. Then thinking that his brothers had left him long since, Yudhishthira waited for some time. And the king said unto himself again and again, 'Why is it that the two sons of Madri are delaying? And why doth the wielder also of the Gandiva delay? And why doth Bhima too, endued with great strength, delay? I shall go to search for them!' And resolved to do this, the mighty-armed Yudhishthira then rose up, his heart burning in grief. And that bull among men, the royal son of Kunti thought within himself. 'Is this forest under some malign influence? Or, is it infested by some wicked beasts? Or, have they all fallen, in consequence of having disregarded some mighty being? Or, not finding water in the spot whither those heroes had first repaired, they have spent all this time in search through the forest? What is that reason for which those bulls among men do not come back?' And speaking in this strain, that foremost of monarchs, the illustrious Yudhishthira, entered into that mighty forest where no human sound was heard and which was inhabited by deer and bears and birds, and which was adorned with trees that were bright and green, and which echoed with the hum of the black-bee and the notes of winged warblers. As he was proceeding along, he beheld that beautiful lake which looked as if it had been made by the celestial artificer himself. And it was adorned with flowers of a golden hue and with lotuses and Sindhuvars. And it abounded with canes and Ketakas and Karaviras and Pippalas, and fatigued with toil, Yudhishthira saw that tank and was struck with wonder."

SECTION CCCXI

Vaisampayana said, "Yudhishthira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Regents of the world dropped from their spheres at the end of the Yuga. And beholding Arjuna lying dead, with his bow and arrows dropped on the ground, and also Bhimasena and the twins motionless and deprived of life, the king breathed a hot and long sigh, and was bathed in tears of grief. And beholding his brothers lying dead, the mighty armed son of Dharma with heart racked in anxiety, began to lament profusely, saying, 'Thou hadst, O mighty-armed Vrikodara, vowed, saying,--I shall with mace smash the thighs of Duryodhana in battle! O enhancer of the glory of the Kurus, in thy death, O mighty-armed and high-souled one, all that hath become fruitless now! The promises of men may be ineffectual; but why have the words of the gods uttered in respect of thee been thus fruitless? O Dhananjaya, while thou wert in thy mother's lying-in-room, the gods had said,--O Kunti, this thy son shall not be inferior to him of a thousand eyes! And in the northern Paripatra mountains, all beings had sung, saying,--The prosperity (of this race), robbed by foes will be recovered by this one without delay. No one will be able to vanquish him in battle, while there will be none whom he will not be able to vanquish. Why then hath that Jishnu endued with great strength been subject to death? Oh, why doth that Dhananjaya, relying on whom we had hitherto endured all this misery, lie on the ground blighting[108] all my hopes! Why have those heroes, those mighty sons of Kunti, Bhimasena and Dhananjaya, came under the power of the enemy,--those who themselves always slew their foes, and whom no weapons could resist! Surely, this vile heart of mine must be made of adamant, since, beholding these twins lying today on the ground it doth not split! Ye bulls among men, versed in holy writ and acquainted with the properties of time and place, and endued with ascetic merit, ye who duly performed all sacred rites, why lie ye down, without performing acts deserving of you? Alas, why lie ye insensible on the earth, with your bodies unwounded, ye unvanquished ones, and with your vows untouched?' And beholding his brothers sweetly sleeping there as (they usually did) on mountain slopes, the high souled king, overwhelmed with grief and bathed in sweat, came to a distressful condition. And saying,--It is even so--that virtuous lord of men, immersed in an ocean of grief anxiously proceeded to ascertain the cause (of that catastrophe). And that mighty-armed and high-souled one, acquainted with the divisions of time and place, could not settle his course of action. Having thus bewailed much in this strain, the virtuous Yudhishthira, the son of Dharma or Tapu, restrained his soul and began to reflect in his mind as to who had slain those heroes. 'There are no strokes of weapons upon these, nor is any one's foot-print here. The being must be mighty I ween, by whom my brothers have been slain. Earnestly shall I ponder over this, or, let me first drink of the water, and then know all. It may be that the habitually crooked-minded Duryodhana hath caused this water to be secretly placed here by the king of the Gandharvas. What man of sense can trust wicked wight of evil passions with whom good and evil are alike? Or, perhaps, this may be an act of that wicked-souled one through secret messengers of his.' And it was thus that that highly intelligent one gave way to diverse reflections. He did not believe that water to have been tainted with poison, for though dead no corpse-like pallor was on them. 'The colour on the faces of these my brothers hath not faded!' And it was thus that Yudhishthira thought. And the king continued, 'Each of these foremost of men was like unto a mighty cataract. Who, therefore, save Yama himself who in due time bringeth about the end of all things, could have baffled them thus.' And having concluded this for certain, he began to perform his ablutions in that lake. And while he descended into it, he heard these words from the sky, uttered by the Yaksha,--'I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits. If, thou, O prince, answer not the questions put by me, even thou shalt number the fifth corpse. Do not, O child, act rashly! This lake hath already been in my possession. Having answered my questions first, do thou, O Kunti's son, drink and carry away (as much as thou requirest)!' Hearing these words, Yudhishthira said, 'Art thou the foremost of the Rudras, or of the Vasus, or of the Marutas? I ask, what god art thou? This could not have been done by a bird! Who is it that hath overthrown the four mighty mountains, viz., the Himavat, the Paripatra, the Vindhya, and the Malaya? Great is the feat done by thee, thou foremost of strong persons! Those whom neither gods, nor Gandharvas nor Asuras, nor Rakshasas could endure in mighty conflict, have been slain by thee! Therefore, exceedingly wonderful is the deed done by thee! I do not know what thy business may be, nor do I know thy purpose. Therefore, great is the curiosity and fear also that have taken possession of me? My mind is greatly agitated, and as my head also is aching, I ask thee, therefore, O worshipful one, who art thou that stayest here?' Hearing these words the Yaksha said, 'I am, good betide thee, a Yaksha, and not an amphibious bird. It is by me that all these brothers of thine, endued with mighty prowess, have been slain!'

Vaisampayana continued, 'Hearing these accursed words couched in harsh syllabus,[109] Yudhishthira, O king, approaching the Yaksha who had spoken then, stood there. And that bull among the Bharatas then beheld that Yaksha of unusual eyes and huge body tall like a palmyra-palm and looking like fire or the Sun, and irresistible and gigantic like a mountain, staying on a tree, and uttering a loud roar deep as that of the clouds. And the Yaksha said, 'These thy brothers, O king, repeatedly forbidden by me, would forcibly take away water. It is for this that they have been slain by me! He that wisheth to live, should not, O king, drink this water! O son of Pritha, act not rashly! This lake hath already been in my possession. Do thou, O son of Kunti, first answer my questions, and then take away as much as thou likest!' Yudhishthira said, 'I do not, O Yaksha, covet, what is already in thy possession! O bull among male beings, virtuous persons never approve that one should applaud his own self (without boasting, I shall, therefore, answer thy questions, according to my intelligence). Do thou ask me!' The Yaksha then said, 'What is it that maketh the Sun rise? Who keeps him company? Who causeth him to set? And in whom is he established?' Yudhishthira answered, 'Brahma maketh the Sun rise: the gods keep him company: Dharma causeth him to set: and he is established in truth.'[110] The Yaksha asked, 'By what doth one become learned? By what doth he attain what is very great? How can one have a second? And, O king, how can one acquire intelligence?' Yudhishthira answered, 'It is by the (study of the) Srutis that a person becometh learned; it is by ascetic austerities that one acquireth what is very great: it is by intelligence that a person acquireth a second and it is by serving the old that one becometh wise.'[111] The Yaksha asked, 'What constituteth the divinity of the Brahmanas? What even is their practice that is like that of the pious? What also is the human attribute of the Brahmanas? And what practice of theirs is like that of the impious?' Yudhishthira answered, 'The study of the Vedas constitutes their divinity: their asceticism constitutes behaviour that is like that of the pious; their liability to death is their human attribute and slander is their impiety.' The Yaksha asked, 'What institutes the divinity of the Kshatriyas? What even is their practice that is like that of the pious? What is their human attribute? And what practice of theirs is like that of the impious?' Yudhishthira answered, 'Arrows and weapons are their divinity: celebration of sacrifices is that act which is like that of the pious: liability to fear is their human attribute; and refusal of protection is that act of theirs which is like that of the impious.' The Yaksha asked, 'What is that which constitutes the Sama of the sacrifice? What the Yajus of the sacrifice? What is that which is the refuge of a sacrifice? And what is that which sacrifice cannot do without?' Yudhishthira answered, 'Life is the Sama of the sacrifice; the mind is the Yajus of the sacrifice: the Rik is that which is the refuge of the sacrifice; and it is Rik alone which sacrifice cannot do without.'[112] The Yaksha asked, 'What is of the foremost value to those that cultivate? What is of the foremost value to those that sow? What is of the foremost value to those that wish for prosperity in this world? And what is of the foremost value to those that bring forth?' Yudhishthira answered, 'That which is of the foremost value to those that cultivate is rain: that of the foremost value to those that sow is seed: that of the foremost value to those that bring forth is offspring.[113]' The Yaksha asked, 'What person, enjoying all the objects of the senses, endued with intelligence, regarded by the world and liked by all beings, though breathing, doth not offer anything to these five, viz., gods, guests, servants, Pitris, and himself, though endued with breath, is not yet alive.' The Yaksha asked, 'What is weightier than the earth itself? What is higher than the heavens?' What is fleeter than the wind? And what is more numerous than grass?' Yudhishthira answered, 'The mother is weightier than the earth; the father is higher than the heaven; the mind is fleeter than the wind; and our thoughts are more numerous than grass.' The Yaksha asked, 'What is that which doth not close its eyes while asleep; What is that which doth not move after birth? What is that which is without heart? And what is that which swells with its own impetus?' Yudhishthira answered, 'A fish doth not close its eyes while asleep: an egg doth not move after birth: a stone is without heart: and a river swelleth with its own impetus.' The Yaksha asked, 'Who is the friend of the exile? Who is the friend of the householder? Who is the friend of him that ails? And who is the friend of one about to die?' Yudhishthira answered, 'The friend of the exile in a distant land is his companion, the friend of the householder is the wife; the friend of him that ails is the physician: and the friend of him about to die is charity. The Yaksha asked,--'Who is the guest of all creatures? What is the eternal duty? What, O foremost of kings, is Amrita? And what is this entire Universe?' Yudhishthira answered,--Agni is the guest of all creatures: the milk of kine is amrita: Homa (therewith) is the eternal duty: and this Universe consists of air alone.'[114] The Yaksha asked,--'What is that which sojourneth alone? What is that which is re-born after its birth? What is the remedy against cold? And what is the largest field?' Yudhishthira answered,--'The sun sojourneth alone; the moon takes birth anew: fire is the remedy against cold: and the Earth is the largest field.' The Yaksha asked,--'What is the highest refuge of virtue? What of fame? What of heaven? And what, of happiness?' Yudhishthira answered,--'Liberality is the highest refuge of virtue: gift, of fame: truth, of heaven: and good behaviour, of happiness.' The Yaksha asked,--'What is the soul of man? Who is that friend bestowed on man by the gods? What is man's chief support? And what also is his chief refuge?' Yudhishthira answered,--'The son is a man's soul: the wife is the friend bestowed on man by the gods; the clouds are his chief support; and gift is his chief refuge.' The Yaksha asked,--'What is the best of all laudable things? What is the most valuable of all his possessions? What is the best of all gains? And what is the best of all kinds of happiness?' Yudhishthira answered,--"The best of all laudable things is skill; the best of all possessions is knowledge: the best of all gains is health: and contentment is the best of all kinds of happiness.' The Yaksha asked,--'What is the highest duty in the world? What is that virtue which always beareth fruit? What is that which if controlled, leadeth not to regret? And who are they with whom an alliance cannot break?' Yudhishthira answered,--'The highest of duties is to refrain from injury: the rites ordained in the Three (Vedas) always bear fruit: the mind, if controlled, leadeth to no regret: and an alliance with the good never breaketh.' The Yaksha asked,--'What is that which, if renounced, maketh one agreeable? What is that which, if renounced, leadeth to no regret? What is that which, if renounced, maketh one wealthy? And what is that which if renounced, maketh one happy?' Yudhishthira answered,--'Pride, if renounced, maketh one agreeable; wrath, if renounced leadeth to no regret: desire, if renounced, maketh one wealthy: and avarice, if renounced, maketh one happy.' The Yaksha asked,--'For what doth one give away to Brahmanas? For what to mimes and dancers? For what to servants? And for what to king?' Yudhishthira answered,--'It is for religious merit that one giveth away to Brahmanas: it is for fame that one giveth away to mimes and dancers: it is for supporting them that one giveth away to servants: and it is for obtaining relief from fear that one giveth to kings.' The Yaksha asked,--'With what is the world enveloped? What is that owing to which a thing cannot discover itself? For what are friends forsaken? And for what doth one fail to go to heaven?' Yudhishthira answered,--'The world is enveloped with darkness. Darkness doth not permit a thing to show itself. It is from avarice that friends are forsaken. And it is connection with the world for which one faileth to go to heaven.' The Yaksha asked,--'For what may one be considered as dead? For what may a kingdom be considered as dead? For what may a Sraddha be considered as dead? And for what, a sacrifice?' Yudhishthira answered,--'For want of wealth may a man be regarded as dead. A kingdom for want of a king may be regarded as dead. A Sraddha that is performed with the aid of a priest that hath no learning may be regarded as dead. And a sacrifice in which there are no gifts to Brahmanas is dead.' The Yaksha asked,--'What constitutes the way? What, hath been spoken of as water? What, as food? And what, as poison? Tell us also what is the proper time of a Sraddha, and then drink and take away as much as thou likest!' Yudhishthira answered,--'They that are good constitute the way.[115] Space hath been spoken of as water.[116] The cow is food.[117] A request is poison. And a Brahmana is regarded as the proper time of a Sraddha.[118] I do not know what thou mayst think of all this, O Yaksha?' The Yaksha asked,--'What hath been said to be the sign of asceticism? And what is true restraint? What constitutes forgiveness. And what is shame?' Yudhishthira answered,--'Staying in one's own religion is asceticism: the restraint of the mind is of all restraints the true one: forgiveness consists in enduring enmity; and shame, in withdrawing from all unworthy acts.' The Yaksha asked,--'What, O king is said to be knowledge? What, tranquillity? What constitutes mercy? And what hath been called simplicity?' Yudhishthira answered,--'True knowledge is that of Divinity. True tranquillity is that of the heart. Mercy consists in wishing happiness to all. And simplicity is equanimity of heart.' The Yaksha asked,--'What enemy is invincible? What constitutes an incurable disease for man? What sort of a man is called honest and what dishonest?' Yudhishthira answered,--'Anger is an invincible enemy. Covetousness constitutes an incurable disease. He is honest that desires the weal of all creatures, and he is dishonest who is unmerciful.' The Yaksha asked,--'What, O king, is ignorance? And what is pride? What also is to be understood by idleness? And what hath been spoken of as grief?' Yudhishthira answered,--'True ignorance consists in not knowing one's duties. Pride is a consciousness of one's being himself an actor or sufferer in life. Idleness consists in not discharging one's duties, and ignorance in grief.' The Yaksha asked,--'What hath steadiness been said by the Rishis to be? And what, patience? What also is a real ablution? And what is charity?' Yudhishthira answered,--'Steadiness consists in one's staying in one's own religion, and true patience consists in the subjugation of the senses. A true bath consists in washing the mind clean of all impurities, and charity consists in protecting all creatures.' The Yaksha asked,--'What man should be regarded as learned, and who should be called an atheist? Who also is to be called ignorant? What is called desire and what are the sources of desire? And what is envy?' Yudhishthira answered,--'He is to be called learned who knoweth his duties. An atheist is he who is ignorant and so also he is ignorant who is an atheist. Desire is due to objects of possession, and envy is nothing else than grief of heart.' The Yaksha asked,--'What is pride, and what is hypocrisy? What is the grace of the gods, and what is wickedness?' Yudhishthira answered,--'Stolid ignorance is pride. The setting up of a religious standard is hypocrisy. The grace of the gods is the fruit of our gifts, and wickedness consists in speaking ill of others.' The Yaksha asked,--'Virtue, profit, and desire are opposed to one another. How could things thus antagonistic to one another exist together?' Yudhishthira answered,--'When a wife and virtue agree with each other, then all the three thou hast mentioned may exist together.' The Yaksha asked,--'O bull of the Bharata race, who is he that is condemned to everlasting hell? It behoveth thee to soon answer the question that I ask!' Yudhishthira answered,--'He that summoneth a poor Brahmana promising to make him a gift and then tells him that he hath nothing to give, goeth to everlasting hell. He also must go to everlasting hell, who imputes falsehood to the Vedas, the scriptures, the Brahmanas, the gods, and the ceremonies in honour of the Pitris, He also goeth to everlasting hell who though in possession of wealth, never giveth away nor enjoyeth himself from avarice, saying, he hath none.' The Yaksha asked,--'By what, O king, birth, behaviour, study, or learning doth a person become a Brahmana? Tell us with certitude!' Yudhishthira answered,-'Listen, O Yaksha! It is neither birth, nor study, nor learning, that is the cause of Brahmanahood, without doubt, it is behaviour that constitutes it. One's behaviour should always be well-guarded, especially by a Brahmana. He who maintaineth his conduct unimpaired, is never impaired himself. Professors and pupils, in fact, all who study the scriptures, if addicted to wicked habits, are to be regarded as illiterate wretches. He only is learned who performeth his religious duties. He even that hath studied the four Vedas is to be regarded as a wicked wretch scarcely distinguishable from a Sudra (if his conduct be not correct). He only who performeth the Agnihotra and hath his senses under control, is called a Brahmana!' The Yaksha asked,--'What doth one gain that speaketh agreeable words? What doth he gain that always acteth with judgment? What doth he gain that hath many friends? And what he, that is devoted to virtue?'--Yudhishthira answered,--'He that speaketh agreeable words becometh agreeable to all. He that acteth with judgment obtaineth whatever he seeketh. He that hath many friends liveth happily. And he that is devoted to virtue obtaineth a happy state (in the next world).' The Yaksha asked,--'Who is truly happy? What is most wonderful? What is the path? And what is the news? Answer these four questions of mine and let thy dead brothers revive.' Yudhishthira answered,--'O amphibious creature, a man who cooketh in his own house, on the fifth or the sixth part of the day, with scanty vegetables, but who is not in debt and who stirreth not from home, is truly happy. Day after day countless creatures are going to the abode of Yama, yet those that remain behind believe themselves to be immortal. What can be more wonderful than this? Argument leads to no certain conclusion, the Srutis are different from one another; there is not even one Rishi whose opinion can be accepted by all; the truth about religion and duty is hid in caves: therefore, that alone is the path along which the great have trod. This world full of ignorance is like a pan. The sun is fire, the days and nights are fuel. The months and the seasons constitute the wooden ladle. Time is the cook that is cooking all creatures in that pan (with such aids); this is the news.' The Yaksha asked,--'Thou hast, O represser of foes, truly answered all my questions! Tell us now who is truly a man, and what man truly possesseth every kind of wealth.' Yudhishthira answered,--'The report of one's good action reacheth heaven and spreadeth over the earth. As long as that report lasteth, so long is a person to whom the agreeable and the disagreeable, weal and woe, the past and the future, are the same, is said to possess every kind of wealth.' The Yaksha said,--'Thou hast, O king truly answered who is a man, and what man possesseth every kind of wealth. Therefore, let one only amongst thy brothers, whom thou mayst wish, get up with life!' Yudhishthira answered,--'Let this one that is of darkish hue, whose eyes are red, who is tall like a large Sala tree, whose chest is broad and arms long, let this Nakula, O Yaksha, get up with life! The Yaksha rejoined,-'This Bhimasena is dear unto thee, and this Arjuna also is one upon whom all of you depend! Why, then, O king dost thou, wish a step-brother to get up with his life! How canst thou, forsaking Bhima whose strength is equal to that of ten thousand elephants, wish Nakula to live? People said that this Bhima was dear to thee. From what motive then dost thou wish a step-brother to revive? Forsaking Arjuna the might of whose arm is worshipped by all the sons of Pandu, why dost thou wish Nakula to revive?' Yudhishthira said,--'If virtue is sacrificed, he that sacrificeth it, is himself lost. So virtue also cherisheth the cherisher. Therefore taking care that virtue by being sacrificed may not sacrifice us, I never forsake virtue. Abstention from injury is the highest virtue, and is, I ween, even higher than the highest object of attainment. I endeavour to practise that virtue. Therefore, let Nakula, O Yaksha, revive! Let men know that the king is always virtuous! I will never depart from my duty. Let Nakula, therefore, revive! My father had two wives, Kunti and Madri. Let both of them have children. This is what I wish. As Kunti is to me, so also is Madri. There is no difference between them in my eye. I desire to act equally towards my mothers. Therefore, let Nakula live?' The Yaksha said,--'Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O bull of Bharata race!"

SECTION CCCXII

Vaisampayana continued,--"Then agreeable to the words of the Yaksha the Pandavas rose up; and in a moment their hunger and thirst left them. Thereupon Yudhishthira said, 'I ask thee that art incapable of being vanquished and that standest on one leg in the tank, what god art thou, for I cannot take thee for a Yaksha! Art thou the foremost of the Vasus, or of the Rudras, or of the chief of the Maruts? Or art thou the lord himself of the celestials, wielder of the thunder-bolt! Each of these my brothers is capable of fighting as hundred thousand warriors, and I see not the warrior that can slay them all! I see also that their senses have refreshed, as if they have sweetly awaked from slumber. Art thou a friend of ours, or even our father himself? At this the Yaksha replied,-'O child, I am even thy father, the Lord of justice, possessed of great prowess! Know, bull of the Bharata race, that I came hither desirous of beholding thee! Fame, truth, self-restraint, purity, candour, modesty, steadiness, charity, austerities and Brahmacharya, these are my body! And abstention from injury, impartiality, peace, penances, sanctity, and freedom from malice are the doors (through which I am accessible). Thou art always dear to me! By good luck thou art devoted to the five;[119] and by good luck also thou hast conquered the six.[120] Of the six, two appear in the first part of life; two in the middle part thereof; and the remaining two at the end, in order to make men repair to the next world. I am, good betide thee, the lord of justice! I came hither to test thy merit. I am well-pleased to witness thy harmlessness; and, O sinless one, I will confer boons on thee. Do thou, O foremost of kings, ask of me boons. I shall surely confer them, O sinless one! Those that revere me, never come by distress!' Yudhishthira said,--'A deer was carrying away the Brahmana's fire-sticks. Therefore, the first boon that I shall ask, is, may that Brahmana's adorations to Agni be not interrupted!' The Yaksha said,--'O Kunti's son endued with splendour, it was I who for examining thee, was carrying away, in the guise of a deer, that Brahmana's fire-sticks!"

Vaisampayana continued,--"Thereupon that worshipful one said,--'I give thee this boon! Good betide thee! O thou that are like unto an immortal, ask thou a fresh boon! Yudhishthira said,--'We have spent these twelve years in the forest; and the thirteenth year is come. May no one recognise us, as we spend this year somewhere.'

Vaisampayana continued,-'Thereat that worshipful one replied,--'I give this boon unto thee!' And then reassuring Kunti's son having truth for prowess, he also said, 'Even if, O Bharata, ye range this (entire) earth in your proper forms none in the three worlds shall recognise you. Ye perpetuators of the Kuru race, through my grace, ye will spend this thirteenth year, secretly and unrecognised, in Virata's kingdom! And every one of you will be able at will to assume any form he likes! Do ye now present the Brahmana with his fire-sticks. It was only to test you that I carried them away in the form of a deer! O amiable Yudhishthira, do thou ask for another boon that thou mayst like! I will confer it on thee. O foremost of men, I have not yet been satisfied by granting boons to thee! Do thou my son, accept a third boon that is great and incomparable! Thou, O king, art born of me, and Vidura of portion or mine!" Thereat Yudhishthira said,--'It is enough that I have beheld thee with my senses, eternal God of gods as thou art! O father, whatever boon thou wilt confer on me I shall surely accept gladly! May I, O lord, always conquer covetousness and folly and anger, and may my mind be ever devoted to charity, truth, and ascetic austerities! The Lord of justice said,--'Even by nature, O Pandava, hast thou been endued with these qualities, for thou art the Lord of justice himself! Do thou again attain what thou asked for!"

Vaisampayana continued,--"Having said these words, the worshipful Lord of justice, who is the object of contemplation of all the worlds, vanished therefrom; and the high-souled Pandavas after they had slept sweetly were united with one another. And their fatigue dispelled, those heroes returned to the hermitage, and gave back that Brahmana his firesticks. That man who pursueth this illustrious and fame-enhancing story of the revival (of the Pandavas) and the meeting of father and son (Dharma and Yudhishthira), obtaineth perfect tranquillity of mind, and sons and grandsons, and also a life extending over a hundred years! And the mind of that man that layeth this story to heart, never delighteth in unrighteousness, or in disunion among friends, or misappropriation of other person's property, or staining other people's wives, or in foul thoughts!

SECTION CCCXIII

Vaisampayana continued,--"Commanded by the Lord of justice to thus spend in disguise the thirteenth year of non-discovery, the high-souled Pandavas, observant of vows and having truth for prowess, sat before those learned and vow-observing ascetics that from regard were dwelling with them in their exile in the forest. And with joined hands they said these words, with the intention of obtaining permission to spend the thirteenth year in the manner indicated. And they said, 'Ye know well that the sons of Dhritarashtra have by deceit deprived us of our kingdom, and have also done us many other wrongs! We have passed twelve years in the forest in great affliction. The thirteenth year only, which we are to spend unrecognised, yet remaineth. It behoveth you to permit us now to spend this year in concealment! Those rancorous enemies of ours Suyodhana, the wicked-minded Kama, and Suvala's son should they discover us, would do mighty wrong to the citizens and our friends! Shall we all with the Brahmanas, be again established in our own kingdom? Having said this, that pure-spirited son of Dharma king Yudhishthira, overwhelmed with grief and with accents choked in tears, swooned away. Thereupon the Brahmanas, together with his brothers began to cheer him up. Then Dhaumya spake unto the king these words fraught with mighty meaning,--'O king, thou art learned and capable of bearing privations, art firm in promise, and of subdued sense! Men of such stamp are not overwhelmed by any calamity whatever. Even the high-souled gods themselves have wandered over various places in disguise, for the purpose of overcoming foes. Indra for the purpose of overcoming his toes, dwelt in disguise in the asylum of Giriprastha, in Nishadha and thus attained his end. Before taking his birth in the womb of Aditi, Vishnu for the purpose of destroying the Daityas passed a long time unrecognised, assuming the form of the Haya-griba (Horse-necked). Then how disguising himself in the form of a dwarf, he by his prowess deprived Vali of his kingdom, hath been heard by thee! And thou hast also heard how Hutasana entering into water and remaining in concealment, achieved the purpose of the gods. And O thou versed in duty, thou hast heard how Hari with the view of overcoming his foes, entered into Sakra's thunder-bolt, and lay concealed there. And, O sinless one, thou hast heard of the office the regenerate Rishi Aurva at one time performed for the gods, remaining concealed in his mother's womb. And O child, living in concealment in every part of the earth, Vivaswat, endued with excellent energy, at last entirely burnt up all his foes. And living disguised in the abode of Dasaratha, Vishnu of dreadful deeds slew the Ten-necked one in battle.' Thus remaining in disguise in various places, high-souled persons have before this conquered their enemies in battle. Thus cheered by these words of Dhaumya, the virtuous Yudhishthira, relying on his own wisdom and also that acquired from the scriptures regained his composure. Then that foremost of strong persons, the mighty-armed Bhimasena endued with great strength encouraging the king greatly, spake these words, 'Looking up to thy face (for permission), the wielder of the Gandiva, acting according to his sense of duty hath not yet, O king, shown any rashness! And although fully able to destroy the foe, Nakula and Sahadeva of dreadful prowess have been ever prevented by me! Never shall we swerve from that in which thou wilt engage us! Do thou tell us what is to be done! We shall speedily conquer our enemies! When Bhimasena had said this, the Brahmanas uttered benedictions on the Bharatas, and then obtaining their permission, went to their respective quarters. And all those foremost of Yatis and Munis versed in the Vedas, exceedingly desirous of again beholding the Pandavas, went back to their homes. And accompanied by Dhaumya, these heroes, the five learned Pandavas equipped in vows set out with Krishna. And each versed in a separate science, and all proficient in mantras and cognisant of when peace was to be concluded and when war was to be waged those tigers among men, about to enter upon a life of non-recognition, the next day proceeded for a Krose and then sat themselves down with the view of taking counsel of each other.

The End of Vana Parva

FOOTNOTES

1. This seems to be the obvious. There is a different reading however. For Drie--cyate-seen, some texts have Sasyate--applauded. Nilakantha imagines that the meaning is "As distribution (of food) amongst the various classes of beings like the gods, the Pitris, &c., is applauded &c., &c."

2. A form of sacrifice which consists in pouring oblations of clarified butter with prayers into a blazing fire. It is obligatory on Brahmanas and Kshatriyas, except those that accept certain vows of great austerity.

3. The Viswedeva sacrifice is the offer of food to all creatures of the earth (by scattering a portion).

4. A gift. It may be of various kinds. The fees paid to Brahmanas assisting at sacrifices and religious rites, such as offering oblations to the dead, are Dakshinas, as also gifts to Brahmanas on other occasions particularly when they are fed, it bring to this day the custom never to feed a Brahmana without paying him a pecuniary fee. There can be no sacrifice, no religious rite, without Dakshina.

5. Reference to self, i.e. without the motive of bettering one's own self, or without any motive at all. (This contains the germ of the doctrine preached more elaborately in the Bhagavad gita).

6. This Yoga consists, in their case, of a combination of attributes by negation of the contrary ones, i.e. by renunciation of motives in all they do.

7. A form of Yoga that is said to consist in the mingling of some of the air supposed to exist in every animal body. These airs are five: Prana, Apana, Samana, Udana, and Vyana.

8. The 8 Vasus, the 11 Rudras, the 12 Adityas, Prajapati, and Vashatkara.

9. An order of celestials.

10. Celestial flowers of much fragrance.

11. The ascetic properties are Anima, Laghima, etc.

12. The bow of Vishnu, as that of Siva is called Pinaka.

13. The words of the text are Adhana, Pashubandha, Ishti Mantra, Yajana and Tapa-kriya.

14. Dhritarashtra being blind is described as Pragnachakshu, i.e. having knowledge for his eye. It may also mean. "Of the prophetic eye."

15. The great preceptor of the Asuras, viz., Sukra, possessing the highest intelligence as evidenced by his various works on all manner of subjects particularly, the Sukra-niti.

16. Also called Vadarika, a hermitage on the Himalaya near the sources of the Ganges.

17. Nilakantha explains kshetra as including Mahabhuta, consciousness, intellect, the unmanifest (primordial elements), the ten senses, the five objects of the senses, viz., earth, water, &c., desire, aversion, pleasure, pain, the combinations of elements, and chaitanya.

18. Hari here means the developed seed that is to expand into the vast whole of the universe.

19. This wheel is the wheel of Time--i.e., measured according to the solar, lunar and astral revolutions. The importance of Ashtavakra's reply is this: May the meritorious deeds performed at proper times, during the revolution of this wheel of Time protect thee.

20. Thunder and lightning or misery and death.

21. Cloud or the mind.

22. The male being that is ever conscious.

23. The mundane egg.

24. The soul that has renounced connection with the body.

25. The heart of a Yogi.

26. Ashtavakra comes to Janaka's sacrifice with the object of proving the unity of the Supreme Being. Vandin avails himself of various system of Philosophy to combat his opponent. He begins with the Buddhistic system. The form of the dialogue is unique in literature being that of enigmas and the latent meaning is in a queer way hid under the appearance of puerile and heterogeneous combinations of things.

Vandin opens the controversy by saying that as the number of each of these is one, so one only intellect is the lord, leader and guide of the senses.

27. There is a Vedic revelation that two birds live together on a tree as friends--one of these eats the fruits and the other looks at the former. From this it is manifest that two are the lords, leaders, and guides of the senses. That there is a second faculty besides the intellect is also proved by the fact that in sleep when the intellect is inactive that faculty continues in action, for if it were not so we could not remember having slept, nor connect the state after awaking with that preceding sleep. Accordingly by citing the number two Ashtavakra assets that besides intellect there is another faculty--consciousness that these two are jointly the lords, leaders and guides of the senses and that they act together as Indra and Agni, etc.

28. By citing the number three Vandin means to say that as it is Acts that produce the three kinds of born beings, etc., so Acts are supreme and that everything else be it intellect alone, or intellect and consciousness together is subservient to Acts.

29. Ashtavakra here advances the thesis that even if Acts be supreme still when the (fourth) or Supreme Being becomes manifest to the soul, it stands in no further needs to Acts.

30. By bringing in the quinquennial series, Vandin wishes to assert that the five senses are competent to cognise their respective objects and that besides these senses and their objects there is neither any other sense to perceive nor any other object of perception. He also cites the authority of the Veda according to which the Apsaras (or consciousness) have five "locks" on their hands--i.e., five objects of perception.

31. Besides the five senses Ashtavakra contends for an additional sense namely the Mind and accordingly cites the number six.

32. Vandin admits the existence of the six senses but says that the soul experiences happiness and misery through those as well as through the intellect.

33. Ashtavakra advances an eighth element, namely, the knowledge of the ego.

34. Each of the three qualities (existence, foulness and ignorance) of prakriti (the passive or material cause of the world) mixing with each of the three corresponding qualities of pradhana (the active or spiritual cause of the world) in various proportions produces the mundane order of things. Thus is proved the eternity of prakriti or nature and is also established the doctrine of duality.

35. Prakriti does not really create. It is the Supreme Being who through the medium of illusion in contract with the ten organs (viz., the five locomotive organs and the five organs of sense) makes manifest the system of things. Prakriti therefore has no real existence--her existence is only apparent in the real existence of the soul.

36. Yupas (stakes) mean here, feelings, etc, which keep men bound to the world. Rudras are those who makes others cry.

Vandin means to say that the soul is not essential free from the fetters of happiness and misery arising from the eleven objects of perception. In this world all men are subject to happiness and misery. We also hear that there are Rudras in heaven.

37. The supreme soul unaffected by happiness and misery really exists--but His existence is not susceptible of being proved--nor can the ignorant ever perceive Him. Men attain that condition through these twelve, viz., virtue, true, self-restraint, penances, good-will, modesty, forgiveness, exemption from envy, sacrifice, charity, concentration and control over the senses.

38. According to some, endeavours to attain emancipation can be successful not in this world but in the world of Brahma. Others say that to that end a special yoga is necessary. By bringing forward the objects numbering thirteen. Vandin advances the opinion that, virtue, etc., are not sufficient for purposes of emancipation but that suitable time and place are also essential.

39. Ashtavakra concludes by citing the same number thirteen. The soul which is essentially unaffected, becomes subject to happiness and misery through, the thirteen, viz., the ten organs of locomotion and sense, and intellect mind and egoism. But Atichhanadas, i.e., those that have surmounted ignorance, namely, the twelve, virtue, etc. destroy those thirteen and that is emancipation.

40. Su means excellent, and uta, sacrifice. The compound accordingly means,--performer of excellent sacrifice.

41. Iti means these six things, unfavourable to crops--excessive rain, drought, rats, locusts, birds, and a neighbouring hostile king.

42. In as much as the rites performed by the Sudras have their origin in the Vedas.

43. More literally, the state of the gods. It may appropriately be remarked here that the ordinary Hindu gods, of the post-Vedic period, like the gods of Ancient Greece and Italy, were simply a class of superhuman beings, distinctly contra-distinguished from the Supreme Spirit, the Paramatman or Parabrahma. After death, a virtuous man was supposed to be transformed into one of these so-called gods.

44. This is the well-known and popular doctrine of transmigration of

souls.

45. The word in the text is Kora-dushakas, supposed by Wilson to be the Paspalum frumentacea (vide Dict.).

46. The word in the text is mlecchibhutam. The Sanskrit grammar affords a great facility for the formation of verbs from substantives. Mlecchify may be hybrid, but it correctly and shortly signifies the Sanskrit word.

47. Pushya is the eighth lunar asterism consisting of three stars, of which one is, the Cancer. (Vide Wilson's Diet.).

48. An Indian creeper of the order of Goertnera racemosa. It bears large white flowers of much fragrance.

49. They, therefore, that lead deathless lives can enjoy this bliss from day to day for ever.

50. It is difficult to understand how all that Vaka says can be an answer to Indra's question. The chief of the gods enquires: What are the joys of those that lead deathless lives? Vaka breaks away unto a confused rigmarole about the merits of independence and the religious merit of entertaining guests and servants. All the printed editions have the passage as rendered here.

51. The ceremony of Swastivachana is described to be "a religious rite, preparatory to any important observance, in which the Brahmanas strew boiled rice on the ground, and invoke the blessings of the gods on the ceremony about to commence" (Vide Wilson's Dict).

A flowery car was, probably, one of celestial make that the kings, procured from heaven by performing costly rites and ceremonies. These were sometimes exhibited to the people, and prior to these exhibitions, the ceremony of Swastivachana was performed.

52. A man is said to sell the Vedas who lectures on the Vedas taking fees from the hearers.

53. Japa is the silent recitation of particular Mantras.

54. Mantras are particular formulae of worship. They are for the most part rhythmic compositions, believed to be of great efficacy.

55. The Homa is that sacrificial rite which consists of pouring libations of clarified butter into fire.

56. Vedamayi nou. Lit, a boat made of the Vedas.

57. Vishada is the original. It means discontent, but here it means more a mixture of discontent, perplexity and confusion than mere discontent.

58. A form of Hindu etiquette at parting.

59. It is so very difficult to translate the word Karma,--religion and morals were invariably associated with each other in ancient Hindu mind.

60. Agni or fire was supposed to convey the oblations offered by men to the gods.

61. Kumara means a boy, hence a prince. Here Kartika the war-god is meant.

62. By carrying their oblations to the gods.

63. Portions of the Vedas.

64. Raga means love.

65. Kama is the name of the god of love, Indian Cupid.

66. The body, the exciting Cause of our actions is an uktha, the soul of the vivifier of the body is the second uktha, and the Supreme Spirit, the inciter of the soul is the third.

67. The word of God.

68. In Hindu Mythology there are no gods who destroy sacrifices. It is only the Asuras who do so. The Burdwan translator renders this passage,--"fifteen other gods belonging to western nations or Asuras." It is noticeable that the beings that were denounced as Asuras by the Hindus were worshipped as Gods (Asuras) by the followers of Zarathustra.

69. In connection with the names of these Mitra-gods, it is to be remembered that Mitra was the name of the principal god of the ancient Persians.

70. Avala is a common name of women. It means one who has no vala or strength or power. The word is also used as an adjective.

71. According to the Hindus, the sun rises from and sets behind two hills respectively. He rises from the Udaya or Sun-rise hill and sets behind the Asta or sun-set hill.

72. Raudra--belonging to Rudra, the god of fury, violence, war, &c.

73. Devasena literally means the celestial army. This fable seems to be an allegorical representation of the attempts made by Indra to procure a leader for the celestial host.

74. Anger personified is a deity.

75. Another name of gods, so named from their having only three stages of life--viz., infancy, childhood, and youth--and being exempt from the fourth--old age.

76. i.e., good and evil spirits.

77. One of the ensigns of royalty in Hindustan.

78. Brahma.

79. Devasenapati is the original. It may mean either the pati (leader) of the sena (forces) of devas or the pati (husband) of Devasena.

80. A kind of missile.

81. Another kind of weapon.

82. The word in the text is "Agrahara," which, as Nilakantha explains, means here, "That which is first taken from a heap after the dedication of a portion to the "Viswadevas." What Draupadi means to say is, that she always took care to feed those Brahmanas with food "first" taken from the stores, without, in fact, having taken anything there from the use of anybody else.

83. Lit, Soldiers that have sworn to conquer or die. A full Akshauhini of these soldiers was owned by Krishna, who gave them to Duryodhana to fight

for him. The story of Krishna's offering to Duryodhana the choice between these soldiers on the one side, and himself sworn not to fight but only to aid with his counsels on the other, is given in full in the Udyoga Parva. Duryodhana, from folly, accepted the former, who were all slain by Arjuna.

84. The vow of the Asuras was (according to the Burdwan Pundits) never to drink wine. It is more rational to suppose that Karna swears to give up the refined manners and practices of the Aryas and adopt those of the Asuras till the consummation of the cherished desire.

85. A very small measure.

86. Picking up for support (1) ears of corn and (2) individual grains, left on the field by husbandmen after they have gathered and carried away the sheaves, are called the Sila and the Unchha modes of life.

87. Naked.

88. Both these words are of doubtful meaning. It seems they are employed in the Vedas to denote the faculties of knowledge and the moral sense respectively.

89. The six acts of a king are peace, war, marching, halting, sowing dissention, and seeking protection.

90. Tard-mrigam. Formerly Prajapati, assuming the Form of a deer, followed his daughter from lust, and Rudra, armed with a trident, pursued Prajapati and struck off his head. That deer-head of Prajapati severed from the trunk, became the star, or rather constellation, called Mrigasiras.

91. Abode of Varuna in the original.

92. Garuda.

93. Pavana, the God of the wind.

94. There is a difference of reading here. Some texts read fifty seven,

95. A difference of reading is observable here.

96. As a purificatory ceremony, called the Achamana. To this day, no Hindu can perform any ceremony without going through the Achamana in the first instance.

97. Traditions represents the sons of king Sagara of the Ikshwaku race as the excavator of the ocean. Hence the ocean is called Sagara.

98. Lit. an engine killing a hundred. Perhaps, some kind of rude cannon.

99. Perhaps, brands or torches steeped in wax, intended to be thrown in a burning state, amongst the foe. Readers of Indian history know how Lord Lake was repulsed from Bharatpore by means of huge bales of cotton, steeped in oil, rolled from the ramparts of that town, in a burning state, towards the advancing English.

100. Lit. be a Purusha (male)! Manhood would not be appropriate in connection with a Rakshasa.

101. This weapon could restore an insensible warrior to consciousness, as the Sam-mohana weapon could deprive one of consciousness.

102. Visalya a medicinal plant of great efficacy in healing cuts and wounds. It is still cultivated in several parts of Bengal. A medical friend of the writer tested the efficacy of the plant known by that name and found it to be much superior to either gallic acid or tannic acid in stopping blood.

103. The Guhyakas occupy, in Hindu mythology, a position next only to that of the gods, and superior to that of the Gandharvas who are the celestial choristers. The White mountain is another name of Kailasa, the peak where Siva hath his abode.

104. According to both Vyasa and Valmiki, there is nothing so fierce as a Brahmana's curse. The very thunderbolt of Indra is weak compared to a Brahmana's curse. The reason is obvious. The thunder smites the individual at whom it may be aimed. The curse of Brahmana smites the whole race, whole generation, whole country.

105. Abhijit is lit, the eighth muhurta of the day, a muhurta being equal to an hour of 48 minutes, i.e. the thirtieth part of a whole day and night. The Vaishnava asterism is as explained by Nilakantha, the Sravava.

106. Also called Gayatri, the wife of Brahma.

107. In the original., Vimanam, i. e., a car.

108. Samhritya--killing.

109. Lit. Letters.

110. Behind the plain and obvious meanings of the words employed both in the question and the answer, there is a deeper signification of a spiritual kind. I think Nilakantha has rightly understood the passage. By Aditya, which of course commonly means the Sun, is indicated the unpurified soul (from adatte sabdadin indriadivis &c.). The first question then, becomes, 'Who is it that exalteth the unpurified soul?' The act of exaltation implies a raising of the soul from its earthly connections. The answer to this is, 'Brahma, i.e., Veda or self-knowledge.' The second question--'What are those that keep company with the soul during its progress of purification?' The answer is, Self-restraint and other qualities, which are all of a god-like or divine nature.' The third question is.--Who lead the soul to its place (state) of rest? The answer is, Dharma, i.e., restitude, morality, and religious observances.' It is often asserted that one must pass through the observances (Karma) before attaining to a state of Rest or Truth or Pure Knowledge. The last question is,--'On what is the soul established!' The answer, according to all that has been previously said, is 'Truth or Pure Knowledge.' For the soul that is emancipated from and raised above all carnal connections, is no longer in need of observances and acts (Karma) but stays unmoved in True Knowledge (Janana).

111. Nilakantha explains both Dhriti and Dwitiya in a spiritual sense. There is no need, however, of a spiritual explanation here. By Dhriti is meant steadiness of intelligence; by Dwitiya lit, a second. What Yudhishthira says is that a steady intelligence serves the purposes of a helpful companion.

112. Nilakantha explains this correctly, as I imagine, by supposing that by 'sacrifice' is meant the spiritual sacrifice for the acquisition of pure knowledge. In the objective sacrifice which one celebrates, the Sama, the Yajus, and the Rik mantras are all necessary. In the subjective sacrifice the acquisition of true knowledge, life and mind are as necessary as the mantras from the Sama and the Yajur Vedas in an objective one. And as no objective sacrifice can do without the Riks,

being principally dependent on them, so the subjective sacrifices for acquiring true knowledge can never do without prayerfulness, which, I imagine, is represented as the Riks. To understand this passage thoroughly would require an intimate acquaintance with the ritual of a sacrifice like the Agnishtoma or any other of that kind.

113. Some texts read apatatam for uvapatam. If the former be the correct reading, the meaning would be--'What is the best of things that fall?' Nilakantha explains both avapatam nivapatam in a spiritual sense. By the first he understands--'They that offer oblation to the gods,' and by the second, 'They that offer oblations to the Pitris.' The necessity of a spiritual interpretation, however, is not very apparent.

114. Yudhishthira has the authority of the Srutis for saying that the one pervading element of the universe is air.

115. The word used in the question is dik, literally, direction. Obviously, of course, it means in this connection way. Yudhishthira answers that the way which one is to tread along is that of the good.

116. Footnote 2: The Srutis actually speak of space as water. These are questions to test Yudhishthira's knowledge of the Vedic cosmogony.

117. The Srutis speak of the cow as the only food, in the following sense. The cow gives milk. The milk gives butter. The butter is used in Homa. The Homa is the cause of the clouds. The clouds give rain. The rain makes the seed to sprout forth and produce food. Nilakantha endeavours to explain this in a spiritual sense. There is however, no need of such explanation here.

118. What Yudhishthira means to say is that there is no special time for a Sraddha. It is to be performed whenever a good and able priest may be secured.

119. That is, tranquillity of mind, self-restraint, abstention from sensual pleasures, resignation, and Yoga meditation.

120. That is, hunger, thirst, sorrow, bluntness of mortal feeling, decrepitude, and death

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 4
VIRATA PARVA

SECTION I

(Pandava-Pravesa Parva)

OM! Having bowed down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

Janamejaya said, "How did my great-grandfathers, afflicted with the fear of Duryodhana, pass their days undiscovered in the city of Virata? And, O Brahman, how did the highly blessed Draupadi, stricken with woe, devoted to her lords, and ever adoring the Deity[1], spend her days unrecognised?"

Vaisampayana said, "Listen, O lord of men, how thy great grandfathers passed the period of unrecognition in the city of Virata. Having in this way obtained boons from the god of Justice, that best of virtuous men, Yudhishthira, returned to the asylum and related unto the Brahmanas all that had happened. And having related everything unto them, Yudhishthira restored to that regenerate Brahmana, who had followed him the churning staff and the fire-sticks he had lost. And, O Bharata, the son of the god of Justice, the royal Yudhishthira of high soul then called together all his younger brothers and addressed them, saying, 'Exiled from our kingdom, we have passed twelve years. The thirteenth year, hard to spend, hath now come. Do thou therefore, O Arjuna, the son of Kunti, select some spot where we may pass our days undiscovered by our enemies.'"

Arjuna replied, "Even by virtue of Dharma's boon, we shall, O lord of men, range about undiscovered by men. Still, for purposes of residence, I shall mention some spots that are both delightful and secluded. Do thou select some one of them. Surrounding the kingdom of the Kurus, are, many countries beautiful and abounding in corn, such as Panchala, Chedi, Matsya, Surasena, Pattachchara, Dasarna, Navarashtra, Malla, Salva, Yugandhara, Saurashtra, Avanti, and the spacious Kuntirashtra. Which of these, O king, wouldst thou choose, and where, O foremost of monarchs, shall we spend this year?"

Yudhishthira said "O them of mighty arms, it is even so. What that adorable Lord of all creatures hath said must become true. Surely, after consulting together, we must select some delightful, auspicious, and agreeable region for our abode, where we may live free from fear. The aged Virata, king of the Matsyas, is virtuous and powerful and charitable, and is liked by all. And he is also attached to the Pandavas. Even in the city of Virata, O child, we shall, O Bharata, spend this year, entering his service. Tell me, ye sons of the Kuru race, in what capacities ye will severally present yourselves before the king of the Matsyas!"

Arjuna said, "O god among men, what service wilt thou take in Virata's kingdom? O righteous one, in what capacity wilt thou reside in the city of Virata? Thou art mild, and charitable, and modest, and virtuous, and firm in promise. What wilt thou, O king, afflicted as thou art with calamity, do? A king is qualified to bear trouble like an ordinary person. How wilt thou overcome this great calamity that has overtaken thee?"

Yudhishthira replied, "Ye sons of the Kuru race, ye bulls among men, hear what I shall do on appearing before king Virata. Presenting myself as a Brahmana, Kanka by name, skilled in dice and fond of play, I shall become a courtier of that high-souled king. And moving upon chess-boards beautiful pawns made of ivory, of blue and yellow and red and white hue, by throws of black and red dice. I shall entertain the king with his courtiers and friends. And while I shall continue to thus delight the king, nobody will succeed in discovering me. And should the monarch ask me, I shall say, 'Formerly I was the bosom friend of Yudhishthira.' I tell you that it is thus that I shall pass my days (in the city of Virata). What office wilt thou, O Vrikodara, fill in the city of Virata?"

SECTION II

Bhima said, "I intend to present myself before the lord of Virata as a cook bearing the name of Vallabha. I am skilled in culinary art, and I shall prepare curries for the king, and excelling all those skilful cooks that had hitherto dressed his food I shall gratify the monarch. And I shall carry mighty loads of wood. And witnessing that mighty feat, the monarch will be pleased. And, O Bharata, beholding such superhuman feats of mine, the servants of the royal household will honour me as a king. And I shall have entire control over all kinds of viands and drinks. And commanded to subdue powerful elephants and mighty bulls, I will do as bidden. And if any combatants will fight with me in the lists, then will I vanquish them, and thereby entertain the monarch. But I shall not take the life of any of them. I shall only bring them down in such way that they may not be killed. And on being asked as regards my antecedent I shall say that--Formerly I was the wrestler and cook of Yudhishthira. Thus shall I, O king, maintain myself."

Yudhishthira said, "And what office will be performed by that mighty descendant of the Kurus, Dhananjaya, the son of Kunti, that foremost of men possessed of long arms, invincible in fight, and before whom, while he was staying with Krishna, the divine Agni himself desirous of consuming the forest of Khandava had formerly appeared in the guise of a Brahmana? What office will be performed by that best of warriors, Arjuna, who proceeded to that forest and gratified Agni, vanquishing on a single car and slaying huge Nagas and Rakshasas, and who married the sister of Vasuki himself, the king of the Nagas? Even as the sun is the foremost of all heat-giving bodies, as the Brahmana is the best of all bipeds, as the cobra is the foremost of all serpents, as Fire is the first of all things possessed of energy, as the thunderbolt is the foremost of all weapons, as the humped bull is the foremost of all animals of the bovine breed, as the ocean is the foremost of all watery expanses, as clouds charged with rain are the foremost of all clouds, as Ananta is the first of all Nagas, as Airavata is the foremost of all elephants, as the son is the foremost of all beloved objects, and lastly, as the wife is the best of all friends, so, O Vrikodara, is the youthful Gudakesa, the foremost of all bowmen. And O Bharata, what office will be performed by Vibhatsu, the wielder of Gandiva, whose car is drawn by white horses, and who is not inferior to Indra or Vasudeva Himself? What office will be performed by Arjuna who, dwelling for five years in the abode of the thousand-eyed Deity (Indra) shining in celestial lustre, acquired by his own energy the science of superhuman arms with all celestial weapons, and whom I regard as the tenth Rudra, the thirteenth Aditya, the ninth Vasu, and the tenth Graha, whose arms, symmetrical and long, have the skin hardened by constant strokes of the bowstring and cicatrices which resemble those on the humps of bulls,--that foremost of warriors who is as Himavat among mountains, the ocean among expanses of water, Sakra among the celestial, Havya-vaha (fire) among the Vasus, the tiger among beasts, and Garuda among feathery tribes!"

Arjuna replied, "O lord of the Earth, I will declare myself as one of the neuter sex. O monarch, it is, indeed difficult to hide the marks of the bowstring on my arms. I will, however, cover both my cicatrized arms with bangles. Wearing brilliant rings on my ears and conch-bangles on my wrists and causing a braid to hang down from my head, I shall, O king, appear as one of the third sex, Brihannala by name. And living as a female I shall (always) entertain the king and the inmates of the inner apartments by reciting stories. And, O king, I shall also instruct the women of Virata's palace in singing and delightful modes of dancing and in musical instruments of diverse kinds. And I shall also recite the various excellent acts of men and thus conceal myself, O son of Kunti, by feigning disguise. And, O Bharata should the king enquire, I will say that, I lived as a waiting maid of Draupadi in Yudhishthira's palace. And, O foremost of kings, concealing myself by this means, as fire is concealed by ashes, I shall pass my days agreeably in the palace of Virata."

Vaisampayana continued, "Having said this, Arjuna, that best of men and foremost of virtuous persons, became silent. Then the king addressed another brother of his."[2]

SECTION III

Yudhishthira said, "Tender, possessed of a graceful presence, and deserving of every luxury as thou art, what office wilt thou, O heroic Nakula, discharge while living in the dominions of that king? Tell me all about it!"

Nakula said, "Under the name of Granthika, I shall become the keeper of the horses of king Virata. I have a thorough knowledge (of this work) and am skilful in tending horses. Besides, the task is agreeable to me, and I possess great skill in training and treating horses; and horses are ever dear to me as they are to thee, O king of the Kurus. At my hands even colts and mares become docile; these never become vicious in bearing a rider or drawing a car.[3] And those persons in the city of Virata that may enquire of me, I shall, O bull of the Bharata race, say,--Formerly I was employed by Yudhishthira in the charge of his horses. Thus disguised, O king, I shall spend my days delightfully in the city of Virata. No one will be able to discover me as I will gratify the monarch thus![4]

Yudhishthira said, "How wilt thou, O Sahadeva, bear thyself before that king? And what, O child, is that which thou wilt do in order to live in disguise."

Sahadeva replied, "I will become a keeper of the kine of Virata's king. I am skilled in milking kine and taking their history as well as in taming their fierceness. Passing under the name of Tantripal, I shall perform my duties deftly. Let thy heart's fever be dispelled. Formerly I was frequently employed to look after thy kine, and, O Lord of earth, I have a particular knowledge of that work. And, O monarch, I am well-acquainted with the nature of kine, as also with their auspicious marks and other matters relating to them. I can also discriminate bulls with auspicious marks, the scent of whose urine may make even the barren being forth child. Even thus will I live, and I always take delight in work of this kind. Indeed, no one will then be able to recognise me, and I will moreover gratify the monarch," Yudhishthira said, "This is our beloved wife dearer to us than our lives. Verily, she deserveth to be cherished by us like a mother, and regarded like an elder sister. Unacquainted as she is with any kind of womanly work, what office will Krishna, the daughter of Drupada, perform? Delicate and young, she is a princess of great repute. Devoted to her lords, and eminently virtuous, also, how will she live? Since her birth, she hath enjoyed only garlands and perfume? and ornaments and costly robes."

Draupadi replied, "There is a class of persons called Sairindhris,[5] who enter the services of other. Other females, however (that are respectable) do not do so. Of this class there are some. I shall give myself out as a Sairindhri, skilled in dressing hair. And, O Bharata, on being questioned by the king, I shall say that I served as a waiting woman of Draupadi in Yudhishthira's household. I shall thus pass my days in disguise. And I shall serve the famous Sudeshna, the wife of the king. Surely, obtaining me she will cherish me (duly). Do not grieve so, O king."

"Yudhishthira said, "O Krishna, thou speakest well. But O fair girl, thou wert born in a respectable family. Chaste as thou art, and always engaged in observing virtuous vows, thou knowest not what is sin. Do thou, therefore, conduct thyself in such a way that sinful men of evil hearts may not be gladdened by gazing at thee."

SECTION IV

Yudhishthira said, "Ye have already said what offices ye will respectively perform. I also, according to the measure of my sense, have said what office I will perform. Let our priest, accompanied by charioteers and cooks, repair to the abode of Drupada, and there maintain our Agnihotra fires. And let Indrasena and the others, taking with then the empty cars, speedily proceeded to Dwaravati. Even this is my wish. And let all these maid-servants of Draupadi go to the Panchalas, with our charioteers and cooks. And let all of them say,--We do not know where the Pandavas have gone leaving us at the lake of Dwaitavana."

Vaisampayana said, "Having thus taken counsel of one another and told one another the offices they would discharge, the Pandavas sought Dhaumya's advice. And Dhaumya also gave them advice in the following words, saying, Ye sons of Pandu, the arrangements ye have made regarding the Brahmanas, yours friends, cars, weapons, and the (sacred) fires, are excellent. But it behoveth thee, O Yudhishthira, and Arjuna specially, to make provision for the protection of Draupadi. Ye king, ye are well-acquainted with the characters of men. Yet whatever may be your knowledge, friends may from affection be permitted to repeat what is already known. Even this is subservient to the eternal interests of virtue, pleasure, and profit. I shall, therefore speak to you something. Mark ye. To dwell with a king is, alas, difficult. I shall tell you, ye princes, how ye may reside in the royal household, avoiding every fault. Ye Kauravas, honourably or otherwise, ye will have to pass this year in the king's palace, undiscovered by those that know you. Then in the fourteenth year, ye will live happy. O son of Pandu, in this world, that cherisher and protector of all beings, the king, who is a deity in an embodied form, is as a great fire sanctified with all the mantras. [6] One should present himself before the king, after having obtained his permission at the gate. No one should keep contact with royal secrets. Nor should one desire a seat which another may covet. He who doth not, regarding himself to be a favourite, occupy (the king's) car, or coach, or seat, or vehicle, or elephant, is alone worthy of dwelling in a royal household. He that sits not upon a seat the occupation of which is calculated raise alarm in the minds of malicious people, is alone worthy of dwelling in a royal household. No one should, unasked offer counsel (to a king). Paying homage in season unto the king, one should silently and respectfully sit beside the king, for kings take umbrage at babblers, and disgrace laying counsellors. A wise person should not contact friendship with the king's wife, nor with the inmates of the inner apartments, nor with those that are objects of royal displeasure. One about the king should do even the most unimportant acts and with the king's knowledge. Behaving thus with a sovereign, one doth not come by harm. Even if an individual attain the highest office, he should, as long as he is not asked or commanded, consider himself as born-blind, having regard to the king's dignity, for O repressers of foes, the rulers of men do not forgive even their sons and grandsons and brothers when they happen to tamper with their dignity. Kings should be served with regardful care, even as Agni and other god; and he that is disloyal to his sovereign, is certainly destroyed by him. Renouncing anger, and pride, and negligence, it behoveth a man to follow the course directed by the monarch. After carefully deliberating on all things, a person should set forth before the king those topics that are both profitable and pleasant; but should a subject be profitable without being pleasant, he should still communicate it, despite its disagreeableness. It behoveth a man to be well-disposed towards the king in all his interests, and not to indulge in speech that is alike unpleasant and profitless. Always thinking--I am not liked by the king--one should banish negligence, and be intent on bringing about what is agreeable and advantageous to him. He that swerveth not from his place, he that is not friendly to those that are hostile to the king, he that striveth not to do wrong to the king, is alone worthy to dwell in a royal household. A learned man should sit either on the king's right or the left; he should not sit behind him for that is the place appointed for armed guards, and to sit before him is always interdicted. Let none, when the king is engaged in doing anything (in respect of his servants) come forward pressing himself zealously before others, for even if the aggrieved be very poor, such conduct would still be inexcusable.[7] It behoveth no man to reveal to others any lie the king may have told inasmuch as the king bears ill will to those that report his falsehoods. Kings also always disregard persons that regard themselves as learned. No man should be proud thinking--I am brave, or, I am intelligent, but a person obtains the good graces of a king and enjoys the good things of life, by behaving agreeably to the wishes of the king. And, O Bharata, obtaining things agreeable, and wealth also which is so hard to acquire, a person should always do what is profitable as well as pleasant to the king. What man that is respected by the wise can even think of doing mischief to one whose ire is great impediment and whose favour is productive of mighty fruits?

No one should move his lips, arms and thighs, before the king. A person should speak and spit before the king only mildly. In the presence of even laughable objects, a man should not break out into loud laughter, like a maniac; nor should one show (unreasonable) gravity by containing himself, to the utmost. One should smile modestly, to show his interest (in what is before him). He that is ever mindful of the king's welfare, and is neither exhilarated by reward nor depressed by disgrace, is alone worthy of dwelling in a royal household. That learned courtier who always pleaseth the king and his son with agreeable speeches, succeedeth in dwelling in a royal household as a favourite. The favourite courtier who, having lost the royal favour for just reason, does not speak evil of the king, regains prosperity. The man who serveth the king or liveth in his domains, if sagacious, should speak in praise of the king, both in his presence and absence. The courtier who attempts to obtain his end by employing force on the king, cannot keep his place long and incurs also the risk of death. None should, for the purpose of self-interest, open communications with the king's enemies.[8] Nor should one distinguish himself above the king in matters requiring ability and talents. He that is always cheerful and strong, brave and truthful, and mild, and of subdued senses, and who followeth his master like his shadow, is alone worthy to dwell in a royal household. He that on being entrusted with a work, cometh forward, saying,--I will do this--is alone worthy of living in a royal household. He that on being entrusted with a task, either within the king's dominion or out of it, never feareth to undertake it, is alone fit to reside in a royal household. He that living away from his home, doth no remember his dear ones, and who undergoeth (present) misery in expectation of (future) happiness, is alone worthy of dwelling in a royal household. One should not dress like the king, nor should one indulge, in laughter in the king's presence nor should one disclose royal secrets. By acting thus one may win royal favour. Commissioned to a task, one should not touch bribes for by such appropriation one becometh liable to fetters or death. The robes, ornaments, cars, and other things which the king may be pleased to bestow should always be used, for by this, one winneth the royal favour. Ye children, controlling your minds, do ye spend this year, ye sons of Pandu, behaving in this way. Regaining your own kingdom, ye may live as ye please."

Yudhishthira said, "We have been well taught by thee. Blessed be thou. There is none that could say so to us, save our mother Kunti and Vidura of great wisdom. It behoveth thee to do all that is necessary now for our departure, and for enabling us to come safely through this woe, as well as for our victory over the foe."

Vaisampayana continued, "Thus addressed by Yudhishthira, Dhaumya, that best of Brahmanas, performed according to the ordinance the rites ordained in respect of departure. And lighting up their fires, he offered, with mantras, oblations on them for the prosperity and success of the Pandavas, as for their reconquest of the whole world. And walking round those fires and round the Brahmanas of ascetic wealth, the six set out, placing Yajnaseni in their front. And when those heroes had departed, Dhaumya, that best of ascetics, taking their sacred fires, set out for the Panchalas. And Indrasena, and others already mentioned, went to the Yadavas, and looking after the horses and the cars of the Pandavas passed their time happily and in privacy."

SECTION V

Vaisampayana said, "Girding their waists with swords, and equipped with finger-protectors made of iguana skins and with various weapons, those heroes proceeded in the direction of the river Yamuna. And those bowmen desirous of (speedily) recovering their kingdom, hitherto living in inaccessible hills and forest fastnesses, now terminated their forest-life and proceeded to the southern bank of that river. And those mighty warriors endued with great strength and hitherto leading the lives of hunters by killing the deer of the forest, passed through Yakrilloma and Surasena, leaving behind, on their right, the country of the Panchalas, and on their left, that of the Dasarnas. And those bowmen, looking wan and wearing beards and equipped with swords, entered Matsya's dominions leaving the forest, giving themselves out as hunters. And on arriving at that country, Krishna addressed Yudhishthira, saying, 'We see footpaths here, and various fields. From this it appears that Virata's metropolis is still at a distance. Pass we here what part of the night is still left, for great is my fatigue."

Yudhishthira answered, "O Dhananjaya of Bharata's race, do thou take up Panchali and carry her. Just on emerging from this forest, we arrive at the city."

Vaisampayana continued, "Thereupon like the leader of a herd of elephants, Arjuna speedily took up Draupadi, and on coming to the vicinity of the city, let her down. And on reaching the city, Ruru's son (Yudhishthira), addressed Arjuna, saying, 'Where shall we deposit our weapons, before entering the city? If, O child, we enter it with our weapons about us, we shall thereby surely excite the alarm of the citizens. Further, the tremendous bow, the Gandiva, is known to all men, so that people will, without doubt, recognise us soon. And if even one of us is discovered, we shall, according to promise, have to pass another twelve years in the forest.'"

Arjuna said, "Hard by yon cemetery and near that inaccessible peak is a mighty Sami tree, throwing-about its gigantic branches and difficult to ascend. Nor is there any human being, who, I think, O Pandu's son, will espy us depositing our arms at that place. That tree is in the midst of an out-of-the way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on the Sami tree, let us, O Bharata, go to the city, and live there, free from anxiety!"
Vaisampayana continued, "Having O bull of the Bharata race spoken thus to king Yudhishthira the just, Arjuna prepared to deposit the weapons (on the tree). And that bull among the Kurus, then loosened the string of the large and dreadful Gandiva, ever producing thundering twang and always destructive of hostile hosts, and with which he had conquered, on a single car,

gods and men and Nagas and swelling provinces. And the warlike Yudhishthira, that represser of foes, unfastened the undecaying string of that bow with which he had defended the field of Kurukshstra. And the illustrious Bhimasena unstrung that bow by means of which that sinless one had vanquished in fight the Panchals and the lord of Sindhu, and with which, during his career of conquest, he had, single-handed, opposed innumerable foes, and hearing whose twang which was like unto the roar of the thunder or the splitting of a mountain, enemies always fly (in panic) from the field of battle. And that son of Pandu of coppery complexion and mild speech who is endued with great prowess in the field, and is called Nakula in consequence of his unexampled beauty in the family, then unfastened the string of that bow with which he had conquered all the regions of the west. And the heroic Sahadeva also, possessed of a mild disposition, then united the string of that bow with which he had subjugated the countries of the south. And with their bows, they put together their long and flashing swords, their precious quivers, and their arrows sharp as razors. And Nakula ascended the tree, and deposited on it the bows and the other weapons. And he tied them fast on those parts of the tree which he thought would not break, and where the rain would not penetrate. And the Pandavas hung up a corpse (on the tree), knowing that people smelling the stench of the corpse would say--here sure, is a dead body, and avoid the tree from a distance. And on being asked by the shepherds and cowherds regarding the corpse, those repressers of foes said unto them, 'This is our mother, aged one hundred and eighty years. We have hung up her dead body, in accordance with the custom observed by our forefathers.' And then those resisters of foes approached the city. And for purposes of non-discovery Yudhisthira kept these (five) names for himself and his brothers respectively, viz., Jaya, Jayanta, Vijaya, Jayatsena, and Jayatvala. Then they entered the great city, with the view to passing the thirteenth year undiscovered in that kingdom, agreeably to the promise (to Duryodhana)."

SECTION VI

Vaisampayana said, "And while Yudhishthira was on his way to the delightful city of Virata, he began to praise mentally the Divine Durga, the Supreme Goddess of the Universe, born on the womb of Yasoda, and fond of the boons bestowed on her by Narayana, sprung from the race of cowherd Nanda, and the giver of prosperity, the enhancer (of the glory) of (the worshipper's) family, the terrifier of Kansa, and the destroyer of Asuras,--and saluted the Goddess--her who ascended the skies when dashed (by Kansa) on a stony platform, who is the sister of Vasudeva, one who is always decked in celestial garlands and attired in celestial robes,--who is armed with scimitar and shield, and always rescues the worshipper sunk in sin, like a cow in the mire, who in the hours of distress calls upon that eternal giver of blessings for relieving him of their burdens. And the king, desirous with his brothers of obtaining a sight of the Goddess, invoked her and began to praise her by reciting various names derived from (approved) hymns. And Yudhishthira said, 'Salutations to thee, O giver of boons. O thou that art identical with Krishna, O maiden, O thou that hast observed the vow of Brahmacharya, O thou of body bright as the newly-risen Sun, O thou efface beautiful as the full moon. Salutations to thee, O thou of four hands and four faces, O thou of fair round hips and deep bosom, O thou that wearest bangles made of emeralds and sapphires, O thou that bearest excellent bracelets on thy upper arm. Thou shinest, O Goddess, as Padma, the consort of Narayana. O thou that rangest the etherial regions, thy true form and thy Brahmacharya are both of the purest kind. Sable as the black clouds, thy face is beautiful as that of Sankarshana. Thou bearest two large arms long as a couple of poles raised in honour of Indra. In thy (six) other arms thou bearest a vessel, a lotus, a bell, a noose, a bow, a large discus, and various other weapons. Thou art the only female in the universe that possesses! the attribute of purity. Thou art decked with a pair of well-made ears graced with excellent rings. O Goddess, thou shinest with a face that challengeth the moon in beauty. With an excellent diadem and beautiful braid with robes made of the bodies of snakes, and with also the brilliant girdle round thy hips, thou shinest like the Mandara mountain encircled with snakes. Thou shinest also with peacock-plumes standing erect on thy head, and thou hast sanctified the celestial regions by adopting the vow of perpetual maiden-hood. It is for this, O thou that hast slain the Mahishasura, [9] that thou art praised and worshipped by the gods for the protection of the three worlds. O thou foremost of all deities, extend to me thy grace, show me thy mercy, and be thou the source of blessings to me. Thou art Jaya and Vijaya, and it is thou that givest victory in battle. Grant me victory, O Goddess, and give me boons also at this hour of distress. Thy eternal abode is on Vindhya--that foremost of mountains. O Kali, O Kali, thou art the great Kali, ever fond of wine and meat and animal sacrifice. Capable of going everywhere at will, and bestowing boons on thy devotees, thou art ever followed in thy journeys by Brahma and the other gods. By them that call upon thee for the relief of their burdens, and by them also that bow to thee at daybreak on Earth, there is nothing that cannot be attained in respect either of offspring or wealth. And because thou rescuest people from difficulties whether when they are afflicted in the wilderness or sinking in the great ocean, it is for this that thou art called Durga[10] by all. Thou art the sole refuge of men when attacked by robbers or while afflicted in crossing streams and seas or in wilderness and; forests. Those men that remember thee are never prostrated, O great Goddess. Thou art Fame, thou art Prosperity, thou art Steadiness, thou art Success; thou art the Wife, thou art men's Offspring, thou art Knowledge, and thou art the Intellect. Thou art the two Twilights, the Night Sleep, Light--both solar and lunar, Beauty, Forgiveness, Mercy, and every other thing. Thou dispellest, worshipped by the devotees their fetters, ignorance, loss of children and loss of wealth, disease, death, and fear. I, who have been deprived of my kingdom, seek thy protection. And as I bow to thee with bended head, O Supreme Goddess, grant me protection, O thou of eyes like lotus leaves. And be thou as boon-giving Truth unto us that are acting according to Truth. And, O Durga, kind as thou art unto all that seek thy protection, and affectionate unto all thy devotees, grant me protection!'"

Vaisampayana continued, "Thus praised by the son of Pandu, the Goddess showed herself unto him. And approaching the king, she addressed him in these words, 'O mighty armed king, listen, O Lord, to these words of mine. Having vanquished and slain the ranks of the Kauravas through my grace, victory in battle will soon be thine. Thou shalt again lord it over the entire Earth, having made thy dominions destitute of thorns. And, O king, thou shalt also, with thy brothers, obtain great happiness. And through my grace, joy and health will be thine. And they also in the world who will recite my attributes and achievements will be freed from their sins, and gratified. I will bestow upon them kingdom, long life, beauty of person, and offspring. And they, O king, who will invoke me, after thy manner, in exile or in the city, in the midst of battle or of dangers from foes, in forests or in inaccessible deserts, in seas or mountain fastnesses, there is nothing that they will not obtain in this world. And ye sons of Pandu, he will achieve success in every business of his that will listen to, or himself recite with devotion, this excellent hymn. And through my grace neither the Kuru's spies, nor those that dwell in the country of the Matsyas, will succeed in recognising you all as long as ye reside in Virata's city!' And having said these words unto Yudhishthira, that chastiser of foes, and having arranged for the protection of the sons of Pandu, the Goddess disappeared there and then."

SECTION VII

Vaisampayana said, "Then tying up in his cloth dice made of gold and set with lapis lazuli, and holding them below his arm-pit, king Yudhishthira,--that illustrious lord of men--that high-souled perpetuator of the Kuru race, regarded by kings, irrepressible in might, and like unto a snake of virulent poison,--that bull among men, endued with strength and beauty and prowess, and possessed of greatness, and resembling in form a celestial though now like unto the sun enveloped in dense clouds, or fire covered with ashes, first made his appearance when the famous king Virata was seated in his court. And beholding with his followers that son of Pandu in his court, looking like the moon hid in clouds and possessed of a face beautiful as the full moon, king Virata addressed his counsellors and the twice-born ones and the charioteers and the Vaisyas and others, saying, "Enquire ye who it is, so like a king that looketh on my court for the first time. He cannot be a Brahmana. Methinks he is a man of men, and a lord of earth. He hath neither slaves, nor cars, nor elephants with him, yet he shineth like the very Indra. The marks on his person indicate him to be one whose coronal locks have undergone the sacred investiture. Even this is my belief. He approacheth me without any hesitation, even as an elephant in rut approacheth an assemblage of lotuses!'

"And as the king was indulging in these thoughts, that bull among men, Yudhishthira, came before Virata and addressed him, saying, 'O great king, know me for a Brahmana who, having lost his all hath come to thee for the means of subsistence. I desire, O sinless one, to live here beside thee acting under thy commands,[11] O lord. The king then, well-pleased, replied unto him saying, 'Thou art welcome. Do thou then accept the appointment thou seekest!' And having appointed the lion among kings in the post he had prayed for, king Virata addressed him with a glad heart, saying, 'O child, I ask thee from affection, from the dominions of what king dost thou come hither? Tell me also truly what is thy name and family, and what thou hast a knowledge of.'"

Yudhishthira said, "My name is Kanka, and I am a Brahmana belonging to the family known by the name of Vaiyaghra. I am skilled in casting dice, and formerly I was a friend of Yudhishthira."

Virata replied, "I will grant thee whatever boon thou mayst desire. Do thou rule the Matsyas.--I shall remain in submission to thee. Even cunning gamblers are liked by me. Thou, on the other hand, art like a god, and deservest a kingdom."

Yudhishthira said, "My first prayer, O lord of earth, is that I may not be involved in any dispute (on account of dice) with low people. Further, a person defeated by me (at dice) shall not be permitted to retain the wealth (won by me). Let this boon be granted to me through thy grace."

Virata replied, "I shall certainly slay him who may happen to displease thee, and should be one of the twice-born ones, I shall banish him from my dominions. Let the assembled subjects listen! Kanka is as much lord of this realm as I myself, Thou (Kanka) shalt be my friend and shalt ride the same vehicles as I. And there shall also be at thy disposal apparel in plenty, and various kinds of viands and drinks. And thou shalt look into my affairs, both internal and external. And for thee all my doors shall be open. When men out of employ or of strained circumstances will apply to thee, do thou at all hours bring their words unto me, and I will surely give them whatever they desire. No fear shall be thine as long as thou residest with me."

Vaisampayana said, "Having thus obtained an interview with Virata's king, and received from him boons, that heroic bull among men, began to live happily, highly regarded by all. Nor could any one discover him as he lived there."

SECTION VIII

Vaisampayana said, "Then another endued with the dreadful strength and blazing in beauty, approached king Virata, with the playful gait of the lion. And holding in hand a cooking ladle and a spoon, as also an unsheathed sword of sable hue and without a spot on the blade, he came in the guise of a cook illumining all around him by his splendour like the sun discovering the whole world. And attired in black and possessed of the strength of the king of mountains, he approached the king of the Matsyas and stood before him. And beholding that king-like person before him, Virata addressed his assembled subjects saying, 'Who is that youth, that bull among men, with shoulders broad like those of a lion, and so exceedingly beautiful? That person, never seen before, is like the sun. Revolving the matter in my mind, I cannot ascertain who he is, nor can I with even serious thoughts guess the intention of that bull among men (in coming here). Beholding him, it seems to me that he is either the king of the Gandharvas, or Purandara himself. Do ye ascertain who it is that standeth before my eyes. Let him have quickly what he seeks.' Thus commanded by king Virata, his swift-footed messengers went up to the son of Kunti and informed that younger brother of Yudhishthira of everything the king had said. Then the high-souled son of Pandu, approaching Virata, addressed him in words that were not unsuited to his object, saying, 'O foremost of kings, I am a cook, Vallava by name. I am skilled in dressing dishes. Do thou employ me in the kitchen!'"

Virata said, "I do not believe, O Vallava, that cooking is thy office. Thou resemblest the deity of a thousand eyes; and in grace and beauty and prowess, thou shinest among these all as a king!"

Bhima replied, "O king of kings, I am thy cook and servant in the first place. It is not curries only of which I have knowledge, O monarch, although king Yudhishthira always used in days gone by to taste my dishes. O lord of earth, I am also a wrestler. Nor is there one that is equal to me in strength. And engaging in fight with lions and elephants, I shall, O sinless one, always contribute to thy entertainment."

Virata said, "I will even grant thee boons. Thou wilt do what thou wishest, as thou describest thyself skilled in it. I do not, however, think, that this office is worthy of thee, for thou deservest this (entire) earth girt round by the sea. But do as thou likest. Be thou the superintendent of my kitchen, and thou art placed at the head of those who have been appointed there before by me."

Vaisampayana continued, "Thus appointed in the kitchen, Bhima soon became the favourite of king Virata. And, O king, he continued to live there unrecognised by the other servants of Virata as also by other people!"

SECTION IX

Vaisampayana said, "Binding her black, soft, fine, long and faultless tresses with crisped ends into a knotted braid, Draupadi of black eyes and sweet smiles, throwing it upon her right shoulders, concealed it by her cloth. And she wore a single piece of a black and dirty though costly cloth. And dressing herself as a Sairindhri, she began to wander hither and thither in seeming affliction. And beholding her wandering, men and women came to her hastily and addressed her, saying, 'Who are you? And what do you seek?' And she replied, 'I am a king's Sairindhri. I desire to serve any one that will maintain me.' But beholding her beauty and dress, and hearing also her speech that was so sweet, the people could not take her for a maid-servant in search of subsistence. And it came to pass that while looking this way and that from the terrace, Virata's beloved queen, daughter of the king of Kekaya, saw Draupadi. And beholding her forlorn and clad in a single piece of cloth, the queen addressed her saying, 'O beautiful one, who are you, and what do you seek?' Thereupon, Draupadi answered her, saying, 'O foremost of queen, I am Sairindhri. I will serve anybody that will maintain me.' Then Sudeshna said, 'What you say (regarding your profession) can never be compatible with so much beauty. (On the contrary) you might well be the mistress of servants both, male and female. Your heels are not prominent, and your thighs touch each other. And your intelligence is great, and your navel deep, and your words solemn. And your great toes, and bust and hips, and back and sides, and toe-nails, and palms are all well-developed. And your palms, soles, and face are ruddy. And your speech is sweet even as the voice of the swan. And your hair is beautiful, and your bust shapely, and you are possessed of the highest grace. And your hips and bust are plump. And like a Kashmerean mare you are furnished with every auspicious mark. And your eye-lashes are (beautiful) bent, and your nether-lip is like the ruddy ground. And your waist is slender, and your neck bears lines that resemble those of the conch. And your veins are scarcely visible. Indeed, your countenance is like the full moon, and your eyes resemble the leaves of the autumnal lotus, and your body is fragrant as the lotus itself. Verily, in beauty you resemble Sri herself, whose seat is the autumnal lotus. Tell me, O beautiful damsel, who thou art. Thou canst never be a maidservant. Art thou a Yakshi, a Goddess, a Gandharvi, or an Apsara? Art thou the daughter of a celestial, or art thou a female Naga? Art thou the guardian goddess of some city, a Vidyadhari, or a Kinnari,--or art thou Rohini herself? Or art thou Alamvusha, or Misrakesi, Pundarika, or Malini, or the queen of Indra, or of Varuna? Or, art thou the spouse of Viswakarma, or of the creative Lord himself? Of these goddesses who art renowned in the celestial regions, who art thou, O graceful one?'

"Draupadi replied, 'O auspicious lady, I am neither a goddess nor a Gandharvi, nor a Yakshi, nor a Rakshasi. I am a maid-servant of the Sairindhri class. I tell thee this truly. I know to dress the hair to pound (fragrant substances) for preparing unguents, and also to make beautiful and variegated garlands. O beauteous lady, of jasmines and lotuses and blue lilies and Champakas. Formerly I served Krishna's favourite queen Satyabhama, and also Draupadi, the wife of the Pandavas and the foremost beauty of the Kuru race. I wander about alone, earning good food and dress; and as long as I get these, I continue to live in the place where they are obtainable. Draupadi herself called me Malini (maker of garlands).'

"Hearing this, Sudeshna said, 'I would keep thee upon my head itself, if the doubt did not cross my mind that the king himself would be attracted towards thee with his whole heart. Attracted by thy beauty, the females of the royal household and my maids are looking at thee. What male person then is there that can resist thy attraction? Surely, O thou of well-rounded hips, O damsel of exquisite charms, beholding thy form of superhuman beauty, king Virata is sure to forsake me, and will turn to thee with his whole heart. O thou of faultless limbs, O thou that art endued with large eyes casting quick glances, he upon whom thou wilt look with desire is sure to be stricken. O thou of sweet smiles, O thou that possessest a faultless form, he that will behold thee constantly, will surely catch the flame. Even as a person that climbs up a tree for compassing his own destruction, even as the crab conceives for her own ruin, I may, O thou of sweet smiles, bring destruction upon myself by harbouring thee.'

"Draupadi replied, 'O fair lady, neither Virata nor any other person will be able to have me, for my five youthful husbands, who are Gandharvas and sons of a Gandharva king of exceeding power, always protect me. None can do me a wrong. It is the wish of my Gandharva husbands that I should serve only such persons as will not give me to touch food already partaken of by another, or tell me to wash their feet. Any man that attempts to have me like any common woman, meeteth with death that very night. No one can succeed in having me, for, O beautiful lady, O thou of sweet smiles, those beloved Gandharvas, possessed of great energy and mighty strength always protect me secretly.'

"Sudeshna said, 'O thou that bringest delight to the heart, if it is as thou sayest, I will take thee into my household. Thou shalt not have to touch food that hath been partaken of by another, or to wash another's feet.'

"Vaisampayana continued, 'Thus addressed by Virata's wife, O Janamejaya, Krishna (Draupadi) ever devoted to her lords, began to live in that city. Nor could anyone ascertain who in reality she was!'"

SECTION X

"Vaisampayana said, 'Then clad in a cowherd's dress, and speaking the dialect of cowherds, Sahadeva came to the cowpen of Virata's city. And beholding that bull among men, who was shining in splendour, the king was struck with amazement. And he directed his men to summon Sahadeva. And when the latter came, the king addressed him, saying, 'To whom dost thou belong? And whence dost thou come? And what work dost thou seek? I have never seen thee before. O bull among men, tell me truly about thee.'

'Having come before the king that afflicter of foes, Sahadeva answered in accents deep as the roar of the cloud, 'I am a Vaisya, Arishtanemi by name. I was employed as a cowherd in the service of those bulls of the Kuru race, the sons of Pandu. O foremost of men, I intend now to live beside thee, for I do not know where those lions among kings, the sons of Pritha, are. I cannot live without service, and, O king, I do not like to enter into the service of anyone else save thee.'

"Hearing these words, Virata said, 'Thou must either be a Brahmana or a Kshatriya. Thou lookest as if thou wert the lord of the entire earth surrounded by the sea. Tell me truly, O thou that mowest down thy foes. The office of a Vaisya is not fit for thee. Tell me from the dominions of what king thou comest, and what thou knowest, and in what capacity thou wouldst remain with us, and also what pay thou wouldst accept.'

"Sahadeva answered, 'Yudhishthira, the eldest of the five sons of Pandu, had one division of kine numbering eight hundred and ten thousand, and another, ten thousand, and another, again, twenty thousand, and so on. I was employed in keeping those cattle. People used to call me Tantripala. I know the present, the past, and the future of all kine living within ten Yojanas, and whose tale has been taken. My merits were known to that illustrious one, and the Kuru king Yudhishthira was well-pleased with me. I am also acquainted with the means which aid kine in multiplying within a short time, and by which they may enjoy immunity from disease. Also these arts are known to me. I can also single out bulls having auspicious marks for which they are worshipped by men, and by smelling whose urine, the barren may conceive.'

"Virata said, 'I have a hundred thousand kine divided into distinct herds. All those together with their keepers, I place in thy charge. Henceforth my beasts will be in thy keep.'

"Vaisampayana continued, 'Then, O king, undiscovered by that monarch, that lord of men, Sahadeva, maintained by Virata, began to live happily. Nor did anyone else (besides his brothers) recognise him.'"

SECTION XI

"Vaisampayana said, 'Next appeared at the gate of the ramparts another person of enormous size and exquisite beauty decked in the ornaments of women, and wearing large ear-rings and beautiful conch-bracelets overlaid with gold. And that mighty-armed individual with long and abundant hair floating about his neck, resembled an elephant in gait. And shaking the very earth with his tread, he approached Virata and stood in his court. And beholding the son of the great Indra, shining with exquisite lustre and having the gait of a mighty elephant,--that grinder of foes having his true form concealed in disguise, entering the council-hall and advancing towards the monarch, the king addressed all his courtiers, saying, 'Whence doth this person come? I have never heard of him before.' And when the men present spoke of the newcomer as one unknown to them, the king wonderingly said, 'Possessed of great strength, thou art like unto a celestial, and young and of darkish hue, thou resemblest the leader of a herd of elephants. Wearing conch-bracelets overlaid with gold, a braid, and ear-rings, thou shinest yet like one amongst those that riding on chariots wander about equipped with mail and bow and arrows and decked with garlands and fine hair. I am old and desirous of relinquishing my burden. Be thou like my son, or rule thou like myself all the Matsyas. It seemeth to me that such a person as thou can never be of the neuter sex.'

"Arjuna said, 'I sing, dance, and play on instruments. I am proficient in dance and skilled in song. O lord of men, assign me unto (the princess) Uttara. I shall be dancing-master to the royal maiden. As to how I have come by this form, what will it avail thee to hear the account which will only augment my pain? Know me, O king of men, to be Vrihannala, a son or daughter without father or mother.'

"Virata said, 'O Vrihannala, I give thee what thou desirest. Instruct my daughter, and those like her, in dancing. To me, however, this office seemeth unworthy of thee. Thou deserves! (the dominion of) the entire earth girt round by the ocean.'

"Vaisampayana continued, 'The king of the Matsyas then tested Vrihannala in dancing, music, and other fine arts, and consulting with his various ministers forthwith caused him to be examined by women. And learning that this impotency was of a permanent nature, he sent him to the maiden's apartments. And there the mighty Arjuna began giving lessons in singing and instrumental music to the daughter of Virata, her friends, and her waiting-maids, and soon won their good graces. And in this manner the self-possessed Arjuna lived there in disguise, partaking of pleasures in their company, and unknown to the people within or without the palace.'"

SECTION XII

"Vaisampayana said, 'After a while, another powerful son of Pandu was seen making towards king Virata in haste. And as he advanced, he seemed to everyone like solar orb emerged from the clouds. And he began to observe the horses around. And seeing this, the king of the Matsyas said to his followers, 'I wonder whence this man, possessed of the effulgence of a celestial, cometh. He looks intently at my steeds. Verily, he must be proficient in horse-lore. Let him be ushered into my presence quickly. He is a warrior and looks like a god!' And that destroyer of foes then went up to the king and accosted him, saying, 'Victory to thee, O king, and blest be ye.' As a trainer of horses, I have always been highly esteemed by kings. I will be a clever keeper of thy horses.'

"Virata said, 'I will give thee vehicles, wealth, and spacious quarters. Thou shalt be the manager of my horses. But first tell me whence thou comest, who thou art, and how also thou happenest to come here. Tell us also all the arts thou art master of.' Nakula replied, 'O mower of enemies, know that Yudhishthira is the eldest brother of the five sons of Pandu. I was formerly employed by him to keep his horses. I am acquainted with the temper of steeds, and know perfectly the art of breaking them. I know also how to correct vicious horses, and all the methods of treating their diseases. No animal in my hands becometh weak or ill. Not to speak of horses, even mares in my hands will never be found to be vicious. People called me Granthika by name and so did Yudhishthira, the son of Pandu.'

"Virata said, 'Whatever horses I have, I consign to thy care even from today. And all the keepers of my horses and all my charioteers will from today be subordinate to thee. If this suits thee, say what remuneration is desired by thee. But, O thou that resemblest a celestial, the office of equerry is not worthy of thee. For thou lookest like a king and I esteem thee much. The appearance here hath pleased me as much as if Yudhishthira himself were here. Oh, how does that blameless son of Pandu dwell and divert himself in the forest, now destitute of servants as he is.'

"Vaisampayana continued, 'That youth, like unto a chief of the Gandharvas, was treated thus respectfully by the delighted king Virata. And he conducted himself there in such a manner as to make himself dear and agreeable to all in the palace. And no one recognised him while living under Virata's protection. And it was in this manner then the sons of Pandu, the very sight of whom had never been fruitless, continued to live in the country of the Matsyas. And true to their pledge those lords of the earth bounded by her belt of seas passed their days of incognito with great composure notwithstanding their poignant sufferings.'"

SECTION XIII

(Samayapalana Parva)

"Janamejaya said, 'While living thus disguised in the city of the Matsyas, what did those descendants of the Kuru race endued with great prowess, do, O regenerate one!'

"Vaisampayana said, 'Hear, O king, what those descendants of Kuru did while they dwelt thus in disguise in the city of the Matsyas, worshipping the king thereof. By the grace of the sage Trinavindu and of the high-souled lord of justice, the Pandavas continued to live unrecognised by others in the city of Virata. O lord of men, Yudhishthira, as courtier made himself agreeable to Virata and his sons as also to all the Matsyas. An adept in the mysteries of dice, the son of Pandu caused them to play at dice according to his pleasure and made them sit together in the dice-hall like a row of birds bound in a string. And that tiger among men, king Yudhishthira the Just, unknown to the monarch, distributed among his brothers, in due proportion, the wealth he won from Virata. And Bhimasena on his part, sold to Yudhishthira for price, meat and viands of various kinds which he obtained from the king. And Arjuna distributed among all his brothers the proceeds of worn-out cloths which he earned in the inner apartments of the palace. And Sahadeva, too, who was disguised as a cowherd gave milk, curds and clarified butter to his brothers. And Nakula also shared with his brothers the wealth the king gave him, satisfied with his management of the horses. And Draupadi, herself in a pitiable condition, looked after all those brothers and behaved in such a way as to remain unrecognized. And thus ministering unto one another's wants, those mighty warriors lived in the capital of Virata as hidden from view, as if they were once more in their mother's womb. And those lords of men, the sons of Pandu, apprehensive of danger from the son of Dhritarashtra, continued to dwell there in concealment, watching over their wife Draupadi. And after three months had passed away, in the fourth, the grand festival in honour of the divine Brahma which was celebrated with pomp in the country of the Matsyas, came off. And there came athletes from all quarters by thousands, like hosts of celestials to the abode of Brahma or of Siva to witness that festival. And they were endued with huge bodies and great prowess, like the demons called Kalakhanjas. And elated with their prowess and proud of their strength, they were highly honoured by the king. And their shoulders and waists and necks were like those of lions, and their bodies were very clean, and their hearts were quite at ease. And they had many a time won success in the lists in the presence of kings. And amongst them there was one who towered above the rest and challenged them all to a combat. And there was none that dared to approach him as he proudly stalked in the arena. And when all the athletes stood sad and dispirited, the king of the Matsyas made him fight with his cook. And urged by the king, Bhima made up his mind reluctantly, for he could not openly disobey the royal behest. And that tiger among men then having worshipped the king, entered the spacious arena, pacing with the careless steps of a tiger. And the son of Kunti then girded up his loins to the great delight of the spectators. And Bhima then summoned to the combat that athlete known by the name of Jimuta who was like unto the Asura Vritra whose prowess was widely known. And both of them were possessed of great courage, and both were endued with terrible prowess. And they were like a couple of infuriate and huge-bodied elephants, each sixty years old. And those brave tigers among men then cheerfully engaged in a wrestling combat, desirous of vanquishing each other. And terrible was the encounter that took place between them, like the clash of the thunderbolt against the stony mountain-breast. And both of them were exceedingly powerful and extremely delighted at each other's strength. And desirous of vanquishing each other, each stood eager to take advantage of his adversary's lapse. And both were greatly delighted and both looked like infuriate elephants of prodigious size. And various were the modes of attack and defence that they exhibited with their clenched fists.[12] And each dashed against the other and flung his adversary to a distance. And each cast the other down and pressed him close to the ground. And each got up again and squeezed the other in his arms. And each threw the other violently off his place by boxing him on the breast. And each caught the other by the legs and whirling him round threw him down on the ground. And they slapped each other with their palms that struck as hard as the thunderbolt. And they also struck each other with their outstretched fingers, and stretching them out like spears thrust the nails into each other's body. And they gave each other violent kicks. And they struck knee and head against head, producing the crash of one stone against another. And in this manner that furious combat between those warriors raged on without weapons, sustained mainly by the power of their arms and their physical and mental energy, to the infinite delight of the concourse of spectators. And all people, O king, took deep interest in that encounter of those powerful wrestlers who fought like Indra and the Asura Vritra. And they cheered both of them with loud acclamations of applause. And the broad-chested and long-armed experts in wrestling then pulled and pressed and whirled and hurled down each other and struck each other with their knees, expressing all the while their scorn for each other in loud voices. And they began to fight with their bare arms in this way, which were like spiked maces of iron. And at last the powerful and mighty-armed Bhima, the slayer of his foes, shouting aloud seized the vociferous athlete by the arms even as the lion seizes the elephant, and taking him up from the ground and holding him aloft, began to whirl him round, to the great astonishment of the assembled athletes and the people of Matsya. And having whirled him round and round a hundred times till he was insensible, the strong-armed Vrikodara dashed him to death on the ground. And when the brave and renowned Jimuta was thus killed, Virata and his friends were filled with great delight. And in the exuberance of his joy, the noble-minded king rewarded Vallava then and there with the liberality of Kuvera. And killing numerous athletes and many other men possessed of great bodily strength, he pleased the king very much. And when no one could be found there to encounter him in the lists, the king made him fight with tigers and lions and elephants. And the king also made him battle with furious and powerful lions in the harem for the pleasure of the ladies. And Arjuna, too, pleased the king and all the ladies of the inner apartments by singing and dancing. And Nakula pleased Virata, that best of kings, by showing him fleet and well-trained steeds that followed him wherever he went. And the king, gratified with him, rewarded him with ample presents. And beholding around Sahadeva a herd of well-trained bullocks, Virata that bull among men, bestowed upon him also wealth of diverse kinds. And, O king, Draupadi distressed to see all those warriors suffer pain, sighed incessantly. And it was in this way that those eminent persons lived there in disguise, rendering services unto king Virata.'"

SECTION XIV

(Kichaka-badha Parva)

"Vaisampayana said, 'Living in such disguise, those mighty warriors, the sons of Pritha, passed ten months in Matsya's city. And, O monarch, although herself deserving to be waited upon by others, the daughter of Yajnasena, O Janamejaya, passed her days in extreme misery, waiting upon Sudeshna. And residing thus in Sudeshna's apartments, the princess of Panchala pleased that lady as also the other females of the inner apartments. And it came to pass that as the year was about to expire, the redoubtable Kichaka, the Commander of Virata's forces, chanced to behold the daughter of Drupada. And beholding that lady endued with the splendour of a daughter of the celestials, treading the earth like a goddess, Kichaka, afflicted with the shafts of Kama, desired to possess her. And burning with desire's flame, Virata's general came to Sudeshna (his sister) and smilingly addressed her in these words, 'This beauteous lady had never before been seen by me in king Virata's abode. This damsel maddens me with her beauty, even as a new wine maddens one with its fragrance. Tell me, who is this graceful and captivating lady possessed of the beauty of a goddess, and whose she is, and whence she hath come. Surely, grinding my heart she hath reduced me to subjection. It seems to me that (save her) there is no other medicine for my illness. O, this fair hand-maid of thine seemeth to me to be possessed of the beauty of a goddess. Surely, one like her is ill suited to serve thee. Let her rule over me and whatever is mine. O, let her grace my spacious and beautiful palace, decked with various ornaments of gold, full of viands and drinks in profusion, with excellent plates, and containing every kind of plenty, besides elephants and horses and cars in myriads. And having consulted with Sudeshna thus, Kichaka went to princess Draupadi, and like a jackal in the forest accosting a lioness, spoke unto Krishna these words in a winning voice, 'Who and whose art thou, O beautiful one? And O thou of beautiful face, whence hast thou come to the city of Virata? Tell me all this, O fair lady. Thy beauty and gracefulness are of the very first order and the comeliness of thy features is unparalleled. With its loveliness thy face shineth ever like the resplendent moon. O thou of fair eye-brows, thy eyes are beautiful and large like lotus-petals. Thy speech also, O thou of beautiful limbs, resembles the notes of the cuckoo. O thou of fair hips, never before in this world have I beheld a woman possessed of beauty like thine, O thou of faultless features. Art thou Lakshmi herself having her abode in the midst of lotuses or, art thou, O slender-waisted one, she who is called Bhuti[13]. Or, which amongst these--Hri, Sri, Kirti and Kanti,--art thou, O thou of beautiful face? Or possessed of beauty like Rati's, art thou, she who sporteth in the embraces of the God of love? O thou that possessest the fairest of eye-brows, thou shinest beautifully even like the lovely light of the moon. Who is there in the whole world that will not succumb to the influence of desire beholding thy face? Endued with unrivalled beauty and celestial grace of the most attractive kind, that face of thine is even like the full moon, its celestial effulgence resembling his radiant face, its smile resembling his soft-light, and its eye-lashes looking like the spokes on his disc? Both thy bosoms, so beautiful and well-developed and endued with unrivalled gracefulness and deep and well-rounded and without any space between them, are certainly worthy of being decked with garlands of gold. Resembling in shape the beautiful buds of the lotus, these thy breast, O thou of fair eye-brows, are even as the whips of Kama that are urging me forward, O thou of sweet smiles, O damsel of slender waist, beholding that waist of thine marked with four wrinkles and measuring but a span, and slightly stooping forward because of the weight of thy breasts, and also looking on those graceful hips of thine broad as the banks of a river, the incurable fever of desire, O beauteous lady, afflicteth me sore. The flaming fire of desire, fierce as a forest conflagration, and fanned by the hope my heart cherisheth of a union with thee is consuming me intensely. O thou of exceeding beauty quench thou that flaming fire kindled by Manmatha. Union with thee is a rain-charged cloud, and the surrender of thy person is the shower that the cloud may drop. O thou of face resembling the moon, the fierce and maddening shafts of Manmatha whetted and sharpened by the desire of a union with thee, piercing this heart of mine in their impetuous course, have penetrated into its core. O black-eyed lady, those impetuous and cruel shafts are maddening me beyond endurance. It behoveth thee to relieve me from this plight by surrendering thyself to me and favouring me with thy embraces. Decked in beautiful garlands and robes and adorned with every ornament, sport thou, O sweet damsel, with me to thy fill. O thou of the gait of an elephant in rut, deserving as thou art of happiness though deprived of it now, it behoveth thee not to dwell here in misery. Let unrivalled weal be thine. Drinking various kinds of charming and delicious and ambrosial wines, and sporting at thy pleasure in the enjoyment of diverse objects of delight, do thou, O blessed lady, attain auspicious prosperity. This beauty of thine and this prime of thy youth, O sweet lady, are now without their use. For, O beauteous and chaste damsel, endued with such loveliness, thou dost not shine, like a graceful garland lying unused and unworn. I will forsake all my old wives. Let them, O thou of sweet smiles, become thy slaves. And I also, O fair damsel, will stay by thee as thy slave, ever obedient to thee, O thou of the most handsome face.' Hearing these words of his, Draupadi replied, 'In desiring me, a female servant of low extraction, employed in the despicable office of dressing hair, O Suta's son, thou desirest one that deserves not that honour. Then, again, I am the wife of others. Therefore, good betide thee, this conduct of thine is not proper. Do thou remember the precept of morality, viz., that persons should take delight only in their wedded wives. Thou shouldst not, therefore, by any means bend thy heart to adultery. Surely abstaining from improper acts is ever the study of those that are good. Overcome by ignorance sinful men under the influence of desire come by either extreme infamy or dreadful calamity.'

"Vaisampayana continued, 'Thus addressed by the Sairindhri, the wicked Kichaka losing control over his senses and overcome by lust, although aware of the numerous evils of fornication, evils condemned by everybody and sometimes leading to the destruction of life itself,--then spoke unto Draupadi, 'It behoveth thee not, O beauteous lady, O thou of graceful features, thus to disregard me who am, O thou of sweet smiles, under the power of Manmatha on thy account. If now, O timid one, thou disregardest me who am under thy influence and who speak to thee so fair, thou wilt, O black-eyed damsel, have to repent for it afterwards. O thou of graceful eye-brows, the real lord of this entire kingdom, O slender-waisted lady, is myself. It is me depending upon whom the people of this realm live. In energy and prowess I am unrivalled on earth. There is no other man on earth who rivals me in beauty of person, in youth, in prosperity, and in the possession of excellent objects of enjoyment. Why it is, O auspicious lady, that having it in thy power to enjoy here every object of desire and every luxury and comfort without its equal, thou preferest servitude. Becoming the mistress of this kingdom which I shall confer on thee, O thou of fair face, accept me, and enjoy, O beauteous one, all excellent objects of desire.' Addressed in these accursed words by Kichaka, that chaste daughter of Drupada answered him thus reprovingly, 'Do not, O son of a Suta, act so foolishly and do not throw away thy life. Know that I am protected by my five husbands. Thou canst not have me. I have Gandharvas for my husbands. Enraged they will slay thee. Therefore, do thou not bring destruction on thyself. Thou intendest to tread along a path that is incapable of being trod by men. Thou, O wicked one, art even like a foolish child that standing on one shore of the ocean intends to cross over to the other. Even if thou enterest into the interior of the earth, or soarest into the sky, or rushest to the other shore of the ocean, still thou wilt have no escape from the hands of those sky-ranging offspring of gods, capable of grinding all foes. Why dost thou today, O Kichaka, solicit me so persistently even as a sick person wisheth for the night that will put a stop to his existence? Why dost thou desire me, even like an infant lying on its mother's lap wishing to catch the moon? For thee that thus solicitest their beloved wife, there is no refuge either on earth or in sky. O Kichaka, hast thou no sense which leads thee to seek thy good and by which thy life may be saved?'"

SECTION XV

"Vaisampayana said, 'Rejected thus by the princess, Kichaka, afflicted with maddening lust and forgetting all sense of propriety, addressed Sudeshna saying, 'Do thou, Kekaya's daughter, so act that thy Sairindhri may come into my arms. Do thou, O Sudeshna, adopt the means by which the damsel of the gait of an elephant may accept me; I am dying of absorbing desire.'

"Vaisampayana continued, 'Hearing his profuse lamentations, that gentle lady, the intelligent queen of Virata, was touched with pity. And having taken counsel with her own self and reflected on Kichaka's purpose and on the anxiety of Krishna, Sudeshna addressed the Suta's son in these words, 'Do thou, on the occasion of some festival, procure viands and wines for me. I shall then send my Sairindhri to thee on the pretence of bringing wine. And when she will repair thither do thou in solitude, free from interruption, humour her as thou likest. Thus soothed, she may incline her mind to thee.'

"Vaisampayana continued, 'Thus addressed, he went out of his sister's apartments. And he soon procured wines well-filtered and worthy of a king. And employing skilled cooks, he prepared many and various kinds of choice viands and delicious drinks and many and various kinds of meat of different degrees of excellence. And when all this had been done, that gentle lady Sudeshna, as previously counselled by Kichaka, desired her Sairindhri to repair to Kichaka's abode, saying, 'Get up, O Sairindhri and repair to Kichaka's abode to bring wine, for, O beauteous lady, I am afflicted with thirst.' Thereupon the Sairindhri replied, 'O princess, I shall not be able to repair to Kichaka's apartments. Thou thyself knowest, O queen, how shameless he is. O thou of faultless limbs, O beauteous lady, in thy palace I shall not be able to lead a lustful life, becoming faithless to my husbands. Thou rememberest, O gentle lady, O beautiful one, the conditions I had set down before entering thy house. O thou of tresses ending in graceful curls, the foolish Kichaka afflicted by the god of desire, will, on seeing me, offer me insult. Therefore, I will not go to his quarters. Thou hast, O princess, many maids under thee. Do thou, good betide thee, send one of them. For, surely, Kichaka will insult me.' Sudeshna said, 'Sent by me, from my abode, surely he will not harm thee.' And having said this, she handed over a golden vessel furnished with a cover. And filled with apprehension, and weeping, Draupadi mentally prayed for the protection of the gods, and set out for Kichaka's abode for fetching wine. And she said, 'As I do not know another person save my husbands, by virtue of that Truth let Kichaka not be able to overpower me although I may approach his presence.'

"Vaisampayana continued, 'And that helpless damsel then adored Surya for a moment. And Surya, having considered all that she urged, commanded a Rakshasa to protect her invisibly. And from that time the Rakshasa began to attend upon that blameless lady under any circumstances. And beholding Krishna in his presence like a frightened doe, the Suta rose up from his seat, and felt the joy that is felt by a person wishing to cross to the other shore, when he obtains a boat.'"

SECTION XVI

"Kichaka said, 'O thou of tresses ending in beautiful curls, thou art welcome. Surely, the night that is gone hath brought me an auspicious day, for I have got thee today as the mistress of my house. Do what is agreeable to me. Let golden chains, and conchs and bright ear-rings made of gold, manufactured in various countries, and beautiful rubies and gems, and silken robes and deer-skins, be brought for thee. I have also an excellent bed prepared for thee. Come, sitting upon it do thou drink with me the wine prepared from the honey flower.' Hearing these words, Draupadi said, 'I have been sent to thee by the princess for taking away wine. Do thou speedily bring me wine, for she told me that she is exceedingly thirsty.' And this, Kichaka said, 'O gentle lady, others will carry what the princess wants.' And saying this, the Suta's son caught hold of Draupadi's right arm. And at this, Draupadi exclaimed, 'As I have never, from intoxication of the senses, been unfaithful to my husbands even at heart, by that Truth, O wretch, I shall behold thee dragged and lying powerless on the ground.'

"Vaisampayana continued, 'Seeing that large-eyed lady reproving him in that strain, Kichaka suddenly seized her by the end of her upper garment as she attempted to run away. And seized with violence by Kichaka, the beautiful princess, unable to tolerate it, and with frame trembling with wrath, and breathing quickly, dashed him to the ground. And dashed to the ground thus, the sinful wretch tumbled down like a tree whose roots had been cut. And having thrown Kichaka down on the ground when the latter had seized her, she, trembling all over rushed to the court, where king Yudhishthira was, for protection. And while she was running with all her speed, Kichaka (who followed her), seizing her by the hair, and bringing her down on the ground, kicked her in the very presence of the king. Thereupon, O Bharata, the Rakshasa that had been appointed by Surya to protect Draupadi, gave Kichaka a shove with a force mighty as that of the wind. And overpowered by the force of Rakshasa, Kichaka reeled and fell down senseless on the ground, even like an uprooted tree. And both Yudhishthira and Bhimasena who were seated there, beheld with wrathful eyes that outrage on Krishna by Kichaka. And desirous of compassing the destruction of the wicked Kichaka, the illustrious Bhima gnashed his teeth in rage. And his forehead was covered with sweat, and terrible wrinkles appeared thereon. And a smoky exhalation shot forth from his eyes, and his eye-lashes stood on end. And that slayer of hostile heroes pressed his forehead with his hands. And impelled by rage, he was on the point of starting up with speed. Thereat king Yudhishthira, apprehensive of discovery, squeezed his thumbs and commanded Bhima to forbear. And Bhima who then looked like an infuriate elephant eyeing a large tree, was thus forbidden by his elder brother. And the latter said, 'Lookest thou, O cook, for trees for fuel. If thou art in need of faggots, then go out and fell trees.' And the weeping Draupadi of fair hips, approaching the entrance of the court, and seeing her melancholy lords, desirous yet of keeping up the disguise duty-bound by their pledge, with eyes burning in fire, spoke these words unto the king of the Matsyas, 'Alas, the son of a Suta hath kicked today the proud and beloved wife of those whose foe can never sleep in peace even if four kingdoms intervene between him and them. Alas, the son of a Suta hath kicked today the proud and beloved wife of those truthful personages, who are devoted to Brahmanas and who always give away without asking any thing in gift. Alas! the son of a Suta hath kicked today the proud and beloved wife of those, the sounds of whose kettle-drums and the twangs of whose bow-strings are ceaselessly heard. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who are possessed of abundant energy and might, and who are liberal in gifts and proud of their dignity. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who, if they had not been fettered by the ties of duty, could destroy this entire world. Where, alas, are those mighty warriors today who, though living in disguise, have always granted protection unto those that solicit it? Oh, why do those heroes today, endued as they are with strength and possessed of immeasurable energy, quietly suffer, like eunuchs, their dear and chaste wife to be thus insulted by a Suta's son? Oh, where is that wrath of theirs, that prowess, and that energy, when they quietly bear their wife to be thus insulted by a wicked wretch? What can I (a weak woman) do when Virata, deficient in virtue, coolly suffereth my innocent self to be thus wronged by a wretch? Thou dost not, O king, act like a king towards this Kichaka. Thy behaviour is like that of a robber, and doth not shine in a court. That I should thus be insulted in thy very presence, O Matsya, is highly improper. Oh, let all the courtiers here look at this violence of Kichaka. Kichaka is ignorant of duty and morality, and Matsya also is equally so. These courtiers also that wait upon such a king are destitute of virtue.'

"Vaisampayana continued, 'With these and other words of the same kind the beautiful Krishna with tearful eyes rebuked the king of the Matsyas. And hearing her, Virata said, 'I do not know what your dispute has been out of our sight. Not knowing the true cause how can I show my discrimination?' Then the courtiers, having learnt every thing, applauded Krishna, and they all exclaimed, 'Well done!' 'Well done!' and censured Kichaka. And the courtiers said, 'That person who owneth this large-eyed lady having every limb of hers endued with beauty for his wife, possesseth what is of exceeding value and hath no occasion to indulge in any grief. Surely, such a damsel of transcendent beauty and limbs perfectly faultless is rare among men. Indeed, it seems to us that she is a goddess.'

"Vaisampayana continued, 'And while the courtiers, having beheld Krishna (under such circumstances), were applauding her thus, Yudhishthira's forehead, from ire, became covered with sweat. And that bull of the Kuru race then addressed that princess, his beloved spouse, saying, 'Stay not here, O Sairindhri; but retire to the apartments of Sudeshna. The wives of heroes bear affliction for the sake of their husbands, and undergoing toil in ministering unto their lords, they at last attain to region where their husbands may go. Thy Gandharva husbands, effulgent as the sun, do not, I imagine, consider this as an occasion for manifesting their wrath, inasmuch as they do not rush to thy aid. O Sairindhri, thou art ignorant of the timeliness of things, and it is for this that thou weepest as an actress, besides interrupting the play of dice in Matsya's court. Retire, O Sairindhri; the Gandharvas will do what is agreeable to thee. And they will surely display thy woe and take the life of him that hath wronged thee.' Hearing these words the Sairindhri replied, 'They of whom I am the wedded wife are, I ween, extremely kind. And as the eldest of them all is addicted to dice, they are liable to be oppressed by all.'

"Vaisampayana continued, 'And having said this, the fair-hipped Krishna with dishevelled hair and eyes red in anger, ran towards the apartments of Sudhesna. And in consequence of having wept long her face looked beautiful like the lunar disc in the firmament, emerged from the clouds. And beholding her in that condition, Sudeshna asked, 'Who, O beauteous lady, hath insulted thee? Why, O amiable damsel, dost thou weep? Who, gentle one, hath done thee wrong? Whence is this thy grief?' Thus addressed, Draupadi said, 'As I went to bring wine for thee, Kichaka struck me in the court in the very presence of the king, as if in the midst of a solitary wood.' Hearing this, Sudeshna said, 'O thou of tresses ending in beautiful curls, as Kichaka, maddened by lust hath insulted thee that art incapable of being possessed by him, I shall cause him to be slain if thou wishest it.' Thereupon Draupadi answered, 'Even others will slay him,--even they whom he hath wronged, I think it is clear that he will have to go to the abode of Yama this very day!'"

SECTION XVII

"Vaisampayana said, 'Thus insulted by the Suta's son, that illustrious princess, the beautiful Krishna, eagerly wishing for the destruction of Virata's general, went to her quarters. And Drupada's daughter of dark hue and slender waist then performed her ablutions. And washing her body and cloths with water Krishna began to ponder weepingly on the means of dispelling her grief. And she reflected, saying, 'What am I to do? Whither shall I go? How can my purpose be effected?' And while she was thinking thus, she remembered Bhima and said to herself, 'There is none else, save Bhima, that can today accomplish the purpose on which my heart is set!' And afflicted with great grief, the large-eyed and intelligent Krishna possessed of powerful protectors then rose up at night, and leaving her bed speedily proceeded towards the quarters of Bhimasena, desirous of beholding her lord. And possessed of great intelligence, the daughter of Drupada entered her husband's quarters, saying, 'How canst thou sleep while that wretched commander of Virata's forces, who is my foe, yet liveth, having perpetrated today that (foul act)?' "Vaisampayana continued, 'Then the chamber where Bhima slept, breathing hard like a lion, being filled with the beauty of Drupada's daughter and of the high-souled Bhima, blazed forth in splendour. And Krishna of sweet smiles, finding Bhimasena in the cooking apartments, approached him with the eagerness of a three-year old cow brought up in the woods, approaching a powerful bull, in her first season, or of a she-crane living by the water-side approaching her mate in the pairing season. And the Princess of Panchala then embraced the second son of Pandu, even as a creeper embraces a huge and mighty Sala on the banks of the Gomati. And embracing him with her arms, Krishna of faultless features awaked him as a lioness awaketh a sleeping lion in a trackless forest. And embracing Bhimasena even as a she-elephant embraceth her mighty mate, the faultless Panchali addressed him in voice sweet as the sound of a stringed instrument emitting Gandhara note. And she said, 'Arise, arise! Why dost thou, O Bhimasena, lie down as one dead? Surely, he that is not dead, never suffereth a wicked wretch that hath disgraced his wife, to live.' And awakened by the princess, Bhima of mighty arms, then rose up, and sat upon his couch overlaid with a rich bed. And he of the Kuru race then addressed the princess--his beloved wife, saying, 'For what purpose hast thou come hither in such a hurry? Thy colour is gone and thou lookest lean and pale. Tell me everything in detail. I must know the truth. Whether it be pleasurable or painful, agreeable, or disagreeable, tell me all. Having heard everything, I shall apply the remedy. I alone, O Krishna, am entitled to thy confidence in all things, for it is I who deliver thee from perils again and again! Tell me quickly what is thy wish, and what is the purpose that is in thy view, and return thou to thy bed before others awake.'"

SECTION XVIII

"Draupadi said, 'What grief hath she not who hath Yudhishthira for her husband? Knowing all my griefs, why dost thou ask me? The Pratikamin dragged me to the court in the midst of an assembly of courtiers, calling me a slave. That grief, O Bharata, consumeth me. What other princess, save Draupadi, would live having suffered such intense misery? Who else, save myself, could bear such second insult as the wicked Saindhava offered me while residing in the forest? Who else of my position, save myself, could live, having been kicked by Kichaka in the very sight of the wicked king of the Matsyas? Of what value is life, O Bharata, when thou, O son of Kunti, dost not think me miserable, although I am afflicted with such woes? That vile and wicked wretch, O Bharata, known by the name of Kichaka, who is the brother-in-law of king Virata and the commander of his forces, every day, O tiger among men, addresses me who am residing in the palace as a Sairindhri, saying, 'Do thou become my wife.'--Thus solicited, O slayer of foes, by that wretch deserving to be slain, my heart is bursting like a fruit ripened in season. Censure thou that elder brother of thine addicted to execrable dice, through whose act alone I have been afflicted with such woe. Who else, save him that is a desperate gambler, would play, giving up kingdom and everything including even myself, in order to lead a life in the woods? If he had gambled morning and evening for many years together, staking nishkas by thousand and other kinds of substantial wealth, still his silver, and gold, and robes, and vehicles, and teams, and goats, and sheep, and multitudes of steeds and mares and mules would not have sustained any diminution. But now deprived of prosperity by the rivalry of dice, he sits dumb like a fool, reflecting on his own misdeeds. Alas, he who, while sojourning, was followed by ten thousand elephants adorned with golden garlands now supports himself by casting dice. That Yudhishthira who at Indraprastha was adored by kings of incomparable prowess by hundreds of thousands, that mighty monarch in whose kitchen a hundred thousand maid-servants, plate in hand, used every day to feed numerous guests day and night, that best of liberal men, who gave (every day) a thousand nishkas, alas, even he overwhelmed with woe in consequence of gambling which is the root of all evil, now supporteth himself by casting dice. Bards and encomiasts by thousands decked with ear-rings set with brilliant gems, and gifted with melodious voice, used to pay him homage morning and evening. Alas, that Yudhishthira, who was daily waited upon by a thousand sages of ascetic merit, versed in the Vedas and having every desire gratified, as his courtiers,--that Yudhishthira who maintained eighty-eight thousands of domestic Snatakas with thirty maid-servants assigned unto each, as also ten thousand yatis not accepting anything in gift and with vital seed drawn up,--alas, even that mighty king now liveth in such guise. That Yudhishthira who is without malice, who is full of kindness, and who giveth every creature his due, who hath all these excellent attributes, alas--even he now liveth in such guise. Possessed of firmness and unbaffled prowess, with heart disposed to give every creature his due, king Yudhishthira, moved by compassion, constantly maintained in his kingdom the blind, the old, the helpless, the parentless and all others in his dominions in such distress. Alas, that Yudhishthira becoming a dependant and a servant of Matsya, a caster of dice in his court, now calls himself Kanka. He unto whom while residing at Indraprastha, all the rulers of earth used to pay timely tribute,--alas, even he now begs for subsistence at another's hands. He to whom the kings of the earth were in subjection,--alas, even that king having lost his liberty, liveth in subjection to others. Having dazzled the entire earth like the sun by his energy, that Yudhishthira, alas, is now a courtier of king Virata. O Pandu's son, that Pandava who was respectfully waited upon in court by kings and sages, behold him now waiting upon another. Alas, beholding Yudhishthira a courtier sitting beside another and breathing adulatory speeches to the other, who can help being afflicted with grief? And beholding the highly wise and virtuous Yudhishthira, undeserving as he is of serving others, actually serving another for sustenance, who can help being afflicted with grief? And, O hero, that Bharata who was worshipped in court by the entire earth, do thou now behold him worshipping another. Why then, O Bharata, dost thou not regard me as one afflicted with diverse miseries, like one forlorn and immersed in a sea of sorrow?'"

SECTION XIX

"Draupadi said, 'This O Bharata, that I am going to tell thee is another great grief of mine. Thou shouldst not blame me, for I tell thee this from sadness of heart. Who is there whose grief is not enhanced at sight of thee, O bull of the Bharata race, engaged in the ignoble office of a cook, so entirely beneath thee and calling thyself as one of Vallava caste? What can be sadder than this, that people should know thee as Virata's cook, Vallava by name, and therefore one that is sunk in servitude? Alas, when thy work of the kitchen is over, thou humbly sittest beside Virata, calling thyself as Vallava the cook, then despondency seizeth my heart. When the king of kings in joy maketh thee fight with elephants, and the women of the inner apartments (of the palace) laugh all the while, then I am sorely distressed. When thou fightest in the inner apartments with lions, tigers, and buffaloes, the princess Kaikeyi looking on, then I almost swoon away. And when Kaikeyi and those maidservants, leaving their seats, come to assist me and find that instead of suffering any injury in limbs mine is only a swoon, the princess speaks unto her women, saying, 'Surely, it is from affection and the duty begot of intercourse that this lady of sweet smiles grieveth for the exceedingly powerful cook when he fights with the beasts. Sairindhri is possessed of great beauty and Vallava also is eminently handsome. The heart of woman is hard to know, and they, I fancy, are deserving of each other. It is, therefore, likely that the Sairindhri invariably weepeth (at such times) on account of her connection with her lover. And then, they both have entered this royal family at the same time. And speaking such words she always upbraideth me. And beholding me wroth at this, she suspects me to be attached to thee.' When she speaketh thus, great is the grief that I feel. Indeed, on beholding thee, O Bhima of terrible prowess, afflicted with such calamity, sunk as I already am in grief on account of Yudhishthira. I do not desire to live. That youth who on a single car had vanquished all celestials and men, is now, alas, the dancing master of king Virata's daughter. That Pritha's son of immeasurable soul, who had gratified Agni in the forest of Khandava, is now living in the inner apartments (of a palace) like fire hid in a well. Alas, the bull among men, Dhananjaya, who was ever the terror of foes, is now living in a guise that is despaired by all. Alas, he whose mace-like arms have been cicatrized in consequence of the strokes of his bow-string, alas that Dhananjaya is passing the days in grief covering his wrists with bracelets of conchs. Alas, that Dhananjaya the twang of whose bow-string and the sound of whose leathern fences made every foe tremble, now entertains only gladdened women with his songs. Oh, that Dhananjaya whose head was formerly decked with a diadem of solar splendour, is now wearing braids ending in unsightly curls. O Bhima, beholding that terrible bowman, Arjuna, now wearing braids and in the midst of women, my heart is stricken with woe. That high-souled hero who is master of all the celestial weapons, and who is the repository of all the sciences, now weareth ear-rings (like one of the fair sex). That youth whom kings of incomparable prowess could not overpower in fight, even as the waters of the mighty ocean cannot overleap the continents, is now the dancing-master of king Virata's daughters and waits upon them in disguise. O Bhima, that Arjuna the clatter of whose car-wheels caused the entire earth with her mountains and forests, her mobile and immobile things to tremble, and whose birth dispelled all the sorrows of Kunti, that exalted hero, that younger brother of thine, O Bhimasena, now maketh me weep for him. Beholding him coming towards me, decked in golden ear-rings and other ornaments, and wearing on the wrists bracelets of conchs, my heart is afflicted with despondency. And Dhananjaya who hath not a bowman equal unto him on earth in prowess, now passeth his days in singing, surrounded by women. Beholding that son of Pritha who in virtue, heroism and truth, was the most admired in the world, now living in the guise of a woman, my heart is afflicted with sorrow. When I behold, the godlike Partha in the music-hall like an elephant with rent temples surrounded by she-elephants in the midst of females, waiting before Virata the king of the Matsyas, then I lose all sense of directions. Surely, my mother-in-law doth not know Dhananjaya to be afflicted with such extreme distress. Nor doth she know that descendant of the Kuru race, Ajatasatru, addicted to disastrous dice, to be sunk in misery. O Bharata, beholding the youngest of you all, Sahadeva, superintending the kine, in the guise of a cowherd, I grow pale. Always thinking of Sahadeva's plight, I cannot, O Bhimasena, obtain sleep,--what to speak you of the rest? I do not know, O mighty-armed one, what sin Sahadeva may have committed for which that hero of unbaffled prowess suffereth such misery. O foremost of the Bharatas, beholding that beloved brother of thine, that bull among men, employed by Matsya in looking after his kine, I am filled with woe. Seeing that hero of proud disposition gratifying Virata, by living at the head of his cowherds, attired in robes dyed in red. I am attacked with fever. My mother-in-law always applauds the heroic Sahadeva as one possessed of nobility, excellent behaviour, and rectitude of conduct. Ardently attached to her sons, the weeping Kunti stood, embracing Sahadeva while he was about to set out (with us) for the great forest. And she addressed me saying, "Sahadeva is bashful and sweet-speeched, and virtuous. He is also my favourite child. Therefore, O Yajnaseni, tend him in the forest day and night. Delicate and brave, devoted to the king, and always worshipping his elder brother, do thou, O Panchali, feed him thyself.' O Pandava, beholding that foremost of warriors, Sahadeva, engaged in tending kine, and sleeping at night on calf-skins, how can I bear to live? He again who is crowned with the three attributes of beauty, arms, and intelligence, is now the superintendent of Virata's steeds. Behold the change brought on by time. Granthika (Nakula), at sight of whom hostile hosts fled from the field of battle, now traineth horses in the presence of the king, driving them with the speed. Alas, I now see that handsome youth wait upon the gorgeously decked and excellent Virata, the king of the Matsyas, and display horses before him. O son of Pritha, afflicted as I am with all these hundred kinds of misery on account of Yudhishthira, why dost thou, O chastiser of foes, yet deem me happy? Listen now to me, O son of Kunti, as I tell thee of other woes far surpassing these. What can be sadder to me than miseries so various as these should emaciate me while ye are alive.'"

SECTION XX

"Draupadi said, 'Alas, on account of that desperate gambler, I am now under Sudeshna's command, living in the palace in the guise of a Sairindhri. And, O chastiser of foes, behold the plight of poignant woe which I, a princess, am now in. I am living in expectation of the close of this stated period.[14] The extreme of misery, therefore, is mine. Success of purpose, victory, and defeat, as regards mortals, are transitory. It is in this belief that I am living in expectation of the return of prosperity to my husbands. Prosperity and adversity revolve like a wheel. It is in this belief that I am living in expectation of the return of prosperity to my husbands. That cause which bringeth on victory, may bring defeat as well. I live in this hope. Why dost thou not, O Bhimasena, regard me as one dead? I have heard that persons that give may beg: that they who slay may be slain; and that they who over-throw others may themselves be overthrown by foes. Nothing is difficult for Destiny and none can over-ride Destiny. It is for this that I am awaiting the return of favourable fortune. As a tank once dried, is filled up once again, so hoping for a change for the better, I await the return of prosperity. When one's business that hath been well-provided for is seen to be frustrated, a truly wise person should never strive for bringing back good fortune. Plunged as I am an sorrow, asked or unasked by thee to explain the purpose of these words spoken by me, I shall tell thee everything. Queen of the sons of Pandu and daughter of Drupada, who else, save myself, would wish to live, having fallen into such a plight? O represser of foes, the misery, therefore, that hath overtaken me, hath really humiliated the entire Kuru race, the Panchalas, and the sons of Pandu. Surrounded by numerous brothers and father-in-law and sons, what other woman having such cause for joy, save myself, would be afflicted with such woe? Surely, I must, in my childhood, have committed act highly offensive to Dhatri through whose displeasure, O bull of the Bharata race, I have been visited with such consequences. Mark, O son of Pandu, the pallour that hath come over my complexion which not even a life in the woods fraught as it was with extreme misery, could bring about. Thou, O Pritha's son, knowest what happiness, O Bhima, was formerly mine. Even, I, who was such have now sunk into servitude. Sorely distressed, I can find no rest. That the mighty-armed and terrible bowman, Dhananjaya the son of Pritha, should now live like a fire that hath been put out, maketh me think of all this as attributable to Destiny. Surely, O son of Pritha, it is impossible for men to understand the destinies of creatures (in this world). I, therefore, think this downfall of yours as something that could not be averted by forethought. Alas, she who hath you all, that resemble Indra himself to attend to her comforts--even she, so chaste and exalted, hath now to attend to the comforts of others, that are to her far inferior in rank. Behold, O Pandava, my plight. It is what I do not deserve. You are alive, yet behold this inversion of order that time hath brought. She who had the whole Earth to the verge of the sea under her control, is now under the control of Sudeshna and living in fear of her. She who had dependants to walk both before and behind her, alas, now herself walketh before and behind Sudeshna. This, O Kaunteya, is another grief of mine that is intolerable. O, listen to it. She who had never, save for Kunti, pounded unguents even for her own use, now, good betide thee, poundeth sandal (for others). O Kaunteya, behold these hands of mine which were not so before. Saying this she showed him her hands marked with corns. And she continued, she who had never feared Kunti herself nor thee and thy brothers, now standeth in fear before Virata as a slave, anxious of what that king of kings may say unto her regarding the proper preparation of the unguents, for Matsya liketh not sandal pounded by others.'

"Vaisampayana continued, 'Relating her woes thus, O Bharata, unto Bhimasena, Krishna began to weep silently, casting her eyes on Bhima. And then, with words choked in tears, and sighing repeatedly, she addressed Bhima in these words, powerfully stirring his heart, 'Signal, O Bhima, must have been my offence of old unto the gods, for, unfortunate as I am. I am yet alive, when, O Pandava, I should die.'

"Vaisampayana continued, 'Then that slayer of hostile heroes, Vrikodara, covering his face with those delicate hands of his wife marked with corns, began to weep. And that mighty son of Kunti, holding the hands of Draupadi in his, shed copious tears. And afflicted with great woe, he spoke these words.'"

SECTION XXI

"Bhima said, 'Fie on the might of my arms and fie on the Gandiva of Falguni, inasmuch as thy hands, red before, now become covered with corns. I would have caused a carnage in Virata's court but for the fact that Kunti's son eyed me (by way of forbidding it), or like a mighty elephant. I would, without ado, have crushed the head of Kichaka intoxicated with the pride of sovereignty. When, O Krishna, I beheld thee kicked by Kichaka, I conceived at that instant a wholesale slaughter of the Matsyas. Yudhishthira, however, forbade me by a glance, and, O beauteous lady, understanding his intention I have kept quiet. That we have been deprived of our kingdom, that I have not yet slain the Kurus, that I have not yet taken the heads of Suyodhana and Karna, and Suvala's son Sakuni, and the wicked Duhsasana, these acts and omissions, O lady, are consuming every limb of mine. The thought of those abides in my heart like a javelin implanted in it. O thou of graceful hips, do not sacrifice virtue, and, O noble-hearted lady, subdue thy wrath. If king Yudhishthira hear from thee such rebukes, he will surely put an end to his life. If also Dhananjaya and the twins hear thee speak thus, even they will renounce life. And if these, O slender-waisted maiden, give up life. I also shall not be able to bear my own. In olden days Sarjati's daughter, the beautiful Sukanya, followed into the forest Chyavana of Bhrigu's race, whose mind was under complete control, and over whom, while engaged in ascetic meditation, the ants had built a hill. Thou mayst have heard that Indrasena also who in beauty was like unto Narayani herself, followed her husband aged a thousand years. Thou mayst have heard that Janaka's daughter Sita, the princess of Videha, followed her lord while living in dense woods. And that lady of graceful hips, Rama's beloved wife, afflicted with calamities and persecuted by the Rakshasas, at length regained the company of Rama. Lopamudra also, O timid one, endued with youth and beauty, followed Agastya, renouncing all the objects of enjoyment unattainable by men. And the intelligent and faultless Savitri also followed the heroic Satyavan, the son of Dyumatsena, alone into the world of Yama. Even like these chaste and beautiful ladies that I have named, thou, O blessed girl, bloomest with every virtue. Do thou spend a short while more that is measured by even a half month. And when the thirteenth year is complete, thou wilt (again) become the Queen regnant of a king.' Hearing these words, Draupadi said, 'Unable, O Bhima, to bear my griefs, it is from grief alone that I have shed these tears. I do not censure Yudhishthira. Nor is there any use in dwelling on the past. O Bhima of mighty strength, come quickly forward to the work of the hour. O Bhima, Kaikeyi, jealous of my beauty, always pains me by her endeavours to prevent the king from taking a fancy to me. And understanding this disposition of hers, the wicked-souled Kichaka of immoral ways constantly solicits me himself. Angry with him for this, but then suppressing my wrath I answer that wretch deprived of sense by lust, saying, 'O Kichaka, protect thyself. I am the beloved queen and wife of five Gandharvas. Those heroes in wrath will slay thee that art so rash.' Thus addressed, Kichaka of wicked soul replied unto me, saying, 'I have not the least fear of the Gandharvas, O Sairindhri of sweet smiles. I will slay hundred thousand Gandharvas, encountering them in battle. Therefore, O timid one, do thou consent.' Hearing all this, I again addressed the lust-afflicted Suta, saying, 'Thou art no match for those illustrious Gandharvas. Of respectable percentage and good disposition, I ever adhere to virtue and never wish for the death of any one. It is for this that thou I vest, O Kichaka!' At this, that wight of wicked soul burst out into a loud laughter. And it came to pass that Kaikeyi previously urged by Kichaka, and moved by affection for her brother, and desirous of doing him a good turn, despatched me to him, saying 'Do thou, O Sairindhri, fetch wine from Kichaka's quarter's!' On beholding me the Suta's son at first addressed me in sweet words, and when that failed, he became exceedingly enraged, and intended to use violence.

Understanding the purpose of the wicked Kichaka, I speedily rushed towards the place where the king was. Felling me on the ground the wretch then kicked me in the very presence of the king himself and before the eyes of Kanka and many others, including charioteers, and royal favourites, and elephant-riders, and citizens. I rebuked the king and Kanka again and again. The king, however, neither prevented Kichaka, nor inflicted any chastisement on him. The principal ally of king Virata in war, the cruel Kichaka reft of virtue is loved by both the king and the queen. O exalted one, brave, proud, sinful, adulterous, and engrossed in all objects of enjoyment, he earneth immense wealth (from the king), and robs the possessions of others even if they cry in distress. And he never walketh in the path of virtue, nor doth he any virtuous act. Of wicked soul, and vicious disposition, haughty and villainous, and always afflicted by the shafts of Kama, though repulsed repeatedly, if he sees me again, he will outrage me. I shall then surely renounce my life. Although striving to acquire virtue (on my death) your highly meritorious acts will come to naught. Ye that are now obeying your pledge, ye will lose your wife. By protecting, one's wife one's offspring are protected, and by protecting one's offspring, one's own self is protected. And it is because one begets one's own self in one's wife that the wife is called Jaya[15] by the wise. The husband also should be protected by the wife, thinking,--How else will he take his birth in my womb?--I have heard it from Brahmanas expounding the duties of the several orders that a Kshatriya hath no other duty than subduing enemies. Alas, Kichaka kicked me in the very presence of Yudhishthira the Just, and also of thyself, O Bhimasena of mighty strength. It was thou, O Bhima, that didst deliver me from the terrible Jatasura. It was thou also that with thy brothers didst vanquish Jayadratha. Do thou now slay this wretch also who hath insulted me. Presuming upon his being a favourite of the king, Kichaka, O Bharata, hath enhanced my woe. Do thou, therefore, smash this lustful wight even like an earthen pot dashed upon a stone. If, O Bharata, tomorrow's sun sheds his rays upon him who is the source of many griefs of mine, I shall, surely, mixing poison (with some drink), drink it up,--for I never shall yield to Kichaka. Far better it were, O Bhima, that I should die before thee.'

"Vaisampayana Continued, 'Having said this, Krishna, hiding her face in Bhima's breast began to weep. And Bhima, embracing her, consoled her to the best of his power. And having abundantly consoled that slender-waisted daughter of Drupada by means of words fraught with grave reason and sense, he wiped with his hands her face flooded with tears. And thinking of Kichaka and licking with his tongue the corners of his mouth, Bhima, filled with wrath thus spake to that distressed lady.'"

SECTION XXII

"Bhima said, 'I will, O timid one, do even as thou sayest. I will presently slay Kichaka with all his friends. O Yajnaseni of sweet smiles, tomorrow evening, renouncing sorrow and grief, manage to have a meeting with Kichaka. The dancing-hall that the king of the Matsya hath caused to be erected is used by the girls for dancing during the day. They repair, however, to their homes at night. There in that hall, is an excellent and well-placed wooden bed-stead. Even there I will make him see the spirits of his deceased grandsires. But, O beautiful one, when thou holdest converse with him, thou must manage it so that others may not espy thee."

"Vaisampayana continued, 'Having thus conversed with others, and shed tears in grief, they waited for the dawn of that night with painful impatience. And when the night had passed away, Kichaka, rising in the morning, went to the palace, and accosted Draupadi saying, 'Throwing thee down in the court I kicked thee in the presence of the king. Attacked by mighty self, thou couldst not obtain protection. This Virata is in name only the king of the Matsyas. Commanding the forces of this realm it is I, who am the real lord of the Matsyas. Do thou, O timid one, accept me cheerfully. I shall become thy slave. And, O thou of graceful hips, I will immediately give thee a hundred nishkas, and engage a hundred male and a hundred female servants (to tend thee), and will also bestow on thee cars yoked with she-mules. O timid lady, let our union take place.' Draupadi replied, 'O Kichaka, know even this is my condition. Neither thy friends nor thy brothers should know thy union with me. I am a terror of detection by those illustrious Gandharvas. Promise me this, and I yield to thee.' Hearing this Kichaka said, 'I will, O thou of graceful hips, do even as thou sayest. Afflicted by the god of love, I will, O beauteous damsel, alone repair to thy abode for union with thee, O thou of thighs round and tapering like the trunks of the plantain,--so that those Gandharvas, effulgent as the sun, may not come to know of this act of thine.' Draupadi said, 'Do thou, when it is dark, go to the dancing-hall erected by the king of the Matsyas where the girls dance during the day, repairing to their respective homes at night. The Gandharvas do not know that place. We shall then without doubt, escape all censure.'

"Vaisampayana continued, 'Reflecting on the subject of her conversation with Kichaka, that half a day seemed to Krishna as long as a whole month. And the stupid Kichaka also, not knowing that it was Death that had assumed the form of a Sairindhri, returning home experienced the greatest delight. And deprived of sense by lust, Kichaka became speedily engaged in embellishing his person with unguents and garlands and ornaments. And while he was doing all this, thinking of that damsel of large eyes, the day seemed to him to be without an end. And the beauty of Kichaka, who was about to forsake his beauty for ever, seemed to heighten, like the wick of a burning lamp about to expire. And reposing the fullest confidence in Draupadi, Kichaka, deprived of his senses by lust and absorbed in the contemplation of expected meeting, did not even perceive that the day had departed. Meanwhile, the beautiful Draupadi approaching her husband Bhima of the Kuru race, stood before him in the kitchen. And that lady with tresses ending in beautiful curls then spake unto him, saying, 'O chastiser of foes, even as thou hadst directed, I have given Kichaka to understand that our meeting will take place in the dancing-hall. Alone will he come at night to the empty hall. Slay him there, O thou of mighty arms. Do thou, O son of Kunti, repair to that dancing-hall, and take the life, O Pandava, of Kichaka, that son of a Suta intoxicated with vanity. From vanity alone, that son of a Suta slights the

Gandharvas. O best of smiters, lift him up from the earth even as Krishna had lifted up the Naga (Kaliya) from the Yamuna. O Pandava, afflicted as I am with grief, wipe thou my tears, and blessed be thou, protect thy own honour and that of thy race.'

"Bhima said, 'Welcome, O beauteous lady, Except the glad tidings thou bringest me, I need, O thou of exceeding beauty, no other aid whatever. The delight that I feel, O thou of great beauty, on hearing from thee about my coming encounter with Kichaka, is equal to what I felt in slaying Hidimva. I swear unto thee by Truth, by my brothers, and by morality, that I will slay Kichaka even as the lord of the celestials slew Vritra. Whether secretly or openly, I will crush Kichaka, and if the Matsyas fight for him, then I will slay them too. And slaying Duryodhana afterwards, I shall win back the earth. Let Yudhishthira, the son of Kunti, continue to pay homage unto the king of Matsya.' Hearing these words of Bhima, Draupadi said, 'In order that, O lord, thou mayst not have to renounce the truth already pledged to me, do thou, O hero, slay Kichaka in secret.' Bhima assuring her said, 'Even today I shall slay Kichaka together with his friends unknown to others during the darkness of the night. I shall, O faultless lady, crush, even as an elephant crusheth a vela fruit, [16] the head of the wicked Kichaka who wisheth for what is unattainable by him!'

"Vaisampayana continued, 'Repairing first to the place of assignation at night, Bhima sat down, disguising himself. And he waited there in expectation of Kichaka, like a lion lying in wait for a deer. And Kichaka, having embellished his person as he chose, came to the dancing-hall at the appointed time in the hope of meeting Panchali. And thinking of the assignation, he entered the chamber. And having entered that hall enveloped in deep gloom, that wretch of wicked soul came upon Bhima of incomparable prowess, who had come a little before and who was waiting in a corner. And as an insect approacheth towards a flaming fire, or a puny animal towards a lion, Kichaka approached Bhima, lying down in a bed and burning in anger at the thought of the insult offered to Krishna, as if he were the Suta's Death. And having approached Bhima, Kichaka possessed by lust, and his heart and soul filled with ecstacy smilingly said, 'O thou of pencilled eye-brows, to thee I have already given many and various kinds of wealth from the stores earned by me, as well as hundred maids and many fine robes, and also a mansion with an inner apartment adorned with beauteous and lovely and youthful maid servants and embellished by every kind of sports and amusements And having set all those apart for thee, I have speedily come hither. And all on a sudden, women have begun to praise me, saying, 'There is not in this world any other person like unto thee in beauty and dress!' Hearing this, Bhima said, 'It is well that thou art handsome, and it is well thou praisest thyself. I think, however, that thou hadst never before this such pleasurable touch! Thou hast an acute touch, and knowest the ways of gallantry. Skilled in the art of love-making, thou art a favourite with women. There is none like thee in this world!'

"Vaisampayana continued, 'Saying this, that son of Kunti, the mighty-armed Bhima of terrible prowess, suddenly rose up, and laughingly said, 'Thy sister, O wretch, shall today behold thee dragged by me to the ground, like a mighty elephant, huge as a mountain, dragged to the ground by a lion. Thyself slain Sairindhri will live in peace, and we, her husbands, will also live in peace.' Saying this, the mighty Bhima seized Kichaka by the hairs of his head, which were adorned with garlands. And thus seized with force by the hair, that foremost of mighty persons, Kichaka, quickly freed his hair and grasped the arms of Bhima. And then between those lions among men, fired with wrath, between that chief of the Kichaka clan, and that best of men, there ensued a hand-to-hand encounter, like that between two powerful elephants for a female elephant in the season of spring, or like that which happened in days of yore between those lions among monkeys, the brothers Vali and Sugriva. And both equally infuriate and both eager for victory, both those combatants raised their arms resembling snakes furnished with five hoods, and attacked each other with their nails and teeth, wrought up to frenzy of wrath. Impetuously assailed by the powerful Kichaka in that encounter, the resolute Bhima did not waver a single step. And locked in each other's embraces and dragging each other, they fought on like two mighty bulls. And having nails and teeth for their weapons, the encounter between them was fierce and terrible like that of two furious tigers. And felling each other in fury, they encountered each other like a couple of elephants with rent temples. And the mighty Bhima then seized Kichaka, and Kichaka, that foremost of strong persons threw Bhima down with violence. And as those mighty combatants fought on, the crash of their arms produced a loud noise that resembled the clatter of splitting bamboos. Then Vrikodara throwing Kichaka down by main force within the room, began to toss him about furiously even as a hurricane tosseth a tree. And attacked thus in battle by the powerful Bhima, Kichaka grew weak and began to tremble. For all that, however, he tugged at the Pandava to the best of his power. And attacking Bhima, and making him wave a little, the mighty Kichaka struck him with his knees and brought him down to the ground. And overthrown by the powerful Kichaka, Bhima quickly rose up like Yama himself with mace in hand. And thus that powerful Suta and the Pandava, intoxicated with strength and challenging each other, grappled with each other at midnight in that solitary place. And as they roared at each other in wrath, that excellent and strong edifice began to shake every moment. And slapped on the chest by the mighty Bhima, Kichaka fired with wrath moved not a single pace. And bearing for a moment only that onslaught incapable of being born on earth, the Suta, overpowered by Bhima's might, became enfeebled. And seeing him waning weak, Bhima endued with great strength forcibly drew Kichaka towards his breast, and began to press hard. And breathing hard again and again in wrath, that best of victors, Vrikodara, forcibly seized Kichaka by the hair. And having seized Kichaka, the mighty 'Bhima began to roar like a hungry tiger that hath killed a large animal. And finding him exceedingly exhausted, Vrikodara bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to roar frightfully like a broken trumpet.[17] And in order to pacify Krishna's wrath Vrikodara grasped Kichaka's throat with his arms and began to squeeze it. And assailing with his knees the waist of that worst of the Kichakas, all the limbs of whose body had been broken into fragments and whose eye-lids were closed, Vrikodara slew him, as one would slay a beast. And beholding Kichaka entirely motionless, the son of Pandu began to roll him about on the ground. And Bhima then said, 'Slaying this wretch who intended to violate our wife,--this thorn in the side of Sairindhri, I am freed from the debt I owed to my brothers, and have attained perfect peace.' And having said this, that foremost of men, with eyes red in wrath, relinquished his hold of Kichaka, whose dress and ornaments had been thrown off his person, whose eyes were rolling, and whose body was yet trembling. And that foremost of mighty persons, squeezing his own hands, and biting his lips in rage, again attacked his adversary and thrust his arms and legs and neck and head into his body like the wielder of the Pinaka reducing into shapeless mass the deer, which form sacrifice had assumed in order to escape his ire. And having; crushed all his limbs, and reduced him into a ball of flesh, the mighty Bhimasena showed him unto Krishna. And endued with mighty energy that hero then addressed Draupadi, that foremost of all women, saying, 'Come princess of Panchala, and see what hath become of that lustful wretch!' And saying this, Bhima of terrible prowess began to press with his feet the body of that wicked wight. And lighting a torch then and showing Draupadi the body of Kichaka, that hero addressed her, saying, 'O thou of tresses ending in beautiful curls, those that solicit thee, endued as thou art with an excellent disposition and every virtue, will be slain by me even as this Kichaka hath been, O timid one.' And having accomplished that difficult task so highly agreeable to Krishna--having indeed slain Kichaka and thereby pacified his wrath, Bhima bade farewell to Krishna, the daughter of Drupada, and quickly went back to the kitchen. And Draupadi also, that best of women, having caused Kichaka to be slain had her grief removed and experienced the greatest delight. And addressing the keepers of the dancing-hall, she said, 'Come ye and behold Kichaka who had violated after other people's wives lieth down here, slain by my Gandharva husbands.' And hearing these words the guards of the dancing hall soon came by thousands to that spot, torches in hand. And repairing to that room, they beheld the lifeless Kichaka thrown on the ground, drenched with blood. And beholding him without arms and legs, they were filled with grief. And as they gazed at Kichaka, they were struck with amazement. And seeing that superhuman act, viz., the overthrow of Kichaka, they said, 'Where is his neck, and where are his legs?' And beholding him in this plight they all concluded that he had been killed by a Gandharva.'"

SECTION XXII

"Vaisampayana said, 'Then all the relatives of Kichaka, arriving at that place, beheld him there and began to wail aloud, surrounding him on all sides. And beholding Kichaka with every limb mangled, and lying like a tortoise dragged to dry ground from the water, all of them were overcome with exceeding fright, and the bristles of their bodies stood on end. And seeing him crushed all over by Bhima, like a Danava by Indra, they proceeded to take him outside, for performing his funeral obsequies. And then those persons of the Suta clan thus assembled together espied Krishna of faultless limbs hard by, who stood reclining on a pillar. And all the Kichakas assembled there, exclaimed, 'Let this unchaste woman be slain for whom Kichaka hath himself lost his life. Or, without slaying her here, let us cremate her with him that had lusted after her,--for it behoveth us to accomplish in every way what is agreeable to that deceased son of Suta.' And then they addressed Virata, saying, 'It is for her sake that Kichaka hath lost his life. Let him, therefore, be cremated along with her. It behoveth thee to grant this permission.' Thus addressed by them, king Virata, O monarch, knowing fully well the prowess of the Suta gave his assent to Sairindhri being burnt along with the Suta's son. And at this, the Kichakas approaching the frightened and stupefied Krishna of lotus-like eyes, seized her with violence. And binding that damsel of slender-waist and placing her upon the bier, they set out with great energy towards the cemetary. And, O king, while thus forcibly carried towards the cemetary by those sons of the Suta tribe, the blameless and chaste Krishna living under the protections of her lords, then wailed aloud for the help of her husbands, saying, 'Oh, let Jaya, and Jayanta, and Vijaya and Jayatsena, and Jayadvala listen to my words. The Sutas are taking me away. Let those illustrious Gandharvas endued with speed of hand, the clatter of whose cars is loud and the twang of whose bowstrings in the midst of the mighty conflict are heard like the roar of thunder, listen to my words,--the Sutas are taking me away!'

"Vaisampayana continued, 'Hearing those sorrowful words and lamentations of Krishna, Bhima, without a moment's reflection started up from his bed and said, 'I have heard, O Sairindhri the words thou hast spoken. Thou hast, therefore, O timid lady, no more fear at the hands of the Sutas.

"Vaisampayana continued, 'Having said this, the mighty-armed Bhima desirous of slaying the Kichakas, began to swell his body. And carefully changing his attire, he went out of the palace by a wrong egress. And climbing over a wall by the aid of a tree, he proceeded towards the cemetary whither the Kichakas had gone. And having leapt over the wall, and gone out of the excellent city, Bhima impetuously rushed to where the Sutas were. And, O monarch, proceeding towards the funeral pyre he beheld a large tree, tall as palmyra-palm, with gigantic shoulders and withered top. And that slayer of foes grasping with his arms that tree measuring ten Vyamas, uprooted it, even like an elephant, and placed it upon his shoulders. And taking up that tree with trunk and branches and measuring ten Vyamas, that mighty hero rushed towards the Sutas, like Yama himself, mace in hand. And by the impetus of his rush[18] banians and peepals and Kinsukas falling down on the earth lay in clusters. And beholding that Gandharva approach them like a lion in fury, all the Sutas trembling with fear and greatly distressed, became panic-struck. And they addressed each other, saying, 'Lo, the powerful Gandharva cometh hither, filled with rage, and with an upraised tree in hand. Let Sairindhri, therefore, from whom this danger of ours hath arisen, be set free.' And beholding the tree that had been uprooted by Bhimasena, they set Draupadi free and ran breathlessly towards the city And seeing them run away, Bhima, that mighty son of the Wind-god, despatched, O foremost of kings, by means of that tree, a hundred and five of them unto the abode of Yama, like the wielder of the thunderbolt slaying the Danavas. And setting Draupadi free from her bonds, he then, O king, comforted her. And that mighty-armed and irrepressible Vrikodara, the son of Pandu, then addressed the distressed princess of Panchala with face bathed in tears, saying, 'Thus, O timid one, are they slain that wrong thee without cause. Return, O Krishna, to the city. Thou hast no longer any fear; I myself will go to the Virata's kitchen by another route.'

"Vaisampayana continued, 'It was thus, O Bharata, that a hundred and five of those Kichakas were slain. And their corpses lay on the ground, making the place look like a great forest overspread with uprooted trees after a hurricane. Thus fell those hundred and five Kichakas. And including Virata's general slain before, the slaughtered Sutas numbered one hundred and six. And beholding that exceedingly wonderful feat, men and women that assembled together, were filled with astonishment. And the power of speech, O Bharata, was suspended in every one.'"

SECTION XXIV

"Vaisampayana said, 'And beholding the Sutas slain, the citizens went to the king, and represented unto him what had happened, saying, 'O king, those mighty sons of the Sutas have all been slain by the Gandharvas. Indeed, they lie scattered on the earth like huge peaks of mountains riven by thunder. Sairindhri also, having been set free, returneth to thy palace in the city. Alas, O king, if Sairindhri cometh, thy entire kingdom will be endangered. Sairindhri is endued with great beauty; the Gandharvas also here exceedingly powerful. Men again, without doubt, are naturally sexual. Devise, therefore, O king, without delay, such means that in consequence of wrongs done to Sairindhri, thy kingdom may not meet with destruction.' Hearing those words of theirs, Virata, that lord of hosts, said unto them, 'Do ye perform the last rites of the Sutas. Let all the Kichakas be burnt, in one blazing pyre with gems and fragrant unguents in profusion.' And filled with fear, the king then addressed his queen Sudeshna, saying, 'When Sairindhri comes back, do thou tell her these words from me, 'Blessed be thou, O fair-faced Sairindhri. Go thou whithersoever thou likest. The king hath been alarmed, O thou of graceful hips, at the defeat already experienced at the hands of the Gandharvas. Protected as thou art by the Gandharvas, I dare not personally say all this to thee. A woman, however, cannot offend, and it is for this that I tell thee all this through a woman.'

"Vaisampayana continued, 'Thus delivered by Bhimasena after the slaughter of the Sutas, the intelligent and youthful Krishna relieved from all her fears, washed her limbs and clothes in water, and proceeded towards the city, like a doe frightened by a tiger. And beholding her, the citizens, O king, afflicted with the fear of the Gandharvas fled in all directions. And some of them went so far as to shut their eyes. And then, O king at the gate of the kitchen, the princess of Panchala saw Bhimasena staying, like an infuriate elephant of gigantic proportions. And looking upon him with wonder-expanded eyes, Draupadi, by means of words intelligible to them alone, said, 'I bow unto that prince of the Gandharvas, who hath rescued me.' At these words of her, Bhima said, 'Hearing these words of hers in obedience to whom those persons were hitherto living in the city, they will henceforth range here, regarding themselves as freed from the debt.'[19]

"Vaisampayana continued, 'Then she beheld the mighty-armed Dhananjaya, in the dancing-hall instructing king Virata's daughters in dancing. And issuing with Arjuna from the dancing-hall, all those damsels came to Krishna who had arrived there, and who had been persecuted so sorely, all innocent though she was. And they said, 'By good luck also it is, O Sairindhri, that thou hast been delivered from thy dangers. By good luck it is that thou hast returned safe. And by good luck also it is that those Sutas have been slain that had wronged thee, innocent though thou art.' Hearing this, Virhannala said, 'How hast thou, O Sairindhri, been delivered? And how have those sinful wretches been slain? I wish to learn all this from thee exactly as it occurred.' Sairindhri replied, 'O blessed Vrihannala, always passing thy days happily in the apartments of the girls, what concern hast thou with Sairindhri's fate to say? Thou hast no grief to bear that Sairindhri hath to bear! It is for this, that thou askest me thus, distressed as I am in ridicule.' Thereat Vrihannala said, 'O blessed one, Vrihannala also hath unparalleled sorrows of her own. She hath become as low as a brute. Thou dost not, O girl, understand this. I have lived with thee, and thou, too hast lived with us. When, therefore, thou art afflicted with misery, who is it that will not, O thou of beautiful hips, feel it? But no one can completely read another's heart. Therefore it is, O amiable one, that thou knowest not my heart!'

"Vaisampayana continued, 'Then Draupadi, accompanied by those girls entered the royal abode, desirous of appearing before Sudeshna. And when she came before the queen, Virata's wife addressed her at the command of the king, saying, 'Do thou, O Sairindhri, speedily go whithersoever thou likest. The king, good betide thee, hath been filled with fear at this discomfiture at the hands of the Gandharvas. Thou art, O thou of graceful eye-brows, young and unparalleled on earth in beauty. Thou art, besides, an object of desire with men. The Gandharvas again, are exceedingly wrathful.' Thereat Sairindhri said, 'O beauteous lady, let the king suffer me to live here for only thirteen days more. Without doubt, the Gandharvas also will be highly obliged at this. They will then convey me hence and do what would be agreeable to Virata. Without doubt, the king, by doing this, with his friends, will reap great benefit.'"

SECTION XXV

"Vaisampayana said, 'At the slaughter of Kichaka and brothers, people, O king, thinking of this terrible feat, were filled with surprise. And in the city and the provinces it was generally bruited about that for bravery the king's Vallava and Kichaka were both mighty warriors. The wicked Kichaka, however, had been an oppressor of men and a dishonourer of other people's wives. And it was for this that wicked of sinful soul had been slain by the Gandharvas. And it was thus, O king, that people began to speak, from province to province of the invincible Kichaka, that slayer of hostile ranks.

'Meanwhile, the spies employed by Dhritarashtra's son, having searched various villages and towns and kingdoms and done all that they had been commanded to do and completed their examination, in the manner directed, of the countries indicated in their orders, returned to Nagarupa, gratified with at least one thing that they had learnt.[20] And seeing Dhritarashtra's son king

Duryodhana of the Kuru race seated in his court with Drona and Karna and Kripa, with the high-souled Bhishma, his own brothers, and those great warriors--the Trigartas, they addressed him, saying, 'O lord of men, great hath been the care always bestowed by us in the search after the sons of Pandu in that mighty forest. Searched have we through the solitary wilderness abounding with deer and other animals and overgrown with trees and creepers of diverse kind. Searched have we also in arbours of matted woods and plants and creepers of every species, but we have failed in discovering that track by which Pritha's son of irrepressible energy may have gone. Searched have we in these and other places for their foot-prints. Searched have we closely, O king, on mountain tops and in inaccessible fastnesses, in various kingdoms and provinces teeming with people, in encampments and cities. No trace have yet been found of the sons of Pandu. Good betide thee, O bull among men, it seems that they have perished without leaving a mark behind. O foremost of warriors, although we followed in the track of those warriors, yet, O best of men, we soon lost their footprints and do not know their present residence. O lord of men, for some time we followed in the wake of their charioteers. And making our inquiries duly, we truly ascertained what we desired to know. O slayer of foes, the charioteers reached Dwaravati without the sons of Pritha among them. O king, neither the sons of Pandu, nor the chaste Krishna, are in that city of Yadavas. O bull of the Bharata race, we have not been able to discover either their track or their present abode. Salutations to thee, they are gone for good. We are acquainted with the disposition of the sons of Pandu and know something of the feats achieved by them. It behoveth thee, therefore, O lord of men, to give us instructions, O monarch, as to what we should next do in the search after the sons of Pandu. O hero, listen also to these agreeable words of ours, promising great good to thee. King Matsya's commander, Kichaka of wicked soul, by whom the Trigartas, O monarch, were repeatedly vanquished and slain with mighty force, now lieth low on the ground with all his brothers, slain, O monarch, by invisible Gandharvas during the hours of darkness, O thou of unfading glory. Having heard this delightful news about the discomfiture of our enemies, we have been exceedingly gratified, O Kauravya. Do thou now ordain what should next be done.'"

SECTION XXVI

(Go-harana Parva)

"Vaisampayana said, 'Having listened to these words of his spies, king Duryodhana reflected inwardly for some time and then addressed his courtiers, saying, 'It is difficult to ascertain the course of events definitely. Discern ye all, therefore, whither the sons of Pandu have gone, of this thirteenth year which they are to pass undiscovered by us all, the greater part hath already expired. What remains is by much the smaller. If, indeed, the sons of Pandu can pass undiscovered what remains of this year, devoted to the vow of truth as they are, they will then have fulfilled their pledge. They will then return like mighty elephants with temporal juice trickling down, or like snakes of virulent poison. Filled with wrath, they will, without doubt, be inflicters of terrible chastisement on the Kurus. It behoveth ye, therefore, to make such efforts without loss of time as may induce the sons of Pandu, acquainted as they are with the proprieties of time, and staying as they now are in painful disguise, to re-enter the woods suppressing their rage. Indeed, adopt ye such means as may remove all causes of quarrel and anxiety from the kingdom, making it tranquil and foeless and incapable of sustaining a diminution of territory.' Hearing these words of Duryodhana, Kama said, 'Let other spies, abler and more cunning, and capable of accomplishing their object, quickly go hence, O Bharata. Let them, well-disguised, wander through swelling kingdoms and populous provinces, prying into assemblies of the learned and delightful retreats of provinces. In the inner apartments of palaces, in shrines and holy spots, in mines and diverse other regions, the sons of Pandu should be searched after with well-directed eagerness. Let the sons of Pandu who are living in disguise be searched after by well-skilled spies in large numbers, devoted to their work, themselves well-disguised, and all well-acquainted with the objects of their search. Let the search be made on the banks of rivers, in holy regions, in villages and towns, in retreats of ascetics, in delightful mountains and mountain-caves.' When Karna ceased, Duryodhana's second brother Dussasana, wedded to a sinful disposition, then addressed his eldest brother and said, 'O monarch, O lord of men, let those spies only in whom we have confidence, receiving their rewards in advance, once more go after the search. This and what else hath been said by Karna have our fullest approval. Let all the spies engage themselves in the search according to the directions already given. Let these and others engage in the search from province to province according to approved rules. It is my belief, however, that the track the Pandavas have followed or their present abode or occupation will not be discovered. Perhaps, they are closely concealed; perhaps, they have gone to the other side of the ocean. Or, perhaps, proud as they are of their strength and Courage, they have been devoured by wild beasts; or perhaps, having been overtaken by some unusual danger, they have perished for eternity. Therefore, O prince of the Kuru race, dispelling all anxieties from thy heart, achieve what thou wilt, always acting according to thy energy.'"

SECTION XXVII

"Vaisampayana said, "Endued with mighty energy and possessed of great discernment, Drona then said, 'Persons like the sons of Pandu never perish nor undergo discomfiture. Brave and skilled in every science, intelligent and with senses under control, virtuous and grateful and obedient to the virtuous Yudhishthira, ever following in the wake of their eldest brother who is conversant with the conclusions of policy and virtue and profit, who is attached to them as a father, and who strictly adhereth to virtue and is firm in truth,--persons like them that are thus devoted to their illustrious and royal brother, who gifted with great intelligence, never injureth any body and who in his turn himself obeyeth his younger brothers, never perish in this way. Why, then, should not (Yudhishthira) the son of Pritha possessing a knowledge of policy, be able to restore the prosperity of his brothers who are so obedient and devoted and high-souled? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish. This is what I see by my intellect. Do, therefore, quickly and without loss of time, what should now be done, after proper reflection. And let also the abode which the sons of Pandu with souls under control as regards every purpose of life, are to occupy, be now settled. Heroic and sinless and possessed of ascetic merit, the Pandavas are difficult to be discovered (within the period of non-discovery). Intelligent and possessed of every virtue, devoted to truth and versed in the principles of policy, endued with purity and holiness, and the embodiment of immeasurable energy, the son of Pritha is capable of consuming (his foes) by a glance alone of his eyes. Knowing all this, do what is proper. Let us, therefore, once more search after them, sending Brahmanas and Charanas, ascetics crowned with success, and others of this kind who may have a knowledge of those heroes!'"

SECTION XXVIII

"Vaisampayana said, 'Then that grandsire of the Bharatas, Bhishma the son of Sutanu, conversant with the Vedas, acquainted with the proprieties of time and place, and possessing a knowledge of every duty of morality, after the conclusion of Drona's speech, applauded the words of the preceptor and spake unto the Bharatas for their benefit these words consistent with virtue, expressive of his attachment to the virtuous Yudhishthira, rarely spoken by men that are dishonest, and always meeting with the approbation of the honest. And the words that Bhishma spake were thoroughly impartial and worshipped by the wise. And the grandsire of the Kurus said, 'The words that the regenerate Drona acquainted with the truth of every affair hath uttered, are approved by me. I have no hesitation in saying so. Endued with every auspicious mark, observant of virtuous vows, possessed of Vedic lore, devoted to religious observances, conversant with various sciences, obedient to the counsels of the aged, adhering to the vow of truth, acquainted with the proprieties of time, observant of the pledge they have given (in respect of their exile), pure in their behaviour, ever adhering to the duties of the Kshatria order, always obedient to Kesava, high-souled, possessed of great strength, and ever-bearing the burthens of the wise, those heroic ones can never wither under misfortune. Aided by their own energy, sons of Pandu who are now leading a life of concealment in obedience to virtue, will surely never perish. It is even this that my mind surmiseth. Therefore, O Bharata, I am for employing the aid of honest counsel in our behaviour towards the sons of Pandu. It would not be the policy of any wise man to cause them to be discovered now by means of spies,[21] what we should do unto the sons of Pandu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to thee. People like me should never give such counsels to him that is dishonest, for only counsels (like those I would give) should be offered unto them that are honest. Counsels, however, that are evil, should under no circumstances be offered. He, O child, that is devoted to truth and obedient to the aged, he, indeed, that is wise, while speaking in the midst of an assembly, should under all circumstances speak the truth, if the acquisition of virtue be an object with him. I should, therefore, say that I think differently from all those people here, in respect of the abode of Yudhishthira the just in this the thirteenth year of his exile. The ruler, O child, of the city or the province where king Yudhishthira resides cannot have any misfortune. Charitable and liberal and humble and modest must the people be of the country where king Yudhishthira resides. Agreeable in speech, with passions under control, observant of truth, cheerful, healthy, pure in conduct, and skilful in work must the people be of the country where king Yudhishthira resides. The people of the place, where Yudhishthira is, cannot be envious or malicious, or vain, or proud, but must all adhere to their respective duties. Indeed, in the place where Yudhishthira resides, Vedic hymns will be chanted all around, sacrifices will be performed, the last full libations will always be poured, [22] and gifts to Brahmanas will always be in profusion. There the clouds, without doubt, pour abundant rain, and furnished with good harvest the country will ever be without fear. There the paddy will not be without grain, fruits will not be bereft of juice, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words. There where king Yudhishthira resides, the breezes will be delicious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed or weak, and milk and curds and butter will all be savoury and nutritious. There where king Yudhishthira resides, every kind of corn will be full of nutrition and every edible full of flavour. There where king Yudhishthira resides, the objects of all the senses, viz.,--taste, touch, smell, and hearing, will be endued with excellent attributes. There where king Yudhishthira resides, the sights and scenes will be gladdening. And the regenerate ones of that place will be virtuous and steady in observing their respective duties. Indeed, in the country where the sons of Pandu may have taken up their abode during this thirteenth year of their exile, the people will be contented and cheerful, pure in conduct and without misery of any kind. Devoted to gods and guests and the worship of these with their whole soul, they will be fond of giving away, and filled with great energy, they will all be observant of eternal virtue. There where king Yudhishthira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant of sacrifices and pure vows, and hating untruth in speech, the people of the place where king Yudhishthira may reside will always be desirous of obtaining what is good, auspicious and beneficial. There where Yudhishthira resides, the people will certainly be desirous of achieving what is good, and their hearts will always incline towards virtue, and their vows being agreeable they themselves are ever-engaged in the acquisition of religious merit. O child, that son of Pritha in whom are intelligence and charity, the highest tranquillity and undoubted forgiveness, modesty and prosperity, and fame and great energy and a love for all creatures, is incapable of being found out (now that he hath concealed himself) even by Brahmanas, let alone ordinary persons. The wise Yudhishthira is living in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say anything more. Reflecting well upon all this, do without loss of time what thou mayst think to be beneficial, O prince of the Kuru race, if indeed, thou hast any faith in me.'"

SECTION XXIX

"Vaisampayana said, 'Then Saradwata's son, Kripa said, 'What the aged Bhishma hath said concerning the Pandavas is reasonable, suited to the occasion, consistent with virtue and profit, agreeable to the ear, fraught with sound reason, and worthy of him. Listen also to what I would say on this subject. It behoveth thee to ascertain the track they have followed and their abode also by means of spies,[23] and to adopt that policy which may bring about thy welfare. O child, he that is solicitous of his welfare should not disregard even an ordinary foe. What shall I say, then, O child, of the Pandavas who are thorough masters of all weapons in battle. When, therefore, the time cometh for the reappearance of the high-souled Pandavas, who, having entered the forest,[24] are now passing their days in close disguise, thou shouldst ascertain thy strength both in thy own kingdom and in those of other kings. Without doubt, the return of the Pandavas is at hand. When their promised term of exile is over, the illustrious and mighty sons of Pritha, endued with immeasurable prowess, will come hither bursting with energy. Do thou, therefore, in order to conclude an advantageous treaty with them, have recourse to sound policy and address thyself to increase thy forces and improve the treasury. O child, ascertaining all these, reckon thou thy own strength in respect of all thy allies weak and strong.[25] Ascertaining the efficiency, and weakness, and indifference of thy forces, as also who amongst them are well-affected and who are disaffected, we should either fight the foe or make treaty with him. Having recourse to the arts of conciliation, disunion, chastisement, bribery, presents and fair behaviour, attack thy foes and subdue the weak by might, and win over thy allies and troops and by soft speeches. When thou hast (by these means) strengthened thy army and filled thy treasury, entire success will be thine. When thou hast done all this, thou wilt be able to fight with powerful enemies that may present themselves, let alone the sons of Pandu deficient in troops animals of their own. By adopting all these expedients according to the customs of thy order, thou wilt, O foremost of men, attain enduring happiness in due time!'"

SECTION XXX

"Vaisampayana said, 'Discomfited before, O monarch, many a time and oft by Matsya's Suta Kichaka aided by the Matsyas and the Salyas, the mighty king of the Trigartas, Susarman, who owned innumerable cars, regarding the opportunity to be a favourable one, then spoke the following words without losing a moment. And, O monarch, forcibly vanquished along with his relatives by the mighty Kichaka, king Susarman, eyeing Karna in askance, spoke these words unto Duryodhana, 'My kingdom hath many a time been forcibly invaded by the king of the Matsyas. The mighty Kichaka was that king's generalissimo. Crooked and wrathful and of wicked soul, of prowess famed over all the world, sinful in deeds and highly cruel, that wretch, however, hath been slain by the Gandharvas, Kichaka being dead, king Virata, shorn of pride and his refuge gone, will, I imagine, lose all courage I think, we ought now to invade that kingdom, if it pleases thee, O sinless one, as also the illustrious Karna and all the Kauravas. The accident that hath happened is, I imagine, a favourable one for us. Let us, therefore, repair to Virata's kingdom abounding in corn. We will appropriate his gems and other wealth of diverse kinds, and let us go to share with each other as regards his villages and kingdom. Or, invading his city by force, let us carry off by thousands his excellent kine of various species. Uniting, O king, the forces of the Kauravas and the Trigartas, let us lift his cattle in droves. Or, uniting our forces well, we will check his power by forcing him to sue for peace. Or, destroying his entire host, we will bring Matsya under subjection. Having brought him under subjection by just means, we will live in our kingdom happily, while thy power also will, without doubt, be enhanced.' Hearing these words of Susarman, Karna addressed the king, saying, 'Susarman hath spoken well; the opportunity is favourable and promises to be profitable to us. Therefore, if it pleases thee, O sinless one, let us, drawing up our forces in battle array and marshalling them in divisions, speedily set out. Or, let the expedition be managed as Saradwata's son Kripa, the preceptor Drona, and the wise and aged grandsire of the Kurus may think. Consulting with each other, let us, O lord of earth, speedily set out to attain our end. What business have we with the sons of Pandu, destitute as they are of wealth, might, and prowess? They have either disappeared for good or have gone to the abode of Yama? We will, O king, repair without anxiety to Virata's city, and plunder his cattle and other wealth of diverse kinds.'

"Vaisampayana continued, 'Accepting these words of Karna, the son of Surya, king Duryodhana speedily commanded his brother Dussasana, born immediately after him and always obedient to his wishes, saying, 'Consulting with the elders, array without delay, our forces. We will, with all the Kauravas go to the appointed place. Let also the mighty warrior, king Susarman, accompanied by a sufficient force with vehicles and animals, set out with the Trigartas for the dominions of Matsyas. And let Susarman proceed first, carefully concealing his intention. Following in their wake, we will set out the day after in close array, for the prosperous dominions of king Matsya. Let the Trigartas, however, suddenly repair to the city of Virata, and coming upon the cowherds, seize that immense wealth (of kine). We also marching in two divisions, will seize thousands of excellent kine furnished with auspicious marks.'

"Vaisampayana continued, 'Then, O Lord of earth, those warriors, the Trigartas, accompanied by their infantry of terrible prowess, marched towards the south-eastern direction, intending to wage hostilities with Virata from the desire of seizing his kine. And Susarman set out on the seventh day of the dark fortnight for seizing the kine. And then, O king, on the eighth day following of the dark fortnight, the Kauravas also accompanied by all their troops, began to seize the kine by thousands."

SECTION XXXI

"Vaisampayana said, 'O mighty king, entering into king Virata's service, and dwelling in disguise in his excellent city, the high-souled Pandavas of immeasurable prowess, completed the promised period of non-discovery. And after Kichaka had been slain, that slayer of hostile heroes, the mighty king Virata began to rest his hopes on the sons of Kunti. And it was on the expiry of the thirteenth year of their exile, O Bharata, that Susarman seized Virata's cattle by thousands. And when the cattle had been seized, the herdsman of Virata came with great speed to the city, and saw his sovereign, the king of Matsyas, seated on the throne in the midst of wise councillors, and those bulls among men, the sons of Pandu, and surrounded by brave warriors decked with ear-rings and bracelets. And appearing before that enhancer of his dominion--King Virata seated in court--the herdsman bowed down unto him, and addressed him, saying, 'O foremost of kings, defeating and humiliating us in battle along with our friends the Trigartas are seizing thy cattle by hundreds and by thousands. Do thou, therefore, speedily rescue them. Oh, see that they are not lost to thee.' Hearing these words, the king arrayed for battle the Matsya force abounding in cars and elephants and horses and infantry and standards. And kings and princes speedily put on, each in its proper place,[26] their shining and beautiful armour worthy of being worn by heroes. And Virata's beloved brother, Satanika, put on a coat of mail made of adamantine steel, adorned with burnished gold. And Madirakshya, next in birth to Satanika, put on a strong coat of mail plated with gold[27] and capable of resisting every weapon. And the coat of mail that the king himself of the Matsyas put on was invulnerable and decked with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. And the coat of mail that Suryadatta[28] put on was bright as the sun, plated with gold, and broad as a hundred lotuses of the fragrant (Kahlara) species. And the coat of mail that Virata's eldest son, the heroic Sanksha, put on was impenetrable and made of burnished steel, and decked with a hundred eyes of gold. And it was thus that those god-like and mighty warriors by hundreds, furnished with weapons, and eager for battle, each donned his corselet. And then they yoked unto their excellent cars of white-hue steeds equipped in mail. And then was hoisted--Matsya's glorious standard on his excellent car decked with gold and resembling the sun or the moon in its effulgence. And other Kshatriya warriors also raised on their respective cars gold-decked standards of various shapes and devices. And king Matsya then addressed his brother Satanika born immediately after him, saying, 'Kanka and Vallava and Tantripala and Damagranthi of great energy will, as it appears to me fight, without doubt. Give thou unto them cars furnished with banners and let them case their persons in beautiful coats of mail that should be both invulnerable and easy to wear. And let them also have weapons. Bearing such martial forms and possessed of arms resembling the trunk of mighty elephants, I can never persuade myself that they cannot fight.' Hearing these words of the king, Satanika, O monarch, immediately ordered cars for those sons of Pritha, viz., the royal Yudhishthira, and Bhima, and Nakula, and Sahadeva, and commanded by the king, the charioteers, with cheerful hearts and keeping loyalty in view, very soon got cars ready (for the Pandavas). And those repressers of foes then donned those beautiful coats of mail, invulnerable and easy to wear, that Virata had ordered for those heroes of spotless fame. And mounted on cars yoked with good steeds, those smiters of hostile ranks, those foremost of men, the sons of Pritha, set out with cheerful hearts. Indeed, those mighty warriors skilled in fight, those bulls of the Kuru race and sons of Pandu, those four heroic brothers possessed of prowess incapable of being baffled, mounting on cars decked with gold, together set out, following Virata's wake. And infuriate elephants of terrible mien, full sixty years of age, with shapely tusks and rent temples and juice trickling down and looking (on that account) like cloud pouring rain and mounted by trained warriors skilled in fight, followed the king like unto moving hills. And the principal warriors of Matsya who cheerfully followed the king had eight thousand cars, a thousand elephants and sixty thousand horses. And, O bull among the Bharatas, that force of Virata, O king, as it marched forth marking the footprints of the cattle looked exceedingly beautiful. And on its march that foremost of armies owned by Virata, crowded with soldiers armed with strong weapons, and abounding in elephants, horses and cars, looked really splendid.'"

SECTION XXXII

"Vaisampayana said, 'Marching out of the city, those heroic smiters the Matsyas, arrayed in order of battle, overtook the Trigartas when the sun had passed the meridian. And both excited to fury and both desirous of having the king, the mighty Trigartas and the Matsyas, irrepressible in battle, sent up loud roars. And then the terrible and infuriate elephants ridden over by the skilful combatants of both sides were urged on with spiked clubs and hooks. And the encounter, O king, that took place when the sun was low in the horizon, between the infantry and cavalry and chariots and elephants of both parties, was like unto that of old between the gods and the Asuras, terrible and fierce and sufficient for making one's hair stand on end and calculated to increase the population of Yama's kingdom. And as the combatants rushed against one another, smiting and slashing, thick clouds of dust began to rise, so that nothing could be discovered. And covered with the dust raised by the contending armies, birds began to drop down on the earth. And the sun himself disappeared behind the thick cloud of arrows shot, and the firmament looked bright as if with myriads of the fireflies. And shifting their bows, the staves of which were decked with gold, from one hand to another, those heroes began to strike each other down, discharging their arrows right and left. And cars encountered cars, and foot-soldiers fought with foot-soldiers, and horse-men with horsemen, and elephants with mighty elephants. And they furiously encountered one another with swords and axes, bearded darts and javelins, and iron clubs. And although, O king, those mighty-armed warriors furiously assailed one another in that conflict, yet neither party succeeded in prevailing over the other. And severed heads, some with beautiful noses, some with upper lips deeply gashed, some decked with ear-rings, and some divided with wounds about the well-trimmed hair were seen rolling on the ground covered with dust. And soon the field of battle was overspread with the limbs of Kshatriya warriors, cut off by means of arrows and lying like trunks of Sala trees. And scattered over with heads decked in ear-rings, and sandal-besmeared arms looking like the bodies of snakes, the field of battle became exceedingly beautiful. And as cars encountered cars, and horsemen encountered horsemen, and foot-soldiers fought with foot-soldiers, and elephants met with elephants, the frightful dust soon became drenched with torrents of blood. And some amongst the combatants began to swoon away, and the warriors began to fight reckless of consideration of humanity, friendship and relationship. And both their course and sight obstructed by the arrowy shower, vultures began to alight on the ground. But although those strong-armed combatants furiously fought with one another, yet the heroes of neither party succeeded in routing their antagonists. And Satanika having slain a full hundred of the enemy and Visalaksha full four hundred, both those mighty warriors penetrated into the heart of the great Trigarta host. And having entered into the thick of the Trigarta host, those famous and mighty heroes began to deprive their antagonists of their senses by causing a closer conflict to set in--a conflict, in which the combatants seized one another by the hair and tore one another with their nails.[29] And eyeing the point where the cars of the Trigartas had been mustered in strong numbers, those heroes at last directed their attack towards it. And that foremost of car-warriors, king Virata also, with Suryadatta in his van and Madiraksha in his rear, having destroyed in that conflict five hundred cars, eight hundred horses, and five warriors on great cars, displayed various skilful manoeuvres on his car on that field of battle. And at last the king came upon the ruler of the Trigartas mounted on a golden chariot. And those high-souled and powerful warriors, desirous of fighting, rushed roaring against each like two bulls in a cow-pen. Then that bull among men, irrepressible in battle, Susarman, the king of the Trigartas, challenged Matsya to a single combat on car. Then those warriors excited to fury rushed against each other on their cars and began to shower their arrows upon each other like clouds pouring torrents of rain.[30] And enraged with each other, those fierce warriors, both skilled in weapons, both wielding swords and darts and maces, then moved about (on the field of battle) assailing each other with whetted arrows. Then king Virata pierced Susarman with ten shafts and each of his four horses also with five shafts. And Susarman also, irresistible in battle and conversant with fatal weapons, pierced king of Matsya with fifty whetted shafts. And then, O mighty monarch, in consequence of the dust on the field of battle, the soldiers of both Susarman and Matsya's king could not distinguish one another.'"

SECTION XXXIII

"Vaisampayana said, 'Then, O Bharata, when the world was enveloped in dust and the gloom of night, the warriors of both sides, without breaking the order of battle, desisted for a while.[31] And then, dispelling the darkness the moon arose illumining the night and gladdening the hearts of the Kshatriya warriors. And when everything became visible, the battle once more began. And it raged on so furiously that the combatants could not distinguish one another. And then Trigarta's lord, Susarman with his younger brother, and accompanied by all his cars, rushed towards the king of Matsya. And descending from their cars, those bulls among Kshatriyas, the (royal) brothers, mace in hand, rushed furiously towards the cars of the foe. And the hostile hosts fiercely assailed each other with maces and swords and scimitars, battle-axes and bearded darts with keen edges and points of excellent temper. And king Susarman, the lord of the Trigartas having by his energy oppressed and defeated the whole army of the Matsyas, impetuously rushed towards Virata himself endued with great energy. And the two brothers having severally slain Virata's two steeds and his charioteer, as also those soldiers that protected his rear, took him captive alive, when deprived of his car. Then afflicting him sorely, like a lustful man afflicting a defenceless damsel, Susarman placed Virata on his own car, and speedily rushed out of the field. And when the powerful Virata, deprived of his car, was taken captive, the Matsyas, harrassed solely by the Trigartas, began to flee in fear in all directions. And beholding them panic-stricken, Kunti's son, Yudhishthira, addressed that subduer of foes, the mighty-armed Bhima, saying, 'The king of the Matsyas hath been taken by the Trigartas. Do thou, O mighty-armed one, rescue him, so that he may not fall under the power of the enemy. As we have lived happily in Virata's city, having every desire of ours gratified, it behoveth thee, O Bhimasena, to discharge that debt (by liberating the king).' Thereat Bhimasena replied, 'I will liberate him, O king, at thy command. Mark the feat I achieve (today) in battling with the foe, relying solely on the might of my arms. Do thou, O king, stay aside, along with our brothers and witness my prowess today. Uprooting this mighty tree of huge trunk looking like a mace, I will rout the enemy.'

"Vaisampayana continued, 'Beholding Bhima casting his eyes on that tree like a mad elephant, the heroic king Yudhishthira the just spake unto his brother, saying, 'Do not, O Bhima, commit such a rash act. Let the tree stand there. Thou must not achieve such feats in a super-human manner by means of that tree, for if thou dost, the people, O Bharata, will recognise thee and say, This is Bhima. Take thou, therefore, some human weapon such as a bow (and arrows), or a dart, or a sword, or a battle-axe. And taking therefore, O Bhima, some weapon that is human, liberate thou the king without giving anybody the means of knowing thee truly. The twins endued with great strength will defend thy wheels. Fighting together, O child, liberate the king of the Matsyas!'

"Vaisampayana continued, 'Thus addressed, the mighty Bhimasena endued with great speed, quickly took up an excellent bow and impetuously shot from it a shower of arrows, thick as the downpour of a rain-charged cloud. And Bhima then rushed furiously towards Susarman of terrible deeds, and assuring Virata with the words--O good king![32] said unto the lord of the Trigartas,--Stay! Stay! Seeing Bhima like unto Yama himself in his rear, saying, Stay! Stay! Do thou witness this mighty feat,--this combat that is at hand!--the bull among warriors, Susarman, seriously considered (the situation), and taking up his bow turned back, along with his brothers. Within the twinkling of an eye, Bhima destroyed those cars that sought to oppose him. And soon again hundreds of thousands of cars and elephants and horses and horsemen and brave and fierce bowmen were overthrown by Bhima in the very sight of Virata. And the hostile infantry also began to be slaughtered by the illustrious Bhima, mace in hand. And beholding that terrible onslaught, Susarman, irrepressible in fight, thought within himself, 'My brother seems to have already succumbed in the midst of his mighty host. Is my army going to be annihilated?' And drawing his bow-string to his ear Susarman then turned back and began to shoot keen-edged shafts incessantly. And seeing the Pandavas return to the charge on their car, the Matsya warriors of mighty host, urging on their steeds, shot excellent weapons for grinding the Trigarta soldiers. And Virata's son also, exceedingly exasperated began to perform prodigious fears of valour. And Kunti's son Yudhishthira slew a thousand (of the foe), and Bhima showed the abode of Yama unto seven thousand. And Nakula sent seven hundred (to their last account) by means of his shafts. And powerful Sahadeva also, commanded by Yudhishthira, slew three hundred brave warriors. And having slain such numbers, that fierce and mighty warrior, Yudhishthira, with weapons upraised, rushed against Susarman. And rushing impetuously at Susarman, that foremost of car-warriors, king Yudhishthira, assailed him with vollies of shafts. And Susarman also, in great rage, quickly pierced Yudhishthira with nine arrows, and each of his four steeds with four arrows. Then, O king, Kunti's son Bhima of quick movements, approaching Susarman crushed his steeds. And having slain also those soldiers that protected his rear, he dragged from the car his antagonist's charioteer to the ground. And seeing the king of Trigarta's car without a driver, the defender of his car-wheels, the famous and brave Madiraksha speedily came to his aid. And thereat, leaping down from Susarman's car, and securing the latter's mace the powerful Virata ran in pursuit of him. And though old, he moved on the field, mace in hand, even like a lusty youth. And beholding Susarman flee Bhima addressed him, saying, 'Desist, O Prince! This flight of thine is not proper! With this prowess of thine, how couldst thou wish to carry off the cattle by force? How also, forsaking thy follower, dost thou droop so amidst foes? Thus addressed by Pritha's son, the mighty Susarman, that lord of countless cars saying unto Bhima, Stay! Stay!--suddenly turned round and rushed at him. Then Bhima, the son of Pandu, leaping down from his car, as he alone could do,[33] rushed forward with great coolness, desirous of taking Susarman's life. And desirous of seizing Trigarta's king advancing towards him, the mighty Bhimasena rushed impetuously towards him, even like a lion rushing at a small deer. And advancing impetuously, the mighty-armed Bhima seized Susarman by the hair, and lifting him up in wrath, dashed him down on the ground. And as he lay crying in agony, the mighty-armed Bhima kicked him at the head, and placing his knee on his breast dealt him severe blows. And sorely afflicted with that kicking, the king of Trigartas became senseless. And when the king of the Trigartas deprived of his car, had been seized thus, the whole Trigarta army stricken with panic, broke and fled in all directions, and the mighty sons of Pandu, endued with modesty and observant of vows and relying on the might of their own arms, after having vanquished Susarman, and rescued the kine as well as other kinds of wealth and having thus dispelled Virata's anxiety, stood together before that monarch. And Bhimasena then said, 'This wretch given to wicked deeds doth not deserve to escape me with life. But what can I do? The king is so lenient!' And then taking Susarman by the neck as he was lying on the ground insensible and covered with dust, and binding him fast, Pritha's son Vrikodara placed him on his car, and went to where Yudhishthira was staying in the midst of the field. And Bhima then showed Susarman unto the monarch. And beholding Susarman in that plight, that tiger among men king Yudhishthira smilingly addressed Bhima--that ornament of battle,--saying, 'Let this worst of men be set free.' Thus addressed, Bhima spoke unto the mighty Susarman, saying, 'If, O wretch, thou wishest to live, listen to those words of mine. Thou must say in every court and assembly of men,--I am a slave. On this condition only I will grant thee thy life. Verily, this is the law about the vanquished.' Thereupon his elder brother affectionately addressed Bhima, saying, 'If thou regardest us as an authority, liberate this wicked wight. He hath already become king Virata's slave. And turning then to Susarman, he said, 'Thou art freed. Go thou a free man, and never act again in this way.'"

SECTION XXXIV

"Vaisampayana said, 'Thus addressed by Yudhishthira Susarman was overwhelmed with shame and hung down his head. And liberated (from slavery), he went to king Virata, and having saluted the monarch, took his departure. And the Pandavas also replying on the might of their own arms, and endued with modesty and observant of vows, having slain their enemies and liberated Susarman, passed that night happily on the field of battle. And Virata gratified those mighty warriors, the sons of Kunti, possessed of super-human prowess with wealth and honour. And Virata said, "All these gems of mine are now as much mine as yours. Do ye according to your pleasure live here happily. And ye smiter of foes in battle, I will bestow on you damsels decked with ornaments, wealth in plenty, and other things that ye may like. Delivered from perils today by your prowess, I am now crowned with victory. Do ye all become the lords of the Matsyas.'

"Vaisampayana continued, 'And when the king of the Matsyas had addressed them thus, those descendants of the Kurus with Yudhishthira at their head, joining their hands, severally replied unto him saying, 'We are well-pleased with all that thou sayest, O monarch. We, however, have been much gratified that thou hast today been freed from thy foes.' Thus answered, that foremost of kings, Virata the lord of the Matsyas, again addressed Yudhishthira, saying, 'Come, we will install thee in sovereignty of the Matsyas. And we will also bestow on thee things that are rare on earth and are objects of desire, for thou deservest everything at our hands. O foremost of Brahmanas of the Vaiyaghra order I will bestow on thee gems and kine and gold and rubies and pearls. I bow unto thee. It is owing to thee that I once more behold today my sons and kingdom. Afflicted and threatened as I had been with disaster and danger, it is through thy prowess that I have not succumbed to the foe.' Then Yudhishthira again addressed the Matsyas, saying, 'Well-pleased are we with the delightful words that thou hast spoken. Mayst thou be ever happy, always practising humanity towards all creatures. Let messengers now, at thy command, speedily repair into the city, in order to communicate the glad tidings to our friends, and proclaim thy victory. Hearing these words of him, king Matsya ordered the messengers, saying,' 'Do ye repair to the city and proclaim my victory in battle. And let damsels and courtesons, decked in ornaments, come out of the city with every kind of musical instruments.' Hearing this command uttered by the king of the Matsyas, the men, laying the mandate on their head, all departed with cheerful hearts. And having repaired to the city that very night, they proclaimed at the hour of sunrise the victory of the king about the city-gates.'"

SECTION XXXV

"Vaisampayana said, 'When the king of the Matsyas, anxious of recovering the kine, had set out in pursuit of the Trigartas, Duryodhana with his counsellors invaded the dominions of Virata. And Bhishma and Drona, and Karna, and Kripa acquainted with the best of weapons, Aswatthaman, and Suvala's son, and Dussasana, O lord of men, and Vivingsati and Vikarna and Chitrasena endued with great energy, and Durmukha and Dussaha,--these and many other great warriors, coming upon the

Matsya dominion speedily drove off the cowherds of king Virata and forcibly took away the kine. And the Kauravas, surrounding all sides with a multitude of cars, seized sixty thousands of kine. And loud was the yell of woe set up by the cowherds smitten by those warriors in that terrible conflict. And the chief of the cowherds, greatly affrighted speedily mounted on a chariot and set out for the city, bewailing in affliction. And entering the city of the king, he proceeded to the place, and speedily alighting from the chariot, got in for relating (what had happened). And beholding the proud son of Matsya, named Bhuminjaya, he told him everything about the seizure of the royal kine. And he said, the Kauravas are taking away sixty thousand kine. Rise, therefore, O enhancer of the kingdom's glory, for brining back thy cattle. O prince, if thou art desirous of achieving (the kingdom's) good set out thyself without loss of time. Indeed, the king of the Matsyas left thee in the empty city. The king (thy father) boasteth of thee in court, saying, 'My son, equal unto me, is a hero and is the supporter of (the glory of) my race. My son is a warrior skilled in arrows and weapons and is always possessed of great courage.'--Oh, let the words of that lord of men be true! O chief of herd-owners, bring thou back the kine after vanquishing the Kurus, and consume thou their troops with the terrific energy of thy arrows. Do thou like a leader of elephants rushing at a herd, pierce the ranks of the foe with straight arrows of golden wings, discharged from thy bow. Thy bow is even like a Vina. Its two ends represent the ivory pillows; its string, the main chord; its staff, the finger-board; and the arrows shot from it musical notes. Do thou strike in the midst of the foe that Vina of musical sound.[34] Let thy steeds, O lord, of silvery hue, be yoked unto thy car, and let thy standard be hoisted, bearing the emblem of the golden lion. Let thy keen-edged arrows endued with wings of gold, shot by thy strong arms, obstruct the path of those kings and eclipse the very sun. Vanquishing all the Kurus in battle like unto the wielder of the thunderbolt defeating the Asuras, return thou again to the city having achieved great renown. Son of Matsya's king, thou art the sole refuge of this kingdom, as that foremost of virtuous warriors, Arjuna is of the sons of Pandu. Even like Arjuna of his brothers, thou art, without doubt, the refuge of those dwelling within these dominions. Indeed, we, the subject of this realm, have our protector in thee.'

"Vaisampayana continued, 'Thus addressed by the cowherd in the presence of the females, in words breathing courage, the prince indulging in self-commendation within the female apartments, spoke these words.'"

SECTION XXXVI

"Uttara said, 'Firm as I am in the use of the bow, I would set out this very day in the track of the kine if only some one skilled in the management of horses becomes my charioteer. I do not, however, know the man who may be my charioteer. Look ye, therefore, without delay, for a charioteer for me that am prepared for starting. My own charioteer was slain in the great battle that was fought from day to day for a whole month or at least for eight and twenty nights. As soon as I get another person conversant with the management of the steeds. I will immediately set out, hoisting high my own standard. Penetrating into the midst of the hostile army abounding with elephants and horses and chariots, I will bring back the kine, having vanquished the Kurus who are feeble in strength and weak in weapons. Like a second wielder of the thunderbolt terrifying the Danavas, I will bring back the kine this very moment, affrighting in battle Duryodhana and Bhishma and Karna and Kripa and Drona with his son, and other mighty bowmen assembled for fight. Finding none (to oppose), the Kurus are taking away the kine. What can I do when I am not there? The assembled Kurus shall witness my prowess today. And they shall say unto one another, 'Is it Arjuna himself who is opposing us?' "Vaisampayana continued, 'Having heard these words spoken by the prince, Arjuna fully acquainted with the import of everything, after a little while cheerfully spake in private unto his dear wife of faultless beauty, Krishna, the princess of Panchala, Drupada's daughter of slender make, sprung from the (sacrificial) fire and endued with the virtues of truthfulness and honesty and ever attentive to the good of her husbands. And the hero said, 'Do thou, O beauteous one, at my request say unto Uttara without delay, 'This Vrihannala was formerly the accomplished resolute charioteer of Pandu's son (Arjuna). Tried in many a great battle, even he will be thy charioteer.'

"Vaisampayana continued, 'Hearing these words uttered by the prince over and over again in the midst of the women, Panchali could not quietly bear those allusions to Vibhatsu. And bashfully stepping out from among the women, the poor princess of Panchala gently spake unto him these words, 'The handsome youth, looking like a mighty elephant and known by the name of Vrihannala, was formerly the charioteer of Arjuna. A disciple of that illustrious warrior, and inferior to none in use of the bow, he was known to me while I was living with the Pandavas. It was by him that the reins were held of Arjuna's excellent steeds when Agni consumed the forest of Khandava. It was with him as charioteer that Partha conquered all creatures at Khandava-prastha. In fact, there is no charioteer equal unto him.'

"Uttara said, 'Thou knowest, O Sairindhri, this youth. Thou knowest, what this one of the neuter sex may or may not be, I cannot, however, O blessed one, myself request Vrihannala to hold the reins of my horses.'

"Draupadi said, 'Vrihannala, O hero, will without doubt, obey the words of thy younger sister[35]--that damsel of graceful hips. If he consents to be thy charioteer, thou wilt, without doubt, return, having vanquished the Kurus and rescued thy kine.'

"Thus addressed by the Sairindhri, Uttara spake unto his sister, 'Go thyself, O thou of faultless beauty, and bring Vrihannala hither?' And despatched by her brother, she hastily repaired to the dancing-hall where that strong-armed son of Pandu was staying in disguise.'"

SECTION XXXVII

"Vaisampayana said, 'Thus despatched by her elder brother, the far-famed daughter of king Matsya, adorned with a golden necklace, ever obedient to her brother and possessed of a waist slender as that of the wasp,[36] endued with the splendour of Lakshmi herself,[37] decked with the plumes of the peacock of slender make and graceful limbs, her hips encircled by a zone of pearls, her eye-lashes slightly curved, and her form endued with every grace, hastily repaired to the dancing-hall like a flash of lightning rushing towards a mass of dark clouds.[38] And the faultless and auspicious daughter of Virata, of fine teeth and slender-waist, of thighs close unto each other and each like the trunk of an elephant, her person embellished with an excellent garland, sought the son of Pritha like a she-elephant seeking her mate. And like unto a precious gem or the very embodiment of prosperity of Indra, of exceeding beauty and large eyes, that charming and adored and celebrated damsel saluted Arjuna. And saluted by her, Partha asked that maiden of close thighs and golden complexion, saying 'What brings thee hither, a damsel decked in a necklace of gold? Why art thou in such a hurry, O gazelle-eyed maiden? Why is thy face, O beauteous lady, so cheerless? Tell me all this without delay!'

"Vaisampayana continued, 'Beholding, O king, his friend, the princess of large-eyes (in that plight), her friend (Arjuna) cheerfully enquired of her (in these words) the cause of her arrival there and then. And having approached that bull among men, the princess, standing in the midst of her female attendants, the displaying proper modesty[39], addressed him, saying, 'The kine of this realm, O Vrihannala, are being driven away by the Kurus, and it is to conquer them that my brother will set out bow in hand. Not long ago his own charioteer was slain in battle, and there is none equal unto the one slain that can act as my brother's charioteer. And unto him striving to obtain a charioteer, Sairindhri,

O Vrihannala, hath spoken about thy skill in the management of steeds. Thou wert formerly the favourite charioteer of Arjuna, and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth. Do thou, therefore, O Vrihannala, act as the charioteer of my brother. (By this time) our kine have surely been driven away by the Kurus to a great distance. Requested by me if thou dost not act up to my words, I who am asking this service of thee out of affection, will give up my life!' Thus addressed by this friend of graceful hips, that oppressor of foes, endued with immeasurable prowess, went into the prince's presence. And like unto a she-elephant running after her young one, the princess possessed of large eyes followed that hero advancing with hasty steps like unto an elephant with rent temples. And beholding him from a distance, the prince himself said, 'With thee as his charioteer, Dhananjaya the son of Kunti had gratified Agni at the Khandava forest and subjugated the whole world! The Sairindhri hath spoken of thee to me. She knoweth the Pandavas. Do thou, therefore, O Vrihannala, hold, as thou didst, the reins of my steeds, desirous as I am of righting with the Kurus and rescuing my bovine wealth. Thou wert formerly the beloved charioteer of Arjuna and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth!' Thus addressed, Vrihannala replied unto the prince, saying, 'What ability have I to act as a charioteer in the field of battle? If it is song or dance of musical instruments or such other things, I can entertain thee therewith, but where is my skill for becoming a charioteer?'

"Uttara said, 'O Vrihannala, be thou a singer or a dancer, hold thou (for the present), without loss of time, the reins of my excellent steeds, mounting upon my car!'

"Vaisampayana continued, 'Although that oppressor of foes, the son of Pandu, was acquainted with everything, yet in the presence of Uttara, he began to make many mistakes for the sake of fun. And when he sought to put the coat of mail on his body by raising it upwards, the large-eyed maidens, beholding it, burst out into a loud laughter. And seeing him quite ignorant of putting on armour, Uttara himself equipped Vrihannala with a costly coat of mail. And casing his own person in an excellent armour of solar effulgence, and hoisting his standard bearing the figure of a lion, the prince caused Vrihannala to become his charioteer. And with Vrihannala to hold his reins, the hero set out, taking with him many costly bows and a large number of beautiful arrows. And his friend, Uttara and her maidens then said unto Vrihannala, 'Do thou, O Vrihannala, bring for our dolls (when thou comest back) various kinds of good and fine cloths after vanquishing the Kurus assembled for battle of whom Bhishma and Drona are foremost!' Thus addressed, Partha the son of Pandu, in a voice deep as the roar of the clouds, smilingly said unto that bevy of fair maidens. If, thus 'Uttara can vanquish those mighty warriors in battle, I will certainly bring excellent and beautiful cloths.'

"Vaisampayana continued, 'Having said these words, the heroic Arjuna urged the steeds towards the Kuru army over which floated innumerable flags. Just, however, as they were starting elderly dames and maidens, and Brahmanas of rigid vows, beholding Uttara seated on his excellent car with Vrihannala as charioteer and under that great banner hoisted on high, walked round the car to bless the hero. And the women said, 'Let the victory that Arjuna treading like a bull had achieved of old on the occasion of burning the forest of Khandava, be thine, O Vrihannala, when thou encounterest the Kurus today with prince Uttara.'"

SECTION XXXVIII

'Vaisampayana said, 'Having issued forth from the city, the dauntless son of Virata addressed his charioteer, saying, 'Proceed whither the Kurus are. Defeating the assembled Kurus who have come hither from desire of victory, and quickly rescuing my kine from them. I will return to the capital.' At these words of the prince, the son of Pandu urged those excellent steeds. And endued with the speed of the wind and decked with necklaces of gold, those steeds, urged by that lion among men, seemed to fly through the air. And they had not proceeded far when those smiters of foes, Dhananjaya and the son of Matsya, sighted the army of the powerful Kurus. And proceeding towards the cemetary, they came upon the Kurus and beheld their army arrayed in order of battle.[40] And that large army of theirs looked like the vast sea or a forest of innumerable trees moving through the sky. And then was seen, O best among the Kurus, the dust raised by that moving army which reached the sky and obstructed the sight of all creatures. And beholding that mighty host abounding in elephants, horses and chariots, and protected by Karna and Duryodhana and Kripa and Santanu's son, and that intelligent and great bowman Drona, with his son (Aswatthaman), the son of Virata, agitated with fear and the bristles on his body standing on their ends, thus spake unto Partha, 'I dare not fight with the Kurus. See, the bristles on my body have stood on their ends. I am incapable of battling with this countless host of the Kurus, abounding in the heroic warriors, that are extremely fierce and difficult of being vanquished even by the celestials. I do not venture to penetrate into the army of the Bharatas consisting of terrible bowmen and abounding in horses and elephants and cars and footsoldiers and banners. My mind is too much perturbed by the very sight of the foe on the field of battle on which stand Drona and Bhishma, and Kripa, and Karna, and Vivingsati, and Aswatthaman and Vikarna, and Saumadatti, and Vahlika, and the heroic king Duryodhana also--that foremost of car-warriors, and many other splendid bowmen, all skilled in battle. My hairs have stood on their ends, and I am fainting with fear at the very sight of these smiters, the Kurus arrayed in order of battle.'

"Vaisampayana continued, 'And the low-minded and foolish Uttara out of folly alone, began to bewail (his fate) in the presence of the high-spirited (Arjuna) disguised (as his charioteer) in these words, 'My father hath gone out to meet the Trigartas taking with him his whole army, leaving me in the empty city. There are no troops to assist me. Alone and a mere boy who has not undergone much exercise in arms, I am unable to encounter these innumerable warriors and all skilled in weapons. Do thou, therefore, O Vrihannala, cease to advance!'

"Vrihannala said, 'Why dost thou look so pale through fear and enhance the joy of thy foes? As yet thou hast done nothing on the field of battle with the enemy. It was thou that hadst ordered me, saying, Take me towards the Kauravas. I will, therefore, take thee, thither where those innumerable flags are. I will certainly take thee, O mighty-armed one, into the midst of the hostile Kurus, prepared to fight as they are for the kine like hawks for meat. I would do this, even if I regarded them to have come hither for battling for a much higher stake such as the sovereignty of the earth. Having, at the time of setting out, talked before both men and women so highly of thy manliness, why wouldst thou desist from the fight? If thou shouldst return home without recapturing the kine, brave men and even women, when they meet together, will laugh at thee (in derision). As regards myself, I cannot return to the city without having rescued the kine, applauded as I have been so highly by the Sairindhri in respect of my skill in driving cars. It is for those praises by the Sairindhri and for those words of thine also (that I have come). Why should I not, therefore, give battle to the Kurus? (As regards thyself), be thou still.'

"Uttara said, 'Let the Kurus rob the Matsyas off all their wealth. Let men and women, O Vrihannala, laugh at me. Let my kine perish, let the city be a desert. Let me stand exposed before my father. Still there is no need of battle.'

"Vaisampayana continued, 'Saying this, that much affrighted prince decked in ear-ring jumped down from his car, and throwing down his bow and arrows began to flee, sacrificing honour and pride. Vrihannala, however, exclaimed, 'This is not the practice of the brave, this flight of a Kshatriya from the field of battle. Even death in battle is better than flight from fear.' Having said this, Dhananjaya, the son of Kunti, coming down from that excellent car ran after that prince thus running away, his own long braid and pure red garments fluttering in the air. And some soldiers, not knowing that it was Arjuna who was thus running with his braid fluttering in the air, burst out into laughter at the sight. And beholding him thus running, the Kurus began to argue, 'Who is this person, thus disguised like fire concealed in ashes? He is partly a man and partly a woman. Although bearing a neuter form, he yet resembleth Arjuna. His are the same head and neck, and his the same arms like unto a couple of maces. And this one's gait also is like unto his. He can be none else than Dhananjaya. As Indra is among the celestials, so Dhananjaya is among men. Who else in this world than Dhananjaya, would alone come against us? Virata left a single son of his in the empty city. He hath come out from childishness and not from true heroism. It is Uttara who must have come out of the city, having, without doubt, made as a charioteer Arjuna, the son of Pritha, now living in disguise. It seems that he is now flying away in panic at sight of our army. And without doubt Dhananjaya runneth after him to bring him back.'

"Vaisampayana continued, 'Beholding the disguised son of Pandu, the Kauravas, O Bharata, began to indulge in these surmises, but they could not come to any definite conclusion. Meanwhile, Dhananjaya, hastily pursuing the retreating Uttara, seized him by the hair within a hundred steps. And seized by Arjuna, the son of Virata began to lament most woefully like one in great affliction, and said, 'Listen, O good Vrihannala, O thou of handsome waist. Turn thou quickly the course of the car. He that liveth meeteth with prosperity. I will give thee a hundred coins of pure gold and eight lapis lazuli of great brightness set with gold, and one chariot furnished with a golden flag-staff and drawn by excellent steeds, and also ten elephants of infuriate prowess. Do thou, O Vrihannala, set me free.'

"Vaisampayana continued, 'Thus addressed, that tiger among men laughingly dragged Uttara who was almost deprived of his senses and who was uttering these words of lamentation towards the car. And the son of Pritha then addressed the affrighted prince who had nearly lost his senses, saying, 'If, O chastiser of foes, thou dost not venture to fight with enemy, come thou and hold the reins of the steeds as I fight with the foe. Protected by the might of my arms, penetrate thou yon formidable and invincible array of cars guarded by heroic and mighty warriors. Fear not, O chastiser of foes, thou art a Kshatriya and the foremost of royal princess. Why dost thou, O tiger among men, succumb in the midst of the foe? I shall surely fight with the Kurus and recover the kine, penetrating into this formidable and inaccessible array of cars. Be thou my charioteer, O best of men, I will fight with the Kurus.' Thus speaking unto Uttara, the son of Virata, Vibhatsu, heretofore unconquered in battle, for a while comforted him. And then the son of Pritha, that foremost of smiters, raised on the car that fainting and reluctant prince stricken with fear!'"

SECTION XXXIX

"Vaisampayana said, 'Beholding that bull among men seated on the car in the habit of a person of the third sex, driving toward the Sami tree, having taken (the flying) Uttara up, all the great car-warriors of the Kurus with Bhishma and Drona at their head, became affrighted at heart, suspecting the comer to be Dhananjaya. And seeing them so dispirited and marking also the many wonderful portents, that foremost of all wielders of arms, the preceptor Drona, son of Bharadwaja, said, 'Violent and hot are the winds that below, showering gravels in profusion. The sky also is overcast with a gloom of ashy hue. The clouds present the strange sight of being dry and waterless. Our weapons also of various kinds are coming out of their cases. The jackals are yelling hideously affrighted at the conflagrations on all sides.[41] The horses too are shedding tears, and our banners are trembling though moved by none. Such being the inauspicious indications seen, a great danger is at hand. Stay ye with vigilance, Protect ye your own selves and array the troops in order of battle. Stand ye, expecting a terrible slaughter, and guard ye well the kine. This mighty bowman, this foremost of all wielders of weapons, this hero that hath come in the habit of a person of the third sex, is the son of Pritha. There is no doubt of this.' Then addressing Bhishma, the preceptor continued, 'O offspring of the Ganges, apparelled as a woman, this is Kiriti called after a tree, the son of the enemy of the mountains, and having on his banner the sign of devastator of the gardens of Lanka's lord. Vanquishing us he will surely take away the kine today! [42] This chastiser of foes is the valiant son of Pritha surnamed Savyasachin. He doth not desist from conflict even with the gods and demons combined. Put to great hardship in the forest he cometh in wrath. Taught by even Indra himself, he is like unto Indra in battle. Therefore, ye Kauravas, I do not see any hero who can withstand him. It is said that the lord Mahadeva himself, disguised in the attire of a hunter, was gratified by this son of Pritha in battle on the mountains of Himavat.' Hearing these words, Karna said, 'You always censure us by speaking on the virtues of Falguna, Arjuna, however, is not equal to even a full sixteenth part of myself or Duryodhana!' And Duryodhana said, 'If this be Partha, O Radheya, then my purpose hath already been fulfilled, for then, O king, if traced out, the Pandavas shall have to wander for twelve years again. Or, if this one be any other person in a eunuch's garb, I will soon prostrate him on the earth with keen-edged arrows.'

"Vaisampayana continued, 'The son of Dhritarashtra, O chastiser of foes, having said this, Bhishma and Drona and Kripa and Drona's son all applauded his manliness!'"

SECTION XL

"Vaisampayana said, 'Having reached that Sami tree, and having ascertained Virata's son to be exceedingly delicate and inexperienced in battle, Partha addressed him, saying, 'Enjoined by me, O Uttara, quickly take down (from this tree) some bows that are there. For these bows of thine are unable to bear my strength, my heavy weight when I shall grind down horses and elephants, and the stretch of my arms when I seek to vanquish the foe. Therefore, O Bhuminjaya, climb thou up this tree of thick foliage, for in this tree are tied the bows and arrows and banners and excellent coats of mail of the heroic sons of Pandu, viz., Yudhishthira and Bhima and Vibhatsu and the twins. There also is that bow of great energy, the Gandiva of Arjuna, which singly is equal to many thousands of other bows and which is capable of extending the limits of a kingdom. Large like a palmyra tree, able to bear the greatest stress, the largest of all weapons, capable of obstructing the foe, handsome, and smooth, and broad, without a knot, and adorned with gold, it is stiff and beautiful in make and beareth the heaviest weight. And the other bows also that are there, of Yudhishthira and Bhima and Vibhatsu and the twins, are equally mighty and tough.'"

SECTION XLI

"Uttara said, 'It hath been heard by us that a corpse is tied in this tree. How can I, therefore, being a prince by birth, touch it with my hands? Born in the Kshatriya order, and the son of a great king, and always observant of mantras and vows, it is not becoming of me to touch it. Why shouldst thou, O Vrihannala, make me a polluted and unclean bearer of corpses, by compelling me to come in contact with a corpse?'

"Vrihannala said, 'Thou shalt, O king of kings, remain clean and unpolluted. Do not fear, there are only bows in this tree and not corpses. Heir to the king of the Matsyas, and born in a noble family, why should I, O prince, make thee do such a reproachable deed?'

"Vaisampayana said, 'Thus addressed by Partha, Virata's son, decked in ear-rings, alighted from the car, and climbed up that Sami tree reluctantly. And staying on the car, Dhananjaya, that slayer of enemies, said, unto him, 'Speedily bring thou down those bows from the top of the tree. And cutting off their wrappings first and then the ropes with which they were tied, the prince beheld the Gandiva there along with four other bows. And as they were united, the splendour of those bows radiant as the sun, began to shine with great effulgence like unto that of the planets about the time of their rising. And beholding the forms of those bows, so like unto sighing snakes, he become afflicted with fear and in a moment the bristles of his body stood on their ends. And touching those large bows of great splendour, Virata's son, O king, thus spake unto Arjuna!'"

SECTION XLII

"Uttara said, 'To what warrior of fame doth this excellent bow belong, on which are a hundred golden bosses and which hath such radiant ends? Whose is this excellent bow of good sides and easy hold, on the staff of which shine golden elephants of such brightness? Whose is this excellent bow, adorned with three scores of Indragoapkas [43] of pure gold, placed on the back of the staff at proper intervals? Whose is this excellent bow, furnished with three golden suns of great effulgence, blazing forth with such brilliancy? Whose is this beautiful bow which is variegated with gold and gems, and on which are golden insects set with beautiful stones? Whose are these arrows furnished with wing around, numbering a thousand, having golden heads, and cased in golden quivers? Who owneth these large shafts, so thick, furnished with vulturine wings whetted on stone, yellowish in hue, sharp-pointed, well-tempered, and entirely made of iron? Whose is this sable quiver, [44] bearing five images of tigers, which holdeth shafts intermixed with boar-eared arrows altogether numbering ten? Whose are these seven hundred arrows, long and thick, capable of drinking (the enemy's) blood, and looking like the crescent-shaped moon? [45] Whose are these gold-crested arrows whetted on stones, the lower halves of which are well-furnished with wings of the hue of parrots' feather and the upper halves, of well-tempered steels? [46] Whose is this excellent sword irresistible, and terrible to adversaries, with the mark of a toad on it, and pointed like a toad's head? [47] Cased in variegated sheath of tiger-skin, whose is this large sword of excellent blade and variegated with gold and furnished with tinkling bells? Whose is this handsome scimitar of polished blade and golden hilt? Manufactured in the country of the Nishadas, irresistible, incapable of being broken, whose is this sword of polished blade in a scabbard of cow-skin? Whose is this beautiful and long sword, sable in hue as the sky, mounted with gold, well-tempered, and cased in a sheath of goat-skin? Who owneth this heavy, well-tempered, and broad sword, just longer than the breadth of thirty fingers, polished by constant clash with other's weapons and kept in a case of gold, bright as fire? Whose is this beautiful scimitar of sable blade covered with golden bosses, capable of cutting through the bodies of adversaries, whose touch is as fatal as that of a venomous snake which is irresistible and exciteth the terror of foes? Asked by me, O Vrihannala, do thou answer me truly. Great is my wonder at the sight of all these excellent objects.'"

SECTION XLIII

"Vrihannala said, 'That about which thou hath first enquired is Arjuna's bow, of world-wide fame, called Gandiva, capable of devastating hostile hosts. Embellished with gold, this Gandiva, the highest and largest of all weapons belonged to Arjuna. Alone equal unto a hundred thousand weapons, and always capable of extending the confines of kingdoms, it is with this that Partha vanquisheth in battle both men and celestials. Worshipped ever by the gods, the Danavas and the Gandharvas and variegated with excellent colours, this large and smooth bow is without a knot or stain anywhere. Shiva held it first for a thousand years. Afterwards Prajapati held it for five hundred and three years. After that Sakra, for five and eighty years. And then Soma held it for five hundred years. And after that Varuna held it for a hundred years. And finally Partha, surnamed Swetavahana,[48] hath held it for five and sixty years.[49] Endued with great energy and of high celestial origin, this is the best of all bows. Adored among gods and men, it hath a handsome form. Partha obtained this beautiful bow from Varuna. This other bow of handsome sides and golden handle is Bhima's with which that son of Pritha, that chastiser of foes, had conquered the whole of the eastern regions. This other excellent bow of beautiful shape, adorned with images of Indragopakas, belongeth, O Virata's son, to king Yudhishthira. This other weapon with golden suns of blazing splendour shedding a dazzling effulgence around, belongeth to Nakula. And this bow adorned with golden images of insects and set also with gems and stones, belongeth to that son of Madri who is called Sahadeva. These winged arrows, thousand in number, sharp as razors and destructive as the poison of snakes, belong, O Virata's son, to Arjuna. When shooting them in battle against foes, these swift arrows blaze forth more brilliantly and become inexhaustible. And these long and thick shafts resembling the lunar crescent in shape, keen-edged and capable of thinning the enemy's ranks, belong to Bhima. And this quiver bearing five images of tigers, full of yellowish shafts whetted on stone and furnished with golden wings belong to Nakula. This is the quiver of the intelligent son of Madri, with which he had conquered in battle the whole of the western regions. And these arrows, all effulgent as, the sun, painted all over with various colours, and capable of destroying enemies by thousands are those of Sahadeva. And these short and well-tempered and thick shafts, furnished with long feathers and golden heads, and consisting of three knots, belong to king Yudhishthira. And this sword with blade long and carved with the image of a toad and head shaped as a toad's mouth, strong and irresistible belongeth to Arjuna. Cased in a sheath of tiger-skin, of long blade, handsome and irresistible, and terrible to adversaries, this sword belongeth to Bhimasena. Of excellent blade and cased in a well-painted sheath, and furnished with a golden hilt, this handsome sword belongeth to the wise Kaurava--Yudhishthira the just. And this sword of strong blade, irresistible and intended for various excellent modes of fight and cased in a sheath of goat-skin, belongeth to Nakula. And this huge scimitar, cased in a sheath of cow-skin, strong and irresistible belongeth to Sahadeva.'"

SECTION XLIV

"Uttara said, 'Indeed, these weapons adorned with gold, belonging to the light-handed and high-souled Partha, look exceedingly beautiful. But where are that Arjuna, the son of Pritha, and Yudhishthira of the Kuru race, and Nakula, and Sahadeva, and Bhimasena, the sons of Pandu? Having lost their kingdom at dice, the high-souled Pandavas, capable of destroying all foes, are no longer heard of. Where also is Draupadi, the princess of Panchala, famed as the gem among women, who followed the sons of Pandu after their defeat at dice to the forest?'

"Arjuna said, 'I am Arjuna, called also Partha. Thy father's courtier is Yudhishthira and thy father's cook Vallava is Bhimasena, the groom of horses is Nakula, and Sahadeva is in the cow-pen. And know thou that the Sairindhri is Draupadi, for whose sake the Kichakas have been slain.'

"Uttara said, 'I would believe all this if thou canst enumerate the ten names of Partha, previously heard by me!'

"Arjuna said, 'I will, O son of Virata, tell thee my ten names. Listen thou and compare them with what thou hadst heard before. Listen to them with close attention and concentrated mind. They are Arjuna, Falguna, Jishnu, Kiritin, Swetavahana, Vibhatsu, Vijaya, Krishna, Savyasachin and Dhananjaya."

"Uttara said, 'Tell me truly why art thou called Vijaya, and why Swetavahana. Why art thou named Krishna and why Arjuna and Falguna and Jishnu and Kiritin and Vibhatsu, and for what art thou Dhananjaya and Savyasachin? I have heard before about the origin of the several names of that hero, and can put faith in thy words if thou canst tell me all about them.'

"Arjuna said, 'They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Swetavahana because when battling with the foe, white horses decked in golden armour are always yoked unto my car. They call me Falguna because I was born on the breast of the Himavat on a day when the constellation Uttara Falguna was on the ascendent. I am named Kiritin from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful Danavas. I am known as Vibhatsu among gods and men, for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the Gandiva, I am known as Savyasachin among gods and men. They call me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable and incapable of being kept down, and a tamer of adversaries and son of the slayer of Paka. And Krishna, my tenth appellation, was given to me by my father out of affection towards his black-skinned boy of great purity.'

"Vaisampayana continued, "The son of Virata then, approaching nearer saluted Partha and said, 'My name is Bhuminjaya, and I am also called Uttara. It is by good luck, O Partha, that I behold thee. Thou art welcome, O Dhananjaya. O thou with red eyes, and arms that are mighty and each like unto the trunk of an elephant, it behoveth thee to pardon what I said unto thee from ignorance. And as wonderful and difficult have been the feats achieved by thee before, my fears have been dispelled, and indeed the love I bear to thee is great.'"

SECTION XLV

"Uttara said, 'O hero, mounting on this large car with myself as driver, which division of the (hostile) army wouldst thou penetrate? Commanded by thee, I would drive thee thither?'

"Arjuna said, 'I am pleased with thee, O tiger among men. Thou hast no cause of fear. I will rout all thy foes in battle, O great warrior, And, O thou of mighty arms, be at thy ease. Accomplishing great and terrible feats in the melee, I will fight with thy foes. Tie quickly all those quivers to my car, and take (from among those) a sword of polished blade and adorned with gold.'

"Vaisampayana continued, 'Hearing these words of Arjuna, Uttara cast off all inactivity. And he speedily alighted from the tree, bringing with him Arjuna's weapons. Then Arjuna addressed him, saying, 'Yes, I will fight with the Kurus and recover thy kine. Protected by me, the top of this car will be to thee as a citadel. The passages and alleys and other divisions of this car will be the streets and edifices of that fortified city. These my arms will be its ramparts and gateways. This treble pole and my quiver will constitute defensive works inaccessible to the foe. This my banner--single and grand--will it not alone be equal unto those of thy city? This my bow-string will constitute the catapults and cannons for vomiting forth missiles on the besiezing ghost. My excited wrath will make that fortress formidable, and the clatter of my car-wheels--will it not resemble the kettle-drums of thy capital? Ridden by myself wielding the Gandiva, this car will be incapable of being vanquished by the hostile host, O son of Virata, let thy fear be dispelled.'

"Uttara said, 'I am no longer afraid of these. I know thy steadiness in battle, which is even like unto that of Kesava or Indra himself. But reflecting on this, I am continually bewildered. Foolish as I am, I am incapable of arriving at certain conclusion. By what distressful circumstances could a person of such handsome limbs and auspicious signs become deprived of manhood! Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex.'

"Arjuna said, 'I tell thee truly that I am only observing this vow for a whole year agreeable to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit. O prince, know me now to have completed my vow.'

"Uttara said, 'Thou hast conferred a great favour on me today, for I now find that my suspicion was not altogether unfounded. Indeed, such a person as thou, O best of men, cannot be of the neuter sex. I have now an ally in battle. I can now fight with the celestials themselves. My fears have been dispelled. What shall I do? Command me now. Trained in driving cars by a learned preceptor I will, O bull among men, hold the reins of thy horses that are capable of breaking the ranks of hostile cars. Know me, O bull among men, to be as competent a charioteer as Daruka of Vasudeva, or Matali of Sakra. The horse that is yoked unto the right-hand pole (of thy car) and whose hoofs as they light on the ground are scarcely visible when running, is like unto Sugriva of Krishna. This other handsome horse, the foremost of his race, that is yoked unto the left pole, is, I regard, equal in speed to Meghapushpa. This (third) beautiful horse, clad in golden mail, yoked unto the rear-pole on the left, is, I regard, Sivya equal in speed to but superior in strength. And this (fourth) horse, yoked to the rear-pole on the right, is regarded as superior to Valahaka in speed and strength. This car is worthy of bearing on the field of battle a bowman like thee, and thou also art worthy of fighting on this car. This is what I think!'

"Vaisampayana continued, 'Then Arjuna, endued with great energy, took off the bracelets from his arms and wore on his hands a pair of beautiful gloves embroidered with gold. And he then tied his black and curling locks with a piece of white cloth. And seated on that excellent car with face turned to the east, the mighty-armed hero, purifying his body and concentrating his soul, recalled to his mind all his weapons. And all the weapons came, and addressing the royal son of Partha, said, 'We are here, O illustrious one. We are thy servants, O son of Indra.' And bowing unto them, Partha received them unto his hands and replied unto them, saying, 'Dwell ye all in my memory.' And obtaining all his weapons, the hero looked cheerful. And quickly stringing his bow, the Gandiva, he twanged it. And the twang of that bow was as loud as the collision of two mighty bulls. And dreadful was the sound that filled the earth, and violent was the wind that blew on all sides. And thick was the shower of fallen meteors [50] and all sides were enveloped in gloom. And the birds began to totter in the skies and large trees began to shake. [51] And loud as the burst of the thunder, the Kurus knew from that sound that it was Arjuna that drew with his hands the string of his best of bows from his car. And Uttara said, 'Thou, O best of Pandavas, art alone. These mighty car-warriors are many. How wilt thou vanquish in battle all these that are skilled in every kind of weapon? Thou, O son of Kunti, art without a follower, while the Kauravas have many. It is for this, O thou of mighty arms, that I stay beside thee, stricken with fear.' Bursting out into loud laughter, Partha said unto him, 'Be not afraid, O hero, what friendly follower had I while fighting with the mighty Gandharvas on the occasion of the Ghoshayatra? Who was my ally while engaged in the terrific conflict at Khandava against so many celestials and Danavas? Who was my ally when I fought, on behalf of the lord of the celestials against the mighty Nivatakavachas and the Paulomas! And who was my ally, O child, while I encountered in battle innumerable kings at the Swayamvara to the princess of Panchala? Trained in arms by the preceptor Drona, by Sakra, and Vaisravana, and Yama, and Varuna, and Agni, and Kripa, and Krishna of Madhu's race, and by the wielder of the Pinaka (Siva), why shall I not fight with these? Drive thou my car speedily, and let thy heart's fever be dispelled.'"

SECTION XLVI

"Vaisampayana said, 'Making Uttara his charioteer, and circumambulating the Sami tree, the son of Pandu set out taking all his weapons with him. And that mighty car-warrior set out with Uttara as the driver of his car, having taken down that banner with the lion's figure and deposited it at the foot of the Sami tree. And he hoisted on that car his own golden banner bearing the figure of an ape with a lion's tail, which was a celestial illusion contrived by Viswakarman himself. For, as soon, indeed, as he had thought of that gift of Agni, than the latter, knowing his wish, ordered those superhuman creatures (that usually sat there) to take their place in that banner. And furnished with a beautiful flag of handsome make, with quivers attached to it, and adored with gold, that excellent flag-staff of celestial beauty than quickly fell from the firmament on his car. [52] And beholding that banner arrived on his car, the hero circumambulated it (respectively). And then the ape-bannered Vibhatsu, the son of Kunti, called also Swetavahana, with fingers cased in leathern fences of the Iguana skin, and taking up his bow and arrows set out in a northernly direction. And that grinder of foes, possessed of great strength, then forcibly blew his large conch-shell, of thundering sound, capable of making the bristles of foes to stand on their ends. And at the sound of that conch, those steeds endued with swiftness dropped down on the ground on their knees. And Uttara also, greatly affrighted, sat down on the car. And thereupon the son of Kunti took the reins himself and raising the steeds, placed them in their proper positions. And embracing Uttara, he encouraged him also, saying, 'Fear not, O foremost of princes, thou art, O chastiser of foes, a Kshatriya by birth. Why, O tiger among men, dost thou become so dispirited in the midst of foes? Thou must have heard before the blare of many conchs and the note of many trumpets, and the roar also of many elephants in the midst of ranks arrayed for battled. Why art thou, therefore, so dispirited and agitated and terrified by the blare of this conch, as if thou wert an ordinary person?'

"Uttara said, 'Heard have I the blare of many a conch and many a trumpet and the roar of many an elephant stationed in the battle-array, but never have I heard before the blare of such conch. Nor have I ever seen a banner like this. Never before have I heard also the twang of a bow such as this. Truly, sir, with the blare of this conch, the twang of this bow, the superhuman cries of the creatures stationed on this banner, and the battle of this car, my mind is greatly bewildered. My perception of the directions also is confused, and my heart is painfully afflicted. The whole firmament seemeth to me to have been covered by this banner, and everything seemeth to be hidden from my view! My ears also have been deafened by the twang of the Gandiva![53]

"Arjuna said, 'Firmly stand thou on the car, pressing thy feet on it, and tightly catch hold of the bridles, for I will blow the conch again.'

"Vaisampayana said, 'Arjuna then blew his conch again, that conch which filled foes with grief and enhanced the joy of friends. And the sound was so loud that it seemed to split hills and mountains, and pierce mountain-caves and the cardinal points. And Uttara once again sat down on the car, clinging to it in fear. And with the blare of the conch and the rattle of the car-wheels, and the twang of the Gandiva, the earth itself seemed to tremble. And beholding Uttara's fight, Dhananjaya began to comfort him again.'

"Meanwhile, Drona said, 'From the rattle of the car, and from the manner in which the clouds have enveloped the sky and the earth itself trembles, this warrior can be none else than Savyasachin. Our weapons do not shine, our steeds are dispirited, and our fires, though fed with fuel, do not blare up. All this is ominous. All our animals are setting up a frightful howl, gazing towards the sun. The crows are perching on our banners. All this is ominous. Yon vultures and kites on our right portend a great danger. That jackal also, running through our ranks, waileth dismally. Lo, it hath escaped unstruck. All this portends a heavy calamity. The bristles also of ye all are on their ends. Surely, this forebodes a great destruction of Kshatriyas in battle. Things endued with light are all pale; beasts and birds look fierce; and there are to be witnessed many terrific portents indicative of the destruction of Kshatriyas. And these omens forebode great havoc among ourselves. O king, thy ranks seem to be confounded by these blazing meteors, and thy animals look dispirited and seem to be weeping. Vultures and kites are wheeling all around thy troops. Thou shalt have to repent upon beholding thy army afflicted by Partha's arrows. Indeed, our ranks seem to have been already vanquished, for none is eager to go to fight. All our warriors are of pale face, and almost deprived of their senses. Sending the kine ahead we should stand here, ready to strike, with all our warriors arrayed in order of battle."

SECTION XLVII

"Vaisampayana said, 'King Duryodhana then, on the field of battle said unto Bhishma, and unto Drona--that tiger among warriors, and unto Kripa--that mighty car-warrior, these words, 'Both myself and Kama had said this unto the preceptors[54] I refer to the subject again, for I am not satisfied with having said it once. Even this was the pledge of the sons of Pandu that if defeated (at dice) they would reside to our knowledge in countries and woods for twelve years, and one more year unknown to us. That thirteenth year, instead of being over, is yet running. Vibhatsu, therefore, who is still to live undiscovered hath appeared before us. And if Vibhatsu hath come before the term of exile is at end, the Pandavas shall have to pass another twelve years in the woods. Whether it is due to forgetfulness (on their part) induced by desire of dominion, or whether it is a mistake of ours, it behoveth Bhishma to calculate the shortness or excess (of the promised period). When an object of desire may or may not be attained, a doubt necessarily attaches to one of the alternatives, and what is decided in one way often ends differently. [55] Even moralists are puzzled in judging of their own acts. [56] As regards ourselves, we have come hither to fight with the Matsyas and to seize their kine stationed towards the north. If, meanwhile, it is Arjuna that hath come, what fault can attach to us? We have come hither to fight against the Matsyas on behalf of the Trigartas; and as numerous were the acts represented unto us of the oppressions committed by the Matsyas. it was for this that we promised aid to the Trigartas who were overcome with fear. And it was agreed between us that they should first seize, on the afternoon of the seventh lunar day, the enormous wealth of kine that the Matsyas have, and that we should, at sunrise of the eighteen day of the moon, seize these kine when the king of the Matsyas would be pursuing those first seized. It may be that the Trigartas are now bringing a way the kine, or being defeated, are coming towards us for negotiating with the king of the Matsyas. Or, it may be, that having driven the Trigartas off, the king of the Matsyas, at the head of this people and his whole army of fierce warriors, appeareth on the scene and advanceth to make night-attacks upon us. It may be that some one leader among them, endued with mighty energy, is advancing for vanquishing us, or, it may be that the king himself of the Matsyas is come. But be it the king of the Matsyas or Vibhatsu, we must all fight him. Even this hath been our pledge. Why are all these of foremost car-warriors,--Bhishma and Drona and Kripa and Vikarna and Drona's son,--now sitting on their cars, panic-stricken? At present there is nothing better than fighting. Therefore, make up your minds. If, for the cattle we have seized, an encounter takes place with the divine wielder himself of the thunderbolt or even with Yama, who is there that will be liable to reach Hastinapura? Pierced by the shafts (of the foe), how will the foot-soldiers, in flying through the deep forest with their backs on the field, escape with life, when escape for the cavalry is doubtful? Hearing these words of Duryodhana, Karna said, 'Disregarding the preceptor, make all arrangements. He knoweth well the intentions of the Pandavas and striketh terror in our hearts. I see that his affection for Arjuna is very great. Seeing him only coming, he chanteth his praises. Make ye such arrangements that our troops may not break. Everything is in confusion for Drona's having only heard the neigh of (Arjuna's) steeds. Make ye such arrangements that these troops, come to a distant land in this hot season and in the midst of this mighty forest, may not fall into confusion and be subjugated by the foe. The Pandavas are always the special favourites of the preceptor. The selfish Pandavas have stationed Drona amongst us. Indeed, he betrayeth himself by his speech. Who would ever extol a person upon hearing the neigh only of his steeds? Horses always neigh, whether walking or standing, the winds blow at all times; and Indra also always showereth rain. The roar of the clouds may frequently be heard. What hath Partha to do with these, and why is he to be praised for these? All this (on Drona's part), therefore, is due only to either the desire of doing good to Arjuna or to his wrath and hatred towards us. Preceptors are wise, and sinless, and very kind to all creatures. They, however, should never be consulted at times of peril. It is in luxurious palaces, and assemblies and pleasure-gardens, that learned men, capable of making speeches, seem to be in their place. Performing many wonderful things, in the assembly, it is there that learned men find their place, or even there where sacrificial utensils and their proper placing and washing are needed. In a knowledge of the lapses of others, in studying the characters of men, in the science of horses and elephants and cars, in treating the diseases of asses and camels and goats and sheeps and kine, in planning buildings and gateways, and in pointing out the defects of food and drink, the learned are truly in their own sphere. Disregarding learned men that extol the heroism of the foe, make ye such arrangements that the foe may be destroyed. Placing the kine securely, array the troops in order of battle. Place guards in proper places so that we may fight the foe.'"

SECTION XLVIII

"Karna said, 'I behold all these blessed ones, looking as if alarmed and panic-struck and unresolved and unwilling to fight. If he that is come is the king of the Matsyas or Vibhatsu, even I will resist him as the banks resist the swelling sea. Shot from my bow these straight and flying arrows, like gliding snakes, are all sure of aim. Discharged by my light hands, these keen-edged arrows furnished with golden wings shall cover Partha all over, like locusts shrouding a tree. Strongly pressed by these winged arrows, the bow-string will cause these my leathern fences to produce sounds that will be heard to resemble those of a couple of kettle-drums. Having been engaged in ascetic austerities for the (last) eight and five years, Vibhatsu will strike me but mildly in this conflict, and the son of Kunti having become a Brahmana endued with good qualities, hath thus become a fit person to quietly receive shafts by thousands shot by me. This mighty bowman is indeed, celebrated over the three worlds. I, too, am, by no means, inferior to Arjuna, that foremost of human beings. With golden arrows furnished with vulturine wings shot on all sides, let the firmament seem today to swarm with fire-flies. Slaying Arjuna in battle, I will discharge today that debt, difficult of repayments, but promised of old by me unto Dhritarashtra's son. When man is there, even amongst all the gods and the Asuras, that will endure to stand in the teeth of the straight arrows shot from my bow? Let my flying arrows, winged and depressed at the middle, present the spectacle of the coursing of the fire-flies through the welkin. Hard though he be as Indra's thunderbolt and possessed of the energy of the chief of the celestials, I will surely grind Partha, even as one afflicts an elephant by means of burning brands. A heroic and mighty car-warrior as he is, and the foremost of all wielders of weapons I shall seize the unresisting Partha, even like Garuda seizing a snake. Irresistible like fire, and fed by the fuel of swords, darts, and arrows, the blazing Pandava-fire that consumeth foes, will be extinguished even by myself who am like unto a mighty cloud incessantly dropping an arrowy shower,--the multitude of cars (I will lead) constituting its thunder, and the speed of my horses, the wind in advance. Discharged from my bow, my arrows like venomous snakes will pierce Partha's body, like serpent penetrating through an ant-hill. Pierced with well-tempered and straight shafts endued with golden wings and great energy, behold ye today the son of Kunti decked like a hill covered with Karnikara flowers. Having obtained weapons from that best of ascetics--the son of Jamadagni, I would, relying on their energy, fight with even the celestials. Struck with my javelin, the ape stationed on his banner-top shall fall down today on the ground, uttering terrible cries. The firmament will today be filled with the cries of the (super-human) creatures stationed in the flagstaff of the foe, and afflicted by me, they will fly away in all directions. I shall today pluck up by the roots the long-existing dart in Duryodhan's heart by throwing Arjuna down from his car. The Kauravas will today behold Partha with his car broken, his horses killed, his valour gone, and himself sighing like a snake. Let the Kauravas, following their own will go away taking this wealth of kine, or, if they wish, let them stay on their cars and witness my combat.'"

SECTION XLIX

"Kripa said, 'O Radheya, thy crooked heart always inclineth to war. Thou knowest not the true nature of things; nor dost thou take into account their after-consequences. There are various kinds of expedients inferrable from the scriptures. Of these, a battle hath been regarded by those acquainted with the past, as the most sinful. It is only when time and place are favourable that military operations can lead to success. In the present instance, however, the time being unfavourable, no good results will be deprived. A display of prowess in proper time and place becometh beneficial. It is by the favourableness or otherwise (of time and place) that the opportuneness of an act is determined. Learned men can never act according to the ideas of a car-maker. Considering all this, an encounter with Partha is not advisible for us. Alone he saved the Kurus (from the Gandharvas), and alone he satiated Agni. Alone he led the life of a Brahmacharin for five years (on the breast of Himavat). Taking up Subhadra on his car, alone he challenged Krishna to single combat. Alone he fought with Rudra who stood before him as a forester. It was in this very forest that Partha rescued Krishna while she was being taken away (by Jayadratha). It is he alone that hath, for five years, studied the science of weapons under Indra. Alone vanquishing all foes he hath spread the fame of the Kurus. Alone that chastiser of foes vanquished in battle Chitrasena, the king of the Gandharvas and in a moment his invincible troops also. Alone he overthrew in battle the fierce Nivatakavachas and the Kalakhanchas, that were both incapable of being slain by the gods themselves. What, however, O Kama, hath been achieved by thee single-handed like any of the sons of Pandu, each of whom had alone subjugated many lords of earth? Even Indra himself is unfit to encounter Partha in battle. He, therefore, that desireth to fight with Arjuna should take a sedative. As to thyself, thou desirest to take out the fangs of an angry snake of virulent poison by stretching forth thy right hand and extending thy forefinger. Or, wandering alone in the forest thou desirest to ride an infuriate elephant and go to a boar without a hook in hand. Or, rubbed over with clarified butter and dressed in silken robes, thou desirest to pass through the midst of a blazing fire fed with fat and tallow and clarified butter. Who is there that would, binding his own hands and feet and tying a huge stone unto his neck, cross the ocean swimming with his bare arms? What manliness is there in such an act? O Kama, he is a fool that would, without, skill in weapons and without strength, desire to fight with Partha who is so mighty and skilled in weapons? Dishonestly deceived by us and liberated from thirteen years' exile, will not the illustrious hero annihilate us? Having ignorantly come to a place where Partha lay concealed like fire hidden in a well, we have, indeed, exposed to a great danger. But irresistible though he be in battle, we should fight against him. Let, therefore, our troops, clad in mail, stand here arrayed in ranks and ready to strike. Let Drona and Duryodhana and Bhishma and thyself and Drona's son and ourselves, all fight with the son of Pritha. Do not O Kama, act so rashly as to fight alone. If we six car-warriors be united, we can then be a match for and fight with that son of Pritha who is resolved to fight and who is as fierce as the wielder of the thunderbolt. Aided by our troops arrayed in ranks, ourselves--great bowmen--standing carefully will fight with Arjuna even as the Danavas encounter Vasava in battle.'"

SECTION L

"Aswatthaman said, 'The kine, O Karna, have not yet been won, nor have they yet crossed the boundary (of their owner's dominions), nor have they yet reached Hastinapura. Why dost thou, therefore, boast of thyself? Having won numerous battles, and acquired enormous wealth, and vanquished hostile hosts, men of true heroism speak not a word of their prowess. Fire burneth mutely and mutely doth the sun shine. Mutely also doth the Earth bear creatures, both mobile and immobile. The Self-existent hath sanctioned such offices for the four orders that having recourse to them each may acquire wealth without being censurable. A Brahmana, having studied the Vedas, should perform sacrifices himself, and officiate at the sacrifices of others. And a Kshatriya, depending upon the bow, should perform sacrifices himself but should never officiate at the sacrifices of others. And of Vaisya, having earned wealth, should cause the rites enjoined in the Vedas to be performed for himself. A Sudra should always wait upon and serve the other three orders. As regards those that live by practising the profession of flowers and vendors of meat, they may earn wealth by expedients fraught with deceit and fraud. Always acting according to the dictates of the scriptures, the exalted sons of Pandu acquired the sovereignty of the whole earth, and they always act respectfully towards their superiors, even if the latter prove hostile to them. What Kshatriya is there that expressed delight at having obtained a kingdom by means of dice, like this wicked and shameless son of Dhritarashtra? Having acquired wealth in this way by deceit and fraud like a vendor of meat, who that is wise boast of it? In what single combat didst thou vanquish Dhananjaya, or Nakula, or Sahadeva, although thou hast robbed them of their wealth? In what battle didst thou defeat Yudhishthira, or Bhima that foremost of strong men? In what battle was Indraprastha conquered by thee? What thou hast done, however, O thou of wicked deeds, is to drag that princess to court while she was ill and had but one raiment on? Thou hast cut the mighty root, delicate as the sandal, of the Pandava tree. Actuated by desire of wealth, when thou madest the Pandavas act as slaves, rememberest thou what Vidura said! We see that men and others, even insects and ants, show forgiveness according to their power of endurance. The son of Pandu, however, is incapable of forgiving the sufferings of Draupadi. Surely, Dhananjaya cometh here for the destruction of the sons of Dhritarashtra. It is true, affecting great wisdom, thou art for making speeches but will not Vibhatsu, that slayer of foes, exterminate us all! If it be gods, or Gandharvas or Asuras, or Rakshasas, will Dhananjaya the son of Kunti, desist to fight from panic? Inflamed with wrath upon whomsoever he will fall, even him he will overthrow like a tree under the weight of Garuda! Superior to thee in prowess, in bowmanship equal unto the lord himself of the celestials, and in battle equal unto Vasudeva himself, who is there that would not praise Partha? Counteracting celestial weapons with celestial, and human weapons with human, what man is a match for Arjuna? Those acquainted with the scriptures declare that a disciple is no way inferior to a son, and it is for this that the son of Pandu is a favourite of Drona. Employ thou the means now which thou hadst adopted in the match at dice,--the same means, viz., by which thou hadst subjugated Indraprastha, and the same means by which thou hadst dragged Krishna to the assembly! This thy wise uncle, fully conversant with the duties of the Kshatriya order--this deceitful gambler Sakuni, the prince of Gandhara, let him fight now! The Gandiva, however, doth not cast dice such as the Krita or the Dwapara, but it shooteth upon foes blazing and keen-edged shafts by myriads. The fierce arrows shot from the Gandiva, endued with great energy and furnished with vulturine wings, car, pierce even mountains. The destroyer of all, named Yama, and Vayu, and the horse-faced Agni, leave some remnant behind, but Dhananjaya inflamed with wrath never doth so. As thou hadst, aided by thy uncle, played a dice in the assembly so do fight in this battle protected by Suvala's son. Let the preceptor, if he chooses fight; I shall not, however, fight with Dhananjaya. We are to fight with the king of the Matsyas, if indeed, he cometh in the track of the kine.'"

SECTION LI

"Bhishma said, 'Drona's son observeth well, and Kripa, too observeth rightly. As for Kama, it is only out of regard for the duties of the Kshatriya order that he desireth to fight. No man of wisdom can blame the preceptor. I, however, am of opinion that fight we must, considering both the time and the place. Why should not that man be bewildered who hath five adversaries effulgent as five suns, who are heroic combatants and who have just emerged from adversity? Even those conversant with morality are bewildered in respect of their own interests. It is for this, O king, that I tell thee this, whether my words be acceptable to you or not. What Karna said unto thee was only for raising our (drooping) courage. As regards thyself, O preceptor's son, forgive everything. The business at hand is very grave. When the son of Kunti hath come, this is not the time for quarrel. Everything should now be forgiven by thyself and the preceptor Kripa. Like light in the sun, the mastery of all weapons doth reside in you. As beauty is never separated from Chandramas, so are the Vedas and the Brahma weapon both established in you. It is often seen that the four Vedas dwell in one object and Kshatriya attributes in another. We have never heard of these two dwelling together in any other person than the preceptor of the Bharata race and his son. Even this is what I think. In the Vedantas, in the Puranas, and in old histories, who save Jamadagni, O king, would be Drona's superior? A combination of the Brahma weapon with the Vedas,--this is never to be seen anywhere else. O preceptor's son, do thou forgive. This is not the time for disunion. Let all of us, uniting, fight with Indra's son who hath come. Of all the calamities that may befall an army that have been enumerated by men of wisdom, the worst is disunion among the leaders. Aswatthaman said, 'O bull among men, these thy just observations, need not be uttered in our presence; the preceptor, however, filled with wrath, had spoken of Arjuna's virtues. The virtues of even an enemy should be admitted, while the faults of even one's preceptor may be pointed out; therefore one should, to the best of his power, declare the merits of a son or a disciple.'

"Duryodhana said, 'Let the preceptor grant his forgiveness and let peace be restored. If the preceptor be at one with us, whatever should be done (in view of the present emergency) would seem to have been already done.'

"Vaisampayana continued, 'Then, O Bharata, Duryodhana assisted by Kama and Kripa, and the high-souled Bhishma pacified Drona.'

"Drona said, 'Appeased I have already been at the words first spoken by Bhishma, the son of Santanu. Let such arrangements be made that Partha may not be able to approach Duryodhana in battle. And let such arrangements be made that king Duryodhana may not be captured by the foe, in consequence either of his rashness or want of judgment. Arjuna hath not, to be sure, revealed himself before the expiry of the term of exile. Nor will he pardon this act (of ours) today, having only recovered the kine. Let such arrangements, therefore, be made that he may not succeed in attacking Dhritarashtra's son and defeating our troops. Like myself (who am doubtful of the completion of period of exile) Duryodhana also had said so before. Bearing it in mind, it behoveth the son of Ganga to say what is true.'"

SECTION LII

"Bhishma said, 'The wheel of time revolves with its divisions, viz., with Kalas and Kasthas and Muhurtas and days and fortnights and months and constellations and planets and seasons and years. In consequence of their fractional excesses and the deviations of also of the heavenly bodies, there is an increase of two months in every five years. It seems to me that calculating this wise, there would be an excess of five months and twelve nights in thirteen years. Everything, therefore, that the sons of Pandu had promised, hath been exactly fulfilled by them. Knowing this to be certain, Vibhatsu hath made his appearance. All of them are high-souled and fully conversant with the meanings of the scriptures. How would they deviate from virtue that have Yudhishthira for their guide? The sons of Kunti do not yield to temptation. They have achieved a difficult feat. If they had coveted the possession of their kingdom by unfair means, then those descendants of the Kuru race would have sought to display their prowess at the time of the match at dice. Bound in bonds of virtue, they did not deviate from the duties of the Kshatriya order. He that will regard them to have behaved falsely will surely meet with defeat. The sons of Pritha would prefer death to falsehood. When the time, however, comes, those bulls among men--the Pandava's--endued with energy like that of Sikra, would not give up what is theirs even if it is defended by the wielder himself of the thunderbolt. We shall have to oppose in battle the foremost of all wielders of weapons. Therefore, let such advantageous arrangements as have the sanction of the good and the honest be now made without loss of time so that our possessions may not be appropriated by the foe. O king of kings, O Kaurava, I have never seen a battle in which one of the parties could say,--we are sure to win. When a battle occurs, there must be victory or defeat, prosperity or adversity. Without doubt, a party to a battle must have either of the two. Therefore, O king of kings, whether a battle be now proper or not consistent with virtue or not, make thy arrangements soon, for Dhananjaya is at hand.'

"Duryodhana said, 'I will not, O grandsire, give back the Pandavas their kingdom. Let every preparation, therefore, for battle be made without delay.'

"Bhishma said, 'Listen to what I regard as proper, if it pleases thee. I should always say what is for thy good, O Kaurava. Proceed thou towards the capital, without loss of time, taking with thee a fourth part of the army. And let another fourth march, escorting the kine. With half the troops we will fight the Pandava. Myself and Drona, and Karna and Aswatthaman and Kripa will resolutely withstand Vibhatsu, or the king of the Matsyas, or Indra himself, if he approaches. Indeed, we will withstand any of these like the bank withstanding the surging sea.'

"Vaisampayana continued, 'These words spoken by the high-souled Bhishma were acceptable to them, and the king of the Kauravas acted accordingly without delay. And having sent away the king and then the kine, Bhishma began to array the soldiers in order of battle. And addressing the preceptor, he said, 'O preceptor, stand thou in the centre, and let Aswatthaman stand on the left, and let the wise Kripa, son of Saradwata, defend the right wing, and let Karna of the Suta caste, clad in mail, stand in the van. I will stand in the rear of the whole army, protecting it from that point.'"

SECTION LIII

"Vaisampayana said, 'After the Kauravas, O Bharata, had taken their stand in this order, Arjuna, filling the air with the rattle and din of his car, advanced quickly towards them. And the Kurus beheld his banner-top and heard the rattle and din of his car as also the twang of the Gandiva stretched repeatedly by him. And noting all this, and seeing that great car-warrior--the wielder of the Gandiva--come, Drona spoke thus, 'That is the banner-top of Partha which shineth at a distance, and this is the noise of his car, and that is the ape that roareth frightfully. Indeed, the ape striketh terror in the troops. And there stationed on that excellent car, the foremost of car-warriors draweth that best of bows, the Gandiva, whose twang is as loud as the thunder. Behold, these two shafts coming together fall at my feet, and two others pass off barely touching my ears. Completing the period of exile and having achieved many wonderful feats, Partha saluteth me and whispereth in my ears. Endued with wisdom and beloved of his relatives, this Dhananjaya, the son of Pandu, is, indeed, beheld by us after a long time, blazing with beauty and grace. Possessed of car and arrows, furnished with handsome fences and quiver and conch and banner and coat of mail, decked with diadem and scimitar and bow, the son of Pritha shineth like the blazing (Homa) fire surrounded with sacrificial ladles and fed with sacrificial butter.'

"Vaisampayana continued, 'Beholding the Kurus ready for battle, Arjuna addressing Matsya's son in words suitable to the occasion, said, 'O charioteer, restrain thou the steeds at such a point whence my arrows may reach the enemy. Meanwhile, let me see, where, in the midst of this army, is that vile wretch of the Kuru race. Disregarding all these, and singling out that vainest of princes I will fall upon his head, for upon the defeat of that wretch the others will regard themselves as defeated. There standeth Drona, and thereafter him his son. And there are those great bowmen--Bhishma and Kripa and Kama. I do not see, however, the king there. I suspect that anxious to save his life, he retreateth by the southern road, taking away with him the kine. Leaving this array of car-warriors, proceed to the spot where Suyodhana is. There will I fight, O son of Virata, for there the battle will not be fruitless, Defeating him I will come back, taking away the kine.'

"Vaisampayana continued, 'Thus addressed, the son of Virata restrained the steeds with an effort and turned them by a pull at the bridle from the spot where those bulls of the Kuru race were, and urged them on towards the place where Duryodhana was. And as Arjuna went away leaving that thick array of cars, Kripa, guessing his intention, addressed his own comrades, saying, 'This Vibhatsu desireth not to take up his stand at a spot remote from the king. Let us quickly fall upon the flanks of the advancing hero. When inflamed with wrath, none else, unassisted, can encounter him in battle save the deity of a thousand eyes, or Krishna the son of Devaki. Of what use to us would the kine be or this vast wealth also, if Duryodhana were to sink, like a boat, in the ocean of Partha?' Meanwhile, Vibhatsu, having proceeded towards that division of the army, announced himself speedily by name, and covered the troops with his arrows thick as locusts. And covered with those countless shafts shot by Partha, the hostile warriors could not see anything, the earth itself and the sky becoming overwhelmed therewith. And the soldiers who had been ready for the fight were so confounded that none could even the flee from the field. And beholding the light-handedness of Partha they all applauded it mentally. And Arjuna then blew his conch which always made the bristles of the foe stand erect. And twanging his best of bows, he urged the creatures on his flagstaff to roar more frightfully. And at the blare of his conch and the rattle of his car-wheels, and the twang of the Gandiva, and the roar of the superhuman creatures stationed on his flagstaff, the earth itself began to tremble. And shaking their upraised tails and lowing together, the kine turned back, proceeding along the southern road.'"

SECTION LIV

"Vaisampayana said, 'Having disorganised the hostile host by force and having recovered the kine, that foremost of bowmen, desirous of fighting again, proceeded towards Duryodhana. And beholding the kine running wild towards the city of the Matsyas, the foremost warriors of the Kurus regarded Kiritin to have already achieved success. And all of a sudden they fell upon Arjuna who was advancing towards Duryodhana. And beholding their countless divisions firmly arrayed in order of battle with countless banners waving over them, that slayer of foes, addressing the son of the king of the Matsyas, said, 'Urge on, to the best of their speed by this road, these white steeds decked with golden bridles. Strive thou well, for I would approach this crowd of Kuru lions. Like an elephant desiring an encounter with another, the Suta's son of wicked soul eagerly desireth a battle with me. Take me, O prince, to him who hath grown so proud under the patronage of Duryodhana. Thus addressed, the son of Virata by means of those large steeds endued with the speed of the wind and furnished with golden armour, broke that array of cars and took the Pandava into the midst of the battle-field. And seeing this those mighty car-warriors, Chitrasena and Sangramajit and Satrusaha and Jaya, desirous of aiding Karna, rushed with arrows and long shafts, towards the advancing hero of Bharata's race. Then that foremost of men, inflamed with wrath, began to consume by means of fiery arrows shot from his bow, that array of cars belonging to those bulls among the Kurus, like a tremendous conflagration consuming a forest. Then, when the battle began to rage furiously, the Kuru hero, Vikarna, mounted on his car, approached that foremost of car-warriors, Partha, the younger brother of Bhima,--showering upon him terrible shafts thick and long. Then cutting Vikarna's bow furnished with a tough string and horns overlaid with gold, Arjuna cut off his flagstaff. And Vikarna, beholding his flagstaff cut off, speedily took to flight. And after Vikarna's flight, Satruntapa, unable to repress his ire, began to afflict Partha, that obstructer of foes and achiever of super-human feats, by means of a perfect shower of arrows. And drowned, as it were, in the midst of the Kuru-array, Arjuna, pierced by that mighty car-warrior,--king Satruntapa--pierced the latter in return with five and then slew his car-driver with ten shafts, and pierced by that bull of the Bharata race with an arrow capable of cleaving the thickest coat of mail, Satruntapa fell dead on the field of battle, like a tree from a mountain-top torn up by the wind. And those brave bulls among men, mangled in battle by that braver bull among men, began to waver and tremble like mighty forests shaken by the violence of the wind that blows at the time of the universal dissolution. And struck in battle by Partha, the son of Vasava, those well-dressed heroes among men--those givers of wealth endued with the energy of Vasava--defeated and deprived of life, began to measure their lengths on the ground, like full-grown Himalayan elephants clad in mails of black steel decked with gold. And like unto a raging fire consuming a forest at the close of summer, that foremost of men, wielding the Gandiva, ranged the field in all directions, slaying his foes in battle thus. And as the wind rangeth at will, scattering masses of clouds and fallen leaves in the season of spring, so did that foremost of car-warriors--Kiritin--ranged in that battle, scattering all his foes before him. And soon slaying the red steeds yoked unto the car of Sangramajit, the brother of Vikatana's son, that hero decked in diadem and endued with great vigour then cut off his antagonist's head by a crescent-shaped arrow. And when his brother was slain, Vikartana's son of the Suta caste, mustering all his prowess, rushed at Arjuna, like a huge elephant with out-stretched tusks, or like a tiger at a mighty bull. And the son of Vikarna quickly pierced the son of Pandu with twelve shafts and all his steeds also in every part of their bodies and Virata's son too in his hand. And rushing impetuously against Vikarna's son who was suddenly advancing against him, Kiritin attacked him fiercely like Garuda of variegated plumage swooping down upon a snake. And both of them were foremost of bowmen, and both were endued with great strength, and both were capable of slaying foes. And seeing that an encounter was imminent between them, the Kauravas, anxious to witness it, stood aloof as lookers on. And beholding the offender Karna, the son of Pandu, excited to fury, and glad also at having him, soon made him, his horses, his car, and car-driver invisible by means of a frightful shower of countless arrows. And the warriors of the Bharatas headed by Bhishma, with their horses, elephants, and cars, pierced by Kiritin and rendered invisible by means of his shafts, their ranks also scattered and broken, began to wail aloud in grief. The illustrious and heroic Karna, however counteracting with numberless arrows of his own those shafts by Arjuna's hand, soon burst forth in view with bow and arrows like a blazing fire. And then there arose the sound of loud clapping of hands, with the blare of conchs and trumpets and kettle-drums made by the Kurus while they applauded Vikartana's son who filled the atmosphere with the sound of his bow-string flapping against his fence. And beholding Kiritin filling the air with the twang of Gandiva, and the upraised tail of the monkey that constituted his flag and that terrible creature yelling furiously from the top of his flagstaff, Karna sent forth a loud roar. And afflicting by means of his shafts, Vikartana's son along with his steeds, car and car-driver, Kiritin impetuously poured an arrowy shower on him, casting his eyes on the grandsire and Drona and Kripa. And Vikartana's son also poured upon Partha a heavy shower of arrows like a rain-charged cloud. And the diadem-decked Arjuna also covered Karna with a thick down-pour of keen-edged shafts. And the two heroes stationed on their cars, creating clouds of keen-edged arrows in a combat carried on by means of countless shafts and weapons, appeared to the spectators like the sun and the moon covered by clouds, and the light-handed Karna, unable to bear the sight of the foe, pierced the four horses of the diadem-decked hero with whetted arrows, and then struck his car-driver with three shafts, and his flagstaff also with three. Thus struck, that grinder of all adversaries in battle, that bull of the Kuru race, Jishnu wielding the Gandiva, like a lion awaked from slumber, furiously attacked Kama by means of straight-going arrows. And afflicted by the arrowy shower (of Karna), that illustrious achiever of super-human deeds soon displayed a thick shower of arrows in return. And he covered Karna's car with countless shafts like the sun covering the different worlds with rays. And like a lion attacked by an elephant, Arjuna, taking some keen crescent-shaped arrows from out of his quiver and drawing his bow to his ear, pierced the Suta's son on every part of his body. And that grinder of foes pierced Karna's arms and thighs and head and forehead and neck and other principal parts of his body with whetted shafts endued with the impetuosity of the thunderbolt and shot from the Gandiva in battle. And mangled and afflicted by the arrows shot by Partha the son of Pandu, Vikartana's son, quitted the van of battle, and quickly took to flight, like one elephant vanquished by another.'"

SECTION LV

"Vaisampayana said, 'After the son of Radha had fled from the field, other warriors headed by Duryodhana, one after another, fell upon the son of Pandu with their respective divisions. And like the shore withstanding the fury of the surging sea, that warrior withstood the rage of that countless host rushing towards him, arrayed in order of battle and showering clouds of arrows. And that foremost of car-warriors, Kunti's son Vibhatsu of white steeds, rushed towards the foe, discharging celestial weapons all the while. Partha soon covered all the points of the horizon with countless arrows shot from the Gandiva, like the sun covering the whole earth with his rays. And amongst those that fought on cars and horses and elephants, and amongst the mail-clad foot-soldiers, there was none that had on his body a space of even two finger's breadth unwounded with sharp arrows. And for his dexterity in applying celestial weapons, and for the training of the steeds and the skill of Uttara, and for the coursing of his weapons, and his prowess and light-handedness, people began to regard Arjuna as the fire that blazeth forth during the time of the universal dissolution for consuming all created things. And none amongst the foe could cast his eyes on Arjuna who shone like a blazing fire of great effulgence. And mangled by the arrows of Arjuna, the hostile ranks looked like newly-risen clouds on the breast of a hill reflecting the solar rays, or like groves of Asoka trees resplendent with clusters of flowers. Indeed, afflicted by the arrows of Partha, the soldiers looked like these, or like a beautiful garland whose flowers gradually wither and drop away: And the all-pervading wind bore on its wings in the sky the torn flags and umbrellas of the hostile host. And affrighted at the havoc amongst their own ranks, the steeds fled in all directions, freed from their yokes by means of Partha's arrows and dragging after them broken portions of cars and elephants, struck on their ears and ribs and tusks and nether lips and other delicate parts of the body, began to drop down on the battle-field. And the earth, bestrewn in a short time with the corpses of elephants belonging to the Kauravas, looked like the sky overcast with masses of black clouds. And as that fire of blazing flames at the end of the yuga consumeth all perishable things of the world, both mobile and immobile, so did Partha, O king, consumeth all foes in battle. And by the energy of his weapons and the twang of his bow, and the preter-natural yells of the creatures stationed on his flagstaff, and the terrible roar of the monkey, and by the blast of his conch, that mighty grinder of foes, Vibhatsu, struck terror into the hearts of all the troops of Duryodhana. And the strength of every hostile warrior seemed, as it were, to be levelled to the dust at the very sight of Arjuna. And unwilling to commit the daring act of sin of slaying them that were defenceless, Arjuna suddenly fell back and attacked the army from behind by means of clouds of keen-edged arrows proceeding towards their aims like hawks let off by fowlers. And he soon covered the entire welkin with clusters of blood-drinking arrows. And as the (infinite) rays of the powerful sun, entering a small vessel, are contracted within it for want of space, so the countless shafts of Arjuna could not find space for their expansion even within the vast welkin. Foes were able to behold Arjuna's car, when near, only once, for immediately after, they were with their horses, sent to the other world. And as his arrows unobstructed by the bodies of foes always passed through them, so his car, unimpeded by hostile ranks, always passed through the latter. And, indeed, he began to toss about and agitate the hostile troops with great violence like the thousand-headed Vasuki sporting in the great ocean. And as Kiritin incessantly shot his shafts, the noise of the bow-string, transcending every sound, was so loud that the like of it had never been heard before by created beings. And the elephants crowding the field, their bodies pierced with (blazing) arrows with small intervals between looked like black clouds coruscated with solar rays. And ranging in all directions and shooting (arrows) right and left, Arjuna's bow was always to be seen drawn to a perfect circle. And the arrows of the wielder of the Gandiva never fell upon anything except the aim, even as the eye never dwelleth on anything that is not beautiful. And as the track of a herd of elephants marching through the forest is made of itself, so was the track was made of itself for the car of Kiritin. And struck and mangled by Partha, the hostile warriors thought that,--Verily, Indra himself, desirous of Partha's victory, accompanied by all the immortals is slaying us! And they also regarded Vijaya, who was making a terrible slaughter around, to be none else than Death himself who having assumed the form of Arjuna, was slaying all creatures. And the troops of the Kurus, struck by Partha, were so mangled and shattered that the scene looked like the achievement of Partha himself and could be compared with nothing else save what was observable in Partha's combats. And he severed the heads of foes, even as reapers cut off the tops of deciduous herbs. And the Kurus all lost their energy owing to the terror begot of Arjuna. And tossed and mangled by the Arjuna-gale, the forest of Arjuna's foes reddened the earth with purple secretions. And the dust mixed with blood, uplifted by the wind, made the very rays of the sun redder still. And soon the sun-decked sky became so red that it looked very much like the evening. Indeed, the sun ceaseth to shed his rays as soon as he sets, but the son of Pandu ceased not to shoot his shafts. And that hero of inconceivable energy overwhelmed, by means of all celestial weapons, all the great bowmen of the enemy, although they were possessed of great prowess. And Arjuna then shot three and seventy arrows of sharp points at Drona, and ten at Dussaha and eight at Drona's son, and twelve at Dussasana, and three at Kripa, the son of Saradwat. And that slayer of foes pierced Bhishma, the son of Santanu, with arrows, and king Duryodhana with a hundred. And, lastly, he pierced Karna in the ear with a bearded shaft. And when that great bowmen Karna, skilled in all weapons, was thus pierced, and his horses and car and car-driver were all destroyed, the troops that supported him began to break. And beholding those soldiers break and give way the son of Virata desirous of knowing Partha's purpose, addressed him on the field of battle, and said, 'O Partha, standing on this beautiful car, with myself as charioteer, towards which division shall I go? For, commanded by thee, I would soon take thee thither.'

"Arjuna replied, 'O Uttara, yonder auspicious warrior whom thou seest cased in coat of tiger-skin and stationed on his car furnished with a blue-flag and drawn by red steeds, is Kripa. There is to be seen the van of Kripa's division. Take me thither. I shall show that great bowman my swift-handedness in archery. And that warrior whose flag beareth the device of an elegant water-pot worked in gold, is the preceptor Drona--that foremost of all wielders of weapons. He is always an object of regard with me, as also with all bearers of arms. Do thou, therefore, circumambulate that great hero cheerfully. Let us bend our heads there, for that is the eternal virtue. If Drona strikes my body first, then I shall strike him, for then he will not be able to resent it. There, close to Drona, that warrior whose flag beareth the device of a bow, is the preceptor's son, the great car-warrior Aswatthaman, who is always an object of regard with me as also with every bearer of arms. Do thou, therefore, stop again and again, while thou comest by his car. There, that warrior who stayeth on his car, cased in golden mail and surrounded by a third part of the army consisting of the most efficient troops, and whose flag beareth the device of an elephant in a ground of gold, is the illustrious king Duryodhana, the son of Dhritarashtra. O hero, take before him this thy car that is capable of grinding hostile cars. This king is difficult of being vanquished in battle and is capable of grinding all foes. He is regarded as the first of all Drona's disciples in lightness of hand. I shall, in battle, show him my superior swiftness in archery. There, that warrior whose flag beareth the device of a stout chord for binding elephants, is Karna, the son of Vikartana, already known to thee. When thou comest before that wicked son of Radha, be thou very careful, for he always challengeth me to an encounter. And that warrior whose flag is blue and beareth the device of five stars with a sun (in the centre), and who endued with great energy stayeth on his car holding a huge bow in hand and wearing excellent fences, and over whose head is an umbrella of pure white, who standeth at the head of a multitudinous array of cars with various flags and banners like the sun in advance of masses of black clouds, and whose mail of gold looks bright as the sun or the moon, and who with his helmet of gold striketh terror into my heart, is Bhishma, the son of Santanu and the grandsire of us all. Entertained with regal splendour by Duryodhana, he is very partial and well-affected towards that prince. Let him be approached last of all, for he may, even now, be an obstacle to me. While fighting with me, do thou carefully guide the steeds. Thus addressed by him, Virata's son, O king, guided Savyasachin's car with great alacrity towards the spot where Kripa stood anxious to fight.'"

SECTION LVI

"Vaisampayana said, 'And the ranks of those fierce bowmen, the Kurus, looked like masses of clouds in the rainy season drifting before a gentle wind. And close (to those ranks of foot-soldiers) stood the enemy's horses ridden by terrible warriors. And there were also elephants of terrible mien, looking resplendent in beautiful armour, ridden by skilled combatants and urged on with iron crows and hooks. And, O king, mounted on a beautiful car, Sakra came there accompanied by the celestials,--the Viswas and Maruts. And crowded with gods, Yakshas, Gandharvas and Nagas, the firmament looked as resplendent as it does when bespangled with the planetary constellation in a cloudless night. And the celestials came there, each on his own car, desirous of beholding the efficacy of their weapons in human warfare, and for witnessing also the fierce and mighty combat that would take place when Bhishma and Arjuna would meet. And embellished with gems of every kind and capable of going everywhere at the will of the rider, the heavenly car of the lord of the celestials, whose roof was upheld by a hundred thousand pillars of gold with (a central) one made entirely of jewels and gems, was conspicuous in the clear sky. And there appeared on the scene three and thirty gods with Vasava (at their head), and (many) Gandharvas and Rakshasas and Nagas and Pitris, together with the great Rishis. And seated on the car of the lord of the celestials, appeared the effulgent persons of king, Vasumanas and Valakshas and Supratarddana, and Ashtaka and Sivi and Yayati and Nahusha and Gaya and Manu and Puru and Raghu and Bhanu and Krisaswa and Sagara and Nala. And there shone in a splendid array, each in its proper place the cars of Agni and Isa and Soma and Varuna and Prajapati and Dhatri and Vidhatri and Kuvera and Yama, and Alamvusha and Ugrasena and others, and of the Gandharva Tumburu. And all the celestials and the Siddhas, and all the foremost of sages came there to behold that encounter between Arjuna and the Kurus. And the sacred fragrance of celestial garlands filled the air like that of blossoming woods at the advent of spring. And the red and reddish umbrellas and robes and garlands and chamaras of the gods, as they were stationed there, looked exceedingly beautiful. And the dust of the earth soon disappeared and (celestial) effulgence lit up everything. And redolent of divine perfumes, the breeze began to soothe the combatants. And the firmament seemed ablaze and exceedingly beautiful, decked with already arrived and arriving cars of handsome and various make, all illumined with diverse sorts of jewels, and brought thither by the foremost of the celestials. And surrounded by the celestials, and wearing a garland of lotuses and lilies the powerful wielder of the thunderbolt looked exceedingly beautiful on his car. And the slayer of Vala, although he steadfastly gazed at his son on the field of battle, was not satiated with such gazing,'"

SECTION LVII

"Vaisampayana said, 'Beholding the army of the Kurus arrayed in order of battle, that descendant of the Kuru race, Partha, addressing Virata's son, said, 'Do thou proceed to the spot where Kripa, the son of Saradwat, is going by the southern side of that car whose flag is seen to bear the device of a golden altar.'

"Vaisampayana continued, 'Hearing these words of Dhananjaya, the son of Virata urged, without a moment's delay, those steeds of silvery hue decked in golden armour. And making them adopt, one after another, every kind of the swifter paces, he urged those fiery steeds resembling the moon in colour. And versed in horse-lore, Uttara, having approached the Kuru host, turned back those steeds endued with the speed of the wind. And skilled in guiding vehicles, the prince of Matsya, sometimes wheeling about, and sometimes proceeding in circular mazes, and sometimes turning to the left, began to be wilder the Kurus. And wheeling round, the intrepid and mighty son of Virata at last approached the car of Kripa, and stood confronting him. Then announcing his own name, Arjuna powerfully blew that best of conchs called Devadatta, of loud blare. And blown on the field of battle by the mighty Jishnu, the blare of that conch was heard like the splitting of a mountain. And seeing that the conch did not break into a hundred fragments when blown by Arjuna, the Kurus with all their warriors began to applaud it highly. And having reached the very heavens, that sound coming back was heard even like the crash of the thunderbolt hurled by Maghavat on the mountain breast. Thereupon that heroic and intrepid and mighty car-warrior, Saradwat's son Kripa, endued with strength and prowess, waxing wroth at Arjuna, and unable to bear that sound and eager for fight, took up his own sea-begotten conch and blew it vehemently. And filling the three worlds with that sound, that foremost of car-warriors took up a large bow and twanged the bow-string powerfully. And those mighty car-warriors, equal unto two suns, standing opposed to each other, shone like two masses of autumnal clouds. Then Saradwat's son quickly pierced Partha, that slayer of hostile heroes, with ten swift and whetted arrows capable of entering into the very vitals. And Pritha's son also, on his part, drawing that foremost of weapons, the Gandiva, celebrated over the world, shot innumerable iron-arrows, all capable of penetrating into the very core of the body. Thereupon Kripa, by means of whetted shafts, cut into hundreds and thousands of fragments, those blood-drinking arrows of Partha before they could come up. Then that mighty car-warrior, Partha also, in wrath displaying various manoeuvres, covered all sides with a shower of arrows. And covering the entire welkin with his shafts, that mighty warrior of immeasurable soul, the son of Pritha, enveloped Kripa with hundred of shafts. And sorely afflicted by those whetted arrows resembling flames of fire, Kripa waxed wroth and quickly afflicting the high-souled Partha of immeasurable prowess with ten thousand shafts, set up on the field of battle a loud roar. Then the heroic Arjuna quickly pierced the four steeds of his adversary with four fatal arrows shot from the Gandiva, sharp and straight, and furnished with golden wings. And pierced by means of those whetted arrows resembling flames of fire those steeds suddenly reared themselves, and in consequence Kripa reeled off his place. And seeing Gautama thrown off his place, the slayer of hostile heroes, the descendant of the Kuru race, out of regard for his opponent's dignity, ceased to discharge his shafts at him. Then regaining his proper place, Gautama quickly pierced Savyasachin with ten arrows furnished with feathers of the Kanka bird. Then with a crescent-shaped arrow of keen edge, Partha cut off Kripa's bow and leathern fences. And soon Partha cut off Kripa's coat of mail also by means of arrows capable of penetrating the very vitals, but he did not wound his person. And divested of his coat of mail, his body resembled that of a serpent which hath in season cast off its slough. And as soon as his bow had been cut off by Partha, Gautama took up another and stringed it in a trice. And strange to say, that bow of him was also cut off by Kunti's son, by means of straight shafts. And in this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after another, by Saradwat's son. And when all his bows were thus cut off, that mighty hero hurled, from his car, at Pandu's son, a javelin like unto the blazing thunderbolt. Thereupon, as the gold-decked javelin came whizzing through the air with the flash of a meteor, Arjuna cut it off by means of ten arrows. And beholding his dart thus cut off by the intelligent Arjuna, Kripa quickly took up another bow and almost simultaneously shot a number of crescent-shaped arrows. Partha, however, quickly cut them into fragments by means of ten keen-edged shafts, and endued with great energy, the son of Pritha then, inflamed with wrath on the field of battle, discharged three and ten arrows whetted on stone and resembling flames of fire. And with one of these he cut off the yoke of his adversary's car, and with four pierced his four steeds, and with the sixth he severed the head of his antagonist's car-driver from off his body. And with three that mighty car-warrior pierced, in that encounter, the triple bamboo-pole of Kripa's car and with two, its wheels. And with the twelfth arrow he cut off Kripa's flagstaff. And with the thirteenth Falguni, who was like Indra himself as if smiling in derision, pierced Kripa in the breast. Then with his bow cut off, his car broken, his steeds slain, his car-driver killed, Kripa leapt down and taking up a mace quickly hurled it at Arjuna. But that heavy and polished mace hurled by Kripa was sent back along its course, struck by means of Arjuna's arrows. And then the warriors (of Kripa's division), desirous of rescuing wrathful son of Saradwat encountered Partha from all sides and covered him with their arrows. Then the son of Virata, turning the steed to the left began to perform circuitous evolution called Yamaka and thus withstood all those warriors. And those illustrious bulls among men, taking Kripa with them who had been deprived of his car, led him away from the vicinity of Dhananiaya, the son of Kunti.'"

SECTION LVIII

"Vaisampayana said, 'After Kripa had thus been taken away, the invincible Drona of red steeds, taking up his bow to which he had already stringed an arrow, rushed towards Arjuna of white steeds. And beholding at no great distance from him the preceptor advancing on his golden car, Arjuna that foremost of victorious warriors, addressing Uttara, said, 'Blessed be thou, O friend, carry me before that warrior on whose high banner-top is seen a golden altar resembling a long flame of fire and decked with numerous flags placed around, and whose car is drawn by steeds that are red and large, exceedingly handsome and highly-trained, of face pleasant and of quiet mien, and like unto corals in colour and with faces of coppery hue, for that warrior is Drona with whom I desire to fight. Of long arms and endued with mighty energy possessed of strength and beauty of person, celebrated over all the worlds for his prowess, resembling Usanas himself in intelligence and Vrihaspati in knowledge of morality, he is conversant with the four Vedas and devoted to the practice of Brahmacharya virtues. O friend, the use of the celestial weapons together with the mysteries of their withdrawal and the entire-science of weapons, always reside in him. Forgiveness, self-control, truth, abstention from injury, rectitude of conduct,--these and countless other virtues always dwell in that regenerate one. I desire to fight with that highly-blessed one on the field. Therefore, take me before the preceptor and carry me thither, O Uttara.'

"Vaisampayana continued, 'Thus addressed by Arjuna, Virata's son urged his steeds decked with gold towards the car of Bharadwaja's son. And Drona also rushed towards the impetuously advancing Partha, the son of Pandu,--that foremost of car-warriors,--like an infuriate elephant rushing towards an infuriate compeer. And the son of Bharadwaja then blew his conch whose blare resembled that of a hundred trumpets. And at that sound the whole army become agitated like the sea in a tempest. And beholding those excellent steeds red in hue mingling in battle with Arjuna's steeds of swan-like whiteness endued with the speed of the mind, all the spectators were filled with wonder. And seeing on the field of battle those car-warriors--the preceptor Drona and his disciple Partha--both endued with prowess, both invincible, both well-trained, both possessed of great energy and great strength, engaged with each other, that mighty host of the Bharatas began to tremble frequently. And that mighty car-warrior Partha, possessed of great prowess and filled with joy upon reaching Drona's car on his own, saluted the preceptor. And that slayer of hostile heroes, the mighty armed son of Kunti, then addressed Drona in an humble and sweet tone, saying, 'Having completed our exile in the woods, we are now desirous of avenging our wrongs. Even invincible in battle, it doth not behove thee to be angry with us. O sinless one, I will not strike thee unless thou strikest me first. Even this is my intention. It behoveth thee to act as thou choosest.' Thus addressed Drona discharged at him more than twenty arrows. But the light-handed Partha cut them off before they could reach him. And at this, the mighty Drona, displaying his lightness of hand in the use of weapons, covered Partha's car with a thousand arrows. And desirous of angering, Partha, that hero of immeasurable soul, then covered his steeds of silvery whiteness with arrows whetted on stone and winged with the feathers of the Kanka bird. And when the battle between Drona and Kiritin thus commenced, both of them discharging in the encounter arrows of blazing splendour, both well-known for their achievements, both equal to the wind itself in speed, both conversant with celestial weapons, and both endued with mighty energy, began shooting clouds of arrows to bewilder the royal Kshatriyas. And all the warriors that were assembled there were filled with wonder at sight of all this. And they all admired Drona who quickly shot clouds of arrows exclaiming,--Well done! Well done! Indeed, who else save Falguna, is worthy of fighting with Drona in battle? Surely the duties of a Kshatriya are stern, for Arjuna fighteth with even his own preceptor!--And it was thus that they who stood on the field of battle said unto one another. And inflamed with fire, those mighty-armed heroes standing before other, and each incapable of overcoming the other, covered each other with arrowy showers. And Bharadwaja's son, waxing worth, drew his large and unconquerable bow plated on the back with gold, and pierced Falguna with his arrows. And discharging at Arjuna's car innumerable whetted arrows possessed of solar effulgence, he entirely shrouded the light of the sun. And that great car-warrior of mighty arms, violently pierced Pritha's son with keen-edged shafts even as the clouds shower upon a mountain. Then taking up that foremost of bows, the Gandiva, destructive of foes and capable of withstanding the greatest strain, the impetuous son of Pandu cheerfully discharged countless shafts of various kinds adorned with gold, and that powerful warrior also baffled in a moment Drona's arrowy shower by means of those shafts shot from his own bow. And at this the spectators wondered greatly. And the handsome Dhananjaya, the son of Pritha, ranging on his car, displayed his weapons on all sides at the same time. And the entire welkin covered with his arrows, became one wide expanse of shade. And at this Drona become invisible like the sun enveloped in mist. And shrouded by those excellent arrows on all sides, Drona looked like a mountain on fire. And beholding his own car completely enveloped by the arrows of Pritha's son, Drona that ornament of battle, bent his terrible and foremost of bows whose noise was as loud as that of the clouds. And drawing that first of weapons, which was like unto a circle of fire, he discharged a cloud of keen-edged shafts. And then there were heard on the field loud sounds like the splitting of bamboos set on fire. And that warrior of immeasurable soul, shooting from his bow arrows furnished with golden wings, covered all sides, shrouding the very light of the sun. And those arrows with knots well-peeled off, and furnished with golden wings, looked like flocks of birds in the sky. And the arrows discharged by Drona from his bow, touching one another at the wings, appeared like one endless line in the sky. And those heroes, thus discharging their arrows decked with gold, seemed to cover the sky with showers of meteors. And furnished with feathers of the Kanka bird, those arrows looked like rows of cranes ranging in the autumnal sky. And the fierce and terrible encounter that took place between the illustrious Drona and Arjuna resembled that between Virata and Vasava of old. And discharging arrows at each other from bows drawn at their fullest stretch, they resembled two elephants assailing each other with their tusks. And those wrathful warriors--those ornaments of battle--fighting strictly according to established usage, displayed in that conflict various celestial weapons in due order. Then that foremost of victorious men, Arjuna, by means of his keen shafts resisted the whetted arrows shot by that best of preceptors. And displaying before the spectators various weapons, that hero of terrible prowess covered the sky with various kinds of arrows. And beholding that tiger among men, Arjuna, endued with fierce energy and intent upon striking him, that foremost of warriors and best of preceptors (from affection) began to fight with him playfully by means of smooth and straight arrows. And Bharadwaja's son fought on with Falguna, resisting with his own the celestial weapons shot by the former. And the fight that took place between those enraged lions among men, incapable of bearing each other, was like unto encounter between the gods and the Danavas. And the son of Pandu repeatedly baffled with his own, the Aindra, the Vayavya, and the Agneya weapons that were shot by Drona. And discharging keen shafts, those mighty bowmen, by their arrowy showers completely covered the sky and made a wide expanse of shade. And then the arrows shot by Arjuna, falling on the bodies of hostile warriors, produced the crash of thunderbolt. O king, elephants, cars, and horses, bathed in blood, looked like Kinsuka trees crowned with flowers. And in that encounter between Drona and Arjuna, beholding the field covered with arms decked with bangles, and gorgeously-attired car-warriors, and coats of mail variegated with gold, and with banners lying scattered all about, and with warriors slain by means of Partha's arrows, the Kuru host became panic-stricken. And shaking their bows capable of bearing much strain, those combatants began to shroud and weaken each other with their shafts. And, O bull of the Bharata race, the encounter that took place between Drona and Kunti's son was dreadful in the extreme and resembled that between Vali and Vasava. And staking their very lives, they began to pierce each other straight arrows shot from their fully-stretched bow-strings. And a voice was heard in the sky applauding Drona, and saying, 'Difficult is the feat performed by Drona, inasmuch as he fighteth with Arjuna,--that grinder of foes, that warrior endued with mighty energy, of firm grasp, and invincible in battle,--that conqueror of both celestials and Daityas, that foremost of all car-warriors.' And beholding Partha's infallibility, training, fleetness of hand, and the range also of Arjuna's, arrows, Drona became amazed. And, O bull of the Bharata race, lifting up his excellent bow, the Gandiva the unforbearing Partha drew it now with one hand and now with another shot an arrowy shower. And beholding that shower resembling a flight of locusts, the spectators wondering applauded him exclaiming, 'Excellent'! 'Excellent'! And so ceaselessly did he shoot his arrows that the very air was unable to penetrate the thick array. And the spectators could not perceive any interval between the taking up of the arrows and letting them off. And in that fierce encounter characterised by lightness of hand in the discharge of weapons, Partha began to shoot his arrows more quickly than before. And then all at once hundreds and thousands of straight arrows fell upon Drona's car. And, O bull of the Bharata race, beholding Drona completely covered by the wielder of the Gandiva with his arrows, the Kuru army set up exclamation of 'Oh'! and 'Alas'! And Maghavat, together with those Gandharvas and Apsaras that have come there, applauded the fleetness of Partha's hand. And that mighty car-warrior, the preceptor's son, then resisted the Pandva with a mighty array of cars. And although enraged with Arjuna, yet Aswatthaman mentally admired that feat of the high-souled son of Pritha. And waxing wroth, he rushed towards Partha, and discharged at him an arrowy shower like a heavy down-pour by the cloud. And turning his steeds towards Drona's son, Partha gave Drona an opportunity to leave the field. And thereupon the latter, wounded in that terrible encounter, and his mail and banner gone sped away by the aid of swift horses.'"

SECTION LIX

"Vaisampayana said, 'Then, O mighty king, Drona's son rushed to an encounter with Arjuna in battle. And beholding his rush to the conflict like a hurricane, showering shafts like a rain charged cloud Pritha's son received him with a cloud of arrows. And terrible was the encounter between them, like that between the gods and the Danavas. And they shot arrows at each other like Virata and Vasava. And the welkin being enveloped on all sides with arrows, the sun was completely hidden, and the air itself was hushed. And, O conqueror of hostile cities, as they assailed and struck each other, loud sounds arose as of bamboos on fire. And, O king, Aswatthaman's horses being sorely afflicted by Arjuna, they became bewildered and could not ascertain which way to go. And as Pritha's son ranged on the field, the powerful son of Drona finding an opportunity, cut off the string of the Gandiva with an arrow furnished with a horse-shoe head And beholding that extraordinary feat of his, the celestials applauded him highly. And exclaiming--'Well done'!---'Well done'! Drona and Bhishma, and Karna, and the mighty warrior Kripa, all applauded that feat of his greatly. And the son of Drona, drawing his excellent bow, pierced with his shafts, furnished with the feathers of the Kanka bird, the breast of Partha, that bull among warriors. Thereupon, with a loud laughter, the mighty-armed son of Pritha attached a strong and fresh string to Gandiva. And moistening his bow-string with the sweat that stood on his forehead resembling the crescent moon, Pritha's son advanced towards his adversary, even as an infuriated leader of a herd of elephants rusheth at another elephant. And the encounter that took place between those two matchless heroes on the field of battle was exceedingly fierce and made the bristles of the spectators stand on their ends. And as those heroes endued with mighty energy fought on, the two mighty elephants, the Kurus beheld them with wonder. And those brave bulls among men assailed each other with arrows of snaky forms and resembling blazing fires. And as the couple of quivers belonging to the Pandava was inexhaustible, that hero was able to remain on the field immovable as a mountain. And as Aswatthaman's arrows, in consequence of his ceaseless discharge in that conflict, were quickly exhausted, it was for this that Arjuna prevailed over his adversary. Then Karna, drawing his large bow with great force twanged the bow-string. And thereupon arose loud exclamation of 'Oh'! and 'Alas'! And Pritha's son, casting his eyes towards the spot where that bow was twanged, beheld before him the son of Radha. And at that sight his wrath was greatly excited. And inflamed with ire and desirous of slaying Karna, that bull of the Kuru race stared at him with rolling eyes. And, O king, beholding Partha turn away from Aswatthaman's side, the Kuru warriors discharged thousands of arrows on Arjuna. And the mighty-armed Dhananjaya, that conqueror of foes, leaving Drona's son, all on a sudden rushed towards Karna. And rushing towards Karna, with eyes reddened in anger the son of Kunti, desirous of a single combat with him, said these words."

SECTION LX

"Arjuna said, 'The time, O Karna, hath now come for making good thy loquacious boast in the midst of the assembly, viz., that there is none equal to thee in fight. Today, O Karna, contending with me in terrible conflict, thou shalt know thy own strength, and shalt no longer disregard others. Abandoning good breeding, thou hadst uttered many harsh words, but this that thou endeavourest to do, is, I think, exceedingly difficult. Do thou now, O Radha's son, contending with me in the sight of the Kurus, make good what thou hadst said before in disregard of myself. Thou who hadst witnessed Panchala's princess outraged by villains in the midst of the court, do thou now reap the fruit of that act of thine. Fettered by the bonds of morality before, I desisted from vengeance then. Behold now, O son of Radha, the fruit of that wrath in conflict at hand. O wicked wight, we have suffered much misery in that forest for full twelve; years. Reap thou today the fruits of our concentrated vengeance. Come, O Karna, cope with me in battle. Let these thy Kaurava warriors witness the conflict. Hearing these words, Karna replied, 'Do thou, O Partha, accomplish in deed what thou sayst in words. The world knows that thy words verily exceed thy deed. That thou hadst foreborne formerly was owing to thy inability to do anything. If we witness thy prowess even now, we may acknowledge its truth. If thy past forbearance was due to thy having been bound by the bonds of morality, truly thou art equally bound now although thou regardest thyself free. Having as thou sayst, passed thy exile in the woods in strict accordance with thy pledge and being therefore weakened by practising an ascetic course of life, how canst thou desire a combat with me now! O Pritha's son, if Sakra himself fight on thy side, still I would feel no anxiety in putting forth my prowess. Thy wish, O son of Kunti, is about to be gratified. Do thou fight with me now, and behold my strength.' Hearing this, Arjuna said, 'Even now, O Radha's son, thou hadst fled from battle with me, and it is for this that thou livest although thy younger brother hath been slain. What other person, save thee, having beheld his younger brother slain in battle would himself fly from the field, and boast as thou dost, amid good and true men?'

"Vaisampayana continued, 'Having said these words unto Karna, the invincible Vibhatsu rushed at him and charged a volley, of shafts capable of penetrating through a coat of mail. But that mighty car-warrior, Karna, received with great alacrity that discharge with an arrowy shower of his own, heavy as the downpour of the clouds. And that fierce volley of arrows covered all sides and severally pierced the steeds and arms and leathern fences of the combatants. And incapable of putting up with that assault, Arjuna cut off the strings of Karna's quiver by means of a straight and sharp arrow. Thereupon, taking out from his quiver another arrow, Karna pierced the Pandava in the hand at which the latter's hold of the bow was loosened. And then the mighty-armed Partha cut off Karna's bow into fragments. And Karna replied by hurling a dart at his adversary, but Arjuna cut it off by means of his arrows. And then the warriors that followed the son of Radha rushed in crowds at Arjuna, but Partha sent them all to the abode of Yama by means of arrows shot from the Gandiva. And Vibhatsu slew the steeds of Karna by means of sharp and tough arrows shot from the bow-string drawn to the ear, and deprived of life they dropped down on the ground. And taking another sharp and blazing arrow endued with great energy, the mighty son of Kunti pierced the breast of Kama. And that arrow, cleaving through his mail, penetrated into his body. And at this, Karna's vision was obscured and his senses left him. And regaining consciousness, he felt a great pain, and leaving the combat fled in a northernly direction. And at this, the mighty car-warrior Arjuna and Uttara, both began to address him contumely.'"

SECTION LXI

"Vaisampayana said, 'Having defeated Vikartana's son, Arjuna said unto the son of Virata, 'Take me towards that division where yonder device of a golden palmyra is seen. There our grandfather, Santanu's son, like unto a celestial, waiteth, desirous of an encounter with me.' Thereupon, beholding that mighty host thronged with cars and horses and elephants, Uttara, sorely pierced with arrows, said, 'O hero, I am no longer able to guide thy excellent steeds. My spirits droop and my mind is exceedingly bewildered. All the directions seem to be whirling before my eyes in consequence of the energy of the celestial weapons used by thee and the Kurus. I have been deprived of my senses by the stench of fat and blood and flesh. Beholding all this, from terror my mind is, as it were, cleft in twain. Never before had I beheld such a muster of horses in battle. And at the flapping of fences, and the blare of conchs, the leonine roars made by the warriors and the shrieks of elephants, and the twang of the Gandiva resembling the thunder, I have, O hero, been so stupefied that I have been deprived of both hearing and memory. And, O hero, beholding thee incessantly drawing to a circle, in course of the conflict, the Gandiva which resembleth a circle of fire, my sight faileth me and my heart is rent asunder. And seeing thy fierce form in battle, like that of the wielder of the Pinaka while inflamed with wrath, and looking also at the terrible arrows shot by thee, I am filled with fear. I fail to see when thou takest up thy excellent arrows, when thou fixest them on the bow-string, and when thou lettest them off. And though all this is done before my eyes, yet, deprived of my senses, I do not see it. My spirits are drooping and earth itself seems to be swimming before me. I have no strength to hold the whip and the reins.' Hearing these words, Arjuna said, 'Do thou not fear.

Assure thyself. Thou also hast, on the field of battle performed, O bull among men, wonderful feats. Blessed be thou, thou art a prince and born in the illustrious line of Matsyas. It behoveth thee not to feel dispirited in chastising thy foes. Therefore, O prince, stationed on my car, muster all thy fortitude and hold the reins of my steeds, O slayer of foes, when I once more become engaged in battle.'

"Vaisampayana continued, 'Having said this unto Virata's son, that best of men and foremost of car-warriors, the mighty-armed Arjuna, again addressed the son of Virata, saying. 'Take me without delay to the van of Bhishma's division. I will cut off his very bow-string in the battle. Thou shalt behold today the celestial weapons of blazing beauty, shot by me, look like flashes of lightning disporting amid the clouds in the sky. The Kauravas shall behold the gold decked back of my Gandiva today, and assembled together the foe shall dispute, saying,--By which hand of his, the right or the left, doth he should? And I shall cause a dreadful river (of death) to flow today towards the other world with blood for its waters and cars for its eddies, and elephants for its crocodiles. I shall today, with my straight arrows, extirpate the Kuru forest having hands and feet and heads and backs and arms for the branches of its trees. Alone, bow in hand, vanquishing the Kuru host, a hundred paths shall open before me like those of a forest in conflagration. Struck by me thou shalt today behold the Kuru army moving round and round like a wheel (unable to fly off the field). I shall show thee today my excellent training in arrows and weapons. Stay thou on my car firmly, whether the ground be smooth or uneven. I can pierce with my winged arrows even the mountain of Sumeru that stands touching the very heavens. I slew of old, at Indra's command, hundreds and thousands of Paulomas and Kalakhanjas in battle. I have obtained my firmness of grasp from Indra, and my lightness of hand from Brahman, and I have learnt various modes of fierce attack and defence amid crowds of foes from Prajapati. I vanquished, on the other side of the great ocean, sixty thousands of car-warriors--all fierce archers--residing in Hiranyapura. Behold, now I defeat the multitudinous host of the Kurus like a tempest scattering a heap of cotton. With my fiery arrows I shall today set the Kuru-forest to fire, having banners for its trees, the foot-soldiers for its shrubs, and the car-warriors for its beasts of prey. Like unto the wielder of the thunderbolt overthrowing the Danavas, alone I shall, with my straight arrows, bring down from the chambers of their cars the mighty warrior of the Kuru army stationed therein and struggling in the conflict to the best of their power. I have obtained from Rudra the Raudra, from Varuna the Varuna from Agni the Agneya, from the god of Wind the Vayava, and from Sakra the thunderbolt and other weapons. I shall certainly exterminate the fierce Dhartarashtra-forest though protected by many leonine warriors. Therefore, O Virata's son, let thy fears be dispelled.'

"Vaisampayana continued, 'Thus assured by Savyasachin, the son of Virata penetrated into that fierce array of cars protected by Bhishma. The son of Ganga, however, of fierce deeds, cheerfully withstood the mighty-armed hero advancing from desire of vanquishing the heroes in battle. Jishnu, then, confronting Bhishma, cut off his standard clean off at the roots by shooting a gold-decked arrow pierced by which it fell to the ground. And at this, four mighty warriors, Dussasana and Vikarna and Dussaha and Vivingsati, skilled in weapons and endued with great energy, and all decked with handsome garlands and ornaments, rushed towards that terrible bowman. And advancing towards Vibhatsu--that fierce archer, these all encompassed him around. Then the heroic Dussasana pierced the son of Virata with a crescent-shaped arrow and he pierced Arjuna with another arrow in the breast. And Jishnu, confronting Dussasana, cut off by means of a sharp-edged arrow furnished with vulturine wings his adversary's bow plaited with gold, and then pierced his person in the breast by means of five arrows. And afflicted by the arrows of Partha. Dussasana fled, leaving the combat. Then Vikarna, the son of Dhritarashtra, pierced Arjuna--that slayer of hostile heroes, by means of sharp and straight arrows furnished with vulturine wings. But the son of Kunti within a moment hit him also in the forehead with straight shafts. And pierced by Arjuna, he fell down from his car. And at this, Dussaha, supported by Vivingsati, covered Arjuna with a cloud of sharp arrows, impelled by the desire of rescuing his brother. Dhananjaya, however, without the least anxiety, pierced both of them almost at the same instant by means of couple of keen-edged arrows and then slew the steeds of both. And there upon, both those sons of Dhritarashtra, deprived of their steeds and their bodies mangled were taken away by the warrior behind them who had rushed forward with other cars. Then the unvanquished Vibhatsu, the mighty son of Kunti, decked with diadem and sure of aim, simultaneously attacked all sides with his arrows.'"

SECTION LXII

"Vaisampayana said, 'Then, O thou of the Bharata race, all the great car-warriors of the Kurus, united together, began to assail Arjuna to the best of their might from all sides. But that hero of immeasurable soul completely covered all those mighty car-warriors with clouds of arrows, even as the mist covereth the mountains. And the roars of huge elephants and conchs, mingling together, produced a loud up roar. And penetrating through the bodies of elephants and horses as also through steel coats of mail, the arrows shot by Partha fell by thousands. And shooting shafts with the utmost celerity, the son of Pandu seemed in that contest to resemble the blazing sun of an autumnal midday. And afflicted with fear, the car-warriors began to leap down from their cars and the horse-soldiers from horse-back, while the foot-soldiers began to fly in all directions. And loud was the clatter made by Arjuna's shafts as they cleft the coats of mail belonging to mighty warriors, made of steel, silver, and copper. And the field was soon covered with the corpses of warriors mounted on elephants and horses, all mangled by the shafts of Partha of great impetuosity like unto sighing snakes. And then it seemed as if Dhananjaya, bow in hand, was dancing on the field of battle. And sorely affrighted at the twang of the Gandiva resembling the noise of the thunder, many were the combatants that fled from that terrible conflict. And the field of battle was bestrewn with severed heads decked with turbans, ear-rings and necklaces of gold, and the earth looked beautiful by being scattered all over with human trunks mangled by shafts, and arms having bows in their grasp and hands decked with ornaments. And, O bull of the Bharata race, in consequence of heads cut off by whetted shafts ceaselessly falling on the ground, it seemed as if a shower of stones fell from the sky. And that Partha of formidable prowess, displaying his fierceness, now ranged the field of battle, pouring the terrible fire of his wrath upon the sons of Dhritarashtra. And beholding the fierce prowess of Arjuna who thus scorched the hostile host, the Kuru warriors, in the very presence of Duryodhana, became dispirited and ceased to fight. And, O Bharata, having struck terror into that host and routed those mighty car-warriors, that fore-most of victors, ranged on the field. And the son of Pandu then created on the field of battle a dreadful river of blood, with waving billows, like unto the river of death that is created by Time at the end of the Yuga, having the dishevelled hair of the dead and the dying for its floating moss and straw, with bows and arrows for its boats, fierce in the extreme and having flesh and animal juices for its mire. And coats of mail and turbans floated thick on its surface. And elephants constituted its alligators and the cars its rafts. And marrow and fat and blood constituted its currents. And it was calculated to strike terror into the hearts of the spectators. And dreadful to behold, and fearful in the extreme, and resounding with the yells of ferocious beasts, keen edged weapons constituted its crocodiles. And Rakshasas and other cannibals haunted it from one end to the other. And strings of pearls constituted its ripples, and various excellent ornaments, its bubbles. And having swarms of arrows for its fierce eddies and steeds for its tortoises, it was incapable of being crossed. And the mighty car warrior constituted its large island, and it resounded with the bleat of conchs and the sound of drums. And the river of blood that Partha created was incapable of being crossed. Indeed, so swift-handed was Arjuna that the spectators could not perceive any interval between his taking up an arrow, and fixing it on the bow-string, and letting it off by a stretch of the Gandiva.'"

SECTION LXIII

"Vaisampayana said, 'Then while a great havoc was being made among the Kurus, Santanu's son, Bhishma, and grandsire of the Bharatas rushed at Arjuna, taking up an excellent bow adorned with gold, and many arrows also of keen points and capable of piercing into the very vitals of the foe and afflicting him sorely. And in consequence of a white umbrella being held over his head, that tiger among men looked beautiful like unto a hill at sunrise. And the son of Ganga, blowing his conch cheered the sons of Dhritarashtra, and wheeling along his right came upon Vibhatsu and impeded his course. And that slayer of hostile heroes, the son of Kunti, beholding him approach, received him with a glad heart, like a hill receiving a rain-charged cloud. And Bhishma, endued with great energy, pierced Partha's flag-staff with eight arrows. The arrows reaching the flag-staff of Pandu's son, struck the blazing ape and those creatures also stationed in the banner-top. And then the son of Pandu, with a mighty javelin of sharp-edge cut of Bhishma's umbrella which instantly fell on the ground. And then the light-handed son of Kunti struck his adversary's flag-staff also with many shafts, and then his steeds and then the couple of drivers that protected Bhishma's flanks. And unable to bear this, Bhishma though cognisant of the Pandava's might, covered Dhananjaya with a powerful celestial weapon. And the son of Pandu, of immeasurable soul, hurling in return a celestial weapon at Bhishma, received that from Bhishma like a hill receiving a deep mass of clouds. And the encounter that took place between Partha and Bhishma, was fierce and the Kaurava warriors with their troops stood as lookers on. And in the conflict between Bhishma and the son of Pandu, shafts striking against shafts shone in the air like fireflies in the season of rains. And, O king, in consequence of Partha's shooting arrows with both his right and left hands, the bent Gandiva seemed like a continuous circle of fire. And the son of Kunti then covered Bhishma with hundreds of sharp and keen-edged arrows, like a cloud covering the mountain-breast with its heavy downpour. And Bhishma baffled with the own arrows that arrowy shower, like the bank resisting the swelling sea, and covered the son of Pandu in return. And those warriors, cut into a thousand pieces in battle, fell fast in the vicinity of Falguna's car. And then there was a downpour, from the car of Pandu's son, of arrows furnished with golden wing, and raining through the sky like a flight of locusts. And Bhishma again repelled that arrowy shower with hundreds of whetted shafts shot by him. And then the Kauravas exclaimed.--Excellent! Excellent!--Indeed, Bhishma hath performed an exceedingly difficult feat inasmuch as he hath fought with Arjuna. Dhananjaya is mighty and youthful, and dexterous and swift of hand. Who else, save Bhishma, the son of Santanu, or Krishna, the son of Devaki, or the mighty son of Bharadwaja, the foremost of preceptors, is able to bear the impetus of Partha in battle? And repelling weapons with weapons, those two bulls of the Bharata race, both endued with great might, fought on playfully and infatuated the eyes of all created beings. And those illustrious warriors ranged on the field of battle, using the celestials weapons obtained from Prajapati and Indra, and Agni and the fierce Rudra, and Kuvera, and Varuna, and Yama, and Vayu. And all beings were greatly surprised, upon beholding those warriors engaged in combat. And they all exclaimed,--Bravo Partha of long arms? Bravo Bhishma! Indeed, this application of celestial weapons that is being witnessed in the combat between Bhishma and Partha is rare among human beings."

"Vaisampayana continued, 'Thus raged that conflict with weapons between those warriors conversant with all weapons. And when that conflict of celestial weapons ceased, then commenced a conflict with arrows. And Jishnu approaching his opponent, cut of with an arrow sharp like a razor the gold-decked bow of Bhishma. Within the twinkling of the eye, however, Bhishma, that mighty-armed and great car-warrior, took up another bow and stringed it. And inflamed with wrath, he showered upon Dhananjaya a cloud of arrows. And Arjuna, too, endued with great energy, rained upon Bhishma innumerable sharp-pointed and keen-edged arrows. And Bhishma also shot clouds of arrows upon Pandu's son. And conversant with celestial weapons and engaged in shooting and each other, arrows of keen points, no distinction, O king, could then be perceived between those illustrious warriors. And that mighty car-warrior, Kunti's son, covered with a diadem, and the heroic son of Santanu, obscured the ten directions with their arrows. And the Pandava covered Bhishma, and Bhishma also covered the Pandava, with clouds of shafts. And, O king, wonderful was this combat that took place in this world of men. And the heroic warriors that protected Bhishma's car, slain by the son of Pandu, fell prostrate, O monarch, beside the car of Kunti's son. And the feathery arrows of Svetavahana, shot from the Gandiva, fell in all directions as if with the object of making a wholesale slaughter of the foe. And issuing forth from his car those blazing arrows furnished with golden wings looked like rows of swans in the sky. And all the celestials with Indra, stationed in the firmament, gazed with wonder upon another celestial weapon hurled with great force by that wonderful archer Arjuna. And beholding that wonderful weapon of great beauty, the mighty Gandiva, Chitrasena, highly pleased, addressed the lord of celestials, saying, 'Behold these arrows shot by Partha coursing through the sky in one continuous line. Wonderful is the dexterity of Jishnu in evolving this celestial weapon! Human beings are incapable of shooting such a weapon, for it does not exist among men. How wonderful again is this concourse of mighty weapons existing from days of old! No interval can be perceived between his taking up the arrows, fixing them on the bow-string, and letting them off by stretching the Gandiva. The soldiers are incapable of even looking at the son of Pandu, who is like unto the midday sun blazing in the sky. So also none ventures to look at Bhishma, the son of Ganga. Both are famous for their achievements, and both are of fierce prowess. Both are equal in feats of heroism, and both are difficult of being vanquished in battle.'

'Thus addressed by the Gandharva about that combat between Partha and Bhishma, the lord of the celestials, O Bharata, paid proper respect unto both by a shower of celestial flowers. Meanwhile, Bhishma, the son of Santanu, assailed Arjuna on the left side, while that drawer of the bow with either hands was on the point of piercing him. And at this, Vibhatsu, laughing aloud, cut off with an arrow of keen edge and furnished with vulturine wings, the bow of Bhishma, that hero of solar effulgence. And then Dhananjaya, the son of Kunti, pierced Bhishma in the breast with ten shafts although the latter was contending with all his prowess. And sorely afflicted with pain Ganga's son of mighty arms and irresistible in battle, stood for a long time leaning on the pole of his car. And beholding him deprived of consciousness the driver of his car-steeds, calling to mind the instructions about protecting the warriors when in a swoon, led him away for safety.'"

SECTION LXIV

"Vaisampayana said, 'After Bhishma had fled, leaving the van of battle, the illustrious son of Dhritarashtra hoisting high flag approached Arjuna, bow in hand and setting up a loud roar. And with a spear-headed shaft shot from his bow stretched to the ear, he pierced on the forehead of that terrible bowman of fierce prowess, Dhanajaya, ranging amidst the foes. And pierced with that keen shaft of golden point on the forehead, that hero of famous deeds looked resplendent, O king, like unto a beautiful hill with a single peak. And cut by that arrow, the warm life-blood gushed out profusely from the wound. And the blood trickling down his body shone beautifully like a wreath of golden flowers. And struck by Duryodhana with the shaft, the swift-handed Arjuna of unfailing strength, swelling with rage, pierced the king in return, taking up arrows that were endued with the energy of snakes of virulent poison. And Duryodhana of formidable energy attacked Partha, and Partha also, that foremost of heroes, attacked Duryodhana. And it was that those foremost of men, both born in the race of Ajamida, struck each other alike in the combat. And then (seated) on an infuriate elephant huge as a mountain and supported by four cars, Vikarna rushed against Jishnu, the son of Kunti. And beholding that huge elephant, advancing with speed, Dhananjaya struck him on the head between the temples with an iron arrow of great impetus shot from the bow-string stretched to the ear. And like the thunderbolt hurled by Indra splitting a mountain, that arrow furnished with vulturine wings, shot by Partha, penetrated, up to the very feathers, into the body of that elephant huge as hill. And sorely afflicted by the shaft, that lord of the elephant species began to tremble, and deprived of strength fell down on the ground in intense anguish, like the peak of mountain riven by thunder. And that best of elephants falling down on the earth, Vikarna suddenly alighting in great terror, ran back full eight hundred paces and ascended on the car of Vivingsati. And having slain with that thunder-like arrow that elephant huge as a mighty hill and looking like a mass of clouds, the son of Pritha smote Duryodhana in the breast with another arrow of the same kind. And both the elephant and the king having thus been wounded, and Vikarna having broken and fled along with the supporters of the king's car, the other warriors, smitten with the arrows shot from the Gandiva, fled from the field in panic. And beholding the elephant slain by Partha, and all the other warriors running away, Duryodhana, the foremost of the Kurus, turning away his car precipitately fled in that direction where Partha was not. And when Duryodhana was fast running away in alarm, pierced by that arrow and vomitting forth blood, Kiritin, still eager for battle and capable of enduring every enemy, thus censured him from wrath, 'Sacrificing thy great fame and glory, why dost thou fly away, turning the back? Why are not those trumpet? sounded now, as they were when thou hadst set out from thy kingdom? Lo, I am an obedient servant of Yudhishthira, myself being the third son of Pritha, standing here for battle. Turn back, show me thy face, O son of Dhritarashtra, and bear in thy mind the behaviour of kings. The name Duryodhana bestowed on thee before is hereby rendered meaningless. When thou runnest away, leaving the battle, where is thy persistence in battle? Neither do I behold thy body-guards. O Duryodhana, before nor behind. O foremost of men, fly thou away and save thy life which is dear from the hands of Pandu's son.'"

SECTION LXV

"Vaisampayana said, 'Thus summoned to battle by the illustrious hero, Dhritarashtra's son turned back stung by those censures, like an infuriate and mighty elephant pricked by a hook. And stung by those reproaches and unable to bear them, that mighty and brave car-warrior endued with great swiftness, turned back on his car, like a snake that is trampled under foot. And beholding Duryodhana turn back with his wounds, Karna, that hero among men, decked with a golden necklace, stopped the king on the way and soothing him, himself proceeded along the north of Duryodhana's car to meet Partha in battle. And the mighty-armed Bhishma also, the son of Santanu, turning back his steeds decked with gold, enormous in size, and of tawny hue, rushed bow in hand, for protecting Duryodhana from Partha's hand. And Drona and Kripa and Vivingsati and Dussasana and others also, quickly turning back, rushed forward with speed with drawn bows and arrows fixed on the bow-strings, for protecting Duryodhana. And beholding those divisions advance towards him like the swelling surges of the ocean, Dhananjaya, the son of Pritha, quickly rushed at them like a crane rushing at a descending cloud. And with celestial weapons in their hands, they completely surrounded the son of Pritha and rained on him from all sides a perfect shower of shafts, like clouds showering on the mountain breast a heavy downpour of rain, And warding off with weapons, all the weapons of those bulls among the Kurus, the wielder of the Gandiva who was capable of enduring all foes, evolved another irresistible weapon obtained from Indra, called Sanmohana. And entirely covering the cardinal and other directions with sharp and keen-edged arrows furnished with beautiful feathers, that mighty hero stupefied their senses with the twang of the Gandiva. And once more, taking up with both his hands that large conch of loud blare, Partha, that slayer of foes, blew it with force and filled the cardinal and other points, the whole earth, and sky, with that noise. And those foremost of the Kuru heroes were all deprived of their senses by the sound of that conch blown by Partha. And all of them stood still, their bows, from which they were never separated, dropping down from their hands. And when the Kuru army became insensible, Partha calling to mind the words of Uttara, addressed the son of the Matsya king, saying, 'O best of men, go thou among the Kurus, so long as they remain insensible, and bring away the white garments of Drona and Kripa, and the yellow and handsome ones of Karna, as also the blue ones of the king and Drona's son. Methinks, Bhishma is not stupefied, for he knoweth how to counteract this weapon of mine. So, pass thou on, keeping his steeds to thy left; for those that are sensible should thus be avoided,' Hearing these words, the illustrious son of Matsya, giving up the reins of the steeds, jumped down from the car and taking off the garments of the warriors, came back to his place. And the son of Virata then urged the four handsome steeds with flanks adorned with golden armours. And those white steeds, urged on, took Arjuna away from the midst of battle-field and beyond the array of the infantry bearing standards in their hands. And, Bhishma, beholding that best of men thus going away, struck him with arrows. And Partha, too, having slain Bhishma's steeds, pierced him with ten shafts. And abandoning Bhishma on the field of battle, having first slain his car-driver, Arjuna with a good-looking bow in hand came out of that multitude of cars, like the sun emerging from the clouds. And Dhritarashtra's son, that foremost of heroes among the Kurus, recovering his senses, saw the son of Pritha standing like the lord of the celestials, alone on the battle-field. And he said in hurry (unto Bhishma), 'How hath this one escape from thee? Do thou afflict him in such a way that he may not escape.' And at this, Santanu's son, smiling, said unto him, 'Where had been this sense of thine, and where had been thy prowess too, when thou hadst been in a state of unconsciousness renouncing thy arrows and handsome bow? Vibhatsu is not addicted to the commission of atrocious deeds; nor is his soul inclined to sin. He renounceth not his principles even for the sake of the three worlds. It is for this only that all of us have not been slain in this battle. O thou foremost of Kuru heroes, go back to the city of the Kurus, and let Partha also go away, having conquered the kine. Do thou never foolishly throw away thy own good. Indeed, that which leadeth to one's welfare ought to be accomplished.'

"Vaisampayana continued, 'Having listened to the words of the grandsire that tended to his own welfare, the wrathful king Duryodhana no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhishma was beneficial and seeing that the Pandavas gaining in strength, the other warriors also, desirous of protecting Duryodhana, resolved to return. And beholding those foremost of Kuru heroes departing for their city, Dhananjaya, the son of Pritha, with a cheerful heart followed them for a while, desirous of addressing and worshipping them. And having worshipped the aged grandsire--the son of Santanu, as also the preceptor Drona, and having saluted with beautiful arrows Drona's son and Kripa and other venerable ones among the Kurus, the son of Pritha broke into fragments Duryodhana's crown decked with precious gems, with another arrow. And having saluted all the venerable and brave warriors thus, he filled the three worlds with the twang of the Gandiva. And suddenly blowing his conch called Devadatta, the hero pierced the hearts of all his foes. And having humbled the hostile, he looked resplendent on his car decked with a handsome flag. And beholding the Kurus depart, Kiritin cheerfully said unto Matsya's son, 'Turn back thy steeds; thy kine have been recovered; the foe is going away and do thou also return to thy city with a cheerful heart.' And the celestials also, having witnessed that most wonderful encounter between Falguna and the Kurus, were highly delighted, and went to their respective abodes, reflecting upon Partha's feats.'"

SECTION LXVI

"Vaisampayana said, 'Having vanquished the Kurus in battle, that one with eyes like those of a bull brought back that profuse cattle wealth of Virata. And while the Dhritarashtra, after their rout, were going away, a large number of Kuru-soldiers issuing out of the deep forest appeared with slow steps before Partha, their hearts afflicted with fear. And they stood before him with joined palms and with hair dishevelled. And fatigued with hunger and thirst, arrived in a foreign land, insensible with terror, and confused in mind, they all bowed down unto the son of Pritha and said,--We are thy slaves.'

"Arjuna said, 'Welcome, blessed be ye. Go ye away. Ye have no cause of fear. I will not take the lives of them that are afflicted. Ye have my assurance of protection.

"Vaisampayana continued, 'Hearing these words of assurance, the assembled warriors greeted him with benedictions in praise of his achievements and fame and wishing him long life. And the Kauravas were unable to confront Arjuna while after routing the foe he proceeded towards the city of Virata, like an elephant with rent temples. And having routed the whole army of the Kuru like a violent wind scattering the clouds, that slayer of foes, Partha, regardfully addressing the prince of Matsya, said, 'It is known to thee alone, O child, that the sons of Pritha are all living with thy father. Do not eulogise them upon entering the city, for then the king of the Matsyas may hide himself in fear. On the other hand, entering the city, do thou proclaim in the presence of thy father that the deed is thy own, saying,--By me hath the army of the Kurus been vanquished and by me have the kine been recovered from the foe!'

"Uttara said, 'The feat thou hast achieved is beyond my power. I do not possess the ability to achieve it. I shall not, however, O Savyasachin, discover thee to my father, as long as thou wilt not tell me to do it.'

"Vaisampayana continued, 'Having vanquished the hostile army and wrested the whole of the cattle wealth from the Kurus, Jishnu returned again to the cemetery and having approached the same Sami tree stood there with body mangled by the arrows of the enemy. Then that terrible monkey blazing like fire ascended into the sky with those other creatures in the flag-staff. And the illusion created (by Viswakarma) melted away and Uttara's own banner bearing the device of a lion was set up on the car again. And having replaced the arrows and quivers of those foremost of the Kuru princes, and also that other weapon the (Gandiva) which enhances the fierceness of a battle, the illustrious prince of Matsya set out for the city with a glad heart, having Kiritin as his charioteer. And having achieved an exceedingly mighty feat and slain the foe, Partha also, that slayer of foes, binding his hair into a braid as before, took the reins from Uttara's hands. And that illustrious hero entered the city of Virata, with a cheerful heart rehabilitating himself as Vrihannala, the car-driver of Uttara.'

"Vaisampayana continued, 'When all the Kauravas utterly routed and vanquished, set out in a dejected mood for Hastinapura, Falguna, on his way back, addressed Uttara, saying, 'O prince, O hero of mighty arms, seeing the kine escorted in advance of us by the cowherds, we shall enter Virata's metropolis in the afternoon, having tended the steeds with drink and a bath. Let the cowherds, despatched by thee, speedily repair to the city with the good news and proclaim thy victory.'

"Vaisampayana continued, 'Agreeable to Arjuna's words, Uttara speedily ordered the messengers, saying, 'Go ye and proclaim the king's victory. The foe hath been routed, and the kine have been recovered. And the Matsya and the Bharata princes having thus consulted together re-approached the same Sami tree. And gratified with the victory they had won, and arrived at the foot of the Sami tree, they wore on their persons and took up on their car the ornaments and robes they had left there. And having vanquished the whole hostile army and recovered the whole of the wealth from the Kurus, the heroic son of Virata returned to the city with Vrihannala as his car-driver.'"

SECTION LXVII

"Vaisampayana said, 'Having speedily recovered his wealth Virata owning a large army entered his city with a cheerful heart, accompanied by the four Pandavas. And having vanquished the Trigartas in battle and recovered all the kine, that mighty monarch, along with the sons of Pritha, looked resplendent and blazed forth in beauty. And as the brave king, that enhancer of the joys of friends, was seated on his throne, all his subjects headed by the Brahmanas stood before him. And worshipped by them, the king of the Matsyas, at the head of his army, saluted the Brahmanas and his subjects in return and dismissed them cheerfully. And Virata, the king of the Matsyas owning a large army, enquired after Uttara, saying, 'Where hath Uttara gone?' And the women and the maidens of the palace and the other females living in the inner apartments joyfully said unto him, 'Our kine having been seized by the Kurus, Bhuminjaya incensed at this and from excess of bravery hath issued forth alone with only Vrihannala as his second, for vanquishing the six mighty car-warriors, Bhishma the son of Santanu, and Kripa, and Karna, and Duryodhana, and Drona, and Drona's son who have all come with the Kuru army.'

"Vaisampayana continued, 'Then king Virata, hearing that his brave son had gone forth with only one car and with Vrihannala as his car-driver, became filled with grief, and addressing his chief counsellors, said, 'Without doubt, the Kauravas and other lords of earth, learning the defeat of the Trigartas, will never keep their ground. Therefore, let those of my warriors that have not been wounded by the Trigartas go out, accompanied by a mighty force, for the protection of Uttara.' And saying this, the king speedily despatched, for the sake of his son, horses and elephants and cars and a large number of foot-soldiers, equipped and decked with various kinds of weapons and ornaments. And it was thus that Virata, the king of the Matsyas, owning a large army, quickly ordered out a large division consisting of four kinds of troops. And having done this, he said, 'Learn ye, without loss of time whether the prince liveth still or not! I myself think that he who hath got a person of the neuter sex for his car-driver is not alive.'

"Vaisampayana continued, 'Then king Yudhishthira the just, smilingly said unto the afflicted king Virata, 'If, O monarch, Vrihannala hath been his charioteer, the foe will never be able to take away thy kine today. Protected by that charioteer, thy son will be able to vanquish in battle all the lords of earth allied with the Kurus, indeed, even the gods and the Asuras and the Siddhas and the Yakshas together.'

"Vaisampayana continued, 'Meanwhile, the swift-footed messengers despatched by Uttara, having reached Virata's city, gave tidings of the victory. And the minister-in-chief then informed the king of everything, viz., the great victory that had been won, the defeat of the Kurus, and the expected arrival of Uttara. And he said, 'All the kine have been brought back, the Kurus have been defeated, and Uttara, that slayer of foes, is well with his car-driver.' Then Yudhishthira said, 'By good luck it is that the kine have been recovered and the Kurus routed. I do not, however, regard it strange that thy son should have vanquished the Kurus, for his victory is assured that hath Vrihannala for his charioteer.'

"Vaisampayana continued, 'Hearing of the victory of his son possessed of immeasurable might, king Virata became so glad that the bristles of his body stood erect. And having made presents of raiments unto the messengers, he ordered his ministers, saying, 'Let the highways be decorated with flags, and let all the gods and goddesses be worshipped with flowery offerings.

And let princes and brave warriors, and musicians and harlots decked in ornaments, march out to receive my son. And let the bellman, speedily riding an intoxicated elephant, proclaim my victory at places where four roads meet. And let Uttara, too, in gorgeous attire and surrounded by virgins and chanters of eulogies, go forth to receive my son.'

"Vaisampayana continued, 'Having listened to these words of the king, all the citizens with auspicious things in hand, and many amongst them with cymbals and trumpets and conchs, and beautiful women attired in gorgeous robes, and reciters of auspicious and sacred hymns, accompanied by encomiasts and minstrels, and drummers and other kinds of musicians issued forth from the city of the mighty Virata to welcome Uttara of immeasurable prowess. And having despatched troops and maidens and courtezens decked in ornaments, the wise king of the Matsyas cheerfully said these words, 'O Sairindhri, fetch the dice. And, O Kanka, let the play commence.' The son of Pandu replied, saying, 'We have heard it said that one whose heart is filled with joy should not play with a cunning gambler. I do not therefore, dare gamble with thee that are so transported with joy. I am ever desirous of doing what is for thy good. Let the play, however, commence if it pleases thee.'

"Virata said, 'My female slaves and kine, my gold and whatsoever other wealth I have, nothing of all this shall thou be able to protect today even if I do not gamble.' Kanka said in reply, 'O monarch, O bestower of honours, what business hast thou with gamble which is attended with numerous evils? Gambling is fraught with many evils; it should, therefore, be shunned. Thou mayst have seen or at least heard of Yudhishthira, the son of Pandu. He lost his extensive and prosperous kingdom and his god-like brothers at dice. For this, I am averse to gambling. But if thou likest, O king, I will play.'

"Vaisampayana continued, 'While the play was going on, Matsya said unto the son of Pandu, 'Lo, the Kauravas that are so formidable have been vanquished in battle by my son.' Upon this, the illustrious king Yudhishthira said, 'Why should not he conquer that hath Vrihannala for his charioteer?'

'Thus addressed, King Matsya became angry and said unto Pandu's son, 'Thou wretch of a Brahmana, dost thou compare one of the neuter sex with my son! Hast thou no knowledge of what is proper and what improper for one to say? Without doubt, thou disregardest me. Why should not my son vanquish all those with Bhishma and Drona as their leaders? O Brahmana, for friendship only I pardon thee this thy offence. Thou must not, however, say so again if thou wishest to live.'

"Yudhishthira said, 'There where Bhishma and Drona and Drona's son and the son of Vikartana and Kripa and king Duryodhana and other royal and mighty car-warriors are assembled or there where Indra himself is surrounded by the Maruts, what other person than Vrihannala can fight, encountering them all! None hath been, none will be, his equal in strength of arms! Indeed, it is Vrihannala only whose heart is filled with joy at sight of a terrible conflict. It is he who had vanquished the celestials and the Asuras and human beings fighting together. With such a one for his ally, why should not thy son conquer the foe? Virata said, 'Repeatedly forbidden by me, thou dost not yet restrain thy tongue. If there is none to punish, no one would practise virtue.'

"Vaisampayana continued, 'Saying this, the king inflamed with anger forcibly struck Yudhishthira in the face with a dice, and reproached him angrily, saying, 'Let it not occur again! And having been violently struck, blood began to flow from his nose. But the son of Pritha held it in his hands before it fell on the ground. And the virtuous Yudhishthira then glanced at Draupadi who was standing by his side. Ever obedient to the wishes of her lord, the faultless Draupadi, understanding his meaning, and bringing a golden vessel filled with water, received the blood that flowed from his nose. Meanwhile; Uttara, entertained with sweet perfumes of diverse kinds and decked with floral chaplets, slowly entered the city, received with respect by the citizens, the women, and the people of the provinces. And approaching the gate of the palace he sent the news of his arrival to his father. And the porter then, approaching the king, said, 'Thy son Uttara, waiteth at the gate with Vrihannala as his companion.' And the Matsya king, with a cheerful heart, said unto him, 'Do thou usher both, as I am very anxious to see them.' Then Yudhishthira, the king of t e Kurus, gently whispered unto the ears of the warder, 'Let Uttara enter alone; Vrihannala must not come in. Such is the vow of that hero of mighty arms that whoever causeth a wound on my person or sheddeth my blood except in battle, shall not live. Inflamed with rage he will never bear patiently to see me bleeding, but will slay Virata even now with his counsellors and troops and steeds.'"

SECTION LXVIII

"Vaisampayana said, 'Then Bhuminjaya, the eldest son of the king, entered, and having worshipped the feet of his father approached Kanka. And he beheld Kanka covered with blood, and seated on the ground at one end of the court, and waited upon by the Sairindhri. And seeing this, Uttara asked his father in a hurry, saying, 'By whom, O king, hath this one been struck? By whom hath this sinful act been perpetrated?'

"Virata said, 'This crooked Brahmana hath been struck by me. He deserveth even more than this. When I was praising thee, he praised that person of the third sex.'

"Uttara said, 'Thou hast, O king, committed an improper act. Do thou speedily propitiate him so that the virulent poison of a Brahmana's curse may not consume thee to thy roots!'

"Vaisampayana continued, 'Having heard the words of his son, Virata, that enhancer of the limits of his kingdom, began to soothe Kunti's son, who was like unto a fire hid in ashes, for obtaining his forgiveness. And unto the king desirous of obtaining his pardon the Pandava replied, 'O king, I have long ago forgiven it. Anger I have none. Had this blood from my nostrils fallen on the ground, then, without doubt, thou, O monarch, wouldst have been destroyed with thy kingdom. I do not, however, blame thee, O king, for having struck an innocent person. For, O king, they that are powerful generally act with unreasoning severity.'

"Vaisampayana continued, 'When the bleeding had stopped, Vrihannala entered (the council-room) and having saluted both Virata and Kanka, stood silent. And the king, having appeased the chief of the Kurus, began to praise, in Savyasachin's hearing, Uttara who had returned from the battle. And the king said, 'O enhancer of the joys of Kekaya's princess, in thee have I truly a son! I never had nor shall have, a son that is equal to thee! How, indeed, couldst thou, O Child, encounter that Karna who leaveth not a single mark unhit amongst even a thousand that he may aim at all at once? How couldst thou, O child, encounter that Bhishma who hath no equal in the whole world of men? How also couldst thou, O child, encounter Drona, that foremost of all wielders of weapons, that preceptor of the Vrishnis and Kauravas, twice-born one who may be regarded as the preceptor of all the Kshatriyas? How couldst thou meet in battle the celebrated Aswatthaman? How couldst thou, O child, encounter that Duryodhana, the prince who is capable of piercing even a mountain with his mighty arrows? My foes have all been thrashed. A delicious breeze seems to blow around me. And since thou hast recovered in battle the whole of my wealth that had been seized by the Kurus, it seems that all those mighty warriors were struck with panic. Without doubt, thou, O bull amongst men, has routed the foe and snatched away from them my wealth of kine, like his prey from a tiger.'"

SECTION LXIX

"Uttara said, 'The kine have not been recovered by me, nor have the foe been vanquished by me. All that hath been accomplished by the son of a deity. Capable of striking like a thunderbolt, that youth of celestial origin, beholding me running away in fear, stopped me and himself mounted on my car. It was by him that the kine have been recovered and the Kauravas vanquished. The deed, O father, is that hero's and not mine. It was he that repulsed with arrows Kripa and Drona and Drona's son of powerful energy, and the Suta's son and Bhishma. That mighty hero then spoke unto the affrighted prince Duryodhana who was running away like the leader of a head of elephants, these words, 'O prince of the Kuru race, I do not see that thou art safe by any means even at Hastinapura. Protect thy life by putting forth thy might. Thou shalt not escape me by flight. Therefore, make up thy mind for fight. If victorious, the sovereignty of the earth will be thine, or if slain, heaven itself will be thine.'

'Thus addressed, king Duryodhana--that tiger among men surrounded by his counsellors,--sighing on his car like a snake turned back, showered arrows endued with the speed and force of thunderbolts. Beholding all this, venerable sire, my thighs began to quake. Then that celestial youth pierced with arrows the Kuru army consisting of leonine warriors. And having pierced and afflicted that crowd of cars, that youth, stout as the lion, laughed at them and robbed them of their clothes and attires. Indeed, the six great car-warriors of the Kurus were vanquished by that hero alone, even like herds of animals ranging in the forest by a single tiger in rage.'

"Virata said, 'Where is that mighty-armed and famous youth of celestial origin, that hero who recovered in battle my wealth that had been seized by the Kurus? I am anxious to behold and worship that mighty warrior of celestial origin who hath saved thee and my kine also.'

"Uttara replied, 'The mighty son of a deity disappeared there and then. I think, however, that he will show himself either tomorrow or the day after.'

"Vaisampayana continued, 'Virata, that owner of a large army, remained ignorant of the son of Pandu who was thus described unto him by Uttara, and who was living in the palace in disguise. And permitted by the high-souled Virata, Partha presented with his own hands the garments he had brought, unto Virata's daughter. And the beautiful Uttara, obtaining those new and costly clothes of diverse kinds, became highly glad, along with the son of the Matsya king.'"

SECTION LXX

"Vaisampayana said, 'Then, on the third day, attired in white robes after a bath, and decked in ornaments of all kinds, those great car-warriors, the five Pandava brothers, having accomplished their row, and with Yudhishthira at their head, looked resplendent as they entered the palace-gate like five intoxicated elephants. And having entered the council-hall of Virata, they took their seats on the thrones reserved for kings, and shone brilliantly like fires on the sacrificial altar. And after Pandavas had taken their seats, Virata, that lord of earth, came there for holding his council and discharging other royal offices. And beholding the illustrious Pandavas blazing like fires, the king reflected for a moment. And them, filled with wrath, the Matsya king spoke unto Kanka seated there like a celestial and looking like the lord of celestials surrounded by the Maruts. And he said, 'A player at dice thou wert employed by me as a courtier! How couldst thou occupy the royal seat thus attired in handsome robes and ornaments?"

"Vaisampayana continued, 'Hearing these words of Virata, O king, and desirous of jesting with him, Arjuna smilingly said in reply, 'This person, O king, deserveth to occupy the same seat with Indra himself. Devoted to the Brahmanas, acquainted with the Vedas, indifferent to luxury and carnal enjoyments, habitually performing sacrifices, steady in vows, this one, indeed, is the very embodiment of virtue, The foremost of all Persons endued with energy and superior to every body on earth in intelligence, devoted to asceticism, he is conversant with various weapons. No other person among the mobile and immobile creatures of the three worlds possesseth or will ever possess such knowledge of weapons. And there is none even amongst the gods, or Asuras, or men, or Rakshasas, or Gandharvas, or Yaksha chiefs, or Kinnaras--or mighty Uragas, who is like him. Endued with great foresight and energy, beloved by the citizens and inhabitants of the provinces, he is the mightiest of car-warriors amongst the sons of Pandu. A performer of sacrifices, devoted to morality, and of subdued passions, like unto a great Rishi, this royal sage is celebrated over all the worlds. Possessed of great strength and great intelligence, able and truthful, he hath all his senses under complete control. Equal unto Indra in wealth and Kuvera in hoarding, he is the protector of the worlds like unto Manu himself of mighty prowess. Endued with great might, he is even such. Kind unto all creatures he is no other than the bull of the Kuru race, king Yudhishthira the just. The achievements of this king resemble the sun himself of blazing effulgence. And his fame hath travelled in all directions like the rays of that luminary. And like the rays following the risen sun of blazing effulgence, ten thousand swift elephants followed him, O king, when he dwelt among the Kurus. And, O king, thirty thousand cars decked in gold and drawn by the best steeds, also used to follow him then. And full eight hundred bards adorned with ear-rings set with shining gems, and accompanied by minstrels, recited his praises in those days, like the Rishis adorning Indra. And, O king, the Kauravas and other lords of earth always waited upon him like slaves, as the celestials upon Kuvera. This eminent king, resembling the bright-rayed sun, made all lords of earth pay tribute unto him like persons of the agricultural class. And eighty-eight thousands of high-souled Snatakas depended for their subsistence upon this king practising excellent vows. This illustrious lord protected the aged and the helpless, the maimed and the blind, as his sons, and he ruled over his subjects virtuously. Steady in morality and self-control, capable of restraining his anger, bountiful, devoted to the Brahmanas, and truthful, this one is the son of Pandu. The prosperity and prowess of this one afflict king Suyodhana with his followers including Kama and Suvala's son. And, O lord of men, the virtues of this one are incapable of being enumerated. This son of Pandu is devoted to morality and always abstains from injury. Possessed of such attributes, doth not this bull among kings, this son of Pandu, deserve, O monarch, to occupy a royal seat?'"

SECTION LXXI

"Virata said, 'If this one, indeed, be the Kuru king Yudhisthira the son of Kunti, which amongst these is his brother Arjuna, and which, the mighty Bhima. Which of these is Nakula, and which Sahadeva and where is the celebrated Draupadi? After their defeat at dice, the sons of Pritha have not been heard of by any one.'

"Arjuna said, 'Even this one, O king, who is called Vallava and is thy cook, is that Bhima of mighty arms and terrible prowess and furious impetus. It was he who slew the furious Rakshasas on the mountains of Gandhamadana, and procured for Krishna celestial flowers of great fragrance. Even he is that Gandharva, who slew the Kichaka of wicked soul and it was he who killed tigers and bears and boars in the inner apartment of thy palace. He who had been the keeper of thy horse is that slayer of foes called Nakula, and this one is Sahadeva, the keeper of thy kine. Both these sons of Madri are great car-warriors, possessed of great fame and beauty of person. These two bulls of the Bharata race, attired in handsome robes and decked in excellent ornaments, are a match for a thousand great car-warriors. And even this lady of eyes like lotus-petals and slender-waist and sweet smiles is Drupada's daughter, thy wife's Sairindhri, for whose sake, O king, the Kichakas were slain. I am, O king, Arjuna who, it is evident, thou hast heard, is that son of Pritha, who is Bhima's junior and the senior of the twins! We have, O king, happily passed in thy abode the period of non-discovery, like infants in the womb!'

"Vaisampayana continued, 'After Arjuna had pointed out those heroes--the five Pandavas, the son of Virata then spoke of Arjuna's prowess. And Uttara once again identified the sons of Pritha. And the prince said, 'That one whose complexion is bright like that of pure gold, who is stout like a full-grown lion, whose nose is so prominent, whose eyes are large and expansive, and whose face is broad and of coppery hue, is the king of the Kurus. And behold, that one whose tread is like that of an infuriate elephant, whose complexion is like that of heated gold, whose shoulders are broad and expanded, and whose arms are long and thick, is Vrikodara. And he who stands by his side, that youth of darkish hue, who is like unto a leader of a herd of elephants, whose shoulders are broad like those of a lion, whose tread is like that of a mighty elephant, and whose eyes are large and expansive like lotus-leaves, is Arjuna that foremost of bowmen. All lo, close to the king, are those foremost of men, the twins, like unto Vishnu and Indra, and who have no equals, in the world of men, in beauty, might, and behaviour. And close by them, behold, standeth Krishna, beautiful as gold, like unto the very embodiment of light, possessing the complexion of the blue lotus, like unto a celestial damsel, and resembling the living embodiment of Lakshmi herself.'

"Vaisampayana continued, 'Then Virata's son began to describe the prowess of Arjuna, saying, 'Even this one is he that slew the foe, like unto a lion devastating a flock of deer. Even he ranged through, crowds of hostile cars, slaying their best of car-warriors. By him was slain a huge, infuriate elephant by means of a single arrow. Pierced by him, that huge beast having its flanks adorned with an armour of gold, fell down piercing the earth with his tusks. By him have the kine been recovered and the Kauravas vanquished in battle. My ears have been deafened by the blare of his conch. It was by this hero of fierce deeds that Bhishma and Drona, along with Duryodhana, were vanquished. That achievement is his and not mine.'

"Vaisampayana continued, 'Hearing these words of his, the mighty king of the Matsyas, considering himself guilty of having offended Yudhishthira, said unto Uttara in reply, 'I think the time hath come for me to propitiate the sons of Pandu. And, if thou likest, I shall bestow my daughter Uttara upon Arjuna.'

"Uttara said, 'Worthy of our adorations and worship and respect, the time hath come for worshipping the illustrious sons of Pandu who deserve to be worshipped by us.'

"Virata said, 'When brought under the foe's subjection in battle, it was Bhimasena that rescued me. My kine also have been recovered by Arjuna. It is through the might of their arms that we have obtained victory in battle. Such being the case, all of us, with our counsellors, shall propitiate Yudhishthira the son of Kunti. Blessed be thou, with all thy brothers, O bull among the sons of Pandu. If, O king, we have ever said or done anything in ignorance to offend thee, it behoveth thee to forgive us. The son of Pandu is virtuous.'

"Vaisampayana continued, 'Then the high-souled Virata, delighted greatly, approached king Yudhishthira and made an alliance with him, and offered him his whole kingdom together with the sceptre and treasury and metropolis. And addressing all the Pandavas, and especially Dhananjaya, the mighty king of the Matsyas repeatedly said, 'By good luck it is that I see you.' And having again and again embraced Yudhishthira and Bhima and the sons of Madri, and smelt their heads, Virata, that owner of a large army, was not satiated with gazing at them. And being highly pleased, he said unto king Yudhishthira, 'By good luck it is that I see you safe from woods. By good luck it is that ye have accomplished with difficulty the period of exile, undiscovered by those wicked wights. I make over my entire kingdom to the sons of Pritha, and what else I have. Let the sons of Pandu accept these without the slightest hesitation. And let Dhananjaya, called also Savyasachin, accept the hand of Uttara: for that best of men is fit to be her lord.' Thus addressed, king Yudhishthira the just cast a look upon Dhananjaya, the son of Pritha. And looked at by his brother, Arjuna said unto the Matsya king, 'O monarch, I accept thy daughter as my daughter-in-law. And alliance of this kind between the Matsya and the Bharatas is, indeed, desirable.'"

SECTION LXXII

"Virata said, 'Why, O best among the Pandavas, dost thou not wish to accept as wife this my daughter that I bestow upon thee?'

"Arjuna said, 'Residing in thy inner apartments, I had occasion always to behold thy daughter, and she too, alone or in company trusted me as her father. Well-versed in singing and dancing, I was liked and regarded by her, and, indeed, thy daughter always regardeth me as her protector. O king, I lived for one whole year with her though she had attained the age of puberty. Under these circumstances, thyself or other men may not without reason, entertain suspicions against her or me. Therefore, O king, myself who am pure, and have my senses under control, beg to thee, O monarch, thy daughter as my daughter-in-law. Thus do I attest her purity. There is no difference between a daughter-in-law and a daughter, as also between a son and son's own-self. By adopting this course, therefore, her purity will be proved. I am afraid of slanderous and false accusations. I accept, therefore, O king, thy daughter Uttara as my daughter-in-law. Surpassing all in knowledge of weapons, resembling a celestial youth in beauty, my son, the mighty-armed Abhimanyu is the favourite nephew of Vasudeva, the wielder of the discus. He, O king, is fit to be thy son-in-law and the husband of thy daughter.'

"Virata said, 'It behoveth the best of the Kurus, Dhananjaya, the son of Kunti, who is so virtuous and wise, to say this. O son of Pritha, do thou carry out what thou thinkest should be done after this. He that hath Arjuna for the father of his son-in-law, hath all his desires gratified.'

"Vaisampayana continued, 'The monarch having said this, Yudhishthira, the son of Kunti, gave his assent to what was thus agreed upon between the Matsya king and Arjuna. And, O Bharata, the son of Kunti sent invitations to Vasudeva and to all his friends and relatives, and Virata also did the same. And then, after the expiry of the thirteenth year, the five Pandavas took up their abode in one of Virata's towns called Upaplavya, and Vibhatsu, the son of Pandu, brought over Abhimanyu and Janardana, and also many people of the Dasarha race from the Anarta country. And the king of Kasi, and also Saivya, being very friendly to Yudhishthira, arrived there, each accompanied by an Akshauhini of troops. And the mighty Drupada, also with the heroic sons of Draupadi and the unvanquished Sikhandin, and that foremost of wielder of weapons, the invincible Dhrishtadyumna came there with another Akshauhini of troops. And all the kings that came were not only lords of Akshauhini, but performers of sacrifices with gifts in profusion to Brahmanas, conversant with the Vedas endued with heroism, and ready to die in battle. And beholding them arrived, that foremost of virtuous men, the king of the Matsyas, adored them duly, and entertained their troops and servants and carriers of burdens. And he was highly pleased to bestow his daughter upon Abhimanyu. And after the kings had come there from different parts of the country, there came Vasudeva decked in floral garlands, and Halayudha, and Kritavarman, the son of Hridika, and Yuyudhana, the son of Satyaki, and Anadhristi and Akrura, and Samva and Nisatha. And these repressers of foes came there bringing with them Abhimanyu and his mother. And Indrasena and others, having lived at Dwaraka for one whole year, came there, bringing with them the well adorned cars of the Pandavas. And there came also ten thousand elephants and ten thousand cars, and hundred millions of horses and hundred billions of foot-soldiers, and innumerable Vrishni and Andhaka and Bhoja warriors of great energy, in the train of that tiger among the Vrishnis, Vasudeva of great effulgence. And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the

Pandavas. And then conchs and cymbals and horns and drums and other musical instruments appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected. And mimes and bards and encomiasts, versed in singing and legendary lore, waited upon the kings, and chanted their praises and genealogies. And the matrons of the Matsyas of symmetrical bodies and limbs, and wearing ear-rings of pearls and gems, headed by Sudeshna, came to the place where the marriage knot was to be tied. And amongst those beautiful females of fair complexion and excellent ornaments, Krishna was the foremost in beauty and fame and splendour. And they all came there, leading forth the princess Uttara decked in every ornament and resembling the daughter of the great Indra himself. And then Dhananjaya, the son of Kunti, accepted Virata's daughter of faultless limbs on behalf of his son by Subhadra. And that great king, Yudhishthira, the son of Kunti, who stood there like Indra, also accepted her as his daughter-in-law. And having accepted her, the son of Pritha, with Janardana before him, caused the nuptial ceremonies to be performed of the illustrious son of Subhadra. And Virata then gave him (as dowry) seven thousand steeds endued with the speed of the wind and two hundred elephants of the best kind and much wealth also. And having duly poured libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virata offered to the Pandavas his kingdom, army, treasury, and his own self. And after the marriage had taken place, Yudhishthira, the son of Dharma, gave away unto the Brahmanas all the wealth that had been brought by Krishna of unfading glory. And he also gave away thousands of kine, and diverse kinds of robes, and various excellent ornaments, and vehicles, and beds, delicious viands of various kinds, and cardinal drinks of diverse species. And the king also made gifts of land unto the Brahmanas with due rites, and also cattle by thousands. And he also gave away thousands of steeds and much gold and much wealth of other kinds, unto persons of all ages. And, O bull of the Bharata race, the city of the Matsya king, thronged with men cheerful and well-fed, shone brightly like a great festival.'"

The end of Virata Parva

FOOTNOTES

1. Brahma Vadini--Nilakantha explains this as Krishna-kirtanasila.

2. This speech of Vaisampayana is not included in some texts within the second section. To include it, however, in the third, is evidently a mistake.

3. The sloka commencing with Adushta and ending ratheshu cha does not occur in texts except those in Bengal.

4. A difference reading is observable here. The sense, however, is the same.

5. An independent female artisan working in another person's house.--Wilson.

6. Some of the Bengal text and Sarvastramaya for Sarvamantramaya. The former is evidently incorrect.

7. This is a very difficult sloka. Nilakantha adopts the reading Sanjayet. The Bengal editions read Sanjapet. If the latter be the correct reading, the meaning then would be,--'Let none talk about what transpires in the presence of the king. For those even that are poor, regard it as a grave fault.' The sense evidently is that the occurrences in respect of a king which one witnesses should not be divulged. Even they that are powerless regard such divulgence of what occurs in respect of them as an insult to them, and, therefore, inexcusable.

8. The Bengal editions, read Rajna in the instrumental case. Following a manuscript text of a Pandit of my acquaintance I read Rajnas in the genitive.

9. Mahishasura, the son of Rambhasura. Durga had to fight for many many years before she could slay this formidable Asura. The story occurs in the Markandeya Purana. To this day, Bengal during the great Durga Puja festival in autumn, worships the goddess with great veneration.

10. Literally, one that rescues from difficulty.

11. Kamachara is explained by Nilakantha thus, although in other places it bears a quite different meaning.

12. Krita--attack; Pratikrita--warding it off; Sankata--clenched Some texts read Sankatakais. The meaning then would be 'cased in gauntlets.'

13. Bhuti, Hri, Sri, Kirti and Kanti are respectively the feminine embodiments of Prosperity, Modesty, Beauty, Fame and Loveliness.

14. What Draupadi means is that instead of passing her days in joy and happiness, instead of being able to wish time to be stationary with her, she is obliged in consequence of her misery, to wish time to pass off quickly.

15. Jayate asyas--i.e., she from whom one is born.

16. Some texts read, Vilwam nagaviodhara--i.e., 'As an elephant lifts up a vela fruit.'

17. Veri means both a kettle-drum and a trumpet. The latter however conveys a better meaning here.

18. Literature, force of his thighs.

19. What Bhima says is this.--Then Gandharvas, your husbands, are always obedient to thee! If they have been able to do thee a service, they have only repaid a debt.

20. Krita-krita--Nilakantha explains this to mean 'imagining themselves to have achieved success in their mission' for having learnt of Kichaka's death, they could readily guess the presence of the Pandavas there. This is too far-fetched and does not at all agree with the spirit of their report to Duryodhana below. And then the same word occurs in the very last line of the Section. I take it that in both places the word has been used in the same sense.

21. This is a very difficult sloka. I am not sure that I have understood it alright. Both Nilakantha and Arjuna Misra are silent. Instead of depending, however, on my own intelligence, I have consulted several friends who have read the Mahabharata thoroughly. The grammatical structure is easy. The only difficulty consists in the second half of the sloka. The meaning, however, I have given is consistent with the tenor of Bhishma's advice.

22. Indicating the unobstructed completion of the sacrifice.

23. The word tirtha here means, as Nilakantha rightly explains spies and not holy spots.

24. Satram is explained by Nilakantha to mean here 'false disguise.' I think, however, such an interpretation to be far-fetched. It evidently means 'forest',--the use of 'pravisteshu' in connection with it almost settles the point.

25. This sloka is not correctly printed in any of the texts that I have seen. The reading that I adopt is that the second word is the participle of the root budh and not the instrumental of budhi; the last word again of the second line is a compound of valavatsu and avaleshu instead of (as printed in many books) valavatswavaleshu. Any other reading would certainly be incorrect. I have not consulted the Bombay text.

26. Bhagasas lit., each in its proper place. It may also mean, 'according to their respective division.'

27. Kalyana-patalam is explained by Nilakantha to mean suvarna pattachchaditam.

28. One of the generals of Virata.

29. Some differences of reading are noticeable here, for Yasaswinau some texts read Manaswinau, and for Vahusamravdhau-Vahusanrambhat; and for Nakha-naki--Ratha-rathi.

30. Some texts read Ghanabiva for Ghanarva. The latter is unquestionably better in form.

31. The word in the original is Muhurta equal to 48 minutes. Nilakantha points out very ingeniously that the night being the seventh of the dark fortnight, the moon would not rise till after 14 Dandas from the hour of sunset, a Danda being equal to 24 minutes. A Muhurta, therefore implies not 48 minutes exactly, but some time.

32. Some Vikshyainam, Nilakantha explains Sama as a word spoken by Bhima for assuring the captive Virata, and Vikshya as 'assuring' or 'consoling by a glance.' Perhaps this is right.

33. The adjective Bhima-sankasas as explained by Nilakantha is in this sense, quoting the celebrated simile of Valmiki.

34. To understand the comparison would require in the reader a knowledge of the mechanism of the Indian Vina. Briefly, the Vina consists of a bamboo of about cubits attached to two gourds towards its ends. Along the bamboo which serves the purpose of a finger-board, is the main chord and several thinner wires. All these pass over a number of frets, two and a half heptachords, representing the total compass of the instrument. The wires rest towards their ends on two pieces of ivory called Upadhanas in Sanskrit or Swaris in Urdu.

35. Some read kaniasi for vaviasi. Both words are the same, and mean the same thing.

36. Vedi-Vilagna madhya--Vedi in this connection means a wasp and not, as explained by Mallinatha in his commentary of the Kumarasambhava, a sacrificial platform. I would remark in passing that many of the most poetic and striking adjectives in both the Raghu and the Kumarasambhava of Kalidasa are borrowed unblushingly from the Ramayana and the Mahabharata.

37. Padma patrabha-nibha may also mean 'of the splendour of the gem called Marakata.' Nilakantha, however, shows that this would militate against the adjective Kankojwalatwacham below.

38. The princess being of the complexion of burnished gold and Arjuna dark as a mass of clouds, the comparison is exceedingly appropriate. The Vaishnava poets of Bengal never tire of this simile in speaking of Radha and Krishna in the groves of Vrindavana.

39. The words in the original is pranayam, lit., love. Nilakantha, however, explains it as meaning modesty, humility. I think, Nilakantha is right. The relations between Arjuna and the princess were like those between father and daughter.

40. This sloka is not correctly printed in any of the texts that I have seen. The Burdwan Pandits read tat-samim. This I think, is correct, but then asasada in the singular when the other verbs are all dual seems to be correct. The poet must have used some other verb in the dual for

asasada.

41. Some texts read Diptasya for Diptayam.

42. This sloka does not occur in every text. This is a typical illustration of the round about way, frequently adopted by Sanskrit writers, of expressing a simple truth. The excuse in the present instance consists in Drona's unwillingness to identify the solitary hero with Arjuna, in the midst of all his hearers. Nadiji is an exclamation referring to Bhishma, the son of the river Ganga. Lankesa-vanari-ketu is simply 'ape-bannered,' or as rendered in the text, having the devastator of the gardens of Lanka's lord for the sign of his banner. Nagahvaya is 'named after tree' for Arjuna is the name of an Indian tree. Nagri-sunu is 'Indra's son',--Indra being the foe of mountain, for formerly it was he who cut off the wings of all mountains and compelled them to be stationary. He failed only in the case of Mainaka, the son of Himavat.

43. Indian insects of a particular kind.

44. Most editions read chapas which is evidently wrong. The correct reading is avapas, meaning quiver. The Burdwan Pandits give this latter reading.

45. Some read chandrargha-darsanas. The correct reading is chandrardha-darsanas.

46. Most editions read hema-punkha and silasita in the instrumental plural; the correct reading is their nominative plural forms.

47. Sayaka means here, as explained by Nilakantha, a sword, and not a shaft.

48. From the colour of his steeds.

49. Nilakantha spends much learning and ingenuity in making out that sixty-five years in this connection means thirty-two years of ordinary human computation.

50. Some texts read,--'One large meteor fell.'

51. In some editions read,--Bharata dwijam, and Maha-hardam for maha-drumam. The meaning would then be,--'The banners (of the hostile army) began to tremble in the sky, and large lakes were agitated."

52. Some texts read Maharatham (incorrectly) for hiranmayan. Indeed, Maharatham would give no meaning in this connection. The incomplete edition of the Roy Press under the auspices of the Principal of the Calcutta Sanskrit College abounds with such incorrect readings and misprints.

53. The Roy Press edition adds here a line which looks very much like an interpolation.

54. The true reading is Acharya in the dual number, meaning Drona and Kripa. Some texts read the word in the singular form. Nilakantha notices both these reading, but prefers the dual to the singular.

55. The meaning is rather doubtful. Duryodhana seems to say that 'the hostile appearance of Arjuna has been an act of imprudence on his part. The Pandavas, after the expiry of the thirteenth year, would claim their kingdom. I, Duryodhana, may or may not accede to their demand. When, therefore, it was not certain that Arjuna would be refused by me, his hostile appearance is unwise. He has come sure of victory, but he may yet

be defeated.'

56. The sense seems to be that when moralists even are puzzled in judging of the propriety or otherwise of their acts, it can easily be imagined that the Pandavas, however virtuous, have, in the matter of this their appearance, acted wrongly, for, after all, the thirteenth year may not have really been over as believed by them. Or, it may mean, that as regards our presence here, we have not acted imprudently when even moralists cannot always arrive at right conclusion. It seems that for this Duryodhana proceeds to justify that presence in the following sentences

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 5
UDYOGA PARVA

SECTION I

OM! HAVING BOWED down to Narayana, and Nara the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said, 'Then those valiant descendants of Kuru, who belonged to the same party (with Virata), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the court of Virata, And the chamber of the king of the Matsya was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place, And on the seats in front sat the two kings Virata and Drupada. And the revered and aged rulers of the earth, and Valarama and Krishna along with their father, all sat there. And close to the king of Panchala was seated the great hero of the race of Sini, together with the son of Rohini. And side by side with the king of the Matsya sat Krishna and Yudhishthira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Madri, and Pradyumna and Samva, both valiant in battle, and Abhimanyu with Virata's sons. And those princes, the sons of Draupadi, rivalling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had set themselves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pandavas. And those powerful kings together listened to Krishna's speech, pregnant and lofty. And Krishna said, It is known to you all, how this Yudhishthira was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pandu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishthira and Duryodhana, and what, as regards the Kurus and the Pandavas, will be consistent with the rules of righteousness and, propriety and what will meet with the approbation of all. The virtuous king Yudhishthira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarashtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarashtra are incapable of overcoming by strength Arjuna, the son of Pritha. Nevertheless, king Yudhishthira and his friends have no other desire than the good of Dhritarashtra's son. These brave sons of Kunti, and the two sons of Madri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You, no doubt, know full well how those enemies of the Pandavas--with the object of possessing themselves of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys. So wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishthira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pandavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarashtra, they would slay them all though banded together. They have friends, who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that united together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary,--an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom to Yudhishthira. Having listened to the speech of Krishna, marked by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then addressed the assembly bestowing high encomiums on the words of the younger brother.'"

SECTION II

"Baladeva said, 'You have all listened to the speech of him who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishthira and king Duryodhana. These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The sons of Dhritarashtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the quarrel can be so satisfactorily settled. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well-pleased if somebody from here, with the view of pacifying both the Kurus and the Pandavas, should undertake a journey and ascertain what is the mind of Duryodhana and explain the views of Yudhishthira. Let him respectfully salute Bhishma the heroic scion of Kuru's race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura and Kripa, and the king of Gandhara, along with the Suta's son. Let him also pay his respects to all the other sons of Dhritarashtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishthira, At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishthira had his throne, he forgot himself by being engaged in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ajamida, Yudhishthira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gandhara, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishthira could defeat in a match. Taking however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Sakuni alone for his opponent. Competing with Sakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Sakuni. Let the messenger make use of words characterised by humility, words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarashtra's son to his own views. Do not seek war with the Kurus; address Duryodhana in only a conciliatory tone, The object may possibly fail to be gained by war, but it may be gained by conciliation, and by this means also it may be gained enduringly.'

"Vaisampayana continued, 'While that valiant scion of Madhu's race was even continuing his speech, the gallant son of the race of Sini suddenly rose up and indignantly condemned the words of the former by these words of his.'

SECTION III

"Satyaki said, 'Even as a man's heart is, so doth he speak! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words! How, indeed, can he, who unblushingly dares attach even the slightest blame in the virtuous king Yudhishthira be permitted to speak at all in the midst of the assembly? Persons clever in the game of dice challenged the magnanimous Yudhishthira unskilled as he is in play, and confiding in them he was defeated! Can such persons be said to have virtuously won the game? If they had come to Yudhishthira while playing in this house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishthira who was bound in conscience to follow the rules observed by the military caste, and they won by a trick. What is there in this conduct of theirs that is righteous? And how can this Yudhishthira here, having performed to the utmost the stipulations entered into by way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself? Even if Yudhishthira coveted other people's possessions, still it would not behove him to beg! How can they be said to be righteous and not intent on usurping the throne when, although the Pandavas have lived out their sojourn of concealment unrecognised, they still say that the latter had been recognised? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pandavas the throne that belongeth to them by right of birth. The means with which I would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not bow at the feet of the wise Yudhishthira, then they and their partisans must go to the regions of Yama. When Yuyudhana (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunderbolt. Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well? Who can withstand the unapproachable Bhima? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence? Who would approach Dhrishtadyumna, the son of Drupada, or these five sons of the Pandavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect and full of martial pride, or him of the powerful bow, Subhadra's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Samva, resembling Yama or the thunderbolt or fire? We shall slay Dhritarashtra's son and Sakuni and Karna in battle, and place the Pandava on the throne. There is no sin in slaying them that are bent on slaying us: but to be a beggar before foes is both impious and infamous. I ask you to be diligent in doing that which is heartily desired by Yudhishthira. Let Pandu's son get back the kingdom resigned by Dhritarashtra! Either Yudhishthira should get back his kingdom this very day or all our enemies shall lie down on the earth slain by me!'

SECTION IV

"Drupada said, 'O mighty-armed one, it will, without doubt, be even as thou hast said! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarashtra, who dotes on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Sakuni from folly. The words of Valadeva command themselves to my judgment; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe cannot be brought to reason by mildness. In respect of an ass, mildness is in place; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild words to Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person. If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Salya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the kings, Rightminded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Salya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to fierce Hardikya, and Ahuka, and the king of the Mallas of powerful understanding, and Rochamana. Let Vrihanta be summoned and king Senavindu, and Vahlika and Mudjakesa and the ruler of the Chedis, and Suparsva, Suvahu; and that great hero, Paurava; and also the kings of the Sakas, the Pahlavas, and the Daradas, and Surari, and Nadija, and king Karnavest, and Nila, and the valiant king Viradharman; and Durjaya, and Dantavakra, and Rukmi, and Janamejaya; and Ashada and Vayuvega, and king Purvapali; and Bhuritejas, and Devaka, and Ekalaya with his sons; and also the kings of the Krausha race, and the valiant Kshemamurti, and the kings of the Kamboja and the Richika tribes, and of the western sea-coast; and Jayatsena and the king of Kashi, and the rulers of the land of the five rivers, and the proud son of Kratha, and the rulers of the mountain regions, and Janaki, and Susarman and Maniman, and Potimatsyaka, and the valiant Dhrishtaketu, and the ruler of the kingdom of Pansu; and Paundra, and Dandadhara, and the brave Vrihatsena; and Aparajita, and Nishada and Srenimat and Vasumat; and Vrihadvala of great strength, and Vahu the conqueror of hostile cities; and the warlike king Samudrasena with his son; and Uddhava, and Kshemaka and king Vatadhana; and Srutayus, and Dridhayus, and the gallant son of Salwa; and the king of the Kalingas, and Kumara, unconquerable in battle. Speedily send word to these. This is what recommends itself to me. And let this my priest, learned Brahmana, be sent, O king, to Dhritarashtra. Tell him the words he is to say and what Duryodhana should be told; and how Bhishma is to be addressed, and how Drona, that best of car-warriors!"

SECTION V

"Krishna said, 'These worlds are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pandu's son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pandus is equal, howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home well-pleased. You are the foremost of kings, both in years and learning; and here we all, no doubt are as if your pupils. Dhritarashtra has always entertained a great respect for you; and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pandavas. We all resolve even upon this that you should send a message unto them. If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kuras and the Pandus will sustain no injury. If on the other hand, the son of Dhritarashtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of Gadiva then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.'

"Vaisampayana said, 'King Virata, then having honoured Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwaraka, Yudhishthira and his followers, with king Virata, began to make preparations for war. And Virata and his relatives sent word to all the monarchs, and king Drupada also did the same. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Panchalas, many lords of the earth possessed of great strength, came to the place with cheerful hearts. And when the sons of Dhritarashtra heard that the Pandavas had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the earth who were marching to espouse the cause of either the Kurus or the Pandavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Panchalas, having consulted the wishes of Yudhishthira, despatched to the Kurus his own priest, who was old both in years and understanding.'

SECTION VI

"Drupada said, 'Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the Veda are superior. Of students of the Veda those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Sukra or Vrihaspati, the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishthira, the son of Kunti. It was with Dhritarashtra's knowledge that the Pandavas were-deceived by their opponents. Though instructed by Vidura he yet follows his son! Sakuni advisedly challenged Yudhishthira to a gambling match although the latter was unskilled in gambling while the former was an adept in it. Unskilled in play, Yudhishthira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishthira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarashtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime, the Pandavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy's adherents are estranged, and while you are hanging about them, they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarashtra it is possible that Dhritarashtra may do what you say. And as you are virtuous, you must therefore act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pandavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brahmana, versed in the Vedas; and you are going thither as an ambassador, and more specially, you are an aged man. Therefore, I ask you to set out without delay towards the Kauravas with the object of promoting the interests of the Pandavas, timing your departure under the (astrological) combination called Pushya and at that part of the day called Jaya.'

"Vaisampayana continued, 'Thus instructed by the magnanimous Drupada, the virtuous priest set out for Hastinapura (the city called after the elephant). And that learned man, well-versed in the principles of the science of politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pandu's sons.'

SECTION VII

"Vaisampayana said, 'Having despatched the priest to the city called after the elephant they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwaraka. And after Krishna and Valadeva, the descendants of Madhu, had both departed for Dwaraka with all the Vrishnis, the Andhakas and the Bhojas, by hundreds, the royal son of Dhritarashtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pandavas. And learning that Krishna was on his way, the prince went to the city of Dwaraka by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti and Pandu, Dhananjaya, also speedily arrived at the beautiful city of the Anarta land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna. And stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying, It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Right-minded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all right-minded persons in the world, and are always respected. I ask you to follow the rule of conduct observed by rightminded men.' Thereat Krishna replied, 'That you have come first, O king, I do not in the least doubt. But, O king, the son of Kunti, Dhananjaya, has been first beheld by me. On account of your first arrival, and on account of my having beheld Arjuna first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya, the son of Kunti, is entitled to first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Narayanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of these two commends itself to you. For, according to law, you have the right to the first choice.'

"Vaisampayana continued, 'Thus addressed by Krishna, Dhananjaya the son of Kunti selected Kesava who was not to fight on the battle-field, even Narayana himself, the slayer of foes, increate, born among men at his own will,--the foremost of all Kshatriyas and above all the gods and the Danavas. And Duryodhana selected for himself that entire army (composed of the Narayanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini of great strength, and explained to him, the object of his visit. The descendant of Sura in reply addressed the following words to Dhritarashtra's son, 'Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Vitrata. O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna did not adopt the views I then expressed; nor can I separate myself from Krishna for even a single moment. And seeing that I cannot act against Krishna even this is resolution formed by me, viz., that I will fight neither for Kunti's sons nor for you. And, O bull of the Bharatas, born as thou art in Bharata's race that is honoured by all the kings, go and fight in accordance with the rules of propriety.'

"Vaisampayana continued, 'Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarashtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an Akshauhini. And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, Krishna, the Creator of the world, clad in yellow attire, addressed Kiritin, saying, 'For what reason is it that you have selected me who will not fight at all?'

"Thereupon Arjuna answered, 'I question not that you are able to slay them all. I also am alone capable of slaying them, O best of men. But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.'

"Vasudeva's son thereupon said, It beseems thee well, O Kunti's son, that thou measurest thyself with me. I will act as thy charioteer; let thy wish be fulfilled.'

"Vaisampayana continued, 'Then with a glad heart, Kunti's son, accompanied by Krishna as well as by the flower of the Dasarha race, came back to Yudhishthira.'

SECTION VIII

"Vaisampayana said, 'O king, having learnt the news from the messengers, Salya, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pandavas. His encampment covered an area of one and a half yojana, so large was the force owned by that best of men. He was the master, O king, of an Akshauhini and had great prowess and valour. And there were in his army heroes bearing armour of various colours, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And hundreds and thousands of foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pandava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And king Duryodhana, hearing that magnanimous and mighty hero was on his way, hastened towards him and paid him honours, O best of the Bharata race and caused finely decorated places of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Salya reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choice creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost of Kshatriyas, well-pleased, asked the servants, saying, 'Where are those men of Yudhishthira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!' The servants, surprised, submitted the whole matter to Duryodhana. And when Salya was exceedingly pleased and ready to grant even his life, Duryodhana, who had remained concealed, came forward and showed himself to his maternal uncle. And the kind of the Madras saw him and understood that it was Duryodhana who had taken all the trouble to receive him. And Salya embraced Duryodhana and said, 'Accept something that you may desire.'

"Duryodhana thereupon said, 'O thou auspicious one, let thy word be true, grant me a boon. I ask thee to be the leader of all my army.'

"Vaisampayana continued, 'And hearing this, Salya said, 'Be it so! What else is to be done?' And the son of Gandhari repeated again and again, 'It is done.' And Salya said, 'O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishthira, the subduer of foes. O king, I shall speedily come back, O ruler of men. That best of men, Pandu's son Yudhishthira, must, by all means, be visited by me.' And bearing this Duryodhana said, 'O king, O ruler of the earth, having seen the Pandava, come speedily back. I depend entirely upon thee, O king of kings. Remember the boon that thou hast granted me.' And Salya answered, 'Good betide thee! I shall come speedily back. Repair to thy own city, O protector of men.' And then those two kings Salya and Duryodhana embraced each other. And having thus greeted Salya, Duryodhana came back to his own city. And Salya went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Salya saw there all the sons of Panda. And the mighty-armed Salya having met the sons of Panda, accepted as usual water for washing his feet, and the customary gifts of honour including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishthira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Salya spoke to Yudhishthira, the son of Kunti, saying, 'O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness, O king, O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here. And awfully difficult task again was that sojourn of thine,--the period of concealment,--which task also thou hast performed, O descendant of Bharata; for one pulled down from a throne it is nothing but hardship that awaits him. O king, where is there any happiness for him! O afflicter of thy foes, in compensation for all this vast misery wrought by Dhritarashtra's son, thou wilt attain to proportional happiness after having killed thy foes, O great king, O lord of men, the ways of the world are known to thee. Therefore, O my son, thou art never guided by avarice in any of thy dealings. O descendant of Bharata, do thou treat on the foot-prints of ancient saintly kings. My son, Yudhishthira, be steady in the path of liberality, and self-abnegation, and truth. And, O royal Yudhishthira, mercy and self control, and truth and universal sympathy, and everything wonderful in this world, are to be found in thee. Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good. O king, many are the rules of virtue that prevail amongst men, and all those are known to thee. O my son, O afflicter of foes, thou knowest in fact everything relating to this world. O king, O best of Bharata's race, how lucky it is that thou hast come out of this difficulty of thine. How lucky, O king, O foremost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this.'

"Vaisampayana continued, 'Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishthira said, O valiant king, it has been well-done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper to be done. O valiant one, hear what I submit to thee. O great king, thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna's car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna. O king, thou must likewise so act that the Suta's son Karna may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it. Salya said, 'Good betide thee. Listen, O son of Panda. Thou tellest me to so act that the vile son of the Suta may be dispirited in fight. To be sure, I shall be his charioteer' on the field, for he always considers me equal to Krishna. O tiger like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son. Whatever else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice, the rude inhuman words uttered by the Suta's son, the misery inflicted by the Asura Jata and by Kichaka, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by Damayanti,--will all, O hero, end in joy. Thou shouldst not be aggrieved at this; for Destiny is all powerful in this world; and, O Yudhishthira, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes. O king, O descendant of Bharata, it is narrated that the high-minded Indra, the chief of the celestials, had to endure together with his wife very great misery, indeed.'

SECTION IX

"Yudhishthira said, 'O foremost of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious Indra together with his queen.'

"Salya said, 'Listen, O king, to me as I relate this ancient story of the events of former days,--how, O descendant of Bharata, misery befell Indra and his wife. Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to Indra he created a son having three heads. And that being of universal form possessed of great lustre hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the Vedas with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild being and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected, 'How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe.' And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endued with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying, 'Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyment to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert ye, ladies, this awful peril that hangs over me. Good betide you.'

"Then the nymphs said, 'O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have nothing to fear at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.'

"Salya continued, 'Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses he was like the ocean, full to the brim, in gravity. And the nymphs after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying, 'O, that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee.' The high-minded Indra honoured the nymphs and then dismissed them reflecting, O Yudhishthira, solely upon other means of destroying his foe. And endued with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said, 'Let me today hurt my thunderbolt at him. By this means he will speedily be killed. Even a strong person should not overlook a rising foe, contemptible though he may be.' And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down, as falls on the earth the loosened summit of a hill. And beholding him slain by the thunderbolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Sachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Paka said unto him immediately, 'Do this my behest. Quickly cut off this one's heads.' The carpenter thereupon said, 'His shoulders are broad: this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.' And Indra said, 'Do not fear, quickly do what I say. At my command thy axe shall equal the thunderbolt.' The carpenter said, 'Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth.' And Indra said, 'O carpenter, I am Indra, the chief of the gods. Let this be known to thee. Do thou act just as I have told thee. Do not hesitate, O carpenter! The carpenter said, 'O Indra, how is it that thou art not ashamed of this thy inhuman act? How it is that thou hast no dread of the sin of slaying a Brahmana, after having slain this son of a saint?' Indra said, 'I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter; I, indeed, dread him even now. Do thou quickly cut off his heads, I shall bestow my favour upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favour I confer on thee. Do thou quickly perform what I desire.'

"Salya said, 'Hearing this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed one with his axe. And when the heads were cut off, out flew therefrom a number of birds, viz., partridges, quails and sparrows. And from the mouth wherewith he used to recite the Vedas and to drink the Soma-juice, came out partridges in quick succession. And, O king, O son of Pandu, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of Asuras, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words, 'Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra. Let the worlds behold what power I possess, and how mighty is the practice of austerities! Let that inhuman, wicked-minded lord of the gods also witness the same!' And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spoke to him, saying, 'O destined slayer of Indra, grow in might even from the strength of my austere rites.' And that Asura grew in might, towering towards the firmament, and resembling the son of fire. And he asked, 'Risen like the doomsday sun, what am I to do?' 'Kill Indra,' was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra, both fired with wrath. And there took place a terrible combat, O best of Kuru's race. And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might, created Jrimbhika to kill Vritra. And as Vritra yawned and his mouth opened the slayer of the Asura, Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Twashtri and himself endowed with strength, got the upper hand in fight, Indra turned back And on his retreat, the gods became exceedingly distressed. And all of them together with Indra were overpowered by the might of Twashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they only bethought themselves of Vishnu, the indestructible one.'

SECTION X

"Indra said, This whole indestructible universe, O gods, hath been pervaded by Vritra. There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What good betide you, can I do? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the Asuras, and the men. Therefore, hear ye dwellers of heaven, this is my resolution.

Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.'

"Salya continued, 'Indra having thus spoken, the gods with that host of Rishis repaired to the mighty god Vishnu to place themselves under the-protection of that protector of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities. Thou hadst in former times covered the three worlds with three steps. Thou hadst procured the ambrosial food, O Vishnu, and destroyed the Asuras in battle. Thou didst bind the great Asura Vali and hadst raised Indra to the throne of heaven. Thou art the lord of the gods, and this entire universe is pervaded by thee. Thou art the God, the mighty Deity, saluted by all persons. Be thou the refuge of all the celestials together with Indra, O best of gods. The whole universe, O slayer of Asuras, hath been pervaded by Vritra. And Vishnu said, 'I am no doubt bound to do what is for your good. I shall, therefore, tell you of a contrivance whereby he may be annihilated. Do ye with the Rishis and the Gandharvas repair to the place where Vritra that bearer of a universal form is and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power, victory, ye gods, will be won by Indra, for, remaining invisible, I shall enter into his thunderbolt, that best of weapons. O foremost of gods, depart ye with the Rishis and the Gandharvas. Let there be no delay in effecting a peace between Indra and Vritra.'

"Salya continued, 'When he had thus spoken, the Rishis and the celestials placed Indra at their head, and uniting together, went away. Approaching Indra they behold Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the Rishis, came up to Vritra and spoke to him in conciliatory terms, saying, 'O thou unconquerable being, the whole of this universe hath been pervaded by thy energy. Thou art not able however to overpower Indra, O best of mighty beings. A long period hath now elapsed since you began to fight. All beings, with the gods and the Asuras and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shall dwell eternally in Indra's regions.' And the mighty Vritra having heard the words of the saints, bowed his head unto them. And the Asura (thus) spoke, 'What you, O highly-gifted beings, and also all these Gandharvas are saying, I have heard. Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself? How can there be friendship, ye gods, between two hostile powers?' The Rishis said, 'Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honoured by the righteous, and is the refuge of magnanimous persons, being veracious and unblamable, and knows what virtue is, and is possessed of a refined judgment. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.'

"Salya said, 'Hearing these words of the great Rishis, the illustrious Asura spoke to them, 'No doubt, the Rishis, endued with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything that (these) best of Brahmanas have said to me. Ye lords of the Brahmana race, ordain so that Indra himself or the gods do not kill me by what is dry, or wet; by stone, or by wood; by a weapon fit for close fight, or by a missile; in the day time, or at night. On those terms eternal peace with Indra would be acceptable to me,--Very good! was what the Rishis told him, O best of Bharata race.' Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty Asura on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious Asura, saying, 'This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, must undoubtedly be killed by me. It I do not kill Vritra, this great and mighty Asura of gigantic frame, even by deceit, it will not go well with me.' And as Indra thought of all this, bearing Vishnu in mind he beheld at that instant in the sea a mass of froth as large as a hill. And he said, 'This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately.' And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the Gandharvas and Yakshas and Rakshasas, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of everyone of the gods for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the world. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brahmanicide on account of having killed the three-headed son of Twashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognised. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brahmanicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great Rishis were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to be their king. And nobody had any inclination to act as the king of the gods.'

SECTION XI

"Salya said, 'Then all the Rishis and the superior gods said, "Let the handsome Nahusha be crowned as king of the gods. He is powerful and renowned, and devoted to virtue ever more.' And they all went and said to him, 'O lord of the earth, be thou our king.' And Nahusha intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind), 'I am feeble; I am not capable of protecting you; it is a powerful person who should be your king; it is Indra who hath always been possessed of strength.' And all the gods, led by the saints, spoke again to him, 'Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an Asura, a Yaksha, a saint, a Pitri, or a Gandharva, thou shalt absorb his power and (thereby) wax strong. Always placing virtue before (all other things), be thou the ruler of the worlds. Protect also the Brahmarsis (Brahmana saints) and the gods in heaven.' Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind. And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the Nandana groves, on mount Kailasa, on the crest of Himavat, on Mandara. the White hill Sahya, Mahendra and Malaya, as, also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And Viswavasu and Narada and bevies of celestial nymphs and bands of Gandharvas and the six seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favourite queen of Indra came in his sight. And that vicious soul, having looked at her, said to the courtiers, 'Why doth not this goddess, the queen of Indra, attend upon me? I am the monarch of the gods, and also the ruler of the worlds. Let Sachi make haste and visit me at my house.' Saddened at hearing this, the goddess said to Vrihaspati, 'Protect me, O Brahmana, from this Nahusha. I come to you as my refuge. You always say, O Brahmana, that I have got on my person all the auspicious marks, being the favourite of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of Brahmanas, this that you have said ought to be true.' Then Vrihaspati said to the queen of Indra who was beside herself through fear, 'What thou hast been told by me will come to be true, be sure, O goddess. Thou shalt see Indra, the lord of the gods, who will soon come back here. I tell thee truly, thou hast no fear from Nahusha; I shall soon unite thee with Indra.' Now Nahusha came to hear that Indra's queen had taken refuge with Vrihaspati, the son of Angiras. And at this, the king became highly enraged.'

SECTION XII

"Salya said, 'Seeing Nahusha enraged, the gods led by the saints spoke unto him, 'Who was now their king of awful mien? O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its Asuras and Gandharvas, its Kinnaras, and great snakes, quaketh. Quit this wrath, thou righteous being. Persons like thee do not put themselves out. That goddess is another person's wife. Be pacified, O lord of gods! Turn back thy inclination from the sin of outraging another's wife. Thou art the king of gods, prosperity to thee! Protect thy subjects in all righteousness?' So addressed, he heeded not the saying rendered senseless by lust. And the king spoke to the gods, in allusion to Indra, 'Ahalya of spotless fame, the wife of a saint, was outraged by Indra while her husband was alive. Why did ye not prevent him? Many were the deeds of inhumanity, of unrighteousness, of deceit, committed by Indra in former times. Why did ye not prevent him? Let the goddess do my pleasure; that would be her permanent good. And so the same will ever more rebound to your safety, ye gods!'

"The gods said, 'We shall bring to thee the queen of Indra even as thou hast laid the command, 'O lord of heaven! Quit this wrath, thou valiant soul! Be pacified, O lord of gods!'

"Salya continued, 'Thus having spoken to him, the gods with the saint went to inform Vrihaspati and the queen of Indra of the said news. And they said, 'We know, O foremost of Brahmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints! But we, the gods and Gandharvas and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her lord!' Thus addressed, the goddess gave vent to tears; and sobbing audibly, she mourned in piteous accents. And she spoke to Vrihaspati, 'O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brahmana! Deliver me from this great peril!'

"Vrihaspati said, 'My resolution is this, I shall not abandon one that hath sought my protection. O thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition! I do not desire to do an improper act, specially as I am a Brahmana knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods. Hear what hath formerly been sung by Brahma with regard to the matter at hand. He that delivereth up to a foe of a person terrified and asking for protection obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for protection never succeedeth in anything that he undertaketh; senseless as he is, he droppeth paralysed from heaven; the god refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra and their head dart the thunderbolt at him. Know it to be so, I shall not deliver up this Sachi here, the queen of Indra, famous in the world as his favourite consort. O ye best of gods, what may be for both her good and mine I ask you to do. Sachi I shall never deliver up!'

"Salya continued, 'Then the gods and the Gandharvas said these words to the preceptor of the gods, 'O Vrihaspati, deliberate upon something that may be conformable to sound policy!' Vrihaspati said, 'Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra's queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward. Nahusha is proud and powerful by virtue of the boon granted to him!'

"Salya continued, 'Vrihaspati having spoken so, the gods, delighted then said, 'Well hast thou said, O Brahmana. This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.' Then the assembled gods led by Agni, with a view to the welfare of all the worlds, spoke to Indra's queen in a quiet way. And the gods said, 'Thou art supporting the whole universe of things mobile and immobile. Thou art chaste and true: go thou to Nahusha. That vicious being, lustful after thee, will shortly fall: and Indra, O goddess, will get the sovereignty of the gods!' Ascertaining this to be the result of that deliberation, Indra's queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.'

SECTION XIII

"Salya said, 'Now then Nahusha, the king of the gods, looked at her and said, 'O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord!' That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahma, and joining her hands spoke to Nahusha, the king of the gods, of awful mien, said, 'O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this tell I thee for truth.' Thus addressed by Indra's queen, Nahusha was pleased. And Nahusha said, 'Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth.' Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with Agni at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. And skilled in making speeches, the uneasy gods spoke the following words to him, 'Indra, the lord of all the gods, hath been overpowered by the sin of Brahmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge. Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brahmanicide. O best of all the gods, prescribe the means of setting him free.' Having heard these words of the gods, Vishnu said, 'Let Indra. offer sacrifice to me. Even I shall purify the holder of the thunderbolt. The chastiser of Paka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time.' Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the Rishis proceeded to that spot where Indra was uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brahmanicide, for the purification of the high-minded and great Indra. And the lord of the gods,--O Yudhishthira, divided the sin of Brahmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the Asura Vala, quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the Rishis had granted to him. And the divine husband of Sachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Sachi fell into grief. And exceedingly miserable, she bewailed, 'Alas! O Indra, if ever I have made a gift, or made offering to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night,--holy, pure, running her course during this the northern journey of the sun,[1] let my desire be fulfilled.' Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination.[2] And she asked, 'Show me the place where the king of the gods is. Let truth be verified by truth.' And it was thus that she addressed the goddess of Divination.'

SECTION XIV

"Salya said, 'Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra's queen, glad at heart, paid respects to them and said, 'I desire to know who thou art, O thou of lovely face.' And Divination said, 'I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee! Thou shalt see that best of gods.' Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many yojanas, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing on a lofty stalk. And penetrating into the lotus-stalk, along with Sachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in a minute form, Sachi also assumed a minute form, so did the goddess of divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Sachi, 'For what purpose hast thou come? How also have I been found out?' Then the goddess spoke of the acts of Nahusha. And she said, 'O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul. Discover thyself, O slayer of Daityas and Danavas. O lord, assume thy own strength and rule the celestial kingdom.'"

SECTION XV

"Salya said, 'Thus addressed by Sachi, the illustrious god said to her again, 'This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the Rishis with the merits of offerings to the gods and the Pitris. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess. O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him, O lord of the Universe, thou must visit me mounted on a nice vehicle borne by Rishis. In that case I shall be pleased and shall place myself at thy disposal. This shouldst thou tell him.' And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having seen her, smilingly addressed her, saying, 'I welcome thee, O lady of lovely thighs. What is thy pleasure, O thou of sweet smiles. Accept me, O lady of propitious looks, who am devoted to thee. What is thy will, O spirited dame. I shall do thy wish, O lady of propitious looks and slender waist. Nor needst thou be bashful, O thou of lovely hips. Have trust in me. In the name of truth I swear, O goddess, that I shall do thy bidding.'

"Sachi said, 'O lord of Universe, I wanted the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods. What it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as never belonged to Vishnu, or Rudra, or the Asuras, or the Rakshasas, O lord. Let a number of highly dignified Rishis, united together, bear thee in a palanquin. This is what commends itself to me. Thou shouldst not liken thyself to the Asuras or the gods. Thou absorbest the strength of all by thy own strength as soon as they look at thee. There is none so strong as to be able to stand before thee.'

"Salya continued, 'Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features, 'O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess. I am in thy power, O thou of lovely face. He cannot be a feeble person who employeth Rishis for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in rage. The whole Universe is established in me. O thou of sweet smiles, the gods, the Asuras and Gandharvas, and snakes, and Rakshasas are together unable to cope with me when I am in rage. Whomsoever I gaze upon I divest him of his energy. Therefore, thy request I shall no doubt fulfil, O goddess. The seven Rishis, and also the regenerate Rishis, shall carry me. See our greatness and splendour, O lady of lovely complexion.'

"Salya continued, 'Having thus addressed that goddess of lovely face, and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brahmanas, endued with power and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile, dismissed by Nahusha, Sachi went to Vrihaspati and said, 'But little remaineth of the term assigned by Nahusha to me. But compassionate unto me who respect thee so, and quickly find out Indra.'

"The illustrious Vrihaspati then said to her, 'Very good, thou needst not, O goddess, fear, Nahusha of vicious soul. Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him. And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well.' And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain where the king of the gods was. And having put his offerings, O king, he said to the Fire, 'Search out Indra.' And there upon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with speed of the mind, he searched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said, Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward in entering the waters. I have no ingress therein. O Brahmana, what I am to do for thee.' The preceptor of the gods then said to him, 'O illustrious god, do thou enter the water.'

"Agni said, 'I cannot enter the water. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence. Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these which can penetrate all other things, hath no operation upon the sources from which they spring.'"

SECTION XVI

"Vrihaspati said, 'Thou art the mouth, O Agni, of all the gods. Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again three-fold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brahmanas by bowing to thee, win with their wives and sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the supreme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds, thou when the hour cometh, consumeth them in thy unkindled form. Thou art the mother of the whole Universe; and thou again, O Agni, art its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progenitor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the Veda. Thus glorified, the bearer of burnt offerings, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said, 'I shall show Indra to thee. This I tell thee for truth.'

"Salya continued, 'Then Agni entered the waters including seas and tiny ponds, and came to that reservoir, where, O best of Bharata's race, while searching the lotus flowers, he saw the king of the gods lying within the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, assuming a minute form. Then Vrihaspati, accompanied by the gods, the saints and the Gandharvas, went and glorified the slayer of Vala by referring to his former deeds. And he said, 'O Indra, the great Asura Namuchi was killed by thee; and those two Asuras also of terrible strength, viz., Samvara and Vala. Wax strong, O performer of a hundred sacrifices, and slay all thy foes. Rise, O Indra! Behold, here are assembled the gods and the saints. O Indra, O great lord, by slaying Asuras, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being equal to thee. All the creatures, O Indra, are supported by thee, Thou didst build the greatness of the gods. Deliver all, together with the worlds by assuming thy strength, O great Indra.' And thus glorified, Indra increased little by little; and having assumed his own form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said, 'What business of yours yet remaineth; the great Asuras, son of Twashtri, hath been killed; and Vritra also, whose form was exceedingly big and who destroyed the worlds.'

"Vrihaspati said, 'The human Nahusha, a king, having, obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble.'

"Indra said, 'How hath Nahusha obtained the throne of heaven, difficult to get? What austerities did he practise? How great is his power, O Vrihaspati!'

"Vrihaspati said, 'The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the Pitris of the universe, the saints, and the principal Gandharvas, all met together, O Indra, and went to Nahusha and said, 'Be thou our king, and the defender of the Universe!' To them said Nahusha, 'I am not able; fill me with your power and with the virtue of your austerities!' So told, the deities strengthened him, O king of the gods! And thereupon Nahusha became a person of terrible strength, and becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible. He emitteth poison from his eyes, and absorbeth the energy of all. All the gods are exceedingly frightened; they go about concealed and do not cast a glance at him!'

"Salya continued, While that best of Angira's race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra, 'How lucky that the son of Twashtri hath been killed, and Vritra also! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed!' Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to requesting them in connection with Nahusha. And he said, 'Nahusha of terrible mien is the king of the gods; therein lend me your assistance.' They replied, 'Nahusha is of awful mien; his sight is poison; we are afraid of him, O God. If thou overthrowest Nahusha, then we shall be entitled to our shares of sacrificial offerings, O Indra.' Indra said, 'Let it be so. You and the ruler of the waters, and Yama, and Kuvera shall this day be crowned along with me. Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze.' Then Agni also said to Indra, 'Give me a share in sacrificial offerings. I also shall lend you my assistance.' Indra said to him, 'O Agni, thou also shalt get a share in great sacrifices,--there will be a single share (in such) for both Indra and Agni.'

"Salya continued, 'Thus did the illustrious lord Indra, the chastiser of Paka, the giver of boons, bestow, after deliberation upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world; upon Yama, the sovereignty over the Pitris; and upon Varuna, that over the waters.'

SECTION XVII

"Salya said, 'Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic Agastya. And Agastya honoured the lord of the gods and said, 'How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra. And how fortunate. O Purandara, Nahusha hath been hurled from the throne of heaven. How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed.'

"Indra said, 'Hath thy journey hither been pleasant, O great saint, I am delighted to see thee. Accept from me water for washing thy feet and face, as also the Arghya and the cow.'

"Salya continued, 'Indra, well-pleased, began to question that best of saints and greatest of Brahmanas when he was seated on a seat after receiving due honours, thus, O revered saint, O best of Brahmanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven.'

"Agastya said, 'Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, had been hurled from heaven. The pure-spirited Brahmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying, 'O Indra, there are certain hymns in the Vedas, directed to be recited while sprinkling the cows. Are they authentic or not? Nahusha, who had lost his senses by the operation of the Tamas, told them that they were not authentic.' The saints then said, 'Thou art tending towards unrighteousness; thou takest not to the righteous path. The greatest saints have formerly said they are authentic, O Indra.' And incited by Untruth, he touched me on my head with his foot. At this, O lord of Sachi, he became divested of power and of good looks. Then, as he was agitated and overpowered with fear, I spoke to him, 'Since thou hast pronounced as spurious the unexceptionable hymns of the Veda which have been recited by Brahmarsis (Brahmana saints), and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal to Brahma, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and being hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted. For ten thousand years, thou shalt, in the form of an enormous snake, roam over the earth. When that period is full, thou mayst come back to heaven. Thus hath that wretch been hurled from the throne of heaven, O repressor of foes.' How fortunate, O Indra, that we are flourishing now. That thorn of the Brahmanas hath been killed. O lord of Sachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints.'

"Salya continued, 'Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the Pitris, the Yakshas, the Snakes, the Rakshasas, the Gandharvas, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said, 'How fortunate, O slayer of foes, that thou art flourishing! How fortunate, that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that the vile individual hath been turned into a snake to roam over the earth!'"

SECTION XVIII

"Salya said, "Then Indra, glorified by the bands of Gandharvas and celestial nymphs, mounted on Airavata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera, the lord of riches, accompanied him. And the lord Sakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the Gandharvas and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. Then the illustrious divine saint Angiras arrived in the assembly of Indra and worshipped him duly by reciting the hymns of the Atharva. And the great lord Indra became satisfied and granted a boon to the Atharvangiras. And Indra said, 'Thou wilt be known as a Rishi of the name Atharvangiras in the Atharva Veda, and thou wilt also get a share in sacrifices.' And having honoured Atharvangiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king. And he honoured all the deities and all the saints endued with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtuously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pass a period in concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru's race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brahmanas, of evil mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others of vicious souls will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the Veda in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishthira. High-souled persons attain prosperity when they are glorified. O Yudhishthira, the destruction of high-souled Kshatriyas is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and in the next. He hath no fear of his foes; he never becometh a sonless man, never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is.'

"Vaisampayana continued, 'O best of Bharata's race, the king, that best of righteous men, thus encouraged by Salya, honoured him in proper form. And Yudhishthira, the son of Kunti, of powerful arms, having beard the words of Salya, spoke to the king of the Madras the following words, 'There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna.'

"Salya said, 'Let it be so. I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.'

"Vaisampayana continued, 'Then Salya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O repressor of foes.'"

SECTION XIX

"Vaisampayana said, 'Then Yuyudhana, the great hero of the Satwata race, came to Yudhishthira with a large army of foot, and horses and cars and elephants. And his soldiers of great valour come from various lands, bore various weapons of war, and heroic in look they beautified the Pandava army. And that army looked splendid by reason of battleaxes, and missiles and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to amass of clouds with lightning-flashes in its midst. And the army counted an Akshauhini of troops. And when absorbed in the troops of Yudhishthira it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhrishtaketu, accompanied by an Akshauhini, came to the sons of Pandu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishthira an Akshauhini of troops. And similarly, Pandya, who dwelt on the coast-land near the sea, came accompanied by troops of various kinds to Yudhishthira, the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly strong, assumed an appearance pleasant to the eye. And the army of Drupada, also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly, Virata, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pandu's sons. And for the high-souled sons of Pandu there were thus assembled from various directions, seven Akshauhini of troops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pandavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarashtra's son, gave an Akshauhini of troops to him. And the unassailable mass of his troops, crowded with Chins and Kiratas, all looking like figures of gold, assumed a beauty like to that of a forest of Karnikara trees. And so the valiant Bhurisravas, and Salya, O son of Kuru, came to Duryodhana, with an Akshauhini of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an Akshauhini of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, looked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusauvira, came in such force that the hills seemed to tremble under their tread. And their force, counting an Akshauhini, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kambhojas, O ruler of men, accompanied by the Yavanas and Sakas, came to the Kuru chief with an Akshauhini of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of the Mahishmati, with mighty soldiers from the southern country who carried weapons of pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate Akshauhini of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with an Akshauhini of troops, and gladdened his heart. And from the illustrious king, of other quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven Akshauhinis all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastinapura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called Kurujangala, and the forest of Rohitaka which was uniformly wild, and Ahichatra and Kalakuta, and the banks of the Ganga, and Varana, and Vatadhana, and the hill tracts on the border of the Yamuna--the whole of this extensive tract--full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Panchalas to the Kurus.'"

SECTION XX

"Vaisampayana said, 'Then Drupada's priest, having approached the Kaurava chief, was honoured by Dhritarashtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pandavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana's army, 'The eternal duties of kings are known to you all. But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarashtra and Pandu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarashtra obtained the paternal wealth. Why did not the sons of Pandu at all receive their paternal portion? Ye are aware how formerly the sons of Pandu did not receive their paternal property which was all usurped by Dhritarashtra's sons. The latter endeavoured in various ways to remove the sons of Pandu from their path by employment even of murderous contrivances; but as their destined terms of life had not wholly run out, the sons of Pandu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritarashtra, aided by Suvala's son, robbed them of it by deceit. This Dhritarashtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virata,--such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings, Ye best of Kuru's race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter's friends should entreat him to consent to peace! The heroic sons of Pandu are not eager for war with the Kurus. They desire to get back their own share without involving the world in ruin. If Dhritarashtra's son assigns a reason in favour of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven Akshauhinis of troops have been collected on behalf of Yudhishthira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are tigers among men, equal in might to a thousand Akshauhinis, such as Satyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side, but these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva's son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valour of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact. Do not let the opportunity pass!'"

SECTION XXI

"Vaisampayana said, 'Having heard his words, Bhishma, senior in wisdom, and endued with great effulgence, paid honours to him, and then spoke words suitable to the occasion. And he said, 'How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that those scions of Kuru's race desire peace with their cousins! There is no doubt that what thou hast said is true. Thy words, however, are exceedingly sharp,--the reason, I suppose, being that thou art a Brahmana. No doubt, the sons of Pandu were much harassed both here and in woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Pritha, is strong trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pandu. Even the wielder himself of the thunderbolt cannot,--other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds!' And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana said, 'There is no creature in the world, O Brahmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Sakuni formerly won in game of dice. Yudhishthira, the son of Pandu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and Panchalas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe. If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness, however, let them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praise-worthy Kurus, they will remember these my words.'

"Bhishma said, 'What is the use of thy talking, O Radha's son? Thou shouldst remember that occasion when Pritha's son, single-handed, over-powered in battle six car-warriors. If we do not act as this Brahmana hath said, to be sure, we shall be all slain by him in battle!"

"Vaisampayana continued, 'Then Dhritarashtra pacified Bhishma with words of entreaty, rebuked the son of Radha, and spoke the following words, What Bhishma, Santanu's son, hath said is salutary for us, as also for the Pandavas, and likewise for the whole universe. I shall, however, after deliberation, send Sanjaya to the sons of Pandu. So thou needst not wait. Go thou to the son of Pandu this very day.' The Kaurava chief then honoured Drupada's priest and sent him back to the Pandavas. And summoning Sanjaya to the council-hall, he addressed him in the following words."

SECTION XXII

"Dhritarashtra said, 'They say, O Sanjaya, that the Pandavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajatasatru in the following words, 'By good luck it is that (emerged from the woods) thou hast reached such a city. And to all of them thou must say, O Sanjaya, these words. Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?' In no time will they be appeased towards us, for though treated treacherously (by foes), yet they are righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pandavas. It was by their own valour that they had won all their prosperity, and (yet) they were ever dutiful to me. Though I scrutinized their conduct, I could never find fault with them,--no, not even a single fault for which we might blame them. They always act mindful of virtue and wealth; they never give way to love of sensual enjoyments, or cold, or hunger, or thirst; they subdue steep and laziness and wrath and joy and heedlessness. The sons of Pritha, mindful of both virtue and wealth, are ever pleasant to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honours and wealth on every one according to his deserts. Not a soul in the race of Ajamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising and brought up in every indulgence, Duryodhana reckons all that to be well-done. It is childish on Duryodhana's part to think that it is possible to rob the Pandavas of their just share so long as they are alive. It is wise to yield to Yudhishthira his due share before the war,--to him whose steps are followed by Arjuna and Krishna and Bhima and Satyaki and the two sons of Madri and the warriors of the Srinjaya race. That wielder of the Gandiva, Savyasachin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who discharges his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly-coursing locusts? Alone on his car, holding the Gandiva, he had conquered the northern regions as also the Kurus of the north and brought away with him all their wealth. He converted the people of the Dravida land to be a portion of his own army. It was Falguna, the wielder of the Gandiva, who defeating in the Khandava woods all the gods together with Indra, made offerings to Agni, enhancing the honour and fame of the Pandavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath again been rendered bitterly hostile, would in anger consume the Dhartarashtras in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endued with great lightness of hand, the two (twin) brothers, sons of Madri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their side will be Dhrishtadyumna, endued with great activity,--one who is regarded as one of the Pandavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pandavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishthira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virata, the chief of the Matsyas, with whom the Pandavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along with his sons to the Pandava cause, and hath become an adherent of Yudhishthira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Pritha ready to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pandava cause. I hear that they are bold, worthy, and respectful,--they who have allied themselves to the virtuous king Yudhishthira from feelings of attachment to him. And many warriors dwelling on the hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many Mlechcha tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pandavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endued with prowess and energy that have no parallel, he is devoted to the Pandava cause. That same Satyaki who, I have heard, obtained weapons from Drona and Arjuna and Krishna and Kripa and Bhishma, and who is said to be equal to the son of Krishna, is devotedly attached to the Pandava cause. And the assembled kings of the Chedi and the Karusha tribes have all taken the part of the Pandavas with all their resources. That one in their midst, who, having been endued with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Kesava cast his eyes on that Sishupala and smote him, enhancing the fame and honour of the sons of Pandu. It was the same Sishupala who was highly honoured by those kings at whose head stood the king of the Karusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by Sugriva and other steeds, left the chief of the Chedis and ran away like small animals at the sight of a lion. And it was thus that he, who, from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a Karnikara tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in cause of Pandu's sons, and what I remember of his past achievements, leave me no peace of mind. No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas, are seated on the selfsame car. If my dull-headed son forbear to fight with those two, then may he fare well,--else those two will consume the race of Kuru as Indra and Upendra consume the Daitya hosts. Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself. The son of Kunti and Pandu, Yudhishthira, is virtuous and brave and eschews deeds that bring on shame. Endued with great energy, he hath been wronged by Duryodhana. If he were not high-minded, the would in wrath burn the Dhritarashtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O Suta, when his wrath is excited. His austerities are great; he is devoted to Brahmacharya practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm. Go thou speedily on a car, despatched by me, where the troops of the king of the Panchalas are encamped. Thou wilt ask Yudhishthira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, who is the chief of all brave men and who is endued with a magnanimous soul. Him also thou wilt ask on my part as to his welfare, and tell him that Dhritarashtra is desirous of peace with Pandu's sons. O Suta, there is nothing that Yudhishthira, the son of Kunti, would not do at the bidding of Krishna. Kesava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pandu and the Srinjayas and Satyaki and Virata and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings,--everything, in sooth, that may not be unpalatable or provocative of war.'

SECTION XXIII

"Vaisampayana said, 'Having beard these words of king Dhritarashtra Sanjaya went to Upaplavya to see the Pandavas of immeasurable strength. And having approached king Yudhishthira, the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a Suta, cheerfully spoke unto Ajatasatru, 'How lucky, O king, that I see you hale, attended by friends and little inferior to the great Indra. The aged and wise king Dhritarashtra, the son of Ambika, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pandavas, and these two sons of Madri, are well. I hope princess Krishna also, the daughter of Drupada, is well,--she who never swerves from the path of truth, that lady of great energy, that wife of heroes. I hope she is well with her sons,--she in whom are centred all your dearest joys and whose welfare you constantly pray for.'

"Yudhishthira said, 'O Sanjaya, the son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. O Suta, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata. Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Is our aged grandsire Bhishma, the descendant of Kuru, endued with great energy and the highest wisdom and always devoted to the practices of his own order, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritarashtra, the so-n of Vichitravirya, is in health with his sons. I hope the great king Vahlika, the son of Pratipa, endued with great learning, is also in health. I hope, O sire, that Somadatta is in health, and Bhurisravas, and Satyasandha, and Sala, and Drona with his son, and the Brahmana Kripa are also well. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bowmen, endued with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honours due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Drona! I hope Yuyutsu, the highly intelligent son of Dhritarashtra by his Vaisya wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope, the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bond-maids, the daughters-in-law, the boys, the sister's sons, and 'the sisters, and the daughters' sons of Dhritarashtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brahmanas. I hope, O Sanjaya, Dhritarashtra's son hath not seized those gifts to the Brahmanas that I made. I hope Dhritarashtra with his sons meets in a spirit of forbearance any over-bearing conduct on the part of the Brahmanas. I hope he never neglects to make provision for them, that being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brahmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarashtra and his son try to provide for the functionaries of state. I hope there are no enemies for theirs, who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes. I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way. I hope all the Kurus look up to king Dhritarashtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deeds of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the Gandiva, which course through the air in a straight path, impelled onwards by the stretched bow-string in contact with the fingers of his hand, and making a noise loud as that of the thunder. I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endued with great activity causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva, the son of Madri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivis and the Trigartas, and who brought the western region under my power? Do they remember the disgrace that was theirs when under evil counsels they came to the woods of Dwaitavana on pretence of taking away their cattle? Those wicked ones having been over-powered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Madri, and the wielder of the Gandiva coming out unharmed from the press of battle having made a great slaughter of the hostile host,--do they remember that? It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarashtra!"

SECTION XXIV

"Sanjaya said, 'It is even so as thou hast said, O son of Pandu! Dost thou enquire about the welfare of the Kurus and of the foremost ones among them? Free from illness of every kind and in the possession of excellent spirit are those foremost ones among the Kurus about whom, O son of Pritha, thou enquirest. Know, O son of Pandu, that there are certainly righteous and aged men, as also men that are sinful and wicked about Dhritarashtra's son. Dhritarashtra's son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brahmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarashtra with his sons would be guilty of the sin of intestine dissension, where he, like a bad man, to bear ill-will towards you who are righteous. He does not approve of this injury (done to you); he is exceedingly sorry for it; he grieves at his heart-the old man--O Yudhishthira,--for, having communicated with the Brahmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna, who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Madri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know not what it is to tremble in fight. I believe, O king, that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pandu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind. All this, no doubt, O Yudhishthira, thou wilt again make up by help of your intelligence. The sons of Pandu, all equal to Indra would never abandon virtue for the sake of pleasure. Thou, O Yudhishthira, wilt so make up thy intelligence that they all, viz., the sons of Dhritarashtra and Pandu and the Srinjayas, and all the kings who have been assembled here, will attain peace. O Yudhishthira, bear what thy sire Dhritarashtra having consulted with his ministers and sons, hath spoken to me. Be attentive to the same.'"

SECTION XXV

"Yudhishthira said, 'Here are met the Pandavas and the Srinjayas, and Krishna, and Yuyudhana and Virata, O son of the Suta Gavalgana, tell us all that Dhritarashtra hath directed thee to say.'

"Sanjaya said, 'I greet Yudhishthira, and Vrikodara and Dhananjaya, and the two sons of Madri, and Vasudeva the descendant of Sura, and Satyaki, and the aged ruler of the Panchalas, and Dhrishtadyumna, the son of Prishata. Let all listen to the words I say from a desire for the welfare of the Kurus. King Dhritarashtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishthira with his brothers and sons and relations. Let the son of Pandu prefer peace. The sons of Pritha are endowed with every virtue with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be done. A base deed is not befitting you, for you are so high-minded, and have such a terrible following of troops. If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who could knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell,--an act consisting in the destruction (of men), an act the result of which, whether it be victory or defeat, is or the self-same value? Blessed are they that have served their relative's cause. They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, in order to ensure the welfare of the Kurus. If you, ye sons of Pritha, chastise the Kurus, by defeating and slaying all your foes,--that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk? Who, even if he were Indra himself with all the gods on his side, would be able to defeat you who are aided by Kesava and Chekitanas, and Satyaki, and are protected by Dhrishtadyumna's arms? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Aswatthaman, and Salya, and Kripa and Karna with a host of Kshatriya kings? Who, without loss to himself, is able to slay the vast force assembled by Dhritarashtra's son? Therefore it is, that I do not see any good either in victory or in defeat. How can the sons of Pritha, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before Krishna and the aged kin I g of the Panchalas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so). Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor Bhishma, that there may be confirmed peace between you (and the Kurus).'"

SECTION XXVI

"Yudhishthira said, 'What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would select war? The sons of Pritha, no doubt, desire their own happiness but their conduct is ever marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is. As an enkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like unkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarashtra hath with what we possess. He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents! nor can one that is unfortunate enjoy cool and fragrant unguents! and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus. Although, however, all this is true, yet none cherished torments of the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at midday in the season of spring in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarashtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly. Duryodhana disregarded the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarashtra, desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura, who, out of all the Kurus, is the wisest and best of all his well-wishers, possessing vast learning, clever in speech, and righteous in act. King Dhritarashtra is desirous of satisfying his son, who, while himself seeking honours from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understanding vicious. For such a son as this, king Dhritarashtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarashtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who are the counsellors now of the covetous Duryodhana. They are Dussasana, and Sakuni the son of Suvala, and Karna the Suta's son! O son of Gavalgana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the Kurus and the Srinjayas when Dhritarashtra hath taken the throne from others, and the far seeing Vidura hath been banished elsewhere. Dhritarashtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolute peace is, therefore, unattainable. He regardeth what he hath already got to be his own. When Arjuna taketh up his weapon in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the assembled rulers of the earth, how the sovereignty was obtained by Duryodhana although that repressor of foes, Arjuna, was alive. Pertinanciously doth Dhritarashtra's son believe that it is possible to rob the sons of Pandu of what is their own, although he knoweth having himself gone to the place of fight, how Arjuna comforted himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarashtra's sons are alive simply because they have not as yet heard that twang of the stretch Gandiva. Duryodhana believeth his object already gained, as long as he beholdeth not the wrathful Bhima. O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima and Arjuna and the heroic Nakula and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his sons will not be perished, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pandu's sons. Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all. Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comforted ourselves towards Dhritarashtra's son. Let the same state of things still continue, I shall seek peace, as thou counsellest me to do. Let me have Indraprastha for my kingdom, Let this be given to me by Duryodhana, the chief of Bharata's race.'"

SECTION XXVII

"Sanjaya said, 'O Pandava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Pritha. Life is transient, that may end in great infamy; considering this, thou shouldst not perish. O Ajatasatru, if without war, the Kurus will not yield thy share, I think, it is far better for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war. Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pandava, never perpetrate a sin. It is the desires, O ruler of men, which adhere to mortal men and are an obstruction to a virtuous life. Therefore, a wise man should beforehand kill them all and thereby gain a stainless fame in the world, O son of Pritha. The thirst after wealth is but like fetter in this world; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire. Placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the Vedas, lived the life of a saintly Brahman, hast performed sacrificial rites, made charities to Brahmanas. Even remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure. He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and commiteth sin, hath no faith in existence of a world to come. Dull as he is after death he hath torment (for his lot). In the world to come, whether one's deeds be good or evil these deeds are in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brahmanas--the food which is offered in religious ceremonies with large donations (to the officiating priests). All acts are done, so long as this body lasts, O son of Pritha. After death there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and they are admired by righteous men. There (in the next world) one is free from death and decrepitude and fear, and from hunger and thirst, and from all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds. Therefore, do not from desire act any longer in this world. Do not, O Pandu's son, betake to action in this world and thereby thus take leave of truth and sobriety and candour and humanity. Thou mayst perform the Rajasuya and the Aswamedha sacrifices, but do not even come near an action which in itself is sin! If after such a length of time, ye sons of Pritha, you now give way to hate, and commit the sinful deed, in vain, for virtue's sake, did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your army; for this army was entirely in your control then. And these persons who are now assisting you, have been always obedient to you,--this Krishna, and Satyaki, and Virata of the golden car, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of battle. You might have (then) brought low Duryodhana's pride. O Pandava, why have you allowed your foes to grow so powerful? Why have you weakened your friends? Why have you sojourned in the woods for years and years? Why are you now desirous of fighting, having let the proper opportunity slip?

An unwise or an unrighteous man may win prosperity by means of fighting; but a wise and a righteous man, were he free from pride to betake to fight (against better instinct), doth only fall away from a prosperous path. O Pritha's son, your understanding inclines not to an unrighteous course. From wrath you ever committed a sinful act. Then what is the cause, and what is the reason, for which you are now intent to do this deed, against the dictates of wisdom? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts. It is drunk up (controlled) by those that are righteous and not by those that are unrighteous. I ask you to swallow it and to desist from war. Who would incline himself to wrath which leads to sin? Forbearance would be more beneficial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadatta's son, and Vikarna and Vivingsati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Pritha's son, which you will get? Tell me that! Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery. Knowing all this, do not be engaged in war. If you are desirous of taking this course, because your counsellors desire the same, then give up (everything) to them, and run away. You should not fall away from this path which leads to the region of the gods!'"

SECTION XXVIII

"Yudhishthira said, 'Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayest. Thou shouldst, however, ensure me having first ascertained whether it is virtue or vice that I practise. When vice assumes the aspects of virtue and virtue itself wholly seems as vice, and virtue, again, appears in its native form, they that are learned should discriminate it by means of their reason. So, again, virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belongs by birth. Know, O Sanjaya, that duties in seasons of distress are otherwise. When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed, if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brahmanas, who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in season of distress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard them as worthy that adhere to the practices of their own order in usual times as also those that do not adhere to them in season of distress; thou shouldst censure them that act otherwise in usual times while adhering to their ordained practices during times of distress. As regards men desiring to bring their minds under control, when they endeavour to acquire a knowledge of self, the practices that are ordained for the best, viz., the Brahmanas, are equally ordained for them. As regards those, however, that are not Brahmanas and that do not endeavour to acquire knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of knowledge and avoiding to act, even these also hold the same view and regard themselves as orthodox. I do not, therefore, think that there is any other path. Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever there may be unattainable by them,--the region of the Prajapati, or heaven or the region of Brahma himself, I would not, O Sanjaya, seek it by unrighteous means. Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brahmanas, who knows everything' and counsels various mighty kings. Let the celebrated Krishna say whether I would be censurable if I dismiss all idea of peace, of whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides. This Satyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabhru, the king of Kasi, having obtained Krishna, that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life, as the clouds upon all earthly creatures, when the hot season is over, hath attained the highest prosperity, O sire, so great is this Krishna! Him you must know as the great judge of the propriety or otherwise of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth.'"

SECTION XXIX

"Krishna said, 'I desire, O Sanjaya, that the sons of Pandu may not be ruined; that they may prosper, and attain their wishes. Similarly, I pray for the prosperity of king Dhritarashtra whose sons are many. For evermore, O Sanjaya, my desire hath been that I should tell them nothing else than that peace would be acceptable to king Dhritarashtra. I also deem it proper for the sons of Pandu. A peaceful disposition of an exceedingly rare character hath been displayed by Pandu's son in this matter. When Dhritarashtra and his sons, however, are so covetous, I do not see why hostility should not run high? Thou canst not pretend, O Sanjaya, to be more versed than I am or Yudhishthira. is, in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishthira who is enterprising, mindful of his own duty, and thoughtful, from the very beginning, of the welfare of his family, agreeably to the injunctions (of treatises of morality)? With regard to the topic at hand, the Brahmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that action should be shunned and that salvation is attainable by knowledge. The Brahmanas say--that though one may have a knowledge of eatable things, yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not other kinds, for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If anyone thinks that something else is better than work, I deem, his work and his words are meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that the wind blows. It is by virtue of work that the sleepless Surya rises every day and becomes the cause of day and night, and Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, sustains by force this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brahmana leads. Indra gave up pleasure, and all things agreeable to the heart. He sedulously cherished virtue and truth and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which a Brahmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the constellations in the other world, by virtue of work, and the Rudras, the Adityas, the Vasus, king Yama, and Kuvera, and the Gandharvas, the Yakshas, and the celestial nymphs, all attained their present position by work. In the other world, the saints shine, following a life of study, austerity and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brahmanas, and Kshatriyas, and Vaisyas, and thou being one of the wisest men,--why art thou making this endeavour on behalf of those sons of Kurus? Thou must know that Yudhishthira is constantly engaged in the study of the Vedas. He is inclined to the horse-sacrifice and the Rajasuya. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Pritha can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved, and an act of religious merit also would be achieved by them, even if they would have then to force Bhima to follow a conduct marked by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty, such death would even be worthy of praise. Supposing thou approvest of peace alone I should like to hear what thou mayst have to say to this question,--which way doth the injunction of religious law lie, viz., whether it is proper for the king to fight or not?--Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear that course of action the Pandavas are going to adopt. Then mayst thou praise or censure, just as it may please thee. A Brahmana should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, diligently practise the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. If he be possessed of a virtuous soul, and if he practise the holy virtues, he may easily attain the religion of the Supreme Being. A Vaisya should study and diligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brahmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Sudra from the olden times. He should serve the Brahmanas and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and be constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The King should never obey the dictates of such desires as are opposed to righteousness. If there be any body who is more praise-worthy than he, who is well-known and gifted with all the virtues, the king should instruct his subjects to see him. A bad (king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the plunderers to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the robbers to death. Many awful evils have manifested themselves on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya. Now, king Dhritarashtra with his sons, hath unreasonably seized what lawfully belonged to Pandu's son. He minds not the immemorial law observable by kings. All the Kurus are following in the wake. A thief who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya. What is the difference between them and Dhritarashtra's sons? From avarice he regards that to be righteous which he intends to do, following the dictates of his wrath. The shares of the Pandavas is, no doubt, fixed. Why should that share of theirs be seized by that fool? This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honoured rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings,--I mean those dull-headed fools who have been assembled together by Dhritarashtra's son, and who are already under the clutches of death. Look once more at that vilest of all their acts,--the conduct of the Kurus in the council-hall. That those Kurus, at whose head stood Bhishma did not interfere when the beloved wife of the sons of Pandu, daughter of Drupada, of fare fame, pure life, and conduct worthy of praise, was seized, while weeping, by that slave of lust. The Kurus all, including young and old, were present there. If they had then prevented that indignity offered to her, then I should have been pleased with Dhritarashtra's behaviour. It would have been for the final good of his sons also. Dussasana forcibly took Krishna into the midst of the public hall wherein were seated her fathers-in-law. Carried there, expecting sympathy, she found none to take her part, except Vidura. The kings uttered not a word of protest, solely because they were a set of imbeciles. Vidura alone spoke words of opposition, from a sense of duty,--words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pandu! Krishna, however, having repaired to the hall at that time made everything right, for like a vessel in the sea, she rescued the Pandavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishna stood, the charioteer's son addressed her in the presence of her fathers-in-law saying, 'O Daughter of Drupada thou hast no refuge. Better betake thyself as a bond-woman to the house of Dhritarashtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul, choose some one else for thy lord.' This speech, proceeding from Karna, was a wordy arrow, sharp, cutting all hopes, hitting the tenderest parts of the organisation, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pandu were about to adopt the garments made of the skins of black deer, Dussasana spoke the following pungent words, 'These all are mean eunuchs, ruined, and damned for a lengthened time.' And Sakuni, the king of the Gandhara land, spoke to Yudhishthira at the time of the game of dice the following words by way of a wily trick, 'Nakula hath been won by me from you, what else have you got? Now you should better stake your wife Draupadi'. You know, O Sanjaya, all these words of an approbrious kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pandava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from all tendency to inhumanity, Dhritarashtra's son will, in my presence, pay heed to them. I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarashtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima ready for battle. When Pandu's sons were defeated (at the play), Dhritarashtra's sons spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Sakuni is its branches; Dussasana forms its abundant blossoms and fruits; (while) the wise king Dhritarashtra is its toots. Yudhishthira is a big tree of righteousness; Arjuna is its trunk; and Bhima is its branches; the sons of Madri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarashtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pandu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also, that is without a tiger, is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhritarashtras are as creepers, while, O Sanjaya, the Pandavas are Sala trees. A creeper can never flourish unless it hath a large tree to twine round. The sons of Pritha are ready to wait upon Dhritarashtra as, indeed, those repressors of foes are ready for war. Let king Dhritarashtra now do what may be proper for him to do. The virtuous and the high-souled sons of Pandu, though competent to be engaged in fight, are yet now in place (with their cousins). O learned man, represent all this truly (to Dhritarashtra).'"

SECTION XXX

"Sanjaya said, 'I did thee farewell, O divine ruler of men. I will now depart, O son of Pandu. Let prosperity be thine. I hope, I have not carried away by the feelings of my heart, given utterance to anything offensive. I would also bid farewell to Janardana, to Bhima and Arjuna, to the son of Madri, to Satyaki, and to Chekitana, and take my departure. Let peace and happiness be yours. Let all the kings look at me with eyes of affection.'

"Yudhishthira said, 'Permitted by us, O Sanjaya, take your leave. Peace to thee! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus). Besides, being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O Suta, thou never utterest harsh and cutting words, or those that are false or bitter. We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Beside thee, there is another, who may come here, and that is Vidura. Formerly, we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya. Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brahmanas of pure energy and devoted to study according to the Brahmacharya mode,--those, namely, that are devoted to the study of the Vedas while leading lives of mendicancy, those ascetics that habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my name, O Sanjaya, and then their welfare should be enquired into by thee. O Suta, repairing unto the priest of king Dhritarashtra as also unto his preceptors and Ritwijas, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born at least aged, endued with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare. Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in morality, who is our counsellor, who had practised the Brahmacharya vow for mastering the Vedas, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Aswatthaman, endued with great learning, devoted to the study of the Vedas, leading the Brahmacharya mode of life, possessed of great activity, and like unto a youth of the Gandharva race, and who, besides, hath once again made the science of weapons full and complete. Thou must also, O Sanjaya, repair to the abode of Kripa, the son of Saradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me as hale unto that foremost of the Kurus, Bhishma, in whom are combined bravery, and abstention from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting unto also the wise, venerable, and blind king (Dhritarashtra), who possessed of great learning and reverential to the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarashtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dussasana, that mighty bowman and hero among the Kurus, who is the younger of Duryodhana and who possesses a character like that of his elder brother. Thou shouldst, O Sanjaya, also salute the wise chief of the Vahlikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think, thou shouldst also worship that Somadatta who is endued with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects. Thou shouldst, O Sanjaya, enquire after his welfare along with that of his friends and counsellors. Others there are of youthful age and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O Suta, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarashtra's son for fighting with the Pandavas, viz., the Kekayas, the Vasatis, the Salwakas, the Amvashthas, and the leading Trigartas, and of those endued with great bravery that have come from the east, the north, the south, and the west, and of those that have come from hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot,--that mighty host composed of honourable men,--that I am well, and then thou must enquire about their own welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns. Thou must, O sire, also enquire about the welfare of Dhritarashtra's son by his Vaisya wife,--that youth who is one of the best of the Kuru race,--who never falls into error, who possesseth vast wisdom, who is endued with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice, whose tricks are never detected by others, who plays well, who is well-versed in the art of handling the dice, and who is unconquerable in play but not in fight. Thou must also, O sire, enquire about the welfare of Sakuni, the king of the Gandharas, that native of the hilly country, who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarashtra's son, and whose understanding naturally leads to falsehood. Thou must also enquire about the welfare of Karna, the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pandavas whom no one dares assail in battle, that Karna who is unparalleled in deluding those that are already deluded. Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor. Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place. Thou must tell them, O Sanjaya, these words at first,--Ye mothers of living sons, I hope, your sons comfort themselves towards you in a kindly, considerate, and worthy way.--Thou must then tell them that Yudhishthira is doing well with his sons. Those ladies, O Sanjaya, who are in the rank of our wives, thou must ask as to their welfare also addressing them in these words,--I hope, you are well-protected. I hope, your fair fame hath suffered no injury. I hope, you are dwelling within your abodes blamelessly and carefully. I hope, you are comforting yourselves towards your fathers-in-law in a kindly, praise-worthy and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husband's favour! Those young ladies, O Sanjaya, who bear a relationship to us like that of your daughters-in-law, who have been brought from high families, who are possessed of merit and who are mothers of children,--thou must meet them all and tell them that Yudhishthira send his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of your house, and must ask them about their welfare on my behalf. Thou must tell them,--May your husbands be kindly and agreeable; may you be agreeable to your husbands; may you have ornaments and clothes and perfumery and cleanliness; may you be happy and have at your command the joys of life; may your looks be pretty and words pleasant; Thou must ask, O sire, the women of the house as to their welfare. Thou must also represent unto the maid-servants and man-servants there, may be of the Kurus, and also the many humpbacked and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou must tell them,--I hope, Dhritarashtra's son still vouchsafes the same kindly treatment to you. I hope, he gives you the comforts of life.--Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarashtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitute of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words,--Fear not, nor be dispirited on account of your unhappy lives so full of sufferings; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes.--Thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others, that coming from different quarters, have sought the protection of the Dhritarashtras, and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarashtra's son, there are none equal to them on earth. Virtue, however, is eternal, and virtue is my power for the destruction of my enemies. Thou shouldst, O Sanjaya, also represent unto Suyodhana, the son of Dhritarashtra, the following,--That desire of thine which torments thy heart, viz., the desire of ruling the Kurus without a rival, is very unreasonable. It had no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee! O foremost of heroes anwng the Bharatas, either give me lack my own Indraprastha or fight with me!'"

SECTION XXXI

"Yudhishthira said, 'O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator, It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarashtra ask thee about our strength, tell him everything truly, having cheerfully consulted with everyone here and ascertained the truth. O son of Gavalgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarashtra, and touching his feet enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us.--The sons of Pandu, O king, are living happily in consequence of thy prowess. It was through thy grace, O repressor of foes, that those children of tender years had obtained a kingdom. Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them, for destruction then would overtake them! The whole of this kingdom, O Sanjaya, is not fit to be owned by one person. Tell him again, from us.--O sire, we wish to live united. Do not suffer thyself to be vanquished by foes.--Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bhishma, the son of Santanu. Having saluted our grandsire, he should then be told.--By thee, when Santanu's race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgment by which thy grandsons may all live in amity with one another. Thou shouldst then address Vidura also, that adviser of the Kurus, saying.--Counseleth peace, O amiable one, from desire of doing good unto Yudhishthira.--Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying,--The insults thou hadst offered to innocent and helpless Draupadi in the midst of the assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pandu are quietly bearing, although they are possessed of might to avenge them. All this, indeed, the Kauravas know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we do not want to see the Kurus slain. Dussasana, in obedience to thee, had dragged Krishna, disregarding Kunti. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kusasthala, Vrikasthala, Makandi, Varanavata, and for the fifth any other that thou likest. Even this will end the quarrel. O Suyodhana, give unto thy five brothers at least five villages,--O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins. Tell him also,--Let brothers follow brothers, let sires unite with sons. Let the Panchalas mingle with the Kurus in merry laughter. That I may see the Kurus and the Panchalas whole and sound, is what I desire. O bull of the Bharata race, with, cheerful hearts let us make peace. O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue. I am fit enough for severity as for softness.'"

SECTION XXXII

"Vaisampayana said, 'Dismissed with salutation by the Pandavas, Sanjaya set out for (Hastinapura) having executed all the commands of the illustrious Dhritarashtra. Reaching Hastinapura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said, 'O gate-keeper, say unto Dhritarashtra that I, Sanjaya, have just arrived, coming from the sons of Pandu. Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.' Hearing this, the gate-keeper went to the king and addressed him, saying, 'O lord of earth, I bow to thee. Sanjaya is at thy gates, desirous of seeing thee. He cometh, bearing a message from the Pandavas. Issue your commands, O king, as to what he should do.'

"The king said, 'Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?"

"Vaisampayana continued, 'Then, with the king's permission, having entered that spacious apartment, the Suta's son, with joined hands, approached the royal son of Vichitravirya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying, 'I am Sanjaya, O king. I bow unto thee. O chief of men, proceeding hence I found the sons of Pandu. After having paid his salutations to thee, Pandu's son, the intelligent Yudhishthira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors, and, O king, all those that depend upon thee.'

"Dhritarashtra said, 'O child, giving my blessings to Ajatasatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Pritha's son, is well with his sons and brothers and counsellors.'

"Sanjaya said, 'Pandu's son is well with his counsellors. He desires possessions of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable, possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pandu, abstention from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bharata, is always inclined to happiness and joy, and to such course of action as are virtuous and conducive to the higher ends of life. Even like doll pulled this way and that by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishthira, I regard the force of destiny to be Superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides, being highly sinful and unspeakable, are sure to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe bideth his time. Renouncing all sin, even as a serpent casteth off its worn out slough which it cannot any longer retain, the heroic Ajatasatru shineth in his natural perfection, leaving his load of sins to be borne by thee. Consider, O king, thy own acts which are contrary to both religion and profit, and to the behaviour of those that are righteous. Thou hast, O king, earned a bad repute in this world, and wilt reap misery in the next. Obeying the counsels of thy son thou hopest to enjoy this doubtful property, keeping them aloof. This unrighteous deed is loudly bruited about in the world, Therefore, O foremost of the Bharatas, this deed is unworthy of thee. Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there, who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds. These counsellors, ever devoted to thy work, wait here united together. Even this is their firm determination (viz., that the Pandavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by the force of circumstances. If, provoked by the offences, Yudhishthira wisheth for misery to thee, then Kurus will be destroyed prematurely, while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the Gods, for Arjuna, the son of Pritha, leaving this world ascended to the very heavens and was honoured there very greatly. This proves that individual exertion is nothing. There is, no doubt, as to this. Seeing that the attributes of high birth, bravery, etc., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another), regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue, these are the doors of a person's knowledge. If desire be curbed, these would be gratified by themselves. Therefore, cheerfully and without repining one should control the senses. Others there are that think differently. They hold that if a person's acts are well-applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can blind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice. Behold now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakness. Wearied by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for tomorrow morning will the Kurus, assembled together in the council-hall, hear the words of Ajatasatru.'"

SECTION XXXIII

"Vaisampayana said, 'King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting, 'I desire to see Vidura. Bring him here without delay.' Despatched by Dhritarashtra, the messenger went to Kshatri and said, 'O thou of great wisdom, our lord the mighty king desireth to see thee.' Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly, 'Apprise Dhritarashtra of my arrival.' Thereupon the orderly went to Dhritarashtra, and said, O, foremost of kings, Vidura is here at thy command. He wisheth to behold thy feet. Command me as to what he is to do.' Thereupon Dhritarashtra said, 'Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.' The orderly then went out and spoke unto Vidura, 'O Kshatri, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee.'

"Vaisampayana continued, 'Having entered Dhritarashtra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought, 'O thou of great wisdom, I am Vidura, arrived here at thy command. If there is anything to be done, here I am, command me!'

"Dhritarashtra said, 'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. Tomorrow he will deliver, in the midst of the court, Ajatasatru's message. I have not been able today to ascertain what the message is of the Kuru hero. Therefore, my body is burning, and that hath produced sleeplessness. Tell us what may be good for a person that is sleepless and burning. Thou art, O child, versed in both religion and profit. Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered'.

"Vidura said, 'Sleeplessness overtaketh thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. I hope, O king, that none of these grave calamities have overtaken thee. I hope, thou dost not grieve, coveting the wealth of others.'

"Dhritarashtra said, 'I desire to hear from thee words that are beneficial and fraught with high morality. In this race of royal Rishis thou alone art reverenced by the wise.' Vidura replied, 'King (Yudhishthira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however worthy of being kept by thy side, he was exiled by thee. Thou art, however, possessed of qualities which are thy very reverse of those possessed by him. Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight. In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishthira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity? He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise. These again are the marks of a wise man, viz., adherence to acts, worthy of praise and rejection of what is blamable, faith, and reverence. He whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise. He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise. He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honours, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of Ganga, is reckoned as wise. That man who knoweth the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise. He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool. He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the Sraddha for the Pitris, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool. That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he, who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously); it may destroy an entire kingdom with the king. Discriminating the two by means of the one, bring under thy subjection the three by means of four, and also conquering the five and knowing the six, and abstaining from the seven, be happy. Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom with king and subject. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean. There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. And unforgiving individual defileth himself with many enormities. Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, viz., a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are wicked. O tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, viz., a householder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, viz., a man of power endued with forgiveness, and poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, viz., making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, viz., a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, viz., the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friend. These three, besides, being destructive to one's own self, are the gates of hell, viz., lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, viz., a follower, one who seeks protection, saying,--I am thine,--and lastly one who hath come to your abode. Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, viz., conferring a boon, acquiring a kingdom, and obtaining a son. Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. O sire, crowned with prosperity and leading the life of a householder, let these four dwell with thee, viz., old consanguineous, relatives, high-born persons fallen into adversity, poor friends, and issueless sisters. On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor. By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests. These five follow thee wherever thou goest, viz., friends, foes, those that are indifferent, dependants, and those that are entitled to maintenance. Of the five senses beholding to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. The six faults should be avoided by a person who wisheth to attain prosperity, viz., sleep, drowsiness, fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience. These six are instantly destroyed, if neglected, viz., kine, service, agriculture, a wife, learning, and the wealth of a Sudra. These six forget those who have bestowed obligations on them, viz., educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, they who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six. O king, conduce to the happiness of men. These six are always miserable, viz., the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, viz., acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery over the six that are always present in the human heart, being thus the master of his senses, never committeth sin, and therefore suffereth calamity. These six may be seen to subsist upon other six, viz., thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, inasmuch as they are able to effect the ruin of even monarchs firmly established; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man destined to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. These eight, O Bharata, are the very cream of happiness, and these only are attainable here, viz., meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man, viz., wisdom, high birth, self-restraint, learning, prowess, moderation in speech gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise. O Dhritarashtra, these ten do not know what virtue is viz., the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connection is cited the old story about what transpired between Suyodhana and (Prahlada), the chief of the Asuras in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority of all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe; who proceeds with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from hope uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all, who being weak disputeth not with others, who speaketh not arrogantly, and forgeteth a quarrel, is praised everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others for getting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low; and wherever he may go, he is sure to gain an ascendancy over even those that are glad. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance. The acts of that learned man are well-conceived, and well-applied who formeth matrimonial alliances with persons of equal positions and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well-kept and well-carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pandu consumed by a (Brahmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands. Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons. Then, O monarch, thou shalt inspire confidence in both the gods and men.'"

SECTION XXXIV

"Dhritarashtra said, 'Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit. Advise me wisely, O Vidura. O thou of magnanimous heart, tell me what is thou deemest to be beneficial for Ajatasatru and what is productive of good to the Kurus. Apprehending future evils. I look back only on my previous guilt: I ask thee with anxious heart, O learned one, tell me what is exactly in Ajatasatru's mind,'

"Vidura said, 'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me. Do not, O Bharata, set the heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed, notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequence also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom. As the stars are affected by the planets, so is this world affected by the senses, when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural state, which ever lead him towards various acts. He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment or who is blessed with patience. One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds, when well-trained, he that is wise, pleasantly performeth the journey of life, and awake in peace. The horses that are unbroken and incapable of being controlled, always lead an unskilful driver to destruction in the course of the journey; so one's senses, unsubdued, lead only to destruction. The inexperienced wight, who, led by this unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He, who, forsaking religion and profit, followeth the lead of his senses, loseth without delay prosperity, life, wealth and wife. He, who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's friend as, indeed, it is one's own foe. That man, who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as a large fish breaks through a net of thin cords. He, who in this world regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought. He, who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by the lust of territory. As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. He that, from ignorance, faileth to control his five greedy foes, having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,--these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,--these,--O Bharata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speeches, The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins, are forgiven. In malice lieth the strength of the wicked; in criminal code, the strength of kings, in attentions of the weak and of women; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult. It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils. A forest pierced by arrows, or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons, such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not discharge such arrows, for do they not touch the very vitals of others. He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right., firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishthira is obedient to thy commands. Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons, Yudhishthira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishthira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation."

SECTION XXXV

"Dhritarashtra said, 'O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayst is charming!"

"Vidura said, 'Ablution in all the holy places and kindness to all creatures,--these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter. As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connection is cited an old story about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand. Once on a time, O king, there was a maiden of the name of Kesini, unrivalled for beauty; moved by the desire of obtaining a good husband, she resolved to choose her lord in Swayamvara. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the Daityas, Kesini addressed him, saying, 'Are Brahmanas superior, O Virochana, or are the sons of Diti superior? And why also should not Sudhanwan sit on the sofa?' Virochana said, 'Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt. Who are the gods, and who are the Brahmanas?' Kesini said, 'We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together.' Virochana said, 'O amiable and timid girl, I will do what thou sayst. Thou wilt behold Sudhanwan and myself met together in the morning.'

"Vidura continued, 'When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahlada's son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers, offered him a seat, water to wash his feet, and Arghya. And asked by Virochana (to share his seat) Sudhanwan said, 'O son of Prahlada, I touch thy excellent golden seat. I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee.' Virochana said, 'A piece of wooden plank, an animal skin, or a mat of grass or straw,--these only, O Sudhanwan, are fit for thee. Thou deservest not, however, the same seat with me.' Sudhanwan said, 'Father and son. Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas and two Sudras, can sit together on the same seat, Except these, no other can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me. Thou art a child, brought tip in every luxury at home and thou understandest nothing.' Virochana said, 'Staking all the gold, kine, horses, and every other kind of wealth that we have among the Asuras, let us, O Sudhanwan, ask them this question that are able to answer.' Sudhanwan said, 'Let alone your gold, kine, and heroes, O Virochana? Making our lives forfeited, we will ask them this question that are competent.' Virochana said, 'Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men.' Sudhanwan said, 'Having wagered our lives, we will approach thy father, for he, Prahlada, will never say an untruth even for the sake of his son.'

"Vidura continued, 'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahlada was. And beholding them together, Prahlada said, 'These two who had never before been companions, are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions,--ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?' Virochana said, 'There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the Asuras, I shall ask thee a question, do not answer it untruly!' Prahlada said, 'Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana. A white and fat cow is ready for thee.' Sudhanwan said, 'Water and honey and curds, have been presented to me on my way hither. I shall ask thee a question. Prahlada, answer it truly! are Brahmanas superior, or is Virochana superior?' Prahlada said, O Brahmana, this one is my only son. Thou also art present here in person. How can one like us answer a question about which ye two have quarrelled? Sudhanwan said, 'Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it.' Prahlada said, 'How doth that misuser of his tongue suffer, O Sudhanwan, who answereth not truly but falsely, a question that is put to him? I ask thee this.' Sudhanwan said, 'The person that misuseth his tongue suffers like the deserted wife, who pineth, at night, beholding her husband sleeping in the arms of a co-wife; like a person who hath lost at dice, or who is weighed down with an unbearable load of anxieties. Such a man hath also to stay, starving outside the citygates, into which his admission is barred. Indeed, he that giveth false evidence is destined to always find his foes. He that speaketh a lie on account of an animal, casteth down from heaven five of his sires of the ascending order. He that speaketh a lie on account of a cow casteth down from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred; and a lie on account of a human being, the downfall of a thousand of one's sires of the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of land.' Prahlada said, 'Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana. Mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been defeated by Sudhanwan. This Sudhanwan is now the master of thy life. But, O Sudhanwan, I wish that thou shouldst grant Virochana his life.' Sudhanwan said, 'Since, O Prahlada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear to thee. So here is thy son Virochana, O Prahlada, restored by me to thee. He shall, however, have to wash my feet in the presence of the maiden Kesini.'

"Vidura continued, 'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land. Saying an untruth from affection for thy son, O king, hasten not to destruction, with all thy children and counsellors. The gods do not protect men, taking up clubs in their hands after the manner of herdsmen; unto those, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality. The Vedas never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, all connections with connubial disputes, and severance of relationship between husband and wife, internal dissensions, disloyalty to the king,--these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a minstrel, these seven are incompetent as witness. An Agnihotra performed from motives of pride, abstention from speech, practised from similar motives, study and sacrifice from the same motives,--these four, of themselves innocent, become harmful when practised unduly. One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the Soma-juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brahmana addicted to drink, one that is sharp-speeched, a raker of old sores, an atheist, a reviler of the Vedas, and taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,--these all are reckoned as equal in moral turpitude as the slayers of Brahmanas. Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger. Decrepitude destroyeth beauty; ambitious hopes, patience; death, life, envy, righteousness, anger, prosperity, companionship with the low, good behaviour; lust, modesty, and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and grateful ness,--these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together; the fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite). Those eight, O king, in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

'Sacrifice, study, charity, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is not truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,--these ten are of heavenly origin. A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man, rigidly resolved, should abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence, repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, goeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery; on the other hand, he shineth everywhere. He that draweth wisdom from them that are wise is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter. The wise prize that food which is easily digested, that wife whose youth hath passed away, that hero who is victorious and that ascetic whose efforts have been crowned with success. The gap that is sought to be filled by wealth acquired wrongfully, remaineth uncovered, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control; the king controlleth persons that are wicked; while they that sin secretly have their controller in Yama, the son of Vivaswat. The greatness of Rishis, of rivers, of river-banks, of high-souled men, and the cause of woman's wickedness, cannot be ascertained. O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,--these three are always able to gather flowers of gold from the earth. Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs, and those by bearing weights upon the head, are the very worst. Reposing the care of thy kingdom on Duryodhana, on Sakuni, on foolish Dussasana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as on thy sons!"

SECTION XXXVI

"Vidura said, 'In this connection is cited the old story of the discourse between the son of Atri and the deities called Sadhyas is as heard by us. In days of old, the deities known by the name of Sadhyas questioned the highly wise and great Rishi of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The Sadhyas said, 'We are, O great Rishi, deities known as Sadhyas. Beholding thee, we are unable to guess who thou art. It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning.' The mendicant Rishi answered, 'Ye immortals, it hath been heard by me that by untying all the knots in the heart by the aid of tranquillity, and by mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. One should not return the slanders or reproaches of others for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and the very sources of the life of men. Therefore, he, that is virtuous, should always abstain from harsh and angry words. That worst of men is of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and smarting like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh the colour from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company, who, stung with reproach, returneth if not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech, if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to suffer even the least misery. Such a man neither vanquisheth others, nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor exalteth in joy. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as a mediocre in goodness who never consoleth others by saying what is not true; who giveth having promise; and who keepeth an eye over the weakness of others. These, however, are the indications of a bad man, viz., incapacity to be controlled; liability to be afflicted by dangers; proneness to give way to wrath, ungratefulness; inability to become another's friend, and wickedness of heart. He too is the worst of men, who is dissatisfied with any good that may come to him from others who is suspicious of his own self, and who driveth away from himself all his true friends. He that desireth prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked, earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess, but he can never win honest fame, nor can he acquire the virtues and manners of high families (in any of which he may be born).'

"Dhritarashtra said, 'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,--what are those families that are called high?' "Vidura said, 'Asceticism, self-restraint, knowledge of the Vedas, sacrifices, pure marriages, and gifts of food,--those families in which these seven exist or are practised duly, are regarded as high. There are high families who deviate not from the right course whose deceased ancestors are never pained (by witnessing the wrong-doings of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high, fall down and become low owing to the absence of sacrifices, impure marriages, abandonment of the Vedas, and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others. Those families that are possessed of members, wealth and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and good conduct be maintained with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really in want. Those families that abound in kine and other cattle and in the produce of the field are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests. He, in our race, who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly sweet words,--these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the Sandal tree, O king, though thin, is competent to bear weights which timbers of other trees (much thicker) cannot; so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon with fear. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connection. He that beareth himself as a friend, even though unconnected by birth of blood, is a true friend, a real refuge, and a protector. He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without sufficient cause; they are like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest thou rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of his object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief, Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither exult in joy nor repine in sorrow. The six senses are always restless. Through the most predominant one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes.'

"Dhritarashtra said, 'King Yudhishthira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons. Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety, O thou of great intelligence, tell me such words as may dispel my anxiety.'

"Vidura said, 'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good. Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no steep even if they have recourse to well-made beds; nor do they, O king, derive any plea. sure from women, or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs, in this world. Honours can never be theirs, and peace hath no charm for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have, O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from the strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good, O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives. They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe. And the tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that grow in close compact are competent owing to mutual dependence to resist winds more violent still. Thus he that is single, however, endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives, again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake. These must never be slain, viz., Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield by asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences: it is a kind of headache not born of any physical illness, and they that are unwise can never digest it. Do thou, O king, swallow it up and obtain peace. They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words,--They that are honest avoid deceit in play. Therefore, stop Duryodhana! Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons in tact. Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons. O king, let the Kurus and the Pandavas, both having same friends and same foes, live together in happiness and prosperity. Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee. O sire, preserving thy fame unsullied, cherish thou the children of Pandu, afflicted as they are with the sufferings of exile. O descendant of Kuru, make peace with the sons of Pandu. Let not thy foes discover thy holes. They all, O god among men, are devoted to truth. O king of men, withdraw Duryodhana from his evil ways.'"

SECTION XXXVII

"Vidura said, 'O son of Vichitravirya, Manu, the son of the Self-created, hath, O king, spoken of the following seven and ten kinds of men, as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follow: he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to enemies; he who seeks to restrain women's frailty; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrateth an improper deed; he who being weak always wageth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who being a father-in-law, jesteth with his daughter-in-law; he who boasteth at having his alarms dispelled by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it, he who, having given away anything in words in holy places, boasteth at home when asked to make good his words, and he who striveth to prove the truth of what is false. The envoys of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with social polity. One may behave deceitfully towards him that behaveth deceitfully, but honestly towards him that is honest in his behaviour. Old age killeth beauty; patience, hope; death, life; the practice of virtue, worldly enjoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

"Dhritarashtra said, 'Man hath been spoken of in all the Vedas as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

"Vidura said, 'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,--these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!'

'He who appropriates to himself the wife of one who hath confided in him; he who violates the bed of his preceptor; that Brahmana, O Bharata, who becomes the husband of a Sudra woman, or drinks wines; he who commendeth Brahmanas or becometh their master, or taketh away the lands that support them; and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas. The Vedas declare that contact with these requires expiation. He that accepts the teaching of the wise; he that is acquainted with the rules of morality; he that is liberal; he that eateth having first dedicated the food to the gods and Pitris; he that envieth none; he that is incapable of doing anything that injureth others; he that is grateful, truthful, humble and learned, succeedeth in attaining to heaven.

'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable, but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives, and by both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king--this is not proper. But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not agreeable to thee. O king, thou desirest to vanquish the sons of Pandu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows. Forsaking lions thou art protecting jackals! O king, when the time cometh, thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against, whom he may be engaged, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endued with these eight qualities, viz., absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the decision to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,--I do not believe thee,--but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son one serving in the army, and one that hath suffered great losses, should never be engaged in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, viz., wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only by gifts. When the king favours a person, that incident (of royal favour) bringeth in all others and holdeth them together. He that performeth ablutions winneth these ten, viz., strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, viz., health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him for gluttony. One should not give shelter to these in his house, viz., one that always acteth improperly, one that eateth too much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit a miser for alms, or one that speaketh ill of others, or one that is unacquainted with the shastras, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, viz., one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent, again, on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other, so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a Muni. One should, for obtaining the favours of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the successful of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity and perseverance?

'Behold the evils of a rupture with the Pandavas which would sadden the very gods with Sakra. These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies. The wrath of Bhishma, O thou of the splendour of Indra, of Drona, and the king Yudhishthira, will consume the whole world, like a comet of large proportions falling transversely on the earth. Thy hundred sons and Karna and the sons of Pandu can together rule the vast earth with the belt of the seas. O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and tigers guard the forest!'

They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states; he that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king. Men are said to have five different kinds of strength, Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise that can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for one that hath been struck by the arrow of wisdom. In the case of such a person neither the mantras of homa, nor auspicious ceremonies, nor the mantras of the Atharva Veda, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives,--none of these, O Bharata, should be disregarded by a man; all of these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurketh, but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons art possessed of the virtue of creepers, and the sons of Pandu are regarded as Sala trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of

Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).'"

SECTION XXXVIII

"Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back. He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said that man liveth in vain in whose dwelling a Brahmana conversant with mantras doth not accept water, honey and curds, and kine from fear of being unable to appropriate them, or from miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, even one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas, when arrived as a guest, however undeserving he may be the offer of water should be regarded (by a householder) as exceedingly dear. A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruits, roots, potherbs, dyed clothes, all kinds of perfumery, and treacle. He that never giveth way to anger, he that is above grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable, like one perfectly withdrawn from the world, is a real Yogin of the Bhikshu order. That virtuous ascetic who liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them, One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the looking over of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self, but as regards agriculture, one should look over it himself. One should look after guests of the trader-caste through his servants, and those of the Brahmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (i.e., fire, Kshatriyas, and iron) can affect all things but is neutralised as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy, do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness devoid of trees and plants, one should, in secrecy, mature his counsels. O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit and desire, only after they are done. The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brahmana without having studied the Vedas is not fit to officiate at a Sraddha (in honour of the Pitris), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who looketh over personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything. A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection should never be set free. If one be weak one should pay court to one's foe that is stronger, even if the latter deserves death; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him. One should, with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goest for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bharata, always disregardeth those that are elderly in years, and eminent in conduct and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued, and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech and unwillingness to do anything disagreeable to friends,--these seven are regarded as the fuel of prosperity's flame. The wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night, like a person passing the night with a snake in the same room. They, O Bharata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success. They sink helplessly. O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work, though not in particular kinds of work are regarded by men as learned and wise for particular kinds of work, are subsidiary, That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive, Forsaking these mighty bowmen of immeasurable energy, viz., the son of Pandu, thou hast. O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off, like Vali fallen off from the three worlds.'"

SECTION XXXIX

"Dhritarashtra said, 'Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest.'

"Vidura said, 'O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance, one becometh agreeable by gift, another by sweet words, a third by the force of incantation and drugs. He, however, that is naturally agreeable, always remaineth so. He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth; and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee,--thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy hundred sons,--and by keeping him, destruction would overtake thy hundred sons, that gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!'

"Dhritarashtra said, 'All that you sayest is approved by the wise and is for my future good. I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory.'

"Vidura said, 'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures. They, however, that are ever employed in speaking ill of others, always strive with activity quarrelling with one another and in all matters, calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to them, whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature, When the occasion that caused the friendship is over the friendship of those that are low, the beneficial result of that connection, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that they, from want of self-control, fail to enjoy peace. He that is learned, examining everything carefully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these. He that helpeth his poor and wretched and helpless relatives, obtain children and animals and enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O Monarch, if thou behavest well towards all thy relatives. Even relatives that are destitute of good qualities should be protected. O bull of the Bharata race, how much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favours? Favour thou the heroic sons of Pandu, O monarch, and let a few villages be assigned to them for their maintenance. By acting thus, O king, fame will be thine in this world. Thou art old; thou shouldst, therefore, control thy sons. I should say what is for thy good. Know me as one that wishes well to thee. He that desireth his own good should never quarrel, O sire, with his relatives. O bull of the Bharata race, happiness should ever be enjoyed with one's relatives, and not without them, to eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is the relatives that rescue, and the relatives that ruin (relatives). Those amongst them that are righteous rescue; while those that are unrighteous sink (their brethren). O king, be thou, O giver of honours, righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative, like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons. O, think of all this. When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe. True it is that a person other than Bhargava, the author of the science of morality is liable to commit actions that go against morality. It is seen, however, that a just notion of consequence is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pandu, it is thy duty, O king of men, to undo them all. Re-instating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control. Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. That learned person who never doth an act, the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul, who from folly pursueth his sinful course commenced before falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are, intoxication, sleep, inattention to spies, set over one by another, one's own demeanour as dependent on the working of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea; words are lost if addressed to one that listens not; the scriptures are lost on one that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with the intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment. Humility removeth obloquy, ears, failure, prowess; forgiveness always conquereth anger; and auspicious rites destroy all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even that one who hath attained emancipation is not unwilling to enjoy; what, again, need be said of him that is yet wedded to desire? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those persons never cooleth, whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul, like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends,--these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. That man attaineth all his objects, who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good. Effort after securing what is good, the properties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good,--these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as foregiveness in every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues, nor is she pleased with the total absence of all virtues. Blind, like a mad cow, prosperity resides with some one who is not remarkable. The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and charity. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts, or deep woods, or inaccessible fastnesses, amid all kinds of dangers and alarms or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation,--know that these are the roots of prosperity. Austerities constitute the strength of ascetics; the Vedas are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, viz., water, roots, fruits, milk, clarified butter (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one's own self, should never be applied in respect of another. Briefly even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist. Achievements, period of life, fame, and power--these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after these objects which cannot be acquired except by very painful exertion, or by sacrificing righteousness, or by bowing down to an enemy. A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. These constitute the source of pain and weakness to embodied creatures; the rains, decay of hills and mountains; absence of enjoyment, anguish of women; and wordy arrows of the heart. The scum of the Vedas is want of study; of Brahmanas, absence of vows; of the Earth, the Vahlikas; of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dross. One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath won his friends by gifts, his foes in battle, and wife by food and drink; they who have thousands live; they, who have hundreds, also live. O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person .. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal conduct towards thy children, i.e., towards the sons of Pandu and thy own sons.'"

SECTION XL

"Vidura said, 'Worshipped by the good and abandoning pride, that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh, of his own accord, even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all foes, like a snake that hath cast off its slough. A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,--these three are each equal to the sin of slaying a Brahmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon preceptor, haste, and boastlessness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetous ness,--these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified even with entire living creatures. A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; Yama killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison, birds, Brahmanas versed in the Vedas, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, salagram (the stony-image of Vishnu with gold within) and gorochana should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear, or temptation, nay, nor for the sake of life itself. Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With the dishevelled hair and crying piteously, they then cast the body into the funeral pyre, as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, viz., his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore, should men carefully and gradually earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places to thine. Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter. O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its water; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy raft, cross thou its eddies which are represented by repeated births! Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brahmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the Vedas, who always avoideth food that is unclean, who telleth the truth and performeth acts in honour of his preceptor, never falleth off from the region of Brahma. Having studied the Vedas, poured libations into fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the Vedas, and distributed in proper time, his wealth among Brahmanas, Kshatriyas, and his own dependents, and inhaled the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world. Having properly worshipped Brahmanas, Kshatriyas, and Vaisayas in due order, and having burnt his sins, by gratifying them, and then peacefully casting off his body, the Sudra enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee. Listen now to the reason of my speech as I discourse it. Yudhishthira, the son of Pandu, is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings.'

"Dhritarashtra said, It is even so as thou always teachest me. O amiable one, my heart also inclineth that very way of which thou tellest me. Although, however, I incline in my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to avert fate. Indeed, Destiny, I think, is certain to take its course; individual exertion is futile.'"

SECTION XLI

(Sanat-sujata Parva)

"Dhritarashtra said, 'If there is anything still left unsaid by thee, O Vidura, say it then, as I am ready to listen to thee. The discourse is, indeed, charming.'

"Vidura. said, 'O Dhritarashtra, O thou of the Bharata race, that ancient and immortal Rishi Sanat-sujata who, leading a life perpetual celibacy, hath said that there is no Death,--that foremost of all intelligent persons,--will expound to thee all the doubts, in thy mind, both expressed and unexpressed.'

"Dhritarashtra said, 'Dost thou not know what that immortal Rishi will say unto me? O Vidura, do thou say it, if indeed, thou hast that degree of wisdom.'

"Vidura said, 'I am born in the Sudra order and, therefore, do not venture to say more than what I have already said. The understanding, however, of that Rishi leading a life of celibacy, is regarded by me to be infinite. He that is a Brahmana by birth, by discoursing on even the profoundest mysteries, never incureth the censure of the gods. It is for this alone that I do not discourse to thee, upon the subject.'

"Dhritarashtra said, 'Tell me, O Vidura, how with this body of mine I can meet with that ancient and immortal one?'

"Vaisampayana said, 'Then Vidura began to think of that Rishi of rigid vows. And knowing that he was thought of, the Rishi, O Bharata, showed himself there. Vidura then received him with the rites prescribed by ordinance. And when, having rested a while, the Rishi was seated at his ease, Vidura addressed him, saying, 'O illustrious one, there is a doubt in Dhritarashtra's mind which is incapable of being explained away by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse, this chief of men may tide over all this sorrows, and to that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealously, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and increase may all be borne by him!'"

SECTION XLII

"Vaisampayana said, 'Then the illustrious and wise king Dhritarashtra, having applauded the words spoken by Vidura, questioned Sanat-sujata in secret, desirous of obtaining the highest of all knowledge. And the king questioned the Rishi saying, 'O Sanat-sujata, I hear that thou art of the opinion that there is no Death. Again it is said that the gods and the Asuras, practise ascetic austerities in order to avoid death. Of these two opinions, then, which is true?'

"Sanat-sujata said, 'Some say, death is avertable by particular acts; others' opinion there is no death; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true. The learned are of opinion that death results from ignorance. I say that ignorance is Death, and so the absence of ignorance (Knowledge) is immortality. It is from ignorance that the Asuras became subject to defeat and death, and it is from the absence of ignorance that the gods have attained the nature of Brahman. Death doth not devour creatures like a tiger; its form itself is unascertainable. Besides this, some imagine Yama to be Death. This, however, is due to the weakness of the mind. The pursuit of Brahman or self-knowledge is immortality. That (imaginary) god (Yama) holdeth his sway in the region of the Pitris, being the source of bliss to the virtuous and of woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, occurreth among men. Swayed by pride, men always walk in unrighteous path. None amongst them succeeds in attaining to his real nature. With their understanding clouded, and themselves swayed by there passions, they cast off their bodies and repeatedly fall into hell. They are always followed by their senses. It is for this that ignorance receives the name of death. Those men that desire the fruits of action when the time cometh for enjoying those fruits, proceed to heaven, casting off their bodies. Hence they cannot avoid death. Embodied creatures, from inability to attain the knowledge of Brahman and from their connection with earthly enjoyments, are obliged to sojourn in a cycle of re-births, up and down and around, The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always engaged, adoreth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow behind it. These three, viz., the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his ambitious desire, conquereth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the form of Yama, cannot devour that learned man who controlled his desires in this manner. That man who followeth his desires is destroyed along with his desires. He, however, that can renounce desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by deluding joys, run towards destruction. What can death do to a person whose soul hath not been confounded or misled by desire? To him, death hath no terrors, like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire, which is ignorance, is to be destroyed, no wish, not even the slightest one, is either to be thought of or pursued. That soul, which is in thy body, associated as it is with wrath and covetousness and filled with ignorance, that is death. Knowing that death arises in this way, he that relies on knowledge, entertaineth no fear of death. Indeed, as the body is destroyed when brought under the influence of death, so death itself is destroyed when it comes under the influence of knowledge.'

"Dhritarashtra said, 'The Vedas declare the emancipating capacity of those highly sacred and eternal regions, that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?'[3]

"Sanat-sujata said, 'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the Vedas also declare that thither are both bliss and emancipation. But he that regardeth the material body to be self, if he succeeds in renouncing desire, at once attaineth emancipation (or Brahman). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he hath once passed over.'[4]

"Dhritarashtra said, 'Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Universe in consequence of His having entered everything (without desire as He is) what can be His action, or his happiness? O learned sage, tell me all this truly.'[5]

"Sanat-sujata said, 'There is great objection in completely identifying (as here) the two that are different Creatures always spring from the union of Conditions (with what in its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and the Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul itself undergoing transformations. The Vedas to attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the Vedas and others are the authority.'[6]

"Dhritarashtra said, 'In this world, some practise virtue, and some renounce action or Karma (adopting what is called Sannyasa Yoga). (Respecting those that practise virtue) I ask, is virtue competent to destroy vice, or is it itself destroyed by vice?'

"Sanat-sujata said, 'The fruits of virtue and of (perfect) inaction are both serviceable in that respect (i.e., for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by knowledge (inaction). On the other hand, the materialist acquireth merit (by action) and (as the consequence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

"Dhritarashtra said, 'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons, engaged in the practice of virtue. Speak unto me of others' regions also of a similar kind. O learned sire, I do not wish to hear of actions (towards which man's heart naturally inclineth, however interdicted or sinful they may be).'

"Sanat-sujata said, 'Those regenerate persons that take pride in their Yoga practices, like strong men in their own strength, departing hence, shine in the region of Brahman. Those regenerate persons that proudly exert in performing sacrifices and other Vedic rites, as the fruit of that knowledge which is theirs, in consequence of those acts, freed from this world, proceed to that region which is the abode of the deities. There are others, again, conversant with the Vedas, who are of opinion that the performance of the sacrifices and rites (ordained by the Vedas) is obligatory (their non-performance being sinful). Wedded to external forms, though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs). Wherever, again, food and drink worthy of a Brahmana are abundant, like grass and reeds in a spot during the rainy season, there should the Yogin seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place, where there may be both inconvenience and danger to one, for one's aversion, to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority, and who never eateth without offering the prescribed share to Brahmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those Yogins devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brahmana, who, living in the midst of kindred, wishes his religious practices to remain always unknown to them. What other Brahmana deserveth to know the Supreme Soul, that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme Soul and behold it in his own soul. He that regardeth the Soul to be the acting and feeling Self,--what sins are not committed by that thief who robbeth the soul of its attributes? A Brahmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the Vedas should seem to be otherwise, for then only may he attain to knowledge and know Brahman. They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of Brahman. That person even, in this world, who (by performing sacrifices) succeedeth in meeting with the gods that bestow all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth Brahman for the performer of sacrifices hath to undergo exertions (while he that knoweth Brahman attaineth to Him without such exertions). He was said to be really honoured, who, destitute of actions, is honoured by the deities. He should never regard himself as honoured who is honoured by others. One should not, therefore, grieveth when one is not honoured by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so. They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect; on the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of Mauna), can never exist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldly prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom. The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity of mind and conduct and knowledge (of the Vedas). These six are destructive of vanity and ignorance.'"

SECTION XLIII

"Dhritarashtra said, 'What is the object of asceticism (mauna)? Of the two kinds of mauna (viz., the restraining of speech and meditation), which is approved by thee? O learned one, tell me the true aspect of mauna. Can a person of learning attain to a state of quietude and emancipation (moksha) by that mauna? O Muni, how also is asceticism (mauna) to be practised here?'

"Sanat-sujata said, 'Since the Supreme Soul cannot be penetrated by both the Vedas and the mind, it is for this that Soul itself is called mauna. That from which both the Vedic syllable Om and this one (ordinary sounds) have arisen, that One, O king, is displayed as the Word.'

"Dhritarashtra said, 'Is he that knoweth both the Rig and the Yajus Vedas, is he that knoweth the Sama Veda, sullied by sins or not when he commiteth sins?'

"Sanat-sujata said, 'I tell thee truly that the man that hath not restrained his senses is not rescued from his sinful acts by either the Sama or the Rig, or the Yajus Veda. The Vedas never rescue from sin the deceitful person living by deceit. On the other hand, like newfledged birds forsaking their nest, the Vedas forsake such a person at the end.'

"Dhritarashtra said, 'O thou that hast restrained thy senses, if, indeed, the Vedas are not competent to rescue a person without the aid of virtue, whence then is this delusion of the Brahmanas that the Vedas are always destructive of sins?'

"Sanat-sujata said, 'O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The Vedas also, pointing it out duly, declare the same, and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue. Destroying sin by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit, taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits) are not everlasting cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brahmanas employed in ascetic practices (who have the mastery of their souls), even these regions are capable of yielding fruits.'

"Dhritarashtra said, 'O Sanat-sujata, how can ascetic austerities which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'

"Sanat-sujata said, 'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded unsuccessful. All thy enquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned, know Brahman and win immortality!'

"Dhritarashtra said, 'I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujata, about asceticism that is stained by faults!'

"Sanat-sujata said, 'O king, the twelve, including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunity in respect of men, like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying others' wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained, these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives,--these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures,--these twelve constitute the practices of Brahmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endued with three, two, or even one, of these, should be regarded of heavenly prosperity. Self-restraint, renunciation, and knowledge of Self,--in these are emancipation. Those Brahmanas that are endued with wisdom, say, that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity-he that is freed from these (eighteen) vices; is said by the righteous to be self-restrained. The eighteen faults (that have been enumerated) constitute what is called mada or pride. Renunciation is of six kinds. The reverse of those six again are faults called mada. (The faults, therefore, that go by the name of mada are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries in the world.

'The six kinds of renunciation are all commendable. They are these: The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation of desire, which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill, nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. The fourth kind of renunciation consists in this: One should not grieve nor suffer his self to be afflicted by grief when one's actions fail, notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything disagreeable happens, one feeleth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits, which act of gifts is always productive of merit. By these again, one acquires the knowledge of Self. As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practices of Brahmacharya vows (abstinence), and non-acceptance (of gifts).

'So also the attribute of mada (the opposite of dama or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as, self-Knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bharata, he that is liberated from this five senses, mind, the past and the future, becomes happy. O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism, that is dissociated from these faults and endued with these virtues, becomes the source of great prosperity, I have now briefly told these about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude.'

"Dhritarashtra said, 'With Akhyana (Puranas) as their fifth, the Vedas declare the Supreme Soul to be this universe consisting of mobile and immobile things. Others regard four God-heads; and others three; others again regard two; and others only one; and others regard Brahman alone as the sole existent object (there being nothing else possessing a separate existence). Amongst these, which should I know to be really possessed of the knowledge of Brahman.'

"Sanat-sujata, 'There is but one Brahman which is Truth's self. It is from ignorance of that One, that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth's self or Brahman? Man regardeth himself wise without knowing that One Object of knowledge, and from desire of happiness is engaged in study and the practices of charity and sacrifices. They have deviated from Truth (Brahman) and entertain purposes corresponding (with their state) and hence relying on the truth of Vedic texts thereof perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation), some by words (recitation of particular prayers, or Yapa); and some by acts (actual consummation of the

Yatishtoma and other costly rites). The person, however, who seeketh Brahman through Truth, obtaineth his desired objects at home. When however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like, called Dikshavrata. Indeed, Diksha cometh from the root Diksha, meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.'

'The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brahmana who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a Brahman (Brahman-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of the Brahman who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan to a conclave of great sages, in days of old, are known by the name of Chhandas. They are not be regarded as acquainted with the Chhandas who have only read through the Vedas, without having attained to the knowledge of Him who is known through the Vedas. The Chhandas, O best of men, become the means of obtaining Brahman independently and without the necessity of anything foreign. They cannot be regarded as acquainted with the Chhandas who are acquainted only with the modes of sacrifice enjoined in the Vedas. On the other hand, having waited upon those that are acquainted with the Vedas, have not the righteous attained to the Object that is knowable by the Vedas? There is none who hath truly caught the sense of the Vedas or there may be some who have, O king, caught the sense. He that hath only read the Vedas, doth not know the Object knowable by them. He, however, that is established in Truth, know the Object knowable by the Vedas. Amongst those faculties which lead to perception of the body as the acting agent, there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-Self. Indeed, he that knoweth Self also knoweth what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs, knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the Vedas or those that are acquainted with the Vedas. For all that, however, those Brahmanas that are (truly) acquainted with the Vedas succeed in obtaining a knowledge of the Object knowable (by the Vedas) through the Vedas. As the branch of a particular tree is sometimes resorted to for pointing out the lunar digit of the first day of the lighted fortnight so the Vedas are used for indicating the highest attributes of the Supreme Soul. I know him to be a Brahmana (possessing a knowledge of Brahman) who expoundeth the doubts of others, having himself mastered all his own doubts, and who is possessed of the knowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions or horizontally. Very rarely can it be found in him who regardeth this body be to Self. Beyond the conception of even the Vedas, the man of Yoga-meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also seek thou that Brahman which is known to reside in thy own Soul. He is not a Muni who practiseth only Yoga-meditation; nor he who liveth only in the woods (having retired from the world). He, however, is a Muni and is superior to all who knoweth his own nature. In consequence of one's being able to expound every object (Vyakarana), one is said to be endued with universal knowledge (Vaiyakarana); and, indeed, the science itself is called Vyakarana owing to its being able to expound every object to its very root (which is Brahman). The man who beholdeth all the regions as present before his eyes, is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth Brahman is said to be a Brahmana, and a Brahmana, possesseth universal knowledge. A Kshatriya also, that practises such virtues, may behold Brahman. He may also attain to that high state by ascending step by step, according to what is indicated in the Vedas. Knowing it for certain, I tell thee this.'"

SECTION XLIV

"Dhritarashtra said, 'Excellent, O Sanat-sujata, as this thy discourse is, treating of the attainment of Brahman and the origin of the universe. I pray thee, O celebrated Rishi, to go on telling me words such as these, that are unconnected with objects of worldly desire and are, therefore, rare among men.'

"Sanat-sujata said, 'That Brahman about which thou askest me with such joy is not to be attained soon. After (the senses have been restrained and) the will hath been merged in the pure intellect, the state that succeeds in one of utter absence of worldly thought. Even that is knowledge (leading to the attainment of Brahman). It is attainable only by practising Brahmacharya.'

"Dhritarashtra said, 'Thou sayest that the knowledge of Brahman dwelleth of itself in the mind, being only discovered by Brahmacharya; that is dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work) being manifested (of itself) during the seeking (by means of Brahmacharya). How then is the immortality associated with the attainment of Brahman?'

"Sanat-sujata said, 'Though residing in and inherent to the mind, the knowledge of Brahman is still unmanifest. It is by the aid of the pure intellect and Brahmacharya that, that knowledge is made manifest. Indeed, having attained to that knowledge, Yogins forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.'

"Dhritarashtra said, 'What should be the nature of that Brahmacharya by which the knowledge of Brahman might be attained without much difficulty? O regenerate one, tell me this.'

"Sanat-sujata said, 'They, who, residing in the abodes of their preceptors and winning their good will and friendship, practise Brahmacharya austerities, become even in this world the embodiments of Brahman and casting off their bodies are united with the Supreme Soul. They that in this world desirous of obtaining the state of Brahman, subdue all desires, and endued as they are with righteousness, they succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bharata, is created by these, viz., the father and the mother; the (new) birth, however, that is due to the preceptor's instructions is sacred, free from decrepitude, and immortal. Discoursing upon Brahman and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury. A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, he must betake to study. He must not consider any service as mean, and must not harbour anger. Even this is the first step of Brahmacharya. The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of Brahmacharya. A disciple should, with his very life and all his possessions, in thought, word and deed, do all that is agreeable to the preceptor. This is regarded as the second step of Brahmacharya. He should behave towards his preceptor's wife and son also in the same way as towards his preceptor himself. This also is regarded as the second step of Brahmacharya. Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart think,--I have been taught and made great by him. This is the third step of Brahmacharya. Without requiring the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind,--I make this gift. This is the fourth step of Brahmacharya. He attaineth the first step of (knowledge of Brahman which is) the object of Brahmacharya by aid of time; the second step, through the preceptor's prelections; the third, by the power of his own understanding; and finally, the fourth, by discussion. The learned have said that Brahmacharya is constituted by the twelve virtues, the Yoga-practices are called its Angas, and perseverance in Yoga-meditation called is its Valam and one is crowned with success in this in consequence of the preceptor's aid and the understanding of the sense of the Vedas. Whatever wealth a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor's son. Thus stationed (in Brahmacharya), the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him; and many people come to his abode for practising Brahmacharya. It is through Brahmacharya of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of Brahman. It is by this that the Gandharvas and the Apsaras acquired such personal beauty, and it is through Brahmacharya that Surya riseth to make the day. As the seekers of the philosopher's stone derive great happiness when they obtain the object of their search those mentioned above (the celestials and others), on completing their Brahmacharya, derive great happiness in consequence of being able to have whatever they desire. He, O king, who devoted to the practice of ascetic austerities, betaketh himself to Brahmacharya in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free from all evil passions) and triumpheth over death at last. Men, O Kshatriya, by work, however, pure, obtain only worlds that are perishable; he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to Brahman which is everlasting. There is no other path (than Knowledge or the attainment of Brahman) leading to emancipation.

"Dhritarashtra said, 'The existence of Brahman, thou sayest, a wise man perceiveth in his own soul. Now, is Brahman white, or red, or black or blue, or purple? Tell me what is the true form and colour of the Omnipresent and Eternal Brahman?'

"Sanat-sujata said, 'Indeed, Brahman as (perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the water of the ocean, is there anything like it, Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen, nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the Riks, nor among the Yajus, nor among the Atharvans, nor in the pure Samans, it is to be found. Verily, O king, it is not to be found in Rathantara or Varhadratha, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtle as the edge of the razor, and grosser than mountains. It is the basis upon which everything is founded; it is unchangeable; it is this visible universe (omnipresent); it is vast; it is delightful; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe and all-pervading. Men of learning say that it is without any change, except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.'"

SECTION XLV

"Sanat-sujata said, 'Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy and evil speech,--these twelve, O monarch, are grave faults that are destructive of men's lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful,--these six of wicked disposition, on obtaining wealth, cannot treat others with courtesy. He that regardeth sensual gratification as the end of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he that is given to self-admiration, and he that hateth his own wife,--these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness,--these twelve are the practices of a Brahmana. He that doth not fall off from these twelve, may sway the entire earth. He that is endued with three, or two, or even one, of these, doth never regard anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge,--in these reside emancipation. These are the attributes of Brahmanas endued with wisdom and regarding Brahman as the highest of all objects of attainment. True or false, it is not laudable for a Brahmana to speak ill of others; they that do this have hell for their abode. Mada hath eighteen faults which have not yet been enumerated by me. They are ill-will towards others, throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty to living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the senses of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to mada, for the accompaniments of mada are censurable. Friendship is said to possess six indications; firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart, but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend, on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those good qualities, and who becometh charitable and righteous restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike Knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowledge) acquire such asceticism in consequence of the purpose they entertain, viz., the attainment of bliss in the high regions hereafter. In consequence of his ability to grasp that Truth (Brahman) from which sacrifices flow, the Yogin is capable of performing sacrifices by the mind. Another performeth sacrifices by Words (Yapa) and another by Work. Truth (Brahman) resides in him who knoweth Brahman as vested with attributes. It dwelleth more completely in him who knoweth Brahman as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this Yoga-philosophy. They that are acquainted with it are not subjected to death. O king, one cannot, by Work, however well-accomplished, attain to Truth (Brahman). The man that is destitute of knowledge even if he poureth homa libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end. Restraining all the external senses and alone, one should seek Brahman. Giving up Work, one should not exert mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the Vedas, one may, even here, attain to Brahman. This, O learned one, is all that I tell thee.'"

SECTION XLVI

"Sanat-sujata said, 'The primary Seed (of the universe), called Mahayasas, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that Surya shineth. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). It is in consequence of that Seed (which is Joy's self) that Brahman becomes capable of Creation and it is through it that Brahman increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing it is self-luminous, and is an object of terror to all luminous bodies. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The body composed of the five grosser elements, that are themselves sprung from the five subtler ones,--the latter, in their turn, originating in one homogeneous substance called Brahman--is upheld (realised) in consciousness by both the creature-Soul endued with life and Iswara. (These two, during sleep and the universal dissolution, are deprived of consciousness). Brahman on the other hand, which is never bereft of consciousness, and which is the Sun's Sun, upholdeth both these two and also the Earth and the Heaven. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Seed upholdeth the two gods, the Earth and the Heaven, the Directions, and the whole Universe. It is from that Seed that directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that car (which are represented by the acts of past lives), the senses, that are as steeds, lead, through the region of consciousness, the man of wisdom towards that Increate and Unchangeable One, that One endued with Divinity is beheld by Yogins (by their mental eye). The form of that One cannot be displayed by any comparison. None ever beholdeth Him by the eye. They that know him by the rapt faculties, the mind, and the heart, become freed from death. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The stream of illusion is terrible; guarded by the gods, it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it to and fro. This stream flows from that Seed. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Destined to sojourn to and fro, the creature-Soul, having reflected enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is Iswara, pervading everything in the universe. It is Iswara that hath ordained sacrifices. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Souls divested of accidents, resorting to Avidya, which is like unto a tree of golden foliage, assume accidents, and take births in different orders according to their propensities. That Eternal One endued with Divinity (in Whom all those Souls are united) is beheld by Yogins (by their mental eye). Accidents (which coming in contact with Brahman make the latter assume many forms) raise the universe in its Fulness from that Brahman which is full. Those accidents also, in their Fulness, arise from Brahman in its Fulness. When one succeeds in dispelling all accidents from Brahman which is ever Full, that which remains is Brahman in its Fulness. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). It is from that Seed that the five elements have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called Agni and Soma) have sprung, and it is in it that the living organisms with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the Vedas TATH (Tad), we are unable to describe. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The vital air called Apana is swallowed up by the Air called Prana; Prana is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Supreme Soul endued with four legs, called respectively Waking, Dream, profound Sleep, and Turiya, like unto a swan, treading above the unfathomable ocean of worldly affairs doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (viz., Turiya) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Of the measure of the thumb, ever Full, and different from this eternal organism, coming in contact with the Vital airs, the Will, the Intellect, and the ten Senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents and the prime cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold him; that Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). When one maketh life's Sojourn, having attained to the knowledge of Self and Not-Self, then it matters little whether his Agni-hotra is performed or not. O monarch, let not such words as 'I am thy servant' fall from their lips. The Supreme Soul hath another name, viz., Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Even such is He. Illustrious and Full, all living creatures are merged into Him. He that knoweth that embodiment of Fullness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). That which flieth away stretching forth thousands of wings, yea, if endued with the speed of the mind, must yet come back to the Central Spirit within the living organism (in which the most distant things reside... That Eternal One endued with Divinity) is beheld by Yogins (by their mental eye). His form cannot be an object of sight. They only, that are of pure hearts, can behold him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then he is said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying),--that Eternal One endued with Divinity--is beheld by Yogins (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors, or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class), that Eternal One endued with Divinity--is beheld by Yogins (by their mental eye). He that is emancipate thinks,--this transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when Brahman, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine? It is I alone that am the origin and the end of all causes and effects.--(Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Brahman-knowing person, who is equal unto Brahman itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth Brahman should be regarded as identical with Amrita or the state called Kaivalya which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (Brahman). That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Slander grieveth not the heart of the person that knoweth Brahman not the thought--I have not studied (the Veda), or, I have not performed my Agni-hotra. The knowledge of Brahman soon imparteth to him that wisdom which they only obtain who have restrained their mind. (That Brahman which freeth the Soul from grief and ignorance)-that Eternal One endued with Divinity-is beheld by Yogins (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (appeasing thirst, etc.) may be served in a well as in a large reservoir or vast expanse, so the various purposes of the Vedas may all be derivable by him that knoweth the Soul. Dwelling in the heart, and of the measure of the thumb, that illustrious One--the embodiment of Fullness--is not an object of sight. Unborn he moveth, awake day and night. He that knoweth him, becometh both learned and full of joy. I am called the mother and father. I am again the son. Of all that was, and of all that we will be, I am the Soul. O Bharata, I am the old grandsire, I am the father, I am the son. Ye are staying in my soul, yet ye are not mine, nor am I yours! The Soul is the cause of my birth and procreation. I am the warp and woof of the universe. That upon which I rest is indestructible. Unborn I move, awake day and night. It is I knowing whom one becometh both learned and full of joy. Subtler than the subtle, of excellent eyes capable of looking into both the past and the future, Brahman is awake in every creature. They that knows Him know that Universal Father dwelleth in the heart of every created thing!'"

SECTION XLVII

"Vaisampayana said, 'Thus conversing with Sanat-sujata and the learned Vidura, the king passed that night. And after the night had passed away, all the princes and chiefs, entered the court-hall with joyous hearts and desirous of seeing that Suta (who had returned). And anxious to hear the message of Partha's, fraught with virtue and profit, all the kings with Dhritarashtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal-water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Salya, and Kritavarman and Jayadratha, and Aswatthaman and Vikarna, and Somadatta and Vahlika and Vidura of great wisdom and Yuyutsu, the great car-warrior,--all these heroic kings in a body, O bull among the Bharatas, having Dhritarashtra at their head, entered that hall of great beauty. And Dussasana and Chitrasena, and Sakuni, the son of Suvala, and Durmukha and Dussaha, Karna and Uluka and Vivingsati,--these also, with Duryodhana, the wrathful king of the Kurus, at their head, entered that hall, O monarch, like the celestials forming the train of Sakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen, endued with great energy and blazing, with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bharata, had taken their seats, the orderly-in-waiting announced the arrival of the Suta's son, saying, 'Yonder cometh the car that was despatched to the Pandavas. Our envoy hath returned quickly, by the aid of well-trained steeds of the, Sindhu breed.' And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the Suta said, 'Ye Kauravas, know that having gone to the Pandavas I am just returning from them. The sons of Pandu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Pritha have saluted the aged ones, and those that are equal to them in years, and those also that are younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarashtra, said to the Pandavas, having gone to them from this place.'

SECTION XLVIII

"Dhritarashtra said, "I ask thee, O Sanjaya, in the presence of my boy and of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,--that leader of warriors,--that destroyer of the lives of the wicked?'

"Sanjaya said, 'Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishthira's sanction and in the hearing of Kesava. Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vasudeva, 'Do thou, O suta, say unto Dhritarashtra's son, in the presence of all the Kurus, and also in the hearing of that Suta's son, of foul tongue and wicked soul, of little sense, stupid reason, and of numbered days, who always desires to fight against me, and also in the hearing of those kings assembled for fighting against the Pandavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors.' O monarch, even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pandavas and the Srinjayas listened to those words of grave import uttered by Kiritin. Just these are the words spoken by Arjuna, the wielder of Gandiva, eager for the fight and with eyes red as the lotus, 'If Dhritarashtra's son doth not surrender to king Yudhishthira of the Ajamida race, his kingdom, then (it is evident) there must be some sinful act committed by the sons of Dhritarashtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vasudeva and Sini's son, and Dhrishtadyumna infallible in arms, and Sikhandin, and Yudhishthira, who is like Indra himself and who can consume heaven and earth by merely wishing them ill. If Dhritarashtra's son desireth war with these, then will all objects of the Pandavas be accomplished. Do not, therefore, propose peace for the sons of Pandu, but have war if thou likest. That bed of woe in the woods which was Yudhishthira's when that virtuous son of Pandu lived in exile; Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it, as his last, deprived of life. Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pandu's son endued with modesty and wisdom and asceticism and self-restraint and valour and might regulated by virtue. Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pandu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarashtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishthira, inflamed with wrath, consume the Dhritarashtra host by glance alone of his eye. When Dhritarashtra's son will behold Bhimasena, that wrathful Pandava of terrific impetus, stationed on his car, mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena, who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers felling hostile heroes and devastating the enemy's ranks like Yama himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain-peaks, felled by Bhimasena, blood flowing their broken heads like water from broken casks, then will Dhritarashtra's son repent for this war. When falling upon the sons of Dhritarashtra the fierce Bhima of terrible mien, mace in hand, will slaughter them, like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weapons-when that grinder of hostile hosts in battle,--mounted on his car, and alone will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron, the elephants of the hostile army, and mow down the Dhritarashtra's host, like a sturdy woodsman cutting a forest down with an axe, then will Dhritarashtra's son repent for this war. When he will behold the Dhartarashtra's host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,--indeed when he will behold his vast army scattered, its leaders slain, and men running away with their back towards the field afflicted with fear, and all the warriors, humbled to the dust, being scorched by Bhimasena with the fire of his weapons,--then will the son of Dhritarashtra repent for this war, When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarashtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarashtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O Suta, urged to battle by king Yudhishthira the just, will furiously advance on their resplendent cars against the (hostile) army. Beholding this, the son of Dhritarashtra will certainly have to repent. When the Kuru prince will behold the five heroic sons of (Draupadi), tender in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarashtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels, and motion incapable of being obstructed, and set with golden stars, and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,--indeed, beholding that warrior skilled in weapons, seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions, then will the son of Dhritarashtra repent for this war. Indeed, when the modest but mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuousness, will fall upon the son of Gandhari in fierce encounter and rout all his followers, then will the son of Dhritarashtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of chariot-fighting, dart at the foe like snakes of virulent poison, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Abhimanyu, skilled in arms like Krishna himself, will overpower the foe showering upon them, like the very clouds, a thick downpour of arrows, then will the son of Dhritarashtra repent for this war. Indeed, when he will behold that son of Subhadra, a child in years but not in energy, skilled in weapons and like unto Indra himself, failing like Death's self upon the ranks of the foe, then will the son of Dhritarashtra repent for this war. When the youthful Prabhadrakas, endued with great activity, well-versed in battle, and possessed of the energy of lions will overthrow the sons of Dhritarashtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virata and Drupada will assail, at the head of their respective divisions, the sons of Dhritarashtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Virata will penetrate into the ranks of the foe, grinding all before him with the aid of his Matsya warriors of cool courage, then will the son of Dhritarashtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail on behalf of the Pandavas, then will the son of Dhritarashtra. repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Santanu, will be slain in battle by Sikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Sikhandin, seated on his own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarashtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Srinjaya ranks, then will the son of Dhritarashtra repent. Indeed, when the leader of the Pandava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhritarashtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity? Say also this (unto Duryodhana),--Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Satyaki, the grandson of Sini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons, the grandson of Sini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Sinis, urged by me, will shower, like the very clouds, his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarashtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow, musters his resolution for fight, the foe then, like kine getting the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battle like the sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath diverse wonderful and excellent weapons. Indeed, Satyaki is possessed of a knowledge of all those uses of weapons that are said to be of the highest excellence. When he will behold in battle the golden car of Satyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarashtra, repent. When he will also behold my terrible car, endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the Ape and guided by Kesava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leather gloves,--that terrible twang, loud as the rolling of the thunder, of my bow Gandiva wielded by me in the midst of the great battle,--then will that wicked wretch, the son of Dhritarashtra repent, beholding himself abandoned by his troops, flying away like kine from the field of battle in all directions, overwhelmed with the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows, furnished with beautiful wings, and capable of penetrating into the very vitals, shot from the string of Gandiva, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarashtra repent for this war. When he will behold the arrows shot by the enemy turned off, or turned back struck by my shafts, or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarashtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors, like birds picking off fruits from the tree-tops, then will the son of Dhritarashtra repent for this war. When he will behold excellent warriors of his failing down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarashtra repent for this war. When he will behold his brothers, even before fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarashtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide-open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wander in all directions, torn to pieces by Gandiva and reft of senses, then will that wretch repent. When he will behold his whole army running away in fear in all directions, mangled in limbs, and bereft of senses; when he will behold his steeds, elephants, and foremost of heroes slain; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted; and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, Gandiva, Vasudeva, and the celestial conch Panchajanya, myself, my couple of inexhaustible quivers, and my conch called Devadatta as also my white steeds, then will the son of Dhritarashtra repent for this war. When I consume the Kauravas, like Agni consuming innumerable wicked souls assembled together at the time of ushering in another Yuga at the end of the last one, then Dhritarashtra with all his sons repent. When the wicked, hearted and the wrathful son of Dhritarashtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a Brahmana spoke unto me these pleasant words, 'O Partha, thou shalt have to execute a very difficult task. O Savyasachin, thou shalt have to fight with thy foes. Either Indra riding on his excellent steed and thunderbolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva will protect thee from behind riding on his car drawn by the steeds headed by Sugriva. Relying on those words, I have, in this battle passing over Indra, the wielder of the thunderbolt, preferred Vasudeva as my ally. That Krishna hath been obtained by me for the destruction of those wicked ones. I see the hand of the gods in all this. The person whose success is only wished for by Krishna, without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if those be the celestials with Indra at their head, while anxiety there is none if they be human. He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He. that wisheth to split by a slap of his palm the high Kailasa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vasudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the Amrita of the gods,--that Vasudeva, viz., who having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife; and by her was afterwards born Pradyumna of high soul. It was this favourite of the gods, who, having speedily smashed the Gandharas and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarsana of great energy. It was he that slew king Pandya by striking his breast against his, and moved down the Kalingas in battle Burnt by him, the city of Varanasi remained for many years without e king, incapable of being defeated by others. Ekalavya, the king of the Nishadas, always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura Jambha violently thrashed on a hillock. It was Krishna, who, having Baladeva for his second, slew Ugrasena's wicked son (Kansa), seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto Ugrasena the kingdom. It was Krishna who fought with king Salya, the lord of Saubha, stationed in the skies, fearless in consequence of his powers of illusion; and it was he, who, at the gate of Subha caught with his hands the fierce Sataghni (hurled by Saubha's lord). What mortal is able to bear his might? The Asuras had a city named Pragjyotisha, which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods, who, fearless of death, assembled together with Sakra at their head were incapable of conquering him. Beholding Kesava's prowess and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those Asuras. Vasudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of Nirmochana that hero slew six thousand Asuras, and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of Rakshasas, and then entered that city. It was there, that an encounter took place between the mighty' Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there, like a Karnikara tree uprooted by the wind. Having slain the Earth's son, Naraka, and also Mura, and having recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess came back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there blessed him saying, 'Fatigue will never be thine in fights, neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body.' And Krishna, by all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vasudeva ever exist all the virtues. And yet the son of Dhritarashtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pandavas, he will see on the field of battle. Having bowed down unto Santanu's son, and also Drona with his son, and the unrivalled son of Saradwat, I shall fight for regaining our kingdom. The God of justice himself, I am sure, will bring destruction on that sinful man who will fight with the Pandavas. Deceitfully defeated at dice by those wretches, ourselves, of royal birth, had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pandavas are still alive, how shall the sons of Dhritarashtra rejoice, possessing rank and affluence? If they vanquish us in fight, aided by the very gods headed by Indra, the then practice of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vasudeva as my second, I shall slay Duryodhana, with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, than beholding both this and that, it seems to me, the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarashtra shall certainly perish. If they act otherwise instead of fighting, then they may live; but in the event of a battle ensuing, none of them will be left alive. Slaying all the sons of Dhritarashtra along with Karna, I shall surely wrest the hole of their kingdom, Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life. There are, with us, many aged Brahmanas, versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the years, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate, and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pandavas, so that Yudhishthira, who never made an enemy, already regardeth his objects fulfilled in consequence of the slaughter of his foes. And Janardana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed. The sons of Dhritarashtra, if they fight, will not live. My bow, Gandiva, yawneth without being handled; my bow-string trembleth without being stretched; and arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath, like a snake quitting its own worn off slough; and on the top of my flag-staff are heard terrific voices,--When shall thy car be yoked, O Kiritin? Innumerable jackals set up hideous howls at night, and Rakshasas frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it. Single-handed I can despatch, with arrowy showers, all warlike kings, to the regions of death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called Sthur-karna, Pasupata, and Brahma, and all those that Sakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgana. Look at the folly of Duryodhana! O Suta, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,--even against them that son of Dhritarashtra thinketh of warring! But so let it be even as the aged Bhishma, the son of Santanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying, 'May the Kauravas all live long!"

SECTION XLIX

"Vaisampayana said, 'In the midst, O Bharata, of all those assembled kings, Bhishma, the son of Santanu, then said these words unto Duryodhana, 'Once on a time, Vrihaspati and Sakra went to Brahma. The Maruts also with Indra, the Vasus with Agni, the Adityas, the Sadhyas, the seven celestial Rishis, the Gandharvas, Viswavasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire. And having bowed down unto the Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the Rishis Nara and Narayana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place.' Thereupon, Vrihaspati asked Brahma, saying,--Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who are they? Thus asked, Brahma said, 'These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Narayana, dwelling now in the region of Brahman having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the Gandharvas, they exist only for the destruction of Asuras.'

"Bhishma continued, 'Having heard these words, Sakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time, the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the Asuras. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,--Name thou the boon.--Upon this Sakra said unto them,--Give us your aid.--They then said unto Sakra,--We will do what thou wishest. And then it was with their aid that Sakra subsequently vanquished the Daityas and the Danavas. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the Paulomas and the Kalakhanjas. It was this Arjuna, who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the Asura Jambha while the latter was about to swallow him. It was he who afflicted (the Daitya city of Hiranyapura) on the other side of the ocean, having vanquished in battle sixty thousands of Nivatakavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Narayana also hath, in this world, destroyed in the same way numberless other Daityas and Danavas. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vasudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Narayana. Amongst all on earth they are incapable of being vanquished by the Asuras and the gods headed by Indra himself. That Narayana is Krishna, and that Nara is Falguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Just this is what Narada, conversant with the Vedas, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Kesava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words. Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kauravas accept thy opinion. Thou art alone in holding as true the opinion, O bull of the Bharata race, only three persons, viz., Karna, a low-born Suta's son cursed by Rama, Sakuni, the son of Suvala, and thy mean and sinful brother Dussasana.'

'Karna said. 'It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the Kshatriya order without falling off from those of my own. Besides, what wickedness is there in me? I have no sin known to any one of Dhritarashtra's people. I have never done any injury to Dhritarashtra's son; on the other hand, I will slay all the Pandavas in battle. How can they that are wise make peace again with those that have before been injured? It is always my duty to do all that is agreeable to king Dhritarashtra, and especially to Duryodhana, for he is in possession of the kingdom.'

"Vaisampayana continued, 'Having listened to these words of Karna, Bhishma the son of Santanu, addressing king Dhritarashtra, again said, 'Although this one often boasteth saying,--I shall slay the Pandavas,--yet he is not equal to even a sixteenth part of high-souled Pandavas. Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a Suta! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastiser of all foes. What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pandavas? Beholding in the city of Virata his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then? When thy son was being led away as a captive by the Gandharvas on the occasion of the tale of the cattle, where was this son of a Suta then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Partha, and the twins, that encountered the Gandharvas and vanquished them. Ever beautiful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth.'

'Having heard these words of Bhishma, the high-souled son of Bharadwaja, having paid due homage unto Dhritarashtra and the assembled kings, spoke unto him these words, 'Do that, O king, which the best of the Bharatas, Bhishma, hath said. It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pandavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pandu, for there is no bowman equal unto him in the three world!' Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pandavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kauravas gave up all hopes of life.'"

SECTION L

"Dhritarashtra said, 'What did that Pandava king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishthira acting, in view of the coming strife, O Suta, who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who, again, are dissuading that king of virtuous behaviour and conversant with virtue, saying,--Have peace?'

"Sanjaya said, 'All the Panchalas, along with the other sons of Pandu, are looking up to Yudhishthira's face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pandavas and the Panchalas are coming in separate bodies for gladdening Yudhishthira, the son of Kunti, ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Panchalas are rejoicing at their union with Kunti's son of blazing splendour, risen like a flood of light. The Panchalas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishthira, the son of Pandu. Brahmana and Kshatriya girls and the very daughters of the Vaisyas, in large number, are coming in playful mood for beholding Partha accounted in coat of mail.'

"Dhritarashtra said, 'Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pandavas intend to fight with us.'

"Vaisampayana continued, 'Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gavalgana' became thoughtful for a moment and seemed to draw repeatedly deep and long sights; and suddenly he fell down in a swoon without any apparent reason. Then in that assembly of kings, Vidura said loudly, 'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded.'

"Dhritarashtra said, 'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.'

"Vaisampayana continued, 'Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarashtra in the midst of that concourse of Kurus in that hall, saying, 'Indeed, O king of kings, I saw those great warriors, the sons of Kunti, thinned in body, in consequence of the restraint in which they had lived in the place of the king of the Matsyas. Hear, O King, with whom the Pandavas will contend against you. With that hero Dhrishtadyumna as their ally, they will fight against you. With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation, or for the sake of wealth, of disputation; and who is, O King, a very authority in matters of religion, himself being the best of those that practise virtue;--with him, who hath never made an enemy, the sons of Pandu will fight against you.' He unto whom no one on earth is equal in might of arms, and who, wielding his bow had brought all kings under subjection, and who, vanquishing of old all the people of Kasi and Anga and Magadha, as also the Kalingas;--with that Bhimasena will the sons of Pandu fight against, you. Indeed, he through whose might the four sons of Pandu quickly could alight on the earth, having issued forth from the (burning) house of lac that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being carried away by Jayadratha; indeed, with that Bhima. who rescued the assembled Pandavas from the conflagration at Varanavata; even with him (as their ally) will they fight against you. He, who for the gratification of Krishna slew the Krodhavasas, having penetrated the rugged and terrible mountains of Gandhamadana, he to whose arms hath been imparted the might of ten thousand elephants; with that Bhimasena (as their ally) the Pandavas will fight against you. That hero, who, for the gratification of Agni, with Krishna only for his second, bravely vanquished of yore Purandara in fight; he who gratified by combat that God of gods, the trident-bearing lord of Uma--Mahadeva himself having the mountains for his abode; that foremost of warriors who subjugated all the kings of the earth--with that Vijaya (as their ally) the Pandavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with Mlechchas, is present in the Pandava camp. With that handsome hero, that unrivalled bowman, that son of Madri, O Kauravya, the Pandavas will fight against you. He who vanquished in battle the warriors of Kasi, Anga, and Kalinga,--with that Sahadeva will the Pandavas encounter you in battle. He, who in energy hath for his equals only four men on earth, viz., Aswatthaman and Dhrishtaketu and Rukmi and Pradyumna,--with that Sahadeva, youngest in years, that hero among men, that gladdener of Madri's heart, with him, O King, will you have a destructive battle. She, who, while living of yore as the daughter of the king of Kasi, had practised the austerest penances; she, who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Panchala, and accidentally became afterwards a male; who, O tiger among men, is conversant with the merits and demerits of both sexes; that invincible prince of the Panchala who encountered the Kalingas in battle, with what Sikhandin skilled in every weapon, will the Pandavas fight against you. She whom a Yaksha for Bhishma's destruction metamorphosed into a male, with that formidable bowman will the Pandavas fight against you. With those mighty bowmen, all, brothers those five Kekaya princes, with those heroes clad in mail will the Pandavas fight against you. With that warrior of long arms: endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhana, the lion of the Vrishni race, will you have to fight. He, who had been the refuge of the high-souled Pandavas for a time, with that Virata, will ye have an encounter in battle. The lord of Kasi, that mighty car-warrior who ruleth in Varanasi hath become an ally of theirs; with him the Pandavas will fight against you. The high-souled sons of Draupadi, tender in years but invincible in battle, and unapproachable like snakes of virulent poison, with them, will the Pandavas fight against you. He, that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu, will the Pandavas fight against you. That war-like son of Sisupala, Dhrishtaketu of great fame, who in energy is beyond comparison and who when angry is incapable of being withstood in battle, with that king of the Chedis who has joined the Pandavas at the head of an Akshauhini of his own, will the sons of Pandu fight against you. He that is the refuge of the Pandavas, even as Vasava is of the celestials, with that Vasudeva, the Pandavas will fight against you. He also, O bull of Bharata race, Sarabha the brother of the king of the Chedis, who again is united with Karakarsa, with both these, the Pandavas will fight against you. Sahadeva, the son of Jarasandha, and Jayatsena, both unrivalled heroes in battle, are resolved upon fighting for the Pandavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pandavas. Relying upon these and other kings by hundreds, of both the eastern and northern countries, king Yudhishthira the just, is prepared for battle.'"

SECTION LI

"Dhritarashtra said, 'All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of fat deer from an enraged tiger. I pass all my nights in sleeplessness, breathing deep and hot sighs afraid of Vrikodara, O child, like an animal of any other species afraid of the lion. Of mighty arms, and in energy equal unto Sakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and determined in animosity, that son of Kunti and Pandu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive. Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand slay all my sons who are afflicted by a heavy calamity. Even now I see that terrible mace of his, with eight sides made of steel, and adorned with gold, uplifted like a Brahmana's curse. As a lion of mighty strength among a flock of deer, Bhima will range among my troops. He only (amongst his brothers) always displayed his strength cruelly towards my sons. Eating voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children. My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively) were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture. Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds. Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheswara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy. How can a human being withstand the impetuosity of that warrior in battle who slew Yakshas and Rakshasas of terrible might before? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pandu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra tree, and in height taller than Arjuna by the span of the thumb, the second son of Pandu surpasseth the very steeds in swiftness, and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood, as I truly heard long before from the lips of Vyasa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron-mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious, hath before been, O child, insulted by me. Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows. Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out. Beholding only the honey they do not see the terrible fall that is before them. They that will rush to battle with Death himself in that human shape, are certainly doomed to destruction by the Supreme Ordainer, like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from' the sting, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriated beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty armed hero, dancing with mace in hand, will exhibit the scene, witnessed during the universal Dissolution at the end of a Yuga. Like an infuriated elephant crushing trees adorned with flowers, Vrikodara, in battle will, furiously penetrate the ranks of my sons. Depriving my warriors of their cars, drivers, steeds, and flag-staff, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of Ganga throwing down diverse trees standing on its banks, crush in battle the troops of my sons. Without doubt, O Sanjaya, afflicted by the fear of Bhimasena, my sons and their dependents and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vasudeva's aid, the innermost apartments of Jarasandha, overthrew that king endued with great energy; that lord of Magadha, the mighty Jarasandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kauravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pandu, of mighty arms and without any weapons, having approached that king, slew him in a trice? Like a venomous snake, whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the great Indra, smiting the Danavas with his thunderbolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and powers, and with eyes of a coppery hue, I behold even now that Vrikodara failing upon my sons. Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that can stand before him? Bhishma, that regenerate Drona, and Kripa the son of Saradwat,--these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person, for beholding the victory of the Pandavas in battle, I do not yet restrain my sons. These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle, taking care, however, of earthly fame. O child, my sons are the same to these mighty bowmen as the Pandavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa. O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions. It is said that death in battle of a Kshatriya, who hath taken up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight against the Pandavas. That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe; on the other hand, it is overwhelming woe that dispelleth wisdom. When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives? What good can possibly be in store for me on the accession of such a frightful danger? Reflecting on every circumstance, I see the certain destruction of the Kurus. That match at dice seems to be the cause of this great danger of the Kurus. Alas, this sin was committed from temptation by foolish Duryodhana, desirous of wealth; I believe all this to be the untoward effect of ever-fleeting Time that bringeth on everything. Tied to the wheel of Time, like its periphery, I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go? What shall I do, and, how shall I do it? These foolish Kauravas will all be destroyed, their Time having come. Helplessly I shall have to hear the wailing of women when my hundred sons will all be slain. Oh, how may death come upon me? As a blazing fire in the summer season., when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side!'"

SECTION LII

"Dhritarashtra said, 'He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds. Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of Gandiva. When that wielder of Gandiva will shoot winged arrows and Nalikas and shafts capable of piercing the breast of warriors, there is no rival of his in battle. If those bulls among men, those heroes,--Drona and Karna,--those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and preceptor is aged and hath affection for this pupil. Partha, however, is able and mighty, of firm grasp (of the bow). Terrible will be the encounter between them, without resulting in any one's defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods, but not the chance of winning victory. There would be peace, without doubt, upon the fall of either of these two (Drona and Karna) or of Falguna, There is none, however, who can either slay or vanquish Arjuna. Alas, how may his wrath that hath been excited against my foolish sons be pacified. Others there are acquainted with the use of weapons, that conqueror are conquered; but it is heard that Falguna always conquereth. Three and thirty years have passed away since the time, when Arjuna, having invited Agni, gratified him at Khandava, vanquishing all the celestials. We have never heard of his defeat anywhere, O child. Like the case of Indra, victory is always Arjuna's, who hath for his charioteer in battle Hrishikesa, endued with the same character and position. We hear that the two Krishnas on the same car and the stringed Gandiva,--these three forces,--have been united together. As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a charioteer like Krishna. The foolish followers of Duryodhana are not aware of this. O Sanjaya, the blazing thunderbolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed. Even now I behold Dhanajaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrowy showers! Even now I behold the arrowy conflagration, blazing all around, issuing from the Gandiva, consuming in battle the ranks of my sons. Even now it seemeth to me that, struck with panic at the rattle of Savyasachin's car, my vast army consisting of diverse forces is running away in all directions. As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great fame of Arjuna's weapons consume all my troops. Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all destroying Death urged forward by the Supreme Ordainer. When I shall constantly hear of evil omens of diverse kinds happening in the homes of the Kurus. and around them and on the field of battle, then will destruction, without doubt, overtake the Bharats.'"

SECTION LIII

"Dhritarashtra said, 'Endued with great prowess and eager for victory, even as the sons themselves of Pandu are, so are their followers, who are all resolved to sacrifice their lives and determined to win victory. Even thou, O son, hast told me of my mighty enemies, viz., the kings of the Panchalas, the Kekayas, the Matsyas, and the Magadhas. He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna is bent on giving victory upon the Pandavas. As regards Satyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Sini's race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds. The prince of Panchala, Dhristadyumna, that mighty car-warrior of merciless deeds, acquainted with all superior weapons, will fight with my host. Great is my fear, O child from the wrath of Yudhishthira, from the prowess of Arjuna, and from the Twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it. It is for this, O Sanjaya, that I weep. That son of Pandu, Yudhishthira, is handsome, endued with great energy, highly blessed, possessed of Brahma force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and father-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pandu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of powers incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and subdued senses; possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible Pandava fire! Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive. I, therefore, think that it is not proper to fight with them. Ye Kauravas, be ye of the same mind. Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged. This appears to me very clearly, and if we act accordingly, my mind may have peace. If war with them doth not seem beneficial to you, then we will strive to bring about peace. Yudhishthira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war.'"

SECTION LIV

"Sanjaya said, It is even so, O great king, as thou, O Bharata, sayest. On the event of battle, the destruction of the Kshatriyas by means of Gandiva is certain. This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasachin, thou followest yet the counsels of thy sons. Having O bull of the Bharata race, injured the sons of Pritha from the very beginning, having in fact, committed sins repeatedly, this is not, O great king, the time (to grieve). He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, cannot be called a father. Hearing of the defeat of the Pandavas at dice, thou hadst, O king, laughed like a child, saying, 'This is won, this is acquired!' When the harshest speeches were addressed to the sons of Pritha, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not however, then see before thee inevitable fall. The country of the Kurus, including the region called Jangala is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth by those heroes. Won by the strength of their arms, the sons of Pritha made over thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee. When thy sons, seized by the king of the Gandharvas, were about to sink in a shoreless sea without a raft to save them, it was Partha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pandavas when they were defeated at dice and were going into exile. When Arjuna poureth a shower of keen arrows, the very oceans dry up, let alone beings of flesh and blood. Falguna is the foremost of all shooters; Gandiva is the foremost of all bows; Kesava is the foremost of all beings; the Sudarsana is the foremost of all weapons; and of cars, that furnished with the banner bearing the blazing Ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time. O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him. Beholding the host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet destruction. Struck with the fear of Bhima and Arjuna, the sons, O king, and the kings following them, will not, O lord, be able to win victory. The Matsyas, the Panchalas, the Salways and the Surasenas, all decline to pay thee homage now and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Pritha, and for their devotion to him they are always opposed to thy sons. He that, by his evil deeds, afflicted the sons of Pandu, who are all wedded to virtue and undeserving of destruction, he that hateth them even now,--that sinful man, O monarch, who is none else than thy son,--should, with all his adherents, be checked by all means. It behoveth thee not to bewail in this strain. Even this was said by myself as well as by the wise Vidura at the time of the gambling match at dice. These thy lamentations in connection with the Pandavas, as if thou wert a helpless person, are, O king, all useless.'"

SECTION LV

"Duryodhana said, 'Fear not, O king. Nor shouldest thou grieve for us. O monarch, O lord, we are quite able to vanquish the foe in battle. When the Parthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms; and there also came unto them the Kekayas, and Dhrishtaketu, and Dhrishtadyumna of Pritha's race and numerous other kings in their train; and all those great car-warriors were assembled in a place not far from Indraprastha; and having assembled together they censured thee and all the Kurus. And O Bharata, all those warriors with Krishna at their head paid their homage unto Yudhishthira clad in deerskin and seated in their midst. And all those kings then suggested to Yudhishthira that he should take back the kingdom. And all of them desired to slay thee with all the followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them, 'I think the Pandavas will not abide by the agreement made by them; Vasudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarashtra, conversant with morality, will not be included in the slaughter, O sire, effecting our complete destruction, Janardana wisheth to bestow upon Yudhishthira the entire kingdom of the Kurus. What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishthira's command. The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my, blind father, who may, on my account, be overtaken by woe and misery that is endless. [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only]. Those mighty car-warriors, the sons of Pandu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarashtra with all his counsellors.--(It was thus that I addressed them, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying, 'Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field. Every one of us is singly capable of vanquishing all the kings of the earth. Let them come. With keen-edged arrows we will curb their pride. Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bharata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon from fear, they are surrendered to this Devavrata seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle. Let thy fears, therefore, O bull of the Bharata race, be all dispelled.'

"Duryodhana continued, 'Even this was the resolve then formed by these heroes of immeasurable energy. The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pandu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind with me in weal or woe. Know thou, O best of the Kuru race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea. They are all laughing at thee, beholding thee filled with grief and including in these lamentations like one out of his wits, and affrighted at the praises of the foe. Every one amongst these kings is able to withstand the Pandavas. Indeed, sire, every one regardeth himself; let thy fears, therefore, be dispelled. Even Vasava himself is not capable of vanquishing my vast host. The Self-create Brahma himself, if desirous of slaying it, cannot annihilate it. Having given up all hopes of a city, Yudhishthira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power. The belief thou entertainest in the prowess of Vrikodara, the son of Kunti, is unfounded. O Bharata, thou knowest not the extent of my prowess. There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me. With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others. When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace. In battle I am Sankarshana's equal, and in might there is none superior to me on earth. Bhima will never be able to bear the blow of my mace in battle. A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, carry him without delay to the abode of Yama. O king, I wish to see Vrikodara mace in hand. This hath been my long-cherished desire. Struck in battle with my mace, Vrikodara, the son of Pritha, will fall dead on the ground, his limbs shattered. Smitten with a blow of my mace, the mountains of Himavat may split into a hundred thousands fragments. Vrikodra himself knoweth this truth, as also Vasudeva and Arjuna, that there is no one equal to Duryodhana in the use of mace. Let thy fears, therefore, caused by Vrikodara. be dispelled, for I will certainly slay him in fierce conflict. Do not, O king, give way to melancholy. And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down. Bhishma, Drona Kripa and Drona's son, Karna and, Bhurisravas, Salya, the king of Pragjyotish, and Jayadratha, the king of the Sindhus,--every one of these, O Bharata, is singly capable of slaying the Pandavas. When united together, they will, within a moment, send Arjuna to the abode of Yama. There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred times shrouded by immeasurable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Partha will have to go unto Yama's abode. Our grandsire born of Ganga is, O Bharata, superior to Santanu himself. Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, being gratified, gave him the boon,--Thou shalt not die except when it is thy own wish. And Drona took his birth in a water-pot from the regenerate saint Bharadwaja. And from Drona hath taken birth his son, having a knowledge of the highest weapons. And this the foremost of preceptors. Kripa also, hath taken his birth from the great Rishi Gautama. Born in a clump of heath this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aswatthaman,--these three,--are not born of woman's womb. I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Sakra himself in battle. Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya. Karna also, I suppose, is equal unto Bhishma and Drona and Kripa. O Bharata, Rama himself had told him,--Thou art equal unto me. Karna had two ear-rings born with him, of great brilliance and beauty; for Sachi's gratification Indra begged them of that repressor of foes, in exchange, O king, of an infallible and terrible shaft. How would Dhananjaya, therefore, escape with life from Karna who is protected by that arrow? My success, therefore, O king, is as certain as a fruit held fast in my own grasp. The utter defeat also of my foes is already bruited about on earth. This Bhishma, O Bharata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son and Kripa. Then, O repressor of foes, the ranks of the Samsaptaka warriors have made this resolution,--Either we will slay Arjuna or that Ape-bannered warrior will slay us. There are other kings also, who firm in their resolve of slaying Savyasachin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pandavas? When Bhimasena will be slain, O Bharata, who else (amongst them) will fight? Tell me this, O repressor of foes, if thou knowest any amongst the foes. The five brothers, with Dhrishtadyumna and Satyaki,--these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vahlika, and Salya, the king of Pragjyotisha, the two kings (Vindha and Anuvinda) of Avanti, and Jayadratha; and then, O king, thy sons Dussasana, Durmukha, Dussaha, Srutayu; Chitrasena, Purumitra, Vivingsati, Sala, Bhurisravas, and Vikarna. O king, I have assembled one and ten Akshauhinis. The army of the enemy is less than mine, amounting only to seven Akshauhinis. How then can I be defeated? Vrihaspati hath said that an army which is less by a third ought to be encountered. My army, O king, exceedeth that of the foe by a third. Besides, O Bharata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues. Knowing all this, O Bharata, as also the superiority of my force and the inferiority of the Pandavas, it behoveth thee not to lose thy senses.

'Having said this, O Bharata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to known more about the doings of the Pandavas.'"

SECTION LVI

"Duryodhana said, 'Having obtained, O Sanjaya, an army numbering seven Akshauhinis, what is Yudhishthira, the son of Kunti, with the other kings in his company, doing in view of the war?'

"Sanjaya said, 'Yudhishthira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna. The twins also are perfectly fearless. Desirous of making an experiment of the mantras (obtained by him). Vibhatsu, the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,--Behold, O Sanjaya, these preliminary signs. We will certainly conquer.' Indeed, what Vibhatsu said unto me appeared to me to be true.'

"Duryodhana said, 'Thou rejoicest to applaud those sons of Pritha defeated at dice. Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it?'

"Sanjaya said, 'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Sakra and Dhatri, created forms of diverse kinds and great beauty for Arjuna's car. And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat, the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one yojana, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Sakra's bow of diverse colours is exhibited in the firmament, and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endued with the speed of the mind, all presented by Chitrasena (the king of the Gandharvas). And neither on earth, O king, nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishthira's car are yoked large steeds of equal energy and white in colour like ivory. And unto Bhimasena's car are yoked courses endued with the speed of the wind and the splendour of the seven Rishis. And steeds of sable bodies and backs variegated like the wings of the Tittri bird, all presented by his gratified brother Falguna, and superior to those of the heroic Falguna himself, cheerfully carry Sahadeva. And Nakula of Ajamida's race, the son of Madri, is borne, like Indra the slayer of Vritra, by excellent steeds, presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steed of large size, equal unto those of the

Pandavas themselves in years and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadra and Draupadi.'"

SECTION LVII

"Dhritarashtra said, 'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, on behalf of the Pandavas, fight my son's forces?'

"Sanjaya said, 'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Chekitana, as also Satyaki, otherwise called Yuyudhana. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pandavas, each with a separate Akshauhini of troops. And Drupada, the king of the Panchalas, surrounded by his ten heroic sons--Satyajit and others--headed by Dhrishtadyumna, and well-protected by Sikhandin, and having furnished his soldiers with every necessary thing, hath come there with a full Akshauhini, desirous of honouring Yudhishthira. And that lord of earth, Virata, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others--headed by Madiraksha and surrounded by one Akshauhini of troops, hath thus accompanied by brothers and sons, joined the son of Pritha. And the son of Jarasandha, the king of Magadha, and Dhrishtaketu, the king of the Chedis, have separately come there, each accompanied by an Akshauhini of troops. And the five brothers of Kekaya, all having purple flags, have joined the Pandavas, surrounded by an Akshauhini of troops. Then numbering to this extent, have I seen assembled there, and these, on behalf of the Pandavas, will encounter the Dhartarashtra host. That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, Gandharva and Asura arrays of battle, leadeth that host. O king, Bhishma, the son of Santanu, has been assigned to Sikhandin as his share; and Virata with all his Matsya warriors will support Sikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pandu as his share, though some are of opinion that those two are not well-matched. Duryodhana with his sons and his ninety-nine brothers, as also the rulers of the east and the south, have been assigned to Bhimasena as his share. Karna, the son of Vikartana, and Jayadratha the king of the Sindhus, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarashtra's side) as antagonists. And in their share are included the Malavas also, and the Salwakas, as also, the two famous warriors of the Trigarta host who have sworn to conquer or die. And all the sons of Duryodhana and Dussasana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bharata, advance against Drona. And Chekitana on his car desireth to encounter Somadatta in single combat with him, while Satyaki is anxious to battle against the Bhoja chief, Kritavarman. And the heroic son of Madri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Saraswatas. As for all the other kings of the earth, O Monarch, who will go to battle, the sons of Pandu have, by naming them, distributed them in their own respective shares. Thus hath the Pandava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best.'

"Dhritarashtra said, 'Alas, all my foolish sons, addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire to encounter in the field of battle. All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the Gandiva, like so many moths into fire. Methinks my host is already put to flight by those illustrious warriors formerly injured by me. Who, indeed, shall follow to battle my warriors, whose ranks will be broken by the sons of Pandu in the encounter? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the fiery sun in energy, and all victorious in battle. Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasachin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhrishtadyumna, the son of Prishata, and Satyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaujas, and the unconquerable Yudhamanyu of the Panchalas, and Sikhandin, and Kshatradeva, and Uttara, the son of Virata, and Kasayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virata, the Panchalas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth,--those heroes, cool and steady, in fight, who can split the very mountains--alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse!'

"Duryodhana said, 'Both the Pandavas and ourselves are of the same race; both they and we tread upon the same earth, why dost thou think that victory will declare itself for only the Pandavas? Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Aswatthaman-all mighty bowmen and endued with great energy,--are incapable of being vanquished by Indra himself united with the celestials. What sayst thou then, O father of the Pandavas? Ali these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pandavas, while the latter are not capable of even gazing at my troops. I am powerful enough to encounter in battle the Pandavas with their sons. O Bharata, all those rulers of the earth, who are anxious for my welfare, will certainly seize all the Pandavas like a herd of young deer by means of net. I tell thee, in consequence of our crowds of cars and snares of arrows, the Panchalas and the Pandavas will all be routed.'

"Dhritarashtra said, 'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishthira the just. This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pandavas and their sons, for he doth not wish a battle with those illustrious ones. But tell me again O Sanjaya, of their movements. Tell me, who are inciting those illustrious and mighty bowmen endued with great activity, like priests enkindling (Homa) fires with libations of clarified butter?'

"Sanjaya said, 'O Bharata, Dhrishtadyumna is always urging the Pandavas to war, saying, 'Fight ye, best among the Bharatas. Do not entertain the least fear. All those rulers of the earth, who, courted by Dhritarashtra's son, will become in that fierce encounter target of showers of weapons,--indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water. Bhishma and Drona and Kripa and Karna and Drona's son and Salya and Suyodhana,--them all I withstand, like the bank resisting the swelling sea.' Unto him saying thus, the virtuous king Yudhishthira said, 'The Panchalas and the Pandavas wholly depend upon thy prowess and steadiness. Rescue us safely from the war. I know, O mighty-armed one, that thou art firm in the duties of the Kshatriya order. Thou art, indeed, quite competent to smite alone the Kauravas. When the latter, eager for fight, will stand before us, what thou, O repressor of foes, wilt arrange, will certainly be for our good. Even this is the opinion of those acquainted with the scriptures, that the hero, who, displaying his prowess, relieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand. Thou, O bull among men, art brave, mighty, and powerful. Without doubt, thou art that deliverer of those that are over-powered with fear on the field of battle.' And when the righteous Yudhishthira the son of Kunti said this, Dhrishtadyumna fearlessly addressed me in these words, 'Go thou, O Suta, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the Pratipa dynasty with the Vahlikas, the son of Saradwata and Karna and Drona, and Drona's son, and Jayadratha, and Dussasana, and Vikarna and king Duryodhana, and Bhishma,--Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishthira and entreat that son of Pandu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savyasachin, son of Pandu, of prowess incapable of being baffled. The celestial car of the holder of Gandiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war!'"

SECTION LVIII

"Dhritarashtra said, Yudhishthira the son of Pandu is endued with Kshatriya energy and leadeth the Brahmacharya mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing. I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility. O chastiser of foes, under any circumstances, war is never applauded. Half the earth is quite enough for the maintenance of thyself and all thy followers. Give back unto the sons of Pandu, O chastiser of foes, their proper share. All the Kauravas deem just this to be consistent with justice, that thou shouldst make peace with the high-souled sons of Pandu. Reflect thus, O son, and thou wilt find that this thy army is for thy own death. Thou understandest not this from thy own folly. I myself do not desire war, nor Vahlika, nor Bhishma, nor Drona, nor Aswatthaman, nor Sanjaya, nor Somadatta, nor Salya, nor Kripa, nor Satyavrata, nor Purumitra, nor Bhurisravas,--in fact, none of these desireth war. Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not approve of the war. O child, let that be acceptable to thee. Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dussasana and Sakuni, the son of Suvala, that are leading thee to it.'

"Duryodhana said, 'I challenge the Pandavas to battle, without depending upon thyself, Drona, or Aswatthaman, or Sanjaya, or Vikarna, or Kamvoja, or Kripa, or Vahlika, or Satyavrata, or Purumitra, or Bhurisravas, or others of thy party. But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishthira the victim. In that sacrifice, my car will be the altar; my sword will be the smaller ladle, my mace, the large one, for pouring libations; my coat of mail will be assembly of spectators; my four steeds will be the officiating priests; my arrows will be the blades of Kusa grass; and fame will be the clarified butter. O king, performing, in honour of Yama, such a sacrifice in battle, the ingredients of which will all be furnished by ourselves, we will return victoriously covered with glory, after having slain our foes. Three of us, O sire, viz., myself and Karna and my brother Dussasana,--will slay the Pandavas in battle. Either I, slaying the Pandavas, will sway this Earth, or the sons of Pandu, having slain me, will enjoy this Earth. O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, everything, but would not be able to live side by side with the Pandavas. O venerable one, I will not surrender to the Pandavas even that much of land which may be covered by the sharp point of a needle.'

"Dhritarashtra said, 'I now abandon Duryodhana for ever. 'A nevertheless grieve for you all, ye kings, that will follow this fool who is about to proceed to Yama's abode. Like tigers among a herd of deer, those foremost of smiters-the sons of Pandu,--will smite down your principal leaders assembled for battle. Methinks, the Bharata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhana of long arms. Adding to the strength of Yudhishthira's army, which without him was already sufficient, Sini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field. And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear, as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,--in fact, when thou wilt see them lying on the field of battle like riven hills, then, afraid of a clash with him, thou wilt remember these my words. Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena, and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words. If ye do not make peace with the Pandavas, overwhelming calamity will be yours. Slain by Bhimasena with his mace, ye will rest in peace. Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima, like a large forest torn up by the roots, then wilt thou remember these my words.'

"Vaisampayana continued, 'Having said this unto all those rulers of the earth, the king addressing Sanjaya again, asked him as follows.'"

SECTION LIX

Dhritarashtra said, 'Tell me, O thou of great wisdom, what high-souled Vasudeva and Dhananjaya said. I am anxious to hear from thee all about this.'

"Sanjaya said, 'Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya. I will also, O Bharata, tell thee what those heroes said; O king, with looks bent down and hands joined together, and with senses well restrained, I entered the inner apartments for conferring with those gods among men. Neither Abhimanyu nor the Twins can repair to that place where are the two Krishnas and Draupadi and lady Satyabhama. There I beheld those chastisers of foes, exhilarated with Bassia wine, their bodies adorned with garlands of flowers. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais, decked with numerous gems, and covered over with carpets of diverse texture and hue. And I beheld Kesava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishna and Satyabhama. Partha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdraw his feet from the foot-stool, I beheld auspicious marks on both his soles. Those consisted of two longitudinal lines running from heels to fore-toe, O sire, endued with black complexions, of high statures, and erect like Sala trunks, beholding those youthful heroes, both seated on the same seat, a great fear seized me. They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knoweth it no consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karna. That very moment, I was convinced that the wishes of Yudhishthira the just, who had those two for obeying his orders, were certain to succeed. Being hospitably entertained with food and drink, and honoured with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Partha, removing Kesava's auspicious foot from his lap, with his hand scarred by the flappings of the bow-string, urged him to speak. Sitting up erect like Indra's banner, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming and mild, though awful and alarming to the son of Dhritarashtra. Indeed, the words uttered by Krishna, who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end. And Vasudeva said, 'O Sanjaya, say thou these words unto the wise Dhritarashtra and in the hearing of that foremost of the Kurus, Bhishma, and also of Drona, having first saluted at our request, O Suta, all the aged ones and hawing enquired after the welfare of the younger ones, 'Do ye celebrate diverse sacrifices, making presents unto the Brahmanas, and rejoice with your sons and wives, for a great danger threatens ye? Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishthira is eager for victory?' While I was at a distance, Krishna with tears addressing me said, 'That debt, accumulating with time, hath not yet been paid off by me. Ye have provoked hostilities with that Savyasachin, who hath for his bow the invincible Gandiva, of fiery energy, and who hath me for his helpmate. Who, even if he were Purandara himself, would challenge Partha having me for his help-mate, unless, of course, his span of life were full? He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger and hurl the celestials from Heaven. Among the celestials, Asuras, and men, among Yakshas, Gandharvas, and Nagas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this. That ye all fled in all directions being routed in the city of Virata by that son of Pandu singly, is sufficient proof of this. Might, prowess, energy, speed, lightness of hand, indefatiguableness, and patience are not to be found in any one else save Partha.' Thus spoke Hrishikesa cheering up Partha by his words and roaring like rain-charged clouds in the firmament. Having heard these words of Kesava, the diadem-decked Arjuna, of white steeds, also spoke to the same effect.'"

SECTION LX

"Vaisampayana said, 'Having heard these words of Sanjaya, the monarch endued with the eye of wisdom, took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king, ever desirous of victory to his sons, then began to compare the powers of both sides. And having at last ascertained that the Pandavas were endued with strength and energy both human and divine, and that the Kurus were much weaker Dhritarashtra said unto Duryodhana, 'This anxiety, O Duryodhana, always filleth me. Indeed, it doth not leave me. Truly, it seemeth that I behold it with my eye. This conviction is not a matter of inference. All created beings show great affection for their offsprings, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him to Khandava, Agni will, no doubt, reader aid to Arjuna in this terrible encounter between the Kurus and the Pandavas. And from parental affection, Dharma. and other celestials duly invoked, will come together to the aid of the Pandavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath, resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Pritha, when united with the celestials, will be incapable of being even gazed upon by human warriors, He who hath the irresistible, excellent and celestial Gandiva for his bow, he who hath a couple of celestial quivers obtained from Varuna,--large, full of shafts, and inexhaustible, he on whose banner, that is unobstructed like smoke in its action, is stationed the monkey-image of celestial origin, whose car is unequalled on the earth girt by the four seas, and the rattle of which as heard by men is like the roar of the clouds, and which like the rolling of the thunder frightens the foe; he whom the whole world regards as superhuman in energy; he whom all the kings of the earth know to be the vanquisher of the very gods in battle; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by other, to a great distance; that son of Pritha and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Salya, the king of the Madras, and in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight who shooteth at one stretch full five hundred arrows, and who is equal unto Kartavirya in strength of arms; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,--I behold that great warrior committing a great havoc in this terrible battle. O Bharata, reflecting day and night on this, I am unhappy and sleepless, through anxiety for the welfare of the Kurus. A terrible destruction is about to overtake the Kurus, if there is nothing but Peace for ending this quarrel. I am for peace with the Parthas and not for war. O child, I always deem the Pandavas mightier than the Kurus.'"

SECTION LXI

"Vaisampayana said, 'Hearing these words of his father, the passionate son of Dhritarashtra inflamed with great wrath, again said these words, of envy, of 'Thou thinkest the Parthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled. The gods attained to their divinity for absence of desire, covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipayana-Vyasa and Narada of great ascetic austerities, and Rama, the son of Jamadagni, told us this. The gods never like human beings engage in work, O bull of the Bharata race, from desire, or wrath, or covetousness, or envy. Indeed, if Agni, or Vayu, or Dharma, or Indra, or the Aswins had ever engaged themselves in works from worldly desire, then the sons of Pritha could never have fallen into distress. Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bharata, always set their eyes on affairs worthy of themselves. If, however, envy or lust become noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or Just can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures. The energy with which the gods are endued is, indeed, great, but know, O Bharata, that mine is greater than that of the gods. If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all. If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all. When the waters are solidified by me, even cars and infantry can move over them. It is I who set agoing all the affairs of both gods and Asuras. Unto whatever countries I go with my Akshauhinis on any mission, my steeds move whithersoever I desire. Within my dominions there are no fearful snakes, and protected by my incantations, creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire. All my subjects, again, are devoted to religion and are never subject to calamities of season. The Aswins, Vayu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Pritha have fallen into such distress for three and ten years. I tell thee truly that neither gods, nor Gandharvas nor Asuras nor Rakshasas are capable of saving him who hath incurred my displeasure; I have never before been baffled as regards the reward to punishment that I intended to bestow or inflict on friend or foe. If ever, O repressor of foes, I said this is to be,--that hath always been. People, therefore, have always known me as a speaker of truth. All persons can bear witness to my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride. Never had I, O king, praised myself before, for to praise one's own self is mean. Thou wilt hear of defeat of the Pandavas and the Matsyas, the Panchalas and the Kekayas, of Satyaki and Vasudeva, at my hands. Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pandavas with all their followers, on approaching me, will all be annihilated. My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pandavas. Whatever knowledge of weapons is in the Grandsire, in Drona, and Kripa, and Salya, and Shalya, exist in me as well.

'Having said these words, O Bharata, Duryodhana, that repressor of foes, again asked Sanjaya, in order to ascertain the proceedings of Yudhishthira bent upon war.'"

SECTION LXII

"Vaisampayana said, 'Without much minding Dhritarashtra, the son of Vichitravirya who was about to ask of Partha, Karna said unto Dhritarashtra's son these words, cheering up the spirit of the assembled Kurus, 'Coming to know of the false pretence under which I obtained the Brahma weapon of old from Rama, the latter told me,--When thy hour will come thy memory will fail thee in respect of this weapon. Even for so great an offence I was cursed so lightly by that great Rishi, my preceptor. That great Rishi of fierce energy is capable of consuming even the entire Earth with her seas. By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run. I am, therefore, fully competent (to win victory) Let the responsibility be mine. Having obtained the favour of that Rishi, I will slay within the twinkling of an eye the Panchalas, the Karushas, the Matsyas, and the sons of Pritha with their sons and grandsons, and bestow on thee numerous regions won by my weapons. Let the Grandsire and Drona and all the kings stay with thee. I will slay the sons of Pritha, marching forth with the chief warriors of my army. Let that task be mine.' Unto him speaking thus, Bhishma said, 'What sayest thou, O Karna? Thy intellect is clouded at the approach of thy hour. Knowest thou not, O Karna, that when the chief is slain, the sons of Dhritarashtra will all be slain? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khandava forest, it behoveth thee with thy friends and relatives to restrain thy mind. The shaft that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Kesava with his discus. That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pandu with his shafts, perish with thee. O Karna, the slayer of Vana and Bhumi's son (Naraka), Vasudeva himself, who hath, in the thickest of battle, slain foes equal and even superior to thee, protecteth the diadem-decked Arjuna'.

"Karna said, 'Without doubt, the chief of the Vrishnis is even so. Further, I admit, that that high-souled one is even more than that. Let, however, the Grandsire listen to the effect of the bit of harsh speech that he hath uttered. I lay down my weapons. The Grandsire will henceforth behold me in court only and not in battle. After thou hast become quiet, the rulers of the earth will behold my prowess in this world.'

"Vaisampayana continued, 'Having said this, that great bowman (Karna), leaving the court went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said, 'How truly doth the Suta's son keep his promise. Why having repeatedly given his pledge, saying,--The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Valhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands,--how will he discharge that obligation? Having distributed his divisions in counter-array and scattering heads by thousands, behold the havoc committed by Bhimasena. Indeed, that moment, when, representing himself as a Brahmana unto the holy and blameless Rama, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism.' O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Santanu's son in these words.'"

SECTION LXIII

"Duryodhana said, 'The son of Pritha are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory? Both ourselves and they are equal in energy, in prowess, in age, in intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the of same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa or Valhika, or upon the other kings. Myself, and Karna, the son of Vikartana, and my brother Dussasana, will slay in battle the five sons of Pandu by sharpened arrows. Then shall we, O king, gratify Brahmanas by performing great sacrifices of diverse kinds, with abundant Dakshinas, and by gifts of kine and horses and wealth. When my troops will drag by the aid of their mighty arms the Pandavas in battle, like hunters dragging a herd of deer by a net, or whirlpools drawing a crewless boat, then the sons of Pandu, beholding us their foe, supported by crowds and cars and elephants, will give up their pride, and not they alone but Kesava also.' Hearing this, Vidura said, 'Venerable persons of infallible knowledge say that in this world self-restraint is highly beneficial. In the case of Brahmana especially, it is his duty. He whose self-restraint followeth charity, asceticism, knowledge, and study of the Vedas, always winneth success, forgiveness, and the fruit of his gifts. Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquireth even Brahma through it. People are always afraid of those that are without self-restraint, as if the latter were very Rakshasas. And it is for keeping these under check that the self-Existent created the Kshatriyas. It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which woe their origin to self-restraint, Those indications are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, gentleness of speech, modesty, steadiness, liberality, mildness, contentment, and faith, he that hath self-restraint casteth off Just, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and absence of crookedness and fraud, are the distinctive marks of a man of self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of self-restraint. He that is well-behaved, of good disposition and contented soul, that knoweth his own self is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity, like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous olden times and before their eyes, they that are self-restrained, being devoted to peace, rejoice in this world. Or, abandoning Action, because contented in consequence of Knowledge, such a person, with his senses under control moveth quickly in this world, waiting for the inevitable hour and absorption into Brahma. And as the track of feathery creatures in the sky is incapable of being perceived, so the path of the sage enjoying contentment in consequence of Knowledge is not visible. Abandoning, the world he that betaketh himself, in pursuit of emancipation, to the Sannyasa mode of life, hath bright and eternal regions assigned to him in heaven.'"

SECTION LXIV

"Vidura said, 'We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew, Just then, an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kaurava, addressed him in this Sloka,--O fowler, it appears very strange and wonderful to me that thou, that art a treader of the earth, pursuest yet a couple of creatures that are tenants of the air. The fowler said, 'These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.'

"Vidura continued, 'The two birds, doomed to death, soon after quarrelled. And when the foolish pair quarrelled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and sized them both. Even thus those kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together,--these are the duties of kinsmen, and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless, behave like mean-minded men, always contribute to the prosperity of their foes. Kinsmen, O Dhritarashtra, O bull of the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited. I will now tell thee something else that I saw on a mountain-breast. Having listened to that also, do, O Kaurava, what is for thy best. Once on a time we repaired to the northern mountain, accompanied by some hunters and a number of Brahmanas, fond of discoursing on charms and medicinal plants. That northern mountain, Gandhamadana, looked like a grove. As its breast was overgrown on all sides with trees and diverse kinds of luminous medicinal herbs, it was inhabited by Siddhas and Gandharvas. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal, drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was that those Brahmanas conversant with sorcery spoke about that honey. And the hunters' seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way, this thy son desireth to enjoy the whole earth without a rival. He beholdeth the honey, but seeth not, from folly, the terrible fall. It is true, Duryodhana desireth an encounter in battle with Savyasachin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virata. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou wouldst do. Drupada, and the king of Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army). O Dhritarashtra, take king Yudhishthira on thy lap since both parties can, under no circumstances, have victory when thy will be engaged in battle.'"

SECTION LXV

"Dhritarashtra said, 'Consider, O Duryodhana, O dear son, what I tell thee. Like an ignorant traveller thou thinkest, the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pandu, who are even as the five elements of the universe in their subtle form upholding all mobile and immobile things. Without the certain sacrifice of thy life thou art unable to vanquish Yudhishthira, the son of Kunti, who is the foremost of all virtuous persons in this world. Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men) in might and who is equal unto Yama himself in battle. What man of sense would encounter in battle the wielder of Gandiva, who is the foremost of all wielders of weapons, as the Meru among mountains? What man is there whom Dhrishtadyumna, the prince of Panchala, cannot overthrow, shooting his arrows among the foes, like the chief of the celestials hurling his thunderbolt? That honoured warrior among the Andhakas and the Vrishnis, the irresistible Satyaki, ever engaged in the good of the Pandavas, will also slaughter thy host. What man of sense, again, would encounter the lotus-eyed Krishna, who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul and the whole earth, put on one scale, weigheth with Dhananjaya on the other. That Vasudeva, upon whom Arjuna relieth, is irresistible, and that host where Kesava is, becometh irresistible everywhere. Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good. Accept thou thy aged grandsire, Bhishma, the son of Santanu, as thy guide. Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vahlika say. These all are as I myself. It behoveth thee to regard them as much as thou regardest me, since, O Bharata, all these are conversant with morality and bear affection to thee as much as I myself do. The panic and rout, before thy eyes, at the city of Virata, of all thy troops with thy brothers, after surrender of the king,--indeed, that wonderful story that is heard of an encounter at that city between one and many, are sufficient proof (of the wisdom of what I say). When Arjuna singly achieves all that, what will not the Pandavas achieve when united together? Take them by the hands as thy brothers, and cherish them with a share of the kingdom.'"

SECTION LXVI

"Vaisampayana said, 'Having addressed Suyodhana thus, the highly blessed and wise Dhritarashtra again asked Sanjaya, saying, 'Tell me, O Sanjaya, what thou hast not yet said, viz., what Arjuna told thee after the conclusion of Vasudeva's speech, for great is my curiosity to hear it.'

"Sanjaya said, 'Having heard the words spoken by Vasudeva, the irresistible Dhananjaya, the son of Kunti, when the opportunity came, said these words in the hearing of Vasudeva. 'O Sanjaya, our grandsire, the son of Santanu, and Dhritarashtra, and Drona, and Kripa, and Karna, and king Vahlika, and Drona's son, and Somadatta, and Sakuni the son of Suvala; and Dussasana, and Sala, and Purumitra, and Vivingsati; Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda, the two chiefs of Avanti, and Bhurisravas, and king Bhagadatta, and king Jarasandha and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death. They have been assembled by Dhritarashtra's son for being offered up as libations on the blazing Pandava-fire. In my name, Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time. Thou shouldest also, O Sanjaya, say this, in the presence of all kings, unto Suyodhana-that foremost of all sinful men. Wrathful and wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say.' And with this preface, Pritha's son Dhananjaya, endued with great wisdom, and possessed of large eyes with red corners, glancing at Vasudeva, then spoke unto me these words pregnant with both virtue and profit, 'Thou hast already heard the measured words spoken by the high-souled chief of the Madhu's race. Say unto the assembled kings that those are also my words. And say this also for me, unto those kings,--Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle. If, indeed, ye do not give up unto Yudhishthira, that slayer of foes, his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits.' Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods.'

SECTION LXVII

"Vaisampayana said, 'When Duryodhana, the son of Dhritarashtra, showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarashtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolve of his own party, and of the Pandavas who were hostile to him. And Dhritarashtra said, 'Tell me truly, O son of Gavalgana, in what consists the strength and weakness of our own host, Minutely acquainted as thou art with the affairs of the Pandavas, tell me in what lies their superiority and in what, their inferiority. Thou are fully conversant with the strength of both parties, Thou knowest all things, and art well-versed in all matters of virtue and profit. Asked by me, O Sanjaya, say which of the parties, when engaged in battle, will perish?'

"Sanjaya said, 'I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me. Bring thou hither, O Ajamida, thy father Vyasa of high vows and thy queen Gandhari. Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me. In their presence, O king, I will tell thee everything about the intensions of Kesava and Partha.'

"Vaisampayana continued, 'Thus addressed, Dhritarashtra caused both Gandhari and Vyasa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipayana endued with great wisdom said, 'Say, O Sanjaya, unto the enquiring Dhritarashtra everything that he desireth to know. Tell him truly all that thou knowest about Vasudeva and Arjuna.'"

SECTION LXVIII

"Sanjaya said, 'Those adorable bowmen, Arjuna and Vasudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will. O lord, the discus owned by Vasudeva, of abundant energy, occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) according to the will of the wielder himself, and it dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pandavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished with an effort and in seeming playfulness the formidable Naraka and Samvara and Kansa and (Sisupala) the chief of Chedis. Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control. Thou askest me repeatedly, O king, about the Pandavas for knowing their strength and weakness. Listen now to all that in brief. If the whole universe be placed on one scale and Janardana on the other, even then Janardana will outweigh the entire universe. Janardana, at his pleasure, can reduce the universe to ashes, but the entire universe is incapable of reducing Janardana to ashes. Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda. And thither where Krishna is, success must be. That soul of all creatures, most exalted of male beings, Janardana, guideth, as if in sport, the entire earth, the firmament, and the heaven. Making the Pandavas the indirect means, and beguiling the whole world. Janardana wisheth to blast thy wicked sons that are all addicted to sin. Endued with divine attributes, Kesava, by the power of his soul causeth the wheel of Time, the wheel of the Universe, and the wheel of the Yuga, to revolve incessantly. And I tell thee truly that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile objects. That great ascetic Hari, though the Lord of the whole Universe, still betaketh himself to work, like a humble labourer that tilleth the fields. Indeed, Kesava beguileth all by the aid of His illusion. Those men, however, that have attained to Him are not deceived.'"

SECTION LXIX

"Dhritarashtra said, 'How hast thou, O Sanjaya, been able to know Madhava as the Supreme Lord of the universe? And how is it that I am unable to know Him as such? Tell me this, O Sanjaya.'

"Sanjaya said, 'Listen, O king! Thou hast no Knowledge, whereas my Knowledge hath suffered no diminution. He that is without Knowledge and is shrouded with the darkness of ignorance, knoweth not Kesava. Aided by my knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the subtle and the Cause; and that He is the Creator of all, but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return.'

"Dhritarashtra said, 'O son of Gavalgana, what is the nature of that Faith which thou hast in Janardana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtle, and the Cause?'

"Sanjaya said, 'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practice the useless virtues (of vows and work without reliance on Him and purity of Soul). Having obtained purity of Soul through Faith, I have known Janardana from the scriptures.

"Dhritarashtra said, 'O Duryodhana, seek thou the protection of Janardana, otherwise called Hrishikesa. O child, Sanjaya is one of our trustiest friends. Seek refuge with Kesava.'

"Duryodhana said, 'If the divine son of Devaki united in friendship with Arjuna, were to slay all mankind, I cannot, even then, resign myself to Kesava.'

"Dhritarashtra said, 'This evil-minded son of thine, O Gandhari, is resolved to sink in misery. Envious, wicked-souled, and vain, he setteth aside the words of all his superiors.'

"Gandhari said, 'Thou covetous wretch that disregardest the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father's words, when struck by Bhimasena, thou wilt bite the dust.'

"Vyasa said, 'Listen to me, O king! Thou, O Dhritarashtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good. He knoweth Hrishikesa,--that ancient and exalted One. If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee. O son of Vichitravirya, subject to wrath and joy, men are entangled in various snares. They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind. The path that is trod by the wise is the only one (that leadeth to Brahma). They that are superior, keeping that path of view, overcome death and reach the goal by it.'

"Dhritarashtra said, 'Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikesa, salvation may be mine.'

"Sanjaya said, 'A man of uncontrolled mind can by no means know Janardana whose soul is under perfect command. The performance of sacrifices without controlling one's senses is even no means to that end. Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstention from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigour; let not thy intellect deviate from true knowledge; and restrain thy heart from worldly temptations that surround it. Learned Brahmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Kesava is not obtainable by men who have not subdued their senses. He that hath subdued his senses, desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of Yaga-absorption.'

SECTION LXX

"Dhritarashtra said, 'I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings.'

"Sanjaya said, 'The auspicious names (of Kesava) have been previously heard by me. Of those I will tell thee as many as I know. Kesava, however, is immeasurable, being above the power of speech to describe. He is called Vasudeva in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting-place of the gods. He is called Vishnu because of his all-pervading nature. He is called Madava, O Bharata, because of his practising as a Muni, concentration of mind on truth and Yoga-absorption. He is called Madhusudana because of his having slain the Asura Madhu, and also because of his being the substance of the twenty-four objects of knowledge. Born of the Sattwata race, he is called Krishna because he uniteth in himself what are implied by the two words Krishi which signifieth 'what existeth' and na which signifieth 'eternal peace'. He is called Pundarikaksha from Pundarika implying his high and eternal abode, and Aksha implying 'indestructible'; and he is called Janardana because he striketh fear into the hearts of all wicked beings. He is called Sattwata, because the attribute of Sattwa is never dissociated from him and also because he is never dissociated from it; and he is called Vrishabhakshana from Vrishabha implying the 'Vedas' and ikshana implying 'eye', the union of the two signifying that the Vedas are his eyes, or the Vedas are the eyes through which he may be seen, That conqueror of hosts is called Aja, or unborn', because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called Damodara because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called Hrishikesa, from Hrishika meaning 'eternal happiness' and Isa meaning 'the six divine attributes', the union signifying one having joy, happiness, and divinity. He is called Mahavahu, because he upholdeth the earth and the sky with his two arms. He is called Adhakshaja, because he never falleth down or suffereth any deterioration, and is called Narayana from his being the refuge of all human beings. He is called Purusottama from Puru implying 'he that createth and preserveth' and so meaning 'he that destroyeth, the union signifying one that createth, preserveth, and destroyeth the universe'. He possesseth a knowledge of all things, and, therefore, is called Sarva, Krishna is always in Truth and Truth is always in him, and Govinda is Truth's Truth. Therefore, he is called Satya. He is called Vishnu because of his prowess, and Jishnu because of his success. He is called Ananta from his eternity, and Govinda from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing the slaughter of the Kurus.'"

SECTION LXXI

"Dhritarashtra said, 'O Sanjaya, I envy those gifted with sight, who will behold before them that Vasudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass; who will give utterance to words that will be listened to with respect by the Bharatas,--words that are auspicious to the Srinjayas, acceptable, by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death; who is full of high resolves, eternal, possessed of unrivalled heroism, who is the bull of the Yadavas and their leader, and who is the slayer and awe-inspirer of all foes, and who is the destroyer of the fame of every enemy? The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party. I put myself in the hand of that Eternal one, that Rishi endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called Arishta furnished with beautiful wings, that destroyer of creatures, that refuge of the universe; that one of a thousand heads, that Creator and Destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the Prime seed, that unborn one, that Eternity's self, that highest of the high, that Creator of the three worlds, that Author of gods, Asuras, Nagas, and Rakshasas, that foremost of all learned persons and rulers of men, that younger brother of Indra.'"

SECTION LXXII

(Bhagwat Yana Parva)

"Janamejaya said, 'When good Sanjaya (leaving the Pandava camp) went back to the Kurus, what did my grandsires, the sons of Pandu, then do? O foremost of Brahmanas, I desire to hear all this. Tell me this, therefore.'

"Vaisampayana said, 'After Sanjaya had gone, Yudhishthira the just, addressed Krishna of the Dasarha race--that chief of all the Sattwatas, saying, 'O thou that art devoted to friends, the time hath come for friends to show their friendship. I do not see any other persons besides thee that can save us in this season of distress. Relying on thee, O Madhava, we have fearlessly asked back our share from Duryodhana who is filled with immeasurable pride and from his counsellors. O chastiser of foes, thou protectest the Vrishnis in all their calamities, do thou now protect the Pandavas also from a great danger, for they deserve thy protection.'

"Divine Krishna said, 'Here am I O mighty-armed one. Tell me what thou desirest to say, for I will, O Bharata, accomplish whatever thou wilt tell me.'

"Yudhishthira said, 'Thou hast heard what the intention is of Dhritarashtra and his own. All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarashtra. Sanjaya is Dhritarashtra's soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarashtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarashtra's command we spent twelve years in the woods and one additional year in concealment, well-believing, O lord, that Dhritarashtra would abide firmly by that pledge of ours. That we did not deviate from our promise is well-known to the Brahmanas who were with us. The covetous king Dhritarashtra, is now unwilling to observe Kshatriya virtues. Owing to affection for his son, he is listening to the counsels of wicked men. Abiding by counsels of Suyodhana, the king, O Janardana, actuated by avarice and seeking his own good, behaveth untruthfully towards us. What can be more sorrowful, O Janardana, than this, that I am unable to maintain my mother and my friends? Having the Kasis, the Panchalas, the Chedis, and the Matsyas, for my allies and with thee, O slayer of Madhu, for my protector, I prayed for only five villages, etc., Avishthala, Vrikasthala, Makandi, Varanavata, with any other, O Govinda, as the fifth;--Grant us, we said, five villages or towns, O sire, where we five may dwell in union, for we do not desire the destruction of the Bharatas.--The wicked-minded son of Dhritarashtra, however, regarding the lordship of the world to be; in him, doth not agree to even that. What can be more sorrowful than this? When a man born and brought up in a respectable family, covereth the possessions of others, that avarice of his destroyeth his intelligence; and intelligence being destroyed, shame is lost; and loss of shame leadeth to diminution of virtue; and loss of virtue bringeth on loss of prosperity, Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brahmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither Rower nor fruits. Even this, O sire, is death to me that kinsmen shun me, as if I were a fallen one like the breath of life quitting 'a dead body. Samvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought--I have no meat for today, what will become of me tomorrow?--It is said that wealth is the highest virtue, and everything depends on wealth. They that have wealth are said to live, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealth not only kill the robbed but destroy also his virtue, profit and pleasure. Some men when overtaken by poverty choose death; others remove from cities to hamlets others retire into the wood; while others, again, become religious mendicants to destroy their lives. Some for the sake of wealth are driven to madness; others for wealth, live under Subjection to their foes; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man's poverty is even more distressful to him than death, for wealth is the sole cause or virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one, who, having once possessed great prosperity and having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pains. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger, he loseth his very senses, and his senses being clouded, be practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth, certainly, O Krishna, to hell., and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom, he is saved. When wisdom is regained, such a man turneth his attention to scriptures; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion against sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act that is sinful. He that is without shame and sense is neither man nor woman. He is incapable of earning religious merit, and is like a Sudra. He that hath shame gratifieth the gods, the Pitris, and even his own self, and by this he obtaineth emancipation, which indeed, is the highest aim of all righteous persons.'

'Thou hast, O slayer of Madhu, seen all this in me with thy own eyes. It is not unknown to thee, how, deprived of kingdom, we have lived these years. We cannot lawfully abandon that prosperity (which had been ours). Our first-efforts will be such that, O Madhava, both ourselves and the Kauravas, united in peace, will quietly enjoy our prosperity. Otherwise, we shall, after slaying the worst of the Kauravas, regain those provinces, although success through bloodshed by destruction of even despicable foes that are related to us so dearly is the worst of all fierce deeds, O Krishna. We have numerous kinsmen, and numerous also are the revered seniors that have taken this or that other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether those practices be sinful or virtuous, any other than the profession of arms would be censurable for us. A Sudra serveth; a Vaisya liveth by trade; the Brahmana have choosen the wooden bowl (for begging), while we are to live by slaughter! A Kshatriya, slayeth a Kshatriya; fishes live on fish; a dog preyeth upon a dog! Behold, O thou of the Dasarha race, how each of these followeth his peculiar virtue. O Krishna, Kali is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of the Yadu's race. Sometimes one man killeth many, sometimes many and united together kill one. A coward may slay a hero, and one unknown to fame may stay a hero of celebrity. Both parties cannot win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and fame is his. Under all circumstances, however, war is a sin. Who in striking another is not himself struck? As regard the person, however, who is struck, victory and defeat, O Hrishikesa, are the same. It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory. He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others and thus the man, O sire, deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna, to life itself. Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janardana, possesseth the heart. He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victor. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow. He that is peaceful, sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room. He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all. Hostilities, waged over so long, cease not; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Kesava, is never neutralised by enmity; on the other hand, it is fomented by enmity, like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or other. They that are engaged in watching for flaws have this vice. Confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots, may lead to good result in the shape of great prosperity, yet such an act is most cruel. The peace that may be brought about by our renouncing the kingdom is hardly different from death, which is implied by the loss of kingdom, in consequence of the design of the enemy and the utter ruin of ourselves. We do not wish to give u the kingdom, nor do we wish to see the extinction of our race. Under these circumstances, therefore, the peace that is obtained through eve humiliation is the best. When these that strive for peace by all means without of course wishing for war, find conciliation fail, war becomes in evitable, and then is the time for the display of prowess. Indeed, when conciliation fails, frightful results follow. The learned have noticed all this in a canine contest. First, there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the fight. In such a contest, O Krishna., the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to avoid disputes with the weak who always bow down. The father, the king, and he that is venerable in year, always deserve regard. Dhritarashtra, therefore, O Janardana, is worthy of our respect and worship. But, O Madhava, Dhritarashtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture? How may we, O Madhava, preserve both our interest and virtue? Whom also, besides thee, O slayer of Madhu, and foremost of men, shall we consult in this difficult affair? What other friend have we, O Krishna, who like thee is so dear to us, who seeketh our welfare so, who is so conversant with the course of all actions, and who is so well-acquainted with truth?'

"Vaisampayana continued, 'Thus addressed, Janardana replied unto Yudhishthira the just, saying, 'I will go to the court of the Kurus for the sake of both of You. If without sacrificing your interests I can obtain peace, O king, an act of great religious merit will be mine, productive of great fruits. I shall then also save from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pandavas and the Dhritarashtras, and, in fact, this entire earth.'

"Yudhishthira said, It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act according to thy words, even if thou advisest him well. All the Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst, If any mischief be done to thee, O Madhava, Jett alone happiness; nothing, not even divinity, nor even the sovereignty over all the gods will delight us.'

"The holy one said, 'I know, O monarch, the sinfulness of Dhritarashtra's son, but by going there we will escape the blame of all the kings of the earth. Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am enraged. If, after all, they do me any injury, then I will consume all the Kurus. Even this is my intention. My going thither, O Partha, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame.'

"Yudhishthira said, 'Do, O Krishna, as it pleaseth thee. Blessed be thou, go then to the Kurus. I hope to behold thee return successful and prosperous. Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly. Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interest from thee. Go thou, there for our good. Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say. Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit. Whether peace is to be established by (apparent) sin or by any other means, O Kesava, speak such words as may prove beneficial to us.'

SECTION LXXIII

"The holy one said, 'I have heard Sanjaya's words and now I have heard thine. I know all about his purposes as also of thyself. Thy heart inclineth to righteousness, whereas their inclination is towards enmity. That which is obtained without war is of great value to thee. A long-life Brahmacharya is not, O lord of earth, the duty of a Kshatriya. Indeed, men of all the four orders have said that a Kshatriya should never subsist on alms; victory or death in battle, hath been eternally ordained by the Creator; even that is the duty of a Kshatriya. Cowardice is not applauded (in a Kshatriya). Subsistence, O Yudhishthira, is not possible by Cowardice, O thou of mighty arms. Display thy prowess, and vanquish, O chastiser of foes, thy enemies. The covetous son of Dhritarashtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope of making his peace with thee. They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withhold thy kingdom. Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarashtra, O chastiser of foes, fulfil thy wishes. This, O son of Pandu, is another proof that they will not make peace with thee. Having pained thee so deeply by making thee put on a Kaupina, they were not stung with remorse. In the very sight of the Grandsire (Bhishma) and Drona and the wise Vidura, of many holy Brahmanas, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice,--thee that are charitable, gentle, self-restrained, virtuous, and of rigid vows was not, O king, ashamed of his vile act. Do not, O monarch, show any compassion for that wretch of such disposition. They deserve death at the hands of all, how much more then of thee, O Bharata? O Bharata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said, 'The Pandavas now have nothing of their own in this wide earth. Their very names and lineage are extinct. In time, which is never-ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements.' While the match at dice was in progress, the wretched Dussasana of most wicked soul, seizing that weeping lady by the hair dragged princess Draupadi, as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her--cow, cow! Restrained by thee, thy brothers of terrible prowess, bound also by the bonds of virtue, did nothing to avenge it; and after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house, weeping with choked voice. The assembled kings with the Brahmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame! He whose character is so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root. The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, therefore, O killer of foes, and hesitate not in the least. It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritarashtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana. And hearing me speak beneficial words, pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul, and as a speaker of truth, while at the same time, they will understand how Duryodhana is actuated by avarice. I will also tell the vice of Duryodhana, before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee sinful, while all the chiefs of the earth will censure the Kurus and Dhritarashtra; and when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclination for war and all their proceedings, I will soon come back, O Bharata, for thy victory. I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up frightful screeches and howls at the approach of dusk. The foremost of elephants and steeds assume horrible shapes; the very fire exhibiteth diverse kinds of terrible hues! This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst! Making ready their weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect everything that thou needest for the impending war. As long as he liveth, Duryodhana will, by no means, be able to give back unto thee. O king, that kingdom of thine which, abounding in prosperity, have before been taken by him at dice!'"

SECTION LXXIV

"Bhima said, 'Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus. Do not threaten them with war. Resenting everything, his wrath always excited, hostile to his own good and arrogant, Duryodhana should not be roughly addressed. Do thou behave towards him with mildness. Duryodhana is by nature sinful of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pandavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not susceptible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose, most difficult. Regardless of the words of even his well-wishers, destitute of virtue, loving falsehood, he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee. Before this, the Kauravas with their son passed their days in cheerfulness, and we also with our friends rejoiced like the younger brother of Indra, with Indra himself. Alas, by Duryodhana's wrath, O slayer of Madhu, the Bharatas will all be consumed, even like forests by fire at the end of the dewy seasons, and, O slayer of Madhu, well-known are those eighteen kings that annihilated their kinsmen, friends, and relatives. Even as, when Dharma became extinct, Kali was born in the race of Asuras flourishing with prosperity and blazing with energy, so was born Udavarta among the Haihayas. Janamejaya among the Nepas, Vahula among the Talajanghas, proud Vasu among the Krimis, Ajavindu among the Suviras, Rushardhik among the Surashtras, Arkaja among the Valihas, Dhautamulaka among the Chinas, Hayagriva among the Videhas, Varayu among the Mahaujasas, Vahu among the Sundaras, Pururavas among the Diptakshas, Sahaja among the Chedis and Matsyas, Vrishaddhaja among the Praviras, Dharana among the Chandra-batsyas, Bigahana among the Mukutas and Sama among the Nandivegas. These vile individuals, O Krishna, spring up, at the end of each Yuga, in their respective races, for the destruction of their kinsmen. So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the Yuga, amongst us the Kurus. Therefore, O thou of fierce prowess, thou shouldst address him slowly and mildly, not in bitter but sweet words fraught with virtue and profit, and discourse fully on the subject so as to attract his heart. All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated. O Vasudeva, act in such a way that we may rather live as strangers to the Kurus than incurring the sin of bringing about the destruction of the whole race should touch them, O Krishna, let the aged Grandsire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritarashtra. Even this is what I say. King Yudhishthira also approveth of this, and Arjuna too is averse to war, for there is great compassion in him.'"

SECTION LXXV

"Vaisampayana said, 'Hearing these words from Bhima, that were fraught with such mildness and that were, as unexpected as if the hills had lost their weight and fire had become cold, Rama's younger brother Kesava of Sura's race and mighty arms, wielding the bow called Saranga, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying, 'At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritarashtra that take delight in the destruction of others. O chastiser of foes, thou dost not steep but wakest the whole night, sitting up face downwards. Thou often utterest frightful exclamation of wrath, indicative of the storm within thy heart. Inflamed with the fire of thy own fury, thou sighest, O Bhima with an unquiet heart, like a flame of fire mixed with smoke. Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load. They, who do not know the cause regard thee as insane. As an elephant breaking into fragments uprooted trees lying on the ground grunteth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under the tread. Here in the region thou takest no delight in company but passest thy time in privacy. Night or day, Nothing pleases thee so much as seclusion. Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes placing thy head between thy two knees, thou continuest in that posture for a long time with closed eyes. At the other times, O Bhima, contracting thy brows frequently and biting thy lips, thou starest fiercely before thee. All this is indicative of wrath. At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath, 'As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around the Meru, so do I swear that I will certainly slay insolent Duryodhana with this mace of mine, and this oath of mine will never be untrue.' How then doth that same heart of thine, O chastiser of foes, now follow the counsels of peace? Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent. Asleep or awake, thou beholdest, O son of Pritha, inauspicious omens. Perhaps, it is this for which thou desirest peace. Alas, like a eunuch, thou dost not display any sign indicative of manliness in thee. Thou art overwhelmed by panic, and it is for this that thy heart is upset. The heart trembleth, thy mind is overwhelmed by despair, thy thighs tremble, and it is for this that thou desirest peace. The hearts of mortals, O Partha, are surely as inconstant as the pods of the Salmali seed exposed to the force of the wind. This frame of thy mind is as strange as articulate speech in kine. Indeed, the hearts of thy brothers are about to sink in an ocean of despair,--like swimmers in the sea without a raft to rescue them. That thou, O Bhimasena, shouldst utter words so unexpected of thee is as strange as the shifting of a hill. Recollecting thy own deeds and the race also in which thou art born, arise, O Bharata, yield not, to grief, O hero, and be firm. Such langour, O repressor of foes, is not worthy of thee, for a Kshatriya never enjoyeth that which he doth not acquire through prowess.'"

SECTION LXXVI

"Vaisampayana said, 'Thus addressed by Vasudeva, the ever-wrathful Bhima, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying, 'O Achyuta, I wish to act in a particular way; thou, however, takest me in quite a different light. That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna. be well-known to thee in consequence of our having lived together for a long time. Or it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Madhava, knowing me to be Bhimasena, could address me with such unbecoming words as thou dost? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might. Although to speak of one's own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might. Behold, O Krishna, these--the firmament and the earth--which are immovable, immense, and infinite, and which are the refuge of, and in which are born these countless creatures. If through anger these suddenly collide like two hills, just I, with my arms, can keep them asunder with all their mobile and immobile objects. Behold the joints of these my mace-like arms. I find not the person who can extricate himself having once come within their grasp. The Himavat, the ocean, the mighty wielder of the thunderbolt himself, viz., the slayer of Vala,--even these three cannot, with all their power extricate the person attacked by me. I will easily trample on the ground under my feet all the Kshatriyas, who will come to battle against the Pandavas. It is not known to thee, O Achyuta, with what prowess I vanquished the kings of the earth and brought them under subjection. If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun thou wilt then know it, O Janardana, in the fierce melee of battle. Thou woundest me with thy cruel words, paining me with the pain of opening a foetid tumour. But know me to be mightier than what I have said of myself of my own accord. On that day, when the fierce and destructive havoc of battle will begin, thou will then see me felling elephants and car-warriors combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors. Thou, as well as others, wilt see me doing all this and grinding down the foremost of combatants. The marrow of my bones hath not yet decayed, nor doth my heart tremble. If the whole world rusheth against me in wrath, I do not yet feel the influence of fear. It is only for the sake of compassion, O slayer of Madhu, that I am for displaying goodwill to the foe. I am far quietly bearing all our injuries, lest the Bharata race be extirpated.'"

SECTION LXXVII

"The holy one said, It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech. I know thy magnanimity of soul, and also thy strength, and thy deeds. It is not for that reason that I reproached thee. O son of Pandu, a thousand times greater will be the benefit conferred by thee on the Pandava's cause than that which thou thinkest thyself to be capable of conferring on it. Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine, that is regarded by all the kings of the earth. The fact, however, is that they can never arrive at the truth, who under the influence of doubt proceed to enquire about the consequences hereafter of virtue and vice, or about the strength and weakness of men. For it is seen that what is the cause of the success of a person's object becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men, capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences, the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then, again, Providential dispensations, such as heat and cold and rain and hunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the act of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the Smritis and the Srutis. Therefore, O son of Pandu, one cannot go on the world without acting. One should, hence, engage in work knowing that one's purpose would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure, nor delighted by success. This, O Bhimasena, was the intended import of my speech. It was not intended by me that victory would be certain in an encounter with the foe. A person, when his mind is upset should not lose his cheerfulness and must yield neither to langour nor depression. It is for this that I spoke to thee in the way I did. When the morrow comes, I will go, O Pandava, to Dhritarashtra's presence. I will strive to make peace without sacrificing your interests. If the Kauravas make peace, then boundless fame will be mine. Your purposes will be achieved, and they also will reap great benefit. If, however, the Kauravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war burthen resteth on thee, O Bhimasena. That burthen should also be borne by Arjuna, while other warriors should all be led by both of you. In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish and not that I myself am not desirous of fighting. It is for this that, hearing thee utter thy intention, I rekindled that thy energy, O Vrikodara.'"

SECTION LXXVIII

"Arjuna said, 'O Janardana, Yudhishthira hath already said what should be said. But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, does not think peace to be easily obtainable either in consequence of Dhritarashtra's covetousness or from our present weakness. Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one's prowess one's purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true. Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still acting against us without reaping the fruits of their acts. Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe. Thou, O hero, art the foremost of all friends of both the Pandavas and the Kurus, even as Prajapati is of both the gods and the Asuras. Accomplish thou, therefore, that which is for the good of both the Kurus and the Pandavas. The accomplishment of our good is not, I believe, difficult for thee. If thou strivest, O Janardana, such is this act that it will be soon effected. As soon as thou goest thither, it will be accomplished. If, O hero, thou purposest to treat the evil-minded Duryodhana in any other way, that purpose of thine will be carried out exactly as thou wishest. Whether it be peace or war with the foe that thou wishest, any wish, O Krishna, that thon mayest entertain, will certainly be honoured by us. Doth not the evil-minded Duryodhana with his sons and kinsmen deserve destruction when, unable to bear the sight of Yudhishthira's prosperity and finding no other faultless expedient, that wretch, O slayer of Madhu, deprived us of our kingdom by the sinful expedient of deceitful dice? What bowman is there, who, born in the Kshatriya order, and invited to combat, turneth away from the fight even if he is sure to die? Beholding ourselves vanquished by sinful means and banished to the woods, even then, thou of the Vrishni race, I thought that Suyodhana deserved death at my hands. What thou, however, O Krishna, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object In view is capable of being effected by either mildness or its reverse. Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without further deliberation. Surely, thou knowest how Draupadi was insulted in the midst of the assembly by Duryodhana of sinful soul and how also we bore it with patience. That Duryodhana, O Madhava, will behave with justice towards the Pandavas is what I cannot believe. Wise counsels will be lost on him like seed sown in a barren soil. Therefore, do without delay what thou, O thou of Vrishni race, thinkest to be proper and beneficial for the Pandavas, or what, indeed, should next be done.'" SECTION LXXIX "The holy one said, 'It shall be, O thou of mighty arms, what thou, O Pandavas, sayest, I will strive to bring about that which would be beneficial to both the Pandavas and the Kurus. Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is perhaps within my power. Behold, the soil is moistened and divested of weeds by human exertion. Without rain, however, O son of Kunti, is never yieldeth crops. Indeed, in the absence of rain some speak of artificial irrigation, as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in consequence of providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the cooperation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential. The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Sakuni and Karna and his brother Dussasana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen. King Yudhishthira the just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishthira's message to him. The sinful Duryodhana of Kuru's race will not, O Bharata, accomplish the objects spoken of by Yudhishthira. If he refuses compliance, he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bharata, of every one since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishthira's prosperity. Many a time, O Partha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishthira the just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything? That grave act also which was ordained in heaven is known to thee, How then, O Partha, can peace be concluded with the foe? What, however, O Pandavas, is capable of being done by either speech or act, will all be done by me. Do not, however, O Partha, expect peace to be possible with the foe. About a year ago, on the occasion of attacking Virata's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all? Believe me, they have been defeated even then when their defeat was resolved by thee. Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time. As regards myself, I am ever obedient to the commands of Yudhishthira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind!'"

SECTION LXXX

"Nakula said, 'Much hath been said, O Madhava, by king Yudhishthira the just who is conversant with morality and endued with liberality, and thou hast heard what hath been said by Falguni also. As regards my own opinion, O hero, thou hast repeatedly expressed it, Hearing first what the wishes of the enemy are and disregarding all, do what thou regardest to be proper for the occasion. O Kesava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion. When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men, cannot stick to the same opinion throughout. While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer necessary, our wishes have become different. O thou of the Vrishni race, while we wandered in the woods, attachment for the kingdom was not so great as now. The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven Akshauhinis hath, through thy grace, O Janardana, been assembled. Beholding these tigers among men, of inconceivable might and prowess, standing equipped for battle armed with weapons, what man is there that will not be struck with fear? Therefore going into the midst of the Kurus, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear. What mortal man is there, of flesh and blood, who would encounter in battle Yudhishthira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself and Rama, O Kesava, and Satyaki of mighty energy. Virata with his sons, Drupada with his allies, and Dhrishtadyumna, O Madhava, and the ruler of Kasi of great prowess and Dhrishtaketu the lord of the Chedis? No sooner wilt thou go there than thou wilt, without doubt, accomplish, O thou of mighty arms, the desired object of king Yudhishthira the just. Vidura, and Bhishma and Drona and Vahlika, these talents, O sinless one, will understand thee when thou wouldst utter words of wisdom. They will solicit that ruler of men, Dhritarashtra and Suyodhana of sinful disposition, with his counsellors, to act according to the advice. When thou, O Janardana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?'"

SECTION LXXXI

"Sahadeva said, 'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act, in such a way that war may certainly happen. Even if the Kauravas express their desire for peace with the Pandavas, still, O thou of Dasarha's race, provoke thou a war with them. Having seen, O Krishna, the princess of Panchala brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana. If, O Krishna, Bhima and Arjuna and king Yudhishthira the just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle.'

"Satyaki said, 'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth. The rage I feel towards Duryodhana can be appeased only by his death. Dost thou not remember the rage thou too hadst felt upon beholding in the woods the distressed Pandavas clad in rags and deer-skins? Therefore, O foremost of men, all the warriors assembled here unanimously subscribe to what the heroic son of Madri, fierce in battle, hath said!'

"Vaisampayana continued, 'At these words of the high-souled Yuyudhana, a leonine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Satyaki, praised him, saying, 'Excellent! Excellent!' And anxious to fight, they all began to express their joy.'"

SECTION LXXXII

"Vaisampayana said, 'Hearing the peaceful words of the king that were fraught with both virtue and profit, king Drupada's daughter Krishna, of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Satyaki, addressed Madhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said, 'O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarashtra with his counsellors robbed the Pandavas, O Janardana. of their happiness. Thou knowest also, O thou of Dasarha's race, what message was privately delivered to Sanjaya by the king. Thou hast also heard all that was said unto Sanjaya. O thou of great effulgence, these words were even these, 'Let only five villages be granted to us, viz., Avishthala, and Vrikasthala, and Makandi, and Varanavata, and for the fifth, any other,--O thou of mighty arms, O Kesava, even this was the message that was to have been delivered to Duryodhana and his counsellors. But, O Krishna, O thou of Dasarha's race, hearing those words of Yudhishthira, endued with modesty and anxious for peace, Suyodhana hath not acted according to them. If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace. The Pandavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhritarashtra host inflamed with rage. When they are no longer amenable to this arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy. Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed Achyuta, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the Pandavas and the Srinjayas. Indeed, even this would become the son of Pritha, and add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race. He that is covetous, whether belonging to the Kshatriya or any other order, save of course a Brahmana, even if most sinful, ought surely to be slain by a Kshatriya, who is true to the duties of his own order. The exception in the case of a Brahmana, O sire, is due to a Brahmana's being the preceptor of all the other orders, as also the first sharer of everything. Persons conversant with the scriptures declare, O Janardana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain. Act thou, therefore, O Krishna, in such a way with the forces of the Pandavas and the Srinjayas, that sin may not touch thee. From excess of confidence in thee, O Janardana, I will repeat what hath been said again and again. Whatever woman, O Kesava, is there on earth like me? I am the daughter of king Drupada, risen from the sacrificial alter. I am the sister of Dhrishtadyumna, thy dear friend, O Krishna. I have by marriage become a lady of Ajamida's race,--the daughter-in-law of the illustrious Pandu. I am the queen of Pandu's sons, who resemble five Indras in splendour. I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally bound to thee, O Krishna, as Abhimanyu himself. Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pandu and in thy life-time. O Kesava, the sons of Pandu, the Panchalas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches. And when the Pandavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee. O Govinda, saying,--Save me, O save me!--Then the illustrious king Dhritarashtra, my father-in-law, said unto me, 'Ask thou any boon, O princess of Panchala. Thou deservest boons and even honour at my hands.' Thus addressed I said, 'Let the Pandavas be free men with their cars and weapons.' Upon this the Pandavas, O Kesava, were freed but only to be exiled into the woods. O Janardana, thou knowest all these sorrows of mine. Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief. Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra. Though such, I was yet forcibly made a slave. Fie to Partha's bowmanship, oh, fie to Bhimasena's might since Duryodhana, O Krishna, liveth for even a moment. If I deserve any favour at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarashtra.'

"Vaisampayana continued, 'Having said this, the beautiful Krishna of eyes that were black in hue and large like lotus leaves, bathed in tears, and walking like a cow-elephant, approached the lotus-eyed Krishna, and taking with her left hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, endued with every auspicious mark, and though gathered into a braid, yet soft and glossy like a mighty snake, spake these words, 'Lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Dussasana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his war like sons will avenge for me in battle. My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kauravas. What peace can this heart of mine know unless I behold Dussasana's dark arm severed from his trunk and pulverised to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a smouldering fire. And now pierced by Bhima's wordy darts that heart cf mine is about to break, for the mighty-armed Bhima now casteth his eye on morality. Uttering these words with voice choked in tears, the large-eyed Krishna began to weep aloud, with convulsive sobs, and tears gushed down her cheeks. And that lady, with hips full and round, began to drench her close and deep bosom by the tears she shed which were hot as liquid fire. The mighty-armed Kesava then spoke, comforting her in these words, 'Soon wilt thou, O Krishna, behold the ladies of Bharata's race weep as thou dost. Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They with whom, O lady, thou art angry, have their kinsmen and warriors already slain. With Bhima and Arjuna and the twins, at Yudhishthira's command, and agreeably to fate, and what hath been ordained by the Ordainer, I will accomplish all this. Their hour having arrived, the sons of Dhritarashtra, if they do not listen to my words, will surely lie down on the earth turned as morsels of dogs and jackals. The mountains of Himavat might shift their site, the Earth herself might spilt into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words can never be futile. Stop thy tears, I swear to thee, O Krishna, soon wilt thou see thy husbands, with their enemies slain, and with prosperity crowning them.'"

SECTION LXXXIII

"Arjuna said, 'Thou art now, O Kesava, the best friend of all the Kurus. Related with both the parties, thou art the dear friend of both. It behoveth thee to bring about peace between the Pandavas and the sons of Dhritarashtra. Thou, O Kesava, art competent and, therefore, it behoveth thee to bring about a reconciliation. O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana, what, indeed, should be said, 'If the foolish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate.'

"The holy one said, 'Yes, I will go to king Dhritarashtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus.'

"Vaisampayana continued, 'The night having passed away, a bright sun arose in the east. The hour called Maitra set in, and the rays of the sun were still mild. The month was (Kaumuda Kartika) under the constellation Revati. It was the season of dew, Autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janardana, the foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding and sweet words of gratified Brahmanas, like Vasava himself hearing the adorations of the (celestial) Rishis,--and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the Sun and Fire. And having touched the tail of a bull and reverently bowed to the Brahmanas, walked round the sacred fire, and cast his eyes on the (usual) auspicious articles placed in view, Janardana recollected Yudhishthira's word and addressed Sini's grandson Satyaki, seated near, saying, 'Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons, offensive and defensive, be placed on it, for Duryodhana and Karna and Suvala's son are all of wicked souls, and foes, however contemptible, should never be disregarded by even a powerful person. Understanding the wishes of Kesava, the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and itself in speed. And it was provided with two wheels that resembled the sun and the moon in lustre. And it bore emblazonments of moons, both crescent and full, and of fishes, animals, and birds and it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated with gems and gold, it was furnished with an excellent flag-staff bearing beautiful pennons. And well-supplied with every necessary article, and incapable of being resisted by the foe, it was covered with tiger-skins, and capable of robbing the fame of every foe, it enhanced the joy of the Yadavas. And they yoked unto it those excellent steeds named Saivya and Sugriva and Meghapushpa and Valahaka, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Garuda, the lord of the feathery creation, came and perched on the flag-staff of that car producing a terrible rattle. And Saurin then mounted on that car, high as the summit of the Meru, and producing a rattle, deep and loud as the sound of the kettle-drum or the clouds and which resembled the celestial car coursing at the will of the rider. And taking Satyaki also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his chariot-wheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as Vasudeva set out, auspicious animals and birds, whirling by the right side, began to follow him, and cranes and peacocks and swans all followed the slayer of Madhu, uttering cries of good omens. The very fire, fed with Homa libations in accompaniment with Mantras, freed from smoke blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vamadeva, and Bhuridyumna and Gaya, and Kratha and Sukra and Kusika and Bhrigu, and other Brahmarshis and celestial Rishis united together, all stood on the right side of Krishna, that delighter of the Yadavas, that younger brother of Vasava. And thus worshipped by those and other illustrious Rishis and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishthira, the son of Kunti, followed him, as also Bhima and Arjuna and those other Pandavas, viz., the twin sons of Madri. And the valiant Chekitana and Dhrishtaketu, the ruler of the Chedis, and Drupada and the king of Kasi and that mighty car-warrior Sikhandin, and Dhrishtadyumna, and Virata with his sons, and the princes of Kekaya also,--all these Kshatriyas followed that bull of the Kshatriya race to honour him. And the illustrious king Yudhishthira the just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons, who never, from desire, or anger, or fear, or purpose of gain committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious mark on his breast. And embracing him the king began to indicate what he was to do.'

"Yudhishthira said, 'That lady who hath brought us from our infancy; who is ever engaged in facts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors who is fond of her sons, bearing for them an affection that knows no bounds; who, O Janardana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyodhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Madhava, however undeserving of woe herself, hath on our account endured countless sufferings,--should be asked about her welfare-Salute and embrace, and, oh, comfort her over and over, overwhelmed with grief as she is on account of her sons by talking of the Pandavas. Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her father-in-law, and suffering hath been her position. Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly. But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the Anartas, though afflicted with sorrow on account of her sons. O glorious Krishna, salute her for me, the Kuru king Dhritarashtra also, and all those monarchs who are senior to us in age, and Bhishma, and Drona, and Kripa, and king Vahlika, and Drona's son and Somadatta, and in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality,--should all, O slayer of Madhu, be embraced by thee!' Having in the presence of the kings, said these words unto Kesava, Yudhishthira, with Krishna's permission, came back having at first walked round him. Then Arjuna, proceeding a few steps, further said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Dasarha's race, 'It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honouring thee, they honestly give us what we demand, then, O mighty armed one, they would please me greatly and would themselves escape a terrible danger. If, however, Dhritarashtra's son, who always adopts improper means, acts otherwise, then I shall surely, O Janardana, annihilate the Kshatriya race.'

"Vaisampayana continued, 'When Arjuna said these words, Vrikodara was filled with delight. And that son of Pandu continually quivered with rage; and while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya's words, he set forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addressed Kesava then and informed him of his resolution. Arjuna with Janardana's permission, came back, having first embraced him. And after all the kings had desisted following him, Janardana set out with a cheerful heart on his car drawn by Saivya, Sugriva, and others. And those steeds of Vasudeva, urged by Daruka, coursed onwards, devouring the sky and drinking the road. And on his way Kesava of mighty arms met with some Rishis blazing with Brahmic lustre, standing on both sides of the road, And soon alighting from his car, Janardana saluted them reverently. And worshipping them duly, he enquired of them, saying, 'Is there peace in all the world? Is virtue being duly practised? And the other three orders obedient to the Brahmanas? And having duly worshipped them, the slayer of Madhu again said, 'Where have ye been crowned with success? Whither would ye go, and for what object? What also shall I do for yourselves? What has brought your illustrious selves down on the earth?' Thus addressed, Jamadagni's son, the friend of Brahma--that lord of both gods and Asuras,--approached Govinda the slayer of Madhu, embraced him, and said, 'The celestial Rishis of pious deeds, and Brahmanas of extensive acquaintance with the scriptures, and royal sages, O Dasarha, and venerable ascetic,--these witnesses, O illustrious one, of the former feats of gods and Asuras,--are desirous of beholding all the Kshatriyas of the earth assembled from every side as also the counsellors sitting in the assembly, the kings, and thyself the embodiment of truth, O Janardana. O Kesava, we will go thither for beholding that grand sight. We are also anxious, O Madhava, to listen to those words fraught with virtue and profit, which will be spoken by thee, O chastiser of foes, unto the Kurus in the presence of all the kings. Indeed, Bhishma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yadavas,--Ye all will be assembled together in conclave! We desire, O Madhava, to hear the excellent, truthful, and beneficial words that thou wilt utter and they also, O Govinda. Thou art now informed of our purpose, O thou of mighty arms. We will meet thee again. Go thither safely, O hero. We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might.'"

SECTION LXXXIV

"Vaisampayana said, 'O smiter of foes, when Devaki's son of mighty arms set out (for Hastinapura), ten mighty car-warriors, capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance.'

"Janamejaya said, 'How did the illustrious slayer of Madhu, of Dasarha's race, proceed on his journey? And what omens were seen when that hero set out?'

"Vaisampayana continued, 'Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastinapura). Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear! The seven large rivers including the Sindhu (Indus) though flowing eastwards then flowed in opposite directions. The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water-vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal nor the subsidiary points of the horizon could, O king, be distinguished. Loud roars were heard in the sky without any being being visible from whom these could emanate. This wonderful phenomenon, O king, was noticed all over the country. A south-westerly wind, with the harsh rattle of the thunder, uprooting trees by the thousands, crushed the city of Hastinapura. In those places, however, O Bharata, through which he of Vrishni's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragrant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brahmanas by thousands glorified that giver of wealth with (laudation) and worshipped him with dishes of curds, ghee, honey, and presents of wealth. The very women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero, devoted to the welfare of all creatures. He then came upon a delightful spot called Salibhavana which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in bees, and picturesque to the eye, and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bharatas and therefore free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the citizens of Upaplavya, coming out of their town, stood together on the way, desirous of beholding Krishna. And beholding that illustrious one resembling a blazing fire arrived at the spot, they worshipped him who deserved their worship with all the honours of a guest arrived in their abode. When at last that slayer of hostile heroes, Kesava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Daruka also, setting the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After this was done, the slayer of Madhu said, 'Here must we pass the night for the sake of Yudhishthira's mission. Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. Amongst the Brahmanas, O king, that resided in the village, they that were of noble and high descent, modest, and obedient to the injunctions of the Vedas in their conduct, approached that illustrious chastiser of foes, Hrishikesa, and honoured him with their benedictions and auspicious speeches. And having honoured him of Dasarha's race that deserveth honour from every one, they placed at the disposal of that illustrious person their houses, abounding in wealth. Saying unto them--'Enough'--the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their house, he returned in their company to his own (tent). And feeding all the Brahmanas with sweet-meats and himself taking his meals with them, Kesava passed the night happily there.'"

SECTION LXXXV

"Vaisampayana said, 'Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarashtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma and Dorna and Sanjaya and the illustrious Vidura, said these words unto Duryodhana and his counsellors, 'O scion of Kuru's race, strange and wonderful is the news that we hear. Men, women and children, are talking of it. Others are speaking of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people and discussing it. All say that Dasarha of great prowess will come hither for the sake of Pandavas. The slayer of Madhu is, by all means, deserving of honour and worship at our hands. He is the Lord of all creatures, and on him resteth the course of every thing in the universe. Indeed, intelligence and prowess and wisdom and energy, all reside in Madhava. Worthy of honour at the hands of all righteous persons he is the foremost of all men, and is, indeed, eternal Virtue. If worshipped he is sure to bestow happiness; and if not worshipped fie is sure to inflict misery. If that smiter of foes, Dasarha be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make without loss of time every arrangement for his reception. Let pavilions be set up on the road, furnished with every object of enjoyment. O mighty-armed son of Gandhari, make such arrangements that he may be gratified with thee. What doth Bhishma think in this matter?' At this, Bhishma and others, all applauding those words of king Dhritarashtra, said,--'Excellent.' King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. Many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse qualities, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly beautiful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were god-like and much above the capacity of human beings, king Duryodhana informed Dhritarashtra of the same. Kesava, however, of Dasarha's race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds.'"

SECTION LXXXVI

"Dhritarashtra said, 'O Vidura, Janardana hath set out from Upaplavya. He is now staying at Vrikasthala and will come here tomorrow. Janardana is the leader of the Ahukas, the foremost person amongst all the members of the Sattwata race, is high-souled, and endued with great energy and great might. Indeed, Madhava is the guardian and protector of the Prosperous kingdom of Vrishnis and is the illustrious Great-Grandsire of even the three worlds. The Vrishnis adore the wisdom of the intelligent Krishna, even as the Adityas, the Vasus, and the Rudras adore the wisdom of Vrihaspati. O virtuous one, I will in thy presence, offer worship unto that illustrious scion of Dasarha's race. Listen to me about that worship. I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform colour and of the Vahlika breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of ploughs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the complexion of gold, all virgins, and man-servants I will give him as, many. I will give him eighteen thousand woolen blankets soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer-skins brought from China and other things of the kind that may be worthy of Kesava. I will also give him this serene gem of the purest rays that shines day and night, for Kesava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen Yojanas a day, I will also give him. I will place before him every-day-provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, having their person well-adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to receive the illustrious Kesava. And the beautiful girls that will go out of the town for receiving Janardana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu wit h as much respect and devotion as they show when casting their eyes on the morning sun. Let the canopy all round, at my command, be crowded with pendants and banners, and let the road, by which Kesava will come, be well-watered and its dusts removed. Let Dussasana's abode, which is better than Duryodhana's, be cleansed and well-adorned without delay. That mansion consisting of many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, are deposited. Let all that scion of the Vrishni race deserves be given unto him.'"

SECTION LXXXVII

"Vidura said, 'O monarch, O best of men, thou art respected by three worlds. Thou, O Bharata, art loved and regarded by every body. Venerable in year as thou art, what thou wilt say at this age cap never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm. Thy subjects, O king, are well-assured that, like characters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently. O monarch, every one is honoured and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine. Oh, adopt sincerity of behaviour. Do not from folly, cause a wholesale destruction of thy sons, grandsons, friends, kinsmen, and all that are dear to thee. It is much, O king, that thou wishes to give unto Kesava as thy guest. Know, however, that Kesava deserves all this and much more, aye, the whole earth itself. I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him. O giver of great wealth, all this betrays only deception, falsehood, and insincerity. By the external acts, O king, I know thy secret purpose. The five Pandavas, O king, desire only five villages. Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace. Thou seekest to make the mighty-armed hero of Vrishni's race thy own by means of thy wealth; in foot, by this means, thou seekest to separate Kesava from the Pandavas. I tell thee, however, that thou art unable, by wealth, or attention, or worship, to separate Krishna from Dhananjaya. I know magnanimity of Krishna; I know firm devotion of Arjuna towards him, I know that Dhananjaya, who is Kesava's life, is incapable of being given up by the latter. Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janardana will not accept any other hospitality or set his eyes on any other thing. Offer him, however, O king, that hospitality which is the most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janardana. Give unto Kesava, O king, that object in expectation of which, from desire of benefiting both parties, he cometh to the Kurus. Kesava desires peace to be established between thee and Duryodhana on one side and the Pandavas on the other. Follow his counsels, O, monarch. Thou art their father, O king, and the Pandavas are thy sons. Thou art old, and they are children to thee in years, behave as father towards them, that are disposed to pay thee filial regard."

SECTION LXXXVIII

"Duryodhana said, 'All that Vidura hath said about Krishna, hath indeed, been truly said; for Janardana is greatly devoted to the Pandavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janardana ought never to be bestowed upon him. Kesava is, of course, not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him. It is well-known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king, to give him anything now, for war having been decided upon, it should never be put off by hospitality.'

"Vaisampayana. continued, 'Hearing these words of his, the Grandsire of the Kurus spoke these words unto the royal son of Vichitravirya, 'Worshipped or not worshipped, Janardana never becometh angry. None, however, can treat him with disrespect, for Kesava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power. Do without hesitation what Krishna of mighty arms sayeth and bring about peace with the Pandavas through Vasudeva as the means. Truly Janardana, possessed of virtuous soul, will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him.'

"Duryodhana said, 'O Grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pandavas. Listen, this, indeed, is a great resolution which I have formed. I will imprison Janardana who is the refuge of the Pandavas. He will come here tomorrow morning; and when he is confined, the Vrishnis and the Pandavas, aye, the whole earth, will submit to me. What may be the means for accomplishing it, so that Janardana may not guess our purpose, and so that no danger also may overtake us, it behoveth thee to say.'

"Vaisampayana continued, 'Hearing these fearful words of his son about imprisoning Krishna, Dhritarashtra, with all his counsellors, was very much pained and became deeply afflicted. King Dhritarashtra then spoke those words unto Duryodhana, 'O ruler of men, never say this again, this is not immemorial custom. Hrishikesa cometh here as an ambassador. He is, besides, related to and is dear to us. He hath done us no wrong; how then doth he deserves imprisonment?'

"Bhishma said, 'This wicked son of thine, O Dhritarashtra, hath his hour come. He chooseth evil, not good, though entreated by his well-' wishers. Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny path setting at naught the words of his well-wisher. This exceedingly wicked son of thine with all his counsellors coming in contact with Krishna of unstained acts, will be destroyed in a moment. I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue.'

'Having said this, that aged chief of the Bharata race, Bhishma of unbaffled prowess, inflamed with rage rose and left that place.'"

SECTION LXXXIX

"Vaisampayana said, 'Rising up (from his bed) at day-dawn, Krishna went through his morning rites, and taking leave of the Bharatas, set out for the city (of the Kurus). Ana all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhartarashtras except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands, O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikesa. And meeting on the way Bhishma of spotless deed, and Drona, and Dhritarashtra's sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems. And, O king, O bull of the Bharata race, on that occasion no one,--man, woman, or child,--remained in doors, so eager were the citizens for beholding Vasudeva. And all the citizens came out and lined the streets and bent their heads down to the ground singing eulogies in his honour, O king, when Hrishikesa entered the city and passed through it. And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vasudeva's steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarashtra's ash-coloured palace which was enriched with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Kesava, came upon the royal son of Vichitravirya. And upon that son of Dasarha's race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma, Kripa and Somadatta, and king Vahlika also,--all stood up for honouring Janardana. And the Vrishni hero, having approached king Dhritarashtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them according to established usage, Madhava the slayer of Madhu, greeted the other kings according to their seniority in years. And Janardana then accosted the illustrious Drona and his son, and Vahlika, and Kripa, and Somadatta. And there in that chamber Jay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarashtra's request, Achyuta took that seat; and the priests of Dhritarashtra duly offered Janardana a cow, honey and curds and water. And after the rites of hospitality were over, Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honoured and worshipped by Dhritarashtra, came out with the king's permission. And Madhava having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura; and Vidura, having approached Janardana of Dasarha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said, 'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner Soul of all embodied creatures.' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda, the slayer of Madhu, about the welfare of Pandavas. And that scion of Dasarha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowing that Vidura was loved by the Pandavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pandavas), and wise, began to tell him everything in detail about the doings of the sons of Pandu.'"

SECTION XC

"Vaisampayana said, 'Janardana, the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt, Pritha. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni's race, the companion of those mighty children of hers, the tears of Pritha flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Pritha, with a woe-begone face and voice choked with tears addressed him, saying. They, who, from their earliest years have always waited with reverence on their superiors; they, who, in friendship are attached to one another; they, who, deprived deceitfully of their kingdom had gone to seclusion, however worthy of living in the midst of friends and attendants,--they, who have subjugated both wrath and joy, are devoted to Brahman's, and truthful in speech,--those children of mine, who, abandoning kingdom and enjoyments and leaving my miserable self behind, had gone to the woods, plucking the very roots of my heart,--those illustrious sons of Pandu, O Kesava, who have suffered woe however undeserving of it,--how, alas, did they live in the deep forest abounding with lions and tigers and elephants? Deprived in their infancy of their father, they were all tenderly brought up by me. How, also, did they live in the mighty forest, without seeing both their parents? From their infancy, O Kesava, the Pandavas were aroused from their beds by the music of conchs and drums and flutes. That they who while at home, used to sleep in high palatial chambers on soft blankets and skins of the Runku deer and were waked up in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels and the music of conchs and cymbals in accompaniment with the notes of flutes and lyres,--who, adored at early dawn with sacred sounding hymns uttered by Brahmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order, as a return for the homage the latter received,--that they, O Janardana, could sleep in the deep woods resounding with the shrill and dissonant cries of beasts of prey can hardly be believed, undeserving as they were of so much woe. How could they, O slayer of Madhu, who were roused from their beds by music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chanted by bards and professional reciters,--alas, how could they be waked in the deep woods by the yells of wild beasts? He that is endued with modesty, is firm in truth, with senses under control and compassions for all creatures,--he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Mandhatri Yayati and Nahusha and Bharata and Dilip and Sivi the son of Usinara and other royal sages of old, he that is endued with an excellent character and disposition, he that is conversant with virtue, and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath no enemy,--Oh, how is that Yudhishthira of virtuous soul, and of complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pandu, he that always doth good to his brothers and is, therefore, dear to them all, he, O slayer of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavasas, of Hidimva, and of Vaka, he that in prowess is equal unto Sakra, and in might unto the Wind-god, he that is terrible, and in wrath is equal unto Madhava himself, he that is the foremost of all smiters,--that wrathful son of Pandu and chastiser of foes, who, restraining his rage, might, impatience, and controlling his soul, is obedient to the commands of his elder brother,--speak to me, O Janardana, tell me how is that smiter of immeasurable valour, that Bhimasena, who in aspect also justifies his name--that Vrikodara possessing arms like maces, that mighty second son of Pandu? O Krishna, that Arjuna of two arms who always regardeth himself as superior to his namesake of old with thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pandu who in the use of weapons is equal unto king Kartavirya, in energy unto Aditya, in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself,--he, by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire, blazing with effulgence,--he, whose strength of arms is always adored by the Pandavas,--that son of Pandu, who is the foremost of all car-warriors and whose prowess is incapable of being frustrated,--he, from an encounter with whom in battle no foe ever escapeth with life,--he, O Achyuta, who is the conqueror of all, but who is incapable of being conquered by any,--he, who is the refuge of the Pandavas like Vasava of the celestials,--how, O Kesava, is that Dhananjaya now, that brother and friend of thine? He that is compassionate to all creatures, is endued with modesty and acquainted with mighty weapons, is soft and delicate and virtuous,--he that is dear to me,--that mighty bowman Sahadeva, that hero and ornament of assemblies,--he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit, whose brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-behaved son of mine,--tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Madri, who always waiteth submissively on his elder brothers and so reverentially on me. He that is delicate and youthful in years, he that is brave and handsome in person,--that son of Pandu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body,--he that is conversant with various modes of warfare,--he that is endued with great strength and is a mighty bowman,--tell me, O Krishna, whether that dear child of mine, Nakula, who was brought up in luxury, is now well in body and mind? O thou of mighty arms, shall I ever behold again Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe? Behold, O hero, I am alive today, even I, who could know peace by losing sight of Nakula for the short space of time taken up by a wink of the eye. More than all my sons, O Janardana, is the daughter of Drupada dear to me. High-born and possessed of great beauty, she is endued with every accomplishment. Truthful in speech, she chose the company of her lords, giving up that of her sons, Indeed, leaving her dear children behind, she followeth the sons of Pandu. Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter. I have not for fourteen long years, O chastiser of foes, beheld the princess of Panchala, that daughter-in-law of mine' who herself hath been a prey to constant anxiety on account of her children, whom she hath not seen for that period. When Drupada's daughter endued with such a disposition, doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts. When I remember the forcible dragging of Draupadi to the assembly, then neither Vibhatsu nor Yudhishthira, nor Bhima, nor Nakula, nor Sahadeva, becometh an object of affection to me. Never before had a heavier grief been mine than what pierced my heart when that wretch Dussasana, moved by wrath and covetousness, dragged Draupadi, then in her flow, and therefore clad in a single raiment, into the presence of her father-in-law in the assembly and exposed her to the gaze of all the Kurus. It is known that amongst those that were present, king Vahlika, Kripa, Somadatta, were pierced with grief at this sight, but of all present in that assembly, it was Vidura whom I worship. Neither by learning, nor by wealth doth one become worthy of homage. It is by disposition alone that one becomes respectable, O Krishna, endued with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears) adorns the whole world.'

"Vaisampayana continued, 'Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Pritha gave expression to all her diverse griefs. And she said, 'Can gambling and the slaughter of deer, which, O chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pandavas? The thought consumeth, O Kesava, that being dragged into the presence of all the Kurus in their assembly by Dhritarashtra's sons, insults worse than death were heaped on Krishna, O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness,--these and various other griefs, O Janardana, have been mine. Nothing could be more painful to me or to my sons themselves, O Madhava, than that they should have had to pass a period of concealment, shut up in a stranger's house. Full fourteen years have passed since the day when Duryodhana first exited my sons. If misery is destructive of fruits of sins, and happiness is dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery. I never made any distinction between Dhritarashtra's sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pandavas safely come out of the present strife with their foes slain, and the kingdom recovered by them. The Pandavas themselves have observed their vow with such truthfulness sticking to Dharma that they are incapable of being defeated by their enemies. In the matter of my present sorrows, however, I blame neither myself nor Suyodhana, but my father alone. Like a wealthy man giving away a sum of money in gift, my father gave me away to Kuntibhoja. While a child playing with a ball in my hands, thy grandfather, O Kesava, gave me away to his friend, the illustrious Kuntibhoja. Abandoned, O chastiser of foes, by my own father, and my father-in law, and afflicted with insufferable woes, what use, O Madhava, is there in my being alive? On the night of Savyasachin's birth, in the lying-in-room, an invisible voice told me, 'This son of thine will conquer the whole world, and his fame will reach the very heavens. Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhanajaya will, with his brothers, perform three grand sacrifices.' I do not doubt the truth of that announcement. I bow unto Dharma that upholds the creation. If Dharma be not a myth, then, O Krishna, thou wilt surely achieve all that the invisible voice said. Neither the loss of my husband, O Madhava, nor loss of wealth, nor our hostility with the Kurus ever inflicted such rending pains on me as that separation from my children. What peace can my heart know when I do not see before me that wielder of Gandiva, viz., Dhananjaya, that foremost of all bearers of arms? I have not, for fourteen years, O Govinda, seen Yudhishthira, and Dhananjaya, and Vrikodara. Men perform the obsequies of those that are missed for a long time, taking them for dead. Practically, O Janardana, my children are all dead to me and I am dead to them.

'Say unto the virtuous king Yudhishthira, O Madhava, that-Thy virtue, O son, is daily decreasing. Act thou, therefore, in such a way that thy religious merit may not diminish. Fie to them that live, O Janardana, by dependence on others. Even death is better than a livelihood gained by meanness. Thou must also say unto Dhananjaya and the ever-ready Vrikodara that--The time for that event is come in view of which a Kshatriya woman bringeth forth a son. If you allow the time slip without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible. And if contempt touches you, I will abandon you for ever. When the time cometh, even life, which is so dear, should be laid down, O foremost of men, thou must also say unto Madri's sons that are always devoted to Kshatriya customs.--More than life itself, strive ye to win objects of enjoyment, procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya customs. Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pandu,--Tread thou the path that may be pointed out to thee by Draupadi. It is known to thee, O Kesava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods. That was a great insult offered unto them, viz., that their wife Krishna, having been dragged into the assembly was addressed in such humiliating terms by Dussasana and Karna. Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and his allies. The loss of kingdom did not grieve me; the defeat at dice did not grieve me. That the illustrious and beautiful princess of Panchala was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most. What, O Krishna, could be a greater grief to me? Alas, ever devoted to Kshatriya customs and endued with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none. O slayer of Madhu, having thee and that foremost of all mighty persons, Rama, and that mighty car-warrior Pradyumna for me and my children's protectors and having, O foremost of men, my sons the invincible Bhima and the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange!'

"Vaisampayana continued, 'Thus addressed by her, Sauri the friend of Partha, then comforted his paternal aunt, Pritha, afflicted with grief on account of her sons. And Vasudeva said, 'What woman is there, O aunt, in the world who is like thee? The daughter of king Surasena, thou art, by marriage, admitted into Ajamida's race. High-born and highly married, thou art like a lotus transplanted from one mighty lake into another. Endued with every prosperity and great good fortune, thou wert adored by thy husband. The wife of hero, thou hast again given birth to heroic sons. Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery. Overcoming sleep and langour, and wrath and joy, and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness, which, as heroes, should by theirs. Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses such as satisfy only the low and the mean, always pursue that happiness which as heroes they should. Nor are they satisfied like little men having mean desires. They that are wise enjoy or suffer the same of whatever enjoyable or sufferable, Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dullness, without excitement of any kind. They, however, that are superior, desire either the acutest of human suffering or the highest of all enjoyments that is given to man. The wise always delight in extremes. They find no pleasure betwixt; they regard the extreme to be happiness, while that which lies between is regarded by them as misery. The Pandavas with Krishna saluteth thee through me. Representing themselves to be well, they have enquired after thy welfare. Thou wilt soon behold them become the lords of the whole world, with their foe slain, and themselves invested with prosperity.'

'Thus consoled by Krishna, Kunti, afflicted with grief on account of her sons, but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janardana, saying, 'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as proper to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile. I know, O Krishna, what the power of thy truth and of thy lineage is. I know also what judgment and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends. In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities. Thou art the great Brahma, and everything rests on thee. What, therefore, thou hast said must be true.'

"Vaisampayana continued, 'Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion.'"

SECTION XCI

"Vaisampayana said, 'With Pritha's leave and having walked round her, the chastiser of foes, Govinda, also called Sauri, went to Duryodhana's palace that was furnished with great wealth, adorned with beautiful seats, and was like unto the abode of Purandara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards in succession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth in splendour. And he there beheld Dhritarashtra's son of mighty arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Dussasana and Karna and Sakuni, the son of Suvala, seated on their respective seats by the side of Duryodhana. And on that scion of Dasarha's race entering the court, Dhritarashtra's son of great fame rose up from his seat with his counsellors for honouring the slayer of Madhu. And Kesava then greeted Dhritarashtra's sons and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni's race then took his seat on a beautiful seat made of gold and overlaid with carpet embroidered with gold. And the Kuru king then offered unto Janardana a cow, and honey and curds and water, and placed at his service palaces and mansions and the whole kingdom. And then the Kauravas, with all the kings there present, worshipped Govinda on his seat and resembling the sun himself in splendour. The worship being over, king Duryodhana invited him of Vrishni's race--that foremost of victors--to eat at his house, Kesava, however did not accept the invitation. The Kuru king Duryodhana seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Kesava, then said, 'Why, O Janardana, dost thou not accept the diverse kinds of viands and drinks, robes and beds that have all been prepared and kept ready for thee? Thou hast granted aid to both sides; thou art engaged in the good of both parties. Thou art again the foremost of Dhritarashtra's relations and much loved by him. Thou, O Govinda, also knowest fully, and all things in details, both religion and profit. I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal.'

"Vaisampayana continued, 'The high-souled Govinda, of eyes like lotus leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons,--words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying, 'Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bharata, after my mission becomes successful, thou mayest entertain me and my attendants.' Thus answered, Dhritarashtra's son again said unto Janardana, It behoveth thee not, O Kesava, to behave towards us in this way, Whether thou becomest successful, or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us. It seems, however, that all our efforts. O thou of Dasarha's race, are fruitless. Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship. With thee, O Govinda, we have no hostility, no war. Therefore, on reflection, it will seem to thee that words such as these scarcely become thee.'

"Vaisampayana continued, 'Thus addressed by the king, Janardana of Dasarha's race, casting his eyes on Dhritarashtra's son and ah his counsellors, replied, saying, 'Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue. One taketh another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress. Without any reason, O king, thou hatest, from the moment of their birth, thy dear and gentle brothers,--the Pandavas--endued with every virtue. This unreasonable hatred of thine for the sons of Pritha ill becometh thee. The sons of Pandu are all devoted to virtue. Who, indeed, can do them the least injury? He that hateth them, hateth me; he that loveth them, loveth me. Know that the virtuous Pandavas and my own self have but a common soul. He, who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality, is regarded as the vilest of men. That wrathful wretch of every good quality, is regarded as the vilest of men. That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long. He, on the other hand, who, by good offices, winneth over persons endued with good qualities, even if he beareth aversion of them within his heart, enjoyeth prosperity and fame for ever and ever. Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me. The food supplied by Vidura alone, should, I think, be eaten by me.'

'Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Kesava of mighty arms then came out of that blazing palace of Dhritarashtra's son. And the high-souled Vasudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vahlika, and many of the Kauravas. And the Kauravas that came there addressed Madhava, the heroic slayer of Madhu, saying, 'O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them.'

'The slayer of Madhu, of mighty energy, answered them saying, 'Ye may go away. I am much honoured by these your offers.' And after all the Kurus had gone away, Vidura, with great care entertained that unvanquished hero of Dasarha's race with every object of desire. And Kunti then placed before the illustrious Kesava clean and savoury food in abundance. Therewith the slayer of Madhu first gratified the Brahmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brahmanas conversant with the Vedas, and then with his attendants, like Vasava in the midst of the Marutas, he dined on what remained of the clean and savoury food supplied by Vidura.'"

SECTION XCII

"Vaisampayana said, 'After Kesava had dined and been refreshed, Vidura said unto him during the night, 'O Kesava, this advent of thine hath not been a well judged one, for, O Janardana, Dhritarashtra's son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others, though himself desirous of honours, and disobeyeth the commands of the aged. He is, O Madhava, a transgressor of the scriptures, ignorant, and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good. His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends. Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and Jayadratha, and, therefore, he never setteth his heart on peace, O Janardana. Dhritarashtra's sons, with Karna, firmly believe that the Pandavas are incapable of even looking at Bhishma, Drona, and other heroes, not to speak of fighting against them. The foolish Duryodhana of limited sight, having assembled a huge army regardeth, O slayer of Madhu, that his purposes are already achieved. The foolish son of Dhritarashtra hath arrived at the conclusion that Karna, single-handed, is competent to vanquish his foes. He will, therefore, never make peace. Thou, O Kesava, desirest to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarashtra have come to the conclusion that they would not give unto the Pandavas what, indeed, the latter have a right to. With those that are so resolved thy words will certainly prove vain. Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath for nothing, like a singer before the deaf. As a Brahmana before a conclave of Chandalas, thy words, O Madhava, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence. Foolish, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayest speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of these wicked-minded wretches seated together. It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good advice thou mayest place before them. He hath mustered a strong force, O Madhava, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayest offer. The sons of Dhritarashtra, O Janardana, are inspired with the firm belief that at present Indra himself, at the head of all the celestials, is incapable of defeating them in battle. Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulses of lust and wrath. Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all fears dispelled, regardeth the whole earth to have already been subjugated by him. Indeed, Dhritarashtra's son coveteth extensive empire on the earth without any rivals. Peace, therefore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his. Alas, the destruction on the earth seems to be at hand for the sake of Duryodhana, for, impelled by fate, the kings of the earth, with all the Kshatriya warriors, have assembled together, desirous of battling with the Pandavas? All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee. Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarashtra's sons. Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pandavas. O hero of Dasarha's race, it doth not commend itself to me that thou shouldst enter into their midst. How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence. O Madhava, the love I bear to thee is equal to that I bear to the sons of Pandu. I say, therefore, these words to thee from my affection, regard, and friendship for thee. What need is there in expressing to thee the delight that has been mine at sight of thy persons, for, thou, O thou of eyes like lotus, art the inner Soul of all embodied creatures.'"

SECTION XCIII

"The holy one said, 'That, indeed, which should be said by a person of great wisdom: that, indeed, which should be said by one possessed of great foresight; that indeed, which should be said by one like thee to a friend like me; that indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father and mother-like, unto me. That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my coming. Well knowing the wickedness of Dhritarashtra's son and the hostility of the Kshatriyas that have sided with him. I have still, O Vidura, come to the Kurus. Great will be the merit earned by him who will liberate from the meshes of death the whole earth, with her elephants, cars and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture, that if a person having intended mentally to commit a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle. That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity. Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarashtra's son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity. I will, therefore, sincerely endeavour to bring about the good of Dhritarashtra's sons and of the Pandavas, as also of all the Kshatriyas on the face of the earth. If while endeavouring to bring about the good (of my friends), Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience, and a true friend is one who assumeth the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent, still Krishna did not make any attempt to restrain the angry Kurus and the Pandavas from slaughtering one another I have come here. Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the censure of all the kings. If after listening to my auspicious words, fraught with virtue and profit, the foolish Duryodhana accept them not, he will only invite his fate. If without sacrificing the interests of the Pandavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death. If the sons of Dhritarashtra reflect coolly on the words I shall utter--words fraught with wisdom, consistent with righteousness, and possessed of grave import,--then that peace which is my object will be brought about and the Kauravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth; united together, are no match for me, like a herd of deer incapable of standing before an enraged lion.'

"Vaisampayana continued, 'Having said these words, that bull of the Vrishni race and delighter of Yadavas, then laid himself down on his soft bed for sleep.'"

SECTION XCIV

"Vaisampayana said, 'In such conversation between those two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of the illustrious Vidura, who had been listening to the varied conversation of Krishna fraught with virtue, profit, and desire, and made up of delightful words and syllables of agreeable import; and also those of Krishna himself, of 'immeasurable prowess, listening to discourses equal in style and character. Then, at early dawn a band of choristers and bards gifted with melodious voices, awoke Kesava with sweet sounds of conchs and cymbals. And rising from bed, Janardana of Dasarha's race, that bull amongst all the Sattwatas, went through all the customary acts of the morning. And having cleansed himself by a bath, recited the sacred Mantras and poured libations of clarified butter on the sacrificial fire. Madhava decked his person and began to worship the rising sun. And while the unvanquished Krishna of Dasarha's race was still engaged in his morning devotions, Duryodhana and Suvala's son Sakuni came to him and said, 'Dhritarashtra is seated in his court, with all the Kurus headed by Bhishma and with all the kings of the earth. They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Sakra himself,--thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janardana, that chastiser of foes, summoning a number of Brahmanas, made them presents of gold and robes and kine and steeds.

And after he had thus given away much wealth and taken his seat, his driver (Daruka) came and saluted that unvanquished hero of Dasarha's race. And Daruka soon returned with his master's large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornament and producing a rattle, deep as the rumbling of the mighty masses of clouds, was ready, the high-souled Janardana, that delighter of all the Yadavas, walking round the sacred fire and a band of Brahmanas, and putting on the gem known by the name of Kaustubha, and blazing with beauty, surrounded by the Kurus, and well-protected by the Vrishnis, mounted on it. And Vidura, conversant with all the precepts of religion, followed on his own car that scion of Dasarha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and Suvala's son Sakuni also, on one car followed Krishna, that chastiser of foes. And Satyaki and Kritavarman and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent steeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Kesava, endued with great intelligence, and beaming with beauty, soon came upon a broad street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Dasarha's race set out, cymbals began to play, and conchs began to be blown, and other instruments also to pour forth their music. And great number of youthful heroes, foremost in the world for heroism, and possessed of lion-like prowess, proceeded, surrounding Sauri's car. And many thousands of soldiers, attired in a variegated dresses, bearing swords and lances and axes, marched in advance of Kesava. And there were full five hundred elephants, and cars by thousands, that followed that unvanquished hero of Dasarha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janardana came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus, and listening to various sweet speeches, and returning the greetings of all as each deserved, Kesava went along the street, casting his eyes on all. And at last, when Kesava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And, thereupon, that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car, that rumbled like the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Sauri, that bull among the Satwatas, alighting from his car, that resembled the summit of Kailasa, entered the court which looked like a mass of newly-risen clouds, and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Satyaki on either side, and overshadowing with his own the splendour of all the Kurus, like the sun overshadowing the radiance of lesser lights in the firmament. And before Vasudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma and Drona, and others with Dhritarashtra were on the point of rising up from their seats for honouring Janardana. Indeed, as soon as he, of Dasarha's race, came, the illustrious blind monarch, Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarashtra, rose up from his seat, those kings by thousands around him all rose up also. And at Dhritarashtra's command, a seat beautiful all over, and adorned with gold, had been kept there for Krishna, And after taking his seat, Madhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Kesava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Dasarha's race, was seated there, he beheld the Rishis whom he had seen while proceeding to Hastinapur, staying in the firmament. And beholding those Rishis with Narada at their head, he of Dasarha's race, slowly addressed Bhishma the son of Santanu, saying, 'O king, the Rishis have come to see this earthly conclave of ours. Invite them with offer of seats and abundant courtesy, for if they are not seated, no one here is capable of taking his seat. Let proper worship, therefore, be speedily offered unto these Rishis with souls under proper control. And beholding the Rishis then at the gate of the palace, Santanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and beautiful seats embroidered with gold and set with gems. And after the Rishis. O Bharata, had taken their seats and accepted the Arghyas offered to them, Krishna took his seat, so also all the kings. And Dussasana gave an excellent seat to Satyaki, while Vivingsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Sakuni, the king of Gandhara, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in the assembly, although they gazed at Janardana of Dasarha's race for a long while, were not, however, gratified with their gaze, like drinkers of the Amrita, that are never satiated with quaffing measure after measure. And Janardana attired in yellow robes having the complexion of the Atasi flower, sat in the midst of that assembly like a sapphire mounted on gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word.'"

SECTION XCV

"Vaisampayana said, 'And after all the kings had been seated and perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Madhava although he addressed Dhritarashtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said, 'In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of the heroes, I have come hither. Besides this, O king, I have no other beneficial words to utter, O chastiser of foes, everything that should be learnt in this world is already known to thee. This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguished among all royal dynasties. Joy in the happiness of others, grief at sight of other people's misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth,--these, O Bharata, prevail amongst the Kurus. Then thy race, therefore, O king, is so noble, it would be a pity if anything improper were done by any one belonging to it, and greater pity still if it were done by thee. O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully towards strangers or those numbering with themselves. Know, O thou of Kuru's race, that those wicked sons of thine, headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen. That terrible danger (which threatens all) hath its origin in the conduct of the Kurus. If thou becomest indifferent to it, it will then produce a universal slaughter. If, O Bharata, thou art willing, thou mayest be able to allay that danger even yet, for, O bull of Bharata's race, peace, I think, is not difficult of acquisition. The establishment of peace, O king, depends on thee and myself, O monarch. Set right thy sons, O thou of Kuru's race, and I will set the Pandavas right. Whatever be thy command, O king, it behoveth thy sons with their followers to obey it. If again they live in obedience to thee, that would be the very best they could do. If thou strivest for peace by restraining thy sons, it will be to thy profit, O king, as also to the benefit of the Pandavas. Having reflected carefully, act thou thyself, O king. Let those sons of Bharata (the Pandavas), be, O ruler of men, thy allies. Supported by the Pandavas, O king, seek thou both religion and profit. By every exertion in thy power, thou canst not have, O king, such allies as they who are such. Protected by the illustrious sons of Pandu, Indra himself at the head of the celestials will not be able to vanquish thee. How would it be possible then for mere earthly kings to withstand thy prowess? If with Bhishma, and Drona, and Kripa, and Karna, and Vivingsati, and Aswatthaman, Vikarna, and Somadatta, and Vahlika and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina, the king of the Kamvojas, there were Yudhishthira, and Bhimasena and Savyasachin, and the twins, and if Satyaki of mighty energy, and Yuyutsu, that mighty car warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these? If, O slayer of foes, thou hast both the Kurus and the Pandavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine. All the rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee. Protected on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness. Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth. With these as thy supporters and with the sons of Pandu also, thou wilt, O Bharata, be able to conquer all thy foes. Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt' enjoy sovereignty of the whole earth won for thee by them. In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both the parties, what merit dost thou see? If the Pandavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata's race, what happiness wilt thou enjoy? All of them are brave and skilled in weapons. All of them are desirous of battle, the Pandavas as also thy sons. Oh, save them from the terrible danger that threatens them. After the battle thou wilt not behold all the Kurus or all the Pandavas, Car-warriors slain by car-warriors, thou wilt behold the heroes of both parties reduced in numbers and strength. All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth. Save, O king, the world. Let not the population of the earth be exterminated. O son of Kuru's race, if thou regainest thy natural disposition, the earth may continue to be peopled as now. Save, O king, these monarchs, who are all of pure descent, endued with modesty and liberality and piety, and connected with on another in bonds of relationship or alliance, from the terrible danger that threatens them. Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinking with one another, dressed in excellent robes and decked with garlands, and doing courtesies to one another, return to their respective homes. Let the affection thou hadst for the Pandavas be revived in thy bosom, and let it, O bull of Bharata's race, lead to the establishment of peace. Deprived of their father while they were infants, they were brought up by thee. Cherish them now as becomes thee, O bull of Bharata's race, as if they were thy own sons. It is thy duty to protect them. And especially it is so when they are distressed. O bull of Bharata's race, let not thy virtue and profit be both lost. Saluting and propitiating thee, the Pandavas have said unto thee, 'At thy command we have, with our followers, suffered great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived incognito in an uninhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well-known to the Brahman as who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine. Long have we suffered the greatest misery, but let us now have our share of the kingdom. Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us. Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee, our preceptor. Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way and tread thou also the excellent path of righteousness.' Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled in the court these words, 'If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an assembly, righteousness is sought to be overpowered by unrighteousness, and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow. Indeed, in that case, righteousness slayeth the members of that assembly, like a river eating away the roots of the trees on its bank.' Judge now, O bull of the Bharata race. The Pandavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them, but that thou art willing to give them back their kingdom? Let these rulers of earth that are sitting here say (what the answer should be)! If it appears to thee that what I have said after reflecting well on virtue to be true, save all these Kshatriyas, O bull of the Bharata race, from the meshes of death. Effect peace, O chief of Bharata's race, and yield not to anger. Giving unto the Pandavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success. Know that Yudhishthira always treadeth the path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishthira is towards thee and thy sons. Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more repose confidence in thee. Again, didst thou with thy sons, banish him to Indraprastha? While there, he brought all the kings of the earth to subjection and yet looked up to thy face, O king, without seeking to disregard thee. Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice. Reduced to that condition and even beholding Krishna dragged into the assembly, Yudhishthira of immeasurable soul, did not yet swerve from the duties of a Kshatriya. As regards myself, I desire, O Bharata, thy good as also theirs. For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service or to fight. That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt!'

"Vaisampayana continued, 'All the rulers of earth there present highly applauded these words of Kesava within their hearts, but none of them ventured to say anything in the presence of Duryodhana.'

SECTION XCVI

"Vaisampayana said, 'Hearing these words uttered by the high-souled Kesava, all the persons who sat in that assembly remained silent, their hair standing on their ends. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni's son (addressing Duryodhana) then said these words in that assembly of Kurus, 'Listen confidingly to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee. There was a king of yore named Dambhodbhava, who was the Head of the earth. It hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brahmanas and the Kshatriyas unto himself and asked them, saying, 'Be he a Sudra, a

Vaisya, a Kshatriya, or a Brahmana, is there any one who is superior or even equal to me in battle?' And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brahmanas endued with high souls, conversant with the Vedas, and fearing nothing on earth, counselled the monarch, repeatedly boasting of his prowess, to curb his pride. But though forbidden by those Brahmanas to boast in that way, the king continued to ask the Brahmanas as before the same question day after day. And some high-souled Brahmanas then, endued with ascetic merit and acquainted with the proofs furnished by the Vedas, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him, 'There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with any one of them.' And thus addressed by them, the king asked those Brahmanas, saying, 'Where may those two heroes be found? In what race are they born? What feats have they achieved? And who are they? And the Brahmanas answered him, saying, It had been heard by us that those two persons are ascetics called Nara and Narayana. They have both taken their births in the race of man. Go and fight with them, O king. It is that illustrious pair, Nara and Narayana, who are now practising the severest of penances in some hidden region of the mountains of Gandhamadana.' Hearing those words of the Brahmanas, that king speedily mustered his large army consisting of six kinds of forces,[7] and unable to bear their reputation, marched to the spot where those unvanquished ascetics were, and arrived at the rugged and frightful mountains of Gandhamadana. He began to search after those Rishis, and at last, came upon them concealed within the woods. And beholding those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds, and the hot rays of the sun, he approached them, and touching their feet, enquired after their welfare. And the two Rishis received the king hospitably, with fruits and roots, and a seat and water. And they then enquired after the king's business, saying, 'Let it be done.' And thus addressed by them, the king said unto them the same words that he was in the habit of saying unto all. And he said, 'The whole earth has been conquered by the might of my arms. All my foes have been slain. Desiring a battle with you both I have come to this mountain. Offer me this hospitality. I have been cherishing this wish from a long time.' Thus addressed, Nara and Narayana said, 'O best of kings, wrath and covetousness have no place in this retreat. How can a battle, therefore, be possible here? There are no weapons here, and nothing of unrighteousness and malice. Seek battle elsewhere. There are many Kshatriyas on earth.'

"Rama continued, 'Although thus addressed, the king still pressed them for giving him battle. The Rishis, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those Rishis to fight. Nara, then, O Bharata, taking up a handful of grass-blades, said, 'Desirous of battle as thou art, come, O Kshatriya, and fight! Take up all thy arms, and array thy troops. I will curb thy eagerness for battle hereafter!' Dambhodbhava then said, If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayest use that weapon, for I have come hither desirous of fighting.' Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible Rishi then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion. And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the Rishi and said, 'Let me be blessed! Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch, 'Be obedient to the Brahmanas and be virtuous. Never do so again. O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own or, should never, within even his heart, be as thou art. Filled with pride, never insult anybody on any occasion, be inferior or superior to thee. Even such conduct would befit thee. Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, O king, go, and cherish thy subjects. Without ascertaining the strength and weakness of men, never insult any one under any circumstances. Blessed be thou, and with our leave, go hence, and never again behave in this way. At our command, enquire thou always of the Brahmanas as to what is for thy good! The king then, worshipping the feet of those two illustrious Rishis, returned to his city, and from that time began to practise righteousness. Great indeed, was that feat achieved of old by Nara. Narayana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, besides such weapons as Kakudika, Suka, Naka, Akshisantarjana, Santana, Nartana, Ghora, and Asyamodaka, are placed on the string of that best of bows called Gandiva, go thou unto Dhananjaya, laying aside thy pride Struck with these weapons, men always yield up their lives. Indeed, these weapons have other means corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically deprived of their senses. Under their influence, persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight, who hath for his friend Narayana--the Creator and Lord of all the worlds--fully acquainted with the course of everything. Who is there in the three worlds, O Bharata, who would venture to vanquish that hero--the Ape-bannered Jishnu--who hath no equal in battle? Countless are the virtues that reside in Partha. Janardana again, is superior to him. Thou art thyself well-acquainted with Dhananjaya, the son of Kunti. They that were Nara and Narayana in days of yore are now Arjuna and Kesava. Know then, O great king, who those brave and foremost of persons are. If thou believest in this and dost not mistrust me adopt thou a virtuous resolution and make peace with the sons of Pandu. If thou regardest this as thy good, viz., that there should be no disunion in thy family, then make peace, O foremost of Bharata's race, and do not set thy heart upon battle. O thou, that are foremost of Kuru's line, the race to which thou belongest is highly regarded on earth. Let that regard continue to be paid to it. Blessed be thou, think of what conduces to thy own welfare.'"

SECTION XCVII

"Vaisampayana said, 'Having listened to the words of Jamadagnya, the illustrious Rishi Kanwa also said these words unto Duryodhana in that assembly of the Kurus.'

"Kanwa said, 'Brahman, the Grandsire of the universe, is indestructible and eternal. Those illustrious Rishis, Nara and Narayana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets, and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence,--indeed, all that move on this world of men,--are endued with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach, at last, the hour of destruction and are reborn in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishthira. Let the Pandavas and the Kauravas both rule this earth. O Suyodhana, one should not think in this way, viz., I am strong!--for O bull among men, it is seen that there are persons stronger than those generally regarded strong. O son of Kuru's race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pandavas, endued as they all are with prowess equal to that of the celestials, they are also regarded as strong. In this connection is cited an old story, as an example, the story, viz., of Matali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) had a charioteer, named Matali, whom he dearly loved. Unto him was born a daughter celebrated over the world for beauty. Endued with the celestial beauty, that daughter of Matali was known by the name of Gunakesi. And, indeed, in both loveliness and symmetry of bodily figure, she far excelled other members of her sex. Knowing that the time for giving her way had come, Matali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself, 'Alas, the birth of a daughter in the families of those that are well-behaved and high-born and possess reputation and humility of character, is always attended with evil results. Daughters, when born in respectable families, always endanger the honour of three families, viz., their maternal and paternal families and the family into which they are adopted by marriage. Glancing in my mind's eye the worlds of gods and men, I have searched both, but no eligible bridegroom have I found.'

"Kanwa continued, 'And it so happened that amongst the gods, the Daityas and Gandharvas, men and numerous Rishis, none was regarded by Matali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharma, Matali set his heart upon making a journey to the world of the Nagas. And he thought within himself, 'Amongst both gods and men I have not found a husband fit, in respect of beauty, for my Gunakesi. Surely, one may be found amongst the Nagas.' And saying this, he took his wife's leave and sniffing the head of his daughter, Matali entered the nether regions.'"

SECTION XCVIII

"Kanwa said, 'When Matali was wending his way, he saw the great Rishi Narada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Matali, Narada asked him, saying, 'Whither dost thou go? Is it, O charioteer, on any mission of thy own, or is it at Satakratu's command, that this journey of thine is undertaken?' Thus addressed on the way by Narada who was proceeding towards his destination, Matali duly informed Narada, of his mission. And the Rishi, informed of everything, then said unto Matali, 'We shall go together. As regards myself, it is to see the Lord of the waters that I am proceeding, having left the heavens, searching the nether regions, I shall tell you everything. After a good search there, we shall select a bridegroom, O Matali! And penetrating then into nether regions, that illustrious couple, Matali and Narada, beheld that Regent of the world--the Lord of the waters. And there Narada received worship due to a celestial Rishi, and Matali received that equal to what is offered to the great Indra. And both of them skilful in business, informed Varuna of their purpose, and obtaining his leave they began to wander in that region of the Nagas. And Narada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the Naga world.'

"And Narada said, 'Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters. It is delightful all round, and full of riches. The son, endued with great wisdom, of Varuna, the Lord of the Ocean, is even much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son, endued with great beauty and delightful to behold. He has been chosen by Soma's daughter as her husband. That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnakali. Indeed, it is said, that she had once before chosen the eldest and foremost of Aditi's son as her lord. Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, and full of the wine called Varuni. Indeed, having obtained that wine, the gods acquired their god-heads. These blazing weapons also of every kind that thou seest, belonged, O Matali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwelt in days of yore many tribes of Rakshasas and Daityas, possessed of many kinds of celestial weapons, but they were all vanquished by the gods. Behold, there, in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the lustrous splendour of mighty caloric. Behold, there lieth that knotty bow that was created for the destruction of the world. It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name. Endued with the strength of hundred thousand bows, the power it assumes at the hour of battle is indescribably great. It punishes all punishable wicked kings endued with the nature of

Rakshasas. This fierce weapon was first created by Brahman, the utterer of the Vedas. The great preceptor Sukra hath said that this weapon is a terrible one in respect of all kings. Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella-room is the umbrella of the Lord of the waters. It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There, in these regions, O Matali, innumerable are the wonders to be seen. Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon.'"

SECTION XCIX

"Narada continued, 'Here in the very centre of the world of the Nagas is situated the city known by the name of Patalam. Celebrated over all the universe, it is worshipped by the Daityas and the Danavas. Creatures inhabiting the earth, if brought hither by force of the water's current, shriek loudly, afflicted with fear. Here the fire known by the name of the Asura-fire[8] and which is fed by water, continually blazeth forth. Held fast by the flat of the celestials, it moveth not, regarding itself as bound and confined. It was here that' the gods, having first vanquished and slain their foes, quaffed the Amrita and deposited the residue. It is from this place that the waning and waxing of the moon are seen. It is here that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called Suvarna,[9] with the sound of Vedic hymns and Mantras. And because all watery forms such as the Moon and others shower their water on the region, therefore hath this excellent region been called Patala.[10] It is from here that the celestial elephant Airavata, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the Timi and others, which subsist on the rays of the moon. O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laying those deceased creatures with Amrita by means of rays, that constitute his arms, resuscitate them by that touch. Deprived of their prosperity by Vasava, it is here that many sinful Danavas live confined, defeated by him and afflicted by Time. It was here that the Lord of creatures--that great Master of all created things--Mahadeva--had practised the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great Rishis observant of vows called 'Go' and emaciated with the recitation and study of the Vedas, and who, having suspended the vital air called Prana, have attained to heaven by force of their austerities. A man is said to adopt the vow called Go, when he sleepeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant Supratika were born those best of elephants known by the names of Airavata, Vamana, Kumuda and Anjana, the first being the king of his tribe. Look, O Matali, if there be any bridegroom here, that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter. Behold, here lieth an egg in these waters, blazing with beauty. From the commencement of the creation it is here. It moveth not, nor doth it burst. I have never heard any body speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O Matali, that when the end of the world cometh, mighty fire burst forth from within it, and spreading consumeth the three worlds with all their mobile and immobile objects.' Hearing those words of Narada, Matali answered him, saying, 'No one here seems to me to be eligible. Let us go hence, therefore, without delay!'"

SECTION C

"Narada continued, 'Here is that spacious and celebrated city of cities, called Hiranyapura, belonging to the Daityas and Danavas, possessing a hundred diverse kinds of illusion. Here in these regions called Patala, it hath been built with great care by the divine artificer, and planned by the Danava Maya. Endued with great energy and heroism, many Danavas, having obtained boons (from Brahman) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by Sakra or any other celestial, that is, by either Yama, or Varuna, or the Lord of treasures (Kuvera). Here dwell, O Matali, those Asuras called Kalakhanjas who sprang from Vishnu, and those Rakshasas also called Yatudhanas who sprang from the feet of Brahman. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of Danavas called Nivatakavachas, who are invincible in battle, have their abode here. Thou knowest bow Sakra is unable to vanquish them. Many times, O Matali, thou, with thy son Gomukha, and the chief of the celestials and lord of Sachi, along with his son, had to retreat before them. Behold their homes, O Matali, that are all made of silver and gold, and well-adorned with decorations done according to the rules of art. All those mansions are decked with lapis lazuli and corals, and made effulgent with the lustre of the Arkasphatika, and the radiance of gem called Vajrasara. And many of those palatial residences seem, as if, they have been made of the shine of these gems called Padmaragas, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun, or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations. Behold these retreats of the Daityas for recreation and sport, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use. Behold these hills of theirs, looking like clouds, those fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask. See, O Matali, if any bridegroom may be had here, acceptable to thee. If no one can be found, we shalt, if thou likest, go hence to some other part of the world.' Thus addressed, Matali answered Narada, saying, 'O celestial Rishi, it behoveth me not to do anything that may be disagreeable to dwellers of heaven. The gods and the Danavas, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies? Let us repair, therefore, to some other place. It behoveth me not to search among the Danavas. As regards thyself, I know thy heart is ever set on fomenting quarrels.'"

SECTION CI

"Narada said, 'This region belongeth to the birds, all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Garuda. They are Sumukha, Sunaman, Sunetra, Suvarchas, Suanch and that prince of birds called Suvala. Born of Kasyapa's line and enhancing the glory of Vinata's race, many winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds, all endued with nobility of blood. All these creatures are endued with great prosperity, have the auspicious whirl called Sreevatsa, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the Kshatriya order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen. I will now enumerate the chiefs by their names, listen to me, O Matali. This race is much regarded in consequence of the favour that, is shown to it by Vishnu. They all worship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names--Suvarnachuda, Nagasin Daruna, Chandatundaka, Anala, Vaisalaksha, Kundalin, Pankajit, Vajraviskambha, Vainateya, Vamana, Vatavega, Disachakshu, Nimisha, Animisha, Trirava, Saptarava, Valmiki, Dipaka, Daityadwipa, Saridwipa, Sarasa, Padmaketana, Sumukha, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpanta, Somabhojana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharman, Kumara, Parivarha, Hari, Suswara, Madhuparka, Hemavarna, Malaya, Matariswan, Nisakara and Divakara. These sons of Garuda that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame and achievements. If thou likest none here, come, we will go hence, O Matali. I will take thee to another region where thou mayest find an eligible husband for thy daughter.'"

SECTION CII

"Narada said, 'The region where we now are is called Rasatala and is the seventh stratum below the Earth. Here dwelleth Surabhi, the mother of all kine, she, who was born of the Amrita. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is, and of one taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless Surabhi herself sprang in days of old from the mouth of the Grandsire, gratified with drinking the Amrita and vomiting the best things. A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent "Milky Ocean." The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the Foam-drinkers dwell around this ocean, subsisting on that foam only. They are called Foam-drinkers because they live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Matali, supporting the four quarters and therefore, are they called the supporters of the quarters (Dikpali). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupa. She, who supporteth the southern quarter is called Hansika. That illustrious cow, O Matali, of universal form, who supporteth the western quarter ruled by Varuna is known by the name of Subhadra. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarva-kamadugha. The gods, uniting with the Asuras, and making the Mandara mountain their pole, churned the waters of the ocean and obtained the wine called Varuni, and (the Goddess of Prosperity and Grace called) Lakshmi, and Amrita, and that prince of steeds called Uchchhaisrava, and that best of gems called Kaustubha. Those waters, O Matali, that yielded these precious things had all been mixed with the milk of these tour cows. As regards Surabhi, the milk she yielded becometh Swaha unto those that live on Swaha, Swadha unto those that live on Swadha, and Amrita unto those that live on Amrita. The couplet that was sung by the dwellers of Rasatala in day of old, is still heard to be recited in the world by the persons of learning. That couplet is this,--Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tripishtapa is residence so happy as in Rasatala!'"

SECTION CIII

"Narada said, 'This foremost of cities that thou beholdest and which resembles the Amaravati of the chief of the celestials himself, is known by the name of Bhogavati. It is ruled over by Vasuki, the king of the Nagas. That Shesha dwelleth here, who, in consequence of his ascetic austerities of the foremost order, is able to support this earth with all her vastness. His body is like that of a white mountain. He is decked in celestial ornaments. He hath a thousand heads. His tongues are blazing like flames of fire, and he is endued with great strength. There dwell in happiness innumerable Nagas--sons of Surasa--possessed of diverse forms, and decked on ornaments of diverse kinds, bearing the signs of gems, Swastika, circles and drinking vessels. All of them endued with great strength are by nature fierce. Some have a thousand heads, some five hundred, and some three. And some have two heads, and some five, and some have seven faces. And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of' them that belong to a single race. Listen, however, to me as I name a few of the more famous ones amongst them. They are Vasuki, Takshaka, Karkotaka, Dhanjaya, Kaliya, Nahusha, Aswatara, Vakyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Kalasa, Potaka, Kalilasaka, Pinjaraka, Airavata, Sumanmukha, Dadhimukha, Sankha, Nanda, Upanandaka, Apta, Kotaraka, Sikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Maylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindara, Vilwapatra, Mushikada, Sirishaka, Dilipa, Sankha-sirsha, Jyotishka, Aparajita, Kauravya, Dhritarashtra, Kuhara, Krisaka, Virajas, Dharana, Savahu, Mukhara, Jaya, Vidhira, Andha, Visundi, Virasa, and Sarasa. These and many others there are amongst the sons of Kasyapa. See O Matali, if there is anybody here whom thou canst elect.'

"Kanwa continued, 'Matali, meanwhile, had been looking attentively at a person that stood by. And after Narada had ceased speaking, the celestial charioteer with gratified mind asked the Rishi, saying, 'Of what race is he the delighter--that comely youth of great radiance--who standeth before Aryaka of Kauravya's line? Who is his father, and who is his mother? Of what Naga's race is he? Indeed, of what line doth he stand as a high flag-staff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial Rishi, hath been attracted towards him. That youth will make the best of husbands for my Gunakesi.'

"Kanwa continued, 'Beholding Matali's gratification at seeing the Naga called Sumukha, Narada informed him of the nobility of his parentage and of his feats. And he said, 'Born in the race of Airavata this prince of Nagas is named Sumukha. He is the favourite grandson of Aryaka, and the daughter's son of Vamana. The father of this youth was, O Matali, the Naga called Chikura. Not long before was he slain by Vinata's Son.' Hearing this Matali became highly pleased, and addressing Narada, the charioteer said, 'This best of Nagas is, O sire, very acceptable to me for a son-in-law. Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Naga, O Muni, my dear daughter.'"

SECTION CIV

"Narada then said, 'This one is the charioteer of the name of Matali. He is besides a dear friend of Sakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Sakra. It has been seen in every battle that small is the difference that exists between him and Vasava as regards prowess and strength. In all the battles between the gods and Asuras, it is this Matali that driveth, by his mind alone, that ever-victorious and best of cars belonging to Indra, which is drawn by thousand steeds. Vanquished by his management of the steeds, the enemies of the gods are subjugated by Vasava by the use of his hands. Defeated before-hand by Matali, the Asuras are subsequently slain by Indra. Matali hath an excellent daughter, who in beauty is unrivalled in the world. Truthful and possessed of every accomplishment, she is known by the name of Gunakesi. He was searching the three worlds for an eligible bridegroom. O thou that art possessed of the splendour of a celestial, thy grandson, Sumukha, hath become acceptable to him as a husband for his daughter. If O best of serpents, his proposal be acceptable to thee, quickly make up thy mind, O Aryaka, to take his daughter in gift for thy grandson. As Lakshmi in Vishnu's house, or Swaha in that of Agni so let the slender-waisted Gunakesi be a wife in thy race. Let Gunakesi, therefore be accepted by thee for thy grandson, like Sachi for Vasava who deserveth her. Although this youth hath lost his father, yet we choose him for his virtues, and for the respectability of Airavata and thy own. Indeed, it is in consequence of Sumukha's merits, his disposition, purity, self-restraint and other qualifications that Matali hath become himself desirous of giving away his daughter unto him. It behoveth thee, therefore, to honour Matali.'

"Kanwa continued, 'Thus addressed by Narada, Aryaka beholding his grandson elected as a bridegroom and remembering the death of his son was filled with delight and sorrow at the same time. And he then addressed Narada and said, 'How, O celestial Rishi, can I desire Gunakesi for a daughter-in-law'! It cannot be, O great Rishi, that thy words are not highly honoured by me, for who is there that would not desire an alliance with the friend of Indra? I hesitate, however, O great Muni, in consequence of the instability of the very cause that would not make that alliance lasting. O thou of great effulgence, the author of this youth, viz., my son, hath been devoured by Garuda. We are afflicted with sorrow on that account. But worse still, O lord, Vinata's son, at the time of leaving these regions, said, 'After a month I will devour this Sumukha also. Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna we have become cheerless!'

"Kanwa continued, 'Matali then said unto Aryaka, 'I have formed a plan. This thy grandson is elected by me as my son-in-law. Let this Naga then, proceeding with me and Narada, come to the Lord of heaven the chief of the celestials, O best of Nagas. I shall then endeavour to place obstacles in the way of Suparna, and as a last resource, we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O Naga, let Sumukha, therefore, come with me to the presence of the Lord of the celestials.' Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven beheld Sakra the chief of the gods seated in all his glory. And it so happened that the illustrious Vishnu of four arms was also present there. Narada then represented the whole story about Matali and his choice.'

"Kanwa continued, 'Hearing all that Narada said, Vishnu directed Purandara, the Lord of the universe, saying, 'Let Amrita be given to this youth, and let him be made immortal like gods themselves. Let Matali, and Narada, and Sumukha, O Vasava, all attain their cherished wish through thy grace.' Purandara, however, reflecting on the prowess of Vinata's son, said unto Vishnu, 'Let Amrita be given unto him by thee.' Thus addressed, Vishnu said, 'Thou art the Lord of all mobile and immobile creatures. Who is there, O lord, that would refuse a gift that may be made by thee'?' At these words Sakra gave unto that Naga length of days. The slayer of Vala and Vritra did not make him a drinker of Amrita. Sumukha, having obtained that boon, became Sumukha[11] (in reality) for his face was suffused with marks of joy. And having married Matali's daughter, he cheerfully returned home. And Narada and Aryaka also filled with delight at the success of their object, went away, after having worshipped the glorious chief of the celestials.'"

SECTION CV

"Kanwa said, 'Meanwhile, O Bharata, the mighty Garuda heard what had happened, viz., the bestowal by Sakra of length of days on the Naga Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, smiting the three worlds by the hurricane caused by the flappings of his wings, quickly came to Vasava. And Garuda said, 'O illustrious one, disregarding me why hast thou interfered with my sustenance. Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be. Why dost thou then stand in the way of that divine decree? I had selected this great Naga and had fixed time, for O god, I had intended to offer the meat of his body, as sustenance to my numerous progeny. When he, therefore, hath obtained a boon from thee and hath become indestructible by me, how can I henceforth dare kill another of his species? Dost thou sport thus, O Vasava, as thou listest? I, however, shall have to die, as also the members of my family' and the servants whom I have engaged in my house. That will, I think, gratify thee, O Vasava! Indeed, O slayer of Vala and Vritra, I deserve all this, nay more, since being the lord of the three worlds in might. I yet consented to become the servant of another. O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vasava, I am quite thy equal, yet the sovereignty of the three worlds resteth on thee, O chief of the celestials. Like thee, I also have a daughter of Daksha for my mother and Kasyapa for my father. Like thee, I also can, without any fatigue, bear the weight of the three worlds. I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the Daityas I also achieved grand feats. Srutasri and Srutasena and Vivaswat, and Rochanamukha, and Prasrura, and Kalakaksha amongst the sons of Diti were slain by me. Perching yet on the flag-staff of thy younger brother's car I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardest me. Who else in the universe is there that is capable of bearing such heavy burthens? Who is there that is stronger than myself? Superior though I am, I yet bear on my back this younger brother of thine with all his friends. When, however, disregarding me thou hast interfered with my foods, thou hast, O Vasava, inflicted disgrace on me, like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back. As regards thyself, O Vishnu, amongst all those endued with prowess and strength that have been born of Aditi's womb, thou art superior in strength. Yet thee I bear without any fatigue, with only one of my feathers. Think coolly then, O brother, who amongst us is stronger?'

"Kanwa continued, 'Hearing the proud words of that bird foreshadowing danger the bearer of the discus, provoking Tarkshya still more, said unto him, 'Though so very weak, why dost thou, O Garuda, yet regard thyself strong, O oviparous creature, it ill behoveth thee to vaunt thus in our presence. The three worlds united together cannot bear the weight of my body. I myself bear my own weight and thine also. Come now, bear thou the weight of this one right arm of mine. If thou canst bear even this, thy boast would be regarded as reasonable. Saying this, the holy one placed his arms on Garuda's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Garuda, felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains. Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Garuda was almost deprived of his senses. The winged offspring of Vinata then, thus confounded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent bead, feebly addressed him, saying, 'O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine. What wonder, therefore, that I should be crushed down to the earth by a single arm of thine, stretched out at thy pleasure. It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flag-staff--this fool intoxicated with pride of strength, but now rendered utterly helpless. Thy great strength, O divine Lord, was never known to me before. It was for this that I regarded my own might to be unequalled.' Thus addressed, the illustrious Vishnu became gratified, and addressing Garuda with affection, said, 'Let not thy behaviour be such again.' And saying this, Upendra threw Sumukha with the toe of his foot upon Garuda's breast. And from that time, O king, Garuda hath ever lived in friendship with that snake. It was thus, O king, that mighty and illustrious Garuda, the son of Vinata, afflicted by the might of Vishnu, was cured of his pride.'

"Kanwa continued, 'In the same way, O son of Gandhari, thou livest, O son, as long as thou approachest not the heroic sons of Pandu in battle. Who is there whom Bhima, that foremost of smiters, that mighty son of Vayu and Dhananjaya, the son of Indra, cannot slay in battle? Vishnu himself, and Vayu and Dharma, and the Aswins,--these gods are thy enemies. Let alone an encounter with them, thou art not competent even to look at them on the field. Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vasudeva. It behoveth thee to save thy race thus. This great ascetic Narada witnessed with his own eyes the incident (I have related to thee) which shows the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!'

"Vaisampayana continued, 'Hearing these words of the Rishi, Duryodhana contracted his eye-brows and began to breathe heavily. And casting his eyes then on Radha's son, he burst out into a loud laughter. And setting at naught those words of the Rishi, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the Rishi, he said, 'I am, O great Rishi, precisely what the Creator hath made me. What is to be, must be. What also hath been ordained in my case must happen, I cannot act otherwise. What can these senseless declamations, therefore, avail?'"

SECTION CVI

"Janamejaya said, 'Interminably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspiring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru's race), the holy One; with tranquil soul, or the Grandsire tell him anything from affection?'

"Vaisampayana said, 'Yes, the holy one did speak. Bhishma also spoke what was beneficial. And Narada too said much. Listen to all that these said.'

"Vaisampayana continued, 'Narada said, 'Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is. O son of Kuru's race, I think, the word of friends ought to be listened to. Obstinacy ought to be avoided; for it is fraught with great evil. In this connection is cited an old story regarding Galava's having met with disgrace through obstinacy. In ancient times, in order to test Viswamitra, who was then engaged in ascetic austerities Dharma personally came to him, having assumed the form of the Rishi, Vasishtha. Thus assuming, O Bharata, the form of the one of the seven Rishis, and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kausika. Thereupon, Viswamitra struck with awe, began to cook Charu (which was a preparation of rice and milk). And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viswamitra succeeded in approaching him with the Charu he had cooked and which was still steaming. 'I have already dined; wait here,'--were the words that the holy one said. And having said that the holy one went away. And thereupon, the illustrious Viswamitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vow stood in his hermitage, still as a post, subsisting on air. And as he stood there, an ascetic of the name of Galava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait upon him. And after a hundred years had passed away, Dharma, again assuming the form of Vasishtha, came to Kausika from desire of eating. And beholding the great Rishi Viswamitra, who was endued with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,--Gratified am I, O regenerate Rishi. And saying this, he went away. And at those words of Dharma, Viswamitra divested of Kshatriyahood because endued with the status of a Brahmana and was filled with delight[12]. And pleased as he was with the services and devotion of his discipline, the ascetic Galava, Viswamitra, addressed him and said, 'With my leave, O Galava, go whithersoever thou mayest wish.' Thus commanded by his preceptor, Galava, highly pleased, said in a sweet voice unto Viswamitra of great effulgence, What final gift shall I make thee in consequence of thy services as preceptor? O giver of honours, it is in consequence of the (final) present that a sacrifice becometh successful. The giver of such gifts obtains emancipation. Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified. What, therefore, shall I procure for my preceptor? Oh, let that be said. 'The illustrious Viswamitra knew that he had really been conquered by Galava by means of the latter's services, and the Rishi, therefore, sought to dismiss him by repeatedly saying, 'Go, Go.' But thou repeatedly commanded by Viswamitra to go away, Galava still addressed him saying, 'What shall I give?' And seeing this obstinacy on the part of ascetic Galava, Viswamitra felt a slight rise of anger and at last said, 'Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go now, O Galava, and tarry not.'"

SECTION CVII

"Narada said, 'Thus addressed by Viswamitra of great intelligence Galava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Galava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations, 'Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me. What need have I of life? Repairing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life. Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death is preferable to life as regards him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favour. The religious acts of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have beauty, or children, or power, or influence. How, therefore, can such a one attain to a blissful state? What ungrateful man hath ever earned fame? Where, indeed, is his place, and where his happiness? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live. Such a wretch cannot support his kinsmen and friends. Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for having obtained my objects from my preceptor, I am unable to do his bidding. Having first endeavoured to the utmost, I will lay down my life. Before this, I never craved for any thing from the very gods. The deities regard me for this in sacrificial place. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection. Bowing down unto him, I desire to see that highest of all ascetics, the Eternal Krishna from whom flow all those possessions and enjoyments that are owned by both gods and Asuras.' And while Galava was thus lamenting, his friend Garuda, the son of Vinata, appeared in his sight. And Garuda, from desire of doing him good, cheerfully addressed him, saying, Thou art a dear friend, of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of his friends. The prosperity that I have, O Brahmana, is constituted by Vasava's younger brother Vishnu. Before this, I spoke to him on thy behalf and he hath been pleased to grant my wishes. Come now, we will go together. I will bear thee comfortably to the other shore of the ocean, or to the furthest extremity of the earth. Come, O Galava, do not tarry.'"

SECTION CVIII

"Garuda said, 'O Galava, commanded I have been by God, who is the cause of all knowledge. I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Galava? That quarter towards which Surya the illuminator of the universe first riseth; where, at eve, the Sadhyas engage in their ascetic austerities; where that Intelligence, which pervades the whole universe first springeth; where the two eyes of Dharma, as well as he himself, are stationed; where the clarified butter first poured in sacrifice subsequently flowed all around; that quarter, O best of all regenerate persons, is the gate of Day and Time. There the daughters of Daksha, in primeval times, gave birth to their children. There the sons of Kasyapa first multiplied. That quarter is the source of all the prosperity of the gods, for it was there that Sakra was first anointed as the king of the celestials. It was there, O regenerate Rishi, that both Indra and the gods underwent their ascetic penances. It is for this, O Brahmana, that this quarter is called Purva (the first). And because in the earliest of times this quarter was overspread by the Suras, it is for this that it is called Purva. The gods, desirous of prosperity, performed all their religious ceremonies here. It was here that the divine Creator of the universe first sang the Vedas. It was here that the Gayatri was first preached by Surya unto the reciters of that sacred hymn. It was here, O best of Brahmanas, that the Yajurvedas were delivered by Surya (unto Yajnavalkya). It was here that the Soma juice, sanctified by boons, was first drunk in sacrifices by Suras. It was here that the Homa-fires, (gratified by mantras), first drank articles of cognate origin.[13] It was here that Varuna first repaired to the nether regions, and attained to all his prosperity. It was here, O bull among the twice-born, that the birth, growth, and death of the ancient Vasishtha took place. Here first grew the hundred different branches of Om![14] It was here that the smoke-eating Munis are the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by Sakra and offered as sacrificial portions unto the gods. It is here that the thousand-rayed sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the Asuras. This is the gate of the three worlds. This is the path of heaven and felicity. This quarter is called Purva (east). We will go hither, if it pleaseth thee. I shall always do what is agreeable to him who is my friend. Tell me, O Galava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter.'"

SECTION CIX

"Garuda continued, 'In days of yore, Vivaswat, having performed a sacrifice, gave this quarter away as a present (Dakshina) unto his preceptor, And it is for this that this region is known by the name of Dakshina (south). It is here that the Pitris of the three worlds have their habitation. And, O Brahmana, it is said that a class of celestials subsisting upon smoke alone also live there. Those celestials also that go by the name of Viswedevas always dwell in this region along with the Pitris. Worshipped in sacrifices in all the worlds, they are equal sharers with the Pitris. This quarter is called the second door of Yama. It is here that the periods allotted to men are calculated in Trutis and Lavas.[15] In this region always dwell the celestial Rishis, the Pitriloka Rishis, and the royal Rishis, in great happiness. Here are religion and truth. It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead. It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss. Here, O bull among regenerate persons, are many thousands of Malevolent Rakshasas in order to be seen by the sinful. Here, O Brahmana, in the bowers on the breast of Mandara and in the abodes of regenerate Rishis, the Gandharvas chant psalms, stealing away both the heart and the intellect. It was here that Raivata (a Daitya), hearing the Sama hymns sung in a sweet voice, retired to the woods, leaving his wife and friends and kingdom. In this region, O Brahmana, Manu and Yavakrita's son together set a limit which Surya can never overstep. It was here that the illustrious descendant of Pulastya, Ravana, the king of the Rakshasas, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the Asura) Vritra, in consequence of his wicked conduct, incurred the enmity of Sakra. It is in this region that lives of diverse forms all come and are then dissociated into their five (constituent) elements. It is in this region, O Galava, that men of wicked deeds rot (in tortures). It is here that the river Vaitarani flows, filled with the bodies of persons condemned to hell. Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters and thence proceeding again to the direction named after (Vasishtha), once more droppeth dew, It was here that I once obtained (for food), a prodigious elephant battling with an enormous tortoise. It was here that the great sage Chakradhanu took his birth from Surya. That divine sage afterwards came to be known by the name of Kapila, and it was by him that the (sixty thousand) sons of Sagara were afflicted. It was here that a class of Brahmanas named Sivas, fully mastering the Vedas, became crowned with (ascetic) success. Having studied all the Vedas they at last attained eternal salvation. In this region is the city called Bhogavati that is ruled by Vasuki, by the Naga Takshaka and also by Airavata. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by Agni. Worthy of worship as thou art, even thou shalt have to pass this road. Tell me now if thou wishest to sojourn towards this direction. Else, I listen to an account of the western direction.'"

SECTION CX

"Garuda said, 'This quarter is the favourite one of king Varuna, the ruler of the ocean. Indeed, the lord of the waters had his origin here, and it is hither that sovereignty lieth. And since it is here that towards the day's end (paschat) the sun dismisseth his rays that this quarter, O best of the twice-born ones, is called the west (paschima). For ruling over all aquatic creatures and for the protection of the water themselves, illustrious and divine Kasyapa installed Varuna here (as the king of this region). Quaffing all the six juices of Varuna, the moon, the dispeller of darkness, becometh young again in the beginning of the fortnight. It was in the quarter, O Brahmana, that the Daityas were routed and bound fast by the wind-god. And afflicted by a mighty tempest, and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the sleep that knows no waking). Hither is that mountain called Asta which is the cause of the evening twilight, and which (daily) receiveth the sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves, as if, for robbing all living creatures of half their allotted periods of life. It was here that Sakra, beholding (his stepmother) the goddess Diti lying asleep in a state of pregnancy, cut off the foetus (into forty-nine parts), whence sprang the (forty-nine) Maruts. It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots. It is in this region that Surabhi (the mother of cows), repairing to the shores of the extensive lake, adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the headless trunk of the illustrious Swarbhanu (Rahu) who is always bent upon devouring both sun and the moon. Here is heard the loud chanting of the Vedas by Suvarnasiras, who is invincible and of immeasurable energy, and whose hair is eternally green. It is in this region that the daughter of Muni Harimedhas remained transfixed in the welkin in consequence of Surya's injunction couched in the words--Stop, Stop. Here, O Galava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar sphere. And having moved for twenty-eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Anarta, the prince of snakes. And here is the unrivalled abode also of Vishnu, who is without beginning and without end. In this region is also situate the abode of the great Rishi Kasyapa, the son of Maricha. The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Galava, towards which side, O best of regenerate persons, shall we go?'"

SECTION CXI

"Garuda said, 'O Brahmanas, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saying (Uttarana) power that it is called the north (uttara). And, O Galava, because the abode of all the treasures of the north stretches in a line towards the east and the west, therefore is the north sometimes called the central region (madhyama). And, O bull among the twice-born, in this region that is superior to all, none can live that is unamiable, or of unbridled passions, or unrighteous. Hither, in the asylum, known by the name of Vadari, eternally dwell Krishna who is Narayana's self, and Jishnu that most exalted, of all male beings, and Brahman (the Creator). Hither, on the breast of Himavat always dwelleth Maheswara endued with the effulgence of the fire that blazeth up at the end of the Yuga. As Purusha, he sporteth here with Prakriti (the universal mother). Except by Nara and Narayana, he is incapable of being seen by the diverse classes of Munis, the gods with Vasava at their head, the Gandharvas, the Yakshas, and the Siddhas. Though invested with Maya, him the eternal Vishnu alone, of a thousand heads and thousand legs, can behold. It was in this region that Chandramas (the moon) was installed into the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with Brahma, that Mahadeva first receiving her on his head, afterwards let (the sacred stream) Ganga fall from the heavens to the world of men. It was here that the Goddess (Uma) underwent her ascetic austerities from her desire of obtaining Maheswara (as her Lord). It was in this region that Kama, the wrath (of Siva), Himavat, and Uma, all together shone brilliantly. It was here, on the breast of Kailasa, O Galava, that Kuvera, was installed on the sovereignty of the Rakshasas, the Yakshas, and the Gandharvas. It is in this region that (Kuvera's gardens called) Chitraratha lie, and it is here that the asylum of (the Munis called the) Vaikhanasas is situate. It is here, O bull among the twice-born, that the celestial stream called Mandakini, and the mountain Mandara are to be seen. It is here that the gardens called Saugandhi-kanaka are always guarded by the Rakshasas. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees called the Sautanakas. It is in this, region, O Galava, that the Siddhas, with souls ever under control and always sporting at will, have their fit abodes, abounding with every object of enjoyment. It is here that the seven Rishis with Arundhati may be seen. It is here that the constellation Swati is to be seen, and it is here that it first rises to the view. It is in this region that the Grandsire Brahman dwelleth in the vicinity of Yajna (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly.

It is in this region, O foremost of Brahmanas, that those illustrious and truth-speaking Munis called by the name of Dharma, guard the source of the Ganges. The origin and physical features and ascetic penances of these Munis are not known to all. The thousand dishes they use for serving the food offered in hospitality and the edibles also they create at will, are all a mystery, The man, O Galava, that passeth beyond the point guarded by these Munis, is certain, O foremost of Brahmanas, to meet with destruction. None else, O bull among Brahmanas, save the divine Narayana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailasa lie, the abode of Ailavila (Kuvera). It is here that the ten Apsaras known by the name of Vidyutprabha had their origin. In covering, O Brahmana, the three worlds with three steps in the sacrifice of Vali (the Asura king), Vishnu had covered this whole northern region; and, accordingly, there is a spot here called Vishnupada. And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quarter, at a place called Usiravija, by the side of the golden lake, king Marutta performed, O foremost of Brahmanas, a sacrifice. It is here that the brilliant and shining gold mines of Himavat exhibit themselves to the illustrious and regenerate Rishi Jimuta. And Jimuta gave away the whole of that wealth to the Brahmanas. And having given it away, that great Rishi solicited them to call it after his own name. And hence that wealth is known by the name of the Jaimuta gold. Here, in this region, O bull among Bharatas, the regents of the worlds, O Galava, every morning and evening, proclaim, 'What business of what person shall we do?' It is for these, O foremost of Brahmanas, and other incidents, that the northern region is superior to all quarters. And because this region is superior (uttara) to all, therefore, it is called the north (uttara). The four regions have thus, O sire, been, one after another described to thee in details. Towards which quarter then dost thou desire to go? I am ready, O foremost of Brahmanas, to show thee all the quarters of the earth!'"

SECTION CXII

"Galava said, 'O Garuda, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinata, carry me, O Tarkhya, to the east where the two eyes of Dharma are first opened. O, take me to the east which thou hast first described, and whither, thou hast said, the gods are always present. Thou hast said that thither both truth and virtue reside. I desire to meet all the gods. Therefore, O younger brother of Aruna, take me thither, so that I may behold the gods.'

"Narada continued, 'Thus addressed, the son of Vinata replied unto that Brahmana saying, 'Mount thou on my back.' And thereupon, the Muni Galava rode on the back of Garuda. And Galava said, 'Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the sun himself in the morning, that maker of the day endued with a thousand rays. And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in the course. Thou seemest, O tenant of the welkin, to drag by the storm caused by the wings, the very Earth with all the waters of her oceans, and with all her mountains, woods and forests. Indeed, the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea, with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and Timis and Timingilas and snakes endued with human faces, all crushed by the tempest raised by thy wings. My ears are deafened by the roar of the deep. So stunned am I that I can neither hear nor see anything. Indeed, I have forgotten my own purpose. Slacken thy speed, O ranger of the sky, remembering the risk to a Brahmana's life. O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me. I see only a thick gloom around me. The body is no longer visible to me. I see only thy two eyes, O oviparous being, resembling two radiant gems. I cannot see either thy body or my own. At every step, I behold sparks of fire emitted from thy frame. Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes. O son of Vinata, slacken this exceeding speed of thy course. O devourer of snakes, I have no business to go with thee. Desist, O blessed one, I am unable to bear this speed of thine. I have promised to give my preceptor eight hundred white steeds of lunar effulgence, each having one ear black in hue. I see no way, O oviparous being, of fulfilling my pledge. There is but one way that I can see, and that is to lay down my own life. I have no wealth of my own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object.'

"Narada continued, 'Unto Galava uttering these and many other words of entreaty and sorrow, the son of Vinata, without slackening his speed, laughingly replied, saying, 'Thou hast little wisdom, O regenerate Rishi, since thou wishest to put an end to thy own life. Death can never be brought about by one's effort. Indeed, Death is God himself. Why didst thou not, before this, inform me of thy purpose? There are excellent means by which all this may be accomplished. Here is this mountain called Rishabha on the seaside. Resting here for some time and refreshing ourselves with food, I will, O Galava, return.'"

SECTION CXIII

"Narada said, 'Alighting then on the peak of the Rishabha, the Brahmana and the Bird beheld a Brahmana lady of the name of Sandili, engaged there on ascetic penances. And Galava and Garuda both saluted her by bending their heads, and worshipped her. And thereupon, the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with Mantras. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Garuda, from desire of leaving that place, upon awakening, found that his wings, had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Galava sorrowfully enquired, saying, 'What is this condition that has overtaken thee as the consequence of thy sojourn here? Alas, how long shall we have to reside here? Hadst thou harboured any evil and sinful thought in thy mind? It cannot, I am sure, be any trivial sin of which thou hast been guilty.' Thus addressed, Garuda replied unto the Brahmana, saying, 'Indeed, O regenerate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahadeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for as I thought this lady should live there. I shall now, from desire of doing myself good, prostrate myself before this holy lady, and pray unto her, saying,--with a heart full of pity, I had, indeed, entertained such a thought. Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee. It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart.' That lady became gratified with that prince of birds and that bull of Brahmanas. And addressing Garuda, she said, 'Fear not, O thou of beautiful feathers. Resume thy wings, and cast off thy fears. I was contempted by thee, but know that I do not pardon contempt. That sinful being who entertains contempt for me, would speedily fall away from all blissful regions. Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high ascetic success. Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bringeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications. Go thou, O blessed prince of birds, whithersoever thou wishest, from this place. Never entertain contempt for me, and take care that thou dost not contempt women that may even be truly blamable. Thou shalt again be, as before, invested with both strength and energy.' At these words of that lady Garuda had his wings again, and they became even stronger than before. And then with Sandili's leave, Garuda with Galava on his back took his departure. But they failed to find the kind of steeds they were in search of. And it so happened that Viswamitra met Galava on the way. And thereupon, that foremost of speakers addressed Galava in the presence of Vinata's son and said, 'O regenerate one, the time is already come when thou shouldst give me the wealth thou hadst promised me of thy own accord. I do not know what thou mayst. I have waited so long. I will wait for some time more. Seek thou the way by which thou mayst succeed (in the matter of thy promise).' Hearing these words, Garuda addressed cheerless Galava who was overwhelmed with sorrow, saying, 'What Viswamitra said unto thee before hath now been repeated in my presence. Come, therefore, O Galava, best of Brahmanas, we will deliberate on the matter. Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down.'

SECTION CXIV

"Narada said, 'Garuda then, that foremost of winged beings, addressed the cheerless Galava and said, 'Because it is created by Agni, in the bowels of the earth and augmented by Vayu, and because also the earth itself is said to be Hiranmaya, therefore, is wealth called Hiranya. And because wealth supports the world and sustains life, therefore, is it called Dhana. It is for serving these ends that Dhana (wealth) exists from the beginning in the three worlds. On that Friday, when either of the two constellations--the Purvabhadra or the Uttarabhadra--is ascendant, Agni, creating wealth by a fiat of his will, bestoweth it on mankind for the increase of Kuvera's stock. The wealth that is embowelled in the Earth is guarded by the deities called the Ajaikapats and the Ahivradnas, and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brahmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the promised steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success. There is a king born in the lunar race, that is my friend. We shall go to him, for he, amongst all on Earth, hath great wealth. That royal sage is known by the name of Yayati, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give what we seek, for he hath immense wealth, equal unto what belongeth to Kuvera, the lord of treasures. Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor.' Talking thus, and thinking upon what was best to be done, Garuda and Galava together went to king Yayati, who was then in his capital called Pratisthana. The king received them hospitably and gave them excellent Arghya and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Garuda answered, saying, 'O son of Nahusha, this ocean of asceticism, called Galava, is my friend. He had been, O monarch, a disciple of Viswamitra for many thousand years. This holy Brahmana, when commanded by Viswamitra to go away whithersoever he chose, addressed his preceptor at that time, saying,--I desire to give something as preceptor's fee. Knowing this one's resources to be poor, Viswamitra did not ask for anything. But when he was repeatedly addressed by this Brahmana on the subject of the tutorial fee, the preceptor, under a slight accession of wrath, said, 'Give me eight hundred white steeds of good pedigree and of lunar radiance, and each having one ear black in hue. If, O Galava, thou desirest to give anything to thy preceptor, let this then be given!' It was thus that Viswamitra endued with wealth of asceticism said unto him in anger. And this bull among Brahmanas is on that account smarting with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter. O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness, he will, after paying his preceptor's debt, devote himself again to serve ascetic penances. A royal Rishi as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brahmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind. As many hairs, O lord of men, as there are on a horse's body, so many regions of bliss, O ruler of Earth, are attained by him that giveth away a horse in gift. This one is as fit to accept a gift as thou art to make a gift. Let therefore, thy gift in this instance be like milk deposited in a conch-shell.'"

SECTION CXV

"Narada said, 'Thus addressed by Suparna in excellent words fraught with truth, that performer of thousand sacrifices, that foremost of givers, that liberal ruler of all the Kasis, the lord Yayati, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend, Tarkshya, and that bull among Brahmanas, Galava, and regarding the alms sought as an indication, highly praiseworthy, of (Galava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said, 'Blessed is my life today, and the race also in which I am born, hath, indeed, been blessed today. This very province also of mine hath equally been blessed by thee, O sinless Tarkshya. There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest, for my wealth hath suffered a great diminution. I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate Rishi. I shall, therefore, give him that which will accomplish his purpose. If one having come for alms, returneth disappointed, he may consume the (host's) race. O son of Vinata, it is said that there is no act more sinful than that of saying, 'I have nothing'--and thus destroying the hope of one that cometh, saying, 'Give.' The disappointed man whose hopes have been killed and his object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Galava, take thou this daughter of mine, this perpetrator of four families. In beauty, she resembleth a daughter of the celestials. She is capable of prompting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men, and Asuras. Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower. Take thou, therefore, this daughter of mine, named Madhavi. My sole desire is that I may have a daughter's son by her. Accepting that daughter in gift, Galava then, with Garuda, went away, saying, 'We will again see thee'. And they took that maiden with them. And Galava's oviparous friend addressed him, saying, 'The means have at last been obtained whereby the steeds may be obtained.' And saying this, Garuda went away to his own abode, having obtained Galava's permission. And after the prince of birds had gone, Galava, with that maiden in his company, began to think of going to some one among the kings who would be able to give (fit) dower for the maiden. And he first thought of that best of kings, Haryyaswa of Ikshaku's race, who ruled at Ayodhya, was endued with great energy, possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brahmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brahmana Galava, repairing unto Haryyaswa, said, 'This maiden, O king of kings, will increase the family of her husband by bringing forth offspring. Accept her from me, O Haryyaswa, as thy wife, by giving me a dower. I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do.'"

SECTION CXVI

"Narada said, 'That best of monarchs, king Haryyaswa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said, 'Those six limbs[16] that ought to be high are high in this maiden. Those seven, again, that ought to be slender are slender in her. Those three, again, which ought to be deep are deep in her. And lastly, those five that ought to be red are red in her. It seems that she is worth being looked at by even the gods and the Asuras, and is accomplished in all the arts and sciences. Possessed of all auspicious signs, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brahmanas, what should be her dower.' Galava said, 'Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious and large-eyed maiden will then become the mother of thy sons, like the fire-stick becoming the genetrix of fire.'"

"Narada continued, 'Hearing these words, that royal sage, king Haryyaswa, filled with sorrow, but blinded by lust, addressed Galava, that foremost of Rishis, saying, 'I have only two hundred steeds about me of the kind wanted by thee, although of other kinds all worthy of sacrifice, I have many thousand moving about (in my dominions), O Galava, I desire to beget only one son upon this damsel. Kindly grant this request of mine.' Hearing these words of the king, that damsel said unto Galava, 'A reciter of Brahma granted me a boon that I would after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds. In this way, full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way. Even this is what I think. It depends, however, oil thee, O Brahmana, as to how thou shouldst act.' Thus addressed by that maiden, the Muni Galava said these words unto king Haryyaswa, 'O Haryyaswa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her.' Taking then that maiden and worshipping Galava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves he became a king and giver of great wealth.

'After some time, intelligent Galava came back and approaching the delighted Haryyaswa, said unto him, 'Thou hast, O king obtained a son. Indeed, this child is like the sun himself in splendour. The time hath come, O foremost of men, for me to go to some other king for alms.' Hearing these words, Haryyaswa who was even truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Madhavi back to Galava. And Madhavi also, abandoning that blazing, kingly prosperity, and once more becoming a maiden, followed the footsteps of Galava. And Galava too, saying, 'Let the steeds remain with thee' then went, accompanied by the maiden, to king Divodasa.'"

SECTION CXVII

"Narada said, 'Galava then, addressing Madhavi, said, The ruler of the Kasis is an illustrious king known by the name of Divodasa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him. Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his passions under control.'

"Narada Continued, 'When the muni came before that king he was received with due hospitality by the latter. Galava, then, began to urge the monarch for begetting a child. Thus addressed, Divodasa said, 'I heard of all this before. Thou needest not speak much. O Brahmana. I may tell thee, O best of Brahmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honour to me that passing over all other kings thou hast come to me, Without doubt, thy object will be gained. In the matter of the steeds, O Galava, my wealth is like that of king Haryyaswa. I shall, therefore, beget only one royal son upon this maiden.' Hearing these words, that best of Brahmanas gave that damsel unto the king, and, the king, thereupon, duly wedded her. And the royal sage then sported with her, as Surya with Prabhavati, Agni with Swaha, Vasava with Sachi, Chandra with Rohini, Yama with Urmila, Varuna with Gauri, Kuvera with Riddhi, Narayana with Lakshmi, Sagara with Jahnavi, Rudra with Rudrani, the Grandsire with Saraswati, Vasishtha's son Saktri with Adrisyanti, Vasishtha with Arundhati (called also Akshamala), Chyavana with Sukanya, Pulastya with Sandhya, Agastya with the princess of Vidarbha

Lopamudra, Satyavan with Savitri, Bhrigu with Puloma, Kasyapa with Aditi, Richika's son Jamadagni with Renuka, Kusika's son Viswamitra with Himavati, Vrihaspati with Tara, Sukra with Sataprava, Bhumipati with Bhumi, Pururavas with Urvasi, Richika with Satyavati, Manu with Saraswati, Dushyanta with Sakuntala, the eternal Dharma with Dhriti, Nala with Damayanti, Narada, with Satyavati, Jaratkaru with Jaratkaru, Pulastya with Pratichya, Urnayus with Menaka, Tumvuru with Rambha, Vasuki with Satasirsha, Dhananjaya with Kamari, Rama with the princess of Videha Sita, or Janardana with Rukmini. And unto king Divodasa, that sporting with and taking delight in her, Madhavi bore a son named Pratardana. And after she had borne him a son, the holy Galava came to Divodasa at the appointed time, and said unto him, 'Let the maiden come with me, and let the steeds also thou art to give me remain with thee, for I desire to go elsewhere, O ruler of Earth, for dower.' Thus addressed, the virtuous king Divodasa, who was devoted to truth, thereupon, gave back the maiden to Galava at the appointed time.'"

SECTION CXVIII

"Narada said, 'The illustrious Madhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brahmana Galava. And Galava, whose heart was set upon the accomplishment of his own business, reflecting upon what he should do next then went to the city of the Bhojas for waiting upon king Usinara. And arrived before that king of unbaffled prowess, Galava addressed him, saying, 'This maiden will bear thee two royal sons. And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter. As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having ear black of hue. This effort of mine for obtaining the steeds is only on account of my preceptor, otherwise I myself have nothing to do with them. If thou art able to accept (my terms), do as I bid thee without any hesitation. O royal sage, thou art now childless. Beget, O king, a couple of children. With offspring so begot as a raft, save they Pitris and thyself also. O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven. Nor hath such a person to go to that frightful hell whither the childless are doomed to go.' Hearing these and other words of Galava, king Usinara. replied unto him, saying, 'I have heard what thou, O Galava, hast said. My heart also is inclined to do thy bidding. The Supreme Ordainer, however, is all-powerful. I have only two hundred steeds of the kind indicated by thee, O best of Brahmanas. Of other kinds, I have many thousands moving about in my dominions. I will, O Galava, beget only one son upon her, by treading the path that hath been told by others such as Haryyaswa and Divodasa. I will act after their manner in the matter of the dower. O best of Brahmanas, my wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment. That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame. Let this maiden, endued with the radiance of a celestial girl, be presented to me. I will accept her for begetting only one child.' Hearing these and many other words that Usinara spoke, that best of Brahmanas, Galava, then applauded the monarch and gave him the maiden. And making Usinara accept that damsel, Galava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Usinara began to sport with and enjoy that damsel in valleys and dales of mountains by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And, in due time, was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king, celebrated by the name Sivi. And after the birth of that son, the Brahmana Galava came to Usinara, and taking back from him the maiden went, O king, to see the son of Vinata.'"

SECTION CXIX

"Narada said, 'Seeing Galava, Vinata's son smilingly addressed him, saying, 'By good luck it is, O Brahmana, that I behold thee successful.' Galava, however, hearing the words spoken by Garuda informed him that a fourth part of the task was still unfinished.' Garuda then, that foremost of all speakers, said unto Galava, 'Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kanyakuyja Gadhi's daughter, Satyavati, for making her his wife.' Thereupon Gadhi, O Galava, addressing the Rishi, said, 'O holy one, let a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me.' Thus requested, Richika said, 'So be it'. And then wending his way to the great mart of steeds (Aswatirtha) in Varuna's abode, the Rishi obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of Pundarika, that monarch gave away those steeds (as Dakshina) unto the Brahmanas. The three kings to whom thou hadst applied had purchased those horses from the Brahmanas, each to the number of two hundred. The remaining four hundred, O best of Brahmanas, while being transported over the river, were taken by the Vitasta.[17]Therefore, O Galava, thou canst never have that which is not to be had. Do thou then, O virtuous one, present unto Viswamitra this maiden as an equivalent for two hundred steeds, along with the six hundred thou hast already obtained. Thou wilt then, O best of Brahmanas, be freed from thy grief and crowned with success. Galava then, saying, 'So be it,' and taking with him both the maiden and the steeds, went with Garuda in his company unto Viswamitra. And arrived in his presence, Galava said, 'Here are six hundred steeds of the kind demanded by thee. And this maiden is offered as an equivalent for the remaining two hundred. Let all these be accepted by thee. Upon this maiden have been begotten three virtuous sons by three royal sages. Let a fourth, foremost of all, be begotten upon her by thee. And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, being freed from thy debt, go and practise ascetic penances as I list.' Viswamitra then, beholding Galava in the company of the bird, and that highly beautiful maiden, said, 'Why, O Galava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone. I accept this maiden of thine for begetting upon her one son. As regards the steeds, let them graze in my asylum.' Saying this, Viswamitra of great effulgence began to pass his time happily with her, And Madhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great Muni Viswamitra addressed him to both virtue and profit, and gave him those six hundred steeds. Ashtaka then went to a city, bright as the city of Soma. And Kusika's son Viswamitra also having made over the damsel to his disciple, himself went into the Woods. And Galava also, with his friend Suparna, having in this way succeeded in giving his preceptor the fee he had demanded, with a cheerful heart addressed that maiden and said, 'Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices. O beautiful maiden, thou hast, by these sons, saved not only thy father, but four kings and myself, also. Go now, O thou of slender waist.' Saying this, Galava dismissed Garuda that devourer of snakes, and returning the maiden unto her father himself went into the woods.'"

SECTION CXX

"Narada said, 'King Yayati then, desirous again of disposing of his daughter in Swayamvara, went to a hermitage on the confluence of the Ganga and the Yamuna, taking Madhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of Nagas and Yakshas and human beings, of Gandharvas and animals and birds, and of dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous Rishis resembling Brahman himself. And while the selection had commenced of husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord. Descending from her chariot and saluting all her friends, the daughter of Yayati went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious rites and rigid vows, she adopted the deer's mode of life And subsisting upon soft and green grass-blades, resembling the sprouts of lapis lazuli and which were both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior water of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest-conflagration, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of Brahmacharya austerities.

'(Meanwhile) king Yayati, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons--those foremost of men--Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha's son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayati, resembling a great Rishi, became an object of much regard, and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great Rishis, king Yayati, from folly, ignorance, and pride, mentally disregarded all the gods and Rishis, and all human beings. Thereat the divine Sakra--the slayer of Vala--at once read his heart. And those royal sages also addressed him saying, 'Fie, fie.' And beholding the son of Nahusha, the questions were asked, 'Who is this person? What king's son is he? Why is he in heaven? By what acts hath he won success? Where did he earn ascetic merit? For what hath he been known here? Who knoweth him? The dwellers of heaven, thus speaking of-that monarch, asked one another these questions about Yayati, that ruler of men. And hundreds of heaven's charioteers, and hundreds of those that kept heaven's gates, and of those what were in charge of heaven's seats, thus questioned, all answered, 'We do not know him.' And the minds of all were temporarily clouded, so that none recognised the king and thereupon the monarch was soon divested of his splendour.'"

SECTION CXXI

"Narada said, 'Removed from his place and pushed away from his seat with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed divested of ornaments and robes, incapable of being recognised, sometimes not seeing the other residents of heaven, filled with despair, and his understanding a perfect blank, king Yayati fell headlong towards the earth. And before the king fell down, he thought within himself, 'What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place?' And all the kings there, as also the Siddhas and the Apsaras, laughed at seeing Yayati losing his hold, and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming there, he said unto Yayati, 'Extremely intoxicated with pride, there is none whom thou hast not disregarded. In consequence of this thy pride, heaven is no longer for thee. Thou deservest not a residence here, O son of a king. Thou art not recognised here, go and fall down.' Even thus the celestial messenger spoke unto him, Nahusha's son then said, repeating the words three times, 'If fall I must, let me fall amongst the righteous.' And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, viz., Pratardana, Vasumanas, Sivi, the son of Usinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amongst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of Vajapeya. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Ganga while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayati, the lord of the universe, descended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all the performers of sacrifices, who were, indeed, his own relatives, and who resembled the four regents of the four quarters, and looked like four mighty sacrificial fires. And thus, in consequence of the exhaustion of his merits, the royal sage Yayati fell amongst them. And beholding him blazing with beauty, those kings asked him, saying, "Who art thou? Of what race, country, or city art thou? Art thou a Yaksha, or a god, a Gandharva, or a Rakshasa? Thou does not seem to be a human being. What object hast thou in view?' Thus questioned, Yayati answered, 'I am the royal sage Yayati. Fallen am I from heaven in consequence of the expiration of my virtue. Having desired to fall amongst the righteous, I have fallen amongst you.' The kings then said, 'O foremost of persons, may that wish of thine, be realized. Accept thou our virtues and the fruits of all our sacrifices.' Yayati replied saying, 'I am not a Brahmana competent to accept a gift. On the other hand, I am a Kshatriya. Nor is my heart inclined towards lessening the virtues of others.'

"Narada continued, 'About this time, Madhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said, 'What object hast thou in coming here? What command of thine shall we obey? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism!' Hearing these words of theirs, Madhavi was filled with delight and approaching then her father, she reverentially saluted Yayati. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father, 'Being my sons these all are thy daughter's sons, O king of kings. They are not strangers to thee. These will save thee. The practice is not new, its origin extends to antiquity. I am thy daughter Madhavi, O king, living in the woods after the manner of the deer. I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's sons. Even this was the case with thyself, O king (when thou madest me over to Galava).' At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resounded therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven. And at that time Galava also came there, and addressing Yayati, said, 'Accepting an eighth part of my ascetic austerities, ascend thou to heaven again.'"

SECTION CXXII

"Narada said, 'As soon as that bull among men, king Yayati was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties entirely dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice, 'The merit that I have won on earth by my unblamable conduct towards men of all orders, I give unto thee. Be it all thine, O king. The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine.' After this, Pratardana, that bull among Kshatriyas, said, 'Ever devoted to virtue as also to war, the fame that hath here been mine as a Kshatriya, in consequence of the appellation of hero (by which I am known),--be that merit thine. After this, Sivi, the intelligent son of Usinara, said these sweet words, 'Unto children and women in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood. By that truth which I never sacrificed ascend thou to heaven. I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up. By that truth, ascend thou to heaven; that truth for which Dharma, that truth for which agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven.' And lastly, the royal sage Ashtaka, the offspring of Kusika's son and Madhavi, addressing Nahusha's son Yayati who had performed many hundreds of sacrifices, said, 'I have, O lord, performed hundreds of Pundarika, Gosava and Vajapeya sacrifices. Take thou the merit of these. Wealth, gems, robes, I have spared nothing for the performance of sacrifices. By that truth ascend thou to heaven.' And that king thereupon leaving the earth, began to ascend towards heaven, higher and higher, as those daughter's sons of his, one after another, said those words unto him. And it was thus that those kings by their good acts, speedily saved Yayati, who had been hurled from heaven. It was thus that those daughter's sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said, 'Endued with the attributes of royalty and possessed of every virtue, we are, O king, thy daughter's sons! (By virtue of our good deeds) ascend thou to heaven.'"

SECTION CXXIII

"Narada said, 'Sent back to heaven by those righteous kings, distinguished by the liberality of their sacrificial presents, Yayati possessed of daughter's sons, dismissed them and reached the celestial regions. Attaining to the eternal region obtained through the merit of his daughter's sons, and adorned by his own deeds, Yayati, bathed in shower of fragrant flowers and hugged by perfumed and delicious breezes, blazed forth with great beauty. And cheerfully, received back into heaven with sounds of cymbals, he was entertained with songs and dances by various tribes of Gandharvas and Asuras. And diverse celestial and royal Rishis and Charanas began to pay their adorations to him. And deities worshipped him with an excellent Arghya and delighted him with other honours. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words said, 'Thou hadst earned the full measure I of virtue by thy earthly deeds, and this region (that thou hadst won) is eternal, as thy deeds are in heaven. Thou hadst, however, O royal sage, destroyed thy acquisition by thy vanity alone, and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee. And since thou couldst not be recognised, thou wert hurled hence! Saved once more by the love and affection of thy daughter's sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds.' Thus addressed, Yayati said, 'O holy one, I have a doubt, which, it behoveth thee, to dispel. O Grandsire of all the worlds, it behoveth me not to ask any one else. Great was my merit, augmented by a (virtuous) rule over my subjects for many thousands of years and won by innumerable sacrifices and gifts. How could merit (so great) be exhausted so soon in consequence of which I was hurled hence? Thou knowest, O holy one, that the regions created for me were all eternal. Why were all those regions of mine destroyed, O thou of great effulgence? The Grandsire answered, saying, 'Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by only one fault, in consequence of which thou wert hurled (from this region). That fault, O king of kings, was thy vanity for which thou hadst become an object of contempt with all the residents of heaven. O royal sage, this region can never be rendered eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception. Never disregard those that are inferior, or superior, or in the middle station. There is not a greater sinner than he who is consumed by the fire of vanity. Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be protected even if overtaken by calamity.'

"Narada continued, 'O monarch, even such was the distress into which Yayati fell in consequence of vanity, and such was the distress into which Galava fell owing to his obstinacy. They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gandhari, forsake vanity and wrath, O hero, make peace with the sons of Pandu. Avoid anger, O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, nor one of these is ever destroyed or suffereth any diminution. None else, again, enjoyeth the fruits of these save he that is their agent. He that succeedeth in understanding this truly superior and excellent history, that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world!'"

SECTION CXXIV

"Dhritarashtra said, 'O holy one, it is even so as thou, O Narada, sayest. My wish also is precisely such, but, O holy one, I have no power (to carry them out)!'

"Vaisampayana continued, 'The Kuru king, having said these words unto Narada, then addressed Krishna and said, 'Thou hast, O Kesava, told me that which leadeth to heaven, what is beneficial to the world, consistent with virtue, and fraught with reason. I am not, however, O sire, independent. Duryodhana never doth what is agreeable to me. Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine, who disobeyeth my commands. O mighty-armed one, he never listeneth to the beneficial words, O Hrishikesa, of Gandhari, or of wise Vidura, or of other friends headed by Bhishma, all of whom seek his good. Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart. By doing this, O Janardana, thou shalt have done that noble act which a friend should ever do.' Thus addressed, he of Vrishni's race, conversant with the truths of virtue and profit, approached nearer to the ever-wrathful Duryodhana and said unto him these sweet words, 'O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good, as also, O Bharata, for that of thy followers, Thou art born in a race that is distinguished for its great wisdom. It behoveth thee to act righteously as I indicate. Possessed of learning and endued with excellent behaviour, thou art adorned with every excellent quality. They that are born in ignoble families, or are wicked-souled, cruel, and shameless, they only, O sire, act in the way that seemeth acceptable to thee. In this world, the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be perverse. O bull of Bharata's race, the disposition that thou art repeatedly manifesting is of that perverse kind. Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself. It is besides, causeless, while, again, thou canst not, O Bharata, adhere to it long. If by avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors, then, O tiger among men, make peace, O bull among the Bharatas, with the sons of Pandu who are all endued with great wisdom and great bravery with great exertion and great learning an all of whom have their souls under complete control. Such conduct will be agreeable to and conducive to the happiness of Dhritarashtra who is endued with great wisdom, of grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, wise Vahlika, Aswatthaman, Vikarna, Sanjaya, Vivingsati, and of many of thy kinsmen, O chastiser of foes, and many of thy friends also. The whole world, O sire, will derive benefit from that peace. Thou art endued with modesty, born in a noble race, hast learning and kindness of heart. Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race. They that are good sons always regard that to be beneficial which their fathers command. Indeed, when overtaken by calamity, every one recollects the injunctions of his father. Peace with the Pandavas, O sire, recommend itself to thy father. Let it, therefore, O chief of the Kurus recommend itself to thee also with thy counsellors. That mortal who having listened to the counsels of friends doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called Kimpaka. He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last. He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his opinion, always winneth happiness in the world. He that rejects the words of well-meaning friends, regarding those words as opposed to his interest, but accepts words that are really so opposed, is soon subjugated by his foes. Disregarding the opinions of the righteous he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distress. Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful, who behaveth falsely and never listeneth to good friends, who honoureth strangers but hateth those that are his own, is soon, O Bharata, cast off by the Earth. O bull of Bharata's race, having quarrelled with those (the sons of Pandu), thou seekest protection from others viz., those that are sinful, incapable, and foolish. What other man is there on earth besides thee, who, disregarding kinsmen, that are all mighty charioteers, and each of whom resembleth Sakra himself, would seek protection and aid from strangers? Thou hast persecuted the sons of Kunti, from their very birth. They have not been angry with thee, for the sons of Pandu are indeed virtuous. Although thou hast behaved deceitfully towards the Pandavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee. It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity. Do not yield thyself to the influence of wrath. O bull of Bharata's race, the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these three cannot be attained, men follow at least virtue and profit. If, again, these three are pursued separately, it is seen that they that have their hearts under control, choose virtue; they that are neither good nor bad but occupy a middle station, choose profit, which is always the subject of dispute; while they that are fools choose the gratification of desire. The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that speaketh profit and desire, should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass. O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire, flourishing with prosperity and well-known to all the monarchs of the earth. O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self, like a forest with an axe. One must not seek to confound his understanding whose overthrow one doth not like, for, if one's understanding is confounded, one can never devote his attention to what is beneficial. One that hath his soul under control never, O Bharata, disregardeth anybody in the three worlds,--no, not even the commonest creature, far less those bulls among men, the sons of Pandu. He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bharata, this is the proof. At present, O sire, union with the sons of Pandu is better for thee than thy union with the wicked. If thou makest peace with them, thou mayst obtain the fruition of all thy wishes. O best of kings, while enjoying the kingdom that has been founded by the Pandavas, thou seekest protection from others, disregarding the Pandavas themselves. Reposing the cares of thy state on Dussasana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata. These, however, are far inferior to the Pandavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess. Indeed, O Bharata, (let alone the four I have mentioned) all these kings together, with thee at their head, are incapable of even looking at the face of Bhima, when angry, on the field of battle. O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow. There are also Bhishma, and Drona, and this Karna, and Kripa, and Bhurisrava, and Somadatta, and Aswatthaman, and Jayadratha. All these together are incapable of fighting against Dhananjaya. Indeed, Arjuna is incapable of being vanquished in battle even by all the gods, Asuras, men, and Gandharvas. Do not set thy heart for battle. Seest thou the man in any of the royal races of the earth, who having encountered Arjuna in battle can return home safe and sound? O bull of Bharata's race, what advantage is there in a universal slaughter? Show me a single man who will defeat that Arjuna, by defeating whom alone victory may be thine? Who will encounter that son of Pandu in battle, who had vanquished all the celestials with the Gandharvas, Yakshas and Pannagas at Khandavaprastha? Then also the marvellous account that is heard of what happened at Virata's city, touching that encounter between one and many, is sufficient proof of this, Hopest thou to vanquish in battle Arjuna who when excited with rage is invincible, irresistible, ever-victorious, and undeteriorating Arjuna, that hero, who gratified the God of gods, Siva himself in fight? With myself again as his second when that son of Pritha will rush to the field of battle against an enemy, who is there that is competent to challenge him then? Can Purandara himself do so? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven. Look at thy sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account. Let not the race of Kauravas be exterminated or reduced. O king, let not people say that thou art the exterminator of thy race and the destroyer of its achievements. Those mighty car-warriors, the Pandavas (if peace be made) will install thee as the Yuvaraja, and thy father Dhritarashtra, that lord of men, as the sovereign of this extensive empire. Do not, O sire, disregard the prosperity that is awaiting thee and is sure to come. Giving to the sons of Pritha half the kingdom, win thou great prosperity. Making peace with the Pandavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever.'"

SECTION CXXV

"Vaisampayana said, 'Hearing, O bull of Bharata's race, these words of Kesava, Bhishma, the son of Santanu, then said unto vindictive Duryodhana, Krishna hath spoken to thee, desirous of bringing about peace between kinsmen. O sire, follow those counsels, and do not yield to the influence of wrath. If thou dost not act, O sire, according to the words of the high-souled Kesava, neither prosperity, nor happiness nor what is for thy good, wilt thou ever have. The mighty-armed Kesava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth. This resplendent prosperity of the Bharatas amongst all the kings of the earth, thou wilt, during the very life of Dhritarashtra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself with all thy counsellors, sons, brothers, and kinsmen, of life, if, O thou foremost of Bharata's race, thou transgressest the words of Kesava, thy father, and of wise Vidura,--words that are consistent with truth and fraught with benefit to thyself. Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful, do not tread the path of unrighteousness. Do not sink thy father and mother into an ocean of grief.' After Bhishma had concluded, Drona also said these words unto Duryodhana, who, filled with wrath, was then breathing heavily, 'O sire, the words that Kesava hath spoken unto thee are fraught with virtue and profit, Santanu's son Bhishma also hath said the same. Accept those words, O monarch. Both of them are wise, endued with great intelligence, with souls under control, desirous of doing what is for thy good, and possessed of great learning. They have said what is beneficial. Accept their words, O king, O thou possessed of great wisdom, act according to what both Krishna and Bhishma have said. O chastiser of foes, do not, from delusion of understanding, disregard Madhava. They that are always encouraging thee, are unable to give thee victory. During the time of battle they will throw the burthen of hostility on other's necks. Do not slaughter the Earth's population. Do not slay thy sons and brothers. Know that host is invincible in the midst of which are Vasudeva and Arjuna. If, O Bharata, thou dost not accept the truthful words of thy friends, Krishna and Bhishma, then, O sire, thou wilt surely have to repent. Arjuna is even greater than what Jamadagni's son hath described him to be. As regards Krishna, the son of Devaki, he is incapable of being resisted by even the gods. O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good? Everything hath now been said unto thee. Do what thou wishest. I do not wish to say anything more unto thee, O foremost of Bharata's race.'

"Vaisampayana continued, 'After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritarashtra, 'O Duryodhana, O bull of Bharata's race, I do not grieve for thee. I grieve, however, for this old couple, viz., Gandhari and thy father. Having thee, of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander with anybody to look after them, and deprived also of friends and counsellors, like a pair of birds shorn of their wings. Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow, subsisting on alms.' After this, king Dhritarashtra, addressing Duryodhana, seated in the midst of his brothers and surrounded by all the kings, said, 'Listen, O Duryodhana, to what the high-souled Sauri hath said. Accept those words which are eternal, highly beneficial and conducive to what is for thy highest good. With the aid of this Krishna of faultless deeds, we amongst all the kings, are sure to have all our cherished objects. Firmly united by Kesava, be reconciled, O sire, with Yudhishthira. Seek thou this great good of the Bharatas like unto an august ceremony of propitiation. Through Vasudeva's agency, bind thyself closely with the Pandavas. I think, the time for that is come. Do not let the opportunity pass away. If, however, thou disregardest Kesava, who from a desire of achieving what is for good, is soliciting thee to make peace, then victory will never be thine.'"

SECTION CXXVI

"Vaisampayana said, 'Hearing these words of Dhritarashtra, both Bhishma and Drona who sympathised with the old king, again addressed disobedient Duryodhana and said, 'As yet the two Krishnas are not accoutred in mail, as yet Gandiva resteth inactive, as yet Dhaumya doth not consume the enemy's strength by pouring libations on the war-fire, as yet that mighty bowman Yudhishthira, having modesty for his ornament, doth not cast angry glances on thy troops, so let hostility cease. As yet that mighty bowman, Bhimasena, the son of Pritha, is not seen stationed in the midst of his division, so let hostility cease. As yet Bhimasena, doth not, mace in band, stalk on the field of battle, grinding (hostile) divisions, so let peace be made with the Pandavas. As yet Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle, like the palmyra-fruits in the season of their ripening, so let hostility cease. As yet Nakula, and Sahadeva, Dhrishtadyumna of Prishata's race, and Virata, and Sikhandin, and Sisupal's son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks, like huge crocodiles penetrating the deep, and pour their arrowy showers, so let hostility cease. As yet fierce-winged shafts do not fall upon the delicate bodies of the assembled kings, so let hostility cease. As yet fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endued with lightness of hand and capable of hitting howsoever long distance, do not penetrate the breasts of warriors, smeared with sandal and other fragrant unguents, and adorned with golden garlands and gems, so let hostility cease. Let that elephant among kings, Yudhishthira the Just, receive thee with an embrace while thou salutest him bending thy head. O bull of Bharata's race, let that king, distinguished for the liberality of his sacrificial presents, place on thy shoulder that right arm of his, the palm of which beareth the marks of the banner and the hook. Let him, with hands begemmed and red, adorned with fingers, pat thy back while thou art seated. Let the mighty-armed Vrikodara, with shoulder broad as those of the sala tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace. And, O king, saluted with reverence by those three, viz., Arjuna and the Twins, smell thou their heads and converse with them affectionately. And beholding the united with thy heroic brothers--the sons of Pandu--let all these monarchs shed tears of joy. Let the tidings of this cordial union be proclaimed in the cities of all the kings. Let the Earth be ruled by thee with feelings of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath).'"

SECTION CXXVII

"Vaisampayana said, 'Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Kesava of great fame, saying. 'It behoveth thee, O Kesava, to speak after reflecting on all circumstances. Indeed, uttering such harsh words, thou, without any reason, findest fault with me alone, addressed regardfully as thou always art by the sons of Pritha, O slayer of Madhu. But dost thou censure me, having surveyed the strength and weakness (of both sides)? Indeed, thyself and Kshattri, the King, the Preceptor, and the Grandsire, all reproach me alone and not any other monarch. I, however, do not find the least fault in myself. Yet all of you, including the (old) king himself, hate me. O repressor of foes, I do not, even after reflection, behold any grave fault in me, or even O Kesava, any fault however minute. In the game at dice, O slayer of Madhu, that was joyfully accepted by them, the Pandavas were vanquished and their kingdom was won by Sakuni. What blame can be mine as regards that? On the other hand, O slayer of Madhu, the wealth that was won from the Pandavas then, was ordered by me, to be returned unto them. It cannot, again, O foremost of victors, be any fault of ours that the invincible Pandavas, were defeated once again at dice and had to go to the Woods. Imputing what fault to us, do they regard us as their enemies? And, O Krishna, though (really) weak, why do the Pandavas yet so cheerfully seek a quarrel with us, as if they were strong? What have we done to them? For what injury (done to them) do the sons of Pandu, along with the Srinjayas, seek to slaughter the sons of Dhritarashtra? We shall not in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses. We cannot bow down to Indra himself, let alone the sons of Pandu. I do not, O Krishna, see the man, observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle. Let alone the Pandavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma, Kripa, Drona and Karna, in battle. If, O Madhava, we are, in the observance of the practices of our order, cut off with weapons in battle, when our end comes, even that will lead us to heaven. Even this, O Janardana, is our highest duty as Kshatriyas, viz., that we should lay ourselves down on the field of battle on a bed of arrows. If, without bowing to our enemies, ours be the bed of arrows in battle, that, O Madhava, will never grieve us. Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life? Those Kshatriyas that desire their own good, accept regardfully this saying of Matanga, viz., that (as regards a Kshatriya), one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend. A person like me should only bow down to the Brahmanas for the sake of piety, without regarding anybody else. (As regards persons other than Brahmanas), one should, as long as one lives, act according to Matanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion. That share in the kingdom which was formerly given them by my father shall never again, O Kesava, be obtainable by them as long as I live. As long, O Janardana, as king Dhritarashtra liveth, both ourselves and they, sheathing our weapons, O Madhava, should live in dependence on him. Given away formerly from ignorance or fear, when I was a child and dependent on others, the kingdom, O Janardana, incapable of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pandavas. At present, O Kesava of mighty arms, as long as I live, even that much of our land which may be covered by the point of a sharp needle shall not, O Madhava, be given by us unto the Pandavas.'"

SECTION CXXVIII

"Vaisampayana said, 'Reflecting (for a moment), with eyes red in anger, he, of Dasarha's race, addressing Duryodhana in that assembly of the Kurus, then said these words, 'Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy consellors. Wait (for a short while), a great slaughter will ensue. Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pandavas? Let the (assembled) monarchs judge. Grieved at the prosperity of the high-souled Pandavas, thou conspirest, O Bharata, with Suvala's son about the gambling match. O sire, how could those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Sakuni? O thou that art endued with great wisdom, gambling robs even the good of their understanding, and as regards the wicked, disunion and dire consequence spring from it. It was thou who hadst devised with thy wicked counsellors, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour. Who else is there, capable of insulting a brother's wife in the way thou didst or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage, and endued with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pandu's sons was treated even thus by thee. All the Kauravas know what words were addressed in their assembly by Dussasana unto those chastisers of foes,--the sons of Kunti,--when they were about to set out for the woods. Who is there capable of behaving so wretchedly towards his own honest kinsmen, that are ever engaged in the practice of virtue, that are untainted by avarice, and that are always correct in their behaviour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Dussasana and also by thee. Thou hadst taken great pains to burn to death, at Varanavata, the sons of Pandu with their mother, while they were children, although that effort of thine was not crowned with success. After this, the Pandavas with their mother were obliged to live for a long while, concealed in the town of Ekachakra in the abode of a Brahmana. With poison, with snakes and cords, thou hadst, by every means, sought the destruction of the Pandavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pandavas? Thou art not, O sinful man, willing to give them their paternal share in the kingdom, although they are begging it of thee. Thou shalt have to give it them, this, when divested of prosperity, thou shalt be laid low. Having, like a heartless fellow, done innumerable wrongs to the Pandavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb. Though repeatedly solicited by thy parents, by Bhishma, Drona, and Vidura, to make peace, thou dost not yet, O king, make peace. Great is the advantage in peace, O king, both to thyself and Yudhishthira. Peace, however, does not recommend itself to thee. To what else can it be due, but to thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit. Sinful and disreputable is that act, which thou, O king, art about to do.'

"Vaisampayana continued, 'While he, of Dasarha's race, was saying this, Dussasana addressed vindictive Duryodhana and said unto him these words in the midst of the Kurus, If, O king, thou dost not willingly make peace with the Pandavas, verity the Kauravas will bind thee (hand and foot) and make over thee to the son of Kunti. Bhishma, and Drona, and thy (own) father, O bull amongst men, will make over us three, viz., Vikartana's son, thyself, and myself, to the Pandavas!'

"Vaisampayana continued, 'Hearing these words of his brother, Dhritarashtra's son, wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake rose up from his seat in anger, and disregarding Vidura, and Dhritarashtra and the great king Vahlika, and Kripa, and Somadatta, and Bhishma, and Drona, and Janardana, in fact, all of them, went out of the court, And beholding that bull among men leave the court, his brother and all his counsellors, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Santanu's son, Bhishma said, 'The enemies of that person, who, abandoning both virtue and profit, followeth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date. This wicked son of Dhritarashtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is wrongly vain of his sovereignty, obeyeth only the dictates of wrath and avarice. I see also, O Janardana, that the hour of all those Kshatriyas is arrived, for all those kings, from delusion, have with their counsellors followed Duryodhana.' Hearing these words of Bhishma, the lotus-eyed hero of Dasarha's race, possessed of great powers, addressing all those (that were still there) headed by Bhishma and Drona, said, 'Even this is great transgression, of which all the elders of the Kuru race are becoming guilty, for they do not forcibly seize and bind this wicked king in the enjoyment of sovereignty. Ye chastiser of foes, I think the time hath come for doing this. If this is done, it may still be productive of good. Listen to me, ye sinless ones. The words I will speak will soon lead to beneficial results, if, indeed, ye Bharatas, ye accept what I say in consequence of its recommending itself to you. The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa, the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen. Ourselves with our kinsmen then, having paid due honours to Ugrasena, the son of Ahuka, installed that extender of Bhoja's kingdom on the throne. And all the Yadavas and Andhakas and the Vrishnis, abandoning a single person, viz., Kansa for the sake of their whole race, have prospered and obtained happiness. O king, when the gods and Asuras were arrayed for battle and weapons were upraised for striking, the lord of all creatures, Parameshthin said thus (something which applies to the case at hand). Indeed, O Bharata, when the population of the worlds was divided into two parties and was about to be slaughtered, the divine and holy Cause of the universe, viz., the Creator, said, 'The Asuras and the Daityas with the Danavas will be vanquished, and the Adityas, the Vasus, the Rudras and other dwellers of heaven will be victorious. Indeed, the gods, and Asuras, and human beings, and Gandharvas, and Snakes, and Rakshasas, will in rage slaughter one another in this battle.' Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying, 'Binding fast, the Daityas and the Danavas, make them over to Varuna.' Thus addressed, Dharma, at the command of Parameshthin, binding the Daityas and the Danavas, made them over to Varuna. And Varuna, the Lord of the waters, having bound those Danavas, with Dharma's noose, as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana and Karna and Sakuni, the son of Suvala, and Dussasana, make them over to the Pandavas. For the sake of a family, an individual may be sacrificed. For a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas. O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account.'"

SECTION CXXIX

"Vaisampayana said, 'Hearing these words of Krishna, king Dhritarashtra lost no time in addressing Vidura, who was conversant with all dictates of virtue. And the king said, 'Go, O child, unto Gandhari, possessed of great wisdom and foresight and bring her hither. With her I will solicit this wicked-hearted (son of mine). If she can pacify this wicked wretch, of evil heart, we may yet be able to act according to the words of our friend Krishna. It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool, afflicted by avarice and having wicked allies, If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever.' Hearing these words of the king, Vidura, at Dhritarashtra's command, brought (thither) Gandhari, possessed of great foresight. And Dhritarashtra then addressed Gandhari and said, 'Behold, O Gandhari, this thy son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust for sovereignty. Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful counsellors, disregarding his superiors and setting at naught the words of his well-wishers.'

"Vaisampayana said, 'Hearing these words of her husband, that princess of great fame, Gandhari, desirous of what was highly beneficial, said these words, 'Bring hither, without loss of time, that kingdom-coveting, sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana, who is destitute of humility hath, by every means, obtained a kingdom. Indeed, O Dhritarashtra, thou so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness, thou followest yet his counsel. That son of thine, completely possessed by lust and wrath is now the slave of delusion, and is, therefore, incapable, O king, of being now forcibly turned back by thee. Thou art now reaping the fruit, O Dhritarashtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors. Why is the king indifferent (today) to that disunion, which is about to take place between persons related so closely? Indeed, beholding thee disunited with those that are thy own, thy enemies will laugh at thee. Who is there that would use force for getting over that calamity, O king, which can be overcome by conciliation and gift?'

"Vaisampayana continued, 'Kshattri then, and at Dhritarashtra's command, and of his mother's also, once more caused vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath, and breathing heavily as a snake. And beholding her son, who was treading in a wrong path, enter the court, Gandhari rebuked him severely and said these words for bringing about peace.'

"Gandhari said, 'O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers,--words that thou art competent to obey and that will conduce to thy happiness. O Duryodhana, obey thou the words of thy well-wishers, those words, viz., which that best of the Bharatas--thy father--and Bhishma, and Drona, and Kripa, and Kshattri, have spoken. If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head. O thou of great wisdom, nobody, O best of the Bharatas, succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom. One that hath not his senses under control, cannot enjoy sovereignty for any length of time. He that hath his soul under control and is endued with great intelligence, can rule a kingdom. Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection. Sovereignty over men is a great thing. Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom (when won). He that desireth to obtain extensive empire must bind his senses to both profit and virtue, for if the senses are restrained, intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor, like unbroken and furious horses, capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and to conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom, like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one, who freed from worldly propensities is desirous of going thither, are excited by lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveth deceitfully towards his own kinsmen or others, can never win many allies. Uniting thyself with those chastisers of foes--the heroic sons of Pandu--who are all endued with great wisdom, thou canst, O son, enjoy the earth in happiness. What Bhishma, the son of Santanu, and that mighty car-warrior, Drona, have told thee is, O son, quite true,--Krishna and Dhananjaya are invincible. Seek thou, therefore, the protection of this mighty-armed one, this one that is not worried by exertion, for if Kesava becometh gracious, both sides will be happy. That min, who is not obedient to the wishes of wise and learned friends, always seeking his prosperity, only gladdeneth his enemies. O son, there is no good in battle, no virtue, no profit. How can it bring happiness then? Even victory is not always certain. Do not set thy heart, therefore, on battle. O thou of great wisdom, Bhishma and thy father and Vahlika (formerly) gave unto the Pandavas their share (of the kingdom) from fear. O chastiser of foes, never think of disunion with them. Thou beholdest today the fruit of that (peaceful) cession in the fact of thy sovereignty over the whole earth, with all its thorns removed by those heroes. Give, O chastiser of foes, unto the son of Pandu what is their due. If thou wishest to enjoy, with the counsellors even half (the empire), let their share then be given unto them. Half the earth is sufficient to yield the means of support unto thee and thy counsellors. By acting according to the words of thy well-wishers, thou wilt, O Bharata, win great fame. A quarrel with the sons of Pandu who are all endued with prosperity, who have their souls under complete control, who are possessed of great intelligence and have conquered their passions, will only divest thee of thy great prosperity. Dispelling the wrath of all thy well-wishers, rule thou thy kingdom as becometh thee, giving, O bull of Bharata's race, unto the sons of Pandu the share that belongeth to them. O son, persecution of the sons of Pandu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom. Thou that covetest the wealth of the Pandavas are not a match for them, nor this Suta's son, who is exceedingly wrathful, nor this thy brother Dussasana. Indeed, when Bhishma and Drona and Kripa and Karna and Bhimasena and Dhananjaya and Dhrishtadyumna will be enraged, the population of the earth will be exterminated. Under the influence of wrath, do not, O son, exterminate the Kurus. Let not the wide earth be destroyed for thy sake. Of little understanding as thou art, thou thinkest that Bhishma, and Drona, and Kripa, all others will fight (for thee) with all their might. That will never happen, for as regards these, that are endued with self-knowledge, their affection towards the Pandavas and yourselves is equal. If for the sake of the sustenance they have obtained from the king (Dhritarashtra), they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishthira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharat's race.'"

SECTION CXXX

"Vaisampayana said, 'Disregarding these words of grave import, spoken by his mother, Duryodhana went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala's royal son, Sakuni, most clever in dice. And this was the resolution which Duryodhana and Karna and Suvala's son Sakuni, with Dussasana as their fourth, arrived at, 'This Janardana, quick in action, seeketh, with the king Dhritarashtra and Santanu's son, to seize us first. We, however, shall forcibly seize this tiger among men, Hrishikesa, first, like Indra forcibly seizing Virochana's son (Vali). Hearing that this one of Vrishni's race hath been seized, the Pandavas will lose their heart and become incapable of exertion, like snakes whose fangs have been broken. This mighty-armed one is, indeed, the refuge and protection of them all. If this grantor of wishes, this bull of all the Satwatas, be confined, the Pandavas with the Somakas will become depressed and incapable of any exertion. Therefore, disregarding Dhritarashtra's cries, we will seize even here this Kesava, who is quick in action, and then fight with the foe.' After those sinful men of wicked souls had come to this sinful resolution, highly intelligent Satyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridika's son (Kritavarman). And Satyaki addressed Kritavarman, saying, 'Array the troops soon. And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krishna, unwearied by exertion.' Saying this, that hero re-entered the court, like a lion entering a mountain-cave. And he (first) informed the high-souled Kesava and then Dhritarashtra, and then Vidura of that conspiracy. And having informed them of that resolution, he laughingly said, 'These wicked men intended to commit an act here, that is disapproved by the good from consideration of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust, anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed. Those wretches of little understanding and desirous of seizing the lotus-eyed, are like idiots and children desiring to seize a blazing fire by means of their garments.' Hearing these words of Satyaki, Vidura, endued with great foresight, said these words unto the mighty-armed Dhritarashtra in the midst of the Kurus, 'O king, O chastiser of foes, the hour of all thy sons is come, for they are endeavouring to perpetrate a highly infamous act, however incapable they may be of actually accomplishing it. Alas, united together they desire to vanquish this younger brother of Vasava, and seize this lotus-eyed one. Indeed, encountering this tiger among men, this invincible and irresistible one, they will all perish like insects in a blazing fire. If Janardana wisheth, he can send all of them, even if they fight in a body, unto the abode of Yama, like an enraged lion dispatching a herd of elephants. He will, however, never do any such sinful and censurable act. This best of persons, of unfading glory, will never deviate from virtue.' After Vidura had said these words, Kesava, casting his eyes on Dhritarashtra, said in the midst of those well-meaning persons, who listen to others' words, 'O king, if these (men) desire to chastise me by using violence, permit them to chastise me. O monarch, as regards my chastising them, for I dare chastise all of them together that are so excited with rage, I will not, however, perpetrate any sinful and censurable act. Coveting the possessions of the Pandavas, thy sons will lose their own. If they desire to perpetrate such a deed, Yudhishthira's object will then be (easily) accomplished, for, this very day, O Bharata, seizing these with all that follow them, I can make them over to the sons of Pritha. What is there that is difficult of attainment by me? I will not, however, O Bharata, commit in thy presence, O great monarch, any such censurable deed, that can proceed only from wrath and a sinful understanding. Let it be, O king, as this Duryodhana desireth. I give permission, O monarch, to all thy sons to do it.'

"Hearing these words (of Kesava), Dhritarashtra addressed Vidura saying, 'Quickly bring hither sinful Duryodhana, who is so covetous of sovereignty, with his friends, counsellors, brothers, and followers. I shall see if indeed, making one more effort I can bring him to the right path.

'Thus addressed by Dhritarashtra, Kshattri once more caused unwilling Duryodhana to enter the court with his brothers, and surrounded by the kings (that followed him). King Dhritarashtra then addressed Duryodhana, surrounded by Karna and Dussasana and all those kings, saying, 'O wretch of accumulated sins, having for thy allies men of despicable acts, infamous is the deed that thou, uniting with sinful friends, seekest to do. Of little understanding, thou, infamy of thy race, one like thee alone can seek to do an act so infamous and disapproved by the good, however impossible it may be of being actually achieved. Uniting with sinful allies, wishest thou to chastise this invincible and irresistible one of eyes like lotus-leaves? Like a child wishing to have the moon, seekest thou, O fool, to do what cannot be done by the very gods, headed by Vasava with all their strength? Knowest thou not, that Kesava is incapable of being withstood in battle by gods and men and Gandharvas and Asuras and Uragas? Like the wind which none can seize of being seized with his hands, like the moon which no hand can reach, like the Earth which none can support on his head, Kesava is incapable by force.'

"After Dhritarashtra had said these words, Vidura (casting) his eyes on Duryodhana, addressed that vindictive son of Dhritarashtra, saying, 'O Duryodhana, listen now to these words of mine. At the gates of Saubha, that foremost of monkeys, known by the name of Dwivida, covered Kesava with a mighty shower of stones. Desirous of seizing Madhava by putting forth all his prowess and exertion, he did not yet succeed in seizing him. Seekest thou to apprehend that Kesava by force? When Sauri went to Pragjyotisha, Naraka with all the Danavas succeeded not in seizing him there. Seekest thou to seize him by force? Slaying that Naraka in battle, he brought away (from his city) a thousand damsels and married them all, according to the ordinance. In the city of Nirmochana, six thousand mighty Asuras failed to seize him with their nooses. Seekest thou to seize that Kesava by force? While only a child, he slew Putana and two Asuras assuming the shape of birds, and O bull of Bharata's race, he held up the mountains of Govardhana (on his little finger) for protecting the kine (from a continuous rain). He hath also slain Aristha, and Dhenuka and Chanura of great strength, and Aswaraja, and Kansa, the doer of evil. He hath slain Jarasandha, and Vakra, and Sisupala of mighty energy, and Vana in battle, and numerous other kings also have been slain by him. Of immeasurable might, he vanquished king Varuna and also Pavaka (Agni), and on the occasion of bringing (down from the celestial regions) the (heavenly flower called) Parijata, he defeated the lord of Sachi himself. While floating on the vast deep, he slew Madhu and Kaitabha, and in another birth he slew Hayagriva (Horse-necked). He is the maker of everything but is himself made by none. He is the Cause of all power. Whatever Sauri wisheth, he accomplisheth without any effort. Knowest thou not sinless Govinda, of terrible prowess and incapable of deterioration? This one, resembling an angry snake of virulent poison, is the never-ending source of energy. In seeking to use violence towards Krishna, endued with mighty arms and unwearied by exertion, thou wilt, with all thy followers, perish like an insect failing into fire.'"

SECTION CXXXI

"Vaisampayana said, 'After Vidura had said this, Kesava, that slayer of hostile divisions, endued with great energy, addressed Dhritarashtra's son, Duryodhana, and said, 'From delusion, O Suyodhana, thou regardest me to be alone, and it is for this, O thou of little understanding, that thou seekest to make me a captive after vanquishing me by violence. Here, however, are all the Pandavas and all the Vrishnis and Andhakas. Here are all the Adityas, the Rudras, and the Vasus, with all the great Rishis.

Saying this Kesava, that slayer of hostile heroes burst out into a loud laughter. And as the high-souled Sauri laughed, from his body, that resembled a blazing fire, issued myriads of gods, each of lightning effulgence, and not bigger than the thumb. And on his forehead appeared Brahman, and on his breast Rudra. And on his arms appeared the regents of the world, and from his mouth issued Agni, the Adityas, the Sadhyas, the Vasus, the Aswins, the Marutas, with Indra, and the Viswedevas. And myriads of Yakshas, and the Gandharvas, and Rakshasas also, of the same measure and form, issued thence. And from his two arms issued Sankarshana and Dhananjaya. And Arjuna stood on his right, bow in hand, and Rama stood on his left, armed with the plough. And behind him stood Bhima, and Yudhishthira, and the two sons of Madri, and before him were all the Andhakas and the Vrishnis with Pradyumna and other chiefs bearing mighty weapons upraised. And on his diverse arms were seen the conch, the discus, the mace, the bow called Saranga, the plough, the javelin, the Nandaka, and every other weapon, all shining with effulgence, and upraised for striking. And from his eyes and nose and ears and every part of his body, issued fierce sparks of fire mixed with smoke. And from the pores of his body issued sparks of fire like unto the rays of the sun. And beholding that awful form of the high-souled Kesava, all the kings closed their eyes with affrighted hearts, except Drona, and Bhishma, and Vidura, endued with great intelligence, greatly blessed Sanjaya, and the Rishis, possessed of wealth of asceticism, for the divine Janardana gave unto them this divine sight on the occasion. And beholding in the (Kuru) court that highly wonderful sight, celestial drums beat (in the sky) and a floral shower fell (upon him). And the whole Earth trembled (at the time) and the oceans were agitated. And, O bull of the Bharata's race, all the denizens of the earth were filled with great wonder. Then that tiger among men, that chastiser of foes, withdrew that divine and highly wonderful, and extremely varied and auspicious form. And arm-in-arm with Satyaki on one side and Hridika's son (Kritavarman) on the other, and obtaining permission of the Rishis, the slayer of Madhu went out. And during the uproar that then took place, the Rishis, Narada and others vanquished, for repairing to their respective places. And this also was another wonderful incident that happened. And seeing that tiger among men leave the court, the Kauravas with all the kings followed him, like the gods following Indra. Sauri, however, of immeasurable soul, without bestowing a single thought on those that followed him, issued from the court, like a blazing fire mixed with smoke. And he beheld (at the gate his charioteer) Daruka waiting with his large white car, furnished with rows of tinkling bells, decked with golden ornaments, and endued with great speed, the clatter of whose wheels resounded like the rumbling of the clouds, and which was covered all over with white tiger-skins, and unto which were harnessed his steeds Saivya (and others). And there also appeared, mounted on his car, that favourite hero of Vrishnis, the mighty car-warrior Kritavarman, the son of Hridika. And that chastiser of foes, Sauri, who had his car ready, was about to depart, king Dhritarashtra addressed him once more and said, 'O grinder of foes, thou hast seen, O Janardana, the power I wield over my sons! Thou hast, indeed, witnessed all with thy own eyes. Nothing now is unknown to thee. Seeing me endeavour to bring about peace between the Kurus, and the Pandavas, in fact, knowing the state (in which I am), it behoveth thee not to entertain any suspicion regarding me. O Kesava, I have no sinful feelings towards the Pandavas. Thou knowest what words have been spoken by me to Suyodhana. The Kauravas and all the kings of the Earth, also know, O Madhava, that I have made every endeavour to bring about peace.'

"Vaisampayana continued, 'The mighty-armed Janardana then addressed Dhritarashtra, Drona, grandsire Bhishma, Kshattri, Vahlika, and Kripa and said, 'Ye have yourselves witnessed all that hath happened in the assembly of the Kurus, viz., how wicked Duryodhana, like an uneducated wretch, left the court from anger, and how king Dhritarashtra also describeth himself to be powerless. With the permission of you all, I shall now go back to Yudhishthira.' Saluting them, that bull amongst men, Sauri then mounted his car and set out. And those heroic bulls amongst the Bharatas, those mighty bowmen, viz., Bhishma, Drona, and Kripa, and Kshattri, and Aswatthaman and Vikarna, and that mighty car-warrior Yuyutsu, all began to follow him. And Kesava, on his large white car, furnished with rows of tinkling bells, proceeded then, in the very sight of the Kurus, to the abode of his paternal aunt (Kunti).'"

SECTION CXXXII

"Vaisampayana said, 'Entering her abode and worshipping her feet, Kesava represented to her briefly all that had transpired in the assembly of the Kurus. And Vasudeva said, 'Diverse words, worthy of being accepted and fraught with reasons, were said both by myself and the Rishis, but Duryodhana accepted them not. As regards Suyodhana and his followers, their hour is come. With thy leave now, I shall speedily repair unto the Pandavas. What should I say unto the Pandavas as thy instructions to them? Tell me that, O thou endued with great wisdom. I desire to hear thy words.'

"Kunti said, 'O Kesava, say unto king Yudhishthira of virtuous soul these words, 'Thy virtue, O son, is decreasing greatly. Do not act vainly. O king, like a reader of the Vedas incapable of catching their real meaning, and, therefore, truly unlearned. Thy understanding, affected by only the words of the Vedas, vieweth virtue alone. Cast thy eyes on the duties of thy own order, as ordained by the Self-create. For all ruthless deeds and for the protection of the people, from his (Brahmana's) arms was created the Kshatriya, who is to depend upon the prowess of his own arms. Listen, an instance is cited in this connection, that hath been heard by me from the aged. In days of yore, Vaisravana, having been gratified, made a gift of this Earth to the royal sage Muchukunda. The latter without accepting the gift, said, 'I desire to enjoy that sovereignty which is won by prowess of arms.' At this, Vaisravana was highly delighted and filled with wonder. King Muchukunda then, fully observing the duties of the Kshatriya order ruled this earth, having conquered it by the prowess of his arms. Then again, a sixth part of the virtue, practised by subjects well-protected by the king, is obtained, 'O Bharata, by the king. The virtue again that the king himself practiseth conferreth godhead on him, while if he perpetrateth sin, he goeth to hell. The penal code properly applied by the ruler, maketh the four orders adhere to their respective duties, and leadeth to an acquisition (by the ruler himself) of virtue (profit, and salvation). When the king properly abideth by the penal code, without making any portion of it a dead letter, then that best of periods called the Krita Yuga setteth in. Let not this doubt be thine, viz., whether the era is the cause of the king, or the king the cause of the era, for (know this to be certain that) the king is the cause of the era. It is the king that createth the Krita, the Treta, or the Dwapara age. Indeed, it is the king that is the cause of also the fourth Yuga (viz., the Kali). That king who causeth the Krita age to set in, enjoyeth heaven exceedingly. That king who causeth the Treta age to set in, doth enjoy heaven but not exceedingly. For thus causing the Dwapara age to set in, a king enjoyeth heaven according to his due. The king, however, who causeth the Kali age to set in, earneth sin exceedingly. Thereupon, that king of wicked deeds resideth in hell for countless years. Indeed, the king's sins affect the world, and the world's sins affect him. Observe thou those kingly duties of thine that befit thy ancestry. That is not the conduct of a royal sage in which thou wishest to abide. Indeed, he that is stained by weakness of heart and adhereth to compassion, and is unsteady, never obtaineth the merit born of cherishing his subjects with love. That understanding according to which thou art now acting was never wished (to thee) by Pandu, or myself, or thy grandsire, while we uttered blessings on thee before; sacrifice, gift, merit, and bravery, subjects and children, greatness of soul, and might, and energy, these were always prayed by me for thee. Well-wishing Brahmanas duly worshipped and gratified the gods and the Pitris for your long life, wealth, and children, by adding Swaha and Swadha. The mother and the father, as also the gods always desire for their children liberality and gift and study and sacrifice and sway over subjects. Whether all this be righteous or unrighteous, you are to practise it, in consequence of your very birth. (Behold, O Krishna, so far from doing all this), though born in a high race, they are yet destitute of the very means of support, and are afflicted with misery. Hungry men, approaching a brave and bountiful monarch, are gratified, and live by his side. What virtue can be superior to this? A virtuous person, upon acquiring a kingdom, should in this world make all persons his own, attaching some by gift, some by force, and some by sweet words. A Brahmana should adopt mendicancy; a Kshatriya should protect (subjects); a Vaisya should earn wealth; and a Sudra should serve the other three. Mendicancy, therefore, is forbidden to thee. Nor is agriculture suited to thee. Thou art a Kshatriya and therefore, the protector of all in distress. Thou art to live by the prowess of thy arms. O thou of mighty arms, recover thy paternal share of the kingdom which thou hast lost, by conciliation, or by working disunion among thy foes, or by gift of money or violence, or well-directed policy. What can be a matter of greater grief than that I, deprived of friends, should live upon food supplied by others, after having brought thee forth, thou enhancer of the joys of friends? Fight, according to the practices of kings. Do not sink thy ancestors (in infamy). With thy merit worn out, do not, with thy younger brothers, obtain a sinful end.'"

SECTION CXXXIII

"Kunti said, 'In this connection, O chastiser of foes, is cited an old story of the conversation between Vidula and her son. It behoveth thee to say unto Yudhishthira anything that can be gathered from this or anything more beneficial than that.

'There was a high-born dame of great foresight, named Vidula. She was famous, slightly wrathful, of crooked disposition, and devoted to Kshatriya virtues. Well-educated, she was known to all the kings of the earth. Of great learning, she had listened to the speeches and instructions of diverse mien. And the princess Vidula, one day, rebuked her own son, who, after his defeat by the king of the Sindhus, lay prostrate with heart depressed by despair. And she said, 'Thou art not my son, O enhancer of the joys of foes. Begotten thou hast not been by myself and thy father! Whence hast thou come? Without wrath as thou art, thou canst not be counted as a man. Thy features betray thee to be a eunuch. Sinkest thou in despair as long as thou livest? If thou art desirous of thy own welfare, bear thou the burthen (of thy affairs on thy shoulders), Do not disgrace thy soul. Do not suffer it to be gratified with a little. Set thy heart on thy welfare, and be not afraid. Abandon thy fears. Rise, O coward. Do not lie down thus, after thy defeat, delighting all thy foes and grieving the friends, and reft of all sense of honour. Little streams are filled up with only a quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified, with acquisitions that are small. Rather perish in plucking the fangs of a snake than die miserable like a dog. Put forth thy prowess even at the risk of thy life. Like a hawk that fearlessly rangeth the sky, do thou also wander fearlessly or put forth thy prowess, or silently watch thy foes for an opportunity. Why dost thou lie down like a carcass or like one smitten by thunder? Rise, O coward, do not slumber after having been vanquished by the foe. Do not disappear from the sight of all so miserably. Make thyself known by thy deeds. Never occupy the intermediate, the low, or the lowest station. Blaze up (like a well-fed fire). Like a brand of Tinduka wood, blaze up even for a moment, but never smoulder from desire, like a flameless fire of paddy chaff. It is better to blaze up for a moment than smoke for ever and ever. Let no son be born in a royal race, who is either exceedingly fierce or exceedingly mild. Repairing to the field of battle and achieving every great feat that is possible for man to achieve, a brave man is freed from the debt he oweth to the duties of the Kshatriya order. Such a person never disgraceth his own self. Whether he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. Therefore, O son, display thy prowess, or obtain that end which is inevitable. Why, Indeed, dost thou live, disregarding the duties of thy order? All thy religious rites, O eunuch, and all thy achievements are gone. The every root of all thy enjoyments is cut off. What for then dost thou live? If fall and sink one must, he should seize the foe by the hips (and thus fall with the foe). Even if one's roots are cut off, he should not yet give way to despair. Horse of high mettle put forth all their prowess for dragging or bearing heavy weights. Remembering their behaviour, muster, all thy strength and sense of honour. Know also in what thy manliness consists. Exert thyself in raising that race which hath sunk, in consequence of thee. He that hath not achieved a great feat forming the subject of men's conversation, only increaseth the number of population. He is neither man nor woman. He whose fame is not founded in respect of charity, asceticism, truth, learning and acquisition of wealth, is only his mother's excreta. On the other hand, he that surpasseth others in learning, asceticism, wealth, prowess, and deeds, is (truly) a man. It behoveth thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward. Friends never derive any happiness on obtaining that weak person for a friend, at whose sight foes are delighted, who is despised by men, who is without seats and robes, who is gratified with small acquisitions, who is destitute, and who hath no courage, and is low. Alas, exiled from our kingdom, driven from home, deprived of all means of enjoyment and pleasure, and destitute, of resources, we shall have to perish from want of the very means of life! Misbehaving in the midst of those that are good, and the destroyer of thy race and family, by bringing thee forth, O Sanjaya, I have brought forth Kali himself in the shape of a son. Oh, let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy, and that art the joy of foes. Do not smoulder. Blaze thou up, effectively displaying thy prowess. Slay thy foes. For but a moment, for ever so small a space of time, blaze thou up on the heads of thy enemies. He is a man who cherisheth wrath and forgiveth not. He, on the other hand, who is forgiving and without wrath, is neither a man nor woman. Contentment and softness of heart and these two, viz., want of exertion and fear, are destructive of prosperity. He that is without exertion never winneth what is great. Therefore, O son, free thyself, by thy own exertions, from these faults that lead to defeat and downfall. Steel thy heart and seek to recover thy own. A man is called Purusha because he is competent to trouble his foe (param). He, therefore, who liveth like a woman is misnamed Purusha (man). A brave king of mighty strength, and who moveth like a lion, may go the way of all creatures. The subjects, however, that reside in his dominions do not yet become unhappy. That king, who, disregarding his own happiness and pleasures, seeketh the prosperity of his kingdom, succeedeth soon in gladdening his counsellors and friends.'

"Hearing these words, the son said, 'If thou dost not behold me, of what use would the whole earth be to thee, of what use thy ornaments, of what use all the means of pleasure and even life itself?' The mother said, 'Let those regions be obtained by our foes which belong to those that are low. Let those again that are friends go to those regions which are obtainable by persons whose souls are held in respect. Do not adopt the course of life that is followed by those wretched persons, who, destitute of strength, and without servants and attendants (to do their bidding) live upon the food supplied by others. Like the creatures of the earth that depend on the clouds, or the gods depending on Indra, let the Brahmanas and thy friends all depend on thee for their sustenance. His life, O Sanjaya, is not vain on whom all creatures depend for their sustenance, like birds repairing to a tree abounding with ripe fruits. The life of that brave man is, indeed, praiseworthy, through whose prowess friends derive happiness, like the gods deriving happiness through the prowess of Sakra. That man who liveth in greatness depending on the prowess of his own arms, succeedeth in winning fame in this world and blessed state in the next!'"

SECTION CXXXIV

"Vidula said, 'If, having fallen into such a plight, thou wishest to give up manliness, thou shalt then have, in no time, to tread the path that is trod by those that are low and wretched. That Kshatriya, who, from desire of life, displayeth not his energy according to the best of his might and prowess, is regarded as a thief. Alas, like medicine to a dying man, these words that are fraught with grave import, and are proper and reasonable, do not make any impression on thee! It is true, the king of the Sindhus hath many followers. They are, however, all discounted. From weakness, and ignorance of proper means, they are waiting for the distress of their master (without being able to effect a deliverance for themselves by their own exertions). As regards others (his open enemies), they will come to thee with their auxiliaries if they behold thee put forth thy prowess. Uniting with them, seek refuge now in mountain fastness, waiting for that season when calamity will overtake the foe, as it must, for he is not free from disease and death. By name thou art Sanjaya (the victorious). I do not, however, behold any such indication in thee. Be true to thy name. Be my son. Oh, do not make thy name untrue. Beholding thee while a child, a Brahmana of great foresight and wisdom, said, 'This one falling into great distress will again win greatness.' Remembering his words, I hope for thy victory. It is for that, O son, I tell thee so, and shall tell thee again and again. That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success. Whether what I have is gained or lost, I will not desist, with such a resolve, O Sanjaya, O learned one, engage in war, without withdrawing thyself from it. Samvara hath said, 'There is no more miserable state than that in which one is anxious for his food from day to day.' A state such as his hath beer said to be more unhappy than the death of one's husband and sons. That which hath been called poverty is only a form of death. As regards myself, born in a high race, I have been transplanted from one take into another. Possessed of every auspicious thing, and worshipped by my husband, my power extended over all. Staying in the midst of friends, our friends formerly beheld me decked in costly garlands and ornaments, with body well-washed, attired in excellent robes, and myself always cheerful. When thou wilt behold both me and thy wife weakened (from want of food), thou wilt then, O Sanjaya, scarcely desire to live. Of what use will life be to thee when thou wilt behold all our servants engaged in attending on us, our preceptors and our ordinary and extraordinary priests, leaving us from want of sustenance? If, again, I do not now see in thee those laudable and famous achievements in which thou wert formerly engaged, what peace can my heart know? If I have to say--Nay--to a Brahmana, my heart will burst, for neither I nor my husband ever said--Nay--to a Brahmana before. We were the refuge of others, without ourselves having ever taken refuge with others. Having been such, if I have to support life by depending on another, I will surely cast off my life. Be thou our means of crossing the ocean that is difficult to cross. In the absence of boats, be thou our boat. Make for us a place where place there is none. Revive us that are dead. Thou art competent to encounter all foes if thou dost not cherish the desire of life. If, however, thou art for adopting this mode of life that is fit only for a eunuch, then with troubled soul and depressed heart it would be better for thee to sacrifice thy life. A brave man winneth fame by slaying even a single foe. By slaying Vritra, Indra became the great Indra and acquired the sovereignty of all the gods and the cup for drinking Soma, and the lordship of all the worlds. Proclaiming his name in battle, challenging his foes accoutred in steel, and grinding or slaying the foremost warriors of hostile ranks, when a hero winneth far-extending fame in fair fight, his enemies then are pained and bow down unto him. They that are cowards become helpless and contribute by their own conduct to bestow every object of desire on those that are skilled and brave and that fight reckless of their lives. Whether kingdoms be overtaken by mighty ruin, or whether life itself be endangered, they that are noble never desist till they exterminate the foes within their reach. Sovereignty is either the door of heaven or Amrita. Regarding it as one of these, and bearing it in mind that is now shut against thee, fall thou like a burning brand in the midst of thy foes. O king, slay thy foes in battle. Observe the duties of thy order. Let me not behold thee cheerless, O enhancer of the fears of thy foes. Let me not in dejection behold thee standing in misery, surrounded by our sorrowing selves and rejoicing foes. Rejoice, O son, and make thyself happy in the possession of wealth in the company of the daughters of the Sauviras and do not, in weakness of heart, be ruled over by the daughters of the Saindhavas. If a young man like thee, who is possessed of beauty of person, learning and high birth, and world-wide fame, acteth in such unbecoming a way, like a vicious bull in the matter of bearing its burthen, then that, I think, would be equal to death itself. What peace can my heart know if I behold thee uttering laudatory speeches in honour of others or walking (submissively) behind them? Oh, never was one born in this race that walked behind another. O son, it behoveth thee not to live as a dependant on another. I know what the eternal essence of Kshatriya virtues is as spoken of by the old and the older ones and by those coming late and later still. Eternal and unswerving, it hath been ordained by the Creator himself. He that hath, in this world, been born as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear or the sake of sustenance, bow down to any body on earth. One should stand erect with courage and not bow down, for exertion is manliness. One should rather break in the joints than yield in this world here to any body. A high-souled Kshatriya should always roam like an infuriated elephant. He should, O Sanjaya, bow down unto Brahmanas only, for the sake of virtue. He should rule over all other orders, destroying all evil-doers. Possessed of allies, or destitute of them, he should be so as long as he liveth.'"

SECTION CXXXV

"Kunti said, 'Hearing these words of his mother the son said, O ruthless and wrathful mother, O thou that thinkest highly of martial heroism, thy heart is surely made of steel beat into that shape. Fie on Kshatriya practices, in accordance with which thou urgest me to battle, as if I were a stranger to thee, and for the sake of which thou speakest to me--thy only son--such words as if thou wert not my mother. If thou beholdest me not, if thou art dissociated with me--thy son, of what use then would the whole earth be to thee, of what use all thy ornaments and all the means of enjoyment, indeed, of what use would life itself be to thee?'

"The mother said, 'All the acts of those that are wise, are (undertaken), O son, for the sake of virtue and profit. Eyeing these (virtue and profit) only, I urge thee, O Sanjaya, to battle. The fit hour hath come for exhibiting thy prowess. If at such a time thou dost not resort to action, then disrespected by the people thou wouldst do that which would be most disagreeable to me. If, O Sanjaya, thou art about to be stained with infamy and I do not (from affection) tell thee anything, then that affection, worthless and unreasonable, would be like that of the she-ass's for her young. Do not tread the path that is disapproved by the wise and adopted by the fool. Great is the ignorance here. Innumerable creatures of the world have taken refuge in it. If thou, however, adoptest the behaviour of the wise, thou wilt then be dear to me. Indeed, if thou hast recourse to virtue and profit, if with God above thou reliest upon human exertion, if thy conduct becometh like that of the good, then it is by this and not by any other means that thou wilt become dear to me. He that taketh delight in sons and grandsons that are well-instructed (enjoyeth a delight that is real). He, on the other hand, that taketh delight in a son who is destitute of exertion, refractory, and wicked minded, hath not the very object accomplished for which a son is desired. Those worst of men that never do what is proper and always do what is censurable, do not obtain happiness here or hereafter. A Kshatriya, O Sanjaya, hath been created for battle and victory. Whether he winneth or perisheth, he obtaineth the region of Indra. The happiness that a Kshatriya obtaineth by reducing his foes to subjection is such that the like of it doth not exist in heaven in the sacred region of Indra. Burning with wrath, a Kshatriya of great energy, if vanquished many times, should wait desiring to vanquish his foes. Without either casting away his own life or slaying his foes, how can he obtain peace of mind by any other course? He that is possessed of wisdom regardeth anything little as disagreeable. Unto that person to whom anything little becomes agreeable, that little (ultimately) becometh a source of pain. The man that hath not what is desirable soon becometh wretched. Indeed, he soon feeleth every want and is lost like the Ganga on entering the ocean.'

"The son said, 'Thou shouldst not, O mother, give expression to such views before thy son. Show him kindness now, staying by his side, like a silent and dumb being.'

"The mother said, 'Great is my gratification since thou sayest so. I who may be urged (by thee to what is my duty) am thus urged by thee. I shall, therefore, urge thee more (for doing what thou shouldst do). I will, indeed, honour thee then when I will behold thee, crowned with complete success after the slaughter of all the Saindhavas.'

"The son said, 'Without wealth, without allies, how can success and victory be mine? Conscious of this exceedingly miserable state of mine, I have myself abstained from desire of kingdom, like an evil-doer abstaining from desire of heaven. If, therefore, O thou of mature wisdom, thou seest any means (by which all this can be effected), speak fully of it to me as I ask thee, for I shall do all that thou mayst command me to do.'

"The mother said, 'Do not disgrace thy soul, O son, by anticipations of failure. Objects unattained have been attained; while those attained have been lost. The accomplishment of objects should never be sought with wrath and folly. In all acts, O son, the attainment of success is always uncertain. Knowing that success is uncertain, people still act, so that they sometimes succeed, and sometimes do not. They, however, who abstain from action, never obtain success. In the absence of exertion, there is but one result, viz., the absence of success. There are, however, two results in the case of exertion, viz., the acquisition of success or its non-acquisition. He, O prince, who hath settled beforehand that all acts are uncertain in respect of their results, maketh both success and prosperity unattainable by himself. This will be,--with such a belief should one, casting off all sloth, exert and wake up and address himself to every act. That wise king, who, O son, engageth in acts, having performed all auspicious rites and with the gods and the Brahmanas on his side, soon winneth success. Like the sun embracing the east, the goddess of prosperity embraceth him. I see thou hast shown thyself fit for the various suggestions and means and encouraging speeches thou hast had from me. Display (now) thy prowess. It behoveth thee to win, by every exertion, the object thou hast in view. Bring together to thy own side those that are angry (with thy foes), those that are covetous, those that have been weakened (by thy foes), those that are jealous (of thy foes), those that have been humiliated (by them), those that always challenge (them) from excess of pride, and all others of this class. By this means thou wilt be able to break the mighty host (of thy enemy) like an impetuous and fierce-rising tempest scattering the clouds. Give them (thy would be allies) wealth before it is due, seek their food, be up and doing, and speak sweetly unto them all. They will then do the good, and place thee at their head. When the enemy cometh to know that his foe hath become reckless of his life, then is he troubled on the latter's account, from a snake living in his chamber? If, knowing one to be powerful, one's enemy doth not strive to subjugate him, he should at least make one friendly by the application of the arts of conciliation, gift, and the like. Even that would be tantamount to subjugation. Obtaining a respite by means of the art of conciliation, one's wealth may increase. And if one's wealth increaseth, one is worshipped and sought as a refuge by one's friends. If, again, one is deprived of wealth, one is abandoned by friends and relatives, and more than that mistrusted and even despised by them. It is perfectly impossible for him to ever regain his kingdom, who, having united himself with his foe, liveth confidently.'"

SECTION CXXXVI

"The mother said, 'Into whatever calamity a king may fail, he should not still betray it. Beholding the king afflicted with fright, the whole kingdom, the army, the counsellors, all yield to fear, and all the subjects become disunited. Some go and embrace the side of the enemy; others simply abandon the king; and others again, that had before been humiliated, strive to strike. They, however, that are intimate friends wait by his side, and though desiring his welfare yet from inability to do anything wait helplessly, like a cow whose calf hath been tethered. As friends grieve for friends that are plunged into distress, so those well-wishers also grieve upon beholding their lord plunged into grief. Even thou hast many friends whom thou hadst worshipped before. Even thou hast many friends after thy heart, who feel for thy kingdom and who desire to take a state of thy calamities on themselves. Do not frighten those friends, and do not suffer them to abandon thee on beholding thee afflicted with fear. Desiring to test thy might, manliness, and understanding, and wishing also to encourage thee, I have said all this for enhancing thy energy. If thou understandest what I have said, and if all I have said appears proper and sufficient, then, O Sanjaya, muster thy patience and gird up thy lions for victory. We have a large number of treasure-houses unknown to thee. I alone know of their existence, and no other person. I will place all these at thy disposal. Thou hast also, O Sanjaya, more than one friend who sympathise with thee in thy joys and woes, and who, O hero, never retreat from the field of battle. O grinder of foes, allies such as these, always play the part of faithful counsellors to a person who seeketh his own welfare and desireth to acquire what is agreeable to himself.'

"Kunti continued, 'Hearing this speech of his mother fraught with excellent words, and sense, the despair that had overtaken Sanjaya's heart left instantly, although that prince was not gifted with great intelligence. And the son said, 'When I have thee that are so observant of my future welfare for my guide, I shall certainly either rescue my paternal kingdom that is sunk in water or perish in the attempt. During thy discourse I was almost a silent listener. Now and then only I interposed a word. It was, however, only with the view of drawing thee out, so that I might hear more on the subject. I have not been satiated with thy words, like a person not satiated with drinking amrita. Deriving support from any allies, behold, I gird up my loins for repressing my foes and obtaining victory.'

"Kunti continued, 'Pierced by the wordy arrows of his mother, the son roused himself like a steed of proud mettle and achieved all that his mother had pointed out. When a king is afflicted by foes and overcome with despair, his minister should make him hear this excellent history that enhanceth energy and inspireth might. Indeed, this history is called Jaya and should be listened to by every one desirous of victory. Indeed, having listened to it, one may soon subjugate the whole earth and grind his foes. This history causeth a woman to bring forth a heroic son, the woman quick with child that listeneth to it repeatedly, certainly giveth birth to a hero. The Kshatriya woman that listeneth to it bringeth forth a brave son of irresistible prowess, one that is foremost in learning, foremost in ascetic austerities, foremost in liberality, devoted to asceticism, blazing forth with Brahmic beauty, enumerable with the good, radiant with effulgence, endued with great might, blessed, a mighty car-warrior, possessed of great intelligence, irresistible (in battle), ever victorious, invincible, a chastiser of the wicked and a protector of all practisers of virtue.'"

SECTION CXXXVII

"Kunti said, 'Say unto Arjuna, these words, when thou wert brought forth in the lying-in room and when I was sitting in the hermitage surrounded by ladies, a celestial and delightful voice was heard in the sky, saying, 'O Kunti, this thy son will rival the deity of a thousand eyes. This one will vanquish in battle all the assembled Kurus. Aided by Bhima, he will conquer the whole Earth and his fame will touch the very heavens. With Vasudeva as his ally, he will slay the Kurus in battle and recover his lost paternal share in the kingdom. Endued with great prosperity, he will, with his brothers, perform three great sacrifices.' O thou of unfading glory, thou knowest how steady, in truth, is Vibhatsu, otherwise called Savyasachin, how irresistible he is. O thou of Dasarha's race, let it be as that (celestial) voice said. If, O thou of Vrishni's race, there is anything like righteousness, those words will be true, for then, Krishna, thou wilt thyself accomplish it all. I do not doubt what that voice said. I bow to righteousness which is superior to all. It is righteousness that supports all creatures. Thou shalt say these words unto Dhananjaya. Unto Vrikodara again, who is always ready for exertion, thou shalt say these words, 'The time hath come for that in view of which Kshatriya lady bringeth forth a son! They that are foremost among men never become cheerless when they have hostilities to wage--Thou knowest what the state of Bhima's mind is. That grinder of foes is never pacified until he exterminates his foes. Thou shalt, O Madhava, next say unto the auspicious Krishna of great fame, that daughter-in-law of the high-souled Pandu, who is conversant with the details of every virtue, these words, 'O thou that art highly blessed, O thou of noble parentage, O thou that art endued with great fame, that becoming behaviour which thou always showest towards my sons is, indeed, worthy of thee.' Thou must also say unto the sons of Madri who are always devoted to Kshatriya virtues, these words, 'Covet ye more than life itself, those enjoyments that are acquired by prowess. Objects won by prowess always please the heart of a person that liveth according to Kshatriya practices. Engaged as ye are in acquiring every kind of virtue, before your eyes the princess of Panchala was addressed in cruel and abusive epithets. Who is there that can forgive that insult? The deprivation of their kingdom grieved me not. Their defeat at dice grieved me not. But that noble and fair Draupadi, however, while weeping in the midst of the assembly, had to hear those cruel and insulting words is what grieveth me most. Alas, exceedingly beautiful Krishna, ever devoted to Kshatriya virtues, found no protector on that occasion, though she was wedded to such powerful protectors. O thou of mighty arms, say unto that tiger among men, Arjuna, that foremost of all wielders of weapons, that he should always tread in the path that may be pointed out by Draupadi. Thou knowest it very well, Kesava, that Bhima and Arjuna,--that pair of fierce and all-destroying Yamas, are capable of making the very gods go the way of all creatures. Is not this an insult to them that (their wife) Krishna was dragged into the assembly? O Kesava, recall to their remembrance all those cruel and harsh words that Dussasana said unto Bhima in the very presence of all the warriors of Kuru's race. Enquire (in my name) after the welfare of the Pandavas with their children and Krishna. Say unto them, O Janardana, that I am well. Go thou on thy auspicious way, and protect my sons!'

"Vaisampayana continued, 'Saluting and walking round her, the mighty-armed Krishna whose gait resembled the majestic gait of the lion, then issued out of Pritha's abode. And he then dismissed those chiefs among the Kurus with Bhishma at their head (who had followed him), and taking Karna upon his chariot, left (the Kuru city), accompanied by Satyaki. And after he of Dasarha's race had departed, the Kurus assembled together and began to talk of that highly wonderful and marvellous incident connected with him. And they said, 'Overcome with ignorance, the whole earth hath been entangled in the meshes of death!' And they also said, 'Through Duryodhana's folly, all this is doomed to destruction.'

'Having issued out of the (Kuru) city, that foremost of persons proceeded, deliberating with Karna for a long time. And that delighter of all the Yadavas then dismissed Karna and urged his steeds to greater speed. And driven by Daruka, those swift coursers endued with the speed of the tempest of the mind, went on as if drinking the skies. And quickly traversing a long way like fleet hawks, they reached Upaplavya very soon, bearing the wielder of Saranga.'"

SECTION CXXXVIII

"Vaisampayana said, 'Hearing the words of Kunti, the mighty car-warriors, Bhishma and Drona, then spoke these words unto the disobedient Duryodhana, 'Hast thou, O tiger among men, heard the fierce words of grave import, excellent and consistent with virtue, that Kunti had spoken in the presence of Krishna? Her sons will act according to them, especially as they are approved by Vasudeva. O Kaurava, they will not assuredly desist, without their share of the kingdom (being given to them). Thou hast inflicted much pain on the sons of Pritha. And Draupadi also was afflicted by thee in the assembly. They were, however, bound then by the bounds of truth and it was for this that, they tolerated that treatment. Obtaining Arjuna now, who is skilled in every weapon, and Bhima of firm resolution, and Gandiva and the couple of (inexhaustible) quivers, and that car (of Arjuna) and that banner (bearing the device of the ape), and Nakula and Sahadeva, both endued with great might and energy, and Vasudeva also, as his allies, Yudhishthira will not forgive (thee). O mighty-armed one, thou hast witnessed with thy own eyes how intelligent Arjuna vanquished us all in battle before, in the city of Virata. Indeed, after this, that Ape-bannered (warrior) consumed in battle, taking up his fierce weapons, those Danavas of terrible deeds called the Nivatakavachas. On the occasion also of the tale of cattle, when captured by the Gandharvas, this Karna and all these thy counsellors and thyself accoutred in mail and on thy car, were all liberated from the grasp of the Gandharvas by that Arjuna. That is a sufficient proof. Therefore, O foremost of the Bharatas, with all thy brothers make peace with the sons of Pandu. Save this whole earth from the Destruction's jaws. Yudhishthira is thy elder brother, virtuous in behaviour, affectionate towards thee, sweet-speeched and learned. Abandoning thy sinful intentions, unite thyself with that tiger among men. If Pandu's son beholdeth thee divested of thy bow, and without the wrinkles of rage on thy brow, and cheerful, even that would be for the good of our race. Approaching with all thy counsellors embrace him fraternally. O repressor of foes, salute the king respectfully as before. And let Yudhishthira, the son of Kunti, the elder brother of Bhima, hold from affection, thy saluting self with his arms. And let that foremost of smiters, Bhima, possessed of leonine shoulders and thighs round, and long, and mighty arms, embrace thee. And then let that son of Kunti, Dhananjaya, called also Partha, of eyes like lotus-petals, and curly hair and conch-like neck salute thee respectfully. Then let those tigers among men, the twin Aswins, unrivalled on earth for beauty, wait on thee with affection and reverence as on their preceptor. And let all the kings with him of Dasarha's race at their head, shed tears of joy. Abandoning thy pride, unite thyself with thy brothers. Rule thou the whole earth, with thy brothers. Let all the kings joyfully return to their respective homes, having embraced one another. There is no need of battle, O king of kings. Listen to the dissuasions of thy friends. In the battle that will ensue a great destruction of the Kshatriyas is certainly indicated. The stars are all hostile. The animals and birds have all assumed fearful aspects. Diverse portents, O hero, are visible, all indicating the slaughters of the Kshatriyas. All these portents, again, are particularly visible in our abodes. Blazing meteors are afflicting thy host. Our animals are all cheerless and seem, O king, to be crying. Vultures are wheeling around thy troops. Neither the city nor the palace looks as before. Jackals, setting forth ominous yells, are running about the four quarters which are ablaze with conflagrations. Obey thou the counsels of thy father and mother as also of ourselves who are thy well-wishers. War and peace, O thou of mighty arms, are within thy control. If, O grinder of foes, thou dost not act according to the words of thy friends, thou shalt have to repent upon beholding thy army afflicted with the arrows of Partha. Hearing in battle the terrible yells uttered by the mighty Bhima and the twang of Gandiva, thou wilt remember our these words. Indeed, if what we say appears unacceptable to thee, then it will be as we say.'"

SECTION CXXXIX

"Vaisampayana said, 'Thus addressed by them, Duryodhana, contracting the space between his eye-brows, became cheerless, and with face bent down began to cast oblique glances. And he said not a word in reply. Beholding him cheerless, those bulls among men, Bhishma and Drona, looking at each other, once more addressed him, and said (these words).'

"Bhishma said, 'What can be a matter of greater grief to us than that we shall have to light against that Yudhishthira who is devoted to the service of his superiors, destitute of envy, conversant with Brahma, and truthful in speech.'

"Drona said, 'My affection for Dhananjaya is greater than that which I bear for my son Aswatthaman. There is greater reverence also and humility (towards me) in that Ape-bannered hero (than in Aswatthaman). Alas, in observance of the Kshatriya duties, I shall have to light even against that Dhananjaya who is dearer to me than my son. Fie on the Kshatriya profession. That Vibhatsu who hath no other bowman in the world as his equal, hath, through my grace, acquired this superiority over all bowmen. He that hateth his friends, he that is of wicked disposition, he that denieth Godhead, he that is crooked and deceitful, never obtaineth the worship of the righteous, like an ignorant person present at a sacrifice. Though dissuaded from sin, a sinful man would still wish to commit sinful acts; while he that is righteous, though tempted by sin, would not yet abandon righteousness. Though thou hast conducted thyself with falsehood and deceit towards them, the Pandavas are still desirous of doing what is agreeable to thee. As regards thyself, O thou best of the Bharatas, all thy faults are calculated to bring about disasters on thee. Thou hast been addressed by the eldest of the Kurus, by me, by Vidura, and by Vasudeva. Thou dost not yet understand what is beneficial for thyself. I have a large force,--with this conviction thou desirest to pierce the Pandava host, abounding with heroes, like the current of the Ganga piercing the ocean abounding with sharks and alligators and makaras. Having obtained Yudhishthira's prosperity like the cast off robes or garlands of another, thou regardest it as thy own. If the son of Pritha and Pandu stayeth even in the woods with Draupadi, and surrounded by his armed brothers, who is there, even in the possession of a kingdom, that is competent to vanquish him? In the presence of even that Ailavila (Kuvera) under whose command all the Yakshas live as servants, Yudhishthira the Just, shone with splendour. Having proceeded to Kuvera's abode and having procured wealth therefrom, the Pandavas are now desirous of attacking thy swelling kingdom and winning sovereignty for themselves. (As regards us two), we have made gifts, poured libations on fire, studied (the scriptures), and gratified the Brahmanas by presents of wealth. The (allotted) periods of our life have also run out. Know that our work has been done. (As regards thyself however), giving up happiness, kingdom, friends, and wealth, great will be thy calamity if thou seekest war with the Pandavas. How canst thou vanquish the son of Pandu, when Draupadi who is truthful in speech and devoted to rigid vows and austerities, prayeth for his success? How wilt thou vanquish that son of Pandu who hath Janardana. for his counsellor, and who hath for a brother that Dhananjaya who is the foremost of wielders of weapons? How wilt thou vanquish that son of Pandu, of severe austerities, who hath for his allies so many Brahmanas, endued with intelligence and mastery over their senses? In accordance with what a prosperity-wishing friend should do when he sees his friends sinking in an ocean of distress, I again tell thee, there is no necessity for war. Make peace with those heroes for the sake of prosperity to the Kurus. Do not court defeat, with thy sons, counsellors, and the army!'"

SECTION CXL

"Dhritarashtra said, 'O Sanjaya, in the midst of all the princes and the servants, the slayer of Madhu took Karna upon his car and went out (of our city). What did that slayer of hostile heroes, that one of immeasurable soul, say unto Radha's son? What conciliatory words did Govinda speak unto the Suta's son? Tell me, O Sanjaya, what those words were, mild or fierce, that Krishna, possessed of a voice deep as that of newly-risen clouds during the rainy season said unto Karna?'

"Sanjaya said, 'Listen to me, O Bharata, as I repeat in due order those words, both intimidating and mild, agreeable and consistent with virtue, true and beneficial, and pleasing to the heart, which the slayer of Madhu, of immeasurable soul, said unto Radha's son.'

"Vasudeva said, 'O son of Radha, thou hast worshipped many Brahmanas fully conversant with the Vedas. With concentrated attention and mind free from envy thou hast also (on many an occasion) enquired of them after truth. Thou knowest, therefore, O Karna, what the eternal saying of the Vedas are. Thou art also well-versed in all the subtle conclusions of the scriptures. It is said by those conversant with the scriptures that the two kinds of sons called Kanina and Sahoda that are born of a maiden, have him for their father who weddeth the maid. Thou, O Karna, hast been born in this way. Thou art, therefore, morally the son of Pandu. Come, be a king, according to the injunction of the scriptures. On the side of thy father, thou hast the sons of Pritha, on the side of thy mother, thou hast the Vrishnis, (for thy kinsmen). O bull among men, know that thou hast these two for thy own. Proceeding this very day with me hence, O sire, let the Pandavas know thee as a son of Kunti born before Yudhishthira. The brothers, the five Pandavas, the son of Draupadi, and the invincible son of Subhadra, will all embrace thy feet. All the kings and princes, again, that have been assembled for the Pandava-cause, and all the Andhakas and Vrishnis, will also embrace thy feet. Let queens and princesses bring golden and silver and earthen jars (full of water) and delicious herbs and all kinds of seeds and gems, and creepers, for thy installation. During the sixth period, Draupadi also will come to thee (as a wife). Let that best of Brahmanas, Dhaumya, of restrained soul, pour libations of clarified butter on the (sacred) fire, and let those Brahmanas regarding all the four Vedas as authoritative (and who are acting as priests unto the Pandavas), perform the ceremony of thy installation. Let the family priest of the Pandavas who is devoted to Vedic rites, and those bulls among men-those brothers, the five sons of Pandu,--and the five sons of Draupadi, and the Panchalas, and the Chedis, and myself also, install thee as the lord of the whole earth. Let Dharma's son Yudhishthira, of righteous soul and rigid vows, be thy heir presumptive, ruling the kingdom under thee. Holding the white chamara in his hand (for fanning thee), let Yudhishthira, the son of Kunti, ride on the same car behind thee. After thy installation is over, let that other son of Kunti, the mighty Bhimasena, hold the white umbrella over thy head. Indeed, Arjuna then will drive thy car furnished with a hundred tinkling bells, its sides covered with tiger-skins, and with white steeds harnessed to it. Then Nakula and Sahadeva, and the five sons of Draupadi, and the Panchalas with that mighty car-warrior Sikhandin, will all proceed behind thee. I myself, with all the Andhakas and the Vrishnis, will walk behind thee. Indeed, all the Dasarhas and the Dasarnas, will, O king, be numbered with thy relatives. Enjoy the sovereignty of the earth, O thou of mighty arms, with thy brothers the Pandavas, with yapas and homas and auspicious rites of diverse kinds performed in thy honour. Let the Dravidas, with the Kuntalas, the Andhras, and the Talacharas, and the Shuchupas, and the Venupas, all walk before thee. Let chanters and panegyrists praise thee with innumerable laudatory hymns. Let the Pandavas proclaim,--Victory to Vasusena. Surrounded by the Pandavas, like the moon by the stars, rule thou the kingdom, O son of Kunti, and gladden Kunti herself. Let thy friends rejoice, and thy enemies grieve. Let there be, this day, a brotherly union between thee and thy brothers, the sons of Pandu."

SECTION CXLI

"Karna said, 'Without doubt, O Kesava, thou hast said these words from thy love, affection, and friendship for me, as also in consequence of thy desire of doing me good, O thou of Vrishni's race. I know all that thou hast said unto me. Morally, I am the son of Pandu, as also in consequence of the injunctions of the scriptures, as thou, O Krishna, thinkest. My mother, while a maiden, bore me in her womb, O Janardana, through her connection with Surya. And at the command of Surya himself, she abandoned me as soon as I was born. Even thus, O Krishna, I came into the world. Morally, therefore, I am the son of Pandu. Kunti, however, abandoned me without thinking of my welfare. The Suta, Adhiratha, as soon as he beheld me, took me to his home, and from her affection for me, Radha's breasts were filled with milk that very day, and she, O Madhava, cleansed my urine and evacuations. How can one like us, conversant with duties and ever engaged in listening to scriptures deprive her of her Pinda? So also Adhiratha of the Suta class regardeth me as a son, and I too, from affection, always regard him as (my) father. O Madhava, that Adhiratha, O Janardana, from paternal affection caused all the rites of infancy to be performed on my person, according to the rules prescribed in the scriptures. It is that Adhiratha, again, who caused the name Vasusena to be bestowed upon me by the Brahmanas. When also I attained to youth, I married wives according to his selections. Through them have been born my sons and grandsons, O Janardana. My heart also, O Krishna, and all the bonds of affection and love, are fixed on them. From joy or fear. O Govinda. I cannot venture to destroy those bonds even for the sake of the whole earth or heaps of gold. In consequence also of my connection with Duryodhana of Dhritarashtra's race, I have, O Krishna, enjoyed sovereignty for thirteen years, without a thorn on my side. I have performed many sacrifices, always however in connection with persons of the Suta tribe. All my family rites and marriage rites have been performed with the Sutas. Obtaining me, O Krishna, Duryodhana hath, O thou of Vrishni's race, made this preparations for an armed encounter and provoked hostilities with the sons of Pandu. And it is for this, O Achyuta, that in the battle (that will ensue), I, O Krishna, have been chosen as the great antagonist of Arjuna to advance against him in a single combat. For the sake of death, or the ties of blood, or fear, or temptation, I cannot venture, O Janardana, to behave falsely towards the intelligent son of Dhritarashtra. If I do not now engage in a single combat with Arjuna, this will, O Hrishikesa, be inglorious for both myself and Partha. Without doubt, O slayer of Madhu, thou hast told me all this for doing me good. The Pandavas also, obedient as they are to thee, will, without doubt, do all that thou hast said. Thou must, however, conceal this our discourse for the present, O slayer of Madhu. Therein lies our benefit, I think, O delighter of all the Yadavas. If king Yudhishthira, of virtuous soul and well-controlled senses, cometh to know me as the firstborn son of Kunti, he will never accept the kingdom. If, again, O slayer of Madhu, this mighty and swelling empire becometh mine. I shall, O repressor of foes, certainly make it over to Duryodhana only. Let Yudhishthira of virtuous soul become king for ever. He that hath Hrishikesa for his guide, and Dhananjaya and that mighty car-warrior Bhima for his combatants, as also Nakula and Sahadeva, and the sons of Draupadi, is fit, O Madhava, to rule over the whole earth. Dhrishtadyumna, the prince of the Panchalas, that mighty car-warrior Satyaki, Uttamaujas, Yudhamanyu, the prince of Somakas who is devoted to truth, the ruler of the Chedis, Chekitana, the invincible Sikhandin, the Kekaya brothers, all of the hue of Indragopaka insects, Bhimasena's uncle Kuntibhoja of high soul and possessed of steeds endued with the colours of the rainbow, the mighty car-warrior Syenajit, Sanka the son of Virata, and thyself, O Janardana, like an ocean,--great is this assemblage, O Krishna, of Kshatriyas (that hath been made by Yudhishthira). This blazing kingdom, celebrated among all the kings of the earth, is already won (by Yudhishthira). O thou of Vrishni's race, a great sacrifice of arms is about to be celebrated by Dhritarashtra's son. Thou, O Janardana, wilt be the Upadrashtri of that sacrifice. The office of Adhyaryu also, O Krishna, in that sacrifice, will be thine. The ape-bannered Vibhatsu accoutred in mail will be the Hotri (his bow), Gandiva will be the sacrificial ladle, and the prowess of the warriors will be the clarified butter (that is to be consumed). The weapons called Aindra, Pasupata, Brahma, and Sthunakarna, applied by Arjuna, will, O Madhava, be the mantras (of that sacrifice). Resembling his father, or perhaps, excelling him in prowess, Subhadra's son (Abhimanyu) will be the chief Vedic hymn to be chanted. That destroyer of elephant ranks that utterer of fierce roars in battle, that tiger among men, the exceedingly mighty Bhima, will be Udgatri and Prastotri in this sacrifice. King Yudhishthira of virtuous Soul, ever engaged in Yapa and Homa, will himself be the Brahma of that sacrifice. The sounds of conchs, tabors, and drums, and the leonine roaring rising high in the welkin, will be the calls upon the invited to eat. The two sons of Madri, Nakula and Sahadeva, of great fame and prowess, will be the slayers of the sacrificial animals; rows of bright cars furnished with standards of variegated hue, will, O Govinda, be stakes (for tying the animals), O Janardana, in this sacrifice. Barbed arrows and Nalikas, and long shafts, and arrows with heads like calf's tooth, will play the part of spoons (wherewith to distribute the Soma juice) while Tomaras will be the vessels of Soma, and bows will be pavitras. The swords will be Kapalas, the heads (of slain warriors) the Purodasas and the blood of warriors the clarified butter. O Krishna, in this sacrifice. The lances and bright maces (of the warriors) will be pokers (for stirring the sacrificial fire) and the corner stakes (for keeping the fire-wood from falling down). The disciples of Drona and Kripa, the son of Saradwat, will be the Sadasyas (assisting priests). The arrows shot by the wielder of Gandiva and by (other) mighty car-warriors, and by Drona and Drona's son, will play the part of ladles for distributing the Soma. Satyaki will discharge the duties of the chief assistant of the Adhyaryu. Of this sacrifice, Dhritarashtra's son will be installed as the performer, while this vast army will be his wife. O thou of mighty arms, when the nocturnal rites of sacrifice will begin, the mighty Ghatotkacha will play the part of the slayer of (devoted) victims. The mighty Dhrishtadyumna, who sprang into life from the sacrificial fire, having for its mouth the rites celebrated with mantras, will, O Krishna, be the Dakshina of that sacrifice. For those harsh words, O Krishna, that I said before unto the sons of Pandu for the gratification of Dhritarashtra's son,--for that wicked conduct of mine,--I am consumed with repentance. When O Krishna, thou wilt behold me slain by Arjuna, then will the Punachiti of this sacrifice commence. When the (second) son of Pandu will drink the blood of the loudly roaring Dussasana, then will the Soma-drinking of this sacrifice have taken place! When the two princes of Panchala (Dhrishtadyumna and Sikhandin) will overthrow Drona and Bhishma, then, O Janardana, will this sacrifice be suspended for an interval. When mighty Bhimasena will slay Duryodhana, then, O Madhava, will this sacrifice of Dhritarashtra's son be concluded. When the wives of Dhritarashtra's sons and grandsons assembled together, deprived, O Kesava, of their husbands and sons and without protectors, will indulge in lamentations with Gandhari in their midst, on the field of battle haunted by dogs and vultures and other carnivorous birds, then, O Janardana, will the final bath of this sacrifice take place.

'I pray to thee, O bull of the Kshatriya race, let not the Kshatriyas, old in learning and old in years, perish miserably, O Janardana, for thy sake. Oh, let this swelling host of Kshatriyas perish by means of weapons on that most sacred of all spots in the three worlds, viz. Kurukshetra, O Kesava. O thou of eyes like lotus-leaves, accomplish on this spot what thou hast in thy mind, so that, O thou of Vrishni's race, the whole Kshatriya order may attain to heaven. As long, O Janardana, as the hills and the rivers will last, so long will the fame of these achievements last. The Brahmanas will recite this great war of the Bharatas. The fame, O thou of Vrishni's race, that they achieve in battles is the wealth that Kshatriyas own. O Kesava, bring Kunti's son (Arjuna) before me for battle, keeping for ever this our discourse a secret, O chastiser of foes.'"

SECTION CXLII

"Sanjaya said, 'Hearing these words of Karna, Kesava, that slayer of hostile heroes, spoke unto him these words smilingly, 'Do not the means of winning an empire recommend themselves to thee. O Karna? Wishest thou not to rule over the whole earth given by me to thee? The victory of the Pandavas, therefore, is very certain. There seems to be no doubt in this. The triumphal banner of Pandu's son, with the fierce ape on it, seems to be already set up. The divine artificer, Bhaumana, hath applied such celestial illusion (in its construction) that it standeth high, displayed like Indra's banner. Various celestial creatures of terrific shape, indicating victory, are seen on that standard. Extending for a yojana upwards and all around, that beautiful standard of Arjuna, resembling fire in radiance, is never, O Karna, when set up, obstructed by hills or trees. When thou wilt behold in battle Arjuna, on his car drawn by white steeds and driven by Krishna, applying Aindra, Agneya and Maruta weapons, and when thou wilt hear the twang of Gandiva piercing the welkin like the very thunder, then all signs of the Krita, the Treta, and the Dwapara ages will disappear (but, instead, Kali embodied will be present). When thou wilt behold in battle Kunti's son, invincible Yudhishthira, devoted to Yapa and Homa and resembling the very sun in brilliance, protecting his own mighty army and burning the army of his foes, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle the mighty Bhimasena dancing, after having quaffed the blood of Dussasana, like a fierce elephant with rent temples after having killed a mighty antagonist, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle Arjuna checking Drona and Santanu's son and Kripa and king Suyodhana, and Jayadratha of Sindhu's race, all rushing fiercely to the encounter, then all signs of the Krita, the Treta and the Dwapara ages will disappear. When thou wilt behold in battle the two mighty sons of Madri,--those heroic car-warriors, capable of breaking into pieces all hostile cars,--agitating, from the very moment when weapons will begin to clash, the army of Dhritarashtra's sons like a couple of infuriated elephants, then all signs of the Krita, the Treta and the Dwapara ages will disappear. Returning hence, O Karna, say unto Drona and Santanu's son and Kripa that the present month is a delightful one, and that food, drink, and fuel are abundant now. All plants and herbs are vigorous now, all trees full of fruits, and flies there are none. The roads are free from mire, and the waters are of agreeable taste. The weather is neither very hot nor very cold and is, therefore, highly pleasant. Seven days after, will be the day of the new moon. Let the battle commence then, for that day, it hath been said, is presided over by Indra. Say also unto all the kings that have come for battling that I will fully accomplish the desire cherished by them. Indeed, all the kings and princes that are obedient to the orders of Duryodhana, obtaining death by weapons, will attain to an excellent state.'"

SECTION CXLIII

"Sanjaya said, 'Hearing these beneficial and auspicious words of Kesava, Karna worshipped Krishna, the slayer of Madhu, and said these words, 'Knowing (everything), why dost thou yet, O thou of mighty arms, seek to beguile me? The destruction of the whole earth that is at hand for its cause, Sakuni, and myself, and Dussasana, and king Duryodhana, the son of Dhritarashtra. Without doubt, O Krishna, a great and fierce battle is at hand between the Pandavas and the Kurus which will cover the earth with bloody mire. All the kings and princes following the lead of Duryodhana, consumed by the fire of weapons will proceed to the abode of Yama. Diverse frightful visions are seen, O slayer of Madhu, and many terrible portents, and fierce disturbances also. All these omens, making the hairs (of the spectators) stand on their ends, indicate, O thou of Vrishni's race, the defeat of Dhritarashtra's son and the victory of Yudhishthira. That fierce planet of great effulgence, Sanaischara (Saturn), is afflicting the constellation called Rohini, in order to afflict greatly the creatures of the earth. The planet Angaraka (Mars), wheeling, O slayer of Madhu, towards the constellation Jeshthya, approacheth towards Anuradhas, indicating a great slaughter of friends. Without doubt, O Krishna, a terrible calamity approacheth the Kurus when specially, O thou of Vrishni's race, the planet Mahapat afflicteth the constellation Chitra. The spot on the lunar disc hath changed its position; and Rahu also approacheth towards the sun. Meteors are falling from the sky with loud noise and trembling motion. The elephants are sending forth frightful cries, while the steeds, O Madhava, are shedding tears, without taking any delight in food and drink. They say, O thou of mighty arms, that on the appearance of these portents, a terrible calamity approacheth, productive of a great slaughter. O Kesava, amongst the steeds, elephants and soldiers, in all the divisions of Duryodhana's army, it is seen, O slayer of Madhu, that while small is the food these take, ample is the excreta they evacuate. The wise have said that this is an indication of defect. The elephants and steeds of the Pandavas, O Krishna, all seem to be cheerful, while all the animals wheel along their right. This also is an indication of their success. The same animal, O Kesava, pass by the left side of Duryodhana's army, while incorporeal voices are constantly heard (over their heads). All this is an indication of defeat. All auspicious birds, such as peacocks, swans, cranes, Chatakas, Jivajivas, and large flights of Vakas, follow the Pandavas, while vultures, Kankas, hawks, Rakshasas, wolves and bees, in flights and herds, follow the Kauravas. The drums in the army of Dhritarashtra's son yield no sounds, while those of the Pandavas yield sounds without being struck. The wells in the midst of Duryodhana's encampment send forth loud roars like those of huge bulls. All this is an indication of defeat. The gods are showering flesh and blood, O Madhava, on Duryodhana's soldiers. Vapoury edifices of great effulgence with high walls, deep trenches, and handsome porches, are suddenly appearing in the skies (over the Kuru encampment). A black circle surrounding the solar disc appears to the view. Both twilights at sunrise and sunset indicate great terrors. The jackals yell hideously. All this is an indication of defeat. Diverse birds, each having but one wing, one eye, and one leg, utter terrible cries. All this, O slayer of Madhu, indicates defeat. Fierce birds with black wings and red legs hover over the Kuru encampment at nightfall. All this is an indication of defeat. The soldiers of Duryodhana betray hatred for Brahmanas first, and then for their preceptors, and then for all their affectionate servants. The, eastern horizon of (Duryodhana's encampment) appeareth red; the southern of the hue of weapons; and western, O slayer of Madhu, of an earthy hue. All the quarters around Duryodhana's encampment seem, O Madhava, to be ablaze. In the appearance of all these portents, great is the danger that is indicated.

'I have in a vision, O Achyuta, beheld Yudhishthira ascending with his brothers a palace supported by a thousand columns. All of them appeared with white head-gears and in white robes. And all of them appeared to me to be seated on white seats. In the midst of the same vision, thou, O Janardana, wast beheld by me to be employed in enveloping the blood-dyed earth with weapons. Yudhishthira at the same time, of immeasurable energy, ascending upon a heap of bones, was gladly eating buttered payasa of a golden cup. I further beheld Yudhishthira to be employed in swallowing the earth handed over to him by thee. This indicates that he will verily rule the earth I beheld that tiger among men, Vrikodara, of fierce deeds, standing on the summit, mace in hand, and as if devouring this earth. This plainly indicates that he will slay all of us in fierce battle. It is known to me, O lord of the senses, that victory is there where righteousness is. I saw also Dhananjaya, the wielder of Gandiva, seated on the back of a white elephant, with thee, O lord of the senses, and blazing forth with great beauty. I have no doubt, O Krishna, that ye will slay in battle all the kings headed by Duryodhana. I saw Nakula and Sahadeva and that mighty car-warrior Satyaki, adorned with white bracelets, white cuirasses, white garlands, and white robes. This tiger among men were seated upon excellent vehicles borne on the shoulders of men. And I saw that umbrellas were held over the heads of all the three. Amongst the soldiers of Dhritarashtra's son, these three, O Janardana, were beheld by me decked with white head-gears. Know, O Kesava, that those three were Aswatthaman, Kripa, and Kritavarman of Satwata's race. All other kings, O Madhava, were seen by me to have blood-red head-ears. I saw also, O thou of mighty arms, that those mighty car-warriors Bhishma and Drona, ascending on a vehicle drawn by camels, and by myself, and Dhritarashtra's son, proceeded, O lord, to the quarter, O Janardana, ruled by Agastya. This indicates that we shall soon have to proceed to Yama's abode. I have no doubt that myself and the other kings, indeed, the entire assemblage of Kshatriyas shall have to enter into the Gandiva fire.'

"Krishna said, 'Indeed, the destruction of the earth is at hand when my words, O Karna, do not become acceptable to thy heart. O sire, when the destruction of all creatures approacheth, wrong assuming the semblance of right leaveth not the heart.'

"Karna said, 'If, O Krishna, we come out of this great battle that will be so destructive of heroic Kshatriyas, with life, then, O thou of mighty arms may we meet here again. Otherwise, O Krishna, we shall certainly meet in heaven. O sinless one, it seemeth to me now that there only it is possible for us to meet.'

"Sanjaya said, 'Having spoken these words, Karna closely pressed Madhava to his bosom. Dismissed by Kesava, he then descended from the car. And riding on his own car decked with gold, Radha's son greatly dejected, came back with us!'"

SECTION CXLIV

"Vaisampayana said, 'Upon the failure of Krishna's solicitations (for peace), and after he had started for the Pandavas from the Kurus, Kshatri approached Pritha and said these words slowly in grief, 'O mother of living children, thou knowest that my inclination is always for peace, and although I cry myself hoarse, yet Suyodhana doth not accept my words. King Yudhishthira, having the Chedis, the Panchalas, and the Kekayas, Bhima and Arjuna, Krishna, Yuyudhana, and the twins for his allies, stayeth yet at Upaplavya, and from affection for kinsmen, looketh up to righteousness only, like a weak man, though he is possessed of great strength. King Dhritarashtra here, though old in years, doth not effect peace, and intoxicated with pride of children, treadeth a sinful path. In consequence of the wickedness of Jayadratha and Karna and Dussasana and Suvala's son, intestine dissensions will break out. They that behave unrighteously towards him that is righteous, verily that sin of theirs soon produceth its consequences. Who is there that will not be filled with sorrow at the sight of the Kurus persecuting righteousness in this way? When Kesava returneth without being able to bring about peace, the Pandavas will certainly address themselves for battle. Thereupon, the sin of the Kurus will lead to a destruction of heroes. Reflecting on all this, I do not get sleep by day or by night.'

"Hearing these words uttered by Vidura, who always wished her sons the accomplishment of their objects, Kunti began to sigh heavily, afflicted with grief, and began to think within herself, 'Fie to wealth, for the sake of which this great slaughter of kinsmen is about to take place. Indeed, in this war, they that are friends will sustain defeat. What can be a greater grief than this that the Pandavas, the Chedis, the Panchalas, and the Yadavas, assembled together, will fight with the Bharatas? Verily, I behold demerit in war. (On the other hand) if we do not fight, poverty and humiliation would be ours. As regards the person that is poor, even death is beneficial (to him). (On the other band) the extermination of one's kinsmen is not victory. As I reflect on this, my heart swelleth with sorrow. The grandsire (Bhishma), the son of Santanu, the preceptor (Drona), who is the foremost of warriors, and Karna, having embraced Duryodhana's side, enhance my fears. The preceptor Drona, it seemeth to me, will never fight willingly against his pupils. As regards the Grandsire, why will he not show some affection for the Pandavas? There is only this sinful Karna then, of deluded understanding and ever following the deluded lead of the wicked Duryodhana, that hateth the Pandavas. Obstinately pursuing that which injureth the Pandavas, this Karna is, again, very powerful. It is this which burneth me at present. Proceeding to gratify him. I will today disclose the truth and seek to draw his heart towards the Pandavas. Pleased with me, while I was living in the inner apartments of the palace of my father, Kuntibhoja, the holy Durvasa gave me a boon in the form of an invocation consisting of mantras. Long reflecting with a trembling heart on the strength or weakness of those mantras and the power also of the Brahmana's words, and in consequence also of my disposition as a woman, and my nature as a girl of unripe years, deliberating repeatedly and while guarded by a confidential nurse and surrounded by my waiting-maids, and thinking also of how not to incur any reproach, how to maintain the honour of my father, and how I myself might have an accession of good fortune without being guilty of any transgression, I, at last, remembered that Brahmana and bowed to him, and having obtained that mantras from excess of curiosity and from folly, I summoned, during my maidenhood, the god Surya. He, therefore, who was held in my womb during my maidenhood,--why should he not obey my words that are certainly acceptable and beneficial to his brothers? And reflecting in this strain, Kunti formed an excellent resolution. And having formed that resolution, she went to the sacred stream called after Bhagiratha. And having reached the banks of Ganga, Pritha heard the chanting of the Vedic hymns by her son, endued with great kindness and firmly devoted to truth. And as Karna stood with face directed to the east and arms upraised, then helpless Kunti, for the sake of her interest stayed behind him, waiting the completion of prayers. And the lady of Vrishni's race, that wife of Kuru's house, afflicted by the heat of the sun began to look like a faded garland of lotuses. And, at last, she stood in the shade afforded by the upper garments of Karna. And Karna, of regulated vows, said his prayers until his back became heated by the rays of the sun. Then turning behind, he behold Kunti and was filled with surprise. And saluting him in proper form and with joined palms that foremost of virtuous persons, endued with great energy and pride, viz., Vrisha, the son of Vikartana, bowed to her and said (the following words).'"

SECTION CXLV

"Karna said, 'I am Karna, son of Radha and Adhiratha. For what, O lady, hast thou come here? Tell me what I am to do for thee?'

"Kunti said, 'Thou art Kunti's son, and not Radha's. Nor is Adhiratha thy father. Thou, O Karna, art not born in the Suta order. Believe what I say. Thou wert brought forth by me while a maiden. I held thee first in my womb. O son, thou wert born in the palace of Kuntiraja. O Karna, that divine Surya who blazeth forth in light and maketh everything visible, O foremost of all wielders of weapons, begat thee upon me. O irresistible one, thou, O son, wert brought forth by me in my father's abode, decked with (natural) ear-rings and accoutred in a (natural) coat of mail, and blazing forth in beauty. That thou, without knowing thy brothers, shouldst, therefore, from ignorance, wait upon Dhritarashtra's son, is not proper. It is improper in thee especially, O son. The gratification of one's father and one's mother, who is the sole displayer of affection (for her child), hath, O son, in the matter of ascertaining the duties of men, been declared to be the highest of all duties. Acquired formerly by Arjuna, the prosperity of Yudhishthira hath, from avarice, been wrested by wicked persons. Snatching it back from Dhritarashtra's sons, do thou enjoy that prosperity. Let the Kurus behold today the union of Karna and Arjuna. Beholding thee and thy brother united together in bonds of brotherly love, let those wicked persons bow down unto ye. Let Karna and Arjuna be named in the same breath as Rama and Janardana. If you two are united together, what cannot be accomplished in the world? O Karna, surrounded by thy brothers, thou wilt, without doubt, blaze forth like Brahma Himself, surrounded by the gods on the platform of a great sacrifice. Endued with every virtue, thou art the first of all my relations. Let not the epithet Suta's son attach to thee. Thou art a Partha, endued with great energy.'"

SECTION CXLVI

"Vaisampayana said (After Kunti had said this), Karna heard an affectionate voice issued out of the solar circle. Coming from a great distance, that voice was uttered by Surya himself with paternal affection. (And it said)--The words said by Pritha are true. O Karna, act according to the words of thy mother. O tiger among men, great good will result to thee if thou fully followest those words.'

"Vaisampayana continued, 'Though, thus addressed by his mother, and by also his father Surya himself, Karna's heart did not yet waver, for he was firmly devoted to truth. And he said, 'O Kshatriya lady, I cannot admit what thou hast said, viz., that obedience to thy commands constituteth (in my case) the highest of my duties. O mother, I was abandoned by thee as soon as I was born. This great injury, involving risk to life itself, that thou didst me, hath been destructive of my achievements and fame. If, indeed, I am a Kshatriya, I have, for thee, been deprived of all the rites of a Kshatriya. What enemy would have done me a greater injury? Without showing me mercy, when thou shouldst have shown it, and having kept me divested of all the rites (that are obligatory in consequence of the order of my birth), thou wouldst however, lay thy command on me today! Thou hadst never before sought my good as a mother should. Thou addressest me today, however, desiring to do good to thyself. Who is there that would not be afraid of Dhananjaya having Krishna with him (for the driver of his car)? If, therefore, I go today unto the Parthas, who is there that would not regard me as doing so from fright? Hitherto, nobody knew me to be their brother. If, giving out on the eve of battle that I am their brother, I go to the Pandavas, what would all the Kshatriyas say? Furnished with every object of desire, and worshipped by them with a view to make me happy, how can I render that friendship of Dhritarashtra's sons utterly futile? Having provoked hostilities with others, they always wait on me respectfully, and always bow down to me, as the Vasus bow down to Vasava. They think that aided by my might, they are capable of encountering the foe. How can I then frustrate that cherished hope of theirs? With me as their boat, they desire to cross the impassable ocean of battle. How can I then abandon them that are desirous of crossing that ocean which hath no other ferry? This is the time when all those have been supported by Dhritarashtra's sons should exert themselves for their masters. I shall certainly act for them, reckless of even my life. Those sinful men of unsteady heart, who, well-fed and well-furnished (with every necessary) by their masters, undo the benefit received by them when the time cometh for paying back, are thieves of their master's cakes, have neither this nor the other world for them. I will not speak deceitfully unto thee. For the sake of Dhritarashtra's son, I shall fight against thy sons to the best of my strength and might. I must not, however, abandon kindness and the conduct that becometh the good. Thy words, therefore, however beneficial cannot be obeyed by me now. This thy solicitation to me will not yet be fruitless. Except Arjuna, thy other sons, Yudhishthira, Bhima, and the twins, though capable of being withstood by me in tight and capable also of being slain, shall not yet be slain by me. It is with Arjuna alone, among all the combatants of Yudhishthira, that I will fight. Slaying Arjuna in battle, I shall achieve great merit, or slain by Savyasachin, I shall be covered with glory. O famous lady, the number of thy sons will never be less than five. Five it will always be,--either with me, or with Arjuna, and myself slain.'

"Hearing these words of Karna, Kunti who was trembling with grief, embraced her son who was unmoved in consequence of his fortitude, and said, 'Indeed, O Karna, even if what thou sayest seemeth to be possible, the Kauravas will certainly be exterminated. Destiny is all. Thou hast, however, O grinder of foes, granted to four of thy brothers the pledge of safety. Let that pledge be borne in thy remembrance at the time of shooting of weapons in battle.' And having told all this, Pritha also addressed Karna, saying, 'Blessed be thou, and let health be thine.' And Karna replied unto her, saying, 'Be it so!' And they then left the spot, wending in different directions.'"

SECTION CXLVII

"Vaisampayana said, 'Coming back to Upaplavya from Hastinapura, that chastiser of foes, Kesava, represented unto the Pandavas all that had happened, and conferring with them for a long space of time, and holding repeated consultations, Sauri went to his own quarters for rest. And dismissing all the kings, with Virata and others at their heads, the five brothers--the

Pandavas--when the sun had set, said their evening prayers. And with hearts ever fixed on Krishna they began to think of him. And, at last, bringing Krishna of Dasarha's race into their midst, they began to deliberate again about what they should do. And Yudhishthira said, 'O thou of eyes like lotus-petals, it behoveth thee to tell us all that thou saidst unto Dhritarashtra's son in the assembly (of the Kurus), having gone to Nagapura.' Vasudeva said, 'Having gone to Nagapura, I addressed Dhritarashtra's son in the assembly such words as were true, reasonable, and beneficial. That wicked minded fellow did not, however, accept them.'

"Yudhishthira said, 'When Duryodhana desired to tread along the wrong path, what did the aged Kuru grandsire say, O Hrishikesa, unto that vindictive prince? What also did the highly-blessed preceptor--the son of Bharadwaja, say? And what did his parents Dhritarashtra and Gandhari say? What did our junior father Kshattri, who is the foremost of all persons conversant with virtue, and who is always afflicted with sorrow on account of ourselves whom he regards as his sons, say unto Dhritarashtra's son? What also did all the kings who sat in that assembly say? O Janardana, say it all unto us, exactly as it happened. Thou hast already told us all the disagreeable words that the Kuru chiefs (Bhishma and Dhritarashtra) and others in that assembly of the Kurus said unto the wicked Duryodhana who is overwhelmed with lust and covetousness, and who regardeth himself wise. Those words, however, O Kesava, have flitted away from my memory. O Govinda, I desire to hear, O lord, all those words again. Act thou in such a way that the opportunity may not pass away. Thou, O Krishna, art our refuge, thou art our lord, thou art our guide!'

"Vasudeva said, 'Hear, O king, the words that were addressed to king Suyodhana in the midst of the assembly of the Kurus, and, O king of kings, bear them in thy mind. After my words were ended, Dhritarashtra's son laughed aloud. Highly incensed at this, Bhishma then said, 'Hear, O Duryodhana, what I say for (the preservation of) our race, and having heard it, O tiger among kings, do what is beneficial to thy own house. O sire, O king, my father Santanu, was widely known in the world. I was, at first, his only son. A desire sprung up in his heart as to how he might obtain a second son, for the wise say that an only son is no son,--Let not my race be extinct may my fame be spread. Even this was his desire. Knowing this to have been his desire, I procured Kali to become my mother, having myself made a promise highly difficult to observe, for the sake of my father as also for the sake of our race. How, in consequence of that promise I could not be king and have drawn up my vital seed, are, of course, well-known to thee. (I do not grieve for that). Observing that vow of mine, behold, I am living in happiness and joy. In her, O king, was born my younger brother, that mighty-armed and handsome supporter of Kuru's race, viz., Vichitravirya of virtuous soul. After my father's ascension to heaven, I installed Vichitravirya as a ruler of the kingdom, that was mine, while I placed myself under him as a servant of his. O king of kings, I then brought him suitable wives, having vanquished many assembled monarchs. Thou hast heard of it often. Sometime after, I was engaged in a single combat with the (great) Rama. From fear of Rama, my brother fled, the more so as his subject deserted him. During this period, he became very much attached to his wives and accordingly had an attack of phthisis. Upon his death, there was anarchy in the kingdom and the chief of the gods poured not a drop of rain (on the realm).' The subjects then, afflicted by fear of hunger, hastened to me and said, 'Thy subjects are on the point of being exterminated. Be thou our king for the sake of our good. Dispel this drought. Blessed be thou, O perpetuator of Santanu's race. Thy subjects are being greatly afflicted by severe and frightful maladies. Very few of them are still alive. It behoveth thee, O son of Ganga, to save them. Dispel these tortures. O hero, cherish thy subjects righteously. When thou art alive, let not the kingdom go to destruction.' Hearing these words of theirs uttered in a weeping voice, my heart was undisturbed. Remembering the behaviour of good, I desired to maintain my vow. Then, O king, the citizens, my auspicious mother Kali herself, our servants, the priests and the preceptors (of our house), and many Brahmanas of great learning, all afflicted with great woe, solicited me to occupy the throne.' And they said, 'When thou art alive, shall the kingdom, ruled by Pratipa (of old), go to ruin? O thou of magnanimous heart, be thou the king for our good.' Thus addressed by them, I joined my hands together and, myself filled with grief and greatly afflicted, I represented to them the vow I had made from filial respect. I repeatedly informed them that for the sake of our race, I had vowed to live with vital seed drawn up and foreswearing the throne. It was especially for my mother, again, that I did so. I, therefore, begged them not to put me to the yoke. I again joined my hands and conciliated my mother, saying, 'O mother, begot by Santanu and being a member of Kuru's race, I cannot falsify my promise.' I repeatedly told her this. And, O king, I said further, It is for thee especially, O mother, that I took this vow; I am verily thy servant and slave, O mother, thou that art distinguished for parental affection.' Having begged my mother and the people thus, I then solicited the great sage Vyasa for begetting children upon the wives of my brother. Indeed, O king, both myself and my mother gratified that Rishi. At last, O king, the Rishi granted our prayers in the matter of the children. And he begot three sons in all, O best of Bharata's race. Thy father was born blind, and in consequence of this congenital defect of a sense, he could not become king. The high-souled and celebrated Pandu became king. And when Pandu became king, his sons must obtain their paternal inheritance. O sire, do not quarrel, give them half the kingdom. When I am alive, what other man is competent to reign? Do not disregard my words. I only wish that there should be peace amongst you. O sire, O king, I make no distinction between thee and then (but love all of you equally). What I have said unto thee represents also the opinion of thy father, of Gandhari, and also of Vidura. The words of those that are old should always be listened to. Do not disregard these words of mine. Do not destroy all thou hast and the earth also.'"

SECTION CXLVIII

"Vasudeva said, 'After Bhishma had said these words, Drona, always competent to speak, then addressed Duryodhana in the midst of the (assembled) monarchs and said these words that are beneficial to thee. And he said, 'O sire, as Pratipa's son, Santanu, was devoted to the welfare of his race, and as Devavrata, otherwise called Bhishma was devoted to the welfare of his race, so was the royal Pandu, that king of the Kurus, who was firmly devoted to truth, who had his passions under control, who was virtuous, of excellent vows, and attentive to all duties. (Though king by right) that perpetuator of Kuru's race yet made over the sovereignty to his elder brother, Dhritarashtra, endued with great wisdom, and to his younger brother Kshattri (Vidura). And placing this Dhritarashtra of unfading glory on the throne, that royal son of Kuru's race went to the woods with his two wives. And that tiger among men, Vidura, with great humility, placing himself in subjection to Dhritarashtra, began to wait on him like a slave, fanning him with the branch of a tender palm. And all the subjects then, O sire, duly tendered their submission to king Dhritarashtra just as they had done to king Pandu himself. And having made over the kingdom to Dhritarashtra and Vidura, that conqueror of hostile cities, Pandu, wandered over the whole earth. Always devoted to truth, Vidura then took charge of the finances, gifts, superintendence of the servants (of the state), and the feeding of all, while that conqueror of hostile cities, Bhishma, of mighty energy, supervised the making of war and peace and the necessity of making or withholding gifts to kings. When king Dhritarashtra of great strength was on the throne, the high-souled Vidura was near him. Born in Dhritarashtra's race how dost thou venture to bring about a disunion in the family? Uniting with thy brothers (the Pandavas) enjoy all objects of enjoyment. O king, I do not say this to you from cowardice, nor for the sake of wealth. I am enjoying the wealth that Bhishma gave me, and not thou, O best of kings. I do not desire, O king, to have from thee my means of sustenance. Where Bhishma is, there Drona must be. Do what Bhishma hath told thee. O grinder of foes, give unto the sons of Pandu half the kingdom. O sire, I acted as their preceptor as much as thine. Indeed, even as Aswatthaman is to me, so is Arjuna of white steeds. What use is there of much declamation? Victory is there where righteousness is.'

"Vasudeva continued, 'After Drona, of immeasurable energy, had said this, the virtuous Vidura then, O king, who is devoted to truth, said these words, turning towards his uncle (Bhishma) and looking at his face. And Vidura said, 'O Devavrata, attend to the words I speak. This race of Kuru, when it became extinct, was revived by thee. It is for this that thou art indifferent to my lamentations now. In this our race, its stain is this Duryodhana, whose inclinations are followed by thee, although he is enslaved by avarice, and is wicked and ungrateful and deprived of his senses by lust. The Kurus will certainly bear consequence of the acts of that Duryodhana who transgresseth the command of his father, observant of virtue and profit. O great king, act thou so that the Kurus may not perish. Like a painter producing a picture, it was thou, O king, who hadst caused me and Dhritarashtra to spring into life. The Creator, having created creatures, destroys them again. Do not act like him. Seeing before thy very eyes this extinction of thy race, be not indifferent to it. If, however, thy understanding is gone in consequence of the universal slaughter that is at hand, go then to the woods, taking me and Dhritarashtra with thee. Otherwise, binding this very day wicked Duryodhana that hath deceit for his wisdom, rule this kingdom with the sons of Pandu guarding it around. Relent, O tiger among kings. A great slaughter of the Pandavas, the Kurus, and of other kings of immeasurable energy is before us.'

'Having said this, Vidura ceased, his heart overflowing with sorrow. And reflecting on the matter, he began to draw repeated sighs. Then the daughter of king Suvala, alarmed at the prospect of the destruction of a whole race, said, from wrath, these words fraught with virtue and profit, to cruel Duryodhana of wicked heart, in the presence of the assembled monarchs, 'Let all the kings present in this royal assembly and let the regenerate Rishis that form the other members of this conclave, listen (to me) as I proclaim the guilt of thy sinful self backed by all thy counsellors. The kingdom of the Kurus is enjoyable in due order of succession. Even this hath always been the custom of our race. Of sinful soul and exceedingly wicked in acts, thou seekest the destruction of the Kuru kingdom by thy unrighteousness. Wise Dhritarashtra is in possession of the kingdom, having Vidura of great foresight under him (as his adviser). Passing over these two, why, O Duryodhana, dost thou, from delusion, covet the sovereignty now? Even the high-souled king and Kshattri, when Bhishma is alive, should both be subordinate to him. Indeed, this foremost of men, this offspring of Ganga, the high-souled Bhishma, in consequence of his righteousness, doth not desire the sovereignty. It is for this reason that this invincible kingdom became Pandu's. His sons, therefore, are masters today and no other. The extensive kingdom, then by paternal right, belongeth to the Pandavas, and their sons and grandsons in due order. Observing the customs of our race and the rule with respect to our kingdom, we all fully accomplish that which this high-souled and wise chief of the Kurus, Devavrata, firmly adhering to truth, sayeth, 'Let this king (Dhritarashtra) and Vidura also, at the command of Bhishma of great vows, proclaim the same thing. Even that is an act that should be done by those that are well-wishers (of this race). Keeping virtue in front, let Yudhishthira, the son of Dharma, guided by king Dhritarashtra and urged by Santanu's son, rule for many long years this kingdom of the Kurus lawfully obtainable by him.'"

SECTION CXLIX

"Vasudeva said, 'After Gandhari had said this, that ruler of men, Dhritarashtra, then said these words to Duryodhana in the midst of the (assembled) monarchs, 'O Duryodhana, listen, O son, to what I say, and blessed be thou; do that if thou hast any respect for thy father. The lord of creatures, Soma, was the original progenitor of the Kuru race. Sixth in descent from Soma, was Yayati, the son of Nahusha. Yayati had five best of royal sages as his sons. Amongst them, lord Yadu of mighty energy was the eldest-born. Younger to Yadu was Puru, who, as our progenitor, brought forth by Sarmistha the daughter of Vrishaparvan. Yadu, O best of the Bharatas, was born of Devayani and, therefore, O sire, was the daughter's son of Sukra, otherwise called Kavya, of immeasurable energy. Endued with great strength and prowess, that progenitor of the Yadavas, filled with pride and possessed of wicked understanding, humiliated all the Kshatriyas. Intoxicated with pride of strength, he obeyed not the injunctions of his father. Invincible in battle, he insulted his father and brother. On this earth girt on four sides by the sea, Yadu became all-powerful, and reducing all to subjection, he established himself in this city called after the elephant. His father Yayati, the son of Nahusha, enraged with him, cursed that son of his, and, O son of Gandhari, even expelled him from the kingdom. Angry Yayati also cursed those brothers of Yadu who were obedient to that eldest brother of theirs, who was so proud of his strength. And having cursed his these sons, that best of kings placed on his throne his youngest son Puru who was docile and obedient to him. Thus even the eldest son may be passed over and deprived of the kingdom, and younger sons may, in consequence of their respectful behaviour to the aged, obtain the kingdom. So also, conversant with every virtue there was my father's grandfather, king Pratipa, who was celebrated over the three worlds. Unto that lion among kings, who ruled his kingdom virtuously were born three sons of great fame and resembling three gods. Of them, Devapi was the eldest, Vahlika the next and Santanu of great intelligence, who, O sire, was my grandfather, was the youngest. Devapi, endued with great energy, was virtuous, truthful in speech, and ever engaged in waiting upon his father. But that best of kings had a skin-disease. Popular with both the citizens and the subjects of the provinces, respected by the good, and dearly loved by the young and the old, Devapi was liberal firmly adhering to truth, engaged in the good of all creatures, and obedient to the instructions of his father as also of the Brahmanas. He was dearly loved by his brother Vahlika as also the high-souled Santanu. Great, indeed, was the brotherly love that prevailed between him and his high-souled brothers. In course of time, the old and best of kings, Pratipa, caused all preparations to be made according to the scriptures for the installation of Devapi (on the throne). Indeed, the lord Pratipa caused every auspicious preparation. The installation of Devapi, however, was forbidden by the Brahmanas and all aged persons amongst the citizens and the inhabitants of the provinces. Hearing that the installation of his son was forbidden, the voice of the old king became choked with tears and he began to grieve for his son. Thus, though Devapi was liberal, virtuous, devoted to truth, and loved by the subjects, yet in consequence of his skin-disease, he was excluded from his inheritance. The gods do not approve of a king that is defective of a limb. Thinking of this, those bulls among Brahmanas forbade king Pratipa to install his eldest son. Devapi then, who was defective of one limb, beholding the king (his father) prevented (from installing him on the throne) and filled with sorrow on his account, retired into the woods. As regards Vahlika, abandoning his (paternal) kingdom he dwelt with his maternal uncle. Abandoning his father and brother, he obtained the highly wealthy kingdom of his maternal grandfather. With Vahlika's permission, O prince, Santanu of world-wide fame, on the death of his father (Pratipa), became king and ruled the kingdom. In this way also, O Bharata, though I am the eldest, yet being defective of a limb, I was excluded from the kingdom by intelligent Pandu, no doubt, after much reflection. And Pandu himself, though younger to me in age, obtained the kingdom and became king. At his death, O chastiser of foes, that kingdom must pass to his sons. When I could not obtain the kingdom, how canst thou covet it? Thou art not the son of a king, and, therefore, hast no right to this kingdom. Thou, however, desirest to appropriate the property of others. High-souled Yudhishthira is the son of a king. This kingdom is lawfully his. Of magnanimous soul, even he is the ruler and lord of this race of Kuru. He is devoted to truth, of clear perception, obedient to the counsels of friends, honest, loved by the subjects, kind to all well-wishers, master of his passions, and the chastiser of all that are not good. Forgiveness, renunciation, self-control, knowledge of the scriptures, mercy to all creatures, competence to rule according to the dictates of virtue, of all these attributes of royalty exist in Yudhishthira. Thou art not the son of a king, and art always sinfully inclined towards thy relatives. O wretch, how canst thou succeed in appropriating this kingdom that lawfully belongeth to others? Dispelling this delusion, give half the kingdom with (a share of the) animals and other possessions. Then, O king, mayest thou hope to live for some time with thy younger brothers.'"

SECTION CXLX

"Vasudeva said, 'Though thus addressed by Bhishma, and Drona, and Vidura, and Gandhari, and Dhritarashtra, that wicked wight could not yet be brought to his senses. On the other hand, the wicked Duryodhana, disregarding them all, rose (and left the assembly) with eyes red in anger. And all the kings (invited by him), prepared to lay down their lives, followed him behind. King Duryodhana then repeatedly ordered those wicked-hearted rulers, saying, 'Today constellation Pushya is ascendant--march ye (this very day) to Kurukshetra. Impelled by Fate, those monarchs then, with their soldiers, gladly set out, making Bhishma their generalissimo. Eleven Akshauhinis of troops have been, O King, assembled for the Kauravas. At the head of that host, shineth Bhishma, with the device of the palmyra on the banner of his car. In view, therefore, of What hath happened, do now, O monarch, that which seemeth to be proper. I have told thee, O king, everything that, O Bharata, that was said by Bhishma, Drona, Vidura, Gandhari and Dhritarashtra, in my presence. The arts beginning with conciliation were all, O king, employed by me from desire of establishing brotherly feelings (between yourselves and your cousins), for the preservation of this race, and for the growth and prosperity of the (earth's) population. When conciliation failed, I employed the art of (producing) dissensions and mentioned, ye Pandavas, all your ordinary and extraordinary feats. Indeed, when Suyodhana showed no respect for the conciliatory words, (I spoke), I caused all the kings to be assembled together and endeavoured to produce dissension (amongst them). Extraordinary and awful and terrible and superhuman indications, O, Bharata, were then manifested by me. O lord, rebuking all the kings, making a straw of Suyodhana, terrifying Radha's son and repeatedly censuring Suvala's son for the gambling match of Dhritarashtra's sons, and once again endeavouring to disunite all the kings by means of both words and intrigues, I again had recourse to conciliation. For the unity of Kuru's race and in view of the special requirements of the business (at hand), I spoke also of gift. Indeed, I said, 'Those heroes, the sons of Pandu, sacrificing their pride, will live in dependence on Dhritarashtra, Bhishma and Vidura. Let the kingdom be given to thee. Let them have no power. Let: it all be as the king (Dhritarashtra), as Ganga's son (Bhishma) and as Vidura say for thy good. Let the kingdom be thine. Relinquish but five villages (to the Pandavas). O best of kings, without doubt they deserve to be supported by thy father. Though addressed thus, that wicked soul do not still give you your share. I, therefore, see that chastisement, and nothing else, is now the means that should be employed against those sinful persons. Indeed, all those kings have already marched to, Kurukshetra. I have now told thee everything that had happened in the assembly of the Kurus. They will not, O son of Pandu, give thee thy kingdom without battle. With death waiting before them, they have all become the cause of a universal destruction.'"

SECTION CLI

"Vaisampayana said, 'Hearing these words of Janardana, king Yudhishthira the Just, of virtuous soul, addressed his brothers in the presence of Kesava and said, 'Ye have heard all that had happened in the court of the assembled Kurus. Ye have also understood the words uttered by Kesava. Ye, best of men, draw up, therefore, my troops now in battle-array in which they are to fight. Here are seven Akshauhinis of troops assembled for our victory. Hear the names of those seven celebrated warriors that would lead those seven Akshauhinis. They are Drupada, and Virata, and Dhristadyumna, and Sikhandin, and Satyaki, Chekitana, and Bhimasena of great energy. Those heroes will be the leaders of my troops. All of them are conversant with the Vedas. Endued with great bravery, all of them have practised excellent vows. Possessed of modesty, all of them are conversant with policy, and accomplished in war. Well-skilled in arrows and weapons, all of them are competent in the use of every kind of weapon. Tell us now, O Sahadeva, O son of Kuru's race, who that warrior, is conversant with all kinds of battle-array, that may become the leader of these seven and may also withstand in battle Bhishma who is like unto a fire having arrows for its flames. Give us thy own opinion, O tiger among men, as who is fit to be our generalissimo.'

"Sahadeva said, 'Closely related to us, sympathising with us in our distress, endued with great might, conversant with every virtue, skilled in weapons, and irresistible in battle, the mighty king of the Matsyas, Virata, relying upon whom we hope to recover our share of the kingdom, will be able to bear in battle both Bhishma and all those mighty car-warriors.'

"Vaisampayana continued, 'After Sahadeva had said this, eloquent Nakula then said these words, 'He that in years, in knowledge of scriptures, in perseverance, in family and birth, is respectable; he that is endued with modesty, strength, and prosperity; he that is well-versed in all branches of learning; he that studied the science of weapons (with the sage Bharadwaja); he, who is irresistible and firmly devoted to truth; he that always challenges Drona and mighty Bhishma; he that belongs to one of the foremost of royal houses; he that is a famous leader of hosts; he that resembles a tree of hundred branches in consequence of sons and grandsons that surround him; that king, who, with his wife, performed, moved by wrath, the austerest of penances for the destruction of Drona; that hero, who is an ornament of assemblies; that bull among monarchs who always cherishes us like a father; that father-in-law of ours, Drupada, should be our generalissimo. It is my opinion that he will be able to withstand both Drona and Bhishma rushing to battle, for that king is the friend of Angira's descendant Drona and is conversant with celestial weapons.'

'After the two sons of Madri had thus expressed their individual opinions, Vasava's son, Savyasachin, who was equal to Vasava himself, said these words, 'This celestial person of the hue of fire and endued with mighty arms, who sprang into life through the power of ascetic penances and the gratification of sages; who issued from the sacrificial fire-hole armed with bow and sword, accoutred in armour of steel, mounted on a car unto which were yoked excellent steeds of the best breed, and the clatter of whose car-wheels was as deep as the roar of mighty masses of clouds; this hero endued with that energy and strength and resembling the very lion in his frame of body and prowess, and possessed of leonine shoulders, arms, chest, and voice like the lion's roar; this hero of great effulgence; this warrior of handsome brows, fine teeth, round cheeks, long arms, of stout make, excellent thighs, large expansive eyes, excellent legs, and strong frame; this prince who is incapable of being penetrated by weapons of any kind, and who looks like an elephant with rent temples; this Dhrishtadyumna, truthful in speech, and with passions under control, was born for the destruction of Drona. It is this Dhrishtadyumna, I think, that will be able to bear Bhishma's arrows which strike with the vehemence of the thunderbolt and look like snakes with blazing mouths, which resemble the messengers of Yama in speed, and fall like flames of fire (consuming everything they touch), and which were borne before by Rama alone in battle. I do not, O king, see the man except Dhrishtadyumna, who is able to withstand Bhishma of great vows. This is just what I think. Endued with great lightness of hand and conversant with all the modes of warfare, accoutred in coat of mail that is incapable of being penetrated by weapons, this handsome hero, resembling the leader of a herd of elephants, is according to my opinion, fit to be our generalissimo.'

"Bhima then said, 'That son of Drupada, Sikhandin, who is born for the destruction of Bhishma, as is said, 'O king, by the sages and Siddhas assembled together, whose form on the field of battle, while displaying celestial weapons, will be seen by men to resemble that of the illustrious Rama himself, I see not, O king, the person who is able to pierce with weapons that Sikhandin, when he is stationed for battle on his car, accoutred in mail. Except the heroic Sikhandin, there is no other warrior who is able to slay Bhishma in single combat. It is for this, O king, that I think Sikhandin is fit to be our generalissimo.'

"Yudhishthira said, 'O sire, the strength and weakness, might and feebleness, of everything in the universe, and the intentions of every person here, are well-known to virtuous Kesava. Skilled or unskilled in weapons, old or young, let him be the leader of my forces, who may be indicated by Krishna of Dasarha's race. Even he is the root of our success or defeat. In him are our lives, our kingdom, our prosperity and adversity, our happiness and misery. Even he is the Ordainer and Creator. In him is established the fruition of our desires. Let him, therefore, be the leader of our host, who may be named by Krishna. Let that foremost of speakers say, for the night approacheth. Having selected our leader, worshipped our weapons with offerings of flowers and perfumes, we will, at day-break, under Krishna's orders march to the field of battle!'

"Vaisampayana continued, 'Hearing these words of the intelligent king, Yudhishthira the Just, the lotus-eyed Krishna said, eyeing Dhananjaya, the white, O king, I fully approve of all those powerful warriors whom ye have named for becoming the leaders of thy troops. All of them are competent to withstand thy foes. Indeed, they can frighten Indra himself in great battle, let alone the covetous and wicked-minded sons of Dhritarashtra. O thou of mighty arms, for thy good I made great efforts to prevent the battle by bringing about peace. By that we have been freed from the debt we owed to virtue. Fault-finding persons will not be able to reproach us for anything. Foolish Duryodhana, destitute of understanding, regardeth himself as skilled in weapons, and though really weak thinketh himself to be possessed of strength. Array thy troops soon, for slaughter is the only means by which they can be made to yield to our demands. Indeed, the sons of Dhritarashtra will never be able to keep their ground when they will behold Dhananjaya with Yuyudhana as his second, and Abhimanyu, and the five sons of Draupadi, and Virata, and Drupada, and the other kings of fierce prowess,--all lords of Akshauhinis. Our army is possessed of great strength, and is invincible and incapable of being withstood. Without doubt, it will slay the Dhartarashtra host. As regards our leader, I would name that chastiser of foes, Dhrishtadyumna.'"

SECTION CLII

"Vaisampayana said, 'When Krishna had said this, all the monarchs there were filled with joy. And the shout sent forth by those delighted kings was tremendous. And the troops began to move about with great speed, saying, 'Draw up, Draw up.' And the neighing of steeds and roars of elephants and the clatter of car-wheels and the blare of conchs and the sound of drums, heard everywhere, produced a tremendous din. And teeming with cars and foot-soldiers and steeds and elephants, that invincible host of the marching Pandavas moving hither and thither, donning their coats of mail, and uttering their war-cries, looked like the impetuous current of the Ganga when at its full, agitated with fierce eddies and waves. And in the van of that host marched Bhimasena, and the two sons of Madri encased in their coats of mail, and Subhadra's son and the five sons of Draupadi and Dhrishtadyumna of Prishata's race. And the Prabhadrakas and the Panchalas marched behind Bhimasena. And the din made by the marching hosts, filled with joy, was like unto the roars of the deep when the tide is highest on the day of the new moon. Indeed, the tumult was such that it seemed to reach the very heavens. And capable of breaking hostile ranks, those warriors cased in armour marched thus, filled with joy. And Kunti's son, king Yudhishthira, amongst them marched, taking with him the cars and other vehicles for transport, the food-stores and fodder, the tents, carriages, and draught-cattle, the cash-chests, the machines and weapons, the surgeons and physicians, the invalids, and all the emaciated and weak soldiers, and all the attendants and camp-followers. And truthful Draupadi, the princess of Panchala, accompanied by the ladies of the household, and surrounded by servants and maids, remained at Upaplavya. And causing their treasure and ladies to be guarded by bodies of soldiers, some of whom were placed as permanent lines of circumvallation and some ordered to move about at a distance from this line, the Pandavas set out with their mighty host. And having made presents of kine and gold to the Brahmanas, who walked around them and uttered blessings, the sons of Pandu commenced the march on their cars decked with jewels. And the princes of Kekaya, and Dhrishtaketu, and the son of the king of the Kasis, and Srenimat, and Vasudana, and the invincible Sikhandin, all hale and hearty, cased in armour and armed with weapons and decked with ornaments, marched behind Yudhishthira, keeping him in their centre. And in the rear, were Virata, Yajnasena's son of the Somaka race (Dhrishtadyumna), Susarman, Kuntibhoja, Dhrishtadyumna's sons, forty thousand cars, five times as much cavalry, infantry ten times more numerous (than the last), and sixty thousand elephants. And Anadhrishti, and Chekitana and Dhrishtaketu and Satyaki all marched, surrounding Vasudeva and Dhananjaya. And reaching the field of Kurukshetra with their forces in battle-array, those smiters, the sons of Pandu, looked like roaring bulls. And entering the field, those chastisers of foes blew their conchs. And Vasudeva and Dhananjaya also blew their conchs. And hearing the blare of the conch called Panchajanya, which resembled the roll of the thunder, all the warriors (of the Pandava army) were filled with joy. And the leonine roars of those warriors, endued with lightness of hand and speed of motion, mingling with the blare of conchs and beat of Drums, made the whole earth, the welkin, and the oceans resound therewith.'"

SECTION CLIII

"Vaisampayana said, 'King Yudhishthira then caused his troops to encamp on a part of the field that was level, cool, and abounding with grass and fuel. Avoiding cemeteries, temples and compounds consecrated to the deities, asylums of sages, shrines, and other sacred plots. Kunti's high-souled son, Yudhishthira, pitched his camp on a delightful, fertile, open and sacred part of the plain. And rising up, again, after his animals had been given sufficient rest, the king set out joyously surrounded by hundreds and thousands of monarchs. And Kesava accompanied by Partha began to move about, scattering numerous soldiers of Dhritarashtra (kept as outposts). And Dhrishtadyumna of Prishata's race and that mighty car-warrior of great energy, viz., Yuyudhana, otherwise called Satyaki, measured the ground for the encampment. And arrived, O Bharata, at the holy Hiranwati which flows through Kurukshetra, which was filled with sacred water, and whose bed was divested of pointed pebbles and mire, and which was regarded as an excellent tirtha, Kesava caused a moat to be excavated there, and for its protection stationed a sufficient number of troops with proper instructions. And the rules that were observed in respect of the tents of the high-souled Pandavas, were followed by Kesava in the matter of the tents he caused to be set up for the kings (that came as their allies). And, O monarch, costly tents, incapable of being attacked, apart from one another, were, by hundreds and thousands, set up for those kings on the surface of the earth, that looked like palatial residences and abounded with fuels and edibles and drinks. And there were assembled hundreds upon hundreds of skilled mechanics, in receipt of regular wages and surgeons and physicians, well-versed in their own science, and furnished with every ingredient they might need. And king Yudhishthira caused to be placed in every pavilion large quantities, high as hills, of bow-strings and bows and coats of mail and weapons, honey and clarified butter, pounded lac, water, fodder of cattle, chaff and coals, heavy machines, long shafts, lances, battleaxes, bow-staffs, breast-plates, scimitars and quivers. And innumerable elephants cased in plates of steel with prickles thereon, huge as hills, and capable of fighting with hundreds and thousands, were seen there. And learning that the Pandavas had encamped on that field, their allies, O Bharata, with their forces and animals, began to march thither. And many kings who had practised Brahmacharya vows, drunk (consecrated) Soma and had made large presents to Brahmanas at sacrifices, came there for the success of the sons of Pandu.'"

SECTION CLIV

"Janamejaya said, 'Hearing that Yudhishthira had, with his troops marched from the desire of battle and encamped on Kurukshetra, protected by Vasudeva, and aided by Virata and Drupada with their sons, and surrounded by the Kekayas, the Vrishnis, and other kings by hundreds, and watched over by numerous mighty car-warriors, like the great Indra himself by the Adityas, what measures were concerted by king Duryodhana? O high-souled one, I desire to hear in detail all that happened in Kurujangala on that frightful occasion. The son of Pandu, with Vasudeva and Virata and Drupada and Dhrishtadyumna, the Panchala prince and that mighty car-warrior Sikhandin and powerful Yudhamanyu, incapable of being resisted by the very gods, might trouble the deities themselves in battle with Indra at their head. I, therefore, desire to hear in detail, O thou that art possessed of wealth of asceticism, all the acts of the Kurus and the Pandavas as they had happened.'

"Vaisampayana said, 'When he of Dasarha's race had departed (from the Kuru court), king Duryodhana, addressing Karna and Dussasana and Sakuni, said these words, 'Kesava hath gone to the sons of Pritha, without having been able to achieve his object. Filled with wrath as he is, he will surely stimulate the Pandavas. A battle between myself and Pandavas is much desired by Vasudeva. Bhimasena and Arjuna are ever of the same mind with him. Yudhishthira, again, is very much under the influence of Bhimasena. Before this, Yudhishthira with all his brothers was persecuted by me. Virata and Drupada whom I had waged hostilities with, obedient to Vasudeva, both of them have become the leaders of Yudhishthira's host. The battle, therefore, that will take place, will be a fierce and terrific one. Casting off all sloth, cause every preparation to be made for the encounter. Let the kings (my allies) pitch their tents by hundreds and thousands on Kurukshetra, all of which must be spacious, incapable of being approached by enemies, near enough to places abounding with water and fuel, in such positions that the communications thereto for sending supplies may not be stopped at any time by the foe,--full of weapons of diverse kinds, and decked with streamers and flags. Let the road from our city to the camp be made level for their march. Let it be proclaimed this very day, without loss of time, that our march will commence tomorrow.' (Hearing these words of the king), they said, 'So be it,'--and when the morrow came, those high-souled persons did everything they had been commanded to do for the accommodation of the monarchs. And all those monarchs (meanwhile), hearing the king's command, rose up from their costly seats, with wrath having the foe for its objects. And they began to slowly rub their mace-like arms, blazing with bracelets of gold, and decked with the paste of sandal and other fragrant substances. And they also commenced, with those lotus-like hands of theirs, to wear their head-gears and lower and upper garments and diverse kinds of ornaments. And many foremost of car-warriors began to superintend the furnishing of their cars, and persons conversant with horse-lore began to harness their steeds, while those versed in matters relating to elephants began to equip those huge animals. And all those warriors began to wear diverse kinds of beautiful armour made of gold, and arm themselves with diverse weapons. And the foot-soldiers began to take up various kinds of arms and case their bodies in various kinds of armour decorated with gold. And, O Bharata. the city of Duryodhana then, filled as it was with rejoicing millions, wore the bright aspect of a festive occasion. And, O king, the Kuru capital at the prospect of battle looked like the ocean on the appearance of the moon, with the vast crowds of humanity representing its waters with their eddies; the cars, elephants, and horses representing its fishes; the tumult of conchs and drums, its roar; the treasure-chests, its jewels and gems; the diverse kinds of ornaments and armour its waves; the bright weapons its white foam; the rows of houses the mountains on its beach; and the roads and shops, like lakes!'"

SECTION CLV

"Vaisampayana said, 'Recollecting the words spoken by Vasudeva, Yudhishthira once more addressed that scion of Vrishni's race, saying, 'How, O Kesava, could wicked Duryodhana say it? O thou of unfading glory, what should we do in view of the occasion that hath come? By acting in what way may we keep on the track of our duty? Thou, O Vasudeva, art acquainted with the views of Duryodhana, Karna, and Sakuni, the son of Suvala. Thou knowest also what views are entertained by myself and my brothers. Thou hast heard the words uttered by both Vidura and Bhishma. O thou of great wisdom, thou hast also heard in their entirety the words of wisdom spoken by Kunti. Overlooking all these, tell us, O thou of mighty arms, after reflection, and without hesitation, what is for our good.'

"Hearing these words of king Yudhishthira the Just, that were fraught with virtue and profit. Krishna replied, in a voice deep as that of the clouds or cymbals, saying, 'Responding to his advantage and consistent with both virtue and profit, those words that were uttered by me in the Kuru court found no response in the Kuru prince Duryodhana with whom deceit supplieth the place of wisdom. That wretch of wicked understanding listeneth not in the least to the counsels of Bhishma or Vidura or mine. He transgresseth everybody. He wisheth not to earn virtue, nor doth he wish for fame. That wicked-souled wight, relying upon Karna, regardeth everything as already won. Indeed, Suyodhana of wicked heart and sinful in his resolves, even ordered my incarceration but he did not, however, obtain the fruition of that wish. Neither Bhishma nor Drona said anything on that subject. Indeed, all of them follow Duryodhana, except Vidura, O thou of unfading glory, Sakuni, the son of Suvala, and

Karna, and Dussasana, all equally foolish, gave foolish and vindictive Duryodhana much improper advice regarding thee. Indeed, what use is there in my repeating to thee all that the Kuru prince hath said? In brief, that wicked-souled wight beareth no good will towards thee. Not even in all these kings together, that form thy army, is that measure of sinfulness and wickedness which resideth in Duryodhana alone. As regards ourselves, we do not desire to make peace with the Kauravas by abandoning our property. War, therefore, is that which should now take place.'

"Vaisampayana continued, 'Hearing these words uttered by Vasudeva, all the kings (there present), O Bharata, without saying anything, looked at Yudhishthira's face. And Yudhishthira, understanding the intention of those monarchs, said, with Bhima and Arjuna and the twins, 'Draw up the troops in battle array.' And the word of command having been passed, a great uproar rose amongst the Pandava army and all the soldiers were filled with joy. King Yudhishthira the Just, however, beholding the (impending) slaughter of those that deserved not to be slain, began to sigh deeply, and addressing Bhimasena and Vijaya, said, 'That for the sake of which I accepted an exile into the woods and for which I suffered so much misery, that great calamity overtaketh us of a set purpose. That for which we strove so much leaveth us as if on account of our very striving. On the other hand, a great distress overtaketh us, although we did nothing to invite it. How shall we fight with those reverend superiors (of ours) whom we on no account can slay? What kind of victory shall we achieve by slaying our preceptors of venerable age?'

"Hearing these words of king Yudhishthira the Just, Savyasachin repeated to his elder brother all those words that Vasudeva had said. And addressing Yudhishthira, Arjuna continued, 'Thou hast, O king, certainly understood all the words spoken by Kunti and Vidura, that were repeated to thee by Devaki's son. I know it for certain that neither Vidura nor Kunti would say anything that is sinful. Besides this, O son of Kunti, we cannot withdraw without engaging in battle.'

"Hearing this speech of Savyasachin, Vasudeva also said unto Partha, 'It is even so (as thou hast said). The sons of Pandu then, O great king, made up their minds for war, and passed that night with their soldiers in great happiness.'"

SECTION CLVI

"Vaisampayana said, 'After that night had passed away, king Duryodhana, O Bharata, distributed (in proper order) his eleven Akshauhinis of troops. And arranging his men, elephants, cars, and steeds, into three classes, viz., superior, middling, and inferior, the king distributed them amongst his divisions (by placing them in the van, centre, and rear of the ranks). And furnished with timber and planks for repairing the damages their cars might sustain in the press of battle, with large quivers borne on cars, with tiger-skins and other stiff leather for enveloping the sides of cars, with barbed javelins to be hurled by the hand, with quivers borne on the backs of steeds and elephants, with long-handled spears of iron and missiles, with quivers borne on the backs of foot-soldiers with heavy clubs of woods, with flagstaffs and banners, with long heavy shafts shot from bows, with diverse kinds of nooses and lassoes, with armour of various kinds, with short-pointed clubs of wood, with oil, treacle, and sand, with earthen pots filled with poisonous snakes, with pulverised lac and other inflammable matter, with short spears furnished with tinkling bells, with diverse weapons of iron, and machines, for hurling hot treacle, water, and stones, with whistling clubs of hard wood, with wax and heavy mallets, with clubs of wood having iron spikes, with plough-poles and poisoned darts, with long syringes for pouring warm treacle and planks of cane, with battle-axes and forked lances with spiked gauntlets, with axes and pointed iron-spikes, with cars having their sides covered with skins of tigers, and leopards, with sharp-edged circular planks of wood, with horns, with javelins and various other weapons of attack, with axes of the kuthara species, and spades, with cloths steeped in oil, and with clarified butter, the divisions of Duryodhana, glittering with robes embroidered with gold and decked with various kinds of jewels and gems and consisting of warriors endued with handsome persons, blazed forth like fire. And cased in coats of mail and well-skilled in weapons, accomplished in horse-lore, brave persons of good birth were employed as car-drivers. And all the cars were furnished with various drugs, and with horses having rows of bells and pearls on their heads, and with banners and flagstaffs, and with ornaments gracing their steeples and turrets and with shields, swords, and lances, and javelins and spiked maces. And unto each of those cars were yoked four steeds of the best breed. And upon each of them were kept a hundred bows. And each car had one driver in charge of the couple of steeds in front, and two drivers in charge of the couple of steeds attached to the wheels on the two sides. And both of the last-mentioned drivers were skilled car-warriors, while the car-warrior himself was also skilled in driving steeds. And thousands of cars thus furnished and decked with gold, and protected like fortified town and incapable of being conquered by foes, were stationed on all sides. And the elephants also were furnished with rows of bells and pearls and decked with diverse ornaments. And on the back of each of those animals, mounted seven warriors. And in consequence of such accoutrements those animals looked like hills graced with jewels. And amongst the seven, two were armed with hooks, two were excellent bowmen, two were first-rate swords-men, and one, O king, was armed with a lance and trident. And, O king, the army of the illustrious Kuru king, teemed with innumerable infuriate elephants, bearing on their backs loads of weapons and quivers filled with arrows. And there were also thousands of steeds ridden by brave soldiers accoutred in mail, decked in ornaments, and furnished with flags. And numbering in hundreds and thousands, all those steeds were free from the habit of scratching the ground with their forehoofs. And they were all well-trained, and decked with ornaments of gold, and exceedingly obedient to their riders. And of foot-soldiers, there were hundreds of thousands of diverse mien, accoutred in armours of diverse kinds and armed also with weapons of diverse species, and decked with golden ornaments. And unto each car, were assigned ten elephants, and unto each elephant ten horses, and unto each horse ten foot-soldiers, as protectors. Again, a large body of troops was kept as a reserve for rallying the ranks that would be broken. And this reserve consisted of cars, unto each of which were attached fifty elephants; and unto each elephant were attached a hundred horses; and unto each horse were attached seven foot-soldiers. Five hundred cars, as many elephants (fifteen hundred horses, and two thousand five hundred foot-soldiers) constitute a Sena. Ten Senas constitute a Pritana; and ten Pritanas, a Vahini. In common parlance, however, the words Sena, Vahini, Pritana, Dhwajini, Chamu, Akshauhini, and Varuthini are used in the same sense.

'It was thus that the intelligent Kaurava arrayed his force. Between the two sides, the total number was eighteen Akshauhinis. Of this, the Pandava force consisted of seven Akshauhinis, while the Kaurava force consisted of ten Akshauhinis and one more. Five times fifty men constitute a Patti. Three Pattis make a Senamukha or Gulma. Three Gulmas make a Gana. In Duryodhana's army, there were thousands and hundred of such Ganas consisting of warriors capable of smiting (the foe) and longing for battle. And the mighty-armed king Duryodhana, selecting from among them brave and intelligent warriors, made them the leaders of his troops. And placing an Akshauhini of troops under each of those best of men, viz., Kripa, Drona, Salya, Jayadratha, the king of the Sindhus, Sudakshina the ruler of the Kamvojas, Kritavarman, Drona's son (Aswatthaman), Karna, Bhurisravas, Sakuni, the son of Suvala, and the mighty Vahlika, the king used to bring them daily before him and at all hours, and speak to them. And he repeatedly offered them worship before his very eyes. And thus appointed, all warriors, with all their followers, became desirous of doing what was most agreeable to the king.'"

SECTION CLVII

"Vaisampayana said, Dhritarashtra's son, accompanied by all the kings, then addressed Bhishma, son of Santanu, and with joined hands said these words, 'Without a commander, even a mighty army is routed in battle like a swarm of ants. The intelligence of two persons can never agree. Different commanders, again, are jealous of one another as regards their prowess. O thou of great wisdom, it is heard (by us) that (once on a time) the Brahmanas, raising a standard of Kusa grass, encountered in battle the Kshatriyas of the Haihaya clan endued with immeasurable energy. O grandsire, the Vaisyas and the Sudras followed the Brahmanas, so that all the three orders were on one side, while those bulls among the Kshatriyas were alone on the other. In the battles, however, that ensued, the three orders repeatedly broke, while the Kshatriyas, though alone, vanquished large army that was opposed to them. Then those best of Brahmanas enquired of the Kshatriyas themselves (as to the cause of this). O grandsire, those that were virtuous among the Kshatriyas returned the true answer to the enquirers, saying, 'In battle we obey the orders of one person endued with great intelligence, while ye are disunited from one another and act according to your individual understanding.' The Brahmanas then appointed one amongst themselves as their commander, who was brave and conversant with the ways of policy. And they then succeeded in vanquishing the Kshatriyas. Thus people always conquer their foes in battle who appoint a skilled, brave, and sinless commander, observing the good of the forces under him. As regards thee, thou art equal to Usanas himself, and always seekest my good. Incapable of being slain, thou art, again devoted to virtue. Be thou, therefore, our commander. Like the sun among all luminaries, like the moon unto all delicious herbs, like Kuvera among the Yakshas, like Vasava among the gods, like Meru among mountains, Suparna among the birds, Kumara among the gods, Havyavaha among Vasus, thou art amongst ourselves. Like the gods protected by Sakra, ourselves, protected by thee, will assuredly become invincible by the very gods. Like Agni's son (Kumara) at the head of the gods, march thou at our head, and let us follow thee like calves following the lead of a mighty bull.'

"Bhishma said, 'O mighty-armed one, it is even so, 'O Bharata, as thou sayest. But the Pandavas are as dear to me as ye yourselves. Therefore, O king, I should certainly seek their good as well, although I shall certainly fight for thee, having given thee a pledge (before) to that effect. I do not see the warrior on earth that is equal to me, except that tiger among men, Dhananjaya, the son of Kunti. Endued with great intelligence, he is conversant with innumerable celestial weapons. That son of Pandu, however, will never fight with me openly. With the power of my weapons, I can, in a trice, destroy this universe consisting of gods, Asuras, Rakshasas, and human beings. The sons of Pandu, however, O king, are incapable of being exterminated by me. I shall, therefore, slay every day ten thousand warriors. If, indeed, they do not slay me in battle first, I will continue to slaughter their forces thus. There is another understanding on which I may willingly become the commander of thy forces. It behoveth thee to listen to that. O lord of earth, either Karna should fight first, or I will fight first. The Suta's son always boasts of his prowess in battle, comparing it with mine.'

"Karna said, 'As long as Ganga's son liveth, O king, I shall never fight. After Bhishma is slain, I shall fight with the wielder of Gandiva.'

"Vaisampayana continued, 'After this, Dhritarashtra's son duly made Bhishma the commander of his force, distributing large presents. And after, his installation in the command, he blazed forth with beauty. And at the king's behest, musicians cheerfully played upon drums and blew conchs by hundreds and thousands. And numerous leonine roars were sent forth and all the animals in the camp uttered their cries together. And although the sky was cloudless, a bloody shower fell and made the ground miry. And fierce whirl-winds, and earthquakes, and roars of elephants, occurring, depressed the hearts of all the warriors. Incorporeal voices and flashes of meteoric falls were heard and seen in the welkin. And jackals, howling fiercely, foreboded great calamity. And, O monarch, these and a hundred other kinds of fierce portents made their appearance when the king installed Ganga's son in the command of his troops. And after making Bhishma--that grinder of hostile hosts--his general, and having also caused by abundant gifts of kine and gold to the Brahmanas to pronounce benedictions on him, and glorified by those benedictions, and surrounded by his troops, and with Ganga's son in the van, and accompanied by his brothers, Duryodhana marched to Kurukshetra with his large host. And the Kuru king, going over the plain with Karna in his company, caused his camp to be measured out on a level part, O monarch, of that plain. And the camp, pitched on a delightful and fertile spot abounding with grass and fuel, shone like Hastinapura itself.'"

SECTION CLVIII

"Janamejaya said, 'When Yudhishthira heard that Bhishma, the high-souled son of Ganga, the foremost of all wielders of weapons, the grandsire of the Bharatas, the head of all the kings, the rival of Vrihaspati in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the Creator himself in nobleness, and the sun in energy, and capable of slaying hostile hosts like great Indra himself by showering his arrows, was installed, till his removal by death, in the command of the Kuru army on the eve of the great sacrifice of battle, terrific in its mien and capable of making one's hairs stand on their ends, what did that mighty-armed son of Pandu, that foremost of wielders of weapons, say? What also did Bhima and Arjuna say? And what too did Krishna say?'

"Vaisampayana said, 'When news was received of this, Yudhishthira endued with great intelligence and well-acquainted with what should be done in view of dangers and calamities summoned all his brothers and also the eternal Vasudeva (to his presence). And that foremost of speakers then said in a mild voice, 'Make your rounds among the soldiers, and remain carefully, casing yourselves in mail. Our first encounter will be with our grandsire. Look ye for (seven) leaders for the seven Akshauhinis of my troops.'

"Krishna said, 'Those words of grave import, which, O bull of the Bharata race, it behoveth thee to utter on an occasion like this, have, indeed, been uttered by thee. Even this, O mighty armed one, is what I also like. Let therefore, that be done which should be done next. Let, indeed, seven leaders be selected for thy army.'

"Vaisampayana continued, 'Summoning then those warriors eager for battle, viz., Drupada and Virata, and that bull of Sini's race, and Dhrishtadyumna the prince of Panchala, and king Dhrishtaketu, and prince Shikhandi of Panchala, and Sahadeva, the ruler of the Magadhas, Yudhishthira duly appointed them in the command of his seven divisions. And above them all was placed in command of all the troops that Dhrishtadyumna who had sprung from the blazing (sacrificial) fire for the destruction of Drona. And Dhananjaya, of curly hair, was made the leader of all those high-souled leaders. And handsome Janardana endued with great intelligence, he who was the younger brother of Sankarshana, was chosen as the guide of Arjuna and the driver of his steeds.'

"And beholding that a very destructive battle was about to take place, there came, O king, into the Pandava encampment, Halayudha, accompanied by Akrura, and Gada and Samva, and Uddhava, and Rukmini's son (Pradyumna), and Ahuka's sons, and Charudeshna, and others. And surrounded and guarded by those foremost warriors of the Vrishni race, resembling a herd of mighty tigers, like Vasava in the midst of the Maruts, the mighty-armed and handsome Rama, attired in garments of blue silk and resembling the peak of the Kailasa mountain, and endued with the sportive gait of the lion and possessed of eyes having their ends reddened with drink, came there (at such a time). And beholding him, king Yudhishthira the Just, and Kesava of great effulgence, and Pritha's son Vrikodara of terrible deeds, and (Arjuna) the wielder of Gandiva, and all the other kings that were, rose from their seats. And they all offered worship unto Halayudha as he came to that place. And the Pandava king touched Rama's hands with his own. And that chastiser of foes, Halayudha, in return, accosting them all with Vasudeva at their head, and saluting (respectfully) both Virata and Drupada who were senior in years, sat down on the same seat with Yudhishthira. And after all the kings had taken their seats, Rohini's son, casting his eyes on Vasudeva, began to speak. And he said, 'This fierce and terrible slaughter is inevitable. It is, without doubt, a decree of fate, and I think that it cannot be averted. Let me hope, however, to behold all of you, with your friends, come safely out of this strife, with sound bodies and perfectly hale. Without doubt, all the Kshatriyas of the world that are assembled together have their hour come. A fierce melee covering with a mire of flesh and blood is sure to take place. I said unto Vasudeva repeatedly in private, 'O slayer of Madhu, unto those that bear equal relationship to us, observe thou an equal behaviour. As are the Pandavas to us, even so is king Duryodhana. Therefore, give him also the same aid. Indeed, he repeatedly soliciteth it. For thy sake, however, the slayer of Madhu regarded not my words. Looking at Dhananjaya, he hath with his whole heart, been devoted to your cause. Even this is what I certainly think, viz., that the victory of the Pandavas is sure, for Vasudeva's wish, O Bharata, is even so. As regards myself, I dare not cast my eyes on the world without Krishna (on my side). It is for this that I follow whatever Krishna seeketh to achieve. Both of these heroes, well-skilled in encounter with the mace, are my disciples. My affection, therefore, for Bhima is equal to that for king Duryodhana. For these reasons, I shall now repair to the tirtha of the Saraswati for ablutions, for I shall not be able to behold with indifference the destruction of the Kauravas.

"Having said this, the mighty-armed Rama, obtaining the leave of the Pandavas, and making the slayer of Madhu desist (from following him farther), set out on his journey for the sacred waters.'"

SECTION CLIX

"Vaisampayana said, 'About this time, there came into the Pandava camp Bhishmaka's son, foremost among all persons of truthful resolution, and known widely by the name of Rukmi. The high-souled Bhishmaka, who was otherwise called king Hiranyaroman, was the friend of Indra. And he was most illustrious among the descendants of Bhoja and was the ruler of the whole southern country. And Rukmi was a disciple of that lion among the Kimpurushas who was known by the name of Drona, having his abode on the mountains of Gandhamadana. And he had learnt from his preceptor the whole science of weapons with its four divisions. And that mighty-armed warrior had obtained also the bow named Vijaya of celestial workmanship, belonging to the great Indra, and which was equal to Gandiva in energy and to also Sarnga (held by Krishna). There were three celestial bows owned by the denizens of heaven, viz., Gandiva owned by Varuna, the bow called Vijaya owned by Indra, and that other celestial bow of great energy said to have been owned by Vishnu. This last (Sarnga), capable of striking fear into the hearts of hostile warriors, was held by Krishna. The bow called Gandiva was obtained by Indra's son (Arjuna) from Agni on the occasion of the burning of Khandava, while the bow called Vijaya was obtained from Drona by Rukmi of great energy. Baffling the nooses of Mura and slaying by his might that Asura, and vanquishing Naraka, the son of the Earth, Hrishikesa, while recovering the begemmed ear-rings (of Aditi), with sixteen thousand girls and various kinds of jewels and gems, obtained that excellent bow called Sarnga. And Rukmi having obtained the bow called Vijaya whose twang resembled the roar of the clouds came to the Pandavas, as if inspiring the whole universe with dread. Formerly, proud of the might of his own arms, the heroic Rukmi could not tolerate the ravishment of his sister Rukmini by wise Vasudeva. He had set out in pursuit, having sworn that he would not return without having slain Janardana. And accompanied by a large army consisting of four kinds of forces that occupied (as it marched) a very large portion of the earth, accoutred in handsome coats of mail and armed with diverse weapons and resembling the swollen current of the Ganga, that foremost of all wielders of weapons set out in pursuit of Vasudeva of Vrishni's race. And having come up to him of Vrishni's race who was lord and master of everything obtainable by ascetic austerities, Rukmi, O king, was vanquished and covered with shame. And for this he returned not to (his city) Kundina. And on the spot where that slayer of hostile heroes was vanquished by Krishna, he built an excellent city named Bhojakata. And, O king, that city filled with large forces and teeming with elephants, steeds., is widely known on the earth by that name. Endued with great energy, that hero, cased in mail and armed with bows, fences, swords and quivers, quickly entered the Pandava camp, surrounded by an Akshauhini of troops. And Rukmi entered that vast army, under a standard effulgent as the sun, and made himself known to the Pandavas, from desire of doing what was agreeable to Vasudeva. King Yudhishthira, advancing a few steps, offered him worship. And duly worshipped and eulogised by the Pandavas, Rukmi saluted them in return and rested for a while with his troops. And addressing Dhananjaya, the son of Kunti in the midst of the heroes there assembled, he said, 'If, O son of Pandu, thou art afraid, I am here to render thee assistance in the battle. The assistance I will give thee will be unbearable by thy foes. There is no man in this world who is equal to me in prowess. I will slay those foes of thine whom thou, O son of Pandu, wilt assign to me. I will slay one of those heroes, viz., Drona and Kripa, and Bhishma, and Karna. Or, let all these kings of the earth stand aside. Slaying in battle thy foes myself, I will give thee Earth.' And he said this in the presence of king Yudhishthira the Just and of Kesava and in the hearing of the (assembled) monarchs and all others (in the camp). Then casting his eyes on Vasudeva and Pandu's son king Yudhishthira the Just, Dhananjaya the intelligent son of Kunti smilingly but in a friendly voice said these words, 'Born in the race of Kuru, being especially the son of Pandu, naming Drona as my preceptor, having Vasudeva for my ally, and bearing, besides the bow called Gandiva, how can I say that I am afraid? O hero, when on the occasion of the tale 'of cattle, I fought with the mighty Gandharvas, who was there to assist me? In that terrific encounter also with the Gods and Danavas banded together in great numbers at Khandava, who was my ally when I fought? When, again, I fought with the Nivatakavachas and with those other Danavas called Kalakeyas, who was my ally? When, again, at Virata's city I fought with the numberless Kurus, who was my ally in that battle? Having paid my respects, for battle's sake, to Rudra, Sakra, Vaisravana, Yama, Varuna, Pavaka, Kripa, Drona, and Madhava, and wielding that tough celestial bow of great energy called Gandiva, and accoutred with inexhaustible arrows and armed with celestial weapons, how can a person like me, O tiger among men, say, even unto Indra armed with the thunderbolt, such words as I am afraid!--words that rob one of all his fame? O thou of mighty arms, I am not afraid, nor have I any need of thy assistance. Go therefore, or stay, as it pleaseth or suiteth thee.' Hearing these words of Arjuna, Rukmi taking away with him his army vast as the sea, repaired then, O bull of Bharata's race, to Duryodhana. And king Rukmi, repairing thither, said the same words unto Duryodhana. But that king proud of his bravery, rejected him in the same way.

'Thus, O king, two persons withdrew from the battle, viz., Rohini's son (Rama) of Vrishni's race and king Rukmi. And after Rama had set out on his pilgrimage to the tirthas, and Bhishmaka's son Rukmi had departed thus, the sons of Pandu once more sat down for consulting with one another. And that conclave presided over by king Yudhishthira the Just, abounding with numerous monarchs, blazed forth like the firmament bespangled with lesser luminaries with the moon in their midst.'"

SECTION CLX

"Janamejaya said, 'After the soldiers had been arrayed thus in order of battle (on the field of Kurukshetra), what, O bull among Brahmanas, did the Kauravas then do, urged as they were by destiny itself?'

"Vaisampayana said, 'After the soldiers, O bull of the Bharata race, had been arrayed thus in order of battle, Dhritarashtra, O, king, said these words to Sanjaya.'

"Dhritarashtra said, 'Come, O Sanjaya, tell me with the fullest details all that hath happened in the encampment of the Kuru and the Pandava troops. I regard destiny to be superior, and exertion useless, for although I understand the evil consequences of war that will lead only to ruin, still I am unable to restrain my son who rejoices in gambling and considers deceit to be wisdom. Understanding everything, I am not yet able to secure my own welfare. O Suta, my understanding is capable of seeing the defects (of measures), but when I approach Duryodhana, that understanding of mine turneth away (from that right path). When such is the case, O Sanjaya, that will be which must be. Indeed, the sacrifice of one's corporeal body in battle is the laudable duty of every Kshatriya.'

"Sanjaya said, 'This question, O great king, that thou hast put, is indeed, worthy of thee. It behoveth thee not, however, to impute entire fault to Duryodhana only. Listen to me, O king, as I speak of this exhaustively. That man who cometh by evil in consequence of his own misconduct, should never impute the fault to either time or the gods. O great king, he amongst men who perpetrateth every wicked act, deserveth to be slain in consequence of his perpetrating those acts. Afflicted with injuries in consequence of the match at dice, the sons of Pandu, however, with all their counsellors quietly bore all those injuries, looking up, O best of men, to thy face alone. Hear from me fully, O king, of the slaughter that is about to take place in battle, of steeds and elephants and kings endued with immeasurable energy. Hearing patiently, O thou that art endued with great wisdom, of the destruction of the world in the fierce battle that has been brought about, come to this conclusion and no other, viz., that man is never the agent of his acts right or wrong. Indeed, like a wooden machine, man is not an agent (in all he does). In this respect, three opinions are entertained; some say that everything is ordained by God; some say that our acts are the result of free-will; and others say that our acts are the result of those of our past lives. Listen then, therefore, with patience, to the evil that hath come upon us.'"

SECTION CLXI

(Uluka Dutagamana Parva)

"Sanjaya said, 'After the high-souled Pandavas, O king, had encamped by the side of the Hiranwati, the Kauravas also fixed their camps. And king Duryodhana having strongly posted his troops and paid homage to all the kings (on his side) and planted outposts and bodies of soldiers for the protection of warriors, summoned those rulers of men, viz., Karna and Dussasana and Sakuni, the son of Suvala, and began O Bharata, to consult with them. And king Duryodhana, O Bharata, having (first) consulted with Karna, and (next), O monarch, with Karna and his (own) brother Dussasana, and Suvala's son all together, then summoned, O bull among men, Uluka and bringing him into his presence in private, told him, O king, these words, 'O Uluka, O son of an adept at dice, repair thou unto the Pandavas and the Somakas. And repairing thither, repeat these my words (unto Yudhishthira) in the hearing of Vasudeva. That terrible battle between the Kurus and the Pandavas which had been expected from a long time back has, at last come. Those boastful words which Sanjaya brought to me, in the midst of the Kurus and which thou hadst, with Vasudeva and thy younger brothers, uttered in deep roar,--the time, O son of Kunti, hath at last come for making them good. Do ye achieve, therefore, all which ye have pledged yourselves to achieve. Unto the eldest son of Kunti thou must say, as my words, the following, 'Virtuous as thou art, how canst then, with all thy brothers, with the Somakas, and the Kekayas, set thy heart upon unrighteousness? How canst thou wish the destruction of the universe, when, as I think thou shouldst be the dispeller of the fears of all creatures. O bull of Bharata's race, this sloka sung of old by Prahlada when his kingdom had been wrested from him by the gods, hath been heard by us,--Ye gods, that person whose standard of righteousness is always up, but whose sins are always concealed is said to adopt the behaviour of the cat (in the story).' I will here repeat to thee, O king, this excellent story recited by Narada to my father. A wicked cat, O king, once on a time took up his abode on the banks of the Ganges, abandoning all work and with his hands upraised (after the manner of a devotee). Pretending to have purified his heart, he said unto all creatures these words, for inspiring confidence in them, viz.,--I am now practising virtue. After a long time, all oviparous creatures reposed trust in him, and coming unto him all together, O monarch, they all applauded that cat. And worshipped by all feathery creatures, that devourer of feathery creatures, regarded his purpose already accomplished, as also the purpose of his austerities. And after some more time, the mice went to that place. And these also all beheld him to be a virtuous person engaged in the observance of vows, and proudly exerting himself in a grand act. And having arrived at that settled conviction, they entertained the following wish, O king,--'Many foes we have. Let this one, therefore, become our maternal uncle, and let him always protect all the old and young ones of our race. And going at last to the cat, all of them said, 'Through thy grace we desire to roam in happiness. Thou art our gracious shelter, thou art our great friend. For this, all of us place ourselves under thy protection. Thou art always devoted to virtue, thou art always engaged in the acquisition of virtue. O thou of great wisdom, protect us, therefore, like the wielder of the thunderbolt protecting the celestials.' Thus addressed, O king, by all the mice, the cat answered them, saying, 'I do not see the consistency of these two, viz., my ascetic pursuits and this protection (that I am called upon to grant). I cannot avoid, however, doing good to you agreeably to your request. You all, at the same time, should always obey my words. Staying as I am in the observance of a severe vow, I am weakened by my ascetic practices. I do not, therefore, see the means of my moving from place to place. Ye all should, therefore, bear me hence every day to the river-side.' Saying, 'So be it,' the mice then, O bull of Bharata's race, made over all their old and young ones to that cat. Then that sinful creature of wicked soul, feeding on mice, gradually became fat and of good complexion and strong in his limbs. And thus while the mice began to be reduced in number, the cat began to grow in vigour and strength. Then all the mice, coming together, said unto one another, 'Our uncle is daily growing stout, while we are being daily reduced (in number)!' Then a certain mouse endued with wisdom, named Dindika, said, O king these words unto the large swarm of mice gathered there, 'Go all of ye to the river-side together. I will follow ye, accompanying our uncle.' 'Excellent, Excellent,' they said, and applauded that one of their number. And they all did just as those words of grave import spoken by Dindika seemed to indicate. The cat, however, not knowing all this, ate up Dindika that day. All the mice then, without losing much time, began to take counsel of one another. Then a very old mouse, named Kilika, said these just words, O king, in the presence of all his kinsfolk, 'Our uncle is not really desirous of earning virtue. He hath, like a hypocrite, become our friend when in reality he is our enemy. Indeed, the excreta of a creature that liveth only upon fruits and roots never containeth hair of fur. Then again, while his limbs are growing, our number is decaying. Besides, Dindika cannot be seen for these eight days.' Hearing these words, the mice ran away in all directions. And that cat also of wicked soul returned to whence he came. O thou of wicked soul, thou too art a practiser of such feline behaviour. Thou behavest towards thy kinsmen after the manner of the cat (in the story) towards the mice. Thy speech is of one kind, and thy conduct is of another. Thy (devotion to) scripture and thy peacefulness of behaviour are only for display before men. Giving up this hypocrisy, O king, adopt the practices of a Kshatriya and do all that one should do as such. Art thou not virtuous, O bull among men? Acquiring the earth by means of the prowess of thy arms, make gifts, O best of the Bharatas, unto the Brahmanas and to the means of thy deceased ancestors as one should. Seeking the good of that mother of thine who hath been afflicted with distress for a series of years, dry up her tears, and confer honours on her by vanquishing (thy foes) in battle. Thou hadst with great abjectness, solicited only five villages. Even that was rejected by us, for how could we bring about a battle, how could we succeed in angering the Pandavas, was all that we sought. Remembering that it was for thee that the wicked Vidura was driven (by us) and that we had tried to burn you all in the house of lac, be a man now; at the time of Krishna's setting out (from Upaplavya) for the Kuru court, thou hadst through him communicated this message (to us), viz.,--Hear, O king, I am prepared for either war or peace! Know, O monarch, that the hour hath come for battle. O Yudhishthira, I have made all these preparations in view of that. What doth a Kshatriya regard as a more estimable accession (of good fortune) than battle? Born thou hast beer in the Kshatriya order. Known also thou art in the world. Having obtained weapons again from Drona and Kripa, why, O bull of the Bharata race, dost thou rely on Vasudeva who belongeth to the same order of life as thyself and who is, not superior to thee in might.'

'Thou must also say unto Vasudeva in the presence of the Pandavas these words,--For thy own sake, as also for the sake of the Pandavas, withstand me in battle to the best of thy power! Assuming once more that form which thou hadst assumed before in the Kuru court, rush thou with Arjuna against me (on the field)! A conjuror's tricks or illusions may (sometimes) inspire fright. But as regards the person that stands armed for fight, such deceptions (instead of inspiring fight) only provoke anger! We also are competent, by our powers of illusion, to ascend to heaven or the firmament, or penetrate into the nether region, or the city of Indra! We also can display various forms in our own body! The great Ordainer bringeth all creatures to subjection by a flat of His will (and never by such conjuror's tricks)! Thou always sayest, O thou of Vrishni's race, these words, viz.,--Causing the sons of Dhritarashtra to be slain in battle, I will confer undisputed sovereignty on the sons of Pritha!--These words of thine were brought to me by Sanjaya. Thou hadst also said, 'Know, ye Kauravas that it is with Arjuna, having me for his second, ye have provoked hostilities!' Truthfully adhering to that pledge, put forth thy energy for the Pandavas and fight now in battle to the best of thy power! Show us that thou canst be a man! He is said to be truly alive, who, having ascertained (the wight of his) foes inspireth grief in them by resorting to true manliness! Without any reason, O Krishna, great hath been thy fame spread in the world! It will, however, presently be known that there are many persons, in the world that are really eunuchs though possessed of the signs of manhood. A slave of Kansa, especially as thou art, a monarch like me should not cover himself in mail against thee!

'Say (next) repeatedly, from me, O Uluka, unto that stupid, ignorant, gluttonous Bhimasena, who is even like a bull though divested of horns, these words, viz.,--O son of Pritha, a cook thou hadst become, known by the name of Vallabha, in the city of Virata! All this is evidence of thy manliness! Let not the vow thou hadst made before in the midst of the Kuru court be falsified! Let Dussasana's blood be drunk if thou art able! O son of Kunti, thou often sayest,--Speedily shall I slay Dhritarashtra's sons in battle!--The time for accomplishing it hath now come! O Bharata, thou deservest to be rewarded in cookery! The difference, however, is very great between dressing food and fighting! Fight now, be a man! Indeed, thou shalt have to lie down, deprived of life, on the earth, embracing thy mace, O Bharata! The boast in which thou hadst indulged in the midst of thy assembly is all vain, O Vrikodara!

'Say, O Uluka, unto Nakula, from me, these words, viz.,--Fight now, O Bharata, patiently! We desire, O Bharata, to behold thy manliness, thy reverence for Yudhishthira, and thy hatred of myself! Recall to mind the sufferings in their entirety that Krishna had suffered!

'Next, thou must say these words of mine unto Sahadeva in the presence of the (assembled) monarchs,--Fight in battle now, to the best of thy power! Remember all your woes!

'Say next, from me, unto both Virata and Drupada, these words, viz.,--Since the beginning of the creation, slaves, endued even with great accomplishments, have never been able to fully understand their masters. Nor have affluent kings been always able to understand their slaves! This king deserveth no praise,--possibly, under such a belief, ye have come against me! United together, fight ye, therefore, against me for achieving my death, and accomplish the objects ye have in view, as also those that the Pandavas have!

Say also, from me, unto Dhrishtadyumna, the prince of Panchalas, these words, viz.,--The hour hath now come for thee, and thou also hast come for thy hour! Approaching Drona in battle thou wilt know what is best for thee! Achieve thou the business of thy friend! Accomplish that feat which is difficult of accomplishment!

'Tell, next, repeatedly from me, O Uluka, unto Sikhandin, these words, viz.,--The mighty-armed Kaurava, foremost of all bowmen, Ganga's son (Bhishma), will not slay thee, knowing thee to be only a female! Fight now without any fear! Achieve in battle what canst to the best of thy power! We desire to behold thy prowess!'

"Vaisampayana continued, 'Having said this, king Duryodhana laughed aloud. And addressing Uluka again, he said, 'Say once more unto Dhananjaya in the bearing of Vasudeva these words, viz.,--O hero, either vanquishing us rule thou this world, or vanquished by us lie thou down on the field (deprived of life)! Recalling to thy mind the sufferings occasioned by your banishment from the kingdom, the woes of your sojourn in the woods, and 'he affliction of Krishna, be a man, O son of Pandu! That for which a Kshatriya lady bringeth forth a son is now arrived! Displaying, therefore, in battle, thy might, energy, courage, manliness, and great dexterity and speed in the use of weapons, appease thy wrath! Afflicted with woe, and dispirited and exiled (from home) for a long time, and driven from his kingdom, who is there whose heart would not break? Who is there, well-born, and brave, and uncovetous of other's wealth, that would not have his wrath excited when his kingdom descending from generation to generation is attacked? Realise in deeds those high words that thou hadst said! One that only boasts without being able to do anything is regarded as a worthless man by those that are good. Recover thy kingdom and those possessions that are now owned by thy foes! Even these two are the purposes which a person desirous of war hath in view. Exert, therefore, thy manliness! Thou wert won (as a slave) at dice! Krishna was caused by us to be brought into the assembly! One that regardeth himself a man should certainly display his wrath at this! For twelve long years hadst thou been exiled from home into the woods, and one whole year hadst thou passed in Virata's service! Remembering the pangs of banishment from the kingdom and of thy sojourn in the woods, as also those which Krishna had suffered, be thou a man! Display thy wrath towards those that repeatedly utter harsh words at thee and thy brothers! indeed, wrath (such as that) would consist in manliness! Let thy anger, thy might and prowess, and knowledge, and thy lightness of hand in the use of weapons, be exhibited? Fight, O son of Pritha, and prove to be a man! The incantations in respect of all thy weapons have been performed. The field of Kurukshetra is free from mire. Thy steeds are hale and strong. Thy soldiers have received their pay. With Kesava, therefore, as (thy) second, fight (with us)! Without encountering Bhishma as yet, why dost thou indulge in such boasts? Like a fool, who, without having ascended the Gandhamadana mountains, boasts (of his would-be feat), thou, O son of Kunti, art indulging in a similar bragging, be a man! Without having vanquished in battle the invincible Karna of the Suta race, or Salya, that foremost of persons, or Drona, the first of all mighty warriors and equal unto the lord of Sachi in battle, how canst thou, O Partha, covet for thy kingdom? He that is a preceptor of both Vedic lore and bowmanship, he that hath crossed both those branches of learning, he that is foremost in battle and imperturbable (as a tower), he whose might knoweth no diminution, that commander of armies, Drona of great effulgence,--him, O Partha, thou wishest in vain to conquer! It is never heard that the Sumeru peak hath been crushed by the wind. Yet even the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be altered in respect of their course, if what thou hast said unto me becometh true! What man is there, desirous of life, be it Partha or any body else, who having approached that grinder of foes, would be able to return home with sound body? What person is there, treading upon the earth with his feet, who, encountered by Drona and Bhishma and struck with their arrows, would escape from the battle with life? Like a frog having its abode in a well, why art thou not able to realise the might of this vast army of the assembled monarchs, invincible, looking like the very celestial host, and protected by these lords of men, as the heavenly host by the gods themselves,--protected that is, by the kings of the East, the West, the South and the North, by the Kamvojas, the Sakas, the Khasas, the Salwas, the Matsyas, the Kurus of the middle country, the Mlechchhas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,--this host of many nations, ready for battle, and resembling the uncrossable current of the Ganga. O thou of little understanding, how canst thou, O fool, venture to fight with me when stationed in the midst of my elephant-host? Thy inexhaustible quivers, thy car given thee by Agni, and thy celestial banner, O Partha, will all, O Bharata, be tested by us in battle! Fight, O Arjuna, without bragging! Why dost thou indulge in too much boast! Success in battle resulteth from the method in which it is fought. A battle is never gained by bragging. If, O Dhananjaya, acts in this world succeeded in consequence of vauntings, all persons would then have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attributes of lineage. It is the Supreme Ordainer alone who by his fiat of will maketh things (hostile) friendly subservient. For these thirteen years, I have enjoyed sovereignty while ye were weeping. I shall continue to rule in the same way, slaying thee with thy kinsmen. Where was thy Gandiva then, when thou wert made slave won at stake? Where, O Falguni, was Bhima's might then? Your deliverance then came neither from Bhimasena, armed with mace, nor from you armed with Gandiva, but from the faultless Krishna. It was she, the daughter to Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors. I characterised you all as sesame seeds without kernel. That is true. For, did not Partha (some time after) bear a braid when living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Pritha, is (evidence of) my manliness! Flying from an encounter with hips and braids and waist-bands, thyself binding thy hair, wert engaged in teaching the girls to dance? It is thus that Kshatriyas always inflict punishment on Kshatriyas! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom! Fight with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, these provoke only his wrath. A thousand Vasudevas, a hundred Falgunis, approaching me whose arms and weapons never go for nothing, will surely fly away in all directions. Encounter Bhishma in combat, or strike the hill with thy head, or cross with the aid of thy two arms alone the vast and deep main! As regards my army, it is a veritable main with Saradwat's son as its large fish, Vivingsati as its huge snake, Bhishma as its current of immeasurable might, Drona as its unconquerable alligator, Karna and Salwa and Salya its fishes and whirlpools, the ruler of the Kamvojas its equine head emitting fire, Vrihadvala its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its gale, Srutayus and Hridika's son its gulfs and bays, Dussasana its current, Sushena and Chitrayuda its water-elephants (hippopotamus) and crocodile, Jayadratha its (submarine) rock, Purumitra its depth, and Sakuni its shores! When having plunged into this surging ocean with its inexhaustible waves of weapons, thou wilt, from fatigue, be deprived of senses and have all thy relatives and friends slain, then will repentance possess thy heart! Then also will thy heart turn away from the thought of ruling the earth, like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!'"

SECTION CLXII

"Sanjaya said, 'Having reached the Pandava camp, the gambler's son (Uluka) presented himself before the Pandavas, and addressing Yudhishthira said, 'Thou art fully conversant with what envoys say! It behoveth thee not, therefore, to be angry with me if I repeat those words only which Duryodhana hath instructed me to tell!'

"Hearing this, Yudhishthira said, 'Thou hast no fear., O Uluka! Tell us, without any anxiety what are the views of the covetous Duryodhana of limited sight!' Then in the midst and presence of the illustrious and high-souled Pandavas, of the Srinjayas, and Krishna possessed of great fame, of Drupada with his sons, of Virata, and of all monarchs, Uluka said these words.'

"Uluka said, 'Even this is what the high-souled king Duryodhana hath in the presence of all the Kuru heroes, said unto thee! Listen to those words, O Yudhishthira! Thou wert defeated at dice, and Krishna was brought into the assembly! At this, a person who regardeth himself a man would be justified in giving way to wrath! For twelve years wert thou banished from home into the woods! For one whole year didst thou live in Virata's service. Remembering the reason there is for wrath, thy exile, and the persecution of Krishna, be a man, O son of Pandu! Though weak, Bhima yet, O Pandava, made a vow! Let him, if able, drink the blood of Dussasana! Thy weapons have been properly worshipped and their presiding deities have been invoked! The field of Kurukshetra also is without mire. The roads are even. Thy steeds are well-fed. Engage in battle, therefore, on the morrow, with Kesava as thy ally! Without having yet approached Bhishma in battle, why dost thou indulge in boasts? Like a fool that boasteth of his intention to ascend the mountains of Gandhamadana, thou, O son of Kunti, art indulging in a vain boast. Without having vanquished in battle the Suta's son (Karna) who is invincible, and Salya, that foremost of mighty persons, and that first of all warriors and equal unto Sachi's lord himself in combat, why, O son of Pritha, dost thou wish for sovereignty? A preceptor in both the Vedas and the bow, he hath reached the end of both these branches of learning. Thou desirest in vain, O son of Pritha, to vanquish that leader of troops, the illustrious Drona, who fightest in the van, is incapable of being agitated, and whose strength knows no diminution. Never have we heard that the mountains of Sumeru have been crushed by the wind! But the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be reversed if what thou hast said unto me really taketh place! Who is there fond of life, fighting from the back of an elephant or of a horse or from a car, that would return home (safe and sound), after having encountered that grinder of foes? What creature treading the earth with his feet, would escape with life from battle, having been attacked by Drona and Bhishma, or pierced with their terrible shafts? Like a frog within a well, why dost thou not realise the strength of this assembled host of monarchs, which resembleth the very celestial host, and which is protected by these kings like the gods protecting theirs in heaven, and which, swarming with the kings of the East, West, South, and North, with Kamvojas, Sakas, Khasas, Salwas, Matsyas, Kurus of the middle country, Mlechchhas, Pulindas, Dravidas, Andhras, and Kanchis, indeed, with many nations, all addressed for battle, is uncrossable like the swollen tide of Ganga? O fool of little understanding, how wilt thou fight with me while I am stationed in the midst of my elephant force?'

'Having said these words unto king Yudhishthira, the son of Dharma, Uluka, turning his face then towards Jishnu, said unto him these words, 'Fight without bragging, O Arjuna! Why dost thou brag so much? Success resulteth from the application of method. A battle is never won by bragging. If acts in this world, O Dhananjaya, succeeded in consequence only of boasts, then all men would have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attribute of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly and subservient. For these thirteen years have I enjoyed sovereignty, while ye were weeping! I shall continue to rule in the same way, slaying thee with thy kinsmen! Where was thy Gandiva then when thou wert made a slave won at dice? Where, O Falguni, was Bhimasena's might then? Your deliverance then came neither from Bhimasena armed with mace, nor from you armed with Gandiva, but from faultless Krishna. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors! I characterised ye as sesame seeds without kernel. That is very true, for, did not Partha bear a braid while living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Kunti, is (evidence of) thy manliness! Flying from an encounter with braids and waist-bands thyself binding thy hair into a braid, thou wert employed in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on a Kshatriya! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom. Fight, with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery can terrify an armed man ready for fight. On the other hand, all this provokes only his wrath! A thousand Vasudevas, a hundred Falgunis, approaching me whose aim and weapons never go for nothing, will fly away in all directions, Encounter Bhishma in combat, or pierce the hills with thy head, or cross with the aid of thy two arms the vast and deep main! As regards my army, it is a veritable ocean with Saradwat's son as its large fish; Vivingsati, its smaller fish; Vrihadvala its waves; Somadatta's son its whale; Bhishma its mighty force; Drona its unconquerable alligator; Karna and Salya, its fishes and whirlpools; Kamvoja its equine head vomiting fire, Jayadratha its (submarine) rock, Purumitra its depth, Durmarshana its waters, and Sakuni its shores! When having plunged into this swelling ocean with its inexhaustible waves of weapons thou wilt from fatigue be deprived of thy senses, and have all thy relatives and friends slain, then will repentance possess thy heart! Then will thy heart turn away, O Partha, from the thought of ruling the earth like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!'"

SECTION CLXIII

"Sanjaya said, 'O monarch, provoking Arjuna still further who was like a snake of virulent poison, by means of those wordy strokes of his Uluka once more repeated the words he had once spoken. The Pandavas had before such repetition, been sufficiently provoked, but hearing these words (a second time) and receiving those censures through the gambler's son, they were provoked beyond endurance. They all stood up, and began to stretch their arms. And looking like enraged snakes of virulent poison, they began to cast their eyes on one another. And Bhimasena, with face downwards, and breathing heavily like a snake, began to glance obliquely at Kesava, directing the blood-red corners of his eyes towards him. And beholding the Wind-god's son to be greatly afflicted and extremely provoked with rage, he of Dasarha's race smilingly addressed the gambler's son and said, 'Depart hence without a moment's delay. O gambler's son, and say unto Suyodhana these words, viz.,--Thy words have been heard and sense understood. Let that take place which thou desirest.' Having said this, O best of monarchs, the mighty-armed Kesava looked once more at Yudhishthira endued with great wisdom. Then in the midst and presence of all the Srinjayas, of Krishna possessed of great fame, of Drupada with his sons, of Virata, and all the kings (there assembled), Uluka once more repeated unto Arjuna the words he had said, provoking him still further thereby, like one annoying wrathful snake of virulent poison by means of a stake. And he also said unto all of them, viz.,--Krishna and others, those words that Duryodhana had instructed him to say. And hearing those harsh and highly disagreeable words uttered by Uluka, Partha was greatly excited and wiped the sweat off his forehead. And beholding Partha, O king, in that condition, that assembly of monarchs could not bear it at all. And at that insult to Krishna and the high-souled Partha, the car-warriors of the Pandavas were greatly agitated. Though endued with great steadiness of mind, those tigers among men began to burn with anger. And Dhrishtadyumna and Sikhandin and that mighty car-warrior, Satyaki, and the five Kekaya brothers, and the Rakshasa Ghatotkacha, the sons of Draupadi, and Abhimanyu, and king Dhrishtaketu, and Bhimasena, endued with great prowess, and those mighty car-warriors--the twins,--jumped up from their seats, their eyes red with anger, tossing their handsome arms decked with red sandal-paste and ornaments of gold. Then Vrikodara, the son of Kunti, understanding their gestures and hearts, sprang up from his seat. And gnashing his teeth, and licking with his tongue the corners of his mouth, and burning with rage, and squeezing his hands and turning his eyes fiercely, said these words unto Uluka, Ignorant fool, thy words have now been heard which Duryodhana said unto thee for the object of provoking us as if we were a set of imbeciles! Hear now the words which I say and which thou art to repeat unto the inaccessible Suyodhana in the midst of all the Kshatriyas and in the hearing of the Suta's son and the wicked-hearted Sakuni. We always seek to gratify our elder brother! It was for this, O thou of wicked behaviour, that we tolerated thy acts. Dost thou not regard this as highly fortunate for thee? It was for only the good of our race that king Yudhishthira the Just, endued with great intelligence, sent Hrishikesa to the Kurus for bringing about a peace! Impelled by Fate, without doubt, thou art desirous of repairing unto Yama's abode! Come, fight with us. That, however, is certainly to take place tomorrow! I have, indeed, vowed to slay thee with thy brothers! O sinful fool, do not entertain the slightest doubt, for it will be as I have vowed! The very ocean, the abode of Varuna-may all on a sudden transgress its continents. The very mountains may split, yet my words can never be false! If Yama himself, or Kuvera, or Rudra, assisteth thee, the Pandavas will still accomplish what they have vowed! I shall certainly drink Dussasana's blood according to my pleasure! And I also vow that Kshatriya whatsoever may then angrily approach me, even if he cometh with Bhishma himself at the van, I will send him to Yama's abode! That which I have said in the midst of a Kshatriya assembly will certainly be true. I swear this by my soul!

'Hearing these words of Bhimasena, the wrathful Sahadeva also, with eyes red in anger, said these words in the presence of the (assembled) troops,--words that become that proud hero. And he said, 'Listen, O sinful one, to the words I utter and which must be repeated to thy father! A difference would never have arisen between us and the Kurus, if Dhritarashtra had no relationship with thee! Of sinful acts and the exterminator of thy own race, thou hast been born as an embodiment of quarrel for the destruction of the whole world as also for the destruction of Dhritarashtra's race! From our very birth, O Uluka, that sinful father of thine hath always sought to do us injury and evil. I desire to attain the opposite shore of that hostile relation. Slaying thee first before the very eyes of Sakuni, I shall then slay Sakuni himself in the sight of all bowmen!'

'Hearing these words of both Bhima and Sahadeva, Falguni smilingly addressed Bhima, saying, 'O Bhimasena, they that have provoked hostilities with thee, cannot live! Though they may dwell happily in their homes, those fools become yet entangled in the meshes of death! O best of men, Uluka doth not deserve to be addressed harshly by thee! What fault do envoys commit, repeating as they only do what they are instructed (to say)?' And having thus addressed Bhima of terrible prowess that mighty-armed hero then addressed his heroic allies and well-wishers headed by Dhrishtadyumna, saying, 'Ye have heard the words of the sinful son of Dhritarashtra in dispraise of Vasudeva and especially of myself! And hearing them ye have been filled with anger because ye wish us well! But through Vasudeva's might and your endeavours, I do not reckon even all the Kshatriyas of the earth assembled together! With your permission I will now communicate to Uluka what the reply to those words is, what, indeed, he should say unto Duryodhana!--When the morrow cometh, stationed at the head of my division, the answer to these words shall I give through Gandiva! For they that are eunuchs, answer in words!'

'Hearing this, all those best of kings applauded Dhananjaya, wondering at the ingenuity of that reply. King Yudhishthira the Just, then, having spoken mildly unto all the kings each according to his age and as each deserved said, at last, unto Uluka these words so that he might carry them to Duryodhana. And Yudhishthira said, 'No good king should patiently bear an insult. Having so long heard what thou hadst to say, I shall now tell thee what my reply is!'

'Having heard then, O best of Bharata's race, those words of Duryodhana, Yudhishthira, that bull of the Bharata race, with eyes exceedingly red in anger and himself sighing like a snake of virulent poison, licking the corners of his mouth with his tongue, as if swelling with wrath, and casting his eyes on Janardana and his own brothers, said unto Uluka these words that were fraught with both mildness and vigour. And tossing his massive arms he said unto the gambler's son, 'Go, O Uluka, and say unto Duryodhana, that ungrateful, wicked-minded embodiment of hostilities, that infamous wretch of his race, these words, viz.,--O sinful wretch, thou always behavest with crookedness towards the Pandavas! O sinful fool, he that displayeth his prowess relying on his own might and summoneth his foes (to battle) and fulfilleth his own words, even he is a man of the Kshatriya order! Be thou a Kshatriya, O sinful wretch, and summon us to battle! O infamous one of thy race, do not come to battle, placing at thy head others for whom we profess respect! O Kaurava, relying on thy own might and on that of thy servants, summon the sons of Pritha to battle! Be Kshatriya in every way! He, who summoneth his foes, relying on the might of others, and incapable of receiving them himself is, indeed, a eunuch! Thou, however, thinkest highly of thyself, relying on the might of others! Being weak and unable thyself, why then dost thou roar so (in words) at us?'

"Krishna said, 'My words also, O gambler's son, should be communicated unto Suyodhana. Let that morrow come to thee on which the battle is to take place. O thou of wicked soul, be a man! O fool, thou thinkest Janardana will not fight, since he hath been chosen by the Pandavas to act only as a charioteer, so thou art not alarmed. That, however, will not be, even for a moment. If my wrath is excited, I may then consume all the kings (assembled by thee) like a fire consuming a heap of straw. At Yudhishthira's command, however, I shall only discharge the functions of charioteer to the high-souled Falguni, of senses under complete control and who alone, (amongst us two) will fight! If thou fliest beyond the limits of the three worlds, if thou sinkest into the depths of the earth, thou shalt, even at these places, behold Arjuna's car tomorrow morning. Thou thinkest that Bhima's words have been spoken in vain! But know that Dussasana's blood hath already been quaffed. Know this also that although thou hast uttered such cross and perverse words, yet neither Partha, nor king Yudhishthira, nor Bhimasena, nor any of the twins, regardeth thee as straw!'"

SECTION CLXIV

"Sanjaya said, 'Having heard those words of Duryodhana, Gudakesha of great fame looked at the gambler's son with eyes exceedingly red. And eyeing Kesava also and tossing his massive arms, he addressed the gambler's son, saying, 'He, who, relying on his own strength, summoneth his foes and fighteth with them fearlessly, is spoken of as a man. He, however, who, relying on the strength of others, summoneth his foes, is an infamous Kshatriya. In consequence of his incapacity, such a one is regarded as the lowest of men. Relying on the strength of others, thou (O Duryodhana), being a coward thyself, desirest yet, O fool, to rebuke thy foes. Having installed (Bhishma) the oldest of all the Kshatriyas, whose heart is ever bent in doing what is good, who hath all his passions under control, and who is endued with great wisdom, in the command of thy troops and made him liable to certain death, thou indulgest in brag! O thou of wicked understanding, thy object (in doing this) is fully known to us, O wretch of thy race! Thou hast done it, believing that sons of Pandu will not, from kindness, slay the son of Ganga. Know, however, O Dhritarashtra's son, that I will slay that Bhishma first in the sight of all the bowmen, relying upon whose strength thou indulgest in such boasts! O gambler's son, repairing (hence) unto the Bharatas and approaching Duryodhana the son of Dhritarashtra, say unto him that Arjuna hath said,--So be it! After this night will have passed away, the fierce encounter of arms will take place. Indeed, Bhishma of unfailing might and firmly adhering to truth, hath told thee in the midst of the Kurus these words, viz.,--I will slay the army of the Srinjayas and the Salweyas. Let that be my task. Excepting Drona I can slay the whole world. Thou needest not, therefore, entertain any fear oil the Pandavas! At this, thou, O Duryodhana, regardest the kingdom as thy own and thinkest that the Pandavas have sunk into distress. Thou hast been filled with pride at this. Thou seest not, however, danger that is in thy own self. I shall, therefore, in battle, first slay before thy very eyes, Bhishma the eldest of the Kurus! At sunrise (tomorrow) at the head of the troops, with standards and cars protect ye that leader of thy forces firm in his promises. I shall, with my arrows, throw him down who is your refuge from his car before the eyes of you all! When the morrow cometh, Suyodhana will know what it is to indulge in brag, beholding the grandsire covered with my arrows! Thou shalt, O Suyodhana, very soon see the fulfilment of that which Bhimasena in anger had said, in the midst of the assembly, unto thy brother, that man of limited sight, viz., Dussasana, wedded to unrighteousness, always quarrelsome, of wicked understanding, and cruel in behaviour. Thou shalt soon see the terrible effects of vanity and pride, of wrath and arrogance, of bragging and heartlessness, cutting words and acts, of aversion from righteousness, and sinfulness and speaking ill of others, of transgressing the counsels of the aged, of oblique sight, and of all kinds of vices! O scum of humanity, how canst thou, O fool, hope for either life or kingdom, if I, having Vasudeva for my second, give way to anger? After Bhishma and Drona will have been quieted and after the Suta's son will have been overthrown, thou shalt be hopeless of life, kingdom and sons! Hearing of the slaughter of thy brothers and sons, and struck mortally by Bhimasena, thou wilt, O Suyodhana, recollect all thy misdeeds!--Tell him, O gambler's son, that I do not vow a second time. I tell thee truly that all this will be true!--Departing hence, O Uluka, say, O sire, these words of mine, unto Suyodhana! It behoveth thee not to apprehend my behaviour by the light of thy own! Know the difference there is between thy conduct and mine, which is even the difference between truth and falsehood! I do not wish harm to even insects and ants. What shall I say, therefore, of my ever wishing harm to my kinsmen? O sire, it was for this that five villages only were solicited by me! Why, O thou of wicked understanding, dost thou not see the dire calamity that threatens thee? Thy soul overwhelmed with lust, thou indulgest in vauntings from defectiveness of understanding. It is for this also thou acceptest not the beneficial words of Vasudeva. What need now of much talk? Fight (against us) with all thy friends! Say, O gambler's son, unto the Kuru prince who always doth what is injurious to me (these words also, viz.,)--Thy words have been heard; their sense also hath been understood. Let it be as thou wishest!'

'O son of king, Bhimasena then once more said these words, 'O Uluka, say those words of mine unto the wicked-minded, deceitful, and unrighteous Suyodhana, who is an embodiment of sin, who is wedded to guile, and whose behaviour is exceedingly wicked. Thou shalt have to dwell in the stomach of a vulture or in Hastinapura. O scum of human kind, I shall assuredly fulfil the vow I have made in the midst of the assembly. I swear in the name of Truth, slaying Dussasana in battle, I shall quaff his life-blood! Slaying also thy (other) brothers, I shall smash thy own thighs. Without doubt, O Suyodhana, I am the destroyer of all the sons of Dhritarashtra, as Abhimanyu is of all the (younger) princes! I shall by my deeds, gratify you all! Hearken once more to me. O Suyodhana, slaying thee, with all thy uterine brothers, I shall strike the crown of thy head with my foot in the sight of the king Yudhishthira the Just!'

'Nakula, then, O king, said these words, 'O Uluka, say unto Dhritarashtra's son, Suyodhana, of Kuru's race that all the words uttered by him have now been heard and their sense understood. I shall, O Kauravya, do all that thou hast commended me to do.'

'And Sahadeva also, O monarch, said these words of grave import, 'O Suyodhana, it will all be as thou wishest! Thou shalt have to repent, O great king, along with thy children, kinsmen, and counsellors, even as thou art now bragging joyously in view of our sufferings.'

'Then Virata and Drupada, both venerable in years, said these words unto Uluka, It is even our wish that we become slaves of a virtuous person! Whether, however, we are slaves or masters, will be known tomorrow, as also who owns what manliness!'

'After them, Sikhandin said these words unto Uluka, 'Thou must say unto king Duryodhana who is always addicted to sinfulness, these words, viz.,--See, O king, what fierce deed is perpetrated by me in battle! I shall slay grandsire of thine from his car, relying upon whose prowess thou art certain of success in battle! Without doubt, I have been created by the high-souled Creator for the destruction of Bhishma. I shall assuredly slay Bhishma in the sight of all bowmen.'

'After this, Dhrishtadyumna also said unto Uluka, the gambler's son, these words, 'Say unto prince Suyodhana these my words, viz., I shall slay Drona with all his followers and friends. And I shall do a deed which none else will ever do.'

'King Yudhishthira once more said these high words fraught with clemency, viz.,--O monarch, I never desire the slaughter of my kinsmen. O thou of wicked understanding, it is from thy fault that all this will assuredly take place. I shall, of course, have to sanction the fulfilment of their great feats by all these (around me). Go hence, O Uluka, without delay or stay here, O sire, for, blessed be thou, we too are thy kinsmen.'

'Uluka, then, O king, thinking permission of Yudhishthira, the son of Dharma, went thither where king Suyodhana was. Thus addressed, the gambler's son carefully bearing in mind all he had heard, returned to the place from which he had come. And arriving there, he fully represented unto the vindictive Duryodhana all that Arjuna had charged him with. And he also faithfully communicated unto Dhritarashtra's son the words of Vasudeva, of Bhima, of king Yudhishthira the Just, of Nakula and Virata and Drupada, O Bharata and the words of Sahadeva and Dhrishtadyumna and Sikhandin, and the words also that were spoken (subsequently) by Kesava and Arjuna. And having listened to the words of the gambler's son, Duryodhana, that bull of Bharata's race, ordered Dussasana and Karna and Sakuni, O Bharata, and their own troops and the troops of the allies, and all the (assembled) kings, to be arrayed in divisions and be ready for battle before sunrise (next morrow). Messengers then, instructed by Karna and hastily mounting on cars and camels and mares and good steeds endued with great fleetness, quickly rode through the encampment. And at Karna's command they promulgated the order--Array (yourselves) before sunrise tomorrow!'"

SECTION CLXV

'Sanjaya said, 'Having listened to Uluka's words, Yudhishthira, the son of Kunti, moved his army headed by Dhrishtadyumna and others. And that vast army commanded by Dhrishtadyumna, consisting of four kinds of forces, viz., foot-soldiers and elephants and cars and cavalry, terrible, and immovable like the earth herself, and guarded by mighty car-warriors led by Bhimasena and Arjuna, could be compared to the vast ocean lying in stillness. And at the head of that vast force was that mighty bowman, the prince of Panchalas, invincible in battle, viz., Dhrishtadyumna, desirous of obtaining Drona for his antagonist. And Dhrishtadyumna began to select combatants (from his own army) for pitting them against particular warriors of the hostile force. And he gave orders unto his car-warriors, suited to their strength and courage. And he pitted Arjuna against the Suta's son (Karna), Bhima against Duryodhana, Dhrishtaketu against Salya, Uttamaujas against Gautama's son (Kripa), Nakula against Kritavarman, Yuyudhana against the ruler of the Sindhus (Jayadratha). And he placed Sikhandin in the van, pitting him against Bhishma. And he urged Sahadeva against Sakuni, and Chekitana against Sala, and the five sons of Draupadi against the Trigartas. And he urged Subhadra's son (Abhimanyu) against Vrishasena (the son of Karna), and also against all the rest of the kings, for he regarded Abhimanyu as superior to Arjuna himself in battle. And distributing his warriors thus, individually and collectively, that mighty bowman, of the hue of blazing fire, kept Drona for his own share. And that leader of leaders of troops, the mighty and intelligent bowman Dhrishtadyumna, having arrayed his troops duly, waited for battle with a firm heart. And having arrayed the combatants, as indicated above, of the Pandavas, he waited, with collected mind, on the field for securing victory to the sons of Pandu.'"

SECTION CLXVI

"Dhritarashtra said, After Falguni had vowed the slaughter of Bhishma in battle, what did my wicked sons headed by Duryodhana do? Alas, I already behold my father, Ganga's son, slain in battle, by that bowman of firm grasp, viz., Partha, having Vasudeva for his ally! And what also did that mighty bowman, that foremost of smiters, Bhishma, endued with immeasurable wisdom, say on hearing the words of Partha. Having accepted also the command of the Kauravas, what did that foremost of warriors, Ganga's son, of exceeding intelligence and prowess, do?'

"Vaisampayana continued, 'Thus questioned, Sanjaya told him everything about what that eldest one of the Kurus, Bhishma of immeasurable energy, had said.'

"Sanjaya said, 'O monarch, obtaining the command, Bhishma, the son of Santanu said these words unto Duryodhana, gladdening him greatly, 'Worshipping the leader of celestial forces, viz., Kumara, armed with the lance, I shall, without doubt, be the commander of thy army today! I am well-versed in all mighty affairs, as also in various kinds of array. I know also how to make regular soldiers and volunteers act their parts. In the matter of marching the troops and arraying them, in encounters and withdrawing, I am as well-versed, O great king, as Vrihaspati (the preceptor of the celestials), is! I am acquainted with all the methods of military array prevalent amongst the celestials, Gandharvas, and human beings. With these I will confound the Pandavas. Let thy (heart's) fever be dispelled. I will fight (the foe), duly protecting thy army and according to the rules of (military) science! O king, let thy heart's fever be dispelled!'

Hearing these words, Duryodhana said, 'O Ganga's son of mighty arms, I tell thee truly, I have no fear from even all the gods and Asuras united together! How much less, therefore, is my fear when thy invincible self hath become the leader of my forces and when that tiger among men, Drona, also waiteth willingly for battle! When you two foremost of men, are addressed for battle on my side, victory, nay, the sovereignty of even the celestial cannot assuredly be unattainable by me! I desire, however, O Kaurava, to know who amongst all the warriors of the foe and my own are to be counted as Rathas and who Atirathas. Thou, O grandsire, art well-acquainted with the (prowess of the) combatants of the foe, also of ourselves! I desire to hear this, with all these lords of earth!'

"Bhishma said, 'Listen, O son of Gandhari, O king of kings, to the tale of Rathas in thy own army! Hear, O king, as to who are Rathas and who Atirathas! They are in thy army, many thousands, many millions, and many hundreds of millions of Rathas. Listen, however, to me as I name only the principal ones. Firstly, with thy country of brothers including Dussasana and others, thou art of the foremost of Rathas! All of you are skilled in striking, and proficient in cutting chariots and piercing. All of you are accomplished drivers of chariots while seated in the driver's box, and accomplished managers of elephants while seated on the necks of those animals. All of you are clever smiters with maces and bearded darts and swords and bucklers. You are accomplished in weapons and competent in bearing burthens of responsibility. Ye all are disciples of Drona and of Kripa, the son of Saradwat, in arrows and other arms. Wronged by the sons of Pandu, these Dhartarashtras, endued with energy, will assuredly slay in the encounter the Panchalas irresistible in combat. Then, O foremost of the Bharatas, come I, the leader of all thy troops, who will exterminate thy foes, vanquishing the Pandavas! It behoveth me not to speak of my own merits. I am known to thee. The foremost of all wielders of weapons, Bhoja (chief) Kritavarman is Atiratha. Without doubt, he will accomplish thy purpose in battle. Incapable of being humiliated by persons accomplished in arms, shooting or hurling his weapons to a great distance, and a severe smiter, he will destroy the ranks of the foe, as the great Indra destroying the Danavas. The ruler of the Madras, the mighty bowman Salya, is, as I think, an Atiratha. That warrior boasteth himself as Vasudeva's equal, in every battle (that he fighteth). Having abandoned his own sister's sons, that best of kings, Salya, hath become thine. He will encounter in battle the Maharathas of the Pandava party, flooding the enemy with his arrows resembling the very surges of the sea. The mighty bowman Bhurisravas, the son of Somadatta, who is accomplished in arms and is one of thy well-meaning friends, is a leader of leaders of car-divisions. He will, certainly, make a great havoc among the combatants of thy enemies. The king of the Sindhus, O monarch, is in my judgment, equal to two Rathas. That best of car-warriors will fight in battle, displaying great prowess. Humiliated, O king, by the Pandavas on the occasion of his, abducting Draupadi, and bearing that humiliation in mind, that slayer of hostile heroes will fight (for thee). Having practised after that, O king, the severest austerities, he obtained a boon, highly difficult of acquisition, for encountering the Pandavas in battle. That tiger among car-warriors, therefore, remembering his old hostility, will, O sire, fight with the Pandavas in battle, reckless of his very life which is so difficult to lay down.'"

SECTION CLXVII

"Bhishma said, 'Sudhakshina, the ruler of the Kamvojas, is in my judgment, equal to a single Ratha. Desiring the success of thy object, he will certainly fight with the enemy in battle. O best of kings, the Kauravas will behold the prowess of this lion among car-warriors exerted for thee, to be equal to that of Indra himself in battle. As regards the car-army of this king, O monarch, those smiters of fierce impetus, the Kamvojas, will cover a large area like a flight of locusts! Coming from (the province of) Mahishmati, Nila, accoutred in blue mail, is one of thy Rathas. With his car-army he will cause a great havoc among thy foes, O child, he had hostilities with Sahadeva. O king, he will continually fight for thee, O thou of Kuru's race. Accomplished in battle, and of fierce energy and prowess, (the princes) Vinda and Anuvinda of Avanti are both regarded as excellent Rathas. These two heroes among men will consume the troops of thy foes, with maces and bearded darts, and swords and long shafts, and javelins hurled from their hands. Like a couple of (elephant) leaders sporting in the midst of their herds, these two princes, O monarch, longing for battle, will range the field, each like Yama himself. The five (royal) brothers of Trigarta are, in my judgment, all foremost of Rathas. The sons of Pritha provoked hostilities with them at Virata's city on that (well-known) occasion. Like huge Makaras, O king, agitating the stream of the Ganges crested with high waves, they will agitate the ranks of the Parthas in battle. All the five, O king, are Rathas, having Satyaratha (amongst them) as their first. Remembering the wrongs inflicted on them of old by that son of Pandu who is Bhima's younger brother, when the latter, O Bharata, on his car drawn by white steeds, was engaged, O monarch, in subjugating all the kings of the earth, they will certainly exert themselves bravely in battle. Encountering many Maharathas--chief of bowmen--leaders of Kshatriyas--on the side of the Parthas, they will certainly slay them. Thy son Lakshmana and the son also of Dussasana--those tigers among men are both unretreating in battle. In prime of youth, of delicate limbs, endued with great activity, those two princes, well-versed with battles and capable of leading all, those tigers among Kurus, those car-warriors, are, I think, two of our best Rathas. Devoted to the duties of the Kshatriya order, those two heroes will achieve great feats. Dandadhara, O monarch, is, O bull among men, equal to a single Ratha. Guarded by his own soldiers, he will fight in battle for thee. Endued with great impetus and prowess, king Vrihadvala, the ruler of the Kosalas, is, in my judgment, O sire, equal to one Ratha. Fierce in arms, this mighty bowman, devoted to the good of the Dhartarashtras, will exert himself powerfully in battle, gladdening his own friends. Kripa, the son of Saradwat is, O king, a leader of leaders of car-ranks. Reckless even of life which is so dear, he will consume thy foes. Born among a clump of heath as the son of that great sage, viz., the preceptor Gautama, otherwise called Saradwat, he is invincible like Kartikeya himself. Consuming untold warriors armed with various weapons and bows, he will, O sire, roam forth on the field of battle like a blazing fire.'"

SECTION CLXVIII

"Bhishma said, 'This thy maternal uncle Sakuni is, O king, equal to a single Ratha. Having caused the (present) hostilities (to break out) with the sons of Pandu, he will fight. There is no doubt in this. His troops are irresistible when rushing to battle. Armed with various kinds of weapons in abundance, in speed, they are equal to the very wind. The mighty bowman (Aswatthaman) who is Drona's son surpasseth all bowmen. Acquainted with all modes of warfare, and of unbaffled weapons, he is a Maharatha. Like the wielder of Gandiva, the shafts of this warrior, shot from his bow, proceed in a continuous line, touching one another. If he wishes it, this Maharatha is capable of consuming the three worlds. Engaged in austerities in his hermitage, he hath, by these, increased both his fury and energy. Possessed of great intelligence, he hath been favoured by Drona with (the gift of all) celestial weapons. There is, however, O bull of Bharata's race, one great defect in him, in consequence of which, O best of kings, I do not regard him either as a Ratha or a Maharatha. This regenerate man is exceedingly fond of living, life being very dear to him. Amongst the warriors of both armies there is no one who can be regarded as his peer. On even a single car he can annihilate the very army of the celestials. Possessed of a strong frame, he can split the very mountains by the flaps of his bow-string, striking against the leathern fence on his left arm. Endued with innumerable qualities, this smiter of fierce effulgence will wander (over the field of battle), incapable of being withstood like Yama himself, mace in hand. Resembling the fire at the end of the Yuga as regards his fury, possessed of leonine neck, and endued with great lustre, Aswatthaman will extinguish the embers of this battle between the Bharata's. His father (Drona) is endued with great energy, and though aged, is still superior to many young men. He will achieve great feats in battle. I have no doubt of this. Staying immovably (on the field), he will consume Yudhishthira's troops. The Pandava army will play the part of the dry grass and fuel in which that fire will originate, while the impetus of his own weapons will be the wind for fanning it into a (mighty) flame. This bull among men, is a leader of bands of car-warriors. The son of Bharadwaja will achieve fierce feats for thy good! The preceptor of all Kshatriyas of royal lineage, the venerable preceptor, will exterminate the Srinjayas. Dhananjaya, however, is dear to him. This mighty bowman, therefore, remembering his own celebrated and highly meritorious services as preceptor, will never be able to slay Partha who is capable of achieving great feats without any trouble. O hero, Drona always boasteth of the numerous accomplishments of Partha. Indeed, Bharadwaja looketh on him with greater affection than on his own son. Endued with great prowess, he can, on a single car, beat in battle, by means of his celestial weapons, all the gods, Gandharvas, and human beings united together. That tiger among kings, is, O monarch, one of thy Maharathas. Capable of breaking the car-ranks of hostile heroes, he, in my judgment, is one of thy foremost of car-warriors. Afflicting the ranks of the enemy at the head of his own large force, he will consume the Panchalas like fire consuming a heap of dry grass. Possessed of true fame, prince Vrihadvala is equal to single Ratha. He, O monarch, will roam amid thy enemy's troops like Death himself. His troops, O king of kings, accoutred in various kinds of mail and armed with diverse kinds of weapons, will wander on the field, slaying all the warriors opposed to them. Vrishasena, the son of Karna, is one of thy foremost of car-warriors and is a Maharatha. That foremost of mighty men will consume the troops of thy enemy. Endued with great energy, Jalasandha, O king, is one of thy foremost of Rathas. Born in Madhu's race, that slayer of hostile heroes, is prepared to cast away his very life in battle. Skilled in battle, that mighty-armed warrior, scattering the enemy's ranks before him, will fight in battle mounted on car or from the elephant's back. That best of kings, O monarch, is in my judgment, a Ratha. He will, in fierce battle, cast away for thy sake his very life with all, his troops possessed of great prowess and acquainted with all the modes of warfare, he will, O king, fight fearlessly with thy foes in battle. Never retreating from battle, brave, and resembling Yama himself, Vahlika, O king, is in my judgment, an Atiratha. Rushing to the encounter he never cometh back. Indeed, he will slay hostile warriors in battle like the Wind-god himself. That router of hostile car-ranks, that car-warrior of wonderful feats in battle, commander of thy forces, Satyavan is, O king, a Maharatha. He never cherisheth grief at the prospect of battle. Confounding those warriors that stand in the way of his car, he falleth upon them. Always displaying his prowess against the enemy, that best of men will, for thy sake, in fierce press of battle, achieve all that a good Kshatriya should. Thai chief of Rakshasas, Alambhusha, of cruel deeds, is a Maharatha. Remembering his old hostilities (with the Pandavas), he will commit great execution among the foe. He is the best of Rathas amongst all the Rakshasa-warriors. Possessing powers of illusion, and firm in enmity, he will wander fiercely on the field. The ruler of Pragjyotisha, the brave Bhagadatta of exceeding prowess, is the foremost of those holding the elephant hook, and is skilled also in fighting from a car. An encounter took place between him and the wielder of Gandiva for days together, O king, each desirous of victory over the other. Then Bhagadatta, O son of Gandhari, who regarded Indra as his friend, made friendship with (Indra's son) the high-souled Pandava. Skilled in fight from the elephant's neck, this king will fight in battle, like Vasava among the celestials, fighting from his Airavata.'"

SECTION CLXIX

"Bhishma said, 'Both the brothers Achala and Vrisha are Rathas. Invincible (in battle) they will slay thy foes. Endued with great strength, those tigers among men, those foremost of Gandharvas, are firm in wrath. Young and handsome, they are possessed of great strength. As regards this thy ever dear friend, this one who is always boastful of his skill in battle, this one who always urgeth thee, O king, to fight with the Pandavas, this vile braggart, Karna, the son of Surya, this one who is thy counsellor, guide, and friend, this vain wight who is destitute of sense, this Karna, is neither a Ratha nor an Atiratha. Without sense, this one hath been deprived of his natural coat of mail. Always kind, he hath also been deprived of his celestial ear-rings. In consequence of the curse of Rama (his preceptor in arms) as also of the words of a Brahmana (who cursed him on another occasion), owing also to his deprivation of the accoutrements of battle, he, in my judgment, is only half a Ratha. Having approached Falguni (in battle), he will not certainly escape with life!' Hearing this, Drona, that foremost of all wielders of weapons, said, 'It is even so as thou hast said. That is not untrue! He boasteth on the eve of every battle, but yet he is seen to retreat from every engagement. Kind (out of season) and blundering, it is for this that Karna, in my judgment, is only half a Ratha!'

"Hearing these words, Radha's son, expanding his eyes in rage, and afflicting Bhishma with words like sharp hooks, said unto Ganga's son these words, 'O grandsire, though I am innocent yet from thy aversion to me, thou manglest me thus, according to thy pleasure, with thy wordy arrows at every step. I tolerate, however, all this for the sake of Duryodhana. Indicating me as only half a Ratha, thou regardest me worthless, as if, indeed, I were a coward! What doubt is there in this? I do not speak an untruth when I say that thou, O Ganga's son, art an enemy of the whole universe, and especially of all the Kurus! The king, however, doth not know this! Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are all equally brave, as thou, from thy hatred of merit, seekest to do? O Kaurava, neither years, nor wrinkles, nor wealth, nor possession of friends, would entitle a Kshatriya to be regarded as a Maharatha! It hath been said that a Kshatriya acquireth eminence only through might, as Brahmanas acquire eminence through superiority in mantras, as Vaisyas through wealth, and Sudras through age. Influenced, however, by lust and envy, and acting from ignorance, thou hast indicated Rathas and Atirathas according only to thy own caprice! Blessed be thou, O mighty-armed Duryodhana, judge properly! Let this wicked Bhishma, who only wrongeth thee, be abandoned by thee! Thy warriors, once disunited, can with difficulty be united again. O tiger among men, thy main army, under such circumstances, can with difficulty be united; far greater will the difficulty be in uniting an army gathered from various provinces! Behold, O Bharata, doubt (of success) hath already arisen in the hearts of thy warriors! This Bhishma weakeneth our energy in our very presence! Where is the task of ascertaining the merits of Rathas, and where is Bhishma of little understanding? I alone will withstand the army of Pandavas. Coming in contact with me, whose arrows never go for nothing, the Pandavas and the Panchalas will fly away in all directions like oxen when they come in contact with a tiger! Where, Oh, are battle, the press of armed encounter, good counsels and well-expressed words, and where is Bhishma, who is superannuated and of wicked soul, and who is impelled by the very fates to become their victim? Alone he challengeth the whole universe! Of false vision he regardeth none else as a man. It is true the scriptures teach that the words of the old should be listened to. That, however, doth not refer to those that are very old, for these, in my judgment, become children again. Alone I will exterminate the army of the Pandavas! The fame, however, of such a feat will attach to Bhishma, O tiger among kings, for this Bhishma, O monarch, hath been made by thee the commander of thy forces, and the renown always attacheth to the leader and not to those that fight under him. I will not, therefore, O king, fight as long as Ganga's son liveth! After Bhishma, however, hath been laid low, I will fight with all the Maharathas of the enemy united together!'

"Bhishma said, 'This burden, vast as the ocean, in the matter of Duryodhana's battle (with the Pandavas), is about to be taken up by me. I have thought of it for many years. Now that the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, Suta's son, that thou livest! Else, superannuated though I am and young in years thou art, I would quell thy desire for battle and crush thy hope of life! (Thy preceptor) Rama, the son of Jamadagni, shooting his great weapons, could not cause me the slightest pain. What canst thou, therefore, do to me? They that are good, do not approve self-praise. Infamous wretch of thy race, know that I indulge in little boast because I am enraged. Vanquishing on a single car all the assembled Kshatriyas of the world at the Swayamvara of the daughters of the ruler of Kasi, I abducted those maidens. Alone, I stopped on the field of battle the rush of countless kings with their soldiers! Obtaining thee as embodiment of strife, a great calamity is ready to overtake the Kurus! Strive then for slaying our antagonists. Be a man, fight with that Partha, whom thou so often challengest. O thou of wicked understanding, I desire to see thee come out of that encounter with thy life!'

"King Duryodhana then said unto Bhishma, of great prowess, 'Cast thy eyes on me, O Ganga's son! Great is the business that is at hand! Think earnestly as how I may be most benefited! Both of you will render me great services! I desire now to bear of the best car-warriors among the enemy, that is, of those that are Atirathas among them and of those that are leaders of car-division. O Kaurava, I desire to hear of the strength and weakness of my foes, since when this night will dawn, our great battle will take place.'"

SECTION CLXX

"Bhishma said, 'I have now, O king, indicated who thy Rathas are and who thy Atirathas and half Rathas. Listen now to the tale of Rathas and Atirathas among the Pandavas. If thou feelest any curiosity, listen then, O king, with these monarchs, to the tale of Rathas in the army of the Pandavas. The king himself, son of Pandu and Kunti, is a mighty Ratha. Without doubt, O sire, be will glide along the field of battle like a blazing fire; Bhimasena, O king, is regarded equal to eight Rathas. In an encounter with the mace or even with arrows, there is none equal to him. Endued with the strength of ten thousand elephants, and filled with pride, in energy he is superhuman. Those two bulls among men, the sons of Madri, are both Rathas. In beauty, they are equal to the twin Aswinis, and they are endued with great energy. Stationed at the head of their divisions, all of them, remembering their great sufferings, without doubt, wander along the field like so many Indras! All of them are endued with high souls, and are tall in stature like the trunks of Sala trees. Taller than other men by half-a-cubit in stature, all the sons of Pandu are brave as lions and endued with great strength. All of them, O sire, have practised Brahmacharya vows and other ascetic austerities. Endued with modesty, those tigers among men are possessed of fierce strength like the veritable tigers. In speed, in smiting, and in crushing (foes), all of them are more than human. All of them, on the occasion of the campaign of universal conquest, vanquished great kings, O bull of Bharata's race! No other men can wield their weapons, maces, and shafts. Indeed, O Kaurava, there are no men that can even string their bows, or uplift their maces, or shoot their arrows in battle. In speed, in hitting the aim, in eating, and in sports on the dust, they used to beat all of you even when they were children. Possessed of fierce might they will, when they encounter this force, exterminate it in battle. A collision, therefore, with them is not desirable. Each of them can alone slay all the kings of the earth! That which happened, O great king, on the occasion of the Rajasuya sacrifice, had occurred before thy very eyes! Remembering the sufferings of Draupadi and the harsh speeches uttered after their defeat at dice, they will wander in battle like so many Rudras. As regards Gudakesha, of reddish eyes, having Narayana for his ally, there is not among both the armies any brave car-warrior that can be regarded as his equal. Let men alone, it hath not been heard by us that even among gods, Asuras, Uragas, Rakshasas and Yakshas, there ever was born before, or there ever will be born hereafter, any car-warrior like unto him! O great king, intelligent Partha owneth that car which is furnished with the banner bearing the device of the ape; the driver of that car is Vasudeva! Dhananjaya himself is the warrior who fighteth from it; his, again, is that celestial bow called Gandiva; he owneth again those steeds fleet as the wind; his coat of mail is impenetrable and of celestial make; his two large quivers are inexhaustible; his arms have been obtained from the great Indra, Rudra, Kuvera, Yama and Varuna; and upon his car, again, are those maces of frightful mien, and diverse other great weapons having the thunderbolt amongst them! What car-warrior can be regarded as his equal, who, stationed on a single car' slew in battle a thousand Danavas, having their abode in Hiranyapura? Inflamed with wrath, possessed of great might and prowess, incapable of being baffled, that mighty-armed warrior, while protecting his own army, will certainly exterminate thy troops! Myself and preceptor (Drona) among the two armies, and no third car-warrior, O great king, can advance against Dhananjaya, that scatterer of arrowy showers! Pouring his shafts, like the very clouds during the rainy season when propelled by mighty winds, that son of Kunti when Vasudeva as his second, steppeth for battle! He is skilful and young, while both of us are old and worn out!'

"Vaisampayana continued, 'Hearing these words of Bhishma, and recollecting with trembling heart, the well-known valour of the sons of Pandu and thinking of it, as if it were present before their eyes, the massive arms of kings, decked with bracelets and smeared with sandal-paste, seemed to hang down divested of might.'"

SECTION CLXXI

"Bhishma said, 'All the five sons of Draupadi, O monarch, are Maharathas. Virata's son Uttara is, in my judgment, one of the foremost of Rathas. The mighty-armed Abhimanyu is a leader of leaders of car-divisions. Indeed, that slayer of foes is equal in battle to Partha himself or Vasudeva. Endued with great lightness of hand in shooting weapons, and acquainted with all the modes of warfare, he is possessed of great energy and is steady in the observance of vows. Remembering the sufferings of his own father, he will put forth his prowess. The brave Satyaki of Madhu's race is a leader of leaders of car-divisions. Foremost among the heroes of the Vrishni race, he is endued with great wrath, and is perfectly dauntless. Uttamaujas also, O king, is an excellent car-warrior in my judgment. And Yudhamanyu, too, of great prowess, is, in my judgment, an excellent car-warrior. All those chiefs own many thousands of cars and elephants and horses, and they will fight, reckless of their very lives, from desire of doing what is agreeable to Kunti's sons. Uniting with the Pandavas, they will, O great king, sweep through thy ranks like fire or the wind, challenging thy warriors. Invincible in battle, those bulls among men, old Virata and old Drupada, both endued with great prowess, are, in my judgment, both Maharathas. Though old in years yet both of them are devoted to the observance of Kshatriya virtues. Treading along the path that is trod by heroes, both of them will exert to the best of their might. In consequence of their relationship (to the Pandavas) and owing also, O king, to their being endued with strength and prowess, those great bowmen devoted to pure vows, have both derived additional strength from the strength of their affection. According as the cause is, all strong-armed men become, O bull of Kuru's race, heroes or cowards. Actuated by a singleness of purpose, both these kings, who are powerful bowmen, will lay down their very lives in causing a great massacre of thy troops to the best of their might, O slayer of foes! Fierce in battle, these distinguished heroes, these mighty bowmen, regardless, O Bharata, of their lives, will, at the head of their respective Akshauhinis, achieve great feats, justifying their relationship and the confidence that is reposed on them (by the Pandavas).'"

SECTION CLXXII

"Bhishma said, 'That subjugator of hostile cities, Sikhandin, the son of the king of the Panchalas, is, O king, in my judgment, one of the foremost of Yudhishthira's Rathas. Having divested himself on his former sex, he will fight in battle and earn great fame, O Bharata, among thy troops! He hath a large number of troops,--Panchalas and Prabhadrakas,--to support him. With those hosts of cars he will achieve great feats. Dhrishtadyumna also, O Bharata, the leader of all Yudhishthira's army, that mighty car-warrior who is also a disciple of Drona, is, O king, in my judgment, an Atiratha. Afflicting all foes in battle, he will singly sweep the field, like Pinaka,--bearing God himself in rage on the occasion of the universal dissolution. Even great warriors will speak of his car-divisions, so multitudinous are they, as resembling the very ocean or that of the gods, in battle! Kshattradharman, the son of Dhrishtadyumna, owing to his immature years, as also in consequence of his want of exercise in arms, is, in my judgment, O king, only half a Ratha. That relative of the Pandavas, the mighty bowman Dhrishtaketu, the heroic son of Sisupala, the king of the Chedis, is a Maharatha. That brave ruler of the Chedis will, O king, with his son, achieve feats such as are difficult for even a Maharatha. Kshattradeva, that subjugator of hostile cities, who is devoted to Kshatriya virtues, is, O great king, in my judgment, one of the best Rathas among the Pandavas. Those brave warriors among the Panchalas, viz., Jayanta and Amitaujas and the great car-warrior Satyajit are all, O king, high-souled Maharathas. They will all, O sire, fight in battle like furious elephants. Aja and Bhoja, both endued with great prowess, are both Maharathas. Possessed of great might, those two heroes will fight for the Pandavas. Both of them are endued with great lightness of hand in the use of weapons. Both of them are conversant with all the modes of warfare, both are well-skilled and possessed of firm prowess. The five Kshatriya brothers, O king, who are difficult of being vanquished, and all of whom have blood red banners, are foremost of the Rathas. Kasika, and Sukumara, and Nila, and that other one, viz., Suryadatta, and Sankha, otherwise called Madiraswa, are all in my judgment, the foremost of Rathas. Possessed of every qualification that renders them fit for battle, they are acquainted with all weapons, and all of them are endued with high souls. Vardhakshemi, O king, is in my judgment, a Maharatha. King Chitrayudha is, in my judgment, one of the best of Rathas. He is, besides, an asset in battle and devotedly attached to the diadem-decked (Arjuna). Those mighty car-warriors, those tigers among men, Chekitana, and Satyadhriti, are two of the best Rathas of the Pandavas in my judgment. Vyaghradatta, O monarch, and Chandrasena also, O Bharata, are without doubt two of the best Rathas, as I think, of the Pandavas. Senavindu, O king, otherwise called Krodhahantri by name, who, O lord, is regarded as equal of Vasudeva and of Bhimasena, will contend with great prowess in battle against your warriors. Indeed, that best of kings, ever boasting of his feats in battle, should be regarded by thee, precisely as myself, Drona and Kripa are regarded by thee! That best of men, worthy of praise, viz., Kasya, is endued with great lightness of hand in the use of weapons. Indeed, that subjugator of hostile cities is known to me as equal to one Ratha. Drupada's son, Satyajit, young in years and displaying great prowess in battle, should be regarded as equal to eight Rathas. Indeed being Dhrishtadyumna's equal, he is an Atiratha. Desirous of spreading the fame of the Pandavas, he will achieve great feats. Devoted to the Pandavas and endued with great bravery, there is another great Ratha of the Pandavas, viz., king Pandya, that bowman of mighty energy. The mighty bowman Dhridadhanwan is another Maharatha of the Pandavas. O subjugator of hostile cities, that foremost of Kurus, viz., Srenimat and king Vasudeva are both, in my judgment, Atirathas.'"

SECTION CLXXIII

"Bhishma said, 'O great king, Rochamana is another Maharatha of the Pandavas. He will, O Bharata, contend in battle against hostile warriors, like a second god. That subjugator of foes, the mighty bowman Kuntibhoja of great strength, the maternal uncle of Bhimasena, is, in my judgment, an Atiratha. This mighty and heroic bowman is well-versed and highly skilled in fight. Acquainted with all modes of warfare, this bull among car-warriors is regarded by me as exceedingly competent. Displaying his prowess he will fight, like a second Indra against the Danavas. Those celebrated soldiers that he owns are all accomplished in fight. Stationed on the side of the Pandavas and devoted to what is agreeable and beneficial to them, that hero will, for the sake of his sister's sons achieve extra-ordinary feats. That prince of Rakshasas (Ghatotkacha), O king, born of Bhima and Hidimva, and endued with ample powers of illusion, is, in my judgment, a leader of the leaders of car-divisions. Fond of battle, and endued with powers of illusion, he will, O sire, fight earnestly in battle. Those heroic Rakshasas who are his counsellors or dependents will also fight under him.

'These and many other rulers of provinces, headed by Vasudeva, have assembled for the sake of Pandu's son. These, O king, are principally the Rathas, Atirathas, and half Rathas of the high-souled Pandava, and these, O king, will lead in battle the terrible army of Yudhishthira which is protected, again, by that hero, the diadem-decked (Arjuna), who is even like the great Indra himself. It is with them (thus) endued with powers of illusion and fired by the desire of success that I shall contend in battle, expectant of victory or death. I shall advance against these two foremost of car-warriors, Vasudeva and Arjuna, bearing (respectively) Gandiva and the discus, and resembling the sun and the moon as seen together in the evening. I shall, on the field of battle, encounter also those other car-warriors of Yudhishthira (whom I have, mentioned) at the head of their respective troops.

'The Rathas and Atirathas, according to their precedence, have now been declared by me to thee, and they also that are half Rathas, belonging to thee or them, O chief of the Kauravas! Arjuna and Vasudeva and other lords of earth that may be there, all of them, upon whom my eyes may fall, I will withstand, O Bharata! But, thou of mighty arms, I will not strike or slay Sikhandin the prince of Panchalas, even if I behold him rushing against me in battle with weapons upraised. The world knows how from a desire of doing what was agreeable to my father, that I gave up the kingdom that had become mine and lived in the observance of the Brahmacharya vow. I then installed Chitrangada in the sovereignty of the Kauravas, making at the same time the child Vichitravirya the Yuvaraja. Having notified my god-like vow among all the kings of the earth, I shall never slay a woman or one that was formerly a woman. It may be known to you, O king, that Sikhandin was formerly a woman. Having been born as a daughter, she afterwards became metamorphosed into the male sex. I shall not, O Bharata, fight against him. I shall certainly smite all other kings, O bull of Bharata's race, whom I may encounter in battle. I will not, however, O king, be able to slay the sons of Kunti!'"

SECTION CLXXIV

"Duryodhana said, 'For what reason, O chief of the Bharatas, wilt thou not slay Sikhandin even if thou beholdest him approach thee as a foe with arms upraised? Thou hadst, O mighty-armed one, formerly told me,--I will slay the Panchalas with the Somakas'--O son of Ganga, tell me, O grandsire (the reason of the present reservation),'

"Bhishma said, 'Listen, O Duryodhana, to this history, with all these lords of earth, as to why I will not slay Sikhandin even if I behold him in battle! My father, Santanu, O king, was celebrated over all the world. O bull of the Bharata race, that king of virtuous soul paid his debt to nature in time, Observing my pledge, O chief of the Bharatas, I then installed my brother, Chitrangada, on the throne of the extensive kingdom of the Kurus. After Chitrangada's demise, obedient to the counsels of Satyavati, I installed, according to the ordinance, Vichitravirya as king. Although young in age, yet being installed duly by me, O monarch, the virtuous Vichitravirya looked up to me in everything. Desirous of marrying him, I set my heart upon procuring daughters from a suitable family. (At that time) I heard, O thou of mighty arms, that three maidens, all unrivalled for beauty, daughters of the ruler of Kasi, by name Amva, Amvika, and Amvalika would select husbands for themselves, and that all the kings of the earth, O bull of the Bharata's race, had been invited. Amongst those maidens Amva was the eldest, Amvika the second, while the princess Amvalika, O monarch, was the youngest. Myself repairing on a single car to the city of the ruler of Kasi, I beheld, O thou of mighty arms, the three maidens adorned with ornaments and also all the kings of the earth invited thither on the occasion. Then, O bull of Bharata's race, challenging to battle all those kings who were ready for the encounter, I took up those maidens on my car and repeatedly said unto all the kings assembled there these words--Bhishma, the son of Santanu, is carrying away by force these maidens. Ye kings, strive ye all to the best of your power for rescuing them! By force do I take them away, ye bulls among men, making you spectators of my act!--At these words of mine those rulers of the earth sprang up with weapons unsheathed. And they angrily urged the drivers of their cars, saying, 'Make ready the cars,--Make ready the cars.' And those monarchs sprang up to the rescue, with weapons unsheathed; car-warriors on their cars resembling masses of clouds, those fighting from elephants, on their elephants, and others on their stout and plump steeds. Then all those kings, O monarch, surrounded me on all sides with a multitudinous number of cars. With a shower of arrows, I stopped their onrush on all sides and vanquished them like the chief of celestials vanquishing hordes of Danavas. Laughingly, with easiness I cut down the variegated standards, decked with gold, of the advancing kings, with blazing shafts, O bull of Bharata's race! In that combat I overthrew their steeds and elephants and car-drivers, each with a single arrow. Beholding that lightness (of hand) of mine, they desisted (from the fight) and broke. And having vanquished all those rulers of the earth, I came back to Hastinapura, I then, O thou of mighty arms, made over those maidens, intending them for my brothers to Satyavati and represented unto her everything I had done.'"

SECTION CLXXV

"Bhishma said, 'Then, O chief of the Bharatas, approaching my mother, that daughter of the Dasa clan, and saluting that parent of heroes, I said these words,--Having vanquished all the kings, these daughters of the ruler of Kasi, having beauty alone for their dowry, have been abducted by me for the sake of Vichitravirya!--Then, O king, Satyavati with eyes bathed in tears, smelt my head, and joyously said, 'By good luck it is, O child, that thou hast triumphed!' When next, with Satyavati's acquiescence, the nuptials approached, the eldest daughter of the ruler of Kasi said these words in great bashfulness,--O Bhishma, thou art conversant with morality, and art well-versed in all our scriptures! Hearing my words, it behoveth thee to do towards me that which is consistent with morality. The ruler of the Salwas was before this mentally chosen by me as my lord. By him also, without my father's knowledge, I was privately solicited. How wouldst thou, O Bhishma, born especially as thou art in Kuru's race, transgress the laws of morality and cause one that longeth for another to live in thy abode? Knowing this, O bull of Bharata's race, and deliberating in thy mind, it behoveth thee, O mighty-armed one, to accomplish what is proper. O monarch, it is clear that the ruler of the Salwas waiteth (for me). It behoveth thee, therefore, O best of the Kurus' to permit me to depart. O mighty-armed one, be merciful to me, O foremost of righteous persons! Thou, O hero, art devoted to truth, it is well-known all over the earth!'"

SECTION CLXXVI

"Bhishma said, 'I then placed the matter before (my mother) Kali, otherwise called Gandhavati, as also all our counsellors, and also before our special and ordinary priests and then permitted, O king, the eldest of those maidens, Amva, to depart. Permitted by me, that maiden then went to the city of the ruler of the Salwas. And she had for her escort a number of old Brahmanas and was also accompanied by her own nurse. And having travelled the whole distance (between Hastinapura and Salwa's city), she approached king Salwa and said these words, 'I come, O thou of mighty arms, expectant of thee, O high-souled one! Unto her, however, O king, the lord of the Salwas said with a laughter, 'O thou of the fairest complexion, I no longer desire to make a wife of thee who wast to be wedded to another. Therefore, O blessed one, go back thither unto Bhishma's presence. I no longer desire thee that was forcibly ravished by Bhishma. Indeed, when Bhishma, having vanquished the kings, took thee away, thou didst go with him cheerfully. When having humiliated and vanquished all the kings of the earth, Bhishma took thee away, I no longer desire thee, O thou of the fairest complexion, for a wife,--thee that was to have been wedded to another! How can a king like myself, who is acquainted with all branches of knowledge and who lays down laws for the guidance of others, admit (into his abode) a woman who was to have been wedded to another? O blessed lady, go whithersoever thou wishest, without spending thy time in vain!' Hearing these words of his, Amva then, O king, afflicted with the arrows of the god of love, addressed Salwa, saying, 'Say not so, O lord of the earth, for it is not so! O grinder of foes, cheerful I was not when taken away by Bhishma! He took me away by force, having routed all the kings, and I was weeping all the while. An innocent girl that I am and attached to thee, accept me, O lord of the Salwas! The abandonment (by one) of those that are attached (to him) is never applauded in the scriptures. Having solicited Ganga's son who never retreats from battle, and having at last obtained his permission, I come to thee! Indeed, the mighty-armed Bhishma, O king, desireth me not! It hath been heard by me that his action (in this matter) hath been for the sake of his brother. My two sisters Amvika and Amvalika, who were abducted with me at the same time, have, O king, been bestowed by Ganga's son on his younger brother Vichitravirya! O lord of the Salwas, I swear, O tiger among men, by touching my own head that I have never thought of any other husband than thee! I do not, O great king, come to thee as one who was to have been wedded to another! I tell thee the truth, O Salwa, truly swearing by my soul! Take me, O thou of large eyes, me--a maiden come to thee of her own accord--one unbetrothed to another, one desirous of thy grace!' Although she spoke in this strain, Salwa, however, O chief of the Bharatas, rejected that daughter of the ruler of Kasi, like a snake casting off his slough. Indeed, although that king was earnestly solicited with diverse expressions such as these, the lord of the Salwas still did not, O bull of the Bharata race, manifest any inclination for accepting the girl. Then the eldest daughter of the ruler of Kasi, filled with anger, and her eyes bathed in tears, said these words with a voice choked with tears and grief, 'Cast off, O king, by thee, whithersoever I may go, the righteous will be my protectors, for truth is indestructible!'

"It thus, O thou of Kuru's race, that the lord of the Salwas rejected that maiden who addressed him in language such as this and who was sobbing in grief so tenderly. Go, go,--were the words that Salwa said unto her repeatedly. I am in terror of Bhishma, O thou of fair hips, thou art Bhishma's capture! Thus addressed by Salwa destitute of foresight, that maiden issued out of his city sorrowfully and wailing like a she-osprey.'"

SECTION CLXXVII

"Bhishma said, 'Issuing out of the city, Amva reflected sorrowfully in this strain. 'There is not in the whole world a young woman in such a miserable plight as I! Alas, destitute of friends, I am rejected by Salwa also! I cannot go back to the city named after an elephant, for I was permitted by Bhishma to leave that city, expectant of Salwa! Whom then shall I blame? Myself? Or, the invincible Bhishma? Or, that foolish father of mine who made arrangements for my self-choice? Perhaps, it is my own fault! Why did I not leap down before from Bhishma's car, when that fierce battle took place, for coming to Salwa? That I am so afflicted now, as if deprived of my senses, is the fruit of that omission of mine! Cursed be Bhishma! Cursed be my own wretched father of foolish understanding, who had arranged prowess to be my dower, sending me out as if I were a woman (disposed) for a consideration! Cursed be myself! Cursed be king Salwa himself and cursed be my creator too! Cursed be they through whose fault such great misery hath been mine! Human beings always suffer what is destined for them. The cause, however, of my present affliction is Bhishma, the son of Santanu; I, therefore, see that at present my vengeance should fall upon him, either through ascetic austerities or by battle, for he is the cause of my woe! But what king is there that would venture to vanquish Bhishma in battle? Having settled this, she issued out of the city for repairing to an asylum of the high-souled ascetics of virtuous deeds. The night she stayed there, surrounded by those ascetics. And that lady of sweet smiles told those ascetics, O Bharata, all that had happened to herself with the minutest details, O mighty-armed one, about her abduction, and her rejection by Salwa.'

"There lived in that asylum an eminent Brahmana of rigid vows, and his name was Saikhavatya. Endued with ascetic merit of a high order, he was a preceptor of the scriptures and the Aranyakas. And the sage Saikhavatya, of great ascetic merit, addressed that afflicted maiden, that chaste girl sighing heavily in grief, and said, 'If it hath been so, O blessed lady, what can high-souled ascetics residing in their (woody) retreats and engaged in penances do?' That maiden, however, O king, answered him, saying, 'Let mercy be shown to me; I desire a life in the woods, having renounced the world. I will practise the severest of ascetic austerities. All that I now suffer is certainly the fruit of those sins that I had committed from ignorance in my former life. I do not venture to go back to my relatives, ye ascetics, rejected and cheerless that I am knowing that I have been humiliated by Salwa! Ye that have washed away your sins, godlike as ye are, I desire that ye should instruct me in ascetic penance! Oh, let mercy be shown to me!' Thus addressed, that sage then comforted the maiden by examples and reasons borrowed from the scriptures. And having consoled her thus, he promised, with the other Brahmanas, to do what she desired.'"

SECTION CLXXVIII

"Bhishma said, 'Those virtuous ascetics then set themselves about their usual avocations, thinking all the while as to what they should do for that maiden. And some amongst them said, 'Let her be taken to her father's abode.' And some amongst them set their hearts upon reproaching ourselves. And some thought that repairing to the ruler of the Salwas, he should be solicited to accept the maiden. And some said, 'No, that should not be done, for she hath been rejected by him.' And after some time had passed thus, those ascetics of rigid vows once more said unto her, 'What, O blessed lady, can ascetics with senses under control do? Do not devote thyself to a life in the woods, renouncing the world! O blessed lady, listen to these words that are beneficial to thee! Depart hence, blessed be thou, to thy father's mansion! The king, thy father, will do what should next be done. O auspicious one, surrounded by every comfort, thou mayest live there in happiness. Thou art a woman! At present, therefore, O blessed one, thou hast no other protector save thy father. O thou of the fairest complexion, as regards a woman, she hath her father for her protector or her husband. Her husband is her protector when she is in comfortable circumstances, but when plunged in misery, she hath her father for her protector. A life in the woods is exceedingly painful, especially to one that is delicate. Thou art a princess by birth; over this, thou art, again, very delicate, O beautiful dame! O blessed lady, there are numerous discomforts and difficulties attaching to a life in a (woody) retreat, none of which, O thou of the fairest complexion, shalt thou have to bear in thy father's abode!' Other ascetics, beholding that helpless girl said to her, 'Seeing thee alone in deep and solitary woods, kings may court thee! Therefore, set not thy heart upon such a course!'

"Hearing these words, Amva said, 'I am incapable of going back to my father's abode in the city of Kasi, for without doubt I shalt then be disregarded by all my relatives. Ye ascetics, I lived there, in my father's abode, during my childhood. I cannot, however, now go to thither where my father is. Protected by the ascetics, I desire to practise ascetic austerities, so that in even future life of mine such sore afflictions may not be mine! Ye best of ascetics, I desire, therefore, to practise ascetic austerities!'

"Bhishma continued, 'When those Brahmanas were thinking thus about her, there came into that forest that best of ascetics, the royal sage Hotravahana. Then those ascetics reverenced the king with worship, enquiries of welcome and courtesy, a seat, and water. And after he was seated and had rested for a while, those denizens of the forest once more began to address that maiden in the hearing of that royal sage. Hearing the story of Amva and the king of Kasi, that royal sage of great energy became very anxious at heart. Hearing her speak in that strain, and beholding her (distressed), that royal sage of rigid austerities, viz., the high-souled Hotravahana, was filled with pity. Then, O lord, that maternal grandsire of her rose up with trembling frame and causing that maiden to sit on his lap, began to comfort her. He then acquired of her in details about that distress of hers from its beginning. And she, thereupon, represented to him minutely all that had happened. Hearing all she said, the royal sage was filled with pity and grief. And that great sage settled in mind what she would do. Trembling from agitation he addressed the afflicted maiden sunk in woe, saying, 'Do not go back to thy father's abode, O blessed lady! I am the father of thy mother. I will dispel thy grief. Rely on me, O daughter! Great, indeed, must thy affliction he when thou art so emaciated! At my advice, go unto the ascetic Rama, the son of Jamadagni. Rama will dispel this great affliction and grief of thine. He will slay Bhishma in battle if the latter obeyeth not his behest. Go, therefore, unto that foremost one of Bhrigu's race who resembleth the Yuga-fire itself in energy! That great ascetic will place thee once more on the right track!' Hearing this, that maiden, shedding tears all the while, saluted her maternal grandsire, Hotravahana, with a bend of her head and addressed him, saying, 'Go I will at thy command! But shall I succeed in obtaining a sight of that reverend sire celebrated over the world? How will he dispel this poignant grief of mine? And how shall I go to that descendant of Bhrigu? I desire to know all this.'

"Hotravahana said, 'O blessed maiden, thou wilt behold Jamadagni's son, Rama, who is devoted to truth and endued with great might and engaged in austere penances in the great forest. Rama always dwelleth in that foremost of the mountains called Mahendra. Many Rishis, learned in the Vedas, and many Gandharvas and Apsaras also dwell there. Go, blessed be thou, and tell him these words of mine, having saluted with thy bent head that sage of rigid vows and great ascetic merit. Tell him also, O blessed girl, all that thou seekest. If thou namest me, Rama will do everything for thee, for Rama, the heroic son of Jamadagni, that foremost of all bearers of arms, is a friend of mine highly pleased with me, and always wisheth me well!' And while king Hotravahana, was saying all this unto that maiden, thither appeared Akritavrana, a dear companion of Rama. And on his advent those Munis by hundreds, and the Srinjaya king Hotravahana, old in years, all stood up. And those denizens of the forest, uniting with one another, did him all the rites of hospitality. And they all took their seats surrounding him. And filled, O monarch, with gratification and joy, they then started various delightful, laudable, and charming subjects of discourse. And after their discourse was over, that royal sage, the high-souled Hotravahana enquired of Akritavrana about Rama that foremost of great sages, saying, 'O thou of mighty arms, where, O Akritavrana, may that foremost of persons acquainted with the Vedas, viz., Jamadagni's son of great prowess be seen?' Akritavrana answered him saying, 'O lord, Rama always speaketh of thee, O king, saying,--That royal sage of the Srinjayas is my dear friend,--I believe, Rama will be here tomorrow morning. Thou wilt see him even here when he cometh to behold thee. As regards this maiden, for what, O royal sage, hath she come to the wood?

Whose is she, and what is she to thee? I desire to know all this.' Hotravahana. said, 'The favourite daughter of the ruler of Kasi, she is, O lord, my daughter's child! The eldest daughter of the king of Kasi, she is known by the name of Amva. Along with her two younger sisters, O sinless one, she was in the midst of her Swayamvara ceremonies. The names of her two younger sisters are Amvika and Amvalika, O thou endued with wealth of asceticism! All the Kshatriya kings of the earth were assembled together at the city of Kasi. And, O regenerate Rishi, great festivities were going on there on account of (the self-choice of) these maidens. In the midst of these, Santanu's son, Bhishma, of mighty valour, disregarding all the kings, abducted the girls. Vanquishing all the monarchs, the pure-souled prince Bhishma of Bharata's race then reached Hastinapura, and representing everything unto Satyavati, ordered his brother Vichitravirya's marriage to take place with the girls he had brought. Beholding the arrangements for those nuptials complete, this maiden, O bull among Brahmanas, then addressed Ganga's son in the presence of his ministers and said,--I have, O hero, within my heart chosen the lord of the Salwas to be my husband. Conversant as thou art with morality, it behoveth thee not to bestow me on thy brother, whose heart is given away to another!--Hearing these words of hers, Bhishma took counsel with his ministers. Deliberating on the matter, he, at last, with Satyavati's consent, dismissed this maiden, Permitted thus by Bhishma, this girl gladly repaired to Salwa, the lord of Saubha, and approaching him said,--Dismissed I have been by Bhishma. See that I do not fall off from righteousness! In my heart, I have chosen thee for my lord, O bull among kings. Salwa, however, rejected her, suspecting the purity of her conduct. Even she hath come to these woods, sacred for asceticism, being ardently inclined to devote herself to ascetic penances! She was recognised by me from the account that she gave of her parentage. As regards her sorrow, Bhishma is considered by her to be its root!' After Hotravahana had ceased, Amva herself said, 'O holy one, it is even so as this lord of earth, this author of my mother's body, Hotravahana of the Srinjaya race hath said. I cannot venture to go back to my own city, O thou that art endued with wealth of asceticism, for shame and fear of disgrace, O great Muni! At present, O holy one, even this is what hath been my determination, viz., that that would be my highest duty which the holy Rama, O best of Brahmanas, might point out to me!'"

SECTION CLXXIX

"Akritavrana said, 'Of these two afflictions of thine, for which, O blessed lady, dost thou seek a remedy? Tell me this. Is it thy wish that the lord of Saubha should be urged to wed thee, the high-souled Rama will certainly urge him from desire of doing thee good? Or, if thou wishest to behold Ganga's son, Bhishma, defeated in battle by intelligent Rama Bhargava will gratify even that wish of thine. Hearing what Srinjaya has to say, and what thou also, O thou of sweet smiles, may have to say, let that be settled this very day what should be done for thee.' Hearing these words, Amva said, 'O holy one, abducted I was by Bhishma acting from ignorance, for, O regenerate one, Bhishma knew not that my heart had been given away to Salwa. Thinking of this in thy mind, let that be resolved upon by thee which is consistent with justice, and let steps be taken for accomplishing that resolution. Do that, O Brahmana, which is proper to be done towards either that tiger among the Kurus, viz., Bhishma, singly, or towards the ruler of the Salwas, or towards both of them! I have told thee truly about the root of my grief. It behoveth thee, O holy one, to do that which is consistent with reason.'

"Akritavrana said, 'This, O blessed lady, O thou of the fairest complexion, that thou sayest with eyes fixed upon virtue, is, indeed, worthy of thee. Listen, however, to what I say! If Ganga's son had never taken thee to the city called after the elephant, then, O timid girl, Salwa would have, at Rama's behest, taken thee on his head! It is because Bhishma bore thee away by force that king Salwa's suspicions have been awakened in respect of thee, O thou of slender-waist! Bhishma is proud of his manliness and is crowned with success. Therefore, thou shouldst cause thy vengeance to fall upon Bhishma (and no other)!' Hearing these words of the sage, Amva said, 'O regenerate one, this desire hath been cherished by me also in my heart, viz., that, if possible. Bhishma should be caused by me to be slain in battle! O thou of mighty arms, be it Bhishma or be it king Salwa, punish that man whom thou thinkest to be guilty and through whose act I have been so miserable!'

"Bhishma continued, 'In conversation such as this, that day passed and the night also, O best of Bharata's race, with its delicious breeze which was neither cold nor hot. Then Rama appeared there, beaming with energy. And that sage wearing matted-locks on his bead and attired in deer-skins was surrounded by his disciples. And endued with magnanimous soul, he had his bow in hand. And bearing also a sword and a battle-axe, that sinless one, O tiger among kings, approached the Srinjaya king (Hotravahana) in that forest. And the ascetics dwelling there and that king also who was endued with great ascetic merit, beholding him, all stood up and waited, O king, with joined hands. And that helpless maiden too did the same. And they all cheerfully worshipped Bhargava with the offer of honey and curds. Being worshipped duly by them, Rama sat with them seated round him. Then, O Bharata, Jamadagni's son and Hotravahana, seated thus together, began to discourse. And after their discourse was over, the sage Hotravahana opportunately said in a sweet voice these words of grave import unto that foremost one of Bhrigu's race, viz., Rama of mighty strength, 'O Rama, this is my daughter's daughter, O lord, being the daughter of the king of Kasi.

She hath something to be done for her! Oh, listen to it duly, O thou that art skilled in all tasks!' Hearing these words of his friend, Rama addressed that maiden saying. 'Tell me what thou hast to say.' At these words, Amva approached Rama who resembled a blazing fire, and worshipping both his feet with her bent head, touched them with her two hands that resembled, in radiance, a couple of lotuses and stood silently before him. And filled with grief, she wept aloud, her eyes bathed in tears. And she then sought the protection of that descendant of Bhrigu, who was the refuge of all distressed persons. And Rama said, 'Tell me what grief is in thy heart. I will act according to thy words!' Thus encouraged, Amva said, 'O thou of great vows, O holy one, today I seek thy protection! O lord, raise me from this unfathomable ocean of sorrow.'

"Bhishma continued, 'Beholding her beauty and her youthful body and its great delicacy, Rama began to think,--What will she say? And that perpetuator of Bhrigu's line, thinking inwardly of this, sat long in silence, filled with pity. He then addressed that maiden of sweet smiles again, saying, 'Tell us what thou hast to say!' Thus encouraged, she represented everything truly unto Bhargava. And Jamadagni's son, hearing these words of the princess, and having first settled what he should do, addressed that damsel of the fairest complexion, saying, 'O beautiful lady, I will send word unto Bhishma, that foremost one of Kuru's race. Having beard what my behest is, that king will certainly obey it. If, however, the son of Jahnavi do not act according to my words, I will then consume him in battle, O blessed girl, with all his counsellors! Or, O princess, if thou desirest it, I may even address the heroic ruler of the Salwas to the matter in hand.' Hearing these words of Rama, Amva said, 'Dismissed I was by Bhishma, O son of Bhrigu's race, as soon as he heard that my heart had previously been freely given away to the ruler of the Salwas. Approaching then the lord of Saubha, I addressed him in language that was unbecoming. Doubtful of the purity of my conduct, he refused to accept me. Reflecting on all this, with the aid of thy own understanding, it behoveth thee, O son of Bhrigu's race, to do that which should be done in view of these circumstances. Bhishma, however, of great vows is the root of my calamity, for he brought me under his power taking me up (on his car) by violence! Slay that Bhishma, O thou of mighty arms, for whose sake, O tiger of Bhrigu's race, overwhelmed with such distress, I suffer such poignant misery! Bhishma, O thou of Bhrigu's race, is covetous, and mean, and proud of his victory. Therefore, O sinless one, thou shouldst give him his deserts. While, of lord, I was being abducted by him, even this was the desire that I cherished in my heart, viz., that I should cause that hero of great vows to be slain. Therefore, O sinless Rama, gratify this desire of mine! O thou of mighty arms, slay Bhishma, even as Purandara slew Vritra.'"

SECTION CLXXX

"Bhishma said, 'O lord, repeatedly urged by that maiden to slay Bhishma, Rama replied unto that weeping girl, saying, 'O daughter of Kasi, O thou of the fairest complexion, I do not, on any account, take up arms now except for the sake of those that are conversant with the Vedas. Tell me, therefore, what else I can do for thee? Both Bhishma and Salwa are, O princess, exceedingly obedient to me. Do not grieve, I will accomplish thy object. I will not, however, O beautiful lady, take up arms, except at the command of Brahmanas. This hath been my rule of conduct.'

"Amva said, 'My misery, O holy one, should by any means be dispelled by thee. That misery of mine hath been caused by Bhishma. Slay him, therefore, O lord, without much delay.'

"Rama said, 'O daughter of Kasi, say but the word and Bhishma, however, deserving of reverence from thee, will, at my word, take up thy feet on his head!'

"Amva said, 'O Rama, slay in battle that Bhishma who roareth like an Asura. Indeed, summoned to the encounter (by him), slay him, O Rama, if thou wishest (to do) what is agreeable to me. It behoveth thee, besides, to make thy promise true.'

"Bhishma continued, 'While, O king, Rama and Amva were talking thus with each other, the Rishi (Akritavrana) of highly virtuous soul said these words, 'It behoveth thee not, O mighty-armed one, to desert this girl that seeketh thy protection! If summoned to battle, Bhishma cometh to the encounter and sayeth--I am vanquished, or, if he obeyeth thy words, then that which this maiden seeketh will be accomplished, O son of Bhrigu's race, and the words spoken by thee, O hero, will also, O lord, be true! This also was, O great Muni, the vow then made by thee, O Rama,--the vow made by thee before Brahmanas after thou hadst conquered all the Kshatriyas, viz., that thou wouldst slay in battle the person, be he a Brahmana, a Kshatriya, a Vaisya, or a Sudra, who would be a foe to the Brahmanas. Thou hadst further promised that as long as thou wouldst live thou wouldst not abandon those that would come to thee in fright and seek thy protection, and that thou wouldst, O Bhargava, slay that proud warrior who would vanquish in battle all the assembled Kshatriyas of the earth! O Ram, even Bhishma, that perpetuator of Kuru's race, hath achieved such success (over all the Kshatriyas)! Approaching him, O son of Bhrigu's race, encounter him now in battle!'

"Rama said, 'O best of Rishis, I recollect that vow of mine made before. I will, however (in the present instance) do that which conciliation may point out. That task which the daughter of Kasi hath in her mind is a grave one, O Brahmana! Taking this maiden with me, I will repair myself to the place where Bhishma is. If Bhishma, proud of his achievements in battle, do not obey my behest, I will then slay that arrogant wight. Even this is my fixed resolve. The arrows shot by me do not stick to the bodies of embodied creatures (but pass them through). This is known to you from what you saw in my encounters with the Kshatriyas!' Having said this, Rama then, along with all those seekers of Brahma, resolved to depart from that asylum! and the great ascetic then rose from his seat. Then all those ascetics passing that night there, performed (on the next morning) their homa-rites and recited their prayers. And then they all set out, desirous of taking my life. And Rama, accompanied by all those devotees of Brahma, then came to Kurukshetra, O monarch, with that maiden, O Bharata, in their company. And those high-souled ascetics, with that foremost one of Bhrigu's race at head, having arrived on the banks of the stream of Saraswati, quartered themselves there.'"

SECTION CLXXXI

"Bhishma said, 'After he had quartered there, on third day, O king, Jamadagni's son of high vows, sent a message to me, saying, 'I have come here, do what is agreeable to me.' Hearing that Rama, of great might, had come to the confines of our kingdom, I speedily went with a joyous heart to that master who was an ocean of energy. And I went to him, O king, with a cow placed in the van of my train, and accompanied by many Brahmanas, and (ordinary) priests (of our family), and by others, resembling the very gods in splendour, employed by us on special occasions. And beholding me arrived at his presence, Jamadagni's son, of great prowess, accepted the worship I offered unto him and said these words unto me.'

"Rama said, 'Thyself, divested of desire, with what mood of mind, O 'Bhishma, didst thou abduct, on the occasion of her self-choice, his daughter of the king of Kasi and again dismiss her subsequently? By thee hath this famous lady been dissociated from virtue! Contaminated by the touch of thy hands before, who can marry her now? Rejected she hath been by Salwa, because thou, O Bharata, hadst abducted her. Take her therefore, to thyself, O Bharata, at my command. Let this daughter of a king, O tiger among men, be charged with the duties of her sex! O king, O sinless one, it is not proper that this humiliation should be hers!

'Seeing him plunged into sorrow (on account of the maiden) I said unto him,--O Brahmana, I cannot, by any means, bestow this girl on my brother. O thou of Bhrigu's race, it was to myself that she said, I am Salwa's! And it was by me that she was permitted to go to Salwa's city. As regards myself, even this is my firm vow that I cannot abandon Kshatriya practices from fear or pity, or avarice of wealth, or lust!--Hearing these words of mine, Rama addressed me, with eyes rolling in anger, saying, 'If, O bull among, men, thou dost not act according to my words, I will slay thee this very day along with all thy counsellors!' Indeed, with eyes rolling in anger, Rama in great wrath told me these words repeatedly. I, however, O chastiser of foes, then beseeched him in sweet words. But though beseeched by me, he did not cool down. Bowing down with my head unto that best of Brahmanas I then enquired of him the reason for which he sought battle with me. I also said,--O thou of mighty arms, while I was a child it was thou who instructed me in the four kinds of arms.[18] I am, therefore, O thou of Bhrigu's race, thy disciple! Then Rama answered me with eyes red in anger, 'Thou knowest me, O Bhishma, to be thy preceptor, and yet, O Kauravya, thou acceptest not, for pleasing me, this daughter of the ruler of Kasi! O delighter of the Kurus, I cannot be gratified unless thou actest in this way! O mighty-armed one, take this maiden and preserve thy race! Having been abducted by thee, she obtaineth not a husband. Unto Rama that subjugator of hostile cities, I replied, saying.--This cannot be, O regenerate Rishi! All thy labour is vain, O son of Jamadagni, remembering thy old preceptorship, I am striving, O holy one, to gratify thee! As regards this maiden, she hath been refused by me before knowing what the faults, productive of great evils, of the female sex are, who is there that would admit into his abode a woman whose heart is another's and who (on that account) is even like a snake of virulent poison? O thou of high vows, I would not, even from fear of Vasava, forsake duty! Be gracious unto me, or do me without delay that which thou hast thought proper. This sloka also, O thou of pure soul, is heard in the Puranas, O lord, sung by the high-souled Marutta, O thou of great intelligence! The renunciation is sanctioned by the ordinance of a preceptor who is filled with vanity, who is destitute of the knowledge of right and wrong, and who is treading in a devious path.--Thou art my preceptor and it is for this that I have from love reverenced thee greatly. Thou, however, knowest not the duty of a preceptor, and it is for this that I will fight with thee. I would not slay any preceptor in battle, especially again a Brahmana, and more specially one endued with ascetic merit. It was for this that I forgive thee. It is well-known truth, gatherable from the scriptures, that he is not guilty of slaying a Brahmana who killeth in battle a person of that order that taketh up weapons like Kshatriya and fighteth wrathfully without seeking to fly. I am a Kshatriya stationed in the practice of Kshatriya duties. One doth not incur sin, nor doth one incur any harm by behaving towards a person exactly as that person deserveth. When a person acquainted with the proprieties of time and place and well-versed in matters affecting both profit and virtue, feels doubtful, as regards anything, he should without scruples of any kind, devote himself to the acquisition of virtue which would confer the highest benefit on him. And since thou, O Rama, in a matter connected with profit of doubtful propriety, actest unrighteously, I would certainly fight with thee in a great battle. Behold the strength of my arms and my prowess that is superhuman! In view of such circumstances, I shall certainly do, O son of Bhrigu, what I can. I shall fight with thee, O regenerate one, on the field of Kurukshetra! O Rama of great effulgence, equip thyself as thou listest for single combat! Come and station thyself on the field of Kurukshetra where, afflicted with my shafts in great battle, and sanctified by my weapons, thou mayest obtain those regions that have been won by thee (thought for thy austerities). O thou of mighty arms and wealth of asceticism, there I will approach thee for battle,--thee that art so fond of battle! There, O Rama, where in days of yore thou hadst propitiated thy (deceased) fathers (with oblations of Kshatriya blood), slaying thee there, O son of Bhrigu, I will propitiate the Kshatriya slain by thee! Come there, O Rama, without delay! There, O thou that art difficult of being vanquished, I will curb thy old pride about which the Brahmanas speak! For many long years, O Rama, thou hast boasted, saying,--I have, single-handed, vanquished all the Kshatriyas of the Earth!--Listen now to what enabled thee to indulge in that boast! In those days no Bhishma was born, or no Kshatriyas like unto Bhishma! Kshatriyas really endued with valour have taken their births later on! As regards thyself, thou hast consumed only heaps of straw! The person that would easily quell thy pride of battle hath since been born! He, O mighty-armed one, is no other than myself, even Bhishma, that subjugator of hostile cities! Without doubt, O Rama, I shall just quell thy pride of battle!'

"Bhishma continued, 'Hearing these words of mine. Rama addressed me, laughingly saying, 'By good luck it is, O Bhishma, that thou desirest to fight with me in battle! O thou of Kuru's race, even now I go with thee to Kurukshetra! I will do what thou hast said! Come thither, O chastiser of foes! Let thy mother, Jahnavi, O Bhishma, behold thee dead on that plain, pierced with my shafts, and become the food of vultures, crows, and other carnivorous birds! Let that goddess worshipped by Siddhas and Charanas, that blessed daughter of Bhagiratha, in the form of a river, who begat thy wicked self, weep today, O king, beholding thee slain by me and lying miserable on that plain, however undeserving she may be of seeing such a sight! Come, O Bhishma, and follow me, O proud wight, always longing for battle! O thou of Kuru's race, take with thee, O bull of Bharatas' line, thy cars and all other equipments of battle!' Hearing these words of Rama that subjugator of hostile towns, I worshipped him with a bend of my head and answered him, saying,--So be it! Having said all this, Rama then went to Kurukshetra from desire of combat, and I also, entering our city, represented everything unto Satyavati. Then causing propitiatory ceremonies to be performed (for my victory), and being blessed also by my mother, and making the Brahmanas utter benedictions on me, I mounted on a handsome car made of silver and unto which, O thou of great glory, were yoked steeds white in hue. And every part of that car was well-built, and it was exceedingly commodious and covered on all sides with tiger-skin. And it was equipped with many great weapons and furnished with all necessaries. And it was ridden by charioteer who was well-born and brave, who was versed in horse-lore, careful in battle, and well-trained in his art, and who had seen many encounters. And I was accoutred in a coat of mail, white in hue, and had my bow in hand. And the bow I took was also white in hue. And thus equipped, I set out, O best of Bharata's race! And an umbrella, white in hue, was held over my head. And, O king, I was fanned with fans that also were white in colour. And clad in white, with also a white head-gear, all my adornments were white. And eulogised (with laudatory hymns) by Brahmanas wishing me victory. I issued out of the city named after the elephant, and proceeded to Kurukshetra, which, O bull of Bharata's race, was to be the field of battle! And those steeds, fleet as the mind or the wind, urged by my charioteer, soon bore me, O king, to that great encounter. And arrived in the field of Kurukshetra, both myself and Rama, eager for battle, became desirous of showing each other our prowess. And arrived within view of the great ascetic Rama, I took up my excellent conch and blew a loud blast. And many Brahmanas, O king, and many ascetics having their abodes in the forest, as also the gods with Indra at their head, were stationed there for beholding the great encounter. And many celestial garlands and diverse kinds of celestial music and many cloudy canopies could be noticed there. And all those ascetics who had come with Rama, desiring to become spectators of the fight, stood all around the field. Just at this juncture, O king, my divine mother devoted to the good of all creatures, appeared before me in her own form and said, 'What is this that thou seekest to do? Repairing to Jamadagni's son, O son of Kuru's race, I will repeatedly solicit him saying,--Do not fight Bhishma who is thy disciple!--O son, being a Kshatriya do not obstinately set thy heart on an encounter in battle with Jamadagni's son who is a Brahmana!' Indeed, it was thus that she reproved me. And she also said, 'O son, Rama, equal in prowess unto Mahadeva himself, is the exterminator of the Kshatriya order! It is not known to thee, that thou desirest an encounter with him.' Thus addressed by her, I saluted the goddess reverentially and replied unto her with joined hands, giving her, O chief of the Bharatas, an account of all that had transpired in that self-choice (of the daughter of Kasi). I also told her every thing, O king of kings, about how I had urged Rama (to desist from the combat). I also gave her a history of all the past acts of the (eldest) daughter of Kasi. My mother then, the great River, wending to Rama, began, for my sake, to beseech the Rishi of Bhrigu's race. And she said unto him these words, viz.,--Do not fight Bhishma who is thy disciple!--Rama, however, said unto her while she was beseeching him thus, 'Go and make Bhishma desist! He doth not execute out my wish! It is for this that I have challenged him!'

"Vaisampayana continued, 'Thus addressed by Rama, Ganga, from affection for her son, came back to Bhishma. But Bhishma, with eyes rolling in anger, refused to do her bidding. Just at this time, the mighty ascetic Rama, that foremost one of Bhrigu's race, appeared in Bhishma's sight. An then that best of the twice-born ones challenged him to the encounter.'"

SECTION CLXXXII

"Bhishma said, 'I then smilingly addressed Rama stationed for battle, saying,--Myself on my car, I do not wish to fight with thee that art on the earth! Mount on a car, O hero, and case thy body in mail, O mighty-armed one, if indeed, O Rama, thou wishest to fight me in battle!--Then Rama smilingly replied unto me on that field of battle, saying, 'The Earth, O Bhishma, is my car, and Vedas, like good steeds, are the animals that carry me! The wind is my car-driver, and my coat of mail is constituted by those mothers in the Vedas (viz., Gayatri, Savitri and Saraswati). Well-covered by these in battle, O son of Kuru's race, I will fight!' Having said this, O Gandhari's son. Rama of prowess incapable of being baffled, covered me on all sides with a thick shower of arrows. I then beheld Jamadagni's son stationed on a car equipped with every kind of excellent weapons! And the car he rode was exceedingly handsome and was of wonderful appearance. And it had been created by a fiat of his will, and it was beautiful like a town. And celestial steeds were yoked unto it, and it was well-protected by the necessary defences. And it was decked all over with ornaments of gold. And it was well-covered with tough skins all around, and bore the device of the sun and the moon. Rama was armed with bow and equipped with a quiver, and with fingers cased in leathern fences! Akritavrana, the dear friend of Bhargava, well-versed in the Vedas, did the duties of a car-driver for that warrior. And he, of Bhrigu's race, repeatedly summoning me to battle, saying,--Come, come,--gladden my heart. And I then, myself, singly obtained for my adversary that invincible and mighty exterminator of the Kshatriya race, viz., Rama risen like the sun himself in splendour, desirous (on his part) of fighting singly! And after he had poured three showers of arrows on me curbing my steeds, I came down from my car and placing my bow aside I proceeded on foot to that best of Rishis. And arriving before him, I worshipped the best of Brahmanas with reverence. And having saluted him duly, I told him these excellent words,--O Rama, whether thou art equal or superior to me, I will fight with thee, my virtuous preceptor, in battle! O lord, bless me, wishing me victory!'

"Rama, thus addressed, said, 'O foremost one of Kuru's race, he that desires prosperity should act even thus! O thou of mighty arms, they that fight with warriors more eminent than themselves, have this duty to perform. O king, I would have cursed thee if thou hadst not approached me thus! Go, fight carefully and summoning all thy patience, O thou of Kuru's race! I cannot, however, wish thee victory, for I myself stand here to vanquish thee! Go, fight fairly! I am pleased with thy behaviour!--Bowing unto him, I then speedily came back, and mounting on my car, I once more blew my conch decked with gold, And then, O Bharata, the combat commenced between him and me. And it lasted for many days. each of us, O king, having been desirous of vanquishing the other. And in that battle, it was Rama who struck me first with nine hundred and sixty straight arrows furnished with vulturine wings. And with that arrowy shower, O king, my four steeds and charioteer were completely covered! Notwithstanding all this, however, I remained quiet in that encounter, accoutred in my coat of mail! Bowing unto the gods, and especially unto the Brahmanas, I then smilingly addressed Rama stationed for battle, saying,--Although thou hast shown little regard for me, yet I have fully honoured thy preceptorship! Listen again, O Brahmana, to some other auspicious duty that should be discharged if virtue is to be earned! The Vedas that are in thy body, and the high status of Brahmana that is also in thee, and the ascetic merit thou hast earned by the severest of austerities, I do not strike at these! I strike, however, at that Kshatriyahood which thou, O Rama, hast adopted! When a Brahmana taketh up weapons, he becometh a Kshatriya. Behold now the power of my bow and the energy of my arms! Speedily shall I cut off that bow of thine with a sharp shaft!--Saying this I shot at him, O bull of Bharata's race, a sharp broad-headed arrow, And cutting off one of the horns of his bow with it. I caused it to drop on the ground. I then shot at Jamadagni's car a hundred straight arrows winged with vulturine feathers. Piercing through Rama's body and borne along by the wind, those arrows coursing through space seemed to vomit blood (from their mouths) and resembled veritable snakes. Covered all over with blood and with blood issuing out of his body. Rama, O king, shone in battle, like the Sumeru mountain with streams of liquid metal rolling down its breast, or like the Asoka tree at the advent of spring, when covered with red bunches of flowers, or, O king, like the Kinsuka tree when clad in its flowery attire! Taking up then another bow, Rama, filled with wrath, showered upon me numerous arrows of excessive sharpness, furnished with golden wings. And those fierce arrows of tremendous impetus, resembling snakes, or fire, or poison, coming at me from all sides, pierced my very vitals and caused me to tremble. Summoning all my coolness then addressed myself for the encounter, and filled with rage I pierced Rama with a hundred arrows. And afflicted with those hundred blazing shafts resembling either fire, or the sun or looking like snakes of virulent poison, Rama seemed to lose his senses! Filled, O Bharata, with pity (at the sight), I stopped of my own accord and said,--Oh, fie on battle! Fie on Kshatriya practices! And overwhelmed, O king, with grief, I repeatedly said,--Alas, great is the sin committed by me through observance of Kshatriya practices, since I have afflicted with arrows my preceptor who is a Brahmana endued with a virtuous soul!--After that, O Bharata, I ceased striking Jamadagni's son any more. At this time, the thousand-rayed luminary, having heated the earth with his rays, proceeded at the close of day to his chambers in the west and the battle also between us ceased.'"

SECTION CLXXXIII

"Bhishma said, 'After the battle had ceased, my charioteer, well-skilled in such operations, drew out from his own body, from the bodies of my steeds, and from my body as well, the arrows that struck there. Next morning, when the sun rose, the battle commenced again, my horses having (a little while before) been bathed and allowed to roll on the ground and having had their thirst slaked and thereby re-invigorated. And beholding me coming quickly to the encounter attired in a coat of mail and stationed on my car, the mighty Rama equipped his car with great care. And I myself also, beholding Rama coming towards me from desire of battle, placed aside my bow and quickly descended from my car. Saluting Rama I re-ascended it, O Bharata, and desirous of giving battle, stood fearlessly before that son of Jamadagni. I then overwhelmed him with a thick shower of arrows, and he too covered me with an arrowy shower in return. And filled with wrath. Jamadagni's son once more shot at me a number of fierce shafts of great force and blazing mouths looking like veritable snakes! And I too, O king, shooting sharp shafts by hundreds and thousands, repeatedly cut: off Rama's arrows in mid-air before they could come at me. Then the mighty son of Jamadagni began to hurl celestial weapons at me, all of which I repelled, desirous of achieving mightier feats, O thou of strong arms, with-my weapons. And loud was the din that then arose in the welkin all around. At that time, I hurled at Rama the weapon named Vayavya which Rama neutralised, O Bharata, by the weapon called Guhyaka. Then I applied, with proper mantras, the weapon called Agneya but the lord Rama neutralised that weapon of mine by one (of his) called Varuna. And it was in this way that I neutralised the celestial weapons of Rama, and that chastiser of foes, Rama also, endued with great energy and acquainted with celestial weapons, neutralised the weapons shot by me. Then, O monarch, that best of Brahmanas, the mighty son of Jamadagni, filled with wrath, suddenly wheeling to my right, pierced me in the breast. At this, O best of the Bharatas, I swooned on my best of cars. And beholding me, reft of consciousness, my charioteer quickly bore me away from the field. And seeing me afflicted and pierced with Rama's weapons and borne away drooping and in a swoon, all the followers of Rama, including Akritavrana and others and the princess of Kasi, filled with joy, O Bharata, began to shout aloud! Regaining consciousness then, I addressed my charioteer, saying,--Go where Rama stayeth! My pains have left me, and I am ready for battle!--Thus instructed, my charioteer soon took me where Rama was, with the aid of those exceedingly handsome steeds of mine that seemed to dance as they coursed (through the plain) and that were endued with the speed of the wind. And approaching Rama then, O thou of Kuru's race, and filled with wrath, from desire of vanquishing his angry self, I overwhelmed him with an arrowy shower! But Rama, shooting three for every single of mine, cut into fragments every one of my straight-going arrows in mid air before any of them could reach him! And beholding those well-furnished arrows of mine by hundreds and thousands, each cut off in twain by Rama's arrows, all the followers of Rama were filled with joy. Impelled then by the desire of slaying him, I shot at Rama, the son of Jamadagni, a good-looking arrow of blazing effulgence with Death's self sitting at its head. Struck very forcibly therewith and succumbing to its impetus, Rama fell into a swoon and dropped down on the ground. And when Rama thus dropped on the ground, exclamations of Oh and Alas arose on all sides, and the whole universe, O Bharata, was filled with confusion and alarm, such as may be witnessed if the sun himself were ever to fall down from the firmament! Then all those ascetics together with the princess of Kasi, quietly proceeded, O son of Kuru's race, with great anxiety towards Rama. And embracing him, O Kaurava, they began to comfort him softly with the touch of their hands, rendered cold by contact with water, and with assurances of victory. Thus comforted, Rama rose up and fixing an arrow to his bow he addressed me in an agitated voice, saying, 'Stay, O Bhishma! Thou art already slain! And let off by him, that arrow quickly pierced my left side in that fierce encounter. And struck therewith, I began to tremble like a tree shaken by the tempest. Slaying my horses then in terrific combat, Rama, fighting with great coolness, covered me with swarms of winged arrows, shot with remarkable lightness of hand. At this, O mighty-armed one, I also began to shoot arrows with great lightness of hand for obstructing Rama's arrowy shower. Then those arrows shot by myself and Rama covering the welkin all around, stayed even there (without failing down). And, thereupon, enveloped by clouds of arrows the very sun could not shed its rays through them. And the very wind, obstructed by those clouds, seemed to be unable to pass through them. Then, in consequence of the obstructed motion of the wind, the rays of the sun, and the clash of the arrows against one another, a conflagration was caused in the welkin. And then those arrows blazed forth in consequence of the fire generated by themselves, and fell on the earth, consumed into ashes! Then Rama, O Kaurava, filled with rage, covered me with hundreds and thousands and hundreds of thousands and hundreds of millions arrows! And I also, O king, with my arrows resembling snakes of virulent poison, cut into fragments all those arrows of Rama and caused them to fall down on the earth like snakes cut into pieces. And it was thus, O best of the Bharatas, that combat took place. When, however, the shades of evening approached, my preceptor withdrew from the fight.'"

SECTION CLXXXIV

"Bhishma said, 'The next day, O bull of Bharata's race, frightful again was the combat that wok place between me and Rama when I encountered him once more. That hero of virtuous soul, conversant with celestial weapons,--the lord Rama, from day to day, began to use diverse kinds of celestial weapons. Regardless of life itself, which is so difficult of being sacrificed, in that fierce combat, O Bharata, I baffled all those weapons with such of mine as are capable of baffling them. And, O Bharata, when diverse weapons were in this way neutralised and baffled by means of counter-weapons, Rama, of mighty energy began to contend against me in that battle, reckless of his own life. Seeing all his weapons baffled, the high-souled son of Jamadagni then hurled at me a fierce lance, blazing like a meteor, with flaming mouth, filling the whole world, as it were, with its effulgence, and resembling the dart hurled by Death himself! I, however, with my arrows cut into three fragments that blazing dart rushing against me, and resembling in effulgence the sun that rises at end of the Yuga! At this, breezes charged with fragrant odours began to blow (around me). Beholding that dart of his cut off, Rama, burning with anger, hurled a dozen other fierce darts. Their forms, O Bharata, I am incapable of describing in consequence of their great effulgence and speed. How, indeed, shall I describe their forms? Beholding those diverse-looking darts approach me from all sides, like long tongues of fire and blazing forth with fierce energy like the dozen suns that arise at the time of the destruction of the universe, I was filled with fear. Seeing an arrowy net advancing against me, I baffled it with an arrowy downpour of mine, and then sent a dozen shafts by which I consumed those fierce-looking dozen darts of Rama. Then, O king, the high-souled son of Jamadagni showered on me numerous fierce-looking darts, furnished with variegated handles decked with gold, possessed of golden wings, and resembling flaming meteors! Baffling those fierce darts by means of my shield and sword, and causing them in that combat to fall down on the ground, I then, with clouds of excellent arrows, covered Rama's excellent steeds and his charioteer. Then that high-souled smiter of the lord of the Haihayas,[19] beholding those darts of mine equipped with gold-decked handles and resembling snakes emerged out of their holes, and filled with wrath at the sight, had recourse once more to celestial weapons! Then swarms of fierce arrows, looking like flights of locusts fell upon me and overwhelmed me, my steeds, my charioteer, and my car! Indeed, O king, my car, horses, and charioteer, were covered all over with those arrows! And the yoke, shaft, wheels, and the wheel-spokes of my car, overwhelmed with that arrowy shower, at once broke. After that arrowy shower, however, was over, I also covered my preceptor with a thick shower of arrows. Thereupon, that mass of Brahmic merit, mangled with that arrowy downpour, began to bleed copiously, and continuously. Indeed, like Rama afflicted with my clouds of arrows, I too was densely pierced with his arrows. When at last in the evening, the sun set behind the western hills, our combat came to an end.'"

SECTION CLXXXV

"Bhishma said, 'Next morning, O king, when the sun rose brightly, the combat between myself and him of Bhrigu's race, again, commenced. Then Rama, that foremost of smiters, stationed on his quickly-moving car, rained on me a thick downpour of arrows like the clouds on the mountain-breast. My beloved charioteer then, afflicted by that arrowy shower, swerved from his place in the car, filling me with grief on his account. A total unconsciousness then came over him. And thus wounded by that arrowy downpour he fell down upon the earth in a swoon. And afflicted as he had been by Rama's shafts, he soon gave up his life. Then, O great king, fear entered my heart. And when, on the death of my charioteer, I was still lamenting for him with heart unhinged by sorrow, Rama began to shoot at me many death-dealing shafts. Indeed, even when endangered at the death of my charioteer I was lamenting for him, he of Bhrigu's race, drawing the bow with strength, pierced me deep with an arrow! O king, that blood-drinking shaft, falling upon my breast, pierced me through and fell simultaneously with my person upon the earth! Then, O bull of Bharata's race, thinking I was dead, Rama repeatedly roared aloud like the clouds and rejoiced exceedingly! indeed, O king, when thus I fell down on the earth, Rama, filled with joy, sent forth loud shouts along with his followers, while all the Kauravas who stood beside me and all those who came there to witness the combat were afflicted with great woe on seeing me fall. While lying prostrate, O lion among kings, I beheld eight Brahmanas endued with the effulgence of the sun or the fire. They stood surrounding me on that field of battle and supporting me on their arms. Indeed, borne up by those Brahmanas I had not to touch the ground. Like friends they supported me in mid-air while I was breathing heavily. And they were sprinkling me with drops of water. And bearing me up as they stood, they then, O king, repeatedly said unto me, 'Do not fear! Let prosperity be thine!' Comforted then by those words of theirs, I quickly rose up. I then beheld my mother Ganga--that foremost of the rivers, stationed on my car. Indeed, O king of the Kurus, it was that great river-goddess who had controlled my steeds in the combat (after my charioteer's fall)! Worshipping then the feet of my mother and of the spirits of my ancestors, I ascended my car. My mother then protected my car, steeds, and all the implements of battle. With joined bands I entreated her to go away. Having dismissed her, I myself restrained those steeds endued with the speed of the wind, and fought with Jamadagni's son, O Bharata, till the close of the day! Then, O chief of the Bharatas, in course of that combat, I shot at Rama a powerful and heart-piercing arrow endued with great speed. Afflicted with that shaft, Rama then, his bow loosened from his grasp, fell down upon the earth on his knees, reft of consciousness! And when Rama, that giver of many thousands (of golden coins) fell, masses of clouds covered the firmament, pouring a copious shower of blood! And meteors by hundreds fell, and thunder-rolls were heard, causing everything to tremble! And suddenly Rahu enveloped the blazing sun, and rough winds began to blow! And the earth itself began to tremble. And vultures and crows and cranes began to alight in joy! And the points of the horizon seemed to be ablaze and jackals began repeatedly to yell fiercely! And drums, unstruck (by human hands), began to produce harsh sound! Indeed, when the high-souled Rama embraced the earth, reft of consciousness, all these frightful and alarming omens of evil were seen! Then all on a sudden rising up, Rama approached me once more, O Kaurava, for battle, forgetting everything and deprived of his senses by anger. And that mighty-armed one took up his bow endued with great strength and also a deadly arrow. I, however, resisted him successfully. The great Rishis then (that stood there) were filled with pity at the sight, while he, however, of Bhrigu's race, was filled with great wrath. I then took up a shaft, resembling the blazing fire that appears at the end of the Yuga, but Rama of immeasurable soul baffled that weapon of mine. Then covered by clouds of dust, the splendour of the solar disc was dimmed, and the sun went to the western mount. And night came with its delicious and cool breezes, and then both of us desisted from the fight. In this way, O king, when evening came the fierce battle ceased, and (next day) with the re-appearance of the sun it commenced again. And it lasted for three and twenty days together.'"

SECTION CLXXXVI

"Bhishma said, 'Then, O great king, during the night, having bowed unto the Brahmanas, the Rishis, the gods, and all those creatures that wander during the dark, and also all the kings of the earth, I laid myself down on my bed, and in the solitude of my room, I began to reflect in the following way.--For many days hath this fierce combat of terrible consequence lasted between myself and Jamadagni. I am unable, however, to vanquish on the field of battle that Rama of mighty energy. If indeed, I am competent to vanquish in battle that Brahmana of mighty strength, viz., Jamadagni's son of great prowess, then let the gods kindly show themselves to me this night!--Mangled with arrows as I lay asleep, O great king, that night on my right side, towards the morning, those foremost of Brahmanas who had raised me when I had fallen down from my car and held me up and said unto me--Do not fear--and who had comforted me, showed themselves to me, O king, in a dream! And they stood surrounding me and said these words. Listen to them as I repeat them to thee, O perpetuator of Kuru's race! Rise, O Ganga's son, thou needst have no fear! We will protect thee, for thou art our own body! Rama, the son of Jamadagni, will never be able to vanquish thee in battle! Thou, O bull of Bharata's race, wilt be the conqueror of Rama in combat! This beloved weapon, O Bharata, called Praswapa, appertaining to the lord of all creatures, and forged by the divine artificer, will come to thy knowledge, for it was known to thee in thy former life! Neither Rama, nor any person on earth is acquainted with it. Recollect it, therefore, O thou of mighty arms, and apply it with strength! O king of kings, O sinless one, it will come to thee of itself! With it, O Kaurava, thou wilt be able to check all persons endued with mighty energy! O king, Rama will not be slain outright by it, thou shalt not, therefore, O giver of honours, incur any sin by using it! Afflicted by the force of this thy weapon, the son of Jamadagni, will fall asleep! Vanquishing him thus, thou wilt again awaken him in battle, O Bhishma, with that dear weapon called Samvodhana! Do what we have told thee, O Kauravya, in the morning, stationed on thy car. Asleep or dead we reckon it as the same, O king, Rama will not surely die! Apply, therefore, this Praswapa weapon so happily thought of!--Having said this, O king, those foremost of Brahmanas, eight in number and resembling one another in form, and possessed of effulgent bodies, all vanished from my sight!'"

SECTION CLXXXVII

"Bhishma said, 'After the night had passed away, I awoke, O Bharata, and thinking of my dream I was filled with great joy. Then, O Bharata, the combat began between him and me--a combat that was fierce and unrivalled and that made the hairs of all creatures stand on their ends. And Bhargava poured on me an arrowy shower which I baffled with an arrowy shower of mine. Then filled with wrath at what he had seen the day before and what he saw that day, Rama hurled at me a dart, hard as Indra's thunderbolt and possessed of effulgence, resembling the Yama's mace! It came towards me like a blazing flame of fire and drinking up, as it were, all the quarters of that field of battle! Then, O tiger among the Kurus, it fell, O perpetuator of Kuru's line, upon my shoulder, like the lightning's flame that ranges the sky. Wounded thus by Rama, O thou of red eyes, my blood, O mighty-armed one, began to flow copiously like streams of red earth from a mountain (after a shower)! Filled with great wrath, I then shot at Jamadagni's son a deadly shaft, fatal as the poison of a snake. That heroic and best of Brahmanas, struck therewith at the forehead, O monarch, then appeared as beautiful as a crested hill! Extremely angry, that hero then, changing his position and drawing the bow-string with great strength, aimed at me a terrible shaft resembling all-destructive Death himself, and capable of grinding all foes! That fierce arrow fell upon my breast, hissing (through the air) like a snake. Covered with blood, I fell down on the earth, O king, thus struck. Regaining consciousness, I hurled at Jamadagni's son a frightful dart, effulgent as the thunderbolt. That dart fell upon the bosom of that foremost of Brahmanas. Deprived of his senses at this, Rama began to tremble all over. That great ascetic then, viz., his friend, the regenerate Akritavrana, embraced him and with diverse words of comfort soothed him. Reassured thus, Rama of high vows was then filled with wrath and vindictiveness. He invoked the great Brahma weapon. For baffling it I also used the same excellent weapon. Clashing against each other, the two weapons began to blaze forth brightly, showing what happens at the end of the Yuga! Without being able to reach either myself or Rama, those two weapons, O best of the Bharatas, met each other in the mid-air. Then the whole welkin seemed to be ablaze, and all creatures, O monarch, became highly distressed. Afflicted by the energy of those weapons, the Rishis, the Gandharvas, and the gods were all greatly pained. Then earth, with her mountains and seas and trees began to tremble, and all creatures, heated with the energy of the weapons, were greatly afflicted. The firmament, O king, became ablaze and the ten points of the horizon became filled with smoke. Creatures, therefore, that range the welkin were unable to stay in their element. When, at all this, the whole world with the gods, the Asuras and the Rakshasas began to utter exclamations of woe.--This is the time--thought I and became desirous, O Bharata, of speedily shooting the Praswapa weapon at the command of those utterers of Brahma (that had appeared to me in my dream)! The Mantras also for invoking excellent weapon suddenly came to my mind!'"

SECTION CLXXXVIII

"Bhishma said, 'When I had formed this resolution, O king, a din of tumultuous voices arose in the sky. And it said,--O son of Kuru's race, do not let off the Praswapa weapon!--Notwithstanding this, I still aimed that weapon at Bhrigu's descendant. When I had aimed it, Narada addressed me, saying, 'Yonder, O Kauravya, stay the gods in the sky! Even they are forbidding thee today! Do not aim the Praswapa weapon! Rama is an ascetic possessed of Brahma merit, and he is, again, thy preceptor! Never, Kauravya, humiliate him.' While Narada was telling me this, I beheld those eight utterers of Brahma stationed in the sky. Smilingly, O king, they said unto me slowly,--O chief of the Bharatas, do even what Narada sayeth. Even that, O best of Bharata's race, is highly beneficial to the world!' I then withdrew that great weapon called Praswapa and invoked according to the ordinance the weapon called Brahma in the combat. Beholding the Praswapa weapon withdrawn, O lion among kings, Rama was in great huff, and suddenly exclaimed, 'Wretch that I am, I am vanquished, O Bhishma!' Then Jamadagni's son behold before him his venerable father and his father's fathers. They stood surrounding him there, and addressed him in these words of consolation, 'O sire, never display such 'rashness again, the rashness, viz., of engaging in battle with Bhishma, or especially with any Kshatriya, O descendant of Bhrigu's race, to fight is the duty of a Kshatriya! Study (of the Vedas) and practice of vows are the highest wealth of Brahmanas! For some reason, before 'this, thou hadst been ordered by us to take up weapons. Thou hadst then perpetrated that terrible and unbecoming feat. Let this battle with Bhishma be thy very last, for enough of it thou hadst already. O thou of mighty arms, leave the combat. Blessed be thou, let this be the very last instance of thy taking up the bow! O invincible one, throw thy bow aside, and practice ascetic austerities, O thou of Bhrigu's race! Behold, Bhishma, the son of Santanu, is forbidden by all the gods! They are endeavouring to pacify him, repeatedly saying,--Desist from this battle! Do not light with Rama who is thy preceptor. It is not proper for thee, O perpetuator of Kuru's race, to vanquish Rama in battle! O son of Ganga, show this Brahmana every honour on the field of battle! As regards thee, we are thy superiors and therefore forbid thee! Bhishma is one of the foremost of Vasus! O son, it is fortunate, that thou art still alive! Santanu's son by Ganga--a celebrated Vasu as he is,--how can he be defeated by thee? Desist, therefore, O Bhargava! That foremost of the Pandavas, Arjuna, the mighty son of Indra, hath been ordained by the Self-create to be the slayer of Bhishma!'

"Bhishma continued, 'Thus addressed by his own ancestors, Rama answered them, saying, 'I cannot give up the combat. Even this is the solemn vow I have made. Before this, I never left the field, giving up battle! Ye grandsires, if you please, cause Ganga's son to desist from the fight! As regards myself, I can, by no means, desist from the combat!' Hearing these words of his, O king, those ascetics with Richika at their head, coming to me with Narada in their company, told me, 'O sire, desist from battle! Honour that foremost of Brahmanas!' For the sake of Kshatriya morality, I replied unto them, saying. Even this is the vow I have taken in this world, viz., that I would never desist from battle turning my back, or suffer my back to be wounded with arrows! I cannot, from temptation or distress, or fear, or for the sake of wealth, abandon my eternal duty! Even this is my fixed resolution! Then all those ascetics with Narada at their head, O king, and my mother Bhagirathi, occupied the field of battle (before me). I, however, stayed quietly with arrows and bow as before, resolved to fight. They then once more turned towards Rama and addressed him, saying. 'The hearts of Brahmanas are made of butter. Be pacified, therefore, O son of Bhrigu's race! O Rama, O Rama, desist from this battle, O best of Brahmanas! Bhishma is incapable of being slain by thee, as indeed, thou, O Bhargava, art incapable of being slain by him!' Saying these words while they stood obstructing the field, the Pitris caused that descendant of Bhrigu's race to place aside his weapons. Just at this time I once more beheld those eight utterers of Brahma, blazing with effulgence and resembling bright stars risen on the firmament. Stationed for battle as I was, they said these words unto me with great affection, 'O thou of mighty arms, go unto Rama who is thy preceptor! Do what is beneficial to all the worlds. Beholding then that Rama had desisted owing to the words of his well-wishers, I also, for the good of the worlds, accepted the words of my well-wishers. Though mangled exceedingly, I still approached Rama and worshipped him. The great ascetic Rama then, smilingly, and with great affection, said unto me, 'There is no Kshatriya equal to thee on the earth! Go now, O Bhishma, for in this combat thou hast pleased me highly'! Summoning then in my presence that maiden (the daughter of Kasi), Bhargava sorrowfully said unto her these words in the midst of all those high-souled persons.'"

SECTION CLXXXIX

"Rama said, 'O damsel, in the very sight of all these persons, I have fought according to the best of my power and displayed my prowess! By using even the very best of weapons I have not been able to obtain any advantage over Bhishma, that foremost of all wielders of weapons! I have exerted now to the best of my power and might. O beautiful lady, go withersoever thou wishest! What other business of thine can I accomplish? Seek the protection of Bhishma himself! Thou hast no other refuge now! Shooting mighty weapons Bhishma hath vanquished me!' Having said this, the high-souled Rama sighed and remained silent. That maiden then addressed him, saying, 'O holy one, it is even so as thy holy self hath said! This Bhishma of great intelligence is incapable of being vanquished in battle by even the gods! Thou hast done my business to the best of thy exertion and power. Thou hast displayed in this battle energy incapable of being baffled and weapons also of diverse kinds. Thou hast yet been unable to obtain any advantage over Bhishma in combat. As regards myself, I will not go a second time to Bhishma. I will, however, O perpetuator of Bhrigu's race, go thither, O thou endued with wealth of asceticism, where I may (obtain the means to) myself slay Bhishma in battle!' Having said the words, that maiden went away, with eyes agitated with wrath, and thinking to compass my death, she firmly resolved to devote herself to asceticism. Then that foremost one of Bhrigu's race, accompanied by those ascetics, bidding me farewell, departed, O Bharata, for the mountains whence he had come. I also, ascending my car, and praised by the Brahmanas, entered our city and represented, everything unto my mother Satyavati, everything that had transpired, and she, O great king, uttered benedictions on me. I then appointed persons endued with intelligence to ascertain the doings of that maiden. Devoted to the good of myself--their well-wisher, those spies of mine, with great application brought to me accounts of her course of action, her words and actions, from day to day. When that maiden went to the woods, resolved on ascetic austerities, even then I became melancholy, and afflicted with pain, I lost my heart's tenor. Except one acquainted with Brahma and observant of vows, that are praiseworthy owing to the austerities they involve, no Kshatriya hath ever by his prowess, vanquished me in battle! I then, O king, humbly represented to Narada as also to Vyasa all that the maiden did. They both told me, 'O Bhishma, do not give way to sorrow on account of the daughter of Kasi. Who is there that would venture to baffle destiny by individual exertion?' Meanwhile, O great king, that maiden, entering a cluster of retreats practised austerities, that were beyond human powers (of endurance). Without food, emaciated, dry, with matted-locks and begrimed with filth, for six months she lived on air only, and stood unmoved like a street-post. And that lady, possessed of wealth of asceticism, foregoing all food in consequence of the fast she kept, passed a whole year after this, standing in the waters of the Yamuna. Endued with great wrath, she passed the next whole year standing on her front toes and having eaten only one fallen leaf (of a tree). And thus for twelve years, she made the heavens hot by her austerities. And though dissuaded by her relatives, she could not by any means be weaned off (from that course of action). She then went unto Vatsabhumi resorted to by the Siddhas and Charanas, and which was the retreat of high-souled ascetics of pious deeds. Bathing frequently in the sacred waters of that retreat, the princess of Kasi roamed about according to her will. Proceeding next (one after another) to the asylum, O king, of Narada, and to the auspicious asylum of Uluka and to that of Chyavana, and to the spot sacred to Brahmana, and to Prayaga the sacrificial platform of the gods, and to that forest sacred to the gods, and to Bhogawati, and, O monarch, to the asylum of Kusika's son (Viswamitra), and to the asylum of Mandavya, and also to the asylum of Dwilipa, and to Ramhrada, and, O Kaurava, to the asylum of Garga, the princess of Kasi, O king, performed ablutions in the sacred waters of all these, observing all the while the most difficult of vows. One day, my mother from the waters asked her, O Kauravya, saying, 'O blessed lady, for what dost thou afflict thyself so? Tell me the truth!' Thus asked, O monarch, that faultless damsel answered her with joined hands, saying, 'O thou of handsome eyes, Rama hath been vanquished in battle by Bhishma. What other (Kshatriya) king then would venture to defeat the latter when ready with his weapons? As regards myself, I am practising the severest penances for the destruction of Bhishma. I wander over the earth, O goddess, so that I may slay that king! In every thing I do, O goddess, even this is the great end of my vows!' Hearing these words of hers, the Ocean-going (river Ganga) replied unto her, saying, 'O lady, thou art acting crookedly! O weak girl, this wish of thine thou shalt not be able to achieve, O faultless one? if, O princess of Kasi, thou observest these vows for destruction of Bhishma, and if thou takest leave of thy body while observing them, thou shalt (in thy next birth) become a river, crooked in her course and of water only during the rains! All the bathing places along thy course will be difficult of approach, and filled only during the rains, thou shalt be dry for eight months (during the year)! Full of terrible alligators, and creatures of frightful mien thou shalt inspire fear in all creatures! Addressing her thus, O king, my mother, that highly-blessed lady, in seeming smiles, dismissed the princess of Kasi. That highly fair damsel then once more began to practise vows, foregoing all food, aye, even water, sometimes for eight months and sometimes for ten months! And the daughter of the king of Kasi, wandering hither and thither for her passionate desire of tirthas, once more came back, O Kauravya, to Vatsabhumi. And it is there, O Bharata, that she is known to have become a river, filled only during the rainy seasons, abounding with crocodiles, crooked in her course, and destitute of easy access to her water. And, O king, in consequence of her ascetic merit only half her body became such a river in Vatsabhumi, while with the other half, she remained a maiden as before!'

SECTION CXC

"Bhishma said, 'Then all those ascetics (that dwell in Vatsabhumi), beholding the princess of Kasi firmly resolved on ascetic austerities, dissuaded her and enquired of her, saying, 'What is thy business?' Thus addressed, the maiden answered those ascetics, old in ascetic penances, saying, 'Expelled I have been by Bhishma, prevented by him from the virtue that would have been mine by living with a husband! My observance of this vow is for his destruction and not for the sake of regions of bliss, ye that are endued with wealth of asceticism! Having compassed the death of Bhishma, peace will be mine. Even this is my resolve. He for whom mine hath been this state of continuous grief, he for whom I have been deprived of the region that would have been mine if I could obtain a husband, he for whom I have become neither woman nor man, without slaying in battle that son of Ganga I will not desist, ye that are endued with wealth of asceticism. Even this that I have said is the purpose that is in my heart. As a woman, I have no longer any desire. I am, however, resolved to obtain manhood, for I will be revenged upon Bhishma. I should not, therefore, be dissuaded by you.' Unto them she said these words repeatedly. Soon, the divine lord of

Uma, bearing the trident, showed himself in his own form unto that female ascetic in the midst of those great Rishis. Being asked to solicit the boon she wished, she begged of the deity my defeat. Thou shalt slay him,--were the words the god said unto that lady of great force of mind. Thus assured, the maiden, however, once more said unto Rudra, 'How can it happen, O god, that being a woman I shall yet be able to achieve victory in battle. O lord of Uma, as a woman, my heart is quite stilled. Thou hast, however, promised me, O lord of creatures, the defeat of Bhishma. O lord, having the bull for thy mount, act in such a way that promise of thine may become true, that encountering Bhishma, the son of Santanu, in battle I may be able to slay him.' The god of gods, having the bull for his symbol, then said unto that maiden, 'The words I have uttered cannot be false. O blessed lady, true they will be. Thou shalt slay Bhishma, and even obtain manhood. Thou shalt also remember all the incidents (of this life) even when thou shalt obtain a new body. Born in the race of Drupada, thou shalt become a Maharatha. Quick in the use of weapons and a fierce warrior, thou shalt be well-skilled in battle. O blessed lady, all that I have said will be true. Thou shalt become a man at the expiration of sometime (from thy birth)!' Having said so, the god of gods, called also Kapardin, having the bull for his symbol, disappeared then and there, in the very sight of those Brahmanas. Upon this, that faultless maiden of the fairest complexion, the eldest daughter of the king of Kasi, procuring wood from that forest in the very sight of those great Rishis, made a large funeral pyre on the banks of the Yamuna, and having set fire to it herself, entered that blazing fire, O great king, with a heart burning with wrath, and uttering, O king, the words,--(I do so) for Bhishma's destruction!'"

SECTION CXCI

"Duryodhana said, 'Tell me, O grandsire, how Sikhandin, O Ganga's son, having before been born a daughter, afterwards became a man, O foremost of warriors.'

"Bhishma said, 'O great king, the eldest and beloved queen of king Drupada was, O monarch, childless (at first). During those years, king Drupada, O monarch, paid his adoration to the god Sankara for the sake of offspring, resolving in his mind to compass my destruction and practising the austerest of penances. And he begged Mahadeva, saying, 'Let a son, and not a daughter, be born unto me. I desire, O god, a son for revenging myself upon Bhishma.' Thereupon, that god of gods said unto him, 'Thou shalt have a child who will be a female and male. Desist, O king, it will not be otherwise.' Returning then to his capital, he addressed his wife, saying, 'O great goddess, great hath been the exertion made by me. Undergoing ascetic austerities, I paid my adorations to Siva, and I was told by Sambhu that my child becoming a daughter (first) would subsequently become a male person. And though I solicited him repeatedly, yet Siva said,--This is Destiny's decree. It will not be otherwise. That which is destined must take place!' Then that lady of great energy, the queen of king Drupada, when her season came, observing all the regulations (about purity), approached Drupada. And in due time the wife of Prishata conceived, agreeably to Destiny's decree, as I was informed, O king, by Narada. And that lady, of eyes like lotus-petals, continued to hold the embryo in her womb. And, O son of Kuru's race, the mighty-armed king Drupada, from paternal affection, attended to every comfort of that dear wife of his. And, O Kaurava, the wife of that lord of earth, the royal Drupada, who was childless, had all her wishes gratified. And in due time, O monarch, that goddess, the queen of Drupada, gave birth to a daughter of great beauty. Thereupon, the strong-minded wife of that king, the childless Drupada, gave out, O monarch, that the child she had brought forth was a son. And then king Drupada, O ruler of men, caused all the rites prescribed for a male child to be performed in respect of that misrepresented daughter, as if she were really a son. And saying that the child was a son, Drupada's queen kept her counsels very carefully. And no other man in the city, save Prishata, knew the sex of that child. Believing these words of that deity of unfading energy, he too concealed the real sex of his child, saying,--She is a son. And, O king, Drupada caused all the rites of infancy, prescribed for a son, to be performed in respect of that child, and he bestowed the name of Sikhandin on her. I alone, through my spies and from Narada's words, knew the truth, informed as I previously was of the words of the god and of the ascetic austerities of Amva!'"

SECTION CXCII

"Bhishma said, 'Drupada, O chastiser of foes, bestowed great attention on everything in connection with that daughter of his, teaching her writing and painting and all the arts. And in arrows and weapons that child became a disciple of Drona. And the child's mother, of superior complexion, then urged the king (her husband) to find, O monarch, a wife for her, as if she were a son. Then Prishata, beholding that daughter of his to have attained the full development of youth and assured of her sex began to consult with his queen. And Drupada said, 'This daughter of mine that so enhanceth my woe, hath attained her youth. Concealed, however, she hath hitherto been by me at the words of the trident-bearing deity!' The queen replied, 'That, O great king, can never be untrue! Why, indeed, would the Lord of the three worlds say that would not occur? If it pleases thee, O king, I will speak, and listen to my words, and, O son of Prishata's race, having listened to me, follow thy own inclination! Let the wedding of this child with a wife be caused to be performed carefully. The words of that god will be true. This is my certain belief!' Then that royal couple, having settled their resolution of that affair, chose the daughter of the king of the Dasarnakas as their son's wife. After this, the royal Drupada, that lion among kings, having enquired about the purity of descent, of all the rulers of the earth, selected the daughter of the king of Dasarnakas for wife to Sikhandin. He, who was called the king of the Dasarnakas was named Hiranyavarman; and he gave away his daughter to Sikhandin. And Hiranyavarman, the king of the Dasarnakas, was a powerful monarch, incapable of being easily vanquished. Incapable of being resisted, that high-souled monarch possessed a large army. And sometimes after the wedding, the daughter of Hiranyavarman, O best of monarchs, attained her youth while the daughter of Drupada also had attained hers. And Sikhandin, after marriage, came back to

Kampilya. And the former soon came to know that the latter was a woman like herself. And the daughter of Hiranyavarman, having ascertained that Sikhandin was really a woman, bashfully represented unto her nurses and companions everything about the so-called son of the king of the Panchalas. Then, O tiger among kings, those nurses of the Dasarnakas country were filled with great grief and sent emissaries unto their king. And those emissaries represented unto the king of the Dasarnakas everything about the imposture that had taken place. And, thereupon, the king of the Dasarnakas was filled with wrath. Indeed, O bull of the Bharata race, Hiranyavarman, hearing the news after the expiry of a few days was much afflicted with wrath. The ruler of the Dasarnakas then, filled with fierce wrath, sent a messenger to Drupada's abode. And the messenger of king Hiranyavarman, having alone approached Drupada, took him aside and said unto him in private, 'The king of the Dasarnakas, O monarch, deceived by thee and enraged, O sinless one, at the insult thou hast offered him, hath said these words unto thee,--Thou hast humiliated me! Without doubt it was not wisely done by thee! Thou hadst, from folly, solicited my daughter for thy daughter! O wicked one, reap now the consequence of that act of deception' I will now slay thee with all thy relatives and advisers! Wait a little!'"

SECTION CXCIII

"Bhishma said, 'Thus addressed, O king, by that messenger, king Drupada, like a thief caught (in the act), could not speak. He exerted himself greatly, by sending sweet-speeched emissaries with his own instruction to them, saying,--This is not so,--in order to pacify his brother. King Hiranyavarman, however, ascertaining once again, that the child of the king of the Panchalas was really a daughter, issued out of his city without losing any time. He then sent messages unto all his powerful friends about that deception practised on his daughter, of which he had heard from her nurses. Then, that best of kings, having mustered a large army, resolved, O Bharata, to march against Drupada. Then, O monarch, king Hiranyavarman held a consultation with his ministers about the ruler of the Panchalas. And it was settled among those high-souled kings that if, O monarch, Sikhandin was really a daughter, they should bind the ruler of the Panchalas and drag him from his city, and installing another king over the Panchalas they should slay Drupada with Sikhandin. Taking that to be the fixed resolution (of all whom he had summoned) king Hiranyavarman once more sent an envoy to the descendant of Prishata, saying 'I will slay thee, be calm.'

"Bhishma continued, 'King Drupada was not naturally courageous. In consequence, again, of that offence of his, he became filled with fear. Sending his envoys again to the ruler of the Dasarnakas, king Drupada, afflicted with grief, approached his wife and took counsel with her. And possessed with great fright and with heart afflicted with grief, the king of the Panchalas said unto his favourite wife, the mother of Sikhandin, these words, 'My powerful brother, king Hiranyavarman, having mustered a large force, is coming towards me in anger. Fools that we both are, what are we now to do in respect of this our daughter? Thy son, Sikhandin, hath been suspected to be a daughter. Under this suspicion, Hiranyavarman with his allies and followed by his army wisheth to slay me thinking that he hath been received by me! O thou of beautiful hips, tell us now what is true or false in this, O beautiful lady! O blessed lady, hearing from thee first, I will settle how to act. I am very much endangered and this child, Sikhandin, also is equally so. Indeed, O queen, O lady of the fairest complexion, thou too art threatened with danger! For the relief of all, tell me who asketh thee what the truth is! O thou of beautiful hips and sweet smiles, hearing what thou hast to say I shall act suitably. Although I have been deceived by thee as to the duties I owe towards a son, yet, O beautiful lady, from kindness I will act towards you both in a suitable manner. Therefore, do not fear, nor let this daughter of thine fear anything. Indeed, I have deceived the king of the Dasarnakas. Tell me, O highly blessed lady, how may I act towards him so that all may yet turn up well!' Indeed, although the king knew everything, yet he addressed his wife in the presence of others in this way, to proclaim his own innocence before others. His queen then answered him in the following words.'"

SECTION CXCIV

"Bhishma said. 'Then, O mighty-armed king, Sikhandin's mother represented unto her lord the truth about her daughter, Sikhandin. And she said, 'Childless, O great king, as I was, from fear of my co-wives, when Sikhandini, my daughter, was born, I represented unto you that it was a son! For thy love of me, thou also hadst corroborated it, and, O bull among kings, thou hadst performed all the rites prescribed for a son in respect of this daughter of mine! Thou then didst marry her, O king, to the daughter of the king of the Dasarnakas. I also approved of this act, remembering the words of the (great) god! Indeed, I did not prevent it, remembering the words of Siva,--Born a daughter, she will become a son!' Hearing all this, Drupada, otherwise called Yajnasena, informed all his counsellors of these facts. And, O monarch, the king then took counsel with ministers for the proper protection of his subjects (from the would-be invader). Although he had himself deceived the king of the Dasarnakas, yet giving it out that the alliance he had made was proper, he began to settle his plans with undivided attention. King Drupada's city was, O Bharata, naturally well-protected. Yet at the advent of danger, O monarch, they began to protect it all the more carefully and fortify it (with defensive works). The king, however, with his queen, was greatly afflicted, thinking of how a war might not take place with his brother. Reflecting on this, he began to pay his adorations to the gods. His respected wife, beholding him relying on the god and paying his adorations to them, than addressed him, O king, and said, 'Homage to the gods is productive of benefits! It is, therefore, approved by the righteous. What shall I say, again, of those that are sunk in an ocean of distress? Therefore, pay homage to those that are thy superiors and let all the gods also be worshipped, making large presents the while (unto the Brahmanas)! Let oblations be poured on the fire for pacifying the ruler of the Dasarnakas. O lord, think of the means by which, without a war, thou mayst be able to pacify thy brother! Through the grace of the gods all this will happen. For the preservation of this city, O thou of large eyes, thou hast taken counsel with thy ministers. Do all, O king, that those counsels seem to indicate, for reliance on the gods, when supported by human exertion, always, O king, leadeth to success, If these two do not go hand-in-hand, success becometh unattainable. Therefore, with all thy advisers, make such arrangements in thy city as are proper, and pay homage, O monarch, as thou pleasest, to the gods.' While husband and wife were conversing with each other thus, both filled with grief, their helpless daughter, Sikhandini, was filled with shame. She then reflected, saying, 'It is for me that these two are plunged into grief!' Thinking so, she resolved upon putting an end to her own life. Having formed this determination, she left home, filled with heavy sorrow, and went into a dense and solitary forest that was the haunt, O king, of a very formidable Yaksha called Sthunakarna. From fear of that Yaksha men never went into that forest. And within it stood a mansion with high walls and a gateway, plastered over with powdered earth, and rich with smoke bearing the fragrance of fried paddy. Entering that mansion, Sikhandini, the daughter of Drupada, O king, began to reduce herself by foregoing all food for many days. Thereupon, the Yaksha named Sthuna, who was endued with kindness, showed himself unto her. And he enquired of her, saying, 'For what object is this endeavour of thine? I will accomplish it, tell me without delay!' Thus asked, the maiden answered him, repeatedly saying, 'Thou art unable to accomplish it!' The Guhyaka, however, rejoined, without a moment's delay, saying, 'Accomplish it I will! I am a follower of the Lord of treasures, I can, O princess, grant boons! I will grant thee even that which cannot be given! Tell me what thou hast to say!' Thus assured, Sikhandini represented in detail everything that had happened, unto that chief of Yakshas called Sthunakarna. And she said, 'My father, O Yaksha, will soon meet with destruction. The ruler of the Dasarnakas marcheth against him in rage. That king eased in golden mail is endued with great might and great courage. Therefore, O Yaksha, save me, my mother, and my father! Indeed, thou hast already pledged thyself to relieve my distress! Through thy grace, O Yaksha, I would become a perfect man! As long as that king may not depart from my city, so long, O great Yaksha, show me grace, O Guhyaka!'"

SECTION CXCV

"Bhishma said, 'Hearing, O bull of Bharata's race, those words of Sikhandini, afflicted by destiny, that Yaksha, said after reflecting in his mind, these words, 'Indeed, it was ordained to be so, and, O Kaurava, it was ordained for my grief!' The Yaksha said, 'O Blessed lady, I will certainly do what thou wishest! Listen, however, to the condition I make. For a certain period I will give thee my manhood. Thou must, however, come back to me in due time. Pledge thyself to do so! Possessed of immense power, I am a ranger of the skies, wandering at my pleasure, and capable of accomplishing whatever I intend. Through my grace, save the city and thy kinsmen wholly! I will bear thy womanhood, O princess! Pledge thy truth to me, I will do what is agreeable to thee!' Thus addressed, Sikhandini said unto him, 'O holy one of excellent vows, I will give thee back thy manhood! O wanderer of the night, bear thou my womanhood for a short time! After the ruler of the Dasarnakas who is cased in a golden mail will have departed (from my city) I will once more become a maiden and thou wilt become a man!'

"Bhishma continued, 'Having said this (unto each other), they both. O king, made a covenant, and imparted unto each other's body their sexes. And the Yaksha Sthuna, O Bharata, became a female, while Sikhandini obtained the blazing form of the Yaksha. Then, O king, Sikhandini of Panchala's race, having obtained manhood, entered his city in great joy and approached his father. And he represented unto Drupada everything that had happened. And Drupada, bearing it all became highly glad. And along with his wife the king recollected the words of Maheswara. And he forthwith sent, O king, messenger unto the ruler of the Dasarnakas, saying, 'This my child is a male. Let it be believed by thee!' The king of the Dasarnakas meanwhile, filled with sorrow and grief, suddenly approached Drupada, the ruler of the Panchalas. And arrived at Kampilya, the Dasarnaka king despatched, after paying him proper honours, an envoy who was one of the foremost of those conversant with the Vedas. And he addressed the envoy, saying, 'Instructed by me, O messenger, say unto that worst of kings the ruler of the Panchalas, these words,--viz., O thou of wicked understanding, having selected my daughter as a wife for one who is thy daughter, thou shalt today, without doubt, behold the fruit of that act of deception.' Thus addressed and despatched by him, O best of kings, the Brahmana set out for Drupada's city as Dasarnaka's envoy. And having arrived at the city, the priest went unto Drupada's presence. The king of the Panchalas then, with Sikhandin, offered the envoy, O king, a cow and honey. The Brahmana, however, without accepting that worship, said unto him these words that had been communicated through him by the brave ruler of the Dasarnakas who was cased in a golden mail. And he said, 'O thou of vile behaviours, I have been deceived by thee through thy daughter (as the means)! I will exterminate thee with thy counsellors and sons and kinsmen!' Having, in the midst of his counsellors, been made by that priest to hear those words fraught with censure and uttered by the ruler of the Dasarnakas, king Drupada then, O chief of Bharata's race, assuming a mild behaviour from motives of friendship, 'said, The reply to these words of my brother that thou hast said unto me, O Brahmana, will be carried to that monarch by my envoy!' And king Drupada then, sent unto the high-souled Hiranyavarman a Brahmana learned in the Vedas as his envoy. And that envoy, going unto king Hiranyavarman, the ruler of the Dasarnakas, said unto him, 'O monarch, the word that Drupada had entrusted him with.' And he said, 'This my child is really a male. Let it be made clear by means of witness! Somebody has spoken falsely to thee. That should not be believed!' Then the king of the Dasarnakas, having heard the words of Drupada, was filled with sorrow and despatched a number of young ladies of great beauty for ascertaining whether Sikhandin was a male or female. Despatched by him, those ladies, having ascertained (the truth) joyfully told the king of the Dasarnakas everything, viz., that Sikhandin, O chief of the Kurus, was a powerful person of the masculine sex. Hearing that testimony, the ruler of the Dasarnakas was filled with great joy, and wending then unto his brother Drupada, passed a few days with him in joy. And the king, rejoiced as he was, gave unto Sikhandin much wealth, many elephants and steeds and kine. And worshipped by Drupada (as long as he stayed), the Dasarnaka king then departed, having rebuked his daughter. And after king Hiranyavarman, the ruler of the Dasarnakas had departed in joy and with his anger quelled, Sikhandin began to rejoice exceedingly. Meanwhile, sometime after (the exchange of sexes had taken place) Kuvera, who was always borne on the shoulders of human beings, in course of a journey (through the earth), came to the abode of Sthuna. Staying (in the welkin) above that mansion, the protector of all the treasures saw that the excellent abode of the Yaksha Sthuna was well-adorned with beautiful garland of flowers, and perfumed with fragrant roots of grass and many sweet scents. And it was decked with canopies, and scented incense. And it was also beautiful with standards and banners. And it was filled with edibles and drink of every kind. And beholding that beautiful abode of the Yaksha decked all over, and filled also with garlands of jewels and gems and perfumed with the fragrance of diverse kinds of flowers, and well-watered, and well-swept, the lord of the Yakshas addressed the Yakshas that followed him, saying, 'Ye that are endued with immeasurable prowess, this mansion of Sthuna is well-adorned! Why, however, doth not that wight of wicked understanding come to me? And since that wicked-souled one, knowing I am here, approacheth me not, therefore, some severe punishment should be inflicted on him! Even this is my intention!' Hearing these words of his, the Yakshas said, 'O king, the royal Drupada had a daughter born unto him, of the name of Sikhandini! Unto her, for some reason, Sthuna had given his own manhood, and having taken her womanhood upon him, he stayeth within his abode having become a woman! Bearing as he doth a feminine form, he doth not, therefore, approach thee in shame! It is for this reason, O king, that Sthuna cometh not to thee! Hearing all this, do what may be proper!' Let the car be stopped here! Let Sthuna be brought to me,--were the words that the lord of the Yakshas uttered, and repeatedly said,--I will punish him!--Summoned then by the Lord of Yakshas, Sthuna bearing a feminine form came thither, O king, and stood before him in shame. Then, O thou of Kuru's race, the giver of wealth cursed him in anger, saying, 'Ye Guhyakas, let the femininity of the wretch remain as it is!' And the high-souled lord of the Yakshas also said, 'Since humiliating all the Yakshas, thou hast, O thou of sinful deeds, given away thy own sex to Sikhandini and taken from her, O thou of wicked understanding, her femininity,--since, O wicked wretch, thou hast done what hath never been done by anybody,--therefore from this day, thou shalt remain a woman and she shall remain a man!' At these words of his, all the Yakshas began to soften Vaisravana for the sake of Sthunakarna repeatedly saying, 'Set a limit to thy curse!' The high-souled lord of the Yakshas then said unto all these Yakshas that followed him, from desire of setting a limit to his curse, these words, viz.,--After Sikhandin's death, ye Yakshas, this one will regain his own form! Therefore, let this high-souled Yaksha Sthuna be freed from his anxiety! Having said this, the illustrious and divine king of the Yakshas, receiving due worship, departed with all his followers who were capable of traversing a great distance within the shortest space of time. And Sthuna, with that curse pronounced on him, continued to live there. And when the time came, Sikhandin without losing a moment came unto that wanderer of the night. And approaching his presence he said, It have come to thee, O holy one!' Sthuna then repeatedly said unto him, 'I am pleased with thee!' Indeed, beholding that prince return to him without guile, Sthuna told Sikhandin everything that had happened. Indeed, the Yaksha said, 'O son of a king, for thee I have been cursed by Vaisravana. Go now, and live happily amongst men as thou choosest. Thy coming here and the arrival of Pulastya's son were, I think, both ordained from beforehand. All this was incapable of being prevented!'

"Bhishma continued, 'Thus addressed by the Kaksha, Sthuna, Sikhandin, O Bharata, came to his city, filled with great joy. And he worshipped with diverse scents and garlands of flower and costly presents persons of the regenerate class, deities, big trees and crossways. And Drupada, the ruler of the Panchalas, along with his son Sikhandin whose wishes had been crowned with success, and with also his kinsmen, became exceedingly glad. And the king then, O bull of Kuru's race, gave his son, Sikhandin, who had been a woman, as a pupil, O monarch, to Drona. An prince Sikhandin obtained, along with yourselves, the whole science of arms with its four divisions. And (his brother) Dhrishtadyumna of Prishata's race also obtained the same. Indeed, all this way represented unto me, O sire, by the spies, disguised as idiots and as persons without the senses of vision, and hearing whom I had set upon Drupada. It is thus, O king, that that best of Rathas. Sikhandin, the son of Drupada, having first been born a female, subsequently became a person of the other sex. And it was the eldest daughter of the ruler of Kasi, celebrated by the name of Amva, who was, O bull of Bharata's race, born in Drupada's line as Sikhandin. If he approacheth me bow in hand and desirous of fight, I will not look at him even for a moment nor smite him, O thou of unfading glory! Even--this is my vow, known over all the world, viz., that I will not, O son of Kuru's race, shoot weapons upon a woman, or one that was a woman before or one bearing a feminine name, or one whose form resembleth a woman's. I will not, for this reason, slay Sikhandin. Even this, O sire, is the story that I have ascertained of Sikhandin's birth. I will not, therefore, slay him in battle even if he approacheth me weapon in hand. If Bhishma slayeth a woman the righteous will all speak ill of him. I will not, therefore, slay him even if I behold him waiting for battle!'

"Sanjaya continued, 'Hearing these words of Bhishma, king Duryodhana of Kuru's race, reflecting for a moment, thought even that behaviour was proper for Bhishma.'"

SECTION CXCVI

"Sanjaya said, 'When the night passed away and morning came, thy sons once more, in the midst of all the troops, asked their grandsire, saying, 'O son of Ganga, this army that is ready for fight, of Pandu's son, that abounds with men, elephants, and steeds, that is crowded with Maharathas, that is protected by these mighty bowmen endued with great strength, viz., Bhima and Arjuna and others headed by Dhrishtadyumna and all resembling the very regents of the world, that is invincible and incapable of being withstood, that resembles the unbounded sea,--this sea of warriors incapable of being agitated by the very gods in battle, in how many days, O son of Ganga, O thou of great effulgence, canst thou annihilate it, and in what time can that mighty bowman, our preceptor (Drona), in what time also the mighty Kripa, in what time Karna who taketh a pleasure in battle, and in what time that best of Brahmanas, viz., the son of Drona, can each annihilate it? Ye that are in my army are all acquainted with celestial weapons! I desire to know this, for the curiosity I feel in my heart is great! O thou of mighty arms, it behoveth thee to say this to me!'

"Bhishma said, 'O foremost one of the Kurus, O lord of the earth, thou enquirest about the strength and weakness of the foe. This, indeed, is worthy of thee. Listen, O king, as I tell thee the utmost limit of my power in battle, or of the energy of my weapons, or of the might of my arms, O thou of mighty arms! As regards ordinary combatants, one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them aided by the ways of deception. Even this is what hath been laid down in respect of the duties of warriors. I can annihilate the Pandava army, O blessed monarch, taking every morning ten thousand (ordinary) warriors and one thousand car-warriors as my share from day to day. Cased in mail and always exerting myself actively, I can, O Bharata, annihilate this large force, according to this arrangement as regards both number and time. If, however, stationed in battle, I shoot my great weapons that slay hundreds and thousands at a time, then I can, O Bharata, finish the slaughter in a month.'

"Sanjaya continued, 'Hearing these words of Bhishma, king Duryodhana then asked Drona, O monarch, that foremost one of Angira's race, saying, 'O preceptor, in what time canst thou annihilate the troops of Pandu's son?' Thus addressed by him, Drona said smilingly, 'I am old, O mighty-armed one! My energy and activity have both become weak. With the fire of my weapons I can consume the army of the Pandavas, like Santanu's son Bhishma, I think, in a month's time.' Even this is the limit of my power, even this is the limit of my strength.' Then Saradwat's son Kripa said that he could annihilate the foe in two month's time. Dron's son (Aswatthaman) pledged himself to annihilate the Pandava army in ten nights, Karna, however, acquainted as he was with weapons of high efficacy, pledged himself to achieve that feat in five days. Hearing the words of the Suta's son the son of the ocean-going (Ganga) laughed aloud and said, 'As long, O son of Radha, as thou encounterest not in battle Partha with his arrows, conch, and bows and rushing to the combat on his car with Vasudeva in his company, so long mayest thou think so! Why, thou art capable of saying anything, even what thou pleasest!'"

SECTION CXCVII

"Vaisampayana said, 'Hearing these words (of the leaders of the Kuru army), Kunti's son Yudhishthira, summoning all his brothers, said unto them these words in private.'

"Yudhishthira said, 'The spies I had placed in the army of Dhritarashtra's son, brought me this news in the morning. Duryodhana. asked Ganga's son of great vows, saying, 'O lord, in what time cant thou annihilate the troops of Pandu's sons?' Indeed, the wicked Duryodhana was answered by him in these words, viz.,--In a month! Drona also declared that he could do the same feat in about the same time. Gautama (Kripa) indicated twice that period, as hath been heard by us. Drona's son acquainted with weapons of high efficacy declared the period (in his case) to be ten nights. Karna also, acquainted with weapons of high efficacy, asked in the midst of the Kurus, declared that the could complete the slaughter in five days. Therefore, I also, O Arjuna, am desirous of hearing thy words, 'In what time canst thou, O Falguni, exterminate the foe?' Thus addressed by the king, Dhananjaya of curly hair, casting a look upon Vasudeva, said these words, 'All these (Bhishma and others) are high-souled (warriors), accomplished in arms and acquainted with all modes of warfare. Without doubt, O king, they can exterminate (our forces) even thus! Let thy heart's anguish, however, be dispelled. I tell thee truly that with Vasudeva as my ally, I can, on a single car, exterminate the three worlds with even the immortals, indeed, all mobile creatures that were, are, will be, in the twinkling of the eye. This is what I think. That terrible and mighty weapon which the Lord of all creatures (Mahadeva) gave me on the occasion of my hand-to-hand encounter with him (in the guise of) a hunter, still existeth with me. Indeed, O tiger among men, that weapon which the Lord of all creatures useth at the end of Yuga for destroying created things, existeth with me. Ganga's son knoweth not that weapon; nor Drona nor Gautama (Kripa); nor Drona's son, O king! How, therefore, can the Suta's son know it. It is not, however, proper to slay ordinary men in battle by means of celestial weapons. We shall (on the other band) vanquish our foes in a fair fight. Then, these tigers among men, O king, are thy allies! All of them are well-versed in celestial weapons, and all of them are eager for battle. All of them after their initiation in the Vedas, have undergone the final bath in sacrifices. All of them are unvanquished. They are competent, O son of Pandu, to slay in battle the army of even the celestials. Thou hast for thy allies Sikhandin, and Yuyudhana and Dhristadyumna of Prishata's race; and Bhimasena, and these twins, and Yudhamanyu, and Uttamaujas, and Virata and Drupada who are equal in battle unto Bhishma and Drona; and the mighty-armed Sankha, and Hidimva's son of great might; and this latter's son Anjanparvan endued with great strength and prowess; and Sini's descendant of mighty arms and well-versed in battle, and the mighty Abhimanyu and the five sons of Draupadi! Thou art thyself, again, competent to exterminate the three worlds! O thou that art endued with effulgence equal unto that of Sakra himself, I know it, O Kaurava, for it is manifest, that that man upon whom thou mayest cast thy eyes in anger is sure to be annihilated!'"

SECTION CXCVIII

"Vaisampayana said, 'Next morning, under a cloudless sky, all the kings, urged by Dhritarashtra's son, Duryodhana,--set out against the Pandavas. And all of them had purified themselves by baths, were decked in garlands, and attired in white robes. And having poured libations on fire, caused Brahmanas to utter benedictions on them, they took up their weapons and raised their (respective) standards. And all of them were conversant with the Vedas, and endued with great bravery, and had practised excellent vows. And all of them were grantors of (other people's) wishes, and all were skilled in battle. Endued with great strength, they set out, reposing confidence on one another, and with singleness of purpose desiring to win in battle the highest regions. And first Vinda and Anuvinda, both of Avanti, and Kekayas, and the Vahlikas, all set out with Bharadwaja's son at their head. Then came Aswatthaman, and Santanu's son (Bhishma), and Jayadratha of the country of the Sindhu, and the kings of the southern and the western countries and of the hilly regions, and Sakuni, the ruler of the Gandharas, and all the chiefs of the eastern and the northern regions, and the Sakas, the Kiratas, and Yavanas, the Sivis and the Vasatis with their Maharathas at the heads of their respective divisions. All these great car-warriors marched in the second division. Then came Kritavarman at the head of his troops, and that mighty car-warrior, viz., the ruler of the Trigartas, and the king Duryodhana surrounded by his brothers, and Sala, and Bhurisravas, and Salya, and Vrihadratha, the ruler of the Kosalas. These all marched in the rear, with Dhritarashtra's sons at their head. And all these Dhartarashtras endued with great might, uniting together in proper order, and all clad in mail, took up their position at the other end of Kurukshetra, and, O Bharata, Duryodhana caused his encampment to be so adorned as to make it look like a second Hastinapura. Indeed, O king, even those that were clever among the citizens of Hastinapura could not distinguish their city from the encampment. And the Kuru king caused inaccessible pavilions, similar to his own, to be erected by hundreds and thousands for the (other) kings (in his army). And those tents, O king, for the accommodation of the troops were well-planted on an area measuring full five yojanas of that field of battle. And into those tents by thousands that were full of provisions, the rulers of the earth entered, each according to his courage according to the strength he possessed. And king Duryodhana ordered excellent provisions to be supplied for all those high-souled kings with their troops consisting of infantry, elephants, and horses, and with all their followers. And as regards all those that subsisted upon mechanical arts and all the bards, singers, and panegyrists devoted to his cause, and vendors and traders, and prostitutes, and spies, and persons who had come to witness the battle, the Kuru king made due provision for all of them.'"

SECTION CXCIX

"Vaisampayana said, 'Like Duryodhana, king Yudhishthira also, the son of Kunti and Dharma, ordered out, O Bharata, his heroic warriors headed by Dhrishtadyumna. Indeed, he ordered that slayer of foes and commander of force, that leader, steady in prowess, of the Chedis, the Kasis, and the Karushas, viz., Dhrishtaketu, as also Virata, and Drupada, and Yuyudhana, and Sikhandin, and those two mighty bowmen, those two princes of Panchala, viz., Yudhamanyu and Uttamaujas, to set out. Those brave warriors, cased in handsome coats of mail and decked with golden ear-rings, blazed forth like fires on the sacrificial altar when fed with clarified butter. Indeed, those mighty bowmen looked resplendent like the planets in the firmament. Then that bull among men king Yudhishthira, having duly honoured all his combatants, ordered them to march. And king Yudhishthira ordered excellent provisions of food for those high-souled kings with their troops consisting of infantry, and elephants and horses, and with all their followers, as also for all those that subsisted on mechanical arts. And the son of Pandu first ordered Abhimanyu, and Vrihanta, and the five sons of Draupadi, to march with Dhrishtadyumna at their head. And he then despatched Bhima, and Dhananjaya the son of Pandu, in the second division of his forces. And the din made by the men moving and running about for harnessing their steeds and elephants and loading the cars with implements of battle, and the shouts of the cheerful combatants, seemed to touch the very heavens. And last of all, the king marched himself, accompanied by Virata and Drupada and the other monarchs (on his side). And that army of fierce bowmen commanded by Dhrishtadyumna, hitherto stationed in one place, but now extended into columns for marching, looked like the (impetuous) current of Ganga. The then intelligent Yudhishthira depending on his wisdom, disposed his divisions in a different order, confounding the sons of Dhritarashtra. And the son of Pandu ordered that those mighty bowmen, the (five) sons of Draupadi and Abhimanyu, and Nakula, and Sahadeva, and all the Prabhadrakas, and ten thousand horses, and two thousand elephants, and ten thousand foot-soldiers, and five hundred cars, constituting the first irresistible division of his army, should be placed under the command of Bhimasena. And he placed in the middle division of his army Virata and Jayatsena, and those two mighty car-warriors, viz., Yudhamanyu and Uttamauja, the two high-souled princes of Panchala, both endued with great prowess and both armed with mace and bow. And in this middle division marched Vasudeva and Dhananjaya. There were (placed) combatants highly accomplished in arms and burning with anger. Amongst them were steeds ridden by brave warriors, and five thousand elephants, and crowds of cars all around. And foot-soldiers in thousands, that were all brave and armed with bows, swords, and maces, marched behind them, as thousand marched before them. And in that part of that sea of troops, where Yudhishthira himself was, there were stationed numerous lords of earth. And there also were thousands of elephants, and steeds by ten thousands, and cars and foot-soldiers also by thousands. And there also marched, O bull among kings, Chekitana with his own large force, and king Dhrishtaketu, the leader of the Chedis. And there also was that mighty bowman, Satyaki, the foremost car-warrior of the Vrishnis, that mighty combatant, surrounded by hundreds and thousands of cars and leading (them to battle)! And those bulls among men, Kshatrahan and Kshatradeva, mounted on their cars, marched behind, protecting the rear. And there (in the rear) were the waggons, stalls, uniforms, vehicles and draft animals. There also were thousands of elephants and horses by tens of thousands. And taking all the invalids and women, and all that were emaciated and weak, and all the animals carrying his treasures, and all his granaries, with the aid of his elephant-divisions, Yudhishthira marched slowly. And he was followed by Sauchitti, who steadily adhered to truth and was invincible in battle, and Srenimat, and Vasudeva and Vibhu, the son of the ruler of Kasi, with twenty thousand cars, and hundred million steeds of high mettle, each bearing scores of bells on its limbs, and twenty thousand smiting elephants with tusks as long as plough-shares, all of good breed and divided temples and all resembling moving masses of clouds. Indeed, these usually walked behind those monarchs. Besides these, O Bharata, the elephants that Yudhishthira had in his seven Akshauhinis, numbering seventy thousand with humour trickling down their trunks and from their mouths, and resembling (on that account) showering clouds, also followed the king, like moving hills.

'Thus was arrayed that terrible force of the intelligent son of Kunti. And relying upon that force he battled with Suyodhana, the son of Dhritarashtra. Besides those already named, other men by hundreds and thousands and tens of thousands, in divisions numbering by thousands, followed (the Pandava army), roaring loudly. And the warriors by thousands and ten thousands, filled with joy, beat their drums by thousands and blew conchs by tens of thousands!'"

The End of Udyoga Parva

FOOTNOTES

1. i.e., passage of the sun from the winter to the summer solstice.

2. Divination was practised by reference to the stars in the night.

3. The question that Dhritarashtra asks is easy enough. The Rishi having applauded knowledge and its efficacy in procuring emancipation, the king asks, if knowledge is of such efficacy, what then is the value of Karma or acts, i.e. prayers and sacrifices as ordained in the Vedas? Ijyaya is the instrumental form of Ijya, meaning sacrifices, religious rites, and ceremonies. Parartham is explained by Nilakantha to mean Mokshaprapakatwam, i.e., capacity to lead to emancipation. It should be noted here that the Hindu idea of emancipation is not bliss enjoyed by a conscious Self, but freedom from the obligation of re-birth and Karma. Mere Karma, as such, implies pain and misery and the Supreme Soul (Para-Brahman) is without action and attributes. Although other kinds of salvation are spoken of in other systems of philosophy, the emancipation that forms the subject of these queries and answers, is freedom from this Karma.

4. The Rishi answers,--Yes, Karma or action does, indeed, lead to the emancipate state. In the regions, of which thou speakest, there are both bliss and emancipation (Arthajata) is explained by Nilakantha to mean Bhoja-mokshakhya-prayojana samanyam. The second line is elliptical, the construction being Paratma aniha (san) param ayati; (anyatha-tu) margena margan nihatya param (prayati). Paratma is explained by Nilakantha, to mean one who regards the material body to be Self. In the succeeding Slokas the Rishi uses the word dehin which, in this connection, is the same as dehabhimanin. The Rishi's answer is,--The materialist, by renouncing desire, attaineth to the state of the Supreme Soul, i.e., emancipation. The sense seems to be that by renouncing desire, both actions and attributes are lost. The state, therefore, of such a soul is one of inaction, or perfect quietude and the absence of attributes, which is exactly the nature of the Supreme Soul. If, again, emancipation be sought without extinguishing desire, i.e., by the aid of work (prayers and sacrifices), it is to be attained "by extinguishing path by a path," i.e., the seeker is to proceed along a definite or prescribed or ordained route, taking care that the portions of the route he once passes over may not have to be re-trodden by him. Action, as explained in a subsequent Sloka, leadeth, it is true to regions of bliss and emancipation, but that state is transitory, for when the merit is extinguished, the state that was attained in consequence of it, is extinguished, and the person falling off, has to recommence action. If, therefore, permanent emancipation is to be attained, the obligation of re-commencing action must be got rid of, i.e., care must be taken that the portions of the route once passed over may not have to be re-trodden.

5. Apparently this question of Dhritarashtra is not connected with what precedes. The connection however, is intimate, and the question follows as a corollary from the Rishi's last answer. The Rishi having said that the ordinary soul, by a certain process (i.e., renunciation of desire) attains to the state of the Supreme Soul, Dhritarashtra infers that vice versa, it is the Supreme Soul that becomes the ordinary soul, for (as Nilakantha puts it in the phraseology of the Nyaya school) things different cannot become what they are not and unless things are similar,

they cannot become of the same nature. Applying this maxim of the Nyaya it is seen that when the ordinary soul becomes the Supreme Soul, these are not different, and, therefore, it is the Supreme Soul that becomes the ordinary soul. Under this impression Dhritarashtra asks,--Well, if it is the Supreme Soul that becomes the ordinary soul, who is it that urgeth the Supreme Soul to become so? And if all this (universe) be indeed, that Soul, in consequence of the latter pervading and entering into everything, then divested of desire as the Supreme Soul is, where is the possibility of its action (action or work being the direct consequence of desire)? If it is answered that the universe is the Deity's lila (mere sport, as some schools of philosophy assert), then, as every sport is ascribable to some motive of happiness, what can be the happiness of the Deity, who, as presupposed, is without desire?

6. The Rishi answers--There is a great objection in admitting the complete or essential identity of things different, i.e., the ordinary soul and Supreme Soul being different, their identity cannot be admitted. As regards creatures, they flow continually from Anadi-yoga, i.e., the union of the Supreme Soul (which in itself is Unconditioned) with the conditions of space, time etc.; i.e., there is this much of identity, therefore between the ordinary and the Supreme Soul, but not a complete or essential identity. It is also in consequence of this that the superiority of the Supreme Soul is not lost (the opposite theory would be destructive of that superiority). The favourite analogy of the thinkers of this school for explaining the connection of the Supreme Soul with the universe is derived from the connection of Akasa with Ghatakasa, i.e., space absolute and unconditioned and space as confined by the limits of a vessel. The latter has a name, is moved when the vessel is moved, and is limited in space; while space itself, of which the vessel's space forms a part, is absolute and unconditioned, immovable, and unlimited.

7. Cars, elephants, horses, infantry, vehicles other than cars, and warriors fighting from the backs of camels.

8. Called also the Badava fire.

9. The allusion is to the incarnation of Vishnu as the Horse-necked, Nilakantha explains suvarnakhyam Jagat to be Veda prancha i.e., the whole Vedas with all their contents, According to him, the sense of the passage is that Vishnu in that form swells with his own voice the Vedic notes chanted by the Brahmanas.

10. Patauti Jalam sravantiti patalam. Thus Nilakantha.

11. Literally, one that hath a beautiful or excellent face.

12. The story of Viswamitra's promotion to the status of a Brahmana is highly characteristic. Engaged in a dispute with the Brahmana Rishi Vasishtha, Viswamitra who was a Kshatriya king (the son of Kusika) found, by bitter experience, that Kshatriya energy and might backed by the whole science of arms, availed nothing against a Brahmana's might, for Vasishtha by his ascetic powers created myriads and myriads of fierce troops who inflicted a signal defeat on the great Kshatriya king. Baffled thus, Viswamitra retired to the breast of Himavat and paid court to Siva. The great God appeared and Viswamitra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viswamitra then came back and sought an encounter with Vasishtha, but the latter by the aid only of his Brahmanical (bamboo) stick baffled the fiercest weapons of Viswamitra, of even celestial efficacy. Humiliated and disgraced, Viswamitra set his heart on becoming a Brahmana. He gave up his kingdom and retiring into the woods with his queen began to practise to severest austerities. After the expiration of ten thousand years, the Creator Brahma appeared before him and addressed him as a royal Rishi. Dispirited

at this, he devoted himself to still severer austerities. At last, at Dharma's command (as here referred to) the great Kshatriya king became a Brahmana. This, in the Hindu scriptures, is the sole instance of a person belonging to a lower order becoming a Brahmana by ascetic austerities.

13. These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices.

14. i.e., the subdivisions of the Pranava, the mysterious Mantra, which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the Vedas, the Upanishads, and the various branches of the Srutis and the Smritis.

15. Small divisions of time.

16. The limbs that should be 'prominent' or 'elevated' in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, viz., the back of each palm, the two dorsa, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hands, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upper-lips, and the palate. These five also, are variously given.

17. The latter half of this Sloka is variously read. The correct reading, I apprehend, is Niyamanani Santare Hritanyasan Vitastaya, i.e., 'while transported across, were taken (down) by the (river) Vitasta'--the latter being one of the five rivers of the Punjab.

18. The science of arms (Dhanurved) classes arms under four heads, viz., Mukta, Amukta, Muktamukta, and Yantramukta. A Mukta weapon is one that is hurled from the hand, as a discus. An Amukta is not hurled from the hand, as a sword. A Muktamukta is one that is sometimes hurled and sometimes not, as a mace. A Yantramukta is one shot from a machine, as an arrow or a ball. All Mukta weapons are Astras, while all Amukta ones are called sastras.

19. The thousand-handed Arjuna, called also Kartaviryarjuna, the vanquisher of Ravana, the chief of Haihaya clan of Kshatriyas having his capital at Mahishmati on the banks of the Narmada (Nerbuda), was slain by Rama

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 6
BHISHMA PARVA

SECTION I

(Jamvu-khanda Nirmana Parva)

OM! HAVING BOWED down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word 'Jaya' be uttered.

Janamejaya said,--"How did those heroes, the Kurus, the Pandavas, and the Somakas, and the high-souled kings assembled together from various countries, fight?"

Vaisampayana said,--"Listen thou, O lord of the earth, how those heroes,--the Kurus, the Pandavas, and the Somakas,--fought on the sacred plain of the Kurukshetra.[1] Entering Kurukshetra, the Pandavas endued with great might, along with the Somakas, advanced, desirous of victory, against the Kauravas. Accomplished in the study of the Vedas, all (of them) took great delight in battle. Expectant of success in battle, with their troops (they) faced the fight. Approaching the army of Dhritarashtra's son, those (warriors) invincible in battle[2] stationed themselves with their troops on the western part (of the plain), their faces turned towards the east. Yudhishthira, the son of Kunti, caused tents by thousands to be set up according to rule, beyond the region called Samantapanchaka. The whole earth seemed then to be empty, divested of horses and men, destitute of cars and elephants, and with only the children and the old left (at home). From the whole area of Jamvudwipa over which the sun sheds his rays,[3] was collected that force, O best of kings. Men of all races,[4] assembled together, occupied an area extending for many Yojanas over districts, rivers, hills, and woods. That bull among men, king Yudhishthira, ordered excellent food and other articles of enjoyment for all of them along with their animals. And Yudhishthira fixed diverse watch-words for them; so that one saying this should be known as belonging to the Pandavas. And that descendant of Kuru's race also settled names and badges for all of them for recognition during time of battle.

"Beholding the standard-top of Pritha's son, the high-souled son of Dhritarashtra, with a white umbrella held over his head, in the midst of a thousand elephants, and surrounded by his century of brothers, began with all the kings (on his side) to array his troops against the son of Pandu. Seeing Duryodhana, the Panchalas who took delight in battle, were filled with joy and blew their loud-sounding conches and cymbals of sweet sounds. Beholding those troops so delighted, Pandu's son and Vasudeva of great energy had their hearts filled with joy. And those tigers among men, Vasudeva and Dhananjaya, seated on one car, having felt great joy, both blew their celestial conches. And hearing the blare of Gigantea and the loud blast of Theodotes belonging unto the two, the combatants ejected urine and excreta. As other animals are filled with fear on hearing the voice of the roaring lion, even so became that force upon hearing those blasts. A frightful dust arose and nothing could be seen, for the sun himself, suddenly enveloped by it, seemed to have set.[5] A black cloud poured a shower of flesh and blood over the troops all around. All this seemed extraordinary. A wind rose there, bearing along the earth myriads of stony nodules, and afflicting therewith the combatants by hundreds and thousands. (For all that), O monarch, both armies, filled with joy, stood addrest for battle, on Kurukshetra like two agitated oceans. Indeed, that encounter of the two armies was highly wonderful, like that of two oceans when the end of the Yuga is arrived. The whole earth was empty, having only the children and the old left (at home), in consequence of that large army mustered by the Kauravas.[6] Then the Kurus, the Pandavas, and the Somakas made certain covenants, and settled the rules, O bull of Bharata's race, regarding the different kinds of combat. Persons equally circumstanced must encounter each other, fighting fairly. And if having fought fairly the combatants withdraw (without fear of molestation), even that would be gratifying to us. Those who engaged in contests of words should be fought against with words. Those that left the ranks should never be slain.[7] A car-warrior should have a car-warrior for his antagonist; he on the neck of an elephant should have a similar combatant for his foe; a horse should be met by a horse, and a foot-soldier, O Bharata; should be met by a foot-soldier. Guided by considerations of fitness, willingness, daring and might, one should strike another, giving notice. No one should strike another that is unprepared[8] or panic-struck. One engaged with another, one seeking quarter, one retreating, one whose weapon is rendered unfit, uncased in mail, should never be struck. Car-drivers, animals (yoked to cars or carrying weapons) men engaged in the transport of weapons,[9] players on drums and blowers of conches should never be struck. Having made these covenants, the Kurus, and the Pandavas, and the Somakas wondered much, gazing at each other. And having stationed (their forces thus), those bulls among men, those high-souled ones, with their troops, became glad at heart, their joy being reflected on their countenances."

SECTION II

Vaisampayana said,--"Seeing then the two armies (standing) on the east and the west for the fierce battle that was impending, the holy Rishi Vyasa, the son of Satyavati, that foremost of all persons acquainted with the Vedas, that grandsire of the Bharatas, conversant with the past, the present, and the future, and beholding everything as if it were present before his eyes, said these words in private unto the royal son of Vichitravirya who was then distressed and giving way to sorrow, reflecting on the evil policy of his sons.

"Vyasa said,--'O king, thy sons and the other monarchs have their hour arrived.[10] Mustered in battle they will kill one another. O Bharata, their hour having come, they will all perish. Bearing in mind the changes brought on by time, do not yield thy heart to grief. O king, if thou wish to see them (fighting) in battle, I will, O son, grant thee vision. Behold the battle."

"Dhritarashtra said,--'O best of regenerate Rishi, I like not to behold the slaughter of kinsmen. I shall, however, through thy potency hear of this battle minutely."

Vaisampayana continued.--"Upon his not wishing to see the battle but wishing to hear of it, Vyasa, that lord of boons, gave a boon to Sanjaya. (And addressing Dhritarashtra he said),--'This Sanjaya, O king, will describe the battle to thee. Nothing in the whole battle will be beyond this one's eyes.' Endued, O king with celestial vision, Sanjaya will narrate the battle to thee. He will have knowledge of everything. Manifest or concealed, (happening) by day or by night, even that which is thought of in the mind, Sanjaya shall know everything. Weapons will not cut him and exertion will not fatigue him. This son of Gavalgani will come out of the battle with life. As regards myself, O bull of Bharata's race, the fame of these Kurus, as also of all the Pandavas, I will spread. Do not grieve. This is destiny, O tiger among men. It behoveth thee not to give way to grief. It is not capable of being prevented. As regards victory, it is there where righteousness is.'"

Vaisampayana continued,--"That highly-blessed and holy grandsire of the Kurus, having said so, once more addressed Dhritarashtra and said,--'Great will the slaughter be, O monarch, in this battle. I see here also (numerous) omens indicative of terror. Hawks and vultures, and crows and herons, together with cranes, are alighting on the tops of trees and gathering in flocks. These birds, delighted at the prospect of battle, are looking down (on the field) before them. Carnivorous beasts will feed on the flesh of elephants and steeds. Fierce herons, foreboding terror, and uttering merciless cries, are wheeling across the centre towards the southern region. In both the twilights, prior and posterior, I daily behold, O Bharata, the sun during his rising and setting to be covered by headless trunks. Tri-coloured clouds with their extremities white and red and necks black, charged with lightning, and resembling maces (in figure) envelope the sun in both twilights. I have seen the sun, the moon, and the stars to be all blazing. No difference in their aspect is to be noted in the evening. I have seen this all day and all night. All this forbodes fear. On even the fifteenth night of the lighted-fortnight in (the month of) Kartika, the moon, divested of splendour, became invisible, or of the hue of fire, the firmament being of the hue of the lotus. Many heroic lords of earth, kings and princes, endued with great bravery and possessed of arms resembling maces, will be slain and sleep lying down on the earth. Daily I notice in the sky during night time the fierce cries of battling boars and cats.[11] The images of gods and goddesses sometimes laugh, sometimes tremble, and sometimes again these vomit blood through their mouths and sometimes they sweat and sometimes fall down. O monarch! drums, without being beaten, give sounds, and the great cars of Kshatriyas move without (being drawn by) animals yoked to them. Kokilas, wood-peckers, jaws, water-cocks, parrots, crows, and peacocks, utter terrible cries. Here and there, cavalry soldiers, cased in mail, armed with weapons, send forth fierce shouts. At sun-rise flights of insects, by hundreds are seen. In both twilights, the cardinal quarters seem to be ablaze, and the clouds, O Bharata, shower dust and flesh. She, O king, who is celebrated over the three worlds and is applauded by the righteous, even that (constellation) Arundhati keepeth (her lord) Vasistha on her back. The planet Sani also, O king, appeareth afflicting (the constellation) Rohini. The sign of the deer in the Moon hath deviated from its usual position. A great terror is indicated. Even though the sky is cloudless, a terrible roar is heard there. The animals are all weeping and their tears are falling fast.'"

SECTION III

"Vyasa said,--'Asses are taking births in kine. Some are having sexual pleasure with mothers. The trees in the forests are exhibiting unseasonable flowers and fruits. Women quick with child, and even those that are not so, are giving birth to monsters. Carnivorous beasts, mingling with (carnivorous) birds, are feeding together. Ill-omened beasts, some having three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some having fierce teeth, are being born, and with mouths wide open are uttering unholy cries. Horses with three legs, furnished with crests, having four teeth, and endued with horns, are also being born. O king! in thy city is also seen that the wives of many utterers of Brahma are bringing forth Garudas and peacocks. The mare is bringing forth the cow-calf and the bitch is bringing forth, O king, jackals and cocks, and antelopes and parrots are all uttering inauspicious cries.[12] Certain women are bringing forth four or five daughters (at a time), and these as soon as they are born, dance and sing and laugh. The members of the lowest orders are laughing and dancing and singing, and thus indicating direful consequences. Infants, as if urged by death, are drawing armed images, and are running against one another, armed with clubs, and desirous of battle are also breaking down the towns (they erect in sport). Lotuses of different kinds and lilies are growing on trees. Strong winds are blowing fiercely and the dust ceaseth not. The earth is frequently trembling, and Rahu approacheth towards the sun. The white planet (Ketu) stayeth, having passed beyond the constellation Chitra. All this particularly bodeth the destruction of the Kurus. A fierce comet riseth, afflicting the constellation Pusya. This great planet will cause frightful mischief to both the armies. Mars wheeleth towards Magha and Vrihaspati (Jupiter) towards Sravana. The Sun's offspring (Sani) approaching towards the constellation Bhaga, afflicteth it. The planet Sukra, ascending towards Purva Bhadra, shineth brilliantly, and wheeling towards the Uttara Bhadra, looketh towards it, having effected a junction (with a smaller planet). The white planet (Ketu), blazing up like fire mixed with smoke, stayeth, having attacked the bright constellation Jeshtha that is sacred to Indra. The constellation Dhruva, blazing fiercely, wheeleth towards the right. Both the Moon and the Sun are afflicting Rohini. The fierce planet (Rahu) hath taken up its position between the constellations Chitra and Swati.[13] The red-bodied (Mars) possessed of the effulgence of fire, wheeling circuitously, stayeth in a line with the constellation Sravana over-ridden by Vrihaspati. The earth that produceth particular crops at particular seasons is now covered with the crops of every season.[14] Every barley-stalk is graced with five ears, and every paddy-stalk with a hundred. They that are the best of creatures in the worlds and upon whom depends the universe, viz., kine, when milked after the calves have their suck, yield only blood. Radiant rays of light emanate from bows, and swords blaze forth brilliantly. It is evident that the weapons behold (before them) the battle, as if it were already arrived. The hue of weapons and the water, as also of coats of mail and standards, is like that of fire. A great slaughter will take place. In this battle,[15] O Bharata, of the Kurus with the Pandavas, the earth, O monarch, will be a river of blood with the standards (of warriors) as its rafts. Animals and birds on all sides, with mouths blazing like fire, uttering fierce cries, and displaying these evil omens, are foreboding terrible consequences. A (fierce) bird with but one wing, one eye, and one leg, hovering over the sky in the night, screameth frightfully in wrath, as if for making the hearers vomit blood? It seemeth, O great king, that all weapons are now blazing with radiance. The effulgence of the constellation known by the name of the seven high-souled Rishis, hath been dimmed. Those two blazing planets, viz., Vrihaspati and Sani, having approached the constellation called Visakha, have become stationary there for a whole year. Three lunations twice meeting together in course of the same lunar fortnight, the duration of the latter is shortened by two days.[16] On the thirteenth day therefore, from the first lunation, according as it is the day of the full moon or the new moon, the moon and the sun are afflicted by Rahu. Such strange eclipses, both lunar and solar, forebode a great slaughter.[17] All the quarters of the earth, being overwhelmed by showers of dust, look inauspicious. Fierce clouds, portentous of danger, drop bloody showers during the night. Rahu of fierce deeds is also, O monarch, afflicting the constellation Kirtika. Rough winds, portending fierce danger, are constantly blowing. All these beget a war characterised by many sad incidents.[18] The constellations are divided into three classes. Upon one or another of each class, a planet of evil omen has shed its influence, foreboding terrible dangers.[19] A lunar fortnight had hitherto consisted of fourteen days, or fifteen days (as usual), or sixteen days. This, however, I never knew that the day of new-moon would be on the thirteenth day from the first lunation, or the day of full-moon on the thirteenth day from the same. And yet in course of the same month both the Moon and the Sun have undergone eclipses on the thirteenth days from the day of the first lunation.[20] The Sun and the Moon therefore, by undergoing eclipses on unusual days,[21] will cause a great slaughter of the creatures of the earth. Indeed, Rakshasas, though drinking blood by mouthful, will yet not be satiated. The great rivers are flowing in opposite directions. The waters of rivers have become bloody. The wells, foaming up, are bellowing like bulls.[22] Meteors, effulgent like Indra's thunder-bolt, fall with loud hisses.[23] When this night passeth away, evil consequences will overtake you. People, for meeting together, coming out of their houses with lighted brands, have still to encounter a thick gloom all round.[24] Great Rishis have said that in view of such circumstances the earth drinks the blood of thousands of kings. From the mountains of Kailasa and Mandara and Himavat thousands of explosions are heard and thousands of summits are tumbling down. In consequence of the Earth's trembling, each of the four oceans having swelled greatly, seems ready to transgress its continents for afflicting the Earth.[25] Fierce winds charged with pointed pebbles are blowing, crushing mighty trees. In villages and towns trees, ordinary and sacred, are falling down, crushed by mighty winds and struck by lightning. The (sacrificial) fire, when Brahmanas pour libations on it, becomes blue, or red, or yellow. Its flames bend towards the left, yielding a bad scent, accompanied by loud reports. Touch, smell, and taste have, O monarch, become what they were not. The standards (of warriors), repeatedly trembling are emitting smoke. Drums and cymbals are throwing off showers of coal-dust. And from the tops of tall trees all around, crows, wheeling in circles from the left, are uttering fierce cries. All of them again are uttering frightful cries of pakka, pakka and are perching upon the tops of standards for the destruction of the kings. Vicious elephants, trembling all over, are running hither and thither, urinating and ejecting excreta. The horses are all melancholy, while the elephants are resorting to the water. Hearing all this, let that be done which is suitable, so that, O Bharata, the world may not be depopulated.'"

Vaisampayana continued,--"Hearing these words of his father, Dhritarashtra said,--'I think all this hath been ordained of old. A great slaughter of human beings will take place. If the kings die in battle observing the duties of the Kshatriya order, they will then, attaining to the regions reserved for heroes, obtain only happiness. These tigers among men, casting away their lives in great battle, will win fame in this and great bliss for ever in the next world.'

Vaisampayana continued,--"O best of kings, thus addressed by his son Dhritarashtra, that prince of poets, the Muni (Vyasa) concentrated his mind in supreme Yoga. Having contemplated for only a short space of time, Vyasa once more said,--'Without doubt, O king of kings, it is Time that destroyeth the universe. It is Time also that createth the worlds. There is nothing here that is eternal. Show the path of righteousness to the Kurus, to thy kinsmen, relatives, and friends. Thou art competent to restrain them. The slaughter of kinsmen hath been said to be sinful. Do not do that which is disagreeable to me. O king, Death himself hath been born in the shape of thy son. Slaughter is never applauded in the Vedas. It can never be beneficial. The usages of one's race are as one's own body. Those usages slay him that destroyeth them. For the destruction of this race and of those kings of the earth it is Time that maketh thee deviate into the wrong path like one in distress, although thou art competent (to walk along the path of righteousness). O king, in the shape of thy kingdom hath calamity come to thee. Thy virtue is sustaining a very great diminution.[26] Show what righteousness is unto thy sons. O thou that art invincible, of what value is that kingdom to thee which bringeth sin to thee? Take care of thy good name, thy virtue, and thy fame. Thou wilt then win heaven. Let the Pandavas have their kingdom, and let the Kauravas have peace."

"While that best of Brahmanas was saying these words in a sorrowful tone, Dhritarashtra, the son of Ambika, accomplished in speech, once more addressed him, saying.---'My knowledge of life and death is similar to thine. The truth is known to me as regards these. Man, however, in what concerns his own interests, is deprived of judgment. O sire, know me to be one who is an ordinary person. Of immeasurable power thou art. I pray thee to extend thine towards us. Of soul under complete control, thou art our refuge and instructor. My sons are not obedient to me, O great Rishi. My understanding too is not inclined to commit sin.[27] Thou art the cause of the fame, the achievements, and the inclination for virtue, of the Bharatas. Thou art the reverend grandsire of both the Kurus and the Pandavas.'

"Vyasa said,--'O royal son of Vichitravirya, tell me freely what is in thy mind. I will remove thy doubts."

"Dhritarashtra said,--'O holy one, I desire to hear from thee of all those indications that happen unto those that become victorious in battle."

"Vyasa said,--'The (sacred) fire assumes a cheerful radiance. Its light ascends upwards. Its flame bends towards the right. It blazes up without being smoky. The libations poured on it yield a fragrant scent. It is said that these are the indications of future success. The conches and cymbals yield sounds that are deep and loud. The Sun as well as the Moon gives pure rays. It is said that these are the indications of future success. Crows, whether stationary or on their wings, utter cries that are agreeable. They again that are behind, urge the warriors to advance; while they that are ahead, forbid all advance.[28] Where vultures, swans, parrots, cranes, and wood-peckers utter delightful cries, and wheel towards the right, the Brahmanas say that their victory in battle is certain. They whose divisions, in consequence of ornaments, coats of mail, and standards, or the melodious neigh of their steeds, become resplendent and incapable of being gazed at, always conquer their foes. They who utter cheerful shouts, those warriors, O Bharata, whose energies are not damped and whose garlands do not fade, always cross the ocean of battle. They who utter cheerful shouts having penetrated into the divisions of the foe, who utter even kind words,[29] to the enemy, and who, before striking, forewarn the foe, win victory. The objects of hearing, vision, taste, touch, and smell, without undergoing any change for the worse, become auspicious. This also is another indication of a victorious army, viz., there is joy among the combatants at all time. This also is another indication of success, viz. the winds that blow, the clouds, and the birds, all become favourable; while the clouds (so favourable) and the rain-bows drop beneficial showers. These, O king, are the indications of armies to be crowned with victory, while O monarch, all these become otherwise in the case of those that are about to be destroyed. Whether the army be small or large, cheerfulness, as an attribute of the combatants, is said to be a certain indication of victory. One soldier, struck with panic, can cause even a large army to take fright and fly. And when an army, struck with panic, takes to flight, it causes even heroic warriors to take fright. If a large army is once broken and put to rout, it cannot like a herd of deer disordered in fright or a mighty current of water be easily checked. If a large army is once routed, it is incapable of being rallied; on the other hand, beholding it broken, even those well-skilled in battle, O Bharata, become heartless. Beholding soldiers struck with fear and flying, the panic spreads in other directions, and soon, O king, the whole army is broken and flies in all directions. And when an army is routed, even brave leaders, O king, at the head of large divisions consisting of the four kinds of forces, are incapable of rallying them. An intelligent man, always exerting himself with activity, should strive (to win success) by the aid of means. It is said that that success which is won by negotiation and other means is the very best. That which is achieved by producing disunion (among the foe) is indifferent. While that success, O king, which is won by battle, is the worst. In battle are many evils, the initial one, as it is said, being slaughter. Even fifty brave men who know one another, who are underpressed, who are free from family ties, and who are firmly resolved, can crush a large army. Even five, six, seven men, who are unretreating, win victory. Vinata's son Garuda, O Bharata, beholding even a large concourse of birds, asketh not the aid of many followers (to vanquish them). The strength in number, therefore of an army is not always the cause of victory. Victory is uncertain. It depends on chance. Even they that become victorious have to sustain loss.'"

SECTION IV

Vaisampayana said,--"Having said these words unto Dhritarashtra, Vyasa took his departure. And Dhritarashtra also, having heard those words, began to reflect in silence. And having reflected for only a short space of time, he began to sigh repeatedly. And, soon, O bull of Bharata's race, the king asked Sanjaya of soul worthy of praise,--saying,--'O Sanjaya, these kings, these lords of earth, so brave and taking delight in battle, are for smiting one another with weapons of diverse kinds, being prepared to lay down their very lives for the sake of earth. Incapable of being restrained, they are, indeed, smiting one another for increasing the population of Yama's domain. Desirous of prosperity connected with the possession of earth they are incapable of bearing one another. I, therefore, think that earth must be possessed of many attributes. Tell me all these, O Sanjaya, Many thousands, many millions, many tens of millions, many hundreds of millions, heroic men have come together at Kurujangala. I desire to hear, O Sanjaya, with accurate details, about the situation and dimensions of those countries and cities from which they have come. Through the potency of that regenerate Rishi Vyasa of immeasurable energy, thou art endued with the lamp of celestial perception and the eye of knowledge.

"Sanjaya said,--'O thou of great wisdom, I will recount to thee the merits of earth according to my knowledge. Behold them with thy eye of wisdom. I bow to thee, O bull of Bharata's race. Creatures in this world are of two kinds, mobile and immobile. Mobile creatures are of three kinds according to their birth, viz., oviparous, viviparous, and those engendered by heat and damp. Of mobile creatures, O king, the foremost are certainly those called viviparous. Of viviparous creatures the foremost are men and animals. Animals, O king, of diverse forms, are of fourteen species. Seven have their abodes in the woods, and seven of these are domestic. Lions, tigers, boars, buffaloes, and elephants as also bears and apes, are, O king, regarded as wild. Kine, goats, sheep, men, horses, mules, and asses,--these seven amongst animals are reckoned as domestic by the learned. These fourteen, O king, complete the tale of domestic and wild animals, mentioned, O lord of earth, in the Vedas, and on which the sacrifices rest. Of creatures that are domestic, men are foremost, while lions are the foremost of those that have their abode in the woods. All creatures support their life by living upon one another. Vegetables are said to be immobile, and they are of four species viz., trees, shrubs, creepers, creeping plants existing for only a year, and all stemless plants of the grass species.[30] Of mobile and immobile creatures, there are thus one less twenty; and as regards their universal constituents, there are five. Twenty-four in all, these are described as Gayatri (Brahma) as is well-known to all.[31] He who knows these truly to be the sacred Gayatri possessed of every virtue, is not liable, O best of the Bharatas, to destruction in this world. Everything springeth from the earth and everything, when destroyed, mergeth into the Earth. The Earth is the stay and refuge of all creatures, and the Earth is eternal. He that hath the Earth, hath the entire universe with its mobile and immobile population. It is for this that longing for (the possession of the) Earth, kings slay one another.'"

SECTION V

"Dhritarashtra said,--'The names of rivers and mountains, O Sanjaya, as also of provinces, and all other things resting on the earth, and their dimensions, O thou that are acquainted with the measures of things of the earth in its entirety and the forests, O Sanjaya, recount to me in detail.'

"Sanjaya said,--'O great king, all things in the universe, in consequence of the presence (in them) of the five elements, have been said to be equal by the wise. These elements, are space, air, fire, water, and earth. Their (respective) attributes are sound, touch, vision, taste, and scent. Every one of these elements possesses (in addition to what is especially its own) the attribute or attributes of that or those coming before it. The earth, therefore, is the foremost of them all, possessing as it does the attributes of all the other four, besides what is specially its own, as said by Rishis acquainted with truth.[32] There are four attributes, O king, in water. Scent does not exist in it. Fire has three attributes viz., sound, touch, and vision. Sound and touch belong to air, while space has sound alone. These five attributes, O king, exist (in this way) in the five principal elements depending on which all creatures in the universe exist. They exist separately and independently when there is homogeneity in the universe.[33] When, however, these do not exist in their natural state but with one another, then creatures spring into life, furnished with bodies. This is never otherwise. The elements are destroyed, in the order of the one succeeding, merging into the one that proceeds; and they spring also into existence, one arising from the one before it.[34] All of these are immeasurable, their forms being Brahma itself. In the universe are seen creatures consisting of the five elements. Men endeavour to ascertain their proportions by exercising their reason. Those matters, however, that are inconceivable, should never be sought to be solved by reason. That which is above (human) nature is an indication of the inconceivable.

"'O son of Kuru's race, I will, however, describe to thee the island called Sudarsana. This island, O king, is circular and of the form of a wheel. It is covered with rivers and other pieces of water and with mountains looking like masses of clouds, and with cities and many delightful provinces. It is also full of trees furnished with flowers and fruits, and with crops of diverse kinds and other wealth. And it is surrounded on all sides with the salt ocean. As a person can see his own face in a mirror, even so is the island called Sudarsana seen in the lunar disc. Two of its parts seem to be a peepul tree, while two others look like a large hare. It is surrounded on all sides with an assemblage of every kind of deciduous plants. Besides these portions, the rest is all water. What remains I will describe to thee shortly. The rest I will speak of afterwards. Listen now to this that I describe in brief.[35]"

SECTION VI

"Dhritarashtra said.---"Thou art intelligent, O Sanjaya, and acquainted with the truth (about everything). Thou hast duly given a description of the island in brief. Tell us now of the island in detail. Tell us now of the dimension of the expanse of land that lies in the portion looking like a hare. Thou mayst then speak of the portion resembling peepul tree."

Vaisampayana said,--"Thus addressed by the king, Sanjaya began to say.

"Sanjaya said,--'Stretching from east to west, are these six mountains that are equal[36] and that extend from the eastern to the western ocean. They are Himavat, Hemakuta, that best of mountains called Nishadha, Nila abounding with stones of lapis lazuli, Sweta white as the moon, and the mountains called Sringavat composed of all kinds of metals.[37] These are the six mountains, O king, which are always the resorts of Siddhas and Charanas. The space lying between each of these measures a thousand Yojanas, and thereon are many delightful kingdoms. And these divisions are called Varshas, O Bharata. In all those kingdoms reside creatures of diverse species. This (the land where we are) is in the Varsha that is called after Bharata. Next to it (northwards) is the Varsha called after Himavat. The land that is beyond Hemakuta is called Harivarsha, South of the Nila range and on the north of the Nishadha is a mountain, O king, called Malyavat that stretches from east to west. Beyond Malyavat northwards is the mountain called Gandhamadana.[38] Between these two (viz., Malyavat and Gandhamadana) is a globular mountain called Meru made of gold. Effulgent as the morning sun, it is like fire without smoke.[39] It is eighty-four thousand Yojanas high, and, O king, its depth also is eighty-four Yojanas. It standeth bearing the worlds above, below and transversely. Besides Meru are situated, O lord, these four islands, viz., Bhadraswa, and Ketumala, and Jamvudwipa otherwise called Bharata, and Uttar-Kuru which is the abode of persons who have achieved the merit of righteousness. The bird Sumukha, the son of Suparna, beholding that all the birds on Meru were of golden plumage, reflected that he should leave that mountain inasmuch as there was no difference between the good, middling, and bad birds. The foremost of luminaries, the sun, always circumambulates Meru, as also the moon with (his) attendant constellation, and the Wind-god too. The mountain, O king, is endued with celestial fruits and flowers, and it is covered all over with mansions made of furnished gold. There, on that mountain, O king, the celestials, the Gandharvas, the Asuras, and the Rakshasas, accompanied by the tribes of Apsaras, always sport. There Brahman, and Rudra, and also Sakra the chief of the celestials, assembled together, performed diverse kinds of sacrifices with plentiful gifts. Tumvuru, and Narada and Viswavasu, and the Hahas and the Huhus, repairing thither, adored the foremost of the celestials with diverse hymns. The high-souled seven Rishis, and Kasyapa the lord of creatures, repair thither, blessed be thou, on every parva day.[40] Upon the summit of that mountain, Usanas, otherwise called the Poet, sporteth with the Daityas (his disciples).[41] The jewels and gems (that we see) and all the mountains abounding in precious stones are of Meru. Therefrom a fourth part is enjoyed by the holy Kuvera. Only a sixteenth part of that wealth he giveth unto men. On the northern side of Meru is a delightful and excellent forest of Karnikaras, covered with the flowers of every season,[42] and occupying a range of hills. There the illustrious Pasupati himself, the creator of all things, surrounded by his celestial attendants and accompanied by Uma, sporteth bearing a chain of Karnikara flowers (on his neck) reaching down to his feet, and blazing with radiance with his three eyes resembling three risen suns. Him Siddhas truthful in speech, of excellent vows and austere ascetic penances, can behold. Indeed, Maheswara is incapable of being seen by persons of wicked conduct. From the summit of that mountain, like a stream of milk, O ruler of men, the sacred and auspicious Ganga, otherwise called Bhagirathi, adored by the most righteous, of universal form and immeasurable and issuing out with terrific noise, falleth with impetuous force on the delightful lake of Chandramas.[43] Indeed that sacred lake, like an ocean, hath been formed by Ganga herself. (While leaping from the mountains), Ganga, incapable of being supported by even the mountains, was held for a hundred thousand years by the bearer of Pinaka on his head.[44] On the western side of Meru, O king, is Ketumala.[45] And there also is Jamvukhanda. Both are great seats of humanity, O king.[46] There, O Bharata, the measure of human life is ten thousand years. The men are all of a golden complexion, and the women are like Apsaras. And all the residents are without sickness, without sorrow, and always cheerful. The men born there are of the effulgence of melted gold. On the summits of Gandhamadana, Kuvera the lord of the Guhyakas, with many Rakshasas and accompanied by tribes of Apsaras, passeth his time in joy. Besides Gandhamadana there are many smaller mountains and hills. The measure of human life there is eleven thousand years. There, O king, the men are cheerful, and endued with great energy and great strength and the women are all of the complexion of the lotus and highly beautiful. Beyond Nila is (the Varsha called) Sweta, beyond Sweta is (the Varsha called) Hiranyaka. Beyond Hiranyaka is (the Varsha called) Airavata covered with provinces. The last Varsha in the (extreme) north and Bharata's Varsha in the (extreme) south are both, O king, of the form of a bow. These five Varshas (viz., Sweta, Hiranyaka, Elavrita, Harivarsha, and Haimavat-varsha) are in the middle, of which Elavrita exists in the very middle of all. Amongst these seven Varshas (the five already mentioned and Airavata and Bharata) that which is further north excels the one to its immediate south in respect of these attributes, viz., the period of life, stature, health, righteousness, pleasure, and profit. In these Varshas, O Bharata, creatures (though of diverse species) yet, live together. Thus, O king, is Earth covered with mountains. The huge mountains of Hemakuta are otherwise called Kailasa. There, O king, Vaisravana passeth his time in joy with his Guhyakas. Immediately to the north of Kailasa and near the mountains of Mainaka there is a huge and beautiful mountain called Manimaya endued with golden summits. Beside this mountain is a large, beautiful, crystal and delightful lake called Vindusaras with golden sands (on its beach). There king Bhagiratha, beholding Ganga (since) called after his own name, resided for many years. There may be seen innumerable sacrificial stakes made of gems, and Chaitya tree made of gold. It was there that he of a thousand eyes and great fame won (ascetic) success by performing sacrifices. There the Lord of all creatures, the eternal Creator of all the worlds, endued with supreme energy surrounded by his ghostly attendants, is adored. There Nara and Narayana, Brahman, and Manu, and Sthanu as the fifth, are (ever present). And there the celestial stream Ganga having three currents,[47] issuing out of the region of Brahman, first showed herself, and then dividing herself into seven streams, became Vaswokasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu as the seventh. The Supreme Lord hath (himself) made the arrangement with reference to that inconceivable and celestial stream. It is there that[48] sacrifices have been performed (by gods and Rishis) on a thousand occasions after the end of the Yuga (when creation begins). As regards the Saraswati, in some parts (of her course) she becometh visible and in some parts not so. This celestial sevenfold Ganga is widely known over the three worlds. Rakshasas reside on Himavat, Guhyakas on Hemakuta, and serpents and Nagas on Nishadha, and ascetics on Gokarna. The Sweta mountains are said to be the abode of the celestial and the Asuras. The Gandharvas always reside on Nishadhas, and the regenerate Rishis on Nila. The mountains of Sringavat also are regarded as the resort of the celestials.

"'These then, O great king, are the seven Varshas of the world as they are divided. Diverse creatures, mobile[49] and immobile, are placed in them all. Diverse kinds of prosperity, both providential and human, are noticeable in them. They are incapable of being counted. Those desirous, however, of their own good believe (all this), I have now told thee of that delightful region (of land) of the form of a hare about which thou hadst asked me. At the extremities of that region are the two Varshas, viz., one on the north and the other on the south. Those two also have now been told to thee. Then again the two islands Naga-dwipa and

Kasyapa-dwipa are the two ears of this region of the form of a hare. The beautiful mountains of Maleya, O king, having rocks like plates of copper, form another (prominent) part of Jamvudwipa that having its shape resembling a hare.'"

SECTION VII

"Dhritarashtra said,--'Tell me, O Sanjaya, thou of great intelligence, of the regions to the north and the east side of Meru, as also of the mountains of Malyavat, in detail.[50]

"Sanjaya said,--'On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems.[51] All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials.[52] All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women resemble Apsaras in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equally. Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love, O monarch, like a couple of chakrabakas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bharunda, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly.

"I will now describe to thee the eastern side of Meru duly. Of all the regions there, the foremost, O king, is called Bhadraswa, where there is a large forest of Bhadra-salas, as also a huge tree called Kalamra. This Kalamra, O king, is always graced with fruits and flowers. That tree again is a Yojana in height and is adored by Siddhas[53] and the Charanas. The men there are all of a white complexion, endued with great energy, and possessed of great strength. The women are of the complexion of lilies, very beautiful, and agreeable to sight. Possessed of radiance of the moon,[54] and white as the moon, their faces are as the full-moon. Their bodies again are as cool as the rays of the moon and they are all accomplished in singing and dancing. The period of human life there, O bull of the Bharata's race, is ten thousand years. Drinking the juice of the Kalamra they continue youthful for ever. On the south of Nila and the north of Nishadha, there is a huge Jamvu tree that is eternal. Adored by the Siddhas and Charanas, that sacred tree granteth every wish. After the name of that tree this division hath ever been called Jamvudwipa. O bull of Bharata race, a thousand and a hundred Yojanas is the height of that prince of trees, which touches the very heavens, O king of men. Two thousand and five hundred cubits measure the circumference of a fruit of that tree which bursts when ripe. In falling upon the earth these fruits make a loud noise, and then pour out, O king, a silvery juice on the ground. That juice of the Jamvu, becoming, O king, a river, and passing circuitously round Meru, cometh to the (region of the) Northern Kurus. If the juice of that fruit is quaffed, it conduces to peace of mind. No thirst is felt ever after, O king. Decrepitude never weakens them. And there a species of gold called Jamvunada and used for celestial ornaments, very brilliant and like the complexion of Indragopoka insects, is produced. The men born there are of the complexion of the morning sun.

"'On the summit of Malyavat is always seen, O bull of Bharata's race, the fire called Samvataka which blazeth forth at the end of the Yuga for the destruction of the universe. On Malyavat's summit towards the east are many small mountains and Malyavat, O king, measures eleven thousand[55] Yojanas. The men born there are of the complexion of gold. And they are all fallen from the region of Brahman and are utterers of Brahma. They undergo the severest of ascetic austerities, and their vital seed is drawn up. For the protection of creatures they all enter the sun. Numbering sixty-six thousand, they proceed in advance of Aruna, surrounding the sun. Heated with the sun's rays for sixty-six thousand years, they then enter the lunar disc.'"

SECTION VIII

"Dhritarashtra said,--'Tell me truly, O Sanjaya, the names of all the Varshas, and of all the mountains, and also of all those that dwell on those mountains.

"Sanjaya said,--'On the south of Sweta and the north of Nishadha, is the Varsha, called Romanaka. The men that are born there are all of white complexion, of good parentage, and handsome features. And the men born there are also all without enemies. And they live, O king, for eleven thousand and five hundred years, being ever of cheerful hearts. On the south of Nishadha is the Varsha called Hiranmaya where is the river called Hiranwati. There, O king, liveth that foremost of birds named Garuda. And the people there, O monarch, are all followers of the Yakshas, wealthy, and of handsome features. And, O king, the men there are endued with great strength and have: cheerful hearts. And they live for twelve thousand and five hundred years., O king, which is the measure of their lives. The mountains of Sringavat,[56] O ruler of men, have three beautiful summits. One of these is made of jewels and gems, another is very wonderful, being made of all kinds of gems and adorned with palatial mansions. There the self-luminous lady named Sandili always liveth. On the north of Sringavat and up to the margin of the sea, O king, the Varsha called Airavat. And because this jewelled mountain is there, therefore is this Varsha superior to all. The sun giveth no heat there and men are not subject to decay. And the moon there, with the stars, becoming the only source of light, covereth (the firmament). Possessing the radiance and complexion of the lotus, and endued with eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes, and agreeable scent (emanating from their bodies), they go without food and have their senses under control. They are all fallen from the region of the celestials, and are all, O king, without sin of any kind. And they live, O monarch, for thirteen thousand years, that being. O best of the Bharatas, the measure of their lives. And so on the north of the milky ocean, the Lord Hari of unlimited puissance dwelleth on his car made of gold. That vehicle is endued with eight wheels, with numerous supernatural creatures stationed on it, and having the speed of the mind. And its complexion is that of fire, and it is endued with mighty energy and adorned with Jamvunada gold. He is the Lord of all creatures, and is possessed, O bull of Bharata's race, of every kind of prosperity. In him the universe merges (when dissolution comes), and from him it again emanates (when the creative desire seizes him). He is the actor, and it is He that makes all others act. He, O monarch, is earth, water, space, air, and fire. He is Sacrifice's self unto all creatures, and fire is His mouth."

Vaisampayana continued,--"The high-souled king Dhritarashtra, thus addressed by Sanjaya, became, O monarch, absorbed in meditation about his sons. Endued with great energy, he then, having reflected, said these words: 'Without doubt, O Suta's son, it is Time that destroyeth the universe. And it is Time that again createth everything. Nothing here is eternal. It is Nara and Narayana, endued with omniscience, that destroyeth all creatures.[57] The gods speak of him as Vaikuntha (of immeasurable puissance), while men call him Vishnu (one that pervadeth the Universe)!'"

SECTION IX

"Dhritarashtra said,--'Tell me truly (O Sanjaya) of this Varsha that is called after Bharata, where this senseless force hath been collected, in respect of which this my son Duryodhana hath been so very covetous, which the sons of Pandu also are desirous of obtaining, and in which my mind too sinketh. O, tell me this, for thou art, in my judgment endued with intelligence.

"Sanjaya said,--'Listen to me, O king The sons of Pandu are not covetous about this country. On the other hand, it is Duryodhana that is covetous, and Sakuni the son of Suvala, as also many other Kshatriyas who are rulers of the provinces, who being covetous of this country are not able to bear one another. I will now will thee, O thou of Bharata's race, of the tract of land known by Bharata's name. This land is the beloved one of Indra, and, O thou of Bharata's race, this land, O monarch, that is called after Bharata, is also the beloved land of Manu, the son of Vivaswat, of Prithu, of Vainya, of the high-souled Ikshwaku, of Yayati, of Amvarisha, of Mandhatri, of Nahusha, of Muchukunda, of Sivi the son of Usinara, of Rishava, of Ila, of king Nriga, of Kusika, O invincible one, of the high-souled Gadhi, of Somaka, O irrepressible one, and of Dilipa, and also, O monarch, of many other mighty Kshatriyas. I will now, O chastiser of foes, describe to thee that country as I have heard of it. Listen to me, O king, as I speak of what thou hast asked me. Mahendra, Malaya, Sahya, Suktimat, Rakshavat, Vindhya, and Paripatra,--these seven are the Kala-mountains[58] (of Bharatvarsha). Besides these, O king, there are thousands of mountains that are unknown, of hard make, huge, and having excellent valleys. Besides these there are many other smaller mountains inhabited by barbarous tribes. Aryans and Mlecchas, O Kauravya, and many races, O lord, mixed of the two elements, drink the waters of the following rivers, viz., magnificent Ganga, Sindhu, and Saraswati; of Godavari, and Narmada, and the large river called Yamuna; of Dhrishadwati, and Vipapa, and Vipasa and Sthulavaluka; of the river Vetravati, and that other one called Krishna-vena; of Iravati, and Vitasta, and Payosyini, and Devika; of Vedasmrita and Vedavati, and Tridiva, and Ikshumalavi;[59] of Karishini, and Chitravaha, and the river called Chitrasena; of Gomati, and Dhutapada and the large river called Gandaki[60], of Kausiki, and Nischitra, and Kirtya, and Nichita, and Lohatarini;[61] of Rashasi and Satakumbha, and also Sarayu; of Charmanwati, and Vetravati,[62] and Hastisoma, and Disa; of the river called Saravati, and Venna, and Bhimarathi; of Kaveri, and Chuluka, and Vina, and Satavala; of Nivara, and Mahila, and Suprayoga, O king; of Pavitra, and Kundala, and Rajani, and Puramalini; of Purvabhirama, and Vira, and Bhima, and Oghavati; of Palasini, and Papahara, and Mahendra, and Patalavati, of Karishini, and Asikni, and the large river Kusachira: of Makari, and Pravara, and Mena, and Hema, and Dhritavati; of Puravati, and Anushna, and Saivya, and Kapi, O Bharata; of Sadanira, and Adhrishya, and the mighty stream Kusadhara; of Sadakanta, and Siva, and Viravati; of Vatsu, and Suvastu, and Kampana with Hiranwati; of Vara, and the mighty river Panchami, of Rathachitra, and Jyotiratha, and Viswamitra, and Kapinjala; of Upendra, and Vahula, and Kuchira, and Madhuvahini: of Vinadi, and Pinjala, and Vena, and the great river Pungavena; of Vidisa and Krishna-vena, and Tamra, and Kapila, of Salu, and Suvama, the Vedaswa, and the mighty river Harisrava; of Sighra, and Pischala, and the river Bharadwaji, of the river Kausiki, and Sona, and Chandrama; of Durgamantrasila, and Brahma-vodhya, and Vrihadvati; of Yaksha, and Rohi, and Yamvunadi; of Sunasa and Tamasa, and Dasi, and Vasa, and Varuna, and Asi; of Nila, and Dhrimati, and the mighty river Parnasa; of Pomasi, and Vrishabha, and Brahma-meddhya, and Vrihaddhani. These and many other large rivers, O king, such as Sadonirmaya and Krishna, and Mandaga, and Mandavahini; and Mahagouri, and Durga, O Bharata; and Chitropala. Chitraratha, and Manjula, and Vahini; and Mandakini, and Vaitarani, and Kosa, and Mahanadi; and Suktimati, and Ananga, and Pushpaveni, and Utpalavati; and Lohitya, Karatoya, and Vrishasabhya; and Kumari, and Rishikullya and Marisha, and Saraswati; and Mandakini, and Supunya, Sarvasanga, O Bharata, are all mothers of the universe and productive of great merit. Besides these, there are rivers, by hundreds and thousands, that are not known (by names), I have now recounted to thee, O king, all the rivers as far as I remember.

"After this, listen to the names of the provinces as I mention them. They are the Kuru-Panchalas, the Salwas, the Madreyas, the Jangalas, the Surasena, the Kalingas, the Vodhas, the Malas, the Matsyas, the Sauvalyas, the Kuntalas, the Kasi-kosalas, the Chedis, the Karushas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Mekalas, the Utkalas; the Panchalas, the Kausijas, the Nikarprishthas, Dhurandharas; the Sodhas, the Madrabhujingas, the Kasis, and the further-Kasis; the Jatharas, the Kukuras, O Bharata; the Kuntis, the Avantis, and the further-Kuntis; the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas; the Aswakas, the Pansurashtras, the Goparashtras, and the Karityas; the Adhirjayas, the Kuladyas, the Mallarashtras, the Keralas, the Varatrasyas, the Apavahas, the Chakras, the Vakratapas, the Sakas; the Videhas, the Magadhas, the Swakshas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakrillomans; the Mallas, the Suddellas, the Pranradas, the Mahikas, the Sasikas; the Valhikas, the Vatadhanas, the Abhiras, the Kalajoshakas; the Aparantas, the Parantas, the Pahnabhas, the Charmamandalas; the Atavisikharas, the Mahabhutas, O sire; the Upavrittas, the Anupavrittas, the Surashatras, Kekayas; the Kutas, the Maheyas, the Kakshas, the Samudranishkutas; the Andhras, and, O king, many hilly tribes, and many tribes residing on lands laying at the foot of the hills, and the Angamalajas, and the Manavanjakas; the Pravisheyas, and the Bhargavas, O king; the Pundras, the Bhargas, the Kiratas, the Sudeshnas, and the Yamunas, the Sakas, the Nishadhas, the Anartas, the Nairitas, the Durgalas, the Pratimasyas, the Kuntalas, and the Kusalas; the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Samiras, the Madhumattas, the Sukandakas; the Kasmiras, the Sindhusauviras, the Gandharvas, and the Darsakas; the Abhisaras, the Utulas, the Saivalas, and the Valhikas; the Darvis, the Vanavadarvas, the Vatagas, the Amarathas, and the Uragas; the Vahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas; the Vadhras, the Karishakas, the Kalindas, and the Upatyakas; the Vatayanas, the Romanas, and the Kusavindas; the Kacchas, the Gopalkacchas, the Kuruvarnakas; the Kiratas, the Varvasas, the Siddhas, the Vaidehas, and the Tamraliptas; the Aundras, the Paundras, the Saisikatas, and the Parvatiyas, O sire.

"'There are other kingdoms, O bull of Bharata's race, in the south. They are the Dravidas, the Keralas, the Prachyas, the Mushikas, and the Vanavashikas; the Karanatakas, the Mahishakas, the Vikalpas, and also the Mushakas; the Jhillikas, the Kuntalas, the Saunridas, and the Nalakananas; the Kankutakas, the Cholas, and the Malavayakas; the Samangas, the Kanakas, the Kukkuras, and the Angara-marishas; the Samangas, the Karakas, the Kukuras, the Angaras, the Marishas: the Dhwajinis, the Utsavas, the Sanketas, the Trigartas, and the Salwasena; the Vakas, the Kokarakas, the Pashtris, and the Lamavegavasas; the Vindhyachulakas, the Pulindas, and the Valkalas; the Malavas, the Vallavas, the further-Vallavas, the Kulindas, the Kalavas, the Kuntaukas, and the Karatas; the Mrishakas, the Tanavalas, the Saniyas; the Alidas, the Pasivatas, the Tanayas, and the Sulanyas; the Rishikas, the Vidarbhas, the Kakas, the Tanganas, and the further-Tanganas. Among the tribes of the north are the Mlecchas, and the Kruras, O best of the Bharatas; the Yavanas, the Chinas, the Kamvojas, the Darunas, and many Mleccha tribes; the Sukritvahas, the Kulatthas, the Hunas, and the Parasikas; the Ramanas, and the Dasamalikas. These countries are, besides, the abodes of many Kshatriya, Vaisya, and Sudra tribes. Then again there are the Sudra-abhiras, the Dardas, the Kasmiras, and the Pattis; the Khasiras; the Atreyas, the Bharadwajas, the Stanaposhikas, the Poshakas, the Kalingas, and diverse tribes of Kiratas; the Tomaras, the Hansamargas, and the Karamanjakas. These and other kingdoms are on the east and on the north. O lord, alluding to them briefly I have told thee all. Earth, if its resources are properly developed according to its qualities and prowess, is like an ever-yielding[63] cow, from which the three-fold fruits of virtue, profit and pleasure, may be milked. Brave kings conversant with virtue and profit have become covetous of Earth. Endued with activity, they would even cast away their lives in battle, from hunger of wealth. Earth is certainly the refuge of creatures endued with celestial bodies as also of creatures endued with human bodies.[64] Desirous of enjoying Earth, the kings, O chief of the Bharatas, have become like dogs that snatch meat from one another. Their ambition is unbounded, knowing no gratification.[65] It is for this that the Kurus and the Pandavas are striving for possession of Earth, by negotiation, disunion, gift, and battle, O Bharata. If Earth be well looked after, it becometh the father, mother, children, firmament and heaven, of all creatures, O bull among men.'"

SECTION X

"Dhritarashtra said,--'Tell me, O Sanjaya, of the period of life, the strength, the good and bad things, the future, past and present, of the residents, O Suta, of this Varsha of Bharata, and of the Himavat-varsha, as also of Hari-varsha, in detail."

"Sanjaya said,--'O bull of Bharata's race, four Yugas set in Bharata's Varsha, viz., Krita, Treta, Dwapara, and Kali. The Yuga that sets in first is Krita. O Lord; after the expiry of Krita comes Treta; after expiry of Treta comes Dwapara; and after that last of all, sets in Kali. Four thousand years, O best of the Kurus, are reckoned as the measure of life, O best of kings, in the Krita epoch. Three thousand years is the period in Treta, O ruler of men. At present in Dwapara, persons live on Earth for two thousand years. In Kali, however, O bull of Bharata's race, there is no fixed limit of life's measure, in so much that men die while in the womb, as also soon after birth. In the Krita age, O king, men are born and beget children, by hundreds and thousands, that are of great strength and great power, endued with the attribute of great wisdom, and possessed of wealth and handsome features. In that age are born and begotten Munis endued with wealth of asceticism, capable of great exertion, possessed of high souls, and virtuous, and truthful in speech. The Kshatriyas also, born in that age are of agreeable features, able-bodied, possessed of great energy, accomplished in the use of the bow, highly skilled in battle and exceedingly brave. In the Treta age, O king, all the Kshatriya kings were emperors ruling from sea to sea. In Treta are begotten brave Kshatriyas not subject to any one, endued with long lives, possessed of heroism, and wielding the bow in battle with great skill. When Dwapara sets in, O king, all the (four) orders born become capable of great exertion, endued with great energy, and desirous of conquering one another. The men born in Kali, O king, are endued with little energy, highly wrathful, covetous, and untruthful.

Jealousy, pride, anger, deception, malice and covetousness, O Bharata, are the attributes of creatures in the Kali age. The portion that remains, O king, of this the Dwapara age, is small, O ruler of men. The Varsha known as Haimavat is superior to Bharatavarsha, while Harivarsha is superior to Hainavatvarsha, in respect of all qualities.'

SECTION XI

(Bhumi Parva)

"Dhritarashtra said,--'Thou hast, O Sanjaya, duly described Jamvukhanda to me. Tell me now its dimensions and extent truly. Tell me also, O Sanjaya, of the extent of the ocean of Sakadwipa, and Kusadwipa, of Salmalidwipa and Kraunchadwipa, truly and without leaving anything and tell me also, O son of Gavalgani, of Rahu and Soma and Surya.'

"Sanjaya said,--'There are, O king, many islands, over which the Earth extended. I will describe to thee, however, only seven islands, and the moon, and the sun, and the planet (Rahu), also. The Jamvu mountain, O king, extends over full eighteen thousand and six hundred Yojanas. The extent of the salt ocean is said to be twice this. That ocean is covered with many kingdoms, and is adorned with gems and corals. It is, besides, decked with many mountains that are variegated with metals of diverse kinds. Thickly peopled by Siddhas and Charanas, the ocean is circular in form.

"I will now tell thee truly of Sakadwipa, O Bharata. Listen to me, O son of Kuru's race, as I describe it to thee duly. That island, O ruler of men, is of twice the extent of Jamvudwipa. And the ocean also, O great king, is of twice the extent of that island. Indeed, O best of the Bharatas, Sakadwipa is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men there never die. How can famine take place there? The people are all endued with forgiveness and great energy. I have now, O bull of Bharata's race, given thee duly a brief description of Sakadwipa. What else, O king, dost thou wish to hear?'"[66]

"Dhritarashtra said,--'Thou hast given me, O Sanjaya, a description of Sakadwipa in brief. O thou that art possessed of great wisdom, tell me now everything in detail truly.'

"Sanjaya said,--'In that island, O king, there are seven mountains that are decked with jewels and that are mines of gems, precious stones. There are many rivers also in that island. Listen to me as I recount their names. Everything there, O king, is excellent and delightful, The first of these mountains is called Meru. It is the abode of the gods, Rishis, and Gandharvas. The next mountain, O king, is called Malaya stretching towards the east. It is there that the clouds are generated and it is thence that they disperse on all sides. The next, O thou of Kuru's race, is the large mountain called Jaladhara.[67] Thence Indra daily taketh water of the best quality. It is from that water that we get showers in the season of rains, O ruler of men. Next cometh the high mountain called Raivataka, over which, in the firmament, hath been permanently placed the constellation called Revati. This arrangement hath been made by the Grandsire himself. On the north of this, O great king, is the large mountain called Syama. It hath the splendour of newly-risen clouds, is very high, beautiful and of bright body. And since the hue of those mountains is dark, the people residing there are all dark in complexion, O king.'

"Dhritarashtra said,--'A great doubt ariseth in my mind, O Sanjaya, from what thou hast said. Why, O Suta's son, would the people there be of dark complexion?'

"Sanjaya said,--'O great king, in all islands, O son of Kuru's race, men may be found that are fair, and those that are dark, and those also that are produced by a union of the fair and the dark races. But because the people there are all dark, therefore is that mountain called the Dark Mountain. After this, O chief of the Kurus, is the large mountain called Durgasaila. And then cometh the mountain called Kesari. The breezes that blow from that mountain are all charged with (odoriferous) effluvia. The measure of each of these mountains is double that of the one mentioned immediately before. O thou of Kuru's race, it hath been said by the wise that there are seven Varshas in that island. The Varsha of Meru is called Mahakasa; that of the water-giving (Malaya) is called Kumudottara. The Varsha of Jaladhara is called Sukumara: while that of Raivatak is called Kaumara; and of Syama, Manikanchana. The Varsha of Kesara is called Mandaki, and that called after the next mountain is called Mahapuman. In the midst of that island is a large tree called Saka. In height and breadth the measure of that tree is equal to that of the Jamvu tree in Jamvudwipa. And the people there always adore that tree. There in that island are, many delightful provinces where Siva is worshipped, and thither repair the Siddhas, the Charanas, and the celestials. The people there, O king, are virtuous, and all the four orders, O Bharata, are devoted to their respective occupation. No instance of theft can be seen there. Freed from decrepitude and death and gifted with long life, the people there, O king, grow like rivers during the season of rains. The rivers there are full of sacred water, and Ganga herself, distributed as she hath been into various currents, is there, Sukumari, and Kumari, and Seta, and Keveraka, and Mahanadi, O Kauravya, and the river Manijala, and Chakshus, and the river Vardhanika, O thou best of the Bharatas,--these and many other rivers by thousands and hundreds, all full of sacred water, are there, O perpetuator of Kuru's race, from which Vasava draweth water for showering it as rain. It is impossible to recount the names and lengths of rivers. All of them are foremost of rivers and sin-cleansing. As heard by all men there, in that island of Saka, are four sacred provinces. They are the Mrigas, the Masakas, the Manasas, and the Mandagas. The Mrigas for the most part are Brahmanas devoted to the occupations of their order. Amongst the Masakas are virtuous Kshatriyas granting (unto Brahmanas) every wish (entertained by them). The Manasas, O king, live by following the duties of the Vaisya order. Having every wish of theirs gratified, they are also brave and firmly devoted to virtue and profit. The Mandagas are all brave Sudras of virtuous behaviour. In these provinces, O monarch, there is no king, no punishment, no person that deserves to be punished. Conversant with the dictates of duty they are all engaged in the practice of their respective duties and protect one another. This much is capable of being said of the island called Saka. This much also should be listened to about that island endued with great energy."[68]

SECTION XII

"Sanjaya said, 'O Kauravya, that which is heard about the islands in the north, I will recount to thee, O Great king. Listen to me now. (Thither in the north) is the ocean whose waters are clarified butter. Then is the ocean whose waters are curds. Next cometh the ocean whose waters are wine, and then is another ocean of water. The islands, O king, are double in area of one another as they proceed further and further towards the north. And they are surrounded, O king, by these oceans.[69] In the island that is in the middle, there is a large mountain called Goura made of red arsenic; on the western island, O king, is the mountain Krishna that is the favourite (abode) of Narayana. There Kesava guardeth celestial gems (in profusion), and thence, inclined to grace, he bestoweth happiness on creatures. Along with the kingdoms there, O king, the (celestial) clump of Kusa grass in Kusadwipa, and the Salmali tree in the island of Salmalika, are adored. In the Krauncha island also, the mountain called Maha-krauncha that is a mine of all kinds of gems is, O king, always adored by all the four orders of men. (There), O monarch, is the mountain called Gomanta that is huge and consists of all kinds of metals, and whereon always resideth, mingling with those that have been emancipated, the puissant Narayana, otherwise called Hari, graced with prosperity and possessed of eyes like lotus leaves. In Kusadwipa, O king of kings, there is another mountain variegated with corals and called after the name of that island itself. This mountain is inaccessible and made of gold. Possessed of great splendour, O Kauravya, there is a third mountain there that is called Sumida. The sixth is called Harigiri. These are the six principal mountains. The intervening spaces between one another of these six mountains increaseth in the ratio of one to two as they proceed further and further towards the north. The first Varsha is called Audhido; the second is Venumandala; the third is called Suratha; the fourth is known by the name of Kamvala; the fifth Varsha is called Dhritimat; and the sixth is named Prabhakara; the seventh Varsha is called Kapila. These are the seven successive Varshas. In these, gods and Gandharvas, and other creatures of the universe, sport and take delight. In these Varshas the inhabitants never die. There, O king, are no robbers, nor any tribes of Mlecchas. All the residents are almost white in complexion, and very delicate, O king.

"'As regards the rest of the islands, O ruler of men, I will recount all that hath been heard by me. Listen, O monarch, with an attentive mind. In the Krauncha island, O great king, there is a large mountain called Krauncha. Next to Krauncha is Vamanaka; and next to Vamanaka is Andhakara. And next to Andhakara,[70] O king, is that excellent of mountains called Mainaka. After Mainaka, O monarch, is that best of mountains called Govinda; and after Govinda, O king, is the mountain called Nivida. O multiplier of thy race, the intervening spaces between one another of these mountains increaseth in the ratio of one to two. I will now tell thee the countries that lie there. Listen to me as I speak of them. The region near Krauncha is called Kusala; that near Vamanaka is Manonuga. The region next to Manonuga, O perpetuator of Kuru's race, is called Ushna. After Ushna is Pravaraka; and after Pravaraka is Andhakaraka. The country after Andhakaraka is named Munidesa. After Munidesa the region is called Dundubhiswana teeming with Siddhas and Charanas. The people are almost white in complexion, O king. All these countries, O monarch, are the habitations of gods and Gandharvas. In (the island of) Pushkara is a mountain called Pushkara that abounds with jewels and gems. There always dwelleth the divine Prajapati himself. Him all the gods and great Rishis always adore with gratifying words and worship reverently, O king. Diverse gems from Jamvudwipa are used there. In all these islands, O king, Brahmacharyya, truth, and self-control of the dwellers, as also their health and periods of life, are in the ratio of one to two as the islands are more and more remote (northwards). O king, the land in those islands, O Bharata, comprises but one country, for that is said to be one country in which one religion is met with. The Supreme Prajapati himself, upraising the rod of chastisement, always dwelleth there, protecting those islands. He, O monarch, is the king. He is their source of bliss. He is the father, and he is the grand-father. He it is, O best of men, that protecteth all creatures there, mobile or immobile. Cooked food, O Kauravya, cometh there of itself and the creatures eat it daily. O mighty-armed one. After these regions is seen a habitation of the name of Sama. It is of a starry-shape having four corners, and it hath, O king, thirty-three mandalas. There dwell, O Kauravya, four princely elephants adored by all.[71] They are, O best of the Bharatas, Vamana, and Airavata, and another, and also Supratika.[72] O king, with rent cheeks and mouth, I do not venture to calculate the proportions of these four elephants.[73] Their length, breadth and thickness have for ever remained unascertained. There in those regions, O king, winds blow irregularly from all directions.[74] These are seized by those elephants with the tips of their trunks which are of the complexion of the lotus and endued with great splendour and capable of drawing up everything in their way. And soon enough after seizing them they then always let them out. The winds, O king, thus let out by those respiring elephants, come over the Earth and in consequence thereof creatures draw breath and live.'

"Dhritarashtra said,--'Thou hast, O Sanjaya, told me everything about the first subject very elaborately. Thou hast also indicated the positions of the islands. 'Tell now, O Sanjaya, about what remains.'

"Sanjaya said,--'Indeed, O great king, the islands have all been described to thee. Listen now to what I truly say about the heavenly bodies and about Swarbhanu, O chief of the Kauravas, as regards its dimensions. It is heard, O king, that the planet Swarbhanu is globular. Its diameter is twelve thousand Yojanas, and its circumference, because it is very large, is forty-two thousand Yojanas, O sinless one,[75] as said by the learned of olden times. The diameter of the moon, O king, is stated to be eleven thousand Yojanas. Its circumference, O chief of the Kurus, is stated to be thirty-eight thousand nine hundred Yojanas of the illustrious planet of cool rays. It hath been heard that the diameter of the beneficent, fast going and light-giving Sun, O thou of Kuru's race, is ten thousand Yojanas, and his circumference, O king, is thirty-five thousand eight hundred miles, in consequence of his largeness, O sinless one. These are the dimensions reckoned here, O Bharata, of Arka. The planet Rahu, in consequence of his greater bulk, envelops both the Sun and the Moon in due times. I tell thee this in brief. With the eye of science, O great king, I have now told thee all that thou hadst asked. Let peace be thine. I have now told thee about the construction of the universe as indicated in the Shastras. Therefore, O Kauravya, pacify thy son Duryodhana.[76]'

"Having listened to this charming Bhumi Parva, O chief of the Bharatas, a Kshatriya becometh endued with prosperity, obtaineth fruition of all his desires, and winneth the approbation of the righteous.[77] The king who listeneth to this on days of the full-moon or the new-moon, carefully observing vows all the while, hath the period of his life, his fame and energy, all enhanced. His (deceased) sires and grandsires become gratified. Thou hast now heard of all the merits that flow from this Varsha of Bharata where we now are!'"

SECTION XIII

(Bhagavat-Gita Parva)

Vaisampayana said,--"Possessing a knowledge of the past, the present and the future, and seeing all things as if present before his eyes, the learned son of Gavalgana, O Bharata, coming quickly from the field of battle, and rushing with grief (into the court) represented unto Dhritarashtra who was plunged in thought that Bhishma the grandsire of the Bharatas had been slain."

"Sanjaya said,--'I am Sanjaya, O great king. I bow to thee, O bull of Bharata's race. Bhishma, the son of Santanu and the grandsire of the Bharatas, hath been slain. That foremost of all warriors, that grandsire of the Bharatas, hath been slain. That foremost of all warriors, that embodied energy of all bowmen, that grandsire of the Kurus lieth to-day on a bed of arrows. That Bhishma. O king, relying on whose energy thy son had been engaged in that match at dice, now lieth on the field of battle slain by Sikhandin. That mighty car-warrior who on a single car had vanquished in terrific combat at the city of Kasi all the kings of the Earth mustered together, he who had fearlessly fought in battle with Rama, the son of Jamadagni, he whom Jamadagni's son could not slay, oh, even hath he been to-day slain by Sikhandin. Resembling the great Indra himself in bravery, and Himavat in firmness, like unto the ocean itself in gravity, and the Earth herself in patience, that invincible warrior having arrows for his teeth, that bow for his mouth, and the sword for his tongue, that lion among men, hath to-day been slain by the prince of Panchala. That slayer of heroes, beholding whom when addrest for battle the mighty army of the Pandavas, unmanned by fear, used to tremble like a herd of kine when beholding a lion, alas, having protected that army (of thine) for ten nights and having achieved feats exceedingly difficult of accomplishment, hath set like the Sun.[78] He who like Sakra himself, scattering arrows in thousands with the utmost composure, daily slew ten thousand warriors for ten days, even he slain (by the enemy), lieth, though he deserveth it not, on the bare ground like a (mighty) tree broken by the wind, in consequence, O king, of thy evil counsels, O Bharata.'"

SECTION XIV

"Dhritarashtra said,--'How hath Bhishma, that bull among the Kurus, been slain by Sikhandin? How did my father, who resembled Vasava himself, fall down from his car? What became of my sons, O Sanjaya, when they were deprived of the mighty Bhishma who was like unto a celestial, and who led life of Brahmacharyya for the sake of his father?[79] Upon the fall of that tiger among men who was endued with great wisdom, great capacity for exertion, great might and great energy, how did our warriors feel? Hearing that bull amongst the Kurus, that foremost of men, that unwavering hero is slain, great is the grief that pierceth my heart. While advancing (against the foe), who followed him and who proceeded ahead? Who stayed by his side? Who proceeded with him? What brave combatants followed behind (protecting his rear) that tiger among car-warriors, that wonderful archer, that bull among Kshatriyas, while he penetrated into the divisions of the foe?[80] While seizing the hostile ranks, what warriors opposed that slayer of foes resembling the luminary of thousand rays, who spreading terror among the foe destroyed their ranks like the Sun destroying darkness, and who achieved in battle amongst the ranks of Pandu's sons feats exceedingly difficult of accomplishment? How, indeed, O Sanjaya, did the Pandavas oppose in battle the son of Santanu, that accomplished and invincible warrior when he approached them smiting? Slaughtering the (hostile) ranks, having arrows for his teeth, and full of energy, with the bow for his wide-open mouth, and with the terrible sword for his tongue, and invincible, a very tiger among men, endued with modesty, and never before vanquished, alas, how did Kunti's son overthrow in battle that unconquered one, undeserving as he was of such a fate,[81]--that fierce bowman shooting fierce shafts, stationed on his excellent car, and plucking off the heads of foes (from their bodies)--that warrior, irresistible as the Yuga-fire, beholding whom addrest for battle the great army of the Pandavas always used to waver? Mangling the hostile troops for ten nights, alas, that slayer of ranks hath set like the Sun, having achieved feats difficult of achievement. He who, scattering like Sakra himself and inexhaustible shower of arrows, slew in battle a hundred millions of warriors in ten days, that scion of Bharata's race, now lieth, although he deserveth it not, on the bare ground, in the field of battle, deprived of life, a mighty tree uprooted by the winds, as a result of my evil counsels! Beholding Santanu's son Bhishma of terrible prowess, how indeed, could the army of the Pandavas[82] succeed in smiting him there? How did the sons of Pandu battle with Bhishma? How is it, O Sanjaya, that Bhishma could not conquer when Drona liveth? When Kripa, again, was near him, and Drona's son (Aswatthaman) also, how could Bhishma, that foremost of smiters be slain? How could Bhishma who was reckoned as an Atiratha and who could not be resisted by the very gods, be slain in battle by Sikhandin, the prince of Panchala? He, who always regarded himself as the equal of the mighty son of Jamadagni in battle, he whom Jamadagni's son himself could not vanquish, he who resembled Indra himself in prowess,--alas, O Sanjaya, tell me how that hero, Bhishma, born in the race of Maharathas, was slain in battle, for without knowing all the particulars I cannot regain my equanimity. What great bowmen of my army, O Sanjaya, did not desert that hero of unfading glory? What heroic warriors, again, at Duryodhana's command, stood around that hero (for protecting him)? When all the Pandavas placing Sikhandin in their van advanced against Bhishma, did not all the Kurus,[83] O Sanjaya, stay by the side of that hero of unfading prowess? Hard as my heart is, surely it must be made of adamant, for it breaketh not on hearing the death of that tiger among men, viz., Bhishma! In that irresistible bull of Bharata's race, were truth, and intelligence, and policy, to an immeasurable extent. Alas, how was he slain in battle? Like unto a mighty cloud of high altitude, having the twang of his bowstring for its roar, his arrows for its rain-drops, and the sound of his bow for its thunder, that hero showering his shafts on Kunti's sons with the Panchalas and the Srinjayas on their side, smote hostile car-warriors like the slayer of Vala smiting the Danavas. Who were the heroes that resisted, like the bank resisting the surging sea, that chastiser of foes, who was a terrible ocean of arrows and weapons, an ocean in which shafts were the irresistible crocodiles and bows were the waves, an ocean that was inexhaustible, without an island, agitated and without a raft to cross it, in which maces and swords were like sharks and steeds and elephants like eddies, and foot-soldiers like fishes in abundance, and the sound of conches and drums like its roar, and ocean that swallowed horses and elephants and foot-soldiers quickly, an ocean that devoured hostile heroes and that seethed with wrath and energy which constituted its Yadava-fire?[84] When for Duryodhana's good, that slayer of foes, Bhishma, achieved (terrible) feats in battle, who were then in his van? Who were they that protected the right wheel of that warrior of immeasurable energy? Who were they that, mustering patience and energy, resisted hostile heroes from his rear? Who stationed themselves in his near front for protecting him? Who were those heroes that protected the fore-wheel of that brave warrior while he battled (with the foe)? Who were they that stationing themselves by his left wheel smote the Srinjayas? Who were they that protected the irresistible advance ranks of his van? Who protected the wings of that warrior who hath made the last painful journey? And who, O Sanjaya, fought with hostile heroes in the general engagement? If he was protected by (our) heroes, and if they were protected by. him, why could he not then speedily vanquish in battle the army of the Pandavas, invincible though it be? Indeed, O Sanjaya, how could the Pandavas succeed even in striking Bhishma who was like Parameshti himself, that Lord and creator of all creatures?[85] Thou tellest me, O Sanjaya, if the disappearance of that Bhishma, that tiger among men, who was our refuge and relying upon whom the Kurus were fighting with their foes, that warrior of mighty strength relying on whose energy my son had never reckoned the Pandavas, alas, how hath he been slain by the enemy?[86] In days of yore, all the gods while engaged in slaying the Danavas, sought the aid of that invincible warrior, viz., my father of high vows. That foremost of sons endued with great energy, on whose birth the world-renowned Santanu abandoned all grief, melancholy, and sorrows, how canst thou tell me, O Sanjaya, that that celebrated hero, that great refuge of all, that wise and holy personage who was devoted to the duties of his order and conversant with the truths of the Vedas and their branches, hath been slain? Accomplished in every weapon and endued with humility, gentle and with passions under full control, and possessed of great energy as he was, alas, hearing that son of Santanu slain I regard the rest of my army as already slain. In my judgment, unrighteousness hath now become stronger than righteousness, for the sons of Pandu desire sovereignty even by killing their venerable superior! In days of yore, Jamadagni's son Rama, who was acquainted with every weapon and whom none excelled, when addrest for battle on behalf of Amvya, was vanquished by Bhishma in combat. Thou tellest me that that Bhishma, who was the foremost of all warriors and who resembled Indra himself in the feats he achieved, hath been slain. What can be a greater grief to me than this? Endued with great intelligence, he that was not slain even by that slayer of hostile heroes, that Rama, the son of Jamadagni, who defeated in battle crowds of Kshatriyas repeatedly, he hath now been slain by Sikhandin. Without doubt, Drupada's son Sikhandin, therefore who hath slain in battle that bull of Bharata's race, that hero acquainted with the highest weapons, that brave and accomplished warrior conversant with every weapon, is superior in energy, prowess, and might to the invincible Vargava endued with the highest energy. In that encounter of arms who were the heroes that followed that slayer of foes? Tell me how the battle was fought between Bhishma and the Pandavas. The army of my son, O Sanjaya, reft of its hero, is like an unprotected woman. Indeed, that army of mine is like a panic-struck herd of kine reft of its herdsman. He in whom resided prowess superior to that of every one, when he was laid low on the field of battle, what was the state of mind of my army? What power is there, O Sanjaya, in our life, when we have caused our father of mighty energy, that foremost of righteous men in the world, to be slain? Like a person desirous of crossing the sea when he beholds the boat sunk in fathomless waters, alas, my sons, I ween, are bitterly weeping from grief on Bhishma's death. My heart, O Sanjaya, is surely made of adamant, for it rendeth not even after hearing the death of Bhishma, that tiger among men. That bull among men in whom were weapons, intelligence, and policy, to an immeasurable extent, how, alas, hath that invincible warrior been slain in battle? Neither in consequence of weapons nor of courage, nor of ascetic merit, nor of intelligence, nor of firmness, nor of gift, can a man free himself from death. Indeed, time, endued with great energy, is incapable of being transgressed by anything in the world, when thou tellest me, O Sanjaya, that Santanu's son Bhishma is dead. Burning with grief on account of my sons, in fact, overwhelmed with great sorrow, I had hoped for relief from Bhishma, the son of Santanu. When he beheld Santanu's son, O Sanjaya, lying on earth like the Sun (dropped from the firmament), what else was made by Duryodhana as his refuge? O Sanjaya, reflecting with the aid of my understanding, I do not see what the end will be of the kings belonging to my side and that of the enemy and now mustered in the opposing ranks of battle. Alas, cruel are the duties of the Kshatriya order as laid down by the Rishis, since the Pandavas are desirous of sovereignty by even compassing the death of Santanu's son, and we also are desirous of sovereignty by offering up that hero of high vows as a sacrifice.[87] The sons of Pritha, as also my sons, are all in the observance of Kshatriya duties. They, therefore, incur no sin (by doing) this. Even a righteous person should do this, O Sanjaya, when direful calamities come. The display of prowess and the exhibition of the utmost might have been laid down among the duties of the Kshatriyas.

"'How, indeed, did the sons of Pandu oppose my father Bhishma, the son of Santanu, that unvanquished hero endued with modesty, while he was engaged in destroying the hostile ranks? How were the troops arrayed, and how did he battle with high-souled foes? How, O Sanjaya, was my father Bhishma slain by the enemy? Duryodhana and Karna and the deceitful Sakuni, the son of Suvala, and Dussasana also,--what did they say when Bhishma was slain? Thither where the dice-board is constituted by the bodies of men, elephants, and steeds, and, where arrows and javelins and large swords and bearded darts from the dice, entering that frightful mansion of destructive battle's play, who were those wretched gamblers,--those bulls among men,--that gambled, making their very lives the frightful stakes? Who won, who were vanquished, who cast the dice successfully, and who have been slain, besides Bhishma, the son of Santanu? Tell me all, O Sanjaya, for peace cannot be mine, hearing that Devavrata hath been slain,--that father of mine, of terrible deeds, that ornament of battle, viz., Bhishma! Keen anguish had penetrated my heart, born of the thought that all my children would die. Thou makest that grief of mine blaze forth, O Sanjaya, like fire by pouring clarified butter on it. My sons,

I ween, are even now grieving, beholding Bhishma slain,--Bhishma celebrated in all worlds and who had taken upon himself a heavy burden. I will listen to all those sorrows arising from Duryodhana's act. Therefore, tell me, O Sanjaya, everything that happened there,--everything that happened in the battle, born of the folly of my wicked son. Ill-ordered or well-ordered, tell me everything, O Sanjaya. Whatever was achieved with the aid of energy in the battle by Bhishma desirous of victory,--by that warrior accomplished in arms,--tell me all fully and in detail. How, in fact, the battle took place between the armies of the Kurus and the manner in which each happened.'"

SECTION XV

Sanjaya said,--"Deserving as thou art, this question is, indeed, worthy of thee, O great king. It behoveth thee not, however, to impute this fault to Duryodhana. The man who incurreth evil as the consequence of his own misconduct, should not attribute that misconduct to others. O great king, the man that doth every kind of injury to other men, deserveth to be slain by all men in consequence of those censurable deeds of his. The Pandavas unacquainted with the ways of wickedness had, for a long time, with their friends and counsellors, looking up to thy face, borne the injuries (done to them) and forgiven them, dwelling in the woods.

"Of steeds and elephants and kings of immeasurable energy that which hath been seen by the aid of Yoga-power, hear, O lord of earth, and do not set thy heart on sorrow. All this was pre-destined, O king. Having bowed down to thy father, that (wise and high-souled[88]) son of Parasara, through whose grace, (through whose boon bestowed on me,) I have obtained excellent and celestial apprehension, sight beyond the range of the visual sense, and hearing, O king, from great distance, knowledge of other people's hearts and also of the past and the future, a knowledge also of the origin of all persons transgressing the ordinances,[89] the delightful power of coursing through the skies, and untouchableness by weapons in battles, listen to me in detail as I recite the romantic and highly wonderful battle that happened between the Bharatas, a battle that makes one's hair stand on end.

"When the combatants were arrayed according to rule and when they were addrest for battle. Duryodhana, O king, said these words to Dussasana,--O Dussasana, let cars be speedily directed for the protection of Bhishma, and do thou speedily urge all our divisions (to advance). That hath now come to me of which I had been thinking for a series of years, viz., the meeting of the Pandavas and the Kurus at the head of their respective troops. I do not think that there is any act more important (for us) in this battle than the protecting of Bhishma. If protected he will slay the Pandavas, the Somakas, and the Srinjayas. That warrior of pure soul said,--'I will not slay Sikhandin. It is heard that he was a female before. For this reason he should be renounced by me in battle. For this, Bhishma should be particularly protected. Let all my warriors take up their positions, resolved to slay Sikhandin. Let also all the troops from the east, the west, the south, and the north, accomplished in every kind of weapon, protect the grandsire. Even the lion of mighty strength, if left unprotected may be slain by the wolf. Let us not, therefore, cause Bhishma to be slain by Sikhandin like the lion slain by the jackal. Yudhamanyu protects the left wheel, and Uttamauja protects the right wheel of Phalguni. Protected by those two, Phalguni himself protects Sikhandin. O Dussasana, act in such a way that Sikhandin who is protected by Phalguni and whom Bhishma will renounce, may not slay Ganga's son."

SECTION XVI

Sanjaya said,--"When the night had passed away, loud became the noise made by the kings, all exclaiming, Array! Array! 'With the blare of conches and the sound of drums that resembled leonine roars, O Bharata, with the neigh of steeds, and the clatter of car-wheels, with the noise of obstreperous elephants and the shouts, clapping of arm-pits, and cries of roaring combatants, the din caused everywhere was very great. The large armies of the Kurus and the Pandavas, O king, rising at sunrise, completed all their arrangements. Then when the Sun rose, the fierce weapons of attack and defence and the coats of mail of both thy sons and the Pandavas, and the large and splendid armies of both sides, became fully visible. There elephants and cars, adorned with gold, looked resplendent like clouds mingled with lightning. The ranks of cars, standing in profusion, looked like cities. And thy father, stationed there, shone brilliantly, like the full moon. And the warriors armed with bows and swords and scimitars and maces, javelins and lances and bright weapons of diverse kinds, took up their positions in their (respective) ranks. And resplendent standards were seen, set up by thousands, of diverse forms, belonging to both ourselves and the foe. And made of gold and decked with gems and blazing like fire, those banners in thousands endued with great effulgence, looked beautiful like heroic combatants cased in mail gazed at those standards, longing for battle.[90] And many foremost of men, with eyes large as those of bulls endued with quivers, and with hands cased in leathern fences, stood at the heads of their divisions, with their bright weapons upraised. And Suvala's son Sakuni, and Salya, Jayadratha and the two princes of Avanti named Vinda and Anuvinda, and the Kekaya brothers, and Sudakshina the ruler of the Kamvojas and Srutayudha the ruler of the Kalingas, and king Jayatsena, and Vrihadvala the ruler of the Kosalas, and Kritavarman of Satwata's race,--these ten tigers among men, endued with great bravery and possessing arms that looked like maces,--these performers of sacrifices with plentiful gifts (to Brahmanas), stood each at the head of an Akshauhini of troops. These and many other kings and princes, mighty car-warriors conversant with policy, obedient to the commands of Duryodhana, all cased in mail, were seen stationed in their respective divisions. All of them, cased in black deer-skins, endued with great strength, accomplished in battle, and cheerfully prepared, for Duryodhana's sake, to ascend to the region of Brahma,[91] stood there commanding ten efficient Akshauhinis. The eleventh great division of the Kauravas, consisting of the Dhartarashtra troops, stood in advance of the whole army. There in the van of that division was Santanu's son. With his white head-gear, white umbrella, and white mail, O monarch, we beheld Bhishma of unfailing prowess look like the risen moon. His standard bearing the device of a palmyra of gold himself stationed on a car made of silver, both the Kurus and the Pandavas beheld that hero looking like the moon encircled by white clouds. The great bowmen amongst the Srinjayas headed by Dhrishtadyumna, (beholding Bhishma) looked like little animals when they would behold a mighty yawning lion. Indeed, all the combatants headed by Dhrishtadyumna repeatedly trembled in fear. These, O king, were the eleven splendid divisions of thy army. So also the seven divisions belonging to the Pandavas were protected by foremost of men. Indeed, the two armies facing each other looked like two oceans at the end of the Yuga agitated by fierce Makaras, and abounding with huge crocodiles. Never before, O king, did we see or hear of two such armies encountering each other like these of the Kauravas.'

SECTION XVII

Sanjaya said,--"Just as the holy Krishna-Dwaipayana Vyasa had said, in that very manner the kings of the Earth, mustered together, came to the encounter. On that day on which the battle commenced Soma approached the region of Pitris.[92] The seven large planets, as they appeared in the firmament, all looked blazing like fire.[93] The Sun, when he rose, seemed to be divided in twain. Besides, that luminary, as it appeared in the firmament, seemed to blaze forth in flames.[94] Carnivorous jackals and crows, expecting dead bodies to feast upon, began to utter fierce cries from all directions that seemed to be ablaze. Every day the old grandsire of the Kurus, and the son of Bharadwaja, rising from bed in the morning, with concentrated mind, said,--'Victory to the sons of Pandu'--while those chastisers of foes used (at the same time) yet to fight for thy sake according to the pledge they had given. Thy father Devavrata, fully conversant with every duty, summoning all the kings, said these words (unto them). 'Ye Kshatriyas, this broad door is open to you for entering heaven. Go ye through it to the region of Sakra and Brahman. The Rishis of olden times have showed you this eternal path.[95] Honour ye yourselves by engaging in battle with attentive minds. Nabhaga, and Yayati, and Mandhatri, and Nahusa, and Nriga, were crowned with success and obtained the highest region of bliss by feats like these. To die of disease at home is sin for a Kshatriya. The death he meets with in battle is his eternal duty.'--Thus addressed, O bull of Bharata's race, by Bhishma, the kings, looking beautiful in their excellent cars, proceeded to the heads of their respective divisions. Only Vikartana's son Karna, with his friends and relatives, O bull of Bharata's race, laid aside his weapons in battle for the sake of Bhishma. Without Karna then, thy sons and all the kings on thy side proceeded, making the ten points of the horizon resound with their leonine roars. And their divisions shone brightly, O king, with white umbrellas, banners, standards, elephants, steeds, cars, and foot-soldiers. And the Earth was agitated with the sounds of drums and tabors and cymbals, and the clatter of car-wheels. And the mighty car-warriors, decked with their bracelets and armlets of gold and with their bows (variegated with gold), looked resplendent like hills of fire. And with his large palmyra-standard decked with five stars, Bhishma, the generalissimo of the Kuru army,[96] looked like the resplendent Sun himself. Those mighty bowmen of royal birth, O bull of Bharata's race, that were on thy side, all took up their positions, O king, as Santanu's son ordered. (King) Saivya of the country of the Govasanas, accompanied by all the monarchs, went out on a princely elephant worthy of royal use and graced with a banner on its back. And Aswatthaman, of the complexion of the lotus, went out ready for every emergency, stationing himself at the very head of all the divisions, with his standard bearing the device of the lion's tail. And Srutayudha and Chitrasena and Purumitra and Vivinsati, and Salya and Bhurisravas, and that mighty car-warrior Vikarna,--these seven mighty bowmen on their carts and cased in excellent mail, followed Drona's son behind but in advance of Bhishma. The tall standards of these warriors, made of gold, beautifully set up for adorning their excellent cars, looked highly resplendent. The standard of Drona, the foremost of preceptors, bore the device of a golden altar decked with a water-pot and the figure of a bow. The standard of Duryodhana guiding many hundreds and thousands of divisions bore the device of an elephant worked in gems. Paurava and the ruler of the Kalingas, and Salya, these Rathas took up their position in Duryodhana's van. On a costly car with his standard bearing the device of a bull, and guiding the very van (of his division), the ruler of the Magadhas marched against the foe.[97] That large force of the Easterners looking like the fleecy clouds of autumn[98] was (besides) protected by the chief of the Angas (Karna's son Vrishaketu) and Kripa endued with great energy. Stationing himself in the van of his division with his beautiful standard of silver bearing the device of the boar, the famous Jayadratha looked highly resplendent. A hundred thousand cars, eight thousand elephants, and sixty thousand cavalry were under his command.[99] Commanded by the royal chief of the Sindhus, that large division occupying the very van (of the army) and abounding with untold cars, elephants, and steeds, looked magnificent. With sixty thousand cars and ten thousand elephants, the ruler of the Kalingas, accompanied by Ketumat, went out. His huge elephants, looking like hills, and adorned with Yantras,[100] lances, quivers and standards, looked exceedingly beautiful. And the ruler of the Kalingas, with his tall standard effulgent as fire, with his white umbrella, and golden curass, and Chamaras (wherewith he was fanned), shone brilliantly. And Ketumat also, riding on an elephant with a highly excellent and beautiful hook, was stationed in battle, O King, like the Sun in the midst of (black) clouds. And king Bhagadatta, blazing with energy and riding on that elephant of his, went out like the wielder of the thunder. And the two princes of Avanti named Vinda and Anuvinda, who were regarded as equal to Bhagadatta, followed Ketumat, riding on the necks of their elephants. And, O king, arrayed by Drona and the royal son of Santanu, and Drona's son, and Valhika, and Kripa, the (Kaurava) Vyuha[101] consisting of many divisions of cars was such that the elephants formed its body; the kings, its head; and the steeds, its wings. With face towards all sides, that fierce Vyuha seemed to smile and ready to spring (upon the foe)."

SECTION XVIII

Sanjaya said,--"Soon after, O king, a loud uproar, causing the heart to tremble was heard, made by the combatants ready for the fight. Indeed, with the sounds of conches and drums, the grunts of elephants, and the clatter of car-wheels, the Earth seemed to rend in twain. And soon the welkin and the whole Earth was filled with the neigh of chargers and the shouts of combatants. O irresistible one, the troops of thy sons and of the Pandavas both trembled when they encountered each other. There (on the field of battle) elephants and cars, decked in gold, looked beautiful like clouds decked with lightning. And standards of diverse forms, O king, belonging to the combatants on thy side, and adorned with golden rings, looked resplendent like fire. And those standards of thy side and theirs, resembled, O Bharata, the banners of Indra in his celestial mansions. And the heroic warriors all accoutred and cased in golden coats of mail endued with the effulgence of the blazing Sun, themselves looked like blazing fire or the Sun. All the foremost warriors amongst the Kurus, O king, with excellent bows, and weapons upraised (for striking), with leathern fences on their hands, and with standards,--those mighty bowmen, of eyes large as those of bulls, all placed themselves at the heads of their (respective) divisions. And these amongst thy sons, O king, protected Bhishma from behind, viz.. Dussasana, and Durvishaha, and Durmukha, and Dussaha and Vivinsati, and Chitrasena, and that mighty car-warrior Vikarna. And amongst them were Satyavrata, and Purumitra, and Jaya, and Bhurisravas, and Sala. And twenty thousand car-warriors followed them. The Abhishahas, the Surasenas, the Sivis, and the Vasatis, the Swalyas, the Matsyas, the Amvashtas, the Trigartas, and the Kekayas, the Sauviras, the Kitavas, and the dwellers of the Eastern, Western, and the Northern countries,--these twelve brave races were resolved to fight reckless of the lives. And these protected the grandsire with a multitudinous array of cars. And with a division that consisted of ten thousand active elephants, the king of Magadha followed that large car division. They that protected the wheels of the cars and they that protected the elephants, numbered full six millions. And the foot-soldiers that marched in advance (of the army), armed with bows, swords, and shields, numbered many hundreds of thousands. And they fought also using their nails and bearded darts. And the ten and one Akshauhinis of thy son, O Bharata, looked, O mighty king, like Ganga separated from Yamuna.[102]"

SECTION XIX

Dhritarashtra said,--"Beholding our ten and one Akshauhinis arrayed in order of battle, how did Yudhishthira, the son of Pandu, make his counter-array with his forces smaller in number? How did Kunti's son, O Sanjaya, form his counter-array against that Bhishma who was acquainted with all kinds of arrays, viz., human, celestial, Gandharva, and Asura?"

Sanjaya said,--"Seeing the Dhritarashtra divisions arrayed in order of battle, Pandu's son of virtuous soul, king Yudhishthira the just, addressed Dhananjaya, saying,--'Men are informed from the words of that great Rishi Vrihaspati that the few must be made to fight by condensing them, while the many may be extended according to pleasure. In encounters of the few with the many, the array to be formed should be the needle-mouthed one. Our troops compared with the enemy's are few. Keeping in view this precept of the great Rishi, array our troops, O son of Pandu.' Hearing this, that son of Pandu answered king Yudhishthira the just, saying,--That immovable array known by the name of Vajra, which was designed by the wielder of the thunder-bolt,--that invincible array is the one that I will make for thee, O best of kings. He who is like the bursting tempest, he who is incapable of being borne in battle by the foe, that Bhima the foremost of smiters, will fight at our head. That foremost of men, conversant with all the appliances of battle, becoming our leader, will fight in the van, crushing the energy of the foe. That foremost of smiters, viz., Bhima, beholding whom all the hostile warriors headed by Duryodhana will retreat in panic like smaller animals beholding the lion, all of us, our fears dispelled, will seek his shelter as if he were a wall, like the celestial seeking the shelter of Indra. The man breathes not in the world who would bear to cast his eyes upon that bull among men, Vrikodara of fierce deeds, when he is angry.'--Having said this, Dhananjaya of mighty arms did as he said. And Phalguni, quickly disposing his troops in battle-array, proceeded (against the foe). And the mighty army of the Pandavas beholding the Kuru army move, looked like the full, immovable, and quickly rolling[103] current of Ganga. And Bhimasena, and Dhrishtadyumna endued with great energy, and Nakula, and Sahadeva, and king Dhrishtaketu, became the leaders of that force. And king Virata, surrounded by an Akshawhini of troops and accompanied by his brothers and sons, marched in their rear, protecting them from behind. The two sons of Madri, both endued with great effulgence, became the protectors of Bhima's wheels; while the (five) sons of Draupadi and the son of Subhadra all endued with great activity, protected (Bhima) from behind. And that mighty car-warrior, Dhrishtadyumna, the prince of Panchala, with those bravest of combatants and the foremost of car-warriors, viz., the Prabhadrakas, protected those princes from behind. And behind him was Sikhandin who (in his turn) was protected by Arjuna, and who, O bull of Bharata's race, advanced with concentrated attention for the destruction of Bhishma. Behind Arjuna was Yuyudhana of mighty strength; and the two princes of Panchala, viz., Yudhamanyu and Uttamaujas, became protectors of Arjuna's wheels, along with the Kekaya brothers, and Dhrishtaketu, and Chekitana of great valour--This Bhimasena, wielding his mace made of the hardest metal, and moving (on the field of battle) with fierce speed, can dry up the very ocean. And there also stay, with their counsellors looking on him. O king, the children[104] of Dhritarashtra.--Even this, O monarch, was what Vibhatsu said, pointing out the mighty Bhimasena (to Yudhishthira).[105] And while Partha was saying so, all the troops, O Bharata, worshipped him on the field of battle with gratulatory words. King Yudhishthira, the son of Kunti, took up his position in the centre of his army, surrounded by huge and furious elephants resembling moving hills. The high-souled Yajnasena, the king of the Panchalas, endued with great prowess, stationed himself behind Virata with an Akshauhini of troops for the sake of the Pandavas. And on the cars of those kings, O monarch, were tall standards bearing diverse devices, decked with excellent ornaments of gold, and endued with the effulgence of the Sun and the Moon. Causing those kings to move and make space for him, that mighty car-warrior Dhrishtadyumna, accompanied by his brothers and sons protected Yudhishthira from behind. Transcending the huge standards on all the cars on thy side and that of the enemy, was the one gigantic ape on Arjuna's car. Foot-soldiers, by many hundreds of thousands, and armed with swords, spears, and scimitars, proceeded ahead for protecting Bhimasena. And ten thousand elephants with (temporal) juice trickling down their cheek and mouth, and resembling (on that account) showering clouds,[106] endued with great courage, blazing with golden armour, huge hills, costly, and emitting the fragrance of lotuses, followed the king behind like moving mountains.[107] And the high-souled and invincible Bhimasena, whirling his fierce mace that resembled a parigha[108] seemed to crush the large army (of thy son). Incapable of being looked at like the Sun himself, and scorching as it were, the hostile army (like fire), none of the combatants could bear to even look at him from any neat point. And this array, fearless and having its face turned towards all sides called Vajra, having bows for its lightning sign,[109] and extremely fierce, was protected by the wielder of Gandiva. Disposing their troops in this counter-array against thy army, the Pandavas waited for battle. And protected by the Pandavas, that array became invincible in the world of men.

"'And as (both) the armies stood at dawn of day waiting for sunrise, a wind began to blow with drops of water (falling), and although there were no clouds, the roll of thunder was heard. And dry winds began to blow all around, bearing a shower of pointed pebbles along the ground. And as thick dust arose, covering the world with darkness. And large meteors began to fall east-wards, O bull of Bharata's race, and striking against the rising Sun, broke in fragments with loud noise. When the troops stood arrayed, O bull of Bharata's race, the Sun rose divested of splendour, and the Earth trembled with a loud sound, and cracked in many places, O chief of the Bharatas, with loud noise. And the roll of thunder, O king, was heard frequently on all sides. So thick was the dust that arose that nothing could be seen. And the tall standards (of the combatants), furnished with strings of bells, decked with golden ornaments, garlands of flowers, and rich drapery, graced with banners and resembling the Sun in splendour, being suddenly shaken by the wind, gave a loud jingling noise like that of a forest of palmyra trees (when moved by the wind). It was thus that those tigers among men, the sons of Pandu, ever taking delight in battle, stood having disposed their troops in counter-array against the army of thy son, and sucking as it were, the marrow, O bull of Bharata's race, of our warriors, and casting their eyes on Bhimasena stationed at their head, mace in hand."

SECTION XX

Dhritarashtra said,--"When the Sun rose, O Sanjaya, of my army led by Bhishma and the Pandava army led by Bhima, which first cheerfully approached the other, desirous of fight? To which side were the Sun, the Moon and the wind hostile, and against whom did the beasts of prey utter inauspicious sounds? Who were those young men, the complexions of whose faces were cheerful? Tell me all these truly and duly."

Sanjaya said,--"Both armies, when arrayed, were equally joyful, O king. Both armies looked equally beautiful, assuming the aspect of blossoming woods, and both armies were full of elephants, cars and horses. Both armies were vast and terrible in aspect; and so also, O Bharata, none of them could bear the other. Both of them were arrayed for conquering the very heavens, and both of them consisted of excellent persons. The Kauravas belonging to the Dhritarashtra party stood facing the west, while the Parthas stood facing the east, addrest for fight. The troops of the Kauravas looked like the army of the chief of the Danavas, while that of the Pandavas looked like the army of the celestials. The wind began to blow from behind the Pandavas (against the face of the Dhartarashtras), and the beasts of prey began to yell against the Dhartarashtras. The elephants belonging to thy sons could not bear the strong odour of the temporal juice emitted by the huge elephants (of the Pandavas). And Duryodhana rode on an elephant of the complexion of the lotus, with rent temples, graced with a golden Kaksha (on its back), and cased in an armour of steel net-work. And he was in the very centre of the Kurus and was adored by eulogists and bards. And a white umbrella of lunar effulgence was held over his head graced with a golden chain. Him Sakuni, the ruler of the Gandharas, followed with mountaineers of Gandhara placed all around. And the venerable Bhishma was at the head of all the troops, with a white umbrella held over his head, armed with bow and sword, with a white headgear, with a white banner (on his car), and with white steeds (yoked thereto), and altogether looking like a white mountain. In Bhishma's division were all the sons of Dhritarashtra, and also Sala who was a countryman of the Valhikas, and also all those Kshatriyas called Amvastas, and those called Sindhus, and those also that are called Sauviras, and the heroic dwellers of the country of the five rivers. And on a golden car unto which were yoked red steeds, the high-souled Drona, bow in hand and with never-failing heart, the preceptor of almost all the kings, remained behind all the troops, protecting them like Indra. And Saradwat's son, that fighter in the van,[110] that high-souled and mighty bowman, called also Gautama, conversant with all modes of warfare, accompanied by the Sakas, the Kiratas, the Yavanas, and the Pahlavas, took up his position at the northern point of the army. That large force which was well protected by mighty car-warriors of the Vrishni and the Bhoja races, as also by the warriors of Surashtra well-armed and well-acquainted with the uses of weapons, and which was led by Kritavarman, proceeded towards the south of the army. Ten thousand cars of the Samasaptakas who were created for either the death or the fame of Arjuna, and who, accomplished in arms, intended to follow Arjuna at his heels[111] all went out as also the brave Trigartas. In thy army, O Bharata, were a thousand elephants of the foremost fighting powers. Unto each elephant was assigned a century of cars; unto each car, a hundred horsemen; unto each horseman, ten bowmen; and unto each bowman ten combatants armed with sword and shield. Thus, O Bharata, were thy divisions arrayed by Bhishma. Thy generalissimo Bhishma, the son of Santanu, as each day dawned, sometimes disposed thy troops in the human army, sometimes in the celestial, sometimes in the Gandharva, and sometimes in the Asura. Thronged with a large number of Maharathas, and roaring like the very ocean, the Dhartarashtra army, arrayed by Bhishma, stood facing the west for battle. Illimitable as thy army was, O ruler of men, it looked terrible; but the army of the Pandavas, although it was not such (in number), yet seemed to me to be very large and invincible since Kesava and Arjuna were its leader."

SECTION XXI

Sanjaya said,--"Beholding the vast Dhartarashtra army ready for battle, king Yudhisthira, the son of Kunti, gave way to grief. Seeing that impenetrable array formed by Bhishma and regarding it as really impenetrable, the king became pale and addressed Arjuna, saying,--O, mighty-armed Dhananjaya, how shall we be able to fight in battle with the Dhartarashtras who have the Grandsire for their (chief) combatant? Immovable and impenetrable is this array that hath been designed, according to the rules laid down in the scriptures, by that grinder of foes, Bhishma, of transcendent glory. With our troops we have become doubtful (of success), O grinder of foes. How, indeed, will victory be ours in the face of this mighty array?'--Thus addressed, that slayer of foes Arjuna answered Yudhisthira, the son of Pritha, who had been plunged into grief at sight, O king, of thy army, in these words,--Hear, O king, how soldiers that are few in number may vanquish the many that are possessed of every quality. Thou art without malice; I shall, therefore, tell thee means, O king. The Rishi Narada knows it, as also both Bhishma and Drona. Referring to this means, the Grandsire himself in days of old on the occasion of the battle between the Gods and the Asuras said unto Indra and the other celestials.--They that are desirous of victory do not conquer by might and energy so much as by truth, compassion, righteousness and energy.[112] Discriminating then between righteousness, and unrighteousness, and understanding what is meant by covetousness and having recourse to exertion fight without arrogance, for victory is there where righteousness is.--For this know, O king, that to us victory is certain in (this) battle. Indeed, as Narada said,--There is victory where Krishna is.--Victory is inherent to Krishna. Indeed, it followeth Madhava. And as victory is one of its attributes, so humility is his another attribute. Govinda is possessed of energy that is infinite. Even in the midst of immeasurable foes he is without pain. He is the most eternal of male beings. And there victory is where Krishna is. Even he, indestructible and of weapons incapable of being baffled, appearing as Hari in olden days, said in a loud voice unto the Gods and the Asuras,--Who amongst you would be victorious?--Even the conquered who said.--With Krishna in the front we will conquer.[113]--And it was through Hari's grace that the three worlds were obtained by the gods headed by Sakra. I do not, therefore, behold the slightest cause of sorrow in thee, thee that hast the Sovereign of the Universe and the Lord himself of the celestials for wishing victory to thyself."

SECTION XXII

Sanjaya said,--"Then, O bull of Bharata's race, king Yudhishthira, disposing his own troops in counter array against the divisions of Bhishma, urged them on, saying,--'The Pandavas have now disposed their forces in counter array agreeably to what is laid down (in the scriptures). Ye sinless ones, fight fairly, desirous of (entering) the highest heaven'.--In the centre (of the Pandava army) was Sikhandin and his troops, protected by Arjuna. And Dhristadyumna moved in the van, protected by Bhima. The southern division (of the Pandava army) was protected. O king, by that mighty bowman, the handsome Yuyudhana, that foremost combatant of the Satwata race, resembling Indra himself. Yudhisthira was stationed on a car that was worthy of bearing Mahendra himself, adorned with an excellent standard, variegated with gold and gems, and furnished with golden traces (for the steeds), in the midst of his elephant divisions.[114] His pure white umbrella with ivory handle, raised over his head, looked exceedingly beautiful; and many great Rishis walked around the king[115] uttering words in his praise. And many priests, and regenerate Rishis and Siddhas, uttering hymns in his praise[116] wished him, as they walked around, the destructions of his enemies, by the aid of Japas, and Mantras, efficacious drugs, and diverse propitiatory ceremonies. That high-souled chief of the Kurus, then giving away unto the Brahmanas kine and fruits and flowers and golden coins along with cloths[117] proceeded like Sakra, the chief of the celestials. The car of Arjuna, furnished with a hundred bells, decked with Jamvunada gold of the best kind, endued with excellent wheels, possessed of the effulgence of fire, and unto which were yoked white steeds, looked exceedingly brilliant like a thousand suns.[118] And on that ape-bannered car the reins of which were held by Kesava, stood Arjuna with Gandiva and arrows in hand--a bowman whose peer exists not on earth, nor ever will.[119] For crushing thy sons' troops he who assumeth the most awful form,--who, divested of weapons, with only his bare hands, poundeth to dust men, horses, and elephants,--that strong-armed Bhimasena, otherwise called Vrikodara, accompanied by the twins, became the protector of the heroic car-warriors (of the Pandava) army. Like unto a furious prince of lions of sportive gait, or like the great Indra himself with (earthly) body on the Earth, beholding that invincible Vrikodara, like unto a proud leader of an elephantine herd, stationed in the van (of the army), the warriors on thy side, their strength weakened by fear, began to tremble like elephants sunk in mire.

"Unto that invincible prince Gudakesa staying in the midst of his troops, Janardana, O chief of Bharata's race, said--He, who scorching us with his wrath, stayeth in the midst of his forces, he, who will attack our troops like a lion, he, who performed three hundred horse-sacrifices,--that banner of Kuru's race, that Bhishma,--stayeth yonder! Yon ranks around him on all sides great warriors like the clouds shrouding the bright luminary. O foremost of men, slaying yon troops, seek battle with yonder bull of Bharata's race."

SECTION XXIII

Sanjaya said,--"Beholding the Dhartarashtra army approach for fight, Krishna said these words for Arjuna's benefit."

"The holy one said,--'Cleansing thyself, O mighty-armed one, utter on the eve of the battle thy hymn to Durga for (compassing) the defeat of the foe."

Sanjaya continued.--Thus addressed on the eve of battle by Vasudeva endued with great intelligence, Pritha's son Arjuna, alighting from his car, said the following hymn with joined hands.

"Arjuna said,--'I bow to thee, O leader of Yogins, O thou that art identical with Brahman, O thou that dwellest in the forest of Mandara, O thou that art freed from decrepitude and decay, O Kali, O wife of Kapala, O thou that art of a black and tawny hue, I bow to thee. O bringer of benefits to thy devotees, I bow to thee, O Mahakali, O wife of the universal destroyer, I bow to thee. O proud one, O thou that rescuest from dangers, O thou that art endued with every auspicious attribute. O thou that art sprung from the Kata race, O thou that deservest the most regardful worship, O fierce one, O giver of victory, O victory's self, O thou that bearest a banner of peacock plumes, O thou that art decked with every ornament, O thou that bearest an awful spear, O thou that holdest a sword and shield, O thou that art the younger sister of the chief of cow-herds, O eldest one, O thou that wert born in the race of the cowherd Nanda! O thou that art always fond of buffalo's blood, O thou that wert born in the race of Kusika, O thou that art dressed in yellow robes, O thou that hadst devoured Asuras assuming the face of a wolf[120], I bow to thee that art fond of battle! O Uma,[121] Sakambhari, O thou that art white in hue, O thou that art black in hue, O thou that hast slain the Asura Kaitabha, O thou that art yellow-eyed, O thou that art diverse-eyed, O thou of eyes that have the colour of smoke, I bow to thee. O thou that art the Vedas, the Srutis, and the highest virtue, O thou that art propitious to Brahmanas engaged in sacrifice, O thou that hast a knowledge of the past, thou that art ever present in the sacred abodes erected to thee in cities of Jamvudwipa, I bow to thee. Thou art the science of Brahma among sciences, and thou that art that sleep of creatures from which there is no waking. O mother of Skanda, O thou that possessest the six (highest) attributes, O Durga, O thou that dwellest in accessible regions, thou art described as Swaha, and Swadha,[122] as Kala, as Kashta, and as Saraswati, as Savitra the mother of the Vedas, and as the science of Vedanta. With inner soul cleansed, I praise thee. O great goddess, let victory always attend me through thy grace on the field of battle. In inaccessible regions, where there is fear, in places of difficulty, in the abodes of thy worshippers and in the nether regions (Patala), thou always dwellest. Thou always defeatest the Danavas. Thou art the unconsciousness, the sleep, the illusion, the modesty, the beauty of (all creatures). Thou art the twilight, thou art the day, thou art Savitri, and thou art the mother. Thou art contentment, thou art growth, thou art light. It is thou that supportest the Sun and the Moon and that makes them shine. Thou art the prosperity of those that are prosperous. The Siddhas and the Charanas behold thee in contemplation.[123]'"

Sanjaya continued,--Understanding (the measure of) Partha's devotion, Durga who is always graciously inclined towards mankind, appeared in the firmament and in the presence of Govinda, said these words.

"'The goddess said,--'Within a short time thou shalt conquer thy foes, O Pandava. O invincible one, thou hast Narayana (again) for aiding thee. Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt himself.'

"'Having said this, the boon-giving goddess disappeared soon. The son of Kunti, however, obtaining that boon, regarded himself as successful, and the son of Pritha then mounted his own excellent car. And then Krishna and Arjuna, seated on the same car, blew their celestial conches. The man that recites this hymn rising at dawn, hath no fear any time from Yakshas, Rakshasas, and Pisachas. He can have no enemies; he hath no fear, from snakes and all animals that have fangs and teeth, as also from kings. He is sure to be victorious in all disputes, and if bound, he is freed from his bonds. He is sure to get over all difficulties, is freed from thieves, is ever victorious in battle and winneth the goddess of prosperity for ever. With health and strength, he liveth for a hundred years.

"I have known all this through the grace of Vyasa endued with great wisdom. Thy wicked sons, however, all entangled in the meshes of death, do not, from ignorance, know them to be Nara and Narayana. Nor do they, entangled in the meshes of death, know that the hour of this kingdom hath arrived. Dwaipayana and Narada, and Kanwa, and the sinless Rama, had all prevented thy son. But he did not accept their words. There where righteousness is, there are glory and beauty. There where modesty is, there are prosperity and intelligence. There where righteousness is, there is Krishna; and there where Krishna is, there is victory."

SECTION XXIV

Dhritarashtra said,--"There (on the field of battle) O Sanjaya, the warriors of which side first advanced to battle cheerfully? Whose hearts were filled with confidence, and who were spiritless from melancholy? In that battle which maketh the hearts of men tremble with fear, who were they that struck the first blow, mine or they belonging to the Pandavas? Tell me all this, O Sanjaya. Among whose troops did the flowery garlands and unguents emit fragrant odours? And whose troops, roaring fiercely, uttered merciful words?"

Sanjaya said,--"The combatants of both armies were cheerful then and the flowery garlands and perfumes of both troops emitted equal fragrance. And, O bull of Bharata's race, fierce was the collision that took place when the serried ranks arrayed for battle encountered each other. And the sound of musical instruments, mingled with the blare of conches and the noise of drums, and the shouts of brave warriors roaring fiercely at one another, became very loud. O bull of Bharata's race, dreadful was the collision caused by the encounter of the combatants of both armies, filled with joy and staring at one another, and the elephants uttering obstreperous grunts."

SECTION XXV

[(Bhagavad Gita Chapter I)]

([This where is the Bhagavad Gita proper starts. I have added the chapter headings to aid in comparison with other translations, they are not part of the original Ganguli text.--John Bruno Hare])

Dhritarashtra said,--"Assembled together on the sacred plain of Kurukshetra from desire of fighting what did my sons and the Pandavas do. O Sanjaya."

"Sanjaya said,--"Beholding the army of the Pandavas arrayed, king Duryodhana, approaching the preceptor (Drona) said these words: Behold, O preceptor, this vast army of the son of Pandu, arrayed by Drupada's son (Dhrishtadyumna), thy intelligent disciple. There (in that army) are many brave and mighty bowmen, who in battle are equal to Bhima and Arjuna. (They are) Yuyudhana, and Virata, and that mighty car-warrior Drupada, and Dhrishtaketu, and Chekitana, and the ruler of Kasi endued with great energy; and Purujit, and Kuntibhoja, and Saivya that bull among men; and Yudhamanyu of great prowess, and Uttamaujas of great energy; and Subhadra's son, and the sons of Draupadi, all of whom are mighty car-warriors. Hear, however, O best of regenerate ones, who are the distinguished ones among us, the leader of army. I will name them to thee for (thy) information. (They are) thyself, and Bhishma, and Karna, and Kripa who is ever victorious; and Aswatthaman and Vikarna, and Saumadatta, and Jayadratha.[124] Besides these, are many heroic warriors, prepared to lay down their lives for my sake, armed with diverse kinds of weapons, and all accomplished in battle. Our army, therefore, protected by Bhishma, is insufficient. This force, however, of these (the Pandavas), protected by Bhima, is sufficient.[125] Stationing yourselves then in the entrances of the divisions that have been assigned to you, all of you protect Bhishma alone.--(Just at this time) the valiant and venerable grandsire of the Kurus, affording great joy to him (Duryodhana) by loudly uttering a leonine roar, blew (his) conch. Then conches and drums and cymbals and horns were sounded at once and the noise (made) became a loud uproar. Then Madhava and Pandu's son (Arjuna), both stationed on a great car unto which were yoked white steeds, blew their celestial conches. And Hrishikesha blew (the conch called) Panchajanya and Dhananjaya (that called) Devadatta; and Vrikodara of terrible deeds blew the huge conch (called) Paundra. And Kunti's son king Yudhishthira blew (the conch called) Anantavijaya; while Nakula and Sahadeva, (those conches called respectively) Sughosa and Manipushpaka.[126] And that splendid bowman, the ruler of Kasi and that mighty car-warrior, Sikhandin, Dhrishtadyumna, Virata, and that unvanquished Satyaki, and Drupada, and the sons of Draupadi, and the mighty-armed son of Subhadra--all these, O lord of earth, severally blew their conches. And that blare, loudly reverberating through the welkin, and the earth, rent the hearts of the Dhartarashtras. Then beholding the Dhartarashtra troops drawn up, the ape-bannered son of Pandu, rising his bow, when, the throwing of missiles had just commenced, said these words, O lord of earth, to Hrishikesha.[127]

"Arjuna said,--'O thou that knoweth no deterioration, place my car (once) between the two armies, so that I may observe these that stand here desirous of battle, and with whom I shall have to contend in the labours of this struggle.[128] I will observe those who are assembled here and who are prepared to fight for doing what is agreeable in battle to the evil-minded son of Dhritarashtra.'"

Sanjaya continued,---'Thus addressed by Gudakesa, O Bharata, Hrishikesa, placing that excellent car between the two armies, in view of Bhishma and Drona and all the kings of the earth, said,--'Behold, O Partha these assembled Kurus,--And there the son of Pritha beheld, standing (his) sires and grandsons, and friends, and father-in-law and well-wishers, in both the armies. Beholding all those kinsmen standing (there), the son of Kunti, possessed by excessive pity, despondingly said (these words).

"Arjuna said,--'Beholding these kinsmen, O Krishna, assembled together and eager for the fight, my limbs, become languid, and my mouth becomes dry. My body trembles, and my hair stands on end. Gandiva slips from my hand, and my skin burns. I am unable to stand (any longer); my mind seems to wander. I behold adverse omens, too, O Kesava. I do not desire victory, O Krishna, not sovereignty, nor pleasures. Of what use would sovereignty be to us, O Govinda, or enjoyments, or even life, since they, for whose sake sovereignty, enjoyments, and pleasures are desired by us, are here arrayed for battle ready to give up life and wealth, viz., preceptors, sires, sons and grandsires, maternal uncles, father-in-laws, grandsons, brother-in-laws, and kinsmen. I wish not to slay these though they slay me, O slayer of Madhu, even for the sake of the sovereignty of the three worlds, what then for the sake of (this) earth?[129] What gratification can be ours, O Janardana, by slaying the Dhartarashtras? Even if they be regarded as foes,[130] sin will overtake us if we slay them. Therefore, it behoveth us not to slay the sons of Dhritarashtra who are our own kinsmen.[131] How, O Madhava can we be happy by killing our own kinsmen? Even if these, with judgments perverted by avarice, do not see the evil that ariseth from the extermination of a race, and the sin of internecine quarrels, why should not we, O Janarddana, who see the evils of the extermination of a race, learn to abstain from that sin? A race being destroyed, the eternal customs of that race are lost; and upon those customs being lost, sin overpowers the whole race. From the predominance of sin, O Krishna, the women of that race become corrupt. And the women becoming corrupt, an intermingling of castes happeneth, O descendant of Vrishni. This intermingling of castes leadeth to hell both the destroyer of the race and the race itself. The ancestors of those fall (from heaven), their rites of pinda and water ceasing. By these sins of destroyers of races, causing intermixture of castes, the rules of caste and the eternal rites of families become extinct. We have heard, O Janarddana, that men whose family rites become extinct, ever dwell in hell. Alas, we have resolved to perpetrate a great sin, for we are ready to slay our own kinsmen from lust of the sweets of sovereignty. Better would it be for me if the sons of Dhritarashtra, weapon in hand, should in battle slay me (myself) unavenging unarmed.--'"

Sanjaya continued,--"Having spoken thus on the field of battle, Arjuna, his mind troubled with grief, casting aside his bow and arrows, sat down on his car."

[Here ends the first lesson entitled "Survey of Forces"[132] in the dialogue between Krishna and Arjuna of the Bhagavadgita, the essence of religion, the knowledge of Brahma, and the system of Yoga, comprised within the Bhishma Parva of the Mahabharata of Vyasa containing one hundred thousand verses.]

SECTION XXVI

[(Bhagavad Gita Chapter II)]

Sanjaya said,--"Unto him thus possessed with pity, his eyes filled and oppressed with tears, and desponding, the slayer of Madhu said these words."

The Holy One said,--"Whence, O Arjuna, hath come upon thee, at such a crisis, this despondency that is unbecoming a person of noble birth, that shuts one out from heaven, and that is productive of infamy? Let no effeminacy be thine, O son of Kunti. This suits thee not. Shaking off this vile weakness of hearts, arise, O chastiser of foes.--"

Arjuna said,--"How, O slayer of Madhu, can I with arrows contend in battle against Bhishma and Drona, deserving as they are. O slayer of foes, of worship?[133] Without slaying (one's) preceptors of great glory, it is well (for one), to live on even alms in this world. By slaying preceptors, even if they are avaricious of wealth, I should only enjoy pleasures that are bloodstained![134] We know not which of the two is of greater moment to us, viz., whether we should conquer them or they should conquer us. By slaying whom we would not like to live,--even they, the sons of Dhritarashtra, stand before (us). My nature affected by the taint of compassion, my mind unsettled about (my) duty, I ask thee. Tell me what is assuredly good (for me). I am thy disciple. O, instruct me, I seek thy aid.[135] I do not see (that) which would dispel that grief of mine blasting my very senses, even if I obtain a prosperous kingdom on earth without a foe or the very sovereignty of the gods.[136]'"

Sanjaya said,--Having said this unto Hrishikesa, that chastiser of foes-Gudakesa--(once more) addressed Govinda, saying,--'I will not fight,'--and then remained silent.[137] Unto him overcome by despondency, Hrishikesa, in the midst of the two armies, said.

"The Holy One said,--'Thou mournest those that deserve not to be mourned. Thou speakest also the words of the (so-called) wise. Those, however, that are (really) wise, grieve neither for the dead nor for the living. It is not that, I or you or those rulers of men never were, or that all of us shall not hereafter be. Of an Embodied being, as childhood, youth, and, decrepitude are in this body, so (also) is the acquisition of another body. The man, who is wise, is never deluded in this.[138] The contacts of the senses with their (respective) objects producing (sensations of) heat and cold, pleasure and pain, are not permanent, having (as they do) a beginning and an end. Do thou. O Bharata, endure them. For the man whom these afflict not, O bull among men, who is the same in pain and pleasure and who is firm in mind, is fit for emancipation.[139] There is no (objective) existence of anything that is distinct from the soul; nor non-existence of anything possessing the virtues of the soul. This conclusion in respect of both these hath been arrived at by those that know the truths (of things).[140] Know that [the soul] to be immortal by which all this [universe] is pervaded. No one can compass the destruction of that which is imperishable. It hath been said that those bodies of the Embodied (soul) which is eternal, indestructible and infinite, have an end. Do thou, therefore, fight, O Bharata. He who thinks it (the soul) to be the slayer and he who thinks it to be the slain, both of them know nothing; for it neither slays nor is slain. It is never born, nor doth it ever die; nor, having existed, will it exist no more. Unborn, unchangeable, eternal, and ancient, it is not slain upon the body being perished. That man who knoweth it to be indestructible, unchangeable, without decay, how and whom can he slay or cause to be slain? As a man, casting off robes that are worn out, putteth on others that are new, so the Embodied (soul), casting off bodies that are worn out, entereth other bodies that are new. Weapons cleave it not, fire consumeth it not; the waters do not drench it, nor doth the wind waste it. It is incapable of being cut, burnt, drenched, or dried up. It is unchangeable, all-pervading, stable, firm, and eternal. It is said to be imperceivable, inconceivable and unchangeable. Therefore, knowing it to be such, it behoveth thee not to mourn (for it). Then again even if thou regardest it as constantly born and constantly dead, it behoveth thee not yet, O mighty-armed one, to mourn (for it) thus. For, of one that is born, death is certain; and of one that is dead, birth is certain. Therefore. it behoveth thee not to mourn in a matter that is unavoidable. All beings (before birth) were unmanifest. Only during an interval (between birth and death), O Bharata, are they manifest; and then again, when death comes, they become (once more) unmanifest. What grief then is there in this? One looks upon it as a marvel; another speaks of it as a marvel. Yet even after having heard of it, no one apprehends it truly. The Embodied (soul), O Bharata, is ever indestructible in everyone's body. Therefore, it behoveth thee not to grieve for all (those) creatures. Casting thy eyes on the (prescribed) duties of thy order, it behoveth thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly. Arrived of itself and (like unto) an open gate of heaven, happy are those Kshatriyas, O Partha, that obtain such a fight. But if thou dost not fight such a just battle, thou shalt then incur sin by abandoning the duties of thy order and thy fame. People will then proclaim thy eternal infamy, and to one that is held in respect, infamy is greater (as an evil) than death itself. All great car-warriors will regard thee as abstaining from battle from fear, and thou wilt be thought lightly by those that had (hitherto) esteemed thee highly. Thy enemies, decrying thy prowess, will say many words which should not be said. What can be more painful than that? Slain, thou wilt attain to heaven; or victorious, thou wilt enjoy the Earth. Therefore, arise, O son of Kunti, resolved for battle. Regarding pleasure and pain, gain and loss, victory and defeat, as equal, do battle for battle's sake and sin will not be thine.[141] This knowledge, that hath been communicated to thee is (taught) in the Sankhya (system). Listen now to that (inculcated) in Yoga (system). Possessed of that knowledge, thou, O Partha, wilt cast off the bonds of action. In this (the Yoga system) there is no waste of even the first attempt. There are no impediments. Even a little of this (form of) piety delivers from great fear.[142] Here in this path, O son of Kuru, there is only one state of mind, consisting in firm devotion (to one object, viz., securing emancipation). The minds of those, however, that are not firmly devoted (to this), are many-branched (un-settled) and attached to endless pursuits. That flowery talk which, they that are ignorant, they that delight in the words of the Vedas, they, O Partha, that say that there is nothing else, they whose minds are attached to worldly pleasures, they that regard (a) heaven (of pleasures and enjoyments) as the highest object of acquisition,--utter and promises birth as the fruit of action and concerns itself with multifarious rites of specific characters for the attainment of pleasures and power,--delude their hearts and the minds of these men who are attached to pleasures and power cannot be directed to contemplation (of the divine being) regarding it as the sole means of emancipation.[143] The Vedas are concerned with three qualities, (viz., religion, profit, and pleasure). Be thou, O Arjuna, free from them, unaffected by pairs of contraries (such as pleasure and pain, heat and cold, etc.), ever adhering to patience without anxiety for new acquisitions or protection of those already acquired, and self-possessed, whatever objects are served by a tank or well, may all be served by a vast sheet of water extending all around; so whatever objects may be served by all the Vedas, may all be had by a Brahmana having knowledge (of self or Brahma).[144] Thy concern is with work only, but not with the fruit (of work). Let not the fruit be thy motive for work; nor let thy inclination be for inaction. Staying in devotion, apply thyself to work, casting off attachment (to it), O Dhananjaya, and being the same in success or unsuccess. This equanimity is called Yoga (devotion). Work (with desire of fruit) is far inferior to devotion, O Dhananjaya. Seek thou the protection of devotion. They that work for the sake of fruit are miserable. He also that hath devotion throws off, even in this world, both good actions and bad actions. Therefore, apply thyself to devotion. Devotion is only cleverness in action. The wise, possessed of devotion, cast off the fruit born of action, and freed from the obligation of (repeated) birth, attain to that region where there is no unhappiness. When thy mind shall have crossed the maze of delusion, then shalt thou attain to an indifference as regards the hearable and the heard.[145] When thy mind, distracted (now) by what thou hast heard (about the means of acquiring the diverse objects of life), will be firmly and immovably fixed on contemplation, then wilt thou attain to devotion.'

"Arjuna said,--What, O Kesava, are the indications of one whose mind is fixed on contemplation? How should one of steady mind speak, how sit, how move?"

"The Holy One said,--'When one casts off all the desires of his heart and is pleased within (his) self with self, then is one said to be of steady mind. He whose mind is not agitated amid calamities, whose craving for pleasure is gone, who is freed from attachment (to worldly objects), fear and wrath, is said to be a Muni of steady mind. His is steadiness of mind who is without affection everywhere, and who feeleth no exultation and no aversion on obtaining diverse objects that are agreeable and disagreeable. When one withdraws his senses from the objects of (those) senses as the tortoise its limbs from all sides, even his is steadiness of mind. Objects of senses fall back from an abstinent person, but not so the passion (for those objects). Even the passion recedes from one who has beheld the Supreme (being).[146] The agitating senses, O son of Kunti, forcibly draw away the mind of even a wise man striving hard to keep himself aloof from them. Restraining them all, one should stay in contemplation, making me his sole refuge. For his is steadiness of mind whose senses are under control. Thinking of the objects of sense, a person's attachment is begotten towards them. From attachment springeth wrath; from wrath ariseth want of discrimination; from want of discrimination, loss of memory; from loss of memory, loss of understanding; and from loss of understanding (he) is utterly ruined. But the self-restrained man, enjoying objects (of sense) with senses freed from attachment and aversion under his own control, attaineth to peace (of mind). On peace (of mind) being attained, the annihilation of all his miseries taketh place, since the mind of him whose heart is peaceful soon becometh steady.[147] He who is not self-restrained hath no contemplation (of self). He who hath no contemplation hath no peace (of mind).[148] Whence can there be happiness for him who hath no peace (of mind)? For the heart that follows in the wake of the sense moving (among their objects) destroys his understanding like the wind destroying a boat in the waters.[149] Therefore, O thou of mighty arms, his is steadiness of mind whose senses are restrained on all sides from the objects of sense. The restrained man is awake when it is night for all creatures; and when other creatures are awake that is night to a discerning Muni.[150] He into whom all objects of desire enter, even as the waters enter the ocean which (though) constantly replenished still maintains its water-mark unchanged--(he) obtains peace (of mind) and not one that longeth for objects of desire. That man who moveth about, giving up all objects of desire, who is free from craving (for enjoyments) and who hath no affection and no pride, attaineth to peace (of mind). This, O Partha, is the divine state. Attaining to it, one is never deluded. Abiding in it one obtains, on death, absorption into the Supreme Self.'

SECTION XXVII

[(Bhagavad Gita Chapter III)]

"Arjuna said,--'If devotion, O Janardana, is regarded by thee as superior to work, why then, O Kesava, dost thou engage me in such dreadful work? By equivocal words thou seemest to confound my understanding. Therefore, tell (me) one thing definitely by which I may attain to what is good.'

"The Holy One said,--'It hath already been said by me, O sinless one, that here are, in this world, two kinds of devotion; that of the Sankhyas through knowledge and that of the yogins through work. A man doth not acquire freedom from work from (only) the non-performance of work. Nor doth he acquire final emancipation from only renunciation (of work). No one can abide even for a moment without doing work.[151] That man of deluded soul who, curbing the organs of sense, liveth mentally cherishing the objects of sense, is said to be a dissembler. He however, O Arjuna, who restraining (his) senses by his mind, engageth in devotion (in the form) of work with the organs of work, and is free from attachment, is distinguished (above all). (Therefore), do thou always apply yourself to work, for action is better than inaction. Even the support of thy body cannot be accomplished without work.[152] This world is fettered by all work other than that which is (performed) for Sacrifice. (Therefore), O son of Kunti, perform work for the sake of that, freed from attachment.[153] In olden times, the Lord of Creation, creating men and sacrifice together, said,--flourish by means of this (Sacrifice). Let this (Sacrifice) be to you (all) the dispenser of all objects cherished by you. Rear the gods with this, and let the gods (in return) rear you. Thus fulfilling the mutual interest you will obtain that which is beneficial (to you).[154] Propitiated with sacrifices the gods will bestow on you the pleasures you desire. He who enjoyeth (himself) without giving them what they have given, is assuredly a thief. The good who eat the remnant of sacrifices are freed from all sins. Those unrighteous ones incur sin who dress food for their own sake.--From food are all creatures; and sacrifice is the outcome of work.[155] Know that work proceeds from the Vedas; Vedas have proceeded from Him who hath no decay. Therefore, the all-pervading Supreme Being is installed in sacrifice.[156] He who conformeth not to this wheel that is thus revolving, that man of sinful life delighting (the indulgence of) his senses, liveth in vain, O Partha.[157] The man, however, that is attached to self only, that is contented with self, and that is pleased in his self,--hath no work (to do). He hath no concern whatever with action nor with any omission here. Nor, amongst all creatures, is there any upon whom his interest dependeth.[158] Therefore, always do work that should be done, without attachment. The man who performeth work without attachment, attaineth to the Supreme. By work alone, Janaka and others, attained the accomplishment of their objects. Having regard also to the observance by men of their duties, it behoveth thee to work. Whatever a great man doth, is also done by vulgar people. Ordinary men follow the ideal set by them (the great).[159] There is nothing whatever for me, O Partha, to do in the three worlds, (since I have) nothing for me which hath not been acquired; still I engage in action.[160] Because if at any time I do not, without sloth, engage in action, men would follow my path, O Partha, on all sides. The worlds would perish if I did not perform work, and I should cause intermixture of castes and ruin these people. As the ignorant work, O Bharata, having attachment to the performer, so should a wise man work without being attached, desiring to make men observant of their duties. A wise man should not cause confusion of understanding amongst ignorant persons, who have attachment to work itself; (on the other hand) he should (himself) acting with devotion engage them to all (kinds of) work. All works are, in every way, done by the qualities of nature. He, whose mind is deluded by egoism, however, regards himself as the actor.[161] But he, O mighty-armed one, who knoweth the distinction (of self) from qualities and work, is not attached to work, considering that it is his senses alone (and not his self) that engage in their objects.[162] Those who are deluded by the qualities of nature, become attached to the works done by the qualities. A person of perfect knowledge should not bewilder those men of imperfect knowledge.[163] Devoting all work to me, with (thy) mind directed to self, engage in battle, without desire, without affection and with thy (heart's) weakness dispelled.[164] Those men who always follow this opinion of mine with faith and without cavil attain to final emancipation even by work. But they who cavil at and do not follow this opinion of mine, know, that, bereft of all knowledge and without discrimination, they are ruined. Even a wise man acts according to his own nature. All living beings follow (their own) nature. What then would restraint avail? The senses have, as regards the objects of the senses, either affection or aversion fixed. One should not submit to these, for they are obstacles in one's way.[165] One's own duty, even if imperfectly performed, is better than being done by other even if well performed. Death in (performance of) one's own duty is preferable. (The adoption of) the duty of another carries fear (with it).

"Arjuna said, 'Impelled by whom, O son of the Vrishni race, doth a man commit sin, even though unwilling and as if constrained by force'?

"The Holy One said,--'It is desire, it is wrath, born of the attribute of passion; it is all devouring, it is very sinful. Know this to be the foe in this world.[166] As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so is this enveloped by desire. Knowledge, O son of Kunti, is enveloped by this constant foe of the wise in the form of desire which is insatiable and like a fire. The senses, the mind and the understanding are said to be its abode. With these it deludeth the embodied self, enveloping (his) knowledge. Therefore, restraining (thy) senses first, O bull of Bharata's race, cast off this wicked thing, for it destroyeth knowledge derived from instruction and meditation.[167] It hath been said that the senses are superior (to the body which is inert). Superior to the senses is the mind. Superior to the mind is the knowledge. But which is superior to knowledge is He.[168] Thus knowing that which is superior to knowledge and restraining (thy) self by self, slay, O mighty-armed one, the enemy in the shape of desire which is difficult to conquer.'"

SECTION XXVIII

[(Bhagavad Gita Chapter IV)]

"The Holy One said,--'This imperishable (system of) devotion I declared to Vivaswat: Vivaswat declared it to Manu; and Manu communicated it to Ikshaku. Descending thus from generation, the Royal sages came to know it. But, O chastiser of foes, by (lapse of a) long time that devotion became lost to the world. Even the same (system of) devotion hath today been declared by me to thee, for thou art my devotee and friend, (and) this is a great mystery.'

"Arjuna said,--'Thy birth is posterior; Vivaswat's birth is prior. How shall I understand then that thou hadst first declared (it)?'

"The Holy One said,--'Many births of mine have passed away, O Arjuna, as also of thine. These all I know, but thou dost not, O chastiser of foes. Though (I am) unborn and of essence that knoweth no deterioration, though (I am) the lord of all creatures, still, relying on my own (material) nature I take birth by my own (powers) of illusion. Whenever, O Bharata, loss of piety and the rise of impiety occurreth, on those occasions do I create myself. For the protection of the righteous and for the destruction of the evil doers, for the sake of establishing Piety, I am born age after age. He who truly knoweth my divine birth and work to be such, casting off (his body) is not born again; (on the other hand) he cometh to me, O Arjuna. Many who have been freed from attachment, fear, wrath, who were full of me, and who relied on me, have, cleansed by knowledge and asceticism, attained to my essence. In whatsoever manner men come to me, in the selfsame manner do I accept them. It is my way, O Partha, that men follow on all sides.[169] Those in this world who are desirous of the success of action worship the gods, for in this world of men success resulting from action is soon attained. The quadruple division of castes was created by me according to the distinction of qualities and duties. Though I am the author thereof, (yet) know me to be not their author and undecaying.[170] Actions do not touch me. I have no longing for the fruits of actions. He that knoweth me thus is not impeded by actions. Knowing this, even men of old who were desirous of emancipation performed work. Therefore, do thou also perform work as was done by ancients of the remote past. What is action and what is inaction,--even the learned are perplexed at this. Therefore, I will tell thee about action (so that) knowing it thou mayst be freed from evil. One should have knowledge of action, and one should have knowledge of forbidden actions: one should also know of inaction. The course of action is incomprehensible. He, who sees inaction in action and action in inaction, is wise among men; he is possessed of devotion; and he is a doer of all actions. The learned call him wise whose efforts are all free from desire (of fruit) and (consequent) will, and whose actions have all been consumed by the fire of knowledge.[171] Whoever, resigning all attachment to the fruit of action, is ever contented and is dependent on none, doth nought, indeed, although engaged in action. He who, without desire, with mind and the senses under control, and casting off all concerns, performeth action only for the preservation of the body, incurreth no sin.[172] He who is contented with what is earned without exertion, who hath risen superior to the pairs of opposites, who is without jealousy, who is equable in success and failure, is not fettered (by action) even though he works. All his actions perish who acts for the sake of sacrifice,[173] who is without affections, who is free (from attachments), and whose mind is fixed upon knowledge. Brahma is the vessel (with which the libation is poured); Brahma is the libation (that is offered); Brahma is the fire on which by Brahma is poured (the libation); Brahma is the goal to which he proceedeth by fixing his mind on Brahma itself which is the action.[174] Some devotees perform sacrifice to the gods. Others, by means of sacrifice, offer up sacrifices to the fire of Brahma.[175] Others offer up (as sacrificial libation) the senses of which hearing is the first to the fire of restraint. Others (again) offer up (as libations) the objects of sense of which sound is the first to the fire of the senses.[176] Others (again) offer up all the functions of the senses and the functions of the vital winds to the fire of devotion by self-restraint kindled by knowledge.[177] Others again perform the sacrifice of wealth, the sacrifice of ascetic austerities, the sacrifice of meditation, the sacrifice of (Vedic) study, the sacrifice of knowledge, and others are ascetics of rigid vows.[178] Some offer up the upward vital wind (Prana) to the downward vital wind (apana); and others, the downward vital wind to the upward vital wind; some, arresting the course of (both) the upward and the downward vital winds, are devoted to the restraint of the vital winds. Others of restricted rations, offer the vital winds to the vital winds.[179] Even all these who are conversant with sacrifice, whose sins have been consumed by sacrifice, and who eat the remnants of sacrifice which are amrita, attain to the eternal Brahma. (Even) this world is not for him who doth not perform sacrifice. Whence then the other, O best of Kuru's race? Thus diverse are the sacrifices occurring in the Vedas. Know that all of them result from action, and knowing this thou wilt be emancipated. The sacrifice of knowledge, O chastiser of foes, is superior to every sacrifice involving (the attainment of) fruits of action, for all action, O Partha, is wholly comprehended in knowledge.[180] Learn that (Knowledge) by prostration, enquiry, and service. They who are possessed of knowledge and can see the truth, will teach thee that knowledge, knowing which, O son of Pandu, thou wilt not again come by such delusion, and by which thou wilt see the endless creatures (of the universe) in thyself (first) and then in me. Even if thou be the greatest sinner among all that are sinful, thou shalt yet cross over all transgressions by the raft of knowledge. As a blazing fire, O Arjuna, reduceth fuel to ashes, so doth the fire of knowledge reduce all actions to ashes. For there is nothing here that is so cleansing as knowledge. One who hath attained to success by devotion finds it without effort within his own self in time. He obtaineth knowledge, who hath faith and is intent on it and who hath his senses under control; obtaining knowledge one findeth the highest tranquillity in no length of time. One who hath no knowledge and no faith, and whose minds is full of doubt, is lost. Neither this world, nor the next, nor happiness, is for him whose mind is full of doubt. Actions do not fetter him, O Dhananjaya, who hath cast off action by devotion, whose doubts have been dispelled by knowledge, and who is self-restrained. Therefore, destroying, by the sword of knowledge, this doubt of thine that is born of ignorance and that dwelleth in thy mind, betake to devotion, (and) arise, O son of Bharata.'

SECTION XXIX

[(Bhagavad Gita Chapter V)]

"Arjuna said,--'Thou applaudest, O Krishna, the abandonment of actions, and again the application (to them). Tell me definitely which one of these two is superior.

"The Holy One said--'Both abandonment of actions and application to actions lead to emancipation. But of these, application to action is superior to abandonment. He should always be known to be an ascetic who hath no aversion nor desire. For, being free from pairs of opposites, O thou of mighty arms, he is easily released from the bonds (of action). Fools say, but not those that are wise, that Sankhya and Yoga are distinct. One who stayeth in even one (of the two) reapeth the fruit of both[181]. Whatever seat is attained by those who profess the Sankhya system, that too is reached by those who profess the Yoga. He seeth truly who seeth Sankhya and Yoga as one.[182] But renunciation, O mighty-armed one, without devotion (to action), is difficult to attain. The ascetic who is engaged in devotion (by action) reacheth the Supreme Being without delay. He who is engaged in devotion (by action) and is of pure soul, who hath conquered his body and subdued his senses, and who indentifieth himself with all creatures, is not fettered though performing (action).[183] The man of devotion, who knoweth truth, thinking--I am doing nothing--When seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, excreting, taking, opening the eyelids or closing them; he regardeth that it is the senses that are engaged in the objects of senses.[184] He who renouncing attachment engageth in actions, resigning them to Brahma, is not touched by sin as the lotus-leaf (is not touched) by water.[185] Those who are devotees, casting off attachment, perform actions (attaining) purity of self, with the body, the mind, the understanding, and even the senses (free from desire). He who is possessed of devotion, renouncing the fruit of action, attaineth to the highest tranquillity. He, who is not possessed of devotion and is attached to the fruit of action, is fettered by action performed from desire. The self-restrained embodied (self), renouncing all actions by the mind, remains at ease within the house of nine gates, neither acting himself nor causing (anything) to act.[186] The Lord is not the cause of the capacity for action, or of the actions of men, or of the connection of actions and (their) fruit. It is nature that engages (in action). The Lord receiveth no one's sin, nor also merit. By ignorance, knowledge is shrouded. It is for this that creatures are deluded. But of whomsoever that ignorance hath been destroyed by knowledge of self, that knowledge (which is) like the Sun discloseth the Supreme Being. Those whose mind is on Him, whose very soul is He, who abide in Him, and who have Him for their goal, depart never more to return, their sins being all destroyed by knowledge.[187] Those, who are wise cast an equal eye on a Brahmana endued with learning and modesty, on a cow, an elephant, a dog, and a chandala.[188] Even here has birth been conquered by them whose minds rest on equality; and since Brahma is faultless and equable, therefore, they (are said to) abide in Brahma.[189] He whose mind is steady, who is not deluded, who knows Brahma, and who rests in Brahma, doth not exult on obtaining anything that is agreeable, nor doth he grieve on obtaining that is disagreeable. He whose mind is not attached to external objects of sense, obtaineth that happiness which is in self; and by concentrating his mind on the contemplation of Brahma, he enjoyeth a happiness that is imperishable. The enjoyments born of the contact (of the senses with their objects) are productive of sorrow. He who is wise, O son of Kunti, never taketh pleasure in these that have a beginning and an end. That man whoever here, before the dissolution of the body, is able to endure the agitations resulting from desire and wrath, is fixed on contemplation, and is happy. He who findeth happiness within himself, (and) who sporteth within himself, he whose light (of knowledge) is deprived from within himself, is a devotee, and becoming one with Brahma attaineth to absorption into Brahma. Those saintly personages whose sins have been destroyed, whose doubts have been dispelled, who are self-restrained, and who are engaged in the good of all creatures, obtain absorption into Brahma. For these devotees who are freed from desire and wrath, whose minds are under control, and who have knowledge of self, absorption into Brahma exists both here and thereafter.[190] Excluding (from his mind) all external objects of sense, directing the visual glance between the brows, mingling (into one) the upward and the downward life-breaths and making them pass through the nostrils, the devotee, who has restrained the senses, the mind, and the understanding, being intent on emancipation, and who is freed from desire, fear, and wrath, is emancipated, indeed. Knowing me to be enjoyer of all sacrifices and ascetic austerities, the great Lord of all the worlds, and friend of all creatures, such a one obtaineth tranquillity.'

SECTION XXX

[(Bhagavad Gita Chapter VI)]

"The Holy One said,--'Regardless of fruit of action, he that performs the actions which should be performed, is a renouncer and devotee, and not one who discards the (sacrificial) fire, nor one that abstains from action.[191] That which has been called renunciation, know that, O son of Pandu, to be devotion, since nobody can be a devotee who has not renounced (all) resolves.[192] To the sage desirous of rising to devotion, action is said to be the means; and when he has risen to devotion, cessation of action is said to be the means. When one is no longer attached to the objects of the senses, nor to actions, and when one renounces all resolves, then is. One said to have risen to devotion. One should raise (his) self by self; one should not degrade (his) self; for one's own self is one's friend, and one's own self is one's enemy.[193] To him (only) who has subjugated his self by his self is self a friend. But to him who has not subjugated his self, his self behaves inimically like an enemy. The soul of one who has subjugated his self and who is in the enjoyment of tranquillity, is steadily fixed (on itself) amid cold and heat, pleasure and pain, and also honour and dishonour. That ascetic is said to be devoted whose mind is satisfied with knowledge and experience, who hath no affection, who hath subjugated his senses, and to whom a sod, a stone and gold are alike. He, who views equally well-wishers, friends, foes, strangers that are indifferent to him, those who take part with both sides, those who are objects of aversion, those who are related (to him), those who are good, and those who are wicked, is distinguished (above all others). A devotee should always fix his mind on contemplation, remaining in a secluded place alone, restraining both mind and body, without expectations (of any kind), and without concern (with anything).[194] Erecting his seat immovably on a clean spot, not too high nor too low, and spreading over it a piece of cloth, a deer-skin, or blades of Kusa grass, and there seated on that seat, with mind fixed on one object, and restraining the functions of the heart and the senses, one should practise contemplation for the purification of self. Holding body, head, and neck even, unmoved and steady, and casting his glance on the tip of his nose, and without looking about in any of the different directions, with mind in tranquillity, freed from fear, observant of the practices of Brahmacharins, restraining the mind, with heart fixed on me, the devotee should sit down, regarding me as the object of his attainment. Thus applying his soul constantly, the devotee whose heart is restrained, attains to that tranquillity which culminates in final absorption and assimilation with me. Devotion is not one's, O Arjuna, who eateth much, nor one's who doth not eat at all; nor one's who is addicted to too much sleep, nor one's who is always awake, devotion that is destructive of misery is his who is temperate in food and amusements, who duly exerts himself temperately in all his works, and who is temperate in sleep and vigils. When one's heart, properly restrained, is fixed on one's own self, then, indifferent to all objects of desire, he is one called a devotee.[195] As a lamp in a windless spot doth not flicker, even that is the resemblance declared of a devotee whose heart hath been restrained and who applieth his self to abstraction. That (condition) in which the mind, restrained by practice of abstraction, taketh rest, in which beholding self by self, one is gratified within self; in which one experienceth that highest felicity which is beyond the (sphere of the) senses and which the understanding (only) can grasp, and fixed on which one never swerveth from the truth; acquiring which one regards no other acquisition greater than it, and abiding in which one is never moved by even the heaviest sorrow; that (Condition) should be known to be what is called devotion in which there is a severance of connection with pain. That devotion should be practised with perseverance and with an undesponding heart.[196] Renouncing all desires without exception that are born of resolves, restraining the group of the senses on all sides by mind alone, one should, by slow degrees, become quiescent (aided) by (his) understanding controlled by patience, and then directing his mind to self should think of nothing.[197] Wheresoever the mind, which is (by nature) restless and unsteady, may run, restraining it from those, one should direct it to self alone. Indeed, unto such a devotee whose mind is in tranquillity, whose passions have been suppressed, who hath become one with Brahma and who is free from sin, the highest felicity cometh (of his own accord). Thus applying his soul constantly (to abstraction), the devotee, freed from sin, easily obtaineth that highest happiness, viz., with Brahma. He who hath devoted his self to abstraction casting an equal eye everywhere, beholdeth his self in all creatures and all creatures in his self. Unto him who beholdeth me in everything and beholdeth everything in me. I am never lost and he also is never lost to me.[198] He who worshippeth me as abiding in all creatures, holding yet that all is one, is a devotee, and whatever mode of life he may lead, he liveth in me. That devotee, O Arjuna, who casteth an equal eye everywhere, regarding all things as his own self and the happiness and misery of others as his own, is deemed to be the best.'

"Arjuna said, 'This devotion by means of equanimity which thou hast declared, O slayer of Madhu,--on account of restlessness of the mind I do not see its stable presence.[199] O Krishna, the mind is restless, boisterous, perverse, and obstinate. Its restraint I regard to be as difficult of accomplishment as the restraint of the wind.'

"The Holy One said, 'Without doubt, O thou of mighty arms the mind is difficult of subjugation and is restless. With practice, however, O son of Kunti, and with the abandonment of desire, it can be controlled. It is my belief that by him whose mind is not restrained, devotion is difficult of acquisition. But by one whose mind is restrained and who is assiduous, it is capable of acquisition with the aid of means.'

"Arjuna said, 'Without assiduity, though endued with faith, and with mind shaken off from devotion, what is the end of him, O Krishna, who hath not earned success in devotion? Fallen off from both,[200] is he lost like a separated cloud or not, being as he is without refuge, O thou of mighty arms, and deluded on the path leading to Brahma? This my doubt, O Krishna, it behoveth thee to remove without leaving anything. Besides thee, no dispeller of this doubt is to be had.[201]

"The Holy One said, 'O son of Pritha, neither here, nor hereafter, doth ruin exist for him, since none, O sire, who performs good (acts) comes by an evil end. Attaining to the regions reserved for those that perform meritorious acts and living there for many many years, he that hath fallen off from devotion taketh birth in the abode of those that art pious and endued with prosperity, or, he is born even in the family of devotees endued with intelligence. Indeed, a birth such as this is more difficult of acquisition in this world. There in those births he obtaineth contact with that Brahmic knowledge which was his in his former life; and from that point he striveth again, O descendant of Kuru, towards perfection. And although unwilling, he still worketh on in consequence of that same former practice of his. Even one that enquireth of devotion riseth above (the fruits of) the Divine Word.-[202] Striving with great efforts, the devotee, cleaned of all his sins, attaineth to perfection after many births, and then reacheth the supreme goal. The devotee is superior to ascetics engaged in austerities; he is esteemed to be superior to even the man of knowledge. The devotee is superior to those that are engaged in action. Therefore, become a devotee, O Arjuna. Even amongst all the devotees, he who, full of faith and with inner self resting on me, worshippeth me, is regarded by me to be the most devout."

SECTION XXXI

[(Bhagavad Gita Chapter VII)]

"The Holy One said, 'Listen, O son of Pritha, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me. I will now, without leaving anything speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know. One among thousands of men striveth for perfection. Of those even that are assiduous and have attained to perfection, only some one knoweth me truly.[203] Earth, water, fire, air, space, mind, also understanding, and consciousness,--thus hath my nature been divided eight-fold. This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animate, O thou of mighty arms, and by which this universe is held.[204] Know that all creatures have these for their source. I am the source of evolution and also of the dissolution of the entire universe. There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this like a row of pearls on a string. Taste I am in the waters, O soil of Kunti, (and) I am the splendour of both the moon and the sun, I am the Om in all the Vedas, the sound in space, and the manliness in men. I am the fragrant odour in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics. Know me, O son of Pritha, to be the eternal seed of all beings. I am the intelligence of all creatures endued with intelligence, the glory of all glorious objects. I am also the strength of all that are endued with strength, (myself) freed from desire and thirst, and, O bull of Bharata's race, am the desire, consistent with duty, in all creatures.[205] And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me. This entire universe, deluded by these three entities consisting of (these) three qualities knoweth not me that am beyond them and undecaying; since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and highly difficult of being transcended. They that resort to me alone cross this illusion.[206] Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me. Four classes of doers of good deeds worship me, O Arjuna, viz., he that is distressed, that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me. All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal. At the end of many births, the man possessed of knowledge attaineth to me, (thinking) that Vasudeva is all this. Such a high-souled person, however, is exceedingly rare. They who have been robbed of knowledge by desire, resort to their godheads, observant of diverse regulations and controlled by their own nature.[207] Whatever form, (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady. Endued with that faith, he payeth his adorations to that (form), and obtaineth from that all his desire, since all those are ordained by me.[208] The fruits, however, of those persons endued with little intelligence are perishable. They that worship the divinities, go to the divinities, (while) they that worship me come even to me.[209] They that have no discernment, regard me who am (really) unmanifest to have become manifest, because they do not know the transcendent and undecaying state of mine than which there is nothing higher.[210] Shrouded by the illusion of my inconceivable power, I am not manifest to all. This deluded world knoweth not me that I am unborn and undecaying. I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me. All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bharata, of pairs of opposites arising from desire and aversion. But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship). Those who, taking refuge in me, strive for release from decay and death, know Brahman, the entire Adhyatma, and action.[211] And they who know me with the Adhibhuta, the Adhidaiva, and the Adhiyajna, having minds fixed on abstraction, know me at the time of their departure (from this world).[212]

SECTION XXXII

[(Bhagavad Gita Chapter VIII)]

"Arjuna said, 'What is that Brahman, what is Adhyatma, what is action, O best of male beings? What also has been said to be Adhibhuta, and what is called Adhidaiva? Who is here Adhiyajna, and how, in this body, O slayer of Madhu? And how at the time of departure art thou to be known by those that have restrained their self'?--

"The Holy One said, 'Brahman is the Supreme and indestructible. Adhyatma is said to be its own manifestation. The offering (to any godhead in a sacrifice) which causeth the production and development of all--this is called action.[213] Remembering me alone in (his) last moments, he that, casting off his body, departeth (hence), cometh into my essence. There is no doubt in this. Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one he goeth, O son of Kunti, having habitually meditated on it always. Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me. Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth, O son of Pritha, unto the Divine and Supreme male Being. He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called Prana between the eye-brows, thinketh of that ancient seer, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme Male Being, I will tell thee in brief about that seat which persons conversant with the Vedas declare to be indestructible, which is entered by ascetics freed from all longings, and in expectation of which (people) practise the vows of Brahmacharins. Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called Prana between the eye-brows, resting on continued meditation, uttering this one syllable Om which is Brahman, and thinking of me, attaineth to the highest goal.[214] He who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Partha, easy of access. High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient, All the worlds, O Arjuna, from the abode of Brahman downwards have to go through a round of births, on attaining to me, however, O son of Kunti, there is no re-birth.[215] They who know a day of Brahman to end after a thousand Yugas, and a night (of his) to terminate after a thousand Yugas are persons that know day and night.[216] On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest; and when (his) night cometh, into that same which is called unmanifest all things disappear. That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Pritha, when day cometh, constrained (by the force of action, etc.)[217]. There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed. It is said to be unmanifest and indestructible. They call it the highest goal, attaining which no one hath to come back. That is my Supreme seat. That Supreme Being, O son of Pritha, He within whom are all entities, and by whom all this is permeated, is to be attained by reverence undirected to any other object. I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return. The fire, the Light, the day, the lighted fortnight, the six months of the northern solstice, departing from here, the persons knowing Brahma go through this path to Brahma.[218] Smoke, night, also the dark-fortnight (and) the six months of the southern solstice, (departing) through this path, devotee, attaining to the lunar light, returneth. The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back. Knowing these two paths, O son of Pritha, no devotee is deluded. Therefore, at all times, be endued with devotion, O Arjuna. The meritorious fruit that is prescribed for the (study of the) Vedas, for sacrifices, for ascetic austerities and for gifts, a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.'

SECTION XXXIII

[(Bhagavad Gita Chapter IX)]

"The Holy One said, 'Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil. This is royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable. Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction. This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them. Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities. As the great and obiquitious atmosphere always occupieth space, understand that all entities reside in me in the same way.[219] All entities, O son of Kunti, attain to my nature at the close of a Kalpa. I create them again at the beginning of a Kalpa.[220] Regulating my own (independent) nature I create again and in this whole assemblage of entities which is plastic in consequence of its subjection to nature.[221] Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation). Through me, the overlooker, primal nature produceth the (universe of) mobiles and immobiles. For the reason, O son of Kunti, the universe passeth through its rounds (of birth and destruction).[222] Not knowing my supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of Asuras and Rakshasas, disregard me (as one) that hath assumed a human body. But high-souled ones, O son of Pritha, possessed of divine nature, and with minds directed to nothing else, worship me, knowing (me) to be the origin of all entities and undestructible. Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me.[223] Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms.[224] I am the Vedic sacrifice, I am the sacrifice enjoined in the Smritis, I am Swadha, I am the medicament produced from herbs; I am the mantra, I am the sacrificial libation, I am the fire, and I am the (sacrificial) offering.[225] I am the father of this universe, the mother, the creator, grandsire; (I am) the thing to be known, the means by which everything is cleaned, the syllable Om, the Rik, the Saman and the Yajus, (I am) the goal, the supporter, the lord, the on-looker, the abode, the refuge, the friend, the source, the destruction, the support, the receptacle; and the undestructible seed. I give heat, I produce and suspend rain; I am immortality, and also death; and I am the existent and the non-existent, O Arjuna. They who know the three branches of knowledge, also drink the Soma juice, and whose sins have been cleansed worshipping me by sacrifices, seek admission into heaven; and these attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial pleasure of the gods. Having enjoyed that celestial world of vast extent, upon exhaustion of their merit they re-enter the mortal world. It is thus that they who accept the doctrines of the three Vedas and wish for objects of desires, obtain going and coming. Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those who are (thus) always devoted (to me)--I make them gifts and preserve what they have. Even those devotees who, endued with faith worship other godheads even they, O son of Kunti, worship me alone, (though) irregularly.[226] I am the enjoyer, as also the lord, of all sacrifices. They, however, do not know me truly; hence they fall off (from heaven). They whose vows are directed to the Pitris attain to the Pitris; who direct (their) worship to the inferior spirits called Bhutas attain to Bhutas; they who worship me, attain even to myself. They who offer me with reverence, leaf, flower, fruit, water--that offered with reverence, I accept from him whose self is pure.[227] Whatever thou dost, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me. Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and will come to me. I am alike to all creatures; there is none hateful to me, none dear. They, however, who worship me with reverence are in me and I also am in them. If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be regard as good, for his efforts are well-directed. (Such a person) soon becometh of virtuous soul, and attaineth to eternal tranquillity. Know, O son of Kunti, that none devoted to me is ever lost. For, O son of Pritha, even they who may be of sinful birth, women, Vaisyas, and also Sudras, even they, resorting to me, attain to the supreme goal. What then (shall I say) of holy Brahmanas and saints who are my devotees? Having come to this transient and miserable world, be engaged in my worship.[228] Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me.'

SECTION XXXIV

[(Bhagavad Gita Chapter X)]

"The Holy One said, 'Once more still, O mighty-armed one, listen to my supernal words which, from desire of (thy) good, I say unto thee that wouldst be pleased (therewith).[229] The hosts of gods know not my origin, nor the great Rishis, since I am, in every way, the source of the gods and the great Rishis.[230] He that knoweth me as the Supreme Lord of the worlds, without birth and beginning, (he), undeluded among mortals, is free from all sins. Intelligence, knowledge, the absence of delusion, forgiveness, truth, self-restraint, and tranquillity, pleasure, pain, birth, death, fear, and also security, abstention from harm, evenness of mind, contentment, ascetic austerities, gift, fame, infamy, these several attributes of creatures arise from me. The Seven great Rishis, the four Maharishis before (them), and the Manus, partaking of my nature, were born from my mind, of whom in this world are these offsprings.[231] He that knoweth truly this pre-eminence and mystic power of mine, becometh possessed of unswerving devotion. Of this (there is) no doubt. I am the origin of all things, from me all things proceed. Thinking thus, the wise, endued with my nature, worship me.[232] Their hearts on me, their lives devoted to me, instructing one another, and gloryfying me they are ever contented and happy.[233] Unto them always devoted, and worshipping (me) with love, I give that devotion in the form of knowledge by which they come to me.[234] Of them, for compassion's sake. I destroy the darkness born of ignorance, by the brilliant lamp of knowledge, (myself) dwelling in their souls.'

"Arjuna said, 'Thou art the Supreme Brahma, the Supreme Abode, the Holiest of the Holy, the eternal Male Being Divine, the First of gods Unborn, the Lord. All the Rishis proclaim thee thus, and also the celestial Rishi Narada; and Asita, Devala, (and) Vyasa; thyself also tellest me (so). All this that thou tellest me, O Kesava, I regard as true since, O Holy One, neither the gods nor the Danavas understand thy manifestation. Thou only knowest thyself by thyself. O Best of Male Beings. O Creator of all things; O Lord of all things, O God of gods, O Lord of the Universe, it behoveth thee to declare without any reservation, those divine perfections of thine by which perfections pervading these worlds thou abidest. How shall I, ever meditating, know thee, O thou of mystic powers, in what particular states mayst thou, O Holy One, be meditated upon by me?[235] Do thou again, O Janardana, copiously declare thy mystic powers and (thy) perfections, for I am never satiated with hearing thy nectar-like words."

"The Holy One said,--'Well, unto thee I will declare my divine perfections, by means of the principal ones (among them), O chief of the Kurus, for there is no end to the extent of my (perfections).[236] I am the soul, O thou of curly hair, seated in the heart of every being, I am the beginning, and the middle, and the end also of all beings. I am Vishnu among the Adityas, the resplendent Sun among all luminous bodies; I am Marichi among the Maruts, and the Moon among constellations.[237] I am the Sama Veda among the Vedas; I am Vasava among the gods; I am the mind among the senses; I am the intellect in (living) beings. I am Sankara among the Rudras, the Lord of treasures among the Yakshas and the Rakshasas; I am Pavaka among the Vasus, and Meru among the peaked (mountains). [238] Know me, O son of Pritha, to be Vrihaspati, the chief of household priests. I am Skanda among commanders of forces. I am Ocean among receptacles of water. I am Bhrigu among the great Rishis, I am the One, undestructible (syllable Om) among words. Of sacrifices I am the Japa-sacrifice.[239] Of immobiles I am the Himavat. I am the figtree among all trees, I am Narada among the celestial Rishis. I am Chitraratha among the Gandharvas and the ascetic Kapila among ascetics crowned with Yoga success. Know me to be Uchchaisravas among horses, brought forth by (the churning for) nectar, Airavata among princely elephants, and the king among men. Among weapons I am the thunderbolt, among cows I am (she called) Kamadhuk. I am Kandarpa the cause of reproduction, I am Vasuki among serpents.[240] I am Ananta among Nagas, I am Varuna among acquatic beings, I am Aryaman among the Pitris, and Yama among those that judge and punish.[241] I am Prahlada among the Daityas, and Time among things that count. I am the lion among the beasts, and Vinata's son among winged creatures. Of purifiers I am the wind. I am Rama among wielders of weapons. I am the Makara among fishes, and I am Jahnavi (Ganga) among streams.[242] Of created things I am the beginning and the end and also the middle, O Arjuna. I am the knowledge of Supreme Spirit among all kinds of knowledge, and the disputation among disputants.[243] Among all letters I am the letter A, and (the compound called) Dwanda among all compounds. I am also Time Eternal, and I am the Ordainer with face turned on every side.[244] I am Death that seizeth all, and the source of all, that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, Forgiveness. Of the Sama hymns, I am the Vrihat-sama and Gayatri among metres. Of the months, I am Margasirsha, of the seasons (I am) that which is productive of flowers.[245] I am the game of dice of them that cheat, and the splendour of those that are splendid. I am Victory, I am Exertion, I am the goodness of the good. I am Vasudeva among the Vrishnis, I am Dhananjaya among the sons of Pandu. I am even Vyasa among the ascetics, and Usanas among seers. I am the Rod of those that chastise, I am the Policy of those that seek victory. I am silence among those that are secret. I am the Knowledge of those that are possessed of Knowledge. That which is the Seed of all things, I am that, O Arjuna. There is nothing mobile or immobile, which can exist without me. There is no end, O chastiser of foes, of my divine perfections. This recital of the extent of (those) perfections hath been uttered by me by way (only) of instancing them. Whatever of exalted things (there is) or glorious, or strong, understand thou that everything is born of a portion of my energy. Or rather, what hast thou to do, by knowing all this in detail, O Arjuna? Supporting this entire universe with only a portion (of myself), I stand.[246]"

SECTION XXXV

[(Bhagavad Gita Chapter XI)]

"Arjuna said,--'This discourse about the supreme mystery, called Adhyatman, which thou hast uttered for my welfare, hath dispelled my delusion.[247] For I have heard at large from thee of the creation and dissolution of beings, O thou of eyes like lotus petals, and also of thy greatness that knoweth no deterioration. What thou hast said about thyself, O great Lord, is even so. O best of Male Beings, I desire to behold thy sovereign form. If, O Lord, thou thinkest that I am competent to behold that (form), then, O Lord of mystic power, show me thy eternal Self.[248]'

"The Holy One said, 'Behold, O son of Pritha, my forms by hundreds and thousands, various, divine, diverse in hue and shape. Behold the Adityas, the Vasus, the Rudras, the Aswins, and the Maruts. Behold, O Bharata, innumerable marvels unseen before (by thee). Behold, O thou of curly hair, the entire universe of mobiles and immobiles, collected together in this body of mine, whatever else thou mayst wish to see.[249] Thou art, however, not competent to behold me with this eye of thine. I give thee celestial sight. Behold my sovereign mystic nature.'"

Sanjaya continued,--"Having said this, O monarch, Hari, the mighty Lord of mystic power, then revealed to the son of Pritha his Supreme sovereign form, with many mouths and eyes, many wonderous aspects, many celestial ornaments, many celestial weapons uplifted, wearing celestial garlands and robes, (and) with unguents of celestial fragrance, full of every wonder, resplendent, infinite, with faces turned on all sides.[250] If the splendour of a thousand suns were to burst forth at once in the sky, (then) that would be like the splendour of that Mighty One. The son of Pandu then beheld there in the body of that God of gods the entire universe divided and sub-divided into many parts, all collected together.[251] Then Dhananjaya, filled with amazement, (and) with hair standing on end, bowing with (his) head, with joined hands addressed the God.

"Arjuna said, 'I behold all the gods, O God, as also all the varied hosts of creatures, (and) Brahman seated on (his) lotus seat, and all the Rishis and the celestial snakes. I behold Thee with innumerable arms, stomachs, mouths, (and) eyes, on every side, O thou of infinite forms. Neither end nor middle, nor also beginning of thine do I behold, O Lord of the universe, O thou of universal form. Bearing (thy) diadem, mace, and discus, a mass of energy, glowing on all sides, do I behold thee that art hard to look at, endued on all sides with the effulgence of the blazing fire or the Sun, (and) immeasurable. Thou art indestructible, (and) the Supreme object of this universe. Thou art without decay, the guardian of eternal virtue. I regard thee to be the eternal (male) Being. I behold thee to be without beginning, mean, end, to be of infinite prowess, of innumerable arms, having the Sun and the Moon for thy eyes, the blazing fire for thy mouth, and heating this universe with energy of thy own. For the space betwixt heaven and earth is pervaded by Thee alone, as also all the points of the horizon. At sight of this marvellous and fierce form of thine, O Supreme Soul, the triple world trembleth. For these hosts of gods are entering thee. Some, afraid, are praying with joined hands. Saying Hail to Thee--the hosts of great Rishis and Siddhas praise Thee with copious hymns of praise.[252] The Rudras, the Adityas, the Vasus, they that (called) the Siddhas, the Viswas, the Aswins, the Maruts, also the Ushmapas, the Gandharvas, the Yakshas, the Asuras, the hosts of Siddhyas, behold Thee and are all amazed. Beholding Thy mighty form with many mouths and eyes, O mighty-armed one, with innumerable arms, thighs and feet, many stomachs, (and) terrible in consequence of many tusks, all creatures are frightened and I also. Indeed, touching the very skies, of blazing radiance, many-hued, mouth wide-open, with eyes that are blazing and large, beholding thee, O Vishnu, with (my) inner soul trembling (in fright), I can no longer command courage and peace of mind. Beholding thy mouths that are terrible in consequence of (their) tusks, and that are fierce (as the all-destroying fire at the end of the Yuga), I cannot recognise the points of the horizon nor can I command peace of mind. Be gracious, O God of gods, O thou that art the refuge of the Universe. And all these sons of Dhritarashtra, together with the hosts of kings, and Bhishma, and Drona, and also this Suta's son (Karna), accompanied by even the principal warriors of our side, are quickly entering thy terrible mouths rendered fierce by thy tusks. Some, with their heads crushed, are seen striking at the interstices of (thy) teeth. As many currents of water flowing through different channels roll rapidly towards the ocean, so these heroes of the world of men enter thy mouths that flame all around. As moths with increasing speed rush for (their own) destruction to the blazing fire, so also do (these) people, with unceasing speed, enter thy mouths for (their) destruction. Swallowing all these men from every side, thou lickest them with thy flaming mouths. Filling the whole universe with (thy) energy, thy fierce splendours, O Vishnu, are heating (everything). Tell me who thou art of (such) fierce form. I bow to thee, O chief of the gods, be gracious to me. I desire to know thee that art the Primeval One, I do not understand thy action.'[253]

The Holy One said, "I am Death, the destroyer of the worlds, fully developed. I am now engaged in slaying the race of men. Without thee all these warriors standing in the different divisions shall cease to be.[254] Wherefore, arise, gain glory, (and) vanquishing the foe, enjoy (this) swelling kingdom. By me have all these been already slain. Be only (my) instrument. O thou that can'st draw the bow with (even) the left hand. Drona and Bhishma, and Jayadratha, and Karna, and also other heroic warriors, (already) slain by me, do thou slay. Be not dismayed, fight; thou shalt conquer in battle (thy) foes."

Sanjaya continued,--"Hearing these words of Kesava, the diadem-decked (Arjuna), trembling, (and) with joined-hands, bowed (unto him); and once more said unto Krishna, with voice choked up and overwhelmed with fear, and making his salutations (to him).--

Arjuna said, "It is meet, Hrishikesa, that the universe is delighted and charmed in uttering thy praise, and the Rakshasas flee in fear in all directions, and the hosts of the Siddhas bow down (to thee). And why should they not bow down to thee, O Supreme Soul, that are greater than even Brahman (himself), and the primal cause? O thou that art Infinite. O God of the gods, O thou that art the refuge of the universe, thou art indestructible, thou art that which is, and that which is not and that which is beyond (both). Thou art the First God, the ancient (male) Being, thou art the Supreme refuge of this universe. Thou art the Knower, thou art the Object to be known, thou art the highest abode. By thee is pervaded this universe, O thou of infinite form.[255] Thou art Vayu, Yama, Agni, Varuna, Moon, Prajapati, and Grandsire. Obeisance be to thee a thousand times, and again and yet again obeisance to thee. Obeisance to thee in front, and also from behind. Let obeisance be to thee from every side, O thou that art all. Thou art all, of energy that is infinite, and prowess that is immeasurable. Thou embracest the All. Regarding (thee) a friend whatever hath been said by me carelessly, such as--O Krishna, O Yadava, O friend,--not knowing this thy greatness from want of judgement or from love either, whatever disrespect hath been shown thee for purpose of mirth, on occasions of play, lying, sitting, (or) at meals, while alone or in the presence of others, O undeteriorating one, I beg thy pardon for it, that art immeasurable. Thou art the father of this universe of mobiles and immobiles. Thou art the great master deserving of worship. There is none equal to thee, how can there be one greater? O thou whose power is unparalleled in even three worlds?[256] Therefore bowing (to thee) prostrating (my) body, I ask thy grace, O Lord, O adorable one. It behoveth thee. O God, to bear (my faults) as a father (his) son's, a friend (his) friend's, a lover (his) loved one's. Beholding (thy) form (unseen) before, I have been joyful, (yet) my mind hath been troubled, with fear. Show me that (other ordinary) form, O God. Be gracious, O Lord of the gods, O thou that art the refuge of the universe. (Decked) in diadem, and (armed) with mace, discus in hand, as before, I desire to behold thee. Be of that same four-armed form, O thou of a thousand arms, thou of universal form."

"The Holy One said, 'Pleased with thee, O Arjuna, I have, by my (own) mystic power, shown thee this supreme form, full of glory, Universal, Infinite, Primeval, which hath been seen before by none save thee. Except by thee alone, hero of Kuru's race, I cannot be seen in this form in the world of men by any one else, (aided) even by the study of the Vedas and of sacrifices, by gifts, by actions, (or) by the severest austerities.[257] Let no fear be thine, nor perplexity of mind at seeing this awful form of mine. Freed from fear with a joyful heart, thou again see Me assuming that other form.'"

Sanjaya continued,--"Vasudeva, having said all this to Arjuna, once more showed (him) his own (ordinary) form, and that High-Souled one, assuming once more (his) gentle form, comforted him who had been afflicted."

"Arjuna said, 'Beholding this gentle human form of thine, O Janardana, I have now become of right mind and have come to my normal state.'

"The Holy One said, 'This form of mine which thou hast seen is difficult of being seen. Even the gods are always desirous of becoming spectators of this (my) form. Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, can I be seen in this form of mine which thou hast seen. By reverence, however, that is exclusive (in its objects), O Arjuna, I can in this form be known, seen truly, and attained to, O chastiser of foes. He who doth everything for me, who hath me for his supreme object, who is freed from attachment, who is without enmity towards all beings, even he, O Arjuna, cometh to me.'

SECTION XXXVI
[(Bhagavad Gita Chapter XII)]

"Arjuna said, 'Of those worshippers who, constantly devoted, adore thee, and those who (meditate) on thee as the Immutable and Unmanifest, who are best acquainted with devotion.'

"The Holy One said, 'Fixing (their) mind on me, they that constantly adore me, being endued (besides) with the highest faith, are deemed by me to be the most devoted. They, however, who worship the Immutable, the Unmanifest, the All-pervading, the Inconceivable, the Indifferent, the Immutable, the Eternal, who, restraining the entire group of the senses, are equal-minded in respect of all around and are engaged in the good of all creatures, (also) attain to me. The trouble is the greater for those whose minds are fixed on the Unmanifest; for the path to the Unmanifest is hard to find by those that are embodied. They (again) who, reposing all action on me (and) regarding me as their highest object (of attainment), worship me, meditating on me with devotion undirected to anything else, of them whose minds are (thus) fixed on me, I, without delay, become the deliverer from the ocean of (this) mortal world. Fix thy heart on me alone, place thy understanding on me, Hereafter then shalt thou dwell in me. (There is) no doubt (in this).[258] If however, thou art unable to fix thy heart steadily on me, then, O Dhananjaya, strive to obtain me by devotion (arising) from continuous application. If thou beest unequal to even (this) continuous application, then let actions performed for me be thy highest aim. Even performing all thy acts for my sake, thou wilt obtain perfection. If even this thou art unable to do, then resorting to devotion in me, (and) subduing thy soul, abandon the fruit of all actions. Knowledge is superior to application (in devotion); meditation is better than knowledge; the abandonment of the fruit of reaction (is better) than meditation, and tranquillity (results) immediately from abandonment. He who hath no hatred for any creature, who is friendly and compassionate also, who is free from egoism, who hath no vanity, attachment, who is alike in pleasure and pain, who is forgiving, contented, always devoted, of subdued, soul, firm of purpose, with heart and understanding fixed on me, even he is dear to me. He through whom the world is not troubled, (and) who is not troubled by the world, who is free from joy, wrath, fear and anxieties, even he is dear to me. That devotee of mine who is unconcerned, pure, diligent, unconnected (with worldly objects), and free from distress (of mind), and who renounceth every action (for fruit), even he is dear to me.[259] He who hath no joy, no aversion, who neither grieveth nor desireth, who renounceth both good and evil, (and) who is full of faith in me, even he is dear to me. He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, (and pleasure and pain), who is free from attachment, to whom censure and praise are equal, who is taciturn, who is contented with anything that cometh (to him), who is homeless, of steady mind and full of faith, even that man is dear to me. They who resort to this righteousness (leading to) immortality which hath been (already) declared,--those devotees full of faith and regarding me as the highest object (of their acquisition) are the dearest to me.'

SECTION XXXVII

[(Bhagavad Gita, Chapter XIII)]

"The Holy One said, 'This body, O son of Kunti, is called Kshetra. Him who knoweth it, the learned call Kshetrajna.[260] Know me, O Bharata, to be Kshetras. The knowledge of Kshetra and Kshetrajna I regard to be (true) knowledge. What that Kshetra (is), and what (it is) like, and what changes it undergoes, and whence (it comes), what is he (viz., Kshetrajna), and what his powers are, hear from me in brief. All this hath in many ways been sung separately, by Rishis in various verses, in well-settled texts fraught with reason and giving indications of Brahman. The great elements, egoism, intellect, the unmanifest (viz., Prakriti), also the ten senses, the one (manas), the five objects of sense, desire, aversion, pleasure, pain, body consciousness, courage,--all this in brief hath been declared to be Kshetra in its modified form. Absence of vanity, absence of ostentation, abstention from injury, forgiveness, uprightness, devotion to preceptor, purity, constancy, self-restraint, indifference to objects of sense, absence of egoism, perception of the misery and evil of birth, death, decrepitude and disease,[261] freedom from attachment, absence of sympathy for son, wife, home, and the rest, and constant equanimity of heart on attainment of good and evil, unswerving devotion to me without meditation on anything else, frequenting of lonely places, distaste for concourse of men,[262] constancy in the knowledge of the relation of the individual self to the supreme, perception of the object of the knowledge of truth,--all this is called Knowledge; all that which is contrary to this is Ignorance.[263] That which is the object of knowledge I will (now) declare (to thee), knowing which one obtaineth immortality. [It is] the Supreme Brahma having no beginning, who is said to be neither existent nor non-existent; whose hands and feet are on all sides, whose eyes, heads and faces are on all sides, who dwells pervading everything in the world, who is possessed of all the qualities of the senses (though) devoid of the senses, without attachment (yet) sustaining all things, without attributes (yet) enjoying (a) all attributes,[264] without and within all creatures, immobile and mobile, not knowable because of (his) subtlety, remote yet near, undistributed in all beings, (yet) remaining as if distributed, who is the sustainer of (all) beings, the absorber and the creator (of all); who is the light of all luminous bodies, who is said to be beyond all darkness; who is knowledge, the Object of knowledge, the End of knowledge and seated in the hearts of all. Thus Kshetra, and Knowledge, and the Object of Knowledge, have been declared (to thee) in brief. My devotee, knowing (all) this, becomes one in spirit with me. Know that Nature and Spirit are both without beginning (and) know (also) that all modifications and all qualities spring from Nature.[265] Nature is said to be the source of the capacity of enjoying pleasures and pains.[266] For Spirit, dwelling in nature enjoyeth the qualities born of Nature. The cause of its births in good or evil wombs is (its) connection with the qualities.[267] The Supreme Purusha in this body is said to be surveyor, approver, supporter, enjoyer, the mighty lord, and also the Supreme Soul.[268] He who thus knows Spirit, and Nature, with the qualities, in whatever state he may be, is never born again. Some by meditation behold the self in the self by the self; others by devotion according to the Sankhya system; and others (again), by devotion through works. Others yet not knowing this, worship, hearing of it from others. Even these, devoted to what is heard, cross over death.[269] Whatever entity, immobile or mobile, cometh into existence, know that, O bull of Bharata's race, to be from the connection of Kshetra and Kshetrajna (matter and spirit). He seeth the Supreme Lord dwelling alike in all beings, the Imperishable in the Perishable. For seeing the Lord dwelling alike everywhere, one doth not destroy[270] himself by himself, and then reacheth the highest goal. He seeth (truly) who seeth all actions to be wrought by nature alone in every way and the self likewise to be not the doer. When one seeth the diversity of entities as existing in one, and the issue (everything) from that (One), then is one said to attain to Brahma. This inexhaustible Supreme Self, O son of Kunti, being without beginning and without attributes, doth not act, nor is stained even when stationed in the body. As space, which is ubiquitous, is never, in consequence of its subtlety tainted, so the soul, stationed in every body, is never tainted.[271] As the single Sun lights up the entire world, so the Spirit, O Bharata, lights up the entire (sphere of) matters. They that, by the eye of knowledge, know the distinction between matter and spirit, and the deliverance from the nature of all entities, attain to the Supreme.[272]

SECTION XXXVIII

[(Bhagavad Gita Chapter XIV)]

"The Holy One said, 'I will again declare (to thee) that supernal science of sciences, that excellent science, knowing which all the munis have attained to the highest perfection from (the fetters of) this body.[273] Resorting to this science, and attaining to my nature, they are not reborn even on (the occasion of) a (new) creation and are not disturbed at the universal dissolution. The mighty Brahma is a womb for me. Therein I place the (living) germ. Thence, O Bharata, the birth of all beings taketh place. Whatever (bodily) forms, O son of Kunti, are born in all wombs, of them Brahma is the mighty womb, (and) I the seed-imparting Sire.[274] Goodness, passion, darkness, these qualities, born of nature, bind down, O thou of mighty arms, the eternal embodied [soul] in the body.[275] Amongst these, Goodness, from its unsullied nature, being enlightening and free from misery, bindeth (the soul), O sinless one, with the attainment of happiness and of knowledge. Know that passion, having desire for its essence, is born of thirst and attachment. That, O son of Kunti, bindeth the embodied (soul) by the attachment of work. Darkness, however, know, is born of ignorance, (and) bewilders all embodied [soul]. That bindeth, O Bharata, by error, indolence, and sleep. Goodness uniteth (the soul) with pleasure; Passion, O Bharata, uniteth with work; but darkness, veiling knowledge, uniteth with error. Passion and darkness, being repressed, Goodness remaineth, O Bharata. Passion and goodness (being repressed), darkness (remaineth); (and) darkness and goodness (being repressed), passion (remaineth). When in this body, in all its gates, the light of knowledge is produced, then should one know that goodness hath been developed there. Avarice, activity, performance of works, want of tranquillity, desire,--these, O bull of Bharata's race, are born when passion is developed. Gloom, inactivity, error, and delusion also,--these, O son of Kuru's race, are born when darkness is developed. When the holder of a body goeth to dissolution while goodness is developed, then he attaineth to the spotless regions of those that know the Supreme. Going to dissolution when passion prevails, one is born among those that are attached to work. Likewise, dissolved during darkness, one is born in wombs that beget the ignorant. The fruit of good action is said to be good and untainted. The fruit, however, of passion, is misery; (and) the fruit of Darkness is ignorance. From goodness is produced knowledge; from passion, avarice; (and) from darkness are error and delusion, and also ignorance. They that dwell in goodness go on high; they that are addicted to passion dwell in the middle; (while) they that are of darkness, being addicted to the lowest quality, go down. When an observer recognises none else to be an agent save the qualities, and knows that which is beyond (the qualities), he attaineth to my nature. The embodied [soul], by transcending these three qualities which constitute the source of all bodies, enjoyeth immortality, being freed from birth, death, decrepitude, and misery.'[276]

"Arjuna said, 'What are indications, O Lord, of one who hath transcended these three qualities? What is his conduct? How also doth one transcend these three qualities?"

"The Holy One said, 'He who hath no aversion for light, activity, and even delusion, O son of Pandu, when they are present, nor desireth them when they are absent,[277] who, seated as one unconcerned, is not shaken by those qualities; who sitteth and moveth not, thinking that it is the qualities (and not he) that are engaged (in their respective functions); to whom pain and pleasure are alike, who is self-contained, and to whom a sod of earth, a stone, and gold are alike; to whom the agreeable and the disagreeable are the same; who hath discernment; to whom censure and praise are the same; to whom honour and dishonour are the same; who regardeth friend and foe alike; who hath renounced all exertion--is said to have transcended the qualities. He also who worshippeth Me with exclusive devotion, he, transcending those qualities, becometh fit for admission into the nature of Brahma. For I am the stay of Brahma, of immortality, of undestructibility, of eternal piety, and of unbroken felicity.'[278]

SECTION XXXIX

[(Bhagavad Gita Chapter XV)]

"The Holy One said, 'They say that the Aswattha, having its roots above and branches below, is eternal, its leaves are the Chhandas. He who knoweth it, knoweth the Vedas.[279] Downwards and upwards are stretched its branches which are enlarged by the qualities; its sprouts are the objects of senses. Downwards its roots, leading to action, are extended to this world of men.[280] Its form cannot here (below) be thus known, nor (its) end, nor (its) beginning, nor (its) support. Cutting, with the hard weapon of unconcern, this Aswattha of roots firmly fixed, then should one seek for that place repairing whither one returneth not again (thinking)--I will seek the protection of that Primeval Sire from whom the ancient course of (worldly) life hath flowed.--Those that are free from pride and delusion, that have subdued the evil of attachment, that are steady in the contemplation of the relation of the Supreme to the individual self, from whom desire hath departed, freed from the pairs of opposites known by the names of pleasure and pain (and the like), repair, undeluded, to that eternal seat. The sun lighteth not that [seat], nor the moon, nor fire. Whither going none returneth, that is my supreme seat. An eternal portion of Me is that which, becoming an individual soul in the world of life, draweth to itself the (five) senses with the mind as the sixth which all depend on nature. When the sovereign (of this bodily frame) assumeth or quitteth (a) body, it departeth taking away these, like the wind (taking away) perfumes from their seats. Presiding over the ear, the eye, (the organs of) touch, taste, and smell, and also over the mind, he enjoyeth all objects of senses. They that are deluded do not see (him) when quitting or abiding in (the body), when enjoying or joined to the qualities. They (however) see that have the eye of knowledge.[281] Devotees exerting (towards that end) behold him dwelling in themselves. They (however) that are senseless and whose minds are not restrained, behold him not, even while exerting (themselves).[282] That splendour dwelling in the sun which illumines the vast universe, that (which is) in the moon, and that (which is) in the fire, know that splendour to be mine. Entering into the earth I uphold creatures by my force; and becoming the juicy moon I nourish all herbs.[283] Myself becoming the vital heat (Vaiswanara) residing in the bodies of creatures that breathe, (and) uniting with the upward and the downward life-breaths, I digest the four kinds of food.[284] I am seated in the hearts of all. From Me are memory and knowledge and the loss of both. I am the objects of knowledge to be known by (the aid of) all the Vedas. I am the author of the Vedantas, and I alone am the knower of the Vedas.[285] There are these two entities in the world, viz., the mutable and the immutable. The mutable is all (these) creatures. The unchangeable one is called the immutable.[286] But there is another, the Supreme Being, called Paramatman, who was the Eternal Lord, pervading the three worlds, sustaineth (them) (and) since I transcend the mutable, and am higher than even the immutable; for this I am celebrated in the world (among men) and in the Veda as Purushottama (the Highest Being). He who, without being deluded, knoweth Me as this Highest Being,--he knowing all, O Bharata, worshippeth Me in every way.[287]

Thus, O sinless one, hath this knowledge, forming the greatest of mysteries, been declared by Me (to thee). Knowing this, O Bharata, one will become gifted with intelligence, and will have done all he needs do.'

SECTION XL

[(Bhagavad Gita Chapter XVI)]

"The Holy One said, 'Fearlessness, purity of heart, perseverance in (the pursuit of) knowledge and Yoga meditation, gifts, self-restraint, sacrifice, study of the Vedas, ascetic penances, uprightness,[288] abstention from injury, truth, freedom from anger, renunciation, tranquillity, freedom from reporting other's faults, compassion for all creatures, absence of covetousness, gentleness, modesty, absence of restlessness, vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,--these become his, O Bharata, who is born to godlike possessions. Hypocrisy, pride, conceit, wrath, rudeness and ignorance, are, O son of Pritha, his who is born to demoniac possessions. God-like possessions are deemed to be for deliverance; the demoniac for bondage. Grieve not, O son of Pandu, for thou art born to god-like possessions. (There are) two kinds of created beings in this world, viz., the god-like and the demoniac. The god-like have been described at length. Hear now, from me, O son of Pritha, about the demoniac. Persons of demoniac nature know not inclination or disinclination. Neither purity, nor good conduct, nor truth exist in them.[289] They say that the universe is void of truth, of guiding principle, (and) of ruler; produced by the union of one another (male and female) from lust, and nothing else. Depending on this view, these men of lost selves, little intelligence, and fierce deeds, these enemies (of the world), are born for the destruction of the universe.[290] Cherishing desires that are insatiable, and endued with hypocrisy, conceit and folly, they adopt false notions through delusion and engage in unholy practices. Cherishing boundless thoughts limited by death (alone), and regarding the enjoyment of (their) desires as the highest end, they are persuaded that that is all. Fettered by the hundred nooses of hope, addicted to lust and wrath, they covet to obtain this wealth to-day,--This I will obtain later,--This wealth I have,--This (wealth) will be mine in addition,--This foe hath been slain by me,--I will slay even others,--I am lord,--I am the enjoyer,--I am successful, powerful, happy,--I am rich and of noble birth,--Who else is there that is like me?--I will sacrifice,--I will make gifts,--I will be merry,--thus deluded by ignorance,--tossed about by numerous thoughts, enveloped in the meshes of delusion, attached to the enjoyment of objects of desire, they sink into foul hell. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices that are nominally so, with hypocrisy and against the (prescribed) ordinance. Wedded to vanity, power, pride, lust and wrath, these revilers hate Me in their own bodies and those of others. These haters (of Me), cruel, the vilest among men, and unholy, I hurl continually down into demoniac wombs. Coming into demoniac wombs, deluded birth after birth, they, O son of Kunti, without attaining to Me go down to the vilest state. Three-fold is the way to hell, ruinous to the self, viz., lust, wrath, likewise avarice. Therefore, these three, one should renounce. Freed from these three gates of darkness, a man, O son of Kunti, works out his own welfare, and then repairs to his highest goal. He who, abandoning the ordinances of the scriptures, acts only under the impulses of desire, never attains to perfection, nor happiness, nor the highest goal. Therefore, the scriptures should be thy authority in determining what should be done and what should not be done. It behoveth thee to do work here, having ascertained what hath been declared by the ordinances of the scriptures.'"

SECTION XLI

[(Bhagavad Gita, Chapter XVII)]

"Arjuna said, 'What is the state, O Krishna, of those who abandoning the ordinance of the scriptures, perform sacrifices endued with faith? It is one of Goodness, or Passion, or Darkness?'

"The Holy One said, 'The faith of embodied (creatures) is of three kinds. It is (also) born of their (individual) natures. It is good, passionate, and dark. Hear now these. The faith of one, O Bharata, is conformable to his own nature. A being here is full of faith; and whatever is one's faith, one is even that. They that are of the quality of goodness worship the gods; they that are of the quality of passion (worship) the Yakshas and the Rakshasas; other people that are of the quality of darkness worship departed spirits and hosts of Bhutas. Those people who practise severe ascetic austerities not ordained by the scriptures, are given up to hypocrisy and pride, and endued with desire of attachment, and violence,--those persons possessed of no discernment, torturing the groups of organs in (their) bodies and Me also seated within (those) bodies,--should be known to be of demoniac resolves. Food which is dear to all is of three kinds. Sacrifice, penance, and gifts are likewise (of three kinds). Listen to their distinctions as follows. Those kinds of food that increase life's period, energy, strength, health, well-being, and joy, which are savoury, oleaginous, nutritive, and agreeable, are liked by God. Those kinds of food which are bitter, sour, salted, over-hot, pungent, dry, and burning, and which produce pain, grief and disease, are desired by the passionate. The food which is cold, without savour, stinking and corrupt, and which is even refuse, and filthy, is dear to men of darkness. That sacrifice is good which, being prescribed by the ordinance, is performed by persons, without any longing for the fruit (thereof) and the mind being determined (to it under the belief) that its performance is a duty. But that which is performed in expectation of fruit and even for the sake of ostentation, know that sacrifice, O chief of the sons of Bharata, to be of the quality of passion. That sacrifice which is against the ordinance, in which no food is dealt out, which is devoid of mantras (sacred verse), in which no fees are paid to the brahmanas assisting to it, and which is void of faith, is said to be of the quality of darkness. Reverence to the gods, regenerate ones, preceptors, and men of knowledge, purity, uprightness, the practices of a Brahmacharin, and abstention from injury, are said to constitute the penance of the body. The speech which causeth no agitation, which is true, which is agreeable and beneficial, and the diligent study of the Vedas, are said to be the penance of speech. Serenity of the mind, gentleness, taciturnity, self-restraint, and purity of the disposition,--these are said to be the penance of the mind. This three-fold penance performed with perfect faith, by men without desire of fruit, and with devotion, is said to be of the quality of goodness. That penance which is performed for the sake of (gaining) respect, honour, and reverence, with hypocrisy, (and) which is unstable and transient is said to be of the quality of passion. That penance which is performed under a deluded conviction, with torture of one's self, and for the destruction of another, is said to be of the quality of darkness. That gift which is given because it ought to be given, to one who cannot return any service for it, in a proper time, and to a proper person, is said to be of the quality of goodness. That, however, which is given reluctantly, for return of services (past or expected), or even with an eye to fruit,--that gift is said to be of the quality of passion. In an unfit place and at an unfit time, the gift that is made to an unworthy object, without respect, and with contempt, is said to be of the quality of darkness. OM, TAT, SAT, this is said to be the three-fold designation of Brahma. By that (Brahma), the Brahmanas and the Vedas, and the Sacrifices, were ordained of old. Therefore, uttering the syllable OM, the sacrifices, gifts, and penances, prescribed by the ordinance, of all utterers of Brahma begin. Uttering TAT, the various rites of sacrifice, penance, and gifts, without expectation of fruit, are performed by those that are desirous of deliverance. SAT is employed to denote existence and goodness. Likewise, O son of Pritha, the word SAT is used in any auspicious act. Constancy in sacrifices, in penances and in gifts, is also called SAT, and an act, too, for the sake of That is called SAT.[291] Whatever oblation is offered (to the fire), whatever is given away, whatever penance is performed, whatever is done, without faith, is, O son of Pritha, said to be the opposite of SAT; and that is nought both here and hereafter.[292]'

SECTION XLII

[(Bhagavad Gita, Chapter XVIII)]

"Arjuna said, 'Of renunciation, O thou of mighty arms, I desire to know the true nature, and also of abandonment, O lord of the senses distinctly, O slayer of Kesi.'[293]

"The Holy One said, 'The rejection of the works with desire is known by the learned as renunciation. The abandonment of the fruit of all work, the discerning call abandonment. Some wise men say that work (itself) should be abandoned as evil; others (say) that the works of sacrifice, gifts, and penance, should not be abandoned. As to that abandonment, listen to my decision, O best of the sons of Bharata, for abandonment, O tiger among men, hath been declared to be of three kinds. The works of sacrifice, gifts, and penance should not be abandoned. They should, indeed, be done. Sacrifice, gift, and penance, are the purifications of the wise. But even those works should be done, abandoning attachment and fruit. This, O son of Pritha, is my excellent and decided opinion. The renunciation of an act prescribed (in the scriptures) is not proper. Its abandonment (is) from delusion, (and) is (therefore,) declared to be of the quality of darkness.[294] (Regarding it) as (a source of) sorrow, when work is abandoned from (fear of) bodily pain, one making such an abandonment which is of the quality of passion never obtaineth the fruit of abandonment. (Regarding it) as one that should be done, when[295] work that is prescribed (in the scriptures) is done, O Arjuna, abandoning attachment and fruit also, that abandonment is deemed to be of the quality of goodness. Possessed of intelligence and with doubts dispelled, an abandoner that is endowed with the quality of goodness hath no aversion for an unpleasant action and no attachment to pleasant (ones).[296] Since actions cannot be absolutely abandoned by an embodied person, (therefore) he who abandons the fruit of actions is truly said to be an abandoner. Evil, good and mixed-action hath (this) three-fold fruit hereafter for those that do not abandon. But there is none whatever for the renouncer.[297] Listen from me, O thou of mighty arms, to those five causes for the completion of all actions, declared in the Sankhya treating of the annihilation of actions.[298] (They are) substratum, agent, the diverse kinds of organs, the diverse efforts severally, and with them the deities as the fifth.[299] With body, speech, or mind, whatever work, just or the reverse, a man undertakes, these five are its causes. That being so, he that, owing to an unrefined understanding, beholdeth his own self as solely the agent, he, dull in mind, beholdeth not. He that hath no feeling of egoism, whose mind is not sullied, he, even killing all these people, killeth not, nor is fettered (by action).[300]--Knowledge, the object of knowledge, and the knower, form the three-fold impulse of action. Instrument, action, and the agent, form the three-fold complement of action.[301] Knowledge, action, and agent, are declared in the enumeration of qualities to be three-fold, according to the difference of qualities. Listen to those also duly.[302] That by which One Eternal Essence is viewed in all things, undivided in the divided, know that to be knowledge having the quality of goodness. That knowledge which discerneth all things as diverse essences of different kinds in consequence of their separateness, know that that knowledge hath the quality of passion. But that which is attached to (each) single object as if it were the whole, which is without reason, without truth, and mean, that knowledge hath been said to be of the quality of darkness. The action which is prescribed (by the scriptures), (done) without attachment, performed without desires and aversion, by one who longeth not for (its) fruit, is said to be of the quality of goodness. But that action which is done by one seeking objects of desire, or by one filled with egoism, and which is attended with great trouble, is said to be of the quality of passion. That action which is undertaken from delusion, without regard to consequences, loss, injury (to others), and (one's own) power also, is said to be of the quality of passion. The agent who is free from attachment, who never speaketh of himself, who is endued with constancy and energy, and is unmoved by success and defeat, is said to be of the quality of goodness. The agent who is full of affections, who wisheth for the fruit of actions, who is covetous, endued with cruelty, and impure, and who feeleth joy and sorrow, is declared to be of the quality of passion.[303] The agent who is void of application, without discernment, obstinate, deceitful, malicious, slothful, desponding, and procrastinating, is said to be of the quality of darkness.[304] Hear now, O Dhananjaya, the three-fold division of intellect and constancy, according to their qualities, which I am about to declare exhaustively and distinctly. The intellect which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and deliverance, is, O son of Pritha, of the quality of goodness. The intellect by which one imperfectly discerneth right and wrong, that which ought to be done and that which ought not to be done, is, O son of Pritha, of the quality of passion. That intellect which, shrouded by darkness, regardeth wrong to be right, and all things as reversed, is, O son of Pritha, of the quality of darkness. That unswerving constancy by which one controls the functions of the mind, the life-breaths, and the senses, through devotion, that constancy, is, O son of Pritha, of the quality of goodness.[305] But that constancy, O Arjuna, by which one holds to religion, desire, and profit, through attachment, desiring fruit, that constancy, O son of Pritha, is of the quality of passion. That through which an undiscerning person abandons not sleep, fear, sorrow, despondency, and folly, that constancy is deemed to be of the quality of darkness. Hear now from me, O bull of Bharata's race, of the three kinds of happiness. That in which one findeth pleasure from repetition (of enjoyment), which bringeth an end to pain, which is like poison first but resembleth nectar in the end, that happiness born of the serenity produced by a knowledge of self, is said to be of the quality of goodness.[306] That which is from the contact of the senses with their objects which resembleth nectar first but is like poison in the end, that happiness is held to be of the quality of passion. That happiness which in the beginning and its consequences deludeth the soul, and springeth from sleep, indolence, and stupidity, that is described to be of the quality of darkness. There is not, either on earth or heaven among the gods, the entity that is free from these three qualities born of nature. The duties of Brahmanas, Kshatriyas, and Vaisyas, and of Sudras also, O chastiser of foes, are distinguished by (these three) qualities born of nature. Tranquillity, self-restraint, ascetic austerities, purity, forgiveness, rectitude, knowledge, experience, and belief (in an existence hereafter),--these are the duties of Brahmanas, born of (their proper) nature. Bravery, energy, firmness, skill, not flying away from battle, liberality, the bearing of a ruler,--these are the duties of Kshatriyas, born of (their proper) nature. Agriculture, tending of cattle, and trade, are the natural duties of Vaisyas. Of Sudras also, the natural duty consists in servitude. Every man, engaged in his own duties, attains to perfection. Hear now how one obtains perfection by application to his duties. Him from whom are the movements of all beings, Him by whom all this is pervaded, worshipping him by (the performance of) one's own duty, one obtaineth perfection. Better is one's own duty though performed faultily than another's duty well-performed. Performing the duty prescribed by (one's own) nature, one incurreth no sin. One must not abandon, O son of Kunti, one's natural duty though tainted with evil, for all actions are enveloped by evil like fire by smoke. He whose mind is unattached everywhere, who hath subdued his self, and whose desire hath departed, obtaineth, through renunciation, the supreme perfection of freedom from work. Learn from me, only in brief, O son of Kunti, how one, having obtained (this kind of) perfection, attaineth to Brahma which is the supreme end of knowledge. Endued with a pure mind, and restraining his self by constancy, renouncing sound and other objects of sense, and casting off affection and aversion, he who resideth in a lonely place, eateth little, and restraineth speech, body, and mind, who is ever intent on meditation and abstraction, who hath recourse to indifference, who, abandoning egoism, violence, pride, lust, wrath, and (all) surroundings, hath been freed from selfishness and is tranquil (in mind), becometh fit for assimilation with Brahma. Becoming one with Brahma, tranquil in spirit, (such a) one grieveth not, desireth not; alike to all beings, he obtaineth the highest devotion to Me. By (that) devotion he truly understandeth Me. What I am, and who I am; then understanding Me truly, he entereth into Me forthwith. Even performing all actions at all times having refuge in Me, he obtaineth, through my favour, the seat that is eternal and imperishable. Dedicating in thy heart all actions to Me, being devoted to Me, resorting to mental abstraction, fix thy thoughts constantly on Me. Fixing thy thoughts on Me, thou wilt surmount all difficulties through my grace. But if from self-conceit thou wilt not listen, thou wilt (then) utterly perish. If, having recourse to self-conceit, thou thinkest--I will not fight,--that resolution of thine would be vain, (for) Nature will constrain thee. That which, from delusion, thou dost not wish to do, thou wilt do involuntarily, bound by thy own duty springing from (thy own) nature. The Lord, O Arjuna, dwelleth in the region of the heart of beings, turning all beings as if mounted on a machine, by his illusive power. Seek shelter with Him in every way, O Bharata. Through his grace thou wilt obtain supreme tranquillity, the eternal seat. Thus hath been declared to thee by Me the knowledge that is more mysterious than any (other) matter. Reflecting on it fully, act as thou likest. Once more, listen to my supernal words, the most mysterious of all. Exceedingly dear art thou to Me, therefore, I will declare what is for thy benefit. Set thy heart on Me, become My devotee, sacrifice to Me, bow down to Me. Then shalt thou come to Me. I declare to thee truly, (for) thou art dear to Me. Forsaking all (religious) duties, come to Me as thy sole refuge. I will deliver thee from all sins. Do not grieve. This is not to be ever declared by thee to one who practiseth no austerities, to one who is not a devotee, to one who never waiteth on a preceptor, nor yet to one who calumniateth Me. He who shall inculcate this supreme mystery to those that are devoted to Me, offering Me the highest devotion, will come to Me, freed from (all his) doubts.[307] Amongst men there is none who can do Me a dearer service than he, nor shall any other on earth be dearer to Me than he. And he who will study this holy converse between us, by him will have been offered to Me the sacrifice of knowledge. Such is my opinion. Even the man who, with faith and without cavil, will hear it (read), even he freed (from re-birth), will obtain of the blessed regions of those that perform pious acts. Hath this, O son of Pritha, been heard by thee with mind undirected to any other objects? Hath thy delusion, (caused) by ignorance, been destroyed, O Dhananjaya?'

"Arjuna said, 'My delusion hath been destroyed, and the recollection (of what I am) hath been gained by me, O Undeteriorating one, through thy favour. I am now firm. My doubts have been dispelled. I will do thy bidding.'"

Sanjaya continued, "Thus I heard this converse between Vasudeva and the high-souled son of Pritha, (that is) wonderful and causeth the hair to stand on end. Through Vyasa's favour heard I this supreme mystery, this (doctrine of) Yoga, from Krishna himself, the Lord of Yoga, who declared it in person. O King recollecting and (again) recollecting this wonderful (and) holy converse of Kesava and Arjuna, I rejoice over and over again. Recollecting again and again that wonderful form also of Hari, great is my amazement, O king, and I rejoice ever more. Thither where Krishna, the Lord of Yoga (is), thither where the great bowman (Partha) is, thither, in my opinion, are prosperity, and victory, and greatness, and eternal justice[308]'"

[End of the Bhagavad Gita]

SECTION XLIII

Sanjaya said,--"Beholding Dhananjaya then to take up once again (his) arrows and Gandiva, the mighty car-warriors (of the Pandava party) uttered a tremendous shout. And those heroes, viz., the Pandavas and the Somakas, and those who followed them, filled with joy, blew their sea-born conches. And drums, and Pesis, and Karkachas, and cow-horns were beaten and blown together, and the uproar made was very loud. And then, O ruler of men, there came the gods, with Gandharvas and the Pitris, and the hosts of Siddhas and Charanas, from desire of witnessing (the sight). And Rishis highly blessed came there in a body with him (Indra) of a hundred sacrifices at their head, for beholding that great slaughter. Then, O king, beholding the two armies, that looked like two oceans, ready for the encounter and continuously moving, the heroic king Yudhishthira, the Just, putting off his coat of mail and casting aside his excellent weapon and quickly descending from his car, with joined hands, proceeded on foot, eyeing the grandsire, with restrained speech, facing the east, towards the direction where the hostile host was (standing).[309] And seeing him proceed (thus), Dhananjaya, the son of Kunti, speedily alighting from his car, followed him, accompanied by his (other) brothers. And the Lord Vasudeva also followed him behind. And the principal kings too (of his army), filled with anxiety, followed in the same path.

"Arjuna said, 'What is this act of thine, O king, that abandoning thy brothers, thou proceedest on foot, face eastwards, to the hostile host?'

"Bhimasena said, 'Where wilt thou go, O king of kings, having cast off thy coat of mail and weapons, towards the warriors of the foe cased in mail, and leaving thy brothers, O ruler of earth?'

"Nakula said, 'Thou art my eldest brother, O Bharata, (beholding) thee proceeding in this way, fear troubleth my bosom. Tell (us), whither wilt thou go?'

"Sahadeva said, 'When these hostile divisions, terrible and numerous, are here with whom we are to fight, whither dost thou go, O king, in the direction of our foes?'

Sanjaya continued, "Though thus addressed by his brothers, O son of Kuru's race, Yudhishthira of restrained speech said nothing but continued to proceed. Unto them (then), the high-souled Vasudeva of great wisdom smilingly said,--His object is known to me. Having paid his respects to all his superiors (such as) Bhishma, Drona, and Kripa, and Salya also, he will fight the foe. It is heard in histories of olden times that he who, having paid his respects according to the ordinance unto his preceptors, revered in years and his kinsmen, fighteth with those that are his superiors, is sure to obtain victory in battle. Even that is my opinion.--When Krishna was saying this, among the ranks of Dhritarashtra's son, a loud uproar of Alas, and Oh arose, but the other (army) remained perfectly still. Beholding Yudhishthira, the heroic warriors of Dhritarashtra's Son conversed with one another saying,--'This one is an infamous wretch of his race. It is plain that this king is coming in terror towards Bhishma's side. Yudhishthira, with his brothers, hath become a seeker after (Bhishma's) shelter. When Dhananjaya, however, is (his) protector, and Pandu's son Vrikodara, and Nakula, and Sahadeva also, why doth the (eldest) son of Pandu come (hither) in fear? Though celebrated in the world, this one, however, could never have been born in the Kshatriya order, since he is weak and his bosom is filled with fear (at the prospect) of battle.' Then those warriors all praised the Kauravas. And all of them, becoming rejoiced, with cheerful hearts waved their garments. And, O monarch, all the warriors there (then) censured Yudhishthira with all his brothers and along with Kesava too. Then the Kaurava army, having said Fie to Yudhishthira, soon again, O monarch, became perfectly still,--What will this king say? What will Bhishma say in reply? What will Bhima boastful of his powers in battle, (say), and what Krishna and Arjuna? What, indeed, hath (Yudhishthira) to say?--Great was the curiosity then, O king, of both the armies in respect of Yudhishthira. The king (meanwhile), penetrating the hostile array bristling with arrows and darts, proceeded quickly towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the royal son of Pandu then said unto Santanu's son Bhishma who was there ready for battle, (these words).

"Yudhishthira said, 'I salute thee, O invincible one. With thee we will do battle. Grant (us) thy permission in that matter. Give (us) also (thy) blessing."

"Bhishma said, 'If, O lord of the earth, thou hadst not, in this battle come to me thus, I would have, O great king, cursed thee, O Bharata, for bringing about thy defeat. I am gratified (with thee), O son. Do battle, and obtain victory, O son of Pandu, What else may be desired by thee, obtain thou in battle. Solicit also the boon, O son of Pritha, which thou desirest to have from us. If it happens so, O great king, then defeat will not be thine. A man is the slave of wealth, but wealth is no one's slave. This is very true, O king. I have been bound by the Kauravas with (their) wealth. It is for this, O son of Kuru's race, that like a eunuch I am uttering these words, viz.,--Bound I am by the Kauravas with wealth. Battle excepted, what dost thou desire?[310]'

"Yudhishthira said, 'O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interests. Do battle, however for the sake of the Kauravas. Even this is always my prayer (to thee).'

"Bhishma said, 'O king, O son of Kuru's race, what aid can I render thee in this? I shall, of course, fight for (thy) foes. Tell me what thou hast to say.'

"Yudhishthira said, 'Therefore, O Sire, I ask thee, I bow to thee, O grandsire, how shall we, in battle, vanquish thee that art invincible? Tell me this that is for my benefit, if indeed, thou seest any good in it."

"Bhishma said, 'I do not, O son of Kunti, see the person who, even if he were the chief of the celestials himself, can defeat me in battle when I fight.'

"Yudhishthira said, 'My salutations to thee, O grandsire. Therefore, do I ask thee (this). Tell us how thy own death may be compassed by foes in battle.'

"Bhishma said, 'I do not see the person, O sire, who can vanquish me in battle. The time also of my death is not yet come to me once again."

Sanjaya continued,--"Then, O son of Kuru's race, Yudhishthira, once more saluting him, accepted Bhishma's words with a bend of his head. And that mighty-armed one then proceeded towards the car of the preceptor (Drona) through the midst of all the soldiers who were eyeing him, accompanied by his brothers. Then saluting Drona and walking round him, the king spoke to that invincible warrior words that were for his own benefit.[311]

"Yudhishthira said, 'I ask thee, O invincible one, how I may fight without incurring sin, and how, with thy permission, O regenerate one, I may vanquish all my foes?[312]

"Drona said, 'If, having resolved to fight, thou hadst not come to me (thus), I would have cursed thee. O king, for thy complete overthrow. I am, however, gratified, O Yudhishthira, and honoured by thee, O sinless one. I permit thee, fight and obtain victory. I will also fulfil thy wish. Say what thou hast to say. Under these circumstances, battle excepted, what dost thou wish? A man is the slave of wealth, but wealth is not one's slave. This is quite true, O king! Bound I have been with (their) wealth by the Kauravas! It is for this that like a eunuch I shall fight for the sake of the Kauravas. It is for this that like a eunuch I am uttering these words--Battle excepted, what dost thou wish? I shall fight for the sake of the Kauravas, but will pray for thy victory.'[313]

"Yudhishthira said, 'Pray for my victory, O regenerate one, and counsel what is for my good. Fight, however, for the Kauravas. This is the boon solicited by me.'

"Drona said, 'Victory, O king, is certain for thee that hast Hari for thy counsellor. I (also) grant thee that thou wilt vanquish thy foes in battle. Thither where righteousness is, thither is Krishna, and thither where Krishna is, thither is victory. Go, fight, O son of Kunti! Ask me, what shall I say unto thee?'

"Yudhishthira said, 'I ask thee, O foremost of regenerate ones, listen to what I have to say. How shall we in battle vanquish thee that art invincible?'

"Drona said, 'As long as I will fight, so long victory can never be thine. (Therefore) O king, seek with thy brothers, for my speedy slaughter.'

"Yudhishthira said, 'Alas, for this, O thou of mighty arms, tell (us) the means of thy death. O preceptor, prostrating myself I ask thee this. (My) salutations to thee."

"Drona said, 'The foe, O sire, I see not who may slay me while standing in battle I am engaged in fight, with wrath excited, and scattering (my) arrowy showers continually. Except when addrest for death O king, having abandoned my arms and withdrawn (in Yoga meditation) from surrounding sights, none will be able to slay me. This that I tell thee is true. I also tell thee truly that I will cast off my arms in battle, having heard something very disagreeable from some one of credible speech.--'"

Sanjaya continued, "Hearing these words, O king, of the wise son of Bharadwaja, and honouring the preceptor, (Yudhishthira then) proceeded towards the son of Saradwat. And saluting Kripa and walking round him, O king, Yudhishthira, accomplished in speech, said these words unto that warrior of great valour.

"Yudhishthira said, 'Obtaining thy permission, O preceptor, I will fight without incurring sin, and permitted by thee, O sinless one, I will vanquish all (my) foes."

"Kripa said, 'If having resolved on fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow. A man is the slave of wealth, but wealth is no one's slave. This is very true, O king, and bound I have been with wealth by the Kauravas. I must, O king, fight for their sake. This is my opinion. I therefore, speak like a eunuch in asking thee,--Battle excepted, what dost thou desire?'

"Yudhishthira said, 'Alas, I ask thee, therefore., O preceptor, listen to my words.--Saying this, the king, greatly agitated and deprived of his sense, stood silent."

Sanjaya continued.--"Understanding, however, what he intended to say, Gautama (Kripa) replied to him, saying,--I am incapable of being slain, O king. Fight, and obtain victory. I am gratified with thy coming. Rising every day [from bed] I will pray for thy victory, O monarch. I say this to thee truly.--Hearing, O king, these words of Gautama, and paying him due honours, the king proceeded thither where the ruler of the Madra was. Saluting Salya and walking round him the king said unto that invincible warrior those words that were for his own benefit.

'Yudhishthira said,--'Obtaining thy permission, O invincible one, I will fight without incurring sin, and permitted by thee, O king, I will vanquish (my) valourous foes.'[314]--

"Salya said, 'If, having resolved on fight, thou hadst not come to me (thus), I would have, O king, cursed thee for thy overthrow in battle. I am gratified (with thee) and honoured (by thee). Let it be as thou wishest. I grant thee permission, fight and obtain victory. Speak, O hero, for what hast thou any need? What shalt I give thee? Under these circumstances, O king, battle excepted, what dost thou desire? A man is the slave of wealth but wealth is no one's slave. This is true, O king. Bound I have been with wealth by the Kauravas, O nephew, it is for this that I am speaking to thee like a eunuch,--I will accomplish the desire thou mayst cherish. Battle excepted, what dost thou wish.'

"Yudhishthira said, 'Think, O king, daily of what is for my great good. Fight, according to thy pleasure, for the sake of the foe. This is the boon that I solicit.'

"Salya said, 'Under these circumstances, say, O best of kings what aid shall I render thee? I shall, of course, fight for the sake of (thy) enemy, for I have been made one of their party by the Kauravas with their wealth.[315]

"Yudhishthira said, 'Even that is my boon, O Salya, which was solicited by me during the preparations (for the fight). The energy of the Suta's son (Karna) should be weakened by thee in battle.'

"Salya said, 'This thy wish, O Yudhishthira, shall be accomplished, O son of Kunti. Go, fight according to thy pleasure. I shall look after thy victory."

'Sanjaya continued, "Having obtained the permission of his maternal uncle, the ruler of the Madra, the son of Kunti, surrounded by his brothers, came out of that vast army. Vasudeva then went to Radha's son on the field of battle. And the elder brother of Gada, for the sake of the Pandavas, then said to Karna,--It hath been heard by me, O Karna, that from hatred of Bhishma thou wilt not fight. Come to our side, O son of Radha, and (stay with us) as long as Bhishma is not slain. After Bhishma is slain, O son of Radha, thou mayst then again engage in battle on Duryodhana's side, if thou hast no preference for any of the parties.--'

"Karna said, 'I will not do anything that is disagreeable to Dhritarashtra's son, O Kesava. Devoted to Duryodhana's good, know that I have cast off my life (for him).--Hearing these words (of Karna), Krishna ceased, O Bharata, and reunited himself with the sons of Pandu headed by Yudhishthira. Then amid all the warriors the eldest son of Pandu, loudly exclaimed,--He who will choose us, him we shall choose for our ally!--Casting his eyes then upon them, Yuyutsu said these words, with a cheerful heart, unto Kunti's son king Yudhishthira the Just,--I will fight under thee in battle, for the sake of you all, with the sons of Dhritarashtra, if, O king, thou wilt accept me, sinless one.'

"Yudhishthira said, 'Come, come, all of us will fight with thy foolish brothers. O Yuyutsu, both Vasudeva and we all say to thee--I accept thee, O thou of mighty arms, fight for my cause. On thee rests, it seems, the thread of Dhritarashtra's line as also his funeral cake. O prince, O thou of great splendour, accept us that accept thee. The wrathful Duryodhana of wicked understanding will cease to live.'"

Sanjaya continued, 'Yuvutsu then, abandoning the Kurus thy sons, went over to the army of the Pandavas, with beat of drums and cymbals. Then king Yudhishthira of mighty arms, filled with joy, again put on his shining coat of mail of golden effulgence. And those bulls among men then mounted their respective cars. And they counter-arrayed their troops in battle-array as before. And they caused drums and cymbals in many hundreds to be sounded. And those bulls among men also set up diverse leonine roars.[316] And beholding those tigers among men, viz., the sons of Pandu, on their cars, the kings (on their side) with Dhrishtadyumna and others, once more set up shouts of joy. And beholding the nobility of the sons of Pandu who had paid due honour to those that were deserving of honour, all the kings there present applauded them highly. And the monarchs, talked with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper season by those high-souled personages. Excellent,--Excellent,--were the delightful words everywhere bruited about, coupled with eulogistic hymns about those famous men. And in consequence of this the minds and hearts of every one there were attracted towards them. And the Mlechchhas and the Aryas there who witnessed or heard of that behaviour of the sons of Pandu, all wept with choked voices. And those warriors then, endued with great energy, caused large drums and Pushkaras by hundreds upon hundreds to be sounded and also blew their conches all white as the milk of cows.'"

SECTION XLIV

Dhritarashtra said, 'When the divisions of both my side and the foe were thus arrayed, who struck first, the Kurus or the Pandavas?'

Sanjaya said, "Hearing those words of his (elder) brother, thy son Dussasana advanced with his troops, with Bhishma at their head, and the Pandavas also advanced with cheerful hearts, desiring battle with Bhishma, having Bhimasena at their head. Then leonine, shouts, and clamorous uproars and the noise of Krakachas, the blare of cow-horns, and the sound of drums and cymbals and tabors, arose in both armies. And the warriors of the foe rushed against us, and we also (rushed) against them with loud shouts. And the uproar (caused by this rush) was deafening.[317] The vast hosts of the Pandavas and the Dhartarashtras, in that awfully murderous encounter shook in consequence of that uproar of conches and cymbals, like forests shaken by the wind.[318] And the din made by those hosts teeming with kings, elephants, and steeds, rushing against one another in that evil hour, was as loud as that of oceans agitated by the tempest. And when that din, loud and causing the hair to stand on end, arose, the mighty-armed Bhimasena began to roar like a bull. And those roars of Bhimasena rose above the clamour of conches and drums, the grunts of elephants, and the leonine shouts of the combatants. Indeed, the shouts of Bhimasena transcended the noise made by the thousands of chargers neighing in (both) the armies. And hearing those shouts of Bhimasena who was roaring like the clouds, shouts that resembled the report of Sakra's thunder, thy warriors were filled with fear. And at those roars of the hero, the steeds and elephants all ejected urine and excreta like other animals at the roar of the lion. And roaring like a deep mass of clouds, and assuming an awful form, that hero frightened thy sons and fell upon them.[319] Thereupon the brothers, viz., thy sons Duryodhana, and Durmukha and Dussaha, and that mighty car-warrior Dussasana, and Durmarshana, O king, and Vivingsati, and Chitrasena, and the great car-warrior Vikarna and also Purumitra, and Jaya, and Bhoja, and the valorous son of Somadatta, shaking their splendid bows like masses of clouds exhibiting the lightning's flashes, and taking out (of their quivers) long arrows resembling snakes that have just cast off their sloughs, surrounded that mighty bowman rushing (towards them) covering him with flights of arrows like the clouds shrouding the sun. And the (five) sons of Draupadi, and the mighty car-warrior Saubhadra,[320] and Nakula, and Sahadeva, and Dhrishtadyumna of Prishata's race, rushed against (those) Dhartarashtras, tearing them with whetted shafts like summits of mountains with the impetuous bolts of heaven. And in that first encounter characterised by the awful twang of bow-strings and their flapping against the leathern fences (of the warriors)[321] no combatant, either on thy side or that of the foe, turned back. And, O bull of Bharata's race, I beheld the lightness of hand of the disciples of Drona (in particular), who, shooting innumerable arrows, O king, always succeeded in hitting the mark.[322] And the twang of sounding bowstrings ceased not for a moment, and the blazing arrows shot through (the air) like meteors (falling) from the firmament. And all the other kings, O Bharata, stood like (silent) spectators witnessing that interesting and awful encounter of kinsmen. And then those mighty car-warriors, with wrath excited and remembering the injuries sustained at one another's hands, strove in battle, O king, challenging one another. And the two armies of the Kurus and the Pandavas, teeming with elephants, steeds and cars, looked exceedingly beautiful on the field of battle like painted figures on a canvas. And then the (other) kings all took up their bows. And the Sun himself was shrouded by the dust raised by the combatants. And they fell upon one another, at the heads of their (respective) troops, at the command of thy son. And the loud uproar made by the elephants and the chargers of those kings rushing to the combat, mingled with the leonine shouts of the combatants and the din made by the blare of conches and the sounds of drums. And the uproar of that ocean having arrows for its crocodiles, bows for its snakes, swords for its tortoises, and the forward leaps of the warriors for its tempest, resembled the din made by the (actual) ocean when agitated. And kings in thousands, commanded by Yudhishthira, with their (respective) troops fell upon the ranks of thy son. And the encounter between the combatants of the two hosts was fierce in the extreme. And no difference could be perceived between the combatants of our side or that of the foe, while battling, or retreating in broken array or rallying again to the fight. In that terrific and awful battle, thy father (Bhishma) shone, transcending that countless host.

SECTION XLV

Sanjaya said, "On the forenoon of that awful day, O king, the terrible battle that mangled the bodies of (so many) kings commenced. And the loud shouts, resembling leonine roars of the Kurus and the Srinjayas, both desirous of victory in battle, made both the welkin and the earth resound therewith. And a tumultuous uproar was heard mingled with the flaps of leathern fences and the blare of conches. And many were the leonine roars that rose there of men shouting against one another. And, O bull of Bharata's race, the sound of bowstrings stretched by (hands cased in) fences, the heavy tread of infantry, the furious neigh of chargers, the falling of sticks and iron hooks (on the beads of elephants), the clash of weapons, the jingle of bells of elephants rushing against one another, and the clatter of cars resembling the roar of clouds, mingled together, produced a loud uproar making one's hair stand on end. And all the Kuru warriors, reckless of their very lives and with cruel intentions, rushed, with standards upraised, against the Pandavas. And Santanu's son himself, taking up a terrible bow that resembled the rod of Death, rushed, O king, on the field of battle, against Dhananjaya. And Arjuna also, endued with great energy, taking up the bow Gandiva celebrated overall the world, rushed, on the field of battle, against Ganga's son. And both those tigers among the Kurus became desirous of slaying each other. The mighty son of Ganga however, piercing in battle the son of Pritha could not make him waver. And so, O king, the son of Pandu also could not make Bhishma waver in battle. And the mighty bowman Satyaki rushed against Kritavarman. And the battle between these two was fierce in the extreme and made the hair (of onlookers) stand on end. And Satyaki afflicted Kritavarman, and Kritavarman afflicted Satyaki, with loud shouts and each weakened the other. And pierced all over with arrows those mighty warriors shone like two blossoming Kinsukas in spring adorned with flowers. And the mighty bowman Abhimanyu battled with Vrihadvala. Soon, however, in that encounter, O king, the ruler of Kosala cut off the standard and overthrew the charioteer of Subhadra's son. The son of Subhadra then upon the overthrow of his charioteer, was filled with wrath and pierced Vrihadvala, O king, with nine shafts, and with a couple of sharp arrows that grinder of foes also cut off (Vrihadvala's) standard, and with one (more) cut off one of the protectors of his car-wheels and with the other his charioteer.[323] And those chastisers of foes continued to weaken each other with sharp arrows. And Bhimasena struggled in battle with thy son Duryodhana, that mighty car-warrior, proud and inflated, who had injured (the sons of Pandu). Both of those foremost (princes) among the Kurus, are tigers among men and mighty car-warriors. And they covered each other, on the field of battle, with their arrowy showers. And beholding those high-souled and accomplished warriors conversant with all modes of warfare, all creatures were filled with amazement of Bharata. And Dussasana, rushing against that mighty car-warrior Nakula, pierced him with many sharp arrows capable of penetrating into the very vitals. The son of Madri, then, laughing the while, cut off, with sharp arrows (of his), adversary's standard and bow, and then he struck him with five and twenty small-headed arrows. Thy son, however, then, who can with difficulty be vanquished, slew in that fierce encounter the steeds of Nakula and cut off his standard. And Durmukha rushing against the mighty Sahadeva battling in that terrific encounter, pierced him with a shower of arrows. The heroic Sahadeva then, in that fearful battle, overthrew Durmukha's charioteer with an arrow of great sharpness. Both of them, irrepressible in fight, approaching each other in combat, and each attacking the other and desirous of warding off the other's attack, began to strike terror into each other with terrible shafts. And king Yudhishthira himself encountered the ruler of the Madras. The chief of the Madras then in his very sight cut off in twain Yudhishthira's bow. Thereupon the son of Kunti, throwing aside that broken bow, took up another that was stronger and capable of imparting a greater velocity. The king then, with straight arrows, covered the ruler of the Madras, and in great wrath said, 'wait, wait'. And Dhrishtadyumna, O Bharata rushed against Drona. And Drona, then, in great wrath, cut off in that encounter the hard bow of the high-souled prince of Panchala that was capable of always taking the lives of foes. And at the same time he shot in that conflict a terrible arrow that was like a second rod of Death. And the arrow shot penetrated the body of the prince. Taking up then another bow and fourteen arrows, the son of Drupada pierced Drona in that encounter. And enraged with each other, they battled on fiercely. And the impetuous Sankha encountered Somadatta's son who was equally impetuous in battle and addressed him, O king, saying 'wait, wait'. And that hero then pierced his (adversary's) right arm in that combat. And thereupon the son of Somadatta struck Sankha on the shoulders. And the battle that ensued between those two proud heroes, O king, soon became as terrible as a combat between the gods and the Danavas. And that mighty car-warrior Dhrishtaketu of immeasurable soul, with wrath excited, rushed in battle, O king, against Valhika, the very embodiment of wrath. Valhika, then, O king, setting up a leonine roar, weakened the wrathful Dhrishtaketu with innumerable arrows. The king of the Chedis, however, exceedingly provoked, quickly pierced Valhika in that encounter with nine arrows. Like an infuriate elephant against an infuriate elephant, in that combat they roared against each other repeatedly, both exceedingly enraged. And they encountered each other with great wrath and looked like the planets Angaraka and Sukra.[324] And Ghatotkacha of cruel deeds encountered the Rakshasa Alamvusha of cruel deeds like Sakra (encountering) Vala in battle. And Ghatotkacha, O Bharata, pierced that infuriate and powerful Rakshasa with ninety keen-edged shafts. And Alamvusha also in that combat pierced the mighty son of Bhimasena in many places with straight arrows (of his). And mangled with arrows they shone in that encounter like the mighty Sakra and the powerful Vala in the combat (of old) between the celestials and the Asuras. The powerful Sikhandin, O king, rushed against Drona's son, Aswatthaman, however deeply piercing the angry Sikhandin stationed (before him) with a keen-edged shaft, caused him to tremble, Sikhandin also, O king, smote Drona's son with a sharp-whetted shaft of excellent temper. And they continued in that encounter to strike each other with various kinds of arrows. And against the heroic Bhagadatta in battle, Virata, the commander of a large division, rushed impetuously, O king, and then commenced (their) combat. Virata, exceedingly provoked, poured on Bhagadatta an arrowy shower like, O Bharata, the clouds showering rain on the mountain breast. But Bhagadatta, that lord of the earth, speedily enveloped Virata in that encounter (with arrows) like the clouds enveloping the risen sun. Kripa, the son of Saradwat, rushed against Vrihadkshatra, the ruler of the Kaikeyas. And Kripa, O Bharata, enveloped him with a shower of arrows. Vrihadkshatra also shrouded the infuriate son of Gautama with an arrowy downpour. And those warriors, then, having slain each other's steeds and cut off each other's bows, were both deprived of their cars. And exceedingly enraged, they then approached each other for fighting with their swords. And the combat which then took place between them was terrible in aspect and unparalleled. That chastiser of foes, king Drupada, then, in great wrath rushed against Jayadratha, the ruler of the Sindhus, cheerfully waiting (for battle). The ruler of the Sindhus pierced Drupada in that combat with three shafts, and Drupada pierced him in return. And the battle that took place between them was terrible and fierce, and productive of satisfaction in the hearts of all the spectators and resembling a conflict between the planets Sukra and Angaraka. And Vikarna, son to thee, with fleet steeds, rushed against the mighty Sutasoma and the combat between them commenced. Vikarna, however, although he pierced Sutasoma with many arrows, failed to make him waver. Neither could Sutasoma make Vikarna waver. And that appeared wonderful (to all). And against Susarman, that mighty car-warrior and tiger among men, viz., Chekitana of great prowess, rushed in exceeding wrath for the sake of the Pandavas. And Susarman also, O great king, in that encounter checked the advance of that mighty car-warrior Chekitana with plentiful shower of arrows. And Chekitana also, greatly provoked, showered on Susarman, in that terrible conflict, a shower of arrows like a mighty mass of clouds showering rain on the mountain breast. And Sakuni, endued with great prowess, rushed, O king, against Prativindhya[325] of great prowess, like a lion against an infuriate elephant. Thereupon the son of Yudhishthira, in exceeding wrath, mangled Suvala's son in that combat, with sharp arrows, like Maghavat[326] (mangling) a Danava. And Sakuni also, in that fierce conflict, pierced Prativindhya in return and mangled that warrior of great intelligence with straight arrows. And Srutakarman rushed in battle, O great king, against that mighty car-warrior Sudakshina of great prowess, the ruler of the Kamvojas. Sudakshina, however, O great king, piercing that mighty car-warrior, viz., the son of Sahadeva, failed to make him waver (for he stood) like the Mainaka mountain (against the assaults of Indra). Thereupon Srutakarman, exceedingly provoked, weakened that mighty car-warrior of the Kamvojas with innumerable arrows and mangled him in every part of his body. And Iravan, that chastiser of foes, in great wrath and exerting carefully, rushed in battle against the wrathful Srutayush. The powerful son of Arjuna, that mighty car-warrior, then slaying the steeds of his adversary, set up a loud roar, and thereupon, O king, all the warriors (who saw the feat) praised him greatly. And Srutasena also, exceedingly provoked, slew in that conflict the steeds of Falguni's son with a powerful mace, and the battle between them continued. And Vinda and Anuvinda, those two princes of Avanti, approached in battle that mighty car-warrior the heroic Kuntibhoja at the head of his troops accompanied by his son. And wonderful was the prowess we beheld of those two princes on that occasion, for they fought on very cooly though battling with a large body of troops. And Anuvinda hurled a mace at Kuntibhoja, but Kuntibhoja quickly covered him with a shower of arrows. And the son of Kuntibhoja pierced Vinda with many arrows, and the latter also pierced him in return. And the combat (between them) looked very wonderful. And the Kekaya brothers, O sire, at the head of their troops, encountered in battle the five Gandhara princes with their troops. And thy son Viravahu battled with that best of car-warriors Uttara, the son of Virata and pierced him with nine arrows. And Uttara also pierced that hero with sharp-edged arrows. And the ruler of the Chedis, O king, rushed in battle against Uluka. And he pierced Uluka with a shower of arrows, and Uluka also pierced him with sharp arrows furnished with excellent wing. And the combat that took place between them, O king, was fierce in the extreme, for unable to vanquish each other, they mangled each other terribly. And thus in that general engagement thousands of single combats took place between men on car, warriors on elephants and horsemen, and foot-soldiers, of their side and thine. For a short while only that engagement offered a beautiful sight. Soon, however, O king, it became furious and nothing could be discovered. In the battle (that ensued) elephants rushed against elephants, car-warriors against car-warriors, steed against steed and foot-soldier against foot-soldier. The conflict then became confused and fierce in the extreme, of heroes rushing against each other in the melee. And the celestial Rishi, and Siddhas and Charanas, that were present there, beheld that terrific battle to resemble the combat of the gods and the Asuras. And elephants in thousands, and cars also in thousands, and vast bodies of infantry, O sire, seemed to alter their character.[327] And, O tiger among men, it was seen that cars and elephants and steeds and infantry fought with each other repeatedly on the same places.[328]

SECTION XLVI

Sanjaya said,--"O king, I will now describe to thee the combats of hundreds and thousands of foot-soldiers. O Bharata, in utter forgetfulness of all consideration due to others. There the son recognised not the sire, the sire (recognised not) the son of his loins, the brother (recognised not) the brother, the sister's son (recognised not) the maternal uncle. The maternal uncle (recognised not) the sister's son, the friend not the friend. The Pandavas and the Kurus fought as if they were possessed by demons. Some tigers among men, fell with cars into pieces. And the shafts of cars broke clashing against shafts, and the spikes of car-yokes against spikes of car-yokes. And some (warriors) united together encountered others that were united together, all desirous of taking one another's life-And some cars, obstructed by cars, were unable to move. And huge-bodied elephants with rent temples, falling upon huge elephants, angrily tore one another in many places with their tusks. Others, O king, encountering impetuous and huge ones of their species with arched edifices and standards (on their backs) and trained to the fight struck with their tusks, shrieked in great agony.[329] Disciplined by training and urged on by pikes and hooks, elephants not in rut rushed straight against those that were in rut.[330] And some huge elephants, encountering compeers in rut, ran, uttering cries like those of cranes, in all directions. And many huge elephants, well-trained, and with juice trickling down from rent temples and mouth, mangle with swords, lances, and arrows, and pierced in their vital parts, shrieked aloud and falling down expired. And some, uttering frightful cries, ran in all directions. The foot-soldiers that protected the elephants, endued with broad chests, and capable of smiting effectually, with wrath excited, and armed with pikes and bows, and bright battle-axes, and with maces and clubs, and short arrows, and lances, and with shafts, and stout bludgeons mounted with iron spikes and swords, well-grasped of the brightest polish, ran hither and thither, O king, and seemed resolved to take one another's life. And the sabres of brave combatants rushing against one another steeped in human blood, seemed to shine brightly. And the whiz of swords whirled and made to descend by heroic arms and falling upon the vital parts (of the bodies) of foes, became very loud. And the heart-ending wails of combatants in multitudinous hosts, crushed with maces and clubs, and cut off with well-tempered swords, and pierced with the tusks of elephants, and grained by tuskers, calling upon one another, were heard, O Bharata, to resemble the wails of those that are doomed to hell. And horsemen, on chargers of exceeding speed and furnished with outstretched tails resembling (the Plumes of) swans, rushed against one another. And hurled by them, long-bearded darts adorned with pure gold, fleet, and polished, and sharp-pointed, fell like snakes.[331] And some heroic horsemen, on coursers of speed, leaping high, cut off the heads of car-warriors from their cars.[332] And (here and there) a car-warrior, getting bodies of cavalry within shooting distance, slew many with straight shafts furnished with heads. And many infuriate elephants adorned with trapping of gold, and looking like newly-risen clouds, throwing down steed, crushed them with their own legs. And some elephants struck on their frontal globes and flanks, and mangled by means of lances, shrieked aloud in great agony. And many huge elephants, in the bewildering of the melee, crushing steeds with their riders, threw them down. And some elephants, overthrowing with the points of their tusks, steeds with their riders, wandered, crushing cars with their standards. And some huge male elephants, from excess of energy and with the temporal juice gushing down in large quantities, slew steeds along with their riders by means of their trunks and legs. Fleet arrows polished and sharp-pointed and resembling snakes fell upon the heads, the temples, the flanks, and the limbs of elephants. And polished javelins of terrible mien, and looking like large meteoric flashes, hurled by heroic arms, felt hither and thither, O king, piercing through the bodies of men and horses, and cutting through coats of mail. And many taking out their polished sabres from sheaths made of the skins of leopards and tigers, slew the combatants opposed to them in battle. And many warriors, though themselves attacked and had the flanks of their bodies cut open, yet angrily fell upon (their foes) with swords, shields and battle-axes. And some elephants dragging down and overthrowing cars with their steeds by means of their trunks, began to wander in all directions, guided by the cries of those behind them. And hither and thither some pierced by javelins, and some cut asunder by battle-axes, and some crushed by elephants and others trod down by horses, and some cut by car-wheels, and some by axes, loudly called upon their kinsmen, O king. And some called upon their sons, and some upon their sires, and some upon brother and kinsmen. And some called upon their maternal uncles, and some upon their sister's sons. And some called upon others, on the field of battle. And a very large number of combatants, O Bharata, lost their weapons, or had their thighs broken. And other with arms torn off or sides pierced or cut open, were seen to wail aloud, from desire of life. And some, endued with little strength, tortured by thirst, O king, and lying on the field of battle on the bare ground, asked for water. And some, weltering in pools of blood and excessively weakened, O Bharata, greatly censured themselves and thy sons assembled together for battle. And there were brave Kshatriyas, who having injured one another, did not abandon their weapons or set up any wails, O sire, On the other hand, lying in those places where they lay, roared with joyful hearts, and biting from wrath with their teeth their own lips, looked at one another with faces rendered fierce in consequence of the contraction of their eyebrows. And others endued with great strength and tenacity in great pain, afflicted by arrows and smarting under their wounds, remained perfectly silent. And other heroic car-warriors, deprived, in the encounter, of their own cars and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. And many, O king, looked beautiful in their wounds like blossoming Kinsukas. And in all the divisions were heard terrific cries, countless in number. And in that awful combat destructive of heroes, the sire slew the son, the son slew the sire, the sister's son slew the maternal uncle, the maternal uncle slew the sister's son, friend slew friend, and relatives slew kinsmen. Even thus the slaughter took place in that encounter of the Kurus with the Pandavas. And in that frightful and terrible battle in which no consideration was shown (by anybody for anybody), the divisions of the Pandavas, approaching Bhishma, began to waver. And, O bull of Bharata's race, the mighty-armed Bhishma, O king, with his standard which was made of silver and graced with the device of the palmyra with five stars, setting upon his great car, shone like the lunar orb under the peak of Meru."

SECTION XLVII

Sanjaya said,--"After the great part of the forenoon of that awful day had worn out, in that terrific engagement, O king, that was (so) destructive of foremost of men[333], Durmukha and Kritavarman, and Kripa, and Salya, and Vivinsati, urged by thy son, approached Bhishma and began to protect him. And protected by those five mighty car-warriors. O bull of Bharata's race, that great car-warrior penetrated the Pandava host. And the palmyra standard of Bhishma was seen to glide continually, O Bharata, through the Chedis, the Kasis, the Karushas, and the Panchalas. And that hero, with broad-headed shafts of great swiftness which were again perfectly straight, cut off the heads (of foes) and their cars with yokes and standards. And, O bull of Bharata's race, Bhishma seemed to dance on his car as it coursed along its track. And some elephants, struck (by him) in their vital parts, shrieked in agony. Then Abhimanyu in great wrath, stationed on his car unto which were yoked excellent steeds of a tawny hue, rushed towards Bhishma's car. And with his standard adorned with pure gold and resembling a Karnikara tree, he approached Bhishma and those (five) foremost of car-warriors. And striking with a keen-edged shaft the standard of the palmyra-bannered (warrior), that hero engaged in battle with Bhishma and those other car-warriors that protected him.[334] Piercing Kritavarman with one arrow, and Salya with five, he weakened his great-grandsire with nine arrows. And with one arrow well shot from his bow drawn to its fullest stretch, he cut off (his adversary's) standard adorned with pure gold. And with one broad-headed shaft capable of penetrating every cover, which was perfectly straight, he cut off from his body the head of Durmukha's charioteer. And with another keen-edged arrow he cut in twain the gold-decked bow of Kripa. And them also, with many sharp-pointed shafts, that mighty car-warrior smote in great wrath, seeming to dance (the while). And beholding his lightness of hand, the very gods were gratified. And in consequence of Abhimanyu's sureness of aim, all the car-warriors headed by Bhishma regarded him to be possessed of the capacity of Dhananjaya himself.[335] And his bow, emitting a twang like that of Gandiva, while stretched and re-stretched, seemed to revolve like a circle of fire.[336] Bhishma then, that slayer of hostile heroes, rushing on him impetuously, speedily pierced the son of Arjuna in that combat with nine arrows. And he also, with three broad-headed shafts, cut off the standard of that warrior of great energy. Of rigid vows, Bhishma also struck his (adversary's) charioteer. And Kritavarman, and Kripa, and Salya also, O sire, piercing Arjuna's son, all failed to make him waver, for he stood firm like the Mainaka mountain. And the heroic son of Arjuna, though surrounded by those mighty car-warriors of the Dhartarashtra army, still showered on those five car-warriors arrowy downpours. And baffling their mighty weapons by his arrowy showers, and pouring on Bhishma his shafts, the powerful son of Arjuna set up loud shout. And struggling in the battle thus and afflicting Bhishma with (his) arrows, the strength we saw of his arms then was very great. But though endued with such prowess Bhishma also shot his arrows at him. But he cut off in that combat the arrows shot from Bhishma's bow. And then that heroic warrior of arrows that were never lost, cut off with nine arrows, in that combat, the standard of Bhishma. And at that feat the people there set up a loud shout. Decked with jewels and made of silver, that tall standard bearing the device of the palmyra, cut off, O Bharata, by the shafts of Subhadra's son, fell down on the earth. And beholding, O bull of Bharata's race, that standard failing in consequence of the shafts of Subhadra's son, the proud Bhima set up a loud shout for cheering the son of Subhadra. Then in fierce combat, the mighty Bhishma caused many celestial weapons of great efficacy to appear. And the great grandsire of immeasurable soul then covered Subhadra's son with thousands of arrows. And at this, ten great bowmen and mighty car-warriors of the Pandavas, quickly rushed on their cars for protecting the son of Subhadra. And those were Virata with his son, and Dhrishtadyumna of Prishata's race, and Bhima, the five Kekaya brothers, and Satyaki also, O king. And as they were falling upon him with great impetuosity, Bhishma the son of Santanu, in that conflict, pierced the prince of Panchala with three arrows, and Satyaki with ten. And with one winged arrow, whetted and sharp-edged as a razor, and shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena. And, O best of men, the standard of Bhimasena, made of gold and bearing the device of a lion, cut off by Bhishma, fell from the car. And Bhima then, piercing Santanu's son Bhishma in that combat with three arrows, pierced Kripa with one, and Kritavarman with eight. And Uttara also, the son of Virata, on a tusker with upraised trunk, rushed against the ruler of the Madras. Salya, however, succeeded in checking the unparalleled impetuosity of that prince of elephants rushing quickly towards his car. That prince of elephants, in great wrath, placing his leg upon the yoke of (Salya's) car, killed his four large steeds of excellent speed. The ruler of the Madras then, staying on that car whose steeds had been slain, hurled a dart, all made of iron, and resembling a snake, for slaying Uttara outright. The latter's coat of mail being cut through by that dart, he became totally deprived of his senses and fell down from his elephant's neck, with the hook and the lance loosened from his grasp. And Salya then, taking up his sword and jumping down from his excellent car, and putting forth his prowess, cut off the large trunk of that prince of elephants. His coat of mail pierced all over with a shower of arrows, and his trunk cut off, that elephant uttered a loud shriek and fell down and expired. Achieving such a feat, O king, the ruler of the Madras speedily mounted on the splendid car of Kritavarman. And beholding his brother Uttara slain and seeing Salya staying with Kritavarman, Virata's son Sweta blazed up in wrath, like fire (blazing up) with clarified butter. And that mighty warrior, stretching his large bow that resembled the bow of Sakra himself, rushed with the desire of slaying Salya the ruler of the Madras. Surrounded on all sides with a mighty division of cars, he advanced towards Salya's car pouring an arrowy shower. And beholding him rush to the fight with prowess equal to that of an infuriate elephant, seven car-warriors of thy side surrounded him on all sides, desirous of protecting the ruler of Madras who seemed to be already within the jaws of Death. And those seven warriors were Vrihadvala the ruler of the Kosalas, and Jayatsena of Magadha, and Rukmaratha, O king, who was the valourous son of Salya, and Vinda and Anuvinda of Avanti, and Sudakshina the king of the Kamvojas, and Jayadratha, the ruler of the Sindhus and the kinsman of Vrihadkshatra. And the stretched bows of those high-souled warriors, decorated with diverse colours, looked like the lightning's flashes in the clouds. And they all poured on Sweta's head ceaseless showers of arrows like the clouds tossed by the wind dropping rain on the mountain breast on the expiry of summer. That mighty bowman and commander of the forces, enraged at this, with seven broad-headed arrows of great impetuosity, struck their bows, and then continued to grind them. And those bows we saw were cut off, O Bharata, and thereupon they all took up, within half the time taken up in a wink of the eye, other bows. And they then shot at Sweta seven arrows. And once again that mighty-armed warrior of immeasurable soul, with seven fleet shafts, cut off those (other) bows of these bowmen. Those warriors then, whose large bows had been cut off, those mighty car-warriors swelling (with rage), grasping (seven) darts, set up a loud shout. And, O chief of the Bharatas, they hurled those seven darts at Sweta's car. And those blazing darts which coursed (through the air) like large meteors, with the sound of thunder, were all cut off, before they could reach him, that warrior conversant with mighty weapons, by means of seven broad-headed arrows. Then taking up an arrow capable of penetrating into every part of the body, he shot it, O chief of the Bharatas, at Rukmaratha. And that mighty arrow, surpassing (the force of) the thunder-bolt, penetrated into the latter's body. Then, O king, forcibly struck by that arrow, Rukmaratha sat down on the terrace of his car and fell into a deadly swoon. His charioteer then, without betraying any fear, bore him away, senseless and in a swoon, in the very sight of all. Then taking up six other (arrows) adorned with gold, the mighty-armed Sweta cut off the standard-tops of his six adversaries. And that chastiser of foes then, piercing their steeds and charioteers also, and covering those six warriors themselves with ceaseless shafts, proceeded towards the car of Salya. And beholding that generalissimo of the (Pandava) forces proceeding quickly towards Salya's car, a loud uproar of oh and alas arose in thy army, O Bharata. Then thy mighty son, with Bhishma at the head, and supported by heroic warriors and many troops, proceeded towards Sweta's car.[337] And he (thus) rescued the ruler of the Madras who had already entered the jaws of Death. And then commenced a battle, terrific and making the hair stand on end, between thy troops and those of the enemy, in which cars and elephants all got mixed up in confusion. And upon Subhadra's son and Bhimasena, and that mighty car-warrior Satyaki, and upon the ruler of the Kekayas, and Virata, and Dhrishtadyumna of Prishatas' race, and upon the Chedi troops, the old Kuru grandsire poured showers of arrows.[338]

SECTION XLVIII

Dhritarashtra said,--"When that great bowman Sweta proceeded towards Salya's car, what did the Kauravas and the Pandavas do, O Sanjaya? And what also did Bhishma the son of Santanu do? Tell me who ask thee, all this."

Sanjaya said,--"O king, hundreds and thousands of bulls among Kshatriyas, all brave and mighty car-warriors, placing the generalissimo Sweta in the van, and displaying their strength. O Bharata, unto thy royal son and with Sikhandin also at their head, desired to rescue (Sweta). And those mighty car-warriors rushed towards Bhishma's car decked with gold desirous of slaying that foremost of warriors. And the battle that ensued then was terrible. I shall describe to thee that wonderful and terrific battle as it occurred between thy troops and those of the enemy. The son of Santanu made the terraces of many cars empty, (for) that best of car-warriors showering (his) arrows, cut off many heads. Endued with energy equal to that of the Sun himself, he shrouded the very Sun with his arrows. And he removed his enemies from around him in that combat like the rising Sun dispelling the darkness around. And in that battle, O king, arrows were shot by him in hundreds and thousands that were powerful and possessed of great impetuosity and that took in that conflict the lives of numberless Kshatriyas. And in that combat he felled heads, by hundreds, of heroic warriors, O king, and elephants cased in thorny mail, like summits of mountains (felled) by heaven's bolt. And cars, O king, were seen to mingle with cars. A car might be seen upon another car, and a steed upon another steed. And impetuous chargers, O king, bore hither and thither heroic riders in the prime of youth, slain and hanging (from their saddles) with their bows (still in their grasp).[339] With swords and quivers attached (to their persons) and coats of mail loosened (from their bodies), hundreds of warriors, deprived of life, lay on the ground, sleeping on beds (worthy) of heroes. Rushing against one another, falling down and rising up again and rushing again having risen up, the combatants fought hand to hand. Afflicted by one another, many rolled on the field of battle. Infuriate elephants rushed hither and thither, and car-warriors by hundreds were slain. And car-warriors, along with their cars, were crushed on all sides. And some warriors fell upon his car, slain by another with arrows. And a mighty car-warrior might be seen to fall down from high, his charioteer (also) having been slain. A thick dust arose, and thereupon unto the warrior struggling in battle, the twang of the (hostile) bow indicated the struggling adversary before. From the pressure also on their bodies, combatants guessed their foes. And the warriors, O king, fought on with arrows, guided by the sound of bow-strings and (hostile) division. The very hiss of the arrows shot by the combatants at one another could not be heard. And so loud was the sound of drums, that it seemed to pierce the ears. And in that tumultuous uproar making the hair stand on end, the name of the combatant uttered in the battle, while displaying his prowess, could not be heard. The sire could not recognise the son of his loins. One of the wheels being broken, or the yoke being torn off or one of the steeds being slain, the brave car-warrior was overthrown from his car, along with his charioteer, by means of straight arrows. And thus many heroic warriors, deprived of their cars, were seen to fly away.[340] He who was slain had cut off; he who was not slain, was struck at the very vitals: but unstruck there was none, when Bhishma attacked the foe. And in that terrific battle, Sweta caused a great slaughter of the Kurus. And he slew many noble princes by hundreds upon hundreds.[341] And he cut off, by means of his arrows, the heads of car-warriors by hundreds upon hundreds, and (their) arms decked with Angadas, and (their) bows all around. And car-warriors and car-wheels and others that were on cars, and the cars themselves, and standards both small and costly, O king, and large bodies of horses, and crowds of cars, and crowds of men, O Bharata's race, were destroyed by Sweta. Ourselves, from fear of Sweta, abandoning (Bhishma) that best of car-warriors, left the battle retreating to the rear and, therefore, do we (now) behold your lordship. And all the Kurus, O son of Kuru's race, beyond the range of arrows, and abandoning Bhishma the son of Santanu, in that battle, stood (as spectators though) armed for the combat. Cheerful in the hour of (universal) cheerlessness, that tiger among men Bhishma, alone of our army, in that terrible battle stood immovable like the mountain Meru. Taking the lives (of the foe) like the Sun at close of winter, he stood resplendent with the golden rays (of his car) like the Sun himself with his rays. And that great bowman shot clouds of arrows and struck down the Asuras.[342] And while being slaughtered by Bhishma in that dreadful combat, those warriors breaking away from their ranks, they all fled from him, as if from a fire fed by fuel.[343] Encountering the single warrior (Sweta), that slayer of foes, Bhishma, was the only one (amongst us) who was cheerful and whole. Devoted to the welfare of Duryodhana, he began to consume the Pandava (warrior). Reckless of his very life which is difficult of being cast off, and abandoning all fear he slaughtered, O king, the Pandava army in that fierce conflict.[344] And beholding the generalissimo (Sweta) smiting the (Dhartarashtra) divisions, thy father Bhishma, called also Devavrata, impetuously rushed against him. Thereupon, Sweta covered Bhishma with an extensive net-work of arrows. And Bhishma also covered Sweta with a flight of arrows. And roaring like a couple of bulls, they rushed, like two infuriate elephants of gigantic size or two raging tigers, against each other. Baffling each other's weapons by means of their weapons, those bulls among men, viz., Bhishma and Sweta fought with each other, desirous of taking each other's life. In one single day Bhishma, infuriate with anger, could consume the Pandava army with his arrows, if Sweta did not protect it. Beholding the grandsire then turned off by Sweta, the Pandavas were filled with joy, while thy son became cheerless. Duryodhana then, with wrath excited and surrounded by many kings, rushed with his troops against the Pandava host in battle. Then Sweta, abandoning the son of Ganga, slaughtered thy son's host with great impetuosity like the wind (uprooting) trees with violence. And the son of Virata, senseless with wrath, having routed thy army, advanced (once more), O king, to the place where Bhishma was stationed. And those two high-souled and mighty warriors then, both blazing with their arrows, battled with each other like Vritra and Vasava (of old), desirous, O king, of slaying each other. Drawing (his) bow to the fullest stretch, Sweta pierced Bhishma with seven arrows. The valourous (Bhishma) then, putting forth his prowess, quickly checked his foe's valour, like an infuriate elephant checking an infuriate compeer. And Sweta then, that delighter of Kshatriyas struck Bhishma, and Bhishma the son of Santanu also pierced him in return with ten arrows. And though pierced by him (thus), that mighty warrior stood still like a mountain. And Sweta again pierced Santanu's son with five and twenty straight arrows, at which all wondered. Then smiling and licking with his tongue the corners of his mouth, Sweta in that combat cut off Bhishma's bow into ten fragments with ten arrows. Then aiming a plumed arrow made wholly of iron, (Sweta) crushed the palmyra on the top of the standard of the high-souled (Bhishma). And beholding the standard of Bhishma cut down, thy sons thought that Bhishma was slain, having succumbed to Sweta. And the Pandavas also filled with delight, blew their conches all around. And beholding the palmyra standard of the high-souled Bhishma laid low, Duryodhana, from wrath, urged his own army to the battle. And they all began very carefully to protect Bhishma who 'was in great distress. Unto them, also unto those that stood (idle) spectators, the king said,--Either Sweta will die (today), or Bhishma the son of Santanu. I say this truly. Hearing the words of the king, the mighty car-warriors speedily with four kinds of forces, advanced protecting the son of Ganga. And Valhika and Kritavarman, and Kripa, and Salya also, O Bharata, and the son of Jarasandha, and Vikarna, and Chitrasena, and Vivinsati, with great speed, when speed was so necessary, surrounding him on all sides, poured on Sweta ceaseless showers of arrows. That mighty warrior then, of immeasurable soul, quickly checked those angry warriors by means of sharp arrows, displaying his own lightness of hand. And checking them all like a lion and a multitude of elephants, Sweta then cut off Bhishma's bow with thick shower of arrows. Then Bhishma the son of Santanu, taking up another bow in that battle, pierced Sweta, O king, with arrows furnished with feathers of Kanka bird. Then the commander (of the Pandava army), with wrath excited, pierced Bhishma in that encounter O king, with a great many shafts in the very sight of all. Beholding Bhishma, that foremost of heroes in all the world, checked in battle by Sweta, the king (Duryodhana) became greatly troubled, and great also became the distress of thy whole army. And beholding the heroic Bhishma checked and mangled by Sweta with his arrows, all thought that Bhishma, having succumbed to Sweta, was slain by him. Then thy sire Devavrata, yielding to anger, and beholding his (own) standard overthrown and the (Dhartarashtra) army checked, shot a great many arrows, O king, at Sweta. Sweta, however, that foremost of car-warriors, baffling all those arrows of Bhishma, once more cut off, with a broad-headed shaft, thy sire's bow. Throwing aside that bow, O king, Ganga's son, senseless with anger, taking up another bow larger and stronger, and aiming seven large broad-headed arrows whetted on stone, slew with four arrows the four steeds of the generalissimo Sweta, cut off his standard with two and with the seventh shaft that warrior of great prowess, exceedingly provoked, cut off his charioteer's head. Thereupon, that mighty car-warrior, jumping down from his car whose steeds and charioteer had been slain[345], and yielding to the influence of wrath, became exceedingly troubled. The grandsire, beholding Sweta that foremost of car-warriors, deprived of car, began to smite him on all sides with showers of arrows. And smitten in that combat with arrows shot from Bhishma's bow, Sweta, leaving his bow on his (abandoned) car took up a dart decked with gold and taking up that terrible and fierce dart[346] which resembled the fatal rod of Death and was capable of slaying Death's self. Sweta then, in great wrath, addressed Bhishma the son of Santanu in that combat, saying,--Wait a little, and behold me, O best of men,--And having said this unto Bhishma in battle, that great bowman of exceeding prowess and immeasurable soul, hurled the dart resembling a snake, displaying his valour for the sake of the Pandavas and desiring to achieve thy evil. Then loud cries of oh and alas arose among thy sons, O king, upon beholding that terrible dart resembling the rod of Death in splendour. And hurled from Sweta's arms, (that dart), resembling a snake that had just cast off its slough, fell with great force, O king, like a large meteor from the firmament. Thy sire Devavrata then, O king, without the slightest fear, with eight sharp and winged arrows, cut off into nine fragments, that dart decked with pure gold and which seemed to be covered with flames of fire, as it coursed ablaze through the air. All thy troops then, O bull of Bharata's race, set up loud shouts of joy. The son of Virata, however, beholding his dart cut off into fragments, became senseless with anger, and like one whose heart was overcome by (the arrival of) his hour, could not settle what to do. Deprived of his senses by anger, O king, the son of Virata, then, smiling, joyfully took up a mace for Bhishma's slaughter, with eyes red in wrath, and resembling a second Yama armed with mace, he rushed against Bhishma like a swollen torrent against the rocks. Regarding his impetuosity as incapable of cheek, Bhishma endued with great prowess and conversant with the might (of others), suddenly alighted on the ground for warding off that blow. Sweta then, O king, whirling in wrath that heavy mace, hurled it on Bhishma's car like the god Maheswara.[347] And in consequence of that mace intended for Bhishma's destruction, that car was reduced to ashes, with standard, and charioteer, and steeds and shaft. Beholding Bhishma, that foremost of car-warriors, become a combatant on foot, many car-warriors, viz., Salya and others, speedily rushed (to his rescue). Mounting then upon another car, and cheerlessly stretching his bow, Bhishma slowly advanced towards Sweta, seeing that foremost of car-warriors. Meanwhile, Bhishma heard a loud voice uttered in the skies, that was celestial and fraught with his own good. (And the voice said).--'O, Bhishma, O thou of mighty arms, strive without losing a moment. Even this is the hour fixed by the Creator of the Universe for success over this one'. Hearing those words uttered by the celestial messenger, Bhishma, filled with joy, set his heart upon Sweta's destruction. And beholding that foremost of car-warriors, Sweta become a combatant on foot, many mighty car-warriors (of the Pandava side) rushed unitedly (to his rescue). (They were) Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race; and the (five) Kekaya brothers, and Dhrishtaketu and Abhimanyu of great energy. And beholding them rushing (to the rescue), with Drona and Salya and Kripa that hero of immeasurable soul (Bhishma) checked them all like the mountain resisting the force of the wind. And when all the high-souled warriors of the Pandava side were (thus) held in check, Sweta, taking up a sword cut off Bhishma's bow. Casting aside that bow, the grandsire, quickly made up his mind for Sweta's destruction, having heard the words of the celestial messenger. Though baffled (by Sweta), thy sire Devavrata then that mighty car-warrior quickly taking up another bow that resembled the bow of Sakra himself in splendour, stringed it in a moment. Then thy sire, O chief of the Bharatas, beholding that mighty car-warrior Sweta, though the latter was then surrounded by those tigers among men with Bhimasena at their head,--(thy sire) the son of Ganga-advanced steadily for the sake of the generalissimo Sweta alone. Beholding Bhishma advance, Bhimasena of great prowess pierced him with sixty shafts. But that mighty car-warrior, thy sire Devavrata, checking both Bhimasena and Abhimanyu and other car-warriors with terrible shafts, struck him with three straight arrows. And the grandsire of the Bharatas also struck Satyaki, in that combat, with a hundred arrows, and Dhrishtadyumna with twenty and the Kekaya brothers with five. And checking all those great bowmen with terrible arrows, thy sire Devavrata advanced towards Sweta alone. Then taking out an arrow resembling Death's self and capable of bearing a great strain and incapable of being resisted, the powerful Bhishma placed it on his bowstring. And that shaft, furnished with wings and duly endued with the force of the Brahma weapon, was seen by the gods and Gandharvas and Pisachas and Uragas, and Rakshasas. And that shaft, of splendour like that of a blazing fire, piercing through his coat of mail (passed through his body and) struck into the earth, with a flash like that of heaven's bolt. Like the Sun when speedily retiring to his western chambers taking along with him the rays of light, even thus that shaft passed out of Sweta's body, bearing away with itself his life. Thus slain in battle by Bhishma, we beheld that tiger among men fall down like the loosened crest of a mountain. And all the mighty car-warriors of the Kshatriya race belonging to the Pandava side indulged in lamentations. Thy sons, however, and all the Kurus, were filled with delight. Then, O king, beholding Sweta overthrown, Dussasana danced in joy over the field in accompaniment With the loud music of conches and drums. And when that great bowman was slain by Bhishma, that ornament of battle, the mighty bowmen (of the Pandava side) with Sikhandin at their head, trembled in fear. Then when their commander was slain, Dhananjaya, O king, and he of Vrishni's race, slowly withdrew the troops (for their nightly rest). And then, O Bharata, the withdrawal took place of both theirs and thine, while thine and theirs were frequently setting up loud roars. And the mighty car-warriors of the Parthas entered (their quarters) cheerlessly, thinking, O chastiser of foes, of that awful slaughter in single combat (of their commander)."

SECTION XLIX

Dhritarashtra said, "When the generalissimo Sweta, O son, was slain in battle by the enemy, what did those mighty bowmen, the Panchalas with the Pandavas, do? Hearing their commander Sweta slain, what happened between those that strove for his sake and their foes that retreated before them? O Sanjaya, hearing of our victory, (thy) words please my heart? Nor doth my heart feel any shame in remembering our transgression.[348] The old chief of Kuru's race is ever cheerful and devoted (to us). (As regards Duryodhana), having provoked hostilities with that intelligent son of his uncle, he sought at one time the protection of the sons of Pandu in consequence of his anxiety and fear due to Yudhishthira. At that time, abandoning everything he lived in misery. In consequence of the prowess of the sons of Pandu, and everywhere receiving checks--having placed himself amid entanglements--from his enemies Duryodhana had (for some time) recourse to honourable behaviour. Formerly that wicked-minded king had placed himself under their protection. Why, therefore, O Sanjaya, hath Sweta who was devoted to Yudhishthira, been slain. Indeed, this narrow-minded prince, with all his prospects, hath been hurled to the nether regions by a number of wretches. Bhishma liked not the war, nor even did the preceptor.[349] Nor Kripa, nor Gandhari liked it. O Sanjaya, nor do I like it, nor Vasudeva of Vrishni's race, nor that just king the son of Pandu; nor Bhima, nor Arjuna, nor those bulls among men, the twins (liked it.) Always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the high-souled Vyasa also, the wicked-minded and sinful Duryodhana, with Dussasana, O Sanjaya, always following the counsels of Karna and Suvala's son, behaved maliciously towards the Pandavas. I think, O Sanjaya, that he has fallen into great distress. After the slaughter of Sweta and the victory of Bhishma what did Partha, excited with rage, do in battle accompanied by Krishna? Indeed, it is from Arjuna that my fears arise, and those fears, O Sanjaya, cannot be dispelled. He, Dhananjaya. the son of Kunti, is brave and endued with great activity. I think, with his arrows he will cut into fragments the bodies of his enemies. The son of Indra, and in battle equal unto Upendra the younger brother of Indra, a warrior whose wrath and purposes are never futile, alas, beholding him what becomes the state of your minds? Brave, acquainted with Vedas, resembling the fire and the Sun in splendour, and possessing a knowledge of the Aindra weapon, that warrior of immeasurable soul is ever victorious when he falleth upon the foe? His weapons always falling upon the foe with the force of the thunderbolt and his arms wonderfully quick in drawing the bowstring, the son of Kunti is a mighty car-warrior. The formidable son of Drupada also, O Sanjaya, is endued with great wisdom. What, indeed, did Dhristadyumna do when Sweta was slain in battle? I think that in consequence of the wrongs they sustained of old, and of the slaughter of their commander, the hearts of the high-souled Pandavas blazed up. Thinking of their wrath I am never at my ease, by day or by night, on account of Duryodhana. How did the great battle take place? Tell me all about it, O Sanjaya.

Sanjaya said, "Hear, O king, quietly about thy transgressions. It behoveth thee not to impute the fruit to Duryodhana. As is the construction of an embankment when the waters have disappeared, so is thy understanding, or, it is like the digging of a well when house is on fire.[350] When, after the forenoon had passed away, the commander Sweta was, O Bharata, slain by Bhishma in that fierce conflict, Virata's son Sankha, that grinder of hostile ranks ever delighting in battle, beholding Salya stationed with Kritavarman (on his car), suddenly blazed up with wrath, like fire with clarified butter. That mighty warrior, stretching his large bow that resembled the bow of Indra himself, rushed with the desire of slaying the ruler of the Madras in battle, himself supported on all sides by a large division of cars. And Sankha, causing an arrowy downpour rushed towards the car on which Salya was. And beholding him advancing like an infuriate elephant, seven mighty car-warriors of thy side surrounded him--desirous of rescuing the ruler of the Madras already within the jaws of death. Then the mighty-armed Bhishma, roaring like the very clouds, and taking up a bow full six cubits long, rushed towards Sankha in battle. And beholding that mighty car-warrior and great bowman thus rushing, the Pandava host began to tremble like a boat tossed by a violence of the tempest. Then Arjuna, quickly advancing, placed himself in front of Sankha, thinking that Sankha should, then be protected from Bhishma. And then the combat commenced between Bhishma and Arjuna. And loud cries of oh and alas arose among the warriors engaged in battle. And one force seemed to merge into another force. And thus all were filled with wonder.[351] Then Salya, mace in hand, alighting from his large car, slew, O bull of Bharata's race, the four steeds of Sankha. Jumping down from his car thus deprived of steeds, and taking a sword, Sankha ran towards Vibhatsu's car and (mounting on it) was once more at his ease. And then there fell from Bhishma's car innumerable arrows by which were covered the entire welkin and the earth. And that foremost of smiters, Bhishma, slaughtered with his arrows the Panchala, the Matsya, the Kekaya, and the Prabhadraka host. And soon abandoning in that battle, Pandu's son (Arjuna) capable of drawing the bow with even his left hand, Bhishma rushed towards Drupada, the king of the Panchalas, surrounded by his host. And he soon covered his dear relative with innumerable arrows. Like a forest consumed by fire at the end of winter, the troops of Drupada were seen to be consumed. And Bhishma stood in that battle like a blazing fire without smoke, or like the Sun himself at midday scorching everything around with his heat. The combatants of the Pandavas were not able to even look at Bhishma. And afflicted with fear, the Pandava host cast its eyes around, and not beholding any protector, looked like a herd of kine afflicted by cold. Slaughtered or retreating in despondence being crushed the while, loud cries, O Bharata, of oh and alas arose among the troops of the Pandavas. Then Bhishma the son of Santanu, with bow always drawn to a circle, shot therefrom blazing arrows that resembled virulent poison. And creating continuous lines of arrows in all directions, that hero of rigid vows slew Pandava car-warriors, naming each, O Bharata, beforehand. And then when the troops of the Pandavas were routed and crushed all over the field, the sun set and nothing could be seen. And then beholding Bhishma, O bull of Bharata's race, proudly standing in battle, the Parthas withdrew their forces (for nightly rest)."

SECTION L

Sanjaya said, "When the troops, O bull of Bharata's race, were withdrawn on the first day, and when Duryodhana was filled with delight upon (beholding) Bhishma excited with wrath in battle, king Yudhisthira the just, speedily repaired unto Janardana, accompanied by all his brothers and all the kings (on his side). Filled with great grief thinking of his defeat, and beholding Bhishma's prowess, O king, he addressed that scion of Vrishni's race, saying, 'Behold, O Krishna, that mighty bowman Bhishma of terrible prowess. He consumes with his arrow my troops like fire (consuming) dry grass. How shall we even look at that high-souled (warrior) who is licking up my troops like fire fed with clarified butter? Beholding; that tiger among men, that mighty warrior armed with the bow, my troops fly away, afflicted with arrows. Enraged Yama himself, or He armed with the thunder, or even Varuna noose in hand, or Kuvera armed with mace, may be vanquished in battle but the mighty car-warrior Bhishma, of great energy is incapable of being vanquished. Such being the case, I am sinking in the fathomless ocean represented by Bhishma, without a boat (to rescue me).[352] In consequence, O Kesava, of the weakness of my understanding, having obtained Bhishma (for a foe in battle), I shall, O Govinda, retire into woods. To live there is preferable to devoting these lords of earth to Death in the form of Bhishma. Conversant with mighty weapons, Bhishma, O Krishna, will annihilate my army. As insects rush into the blazing fire for their own destruction, the combatants of my army are even so. In putting forth prowess for the sake of kingdom, O thou of Vrishni's race, I am being led to destruction. My heroic brothers also are pained and afflicted with arrows for my sake, having been deprived of both sovereignty and happiness in consequence of their love for their eldest brother. We regard life very highly, for, under these circumstances, life is too precious (to be sacrificed). During the remainder of my days I will practise the severest of ascetic austerities. I will not, O Kesava, cause these friends of mine to be slain.[353] The mighty Bhishma incessantly stays, with his celestial weapon, many thousands of my car-warriors who are foremost of smiters. Tell me, O Madhava, without delay, what should be done that might do me good. As regards Arjuna, I see that he is an indifferent spectator in this battle. Endued with great might, this Bhima alone, remembering Kshatriya duties, fighteth putting forth the prowess of his arms and to the utmost of his power. With his hero-slaying mace, this high-souled (warrior), to the full measure of his powers, achieveth the most difficult feats upon foot-soldiers and steeds and cars and elephants. This hero, however, is incapable, O sire, of destroying in fair fight the hostile host in even a century. This thy friend (Arjuna) alone (amongst) is conversant with (mighty) weapons. He, however, beholding us consumed by Bhishma and the high-souled Drona, looketh indifferently on us. The celestial weapons of Bhishma and the high-souled Drona, incessantly applied, are consuming all the Kshatriyas. O Krishna, such is his prowess, that Bhishma, with wrath excited, aided by the kings (on his side), will, without doubt annihilate us. O Lord of Yoga, look for that great bowman, that mighty car-warrior, who will give Bhishma his quietus like rain-charged clouds quenching a forest conflagration. (Then) through thy grace, O Govinda, the son of Pandu, their foes being slain, will, after recovery of their kingdom, be happy with their kinsmen.

"Having said this, the high-souled son of Pritha, with heart afflicted by grief and mind turned within, remained silent for a long while in a reflected mood. Beholding the son of Pandu stricken with grief and deprived of his senses by sorrow, Govinda then gladdening all the Pandavas said, 'Do not grieve, O chief of the Bharatas. It behoveth thee not to grieve, when thy brothers are all heroes and renowned bowmen in the world. I also am employed in doing thee good, as also that mighty car-warrior Satyaki and Virata and Drupada, both reverend in years, and Dhrishtadyumna of Prishata's line. And so also, O best of kings, all these monarchs with their (respective) troops are expectant of thy favour and devoted to thee, O king. This mighty car-warrior Dhrishtadyumna of Prishata's race placed in command of thy army is always desirous of thy welfare and engaged in doing that which is agreeable to thee, as also this Sikhandin, O thou of mighty arms, who is certainly the slayer of Bhishma. Hearing these words, the king (Yudhishthira), said, unto that mighty car-warrior Dhrishtadyumna, in that very assembly and in the hearing of Vasudeva, these words, O Dhrishtadyumna, mark these words that I say unto thee, O thou of Prishata's line. The words uttered by me should not be transgressed. Approved by Vasudeva, thou hast been the commander of our forces. As Kartikeya, in days of old, was ever the commander of the celestial host, so also art thou, O bull among men, the commander of the Pandava host. Putting forth thy prowess, O tiger among men, slay the Kauravas. I will follow thee, and Bhima, and Krishna also, O sire, and the sons of Madri united together, and the sons of Draupadi accoutred in mail, and all the other foremost of kings, O bull among men. Then gladdening (the listeners) Dhrishtadyumna said, 'Ordained of old by Sambhu himself, I am, O son of Pritha, the slayer of Drona. I shall now fight in battle against Bhishma, and Drona and Kripa and Salya and Jayadratha and all the proud monarchs (on the Kuru side)'. When that foremost of princes, that slayer of foes, the son of Prishata, said this defiantly, the Pandava warriors, endued with great energy and incapable of being defeated in battle, all set up a loud shout. And then Pritha's son Yudhishthira said unto the commander of his army, the son of Prishata, (these words), 'An array known by the name of Krauncharuma, that is destructive of all foes, and that was spoken of by Vrihaspati unto Indra in days of old when the gods and the Asuras fought,--that array destructive of hostile divisions, do thou form. Unseen before, the kings behold it, along with the Kurus.' Thus addressed by that god among men, like Vishnu addressed by the wielder of the thunderbolt,[354] he (Dhrishtadyumna), when morning dawned, placed Dhananjaya in the van of the whole army. And Dhananjaya's standard, created at Indra's command by the celestial artificer, while moving through the skies, seemed wonderfully beautiful. Decked with banners bearing hues resembling those of Indra's bow,[355] coursing through the air like a ranger of the skies, and looking like the fleeting edifice of vapour in the welkin, it seemed, O sire to glide dancingly along the track of the car (to which it was attached). And the bearer of Gandiva with that (standard) graced with gems, and that standard itself with the bearer of Gandiva, looked highly adorned, like the Self-create with the Sun (and the Sun with the Self-create).[356] And king Drupada, surrounded by a large number of troops, became the head (of that array). And the two kings Kuntibhoja and Saivya became its two eyes. And the ruler of the Dasarnas, and the Prayagas, with the Daserakas, and the Anupakas, and the Kiratas were placed in its neck, O bull of Bharata's race. And Yudhishthira, O king, with the Patachcharas, the Hunas, the Pauravakas and the Nishadas, became its two wings, so also the Pisachas, with the Kundavishas, and the Mandakas, the Ladakas, the Tanganas, and the Uddras, O Bharata, and the Saravas, the Tumbhumas, the Vatsas, and the Nakulas. And Nakula and Sahadeva placed themselves on the left wing. And on the joints of the wings were placed ten thousand cars and on the head a hundred thousand, and on the back a hundred millions and twenty thousand and on the neck a hundred and seventy thousand. And on the joints of the wings, the wings and the extremities of the wings proceeded elephants in large bodies, looking, O king, like blazing mountains. And the rear was protected by Virata aided by the Kekayas, and the ruler of Kasi and the king of the Chedis, with thirty thousand cars.[357] Forming, O Bharata, their mighty array thus, the Pandavas, expectant of sunrise, waited for battle, all cased in armour. And their white umbrellas, clean and costly, and brilliant as the sun, shone resplendent on their elephants and cars."[358]

SECTION LI

Sanjaya said, "Beholding the mighty and terrible array called Krauncha formed by Pandu's son of immeasurable energy, thy son, approaching the preceptor, and Kripa, and Salya, O sire, and Somadatta's son, and Vikarna, and Aswatthaman also, and all his brothers too, headed by Dussasana, O Bharata, and other immeasurable heroes assembled there for battle, said these timely words, gladdening them all, 'Armed with various kinds of weapons, ye all are conversant with the meaning of the scriptures. Ye mighty car-warriors, each of you is singly capable of slaying in battle the sons of Pandu with their troops. How much more then, when ye are united together. Our host, therefore, which is protected by Bhishma, is immeasurable, while that host of theirs, which is protected by Bhima, is measurable.[359] Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with Satrunjayas, and Dussasana, and that excellent hero Vikarna, and Nanda and Upanandaka, and Chitrasena, along with the Manibhadrakas, protect Bhishma with their (respective) troops,'--Then Bhishma and Drona and thy sons, O sire, formed a mighty array for resisting that of the Parthas. And Bhishma, surrounded by a large body of troops, advanced, leading a mighty army, like the chief of the celestials himself. And that mighty bowman, the son of Bharadwaja, endued with great energy, followed him with the Kuntalas, the Dasarnas, and the Magadhas, O king, and with the Vidarbhas, the Melakas, the Karnas, and the Pravaranas also. And the Gandharas, the Sindhusauviras, the Sivis and the Vasatis with all their combatants also, (followed) Bhishma, that ornament of battle, and Sakuni, with all his troops protected the son of Bharadwaja. And then king Duryodhana, united with all his brothers, with the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, as also the Kshudrakas and the Malavas advanced cheerfully against the Pandava host. And Bhurisravas, and Sala, and Salya, and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti, protected the left flank. And Somadatta, and Susarman, and Sudakshina, the ruler of the Kamvojas and Satayus, and Srutayus, were on the right flank. And Aswatthaman, and Kripa, and Kritavarman of Satwata's race, with a very large division of the troops, were, stationed at the rear of the army. And behind them were the rulers of many provinces, and Ketumat, and Vasudana, and the powerful son of the king of Kasi. Then all the troops on thy side cheerfully waiting for battle, O Bharata, blew their conches with great pleasure, and set up leonine roars. And hearing the shouts of those (combatants) filled with delight the venerable Kuru grandsire, endued with great prowess, uttering a leonine roar, blew his conch. Thereupon, conches and drums and diverse kinds of Pesis and cymbals, were sounded at once by others, and the noise made became a loud uproar. And Madhava and Arjuna, both stationed on a great car unto which were yoked white steeds, blew their excellent conches decked with gold and jewels. And Hrishikesa blew the conch called Panchajanya, and Dhananjaya (that called) Devadatta. And Vrikodara of terrible deeds blew the huge conch called Paundra. And Kunti's son king Yudhishthira blew the conch called Anantavijaya, while Nakula and Sahadeva (those conches called) Sughosa and Manipushpaka.[360] And the ruler of Kasi, and Saivya, and Sikhandin the mighty car-warrior, and Dhrishtadyumna, and Virata, and the mighty car-warrior Satyaki, and that great bowman the king of the Panchalas, and the five sons of Draupadi, all blew their large conches and set up leonine roars. And that great uproar uttered there by those heroes, loudly reverberated through both the earth and the welkin. Thus, O great king, the Kurus and the Pandavas, both filled with delight, advanced against each other for battling again, and scorching each other thus."

SECTION LII

Dhritarashtra said, "When mine and the hostile hosts were thus formed into battle array, how did the foremost of smiters begin to strike?"

Sanjaya said, "When all the divisions were thus arrayed, the combatants waited, each cased in mail, and with their beautiful standards all upraised. And beholding the (Kuru) host that resembled the limitless ocean, thy son Duryodhana, O king, stationed within it, said unto all the combatants on thy side, 'Cased in mail (as ye are), begin ye the fight'. The combatants then, entertaining cruel intentions, and abandoning their very lives, all rushed against the Pandavas, with standards upraised. The battle that took place then was fierce and made the hair stand on end. And the cars and elephants all got mixed together. And shafts with beautiful feathers, and endued with great energy and sharp points, shot by car-warriors fell upon elephants and horses. And when the battle began in this way, the venerable Kuru grandsire, the mighty-armed Bhishma of terrible prowess, cased in mail, taking up his bow, and approaching them, showered an arrowy downpour on the heroic son of Subhadra, and the mighty car-warrior Arjuna, and the ruler of the Kekayas and Virata, and Dhrishtadyumna of Prishata's race, as also upon the Chedi and the Matsya warriors. And that mighty array (of the Pandavas) wavered at the onset of that hero. And terrific was the encounter that took place between all the combatants. And horse-men and car-warriors and foremost of steeds fell fast. And the car-divisions of the Pandavas began to fly away. Then that tiger among men, Arjuna, beholding that mighty car-warrior Bhishma, angrily said unto him of Vrishni's race. 'Proceed to the place where the grandsire is. O thou of Vrishni's race, it is evident that this Bhishma, with wrath excited, will annihilate for Duryodhana's benefit my host. And this Drona, and Kripa and Salya and Vikarna, O Janardana, united with Dhritarashtra's sons headed by Duryodhana, and protected by this firm bowman, will slaughter the Panchalas. Even I, therefore, shall stay Bhishma for the sake of my troops, O Janardana.' Unto him Vasudeva then said, 'Be careful, O Dhananjaya, for I will soon take thee, O hero, towards the grandsire's car.' Having said this, O king, Saurin took that car, which was celebrated over the world, before the car of Bhishma. With numerous banners all waving, with steeds looking handsome like a flight of (white) cranes, with standard upraised on which was the ape roaring fiercely, upon his large car of solar effulgence and whose rattle resembled roar of the clouds, slaughtering the Kaurava divisions and the Surasenas also, the son of Pandu, that enhancer of the joys of friends speedily came to the encounter. Him (thus) rushing impetuously like an infuriate elephant and (thus) frightening in a battle brave combatants and felling them with his shafts, Bhishma the son of Santanu, protected by the warriors headed by Saindhava and by the combatants of the East and the Sauviras and the Kekayas, encountered with great impetuosity. Who else save the Kuru grandsire and those car-warriors, viz., Drona and Vikartana's son (Karna), are capable of advancing in battle against the bearer of the bow called Gandiva? Then, O great king, Bhishma, the grandsire of the Kauravas, struck Arjuna with seventy-seven arrows and Drona (struck him) with five and twenty, and Kripa with fifty, and Duryodhana with four and sixty, and Salya with nine arrows; and Drona's son, that tiger among men, with sixty, and Vikarna with three arrows; and Saindhava with nine and Sakuni with five. And Artayani O king, pierced Pandu's son with three broad-headed arrows. And (though) pierced on all sides by them with sharp arrows, that great bowman,[361] that mighty-armed (warrior), wavered not like mountain that is pierced (with arrows). Thereupon he, the diadem-decked, of immeasurable soul, O bull of Bharata's race, in return pierced Bhishma with five and twenty, and Kripa with nine arrows, and Drona with sixty, O tiger among men, and Vikarna with three arrows; and Artayani with three arrows, and the king (Duryodhana) also with five. And then Satyaki, and Virata and Dhrishtadyumna of Prishata's race, and the sons of Draupadi, and Abhimanyu, all surrounded him, (proceeding to his support). Then the prince of the Panchalas, supported by the Somakas, advanced towards the great bowman Drona who was engaged in seeking the welfare of Ganga's son. Then Bhishma, that foremost of car-warriors, speedily pierced the son of Pandu with eighty sharp arrows, upon which the combatants on thy side were much gratified. Hearing the shouts of those lions among car-warriors, Dhananjaya, endued with great prowess, then cheerfully entered into the midst of those lions among car-warriors and sported with his bow, O king, (successively) aiming those mighty car-warriors. Then that ruler of men, king Duryodhana, said unto Bhishma, beholding his own troops (thus) afflicted in battle by the son of Pritha. 'This mighty son of Pandu, O sire, accompanied by Krishna, felling all our troops, cutteth down our roots, even though thou, O son of Ganga, and that foremost of car-warriors, Drona, are alive. O monarch, it is for thee only that this Karna, laying aside his weapons, doth not fight with the sons of Pritha in battle (though) he is ever a well-wisher of mine, Do, therefore, that, O son of Ganga by which Phalguni may be slain. 'Thus addressed, O king, thy sire Devavrata, saying, 'Fie to Kshatriya usage', then proceeded towards Partha's car. And all the kings, O monarch, seeing both those warriors with white steeds yoked unto their cars stationed (for battle), set up loud leonine roars, and also blew their conches, O sire. And Drona's son and Duryodhana, and thy son Vikarna, surrounding Bhishma in that combat, stood, O sire, for battle. And so all the Pandavas, surrounding Dhananjaya, stood for fierce conflict. And the battle then commenced. And the son of Ganga pierced Partha in that combat with nine shafts. And Arjuna pierced him in return with ten shafts penetrating into the very vitals. Then, with a thousand arrows, well shot, Pandu's son Arjuna, famed for his skill in battle, shrouded Bhishma on all sides. That arrowy net, however, of Partha, O king, Bhishma the son of Santanu baffled with an arrowy net (of his own). And both well-pleased, and both delighting in battle, fought with each other without each gaining any advantage over the other, and each desirous of counteracting the other's feats. And the successive flights of arrows shot from Bhishma's bow were seen to be dispersed by the shafts of Arjuna. And so the flights of arrows shot by Arjuna, cut off by the arrows of Ganga's son, all fell down on the ground. And Arjuna pierced Bhishma with five and twenty arrows of sharp points. And Bhishma, too, in that combat, pierced Partha in return with nine arrows. And those two mighty warriors, those chastisers of foes, piercing each other's steeds, and also the shafts and the wheels of each other's cars, began to sport. Then, O king, Bhishma, that foremost of smiters, struck Vasudeva between his two breasts with three arrows. And the slayer of Madhu, struck with those shafts shot from Bhishma's bow, shone in that battle, O king, like a flowering Kinsuka. Then Arjuna, indignant at seeing Madhava, pierced in that combat the charioteer of Ganga's son with three arrows. And both heroes, striving with each other against each other's car, succeeded not in taking aim at each other in the combat. And in consequence of the ability and dexterity of the charioteers of both those warriors, both displayed, O king, beautiful circles and advancings and retreatings in respect of their moving cars. And, O monarch, seeing the opportunity to strike, they frequently changed positions, O king, for obtaining what they sought. And both the heroes blew their conches, mingling that blare with their leonine roars. And those mighty car-warriors twang their bows, both in the same manner. And with the blare of their conches and the rattle of their car-wheels, the very Earth was suddenly rent. And it began to tremble and produce subterranean noises. And nobody, O bull of Bharata's race, could detect any latches in either of them. Both of them was possessed of great might and great courage in battle, each was other's match. And by (the sight of) his standard alone, the Kauravas could approach him (for aid). And so the Pandavas approached Pritha's son (for aid), guided by his standard only. And beholding, O king, prowess thus displayed by those two foremost of men, O Bharata, all creatures (present) in that battle were filled with wonder. And none, O Bharata, observed any difference between the two, just as none finds any transgression in a person observant of morality. And both of them (at times) became perfectly invisible in consequence of clouds of arrows. And soon enough both of them in that battle became visible. And the gods with Gandharvas and the Charanas, and the great Rishis beholding their prowess, said unto one another. These mighty car-warriors when excited with rage, are incapable of ever being vanquished in battle by all the worlds with the gods, the Asuras and the Gandharvas. This highly wonderful battle would be wonderful in all the worlds. Indeed, a battle such as this will never take place again. Bhishma is incapable of being conquered in combat by Pritha's son of great intelligence, showering his arrows in battle, with bow and car and steeds. So also that great bowman, the son of Pandu, incapable of being vanquished in battle by the very gods, Bhishma is not competent to conquer in combat. As long as the world itself will last, so long will this battle continue equally. We heard these words, O king, fraught with the praise of Ganga's son and Arjuna in battle bruited about there. And while those two were engaged in displaying their prowess, other warriors of thy side and of the Pandavas, O Bharata, slew one another in battle, with sharp-edged scimitars, and polished battle-axes, and innumerable arrows, and diverse kinds of weapons. And the brave combatants of both armies cut one another down, while that terrible and murderous conflict lasted. And the encounter also, O king, that took place between Drona and the prince of the Panchalas, was awful."

SECTION LIII

Dhritarashtra said, "Tell me, O Sanjaya, how that great bowman Drona and the Panchala prince of Prishata's race encounter each other in battle, each striving his best. I regard destiny to be superior, O Sanjaya, to exertion, when Santanu's son Bhishma (even) could not escape Pandu's son in battle. Indeed, Bhishma, when enraged in battle could destroy all mobile and immobile creatures, why, O Sanjaya, could he not then by his prowess, escape the son of Pandu in battle?"

Sanjaya said, 'Listen, O king, quietly to this terrific battle. The son of Pandu is incapable of being vanquished by the very gods with Vasava. Drona with diverse arrows pierced Dhrishtadyumna and felled the latter's charioteer from his niche in the car.[362] And, O sire, the enraged hero also afflicted Dhrishtadyumna's four steeds with four excellent shafts. And the heroic Dhrishtadyumna too pierced Drona in the combat with nine sharp arrows and addressed him, saying, 'Wait--Wait'. 'Then, again, Bharadwaja's son of great prowess and immeasurable soul, covered with his arrows the wrathful Dhrishtadyumna. And he took up a dreadful arrow for the destruction of Prishata's son whose force resembled that of Sakra's bolt and which was like a second rod of death. And beholding that arrow aimed by Bharadwaja in battle, loud cries of oh and alas arose, O Bharata, among all the combatants. And then we beheld the wonderful prowess of Dhrishtadyumna insomuch that the hero stood alone, immovable like a mountain. And he cut off that terrible and blazing arrow coming towards him like his own Death, and also showered an arrowy downpour on Bharadwaja's son. And beholding that difficult feat achieved by Dhrishtadyumna, the Panchalas with the Pandavas, filled with delight, set up loud shouts. And that prince, endued with great prowess, desirous of slaying Drona hurled at him a dart of great impetuosity, decked with gold and stones of lapis lazuli. Thereupon the son of Bharadwaja, smiling the while, cut off into three fragments that dart decked with gold that was coming towards him impetuously. Beholding his dart thus baffled, Dhrishtadyumna of great prowess rained arrowy downpours on Drona, O king. Then that mighty car-warrior Drona, baffling that arrowy shower, cut off when the opportunity presented, the bow of Drupada's son. His bow (thus) cut off in the combat, that mighty warrior of great fame hurled at Drona a heavy mace endued with the strength of the mountain. And hurled from his hands, that mace coursed through the air for Drona's destruction. And then we beheld the wonderful prowess of Bharadwaja's son. By (the) lightness (of his car's motion), he baffled that mace decked with gold, and having baffled it, he shot at Prishata's son many shafts of sharp edge, well-tempered, furnished with golden wings, and whetted on stone. And these, penetrating through Prishata's coat of mail, drank his blood in that battle. Then the high-souled Dhrishtadyumna, taking up another bow, and putting forth his prowess pierced Drona in that encounter with five shafts. And then those two bulls among men, both covered with blood, looked beautiful like two blossoming Kinsukas in spring variegated with flowers. Then, O king, excited with wrath and putting forth his prowess at the head of his division, Drona once more cut off the bow of Drupada's son. And then that hero of immeasurable soul covered that warrior whose bow was cut off, with innumerable straight arrows like the clouds showering rain on a mountain. And he also felled his foe's charioteer from his niche in the car. And his four steeds, too, with four sharp arrows, Drona felled in that combat that set up a leonine roar. And with another shaft he cut off the leathern fence that cased Dhrishtadyumna's hand. His bow cut off, deprived of car, his steeds slain, and charioteer overthrown, the prince of Panchala alighted from his car, mace in hand, displaying great prowess. But before he could come down from his car, O Bharata, Drona with his shafts cut off that mace into fragments. This feat seemed wonderful to us. And then the mighty prince of the Panchalas of strong arms, taking a large and beautiful shield decked with a hundred moons, and a large scimitar of beautiful make, rushed impetuously from desire of slaying Drona, like a hungry lion in the forest towards an infuriate elephant. Then wonderful was the prowess that we behold of Bharadwaja's son, and his lightness (of hand) in the use of weapons, as also the strength of his arms, O Bharata, in as much as, alone, he checked Prishata's son with a shower of arrows. And although possessed of great might in battle, he was unable to proceed further. And we behold the mighty car-warrior Dhrishtadyumna staying where he did and warding off those clouds of arrows with his shield, using his arms with great dexterity. Then the mighty-armed Bhima endued with great strength quickly came there, desirous of aiding in battle the high-souled son of Prishata. And he pierced Drona, O king, with seven sharp-pointed arrows, and speedily caused Prishata's son to be taken up on another car. Then king Duryodhana urged the ruler of the Kalingas supported by a large division, for the protection of Bharadwaja's son. Then that terrible and mighty division of the Kalingas, O ruler of men, rushed against Bhima at the command of thy son. And Drona then, that foremost of car-warriors, abandoning the prince of Panchala, encountered Virata and Drupada together. And Dhrishtadyumna also proceeded to support king Yudhishthira in battle. And then commenced a fierce battle, making the hair stand on end, between the Kalingas and the high-souled Bhima, a battle that was destructive of the universe, terrific, and awful."

SECTION LIV

Dhritarashtra said, "How did the ruler of the Kalingas, that commander of a large division, urged by my son, and supported by his troops, fight in battle with the mighty Bhimasena of wonderful feats, that hero wandering over the field of battle with his mace like Death himself club in hand?"

Sanjaya said, "Thus urged by thy son, O great king, the mighty king of the Kalingas, accompanied by a large army advanced towards Bhima's car. And Bhimasena, then, O Bharata, supported by the Chedis, rushed towards that large and mighty army of the Kalingas, abounding with cars, steeds, and elephants, and armed with mighty weapons, and advancing towards him with

Ketumat, the son of the king of the Nishadas. And Srutayus also, excited with wrath, accoutred in mail, followed by his troops in battle-array, and, accompanied by king Ketumat, came before Bhima in battle. And the ruler of the Kalingas with many thousands of cars, and Ketumat with ten thousand elephants and the Nishadas, surrounded Bhimasena, O king, on all sides. Then the Chedis, the Matsyas, and Karushas, with Bhimasena at their head, with many kings impetuously rushed against the Nishadas. And then commenced the battle, fierce and terrible, between the warriors rushing at one another from desire of slaughter. And terrific was the battle that suddenly took place between Bhima and his foes, resembling the battle, O great king, between Indra and the mighty host of Diti's sons. And loud became the uproar, O Bharata, of that mighty army struggling in battle, that resembled the sound of the roaring ocean. And the combatants, O king, cutting one another, made the whole field resemble a crematorium strewn with flesh and blood. And combatants, impelled by the desire of slaughter could not distinguish friend from foe. And those brave warriors, incapable of being easily defeated in battle, even began to strike down their own friend. And terrific was the collision that took place between the few and many, between the Chedis (on the one side) and the Kalingas and the Nishadas, O king, (on the other). Displaying their manliness to the best of their power, the mighty Chedis, abandoning Bhimasena, turned back, and when the Chedis ceased to follow him, the son of Pandu, encountering all the Kalingas, did not turn back, depending upon the might of his own arms. Indeed, the mighty Bhimasena moved not, but from the terrace of his car covered the division of the Kalingas with showers of sharp arrows. Then that mighty bowman, the king of the Kalingas, and that car-warrior, his son known by the name of Sakradeva, both began to strike the son of Pandu with their shafts. And the mighty-armed Bhima, shaking his beautiful bow, and depending on the might of his own arms, fought with Kalinga, and Sakradeva, shooting in that battle innumerable arrows, slew Bhimasena's steeds with them. And beholding that chastiser of foes Bhimasena deprived of his car, Sakradeva rushed at him, shooting sharp arrows. And upon Bhimasena, O great king, the mighty Sakradeva showered arrowy downpours like the clouds after summer is gone. But the mighty Bhimasena, staying on his car whose steeds had been slain, hurled at Sakradeva a mace made of the hardest iron. And slain by that mace, O king, the son of the ruler of the Kalingas, from his car, fell down on the ground, with his standard and charioteer. Then that mighty car-warrior, the king of the Kalingas beholding his own son slain, surrounded Bhima on all sides with many thousands of cars. Then the mighty-armed Bhima endued with great strength, abandoning mace, took up a scimitar, desirous of achieving a fierce feat. And that bull among men also took up, O king, crescents made of gold. And the ruler of the Kalingas also, excited with wrath, and rubbing his bowstring, and taking up a terrible arrow (deadly) as poison of the snake, shot it at Bhimasena, desirous at that monarch was of slaying (the Pandava). That sharp arrow, thus shot and coursing impetuously, Bhimasena, O king, cut in twain with his huge sword. And filled with delight he set up a loud shout, terrifying the troops. And the ruler of the Kalingas, excited with rage in that combat with Bhimasena, quickly hurled at him fourteen bearded darts whetted on stone. The mighty-armed son of Pandu, however, with that best of scimitars, fearlessly cut into fragments in a trice, O king, those darts while coursing through the welkin and before they could reach him. And having in that battle (thus) cut off those fourteen darts Bhima, that bull among men, beholding Bhanumat, rushed at him. Bhanumat then covered Bhima with a shower of arrows, and set up a loud shout, making the welkin resound with it. Bhima, however, in that fierce battle, could not bear that leonine shout. Himself endued with a loud voice, he also shouted very loudly. And at these shouts of his, the army of the Kalingas became filled with fear. In that battle they no longer regarded Bhima, O bull among men, as a human being. Then, O great king, having uttered a loud shout, Bhima, sword in hand impetuously jumping on (Bhanumat's) excellent elephant aided by the latter's tusks, gained, O sire, the back of that prince of tuskers, and with his huge sword cut Bhanumat, dividing him in the middle. That chastiser of foes, then, having (thus) slain in battle the prince of the Kalingas, next[363] made his sword which was capable of bearing a great strain, to descend upon the neck of that elephant. His head cut off, that prince of elephants fell down with a loud roar, like a crested mountain (whose base is) eaten away by the impetuous (surges of the) sea. And jumping down, O Bharata, from that failing elephant, the prince of Bharata's race, of undepressed soul, stood on the ground, sword in hand and accoutred in mail (as before). And felling numerous elephants on all sides, he wandered (over the field), making many paths (for himself). And then he seemed to be like a moving wheel of fire slaughtering whole divisions of cavalry, of elephants, and cars, and large bodies of infantry. And that lord among men, the mighty Bhima, was seen to move over the field with the activity of the hawk, quickly cutting off in that battle, with his sharp-edged sword, their bodies and heads, as also those of the combatants on elephant. And combatant on foot, excited with rage, all alone, and like Yama at the season of universal dissolution, he struck terror into his foes and confounded those brave warriors. Only they that were senseless rushed with loud shouts at him wandering in that great battle with impetuosity, sword in hand. And that grinder of foes, endued with great strength, cutting off the shafts and yokes of warriors on their cars, slew those warriors also. And Bhimasena was seen, O Bharata, to display diverse kinds of motions there. He wheeled about, and whirled about on high, and, made side-thrusts, and jumped forward, and ran above, and leapt high. And, O Bharata, he was also seen to rush forward and rush upward. And some mangled by the high-souled son of Pandu by means of his excellent sword, shrieked aloud, struck at their vitals or fell down deprived of life. And many elephants, O Bharata, some with trunks and the extremities of their tusks cut off, and others having their temporal globes cut open, deprived of riders, slew their own ranks and fell down uttering loud cries. And broken lances, O king, and the head of elephant drivers, and beautiful housings of elephants, and chords resplendent with gold, and collars, and darts and mallets and quivers, diverse kinds of machines, and beautiful bows, short arrows with polished heads, with hooks and iron crows for guiding elephants, bells of diverse shape, and hilts decked with gold, were seen by us falling down or (already) fallen along with riders of steeds. And with elephants (lying down) having the fore parts and hind parts of their bodies and their trunks cut off, or entirely slain, the field seemed to be strewn with fallen cliffs. That bull among men, having thus crushed the huge elephants, next crushed the steeds also. And, O Bharata, that hero also felled the foremost of cavalry soldiers. And the battle, O sire, that took place between him and them was fierce in the extreme. And hilts and traces, and saddle girths resplendent with gold, and covers for the back of steeds, and bearded darts, and costly swords, and coats of mail, and shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle. And he caused the earth to be strewn over (with blood) as if it were variegated with lilies. And the mighty son of Pandu, jumping high and dragging some car-warriors down with his sword felled them along with (their) standards. Frequently jumping up or rushing on all sides, that hero endued with great activity, wandering along many routes, caused the combatants to be amazed. And some he slew by his legs, and dragging down others he pressed them down under the earth. And others he cut off with his sword, and others he frightened with his roars. And others he threw down on the ground by the force of his thighs (as he ran). And others, beholding him, fled away in terror. It was thus that that vast force of the Kalingas endued with great activity, surrounding the terrible Bhimasena in battle, rushed at him. Then, O bull of Bharata's race, beholding Srutayush at the head of Kalinga troops, Bhimasena rushed at him. And seeing him advancing the ruler of the Kalingas, of immeasurable soul, pierced Bhimasena between his breasts with nine arrows. Struck with those shafts shot by the ruler of the Kalingas, like an elephant pierced with the hook, Bhimasena blazed up with wrath like fire fed with fuel. Then Asoka, that best of charioteers, bringing a car decked with gold, caused Bhima to mount on it. And thereupon that slayer of foes, the son of Kunti, speedily mounted on that car. And then he rushed at the ruler of the Kalingas, saying,--'Wait, Wait'. And then the mighty Srutayush excited with wrath, shot at Bhima many sharp arrows, displaying his lightness of hand, and that mighty warrior, Bhima, forcibly struck with those nine sharp arrows shot by Kalinga from his excellent bow, yielded to great wrath, O king, like a snake struck with a rod. Then that foremost of mighty men, Bhima, the son of Pritha, excited with rage and drawing his bow with great strength, slew the ruler of the Kalingas with seven shafts made wholly of iron. And with two shafts he slew the two mighty protectors of the car-wheels of Kalinga. And he also despatched Satyadeva and Satya to the abode of Yama. Of immeasurable soul, Bhima also, with many sharp arrows and long shafts, caused Ketumat to repair unto Yama's abode. Then the Kshatriyas of the Kalinga country, excited with rage and supported by many thousands of combatants, encountered the wrathful Bhimasena in battle. And armed with darts and maces and scimitars and lances and swords and battle-axes, the Kalingas, O king, hundreds upon hundreds surrounded Bhimasena. Baffling that risen shower of arrows, that mighty warrior then took up his mace and jumped down (from his car) with great speed.[364] And Bhima then despatched seven hundred heroes to Yama's abode. And that grinder of foes despatched, in addition, two thousand Kalingas to the region of death. And that feat seemed highly wonderful. And it was thus that the heroic Bhima of terrible prowess repeatedly felled in battle large bands of the Kalingas. And elephants deprived by Pandu's son, in that battle, of their riders, and afflicted with arrows wandered on the field, treading down their own ranks and uttering loud roars like masses of clouds driven by the wind. Then the mighty-armed Bhima, scimitar in hand, and filled with delight, blew his conch of terrible loudness. And with that blare he caused the hearts of all the Kalinga troops to quake with fear. And, O chastiser of foes, all the Kalingas seemed at the same time to be deprived of their senses. And all the combatants and all the animals shook with terror. And in consequence of Bhimasena wandering in that battle through many paths or rushing on all sides like a prince of elephants, or frequently jumping up, a trance seemed to be engendered there that deprived his foes of their senses. And the whole (Kalinga) army shook with terror of Bhimasena, like a large lake agitated by an alligator. And struck with panic in consequence of Bhima of wonderful achievements, all the Kalinga combatants fled away in all directions. When, however, they were rallied again, the commander of the Pandava army (Dhrishtadyumna), O Bharata, ordered his own troops, saying,--'Fight'. Hearing the words of their commander, many leaders (of the Pandava army) headed by Sikhandin approached Bhima, supported by many car-divisions accomplished in smiting. And Pandu's son, king Yudhishthira the just, followed all of them with a large elephant force of the colour of the clouds. And thus urging all his divisions, the son of Prishata, surrounded by many excellent warriors, took upon himself the protection of one of the wings of Bhimasena.[365] There exists nobody on earth, save Bhima and Satyaki, who to the prince of the Panchalas is dearer than his very life. That slayer of hostile heroes, the son of Prishata, beheld the mighty-armed Bhimasena, that slayer of foes, wandering among the Kalingas. He set up many shouts, O king, and was filled with delight, O chastiser of foes. Indeed, he blew his conch in battle and uttered a leonine roar. And Bhimasena also, beholding the red standard of Dhrishtadyumna on his car decked with gold and unto which were yoked steeds white as pigeons, became comforted.[366] And Dhrishtadyumna of immeasurable soul, beholding Bhimasena encountered by the Kalingas rushed to the battle for his rescue. And both those heroes. Dhrishtadyumna and Vrikodara, endued with great energy, beholding Satyaki at a distance, furiously encountered the Kalingas in battle. And that bull among men, the grand son of Sini, that foremost of victorious warriors, quickly advancing to the spot took up the wing of both Bhima and Prishata's son. Bow in hand creating a great havoc there and making himself fierce in the extreme, he began to slay the enemy in battle. And Bhima caused a river to flow there of bloody current, mingled with the blood and flesh of the warriors born in Kalinga. And beholding Bhimasena then, the troops cried aloud, O king, saying. 'This is Death himself that is fighting in Bhima's shape with the Kalingas.' Then Santanu's son Bhishma, hearing those cries in battle, quickly proceeded towards Bhima, himself surrounded on all sides with combatants in army. Thereupon, Satyaki and Bhimasena and Dhrishtadyumna of Prishata's race, rushed towards that car of Bhima decked with gold. And all of them quickly surrounding Ganga's son in battle, pierced Bhishma, each with three terrible shafts, without losing a moment. Thy sire Devavrata, however, in return pierced each of those mighty bowmen striving (in battle) with three straight shafts. And checking those mighty car-warriors, with thousands of arrows he Slew with his shafts the steeds of Bhima decked with golden armour. Bhima, however, endued with great energy, staying on that car whose steeds had been slain, with great impetuosity hurled a dart at Bhishma's car. Thy sire Devavrata then, in that battle, cut off that dart in twain before it could reach him, and thereupon it fell down on the earth. Then that bull among men, Bhimasena, taking up a heavy and mighty mace made of Saikya iron speedily jumped down from his car. And Dhrishtadyumna quickly taking up that foremost of car-warriors on his own car, took away, in the very sight of all the combatants, that renowned warrior. And Satyaki then from desire of doing what was agreeable to Bhima, felled with his shaft the charioteer of the reverend Kuru grand-sire. Upon his charioteer being slain, that foremost of car-warriors, Bhishma, was borne away from the field of battle by his steeds with the speed of the wind. And when that mighty car-warrior was (thus) taken away from the field, Bhimasena then, O monarch, blazed up like a mighty fire while consuming dry grass. And slaying all the Kalingas, he stayed in the midst of the troops, and none, O bull of Bharata's race, of thy side ventured to withstand him. And worshipped by the Panchalas and the Matsyas, O bull of Bharata's race, he embraced Dhrishtadyumna and then approached Satyaki. And Satyaki, the tiger among the Yadus, of prowess incapable of being baffled, then gladdening Bhimasena, said unto him, in the presence of Dhrishtadyumna, (these words). 'By good luck the king of the Kalingas, and Ketumat, the prince of the Kalingas, and Sakradeva also of that country and all the Kalingas, have been slain in battle. With the might and prowess of thy arms, by thee alone, hath been crushed the very large division of the Kalingas that abounded with elephants and steeds and cars, and with noble warriors, and heroic combatants.' Having said this, the long-armed grandson of Sini, that chastiser of foes, quickly getting upon his car, embraced the son of Pandu. And then that mighty car-warrior, coming back to his own car, began to slay thy troops excited with rage and strengthening (the hands of) Bhima.

SECTION LV

Sanjaya said, "When the forenoon of that day had passed away, O Bharata, and when the destruction of cars, elephants, steeds, foot-soldiers and horse-soldiers, proceeded on, the prince of Panchala engaged himself in battle with these three mighty car-warriors, viz., Drona's son, Salya, and the high-souled Kripa. And the mighty heir of Panchala's king with many sharp shafts, slew the steeds of Drona's son that were celebrated over all the world. Deprived then of his animals, Drona's son quickly getting up on Salya's car, showered his shafts on the hair of the Panchala king. And beholding Dhrishtadyumna engaged in battle with Drona's son, the son of Subhadra, O Bharata, quickly came up scattering his sharp arrows. And, O bull of Bharata's race, he pierced Salya with five and twenty, and Kripa with nine arrows, and Aswatthaman with eight. Drona's son, however, quickly pierced Arjuna's son with many winged arrows, and Salya pierced him with twelve, and Kripa with three sharp arrows. Thy grandson Lakshmana then, beholding Subhadra's son engaged in battle, rushed at him, excited with rage. And the battle commenced between them. And the son of Duryodhana, excited with rage, pierced Subhadra's son with sharp shafts in that combat. And that (feat), O king, seemed highly wonderful. The light-handed Abhimanyu then, O bull of Bharata's race, excited with rage, quickly pierced his cousin with five hundred arrows. Lakshmana also, with his shafts, then cut off his (cousin's) bow-staff at the middle, at which, O monarch, all the people sent forth a loud shout. Then that slayer of hostile heroes, the son of Subhadra, leaving aside that broken bow, took up another that was beautiful and tougher.[367] And thereupon those two bulls among men, thus engaged in combat and desirous of counteracting each other's feats, pierced each other with sharp shafts. King Duryodhana then, O monarch, beholding his mighty son thus afflicted by thy grandson (Abhimanyu), proceeded to that spot. And when thy son turned (towards that spot), all the kings surrounded the son of Arjuna on every side with crowds of cars. Incapable of being defeated in battle and equal in prowess unto Krishna himself, that hero, O king, thus surrounded by those heroes, was not agitated in the least. Then Dhananjaya, beholding Subhadra's son engaged in battle, rushed to that spot, excited with wrath, desirous of rescuing his own son. Thereupon the kings (on the Kuru side), headed by Bhishma and Drona and with cars, elephants and steeds, rushed impetuously at Savyasachin. Then a thick earthly dust, suddenly raised by foot-soldiers and steeds and cars and cavalry troopers, covering the sky appeared on the view. And those thousands of elephants and hundreds of kings, when they came within reach of Arjuna's arrows, were all unable to make any further advance. And all creatures there set up loud wails, and the points of the compass became dark. And then the transgression of the Kurus assumed a fierce and dreadful aspect as regards its consequences. Neither the welkin, nor the cardinal points of the compass nor the earth, nor the sun, could be distinguished, O best of men, in consequence of the arrows shot by Kiritin.[368] And many were the elephants there deprived of the standards (on their backs), and many car-warriors also, deprived of their steeds. And some leaders of car divisions were seen wandering, having abandoned their cars. And other car-warriors, deprived of their cars, were seen to wander hither and thither, weapon in hand and their arms graced with Angadas. And riders of steeds abandoning their steeds and of elephants abandoning their elephants from fear of Arjuna, O king, fled away in all directions. And kings were seen felled or falling from cars and elephants and steeds in consequence of Arjuna's shafts. And Arjuna, assuming a fierce countenance, cut off with his terrible shafts, the upraised arms of warriors, mace in grasp, and arms bearing swords, O king, or darts, or quivers, or shafts, or bows, or hooks, or standards, all over the field. And spiked maces broken in fragments, and mallets, O sire, and bearded darts, and short arrows, and swords also, in that battle, and sharp-edged battle-axes, and lances, O Bharata, and shields broken into pieces, and coats of mail also, O king,[369] and standards, and weapons of all kinds thrown away and umbrellas furnished with golden staves, and iron hooks also, O Bharata, and goads and whips, and traces also, O sire, were seen strewn over the field of battle in heaps. There was no man in thy army, O sire, who could advance against the heroic Arjuna in battle. Whoever, O king, advanced against Pritha's son in battle, pierced by sharp shafts was despatched to the other world. When all these combatants of thine broke had fled away, Arjuna and Vasudeva blew their excellent conches. Thy sire Devavrata then, beholding the (Kuru) host routed, smilingly addressed the heroic son of Bharadwaja in the battle and said, "This mighty and heroic son of Pandu, viz., Dhananjaya, accompanied by Krishna, is dealing with (our) troops as he alone is competent to deal with them. He is incapable of being vanquished in battle today by any means, judging by his form that we see now so like unto that of the Destroyer himself at the end of the Yuga. This vast host again (of ours) is incapable of being rallied. Behold, looking at one another, our troops are flying away. Yon Sun, robbing in every way the vision of the whole world, is about to reach that best of mountains called Asta.[370] For this, O bull among men, I think that the hour is come for the withdrawal (of the army). The warriors, who have all been tired and struck with panic, will never fight. Having said this unto Drona that best of preceptors, Bhishma, that mighty car-warrior, caused thy army to be withdrawn. And then when the sun set, the withdrawal of both thy army and theirs took place, O sire, and twilight set in."

SECTION LVI

Sanjaya said,--"When the night having passed away, the dawn came, Santanu's son Bhishma, that chastiser of foes, gave the order for the (Kuru) army to prepare for battle. And the son of Santanu, the old Kuru grandsire, desirous of victory to thy sons, formed that mighty array known after the name of Garuda. And on the beak of that Garuda was thy sire Devavrata himself. And its two eyes were Bharadwaja's son and Kritavarman of Satwata's race. And those renowned warriors, Aswatthaman and Kripa, supported by the Trigartas, the Matsyas, the Kekayas, and the Vatadhanas, were in its head. And Bhurisravas and Sala, and Salya and Bhagadatta, O sire, and the Madrakas, the Sindhu-Souviras, and they that were called the Pancha-nodas, together with Jayadratha, were placed on its neck. And on its back was king Duryodhana with all his followers. And Vinda and Anuvinda of Avanti, and the Kamvojas with the Sakas, and the Surasenas, O sire, formed its tail, O great king. And the Magadhas and the Kalingas, with all the tribes of the Daserakas, accoutred in mail, formed the right wing of that array. And the Karushas, the Vikunjas, the Mundas, and the Kaundivrishas, with Vrithadvala, were stationed on the left wing. Then that chastiser of foes, Savyasachin, beholding the host disposed in battle-array, aided by Dhrishtadyumna, disposed his troops in counter-array. And in opposition to that array of thine, the son of Pandu formed fierce array after the form of the half-moon. And stationed on the right horn, Bhimasena shone surrounded by kings of diverse countries abundantly armed with various weapons. Next to him were those mighty car-warriors Virata and Drupada; and next to them was Nila armed with envenomed weapons. And next to Nila was the mighty car-warrior Dhrishtaketu, surrounded by the Chedis, the Kasis, the Karushas, and the Pauravas. And Dhrishtadyumna, and Sikhandin, with the Panchalas and the Prabhadrakas, and supported by other troops, were stationed in the middle, O Bharata, for battle. And thither also was king Yudhishthira the just, surrounded by his elephant division. And next to him were Satyaki, O king, and the five sons of Draupadi. And immediately next to them was Iravan. And next to him were Bhimasena's son (Ghatotkacha) and those mighty car-warriors, the Kekayas. And next, on the left horn (of that array), was that best of men, viz., he who had for his protector, Janardana--that protector of the whole Universe. It was thus that the Pandavas formed their mighty counter-array for the destruction of thy sons and of those who had sided with them. Then commenced the battle between thy troops and those of the foe striking one another, and in which cars and elephants mingled in the clash of combat. Large numbers of elephants and crowds of cars were seen everywhere, O king, to rush towards one another for purposes of slaughter. And the rattle of innumerable cars rushing (to join the fray), or engaged separately raised a loud uproar, mingling with the beat of drums. And the shouts of the heroic combatants belonging to thy army and theirs, O Bharata, slaying one another in that fierce encounter, reached the very heavens."

SECTION LVII

Sanjaya said, "After the ranks of thy army and theirs had been disposed in battle-array, that mighty car-warrior, Dhananjaya, felling in that conflict leaders of car-divisions with his arrows, caused a great carnage, O Bharata, among the car-ranks. The Dhartarashtras, (thus) slaughtered in battle by Pritha's son, like the Destroyer himself at the end of the Yuga, still fought perseveringly with the Pandavas. Desirous. of (winning) blazing glory and (bent upon) making death (the only ground for) a cessation of the fight, with minds undirected to anything else, they broke the Pandava ranks in many places and were also themselves broken. Then both the Pandava and the Kaurava troops broke, changed positions, and fled away. Nothing could be distinguished. An earthly dust arose, shrouding the very sun. And nobody there could distinguish, either the cardinal or the subsidiary directions. And everywhere the battle raged, O king, the combatants being guided by the indications afforded by colours, by watch-words, names and tribal distinctions. And the array of the Kauravas, O king, could not be broken, duly protected as it was by Bharadwaja's son, O sire.[371] And so the formidable array of the Pandava also, protected by Savyasachin, and well-guarded by Bhima, could not be broken. And the cars and elephants in close ranks, O king, of both the armies, and other combatants, coming out of their respective arrays, engaged in conflict. And in that fierce battle cavalry soldiers felled cavalry soldiers, with polished swords of sharp edges and long lances. And car-warriors, getting car-warriors (within reach) in that fierce conflict, felled them with shafts decked with golden wings. And elephant-riders, of thy side and theirs, felled large numbers of elephant-riders in close ranks, with broad-headed shafts and arrows and lances. And large bodies of infantry, inspired with wrath towards one another, cheerfully felled combatants of their own class with short arrows and battle-axes. And car-warriors, O king, getting elephant-riders (within reach) in that conflict, felled them along with their elephants. And elephant-riders similarly felled car-warriors. And, O bull of Bharata's race, the cavalry soldier with his lance felled the car-warrior in that conflict, and the car-warrior also felled the cavalry soldier. And both the armies the foot-soldier, felled the car-warrior in the combat, and the car-warrior felled the foot-soldiers, with sharp weapons. And elephant-riders felled horse-riders, and horse-riders felled warriors on the backs of elephants. And all this appeared exceedingly wonderful. And here and there foot-soldiers, were felled by foremost of elephant-riders, and elephant-riders were seen to be felled by the former. And bands of foot-soldiers, by hundreds and thousands, were seen to be felled by horse-riders and horse-riders by foot-soldiers. And strewn with broken standards and bows and lances and housings of elephants, and costly blankets and bearded darts, and maces, and clubs furnished with spikes, and Kampanas, and darts, and variegated coats of mail and Kunapas, and iron hooks, and polished scimitars, and shafts furnished with golden wings, the field, O best of Bharata's race, shone as if with floral wreaths. And the earth, miry with flesh and blood, became impassable with the bodies of men and steeds and elephants slain in that dreadful battle. And drenched with human blood, the earthy dust disappeared. And the cardinal points, all around, became perfectly clear, O Bharata. And innumerable headless trunks rose up all around indicating, O Bharata, of the destruction of the world. And in that terrible and awful battle, car-warriors were seen to run away in all directions. Then Bhishma and Drona, and Jayadratha, the ruler of the Sindhus and Purumitra, and Vikarna, and Sakuni the son of Suvala-these warriors invincible in battle and possessed of leonine prowess-staying in battle broke the ranks of the Pandavas. And so Bhimasena and the Rakshasa Ghatotkacha, and Satyaki, and Chekitana, and the sons of Draupadi, O Bharata, supported by all the kings (on their side), began to grind thy troops and thy sons stationed in battle, like the gods grinding the Danavas. And those bulls among

Kshatriyas, striking one another in battle, became terrible to behold and covered with blood shone like Kinsukas. And the foremost warriors of both armies, vanquishing their opponents, looked, O king, like the planetary luminaries in the firmament. Then thy son Duryodhana, supported by a thousand cars, rushed to battle with the Pandavas and the Rakshasa. And so all the Pandavas, with a large body of combatants rushed in battle against those chastisers of foes, the heroic Bhishma and Drona. And the diadem-decked (Arjuna) also, excited with rage rushed against the foremost of kings. And Arjuna's son (Abhimanyu), and Satyaki, both advanced against the forces of Suvala's son. And then commenced once more a fearful battle, making the hair to stand on end, between thine and the enemy's troops both desirous of vanquishing each other."

SECTION LVIII

Sanjaya said, "Then those kings, excited with rage, beholding Phalguni in battle, surrounded him on all sides with many thousands of cars. And having, O Bharata surrounded him with multitudinous division of cars, they shrouded him from all sides with many thousands of shafts. And bright lances of sharp points, and maces, and clubs endued with spikes, and bearded darts and battle-axes, and mallets and bludgeons they hurled at Phalguni's car, excited with rage. And that shower of weapons approaching (towards him) like a flight of locusts, Pritha's son checked on all sides with his gold-decked arrows. And beholding there on that occasion the superhuman lightness of hand that Vibhatsu possessed, the gods, the Danavas, the Gandharvas, the Pisachas, the Uragas and the Rakshasas eulogised Phalguni, O king, saying,--'Excellent, Excellent.' And the heroic Gandharvas along with Suvala's son with a large force surrounded Satyaki and Abhimanyu. Then the brave warriors led by Suvala's son from anger, cut into pieces the excellent car of the Vrishni hero, with weapons of diverse kinds. And in course of that fierce conflict, Satyaki, abandoning that car of his, speedily mounted on Abhimanyu's car, O chastiser of foes. And those two, mounted on the same car, then began to speedily slaughter the army of Suvala's son with straight arrows of sharp points. And Drona and Bhishma, steadily struggling in battle, began to slaughter the division of king Yudhishthira the just, with sharp shafts furnished with the feathers of the Kanka bird. Then the son of Dharma and two other sons of Pandu by Madri, in the very sight of the whole army, began to grind the division of Drona. And the battle that took place there was fierce and awful, making the hair stand on end, like the terrible battle that took place between the gods and the Asuras in days of yore. And Bhimasena and Ghatotkacha, both achieved mighty feats. Then Duryodhana, approaching, checked them both. And the prowess we then beheld of Hidimva's son was exceedingly wonderful, insomuch that he fought in battle, O Bharata, transcending his very father. And Bhimasena, the son of Pandu, excited with wrath, pierced the vindictive Duryodhana in the breast, with an arrow, smiling the while. Then king Duryodhana, afflicted by the violence of that blow, sat down on the terrace of his car and swooned away. And his charioteer then, beholding him senseless, speedily bore him away, O king, from battle. And then the troops that supported Duryodhana broke and fled. And thereupon Bhima, smiting that Kuru army thus flying away in all directions, with sharp-pointed shafts, pursued it behind. And Prishata's son (Dhrishtadyumna), that foremost of warriors, and Pandu's son king Yudhishthira, the just, in the very sight, O Bharata, of both Drona and Ganga's son, slew their army with sharp shafts capable of slaying hostile forces. That host of thy son, thus flying away in battle, those mighty car-warriors. Bhishma and Drona were incapable of checking. For though attempted to be checked by Bhishma and the high-souled Drona, that host fled away in the very sight of Drona and Bhishma. And then when (those) thousand of car-warriors fled away in all directions, Subhadra's son and that bull of Sini's race, both stationed on the same car, began, O chastiser of foes, to slaughter the army of Suvala's son of battle. And Sini's grandson and that bull of Kuru's race looked resplendent like the sun and the moon when together in the firmament after the last lunation of the dark fortnight has passed away. And then Arjuna also, O king, excited with rage, showered arrows on thy army like the clouds pouring rain in torrents. And the Kaurava army, thus slaughtered in battle with the shafts of Partha, fled away, trembling in grief and fear. And beholding the army flying away, the mighty Bhishma and Drona, excited with rage and both desirous of Duryodhana's welfare sought to cheek it. Then king Duryodhana himself, comforting the combatants, checked that army, then flying away in all directions. And thereupon all the mighty Kshatriya car-warriors stopped, each at the spot where he saw thy son. And then others among the common soldiers, beholding them stop, stopped of their own accord, O king, from shame and desire of displaying their courage unto one another. And the impetuosity, O king, of that army thus rallied to the fight resembled that of the surging sea at the moment of the moon's rise. And king Duryodhana, beholding that army of his rallied for the fight, quickly repaired to Santanu's son Bhishma and said these words. 'O grandsire, listen to what I say, O Bharata. When, O son of Kuru, thou art alive, and Drona, that foremost of persons conversant with weapons, along with his son and with all our other friends (is alive), and then that mighty bowman Kripa also is alive, I do not regard it as at all creditable that my army should thus fly away. I do not regard the Pandavas to be, by any means, a match for thee or for Drona, in battle, or for Drona's son, or for Kripa. Without doubt, O grandsire, the sons of Pandu are being favoured by thee, inasmuch as thou forgivest, O hero, this slaughter of my army. Thou shouldst have told me, O king, before this battle took place, that thou wouldst not fight with the Pandavas. Hearing such words from thee, as also from the preceptor, O Bharata, I would then have, with Karna, reflected upon what course I should pursue. If I do not deserve to be abandoned by you two in battle, then, O bulls among men, do ye fight according to the measure of your prowess. Hearing these words, Bhishma, laughing repeatedly, and turning up his eyes in wrath, said to thy son, 'Many a time, O king, have I said unto thee words worthy of thy acceptance and fraught with thy good. The Pandavas are incapable of being vanquished in battle by the very gods with Vasava amongst them. That, however, which my aged self is capable of doing, I will do to the extent of my power, O best of kings, in this battle. Witness it now with thy kinsmen. Today, in the very sight of all, alone I shall check the sons of Pandu at the head of their troops and with all their kinsfolk.' Thus addressed by Bhishma, thy son, O king, filled with delight, caused conches to be blown and drums to be beaten. And the Pandavas also, O king, hearing that loud uproar, blew their conches, and caused their drums and cymbals to be played upon."

SECTION LIX

Dhritarashtra said, "After that dreadful vow had been made in battle by Bhishma enraged by the words of my son, what, O Sanjaya, did Bhishma do unto the sons of Pandu or what did the Panchalas do unto the grandsire? Tell it all unto me, O Sanjaya."

Sanjaya said, "After the forenoon of that day, O Bharata, had passed away, and the sun in his westward course had passed a portion of his path, and after the high-souled Pandavas had won the victory, thy sire Devavrata, conversant with the distinction of all codes of morality, rushed carried by the fleetest steeds, towards the army of the Pandavas, protected by a large force and by all thy sons. Then, O Bharata, in consequence of thy sinful policy, commenced a dreadful battle, making the hair stand on end, between ourselves and the Pandavas. And the twang of bows, the flapping of bowstrings against the leathern fences (casing the hands of the bowman), mingling together, made a loud uproar resembling that of splitting hills. Stay--Here I stand,--Know this one,--Turn back,--Stand,--I wait for thee--Strike,--these were the words heard everywhere. And the sound of falling coats of mail made of gold, of crowns and diadems, and of standards resembled the sound of falling stones on a stony ground. And heads, and arms decked with ornaments, falling by hundreds and thousands upon the ground moved in convulsions. And some brave combatants, with heads severed from their trunks, continued to stand weapons in grasp or armed with drawn bow. And a dreadful river of blood began to flow there, of impetuous current, miry with flesh and blood, and with the bodies of (dead) elephants for its (sub-aqueous) rocks. Flowing from the bodies of steeds, men, and elephants, and delightful to vultures and jackals, it ran towards the ocean represented by the next world. A battle such as that, O king, which (then) took place between thy sons, O Bharata, and the Pandavas, was never seen or heard before. And in consequence of the bodies of combatants slain in that conflict, cars could not make their way. And the field of battle in consequence of the bodies of slain elephants seemed to be strewn over with blue crests of hills. And the field of battle, strewn with variegated coats of mail and turbans, O sire, looked beautiful like the firmament autumn. And some combatants were seen who, though severely wounded, yet rushed cheerfully and proudly upon the foe in battle. And many, fallen on the field of battle, cried aloud, saying--'O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me.'--And others cried aloud, saying,--'Come! Come thou here! Why art thou frightened? Where dost thou go? I stand in battle, do not be afraid.' And in that combat Bhishma, the son of Santanu, with bow incessantly drawn to a circle, shot shafts of blazing points, resembling snakes of virulent poison. And shooting continuous line of arrows in all directions, that hero of rigid vows smote the Pandava car-warriors naming each beforehand, O Bharata. And displaying his extreme lightness of hands, and dancing (as it were) along the track of his car, he seemed, O king, to be present everywhere like a circle of fire. And in consequence of the lightness of his movements, the Pandavas in that battle, along with the Srinjayas, beheld that hero, though really alone, as multiplied a thousand-fold. And every one there regarded Bhishma as having multiplied his self by illusion. Having seen him now on the east, the next moment they saw him on the west. And so having seen him on the north, the next moment they saw him on the south. And the son of Ganga was thus seen fighting in that battle. And there was no one amongst the Pandavas capable of even looking at him. What they all saw were only the innumerable shafts shot from his bow. And heroic warriors, beholding him achieve such feats in battle, and (thus) slaughtering their ranks, uttered many lamentations. And, kings in thousands came in contact with thy sire, thus coursing over the field in a superhuman way, and fell upon that fire represented by the enraged Bhishma like flights of senseless insects (upon a blazing fire) for their own destruction. Not a single shaft of that light-handed warrior was futile, falling upon the bodies of men, elephants, and steeds, in consequence of the numbers (opposed to him). With a single straight shaft shot in that battle, he despatched a single elephant like hill riven by the thunderbolt. Two or three elephant-riders at a time, cased in mail and standing together, thy sire pierced with one shaft of sharp point. Whoever approached Bhishma, that tiger among men, in battle, seen for a moment was, next beheld to fall down on the ground. And that vast host of king Yudhishthira the just, thus slaughtered by Bhishma of incomparable prowess, gave way in a thousand directions. And afflicted with that arrowy shower, the vast army began to tremble in the very presence of Vasudeva and the high-souled Partha. And although the heroic leaders of the Pandava army made great efforts, yet they could not check the flight of (even) the great car-warriors of their side afflicted with the shafts of Bhishma. The prowess, in consequence of which that vast army was routed, was equal to that of the chief of the gods himself. And that army was so completely routed, O great king, that no two persons could be seen together. And cars and elephants and steeds were pierced all over, and standards and shafts of cars were strewn over the field. And the army of the sons of Pandu uttered cries of oh and alas, and became deprived of senses. And the sire struck the son and the son struck the sire; and friend challenged the dearest of friends to battle as if under the influence of fate. And others amongst the combatants of Pandu's son were seen, O Bharata, to run away, throwing aside their coats of mail, and with dishevelled hair. And the army of the sons of Pandu, indulging in loud wails, including the very leaders of their best of car-warriors, was seen to be as confounded as a very herd of kine. The delighter of the Yadavas then, beholding that army thus routed, said unto Partha, stopping that best of cars (which he guided), these words, 'The hour is now come, O Partha, which was desired by thee. Strike Bhishma, O tiger among men, else, thou wilt lose the senses. O hero, formerly, in the conclave of kings, thou hadst said,--'I will slay all the warriors of Dhritarashtra's sons, headed by Bhishma and Drona--all in fact, who will fight with me in battle'. O son of Kunti, O chastiser of foes, make those words of thine true. Behold, O Vibhatsu, this army of thine is being routed on all sides. Behold, the kings in Yudhishthira's host are all flying away, seeing Bhishma in battle, who looketh like the Destroyer himself with wide-open mouth. Afflicted with fear, they are making themselves scarce like the weaker animals at sight of the lion. Thus addressed, Dhananjaya replied unto Vasudeva, saying, 'Plunging through this sea of the hostile host, urge on the steeds to where Bhishma is. I will throw down that invincible warrior, the reverend Kuru grandsire'. Then Madhava urged those steeds of silvery hue to where, O king, the car of Bhishma was, that car which, like the very sun, was incapable of being gazed at. And beholding the mighty-armed Partha thus rushing to an encounter with Bhishma, the mighty army of Yudhisthira rallied for battle. Then Bhishma, that foremost of warriors amongst the Kurus, repeatedly roaring like a lion, quickly covered Dhananjaya's car with an arrowy shower. In a moment that car of his, with standard and charioteer, became invisible, shrouded with that arrowy downpour. Vasudeva, however, endued with great might fearlessly and summoning all his patience, began to guide those steeds mangled by Bhishma's shafts. Then Partha, taking up his celestial bow whose twang resembled the roar of the clouds, caused Bhishma's bow to drop down, cutting it off with his keen shafts. The Kuru warrior, thy sire, seeing his bow cut off, took up another and stringed it within the twinkling of the eye. And he stretched that bow whose twang resembled the roar of the clouds, with his two hands. But Arjuna, excited with wrath, cut off that bow also of his. Then the son of Santanu applauded that lightness of hand (displayed by Arjuna), saying--Excellent, O Partha, O thou of mighty arms, excellent, O son of Pandu. O Dhananjaya, such a mighty feat is, indeed, worthy of thee. I have been pleased with thee. Fight hard with me, O son. And having applauded Partha thus, and taking up another large bow, that hero shot his shafts at Partha's car. And Vasudeva then displayed his great skill in the guiding of chariot, for he baffled those shafts of his, by guiding the car in quick circles. Then, O sire, Bhishma with great strength pierced both Vasudeva and Dhananjaya with keen shafts all over their bodies. And mangled by those shafts of Bhishma, those two tigers among men looked like two roaring bulls with the scratches of horns on their bodies. And once again, excited with rage, Bhishma covered the two Krishnas on all sides with shafts in hundreds and thousands. And with those keen shafts of his, the enraged Bhishma caused him of Vrishni's race to shiver. And laughing loudly he also made Krishna to wonder. Then the mighty-armed Krishna, beholding the prowess of Bhishma in battle as also the mildness with which Arjuna fought, and seeing that Bhishma was creating incessant showers of arrows in that conflict and looked like the all-consuming Sun himself in the midst of the two armies, and marking besides, that that hero was slaying the foremost of combatants in Yudhishthira's host and causing a havoc in that army as if the hour of dissolution had come,--the adorable Kesava, that slayer of hosts, endued with immeasurable soul--unable to bear what he saw, thought that Yudhishthira's army could not survive that slaughter.--In a single day Bhishma can slaughter all the Daityas and the Danavas. With how much ease then can he slay in battle the sons of Pandu with all their troops and followers. The vast army of the illustrious son of Pandu is again flying away. And the Kauravas also beholding the Somakas routed, are rushing to battle cheerfully, gladdening the grandsire. Accoutred in mail, even I will stay Bhishma to-day for the sake of the Pandavas. This burthen of the high-souled Pandavas even I will lighten. As regards Arjuna, though struck in battle with keen shafts, he knoweth not what he should do, from respect for Bhishma,--And while Krishna was reflecting thus the grandsire, excited with wrath, once again shot his shafts at Partha's car. And in consequence of very great number of those arrows all the points of the compass became entirely shrouded. And neither the welkin nor the quarters nor the earth nor the sun himself of brilliant rays, could be seen. And the winds that blew seemed to be mixed with smoke, and all the points of the compass seemed to be agitated. And Drona, and Vikarna, and Jayadratha, and Bhurisrava, and Kritavarman, and Kripa, and Srutayush and the ruler of the Amvashtas and Vinda and Anuvinda, Sudakshina and the westerners, and the diverse tribes of the Sauviras, the Vasatis, and the Kshudrakas, and the Malavas, all these, at the command of the royal son of Santanu, quickly approached Kiritin for battle. And the grandson of Sini saw that Kiritin was surrounded by many hundreds of horse, and infantry, and cars, and mighty elephants. And beholding both Vasudeva and Arjuna thus encompassed by infantry and elephants and horses and cars, on all sides, that foremost of all bearers of arms, viz., the chief of the Sinis, quickly proceeded to that spot. And that foremost of bowmen, the chief of the Sinis, quickly rushing at those troops, came to Arjuna's side like Vishnu coming to the aid of the slayer of Vritra. And that foremost warrior of Sini's race cheerfully said unto Yudhishthira's host all the combatants of which had been frightened by Bhishma and whose elephants, steeds, cars, and numberless standards had been mangled and broken into pieces, and which was flying away from the field, these words, 'Ye Kshatriyas, where do ye go? This is not the duty of the righteous as hath been declared by the ancients. Ye foremost of heroes, do not violate your pledges. Observe your own duties as heroes'. Beholding that those foremost of kings were flying together from the field of battle, and marking the mildness with which Partha fought, and beholding also that Bhishma was exerting himself very powerfully in battle, and that the Kurus were rushing from all sides, the younger brother of Vasava, the high-souled protector of all the Dasarhas, unable to bear it all, addressed the renowned grandson of Sini, and applauding him, said,--'O hero of Sini's race, they that are retreating, are, indeed, retreating. They that are yet staying, O thou of the Satwata race, let them also go away. Behold, I will soon throw Bhishma down from his car, and Drona also in battle, with all their followers. There is none in the Kuru host, O thou of the Satwata race, who is able to escape my angry self. Therefore, taking up my fierce discus, I will slay Bhishma of high vows. And slaying in battle those two foremost of car-warriors, viz., Bhishma along with his followers and Drona also, O grandson of Sini, I will gladden Dhananjaya, and the king, and Bhima, and the twin Aswins. And slaying all the sons of Dhritarashtra and all those foremost of kings who have embraced their side, I will joyfully furnish king Ajatasatru with a kingdom today.' Saying this, Vasudeva's son, abandoning (the reins of) the steeds, jumped down from the car, whirling with his (right) arm his discus of beautiful nave with edge sharp as a razor, effulgent as the sun and possessed of force equal to that of a thousand bolts of heaven. And making the earth tremble under his tread, the high-souled Krishna rushed impetuously towards Bhishma. And that grinder of foes, the younger brother of the chief of the gods, excited with wrath, rushed towards Bhishma staying in the midst of his troops, like a lion from desire of slaying upon a prince of elephants blinded with fury and staying proudly for the attack. And the end of his yellow garments waving in the air looked like a cloud charged with lightning in the sky. And that lotus of a discus called Sudarsana, having for its stalk the beautiful arm of Saurin, looked as beautiful as the primeval lotus, bright as the morning sun, which sprung from the navel of Narayana. And Krishna's wrath was the morning sun that caused that lotus to blow. And the beautiful leaves of that lotus were as sharp as the edge of a razor. And Krishna's body was the beautiful lake, and his (right) arm the stalk springing therefrom, upon which that lotus shone. And beholding the younger brother of Mahendra, excited with wrath and roaring loudly and armed with that discus, all creatures set out a loud wail, thinking that the destruction of the Kurus was at hand. And armed with his discus Vasudeva looked like the Samvarta fire that appears at the end of the Yuga for consuming the world. And the preceptor of the universe blazed up like a fierce comet risen for consuming all creatures. And beholding that foremost of bipeds, that divine personage, advancing armed with the discus, Santanu's son stationed on his car, bow and arrow in hand, fearlessly said, 'Come, Come, O Lord of the gods, O thou that hast the universe for thy abode. I bow to thee, O thou that art armed with mace, sword and Saranga. O lord of the universe, forcibly throw me down from this excellent car, O thou that art the refuge of all creatures in this battle. Slain here by thee, O Krishna, great will be my good fortune both in this world and the next. Great is the respect thou payest me, O Lord of the Vrishnis and the Andhakas. My dignity will be celebrated in the three worlds.' Hearing these words of Santanu's son, Krishna rushing impetuously towards him said, 'Thou art the root of this great slaughter on earth. Thou wilt behold Duryodhana slain to-day. A wise minister who treadeth in the path of righteousness should restrain a king that is addicted to the evil of gambling. That wretch again of his race who transgresseth duty should be abandoned as one whose intelligence hath been misdirected by destiny.--The royal Bhishma, hearing these words, replied unto the chief of the Yadus, saying,--Destiny is all powerful. The Yadus, for their benefit, had abandoned Kansa. I said this to the king (Dhritarashtra) but he minded it not. The listener that hath no benefit to receive becometh, for (his own) misery, of perverted understanding through (the influence of destiny).' Meanwhile, jumping down from his car, Partha, himself of massive and long arms, quickly ran on foot after that chief of Yadu's race possessed of massive and long arms, and seized him by his two hands. That first of all gods devoted in self, Krishna, was excited with rage. And therefore, though thus seized, Vishnu forcibly dragged Jishnu after him, like a tempest bearing away a single tree. The high-souled Partha, however, seizing them with great force his legs as he was proceeding at a quick pace towards Bhishma, succeeded, O king, in stopping him with difficulty at the tenth step. And when Krishna stopped, decked as he was with a beautiful garland of gold, cheerfully bowed down to him and said, 'Quell this wrath of thine. Thou art the refuge of the Pandavas, O Kesava. I swear, O Kesava, by my sons and uterine brothers that I will not withdraw from the acts to which I have pledged myself. O younger brother of Indra, at thy command I will certainly annihilate the Kurus.' Hearing that promise and oath of his, Janardana became gratified. And ever engaged as he was in doing what was agreeable to Arjuna--that best of the Kurus.--he once more, discus on arm, mounted on his car. And that slayer of foes once more took up those reins (that he had abandoned), and taking up his conch called Panchajanya, Saurin filled all the points of the compass and the welkin with its blare. And thereupon beholding Krishna decked with necklace and Angada and ear-rings, with curved eye-lashes smeared with dust, and with teeth of perfect whiteness, once more take up his conch the Kuru heroes uttered a loud cry. And the sound of cymbals and drums and kettle-drums, and the rattle of car-wheels and the noise of smaller drums, mingling with those leonine shouts, set forth from all the ranks of the Kurus, became a fierce uproar. And the twang of Partha's Gandiva, resembling the roll of the thunder, filled the welkin and all the quarters. And shot from the bow of Pandu's son, bright and blazing shafts proceeded in all directions. Then the Kuru king, with a large force, and with Bhishma and Bhurisravas also, arrow in hand, and resembling a comet risen for consuming a constellation, rushed against him. And Bhurisravas hurled at Arjuna seven javelins furnished with wings of gold, and Duryodhana a lance of fierce impetuosity, and Salya a mace, and Santanu's son a dart. Thereupon, Arjuna, baffling with seven shafts the seven javelins, fleet as arrows, shot by Bhurisravas, cut off with another keen-edged shaft the lance hurled from Duryodhana's arm. And the blazing dart coming towards him--effulgent as lightning--hurled by Santanu's son, and the mace hurled from the arm of the ruler of the Madras, that hero cut off with two (other) shafts. Then drawing with his two hands and with great force his beautiful bow Gandiva of immeasurable energy, he invoked with proper mantras the highly wonderful and terrible Mahendra weapon and caused it to appear in the welkin. And with that mighty weapon producing profuse showers of arrows endued with the effulgence of the blazing fire, that high-souled and mighty bowman, decked with diadem and garland of gold, checked the entire Kaurava host. And those shafts from Partha's bow, cutting off the arms, bows, standard-tops, and cars, penetrated into the bodies of the kings and of the huge elephants and steeds of the foe. And filling the cardinal and the subsidiary directions with those sharp and terrible shafts of his, Pritha's son decked with diadem and garland of gold, agitated the hearts of his foes by means of the twang of Gandiva. And in that awful passage at arms, the blare of conches and beat of drums and the deep rattle of cars were all silenced by the twang of Gandiva. And ascertaining that twang to be of Gandiva, king Virata and other heroes among men, and the brave Drupada, the king of the Panchalas, all proceeded to that spot with undepressed hearts. And all thy combatants stood, struck with fear, each at the spot where he heard that twang of Gandiva. And none amongst them ventured to proceed to that place whence that sound was heard. And in that awful slaughter of kings, heroic combatants were slain and car-warriors with those that guided their cars. And elephants with resplendent housings of gold and gorgeous standards (on their backs), afflicted with broad-headed shafts failing upon them, suddenly fell down, deprived of life and their bodies mangled by Kiritin. And forcibly struck by Partha with his winged arrows of great impetuosity and broad-headed shafts of keen-edge and points, the standards of innumerable kings stationed at the heads of their yantras and Indrajalas were cut off.[372] And bands of infantry and car-warriors, in that battle, and steeds and elephants, fell fast on the field, their limbs paralysed, or themselves speedily deprived of life, affected by Dhananjaya with those shafts. And, O king, many were the warriors who in that terrible conflict had their coats of mail and bodies cut through by that mighty weapon called after the name of Indra. And with those terrible and sharp shafts of his, Kiritin caused an awful river to run on the field of battle, having for its waters the blood flowing from the mangled bodies of the combatants and having for its froth their fat. And its current was broad and ran fiercely. And the bodies of elephants and steeds despatched to the other world formed its banks. And its mire consisted of the entrails, the marrow, and the flesh of human beings, and prodigious Rakshasas formed the (tall) trees (standing on its banks). And the crowns of human heads in profusion, covered with hair, formed its (floating) mess, and heaps of human bodies, forming its sandbanks, caused the current to flow in a thousand directions. And the coats of mail strewn all over formed its hard pebbles. And its banks were infested by large number of jackals and wolves and cranes and vultures and crowds of Rakshasas, and packs of hyenas. And they that were alive beheld that terrible river of current consisting of fat, marrow, and blood, caused by the arrowy showers of Arjuna--that embodiment of (man's) cruelty--to look like the great Vaitarani.[373] And beholding the foremost warriors of that army of the Kurus thus slain by Phalguni, the Chedis, the Panchalas, the Kurushas, the Matsyas, and all the combatants of the

Pandava side, those foremost of men, elated with victory, together set up a loud shout for frightening the Kaurava warriors. And they uttered that cry indicative of victory, beholding the foremost combatants of the (Kuru) army, the very troops protected by mighty leaders of divisions, thus slain by Kiritin, that terror of foes, who frightened them like a lion frightening herds of smaller animals. And then the bearer of Gandiva himself, and Janardana both filled with delight, uttered loud roars. And the Kurus, with Bhishma, and Drona and Duryodhana and Valhika, exceedingly mangled by the weapons (of Arjuna), beholding the sun withdraw his rays, and seeing also that awful and irresistible weapon called after the name of Indra spread out and causing (as it were) the end of the Yuga to appear, withdraw their forces for the nightly rest. And that foremost of men, Dhananjaya also, having achieved a great feat and won great renown by crushing his foes, and beholding the sun assume a red hue and the evening twilight to set in, and having completed his work, retired with his uterine brothers to the camp for nightly rest. Then when darkness was about to set in, there arose among the Kuru troops a great and terrible uproar. And all said, 'In today's battle Arjuna hath slain ten thousand car-warriors, and full seven hundred elephants. And all the westerners, and the diverse tribes of the Sauviras, and the Kshudrakas and the Malavas, have all been slain. The feat achieved by Dhananjaya is a mighty one. None else is competent to achieve it. Srutayush, the ruler of the Amvashtas, and Durmarshana, and Chitrasena, and Drona, and Kripa, and the ruler of the Sindhus, and Valhika, and Bhurisravas, and Salya, and Sala, O king, and other warriors by hundreds united together, along with Bhishma himself, have on battle, by the prowess of his own arms, been vanquished today by the angry son of Pritha, viz., Kiritin, that one mighty car-warrior in the world.' Talking thus, O Bharata, all the warriors of thy side went to their tents from the field of battle. And all the combatants of the Kuru army frightened by Kiritin, then entered their tents illumined by thousands of torches, and beautified by innumerable lamps.

SECTION LX

Sanjaya said,--"When the night passed away, O Bharata, the high-souled Bhishma, with wrath engendered, supported by a large force, and stationed at the head of the Bharata army, proceeded against the foe. And Drona and Duryodhana and Valhika, and also Durmarshana and Chitrasena, the mighty Jayadratha, and other royal warriors, supported by large divisions accompanied, surrounding him all sides. And surrounded by those great and mighty car-warriors endued with great prowess and energy, O king, he shone, O best of monarchs, in the midst of those foremost of royal warriors, like the chief of the celestials in the midst of the gods. And the magnificent standards on the backs of the elephants stationed in front of those ranks, of diverse colours, viz., red, yellow, black and brown, waving in the air, looked exceedingly beautiful. And that army with the royal son of Santanu and other mighty car-warriors and with elephants and steeds, looked resplendent like a mass of clouds charged with lightning, or like the firmament, in the season of rains, with gathering clouds.[374] And then the fierce army of the Kurus, bent on battle and protected by Santanu's son, rushed impetuously towards Arjuna like the fierce current of the ocean-going Ganga.[375] Pervaded by diverse kinds of forces possessed of great strength, and having in its wings elephants, steeds, infantry, and cars in profusion, that array the high-souled (Arjuna) having the prince of apes on his banner beheld from a distance to resemble a mighty mass of clouds.[376] That high-souled hero, that bull among men, upon his car furnished with tall standard and unto which were yoked white steeds, at the head of his (own) division and surrounded by a mighty force, proceeded against the whole hostile army. And all the Kauravas with thy sons, beholding that ape-bannered (warrior) with his excellent standard and handsome car-shaft wrapped (in costly cover), accompanied by that bull of Yadu's race, his charioteer in battle, were filled with dismay. And thy army beheld that best of arrays, which was protected by that mighty car-warrior of the world, viz., Kiritin, with weapons upraised to have at each of its corners four thousand elephants. Like the array which was formed on the day before by that best of Kurus viz., king Yudhishthira the just, and like of which had never been seen or heard before by human beings, was this one of today (that the Pandavas formed). Then on the field of battle thousand of drums were loudly beaten, and there arose from all the divisions the loud blare of conches and the notes of trumpets and many leonine shouts. Then (innumerable) bows of loud twang, stretched by heroic warriors with shaft fixed on the bowstrings, and the blare of conches, silenced that uproar of drums and cymbals. And the entire welkin filled with that blare of conches was diffused with an earthly dust that made it wonderful to behold. And with that dust the sky looked as if a vast canopy were spread overhead. And beholding that canopy the brave warriors all rushed impetuously (to battle). And car-warriors, struck by car-warriors, were overthrown with charioteers, steeds, cars, and standards. And elephants, struck by elephants, fell down, and foot-soldiers struck by foot-soldiers. And rushing horsemen, struck down by rushing horsemen with lances and swords, fell down with frightful countenances. And all this seemed exceedingly wonderful. And excellent shields decked with golden stars and possessed of solar effulgence, broken by (strokes of) battle-axes, lances and swords dropped on the field.[377] And many car-warriors mangled and bruised by the tusks and the strong trunks of elephants, fell down with their charioteers. And many bulls among car-warriors struck by bulls among car-warriors with their shafts, fell down on the ground. And many persons hearing the wails of horsemen and foot-soldiers struck with the tusks and other limbs of elephants or crushed by the impetus of those huge creatures rushing in close ranks, fell down on the field of battle.[378]

"Then when cavalry and foot-soldiers were falling fast, and elephants and steeds and cars were flying away in fear, Bhishma, surrounded by many mighty car-warriors, obtained sight of him who had the prince of apes on his standard. And the palmyra-bannered warrior, viz. the son of Santanu, having five palmyras on his standard, then rushed against the diadem-decked (Arjuna) whose car, in consequence of the fleetness of the excellent steeds attached to it was endued with wonderful energy and which blazed like the very lightning in consequence of the energy of his mighty weapons. And so against that son of Indra who was like unto Indra himself, rushed many (other) warriors headed by Drona and Kripa and Salya and Vivinsati and Duryodhana and also Somadatta's son, O king. Then the heroic Abhimanyu, the son of Arjuna, conversant with all weapons and cased in a handsome and golden coat of mail, rushing out of the ranks, quickly proceeded against all those warriors. And that son of Krishna of feats incapable of being borne, baffling the mighty weapons of all those warriors of great strength, looked resplendent like the adorable Agni himself, on the sacrificial altar, of blazing flames, invoked with high mantras. Then Bhishma of mighty energy, creating in that battle a very river whose waters were the blood of foes, and quickly avoiding Subhadra's son, encountered that mighty car-warrior, viz., Partha himself. Then Arjuna decked with diadem and garlands with his Gandiva of wonderful mien and twang loud as the roar of the thunder, shooting showers of arrows, baffled that shower of mighty weapons (shot by Bhishma). And that high-souled warrior having the prince of apes on his banner, of feats incapable of being borne, then poured in return upon Bhishma, that best of all wielders of bows a shower of sharp-edged arrows and polished shafts of broad heads. And so thy troops also beheld that shower of mighty weapons shot by him who had the prince of apes on his banner, opposed and dispersed by Bhishma like the maker of day dispelling (the gloom of night). And the Kurus and the Srinjayas, and all the people there, beheld that single combat between those two foremost of men, viz., Bhishma and Dhananjaya, proceeding thus steadily and thus distinguished by the terrible twang of the bows of both."

SECTION LXI

Sanjaya said, "And Drona's son, and Bhurisravas, and Chitrasena, O sire, and the son of Samyamani also, all fought with Subhadra's son. And while fighting alone with five tigers among men, people beheld him possessed of exceeding energy, like a young lion fighting with five elephants. And no one among them equalled Krishna's son in sureness of aim, in bravery, in prowess, in lightness of hand or in knowledge of weapons. And beholding his son, that chastiser of foes thus struggling and displaying his prowess in battle, Partha set up a leonine roar. And seeing thy grandson, O king, thus afflicting thy host, thy warriors, O monarch, surrounded him on all sides. Then that smiter of foes, the son of Subhadra, depending upon his prowess and might, advanced with undepressed heart against the Dhartarashtra host. And while battling with the foe in that conflict, his mighty bow endued with the effulgence of the sun, was seen by all to be incessantly stretched for striking. And piercing the son of Drona with one shaft, and Salya with five, he overthrew the standard of Samyamani's son with eight shafts. And with another sharp-edged arrow he cut off the mighty dart of golden staff, resembling a snake, that was hurled at him by Somadatta's son. And the heir of Arjuna, baffling in the very sight of Salya, his hundreds of terrible shafts, slew his four steeds. Thereupon Bhurisravas, and Salya, and Drona's son and Samyamani, and Sala struck with the fear at the strength of arms displayed by Krishna's son could not stay before him. Then, O great king, the Trigartas and the Madras, with the Kekayas, numbering five and twenty thousand urged by thy son, all of whom were foremost of men accomplished in the science of arms and who were incapable of defeat by foes in battle, surrounded Kiritin with his son for slaying them both. Then, O king, that vanquisher of foes, the commander of the Pandava army, the prince of the Panchalas, beheld the cars of the father and the son (thus) surrounded (by the foe). Supported by many thousands of elephants and cars, and by hundred thousands of cavalry and infantry, and stretching his bow in great wrath he advanced against that division of the Madras and the Kekayas, O chastiser of foes, leading his troops with him. And that division (of the Pandava army), protected by that renowned and firm bowman, and consisting of cars, elephants, and cavalry, looked resplendent as it advanced for the encounter. And while proceeding towards Arjuna, that perpetuator of Panchala's race struck Saradwat's son on his shoulder-joint with three arrows. And piercing the Madrakas then with ten sharp shafts, he speedily slew the protector of Kritavarman's rear. And that chastiser of foes then, with a shaft of broad head, slew Damana, the heir of the high-souled Paurava. Then the son of Samyamani pierced the Panchala prince incapable of defeat in the battle with ten shafts, and his charioteer also with ten shafts. Then that mighty bowman, (thus) severely pierced, licked with his tongue the corners of his mouth, and cut off his enemy's bow with a broad-headed shaft of excessive sharpness. And soon the prince of Panchala afflicted his foe with five and twenty arrows, and then slew his steeds, O king, and then both the protectors of his wings. Then, O bull of Bharata's race, Samyamani's son, standing on that car whose steeds were slain, looked at the son of the renowned king of the Panchalas. Then taking up a terrible scimitar of the best kind, made of steel, Samyamani's son walking on foot, approached Drupada's son staying on his car. And the Pandavas, soldiers and Dhrishtadyumna also of Prishata's race beheld him coming like a wave and resembling a snake fallen from the skies. And he whirled his sword and looked like the sun and advanced with the tread of an infuriate elephant. The prince of Panchala then, excited with rage, quickly taking up a mace, smashed the head of Samyamani's son thus advancing towards him, sharp-edged scimitar in grasp and shield in hand, as soon as the latter, having crossed the shooting distance, was near enough to his adversary's car. And then, O king, while falling down deprived of life, his blazing scimitar and shield, loosened from his grasp, fell down with his body on the ground. And the high-souled son of the Panchala king, of terrible prowess, having slain his foe with his mace, won great renown. And when that prince, that mighty car-warrior and great bowman, was (thus) slain, loud cries of oh and alas arose among thy troops, O sire. Then Samyamani, excited with rage upon beholding his own son slain, impetuously rushed towards the prince of Panchala who was incapable of defeat in battle. And all the kings of both the Kuru and the Pandava armies beheld those two princes and foremost of car-warriors engaged in battle. Then that slayer of hostile heroes Samyamani, excited with wrath, struck Prishata's son with three shafts like (the conductor of an elephant striking) a mighty elephant with hooks. And so Salya also, that ornament of assemblies, excited with wrath, struck the heroic son of Prishata on his breast. And then commenced (another) battle (there)."

SECTION LXII

Dhritarashtra said,--"I regard destiny to be superior to exertion, O Sanjaya, inasmuch as the army of my son is continually slaughtered by the army of the Pandavas. Thou always speakest, O suta, of my troops as being slaughtered, and thou always speakest of the Pandavas as both unslain and cheerful. Indeed, O Sanjaya, thou speakest of mine as deprived of manliness, felled and falling, and slaughtered, although they are battling to the best of their powers and striving hard for victory. Thou always speakest to me of the Pandavas as obtaining victory and mine as becoming weaker and weaker. O child, I am incessantly hearing of countless cause of unbearable and poignant grief on account of Duryodhana's doing. I do not see, O Sanjaya, the means by which the Pandavas, may be weakened and sons of mine may obtain the victory in battle.

Sanjaya said, "This mighty evil hath proceeded from thee, O king. Listen now with patience to the great slaughter of men, elephants, steeds and car-warriors. Dhrishtadyumna, afflicted by Salya with nine shafts, afflicted in return the ruler of Madras with many shafts made of steel. And then we beheld the prowess of Prishata's son to be highly wonderful inasmuch as he speedily checked Salya that ornament of assemblies. The battle between them lasted for only a short space of time. While angrily engaged in combat, none beheld even a moment's rest taken by any of them. Then, O king, Salya in that battle cut off Dhrishtadyumna's bow with a broad-headed shaft of sharp edge and excellent temper. And he also covered him, O Bharata, with a shower of arrows like rain charged clouds pouring their drops on the mountain breast during the season of rains. And while Dhrishtadyumna was being thus afflicted, Abhimanyu, excited with wrath, rushed impetuously towards the car of the ruler of the Madras. Then the wrathful son of Krishna, of immeasurable soul, obtaining the car of the ruler of the Madras (within shooting distance), pierced Artayani with three sharp shafts.[379] Then the warriors of thy army, O king, desirous of opposing the son of Arjuna in battle, speedily surrounded the car of the ruler of Madras. And Duryodhana, and Vikarna, and Dussasana, and Vivinsati and Durmarshana, and Dussala, and Chitrasena, and Durmukha, and Satyabrata, blessed be thou, and Purumitra, O Bharata,--these, protecting the car of the ruler of the Madras, stationed themselves there. Then Bhimasena, excited with wrath, and Dhrishtadyumna. of Prishata's race, and the five sons of Draupadi, and Abhimanyu, and the twin sons of Madri and Pandu,--these ten opposed those ten warriors of the Dhritarashtra army shooting, O king, diverse kinds of weapons. And they approached and encountered one another in battle desirous of slaying one another, in consequence, O king, of thy wicked policy. And when those ten car-warriors, excited with wrath, engaged with the ten others in that awful battle, the other car-warriors of both thy army and of the foe all stood as spectators. And those mighty car-warriors, shooting diverse kinds of weapons and roaring at one another, smote one another fiercely. With wrath engendered in their breasts, desirous of slaying one another, they uttered fierce shouts, challenging one another. And jealous of one another, O king, those kinsfolk united together, encountered one another wrathfully, shooting mighty weapons. And wonderful to say, Duryodhana, excited with rage, pierced Dhrishtadyumna in that battle with four sharp shafts. And Durmarshana pierced him with twenty, and Chitrasena with five, and Durmukha with nine, and Dussaha with seven, and Vivinsati with five, and Dussasana with three shafts. Then, O great king, that scorcher of foes, viz., Prishata's son, pierced each of them in return with five and twenty shafts, displaying his lightness of hand. And Abhimanyu, O Bharata, pierced Satyavrata and Purumitra each with ten shafts. Then the son of Madri, those delighters of their mother, covered their uncle with showers of sharp arrows. And all this seemed wonderful. Then, O monarch, Salya covered his nephews, those two foremost of car-warriors desirous of counteracting their uncle's feats, with arrows, but the sons of Madri wavered not. Then the mighty Bhimasena, the son of Pandu, beholding Duryodhana and desirous of ending the strife, took up his mace. And beholding the mighty-armed Bhimasena with upraised mace and looking like the crested Kailasa mount, thy sons fled away in terror. Duryodhana, however, excited with wrath, urged the Magadha division consisting of ten thousand elephants of great activity. Accompanied by that elephant division and placing the ruler of Magadha before him, king Duryodhana advanced towards Bhimasena. Beholding that elephant division advancing towards him, Vrikodara, mace in hand, jumped down from his car, uttering a loud roar like that of a lion. And armed with that mighty mace which was endued with great weight and strength of adamant, he rushed towards that elephant division, like the Destroyer himself with wide open mouth. And the mighty-armed Bhimasena endued with great strength, slaying elephants with his mace, wandered over the field, like the slayer of Vritra among the Danava host. And with the loud shouts of the roaring Bhima, shouts that made the mind and the heart to tremble with fear, the elephants, crouching close, lost all power of motion. Then the sons of Draupadi, and that mighty car-warrior, the son of Subhadra, and Nakula and Sahadeva, and Dhrishtadyumna of Prishata's race, protecting Bhima's rear, rushed behind him, checking all by scattering their arrowy showers like the very clouds pouring rain on the mountain breast. And those Pandava warriors struck off the heads of their foes battling from the backs of elephants, with well-tempered and keen-edged shafts of diverse forms.[380] And the heads (of elephant-riders), and arms decked with ornaments, and hands with iron-hooks in grasp, falling fast, resembled a stony shower. And the headless trunk of elephant-riders on the necks of the beasts they rode, looked like headless trees on mountain summits. And we beheld mighty elephants felled and falling, slain by Dhrishtadyumna, the high-souled son of Prishata. Then the ruler of the Magadhas, in that battle, urged his elephant resembling Airavata himself, towards the car of Subhadra's son. Beholding that mighty elephant advancing towards him, that slayer of hostile heroes, the brave son of Subhadra, slew it with a single shaft. And when the ruler of the Magadhas was thus deprived of his elephant, that conqueror of hostile cities viz., the son of Krishna, then struck off that king's head with a broad-headed shaft with silver wings. And Bhimasena, the son of Pandu, having penetrated that elephant division, began to wander over the field, crushing those beasts around him like Indra himself crushing the mountains. And we beheld elephants slain in that battle by Bhimasena, each with only one stroke (of his mace), like hills riven by thunder. And many elephants, huge as hills, were slain there, having their tusks broken or temples, or bones, or backs, or frontal globes. And others, O king, deprived of life, lay there with foaming mouths. And many mighty elephants, with frontal globes completely smashed, vomited large quantities of blood. And some, from fear, laid themselves down on the ground like (so many) hillocks. And smeared with the fat and blood (of elephants) and almost bathed in their marrow, Bhima wandered over the field like the Destroyer himself, club in hand. And Vrikodara, whirling that mace of his which was wet with the blood of elephants, became terrible and awful to behold, like the wielder of Pinaka armed with Pinaka.[381] And those huge tuskers, while (thus) crushed by the angry Bhima, suddenly fled away, afflicted, crushing thy own ranks. And these mighty bowmen and car-warriors, headed by Subhadra's son (all the while) protected that battling hero whirling his gory mace[382] wet with the blood of elephants, like the celestials protecting the wielder of the thunder-bolt. Of terrible soul, Bhimasena then looked like the Destroyer. himself. Indeed, O Bharata, putting forth his strength on all sides, mace in arms, we beheld Bhimasena then to resemble Sankara himself dancing (at the end of the Yuga), and his fierce, heavy, and sounding mace to resemble the club of Yama and possessed of the sound of Indra's bolt. And that gory mace of his, smeared with marrow and hair, resembled (also) the angry Rudra's Pinaka while he is engaged in destroying all creatures. As a herdsman chastises his herd of cattle with a goad, so did Bhima smite that elephant division with that mace of his. And while thus slaughtered by Bhima with his mace and with shafts (by those that protected his rear), the elephants ran on all sides, crushing the cars of thy own army. Then driving away those elephants from the field like a mighty wind driving away masses of clouds, Bhima stood there like wielder of the trident on a crematorium."

SECTION LXIII

Sanjaya said, "When that elephant division was exterminated, thy son Duryodhana urged his entire army, commanding the warriors to slay Bhimasena. Then the entire army at the command of thy son, rushed towards Bhimasena who was uttering fierce shouts. That vast and unlimited host difficult of being borne by the very gods, incapable of being crossed like the surging sea on the day of full moon or new moon, abounding with cars, elephants, and steeds, resounding with the blare of conches and the beat of drums, numbering untold foot-soldiers and car-warriors, and shrouded by the dust (raised), that very sea of hostile troops incapable of being agitated, thus coming towards him, Bhimasena checked in battle, O king, like the bank resisting the ocean. That feat, O king, which we beheld, of Bhimasena the high-souled son of Pandu, was exceedingly wonderful and superhuman. With his mace, he fearlessly checked all those kings angrily rushing towards him, with their steeds and cars, and elephants. Checking that vast force with mace, that foremost of mighty men, Bhima, stood in that fierce melee, immovable as the mountain Meru. And in that dreadful, fierce, and terrific encounter his brother and sons and Dhrishtadyumna of Prishata's race, and the sons of Draupadi and Abhimanyu, and the unvanquished Sikhandin--these mighty warriors,--did not abandon him from fear. Taking up his massive and weighty mace made of Saika iron, he rushed towards the warriors of thy army like the Destroyer himself, armed with his club. And pressing crowds of cars and crowds of horsemen down into the earth, Bhima wandered over the field like the fire at the end of the Yuga. And Pandu's son of infinite prowess crushing crowds of cars with the impetus of his thighs and slaying thy warriors in battle, wandered like the Destroyer himself at the end of the Yuga. And he began to grind thy troops with the greatest ease like an elephant crushing a forest of reeds. And dragging car-warriors down from their cars, and warriors fighting from the backs of heroes, and foot soldiers as they stood on the ground, in the army of thy son, the mighty-armed Bhimasena slew them all with his mace like the wind crushing trees by its force. And that mace of his, slaying elephants and steeds, became smeared with fat, marrow, flesh, and blood, and looked exceedingly terrible. And with the bodies of slain men and cavalry lying scattered about, the field of battle wore the appearance of the abode of Yama. And the terrible and slaughtering mace of Bhimasena, resembling the fierce bludgeon of Death and endued with the effulgence of Indra's bolt, looked like Pinaka of the angry Rudra while destroying living creatures. Indeed, that mace of the high-souled son of Kunti, who was slaying all around, looked fiercely resplendent like the bludgeon of the Destroyer himself at the time of the universal dissolution. And beholding him thus routing that large army repeatedly and advancing like Death's self, all the warriors became cheerless. Withersoever the son of Pandu, raising his mace, cast his eyes, in consequence of his look alone, O Bharata, all the troops there seemed to melt away. Beholding Vrikodara of terrible deeds, thus routing the army and unvanquished by even so large a force and devouring the (hostile) division like the Destroyer himself with wide-open mouth, Bhimasena speedily came towards him, on his car of solar effulgence and rattle loud as that of the clouds, (shrouding the welkin) with his arrowy showers like a vapoury canopy charged with rain. Then the mighty-armed Bhimasena, beholding Bhishma thus advancing like the Destroyer himself with wide-open mouth, rushed towards him, excited with wrath. At that moment, that foremost hero of Sini's race viz., Satyaki of sure aim, fell upon the grandsire, slaying his enemies (along the way) with his firm bow and causing thy son's army to tremble. And all the combatants who belonged to thy army were then, O Bharata, unable to impede the progress of that hero thus advancing with his steeds of silvery hue and scattering his sharp shafts furnished with handsome wings. At that time the Rakshasa Alamvusha (only) succeeded in piercing him with ten shafts. But piercing Alamvusha in return with four shafts, the grandson of Sini proceeded on his car. Beholding that hero of Vrishni's race thus advancing and rolling (as it were) through the very midst of his enemies, and checking (as he proceeded) the foremost of Kuru warriors, and repeatedly uttering loud shouts in that battle, thy warriors then like masses of clouds pouring rain in torrents on the mountain breast, showered their arrowy downpours on him. They were, however, incapable of impeding the progress of that hero who looked like the noon-day sun in his glory. And there was none who was not then cheerless, save Somadatta's son, O king, and Bhurisravas, the son of Somadatta, O Bharata, beholding the car-warriors of his own side driven away, rushed against Satyaki from desire of battle, taking up his bow of fierce impetus."

SECTION LXIV

Sanjaya said, "Then, O king, Bhurisravas, excited with great wrath, pierced Satyaki with nine arrows like the conductor of an elephant piercing an elephant with the iron hook. Satyaki also, of immeasurable soul, in the very sight of all the troops, pierced the Kaurava warrior with nine shafts. Then king Duryodhana, accompanied by his uterine brothers, surrounded Somadatta's son thus striving in battle. Similarly the Pandavas also, of great energy, quickly surrounding Satyaki in that battle took up their positions around him. And Bhimasena, excited with wrath, and with mace upraised, O Bharata, encountered all thy sons headed by Duryodhana. With many thousands of cars, and excited with wrath and vindictiveness, thy son Nandaka pierced Bhimasena of great might with keen-edged and sharp-pointed shafts whetted on stone and winged with the feathers of the kanka bird. Then Duryodhana, O king, in that great battle, excited with wrath, struck Bhimasena in the breast with nine shafts.

Then the mighty-armed Bhima of great strength mounted on his own excellent car and addressing (his charioteer) Visoka, said, 'These heroic and mighty sons of Dhritarashtra, all great car-warriors, are exceedingly angry with me and desirous of slaying me in battle. I will slay all these today in thy sight, without doubt. Therefore, O charioteer, guide my steed in battle with care.' Having said this, O monarch, Pritha's son pierced thy son with sharp-pointed arrows decked with gold. And he pierced Nandaka in return with three arrows between his two breasts. Then Duryodhana having pierced the mighty Bhima with six arrows pierced Visoka in return with three other sharp arrows. And Duryodhana, O king, as if smiling the while, with three other sharp arrows cut off at the grasp the resplendent bow of Bhima in that battle. Bhima then, that bull among men, beholding his charioteer Visoka afflicted, in that conflict, with sharp shafts by thy son armed with the bow, and unable to bear it, drew another excellent bow, excited with wrath, for the destruction of thy son, O monarch. And excited with great wrath, he also took up an arrow with horse-shoe head and furnished with excellent wings. And with that (arrow) Bhima cut off the excellent bow of the king. Then thy son, excited to the highest pitch of fury, leaving that broken bow aside, speedily took up another that was tougher. And aiming a terrible shaft blazing as Death's rod, the Kuru king, excited with rage struck Bhimasena between his two breasts. Deeply pierced therewith, and greatly pained, he sat down on the terrace of his car. And while seated on the terrace of his car, he swooned away. Beholding Bhima thus unmanned, the illustrious and mighty car-warriors of the Pandava army, headed by Abhimanyu could not bear it. And those warriors then, with great steadiness, showered on thy sons' head a thick down-pour of fierce shafts. Then the mighty Bhimasena, regaining consciousness, pierced Duryodhana at first with those shafts and then with five. And that mighty bowman the son of Pandu then pierced Salya with five and twenty shafts furnished with golden wings. And pierced therewith, Salya was borne away from the battle. Then thy fourteen sons, viz., Senapati, Sushena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Viravahu, Aolupa, Durmukha, Dushpradarsha, Vivitsu, Vikata, and Sama, then encountered Bhimasena in battle. United together they rushed against Bhimasena, and with eyes red in wrath, showering countless arrows, they pierced him deeply. Then the heroic and mighty Bhimasena of strong arms, beholding thy sons, licking the corners of his mouth like a wolf in the midst of smaller creatures, fell upon them with the impetuosity of Garuda. And the son of Pandu then cut off the head of Senapati with a shaft having a horse-shoe head. And with delighted soul and laughing the while, that mighty-armed warrior, piercing Jalasandha with three arrows, despatched him to Yama's abode. And next, smiting Sushena, he sent him to the presence of Death's self. And with a single broad-headed shaft he felled on the ground the head, handsome as the moon, of Ugra, decked with turban and adorned with ear-rings. And in that battle, Pandu's son Bhima, with seventy shafts, despatched Viravahu to the other world with his steeds and standard and charioteer. And smiling the while, O king, Bhimasena quickly despatched both the brothers Bhima and Bhimaratha also to Yama's abode. And then in that great battle in the very sight of all the troops, with an arrow of horse-shoe head Bhima despatched Sulochana also to Death's domain. Then the rest of thy sons that were there, O king, beholding the prowess of Bhimasena and while thus being struck by that illustrious warrior, all fled from battle from fear of Bhima. Then Santanu's son, addressing all the mighty car-warriors (of his army) said, 'That fierce bowman, Bhima, excited with wrath in battle, is slaying the mighty sons of Dhritarashtra and other heroic car-warriors united together, whatever their knowledge of weapons, and whatever their bravery. Therefore, seize ye all that son of Pandu'. Thus addressed, all the troops of the Dhritarashtra army, excited with rage, rushed towards Bhimasena endued with great might, And Bhagadatta, O king, on his elephant of rent temples, suddenly rushed thither where Bhimasena was stationed. And thither to the combat, he shrouded Bhima with his shafts whetted on stone so as to make him completely invisible, like the clouds covering the sun. Those mighty car-warriors, however, (of the Pandava army), relying on the prowess of their own arms, could not bear that shrouding of Bhima (with the arrowy showers of Bhagadatta). They, therefore, surrounding Bhagadatta on all sides, poured on him their arrowy down-pours. And they pierced his elephant also with showers of shafts. And struck by all those mighty car-warriors with showers of fierce shafts of diverse kinds that elephant, O king, of the ruler of the Pragjyotishas with blood trickling down his body, became beautiful to behold on the field of battle like a mass of clouds tinged with the rays of the sun. And that elephant with temporal juice trickling down urged by Bhagadatta, like the Destroyer, ran with double his former speed, shaking the very earth with his tread. Then all those mighty car-warriors, beholding that terrible mien of the animal, and regarding it irresistible, became cheerless. Then king Bhagadatta, that tiger among men, excited with rage, struck Bhimasena between his two breasts with a straight shaft. Deeply pierced by the king with that shaft, that great bowman and mighty car-warrior, with limbs deprived of sensation in consequence of a swoon, sat down on his car, holding his flagstaff. And beholding those mighty car-warriors terrified and Bhimasena in a swoon, Bhagadatta of great prowess uttered a loud roar. Then, O king, that terrible Rakshasa Ghatotkacha, beholding Bhima in that state, became excited with rage and there and then disappeared from the view. And creating a terrible illusion enhancing the fears of the timid, he reappeared in a moment assuming a fierce form. Himself riding on an Airavata created by his powers of illusion, the other Dik-elephants, viz., Anjana, Vamana, and Mahapadma of blazing glory, followed him. And those three mighty elephants, ridden by Rakshasas, were of huge form, with juice profusely trickling down in three lines, and endued with great speed and prowess. Then Ghatotkacha urged his own elephant to battle, desirous, O chastiser of foes, of slaying Bhagadatta with his elephant. And those other elephants, excited with fury and each endued with four tusks, urged by Rakshasas of great strength, fell from all sides upon Bhagadatta's elephant and afflicted him with their tusks. And the elephant of Bhagadatta, thus afflicted by those elephants, (already) struck with arrows and feeling great pain, uttered loud cries that resembled the thunder of Indra. And hearing those terrible and loud cries of that roaring elephant, Bhishma, addressing Drona, Suyodhana and all the kings, said, 'The mighty bowman Bhagadatta is battling with the wicked-souled son of Hidimva, and hath fallen into great distress. That Rakshasa is of huge form, and the king also is very wrathful. Engaged in battle, they would certainly prove each other's death. Loud shouts were also heard of the rejoicing Pandavas, and the cries of agony of (king Bhagadatta's) terrified elephant. Blessed be ye, let us all go there for rescuing the king, for, if left unprotected, in battle, he will soon give up his life. Ye warriors of great energy, do, as I bid, even now. Ye sinless ones, make no delay. The combat deepens and becometh fierce, making the hair to stand on end. That commander of a division is high-born, endued with great bravery, and devoted to us. Ye warriors of unfading glory, it is meet that his rescue should be effected by us.' Hearing these words of Bhishma, all the kings (of the Kuru army), headed by Bharadwaja's son, desirous of rescuing Bhagadatta, proceeded with great speed to where the ruler of the Pragjyotishas was. And beholding the enemy advancing, the Panchalas with the Pandavas, headed by Yudhishthira, pursued them behind. Then that prince of Rakshasas, endued with great prowess, beholding that division (of the enemy) advance, uttered a fierce roar, deep as that of thunder. Hearing that roar of his and beholding those battling elephants, Santanu's son Bhishma once again addressed Bharadwaja's son and said, 'I do not like to fight (to-day) with the wicked-souled son of Hidimva. Endued with great might and energy, he is at present well-supported. He is incapable of being vanquished now by the wielder of the thunder-bolt himself. Of sureness of aim, he is a great smiter. As regards ourselves, our animals are tired (today). We have also been greatly mangled by Panchalas and the Pandavas. I do not like fresh encounter with the victorious Pandavas. Let the withdrawal of our army, therefore, be proclaimed today. Tomorrow we will fight with the foe.' Hearing these words of the grandsire, the Kauravas, afflicted with the fear of Ghatotkacha, and availing of the advent of night as a pretext, gladly did what the grandsire said. And after the Kauravas had withdrawn, the Pandavas, crowned with victory uttered leonine roars, mingling them with the blare of conches and the notes of pipes. Thus did the battle take place that day, O Bharata, between the Kurus and the Pandavas headed by Ghatotkacha. And the Kauravas also, vanquished by the Pandavas and overcome with shame, retired to their own tents when night came. And those mighty car-warriors, the sons of Pandu, their bodies mangled with shafts and themselves filled with (the result of) the battle, proceeded, O king, towards their encampment, with Bhimasena and Ghatotkacha, O monarch, at their head. And filled with great joy, O king, they worshipped those heroes. And they uttered diverse kinds of shouts which were mingled with the notes of trumpets. And those high-souled warriors shouted making the very earth tremble therewith, and grinding as it were, O sire, the hearts of thy sons. And it was thus that those chastisers of foes, when night came, proceeded towards their tents. And king Duryodhana, cheerless at the death of his brothers, passed some time in thoughtfulness, overcome with grief and tears. Then making all the arrangements for his camp according to the rules (of military science), he began to pass the hours in meditation, scorched with grief and afflicted with sorrow on account of his (slain) brothers."

SECTION LXV

Dhritarashtra said, 'Hearing of those feats of the sons of Pandu which are incapable of being achieved by the gods themselves, my heart, O Sanjaya, is filled with fear and wonder. Hearing also of the humiliation of my sons in every way, great hath been my anxiety as to the consequence that will ensue. The words uttered by Vidura will, no doubt, consume my heart. Everything that hath happened seemeth to be due to Destiny, O Sanjaya. The combatants of the Pandava army are encountering and smiting those best of warriors having Bhishma for their head, those heroes conversant with every weapon. What ascetic penances have been performed by the high-souled and mighty sons of Pandu, what boon hath they obtained, O son, or what science is known to them, in consequence of which, like the stars in the firmament, they are undergoing no diminution? I cannot bear it that my army should be repeatedly slaughtered by the Pandavas. The divine chastisement, highly severe, both fallen on me alone. Tell me everything truly, O Sanjaya, about that for which the sons of Pandu have become unslayable and mine slayable. I do not see the other shore of this (sea of) distress.[383] I am like a man desirous of crossing the vastly deep ocean with my two arms alone. I certainly think that a great calamity hath overtaken my sons. Without doubt, Bhima will slay all my sons. I do not see that hero who is able to protect my sons in battle. The death of my sons in this battle, O Sanjaya, is certain. It behoveth thee, therefore, O Suta, to tell me, who asketh thee, everything about the true cause of all these. Beholding his own troops retreating from battle, what did Duryodhana do? And what old Bhishma and Drona, and Kripa, and Suvala's son, and Jayadratha, and that mighty bowman, viz., Drona's son and Vikarna of great strength do? When also, O thou of great wisdom, my sons turned back from the fight, what O Sanjaya, became the resolve of those high-souled warriors?"

Sanjaya said, "Listen, O king, with attention, and having listened, let it go to thy heart. Nothing (in this) is the result of incantation, nothing the result of illusion of any king. Nor have the sons of Pandu created any new terrors. They are endued with might; and they are fighting by fair means in this battle. Desirous of high fame, the sons of Pritha always do every act, including even the support of their lives, agreeably to the way of morality. Endued with every kind of prosperity, and possessed of great strength, they never desist from battle, keeping their eyes on righteousness. And victory is there where righteousness is. It is for this, O king, that the sons of Pritha are unslayable in battle and always victorious. Thy sons are of wicked souls and are addicted to sinfulness. They are cruel and wedded to mean acts. It is for this that they are being weakened in battle. Thy sons, O king, like despicable men, did many cruel and deceitful acts to the sons of Pandu. Disregarding, however, all those offences of thy sons, the sons of Pandu always concealed those acts, O elder brother of Pandu. Thy sons also, O king, on numerous occasions humiliated the Pandavas. Let them now reap the terrible fruit, like poison, of that persistent course of sinfulness.[384] That fruit should be enjoyed by thee also, O king, with thy sons and kinsmen, since thou, O king, could not be awakened even though counselled by thy well-wishers. Repeatedly forbidden by Vidura, by Bhishma, by the high-souled Drona, and by myself also thou didst not understand, rejecting our words intended for thy good and worthy of thy acceptance, like a sick man rejecting the medicine prescribed. Accepting the views of thy sons thou hadst regarded the Pandavas as already vanquished. Listen again, O king, to what thou hast asked me, viz., the true cause, O chief of the Bharatas, of the victory of the Pandavas. I will tell thee whit I have heard, O chastiser of foes. Duryodhana had asked the grandsire this very question. Beholding his brothers, all mighty car-warriors, vanquished in battle, thy son Duryodhana, O Kaurava, with heart confounded with grief, repairing with humility during the night to the grandsire possessed of great wisdom, asked him this question. Listen to me, O monarch, about it all.

"Duryodhana said, 'Drona and thou, and Salya, and Kripa, and Drona's son, and Kritavarman the son of Hridika, and Sudakshina the ruler of the Kamvojas, and Bhurisravas, and Vikarna, and Bhagadatta of exceeding prowess, are all regarded as mighty car-warriors. All of these, again, are high-born, and prepared to throw away their lives in battle. It is my opinion that these are a match for even the three worlds (united together). Even all the warriors of the Pandava army (united together) cannot bear your prowess. A doubt has arisen in my mind. Explain it to me who enquireth of thee. Who it is, relying on whom the Pandavas are vanquishing us repeatedly.'

"Bhishma said, 'Listen, O king, to the words that I will speak unto thee, O thou of Kuru's race. Frequently wert thou addressed by me to the same effect but thou didst not do what I said. Let peace be made with the Pandavas, O best of the Bharatas. I regard this to be beneficial both to the world and thee, O lord. Enjoy this earth, O king, with thy brothers and be happy, gratifying all thy well-wishers and delighting thy kinsfolk. Although I cried myself hoarse before this, thou didst not yet listen to me, O sire. Thou hadst always disregarded the sons of Pandu. The effect of all that hath now overtaken thee. Listen also, O king, from me as I speak of it, O Lord, to the reason why the Pandavas, whose achievements tire them not, are unslayable.[385] There is not, was not, will not be, the being in all the worlds who would or will be able to vanquish the sons of Pandu who are all protected by the wielder of Saranga. Listen truly, O thou that art conversant with morality, to that ancient history which was recited to me by sages of souls under control. In days of yore, all the celestials and the Rishis, united together, waited reverentially on the Grandsire upon the mountains of Gandhamadana. And the Lord of all creatures, seated at his case in their midst, beheld an excellent car stationed in the firmament, blazing with effulgence. Having ascertained (everything about it) by meditation, joining his hands with restrained heart, Brahman, with delighted soul, made his salutations to the highest Divine Being. And the Rishis and the celestials, beholding in the firmament (the form thus) displayed, all stood up with joined hands, their eyes fixed on that wonder of wonders. Worshipping him duly, Brahma, the foremost of all conversant with Brahman, the Creator of the universe, acquainted with the highest morality, uttered these high words: Thou art the Glory of the Universe for thy form. Thou art the Lord of the Universe. O thou whose protection extendeth through the whole Universe, O thou that hath the Universe for thy work, O thou that hath thy soul under control, Thou art the Supreme Master of the Universe. Thou art Vasudeva. Therefore, I seek refuge in Thee that art the soul of Yoga and the highest Divinity. Victory to Thee that art the Supreme God of the Universe. Victory to Thee that art ever employed in the good of the worlds. Victory to Thee that art the Lord of Yoga. Thee that art all-powerful. Victory to Thee that art prior, and subsequent to Yoga. Having the lotus springing from thy navel, and having large expansive eyes, victory to Thee that art Lord of Lords of the Universe. O Lord of the Past, the Present, and the Future, victory to Thee that art the embodiment of gentleness. Thee that art the sun of suns. O thou that art the receptacle of untold attributes, victory to Thee that art the refuge of all things. Thou art Narayana, thou art incapable of being understood, victory to Thee that art the wielder of the bow called Saranga. Victory to Thee that art endued with every attribute, O thou that hast the Universe for thy form, O thou that art ever hale. O Lord of the Universe, O thou of mighty arms, victory to Thee that art always ready for benefitting the worlds. O great Snake, O huge Boar, O first Cause, O thou of tawny locks, victory to Thee that art Almighty. O thou of yellow robes, O Lord of the cardinal and the subsidiary points of the compass, O thou that hast the Universe for thy abode, O thou that art Infinite, O thou that hast no decay, O thou that art the Manifest, O thou that art the Unmanifest, O thou that art the immeasurable Space, O thou that hast all thy senses under control, O thou that always achievest what is good, O thou that art immeasurable, O thou that alone knowest thy own nature, victory to Thee that art deep, O thou that art the giver of all wishes, O thou that art without end, O thou that art known as Brahma, O thou that art Eternal, O thou that art the Creator of all creatures, O thou that art ever successful, O thou whose acts always display wisdom, O thou that art conversant with morality, O thou that givest victory, O thou of mysterious Self, O thou that art the Soul of all Yoga, O thou that art the Cause of everything that hath sprung into existence, O thou that art the knowledge of the selves of all beings, O Lord of the worlds, victory to thee that art the Creator of all beings. O thou that hath thyself for thy origin, O thou that art highly blessed, O thou that art the Destroyer of everything, O thou that art the inspirer of all mental thoughts, victory to Thee that art dear to all conversant with Brahma. O thou that art busy in creation and destruction, O controller of all wishes, O Supreme Lord, O thou that art the Cause of Amrita, O thou that art All-existent, O thou that art the first that appears at the end of the Yuga, O thou that art the giver of victory, O Divine Lord of the Lord of all creatures, O thou that hast the lotus springing from thy navel, O thou of mighty strength, O thou that art sprung from Thyself, O thou that art the great elements in their primeval state, O thou that art the soul of all (religious) rites, victory to Thee that givest all. The goddess Earth represents thy two feet, the cardinal and the subsidiary directions thy arms, and the heavens thy head. I am thy form, the celestials constitute thy limbs, and the Sun, the moon are thy two eyes. Ascetic austerities and Truth born of morality and (religious) rites, constitute thy strength. Fire is thy energy, the wind is thy breath, and the waters have sprung from thy sweat. The twins Aswins constitute thy ears, and the goddess Saraswati is thy tongue. The Vedas are thy Knowledge, and upon thee resteth this Universe. O Lord of Yoga and Yogins, we do not know thy extent, thy measure, thy energy, thy prowess, thy might, thy origin. O God, O Vishnu, filled with devotion in thee, and depending upon thee with vows and observances, we ever worship Thee as the highest Lord, the God of gods. The Rishis, the gods, Gandharvas, the Yakshas, the Rakshasas, the Pannagas, the Pisachas, human beings, beasts, birds, reptiles,--all these were created by me on Earth through Thy grace. O thou having the lotus springing from thy navel, O thou of large expansive eyes, O Krishna, O Dispeller of all woe, Thou art the Refuge of all creatures, and Thou art their Guide. Thou hast the Universe for thy mouth. Through thy grace, O Lord of the gods, the gods are ever happy. Through thy grace the Earth hath always been freed from terrors. Therefore, O thou of large eyes, take birth in the race of Yadu.[386] For the sake of establishing righteousness, for slaying the sons of Diti, and for upholding the Universe, do what I have said, O Lord. O Vasudeva, that which is thy supreme mystery, that, O Lord hath been sung by me through Thy grace. Having created the divine Sankarshana out of thy own Self by Thyself, thou didst then, O Krishna, create Thyself as Pradyumna born of thyself. From Pradyumna thou didst then create Aniruddha who is known as the eternal Vishnu. And it was

Aniruddha who created me as Brahma, the upholder of the Universe. Created out of Vasudeva's essence I have, therefore, been created by thee. Dividing Thyself into portions, take birth, O Lord, among human beings. And slaughtering the Asuras there for happiness of all the worlds, and establishing righteousness, and winning renown, Thou wilt again truly attain to Yoga. The regenerate Rishis on Earth and the gods, O thou of infinite prowess, devoted to thee, sing of thy wonderous Self under those names that belong to thee. O thou of excellent arms, all classes of creatures rest on thee, having taken refuge in Thee, thou giver of boons. The regenerate ones sing Thee as the world's bridge, having no beginning, middle and end, and as possessed of unlimited Yoga.'"

SECTION LXVI

"Bhishma said, 'Then that illustrious Deity, the Lord of the worlds, replied unto Brahma in a soft deep voice, saying,--'Through Yoga, O sire, all that is wished by thee is known to me. It will be even as thou wishest,--And saying this, he disappeared then and there. Then the gods, Rishis, and Gandharvas, filled with great wonder and curiosity all asked the Grandsire, saying,--'Who is that one, O Lord, that was worshipped by thy illustrious self with such humility and praised in such high words? We desire to hear,--Thus addressed, the illustrious Grandsire replied unto all the Gods, the regenerate Rishis, and the Gandharvas, in sweet words saying,--He who is called TAT, He who is Supreme, He who is existent at present and who will be for all time, He who is the highest Self, He who is the Soul of beings, and who is the great Lord, I was talking even with His ever-cheerful self, ye bulls among gods. The Lord of the Universe was solicited by me, for the good of the Universe, to take his birth among mankind in the family of Vasudeva. I said unto him,--For the slaughter of the Asuras take thy birth in the world of men!--Those Daityas and Rakshasas, of fierce form and great strength, that were slain in battle, have been born among men. Indeed, the illustrious and mighty Lord, taking birth in the human womb, will live on the Earth, accompanied by Nara. Those ancient and best of Rishis, viz., Nara and Narayana, are incapable of defeat in battle by even all the celestials united together. Of immeasurable effulgence, those Rishis viz., Nara and Narayana, when born together in the world of men, will not be known (as such) by fools. He, from whose Self, I, Brahman, the Lord of the whole Universe, have sprung that Vasudeva, that Supreme God of all the worlds, is worthy of your adoration. Endued with great energy, and bearing the conch, the discus, and the mace, he should never be disregarded as a man, ye best of deities. He is the Supreme Mystery, the Supreme refuge, the Supreme Brahma, and the Supreme glory. He is without decay, Unmanifest, and Eternal. He it is who hath been sung as Purusha, though none can comprehend him. The divine Artificer hath sung of him as the Supreme Energy, the Supreme Felicity, and the Supreme Truth. Therefore, the Lord Vasudeva of immeasurable prowess should never be disregarded as a man by all the Asuras and the gods with Indra at their head. That person of foolish understanding is called a wretch, who, from disregard, speaketh of Hrishikesa as only a man. People speak of him as one labouring under darkness who disregardeth Vasudeva, that Yogin of illustrious soul, for his entering into a human form. People speak of him as one labouring under darkness who knoweth not that Divine personage, that Soul of the mobile and the immobile creation, that one bearing the auspicious wheel (on his breast), that one of dazzling effulgence, that one from whose navel hath sprung the (primeval) lotus. He who disregardeth that wearer of the diadem and the Kaustuva gem, that dispeller of fears of his friends, that high-souled one, sinketh in thick darkness. Having known all these truths duly, that Lord of the worlds, viz., Vasudeva, should be adored by every one, ye best of gods.'--

"Bhishma continued,--Having said these words unto those gods and Rishis in days of yore, the illustrious Grandsire, dismissing them all, repaired to his own abode. And the gods and the Gandharvas, and the Munis and the Apsaras also, having listened to those words spoken by Brahman, were filled with delight and repaired to heaven. Even this was heard by me, O sire, from Rishis of cultured soul talking in their assembly, of Vasudeva, that ancient one. And O thou that art well-versed in scriptures, I heard this from Rama, the son of Jamadagni, and Markandeya of great wisdom, and Vyasa and Narada also. Having learnt all this and heard of the illustrious Vasudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master, from whom hath sprung Brahman himself, the Father of the Universe, why should not that Vasudeva be adored and worshipped by men? Forbidden wert thou before, O sire, by sages of cultured souls, (who said unto thee)--Never go to war with that Vasudeva armed with bow as also with the Pandavas,--This, from folly, thou couldst not apprehend. I regard thee therefore, as a wicked Rakshsa. Thou art, besides, enveloped in darkness. It is for this that thou hatest Govinda and Dhananjaya the son of Pandu, for who else among men would hate the divine Nara and Narayana? It is for this, O king, that I say unto thee that this one is Eternal and Unfading, pervading the whole Universe, Unchanging, the Ruler, Creator and Upholder of all, and the truly Existent. He it is who upholdeth the three worlds. He is the Supreme Lord of all mobile and immobile creatures, and He is the great Master, He is warrior, He is Victory, He is Victor, and He is the Lord of all nature. O king, He is full of goodness and divested of all the qualities of Darkness and Passion. There, where Krishna is, there righteousness is; and there is victory where righteousness is. It is by the Yoga of his Supreme Excellence, and the Yoga of his Self, that the sons of Pandu, O king, are supported. Victory, therefore, will surely be theirs. He it is that always imparteth to the Pandavas and understanding endued with righteousness, and strength in battle; and He it is that always protecteth them from danger. He is the Eternal God, pervading all beings, and ever blessed. He, of whom thou hadst asked me, is known by the name of Vasudeva. He it is whom Brahmanas and Kshatriyas and Vaisyas and Sudras, having distinctive features of their own, humbly serve and worship with restrained hearts and performing their own duties. He it is who, towards the close of the Dwapara Yuga and the beginning of the Kali Yuga, is sung of with Sankarshana, by believers with devotion. It is that Vasudeva that createth, Yuga after Yuga, the worlds of the gods and the mortals, all cities girt by the sea, and the region of human habitation.--"

SECTION LXVII

"Duryodhana said, 'In all the worlds Vasudeva is spoken of as the Supreme Being. I desire, O Grandsire, to know his origin and glory."

"Bhishma said, 'Vasudeva is the Supreme Being. He is the God of all Gods. None superior to him of eyes like lotus-petals is to be seen, O bull of Bharata's race. Markandeya speaketh of Govinda as the Most Wonderful and the Most high, as the All-being, as the All-soul, as the Highest soul, and as the Supreme male Being. Water, Air, and Fire,--these three were created by Him. That Divine Master and Lord of all the worlds created this Earth. That Supreme Being of illustrious soul laid himself down on the waters. And that Divine Being made up of all kinds of energy slept thereon in Yoga. From his mouth He created Fire, and from his breath, the Wind. Of unfading glory, He created from his mouth Speech and the Vedas. It was thus that he created first the Worlds and also the gods along with the diverse classes of Rishis. And he created decay and death also of all creatures, as well as birth and growth. He is Righteousness and of righteous soul. He is the giver of boons and the giver of all (our) wishes. He is the Actor and Action, and He is himself the Divine Master.[387] He first made the Past, the Present, and the Future; He is the Creator of the Universe. He is of illustrious soul; He is the Master possessed of unfading glory. He created Sankarshana, the First-born of all creatures. He created the divine Sesha who is known as Ananta and who upholdeth all creatures and the Earth with her mountains. Of Supreme Energy, He it is whom the regenerate ones know by Yoga meditation. Sprung from the secretions of his ear, the great Asura known by the name of Madhu, fierce and of fierce deeds and entertaining a fierce intent and about to destroy Brahman, was slain by that Supreme Being. And O sire, in consequence of Madhu's slaughter, the gods, the Danavas, and human beings, and Rishis, call Janardana the slayer of Madhu. He is the great Boar. He is the great Lion, and He is the Three-stepped Lord.[388] He is the Mother and the Father of all living creatures. There never was, nor will be, any superior to Him of eyes like lotus-petals. From His mouth He created the Brahmanas: and from His two arms the Kshatriyas, and from His thighs, O king, He created the Vaisyas, and from His feet He created the Sudras. One waiting dutifully on Him, observant of vows with ascetic austerities on days of the full-moon and the new-moon, is sure to obtain the Divine Kesava, that refuge of all embodied creatures that essence of Brahma and of Yoga. Kesava is the higher Energy, the Grandsire of all the worlds. Him, O king, the sages call Hrishikesa (the lord of the senses). Him also should all know as the Preceptor, the Father, and the Master. Inexhaustible regions (of blessedness) are won by him with whom Krishna is gratified. He also who, in a place of fear, seeketh the protection of Kesava, and he who frequently readeth this description, becometh happy and endued with every prosperity. Those men who attain to Krishna are never beguiled, Janardana always saveth those that are sunk in great terrors. Knowing this truly, O Bharata, Yudhishthira, with his whole soul, O king, hath sought the shelter of the highly blessed Kesava, the Lord of Yoga, and the Lord of the Earth."

SECTION LXVIII

"Bhishma said, 'Hear from me, O king, this hymn that was uttered by Brahman himself. This hymn was in days of old communicated by regenerate Rishis and the gods (to men) on Earth-Narada described thee as the Master and the Lord of the god of gods and all the Sadhyas and the celestials, and as one acquainted with the nature of the Creator of the worlds. Markandeya spoke of thee as the Past, the Present, and the Future, and the sacrifice of sacrifices, and the austerity of austerities. The illustrious Bhrigu said of thee that thou art the God of the gods, that thine is the ancient form of Vishnu. Dwaipayana said of thee that thou art Vasudeva of the Vasus, the establisher of Sakra, and the God of gods and all creatures. In days of old on the occasion of procreating creatures, the sages spoke of thee as Daksha, the Father of creation. Angiras said that thou art the creator of all beings. Devala said of thee that the unmanifest all is thy body, and the manifest is in thy mind, and that the gods are all the result of thy breath.[389] With thy heads is pervaded the heavens, and thy two arms support the Earth. In thy stomach are three worlds and thou art the Eternal Being. Even thus do men exalted by asceticism know thee. Thou art the Sat of Sat, with Rishis gratified with sight of Self.[390] With royal sages of liberal minds, never retreating from battle and having morality for their highest end, thou, O slayer of Madhu, art, the sole refuse. Even thus is that illustrious and Supreme Being, viz., Hari, adored and worshipped by Sanatkumar and other ascetics endued with Yoga. The truth about Kesava, O sire, is now narrated to thee, both in brief and detail. Turn thy heart in love to Kesava.'"

Sanjaya continued, "Hearing this sacred story, thy son, O great king, began to regard highly both Kesava and these mighty car-warriors, viz., the sons of Pandu. Then, O monarch, Bhishma the son of Santanu once more addressed thy son, saying, 'Thou hast now heard truly, O king, about the glory of the high-souled Kesava and of Nara about which thou hadst asked me. Thou hast also heard about the object for which both Nara and Narayana have taken their births among men. Thou hast also been told the reason why those heroes are invincible and have never been vanquished in battle, and why also, O king, the sons of Pandu are incapable of being slain in battle, by anybody. Krishna beareth great love for the illustrious sons of Pandu. It is for this, O king of kings, that I say, 'Let peace be made with the Pandavas.' Restraining thy passions enjoy thou the Earth with thy mighty brothers (around thee). By disregarding the divine Nara and Narayana, thou shalt certainly be destroyed. Having said these words, thy sire, became silent, O monarch, and dismissing the king, entered his tent. And the king also came back to his (own) tent, having worshipped the illustrious grandsire. And then, O bull of Bharata's race, he laid himself down on his white bed for passing the night in sleep."

SECTION LXIX

Sanjaya said, "After the night had passed away and the sun had risen, the two armies, O king, approached each other for battle. Beholding each other, each rushed in united ranks towards the other excited with rage and desirous of vanquishing the other. And in consequence of thy evil policy, O king, the Pandavas and the Dhartarashtras thus rushed, cased in mail and forming battle-array, for striking each other. And the array that Bhishma protected from all sides, O king, was of the shape of a Makara.[391] And so the Pandavas also, O king, protected the array they had formed (of their troops). Then thy sire Devavrata, O great king, that foremost of car-warriors, proceeded in advance, supported by a large division of cars. And others, viz., car-warriors, infantry, elephants, and cavalry, all followed him, each stationed in the place allotted. And beholding them prepared for battle, the illustrious sons of Pandu arrayed their troops in that invincible and prince of arrays called the Syena.[392] And in the beak of that array shone Bhimasena of great strength. And in its two eyes were the invincible Sikhandin and Dhrishtadyumna of Prishata's race. And in the head was the heroic Satyaki of prowess incapable of being baffled. And in its neck was Arjuna shaking his Gandiva. And in its left wing was the high-souled and blessed Drupada with his son and supported by an akshauhini of all forces. And the king of the Kekayas, owning an akshauhini, formed the right wing (of that array). And in its back were the sons of Draupadi, and Subhadra's son of great prowess. And in its tail was the heroic king Yudhishthira himself, of excellent prowess, supported by his twin brothers. Then in the battle (that ensued). Bhima, penetrating the Makara array (of the Kauravas) through its mouth, and approaching Bhishma, covered him with his shafts. Then in that great battle, Bhishma possessed of great prowess shot his mighty weapons, confounding the combatants of the Pandavas disposed in battle-array. And when the combatants (of the Pandava army) were thus confounded, Dhananjaya, speedily proceeding, pierced Bhishma at the van of battle with a thousand arrows. And counteracting, in that conflict, the weapons shot by Bhishma, Arjuna stood ready for the combat, supported by his own division filled with cheerfulness.[393] Then king Duryodhana, that foremost of mighty men, that great car-warrior, beholding that terrible carnage of his troops and remembering the slaughter of his brothers (on the previous day), came quickly towards Bharadwaja's son, and addressing him, said, 'O preceptor, O sinless one, thou art ever my well-wisher,--Relying on thee as also on the grandsire Bhishma, ourselves, hope to vanquish without doubt the very gods in battle, let alone the sons of Pandu that are destitute of energy and prowess. Blessed be thou, act in such away that the Pandavas may be slain. Thus addressed in battle by thy son, Drona penetrated into the Pandava array in the very sight of Satyaki. Then O Bharata, Satyaki checked the son of Bharadwaja, (and thereupon) ensued a battle that was fierce in its incidents and awful to behold. Then Bharadwaja's son excited with rage and endued with great prowess, as if smiling the while, pierced the grandson of Sini with ten shafts at his shoulder-joint. And Bhimasena also, excited with rage, pierced Bharadwaja's son (with many shafts), desirous of protecting Satyaki, O king, from Drona that foremost of all warriors. Then Drona and Bhishma, and Salya also, O sire, excited with rage, covered Bhimasena, in that battle, with their shafts. Thereupon Abhimanyu excited with wrath, and the sons of Draupadi, O sire, pierced with their sharp-pointed shafts all those warriors with upraised weapons. Then in that fierce battle, the great bowman Sikhandin rushed against those two mighty warriors, viz., Bhishma and Drona who, excited with rage, had (thus) fallen upon the Pandavas. Firmly grasping his bow whose twang resembled the roar of the clouds, that hero, shrouding the very Sun with his arrows, quickly covered his antagonists therewith. The grandsire of the Bharatas, however, getting Sikhandin before him, avoided him, remembering the femininity of his sex. Then, O king, urged by thy son, Drona rushed to battle, desirous of protecting Bhishma in that stress. Sikhandin, however, approaching Drona that foremost of all wielders of weapons, avoided, from fear, that warrior resembling the blazing fire that appears at the end of the Yuga. Then, O king, thy son with a large force, desirous of winning great glory, proceeded to protect Bhishma. And the Pandavas also proceeded, O king, firmly setting their hearts upon victory, and the battle then that took place between the combatants of both armies desirous of victory and fame, was fierce and highly wonderful, resembling that (in days of yore) between the gods and Danavas.

SECTION LXX

Sanjaya said, "Then Bhishma the son of Santanu fought fiercely,[394] desirous of protecting the sons from the fear of Bhimasena. And the battle that then took place between the kings of the Kaurava and the Pandava armies was awful in the extreme and destructive of great heroes. And in that general engagement, so fierce and terrible, tremendous was the din that arose, touching the very heavens. And in consequence of the shrieks of huge elephants and the neigh of steeds and the blare of conches and beat of drums, the uproar was deafening. Fighting for the sake of victory, the mighty combatants endued with great prowess roared at one another like bulls in a cow-pen. And heads cut off in that battle with keen-edged shafts, incessantly falling, created, O bull of Bharata's race, the appearance of a stony shower in the welkin. Indeed, O bull of Bharata's race, innumerable were the heads lying on the field of battle, decked with ear-rings and turbans and resplendent with ornaments of gold. And the earth was covered with limbs cut off with broad-headed shafts, with heads decked with ear-rings, and with arms adorned with ornaments. And in a moment the whole field was strewn over with bodies cased in mail, with arms decked with ornaments, with faces beautiful as the moon and having eyes with reddish corners, and with every limb, O king, of elephants, steeds and men. And the dust (raised by the warriors) looked like a thick cloud, and the bright implements of destruction, like flashes of lightning. And the noise made by the weapons resembled the roar of thunder. And that fierce and awful passage-at-arms, O Bharata, between the Kurus and the Pandavas caused a very river of blood to flow there. And in that terrible, fierce, and awful battle causing the hair stand on end, Kshatriya warriors incapable of defeat incessantly poured their arrowy showers. And the elephants of both thy army and the enemy's, afflicted with those arrowy showers, shrieked aloud and ran hither and thither in fury. And in consequence of (the twang of) bows, endued with great energy, of fierce and heroic warriors excited with fury, and of flapping of their bow-strings against their leathern fences, nothing could be distinguished.[395] And all over the field which looked like a lake of blood, headless trunks stood up, and the kings bent upon slaying their foes, rushed to battle. And brave warriors of immeasurable energy and possessed of arms resembling stout bludgeons, slew one another with arrows and darts and maces and scimitars. And elephants, pierced with arrows and deprived of riders to guide them with hooks, and steeds destitute of riders, wildly ran in all directions. And many warriors, O best of the Bharatas, belonging to both thy army and that of the foe, deeply pierced with shafts jumped up and fell down. And in that encounter between Bhima and Bhishma, heaps of arms and heads, as also of bows and maces and spiked clubs and hands and thighs, of legs and ornaments and bracelets, were seen lying over the field. And here and there over the field, O king, were seen large bodies of unretreating elephants and steeds and cars. And the Kshatriya warriors, urged on by fate, slew one another with maces, swords, lances, and straight shafts. And others endued with great heroism and accomplished in fight, encountered one another with their bare arms that resembled spiked clubs made of iron. And other heroic warriors of thy army, engaged with the combatants of the Pandava host, fought on slaying one another with clenched fists and knees, and slaps and blows, O king. And with the fallen and falling warriors and those weltering in agony on the ground, the field of battle everywhere became, O king, terrible to behold, and car-warriors, deprived of the cars and grasping excellent swords, rushed at one another, desirous of slaughter. Then king Duryodhana, surrounded by a large division of Kalingas, and placing Bhishma ahead, rushed towards the Pandavas. And so the Pandava combatants also, supporting Vrikodara, and owning fleet animals, rushed, excited with rage, against Bhishma."

SECTION LXXI

Sanjaya said, "Beholding his brothers and the other kings engaged in battle with Bhishma, Dhananjaya, with weapons upraised, rushed against the son of Ganga. Hearing the blare of Panchajanya and the twang of the bow Gandiva, and seeing also the standard of Pritha's son, a great fear entered our hearts. And the standard that we behold, O king, of the wielder of Gandiva bore the device of lion's tail and looked like a blazing mountain in the welkin. Beautiful and of celestial workmanship, it was variegated with diverse hues, and looking like a risen comet it could not be obstructed by trees. And in that great battle, the warriors beheld Gandiva, the back of whose staff was decked with pure gold, and which looked beautiful like a flash of lightning in the midst of a mass of clouds in the firmament. And while slaying the combatants of thy army, the shouts we heard uttered by Arjuna seemed to resemble the loud roars of Indra himself, and the slaps also of his palms were frightfully loud. Like a roaring mass of clouds charged with lightning and aided by a raging tempest, Arjuna incessantly poured his arrowy showers on all sides, completely shrouding the ten points of the compass. Dhananjaya then possessed of terrible weapons, quickly proceeded towards the son of Ganga. Deprived of four senses in consequence of his weapons, we could not then distinguish the East from the West. And thy warriors, then, O bull of Bharata's race,--their animals tired, steeds slain, and hearts depressed,--thoroughly confounded[396] and huddling close to one another, sought Bhishma's protection along with all thy sons. And in that battle Bhishma the son of Santanu became their protector. Struck with fear, car-warriors jumping down from their cars, cavalry soldiers jumping down from the backs of their steeds, and the foot-soldiers where they stood, all began to fall down on the earth. Hearing the twang of Gandiva that resembled the roar of the thunder, all thy warriors were struck with fear and seemed, O Bharata, to melt away. Then, O king, with many huge and fleet steeds of the Kamvoja breed, and surrounded by many thousand of Gopas with a large Gopayana force and supported by the Madras, the Sauviras, the Gandharas and the Trigartas, and surrounded by all the principal Kalingas, the king of the Kalingas, and king Jayadratha accompanied by all the kings and supported by a large force of diverse races with Dussasana at their head, and fourteen thousand principal horsemen, urged by thy son, surrounded the son of Suvala (for supporting him). Then in that battle, all the Pandavas, united together, and riding on separate cars and animals, began, O bull of Bharata's race, to slaughter thy troops.[397] And the dust raised by car-warriors and steeds and foot-soldiers, looking like a mass of clouds, made the field of battle exceedingly awful. And with a large force consisting of elephants, steeds and cars, and armed with lances and bearded darts and broad-headed shafts, Bhishma engaged in battle with the diadem decked (Arjuna). And the king of Avanti engaged with the ruler of Kasi, and the ruler of the Sindhus engaged with Bhimasena. And king Yudhishthira with his sons and counsellors engaged with Salya, the famous chief of the Madras. And Vikarna engaged with Sahadeva, and Chitrasena with Sikhandin. And the Matsyas, O king, engaged with Duryodhana, and Sakuni; and Drupada and Chekitana, and that mighty car-warrior Satyaki engaged in battle with the high-souled Drona aided by his son. And Kripa and Kritavarman both rushed against Dhrishtadyumna. And thus, all over the field, rushing bodies of horses, of elephants and cars, engaged with one another in battle. And although there were no clouds in the sky, yet flashes of lightning were seen. And all the points of the compass were covered with dust. And, O king, fierce meteors were seen failing with thundering noise. And violent winds blew and a shower of dust fell from above. And the sun, covered by the dust raised by the troops, disappeared in the firmament. And all the warriors, covered by that dust and battling with weapons, were deprived of their senses. And the sound made by weapons, all capable of penetrating through every armour and hurled from heroic arms, became a tremendous uproar. And, O bull of Bharata's race, weapons hurled from excellent arms and possessed of stellar brightness, illumined the whole welkin. And variegated shields made of bull's hides and embossed with gold were strewn, O bull of Bharata's race, all over the field. And heads and limbs were seen falling on all sides, cut off with swords and scimitars possessed of solar effulgence. And great car-warriors, the wheels, axles, and boxes of whose cars were broken, fell down on the ground, their steeds slain and their tall standards tumbling down.[398] And many car-warriors having been slain, their steeds, mangled with weapons, fell down as they ran dragging the cars (to which they were yoked). And, in many places over the field, excellent steeds, afflicted with arrows, with limbs mangled, and with their traces on, ran, dragging the car-yokes after them. And many car-warriors, with their charioteers and steeds, were seen, O king, to be crushed by single elephants endued with great strength.[399] And in that battle, in the midst of large forces, many elephants, scenting the odour of the temporal juice of their compeers, began to snuff the breeze repeatedly. And the whole field was strewn with slain elephants, deprived of life by means of broad-headed shafts and falling down with the wooden edifices and the guides on their backs. And many elephants, in, the midst of large forces crushed, with the standards and warriors on their backs, by huge compeers urged by their guides, fell down on the field. And many car-shafts, O king, were seen to be broken in that battle by huge elephants using their trunks, each of which resembled the trunk of the prince of elephants (called Airavata). And many car-warriors also, in that conflict, the Jalas of whose cars had been broken, were like branches of trees dragged down by tuskers, seized by the hair of their heads and, thrashed violently on the ground, were crushed into shapeless masses. And other huge elephants, dragging cars that were entangled with other cars, ran in all directions shrieking loudly. And those elephants, thus dragging those cars, looked like others of their species dragging lotus-stalks growing in lakes. And thus was that vast field of battle strewn over with cavalry soldiers and foot-soldiers and great car-warriors and standards."

SECTION LXXII

Sanjaya said, "Sikhandin with Virata king of the Matsyas speedily approached Bhishma that invincible and mighty bowman. And Dhananjaya encountered Drona and Kripa, and Vikarna and many other kings, brave in battle, all mighty bowmen endued with great strength, as also that mighty bowman the ruler of the Sindhus supported by his friends and kinsmen and many kings of the west and the south also, O bull of Bharata's race. And Bhimasena proceeded against that mighty bowman, viz., thy vindictive son Duryodhana, and also against Dussaha. And Sahadeva proceeded against those invincible warriors, viz., Sakuni and that mighty car-warrior Uluka, those great bowmen, who were sire and son. And that mighty car-warrior Yudhishthira, deceitfully treated by thy son, proceeded in that battle, O king, against the elephant division (of the Kauravas). And that son of Pandu and Madri, viz., the heroic Nakula capable of wringing tears from the foe, engaged in battle with the excellent car-warriors of the Trigartas. And those invincible warriors, viz., Satyaki and Chekitana, and the mighty son of Subhadra, proceeded against Salya and the Kaikeyas. And Dhrishtaketu and the Rakshasa Ghatotkacha, both invincible in battle, proceeded against the car-division of thy sons. And that mighty car-warrior Dhrishtadyumna, that generalissimo (of the Pandava forces) of immeasurable soul, engaged in battle, O king, with Drona of fierce achievements. And it was thus that those heroic and mighty bowmen of thy army and the Pandavas, engaged in battle, began to strike one another. And when the sun had reached the meridian and the sky was brilliantly illumined by his rays, the Kauravas and the Pandavas began to slay one another. Then cars, furnished with standards from whose tops pennons were afloat, variegated with gold and covered with tiger-skins, looked beautiful as they moved on the field of battle. And the shouts of warriors engaged in battle from desire of vanquishing one another, became as loud as leonine roars. And that encounter which we beheld between the heroic Srinjayas and the Kurus, was fierce in the extreme and highly wonderful. And in consequence of the arrows shot all around, we could not, O king, distinguish, O chastiser of foes, the firmament, the sun and the cardinal and the subsidiary points of the compass. And the splendour, like that of the blue lotus, of darts with polished points, of bearded lances hurled (at the foe), of well-tempered sabres and scimitars, of variegated coats of mail and of the ornaments (on the persons of the warriors), illumined the welkin and the cardinal and the subsidiary points with its effulgence. And the field of battle in many places, O king, shone in consequence of the bodies of monarchs whose effulgence resembled that of the moon and the sun. And brave car-warriors, tigers among men shone in that battle, O king, like the planets in the firmament. And Bhishma, that foremost of car-warriors, excited with rage, checked the mighty Bhimasena in the very sight of the troops. And the impetuous shafts shot by Bhishma, furnished with golden wings, and whetted on stone, and rubbed with oil pierced Bhima in that battle. Then Bhimasena endued with great strength hurled at him, O Bharata, a dart of fierce impetuosity that resembled a wrathful snake. But Bhishma in that combat cut off with straight shafts that dart with staff made of gold and difficult of being borne, as it coursed impetuously towards him. And with another broad-headed shaft, sharp and well-tempered, he cut off Bhimasena's bow, O Bharata, into two parts. Then, O king, in that battle, Satyaki, coming quickly towards Bhishma, pierced thy sire with innumerable keen-edged and sharp-pointed shafts of fierce impetuosity shot from his bowstring drawn to the ear. Then Bhishma, aiming an exceedingly fierce shaft, felled the charioteer of the Vrishni hero from his box in the car. And when the charioteer of Satyaki's car was thus slain, his steeds, O king, bolted away. Endued with the speed of the tempest or the mind, they ran wild over the field. Then cries were uttered by the whole army which became a loud uproar. And exclamation of oh and alas arose from the high-souled warriors of the Pandava army. And those cries-said--Run, seize, check the horses, go in haste. And this uproar followed Yuyudhana's car. Meanwhile, Bhishma the son of Santanu began to slay the Pandava forces like Indra slaying the Danavas. But the Panchalas and the Somakas, though slain by Bhishma thus, forming yet a laudable resolution, rushed towards Bhishma. And other warriors of the Pandava army, headed by Dhrishtadyumna, and desirous of slaughtering the ranks of thy son, rushed towards Santanu's son in that battle. And so also, O king, the warriors of thy army, headed by Bhishma and Drona, impetuously rushed towards their foes. And thereupon another battle took place."

SECTION LXXIII

Sanjaya said, "King Virata then pierced that mighty car-warrior, viz., Bhishma, with three shafts. And that great car-warrior pierced his (antagonist's) steeds also with three shafts furnished with golden wings. And that terrible bowman and mighty car-warrior of firm hand, viz., Drona's son, pierced with six shafts the wielder of Gandiva between his two breasts. Thereupon that grinder of foes, viz., Phalguni, that slayer of hostile heroes, cut off Aswatthaman's bow and deeply pierced him in return with five shafts. Deprived of his senses by anger, and unable to bear the cutting off of his bow in that battle, Drona's son, taking up another bow that was tougher, pierced Phalguni, O king, with ninety sharp-shafts, and Vasudeva also with seventy fierce arrows. Then, with eyes red in wrath, Phalguni, with Krishna, breathing long and hot breaths, reflected for a moment. Firmly grasping the bow with his left hand, that grinder of foes, viz., the wielder of gandiva excited with rage, fixed on his bowstring a number of fierce shafts, sharp and perfectly straight, and capable of taking (the foe's) life. And that foremost of mighty men speedily pierced Drona's son, in that battle, with those arrows. And those arrows, penetrating through his armour, drank his life-blood. But though thus pierced by the wielder of Gandiva, Drona's son wavered not. Shooting in return similar arrows at

Partha, he stayed unperturbed, in that battle, desirous, O king, of protecting Bhishma of high vows. And that feat of his was applauded by the foremost warriors of the Kuru army, consisting, as it did, of his having encountered the two Krishnas united together. Indeed, Aswatthaman daily battled fearlessly amid the forces, having obtained from Drona all weapons with the methods also of their withdrawal. This one is the son of my preceptor. He is again the dear son of Drona. He is especially a Brahmana, and, therefore, worthy of my regard. Thinking so, that scorcher of foes, the heroic Vibhatsu, that foremost of car-warriors, showed mercy to the son of Bharadwaja. Avoiding the son of Drona, Kunti's son endued with great prowess and having white steeds (yoked unto his car), began to fight, displaying great quickness of arms and causing a great carnage of thy troops. Duryodhana then pierced that great bowman Bhima with ten shafts winged with vulturine feathers, adorned with gold, and whetted on stone. Thereupon Bhimasena, excited with wrath, took up a tough and well-adorned bow capable of taking the life of the foe, and also ten sharp shafts. And steadily aiming those sharp-pointed shafts of fierce energy and impetuous velocity, and drawing the bow-string to his ear, he deeply pierced the king of the Kurus in his wide chest. Thereupon the gem hanging on his breast on threads of gold, surrounded by those shafts, looked beautiful like the Sun in the firmament surrounded by the planets. Thy son, however, endued with great energy, thus struck by Bhimasena, could not bear it (coolly), like a snake unable to bear the sounds of a man's slap. Excited with wrath and desirous of protecting his army, he then pierced Bhima in return, O king, with many shafts whetted on stone and endued with golden wings. Thus struggling in battle and mangling each other fiercely, those two mighty sons of thine looked like a pair of celestials.

"That tiger among men and slayer of hostile heroes, viz., the son of Subhadra, pierced Chitrasena with many sharp shafts and Purumitra also with seven shafts. And piercing Satyavrata too with seventy shafts, that hero resembling Indra himself in battle, began as it were to dance on the field, and caused us much pain. Chitrasena then pierced him in return with ten shafts, and Satyavrata with nine, and Purumitra with seven. Then the son of Arjuna, thus pierced, while yet covered with blood, cut off the large and beautiful bow of Chitrasena that was capable of checking foes. And cutting through his coat of mail he pierced his antagonist's breast with a shaft. Then the princes of thy army, all heroic and mighty car-warriors, excited with wrath and united together in that conflict, pierced him with sharp arrows. And Abhimanyu, acquainted with the mightiest weapons, smote them all with keen shafts. Beholding that feat of his, thy sons then surrounded the son of Arjuna, who was consuming thy army in that conflict like a swelling fire of blazing flames consuming a heap of dry grass in summer. And the son of Subhadra, while smiting thy troops (thus), seemed to glow in splendour. Seeing that conduct of his, thy grandson Lakshmana then, O monarch, quickly fell upon the son of Subhadra. Thereupon that mighty car-warrior Abhimanyu, excited with wrath, pierced Lakshmana graced with auspicious marks, as also his charioteer, with six sharp arrows. But Lakshmana also, O king, pierced Subhadra's son with many keen shafts. And that feat, O king, seemed to be highly wonderful. Then that mighty car-warrior, viz., Abhimanyu, slaying the four steeds as also the charioteer of Lakshmana with sharp shafts, rushed towards the latter. Thereupon Lakshmana, that slayer of hostile heroes, staying on that car of his whose steeds had been slain, and excited with wrath, hurled a dart towards the car of Subhadra's son. Abhimanyu, however, with his sharp arrows, cut off that irresistible dart of fierce mien, resembling a snake, and coming impetuously towards him. Then Kripa, taking Lakshmana up on his own car, bore him away from the conflict, in the very sight of all the troops. Then when that awful conflict became general, the combatants rushed against one another, desirous of taking another's life. And the mighty bowmen of thy army and the great car-warriors of the Pandava host, prepared to lay down their lives in battle, slew one another. With hair dishevelled, divested of their coats of mail, deprived of their cars, and their bows broken, the Srinjayas fought with the Kurus with their bare arms. Then the mighty-armed Bhishma, endued with great strength, and excited with wrath, slew with his celestial weapons the troops of the high-souled Pandavas. And the earth became covered with the fallen bodies of elephants deprived of their guides of men and steeds and car-warriors and cavalry-soldiers."

SECTION LXXIV

Sanjaya said, "Then, O king, the mighty-armed Satyaki invincible in battle, drawing in that conflict an excellent bow capable of bearing a great strain shot innumerable winged arrows resembling snakes of virulent poison, displaying his wonderful lightness of hand. And while slaying his foes in battle, so quickly did he draw the bow, take out his arrows, fix them on the bowstring, and letting them off throw them among the foe, that he then seemed to be a mass of clouds pouring a thick shower of rain. Beholding him then thus blazing up (like a swelling fire), king Duryodhana, O Bharata, despatched ten thousand cars against him. But that great bowman, Satyaki, of prowess incapable of being baffled and possessed of great energy, slew with his celestial weapons all those mighty car-warriors. Having achieved, bow in hand, that fierce feat, that hero then approached Bhurisravas in battle. And Bhurisravas also, that enhancer of the fame of the Kurus, beholding the Dhartarashtra ranks thus felled by Yuyudhana, rushed in wrath against the latter.[400] Drawing his great bow which resembled that of Indra himself in hue, he shot thousands of shafts, O monarch, looking like snakes of virulent poison and possessed of the strength of the thunder, displaying his extreme lightness of hand. Thereupon the combatants that followed Satyaki, unable to bear those shafts of fatal touch, fled away, O king, in all directions, abandoning, O monarch, the invincible Satyaki in that conflict. Beholding this, the mighty sons of Yuyudhana, all mighty car-warriors of great renown, cased in excellent mail, bearing diverse arms, and possessing excellent standards, approaching that great bowman, viz., Bhurisravas, in battle, wrathfully addressed that warrior bearing on his standard the device of a sacrificial stake, and said these words, 'Listen, O kinsman of the Kauravas, O thou that art possessed of great strength, come, fight in battle with us, i.e., with either all of us jointly or with each of us separately. Vanquishing us in battle thou mayst win great renown, or ourselves, vanquishing thee, will have great gratification.' Thus addressed by them, that mighty hero endued with great strength and proud of his prowess, that foremost of men, beholding them before him, replied unto them, saying, 'Ye heroes, ye have said well. If such be now your wish, fight ye then all together with care. I shall slay all of you in battle.' Thus addressed by him, those heroic and mighty bowmen endued with great activity covered that chastiser of foes with a thick shower of arrows. And it was towards the afternoon, O king, that that dreadful battle took place between Bhurisravas alone on one side and the many united together on the other. And those ten heroes covered that single mighty car-warrior with showers of arrows like the clouds showering rain on a mountain cliff in the season of rains. That mighty car-warrior, however, cut off, those clouds of shafts shot by them resembling the fatal darts of Death or the very thunder in effulgence, before they could reach him.[401] They then, surrounding that mighty-armed warrior, endeavoured to slay him. But the son of Somadatta, excited with rage, cut off their bows, O Bharata, and then their heads, with sharp shafts. Thus slain, they fell down, O monarch, like mighty trees felled by the thunder.[402] Beholding then his mighty sons thus slain in battle, the Vrishni hero (Satyaki), O king, uttering a loud roar, rushed against Bhurisravas. And those mighty warriors then each pressed his car against the other. And each of them in that combat slew the other's car-steeds. And both deprived of their cars, those mighty warriors jumped down on the ground. And both taking up large scimitars and excellent shields encountered each other. And those tigers among men, stationed for the encounter, shone brightly. Then Bhimasena, O king, quickly coming up to Satyaki thus armed with an excellent scimitar, took him up on his own car. And thy son also, O monarch, speedily took up Bhurisravas on his car, in that battle, at the very sight of all the bowmen.

"Meanwhile, during the continuance of that battle, the Pandavas, O bull of Bharata's race, excited with wrath, fought with that mighty car-warrior Bhishma. And when the sun assumed a red hue, Dhananjaya exerting himself actively, slew five and twenty thousand great car-warriors. These, urged on by Duryodhana for slaying Partha, were thus completely destroyed before they could even come up to him, like insects on a blazing fire. Then the Matsyas and the Kekayas, all accomplished in the science of arms, surrounded that mighty car-warrior Partha as also his son (for supporting them). Just at that time the sun disappeared, and all the combatants seemed to be deprived of their senses. Then at twilight, O king, thy sire Devavrata, his animals having been tired, caused the troops to be withdrawn. And the troops of both the Pandavas and the Kurus, filled with fear and anxiety in course of that dreadful encounter, proceeded to their respective camps, the Pandavas with the Srinjayas and the Kauravas also rested for the night agreeably to the rules (of military science)."

SECTION LXXV

Sanjaya said, "Having rested for a while, O king, both the Kurus and the Pandavas, after the night had passed away, once more went out for battle. And then loud was the uproar, O king, that arose of mighty car-warriors as they prepared for battle, and of tuskers as these were being equipped for the conflict, and of infantry as they put on their armour, and of steeds also, O Bharata. And the blare of conches and the beat of drums became deafening in all parts of the field. Then king Yudhishthira addressed Dhrishtadyumna and said, 'O mighty-armed one, dispose the troops in the array called Makara that scorcheth the foe.' Thus addressed by Pritha's son, that mighty car-warrior Dhrishtadyumna, that foremost of combatants on cars, issued the order, O great king, to the car-warriors, (for forming the Makara array). Drupada, and Dhananjaya the son of Pandu, formed the head of that array, and Sahadeva and that mighty car-warrior Nakula formed its two eyes. And the mighty Bhimasena formed its beak. And Subhadra's son, and the sons of Draupadi and the Rakshasa Ghatotkacha, and Satyaki, and king Yudhishthira the just, were stationed in its neck. And king Virata that commander of a large division, formed its back, supported by Dhrishtadyumna and a large force. And the five Kekaya brothers consisted its left wing, and that tiger among men, viz., Dhrishtaketu, and Chekitana of great prowess, stationed in the right wing, stood for protecting that array. And its two feet, O monarch, were constituted by that mighty car-warrior the blessed Kuntibhoja, and Satanika, supported by a large force. And that great bowman, the mighty Sikhandin, surrounded by the Somakas, and Iravat, were stationed in the tail of that Makara array. And having, O Bharata, formed their great array, the Pandavas, O monarch, equipped in mail at dawn, again stood for battle. And with elephants and steeds and cars and infantry, and with standards upraised and umbrellas set up, and armed with bright, whetted weapons, they quickly proceeded against the Kauravas.

"Then thy sire Devavrata, beholding the (Pandava) army thus arrayed, disposed his army, O king, in counter-array after the form of a huge crane. And in its beak was Bharadwaja's son (Drona). And Aswatthaman and Kripa, O monarch, formed its two eyes. And that foremost, of all bowmen, viz., Kritavarman, united with the ruler of the Kamvojas and with the Valhikas was stationed, O king, in its head. And in its neck. O Bharata, were Surasena, and thy son Duryodhana, O king, surrounded by many kings. And the ruler of the Pragjyotishas, united with the Madras, the Sauviras, and the Kekayas, and surrounded by a large force, was stationed, O king, in its breasts. And Susarman the king of Prasthala, accompanied by his own troops, stood, accoutred in mail, in the left wing. And the Tusharas, the Yavanas and the Sakas, along with the Chulikas, stood in the right wing, O Bharata, of that array. And Srutayush and Sataytish and Somadatta's son, O sire, were stationed in the rear of that array protecting one another.

"Then the Pandavas, O king, rushed against the Kauravas for battle. The sun, O Bharata, had risen when the battle commenced. And elephants proceeded against elephants. And horsemen rushed against horsemen, car-warriors against car-warriors, O king, and against elephants also, in that dreadful conflict. And car-men rushed against riders of elephants, and riders of elephants against horsemen. And car-warriors engaged with foot-soldiers, and cavalry with infantry. And all the warriors, O king, excited with wrath, rushed against one another in battle. And the Pandava army, protected by Bhimasena and Arjuna and the twins, looked beautiful like the night decorated with stars. And thy army also, with Bhishma and Kripa and Drona and Salya and Duryodhana, and others, shone like the firmament spangled with the planets. And Bhimasena the son of Kunti, endued with great prowess, beholding Drona rushed against the division of Bharadwaja's son, borne by his steeds of great fleetness. Then

Drona, excited with wrath in that conflict and endued with great energy, pierced Bhima with nine shafts made wholly of iron, aiming his vital limbs. Deeply pierced by Bharadwaja's son in that conflict, Bhima despatched Drona's charioteer to the region of Yama. Thereupon the son of Bharadwaja, endued with great prowess, himself restraining his steeds, began to consume the Pandava army like fire consuming a heap of cotton. And while thus slaughtered, O king, by Drona and Bhishma, the Srinjayas along with the Kekayas took to flight. And so thy troops also, mangled by Bhima and Arjuna, became deprived of their senses as they stood, like a beautiful female in her pride. And in that conflict destructive of heroes great was the distress, O Bharata, that befell both thy army and theirs. And we beheld the wonderful sight, O Bharata, of the troops fighting with one another regardless of their lives.[403] And the Pandavas and the Kauravas, O king, in that conflict, fought with one another counteracting one another's weapons."

SECTION LXXVI

Dhritarashtra said, "Our army is possessed of many excellencies, consisting of diverse forces, its efficiency is great. It is again arrayed according to the rules of science and, therefore, ought to be irresistible. It is attached to us exceedingly, and always devoted to us. It is submissive, and free from the faults of drunkenness and licentiousness. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are exercised in every kind of weapons. They are skilled in encounters with swords, with bare arms, and with maces. They are well-exercised in lances, sabres, and darts, as also in iron clubs, short arrows, javelins and mallets. They are devoted to all kinds of armed exercises, and are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, in marching and retreating. Many a time have they been tested in the management of elephants and steeds and cars. Having been examined duly they have been entertained on pay, and not for the sake of lineage, nor from favour nor from relationship, nor from strength of attachments, nor from connections of birth and blood. They are all respectable and honest, and their kinsmen have been well-treated and gratified by us. We have done them many good offices. They are, besides, all renowned men and endued with great mental vigour. O son, they are again protected by many foremost of men endued with great activity, and of famous achievements, resembling the very Regents of the world and renowned over the whole earth. Innumerable Kshatriyas, respected throughout the world, and who have of their own will sided us with their forces and followers also protect them. Indeed, our army is like the vast ocean filled with the water of innumerable rivers running from all directions. It abounds with elephants, and with cars which though destitute of wings, yet resemble the winged tenants of the air. Vast numbers of combatants constitute the waters of that ocean, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (piled on that ocean). Abounding with standards and ornaments and adorned with cloth inlaid with gold and gems, the rushing steeds and elephants constitute the winds agitating it into fury. Our host, therefore, really resembles the vast, shoreless ocean roaring in rage. And that host is protected by Drona and Bhishma and by Kritavarman and Kripa and Dussasana, and others headed by Jayadratha. It is also protected by Bhagadatta and Vikarna by Drona's son, and Suvala's son, and Valhika and by many other mighty and high-souled heroes of the world. That our army should yet be slaughtered in battle is due only to predestined fate, O Sanjaya. Neither men nor highly blessed Rishis of old ever beheld such preparations (for battle) on earth before. That so large an army, mustered according to science, and attached (to us) by wealth, should yet be slaughtered in battle, alas, what can it be but the result of Destiny? O Sanjaya, all these seem to be unnatural. Indeed Vidura had often said what was both beneficial and desirable. But my wicked son Duryodhana would not accept it. I believe that high-souled and well-knowing person had foreseen all that is now happening and hence the counsel he gave.[404] Or, O Sanjaya, all these, in all its details, had been pre-arranged by Him, for that which is ordained by the Creator must happen as ordained and cannot be otherwise."

SECTION LXXVII

Sanjaya said, "Thou hast, O king, in consequence of thy own fault, been overtaken by this calamity. O bull of Bharata's race, the faults which thou, O monarch, hadst seen in that unrighteous course of conduct (towards the Pandavas), were not seen by Duryodhana. It was through thy fault, O king, that the match at dice had taken place. And it is through thy fault that this battle hath taken place with the Pandavas. Having committed a sin, do thou, therefore, reap the fruit of that sin of thine. One reapeth the fruit of acts perpetrated by one's own self. Do thou, therefore, O king, reap the fruit of thy own acts both here and hereafter. Therefore, O monarch, though overtaken by this calamity, be calm still, and listen, O sire, to the (account of the) battle as I recite it.

"The heroic Bhimasena, having with his sharp shafts broken thy mighty array, then came upon all the younger brothers of Duryodhana. The mighty Bhima, beholding Dussasana and Durvisaha and Dussaha and Durmada and Jaya, and Jayasena and Vikarna and Chitrasena and Sudarsana, and Charuchitra and Suvarman and Duskarna and Karna, and many other mighty car-warriors, excited with rage, of the Dhartarashtra host near enough to himself, penetrated into (thy) mighty array that was protected by Bhishma in that battle. Then, beholding him in their midst, all those warriors said, 'Ye kings, let us take this one's life'!--Thereupon that son of Pritha was surrounded by those cousins of his who were firmly resolved (to take his life). And Bhima then resembled Surya himself of fierce splendour surrounded by the mighty planets of evil nature, at the time of the universal destruction. And although the son of Pandu was there in the very midst of the (Kaurava) array, yet fear entered not his heart, as it did not that of Indra while surrounded by the Danavas in the fierce battle of old between the celestials and the Asuras. Then thousands of car-warriors armed with all weapons and fully prepared for battle overwhelmed his single self with terrible shafts. Thereupon the heroic Bhima, disregarding the sons of Dhritarashtra, slew in that conflict many foremost warriors (of the Kaurava army) fighting from cars or upon the back of elephants and steeds. And ascertaining the purpose harboured by those cousins of his who were bent upon his destruction, the mighty Bhima set his heart upon slaying them all. Then leaving his car and taking up his mace, the son of Pandu began to smite that very sea of Dhartarashtra troops.

"Then when Bhimasena thus penetrated the Dhartarashtra host, Dhrishtadyumna the son of Prishata, forsaking Drona (with whom he had been engaged), quickly proceeded to the spot where Suvala's son was stationed. That bull among men, baffling countless warriors of thy army, came upon the empty car of Bhimasena in that battle. And beholding in that conflict Visoka, the charioteer of Bhimasena, Dhrishtadyumna, O king, became exceedingly cheerless and almost deprived of his senses. With voice choked in tears, and sighing as he spoke, he asked Visoka, in grief, saying, 'Where is Bhima who is dear to me as my life itself?' Visoka then, joining his hands, replied unto Dhrishtadyumna saying, 'The mighty son of Pandu, endued with great strength, ordering me to wait for him here, hath alone penetrated into the Dhartarashtra host that resembleth the very ocean. That tiger among men very cheerfully said unto me these words--'Wait for me, O charioteer, restraining the steeds for a short space of time, that is, till I slay those that are bent upon my destruction.--Beholding then the mighty Bhima rushing mace in hand, all our troops (that supported him) became filled with delight. Then in this fierce and terrible battle, O prince, thy friend, breaking the mighty array (of the foe), hath penetrated into it. Hearing these words of Visoka, Prishata's son Dhrishtadyumna, endued with great strength, said unto the charioteer these words on the field of battle. 'What need have I today of life itself, if forgetting my affection for the Pandavas, I forsake Bhima in battle? If I return today without Bhima, what will the Kshatriyas say of me? What will they say of me when they will learn that while I was on the field Bhima penetrated alone into the hostile array making a single opening in it? The gods with Indra at their head visit him with evil who, forsaking his comrades in battle, returneth home unhurt! The mighty Bhima again is my friend and kinsman. He is devoted to me, and I also am devoted to that slayer of foes. Therefore, I will go thither, whither Bhima hath gone. Behold me slaying the foe like Vasava slaying the Danavas.' Having said this, the heroic Dhrishtadyumna, O Bharata, proceeded through the midst of the foe, along the tracks opened by Bhimasena and marked by elephants crushed with his mace. He then obtained sight of Bhimasena consuming the hostile ranks or felling Kshatriya warriors like the tempest devastating rows of trees. And car-warriors and horsemen and foot-soldiers and tuskers, while thus slaughtered by him, uttered loud cries of woe. And cries of ah and alas arose from thy troops, O sire, while they were slaughtered by the victorious Bhima accomplished in all moods of warfare. Then the Kaurava warriors all accomplished in arms, surrounding Vrikodara on all sides, fearlessly poured upon him their arrowy showers at the same time. Then the mighty son of Prishata, beholding that foremost of all wielders of weapons, that celebrated hero, viz., the son of Pandu, thus attacked on all sides by fierce ranks of foes in close array, mangled with shafts, treading the field on foot, and vomiting the poison of his wrath, mace in hand and looking like the Destroyer himself at the hour of the universal dissolution, quickly approached him and comforted him by his presence. And taking him upon his car, and plucking the arrows off from all his limbs, and embracing him warmly, the high-souled son of Prishata comforted Bhimasena in the very midst of the foe. Then thy son, in that terrible conflict, quickly coming up to his brothers, said unto them, 'This son of Drupada of wicked soul, is now united with Bhimasena. Let us all approach him together for slaying him. Let not the foe seek our ranks (for battle).' Hearing these words, the Dhartarashtras, thus urged on by the command of their eldest brother and unable to put up (with the foe), quickly rushed, with upraised weapons, for slaying Dhrishtadyumna like fierce comets at the hour of the universal dissolution. Taking up their beautiful bows, those heroes, making the very earth shiver with the twang of their bowstring and the rattle of their car-wheels, showered shafts on Drupada's son, like the clouds covering the mountain-breast with torrents of rain. But that hero conversant with all modes of warfare, though thus struck with sharp arrows in that battle, did not waver. On the other hand, that mighty car-warrior, the youthful son of Drupada, beholding those heroic sons of thine staying before him in battle and exerting themselves to their utmost being desirous of slaying them applied that fierce weapon called Pramohana and engaged with thy sons, O king, like Indra with the Danavas in battle. Then those heroic warriors were deprived of their senses, their minds and strength afflicted by the Pramohana weapon. And the Kauravas fled away in all directions, with their steeds and elephants and cars, beholding those sons of thine deprived of their senses in a swoon like those whose hours had come. And at that time Drona, the foremost of all wielders of weapons, approaching Drupada, pierced him with three fierce shafts. And that monarch then, O king, viz., Drupada, deeply pierced by Drona, left the battle, O Bharata, remembering his former hostility (with Bharadwaja's son). Thereupon Drona endued with great prowess having thus vanquished Drupada, blew his conch. And hearing the blare of his conch, all the Somakas were struck with fear. Then Drona, possessed of great energy, that foremost of all wielders of weapons, heard of thy sons being deprived of their senses in battle with the Pramohana weapon. Then the son of Bharadwaja, desirous of rescuing the princes, speedily left that part of the field where he was and proceeded to the place where thy sons were. And that mighty bowman viz., Bharadwaja's son of great prowess, there beheld Dhrishtadyumna and Bhima careering through the field in that dreadful conflict. And that mighty car-warrior beheld thy sons deprived of their senses. Taking up then the weapon called Prajna, he neutralised the Pramohana weapon (that Dhrishtadyumna had shot). Then thy sons those mighty car-warriors, when their senses returned, once more proceeded to battle with Bhima and Prishata's son. Then Yudhishthira, addressing his own troops said, 'Let twelve brave car-warriors cased in mail and headed by Subhadra's son, follow, to the utmost of their might, the track of Bhima and Prishata's son in battle. Let intelligence be had (of those two warriors). My heart is very uneasy.' Thus ordered by the king, those heroes possessed of great prowess in battle and proud of their manliness, saying 'Yes,' all proceeded forward when the sun had reached the meridian. And those chastisers of foes then, viz., the Kaikeyas and the sons of Draupadi, and Dhrishtaketu of great prowess, supported by a large force and with Abhimanyu at their head, and disposing themselves in the array called Suchimukha,[405] penetrated into that car-division of the Dhartarashtras in battle. And thy troops, O king, struck with the fear of Bhimasena and deprived of their senses by Dhrishtadyumna, were unable to resist (the rush of) those mighty bowmen headed by Abhimanyu. And they were quite helpless, like a lady in the streets. And those mighty bowmen with standards variegated with gold cutting through (the Kaurava ranks), proceeded with great speed for rescuing Dhrishtadyumna and Vrikodara. And the latter, beholding those mighty bowmen headed by Abhimanyu, became filled with delight and continued to smite down thy ranks. And the heroic prince of Panchala, viz., the son of Prishata, seeing meanwhile his preceptor advancing towards him with great speed, no longer wished to compass the death of thy sons. Causing Vrikodara then to be taken up on the car of the king of the Kaikeyas, he rushed in great wrath against Drona accomplished in arrow and all weapons. And that slayer of foes, viz., the valiant son of Bharadwaja, excited with rage, cut off with a broad-headed shaft the bow of Prishata's son who was rushing towards him with impetuosity. And remembering the bread he had eaten of his master and desirous of doing good to Duryodhana, he also sped hundreds of shafts after Prishata's son. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, pierced Drona with seventy shafts whetted on stone and furnished with wings of gold. Then that grinder of foes, viz., Drona, once more cut off his bow, and despatched his four steeds to Yama's abode with four excellent arrows, and also slew his charioteer, O Bharata, with a broad-headed shaft. Then that mighty car-warrior of strong arms, viz., Dhrishtadyumna, quickly descending from that car whose steeds had been slain, ascended the great car of Abhimanyu. Then Drona caused the Pandava army consisting of cars, elephants, and steeds, to tremble, in the very sight of Bhimasena and the intelligent son of Prishata. Beholding then that army thus broken by Drona of immeasurable energy, all those mighty car-warriors were incapable of checking its flight. And that army, thus slaughtered by Drona with his sharp shafts, began to move in eddies there, like the agitated sea. And beholding the (Pandava) army in that condition, thy troops were filled with delight. And seeing the preceptor excited with rage and thus consuming the ranks of the foe, all thy warriors, O Bharata, set up loud shouts and uttered exclamations in praise of Drona."

SECTION LXXVIII

Sanjaya said, "Then king Duryodhana, regaining his senses, once more began to resist Bhima with showers of arrows. And once more those mighty car-warriors viz., thy sons, united together, began to fight valiantly with Bhimasena. And Bhimasena also of mighty arms during that battle, having got his car, ascended it and proceeded to the spot where thy sons were. And taking up a strong and very tough bow adorned with gold and capable of taking the lives of foes he pierced thy sons in that conflict, with his shafts. Then king Duryodhana struck the mighty Bhimasena at the very vitals with a long shaft of exceeding sharpness. Then that mighty bowman, pierced thus deeply by thy son, bow in hand, forcibly drawing his own with eyes red in wrath, struck Duryodhana in his two arms and the breast with three shafts. But struck thus, O king, he moved not, like a prince of mountains. Beholding then those two heroes excited with rage and smiting each other, the younger brothers of Duryodhana, all of whom were heroes prepared to lay down their lives, remembering their previously formed scheme of afflicting Vrikodara of terrible deeds, set about firmly resolved, for smiting him down. And as they fell upon him in battle, Bhimasena of great strength rushed against them, O king, like an elephant rushing against an attacking compeer. Excited with fury and endued with great energy, that celebrated hero then, O king, afflicted thy son Chitrasena with a long arrow. And as regards thy other sons, that descendant of Bharata smote them all in that battle, with diverse kinds of shafts furnished with wings of gold and endued with great impetus. Then king Yudhishthira the just, disposing all his own divisions properly despatched twelve mighty car-warriors including Abhimanyu and others to follow Bhimasena behind. Those, O king, all proceeded against those mighty car-warriors, viz., thy sons. Beholding those heroes on their cars, resembling the Sun himself or the fire in splendour-those great bowmen of blazing effulgence and superb beauty, looking resplendent in that dreadful conflict with ornaments of gold,--thy mighty sons abandoned Bhima (with whom they had been fighting). The sons of Kunti, however, could not bear the sight of their abandoning the conflict alive."

SECTION LXXIX

Sanjaya said, "Then Abhimanyu, accompanied by Bhimasena pursuing thy sons, afflicted them all. Then the mighty car-warriors of thy army, including Duryodhana and others, beholding Abhimanyu and Bhimasena united with Prishata's son in the midst of the (Kauravas) troops, took up their bows, and borne by their fleet steeds rushed to the spot where those warriors were. And on that afternoon, O king, a dreadful conflict took place between the mighty combatants of thy army and those of the foe, O Bharata. And Abhimanyu, having, in that fierce battle, slain the steeds of Vikarna, pierced the latter with five and twenty small arrows. Then that mighty car-warrior, Vikarna, abandoning that car whose steeds had been slain, mounted on the resplendent car, O king, of Chitrasena. Then thus stationed on the same car, viz., those two brothers of Kuru's race, the son of Arjuna covered, O Bharata, with showers of arrows. Then Durjaya and Vikarna pierced Abhimanyu with five shafts made wholly of iron. Abhimanyu however, shook not in the least but stood firm like the mountain Meru. Dussasana in that battle, O sire, fought with the five Kekaya brothers. All these, O great king, seemed exceedingly wonderful. The sons of Draupadi, excited with rage, resisted Duryodhana in that battle. And each of them, O king, pierced thy son with three shafts. Thy son also, invincible in battle, pierced each of the sons of Draupadi, O monarch, with sharp shafts. And pierced by them (in return) and bathed in blood, he shone like a hill with rillets of water mixed with red-chalk (gliding down its breast). And the mighty Bhishma also, in that battle, O king, afflicted the Pandava army like a herdsman belabouring his herd. Then, O monarch, the twang of Gandiva was heard, of Partha, who was engaged in slaughtering the foe on the right of the army.

And in that part of the field headless trunks stood up by thousands, amongst the troops, O Bharata, of both the Kauravas and the Pandavas. And the field of battle resembled an ocean whose water was blood, and whose eddies were the shafts (shot by the combatants). And the elephants constituted the islands of that ocean, and the steeds its waves. And cars constituted the boats by which brave men crossed it. And many brave combatants, with arms cut off, divested of armour, and hideously mutilated, were seen lying there in hundreds and thousands. And with the bodies of infuriate elephants deprived of life and bathed in blood, the field of battle. O Bharata, looked as if strewn with hills. And the wonderful sight we saw there, O Bharata, was that neither in their army nor in thine was a single person that was unwilling to fight. And thus, O monarch, did those brave warriors, of both thy army and the Pandavas, fight, seeking glory and desirous of victory."

SECTION LXXX

Sanjaya said, "Then when the sun assumed a red hue, king Duryodhana, desirous of battle, rushed towards Bhima from desire of slaying him. Beholding that heroic warrior cherishing deep animosity (thus) coming towards him, Bhimasena, excited with great wrath, said these words,--'That hour hath come which I have desired for so many years. I will slay thee to-day if thou dost not abandon the battle. Slaying thee I shall today dispel the sorrows of Kunti as also of Draupadi and the woes that were ours during our exile in the woods. Filled with pride, thou hadst formerly humiliated the sons of Pandu. Behold, O son of Gandhari, the dire fruit of that sinful behaviour. Following the counsels of Karna as also of Suvala's son, and recking the Pandavas little, thou hadst formerly behaved towards them as thou hadst hinted. Thou hadst also disregarded Krishna who begged thee (for peace). With a joyous heart didst thou despatch Uluka (to us) with thy messages. For all these, I shall slay thee to-day with all thy kinsmen, and thus avenge all those offences of thine of former days.' Having said these words, Bhima bending his bow and stretching it repeatedly, and taking up a number of terrible shafts whose effulgence resembled that of the lightning itself, and filled with wrath, quickly sped six and thirty of them at Duryodhana. And those shafts resembled the flames of a blazing fire, and coursed straight with the force of the thunder-bolt. And then he pierced Duryodhana's bow with two shafts, and his charioteer with two. And with four shafts he despatched Duryodhana's (four) steeds to the regions of Yama. And that grinder of foes then, with two shafts shot with great force, cut off in that battle the king's umbrella from his excellent car. And with three other shafts he cut off his handsome and blazing standard. And having cut it off, he uttered a loud shout in the very sight of thy son. And that beautiful standard of the latter, decked with diverse gems, suddenly fell down on the earth from his car like a flash of lightning from the clouds. And all the kings beheld that beautiful standard of the Kuru king, bearing the device of an elephant, decked with gems, and blazing like the sun, fell down cut off (by Bhimasena). And that mighty car-warrior, viz., Bhima, then pierced Duryodhana in that battle, smiling the while, with ten shafts like a guide piercing a mighty elephant with the hook. Then that foremost of car-warriors, viz., the mighty king of the Sindhus, supported by many brave warriors, placed himself on the flank of Duryodhana. And then that great car-warrior, viz., Kripa, O king, caused the vindictive Duryodhana, that son of Kuru's race, of immeasurable energy, to mount on his own car. Then king Duryodhana, deeply pierced by Bhimasena and feeling great pain, sat down on the terrace of that car. Then Jayadratha, desirous of slaying Bhima, surrounded him on all sides with several thousands of cars. Then, O king, Dhrishtaketu and Abhimanyu of great energy, and the Kekayas, and the sons of Draupadi, all encountered thy sons. And the high-souled Abhimanyu smote them all, piercing each with five straight shafts, resembling the bolts of heaven or Death's selves, shot from his excellent bow. Thereupon, all of them, unable to bear it (coolly), showered on that foremost of car-warriors, viz., the son of Subhadra, a perfect down-pour of sharp shafts like rain-charged clouds pouring rain on the breast of the mountains of Meru. But Abhimanyu, that invisible warrior accomplished in arms, thus afflicted by them in battle, caused all thy sons, O king, to tremble like the wielder of the thunder-bolt causing the mighty Asuras to tremble in the battle between the celestials and the latter. Then that foremost of car-warriors, O Bharata, shot fourteen broad-headed shafts, fierce and looking like snakes of virulent poison, at Vikarna. Endued with great prowess and as if dancing in that battle, he felled with those shafts the standard of Vikarna from his car and slew also his charioteer and steeds. Then that mighty car-warrior, the son of Subhadra, again sped at Vikarna many other arrows that were well-tempered, straight-going, and capable of penetrating every armour. And those arrows furnished with feathers of the kanka bird, coming at Vikarna and passing through his body, entered the earth, like hissing snakes. And those arrows, with wings and points decked with gold, bathed in Vikarna's blood, seemed to vomit blood on the earth. Beholding Vikarna thus pierced, his other uterine brothers rushed, in that battle, against those car-warriors headed by Subhadra's son. And when these invincible warriors upon their (own) cars came upon those combatants (of the Pandava army) resplendent like so many suns and staying on their cars both began to pierce one another.. And Durmukha, having pierced Srutakarman with five shafts, cut off the latter's standard with a single shaft and then pierced his charioteer with seven. And advancing closer, he slew with half a dozen shafts his foe's steeds, fleet as the wind and cased in golden armour, and then felled his charioteer. Srutakarman, however, staying on that car of his, the steeds of which had been slain, hurled in great wrath a dart blazing like a fierce meteor. That dart, blazing with effulgence, passing through the renowned Durmukha's hard coat of mail, penetrated into the earth. Meanwhile the mighty Sutasoma beholding Srutakarman deprived of his car, caused him to mount upon his own car in the very sight of all the troops. The heroic Srutakirti rushed against thy son Jayatsena in that battle, desirous, O king, of slaying that renowned warrior. Then thy son Jayatsena, O king, with a sharp arrow having a horse-shoe head, smiling the while, cut off the bow of the high-souled Srutakirti as the latter came along stretching it in his hands. Then Satanika, beholding his uterine brother's bow cut off, endued as he was with great valour, quickly came at that spot repeatedly roaring like a lion. And Satanika, drawing his bow in that battle with great force, speedily pierced Jayatsena with ten shafts, and uttered a loud shout like an infuriate elephant. And with another arrow of sharp point and capable of penetrating every armour, Satanika deeply pierced Jayatsena in the chest. Just at that time, Dushkarna who was near his brother. (Jayatsena) infuriate with anger, cut off Satanika's bow and arrow. Then the mighty Satanika taking up another excellent bow capable of bearing a great strain, aimed many sharp shafts. And addressing Dushkarna in the presence of his brother (Jayatsena), saying--'Wait', 'Wait',--he sped at him those sharp and blazing shafts resembling so many snakes. And then he speedily cut off Dushkarna's bow with one arrow, and slew his charioteer, O sire, with two, and then pierced Dushkarna himself with seven arrows. And that spotless warrior then with a dozen sharp shafts slew all the steeds of Dushkarna that were fleet as the mind and of variegated hue. And then with another broad-headed arrow, well-aimed and capable of coursing swiftly, Satanika, excited with great wrath deeply pierced Dushkarna in the chest. And thereupon the latter fell down on the earth like a tree struck with lightning. Beholding Dushkarna slain, five mighty car-warriors, O king, surrounded Satanika on all sides, from desire of slaying him. And they struck the renowned Satanika with showers of arrows. Then the five Kekaya brothers, excited with wrath, approached (Satanika for rescuing him). Beholding the latter coming upon them, thy sons--those mighty car-warriors,--rushed towards them like elephants rushing against mighty elephants. (These amongst thy sons, viz.,) Durmukha and Durjaya and the youthful Durmarshana and Satranjaya and Satrusha, all renowned warriors, excited with rage, proceeded, O king, against the (five) Kekaya brothers. On their cars that resembled (fortified) towns, unto which were yoked steeds decked with ornaments, and which were graced with beautiful standards of variegated hue, those heroes wielding excellent bows and cased in beautiful coats of mail and owning excellent standards, entered the hostile army like lions entering one forest from another. Smiting one another, fierce and terrific was the battle that ensued between them and the foe, in which cars and elephants got entangled with one another. Cherishing feelings of hostility towards one another, the terrible battle in which they took part lasted for a short space of time about sunset, increasing the population of Yama's kingdom. And car-warriors and horsemen by thousands were strewn over the field. And Bhishma the son of Santanu excited with wrath, began to slaughter the troops of the high-souled Pandavas with his straight shafts. And with his arrows he began to despatch the combatants of the Panchalas to the domains of Yama. And the grandsire, having thus broken the ranks of the Pandavas at last withdrew his troops and retired, O king, to his encampment. And king Yudhishthira also, beholding both Dhrishtadyumna and Vrikodara, smelt their heads, and filled with joy, retired to his tents."

SECTION LXXXI

Sanjaya said, "Then those heroes, O king, who cherished feelings of hostility towards one another, retired to their tents, their persons covered with blood. Having rested for a while agreeably to rule, and praising one another (for the feats of the day), they were again seen clad in mail, desirous of battle. Then thy son, O king, overwhelmed with anxiety and covered with blood trickling down (from his wounds), asked the grandsire, saying.[406] 'Our troops are fierce and terrible and carry innumerable standards. They are, again, arrayed properly. Yet the brave and mighty car-warriors of the Pandavas, having penetrated (into our array) and afflicted and slaughtered (our troops), escaped unhurt.[407] Confounding us all, they have won great fame in battle. Bhima again, having penetrated into our Makara array which was strong as the thunder-bolt, afflicted me with his terrible shafts each resembling the rod of Death. Beholding him excited with wrath, O king, I was deprived of my senses. Even now I cannot regain my peace of mind. Through thy grace, O thou that art firm in truth, I desire to obtain victory and slay the sons of Pandu.' Thus addressed by him, the high-souled son of Ganga, that foremost of all wielders of weapons, endued with great mental energy, understanding that Duryodhana was possessed by grief replied unto him, laughing the while though cheerless, saying,[408] 'Penetrating into (their) army with the utmost exertions and with my whole soul, O prince, I wish to give thee victory and joy. For thy sake I do not at all dissemble. They that have become the allies of the Pandavas in this battle are fierce and numerous. Mighty car-warriors of great renown, they are exceedingly brave and accomplished in arms. Incapable of being fatigued, they vomit forth their wrath. Cherishing feelings of animosity towards thee, and swelling with prowess, they are not capable of being defeated easily. I will, however, O king, contend against those heroes with my whole soul and throwing away my very life. For thy sake, in battle, O thou of great glory, my life itself shall today be recklessly exposed. For thy sake I would consume all the worlds with the celestials and the Daityas, let alone thy foes here. I will, O king, fight with those Pandavas, and do all that is agreeable to thee. Hearing these words, Duryodhana became inspired with great confidence and his heart was filled with delight. And cheerfully he ordered all the troops, and all the kings, (in his army) saying, Advance. And at that command, O king, his army consisting of cars, steeds, foot-soldiers, and elephants, began to advance. And that large force. O king, armed with diverse kinds of weapons, was exceedingly cheerful. And that army of thine, O monarch, consisting of elephants, steeds, and foot-soldiers, on the field of battle, looked exceedingly beautiful. And huge tuskers, stationed in large bodies, and skilfully urged, looked resplendent on the field all around. And many royal combatants accomplished in diverse weapons were seen in the midst of thy troops. And the dust, red as the morning sun, raised by those cars and foot-soldiers and elephants and steeds in large bodies as they were duly moved over the field, looked beautiful, shrouding the rays of the sun. And the many-coloured banners stationed on cars and elephants, waving in the air and moving along the welkin, looked beautiful like flashes of lightning amid the clouds. And loud and fierce was the uproar made by the twang of the bows stretched by the kings, resembling the roar of the ocean while churned in the Krita age by the gods and the great Asuras. And that army of thy sons, looking so proud, consisting of (combatants of) diverse hues and shapes, shouting so fiercely, and capable of slaying hostile warriors, then looked like those masses of clouds that appear at the end of the Yuga.[409]'"

SECTION LXXXII

Sanjaya said, "O chief of the Bharatas, Ganga's son, once more addressing thy son who was plunged in thought, told him these delightful words, 'Myself and Drona and Salya and Kritavarman of Satwata's race, and Aswatthaman and Vikarna and Bhagadatta and Suvala's son and Vinda and Anuvinda of Avanti, and Valhika with the Valhikas,[410] and the mighty king of the Trigartas and the invincible ruler of the Magadhas, Vrihadvala the king of the Kosalas, and Chitrasena and Vivingsati and many thousands of car-warriors graced with tall standards, a large number of country-born steeds well-mounted with excellent horse-soldiers and many infuriate elephants of large size with temporal juice issuing from their mouths and cheeks, and many brave foot-soldiers armed with diverse weapons and born in diverse realms, are all prepared to do battle for thy sake.[411]

These, and many others ready for thy sake to lay down their lives, are, as I think, competent to vanquish the very gods in battle. I should, however, always tell thee, O king, what is for thy good. The Pandavas are incapable of being vanquished by the very gods with Vasava. They have Vasudeva for their ally and are equal to Mahendra himself in prowess. As regards myself, I shall, however, always do thy bidding. Either I shall vanquish the Pandavas in battle or they will vanquish me. Having said these words, the grandsire gave him an excellent herb of great efficacy for healing his wounds. And therewith thy son was cured of his wounds. Then at dawn when the sky was clear, the valiant Bhishma, that foremost of men well-versed in all kinds of array, himself disposed his troops in that array called Mandala bristling with weapons. And it abounded with foremost of warriors and with tuskers and foot-soldiers. And it was surrounded on all sides with many thousands of cars, and with large bodies of horsemen armed with swords and lances. Near unto every elephant were placed seven cars, and near unto every car were placed seven horsemen. And behind every horseman were placed seven bowmen, and behind every bowman were seven combatants with shields. And thus, O king, thy army, arrayed by mighty car-warriors, stood for fierce battle, protected by Bhishma. And ten thousand horses, and as many elephants, and ten thousand cars, and thy sons, all equipped in mail, viz., the heroic Chitrasena and others, protected the grandsire. And it was seen that Bhishma was protected by those brave warriors, and those princes themselves of great strength, accoutred in mail, were (in their turn) protected by him. And Duryodhana accoutred in mail sat upon his car on the field, and possessed of every grace, looked resplendent like Sakra himself in heaven. Then, O Bharata, loud were the shouts uttered by thy sons and deafening the clatter of cars and the uproar of musical instruments. That mighty and impenetrable array of those slayer of foes, viz., the Dhartarashtras (in the form called) Mandala, (thus) arrayed by Bhishma, began to proceed, facing the west. Incapable of being defeated by enemies, it looked beautiful in every point. Beholding then the array called Mandala that was exceedingly fierce, king Yudhishthira himself disposed his troops in the array called Vajra. And when the divisions were thus arrayed, car-warriors and horsemen, stationed in their proper places, uttered leonine shouts. Accompanied by their respective forces, the brave warriors of both armies, well versed in smiting, and longing for battle, proceeded, desirous of breaking each other's array. And Bharadwaja's son proceeded against the king of the Matsyas, and his son (Aswatthaman) against Sikhandin. And king Duryodhana himself rushed against the son of Prishata. And Nakula and Sahadeva went forth against the king of the Madras. And Vinda and Anuvinda of Avanti proceeded against Iravat. And many kings together battled with Dhananjaya. And Bhimasena, exerting himself well, opposed the son of Hridika in battle. And possessed of great prowess, (Abhimanyu) the son of Arjuna, fought in battle, O king, against the sons Chitrasena and Vikarna, and Durmarshana. And Hidimva's son, that prince of the Rakshasas, rushed against that mighty bowman, the ruler of the Pragjyotishas, like one infuriate elephant against another. And the Rakshasa Alamvusha, O king, excited with wrath, rushed in battle against the invincible Satyaki in the midst of his followers. And Bhurisravas, exerting himself greatly, fought against Dhrishtaketu. And Yudhishthira, the son of Dharma, proceeded against king Srutayush. And Chekitana in that battle fought against Kripa. And others (among the Kuru warriors), exerting themselves powerfully, proceeded against that mighty car-warrior Bhima. And thousands of (other) kings surrounded Dhananjaya, with darts, lances, arrows, maces, and spiked clubs in their hands. Then Arjuna, excited with great wrath, addressing him of Vrishni's race, said, 'Behold, O Madhava, the Dhartarashtra troops in battle, arrayed by the high-souled son of Ganga, acquainted with every kind of array. Behold, O Madhava, those brave warriors, countless in number, and desirous of battle (with me). Behold, O Kesava, the ruler of the Trigartas with his brothers.[412] This very day I shall slay them all, O Janardana, before thy eyes,--them, that is, O foremost of the Yadus, who, longing for battle (with me), are on the field.' Having said these words, the son of Kunti, rubbing his bowstring, showered his arrows on that multitude of kings. And those great bowmen also, poured on him thick showers of arrows, like clouds that fill a lake with torrents of rain in the rainy season. And loud shouts were heard in thy army, O monarch, when in that great battle the two Krishnas were seen covered with thick showers of arrows. And the gods, the celestial Rishis, and the Gandharvas with the Uragas, beholding the two Krishnas in that state, were filled with great wonder. Then Arjuna, O king, excited with wrath, invoked the Aindra weapon. And then the prowess we beheld of Vijaya seemed to be highly wonderful insomuch that those showers of weapons shot by his foes were checked by his myriads of arrows. And there among those thousands of kings and steeds and elephants, was none, O king, that was not wounded. And others, O sire, the son of Pritha pierced, each with two or three arrows. And while being thus struck by Pritha, they sought the protection of Bhishma, the son of Santanu. But Bhishma then became the rescuer of those warriors who were like men sinking in the fathomless deep. And in consequence of those warriors thus flying away and mixing with thy troops, thy broken ranks, O king, were agitated like the vast deep with a tempest."

SECTION LXXXIII

Sanjaya said, "And when the battle was thus raging and after Susarman had ceased fighting, and the (other) heroic warriors (of the Kuru army) had been routed by the high-souled son of Pandu; after, indeed, thy army, resembling the very ocean, had become quickly agitated and the son of Ganga had speedily proceeded against the car of Vijaya, king Duryodhana, beholding the prowess of Partha in battle, quickly proceeded towards those kings, and addressing them as also the heroic and mighty Susarman stationed in their van, said in their midst these words, gladdening them all, 'This Bhishma, the son of Santanu, this foremost one among the Kurus, reckless of his very life, is desirous of fighting with his whole soul against Dhananjaya. Exerting your best, ye all, united together, and accompanied by your troops, protect in battle the grandsire, of Bharata's race, who is proceeding against the hostile army.' Saying, 'Yes,' all those divisions, belonging to those kings, O monarch, proceeded, following the grandsire. Then the mighty Bhishma, the son of Santanu, (thus rushing to battle), speedily came upon Arjuna of Bharata's race who also had been coming towards him, on his exceedingly resplendent and large car unto which were yoked white steeds and upon which was set up his standard bearing the fierce ape, and whose rattle resembled the deep roll of the clouds. And thy entire army, beholding the diadem-decked Dhananjaya, thus coming to battle, uttered, from fear, many loud exclamations. And beholding Krishna, reins in hand, and looking like the mid-day sun in splendour, thy troops could not gaze at him. And so also the Pandavas were incapable of looking at Santanu's son Bhishma of white steeds and white bow and resembling the planet Sukra risen in the firmament. And the latter was surrounded on all sides by the high-souled warriors of the Trigartas headed by their king with his brothers and sons, and by many other mighty car-warriors.

"Meanwhile, Bharadwaja's son pierced with his winged arrows the king of the Matsyas in battle. And in that combat he cut off the latter's standard with one shaft, and his bow also with another. Then Virata, the commander of a large division, leaving aside that bow thus cut off, quickly took up another that was strong and capable of bearing a great strain. And he also took up a number of blazing arrows that resembled snakes of virulent poison. And he pierced Drona in return with three (of these) and his (four) steeds with four. And then he pierced Drona's standard with one arrow, and his charioteer with five. And he also pierced Drona's bow with one arrow, and (at all this) that bull among Brahmanas became highly angry. Then Drona slew Virata's steeds with eight straight shafts, and then his charioteer, O chief of the Bharatas, with one shaft. His charioteer having been slain, Virata jumped down from his car whose steeds also had been killed. And then that foremost of car-warriors speedily mounted upon the car of (his son) Sankha. Then sire and son, staying on the same car, began with great might to resist the son of Bharadwaja with a thick shower of arrows. Then the mighty son of Bharadwaja, excited with wrath, quickly shot at Sankha in that encounter, an arrow resembling a snake of virulent poison. And that arrow, piercing through Sankha's breast and drinking his blood, fell upon the earth, wet and smeared with gore. Struck with that arrow of Bharadwaja's son, Sankha speedily fell down from his car, his bow and arrows loosened from his grasp in the very presence of his sire. And beholding his son slain, Virata fled from fear, avoiding Drona in battle, who resembled Death's self with gasping mouth. The son of Bharadwaja then, without losing a moment, checked the mighty host of the Pandavas resisting combatants by hundreds and thousands.

"Sikhandin also, O king, getting at Drona's son in that battle, struck the latter between his brows with three swiftly coursing shafts. And that tiger among men, viz., Aswatthaman, pierced with those shafts looked beautiful like the mountain Meru with its three tall golden crests. Then, O king, Aswatthaman excited with rage, and within half the time taken up by a wink of the eye, overthrew in that battle Sikhandin's charioteer and standard and steeds and weapons, covering them with myriads of shafts. Then that foremost of car-warriors, viz., Sikhandin, that scorcher of foes, jumping down from that car whose steeds had been slain, and taking up a sharp and polished scimitar and a shield, excited with rage, moved on the field with great activity like a hawk. And while moving with great activity, O king, on the field sword in hand, the son of Drona failed to find an opportunity (for striking him). And all this seemed highly wonderful. And then, O bull of Bharata's race, the highly wrathful son of Drona sent after Sikhandin in that battle many thousands of shafts. But Sikhandin, that foremost of mighty men, with his sharp sword cut that fierce shower of arrows coming towards him. Then the son of Drona cut into pieces that resplendent and beautiful shield decked with a hundred moons and then that sword also of Sikhandin. And he pierced the latter's person also, O king, with a large number of winged arrows. Then Sikhandin, whirling the fragment (in his hand) of that sword of his which had been cut off by Aswatthaman with his arrows and which resembled a blazing snake, quickly hurled it at him. The son of Drona however, displaying in that battle the lightness of his arms, cut off that (broken blade) coming impetuously towards him and resembling in splendour the fire that blazeth forth at the end of the Yuga. And he pierced Sikhandin himself with innumerable arrows made of iron. Then Sikhandin, O King, exceedingly afflicted with those whetted arrows, speedily mounted on the car of (Satyaki) that high-souled scion of Madhu's race. Then Satyaki, excited with rage, pierced in that battle, with his terrible shafts the cruel Rakshasa Alamvusha on all sides. That prince of Rakshasas then, O Bharata, cut off in that combat Satyaki's bow with a crescent-shaped arrow and pierced Satyaki also with many shafts. And creating by his Rakshasa powers an illusion, he covered Satyaki with showers of arrows. But wonderful was the prowess that we then beheld of the grandson of Sini, inasmuch as struck with those whetted shafts he betrayed no fear. On the other hand, O Bharata, that son of Vrishni's race applied (with Mantras) the Aindra weapon, which that illustrious hero of Madhu's race had obtained from Vijaya.[413] That weapon, consuming into ashes that Demoniac illusion, covered Alamvusha all over with terrible shafts, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season. Thereupon the Rakshasa, thus afflicted by that hero of Madhu's race, fled away in fear, avoiding Satyaki in battle. Then the grandson of Sini, having vanquished that prince of Rakshasas who was incapable of being vanquished by Maghavat himself, uttered a loud roar in the very sight of all thy troops. And Satyaki, of prowess incapable of being baffled, then began to slay thy troops with innumerable shafts whereupon the latter fled away in fear.

"Meanwhile, O monarch, Dhrishtadyumna, the mighty son of Drupada, covered thy royal son in battle with innumerable straight shafts. While, however, O Bharata, Dhrishtadyumna was thus shrouding him with his shafts, thy royal son was neither agitated nor struck with fear. On the other hand, he speedily pierced Dhrishtadyumna in that battle (first) with sixty and (then) with thirty shafts. And all these seemed highly wonderful. Then the commander of the Pandava army, O Bharata, excited with wrath cut off his bow. And that mighty car-warrior then slew in that combat the four steeds of thy son, and also pierced him with seven shafts of the keenest points. Thereupon (thy son), that mighty-armed warrior endued with great strength, jumping down from that car whose steeds had been slain, ran on foot, with an upraised sabre, towards the son of Prishata. Then the mighty Sakuni, devoted to the king, quickly coming to that spot, caused thy royal son to mount on his own car in the very sight of all. Then that slayer of foes, the son of Prishata, having vanquished the king, began to slaughter thy troops like the wielder of the thunder-bolt slaughtering the Asuras.

"Kritavarman, in that battle, covered with his arrows that mighty car-warrior Bhima. Indeed, he overwhelmed the latter entirely, like a mighty mass of clouds shrouding the sun. Then that chastiser of foes viz., Bhimasena, excited with wrath, and laughing the while, sped some shafts at Kritavarman. Struck therewith, that Atiratha of the Satwata race, excelling all in might, trembled not, O king, but (instead) pierced Bhima (in return) with many sharp arrows. Then the mighty Bhimasena, slaying the four steeds of Kritavarman, felled the latter's charioteer, and then his beautiful standard. And that slayer of hostile heroes (viz., Bhima) then pierced Kritavarman himself with many shafts of diverse kinds. And Kritavarman, pierced all over, seemed to be excessively mangled in every limb. Then from that car whose steeds had been slain, Kritavarman quickly went to the car of Vrishaka, in the very sight, O king, of both Salya and thy son. And Bhimasena. excited with rage, began to afflict thy troops. Goaded to fury, he began to slay them, like the destroyer himself armed with his club."

SECTION LXXXIV

Dhritarashtra said, "Many and wonderful, O Sanjaya, were the single combats I hear thee speak of between the Pandavas and my warriors. Thou speakest not, however, O Sanjaya, of any one of my side having been cheerful (on such occasions). Thou always speakest of the sons of Pandu as cheerful and never routed, O Suta and thou speakest of mine as cheerless, deprived of energy, and constantly vanquished in battle. All this, without doubt, is Destiny."

Sanjaya said, "Thy men, O bull of Bharata's race, exert themselves according to the measure of their might and courage, and display their valour to the utmost extent of their strength. As contact with the properties of the ocean make the sweet waters of the celestial stream Ganga brakish, so the valour, O king, of the illustrious warriors of thy army coming in contact with the heroic sons of Pandu in battle, becometh futile. Exerting themselves according to their might, and achieving the most difficult feats, thou shouldst not, O chief of the Kurus, find fault with thy troops. O monarch, this great and awful destruction of the world, swelling the (population of the) domains of Yama, hath arisen from thy misconduct and that of thy sons. It behoveth thee not, O king, to grieve for what hath arisen from thy own fault. Kings do not always in this world protect their lives. These rulers of Earth, desirous of winning by battle the regions of the righteous, daily fight, penetrating into (hostile) divisions, with heaven only for their aim.

"On the forenoon of that day, O king, great was the carnage that ensued, resembling what occurred in the battle between the gods and the Asuras (of old). Listen to it, O monarch, with undivided attention. The two princes of Avanti, those great bowmen endued with exceeding might, those excellent warriors fierce in battle, beholding Iravat, advanced against him. The battle that took place between them was fierce, making the hair stand on end. Then Iravat, excited with rage, quickly pierced those two brothers of celestial forms with many sharp and straight shafts. Those two, however, conversant with all modes of warfare, pierced him in return in that battle. Struggling their best to slaughter the foe, and desirous of counteracting each other's feats, no distinction, O king, could be observed between them as they fought. Iravat then, O monarch, with four shafts, despatched the four steeds of Anuvinda to the abode of Yama. And with a couple of sharp, broad-headed shafts, O sire, he cut off the bow and standard also of Anuvinda. And this feat, O king, seemed highly wonderful. Then Anuvinda, leaving his own car, mounted on the car of Vinda. Taking up an excellent and strong bow capable of bearing a great strain, Anuvinda, as also his brother Vinda, those foremost of car-warriors hailing from Avanti, both stationed on the same car, quickly shot many shafts at the high-souled Iravat. Shot by them, those shafts of great impetuosity decked with gold, while coursing through the air, covered the welkin.[414] Then Iravat, excited with rage, showered on those mighty car-warriors, those two brothers (of Avanti) his arrowy down-pours, and felled their charioteer. When the charioteer, deprived of life, fell down on the ground, the horses, no longer restrained, ran away with car. Having vanquished those two warriors, that daughter's son of the king of the Nagas, displaying his prowess, then began to consume with great activity thy ranks. Then that mighty Dhartarashtra host, while thus slaughtered in battle, began to reel in many directions like a person who hath drunk poison.

"That prince of Rakshasa, the mighty son of Hidimva, on his car of solar effulgence furnished with a standard, rushed against Bhagadatta. The ruler of the Pragjyotishas was stationed on his prince of elephants like the wielder of the thunder-bolt in days of old in the battle occasioned by the ravishment of Taraka. The gods, the Gandharvas, and the Rishis had all come there. They could not, however, notice any distinction between Hidimva's son and Bhagadatta. As the chief of the celestials, excited with wrath, had inspired the Danavas with fear, so did Bhagadatta, O king, frightened the Pandava warriors. And the warriors of the Pandava army, frightened by him on all sides, failed, O Bharata, to find among their ranks any protector. We beheld however, O Bharata, the son of Bhimasena there, on his car. The other mighty car-warriors fled away with cheerless hearts. When, however, O Bharata, he troops of the Pandavas rallied, in the battle that then ensued an awful uproar arose among thy troops. Then Ghatotkatcha, O king, in that dreadful battle, covered Bhagadatta with his arrows like the clouds pouring rain on the breast of Meru. Baffling all those arrows shot from the Rakshasa's bow, the king quickly struck the son of Bhimasena in all his vital limbs. That prince of the Rakshasa, however, though struck with innumerable straight shafts, wavered not at all (but stood still) like a mountain pierced (with shafts). Then the ruler of the Pragjyotishas, excited with wrath, hurled in that combat fourteen lances, all of which, however, were cut off by the Rakshasa. Cutting off by means of his sharp shafts those lances, the mighty-armed Rakshasa pierced Bhagadatta with seventy shafts, each resembling the thunder-bolt in force. Then the ruler of the Pragjyotishas, laughing the while, O Bharata, despatched in that combat the four steeds of the Rakshasa to Death's domain. The prince of the Rakshasas, however, of great valour, staying on that car whose steeds had been slain, hurled with great force a dart at the elephant of the ruler of the Pragjyotishas. King Bhagadatta then cut off that swift dart furnished with a staff of gold and coursing impetuously towards him into three fragments, and thereupon it fell down on the ground. Beholding his dart cut off, the son of Hidimva fled from fear like Namuchi, that foremost of the Daityas, in days of old, from battle with Indra. Having vanquished in battle that hero of great valour and renowned prowess, who, O king, cannot be vanquished in battle by Yama himself or Varuna, king Bhagadatta with his elephant began to crush down the troops of the Pandavas like a wild elephant. O king, crushing as he treads the lotus-stalks (in a lake).

"The ruler of the Madras engaged in battle with his sister's sons, the twins. And the overwhelmed those sons of Pandu with clouds of arrows. Then Sahadeva, beholding his maternal uncle, engaged in battle (with him), covered him with arrows like the clouds covering the maker of day. Covered with those clouds of arrows, the ruler of the Madras wore a delighted expression, and the twins also felt great delight for the sake of their mother.[415] Then Salya, that mighty car-warrior, smiting effectively in that battle, despatched with four excellent shafts, O king, the four steeds of Nakula to the abode of Yama. Nakula then, that mighty car-warrior, quickly jumping down from that car whose steeds had been slain, mounted upon the vehicle of his renowned brother. Stationed then on the same car, those two heroes, both fierce in battle, and both excited with rage, began to shroud the car of the ruler of Madras, (with heir arrows), drawing their bows with great strength. But that tiger among men, though thus covered by his sister's sons with innumerable straight arrows shook not in the least (but stood immovable) like a hill. Laughing the while, he smote them (in return) with showers of arrows. Then Sahadeva of great prowess, O Bharata, excited with wrath, took up a (powerful) shaft, and rushing at the ruler of the Madras, shot it at him[416]. That shaft endued with the impetuosity of Garuda himself, shot by him, pierced the ruler of the Madras through, and fell on the earth. Thereupon that mighty car-warrior, deeply pierced and greatly pained, sat down. O king, on the terrace of his car, and went into a swoon. Beholding him (thus) afflicted by the twins, deprived of consciousness, and prostrated (on his car), his charioteer bore him away on his vehicle over the field. Seeing the car of the ruler of the Madras retreating (from battle) the Dhartarashtras all became cheerless and thought it was all over with him.[417] Then those mighty car-warriors, viz., the two sons of Madri, having vanquished in battle their maternal uncle, cheerfully blew their conches and uttered leonine roars. And then they rushed joyfully, O king, towards thy forces like the gods Indra and Upendra, O monarch, towards the Daitya host."

SECTION LXXXV

Sanjaya said, "Then when the sun attained the meridian, king Yudhishthira, beholding Srutayush, urged on his steeds. And the king rushed at Srutayush, that chastiser of foes, striking him with nine straight shafts of keen points. That great bowman, viz., king Srutayush then, checking in that battle those arrows shot by the son of Pandu, struck Yudhishthira with seven shafts. These penetrating through his armour, drank his blood in that battle, as if sucking the very vital energies dwelling in the body of that high-souled one.[418] The son of Pandu then, though deeply pierced by that high-souled king, pierced king Srutayush (in return), at the latter's heart, with an arrow shaped as the boar's ear. And that foremost of car-warriors, viz., the son of Pritha, with another broad-headed arrow, quickly felled on the earth the standard of the high-souled Srutayush from his car. Beholding his standard overthrown, king Srutayush then, O monarch, pierced the son of Pandu with seven sharp shafts. Thereupon Yudhishthira, the son of Dharma, blazed up with wrath, like the fire that blazeth forth at the end of the Yuga for consuming creatures. Beholding the son of Pandu excited with rage, the gods, the Gandharvas, and the Rakshasas, trembled, O king, and the universe became agitated. And even this was the thought that arose in the minds of all creatures, viz., that that king, excited with rage, would that day consume the three worlds. Indeed, when the son of Pandu was thus excited with wrath, the Rishis and the celestials prayed for the peace of the world. Filled with wrath and frequently licking the corners of his mouth, Yudhishthira assumed a terrible expression looking like the sun that riseth at the end of the Yuga. Then all thy warriors, O king, became hopeless of their lives, O Bharata. Checking, however, that wrath with patience, that great bowman endued with high renown then cut off Srutayush's bow at the grasp. And then, in the very sight of all the troops, the king in that battle pierced Srutayush whose bow had been cut off, with a long arrow in the centre of the chest. And the mighty Yudhishthira then, O king, speedily slew with his arrows the steeds of Srutayush and then, without losing a moment, his charioteer. Beholding the prowess of the king, Srutayush leaving that car whose steeds had been slain, quickly fled away from battle. After that great bowman had been vanquished in combat by the son of Dharma, all the troops of Duryodhana, O king, turned their faces. Having, O monarch, achieved this feat, Yudhishthira, the son of Dharma, began to slay thy troops like Death himself with wide-open mouth.

"Chekitana of the Vrishni race, in the very sight of all the troops, covered with his shafts Gautama, that foremost of car-warriors. Baffling all those arrows, Kripa the son of Saradwat, pierced Chekitana in return who was fighting with great care, O king, with arrows in that battle. Then, O Bharata, with another broad-headed arrow he cut off Chekitana's bow, and endued with great lightness of hand, he also felled with another broad-headed arrow the former's charioteer. Kripa then, O monarch, slew Chekitana's steeds, as also both the warriors that protected the latter's wings. Then Chekitana of the Satwata race, quickly jumped down from his car, and took up a mace. The foremost of all wielders of the mace, Chekitana, with that hero-slaying mace of his, slew the steeds of Gautama and then felled his charioteer. Then Gautama, standing on the ground, shot sixteen arrows at Chekitana. Those arrows, piercing through that hero of the Satwata race, entered the earth. Thereat, Chekitana excited with rage, once more hurled his mace, desirous of slaying Gautama, like Purandara desirous of slaying Vritra. Then Gautama with many thousands of arrows checked that huge mace, endued with the strength of adamant, that was coursing towards him. Then Chekitana, O Bharata, drawing his sabre from the sheath, rushed with great speed towards Gautama. Thereupon Gautama also, throwing away his bow, and taking up a polished sabre, rushed with great speed towards Chekitana. Both of them possessed of great strength, and both armed with excellent sabres, began to strike each other with those sharp-edged weapons of theirs. Then those bulls among men, struck with the force of each other's sabres, fell down on the earth, that (common) element of all creatures. Exhausted by the efforts they had made, the limbs of both were motionless in a swoon. Then

Karakarsha impelled by friendship, quickly rushed to that spot. And that invincible warrior, beholding Chekitana in that plight, took him up on his car in the very sight of all troops. And so also the brave Sakuni, thy brother-in-law, O monarch, speedily caused Gautama, that foremost of car-warriors, to mount on his car.

"The mighty Dhrishtaketu, excited with wrath, speedily pierced the son of Somadatta, O king, with ninety shafts in the chest. And the son of Somadatta looked highly resplendent with those shafts on his chest, like the sun, O king, with his rays at mid-day. Bhurisravas, however, in that battle, with his excellent shafts, deprived Dhrishtaketu, that mighty car-warrior, of his car, slaying his charioteer and steeds. And beholding him deprived of his car, and his steeds and charioteer slain, Bhurisravas covered Dhrishtaketu in that combat with a thick shower of arrows. The high-souled Dhrishtaketu then. O sire, abandoning that car of his, mounted upon the vehicle of Satanika. Chitrasena, and Vikarna, O king, and also Durmarshana,--these car-warriors cased in golden mail,--all rushed against the son of Subhadra. Then a fierce battle took place between Abhimanyu and those warriors, like the battle of the body, O king, with wind, bile, and phlegm.[419] That tiger among men, however, (viz., Abhimanyu), having, O king, deprived thy sons of their cars, slew them not, remembering Bhima's words.[420] Then during the progress of the fight, Kunti's son (Arjuna), of white steeds, beholding Bhishma, who was incapable of being vanquished by very gods, proceeding to rescue thy sons in view of Abhimanyu--a boy and alone though a mighty car-warrior, addressed Vasudeva and said these words, 'Urge the steeds, O Hrishikesa, to that spot where are those numerous car-warriors. They are many in number, brave, accomplished in arms, invincible in battle. Guide the horses so, O Madhava, that the foe may not be able to slay our troops.' Thus urged by Kunti's son of immeasurable energy, he of Vrishni's race then drove that car, unto which were yoked white steeds, to battle. When Arjuna, excited with rage, thus proceeded towards thy army, a loud uproar, O sire, arose among thy troops.[421] The son of Kunti then, having come up to those kings that were protecting Bhishma, (first) addressed Susarman, O king, and said these words, 'I know thee to be foremost in battle, and a dire enemy (of ours) of old. Behold to-day the terrible fruit of that evil behaviour (of thine).[422] I will today cause thee to visit the manes of thy ancestors.' That leader of car-divisions, Susarman, however, hearing these harsh words uttered by that slayer of foes viz., Vibhatsu, told him nothing (in reply), well or ill. (But) approaching the heroic Arjuna, with a large number of kings in his train, and surrounding him in that battle, he covered him aided by thy sons, O sinless one, with arrows from all sides, viz., front, rear, and flanks, like the clouds covering the maker of day. Then, O Bharata, a dreadful battle took place between thy army and the Pandavas, in which blood ran like water."

SECTION LXXXVI

Sanjaya said, "Then the mighty Dhananjaya, struck with those shafts and drawing long breaths like a trodden snake, cut off, with great force, by means of his successive shafts, the bows of those mighty car-warriors. Cutting off in a moment, O king, the bows of those powerful monarchs in that battle, the high-souled Arjuna, desiring to exterminate them pierced all of them simultaneously with his shafts. Struck (thus) by Indra's son, O king, some of them fell down on the field, covered with blood. And some had their limbs mangled, and some had their heads struck off. And some perished with bodies mangled and coats of mail cut through. And afflicted by the arrows of Partha, many of them, falling down on the earth, perished together. Beholding then those princes slain in battle, the ruler of the Trigartas advanced on his car. And two and thirty others amongst those car-warriors, they who had been protecting the rear of the slain combatants also fell upon Partha. These all, surrounding Partha, and drawing their bows of loud twang, poured on him a thick shower of arrows like the clouds pouring torrents of water on the mountain breast. Then Dhananjaya afflicted with that arrowy down-pour in that battle, became excited with wrath, and with sixty arrows steeped in oil he despatched all those protectors of the rear. Having vanquished in battle those sixty car-warriors, the illustrious Dhananjaya became cheerful at heart. And having slain also the forces of those kings, Jishnu sped for Bhishma's slaughter. Then the ruler of the Trigartas, beholding his friends those mighty car-warriors slain, speedily advanced upon Partha, with a number of (other) kings in his van, for slaying him. Then the Pandava warrior headed by Sikhandin, beholding those combatants advancing upon Dhananjaya that foremost of all conversant with arms, proceeded with whetted weapons in hand, desirous of protecting the car of Arjuna. Partha also beholding those brave men advanced towards him with the ruler of the Trigartas, mangled them in battle with arrows shot from Gandiva. Then that distinguished bowman, desirous of approaching Bhishma beheld Duryodhana and other kings headed by the ruler of the Sindhus. Fighting with great energy for a moment and checking those warriors that were desirous of protecting Bhishma, the heroic Arjuna of great valour and infinite prowess avoiding Duryodhana and Jayadratha and others,--that warrior of mighty strength and great mental vigour,--at last proceeded, bow and arrow in hand, towards the son of Ganga in battle. The high-souled Yudhishthira also, of fierce prowess and infinite renown, avoiding in battle the ruler of the Madras who had been assigned to his share, quickly proceeded, with excited wrath and accompanied by Bhima and the sons of Madri towards Bhishma, the son of Santanu, for battle. Conversant with all modes of warfare the high-souled son of Ganga and Santanu, though attacked in battle by all the sons of Pandu united together, wavered not at all. Of fierce might and great energy king Jayadratha of sure aim, advancing in battle, forcibly cut off with his own excellent bow the bows of all those mighty car-warriors. And the illustrious Duryodhana also with excited wrath and having wrath for his position, struck Yudhishthira and Bhimasena and the twins and Partha, with arrows resembling flames of fire. Pierced with arrows by Kripa and Sala and Chitrasena, O lord, the Pandavas, inflamed with rage, resembled the gods pierced with arrows by the united Daityas (in days of old). King Yudhishthira then, beholding Sikhandin flying away, having had his weapon cut off by Santanu's son became filled with anger. The high-souled Ajatasatru, angrily addressing Sikhandin in that battle, said these words, 'Thou saidst at that time, in the presence of thy sire, unto me--Even I shall slay Bhishma of high vows with my shafts of the hue of the effulgent sun. Truly do I say this.--Even this was thy oath. That oath of thine thou dost not fulfil inasmuch as thou dost not slay Devavrata in battle. O hero, be not a person of unfulfilled vow. Take care of thy virtue, race, and fame. Behold Bhishma of terrible impetuosity scorching all my troops with his innumerable arrows of fierce energy and destroying everything in a moment like Death himself. With thy bow cut off avoiding the battle, and vanquished by the royal son of Santanu, whither dost thou go, forsaking thy kinsmen and brothers? This doth not become thee. Beholding Bhishma of infinite prowess, and our army routed and flying away, thou art assuredly, O son of Drupada, frightened, since the colour of thy face is pale. Unknown to thee, O hero, Dhananjaya hath engaged in the dreadful battle. Celebrated over the whole world, why O hero, art thou afraid today of Bhishma.[423]'--Hearing these words of king, Yudhishthira the just, that were harsh, though fraught with sound reason, the high-souled Sikhandin, regarding them as good counsel, speedily set himself about slaying Bhishma.[424] And while Sikhandin was proceeding to battle with great impetuosity for falling upon Bhishma, Salya began to resist him with terrible weapons that were difficult of being baffled. The son of Drupada, however, O king, of prowess equal to that of Indra himself, beholding those weapons effulgent as the fire that blazeth forth at the hour of universal dissolution (thus) displayed, was not confounded in the least. Checking those weapons by means of his own shafts, that mighty bowman, viz., Sikhandin, stayed there without moving. And then he took up another weapon, viz., the fierce Varuna weapon for baffling (those fiery weapons of Salya). Then the celestials staying in the firmament, and the kings of the earth also, all beheld Salya's weapons baffled by that Varuna weapon of Sikhandin. Meanwhile, the high-souled and heroic Bhishma, O king, in that battle, cut off the bow and the variegated standard also of Pandu's son, king Yudhishthira of the Ajamida race. Thereupon casting aside his bow and arrows upon beholding Yudhishthira overwhelmed with fear, and taking up a mace in that battle, Bhimasena rushed, on foot, at Jayadratha. Then Jayadratha, with five hundred terrible arrows of keen points and each resembling the rod of Death, pierced Bhimasena from every side who was thus rushing impetuously at him, mace in hand. Disregarding those arrows, the impetuous Vrikodara, with heart filled with rage, slew in that battle all the steeds, born in Aratta, of the king of the Sindhus. Then beholding Bhimasena on foot, thy son (Chitrasena) of unrivalled prowess and resembling the chief of the celestials himself, quickly rushed at him on his car, with upraised weapons, for giving him his quietus. Bhima also, roaring and uttering a loud shout, rushed at him impetuously, mace in hand. Thereupon the Kauravas all around beholding that upraised mace resembling the rod of Death, forsaking thy brave son, fled away, desirous of avoiding its fall (amongst them). In that fierce and awful crush (of men), O Bharata, confounding the senses, Chitrasena, however, beholding that mace coursing towards him, was not deprived of his senses. Taking up a bright scimitar and a shield, he forsook his car and became a warrior on foot in the field, for jumping down (from his vehicle) like a lion from the top of a cliff he came down upon the level ground. Meanwhile that mace, failing upon that beautiful car and destroying the vehicle itself with its steeds and charioteer in that battle, dropped on the ground like a blazing meteor, loosened from the firmament, failing upon the earth. Then thy troops, O Bharata, beholding that highly wonderful feat became filled with joy, and all of them together set up a loud shout over the field of battle. And the warriors all applauded thy son (for what they witnessed)."

SECTION LXXXVII

Sanjaya said,--"Approaching then thy son Chitrasena of great energy who had thus been deprived of his car, thy son Vikarna caused him to mount on his car. And during the progress of that general engagement, so fierce and dreadful, Bhishma, the son of Santanu, impetuously rushed at Yudhishthira. Then the Srinjayas with their cars, elephants, and horses, trembled. And they regarded Yudhishthira to be already within the jaws of Death. The lord Yudhishthira, however, of Kuru's race, accompanied by the twins, proceeded towards that mighty bowman, that tiger among men viz., Bhishma. Then the son of Pandu, shooting in that battle thousands of arrows, shrouded Bhishma like the clouds shrouding the sun. And those numberless arrows, well shot by Yudhishthira, were received by the son of Ganga in distinct sets by hundreds and thousands.[425] And so also, O sire, innumerable were the arrows shot by Bhishma (in return), which looked like flights of insects coursing through the air. In half the time taken up by a wink of the eye, Bhishma, the son of Santanu, in that battle, made Kunti's son invisible by means of his numberless shafts shot in sets. Then king Yudhishthira, excited with rage, sped at the high-souled Kaurava a long arrow resembling a snake of virulent poison. That mighty car-warrior, Bhishma, however, O king, cut off in that combat, with a horse-shoe (headed) arrow, that shaft shot from Yudhishthira's bow before it could reach him. Having cut off that long arrow resembling Death himself, Bhishma then slew in that battle the steeds, decked with gold, of that prince of Kuru's line. Then Yudhishthira the son of Pandu, abandoning that car whose steeds had been slain, quickly mounted upon the car of the high-souled Nakula. Then Bhishma that subjugator of hostile cities, excited with rage, and coming upon the twins in that battle, covered them with arrows. Beholding those two (brothers), O king, thus afflicted, with the arrows of Bhishma, Yudhishthira began to reflect earnestly desirous, O monarch, of (compassing) Bhishma's destruction. Then Yudhishthira, O king, urged his friends and the rulers (on his side), saying,--'Slay Bhishma the son of Santanu, uniting together.' Then all those rulers, hearing these words of Pritha's son, surrounded the grandsire with a large number of cars. Thy sire Devavrata then, thus surrounded on all sides, began to sport, O king, with his bow, felling (all the while) many mighty car-warriors. Him of Kuru's race, thus careering over the field of battle, the Pandavas beheld resembling a young lion in the forest amid a herd of deer. Uttering a loud roar in that battle and striking fear into the hearts of brave warriors by means of his shafts, the Kshatriyas beholding him, O king, were all struck with fear, like inferior animals upon seeing a lion. Indeed the Kshatriyas beheld the movements of that lion of Bharata's race in battle to resemble those of a conflagration aided by the wind while consuming a heap of dry grass. And Bhishma in that battle felled the heads of car-warriors like a skilful man felling (with stones) ripe (palmyra) fruits from trees that bear them. And the heads of warriors, O king, falling upon the surface of the earth produced a loud noise resembling that of a stony shower. During the progress of that fierce and dreadful battle a great confusion set in among all the troops. And in consequence of that confusion the arrays (of both armies) were broken. And the Kshatriyas summoning one another individually, approached one another for fight. Then Sikhandin, sighting the grandsire of the Bharatas, rushed at him impetuously, saying,--Wait, Wait--Remembering, however, the femininity of Sikhandin, and disregarding him on that account, Bhishma proceeded against the Srinjayas. Thereupon the Srinjayas, beholding Bhishma in that great battle, were filled with joy. And they set forth diverse kinds of loud shouts, mingled with the blare of their conches. Then commenced a fierce battle in course of which cars and elephants got entangled with one another. And it was that hour of the day, O lord, when the sun was on the other side (of the meridian). Then Dhrishtadyumna, the prince of the Panchalas, and that mighty car-warrior Satyaki, greatly afflicted the (Bharata) host with showers of arrows and lances. And with innumerable shafts, O king, these two began to smite down thy warriors in that battle. Thy combatants, however, O bull among men, though slaughtered in battle (thus) retreated not from the fight, having formed an honourable resolution in that engagement. Indeed, thy troops began to smite according to the measure of their courage. While, however, O king, thy high-souled combatants were being slaughtered by the illustrious son of Prishata, loud cries of woe were heard among them. Hearing those loud cries, that couple of mighty car-warriors of thy army, viz., Vinda and Anuvinda of Avanti, quickly proceeded against Prishata's son. And those mighty car-warriors, speedily slaying his steeds, together covered Prishata's son with showers of arrows. Thereupon that mighty car-warrior, viz., the prince of the Panchalas, quickly jumping down from that car of his, mounted without loss of time the car of the high-souled Satyaki. Then king Yudhishthira, supported by a large force, proceeded against those chastisers of foes, viz., the two princes of Avanti excited with rage. Similarly thy son, O sire, with every preparation, stood, surrounding Vinda and Anuvinda in that battle (for supporting them). Arjuna also in that battle, excited with rage, fought against many bulls of the Kshatriya race, like the wielder of the thunder-bolt against the Asuras. Drona also, who always does what is agreeable to thy son, inflamed with wrath in that battle, began to consume the Panchalas like fire consuming a heap of cotton. Thy other sons, O king, owning Duryodhana as their chief, surrounding Bhishma in that battle, fought against the Pandavas. Then when the sun assumed a red hue,[426] king Duryodhana, O Bharata, addressing thy troops, said,--Lose no time--And while they were thus battling and achieving feats difficult of accomplishment, the sun having become invisible in consequence of his retirement behind the western hill, there soon flowed, towards dusk, an awful river whose current and billows were of blood, and which was infested by innumerable jackals. And the field of battle became dreadful, abounding as it did with spirits and with those jackals howling hideously, forboding evil. Rakshasas and Pisachas and other cannibals were seen all round, in hundreds and thousands. Then Arjuna, having vanquished those kings headed by Susarman along with all their followers, in the midst of their division, proceeded towards his tent. And the lord Yudhishthira also of Kuru's race, accompanied by his brothers, and followed by his troops, proceeded, O king, when night set in, towards his tent. And Bhimasena, too, having vanquished those kings, viz., those warriors headed by Duryodhana, proceeded towards his tent. And king Duryodhana (with his troops), surrounding Bhishma, the son of Santanu, in that great battle proceeded towards his tent. And Drona, and Drona's son, and Kripa, and Salya, and Kritavarman of the Satwata race, surrounding the whole (Dhartarashtra) army, proceeded towards their tents. And similarly Satyaki also, O king, and Dhrishtadyumna, the son of Prishata, surrounding their army, proceeded towards their tents. It was thus, O king, that those chastisers of foes, viz., thy troops and the Pandavas, ceased to fight when darkness came. Then the Pandavas, and the Kauravas, retiring to their tents, entered the same, applauding one another. And making arrangements for the protection of their brave warriors and disposing outposts according to rule, they plucked out the arrows (from their bodies) and bathed in diverse kinds of water. And Brahmanas performed propitiatory rites for them, and bards sang their praises. And those renowned men sported for a while in accompaniment with music both vocal and instrumental. And for a while the whole scene resembled heaven itself. And those bulls among men for a while spoke not of battle. And when both armies abounding with tired men and elephants and steeds slept there, they became, O monarch, beautiful to behold."

SECTION LXXXVIII

Sanjaya said, "Having passed the night in sound steep, those rulers of men, the Kauravas and the Pandavas, once more proceeded to battle. And when the troops of both armies were about to proceed to the field, great was the uproar heard there, resembling the loud uproar of the ocean itself. Then king Duryodhana, and Chitrasena, and Vivinsati, and that foremost of car-warriors, viz., Bhishma and Bharadwaja's son possessed of great prowess,--those mighty car-warriors, clad in mail and uniting together, O King, formed with great care the array of the Kauravas against the Pandavas. Having formed that mighty array fierce as the ocean and having for its billows and current its steeds and elephants, thy sire Bhishma, the son of Santanu, then, O king, proceeded in the van of the whole army, supported by the Malavas, and the inhabitants of the southern countries, and the Avantis. Next to him was the valiant son of Bharadwaja, accompanied by the Pulindas, the Paradas, and the Kshudraka-Malavas. Next to Drona was the valiant Bhagadatta. O king, firmly resolved on fight, accompanied by the Magadhas, the Kalingas, and the Pisachas. Behind Bhagadatta was Vrihadvala the king of the Kosalas accompanied by the Melakas, the Tripuras, and the Chichilas. Next to Vrihadvala was the brave Trigarta, the ruler of the Prasthala, accompanied by a large number of the Kamvojas, and by Yavanas in thousands. Next to the ruler of the Trigartas, O Bharata, proceeded that mighty hero, viz., the son of Drona, uttering leonine roars and filling the earth with those shouts. Next to Drona's son proceeded king Duryodhana with the whole army, surrounded by his uterine brothers. Behind Duryodhana proceeded Kripa the son of Saradwat. It was thus that that mighty array, resembling the very ocean, advanced (to battle). And standards and white umbrellas, O lord, and beautiful bracelets and costly bows shed their effulgence there. And beholding that mighty array of thy forces, that great car-warrior Yudhishthira, speedily addressed the generalissimo (of his forces), viz., Prishata's son saying, 'Behold, O great bowman, that array, already formed, resembling the ocean. Do thou also, O son of Prishata, form without delay thy counter-array. (Thus addressed), the heroic son of Prishata, O great king, formed that terrible array called Sringataka that is destructive of all hostile arrays. At the horns were Bhimasena and that mighty car-warrior, viz., Satyaki, with many thousands of cars as also of horse and infantry. Next to them was that foremost of men, (viz., Arjuna) of white steeds and having Krishna for his charioteer.[427] In the centre were king Yudhishthira and the twin sons of Pandu by Madri. Other royal bowmen, conversant with the science of arrays, with their troops, filled up that array. In the rear were ordered Abhimanyu, and that mighty car-warrior, Virata, and the sons of Draupadi and the Rakshasa Ghatotkacha. Thus, O Bharata, having formed their mighty array, the heroic Pandavas waited on the field, longing for battle and desirous of victory. And the loud noise of drums mingling with the blare of conches and leonine roars and shouts (of the combatants) and the slapping of their armpits, became terrible and filled all the points of the compass. Then those brave warriors, approaching one another for battle, looked at one another, O king, with winkless eyes. Then O ruler of men, the warriors, first challenging each other by name, engaged with each other.[428] Then commenced a fierce and terrible battle between thy troops and those of the foe striking one another. And in that battle, O Bharata, whetted shafts fell in showers like terrible snakes with mouths wide open. And polished darts of impetuous force, washed with oil, O king, shone like the effulgent flashes of lightning from the clouds. And maces decked with gold and attached to bright slings were seen to fall all over the field, resembling beautiful crests of hills. And sabres of the colour of the clear (blue) sky, O Bharata, and shields of bull's hides and decked with a hundred moons, as they fell everywhere over the field, O king, looked beautiful. And as the two armies, O king, were engaged in battle with each other, they looked resplendent like the celestial and the demoniac hosts battling with each other. All around they rushed against one another in battle. Foremost of royal car-warriors, impetuously dashing against car-warriors in that dreadful battle, fought on, with the yokes of their cars entangled with those of their adversaries. And, O bull of Bharata's race, all over the field flashes of fire mixed with smoke were generated, in consequence of friction, in the tusks of battling elephants. And combatants on the backs of elephants, struck with lances, were seen all around to fall down like blocks (loosened) from crests of hills.[429] And brave foot-soldiers, battling with their bare arms or with lances, and striking one another, looked exceedingly beautiful. And the warriors of the Kaurava and the Pandava hosts, coming upon one another in that conflict, despatched one another with diverse kinds of shafts to the abode of Yama. Then Bhishma, the son of Santanu, filling (the air) with the rattle of his car, and depriving the foe of his senses by the twang of his bow, rushed against the Pandavas in battle. The car-warriors of the Pandavas, too, headed by Dhrishtadyumna, uttering fierce shouts, rushed at him, firmly resolved on fight. Then commenced, O Bharata, a battle between the infantry, car-warriors, and elephants, of theirs and thine, in which the combatants became all entangled with one another."

SECTION LXXXIX

Sanjaya said, "The Pandavas were incapable of even looking at Bhishma excited with rage in battle and scorching every side like the Sun himself shedding scorching heat. Then all the (Pandava) troops, at the command of Dharma's son, rushed at the son of Ganga who was grinding (everything) with his whetted arrows, Bhishma, however, who delighted in battle felled the mightiest of bowmen amongst the Srinjayas and the Panchalas, with his shafts. Though thus slaughtered by Bhishma, the Panchalas along with the Somakas still rushed impetuously at him, forsaking the fear of death. The heroic Bhishma, the son of Santanu, however, in that battle, cut off, O king, the arms and heads of their car-warriors. Thy sire, Devavrata deprived their car-warriors of cars. And the heads of cavalry soldiers on their chargers fell fast. And we beheld, O king, huge elephants looking like hills, deprived of their riders, and paralysed with Bhishma's weapons, lying all around. Amongst the Pandavas, O king, there was no other man save that foremost of car-warriors, the mighty Bhimasena, (who could resist Bhishma). Indeed, Bhima alone, approaching Bhishma, encountered him in battle. Then in that encounter between Bhima and Bhishma, a fierce and terrible uproar arose among all the troops (of the Kauravas). The Pandavas then, filled with joy, uttered leonine shouts. During that destructive carnage, king Duryodhana, surrounded by his uterine brothers, protected Bhishma in that battle. Then that foremost of car-warriors, viz., Bhima, slew Bhishma's charioteer. Thereupon the steeds no longer controlled, ran away from the field with car. Then that slayer of foes, viz., Bhima with a sharp arrow having a horse-shoe head, cut off the head of Sunabha. (Thus) slain, the latter fell down on the earth. When that son of thine, that mighty car-warrior and great bowman was slain, seven of his heroic brothers, O sire, could not (quietly) bear (that act). These, viz., Adityaketu and Vahvasin, and Kundadhara and Mahodara, and Aparajita, and Panditaka and the invincible Visalaksha, clad in variegated armour and with their beautiful coats of mail and weapons,--these grinders of foes desirous of battle,--rushed against the son of Pandu. And Mahodara, in that battle, pierced Bhimasena with nine winged arrows, each resembling the thunder-bolt in force, like the slayer of Vritra striking (the great Asura) Namuchi. And Adityaketu struck him with seventy shafts, and Vishnu with five. And Kundadhara struck him with ninety shafts, and Visalaksha with seven. And that conqueror of foes, the mighty car-warrior Aparajita, O king, struck Bhimasena of great strength with many arrows. And Panditaka also, in battle, pierced him with three arrows. Bhima, however, did not (quietly) bear these attacks of his foes in battle. Forcibly grasping the bow with his left hand, that grinder of foes cut off, in that battle, the head, with a straight shaft, of thy son Aparajita, graced with a fine nose. Thus vanquished by Bhima, his head then dropped on the ground. Then, in the very sight of all the troops, Bhima despatched, with another broad-headed arrow, the mighty car-warrior Kundadhara to the domain of Death. Then that hero of immeasurable soul, once more aiming an arrow, sped it, O Bharata, at Panditaka in that battle. And the arrow killing Panditaka, entered the earth, like a snake impelled by Death quickly entering the earth after despatching the person (whose hour had come). Of undepressed soul, that hero then, O king, recollecting his former woes, felled Visalaksha's head, cutting it off with three arrows. Then Bhima, in that battle, struck the mighty bowman Mahodara in the centre of the chest with a long shaft. Slain (therewith), O king, the latter fell down on the earth. Then, O Bharata, cutting off with an arrow the umbrella of Adityaketu in that battle, he severed his head with another broad-headed shaft of exceeding sharpness. Then, O monarch, excited with rage, Bhima, with another straight shaft, despatched Vahvasin towards the abode of Yama. Then thy other sons, O king, all fled away regarding the words to be true which Bhima had uttered in the (midst of the Kaurava) assembly.[430] Then king Duryodhana afflicted with sorrow on account of his brothers, addressed all his troops, saying, 'There is Bhima. Let him be slain.' Thus, O king, thy sons, those mighty bowmen, beholding their brothers slain, recollected those words beneficial and peaceful, that Vidura of great wisdom had spoken. Indeed, those words of the truthful Vidura are now being realised,--those beneficial words, O king, which, influenced by covetousness and folly as also by affection for thy sons, thou couldst not then understand. From the way in which that mighty armed hero is slaying the Kauravas, it seemeth that that mighty son of Pandu hath assuredly taken his birth for the destruction of thy sons. Meanwhile, king Duryodhana, O sire, overwhelmed with great grief, went to Bhishma, and there, overcome with sorrow, he began to lament, saying, 'My heroic brothers have been slain in battle by Bhimasena. Although, again, all our troops are fighting bravely, yet they also are failing. Thou seemest to disregard us, behaving (as thou dost) like an indifferent spectator, Alas, what course have I taken. Behold my evil destiny.'"

Sanjaya continued. "Hearing these cruel words of Duryodhana, thy sire Devavrata with eyes filled with tears, said this unto him.[431] 'Even this was said by me before, as also by Drona, and Vidura, and the renowned Gandhari. O son, thou didst not then comprehend it. O grinder of foes, it hath also been before settled by me that neither myself, nor Drona, will ever escape with life from this battle. I tell thee truly that those upon whom Bhima will cast his eyes in battle, he will surely slay. Therefore, O king, summoning all thy patience, and firmly resolved on battle, fight with the sons of Pritha, making heaven thy goal. As regards the Pandavas, they are incapable of being vanquished by the very gods with Vasava (at their head). Therefore, setting thy heart firmly on battle, fight, O Bharata.--'"

SECTION XC

Dhritarashtra said, "Beholding my sons, so many in number, O Sanjaya, slain by a single person, what did Bhishma and Drona and Kripa do in battle?[432] Day after day, O Sanjaya, my sons are being slain. I think, O Suta, that they are completely overtaken by evil destiny, inasmuch as my sons never conquer but are always vanquished. When my sons staying in the midst of those unretreating heroes, viz., Drona and Bhishma, and the high-souled Kripa, and Somadatta's heroic son and Bhagadatta, and Aswatthaman also, O son, and other brave warriors, are being still slain in battle, what can it be said save the result of fate?[433] The wicked Duryodhana did not comprehend (our) words before, though admonished by me, O son, and by Bhishma and Vidura. (Though forbidden) always by Gandhari, too, from motives of doing him good, Duryodhana of wicked understanding awoke not before from folly.[434] That (conduct) hath now borne fruit, inasmuch as Bhimasena, excited with wrath, despatcheth, day after day in battle, my insensate sons to the abode of Yama."

Sanjaya said, "Those excellent words of Vidura, uttered for thy good, but which thou didst not then understand, have now come to be realised. Vidura had said, 'Restrain thy sons from the dice.' Like a man whose hour is come refusing the proper medicine, thou didst not then listen to the words of well-wishing friends counselling thee (for thy good). Those words uttered by the righteous have now been realised before thee. Indeed, the Kauravas are now being destroyed for having rejected those words, deserving of acceptance, of Vidura and Drona and Bhishma and thy other well-wishers. These very consequences happened even then when thou declinedst to listen to those counsels. Hear now, however, to my narration of the battle exactly as it has happened.[435] At midday the battle became exceedingly awful and fraught with great carnage. Listen to me, O king, as I describe it. Then all the troops (of the Pandava army), excited with rage, rushed, at the command of Dharma's son, against Bhishma alone from desire of slaying him. Dhrishtadyumna and Sikhandin, and the mighty car-warrior Satyaki, accompanied, O king, by their forces, proceeded against Bhishma alone. And those mighty car-warriors, viz., Virata and Drupada, with all the Somakas, rushed in battle against Bhishma alone. And the Kaikeyas, and Dhrishtaketu, and Kuntibhoja, equipped in mail and supported by their forces, rushed, O king, against Bhishma alone. And Arjuna, and the sons of Draupadi, and Chekitana of great prowess, proceeded against all the kings under the command of Duryodhana. And the heroic Abhimanyu, and that mighty car-warrior, viz., the son of Hidimva, and Bhimasena excited with wrath, rushed against the (other) Kauravas. (Thus) the Pandavas, divided into three bodies began to slaughter the Kauravas. And similarly the Kauravas also, O king, began to slaughter their foes.[436] That foremost of car-warriors, viz., Drona excited with wrath, rushed against the Somakas and the Srinjayas, desirous of sending them to the abode of Yama. Thereupon loud cries of woe arose among the brave Srinjayas while they were being slaughtered. O king, by Bharadwaja's son bow in hand. Large numbers of Kshatriyas, struck down by Drona, were seen to all convulsing like persons writhing in the agony of disease. All over the field were continuously heard moans and shrieks and groans resembling those of persons afflicted with hunger. And so the mighty Bhimasena, excited with wrath, and like unto a second Yama, caused a terrible carnage amongst the Kaurava troops. There in that dreadful battle, in consequence of the warriors slaying one another, a terrible river began to flow whose billowy current consisted of blood.[437] And that battle, O king, between the Kurus and the Pandavas, becoming fierce and awful, began to swell the population of Yama's kingdom. Then in that battle Bhima excited with wrath, fell with great impetuosity upon the elephant division (of the Kauravas) and began to send many to the regions of Death. Then, O Bharata, struck with Bhima's shafts, some of those beasts fell down, some were paralysed, some shrieked (in pain), and some ran away in all directions. Huge elephants, their trunks cut off and limbs mangled, screaming like cranes, began, O king, to fall down on the earth. Nakula and Sahadeva fell upon the (Kaurava) cavalry. Many steeds with garlands of gold on their heads and with their necks and breasts adorned with ornaments of gold, were seen to be slain in hundreds and thousands. The earth, O king, was strewn with fallen steeds. And some were deprived of their tongues; and some breathed hard; and some uttered low moans, and some were void of life. The earth looked beautiful, O chief of men, with those steeds of such diverse kinds. At the same time, O Bharata, she looked fiercely resplendent, O monarch, with a large number of kings slain by Arjuna in that battle. And strewn with broken cars and rent banners and brilliant umbrellas, with torn chamaras and fans, and mighty weapons broken into fragments, with garlands and necklaces of gold, with bracelets, with heads decked with ear-rings, with head-gears loosened (from off heads), with standards, with beautiful bottoms of cars, O king, and with traces and reins, the earth shone as brightly as she does in spring when strewn with flowers. And it was thus, O Bharata, that the Pandava host suffered destruction when Bhishma the son of Santanu, and

Drona that foremost of car-warriors, and Aswatthaman, and Kripa, and Kritavarman, were inflamed with wrath. And similarly thy army also suffered the same kind of destruction when the other side, viz., the Pandava heroes were excited with rage."

SECTION XCI

Sanjaya said, "During the progress, O king, of that fierce battle fraught with the slaughter of great heroes, Sakuni the glorious son of Suvala, rushed against the Pandavas. And so also, O monarch, Hridika's son of the Satwata race, that slayer of hostile heroes, rushed in that battle against the Pandava ranks. And smiling the while, (several warriors on thy side), with a large number of steeds consisting of the best of the Kamvoja breed as also of those born in the country of the Rivers, and of those belonging to Aratta and Mahi and Sindhu, and of those of Vanayu also that were white in hue, and lastly those of hilly countries, surrounded (the Pandava army).[438] And so also with horses, exceedingly swift, fleet as the very winds, and belonging to the Tittri breed, (others encompassed that army). And with many horses, clad in mail and decked with gold, the foremost of their class and fleet as the winds the mighty son of Arjuna (viz., Iravat), that slayer of foes, approached the (Kaurava) force. This handsome and valiant son of Arjuna, named Iravat, was begotten upon the daughter of the king of the Nagas by the intelligent Partha. Her husband having been slain by Garuda, she became helpless, and of cheerless soul. Childless as she was, she was bestowed (upon Arjuna) by the high-souled Airavat. Partha accepted her for wife, coming to him as she did under the influence of desire. It was thus that that son of Arjuna was begotten upon the wife of another.[439] Abandoned by his wicked uncle from hatred of Partha, he grew up in the region of the Nagas, protected by his mother. And he was handsome and endued with great strength, possessed of diverse accomplishments, and of prowess incapable of being baffled. Hearing that Arjuna had gone to the region of Indra, he speedily went thither. And the mighty-armed Iravat, possessed of prowess incapable of being baffled, approaching his sire, saluted him duly, standing before him with joined hands. And he introduced himself to the high-souled Arjuna, saying, 'I am Iravat. blessed be thou, and I am thy son, O lord'. And he reminded Arjuna of all the circumstances connected with the latter's meeting with his mother. And thereupon the son of Pandu recollected all those circumstances exactly as they happened. Embracing his son then who resembled himself in accomplishments, Partha, in Indra's abode, was filled with joy. The mighty-armed Iravat then, O king, in the celestial regions was, O Bharata, joyfully commanded by Arjuna, with regard to his own business, (in these words), 'When the battle takes place, assistance should be rendered by thee'. Saying 'Yes', O lord, he went away. And now at the time of battle he presented himself. O king, accompanied with a large number of steeds of great fleetness and beautiful colour. And those steeds, decked with ornaments of gold, of various colours and exceeding fleetness, suddenly coursed over the field, O king, like swans on the bosom of the vast deep. And those steeds failing upon thine of exceeding swiftness, struck their chests and noses against those of thine. Afflicted by their own impetuous clash (against thine), they suddenly fell down, O king, on the earth. And in consequence of those steeds as also of thine occasioned by that clash, loud sounds were heard resembling what occurs at Garuda's swoop. And the rider of those steeds, O king, thus dashing against one another in that battle, began to slay one another fiercely. And during that general engagement which was fierce and terrible, the chargers of both sides (escaping from press of battle) ran wildly away over the field. Weakened by one another's shafts, brave warriors, with their horses killed under them, and themselves worn out with exertion, perished fast sabring one another. Then when those cavalry divisions were thinned and a remnant only survived, the Younger brothers of Suvala's son, Possessed of great wisdom, rode out, O Bharata (from the Kaurava array) to the van of battle, mounted On excellent charges that resembled the tempest itself in both fleetness and the violence of their dash and that were well-trained and neither old nor young.[440] Those six brothers endued with great strength, viz., Gaya, Gavaksha, Vrishava, Charmavat, Arjava, and Suka dashed out of the mighty (Kaurava) array, supported by Sakuni and by their respective forces of great valour, themselves clad in mail, skilled in battle, fierce in mien, and possessed of exceeding might. Breaking through that invincible cavalry division (of the Pandavas), O thou of mighty arms, those Gandhara warriors who could with difficulty be vanquished, supported by a large force, desirous of heaven, longing for victory, and filled with delight, penetrated into it. Beholding them filled with joy, the valiant Iravat, addressing his own warriors decked with diverse ornaments and weapons, said unto them, 'Adopt such contrivances in consequence of which these Dhritarashtra warriors with their weapons and animals may all be destroyed.' Saying 'Yes', all those warriors of Iravat began to slay those mighty and invincible Dhartarashtra soldiers. Beholding that their own warriors were thus overthrown by Iravat's division, those sons of Suvala being unable to beat it coolly, all rushed at Iravat and surrounded him on all sides. And commanding (all their followers) to attack those of Iravat with lances, those heroes swept over the field, creating a great confusion. And Iravat, pierced with lances by those high-souled warriors, and bathed in blood that trickled down (his wounds), looked like an elephant pierced with the hook. Wounded deeply on the chest, back, and flanks, singly encountering the many, he did not yet, O king, swerve from his (natural) firmness. Indeed, Iravat, excited with rage, deprived all those adversaries of their senses, piercing them, in that battle, with sharp shafts. And that chastiser of foes, tearing those lances from off his body, struck with them the sons of Suvala in battle. Then unsheathing his polished sword and taking a shield, he rushed on foot, desirous of slaying Suvala's sons in that combat. The sons of Suvala, however, recovering their senses, once more rushed at Iravat, excited with wrath. Iravat, however, proud of his might, and displaying his lightness of hand, proceeded towards all of them, armed with his sword. Moving as he did with great activity, the sons of Suvala, although they moved about on their fleet steeds, could not find an opportunity for striking that hero (on foot). Beholding him then on foot, his foes surrounded him closely and wished to take him captive. Then that crusher of foes, seeing them contiguous to himself, struck off, with his sword, both their right and left arms, and mangled their other limbs. Then those arms of theirs adorned with gold, and their weapons, fell down on the earth, and they themselves, with limbs mangled, fell down on the field, deprived of life. Only Vrishava, O king, with many wounds on his person, escaped (with life) from that dreadful battle destructive of heroes. Beholding them lying on the field of battle, thy son Duryodhana, excited with wrath said unto that Rakshasa of terrible mien, viz., Rishyasringa's son (Alamvusha), that great bowman versed in illusion, that chastiser of foes, who bore feelings of animosity against Bhimasena in consequence of the slaughter of Vaka, these words: "Behold, O hero, how the mighty son of Phalguni, versed in illusion, hath done me a severe injury by destroying my forces. Thou also, O sire, art capable of going everywhere at will and accomplished in all weapons of illusion. Thou cherishest animosity also for Partha. Therefore, do thou slay this one in battle.' Saying 'Yes', that Rakshasa of terrible mien proceeded with a leonine roar to that spot where the mighty and youthful son of Arjuna was. And he was supported by the heroic warriors of his own division, accomplished in smiting, well-mounted, skilled in battle and fighting with bright lances. Accompanied by the remnant of that excellent cavalry division (of the Kauravas), he proceeded, desirous of slaying in battle the mighty Iravat. That slayer of foes, viz., the valiant Iravat, excited with rage, and advancing speedily from desire of slaying the Rakshasa, began to resist him. Beholding him advance, the mighty Rakshasa speedily set himself about for displaying his powers of illusion. The Rakshasa then created a number of illusive chargers which were riden by terrible Rakshasas armed with spears and axes. Those two thousand accomplished smiters advancing with rage, were however, soon sent to the regions of Yama, (falling in the encounter with Iravat's forces). And when the forces of both perished, both of them, invincible in battle, encountered each other like Vritra and Vasava. Beholding the Rakshasa, who was difficult of being vanquished in battle, advancing towards him, the mighty Iravat, excited with rage, began to check his onset. And when the Rakshasa approached him nearer, Iravat with his sword quickly cut off his bow, as also each of his shafts into five fragments. Seeing his bow cut off, the Rakshasa speedily rose up into the welkin, confounding with his illusion the enraged Iravat. Then Iravat also, difficult of approach, capable of assuming any form at will, and having a knowledge of what are the vital limbs of the body, rising up into the welkin, and confounding with his illusion the Rakshasa began to cut off the latter's limbs in that battle and thus were the limbs of the Rakshasa repeatedly cut into several pieces.[441] [(Rakshasa ceases to be italicized at this point for a couple of pages.--JBH)] Then the Rakshasa, however, O king, was re-born, assuming a youthful appearance. Illusion is natural with them, and their age and form are both dependent on their will. And the limbs of that Rakshasa, O king, cut into pieces, presented a beautiful sight. Iravat, excited with rage, repeatedly cut that mighty Rakshasa with his sharp axe. 'The brave Rakshasa, thus cut into pieces like a tree by the mighty Iravat, roared fiercely'. And those roars of his became deafening. Mangled with the axe, the Rakshasa began to pour forth blood in torrents. Then (Alamvusha), the mighty son of Rishyasringa, beholding his foe blazing forth with energy, became infuriate with rage and himself put forth his prowess in that combat. Assuming a prodigious and fierce form, he endeavoured to seize the heroic son of Arjuna, viz., the renowned Iravat. In the sight of all the combatants there present, beholding that illusion of the wicked Rakshasa in the van of battle, Iravat became inflamed with rage and adopted steps for himself having recourse to illusion. And when that hero, never retreating from battle, became inflamed with wrath, a Naga related to him by his mother's side, came to him. Surrounded on all sides, in that battle by Nagas, that Naga, O king, assumed a huge form mighty as Ananta himself. With diverse kinds of Nagas then he covered the Rakshasa. While being covered by those Nagas, that bull among Rakshasas reflected for a moment, and assuming the form of Garuda, he devoured those snakes. When that Naga of his mother's line was devoured through illusion, Iravat became confounded. And while in that state, the Rakshasa slew him with his sword, Alamvusha felled on the earth Iravat's head decked with ear-rings and graced with a diadem and looking beautiful like a lotus or the moon.

"When the heroic son of Arjuna was thus slain by the Rakshasa, the Dhartarashtra host with all the kings (in it) were freed from grief. In that great battle that was so fierce, awful was the carnage that occurred among both the divisions. Horses and elephants and foot-soldiers entangled with one another, were slain by tuskers. And many steeds and tuskers were slain by foot-soldiers. And in that general engagement bodies of foot-soldiers and cars, and large numbers of horses belonging both to thy army and theirs, were slain. O king, by car-warriors. Meanwhile, Arjuna, not knowing that the son of his loins had been slaughtered, slew in that battle many kings who had been protecting Bhishma. And the warriors, O king, of thy army and the Srinjayas, by thousands, poured out their lives as libations (on the fire of battle), striking one another. And many car-warriors, with dishevelled hair, and with swords and bows fallen from their grasp fought with their bare arms, encountering one another. The mighty Bhishma also, with shafts capable of penetrating into the very vitals, slew many mighty car-warriors and caused the Pandava army to tremble (the while). By him were slain many combatants in Yudhishthira's host, and many tuskers and cavalry-soldiers and car-warriors and steeds. Beholding, O Bharata, the prowess of Bhishma in that battle, it seemed to us that it was equal to that of Sakra himself. And the prowess of Bhimasena, as also that of Parshata, was hardly less, O Bharata, (than that of Bhishma). And so also the battle fought by that great bowman (viz., Satyaki) of Satwata's race, was equally fierce. Beholding, however, the prowess of Drona, the Pandavas were struck with fear. Indeed they thought, 'Alone, Drona can slay us with all our troops. What then should be said of him when he is surrounded by a large body of warriors who for their bravery are renowned over the world? Even this, O king, was what the Partha said, afflicted by Drona. During the progress of that fierce battle, O bull of Bharata's race, the brave combatants of neither army forgave their adversaries of the other. O sire, the mighty bowmen of both thy army and that of the Pandavas, inflamed with wrath, fought furiously with one another, as if they were possessed of by the Rakshasas and demons. Indeed, he did not see any one in the battle which was so destructive of lives and which was considered as a battle of the demons, to take of life."

SECTION XCII

Dhritarashtra said, "Tell me, O Sanjaya, all that the mighty Partha did in battle when they heard that Iravat had been slain."

Sanjaya said, "Beholding Iravat slain in battle, the Rakshasa Ghatotkacha, the son of Bhimasena, uttered loud shouts. And in consequence of the loudness of those roars, the earth having the ocean for her robes, along with her mountains and forests, began to tremble violently. And the welkin also and the quarters both cardinal and subsidiary, all trembled. And hearing those loud roars of his, O Bharata, the thighs and other limbs of the troops began to tremble, and sweat also appeared on their persons. And all thy combatants, O king, became cheerless of heart. And all over the field the warriors stood still, like an elephant afraid of the lion. And the Rakshasa, uttering those loud roars resembling the rattle of thunder, assuming a terrible form, and with a blazing spear upraised in hand, and surrounded by many bulls among Rakshasas of fierce forms armed with diverse weapons, advanced, excited with rage and resembling the Destroyer himself at the end of the Yuga. Beholding him advance in wrath and with a terrible countenance, and seeing also his own troops almost all running away from fear of that Rakshasa, king Duryodhana rushed against Ghatotkacha, taking up his bow with arrow fixed on the string, and repeatedly roaring like a lion. Behind him proceeded the ruler of the Vangas, with ten thousand elephants, huge as hills, and each with juice trickling down. Beholding thy son, O king, (thus) advancing surrounded by that elephant division, that ranger of the night (viz., Ghatotkacha) was highly inflamed with rage. Then commenced a battle with utmost vehemences that made the hair stand on end, between the formidable Rakshasa and the troops of Duryodhana. And beholding also that elephant division risen (on the horizon) like a cloud, the Rakshasas, inflamed with rage, rushed towards it, weapons in hand, and uttering diverse roars like clouds charged with lightning. With arrows and darts and swords and long shafts, as also with spears and mallets and battle-axes and short arrows, they began to smite down that elephant host. And they slew huge elephants with mountain-summits and large trees. While the Rakshasas slew those elephants, O king, we saw that some of them had their frontal globes smashed, some were bathed in blood, and some had their limbs broken or cut through. At last when that elephant host was broken and thinned, Duryodhana, O king, rushed upon the Rakshasas, under the influence of rage and becoming reckless of his very life. And that mighty warrior sped clouds of sharp shafts at the Rakshasas. And that great bowman slew many of their foremost warriors. Inflamed with rage, O chief of the Bharatas, that mighty car-warrior, viz., thy son Duryodhana, then slew with four shafts four of the principal Rakshasas, viz., Vegavat, Maharudra, Vidyujihva, and Pramathin. And once again, O chief of the Bharatas, that warrior of immeasurable soul, sped at the Rakshasa host showers of arrows that could with difficulty be resisted. Beholding that great feat of thy son, O sire, the mighty son of Bhimasena blazed up with wrath. Drawing his large bow effulgent as the lightning, he rushed impetuously at the wrathful Duryodhana. Beholding him (thus) rushing like Death himself commissioned by the Destroyer, thy son Duryodhana, O king, shook not at all. With eyes red in anger, and excited with rage, Ghatotkacha, then, addressing thy son, said, 'I shall today be freed from the debt I owe to my sires, as also to my mother, they that had so long been exiled by thy cruel self. The sons of Pandu, O king, were vanquished by thee in that match at dice. Drupada's daughter Krishna also, while ill and, therefore, clad in a single raiment, was brought into the assembly and great trouble was given by thee in diverse ways, O thou most wicked, unto her. While dwelling also in her sylvan retreat, thy well-wisher, that wicked wight, viz., the ruler of the Sindhus, persecuted her further, disregarding my sires. For these and other wrongs, O wretch of thy race, I shall today take vengeance if thou dost not quit the field.' Having said these words, Hidimva's son, drawing his gigantic bow, biting his (nether) lip with his teeth, and licking the corners of his mouth, covered Duryodhana with a profuse shower, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season."

SECTION XCIII

Sanjaya said,--"That arrowy shower, difficult of being borne by even the Danavas, king Duryodhana, however, (quietly) bore in that battle, like a gigantic elephant bearing a shower (from the blue).[442] Then filled with anger and sighing like a snake, thy son, O bull of Bharata's race, was placed in a position of great danger. He then shot five and twenty sharp arrows of keen points. These, O king, fell with great force on that bull among Rakshasas, like angry snakes of virulent poison on the breast of Gandhamadana. Pierced with those shafts, blood trickled down the Rakshasa's body and he looked like an elephant with rent temples.[443] Thereupon that cannibal set his heart upon the destruction of the (Kuru) king. And he took up a huge dart that was capable of piercing even a mountain. Blazing with light, effulgent as a large meteor, it flamed with radiance like the lightning itself. And the mighty-armed Ghatotkacha, desirous of slaying thy son, raised that dart. Beholding that dart upraised, the ruler of the Vangas mounting upon an elephant huge as a hill, drove towards the Rakshasa. On the field of battle, with the mighty elephant of great speed, Bhagadatta placed himself in the very front of Duryodhana's car. And with that elephant he completely shrouded the car of thy son. Beholding then the way (to Duryodhana's car) thus covered by the intelligent king of the Vangas, the eyes of Ghatotkacha, O king, became red in anger. And he ruled that huge dart, before upraised, at that elephant. Struck, O king, with that dart hurled from the arms of Ghatotkacha, that elephant, covered with blood and in great agony, fell down and died. The mighty king of the Vangas, however, quickly jumping down from that elephant, alighted on the ground. Duryodhana then beholding the prince of elephants slain, and seeing also his troops broken and giving way, was filled with anguish. From regard, however, for a Kshatriya's duty[444] as also his own pride, the king, though defeated, stood firm like a hill. Filled with wrath and aiming a sharp arrow that resembled the Yuga fire in energy, he sped it at that fierce wanderer of the night. Beholding that arrow, blazing as Indra's bolt, thus coursing towards him, the high-souled Ghatotkacha baffled it by the celerity of his movements. With eyes red in wrath, he once more shouted fiercely, frightening all thy troops, like the clouds that appear at the end of the Yuga. Hearing those fierce roars of the terrible Rakshasa, Bhishma the son of Santanu, approaching the preceptor, said these words, 'These fierce roars that are heard, uttered by Rakshasas, without doubt indicate that Hidimva's son is battling with king Duryodhana. That Rakshasa is incapable of being vanquished in battle by any creature. Therefore, blessed be ye, go thither and protect the king. The blessed Duryodhana hath been attacked by the high-souled Rakshasa. Therefore, ye chastisers of foes, even this is our highest duty.[445]' Hearing those words of the grandsire, those mighty car-warriors without loss of time and with the utmost speed, proceeded to the spot when the king of the Kurus was. They met Duryodhana and Somadatta and Valhika and Jayadratha; and Kripa and Bhurisravas and Salya, and the two princes of Avanti along with Vrihadvala, and Aswatthaman and Vikarna, and Chitrasena and Vivinsati. And many thousands of other car-warriors, including all those that followed them, proceeded, desirous of rescuing thy son Duryodhana who had been hotly pressed. Beholding that invincible division protected by those mighty car-warriors, coming towards him with hostile intentions, that best of Rakshasas, viz., the mighty-armed Ghatotkacha, stood firm like the Mainaka mountain, with a huge bow in hand, and surrounded by his kinsmen armed with clubs and mallets and diverse other kinds of weapons. Then commenced a fierce battle, making the hair stand on end, between those Rakshasas on the one side and that foremost of Duryodhana's divisions on the other. And the loud noise of twanging bows in that battle was heard, O king, on all sides resembling the noise made by burning bamboos. And the din produced by the weapons falling upon the coats of mail of the combatants resembled, O king, the noise of splitting hills. And the lances, O monarch, hurled by heroic arms, while coursing through the welkin, looked like darting snakes. Then, excited with great wrath and drawing his gigantic bow, the mighty-armed prince of the Rakshasas, uttering a loud roar, cut off, with a crescent-shaped arrow, the preceptor's bow in a rage. And overthrowing, with another broad-headed arrow, the standard of Somadatta, he uttered a loud yell. And he pierced Valhika with three shafts in the centre of the chest. And he pierced Kripa with one arrow, and Chitrasena with three. And with another arrow, well-armed and well-sped from his bow drawn to its fullest stretch, he struck Vikarna at the shoulder-joint. Thereupon the latter, covered with gore, sat down on the terrace of his car. Then that Rakshasa of immeasurable soul, excited With rage, O bull of Bharata's race, sped at Bhurisravas five and ten shafts. These, penetrating through the latter's armour, entered the earth. He then struck the chariot of Vivingsati and Aswatthaman. These fell down on the front of their cars, relinquishing the reins of the steeds. With another crescent-shaped shaft he overthrew the standard of Jayadratha bearing the device of a boar and decked with gold. And with a second arrow he cut off the latter's bow. And with eyes red in wrath, he slew with four shafts the four steeds of the high-souled king of Avanti. And with another arrow, O king, well-tempered and sharp, and shot from his bow drawn to its fullest stretch, he pierced king Vrihadvala. Deeply pierced and exceedingly pained, the latter sat down on the terrace of his car. Filled with great wrath and seated on his car, the prince of the Rakshasas then shot many bright arrows of keen points that resembled snakes of virulent poison. These, O king, succeeded in piercing Salya accomplished in battle."

SECTION XCIV

Sanjaya said, "Having in that battle made all those warriors (of thy army) turn their faces from the field, the Rakshasa then, O chief of the Bharatas, rushed at Duryodhana, desirous of slaying him. Beholding him rushing with great impetuosity towards the king, many warriors of thy army, incapable of defeat in battle, rushed towards him (in return) from desire of slaying him. Those mighty car-warriors, drawing their bows that measured full six cubits long, and uttering loud roars like a herd of lions, all rushed together against that single warrior. And surrounding him on all sides, they covered him with their arrowy showers like the clouds covering the mountain-breast with torrents of rain in autumn. Deeply pierced with those arrows and much pained, he resembled then an elephant pierced with the hook. Quickly then he soared up into the firmament like Garuda. And (while there) he uttered many loud roars like the autumnal clouds, making the welkin and all the points of the compass, cardinal and subsidiary, resounded with those fierce cries. Hearing those roars of the Rakshasa, O chief of the Bharatas, king Yudhishthira then, addressing Bhima, said unto that chastiser of foes these words, 'The noise that we hear uttered by the fiercely-roaring Rakshasa, without doubt, indicates that he is battling with the mighty car-warriors of the Dhartarashtra army. I see also that the burden has proved heavier than what that bull among Rakshasas is able to bear. The grandsire, too, excited with rage, is ready to slaughter the Panchalas. For protecting them Phalguni is battling with the foe. O thou of mighty arms hearing now of these two tasks, both of which demand prompt attention, go and give succour to Hidimva's son who is placed in a position of very great danger.' Listening to these words of his brother, Vrikodara, with great speed, proceeded, frightening all the kings with his leonine roars, with great impetuosity, O king, like the ocean itself during the period of the new full moon. Him followed Satyadhriti and Sauchiti difficult of being vanquished in battle, and Srenimat, and Vasudana and the powerful son of the ruler of Kasi, and many car-warriors headed by Abhimanyu, as also those mighty car-warriors, viz., the sons of Draupadi, and the valiant Kshatradeva, and Kshatradharman, and Nila, the ruler of the low countries, at the head of his own forces. And these surrounded the son of Hidimva with a large division of cars (for aiding him).[446] And they advanced to the rescue of Ghatotkacha, that prince of the Rakshasas, with the six thousand elephants, always infuriate and accomplished in smiting. And with their loud leonine roars, and the clatter of their car-wheels, and with the tread of their horse's hoofs, they made the very earth to tremble. Hearing the din of those advancing warriors the faces of thy troops who were filled with anxiety in consequence of their fear of Bhimasena became pale. Leaving Ghatotkacha then they all fled away. Then commenced in that part of the field a dreadful battle between those high-souled warriors and thine, both of whom were unretreating. Mighty car-warriors, hurling diverse kinds of the weapons, chased and smote one another. That fierce battle striking terror into the hearts of the timid, was such that the different classes of combatants became entangled with one another. Horses engaged with elephants and foot-soldiers with car-warriors. And challenging one another, O king, they engaged in the fight.[447] And in consequence of that clash of cars, steeds, elephants, and foot-soldiers, a thick dust appeared, raised by the car-wheels and the tread (of those combatants and animals). And that dust, thick and of the colour of reddish smoke, shrouded the field of battle. And the combatants were unable to distinguish their own from the foe. Sire recognised not the son, and son recognised not the sire, in that dreadful engagement which made the hair stand on end and in which no consideration was shown (by any one for any body). And the noise made by the hissing weapons and the shouting combatants resembled, O chief of Bharata's race, that made by departed spirits (in the infernal regions). And there flowed a river whose current consisted of the blood of elephants and steeds and men. And the hair (of the combatants) formed its weeds and moss. And in that battle heads falling from the trunks of men made a loud noise like that of a falling shower of stones. And the earth was strewn with the headless trunks of human beings, with mangled bodies of elephants and with the hacked limbs of steeds. And mighty car-warriors chased one another for smiting one another down, and hurled diverse kinds of weapons. Steeds, urged by their riders and falling upon steeds, dashed against one another and fell down deprived of life. And men, with eyes red in wrath, rushing against men and striking one another with their chests, smote one another down. And elephants, urged by their guides against hostile elephants, slew their compeers in that battle, with the points of their tusks. Covered with blood in consequence of their wounds and decked with standards (on their backs), elephants were entangled with elephants and looked like masses of clouds charged with lightning. And some amongst them mounted (by others) with the points of their tusks, and some with their frontal globes split with lances, ran hither and thither with loud shrieks like masses of roaring clouds. And some amongst them with their trunks lopped off,[448] and others with mangled limbs, dropped down in that dreadful battle like mountains shorn of their wings.[449] Other huge elephants, copiously shedding blood from their flanks, ripped open by compeers, looked like mountains with (liquified) red chalk running down their sides (after a shower).[450] Others, slain with shafts or pierced with lances and deprived of their riders, looked like mountains deprived of their crests.[451]Some amongst them, possessed by wrath and blinded (with fury) in consequence of the juice (trickling down their temples and cheeks).[452] and no longer restrained with the hook, crushed cars and steeds and foot-soldiers in that battle by hundreds. And so steeds, attacked by horsemen with bearded darts and lances, rushed against their assailants, as if agitating the points of the compass. Car-warriors of noble parentage and prepared to lay down their lives, encountering car-warriors, fought fearlessly, relying upon their utmost might. The combatants, O king, seeking glory or heaven, struck one another in that awful press, as if in a marriage by self-choice. During however, that dreadful battle making the hair stand on end, the Dhartarashtra troops generally were made to run their backs on the field."

SECTION XCV

Sanjaya said, "Beholding his own troops slain, king Duryodhana then excited with wrath, rushed towards Bhimasena, that chastiser of foes. Taking up a large bow whose effulgence resembled that of Indra's bolt, he covered the son of Pandu with a thick shower of arrows. And filled with rage, and aiming a sharp crescent-shaped shaft winged with feathers, he cut off Bhimasena's bow. And that mighty car-warrior, noticing an opportunity, quickly aimed at his adversary a whetted shaft capable of riving the very hills. With that (shaft), that mighty-armed (warrior) struck Bhimasena in the chest. Deeply pierced with that arrow, and exceedingly pained, and licking the corners of his mouth, Bhimasena of great energy caught hold of his flag-staff decked with gold. Beholding Bhimasena in that cheerless state, Ghatotkacha blazed up with wrath like an all-consuming conflagration. Then many mighty car-warriors of the Pandava army, headed by Abhimanyu and with wrath generated (in their bosoms), rushed at the king shouting loudly. Beholding them (thus) advancing (to the fight) filled with wrath and in great fury, Bharadwaja's son addressing the mighty car-warriors (of thy side), said these words,--'Go quickly, blessed be ye, and protect the king. Sinking in an ocean of distress, he is placed in a situation of great danger. These mighty car-warriors of the Pandava army, these great bowmen, placing Bhimasena at their head, are rushing towards Duryodhana, shooting and hurling diverse kinds of weapons, resolved upon winning success, uttering terrible shouts, and frightening the kings (on your side)'. Hearing these words of the preceptor, many warriors of thy side headed by Somadatta rushed upon the Pandava ranks. Kripa and Bhurisravas and Salya, and Drona's son and Vivingsati, and Chitrasena and Vikarna, and the ruler of the Sindhus, and Vrihadvala, and those two mighty bowmen, viz., the two princes of Avanti, surrounded the Kuru king. Advancing only twenty steps, the Pandavas and the Dhartarashtras began to strike, desirous of slaughtering each other. The mighty-armed son of Bharadwaja also, having said those words (unto the Dhartarashtra warriors), stretched his own large bow and pierced Bhima with six and twenty arrows. And once again that mighty car-warrior speedily covered Bhimasena with a shower of arrows like a mass of clouds dropping torrents of rain on the mountain-breasts in the rainy season. That mighty bowman Bhimasena, however, of great strength, speedily pierced him in return with ten shafts on the left side. Deeply pierced with those arrows and exceedingly pained, O Bharata, the preceptor, enfeebled as he is with age, suddenly sat down on the terrace of his car, deprived of consciousness. Beholding him thus pained, king Duryodhana himself, and Aswatthaman also, excited with wrath, both rushed towards Bhimasena. Beholding those two warriors advance, each like Yama as he shows himself at the end of the Yuga, the mighty-armed Bhimasena, quickly taking up a mace, and jumping down from his car without loss of time, stood immovable like a hill, with that heavy mace resembling the very club of Yama, upraised in battle. Beholding him with mace (thus) upraised and looking (on that account) like the crested Kailasa, both the Kuru king and Drona's son rushed towards him. Then the mighty Bhimasena himself rushed impetuously at those two foremost of men thus rushing together towards him with great speed. Beholding him thus rushing in fury and with terrible expression of face, many mighty car-warriors of the Kaurava army speedily proceeded towards him. Those car-warriors headed by Bharadwaja's son, impelled by the desire of slaughtering Bhimasena, hurled at his breast diverse kinds of weapons, and thus all of them together afflicted Bhima from all sides. Beholding that mighty car-warrior thus afflicted and placed in a situation of great peril, many mighty car-warriors of the Pandava army, headed by Abhimanyu, and prepared to lay down dear life itself, rushed to the spot, desirous of rescuing him. The heroic ruler of the low country, the dear friend of Bhima, viz., Nila, looking like a mass of blue clouds, rushed at Drona's son, filled with wrath. A great bowman, Nila always desired an encounter with Drona's son. Drawing his large bow, he pierced the son of Drona with many winged arrows, like Sakra in days of old, O king, piercing the invincible Danava Viprachitti, that terror of the celestials, who, moved by anger frightened the three worlds by his energy. Pierced after the same way by Nila with his well-shot arrows winged with feathers, Drona's son, covered with blood and exceedingly pained, was filled with wrath. Drawing then his large bow, of twang loud as the roar of Indra's thunder, that foremost of intelligent persons set his heart upon the destruction of Nila. Aiming then a few bright shafts of broad heads and sharpened by the hands of their forger, he slew the four steeds of his adversary and overthrew also his standard. And with the seventh shaft he pierced Nila himself in the chest. Deeply pierced and exceedingly pained, he sat down on the terrace of his car. Beholding king Nila, who looked like a mass of blue clouds, in a swoon, Ghatotkacha, filled with wrath and surrounded by his kinsmen, rushed impetuously towards Drona's son, that ornament of battle. Similarly many other Rakshasas, incapable of being easily defeated in battle, rushed at Aswatthaman. Beholding then that Rakshasa of terrible mien coming towards him, the valiant son of Bharadwaja impetuously rushed towards him. Filled with wrath he slew many Rakshasas of formidable visage, that is, those wrathful ones amongst them who were in Ghatotkacha's van. Beholding them repulsed from the encounter by means of the shafts shot from the bow of Drona's son, Bhimasena's son Ghatotkacha of gigantic size was filled with rage. He then exhibited a fierce and awful illusion. Therewith that prince of the Rakshasas, endued with extraordinary powers of illusion, confounded the son of Drona in that battle. Then all thy troops, in consequence of that illusion, turned their backs upon the field. They beheld one another cut down and lying prostrate on the surface of the earth, writhing convulsively, perfectly helpless, and bathed in blood. Drona and Duryodhana and Salya and Aswatthaman, and other great bowmen that were regarded as foremost among the Kauravas, also seemed to fly away. All the car-warriors seemed to be crushed, and all the kings seemed to be slain. And horses and horse-riders seemed to be cut down in thousands. Beholding all this, thy troops fled away towards their tents. And although, O king, both myself and Devavrata cried out at the top of our voices, saying, 'Fight, do not fly away, all this is Rakshasa illusion in battle, applied by Ghatotkacha.' Yet they stopped not, their senses having been confounded. Although both of us said so, still struck with panic, they gave no credit to our words. Beholding them fly away the Pandavas regarded the victory to be theirs. With Ghatotkacha (among them) they uttered many leonine shouts. And all around they filled the air with their shouts mingled with the blare of their conches and the beat of their drums. It was thus that thy whole army, routed by the wicked Ghatotkacha, towards the hour of sunset, fled away in all directions.'"

SECTION XCVI

Sanjaya said, "After that great battle, king Duryodhana, approaching Ganga's son and saluting him with humility, began to narrate to him all that had happened about the victory won by Ghatotkacha and his own defeat. That invincible warrior, O king, sighing repeatedly, said these words unto Bhishma, the grandsire of the Kurus, 'O lord, relying upon thee, as Vasudeva hath been (relied upon) by the foe, a fierce war hath been commenced by me with the Pandavas. These eleven Akshauhinis of celebrated troops that I have, are, with myself, obedient to thy command, O chastiser of foes. O tiger among the Bharatas, though thus situated, yet have I been defeated into battle by the Pandava warriors headed by Bhimasena relying upon Ghatotkacha. It is this that consumeth my limbs like fire consuming dry tree. O blessed one, O chastiser of foes, I therefore, desire, through thy grace, O grandsire, to slay Ghatotkacha myself, that worst of Rakshasas, relying upon thy invincible self. It behoveth thee to see that wish of mine may be fulfilled.' Hearing these words of the king, that foremost one among the Bharatas, viz., Bhishma, the son of Santanu, said these words unto Duryodhana, 'Listen, O king, to these words of mine that I say unto thee, O thou of Kuru's race, about the way in which thou, O chastiser of foes, shouldst always behave. One's own self, under all circumstances, should be protected in battle, O repressor of foes. Thou shouldst always, O sinless one, battle with king Yudhishthira--the Just, or with Arjuna, or with the twins, or with Bhimasena. Keeping the duty of a king before himself, a king striketh a king. Myself, and Drona, and Kripa, and Drona's son, and Kritavarman of the Satwata race, and Salya, and Somadatta's son, and that mighty car-warrior Vikarna, and thy heroic brothers headed by Dussasana, will all, for thy sake, battle against that mighty Rakshasas. Or if thy grief on account of that fierce prince of the Rakshasas be too great, let this one proceed in battle against that wicked warrior, that is to say, king Bhagadatta who is equal unto Purandara himself in fight'. Having said this much unto the king, the grandsire skilled in speech then addressed Bhagadatta in the presence of the (Kuru) king, saying, 'Proceed quickly, O great monarch, against that invincible warrior, viz., the son of Hidimva. Resist in battle, with care, and in view of all the bowmen, that Rakshasa of cruel deeds, like Indra in days of old resisting Taraka. Thy weapons are celestial. Thy prowess also is great, O chastiser of foes. In days of old many have been the encounters that thou hadst with Asura, O tiger among kings, thou art that Rakshasa's match in great battle. Strongly supported by thy own troops, slay, O king, that bull among Rakshasas'. Hearing these words of Bhishma the generalissimo (of the Kaurava army), Bhagadatta specially set out with a leonine roar facing the ranks of the foe. Beholding him advance towards them like a mass of roaring clouds, many mighty car-warriors of the Pandava army proceeded against him, inflamed with wrath. They were Bhimasena, and Abhimanyu and the Rakshasa Ghatotkacha; and the sons of Draupadi, and Satyadhriti, and Kshatradeva, O sire, and the rulers of the Chedis, and Vasudana, and the king of the Dasarnas. Bhagadatta then, on his elephant named Supratika, rushed against them. Then commenced a fierce and awful battle between the Pandavas and Bhagadatta, that increased the population of Yama's kingdom. Shafts of terrible energy and great impetuosity, shot by car-warriors, fell, O king, on elephants and cars. Huge elephants with rent temples and trained (to the fight) by their guides, approaching fell upon one another fearlessly. Blind (with fury) in consequence of the temporal juice trickling down their bodies, and excited with rage, attacking one another with their tusks resembling stout bludgeons, they pierced one another with the points of those weapons.[453] Graced with excellent tails, and ridden by warriors armed with lances, steeds, urged by those riders fell fearlessly and with great impetuosity upon one another. And foot-soldiers, attacked by bodies of foot-soldiers with darts and lances, fell down on the earth by hundreds and thousands. And car-warriors upon their cars, slaughtering heroic adversaries in that battle by means of barbed arrows and muskets and shafts, uttered leonine shouts.[454] And during the progress of the battle making the hair stand on end, that great bowman, viz., Bhagadatta, rushed towards Bhimasena, on his elephant of rent temples and with juice trickling down in seven currents and resembling (on that account) a mountain with (as many) rillets flowing down its breast after a shower. And he came, O sinless one, scattering thousands of arrows from the head of Supratika (whereon he stood) like the illustrious Purandara himself on his Airavata. King Bhagadatta afflicted Bhimasena with that arrowy shower like the clouds afflicting the mountain breast with torrents of rain on the expiry of summer. That mighty bowman Bhimasena, however, excited with rage, slew by his arrowy showers the combatants numbering more than a hundred, that protected the flanks and rear of Bhagadatta.[455] Beholding them slain, the valiant Bhagadatta, filled with rage, urged his prince of elephants towards

Bhimasena's car. That elephant, thus urged by him, rushed impetuously like an arrow propelled from the bowstring towards Bhimasena, that chastiser of foes. Beholding that elephant advancing, the mighty car-warriors of the Pandava army, placing Bhimasena at their head, themselves rushed towards it. Those warriors were the (five) Kekaya princes, and Abhimanyu, and the (five) sons of Draupadi and the heroic ruler of the Dasarnas, and Kshatradeva also, O sire, and the ruler of the Chedis, and Chitraketu. And all these mighty warriors came, inflamed with anger, and exhibiting their excellent celestial weapons. And they all surrounded in anger that single elephant (on which their adversary rode). Pierced with many shafts, that huge elephant, covered with gore flowing from his wounds, looked resplendent like a prince of mountain variegated with (liquified) red chalk (after a shower). The ruler of the Dasarnas then, on an elephant that resembled a mountain, rushed towards Bhagadatta's elephant. That prince of elephants, however, viz., Supratika, bore (the rush of) that advancing compeer like the continent bearing (the rush of) the surging sea. Beholding that elephant of the high souled king of the Dasarnas thus resisted, even the Pandava troops, applauding, cried out 'Excellent, excellent!' Then that best of kings, viz., the ruler of the Pragjyotishas, excited with rage, sped four and ten lances at that elephant. These, speedily penetrating through the excellent armour, decked with gold, that covered the animal's body, entered into it, like snakes entering anthills. Deeply pierced and exceedingly pained, that elephant, O chief of the Bharatas, its fury quelled, speedily turned back with great force. And it fled away with great swiftness, uttering frightful shrieks, and crushing the Pandava ranks like the tempest crushing trees with its violence. After that elephant was (thus) vanquished, the mighty car-warriors of the Pandava army, uttering loud leonine shouts, approached for battle. Placing Bhima at their head, they rushed at Bhagadatta scattering diverse kinds of arrows and diverse kinds of weapons. Hearing the fierce shouts, O king, of those advancing warriors swelling with rage and vengeance, that great bowman Bhagadatta, filled with rage and perfectly fearless, urged his own elephant. That prince of elephants then, thus urged with the hook and the toe, soon assumed the form of the (all-destructive) Samvarta fire (that appears at the end of the Yuga). Crushing crowds of cars and (hostile) compeers and steeds with riders, in that battle, it began, O king, to turn hither and thither. Filled with rage it also crushed foot-soldiers by hundreds and thousands. Attacked and agitated by that elephant, that large force of the Pandavas shrank in dimensions, O king, like a piece of leather exposed to the heat of fire. Beholding, then the Pandava array broken by the intelligent Bhagadatta, Ghatotkacha, of fierce mien, O king, with blazing face and eyes red as fire, filled with rage, rushed towards him. Assuming a terrible form and burning with wrath, he took up a bright dart capable of riving the very hills. Endued with great strength, he forcibly hurled that dart that emitted blazing flames from every part desirous of slaying that elephant. Beholding it coursing towards him with great impetuosity, the ruler of the Pragjyotishas sped at it a beautiful but fierce and sharp arrow with a crescent head. Possessed of great energy he cut off that dart with that arrow of his. Thereupon that dart, decked with gold, thus divided in twain, dropped down on the ground, like the bolt of heaven, hurled by Indra, flashing through the welkin. Beholding that dart (of his adversary), O king, divided in twain and fallen on the ground, Bhagadatta took up a large javelin furnished with a golden staff and resembling a flame of fire in effulgence, and hurled it at the Rakshasa, saying, 'Wait, Wait'. Seeing it coursing towards him like the bolt of heaven through the welkin, the Rakshasa jumped up and speedily seizing it uttered a loud shout. And quickly placing it against his knee, O Bharata, he broke it in the very sight of all the kings. All this seemed exceedingly wonderful. Beholding that feat achieved by the mighty Rakshasa, the celestials in the firmament, with the Gandharvas and the Munis, were filled with wonder. And the Pandava warriors also, headed by Bhimasena, filled the earth with cries of 'Excellent, Excellent'. Hearing, however, those loud shouts of the rejoicing Pandavas, that great bowman, viz., the valiant Bhagadatta, could not bear it (coolly). Drawing his large bow whose effulgence resembled that of Indra's bolt, he roared with great energy at the mighty car-warriors of the Pandava army, shooting at the same time many bright arrows of great sharpness and possessed of the effulgence of fire. And he pierced Bhima with one arrow, and the Rakshasa with nine. And he pierced Abhimanyu with three, and the Kekaya brothers with five. And with another straight arrow shot from his bow drawn to its fullest stretch, he pierced, in that battle, the right arm of Kshatradeva. Thereupon the latter's bow with arrow fixed on the bowstring dropped down from his hand. And he struck the five sons of Draupadi with five arrows. And from wrath, he slew the steeds of Bhimasena. And with three shafts winged with feathers, he cut down Bhimasena's standard bearing the device of a lion. And with three other shafts he pierced Bhima's charioteer. Deeply pierced by Bhagadatta in that battle, and exceedingly pained, Visoka thereupon, O chief of the Bharatas, sat down on the terrace of the car. Then, O king, that foremost of car-warriors, viz., Bhima, thus deprived of his car, quickly jumped down from his large vehicle taking up his mace. Beholding him with mace upraised and looking like a crested hill, all thy troops, O Bharata, became filled with great fear. Just at this time that son of Pandu who had Krishna for his charioteer, O king, slaughtering the foe on all sides as he came, appeared at that spot where those tigers among men, those mighty car-warriors, viz., Bhimasena and Ghatotkacha, sire and son, were engaged with the ruler of the Pragjyotishas. Beholding his brothers, those mighty car-warriors, engaged in battle, that son of Pandu quickly commenced to fight, profusely scattering his shafts, O chief of the Bharatas. Then that mighty car-warrior, viz., king Duryodhana, speedily urged on a division of his troops abounding with cars and elephants. Towards that mighty division of the Kauravas thus advancing with impetuosity, Arjuna of white steeds rushed with great impetuosity. Bhagadatta also, upon that elephant of his, O Bharata, crushing the Pandava ranks, rushed towards Yudhishthira. Then commenced a fierce battle between Bhagadatta, O sire, and the Panchalas, the Srinjayas, and the Kekayas, with upraised weapons. Then Bhimasena, in that battle told both Kesava and Arjuna in detail about the slaughter of Iravat as it had occurred."

SECTION XCVII

Sanjaya said, "Hearing that his son Iravat had been slain, Dhananjaya was filled with great grief and sighed like a snake. And addressing Vasava in the midst of battle, he said these words, 'Without doubt, the high-souled Vidura of great wisdom had before seen (with his mind's eye) this awful destruction of the Kurus and the Pandavas. It was for this that he forbade king

Dhritarashtra.[456] In this battle, O slayer of Madhu, many other heroes have been slain by the Kaurava and many amongst the Kauravas have similarly been slain by ourselves. O best of men, for the sake of wealth vile acts are being done. Fie upon that wealth for the sake of which such slaughter of kinsmen is being perpetrated. For him that hath no wealth, even death would be better than the acquisition of wealth by the slaughter of kinsmen. What, O Krishna, shall we gain by slaying our assembled kinsmen? Alas, for Duryodhana's, fault, and also of Sakuni the son of Suvala, as also through the evil counsels of Karna, the Kshatriya race is being exterminated, O slayer of Madhu, I now understand, O mighty-armed one, that the king acted wisely by begging of Suyodhana[457] only half the kingdom, or, instead, only five villages. Alas, even that was not granted by that wicked-souled wight. Beholding so many brave Kshatriyas lying (dead) on the field of battle, I censure myself, (saying) fie upon the profession of a Kshatriya. The Kshatriyas will regard me powerless in battle. For this alone, I am battling. Else, O slayer of Madhu, this battle with kinsmen is distasteful to me. Urge the steeds on with speed towards the Dhartarashtra army, I will, with my two arms, reach the other shore of this ocean of battle that is so difficult to cross. There is no time, O Madhava, to lose in action'. Thus addressed by Partha, Kesava, that slayer of hostile heroes, urged those steeds of white hue endued with the speed of the wind. Then, O Bharata, loud was the noise that was heard among thy troops, resembling that of the ocean itself at full tide when agitated by the tempest.[458] In the afternoon, O king, the battle that ensued between Bhishma and the Pandavas was marked by noise that resembled the roar of the clouds. Then, O king, thy sons, surrounding Drona like the Vasus surrounding Vasava, rushed in the battle against Bhimasena. Then Santanu's son, Bhishma, and that foremost of car-warriors, viz., Kripa, and Bhagadatta, and Susarman, all went towards Dhananjaya. And Hridika's son (Kritavarman) and Valhika rushed towards Satyaki. And king Amvashta placed himself before Abhimanyu. And other great car-warriors, O king, encountered other great car-warriors. Then commenced a fierce battle that was terrible to behold. Bhimasena then, I O king, beholding thy sons, blazed up with wrath in that battle, like fire with (a libation of) clarified butter. Thy sons, however, O monarch, covered that son of Kunti with their arrows like the clouds drenching the mountain-breast in the season of rains. While being (thus) covered in diverse ways by thy sons, O king, that hero, possessed of the activity of the tiger, licked the corners of his mouth.[459] Then, O Bharata, Bhima felled Vyudoroska with a sharp horse-shoe-headed arrow. Thereupon that son of thine was deprived of life. With another broad-headed arrow, well-tempered and sharp, he then felled Kundalin like a lion overthrowing a smaller animal. Then, O sire, getting thy (other) sons (within reach of his arrows), he took up a number of shafts, sharp and well-tempered, and with careful aim speedily shot these at them. Those shafts, sped by that strong bowman, viz., Bhimasena, felled thy sons, those mighty car-warriors, from their vehicles. (These sons of thine that were thus slain were) Anadhriti, and Kundabhedin, and Virata, and Dirghalochana, and Dirghavahu, and Suvahu, and Kanykadhyaja. While falling down (from their cars), O bull of Bharata's race, those heroes looked resplendent like falling mango trees variegated with blossoms in the spring. Then thy other sons, O monarch, fled away, regarding the mighty Bhimasena as Death himself. Then like the clouds pouring torrents of rain on the mountain breast, Drona in that battle covered with arrows from every side that hero who was thus consuming thy sons. The prowess that we then beheld of Kunti's son was exceedingly wonderful, for though held in check by Drona, he still slew thy sons. Indeed, as a bull beareth a shower of rain falling from above. Bhima cheerfully bore that shower of arrows shot by Drona. Wonderful, O monarch, was the feat that Vrikodara achieved there, for he slew thy sons in that battle and resisted Drona the while. Indeed, the elder brother of Arjuna sported amongst those heroic sons o thine, like a mighty tiger, O king, among a herd of deer. As a wolf, staying in the midst of a herd of deer, would chase and frighten those animals, so did Vrikodara, in that battle chase and frighten thy sons.

"Meanwhile, Ganga's son, and Bhagadatta, and that mighty car-warrior, viz., Gautama, began to resist Arjuna, that impetuous son of Pandu. That Atiratha, baffling with his weapons the weapons of those adversaries of his in that battle, despatched many prominent heroes of thy army to the abode of Death. Abhimanyu also, with his shafts, deprived that renowned and foremost of car-warriors, viz., king Amvashta, of his car. Deprived of his car and about to be slain by the celebrated son of Subhadra, that king quickly jumped down from his car in shame, and hurled his sword in that battle at the high-souled Abhimanyu. Then, that mighty monarch got up on the car of Hridika's son, conversant with all movements in battle, Subhadra's son, that slayer of hostile heroes, beholding that sword coursing towards him, baffled it by the celerity of his movements. Seeing that sword thus baffled in that battle by Subhadra's son, loud cries of 'well done' 'well done' were, O king, heard among the troops. Other warriors headed by Dhrishtadyumna battled with thy troops, while thy troops, also, all battled with those of the Pandavas. Then, O Bharata, fierce was the engagement that took place between thine and theirs, that combatants smiting one another with great force and achieving the most difficult feats. Brave combatants, O sire, seizing one another by the hair, fought using their nails and teeth, and fists and knees, and palms and swords, and their well-proportioned arms. And seizing one another's laches, they despatched one another to the abode of Yama. Sire slew son, and son slew sire. Indeed, the combatants fought with one another, using every limb of theirs. Beautiful bows with golden staves, O Bharata, loosened from the grasp of slain warriors, and costly ornaments, and sharp shafts furnished with wings of pure gold or silver and washed with oil, looked resplendent (as they lay scattered on the field), the latter resembling, in particular, snakes that had cast off their slough. And swords furnished with ivory handles decked with gold, and the shield also of bowmen, variegated with gold, lay on the field, loosened from their grasp. Bearded darts and axes and swords and javelins, all decked with gold, beautiful coats of mail, and heavy and short bludgeons, and spiked clubs, and battle-axes, and short arrows, O sire, and elephants' housings of diverse shapes, and yak tails, and fans, lay scattered on the field. And mighty car-warriors lay on the field with diverse kinds of weapons in their hands or beside them, and looking alive, though the breath of life had gone.[460] And men lay on the field with limbs shattered with maces and heads smashed with clubs, or crushed by elephants, steeds, and cars. And the earth, strewn in many places with the bodies of slain steeds, men, and elephants, looked beautiful, O king, as if strewn with hills. And the field of battle lay covered with fallen darts and swords and arrows and lances and scimitars and axes and bearded darts and iron crows and battle-axes, and spiked clubs and short arrows and Sataghnis[461] and bodies mangled with weapons. And, O slayer of foes, covered with blood, warriors lay prostrate on the field, some deprived of life and therefore, in the silence of death, and others uttering low moans. And the earth, strewn with those bodies, presented a variegated sight. And strewn with the arms of strong warriors smeared with sandal paste and decked with leathern fences and bracelets, with tapering thighs resembling the trunks of elephants, and with fallen heads, graced with gems attached to turbans and with earrings of large-eyed combatants, O Bharata, the earth assumed a beautiful sight. And the field of battle, overspread with blood, dyed coats of mail and golden ornaments of many kinds, looked exceedingly beautiful as if with (scattered) fires of mild flames. And with ornaments of diverse kinds fallen off from their places, with bows lying about, with arrows of golden wings scattered around, with many broken cars adorned with rows of bells, with many slain steeds scattered about covered with blood and with their tongues protruding, with bottoms of cars, standards, quivers, and banners, with gigantic conches, belonging to great heroes, of milky whiteness lying about, and with trunkless elephants lying prostrate, the earth looked beautiful like a damsel adorned with diverse kinds of ornaments. And there, with other elephants pierced with lances and in great agony, and frequently uttering low moans with their trunks, the field of battle looked beautiful as if with moving hills. With blankets of diverse hue, and housings of elephants, with beautiful hooks falling about having handles decked with stones of lapis lazuli, with bells lying about that had adorned gigantic elephants, with clean and variegated cloths as also skins of the Ranku deer, with beautiful neck-chains of elephants, with gold-decked girths, with broken engines of diverse kinds, with bearded darts decked with gold, with embroidered housings of steeds, embrowned with dust, with the lopped off arms of cavalry soldiers, decked with bracelets and lying about, with polished and sharp lances and bright swords, with variegated head-gears fallen off (from heads) and scattered about, with beautiful crescent-shaped arrows decked with gold, with housings of steeds, with skins of the Ranku deer, torn and crushed, with beautiful and costly gems that decked the head-gears of kings, with their umbrellas lying about and yak tails and fans, with faces, bright as the lotus or the moon, of heroic warriors, decked with beautiful ear-rings and graced with well-cut beards, lying about and radiant with other ornaments of gold, the earth looked like the firmament besmangled with planets and stars. Thus, O Bharata, the two armies, viz., thine and theirs, encountering each other in battle, crushed each other. And after the combatants had been fatigued, routed, and crushed, O Bharata, dark night set in and the battle could no longer be seen. Thereupon both the Kurus and the Pandavas withdrew their armies, when that awful night of pitchy darkness came. And having withdrawn their troops, both the Kurus and the Pandavas took rest for the night, retiring to their respective tents.

SECTION XCVIII

Sanjaya said, "Then king Duryodhana, and Sakuni the son of Suvala, and thy son Dussasana, and the invincible Suta's son (Karna) meeting together, consulted in the following way. How could the sons of Pandu, with their followers, be vanquished in battle? Even this was the subject of their consultation. Then king Duryodhana, addressing the Suta's son and the mighty Sakuni, said unto all those counsellors of his, 'Drona, Bhishma, and Kripa, and Salya and Somadatta's son do not resist the Parthas. I do not know what the cause is of such conduct (of theirs). Unslain by any of these, the Pandavas are destroying my forces. Therefore, O Karna, I am becoming weaker in strength and my weapons also are being exhausted'. I am deceived by the heroic Pandavas--they that are incapable of being vanquished by the very gods. Doubt filleth my mind as to how, indeed, I shall succeed is smiting them in battle.' Unto the king who said so, O great monarch, the Suta's son answered, 'Do not grieve, O chief of the Bharata. Even I will do what is agreeable to thee. Let Santanu's son Bhishma soon withdraw from the great battle. After Ganga's son will have withdrawn from the fight and laid aside his weapons, I will slay the Partha along with all the Somakas, in the very sight of Bhishma. I pledge my truth, O king. Indeed, Bhishma every day showeth mercy towards the Pandavas. He is, besides incapable of vanquishing those mighty car-warriors. Bhishma is proud of showing his prowess in battle. He is again, very fond of fight. Why, O sire, will he, therefore, vanquish the assembled Pandavas (for then the battle will be over)? Therefore, repairing without delay to the tent of Bhishma, solicit that old and reverend signior to lay aside his weapons. After he will have laid aside his weapons, O Bharata, think the Pandavas as already slain, with all their friends and kinsmen, O king, by myself alone.' Thus addressed by Karna, thy son Duryodhana then said unto his brother Dussasana these words, 'See, O Dussasana, that without delay that all who walk in my train be dressed.' Having said these words, O monarch, the king addressed Karna, saying, 'Having caused Bhishma, that foremost of men, to consent to this, I will, without delay, come to thee, O chastiser of foes. After Bhishma will have retired from the fight, thou wilt smite (the foe) in battle'. Then thy son, O monarch, set out without delay, accompanied by his brothers like He of a hundred sacrifices (accompanied) by the gods. Then his brother Dussasana caused that tiger among king, endued, besides, with the prowess of a tiger, to mount on his horse. Graced with bracelets, with diadem on head, and adorned with other ornaments on his arms. O king, thy son shone brightly as he proceeded along the streets. Smeared with fragrant sandal-paste of the hue of the Bhandi flower and bright as burnished gold, and clad in clean vestments, and proceeding with the sportive gait of the lion, Duryodhana looked beautiful like the Sun of brilliant radiance in the firmament. And as that tiger among men proceeded towards the tent of Bhishma, many mighty bowmen, celebrated over the world, followed him behind. And his brothers also walked in his train, like the celestials walking behind Vasava. And others, foremost of men, mounted upon steeds, and others again on elephants, O Bharata, and others on cars, surrounded him on all sides. And many amongst those that wished him well, taking up arms for the protection on his royal self, appeared there in large bodies, like the celestials surrounding Sakra in heaven. The mighty chief of the Kurus, adored by all the Kauravas, thus proceeded, O king, towards the quarters of the renowned son of Ganga. Ever followed and surrounded, by his uterine brothers, he proceeded, often raising his right arm, massive and resembling the trunk of an elephant and capable of resisting all foes. And with that arm of his, he accepted the regards that were paid to him from all sides by by-standers who stood raising towards him their joined hands. And he heard, as he journeyed, the sweet voices of the natives of diverse realms. Of great fame, he was eulogised by bards and eulogists. And in return that great king paid his regards unto them all. And many high-souled persons stood around him with lighted lamps of gold fed with fragrant oil. And surrounded with golden lamps, the king looked radiant like the Moon attended by the blazing planets around him. And (attendants) with head-gears decked with gold, having canes and Jhariharas in hand, softly caused the crowd all around to make way. The king then, having reached the excellent quarters of Bhishma, alighted from his horse. And arrived at Bhishma's presence, that ruler of men saluted Bhishma and then sat himself down on an excellent seat that was made of gold, beautiful throughout and overlaid with a rich coverlet. With hands joined, eyes bathed in tears, and voice chocked in grief, he then addressed Bhishma, saying, 'Taking thy protection, this battle, O slayer of foes, we ventured to vanquish the very gods and the Asuras with Indra at their head. What shall I say, therefore, of the sons of Pandu, heroic though they be, with their kinsmen and friends? Therefore, O son of Ganga, it behoveth thee, O lord, to show me mercy. Slay the brave sons of Pandu like Mahendra slaying the Danavas.--I will slay, O king, all the Somakas and the Panchalas and the Karushas along with the Kekayas, O Bharata-these were thy words to me. Let these words become true. Slay the assembled Parthas, and those mighty bowmen, viz., the Somakas. Make thy words true, O Bharata. If from kindness (for the Pandavas), O king, or from thy hatred of my unfortunate self, thou sparest the Pandavas, then permit Karna, that ornament of battle, to fight. He will vanquish in battle the Parthas with all their friends and kinsmen. The king, thy son Duryodhana having said this, shut his lips without saying anything more to Bhishma of terrible prowess."

SECTION XCIX

Sanjaya said, "The high-souled Bhishma, deeply pierced with wordy daggers by thy son, became filled with great grief. But he said not a single disagreeable word in reply. Indeed, mangled by those wordy daggers and filled with grief and rage, he sighed like a snake and reflected (in silence) for a long while. Raising his eyes then, and as if consuming, from wrath, the world with the celestials, the Asuras, and the Gandharvas, that foremost of persons conversant with the world, then addressed thy son and said unto him these tranquil words, 'Why, O Duryodhana, dost thou pierce me thus with thy wordy daggers? I always endeavour to the utmost of my might to achieve, and do achieve, what is for thy good. Indeed, from desire of doing what is agreeable to thee, I am prepared to cast away my life in battle. The Pandavas are really invincible. When the brave son of Pandu gratified Agni in the forest of Khandava, having vanquished Sakra himself in battle, even that is a sufficient indication.[462] When, O mighty-armed one, the same son of Pandu rescued thee while thou wert being led away a captive by the Gandharvas, even that is a sufficient indication. On that occasion, O lord, thy brave uterine brothers had all fled, as also Radha's son of the Suta caste. That (rescue, therefore, by Arjuna) is a sufficient indication. In Virata's city, alone he fell upon all of us united together. That is a sufficient indication. Vanquishing in battle both Drona and myself excited with rage, he took away our robes. That is a sufficient indication. On that occasion, of old, of the seizure of kine, he vanquished that mighty bowman the son of Drona, and Saradwat also. That is a sufficient indication. Having vanquished Karna also who is very boastful of his manliness, he gave the latter's robes unto Uttara. That is a sufficient indication. The son of Pritha defeated in battle the Nivatakavachas who were incapable of defeat by Vasava himself. That is a sufficient indication. Who, indeed, is capable of vanquishing in battle the son of Pandu by force, him, viz., that hath for his protector the Protector of the Universe armed with conch, discus, and mace? Vasudeva is possessed of infinite power, and is the Destroyer of the Universe. He is the highest Lord of all, the God of gods, the Supreme Soul and eternal. He hath been variously described, O king, by Narada and other great Rishis. In consequence of thy folly, however, O Suyodhana, thou knowest not what should be said and what should not. The man on the point of death beholdeth all trees to be made of gold. So thou also, O son of Gandhari, seest everything inverted. Having provoked fierce hostilities with the Pandavas and the Srinjayas, fight now (thyself) with them in battle. Let us see thee act like a man. As regards myself, I will, O tiger among men, slay all the Somakas and the Panchalas assembled together, avoiding Sikhandin alone. Slain by them in battle, I will go to Yama's abode, or slaying them in battle, I will give thee joy. Sikhandin was born in Drupada's palace as female at first. She became a male in consequence of the grant of a boon. After all, however, she is Sikhandini. Him I will not slay even if I have to lose my life, O Bharata. She is the same Sikhandini that the Creator had first made her. Pass the night in happy sleep, O son of Gandhari. Tomorrow I will fight a fierce battle about which men will speak as long as the world lasts.' Thus addressed by him, thy son, O monarch, came away. And saluting his signior with a bow of the head, he came back to his own tent. Coming back, the king dismissed his attendants. And soon then that destroyer of foes entered his abode. And having entered (his tent) the monarch passed the night (in. sleep). And when the night dawned, rising up, the king, ordered all the royal warriors, saying, Draw up the forces. Today Bhishma, excited with wrath, will slay all the Somakas.'

Hearing those copious lamentations of Duryodhana in the night, Bhishma regarded them, O king, as commands to himself. Filled with great grief and deprecating the status of servitude, Santanu's son reflected for a long time, thinking of an encounter with Arjuna in battle. Understanding from signs that Ganga's son had been thinking of that, Duryodhana, O king, commanding Dussasana, saying, 'O Dussasana, let cars be quickly appointed for protecting Bhishma. Let all the two and twenty divisions (of our army) be urged on. That hath now come about which we had been thinking for a series of years, viz., the slaughter of the Pandavas with all their troops and the acquisition (by ourselves) of the kingdom. In this matter, I think, the protection of Bhishma is our foremost duty. Protected by us, he will protect us and slay the Parthas in battle. Of cleansed soul, he said unto me,--I will not slay Sikhandini. He was a female before, O king, and, therefore, should be avoided by me in battle. The world knoweth, O thou of mighty arms, that from desire of doing good to my father, I formerly gave up a swelling kingdom. I will not, therefore, slay in battle, O foremost of men, any female or anybody that was a female before. This that I tell thee is true. This Sikhandin, O king, was first born a female. Thou hast heard that story. She was born as Sikhandini after the manner I told thee before the battle began. Taking her birth as a daughter she hath become a man. Indeed, she will fight with me, but I will never shoot my arrows at her. As regards all other Kshatriyas desirous of victory to the Pandavas, O sire, whom I may get within my reach on the field of battle, I will slay them.--These were the words that Ganga's son acquainted with the scriptures, that chief of Bharata's race, said unto me. Therefore, with my whole soul I think that protecting the son of Ganga is our foremost duty. The very wolf may slay the lion left unprotected in the great forest. Let not Ganga's son be slain by Sikhandin like the lion slain by the wolf. Let our maternal uncle Sakuni, and Salya, and Kripa, and Drona, and Vivingsati, carefully protect the son of Ganga. If he is protected, (our) victory is certain.'

"Hearing these words of Duryodhana, all surrounded Ganga's son with a large division of cars. And thy sons also, taking up their position around Bhishma, proceeded to battle. And they all went, shaking the earth and the welkin, and causing fear in the hearts of the Pandavas. The mighty car-warriors (of the Kaurava army), supported by those cars and elephants, and clad in mail, stood in battle, surrounding Bhishma. And all of them took up their positions for protecting that mighty car-warrior like the celestials in the battle between themselves and the Asuras for protecting the wielder of the thunder-bolt. Then king Duryodhana once more addressing his brother, said, 'Yudhamanyu protects the left wheel of Arjuna's car, and Uttamaujas his right wheel. And (thus protected) Arjuna protects Sikhandin. O Dussasana, adopt such steps that, protected by Partha, Sikhandin may not be able to slay Bhishma left unprotected by us.' Hearing these words of his brother, thy son Dussasana, accompanied by the troops, advanced for battle, placing Bhishma in the van. Beholding Bhishma (thus surrounded by a large number of cars), Arjuna, that foremost of car-warriors, addressed Dhrishtadyumna and said, 'O prince, place that tiger among men, Sikhandin, today in front of Bhishma, I myself will be his protector, O prince of Panchala."

SECTION C

Sanjaya said, "Then Bhishma, the son of Santanu, went out with the troops. And he disposed his own troops in mighty array called Sarvatobhadra.[463] Kripa, and Kritavarman, and that mighty car-warrior Saivya, and Sakuni, and the ruler of the Sindhus, and Sudakshina the ruler of the Kamvojas, these all, together with Bhishma and thy sons, O Bharata, took up their stations in the van of the whole army and in the very front of the (Kaurava) array. Drona and Bhurisravas and Salya and Bhagadatta, O sire, clad in mail, took up their position in the right wing of that array. And Aswatthaman, and Somadatta, and those great car-warriors, viz., the two princes of Avanti, accompanied by a large force, protected the left wing. Duryodhana, O monarch, surrounded on all sides by the Trigartas, took up, for encountering the Pandavas, a position in the midst of that array. That foremost of car-warriors, viz., Alamvusha, and that mighty car-warrior, viz., Srutayush, clad in mail, took up their position in the rear of that array, and therefore, of the whole army. Having, O Bharata, on that occasion formed their array thus, thy warriors, clad in mail, looked like scorching fires.

"Then king Yudhishthira, and that son of Pandu, viz., Bhimasena, and the twin sons of Madri, viz., Nakula and Sahadeva, clad in mail, took up their position in the van of that array and therefore, at the very head of all their troops. And Dhrishtadyumna, and Virata, and that mighty car-warrior, viz., Satyaki,--these destroyers of hostile ranks,--stood, supported by a large force. And Sikhandin, and Vijaya (Arjuna), and the Rakshasa Ghatotkacha, and Chekitana of mighty arms, and the valiant Kuntibhoja, stood for battle, surrounded by a large force. And that great bowman Abhimanyu, and the mighty Drupada, and the (five) Kaikeya brothers, stood for battle, clad in mail. Having formed their mighty and invincible array thus, the Pandavas, endued with great courage in battle, stood for the fight, clad in mail.

"Then the kings of thy array, O monarch, exerting themselves at their best, accompanied by their forces, and placing Bhishma at their van, rushed against the Parthas in battle. Similarly the Pandavas also, O king, headed by Bhimasena, and desirous of victory in battle proceeded, for battling with Bhishma. With leonine roars and confused cries, blowing their conches Krakachas, and cow-horns, beating their drums and cymbals and Pandavas in thousands.[464] And uttering terrible shouts, the Pandavas advanced to battle. With the din of our drums and cymbals and conches and smaller drums, with loud leonine roars, and other kinds of shouts, ourselves also, replying to the cries of the foe, rushed against him with great impetuosity, inflamed with rage. Those sounds mingling with one another, produced a tremendous uproar. The warriors then, of the two armies, rushing at one another, began to strike. And in consequence of the din produced by that encounter, the earth seemed to tremble. And birds, uttering fierce cries, hovered in the air. The Sun, radiant as he was when he had risen, became dimmed. And fierce winds blew, indicating great terrors. Frightful jackals wandered, yelling terribly, O king, and foreboding an awful carnage at hand. The quarters seemed, O king, to be ablaze, and showers of dust fell from the blue. And a shower fell there, of pieces of bones mixed with blood. And tears fell from the eyes of the animals which were all weeping. And filled with anxiety, O king, these began to urinate and eject the contents of their stomachs. And the loud shouts of battle, O bull of Bharata's race, were rendered inaudible by the louder cries of Rakshasas and cannibals. And jackals and vultures and crows and dogs, uttering diverse kinds of cries, began, O sire, to fall and swoop down on the field. And blazing meteors, striking against the Sun's disc, fell with great celerity on the earth, foreboding great terrors. Then those two vast hosts belonging to the Pandavas and the Dhartarashtras, in course of that awful encounter, shook in consequence of that tremendous uproar of conches and drums like forests shaken by the tempest. And the noise made by the two armies, both of which abounded with kings, elephants, and steeds, and which encountered each other in an evil hour, resembled the noise made by oceans tossed by the tempest."

SECTION CI

Sanjaya said, "Then the noble Abhimanyu of great energy, borne by his steeds of a tawny hue, rushed at the mighty host of Duryodhana, scattering his arrowy showers like the clouds pouring torrents of rain. O son of Kuru's race, thy warriors, in that battle, were unable to resist that slayer of foes, viz., Subhadra's son, who, excited with wrath and possessed of wealth of arms, was then immersed in that inexhaustible ocean of (Kaurava) forces. Death-dealing shafts, O king, shot by him in that battle, despatched many heroic Kshatriyas to the regions of the king of the departed spirits. Indeed, excited with wrath Subhadra's son in that battle shot fierce and blazing arrows in profusion that resembled snakes of virulent poison or rods of death himself. And Phalguni's son speedily split into fragments car-warriors with their cars, steeds with their riders, and elephant-warriors along with the huge animals they rode. And the rulers of the earth, filled with joy, applauded those mighty feats in battle and praised him also that achieved them. And the son of Subhadra, O Bharata, tossed those divisions (of the Kaurava army) like the tempest tossing a heap of cotton on all sides in the welkin. Routed by him, O Bharata, the troops failed to find a protector, like elephants sunk in a slough. Then, O best of men, having routed all troops, Abhimanyu stood, O king, like a blazing fire without a curl of smoke. Indeed, O king, thy warriors were incapable of bearing that slayer of foes, like insects impelled by fate unable to bear a blazing fire. That mighty car-warrior and great bowman, having struck all the foes of the Pandavas, looked at that moment like Vasava himself armed with the thunder. And his bow, the back of whose staff was decked with gold, as it moved on every side, seemed, O king, like the lightning's flash as it spotted amid the clouds. And well-tempered and sharp shafts came from his bow-string in that battle like flights of bees, O king, from blossoming trees in the forest. And as the high-souled son of Subhadra careered on the field on his car whose limbs were decked with gold, people were incapable of finding an opportunity (for striking him). Confounding Kripa and Drona and mighty son of Drona, as also the ruler of the Sindhus, the great bowman moved on the field of battle with great activity and skill. As he consumed thy troops, O Bharata, I beheld his bow incessantly drawn to a circle and resembling on that account the circular halo of light that is sometimes seen around the Sun. Brave Kshatriyas, beholding him endued with such activity and scorching the foe thus, thought, in consequence of those feats, that the world contained two Phalgunis. Indeed, O king, the vast host of the Bharatas, afflicted by him, reeled hither and thither like a woman drunk with wine. Routing that large army and causing many mighty car-warriors to tremble, he gladdened his friends (like Vasava gladdening the celestials) after vanquishing Maya. And while being routed by him in that battle, thy troops uttered loud exclamations of woe that resembled the roar of the clouds. Hearing that awful wail thy troops, O Bharata, that resembled the roar of the very sea at full tide when agitated by the winds, Duryodhana then, O king, addressed the son of Rishyasringa and said, 'This Abhimanyu singly, O thou of mighty arms, like a second Phalguni, routeth from rage (my) army like Vritra routing the celestial host. I do not see any other efficacious medicine for him in battle than thyself, O best of Rakshasas, that art well-skilled in every science. Therefore, go speedily and slay the heroic son of Subhadra in battle. As regards ourselves, headed by Bhishma and Drona, we will slay Partha himself.' Thus addressed, the mighty and valiant Rakshasa speedily went to battle at the command of thy son, uttering loud roars like the clouds themselves in the season of rains. And in consequence of that loud noise, O king, the vast host of the Pandavas trembled throughout like the ocean when agitated by the wind. And many combatants, O king, terrified by those roars, giving up dear life, fell prostrate on the earth. Filled with joy and taking up his bow with arrow fixed on the string, and apparently dancing on the terrace of his car, that Rakshasa proceeded against Abhimanyu himself. Then the angry Rakshasa, having in that battle got Arjuna's son within reach, began to rout his ranks,--even those that stood not far from him. Indeed, the Rakshasa rushed in battle against that mighty Pandava host which he began to slaughter, like Vala rushing against the celestial host. Attacked in battle by that Rakshasa of terrible mien, the slaughter was very great, O sire, that took place amongst those troops. Exhibiting his prowess, the Rakshasa began to rout that vast force of the Pandavas, with thousands of arrows. Thus slaughtered by that Rakshasa of terrible visage, the Pandava army fled away from excess of fear. Grinding that army like an elephant grinding lotus-stalks, the mighty Rakshasa then rushed in battle against the sons of Draupadi. Then those great bowmen, accomplished in fighting, viz., the sons of Draupadi, rushed towards the Rakshasa in battle like five planets rushing against the Sun. That best of Rakshasa then was afflicted by those brothers endued with great energy, like the Moon afflicted by the five planets of the awful occasion of the dissolution of the world. Then the mighty Prativindhya quickly pierced the Rakshasa with whetted shafts, sharp as battle-axes and furnished with points capable of penetrating every armour. Thereupon that foremost of Rakshasas, with his armour pierced through, looked like a mass of clouds penetrated by the rays of the Sun. Pierced with these shafts furnished with golden wings, Rishyasringa's son, O king, looked resplendent like a mountain with blazing crests. Then those five brothers in that great battle, pierced that foremost of Rakshasas with many whetted shafts of golden wings. Pierced with those terrible shafts resembling angry snakes, Alamvusha, O king, became inflamed with rage like the king of the serpents himself. Deeply pierced, O king, within only a few moments, O sire, by those great car-warriors, the Rakshasa, much afflicted, remained senseless for a long while. Regaining his consciousness then, and swelling through rage to twice his dimensions, he cut off their arrows and standards and bows. And as if smiling the while he struck each of them with five arrows. Then that mighty Rakshasa and great car-warrior, Alamvusha, excited with wrath, and as if dancing on the terrace of his car, quickly slew the steeds, and then the charioteers, of those five illustrious adversaries of his. And burning with rage he once more pierced them with sharp arrows of diverse shades by hundreds and thousands. Then that wanderer of the night, viz., the Rakshasa Alamvusha, having deprived those great bowmen of their cars, rushed impetuously at them, wishing to despatch them to Yama's abode. Beholding them (thus) afflicted in battle by that wicked-souled Rakshasa, the son of Arjuna rushed at him. Then the battle that took place between him and the cannibal resembled that between Vritra and Vasava. And the mighty car-warriors of thy army, as also of the Pandavas, all became spectators of that engagement. Encountering each other in fierce battle, blazing with wrath, endued with great might, and with eyes red in rage, each beheld the other in that battle to resemble the Yuga fire. And that engagement between them became fierce and awful like that between Sakra and Samvara in days of old in the battle between the gods and Asuras."

SECTION CII

Dhritarashtra said, "How, O Sanjaya, did Alamvusha resist in combat the heroic son of Arjuna smiting many of our mighty car-warriors in battle? And how also did that slayer of hostile heroes, viz., the son of Subhadra, fight with Rishyasringa's son? Tell me all this in detail, exactly as it happened in that fight. What also did Bhima, that foremost of car-warriors, and the Rakshasa Ghatotkacha, and Nakula, and Sahadeva and the mighty car-warrior Satyaki, and Dhananjaya, do with my troops in battle? Tell me all this truly, O Sanjaya, for thou art skilled (in narration)."

Sanjaya said, "I will presently describe to thee, O sire, the awful battle that took place between that foremost of the Rakshasas and the son of Subhadra. I will also describe to thee the prowess that Arjuna put forth in battle, and Bhimasena the son of Pandu and Nakula, and Sahadeva, as also the warriors of thy army headed by Bhishma and Drona, all of whom fearlessly achieved wonderful feats of diverse kinds, Alamvusha, uttering loud shouts and repeatedly roaring at Abhimanyu, rushed impetuously against that mighty car-warrior in battle, saying, 'Wait, Wait'--Abhimanyu also, repeatedly roaring like a lion, rushed with at great force at that mighty bowman, viz., the son of Rishyasringa, who was an implacable foe of the former's sire. Soon then those two foremost of car-warriors, man and Rakshasa, on their cars, encountered each other, like a god and Danava. That best of Rakshasa were endued with powers of illusion, while Phalguni's son was acquainted with celestial weapons. Then Abhimanyu, O king, pierced Rishyasringa's son in that battle with three sharp shafts and once more with five. Alamvusha, also, excited with wrath, speedily pierced Abhimanyu in the chest with nine shafts like a guide piercing an elephant with hooks. Then, O Bharata, that wanderer of the night, endued with great activity, afflicted Arjuna's son in that combat with a thousand arrows. Then Abhimanyu excited with rage, pierced that prince of the Rakshasas in his wide chest with nine straight shafts of great sharpness. Piercing through his body these penetrated into his very vitals. And that best of Rakshasas, his limbs mangled by them, looked beautiful like a mountain overgrown with flowering Kinsukas. Bearing those shafts of golden wings on his body, that mighty prince of Rakshasas looked radiant like a mountain on fire. Then the vindictive son of Rishyasringa, inflamed with wrath, covered Abhimanyu, who was equal unto Mahendra himself, with clouds of winged arrows. Those sharp shafts resembling the rods of Yama himself, shot by him, pierced Abhimanyu through and entered the earth. And similarly the gold-decked arrows shot by Arjuna's son, piercing Alamvusha through, entered the earth. The son of Subhadra then, in that battle, with his straight shafts, obliged the Rakshasa to turn his back upon the field, like Sakra repulsing Maya in days of old. That scorcher of foes, the Rakshasa, then, thus repulsed and struck repeatedly by his adversary, exhibited his great powers of illusion by causing a thick darkness to set in. Then all the combatants there, O king, were covered by that darkness. Neither could Abhimanyu be seen, nor could friends be distinguished from foes in that battle. Abhimanyu, however, beholding that thick and awful gloom, invoked into existence. O son of Kuru's race, the blazing solar weapon. Thereupon, O king, the universe once more became visible. And thus he neutralised the illusion of that wicked Rakshasa. Then that prince of men, excited with wrath and endued with great energy, covered that foremost of Rakshasa in that battle with many straight shafts. Diverse other kinds of illusion were conjured up there by that Rakshasa. Conversant with all weapons, the son of Phalguni however, neutralised them all. The Rakshasa then, his illusions all destroyed, and himself struck with shafts, abandoned his car even there, and fled away in great fear. After that Rakshasa addicted to unfair fight had been thus vanquished, the son of Arjuna began to grind thy troops in battle, like a juice-blind prince of wild elephants agitating a lake overgrown with lotus.[465] Then Bhishma the son of Santanu, beholding his troops routed, covered Subhadra's son with a thick shower of arrows. Then many mighty car-warriors of the Dhartarashtra army, standing in a ring round that single hero, began to strike him forcibly with their shafts. That hero then, who resembled his sire in prowess and who was equal to Vasudeva in valour and might,--that foremost of all wielders of weapons,--achieved diverse feats in that battle that were worthy of both his sire and maternal uncle. Then the heroic Dhananjaya, excited with wrath and desirous of rescuing his son, arrived at the spot where the latter was slaughtering thy troops as he came along. And similarly, O king, thy sire Devavrata in that battle approached Partha like Rahu approaching the sun.[466] Then thy sons, O monarch, supported by cars, elephants, and steeds, surrounded Bhishma in that battle and protected him from every side. And so also the Pandavas, O king, clad in mail and surrounding Dhananjaya, engaged in fierce battle, O bull of Bharata's race. Then Saradwat's son (Kripa), O king, pierced Arjuna who was staying in front of Bhishma, with five and twenty shafts. Thereupon, like a tiger attacking an elephant, Satyaki, approaching Kripa, pierced him with many whetted shafts from desire of doing what was agreeable to the Pandavas. Gautama in return, excited with wrath, quickly pierced him of Madhu's race in the chest with nine arrows winged with the feathers of the Kanka bird. Sini's grandson also, excited with wrath, and forcibly drawing his bow, quickly sped at him an arrow capable of taking his life. The fiery son of Drona, however, excited with wrath, cut in twain that arrow as it coursed impetuously towards Kripa, resembling Indra's bolt in effulgence. Thereupon that foremost of car-warriors, viz., Sini's grandson, abandoning Gautama, rushed in battle towards Drona's son like Rahu in the firmament against the Moon. Drona's son, however, O Bharata, cut Satyaki's bow in twain. After his bow had thus been cut off, the former began to strike the latter with his shafts. Satyaki then, taking up another bow capable of bearing a great strain and slaughtering the foe, struck Drona's son, O king, in the chest and arms with six shafts. Pierced therewith and feeling great pain, for a moment he was deprived of his senses, and he sat down on the terrace of his car, catching hold of his flag-staff. Regaining his consciousness then, the valiant son of Drona, excited with rage afflicted him of Vrishni's race in that battle, with one long shaft. That shaft, piercing Sini's grandson through, entered the earth like a vigorous young snake entering its hole in the season of spring. And with another broad-headed arrow, Drona's son in that battle cut off the excellent standard of Satyaki. And having achieved this feat he uttered a leonine roar. And once more, O Bharata, he covered his adversary with a shower of fierce shafts like the clouds, O king covering the Sun after summer is past, Satyaki also, O monarch, baffling that arrowy shower, soon covered the son of Drona with diverse showers of arrows That slayer of hostile heroes, viz., the grandson of Sini, freed from that arrowy shower like the Sun from the clouds, began to scorch the son of Drona (with his energy). Swelling with rage the mighty Satyaki once more covered his foe with a thousand arrows and uttered a loud shout. Beholding his son then thus afflicted like the Moon by Rahu, the valiant son of Bharadwaja rushed towards the grandson of Sini. Desirous, O king, of rescuing, his son who was afflicted by the Vrishni hero, Drona, in that great battle, pierced the latter with a shaft of exceeding sharpness. Satyaki then, abandoning the mighty car-warrior Aswatthaman, pierced

Drona himself in that battle with twenty arrows of exceeding sharpness. Soon after, that scorcher of foes and mighty car-warrior, viz., Kunti's son of immeasurable soul, excited with wrath, rushed in that battle against Drona. Then Drona and Partha encountered each other in fierce combat like the planets Budha and Sukra, O king, in the firmament.[467]

SECTION CIII

Dhritarashtra said, "How did those bulls among men, viz., that great bowman Drona, and Dhananjaya the son of Pandu, encounter each other in battle? The son of Pandu is ever dear to the wise son of Bharadwaja. The preceptor also is ever dear to Pritha's son, O Sanjaya. Both of those car-warriors delight in battle, and both of them are fierce like lions. How therefore, did Bharadwaja's son and Dhananjaya, both fighting with care encounter each other in battle?"

Sanjaya said, "In battle Drona never recognises Partha as dear to himself. Partha also, keeping a Kshatriya's duty in view, recognises not in battle his preceptor. Kshatriyas, O king, never avoid one another in battle. Without showing any regard for one another, they fight with sires and brothers. In that battle, O Bharata, Partha pierced Drona with three shafts. Drona, however, regarded not those shafts shot in battle from Partha's bow. Indeed, Partha once more covered the preceptor in the fight with a shower of arrows. Thereupon the latter blazed up with wrath like a conflagration in a deep forest. Then, O king, Drona soon covered Arjuna in that combat with many straight shafts, O Bharata. Then king Duryodhana, O monarch, despatched Susarman for taking up the wing of Drona. Then the ruler of the Trigartas, excited with rage and forcibly drawing his bow, covered Partha, O king, with a profusion of arrows furnished with iron heads. Shot by those two warriors, O king, the shafts looked beautiful in the welkin like cranes in the autumnal sky. Those shafts, O lord, reaching the son of Kunti, entered his body like birds disappearing within a tree bending with a load of tasteful fruits. Arjuna then, that foremost of car-warriors, uttering a loud roar in that battle pierced the ruler of the Trigartas and his son with his shafts. Pierced by Partha like Death himself at the end of the Yuga, they were unwilling to avoid Partha, resolved as they were on laying down their lives. And they shot showers on the car of Arjuna. Arjuna, however, received those arrowy showers with showers of his own, like a mountain, O monarch, receiving a downpour from the clouds. And the lightness of hand that we then beheld of Vibhatsu was exceedingly wonderful. For alone he baffled that unbearable shower of arrows shot by many warriors like the wind alone scattering myriads of clouds rushing upon clouds. And at that feat of Partha, the gods and the Danavas (assembled there for witnessing the fight) were highly gratified. Then, O Bharata, engaged with the Trigartas in that battle, Partha shot, O king, the Vayavya weapon against their division. Then arose a wind that agitated the welkin, felled many trees, and smote down the (hostile) troops. Then Drona, beholding the fierce Vayavya weapon, himself shot an awful weapon called the Saila. And when that weapon, O ruler of men, was shot by Drona in that battle, the wind abated and the ten quarters became calm. The heroic son of Pandu, however, made the car-warriors of the Trigarta division destitute of prowess and hope, and caused them to turn their backs on the field. Then Duryodhana and that foremost of car-warriors, viz., Kripa, and Aswatthaman, and Salya, and Sudakshina, the ruler of the Kamvojas, and Vinda and Anuvinda of Avanti, and Valhika supported by the Valhikas, with a large number of cars surrounded Partha on all sides. And similarly Bhagadatta also, and the mighty Srutayush, surrounded Bhima on all sides with an elephant division. And Bhurisravas, and Sala, and Suvala's son, O monarch, began to check the twin sons of Madri with showers of bright and sharp arrows. Bhishma, however, in that battle, supported by the sons of Dhritarashtra with their troops, approaching Yudhishthira, surrounded him on all sides. Beholding that elephant division coming towards him, Pirtha's son Vrikodara, possessed of great courage, began to lick the corners of his mouth like a lion in the forest. Then Bhima, that foremost of car-warriors, taking up his mace in that great battle, quickly jumped down from his car and struck terror into the hearts of thy warriors. Beholding him mace in hand, those elephant-warriors in that battle carefully surrounded Bhimasena on all sides. Stationed in the midst of those elephants, the son of Pandu looked resplendent like the Sun in the midst of a mighty mass of clouds. Then that bull among the sons of Pandu began with his mace to consume that elephant-division like the wind dispelling a huge mass of clouds covering the welkin. Those tuskers, while being slaughtered by the mighty Bhimasena, uttered loud cries of woe like roaring masses of clouds. With diverse scratches (on his person) inflicted by those huge animals with their tusks, the son of Pritha looked beautiful on the field of battle like a flowering Kinsuka. Seizing some of the elephants by their tusks, he deprived them of those weapons. Wrenching out the tusks of others, with those very tusks he struck them on their frontal globes and felled them in battle like the Destroyer himself armed with his rod. Wielding his mace bathed in gore, and himself bespattered with fat and marrow and smeared with blood, he looked like Rudra himself. Thus slaughtered by him, the few gigantic elephants that remained, ran away on all sides, O king, crushing even friendly ranks. And in consequence of those huge elephants fleeing away on all sides, Duryodhana's troops once more, O bull of Bharata's race, fled away from the field."

SECTION CIV

Sanjaya said, "At mid-day, O king, happened a fierce battle, fraught with great carnage, between Bhishma and the Somakas. That foremost of car-warriors, viz., Ganga's son began to consume the ranks of the Pandavas with keen shafts by hundreds and thousands. Thy sire Devavrata began to grind those troops like a herd of bulls grinding (with their tread) a heap of paddy sheaves. Then Dhrishtadyumna and Sikhandin and Virata and Drupada, falling upon Bhishma in that battle, struck that mighty car-warrior with numerous arrows. Bhishma then, having pierced Dhrishtadyumna and Virata each with three arrows, sped a long shaft, O Bharata, at Drupada. Thus pierced in battle by Bhishma, that grinder of foes, those great bowmen became filled with wrath O king, like snakes trod upon (by human feet). Then Sikhandin pierced the grandsire of the Bharatas (with many shafts). Of unfading glory, Bhishma, however, regarding his foe as a female struck him not. Dhrishtadyumna then, in that battle, blazing up with wrath like fire, struck the grandsire with three shafts in his arms and chest. And Drupada pierced

Bhishma with five and twenty shafts, and Virata pierced him with ten, and Sikhandin with five and twenty. Deeply pierced (with those shafts) he became covered with blood, and looked beautiful like a red Asoka variegated with flowers. Then the son of Ganga pierced, in return, each of them with three straight shafts. And then, O sire, he cut off Drupada's bow with a broad-headed arrow. The latter then, taking up another bow, pierced Bhishma with five shafts. And he pierced Bhishma's charioteer also with three sharp shafts on the field of battle. Then the five sons of Draupadi, and the five Kaikeya brothers and Satyaki also of the Satwata race, headed by Yudhishthira, all rushed towards Ganga's son, desirous of protecting the Panchalas headed by Dhrishtadyumna. And so all the warriors of thy army also, O king, prepared to protect Bhishma, rushed at the head of their troops against the Pandava host. And then happened there a fierce general engagement between thy army of men and steeds and theirs, that increased the population of Yama's kingdom. And car-warriors falling upon car-warriors despatched one another to Yama's abode. And so men and elephant-riders and horse-riders, falling upon others (of their class), despatched them to the other world with straight shafts And here and there on the field, O monarch, cars, deprived of riders and charioteers by means of diverse kinds of fierce shafts, were in that battle dragged on all sides over the field. And those cars, O king, crushing large numbers of men and steeds in battle, were seen to resemble the wind itself (in speed) and vapoury edifices in the firmament (for their picturesque forms). And many car-warriors cased in mail and endued with great energy, decked with ear-rings and head-gears and adorned with garlands and bracelets, resembling the children of the celestials, equal to Sakra himself for prowess in battle, surpassing Vaisravana in wealth and Vrishaspati in intelligence, ruling over extensive territories, and possessed of great heroism, O monarch, deprived of their cars, were seen to run hither and thither like ordinary men. Huge tuskers also, O chief of men, deprived of their skilled riders, ran, crushing friendly ranks, and fell down with loud shrieks. Prodigious elephants looking like newly-risen clouds and roaring also like the clouds, were seen to run in all directions, deprived of their coats of mail. And, O sire, their Chamaras and variegated standards, their umbrellas with golden staves, and the bright lances (of their riders), lay scattered about.[468] And elephant-riders, O king, deprived of their elephants, belonging both of thy army and theirs, were seen to run (on foot) amid that awful press. And steeds from diverse countries, decked with ornaments of gold, were seen, by hundreds and thousands, to run with the speed of the wind. And horse-riders, deprived of their horses, and armed with swords were in that battle seen to run, or made to run (by others assailing them). Elephant, meeting with a flying elephant in that dreadful battle, proceeded, quickly crushing foot-soldiers and steeds. And, similarly, O king those prodigious creatures crushed many cars in that battle, and cars also, coming upon fallen steeds crushed them (in their course). And steeds too, in the press of battle, crushed many foot-soldiers, O king (with their hoofs). And thus, O monarch, they crushed one another in diverse ways.[469] And in that fierce and awful battle there flowed a terrible river of bloody current. And heaps of bows obstructed its straight course, and the hair (of slain warriors) formed its moss. And (broken) cars formed its lakes, and arrows its eddies. And steeds formed its fishes. And heads (severed from trunks) formed its blocks of stone. And it abounded with elephants that formed its crocodiles. And coats of mail and head-gears formed its froth. And bows (in the hands of the warriors) constituted the speed of its current, and swords its tortoises. And banners and standards in profusion formed the trees on its banks. And mortals constituted its banks which that river continually ate away. And it abounded with cannibals that formed its swans. And that stream (instead of swelling the ocean with its discharge) swelled the population of Yama's kingdom. And brave Kshatriyas,--mighty car-warriors,--casting off all fear, O king, sought to cross that river with the aid of cars, elephants, and steeds that played the part of rafts and boats. And as the river Vaitarani beareth all departed spirits towards the domains of the King of the Dead, so that river of bloody current bore away all timid men deprived of their senses in a swoon. And the Kshatriyas, beholding that awful carnage, all exclaimed, saying, 'Alas, through Duryodhana's fault the Kshatriyas are being exterminated. Why, Oh, Dhritarashtra of sinful soul, deluded by avarice, harboured envy for the sons of Pandu, who are graced with numerous virtues.' Diverse exclamations of this kind were heard there, made by one another, fraught with the praises of the Pandavas and censure of thy sons. Hearing then these words uttered by all the combatants, thy son Duryodhana, that offender against all, addressed Bhishma and Drona and Kripa and Salya, O Bharata, saying, 'Fight ye without boastfulness. Why tarry ye at all?' Then the battle was resumed between the Kurus and the Pandavas, that fierce battle, O king, caused by the match at dice and marked by an awful slaughter. Thou beholdest now, O son of Vichitravirya, the dreadful fruit of that rejection by thee (of the counsels of thy friends) though warned against it by many illustrious persons. Neither the sons of Pandu, O king, nor their troops, nor they that follow them, nor the Kauravas, show the least regard for their lives in battle. For this reason, O tiger among men, a dreadful destruction of kinsmen is taking place, caused either by Destiny or by thy evil policy, O king."

SECTION CV

Sanjaya said, "O tiger among men, Arjuna sent those Kshatriyas that followed Susarman to the abode of the King of the Dead by means of his whetted shafts. Susarman however, in that battle, pierced Partha with his shafts. And he pierced Vasudeva with seventy, and Arjuna once more with nine shafts. Checking those shafts by means of his arrowy showers, that mighty car-warrior, viz., the son of Indra, despatched Susarman's troops unto Yama's abode. Those mighty car-warriors, while being slaughtered by Partha in that battle as if by Death himself at the end of the Yuga, all fled away from the field, O king struck with panic, Some abandoning their steeds, some abandoning, O sire, their cars, and others their elephants, fled away in all directions. Others taking with them their horses, elephants, and cars, fled away, O king, with great speed. Foot-soldiers in that dreadful battle, throwing aside their weapons, and without any regard for one another, fled away hither and thither. Though forbidden by Susarman the ruler of the Trigartas, and by other foremost of kings, they stayed not yet in battle. Beholding that host routed, thy son Duryodhana himself at the head of the whole army and with Bhishma ahead, attacked Dhananjaya with all his vigour, for the sake, O king, of (protecting) the life of the ruler of the Trigartas. And he stayed in battle, scattering diverse kinds of arrows, supported by all his brothers. The rest of the men all fled away. Similarly, the Pandavas, O king, clad in mail and with all their vigour, proceeded, for the sake of Phalguni, to the spot where Bhishma was. Although acquainted with the awful prowess, in battle of the wielder of Gandiva, these yet proceeded with loud cries and great bravery to the spot where Bhishma was and surrounded him on all sides. Then the palmyra-bannered hero covered the Pandava army, in that battle, with his straight shafts. The sun having reached the meridian, the Kauravas, O king, fought with the Pandavas in one confused mass. The heroic Satyaki, having pierced Kritavarman with five arrows, stayed in battle scattering his arrows by thousands. And so king Drupada also, having pierced Drona with many whetted shafts, once more pierced him with seventy shafts and his charioteer with nine. Bhimasena also, having pierced his great grandsire king Valhika uttered a loud roar like a tiger in the forest. Arjuna's son (Abhimanyu) pierced by Chitrasena with many shafts, deeply pierced Chitrasena in the chest with three arrows. Engaged with each other in battle, those two foremost of men looked resplendent on the field like the planets, Venus and Saturn, O king, in the firmament. Then that slayer of foes, viz., the son of Subhadra, having slain his antagonist's steeds and charioteer with nine arrows, uttered a loud shout. Thereupon that mighty car-warrior, (viz., Chitrasena), quickly jumping down from that car whose steed had been slain, mounted, O king, without delay, the car of Durmukha. The valiant Drona, pierced the latter's charioteer also, Then, O king, Drupada, thus afflicted at the head of his troops, retreated by the aid of his fleet steeds, recollecting the hostility that existed from days of old (between himself and Drona). Bhimasena, within a moment, deprived king Valhika of his steeds, car and charioteer, in the very sight of all the troops. Fallen into a situation of great danger and with fear in his heart, O king, Valhika, that best of men, jumping down from that vehicle, quickly mounted upon the car of Lakshmana in that battle. Satyaki, having checked Kritavarman in that dreadful battle, fell upon the grandsire and rained on him shafts of diverse kinds.[470] Piercing the grandsire with sixty whetted shafts winged with feathers, he seemed to dance on his car, shaking his large bow. The grandsire then hurled at him a mighty dart made of iron, decked with gold, endued with great velocity, and beautiful as a daughter of the Nagas. Beholding that irresistible dart, resembling Death himself, coursing towards him, that illustrious warrior of the Vrishni race baffled it by the celerity of movements. Thereupon that fierce dart, unable to reach him of the Vrishni race, fell down on the earth like a large meteor of blazing splendour. Then he of Vrishni's race, O king, taking up with a firm hand his own dart of golden effulgence, hurled it at the car of the grandsire. That dart, hurled in that dreadful battle with the strength of Satyaki's arms, coursed impetuously like the fatal night, coursing speedily towards a (doomed) man. As it coursed, however, towards him with great force, Bhishma cut it in twain, O Bharata, with a couple of horse-shoe-headed arrows of keen edge, and thereupon it fell down on the earth. Having cut that dart, that grinder of foes, viz., Ganga's son, excited with wrath and smiling the while struck Satyaki in the chest with nine arrows. Then the Pandava warriors, O elder brother of Pandu, with their cars, elephants, and steeds,[471] surrounded Bhishma in that battle, for the sake of rescuing him of Madhu's race. Then commenced again a fierce battle, making the hair to stand on end, between the Pandavas and the Kurus both of whom were desirous of victory."

SECTION CVI

"Sanjaya said, 'Beholding Bhishma excited with wrath in battle, surrounded on all sides by the Pandavas like the Sun in the firmament. O king, by the clouds at the end of summer, Duryodhana, O monarch, addressed Dussasana, saying, 'This heroic and great bowman Bhishma, this slayer of heroes, hath, O bull of Bharata's race, been surrounded on all sides by the brave Pandavas. It is thy duty, O hero, to protect that illustrious one. Protected by us in battle, our grandsire Bhishma will slay all the Panchalas along with the Pandavas. The protection of Bhishma. therefore, I think, is our highest duty, for this great bowman of his vows, viz., Bhishma, is our protector in return. Therefore, surrounding the grandsire with all our troops, do thou protect him, who always achieveth the most difficult feats in battle. Thus addressed by Duryodhana, thy son Dussasana, surrounding Bhishma with a large force on all sides took up his position. Then Suvala's son Sakuni, with hundreds and thousands of horsemen having bright spears and swords and lances in hand, and who formed a proud, well-dressed, and strong body bearing standards, and who were mingled with excellent foot-soldiers that were all well-trained and skilled in battle began to cheek Nakula, and Sahadeva, and Yudhishthira the son of Pandu, surrounding those foremost of men on all sides. Then king Duryodhana despatched ten thousand (other) brave horsemen for resisting the Pandavas. When these rushed like so many Garudas towards the enemy with great impetuosity, the earth, O king, struck with their horse-hoofs, trembled and uttered a loud noise. And the loud clatter of their hoofs was heard resembling the noise made by a large forest of bamboos, in conflagration on a mountain. And as these dashed over the field, there rose a cloud of dust, which rising to the welkin shrouded the very Sun. And in consequence of those impetuous steeds, the Pandava army was agitated like a large lake with a flight of swans suddenly alighting on its bosom. And in consequence of their neighing, nothing else could be heard there. Then king Yudhishthira, and the two sons of Pandu by Madri, quickly checked the charge of those horsemen in battle, like the continent, O king, bearing the force, at full tide, of the surging sea swollen with the waters of the rainy season. Then those (three) car-warriors, O monarch, with their straight shafts, cut off the heads of those horse-riders. Slain by those strong bowmen, they fell down, O king, (on the earth), like mighty elephants tumbling into mountain caves, slain by huge compeers. Indeed, coursing all over the field, those warriors (of the Pandavas army) cut off the heads of those cavalry soldiers with sharp-bearded darts and straight shafts. Struck with swords, those horsemen, O bull of Bharata's race, suffered their heads to drop like tall trees, dropping their fruits. All over the field, O king, steeds along with their riders were seen fallen or falling, deprived of life. And while being (thus) slaughtered, the steeds, affected with panic, fled away like smaller animals desirous of saving their lives at sight of the lion. And the Pandavas, O king, having vanquished their foes in that great battle, blew their conches and beat their drums. Then Duryodhana, filled with grief on seeing his troops vanquished, addressed the ruler of the Madras, O chief of the Bharatas, and said, 'There, the eldest son of Pandu, accompanied by the twins in battle, in thy very sight, O thou of mighty arms, routeth our troops, O lord. O mighty-armed one, resist him like the continent resisting the ocean. Thou art exceedingly well-known as possessed of might and prowess that are irresistible.' Hearing these words of thy son, the valiant Salya proceeded with a large body of cars to the spot where Yudhishthira was. Thereupon, the son of Pandu began to resist in battle that large host of Salya rushing impetuously towards him with the force of a mighty wave. And that mighty car-warrior, viz., king Yudhishthira the just, in that battle quickly pierced the ruler of the Madras in the centre of the chest with ten shafts. And Nakula and Sahadeva struck him with seven straight shafts. The ruler of the Madras then struck each of them with three arrows. And once more he pierced Yudhishthira with sixty sharp-pointed arrows. And excited with wrath he struck each of the sons of Madri also with two shafts. Then that vanquisher of foes, the mighty-armed Bhima, beholding the king, in that great battle, staying within reach of Salya's car as if within the very jaws of Death, quickly proceeded to Yudhishthira's side. Then when the Sun, having passed the meridian, was sinking, there commenced a fierce and terrible battle (on that part of the field).

SECTION CVII

Sanjaya said, "Then thy sire, excited with wrath, began to strike the Parthas and their troops all round, with excellent shafts of great sharpness. And he pierced Bhima with twelve shafts, and Satyaki with nine. And having pierced Nakula with three shafts, he pierced Sahadeva with seven. And he pierced Yudhishthira in the arms and the chest with twelve shafts. And piercing Dhrishtadyumna also, that mighty warrior uttered a loud roar. Him Nakula pierced (in return) with twelve shafts, and Satyaki with three. And Dhrishtadyumna pierced him with seventy shafts, and Bhimasena with seven. And Yudhishthira pierced the grandsire in return with twelve shafts. Drona (on the other hand), having pierced Satyaki, pierced Bhimasena next. And he pierced each of them with five sharp shafts, each of which resembled the rod of Death. Each of those two, however, pierced Drona, that bull among Brahmanas, in return, with three straight shafts. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhishahas, the Surasenas, the Sivis, and the Vasatis, did not avoid Bhishma in battle although they were incessantly slaughtered by him with sharp shafts. And similarly kings coming from diverse countries and armed with diverse weapons, approached the Pandavas (without seeking to avoid them in battle). And the Pandavas, O king, surrounded the grandsire on all sides. Surrounded on all sides, yet unvanquished by that large body of cars, Bhishma blazed up like a fire in the midst of a forest, and consumed his foes. His car was his fire-chamber; his bow constituted the (flames of that fire); swords, darts, and maces, constituted the fuel; his shafts were the sparks (of that fire); and Bhishma was himself the fire that consumed the foremost of Kshatriyas. Indeed, with shafts furnished with golden wings and vulturine feathers and endued with great energy, with barbed arrows, and nalikas, and long shafts, he covered the hostile host. And he felled elephants and car-warriors also with his sharp shafts. And he made that large body of cars resemble a forest of palmyras shorn of their leafy heads. And that mighty armed warrior, that foremost of all wielders of weapons, O king, deprived cars and elephants and steeds of their riders in that conflict. And hearing the twang of his bow-string and the noise of his palms, loud as the roar of the thunder, all the troops trembled, O Bharata. The shafts of thy sire, O bull of Bharata's race, told on the foe. Indeed, shot from Bhishma's bow they did not strike the coats of mail only (but pierced them through). And we beheld, O king, many cars destitute of their brave riders dragged over the field of battle, O monarch, by the fleet steeds yoked unto them. Fourteen thousand car-warriors, belonging to the Chedis, the Kasis, and the Karushas, of great celebrity and noble parentage, prepared to lay down their lives, unretreating from the field, and owning excellent standards decked with gold, having met with Bhishma in battle who resembled the Destroyer himself with wide-open mouth, all went to the other world along with their cars, steeds, and elephants. And we beheld there, O king, cars by hundreds and thousands, some with their axles and bottoms broken, and some, O Bharata, with broken wheels. And the earth was strewn with cars broken along with their wooden fences, with the prostrate forms of car-warriors, with shafts, with beautiful but broken coats of mail, with axes. O monarch; with maces and short arrows and sharp shafts, with bottoms of cars, with quivers and broken wheels, O sire, with innumerable bows and scimitars and heads decked with ear-rings; with leathern fences and gloves and overthrown standards, and with bows broken in various parts. And elephants, O king, destitute of riders, and slain horsemen (of the Pandava army), lay dead. The valiant Pandavas notwithstanding all their efforts, could not rally those car-warriors, who, afflicted by the shafts of Bhishma, were flying away from the field. Indeed, O king, that mighty host while being slaughtered by Bhishma endued with energy equal to that of Indra himself, broke so completely that no two persons fled together. With its cars, elephants, and steeds overthrown, and with its standards laid low in profusion, the army of the sons of Pandu, deprived of senses, uttered loud exclamations of woe. And at that time, sire slew son, and son slew sire, and friend smote dear friend, impelled by fate. And many combatants of the Pandavas army, throwing aside their armour, were seen flying in all directions with dishevelled hair. Indeed, the Pandava troops looked like bulls running wild in fear, and no longer restrained by the yoke. Indeed, loud were the exclamations, we heard of woe that they uttered.

"Then that delighter of the Yadavas, beholding the Pandava army breaking, reined the excellent car (that he guided), and addressing Vibhatsu the son of Pritha, said,--That hour is come, O Partha, which thou hadst hoped for. Strike now, O tiger among men, or thou wilt be deprived of thy senses. Formerly, O hero, thou saidst, O Partha, in that conclave of kings in Virata's city, in the presence also of Sanjaya, these words:--'I will slay all the warriors of Dhritarashtra's son, all of them with their followers, including, Bhishma and Drona, that would fight with me in battle--O son of Kunti, O chastiser of foes, make those words of thine true. Remembering the duty of a Kshatriya, fight, without any anxiety.' Thus addressed by Vasudeva, Arjuna hung down his head and looked askance at him. And Vibhatsu replied very unwillingly, saying, 'To acquire sovereignty with hell in the end, having slain those who should not be slain, or the woes of an exile in the woods,--(these are the alternatives). Which of these should I achieve? Urge the steeds, O Hrishikesa, I will do thy bidding. I will overthrow the Kuru grandsire Bhishma, that invincible warrior.'--Thus asked, Madhava urged those steeds of a silvery hue, to the spot where Bhishma, incapable of being looked at like the Sun himself, was staying. Then that large host of Yudhishthira rallied and came again to the fight, beholding the mighty-armed Partha proceeding for an encounter with Bhishma. Then Bhishma that foremost one among the Kurus, repeatedly roared like a lion. And he soon covered Dhananjaya's car with a shower of arrows. Within a trice that car of his with its steeds and charioteer, became entirely invisible in consequence of that thick shower of arrows. Vasudeva, however, without fear, mustering patience, and endued with great activity, urged those steeds mangled with Bhishma's shafts. Then Partha, taking up his celestial bow of twang loud as the roar of the clouds, caused Bhishma's bow to drop from his hands, cutting it (into fragments) by means of his sharp shafts. Then thy sire, the Kuru hero, whose bow had thus been cut off, stringed another large bow within the twinkling of the eye. Arjuna, however, excited with wrath, cut that bow also of his. The son of Santanu applauded that lightness of hand displayed by Arjuna, saying, 'Well done, Well done, O mighty-armed one. Well done, O son of Kunti.'--Having addressed him thus, Bhishma took up another beautiful bow in that battle, and shot many arrows at Partha's car. And Vasudeva showed great skill in the management of steeds, for, displaying the circling motion he baffled all those arrows (of Bhishma). Mangled with the arrows of Bhishma, those two tigers among men looked beautiful like two angry bulls marked with scratches of horns. Then that slayer of hostile heroes, viz., the mighty-armed Vasudeva of Madhu's race beholding that Partha was fighting mildly and that Bhishma was incessantly scattering his arrowy showers in battle, and that stationed between the two hosts, he latter was scorching everything like the Sun himself, smiting down the foremost of Yudhishthira's combatants, and, in fact, achieving feat on Yudhishthira's army like unto what happeneth at the end of the Yuga, could not any longer bear it. Abandoning then, O sire, Partha's steeds that looked like silver, and filled with wrath, that great lord of Yoga powers jumped down from that great car. Repeatedly roaring like a lion, the mighty Krishna of great energy and immeasurable splendour, the Lord of Universe, with eyes red as copper from rage, and having his bare arms alone for his weapons, rushed towards Bhishma, whip in hand, desirous of slaying him and seeming to split the universe itself with his tread. Beholding Madhava in the vicinity of Bhishma and about to fall upon him in that furious battle, the hearts of all the combatants seemed to be in a stupor. 'Bhishma is slain, Bhishma is slain.'--These loud exclamations were heard there, O king, caused by the fear inspired by Vasudeva. Robed in yellow silk, and himself dark as the lapis lazuli, Janarddana, when he pursued Bhishma, looked beautiful as a mass of clouds charged with lightning. Like a lion towards an elephant, or the leader of a bovine herd upon another of his species, that bull of Madhu's race, with a loud roar, impetuously rushed towards Bhishma. Beholding him of eyes like lotus petals (thus) rushing towards him in that battle, Bhishma began to fearlessly draw his large bow. And with a fearless heart he addressed Govinda, saying, 'Come, come, O thou of eyes like lotus petals. O God of the gods, I bow to thee. O best of the Satwatas, throw me down today in this great battle. O god, slain by thee in battle, O sinless one, great will be the good done to me, O Krishna, in every respect in the world. Amongst all, in the three worlds, great is the honour done to me today in battle, O Govinda. Strike me as thou pleasest, for I am thy slave, O sinless one.' Meanwhile, the mighty-armed Partha. quickly following Kesava behind, seized him by encircling him with his two arms. That best of male beings, viz., Krishna, of eyes like lotus petals, seized by Partha, still proceeded with great speed, bearing the latter away with him. The mighty Partha, that slayer of hostile heroes, however, forcibly catching hold of his legs, stopped Hrishikesa with great difficulty at the tenth step. Then Arjuna his dear friend, filled with sorrow, affectionately addressed Kesava, who was then sighing like a snake and whose eyes were troubled in wrath, saying, 'O thou of mighty arms, stop, O Kesava, it behoveth thee not to make those words false which thou hadst spoken before, viz., I will not fight. O Madhava, people will say that thou art a liar. All this burden resteth upon me. I will slay the grandsire. I swear, O Kesava, by my weapons, by truth, and my good deeds, that, O slayer of foes, I will do all by which the destruction of my foes may be achieved. Behold this very day that invincible and mighty car-warrior in the act of being thrown down by me, with the greatest ease, like the crescent moon at the end of the Yuga (when the destruction of the universe comes). Madhava, however, hearing these words of the high-souled Phalguni, spoke not a word, but in anger once more mounted upon the car. And then upon those two tigers among men, when stationed on their car, Bhishma the son of Santanu, once more poured his arrowy showers like the clouds pouring rain upon the mountain-breast. Thy sire Devavrata took the lives of the (hostile) warriors like the Sun sucking with his rays the energies of all things during summer. As the Pandavas had been breaking the ranks of the Kurus in battle, so thy sire broke the Pandava ranks in battle. And the routed soldiers, helpless and heartless, slaughtered in hundreds and thousands by Bhishma, were unable to even look at him in that battle,--him who resembled the mid-day Sun blazing in his own splendour. Indeed, the Pandavas afflicted with fear, timidly gazed at Bhishma who was then achieving super-human feats in that battle. And the Pandava troops, thus fleeing away, O Bharata, failed to find a protector, like a herd of kine sunk in a shoal of ants while being trod down by a strong person. Indeed, the Pandavas could not, O Bharata, look at that mighty car-warrior incapable of being shaken, who, furnished with a profusion of shafts, was scorching the kings (in the Pandava army), and who in consequence of those shafts looked like the blazing Sun shedding his fiery rays. And while he was thus grinding the Pandava army, the thousand-rayed maker of day repaired to the setting hills, and the troops, worn with fatigue, set their hearts on withdrawal (from the field)."

SECTION CVIII

Sanjaya said, "While they were battling, the Sun set, O Bharata, aid there came the dreadful hour of twilight and the battle could no longer be seen. Then king Yudhishthira, seeing that twilight had come and that his own troops, slaughtered by Bhishma, had thrown aside their weapons, and that stricken with fear, and turned off the field, they were seeking to flee away, and beholding Bhishma also, that mighty car-warrior, excited with wrath and afflicting everybody in fight, and noticing that the mighty car-warriors of the Somakas, having been vanquished, had all become cheerless, reflected a little, and then ordered the troops to be withdrawn. Then king Yudhishthira withdrew his forces. And similarly, the withdrawal of thy forces also took place at the same time. Then those mighty car-warriors, O chief of the Kurus, having withdrawn their forces, entered their tents, themselves mangled in battle. Afflicted by the shafts of Bhishma and reflecting upon that hero's feats in battle, the Pandavas obtained no peace of mind. Bhishma also, having vanquished the Pandavas and the Srinjayas in battle, was worshipped by thy sons and glorified by them, O Bharata. Accompanied by the rejoicing Kurus, he then entered his tent. Night then set in, that deprives all creatures of their senses. Then in that fierce hour of night, the Pandavas, the Vrishnis and the invincible Srinjayas sat down for a consultation. All those mighty persons, skilled in arriving at conclusions in council, coolly deliberated about that which was beneficial for them in view of their immediate circumstances. Then king Yudhishthira, having reflected for a long while, said these words, casting his eyes on Vasudeva, 'Behold, O Krishna, the high-souled Bhishma of fierce prowess. He crusheth my troops like an elephant crushing a forest of reeds. We dare not even look at that high-souled warrior. Like a raging conflagration he licketh up my troops. The valiant Bhishma of keen weapons, when excited with wrath in battle and bow in hand shooting his shafts, becometh as fierce as the mighty Naga Takshaka of virulent poison. Indeed, the angry Yama is capable of being vanquished, or even the chief of the celestials armed with the thunder, or Varuna himself, noose in hand, or the Lord of the Yakshas armed with mace. But Bhishma, excited with wrath, is incapable of being vanquished in battle. When this is the case, O Krishna, I am, through the weakness of my understanding, plunged in an ocean of grief having got Bhishma (as a foe) in battle. I will retire into the woods, O invincible one. My exile there would be for my benefit. Battle, O Krishna, I no longer desire. Bhishma slayeth us always. As an insect, by rushing into a blazing fire meeteth only with death, even so do I rush upon Bhishma. In putting forth prowess, O thou of Vrishni's race, for the sake of my kingdom, I am, alas, led to destruction. My brave brothers have all been exceedingly afflicted with arrows. In consequence of the affection they bear to myself their (eldest) brother they had to go into the woods, deprived of kingdom. For myself alone, O slayer of Madhu, hath Krishna been sunk into such distress. I regard life to be of high value. Indeed, even life now seemeth to be difficult of being saved. (If I can save that life), its latter remnant will I pass in the practice of excellent virtue. If, with my brothers, O Kesava, I am worthy of thy favour, tell me, O Krishna, what is for my benefit, without contravening the duties of my order. Hearing these words of his, and (describing the situation) in detail, Krishna, from compassion, said these words in reply for comforting Yudhishthira, 'O son of Dharma, O thou that art firm in truth, do thou not indulge in sorrow, thou that hast these invincible heroes, these slayers of foes, for thy brothers. Arjuna and Bhimasena are each endued with the energy of the Wind and the Fire. The twin sons of Madri also are each as valiant as the Chief of the celestials himself. From the good understanding that exists between us, do thou set me also to this task. Even I, O son of Pandu, will fight with Bhishma. Directed by thee, O great king, what is there that I may not do in great battle. Challenging that bull among men, viz., Bhishma, I will slay him in battle, in the very sight of the Dhartarashtras, if Phalguni doth not wish to slay him. If, O son of Pandu, thou seest victory to be certain on the slaughter of the heroic Bhishma, even, I, on a single car, will slay that aged grandsire of the Kurus. Behold, O king, my prowess, equal to that of the great Indra in battle. I will overthrow from his car that warrior who always shooteth mighty weapons. He that is an enemy of the sons of Pandu, without doubt, is my enemy also. They, that are yours, are mine, and so they, that are mine, are yours. Thy brother (Arjuna) is my friend, relative, and disciple. I will, O king, cut off my own flesh and give it away for the sake of Arjuna. And this tiger among men also can lay down his life for my sake. O sire, even this is our understanding, viz., that we will protect each other. Therefore, command me, O king, in what way I am to fight. Formerly, at Upaplavya, Partha had, in the presence of many persons, vowed, saying, 'I will slay the son of Ganga.' These words of the intelligent Partha should be observed (in practice). Indeed, if Partha requests me without doubt I will fulfill that vow. Or, let it be the task of Phalguni himself in battle. It is not heavy for him. He will slay Bhishma, that subjugator of hostile cities. If excited in battle, Partha can achieve feats that are incapable of being achieved by others. Arjuna can slay in battle the very gods exerting themselves actively, along with the Daityas and the Danavas. What need be said of Bhishma, therefore, O king? Endued with great energy, Bhishma, the son of Santanu, is now of perverted judgment, of intelligence decayed, and of little sense, without doubt, he knoweth not what he should do.'

"Hearing these words of Krishna, Yudhishthira said, 'It is even so, O thou of mighty arms, even as thou sayest, O thou of Madhu's race. All these together are not competent to bear thy force. I am sure of always having whatever I desire, when, O tiger among men, I have thyself staying on my side. O foremost of victorious persons, I would conquer the very gods with Indra at their head, when, O Govinda, I have thee for my protector. What need I say, therefore, of Bhishma, though he is a mighty car-warrior? But, O Krishna, I dare not, for my own glorification, falsify thy words. Therefore, O Madhava, as promised before by thee, render me aid without fighting for me. In this battle an agreement was made by me with Bhishma. He said,--I will give thee counsel, but fight I shall never for thee, since I shall have to fight for Duryodhana's sake. Know this for truth. Therefore, O Lord, Bhishma may give me sovereignty by giving me good counsel, O Madhava. Therefore, O slayer of Madhu, all of us accompanied by thee, will once more repair unto Devavrata, for asking him about the means of his own death. All of us then, O best of persons, together going to Bhishma without delay, will speedily ask him of Kuru's race his advice. O Janardana, he will truly give us beneficial counsel; and O Krishna, I will do in battle what he will say. Of austere vows, he will give us counsel, as also victory. We were children and orphans. By him were we reared. O Madhava, him, our aged grandsire, I wish to day,--him, the sire of our sire. Oh, fie upon the profession of a Kshatriyas.'

Sanjaya continued, "Hearing these words, O king, he of Vrishni's race said unto Yudhishthira, 'O thou of great wisdom, these words of thine, O king, are to my taste. Bhishma, otherwise called Devavrata, is skilled in weapons. With only his glances he can consume the foe. Repair unto that son of the Ocean-going (Ganga), for asking him about the means of his death. Asked by thee, in particular, he will certainly say the truth. We will, therefore, proceed for questioning the Kuru grandsire. Repairing unto the reverend son of Santanu, we will, O Bharata, ask him his advice and according to the advice that he will give us we will fight with the foe.' Having thus deliberated, O elder brother of Pandu, the heroic sons of Pandu, and the valiant Vasudeva, all proceeded together towards the abode of Bhishma, casting aside their coats of mail and weapons and entering then his tent, they all bowed to him, bending their heads. And the sons of Pandu, O king, worshipping that bull of Bharata's race, and bowing unto him with their heads, sought his protection. The Kuru grandsire, the mighty-armed Bhishma, then addressed them, saying, 'Welcome art thou, O thou of Vrishni's race. Welcome art thou, O Dhananjaya. Welcome to thee, O king Yudhishthira the just, Ad to thee, O Bhima. Welcome to you also, ye twins. What am I to do now for enhancing your joy? Even if it be exceedingly difficult of achievement, I will yet do it with all my soul. Unto the son of Ganga who thus repeatedly spoke unto them with such affection, king Yudhishthira, with a cheerful heart, lovingly said, these words, 'O thou that art conversant with everything, how shall we obtain victory, and how shall we acquire sovereignty? How also may this destruction of creatures be stopped? Say all these unto me, O lord. Tell us the means of thy own death. How, O hero, shall we be able to bear thee in battle? O grandsire of the Kurus, thou givest not thy foes even a minute hole to pick in thee. Thou art seen in battle with thy bow ever drawn to a circle. When thou takest thy shafts, when aimest them, and when drawest the bow (for letting them off), no one is able to mark. O slayer of hostile heroes, constantly smiting (as thou dost) cars and steeds and men and elephants, we behold thee on thy car, O mighty-armed one, to resemble a second Sun. What man is there, O bull of Bharata's race, who can venture to vanquish thee, scattering showers of arrows in battle, and causing a great destruction. Tell me, O grandsire, the means by which we may vanquish thee in battle, by which sovereignty may be ours, and lastly, by which my army may not have to undergo such destruction. Hearing these words, Santanu's son, O elder brother of Pandu, said unto the son of Pandu, 'As long as I am alive, O son of Kunti, victory cannot be yours in battle, O thou of great wisdom. Truly do I say this unto thee. After, however, I am vanquished in fight, ye may have victory in battle, ye sons of Pandu. If, therefore, ye desire victory in the battle, smite me down without delay. I give you permission, ye sons of Pritha, strike me as ye please. I am thus known to you in what I regard to be a fortunate circumstance.[472] After I am slain, all the rest will be slain. Therefore, do as I bid'.

"Yudhishthira said, 'Tell us the means by which we may vanquish thee in battle, thee that art, when excited with wrath in the fight, like unto the Destroyer himself armed with mace. The wielder of the thunder-bolt may be vanquished or Varuna, or Yama. Thou, however, art incapable of being defeated in battle by even the gods and Asuras united together, with Indra at their head.'

"Bhishma said, 'That, O son of Pandu, is true, which thou sayest. O thou, of mighty arms. When with weapons and my large bow in hand I contend carefully in battle, I am incapable of being defeated by the very gods and the Asuras with Indra at their head. If, however, I lay aside my weapons, even these car-warriors can slay me. One that hath thrown away his weapons, one that hath fallen down, one whose armour hath slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says--I am thine--one who is a female, one who beareth the name of a female, one no longer capable of taking care of one's self, one who hath only a single son, or one who is a vulgar fellows,--with these I do not like to battle. Hear also, O king, about my resolve formed before. Beholding any inauspicious omen I would never fight. That mighty car-warrior, the son of Drupada, O king, whom thou hast in thy army, who is known by the name of Sikhandin, who is wrathful in battle, brave, and ever victorious, was a female before but subsequently obtained manhood. How all this took place, ye all know it truly. Brave in battle and clad in mail, let Arjuna, keeping Sikhandin before him, attack me with his sharp shafts. When that inauspicious omen will be there, especially in the form of one that was a female before, I will never seek, though armed with bow and arrow, to strike him. Obtaining that opportunity, let Dhananjaya the son of Pandu quickly pierce me on every side with his shafts, O bull of Bharata's race. Except the highly blessed Krishna, and Dhananjaya the son of Pandu, I do not behold the person in the three worlds who is able to slay me while exerting myself in battle. Let Vibhatsu, therefore, armed with weapons, struggling carefully in battle, with his excellent bow in hand, placing (Sikhandin or) something else before, throw, me down (from my car). Then the victory will be certain. Do this, O great king, even this that I have said unto thee, O thou of excellent vows. Thou wilt then be able to slay all Dhartarashtras assembled together in battle.'

Sanjaya continued, "The Parthas then, having ascertained all this went back to their tents, saluting the Kuru grandsire, viz., the high-souled Bhishma. After Ganga's son, prepared to go to the other world, had said this, Arjuna. burning with grief and his face suffused in shame, said these words, 'How, O Madhava, shall I fight in battle with the grandsire who is my senior in years, who is possessed of wisdom and intelligence, and who is the oldest member of our race? While sporting in days of childhood, O Vasudeva, I used to smear the body of this high-souled and illustrious one with dust by climbing on his lap with my own filthy body. O elder brother of Gada, he is the sire of my sire Pandu. While a child, climbing on the lap of this high-souled one I once called him father, I am not thy father but thy father's father, O Bharata!--even this is what he said to me (in reply) in my childhood. He who said so, Oh, how can he be slain by me. O, let my army perish. Whether, it is victory or death that I obtain I will never fight that high-souled person. (Even this is what I think). What dost thou think, O Krishna!'

"Vasudeva said, 'Having vowed the slaughter of Bhishma before, O Jishnu, how canst thou abstain from slaying him, agreeably to the duties of a Kshatriya? Throw down from his car, O Partha, that Kshatriya who is invincible in battle. Victory can never be yours without slaying Ganga's son. Even thus shall he go to the abode of Yama. This hath been settled before by the gods. That which hath been destined before, O Partha, must happen. It cannot be otherwise. None save thee, O invincible one, not even the wielder of the thunder-bolt himself, would be capable of fighting with Bhishma, who is like the Destroyer with wide-open mouth. Slay Bhishma, without any anxiety. Listen also to these words of mine that are what Vrihaspati of great intelligence had said unto Sakra in days of old. One should slay even an aged person endued with every merit and worthy of reverence if he cometh as a foe, or, indeed any other who approacheth for destroying one's self--O Dhananjaya, this is the eternal duty sanctioned for the Kshatriya, viz., that they should fight, protect subjects, and perform sacrifices, all without malice.'

"Arjuna said, 'Sikhandin, O Krishna, will certainly be the cause of Bhishma's death, for Bhishma, as soon as he beholds the prince of the Panchalas, abstains from striking. Therefore, keeping Sikhandin before him and at our head, we will, by that means, overthrow the son of Ganga. Even this is what I think. I will hold in check other great bowmen with my shafts. As regards Sikhandin, he will fight with Bhishma alone, that foremost of all warriors. I have heard from that chief of the Kurus that he would not strike Sikhandin, for having been born before as a woman he subsequently became a male person.'

Sanjaya continued, "Having settled this with Bhishma's permission, the Pandavas, along with Madhava, went away with rejoicing hearts. And then those bulls among men retired to their respective beds."

SECTION CIX

Dhritarashtra said, "How did Sikhandin advance against the son of Ganga in battle, and how did Bhishma also advance against the Pandavas? Say all this unto me, O Sanjaya!"

Sanjaya said, "Then all those Pandavas, towards the hour of sun-rise, with beat of drums and cymbals and smaller drums, and with the blare of conches of milky whiteness, all around, went out for battle, placing Sikhandin in their van. And they marched out, O king, having formed an array that was destructive of all foes. And Sikhandin, O monarch, was stationed in the very van of all the troops. And Bhimasena and Dhananjaya became the protectors of his car-wheels. And in his rear were the sons of Draupadi and the valiant Abhimanyu. And those mighty car-warriors, viz., Satyaki and Chekitana, became the protectors of the last. And behind them was Dhrishtadyumna protected by the Panchalas. Next to Dhrishtadyumna, behind, marched the royal lord Yudhishthira, accompanied by the twins, filling the air with leonine shouts, O bull of Bharata's race. Next behind him was Virata, surrounded by his own troops. Next to him marched Drupada, O mighty-armed one. And the five Kaikeya brothers and the valiant Dhrishtaketu, O Bharata, protected the rear of the Pandava army. Having disposed their vast army in such an array, the Pandavas rushed against thy host, prepared to cast away their lives. And similarly the Kauravas, O king, placing that mighty car-warrior Bhishma at the head of their whole host, proceeded against the Pandavas. And that invincible warrior was protected by thy mighty sons. Next behind them was the great bowman Drona, as also his mighty son (Aswatthaman). Next behind was Bhagadatta surrounded by his elephant division. And behind Bhagadatta were Kripa and Kritavarman. Behind them were Sudakshina the mighty ruler of the Kamvojas, and Jayatsena, the king of the Magadhas, and Suvala's son and Vrihadvala. And similarly, many other kings, that were all great bowmen, protected the rear of thy host, O Bharata. As each day came, Bhishma the son of Santanu, formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Pisachas, and sometimes after that of the Rakshasas. Then commenced the battle between thy troops, O Bharata, and theirs, both parties smiting one another and increasing the population of Yama's kingdom. And the Parthas with Arjuna at their head, placing Sikhandin in the van, proceeded against Bhishma in that battle, scattering diverse kinds of arrows. And then, O Bharata afflicted by Bhishma with his shafts, (many of) thy warriors, profusely bathed in blood, repaired to the other world. And Nakula and Sahadeva, and the mighty car-warrior Satyaki, approaching thy army, began to afflict it with great vigour. Thus slaughtered in battle, O bull of Bharata's race, thy warriors were unable to resist that vast host of the Pandavas. Then thy host, vigorously afflicted by great car-warriors and thus slaughtered by them everywhere, fled away on all sides. Slaughtered with sharp shafts by the Pandavas and the Srinjayas they found not a protector, O bull of Bharata's race."

Dhritarashtra said, "Tell me, O Sanjaya, what the valiant Bhishma, excited with rage, did in battle, upon beholding my host afflicted by the Parthas. O sinless one, tell me how that hero, that chastiser of foes, rushed against the Pandavas in battle, and slaughtered the Somakas."

Sanjaya said, "I will tell thee, O king, what thy sire did when thy sons' host was afflicted by the Pandavas and the Srinjayas. With cheerful hearts, the brave sons of Pandu, O elder brother of Pandu, encountered thy son's host, slaughtering (all whom they met). That carnage, O chief of men, of human beings, elephants and steeds, that destruction by the foe of thy army in battle, Bhishma could not brook. That invincible and great bowman, then, reckless of his very life poured upon the Pandavas, the Panchalas, and the Srinjayas, showers of long shafts and calf-toothed and crescent-shaped arrows. And with weapons, O monarch, he checked with his shafts and with showers of other weapons, both offensive and defensive, all sped with energy and wrath, the five foremost of mighty car-warriors of the Pandavas, who had been struggling vigorously in battle. Excited with wrath, he slaughtered in that battle countless elephants and steeds. And that bull among men, O monarch, throwing down many car-warriors from their cars,[473] and horsemen from their horses, and crowds of foot soldiers, and elephant-warriors from the backs of the beasts they rode, struck terror into the foe. And the Pandava warriors all rushed together upon Bhishma singly, upon that mighty car-warrior struggling in battle with great activity, like the Asuras rushing together upon him with the thunderbolt in hand. Shooting on all sides his whetted arrows whose touch resembled that of Indra's thunder, he seemed to the enemy to have assembled a terrible visage. While fighting in that battle, his large bow, resembling that of Sakra himself, seemed to be always drawn to a circle. Beholding those feats in battle, thy sons, O monarch, filled with exceeding wonder, worshipped the grandsire. The Parthas cast their eyes, with cheerless hearts, upon thy heroic sire struggling in battle, like the celestials upon (the Asura) Viprachitti (in days of old).[474] They could not resist that warrior who then resembled the Destroyer himself with wide-open mouth. In that battle on the tenth day, Bhishma, with his sharp shafts, consumed the division of Sikhandin like a conflagration consuming a forest. Him resembling an angry snake of virulent poison, or the Destroyer urged by Death himself, Sikhandin pierced with three shafts in the centre of the chest. Deeply pierced therewith, Bhishma saw that it was Sikhandin (who was piercing him). Excited with wrath, but unwilling (to fight with Sikhandin) Bhishma laughingly said, 'Whether thou choosest to strike me or not, I will never fight with thee. Thou art that Sikhandin still which the Creator had made thee first',[475] Hearing these words of his, Sikhandin, deprived of his senses by wrath, and licking the corners of his mouth addressed Bhishma in that battle, saying, 'I know thee, O mighty-armed one, to be the exterminator of the Kshatriya race. I have heard also of thy battle with Jamadagni's son. I have also heard much of thy super-human prowess. Knowing thy prowess I will still fight with thee today. For doing what is agreeable to the Pandavas and is agreeable to my own self, O chastiser of foes, I will today fight with thee in battle, O best of men. I will, of a certainty, slay thee. I swear this before thee by my troth! Hearing these words of mine, do that which thou shouldst. Whether thou choosest to strike me or not, thou shall not escape me with life. O thou that art ever victorious, O Bhishma, look thy last on this world.

Sanjaya continued, "Having said so, Sikhandin in that battle pierced Bhishma with five straight shafts, having already pierced him with his wordy shafts. Hearing those words of his, the mighty car-warrior Arjuna, regarding Sikhandin to be Bhishma's Destroyer, urged him on, saying, 'I will fight behind thee, routing the foe with my shafts. Excited with fury, rush thou against Bhishma of terrible prowess. The mighty Bhishma will not be able to afflict thee in battle. Therefore, O mighty-armed one, encounter Bhishma with vigor. If, O sire, thou returnest today without slaying Bhishma, thou wilt, with myself, be an object of ridicule to the world. Seek to do that in battle by which, O hero, we may not incur ridicule in this great battle. Stay the grandsire. O thou of great strength, I will protect thee in this battle, checking all the car-warriors (of the Kuru army). Do thou slay the grandsire. Drona, and Drona's son, and Kripa, and Suyodhana, and Chitrasena, and Vikarna, and Jayadratha the ruler of the Sindhus, Vinda and Anuvinda. of Avanti, and Sudakshina the ruler of the Kamvojas, and the brave Bhagadatta, and the mighty king of the Magadhas, and Somadatta's son, and the brave Rakshasas who is Rishyasringa's son and the ruler of the Trigartas, alone with all the other great car-warriors (of the Kuru army). I will check like the continent resisting the surging sea. Indeed, I will hold in check all the mighty warriors of the Kuru army assembled together and battling with us. Do thou slay the grandsire.'

SECTION CX

Dhritarashtra said, "How did Sikhandin the prince of the Panchalas, excited with wrath, rushed in battle against the grandsire, viz., Ganga's son of righteous soul and regulated vows. What mighty car-warriors of the Pandavas army, upraised weapons, desirous of victory, and exerting themselves with activity, protected Sikhandin on that occasion which required great activity? How also did Bhishma the son of Santanu, endued with great energy, fight on that tenth day of battle with the Pandavas and the Srinjayas? I cannot brook the idea of Sikhandin encountering Bhishma in battle. (Indeed, when Sikhandin attacked Bhishma), was Bhishma's car or his bow broken?"

Sanjaya said, "While fighting in that battle, O bull of Bharata's race, neither the bow nor the car of Bhishma had suffered any injury. He was then slaying the foe with straight shafts. Many thousands of mighty car-warriors belonging to thy army, as also elephants, O king, and steeds well harnessed, proceeded for battle, with the grandsire in the van. Agreeably to his vow, O thou of Kuru's race, the ever-victorious Bhishma was incessantly engaged in slaughtering the troops of the Parthas. The Panchalas and the Pandavas were unable to bear that great bowman battling (with them) and slaying his foes with his shafts. When the tenth day came, the hostile army was torn into pieces by Bhishma with his shafts by hundreds and thousands. O elder brother of Pandu, the sons of Pandu were incapable of defeating in battle the great bowman Bhishma who resembled the Destroyer himself armed with the lance.

"Then, O king, the unvanquished Vibhatsu or Dhananjaya, who was capable of drawing the bow with even the left hand, came to that spot, frightening all the car-warriors. Roaring loudly like a lion, and repeatedly drawing the bow-string, and scattering showers of arrows, Partha careered on the field of battle like Death himself. Frightened at those roars of his, thy warriors, O bull of Bharata's race, fled away in terror, like smaller animals, O king, at the sound of the lion. Beholding the son of Pandu crowned with victory and thus afflicting that host, Duryodhana, himself under the influence of terror addressed Bhishma and said, 'You son of Pandu, O sire, with white steeds (yoked unto his car), and having Krishna for his charioteer, consumeth all my troops like a conflagration consuming a forest. Behold, O son of Ganga, all troops, slaughtered by Pandu's son in battle, are, O foremost of warriors, fleeing away. Indeed, as the herdsman belaboureth his cattle in the forest, even so, O scorcher of foes is my army being belaboured. Broken and driven away on all sides by Dhananjaya with his shafts, the invincible Bhima is also routing that (already broken) host of mine. And Satyaki, and Chekitana, and the twin sons of Madri, and the valiant Abhimanyu,--these also are routing my troops. The brave Dhrishtadyumna, and the Rakshasa Ghatotkacha also, are vigorously breaking and driving away my army in this fierce conflict. Of these troops that are being slaughtered by all those mighty car-warriors, I do not see any other refuge in the matter of their staying and fighting on the field, O Bharata, save thee, O tiger among men, that art possessed of prowess equal to that of the celestials, Therefore, receive thou those great car-warriors without delay, and be thou the refuge of these afflicted troops. Thus addressed by him, O king, thy sire Devavrata, the son of Santanu, reflecting for a moment and settling what he should do, said these words unto thy son, comforting him (therewith), 'O Duryodhana, listen calmly to what I say, O king, O thou of great might, formerly I vowed before thee that slaying every day ten thousand high-souled Kshatriyas, I would come back from the battle. I have fulfilled that vow, O bull of Bharata's race! O thou of great might, today I will achieve even a great feat. Today I will either sleep myself being slain, or, I will slay the Pandavas. O tiger among men, I will today free myself from the debt I owe thee,--the debt, O king, arising out of the food, thou gavest me,--by casting away my life at the head of thy army.' Having said these words, O chief of the Bharatas, that invincible warrior, scattering his shafts among the Kshatriyas, attacked the Pandava host. And the Pandavas then, O bull of Bharata's race, began to resist the son of Ganga staying in the midst of his forces and excited with wrath like a snake of virulent poison. Indeed, O king, on that tenth day of the battle, Bhishma, displaying his might, slew, O son of Kuru's race, hundreds of thousands. And he drained the energies of those royal and mighty car-warriors that were the foremost among the Panchalas, like the Sun sucking up the moisture (of the earth) with his rays. Having slain ten thousand elephants of great activity and ten thousand steeds also, O king, along with their riders, and full two hundred thousands of foot-soldiers, that best of men, viz., Bhishma, shone resplendent in battle like a fire without a curl of smoke. And no one amongst the Pandavas was capable of even looking at him who then resembled the burning Sun staying in the northern solstice. The Pandavas, however, though afflicted in battle by that great bowman, still rushed, accompanied by the mighty car-warriors of the Srinjayas, for slaughtering him. Battling with myriads upon myriads around him, Santanu's son Bhishma then looked like the cliff of Meru covered on all sides with masses of clouds. Thy sons, however, stood, surrounding Bhishma on all sides with a large force (for protecting him). Then commenced a fierce battle (between the Kurus and the Pandavas)."

SECTION CXI

Sanjaya said, "Arjuna then, O king, beholding the prowess of Bhishma in battle, addressed Sikhandin saying, 'Proceed towards the grandsire. Thou shouldst not entertain the slightest fear of Bhishma today. Even I will throw him down from his excellent car by means of my sharp shafts'. Thus addressed by Partha, Sikhandin, O bull of Bharata's race, having heard those words, rushed at the son of Ganga. And so Dhrishtadyumna also, O king, and the mighty car-warrior Abhimanyu, having heard those words of Partha, joyfully rushed at Bhishma. And old Virata and Drupada, and Kuntibhoja also, clad in mail, rushed at Bhishma in the very sight of thy son. And Nakula, Sahadeva, and the valiant king Yudhishthira also, and all the rest of the warriors, O monarch, rushed against Bhishma. As regards thy warriors O king, that rushed, according to the measure of their might and courage, against those mighty car-warriors (of the Pandava army) united together, listen to me as I speak (of them) unto thee. Like a young tiger attacking a bull, Chitrasena, O king, rushed against Chekitana who in that battle was proceeding for getting at Bhishma. Kritavarman, O king, resisted Dhrishtadyumna who had reached the presence of Bhishma and who was exerting himself with great activity and vigour in that battle. Somadatta's son, O monarch, with great activity, resisted Bhimasena excited with fury and desirous of slaying Bhishma. Similarly Vikarna, desirous of (protecting) Bhishma's life, resisted the brave Nakula who was scattering innumerable arrows around. And so, O king, Kripa the son of Saradwat, excited with rage, resisted Sahadeva proceeding towards Bhishma's car. And the mighty Durmukha rushed at that Rakshasa of cruel deeds, viz., the mighty son of Bhishmasena, desirous of Bhishma's slaughter. Thy son Duryodhana himself resisted Satyaki proceeding to battle. Sudakshina the ruler of the Kamavojas, O king, resisted Abhimanyu, O monarch, who was proceeding towards Bhishma's car. And Aswatthaman, O king, excited with rage, resisted old Virata and Drupada, those two chastisers of foes united together. And Bharadwaja's son, exerting himself with vigour in battle, resisted the eldest Pandava, that is to say, king Yudhishthira the just, who was desirous of Bhishma's death. And that great bowman, viz., Dussasana, in that battle, resisted Arjuna who was rushing with great speed, with Sikhandin before him, desirous of coming upon Bhishma, O monarch, and illuminating the ten quarters (with his bright weapons). And other warriors of thy army resisted in that great battle other mighty car-warriors of the Pandavas proceeding against Bhishma. Dhrishtadyumna, that mighty car-warrior, excited with rage, rushed against Bhishma alone and addressing the troops, repeatedly said in a loud voice, 'There, Arjuna, that delighter of Kuru's race, is proceeding against Bhishma in battle. Rush ye against Ganga's son. Be not afraid. Bhishma will not be able to attack you in battle.[476] Vasava himself cannot venture to fight with Arjuna in battle. What therefore, need be said of Bhishma who, though possessed of bravery in battle, is feeble and old." Hearing these words of their commander, the mighty car-warriors of the Pandava army, filled with joy, rushed towards the car of Ganga's son. Many foremost of men, however, of thy army cheerfully received and resisted those heroes coming towards Bhishma like impetuous mass of living energy. That mighty car-warrior, Dussasana, abandoning all fears, rushed against Dhananjaya, desirous of protecting the life of Bhishma. And so the heroic Pandavas also, O king, rushed in. battle against thy sons, those mighty car-warriors, stationed about Bhishma's car. And then, O king we beheld a highly wonderful incident, viz., that Partha, having proceeded as far as Dussasana's car, could not advance further. As the continent resists the surging sea, even so did thy son (Dussasana) resist the angry son of Pandu. Both of them were foremost of car-warriors. Both of them, O Bharata, were invincible. Both of them, in beauty and splendour, O Bharata, resembled the Sun or the Moon. Both of them were excited with wrath. And each of them desired to slay the other. And they encountered each other in dreadful battle like Maya and Sakra in days of old. And Dussasana, O king, in that battle pierced the son of Pandu with three shafts and Vasudeva with twenty. Then Arjuna, excited with rage upon beholding him of Vrishni's race thus afflicted, pierced Dussasana with a hundred shafts. These, penetrating through the latter's armour, drank his blood in that battle. Then Dussasana, excited with wrath, pierced Partha with five shafts. And once more, O chief of the Bharatas, he pierced Arjuna in the forehead with three sharp shafts. And with those shafts sticking to his forehead, the son of Pandu looked beautiful in that battle, like Meru, O king with its tall crests. That great bowman, viz., Partha, then thus deeply pierced by thy son wielding the bow, looked resplendent in that battle like a flowering Kinsuka. The son of Pandu then, excited with rage, afflicted Dussasana, like Rahu inflamed with rage on the fifteenth day of the lighted fortnight afflicting the Moon at full. Thus afflicted by that mighty warrior, thy son, O king, pierced Partha in that battle with many shafts whetted on stone and winged with the features of the Kanka bird. Then Partha, cutting off Dussasana's bow and splitting his car with three shafts, sped at him many fierce arrows resembling the darts of Death. Thy son, however, cut off all those shafts of Partha exerting himself with vigour before they could reach him. All this seemed highly wonderful. Then thy son pierced Partha with many shafts of great sharpness. Then Partha, excited with rage in that battle, placed on his bowstring a number of shafts whetted on stone and furnished with wings of gold and aiming them, sped them all at his foe. These, O king, penetrated the body of that high-souled warrior, like swans, O monarch, diving into a lake. Thus afflicted by the high-souled son of Pandu, thy son avoiding Partha, quickly proceeded to the car of Bhishma. Indeed, Bhishma then became an island unto him who was thus sinking into fathomless waters. Regaining consciousness then, thy son, O monarch, endued with heroism and prowess, once more began to resist Partha with sharp arrows like Purandara resisting (the Asura) Vritra. Of huge form, thy son began to pierce Arjuna, but the latter was scarcely pained (at all this)."

SECTION CXII

Sanjaya said, "The mighty bowman (Alamvusha) the son of Rishyasringa, in that battle, resisted Satyaki clad in mail and proceeding towards Bhishma. He of Madhu's race, however, O king, excited with wrath, pierced the Rakshasa with nine arrows, smiling the while, O Bharata. And so the Rakshasa also, O king, excited with wrath, afflicted him of Madhu's race, viz., that bull of Sini's line, with nine arrows. Then Sini's grandson, that slayer of hostile heroes, of Madhu's race, excited with rage, sped in that battle a profusion of arrows at the Rakshasa. Then that mighty-aimed Rakshasa pierced Satyaki, of prowess incapable of being baffled, with many sharp arrows, and uttered a loud shout. Then he of Madhu's race, endued with great energy, though deeply pierced by the Rakshasa in that battle, still, relying upon his prowess, laughed (at his wounds) and uttered loud roars. Then Bhagadatta, excited with rage, afflicted him of Madhu's race in that battle with many sharp arrows like a guide piercing a huge elephant with the hook. Then that foremost of car-warriors, viz., the grandson of Sini, abandoning the Rakshasa in battle, sped many straight shafts at the ruler of the Pragjyotishas. The ruler of the Pragjyotishas then, with a broad-headed arrow of great sharpness, displaying great lightness of hand, cut off, the large bow of Satyaki. Then that slayer of hostile heroes, excited with rage and taking up another bow of greater impetus, pierced Bhagadatta in that battle with many sharp arrows. That mighty bowman, viz., Bhagadatta, then deeply pierced, began to lick the corners of his mouth. And he then hurled at his foe, in that dreadful battle, a tough dart, made wholly of iron, decked with gold and stones of lapis lazuli, and fierce as the rod of Yama himself. Sped with the might of Bhagadatta's arm and coursing towards him impetuously, Satyaki, O king, cut that dart in twain by means of his shafts. Thereupon that dart fell down suddenly, like a great meteor shorn of its splendour. Beholding the dart baffled, thy son (Duryodhana), O monarch, surrounded him of Madhu's race with a large number of cars. And seeing that mighty car-warrior among the Vrishnis thus surrounded, Duryodhana, angrily addressing all his brothers, said, 'Take such steps, ye Kauravas, that Satyaki may not, in this battle, escape you and this large division of cars, with life. If he be slain, the vast host of the Pandavas may be regarded as slain also.' Accepting Duryodhana's words with the answer--So be it,--those mighty car-warriors fought with Sini's grandson in the view of Bhishma. The mighty ruler of the Kamvojas, in that battle, resisted Abhimanyu who was proceeding against Bhishma. The son of Arjuna, having pierced the king with many straight shafts,[477] once more pierced that monarch, O monarch, with four and sixty shafts. Sudakshina, however, desirous of Bhishma's life, pierced Abhimanyu in that battle with five arrows and his charioteer with nine. And the battle that took place there, in consequence of the meeting of those two warriors, was fierce in the extreme. That grinder of foes Sikhandin, then rushed at the of Ganga. Old Virata and Drupada, those mighty car-warriors, both excited with rage, rushed to battle with Bhishma, resisting the large host of the Kauravas as they went. That best of car-warriors, viz., Aswatthaman, excited with rage, encountered both those warriors. Then commenced a battle, O Bharata, between him and them. Virata then, O chastiser of foes, struck, with broad-headed shafts, that mighty bowman and ornament of battle, viz., Drona's son, as the latter advanced against them. And Drupada also pierced him with three sharp shafts. Then the preceptor's soil, Aswatthaman, coming upon those mighty warriors thus striking him, viz., the brave Virata and Drupada both proceeding towards Bhishma, pierced them both with many shafts. Wonderful was the conduct that we then beheld of those two old warriors, inasmuch as they checked all those fierce shafts shot by Drona's son. Like an infuriate elephant in the forest rushing against an infuriate compeer, Kripa, the son of Saradwat, proceeded against Sahadeva who was advancing upon Bhishma. And Kripa, brave in battle, quickly struck that mighty car-warrior, viz., the son of Madri, with seventy shafts decked with gold. The son of Madri, however, cut Kripa's bow in twain by means of his shafts. And cutting off his bow, Sahadeva then pierced Kripa with nine arrows. Taking up then, in that battle, another bow capable of bearing a great strain Kripa, excited with rage and desirous of Bhishma's life, cheerfully struck Madri's son in that battle with ten shafts. And so the son of Pandu, in return, desirous of Bhishma's death, excited with rage, struck the wrathful Kripa in the chest (with many shafts). And then occurred there a terrible and fierce battle. That scorcher of foes, viz., Vikarna, desirous of saving the grandsire Bhishma, excited with rage in that battle, pierced Nakula with sixty arrows. Nakula also, deeply pierced by thy intelligent son, pierced Vikarna in return with seven and seventy shafts. There those two tigers among men, those two chastisers of foes, those two heroes, struck each other for the sake of Bhishma, like two bovine bulls in a fold. Thy son Durmukha, endued with great prowess, proceeded, for the sake of Bhishma, against Ghatotkacha advancing to battle and slaughtering thy army as he came. Hidimva's son, however, O king, excited with rage, struck Durmukha, that chastiser of foes, in the chest a straight shaft. The heroic Durmukha then, shouting cheerfully, pierced Bhimasena's son on the field of battle with sixty shafts of keen points. That mighty car-warrior, viz., the son of Hridika resisted Dhrishtadyumna, that foremost of car-warriors, who was advancing to battle from desire of Bhishma's slaughter. The son of Prishata, however, having pierced Kritavarman with five shafts made wholly of iron, once more, struck him quickly in the centre of the chest fifty shafts. And similarly, O king, Prishata's son struck Kritavarman with nine sharp and blazing shaft, winged with the feathers of the Kanka bird. Encountering each other with great vigour, the battle that took place between them for Bhishma's sake was as fierce as that between Vritra and Vasava. Against Bhimasena who was advancing upon the mighty Bhishma, proceeded Bhurisravas with great speed, saying,--Wait, Wait,--And the son of Somadatta struck Bhima in the centre of the chest with an arrow of exceeding sharpness and golden wings in that battle. And the valiant Bhimasena, with that arrow on his chest, looked beautiful, O best of kings, like the Krauncha mountain in days of old with the dart of Skanda. And those two bulls among men, enraged in battle, shot at each other shafts brightly polished by their forgers and endued with effulgence of the Sun. Bhima, longing for Bhishma's death, fought with the mighty son of Somadatta, and the latter, desirous of Bhishma's victory, fought with the former, each carefully seeking to counteract the other's feats. Bharadwaja's son resisted Yudhishthira the son of Kunti, who, accompanied by a large force, was coming towards Bhishma.

Hearing the rattle of Drona's car, O king, that resembled the roar of the clouds, the Prabhadrakas, O sire, began to tremble. That large force, of Pandu's son, resisted by Drona in battle, could not, exerting vigorously, advance even one step. Thy son Chitrasena, O king, resisted Chekitana of wrathful visage who was exerting vigorously for coming upon Bhishma. Possessed of great prowess and great dexterity of hand, that mighty car-warrior for the sake of Bhishma, battled with Chekitana, O Bharata, according to the utmost of his power. And Chekitana also fought with Chitrasena to the utmost of his power. And the battle that took place there in consequence of the meeting of those two warriors, was exceedingly fierce. As regards Arjuna, although he was resisted by all means, O Bharata, he still compelled thy son to turn back and then crushed thy troops. Dussasana however, to the utmost stretch of his power, began to resist Partha, wishing, O Bharata, to protect Bhishma. The army of thy son, O Bharata, undergoing such slaughter, began to be agitated here and there by many foremost car-warriors (of the Pandava)."

SECTION CXIII

Sanjaya said, "The heroic Drona, that great bowman endued with the prowess of an infuriate elephant, that foremost of men possessed of great might, taking up his large bow which was capable [of] checking even an infuriate elephant, and shaking it (in his hands), was engaged in afflicting the Pandava ranks, having penetrated into their midst. That valiant warrior acquainted with every omen, beholding the omens on all sides, addressed his son who also was scorching the hostile ranks and said these words, 'This is that day, O son, on which the mighty Partha, desirous of slaying Bhishma in battle, will exert himself to the best of his might. My arrows are coming out (of the quiver, of their own accord). My bow seems to yawn. My weapon seems unwilling to obey my behests, and my heart also is cheerless. Animals and birds are uttering fearful and incessant cries. Vultures seem to disappear beneath the feet of the Bharata troops. The Sun himself seems to have lost hue. The quarters are all ablaze. The Earth seems to shriek, inspire fear, and tremble everywhere. Kankas, and vultures, and cranes are frequently crying. Jackals are uttering inauspicious and fierce yells foreboding great danger. Large meteors seem to fall from the centre of the solar disc. The constellation called Parigha, with a trunkless form, appeareth around the Sun. The solar and the lunar discs have become awful, foreboding great danger to Kshatriyas about the mangling of their bodies. The idols of the Kuru king in his temples tremble and laugh and dance and weep. The illustrious Moon riseth with his horns downward. The bodies of the kings belonging to the Kuru army all seem to be pale, and though clad in mail, are shorn of splendour. The loud blare of Panchajanya and the twang of Gandiva are heard on all sides of both the armies. Without doubt, Arjuna, relying upon his great weapons and avoiding other warriors will advance upon the grandsire. The pores of my body are contracting, and my heart also is depressed, thinking, O mighty-armed one, of the encounter between Bhishma and Arjuna. Keeping on his fore the Panchala prince of sinful soul and conversant with deceit, Partha is proceeding towards Bhishma for battle. Bhishma said before that he would not slay Sikhandin. By the Creator had that one been made female, though through chance he subsequently became a male person. That mighty son of Yajnasena is also an inauspicious omen (by himself). The son of the Ocean-going (Ganga) will not strike that person of inauspicious self. Thinking of this, viz., that Arjuna, excited with wrath, is about to fall upon the aged Kuru grandsire, my heart is exceedingly depressed. The wrath of Yudhishthira, an encounter between Bhishma and Arjuna in battle, and an endeavour like this (of the shooting of weapons) by myself,--these (three) are certainly fraught with great harm to creatures. Arjuna is endued with great energy; he is powerful, brave, accomplished in weapons, and possessed of valour that is very active. Capable of shooting his arrows to a great distance and shooting them with force, he is, besides, acquainted with omens, Endued with great might and intelligence, and above fatigue, that foremost of warriors is incapable of defeat by the very gods with Vasava at their head. The son of Pandu possesses terrible weapons and is ever victorious in battle. Avoiding his path, go thou to battle (for Bhishma's victory) O thou of rigid vows.[478] Today in this dreadful battle thou wilt behold a great carnage. The beautiful and costly coats of mail, decked with gold, of brave warriors will be pierced with straight shafts. And the tops of standards, and bearded javelins, and bows, and bright lances of sharp points, and darts bright with gold, and the standards on the backs of elephants, will all be cut off by Kiritin in wrath. O son, this is not the time when dependants should take care of their lives. Go to battle, keeping heaven before thee, and for the sake of fame and victory. There, the ape-bannered (Arjuna) crosseth on his car the river of battle that is awful and incapable of being easily crossed, and hath cars, elephants, and steeds, for its eddies. Regard for Brahmanas, self-restraint, liberality, asceticism, and noble conduct, are seen in Yudhishthira alone who hath for his brothers Dhananjaya, and the mighty Bhimasena, and the twin sons of Madri by Pandu, and who hath Vasudeva of the Vrishni race for his protector. The wrath, born of grief, of that Yudhishthira whose body hath been purified by the flames of penance, directed to the wicked-souled son of Dhritarashtra, is consuming this Bharata host. There cometh Partha, having Vasudeva for his protector, checking (as he cometh) this entire Dhartarashtra army. Behold, Kiritin is agitating this host like a large whale agitating the vast sea of crested waves. Hark, cries of distress and woe are heard in the van of the army. Go, encounter the heir of the Panchala king. As for myself, I will proceed against Yudhishthira. The heart of king Yudhishthira's very strong array is difficult of access. Inaccessible as the interior of the sea, it is guarded on all sides by Atirathas. Satyaki, and Abhimanyu and Dhrishtadyumna, and Vrikodara, and the twins, even these are protecting that ruler of men, viz., king Yudhishthira. Dark as the younger brother of Indra, and risen like a tall Sala, behold Abhimanyu advancing at the head of the (Pandava) host, like a second Phalguna! Take up thy mighty weapons, and with thy large bow in hand proceed against the royal son of Prishata (viz., Sikhandin), and against Vrikodara. Who is there that doth not wish his dear son to live for many years? Keeping the duties of a Kshatriya, however, before me, I am engaging thee (to this task). So Bhishma also, in this battle, is consuming the mighty host of the Pandavas. O son, he is, in battle, equal to Yama or Varuna himself.'"

SECTION CXIV

Sanjaya said, "Hearing these words of the high-souled Drona, Bhagadatta and Kripa and Salya and Kritavarman, and Vinda and Anuvinda of Avanti, and Jayadratha the ruler of the Sindhus, and Chitrasena and Vikarna and Durmarshana and others, these ten warriors of thy army, supported by a large host consisting of many nationalities, fought with Bhimasena, desirous of winning high renown in the battle for Bhishma's sake. And Salya struck Bhima with nine arrows, and Kritavarman struck him with three, and Kripa with nine. And Chitrasena and Vikarna and Bhagadatta, O sire, each struck him with ten arrows. And the ruler of the Sindhus struck him with three, and Vinda and Anuvinda of Avanti each struck him with five arrows. And Duryodhana struck that son of Pandu with twenty sharp arrows. Bhimasena, O king, pierced in return every one of those kings, those foremost of men in the world, those mighty car-warriors of the Dhartarashtra army, one after another. The brave Pandava, that slayer of hostile heroes, pierced Salya with seven arrows, and Kritavarman with eight. And he cut off Kripa's bow with arrow fixed thereon, O Bharata, in the middle, dividing it in twain. And after thus cutting off his bow, he pierced Kripa once more with seven arrows. And he struck Vinda and Anuvinda with three arrows each. And he pierced Durmarshana with twenty arrows, and Chitrasena with five, and Vikarna with ten, and Jayadratha with five. And once more striking the ruler of the Sindhus with three arrows, he uttered a loud shout, filled with joy. Then Gautama, that foremost of car-warriors, taking up another bow, angrily pierced Bhima with ten sharp shafts. Pierced with those ten shafts like a huge elephant with the hook, the valiant Bhimasena, O king, filled with wrath, struck Gautama in that battle with many shafts. Possessed of the splendour of Yama himself, as he appears at the end of the Yuga, Bhimasena then, with three arrows, despatched unto Death's domain the steeds of the ruler of the Sindhus as also his charioteer. Thereupon that mighty car-warrior, (viz., Jayadratha), quickly jumping down from that car whose steeds had been slain, shot in that battle many sharp-pointed shafts at Bhimasena. Then, O sire, with a couple of broad-headed arrows, he cut off, O chief of the Bharatas, the bow of the high-souled king of the Sindhus in the middle. His bow cut off, himself deprived of car, his steeds and charioteer slain, Jayadratha then, O king, quickly mounted on the car of Chitrasena. Indeed, the son of Pandu achieved in that battle a most wonderful feat, for piercing all those mighty car-warriors and holding them in check, he deprived, O sire, the ruler of the Sindhus of his car in the very sight of all the army. Salya could not brook to see the prowess that Bhimasena displayed, for saying unto him,--Wait, Wait,--he aimed some sharp arrows well-polished by the forger's hands, and pierced Bhima therewith in that battle. And Kripa and Kritavarman and the valiant Bhagadatta, and Vinda and Anuvinda of Avanti, and Chitrasena, and Durmarshana, and Vikarna, and the valiant ruler of the Sindhus also, in that battle,--These chastisers of foes, all quickly pierced Bhima for the sake of Salya. Bhima then pierced each of them in return with five arrows. And he pierced Salya then with seventy arrows and once more with ten. And Salya then pierced him with nine arrows and once more with five. And he pierced Bhimasena's charioteer also, deep in his vitals, with a broad-headed arrow. The valiant Bhimasena then, beholding his charioteer Visoka deeply pierced, sped three arrows at the arms and chest of the ruler of Madras. And as regards the other great bowmen, he pierced each of them in that battle With three straight arrows, and then uttered a loud roar like that of a lion. Each of those great bowmen then, exerting himself with vigour, deeply Pierced that son of Pandu skilled in battle, with three arrows in his vitals. That mighty bowman viz., Bhimasena, though pierced deeply, trembled not (but stood still) like a mountain drenched with torrents of rain by showering clouds. Then that mighty car-warrior of the Pandavas, filled with wrath, that celebrated hero, deeply, pierced the ruler of the Madras with three arrows. And he pierced the ruler of the Pragjyotishas, O king, in that battle, with a hundred arrows. Of great renown, he then pierced Kripa with many arrows, and then, displaying great dexterity, he cut off with a keen-edged shaft the bow, with arrow fixed thereon, of the high-souled Kritavarman. Then Kritavarman, that scorcher of foes, taking up another bow, struck Vrikodara between his eyebrows with a long arrow. Bhima, however, in that battle, having pierced Salya with nine arrows made wholly of iron, and Bhagadatta with three, and Kritavarman with eight, pierced each of the others with Gautama at their head, with two arrows. Those warriors also, in return, pierced him, O king, with sharp-pointed shafts. Though thus afflicted by those mighty car-warriors with all kinds of weapons, yet, regarding them all as straw, he coursed on the field without any anxiety. Those foremost of car-warriors (on the other hand), with great coolness, sped at Bhima sharp-pointed arrows by hundreds and thousands. The heroic and mighty Bhagadatta then, in that battle, hurled at him a dart of fierce impetuosity furnished with a golden staff. And the Sindhu king, of strong arms, hurled at him a lance and an axe. And Kripa, O king, hurled at him a Sataghni, and Salya an arrow. And the other great bowmen each sped at him five arrows with great force. The son of the Wind-god then cut off, with a sharp shaft, that lance in twain. And he cut off that axe also with three shafts, as if it were a sesame stalk. And with five shafts winged with the feathers of the Kanka bird, he cut that Sataghni into fragments. That mighty car-warrior then, having cut off the arrow sped by the ruler of the Madras, forcibly cut off the dart sped by Bhagadatta in that battle. As regards the other fierce shafts, Bhimasena, proud of his feats in battle, cut them each into three fragments by means of his own straight shafts. And he struck each of those great bowmen also with three shafts. Then Dhananjaya, during the progress of that dreadful battle, beholding the mighty car-warrior Bhima striking the foe and battling (against many) with his arrows, came thither on his car. Then those bulls among men, of thy army, beholding those two high-souled sons of Pandu together, gave up all hopes of victory. Then Arjuna, desirous of slaying Bhishma, placing Sikhandin before him, approached Bhima who had been fighting with those great car-warriors and fell upon those fierce combatants, numbering ten, of thy army, O Bharata. Then Vibhatsu, desirous of doing what was agreeable to Bhima, pierced all those warriors, O king, who had been battling with Bhima. Then king Duryodhana urged Susarman, for the destruction of both Arjuna and Bhimasena, saying, 'O Susarman, go thou quickly supported by a large force. Slay those two sons of Pandu, viz., Dhananjaya and Vrikodara.' Hearing these words of his, the Trigarta king who ruled the country called Prasthala, quickly rushed in battle upon those two bowmen, viz., Bhima and Dhananjaya, and surrounded them both by many thousands of cars. Then commenced a fierce battle between Arjuna and the foe."

SECTION CXV

Sanjaya said, "Arjuna covered with his straight shafts the mighty car-warrior Salya who was struggling vigorously in battle. And he pierced Susarman and Kripa with three arrows each. And in that battle the Atiratha Arjuna, afflicting thy host, struck the ruler of the Pragjyotishas, and Jayadratha the king of the Sindhus, and Chitrasena, and Vikarna, and Kritavarman, and Durmarshana, O monarch, and those two mighty car-warriors, viz., the princes of Avanti, each with three arrows winged with the feathers of the Kanka and the peacock. Jayadratha, staying on the car of Chitrasena, pierced Partha (in return), O Bharata, and then, without loss of time, Bhima also, with his shafts. And Salya, and that foremost of car-warriors, viz., Kripa, both pierced Jishnu, O monarch, with diverse arrows capable of penetrating into the very vitals. Thy sons headed by Chitrasena, O king, each quickly pierced Arjuna and Bhimasena in that battle, O sire, with five sharp shafts. Those two foremost of car-warriors however, viz., those sons of Kunti, those bulls of Bharata's race, began in that battle to afflict the mighty host of the Trigartas. Susarman (in return) pierced Partha with nine swift arrows, and uttered a loud shout frightening the vast host (of the Pandavas). And other heroic car-warriors pierced Bhimasena and Dhananjaya with many straight-going arrows of keen points and golden wings. Amid these car-warriors, however, those two bulls of Bharata's race, viz., the two sons of Kunti, those great car-warriors, looked exceedingly beautiful. And they seemed to sport amid them like two furious lions amid a herd of kine. Cutting off in various ways the bows and arrows of many brave warriors in that battle, those two heroes felled the heads of combatants by hundreds upon hundreds. Innumerable cars were broken, and steeds by hundreds were slain, and many elephants, along with their riders, were laid low on the field in that dreadful battle. And car-warriors and horsemen and elephant-riders in large numbers, O king, deprived of life were seen moving in convulsions all over the field. And the earth was covered with slain elephants and foot-soldiers in large bands, and steeds deprived of life, and cars broken in diverse ways. And the prowess we beheld there of Partha was highly wonderful, in as much as holding in check all those heroes, that mighty warrior caused a great slaughter. Kripa, and Kritavarman, and Jayadratha, the ruler of the Sindhus, and Vinda and Anuvinda of Avanti,--these did not forsake the battle. Then that great bowman Bhima, and that mighty car-warrior Arjuna, began in that battle to rout the fierce host of the Kauravas. The kings (in that army) quickly sped at Dhananjaya's car myriads upon myriads and millions upon millions of arrows furnished with peacock feathers. Partha, however, checking those arrows by means of his own arrowy showers, began to send those mighty car-warriors to Yama's abode. The great car-warrior Salya then, excited with wrath and as if sporting in that battle, struck Partha in the chest with some straight shafts of broad heads. Partha then, cutting off by means of five shafts Salya's bow and leathern fence, pierced the latter deeply in the very vitals with many arrows of keen points. Taking up another bow capable of bearing a great strain, the ruler of the Madras then furiously attacked Jishnu with three arrows, O king, and Vasudeva with five. And he struck Bhimasena in the arms and the chest with nine arrows. Then Drona, O king, and that mighty car-warrior, viz., the ruler of the Magadhas, commanded by Duryodhana, both came to that spot where those two mighty car-warriors, viz., Partha and Bhimasena, were slaughtering the mighty host of the Kuru king. Jayatsena (the king of the Magadhas) then, O bull of Bharata's race pierced Bhima, that wielder of awful weapons in battle, with eight sharp arrows. Bhima, however, pierced him (in return) with ten arrows, and once more with five. And with another broad-headed shaft he felled Jayatsena's charioteer from his niche in the car. The steeds (of his car), no longer restrained, ran wildly in all directions and thus carried away the ruler of the Magadhas (from battle) in the sight of all the troops. Meanwhile Drona, noticing an opening, pierced Bhimasena, O bull of Bharata's race, with eight keen shafts furnished with heads shaped after the frog's mouth. Bhima, however, ever delighting in battle, pierced the preceptor, who was worthy of paternal reverence, with five broad-headed arrows, and then, O Bharata, with sixty. Arjuna, again piercing Susarman with a large number of arrows made (wholly) of iron, destroyed his troops like the tempest destroying mighty masses of clouds. Then Bhishma, and the king (viz., Duryodhana), and Vrihadvala, the ruler of the Kosalas, excited with rage, advanced upon Bhimasena and Dhananjaya. At this, the heroic warriors of the Pandava army, and Dhrishtadyumna the son of Prishata, rushed in battle against Bhishma who was advancing like Death himself with wide-open mouth. Sikhandin also, sighting the grandsire of the Bharatas, was filled with joy and rushed at him, abandoning all fear of the mighty car-warrior. Then all the Parthas with Yudhishthira at their head, placing Sikhandin in the van, and uniting with the Srinjayas, fought with Bhishma in battle. And similarly all the warriors of thy army, placing Bhishma of regulated vows in their van, fought in battle with all the Parthas headed by Sikhandin. The battle then that commenced there between the Kauravas and the sons of Pandu for the sake of Bhishma's victory or victory over Bhishma, was exceedingly terrible. Indeed, in that game of battle, played for the sake of victory or the reverse, Bhishma, O monarch, became the stake on which the victory of thy army depended. Then Dhrishtadyumna, O king, commanded all the troops, saying, 'Rush against the son of Ganga. Do not fear, ye best of car-warriors. Hearing those words of their generalissimo, the army of the Pandavas quickly advanced against Bhishma, ready to lay down their lives in that dreadful battle. Bhishma then, that foremost of car-warriors, received that large host rushing towards him, like the continent receiving the surging sea."

SECTION CXVI

Dhritarashtra said, "How, O Sanjaya, did Santanu's son Bhishma of mighty energy fight on the tenth day of battle, with the Pandavas and the Srinjayas? How also did the Kurus resist the Pandavas in battle? Describe to me the great battle fought by Bhishma, that ornament of battle."

Sanjaya said, "I will presently describe to thee, O Bharata, how the Kauravas fought with the Pandavas, and how that battle took place. Day after day many mighty car-warriors of thy army, excited with wrath, were despatched to the other world by the diadem-decked (Arjuna) with his great weapons. The ever-victorious Kuru warrior Bhishma also, agreeably to his vow, always caused a great carnage among the Partha army. O chastiser of foes, beholding Bhishma, fighting at the head of the Kurus, and Arjuna also fighting at the head of the Panchalas, we could not say truly on which side the victory would declare itself. On the tenth day of battle, when Bhishma and Arjuna encountered each other, awful was the carnage that took place. On that day, O scorcher of foes, Santanu's son, Bhishma, conversant with high and mighty weapons, repeatedly slew thousands upon thousands of warriors. Many, O Bharata, whose names and families were not known, but who, endued with great bravery, were unretreating from battle, were on that day slain by Bhishma. Scorching the Pandava army for ten days, Bhishma of virtuous soul, gave up all desire of protecting his life. Wishing his own slaughter presently at the head of his troops,--No more shall I slay large numbers of foremost of warriors.--thought thy mighty-armed sire Devavrata. And seeing Yudhishthira near him, O king, he addressed him, saying, 'O Yudhishthira, O thou of great wisdom, O thou that art acquainted with every branch of learning, listen to these righteous and heaven-leading words, O sire, that I say. O Bharata, I no longer desire to protect, O sire, this body of mine. I have passed much time in slaying large numbers of men in battle. If thou wishest to do what is agreeable to me, strive to slay me, placing Partha with the Panchalas and the Srinjayas at thy van'. Ascertaining this to be his intention, king Yudhishthira of true sight proceeded to battle with the Srinjayas (for his support). Then Dhrishtadyumna, O king, and Pandu's son Yudhishthira, having heard those words of Bhishma urged their array on. And Yudhishthira said, 'Advance! Fight! Vanquish Bhishma in battle. Ye all will be protected by that conqueror of foes, viz., Jishnu of unbaffled aim. And this great bowman, this generalissimo (of our forces), viz., the son of Prishata, as also Bhima, will assuredly protect you. Ye Srinjayas, entertain no fear today of Bhishma in battle. Without doubt, we will vanquish Bhishma today, placing Sikhandin in our van'. Having, on the tenth day of battle, made such a vow, the Pandavas, resolved to (conquer or) go to heaven, advanced, blinded by rage, with Sikhandin and Dhananjaya the son of Pandu to the fore. And they made the most vigorous efforts for the overthrow of Bhishma. Then diverse kings, of great might, urged by thy son, and accompanied by Drona and his son and a large force, and the mighty Dussasana at the head of all his uterine brothers, proceeded towards Bhishma staying in the midst of that battle. Then those brave warriors of thy army, placing Bhishma of high vows in their van, battled with the Parthas headed by Sikhandin. Supported by the Chedis and the Panchalas, the ape-bannered Arjuna, placing Sikhandin ahead, proceeded towards Bhishma, the son of Santanu. And the grandson of Sini battled with Drona's son, and Dhrishtaketu with the descendant of Puru, and Yudhamanyu with thy son Duryodhana at the head of his followers. And Virata, at the head of his forces, encountered Jayadratha supported by his own troops. And Vardhakshatra's heir, O chastiser of foes, encountered thy son Chitrasena armed with excellent bow and arrows.[479] And Yudhishthira proceeded against the mighty bowman Salya at the head of his troops. And Bhimasena, well-protected, proceeded against the elephant-division (of the Kaurava army). And Dhrishtadyumna, the prince of Panchala, excited with fury and accompanied by his brothers, proceeded against Drona, that foremost of all wielders of weapons, invincible, and irresistible. That chastiser of foes, viz., prince Vrihadvala, bearing on his standard the device of the lion, proceeded against Subhadra's son whose standard bore the device of the Karnikara flower. Thy sons, accompanied by many kings, proceeded against Sikhandin and Dhananjaya the son of Pritha, from desire of slaughtering both of them. When the combatants of both armies rushed against each other with awful prowess, the earth shook (under their tread). Beholding Santanu's son in battle, the divisions of thy army and of the foe, O Bharata, became mingled with one another. Tremendous was the din, O Bharata, that arose there of those warriors burning with rage and rushing against each other. And it was heard on all sides, O king. With the blare of conchs and the leonine shouts of the soldiers, the uproar became awful. The splendour, equal to that of either the Sun or the Moon, of bracelets and diadems of all the heroic kings, became dimmed. And the dust that rose looked like a cloud, the flash of bright weapons constituting its lightning. And the twang of bows, the whiz of arrows, the blare of conchs, the loud beat of drums, and the rattle of cars, of both the armies, constituted the fierce roar of those clouds. And the welkin, over the field of battle, in consequence of the bearded darts, the javelins, the swords and showers of arrows of both armies, was darkened. And car-warriors, and horsemen felled horsemen, in that dreadful battle. And elephants killed elephants, and foot-soldiers slew foot-soldiers. And the battle that took place there for Bhishma's sake, between the Kurus and the Pandavas, O tiger among men, was fierce in the extreme, like that between two hawks for a piece of flesh. Engaged in battle, that encounter between those combatants desirous of slaughtering and vanquishing one another, was extremely dreadful."

SECTION CXVII

Sanjaya said, "Abhimanyu, O king, displaying his prowess for the sake of Bhishma, fought with thy son who was supported by a large force. Then Duryodhana, excited with wrath, struck Abhimanyu in the chest with rune straight arrows, and once more with three. Then in that battle, Arjuna's son, inflamed with wrath, hurled at Duryodhana's car a terrible dart resembling the rod of Death himself. Thy son, however, that mighty car-warrior, O king, with a broad-headed arrow of great sharpness, cut off in twain that dart of terrible force coursing towards him with great speed. Beholding that dart of his drop down on the earth, Arjuna's wrathful son pierced Duryodhana with three shafts in his arms and chest. And once more, O Chief of the Bharatas, that mighty car-warrior of Bharata's race struck the Kuru king with ten fierce shafts in the centre of his chest. And the battle, O Bharata, that took place between those two heroes, viz., Subhadra's son, and that bull of Kuru's race, the former fighting for compassing Bhishma's death and the latter for Arjuna's defeat, was fierce and interesting to behold, and gratifying to the senses, and was applauded by all the kings. That bull among Brahmanas and chastiser of foes, viz., the son of Drona, excited with wrath in that battle, forcibly struck Satyaki in the chest with fierce arrow. The grandson of Sini also, that hero of immeasurable soul, struck the preceptor's son in every vital limbs with nine shafts winged with the feathers of the Kanka bird. Aswatthaman then, in that battle, struck Satyaki (in return) with nine shafts, and once more, quickly, with thirty, in his arms and chest. Then that great bowman Of the Satwata race, possessed of great fame, deeply pierced by Drona's son, pierced the latter (in return) with arrows. The mighty car-warrior Paurava, covering Dhrishtaketu in that battle with his shafts, mangled that great bowman exceedingly. The mighty car-warrior Dhrishtaketu, endued with great strength, quickly pierced the former with thirty arrows. Then the mighty car-warrior Paurava cut off Dhrishtaketu's bow, and uttering a loud shout, pierced him with whetted shafts. Dhrishtaketu then taking up another bow, pierced Paurava, O king, with three and seventy shafts of great sharpness. Those two great bowmen and mighty car-warriors, both of gigantic stature, pierced each other with showers of arrows. Each succeeded in cutting off the other's bow, and each slew the other's steeds. And both of them, thus deprived of their cars, then encountered each other in a battle with swords. And each took up a beautiful shield made of bull's hide and docked with a hundred moons and graced with a hundred stars. And each of them also took up a polished sword of brilliant lustre. And thus equipt, they rushed, O king at each other, like two lions in the deep forest, both seeking the companionship of the same lioness in her season. They wheeled in beautiful circles, advanced and retreated, and displayed other movements, seeking to strike each other. Then Paurava, excited with wrath, addressed Dhrishtaketu, saying--Wait, Wait,--and struck him on the frontal bone with that large scimitar of his. The king of the Chedis also, in that battle, struck Paurava, that bull among men, on his shoulder-joint, with his large scimitar of sharp edge. Those two repressors of foes thus encountering each other in dreadful battle and thus striking each other, O king, both fell down on the field. Then thy son Jayatsena, taking Paurava up on his car, removed him from the field of battle on that vehicle. And as regards Dhrishtaketu, the valiant and heroic Sahadeva, the son of Madri, possessed of great prowess, bore him away from the field.

"Chitrasena, having pierced Susarman with many arrows made wholly of iron, once more pierced him with sixty arrows and once more with nine. Susarman, however, excited with wrath in battle, pierced thy son, O king, with hundreds of arrows. Chitrasena then, O monarch, excited with rage, pierced his adversary with thirty straight shafts. Susarman, however, pierced Chitrasena again in return.[480]

"In that battle for the destruction of Bhishma, Subhadra's son, enhancing his fame and honour, fought with prince Vrihadvala, putting forth his prowess for aiding (his sire) Partha and then proceeded towards Bhishma's front. The ruler of the Kosalas, having pierced the son of Arjuna with five shafts made of iron, once more pierced him with twenty straight shafts. Then the son of Subhadra pierced the ruler of Kosalas with eight shafts made wholly of iron. He succeeded not, however, in making the ruler of the Kosalas to tremble, and, therefore, he once more pierced him with many arrows. And Phalguni's son then cut off Vrihadvala's bow, and struck him again with thirty arrows winged with feathers of the Kanka bird. Prince Vrihadvala then, taking up another bow, angrily pierced the son of Phalguni in that battle with many arrows. Verily, O scorcher of foes, the battle, for Bhishma's sake, that took place between them, both excited with rage and both conversant with every mode of fight, was like the encounter of Vali and Vasava in days of old on the occasion of the battle between the gods and the Asuras.

"Bhimasena, fighting against the elephant-division, looked highly resplendent like Sakra armed with the thunder after splitting large mountains.[481] Indeed, elephants, huge as hills, slaughtered by Bhimasena in battle, fell down in numbers on the field, filling the earth with their shrieks. Resembling massive heaps of antimony, and of mountain-like proportions, those elephants with frontal globes split open, lying prostrate on the earth, seemed like mountains strewn over the earth's surface. The mighty bowman Yudhishthira, protected by a large force, afflicted the ruler of the Madras, encountering him in that dreadful battle. The ruler of the Madras, in return, displaying his prowess for the sake of Bhishma, afflicted the son of Dharma, that mighty car-warrior, in battle. The king of Sindhus, having pierced Virata with nine straight arrows of keen points, once more struck him with thirty. Virata, however, O king, that commander of a large division, struck Jayadratha in the centre of his chest with thirty shafts of keen points. The ruler of the Matsyas and the ruler of the Sindhus, both armed with beautiful bows and beautiful scimitars, both decked with handsome coats of mail and weapons and standards, and both of beautiful forms looked resplendent in that battle.

"Drona, encountering Dhrishtadyumna the prince of the Panchalas in dreadful battle, fought fiercely with his straight shafts. Then Drona, O king, having cut off the large bow of Prishata's son, pierced him deeply with fifty arrows. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, sped at Drona who was contending with him, many arrows. The mighty car-warrior Drona however, cut off all those arrows, striking them with his own. And then Drona sped at Drupada's son five fierce shafts. Then that slayer of hostile heroes, viz., the son of Prishata, excited with rage, hurled at Drona in that battle a mace resembling the rod of Death himself. Drona however, with fifty arrows checked that mace decked with gold as it coursed impetuously towards him. Thereupon that mace, cut into fragments, O king, by those shafts shot from Drona's bow, fell down on the earth. Then that scorcher of foes, viz., the son of Prishata, beholding his mace baffled, hurled at Drona an excellent dart made wholly of iron. Drona, however, O Bharata, cut that dart with nine shafts in that battle and then afflicted that great bowman, viz., the son of Prishata. Thus took place, O king, that fierce and awful battle between Drona and the son of Prishata, for the sake of Bhishma.

"Arjuna, getting at the son of Ganga, afflicted him with many arrows of keen points, and rushed at him like an infuriate elephant in the forest upon another. King Bhagadatta, however, of great prowess then rushed at Arjuna, and checked his course in battle with showers of arrows. Arjuna then, in that dreadful battle, pierced Bhagadatta's elephant coming towards him, with many polished arrows of iron, that were all bright as silver and furnished with keen points. The son of Kunti, meanwhile, O king, urged Sikhandin, saying,--Proceed, proceed, towards Bhishma, and slay him!--Then, O elder brother of Pandu, the ruler of Pragjyotishas, abandoning that son of Pandu, quickly proceeded, O king, against the car of Drupada. Then Arjuna, O monarch, speedily proceeded towards Bhishma, placing Sikhandin ahead. And then there took place a fierce battle, for all the brave combatants of thy army rushed with great vigour against Arjuna, uttering loud shouts. And all this seemed extremely wonderful. Like the wind dispersing in the summer masses of clouds in the welkin, Arjuna dispersed, O king, all those diverse divisions of thy sons. Sikhandin, however, without any anxiety, coming up at the grandsire of the Bharatas, quickly pierced him with great many arrows. As regards Bhishma, his car was then his fire-chamber. His bow was the flame of that fire. And swords I and darts and maces constituted the fuel of that fire. And the showers of arrows he shot were the blazing sparks of that fire with which he was then consuming Kshatriyas in that battle. As a raging conflagration with constant supply of fuel, wandereth amid masses of dry grass when aided by the wind, so did Bhishma blaze up with his flames, scattering his celestial weapons. And the Kuru hero slew the Somakas that followed Partha in that battle. Indeed that mighty car-warrior checked also the other forces of Arjuna, by means of his straight and whetted shafts furnished with wings of gold. Filling in that dreadful battle all the points of the compass, cardinal and subsidiary, with his leonine shouts, Bhishma felled many car-warriors, O king, (from their cars) and many steeds along with their riders. And he caused large bodies of cars to look like forests of palmyras shorn of their leafy heads. That foremost of all wielders of weapons, in that battle, deprived cars and steeds and elephants, of their riders. Hearing the twang of his bow and the slap of his palms, both resembling the roll of the thunder, the troops, O king, trembled all over the field. The shafts, O chief of men, of thy sire were never bootless as they fell. Indeed, shot from Bhishma's bow they never fell only touching the bodies of the foe (but pierced them through in every case). We saw crowds of cars, O king, deprived of riders, but unto which were yoked fleet steeds, dragged on all sides with the speed of the wind. Full fourteen thousand great car-warriors of noble parentage, prepared to lay down their lives, unretreating and brave, and possessed of standards decked with gold, belonging to the Chedis, the Kasis, and the Karushas, approaching Bhishma, that hero who resembled the Destroyer himself with wide-open mouth, were despatched to the other world, with their steeds, cars and elephants. There was not, O king, a single great car-warrior among the Somakas, who, having approached Bhishma in that battle, returned with life from that engagement. Beholding Bhishma's prowess, people regarded all those warriors (who approached him) as already despatched to the abode of the king of the Dead. Indeed, no car-warrior ventured to approach Bhishma in battle, except the heroic Arjuna having white steeds (yoked unto his car) and owning Krishna for his charioteer, and Sikhandin, the prince of Panchala, of immeasurable energy."

SECTION CXVIII

Sanjaya said,--Sikhandin, O bull among men, approaching Bhishma in battle, struck him in the centre of the chest with ten broad-headed arrows The son of Ganga, however, O Bharata, only looked at Sikhandin with wrath and as if consuming the Panchala prince with that look. Remembering his femininity, O king, Bhishma, in the very sight of all, struck him not. Sikhandin, however, understood it not. Then Arjuna, O monarch, addressed Sikhandin, saying,--'Rush quickly and slay the grandsire. What needst thou say, O hero? Slay the mighty car-warrior Bhishma. I do not see any other warrior in Yudhishthira's army who is competent to fight with Bhishma in battle, save thee, O tiger among men. I say this truly.' Thus addressed by Partha, Sikhandin, O bull of Bharata's race, quickly covered the grandsire with diverse kinds of weapons. Disregarding those shafts, thy sire Devavrata began, with his shafts, to check the angry Arjuna only in that battle. And that mighty car-warrior, O sire, began also to despatch, with his shafts of keen points, the whole army of the Pandavas to the other world. The Pandavas also, O king, after the same manner, supported by their vast host, began to overwhelm Bhishma like the clouds covering the maker of day. O bull of Bharata's race, surrounded on all sides, that Bharata hero consumed many brave warriors in that battle like a raging conflagration in the forest (consuming numberless trees). The prowess that we then beheld there of thy son (Dussasana) was wonderful, inasmuch as he battled with Partha and protected the grandsire at the same time. With that feat of thy son Dussasana, that illustrious bowman, all the people there were highly gratified. Alone he battled with all the Pandavas having Arjuna amongst them; and he fought with such vigour that the Pandavas were unable to resist him. Many car-warriors were in that battle deprived of their cars by Dussasana. And many mighty bowmen on horseback and many mighty-warriors, elephants, pierced with Dussasana's keen shafts, fell down on the earth. And many elephants, afflicted with his shafts, ran away in all directions. As a fire fiercely blazeth forth with bright flames when fed with fuel, so did thy son blaze forth, consuming the Pandava host. And no car-warrior, O Bharata, of the Pandava host ventured to vanquish or even proceed against that warrior of gigantic proportions, save Indra's son (Arjuna) owning white steeds and having Krishna for his charioteer. Then Arjuna also called Vijaya, vanquishing Dussasana in battle, O king, in the very sight of all the troops, proceeded against Bhishma. Though vanquished, thy son, however, relying upon the might of Bhishma's arms, repeatedly comforted his own side and battled with the Pandavas with great fierceness. Arjuna, O king, fighting with his foes in that battle, looked exceedingly resplendent.[482] Then Sikhandin, in that battle, O king, pierced the grandsire with many arrows whose touch resembled that of the bolts of heaven and which were as fatal as the poison of the snake. These arrows, however, O monarch, caused thy sire little pain, for the son of Ganga received them laughingly. Indeed, as a person afflicted with heat cheerfully receives torrents of rain, even so did the son of Ganga received those arrows of Sikhandin. And the Kshatriyas there, O king, beheld Bhishma in that great battle as a being of fierce visage who was incessantly consuming the troops of the high-souled Pandavas.

"Then thy son (Duryodhana), addressing all his warriors, said unto them, 'Rush ye against Phalguni from all sides. Bhishma, acquainted with the duties of a commander, will protect you'. Thus addressed, the Kaurava troops casting off all fear, fought with the Pandavas. (And once more, Duryodhana said unto them). 'With his tall standard bearing the device of the golden palmyra, Bhishma stayeth, protecting the honour and the armour of all the Dhartarashtra warriors. The very gods, striving vigorously, cannot vanquish the illustrious and mighty Bhishma. What need be said, therefore, of the Parthas who are mortals? Therefore, ye warriors, fly not away from the field, getting Phalguni for a foe. I myself, striving vigorously, will today fight with the Pandavas.. uniting with all of you, ye lords of earth, exerting yourselves actively.' Hearing these words, O monarch, of thy son with bow in hand, many mighty combatants, excited with rage, belonging to the Videhas, the Kalingas, and the diverse tribes of the Daserkas, fell upon Phalguni. And many combatants also, belonging to the Nishadas, the Sauviras, the Valhikas, the Daradas, the Westerners, the Northerners, the Malavas, the Abhighatas, the Surasenas, the Sivis, the Vasatis, the Salwas, the Sakas, the Trigartas, the Amvashthas, and the Kekayas, similarly fell upon Partha, like flights of insects upon a fire. The mighty Dhananjaya, otherwise called Vibhatsu, then, O monarch, calling to mind diverse celestial weapons and aiming them at those great car-warriors at the heads of their respective divisions,[483] quickly consumed them all, by means of those weapons of great force, like fire consuming a flight of insects. And while that firm bowman was (by means of his celestial weapons) creating thousands upon thousands of arrows, his Gandiva looked highly resplendent in the welkin. Then those Kshatriyas, O monarch, afflicted with those arrows with their tall standards torn and overthrown, could not even together, approach the ape-bannered (Partha). Car-warriors fell down with their standards, and horsemen with their horses, and elephant-riders with their elephants, attacked by Kiritin with his shafts. And the earth was soon covered all on all sides with the retreating troops of those kings, routed in consequence of the shafts shot from Arjuna's arms. Partha then, O monarch, having routed the Kaurava army, sped many arrows at Dussasana. Those arrows with iron heads, piercing thy son Dussasana through, all entered the earth like snakes through ant-hills. Arjuna then slew Dussasana's steeds and then felled his charioteer. And the lord Arjuna, with twenty shafts, deprived Vivingsati of his car, and struck him five straight shafts. And piercing Kripa and Vikarna and Salya with many arrows made wholly of iron, Kunti's son owning white steeds deprived all of them of their cars. Thus deprived of their cars and vanquished in battle by Savyasachin, Kripa and Salya, O sire, and Dussasana, and Vikarna and Vivingsati, all fled away. Having vanquished those mighty car-warriors, O chief of the Bharatas, in the forenoon, Partha blazed up in that battle like a smokeless conflagration. Scattering his shafts all around like the Sun shedding rays of light, Partha felled many other kings, O monarch. Making those mighty car-warriors turn their backs upon the field by means of his arrowy showers, Arjuna caused a large river of bloody current to flow in that battle between the hosts of the Kurus and the Pandavas, O Bharata. Large numbers of elephants and steeds and car-warriors were slain by car-warriors. And many were the car-warriors slain by elephants, and many also were the steeds slain by foot-soldiers. And the bodies of many elephant-riders and horsemen and car-warriors, cut off in the middle, as also their heads, fell down on every part of the field. And the field of battle, O king, was strewn with (slain) princes,--mighty car-warriors,--falling or fallen, decked with ear-rings and bracelets. And it was also strewn with the bodies of many warriors cut off by car-wheels, or trodden down by elephants. And foot-soldiers ran away, and horsemen also with their horses. And many elephants and car-warriors fell down on all sides. And many cars, with wheels and yokes and standards broken, lay scattered all about on the field. And the field of battle, dyed with the gore of large numbers of elephants, steeds, and car-warriors, looked beautiful like a red cloud, in the autumnal sky. Dogs, and crows, and vultures, and wolves, and jackals, and many other frightful beasts and birds, set up loud howls, at the sight of the food that lay before them. Diverse kinds of winds blew along all directions. And Rakshasas and evil spirits were seen there, uttering loud roars. And strings, embroidered with gold, and costly banners, were seen to wave, moved by the wind. And thousands of umbrellas and great cars with standards attached to them, were seen lying scattered about on the field. Then Bhishma, O king, invoking a celestial weapon, rushed at the son of Kunti, in the very sight of all the bowmen. Thereupon Sikhandin, clad in mail, rushed at Bhishma who was dashing towards Arjuna. At this, Bhishma withdrew that weapon resembling fire (in effulgence and energy). Meanwhile Kunti's son owning white steeds slaughtered thy troops, confounding the grandsire.[484]"

SECTION CXIX

Sanjaya said, "When the combatants of both armies, strong in number, were thus disposed in battle array, all those unretreating heroes, O Bharata, set their heart upon the region of Brahma.[485] In course of the general engagement that followed, the same class of combatants did not fight with the same class of combatants. Car-warriors fought not with car-warriors, or foot-soldiers with foot-soldiers, or horsemen with horsemen, or elephant-warriors with elephant-warriors. On the other hand, O monarch, the combatants fought with one another like mad men. Great and dreadful was the calamity that overtook both the armies. In that fierce slaughter when elephants and men spread themselves on the field, all distinctions between them ceased, for they fought indiscriminately.

"Then Salya and Kripa, and Chitrasena, O Bharata, and Dussasana, and Vikarna, those heroes mounted on their bright cars, caused the Pandava host to tremble. Slaughtered in battle by those high-souled warriors, the Pandava army began to reel in diverse ways, O king, like a boat on the waters tossed by the wind. As the wintry cold cuts kine to the quick, so did Bhishma cut the sons of Pandu to the quick. As regards thy army also, many elephants, looking like newly-risen clouds, were felled by the illustrious Partha. And many foremost of warriors too were seen to be crushed by that hero. And struck with arrows and long shafts in thousands, many huge elephants fell down, uttering frightful shrieks of pain. And the field of battle looked beautiful, strewn with the bodies, still decked with ornaments of high-souled warriors deprived of life and with heads still decked with ear-rings. And in that battle, O king, which was destructive of great heroes, when Bhishma and Dhananjaya the son of Pandu put forth their prowess, thy sons, O monarch, beholding the grandsire exert himself vigorously, approached him, with all their troops placed ahead. Desirous of laying down their lives in battle and making heaven itself their goal, they approached the Pandavas in that battle, which was fraught with great carnage. The brave Pandavas also, O king, bearing in mind the many injuries of diverse kinds inflicted upon them before by thee and thy son, O monarch, and casting off all fear, and eager to win the highest heavens, cheerfully fought with thy son and the other warriors of thy army.

"Then the generalissimo of the Pandava army, viz., the mighty car-warrior Dhrishtadyumna, addressing his soldiers, said, 'Ye Somakas, accompanied by the Srinjayas, rush ye at Ganga's son.' Hearing those words of their commander the Somakas and the Srinjayas, though afflicted with showers of arrows, rushed at the son of Ganga. Thus attacked, O king, thy sire Bhishma, influenced by wrath, began to fight with the Srinjayas. In days of old, O sire, the intelligent Rama had imparted to Bhishma of glorious achievements that instruction in weapons which was so destructive of hostile ranks. Relying on that instruction and causing a great havoc among the troops of the foe, that slayer of hostile heroes, viz., the old Kuru grandsire Bhishma, day after day, slew ten thousand warriors of the Ratha. On the tenth day, however, O bull of Bharata's race, Bhishma, single-handed, slew ten thousand elephants. And then he slew seven great car-warriors among the Matsyas and the Panchalas. In addition to all this, in that dreadful battle five thousand foot-soldiers, and one thousand tuskers, and ten thousand steeds, were also slain by thy sire, O king, through skill acquired by education. Then having thinned the ranks of all the kings, he slew Satanika, the dear brother of Virata. And the valiant Bhishma, having slain Satanika in battle, felled, O king, full one thousand Kshatriyas with his broad-headed shafts. Besides these, all the Kshatriyas of the Pandava army who followed Dhananjaya, as soon as they approached Bhishma, had to go to Yama's abode. Covering the Pandava host from every side with showers of arrows, Bhishma stayed in battle at the head of the Kaurava army. Achieving the most glorious feats on the tenth day, as he stayed between the two armies, bow in hand, none of the kings, O monarch, could even look at him, for he then resembled the hot mid-day Sun in the summer sky. As Sakra scorched the Daitya host in battle, even so, O Bharata, did Bhishma scorch the Pandava host. Beholding him thus put forth his prowess, the slayer of Madhu, viz., the son of Devaki, cheerfully addressing Dhananjaya, said, 'There, Bhishma, the son of Santanu, stayeth between the two armies. Slaying him by putting forth thy might, thou mayst win victory. There, at that spot, whence he breaketh our ranks, check him, putting forth thy strength. O lord, none else, save thee, ventureth to bear the arrows of Bhishma. Thus urged, the ape-bannered Arjuna at that moment made Bhishma with his car, steeds, and standard, invisible by means of his arrows. That bull, however, among the foremost of Kurus, by means of his own arrowy showers, pierced those showers of shafts shot by the son of Pandu. Then the king of the Panchalas the valiant Dhrishtaketu, Bhimasena the son of Pandu, Dhrishtadyumna of Prishata's race, the twins (Nakula and Sahadeva), Chekitana, and the five Kaikaya brothers, and the mighty-armed Satyaki and Subhadra's son, and Ghatotkacha, and the (five) sons of Draupadi, and Sikhandin, and the valiant Kuntibhoja, and Susarman, and Virata, these and many other powerful warriors of the Pandava army, afflicted by the shafts of Bhishma, seemed to sink in an ocean of grief, Phalguni, however, rescued them all. Then Sikhandin, taking up a mighty weapon and protected by Kiritin, rushed impetuously towards Bhishma alone. The unvanquished Vibhatsu then, knowing what should be done after what, slew all those that followed Bhishma, and then himself rushed at him. And Satyaki, and Chekitana, and Dhristadyumna of Prishata's race, and Virata, and Drupada, and the twin sons of Madri by Pandu, all protected by that firm bowman (viz., Arjuna) rushed against Bhishma alone in that battle. And Abhimanyu, and the five sons of Draupadi also, with mighty weapons upraised, rushed against Bhishma in battle. All those firm bowmen, unretreating from battle, pierced Bhishma in diverse parts of his body with well-aimed shafts. Disregarding all those shafts, large in number, shot by those foremost of princes belonging to the Pandava host, Bhishma of undepressed soul penetrated into the Pandava ranks. And the grandsire baffled all those arrows, as if sporting the while. Frequently looking at Sikhandin the prince of the Panchalas with a laugh, he aimed not a single arrow at him, recollecting his femininity. On the other hand, he slew seven great car-warriors belonging to Drupada's division. Then confused cries of woe soon arose amongst the Matsyas, the Panchalas, and the Chedis, who were together rushing at that single hero. With large numbers of foot-soldiers and steeds and cars, and with showers of arrows, O scorcher of foes, they overwhelmed that single warrior, viz., Bhishma the son of Bhagirathi, that scorcher of foes, like the clouds overwhelming the maker of day. Then in that battle between him and them, which resembled the battle between the gods and the Asuras in days of old, the diadem-decked (Arjuna), placing Sikhandin before him, pierced Bhishma (repeatedly).'

SECTION CXX

Sanjaya said, "Thus all the Pandavas, placing Sikhandin before them pierced Bhishma in that battle repeatedly surrounding him on all sides. And all the Srinjayas, uniting together, struck him with dreadful Sataghnis, and spiked maces, and battle-axes, and mallets, and short thick clubs, and bearded darts, and other missiles, and arrows furnished with golden wing, and darts and lances and kampanas; and with long shafts, and arrows furnished with heads shaped like the calf-tooth, and rockets. Thus afflicted by many, his coat of mail was pierced everywhere. But though pierced in every vital part, Bhishma felt no pain. On the other hand, he then seemed to his enemies to resemble in appearance the (all-destructive) fire that rises at the end of Yuga. His bow and arrows constituted the blazing flames (of that fire). The flight of his weapons constituted its (friendly) breeze. The rattle of his car-wheels constituted its heat and mighty weapons constituted its splendour. His beautiful bow formed its fierce tongue, and the bodies of heroic warriors, its profuse fuel. And Bhishma was seen to roll through the midst of crowds of cars belonging to those kings, or to come out (of the press) at times, or course once more through their midst. Then, disregarding the king of the Panchalas and Dhrishtaketu, he penetrated, O monarch, into the midst of the Pandava army. He then pierced the six Pandava warriors, viz., Satyaki, and Bhima, and Dhananjaya the son of Pandu, and Drupada, and Virata, and Dhrishtadyumna of Prishata's race, with many excellent arrows of great sharpness and dreadful whizz and exceeding impetuosity, and capable of piercing through every kind of armour. Those mighty car-warriors, however, checking those keen shafts, afflicted Bhishma with great force, each of them striking him with ten shafts. Those mighty shafts, whetted on stone and furnished with golden wings, which the great car-warrior Sikhandin shot, quickly penetrated into Bhishma's body. Then the diadem-decked (Arjuna), excited with wrath, and placing Sikhandin ahead rushed at Bhishma and cut off the latter's bow. Thereupon mighty car-warriors, seven in number, viz., Drona and Kritavarman, and Jayadratha the ruler of the Sindhus, and Bhurisravas, and Sala, and Salya, and Bhagadatta could not brook that act of Arjuna. Inflamed with rage, they rushed at him. Indeed, those mighty car-warriors, invoking into existence celestial weapons, fell with great wrath upon that son of Pandu, and covered him with their arrows. And as they rushed towards Phalguni's car, the noise made by them was heard to resemble that made by the ocean itself when it swelleth in rage at the end of the Yuga, Kill, Bring up (our forces), Take, Pierce, Cut off, this was the furious uproar heard about Phalguni's car. Hearing that furious uproar, the mighty car-warriors of the Pandava army rushed forward, O bull of Bharata's race, for protecting Arjuna. They were Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race, and both Virata and Drupada, and the Rakshasa Ghatotkacha, and the wrathful Abhimanyu. These seven, inflamed with rage, and armed with excellent bows, rushed with great speed. And the battle that took place between these and the Kaurava warriors was fierce, making the hair stand on end, and resembling O chief of the Bharatas, the battle of the gods with the Danavas. Sikhandin, however, that foremost of car-warriors, protected in the battle by the diadem-decked (Arjuna), pierced Bhishma, in that encounter, with ten shafts after the latter's bow had been cut off. And he struck Bhishma's charioteer with other shafts, and cut off the latter's standard with one shaft. Then the son of Ganga took up another bow that was tougher. That even was cut off by Phalguni with three sharp shafts. Indeed, that chastiser of foes, viz., Arjuna, who was capable of drawing the bow with even his left hand, excited with rage, one after another, cut off all the bows that Bhishma took up. Then Bhishma, whose bows were thus cut off, excited with rage, and licking the corners of his mouth, took up a dart that was capable of riving a hill. In rage he hurled it at Phalguni's car. Beholding its course towards him like the blazing bolt of heaven, the delighter of the Pandavas fixed five sharp broad-headed arrows (on his bow-string). And with those five arrows, O chief of the Bharatas, the angry Arjuna cut off into five fragments that dart hurled from Bhishma's arms. Thus cut off by the angry Arjuna, that dart then fell down like a flash of lightning separated from a mass of clouds. Beholding his dart cut off, Bhishma became filled with rage. That hero, that subjugator of hostile cities, then began to reflect. And he said unto himself, 'With only a single bow I could slay all the Pandavas, if the mighty Vishnu himself had not been their protector. For two reasons, however, I will not fight with the Pandavas, viz., their unslayableness, and the femininity of Sikhandin. Formerly, when my sire wedded Kali, he pleased (with me) gave me two boons, viz., that I should be incapable of being slain in battle, and that my death should depend on my own choice. I should, however, now wish my own death, this being the proper hour.' Ascertaining this to be the resolve of Bhishma of immeasurable energy, the Rishis and the Vasus stationed in the firmament, said, 'That which hath been resolved by thee is approved by us also, O son! Act according to thy resolution, O king. Withdraw thy heart from battle.' On the conclusion, of those words, fragrant and auspicious breeze charged with particles of water, began to blow along a natural direction.[486] And celestial cymbals of loud sounds began to beat. And a flowery shower fell upon Bhishma, O sire. The words spoken by the Rishis and the Vasus, however, O king, were not heard by any one save Bhishma himself. I also heard them, through the power conferred on me by the Muni. Great was the grief, O monarch, that filled the hearts of the celestials at the thought of Bhishma, that favourite of all the worlds, falling down from his car. Having listened to these words of the celestials, Santanu's son Bhishma of great ascetic merit rushed out at Vibhatsu, even though he was then being pierced with sharp arrows capable of penetrating through every armour. Then Sikhandin, O king, excited with rage, struck the grandsire of the Bharatas in the chest with nine sharp arrows. The Kuru grandsire Bhishma, however, though struck by him in battle, thus, trembled not, O monarch, but remained unmoved like a mountain during an earthquake. Then Vibhatsu, drawing his bow Gandiva with a laugh, pierced the son of Ganga with five and twenty arrows. And once more, Dhananjaya, with great speed and excited with wrath struck him in every vital part with hundreds of arrows. Thus pierced by others, also with thousands of arrows, the mighty car-warrior Bhishma pierced those others in return with great speed. And as regards the arrows shot by those warriors, Bhishma, possessed of prowess in battle that was incapable of being baffled, equally checked them all with his own straight arrows. Those arrows, however, endued with wings of gold and whetted on stone, which the mighty car-warrior Sikhandin shot in that battle, scarcely caused Bhishma any pain. Then the diadem-decked (Arjuna), excited with rage and placing Sikhandin to the fore, approached Bhishma (nearer) and once more cut off his bow. And then piercing Bhishma with ten arrows, he cut off the latter's standard with one. And striking Bhishma's chariot with ten arrows, Arjuna caused him to tremble. The son of Ganga then took up another bow that was stronger. Within, however, the twinkling of an eye, as soon, in fact, as it was taken up, Arjuna cut that bow also into three fragments with three broad-headed shafts. And thus the son of Pandu cut off in that battle even all the bows of Bhishma. After that, Bhishma the son of Santanu, no longer desired to battle with Arjuna. The latter, however, then pierced him with five and twenty arrows. That great bowman, thus pierced greatly, then addressed Dussasana, and skid, 'Behold, Partha, that great car-warrior of the Pandavas, excited with wrath in battle, pierceth me alone with many thousands of arrows. He is incapable of being vanquished in battle by the wielder of the thunder-bolt himself. As regards myself also, O hero, the very gods, Danavas and Rakshasas united together, are incapable of vanquishing me. What I shall say then of mighty car-warriors among men?' While Bhishma was thus speaking to Dussasana, Phalguni with sharp shafts, and placing Sikhandin to the fore, pierced Bhishma in that battle. Then Bhishma, deeply and excessively pierced by the wielder of Gandiva with keen-pointed shafts, once more addressed Dussasana with a smile and said, 'These arrows coursing towards me in one continuous line, whose touch resembleth that of heaven's bolt, have been shot by Arjuna. These are not Sikhandin's. Cutting me to the quick, piercing through even my hard coat of mail, and striking me with the force of mushalas, these arrows are not Sikhandin's. Of touch as hard as that of the Brahmana's rod (of chastisement),[487] and of impetus unbearable as that of the thunder-bolt, these arrows are afflicting my vital forces. These are not Sikhandin's. Of the touch of maces and spiked bludgeons, those arrows are destroying my vital forces like messengers of Death commissioned (by the grim king himself). These are not Sikhandin's. Like angry snakes of virulent poison, projecting their tongues out, these are penetrating into my vitals. These are not Sikhandin's--these that cut me to the quick like the cold of winter cutting kine to the quick. Save the heroic wielder of Gandiva, viz., the ape-bannered Jishnu, even all other kings united together cannot cause me pain. Saying these words, Bhishma, the valiant son of Santanu, as if for the object of consuming the Pandavas, hurled a dart at Partha. Partha, however, caused that dart to drop down, cutting it into three fragments with three shafts, in the very sight, O Bharata, of all the Kuru heroes of thy army. Desirous of obtaining either death or victory, the son of Ganga then took up a sword and a shield decked with gold. Before, however, he could come down from his car, Arjuna cut off by means of his arrows, that shield into a hundred fragments. And that feat of his seemed exceedingly wonderful. Then the king Yudhishthira urged his own troops, saying, 'Rush ye at Ganga's son. Do not entertain the slightest fear'. Then, armed with bearded darts, and lances, and arrows, from all sides, with axes, and excellent scimitars, and long shafts of great sharpness, with calf-toothed arrows, and broad-headed shafts, they all rushed at that single warrior. Then arose from among the Pandava host a loud shout. Then thy sons also, O king, desirous of Bhishma's victory, surrounded him and uttered leonine shouts. Fierce was the battle fought there between thy troops and those of the enemy on that the tenth day, O king, when Bhishma and Arjuna met together. Like unto the vortex that occurs at the spot where the Ganga meets the Ocean, for a short while a vortex occurred there where the troops of both armies met and struck one another down. And the Earth, wet with gore, assumed a fierce form. And the even and the uneven spots on her surface could no longer be distinguished. Although Bhishma was pierced in all his vital limbs, yet on that the tenth day he stayed (calmly) in battle, having slain ten thousand warriors. Then that great bowman, Partha, stationed at the head of his troops, broke the centre of the Kuru army. Ourselves then, afraid of Kunti's son Dhananjaya having white steeds attached to his car, and afflicted by him with polished weapons, fled away from the battle. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhishahas, the Surasenas, the Sivis, the Vasatis, the Salwas, the Sayas, the Trigartas, the Amvashthas, and the Kaikeyas.[488]--these and many other illustrious warriors,--afflicted with arrows and pained by their wounds, abandoned Bhishma in that battle while he was fighting with the diadem-decked (Arjuna). Then a great many warriors, surrounding that single warrior on all sides, defeated the Kurus (that protected him) and covered him with shower of arrows. Throw down, Seize, Fight, Cut into pieces,--this was the furious uproar, O king, heard in the vicinity of Bhishma's car. Having slain in that battle, O monarch, (his foes) by hundreds and thousands, there was not in Bhishma's body space of even two fingers' breadth that was not pierced with arrows. Thus was thy sire mangled with arrows of keen points by Phalguni in that battle. And then he fell down from his car with his head to the east, a little before sunset, in the very sight of thy sons. And while Bhishma fell, loud cries of alas and oh, O Bharata, were heard in the welkin uttered by the celestials and the kings of the earth. And beholding the high-souled grandsire falling down (from his car), the hearts of all of us fell with him. That foremost of all bowmen, that mighty-armed hero, fell down, like an uprooted standard of Indra, making the earth tremble the while.[489] Pierced all over with arrows, his body touched not the ground. At that moment, O bull of Bharata's race, a divine nature took possession of that great bowman lying on a bed of arrows. The clouds poured a (cool) shower (over him) and the Earth trembled. While falling he had marked that the Sun was then in the southern solstice. That hero, therefore, permitted not his senses to depart, thinking of that (inauspicious) season (of death). And all around in the welkin he heard celestial voices saying, 'Why, Oh why, should Ganga's son, that foremost of all warriors of weapons, yield up his life during the southern declension?' Hearing these words, the son of Ganga answered, 'I am alive!' Although fallen upon the earth, the Kuru grandsire Bhishma, expectant of the northern declension, suffered not his life to depart. Ascertaining that to be his resolve, Ganga, the daughter of Himavat, sent unto him the great Rishis in swanlike form. Then those Rishis in the forms of swans inhabiting the Manasa lake, quickly rose up, and came together, for obtaining a sight of the Kuru grandsire Bhishma, to that spot where that foremost of men was lying on his bed of arrows. Then those Rishis in swanlike forms, coming to Bhishma, beheld that perpetuator of Kuru's race lying on his bed of arrows. Beholding that high-souled son of Ganga, that chief of the Bharatas, they walked round him, and the Sun being then in the southern solstice, they said, addressing one another, these words, 'Being a high-souled person, why should Bhishma pass out (of the world) during the southern declension?' Having said these words, those swans went away, proceeding towards the southern direction. Endued with great intelligence, Bhishma, O Bharata. beholding them, reflected for a moment. And the son of Santanu then said unto them. 'I will never pass out (of the world) as long as the Sun is in the southern solstice. Even this is my resolve. I will proceed to my own ancient abode when the Sun reacheth the northern solstice. Ye swans, I tell you this truly. Expectant of the northern declension I will hold my life. Since I have the fullest control over the yielding up of my life, I will, therefore, hold life, expectant of death during the northern declension. The boon that was granted to me by my illustrious sire, to the effect that my death would depend on my own wish O, let that boon become true. I will hold my life, since I have control in the matter of laying it down.' Having said these words to those swans, he continued to lie down on his bed of arrows.

"When that crest of the Kuru race, viz., Bhishma of great energy, fell down, the Pandavas and the Srinjayas uttered leonine shouts. When the grandsire of the Bharatas who was endued with great might was overthrown, thy son, O bull of Bharata's race, knew not what to do. And all the Kurus were entirely deprived of their senses. And the Kurus headed by Kripa, and Duryodhana, sighed and wept. And from grief they remained for a long while deprived of their senses. And they remained perfectly still, O monarch, without setting their hearts on battle. As if seized by thighs, they stood motionless, without proceeding against the Pandavas. When Santanu's son Bhishma of mighty energy, who was (regarded as) unslayable, was slain, all of us thought that the destruction of the Kuru king was at hand.[490] Vanquished by Savyasachin, with our foremost heroes slain, and ourselves mangled with sharp arrows, we knew not what to do. And the heroic Pandavas possessed of massive arms that looked like spiked maces, having obtained the victory and won a highly blessed state in the other world,[491] all blew their great conches. And the Somakas and the Panchalas all rejoiced, O king. Then when thousands of trumpets were blown, the mighty Bhimasena slapped his arm-pits and uttered loud shouts. When the all-powerful son of Ganga was slain, the heroic warriors of both armies, laying down their weapons, began to reflect thoughtfully. And some uttered loud shrieks and some fled away, and some were deprived of their senses. And some censured the practices of the Kshatriya order and some applauded Bhishma. And the Rishis and the Pitris all applauded Bhishma of high vows. And the deceased ancestors of the Bharatas also praised Bhishma. Meanwhile the valiant and intelligent Bhishma, the son of Santanu, having recourse to that Yoga which is taught in the great Upanishads and engaged in mental prayers, remained quiet, expectant of his hour."

SECTION CXXI

Dhritarashtra said, 'Alas, what was the state of (my) warriors, O Sanjaya, when they were deprived of the mighty and god-like Bhishma who had become a Brahmacharin for the sake of his reverend sire? Even then I regarded the Kurus and all the others as slain by the Pandavas when Bhishma, despising the son of Drupada, struck him not. Wretch that I am, also, I hear today of my sire's slaughter. What can be a heavier sorrow than this? My heart assuredly, O Sanjaya, is made of adamant, since it breaketh not into a hundred fragments on hearing of Bhishma's death! Tell me, O thou of excellent vows, what was done by that lion among the Kurus, viz., the victory-desiring Bhishma when he was slain in battle. I cannot at all brook it that Devavrata should be slain in battle. Alas, he that was not slain by Jamadagni's son himself in days of old by means of even his celestial weapons, alas, he hath now been slain by Drupada's son Sikhandin, the prince of Panchala!--

'Sanjaya said,--"Slain in the evening the Kuru grandsire Bhishma saddened the Dhartarashtras and delighted the Panchalas. Falling down on the earth, he lay on his bed of arrows without however, touching the earth with his body. Indeed, when Bhishma, thrown down from his car fell upon the surface of the earth, cries of Oh and Alas were heard among all creatures. When that boundary-tree of the Kurus, viz., the ever victorious Bhishma, fell down, fear entered the hearts, O king, of the Kshatriyas of both the armies. Beholding Bhishma, the son of Santanu, with his standard overthrown and his armour cut open, both the Kurus and the Pandavas were inspired, O monarch, with sentiments of cheerlessness. And the welkin was enveloped with a gloom and the Sun himself became dim. The Earth seemed to utter loud shrieks when the son of Santanu was slain. This one is the foremost of those conversant with the Vedas! This one is the best of those that are conversant with the Vedas!--Even thus did creatures speak of that bull among men as he lay (on his bed of arrows).This one, formerly, ascertaining his sire Santanu to be afflicted by Kama, this bull among men, resolved to draw up his vital steed!--Even thus did the Rishis together with the Siddhas and the Charanas said of that foremost one of the Bharatas as he lay on his bed of arrows. When Santanu's son Bhishma, the grandsire of the Bharatas, was slain, thy sons, O sire, knew not what to do. Their faces wore an expression of grief. The splendour of their countenances seemed to abandon them, O Bharata! All of them stood in shame, hanging down their heads. The Pandavas, on the other hand, having, won the victory, stood at the head of their ranks. And they all blew their large conchs decked with gold. And when in consequence of their joys thousands of trumpets, O sinless one, were blown there, we beheld O monarch, the mighty Bhimasena, the son of Kunti, sporting in great glee, having quickly slain many hostile warriors endued with great strength. And a great swoon overtook all the Kurus. And Karna and Duryodhana repeatedly drew long breaths. When the Kuru grandsire Bhishma fell down, thus, cries of sorrow were heard all round, and the greatest confusion prevailed (among the Kuru army). Beholding Bhishma fallen, thy son Dussasana, with great speed, entered the division commanded by Drona. That hero, clad in mail and at the head of his own troops, had been placed by his elder brother (for the protection of Bhishma). That tiger among men now came, plunging the troops he had commanded into grief. Beholding him coming towards them, the Kauravas surrounded prince Dussasana, desirous, O monarch, of hearing what he had to say. Then Dussasana of Kuru's race informed Drona of Bhishma's slaughter. Drona then, hearing those evil tidings, suddenly fell down from his car. Then the valiant son of Bharadwaja, quickly recovering his senses, forbade the Kuru army, sire, to continue the fight. Beholding the Kurus desist from battle, the Pandavas also, through messengers on fleet horses, forbade their orders, ceased to fight, the kings of both armies, putting off their armour, all repaired to Bhishma. Desisting from the fight, thousands of (other) warriors then, proceeded towards the high-souled Bhishma like the celestials towards the Lord of all creatures. Approaching Bhishma who was then, O bull of Bharata's race, lying (on his bed of arrows), the Pandavas and the Kurus stood there, having offered him their salutations. Then Santanu's son Bhishma of righteous soul addressed the Pandavas and the Kurus who having reverenced him thus, stood before him. And he said,--Welcome to you, ye highly blessed ones! Welcome to you, ye mighty car-warriors! Gratified am I with your sight, ye that are the equals of the very gods.--Thus addressing them with his head hanging down, he once more said,--'My head is hanging down greatly. Let a pillow be given to me!--The kings (standing there) then fetched many excellent pillows that were very soft and made of very delicate fabrics. The grandsire, however, desired them not. That tiger among men then said unto those kings with a laugh,--These, ye kings, do not become a hero's bed.--Beholding them that foremost of men, that mightiest of car-warriors in all the worlds, viz., the mighty-armed Dhananjaya the son of Pandu, he said,--O Dhananjaya, O thou of mighty arms, my head hangeth down, O sire! Give me a pillow such as thou regardest to be fit!--'"

SECTION CXXII

"Sanjaya said,--'Stringing then his large bow and reverentially saluting the grandsire, Arjuna, with eyes filled with tears, said these words, O foremost one among the Kurus, O thou that art the first among all wielders of weapons, command me, O invincible one, for I am thy slave! What shall I do, O grandsire!--Unto him Santanu's son said,--My head, O sire, hangeth down!--O foremost one among the Kuru's O Phalguni, get me a pillow! Indeed, give me one without delay O hero, that would become my bed! Thou O Partha, art competent, thou art the foremost of all wielders of bows! Thou art conversant with the duties of Kshatriyas and thou art endued with intelligence and goodness!--Then Phalguni, saying,--So be it--desired to do Bhishma's bidding. Taking up Gandiva and a number of straight shafts, and inspiring them with mantras, and obtaining the permission of that illustrious and mighty car-warrior of Bharata's race, Arjuna then, with three keen shafts endued with great force, supported Bhishma's head. Then that chief of the Bharatas, viz., Bhishma of virtuous soul, conversant with the truths of religion, seeing that Arjuna, having divined his thought, had achieved that feat, became highly gratified. And after that pillow had thus been given to him, he applauded Dhananjaya. And casting his eyes upon all the Bharatas there, he addressed Kunti's son Arjuna, that foremost of all warriors, that enhancer of the joys of his friends and said,--Thou hast given me, O son of Pandu, a pillow that becometh my bed! If thou hadst acted otherwise, I would have cursed thee, from wrath! Even thus, O mighty-armed one, should a Kshatriya, observant of his duties, sleep on the field of battle on his bed of arrows!--Having addressed Vibhatsu thus, he then said unto all those kings and princes that were present there, these words:--Behold ye the pillow that the son of Pandu hath given me! I will sleep on this bed till the Sun turneth to the northern solstice! Those king that will then come to me will behold me (yield up my life)! When the Sun on his car of great speed and unto which are yoked seven steeds, will proceed towards the direction occupied by Vaisravana, verily, even then, will I yield up my life like a dear friend dismissing a dear friend! Let a ditch be dug here around my quarters ye kings! Thus pierced with hundreds of arrows will I pay my adorations to the Sun? As regards yourselves, abandoning enmity, cease ye from the fight, ye kings--

'Sanjaya continued,--"Then there came unto him some surgeons well trained (in their science) and skilled in plucking out arrows, with all becoming appliances (of their profession). Beholding them, the son of Ganga said unto thy son,--'Let these physicians, after proper respect being paid to them, be dismissed with presents of wealth. Brought to such a plight, what need have I now of physicians? I have won the most laudable and the highest state ordained in Kshatriya observances! Ye kings, lying as I do on a bed of arrows, it is not proper for me to submit now to the treatment of physicians. With these arrows on my body, ye rulers of men, should I be burnt!'--Hearing these words of his, thy son Duryodhana dismissed those physicians, having honoured them as they deserved. Then those kings of diverse realms, beholding that constancy in virtue displayed by Bhishma of immeasurable energy, were filled with wonder. Having given a pillow to thy sire thus, those rulers of men, those mighty car-warriors, viz., the Pandavas and the Kauravas, united together, once more approached the high-souled Bhishma lying on that excellent bed of his. Reverentially saluting that high-souled one and circumambulating him thrice, and stationing guards all around for his protection, those heroes, with bodies drenched in blood, repaired for rest towards their own tents in the evening, their hearts plunged into grief and thinking of what they had seen.

Then at the proper time, the mighty Madhava, approaching the Pandavas, those mighty car-warriors cheerfully seated together and filled with joy at the fall of Bhishma, said unto Dharma's son Yudhishthira these words,--"By good luck victory hath been thine, O thou of Kuru's rare! By good luck hath Bhishma been overthrown, who is unslayable by men, and is a mighty car-warrior of aim incapable of being baffled! Or, perhaps, as destiny would have it, that warrior who was master of every weapon, having obtained thee for a foe that canst slay with thy eyes alone, hath been consumed by thy wrathful eye!--Thus addressed by Krishna, king Yudhishthira the just, replied unto Janardana, saying,--Through Thy grace is Victory, through Thy wrath is Defeat! Thou art dispeller of the fears of those that are devoted to thee. Thou art our refuge! It is not wonderful that they should have victory whom Thou always protectest in battle, and in whose welfare Thou art always engaged, O Kesava! Having got Thee for our refuge, I do not regard anything as wonderful! Thus addressed by him, Janardana answered with a smile,--O best of kings, these words can come from thee alone!"

SECTION CXXIII

"Sanjaya said,--'After the night had passed away, O monarch, all the kings, the Pandavas and the Dhartarashtras, repaired to the grandsire, Those Kshatriyas then saluted that bull of their order, that foremost one among the Kurus, that hero lying on a hero's bed, and stood in his presence. Maidens by thousands, having repaired to that place, gently showered over Santanu's son powdered sandal wood and fried paddy, and garlands of flowers. And women and old men and children, and ordinary spectators, all approached Santanu's son like creatures of the world desirous of beholding the Sun. And trumpets by hundreds and thousands, and actors, and mimes, and skilled mechanics also came to the aged Kuru grandsire. And ceasing to fight, putting aside their coats of mail, and lying aside their weapons, the Kurus and the Pandavas, united together, came to the invincible Devavrata, that chastiser of foes. And they were assembled together as in days of old, and cheerfully addressed one another according to their respective ages. And that conclave full of Bharata kings by hundreds and adorned with Bhishma, looked beautiful and blazing like a conclave of the gods in heaven. And that conclave of kings engaged in honouring the son of Ganga looked as beautiful as a conclave of the celestials engaged in adorning their Lord, viz., the Grandsire (Brahman). Bhishma, however, O bull of Bharata's race, suppressing his agonies with fortitude though burning with the arrows (still sticking to his body), was sighing like a snake. His body burning with these arrows, and himself nearly deprived of his senses in consequence of his weapon-wounds, Bhishma cast his eyes on those kings and asked for water. Then those Kshatriyas, O king, brought thither excellent viands and several vessels of cold water. Beholding that water brought for him, Santanu's son said,--I cannot, O sire, now use any article of human enjoyment! I am removed from the pale of humanity. I am lying on a bed of arrows. I am staying here, expecting only the return of the Moon and the Sun! Having spoken these words and thereby rebuked those kings, O Bharata, he said,--I wish to see Arjuna!--The mighty-armed Arjuna then came there, and reverentially saluting the grandsire stood with joined hands, and said,--What shall I do?--Beholding then that son of Pandu, O monarch, thus standing before him after having offered him respectful salutations, Bhishma of righteous soul cheerfully addressed Dhananjaya, saying,--Covered all over with thy shafts, my body is burning greatly! All the vital parts of my body are in agony. My mouth is dry. Staying as I am with body afflicted with agony, give me water, O Arjuna! Thou art a great bowman! Thou art capable of giving me water duly!--The valiant Arjuna then saying,--So be it,--mounted on his car, and striking his Gandiva with force, began to stretch it. Hearing the twang of his bow and the slap of his palms which resembled the roar of the thunder, the troops and the kings were all inspired with fear. Then that foremost of car-warriors, mounted on his car, circumambulated that prostrate chief of the Bharatas, that foremost of all wielders of weapons. Aiming then a blazing arrow, after having inspired it with Mantras and identified it with the Parjanya weapon, in the very sight of the entire army, the son of Pandu, viz., Partha, pierced the Earth a little to the south of where Bhishma lay. Then there arose a jet of water that was pure, and auspicious, and cool, and that resembling the nectar itself, was of celestial scent and taste. And with that cool jet of water Partha gratified Bhishma, that bull among the Kurus, of godlike deeds and prowess. And at that feat of Partha who resembled Sakra himself in his acts, all those rulers of Earth were filled with great wonder. And beholding that feat of Vibhatsu implying superhuman prowess, the Kurus trembled like kine afflicted with cold. And from wonder all the kings there present waved their garments (in the air). And loud was the blare of conchs and the beat of drums that were then heard all over the field. And

Santanu's son, his thirst quenched, then addressed Jishnu, O monarch, and said, applauding him highly in the presence of all those kings, these words, viz.,--O thou of mighty arms, this is not wonderful in thee, O son of Kuru's race! O thou of immeasurable effulgence, even Narada spoke of thee as an ancient Rishi! Indeed, with Vasudeva as thy ally, thou wilt achieve many mighty feats which the chief of the celestials himself with all the gods, of a certainty, will not venture to achieve! They that have knowledge of such things know thee to be the destroyer of the whole Kshatriya race! Thou art the one bowman among the bowmen of the world! Thou art the foremost among men. As human beings are, in this world, foremost of all creatures, as Garuda is the foremost of all winged creatures; as the Ocean is the foremost among all receptacles of water and the cow among all quadrupeds; as the Sun is the foremost amongst all luminous bodies and Himavat among all mountains; as the Brahmana is the foremost among all castes, art thou the foremost of all bowmen! Dhritarashtra's son (Duryodhana) listened not to the words repeatedly spoken by me and Vidura and Drona and Rama and Janardana and also by Sanjaya. Reft of his senses, like unto an idiot, Duryodhana placed no reliance on those utterances. Past all instructions, he will certainly have to lie down for ever, overwhelmed by the might of Bhima!--Hearing these words of his, the Kuru king Duryodhana became of cheerless heart. Eyeing him, Santanu's son said,--Listen, O king! Abandon thy wrath! Thou hast seen, O Duryodhana how the intelligent Partha created that jet of cool and nectar-scented water! There is none else in this world capable of achieving such feat. The weapons appertaining to Agni, Varuna, Soma, Vayu, and Vishnu, as also those appertaining to Indra, Pasupati, and Paramesthi, and those of Prajapati, Dhatri, Tashtri, Savitri, and Vivaswat, all these are known to Dhananjaya alone in this world of men! Krishna, the son of Devaki, also knoweth them. But there is none else here that knoweth them. This son of Pandu, O sire, is incapable of being defeated in battle by even the gods and the Asuras together. The feats of this high-souled one are superhuman. With that truthful hero, that ornament of battle, that warrior accomplished in fight, let peace, O king, be soon made! As long as the mighty-armed Krishna is not possessed by wrath, O chief of the Kurus, it is fit, O sire, that peace should be made with the heroic Parthas! As long as this remnant of thy brothers is not slain, let peace, O monarch, be made! As long as Yudhishthira with eyes burning in wrath doth not consume thy troops in battle, let peace, O sire, be made! As long as Nakula, and Sahadeva, and Bhimasena, the sons of Pandu, do not, O monarch, exterminate thy army, it seems to me that friendly relations should be restored between thee and the heroic Pandavas! Let this battle end with my death, O sire! Make peace with the Pandavas, Let these words that are uttered to thee by me be acceptable to thee, O sinless one! Even this is what I regard to be beneficial both for thyself and the race (itself of Kuru)! Abandoning thy wrath, let peace be made with Parthas. What Phalguni hath already done is sufficient. Let friendly relations be restored with the death of Bhishma! Let this remnant (of warriors) live! Relent, O king! Let half the kingdom be given to the Pandavas. Let king Yudhishthira the just, go to Indraprastha. O chief of the Kurus, do not achieve a sinful notoriety among the kings of the earth by incurring the reproach of meanness, becoming a fomentor of intestine dissensions! Let peace come to all with my death! Let these rulers of earth, cheerfully mix with one another! Let sire get back the son, let sister's son get back the maternal uncle! If from want of understanding and possessed by folly thou dost not harken to those timely words of mine thou wilt have to repent greatly! What I say is true. Therefore, desist even now! Having, from affection, said these words unto Duryodhana in the midst of the kings, the son of the ocean-going (Ganga) became silent. Though his vital limbs were burning with the arrow-wounds, yet, prevailing over his agonies, he applied himself to yoga.

"Sanjaya continued--'Having heard these beneficial and peaceful words fraught with both virtue and profit, thy son, however, accepted them not, like a dying man refusing medicine."

SECTION CXXIV

"Sanjaya said,--'After Santanu's son Bhishma, O monarch, had become silent, all those rulers of earth, there present, then returned to their respective quarters. Hearing of Bhishma's slaughter that bull among men, viz., Radha's son (Karna), partially inspired with fear quickly came there. He beheld that illustrious hero lying on his bed of reeds. Then Vrisha (Karna) endued with great glory, with voice choked in tears, approaching that hero lying with eyes closed, fell at his feet. And he said,--O chief of the Kurus, I am Radha's son, who while before thy eyes, was everywhere looked upon by thee with hate!--Hearing these words, the aged chief of the Kurus, the son of Ganga, whose eyes were covered with film slowly raising his eyelids, and causing the guards to be removed, and seeing the place deserted by all, embraced Karna with one arm, like a sire embracing his son, and said these words with great affection:--Come, come! Thou art an opponent of mine who always challengest comparison with me! If thou hadst not come to me, without doubt, it would not have been well with thee! Thou art Kunti's son, not Radha's! Nor is Adhiratha thy father! O thou of mighty arms, I heard all this about thee from Narada as also from Krishna-Dwaipayana! Without doubt, all this is true! I tell thee truly, O son, that I bear thee no malice! It was only for abating thy energy that I used to say such harsh words to thee! O thou of excellent vows without any reason thou speakest ill of all the Pandavas! Sinfully didst thou come into the world. It is for this that thy heart hath been such. Through pride, and owning also to thy companionship with the low, thy heart hateth even persons of merit! It is for this that I spoke such harsh words about thee in the Kuru camp! I know thy prowess in battle, which can with difficulty be borne on earth by foes! I know also thy regard for Brahmanas. thy courage, and thy great attachment to alms-giving! O thou that resemblest a very god, amongst men there is none like thee! For fear of intestine dissensions I always spoke harsh words about thee. In bowmanship, in aiming weapon, in lightness of hand and in strength of weapons, thou art equal to Phalguni himself, or the high-souled Krishna! O Karna, proceeding to the city of Kasi, alone with thy bow, thou hadst crushed the kings in battle for procuring a bride for the Kuru king! The mighty and invincible king Jarasandha also, ever boastful of his prowess in battle, could not become thy match in fight! Thou art devoted to Brahmanas; thou always fightest fairly! In energy and strength, thou art equal to a child of the celestials and certainly much superior to men. The wrath I cherished against thee is gone. Destiny is incapable of being avoided by exertion. O slayer of foes, the heroic sons of Pandu are thy uterine brothers! If thou wishest to do what is agreeable to me, unite with them, O thou of mighty arms! O son of Surya, let these hostilities end with me! Let all the kings of Earth be to-day freed from danger!--

"'Karna said I know this, O thou of mighty arms! All this without doubt, is (as thou sayest)! As thou tellest me, O, Bhishma, I am Kunti's son, and not the son of a Suta! I was, however, abandoned by Kunti, and I have been reared by a Suta. Having (so long) enjoyed the wealth of Duryodhana, I dare not falsify it now. Like Vasudeva's son who is firmly resolved for the sake of the Pandavas, I also, O thou that makest profuse presents to Brahmanas, am prepared to cast away my possessions, my body itself, my children, and my wife, for Duryodhana's sake! Death from disease, O thou of Kuru's race, doth not become a Kshatriya! Relying upon Suyodhana I have always offended the Pandavas! This affairs is destined to take its course. It is incapable of being prevented. Who was there that would venture to overcome Destiny by exertion? Various omens indicating the destruction of the Earth. O grandsire, were noticed by thee and declared in the assembly. It is well known to me that the son of Pandu, and Vasudeva, are incapable of being conquered by other men. Even with them we venture to fight! I will vanquish the son of Pandu in battle! Even this is my firm resolve! I am not capable, of casting off this fierce animosity (that I cherish against the Pandavas)! With a cheerful heart, and keeping the duties of my order before my eye, I will contend against Dhananjaya. Firmly resolved that I am on battle, grant me thy permission, O hero! I will fight. Even this is my wish. It behoveth thee to forgive me also any harsh words that I may have at any time uttered against thee or any act that I may have done against thee from anger or inconsiderateness!--"

"'Bhishma said,--If, indeed, thou art unable to cast off this fierce animosity, I permit thee, O Karna! Fight, moved by the desire of heaven! Without anger and without vindictiveness, serve thou the king according to thy power and according to thy courage and observant of the conduct of the righteous! Have then my permission, O Karna! Obtain thou that which thou seekest! Through Dhananjaya thou wilt obtain all those regions (hereafter) which are capable of being had by fulfilling the duties of a Kshatriya! Freed from pride, and relying on thy (own) might and energy, engage in battle, since a Kshatriya cannot have a (source of) greater happiness than a righteous battle. For a long while I made great efforts for bringing about peace! But I succeeded not, O Karna, in the task! Truly do I say this unto thee!--"

"'Sanjaya continued,--'After the son of Ganga had said this, Radha's son (Karna) having saluted Bhishma and obtained his forgiveness, got up on his car and proceeded towards (the quarters of) thy son.'

The End of Bhishma Parva

FOOTNOTES

1. Tapas-kshetra because Kuru, the common ancestor of the rival houses, performed his ascetic austerities there. Since Kuru's time, many ascetics took up their abode there.

2. Some texts have Duddharsham for Durddharshas.

3. Literally, "gives heat".

4. 'Varna' is used here in the sense of races and not castes.

5. This sloka is variously read. For bhauman in the first line some texts read bhimam which I have adopted. For sahasa in the second line some texts have rajasa, and then aditye (locative) for 'adityas'.

6. The Bombay text is evidently faulty here; it repeats the second half of the 7th sloka, making the second half of the 25th the first half of the 24th.

7. i.e., stragglers should not be slain.

8. Literally, "confiding."

9. The Bombay text has Castropanayishu; the Bengal texts have Castropojibishu.

10. Rather, "have their periods run out."

11. The Bombay text reads pralahshaye for prajashaye. I have adopted the

former.

12. Both the Bengal and the Bombay editions have Kukkuran for Kukkutan as the Burdwan Pundits correct it. A bitch producing dogs and bitches would be no anomaly.

13. Unlike the Bengal editions, the Bombay edition correctly includes this sloka, or rather half sloka, within the 17th, making the 17th a triplet instead of a couplet. For the well-known word Dhishthitas however, the Bombay text has Vishthitas.

14. The Bombay text reads Paricchanna for Paricchinna. The former is better.

15. Vaisase is explained by Nilakantha as Virodhe. Conttavarta---a river having bloody eddies.

16. Conitam cchardayanniva. I have adopted Nilakantha's explanation. The Burdwan Pundits take it as referring to "weapons" instead of "hearers." The passage, however, may mean that the bird screams so frightfully as if it vomits blood. The only thing that militates against this interpretation is that cchardayan is a causal verb. In the Mahabharata, however, causal forms are frequently used without causal meaning.

17. This sloka is omitted in many editions, though it is certainly genuine. I have rendered it very freely, as otherwise it would be unintelligible. The fact is, three lunations twice meeting together in course of the same lunar fortnight is very rare. The lunar-fortnight (Paksha) being then reduced by two days, the day of full-moon or that of new moon, instead of being (as usual) the fifteenth day from the first lunation becomes the thirteenth day. Lunar-eclipses always occur on days of the full-moon, while solar-eclipses on those of the new moon. Such eclipses, therefore, occurring on days removed from the days of the first lunation by thirteen instead of (as usual) fifteen days, are very extraordinary occurrences.

18. Vishamam is battle or war, and akranda is weeping or productive of grief. The latter word may also mean a fierce battle. If understood in this sense, Vishamam may be taken as indicating hostility, or absence of peace.

19. Nilakantha explains this in a long note the substance of which is appended below. Kings are divided into three classes, viz., owners of elephants (Gajapati), owners of horses (Aswapati), and owners of men (Narapati). If an evil-omened planet (papa-graha) sheds its influence upon any of the nine constellations beginning with Aswini, it forebodes danger to Aswapatis; if on any of the nine beginning with Magha, it forebodes danger to Gajapatis; and if on any of the nine beginning with Mula, it forebodes danger to Narapatis. What Vyasa says here, therefore, is that one or another papa-graha has shed its influence upon one another of each of the three classes of constellations, thus foreboding danger to all classes of kings.

20. Vide note ante.

21. Aparvani, i.e., not on Parva days or days of full-moon and new-moon as ordinarily coming. The Bombay edition, after aparvani, reads grahenau tau. A better reading unquestionably grastavetau, as many Bengal texts have.

22. Pratisrotas; strict grammar would require pratisrotasas; the meaning is that those that flowed east to west now flow west to east, &c. For kurddanti some texts have narddanti which is certainly better. Kurddanti

means play or sport; wells playing like bulls would be unmeaning, unless the sport is accompanied by bellowing.

23. The Burdwan Pundits reads suskasani for sakrasani. The latter, however, is the true reading.

24. The original is very obscure. Uluka is explained by Nilakantha as a brand (used for want of lambs). The line, however, is elliptical. The Burdwan Pundits introduce an entirely new line.

25. Mahabhuta is swelling greatly.

26. Parena is explained by Nilakantha as atisayena.

27. Some of the Bengal texts read anugraham (making the initial a silent after maharshe, in the vocative case). There can be no doubt however, that this is incorrect. The true reading is nadharmam which I have adopted. The Bombay text reads na cha dharmam. The introduction of the article cha needlessly makes the line incorrect as to metre.

28. The second line of the 67th sloka is very obscure. I have followed Nilakantha in translating it thus. The sense seems to be, that when crows hover behind an army, that is an auspicious sign; while it is an inauspicious sign if they are seen ahead. I am not sure that Nilakantha is right in taking the pronoun ye as referring to even crows.

29. Such as "don't fight, for you will be dead men soon." &c.

30. Nilakantha explains these five species thus: trees such as the peepul; gulma (shrub), as kusa, kasa, &c., growing from a clump underneath; creepers, such as all plants growing upon the soil but requiring some support to twine round; Valli, those that creep on the earth and live for a year only, such, as the gourd, the pumpkin, etc., and lastly, Trina, such as grass and all plants that are stemless, having only their barks and leaves.

31. When Gayatri, or Brahma or the Universe, is mentioned, these twenty-four are indicated, five of which exist independently, the remaining nineteen being the result of five in those various proportions.

32. I have rendered 4 and 5 a little too freely. The language of the original is very terse.

33. Samyam is homogeneity. The allusion is to the state of the universe before creation, when there exists nothing but a homogeneous mass or Brahma alone. The first compound of the 2nd line is read differently. The Burdwan Pandits and the Bombay edition read anyonyam (in the accusative); many of the Bengal texts read anyonyena (in the instrumental). The meaning is scarcely affected by this difference of reading.

34. The order of destruction is that earth merges into water, water into fire, fire into air, and air into space. And so the order of birth is that from space arises air, from air arises fire, from fire arises water, and from water arises earth.

35. Nilakantha explains the last six slokas as having an esoteric meaning. By Sudarsana he understands the mind. The rest is explained consistently. Interpretations, however, are not rare among commentators seeking to put sense in non-sense.

36. The Bombay text reads Varsha parvatas for parvatas samas.

37. For Pinaddha occurring in the Bengal texts, the Bombay edition reads

Vichitra.

38. The Bengal texts add a line here which is properly omitted in the Bombay edition.

39. After the 10th occurs a line in the Bengal text which is evidently vicious.

40. Day of the full-moon and that of the new-moon.

41. The Bengal texts, except the Burdwan one, have divi for Daityas, of course, the latter reading is correct.

42. The Bombay text has Sarvatas (which is better) for Sarvata in the Bengal texts.

43. in the first line of 28, the Bengal texts read Sirasas (ablative) for Sikhhrat of the Bombay edition. In the last line of 29 also, the Bombay text has plavantiva-pravegena for the Bengal reading patatyajapravegena. No material difference of meaning arises if one or the other is accepted.

44. Alluding to the tradition of Siva's holding Ganga on his head and for which the great god is sometimes called Gangadhara.

45. This word occurs in various forms, Ketumala and Ketumali being two others.

46. The Bombay edition reads tu for cha after Jamvukhanda. The meaning becomes changed.

47. The sacred stream Ganga is believed to have three currents. In heaven the current is called Mandakini; on earth, it is called Ganga; and in the subterraneous world it is called Bhogavati.

48. The Bengal texts, excepting the Burdwan one, incorrectly read Sakram for Satram.

49. The correct reading is Gatimanti. Many of the Bengal texts incorrectly read matimanti, which is unmeaning.

50. Many of the Bengal texts incorrectly read Merorapyyantaram for Merorathottaram.

51. This sloka beginning with mani and ending with prabham is omitted in the Bombay text, I don't think rightly. If anything that seems to be a repetition is to be omitted.

52. i.e. "have fallen away from a celestial state."

53. In sloka 13, the Bengal texts read Bhayanakas for mahavalas. In 15 Mudhabhishekas for Purvabhishekas; is substituted in the Bombay text. In 1 again the Bombay text reads Subhas for drumas.

54. The Bengal texts have Chandrabhasa for Chandraprabha. The difference is not material.

55. Both the Burdwan and the Bombay editions read Panchashat (five and six). The Bengal texts generally have panchasat (fifty).

56. The Bombay edition reads Tasmat-sritigamatas param. The Bengal texts read Yasmat-sringamatas param. The Bengal reading is better. The Asiatic Society's edition contains a misprint. The meaning is, "Because Sringa (jewelled mountain of that name), therefore superior." I have rendered it

somewhat freely.

57. They are but portions of the same Supreme Being.

58. i.e. mountains forming boundaries of divisions.

59. The Bombay text reads Ikshula and Krimi for "Ikshumlavi" occurring in Bengal texts.

60. The Bengal texts have Gandakincha mahanadim. The Bombay text reads Vandanancha mahanadim with a cha immediately before. The Burdwan Pandits read Chandanancha mahanadim.

61. The Bombay texts read Tridiva for Nischita; this is incorrect, for Tridiva occurs in the Bombay text itself a little before. The name Lohatarini occurs in various forms.

62. For Vetravati, the Bengal texts read Chandrabhaga. Both Chandrabhaga and Vetravati, however occur before.

63. Kamadhuk is that species of kine which always yield milk.

64. Nilakantha explains this in this way. The gods depend on sacrifices performed by human beings; and as regards human beings, their food is supplied by the Earth. Superior and inferior creatures, therefore, are all supported by the earth; the Earth then is their refuge. The word Earth in these slokas is sometimes used to signify the world and sometimes the element of that name.

65. I render the last line a little too freely. If the saying is intended to be general, the translation should run thus: "Up to this day there is no man whose desires can be satiated."

66. The Bombay text reads Kimanyat Kathayami te. The Bengal reading is Kimanyat srotumicchasi.

67. The Bombay text reads Tatas parena; the Bengal reading is Tatas purvena. I adopt the former.

68. Probably this mythical account of Sakadwipa embodies some vague tradition current in ancient India of some republic in Eastern Asia or Oceanic Asia (further east in the Pacific). Accustomed as the Hindus were to kingly form of government, a government without a king, would strike them exactly in the way described in the last two slokas.

69. The second line of the 3rd sloka is read variously. The Bombay edition incorrectly reads 'Parvataccha' etc. etc.,; the Bengal reading is evameva etc. etc. The Bengal reading is better, although the true reading, I apprehend, is Evametais &c., &c.

70. Vamanaka and Vamana are the same words the final ka being a suffix causing no difference of meaning. So Andhakaraka and Andhakara are the same.

71. Dig-gaja, i.e. an elephant supporting the globe. There are four such in Hindu mythology or ten according to some accounts.

72. i.e., with the juice trickling down from their cheeks and mouth. In the season of rut, a peculiar kind of juice issues from several parts of an elephant's body. It is believed to be the temporal-juice. The stronger and fierce the elephant, the greater the quantity of the juice that issues out its body.

73. Tasya (singular of Tad) and sa (masculine singular of Tad) both refer to the four elephants, Gaja-chatushtaya in singular.

74. Asamyadha lit. "Unbound" or "unrestrained," i.e. freely or irregularly.

75. It is a remarkable fact that the ratio between the diameter and the circumference of a circle was roughly known to the ancient Hindus. The circumference is nearly, as stated here, three times and a half of the diameter. The next ratio, of course, is slightly less, being three and one-seventh.

76. The first word of this sloka is variously read. 'Yathadishtam' is the Bengal reading, while the Bombay reading 'Yathoddishtam.' If the latter reading were adopted, the meaning would be as indicated (in the Sastras). The second line literally rendered, is "pacify thy son Duryodhana." But how Dhritarashtra is to pacify his son having listened to the geographical digression, is not easy to see.

77. For Sadhusattamas of the Bengal texts, the Bombay edition reads Sadhusammatas. I adopt the last.

78. The last word in the first line of the 11th sloka, in the Bengal texts, is 'Pravriha.' In the Bombay edition it is 'Anikaha.' The difference in meaning is immaterial.

79. The first half of the first line, in the Bengal texts, is read as 'Kathamascha me putra', the Bombay text reads "Kathamascha me Yoddha'. If the latter reading be adopted, the meaning would be--"Tell me how my warriors were, etc. etc.

80. In the second line of sloka 3, for 'kim na asinmanastada' (what was the state of mind of our men) the Bombay text reads 'Kimu asinmanastava' (what was the state of your mind)?

81. The Plural pronouns 'ye' in the second line of the 8th sloka (changed into 'ya' by rule of Sandhi because coming before tenam) is read 'ke' (or ka)' by the Burdwan Pundits. I think the correction a happy one. Nilakantha would take 7 and 8 and the first half of 9 as a complete sentence reading 'Asya twama antike' (thou wert near him) for 'Asyaram antike' (smiting or shooting arrows near).

82. Some of the Bengal texts have Panchalanam for Pandavanam.

83. The form of the 2nd line is a negative interrogative, implying,--'I hope the Kurus did not abandon him.

84. This comparison, lengthy as it is, is not sustained throughout with the usual felicity of Vyasa. In several parts it is undoubtedly faulty. Slight variation of reading also occur here and there, without affecting the sense materially.

85. Gachchhato durgam gatim. The Bombay edition reads Gachchhanto etc., etc. The meaning then would be--"who protected the wings, themselves making the last painful journey?

86. The Burdwan Pundits make Mahavalas an adjective of Putras. A better construction would be to take it as referring to Bhishma.

87. Ghatayitwa is, literally, causing to be slain.

88. The words "high-souled" and also "through whose boon bestowed of me occur in the 9th sloka following.

89. Vyotthiopatti vijananam, Vyutthita is a very doubtful word.

90. Literally, "in Indra's abodes," i.e. Amaravati.

91. A Kshatriya failing bravely in fight at once goes to the highest regions of bliss.

92. Nilakantha in a long note explains that Magha Vishayagas Somas cannot mean that Soma or the Moon entered the constellation called Magha. He quotes numerous slokas scattered throughout the Mahabharata that throw light, directly or indirectly, on the question of the opening day of the battle, and shows that all these lead to a different conclusion. What is meant by the Moon approaching the region of the Pitris is that those who fall in battle immediately ascend to heaven; of course, they have first to go to the region of Pitris. Thence they have to go to the lunar region for obtaining celestial bodies. All this implies a little delay. Here, however, in the case of those that would fall on the field of Kurukshetra, they would not have to incur even such a little delay. Chandramas or Soma approached the region of Pitris so that the fallen warriors might have celestial bodies very soon, without, in fact, any necessity, on their part, to incur the delay of a journey to the lunar region prior to their ascension to heaven with resplendent bodies.

93. There are nine planets in all the Pauranic astronomy. Of these Rahu and Ketu are regarded Upagrahas, and hence, of grahas there are only seven. Thus Nilakantha, and the Burdwan pundits have made a mess of this line.

94. The Bengal texts read Bhanumanudito divi. The Bombay reading is Bhanumanudito Ravis. If the latter be adopted, Bhanuman would be an adjective of Ravis.

95. Purvais Purvatarais is literally--"They of old and still older times"; for Sanatanas some editions read Srutijas (qualifying panthas). Srutija means arising from the Srutis or as laid down in the Srutis.

96. Chamupatis is the Bengal reading. The Bombay text reads Chamupari. If the latter reading be adopted, the meaning would be, "at the head of the (Kuru) army."

97. The Bengal editions read 'Magadhascha ripum yayau.' The Bombay text reads 'Magadhasya Kripo-yayau.' If the latter reading be adopted, the meaning would be "and guiding the very van of the Magadha troops Kripa went."

98. The Bengal reading is Saradabhraghana-prakshyam. The Bombay reading is 'Sharadamvudhara-prakshyam.'

99. Vasavartinas is nominative, masculine, plural, referring to cars, &c.; the Burdwan Pundits take it as a genitive singular qualifying tasya, and they render it, therefore, as "of that subordinate of Duryodhana." This is evidently incorrect.

100. Machines, perhaps catapults.

101. 'Vyuha' is an array of troops in a certain form. Many such will be spoken of in this and the other 'parvas' devoted to the battle.

102. The Bombay edition reads Yamunantara for Yamunantare of the Bengal texts. The difference in meaning is not very material.

103. The Bengal texts read Syandamana; the Bombay reading is Spandamana.

Both imply "moving", only the motion in the latter case is slower, perhaps, than in the former.

104. The word used is Dayadas lit., taker of (one's) wealth.

105. The Bombay text is here faulty. Darsay swamahavalam is scarcely correct. The Bengal reading is 'Darsayan sumahavalam.'

106. Literally, "with rent cheeks and mouth."

107. The Bombay reading is certainly faulty here. For Chalanta iva parvatas it reads Jimuta iva varashikas, although it makes the previous line begin Ksharantaiva Jimuta.

108. A parigha is a thick club mounted with iron. The comparison is very feeble, for Bhima's mace, in the popular estimation, is much heavier and stouter than any parigha manufactured for human combatants. Prachakarsha is, lit. dragged. I think, however, the root krish must be taken here in the sense of crush.

109. The name Vajra implies either a hard needle for boring diamonds and gems, or the thunder-bolt. In this sloka the word Vajra is used as associated with the thunder and therefore, as thunder is accompanied by lightning so the bows of the warriors are the lightning-marks of this particular Vajra.

110. The word is Uttaradhus which seems to be very doubtful.

111. Yenarjunastena, Yena is yatra and tena is tatra, as Nilakantha rightly explains. The meaning is--"who would be there where Arjuna would be."

112. The Bengal texts read Dharmenikena chanagha which is evidently faulty, remembering that the words are Brahman's to Indra and the celestials. The Bombay reading is Dharmenaivodyamena cha which I have adopted.

113. The sense is that they, viz., the gods, who accepted Krishna's lead, or selected him for their leader, became victorious. The Bengal reading is evidently superior, viz., Anu Krishna literally "behind Krishna," i.e., "with Krishna in the front, or "with Krishna as a leader." The Bombay reading is Katham Krishna. If this were adopted, the meaning would be, "How O Krishna, shall we conquer?" I do not understand how victory should be theirs who answered in this way. Of course, the answer implies modesty. But modesty is not the sole requisite of victory, nor is modesty inculcated here as the chief means of victory.

114. The Bengal texts read Kanchana-bhanda-yuktam. The Bombay reading is much better, being Kanchanabhanda-yoktam; again, for Nagakulasya the Bombay edition reads Nagapurasya, Nilakantha notices the latter reading.

115. The Bengal reading is Mahindram (king of earth, or king); the Bombay reading is Mahendram (the great Indra). Without iva any word to that effect, Mahendram would be ungrammatical.

116. The Bengal texts read, and as I think, correctly, Stutavanta enam. The Bombay reading is Srutavanta enam. In the case of regenerate Rishis and Siddhas it is scarcely necessary to say that they are conversant with the Srutis.

117. The Bengal reading Sahasrani for Savastrani is correct. I adopt the latter,

118. This is how I understand this verse, and I am supported by the Burdwan Pundits. Nilakantha, it seems, thinks that the car had a thousand wheels resembling a thousand suns.

119. Verse 15 is read variously. As the last word of the first line, I read Achakarsha for raraksha, and accordingly I take that as a genitive and not an ablative particle.

120. follow Nilakantha in rendering many of the names occurring in this and the succeeding slokas. I retain, however, those names that are of doubtful etymology, as also those that are very common.

121. Every scholar knows the derivation of this word as given in this sloka of Kalidasa (in his Kumara Sambhavam) Umeti matra tapasonishiddha paschadumakhyam Sumukhi Jagama.

122. Both Swaha and Swadha are mantras of high efficacy. Kala and Kastha are divisions of time. Saraswati implies speech.

123. Sankhye is explained by Nilakantha to be Samyak Khyanam Prakasana Yasmin; hence Atmanatma-vivekarupa Samadhi.

124. The text of the Gita has come down to us without, it may be ventured to be stated, any interpolation. The difference of reading are few and far between. For Jayadratha some texts read tathaivacha.

125. The words Aparyaptam and Paryaptam have exercised all commentators. If paryaptam is sufficient (as it certainly is), aparyaptam may mean either more or less than sufficient. The context, however, would seem to show that Duryodhana addressed his preceptor in alarm and not with confidence of success, I, therefore, take aparyaptam to be less than sufficient.

126. It has been observed before that Schlegel renders the names of these conches as Gigantea, Theodotes, Arundinca, Triumpphatrix, Dulcisona, and Gemmiflora, and that Professor Wilson approves of them.

127. It seems a fashion to doubt the etymology of this word, as if commentators of the learning of Sreedhara and Sankara, Anandagiri and Nilakantha even upon a question of derivation and grammar can really be set aside in favour of anything that may occur in the Petersburgh lexicon. Hrishikesa means the lord of the senses.

128. Ranasamudyame may also mean "at the outset of battle."

129. The meaning is that even for the sake of such a rich reward in prospect I would not kill persons so dear and near to me. I would much rather suffer them strike me, myself not returning their blows.

130. The word is atatayinas.

131. Most editions read savandhavam "with (their) kinsmen or friends," I think, however, that swa (own) for (with) is the correct reading. K. T. Telang adopts it in his translation published ill Vol. VIII of the Sacred Books of the East.

132. In some editions this lesson is stated to be "Arjuna's grief." The description of the lesson again is given in fewer words.

133. The commentators betray their ingenuity by emphasizing the word ishubhis (with arrows), explaining, "how can I encounter them with arrows whom I cannot encounter with even harsh words?"

134. Arthakaman is an adjective qualifying Gurun. Some commentators particularly Sreedhara, suggest that it may, instead, qualify bhogan. The meaning, however, in that case would be far-fetched.

135. Sreedhara explains that Karpanya is compassion (for kinsmen), and dosha is the fear of sin (for destroying a race). The first compound, therefore, according to him, means,--"My nature affected by both compassion and fear of sin, etc. It is better, however, to take Karpanya itself as a dosha (taint or fault). K. T. Telang understands it in this way. Upahata, however, is affected and not contaminated.

136. What Arjuna says here is that "Even if I obtain such a kingdom on Earth, even if I obtain the very kingship of the gods, I do not yet see that will dispel that grief which will overtake me if I slay my preceptor and kinsmen." Telang's version is slightly ambiguous.

137. The Bengal texts have Parantapa with a Visarga, thus implying that it refers to Gudakesa. The Bombay edition prints it without the Visarga, implying that it is in the vocative case, referring to Dhritarashtra, the listener.

138. One of the most useful rules in translating from one language into another is to use identical words for identical expressions in the original. In translating, however, from a language like Sanskrit which abounds in synonyms, this is not always practicable without ambiguity. As an example, the word used in 13 is Dhira; that used in 11 is Pandita. There can be little doubt, however, that Pandita and Dhira have exactly the same meaning.

139. Amritatwa is really emancipation or non-liability to repeated death or repeated rebirth. To render it as "immortality" is, perhaps, a little slovenly, for every soul is immortal, and this particular section inculcates it.

140. Sat and asat are the two words which must be distinctly understood as they occur often in Hindu philosophy. Sat is explained as the real, i.e., the soul, or anything as real and permanent as the soul. Asat is the reverse of this, i.e., the unreal or the Non-soul. What is said here by Krishna is that the unreal has no existence; the real, again can have no non-existence. Is not this a sort of cosmothetic idealism?

141. Most texts read Yudhaya Yujyaswa. A manuscript belonging to a friend of mine has the correction in red-ink, Yudhaya Yudhaya Yudhaywa. It accords so well with the spirit of the lesson sought to be inculcated here that I make no scruple to adopt it.

142. A life in this world that is subject to decay and death. So say all the commentators.

143. What Krishna seeks to inculcate here is the simple truth that persons who believe in the Vedas and their ordinances laying down specific acts for the attainment of a heaven of pleasure and power, cannot have the devotion without which there cannot be final emancipation which only is the highest bliss. The performance of Vedic rites may lead to heaven of pleasure and power, but what is that heaven worth? True emancipation is something else which must be obtained by devotion, by pure contemplation. In rendering Janma-Karma-phalapradam I have followed Sankara. Sreedhara and other commentators explain it differently.

144. This sloka has been variously rendered by various translators. It is the same that occurs in the Sanat-Sujata Parva of the Udyoga. (Vide Udyoga Parva, Section XLV). Both Sreedhara and Sankara (and I may mention Anandagiri also) explain it in this way. Shortly stated, the meaning is

that to an instructed Brahmana (Brahma-knowing person and not a Brahmana by birth), his knowledge (of self or Brahma) teaches him that which is obtainable from all the Vedas, just as a man wanting to bathe or drink may find a tank or well as useful to him as a large reservoir of water occupying an extensive area. Nilakantha explains it in a different way.

145. Srotavyasya Srutasyacha is literally 'of the hearable and the heard', i.e., "what you may or will hear, and what you have heard." European translators of the Gita view in these words a rejection of the Vedas by the author. It is amusing to see how confidently they dogmatise upon this point, rejecting the authority of Sankara, Sreedhara, Anandagiri, and the whole host of Indian commentators. As K. T. Telang, however, has answered the point elaborately, nothing more need be said here.

146. One may abstain, either from choice or inability to procure them, from the objects of enjoyment. Until, however, the very desire to enjoy is suppressed, one cannot be said to have attained to steadiness of mind. Of Aristotle's saying that he is a voluptuary who pines at his own abstinence, and the Christian doctrine of sin being in the wish, mere abstinence from the act constitutes no merit.

147. The particle 'he' in the second line is explained by both Sankara and Anandagiri as equivalent to Yasmat. The meaning becomes certainly clearer by taking the word in this sense. The 'he', however, may also be taken as implying the sense of "indeed."

148. Buddhi in the first line is explained by Sreedhara as Aintavishayak buddhi. Bhavanta Sreedhara explains, is Dhyanam; and Sankara as Atmajnanabhinivesas. K. T. Telang renders Bhavana as perseverance. I do not think this is correct.

149. Sankara, Anandagiri, and Nilakantha explain this sloka thus. Sreedhara explains it otherwise. The latter supposes the pronouns yat and tat to mean a particular sense among the Charatam indriyanam. If Sreedhara's interpretation be correct, the meaning would be--"That (one sense) amongst the senses moving (among their objects) which the mind follows, (that one sense) tosseth the mind's (or the man's) understanding about like the wind tossing a (drunken boatman's) boat on the waters." The parenthetical words are introduced by Sreedhara himself. It may not be out of place to mention here that so far as Bengal, Mithila and Benares are concerned, the authority of Sreedhara is regarded as supreme.

150. The vulgar, being spiritually dark, are engaged in worldly pursuits. The sage in spiritual light is dead to the latter.

151. Prakritijais Gunas is explained by Sreedhara as qualities born of one's nature such as Ragadveshadi. Sankara thinks that they are the qualities or attributes of primal matter (which enters into the composition of every self) such as Satwa, Rajas, and Tamas.

152. "Apply to work", i.e. to work as prescribed in the scriptures. Thus says Sankara. "To morning and evening prayers, etc." says Sreedhara.

153. Sacrifices Vishnu's self as declared by the Srutis; work for sacrifice, therefore, is work for Vishnu's sake or gratification. For the sake of that i.e., for sacrifice's, or "Vishnu's sake. So say all the commentators.

154. Bhavaya is explained by both Sankara and Sreedhara as Vradhaya or make grow. Perhaps, "rear" is the nearest approach to it in English. K. T. Telang renders it, 'please.' The idea is eminently Indian. The gods are fed by sacrifices, and in return they feed men by sending rain. The

Asuras again who warred with the gods warred with sacrifices.

155. Parjjanya is explained by both Sankara and Sreedhara as rain. It means also the clouds or the origin of rain.

156. The word in the original that is rendered in the Vedas is Brahma. It may mean the Supreme Soul. Of course, in Brahmanic literature, the Vedas are Brahma and Brahma is the Vedas, but still in the second line of 15 there is no necessity of taking Brahma as equivalent to the Vedas, I do not think Telang is accurate in his rendering of this line.

157. The wheel referred to is what has been said before, viz., from the Vedas are work, from work is rain, from rain is food, from food are creatures, from creatures again work and so back to the Vedas.

158. The sense seems to be, as explained by the commentators, that such a man earns no merit by action, nor sin by inaction or omission. Nor is there anybody from the Supreme Being to the lowest creature on whom he depends for anything.

159. The example set by the great is always catching, Itaras, here, is Vulgar and not "other". Kurute which I have rendered as "maketh" is used in the sense of "regardeth." Pramanam, however, may not necessarily mean something else that is set up as an ideal. It may refer to the actions themselves of the great men set up by them as a standard.

160. Sreedhara would connect "in the three worlds" with what follows. I follow Sankara and the natural order of words.

161. The word rendered "nature" is prakriti. It really implies "primal matter."

162. The second line, literally rendered, is "deeming that qualities engage in qualities." The first "qualities" imply the senses, and the second, the objects of the senses. The purport is that one knowing the distinction referred to, never thinks that his soul is the actor, for that which is work is only the result of the senses being applied to their objects.

163. Guna-karmashu is explained by Sankara as works of the qualities, or works done by them. Sreedhara explains the compound as "qualities and (their) works."

164. Devoting all work to me, i.e., in the belief that all you do is for me or my sake.

165. The senses, as regards their diverse objects in the world, are either drawn towards them or repelled by them. These likes and dislikes (in the case of men who, of course, only act according to their nature) stand in the way of their emancipation, if men submit to them.

166. Desire, if not gratified, results in wrath. Thus say the commentators.

167. Prajahi is explained by both Sankara and Sreedhara as parityaja (cast off).

168. He is the Supreme Soul or Being.

169. There can be little doubt that what Krishna says here is that no form of worship is unacceptable to him. Whatever the manner of the worship, it is I who is worshipped. After K. T. Telang's exhaustive and effective reply to Dr. Lorinser's strange hypothesis of the Gita having

been composed under Christian influences, it is scarcely necessary to add that such toleration would ill accord with the theory of the Christian authorship of the poem.

170. i.e., both inactive and undecaying. Work implies exertion, and, therefore, loss of energy. In me there is no action, no loss of energy and therefore, no decay.

171. 'Kama-sankalpa vivarjjitas.' i.e., freed from kama (desire of fruit) and sankalpa--the consequent will or determination to do. Thus both Sreedhara and Sankara.

172. Chitta the mind and atma in this connection is the senses. Thus both Sreedhara and Sankara.

173. Sacrifice means here the Supreme Soul. What is done for the sake of sacrifice is done for procuring emancipation.

174. What is meant by this is that in the case of such a person complete identification with Brahma takes place, and when such an identification has taken place, action is destroyed.

175. I.e., offering up sacrifice itself as a sacrifice to the Brahma fire, they cast off all action.

176. Offering up the senses to the fire of restraint means restraining the senses for the practice of Yoga. Offering up the objects of the senses means non-attachment to those objects.

177. Suspending the functions of life for contemplation or Yoga.

178. In these cases the sacrifices consist in the giving away of wealth, in the ascetic austerities themselves, in meditation, in study, etc. Sreedhara explains the first compound of the second line differently. According to him, it means not study and knowledge, but the knowledge from study.

179. All these are different kinds of Yoga, or the different stages of Yoga practice.

180. i.e., knowledge being attained, the fruits of action are attained by, at least, their end being compassed.

181. Sankhya is renunciation of action, while Yoga is devotion through action.

182. The grammatical form of the word Yoga as here employed is exceptional.

183. The first atman is explained as the soul, the second as the body, by all the commentators.

184. Taking means taking anything with the hands.

185. Water when thrown over a lotus-leaf escapes without soaking or drenching the leaf at all.

186. Telang renders Pura as city, of course, the body having two eyes, two ears, two nostrils, one mouth, and two openings for excretions, is meant.

187. Such men are exempted from the obligation of re-birth. Leaving this body they merge into the Supreme Soul.

188. The word is Swapacha meaning a member of the lowest caste.

189. "Brahma is faultless and equable"; so Sreedhara and others,--"since faultless equality is Brahma."

190. The sense is that they are at one with Brahma both here and hereafter.

191. Renouncer and devotee Sannyasin and Yogin.

192. Which spring from desire.

193. Self in this sloka is explained by the commentators as mind. The mind, unless controlled, cannot lead to devotion.

194. Chitta and atma are explained by the commentators as "mind and body."

195. Fixed on one's own self, i.e., withdrawn from all objects of sense. Thus Sankara.

196. Nischayena is explained by Sankara as equivalent to "with preservence" or steadily. Sreedhara explains it as equal to "with the certitude of knowledge acquired by instruction."

197. Mriti-grahitaya Buddhya is, as explained by Sankara and others "with understanding controlled by patience," K. T. Telang renders it "with firm resolve coupled with courage."

198. i.e. I am always visible to him, and he too is always within my sight and I am always kind to him.

199. i.e. how its stable existence may be secured, the mind being by nature ever restless.

200. Fallen off from both, i.e., from heaven (through work) and absorption into Brahma (through devotion).

201. Without leaving anything, i.e., entirely.

202. The Divine-Word i.e., the Vedas. So great is the efficacy of devotion that one merely enquiring of it transcends him who conforms to the rites of the Vedas.

203. Only some one, i.e., very few. Few perfection, i.e., for knowledge of self. Thus all the commentators.

204. The last word of the first line of this sloka is param (higher) and not aparam with the initial a silent owing to the rules of Sandhi. Many of the Bengal texts have aparam, not excepting the latest one printed at Calcutta.

205. Kama which I have rendered desire is explained by Sreedhara as the wish for an unattained object; and raga as the longing or thirst for more. The second Kama is explained as desires of the class of love or lust.

206. Daivi is explained by Sankara as divine; by Sreedhara as marvellous.

207. The divine desires are about sons, fame, victory over enemies, etc., regulations, such as fasts etc.; their own nature, i.e., disposition as dependent on the acts of their past lives. Thus all the commentators.

208. The worshipper obtains his desires, thinking he gets them from the godhead he worships. It is however, that gives him those.

209. The divinities being perishable, myself imperishable. What these obtain is perishable. What my worshippers obtain is imperishable.

210. The ignorant, without knowledge of my transcendent essence take me to be no higher than that what is indicated in my human and other incarnate manifestations. Thus Sreedhara.

211. Adhyatman is explained as all that by which Brahman is to be attained. All actions mean the whole course of duties and practices leading to the knowledge of Brahman.

212. The three words occurring in this sloka and explained in the next section, forming as they do the subject of a question by Arjuna.

213. Bhava is production, and Udbhava is growth or development. Thus Sreedhara.

214. All the doors, i.e., the senses. Confining the mind within the heart, i.e., withdrawing the mind from all external objects. Murdhni is explained by Sreedhara to mean here "between the eyebrows."

215. All these regions being destructible and liable to re-birth, those that live there are equally liable to death and re-birth.

216. The meaning, as explained by Sreedhara, is that such persons are said to know all, and not those whose knowledge is bounded by the course of the sun and the moon.

217. In this round of births and deaths, the creatures themselves are not free agents, being all the while subject to the influence of Karma, as explained by the commentators.

218. The commentators explain the word fire, the light, day, &c., as several godheads presiding over particular times.

219. The atmosphere occupies space without affecting it or its nature. So all things are in the Supreme Being without affecting him.

220. My nature, i.e., the unmanifest principle or primal essence.

221. Prakriti which I render "nature" is explained by the commentators as Karma, the influence of Karma or action being universal in setting the form of a particular entity at the time of its creation.

222. This reason, i.e., my supervision.

223. Sreedhara says that these are different modes of worship; "with reverence and ever devoted" grammatically refers to each of the three classes of worshippers indicated.

224. Performing the sacrifice of knowledge, i.e., believing Vasudeva to be everything. In many forms, i.e., as Brahman, Rudra, etc.

225. Mantra is the sacred verse or verses used for invoking godheads, and for other purposes.

226. Hence they have to come back, explains Sreedhara.

227. Prayatatmanas is explained as Suddhachittasya.

228. Iman lokan (this mortal world), Sreedhara says, may mean "this form of royal saint that thou hast." This is far-fetched.

229. Telang renders Paramam 'excellent'; Mr. John Davies, 'all important'. The meaning is referring to the 'Supreme Soul'.

230. Both Sankara and Sreedhara explain Sarvassas as "in every way". i.e., as creator, as guide, &c.

231. Prajas offspring, including, as Sankara says, both mobile, and immobile, therefore, not mankind alone.

232. Bhava-samanwitas is explained by Sreedhara as "full of love", which K. T. Telang accepts. Sankara explains it as "endued with penetration into the knowledge of the Supreme object."

233. Tityam, ever, is connected with what follows and not what precedes. Thus Sreedhara. Mr. Davies connects it with Kathayantas.

234. K. T. Telang renders buddhi-yogam as knowledge; Mr. Davies, as mental devotion and Sankara, "devotion by special insight."

235. To know thee fully is impossible. In what particular forms or manifestations, therefore, shall I think of thee? The word Bhava in the second line is rendered "entities" by K. T. Telang, and "form of being" by Mr. Davies.

236. Vistarasya evidently refers (as explained by all the commentators) to Vibhutinam. it is a question of grammar and not of doctrine that there can be any difference of opinion. Mr. Davies, however, renders it "of (my) greatness." This is inaccurate.

237. The Adityas are the solar deities, twelve in number, corresponding to the twelve months of the year. The Maruts are the wind-gods, whose chief is Marichi.

238. The Rudras are a class of destructive gods, eleven in number. The Vasus are an inferior class of deities, eight in number. The lord of treasures is Kuvera.

239. The Japa-sacrifice is the sacrifice by meditation which is superior to all sacrifices.

240. Kamadhuk, the wish-giving cow called Surabhi. The cause of re-production, i.e., I am not the mere carnal passion, but that passion which procreates or is crowned with fruit.

241. In 28, Vasuki is called the chief of the Sarpas (serpents); in 29 Ananta is spoken of as the chief of the Nagas. The latter are Sarpas as well, Sreedhara says that the distinction lies in the fact of the Nagas being without poison. This is hardly correct.

242. Pavatam may also mean "of those that have motion." Rama is Dasaratha's son, the hero of Valmiki's poem. Ganga is called Jahnavi because she was, after having been drunk up, let out by the ascetic Jahnu through his knee.

243. Mr. Davies renders Vedas 'Pravadatam' as "the speech of those that speak." K. T. Telang renders it "the argument of controversialists."

244. A, or rather the sound of A as in full, is the initial letter of the Sanskrit alphabet. Of compounds, the Dwanda, or the copulative compound, is enumerated first. In other respects again, the Dwanda is the best kind

of compound for the words forming it are co-ordinate, without one being dependent on the other or others.

245. The Vrihat-saman is said to be the best, because it leads to emancipation at once. Thus Sankara. The Margasirsha is the month from the middle of February to the middle of March. Productive of flowers, i.e., the Spring.

246. Mr. Davies renders the last line of this verse as "I have established in continuance all this universe by one part myself." This is both obscure and inaccurate.

247. Adhyatman, i.e., the relation between the Supreme and the individual soul. This my delusion, i.e., about my being the slayer.

248. Avyayam is that which has no decay. Ordinarily, it may be rendered "eternal." Telang renders it "inexhaustible". Elsewhere I have rendered it as "understanding."

249. Ekastham, lit. "all in one". i.e., collected together.

250. Devam is explained by Sreedhara as Dyotanatmakam i.e., endued with splendour. Mr. Davies renders it resplendent; but Telang renders it "deity."

251. Pra-vibhaktam-anekadha (divided diversely) is an adjective of Jagat. See Sreedhara. Both Mr. Davies and Telang seem to take it as a predicate in contra-distinction to Ekastham. This is scarcely correct.

252. Verse 21 is read differently. For Twam Surasangha, some texts read twa-Asurasanghas. Then again for Stuvanti in the second line some read Vikshate.

253. Pravritti is explained by both Sankara and Sreedhara as Chesta, i.e., movements or acts. Mr. Davies is, I think, not correct in taking it to mean "evolved or developed form."

254. Kala here is death. Mr. Davies renders it Time, following some other translators. Pravriddha is not (as Mr. Davies renders it) "old" or "very old," but swelling or fully developed. Then again, Mr. Davies commits a ludicrous blunder in rendering Rite twam as "Except thee." This is one of those idioms at which a foreigner is sure to stumble who has only the lexicons for his guide. What Krishna says is not that all would perish save Arjuna, but that without Arjuna (i.e., even if he did not fight) all would perish.

255. Nidhanam is either refuge or support or abode or receptacle. Mr. Davies incorrectly renders it "treasure-house."

256. Sankara accepts the reading Gururgariyan, Sreedhara takes it as Gururgariyan. In either case the difference in meaning is not material.

257. Sankara connects Adhyayana with Veda and Yajna. This seems to be right explanation.

258. Ata urddham is 'after this,' or 'hereafter on high' as Mr. Davies renders it.

259. Although the limitation "for fruit" does not occur in the text, yet, it is evident, it should be understood. Krishna does not recommend the total abandonment of actions, but abandonment for their fruit. Mr. Davies renders arambha as "enterprise."

260. The learned, i.e., they that are themselves acquainted with is
Kshetra and what not. As explained by Krishna himself below, Kshetra is
Matter, and Kshetrajna is Soul.

261. Dukha-dosha is explained by both Sankara and Sreedhara as a Dwanda
compound.

262. Vivikta is explained by the commentators as Suddha or
Chittaprasadakara. There can be no doubt, however, that it is in
opposition to Janasamsadi following. Hence I render it "lonely".

263. The object of the knowledge of truth is the dispelling of ignorance
and the acquisition of happiness.

264. Nor having eyes, etc., yet seeing, etc.; without attributes, yet
having or enjoying all that the attributes give.

265. All modifications, i.e., of material forms; all qualities, i.e.,
pleasure, pain, etc. The word rendered "nature" is Prakriti (primal
matter), and that rendered "spirit" is Purusha (the active principle).
Vikarna and Gunan include all material forms and attributes of the soul.

266. Karya-karana-karttritwa is explained by both Sankara and Sreedhara
to mean "the capacity of working (residing) in the body and the senses."
K. T. Telang adopts this. Mr. Davies in his text has "in the activity of
the organs of action." In course of his philological notes, however, he
gives the correct rendering. 'Is said to be' is explained by Sreedhara.
as referring to Kapila and others.

267. It is the embodied spirit only that can enjoy the qualities of
Nature. Then again, the kind of connection it has with those qualities
settles its birth in good or evil wombs.

268. Mr. Davies misunderstands the grammatical connection of the words in
the second line of this verse. K. T. Telang, following Sreedhara, says,
the word should be rendered "approver."

269. What is heard, i.e., the Srutis or the sacred doctrines.

270. Destroying self by self is to be deprived of true knowledge.

271. Sarvatra in the second line is explained by Sreedhara as "in every
body, superior and inferior." Grammatically it may mean also, "in every
part of the body." Such a theory, however, of the seat of the soul would
be contrary to all Hindu ideas.

272. Bhuta-Prakriti-moksha is explained by both Sankara and Sreedhara as
moksha or deliverance from the prakriti (nature) of bhutas' or entities.
It is true knowledge that effects such deliverance. Mr. Davies renders it
"deliverance of beings from Nature." This is evidently incorrect.
"Beings" is not synonymous with self or soul.

273. Itas is explained by Sreedhara as "from the fetters of this body."

274. Sreedhara makes mahat an adjective of yoni; Sankara makes it an
adjective of Brahma. K. T. Telang follows Sankara.

275. Happiness and knowledge are attributes of the mind, not of the soul.
Hence, when attached to the soul, they are as fetters from which the soul
should be freed.

276. Deha samudbhava is explained by the commentators as having their
"samudbhava or parinama in deha." It is an instance of the vahuvrihi

compound.

277. Light, activity, and delusion are the three qualities as indicated by their effects.

278. Pratishtha is explained by Sankara as "something on which another (here Brahma) stays or rests." Sreedhara explains it as Pratima. Telang following Sreedhara, renders it "embodiment;" Mr. Davies, as "seat." Amritasya and Avyayasya are taken separately by the commentators.

279. The 'Aswattha' is the sacred Indian fig tree, here emblematical of the course of worldly life. Its roots are above; those roots are the Supreme Being. Its branches are below, these being the inferior deities. Its leaves are the sacred hymns of the Vedas, i.e., as leaves keep the tree alive and even conduce to its fruits, so the Vedas support this tree and lead to salvation.

280. Upwards and downwards i.e., from the highest to the lowest of created things. Enlarged by the qualities, i.e., the qualities appearing as the body, the senses, etc. The sprouts are the objects of sense, being attached to the senses themselves as sprouts to branches. The roots extending downwards are the desires for diverse enjoyments. Thus Telang, following the commentators.

281. Joined to the qualities, i.e., perceiving objects of sense or experiencing pleasure and pain.

282. "Atmani" in the first line is "in the body" as explained by Sreedhara and others: "in the understanding" as explained by Sankara. It seems, however, to be used in the general senses of "themselves", without particular reference to either body or understanding. An Akritatman is one whose soul is not made or formed; generally, "a person of unsubdued passions."

283. There can be no question that Soma here means the moon and not the Soma juice quaffed in sacrifices, or sap. It is the moon that supports, nourishes all herbs and numerous passages may be quoted from Hindu sacred literature to show this. Mr. Davies, therefore, clearly errs in rendering Soma as "the savoury juice."

284. The four kinds of food are: that which is masticated, that which is sucked, that which is licked, and that which is drunk.

285. Apohanam is loss or removal. It is a well-known word and its application here is very natural. I am memory and knowledge (to those that use them for virtuous acts). I am the loss of these faculties (to those that engage in unrighteous acts). Mr. Davies erroneously renders it as "The power of reason."

286. Kutashtha is rendered by K. T. Telang as "the unconcerned one", by Mr. Davies as "the lord on high." I incline to the scholiasts who explain it as "the uniform or the unchangeable one."

287. Sarvabhavena is explained by Sankara by Sarvatma-chintaya (thinking Me to be the soul of everything). Sreedhara explains it as Sarvaprakarena. Why may it not mean "with the whole soul" or "with excess of love."

288. I adopt Sankara's explanation of the last compound of the first line of this sloka, Sreedhara explains it differently.

289. Prabritti I render "inclination" and Nivritti as "disinclination." The inclination is, as all the commentators explain, towards righteous

actions, and the disinclination,--consequently, is about all unrighteous actions. K. T. Telang renders these words as "action" and "inaction". Mr. Davies, following the French version of Burnouf, takes them to mean "the creation and its end."

290. Sankara seems to connect the genitive Jagatas with achitas Sreedhara connects it (which is natural) with Kshayaya, which I accept.

291. 'That' evidently refers to sacrifice, penance, and gift, in the clause before. The commentators, however, suggest that it may, besides, refer to Brahma. I am myself not sure that it does not refer to Brahma.

292. 'What the author wishes to lay down in these verses is that the words OM, TAT, and SAT, have each their respective uses. When used as directed here, such use cures the defects of the respective actions to which they are applied, it being understood that all three denote Brahma.

293. Sanyasa I render Renunciation. K. T. Telang does the same. Mr. Davies renders it "abstention." So 'Tyaga' I render "abandonment." Mr. Davies renders it "renunciation." What the two words, however, mean is explained fully in the verses that follow.

294. Both Sankara and Sreedhara explain the second line consisting of two propositions, the connecting verb bhavet being understood.

295. I have used "when" for "whatever" to make the sentence grammatical.

296. Davies, giving the sense correctly, does not follow the true order of the subject and the predicate. Following Lassen, he renders kusala and akusala as "prosperous" and "unprosperous;" for medhabi K. T. Telang has rendered "talented" which has not the sanction of good usage.

297. That is, as Sreedhara explains, one who hath renounced the fruit of actions.

298. Kritante Sankara takes it as an adjective of Sankhye and thinks that the reference is to the Vedanta. Sreedhara also seems to be of the same opinion.

299. The substratum is the body. The agent is the person that thinks himself to be the actor. The organs are those of perception etc. The efforts are the actions of the vital winds--Prana, etc. The deities are those that preside over the eye and the other senses. The deities have no place in Kapila's system. Hence, if it is not the Vedanta, some system materially based upon Kapila's and recognising the interference of the deities, seems to be indicated. Atra is explained by Sreedhara as equivalent to "among" or "with these." I think, however, it means, "are here", i.e., are enumerated here, or, in this connection.

300. Hath no feeling of egoism, i.e., doth not regard himself as the doer, Sullied, i.e., by the taint of desire of fruit.

301. Mr. Davies, I think, is right in rendering Samgrahas as "complement." K. T. Telang renders it as equivalent to "in brief."

302. In the enunciation of qualities i.e., in the Sankhya system.

303. Full of affections, i.e., for children, etc., as Sreedhara.

304. Prakrita which I have rendered "without discernment" following Sreedhara, may be, as Mr. Davies renders it, but "malicious."

305. Mr. Davies makes "unswerving" an adjective of 'devotion.' This is

wrong, for Avyabhicharinya (unswerving) is a feminine instrumental, and must qualify Dhritya.

306. Atma-budhi-prasadajam. K. T. Telang, following an alternative explanation offered by Sankara, renders it "clear knowledge of the self." Mr. Davies renders the "serenity of one's own mind." I follow Sreedhara.

307. Asamsayas is the reading that occurs in every text, and not Asamsayam. Mr. Davies, therefore, is incorrect in rendering it "doubtless" and making it an adverb qualifying "come to me."

308. Bhuti is explained by Sreedhara as gradual abhivridhhi, i.e., growth or greatness. Niti is explained as Nyaya or justice.

309. Varayudham is according to Nilakantha, the excellent bow. Yena in verse 8 is equivalent to Yatra.

310. What Bhishma says is this: I am bound by the Kauravas and, therefore, I am not a free agent. Obliged I am to battle against you. Yet I am saying, "What do you ask of me?" as if I could really give you what you might ask. My words, therefore, are without meaning, or vain, like those of a eunuch. Klivavat is explained by Nilakantha as Kataravat. Even in that case, the sense would be the same.

311. The Bengal reading is evidently incorrect. The Bombay text reads Raja for Vacoa.

312. Nilakantha thinks that vigatakalmashas refers to Drona; the meaning he suggests is "Tell me with pure heart etc., etc.," I think Nilakantha is not right.

313. The sense of the first line is that because I am bound by the Kauravas with their wealth, therefore, I am obliged to make this reservation in the matter of granting thee thy wishes. That reservation really nullifies my promise.

314. Paran is explained by Nilakantha as "superior" qualifying Ripun.

315. Vritosmi is the reading of the Bengal texts, better than Vaddhosmi of the Bombay edition, and bhristomi of the Burdwan text. Salya was not bound to the Kauravas like Bhishma or Drona or Kripa by pensions, but gratified by the reception granted to him by Duryodhana in secret, he, generously agreed to aid the latter even against his own sister's sons and their step-brothers.

316. For Puskalan the Bombay text reads Pushkaran which means a kind of drum.

317. For rajan in the Bengal texts, in the first line of the 5th verse, the Bombay text reads hyasan which I adopt.

318. Maha samucchrave is explained by Nilakantha as Mahasamprahare.

319. Literally, "showing himself in an awful form."

320. Subhadra's son Abhimanyu.

321. These fences were made of iguana skins and cased the hands of the bowmen up to a few inches of the elbow-joint.

322. Nimitta is explained by Nilakantha as the mark of object aimed at. Drona was the preceptor in arms of almost all the Bharata princes.

323. With two Bhallas Abhimanyu cut off his adversary's standard; with one, one of the protectors of his car-wheels: and with another, his charioteer. Thus Nilakantha. A Parshni is altogether a different person from a Sarathi. Hence Nilakantha is assuredly right.

324. 'Angaraka' is the planet Mars, and 'Sukra' i.e. Venus.

325. Prativindhya was Yudhishthira's son by Draupadi.

326. Maghavat is Indra, the chief of the celestials.

327. The word used in the original is Viparitam lit. contrary. The sense seems to be that car men fought on foot, cavalry soldiers on elephants, warriors on elephants from horseback, &c. The very character of the forces was altered.

328. i.e., though repulsed, these frequently rallied, and occupied the same ground as before.

329. The last half of the 7th with the 8th forms one sentence. It is certainly pleonastic. Ranavaranais of the Bengal texts is preferable to the Bombay reading Varavaranais. Toranas are the wooden edifices placed on the backs of elephants for the protection and comfort of the riders. These are called in India Hawdas.

330. Many of the Bengal texts read Avinitas. The correct reading, as in the Bombay text, is Abhinitas. Aprabhinna is literally "unrent," i.e. with the temporal juice not trickling down. This juice emanates from several parts of the elephant's body when the season of rut comes. To avoid a cumbrous periphrasis, which again would be unintelligible to the European reader, I have given the sense only.

331. For the Bengal reading 'Mahaprajna' the Bombay text reads 'Mahaprasas.'

332. Rathat and not Rathan is the reading that I adopt.

333. The Bengal reading 'narvarakshaye' seems to be better than 'Mahavirakshaye' of the Bombay text.

334. Talaketu is lit. Palmyra-bannered. Without using such compounds, the 'brevity' of the sentences cannot be maintained.

335. Karshni is Krishna's or Arjuna's son Abhimanyu. Arjuna was sometimes called Krishna.

336. Laghavamargasya is a mis-reading for Laghavamargastham'; then again chapi is incorrect, the correct reading chapam as in the Bombay text.

337. The Bengal reading is 'Suaris Vritascha Sainyena'. The Bombay reading (which I do not adopt) is 'Vritastu Sarva Sainyena.'

338. Nine slokas and a half, from the second half of the 43rd verse to the 52nd verse (as above), are omitted in the Bengal texts. These, however, occur subsequently in section 46 following. The fact is, the whole of the passage in this section and the 116 verses in the following section, and the first 24 verses in the section 49, are regarded as an interpolation. In those sections of the Udyoga Parvam where the Rathas and the Atirathas, &c, are counted by Bhishma, no mention is made of any warrior of the name of Sweta. The Burdwan Pundits omit these passages altogether. I myself believe them to be an interpolation. Occurring, however, as it does in both the Bengal and the Bombay texts, I cannot omit in the English version.

339. The Bombay text reads 'Yavana nihatam,' which is better.

340. I adopt the Bombay reading of the 22nd verse.

341. 'Swayam' in some of the Bengal texts is a misprint for 'Kshayam'.

342. Chakrapani is Vishnu armed with the discus.

343. For 'Yuthan' which gives no meaning, I read 'Yodhas'. The Bengal reading 'muktvagnimiva daruna' is better than the Bombay reading 'muktam ripumishu darunam.'

344. The Bombay reading 'jivitam dustyajam' is better than the Bengal reading 'jivam taduttham', if it has any meaning.

345. In the first line of 71st verse, the word is not 'Laghu' but 'alaghu', the initial 'a' being only silent according to the rule of Sandhi. Though omitted in the Bengal texts, it occurs in the Bombay edition.

346. 'Ghoram', 'ugram', 'mahabhayam', are pleonastic.

347. In the first line of 87 for Maheswara (meaning Siva) the Bombay text reads Dhaneswara (meaning Kuvera, the lord of treasures). For also 'Bhimainipatitiya' in the second line the Bombay text reads 'Bhishma inipainya'.

348. The transgression of which Dhritarashtra alludes is the slaughter by Bhishma from his car, of Sweta who was then a combatant on foot. Or, it may be the very slaughter of Sweta, who was dear to the Pandavas and which act would, the king thought, provoke them more.

349. Verses 4 to 7 are exceedingly difficult. I am not sure that I have understood them correctly. They are of the nature of Vyasakutas, i.e., deliberate obscurities for puzzling Ganesa, who acted as the scribe, for enabling Vyasa to gain time for compositions. In verse 4 'Pitus' means uncle's and not father's; so also 'durga decam' in verse 6 means entanglements, like Duryodhana's hostility with the Gandharvas on the occasion of the tale of cattle. In verse 7 of the Bengal reading is Yudhishthiram bhaktya. The Bombay reading which I adopt, is Yudhishthire bhaktas. In 8, the purushadhamas are Sakuni and Karna. &c.

350. As both operations are useless, so are these thy regrets.

351. The sense is that Arjuna representing one force, and Bhishma another, the two forces seemed to mingle, into one another, like one bolt of heaven against another, as one may say.

352. Aplavas and Alpave are both correct.

353. In the first line of the 14th verse Aviseshana seems to be incorrect. The Bombay text reads Avaseshena which I adopt.

354. The correct reading is Vishnu, and not Jishnu as in many of the Bengal texts.

355. Indrayudha is Indra's bow or the rainbow. Akasaga (literally a ranger of the skies) is a bird. The vapoury edifices and forms, constantly melting away and reappearing in new shapes, are called Gandharvanagar as (lit. towns of the Gandharvas or celestial choiristers).

356. The Bengal reading is Savayambhuriva bhanuna which I have adopted.

The Bombay reading is Merurivabhanuna, which means "like the mountain Meru with Sun." It is difficult to make a choice between the two.

357. The Bombay text differs in many respects from the Bengal texts as regards the positions assigned to the several warriors and races in the Pandava host. It is impossible to settle the true readings. I have, therefore, without any attempt at correction, followed the Bengal text.

358. The last word of the 28th verse is 'Ratheshu cha', and not 'Dhajeshu cha' for umbrellas could not possibly be fastened to standards.

359. This identical verse occurs in the first chapter of the Bhagavad Gita (vide, Verse 10, Chap. 25, of this Parvan, ante). There following the commentators, particularly Sreedhara, I have rendered Aparyaptam and Paryaptam as less than sufficient and sufficient. It would seem, however, that that is erroneous.

360. For these names, vide note in page ante, Bhishma Parva.

361. The 26th verse in the Bengal texts consists of three lines. In the Bombay texts, the half-sloka about Artayani does not occur.

362. In the first line of the 5th verse, the true reading is avidhata and not amarshanam.

363. In the first line of 29, the correct reading is Prishna and not Pritana.

364. 'Samuchchhritam' or 'Samutthitam,' meaning risen, is scarcely a happy adjective here.

365. 'Parshni' is the wing or side of a car-warrior. The last word of this verse is not 'Satpurushochitam' but 'Satparushairvritam'.

366. 'Kovdara' is the species of ebony called Bauhinia Variegata.

367. The Bombay reading 'Vegavattaram' is better. Literally, it means, 'capable of imparting a greater impetus.' To avoid such periphrasis I render it 'tougher'.

368. The sense is that all these were entirely shrouded by Arjuna's arrows.

369. The true reading is Charmanam and not Varmanam: also bhumipa and bhutale.

370. i.e., is about to set.

371. For 'Satyatha tena' the Bombay text reads 'Satyasandhena'. I follow the Bengal reading.

372. What these were it is difficult to determine. The Bombay reading is different. For Indrajala they read Indrakila which is as unknown as the other.

373. The Vaitarani is the fabulous river that separate this world from the next.

374. In the first line of the 5th, for 'rajna' of the Bengal texts the Bombay text reads 'gupta'. I follow the Bengal reading which is better.

375. In the second line of the 6th, for sasars sena the Bombay reading is sena mahogra which is better, I adopt it.

376. I adopt the Bengal reading Vyapta and not Vyala.

377. The word Saravarani in the text is rendered by K. P. Singha as quivers. Nilakantha explains it as coats of mail. There can be no doubt, however, that the Burdwan Pundits render it correctly as shields.

378. In the first line of 19th, the Bengal reading Saykanam is a mistake. The true reading is Saditanam.

379. Salya is called Artayani after the name of his father.

380. These were Kshuras (arrows with heads like razors), kshurapras, (arrows with horseshoe heads), bhallas (broad-headed arrows), and anjalikas (arrows with crescent-shaped-heads).

381. i.e., the universal destroyer armed with his bow.

382. Gory mace wet with &c. the original is pleonastic.

383. The Bengal reading parantapa is a mistake for kathanchana.

384. 'Kimpaca' is a species of cucurbitaceous plant. To avoid periphrasis I render it poison.

385. Aklishtakarman literally means one who is not tired with what he does; hence, one who easily achieves the highest feats. When applied to Krishna or any divine personage it means one who does everything by a fiat of his will, without being dependent on means like ordinary persons. It may also mean one of pure or white deeds.

386. Literally "be a perpetuator (son) of Yadu's race!"

387. The Bengal reading is Sa vai devas. The Bombay reading is Purvadevas.

388. The Three-stepped Lord, Vishnu became vamana or the dwarf for robbing the Asura Vali of his dominions. Disguised in that shape he asked of Vali three steps of land. Vali, smiling at the littleness of what was asked, gave it. But when the dwarf expanded his form and covered the heavens and the earth with only two steps of his, no space could be found for the third step. Vali was forthwith seized and bound as a promise-breaker, and sent to reside in the nether regions.

389. Word of command.

390. i.e., really existent among all things.

391. A fabulous aquatic animal resembling an alligator.

392. Formed after the shape of the hawk.

393. The Bengal reading is 'Yudhi sandhaya'. The Bombay reading is 'pratisamvarya'. I adopt the latter.

394. Literally, "made a fierce battle."

395. The Bengal reading Gooranamatitejasa is what I adopt. The Bombay reading, Ghoranamapnitaujasam involves a useless hyperbole. Of course, atitejasa qualifies dhanusha in the next line.

396. Kandigbhutas lit. "not knowing which point of the compass was which."

397. In the second line of 17, the Bombay text incorrectly reads Arjunam

for Pandavas.

398. In the first line of 32 the Bengal reading is Mahabhujas. The correct reading seems to be (as in the Bombay text) Mahadhvajas.

399. The last half of the second line of 35 in the Bengal text is vicious, I adopt the Bombay reading.

400. The pronoun 'sa' in the first line of 8 refers to Yuyudhana. Burdwan Pundits erroneously take it as referring to Duryodhana, being misled by the words Kurunam Kirtivardhanas.

401. The Bombay reading asaniparabhan (which I adopt) is better than the Bengal reading asaniswanan, for in connection with yamadanda immediately preceding the latter would be incongruous, if not unmeaning.

402. An additional verse occurs here in connection with the slaughter of Satyaki's sons, in the Bombay texts. The Bengal texts omit it.

403. Ekayangatas is lit. "intently."

404. Literally, "hence his thoughts were so."

405. Suchimukha is literally "needle-mouthed." It is a wedge-like column with the thin or pointed end turned towards the side of the enemy.

406. The Bombay reading, which I adopt, is visravat in the beginning of the 2nd line. The Bengal reading is visramvat, meaning "from motives of affectionate enquiry". It may also mean "from confidence," though not in this connection.

407. The last word of 4 is read differently in the Bengal texts viz., Rathanghas, instead of, as in the Bombay edition, Maharathas.

408. Vimana the nominative singular of Vamanas refers to Gangasutas. The Burdwan Pundits wrongly translate it "with mind unmoved." I am not aware of any other reading.

409. The last verse is read variously. But the Bombay and the Bengal texts have faults of their own. The first word is ugranadam (Bengal) and not ugranagam (Bombay). The Vahuvarnarupam (Bombay) is correct, and not Vahuvarnarutam (Bengal). The last word of the first line is Samudirnamevam (Bombay), and not Samudirnavarnam (Bengal).

410. Differently read in the Bengal texts, viz., Somadatta with the Saindhavas.

411. The Bengal reading Rathas in the first line of 6 is a mistake; should be, as in the Bombay text, tatha.

412. The last word of the first line of 36 is amitan in the Bengal texts. The Bombay reading is Varmitan. I prefer the Bengal reading.

413. Satyaki was Arjuna's disciple in arms. Vijaya was another name of Arjuna.

414. Divakaram prapya, lit, 'reaching the path of the sun,' i.e., while coursing through the sky.

415. The meaning seems to be that Salya was pleased in witnessing the skill of his sister's sons, while the twins themselves were pleased in displaying that skill before one who was related to them through their mother.

416. The Burdwan Pundits render this verse by carelessly taking, Viryavat as an adjective of saram. It qualifies Sahadeva. The reading Viryavat occurs in no text.

417. Lit. "This one no longer is" i.e., 'alive'.

418. The original is Vichnvantas (a practical) meaning 'plucking as flowers'.

419. These, in Hindu physiology, are the three humours of the body always contending for mastery over the vital forces.

420. Bhima had vowed to slay the sons of Dhritarashtra; therefore, Abhimanyu liked not to falsify his uncle's vow by himself slaying any of them.

421. Instead of yat in the beginning of the second line, yada would be better. None of the printed text, however, have yada.

422. In the first line of 50, the Bengal reading is Satam. I prefer the Bombay reading which is atyantam. For, again, paryayasya in the beginning of the second line, the Bombay text reads anayassa which is better.

423. The Bombay reading which I adopt is ajnayamanas cha. The Bengal reading seems to be incorrect.

424. Vipralapapavidham is literally "force from unreasoning declamation." The Bombay reading is vicious.

425. The meaning seems to be that the arrows shot by Yudhishthira were cut off by Bhishma, in numberless distinct sets, taking each set at a time.

426. i.e., just before setting.

427. Krishna-sarathis (Bombay); the Bengal reading is Vanaradhvajas.

428. The true reading, I think, is that of the Bombay text, viz., namabhis. The Bengal reading is manobhis. How can persons challenge each other mentally, although they may single out their antagonists so?

429. Nagas, which may mean both stones and trees. In either case, the comparison would apply.

430. His pledge, viz., that in battle he would slay all the sons of Dhritarashtra.

431. The Bengal reading is tatas kruddhar. The Bombay reading is vachas kruram. I adopt the latter.

432. The last word of this verse in the Bengal text is Sanjaya; in the Bombay text, it is Samyuge. The latter seems to be the true reading, for after Sanjaya in the first line, its repetition in the second is useless.

433. The last word of the 4th verse is anivartinam. In the Bengal texts it is sumahatmanam.

434. The last word of the first line of 8 is Vichetasa and not (as in the Bengal texts, including the Burdwan edition) Viseshatas which would scarcely have any meaning.

435. I have expanded the first line of 13, as a closely literal version

would scarcely be intelligent to the general reader. The sense is that the evil consequences, that have now overtaken thee, arose even then when the beneficial counsels of Vidura were first rejected.

436. The Bengal reading Dwidhabhutais is incorrect. It should be, as in the Bombay text, tridhabhutais.

437. In the Bengal texts, tava in the first line is incorrect. It should be tatra (Bombay).

438. Steeds that are described as Nadijas would literally mean "those born in rivers." The Punjab, or some other country watered by many rivers is meant.

439. Literally, "in soil belonging to another." The original is parakshetre.

440. Vayuvega-samsparsam, literally, "the contact (of whose dash or collision) resembles that of the wind in force." The meaning, therefore, is that those chargers dashed against hostile division with the fury of the tempest.

441. In the first line of 64, the true reading is Survamarmajna, and not Sarvadharmajna.

442. The last word of the second line is variously read. The Bengal reading is Mahadwijas Probably implying Garuda, the prince of birds. I have adopted the Bombay reading.

443. i.e., with temporal juice trickling down.

444. The duty consisted in not retreating from the field.

445. i.e., the rescue of the king.

446. In the second line of 15, the Bengal reading saravarshena is incorrect. The Bombay reading Rathavansena is what I follow.

447. The Bengal reading hayais in the instrumental plural is incorrect. The Bombay text reads hayas (nom. plural). This is correct.

448. Literally, 'divided in twin'.

449. Mountains, in Hindu mythology, had wings, till they were shorn of these by Indra with his thunder. Only Mainaka, the son of Himavat, saved himself by a timely flight. To this day he conceals himself within the ocean.

450. The Bengal reading of the first line of this verse is vicious. The true reading is parswaistudaritairanye. Both parsa and darita should be (as here) in the instrumental Plural, and anye should be in the nom. plural.

451. The correct reading, as settled by the Burdwan Pundits, is Hataroha vyodrisyanta. Some texts have Hayaroha which is incorrect.

452. "Blinded cheeks." The Sanskrit word is madandha. Literally rendered, it would be "juice-blind". This can scarcely be intelligible to the general European reader. Hence the long-winded adjectival clause I have used.

453. The first line is evidently pleonastic. Sanskrit, however, being very copious, repetitions can scarcely be marked at the first glance.

Literally rendered, the original is--"Juice-blind and excited with rage." 'Juice-blind,' I have explained elsewhere.

454. The word I render "muskets" is nalika sometime ago the Bharata (a Bengali periodical of Calcutta edited by Babu Dwijendra Nath Tagore) in a paper on Hindu weapons of warfare from certain quotations from the Ramayana and the Mahabharata, argued that the nalika must have been some kind of musket vomiting bullets of iron in consequence of some kind of explosive force. The Rishis discouraged use of nalika, declaring them to be barbarous and fit only for kings that would come in the Kali age.

455. Padarakshan lit., those that protected the feet (for any warrior of note). These always stood at the flanks and rear of the warrior they protected. In the case of car-warriors' these were called chakra-rakshas (protectors of the wheels). So we have Parshni-rakshas and Prishata-rakshas', &c.

456. in the first line of the 3rd verse, the Bengal reading is bhayam. The true reading, however, is khayam.

457. In the second line of 8th, for the Bengal reading, vachaymasa yodhanam, the Bombay reading is yachtacha Suyodhanam. This is better. The Bengal reading has no meaning.

458. Literally, "when its impetuosity is stirred up by the wind."

459. The Bengal reading, which I adopt is sardula iva vegavan. The Bombay reading is sardula iva darpitas.

460. In the first line of 54, the Bombay reading pragrihya is better than the Bengal reading visrijya.

461. Literally, hundred-slayers; supposed to be a kind of rockets.

462. Some of the Bengal texts, in the first line of the 6th, incorrectly read sa-run for Sakram.

463. The Bengal reading atmana, the last word of the verse, seems to be a mistake. The Bombay text gives the right word, which is aimanas (genitive). Sarvatobhadra seems to have been a kind of square array in which the troops faced all the points of the compass.

464. In the Bengal texts, savdas in the first line is vicious. The true reading seems to be sahkhan, as in the Bombay edition. Then again in Kunjaran (Bengal), the Bombay text reads Pushkaran which is unquestionably correct.

465. The Bengal reading vanya-nagendra is better than the Bombay reading gandha-nagendra.

466. In Hindu mythology, solar eclipses are caused by Rahu's attempts at swallowing the Sun.

467. Budha is Mercury, and Sukra is Venus.

468. Both the Bombay and the Bengal texts repeat Chamarais in the second line of 24th. This is certainly erroneous. The Burdwan Pundits read it tomarais. This is correct.

469. In the second line of 30th, the correct reading is Rathas (nom. plural) and not Rathan. So in the first line of 31st, the word is turangas (nom. plural) and not turangan.

470. Lit. "reached him with shafts etc."

471. Both the Bengal and the Bombay printed texts are in fault regarding the word Pandupurvaja. The Bombay text makes it a nom. plural. The Bengal text makes it an accusative singular. There can be no doubt that the Burdwan Pundits are right in taking it as a vocative.

472. That you know me to be invincible is a fortunate circumstance, for if you had not known this, you would have fought on for days together and thus caused a tremendous destruction of creatures. By your coming to know, that destruction may be stopped.

473. The adjective Vahu in the first line of 32 qualifies rathinas in the second line. The last of the verse is a nom. sing. and not a vocative.

474. The Bengal texts read mahasuram in the second line of the verse. This seems to be vicious. A latter reading would be mahasuram (the great Asura). The Bombay text reads rane suram. I adopt the last.

475. i.e. Thou art still a woman though the sex hath been changed.

476. Literally, "will not get or obtain you."

477. There can be no doubt that (in the second line of 19 corresponding with the first line of 19 of the Bombay text), Arjuni should be a nominative, and not an accusative. The Bombay reading, therefore, is vicious. The Burdwan Pundits also err in taking that word as occurring in the accusative form.

478. I think Yatavrata had better be read Yatavratam. It would then mean Bhishma.

479. Both the Bengal and the Bombay texts are confusing here. I follow the text as settled by the Burdwan Pundits. If the erudition of the Burdwan Pundits be rejected, 28 would read as, "Virata, at the head of his forces, encountered Jayadratha supported by his owl, troops, and also Vardhaskhemi's heir, O Chastiser of foes." This would be evidently wrong.

480. This Susarman was not the king of the Trigartas but another person who was on the Pandava side.

481. Both the Bengal and the Bombay texts have Rathanika. The correct reading as settled by the Burdwan Pundits, is Gajanika.

482. Both the Bengal and the Bombay texts read Arjunas in the second line of 21. The Burdwan Pundits are for correcting it as Arjunam. I do not think the correction happy.

483. In the second line of 35 for Satanika, the true reading, is Sahanikan.

484. After the 60th verse, three lines occur in the Bombay edition as follows,--"And many elephants, with standards on their backs, were seen to fly away in all directions. And many Kshatriyas, O monarch, armed with maces and darts and bows, were seen lying Prostrate on the field."

485. The Bengal texts read Evam etc.; the Bombay reading is samam, I adopt the former reading. "Set their hearts upon the region of Brahma," i.e., fought on, resolved to win the highest heaven by bravery or death in battle.

486. The Bengal reading of this verse is vicious. In the first line, lokasya is incorrect and unmeaning, the correct word being vakyasa. In

the second line, again, for Prishtha-ascha samantatas, the correct reading is Prisharaischa samantatas.

487. Brahma-danda literally means a Brahmana's rod--bamboo-stick. In consequence of the Brahmana's ascetic power, this thin rod (symbolical of the Brahmana's power of chastisement) is infinitely more powerful than even Indra's bolt. The latter can strike only one, but the former can smite whole countries, and entire races from generation to generation. With only his Brahma-danda Vasishtha baffled all the mighty and celestial weapons of Viswamitra vide, Ramayana, section 56, Valakanda.

488. Instead of "the Salwas, the Sayas, and the Trigartas," the Bombay text reads, "the Trigartas depending on (king) Salwa." I have not, however, met with any Trigartas under Salwa's rule, that race having, at this time, Susarman for their ruler.

489. Indra#ddhwaja was a pole, decked with banners, created in honour of Indra. The festival attracted considerable crowds.

490. The second line of 114 in the Bengal text is vicious. I adopt the Bombay reading, which is Kururajasya tarkitas. Literally rendered the second line is "the destruction of the Kuru king was inferred."

491. By bravery on the field of battle, which, according to the Hindu scriptures, is always thus rewarded

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 7
DRONA PARVA

SECTION I

(Dronabhisheka Parva)

OM! HAVING BOWED down unto Narayan, and unto that most exalted of male beings, viz., Nara, and unto the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said, 'Hearing that his sire Devavrata of unrivalled vigour and sturdiness, and might, energy and prowess, had been slain by Sikhandin, the prince of the Panchalas, what, indeed, O regenerate Rishi, did the powerful king Dhritarashtra with eyes bathed in tears do? O illustrious one, his son (Duryodhana) wished for sovereignty after vanquishing those mighty bowmen, viz., the sons of Panda, through Bhishma and Drona and other great car-warriors. Tell me, O thou that hast wealth of asceticism, all that he, of Kura's race, did after that chief of all bowmen had been slain.'

"Vaisampayana said, 'Hearing that his sire had been slain, king Dhritarashtra of Kura's race filled with anxiety and grief, obtained no peace of mind. And while he, of Kura's race, was thus continually brooding over that sorrow, Gavalgana's son of pure soul once more came to him. Then, O monarch, Dhritarashtra, the son of Amvika, addressed Sanjaya, who had that night come back from the camp to the city called after the elephant. With a heart rendered exceedingly cheerless in consequence of his having heard of Bhishma's fall, and desirous of the victory of his sons, he indulged in these lamentations in great distress.'

"Dhritarashtra said, 'After having wept for the high-souled Bhishma of terrible prowess, what, O son, did the Kauravas, urged by fate, next do? Indeed, when that high-souled and invincible hero was slain, what did the Kauravas do, sunk as they were in an ocean of grief? Indeed, that swelling and highly efficient host of the high-souled Pandavas, would, O Sanjaya, excite the keenest fears of even the three worlds. Tell me, therefore, O Sanjaya, what the (assembled) kings did after Devavrata, that bull of Kura's race, had fallen.'

"Sanjaya said, 'Listen, O king, with undivided attention, to me as I recite what thy sons did after Devavrata had been killed in battle. When Bhishma, O monarch, of prowess incapable of being baffled, was slain, thy warriors as also the Pandavas both reflected by themselves (on the situation). Reflecting on the duties of the Kshatriya order, they were filled with wonder and joy; but acting according to those duties of their own order, they all bowed to that high-souled warrior. Then those tigers among men contrived for Bhishma of immeasurable prowess a bed with a pillow made of straight shafts. And having made arrangements for Bhishma's protection, they addressed one another (in pleasant converse). Then bidding Ganga's son their farewell and walking round him, and looking at one another with eyes red in anger, those Kshatriyas, urged by fate, once more went out against one another for battle. Then by the blare of trumpets and the beat of drums, the divisions of thy army as also those of the foe, marched out. After the fall of Ganga's son, O king, when the best part of the day had passed away, yielding to the influence of wrath, with hearts afflicted by fate, and disregarding the words, worthy of acceptance, of the high-souled Bhishma, those foremost ones of Bharata's race went out with great speed, armed with weapons. In consequence of thy folly and of thy son's and of the slaughter of Santanu's son, the Kauravas with all the kings seemed to be summoned by Death himself. The Kurus, deprived of Devavrata, were filled with great anxiety, and resembled a herd of goats and sheep without a herdsman, in a forest abounding with beasts of prey. Indeed, after the fall of that foremost one of Bharata's race, the Kuru host looked like the firmament divested of stars, or like the sky without the atmosphere, or like the earth with blasted crops, or like an oration disfigured by bad grammar,[1] or like the Asura host of old after Vali had been smitten down, or like a beautiful damsel deprived of husband,[2] or like a river whose waters have been dried up, or like a roe deprived of her mate and encompassed in the woods by wolves; or like a spacious mountain cave with its lion killed by a Sarabha.[3] Indeed, O chief of the Bharatas, the Bharata host, on the fall of Ganga's son, became like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side. Exceedingly afflicted by the mighty and heroic Pandavas of sure aim, the Kaurava host, with its steeds, car-warriors and elephants much troubled, became exceedingly distressed, helpless, and panic-stricken. And the frightened kings and the common soldiers, no longer relying upon one another, of that army, deprived of Devavrata, seemed to sink into the nethermost region of the world. Then the Kauravas remembered Karna, who indeed, was equal to Devavrata himself. All hearts turned to that foremost of all wielders of arms, that one resembling a guest resplendent (with learning and ascetic austerities). And all hearts turned to him, as the heart of a man in distress turneth to a friend capable of relieving that distress. And, O Bharata, the kings then cried out saying, Karna! Karna! The son of Radha, our friend, the son of a Suta, that one who is ever prepared to lay down his life in battle! Endued with great fame, Karna, with his followers and friends, did not fight for these ten days. O, summon him soon!' The mighty-armed hero, in the presence of all the Kshatriyas, during the mention of valiant and mighty car-warriors, was by Bhishma classed as an Ardha-ratha, although that bull among men is equal to two Maharathas! Even thus was he classed during the counting of Rathas and Atirathas, he that is the foremost (of all Rathas and Atirathas), he that is respected by all heroes, he that would venture to fight even with Yama, Kuvera, Varuna, and Indra. Through anger caused by this, O king, he had said unto Ganga's son these words: 'As long as thou livest, O thou of Kuru's race, I will never fight! if thou, however, succeedest in slaying the sons of Pandu in great battle, I shall, O Kaurava, with Duryodhana's permission, retire into the woods. If, on the other hand, thou, O Bhishma, slain by the Pandavas, attainest to heaven, I shall then, on a single car, slay all of them, whom thou regardest as great car-warriors.' Having said this, mighty-armed Karna of great fame, with thy son's approval, did not fight for the first ten days. Bhishma, of great prowess in battle and of immeasurable might, slew, O Bharata, a very large number of warriors belonging to Yudhishthira's army. When, however, that hero of sure aim and great energy was slain, thy sons thought of Karna, like persons desirous of crossing a river thinking, of a boat. Thy warriors and thy sons, together with all the kings, cried out, saying, Karna! And they all said, 'Even this is the time for the display of his prowess.' Our hearts are turned to that Karna who derived his knowledge of weapons from Jamadagni's son, and whose prowess is incapable of being resisted! He, indeed, O king, is competent to save us from great dangers, like Govinda always saving the celestials from great dangers.'

"Vaisampayana continued, 'Unto Sanjaya who was thus repeatedly applauding Karna, Dhritarashtra sighing like a snake, said those words.'

"Dhritarashtra said, '[I understand] that the hearts of all of you are turned towards Vikartana's son Karna, and that all of you, saw that son of Radha, that hero of the Suta caste, ever prepared to lay down his life in battle. I hope that hero of prowess incapable of being baffled, did not falsify the expectations of Duryodhana and his brothers, all of whom were then afflicted with grief and fear, and desirous of being relieved from their danger. When Bhishma, that refuge of Kauravas, was slain, could Karna, that foremost of bowmen, succeed in filling up the gap caused? Filling up that gap, could Karna fill the foe with fear? Could he also crown with fruit the hopes, entertained by my sons, of victory?'"

SECTION II

"Sanjaya said, 'Then Adhiratha's son of the Suta caste, knowing that Bhishma had been slain, became desirous of rescuing, like a brother, thy son's army from the distress into which it had fallen, and which then resembled a boat sunk in the fathomless ocean. [Indeed], O king, having heard that that mighty car-warrior and foremost of men, that hero of unfading glory, viz., Santanu's son, had been thrown down (from his car), that grinder of foes, that foremost of all wielders of bows, viz., Karna, soon came (to the field of battle). When the best of car-warriors, viz., Bhishma, was slain by the foe, Karna speedily came there, desirous of rescuing the Kuru host which resembled a boat sunk in the ocean, like a sire desirous of rescuing his children.'

"And Karna (addressing the soldiers) said, 'That Bhishma who possessed firmness, intelligence, prowess, vigour, truth, self-restraint, and all the virtues of a hero, as also celestial weapons, and humidity, and modesty, agreeable speech, and freedom from malice, that ever-grateful Bhishma, that slayer of the foes of Brahmanas, in whom were these attributes as permanently as Lakshmi in the moon, alas, when that Bhishma, that slayer of hostile heroes, hath received his quietus, I regard all other heroes as already slain. In consequence of the eternal connection (of all things) with work, nothing exists in this world that is imperishable. When Bhisma of high vows hath been slain, who is there that would take upon himself to say with certitude that tomorrow's sun will rise? When he that was endued with prowess equal to that of the Vasus, he that was born of the energy of the Vasus, when he, that ruler of the earth, hath once more been united with the Vasus, grieve ye, therefore, for your possessions and children for this earth and the Kurus, and this host.'[4]

"Sanjaya continued, 'Upon the fall of that boon-giving hero of great might, that lord of the world, viz., Santanu's son of great energy, and upon the (consequent) defeat of the Bharatas, Karna, with cheerless heart and eyes filled with tears, began to console (the Dhartarashtras). Hearing these words of Radha's son, thy sons, O monarch, and thy troops, began to wail aloud and shed copious tears of grief corresponding with the loudness of those wails.[5] When, however, the dreadful battle once more took place and the Kaurava divisions, urged on by the Kings, once more set up loud shouts, that bull among mighty car-warriors, viz., Karna, then addressed the great car-warriors (of the Kaurava army) and said words which caused them great delight: In this transient world everything is continually flitting (towards the jaws of Death). Thinking of this, I regard everything as ephemeral. When, however, all of you were here, how could Bhishma, that bull among the Kurus, immovable as a hill, be thrown down from his car? When that mighty car-warrior, viz., the son of Santanu, hath been overthrown, who even now lieth on the ground like the Sun himself dropped (from the firmament), the Kuru kings are scarcely competent to bear Dhananjaya, like trees incapable of bearing the mountain-wind. I shall, however, now protect, as that high-souled one did, this helpless Kuru host of cheerless mien, whose foremost warriors have already been slain by the foe. Let this burden now devolve on me. I see that this universe is transient, since that foremost of heroes hath been slain in battle. Why shall I then cherish any fear of battle? Coursing, therefore, on the field I shall despatch those bulls of Kuru's race (viz., the Pandavas) to Yama's abode by means of my straight shafts. Regarding fame as the highest object in the world, I shall slay them in battle, or, slain by the foe, shall sleep on the field. Yudhishthira is possessed of firmness, intelligence, virtue, and might. Vrikodara is equal to a hundred elephant in prowess, Arjuna is young and is the son of the chief of the celestials. The Pandava host, therefore, is not capable of being easily defeated by the very celestials. That force in which are the twins, each resembling Yama himself, that force in which are Satyaki and the son of Devaki, that force is like the jaws of Death. No coward, approaching it, can come back with life. The wise oppose swelling ascetic power with ascetic austerities, so should force be opposed by force. Verily, my mind is firmly fixed upon opposing the foe and protecting my own party, O charioteer, I shall today certainly resist the might of the enemy, and vanquish him by repairing only to the field of battle. I will not tolerate this intestine feud. When the troops are broken, he that cometh (for aiding) in the endeavour to rally is a friend. I shall either achieve this righteous feat worthy of an honest man, or casting off my life shall follow Bhishma. I shall either slay all my foes united together, or slain by them proceed to the regions reserved for heroes. O charioteer, I know that even this is what I should do, when women and children cry for help, or when Duryodhana's prowess sustains a check. Therefore, I shall today conquer the foe. Reckless of my very life in this terrible battle, I shall protect the Kurus and slay the sons of Pandu. Slaying in battle all my foes banded together, I shall bestow (undisputed) sovereignty on Dhritarashtra's son. Let my armour, beautiful, made of gold, bright, and radiant with jewels and gems, be donned; and my head-gear, of effulgence equal to that of the sun; and my bows and arrows that resemble fire, poison, or snakes. Let also sixteen quivers be tied (to my car) at the proper places, and let a number of excellent bows be procured. Let also shafts, and darts and heavy maces, and my conch, variegated with gold, be got ready. Bring also my variegated, beautiful, and excellent standard, made of gold, possessed of the effulgence of the lotus, and bearing the device of the elephant's girth, cleaning it with a delicate cloth, and decking it with excellent garlands and a network of wires.[6] O charioteer's son, bring me also, with speed, some fleet steeds of the hue of tawny clouds, not lean, and bathed in water sanctified with mantras, and furnished with trappings of bright gold. Bring me also, with speed, an excellent car decked with garlands of gold, adorned gems, bright as the sun or the moon, furnished with every necessary, as also with weapons, and unto which are yoked excellent animals. Bring me also a number of excellent bows of great toughness, and a number of excellent bow-strings capable of smitting (the foe), and some quivers, large and full of shafts and some coats of mail for my body. Bring me also, with speed, O hero, every (auspicious) article needed for occasions of setting out (for battle), such as vessels of brass and gold, full of curds. Let garlands of flowers be brought, and let them be put on the (proper) limbs of my body. Let drums also be beaten for victory! Go, O charioteer, quickly to the spot where the diadem-decked (Arjuna), and Vrikodara, and Dharma's son (Yudhishthira), and the twins, are. Encountering them in battle, either I shall slay them, or, being slain by them, my foes, I shall follow Bhishma. Arjuna, and Vasudeva, and Satyaki, and the Srinjayas, that force, I think, is incapable of being conquered by the kings. If all-destroying Death himself with unremitting vigilance, were to protect Kiritin, still shall I slay him, encountering him in battle, or repair myself to Yama's abode by Bhishma's track. Verily, I say, that I will repair into the midst of those heroes. Those (kings) that are my allies are not provokers of intestine feuds, or of weak attachment to me, or of unrighteous souls.'

"Sanjaya continued, Riding on an excellent and costly car of great strength, with an excellent pole, decked with gold, auspicious, furnished with a standard, and unto which were yoked excellent steeds that were fleet as the wind, Karna proceeded (to battle) for victory. Worshipped by the foremost of Kuru car-warriors like Indra by the celestials, that high-souled and fierce bowman, endued with immeasurable energy like the Sun himself, upon his car decked with gold and jewels and gems, furnished with an excellent standard, unto which were yoked excellent steeds, and whose rattle resembled the roll of the clouds, proceeded, accompanied by a large force, to that field of battle where that bull of Bharata's race (Bhishma) had paid his debt to nature. Of beautiful person, and endued with the splendour of fire, that great bowman and mighty car-warrior, viz., the son of Adhiratha, then mounted on his own beautiful car possessed of the effulgence of fire, and shone like the lord of the celestials himself riding on his celestial car.'"

SECTION III

"Sanjaya said, 'Beholding the grandsire, viz., the venerable Bhishma, that destroyer of all the Kshatriyas, that hero of righteous soul and immeasurable energy, that great bowman thrown down (from his car) by Savyasachin with his celestial weapons, lying on a bed of arrows, and looking like the vast ocean dried up by mighty winds, the hope of thy sons for victory had disappeared along with their coats of mail and peace of mind. Beholding him who was always an island unto persons sinking in the fathomless ocean in their endeavours to cross it, beholding that hero covered with arrows that had coursed in a stream as continuous as that of Yamuna, that hero who looked like Mainaka of unbearable energy thrown down on the earth by the great Indra, that warrior lying prostrate on the earth like the Sun dropped down from the firmament, that one who looked like the inconceivable Indra himself after his defeat of old by Vritra, that depriver of all warriors of their senses, that foremost of all combatants, that signal of all bowmen, beholding that hero and bull among men, viz., thy sire Bhishma of high vows, that grandsire of the Bharatas thrown down in battle and lying covered with Arjuna's shafts, on a hero's bed. Adhiratha's son (Karna) alighted from his car, in great affliction, filled with grief, and almost senseless. Afflicted (with sorrow), and with eyes troubled with tears, he proceeded on foot. Saluting him with joined palms, and addressing him reverentially, he said, 'I am Karna! Blessed be thou! Speak to me, O Bharata, in sacred and auspicious words, and look at me, opening thy eyes. No man certainly enjoyeth in this world the fruits of his pious deeds, since thou, reverend in years and devoted to virtue, liest slain on the ground. O thou that art the foremost one amongst the Kurus, I do not see that there is any one else among them, who is competent (like thee) in filling the treasury, in counsels, in the matter of disposing the troops in battle array, and in the use of weapons, Alas, he that was endued with a righteous understanding, he that always protected the Kurus from every danger, alas, he, having slain numberless warriors, proceedeth to the region of the Pitris. From this day, O chief of the Bharatas, the

Pandavas, excited with wrath, will slaughter the Kurus like tigers slaying deer. Today the Kauravas, acquainted with the force of Gandiva's twang, will regard Savyasachin, like the Asuras regarding the wielder of the thunder-bolt, with terror. Today the noise, resembling that of heaven's thunder, of the arrows shot from Gandiva, will inspire the Kurus and other kings with great terror. Today, O hero, like a raging conflagration of fierce flames consuming a forest, the shafts of Kiritin will consume the Dhartarashtras. In those parts of the forest through which fire and wind march together, they burn all plants and creepers and trees. Without doubt, Partha is even like a surging fire, and, without doubt, O tiger among men, Krishna is like the wind. Hearing the blare of Panchajanya and the twang of Gandiva all the Kaurava troops, O Bharata, will be filled with fear. O hero, without thee, the kings will never be able to bear the rattle of the ape-bannered car belonging to that grinder of foes, when he will advance (upon them). Who amongst the kings, save thyself, is competent to battle with that Arjuna whose feats, as described by the wise, are all superhuman? Superhuman was the battle that he fought with the high-souled (Mahadeva) of three eyes. From him he obtained a boon that is unattainable by persons of unsanctified souls. Delighted in battle, that son of Pandu is protected by Madhava. Who is there that is competent to vanquish him who could not be vanquished by thee before, although thou, endued with great energy, hadst vanquished Rama himself in battle, that fierce destroyer of the Kshatriya race, worshipped, besides, by the gods and the Danavas? Incapable of putting up with that son of Pandu, that foremost of heroes in battle, even I, with thy permission, am competent to slay, with the force of my weapons, that brave and fierce warrior who resembleth a snake of virulent poison and who slayeth his foes with his glances alone!'"

SECTION IV

"Sanjaya said, 'Unto him who was talking thus, the aged Kuru grandsire with a cheerful heart, said these words adapted to both time and place: 'Like the ocean unto rivers, like the Sun unto all luminous bodies, like the righteous unto Truth, like a fertile soil unto seeds, like the clouds unto all creatures, be thou the refuge of thy relatives and friends! Like the celestials upon him of a thousand eyes, let thy kinsmen depend on thee. Be thou the humiliator of thy foes, and the enhancer of the joys of thy friends. Be thou unto the Kauravas as Vishnu unto the dwellers of heaven. Desirous of doing what was agreeable to Dhritarashtra's son, thou didst with the might and prowess of own arms, O Karna, vanquish the Kamvojas having proceeded to Rajpura. Many kings, amongst whom Nagnajit was the foremost, while staying in Girivraja, as also the Amvashthas, the Videhas, and the Gandharvas, were all vanquished by thee. The Kiratas, fierce in battle, dwelling in the fastness of Himavat, were formerly, O Karna, made by thee to own Duryodhana's sway. And so also, the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishadas, the Trigartas, and the Valhikas, were all vanquished by thee, O Karna, in battle. In many other countries, O Karna, impelled by the desire of doing good to Duryodhana, thou didst, O hero, vanquish many races and kings of great energy. Like Duryodhana, O child, with his kinsmen, and relatives, and friends, be thou also the refuge of all the Kauravas. In auspicious words I command thee, go and fight with the enemy. Lead the Kurus in battle, and give victory unto Duryodhana. Thou art to us our grandson even as Duryodhana is. According to the ordinance, all of us also are as much thine as Duryodhana's![7]The wise, O foremost of men, say that the companionship of the righteous with the righteous is a superior relationship to that born of the same womb. Without falsifying, therefore, thy relationship with Kurus, protect thou the Kaurava host like Duryodhana, regarding it as thy own.

"Hearing these words of his, Vikartana's. son Karna, reverentially saluting Bhishma's feet, (bade him farewell) and came to that spot where all the Kaurava bowmen were. Viewing that wide and unparalleled encampment of the vast host, he began to cherish (by words of encouragement) those well-armed and broad-chested warriors. And all the Kauravas headed by Duryodhana were filled with joy. And beholding the mighty-armed and high-souled Karna come to the field and station himself at the head of the whole army, for battle, the Kauravas received him with loud shouts and slapping of arm-pits and leonine roars and twang of bows and diverse other kinds of noise.'"

SECTION V

"Sanjaya said, 'Beholding that tiger among men, viz., Karna, mounted on his car, Duryodhana, O king, filled with joy, said these words, 'This host, protected by thee, hath now, I think, got a proper leader. Let that, however, be settled now which is proper and within our power.'

'Karna said, 'Tell us thyself, O tiger among men, for thou art the wisest of kings. Another can never see so well what should be done as one seeth it whose concern it is. Those kings are all desirous of listening to what thou mayst have to say. I am sure that no improper words will be uttered by thee.'

"Duryodhana, said, 'Bhishma was our commander possessed (as he was) of years, prowess, and learning and supported by all our warriors. That high-souled one, O Karna, achieving great glory and slaying large numbers of my enemies protected us by fair fight for ten days. He achieved the most difficult of feats. But now that he is about to ascend to heaven, whom, O Karna, dost thou think fit to our commander after him? Without a leader, an army cannot stay in battle for even a short while. Thou art foremost in battle, like a boat without a helmsman in the waters. Indeed, as a boat without a helmsman, or a car without a driver, would go anywhere, so would the plight be of a host that is without a leader. Like a merchant who falleth into every kind of distress when he is unacquainted with the ways of the country he visits, an army that is without a leader is exposed to every kind of distress. Look thou, therefore, among all the high-souled warriors of our army and find out a proper leader who may succeed the son of Santanu. Him whom thou wouldst regard as a fit leader in battle, him, all of us, without doubt, will together make our leader.'

"Karna said, 'All these foremost of men are high-souled persons. Every one of them deserveth to be our leader. There is no need of any minute examination. All of them are conversant with noble genealogies and with the art of smiting; all of them are endued with prowess and intelligence, all of them are attentive and acquainted with the scriptures, possessed of wisdom, and unretreating from battle.[8] All, however, cannot be leaders at the same time. Only one should be selected as leader, in whom are special merits. All of these regard one another as equals. If one amongst them, therefore, be honoured, others will be dissatisfied, and, it is evident, will no longer fight for thee from a desire of benefiting thee. This one, however, is the Preceptor (in arms) of all these warriors; is venerable in years, and worthy of respect. Therefore, Drona, this foremost of all wielders of weapons, should be made the leader. Who is there worthy of becoming a leader, when the invincible Drona, that foremost of persons conversant with Brahma, is here, that one who is equal to Sukra or Vrihaspati himself? Amongst all the kings in thy army, O Bharata, there is not a single warrior who will not follow Drona when the latter goeth to battle.[9] This Drona is the foremost of all leaders of forces, the foremost of all wielders of weapons, and the foremost of all intelligent persons. He is, besides, O king, thy preceptor (in arms). Therefore, O Duryodhana, make this one the leader of thy forces without delay, as the celestials made Kartikeya their leader in battle for vanquishing the Asuras.'"

SECTION VI

"Sanjaya said, 'Hearing these words of Karna, king Duryodhana. then said this unto Drona who was staying in the midst of the troops.'

"Duryodhana said, 'For the superiority of the order of thy birth, for the nobility of thy parentage, for thy learning, years and intelligence, for also thy prowess, skill, invincibility, knowledge of worldly matters, policy, and self-conquest, by reason also of thy ascetic austerities and thy gratitude, superior as thou art as regards every virtue, among these kings there is none who can make so good a leader as thou. Protect thou, therefore, ourselves, like Vasava protecting the celestials. Having thee for our leader, we desire, O best of Brahmanas, to vanquish our foes. As Kapali amongst the Rudras, Pavaka among the Vasus, Kuvera among the Yakshas, Vasava among the Maruts, Vasishtha among Brahmanas, the Sun amongst luminous bodies, Yama among the Pitris, Varuna among aquatic creatures, as the Moon among the stars, and Usanas among the sons of Diti, so art thou the foremost of all leaders of forces. Be thou, therefore, our leader. O sinless one, let these ten and one Akshauhinis of troops be obedient to thy word of command. Disposing these troops in battle array, slay thou our foes, like Indra slaying the Danavas. Proceed thou art the head of us all, like Pavaka's son (Kartikeya) at the head of the celestial forces. We will follow thee to battle, like bulls following a bovine leader. A fierce and great bowman as thou art, beholding thee stretching the bow at our head. Arjuna will not strike. Without doubt, O tiger among men, if thou becomest our leader, I will vanquish Yudhishthira with all his followers and relatives in battle.'

"Sanjaya continued, 'After Duryodhana had uttered these words, the kings (in the Kaurava army) all cried victory to Drona. And they delighted thy son by uttering a loud leonine shout. And the troops, filled with joy, and with Duryodhana at their head, desirous of winning great renown, began to glorify that best of Brahmanas. Then, O king, Drona addressed Duryodhana fin those words.'"

SECTION VII

"Drona said, 'I know the Vedas with their six branches. I know also the science of human affairs. I am acquainted also with the Saiva weapon, and diverse other species of weapons. Endeavouring to actually display all those virtues which ye, desirous of victory, have attributed to me, I will fight with the Pandavas. I will not, however, O king, be able to slay the son of Prishata. O bull among men, he hath been created for my slaughter. I will fight with the Pandavas, and slay the Somakas. As regards the Pandavas, they will not fight with me with cheerful hearts.'

"Sanjaya continued, 'Thus permitted by Drona, the son, O king, then made him the commander of his forces according to the rites prescribed in the ordinance. And the kings (in the Katirava army) headed by Duryodhana performed the investiture of Drona in the command of the forces, like the celestials headed by India in days of yore performing the investiture of Skanda. After Drona's installation in the command, the joy of the army expressed itself by the sound of drums and the loud blare of conchs. Then with cries such as greet the ears en a festive day, with auspicious invocations by Brahmanas gratified with cries of Jaya uttered by foremost of Brahmanas, and with the dance of mimes, Drona was duly honoured. And Kaurava warriors regarded the Pandayas as already vanquished.'

"Sanjaya continued. 'Then that mighty car-warrior, viz., Bharadwaja's son, having obtained the command, arrayed the troops in order of battle, and went out with thy sons from desire of fighting the foe. And the ruler of the Sindhus, and the chief of the Kalingas, and thy son Vikarna, clad in mail, took up their position on the right wing (of Drona). And Sakuni, accompanied by many foremost of horsemen battling with bright lances and belonging to the Gandhara tribe, proceeded, acting as their support. And Kripa, and Kritavarman, and Chitrasena, and Vivinsati headed by Duhsasana, strove vigorously for protecting the left wing. And the Kamvojas headed by Sudakshina, and the Sakas, and the Yavanas, with steeds of great fleetness, proceeded, as the latter's support. And the Madras, the Trigartas the Amvashthas, the Westerners, the Northerners, the Malavas, the Surasenas, the Sudras the Maladas, the Sauviras, the Kaitavas, the Easterners, and the Southerners placing thy son (Duryodhana) and the Suta's son (Karna) at their head, forming the rear guard, gladdened warriors of their own army, added to the strength of the (advancing) force, Vikartana's son Karna proceeded at the head of the bowmen.[10] And his blazing and large and tall standard bearing the advice of the elephant's rope, shone with an effulgence like that of the Sun, gladdening his own divisions. Beholding Karna, none regarded the calamity caused by Bhishma's death. And the kings, along with the Kurus, all became freed from grief. And large numbers of warriors, banded together, said unto one another, 'Beholding Karna on the field, the Pandavas will never be able to stand in battle. Indeed, Karna is quite competent to vanquish in battle the very gods with Vasava at their head. What need be said, therefore, for the sons of Pandu who are destitute of energy and prowess? The mighty-armed Bhishma spared the Parthas in battle. Karna, however, will slay them in the fight with his keen shafts.' Speaking unto one another thus and filled with joy, they proceeded, applauding and worshipping the son of Radha. As regards our army, it was arrayed by Drona in the form of a Sakata (vehicle); while the array of our illustrious foes, O king, was in the form of a Krauncha (crane), as disposed, O Bharata, by king Yudhishthira the just in great cheerfulness. At the head of their array were those two foremost of persons viz., Vishnu and Dhananjaya, with their banner set up, bearing the device of the ape. The hump of the whole army and the refuge of all bowmen, that banner of Partha, endued with immeasurable energy, as it floated in the, sky, seemed to illumine the entire host of the high-souled Yudhishthira. The banner of Partha, possessed of great intelligence, seemed to resemble the blazing Sun that riseth at the end of the Yuga for consuming the world. Amongst bowmen, Arjuna is the foremost; amongst bows, Gandiva is the foremost amongst creature Vasudeva is the first; and amongst all kinds of discs, Sudarsana is the first. Bearing these four embodiments of energy, that car unto which were yoked white steeds, took up its position in the front of the (hostile) army, like the fierce discus upraised (for striking). Thus did those two foremost of men stand at the very head of their respective forces, viz., Karna at the head of thy army, and Dhananjaya at the head of the hostile one. Both excited with wrath, and each desirous of slaying the other, Karna and Arjuna looked at each other in that battle.'

"Then when that mighty car-warrior, viz.. Bharadwaja's son, proceeded to battle with great speed, the earth seemed to tremble with loud sounds of wailing. Then the thick dust, raised by the wind resembling a canopy of tawny silk, enveloped the sky and the sun. And though the firmament was cloudless, yet a shower fell of pieces of flesh, bones, and blood. And vultures and hawks and cranes and Kankas, and crows in thousands, began continually to fall upon the (Kaurava) troops. And jackals yelled aloud; and many fierce and terrible birds repeatedly wheeled to the left of thy army, from desire of eating flesh and drinking blood,[11] and many blazing meteors, illuminating (the sky), and covering large areas with their tails, fell on the field with loud sound and trembling motion. And the wide disc of the sun O monarch, seemed to emit flashes of lightning with thundering noise, when commander of the (Kaurava) army set out. These and many other portents, fierce and indicating a destruction of heroes, were seen during the battle. Then commenced the encounter between the troops of the Kurus and the Pandavas, desirous of slaying each other. And so loud was the din that it seemed to fill the whole earth. And the Pandavas and the Kauravas, enraged with each other and skilled in smiting, began to strike each other with sharp weapons, from desire of victory. 'Then that great bowman of blazing effulgence rushed towards the troops of the Pandavas with great impetuosity, scattering hundreds of sharp arrows. Then the Pandavas and the Srinjayas, beholding Drona rush towards them, received him, O king, with showers upon showers (in distinct sets) of arrows. Agitated and broken by Drona, the large host of the Pandavas and the Panchalas broke like rows of cranes by force of the wind. Invoking into existence many celestial weapons in that battle, Drona, within a very short time, afflicted the Pandavas and the Srinjayas. Slaughtered by Drona, like Danavas by Vasava, the Panchalas headed by Dhrishtadyumna trembled in that battle. Then that mighty car-warrior, viz., Yajnasena's son (Dhrishtadyumna), that hero acquainted with celestial weapons, broke, with his arrowy showers, the division of Drona in many places. And the mighty son of Prishata baffling with his own arrowy showers the showers of arrows shot by Drona, caused a great slaughter among the Kurus. The mighty-armed Drona then, rallying his men in battle and gathering them together, rushed towards the son of Prishata. He then shot at Prishata's son a thick shower of arrows, like Maghavat excited with rage showering his arrows with great force upon the Danavas, Then the Pandavas and the Srinjayas, shaken by Drona with his shafts, repeatedly broke like a herd of inferior animals attacked by a lion. And the mighty Drona coursed through the Pandava force like a circle of fire. All this, O king, seemed highly wonderful. Mounted on his own excellent car which (then) resembled a city coursing through the skies, which was furnished with every necessary article according to (military) science, whose banner floated on the air, whose rattle resounded through the field, whose steeds were (well) urged, and the staff of whose standard was bright as crystal, Drona struck terror into the hearts of the enemy and caused a great slaughter among them.'"

SECTION VIII

"Sanjaya said, 'Beholding Drona thus slaying steeds and drivers and car-warriors and elephants, the Pandavas, without being troubled, encompassed him on all sides. Then king Yudhishthira, addressing Dhrishtadyumna and Dhananjaya, said unto them, 'Let the pot-born (Drona) be checked, our men surrounding him on all sides with care.' Thus addressed those mighty car-warriors, viz., Arjuna and Prishata's son, along with their followers, all received Drona as the latter came. And the Kekaya princes, and Bhimasena, and Subhadra's son and Ghatotkacha and Yudhishthira, and the twins (Nakula and Sahadeva), and the ruler of the Matsyas, and the son of Drupada, and the (five) sons of Draupadi, all filled with joy, and Dhrishtaketu, and Satyaki, and the wrathful Chitrasena, and the mighty car-warrior, Yuyutsu, and many other kings, O monarch, who followed the sons of Pandu, all achieved diverse feats in keeping with their lineage and prowess. Beholding then that host protected in that battle by those Pandava warriors, Bharadwaja's son, turning his eyes in wrath, cast his looks upon it. Inflamed with rage, that warrior, invincible in battle, consumed, as he stood upon his car, the Pandava host like the tempest destroying vast masses of clouds.

Rushing on all sides at car-warriors and steeds and foot-soldiers and elephants, Drona furiously careered over the field like a young man, though bearing the weight of years. His red steeds, fleet as the wind, and of excellent breed, covered with blood, O king, assumed a beautiful appearance. Beholding that hero of regulated vows, felling them like Yama himself inflamed with wrath, the soldiers of Yudhishthira fled away on all sides. And as some fled away and other rallied, as some looked at him and others stayed on the field, the noise they made was fierce and terrible. And that noise causing delight to heroes and enhancing the fears of the timid, filled the whole sky and the earth. And once more Drona, uttering his own name in battle, made himself exceedingly fierce, scattering hundreds of arrows among the foes. Indeed, the mighty Drona, though old, yet acting like a young man, careered like Death himself, O sire, amid the divisions of Pandu's son. That fierce warrior cutting off heads and arms decked with ornaments, made the terraces of many cars empty and uttered leonine roars. And in consequence of those joyous shouts of his, as also of the force of his shafts, the warriors, O lord, (of the hostile army) trembled like a herd of cows afflicted by cold. And in consequence of the rattle of his car and the stretching of his bow-string and the twang of his bow, the whole welkin resounded with a loud noise. And the shaft., of that hero, coursing in thousands from his bow, and enveloping all the points of the compass, fell upon the elephants and steeds and cars and foot-soldiers (of the enemy). Then the Panchalas and the Pandavas boldly approached Drona, who, armed with his bow of great force, resembled a fire having weapons for its flames. Then with their elephants and foot-soldiers and steeds he began to despatch them unto the abode of Yama. And Drona made the earth miry with blood. Scattering his mighty weapons and shooting his shafts thick on every side, Drona soon so covered all the points of the compass, that nothing could be seen except his showers of arrows. And among foot-soldiers and cars and steeds and elephants nothing could be seen save Drona's arrows. The standard of his car was all that could be seen, moving like flashes of lightning amid the cars.[12] Of soul incapable of being depressed, Drona then, armed with bow and arrows, afflicted the five princes of Kekaya and the ruler of the Panchalas and then rushed against the division of Yudhishthira. Then Bhimasena and Dhananjaya and the grandson of Sini, and the sons of Drupada, and the ruler of Kasi, viz., the son of Saivya, and Sivi himself, cheerfully and with loud roars covered him with their arrows. Shafts in thousands, decked with wings of gold, shot from Drona's bow, piercing through the bodies of the elephants and the young horses of those warriors, entered the earth, their feathers dyed with blood. The field of battle, strewn with cars and the prostrate forms of large bands of warriors, and of elephants and steeds mangled with shafts, looked like the welkin covered with masses of black clouds. Then Drona, desirous of the prosperity of thy sons, having thus crushed the divisions of Satyaki, and Bhima, and Dhananjaya and Subhadra's son and Drupada, and the ruler of the Kasi, and having ground many other heroes in battle, indeed, that high-souled warrior, having achieved these and many other feats, and having, O chief of the Kurus, scorched the world like the Sun himself as he rises at the end of the Yuga, proceeded hence, O monarch, to heaven. That hero possessed of golden car, that grinder of hostile hosts, having achieved mighty feats and slain in thousands the warriors of the Pandava host in battle, hath at last been himself slain by Dhrishtadyumna. Having, in fact, slain more than two Akshauhinis of brave and unreturning warriors, that hero endued with intelligence, at last, attained to the highest state. Indeed, O king, having achieved the most difficult feats, he hath, at last, been slain by the Pandavas and the Panchalas of cruel deeds. When the preceptor was slain in battle, there arose in the welkin, O monarch, a loud uproar of all creatures, as also of all the troops. Resounding through heaven and earth and the intermediate space and through the cardinal and the subsidiary directions, the loud cry 'O Fie!'--of creatures; was heard. And the gods, the Pitris, and they that were his friends, all beheld that mighty car-warrior, viz., the son of Bharadwaja, thus slain. The Pandavas, having won the victory, uttered leonine shouts. And the earth trembled with those loud shouts of theirs.'"

SECTION IX

"Dhritarashtra said, 'How did the Pandavas and the Srinjayas slay Drona in battle,--Drona. who was so accomplished in weapons amongst all wielders of arms? Did his car break (in course of the fight)? Did his bow break while he was striking (the foe)? Or, was Drona careless at the time when he met with his death-blow? How, indeed, O child, could Prishata's son, (viz., Dhrishtadyumna) the prince of the Panchalas, slay that hero incapable of being humiliated by enemies, who scattered thick showers of shafts furnished with wings of gold, and who was endued with great lightness of hand, that foremost of Brahmanas, who was accomplished in everything, acquainted with all modes of warfare, capable of shooting his shafts to a great distance, and self-restrained, who was possessed of great skill in the use of weapons and armed with celestial weapons, that mighty warrior, of unfading glory, who was always careful, and who achieved the fiercest feats in battle? It is plain, it seems to me, that destiny is superior to exertion, since even brave Drona hath been slain by the high-souled son of Prishata, that hero in whom were the four kinds of weapons, alas, thou sayest that that Drona, that preceptor in bowmanship, is slain. Hearing of the slaughter of that hero who used to ride his bright car covered with tiger skins and adorned with pure gold. I cannot drive away my grief. Without doubt, O Sanjaya, no one dies of grief caused by another's calamity, since, wretch that I am, I am yet alive although I have heard of Drona's death. Destiny I regard to be all powerful, exertion is fruitless. Surely, my heart, hard as it is, is made of adamant, since it breaketh not into a hundred pieces, although I have heard of Drona's death. He who was waited upon by Brahmanas and princes desirous of instruction in the Vedas and divination and bowmanship, alas, how could he be taken away by Death? I cannot brook the overthrow of Drona which is even like the drying up of the ocean, or the removal of Meru from its site, or the fall of the Run from the firmament. He was a restrainer of the wicked and a protector of the righteous. That scorcher of foes who hath given up his life for the wretched Duryodhana, upon whose prowess rested that hope of victory which my wicked sons entertained, who was equal to Vrihaspati or Usanas himself in intelligence, alas, how was he slain? His large steeds of red hue, covered with net of gold, fleet as the wind and incapable of being struck with any weapon in battle, endued with great strength, neighing cheerfully, well-trained and of the Sindhu breed, yoked unto his car and drawing the vehicle excellently, always preserving in the midst of battle, did they become weak and faint? Coolly bearing in battle the roar of elephants, while those huge creatures trumpeted at the blare of conchs and the beat of drums, unmoved by the twang of bows and showers of arrows and other weapons, foreboding the defeat of foes by their very appearance, never drawing long breaths (in consequence of toil), above all fatigue and pain, how were those fleet steeds that drew the car of Bharadwaja's son soon over-powered? Even such were the steeds yoked unto his golden car. Even such were the steeds yoked thereto by that foremost of human heroes. Mounted on his own excellent car decked with pure gold, why, O son, could he not cross the sea of the Pandava army? What feat were achieved in battle by Bharadwaja's son, that warrior who always drew tears from other heroes, and upon whose knowledge (of weapons) all the bowmen of the world rely? Firmly adhering to truth, and endued with great might, what, indeed, did Drona do in battle? Who were those car-warriors that encountered that achiever of fierce deeds, that foremost of all wielders of the bow, that first of heroes, who resembled Sakra himself in heaven? Did the Pandava fly away beholding him of the golden car and of mighty strength who invoked into existence celestial weapons? Or, did king Yudhishthira the just, with his younger brothers, and having the prince of Panchala (Dhrishtadyumna) for his binding chord,[13] attack Drona, surrounding him with his troops on all sides? Verily, Partha must have, with his straight shafts, checked all the other car-warriors, and then Prishata's son of sinful deeds must have surrounded Drona. I do not see any other warrior, save the fierce Dhrishtadyumna protected by Arjuna, who could have compassed the death of that mighty hero? It seems that when those heroes, viz., the Kekayas, the Chedis, the Karushas, the Matsyas, and the other kings, surrounding the preceptor, pressed him exceedingly like ants pressing upon a snake, while he was engaged in some difficult feat, the wretched Dhrishtadyumna must have slain him then. This is what, I think. He who, having studied the four Vedas with their branches and the histories forming the fifth (Veda), became the refuge of the Brahmanas, as the ocean is of rivers, that scorcher of foes, who lived both as a Brahmana and as a Kshatriya, alas, how could that Brahmana, reverend in years, meet with his end at the edge of a weapon? Of a proud spirit, he was yet often humiliated and had to suffer, pain on my account. However undeserving of it, he yet attained at the hands of Kunti's son, the fruit of his own conduct.[14] He, upon whose feats depend all wielders of bows in the world, alas, how could that hero, firmly adhering to truth and possessed of great skill, be slain by persons desirous of affluence? Foremost in the world like Sakra himself in heaven, of great might and great energy, alas, how could he be slain by the Parthas, like the whale by the smaller fish? He, from whose presence no warrior desirous of victory could ever escape with life, he whom, while alive, these two sounds never left, viz., the sound of the Vedas by those desirous of Vedic lore, and the twang of bows caused by those desirous of skill in bowmanship, he who was never cheerless, alas, that tiger among men, that hero endued with prosperity and never vanquished in battle, that warrior of prowess equal to that of the lion or the elephant, hath been slain. Verily, I cannot bear the idea of his death. How could Prishata's son, in the sight of the foremost of men, slay in battle that invincible warrior whose might was never humiliated and whose fame was never tarnished? Who were they that fought in Drona's van, protecting him, standing by his side? Who proceeded in his rear and obtained that end which is so difficult of attainment? Who were those high-souled warriors that protected the right and the left wheels of Drona? Who were in the van of that hero while he struggled in battle? Who were they that, reckless of their lives on that occasion, met with death which stood face to face with them? Who were those heroes that went in the last journey in Drona's battle? Did any of those Kshatriyas that were assigned for Drona's protection, proving false, abandon that hero in battle? Was he slain by the foe after such desertion and while alone? Drona would never, from fear, show his back in battle, however great the danger. How then was he slain by the foe? Even in great distress, O Sanjaya, an illustrious person should do this, viz., put forth his prowess according to the measure of his might. All this was in Drona; O child, I am losing my senses. Let this discourse be suspended for a while. After regaining my senses I will once more ask thee, O Sanjaya!'"

SECTION X

"Vaisampayana said, 'Having addressed the Suta's son in this way, Dhritarashtra, afflicted with excessive grief of heart and hopeless of his son's victory, fell down on the ground. Beholding him deprived of his senses and fallen down, his attendants sprinkled him with perfumed and cold water, fanning him the while. Seeing him fallen, the Bharata ladies O king, surrounded him on all sides and gently rubbed him with their hands. And slowly raising the king from the ground, those royal ladies, their voices chocked with tears, seated him on his seat. Seated, the King continued to be under the influence of that swoon. And he remained perfectly motionless, while they fanned him standing around. And a tremour then passed over the monarch's body and he slowly regained his senses. And once more he began to interrogate Gavalgana's son of the Suta caste about the incidents, as they occured in the battle.'

"Dhritarashtra said, [That Ajatasatru] who, like the risen sun, dispelleth darkness by his own light; who rusheth against a foe as a swift and angry elephant with rent temples, incapable of being vanquished by hostile leaders of herds, rusheth against a rival proceeding with cheerful face towards a female of the species in rust, O, what warriors (of my army) resisted that Ajatasatru as he came, for keeping him away from Drona?[15] That hero, that foremost of persons, who hath slain many brave warriors (of my army) in battle, that mighty-armed and intelligent and courageous prince of unbaffled prowess, who, unassisted by any one, can consume the entire host of Duryodhana by means of his terrible glances alone, that slayer by his sight, that one bent on winning victory, that bowman, that hero of unfading glory, that self-restrained monarch who is revered by the whole world, O, who were those heroes (of my army) that surrounded that warrior?[16] That invincible prince, that bowman of unfading glory, that tiger among men, that son of Kunti, who advancing with great celerity came upon Drona, that mighty warrior who always achieves grand feats against the foe, that hero of gigantic fame and great courage, who in strength is equal to ten thousand elephants, O, what brave combatants of my army surrounded that Bhimasena as he rushed upon my host? When that car-warrior of exceeding energy, viz., Vibhatsu, looking like a mass of clouds, came, emitting thunderbolts like the clouds themselves, shooting showers of arrows like Indra pouring rain, and making all the points of the compass resound with the slaps of his palms and the rattle of his car-wheels, when that hero whose bow was like the lightning's flash and whose car resembled a cloud having for its roars the rattle of its wheels (when that hero came) the whizz of whose arrows made him exceedingly fierce, whose wrath resembles an awful cloud, and who is fleet as the mind or the tempest, who always pierces the foe deep into his very vitals, who, armed with shafts, is terrible to look at, who like Death himself bathes all the points of the compass with human blood in profusion, and who, with fierce uproar and awful visage, wielding the bow Gandiva incessantly pours on my warriors headed by Duryodhana shafts whetted on stone and furnished with vultures' feathers, alas, when that hero of great intelligence came upon you, what became the state of your mind? When that warrior having the huge ape on his banner came, obstructing the welkin with dense showers of arrows, what became that state of your mind at sight of that Partha? Did Arjuna advance upon you, slaying your troops with the twang of the Gandiva and achieving fierce feats on the way? Did Duryodhana take, with his shafts, your lives, like the tempest destroying gathering masses of clouds or felling forests of reeds, blowing through them? What man is there that is capable of bearing in battle the wielder of the Gandiva? Hearing only that he is stationed at the head of the (hostile) force, the heart of every foe seems to rend in twain. In that battle in which the troops trembled and even heroes were struck with fear, who were they that did not desert Drona, and who were those cowards that abandoned him from fear? Who were they that, reckless of their lives met Death himself, standing face to face with them, in the shape of Dhananjaya, who hath vanquished even superhuman combatants in battle? My troops are incapable of bearing the impetus of that warrior having white steeds yoked unto his car and the twang of Gandiva, that resembles the roll of the very clouds. That car which has Vishnu himself for its driver and Dhananjaya for its warrior, that car I regard to be incapable of being vanquished by the very gods and the Asuras united together. Delicate, young, and brave, and of a very handsome countenance, that son of Pandu who is gifted with intelligence and skill and wisdom and whose prowess incapable of being baffled in battle, when Nakula with loud noise and afflicting all hostile warriors, rushed at Drona, what heroes (of my army) surrounded him? When Sahadeva who resembles an angry snake of virulent poison, when that hero owning white steeds and invincible in battle, observant of laudable vows, incapable of being baffled in his purposes, gifted with modesty, and never vanquished in fight, came upon us, what heroes (of our army) surrounded him? That warrior who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful Bhoja maiden of symmetrical limbs, that bull among men, viz., Yuyudhana, in whom are always truth and firmness and bravery and Brahmacharya, that warrior gifted with great might, always practising truth, never cheerless, never vanquished, who in battle is equal to Vasudeva and is regarded as his second self, who, through Dhananjaya's instructions, hath become foremost in the use of arrows, and who is equal to Partha himself in weapons, O, what warrior (of my army) resisted that Satyaki, for keeping him away from Drona? The foremost hero among the Vrishnis, exceedingly brave among all bowmen, equal to Rama himself in (knowledge and the use of) weapons and in prowess and fame, (know, O Sanjaya, that) truth and firmness, intelligence and heroism, and knowledge of Brahma, and high weapons, are all in him (Satyaki) of the Satwata race, as the three worlds are in Kesava. What heroes (of my army), approaching that mighty bowman, Satyaki, possessed of all those accomplishments and incapable of being resisted by the very gods, surrounded him? The foremost among the Panchalas, possessed of heroism, high-born and the favourite of all high-born heroes, ever achieving good deeds in battle, viz., Uttamaujas, that Prince ever engaged in the welfare of Arjuna, born for only my evil, equal unto Yama, or Vaisaravana, or Aditya, or Mahendra, or Varuna, that prince regarded as a mighty car-warrior and prepared to lay down his life in the thick of battle, O, what heroes (of my army) surrounded him? Who (amongst my warriors) opposed Dhrishtaketu, that single warrior amongst the Chedis who, deserting them, hath embraced the side of the Pandavas, while he rushed upon Drona? Who resisted the heroic Ketumat for keeping him away from Drona, the brave Ketumat who slew prince Durjaya while the latter had taken shelter in Girivraja? What heroes (of my army) surrounded Sikhandin, that tiger among men, who knows the merits and demerits (in his own person) of manhood and femininity, that son of Yajnasena, who is always cheerful in battle, that hero who became the cause of the high-souled Bhishma's death in battle, when he rushed towards Drona? That foremost hero of the Vrishni race, that chief of all bowmen, that brave warrior in whom all accomplishments exist in a greater degree than in Dhananajaya himself, in whom are ever weapons and truth and Brahmacharya, who is equal to Vasudeva in energy and Dhananjaya in strength, who in splendour is equal to Aditya and in intelligence to Vrihaspati, viz., the high-souled Abhimanyu, resembling Death himself with wide-open mouth, O what heroes (of my army) surrounded him when he rushed towards Drona? That youth of vigorous understanding, that slayer of hostile heroes, viz., Subhadra's son, O, when he rushed towards Drona, what became the state of your mind? What heroes surrounded those tigers among men, viz., the sons of Draupadi, when they rushed in battle against Drona like rivers rushing towards the sea? Those children who, giving up all (childish) sports for twelve years, and observing excellent vows, waited upon Bhishma for the sake of weapons, those children, viz., Kshatranjaya and Kshatradeva and Kshatravarman and Manada, those heroic sons of Dhrishtadyumna, O, who resisted them, seeking to keep them away from Drona? He whom the Vrishnis regarded as superior in battle to a hundred car-warriors, O, who resisted that great bowman, viz., Chekitana, for keeping him away from Drona? Those five Kekaya brothers, virtuous and possessed of prowess, incapable of being baffled, resembling (in hue) the insects called Indragopakas, with red coats of mail, red weapons and red banners, those heroes that are the maternal cousins of the Pandavas and that always wish for victory unto the latter, O, what heroes (of my army) surrounded those valiant princes when they rushed towards Drona for slaying him? That lord of battle, that foremost of bowmen, that hero of unbaffled aim and great strength, that tiger among men, viz., Yuyutsu, whom many wrathful kings battling together for six months at Varanavata from desire of slaying him could not vanquish, and who in battle at Varanasi overthrew with a broad-headed arrow that mighty car-warrior, viz., the prince of Kasi, desirous of seizing (at a Swayamvara) a maiden for wife, O, what hero (of my army) resisted him? That mighty bowman, viz., Dhrishtadyumna, who is the chief counsellor of the Pandavas, who is engaged in doing evil to Duryodhana, who was created for Drona's destruction, O, what heroes (of my army) surrounded him when he came towards Drona, breaking through all my ranks and consuming all my warriors in battle? That foremost of all persons conversant with weapons, who has been reared almost on Drupada's lap, O, what warriors (of my army) surrounded that Sikhandin protected by (Arjuna's) weapons, for keeping him away from Drona? He who encompassed this earth by the loud rattle of his car as by a leathern belt, that mighty car-warrior and foremost of all slayers of foes, who, as (a substitute for) all sacrifices, performed, without hindrance, ten Horse sacrifices with excellent food and drink and gifts in profusion, who ruled his subjects as if they were his children, that Usinara's son who in sacrifices gave away kine countless as the grains of sand in the Ganga's stream, whose feat none amongst men have been or will ever be able to imitate, after the performance of whose difficult feats the very gods had cried out, saying, 'We do not see in the three worlds with their mobile and immobile creatures a second person other than Usinara's son who, was, has ever been, or will ever be born, who hath attained to regions (in after-life) which are unattainable by human beings, O, who (amongst my army) resisted that Saivya, that grandson of that Usinara's son, while he came upon (Drona)? What heroes (of my army) surrounded the car-division of that slayer of foes, viz.. Virata, the king of the Matsyas, while it reached Drona in battle? Who kept away from Drona the gigantic Ghatotkacha, that thorn (on the side), of my sons, that warrior who always wishes victory unto the Pandavas, that heroic Rakshasa, possessed of extensive powers of illusion, endued with great strength and great prowess, and born of Bhima in course of a single day, and of whom I entertain very great fears?[17] What, O Srinjaya, can remain unconquered by them for whose sake these and many others are prepared to Jay down their lives in battle? How can the sons of Pritha meet with defeat, they, viz., that have the greatest of all beings, the wielder of the bow called Sarnga, for their refuge and benefactor? Vasudeva is, indeed, the great Master of all the worlds, the Lord of all, and Eternal! Of celestial soul and infinite power, Narayana is the refuge of men in battle. The wise recite his celestial feats. I also will recite them with devotion, for recovering my firmness!'"

SECTION XI

"Dhritarashtra said, 'Hear, O Sanjaya, the celestial feats of Vasudeva, feats that Govinda achieved and the like of which no other person hath ever been able to achieve. Whilst being brought up, O Sanjaya, in the family of the cowherd (Nanda), that high-souled one, while yet a boy, made the might of his arms known to the three worlds. Even then he slew Hayaraja, living in the woods (on the shores) of the Yamuna, who was equal to (the celestial steed) Uchchaisravas in strength and the wind itself in speed.[18] In childhood, he also slew with his two bare arms, the Danava, in the form of a bull, of terrible deeds, and risen like Death himself unto all the kine. Of eyes like the lotus petals, he also slew the mighty Asuras named Pralamva, and Naraka, and Jambha, and Pitha, as also Mura, that terror of the celestials. And so also Kansa of mighty energy, who was, besides, protected by Jarasandha, was, with all his followers, slain in battle by Krishna aided by his prowess alone.[19] With Valadeva as his second, that slayer of foes, viz., Krishna, consumed in battle, with all his troops, the king of the Surasenas, viz., Sunaman, of great activity and prowess in battle, the lord of a full Akshauhini, and the valiant second brother of Kansa, the king of the Bhojas. The highly wrathful regenerate Rishi (gratified with the adoration) gave him boons.[20] Of eyes like the lotus petals, and endued with great bravery, Krishna, vanquishing all the kings at a self-choice, bore away the daughter of the king of the Gandharas. Those angry kings, as if they were horses by birth, were yoked unto his nuptial car and were lacerated with the whip. The mighty-armed Janardana also caused Jarasandha, the lord of a full Akshauhini of troops, to be slain through the instrumentality of another.[21] The mighty Krishna also slew the valiant king of Chedis, that leader of kings, as if he were some animal, on the occasion of the latter's disputing about the Arghya. Putting forth his prowess, Madhava hurled unto the sea the Daitya city called Saubha, (moving) in the skies, protected by Salwa, and regarded as impregnable. The Angas, the Vangas, the Kalingas, the Magadhas, the Kasis, the Kosalas, the Vatsyas, the Gargyas, the Karushas and the Paundras,--all these he vanquished in battle. The Avantis, the Southerners, the Mountaineers, the Daserakas, the Kasmirakas, the Aurasikas, the Pisachas, the Samudgalas, the Kamvojas, the Vatadhanas, the Cholas, the Pandyas, O Sanjaya, the Trigartas, the Malavas, the Daradas difficult of being vanquished, the Khasas arrived from diverse realms, as also the Sakas, and the Yavanas with followers, were all vanquished by him of eyes like lotus-petals. In days of old, penetrating into the very sea, he vanquished in battle Varuna himself in those watery depths, surrounded by all kinds of aquatic animals. Slaying in battle (the Danava named) Panchajanya living in the depths of Patala, Hrishikesa obtained the celestial conch called Panchajanya. The mighty Kesava, accompanied by Partha, having gratified Agni at Khandava, obtained his invincible weapon of fire, viz., his discus (called Sudarsana). Riding on Vinata's son and frightening (the denizens of) Amaravati, the heroic Krishna brought from Mahendra himself (the celestial flower called) Parijata. Knowing Krishna's prowess, Sakra quietly bore that act.[22] We have never heard that there is any one among the kings who has not been vanquished by Krishna. That exceedingly wonderful feat also, O Sanjaya, which the lotus-eyed one performed in my court, who else is capable of performing it? And since, humbled by devotion, I was suffered to behold Krishna as the Supreme Lord; everything (about that feat) is well-known to me, myself having witnessed it with my own eyes, O Sanjaya, the end can never be seen of the (infinite) achievements of Hrishikesa. of great energy and great intelligence. Gada, and Samva, and Pradyumna, and Viduratha, and Charudeshna, and Sarana, and Ulmukha, and Nisatha, and the valiant Jhilivabhru, and Prithu, and Viprithu, and Samika, and Arimejaya,--these and other mighty Vrishni heroes, accomplished in smiting, will, standing on the field of battle, take up their position in the Pandava host, when summoned by that Vrishni hero, viz., the high-souled Kesava. Everything (on my side) will then be in great danger. Even this is what I think. And there where Janardana is, there will be the heroic Rama, equal in strength to ten thousand elephants, resembling the Kailasa peak, decked with garlands of wild flowers, and armed with the plough. That Vasudeva, O Sanjaya, whom all the regenerate ones describe as the Father of all, will that Vasudeva fight for the sake of the Pandavas? O son, O Sanjaya, if he puts on his armour for the sake of the Pandavas, there is none amongst us who can be his antagonist. If the Kauravas happen to vanquish the Pandavas, he, of the Vrishni race, will then, for the sake of the latter, take up his mighty weapon. And that tiger among men, that mighty-armed one, slaying then all the kings in battle as also the Kauravas, will give away the whole earth to Kunti's son. What car will advance in battle against that car which has Hrishikesa for its driver and Dhananjaya for its warrior? The Kurus cannot, by any means, gain victory. Tell me, then everything about how the battle took place. Arjuna is Kesava's life and Krishna is always victory; in Krishna is always fame. In all the worlds, Vibhatsu is invincible. In Kesava are infinite merits in excess. The foolish Duryodhana, who doth not know Krishna or Kesava, seems, through Destiny, to have Death's noose before him. Alas, Duryodhana knows not Krishna of Dasarha's race and Arjuna the son of Pandu. These high-souled ones are ancient gods. They are even Nara and Narayana. On earth they are seen by men as; two separate forms, though in reality they are both possessed but by one soul. With the mind alone, that invincible pair, of world-wide fame, can, if only they wish it, destroy this host. Only, in consequence of their humanity they do not wish it.[23] Like a change of the Yuga, the death of Bhishma, O child, and the slaughter of the high-souled Drona, overturn the senses. Indeed, neither by Brahmacharya, nor by the study of the Vedas, nor by (religious) rites, nor by weapons, can any one prevent death. Hearing of the slaughter of Bhishma and Drona, those heroes accomplished in weapons, respected by all the worlds, and invincible in battle, why O Sanjaya, do I yet live? In consequence of the death of Bhishma and Drona, O Sanjaya, we will henceforth have to live as dependants on that prosperity beholding which in Yudhishthira we had before been so jealous. Indeed, this destruction of the Kurus hath come in consequence only of my acts. O Suta, in killing these that are ripe for destruction, the very straw becomes thunderbolt. That prosperity is without end in this; world which Yudhishthira is about to obtain--Yudhishthira through whose wrath both Bhishma and Drona have fallen. In consequence of his very disposition, hath Righteousness gone over to the side of Yudhishthira, while it is hostile to my son. Alas, time, so cruel, that hath now come for the destruction of all, cannot be overcome. Things calculated in one way, O son, even by men of intelligence, become otherwise through Destiny. This is what I think. Therefore, tell me everything that has taken place during the progress of this unavoidable and dreadful calamity productive of the most sorrowful reflection incapable of being crossed over (by us).'"

SECTION XII

"Sanjaya said, 'Yes, as I saw everything with my own eyes, I will describe to thee how Drona fell down, slain by the Pandavas and the Srinjayas. Having obtained the command of the troops, that mighty car-warrior, viz., Bharadwaja's son, said these words unto thy son in the midst of all the troops, 'Inasmuch as, O king, thou hast honoured me with the command of the troops immediately after that bull among the Kauravas, viz., the son of the Ocean-going (Ganga), take thou, O Bharata, the adequate fruit of that act of thine. What business of thine shall I now achieve? Ask thou the boon that thou desirest.' Then king Duryodhana having consulted with Karna and Duhsasana and others, said unto the preceptor, that invincible warrior and foremost of all victors, these words, 'If thou wouldst give me a boon, then, seizing that foremost of car-warriors, viz., Yudhishthira, alive, bring him unto me here.' Then that preceptor of the Kurus, hearing those words of thy son, returned him the following answer, gladdening all the troops therewith, Praised be Kunti's son (Yudhishthira) whose seizing only thou desirest. O thou that art difficult of being vanquished, thou askest not any other boon (one for example) for his slaughter. For what reason, O tiger among men, dost thou not desire his death? Thou art, without doubt, O Duryodhana, not ignorant of policy. Why, therefore, dost thou not allude to Yudhisthira's death? It is a matter of great wonder that king Yudhisthira, the just, hath no enemy desirous of his death. Inasmuch as thou wishest him to be alive, thou (either) seekest to preserve thy race from extinction, or, O chief of the Bharatas, thou, having vanquished the Pandavas in battle, art desirous of establishing brotherly relation (with them) by giving them their kingdom. Auspicious was the birth of that intelligent prince. Truly is he called Ajatasatru (the foeless one), for even thou bearest affection for him.' Thus addressed by Drona, O Bharata, the feeling that is ever present in thy son's breast suddenly made itself known. Not even persons like Vrihaspati can conceal the expressions of their countenance. For this, thy son, O king, filled with joy, said these words, 'By the slaughter of Kunti's son in battle, O preceptor, victory cannot be mine. If Yudhishthira were slain, Partha then, without doubt, would slay all of us. All of them, again, cannot be slain by the very gods. He amongst them that will, in that case, survive, will exterminate us. Yudhishthira, however, is truthful in his promises. If brought hither (alive), vanquished once more at dice, the Pandavas will once more go to the woods, for they are all obedient to Yudhishthira. It is evident that such a victory will be an enduring one. It is for this that I do not, by any means, desire the slaughter of king Yudhishthira the just.' Ascertaining this crooked purpose of Duryodhana, Drona who was conversant with the truths of the science of profit and gifted with great intelligence, reflected a little and gave him the boon circumscribing it in the following way.'

"Drona said, 'If the heroic Arjuna do not protect Yudhishthira in battle, thou mayst think the eldest Pandava as already brought under thy control. As regards Partha, the very gods and the Asuras together headed by Indra, cannot advance against him in battle. It is for this that I dare not do what thou askest me to do. Without doubt, Arjuna is disciple, and I was his first preceptor in arms. He is, however, young, endued with great good fortune, and excessively intent (on the achievement of his purposes). He hath obtained, again, many weapons from Indra and Rudra. He hath besides been provoked by thee. I dare not, therefore, do what thou askest me. Let Arjuna be removed, by whatsoever means that can be done, from the battle. Upon Partha being withdrawn, thou mayst regard king Yudhishthira as already vanquished. Upon his seizure is victory and not upon his slaughter, O bull among men! Even by stratagem, can his seizure be accomplished. Seizing that king devoted to truth and righteousness, I will, without doubt, O monarch, bring him to thy control this very day, if he stays before me in battle even for a moment, of course, if Dhananjaya, the son of Kunti, that tiger among men, be withdrawn from the field. In Phalguni's presence, however, O king, Yudhishthira is incapable of being taken in battle even by the gods and the Asuras headed by Indra.'

"Sanjaya continued, 'After Drona had promised the king's seizure even under these limitations, thy foolish sons regarded Yudhishthira as already taken. Thy son (Duryodhana) knew Drona's partiality for the Pandavas. In order to make Drona stick to his promise, therefore, he divulged those counsels. Then, O chastiser of foes, the fact of Drona's having promised to seize the (eldest) Pandava was proclaimed by Duryodhana unto all his troops.'"

SECTION XIII

"Sanjaya said, 'After Drona had promised the kings seizure under those limitations, thy troops hearing of (that promise about) Yudhishthira's capture, uttered many leonine shouts, mingling them with the whiz of their arrows and the blare of their conchs. King Yudhishthira the just, however, O Bharata, soon learnt in detail, through his spies, everything about the purpose upon which Bharadwaja's son was intent. Then bringing together all his brothers and all the other kings of his army, king Yudhishthira the just addressed Dhananjaya, saying, 'Thou hast heard, O tiger among men, about the intention of Drona. Let such measures, therefore, be adopted as may prevent the accomplishment of that purpose. It is true, Drona, that grinder of foes, hath vowed his pledge, subject to limitations, however, O great bowman, rest on thee. Fight thou, therefore, today, O thou of mighty arms, in my vicinity, so that Duryodhana may not obtain from Drona the fruition of his desire.'

"Arjuna said, 'As the slaughter of my preceptor can never be accomplished by me, so, king, I can never consent to give thee up. O son of Pandu, I would rather yield up my life in battle than fight against my preceptor. This son of Dhritarashtra desireth sovereignty, having seized thee as a captive in battle. In this world he will never obtain the fruition of that desire of his. The firmament itself with its stars may fall down, the Earth herself may split into fragments, yet Drona will, surely, never succeed in seizing thee as long as I am alive. If the wielder of the thunderbolt himself, or Vishnu at the head of the gods, assist him in battle, still he shall not succeed in seizing thee on the field. As long as I am alive, O great king, it behoveth thee not to entertain any fear of Drona, although he is the foremost of all wielders of weapons. I further say unto thee. O monarch, that my promise never remains unfulfilled. I do not recollect having ever spoken any untruth. I do not recollect having ever been vanquished. I do not recollect having ever, after making a vow, left the least part of it unfulfilled.

"Sanjaya continued, 'Then, O king, conchs and drums and cymbals and smaller drums were sounded and beaten in the Pandava camp. And the high-souled Pandavas uttered many leonine shouts. These and the awful twang of their bow-strings and the slaps of palms reached the very heaven. Hearing that loud blare of conchs that arose from the camp of the mighty sons of Pandu, diverse instruments were sounded amongst thy divisions also. Then thy divisions as also those of theirs were arrayed in order of battle. And slowly they advanced against each other from desire of battle. Then commenced a battle, that was fierce and that made the hairs stand on their ends, between the Pandavas and the Kurus, and Drona and the Panchalas. The Srinjayas, though struggling vigorously, were unable to beat in battle the host of Drona as it was protected by Drona himself. And so also the mighty car-warriors of thy son, skilled in smiting, could not beat the Pandava host, as it was protected by the Diadem-decked (Arjuna). Protected by Drona and Arjuna, both the hosts seemed to stand inactive like two blossoming forests in the silence of the night. Then he, of the golden car, (viz., Drona) like the Sun himself of great splendour, crushing the ranks of the Pandavas, careered through them at will. And the Pandavas, and the Srinjayas, through fear, regarded that single warrior of great activity upon his quickly-moving car as if multiplied into many. Shot by him, terrible shafts coursed in all directions, frightening, O king, the army of Pandu's son. Indeed, Drona then seemed as the Sun himself at mid-day covered by a hundred rays of light. And as the Danavas were unable to look at Indra, so there was not one amongst the Pandavas, who. O monarch, was able to look at the angry son of Bharadwaja in that battle. The valiant son of Bharadwaja then, having confound the (hostile) troops, speedily began to consume the division of Dhrishtadyumna by means of sharp shafts. And covering and obstructing all the points of the compass by means of his straight shafts, he began to crush the Pandava force even there, where Prishata's son was.'"

SECTION XIV

"Sanjaya said, 'Then Drona, causing a great confusion in the Pandava host, careered through it, like a conflagration consuming (a forest of) trees. Beholding that angry warrior, owning a golden car, consume their divisions like a raging conflagration, the Srinjayas trembled (in fear). The twang, in that battle, of the constantly stretched bow of that warrior of great activity was heard to resemble the roar of the thunder.[24] Fierce shafts shot by Drona, endued with great lightness of hand, began to crush car-warriors and horsemen and elephant-warriors and foot soldiers along with elephants and steeds. Showering his arrows as the roaring clouds at the close of summer, assisted by the wind, pour hail-stones, he inspired fear in the hearts of the foe. Coursing (through the hostile ranks), O king, and agitating the troops, the mighty Drona enhanced the unnatural fear entertained by the enemy. The gold-decked bow, on his quickly-moving car, was repeatedly seen to resemble the lightning's flash amid a mass of dark clouds. That hero, firm in truth, endued with wisdom, and always devoted, besides, to righteousness, caused an awful river of angry current, such as may be seen at the end of the Yuga, to flow there. And that river had its source in the impetuosity of Drona's wrath, and it was haunted by crowds of carnivorous creatures. And the combatants constituted the waves that filled its entire surface. And heroic warriors constituted the trees on its banks whose roots were constantly eaten away by its current. And its waters were constituted by the blood that was shed in that battle, and cars constituted its eddies, and elephants and steeds formed its banks. And costs of mail constituted its lilies, and the flesh of creatures the mire on its bed. And the fat, marrow, and bones (of fallen animals and men) formed the sands on its beach, and (fallen) head-gears its froth. And the battle itself that was fought there constituted the canopy above its surface. And lances constituted the fish with which it abounded. And it was inaccessible in consequence of the large number of (slain) men, elephants, and steeds (that fell in it). And the impetus of the shaft shot constituted its current. And the slain bodies themselves constituted the timber floating on it. And cars constituted its tortoises. And heads constituted the stones scattered on its banks and bed, and scimitars, its fish in profusion. And cars and elephants formed its lakes. And it was decked with many adornments. And mighty car-warriors constituted its hundreds of little whirlpools. And the dust of the earth constituted its wavelets. And capable of being easily crossed by those possessed of exceeding energy, it was incapable of being crossed by the timid. And heaps of dead bodies constituted the sand-banks obstructing its navigation. And it was the haunt of Kankas and vultures and other birds of prey. And it carried away thousands of mighty-car-warriors to the abode of Yama. And long spears constituted the snakes that infested it in profusion. And the living combatants constituted the fowls sporting on its waters.[25] Torn umbrellas constituted its large swans. Diadems formed the (smaller) birds that adorned it. Wheels constituted its turtles, and maces its alligators, and arrows its smaller fish. And it was the resort of frightful swarms of crows and vultures and jackals. And that river, O best of kings, bore away in hundreds, to the region of the Pitris, the creatures that were slain by Drona in battle. Obstructed by hundreds of bodies (floating on it), the hair (of slain warriors and animals) constituted its moss and weeds. Even such was the river, enhancing the fears of the timid, that Drona caused to flow there.[26]

"And when Drona was thus grinding the hostile army hither and thither, the Pandava warriors headed by Yudhishthira rushed at that mighty car-warrior from all sides. Then seeing them thus rushing (towards Drona), brave combatants of thy army, possessed of unyielding prowess, rushed from every side. And the battle that thereupon ensued made the hair stand on end. Sakuni, full of a hundred kinds of deceit, rushed towards Sahadeva, and pierced the latter's charioteer, and standard, and car, with many keen-pointed shafts. Sahadeva, however, without being much excited, cutting off Sauvala's standard and bow and car-driver and car, with sharp arrows, pierced Sauvala himself with sixty shafts. Thereupon, Suvala's son, taking up mace, jumped down from his excellent car, and with that mace, O king, he felled Sahadeva's driver from the latter's car. Then these two heroic and mighty warriors, O monarch, both deprived of car, and both armed with mace, sported in battle like two crests of hills. Drona, having pierced the ruler of the Panchalas with ten shafts, was, in return, pierced by the latter with many shafts. And the latter was again pierced by Drona with a larger number of shafts. Bhimasena pierced Vivinsati with sharp arrows. The latter, however, thus pierced, trembled not, which seemed to be highly wonderful. Vivinsati then, O monarch, suddenly deprived Bhimasena of his steeds and standard and bow. And thereupon all the troops worshipped him for that feat. The heroic Bhimasena, however, brooked not that exhibition of prowess by his enemy in battle. With his mace, therefore, he slew the well-trained steeds of Vivinsati. Then the mighty Vivinsati, taking up a shield (and sword) jumped down from that car whose steeds had been slain, and rushed against Bhimasena like an infuriated elephant rushing against an infuriated compeer. The heroic Salya, laughing the while, pierced, as if in dalliance, his own dear nephew, Nakula. with many shafts for angering him. The valiant Nakula, however, cutting off his uncle's steeds and umbrella and standard and charioteer and bow in that battle, blew his conch. Dhrishtaketu, engaged with Kripa, cut off diverse kinds of arrows shot at him by the latter, and then pierced Kripa, with seventy arrows. And then he cut off the device of Kripa's standard with three arrows. Kripa, however, began to oppose him with a thick shower of arrows. And resisting him in this way, the Brahmana fought on with Dhrishtaketu. Satyaki, laughing the while, pierced Kritavarman in the centre of the chest with a long arrow. And piercing him then with seventy arrows, he once more pierced him with many others. The Bhoja warrior, however, in return, pierced Satyaki with seventy arrows of keen points. Like the swiftly-coursing winds failing to move a mountain, Kritavarman was unable to move Satyaki or make him tremble. Senapati deeply struck Susarman in his vitals. Susarman also struck his antagonist with a lance on the shoulder-joint. Virata, aided by his Matsya warriors of great energy, resisted Vikartana's son in that battle. And that feat (of the Matsya king) seemed highly wonderful. Even this was regarded as an act of great valour on the part of the Suta's son, in that, he singly resisted that whole force by means of his straight shafts. King Drupada was engaged with Bhagadatta. And the battle between those two warriors became beautiful to behold. That bull among men, viz., Bhagadatta, pierced king Drupada and his driver and standard and car with many straight shafts. Then Drupada, excited with wrath, quickly pierced that mighty car-warrior in the chest with a straight shaft. Those two foremost of warriors on earth, viz., Somadatta's son and Sikhandin, both conversant with every weapon, encountered each other in fierce battle that made all creatures tremble with fear. The valiant Bhurisravas, O king, covered that mighty car-warrior, Yajnasena's son Sikhandin, with a thick shower of arrows. Sikhandin, then O monarch, excited with wrath, pierced Somadatta's son with ninety shafts, and caused him, O Bharata, to tremble. Those Rakshasas of fierce deeds, viz., Hidimba's son and Alamvusha, each desirous of vanquishing the other, battled most wonderfully. Both capable of creating a hundred illusions, both swelling with pride, battled with each other most wonderfully, relying on their powers of illusion, and each desirous of vanquishing the other. The fierce Chekitana battled with Anuvinda. They coursed on the field, disappearing at times, and causing great wonder. Lakshmana fought fiercely with Kshatradeva, even as Vishnu, O monarch, in days of old, with the (Asura) Hiranyaksha. With his fleet steeds and upon his car duly equipped, Paurava, O king, roared at Abhimanyu. Endued with great might, Paurava then rushed at Abhimanyu, desirous of battle. Then that chastiser of foes, viz., Abhimanyu fought fiercely with that foe. Paurava covered Subhadra's son with a thick shower of arrows. Thereupon, Arjuna's son felled his antagonist's standard and umbrella and bow on earth.[27] Then piercing Paurava with seven arrows, Subhadra's son pierced the latter's driver and steeds with five arrows. Gladdening his troops thus, he then repeatedly roared like a lion. Then Arjuna's son quickly fixed an arrow on his bow-string that was certain to take away Paurava's life. Beholding however, that arrow of frightful mien fixed on Abhimanyu's bow-string, Haridika's son, with two shafts, cut off that bow and arrow. Then that slayer of hostile heroes, viz., Subhadra's son, throwing aside that broken bow, took up a bright sword and a shield. Whirling with great speed that shield decked with many stars, and whirling that sword also, he coursed on the field, exhibiting his prowess. Whirling them before him, and whirling them on high, now shaking them and now jumping up himself, from the manner of his handling those weapons, it seemed that (with him) there is no difference between that offensive and that defensive weapons. Jumping suddenly then upon the shafts of Paurava's car, he roared aloud. Mounting next upon his car, he seized Paurava by the hair, and slaying meanwhile with a kick, the latter's driver, he felled his standard with a stroke of his sword. And as regards Paurava himself, Abhimanyu raised him up, like the Garuda raising a snake from the bottom of the sea agitating the waters. Thereupon, all the kings beheld Paurava (standing helpless) with dishevelled hair, and looking like an ox deprived of its senses while on the point of being slain by a lion. Beholding Paurava thus prostrated, placed under the control of Arjuna's son, and dragged helplessly, Jayadratha was unable to brook it. Taking up a sword as also a shield that bore the device of a peacock and was decked with a hundred bells of small size suspended in rows, Jayadratha jumped down from his car with a loud roar. Then Subhadra's son (Abhimanyu), beholding the ruler of the Sindhus, let Paurava alone, and leaping up like a hawk from the latter's car, quickly alighted on the earth. The lances and aves and scimitars hurled by his foes--Arjuna's son cut off by means of his sword or warded off by his shield. Thus showing unto all the warriors the strength of his own arms the mighty [and heroic] Abhimanyu, once more upraising his large and heavy sword as also his shield,[28] proceeded towards Vriddhakshatra's son who was a sworn foe of his (Abhimanyu's) father, like a tiger proceeding against an elephant. Approaching they cheerfully attacked each other with their swords like a tiger and a lion with their claws and teeth. And none could notice any difference between those two lions among men as regards the whirl-strokes, and descent of their swords and shields.[29] And as regards the descent and the whiz of their swords, and the warding off of each other's blows, it seemed there was no distinction between the two. Coursing, beautifully in outward and inward tracks, those two illustrious warriors seemed to be like two winged mountains. Then Jayadratha struck on the shield of the renowned Abhimanyu when the latter stretched his sword for making a pass at him. Then, O Bharata, Jayadratha's large sword sticking into Abhimanyu's shield covered with golden plate, broke, as the ruler of the Sindhus attempted to draw it off forcibly. Seeing his sword broken, Jayadratha hastily retreated six steps and was seen within a twinkle of the eye to be mounted on his own car. Then Arjuna's son also, that combat with the sword being over, ascended his own excellent car. Many kings, then, of the Kuru army, uniting together, surrounded him on all sides. The mighty son of Arjuna, however, eyeing Jayadratha, whirled his sword and shield, and uttered a loud shout. Having vanquished the ruler of the Sindhus, Subhadra's son, that slayer of hostile heroes, then began to scorch that division of the Kaurava army like Sun scorching the world. Then in that battle Salya hurled at him a fierce dart made wholly of iron, decked with gold, and resembling a blazing flame of fire. Thereupon, Arjuna's son, jumping up, caught hold of that dart, like Garuda catching a mighty snake falling from above. And having seized it thus, Abhimanyu unsheathed his sword. Witnessing the great activity and might of that warrior of immeasurable energy, all the kings together uttered a leonine shout. Then that slayer of hostile heroes, viz., the son of Subhadra, hurled with the might of his arms at Salya himself that very dart of great effulgence, decked with stones of lapis lazuli. Resembling a snake that has recently cast off its slough, that dart, reaching Salya's car slew the latter's driver and felled him from his niche of the vehicle. Then Virata and Drupada, and Dhristaketu, and Yudhishthira, and Satyaki, and Kekaya, and Bhima, and Dhrishtadyumna, and Sikhandin, and the twins (Nakula and Sahadeva), and the five sons of Draupadi, all exclaimed, 'Excellent! Excellent!' And diverse kinds of sounds due to the shooting of arrows, and many leonine shouts, arose there, gladdening the unretreating son of Arjuna. Thy sons, however, could not brook those indications of the victory of their foe. Then all of them suddenly surrounded Subhadra's son and covered him, O king, with showers of arrows like the clouds pouring rain on the mountain-breast. Then that slayer of foes, viz., Artayani (Salya), wishing good of thy sons, and remembering the overthrow of his own driver, rushed in rage against Subhadra's son.'"

SECTION XV

"Dhritarashtra said, 'Thou hast, O Sanjaya, described to me many excellent single combats. Hearing about them, I envy those that have eyes. This battle between the Kurus and the Pandavas, resembling that (of old) between the gods and the Asuras, will be spoken of as exceedingly wonderful by all men. I am scarcely gratified by listening to thy narrations of this stirring battle. Tell me, therefore, about this combat between Artayani (Salya) and Subhadra's son.'

"Sanjaya said, 'Beholding his driver slain, Salya, upraising a mace made wholly of iron, jumped down in rage from his excellent car. Bhima, then taking up his own huge mace, quickly rushed towards Salya who then resembled the blazing Yuga-fire or the Destroyer himself armed with his bludgeon. Subhadra's son also, taking up a prodigious mace resembling the bolt of heaven, addressed Salya, saying, 'Come, Come!' Bhima, however, with much ado, persuaded him to stand aside. The valiant Bhimasena, then, having persuaded Subhadra's son to stand aside, approached Salya in battle and stood immovable as a hill. The mighty ruler of Madras also, beheld Bhima, and proceeded towards him like a tiger towards an elephant. Then was heard there the loud blare of trumpets and conchs by thousands and leonine shouts, and the sound of drums. And loud cries of 'Bravo, Bravo,' arose among hundreds of Pandava and Kaurava warriors rushing towards each other. There is none else among all the kings, O Bharata, save the ruler of Madras who can venture to bear the might of Bhimasena in battle; similarly, who else save Vrikodara, in the world, can venture to bear the impetus of the illustrious Salya's mace in battle? Bound in hempen strings mixed with wires of gold, the prodigious mace, of Bhima, capable of delighting by its beauty all spectators, being grasped by him, shone, brilliantly. And similarly the mace of Salya, also, who coursed in beautiful circles, looked like a blazing flash of lightning. Both of them roared like bulls, and both coursed in circles. And both Salya and Vrikodara, standing as they did, with their maces slightly bent, looked like a couple of horned bulls. Whether as regards coursing in circles or in whirling and striking with their maces, the combat that took place between those two lions among men was in every way equal. Struck by Bhimasena with his mace, the prodigious mace of Salya, emitting fierce sparks of fire, soon broke unto fragments. And similarly, Bhimasena's mace, struck by the foe, looked beautiful like a tree covered fire-flies during the season of rains at even-tide. And the mace that the ruler of Madras hurled in that battle, irradiating the welkin, O Bharata, frequently caused sparks of fire (to fly around). Similarly, the mace hurled by Bhimasena at the foe scorched his antagonist's forces like a fierce meteor falling down (from the firmament). And both those best of maces, striking against each other, resembled sighing she-snakes and caused flashes of fire. Like two large tigers attacking each other with their claws, or like two mighty elephants with their tusks, those mighty warriors coursed in circles, encountering each other with those two foremost of maces, and soon covered with blood, those two illustrious warriors seemed to resemble a couple of flowering Kinsukas. And the blows, loud as Indra's thunder, of the maces wielded by those two lions among men were heard on all sides. Struck by the ruler of Madras with his mace on both the left and the right side, Bhima moved not in the least, like a hill riven by the thunder. Similarly, the mighty ruler of Madras, struck by Bhima with his mace, patiently stood still like a hill struck with the thunder. Both of them, with upraised maces, endued as they were with great impetus, fell upon each other, coursing in shorter circles. Quickly nearing each other, then by eight steps and falling upon each other like two elephants, they suddenly struck each other with those maces of theirs made entirely or iron. And each of those heroes, in consequence of the other's impetuosity and violence being struck with each other's mace, fell down at the same instant of time like a couple of Indra's poles. Then the mighty car-warrior Kritavarman quickly approached Salya who, deprived of his senses, was breathing hard as he lay on the field. And beholding him, O king, struck violently with the mace, and writhing like a snake, and deprived of his senses in a swoon, the mighty car-warrior Kritavarman, taking him upon his car, quickly bore the ruler of Madras away from the field. Reeling like a drunken man, the heroic Bhima of mighty arms, rising up within the twinkling of an eye, stood mace in hand. Thy sons then, beholding the ruler of the Madras turn away from the fight, began, O sire, to tremble, along with their elephants, and foot-soldiers, and cavalry, and cars. Ground then by the Pandavas desirous of victory, those warriors of thy army, struck with fear, fled away in all directions, like masses of clouds driven away by the wind. And those mighty car-warriors, viz., the Pandavas, having vanquished the Dhritarashtras, looked resplendent in that battle. O king, like blazing fires. And they uttered loud leonine roars, and blew their conchs, elated with joy. And they beat their drums, large and small, and cymbals and other instruments.'"

SECTION XVI

"Sanjaya said, 'Beholding that army of thine exceedingly broken, the valiant Vrishasena, single-handed, began to protect it, O king, displaying the illusion of his weapons. Shot by Vrishasena in that battle, thousands of arrows coursed in all directions, piercing through men and steeds and cars and elephants. Mighty arrows, of blazing effulgence, shot by him, coursed in thousands, like the rays, O monarch, of the sun, in the summer season. Afflicted and crushed therewith, O king, car-warriors and horse-men, suddenly fell down on the earth, like trees broken by the wind. The mighty car-warrior Vrishasena, O king, felled large bodies of steeds, of cars and of elephants, in that battle, by thousands. Beholding that single warrior coursing fearlessly on the field, all the kings (of the Pandava army) uniting together, surrounded him on all sides. Nakula's son, Satanika, rushed at Vrishasena and pierced him with ten arrows capable of penetrating into the vitals. The son of Karna, however, cutting off his bow, felled then his standard. Thereupon, the other sons of Draupadi, desirous of rescuing that brother of theirs, rushed at him. And soon they made Karna's son invisible by means of their arrowy showers. Against them thus smiting (the son of Karna), many car-warriors headed by Drona's son (Aswatthama) rushed. And those, O monarch, quickly covered those mighty car-warriors, viz., the sons of Draupadi, with diverse kinds of arrows like clouds pouring rain on mountain breasts. Thereupon, the Pandavas, from affection for their sons, quickly encountered those assailants. The battle then that took place between thy troops and those of the Pandavas, was exceedingly fierce and made the hairs stand on their ends, resembling as it did that between the Gods and the Danavas. Even thus did the heroic Kauravas and the Pandavas, excited with rage, fight, eyeing one another (furiously) and having incurred one another's animosity for past offences. The bodies of those heroes of immeasurable energy then seemed, in consequence of (the) wrath (that inspired them), to resemble those of Garuda and (mighty) Nagas battling in the sky. And with Bhima and Karna and Kripa and Drona and Drona's son and Prishata's son and Satyaki, the field of battle looked resplendent like the all-destructive sun that rises at the end of the Yuga. The battle that took place between those mighty men engaged with mighty antagonists and all smiting one another was fierce in the extreme, resembling that (of yore) between the Danavas and the gods. Then Yudhishthira's host, uttering a shout, loud as that of the surging sea, began to slaughter thy troops, the great car-warriors of thy army having fled away. Beholding the (Kaurava) host broken and excessively mangled by the foe, Drona said, 'Ye heroes, ye need not fly away.' Then he (Drona) owning red steeds, excited with wrath and resembling a (fierce) elephant with four tusks, penetrated into the Pandava host and rushed against Yudhishthira. Then Yudhishthira pierced the preceptor with many whetted arrows equipped with Kanka feathers; Drona, however, cutting off Yudhishthira's bow, rushed impetuously at him. Then the protector of Yudhishthira's car-wheels, Kumara, the renowned prince of the Panchalas, received the advancing Drona, like the continent receiving the surging sea. Beholding Drona, that bull among Brahmanas, held in check by Kumara, loud leonine shouts were heard there with cries of 'Excellent, Excellent!' Kumara then, in that great battle, excited with rage, pierced Drona with an arrow in the chest and uttered many leonine shouts. Having checked Drona in battle, the mighty Kumara, endued with great lightness of hand, and above all fatigue, pierced him with many thousands of arrows. Then that bull among men (Drona) slew that protector of Yudhishthira's car-wheels, Kumara, that hero observant of virtuous vows and accomplished in both mantras and weapons. And then penetrating into the midst of the (Pandava) host and careering in all directions, that bull among men, Bharadwaja's son, became the protector of thy troops. And piercing Sikhandin with twelve arrows, and Uttamaujas with twenty, and Nakula with five, and Sahadeva with seven, and Yudhishthira with twelve, and each of the (five) sons of Draupadi with three, and Satyaki with five, and the ruler of Matsyas with ten arrows, and agitating the entire host in that battle, he rushed against one after another of the foremost warriors (of the Pandavas). And then he advanced against Kunti's son, Yudhisthira, from a desire of seizing him. Then Yugandhara, O king, checked Bharadwaja's son, that mighty car-warrior, filled with rage and resembling the very ocean lashed into fury by the tempest. Bharadwaja's son, however, having pierced Yudhishthira with many straight arrows, felled Yugandhara with a broad-headed shaft from his niche in the car. Then, Virata and Drupada, and the Kaikeya princes, and Satyaki, and Sivi, and Vyaghradatta, the prince n the Panchalas, and the valiant Singhasena, these, and many others, desirous of rescuing Yudhishthira, surrounded Drona on all sides and impeded his way, scattering countless arrows. Vyaghradatta, the prince of the Panchalas, pierced Drona with fifty keen-pointed arrows, at which, O king, the troops uttered loud shouts. Then Singhasena also, quickly piercing that mighty car-warrior, Drona, roared aloud in joy, striking terror into the hearts of mighty car-warriors; Drona then expanding his eyes and rubbing his bowstring and producing loud sound of slaps by his palms, rushed against the latter. Then the mighty son of Bharadwaja, putting forth his prowess, cut off with a couple of broad-headed arrows the heads decked with earrings from the trunks of both Singhasena and Vyaghradatta. And afflicting also, with his arrowy showers, the other mighty car-warriors of the Pandavas, he stood in front of Yudhishthira's car, like all-destroying Death himself. Then, O king, loud cries were heard among the warriors of Yudhishthira's army to the effect, 'The king is slain,' when Bharadwaja's son, of regulated vows, thus, stood in his vicinity. And the warriors there all exclaimed, beholding Drona's prowess, 'Today the royal son of Dhritarashtra will be crowned with success. This very moment Drona having seized Yudhishthira, will, filled, with joy, assuredly come to us and Duryodhana's presence. While thy soldiers were indulging in such talks, Kunti's son (Arjuna) quickly came there, filling (the welkin) with the rattle of his car, and creating, as he came, owing to the carnage he caused, a river whose waters were blood, and whose eddies were cars, and which abounded with the bones and bodies of brave warriors and which bore creatures away to where the spirits of the departed dwell. And the son of Pandu came there, routing the Kurus, and quickly crossing that river whose froth was constituted by showers of arrows and which abounded with fish in the form of lances and other weapons. And the diadem-decked (Arjuna) suddenly came upon Drona's divisions, covering it with a thick net-work of arrows and confounding the very sense (of those that followed Drona). Incessantly placing his arrows on the bow-string and quickly shooting them, none could notice any lapse of time between these two acts of the renowned son of Kunti. Neither (four cardinal) directions, nor the firmament above, nor the earth, O king, could any longer be distinguished, for everything then became one dense mass of arrows. Indeed, O king, when the wielder of Gandiva caused that thick darkness by means of his arrows, nothing could be seen in that battle. Just then the sun also set, enveloped with a dusty cloud. Neither friend nor foe could any longer be distinguished. Then Drona and Duryodhana and others caused the withdrawal of their troops. And ascertaining the foe to be inspired with fear and unwilling to continue the fight, Vibhatsu also slowly caused his troops to be withdrawn. Then the Pandavas and the Srinjayas and the Panchalas, filled with joy, praised Partha with delightful speeches like the Rishis praising the Sun. Having vanquished his foes thus, Dhananjaya then, filled with joy, retired to his tent, proceeding in the rear of the whole army, with Kesava as his companion. And stationed on his beautiful car decked with the costliest specimens of sapphires and rubies and gold and silver and diamonds and corals and crystals, the son of Pandu looked resplendent like the moon in the firmament bespangled with stars.'"

SECTION XVII

"Sanjaya said, 'The troops of both the armies, having proceeded to their tents, duly took up their quarters, O king, according to the divisions and the sub-divisions to which they belonged. Having withdrawn the troops, Drona, in great cheerlessness of mind, beholding Duryodhana, said these words in shame: 'I told thee before that when Dhananjaya is by Yudhishthira, he is incapable of being seized in battle by the very gods. Although all of you fell upon him in battle, yet Partha frustrated all your attempts. Do not doubt what I say, Krishna and Pandu's son (Arjuna) are invincible. If, however, Arjuna of white steeds can, by any means, be withdrawn (from Yudhishthira's side), then Yudhishthira, O king, shall soon come under thy control. Let some one challenging him (Arjuna) in battle draw him away to some other part of the field. The son of Kunti will not return without vanquishing him. Meanwhile, when Arjuna will not be by, O monarch, I will seize king Yudhishthira the just, penetrating through the Pandava host in the very sight of Dhrishtadyumna. Thus, O monarch, I will, without doubt, bring Yudhishthira, the son of Dharma, along with his followers, under control. If that son of Pandu stays even for a moment before me in battle, I will bring him a captive from the field. That feat will be more advantageous than victory (over the Pandava army).'

"Sanjaya continued, 'Hearing those words of Drona, the ruler of the Trigartas, O monarch, with his brothers, said these words: 'We, O king, are always humiliated by the wielder of Gandiva! O bull of Bharata's race, although we have done him no injury, yet he hath always injured us. Remembering all those diverse instances of humiliation, we burn in wrath and are never able to sleep at night. By good luck, that Arjuna, armed with weapons, will stand before us. That therefore, which is in our heart and which we strive to accomplish, we are resolved to achieve now, that viz., which will be agreeable to thee, and which will bring us renown. Taking him out of the field will slay him. Let the earth today be without Arjuna or let it be without the Trigartas. We truly swear this before thee. This our vow will never be false.' And Satyaratha and Satyavarman, O Bharata, and Satyavrata and Satyeshu, and Satyakarman also, having spoken similarly, those five brothers together, with ten thousand cars, came, O king, (before Duryodhana), having taken that oath on the field of battle. And the Malavas, and the Tundikeras with thousand cars, and the tiger among men, Susarman, the ruler of Prasthala, with the Mavellakas, the Lalithas, and the Madrakas, accompanied by ten thousand cars and his brothers, and with another ten thousand cars from diverse realms came forward for taking the oath. Then bringing fire, and each making preparations for igniting one for himself, they took up ropes Kusa grass and beautiful coats of mail. And equipped in mail, bathed in clarified butter, clad in robes of Kusa grass, and with their bow-strings serving as girdles, those heroes, who had given away hundreds and thousands as presents to Brahmanas, who had performed many sacrifices, had been blessed with children, and were deserving of blessed regions hereafter, who had nothing more to do in this world, who were deserving of blessed regions hereafter, who were prepared to lay down their lives in battle, and who devoted their souls to the attainment of fame and victory, who were desirous of soon repairing by fair fight to those regions (hereafter) that are attainable by means only of sacrifices, with abundant presents to Brahmanas, and by means also of the rites, the chief amongst which are Brahmacharya and study of the Vedas, those heroes, having each gratified Brahmanas by giving them gold,[30] and kine, and robes, and having addressed one another in loving discourse, ignited those fires and took that vow in battle. And in the presence of those fires, firmly resolved, they took that vow. And having made that vow for the slaughter of Dhananjaya, they, in the hearing of creatures, very loudly said, Those regions that are for persons who have never adopted any vows, are for one who drinketh wine, those that are for him who hath adulterous connection with his preceptor's wife, those that are for him who robbeth the property of a Brahmana, or for him who enjoyeth the king's grant without satisfying the condition of that grant or for him who abandoneth one asking for shelter, or for him who slayeth a candidate for his favour, those that are for persons that set fire to houses and for those that slay kine, those regions that are for those that injure others, those that are for persons harbouring malice against Brahmanas, those that are for him who from folly doth not seek the companionship of his wife in her season, those also that are for those that seek the companionship of women on the day they have to perform the Sraddha of their ancestors, those that are for persons that injure their own selves, or for those that misappropriate what is deposited with them from confidence or for those that destroy learning, or for those who battle with eunuchs, or for those that follow persons that are mean those regions that are for atheists, or for those that abandon their (sacred) fires and mothers, and those regions also that are for the sinful, those shall be ours, if without slaying Dhananjaya we return from the field, or if, ground by him on the field, we turn back from fear. If, again, we succeed in achieving in battle feats the most difficult of accomplishment in the world, we shalt then, without doubt, obtain the most desirable regions. Having said these words, O king, those heroes then marched to battle, summoning Arjuna towards the southern part of the field. That tiger among men, and subjugator of hostile cities, Arjuna, thus challenged by them, said these words unto king Yudhishthira the Just without any delay: 'Summoned, I never turn back. This is my fixed vow. These men, sworn to conquer or die, are summoning me, O king, to great battle. This Susarman here, with his brothers, summoneth me to battle. It behoveth thee to grant me permission for slaying him, with all his followers. O bull among men, I am unable to brook this challenge. I tell thee truly, know these foes to be (already) slain in battle.'

"Yudhishthira said, 'Thou hast heard, O child, in detail, what Drona hath resolved to accomplish. Act thou in such a way that that resolve of his may become futile. Drona is endued with great might. He is a hero, accomplished in arms, and above fatigue. O mighty car-warrior, even he hath vowed my seizure.'

"Arjuna said, 'This Satyajit, O king, will today become thy protector in battle. As long as Satyajit lives, the preceptor will never be able to attain his desire. If, however, O lord, this tiger among men, Satyajit, be slain in battle, thou shouldst not then remain on the field even if surrounded by all our warriors.'

"'Sanjaya continued, 'King Yudhishthira then gave (Arjuna) the leave (he sought). And he also embraced Arjuna and eyed him affectionately. And diverse were the benedictions that the king uttered on him. Having made this arrangement (for Yudhishthira's protection),[31] the mighty Partha went out against the Trigartas, like a hungry lion, for assuaging his hunger upon a herd of deer. Then Duryodhana's troops, filled with joy at Arjuna's absence (from Yudhishthira's side), became furious for the seizure of Yudhishthira. Then both the hosts, with a great impetuosity, encountered each other, like the Ganga and the Sarayu in the season of rains when both streams are swollen with water.'"

SECTION XVIII

"Sanjaya said, 'The Samsaptakas,[32] then, filled with joy, took their stand on a level field, having, with their cars, formed an array in the shape of the half-moon. And those tigers among men, beholding the diadem-decked (Arjuna) come towards them, were, O sire, filled with delight and uttered loud shouts. That noise filled the sky and all the points of the compass, cardinal and subsidiary. And because it was an open plain covered only with men, it produced no echoes. Ascertaining them to be exceedingly delighted, Dhananjaya, with a little smile, said these words unto Krishna: 'Behold, O thou that hast Devaki for thy mother, those Trigarta brothers, who are about to perish in battle, are filled with delight at a time when they should weep. Or, this is, without doubt, the hour of delight (with them) since they will obtain those excellent regions that are unattainable by cowards.' Having said these words unto the mighty-armed Hrishikesa, Arjuna came upon the arrayed ranks of the Trigartas in battle, taking up then his conch called Devadatta decked with gold, he blew it with great force, filling all the points of the compass with its blare. Terrified by that blare, that car-host of the Samsaptakas stood motionless in battle, as if it was petrified. And all their animals stood with eyes wide open, ears and necks and lips paralysed, and legs motionless. And they passed urine and vomited blood. Regaining consciousness then, and placing their ranks in proper order, they shot their arrows all at once at the son of Pandu. Capable of displaying his prowess with great speed, Arjuna, with five and ten arrows cut off those thousands of arrows before they could reach him. They then pierced Arjuna, each with ten arrows. Partha pierced them with three arrows. Then each of them, O king, pierced Partha with five arrows. Endued with great prowess, he pierced each of them in return with two arrows. And, once again, excited with wrath, they quickly poured upon Arjuna and Kesava countless arrows like the clouds pouring upon a lake their incessant showers. Then those thousands of arrows fell upon Arjuna, like swarms of bees upon a flowering cluster of trees in the forest. Then deeply pierced Arjuna's diadem with thirty shafts, endued with the strength of adamant with those shafts equipped with wings of gold fixed on his diadem, Arjuna, as if decked with ornaments of gold, shone like the (newly) risen sun. The son of Pandu then, in that battle, with a broad-headed arrow, cut off the leathern fence of Suvahu, and covered Sudharman and Sudhanwan, and Suvahu pierced Partha with ten arrows. Partha, having the excellent ape-device on his banner, pierced all of them in return with many arrows, and also cut off, with some broad-headed shafts, their standards made of gold. And cutting off the bow of Sudhanwan, he slew with his arrows the latter's steeds. And then he cut off from his trunk the latter's head graced with turban. Upon the fall of that hero, his followers were terrified. And stricken with panic, they all fled away to where Duryodhana's forces were. Then Vasava's son, filled with wrath, smote that mighty host with incessant showers of arrows, like the sun destroying darkness by means of his incessant rays. Then when that host broke and melted away on all sides, and Arjuna was filled with wrath, the Trigartas were struck with fear. While being slaughtered by Partha with his straight shafts, they remained where they stood, deprived of their senses, like a terrified, herd of deer. Then the king of the Trigartas, filled with rage, addressed those mighty car-warrior, saying, 'Do not fly, ye heroes! It behoveth ye not to be frightened. Having, in the sight of all the troops, taken those terrible steps, repairing thither, what shall ye say unto the leaders of Duryodhana's host? Do we not incur ridicule in the world by such a (cowardly) act in battle? Therefore, stop ye all, and fight according to your strength.' Thus addressed, O king, those heroes, repeatedly uttering loud shouts, blew their conchs, gladdening one another. Then those Samsaptakas once more returned to the field, with the Narayana cow-herds, resolved to fade Death himself.'"

SECTION XIX

"Sanjaya said, 'Beholding those Samsaptakas once more return to the field, Arjuna addressed the high-souled Vasudeva, saying, 'Urge the steeds, O Hrishikesa, towards the Samsaptakas. They will not give up the battle alive. This is what I think. Today thou shalt witness the terrible might of my arms as also of my bow. Today I shall slay all these, like Rudra slaying creatures (at the end of the Yuga).' Hearing these words, the invincible Krishna smiled, and gladdening him with auspicious speeches, conveyed Arjuna to those places whither the latter desired to go. While borne in battle by those white steeds, that car looked exceedingly resplendent like a celestial car borne along the firmament. And like Sakra's car, O king, in the battle between the gods and the Asuras in days of old, it displayed circular, forward, backward, and diverse other kinds of motion. Then the Narayanas, excited with wrath and armed with diverse weapons, surrounded Dhananjaya, covering him with showers of arrows. And, O bull of Bharata's race, they soon made Kunti's son, Dhananjaya, together with Krishna, entirely invisible in that battle. Then Phalguni, excited with wrath, doubled his energy, and quickly rubbing its string, grasped Gandiva, (firmly) in the battle. Causing wrinkles to form themselves on his brow, sure indications of wrath, the son of Pandu blew his prodigious conch, called Devadatta, and then he shot the weapon called Tvashtra that is capable of slaying large bodies of foes together. Thereupon, thousands of separate forms started into existence there (of Arjuna himself and of Vasudeva). Confounded by those diverse images after the form of Arjuna, the troops began to strike each other, each regarding the other as Arjuna's self.' 'This is Arjuna!' 'This is Govinda!' 'They are Pandu's son and he is of Yadu's race!' Uttering such exclamations, and deprived of their senses, they slew one another in that battle. Deprived of their senses by that mighty weapon, they slew one another. Indeed, those warriors (while striking one another) looked beautiful like blossoming Kinsukas. Consuming those thousands of arrows shot by them, that (mighty) weapon despatched those heroes to Yama's abode. Then Vibhatsu, laughing, crushed with his arrows the Lalithya, the Malava, the Mavellaka, and the Trigarta warriors. While those Kshatriyas, urged by fate, were thus slaughtered by that hero, they shot at Partha showers of diverse kinds of arrows. Overwhelmed with those terrible showers of arrows, neither Arjuna, nor his car, nor Kesava, could any longer be seen. Seeing their arrows strike the aim, they uttered joyous shouts. And regarding the two Krishnas as already slain, they joyously waved their garments in the air. And those heroes also blew their conchs and beat their drums and cymbals by thousands, and uttered many leonine shouts, O sire! Then Krishna, covered with sweat, and much weakened, addressed Arjuna, saying, 'Where art thou, O Partha! I do not see thee. Art thou alive, O slayer of foes?' Hearing those words of his, Dhananjaya with great speed dispelled, by means of the Vayavya weapon, that arrowy downpour shot by his foes. Then the illustrious Vayu (the presiding deity of that mighty weapon) bore away crowds of Samsaptakas with steeds and elephants and cars and weapons, as if these were dry leaves of trees. Borne away by the wind, O king, they looked highly beautiful, like flights of birds, O monarch, flying away from trees. Then Dhananjaya, having afflicted them thus, with great speed struck hundreds and thousands of them with sharp shafts. And he cut off their heads and also hands with weapons in their grasp, by means of his broad-headed arrows. And he felled on the ground, with his shafts, their thighs, resembling the trunks of elephants. And some were wounded on their backs, arms and eyes. And thus Dhananjaya deprived his foes of diverse limbs, and cars decked and equipped according to rule, and looking like the vapour edifices in the welkin, he cut off into fragments, by means of his arrows, their riders and steeds and elephants. And in many places crowds of cars, whose standards had been cut off, looked like forests of headless palmyras. And elephants with excellent weapons, banners, hooks, and standards fell down like wooded mountains, split with Sakra's thunder. Graced with tails, looking like those of the yak, and covered with coats of mail, and with their entrails and eyes dragged out, steeds along with their riders, rolled on the ground, slain by means of Partha's shafts. No longer holding in their grasp the swords that had served for their nails, with their coats of mail tom, and the joints of their bones broken, foot-soldiers with their vital limbs cut open, helplessly laid themselves down on the field, slain by means of Arjuna's arrows. And the field of battle assumed an awful aspect in consequence of those warriors slain, or in the course of being slaughtered, falling and fallen, standing or in course of being whirled along. And the air was purified of the dust that had arisen, by means of the showers of blood (caused by Arjuna's arrows). And the earth, strewn with hundreds of headless trunks, became impassable. And the car of Vibhatsu in that battle shone fiercely like the car of Rudra himself, while engaged at the end of the Yuga in destroying all creatures. While slaughtered by Partha thus, those warriors, with their steeds and cars and elephants in great distress, ceased not to rush against him; though, deprived of life one after another, they had to become the guests of Sakra. Then the field of battle, O chief of the Bharatas, strewn with mighty car-warriors deprived of life, looked dreadful like Yama's domains, abounding with the spirits of the departed creatures. Meanwhile, when Arjuna was furiously engaged (with the Samsaptakas), Drona, at the head of his forces arrayed for battle, rushed against Yudhishthira, and many warriors, accomplished in smiting and properly arrayed, followed him, actuated by the desire of seizing Yudhishthira. The battle then that ensued became exceedingly fierce.'"

SECTION XX

"Sanjaya said, 'Having passed the night, that mighty car-warrior viz., Bharadwaja's son, addressed Suyodhana, O monarch, saying, 'I am thine![33] I have made arrangements for Partha's encounter with the Samsaptaka.'[34] After Partha went out for slaying the Samsaptakas, Drona then, at the head of his troops arrayed for battle, proceeded, O chief of the Bharatas, for seizing king Yudhishthira the just. Seeing that Drona had arrayed his forces in the form of a Garuda, Yudhishthira disposed his troops in counter array in the form of a semi-circle. In the mouth of that Garuda was the mighty car-warrior Drona himself. And its head was formed by king Duryodhana, surrounded by his uterine brothers. And Kritavarman and the illustrious Kripa formed the two eyes of that Garuda. And Bhutasarman, and Kshemasarman, and the valiant Karakaksha, and the Kalingas, the Singhalas, the Easterners, the Sudras, the Abhiras, the Daserakas, the Sakas, the Yavanas, the Kamvojas, the Hangsapadas, the Surasenas, the Daradas, the Madras, and the Kalikeyas, with hundreds and thousands of elephants, steeds, cars, and foot-soldiers were stationed at its neck. And Bhurisravah. and Salya, and Somadatta, and Valhika, these heroes, surrounded by a full Akshauhini, took up their position in the right wing. And Vinda and Anuvinda of Avanti, and Sudakshina, the ruler of the Kamvojas, stationed themselves in the left wing at the head, however, of Drona's son Aswatthaman. In the back (of that Garuda) were the Kalingas, the Amvashthas, the Magadhas, the Paundras, the Madrakas, the Gandharas, the Sakunas, the Easterners, the Mountaineers, and the Vasatis. In the tail stood Vikartana's son Karna, with his sons, kinsmen and friends, and surrounded by a large force raised from diverse realms, Jayadratha, and Bhimaratha, and Sampati, and the Jays, and the Bhojas, and Bhuminjaya, and Vrisha, and Kratha, and the mighty ruler of the Nishadhas, all accomplished in battle, surrounded by a large host and keeping the region of Brahma before their eyes, stood, O king, in the heart of that array. That array, formed by Drona, in consequence of its foot-soldiers, steeds, cars and elephants, seemed to surge like the tempest-tossed ocean (as it advanced to battle). Warriors, desirous of battle, began to start out from the wings and sides of that array, like roaring clouds charged with lightning rushing from all sides (in the welkin) at summer. And in the midst of that army, the ruler of the Pragjyotishas, mounted on his duly equipped elephant, looked resplendent, O king, like the rising sun. Decked, O monarch, in garlands of flower, and with a white umbrella held over his head, he looked like the full moon when in conjunction with the constellation Krittika. And blind with the wine-like exudation, the elephant, looking like a mass of black antimony, shone like a huge mountain washed by mighty clouds (with their showers). And the ruler of the Pragjyotishas was surrounded by many heroic kings of the hilly countries, armed with diverse weapons, like Sakra himself surrounded by the celestials. Then Yudhishthira, beholding that superhuman array incapable of being vanquished by foes in battle, addressed Prishata's son, saying, 'O lord, O thou that ownest steeds white as pigeons, let such measures be adopted that I may not be taken a prisoner by the Brahmana.'

"Dhrishtadyumna said, 'O thou of excellent vows, never shalt thou be placed under the power of Drona, however much may he strive. Even I shall check Drona today with all his followers. As long as I am alive, O thou of Kuru's race, it behoveth thee not to feel any anxiety. Under no circumstances will Drona be able to vanquish me in battle.'

"Sanjaya continued, 'Having said these words, the mighty son of Drupada owning steeds of the hue of pigeons, scattering his shafts, rushed himself at Drona. Beholding that (to him) evil omen in the form of Dhrishtadyumna stationed before him, Drona soon became exceedingly cheerless. Beholding this, that crusher of foes, viz., thy son Durmukha, desirous of doing what was agreeable to Drona, began to resist Dhrishtadyumna. Then a terrible and a fierce battle took place, O Bharata, between the brave son of Prishata and thy son, Durmukha. Then Prishata's son, quickly covering Durmukha, with a shower of arrows, checked Bharadwaja's son also with a thick arrowy downpour. Beholding Drona checked, thy son Durmukha quickly rushed at Prishata's son and confounded him with clouds of arrows of diverse kinds. And while the prince of the Panchalas and that foremost one of Kuru's race were thus engaged in battle, Drona consumed many sections of Yudhishthira's host. As a mass of clouds is dispersed in different directions by the wind, even so was Yudhisthira's host, in many parts of the field, scattered by Drona. For only a short while did that battle look like an ordinary combat. And then, O king, it became an encounter of infuriated persons in which no consideration was shown for anybody. And the combatants could no longer distinguish their own men from the foe. And the battle raged on, the warriors being guided by inferences and watch-words. Upon the gems on their headgears, upon their necklaces and other ornaments, and upon their coats of mail, rays of light like those of the Sun seemed to fall and play. And cars and elephants and steeds, decked with streaming banners, seemed in that battle to resemble masses of clouds with flocks of cranes under them. And men slew men, and steeds of fiery metal slew steeds, and car-warriors slew car-warriors and elephants slew elephants. And soon a fierce and terrible encounter took place between elephants with tall standards on their backs and mighty compeers (rushing against them). All in consequence of those huge creatures rubbing their bodies against those of hostile compeers and tearing one another (with their tusks), fires mixed with smoke were generated there by (such) friction of countless tusks with tusks. Shorn of the standards (on their backs), those elephants, in consequence of the fires caused by their tusks, looked like masses of clouds in the welkin charged with lightning. And the earth, strewn with elephants dragging (hostile compeers) and roaring and falling down, looked beautiful like the autumnal sky overspread with clouds. And the roars of those elephants while they were being slaughtered with showers of shafts and lances, sounded like the roll of clouds in the rainy season. And some huge elephants, wounded with lances and shafts, became panic-stricken. And others amongst those creatures, left the field with loud cries.[35] And some elephants there, struck by others with their tusks, uttered fierce yells of distress that resounded like the roll of the all-destroying clouds at the end of the Yuga. And some, turned back by huge antagonists, returned to the charge, urged on by sharp hooks. And crushing hostile ranks, they began to kill all who came in their way. And elephant-drivers, attacked by elephant-drivers with arrows and lances, fell down from the backs of their beasts, their weapons and hooks being loosened from their hands. And many elephants, without riders on their backs, wandered hither and thither like clouds torn from mightier masses, and then fell down, encountering one another. And some huge elephants, bearing on their backs slain and fallen warriors, or those whose weapons had fallen down, wandered in all directions singly.[36] And in the midst of that carnage, some elephants attacked, or in course of being attacked with lances, swords and battle axes, fell down in course of that awful carnage, uttering sounds of distress. And the earth, suddenly struck with the falling bodies, huge as hills, of those creatures all around trembled and emitted sounds. And with those elephants slain along with their riders and lying all about with the standards on their backs, the earth looked beautiful as if strewn with hills. And the drivers on the backs of many elephants, with their breasts pierced by car-warriors with broad-headed shafts in that battle, fell down, their lances and hooks loosened from their grasp. And some elephants, struck with long shafts, uttered crane like cries and ran in all directions, crushing friends and foes by trampling them to death. And covered with countless bodies of elephants and steeds and car-warriors, the earth, O king, became miry with flesh and blood. And large cars with wheels and many without wheels, crushed by the points of their tusks, were thrown up by elephants, with the warriors mounted on them. Cars were seen deprived of warriors. And riderless steeds and elephants ran in all directions, afflicted with wounds. And there father slew his son, and son slew his sire, for the battle that took place was exceedingly fierce and nothing could be distinguished. Men sank ankle-deep in the gory mire and looked like tall trees whose lower parts were swallowed up in a blazing forest-conflagration. And robes and coats of mail and umbrellas and standards having been dyed with blood, everything seemed to be bloody on the field. Large bodies of slain steeds, of cars, and of men, were again cut into fragments by the rolling of car-wheels. And that sea of troops having elephants for its current, and slain men for its floating moss and weeds, and cars for its fierce, eddies, looked terribly grim. Warriors, having steeds and elephants for their large vessels, and desirous of victory as their wealth, plunged into that sea, and instead of sinking in it endeavoured to deprive their enemies of their senses. When all the warriors, each bearing particular signs, were covered with arrowy showers, there was none amongst them lost heart, though all were deprived of their signs. In that fierce and awful battle, Drona confounding the senses of his foes, (at last) rushed at Yudhishthira.'"

SECTION XXI

"Sanjaya continued, 'Then Drona, beholding Yudhishthira near him fearlessly received him with a thick shower of arrows. And there arose a loud noise among the troops of Yudhishthira's army like what is made by the elephants belonging to a herd when their leader is attacked by a mighty lion. Beholding Drona, the brave Satyajit, of prowess incapable of being baffled, rushed at the Preceptor who was desirous of seizing Yudhishthira. The Preceptor and the Panchala prince, both endued with great might, fought with each other, agitating each other's troops, like Indra and Vali. Then Satyajit, of prowess incapable of being baffled, invoking a mighty weapon, pierced Drona with keen-pointed arrows. And Satyajit shot at Drona's charioteer five arrows, fatal as snake-poison and each looking like Death himself. The charioteer, thus struck, became deprived of his senses. Then Satyajit quickly Pierced Drona's steeds with ten shafts; and filled with rage, he next pierced each of his Parshni drivers with ten shafts. And then he coursed at the head of his troops on his car in a circular motion. Excited with wrath, he cut off the standard of Drona, that crushers of foes Drona then, that chastiser of foes, beholding these feats of his foe in battle, mentally resolved to despatch him to the other world.[37] The Preceptor, cutting off Satyajit's bow with arrow fixed thereon, quickly pierced him with ten arrows capable of penetrating into the very vitals. Thereupon, the valiant Satyajit, quickly taking up another bow, struck Drona, O king, with thirty arrows winged with the feathers of the Kanka bird. Beholding Drona (thus) encountered in battle by Satyajit, the Pandayas, O king, shouted in joy and waved their garments. Then the mighty Vrika, O king, excited with great wrath, pierced Drona in the centre of the chest with sixty arrows. That feat seemed highly wonderful., Then that mighty car-warrior, viz., Drona, of great impetuosity, covered with the arrowy showers (of his foes) opened his eyes wide and mustered all his energy. Then cutting off the bows of both Satyajit and Vrika, Drona, with six shafts slew Vrika with his charioteer and steeds. Then Satyajit, taking up another bow that was tougher, pierced Drona with his steeds, his charioteer, and his standard. Thus afflicted in battle by the prince of the Panchalas, Drona could not brook that act. For the destruction then of his foe, he quickly shot his arrows (at him). Drona then covered with incessant showers of arrows his antagonist's steeds and standards as also the handle of his bow, and both his Parshni drivers. But though his bows were (thus) repeatedly cut off, the prince of the Panchalas conversant with the highest weapons continued to battle with him of red steeds. Beholding Satyajit swell with energy in that dreadful combat, Drona cut off that illustrious warrior's head with a crescent-shaped arrow.[38] Upon the slaughter of that foremost of combatants, that mighty car-warrior among the Panchalas, Yudhishthira, from fear of Drona, fled away, (borne) by fleet steeds. Then the Panchalas, the Kekayas, the Matsyas, the Chedis, the Karushas and the Kosalas, seeing Drona, rushed at him, desirous of rescuing Yudhishthira. The Preceptor, however, that slayer of large numbers of foes, desirous of seizing Yudhishthira, began to consume those divisions, like fire consuming heaps of cotton. Then Satanika, the younger brother of the ruler of the Matsyas, rushed at Drona who was thus engaged in incessantly destroying those divisions (of the Pandava host). And Satanika, piercing Drona along with his driver and steeds with six shafts, bright as the rays of the sun and polished by his hands of their forger, uttered loud shouts. And engaged in a cruel act, and endeavouring to accomplish what was difficult of attainment, he covered Bharadwaja's son, that mighty car-warrior with showers of arrows.[39] Then Drona, with an arrow sharp as razor, quickly cut off from his trunk the head, decked with ear-rings of Satanika, shouting at him. Thereupon, the Matsya warriors all fled away. Having vanquished the Matsyas, the son of Bharadwaja then defeated the Chedis, the Karushas, the Kaikeyas, the Panchalas, the Srinjayas. and the Pandus repeatedly. Beholding that hero of the golden car, excited with rage and consuming their divisions, like a fire consuming a forest, the Srinjayas trembled (with fear). Endued with great activity and slaughtering the foe ceaselessly, the twang of the bow-string, as he stretched his bow, was heard in all directions. Fierce arrows shot by that warrior endued with great lightness of hand, crushed elephants and steeds and foot-soldiers and car-warriors and elephant-riders. As a mighty mass of roaring clouds in summer with violent winds (blowing) poureth a shower of hail-stones, so did Drona pour his arrowy showers and inspired fear in the hearts of his foes. That mighty hero, that great bowman, that dispeller of the fears of his friends, careered in all directions (of the field) agitating the (hostile) host. The bow, decked with gold, of Drona of immeasurable energy, was seen in all directions like the flashes of lightning in the clouds. The beautiful altar on his banner, as he careered in battle, O Bharata, was seen to resemble a crest or Himavat. The slaughter that Drona caused among the Pandava troops was very great, resembling that caused by Vishnu himself, the adored of both the gods and Asuras, among the Daitya host. Heroic, truthful in speech, endued with great wisdom and might, and possessed of prowess incapable of being baffled, the illustrious Drona caused a river to flow there that was fierce and capable of striking the timid with fear. Coats of mail formed its waves, and standards its eddies. And it carried away (as it ran) large numbers of mortal creatures. And elephants and steeds constituted its great alligators, and swords formed its fishes. And it was incapable of being easily crossed over. The bones of brave warriors formed its pebbles, and drums and cymbals its tortoises. And shields and armour formed its boats, and the hair of warriors its floating moss and weeds. And arrows constituted its wavelets and bows its current. And the arms of the combatants formed its snakes.[40] And that river of fierce current, running over the field of battle, bore away both the Kurus and the Srinjayas. And the heads of human beings, constituted its stones, and their thighs its fishes. And maces constituted the rafts (by which many sought to cross it). And head-gears formed the forth that covered its surface, and the entrails (of animals) its reptiles. Awful (in mien), it bore away heroes (to the other world). And blood and flesh constituted its mire. And elephants formed its crocodiles, and standards, the trees (on its banks). Thousands of Kshatriyas sank in it. Fierce, clogged (dead) bodies, and having horse-soldiers and elephant-warriors for its sharks, it was extremely difficult to cross it. And that river ran towards the abode of Yama. And it abounded with Rakshasas and dogs and jackals. And it v as haunted by fierce cannibals all around.

"Then many Pandava warriors, headed by Kunti's son, rushing at Drona, that mighty car-warrior consuming their divisions like Death himself, surrounded him on all sides. Indeed, those brave warriors completely encompassed Drona who was scorching everything around him like the sun himself scorching the world with his rays. Then the kings and the princes of thy army, with upraised weapons, all rushed for supporting that hero and great bowman. Then Sikhandin pierced Drona with five straight arrows. And Kshatradharman pierced him with twenty arrows, and Vasudeva with five. And Uttamaujas pierced him with three arrows, and Kshatradeva with five. And Satyaki pierced him in that battle with a hundred arrows, and Yudhamanyu with eight. And Yudhishthira pierced Drona with a dozen shafts, and Dhrishtadyumna pierced him with ten, and Chekitana with three. Then Drona, of unbaffled aim and resembling an elephant with rent temples, getting over the car-division (of the Pandavas), overthrew Dridhasena. Approaching then king Kshema who was battling fearlessly, he struck him with nine arrows. Thereupon, Kshema, deprived of life, fell down from his car. Getting then into the midst of the (hostile) troops, he careered in all directions, protecting others, but himself in no need of Protection. He then pierced Sikhandin with twelve arrows, and Uttamaujas with twenty. And he despatched Vasudeva with a broad-headed arrow to the abode of Yama. And he pierced Kshemavarman with eighty arrows, and Sudakshina with six and twenty. And he felled Kshatradeva with a broad-headed arrow from his niche in the car. And having pierced Yudhamanyu with sixty-four arrows and Satyaki with thirty, Drona, of the golden car, quickly approached Yudhishthira. Then Yudhishthira, that best of kings, quickly fled away from the preceptor, borne by his fleet steeds. Then Panchala rushed at Drona. Drona slew the prince, cutting off his bow, and felling his steeds and charioteer along with him. Deprived of life, the prince fell down on the earth from his car, like a luminary loosened from the firmament. Upon the fall of that illustrious prince of the Panchalas, loud cries were heard thereof, 'Slay Drona, Slay Drona!' The mighty Drona then began to crush and mangle the Panchalas, the Matsyas, the Kaikeyas, the Srinjayas, and the Pandavas, all excited with rage. And supported by the Kurus, Drona, then vanquished Satyaki and Chekitana's son, and Senavindu, and Suvarchas, all these and numerous other kings. Thy warriors, O king, having obtained the victory in that great battle, slew the Pandavas as they flew away in all directions. And the Panchalas, the Kaikeyas and the Matsyas, thus slaughtered on all sides like the Danavas by Indra, began to tremble (with fear).'"

SECTION XXII

"Dhritarashtra said, 'When the Pandavas were broken by Bharadwaja's son in hat dreadful battle, and the Panchalas also, was there anybody that approached Drona for battle? Alas, beholding Drona stationed in battle, like a, awning tiger, or an elephant with rent temples, ready to lay down his life in battle, well-armed, conversant with all modes of fight, that great bowman, that tiger among men, that enhancer of the fear of foes, grateful, devoted to truth, ever desirous of benefiting Duryodhana,--alas, beholding him at the head of his troops, was there no man that could approach him, with a laudable determination for battle a determination that enhances the renown of Kshatriyas, that mean-spirited persons can never form, and that is distinctive only of the foremost of persons? Tell me, O Sanjaya, who were those heroes that approached the son of Bharadwaja, beholding him at the head of his forces?'

"Sanjaya said, 'Beholding the Panchalas, the Pandavas, the Matsyas, the Srinjayas, the Chedis, the Kalikeyas, thus routed after being broken in battle by Drona with his shafts, beholding them thus driven from the field by those showers of fleet arrows shot from Drona's, bow, like vessels sent adrift by the awful waves of the tempest-tossed ocean, the Kauravas with many leonine shouts and with the noise of diverse instruments, began to assail the cars and elephants and foot-soldiers (of that hostile host) from all sides. And beholding those (fleeting soldiers of the Pandavas) king Duryodhana, stationed in the midst of his own forces and encompassed by his own relatives and kinsmen, filled with joy, and laughing as he spoke, said these words unto Karna.'

"Duryodhana said, 'Behold, O Radha's son, the Panchalas broken by that firm bowman (Drona) with his shafts, like a herd of the wild deer frightened by a lion. These, I think, will not again come to battle. They have been broken by Drona like mighty trees by the tempest. Afflicted by that high-souled warrior with those shafts winged with gold, they are fleeing away, no two persons are together. Indeed, they seem to be dragged in eddies all over the field. Checked by the Kauravas as also by the high-souled Drona, they are huddling close to one another like (a herd of) elephants in the midst of a conflagration. Like a blossoming trees penetrated by flights of bees, these warriors, pierced with the sharp shafts of Drona, are huddling close to one another, as they are flying away from the field. There, the wrathful Bhima, abandoned by the Pandavas and the Srinjayas, and surrounded by my warriors, delighteth me greatly, O Karna! It is evident, that wicked wight beholdeth the world today to be full of Drona! Without doubt, that son of Pandu hath today become hopeless of life and kingdom.'

"Karna said, 'That mighty-armed warrior will not certainly abandon the battle as long as he is alive. Nor will he, O tiger among men, brook these leonine shouts (of ours). Nor will the Pandavas, I think, be defeated in battle. They are brave, endued with great might, accomplished in weapons, and difficult of being resisted in battle. Recollecting the woes caused them by our attempts at poisoning and burning them, and the woes that arose from the match at dice, bearing in mind also their exile in, the woods, the Pandavas, I think, will not abandon the fight. The mighty-armed Vrikodara of immeasurable energy hath already turned back (for the fight). The son of Kunti will certainly slay many of our foremost car-warriors. With sword and bow and dart, with steeds and elephants and men and cars,[41] with his mace made of iron, he will slay crowds (of our soldiers). Other car-warriors headed by Satyajit, together with the Panchalas, the Kekayas, the Matsyas, and especially the Pandavas, are following him. They are all brave, and possessed of great might and prowess. Mighty car-warriors, they are again led by Bhima in wrath. Those bulls of the race, surrounding Vrikodara on all sides, like the clouds surrounding the Sun, begin to approach Drona from all sides. Closely intent upon one object, these will certainly afflict unprotected Drona, like flights of insects, on the point of death, striking a blazing lamp. Accomplished in weapons, they are certainly competent to resist Drona. Heavy is the burthen, I think, that now rests on Bharadwaja's son. Let us then quickly go to the spot where Drona is. Let not those slay him of regulated vows like wolves slaying a mighty elephant!'

"Sanjaya continued, 'Hearing these words of Radheya, king Duryodhana then, accompanied by his brothers, O monarch, proceeded towards Drona's car. The noise there was deafening, of Pandava warriors returned to the fight on their cars drawn by excellent steeds of diverse hue,[42] all actuated by the desire of slaying Drona alone.'"

SECTION XXIII

"Dhritarashtra said, 'Tell me, O Sanjaya, the distinctive indications of the cars of all those who, excited with wrath and headed by Bhimasena, had proceeded against Drona.'

"Sanjaya said, 'Beholding Vrikodara advancing (on a car drawn) by steeds of dappled hue (like: that of the antelope), the brave grandson of Sini (Satyaki) proceeded, borne by steeds of a silvery hue. The irresistible Yudhamanyu, excited with rage, proceeded against Drona, borne by excellent steeds of variegated hue. Dhristadyumna, the son of the Panchala king, proceeded, borne by steeds of great fleetness in trappings of gold and of the hue of pigeons.[43] Desirous of protecting his sire, and wishing him complete success, Dhristadyumna's son, Kshatradharman of regulated vows, proceeded., borne by red steeds. Kshatradeva, the son of Sikhandin, himself urging well-decked steeds of the hue of lotus-leaves and with eyes of pure white, proceeded (against Drona). Beautiful steeds of the Kamvoja breed, decked with the feathers of the green parrot, bearing Nakula, quickly ran towards thy army. Dark steeds of the clouds wrathfully bore Uttamaujas, O Bharata, to battle, against the invincible Drona, standing with arrows aimed. Steeds, fleet as the wind, and of variegated hue, bore Sahadeva with upraised weapons to that fierce battle. Of great impetuosity, and possessed of the fleetness of the wind, steeds of the ivory hue and having black manes on the neck, bore Yudhishthira, that tiger among men. And many warriors followed Yudhishthira, borne on their steeds, decked in trappings of gold and all fleet as the wind. Behind the king was the royal chief of the Panchalas, viz., Drupada, with a golden umbrella over his head and himself protected by all those soldiers (that followed Yudhishthira). That great bowman among all the kings, viz., Sautabhi, proceeded, borne by beautiful steeds capable of bearing every noise. Accompanied by all the great car-warriors, Virata quickly followed the former. The Kaikeyas and Sikhandin, and Dhrishtaketu, surrounded by their respective troops, followed the ruler of Matsyas. Excellent steeds of the (pale red) hue of trumpet-flowers, looked exceedingly beautiful as they bore Virata. Fleet steeds of yellow colour and decked in chains of gold, bore with great speed the son (Uttara) of that slayer of foes, viz., Virata, the royal chief of the Matsyas. The five Kekaya brothers were borne by steeds of deep red hue. Of the splendour of gold and owning standards of the red hue, and decked with chains of gold, all of them heroes, accomplished in battle, they proceeded, clad in mail, and showering arrows like the very clouds. Excellent steeds, the gift of Tumvuru, of the hue of unbaked earthen pots, bore Sikhandin, the Panchala prince of immeasurable energy. Altogether, twelve thousand mighty car-warriors of the Panchala race proceeded to battle. Of these, six thousand followed Sikhandin. Sportive steeds, O sire, of the dappled hue of the antelope, bore the son of Sisupal, that tiger among men. That bull among the Chedis, viz., Dhrishtaketu, endued with great strength, and difficult of being vanquished in battle, proceeded, borne by Kamvoja steeds of variegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs, and of the hue of the smoke of straw, quickly bore the Kaikeya prince, Vrihatkshatra. Possessed of eyes of pure white, of the hue of the lotus, born in the country of the Valhikas, and decked with ornaments, bore Sikhandin's son, the brave Kshatradeva.[44] Decked in trappings of gold, and possessed of the hue of red silk, quiet steeds bore Senavindu, that chastiser of foes, to battle. Excellent steeds of the hue of cranes, bore to battle the youthful and delicate son of the king of the Kasis, that mighty car-warrior. White steeds with black necks, endued with the speed of the mind, O monarch, and exceedingly obedient to the driver, bore prince Prativindhya. Whitish yellow steeds bore Sutasoma, the son of Arjuna, whom the latter had obtained from Soma himself. He was born in the Kuru city known by the name of Udayendu. Endued with effulgence of a thousand moons, and because he also had won great renown in an assembly of the Somakas, he came to be called Sutasoma. Steeds of the hue of Sala flowers or of morning sun bore Nakula's son Satanika worthy of every praise. Steeds decked in trappings of gold, and endued with the hue of the peacock's neck, bore that tiger among men, Srutakarman, the son of Draupdi (by Bhima). Excellent steeds of the hue of the king-fishers bore Draupadi's son Srutkirti to that battle, who like Partha was an ocean of learning. Steeds of a tawny hue bore the youthful Abhimanyu who was regarded as superior to Krishna or Partha one and a half times in battle. Gigantic steeds bore Yuyutsu to battle, that only warrior amongst the sons of Dhritarashtra who (abandoning his brothers) hath sided with the Pandavas. Plump and well-decked steeds of the hue of the (dried) paddy stalk bore Vardhakshemi of great activity to that dreadful battle. Steeds with black legs, equipped in breast-plates of gold, and exceedingly obedient to the driver, bore youthful Sauchitti to battle. Steeds whose backs were covered with golden armour, decked with chains of gold, well-broken, and of the hue of red silk, bore Srenimat. Steeds of a red hue bore the advancing Satyadhriti accomplished in the science of arms and in the divine Vedas. That Panchala who was commander (of the Pandava army) and who took Drona as the victim allotted to his share,--that Dhrishtadyumna,--was borne by steeds of the hue of pigeons. Him followed Satyadhriti, and Sauchitti irresistible in battle, and Srenimat, and Vasudana, and Vibhu, the son of the ruler of the Kasis. These had fleet steeds of the best Kamvoja breed decked with chains of gold. Each resembling Yama or Vaisravana, they proceeded to battle, striking fear into the hearts of the hostile soldiers. The Prabhadrakas of the Kamvoja country, numbering six thousand, with upraised weapons, with excellent steeds of diverse hues on their gold-decked cars, with stretched bows and making their foes tremble with their showers of arrows and resolved to die together,[45] followed Dhristadyumna. Excellent steeds of the hue of tawny silk, decked with beautiful chains of gold, cheerfully bore Chekitana. Arjuna's maternal uncle Purujit, otherwise called Kuntibhoja, came borne by excellent steeds of the colour of the rainbow. Steeds of the colour of star-bespangled firmament bore to battle king Rochamana. Steeds of the hue of the red deer, with white streaks over their bodies, bore the Panchala prince Singhasena, the son of Gopati. That tiger among the Panchalas who is known by the name of Janamejaya, had excellent steeds of the hue of mustard flowers. Fleet, gigantic and dark blue steeds decked with chains of gold, with backs of the hue of curd and faces of the hue of the moon, bore with great speed the ruler of the Panchalas. Brave steeds with beautiful heads, (white) as the stalks of reeds, and a splendour resembling that of the firmament or the lotus, bore Dandadhara. Light brown steeds with backs of the hue of the mouse, and with necks proudly drawn up, bore Vyaghradatta to battle. Dark-spotted steeds bore that tiger among men, viz., Sudhanwan, the prince of Panchala. Of fierce impetuosity resembling that of Indra's thunder, beautiful steeds of the hue of Indragopakas, with variegated patches, bore Chitrayudha. Decked with golden chains, steeds whose bellies were of the hue of the Chakravaka bore Sukshatra, the son of the ruler of the Kosalas. Beautiful and tall steeds of variegated hue and gigantic bodies, exceedingly docile, and decked with chains of gold, bore Satyadhriti accomplished in battle. Sukla advanced to battle with his standard and armour and bow and steeds all of the same white hue. Steeds born on the sea-coast and white as the moon, bore Chandrasena of fierce energy, the son of Samudrasena. Steeds of the hue of the blue lotus and decked with ornaments of gold and adorned with beautiful floral wreaths, bore Saiva owning a beautiful car to battle. Superior steeds of the hue of Kalaya flowers, with white and red streaks, bore Rathasena difficult of being resisted in battle. White steeds bore that king who slew the Patachcharas and who is regarded as the bravest of men. Superior steeds of the hue of Kinsuka flowers bore Chitrayudha decked with beautiful garlands and owning beautiful armour and weapons and standard. King Nila advanced to battle, with standard and armour and bow and banner and steeds all of the same blue colour. Chitra advanced to battle with car-fence and standard and bow all decked with diverse kinds of gems, and beautiful steeds and banner. Excellent steeds of the hue of the lotus bore Hemavarna, the son of Rochamana. Chargers, capable of bearing all kinds of weapons, of brave achievements in battle, possessed of vertebral columns of the hue of reeds, having white testicles, and endued with the colour of the hen's egg, bore Dandaketu. The mighty Sarangadhwaja, endued with wealth of energy, the king of the Pandyas, on steeds of the hue of the moon's rays and decked with armour set with stones of lapis lazuli, advanced upon Drona, stretching his excellent bow. His country having been invaded and his kinsmen having fled, his father had been slain by Krishna in battle. Obtaining weapons then from Bhishma and Drona, Rama and Kripa, prince Sarangadhwaja became, in weapons, the equal of Rukmi and Karna and Arjuna and Achyuta. He then desired to destroy the city of Dwaraka and subjugate the whole world. Wise friends, however, from desire of doing him good, counselled him against that course. Giving up all thoughts of revenge, he is now ruling his own dominions. Steeds that were all of the hue of the Atrusa flower bore a hundred and forty thousand principle car-warriors that followed that Sarangadhwaja, the king of the Pandyas. Steeds of diverse hues and diverse kinds of forces, bore the heroic Ghatotkacha. Mighty steeds of gigantic size, of the Aratta breed, bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, viz., who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishthira. gone over to him, abandoning all his cherished desire.[46] Superior steeds of the hue of gold, followed that foremost of kings viz., the virtuous Yudhishthira at his back. Large number of Prabhadrakas, of celestial shapes, advanced to battle, with steeds of diverse excellent colours. All of them owning standards of gold and prepared to struggle vigorously, proceeded with Bhimasena, and wore the aspect, O monarch, of the denizens of heaven with Indra at their head. That assembled host of Prabhadrakas was much liked by Dhristadyumna.'

"Bharadwaja's son, however, O monarch, surpassed all the warriors in splendour. His standard, with a black deer-skin waving on its top and the beautiful water-pot, O monarch, that it bore, looked exceedingly beautiful. And Bhimasena's standard, bearing the device of a gigantic lion in silver with its eyes made of lapis lazuli, looked exceedingly resplendent. The standard of Yudhishthira of great energy, bearing the device of a golden moon with planets around it, looked very beautiful. Two large and beautiful kettle-drums, called Nanda and Upananda, were tied to it. Played upon by machinery, these produced excellent music that enhanced the delight of all who heard it. For terrifying the foe, we beheld that tall and fierce standard of Nakula, placed on his car bearing the device of a Sarabha with its back made of gold. A beautiful silver swan with bells and banner terrible to look at and enhancing the grief of the foe, was seen on Sahadeva's standard. The standards of the five sons of Draupadi bore on them the excellent images of Dharma, Marut, Sakra, and the twin Aswins. On the car, O king, of the youthful

Abhimanyu was an excellent standard that bore a golden peacock, which was bright as heated gold. On Ghatotkacha's standard, O king, a vulture shone brightly, and his steeds also were capable of going everywhere at will, like those of Ravana in days of yore. In Yudhishthira's hands was the celestial bow called Mahendra; and in the hands of Bhimasena, O king, was the celestial bow called Vayavya. For the protection of the three worlds Brahman created a bow. That celestial and indestructible bow was held by Phalguni. The Vaishnava bow was held by Nakula, and the bow called Aswina was held by Sahadeva. That celestial and terrible bow called the Paulastya, was held by Ghatotkacha. The five jewels of bows born by the five sons of Draupadi were the Raudra, the Agneya, the Kauverya, the Yamya, and the Girisa. That excellent and best of bows, called the Raudra, which Rohini's son (Valadeva) had obtained, the latter gave unto the high-souled son of Subhadra, having been gratified with him. These and many other standards decked with gold, were seen there, belonging to brave warriors, all of which enhanced the fear of their foes. The host commanded by Drona, which numbered not a single coward, and in which countless standards rising together seemed to obstruct the welkin, then looked, O monarch, like images on a canvas. We heard the names and lineage, O king, of brave warriors rushing towards Drona in that battle like to what is heard, O monarch, at a self-choice.[47]

"Then royal Drupada advanced against him at the head of a mighty division. The encounter between those two old men at the heads of their respective forces became terrible like that between two mighty leaders, with rent temples, of two elephantine herds. Vinda and Anuvinda of Avanti, with their troops encountered Virata, the ruler of Matsyas at the head of his forces, like Indra and Agni in days of old encountering the (Asura) Vali. That awful encounter between the Matsyas and the Kekayas, in which steeds and car-warriors and elephants fought most fearlessly, resembled that between the gods and the Asuras in days of old. Bhutakarman, otherwise called Sabhapati, kept away from Drona. Nakula's son Satanika, as the latter advanced, scattering showers of arrows. Then the heir of Nakula, with three broad-headed shafts of great sharpness, deprived Bhutakarman of both his arms and head in that battle. Vivinsati resisted the heroic Sutasoma of great prowess, as the latter advanced towards Drona, scattering showers of arrows. Sutasoma, however, excited with wrath, pierced his uncle Vivinsati with straight arrows, and cased in mail, stood ready for the combat. Bhimaratha, (brother of Duryodhana), with six sharp shafts of great swiftness and made wholly of iron, despatched Salwa along with his steeds and charioteer to Yama's abode. Chitrasena's son, O king, opposed thy (grand) son Srutakarman as the latter came, borne by steeds, looking like peacocks. Those two grandsons of thine, both difficult of being vanquished in battle, and each desirous of slaying the other, fought vigorously for the success of the objects of their respective sires. Beholding Prativindhya staying at the van of that dreadful battle, Drona's son (Aswatthaman), desirous of protecting the honour of his sire, resisted the former with his shafts. Prativindhya, then, excited with rage pierced Aswatthaman, bearing on his standard the device of a lion's tail and staying in battle for the sake of his father, with many sharp shafts. The (eldest) son of Draupadi then scattered over Drona's son showers of arrows, like a sower, O bull among men, scattering seeds on the soil at the sowing season.[48] The son of Duhsasana resisted the mighty car-warrior Srutakirti, the son of Arjuna by Draupadi, as the latter was rushing towards Drona. That son of Arjuna, however, who was equal to Arjuna himself, cutting off the former's bow and standard and charioteer with three broad-headed arrows of great sharpness, proceeded against Drona. Duryodhana's son, Lakshmana, resisted the slayer of the Patachcharas,--him, that is, O king, who is regarded by both the armies as the bravest of the brave. The latter, however, cutting off both the bow and the standard of Lakshmana, and showering upon him many arrows, flared up with splendour. The youthful Vikarna of great wisdom resisted Sikhandin, the youthful son of Yajnasena, as the latter advanced in that battle. Yajnasena's son then covered the former with showers of arrows. The mighty son Vikarna, baffling those arrowy showers, looked resplendent on the field of battle. Angada resisted with showers of arrows the heroic Uttamaujas in that battle as the latter rushed towards Drona. That encounter between those two lions among men became frightful, and it filled both them and the troops with great zeal. The great bowman Durmukha, endued with great might, resisted with his shafts the heroic Purujit as the latter proceeded towards Drona. Furujit struck Durmukha between his eye-brows with a long shaft. Thereupon, Durmukha's face looked beautiful like a lotus with its stalk. Karna resisted with showers of arrows the five Kekaya brothers, owning red standards, as they proceeded towards Drona. Scorched with the arrowy showers of Karna, those five brothers covered Karna with their arrows. Karna, in return, repeatedly covered them with showers of arrows. Covered with arrows, neither Karna nor the five brother could be seen with their steeds, charioteers, standards, and cars. Thy sons, Durjaya, Jaya, and Vijaya, resisted Nila, and the ruler of the Kasis, and Jayatsena, three against. And the combat between those warriors deepened and gladdened the hearts of the spectators like those between a lion, a tiger, and a wolf on the one side and a bear, a buffalo, and a bull on the other. The brothers Kshemadhurti and Vrihanta mangled Satyaki of the Satwata race with their keen arrows, as the latter proceeded against Drona. The battle between those two on one side and Satyaki on the other became exceedingly wonderful to behold, like that between a lion and two mighty elephants with rent temples in the forest. The king of the Chedis, excited with wrath, and shooting many warriors, kept away from Drona, king Amvashtha, that hero who always delighted, in battle. Then king Amvashtha pierced his antagonist with a long arrow capable of penetrating into the very bones. Thereupon, the latter, with bow and arrow loosened from his grasp, fell down from his car on the ground. The noble Kripa, son of Saradwata, with many small arrows resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle). They that looked at Kripa, son of Saradwata, with many small arrows, resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle). They that looked at Kripa and Vardhakshemi, those heroes conversant with every mode of warfare, thus engaged in encountering each other, became so absorbed in it that, they could not attend to anything else. Somadatta's son, for enhancing the glory of Drona, resisted king Manimat of great activity as the latter came to fight. Then Manimat quickly cut off the bowstring, the standard, the banner, the charioteer and the umbrella of Somadatta's son and caused them to fall down from the latter's car.[49] The son of Somadatta then, bearing the device of the sacrificial stake on his standard, that slayer of foes, quickly jumping down from his car, cut off with his large swords, his antagonist with his steeds, charioteer, standard, and car. Re-ascending then upon his own car, and taking up another bow, and guiding his steeds himself, he began, O monarch, to consume the Pandava host. Vrishasena (the son of Karna), competent for the feat, resisted with showers of arrows king Pandava who was rushing to battle like Indra himself following the Asuras for smiting them. With maces and spiked bludgeons, and swords and axes and stones, short clubs and mallets, and discs, short arrows and battle-axes with dust and wind, and fire and water, and ashes and brick-bats, and straw and trees, afflicting and smitting, and breaking, and slaying and routing the foe, and hurling them on the hostile ranks, and terrifying them therewith, came Ghatotkacha, desirous of getting at Drona. The Rakshasa Alambusha, however, excited with rage, encountered him with diverse weapons and diverse accoutrements of war. And the battle that took place between those two foremost of Rakshasas resembled that which took place in days of old between Samvara and the chief of the celestials. Thus blessed be thou, took place hundreds of single combats between car-warriors and elephants, and steeds and foot-soldiers of thy army and theirs in the midst of the dreadful general engagement. Indeed, such a battle was never seen or heard of before as that which then took place between those warriors that were bent upon Drona's destruction and protection. Indeed, many were the encounters that were then seen on all parts of field, some of which were terrible, some beautiful, and some exceedingly fierce, O lord.'"

SECTION XXIV

"Dhritarashtra said, 'When the troops were thus engaged and thus proceeded against one another in separate divisions, how did Partha and the warriors of my army endued with great activity fight? What also did Arjuna do towards the car-warriors of the Samsaptakas? And what, O Sanjaya, did the Samsaptakas, in their turn, do to Arjuna?'

"Sanjaya said, 'When the troops were thus engaged and proceeded against one another, thy son Duryodhana himself rushed against Bhimasena, leading his elephant division. Like an elephant encountering an elephant, like a bull encountering a bull, Bhimasena, summoned by the king himself, rushed against that elephant division of the Kaurava army. Skilled in battle and endued with great might of arms, Pritha's son, O sire, quickly broke that elephant division. These elephants, huge as hills, and with ichor trickling down from every part of their bodies, were mangled and forced to turn back by Bhimasena with his arrows. Indeed, as the wind, when it riseth, driveth away gathering masses of clouds, so did that son of Pavana rout that elephant force of the Kauravas. And Bhima, shooting his arrows at those elephants, looked resplendent like the risen sun, striking everything in the world with his rays. Those elephants, afflicted with the shafts of Bhima, became covered with blood and looked beautiful like masses of clouds in the welkin penetrated with the rays of the sun. Then Duryodhana, excited with wrath, pierced with the sharp shafts that son of the Wind-god who was causing such a slaughter among his elephants. Then Bhima, with eyes red in wrath, desirous of despatching the king to Yama's abode, pierced him speedily with many sharp shafts. Then Duryodhana, mangled all over with arrows and excited with rage, pierced Bhima, the son of Pandu, with many shafts endued with the effulgence of solar rays, smiling the while. Then the son of Pandu, with a couple of broad-headed arrows, quickly cut off Duryodhana's bow as also his standard, bearing the device of a jewelled elephant, decked with diverse gems. Beholding Duryodhana thus afflicted, O sire, by Bhima, the ruler of the Angas on his elephant came there for afflicting the son of Pandu. Thereupon, Bhimasena deeply pierced with a long arrow that prince of elephants advancing with loud roars, between its two frontal globes. That arrow, penetrating through its body, sank deep in the earth. And at this the elephants fell down like a hill riven by the thunder. While the elephant was falling down, the Mleccha king also was falling down it. But Vrikodara, endued with great activity, cut off his head with a broad-headed arrow before his antagonist actually fell down. When the heroic ruler of the Angas fell, his divisions fled away. Steeds and elephants and car-warriors struck with panic, crushed the foot-soldiers as they fled.

"When those troops, thus broken, fled away in all directions, the ruler of the Pragjyotishas then advanced against Bhima, upon his elephant.[50] With its two (fore) legs and trunk contracted, filled with rage, and with eyes rolling, that elephant seemed to consume the son of Pandu (like a blazing fire). And it pounded Vrikodara's car with the steed yoked thereto into dust. Then Bhima ran forward and got under the elephant's body, for he knew the science called Anjalikabedha. Indeed, the son of Pandu fled not. Getting under the elephant's body, he began to strike it frequently with his bare arms. And he smote that invincible elephant which was bent upon slaying him. Thereupon, the latter began to quickly turn round like a potter's wheel. Endued with the might of ten thousand elephants, the blessed Vrikodara, having struck that elephant thus, came out from under Supratika's body and stood facing the latter. Supratika then, seizing Bhima by its trunk, threw him down by means of its knees. Indeed, having seized him by the neck, that elephant wished to slay him. Twisting the elephant's trunk, Bhima freed himself from its twine, and once more got under the body of that huge creature. And he waited there, expecting the arrival of a hostile elephant of his own army. Coming out from under the beast's body, Bhima then ran away with great speed. Then a loud noise was heard, made by all the troops, to the effect, 'Alas, Bhima hath been slain by the elephant!' The Pandava host, frightened by that elephant, suddenly fled away, O king, to where Vrikodara was waiting. Meanwhile, king Yudhishthira, thinking Vrikodara to have been slain, surrounded Bhagadatta on all sides, aided by the Panchalas. Having surrounded him with numerous cars, king Yudhishthira that foremost of car-warriors, covered Bhagadatta with keen shafts by hundreds and thousands. Then Bhagadatta, that king of the mountainous regions, frustrating with his iron hook that shower of arrows, began to consume both the Pandavas and the Panchalas by means of that elephant of his. Indeed. O monarch, the feat that we then beheld, achieved by old Bhagadatta with his elephant, was highly wonderful. Then the ruler of the Dasarnas rushed against the king of the Pragjyotisha, on a fleet elephant with temporal sweat trickling down, for attacking Supratika in the flank. The battle then that took place between those two elephants of awful size, resembled that between two winged mountains overgrown with forests in days of old. Then the elephant of Bhagadatta, wheeling round and attacking the elephant of the king of the Dasarnas, ripped open the latter's flank and slew it outright. Then Bhagadatta himself with seven lances bright as the rays of the sun, slew his (human) antagonist seated on the elephant just when the latter was about to fall down from his seat. Piercing king Bhagadatta then (with many arrows), Yudhishthira surrounded him on all sides with a large number of cars. Staying on his elephant amid car-warriors encompassing him all around, he looked resplendent like a blazing fire on a mountain-top in the midst of a dense forest. He stayed fearlessly in the midst of those serried cars ridden by fierce bowmen, all of whom showered upon him their arrows. Then the king of the Pragjyotisha, pressing (with his toe) his huge elephant, urged him towards the car of Yuyudhana. That prodigious beast, then seizing the car of Sinis grandson, hurled it to a distance with great force. Yuyudhana, however, escaped by timely flight. His charioteer also, abandoning the large steeds of the Sindhu breed, yoked unto that car, quickly followed Satyaki and stood where the latter stopped. Meanwhile the elephant, quickly coming out of the circle of cars, began to throw down all the kings (that attempted to bar his course). These bulls among men, frightened out of their wits by that single elephant coursing swiftly, regarded it in that battle as multiplied into many. Indeed, Bhagadatta, mounted on that elephant of his, began to smite down the Pandavas, like the chief of the celestials mounted on Airavata smiting down the Danavas (in days of old).[51] As the Panchalas fled in all directions, loud and awful was the noise that arose amongst them, made by their elephants and steeds. And while the Pandava troops were thus destroyed by Bhagadatta, Bhima, excited with rage, once more rushed against the ruler of the Pragjyotisha. The latter's elephant then frightened the steeds of advancing Bhima by drenching them with water spouted forth from its trunk, and thereupon those animals bore Bhima away from the field. Then Kriti's son, Ruchiparvan, mounted on his car, quickly rushed against Bhagadatta, scattering showers of arrows and advancing like the Destroyer himself. Then Bhagadatta, that ruler of the hilly regions, possessed of beautiful limbs, despatched Ruchiparvan with a straight shaft to Yama's abode.[52] Upon the fall of the heroic Ruchiparvan, Subhadra's son and the sons of Draupadi, and Chekitana, and Dhrishtaketu, and Yuyutsu began to afflict the elephant. Desiring to slay that elephant, all those warriors, uttering loud shouts, began to pour their arrows on the animals, like the clouds drenching the earth with their watery down-pour. Urged then by its skilful rider with heel, hook, and toe the animal advanced quickly with trunk stretched, and eyes and cars fixed. Treading down Yuyutsu's steeds, the animal then slew the charioteer. Thereupon, O king, Yuyutsu, abandoning his car, fled away quickly. Then the Pandava warriors, desirous of slaying that prince of elephants, uttered loud shouts and covered it quickly with showers of arrows. At this time, thy son, excited with rage, rushed against the car of Subhadra's son. Meanwhile, king Bhagadatta on his elephant, shooting shafts on the foe, looked resplendent like the Sun himself scattering his rays on the earth. Arjuna's son then pierced him with a dozen shafts, and Yuyutsu with ten, and each of the sons of Draupadi pierced him with three shafts and Dhrishtaketu also pierced him with three. That elephant then, pierced with these shafts, shot with great care, looked resplendent like a mighty mass of clouds penetrated with the rays of the sun. Afflicted with those shafts of the foe, that elephant then, urged by its riders with skill and vigour, began to throw hostile warriors on both his flanks. Like a cowherd belabouring his cattle in the forest with a goad, Bhagadatta repeatedly smote the Pandava host. Like the cawing of quickly retreating crows when assailed by hawks, a loud and confused noise was heard among the Pandava troops who fled away with great speed. That prince of elephants, struck by its rider with hook, resembled, O king, a winged mountain of old. And it filled the hearts of the enemy with fear, like to what merchants experience at sight of the surging sea.[53] Then elephants and car-warriors and steeds and kings, flying away in fear, made, as they fled, a loud and awful din that, O monarch, filled the earth and sky and heaven and the cardinal and subsidiary directions in that battle. Mounted on that foremost of elephants, king Bhagadatta penetrated the hostile army like the Asura Virochana in days of old into the celestial host in battle well-protected by the gods. A violent wind began to blow; a dusty cloud covered the sky and the troops; and people regarded that single elephant as multiplied into many, coursing all over the field.'"

SECTION XXV

"Sanjaya said, 'Thou askest me about the feats of Arjuna in battle. Listen, O thou of mighty arms, to what Partha achieved in the fight. Beholding the risen dust and hearing the wail of the troops when Bhagadatta was performing great feats on the field, the son of Kunti addressed Krishna and said 'O slayer of Madhu, it seems that the ruler of the Pragjyotishas hath, on his elephant, with great impetuosity, advanced to battle. This loud din that we hear must be due to him. Well-versed in the art of grinding and battling from the back of an elephant, and not inferior to Indra himself in battle, he, I think, is the formost of all elephant-warriors in the world.[54] His elephant, again, is the foremost of elephants, without a rival to encounter it in battle. Possessed of great dexterity and above all fatigue, it is, again, impervious to all weapons. Capable of bearing every weapon and even the touch of fire, it will, O sinless one, alone destroy the Pandava force today. Except us two, there is none else capable of checking that creature. Go quickly, therefore, to that spot where the ruler of the Pragjyotishas is. Proud in battle, in consequence of the strength of his elephant, and arrogant in consequence of his age, I will this very day send him as a guest to the slayer of Vala.' At these words of Arjuna, Krishna began to proceed to the place where Bhagadatta was breaking the Pandava ranks. While Arjuna was proceeding towards Bhagadatta, the mighty Samsaptaka car-warriors, numbering fourteen thousand, made up of ten thousand Gopalas or Narayanas who used to follow Vasudeva, returning to the field, summoned him to battle. Beholding the Pandava host broken by Bhagadatta, and summoned on the other hand by the Samsaptakas, Arjuna's heart was divided in twain. And he began to think, 'Which of these two act will be better for me to do today, to return from this spot for battling with Samsaptakas or to repair to Yudhishthira?' Reflecting with the aid of his understanding, O perpetuator of Kuru's race, Arjuna's heart, at last, was firmly fixed on the slaughter of the Samsaptakas. Desirous of alone slaughtering in battle thousands of car-warriors, Indra's son (Arjuna) having the foremost of apes on banner, suddenly turned back. Even this was what both Duryodhana and Karna had thought of for achieving the slaughter of Arjuna. And it was for this that they had made arrangements for the double encounter. The son of Pandu allowed his heart to waver this side and that, but, at last, resolving to slay those foremost of warriors, viz., the Samsaptakas, he baffled the purpose of his enemies.[55] Then mighty Samsaptakas car-warriors, O king, shot at Arjuna thousands of straight arrows. Covered with those arrows, O monarch, neither

Kunti's son Partha, nor Krishna, otherwise called Janardana, nor the steeds, nor the car, could be seen. Then Janardana became deprived of his senses and perspired greatly. Thereupon, Partha shot the Brahma weapon and nearly exterminated them all. Hundreds upon hundreds of arms with bows and arrows and bowstrings in grasp, cut off from trunks, and hundreds upon hundreds of standards and steeds and charioteers and car-warriors, fell down on the ground. Huge elephants, well-equipped and resembling foremost hills over-grown with woods or masses of clouds, afflicted with Partha's shafts and deprived of riders, fell down on the earth. Many elephants again, with riders on their backs, crushed by means of Arjuna's shafts, fell down, deprived of life, shorn of the embroidered cloths on their backs, and with their housings torn. Cut off by Kiritin with his broad-headed arrows, countless arms having swords and lances and rapiers for their nails or having clubs and battle-axes in grasp, fell down on the earth. Heads also, beautiful, O king, as the morning sun or the lotus or the moon, cut off by Arjuna with his arrows, dropped down on the ground. While Phalguni in rage was thus engaged in slaying the foe with diverse kinds of well-adorned and fatal shafts, that host seemed to be ablaze. Beholding Dhanunjaya crushing that host like an elephant crushing lotus-stalks, all creatures applauded him, saying, 'Excellent, Excellent!' Seeing that feat of Partha resembling that of Vasava himself, Madhava wondered much and, addressing him with joined hands, said, 'Verily, O Partha, I think that this feat which thou hast achieved, could not be performed by Sakra, or Yama, or the Lord of treasures himself. I see that thou hast today felled in battle hundreds and thousands of mighty Samsaptaka warriors an together.' Having slain the Samsaptakas then,--that is, who were engaged in battle,--Partha addressed Krishna, saying, 'Go towards Bhagadatta.'"

SECTION XXVI

"Sanjaya said, 'At Partha's desire, Krishna then urged his white steeds, fleet as the mind and covered in golden armour, towards Drona's divisions. While that foremost one of the Kurus was thus proceeding towards his brothers who were exceedingly afflicted by Drona, Susarman with his brothers, followed him behind, desirous of battle. The ever-victorious Arjuna then addressed Krishna, saying, 'O thou of unfading glory, this Susarman here, with his brothers, challengeth me to battle! O slayer of foes, our host, again, is broken (by Drona) towards the north. In consequence of these Samsaptakas, my heart wavers today as to whether I should do this or that. Shall I slay the Samsaptakas now, or protect from harm my own troops already afflicted by the foe? Know this to be what I am thinking of, viz., 'Which of these would be better for me?' Thus addressed by him, he of Dasarha's race, turned back the car, and took the son of Pandu to where the ruler of the Trigartas was. Then Arjuna pierced Susarman with seven shafts, and cut off both his bow and standard with a couple of sharp arrows. He then, with six arrows, quickly despatched the brothers of Trigarta king to Yama's abode.[56] Then Susarman, aiming Arjuna, hurled at him a dart made wholly of iron and looking like a snake, and aiming Vasudeva, hurled a lance at him. Cutting off that dart with three arrows and that lance also with three other arrows, Arjuna, by means of his arrowy showers, deprived Susarman of his senses on his car. Then advancing fiercely (towards thy division), scattering showers of arrows, like Vasava pouring rain, none among thy troops, O king, ventured to oppose. Like a fire consuming heaps of straw as it advances, Dhananjaya advanced, scorching all the mighty car-warriors among the Kauravas by means of his arrows. Like a living creature incapable of bearing the touch of fire, thy troops could not bear the irresistible impetuosity of that intelligent son of Kunti. Indeed, the son of Pandu, overwhelming the hostile host by means of his arrows, came upon the king of the Pragjyotishas, O monarch, like Garuda swooping down (upon his prey). He then held in his hands that Gandiva which in battle was beneficial to the innocent Pandavas and baneful to all foes, for the destruction of Kshatriyas brought about, O king, by the fault of thy son who had recourse to deceitful dice for accomplishing his end. Agitated by Partha thus, thy host then, O king, broke like a boat when it strikes against a rock. Then ten thousand bowmen, brave and fierce, firmly resolved to conquer, advanced (to encounter Arjuna). With dauntless hearts, those mighty car-warriors all surrounded him. Capable of bearing any burden, howsoever heavy in battle, Partha took up that heavy burden. As an angry elephant of sixty years, with rent temples, crushes an assemblage of lotus stalks, even so did Partha crush that division of thy army. And when that division was being thus crushed, king Bhagadatta, on that same elephant of his, impetuously rushed towards Arjuna. Thereupon, Dhananjaya, that tiger among men, staying on his car, received Bhagadatta. That encounter between Arjuna's car and Bhagadatta's elephant was fierce in the extreme. Those two heroes, viz., Bhagadatta and Dhananjaya, then coursed on the field, the one on his car and the other on his elephant, both of which were equipped according to the rules of science. Then Bhagadatta, like the lord Indra, from his elephant looking like a mass of clouds, poured on Dhananjaya showers of arrows. The valiant son of Vasava, however, with his arrows, cut off those arrowy showers of Bhagadatta before they could reach him. The king of the Pragjyotishas, then, baffling that arrowy shower of Arjuna, struck both Partha and Krishna, O king, with many shafts and overwhelming both of them with a thick shower of shafts, Bhagadatta then urged his elephant for the destruction of Krishna and Partha. Beholding that angry elephant advancing like Death himself, Janardana quickly moved his car in such a way as to keep the elephant on his left. Dhananjaya, although he thus got the opportunity of slaying that huge elephant with its rider from the back, wished not yet to avail himself of it, remembering the rules of fair fight. The elephant, however, coming upon other elephants and cars and steeds, O king, despatched them all to Yama's abode. Beholding this, Dhananjaya was filled with rage.

SECTION XXVII

"Dhritarashtra said, 'Filled with rage, what did Partha, the son of Pandu, do to Bhagadatta? What also did the king of the Pragjyotishas do to Partha? Tell me all this, O Sanjaya!'

"Sanjaya said, 'While Partha and Krishna were thus engaged with the ruler of the Pragjyotishas, all creatures regarded them to be very near the jaws of Death. Indeed, O monarch, from the neck of his elephant, Bhagadatta scattered showers of shafts on the two Krishnas, staying upon their car. He pierced Devaki's son with many arrows made wholly of black iron, equipped with wings of gold, whetted on stone, and shot from his bow, drawn to the fullest stretch. Those shafts whose touch resembled that of fire, equipped with beautiful feathers, and shot by Bhagadatta, passing through Devaki's son, entered the earth. Partha then cut off Bhagadatta's bow and slaying next the warrior that protected his elephant from the flank, began to fight with him as if in sport. Then Bhagadatta hurled at him fourteen lances of sharp points, that were bright as the rays of the sun. Arjuna, however, cut each of those lances into three fragments. Then Indra's son cut open the armour in which that elephant was eased, by means of a thick shower of arrows. The armour thus cut off, fell down on the earth. Exceedingly afflicted with arrows shot by Arjuna, that elephant, deprived of its coat of mail, looked like a prince of mountains destitute of its cloudy robes and with streaks of water running down its breast. Then the ruler of the Pragjyotishas hurled at Vasudeva a dart made wholly of iron and decked with gold. That dart Arjuna cut in twain. Then cutting off the king's standard and umbrella by means of his arrows Arjuna quickly pierced that ruler of the mountainous realms with ten arrows, smiling all the while. Deeply pierced with those shafts of Arjuna, that were beautifully winged with Kanka feathers, Bhagadatta, O monarch, became incensed with the son of Pandu. He then hurled some lances at Arjuna's head and uttered a loud shout. In consequence of those lances Arjuna's diadem was displaced. Arjuna, then, having placed his diadem properly, addressed the ruler of the Pragjyotishas, saying, 'Look well on this world!' Thus addressed by him, Bhagadatta became filled with rage, and taking up a bright bow showered upon both the Pandava and Govinda his arrowy down-pours. Partha then cutting off his bow and quivers, quickly struck him with two and seventy shafts, afflicting his vital limbs. Thus pierced, he was excessively pained. Filled then with rage, he with Mantras, turned his hook into the Vaishnava weapon and hurled it at Arjuna's breast. That all-slaying weapon, hurled by Bhagadatta, Kesava, covering Arjuna, received on his breast. Thereupon, that weapon became a triumphal garland on Kesava's breast. Arjuna then cheerlessly addressed Kesava, saying, 'O sinless one, without battling thyself, thou art to only guide my steed! Thou hadst said so, O lotus-eyed one! Why then dost thou not adhere to thy promise? If I sink in distress, or become unable to baffle, or resist a foe or weapon, then mayst thou act so, but not when I am standing thus. Thou knowest that with my bow and arrows I am competent to vanquish these worlds with the gods, the Asuras, and men.' Hearing these words of Arjuna, Vasudeva replied unto him, saying, 'Listen, O Partha, to this secret and ancient history as it is, O sinless one! I have four forms, eternally engaged as I am in protecting the worlds. Dividing my own Self, I ordain the good of the worlds. One form of mine, staying on the earth, is engaged in the practice of ascetic austerities. Another beholdeth the good and the evil deeds in the world. My third form, coming into the world of men, is engaged in action. My fourth form lieth down in sleep for a thousand years. The form of mine which awaketh from sleep at the end of a thousand years, granteth, upon awakening, excellent boons to persons deserving of them. The earth, knowing (on one occasion) that that time had come, asked of me a boon for (her son) Naraka. Hear, O Partha, what that boon was. Possessed of the Vaishnava weapon, let my son become incapable of being slain by the gods and the Asuras. It behoveth thee to grant me that weapon. Hearing this prayer, I then gave, in days of old, the supreme and infallible Vaishnava weapon to the Earth's son. I said also at that time these words, 'O Earth, let this weapon be infallible for the protection of Naraka. None will be able to slay him. Protected by this weapon, thy son will always, in all the worlds, be invincible and crush all hostile hosts.' Saying, So be it! the intelligent goddess went away, her wishes fulfilled. And Naraka also became invincible and always scorched his foes. It was from Naraka, O Partha, that the ruler of the Pragjyotishas got this weapon of mine. There is none, in all the world, O sire, including even Indra and Rudra, who is unslayable by this weapon. It was for thy sake, therefore, that I baffled it, violating my promise. The great Asura hath now been divested of that supreme weapon. Slay now, O Partha, that invincible foe of thine, viz., Bhagadatta, enemy of the gods, even as I formerly slew for the good of the worlds, the Asura Naraka.' Thus addressed by the high-souled Kesava, Partha suddenly overwhelmed Bhagadatta with clouds of whetted arrows. Then, the mighty-armed and high-souled Arjuna fearlessly struck a long arrow between the frontal globes of his enemy's elephant. That arrow, splitting the elephant like the thunder splitting a mountain, penetrated into its body to the very wings, like a snake penetrating into an ant-hill. Though urged repeatedly then by Bhagadatta, the elephant refused to obey like a poor man's wife her lord. With limbs paralysed, it fell down, striking the earth with its tusks. Uttering a cry of distress, that huge elephant gave up the ghost. The son of Pandu then, with a straight shaft furnished with a crescent-shaped head, pierced the bosom of king Bhagadatta. His breast, being pierced through by the diadem-decked (Arjuna), king Bhagadatta, deprived of life, threw down his bow and arrows. Loosened from his head, the valuable piece of cloth that had served him for a turban, fell down, like a petal from a lotus when its stalk is violently struck. And he himself, decked with golden garlands, fell down from his huge elephant adorned with golden housings, like flowering Kinsuka broken by the force of the wind from the mountain-top. The son of Indra then, having slain in battle that monarch who resembled Indra himself in prowess and who was Indra's friend, broke the other warriors of thy army inspired with hope of victory like the mighty wind breaking rows of trees.'"

SECTION XXVIII

"Sanjaya said, Having slain Bhagadatta who was ever the favourite and I friend of Indra and who was possessed of great energy, Partha circumambulated him. Then the two sons of the king of Gandhara viz., the brothers Vrishaka and Achala, those subjugators of hostile towns, began to afflict Arjuna in battle. Those two heroic bowmen, uniting together, began to deeply pierce Arjuna from the front and from behind with whetted shafts of great impetuosity. Arjuna then with sharp shafts cut off the steeds and driver and bow and umbrella and standard and car of Vrishaka, the son of Suvala, into atoms. With clouds of arrows and diverse other weapons, Arjuna then once more severely afflicted the Gandhara troops headed by Suvala's son. Then Dhananjaya, filled with rage, despatched to Yama's abode, with his shafts, five hundred heroic Gandharas with upraised weapons. The mighty-armed hero then, quickly alighting from that car whose steeds had been slain, mounted upon the car of his brother and took up another bow. Then those two brothers, viz., Vrishaka and Achala, both mounted on the same car, began incessantly to pierce Vibhatsu with showers of arrows. Indeed, those high-souled princes, those relatives of thine by marriage, viz., Vrishaka and Achala, struck Partha very severely, like Vritra or Vala striking Indra of old. Of unfailing aim, these two princes of Gandhara, themselves unhurt, began once more to strike the son of Pandu, like the two months of summer afflicting the world with sweat-producing rays.[57] Then Arjuna slew those princes and tigers among men, viz., Vrishaka and Achala, staying on one car side by side, with, O monarch, a single arrow. Then those mighty-armed heroes, with red eyes and looking like lions, those uterine brothers having similar features, together fell down from that car. And their bodies, dear to friends, falling down upon the earth, lay there, spreading sacred fame all around.

"Beholding their brave and unretreating maternal uncles thus slain by Arjuna, thy sons, O monarch, rained many weapons upon him. Sakuni also, conversant with a hundred different kinds of illusions, seeing his brothers slain, created illusions for confounding the two Krishnas. Then clubs, and iron balls, and rocks and Sataghnis and darts, and maces, and spiked bludgeons, and scimitars, and lances, mallets, axes, and Kampanas, and swords, and nails, and short clubs, and battle-axes, and razors, and arrows with sharp broad heads, and Nalikas, and calf-tooth headed shafts, and arrows having bony heads and discs and snake-headed shafts, and spears, and diverse other kinds of weapons, fell upon Arjuna from all sides. And asses, and camels, and buffaloes, and tigers, and lions, and deer, and leopards, and bears, and wolves and vultures, and monkeys, and various reptiles, and diverse cannibals, and swarms of crows, all hungry, and excited with rage, ran towards Arjuna. Then Dhananjaya, the son of Kunti, that hero conversant with celestial weapons, shooting clouds of arrows, assailed them all. And assailed by that hero with those excellent and strong shafts, they uttered loud cries and fell down deprived of life. Then a thick darkness appeared and covered Arjuna's car, and from within that gloom harsh voices rebuked Arjuna. The latter, however, by means of the weapons called Jyotishka, dispelled that thick and awful darkness. When that darkness was dispelled frightful waves of water appeared. For drying up those waters, Arjuna applied the weapon called Aditya. And in consequence of that weapon, the waters were almost dried up. These diverse illusions, repeatedly created by Sauvala, Arjuna destroyed speedily by means of the force of his weapons, laughing the while. Upon all his illusions being destroyed, afflicted with Arjuna's shafts and unmanned by fear, Sakuni fled away, aided by his fleet, steeds, like a vulgar wretch. Then Arjuna, acquainted with all weapons, showing his enemies the exceeding lightness of his hands, showered upon the Kaurava host clouds of arrows. That host of thy son, thus slaughtered by Partha, became divided into two streams like the current of Ganga when impeded by a mountain. And one of those streams, O bull among men, proceeded towards Drona, and the other with loud cries, proceeded towards Duryodhana. Then a thick dust arose and covered all the troops. We could not then see Arjuna. Only the twang of Gandivas was heard by us from off the field. Indeed, the twang of Gandiva was heard, rising above the blare of conchs and the beat of drums and the noise of other instruments. Then on the southern part of the field took place a fierce battle between many foremost warriors on the one side and Arjuna on the other. I, however, followed Drona. The various divisions of Yudhishthira's force smote the foe on every part of the field. The diverse divisions of thy son, O Bharata, Arjuna smote, even as the wind in the summer season destroys masses of clouds in the welkin. Indeed, as Arjuna came, scattering clouds of arrows, like Vasava pouring thick showers of rain, there was none in thy army who could resist that great fierce bowman, that tiger among men. Struck by Partha, thy warriors were in great pain. They fled away, and in flying killed many among their own number. The arrows shot by Arjuna, winged Kanka feathers and capable of penetrating into every body, fell covering all sides, like flights of locusts. Piercing steeds and car-warriors and elephants and foot-soldiers, O sire, like snakes through ant-hills, those shafts entered the earth. Arjuna never shot arrows, at any elephant, steed or man. Struck with only one arrow, each of these, severely afflicted, fell down deprived of life. With slain men and elephant and shaft-struck steeds lying all about, and echoing with yells of dogs and jackals, the field of battle presented a variegated and awful sight. Pained with arrows, sire forsook son, and friend forsook friend and son forsook sire. Indeed, every one was intent upon protecting his own self. Struck with Partha's shafts, many warriors abandoned the very animals that bore them.'"

SECTION XXIX

"Dhritarashtra said, 'When those divisions (of mine), O Sanjaya, were broken and routed, and all of you retreated quickly from the field, what became the state of your minds? The rallying of ranks when broken and flying away without beholding a spot whereon to stand, is always exceedingly difficult. Tell me all about it, O Sanjaya!'

"Sanjaya said, [Although thy troops were broken], yet, O monarch, many foremost of heroes in the world, inspired by the desire of doing good to thy son and of maintaining their own reputation, followed Drona. In that dreadful pass, they fearlessly followed their commander, achieving meritorious feats against the Pandava troops with weapons upraised, and Yudhishthira within accessible distance.[58] Taking advantage of an error of Bhimasena of great energy and of heroic Satyaki and Dhrishtadyumna, O monarch, the Kuru leaders fell upon the Pandava Army.[59] The Panchalas urged their troops, saying, 'Drona, Drona!' Thy sons, however, urged all the Kurus, saying, 'Let not Drona be slain. Let not Drona be slain!' One side saying, 'Slay Drona', 'Slay Drona,' and the other saying, 'Let not Drona be slain, 'Let not Drona be slain,' the Kurus and the Pandavas seemed to gamble, making Drona their stake. Dhrishtadyumna, the prince of the Panchalas, proceeded to the side of all those Panchala car-warriors whom Drona sought to crush. Thus no rule was observed as to the antagonist one night select for battling with him. The strife became dreadful. Heroes encountered heroes, uttering loud shouts Their foes could not make the Pandavas tremble. On the other hand, recollecting all their woes, the latter made the ranks of their enemies tremble. Though possessed of modesty, yet excited with rage and vindictiveness, and urged by energy and might, they approached that dreadful battle, reckless of their very lives for slaying Drona. That encounter of heroes of immeasurable energy, sporting in fierce battle making life itself the stake, resembled the collision of iron against adamant. The oldest men even could not recollect whether they had seen or heard of a battle as fierce as that which took place on this occasion. The earth in that encounter, marked with great carnage and afflicted with the weight of that vast host, began to tremble. The awful noise made by the Kuru army agitated and tossed by the foe, paralysing the very welkin, penetrated into the midst of even the Pandava host. Then Drona, coming upon the Pandava divisions by thousands, and careering over the field, broke them by means of his whetted shafts. When these were being thus crushed by Drona of wonderful achievements, Dhrishtadyumna, the generalissimo of the Pandava host, filled with rage himself checked Drona. The encounter that we beheld between Drona and the prince of the Panchalas was highly wonderful. It is my firm conviction that it has no parallel.

"Then Nila, resembling a veritable fire, his arrows constituting its sparks and his bow its flame, began to consume the Kuru ranks, like a conflagration consuming heaps of dry grass. The valiant son of Drona, who from before had been desirous of an encounter with him, smilingly addressed Nila as the latter came consuming the troops, and said unto him these polite words,[60] 'O Nila, what dost thou gain by consuming so many common soldiers with thy arrowy flames? Fight with my unaided self, and filled with rage, strike me.' Thus addressed, Nila, the brightness of whose face resembled the splendour of a full-blown lotus, pierced Aswatthaman, whose body resembled an assemblage of lotuses and whose eyes were like lotus-petals with his shafts. Deeply and suddenly pierced by Nila, Drona's son with three broad-headed arrows, cut off his antagonist's bow and standard and umbrella. Quickly jumping down from his car, Nila, then, with a shield and an excellent sword, desired to sever from Aswatthaman's trunk his head like a bird (bearing away its prey in its talons). Drona's son, however, O sinless one, by means of a bearded arrow, cut off, from his antagonist's trunk, his head graced with a beautiful nose and decked with excellent ear-rings, and which rested on elevated shoulders. That hero, then, the brightness of whose face resembled the splendour of the full moon and whose eyes were like lotus-petals, whose stature was tall, and complexion like that of the lotus, thus slain, fell down on the earth. The Pandava host then, filled with great grief, began to tremble, when the Preceptor's son thus slew Nila of blazing energy. The great car-warriors of the Pandavas, O sire, all thought, 'Alas, how would Indra's son (Arjuna) be able to rescue us from the foe, when that mighty warrior is engaged on the southern part of the field in slaughtering the remnant of the Samsaptakas and the Narayana force?'"

SECTION XXX

"Sanjaya said, 'Vrikodara, however, could not brook that slaughter of his army. He struck Valhika with sixty and Karna with ten arrows. Drona then, desirous of slaying Bhima, quickly struck the latter, in his very vitals, many straight and whetted shafts of keen edge. Desirous again of allowing no time, he once more struck him with, six and twenty shafts whose touch resembled that of fire and which were all like snakes of virulent poison. Then Karna pierced him with a dozen shafts, and Aswatthaman with seven, and king Duryodhana also with six. The mighty Bhimasena, in return, pierced them all. He struck Drona with fifty shafts, and Karna with ten. And piercing Duryodhana with a dozen shafts, and Drona with eight, he engaged in that battle uttering a loud shout. In that encounter in which the warriors fought reckless of their lives and in which death was easy of attainment, Ajatasattru despatched many warriors, urging them to rescue Bhima. Those heroes of immeasurable energy, viz., the two son of Madri and Pandu, and others headed by Yuyudhana, quickly proceeded to Bhimasena's side. And those bulls among men, filled with rage and uniting together, advanced to battle, desirous of breaking the army of Drona that was protected by many foremost of bowmen. Indeed, those great car-warriors of mighty energy, viz., Bhima and others, fell furiously upon Drona's host. Drona, however, that foremost of car-warriors, received without any anxiety, all those mighty car-warriors, of great strength,--those heroes accomplished in battle. Disregarding their kingdoms and casting off all fear of death, the warriors of thy army proceeded against the Pandavas. Horsemen encountered horsemen, and car-warriors encountered car-warriors. The battle proceeded, darts against darts, swords against swords, axes against axes. A fierce encounter with swords took place, producing a terrible carnage. And in consequence of the collision of elephants against elephants the battle became furious. Some fell down from the backs of elephants, and some from the backs of steeds, with heads downwards. And others, O sire, fell down from cars, pierced with arrows. In that fierce press, as some one fell down deprived of armour, an elephant might be seen attacking him in the chest and crushing his head. Elsewhere might be seen elephants crushing numbers of men fallen down on the field. And many elephants, piercing the earth with their tusks (as they fell down), were seen to tear therewith large bodies of men. Many elephants, again, with arrows sticking to their trunks, wandered over the field, tearing and crushing men by hundreds. And some elephants were seen pressing down into the earth fallen warriors and steeds and elephants cased in armour of black iron, as if these were only thick reeds. Many kings, graced with modesty, their hour having come, laid themselves down (for the last sleep) on painful beds, overlaid with vultures' feathers. Advancing to battle on his car, sire slew son; and son also, through madness all losing regard, approached-sire in battle. The wheels of cars were broken; banners were torn; umbrellas fell down on the earth. Dragging broken yokes, steeds ran away. Arms with swords in grasp, and heads decked with ear-rings fell down. Cars, dragged by mighty elephants, thrown down on the ground, were reduced to fragments. Steeds with riders fell down, severely wounded by elephants. That fierce battle went on, without anybody showing any regard for any one. 'Oh father!--Oh son!--Where art thou, friend?--Wait!--Where dost thou go!--Strike!--Bring! Slay this one!'--these and diverse other cries, with loud laughs and shouts, and roars were uttered and heard there. The blood of human beings and steeds and elephants, mingled together. The earthy dust disappeared. The hearts of all timid persons became cheerless. Here a hero getting his car-wheel entangled with the car-wheel of another hero, and the distance being too near to admit of the use of other weapons, smashed that other's head by means of his mace. Brave combatants, desirous of safety where there was no safety, dragged one another by the hair, and fought fiercely with fists, and teeth and nails. Here was a hero whose upraised arm with sword in grasp was cut off, There another's arm was lopped off with bow, or arrow or hook in grasp. Here one loudly called upon another. There another turned his back on the field. Here one severed another's head from his trunk, getting him within reach. There another rushed with loud shouts Upon an enemy. Here one was filled with fear at another's roar. There another slew with sharp shafts a friend or a foe. Here an elephant, huge as a hill, slain with a long shaft, fell down en the field and lay like a flat island in a river during the summer season. There an elephant, with sweat trickling down its body, like a mountain with rills flowing adown its breast, steed, having crushed by its tread a car-warrior with his steeds and charioteer on the field. Beholding brave warriors, accomplished in arms and covered with blood, strike one another, they that were timid and of weak hearts, lost their senses. In fact, all became cheerless. Nothing could any longer be distinguished. Overwhelmed with the dust raised by the troops, the battle became furious. Then the commander of the Pandava forces saying, 'This is the time,' speedily led the Pandavas on those heroes that are always endued with great activity. Obeying his behest, the mighty-armed Pandavas, smiting (the Katirava army) proceeded towards Drona's car like swans towards a lake,--'Seize him,'---'Do not fly away,'--'Do not fear,'--'Cut into pieces,'--these uproarious cries were heard in the vicinity of Drona's car. Then Drona and Kripa, and Karna and Drona's son, and king Jayadratha, and Vinda and Anuvinda of Avanti, and Salya, received those heroes. Those irresistible and invincible warriors, however, viz., the Panchalas and the Pandavas, inspired by noble sentiments, did not, though afflicted with shafts, avoid Drona. Then Drona, excited with great rage, shot hundreds of shafts, and caused a great carnage amongst the Chedis, the Panchalas, and the Pandavas. The twang of his bowstring and the slaps of his palms, were, O sire, heard on all sides. And they resembled the roar of thunder and struck fear into the hearts of all. Meanwhile, Jishnu, having vanquished large number of Samsaptakas, quickly came to that place where Drona was grinding the Pandava troops. Having crossed many large lakes whose waters were constituted by blood, and whose fierce billows and eddies were constituted by shafts, and having slain the Samsaptakas, Phalguni showed himself there. Possessed of great fame and endued as he was with the energy of the Sun himself, Arjuna's emblem, viz., his banner bearing the ape, was beheld by us to blaze with splendour. Having dried up the Samsaptaka ocean by means of weapons that constituted his rays, the son of Pandu then blasted the Kurus also, as if he were the very Sun that arises at the end of the Yuga. Indeed, Arjuna scorched all the Kurus by the heat of his weapons, like the fire[61] that appears at the end of the Yuga, burning down all creatures. Struck by him with thousands of shafts, elephant warriors and horsemen and car-warriors fell down on the earth, with dishevelled hair, and exceedingly afflicted with those arrowy showers, some uttered cries of distress. Others set up loud shouts. And some struck with the shafts of Partha, fell down deprived of life. Recollecting the practices of (good) warriors, Arjuna struck not those combatants among the foe that had fallen down, or those that were retreating, or those that were unwilling to fight. Deprived of their cars and filled with wonder, almost all the Kauravas, turning away from the field, uttered cries of Oh and Alas and called upon Karna (for protection). Hearing that din made by the Kurus, desirous of protection, Adhiratha's son (Karna), loudly assuring the troops with the words 'Do not fear' proceeded to face Arjuna. Then (Karna) that foremost of Bharata car-warriors, that delighter of all the Bharatas, that first of all persons acquainted with weapons, invoked into existence the Agneya weapon. Dhananjaya, however, baffled by means of his own arrowy downpours the flights of arrows shot by Radha's son, that warrior of the blazing bow, that hero of bright shafts. And similarly, Adhiratha's son also baffled the shafts of Arjuna of supreme energy. Resisting Arjuna's weapons thus by his own, Karna uttered loud shouts and shot many shafts at his antagonist. Then Dhristadyumna and Bhima and the mighty car-warrior Satyaki, all approached Karna, and each of them pierced in with three straight shafts. The son of Radha, however, checking Arjuna's weapons by his own arrowy showers, cut off with three sharp shafts the bows of those three warriors. Their bows cut off, they looked like snakes without poison. Hurling darts at their foe from their respective cars, they uttered loud leonine shouts. Those fierce darts of great splendour and great impetuosity, looking like snakes, hurled from those mighty arms, coursed impetuously towards Karna's car. Cutting each of those darts with three straight arrows and speeding many arrows at the same time at Partha, the mighty Karna uttered a loud shout. Then Arjuna piercing Karna with seven shafts, despatched the latter's younger brother by means of his sharp shafts. Slaying Satrunjaya thus with six arrows, Partha, with a broad-headed shaft, struck off Vipatha's head as the latter stood on his car. In the very sight of the Dhritarashtras, therefore, as also of the Suta's son, the three uterine brothers of the latter were despatched by Arjuna unaided by any one. Then Bhima, jumping down from his own car, like a second Garuda, slew with his excellent sword five and ten combatants amongst those that supported Karna. Mounting once more on his car and taking up another bow, he pierced Karna with ten shafts and his charioteer and steeds with five. Dhrishtadyumna also taking up a sword and a bright shield; despatched Charmavarman and also Vrihatkshatra, the ruler of the Naishadhas. The Panchala prince then, mounting upon his own car and taking up another bow, pierced Karna with three and seventy shafts, and uttered a loud roar. Sini's grandson also, of splendour equal to that of Indra himself, taking up another bow pierced Suta's son with four and sixty shafts and roared like a lion. And cutting off Karna's bow with a couple of well-shot shafts, he once more pierced Karna on the arms and the chest with three arrows. The king Duryodhana, and Drona and Jayadratha, rescued Karna from the Satyaki-ocean, as the former was about to sink into it. And foot-soldiers and steeds and cars and elephants, belonging to thy army and numbering by hundreds, all accomplished in smitting rushed to the spot where Karna was frightening (his assailants). Then Dhrishtadyumna, and Bhima and Subhadra's son, and Arjuna himself, and Nakula, and Sahadeva, began to protect Satyaki in that battle. Even thus went on that fierce battle for the destruction of bowmen belonging to thy army and of the enemy's. All the combatants fought, reckless of their very lives. Infantry and cars and steeds and elephants were engaged with cars and infantry. Car-warriors were engaged with elephants and foot-soldiers and steeds, and cars and foot-soldiers were engaged with cars and elephants. And steeds were seen engaged with steeds, and elephants with elephants, and foot-soldiers with foot-soldiers. Even thus did that battle, marked by great confusion, take place, enhancing the delight of cannibals and carnivorous creatures, between those high-souled men facing one another fearlessly. Indeed, it largely swelled the population of Yama's kingdom. Large numbers of elephants and cars and foot-soldiers and steeds were destroyed by men, cars, steeds and elephants. And elephants were slain by elephants, and car-warriors with weapons upraised by car-warriors, and steeds by steeds, and large bodies of foot-soldiers. And elephants were slain by cars, and large steeds by large elephants and men by steeds; and steeds by foremost of car-warriors. With tongues lolling out, and teeth and eyes pressed out of their places, with coats of mail and ornaments crushed into dust, the slaughtered creatures fell down on the field. Others, again, of terrible mien were struck and thrown down on the earth by others armed with diverse and excellent weapons and sunk into the earth by the tread of steeds and elephants, and tortured and mangled by heavy cars and car wheels. And during the progress of that fierce carnage so delightful to beasts of prey and carnivorous birds and cannibals, mighty combatants, filled with wrath, and slaughtering one another careered over the field putting forth all their energy. Then when both the hosts were broken and mangled, the warriors bathed in blood, looked at each other. Meanwhile, the Sun went to his chambers in the western hills, and both the armies, O Bharata, slowly retired to their respective tents.

SECTION XXXI

(Abhimanyu-badha Parva)

"Sanjaya said, 'Having been first broken by Arjuna of immeasurable prowess, and owing also to the failure of Drona's vow, in consequence of Yudhishthira having been well-protected, thy warriors were regarded as defeated. All of them with coats of mail torn and covered with dust, cast anxious glances around. Retiring from the field with Drona's consent, after having been vanquished by their enemies of sure aim and humiliated by them in battle, they heard, as they proceeded, the countless merits of Phalguni praised by all creatures, and the friendship of Kesava for Arjuna spoken of by all. They passed the night like men under a curse, reflecting upon the course of events and observing perfect silence.

"Next morning, Duryodhana said unto Drona, these words, from petulance and wrath, and in great cheerlessness of heart at the sight of the prosperity of their foe. Skilled in speech, and filled with rage at the success of the foe, the king said these words in the hearing of all the troops, 'O foremost of regenerate ones, without doubt thou hast set us down for men who should be destroyed by thee. Thou didst not seize Yudhishthira today even though thou hadst got him within thy reach. That foe whom thou wouldst seize in battle is incapable of escaping thee if once thou gettest him within sight, even if he be protected by the Pandavas, aided by the very gods. Gratified, thou gavest me a boon; now, however, thou dost not act according to it. They that are noble (like thee), never falsify the hopes of one devoted to them.' Thus addressed by Duryodhana, Bharadwaja's son felt greatly ashamed. Addressing the king, he said, 'It behoveth thee not to take me to be such. I always endeavour to achieve what is agreeable to thee. The three worlds with the gods, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas, cannot defeat the force that is protected by the diadem-decked (Arjuna). There where Govinda, the Creator of the universe is, and there where Arjuna is the commander, whose might can avail, save three-eyed Mahadeva's, O lord? O sire, I tell the truly today and it will not be otherwise. Today, I will slay a mighty car-warrior, one of the foremost heroes of the Pandavas. Today I will also form an array that impenetrable by the very gods. Do, however, O king, by some means take Arjuna away from the field. There is nothing that he doth not know or cannot achieve in battle. From various places hath he acquired all that is to be known about battle.'

"Sanjaya continued, 'After Drona had said these words, the Samsaptakas once more challenged Arjuna to battle and took him away to the southern side of the field. Then an encounter took place between Arjuna and his enemies, the like of which had never been seen or heard of. On the other hand, the array formed by Drona, O king, looked resplendent. Indeed, that array was incapable of being looked at like the sun himself when in his course he reaches the meridian and scorches (everything underneath). Abhimanyu, at the command, O Bharata, of his sire's eldest brother, pierced in battle that impenetrable circular array in many places. Having achieved the most difficult feats and slain heroes by thousands, he was (at last) encountered by six heroes together. In the end, succumbing to Duhsasana's son, O lord of earth, Subhadra's son, O chastiser of foes, gave up his life. At this we were filled with great joy and the Pandavas with great grief. And after Subhadra's son had been slain, our troops were withdrawn for nightly rest.'

"Dhritarashtra said, 'Hearing, O Sanjaya, of the slaughter of the son (Abhimanyu), yet in his minority, of that lion among men, (viz., Arjuna), my heart seems to break into pieces. Cruel, indeed, are the duties of Kshatriyas as laid down by the legislators, in as much as brave men, desirous of sovereignty scrupled not to shoot their weapons at even a child. O son of Gavalgana, tell me how so many warriors, accomplished in arms, slew that child who, though brought up in luxury, yet careered over the field so fearlessly. Tell me, O Sanjaya, how our warriors behaved in battle with Subhadra's son immeasurable energy who had penetrated into our car-array.'

"Sanjaya said, 'That which thou askest me, O king, viz., the slaughter of Subhadra's son, I will describe to thee in detail. Listen, O monarch, with attention. I shall relate to thee how that youth, having penetrated into our ranks, played with his weapons, and how the irresistible heroes of thy army, all inspired by hope of victory, were afflicted by him. Like the denizens of a forest abounding with plants and herbs and trees, when surrounded on all sides by a forest conflagration, the warriors of thy army were all filled with fear.'"

SECTION XXXII

"Sanjaya said, 'Of fierce deeds in battle and above all fatigue, as proved by their feats, five sons of Pandu, with Krishna, are incapable of being resisted by the very gods. In righteousness, in deeds, in lineage, in intelligence, in achievements, in fame, in prosperity, there never was, and there never will be, another man so endued as Yudhishthira. Devoted to truth and righteousness, and with passions under control, king Yudhishthira, in consequence of his worship of the Brahmans and, diverse other virtues of similar nature, is always in the enjoyment of Heaven. The Destroyer himself at the end of the Yuga, Jamadagni's valiant son (Rama), and Bhimasena on his car,--these three, O king, are spoken of as equal. Of Partha, the wielder of Gandiva, who always achieveth his vows in battle, I do not see a proper parallel on earth. Reverence for superiors, keeping counsels, humility, self-restraint, beauty of person, and bravery--these six--are ever present in Nakula. In knowledge of scriptures, gravity, sweetness of temper, righteousness and prowess, the heroic Sahadeva is equal to the Aswins themselves. All those noble qualities that are in Krishna, all those that are in the Pandavas, all that assemblage of qualities was to be found in Abhimanyu alone. In firmness, he was equal to Yudhishthira, and in conduct to Krishna; in feats, he was the equal to Bhimasena of terrible deeds, in beauty of person, in prowess, and in knowledge of scriptures he was the equal to Dhananjaya. In humility, he was equal to Sahadeva and Nakula.'

"Dhritarashtra said, 'I desire, O Suta, to hear in detail, how the invincible Abhimanyu, the son of Subhadra, hath been slain on the field of battle.'

"Sanjaya continued, 'Be still, O king! Bear thy grief that is so unbearable. I shall speak to thee of the great slaughter of thy kinsmen.

"The preceptor, O king, had formed the great circular array. In it were placed all the kings (of our side) that are each equal to Sakra himself. At the entrance were stationed all the princes possessed of solar effulgence. All of them had taken oaths (about standing by one another). All of them had standards decked with gold. All of them were attired in red robes, and all had red ornaments. All of them had red banners and all were adorned with garlands of gold, smeared with sandal-paste and other perfumed unguents; they were decked with floral wreaths. In a body they rushed towards Arjuna's son, desirous of battle. Firm bowmen, all they numbered ten thousand. Placing thy handsome grandson, Lakshmana, at their head, all of them, sympathising with one another in joy and grief, and emulating one another in feats of courage, desiring to excel one another, and devoted to one another's good, they advanced to battle. Duryodhana, O monarch, was stationed in the midst of his forces. And the king was surrounded by the mighty car-warriors, Karna, Duhsasana, and Kripa, and had a white umbrella held over his head. And fanned with yak tails, he looked resplendent like the chief of the celestials. And at the head of that army was the commander Drona looking like the rising sun.[62] And there stood the ruler of the Sindhus, of great beauty of person, and immovable like the cliff of Meru. Standing by the side of the ruler of the Sindhus and headed by Aswatthaman, were, O king, thy thirty sons, resembling the very gods. There also on Jayadratha's flank, were those mighty car-warriors, viz., the ruler of Gandhara, i.e., the gamester (Sakuni), and Salya, and Bhurisrava. Then commenced, the battle, fierce, and making the hairs stand on their ends, between thy warriors and those of the foe. And both sides fought, making death itself the goal.'"

SECTION XXXIII

"Sanjaya said, 'The Parthas then, headed by Bhimasena, approached that invincible array protected by Bharadwaja's son. And Satyaki, and Chekitana, and Dhrishtadyumna. the son of Prishata, and Kuntibhoja of great prowess, and the mighty car-warrior Drupada. and Arjuna's son (Abhimanyu), and Kshatradharman, and the valiant Vrihatkshatra, and Dhrishtaketu, the ruler of the Chedis, and the twin sons of Madri, (viz., Nakula and Sahadeva), and Ghatotkacha, and the powerful Yudhamanyu and the unvanquished Sikhandin, and the irresistible Uttamaujas and the mighty car-warrior Virata, and the five sons of Draupadi,--these all excited with wrath, and the valiant son of Sisupala, and the Kaikeyas of mighty energy, and the Srinjayas by thousands,--these and others, accomplished in weapons and difficult of being resisted in battle, suddenly rushed, at the head of their respective followers, against Bharadwaja's son, from a desire of battle. The valiant son of Bharadwaja, however, fearlessly checked all those warriors, as soon as they came near, with a thick shower of arrows. Like a mighty wave of waters coming against an impenetrable hill, or the surging sea itself approaching its bank, those warriors were pushed back by Drona. And the Pandavas, O king, afflicted by the shafts shot from Drona's bow, were unable to stay before him. And the strength of Drona's arms that we saw was wonderful in the extreme, inasmuch as the Panchalas and the Srinjayas failed to approach him. Beholding Drona advancing in rage. Yudhishthira thought of diverse means for checking his progress. At last, regarding Drona incapable of being resisted by any one else, Yudhishthira placed that heavy and unbearable burden on the son of Subhadra. Addressing Abhimanyu, that slayer of hostile heroes, who was not inferior to Vasudeva himself and whose energy was superior to that of Arjuna, the king said, 'O child, act in such a way that Arjuna, returning (from the Samsaptakas), may not reprove us. We do not know how to break the circular array. Thyself, or Arjuna or Krishna, or Pradyumna, can pierce that array. O mighty-armed one, no fifth person can be found (to achieve that teat). O child, it behoveth thee, O Abhimanyu, to grant the boon that thy sires, thy maternal uncles, and all these troops ask of thee. Taking up thy arms quickly, destroy this array of Drona, else Arjuna, returning from the fight, will reprove us all.'

"Abhimanyu said, 'Desiring victory to my sires, soon shall I in battle penetrate into that firm, fierce and foremost of arrays formed by Drona. I have been taught by my father the method of (penetrating and) smiting this kind of array. I shall not be able, however, to come out if any kind of danger overtakes me.'

"Yudhishthira said, 'Break this array once, O foremost of warriors, and make a passage for us. All of us will follow thee in the track by which thou wilt go. In battle, thou art equal to Dhananjaya himself. Seeing thee enter, we shall follow thee, protecting thee on all sides.'

"Bhima said, 'I myself will follow thee, and Dhrishtadyumna and Satyaki, and the Panchalas, and the Prabhadrakas. After the array once is broken by thee, will enter it repeatedly and slay the foremost warriors within it.'

"Abhimanyu said, 'I will penetrate into this invincible array of Drona, like an insect filled with rage entering a blazing fire. Today, I will do that which will be beneficial to both races (viz., my sire's and my mother's). I will do that which will please my maternal uncle as also my mother. Today all creatures will behold large bodies of hostile soldiers continually slaughtered by myself, an unaided child. If anybody, encountering me, escapes today with life, I shall not then regard myself begotten by Partha and born of Subhadra. If on a single car I cannot in battle cut off the whole Kshatriya race into eight fragments, I will not regard myself the son of Arjuna.'[63]

"Yudhishthira said, 'Since protected by these tigers among men, these great bowmen endued with fierce might, these warriors that resemble the Sadhyas, the Rudras, or the Maruts, or are like the Vasus, or Agni or Aditya himself in prowess, thou venturest to pierce the invincible array of Drona, and since thou speakest so, let thy strength, O son of Subhadra be increased.'

"Sanjaya continued, 'Hearing these words of Yudhishthira, Abhimanyu ordered his charioteer, Sumitra, saying, Quickly urge the steeds towards Drona's army.'"

SECTION XXXIV

"Sanjaya said, 'Hearing these words of the intelligent Yudhishthira, the son of Subhadra, O Bharata, urged his charioteer towards Drona's array. The charioteer, urged by him with the words, 'Proceed, Proceed,' replied unto Abhimanyu, O king, in these words, 'O thou that art blest with length of days, heavy is the burthen that hath been placed upon thee by the Pandavas! Ascertaining by thy judgment as to whether thou art able to bear it or not, thou shouldst then engage in battle. The preceptor Drona is a master of superior weapons and accomplished (in battle). Thou, however, hast been brought up in great luxury and art unused to battle.'

"Hearing these words, Abhimanyu replied unto his charioteer, saying with a laugh, 'O charioteer, who is this Drona? What, again, is this vast assemblage of Kshatriyas? Sakra himself on his Airavata and aided by all the celestials, I would encounter in battle. I do not feel the slightest anxiety about all these Kshatriyas today. This hostile army doth not come up to even a sixteen part of myself. O son of a Suta, getting my maternal uncle Vishnu himself, the conqueror of the universe or my sire, Arjuna, as an antagonist in battle, fear would not enter my heart.' Abhimanyu then, thus disregarding those words of the charioteer, urged the latter, saying, 'Go with speed towards the army of Drona.' Thus commanded, the charioteer, with a heart scarcely cheerful, urged Abhimanyu's three-year old steeds, decked with golden trappings. Those coursers, urged by Sumitra towards Drona's army, rushed towards Drona himself, O king, with great speed and prowess. Beholding him coming (towards them) in that way, al! the Kauravas, headed by Drona, advanced against him, as, indeed, the Pandavas followed him behind. Then Arjuna's son, superior to Arjuna's self eased in golden mail and owning an excellent standard that bore the device of a Karnikara tree, fearlessly encountered, from desire of battle, warriors headed by Drona, like a lion-cub assailing a herd of elephants. Those warriors then, filled with joy, began to strike Abhimanyu while he endeavoured to pierce their array. And for a moment an agitation took place there, like to the eddy that is seen in the ocean where the current of the Ganga mingles with it. The battle, O king, that commenced there, between those struggling heroes striking one another, became fierce and terrible. And during the progress of that awful battle, Arjuna's son, in the very sight of Drona, breaking that array, penetrated into it. Then large bodies of elephants and steeds and cars and infantry, filled with joy, encompassed that mighty warrior after he had thus penetrated into the midst of the foe, and commenced to smite him. [Causing the earth to resound] with noise of diverse musical instruments, with shouts and slaps of arm-pits and roars, with yells and leonine shouts, with exclamations of 'Wait, Wait,' with fierce confused voices with cries of, 'Do not go, Wait, Come to me', with repeated exclamations of, 'This one, It is I, The foe,' with grunt of elephants, with the tinkling of bells and ornaments, with bursts of laughter, and the clatter of horse-hoofs and car-wheels, the (Kaurava) warriors rushed at the son of Arjuna. That mighty hero, however, endued with great lightness of hands and having a knowledge of the vital parts of the body, quickly shooting weapons capable of penetrating into the very vitals, stew those advancing warriors. Slaughtered by means of sharp shafts of diverse kinds, those warriors became perfectly helpless, and like insects falling upon a blazing fire, they continued to fall upon Abhimanyu on the field of battle. And Abhimanyu strewed the earth with their bodies and diverse limbs of their bodies like priests strewing the altar at a sacrifice with blades of Kusa grass. And Arjuna's son cut off by thousands the arms of those warriors. And some of these were eased in corslets made of iguana skin and some held bows and shafts, and some held swords or shields or iron hooks and reins; and some, lances of battle axes. And some held maces or iron balls or spears and some, rapiers and crow-bars and axes. And some grasped short arrows, or spiked maces, or darts, or Kampanas. And some had goads and prodigious conchs; and some bearded darts and Kachagrahas. And some had mallets and some other kinds of missiles. And some had nooses, and some heavy clubs, and some brickbats. And all those arms were decked with armlets and laved with delightful perfumes and unguents. And with those arms dyed with gore and looking bright the field of battle became beautiful, as if strewn, O sire, with five-headed snakes slain by Garuda. And Phalguni's son also scattered over the field of battle countless heads of foes, heads graced with beautiful noses and faces and locks, without pimples, and adorned with ear-rings. Blood flowed from those heads copiously, and the nether-lips in all were bit with wrath. Adorned with beautiful garlands and crowns and turbans and pearls and gems, and possessed of splendour equal to that of the sun or the moon, they seemed to be like lotuses severed from their stalks. Fragrant with many perfumes, while life was in them, they could speak words both agreeable and beneficial. Diverse cars, well-equipped, and looking like the vapoury edifices in the welkin, with shafts in front and excellent bamboo poles and looking beautiful with the standards set up on them, were deprived of their Janghas, and Kuvaras, and Nemis, and Dasanas, and wheels, and standards and terraces. And the utensils of war in them were all broken.[64] And the rich clothes with which they were overlaid, were blown away, and the warriors on them were slain by thousands. Mangling everything before him with his shafts, Abhimanyu was seen coursing on all sides. With his keen-edged weapons, he cut into pieces elephant-warriors, and elephants with standards and hooks and banners, and quivers and coats of mail, and girths and neck-ropes and blankets, and bells and trunks and tusks as also the foot-soldiers that protected those elephants from behind. And many steeds of the Vanayu, the hilly, the Kamvoja, and the Valhika breeds, with tails and ears and eyes motionless and fixed, possessed of great speed, well-trained, and ridden by accomplished warriors armed with swords and lances, were seen to be deprived of the excellent ornaments on their beautiful tails. And many lay with tongues lolling out and eyes detached from their sockets, and entrails and livers drawn out. And the riders on their backs lay lifeless by their sides. And the rows of bells that adorned them were all torn. Strewn over the field thus, they caused great delight to Rakshasas and beasts of prey. With coats of mail and other leathern armour (casing their limbs) cut open, they weltered in excreta ejected by themselves. Thus slaying many foremost of steeds of thy army, Abhimanyu looked resplendent. Alone achieving the most difficult feat, like the inconceivable Vibhu himself in days of old, Abhimanyu crushed thy vast host of three kinds of forces (cars, elephants, and steeds), like the three-eyed (Mahadeva) of immeasurable energy crushing the terrible Asura host. Indeed, Arjuna's son, having achieved in battle feats incapable of being borne by his foes, everywhere mangled large divisions of foot-soldiers belonging to thy army. Beholding then thy host extensively slaughtered by Subhadra's son single-handed with his whetted shafts like the Asura host by Skanda (the celestial generalissimo), thy warriors and thy sons cast vacant looks on all sides. Their mouths became dry; their eyes became restless; their bodies were covered with sweat; and their hairs stood on their ends. Hopeless of vanquishing their foe, they set their hearts on flying away from the field. Desirous of saving their lives, called one another by their names and the names of their families, and abandoning their wounded sons and sires and brothers and kinsmen and relatives by marriage lying around on the field, they endeavoured to fly away, urging their steeds and elephants (to their utmost speed).'"

SECTION XXXV

"Sanjaya said, 'Beholding his army routed by Subhadra's son of immeasurable energy, Duryodhana, filled with rage, himself proceeded against the former. Seeing the king turn back towards Subhadra's son in battle, Drona, addressing all the (Kaurava) warriors, said, 'Rescue the king.[65] Before us, in our very sight, the valiant Abhimanyu is slaying all he aims at. Rush ye, therefore, speedily against him, without fear and protect the Kuru king.' Then many grateful and mighty warriors, having Duryodhana's good at heart, and always graced with victory, inspired with fear, surrounded thy son. And Drona, and Drona's son, and Kripa and Karna and Kritavarman and Suvala's son, Vrihadvala, and the ruler of the Madras, and Bhuri, and Bhurisravas, and Sala, and Paurava and Vrishasena, shooting sharp shafts, checked Subhadra's son by means of those arrowy showers. Confounding him with those showers of shafts, they rescued Duryodhana. The son of Arjuna, however, brooked not that act of snatching a morsel from his mouth. Covering those mighty car-warriors, their charioteers, and steeds with thick showers of arrows and causing them to turn back, the son of Subhadra uttered a leonine roar. Hearing that roar of his, resembling that of a lion hungering after prey, these angry car-warriors, headed by Drona, brooked it not. Encompassing him on all sides, O sire, with a large body of cars they shot at him showers of diverse kinds of arrows. The grandson, however, cut them off in the welkin (before any of them could reach him) by means of sharp shafts, and then pierced all of them with his shafts. That feat of his seemed exceedingly wonderful. Provoked by him thus by means of those shafts of his that resembled snakes of virulent poison, they surrounded that unretreating son of Subhadra, desirous of slaying him. That sea of (Kaurava) troops, however, O bull of Bharata's race, the son of Arjuna singly held in check by means of his shafts, like the continent resisting the surging ocean. And among those heroes thus fighting with and striking one another, viz., Abhimanyu and his man on one side and all those warriors together on the other, none turned back from the field. In that dreadful and fierce battle, Duhsaha pierced Abhimanyu with nine shafts. And Duhsasana pierced him with a dozen; and Saradwata's son Kripa, with three. And Drona pierced him with seventeen shafts, each resembling a snake of virulent poison. And Vivinsati, pierced him with seventy shafts, and Kritavarman with seven. And Vrihadvala pierced him with eight, and Aswatthaman with seven shafts. And Bhurisrava pierced him with three shafts and the ruler of the Madras with six. And Sakuni pierced him with two, and king Duryodhana with three shafts. The valiant Abhimanyu, however, O king, seemingly dancing on his car, pierced each of those warriors in return with three shafts. Then Abhimanyu, filled with rage in consequence of thy sons' endeavouring to frighten him thus, displayed the wonderful strength he had acquired from culture and practice. Borne by his well-broken steeds, endued with the speed of Garuda or the Wind, and thoroughly obedient to the behests of him who held their reins, he quickly checked the heir of Asmaka. Staying before him, the handsome son of Asmaka, endued with great might, pierced him with ten shafts and addressing him, said, 'Wait, Wait.' Abhimanyu then, with ten shafts, cut off the former's steeds and charioteer and standard and two arms and bow and head, and caused them to fall down on the earth, smiling the while. After the heroic ruler of the Asmakas had thus been slain by the son of Subhadra, the whole of his force wavered and began to fly away from the field. Then Karna and Kripa, and Drona and Drona's son, and the ruler of the Gandharas, and Sala and Salya, and Bhurisravas and Kratha, and Somadatta, and Vivinsati, and Vrishasena, and Sushena, and Kundavedhin, and Pratardana, and Vrindaraka and Lalithya, and Pravahu, and Drighalochana, and angry Duryodhana, showered their arrows upon him. Then Abhimanyu, excessively pierced by those great bowmen with their straight shafts, shot shafts at Karna which was capable of piercing through every armour and body. That shaft, piercing through Karna's coat of mail and then his body, entered the earth like a snake piercing through an anthill. Deeply pierced, Karna felt great pain and became perfectly helpless. Indeed, Karna began to tremble in that battle like a hill during an earthquake. Then with three other shafts of great sharpness, the mighty son of Arjuna, excited with rage, slew those three warriors, viz., Sushena, Drighalochana, and Kundavedhin. Meanwhile, Karna (recovering from the shock) pierced Abhimanyu with five and twenty shafts. And Aswatthaman struck him with twenty, and Kritavarman with seven. Covered all over with arrows, that son of Sakra's son, filled with rage, careered over the field. And he was regarded by all the troops as Yama's self armed with the noose. He then scattered over Salya, who happened to be near him thick showers of arrows. That mighty-armed warrior then uttered loud shouts, frightening thy troops therewith. Meanwhile, Salya, pierced by Abhimanyu accomplished in weapons, with straight shafts penetrating into his very vitals, sat down on the terrace of his car and fainted away. Beholding Salya thus pierced by the celebrated son of Subhadra, all the troops fled away in the very sight of Bharadwaja's son. Seeing that mighty-armed warrior, viz., Salya, thus covered with shafts of golden wings, thy army fled away like a head of deer attacked by a lion. And Abhimanyu glorified by the Pitris, the gods, and Charanas, and Siddhas, as also by diverse classes of creatures on the earth, with praises about (his heroism and skill in) battle, looked resplendent like a sacrificial fire fed with clarified butter.'"

SECTION XXXVI

"Dhritarashtra said, 'While Arjuna's son was thus grinding, by means of his straight arrows, our foremost bowmen, what warriors of my army endeavoured to check him?'

"Sanjaya said, 'Hear, O king, of the splendid prowess in battle of youthful Abhimanyu while engaged in breaking the car-ranks (of the Kauravas), protected by the son of Bharadwaja himself.'

"Beholding the ruler of the Madras disabled in battle by Subhadra's son with his shafts, the younger brother of Salya, filled with wrath, advanced against Abhimanyu, scattering his shafts. Arjuna's son however. endued with great lightness of hand, cut off his antagonist's head and charioteer, his triple bamboo-pole, his bed (on the car), his car-wheels, his yoke, and shafts and quiver, and car-bottom, by means of his arrows, as also his banner and every other implements of battle with which his car was equipped. So quick were his movements that none could obtain a sight of his person. Deprived of life, that foremost and chief of all ornaments of battle fell down on the earth, like a huge hill uprooted by a mighty tempest. His followers then, struck with fear, fled away in all directions. Beholding that feat of the son of Arjuna, all creatures were highly gratified, and cheered him, O Bharata, with loud shouts of 'Excellent, Excellent!'

"After Salya's brother had thus been slain, many followers of his, loudly proclaiming their families, places of residence, and names, rushed against Arjuna's son, filled with rage and armed With diverse weapons. Some of them were on cars, some on steeds and some on elephants; and others advanced on foot. And all of them were endued with fierce might. And they rushed frightening the son of Arjuna with the loud whiz of their arrows, the deep roar of their car-wheels, their fierce whoops and shouts and cries, their leonine roars, the loud twang of their bow-string, and the slaps of their palms. And they said, 'Thou shalt not escape us with life today!' Hearing them say so, the son of Subhadra, smiling the while, pierced with his shafts those amongst them that had pierced him first. Displaying diverse weapons of beautiful look and of great celerity, the heroic son of Arjuna battled mildly with them. Those weapons that he had received from Vasudeva and those that he had received from Dhananjaya, Abhimanyu displayed in the very same way as Vasudeva and Dhananjaya. Disregarding the heavy burthen he had taken upon himself and casting off all fear, he repeatedly shot his arrows. No interval, again, could be noticed between his aiming and letting off an arrow. Only his trembling bow drawn to a circle could be seen on every side, looking like the blazing disc of the autumnal sun. And the twang of his bow, and the slap of his palms, O Bharata, were heard to resound like the roaring of clouds charged with thunder. Modest, wrathful, reverential to superiors, and exceedingly handsome, the son of Subhadra, out of regard for the hostile heroes, fought with them mildly. Commencing gently, O king, he gradually became fierce, like the illustrious maker of the day when autumn comes after the season of the rains is over. Like the Sun himself shedding his rays, Abhimanyu, filled with wrath, shot hundreds and thousands of whetted arrows, furnished with golden wings. In the very sight of Bharadwaja's son, that celebrated warrior covered the car-division of the Kaurava army with diverse kinds of arrows.[66] Thereupon, that army thus afflicted by Abhimanyu with his shafts, turned its back on the field.'"

SECTION XXXVII

"Dhritarashtra said, 'My heart, O Sanjaya, is agitated with different emotions, viz., shame and gratification, upon hearing that Subhadra's son singly held in cheek the whole army of my son. O son of Gavalgana, tell me everything once more in detail about the encounter of youthful Abhimanyu, which seems to have been pretty like Skanda's encounter with the Asura host.'

"Sanjaya said, 'I will relate to thee that fearful encounter that fierce battle, as it took place between one and the many. Mounted upon his car, Abhimanyu, with great daring, showered his arrows on the warriors of thy army mounted on their cars, all of whom were chastisers of foes, endued with great courage. Careering with great speed like a circle of fire, he pierced Drona and Karna, and Kripa, and Salya and Drona's son, and Kritavarman of the Bhoja race, and Vrihadvala, and Duryodhana, and Somadatta, and mighty Sakuni, and diverse kings and diverse princes and diverse bodies of troops. While engaged in slaying his foes by means of superior weapons, the valiant son of Subhadra, endued with mighty energy, seemed, O Bharata, to be present everywhere. Beholding that conduct of Subhadra's son of immeasurable energy, thy troops trembled repeatedly. Seeing that warrior of great proficiency in battle, Bharadwaja's son of great wisdom, with eyes expanded in joy, quickly came towards Kripa, and addressing him said, as if crushing (by that speech of his) the very vitals of thy son, O Bharata, the following words, 'Yonder cometh the youthful son of Subhadra at the head of the Parthas, delighting all his friends, and king Yudhishthira, and Nakula, and Sahadeva, and Bhimasena, the son of Pandu, and all his kinsmen, and relatives by marriage, and all who are watching the battle as spectators without taking any part in it. I do not regard any bowman to be his equal in battle. If only he entertains the wish, he can slay this vast host. It seems, that for some reason or other, he doth not entertain that wish.' Hearing these words of Drona, so expressive of the gratification he felt, thy son, enraged with Abhimanyu, looked at Drona, faintly smiling the while. Indeed, Duryodhana said unto Karna and king Valhika and Duhsasana and the ruler of the Madras and the many other mighty car-warriors of his army, these words, 'The preceptor of the entire order of the Kshatriyas,--he that is the foremost of all conversant with Brahma, doth not, from stupefaction, wish to slay this son of Arjuna. None can, in battle, escape the preceptor with life, not even the Destroyer himself, if the latter advanceth against the preceptor as a foe. What, O friend, shall we say then of any mortal? I say this truly. This one is the son of Arjuna, and Arjuna is the preceptor's disciple. It is for this that the preceptor protecteth this youth. Disciples and sons and their sons are always dear to the virtuous people. Protected by Drona, the youthful son of Arjuna regardeth himself valourous. He is only a fool entertaining a high opinion of himself. Crush him, therefore, without delay.' Thus addressed by the Kuru king, those warriors, O monarch, excited with rage and desirous of slaying their foe, rushed, in the very sight of Drona at the son of Subhadra that daughter of the Satwata race. Duhsasana, in particular, that tiger among the Kurus, hearing those words of Duryodhana, answered the latter, saying, 'O monarch, I tell thee that even I will slay this one in the very sight of the Pandavas and before the eyes of the Panchalas. I shall certainly devour the son of Subhadra today, like Rahu swallowing Surya (sun).' And once more addressing the Kuru king loudly, Duhsasana said, 'Hearing that Subhadra's son hath been slain by me, the two Krishnas, who are exceedingly vain, will without doubt, go to the region of the departed spirits, leaving this world of men. Hearing then of the death of the two Krishnas, it is evident that the other sons born of Pandu's wives, with all their friends, will, in course of a single day, cast away their lives from despair. It is evident, therefore, that this one foe of thine being slain, all thy foes will be slain. Wish me well, O king, even I will slay this foe of thine.' Having said these words, O king, thy son Duhsasana, filled with rage and uttering a loud roar, rushed against the son of Subhadra and covered him with showers of arrows. Abhimanyu then, O chastiser of foes, received that son of thine thus advancing upon him wrathfully, with six and twenty arrows of sharp points. Duhsasana, however, filled with rage, and looking like an infuriated elephant, fought desperately with Abhimanyu, the son of Subhadra in that battle. Both of them masters in car-fight, they fought on describing beautiful circles with their cars, one of them to the left and other to the right. The warriors then, with their Panavas and Mridangas and Dundubhis and Krakachas and great Anakas and Bheris and Jharjaras, caused a deafening noise mingled with leonine roars, such as arise from the great receptacle of salt waters!"

SECTION XXXVIII

"Sanjaya said, 'Then the intelligent Abhimanyu, with limbs mangled with arrows, smilingly addressed his foe, Duhsasana, stationed before him saying, 'By good luck it is that I behold in battle that vain hero arrived before me, who is cruel, who hath cast away all righteousness, and who brawleth out lustily his own praises. In the assembly (for the Kurus) and in the hearing of king Dhritarashtra, thou hadst, with thy harsh speeches, angered king Yudhishthira. Relying on the deception of the dice and the skill (therein) of Suvala's son, thou hadst also maddened by success, addressed many delirious speech to Bhima![67] In consequence of the anger of those illustrious persons, thou art, at last, about to obtain the fruit of that conduct of thine![68]. O thou of wicked understanding, obtain thou without delay the fruit[69] of the robbery of other people's possessions, wrathfulness, of thy hatred of peace, of avarice, of ignorance, of hostilities (with kinsmen), of injustice and persecution, of depriving my sires--those fierce bowmen--of their kingdom, and of thy own fierce temper. I shall today chastise thee with my arrows in the sight of the whole army. Today, I shall in battle disburden myself of that wrath which I cherish against thee. I shall today free myself of the debt I owe to angry Krishna and to my sire who always craveth for an opportunity to chastise thee. O Kaurava, today I shall free myself of the debt I owe to Bhima. With life thou shalt not escape me, if indeed, thou dost not abandon the battle.' Having said these words, that mighty-armed warrior, that slayer of hostile heroes, aimed a shaft endued with the splendour of Yama or of Agni or of the Wind-god, capable of despatching Duhsasana to the other world. Quickly approaching Duhsasana's bosom, that shaft fell upon his shoulder-joint and penetrated into his body up to the very wings, like a snake into an ant-hill. And soon Abhimanyu once more struck him with five and twenty arrows whose touch resembled that of fire, and which were sped from his bow drawn to its fullest stretch, Deeply pierced and greatly pained, Duhsasana, sat down on the terrace of his car and was, O king, overtaken by a swoon. Afflicted thus by the arrows of Subhadra's son and deprived of his senses, Duhsasana. was speedily borne away from the midst of the fight by his charioteer. Beholding this, the Pandavas, the five sons of Draupadi, Virata, the Panchalas, and the Kekayas, uttered leonine shouts. And the troops of the Pandavas, filled with joy, caused diverse kinds of musical instruments to be beat and blown. Beholding that feat of Subhadra's son they laughed with joy. Seeing that implacable and proud foe of theirs thus vanquished, those mighty car-warriors, viz., the (five) sons of Draupadi, who had on their banners the images of Yama and Maruta and Sakra and the twin Aswins, and Satyaki, and Chekitana, and Dhrishtadyumna, and Sikhandin, and the Kekayas, and Dhrishtaketu, and the Matsyas, Panchalas, and the Srinjayas, and the Pandavas headed by Yudhishthira, were filled with joy. And all of them rushed with speed, desirous of piercing Drona's array. Then a dreadful battle took place between the warriors and those of the foe, All of them were unretreating heroes, and inspired by desire of victory. During the progress of that dreadful encounter, Duryodhana, O monarch, addressing the son of Radha, said, 'Behold, the heroic Duhsasana, who resembleth the scorching sun who was hitherto slaying the foe in battle, hath at last himself succumbed to Abhimanyu. The Pandavas also, filled with rage and looking fierce like mighty lions, are rushing towards us, desirous of rescuing the son of Subhadra.' Thus addressed, Karna with rage and desirous of doing good to thy son, rained showers of sharp arrows on the invincible Abhimanyu. And the heroic Karna, as if in contempt of his antagonist, also pierced the latter's followers on the field of battle, with many excellent shafts of great sharpness. The high-souled Abhimanyu, however, O king, desirous of proceeding against Drona, quickly pierced Radha's son with three and seventy shafts. No car-warrior of thy army succeeded at that time in obstructing the progress towards Drona, of Abhimanyu, who was the son of Indra's son and who was afflicting all the foremost car-warriors of the Kaurava host. Then Karna, the most honoured of all bowmen, desirous of obtaining victory, pierced the son of Subhadra with hundreds of arrows, displacing his best weapons. That foremost of all persons conversant with weapons, that valiant disciple of Rama, by means of his weapons, thus afflicted Abhimanyu who was incapable of being defeated by foes. Though afflicted in battle by Radha's son with showers of weapons, still Subhadra's son who resembled a very celestial (for prowess) felt no pain. With his shafts whetted on stone and furnished with sharp points, the son of Arjuna, cutting off the bows of many heroic warriors, began to afflict Karna in return. With shafts resembling snakes of virulent poison and shot from his bow drawn to a circle, Abhimanyu quickly cut off the umbrella, standard, the charioteer, and the steeds of Karna, smiling the while. Karna then shot five straight arrows at Abhimanyu. The son of Phalguna, however, received them fearlessly. Endued with great valour and courage, the latter then, in a moment, with only a single arrow, cut off Karna's bow and standard and caused them to drop down on the ground. Beholding Karna in such distress, his younger brother, drawing the bow with great force, speedily proceeded against the son of Subhadra. The Parthas then, and their followers uttered loud shouts and beat their musical instruments and applauded the son of Subhadra [for his heroism].'"

SECTION XXXIX

"Sanjaya said, 'Then the younger brother of Karna, uttering loud roars, bow in hand, and repeatedly stretching the bow-string, quickly placed himself between those two illustrious warriors. And Karna's brother, with ten shafts, pierced invincible Abhimanyu and his umbrella and standard and charioteer and steeds, smiling the while. Beholding Abhimanyu thus afflicted with those arrows, although he had achieved those superhuman feats in the manner of his sire and grandsire, the warriors of thy army were filled with delight. Then Abhimanyu, forcibly bending the bow and smiling the while, with one winged arrow cut off his antagonist's head. That head, severed from the trunk, fell down on the earth. Beholding his brother slain and overthrown, like a Karnikara tree shaken and thrown down by the wind from the mountain top, Karna, O monarch, was filled with pain. Meanwhile, the son of Subhadra, causing Karna by means of his arrows to turn away from the field, quickly rushed against the other great bowmen. Then Abhimanyu of fierce energy and great fame, filled with wrath, broke that host of diverse forces abounding with elephants and steeds and cars and infantry. As regards Karna, afflicted by Abhimanyu with countless shafts, he fled away from the field borne by swift steeds. The Kaurava array then broke. When the welkin was covered with Abhimanyu's shafts, like flights of locusts or thick showers of rain, nothing, O monarch, could be distinguished. Amongst thy warriors thus slaughtered by Abhimanyu with sharp shafts, none, O monarch, stayed any longer on the field of battle except the ruler of the Sindhus. Then that bull among men, viz., the son of Subhadra, blowing his conch, speedily, fell upon the Bharata host, O bull of Bharata's race! Like a burning brand thrown into the midst of dry grass, Arjuna's son began to consume his foes, quickly careering through the Kaurava army. Having pierced through their array, he mangled cars and elephants and steeds and human beings by means of his sharp shafts and caused the field of battle teem with headless trunks. Cut off by means of excellent arrows shot from the bow of Subhadra's son, the Kaurava warriors fled away, slaying, as they fled, their own comrades before them. Those fierce arrows, of terrible effect whetted on stone and, countless in number, slaying car-warriors and elephants, steeds, fell fast on the field. Arms, decked with Angadas and other ornaments of gold, cut off and hands cased in leathern covers, and arrows, and bows, and bodies and heads decked with car-rings and floral wreaths, lay in thousands on the field. Obstructed with Upashkaras and Adhishthanas and long poles also with crushed Akshas and broken wheels and yokes, numbering thousands, With darts and bows and swords and fallen standards, and with shields and bows lying all about, with the bodies, O monarch, of slain Kshatriyas and steeds and elephants, the field of battle, looking exceedingly fierce, soon became impassable. The noise made by the princes, as they called upon One another while slaughtered by Abhimanyu, became deafening and enhanced the fears of the timid. That noise, O chief of the Bharatas, filled all the points of the compass. The son of Subhadra, rushed against the (Kaurava) troops, slaying foremost of car-warriors and steeds and elephants, Quickly consuming his foes, like a fire playing in the midst of a heap of dry grass, the son of Arjuna was seen careering through the midst of the Bharata army. Encompassed as he was by our troops and covered with dust, none of us could obtain a sight of that warrior when, O Bharata, he was careening over the field in all directions, cardinal and subsidiary. And he took the lives of steeds and elephants and human warriors, O Bharata, almost incessantly. And soon after we saw him (come out of the press). Indeed, O monarch, we beheld him then scorching his foes like the meridian sun (scorching everything with his rays). Equal to Vasava himself in battle, that son of Vasava's son viz., Abhimanyu, looked resplendent in the midst of the (hostile) army.'"

SECTION XL

"Dhritarashtra said, A mere child in years, brought up in great luxury, proud of the strength of his arms, accomplished in battle, endued with great heroism, the perpetuator of his race, and prepared to lay down his life--when Abhimanyu penetrated into the Katirava army, borne on his three-years old steeds of spirited mettle, was there any of great warriors, in Yudhishthira's army, that followed the son of Arjuna?'

"Sanjaya said, 'Yudhishthira and Bhimasena, and Sikhandin and Satyaki, and the twins Nakula and Sahadeva, and Dhrishtadyumna and Virata, and Drupada, and Kekaya, and Dhristaketu, all filled with wrath, and the Matsya warrior, rushed to battle. Indeed, Abhimanyu's sires accompanied by his maternal uncles, those smiters of foes, arrayed in order of battle rushed along the self-same path that Abhimanyu had created, desirous of rescuing him.. Beholding those heroes rushing, thy troops turned away from the fight. Seeing then that vast army of thy son turning away from the fight, the son-in-law of great energy rushed to rally them. Indeed, king Jayadratha, the son of the ruler of the Sindhus, checked, with all their followers, the Parthas, desirous of rescuing their son. That fierce and great bowman, viz. the son of Vriddhakshatra, invoking into existence celestial weapons resisted the Pandavas, like an elephant sporting in a low land.'[70]

"Dhritarashtra said, 'I think, Sanjaya, that heavy was the burthen thrown upon the ruler of the Sindhus, inasmuch as alone he had to resist the angry Pandavas desirous of rescuing their son. Exceedingly wonderful, I think, was the might and heroism of the ruler of the Sindhus. Tell me what the high-souled warrior's prowess was and how he accomplished that foremost of feats. What gifts did he make, what libations had he poured, what sacrifices had he performed, what ascetic austerities had he well undergone, in consequence of which, single-handed, he succeeded in checking Parthas excited with wrath?'

"Sanjaya said, 'On the occasion of his insult to Draupadi, Jayadratha was vanquished by Bhimasena. From a keen sense of his humiliation, the king practised the severest of ascetic austerities, desirous of a boon. Restraining his senses from all objects dear to them, bearing hunger, thirst and heat, he reduced his body till his swollen veins became visible. Uttering the eternal words of the Veda, he paid his adoration to the god Mahadeva. That illustrious Deity, always inspired with compassion for his devotees, at last, became kind towards him. Indeed, Hara, appearing in a dream unto the ruler of the Sindhus, addressed him, saying 'Solicit the boon thou desirest. I am gratified with thee, O Jayadratha! What dost thou desire?' Thus addressed by Mahadeva, Jayadratha, the ruler of the Sindhus, bowed down unto him and said with joined palms and restrained soul, 'Alone, on a single car, I shall check in battle all the sons of Pandu, endued though they are with terrible energy and prowess.' Even this, O Bharata, was the boon he had solicited. Thus prayed to that foremost of the deities said unto Jayadratha, 'O amiable one, I grant thee the boon. Except Dhananjaya, the son of Pritha, thou shalt in battle check the four other sons of Pandu.' 'So be it,' said Jayadratha unto that Lord of the gods and then awoke, O monarch, from his slumber. In consequence of that boon which he had received and of the strength also of his celestial weapons, Jayadratha, single-handed, held in check the entire army of the Pandavas. The twang of his bow-string and the slaps of his palms inspired the hostile Kshatriyas with fear, filling thy troops, at the same time with delight. And the Kshatriyas (of the Kuru army), beholding that the burthen was taken up by the ruler of the Sindhus, rushed with loud shouts, O monarch, to that part of the field where Yudhishthira's army was.'"

SECTION XLI

"Sanjaya said, 'Thou askest me, O monarch, about the prowess of the ruler of the Sindhus. Listen to me as I describe in detail how he fought with the Pandavas. Large steeds of the Sindhu breed, well-trained and fleet as the wind, and obedient to the commands of the charioteer, bore him (on that occasion). His car, duly equipped, looked like a vapoury edifice in the welkin. His standard bearing the device of a large boar in silver, looked exceedingly beautiful. With his white umbrella and banners, and the yak-tails with which he was fanned--which are regal indications--he shone like the Moon himself in the firmament. His car-fence made of iron was decked with pearls and diamonds and gems and gold. And it looked resplendent like the firmament bespangled with luminous bodies. Drawing his large bow and scattering countless shafts, he once more filled up that array in those places where openings had been made by the son of Arjuna. And he pierced Satyaki with three arrows, and Vrikodara with eight; and having pierced Dhrishtadyumna. with sixty arrows, he pierced Drupada with five sharp ones, and Sikhandin with ten. Piercing then the Kaikeyas with five and twenty arrows, Jayadratha pierced each of the five sons of Draupadi with three arrows. And piercing Yudhishthira then with seventy arrows, the ruler of the Sindhus pierced the other heroes of the Pandava army with thick showers of shafts. And that feat of his seemed exceedingly wonderful. Then, O monarch, the valiant son of Dharma, aiming Jayadratha's bow, cut it off with a polished and well-tempered shaft, smiling the while. Within the twinkling, however, of the eye, the ruler of the Sindhus took up another bow and piercing Pratha (Yudhishthira) with ten arrows struck each of the others with three shafts. Marking that lightness of hands showed by Jayadratha, Bhima then with three broad-headed shafts, quickly felled on the earth his bow, standard and umbrella. The mighty Jayadratha then, taking up another bow, strung it and felled Bhima's standard and bow and steeds. O sire! His bow cut off, Bhimasena then jumping down from that excellent car whose steeds had been slain, mounted on the car of Satyaki, like a lion jumping to the top of a mountain. Seeing this, thy troops were filled with joy. And they loudly shouted, 'Excellent! Excellent!' And they repeatedly applauded that feat of the ruler of the Sindhus. Indeed, all creatures highly applauded that feat of his, which consisted in his resisting, single-handed, all the Pandavas together, excited with wrath. The path that the son of Subhadra had made for the Pandavas by the slaughter of numerous warriors and elephants was then filled up by the ruler of the Sindhus. Indeed, those heroes, viz., the Matsyas, the Panchalas, the Kaikeyas, and the Pandavas, exerting themselves vigorously, succeeded in approaching the presence of Jayadratha, but none of them could bear him. Everyone amongst thy enemies who endeavoured to pierce the array that had been formed by Drona, was checked by the ruler of the Sindhus in consequence of the boon he had got (from Mahadeva).'"

SECTION XLII

"Sanjaya said, 'When the ruler of the Sindhus checked the Pandavas, desirous of success, the battle that took place then between thy troops and the enemy became awful. The invincible son of Arjuna, of sure aim and mighty energy, having penetrated in the (Kaurava) array agitated it like a Makara agitating the ocean. Against that chastiser of foes then, viz., the son of Subhadra, who was thus agitating the hostile host with his arrowy showers, the principal warriors of the Kaurava army rushed, each according to his rank and precedence. The clash between them of immeasurable energy, scattering their arrowy showers with great force, on the one side and Abhimanyu alone on the other, became awful. The son, of Arjuna, encompassed on all sides by those enemies with crowds of cars, slew the charioteer of Vrishasena and also cut off his bow. And the mighty Abhimanyu then pierced Vrishasena's steeds with his straight shafts, upon which those coursers, with the speed of the wind, bore Vrishasena away from the battle. Utilizing that opportunity, Abhimanyu's charioteer freed his car from that press by taking it away to another part of the field. Those numerous car-warriors then, (beholding this feat) were filled with joy and exclaimed, 'Excellent! Excellent!' Seeing the lion-like Abhimanyu angrily slaying the foe with his shafts and advancing from a distance. Vasatiya, proceeding towards him quickly fell upon him with great force. The latter pierced Abhimanyu with sixty shafts of golden wings and addressing him, said, 'As long as I am alive, thou shalt not escape with life.' Cased though he was in an iron coat of mail, the son of Subhadra pierced him in the chest with a far-reaching shaft. Thereupon Vasatiya fell down on the earth, deprived of life. Beholding Vasatiya slain, many bulls among Kshatriyas became filled with wrath, and surrounded thy grandson, O king, from a desire of slaying him. They approached him, stretching their countless bows of diverse kinds, and the battle then that took place between the son of Subhadra and his foes was exceedingly fierce. Then the son of Phalguni, filled with wrath, cut off their arrows and bows, and diverse limbs of their bodies, and their heads decked with ear-rings and floral garlands. And arms were seen lopped off, that were adorned with various ornaments of gold, and that Still held scimitars and spiked maces and battle-axes and the fingers of which were still cased in leathern gloves. [And the earth became strewn][71] with floral wreaths and ornaments and cloths, with fallen standards, with coats of mail and shields and golden chains and diadems and umbrellas and yak-tails; with Upashkaras and Adhishthanas, and Dandakas, and Vandhuras with crushed Akshas, broken wheels, and yokes, numbering thousands,[72] with Anukarashas, and banners, and charioteers, and steeds; as also with broken cars, and elephants, and steeds. The field of battle, strewn with slain Kshatriyas endued (while living) with great heroism,--rulers of diverse realms, inspired with desire of victory,--presented a fearful sight. When Abhimanyu angrily careered over the field of battle in all directions, his very form became invisible. Only his coat of mail, decked with gold, his ornaments, and bow and shafts, could be seen. Indeed, while he slew the hostile warriors by means of his shafts, staying in their midst like the sun himself in his blazing effulgence, none could gaze at him with his eyes.'"

SECTION XLIII

"Sanjaya said, 'Engaged in taking the lives of brave warriors, Arjuna's son then resembled the Destroyer himself, when the latter takes the lives of all creatures on the arrival of the Universal Dissolution. Possessed of prowess resembling that of Sakra himself, the mighty son of Sakra's son, viz., Abhimanyu, agitating the Katirava army looked exceedingly resplendent. Penetrating into the Katirava host, O king, that destroyer of foremost Kshatriyas resembling Yama himself, seized Satvasravas, like an infuriated tiger seizing a deer. Beholding Satyasrayas, seized by him, many mighty car-warriors, taking up diverse kinds of weapons, rushed upon him. Indeed, those bulls among Kshatriyas, from a spirit of rivalry, rushed at the son of Arjuna from desire of slaying him, all exclaiming, 'I shall go first, I shall go first!' As a whale in the sea obtaining a shoal of small fish seizes them with the greatest ease, even so did Abhimanyu receive that whole division of the rushing Kshatriyas. Like rivers that never go back when they approach the sea, none amongst those unretreating Kshatriyas turned back when they approached Abhimanyu. That army then reeled like a boat tossed on the ocean when overtaken by a mighty tempest, (with its crew) afflicted with panic caused by the violence of the wind. Then the mighty Rukmaratha, son of the ruler of the Madras, for assuring the frightened troops, fearlessly said, 'Ye heroes, ye need not fear! When I am here, what is Abhimanyu? Without doubt, I will seize this one a living captive'. Having said these words, the valiant prince, borne on his beautiful and well-equipped car, rushed at Abhimanyu. Piercing Abhimanyu with three shafts in the chest, three in the right arm, and three other sharp shafts in the left arm, he uttered a loud roar. Phalguni's son, however, cutting off his bow, his right and left arms, and his head adorned with beautiful eyes and eye-brows quickly felled them on the earth. Beholding Rukmaratha, the honoured son of Salya, slain by the illustrious son of Subhadra, that Rukmaratha viz., who had vowed to consume his foe or take him alive, many princely friends of Salya's son, O king, accomplished in smiting and incapable of being easily defeated in battle, and owning standards decked with gold, (came up for the fight). Those mighty car-warriors, stretching their bows full six cubits long, surrounded the son of Arjuna, all pouring their arrowy showers upon him. Beholding the brave and invincible son of Subhadra singly encountered by all those wrathful princes endued with heroism and skill acquired by practice and strength and youth, and seeing him covered with showers of arrows, Duryodhana rejoiced greatly, and regarded Abhimanyu as one already made a guest of Yama's abode. Within the twinkling of an eye, those princes, by means of their shafts of golden wings, and of diverse forms and great impetuosity, made Arjuna's son invisible. Himself, his standard, and his car, O sire, were seen by us covered with shafts like (trees overwhelmed with) flights of locusts. Deeply pierced, he became filled with rage like an elephant struck with the hook. He then, O Bharata, applied the Gandharva weapon and the illusion consequent to it.[73] Practising ascetic penances, Arjuna had obtained that weapon from the Gandharva Tumvuru and others. With that weapon, Abhimanyu now confounded his foes. Quickly displaying his weapons, he careered in that battle like a circle of fire, and was, O king, seen sometimes as a single individual, sometimes as a hundred, and sometimes as a thousand ones. Confounding his foes by the skill with which his car was guided and by the illusion caused by his weapons, he cut in a hundred pieces, O monarch, the bodies of the kings (opposed to him). By means of his sharp shafts the lives of living creatures were despatched. These, O king attained to the other world while their bodies fell down on the earth. Their bows, and steeds and charioteers, and standards, and armies decked with Angadar, and heads, the son of Phalguni cut off with his sharp shafts. Those hundred princes were slain and felled by Subhadra's son like a tope of five-year old mango-trees just on the point of bearing fruit (laid low by a tempest). Beholding those youthful princes brought up in every luxury, and resembling angry snakes of virulent poison, all slain by the single-handed Abhimanyu, Duryodhana was filled with fear. Seeing (his) car-warriors and elephants and steeds and foot-soldiers crushed, the Kuru king quickly proceeded in wrath against Abhimanyu. Continued for only a short space of time, the unfinished battle between them became exceedingly fierce. Thy son then, afflicted with Abhimanyu's arrows, was obliged to turn back from the fight.'

SECTION XLIV

"Dhritarashtra said, 'That which thou tellest me, O Suta, about the battle, fierce and terrible, between the one and the many, and the victory of that illustrious one, that story of the prowess of Subhadra's son is highly wonderful and almost incredible. I do not, however, regard it as a marvel that is absolutely beyond belief in the case of those that have righteousness for their refuge. After Duryodhana was beaten back and a hundred princes slain, what course was pursued by the warriors of my army against the son of Subhadra?'

"Sanjaya said, 'Their mouths became dry, and eyes restless. Sweat covered their bodies, and their hairs stood on their ends. Despairing of vanquishing their foe, they became ready to leave the field. Abandoning their wounded brothers and sires and sons and friends and relatives by marriage and kinsmen they fled, urging their steeds and elephants to their utmost speed. Beholding them broken and routed, Drona and Drona's son, and Vrihadvala, and Kripa, and Duryodhana, and Karna, and Kritavarman, and Suvala's son (Sakuni), rushed in great wrath against the unvanquished son of Subhadra. Almost all these, O king, were beaten back by thy grandson. Only one warrior then, viz., Lakshmana, brought up in luxury, accomplished in arrows, endued with great energy, and fearless in consequence of inexperience and pride, proceeded against the son of Arjuna. Anxious about his son, his father (Duryodhana) turned back for following him. Other mighty car warriors, turned back for following Duryodhana. All of them then drenched Abhimanyu with showers of arrows, like clouds pouring rain on the mountain-breast. Abhimanyu, however, single-handed, began to crush them like the dry wind that blows in every direction destroying gathering masses of clouds. Like one infuriated elephant encountering another, Arjuna's son then encountered thy invincible grandson, Lakshmana, of great personal beauty, endued with great bravery, staying near his father with outstretched bow, brought up in every luxury, and resembling a second prince of the Yakshas[74]. Encountering Lakshmana, that slayer of hostile heroes, viz., the son of Subhadra, had his two arms and chest struck with his sharp shafts. Thy grandson, the mighty-armed Abhimanyu then, filled with rage like a snake struck (with a rod), addressing, O king, thy (other) grandson, said, 'Look well on this world, for thou shalt (soon) have to go to the other. In the very sight of all thy kinsmen, I will despatch thee to Yama's abode.' Saying thus that slayer of hostile heroes, viz., the mighty-armed son of Subhadra, took out a broad-headed arrow that resembled a snake just emerged from its slough. That shaft, sped by Abhimanyu's arms, cut off the beautiful head, decked with ear-rings, of Lakshmana, that was graced with a beautiful nose, beautiful eye-brows, and exceedingly good-looking curls. Beholding Lakshmana slain, thy troops uttered exclamations of Oh and, Alas. Upon the slaughter of his dear son, Duryodhana became filled with rage. That bull among Kshatriyas then loudly urged the Kshatriyas under him, saying, 'Slay this one!' Then Drona, and Kripa, and Karna, and Drona's son and Vrihadvala, and Kritavarman, the son of Hridika,--these six car-warriors,---encompassed Abhimanyu. Piercing them with sharp arrows and beating them off from him, the son of Arjuna fell with great speed and fury upon the vast forces of Jayadratha. Thereupon, the Kalingas, the Nishadas, and the valiant son of Kratha, all clad in mail, cut off his path by encompassing him with their elephant-division. The battle then that took place between Phalguni's son and those warriors was obstinate and fierce. Then the son of Arjuna began to destroy that elephant-division as the wind coursing in every direction destroys vast masses of gathering clouds in the welkin. Then Kratha covered the son of Arjuna with showers of arrows, while many other car-warriors headed by Drona, having returned to the field, rushed at him, scattering sharp and mighty weapons. Checking all those weapons by means of his own arrows, the son of Arjuna began to afflict the son of Kratha with ceaseless showers of shafts, with great despatch and inspired by the desire of slaying his antagonist. The latter's bow and shafts, and bracelets, and arms, and head decked with diadem, and umbrella, and standard, and charioteer, and steeds, were all cut off and felled by Abhimanyu. When Kratha's son, possessed of nobility of lineage, good behaviour, acquaintance with the scriptures, great strength, fame, and power of arms, was slain, the other heroic combatants almost all turned away from the fight.'"[75]

SECTION XLV

"Dhritarashtra said, 'While the youthful and invincible son of Subhadra, never retreating from battle, was, after penetrating into our array, engaged in achieving feats worthy of his lineage, borne by his three-year old steeds of great might and of the best breed, and apparently trotting in the welkin, what heroes of my army encompassed him?'

"Sanjaya said, 'Having penetrated into our array, Abhimanyu of Pandu's race, by means of his sharp shafts, made all the kings turn away from the fight. Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala and Kritavarman, the son of Hridika,--these six car-warriors,--encompassed him. As regards the other combatants of thy army, beholding that Jayadratha had taken upon himself the heavy duty (of keeping off the Pandavas), they supported him, O king, by rushing against Yudhishthira.[76] Many amongst them, endued with great strength, drawing their bows full six cubits long, showered on the heroic son of Subhadra arrowy downpours like torrents of rain. Subhadra's son, however, that slayer of hostile heroes, paralysed by his shafts all those great bowmen, conversant with every branch of learning. And he pierced Drona with fifty arrows and Vrihadvala with twenty. And piercing Kritavarman with eighty shafts, he pierced Kripa with sixty. And the son of Arjuna pierced Aswatthaman with ten arrows equipped with golden wings, endued with great speed and shot from his bow drawn to its fullest stretch. And the son of Phalguni pierced Karna, in the midst of his foes, in one of his cars, with a bright, well-tempered, and bearded arrow of great force. Felling the steeds yoked to Kripa's car, as also both his Parshni charioteers, Abhimanyu pierced Kripa himself in the centre of the chest with ten arrows. The mighty Abhimanyu, then, in the very sight of thy heroic sons, slew the brave Vrindaraka, that enhancer of the fame of the Kurus. While Abhimanyu was thus engaged in fearlessly slaying one after another the foremost warriors among his enemies, Drona's son Aswatthaman pierced him with five and twenty small arrows. The son of Arjuna, however, in the very sight of all the Dhartarashtras quickly pierced Aswatthaman in return, O sire, with many whetted shafts. Drona's son, however, in return, piercing Abhimanyu. with sixty fierce arrows of great impetuosity and keen sharpness, failed to make him tremble, for the latter, pierced by Aswatthaman, stood immovable like the Mainaka mountain. Endued with great energy, the mighty Abhimanyu then pierced his antagonist with three and seventy straight arrows, equipped with wings of gold. Drona then, desirous of rescuing his son, pierced Abhimanyu with a hundred arrows. And Aswatthaman pierced him with sixty arrows, desirous of rescuing his father. And Karna struck him with two and twenty broad-headed arrows and Kritavarman struck him with four and ten. And Vrihadvala pierced him with fifty such shafts, and Saradwata's son, Kripa, with ten. Abhimanyu, however, pierced each of these in return with ten shafts. The ruler of the Kosala struck Abhimanyu, in the chest with a barbed arrow. Abhimanyu, however, quickly felled on the earth his antagonist's steeds and standard and bow and charioteer. The ruler of the Kosalas, then, thus deprived of his car, took up a sword and wished to sever from Abhimanyu's trunk his beautiful head, decked with ear-rings. Abhimanyu then pierced king Vrihadvala, the ruler of the Kosalas, in the chest, with a strong arrow. The latter then, with riven heart, fell down. Beholding this, ten thousand illustrious kings broke and fled. Those kings, armed with swords and bows, fled away, uttering words inimical (to king Duryodhana's Interest). Having slain[77] Vrihadvala thus, the son of Subhadra careered it battle, paralysing thy warriors,---those great bowmen,--by means of arrowy downpours, thick as rain.'"[78]

SECTION XLVI

"Sanjaya said, 'Phalguni's son once more pierced Karna in the car with a barbed arrow, and for angering him still further, he pierced him with fifty other shafts. The son of Radha pierced Abhimanyu in return with as many shafts. Covered all over with arrows, Abhimanyu, then, O sire, looked exceedingly beautiful. Filled with rage, he caused Karna also to be bathed in blood. Mangled with arrows and covered with blood, the brave Karna also shone greatly.[79] Both of them pierced with arrows, both bathed in blood, those illustrious warriors then resembled a couple of flowering Kinsukas. The son of Subhadra then slew six of Karna's brave counsellors, conversant with all modes of warfare, with their steeds and charioteers and cars. As regards other great bowmen Abhimanyu fearlessly pierced each of them in return, with ten arrows. That feat of his seemed highly wonderful. Slaying next the son of the ruler of the Magadhas, Abhimanyu, with six straight shafts, slew the youthful Aswaketu with his four steeds and charioteer. Then slaying, with a sharp razor-headed arrow, the Bhoja prince of Martikavata, bearing the device of an elephant (on his banner), the son of Arjuna uttered a loud shout and began to scatter his shafts on all sides. Then the son of Duhsasana pierced the four steeds of Abhimanyu with four shafts, his charioteer with one and Abhimanyu himself with ten. The son of Arjuna, then, piercing Duhsasana's son with ten fleet shafts, addressed him in a loud tone and with eyes red in wrath, said, 'Abandoning the battle, thy sire hath fled like a coward. It is well thou knowest how to fight. Thou shalt not, however, escape today with life.' Saying these words unto him, Abhimanyu sped a long arrow, well polished by smith's hand, at his foe. The son of Drona cut that arrow with three shafts of his own. Leaving Aswatthaman alone, Arjuna's son struck Salya, in return, fearlessly pierced him in the chest with highly nine shafts, equipped with vulture's feathers. That feat seemed highly wonderful. The son of Arjuna then cut off Salya's bow and slew both his Parshni charioteers. Abhimanyu then pierced Salya himself with six shafts made wholly of iron. Thereupon, the latter, leaving that steedless car, mounted another. Abhimanyu then slew five warriors., named Satrunjaya, and Chandraketu, and Mahamegba, and Suvarchas, and Suryabhasa. He then pierced Suvala's son. The latter piercing Abhimanyu with three arrows, said unto Duryodhana, 'Let us all together grind this one, else, fighting singly with us he will slay us all. O king, think of the means of slaying this one, taking counsel with Drona and Kripa and others.' The Karna, the son of Vikartana, said unto Drona, 'Abhimanyu grindeth us all. Tell us the means by which we may slay him.' Thus addressed, the mighty bowman, Drona, addressing them all, said, 'Observing him with vigilance, have any of you been able to detect any defeat in this youth? He is careening in all directions. Yet have any of you been able to detect today the least hole in him? Behold the lightness of hand and quickness of motion of this lion among men, this son of Arjuna. In the track of his car, only his bow drawn to a circle can be seen, so quickly is he aiming his shafts and so quickly is he letting them off. Indeed, this slayer of hostile heroes, viz., the son of Subhadra, gratifieth me although he afflicteth my vital breath and stupefieth me with shafts. Even the mightiest car-warriors, filled with wrath, are unable to detect any flaw in him. The son of Subhadra, therefore, careering on the field of battle, gratifieth me greatly. I do not see that in battle there is any difference between the wielder of Gandiva himself and this one of great lightness of hand, filling all the points of the horizon with his mighty shafts.' Hearing these words, Karna, afflicted with the shafts of Arjuna's son, once more said unto Drona, 'Exceedingly afflicted with the shafts of Abhimanyu, I am staying in battle, only because (as a warrior) I should stay here. Indeed, the arrows of this south of great energy are exceedingly fierce. Terrible as they are and possessed of the energy of fire, these arrows are weakening my heart.' The preceptor then, slowly and with a smile, said unto Karna, 'Abhimanyu is young, his prowess is great. His coat of mail is impenetrable. This one's father had been taught by me the method of wearing defensive armour. This subjugator of hostile towns assuredly knoweth the entire science (of wearing armour). With shafts well shot, you can, however, cut off his bow, bow-string, the reins of his steeds, the steeds themselves, and two Parshni charioteers. O mighty bowman, O son of Radha, if competent, do this. Making him turn back from the fight (by this means), strike him then. With his bow in hand he is incapable of being vanquished by the very gods and the Asuras together. If you wish, deprive him of his car, and divest him of his bow.'. Hearing these words of the preceptor, Vikartana's son Karna quickly cut off, by means of his shafts, the bow of Abhimanyu, as the latter was shooting with great activity. He, of Bhoja's race (viz., Kritavarman) then slew his steeds, and Kripa slew his two Parshni charioteers. The others covered him with showers of arrows after he had been divested of his bow. Those six great car-warriors, with great speed, when speed was so necessary, ruthlessly covered that carless youth, fighting single-handed with them, with showers of arrows. Bowless and carless, with an eye, however, to his duty (as a warrior), handsome Abhimanyu, taking up a sword and a shield, jumped into the sky. Displaying great strength and great activity, and describing the tracks called Kausika and others, the son of Arjuna fiercely coursed through the sky, like the prince of winged creatures (viz., Garuda.). 'He may fall upon me sword in hand,' with such thoughts, those mighty bowmen, were on the lookout for the laches of Abhimanyu, and began to pierce him in that battle, with their gaze turned upwards. Then Drona of mighty energy, that conqueror of foes with a sharp arrow quickly cut off the hilt, decked with gems, of Abhimanyu's sword. Radha's son Karna, with sharp shafts, cut off his excellent shield. Deprived of his sword and shield thus, he came down, with sound limbs, from the welkin upon the earth. Then taking up a car-wheel, he rushed in wrath against Drona. His body bright with the dust of car-wheels, and himself holding the car-wheel in his upraised arms, Abhimanyu looked exceedingly beautiful, and imitating Vasudeva (with his discus), became awfully fierce for a while in that battle. His robes dyed with the blood flowing (from his wounds), his brow formidable with the wrinkles visible thereon, himself uttering loud leonine roars, lord Abhimanyu of immeasurable might, staying in the midst of those kings, looked exceedingly resplendent on the field of battle.'"

SECTION XLVII

"Sanjaya said, 'That joy of Vishnu's sister (viz., Abhimanyu), that Atiratha, decked with the weapons of Vishnu himself, looked exceedingly beautiful on the field of battle and looked like a second Janardana. With the end of his locks waving in the air, with that supreme weapon upraised in his hands, his body became incapable of being looked at by the very gods. The kings beholding it and the wheel in his hands, became filled with anxiety, and cut that off in a hundred fragments. Then that great car-warrior, the son of Arjuna, took up a mighty mace. Deprived by them of his bow and car and sword, and divested also of his wheel by his foes, the mighty-armed Abhimanyu (mace in hand) rushed against Aswatthaman. Beholding that mace upraised, which looked like the blazing thunderbolt, Aswatthaman, that tiger among men, rapidly alighted from his car and took three (long) leaps (for avoiding Abhimanyu). Slaying Aswatthaman's steeds and two Parshni charioteers with that mace of his, Subhadra's son, pierced all over with arrows, looked like a porcupine. Then that hero pressed Suvala's son, Kalikeya, down into the earth, and stew seven and seventy Gandhara followers of the latter. Next, he slew ten car-warriors of the Brahma-Vasatiya race, and then ten huge elephants. Proceeding next towards the car of Duhsasana's son, he crushed the latter's car and steeds, pressing them down into the earth. The invincible son of Duhsasan, then, O sire, taking up his mace, rushed at Abhimanyu. saying, 'Wait, Wait!' Then those cousins, those two heroes, with upraised maces, began to strike each other, desirous of achieving each other's death, like three-eyed (Mahadeva) and (the Asura) Andhaka in the days of old. I ach of those chastisers of foes, struck with the other's mace-ends fell down on the earth, like two uprooted standards erected to the honour of Indra. Then Duhsasana's son, that enhancer of the fame of the Kurus, rising up first, struck Abhimanyu with the mace on the crown of his head, as the latter, was on the point of rising. Stupefied with the violence of that stroke as also with the fatigue he had undergone, that slayer of hostile hosts, viz., the son of Subhadra, fell on the earth, deprived of his senses. Thus, O king, was one slain by many in battle,--one who had ground the whole army, like an elephant grinding lotus-stalks in a lake. As he lay dead on the field, the heroic Abhimanyu looked like a wild elephant slain by the hunters, The fallen hero was then surrounded by thy troops. And he looked like an extinguished fire in the summer season after (as it lies) having consumed a whole forest, or like a tempest divested of its fury after having crushed mountain crests;[80] or like the sun arrived at the western hills after having blasted with his heat the Bharata host; or like Soma swallowed up by Rahu; or like the ocean reft of water. The mighty car-warriors of thy army beholding Abhimanyu whose face had the splendour of the full moon, and whose eyes were rendered beautiful in consequence of lashes black as the feathers of the raven, lying prostrate on the bare earth, were filled with great joy. And they repeatedly uttered leonine shouts. Indeed, O monarch, thy troops were in transports of joy, while tears fell fast from the eyes of the Pandava heroes. Beholding the heroic Abhimanyu lying on the field of battle, like the moon dropped from the firmament, diverse creatures, O king, in the welkin, said aloud, 'Alas, this one lieth on the field, slain, while fighting singly, by six mighty car-warriors of the Dhartarashtra army, headed by Drona and Karna. This act hath been, we hold, an unrighteous one.' Upon the slaughter of that hero, the earth looked exceedingly resplendent like the star-bespangled firmament with the moon. Indeed, the earth was strewn with shafts equipped with wings of gold, and covered with waves of blood. And strewn with the beautiful heads of heroes, decked with ear-rings and variegated turbans of great value, and banner and yak-tails and beautiful blankets, and begemmed weapons of great efficacy, and the bright ornaments of cars and steeds, and men and elephants, and sharp and well-tempered swords, looking like snakes freed from their sloughs, and bows, and broken shafts, and darts, and swords, and lances, and Kampanas, and diverse other kinds of weapons, she assumed a beautiful aspect. And in consequence of the steeds dead or dying, but all weltering in blood, with their riders (lying about them), felled by Subhadra's son, the earth in many places became impassable. And with iron hooks, and elephants--huge as hills--equipped with shields and weapons and standards, lying about, crushed with shafts, with excellent cars deprived of steeds and charioteers and car-warriors, lying scattered on the earth, crushed by elephants and looking like agitated lakes, with large bodies of foot-soldiers decked with diverse weapons and lying dead on the ground, the field of battle, wearing a terrible aspect, inspired all timid hearts with terror.

"Beholding Abhimanyu, resplendent as the sun or the moon, lying on the ground, thy troops were in transport of joy, while Pandavas were filled with grief. When youthful Abhimanyu, yet in his minority, fell, the Pandava divisions, O king, fled away in the very sight of king Yudhishthira. Beholding his army breaking upon the fall of Subhadra's son, Yudhishthira addressed his brave warriors, slaying, 'The heroic Abhimanyu, who without retreating from battle hath been slain, hath certainly ascended to heaven. Stay then, and fear not, for we shall yet vanquish our foes.' Endued with great energy and great splendour, king Yudhishthira the just, that foremost of warriors, saying such words unto his soldiers inspired with grief, endeavoured to dispel their stupor. The king continued, 'Having in the first instance, slain in battle hostile princes, resembling snakes of virulent poison, the son of Arjuna hath then given up his life. Having slain ten thousand warriors, viz., the king of the Kosalas, Abhimanyu, who was even like Krishna or Arjuna himself, hath assuredly gone to the abode of Indra. Having destroyed cars and steeds and men and elephants by thousands, he was still not content with what he did. Performing as he did such meritorious feats, we should not certainly grieve for him, he hath gone to the bright regions of the righteous, regions that men acquire by meritorious deeds.'"

SECTION XLVIII

"Sanjaya said, 'Having thus slain one of their foremost warriors, and having been afflicted with their arrows, we came back to our encampment in the evening, covered with blood. Steadfastly gazed at by the enemy, we slowly left, O monarch, the field of battle, having sustained a severe loss and nearly deprived of our senses. Then came that wonderful hour intervening between day and night. Inauspicious howls of jackals were heard. The sun, with the pale-red hue of the filaments of the lotus,--sank low in the horizon, having approached the western hills. And he took away with him the splendour of our swords and darts, rapiers and car-fences, and shields and ornaments. Causing the firmament and the earth to assume the same hue, the sun assumed his favourite form of fire. The field of battle was strewn with the motionless bodies of innumerable elephants deprived of life, Looking like crests of cloud-capped hills riven by the thunder, and lying about with their standards and hooks and riders fallen from their backs. The earth looked beautiful with large cars crushed to pieces, and with their warriors and charioteers and ornaments and steeds and standards and banners crushed, broken and torn. Those huge cars, O king, looked like living creatures deprived of their lives by the foe with his shafts. The field of battle assumed a fierce and awful aspect in consequence of large number of steeds and riders all lying dead, with costly trappings and blankets of diverse kinds scattered about, and tongues and teeth and entrails and eyes of those creatures bulging out of their places. Men decked with costly coats of mail and ornaments and robes and weapons, deprived of life, lay with slain steeds and elephants and broken cars, on the bare ground, perfectly helpless, although deserving of costly beds and blankets. Dogs and jackals, and crown and cranes and other carnivorous birds, and wolves and hyenas, and ravens and other food-drinking creatures, all diverse tribes of Rakshasas, and large number of Pisachas, on the field of battle, tearing the skins of the corpse and drinking their fat, blood and marrow, began to eat their flesh. And they began to suck also the secretions of rotten corpses, while the Rakshasas laughed horribly and sang aloud, dragging dead bodies numbering thousands. An awful river, difficult to cross, like the Vaitarani itself, was caused there by foremost of warriors. Its waters were constituted by the blood (of fallen creatures). Cars constituted the rafts (or, which to cross it), elephants formed its rocks, and the heads of human beings, its smaller stones. And it was miry with the flesh (of slain steeds and elephants and men). And diverse kinds of costly weapons constituted the garlands (floating on it or lying on its banks). And that terrible river flowed fiercely through the middle of the field of battle, wafting living creatures to the regions of the dead. And large numbers of Pisachas, of horrible and repulsive forms, rejoiced, drinking and eating in that stream. And dogs and jackals and carnivorous birds, all eating of the same food, and inspiring living creatures with terror, held their high carnival there. And the warriors, gazing on that field of battle which, enhancing the population of Yama's domain, presented such an awful sight, and where human corpses rising up, began to dance, slowly left it as they beheld the mighty car-warrior Abhimanyu who resembled Sakra himself, lying on the field, his costly ornaments displaced and fallen off, and looking like a sacrificial fire on the altar no longer drenched with clarified butter.'"

SECTION XLIX

"Sanjaya said, 'After the slaughter of that hero, that leader of car-divisions, viz., the son of Subhadra, the Pandava warriors, leaving their cars and putting off their armour, and throwing aside their Lows, sat, surrounding king Yudhishthira. And they were brooding over that grief of theirs, their hearts fixed upon the (deceased) Abhimanyu. Indeed, upon the fall of that heroic nephew of his, viz., the mighty car-warrior Abhimanyu, king Yudhishthira, overwhelmed with grief, indulged in (these) lamentations: 'Alas, Abhimanyu, from desire of achieving my good, pierced the array formed by Drona and teeming with his soldiers. Encountering him in battle, mighty bowmen endued with great courage, accomplished in weapons and incapable of being easily defeated in battle, were routed and forced to retreat. Encountering our implacable foe Duhsasana in battle, he with his arrows, caused that warrior to fly away from the field, deprived of his senses. Alas, the heroic son of Arjuna, having crossed the vast sea of Drona's army, was ultimately obliged to become a guest of Yama's abode, upon encountering the son of Duhsasana. When Abhimanyu is slain, how shall I cast my eyes on Arjuna and also the blessed Subhadra deprived of her favourite son? What senseless, disjointed, and improper words shall we have to say today unto Hrishikesa and Dhananjaya! Desirous of achieving what is good, and expectant of victory, it is I who have done this great evil unto Subhadra and Kesava and Arjuna. He that is covetous never beholdth his faults. Covetousness spring from folly. Collectors of honey see not the fall that is before them; I am even like them. He who was only a child, he who should have been provided with (good) food, with vehicles, with beds, with ornaments, alas, even he was placed by us in the van of battle. How could good come to a child of tender years, unskilled in battle, in such a situation of great danger. Like a horse on proud mettle, he sacrificed himself instead of refusing to do the bidding of his master. Alas, we also shall today lay ourselves down on the bare earth, blasted by the glances of grief, cast by Arjuna filled with wrath. Dhananjaya liberal, intelligent, modest, forgiving, handsome, mighty, possessed of well-developed and beautiful limbs, respectful to superiors, heroic, beloved, and devoted to truth; of glorious achievements' the very gods applaud his feats. That valiant hero slew the Nivatakavachas and the Kalakeyas, those enemies of Indra having their abode in Hiranyapura. In the twinkling of an eye he slew the Paulomas with all their followers. Endued with great might, he granteth quarter to implacable enemies asking for quarter! Alas, we could not protect today the son of even such a person from danger. A great fear hath overtaken the Dhartarashtras endued though they might be with great strength![81] Enraged at the slaughter of his son, Partha will exterminate the Kauravas. It is evident also that the mean-minded Duryodhana having mean counsellors, that destroyer of his own race and partisans, beholding this extermination of the Kaurava army, will give up his life in grief. Beholding this son of Indra's son, of unrivalled energy and prowess, on the field of battle, neither victory, nor sovereignty, nor immortality, nor abode with the very celestials, causeth me the least delight!'"

SECTION L

"Sanjaya said, 'While Kunti's son, Yudhishthira, was indulging in such lamentations, the great Rishi Krishna Dwaipayana came to him. Worshipping him duly, and causing him to be seated, Yudhishthira, afflicted with grief on account of the death of his brother's son, said, 'Alas, while battling with many mighty bowmen, the son of Subhadra, surrounded by several great car-warriors of unrighteous propensities, hath been slain on the field. The slayer of hostile heroes, the son of Subhadra, was a child in years and of childish understanding.[82] He fought in battle against desperate odds. I asked him to open a passage for us in battle. He penetrated within the hostile army, but we could not follow him, obstructed by the ruler of the Sindhus. Alas, they that betake themselves to battle as a profession, always fight with antagonists equally circumstanced with themselves. This battle, however, that the enemy fought with Abhimanyu, was an extremely unequal one. It is that which grieves me greatly and draws tears from me. Thinking of this, I fail to regain peace of mind.'

"Sanjaya continued, 'The illustrious Vyasa, addressing Yudhishthira who was indulging in such lamentations and who was thus unmanned by an accession of sorrow, said these words.'

"Vyasa said, 'O Yudhishthira, O thou of great wisdom, O thou that art master of all branches of knowledge, persons like thee never suffer themselves to be stupefied by calamities. This brave youth, having slain numerous foes hath ascended to heaven. Indeed, that best of persons, (though a child), acted, however, like one of matured years. O Yudhishthira, this law is incapable of being transgressed. O Bharata, Death takes all viz., Gods and Dhanavas and Gandharvas (without exception).'

"Yudhishthira said, 'Alas, these lords of earth, that lie on the bare earth, slain in the midst of their forces, bereft of consciousness, were possessed of great might. Others (of their class) possessed strength equal to that of ten thousand elephants. Others, again, were endued with the impetuosity and might of the very wind. They have all perished in battle, slain by men of their own class. I do not behold the person (save one of their own class) who could slay any of them in battle. Endued with great prowess, they were possessed of great energy and great might. Alas, they who used daily to come to battle with this hope firmly implanted in their hearts, viz., that they would conquer, alas even they, possessed of great wisdom, are lying on a field, struck (with weapons) and deprived of life. The significance of the word Death hath today been made intelligible, for these lords of earth, of terrible prowess, have almost all been dead. Those heroes are lying motionless; reft of vanity, having succumbed to foes. Many princes, filled with wrath, have been victimised before the fire (of their enemies' wrath). A great doubt possesses me, viz., whence is Death? Whose (offspring) is Death? What is Death? Why does Death take away creatures? O grandsire, O thou that resemblest a god, tell me this.'

"Sanjaya continued, 'Unto Kunti's son, Yudhishthira, asking him thus, the illustrious Rishi, comforting him, said these words.'

"Vyasa said, As regards the matter in hand, O king, this ancient story of what Narada had in days of old said unto Akampana is cited. King Akampana, O monarch, I know, while in this world was afflicted with very great and unbearable grief on account of the death of his son, I will now tell these the excellent story about the origin of Death. Having listened to it, thou wilt be emancipated from sorrow and the touch of affection's tie. Listen to me, O sire, as I recite this ancient history. This history is, indeed, excellent. It enhanceth the period of life, killeth grief and conduceth to health. It is sacred, destructive of large bodies of foes, and auspicious of all auspicious things. Indeed, this history is even as the study of the Vedas. O monarch, it should every morning be listened to by the foremost of kings who are desirous of longlived children and their own good.

"In days of old, O sire, there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes and nearly overpowered by them. He had a son who was called Hari. Equal to Narayana himself in might, that latter was exceedingly handsome, accomplished in weapons, gifted with great intelligence, possessed of might, resembled Sakra himself in battle. Encompassed by countless foes on the field of battle, he sped thousands of shafts at those warriors and the elephants that surrounded him. Having achieved the most difficult feats in battle, O Yudhishthira, that scorcher of foes was, at last, slain in the midst of the army. Performing the obsequies of his son, king Akampana cleansed himself.[83] Grieving, however, for his son day and night, the king failed to regain happiness of mind. Informed of his grief on account of the death of his son, the celestial Rishi Narada came to his presence. The blessed king, beholding the celestial Rishi, told the latter everything that had happened unto him, viz., his defeat at the hands of his foes, and the slaughter of his son. And the king said, 'My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. That mighty son of mine, having displayed his prowess on the field against countless foes was at last slain! O illustrious one, who is this Death? What is the measure of his energy, strength and prowess? O foremost of intelligent persons, I desire to hear all this truly.' Hearing these words of his, the boon giving lord, Narada., recited the following elaborate history, destructive of grief on account of a son's death.'

"Narada said. 'Listen, O mighty-armed king, to this long history, exactly as I have heard it, O monarch! In the beginning, the Grandsire Brahma created all creatures. Endued with mighty energy, he saw that the creation bore no signs of decay. Thereat, O king, the Creator began to think about the destruction of the universe. Reflecting on the matter, O monarch, the Creator failed to find any means of destruction. He then became angry, and in consequence of his anger a fire sprang from the sky. That fire spread in all directions for consuming everything of the universe. Then heaven, sky, and earth, all became filled with fire. And thus the Creator began to consume the whole mobile and immobile universe. Thereby all creatures, mobile and immobile, were destroyed. Indeed, the mighty Brahma, frightening everything by the force of his wrath, did all this, Then Hara, otherwise called Sthanu or Siva, with matted locks on his head, that Lord of all wanderers of the night, appealed to the divine Brahma, the Lord of the gods. When Sthanu fell (at Brahma's feet) from a desire of doing good to all creatures, the Supreme Deity to that greatest of ascetics, blazing with splendour, said, 'What wish of thine shall we accomplish, O thou that deservest to have all thy wishes fulfilled? O thou that hast been born of our wish! We shall do all that may be agreeable to thee! Tell us, O Sthanu, what is thy wish?'"

SECTION LI

"Sthanu said, 'O lord, thou hadst taken great care for creating diverse creatures. Indeed, creatures of diverse kinds were created and reared by thee. Those very creatures, again, are now being consumed through thy fire. Seeing this, I am filled with compassion. O illustrious lord, be inclined to grace.'

"Brahma said, 'I had no desire of destroying the universe, I desired good of the earth, and it was for this that wrath possessed me. The goddess Earth, afflicted with the heavy weight of creatures, always urged me for destroying the creatures on her. Urged by her, I could not however, find any means for the destruction of the infinite creation. At this wrath possessed me.'

"Rudra said, 'Be inclined to grace. O lord of the universe, cherish not the wrath for the destruction of creatures. No more let creatures, immobile and mobile, be destroyed. Through thy grace, O illustrious one, let the threefold universe, viz., the Future, the Past, and the Present exist. Thou, O Lord, hadst blazed up with wrath. From that wrath of thine, a substance like fire sprang into existence, That fire is even now blasting rocks and trees and rivers, and all kinds of herbs and grass. Indeed, that fire is exterminating the immobile and the mobile universe. The mobile and the immobile universe is being reduced to ashes. Be inclined to grace, O illustrious one! Do not give way to wrath. Even this is the boon I solicit, All created things, O divine Being, belonging to thee, are being destroyed. Therefore, let thy wrath be appeased. Let it be annihilated in thy own self. Cast thy eye on thy creatures, inspired with the desire of doing them good. Do that by which creatures endued with life may not cease to be. Let not these creatures, with their productive powers weakened be exterminated. O Creator of the worlds, thou hast appointed me their Protector, O Lord of the universe, let not the mobile and the immobile universe to be destroyed. Thou art inclined to grace, and it is for this that I say these words unto thee.'

"Narada continued, Hearing these words (of Mahadeva) the divine Brahma, from desire of benefiting creatures, held in his own inner self his wrath that had been roused. Extinguishing the fire, the divine Benefactor of the world, the great Master, declared the duties of Production and Emancipation. And while the Supreme Deity exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female who was dark and red and tawny, whose tongue and face and eyes were red, and who was decked with two brilliant ear-rings and diverse other brilliant ornaments. Issuing out of his body, she smilingly looked at those two lords of the universe and then set out for the southern quarter, Then Brahma, that controller of the creation and destruction of the worlds, called after her by the name of Death. And Brahma, O king, said unto her, 'Slay these creatures of mine! Thou hast been born of that wrath of mine which I cherished for the destruction (of the universe). By doing this, kill all creatures including idiots and seers at my command. By doing this, thou wilt be benefited.' Thou lotus-lady, called Death, thus addressed by him reflected deeply, and then helplessly wept aloud in melodious accents. The Grandsire then caught the tears she had shed, with his two hands, for the benefit of all creatures, and began to implore her (with these words).'

SECTION LII

"Narada said, 'The helpless lady, suppressing her arrow within her own self, addressed, with joined hands, the Lord of the creation, bending with humility like a creeper. And she said, O foremost of speakers, created by thee how shall I, being a female, do such a cruel and evil act knowing it to be cruel and evil? I fear unrighteousness greatly. O divine Lord, be inclined to grace. Sons and friends and brothers and sires and husbands are always dear; (if I kill them), they who will suffer these losses will seek to injure me. It is this that I fear. The tears that will fall from the eyes of woe-stricken and weeping persons, inspire me with fear, O Lord! I seek thy protection. O divine Being, O foremost of gods, I will not go to Yama's abode. O boon-giving one, I implore thee or thy grace, bowing my head and joining my palms. O grandsire of the worlds, I solicit (the accomplishment of even) this wish at thy hands![84] I desire, with thy permission, to undergo ascetic penances, O Lord of created things! Grant me this boon, O divine Being, O great master! Permitted by thee, I will go to the excellent asylum of Dhenuka! Engaged in adoring Thyself, I will undergo the severest austerities there. I will not be able, O Lord of the gods, to take away the dear life-breaths of living creatures weeping in sorrow. Protect me from unrighteousness.'

"Brahma said, 'O Death, thou hast been intended for achieving the destruction of creatures. Go, destroy all creatures, thou needst have no scruples. Even this must be. It cannot be otherwise. Do but my behest. Nobody in the world will find any fault in thee.'

"Narada continued, 'Thus addressed, that lady became very much affrighted.[85] Looking at Brahma's face, she stood with joined hands. From desire of doing good to creatures, she did not set her heart upon their destruction. The divine Brahma also, that Lord of the lord of all creatures, remained silent. And soon the Grandsire became gratified in his own self. And casting his eyes upon all the creation he smiled. And, thereupon, creatures continued to live as before i.e., unaffected by premature death. And upon that, invincible and illustrious Lord having shaken off his wrath, that damsel left the presence of that wise Deity. Leaving Brahma, without having agreed to destroy creatures, the damsel called Death speedily proceeded to the retreat called Dhenuka. Arrived there, she practised excellent and highly austere vows. And she stood there on one leg for sixteen billions of years, and five times ten billions also, through pity for living creatures and from desire of doing them good, and all the time restraining her senses from their favourite objects. And once again, O king she stood there on one leg for one and twenty times ten billions of years. And then she wandered for ten times ten thousand billions of years with the creatures (of the earth), Next, repairing to the sacred Nanda that was full of cool and pure water, she passed in those waters eight thousand years. Observing rigid vows at Nanda, she cleansed herself of all her sins. Then she proceeded, first of all, to the sacred Kausiki, observant of vow. Living upon air and water only, she practised austerities there, Repairing then to Panchaganga and next to Vetasa, that cleansed damsel, by diverse kinds of especial austerities, emaciated her own body. Going next to the Ganga and thence to the great Meru, she remained motionless like a stone, suspending her life-breath. Thence going to the top of Himavat, where the gods had performed their sacrifice (in days of yore), that amiable and auspicious girl remained for a billion of years standing on the toe only of her feet. Wending then to Pushkara, and Gokarna, and Naimisha, and Malaya, she emaciated her body, practising austerities agreeable to her heart. Without acknowledging any other god, with steady devotion to the Grandsire, she lived and gratified the Grandsire in every way. Then the unchangeable Creator of the worlds, gratified said unto her, with a softened and delighted heart. 'O Death, why dost thou undergo ascetic austerities so severe?' Thus addressed, Death said unto the divine Grandsire, 'Creatures, O Lord, are living in health. They do not injure one another even by words. I shall not be able to slay them. O Lord, I desire even this boon at thy hands. I fear sin, and it is for this that I am engaged in ascetic austerities. O blessed one, undertake to remove for ever my fears. I am a woman, in distress, and without fault. I beg thee, be thou protector. Unto her the divine Brahman acquainted with the past, the present and the future, said, 'Thou shalt commit no sin, O Death, by slaying these creatures. My words can never be futile., O amiable one! Therefore, O auspicious damsel, slay these creatures of four kinds. Eternal virtue shall always be thine. That Regent of the world, viz., Yama, and the diverse disease shall become thy helpmates. I myself and all the gods will grant thee boons, so that, freed from sin and perfectly cleansed, thou mayst even acquire glory.' Thus addressed, O monarch, that lady, joining her hands, once more said these words, seeking her grace by bowing down unto him with her head, If, O Lord, this is not to be without me, then thy command I place upon my head. Listen, however, to what I say, Let covetousness, wrath, malice, jealousy, quarrel, folly and shamelessness, and other stern passions tear the bodies of all embodied creatures.'

"Brahman said, 'It will be, O Death, as thou sayest. Meanwhile, slay creatures duly. Sin shall not be thine, nor shall I seek to injure thee, O auspicious one. Those tear-drops of thine that are in my hands, even they will become diseases, springing from living creatures themselves. They will kill men; and if men are killed, sin shall not be thine. Therefore, do not fear, Indeed, sin shall not be thine. Devoted to righteousness, and observant of thy duty, thou shalt sway (all creatures). Therefore, take thou always the fives of these living creatures. Casting off both desire and wrath, take thou the life of all living creatures. Even thus will eternal virtue be thine. Sin will stay those that are of wicked behaviour. By doing my bidding cleanse thyself. It will be thine to sink them in their sins that are wicked. Therefore, cast off both desire and wrath, and kill these creatures endued with life.'

"Narada continued, 'That damsel, seeing that she was (persistently) called by the name of Death, feared (to act otherwise). And in terror also of Brahma's curse, she said, 'Yes!' Unable to do otherwise, she began, casting off desire and wrath, to take the lives of living creatures when the time came (for their dissolution). It is only living creatures that die. Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. They are pained by it. Therefore, indulge not in fruitless grief for creatures after they are dead. The senses, upon the death of creatures, go with the latter (to the other world), and achieving their (respective) functions, once more come back (with creatures when the latter are reborn). Thus all creatures, O lion among beings, the very gods included going, thither, have to act, like mortals.[86] The wind, that is awful, of terrible roars and great strength, omnipresent and endued with infinite energy, it is the wind that will rive the bodies of living creatures. It will, in this matter put forth no active energy, nor will it suspend its functions; (but do this naturally). Even all the gods have the appellation of mortals attached to them. Therefore, O lion among kings, do not grieve for thy son! Repairing to heaven, the son of thy body is passing his days in perpetual happiness, having obtained those delightful regions that are for heroes. Casting off all sorrows, he hath attained to the companionship of the righteous. Death hath been ordained by the Creator himself for all creatures! When their hour comes, creatures are destroyed duly. The death of creatures arises from the creatures themselves. Creatures kill themselves. Death doth not kill any one, armed with her bludgeon! Therefore, they that are wise, truly knowing death to be inevitable, because ordained by Brahma himself, never grieve for creatures that are dead. Knowing this death to be ordained by the Supreme God, cast off, without delay; thy grief for thy dead son!'

"Vyasa continued, 'Hearing these words of grave import spoken by Narada, king Akampana, addressing his friend, said, 'O illustrious one, O foremost of Rishi, my grief is gone, and I am contented. Hearing this history from thee, I am grateful to thee and I worship thee.' That foremost of superior Rishi, that celestial ascetic of immeasurable soul, thus addressed by the king, proceeded to the woods of Nandava. The frequent recital of this history for the hearing of others, as also the frequent hearing of this history, is regarded as cleansing, leading to fame and heaven and worthy of approbation. It enhanceth besides, the period of life. Having listened to this instructive story, cast off thy grief, O Yudhishthira, reflecting besides or, the duties of a Kshatriya and the high state (of blessedness) attainable by heroes. Abhimanyu, that mighty car-warrior, endued with mighty energy, having slain (numerous) foes before the gaze of all bowmen, hath attained to heaven. The great bowman, that mighty car-warrior, struggling on the field, hath fallen in the battle struck with sword and mace and dart, and bow. Sprung from Soma, he hath disappeared in the lunar essence, cleansed of all his impurities. Therefore, O son of Pandu, mustering all thy fortitude. thyself with thy brothers, without allowing your senses to be stupefied speedily set out, inflamed with rage, for battle.'"[87]

SECTION LIII

"Sanjaya said, 'Hearing of the origin of Death and her strange acts, king Yudhishthira, humbly addressing Vyasa, once more said these words unto him.'

"Yudhishthira said, 'Many kings there were in blessed countries, of righteous deeds and of prowess equal to that of Indra himself. They were royal sages, O regenerate one, that were sinless and truth-speaking. Once more, address me in words of grave import, and console me with (accounts of) the feats of those royal sages of ancient times. What was the measure of the sacrificial gifts made by them? Who were those high-souled royal sages of righteous deeds that made them? Tell me all this, O illustrious one!'

"Vyasa said, 'There was a king of the name of Switya. He had a son who was called Srinjaya. The Rishis Narada and Parvata were his friends. One day, the two ascetics, for paying Srinjaya a visit, came to his palace. Duly worshipped by Srinjaya, they became pleased with him, and continued to live with him happily. Once on a time as Srinjaya was seated at his case with the two ascetics, his beautiful daughter of sweet smiles came to him. Saluted with reverence by his daughter, Srinjaya delighted that girl standing by his side with proper benedictions of the kind she desired. Beholding that maiden, Parvata smilingly asked Srinjaya, saying, 'Whose daughter is this damsel of restless glances and possessed of every auspicious mark? Is she the splendour of Surya, or the flame of Agni? Or, is she any of these, viz., Sri, Hri, Kirti, Dhriti, Pushti, Siddhi, and the splendour of Soma?' After the celestial Rishi (Parvata) said these words, king Srinjaya answered, saying, 'O illustrious one, this girl is my daughter. She beggeth my blessings.' Then Narada addressed king Srinjaya and said. 'If, O monarch, thou wishest for great good (to thyself), then give this daughter of thine unto me for a wife.' Delighted (with the Rishi's proposal), Srinjaya addressed Narada, saying, 'I give her unto thee.' At this, the other Rishi, viz., Parvata, indignantly addressed Narada, saying, 'Chosen before this by me, within my heart, thou hast taken this damsel as thy wife. And since thou hast done this, thou, O Brahmana, shalt not go to heaven as thy will.' Thus addressed by him, Narada answered him, saying, 'The husband's heart and speech (directed thereto), (the giver's) consent, the speeches (of both), the actual gift made by sprinkling water, and the (recital of the mantras) ordained for the seizure of the (bride's hand),--these have been declared to be indications by which one is constituted a husband. Even this ceremonial is not all. That which (above all) is essential is the walk for seven paces (by the bride in circumambulating the bridegroom).[88] Without these thy purpose (about marriage) have been unaccomplished. Thou hast cursed. Therefore, thou also shalt not go to heaven without me.' Having cursed each other those two Rishis continued to live there. Meanwhile, king Srinjaya, desirous of (obtaining) a son, began, with cleansed soul, to carefully entertain the Brahmanas, to the utmost of his power, with food and robes. After a certain time, those foremost of Brahmanas devoted to the study of the Vedas and fully conversant with those scriptures and their branches became gratified with that monarch, desirous of getting a son. Together they came to Narada and said unto him, 'Give this king a son of the kind he desires.'--Thus addressed by the Brahmanas, Narada replied unto them, saying, 'So be it.'--and then the celestial Rishi addressed Srinjaya saying, 'O royal sage, the Brahmanas have been pleased and they wish thee a son! Solicit thou the boon, blessed be thou, about the kind of son thou desirest.' Thus addressed by him, the king, with joined hands, asked for a son possessed of every accomplishment, famous, of glorious feats, of great energy, and capable of chastising all foes. And he further asked that the urine, the excreta, the phlegm and the sweat of that child should be gold. And in due time the king had a son born unto him, who came to be named Suvarnashthivin[89] on earth. And in consequence of the boon, that child began to increase (his father's) wealth beyond all limits. And king Srinjaya caused all desirable things of his to be made of gold. And his houses and walls and forts, and the houses of all Brahmanas (within his dominions), and his beds, vehicles, and plates, and all manners of pots and cups, and palace that he owned, and all implements and utensils, domestic and otherwise were made of gold. And in time his stock increased. Then certain robbers hearing of the prince and seeing him to be such, assembled together and sought to injure the king. And some amongst them said, 'We will seize the king's son himself. He is his father's mine of gold. Towards that end, therefore, we should strive.' Then those robbers inspired with avarice, penetrating into the king's palace, forcibly took away prince Suvarnashthivin. Having seized and taken him to the woods, those senseless idiots, inspired with avarice but ignorant of what to do with him, slew him there and cut his body in fragments. They saw not, however, any gold in him. After the prince was slain, all the gold, obtained in consequence of the Rishi's boon, disappeared. The ignorant and senseless robbers struck one another. And striking one another thus, they perished and with them that wonderful prince on the earth. And those men of wicked deeds sank in an unimaginable and awful hell. Seeing that son of his, obtained through the Rishi's boon thus slain, that great ascetic, viz., king Srinjaya, afflicted with deep sorrow, began to lament in piteous accents. Beholding the king afflicted with grief on account of his son, and thus weeping, the celestial Rishi Narada showed himself in his presence. Listen, O Yudhishthira, to what Narada said unto Srinjaya, having approached that king, who afflicted with grief and deprived of his senses, was indulging in piteous lamentations. Narada said, 'Srinjaya, with thy desires unfulfilled, thou shalt have to die, although we utterers of Brahma, live in thy house. Avikshit's son Marutta even, O Srinjaya, we hear, had to die. Piqued with Vrihaspati, he had caused Samvatta[90] himself to officiate at his great sacrifices! Unto that royal sage the illustrious lord (Mahadeva) himself had given wealth in the shape of a golden plateau of Himavat. (With that wealth) king Marutta had performed diverse sacrifices. Unto him, after the completion of his sacrifices diverse tribes of celestials, those creators of the universe, with Indra himself in their company and with Vrihaspati at their head, used to come. All the carpets and furnitures of his sacrificial compound were of gold. The regenerate classes, desirous of food, all ate as they pleased, at his sacrifices, food that was clean and agreeable to their desires. And in all his sacrifices, milk and cards and clarified butter and honey, and other kinds of food and edibles, all of the best order, and robes and ornaments covetable for their costliness, gratified Brahmanas, thoroughly conversant with the Vedas. The very gods used to become distributors of food in king Marutta's palace. The Viswedevas were the courtiers of that royal sage, the son of Avikshit. By him were gratified the denizens of heaven with libations of clarified butter. And gratified (therewith), these, in their turn, increased that powerful ruler's wealth of crops with copious showers of rain. He always contributed to the gratification of the Rishis, the Pitris, and the gods, and thereby made them happy, by practising Brahmacharya, study of the Vedas, obsequial rites, and all kinds of gifts. And his beds and carpets and vehicles, and his vast stores of gold difficult to be given away, in fact, all that untold wealth of his, was given away voluntarily unto the Brahmanas, Sakra himself used to wish him well. His subjects were made happy (by him), Acting always with piety, he (ultimately) repaired to those eternal regions of bliss, acquired by his religious merit. With his children and counsellors and wives and descendants and kinsmen, king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king, O Srinjaya, died who was superior to thee, in respect of the four cardinal virtues (viz., ascetic penances, truth, compassion, and liberality), and who, superior to thee, was much superior to thy son, do not grieve saying 'O Swaitya, for thy son who performed no sacrifice and gave no sacrificial present.'"

SECTION LVI

"Narada said, 'King Suhotra also, O Srinjaya, we hear, fell a prey to death. He was the foremost of heroes, and invincible in battle. The very gods used to come for seeing him. Acquiring his kingdom virtuously, he sought the advice of his Ritwijas and domestic priests and Brahmanas for his own good, and enquiring of them, used to obey their behests. Well-acquainted with the duty of protecting his subjects, possessed of virtue and liberality, performing sacrifices and subjugating foes, king Suhotra wished for the increase of his wealth. He adored the gods by following the ordinances of the scriptures, and defeated his foes by means of his arrows. He gratified all creatures by means of his own excellent accomplishments. He ruled the earth, freeing her from Mlecchas and the forest-thieves.[91] The deity of the clouds showered gold unto him from year's end to year's end. In those olden days, therefore, the rivers (in his kingdom) ran (liquid) gold, and were open to everybody for use.[92] The deity of the clouds showered on his kingdom large number of alligators and crabs and fishes of diverse species and various objects of desire, countless in number, that were all made of gold. The artificial lakes in that king's dominions each measured full two miles. Beholding thousands of dwarfs and humpbacks and alligators and Makaras, and tortoises all made of gold, king Suhotra wondered much. That unlimited wealth of gold, the royal sage Suhotra performing a sacrifice at Kurujangala, gave away unto the Brahmanas, before the completion of the sacrifice. Having performed a thousand Horse-sacrifices, a hundred Rajasuyas, many sacred Kshatriya-sacrifices[93] in all of which he made abundant presents to the Brahmanas and having performed daily rites, almost countless in number, undergone from specified desires, the king ultimately obtained a very desirable end. When, O Srinjaya, such a king died, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was therefore, much superior to thy son, thou shouldst not grieve saying, 'Oh Swaitya, Oh, Swaitya,' for thy son performed no sacrifice and made no sacrificial present.'"

SECTION LVII

"Narada said, 'The heroic king Paurava also, O Srinjaya, we hear, fell a prey to death. That king gave away a thousand times thousand horses that were all white in hue. At the Horse-sacrifice performed by that royal sage, countless number of learned Brahmanas versed in the principles of Siksha[94] and Akshara come from diverse realms. These Brahmanas, purified by the Vedas, by knowledge, and by vows, and liberal and of agreeable countenances, having obtained from the king costly gifts, such as, robes and houses and excellent beds and carpets and vehicles and draft-cattle, were always delighted by actors and dancers and singers, thoroughly competent and well-versed (in their respective art), engaged in spot and ever-striving for their diversion. At each of his Sacrifices in due time he gave away as sacrificial presents ten thousand elephants of golden splendour, with the temporal juice trickling down their bodies, and cars made of gold with standards and banners. He also gave away, as sacrificial presents, a thousand times thousand maidens decked with ornaments of gold, and cars and steeds and elephants for mounting, and houses and fields, and hundreds of kine, by hundreds of thousand, and thousands of cowherds decked with gold. They that are acquainted with the history of the past, sing this song, viz., that in that sacrifice, king Paurava gave away kine with calves, having golden horns and silver hoofs and brass milkpots, and female slaves and male slaves and asses and camels, and sheep, countless in number, and diverse kinds of gems and diverse hill-like mounds of food. That sacrificing king of the Angas successively performed, in the order of their merit, and according to what was competent for his own class, many auspicious sacrifices capable of yielding every object of desire. When such a king, O Srinjaya, died who was superior to thee as regards the four cardinal virtues and who, superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying 'Oh, Swaitya, Oh, Swaitya,' grieve for thy son who performed no sacrifice and made no sacrificial present.'"

SECTION LVIII

"Narada said, Usinara's son, Sivi also, O Srinjaya, we hear, fell a prey to death. That king had, as it were, put a leathern girdle around the earth, making the earth with her mountains and islands and seas and forests resound with the clatter of his car. The vanquisher of foes, viz., king Sivi. always slew the foremost of foes. He performed many sacrifices with presents in profusion unto the Brahmanas. That monarch of great prowess and great intelligence had acquired enormous wealth. In battle: he won the applause of all Kshatriyas.[95] Having brought the whole earth under subjection, he performed many Horse-sacrifices, without any obstruction, which were productive of great merit giving away (as sacrificial present) a thousand crores of golden nishkas, and many elephants and steeds and other kinds of animals, much grain, and many deer and sheep. And king Sivi gave away the sacred earth consisting of diverse kinds of soil unto the Brahmanas. Indeed, Usinara's son, Sivi, gave away as many kine as the number of rain-drops showered on the earth, or the number of stars in the firmament, or the number of sand-grains or, the bed of Ganga, or the number of rocks that constitute the mountain called Meru, or the number of gems or of (aquatic) animals in the ocean. The Creator himself hath not met with and will not meet within the past, the present, or the future, another king capable of bearing the burdens that king Sivi bore. Many were the sacrifices, with every kind of rites, that king Sivi performed. In those sacrifices, the stakes, the carpets, the houses, the walls, and the arches, were all made of gold. Food and drink, agreeable to the taste and perfectly clean were kept in profusion. And the Brahmanas that repaired to them could be counted by myriads and myriads. Abounding with viands of every description, nothing but agreeable words such as give away and take were heard there. Milk and curds were collected in large lakes. In his sacrificial compound, there were rivers of drink and white hills of food. 'Bathe, and drink and eat as ye like,' these were the only words heard there. Gratified with his righteous deeds, Rudra granted Sivi a boon, saying, As thou givest away, let thy wealth, thy devotion,--thy fame, thy religious acts, the love that all creatures bear thee, and the heaven (thou attain), be all inexhaustible.' Having obtained all these desirable boons, even Sivi, when the time came, left this world for heaven. When, O Srinjaya, he died who was superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for thy son who performed no sacrifice and made no sacrificial present.'"

SECTION LIX

"Narada said, 'Rama, the son of Dasaratha, O Srinjaya, we hear, fell a prey to death. His subjects were as much delighted with him, as a sire is delighted with the children of his loins. Endued with immeasurable energy, countless virtues were there in him. Of unfading glory, Rama, the elder brother of Lakshmana, at the command of his father, lived for fourteen years in the woods, with his wife. That bull among men slew in Janasthana fourteen thousand Rakshasas for the protection of the ascetics. While dwelling there, the Rakshasa called Ravana, beguiling both him and his companion (Lakshmana) abducted his wife, the princess of Videha. Like the Three-eyed (Mahadeva), in days of old, slaying (the Asura) Andhaka, Rama in wrath slew in battle that offender of Pulastya's race who had never before been vanquished by any foe. Indeed, the mighty-armed Rama slew in battle that descendant of Pulastya's race with all his kinsmen and followers, that Rakshasa who was incapable of being slain by the gods and the Asuras together, that wretch who was a thorn unto the gods and the Brahmanas. In consequence of his affectionate treatment of his subjects, the celestials worshipped Rama. Filling the entire earth with his achievements, he was much applauded even by the celestial Rishis. Compassionate unto all creatures, that king, having acquired diverse realms and protected his subjects virtuously, performed a great sacrifice without obstruction. And the lord, Rama, also performed a hundred Horse-sacrifices and the great sacrifice called Jaruthya. And with libations of clarified butter he contributed to Indra's delight.[96] And by these acts of his, Rama conquered hunger and thirst, and all the diseases to which living creatures are subject. Possessed of every accomplishment, he always blazed forth with his own energy. Indeed, Rama, the son of Dasaratha, greatly outshone all creatures. When Rama ruled his kingdom, the Rishis, the gods, and men, all lived together on the earth. The lives of living creatures were never otherwise. The life-breaths also, called Prana, Apana, Samana, and the others, when Rama ruled his kingdom, all performed their functions. All luminous bodies shone brighter, and calamities never occurred. All his subjects were long-lived. None died in youth. The dwellers of heaven highly gratified, used to get, according to (the ordinances of) the four Vedas, libations of clarified butter and other offerings of food made by men. His realms were free from flies and gnats; and of beasts of prey and poisonous reptiles, there were none. And none was of unrighteous tendencies, none was covetous, and none was ignorant. The subjects, of all the (four) orders, were engaged in righteous and desirable acts, When the Rakshasas, about this time obstructed the offerings to the Pitris and the worship of the gods in Janasthana, Lord Rama, slaying them, caused those offerings and that worship to be once more given to the Pitris and the gods. Men were each blessed with a thousand children, and the period of their lives was a thousand years. Seniors had never to perform Sraddhas of their juniors.[97] Youthful in shape, of a dark-blue hue, of red eyes, possessed of the tread of an infuriated elephant, with arms reaching down to the knees, and beautiful and massive, of leonine shoulders, of great strength, and beloved by all creatures, Rama ruled his kingdom for eleven thousand years. His subjects always uttered his name. While Rama ruled his kingdom, the world became extremely beautiful. Taking at last his four kinds of subjects[98] with him Rama went to heaven, having established his own line consisting of eight houses on the earth. When even he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and superior to thy son, thou shouldst not lament, saying 'Oh, Swaitya, Oh, Swaitya,' for thy son who performed no sacrifice and made no sacrificial present.'"

SECTION LX

"Narada said, 'Even king Bhagiratha, O Srinjaya, we hear, was dead. He caused the shores of Ganga, called after his name Bhagirath to be covered with flights of steps made of gold.[99] Surpassing all kings and all princes, he gave unto the Brahmanas a thousand times thousand damsels decked with ornaments of gold. All those damsels were upon cars. And unto every car were yoked four steeds, and behind each car were a hundred kine. And behind each cow were (many) goats and sheep. King Bhagiratha gave enormous presents at his sacrifices. For that reason a large concourse of men assembled there. Afflicted there with Ganga was much pained. 'Protect Me,' she said and sat down on his lap. And because Ganga thus sat upon his lap in days of old, therefore, she, like the celestial dancer Urvasi came to be regarded as his daughter and was named after his name. And having become the king's daughter, she became his son (by becoming like a son, the means of salvation unto his deceased ancestors).[100] Sweet-speeched Gandharvas of celestial splendour, gratified, sang all this in the hearing of the Rishis, the gods, and human beings.[101] Thus, O Srinjaya, did that goddess, viz., the ocean-going Ganga, select lord Bhagiratha, descendant of Ikshvaku, the performer of sacrifices with profuse gifts (to the Brahmanas), as her father. His sacrifices were always graced with (the presence of) the very gods with Indra at their head. And the gods used to take their respective shares, by removing all impediments, to facilitate those sacrifices in every way. Possessed of great ascetic merit, Bhagiratha gave unto the Brahmanas whatever benefit they desired without obliging them to stir from the place wherever they might entertain those desires. There was nothing which he could withhold from the Brahmanas. Every one received from him everything he coveted. At last, the king ascended to the region of Brahman, through the grace of the Brahmanas. For that object on which the Rishis that subsisted on the rays of the sun used to wait upon the sun and the presiding deity of the sun, for that very object they used to wait upon the lord Bhagiratha, that ornament of the three worlds. When he died, O Srinjaya, who was superior to thee, as regards the four cardinal virtues, and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying 'Oh, Swaitya, Oh, Swaitya,' for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXI

"Narada said, 'Dilipa, the son of Havila, too, O Srinjaya, we hear, fell a prey to death. Brahmanas, vested in knowledge of Truth, devoted to the performance of sacrifices, blessed with children and children's children and numbering myriads upon myriads, were present at his hundreds of sacrifices. King Dilipa, having performed various sacrifices, gave away this earth, filled with treasures, unto the Brahmanas. At the sacrifices of Dilipa, the roads were all made of gold. The very gods, with Indra at their head used to come to him regarding him as Dharma himself. The upper and lower rings of his sacrificial stake were made of gold. Eating his Raga-khandavas, many persons, at his sacrifices, were seen to lie down on the roads. While battling over the waters, the two wheels of Dilipa's car never sank in that liquid. This seemed exceedingly wonderful, and never occured to other kings, Even those that saw king Dilipa, that firm bowman, always truthful in speech and giving away profuse gifts at his sacrifices, succeeded in ascending to heaven. In the abode of Dilipa, called also Khattanga, these five sounds were always to be heard, viz., the sound of Vedic recitations, the twang of bows, and Drink, Enjoy, and Eat! When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for thy son who performed no sacrifice and made no sacrificial gifts.'"[102]

SECTION LXII

"Narada said, 'Mandhatri' the son of Yuvanaswa, O Srinjaya, we hear, fell a prey to death. That king vanquished the gods, the Asuras and men. Those celestials, viz., the twin Aswins, brought him out of his father's womb by a surgical operations. Once on a time, king Yuvanaswa while chasing the deer in the forest, became very thirsty and his steeds also became exceedingly fatigued. Beholding a wreath of smoke, the king (directed by it) went to a sacrifice and drank the sacred sacrificial butter that lay scattered there. (The king, thereupon, conceived). Beholding that Yuvanaswa was quick with child, those best of physicians, viz., the twin Aswins among the celestials, extracted the child from the king's womb. Seeing that child of celestial splendour lying on the lap on his father, the gods said unto one another, 'What shall support this child?' Then Vasava said, 'Let the child suck my fingers,' Thereupon from the fingers of Indra issued milk sweet as nectar. And since Indra from compassion, said, 'He will draw his sustenance from me,' and showed him that kindness, therefore, the gods named that child Mandhatri.[103] Then jets of milk and clarified butter dropped into the mouth of Yuvanaswa's son from the hand of the high-souled Indra. The boy continued to suck the hand of Indra and by that means to grow. In twelve days he became twelve cubits in stature and endued with great prowess. And he conquered the whole of this earth in the course of a single day. Of virtuous soul, possessed of great intelligence, heroic, devoted to truth and a master of his passions, Mandhatri vanquished, by his bow Janamejaya and Sudhanwan and Jaya and Suna[104] and Vrihadratha and Nriga. And the lands lying between the hill where the sun rises and the hill where he sets, are known to this day as the dominion of Mandhatri. Having performed a hundred Horse-sacrifices and a hundred Rajasuya sacrifices also, he gave away, O monarch, unto the Brahmanas, some Rohita fish made of gold, that were ten Yojanas in length and one Yojana in breadth. Mountains of savoury food and comestibles of diverse kinds, after the Brahmanas had been entertained, were eaten by others, (who came at his sacrifices) and contributed to their gratification. Vast quantities of food and eatables and drink, and mountains of rice, looked beautiful as they stood. Many rivers, having lakes of clarified butter, with diverse kinds of soup for their mire, curds for their froth and liquid honey for their water, looking beautiful, and wafting honey and milk, encircled mountains of solid viands. Gods and Asuras and Men and Yakshas and Gandharvas and Snakes and Birds, and many Brahmanas, accomplished in the Vedas and their branches, and many Rishis came to his sacrifices. Amongst those present there, none was illiterate. King Mandhatri, having bestowed the earth bounded by the seas and full of wealth upon the Brahmanas, at last disappeared like the sun. Filling all the points of the compass with his fame, he repaired to the regions of the righteous. When he died, O Srinjaya, who excelled thee in the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying, 'Oh, Swaitya, Oh, Swaitya' for the latter who performed no sacrifice and made no sacrificial gift.'"

SECTION LXIII

"Narada said, 'Yayati, the son of Nahusha, O Srinjaya, we hear, fell a prey to death. Having performed a hundred Rajasuyas, a hundred Horse-sacrifices, a thousand Pundarikas, a hundred Vajapeyas, a thousand Atiratras, innumerable Chaturmasyas, diverse Agnishtomas, and many other kinds of sacrifices, in all of which he made profuse gifts unto the Brahmanas, he gave away unto the Brahmanas, having counted it first, the whole of the wealth that existed on the earth in the possession of Mlecchas and other Brahmana-hating people. When the gods and the Asuras were arrayed for battle, king Yayati aided the gods. Having divided the earth into four parts, he gave it away unto four persons. Having performed various sacrifices and virtuously begotten excellent offspring upon (his wives) Devayani, the daughter of Usanas and Sarmishtha, king Yayati, who was like unto a celestial, roved through the celestial woods at his own pleasure, like a second Vasava. Acquainted with all the Vedas, when, however, he found that he was not satiated with the indulgence of his passions, he then, with his wives, retired into the forest, saying this: 'Whatever of paddy and wheat and gold and animals and women there are on earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment.' Thus abandoning all his desires, and attaining to contentment, the lord Yayati, installing (his son) on his throne, retired into the forest. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXIV

"Narada said, 'Nabhaga's son, Amvarisha, O Srinjaya, we hear, fell a prey to death. Alone he battled a thousand times with a thousand kings. Desirous of victory, those foes, accomplished in weapons, rushed against him in battle from all sides, uttering fierce exclamations. Aided by his strength and activity and the skill he had acquired by practice, he cut off, by the force of his weapons, the umbrellas, the weapons, the standards, the cars, and the lances of those enemies, and dispelled his anxieties.[105] Desirous of saving their lives, those men, doffing their coats of mail, implored him (for mercy). They sought his protection, saying, 'We yield ourselves to thee.' Reducing them to subjection and conquering the whole earth, he performed a hundred sacrifices of the best kind, according to the rites ordained in the scriptures, O sinless one! Food possessed of every agreeable quality was eaten (at those sacrifices) by large classes of people. At those sacrifices, the Brahmanas were respectfully worshipped and greatly gratified. And the regenerate classes ate sweet-meats, and Purikas and Puras, and Apupas and Sashkalis of good taste and large size, and Karambhas and Prithumridwikas, and diverse kinds of dainties, and various kinds of soup, and Maireyaka, and Ragakhandavas, and diverse kinds of confectionary, well-prepared, soft, and of excellent fragrance, and clarified butter, and honey, and milk, and water, and sweet curds, and many kinds of fruits and roots agreeable to the taste.[106] And they that were habituated to wine drank in due time diverse kinds of intoxicating drinks for the sake of the pleasure that those produced, and sang and played upon their musical instruments. Avid others, by thousands, intoxicated with what they drank, danced and merrily sang hymns to the praise of Amvarisha; while others, unable to keep themselves erect, fell down on the earth. In those sacrifices, king Amvarisha gave, as sacrificial presents, the kingdoms of hundreds and thousands of kings unto the ten million priests (employed by him) Having performed diverse sacrifices the king gave unto the Brahmanas, as sacrificial presents, numbers of princes and kings whose coronal locks had undergone the sacred bath, all cased in golden coats of mail, all having white umbrellas spread over their heads, all seated on golden cars, all attired in excellent robes and having large trains of followers, and all bearing their sceptres, and in possession of their treasuries. The great Rishis, seeing what he did, were highly gratified, and said, 'None amongst men in past times did, none in future will be able to do, what king Amvarisha of profuse liberality, is doing now. When he, O Srinjaya, died who was superior to thee in respect of the four cardinal virtues and who superior to thee, was, much more superior to thy son, thou shouldst not, therefore, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXV

"Narada said, 'King Sasavindu, O Srinjaya, we hear, fell a prey to death. Of great beauty and of prowess incapable of being baffled, he performed diverse sacrifices. That high-souled monarch had one hundred thousand wives. From each of those wives were born a thousand sons. All those princes were endued with great prowess. They performed millions of sacrifices. Accomplished in the Vedas, those kings performed many foremost of sacrifices. All of them were cased (on occasions of battle) in golden coats of mail. And all of them were excellent bowmen. All these princes born of Sasavindu performed Horse-sacrifices. Their father, O best of monarchs, in the Horse-sacrifices he had performed, gave away, (as sacrificial presents), all those sons unto the Brahmanas. Behind each of those princes were hundreds upon hundreds of cars and elephants and fair maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred cars; with each car a hundred steeds, adorned with garlands of gold. With each of those steeds were a thousand kine; and with each cow were fifty goats. The highly blessed Sasavindu gave away unto the Brahmanas, in the great Horse-sacrifice of his such unlimited wealth. The king caused as many sacrificial stakes of gold to be made for that great Horse-sacrifice of his as is the number, double of sacrificial stakes of wood in other sacrifices of the kind. There were mountains of food and drink of the height of about two miles each. Upon the completion of' his Horse-sacrifice, thirteen such mountains of food and drink remained (untouched). His kingdom abounded in people that were contented and well-fed. And it was free from all inroads of evil and the people were perfectly happy. Having ruled for many long years, Sasavindu, at last, ascended to heaven. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXVI

"Narada said, 'Gaya, the son of Amartarayas, O Srinjaya, we hear, fell a prey to death, That king, for a hundred years, ate nothing but what remained of the libations of clarified butter poured into the sacrificial fire. Agni (gratified with his proof of great devotion) offered to give him a boon. Gaya solicited the boon (desired), saying, 'I desire to have a thorough knowledge of the Vedas through ascetic penances, through practice of Brahmacharya, and of vows and rules, and through the grace of my superiors.[107] I desire also inexhaustible wealth, through practice of the duties of my own order and without injury to others. I wish also that I may always be able to make gifts unto the Brahmanas, with devotion. Let me also procreate sons upon wives belonging to my own order and not upon others. Let me be able to give away food with devotion. Let my heart always delight in righteousness. O (Agni) thou supreme cleanser, let no impediment overtake me while I am engaged in acts for the attainment of religious merit.' Saying 'Be it so,' Agni disappeared then and there. And Gaya also, acquiring all he had asked for, subjugated his foes in fair fight. King Gaya then performed, for a full hundred years, diverse kinds of sacrifices with profuse presents unto the Brahmanas and the vows called Chaturmasyas and others. Every year, for a century, the king gave (unto the Brahmanas) one hundred and sixty thousand kine, ten thousand steeds, and one crore gold (nishkas) upon rising (on the completion of his sacrifices). Under every constellation also he gave away the presents ordained for each of these occasions.[108] Indeed, the king performed various sacrifices like another Soma or another Angiras. In his great Horse-sacrifice, king Gaya, making a golden earth, gave her away unto the Brahmanas. In that sacrifice, the stakes of king Gaya were exceedingly costly, being of gold, decked with gems delightful to all creatures. Capable of killing every wish, Gaya gave those stakes unto well-pleased Brahmanas and other people. The diverse classes of creatures dwelling in the ocean, the woods, the islands, the rivers male and female, the waters, the towns, the provinces, and even in heaven, were all gratified with wealth and food distributed at Gaya's sacrifices. And they all said, 'No other sacrifice can come up to this one of Gaya. The sacrificial altar of Gaya was thirty Yojanas in length, six and twenty Yojanas in width, and twenty Yojanas in height. And it was made entirely of gold, and overspread with pearls and diamonds and gems. And he gave away this altar unto the Brahmanas, as also robes and ornaments. And the munificent monarch also gave unto the Brahmanas other presents of the kind laid down (in the scriptures). Upon the completion of that sacrifice five and twenty hills of food remained untouched, and many lakes and several beautifully flowing rivulets of juicy drinks, and many heaps, besides, of robes and ornaments. And in consequence of the merit of that great sacrifice, Gaya came to be well-known in the three worlds. And due to that sacrifice are the eternal Banian and the sacred Brahmasara. When he died, O Srinjaya, who was superior to thee in respect of four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXVII

"Narada said, 'Rantideva, the son of Srinjaya, we hear, fell a prey to death. That high-souled king had two hundred thousand cooks to distribute excellent food, raw and cooked, like unto Amrita, unto the Brahmanas, by day and by night, who might come to his house as guests.[109] The king gave away unto the Brahmanas his wealth acquired by righteous means. Having studied the Vedas, he subjugated his foes in fair fight. Of rigid vows and always engaged in due performance of sacrifices, countless animals, desirous of going to heaven, used to come to him of their own accord.[110] So large was the number of animals sacrificed in the Agnihotra of that king that the secretions flowing from his kitchen from the heaps of skins deposited there caused a veritable river which from this circumstance, came to be called the Charmanwati.[111] He, incessantly gave away nishkas of bright gold unto the Brahmanas, 'I give thee nishkas.' 'I give thee nishkas,' these were the words incessantly uttered by him. 'I give thee,' 'I give thee' saying these words he gave away thousands of nishkas. And once again, with soft words to the Brahmanas, he gave away nishkas. Having given away, in course of a single day, one crore of such coins, he thought that he had given away very little. And, therefore, he would give away more. Who else is there that would be able to give what he gave? The king gave away wealth, thinking, If I do not give wealth in the hands of Brahmanas, great and eternal grief, without doubt, will be mine.' For a hundred years, every fortnight, he gave unto thousands of Brahmanas a golden bull into each, followed by a century of kine and eight hundred pieces of nishkas. All the articles that were needed for his Agnihotra, and all that were needed for his other sacrifices, he gave away unto the Rishis, including Karukas[112] and water-pots and plates and beds and carpets and vehicles, and mansions and houses, and diverse kinds of trees, and various kinds of viands. Whatever utensils and articles Rantideva possessed were of gold. They that are acquainted with the history of ancient times seeing the superhuman affluence of Rantideva, sing this song, viz., 'We have not seen such accumulated treasures even in the abode of Kuvera; what need be said, therefore, of human beings?' And people wonderingly said, Without doubt, the kingdom of Rantideva is made of gold.[113] On such nights, when guests were assembled in the abode of Rantideva, one and twenty thousand kine were sacrificed (for feeding them). And yet the royal cook adorned with begemmed ear-rings, had to cry out, saying, 'Eat as much soup as you like, for, of meat, there is not as much today as in other days. Whatever gold was left belonging to Rantideva, he gave even that remnant away unto the Brahmanas during the progress of one of his sacrifices. In his very sight the gods used to take the libations of clarified butter poured into the fire for them, and the Pitris the food that was offered to them, in Sraddhas. And all superior Brahmanas used to obtain from him (the means of gratifying) all their desires. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXVIII

"Narada said, 'Dushmanta's son, Bharata, O Srinjaya, we hear, fell a prey to death. While only a child (living) in the forest, he achieved feats incapable of being achieved by others. Endued with great strength, he speedily deprived the very lions, white as snow and armed with teeth and claws, of all their prowess, and dragged them and bound them (at his pleasure). He used to check tigers also, that were fiercer and more ruthless (than lions), and bring them to subjection. Seizing other beasts of prey possessed of great might, and even huge elephants, dyed with red arsenic and spotted with other liquid minerals by their teeth and tusks, he used to bring them to subjection, causing their mouths to become dry, or obliging them to fly away. Possessed of great might, he used also to drag the mightiest of buffaloes. And in consequence of his strength, he checked proud lions by hundreds, and powerful Srimaras and horned rhinoceroses and other animals. Binding them by their necks and crushing them to an inch of their lives, he used to let them go. For those feats of his the regenerate ascetics (with whom he lived) came to call him Sarvadamana (the controller of all). His mother, at last, forbade him from torturing animals in that way. Endued with great prowess he performed a hundred Horse-sacrifices on the banks of the Yamuna, three hundred such sacrifices on the banks of Saraswati, and four hundred on the banks of the Ganga. Having performed these sacrifices, he once more performed a thousand Horse-sacrifices and a hundred Rajasuyas, great sacrifices, in which his gifts also to the Brahmanas were very profuse. Other sacrifices, again, such as the Agnishtoma, the Atiratra, the Uktha and the Viswajit, he performed together with thousands and thousands of Vajapeyas, and completed without any impediment. The son of Sakuntala, having performed all these, gratified the Brahmanas with presents of wealth. Possessed of great fame, Bharata then gave ten thousand billions of coins, made of the most pure gold, unto Kanwa (who had brought up his mother Sakuntala as his own daughter). The gods with Indra at their head, accompanied by the Brahmanas, coming to his sacrifice, set up his sacrificial stake made entirely of gold, and measuring in width a hundred Vyamas.[114] And imperial Bharata, of noble soul, that victor over all foes, that monarch never conquered by any enemy, gave away unto the Brahmanas beautiful horses and elephants and cars, decked with gold, and beautiful gems of all kinds, and camels and goats and sheep, and slaves--male and female--and wealth, and grains and milch cows with calves, and villages and fields, and diverse kinds of robes, numbering by millions and millions. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'

SECTION LXIX

"Narada said, 'Vena's son, king Prithu, O Srinjaya, we hear, fell a prey to death, In the Rajasuya sacrifice he performed, the great Rishis installed him as Emperor (of the world). He vanquished all, and his achievements, became known (all over the world). For this he came to be called Prithu (the celebrated). And because he protected all people from wounds and injuries, for this he became a true Kshatriya.[115] Beholding Vena's son, Prithu, all his subjects said, We are highly pleased with him. In consequence of this affection that he enjoyed of his subjects he came to be called a Raja.[116] During the time of Prithu, the earth, without being cultivated, yielded crops in sufficiency. All the kine, again, yielded milk whenever they were touched. Every lotus was full of honey. The Kusa blades were all of gold, agreeable to the touch, and otherwise delightful. And the subjects of Prithu made clothes of these blades and the beds also on which they lay. All the fruits were soft and sweet and like unto Amrita (in taste). And these constituted the food of his subjects, none amongst whom had ever to starve. And all men in Prithu's time were hale and hearty. And all their wishes were crowned with fruition. They had nothing to fear. On trees, or in caves, they dwelt as they liked. His dominions were not distributed into provinces and towns. The people lived happily and in joy as each desired. When king Prithu went to the sea, the waves became solid. The very mountains used to yield him openings that he might pass through them. The standard of his car never broke (obstructed by anything). Once on a time, the tall trees of the forest, the mountains, the gods, the Asuras, men, the snakes, the seven Rishis, the Apsaras, and the Pitris, all came to Prithu, seated at his ease, and addressing him, said, 'Thou art our Emperor. Thou art our king. Thou art our protector and Father. Thou art our Lord. Therefore, O great king, give us boons after our own hearts, through which we may, for ever, obtain gratification and joy.' Unto them Prithu, the son of Vena, said, So be it. Then taking up his Ajagava bow[117] and some terrible arrows the like of which existed not, he reflected for a moment. He then addressed the Earth, saying, 'Coming quickly, O Earth! Yield to these the milk they desire. From that, blessed be thou, I will give them the food they solicit.' Thus addressed by him, the Earth said, 'It behoveth thee, O hero, to regard me as thy daughter.' Prithu answered, So be it!--And then that great ascetic, his passions under control, made all arrangements (for milking the Earth. Then the entire assemblage of creatures began to milk the Earth). And first of all, the tall trees of the forest rose for milking her, The Earth then, full of affection, stood there desiring a calf, a milker, and vessels (wherein to hold the milk). Then the blossoming Sala became the calf, the Banian became the milker, torn buds became the milk, and the auspicious fig tree became the vessel. (Next, the mountains milked her). The Eastern hill, whereon the Sun rises, became the calf; the prince of mountains, viz., Meru, became the milker; the diverse gems and deciduous herbs became the milk; and the stones became the vessels (for holding that milk). Next, one of the gods became the milker, and all things capable of bestowing energy and strength became the coveted milk. The Asuras then milked the Earth, having wine for their milk, and using an unbaked pot for their vessel. In that act, Dwimurddhan became the milker, and Virochana, the calf. The human beings milked the Earth for cultivation and crops. The self-created Manu became their calf, and Prithu himself the milker. Next, the Snakes milked the Earth, getting poison as the milk, and using a vessel made of a gourd, Dhritarashtra became the milker, and Takshaka the calf. The seven Rishis, capable of producing everything by their fiat,[118] then milked the Earth, getting the Vedas as their milk. Vrihaspati became the milker, the Chhandas were the vessel, and the excellent Soma, the calf. The Yakshas, milking the Earth, got the power of disappearance at will as the milk in an unbaked pot. Vaisravana (Kuvera) became their milker, and Vrishadhvaja their calf. The Gandharvas and the Apsaras milked all fragrant perfumes in a vessel made of a lotus-leaf. Chitraratha became their calf, and the puissant Viswaruchi their milker. The Pitris milked the Earth, getting Swaha as their milk in a vessel of silver. Yama, the son of Vivaswat, became their calf, and (the Destroyer Antaka) their milker. Even thus was the Earth milked by that assemblage of creatures who all got for milk what they each desired. The very calves and vessels employed by them are existing to this day and may always be seen. The powerful Prithu, the son of Vena, performing various sacrifices, gratified all creatures in respect of all their desires by gifts of articles agreeable to their hearts. And he caused golden images to be made of every article on earth, and bestowed them all on the Brahmanas as his great Horse-sacrifice,[119] The king caused six and sixty thousand elephants to be made of gold, and all those he gave away unto the Brahmanas. And this whole earth also the king caused to be decked with jewels and gems and gold, and gave her away unto the Brahmanas. When he died, O Srinjaya, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much superior to thy son thou shouldst not, saying 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION LXX

"Narada said, 'Even the great ascetic Rama, the hero worshipped by all heroes, that son of Jamadagni, of great fame, will die, without being contented (with the period of his life). Rooting out all evils from the earth, he caused the primeval Yuga to set in. Having obtained unrivalled prosperity, no fault could be seen in him.[120] His father having been slain and his calf having been stolen by the Kshatriyas, he without any boast, slew Kartavirya who had never been vanquished before by foes. With his bow he slew four and sixty times ten thousand Kshatriyas already within the jaws of death. In that slaughter were included fourteen thousand Brahmana-hating Kshatriyas of the Dantakura country, all of whom he slew. Of the Haihayas, he slew a thousand with his short club, a thousand with his sword, and a thousand by hanging.[121] Heroic warriors, with their cars, steeds, and elephants, lay dead on the field, slain by the wise son of Jamadagni, enraged at the slaughter of his father. And Rama, on that occasion, slew ten thousand Kshatriyas with his axe. He could not quietly bear the furious speeches uttered by those (foes of his). And when many foremost of Brahmans uttered exclamations, mentioning the name of Rama of Bhrigu's race,[122] then the valiant son of Jamadagni, proceeding against the Kashmiras, the Daradas, the Kuntis, the Kshudrakas, the Malavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tamraliptakas, the Rakshovahas, the Vitahotras, the Trigartas, the Martikavatas, counting by thousand, slew them all by means of his whetted shafts. Proceeding from province to province, fie thus slew thousands of crores of Kshatriyas. Creating a deluge of blood and filling many lakes also with blood as red as Indrajopakas or the wild fruit called Vandujiva, and bringing all the eighteen islands (of which the earth is composed) under his subjection, that son of Bhrigu's race performed a hundred sacrifices of great merit, all of which he completed and in all of which the presents he made unto the Brahmanas were profuse. The sacrificial altar, eighteen nalas high made entirely of gold, and constructed according to the ordinance, full of diverse kinds of jewels and gems, and decked with hundreds of standards, and this earth abounding in domestic and wild animals, were accepted by Kasyapa as sacrificial present made unto him by Rama, the son of Jamadagni. And Rama also gave him many thousand prodigious elephants, all adorned with gold. Indeed, freeing the earth from all robbers, and making her teem with honest and graceful inhabitants, Rama gave her away to Kasyapa at his great Horse-sacrifice. Having divested the earth of Kshatriyas for one and twenty times, and having performed hundreds of sacrifices, the puissant hero gave away the earth to the Brahmanas. And it was Marichi (Kasyapa) who accepted from him the earth with her seven islands. Then Kasyapa said unto Rama, 'Go out of the earth, at my command.' At the word of Kasyapa, the foremost of warriors, desirous of obeying the Brahmana's behest, caused by his arrows the very ocean to stand aside, and repairing to that best of mountains called Mahendra, continued to live there. Even that enhancer of the fame of the Bhrigus, possessed of such numberless virtues, that famous son of Jamadagni, of great splendour, will die. Superior to thy son, (even he will die). Do not, therefore, grieve for thy son who performed no sacrifice and made no sacrificial present. All these, superior to thee as regards the four cardinal virtues and as regards also a hundred other merits, all these foremost of men, have died, O Srinjaya, and they that are like them will also die.'"

SECTION LXXI

"Vyasa said, 'Hearing this sacred history of sixteen kings, capable of enhancing the period of life (of the listener), king Srinjaya remained silent without saying anything. The illustrious Rishi Narada then said unto him thus sitting silent, 'O thou of great splendour, hast thou heard those histories recited by me, and hast thou caught their purport? Or, are all these lost like Sraddha as performed by a person of regenerate classes having a Sudra wife?' Thus addressed, Srinjaya then replied with joined hands, 'O thou that hast wealth of asceticism, having listened to these excellent and praiseworthy histories of ancient royal sages, all of whom had performed great sacrifices with profuse presents unto the Brahmanas, my grief hath all been dispelled by wonder, like the darkness that is dispelled by the rays of the sun. I have now been cleansed of my sins, and I do not feel any pain now. Tell me, what shall I do now?'

"Narada said, 'By good luck it is that thy grief hath been dispelled. Solicit thou the boon that thou desirest. Thou wilt obtain all thou mayst ask. We never say what is not true.'

"Srinjaya said, 'I am happy with even this, viz., that thou, O holy one, art gratified with me. He with whom thou, O holy one, art gratified, hath nothing unobtainable here.'

"Narada said, 'I will once more give thee thy son who was fruitlessly slain by the robbers, like an animal, slaughtered in sacrifice, taking him out of terrible hell.'

"Vyasa said, 'Then the son of Srinjaya, of wonderful splendour, appeared, that child resembling the son of Kuvera himself, bestowed by the gratified Rishi (on the bereaved father). And king Srinjaya, once more meeting with his son, became highly delighted. And he performed many meritorious sacrifices, giving away profuse sacrificial presents upon completion. Srinjaya's son had not fulfilled the purposes of his being. He had performed no sacrifice and had no children. Destitute of bravery, he had perished miserably and not in battle. It was for this reason that he could be brought back into life.[123] As regards Abhimanyu, he was brave and heroic. He hath fulfilled the purposes of life, for the brave son of Subhadra, having blasted his foes by thousands, hath left the world, falling in the field of battle. Those inaccessible regions that are attainable by Brahmacharya, by knowledge, by acquaintance with the scriptures, by foremost of sacrifices, even, these have been obtained by thy son. Men of knowledge always desire heaven by their righteous deeds. They that are living in heaven never prefer this world to heaven. Therefore, it is not easy for any desirable thing that might have been unattained by him to bring back into the world Arjuna's son slain in battle and now residing in heaven. Thy son has attained to that eternal goal which is attained by yogins with eyes shut in contemplation or by performers of great sacrifices, or people possessed of great ascetic merit. After death, attaining a new body that hero is shining like a king in his own immortal rays. Indeed, Abhimanyu has once more got his own body of lunar essence that is desirable by all regenerate persons. He deserveth not thy grief.[124] Knowing this, be quiet, and slay thy foes. Let fortitude be thine. O sinless one, it is the living that stand in need of our grief, and not they that have attained to heaven. His sins increase, O king, for whom, the living grieve. Therefore, he that is wise, abandoning grief, should strive for (the) benefit (of the dead). The living man should think of the joy, the glory, and the happiness (of the dead). Knowing this, the wise never indulge in grief, for grief is painful. Know this to be true. Rise up! Strive (to achieve thy purpose). Do not grieve. Thou hast heard of the origin of Death, and her unexampled penances, as also the impartiality of her behaviour towards all creatures. Thou hast heard that prosperity is unstable. Thou hast heard how the dead son of Srinjaya was revived. O learned king, do not grieve. Peace be to thee, I go!'--Having said this, the holy Vyasa disappeared then and there. Upon the departure of that master of speech, that foremost of intelligent persons, viz., the holy Vyasa, whose colour was like that of the clouded sky, Yudhishthira, having derived consolation in consequence of what he had heard about the sacrificial merit and prosperity of these great monarchs of olden times, possessed of energy equal to that of the great Indra himself and all of whom had acquired wealth by righteous means, mentally applauded those illustrious persons and became freed from grief. Once more, however, with a melancholy heart he asked himself, saying, 'What shall we say unto Dhananjaya?'"

SECTION LXXII

"Sanjaya said, 'When that terrible day, so fraught with the slaughter of creatures, departed, and when the sun set, the beautiful twilight of the evening spread itself. The troops, O bull of Bharata's race, of both parties, had retired to their tents. Then the ape-bannered Jishnu, having slain a large number of Samsaptakas by means of his celestial weapons, proceeded towards his tent, mounted on that victorious car of his. And as he was proceeding, he asked Govinda, with voice choked with tears, 'Why is my heart afraid, O Kesava, and why both my speech falter? Evil omens encounter me, and my limbs are weak. Thoughts of disaster possess my mind without living it. On earth, on all sides, various omens strike me with fear. Of many kinds are those omens and indications, and seen everywhere, foreboding dire calamity. Is it all right with my venerable superior, viz., the king with all his friends?'

"Vasudeva said, 'It is evident that everything is right with thy brother and his friends. Do not grieve, some trifling evil in another direction will happen.'

"Sanjaya continued, 'Then those two heroes (viz., Krishna and Arjuna), having adored the Twilight,[125] mounted on their car and proceeded, talking of the day's battle so destructive of heroes. Having achieved feats exceedingly difficult of accomplishment, Vasudeva and Arjuna, at last, reached the (Pandava) encampment. Then that slayer of hostile heroes, viz., Vibhatsu, beholding the camp joyless and melancholy and everything to be in confusion, addressed Krishna with an agonised heart, and said, 'O Janardana, no auspicious trumpet blows today, its blasts mingled with the beat of drums and the loud blare of conchs. The sweet Vina also is nowhere played upon in accompaniment with slapping of palms.[126] Auspicious and delightful songs fraught with praise are nowhere recited or sung by our bards amongst the troops. The warriors also, all recede hanging down their heads. They do not tell me beholding me, as before, of the feats achieved by them. O Madhava, is it all right with my brothers today? Beholding our own men plunged in grief, I know no peace. Is it all right, O giver of honours, with the ruler of the Panchalas, or Virata, or all our warriors, O thou of unfading glory? Alas, Subhadra's son, ever cheerful, doth not today, with his brothers, come out with smiles to receive me returning from battle.'

"Sanjaya said, 'Thus conversing, those two, (viz., Krishna and Arjuna), entered their own camp. And they saw that the Pandavas, all cheerless, were sitting, plunged in great grief. Beholding his brothers and sons, the ape-bannered Arjuna became very cheerless. Not seeing the son of Subhadra there, Arjuna said, 'Pale is the colour I behold of the faces of you all. I do not, again, see Abhimanyu. Nor doth he come to congratulate me. I heard that Drona had today formed the circular array. None amongst you, save the boy Abhimanyu, could break that array. I, however, did not teach him how to come out of that array, after having pierced it. Did you cause the boy to enter that array? Hath that slayer of heroes, viz., the son of Subhadra, that mighty bowman, having pierced that array, through numberless warriors of the enemy in battle, fallen, at last in the fight? Oh, tell me, how that hero of mighty arms and red eyes, born (in our line) like a lion on the mountain breast, and equal unto the younger brother of Indra himself, hath fallen on the field of battle? What warrior, deprived on his senses by Death ventured to slay that dear son of Subhadra, that favourite of Draupadi and Kesava, that child ever loved by Kunti? Equal unto the high-souled Vrishni hero, Kesava, himself in prowess and learning and dignity, how hath he been slain on the field of battle? The favourite son of that daughter of the Vrishni race, always cherished by me, alas, if I do not see him I will repair to the abode of Yama. With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with tread like that of an infuriated elephant, tall like a Sala offshoot, of sweet speech accompanied with smiles, quiet, ever obedient to the behest of his superiors, acting like one of mature years though tender in age, of agreeable speech, reft of vanity, of great courage and great energy, of large eyes resembling lotus-petals, kind to those devoted to him, self-restrained, following nothing mean, grateful, possessed of knowledge, accomplished in weapons, unretreating from battle, always delighting in fight, and enhancing the fears of foes, engaged in the welfare of kinsmen, desirous of victory into sires, never striking first, perfectly fearless in battle, alas, if I do not behold that son, I will repair to the abode of Yama. In the counting of car-warriors always reckoned as a Maharatha, superior to me one and a half times, of tender years, of mighty arms, even dear to Pradyumna and Kesava and myself, alas, if I do not behold that son I will repair to the abode of Yama. Of beautiful nose, of beautiful forehead, of fair eyes and eyebrows and lips, if I do not behold that face, what peace can my heart have? Melodious as the voice of the male Kokila, delightful, and sweet as the warblings of the Vina, without listening to his voice, what peace can my heart have? His beauty was unrivalled, rare even among the celestials. Without casting my eyes on that form, what peace can my heart have? Accomplished in saluting (his superiors) with reverence, and always obedient to the behests of his sires, alas, if I do not behold him, what peace can my heart have? Brave in battle, accustomed to every luxury, deserving of the softest bed, alas, he sleepeth today on the bare earth, as if there is none to take care of him, although he is foremost of those that have protectors to look after them. He on whom, while on his bed, the foremost of beautiful women used to attend, alas, he mangled with shafts, will have inauspicious jackals, prowling over the field, to attend upon him today. He who was formerly roused from his slumbers by singers and bards and panegyrists, alas, he will today be surely awakened by discordant beasts of prey. That beautiful face of his eminently deserved to be shaded by the umbrella, alas, the dust of battle-field will surely befoul today. O child, unfortunate that I am, death forcibly takes thee away from me, who was never satiated with looking at thee. Without doubt, that abode of Yama, which is always the goal of persons of righteous deeds, that delightful mansion, illuminated today by thy own splendours, is rendered exceedingly beautiful by thee. Without doubt, Yama and Varuna and Satakratu and Kuvera, obtaining thee as a favourite guest, are making much of thy heroic self. Thus indulging in diverse lamentations, like a merchant whose vessel has been sunken. Arjuna, afflicted with great grief, asked Yudhishthira, saying, 'O, thou of Kuru's race, hath he ascended to heaven, having caused a great slaughter among the enemy and contended with the foremost warriors in the face of battle? Without doubt, while contending single-handed with foremost of warriors, countless in number, and fighting with vigour and resolution, his heart turned towards me from a desire of help. While afflicted by Karna and Drona and Kripa and others with sharp shafts of diverse kinds and bright points, my sons of little strength, must have repeatedly thought, 'My father will in this press be my rescuer.' I think, while indulging in such lamentations, he was felled on the ground by cruel warriors. Or, perhaps, when he was begotten by me, when he was the nephew of Madhva, when he was born in Subhadra he could not have uttered such lamentations. Without doubt, my heart, hard as it is, is made of the essence of the thunder, since it breaketh not, even though I do not behold that mighty-armed hero of red eyes. How could those mighty bowmen of cruel hearts shoot their deep-piercing shafts upon that child of tender years, who, again, Was my son and the nephew of Vasudeva? That noble-hearted youth who, coming forward every day, used to congratulate me, alas, why doth he not present himself today to me when I come back having slain the foe? Without doubt, overthrown, he lieth today on the bare earth bathed in blood. Beautifying the earth by his body, he lieth like the sun fallen (from the firmament). I grieve for Subhadra, who, hearing of the death in battle of her unretreating son, will, afflicted with sorrow, cast away her life. What will Subhadra missing Abhimanyu, say unto me? What also will Draupadi say unto me? Afflicted with grief as they are, what also shall I say unto them? Without doubt, my heart is made of the essence of the thunder, since it breaketh not in a thousand fragments at the sight of my weeping daughter-in-law, pierced with grief. The leonine shouts of the Dhritarashtras swelling with pride did, indeed, enter my ears. Krishna also heard Yuyutsu, censuring the heroes (of the Dhritarashtra army in these words): 'Ye mighty car-warriors, having been unable to vanquish Vibhatsu, and having slain only a child, why do ye rejoice? Why, having done what is disagreeable to those two, viz., Kesava and Arjuna, in battle, why do you in joy roar like lions, when truly the hour for sorrow is come? The fruits of this sinful deed of Yours will soon overtake you. Heinous is the crime perpetrated by you. How long will it not bear its fruits?' Rebuking them in these words, the high-souled son of Dhritarashtra by his Vaisya wife, went away, casting off his weapons afflicted with rage and grief. O Krishna, why did you not tell me all this during the battle? I would then have consumed all those car-warriors of cruel hearts.'

"Sanjaya continued, 'Then Vasudeva, consoling Partha who was afflicted with grief on account of his son, who was exceedingly anxious, whose eyes were bathed in tears, and who was, in fact, overwhelmed with this sorrow caused by the slaughter of his child, said unto him, 'Do not yield so to grief. This is the way of all brave, unretreating heroes, especially of Kshatriyas, whose profession is battle. O foremost of intelligent men, even this is the goal ordained by the authors of our scriptures for unretreating heroes engaged in battle. Death is certain for heroes that do not retreat. There is no doubt that Abhimanyu hath ascended to those regions that are reserved for persons of righteous acts. O bull of Bharata's race, even this is coveted by all that are brave, viz., that they may die in battle, facing their foes. As regards Abhimanyu, he having slain in battle many heroic and mighty princes, hath met with that death in the face of battle which is coveted by heroes. Do not grieve, O tiger among men I The legislators of old have declared this to be the eternal merit of the Kshatriyas, viz., their death in battle. O best of the Bharatas, these brothers of thine are all exceedingly cheerless, as also the king, and these thy friends, seeing thee plunged in grief. O giver of honours, comfort them in consoling words. That which should be is known to thee. It behoveth thee not to grieve.' Thus comforted by Krishna of wonderful deeds, Partha then said these words unto all his brothers, with voice choked with sorrow: 'O lord of the earth, I desire to hear how the mighty-armed Abhimanyu, how that hero of large eyes, resembling lotus-petals, fought. Ye will see that I will exterminate the foe with his elephants and cars and steeds, I will exterminate in battle those slayers of my son with all their followers and kinsmen. Ye all are accomplished in arms. Ye all were armed with weapons, how then could Subhadra's son be slain, even if it were the wielder of the thunder-bolt himself with whom he fought? Alas, if I had known that Pandavas and the Panchalas would be able to protect my son in battle, I myself would have then protected him. Ye were then on your cars, ye were shooting your shafts. Alas, how then could Abhimanyu be slain by the foe, causing a great carnage in your ranks? Alas, ye have no manliness, nor have ye any prowess, since in the very sight of you all was Abhimanyu slain. Or, I should chide my own self, since knowing that ye all are weak, cowardly, and irresolute, I went away! Alas, are your coats of mail and weapons of all kinds only ornaments for decking your persons, and were words given to you only for speaking in assemblies, that ye failed to protect my son (even though ye were clad in mail, armed from head to foot, and even though you had assured me in words of your competence)?--Having said these words, Partha sat down, holding bow and his excellent sword. Indeed, none could, at that time, even look at Vibhatsu who then resembled the Destroyer himself in wrath, repeatedly drawing deep breaths. None of his friends or kinsmen could venture to look at or speak unto Arjuna, as he sat there exceedingly afflicted with grief on account of his son, and with face bathed in tears. None! Indeed could address him, save Vasudeva or Yudhishthira. These two, under all circumstances, were acceptable to Arjuna. And because they were highly reverenced and dearly loved, therefore, could they alone address him at such times. Then king Yudhishthira addressing Partha, of eyes like lotus-petals, who was then filled with rage and exceedingly afflicted with grief on account of the death of his son, said these words.

SECTION LXXIII

"Yudhishthira said,--O mighty-armed one, after thou hadst gone towards the army of the Samsaptakas, the preceptor Drona made fierce endeavours for seizing me. We succeeded, however, in resisting Drona at the head of the array at all points, having in that battle, disposed our vigorously contending car-divisions in counter-array. Held in check by a large number of warriors, and myself also having been well protected, Drona began to smite us with great activity, afflicting us with his whetted shafts. Thus afflicted by him, we could not then even gaze at his army, far less face it in battle. All of us then, addressing thy son by Subhadra, who was equal to thyself, O lord, in prowess said unto him, [O son, pierce this array of Drona!]--That valorous hero thus urged by us, then sought, like a good horse, to take that burden on himself, however unbearable it might have been for him. Endued as he was with thy energy, aided by that knowledge of weapons which he derived from thee, that child then penetrated unto that array, like Garuda penetrating into the ocean. As regards ourselves, we followed that hero, that son of Subhadra, desirous in that battle, of penetrating (into the Dhritarashtra army) by the same path by which Abhimanyu had entered it. Then, O sire, the wretched king of the Sindhus, viz., Jayadratha, in consequence of the boon granted to him by Rudra, checked all of us! Then Drona, Kripa and Karna and Drona's son, and the king of the Kosalas, and Kritavarman, these six car-warriors surrounded the son of Subhadra. Having surrounded that child all those great car-warriors--too many for him although he was contending to the utmost of his power, deprived him of his car. After he had been deprived of his car, Dussasana's son, though he himself had a hair-breadth escape, succeeded, as chance would have it, in making Abhimanyu, meet with his end. As regards Abhimanyu, he, having slain many thousands of men and steeds and elephants, and eight thousand cars, and once more nine hundred elephants, two thousand princes, and a large number of heroic warriors unknown to fame, and despatching in that battle king Vrihadvala also to heaven, at last, through ill luck, met with his own death. Thus hath occurred this event that so enhances our grief! That tiger among men hath even thus ascended to heaven! Hearing these words uttered by king Yudhishthira, Arjuna, saying--Oh son!--and breathing a deep sigh, fell down on the earth in great pain. Then all the warriors of the Pandavas, surrounding Dhananjaya with cheerless faces began, filled with grief, to look at one another with winkless eyes. Recovering consciousness then, Vasava's son became furious with rage. He seemed to be in a feverish tremor, and sighed frequently. Squeezing his hands, drawing deep breaths, with eyes bathed in tears, and casting his glances like a mad man, he said these words.'

"Arjuna said,---'Truly do I swear that tomorrow I will slay Jayadratha! If from fear of death, he doth not forsake the Dhritarashtras, or implore our protection, or the protection of Krishna that foremost of men or of thine, O king, I shall assuredly slay him tomorrow! Forgetting his friendship for me, engaged in doing what is agreeable to Dhritarashtra's son, that wretch is the cause of the child's slaughter! Tomorrow I will slay him! Whoever they may be that will encounter me in battle tomorrow for protecting him, be it Drona, or Kripa, O king, I will cover them all with my arrow! Ye bulls among men, if I do not achieve even this in (tomorrow's) battle, let me not attain the region., reserved for the righteous, ye foremost of heroes! Those regions that are for them that slay their mothers, or for them that slay their fathers, or them that violate their preceptor's beds, or them that are vile and wicked, or them that cherish envy against the righteous, or them that speak ill of others or them that appropriate the wealth confidingly deposited with them by others, or them that are betrayers of trusts, or them that speak ill of wives enjoyed by them before, or them that have slain Brahmanas, or them that have killed kine, or them that eat sugared milk and rice, or food prepared of barley, or pot-herbs, or dishes prepared of milk, sesamum, and rice, or thin cakes of powdered barley fried in clarified butter or other kinds of cakes, or meat, without having dedicated the same to the gods,--even those regions shall speedily be mine if I do not slay Jayadratha!--Those regions to which they go that offer insults to Brahmanas devoted to the study of the Vedas, or otherwise worthy of respect, or to those that are their preceptors, (those regions shall speedily be mine if I do not slay Jayadratha!) That end which becomes theirs who touch Brahmanas or fire with the feet, that end which becomes theirs who throw phlegm and excreta and eject urine into water, even that miserable end shall be mine, if I do not slay Jayadratha! That end which is his who bathes (in water) in a state of nudity, or his who does not hospitably entertain a guest, that end which is theirs who receive bribes, speak falsehood, and deceive and cheat others, that end which is theirs who offend against their own souls, or who falsely utter praises (of others), or of those low wretches who eat sweetmeats in the sight of servants and sons and wives and dependents without sharing the same with those, that awful end shall be mine if I do not slay Jayadratha! That end which overtakes the wretch of ruthless soul who without supporting a righteous and obedient protege casts him off, or him who, without giving unto a deserving neighbour the offerings in Sraddhas, giveth them away unto those that deserve them not, that end which is his who drinks wine, or his who insults those that are worthy of respect, or his who is ungrateful, or his who speaketh ill of his brothers, that end shall soon be mine if I do not stay Jayadratha! The end of all those sinful persons whom I have not mentioned, as also of those whom I have mentioned, shall soon be attained by me, if after this night passes away, I do not slay Jayadratha tomorrow:

"--Listen now to another oath of mine! If tomorrow's sun set without my slaying that wretch, then even here I shall enter the blazing fire! Ye Asuras and gods and men. Ye birds and snakes, ye Pitris and all wanderers of the night, ye regenerate Rishis and celestial Rishis, ye mobile and immobile creatures, ye all that I have not mentioned, ye will not succeed in protecting my foe from me! If he enters the abode of the nether region, or ascends the firmament, or repairs to the celestials, or the realms of the Daityas, I shall still, with a hundred arrows, assuredly cut off, on the expiration of this night, the head of Abhimanyu's foe!--'

"Sanjaya continued,--'Having uttered these words, Arjuna began to stretch Gandiva with both his arms. Transcending Arjuna's voice the sound of that bow rose and touched the very heavens. After Arjuna had taken that oath, Janarddana, filled with wrath, blew his conch, Panchajanya. And Phalguna blew Devadatta. The great conch Panchajanya, well filled with the wind from Krishna's mouth, produced a loud blare. And that blare made the regents of the cardinal and the subsidiary points, the nether regions, and the whole universe, to shake, as it happens at the end of the Yuga. Indeed after the high-souled Arjuna had taken the oath, the sound of thousands of musical instruments and loud leonine roars arose from the Pandava camp.

SECTION LXXIV

"Sanjaya said, 'When the spies (of Duryodhana), having heard that loud uproar made by the Pandavas desirous of victory, informed (their masters of the cause), Jayadratha, overwhelmed with sorrow, and with heart stupefied with grief, and like one sinking in a fathomless ocean of distress, slowly rose up and having reflected for a long while, proceeded to the assembly of the kings. Reflecting for a while in the presence of those gods among men, Jayadratha, in fear of Abhimanyu's father and covered with shame, said these words--He who in Pandu's soil was begotten by Indra under the influence of desire, that wicked wretch is thinking of despatching me to the abode of Yama! Blessed be ye, I shall, therefore go back to my home from desire of life! Or, ye bulls among Kshatriyas, protect me by the force of your weapons! Partha seeks to slay me, ye heroes, render me fearless! Drona and Duryodhana and Kripa, and Karna, and the ruler of the Madras, and Valhika, and Dussasana and others, are capable of protecting a person who is afflicted by Yama himself. When however, I am threatened by Phalguna alone, will not all these the lords of earth, will not all of you, joined together, be able to protect me? Having heard the shouts of joy of the Pandavas, great hath been my fear. My limbs, ye lords of earth, have become powerless like those of a person on the point of death? Without doubt, the wielder of Gandiva hath sworn for my death! It is for this that the Pandavas are shouting in joy at a time when they should weep! Let alone the rulers of men, the very gods and Gandharvas, the Asuras, the Uragas, and the Rakshasas, cannot venture to baffle a vow of Arjuna. Therefore, ye bulls among men, blessed be ye, give me permission (to leave the Kuru camp). I want to make myself scarce. The Pandavas will no longer be able to find me! While indulging in such lamentations, with heart agitated by fear, king Duryodhana, always looking upon the accomplishment of his own business to be preferable to everything else, said unto him these words-Do not fear, O tiger among men! O bull among men, who will seek to encounter thee in battle when thou will remain in the midst of these Kshatriya heroes! Myself, Vikartana's son, Karna, Chitrasena, Vivinsati, Bhurisravas, Sala, Salya, the invincible Vrishasena, Purumitra, Jaya, Bhoja, Sudakshina the ruler of the Kamvojas, Satyavrata, the mighty-armed, Vikarna, Durmukha, Dussasana, Subahu, the ruler of the Kalingas, with his weapons upraised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Suvala's son (Sakuni),--these and numerous other kings will, with their forces, face the battle surrounding thee on all sides! Let the fever of thy heart, therefore, be dispelled! Thou art thyself one of the foremost of car-warriors! O thou of immeasurable splendour, thou thyself art a hero! Being what thou art how canst thou then see any cause of fear, O king of the Sindhus! The eleven Akshauhinis of troops I own will carefully fight for protecting thee! Therefore, do not fear, O king of the Sindhus! Let thy fears be dispelled!'

'Sanjaya continued, 'Thus comforted, O monarch, by thy son, the king of the Sindhus then, accompanied by Duryodhana, repaired that very night to Drona (the generalissimo of the Kuru army). Then, O king, having touched Drona's feet with reverence, and taken his seat with humility, he asked the preceptor these words--In hitting the aim, in hitting it from it distance, in tightness of hand, and in the force of the stroke, O illustrious one, tell the difference between myself and Phalguna! O preceptor, I wish to know accurately the difference as regards proficiency (in the science of arms) between myself and Arjuna! Say it unto me truly'

"Drona said, 'Of tutorial instruction, both of you, i.e., thyself and Arjuna, have had the same measure, O son! In consequence, however, of yoga and the hard life led by Arjuna, he is superior to thee! Thou shouldst not, however, for any reason, cherish fear of Partha! Without doubt, I will, O son, protect thee from this fear! The very gods, cannot prevail over him who is protected by my arms! I will form an array which Partha will not succeed in piercing![127] Therefore contained thou in battle, do not fear, observing the duties of thy own order! O mighty car-warrior, tread in the track of thy sires and grandsires! Having duly studied the Vedas, thou hast poured libations, according to the ordinance, into fire! Thou hast also performed many sacrifices: Death cannot, therefore, be an object of terror to thee! (For if thou diest), attaining then to that great good fortune which is unattainable by vile men, thou will acquire all those excellent regions in heaven that are attainable by the might of one's arms! The Kaurvas, the Pandavas, the Vrishnis, and other men, as also myself with my son, are all mortal and short-lived! Think of this. One after another, all of us, slain by Time which is all powerful, shall go to the other world, carrying with us only our respective deeds I Those regions that ascetics acquire by undergoing severe penances, those regions are acquired by heroic Kshatriyas that are observant of the duties of their order. Even thus was the ruler of the Sindhus consoled by Bharadwaja's son. Banishing his fear of Partha, he set his heart on battle. Then, O king thy troops also felt great delight, and the loud sounds of musical instruments were heard, mingled with leonine shouts.'"

SECTION LXXV

"Sanjaya said, 'After Partha had vowed the death of the ruler of the Sindhus, the mighty-armed Vasudeva addressed Dhananjaya and said,--With the consent of thy brothers (alone, but without consulting me), thou hast sworn, saying--I will slay the ruler of the Sindhus! This hath been an act of great rashness (on thy part)! Without consulting me, thou hast taken up a great weight (upon thy shoulders)! Alas, how shall we escape the ridicule of all men? I had sent some spies into the camp of Dhritarashtra's son. Those spies, quickly coming unto me, gave me this information, viz., that after thou, O lord, hadst vowed to slay the ruler of the Sindhus, loud leonine shouts, mingled with the sounds of (our) musical instruments, were heard by the Dhritarashtras. In consequence of that uproar, the Dhritarashtras, with their well-wishers, became terrified,--These leonine shouts are not, causeless!--thought they, and waited (for what would ensue). O thou of mighty arms, an uproarious din then arose amongst the Kauravas, of their elephants and steeds and infantry. And a terrible rattle was also heard of their cars.--Having heard of the death of Abhimanyu, Dhananjaya, deeply afflicted will in wrath come out in the night for battle!--Than king even thus, they waited (ready for battle). While preparing themselves. O thou of eyes like lotus-petals, they then learnt truly the vow about the slaughter of the ruler of the Sindhus, made by thee that art wedded to truth.[128] Then all the counsellors of Suyodhana became heartless and frightened like little animals. As regards king Jayadratha, that ruler of the Sindhus and the Sauviras, overwhelmed with grief and becoming thoroughly cheerless he stood up and entered his own tent with all his counsellors. Having consulted (with them) about every remedy that could benefit him at a time when he stood in need of consultation, he proceeded to the assembly of the (allied) kings and there said these words unto Suyodhana--Dhananjaya thinking me to be the slayer of his son, will tomorrow encounter me in battle! He hath, in the midst of his army, vowed to stay me! That vow of Savyasachin the very gods and Gandharvas and Asuras and Uragas and Rakshasas cannot venture to frustrate! Protect me, therefore, ye all in battle! Let not Dhananjaya, placing his foot on your head, succeed in hitting the mark! Let proper arrangements be made in respect of this matter! Or, if, O delighter of the Kurus, you think that you will not succeed in protecting me in battle, grant me permission then, O king, so that I may return home! Thus addressed (by Jayadratha), Suyodhana became cheerless and sat, hanging down his head. Ascertaining that Jayadratha was in a great fright, Suyodhana began to reflect in silence. Beholding the Kuru king to be greatly afflicted, king Jayadratha, the ruler of the Sindhus, slowly said these words having a beneficial reference to himself--I do not behold here that bowman of superior energy who can baffle with his arms the weapons of Arjuna in great battle! Who, even if it be Satakratu himself, will stay in front of Arjuna having Vasudeva for his ally, while wielding the bow Gandiva? It is heard that lord Maheswara himself of supreme energy had been encountered, before this, by Partha on foot, on the mountains of Himvat! Urged by the chief of the celestials, he slew on a single car, a thousand Danavas dwelling in Hiranyapura! That son of Kunti is now allied with Vasudeva of great intelligence. I think that he is competent to destroy the three worlds including the very gods. I wish that you will either grant me permission (to leave the field for my home) or that the high-souled and heroic Drona with his son will protect me! Or, I would await thy pleasure!--O Arjuna, (thus addressed by Jayadratha) king Suyodhana humbly beseeched the preceptor in this matter.[129] All remedial measures have been adopted. Cars and steeds have been arranged. Karna and Bhurisravas, and Drona's son, and the invincible Vrishasena, and Kripa, and the ruler of the Madras, these six will be in (Jayadratha's) van. Drona will form an array half of which will be a Sakata[130] and half a lotus. In the middle of the leaves of that lotus will be a needle-mouthed array. Jayadratha, that ruler of the Sindhus, difficult of being conquered in battle, will take his stand, by it, protected by heroes! In (the use of) the bow, in weapons, in prowess, in strength, and also in lineage, those six car-warriors, O Partha are without doubt, exceedingly difficult of being borne. Without first vanquishing those six car-warriors, access to Jayadratha will not to be had. Think, O Arjuna, of the prowess of each of those six, O tiger among men, when united together, they are not capable of being easily vanquished! We should, therefore, once again, take counsel with well-wishing counsellors, conversant with policy, for our benefit and for the success of our object!'"

SECTION LXXVI

"Arjuna said, 'These six car-warriors of the Dhritarashtra army whom thou regardest to be so strong their (united) energy, I think is not equal to even half of mine! Thou shalt see, O slayer of Madhu, the weapons of all these cut off and baffled by me when I go against them for slaying Jayadratha! In the very sight of Drona and all his men, I will fell the head of the ruler of the Sindhus, on the earth, beholding which they will indulge in lamentations. If the Siddhas, the Rudras, the Vasus, with the Aswins, the Maruts with Indra: (at their head) the Viswadevas with other gods, the Pitris, the Gandharvas, Garuda, the Ocean, the mountains, the firmament, Heaven, Earth, the point of the compass (cardinal and subsidiary), and the regents of those points, all the creatures that are domestic and all that are wild, in fact if all the mobile and the immobile beings together, become the protectors of the ruler of the Sindhus, yet, O slayer of Madhu, shalt thou behold Jayadratha slain by me tomorrow in battle with my arrows! O Krishna, I swear by Truth, I touch my weapons (and swear by them), that I shall, O Kesava, at the very outset, encounter that Drona, that mighty bowman, who hath become the protector of that sinful wretch Jayadratha! Suyodhana thinks that this game (of battle) resteth on Drona! Therefore, piercing through the very van commanded by Drona himself, I shall get at Jayadratha! Thou shalt tomorrow behold the mightiest of bowmen riven by me in battle by means of my shafts endued with fierce energy, like summits of a hill riven by the thunder, Blood shall flow (in torrents) from the breasts of fallen men and elephants and steeds, split open by whetted shafts failing fast upon them! The shafts shot from Gandiva, fleet as the mind or the wind, will deprive thousands of men and elephants and steeds of life! Men will behold in tomorrow's battle those weapons which I have obtained from Yama and Kaurva and Varuna and Indra and Rudra! Thou shalt behold in tomorrow's battle the weapons of all those who come to protect the ruler of the Sindhus, baffled by me with my Brahma weapon! Thou shalt in tomorrow's battle, O Kesava, behold the earth strewn by me with the heads of kings cut off by the force, of my shafts! (Tomorrow) I shall gratify all cannibals, rout the foe, gladden my friends, and crush the ruler of the Sindhus! A great offender, one who hath not acted like a relative, born in a sinful country, the ruler of the Sindhu, slain by me, will sadden his own. Thou shalt behold that ruler of the Sindhus, of sinful behaviour, and brought up in every luxury, pierced by me with my shafts! On the morrow, O Krishana, I shall do that which shall make Suyodhana think that there is no other bowman in the world who is equal to me! My Gandiva is a celestial bow! I myself am the warrior. O bull among men! Thou, O Hrishikesa, art the charioteer! What is that I will not be able to vanquish? Through thy grace, O holy one, what is there unattainable by me in battle? Knowing my prowess to be incapable of being resisted, why, O Hrishikesa, dost thou, yet rebuke me? As Lakshmi is ever present in Soma, as water is ever present in the Ocean, know this, O Janarddana, that even so is my vow ever accomplished! Do not think lightly of my weapons! Do not think lightly of my tough bow! Do not think lightly of the might of my arms! Do not think lightly of Dhananjaya! I shall go to battle in such a way that I shall truly win and not lose! When I have vowed it, know that Jayadratha hath already been slain in battle! Verily, in the Brahmana is truth; verily, in the righteous is humility; verily, in sacrifice is prosperity; verily, in Narayana is victory!

"Sanjaya continued,--'Having said these words unto Hrishikesa, the son of Vasudeva, having himself said so unto his own self, Arjuna in a deep voice, once more addressed lord Kesava, saying--Thou shouldst O Krishna, so act that my car may be well equipt as soon as this night dawns, since grave is the task that is at hand!'"

SECTION LXXVII

"Sanjaya said, 'Both Vasudeva and Dhananjaya, afflicted with sorrow and grief and frequently sighing like two snakes, got no sleep that night. Understanding that both Nara and Narayana were in rage, the gods with Vasava became very anxious thinking, 'What will come of it?' Fierce winds, that were again dry and foreboded danger, began to blow. And a headless trunk and a mace appeared on the disc of the sun. And although it was cloudless, frequent thunders were heard, of loud report, mixed with flashes of lightning. The earth with her mountains and waters and forests, shook. The seas, those habitation of Makaras, swelled O king, in agitation. The rivers ran in directions opposite to their usual course. The nether and upper lips of car-warriors and steeds and men and elephants began to tremble. And as if for gladdening the cannibals, on that occasion foreboding a great accession of population to the domain of Yama, the animals (on the field) began to eject urine and excreta, and utter loud cries of woe. Beholding these fierce omens that made the hair stand on end, and hearing also of the fierce vow of the mighty Arjuna, all thy warriors, O bull of Bharata's race became exceedingly agitated. Then the mighty-armed son of Pakasasana said unto Krishna. 'Go, and comfort thy sister Subhadra with her daughter-in-law. And, O Madhava, let also that daughter-in-law, and her companions, be comforted by thee; O lord, comfort them with soothing words that are again fraught with truth.' Thus addressed, Vasudeva, with a cheerless heart, wending to Arjuna's abode, began to comfort his sorrowing sister afflicted with grief on account of the death of her son.'

"Vasudeva said, 'O lady of Vrishni's race, do not grieve, with thy daughter-in-law, for thy son. G timid one, all creatures have but one end ordained by Time. The end thy son hath met with-that becometh a hero of proud lineage, especially who is a Kshatriya. Do not, therefore, grieve. By good luck it is that mighty car-warrior of great wisdom, of prowess equal to that of his father, hath, after the Kshatriya custom, met with an end that is coveted by heroes. Having vanquished numberless foes and despatched them unto Yama's presence, he hath himself repaired to those eternal regions, that grant the fruition of every wish, and that are for the righteous. Thy son hath attained that end which the righteous attain by penance, by Brahmacharya, by knowledge of the scriptures, and by wisdom. The mother of a hero, the wife of a hero, the daughter of a hero, and a kinsman of heroes, O amiable one, grieve not thou for thy son who hath obtained the supreme end. The wretched ruler of the Sindhus, O beautiful lady, that murderer of a child, that perpetrator of a sinful act, shall, with his friends and kinsmen, obtain the fruit of this arrogance of his on the expiry of this night. Even if he enters the abode of Indra himself he will not escape from the hands of Partha. Tomorrow thou shalt hear that the head of the Sindhus hath, in battle, been cut off from his trunk to roll on the outskirts of Samantapanchaka! Dispel thy sorrow, and do not grieve. Keeping the duties of a Kshatriya before him, thy brave son hath attained the end of the righteous, that end, viz., which we here expect to obtain as also others that bear arms as a profession. Of broad chest, mighty arms, unreturning, a crusher of car-warriors, thy son, O beautiful lady, hath gone to heaven. Drive away this fever (of thy heart). Obedient to his sires and maternal relations, that heroic and mighty car-warriors of great prowess hath fallen a prey to death, after having slain thousands of foes comfort thy-daughter-in-law, O queen! Do not grieve too much, O Kshatriya lady! Drive away thy grief, O daughter, as thou shalt hear such agreeable news on the morrow. That which Partha hath vowed must be accomplished. It cannot be otherwise. That which is sought to be done by thy husband can never remain unaccomplished. Even if all human beings and snakes and Pisachas and all the wanderers of the night and birds, and all the gods and the Asuras, help the ruler of the Sindhus on the field of battle; he shall still, with them, cease to exist tomorrow.'"

SECTION LXXVIII

"Sanjaya said, 'Hearing these words of the high-souled Kesava, Subhadra, afflicted with grief on account of the death of her son, began to indulge in these piteous lamentations: 'Oh, son of my wretched self, O thou that wast in prowess equal to thy father, O child, how couldst thou perish, going to battle! Alas, how doth that face of thine which resembleth the blue lotus and is graced with beautiful teeth and excellent eyes, now seem, now that, O child, it is covered with battle's dust! Without doubt, thee so brave and unreturning, thee fallen on the field, with beautiful head and neck and arms, with broad chest, low belly, thy limbs decked with ornaments, thee that art endued with beautiful eyes, thee that art mangled with weapon wounds, thee all creatures are, without doubt, beholding as the rising moon! Alas, thou whose bed used to be overlaid with the whitest and costliest sheets, alas, deserving as thou art of every luxury, how dost thou sleep today on the bare earth, thy body pierced with arrows? That hero of mighty arms who used of old to be waited upon by the foremost of beautiful women, alas, how can he, fallen on the field of battle, pass his time now in the company of jackals! He who of old was praised with hymns by singers and bards and panegyrists, alas, he is today greeted by fierce and yelling cannibals and beasts of prey. By whom, alas, hast thou been helplessly slain when thou hadst the Pandavas, O lord, and all the Panchalas, for thy protectors? Oh son, O sinless one, I am not yet gratified with looking at thee. Wretched as I am, it is evident that I shall have to go to Yama's abode. When again shall I cast my eyes on that face of thine, adorned, with large eyes and beautiful locks that smooth face without pimples, from which sweet words and exquisite fragrance constantly issued? Fie on the strength of Bhimasena, on the bowmanship of Partha, on the prowess of the Vrishni heroes, and the might of the Panchalas! Fie on the Kaikeyas, the Chedis, the Matsyas, and the Srinjayas, they that could not protect thee, O hero, while engaged in battle! I behold the earth today to be vacant and cheerless. Without seeing my Abhimanyu, my eyes are troubled with affliction. Thou wast the sister's son of Vasudeva, the son of the wielder of Gandiva, and thyself, a hero and an Atiratha. Alas, how shall I behold the slain! Alas, O hero, thou hast been to me like a treasure in a dream that is seen and lost. Oh, every thing human is as transitory as a bubble of water. This thy young wife is overwhelmed with grief on account of the evil that hath befallen thee. Alas, how shall I comfort her who is even like a cow without her calf! Alas, O son, thou hast prematurely fled from me at a time when thou wast about to bear fruit of greatness, although I am longing for a sight of thee. Without, doubt, the conduct of the Destroyer cannot be understood even by the wise, since although thou hast Kesava for thy protector, thou wast yet slain, as if thou wast perfectly helpless. O son, let that end be thine which is theirs that perform sacrifices and theirs that are Brahmanas of purified soul, and theirs that have practised Brahmacharya, and theirs that have bathed in sacred waters, and theirs that are grateful and charitable and devoted to the service of their preceptors, and theirs that have made sacrificial presents in profusion. That end which is theirs that are brave and unretreating while engaged in battle, or theirs that have fallen in battle, having slain their foes, let that end be thine. That auspicious end which is theirs that have given away a thousand kine, or theirs that have given away in sacrifices, or theirs that give away houses and mansions agreeable to the recipients, that end which is theirs that give away gems and jewels to deserving Brahmanas, or theirs that are punishers of crime, O, let that end be thine. That end which is attained by Munis of rigid vows by Brahmacharya, or that which is attained by those women that adhere to but one husband, O son, let that end be thine. That eternal end which is attained by kings by means of good behaviour, or by those persons that have cleansed themselves by leading, one after another, all the four modes of life, and through due observance of their duties, that end which is theirs that are compassionate to the poor and the distressed, or theirs that equitably divide sweets amongst themselves and their dependants, or theirs that are never addicted to deceit and wickedness, O son, let that end be thine! That end which is theirs that are observant of vows, or theirs that are virtuous, or theirs that are devoted to the service of preceptors, or theirs that have never sent away a guest unentertained, O son, let that end be thine. That end which is theirs that succeed in distress and the most difficult straits in preserving the equanimity of their souls, however much scorched they might be by the fire of grief, O son, let that end be thine. O son, let that end be thine which is theirs that are always devoted to the service of their fathers and mothers, or theirs that are devoted to their own wives only. O son, let that end be thine which is attained by those wise men who, restraining themselves from the wives of others, seek the companionship of only their own wives in season. O son, let that end be thine which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive. O son, let that end be thine which is theirs that abstain from honey, meat, wine, pride and untruth, or theirs that have refrained from giving pain to others. Let that goal be thine which they attain that are modest, acquainted with all the scriptures, content with knowledge, and have their passions under control.'

"And while cheerless Subhadra, afflicted with grief, was indulging in such lamentations, the princess of Panchala (Draupadi), accompanied by Virata's daughter (Uttara), came to her. All of them, in great grief, wept copiously and indulged in heart-rending lamentations. And like persons reft of reason by sorrow, they fainted away and fell down on the earth. Then Krishna, who stood, ready with water, deeply afflicted, sprinkled it over his weeping, unconscious and trembling sister, pierced in her very heart, and comforting her, said what should be said on such an occasion. And the lotus-eyed one said, 'Grieve not, O Subhadra! O Panchali, console Uttara! Abhimanyu, that bull among Kshatriyas, hath obtained the most laudable goal. O thou of beautiful face, let all the other men yet alive in our race obtain that goal which Abhimanyu of great fame hath obtained. Ourselves with all our friends, wish to achieve, in this battle, that feat, the like of which, O lady, thy son, that mighty car-warrior, hath achieved without any assistance.' Having consoled his sister and Draupadi and Uttara thus, that chastiser of foes, viz., the mighty-armed (Krishna), returned to Partha's side. Then Krishna, saluting the kings, friends and Arjuna, entered the inner apartments of the (latter's) tent while those kings also repaired to respective abodes.'"

SECTION LXXIX

"Sanjaya said, 'Then lord Kesava, of eyes like lotus-petals, having entered the unrivalled mansion of Arjuna, touched water, and spread (for Arjuna) on the auspicious and even floor an excellent bed of Kusa blades that were of the hue of the lapis lazuli. And keeping excellent weapons around that bed, he adorned it duly with garlands of flowers and fried paddy, perfumes and other auspicious articles. And after Partha (also) had touched water, meek and submissive attendants brought the usual nightly sacrifice to the Three-eyed (Mahadeva). Then Partha, with a cheerful soul, having smeared Madhava with perfumes and adorned with floral garlands, presented unto Mahadeva the nightly offering.[131] Then Govinda, with a faint smile, addressed Partha, saying, 'Blessed be thou, O Partha, lay thyself down, I leave thee.' Placing door-keepers then, and also sentinels well-armed, blessed Kesava, followed by (his charioteer) Daruka, repaired to his own tent. He then laid himself down on his white bed, and thought of diverse measures to be adopted. And the illustrious one (Kesava) of eyes like lotus petals, began for Partha's sake, to think of various means that would dispel (Partha's) grief and anxiety and enhance his prowess and splendour. Of soul wrapt in yoga, that Supreme Lord of all, viz., Vishnu of wide-spread fame, who always did what was agreeable to Jishnu, desirous of benefiting (Arjuna), lapsed into yoga, and meditation. There was none in the Pandava camp who slept that night. Wakefulness possessed every one, O monarch. And everybody (in the Pandava camp) thought of this, viz.,--The high-souled wielder of Gandiva, burning with grief for the death of his son, hath suddenly vowed the slaughter of the Sindhus. How, indeed, will that slayer of hostile heroes, that son of Vasava, that mighty-armed warrior, accomplish his vow? The high-souled son of Pandu hath, indeed made a most difficult resolve. King Jayadratha is endued with mighty energy. Oh, let Arjuna succeed in fulfilling his vow. Difficult is that vow which he, afflicted with grief on account of his son, hath made. Duryodhana's brothers are all possessed of great prowess. His forces also are countless. The son of Dhritarashtra hath assigned all these to Jayadratha (as his protectors). Oh, let Dhananjaya come back (to the camp), having slain the ruler of the Sindhus in battle. Vanquishing his foes, let Arjuna accomplish his vow. If he fails to slay the ruler of the Sindhus tomorrow, he will certainly enter into blazing fire. Dhananjaya, the son of Pritha, will not falsify his oath. If Arjuna dies, how will the son of Dharma succeed in recovering his kingdom? Indeed, (Yudhishthira) the son of Pandu hath reposed (all his hopes of) victory of Arjuna. If we have achieved any (religious) merit, if we have ever poured libations of clarified butter into fire, let Savyasachin, aided by the fruits thereof, vanquish all his foes.' Thus talking, O lord, with one another about the victory (of the morrow), that long night, O king, of theirs, at last, passed away. In the middle of the night, Janardana, having awaked, remembered Partha's vow, and addressing (his charioteer) Daruka, said, 'Arjuna, in grief for the death of his son, hath vowed. O Daruka, that before tomorrow's sun goes down he will slay Jayadratha. Hearing of this, Duryodhana will assuredly take counsel with his counsellors, about how Partha may fail to achieve his object. His several Akshauhinis of troops will protect Jayadratha. Fully conversant with the ways of applying all weapons, Drona also, with his son, will protect him. That matchless hero, the Thousand-eyed (Indra himself), that crusher of the pride of Daityas and Danavas cannot venture to slay him in battle who is protected by Drona. I, therefore, will do that tomorrow by which Arjuna, the son of Kunti, may slay Jayadratha before the sun sets. My wives, my kinsmen, my relatives, non amongst these is dearer to me than Arjuna. O Daruka, I shall not be able to cast my eyes, even for a single moment, on the earth bereft of Arjuna. I tell thee, the earth shall not be reft to Arjuna. Myself vanquishing them all with their steeds and elephants by putting forth my strength for the sake of Arjuna, I will slay them with Karna and Suyodhana. Let the three worlds tomorrow behold my prowess in great battle, when I put forth my valour, O Daruka, for Dhananjaya's sake. Tomorrow thousands of kings and hundreds of princes, with their steeds and cars and elephants, will, O Daruka, fly away from battle. Thou shalt tomorrow, O Daruka, behold that army of kings overthrown and crushed with my discus, by myself in wrath for the sake of the son of Pandu. Tomorrow the (three) worlds with the gods, the Gandharvas, the Pisachas, the Snakes, and the Rakshasas, will know me as a (true) friend of Savyasachin. He that hateth him, hateth me. He that followeth him, followeth me. Thou hast intelligence. Know that Arjuna is half of myself. When morning comes after the expiry of this night, thou, O Daruka, equipping my excellent car according to the rules of military science, must bring it and follow me with it carefully, placing on it my celestial mace called Kaumodaki, my dart and discus, bow and arrows, and every other thing necessary. O Suta, making room on the terrace of my car for my standard and for the heroic Garuda thereon, that adorns my umbrella, and yoking thereto my foremost of steeds named Valahaka and Meghapushpa and Saivya and Sugriva, having cased them in golden mail of the splendour of the sun and fire, and thyself putting on thy armour, stay on it carefully. Upon hearing the loud and terrible blast of my conch Panchajanya emitting the shrill Rishava note,[132] thou wilt come quickly to me. In course of a single day, O Daruka, I shall dispel the wrath and the diverse woes of my cousin, the son of my paternal aunt. By every means shall I strive so that Vibhatsu in battle may slay Jayadratha in the very sight of the Dhartarashtras. O charioteer, I tell thee that Vibhatsu will certainly succeed in slaying all these for whose slaughter he will strive.'

"Daruka said, 'He is certain to have victory whose charioteership, O tiger among men, hath been taken by thee. Whence, indeed, can defeat come to him? As regards myself, I will do that which thou hast commanded me to do. This night will bring (on its train) the auspicious morn for Arjuna's victory.'"

SECTION LXXX

"Sanjaya said, 'Kunti's son, Dhananjaya, of inconceivable prowess thinking of how to accomplish his vow, recollected the mantras (given to him by Vyasa). And soon he was lulled in the arms of sleep. Unto that ape-bannered hero, burning with grief and immersed in thought Kesava, having Garuda on his banner, appeared in a dream. Dhananjaya of righteous soul, inconsequence of his love and veneration for Kesava, never omitted under any circumstances to stand up and advance a few steps for receiving Krishna. Rising up, therefore, now (in his dream), he gave unto Govinda a seat. He himself, however, at that time, did not set his heart upon taking his seat. Then Krishna, of mighty energy, knowing the resolution of Partha, said, while seated, unto the son of Kunti, these words while the latter was standing: 'Do not set thy heart, O Partha, on grief. Time is unconquerable. Time forceth all creatures into the inevitable course. O foremost of men what for is this grief of thine? Grief should not be indulged in, O foremost of learned persons! Grief is an impediment to action. Accomplish that act which should be accomplished. The grief that maketh a person forgo all efforts is, indeed, O Dhananjaya, an enemy of that person. A person, by indulging in grief, gladdens his foes and saddens his friends, while the person is himself weakened. Therefore, it behoveth thee not to grieve.' Thus addressed by Vasudeva, the unvanquished Vibhatsu of great learning then said these words of grave import: 'Grave is the vow that I have made about the slaughter of Jayadratha. Even tomorrow I shall slay that wicked wretch, that slayer of my son. Even this hath been my vow, O Kesava! For frustrating my vow, Jayadratha, protected by all the mighty car-warriors, will be kept in their rear by the Dhartarashtras. Their force, number, consists, O Madhava, of remnant, after slaughter, of eleven Akshauhinis of troops, difficult of being vanquished. Surrounded in battle as he will be by all of them and by all the great car-warriors, how shall he obtain a sight, O Krishna, of the wicked rule of the Sindhus? My vow will not be accomplished, O Kesava! How can a person like me live, having failed to accomplish his vow? O hero, the non-accomplishment is evident of this (my vow which to me is a) source of great grief. (At this season of the year), I tell thee that the sun setteth quickly.' The bird-bannered Krishna hearing this cause of Partha's grief, touched water and sat with face turned to the east. And then that hero, of eyes like lotus leaves, and possessed of great energy, said these words for the benefit of Pandu's son who had resolved upon the slaughter of the ruler of the Sindhus, 'O Partha, there is an indestructible, supreme weapon of the name of Pasupata. With it the god Maheswara slew in battle all the Daityas! If thou rememberest it now, thou shalt then be able to slay Jayadratha tomorrow. If it is unknown to thee (now), adore within thy heart the god having the bull for his mark. Thinking of that god in thy mind, remember him, O Dhananjaya! Thou art his devotee. Through his grace thou shalt obtain that rich possession.' Hearing these words of Krishna, Dhananjaya, having touched water, sat on the earth with concentrated mind and thought of the god Bhava. After he had thus sat with rapt mind at that hour called Brahma of auspicious indications, Arjuna saw himself journeying through the sky with Kesava. And Partha, possessed of the speed of the mind, seemed to reach, with Kesava, the sacred foot of Himavat and the Manimat mountain abounding in many brilliant gems and frequented by Siddhas and Charanas. And the lord Kesava seemed to have caught hold of his left arm. And he seemed to see many wonderful sights as he reached (those place). And Arjuna of righteous soul then seemed to arrive at the White mountain on the north. And then he beheld, in the pleasure-gardens of Kuvera the beautiful lake decked with lotuses. And he also saw that foremost of rivers, viz., the Ganga full of water. And then he arrived at the regions about the Mandara mountains. Those regions were covered with trees that always bore blossoms and fruits. And they abounded with stones lying scattered about, that were all transparent crystal. And they were inhabited by lions and tigers and abounded with animals of diverse kinds. And they were adorned with many beautiful retreats of ascetics, echoing with the sweet notes of delightful warblers. And they resounded also with the songs of Kinnaras. Graced with many golden and silver peaks, they were illumined with diverse herbs and plants. And many Mandara trees with their pretty loads of flowers, adorned them. And then Arjuna reached the mountains called Kala that looked like a mound of antimony. And then he reached the summit called Brahmatunga, and then many rivers, and then many inhabited provinces. And he arrived at Satasinga, and the woods known by the name of Sharyati. And then he beheld the sacred spot known as the Horse-head, and then the region of Atharvana. And then he beheld that prince of mountains called Vrishadansa, and the great Mandara, abounding in Apsaras, and graced with the presence of the Kinnaras. And roaming on that mountain, Partha, with Krishna, beheld a spot of earth adorned with excellent fountains, decked with golden mineral, and possessed of the splendour of the lunar rays, and having many cities and towns. And he also beheld many seas of wonderful forms and diverse mines of wealth. And thus going through the sky and firmament and the earth, he reached the spot called Vishnupada. And wandering, with Krishna in his company, he came down with great velocity, like a shaft shot (from a bow). And soon Partha beheld a blazing mountain whose splendour equalled that of the planets, the constellations, or fire. And arrived at that mountain, he beheld on its top, the high-souled god having the bull for his mark, and ever engaged in ascetic penances, like a thousand suns collected together, and blazing with his own effulgence. Trident in hand, matted locks on the head, of snow-white colour, he was robed in bark and skin. Endued with great energy, his body seemed to be flaming with a thousand eyes. And he was seated with Parvati and many creatures of brilliant forms (around him). And his attendants were engaged in singing and playing upon musical instruments, in laughing and dancing, in moving and stretching their hands, and In uttering loud shouts. And the place was perfumed with fragrant odours, and Rishis that worshipped Brahma adored with excellent hymns of unfading glory, that God who was the protector of all creatures, and wielded the (great) bow (called Pinaka). Beholding him, Vasudeva of righteous soul, with Partha, touched the earth with his head, uttering the eternal words of the Veda. And Krishna adored, with speech, mind, understanding, and acts, that God who is the first source of the universe, himself uncreate, the supreme lord of unfading glory: who is the highest cause of the mind, who is space and the wind, who is the cause of all the luminous bodies (in the firmament), who is the creator of the rain, and the supreme, primordial substance of the earth, who is the object of adoration, with the gods, the Danavas, the Yakshas, and human beings; who is the supreme Brahma that is seen by Yogins and the refuge of those acquainted with Shastras, who is the creator of all mobile and immobile creatures, and their destroyer also; who is the Wrath that burns everything at the end of the Yuga; who is the supreme soul; who is the Sakra and Surya, and the origin of all attributes. And Krishna sought the protection of that Bhava, whom men of knowledge, desirous of attaining to that which is called the subtle and the spiritual, behold; that uncreate one is the soul of all causes. And Arjuna repeatedly adored that Deity, knowing that he was the origin of all creatures and the cause of the past, the future, and the present. Beholding those two, viz., Nara and Narayana arrived, Bhava of cheerful soul, smilingly said unto them, 'Welcome are ye, ye foremost of men! Rise up and let the fatigue of your journey be over. What, O heroes, is the desire in your heart? Let it be uttered quickly. What is the business that has brought you hither? I will accomplish it and do what would benefit you. I will grant everything ye may desire., Hearing those words of the god, they both rose. And then with joined hands, the faultless Vasudeva and Arjuna, both of great wisdom, began to gratify that high-souled deity with an excellent hymn. And Krishna and Arjuna said, 'We bow to Bhava, to Sarva, to Rudra, to the boon-giving deity. We bow to the lord of all creatures endued with life, to the god who is always fierce, to him who is called Kapardin! We bow to Mahadeva, to Bhima, to the Three-eyed, to him who is peace and contentment. We bow to Isana, to him who is the destroyer of (Daksha's) sacrifice. Let salutations be to the slayer of Andhaka, to the father of Kumara, to him who is of blue throat, to him who is the creator.' Let salutation be to the wielder of Pinaka, to one worthy of the offer of libations of clarified butter, to him who is truth, to him who is all-pervading. To him who is unvanquished! To him who is always of blue locks, to him who is armed with the trident, to him who is of celestial vision! To him who is Hotri, to him who protects all, to, him who is of three eyes, to him who is disease, to him whose vital seed fell on fire! To him who is inconceivable, to him who is the lord of Amvika, to him who is adored by all the gods! To him who hath the bull for his mark, to him who is bold, to him who is of matted lock, to him who is a Brahmacharin! To him who standeth as an ascetic in the water, to him who is devoted to Brahma, to him who hath never been conquered! To him who is the soul of the universe, to him who is the creator of the universe, to him who liveth pervading the whole universe! We bow to thee that art, the object of the reverence of all, to thee that art the original cause of all creatures! To thee that art called Brahmachakra, to thee that art called Sarva, Sankara, and Siva! We bow to thee that art the lord of all great beings! We bow to thee that hast a thousand heads, to thee that hast a thousand arms, to thee that art called Death! To thee that hast a thousand eyes, a thousand legs? To thee whose acts are innumerable! We bow to thee whose complexion is that of gold, to thee that art cased in golden mail, to thee that art ever compassionate to thy devotees! O lord, let our wish be accomplished.'

"Sanjaya continued, 'Having adored Mahadeva in these terms, Vasudeva with Arjuna then began to gratify him for obtaining (the great) weapon (called Pasupata).'"

SECTION LXXXI

"Sanjaya said, 'Then Partha, with a cheerful soul and joined hands and eyes expanded (in wonder), gazed at the god having the bull for his mark and who was the receptacle of every energy. And he beheld the offerings he made every night to Vasudeva lying by the side of the Three-eyed deity. The son of Pandu then, mentally worshipping both Krishna and Sarva, said unto the latter, 'I desire (to obtain) the celestial weapon.' Hearing these words of Partha desiring the boon he sought, god Siva smilingly said unto Vasudeva and Arjuna, 'Welcome to you, ye foremost of men! I know the wish cherished by you, and the business for which you have come here. I will give you what you wish. There is a celestial lake full of Amrita, not far from this place, ye slayers of foes! There were kept some time back, that celestial bow and arrow of mine. With them I slew in battle all the enemies of the gods. Bring hither, ye Krishna, that excellent bow with arrow fixed on it.' Hearing these words of Siva, Vasudava with Arjuna answered, 'So be it.' And then accompanied by all the attendants of Siva, those two heroes set out for that celestial lake which possessed hundreds of heavenly wonders, that sacred lake, capable of granting every object, which the god, having the bull for his mark, had indicated to them, And unto that lake, the Rishis Nara and Narayana (viz., Arjuna and Vasudeva) went fearlessly. And having reached that lake, bright as the disc of the sun, Arjuna and Achyuta beheld within its waters a terrible snake. And they beheld there another foremost of snakes, that had a thousand heads. And possessed of the effulgence of fire, that snake was vomiting fierce flames. Then Krishna and Partha having touched water, joined their hands, and approached those snakes, having bowed unto the god having the bull for his mark. And as they approached the snakes, conversant as they were with the Vedas, they uttered the hundred stanzas of the Veda, to the praise of Rudra, bowing the while with their sincere souls unto Bhava of immeasurable power. Then those two terrible snakes, in consequence of the power of those adorations to Rudra, abandoned their snake-forms and assumed the forms of a foe-killing bow and arrow. Gratified (with what they saw), Krishna and Arjuna then seized that bow and arrow of great effulgence. And those high-souled heroes then brought them away and gave them unto the illustrious Mahadeva. Then from one of the sides of Siva's body there came out a Brahmacharin of tawny eyes. And he seemed to be the refuge of asceticism. Of blue throat and red locks, he was endued with great might. Taking up that best of bows that Brahmacharin stood placing (both the bow and his feet properly). And fixing the arrow on the bowstring, he began to stretch the latter duly. Beholding the manner of his seizing the handle of the bow and drawing the string and placing of his feet, and hearing also the Mantras uttered by Bhava, the son of Pandu, of inconceivable prowess, learnt everything duly. The mighty and puissant Brahmacharin then sped that arrow to that same lake. And he once more threw that bow also in that self-same lake. Then Arjuna of good memory knowing that Bhava was gratified with him, and remembering also the boon the latter had given him in the forest, and the sight also he gave him of his person, mentally entertained the desire, 'Let all this become productive of fruit!' Understanding this to be his wish, Bhava, gratified with him, gave him the boon. And the god also granted him the terrible Pasupata weapon and the accomplishment of his vow. Then having thus once more obtained the Pasupata weapon from the supreme god, the invincible Arjuna, with hair standing on end, regarded his business to be already achieved. Then Arjuna and Krishna filled with joy, paid their adorations unto the great god by bowing their heads. And permitted by Bhava both Arjuna and Kesava, those two heroes, almost immediately came back to their own camp, filled with transports of delight. Indeed, their joy was as great as that of Indra and Vishnu when those two gods, desirous of slaying Jambha, obtained the permission of Bhava that slayer of great Asuras.'"

SECTION LXXXII

"Sanjaya said, 'While Krishna and Daruka were thus conversing together, that night, O king, passed away. (When morning dawned), king Yudhishthira rose from his bed. Paniswanikas and Magadhas and Madhuparkikas and Sutas, gratified that bull among men (with songs and music). And dancers began their dance, and sweet-voiced singers sang their sweet songs fraught with the praises of the Kuru race. And skilled musicians, well-trained (in their respective instruments), played on Mridangas and Jharjharas and Bheris, and Panavas, and Anakas, and Gomukhas, and Adamvaras, and conchs, and Dundubhis of loud sound, and diverse other instruments. That loud noise, deep as the roar of the clouds, touched the very heavens. And it awoke that foremost of kings, viz., Yudhishthira, from his slumber. Having slept happily on his excellent and costly bed, the king awoke.

And the monarch, rising from his bed, proceeded to the bath-room for performing those acts that were absolutely necessary. Then a hundred and eight servants, attired in white, themselves washed, and all young, approached the king with many golden jars filled to the brim. Seated at his ease on a royal seat, attired in a thin cloth, the king bathed in several kinds of water fragrant with sandal-wood and purified with Mantras. His body was rubbed by strong and well-trained servants with water in which diverse kinds of medicinal herbs had been soaked. He then washed with adhivasha water rendered fragrant by various odoriferous substances. Obtaining then a long piece of cloth (for the head) that was as white as the feathers of the swan, and that had been kept loose before him, the king tied it round his head for drying the water. Smearing his body then with excellent sandal-paste, and wearing floral garlands, and addressing himself in clean robes, the mighty-armed monarch sat with face towards the cast, and his hands joined together. Following the path of the righteous, the son of Kunti then mentally said his prayers. And then with great humility he entered the chamber in which the blazing fire (for worship) was kept. And having worshipped the fire with faggots of sacred wood and with libations of clarified butter sanctified with Mantras, he came out of the chamber. Then that tiger among men, entering a second chamber, beheld there many bulls among Brahmanas well-acquainted with the Vedas. And they were all self-restrained, purified by the study of the Vedas and by vows. And all of them had undergone the bath on the completion of sacrifices performed by them. Worshippers of the Sun, they numbered a thousand. And, besides them, there were also eight thousand others of the same class. And the mighty-armed son of Pandu, having caused them to utter, in distinct voices, agreeable benedictions, by making presents to them of honey and clarified butter and auspicious fruits of the best kind, gave unto each of them a nishka of gold, a hundred steeds decked with ornaments, and costly robes and such other presents as were agreeable to them. And making unto them presents also of kine yielding milk whenever touched, with calves and having their horns decked with gold and their hoofs with silver, the son of Pandu circumambulated them. And then seeing and touching Swastikas fraught with increase of good fortune, and Nandyavartas made of gold, and floral garlands, water-pots and blazing fire, and vessels full of sun-dried rice and other auspicious articles, and the yellow pigment prepared from the urine of the cow, and auspicious and well-decked maidens, and curds and clarified butter and honey, and auspicious birds and diverse other things held sacred, the son of Kunti came into the outer chamber. Then, O mighty-armed one, the attendants waiting in that chamber brought an excellent and costly seat of gold that was of a circular shape. Decked with pearls and lapis lazuli, and overlaid with a very costly carpet over which was spread another cloth of fine texture, that scat was the handiwork of the artificer himself. After the high-souled monarch had taken his seat, the servants brought to him all his costly and bright ornaments. The high-souled son of Kunti put on those begemmed ornaments, whereupon his beauty became such as to enhance the grief of his foes. And when the servants began to fan him with white yak-tails of the bright effulgence of the moon and all furnished with handles of gold, the king looked resplendent like a mass of clouds charged with lightning. And bards began to sing his praises, and panegyrists uttered his eulogies. And singers began to sing unto that delighter of Kuru's race, and in a moment the voices of the panegyrists swelled into a loud noise. And then was heard the clatter of car-wheels, and the tread of horse-hoofs. And in consequence of that noise mingling with the tinkle of elephants' bells and the blare of conchs and the tread of men, the very earth seemed to tremble. Then one of the orderlies in charge of the doors, cased in mail, youthful in years, decked with ear-rings, and his sword hanging by his side, entering the private apartment, knelt down on the ground, and saluting with (a bend of) his head the monarch who deserved every adoration, represented unto that high-souled and royal son of Dharma that Hrishikesa was waiting to be introduced. Then that tiger among men, having ordered his servants, 'Let an excellent seat and an Arghya be kept ready for him,' caused him of Vrishni's race to be introduced and seated on a costly seat. And addressing Madhava with the usual enquiries of welcome, king Yudhishthira the just duly worshipped Kesava.'

SECTION LXXXIII

"Sanjaya said, 'Then king Yudhishthira, the son of Kunti, saluting Devaki's son Janardana, and cheerfully addressed him saying 'Hast thou passed the night happily, O slayer of Madhu? Are all thy perceptions clear, O thou of unfading glory? Vasudeva also made similar enquiries of Yudhishthira. Then the orderly came and represented that the other Kshatriya warriors were waiting to be introduced. Commanded by the king, the man introduced that concourse of heroes, consisting of Virata and Bhimasena and Dhrishtadyumna and Satyaki, and Dhrishtaketu, the ruler of the Chedis, and the mighty car-warriors, Drupada, and Sikhandin, and the twins (Nakula and Sahadeva), and Chekitana, and the ruler of the Kalikayas, and Yuyutsu, of Kuru's race, and Uttamaujas of the Panchalas, 'and Yudhamanyu, and Suvahu, and the (five) sons of Draupadi. These and many other Kshatriyas, approaching that high-souled bull among the Kshatriyas, sat down on excellent seats. Those mighty and high-souled heroes of great splendour viz., Krishna and Yuyudhana, both sat on the same seat. Then in the hearing of them all, Yudhishthira addressing the lotus-eyed slayer of Madhu, and said unto him these sweet words: 'Relying on thee alone, we, like the celestial one, the deity of a thousand eyes, seek, victory in battle and eternal happiness. Thou art aware, O Krishna, of the deprivation of our kingdom, our exile at the hands of the foe, and all our diverse woes. O lord of all, O thou that art compassionate unto those that are devoted to thee, upon thee wholly rests the happiness of us all and our very existence, O slayer of Madhu! O thou of Vrishni's race, do that by which my heart may ever rest on thee! Do also that, O Lord, by which the proposed vow of Arjuna may be realised. O, rescue us today from this ocean of grief and rage. O Madhava, become thou today a boat unto us that are desirous of crossing (that ocean). The car-warriors desirous of slaying the foe cannot, in battle, do that (for the success of his object) which, O Krishna, the car-driver can do, if he exerts himself carefully. O Janardana, as thou always savest the Vrishnis in all calamities, even so it behoveth thee to save us from this distress, O mighty-armed one! O bearer of the conch, discus, and mace, rescue the sons of Pandu sunk in the fathomless and boatless Kuru-ocean, by becoming a boat unto them. I bow to thee, O God of the lord of the gods, O thou that art eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikuntha, O best of mate beings! Narada described thee as that ancient and best of Rishis (called Narayana) that giveth boons, that beareth the bow Saranga, and that is the foremost of all. O Madhava, make those words true. Thus addressed in the midst of that assembly by king Yudhishthira the just, Kesava, that foremost of speakers, replied unto Yudhishthira in a voice deep as that of clouds charged with rain, saying, 'In all the worlds including that of the celestials, there is no bowman equal to Dhananjaya, the son of Pritha! Possessed of great energy. accomplished in weapons, of great prowess and great strength, celebrated in battle, ever wrathful, and of great energy, Arjuna is the foremost of men. Youthful in years bull-necked, and of long arms, he is endued with great strength. Treading like a lion or a bull, and exceedingly beautiful he will slay all thy foes. As regards myself, I will do that by which Arjuna, the son of Kunti, may be able to consume the troops of Dhritarashtra's son like a swelling conflagration. This very day, Arjuna will, by his arrows despatch that vile wretch of sinful deeds, that slayer of Subhadra's son, (viz., Jayadratha), to that road from which no traveller comes back. Today vultures and hawks and furious jackals and other carnivorous creatures will feed on his flesh. O Yudhishthira, if even all the gods with Indra become his protectors today, Jayadratha will still, slain in the thick of battle, repair to Yama's capital. Having slain the ruler of the Sindhus, Jishnu will come to thee (in the evening). Dispel thy grief and the fever (of thy heart), O king, and be thou graced with prosperity.'"

SECTION LXXXIV

"Sanjaya said, 'While Yudhishthira, Vasudeva, and others were thus conversing, Dhananjaya came there, desirous of beholding that foremost one of Bharata's race, viz., the king, as also his friends and well-wishers. After he had entered that auspicious chamber and having saluted him duly, had taken its stand before the king, that bull among the Pandavas, (viz., king Yudhishthira), rising up from his seat, embraced Arjuna with great affection. Smelling his head and embracing him with his arms, the king blessed him heartily. And addressing him smilingly, he said, 'It is evident, O Arjuna, that complete victory certainly awaits thee in battle, judging from thy countenance (bright and cheerful as it is), and by the fact that Janardana is well-pleased with thee. Then Jishnu related unto him that highly wonderful incident, saying, 'Blessed be thou, O monarch, I have, through Kesava's grace, beheld something exceedingly wonderful.' Then Dhananjaya related everything he had seen, about his meeting with the Three-eyed god, for assuring his friends. Then all the hearers, filled with wonder, bent their heads to the ground. And bowing unto the god having the bull for his mark, they said, 'Excellent, Excellent!' Then all the friends and well-wishers (of the Pandavas), commanded by the son of Dharma, quickly and carefully proceeded to battle, their hearts filled with rage (against the foe). Saluting the king, Yuyudhana and Kesava and Arjuna, cheerfully set out from Yudhishthira's abode. And those two invincible warriors, those two heroes, viz., Yuyudhana, and Janardana, together proceeded on the same car to Arjuna's pavilion. Arrived there, Hrishikesa, like a charioteer (by profession), began to equip that car bearing the mark of the prince of apes and belonging to that foremost of car-warriors (viz., Arjuna). And that foremost of cars, of the effulgence of heated gold, and of rattle resembling the deep roar of the clouds, equipped (by Krishna), shone brightly like the morning sun. Then that tiger among men, (viz., Vasudeva), clad in mail informed Partha, who had finished his morning prayers, of the fact that 'his car had been properly equipped. Then that foremost of men in this world, viz., the diadem-decked (Arjuna), clad in golden armour, with his bow and arrows in hand, circumambulated that car. And adored and blessed with benedictions about victory by Brahmanas, old in ascetic penances and knowledge and years, ever engaged in the performance of religious rites and sacrifices, and having their passions under control, Arjuna then ascended that great car, that excellent vehicle, which had previously been sanctified with mantras capable of giving victory in battle, like Surya of blazing rays ascending the eastern mountain. And that foremost of car-warriors decked with gold, in consequence or those golden ornaments of his, on his car like

Surya of blazing splendour on the breast of Meru. After Partha, Yuyudhana. and Janardana mounted on that car, like the twin Aswins riding the same car with Indra while coming to the sacrifice of Saryati. Then Govinda, that foremost of charioteers, took the reins (of the steeds), like Matali taking the reins of Indra's steeds, while the latter went to battle for slaying Vritra.[133] Mounted on that best of cars with those two friends, that slayer of large bodies of foes, viz., Partha, proceeded for achieving the slaughter of the ruler of the Sindhus, like Soma rising (in the firmament) with Budha and Sukra, for destroying the gloom of night, or like Indra proceeding with Varuna and Surya to the great battle (with the Asuras) occasioned by the abduction of Taraka (the wife of Vrihaspati). The bards and musicians gratified the heroic Arjuna, as he proceeded, with the sound of musical instruments and auspicious hymns of good omen. And the voices of the panegyrists and the bards uttering benedictions of victory and wishing good day, mingling with the sounds of musical instruments, became gratifying to those heroes. And an auspicious breeze, fraught with fragrance, blew from behind Partha, gladdening him and sucking up the energies of his foes. And at that hour, O king, many auspicious omens of various kinds appeared to view, indicating victory to the Pandavas and defeat to thy warriors, O sire! Beholding those indications of victory, Arjuna, addressing the great bowman Yuyudhana on his right, said these words: O Yuyudhana! in today's battle my victory seems to be certain, since O bull of Sini's race, all these (auspicious) omens are seen. I shall, therefore, go thither where the ruler of the Sindhus waiteth for (the display of) my energy and in expectation of repairing to the regions of Yama. Indeed, as the slaughter of the ruler of the Sindhus is one of my most imperative duties, even so is the protection of king Yudhishthira the just another of my most imperative obligations. O thou of mighty arms, be thou today the king's protector. Thou wilt protect him even as I myself protect him. I do not behold the person in the world who would be able to vanquish thee. Thou art, in battle, equal to Vasudeva himself. The chief of the celestials himself is unable to vanquish thee. Reposing this burden on thee, or on that mighty car-warrior Pradyumna, I can, O bull among men, without anxiety slay the ruler of the Sindhus. O thou of the Satwata race, no anxiety need be entertained on my account. With thy whole heart must thou protect the king. There where the mighty-armed Vasudeva stayeth, and where I myself stay, without doubt, the slightest danger to him or me can never befall.' Thus addressed by Partha, Satyaki, that slayer of hostile heroes, replied saying, 'So be it.' And then the latter proceeded to the spot where king Yudhishthira was.'

SECTION LXXXV

(Jayadratha-Vadha Parva)

"Dhritarashtra said, 'After Abhimanyu's slaughter when the next day came, what did the Pandavas, afflicted with grief and sorrow do? Who amongst my warriors fought with them? Knowing, as they did, the achievements of Savyasachin, O tell me, how the Kauravas, could, having perpetrated such a wrong, remain fearlessly. How could they in battle venture even to gaze at that tiger among men (viz., Arjuna), as he advanced like the all-destroying Death himself in fury, burning with grief on account of the slaughter of his son? Beholding that warrior having the prince of apes on his banner, that hero grieved on account of his son's death shaking his gigantic bow in battle, what did my warrior do? What, O Sanjaya, hath befallen unto Duryodhana? A great sorrow hath overtaken us today. I do not any longer hear the sounds of joy. Those charming sounds, highly agreeable to the ear, that were formerly heard in the abode of the Sindhu king, alas those sounds are no longer heard today. Alas, in the camp of my sons, the sounds of countless bards and panegyrists singing their praises, and of dances are no longer heard. Formerly, such sounds used to strike my ears incessantly. Alas, as they are plunged into grief I do not any longer hear those sounds uttered (in their camp). Formerly, O Sanjaya, while sitting in the abode of Somadatta who was devoted to truth, I used to hear such delightful sounds. Alas, how destitute of (religious) merit I am, for I observe the abode of my sons today to be echoing with sounds of grief and lamentations and destitute of every noise betokening life and energy. In the houses of Vivinsati, Durmukha, Chitrasena, Vikarna, and other sons of mine, I do not hear the sounds I used to hear formerly. That great bowman, viz., the son of Drona, who was the refuge of my sons, upon him Brahmanas and Kshatriyas and Vaisyas, and a large number of disciples used to wait, who took pleasure day and night in controversial disputations, in talk, in conversation, in the stirring music of diverse instruments, and in various kinds of delightful songs, who was worshipped by many persons among the Kurus, the Pandavas, and the Satwatas, alas, O Suta, in the abode of that son of Drona no sound can be heard as formerly. Singers and dancers used, in a large number, to wait closely upon that mighty bowman, viz., the son of Drona. Alas, their sounds can no longer be heard in his abode. That loud noise which rose in the camp of Vinda and Anuvinda every evening, alas, that noise is no longer heard there. Not in the camp of the Kaikeyas can that loud sound of song and slapping of palms be heard today which their soldiers, engaged in dance and revelry, used to make. Those priests competent in the performance of sacrifices who used to wait upon Somadatta's son, that refuge of scriptural rites, alas, their sounds can no longer be heard. The twang of the bowstring, the sounds of Vedic recitation, the whiz of lances and swords, and rattle of car-wheels, used incessantly to be heard in the abode of Drona. Alas, those sounds can no longer be heard there. That swell of songs of diverse realms, that loud noise of musical instruments, which used to arise there, alas, those can no longer be heard today. When Janardana of unfading glory came from Upaplavya, desirous of peace, from compassion for every creature, I then, O Suta, said unto the wicked Duryodhana: Obtaining Vasudeva as the means, make peace with the Pandavas, O son! I think the time has come (for making peace). Do not, O Duryodhana, transgress my command. If thou settest Vasudeva aside, who now begs thee for peace and addresses thee for my good, victory thou wilt never have in battle. Duryodhana, however, did set aside him of Dasarha's race, that bull among all bowmen, who then spoke what was for Duryodhana's good. By this, he embraced what was calamitous to himself. Seized by Death himself, that wicked-souled son of mine, rejecting my counsels, adopted those of Duhsasana and Karna. I myself did not approve of the game of dice. Vidura did not approve of it. The ruler of the Sindhus did not, nor Bhishma; nor Salya; nor Bhurisravas; nor Purumitra; nor Jaya; nor Aswatthaman; nor Kripa; nor Drona, O Sanjaya! If my son had conducted himself according to the counsels of these persons, he would then, with his kinsmen and friends have lived for ever in happiness and peace. Of sweet and delightful speech ever saying what is agreeable amid their kinsmen, high-born, loved by all, and possessed of wisdom, the sons of Pandu are sure to obtain happiness. The man who casteth his eye on righteousness, always and everywhere obtaineth happiness. Such a man after death, winneth benefit and grace. Possessed of sufficient might, the Pandavas deserve to enjoy half the earth. The earth girt by the seas is as much their ancestral possession (as of the Kurus). Possessed of sovereignty, the Pandavas will never deviate from the track of righteousness. O child, I have kinsmen to whose voice the Pandavas will ever listen, such, for instance, as Salya, Somadatta, the high-souled Bhishma, Drona, Vikarna, Valhika, Kripa, and others among the Bharatas that are illustrious and reverend in years. If they speak unto them on thy behalf the Pandavas will certainly act according to those beneficial recommendations. Or, who amongst these, thinkest thou, belongs to their party that will speak to them otherwise? Krishna will never abandon the path of righteousness. The Pandavas are all obedient to him. Words of righteousness spoken by myself also, those heroes will never disobey, for the Pandavas are all of righteous soul.' Piteously lamenting, O Suta, I spoke these and many such words unto my son. Foolish as he is, he listened not to me! I think all this to be the mischievous influence of Time! There where Vrikodara and Arjuna are, and the Vrishni hero, Satyaki, and Uttamaujas of the Panchalas, and the invincible Yudhamanyu, and the irrepressible Dhrishtadyumna, and the unvanquished Sikhandin, the Asmakas, the Kekayas, and Kshatradharman of 'the Somakas, the ruler of the Chedis, and Chekitana, and Vibhu, the son of the ruler of the Kasi, the sons of Draupadi, and Virata and the mighty car-warrior Drupada, and those tigers among men viz., the twins (Nakula and Sahadeva), and the stayer of Madhu to offer counsel, who is there in this world that would fight these, expecting to live? Who else, again, is there, save Duryodhana, and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, for I do not see the fifth that would venture to resist my foes while the latter display their celestial weapons? They who have Vishnu himself on their car, clad in mail and reins in hand, they who have Arjuna for their warrior, they can never have defeat! Doth not Duryodhana now recollect those lamentations of mine? The tiger among men, Bhishma, thou hast said, has been slain. I think, beholding the fruits of the words uttered by the far-seeing Vidura, my sons are now indulging in lamentations! I think, beholding his army overwhelmed by Sini's grandson and Arjuna, beholding the terraces of his cars empty, my sons are indulging in lamentations. As a swelling conflagration urged by the winds consumes a heap of dry grass at the close of winter, even so will Dhananjaya consume my troops. O Sanjaya, thou art accomplished in narration. Tell me everything that transpired after the doing of that great wrong to Partha in the evening. When Abhimanyu was slain, what became the state of your minds? Having, O son, greatly offended the wielder of Gandiva, my warriors are incapable of bearing in battle his achievements. What measures were resolved upon by Duryodhana and what by Karna? What also did Duhsasana and Suvala's son do? O Sanjaya, O son, that which has in battle befallen all my children assembled together, is certainly due to the evil acts of the wicked Duryodhana, who followeth in the path of avarice, who is of wicked understanding, whose judgment is perverted by wrath, who coveteth sovereignty, who is foolish, and who is deprived of reason by anger. Tell me, O Sanjaya, what measures were then adopted by Duryodhana? Were they ill-judged or well-judged?'"

SECTION LXXXVI

"Sanjaya said, 'I will tell thee all, for everything hath been witnessed by me with my own eyes. Listen calmly. Great is thy fault. Even as an embankment is useless after the waters (of the field) have flowed away, even so, O king, are these lamentations of thine useless! O bull of Bharata's race, do not grieve. Wonderful as are the decrees of the Destroyer, they are incapable of being transgressed. Do not grieve, O bull of Bharata's race, for this is not new. If thou hadst formerly restrained Yudhishthira, the son of Kunti, and thy sons also from the match at dice, this calamity then would never have overtaken thee. If, again, when time for battle came, hadst thou restrained both the parties inflamed by wrath, this calamity then would never have overtaken thee. If, again, hadst thou formerly urged the Kurus to slay the disobedient Duryodhana, then this calamity would never have overtaken thee. (If thou hadst done any of these acts), the Pandavas, the Panchalas, the Vrishnis, and the other kings would then have never known thy wrong-headedness. If, again, doing, thy duty as a father, thou hadst, by placing Duryodhana in the path of righteousness, caused him to tread along it, then this calamity would never have overtaken thee. Thou art the wisest man on earth. Forsaking eternal virtue, how couldst thou follow the counsels of Duryodhana and Karna and Sakuni? These lamentations of thine, therefore, O king, that I hear,--of thine that art wedded to (worldly) wealth, seem to me to be honey mixed with poison. O monarch, formerly Krishna did not respect king Yudhishthira, the son of Pandu, or Drona, so much as he used to respect thee. When, however, he came to know thee as one fallen off from the duties of a king, since then Krishna hath ceased to regard thee with respect. Thy sons had addressed various harsh speeches towards the sons of Pritha. Thou wast indifferent to those speeches then, O thou that wieldest sovereignty, unto thy sons. The consequence of that indifference of thine hath now overtaken thee. O sinless one, the ancestral sovereignty is now in danger. (If it is not so), obtain now the whole earth subjugated by the sons of Pritha.[134] The kingdom that the Kurus enjoy, as also their fame had been acquired by the Pandus. The virtuous sons of Pandu added to that kingdom and that fame. Those achievements, however, of theirs became (to them) barren of fruit as they came in contact with thee, since they were deprived of even their ancestral kingdom by the covetous self. Now, O king, when the battle has begun, thou censurest thy sons indicating diverse faults of theirs. This is scarcely becoming. The Kshatriyas, while fighting, do not take care of their very lives. Indeed, those bulls among Kshatriyas fight, penetrating into the array of the Parthas. Who else, indeed, save the Kauravas, would venture to fight with that force which is protected by Krishna and Arjuna, by Satyaki and Vrikodara? Them that have Arjuna for their warrior, them that have Janardana for their counsellor, them that have Satyaki and Vrikodara for their protectors, what mortal bowman is there that would dare fight with, save the Kauravas and those that are following their lead? All that is capable of being achieved by friendly kings endued with heroism and observant of the duties of Kshatriyas, all that is being done by the warriors on the Kauravas side. Listen now, therefore, to everything that hath taken place in the terrible battle between those tigers among men viz., the Kurus and the Pandavas.'"

SECTION LXXXVII

"Sanjaya said, 'After that fight had passed away, Drona, that foremost of all wielders of weapons, began to array all his divisions for battle. Diverse sounds were heard, O monarch of angry heroes shouting in wrath and desirous of slaying one another. And some stretched their bows, and some rubbed with their hands their bow-strings. And drawing deep breaths, many of them shouted, saying, Where is that Dhananjaya? And some began to throw upwards (and again seize) their naked swords, unyielding, well-tempered, of the colour of the sky, possessed of great sharpness, and furnished with beautiful hilts. And brave warriors, desirous of battle, by thousands, were seen to perform the evolutions of swordmen and of bowmen, with skill acquired by practice. Some whirling their maces decked with bells, smeared with sandal paste, and adorned with gold and diamonds enquired after the sons of Pandu. Some intoxicated with the pride of strength, and possessed of massive arms, obstructed the welkin with their spiked clubs that resembled (a forest of flag) staff raised in honour of Indra. Others, brave warriors all, adorned with beautiful garlands of flowers, desirous of battle, occupied diverse portions of the field, armed with diverse weapons. 'Where is Arjuna? Where is that Govinda? Where is proud Bhima? Where also are those allies of their?' Even thus did they call upon them in battle. Then blowing his conch and himself urging the horses to great speed, Drona moved about with great celerity, arraying his troops. After all those divisions that delight in battle had taken up their stations, Bharadwaja's son, O king, said these words unto Jayadratha. 'Thyself, Somadatta's son, the mighty car-warrior Karna, Aswatthaman, Salya, Vrishasena and Kripa, with a hundred thousand horse, sixty thousand cars, four and ten thousand elephants with rent temples, one and twenty thousand foot-soldiers clad in mail take up your station behind me at the distance of twelve miles. There the very gods with Vasava at their head will not be able to attack thee, what need be said, therefore, of the Pandavas? Take comfort, O ruler of the Sindhus. Thus addressed (by Drona), Jayadratha, the ruler of the Sindhus, became comforted. And he proceeded to the spot indicated by Drona, accompanied by many Gandhara warriors, and surrounded by those great car-warriors, and with many foot-soldiers clad in mail, prepared to fight vigorously and armed with nooses. The steeds of Jayadratha, well-skilled in bearing of drawing were all, O monarch, decked with yalk-tails and ornaments of gold. And seven thousand such steeds, and three thousand other steeds of the Sindhu breed were with him.'

"Thy son Durmarshana, desirous of doing battle, stationed himself at the head of all the troops, accompanied by a thousand and five hundred infuriated elephants and awful size clad in mail and of fierce deeds, and all ridden by well-trained elephant-riders. Thy two other sons, viz., Duhsasana and Vikarna, took up their position amid the advance-divisions of the army, for the accomplishment of the objects of Jayadratha. The array that Bharadwaja's son formed, part Sakata and part a circle, was full forty-eight miles long and the width of its rear measured twenty miles. Drona himself formed that array with countless brave kings, stationed with it, and countless cars and steeds and elephants and foot-soldiers. In the rear of that array was another impenetrable array of the form of lotus. And within that lotus was another dense array called the needle. Having formed his mighty array thus, Drona took up his station. At the mouth of that needle, the great bowman Kritavarman took up his stand. Next to Kritavarman, O sire, stood the ruler of the Kamvojas and Jalasandha. Next to these, stood Duryodhana and Karna. Behind them hundreds and thousands of unreturning heroes were stationed in that Sakata for protecting its head. Behind them all, O monarch, and surrounded by a vast force, was king Jayadratha stationed at one side of that needle-shaped array. At the entrance of the Sakata, O king, was Bharadwaja's son. Behind Drona was the chief of the Bhojas, who protected him. Clad in white armour, with excellent head-gear, of broad chest and mighty arms, Drona stood, stretching his large bow, like the Destroyer himself in wrath. Beholding Drona's car which was graced with a beautiful standard and had red sacrificial altar and a black deer-skin, the Kauravas were filled with delight. Seeing that array formed by Drona, which resembled the ocean itself in agitation, the Siddhas and the Charanas were filled with wonder. And all creatures thought that array would devour the whole earth with her mountains and seas and forests, and abounding with diverse things. And king Duryodhana, beholding that mighty array in the form of a Sakata, teeming with carts and men and steeds and elephants, roaring dreadful of wonderful form, and capable of riving the hearts of foes, began to rejoice.'"

SECTION LXXXVIII

"Sanjaya said, 'After the divisions of the Kuru army had been (thus) arrayed, and a loud uproar, O sire, had, arisen; after drums and Mridangas began to be beaten and played upon, after the din of the warriors and the noise of musical instruments had become audible; after conch began to be blown, and an awful roar had arisen, making the hair stand on end; after the field of battle had beer slowly covered by the Bharata heroes desirous of fight; and after the hour called Rudra had set in, Savyasachin made his appearance. Many thousands of ravens and crows, O Bharata, proceeded sporting on the front of Arjuna's car. Various animals of terrible cries, and jackals of inauspicious sight, began to yell and howl on our right as we proceeded to battle. Thousands of blazing meteors fell with great noise. The whole earth trembled on that dreadful occasion. Dry winds blew in all directions, accompanied by thunder, and driving bard pebbles and gravel when Kunti's son came at the commencement of battle. Then Nakula's son, Satanika, and Dhrishtadyumna, the son of Pritha, those two warriors possessed of great wisdom, arrayed the several divisions of the Pandavas. Then thy son Durmarshana, accompanied by a thousand cars, a hundred elephants, three thousand heroes, and ten thousand foot-soldiers, and covering a piece of ground that measured the length of fifteen hundred bows, took up his position at the very van of all the troops, and said: 'Like the continent resisting the surging sea, even I will today resist the wielder of Gandiva, that scorcher of foes, that warrior who is irresistible in battle. Let people today behold the wrathful Dhananjaya collide with me, like a mass of stone against another stony mass. Ye car-warriors that are desirous of battle, stay ye (as witness). Alone I will fight with all the Pandavas assembled together, for enhancing my honour and fame. That high-souled and noble son of thine, that great bowman saying this, stood there surrounded by many great bowmen. Then, like the Destroyer himself in wrath, or Vasava himself armed with the thunder, or Death's irresistible self armed with his club and urged on by Time, or Mahadeva armed with the trident and incapable of being ruffled, or Varuna bearing his noise, or the blazing fire at the end of the Yuga risen for consuming the creation, the slayer of the Nivatakavachas inflamed with rage and swelling with might, the ever-victorious Jaya, devoted to truth and desirous of achieving his great vow, clad in mail and armed with sword, decked in golden diadem, adorned with garlands of swords of white flowers and attired in white robes, his arms decked with beautiful Angadas and ears with excellent ear-rings, mounted on his own foremost of cars, (the incarnate) Nara, accompanied by Narayana, shaking his Gandiva in battle, shone brilliantly like the risen sun. And Dhananjaya of great prowess, placing his car, O king, at the very van of his army, where densest showers of arrows would fall, blew his conch. Then Krishna also, O sire, fearlessly blew with great force his foremost of conchs called Panchajanya as Partha blew his. And in consequence of the blare of the conchs, all the warriors in thy army, O monarch, trembled and became lost heart. And their hair stood on end at that sound. As an creatures are oppressed with fright at the sound of the thunder, even so did all thy warriors took fright at the blare of those conchs. And all the animals ejected urine and excreta. Thy whole army with its animals became filled with anxiety, O king, and in consequence of the blare of those (two) conchs, all men, O sire, lost their strength. And some amongst them, O monarch, were inspired with dread, and some lost their senses. And the ape on Arjuna's banner, opening his mouth wide, made an awful noise with the other creatures on it, for terrifying thy troops. Then conchs and horns and cymbals and Anakas were once more blown and beat for cheering thy warriors. And that noise mingled with the noise of diverse (other) musical instruments, with the shouts of warriors and the slaps of their arm-pits, and with their leonine roars uttered by great car-warriors in summoning and challenging (their antagonists). When that tumultuous uproar rose there, an uproar that enhanced the fear of the timid, the son of Pakasana, filled with great delight, addressing him of Dasarha's race, said (these words).'

"Arjuna said, 'Urge the steeds, O Hrishikesa, to where Durmarshana stayeth. Piercing through that elephant division I will penetrate into the hostile army.'

"Sanjaya continued, 'Thus addressed by Savyasachin, the mighty-armed Kesava urged the steeds to where Durmarshana was staying. Fierce and awful was the encounter that commenced there between one and the many, an encounter that proved very destructive of cars and elephants and men. Then Partha, resembling a pouring cloud, covered his foes with showers of shafts, like a mass of clouds pouring rain on the mountain breast.[135] The hostile of car-warriors also, displaying great lightness of hand, quickly covered both Krishna and Dhananjaya with clouds of arrows. The mighty-armed Partha, then, thus opposed in battle by his foes, became filled with wrath, and began to strike off with his arrows the heads of car-warriors from their trunks. And the earth became strewn with beautiful heads decked with ear-rings and turbans, the nether lips bit by the upper ones, and the faces adorned with eyes troubled with wrath. Indeed, the scattered heads of the warriors looked resplendent like an assemblage of plucked off and crushed lotuses lying strewn about the field. Golden coats of mail[136] dyed with gore (lying thick over the field), looked like masses of clouds charged with lightning. The sound, O king, of severed heads dropping on the earth, resembled that of falling palmyra fruits ripened in due time, headless trunks arose, some with bow in hand, and some with naked swords upraised in the act of striking. Those brave warriors incapable of brooking Arjuna's feats and desirous of vanquishing him, had no distinct perception as to when their heads were struck off by Arjuna. The earth became strewn with heads of horses, trunks of elephants, and the arms and legs of heroic warriors. 'This is one Partha', 'Where is Partha? Here is Partha!', 'Even thus, O king, the warriors, of thy army became filled with the idea of Partha only. Deprived of their senses by Time, they regarded the whole world to be full of Partha only, and therefore, many of them perished, striking one another, and some struck even their own selves. Uttering yells of woe, many heroes, covered with blood, deprived of their senses, and in great agony, laid themselves down, calling upon their friends and kinsmen. Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or shafts, or maces, and cased in armour and decked with Angadas and other ornaments, and looking like large snakes, and resembling huge clubs, cut off (from trunks) with mighty weapons, were seen to jump about, jerk about, and move about, with great force, as if in rage. Every one amongst those that wrathfully advanced against Partha in that battle, perished, pierced in his body with some fatal shafts of that hero. While dancing on his car as it moved, and drawing his bow, no one there could detect the minutest opportunity for striking him. The quickness with which he took his shafts, fixed them on the bow, and let them off, filled all his enemies with wonder. Indeed Phalguna, with his shafts, pierced elephants and elephant-riders, horses and horse-riders, car-warriors and drivers of cars. There was none amongst his enemies, whether staying before him or struggling in battle, or wheeling about, whom the son of Pandu did not slay. As the sun rising in the welkin destroyeth the thick gloom, even so did Arjuna destroy that elephant-force by means of his shafts winged with Kanka plumes. The field occupied by thy troops, in consequence of riven elephants fallen upon it, looked like the earth strewn with huge hills at the hour of universal dissolution. As the midday sun is incapable of being looked at by all creatures, even so was Dhananjaya, excited with wrath, incapable of being looked at, in battle, by his enemies. The troops of thy son, O chastiser of foes, afflicted (with the arrows of Dhananjaya), broke and fled in fear. Like a mass of clouds pierced and driven away by a mighty wind, that army was pierced and routed by Partha. None indeed could gaze at the hero while he was slaying the foe. Urging their heroes to great speed by spurs, by the horns of their bows, by deep growls, by encouraging behests, by whips, by cuts on their flanks, and by threatening speeches, thy men, viz., thy cavalry and thy car-warriors, as also thy foot-soldiers, struck by the shafts of Arjuna, fled away from the fields. Others (that rode on elephants), fled away, urging those huge beasts by pressing their flanks with their hooks and many warriors struck by Partha's arrows, in flying, ran against Partha himself. Indeed, thy warriors, then became all cheerless and their understandings were all confused.

SECTION LXXXIX

"Dhritarashtra said, 'When the van of my army thus slaughtered by the diadem-decked (Arjuna) broke and fled, who were those heroes that advanced against Arjuna? (Did any of them actually fight with Arjuna, or) did all, abandoning their determination enter the Sakata array, getting behind the fearless Drona, resembling a solid wall?'

"Sanjaya said, 'When Indra's son Arjuna, O sinless one, began, with his excellent arrows, to break and incessantly slay that force of ours many heroes were either slain, or becoming dispirited, fled away. None in that battle, was capable of even looking at Arjuna. Then, thy son Duhsasana, O king, beholding that state of the troops, became filled with wrath and rushed against Arjuna for battle. That hero of fierce prowess, cased in a beautiful coat of mail, made of gold, and his head covered with a turban decked with gold, caused Arjuna to be surrounded by a large elephant-force which seemed capable of devouring the whole earth. With sound of the elephants' bells, the blare of conchs, the twang of bow-strings, and the grunts of the tuskers, the earth, the points of compass, and the welkin, seemed to be entirely filled. That period of time became fierce and awful. Beholding those huge beasts with extended trunks filled with wrath and rushing quickly towards him, like winged mountains urged on with hooks, Dhananjaya, that lion among men, uttering a leonine shout, began to pierce and slay that elephant-force with his shafts. And like a Makara penetrating into the vast deep, surging into mountain waves when agitated by the tempest, the diadem-decked (Arjuna) penetrated into that elephant-host. Indeed, Partha, that subjugator of hostile cities, was then seen by all on every side to resemble the scorching sun that rises, transgressing the rule about direction and hour, on the day of the universal destruction. And in consequence of the sound of horses' hoofs, rattle of car-wheels, the shouts of combatants, the twang of bow-strings, the noise of diverse musical instruments, the blare of Panchajanya and Devadatta, and roar of Gandiva, men and elephants were dispirited and deprived of their senses. And men and elephants were riven by Savyasachin with his shafts whose touch resembled that of snakes of virulent poison. And those elephants, in that battle, were pierced all over their bodies with shafts, numbering thousands upon thousands shot from Gandiva. While thus mangled by the diadem-decked (Arjuna), they uttered loud noises and incessantly fell down on the earth like mountains shorn of their wings. Others struck at the jaw, or frontal globes, or temples with long shafts, uttered cries resembling those of cranes. The diadem-decked (Arjuna) began to cut off, with his straight arrows the heads of warriors standing on the necks of elephants. Those heads decked with ear-rings, constantly falling on the earth, resembled a multitude of lotuses that Partha was calling for an offer to his gods. And while the elephants wandered on the field, many warriors were seen to hang from their bodies, divested of armour, afflicted with wounds, covered with blood, and looking like painted pictures. In some instances, two or three warriors, pierced by one arrow winged with beautiful feathers and well-shot (from Gandiva), fell down on the earth. Many elephants deeply pierced with long shafts, fell down, vomiting blood from their mouths, with the riders on their backs, like hills overgrown with forests tumbling down through some convulsion of nature. Partha, by means of his straight shafts, cut into fragments the bow-strings, standards, bows, yokes, and shafts of the car-warriors opposed to him. None could notice when Arjuna took up his arrows, when he fixed them on the bow-string, when he drew the string, and when he let them off. All that could be seen was that Partha seemed to dance on his car with his bow incessantly drawn to a circle. Elephants, deeply pierced with long shafts and vomiting blood from their mouths, fell down, as soon as they were struck, on the earth. And in the midst of that great carnage, O monarch, innumerable headless trunks were seen to stand up. Arms, with bows in grasp, or whose fingers were cased in leathern gloves, holding swords, or decked with Angadas and other ornaments of gold, cut off from trunks, were seen lying about. And the field of battle was strewn with innumerable Upashkaras and Adhishthanas, and shafts, and crowns, crushed car-wheels, and broken Akshas, and yokes, and warriors armed with shields and bows, and floral garlands, and ornaments and robes and fallen standards. And in consequence of those slain elephants and steeds, and the fallen bodies of Kshatriyas, the earth there assumed an awful aspect. Duhsasana's forces, thus slaughtered, O king, by the diadem-decked (Arjuna), fled away. Their leader himself was in great pain, for Duhsasana, greatly afflicted by those shafts, overcome by fear entered with his division the Sakata array, seeking Drona as his deliverer.'"

SECTION XC

"Sanjaya said, 'Slaying the force of Duhsasana, the mighty car-warrior, Savyasachin, desirous of getting at the ruler of the Sindhus, proceeded against the division of Drona, Having approached Drona who was stationed at the entrance of the array, Partha, at Krishna's request joined his hands and said these words unto Drona: 'Wish me well, O Brahmana, and bless me, saying Swasti! Through thy grace, I wish to penetrate into this impenetrable array. Thou art to me even as my sire, or even as king Yudhishthira the just, or even as Krishna! I tell thee this truly. O sire, O sinless one! Even as Aswatthaman deserves to be protected by thee, I also deserve to be protected by thee, O foremost of regenerate ones! Through thy grace, O foremost of men, I desire to stay the ruler of the Sindhu in battle. O lord, see that my vow is accomplished.'

"Sanjaya continued, 'Thus addressed by him, the preceptor, smiling, replied unto him, saying, 'O Vibhatsu, without vanquishing me, thou shalt not be able to vanquish Jayadratha. Telling him this much, Drona, with a smile covered him with showers of sharp arrows, as also his car and steeds and standard and charioteer. Then, Arjuna baffling Drona's arrowy showers with his own arrows, rushed against Drona, shooting mightier and More awful shafts. Observant of Kshatriya duties, Arjuna then pierced Drona in that battle with nine arrows. Cutting the shafts of Arjuna by his own shafts, Drona then pierced both

Krishna and Arjuna with many shafts that resembled poison or fire, Then, while Arjuna was thinking of cutting of Drona's bow with his arrows, the latter, endued with great valour, fearlessly and quickly cut off, with shafts the bow-string of the illustrious Phalguna. And he also pierced Phalguna's steeds and standard and charioteer. And the heroic Drona covered Phalguna himself with many arrows, smiling the while. Meantime, stringing his large bow anew, Partha, that foremost of all persons conversant with arms, getting the better of his preceptor, quickly shot six hundred arrows as if he had taken and shot only one arrow. And once more he shot seven hundred other arrows, and then a thousand arrows incapable of being resisted, and ten thousand other arrows. All these slew many warriors of Drona's array. Deeply pierced with those weapons by the mighty and accomplished Partha, acquainted with all modes of warfare, many men and steeds and elephants fell down deprived of life. And car-warriors, afflicted by those shafts, fell down from their foremost of cars, deprived of horses and standards and destitute of weapons and life. And elephants fell down like summits of hills, or masses of clouds, or large houses, loosened, dispersed, or burnt down by the thunder, or by the wind, or fire. Struck with Arjuna's shafts, thousands of steeds fell down like swans on the breast of Himavat, struck down by the force of watery current. Like the Sun, that rises at the end of the Yuga, drying up with his rays, vast quantities of water, the son of Pandu, by his showers of weapons and arrows, slew a vast number of car-warriors and steeds and elephants and foot-soldiers. Then like the clouds covering the sun, the Drona-cloud, with its arrowy showers, covered the Pandava-sun, whose rays in the shape of thick showers of arrows were scorching in the battle the foremost ones among the Kurus. And then the preceptor struck Dhananjaya at the breast with a long shaft shot with great force and capable of drinking the life-blood of every foe. Then Arjuna, deprived of strength, shook in all his limbs, like a hill during an earthquake. Soon, however, regaining for fortitude, Vibhatsu pierced Drona with many winged arrows. Then Drona struck Vasudeva with five arrows. And he struck Arjuna with three and seventy arrows, and his standard with three. Then, O king, the valorous Drona getting the better of his disciple, within the twinkling of an eye made Arjuna invisible by means of his arrowy showers. We then beheld the shafts of Bharadwaja's son falling in continuous lines, and his bow also was seen to present the wonderful aspect of being incessantly drawn to a circle. And those shafts, countless in number, and winged with the Kanka feathers, shot by Drona in that battle, incessantly fell, O king, on Dhananjaya and Vasudeva. Beholding then that battle between Drona and the son of Pandu, Vasudeva of great intelligence began to reflect upon the accomplishment of the (important) task. Then Vasudeva, addressing Dhananjaya, said these words: 'O Partha, O thou of mighty arms, we should not waste time. We must go on, avoiding Drona, for a more important task awaits us. In reply Partha said unto Krishna, O Kesava, as thou pleasest! Then keeping the mighty-armed Drona to their right, Arjuna proceeded onwards. Turning his face round, Vibhatsu proceeded, shooting his shafts. Then Drona, addressing Arjuna, said, Whither dost thou proceed, O son of Pandu! Is it not true that thou ceasest not (to fight) till thou hast vanquished thy foe?'

"Arjuna answered, 'Thou art my preceptor and not my foe. I am thy disciple and, therefore, like to thy son. Nor is there the man in the whole world who can vanquish thee in battle.'

"Sanjaya continued, 'Saying these words, the mighty-armed Vibhatsu, desirous of slaying Jayadratha, quickly proceeded against the (Kaurava) troops. And while he penetrated into thy army, those high-souled princes of Panchala, viz., Yudhamanyu, and Uttamaujas, followed him as the protector of his wheels. Then, O King, Jaya, and Kritavarman of the Satwata race, and the ruler of the Kamvojas, and Srutayus, began to oppose the progress of Dhananjaya. And these had ten thousand car-warriors for their followers. The Abhishahas, the Surasenas, the Sivis, the Vasatis, the Mavellakas, the Lilithyas, the Kaikeyas, the Madrakas, the Narayana Gopalas, and the various tribes of the Kamvojas who had before been vanquished by Karna, all of whom were regarded as very brave, placing Bharadwaja's son at their head, and becoming regardless of their lives, rushed towards Arjuna, for resisting that angry hero, burning with grief on account of the death of his son, that warrior resembling all-destroying Death himself, clad in mail, conversant with all modes of warfare, prepared to throw away his life in thick of battle,--that mighty bowman of great prowess, that tiger among men,--who resembled an infuriate leader of elephantine herd, and who seemed ready to devour the whole hostile army. The battle then that commenced was exceedingly fierce and made the hair stand on end, between all those combatants on the one side and Arjuna on the other. And all of them, uniting together, began to resist that bull among men, advancing for the slaughter of Jayadratha, like medicines resisting a raging disease.'"

SECTION XCI

"Sanjaya said, 'Held in check by them, that foremost of car-warriors, viz., Partha of great might and prowess, was quickly pursued by Drona from behind. The son of Pandu, however, like diseases scorching the body, blasted that army, scattering his sharp shafts and resembling on that account the sun himself scattering his countless rays of light. And steeds were pierced, and cars with riders were broken and mangled, and elephants were overthrown. And umbrellas were cut off and displaced, and vehicles were deprived of their wheels. And the combatants fled on all sides, exceedingly afflicted with arrows. Even thus progressed that fierce battle between those warriors and Arjuna encountering each other. Nothing could be distinguished. With his straight shafts, Arjuna, O monarch, made the hostile army tremble incessantly. Firmly devoted to truth, Arjuna then, of white steeds desirous of accomplishing his vow rushed against the foremost of car-warriors, viz., Drona of red steeds. Then the preceptor, Drona, struck his disciple, viz., the mighty bowman Arjuna, with five and twenty straight shafts capable of reaching the very vitals. Thereupon, Vibhatsu, that foremost of all wielders of weapons, quickly rushed against Drona, shooting arrows capable of baffling the force of counter arrows, shot at him. Invoking into existence then the Brahma weapon, Arjuna, of immeasurable soul, baffled with his straight shafts those shot so speedily at him by Drona. The skill we then beheld of Drona was exceedingly wonderful, since Arjuna, though young, and though struggling vigorously, could not pierce Drona with a single shaft. Like a mass of clouds pouring torrents of rain, the Drona cloud rained shower on the Partha-mountain. Possessed of great energy, Arjuna received that arrowy downpour, O king, by invoking the Brahma weapon, and cut off all those arrows by arrows of his own. Drona then afflicted Partha of white steeds with five and twenty arrows. And he struck Vasudeva with seventy arrows on the chest and arms. Partha then, of great intelligence, smiling the while resisted the preceptor in that battle who was incessantly shooting sharp arrows. Then those two foremost of car-warriors, while thus struck by Drona, avoided that invincible warrior, who resembled the raging Yuga fire. Avoiding those sharp shafts shot from Drona's bow, the diadem-decked son of Kunti, adorned with garlands of flowers, began to slaughter the host of the Bhojas. Indeed, avoiding the invincible Drona who stood immovable like the Mainaka mountain, Arjuna took up his position between Kritavarman and Sudakshina the ruler of the Kamvojas. Then that tiger among men, viz., the ruler of the Bhojas, coolly pierced that invincible and foremost descendant of Ruru with ten arrows winged with Kanka feathers. Then Arjuna pierced him, O monarch, in that battle with a hundred arrows. And once more he pierced him with three other arrows, stupefying that hero of the Satwata race. The ruler of the Bhojas then, laughing the while, pierced Partha and Vasudeva each with five and twenty arrows. Arjuna then, cutting off Kritavarman's bow, pierced him with one and twenty arrows resembling blazing flames of fire or angry snakes of virulent poison. Then Kritavarman, that mighty car-warrior, taking up another bow, pierced Arjuna in the chest, O Bharata, with five arrows. And once more he pierced Partha with five sharp arrows. Then Partha struck him in return in the centre of the chest with nine arrows. Beholding the son of Kunti obstructed before the car of Kritavarman, he of Vrishni's race thought that no time should be wasted. Then Krishna addressing Partha, said, Do not show any mercy to Kritavarman! Disregarding thy relationship (with him), crush and slay him!' Then Arjuna, stupefying Kritavarman with his arrows, proceeded, on his swift steeds, to the division of the Kamvojas. Seeing Arjuna of white steeds penetrate into the Kamvoja force, Kritavarman became filled with wrath. Taking his bow with arrows fixed thereon, he then encountered the two Panchala princes. Indeed, Kritavarman, with his arrows resisted those two Panchala princes as they advanced, following Arjuna for protecting his wheels. Then Kritavarman, the ruler of the Bhojas, pierced them both with sharp shafts, striking Yudhamanyu with three, and Uttamaujas with four. Those two princes in return each pierced him with ten arrows. And once more, Yudhamanyu shooting three arrows and Uttamaujas shooting three cut off Kritavarman's standard and bow. Then the son of Hridika, taking up another bow, and becoming infuriated with rage, deprived both those warriors of their bows and covered them with arrows. Then those two warriors, taking up and stringing two other bows, began to pierce Kritavarman. Meanwhile Vibhatsu penetrated into the hostile army. But those two princes, resisted by Kritavarman, obtained no admittance into the Dhritarashtra host, although those bulls among men struggled vigorously. Then Arjuna of white steeds quickly afflicted in that battle the divisions opposed to him. That slayer of foes, however, slew not Kritavarman although he had got him within reach.. Beholding Partha thus proceeding, the brave king Srutayudha, filled with wrath, rushed at him, shaking his large bow. And he pierced Partha with three arrows, and Janardana with seventy. And he struck the standard of Partha with a very sharp arrow having a razor-like head. Then Arjuna, filled with wrath deeply pierced his antagonist with ninety straight shafts, like (a rider) striking a mighty elephant with the hook. Srutayudha, however, could not, O king, brook that act of prowess on the part of Pandu's son. He pierced Arjuna in return with seven and seventy shafts. Arjuna then cut off Srutayudha's bow and then his quiver, and angrily struck him on the chest with seven straight shafts. Then, king Srutayudha, deprived of his senses by wrath, took up another bow and struck the son of Vasava with nine arrows on the latter's arms and chest. Then Arjuna, that chastiser of foes laughing the while, O Bharata, afflicted Srutayudha with many thousands of arrows. And that mighty car-warrior quickly slew also the latter's steeds and charioteer. Endued with great strength the son of Pandu then pierced his foe with seventy arrows. Then the valiant king Srutayudha abandoning that steedless car, rushed in that encounter against Partha, uplifting his mace. The heroic king Srutayudha was the son of Varuna, having for his mother that mighty river of cool water called Parnasa. His mother, O king, had for the sake of her son, begged Varuna saying, 'Let this my son become unslayable on earth.' Varuna, gratified (with her), had said, 'I give him a boon highly beneficial to him, viz., a celestial weapon, by virtue of which this thy son will become unslayable on earth by foes. No man can have immortality. O foremost of rivers, every one who hath taken birth must inevitably die. This child, however, will always be invincible by foes in battle, through the power of this weapon. Therefore, let thy heart's fever be dispelled.' Having said these words, Varuna gave him, with mantras, a mace. Obtaining that mace, Srutayudha became invincible on earth. Unto him, however, illustrious Lord of the waters again said, 'This mace should not be hurled at one who is not engaged in fight. If hurled at such a person, it will come back and fall upon thyself. O illustrious child, (if so hurled) it will then course in an opposite direction and slay the person hurling it.' It would seem that when his hour came, Srutayudha disobeyed that injunction. With that hero-slaying mace he attacked Janardana, The valiant Krishna received that mace on one of his well-formed and stout shoulders. It failed to shake Sauri, like the wind failing to shake the Vindhya mountain. That mace, returning unto Srutayudha himself, struck that brave and wrathful king staying on his car, like an ill-accomplished act of sorcery injuring the performer himself, and slaying that hero fell down on the earth. Beholding the mace turn back and Srutayudha slain, loud cries of Alas and Oh arose there among the troops, at the sight of Srutayudha that chastiser of foes, slain by a weapon of his own.[137] And because, O monarch, Srutayudha had hurled that mace at Janardana who was not engaged in fighting it slew him who had hurled it. And Srutayudha perished on the field, even in the manner that Varuna had indicated. Deprived of life, he fell down on the earth before the eyes of all the bowmen. While falling down, that dear son of Parnasa shone resplendent like a tall banian with spreading boughs broken by the wind. Then all the troops and even all the principal warriors fled away, beholding Srutayudha, that chastiser of foes, slain. Then, the son of the ruler of the Kamvojas, viz., the brave Sudakshina, rushed on his swift steeds against Phalguna that slayer of foes. Partha, then, O Bharata, sped seven shafts at him. Those shafts passing through the body of that hero, entered the earth. Deeply pierced those shafts sped in battle from Gandiva, Sudakshina pierced Arjuna in return with ten shafts winged with Kanka feathers. And piercing Vasudeva with three shafts, he once more pierced Partha with five. Then, O sire, Partha, cutting off Sudakshina's bow, lopped off the latter's standard. And the son of Pandu pierced his antagonist with a couple of broad-headed arrows of great sharpness. Sudakshina, however, piercing Partha once more with three arrows, uttered a leonine shout. Then the brave Sudakshina, filled with wrath, hurled at the wielder of Gandiva a terrible dart made wholly of iron and decked with bells. That dart blazing as a large meteor, and emitting sparks of fire, approaching that mighty car-warrior pierced him through and fell down on the earth. Deeply struck by that dart and overcome with a swoon, Arjuna soon enough recovered. Then that hero of mighty energy, licking the corners of his mouth, that son of Pandu, of inconceivable feats, pierced his foe, along with his steeds, standard, bow, and charioteer, with four and ten shafts winged with Kanka feathers. With other arrows, countless in number, Partha then cut Sudakshina's car into fragments. And then the son of Pandu pierced Sudakshina, the prince of the Kamvojas, whose purpose and prowess had both been baffled, with a sharp arrow in the chest. Then the brave prince of the Kamvojas, his coat of mail cut off, his limbs weakened, his diadem and Angadas displaced, fell head downwards, like a pole of Indra when hurled from an engine. Like a beautiful Karnikara tree in the spring, gracefully growing on a mountain summit with beautiful branches, lying on the earth when uprooted by the wind, the prince of the Kamvojas lay on the bare ground deprived of life, though deserving of the costliest bed, decked with costly ornaments. Handsome, possessed of eyes that were of a coppery hue, and bearing on his head a garland of gold, endued with the effulgence of fire, the mighty-armed Sudakshina, the son of the ruler of the Kamvojas, overthrown by Partha with his shafts, and lying on the earth, reft of fife, looked resplendent like a beautiful mountain with a level top. Then all the troops of thy son fled away, beholding Srutayudha, and Sudakshina the prince of the Kamvojas, slain.'"

SECTION XCII

"Sanjaya said, 'Upon the fall of Sudakshina and of the heroic Srutayudha, O monarch, thy warriors, filled with wrath, rushed with speed at Partha. The Abhishahas, the Surasenas, the Sivis, the Vasatis began, O king, to scatter their arrowy showers on Dhananjaya. The son of Pandu then consumed by means of his arrows six hundred of them at once. Thereupon, those warriors, terrified, fled away like smaller animals from a tiger. Rallying, they once more surrounded Partha, who was slaying his foes and vanquishing them in battle. Dhananjaya then, with shafts sped from Gandiva, speedily felled the heads and arms of the combatants thus rushing upon him. Not an inch of the field of battle was unstrewn with fallen heads, and the flights of crows and vultures and ravens that hovered over the field seemed to form a cloudy canopy. Seeing their men thus exterminated, Srutayus and Achyutayus were both filled with wrath. And they continued to contend vigorously with Dhananjaya. Endued with great might, proud, heroic, of noble lineage, and possessed of strength of arms, those two bowmen, O king, solicitous of winning great fame and desirous, for the sake of thy son, to compass the destruction of Arjuna, quickly showered upon the latter their arrowy downpours at once from his right and left. Those angry heroes, with a thousand straight shafts, covered Arjuna like two masses of clouds filling a lake. Then that foremost of car-warriors viz., Srutayus filled with wrath, struck Dhananjaya with a well-tempered lance. That crusher of foes viz., Arjuna, then, deeply pierced by his mighty foe, swooned away in that battle, stupefying Kesava also (by that act). Meanwhile, the mighty car-warrior Achyutayus forcibly struck the son of Pandu with a keen-pointed spear. By the act he seemed to pour an acid upon the wound of the high-souled son of Pandu. Deeply pierced therewith, Partha supported himself by seizing the flag-staff. Then a leonine shout was sent forth by all the troops, O monarch, in the belief that Dhananjaya was deprived of life. And Krishna also was scorched with grief upon beholding Partha senseless. Then Kesava comforted Dhananjaya with soothing words.. Then those foremost of car-warriors, (viz., Srutayus and Achyutayus), of true aim, pouring their arrowy showers on all sides, in that battle, made Dhananjaya and Vasudeva of Vrishni's race invisible with their car and car-wheels and Kuvaras, their steeds and flagstaff and banner. And all this seemed wonderful. Meanwhile, O Bharata, Vibhatsu slowly regained his senses, like one come back from the very abode of the king of the dead. Beholding his car with Kesava overwhelmed with arrows and seeing also those two antagonists of his staying before him like two blazing fires, the mighty car-warriors Partha then invoked into existence the weapon named after Sakra. From that weapon flowed thousands of straight shafts. And those shafts struck Srutayus and Achyutayus, those mighty bowmen. And the arrows shot by the latter, pierced by those of Partha, coursed through the welkin. And the son of Pandu quickly baffling those arrows by the force of his own arrows, began to career over the field, encountering mighty car-warriors. Meanwhile Srutayus and Achyutayus were, by Arjuna's arrowy showers, deprived of their arms and heads. And they fell down on the earth, like a couple of tall trees broken by the wind. And the death of Srutayus and slaughter of Achyutayus created surprise equal to what men would feel at the sight of the ocean becoming dry. Then slaying fifty car-warriors amongst the followers of those two princes, Partha proceeded against the Bharata army, slaying many foremost of warriors. Beholding both Srutayus and Achyutayus slain, their sons, those foremost of men, viz., Niyatayus and Dirghayus, O Bharata, both filled with rage, rushed against the son of Kunti, scattering shafts of diverse kinds, and much pained by the calamity that had happened to their sires. Arjuna, excited with rage, in a moment despatched them both towards Yama's abode, by means of straight shafts. And those bulls among Kshatriyas (that were in the Kuru army) were unable to resist Partha who agitated the Dhartarashtra ranks, like an elephant agitating the waters of a lake filled with lotuses. Then thousands of trained elephant-riders amongst the Angas, O monarch, filled with rage, surrounded the son of Pandu with their elephant-force. Urged by Duryodhana, many kings also of the west and the south, and many others headed by the ruler of the Kalingas, also surrounded Arjuna, with their elephants huge as hills. Partha however, with shafts sped from Gandiva, quickly cut off the heads and arms, decked with ornaments, of those advancing combatants. The field of battle, strewn with those heads and arms decked with Angadas, looked like golden stones entwined by snakes. And the arms of warriors cut off therewith, while failing down, looked like birds dropping down from trees. And the elephants, pierced with thousands of arrows and shedding blood (from their wounds), looked like hills in the season of rains with liquefied red chalk streaming down their sides. Others, slain by Partha with sharp shafts, lay prostrate on the field. And many Mlecchas on the backs of elephants, of diverse kinds of ugly forms, robed in diverse attires, O king, and armed with diverse kinds of weapons, and bathed in blood, looked resplendent as they lay on the field, deprived of life by means of diverse kinds of arrows. And thousands of elephants along with their riders and those on foot that urged them forward, struck with Partha's shafts, vomited blood, or uttered shrieks of agony, or fell down, or ran ungovernably in all directions. And many, exceedingly frightened, trod down and crushed their own men. And many which were kept as reserves and which were fierce as snakes of virulent poison, did the same. And many terrible Yavanas and Paradas and Sakas and Valhikas, and Mlecchas born of the cow (belonging to Vasishtha), of fierce eyes, accomplished in smiting looking like messengers of Death, and all conversant with the deceptive powers of the Asuras and many Darvabhisaras and Daradas and Pundras numbering by thousands, of bands, and together forming a force that was countless, began to shower their sharp shafts upon the son of Pandu. Accomplished in various modes of warfare, those Mlecchas covered Arjuna with their arrows. Upon them, Dhananjaya also quickly poured his arrows. And those arrows, shot from Gandiva, looked like flights of locusts, as they coursed through the welkin. Indeed. Dhananjaya, having by his arrows caused a shade over the troops like that of the clouds, slew, by the force of his weapons, all the Mlecchas, with heads completely shaved or half-shaved or covered with matted locks, impure in habits, and of crooked faces. Those dwellers of hills, pierced with arrows, those denizens of mountain-caves, fled away in fear. And ravens and Kankas and wolves, with great glee, drank the blood of those elephants and steeds and their Mleccha-riders overthrown on the field by Partha with his sharp shafts. Indeed, Arjuna caused a fierce river to flow there whose current consisted of blood. (Slain) foot-soldiers and steeds and cars and elephants constituted its embankments. The showers of shafts poured constituted its rafts and the hairs of the combatants formed its moss and weeds. And the fingers cut off from the arms of warriors, formed its little fishes. And that river was as awful as Death itself at the end of the Yuga. And that river of blood flowed towards the region of Yama, and the bodies of stain elephants floating on it, obstructed its current. And the earth was covered all over with the blood of Kshatriyas and of elephants and steeds and their riders, and became one bloody expanse like to what is seen when Indra showers a heavy down-pour covering uplands and lowlands alike. And that bull among Kshatriyas despatched six thousand horsemen and again a thousand foremost of Kshatriyas in that battle into the jaws of death. Thousands of well-equipped elephants, pierced with arrows, lay prostrate on the field, like hills struck down by thunder. And Arjuna careered over the field, slaying steeds and car-warriors and elephants, like an elephant of rent temples crushing a forest a reeds. As a conflagration, urged by the wind, consumes a dense forest of trees and creepers and plants and dry wood and grass, even so did that fire, viz., Pandu's son Dhananjaya, having shafts for its flames and urged on by the Krishna-wind, angrily consume the forest of thy warriors. Making the terraces of cars empty, and causing the earth to be strewn, with human bodies, Dhananjaya seemed to dance bow in hand, in the midst of those vast masses of men. Deluging the earth with blood by means of his shafts, endued with the strength of the thunder, Dhananjaya, excited with wrath, penetrated into the Bharata host. While thus proceeding, Srutayus, the ruler of the Amvashthas, resisted him. Arjuna then, O sire, speedily felled with keen shafts equipped with Kanka feathers, the steeds of Srutayus struggling in battle. And cutting off with other shafts, the bow also of his antagonist, Partha careered over the field. The ruler of the Amvashthas, then with eyes troubled in wrath, took up a mace and approached the mighty car-warrior Partha and Kesava also in that battle. Then that hero, uplifting his mace, stopped the (progress of Arjuna's) car by its strokes, and struck Kesava also therewith. Then that slayer of hostile heroes, viz., Arjuna, beholding Kesava struck with that mace, became filled with wrath. And, then, O Bharata, that hero, with his shafts, equipped with wings of gold, covered the ruler of the Amvashthas, that foremost or car-warriors, armed with mace, like clouds covering the risen sun. With other shafts, Partha then cut off the mace of that high-souled warrior in fragments, reducing it almost to dust. And all this seemed highly wonderful. Beholding that mace of his cut off in fragments, the ruler of the Amvashthas took up another huge mace, and repeatedly struck both Arjuna and Kesava therewith. Then, Arjuna with a couple of sharp broad-faced arrows, cut off the uplifted arms of Srutayus which held the mace, those arms that looked like a couple of Indra's standard, and with another winged arrow, he cut off the head of that warrior. Thus slain, Srutayus fell down, O king, filling the earth with a loud noise, like a tall standard of Indra when the strings, tying it to the engine on which it is set, are cut off. Surrounded then on all sides by rounds of cars and by hundreds upon hundreds of elephants and cars, Partha became invisible like the sun covered with clouds.'"

SECTION XCIII

"Sanjaya said, 'After the son of Kunti, impelled by the desire of slaying the ruler of the Sindhus, had penetrated (into the Bharata host) having pierced through the irresistible divisions of both Drona and the Bhojas, after the heir of the ruler of the Kamvojas, viz., prince Sudakshina, had been slain, after Savyasachin had killed the valiant Srutayudha also, after the (Kuru) ranks had fled away and confusion had set in on all sides, thy son, beholding his army broken, repaired to Drona. Quickly coming on his car to Drona, Duryodhana said: 'That tiger among men (viz., Arjuna), having crushed this vast host hath already passed through it. Aided by thy judgment, think now what should be done next for the slaughter of Arjuna in view of awful carnage. Blessed be thou, adopt such measures that that tiger among men may not succeed in slaying Jayadratha. Thou art our sole refuge. Like a raging conflagration consuming heaps of dry grass and straw, Dhananjaya-fire, urged by the wind of his wrath, is consuming the grass and straw constituted by my troops. O scorcher of foes, seeing the son of Kunti pass, having pierced through this host, those warriors that are protecting Jayadratha have become doubtful (of their ability to resist Partha). O foremost of those acquainted with Brahma, it was the settled conviction of the kings that Dhananjaya would never, with life, succeed in transgressing Drona. O thou of great splendour, when, however, Partha has pierced through thy division in the very sight, I regard my army to be very weak. Indeed, I think that I have no troops. O thou that art highly blessed, I know thou art devoted to the welfare of the Pandavas. I lose my reason, o regenerate one, in thinking what should be done. To the best of my power, I also seek to gratify thee. Thou, however, dost not bear all this in mind. O thou of immeasurable prowess, although we are devoted to thee, still thou never seekest our welfare. Thou art always well-pleased with the Pandavas and always engaged in doing us evil. Though deriving thy livelihood from us, still thou art engaged in doing evil to us. I was not aware that thou art but a razor steeped in honey. If thou hadst not granted me the boon about humiliating and checking the Pandavas, I would never have prevented the ruler of the Sindhus from returning to his own country. Fool that I am, expecting protection from thee, I assured the ruler of the Sindhus, and through my folly offered him as a victim to death. A man may escape, having entered the very jaws of death, but there is no escape for Jayadratha, when once he comes within reach of Dhananjaya's arms. O thou that ownest red steeds, do that by which the ruler of the Sindhus may yet be saved. Do not give way to wrath on hearing the delirious ravings of my afflicted self, O, protect ye the ruler of the Sindhus.'

"Drona said, 'I do not find fault with thy words. Thou art as dear to me as Aswatthaman himself. I tell thee truly. Act, however, now according to my words, O king! Of all drivers of cars, Krishna is the foremost. His steeds are also the foremost of their species. Obtaining only a very small space, Dhananjaya can pass very quickly through it. Seest thou not that the shafts of the diadem-decked (Arjuna), countless in number, shot from his bow, are falling full two miles behind his car as he is proceeding? Burdened with the weight of years, I am now incapable of going so fast. The whole army of the Parthas, again, is now close upon our van. Yudhishthira also should be seized by me. Even so, O thou of mighty arms, hath been the vow made by me in the Presence of all bowmen and in the midst of all the Kshatriyas. O king! he is now staying at the head of his troops, abandoned by Dhananjaya. I shall not, therefore, abandoning the gate of our array, fight with Phalguna. It is meet that thyself, properly supported, shouldst fight With that foe of thine, who is alone and who is thy equal in lineage and feats. Do not fear. Go and fight with him. Thou art the ruler of the world. Thou art a king. Thou art a hero. Possessed of fame, thou art accomplished in vanquishing (thy foes). O brave subjugator of hostile towns, go thyself to that spot where Dhananjaya the son of Pritha is.'

"Duryodhana said, 'O preceptor, how is it possible for me to resist Dhananjaya who has transgressed even thee that art the foremost of all wielders of arms? The very chief of celestials, armed with the thunder, is capable of being vanquished in battle, but Arjuna that subjugator of hostile towns, cannot be vanquished in battle. He by whom Hridika's son (Kritavarman), the ruler of the Bhojas, and thyself equal unto a celestial, have both been vanquished by the power of his weapons, he by whom Srutayus hath been slain, as also Sudakshina, and king Srutayus too, he by whom both Srutayus and Achyutayus and myriads of Mlecchas also have been slain, how can I contend in battle with that invincible son of Pandu, that accomplished master of weapons, who is even like an all-consuming fire? How also dost thou think me competent to fight with him today? I am dependent on thee like a slave. Protect my fame.'

"Drona said, 'Thou sayest truly, O thou of Kuru's race, that Dhananjaya is irresistible. I, however, will do that by which thou shalt be able to bear him. Let all the bowmen in the world behold today the wonderful feat of the son of Kunti being held in check by thee in the very sight of Vasudeva. This thy armour of gold, O king, I will tie on thy body in such a way that no weapon used by man will be able to strike thee in battle. If even the three worlds with the Asuras and the celestials, the Yakshas, the Uragas, and the Rakshasas, together with all human beings, fight with thee today, thou needst still entertain no fear. Neither Krishna, nor the son of Kunti, nor any other wielder of weapons in battle, will be able to pierce this armour of thine with arrows. Cased in that coat of mail, quickly go thou today against angry Arjuna in battle. He will not be able to bear thee.'

"Sanjaya said, 'Having said these words, Drona, that foremost of persons conversant with Brahma, touching water, and duly uttering certain Mantras, speedily tied that highly wonderful and bright armour on Duryodhana's body for the victory of thy son in that dreadful battle and causing (by that act) all persons there to be filled with amazement. And Drona said, 'Let the Vedas, and Brahman, and the Brahmanas, bless thee. Let all the higher classes of reptiles be a source of blessings to thee, O Bharata! Let Yayati and Nahusha, and Dhundhumara, and Bhagiratha, and the other royal sages, all do what is beneficial to thee. Let blessings be to thee from creatures having but one leg, and from those that have many legs. Let blessings be to thee, in this great battle from creatures that have no legs. Let Swaha, and Swadha, and Sachi, also, all do what is beneficial to thee. O sinless one, let Lakshmi and Arundhati too do what is beneficial to thee. Let Asita, and Devala and Viswamitra, and Angiras, and Vasishtha, and Kasyapa, O king, do what is beneficial to thee. Let Dhatri, and the lord of the worlds and the points of the compass and the regents of those points, and the six-faced Karttikeya, all give thee what is beneficial. Let the divine Vivaswat benefit thee completely. Let the four elephants, of the four quarters, the earth, the firmament, the planets, and he who is underneath the earth and holds her (on his head), O king, viz., Sesha, that foremost of snakes, give thee what is for thy benefit. O son of Gandhari, formerly the Asura named Vritra, displaying his prowess in battle, had defeated the best of celestials in battle. The latter, numbering thousands upon thousands, with mangled bodies, those denizens of heaven, with Indra at their head, deprived of energy and might, all repaired to Brahman and sought his protection, afraid of the great Asura Vritra. And the gods said, 'O best of gods, O foremost of celestials, be thou the refuge of the gods now crushed by Vritra. Indeed, rescue us from this great fear.' Then Brahmana, addressing Vishnu staying beside him as also those best of celestials headed by Sakra, said unto them that were all cheerless, these words fraught with truth: Indeed, the gods with Indra at their head, and the Brahmanas also, should ever be protected by me. The energy of Tvashtri from which Vritra hath been created is invincible. Having in days of yore performed ascetic penances for a million of years, Tvashtri, then, ye gods, created Vritra, obtaining permission from Maheswara. That mighty foe of yours hath succeeded in smiting you through the grace of that god of gods. Without going to the place where Sankara stayeth, ye cannot see the divine Hara. Having seen that god, ye will be able to vanquish Vritra. Therefore, go ye without delay to the mountains of Mandara. There stayeth that origin of ascetic penances, that destroyer of Daksha's sacrifice, that wielder of Pinaka, that lord of all creatures, that slayer of the Asura called Bhaganetra.' Thus addressed by Brahman, the gods proceeding to Mandara with Brahman in their company, beheld there that heap of energy, that Supreme god endued with the splendour of a million suns. Seeing the gods Maheswara welcomed them and enquired what he was to do for them. 'The sight of ray person can never be fruitless. Let the fruition of your desires proceed from this.' Thus addressed by him, the dwellers of heaven replied, 'We have been deprived of our energy by Vritra. Be thou the refuge of the dwellers of heaven. Behold, O lord, our bodies beaten and bruised by his strokes. We seek thy protection. Be thou our refuge, O Maheswara!' The god of gods, called Sarva, then said, 'Ye gods, it is well-known to you how this action, fraught with great strength, terrible and incapable of being resisted by persons destitute of ascetic merit, originated, springing from the energy of Tvashtri (the divine artificer). As regards myself, it is certainly my duty to render aid to the dwellers of heaven. O Sakra, take this effulgent armour from off my body. And, O chief of the celestials, put it on, mentally uttering these mantras.'

"Drona continued, 'Having said these words, the boon-giving (Siva) gave that armour with the mantras (to be uttered by the wearer). Protected by that armour, Sakra proceeded against the host of Vritra in battle. And although diverse kinds of weapons were hurled at him in that dreadful battle, yet the joints of that armour could not be cut open. Then the lord of the celestials slew Vritra, and afterwards gave unto Angiras that armour, whose joints were made up of mantras. And Angiras imparted those mantras to his son Vrihaspati, having a knowledge of all mantras. And Vrihaspati imparted that knowledge to Agnivesya of great intelligence. And Agnivesya imparted it to me, and it is with the aid of those mantras, O best of kings, that I, for protecting thy body, tie this armour on thy body.'

`Sanjaya continued, Having said these words Drona, that bull among preceptors, once more addressed thy son, of great splendour, saying, 'O king, I put this armour on thy body, joining its pieces with the aid of Brahma strings. In days of yore, Brahma himself had thus put it on Vishnu in battle. Even as Brahma himself had put this celestial armour on Sakra in the battle caused by the abduction of Taraka, I put it on thee.' Having thus, with mantras, donned that armour duly on Duryodhana, the regenerate Drona sent the king to battle. And the mighty-armed king, cased in armour by the high-souled preceptor, and accomplished in smiting, and a thousand infuriated elephants endued with great prowess, and a hundred thousand horses, and many other mighty car-warriors, proceeded towards the car of Arjuna. And the mighty-armed king proceeded, with the sound of diverse kinds of musical instruments, against his foe, like Virochana's son (Vali in days of yore). Then, O Bharata, a loud uproar arose among thy troops, beholding the Kuru king proceeding like a fathomless ocean.'"

SECTION XCIV

"Sanjaya said, 'After that bull among men, viz., Duryodhana, had set out from behind, following Partha and him of Vrishni's race, O king, both of whom had penetrated into the Kaurava army, the Pandavas accompanied by the Somakas, quickly rushed against Drona with loud shouts. And then commenced the battle (between them and Drona's troops). And the battle that took place between the Kurus and the Pandavas at the gate of the array, was fierce and awful, making the hair stand on end. The sight filled the spectators with wonder. O king, the sun was then in the meridian. That encounter, O monarch, was truly such that we had never seen or heard of its like before. The Parthas headed by Dhrishtadyumna, all accomplished in smiting and arrayed properly covered the troops of Drona with showers of arrows. Ourselves also, placing Drona, that foremost of all wielders of weapons, at our head, covered the Parthas, gathered by Prishata's son, with our shafts. The two hosts, adorned with cars and looking beautiful, then appeared like two mighty masses of clouds in the summer sky, driven towards each other by opposite winds. Encountering each other, the two hosts increased their impetuosity, like the rivers the Ganga and the Yamuna, swollen with water during the season of the rains. Having diverse kinds of weapons for the winds that ran before them, teeming with elephants and steeds and cars charged with lightning, constituted by the maces wielded by the warriors, the fierce and mighty cloud formed by the Kuru host, urged on by the Drona-tempest, and pouring incessant shafts that constituted its torrents of rain, sought to quench the scorching Pandava-fire. Like an awful hurricane in summer agitating the ocean, that best of Brahmanas, viz., Drona, agitating the Pandava host. Exerting themselves with great vigour, the Pandavas rushed towards Drona alone for piercing his host, like a mighty torrent of water towards a strong embankment, for sweeping it away. Like an immovable hill resisting the fiercest current of water, Drona, however, resisted in that battle the enraged Pandavas and Panchalas and Kekayas. Many other kings also, endued with great strength and courage, attacking them from all sides, began to resist the Pandavas. Then that tiger among men, viz., the son of Prishata, uniting with the Pandayas, began repeatedly to strike Drona, for piercing the hostile host. Indeed, as Drona showered his arrows on Prishata's son, even so did the latter shower his on Drona. Having scimitars and swords for the winds that blew before it, well-equipped with darts and lances and sabres, with the bow-string constituting its lightning, and the (twang of the) bow for its roars, the Dhrishtadyumna-cloud poured on all sides torrents of weapons, as its showers of stones. Slaying the foremost of car-warriors and a large number of steeds, the son of Prishata seemed to deluge the hostile divisions (with his arrowy downpours). And the son of Prishata, by his arrows, turned Drona away from all those tracks amid the car-divisions of the Pandavas, through which that hero attempted to pass, striking the warriors there with his shafts. And although Drona struggled vigorously in that battle, yet his host, encountering Dhrishtadyumna, became divided into three columns. One of these retreated towards Kritavarman, the chief of the Bhojas; another towards Jalasandha; and fiercely slaughtered the while by the Pandavas, proceeded towards Drona himself. Drona, that foremost of car-warriors, repeatedly united his troops. The mighty warrior Dhrishtadyumna as often smote and separated them. Indeed, the Dhartarashtra force, divided into three bodies, was slaughtered by the Pandavas and the Srinjayas fiercely, like a herd of cattle in the woods by many beasts of prey, when unprotected by herdsmen. And people thought that in that dreadful battle, it was Death himself who was swallowing the warriors first stupefied by Dhrishtadyumna. As a kingdom of a bad king is destroyed by famine and pestilence and robbers, even so was thy host afflicted by the Pandavas. And in consequence of the rays of the sun failing upon the weapons and the warriors, and of the dust raised by the soldiers, the eyes of all were painfully afflicted. Upon the Kaurava host being divided into three bodies during that dreadful carnage by the Pandavas, Drona, filled with wrath, began to consume the Panchalas with his shafts. And while engaged in crushing those divisions and exterminating them with his shafts, the form of Drona became like that of the blazing Yuga-fire. That mighty car-warrior pierced cars, elephants, and steeds, and foot-soldiers, in that battle, each with only a single arrow, (and never employing more than one in any case). There then was no warrior in the Pandava army who was capable of bearing, O lord, the arrows shot from the bow of Drona. Scorched by the rays of the sun and blasted by the shafts of Drona, the Pandava divisions there began to reel about on the field. And thy host also, similarly slaughtered by Prishata's son, seemed to blaze up at every point like a dry forest on fire. And while both Drona and Dhrishtadyumna were slaughtering the two hosts, the warriors of both armies, in utter disregard of their lives, fought everywhere to the utmost extent of their prowess. Neither in thy host, nor in that of the enemy, O bull of Bharata's race, was there a single warrior who fled away from the battle through fear. Those uterine brothers, viz., Vivingsati and Chitrasena and the mighty car-warrior Vikarna, surrounded Kunti's son Bhimasena on all sides. And Vinda and Anuvinda of Avanti, and Kshemadhurti of great prowess supported thy three sons (who contended against Bhimasena). King Valhika of great energy and noble parentage, with his own troops and counsellors, resisted the sons of Draupadi. Saivya, the chief of the Govasanas, with a thousand foremost warriors, faced the son, of great prowess, of the king of the Kasis and resisted him. King Salya, the ruler of the Madras, surrounded royal Yudhishthira, the son of Kunti, who resembled a blazing fire. The brave and wrathful Duhsasana, properly supported by his own divisions, angrily proceeded, in that battle, against Satyaki, that foremost of car-warriors. I myself, with my own troops, cased in mail and equipped with weapons, and supported by four hundred foremost of bowmen, resisted Chekitana.[138] Sakuni with seven hundred Gandhara warriors armed with bows, darts and swords, resisted the son of Madri (viz., Sahadeva). Vinda and Anuvinda of Avanti, those two great bowmen, who had, for the sake of their friend (Duryodhana), uplifted their weapons, disregarding their lives, encountered Virata, the king of the Matsyas. King Valhika, exerting himself vigorously, resisted the mighty and unvanquished Sikhandin, the son of Yajnasena, that hero capable of resisting all foes. The chief of Avanti, with the Sauviras and the cruel Prabhadrakas, resisted wrathful Dhrishtadyumna, the prince of the Panchalas. Alamvusha quickly rushed against the brave Rakshasa Ghatotkacha. of cruel deeds, who was wrathfully advancing to battle. The mighty car-warrior Kuntibhoja, accompanied by a large force, resisted Alamvusha, that prince of Rakshasas, of fierce mien. Thus, O Bharata, hundreds of separate encounters between the warriors of thy army and theirs, took place.

"As regards the ruler of the Sindhus, he remained in the rear of the whole army protected by many foremost of bowmen and car-warriors numbering Kripa amongst them. And the ruler of the Sindhus had for the protectors of his wheels two of the foremost warriors, viz., the son of Drona on his right, O king, and the Suta's son (Karna) on the left. And for protecting his rear he had a number of warriors headed by Somadatta's son, viz., Kripa, and Vrishasena, and Sala, and the invincible Salya, who were conversant with policy and were mighty bowmen accomplished in battle. And the Kuru warriors, having made these arrangements for the protection of the ruler of the Sindhus, fought (with the Pandavas).'"

SECTION XCV

"Sanjaya said, 'Listen, O king, to me as I describe to thee the wonderful battle that then took place between the Kurus and the Pandavas. Approaching Bharadwaja's son who was staying at the gate of his array, the Parthas battled vigorously for piercing through Drona's division. And Drona also, accompanied by his forces, desirous of protecting his own array, battled with the Parthas, seeking glory. Vinda and Anuvinda of Avanti, excited with wrath and desirous of benefiting thy son, struck Virata with ten shafts. Virata also, O king, approaching those two warriors of great prowess staying in battle, fought with them and their followers. The battle that took place between these was fierce in the extreme, and blood ran in it like water. And it resembled an encounter in the woods between a lion and a couple of mighty elephants, with rent temples. The mighty son of Yajnasena forcibly struck king Valhika in that battle with fierce and sharp shafts capable of penetrating into the very vitals. Valhika also filled with wrath, deeply pierced Yajnasena's son with nine straight shafts of golden wings and whetted on stone. And that battle between those two warriors became exceedingly fierce, characterised as it was by dense showers of shafts and darts. And it enhanced the fears of the timid and the joy of heroes. The arrows shot by them entirely covered the welkin and all the points of the compass, so that nothing could any longer be discerned. And Saivya, the king of the Govasanas on the head of the troops, fought in that battle with the mighty car-warrior, the prince of the Kasis, like an elephant battling with another. The king of the Valhikas, excited with wrath, fighting, against those (five) mighty car-warriors, viz., the son of Draupadi, looked resplendent, like the mind contending against the five senses. And those five princes also, O foremost of embodied beings, fought with that antagonist of theirs, shooting their arrows from all sides, like the objects of the senses for ever battling with the body. Thy son Duhsasana, struck Satyaki of Vrishni's race with nine straight shafts of keen points. Deeply pierced by that strong and great bowman, Satyaki of prowess incapable of being baffled, was partially deprived of his senses. Comforted soon, he, of Vrishni's race, then quickly pierced thy son, that mighty car-warrior, with ten shafts winged with Kanka feathers. Piercing each other deeply and afflicted with each other's shafts, they looked splendid, O king, like two Kinsukas decked with flowers. Afflicted with the arrows of Kuntibhoja, Alamvusha, filled with wrath looked like a beautiful Kinsuka graced with its flowering burthen. The Rakshasa then having pierced Kuntibhoja with many arrows, uttered awful shouts at the head of thy host. And as those heroes fought with each other in that battle, they seemed to all the troops to resemble Sakra and the Asura Jambha in days of old. The two sons of Madri, filled with wrath, fiercely ground with their shafts the Gandhara prince Sakuni who had offended against them greatly. The carnage, O monarch, that set in was awful. Originated by thee, nurtured by Karna, and kept up by thy sons, the fire of wrath (of the Pandavas) hath swollen now, O monarch, and is ready to consume the whole earth. Forced to turn his back on the field by the two sons of Pandu with their shafts, Sakuni unable to put forth his valour, knew not what to do. Beholding him turn back, those mighty car-warriors, viz., the two sons of Pandu, once more showered their arrows on him like two masses of clouds pouring torrents of rain on a mighty hill. Struck with countless straight shafts, the son of Suvala fled towards the division of Drona, borne by his swift steeds. The brave Ghatotkacha rushed towards the Rakshasa Alamvusha in that battle, with impetuosity much short of what he was capable. The battle between those two became fearful to behold, like that which in days of yore had taken place between Rama and Ravana. King Yudhishthira, having in that battle pierced the ruler of the Madras with five hundred arrows, once more pierced him with seven. Then commenced that battle between them which was exceedingly wonderful, O monarch, which resembled that, in days of yore, between the Asura Samvara and the chief of the celestials. The sons Vivinsati and Chitrasena and Vikarna, surrounded by a large force, battled with Bhimasena.'"

SECTION XCVI

"Sanjaya said, 'When that fierce battle, causing the hair to stand on end, commenced, the Pandavas rushed against the Kauravas who had been divided into three bodies. Bhimasena rushed against the mighty-armed Jalasandha, and Yudhishthira, at the head of his troops rushed, in that battle, against Kritavarman. And Dhrishtadyumna, O king, scattering the shafts, like the sun shooting his rays, rushed against Drona. Then commenced that battle between all the bowmen, eager for the encounter, of the Kurus and the Pandavas, excited with wrath. And during the progress of that terrible carnage, when all the warriors were battling with one another fearlessly the mighty Drona fought with the mighty prince of the Panchalas. And the clouds of arrows he shot in that encounter filled all spectators with wonder. And Drona and the prince of the Panchalas, cutting off the heads of men by thousands, scattered them on the field of battle, making the latter resemble a forest of lotuses. In every division, were soon strewn on the ground robes and ornaments and weapons, and standards and coats of mail. And golden coats of mail, dyed with blood, looked like clouds charged with lightning. Other mighty car-warriors, drawing their large bows measuring full six cubits long, felled with their shafts, elephants and steeds and men. In that dreadful encounter of arms between brave and high-souled warriors, swords and shields, bows and heads and coats of mail were seen lying scattered about. Innumerable headless trunks wore seen to rise up, O king, in the midst of that fierce battle. And vultures and Kankas and jackals and swarms of other carnivorous animals, O sire, were seen there, eating the flesh of fallen men and steeds and elephants, of drinking their blood, or dragging them by the hair, or licking or pecking, O king, at their marrow, or dragging their bodies and severed limbs, or rolling their heads on the ground. Warriors, skilled in battle, accomplished in weapons, and firmly resolved in fight, struggled vigorously in the combat, solicitous only of fame. Many were the combatants that careered over the field, performing the diverse evolutions, of swordsmen. With sabres and darts and lances and spears and axes, with maces and spiked clubs and other kinds of weapons, and with even bare arms, men who had entered the arena of battle, filled with rage, slew one another. And car-warriors fought with car-warriors, and horsemen with horsemen, and elephants with foremost of elephants, and foot-soldiers with foot-soldiers. And many infuriated elephants, as if perfectly mad, uttered loud shrieks and slew one another, after the manner they do in sporting arenas.

"During the progress, O king, of that battle in which the combatants fought without any regard for one another, Dhrishtadyumna caused his own steeds to be mixed up with those of Drona. Those steeds endued with the speed of the wind, that were white as pigeons and red as blood, thus mixed with one another in battle, looked exceedingly beautiful. Indeed, they looked resplendent like clouds charged with lightning. Then that slayer of hostile heroes, viz., heroic Dhrishtadyumna, the son of Prishata, beholding Drona, O Bharata, arrived so near, cast off his bow and took up his sword and shield, for achieving a difficult feat. Seizing the shaft of Drona's car, he entered into it. And he stayed sometimes on the middle of the yoke, and sometimes on its joints and sometimes behind the steeds. And while he was moving, armed with swords, quickly upon the backs of those red steeds of Drona, the latter could not detect an opportunity for striking him.[139] All this seemed wonderful to us. Indeed, like the sweep of a hawk in the woods from desire of food, seemed that sally of Dhrishtadyumna from his own car for the destruction of Drona. Then Drona cut off, with a hundred arrows, the shield, decked with a hundred moons, of Drupada's son, and then his sword, with ten others. And mighty Drona then, with four and sixty arrows, slew the steeds of his antagonist. And with a couple of broad-headed shafts he cut off the latter's standard and umbrella also, and then slew both his Parshni charioteers. And then with great speed drawing his bow-string to his ear, he shot at him a fatal shaft, like the wielder of the thunder hurling the thunder (at a foe). But soon Satyaki, with four and ten sharp shafts, cut off that fatal arrow of Drona. And thus the Vrishni hero, O sire, rescued Dhrishtadyumna, who had been seized by that lion among men, the foremost of preceptors, like a deer seized by the king of the forests. Even thus did that bull amongst the Sinis, the prince of the Panchalas. Beholding Satyaki to rescue the prince of the Panchalas in the dreadful battle, Drona quickly shot at him six and twenty arrows. The grandson of Sini then, in return, pierced Drona in the centre of the chest with six and twenty arrows, while the latter was engaged in devouring the Srinjayas. Then all the Panchala car-warriors, desirous of victory upon the Satwata hero, proceeding against Drona, quickly withdrew Dhrishtadyumna from the battle.'"

SECTION XCVII

"Dhritarashtra said, 'After that shafts of Drona had been cut off and Dhrishtadyumna thus rescued, O Sanjaya, by Yuyudhana, that foremost one of the Vrishni race, what did that great bowman, that foremost of all wielders of weapons, viz., Drona, do in battle unto that tiger among men, viz., the grandson of Sini?'

"Sanjaya said, 'Then Drona, like a mighty snake, having wrath for his poison, his stretched bow for his wide-open mouth, his sharp shafts for his teeth and whetted arrows for his fangs, with eyes red as copper from rage, and breathing hard, that mighty hero among men, perfectly fearless, borne on his red steeds of great speed, that seemed to soar into the skies or get at the top of a mountain, rushed towards Yuyudhana, scattering his arrows equipped with golden wings. Then that subjugator of hostile cities, that hero of Sini's race invincible in battle, beholding that irresistible Drona cloud having showers of arrows for its watery downpour, the rattle of car-wheels for its roar, the out-stretched bow for its volume, long shafts for its lightning-flashes, darts and swords for its thunder, wrath for the winds and urged on by those steeds that constituted the hurricane (impelling it forwards), rushed towards him, addressed his charioteer and smilingly said, O Suta, proceed quickly and cheerfully, urging the steeds to their greatest speed, against that heroic Brahmana, fallen off from the duties of his order, that refuge of Dhritarashtra's son, that dispeller of the (Kuru) king's sorrows and fear, that preceptor of all the princes, that warrior ever boastful of his prowess.' Then the excellent steeds of silvery hue belonging to him of Madhu's race, endued with the speed of the wind, quickly proceeded towards Drona. Then those two chastisers of foes, viz., Drona and Sini's grandson, fought with each other, each striking the other with thousands of shafts. Those two bulls among men filled the welkin with their arrowy showers. Indeed, the two heroes covered the ten points of the compass with their shafts. And they poured on each other their shafts like two clouds pouring their contents (on the earth) on the expiration of summer. The sun became invisible. The very wind ceased to blow. And in consequence of those showers of shafts filling the welkin, a continuous and thick gloom was caused there that became unbearable to the other heroes. And when the shafts of Drona and Sini's grandson had caused that gloom there, none beheld any cessation in shooting in either of them. They were both quick in the use of weapons, and they were both looked upon as lions among men. The sound produced by those torrents of arrows, shot by both striking against each other was heard to resemble the sound of the thunder hurled by Sakra. The forms of heroic warriors pierced with long shafts looked like those of snakes, O Bharata, hit by snakes of virulent poison. Brave warriors incessantly heard the twangs of their bows and the sounds of their palms to resemble the sound of thunder falling upon summits of mountains. The cars of both of those warriors, O king, their steeds, and their charioteers pierced with shafts of golden wings, became beautiful to behold. Fierce was the downpour, O monarch, of shafts that were bright and straight and that looked resplendent like snakes of virulent poison freed from their sloughs. The umbrellas of both were cut off, as also the standards of both. And both of them were covered with blood, and both were inspired with the hope of victory. With blood trickling down every limb of theirs, they resembled a couple of elephants with secretions trickling down their bodies. And they continued to strike each other with fatal shafts. The roars and shouts and other cries of the soldiers, the blare of conchs and the beat of drums ceased, O king, for none uttered any sound. Indeed, all the divisions became silent, and all the warriors stopped fighting. People, filled with curiosity became spectators of that single combat. Car-warriors and elephant riders and horsemen and foot-soldiers, surrounding those two bulls among men, witnessed their encounter with steadfast eyes. And the elephant-divisions stood still and so also the horse-divisions, and so also the car-divisions. All stood still, disposed in array. Variegated with pearls and corals, decked with gems and gold, adorned with standards and ornaments, with coats of mail made of gold, with triumphal banners with rich caparisons of elephants, with fine blankets, with bright and sharp weapons, with yak-tails, ornamented with gold and silver, on the heads of steeds, with garlands, round the frontal globes of elephants and rings round their tusks, O Bharata, the Kuru and the Pandava hosts then looked like a mass of clouds at the close of summer, decked with rows of cranes and myriads of fire-flies (under them) and adorned with rainbows and flashes of lightning. Both our men and those of Yudhishthira, beheld that battle between Yuyudhana and high-souled Drona; the gods also, headed by Brahma and Soma, and the Siddhas, and the Charanas, and the Vidyadharas, and the great Snakes, saw it, stationed on their foremost of sky-ranging cars. And beholding the diverse motion, forward and backward, of those lions among men, and their acts of striking each other, the spectators were filled with wonder. And both endued with great strength, Drona and Satyaki, displaying their lightness of hand in the use of weapons, began to pierce each other with shafts. Then he of Dasarha's race, with his mighty shafts, cut off those of the illustrious Drona in that battle, and then, within a moment, the latter's bow also. Within, however, the twinkling of an eye, the son of Bharadwaja took up another bow and strung it. Even that bow of his was cut off by Satyaki. Drona then, with utmost quickness waited with another bow in hand. As often, however, as Drona strung his bow, Satyaki cut it off. And this he did full nine and seven times. Beholding then that superhuman feat of Yuyudhana in battle, Drona, O monarch, thought in his mind, 'This force of weapons that I see in this foremost one among the Satwatas exists in Rama and Dhananjaya and was seen also in Kartavirya and that tiger among men, viz., Bhishma. The son of Bharadwaja, therefore, mentally applauded the prowess of Satyaki. Beholding that lightness of hand equal unto that of Vasava himself, that foremost of regenerate ones, that first of all persons conversant with weapons, was highly gratified with Madhava. And the gods also, with Vasava at their head, were gratified with it. The gods and the Gandharvas, O monarch, had never before witnessed that lightness of hand of the quickly moving Yuyudhana, although they and the Siddhas and the Charanas had been acquainted with the feats of which Drona was capable. Then Drona, that foremost of persons acquainted with weapons, that grinder of Kshatriyas, taking up another bow, aimed some weapons. Satyaki, however, baffling those weapons with the illusion of his own weapon struck him with some sharp shafts. All this seemed highly wonderful. Beholding that superhuman feat of his in battle, that feat of which nobody else was capable, and which displayed very great skill, those amongst thy warriors that were judges of skill, applauded it. Satyaki shot the same weapons that Drona shot. Beholding this, that scorcher of foes, viz., the preceptor, fought with a little less boldness, than usual. Then that master of military science, O king, filled with wrath, invoked celestial weapons for the destruction of Yuyudhana. Beholding that terrible foe-slaughtering Agneya weapon, Satyaki, that mighty bowman, invoked another celestial weapon, viz., the Varuna. Seeing them both take up celestial weapons, loud cries of Oh and Alas arose there. The very creatures having the sky for their element ceased to range through it. Then the Varuna and the Agneya weapons which had thus been grafted on their shafts coming against each other became fruitless.[140] Just at that time, the sun passed down in his course. Then king Yudhishthira and Bhimasena, the son of Pandu, and Nakula, and Sahadeva, desirous of protecting Satyaki, and the Matsyas, and the Salweya troops, speedily proceeded towards Drona. Then thousands of princes placing Duhsasana at their head, hastily proceeded towards Drona (for protecting him) who was surrounded by foes. Then, O king, commenced a fierce battle between them and thy bowmen. The earth was covered with dust and with showers of arrows shot (by both sides). And everything being thus covered, nothing could any longer be discerned. Indeed, when the troops were thus overwhelmed with dust, the battle proceeded in utter disregard (of persons and rules).'"

SECTION XCVIII

"Sanjaya said, 'When the sun turned in his downward course towards the summit of the Asta hills, when the welkin was covered with dust, when the heat of the solar rays abated, the day began to fade fast. As regards the soldiers, some rested, some fought on, some returned to the encounter, desirous of victory. And while the troops, inspired with hope of victory, were thus engaged, Arjuna and Vasudeva proceeded towards the place where the ruler of the Sindhus was. The son of Kunti, by means of his shafts, made (through the hostile soldiers) a way sufficiently wide for his car. And it was in this way that Janardana proceeded, (guiding the car). Thither where the car of the high-souled son of Pandu proceeded, thither thy troops, O monarch, broke and yielded a way. And he of Dasarha's race, endued with great energy, displayed his skill in driving car by showing diverse kinds of circling motions. And the shafts of Arjuna, engraved with his name, well-tempered, resembling the Yuga-fire, tied round with catgut, of straight joints, thick, far-reaching, and mace either of (cleft) bamboo (or their branches) or wholly of iron, taking the lives of diverse foes, drank in that battle, with the birds (of prey assembled there), the blood of living creatures. Standing on his car, as Arjuna shot his shafts full two miles ahead, those shafts pierced and despatched his foes just as that car itself came up to the spot.[141] Hrishikesa proceeded, borne by those yoke-bearing steeds endued with the speed of Garuda or the wind, with such speed that he caused the whole universe to wonder at it. Indeed, O king, the car of Surya himself, or that of Rudra or that of Vaisravana, never goeth so fast. Nobody else's car had ever before moved with such speed in battle as Arjuna's car, moving with the celerity of a wish cherished in the mind. Then Kesava, O king, that slayer of hostile heroes, having taken the car of battle quickly urged the steeds, O Bharata, through the (hostile) troops. Arrived in the midst of that throng of cars, those excellent steeds bore Arjuna's car with difficulty, suffering as they did from hunger, thirst, and toil, and mangled as they had been with the weapons of many heroes delighting in battle. They frequently, however, described beautiful circles as they moved, proceeding over the bodies of slain steeds and men, over broken cars, and the bodies of dead elephants, looking like hills by thousands.

"Meanwhile O king, the two heroic brothers of Avanti, (viz., Vinda and Anuvinda), at the head of their forces, beholding the steeds of Arjuna to be tired, encountered him. Filled with joy, they pierced Arjuna with four and sixty shafts, and Janardana with seventy, and the four steeds (of Arjuna's car) with a hundred arrows. Then Arjuna, O king, filled with wrath, and having a knowledge of the vital parts of the body, struck them both in the battle, with nine straight shafts, every one of which was capable of penetrating into the very vitals. Thereupon, the two brothers, filled with rage, covered Vibhatsu and Kesava with showers of shafts and uttered leonine roars. Then Partha of white steeds, with a couple of broad-headed shafts, quickly cut off in that battle the beautiful bows of the two brothers and then their two standards, bright as gold. Vinda and Anuvinda then, O king, taking up to other bows and becoming infuriated with anger, began to grind the son of Pandu with their arrows. Then Dhananjaya, the son of Pandu, exceedingly enraged, once more, with a couple of shafts quickly cut off those two bows also of his foes. And with a few other arrows whetted on stone and equipped with wings of gold, Arjuna then slew their steeds, their charioteers, and the two combatants that protected their rear, with those that followed the latter. And with another broad-headed arrow, sharp as a razor, he cut off the head of the eldest brother, who fell down on the earth, deprived of life, like a tree broken by the wind. The mighty Anuvinda then endued with great prowess, beholding Vinda slain left his steedless car, having taken up a mace. Then that foremost of car-warriors, viz., the brother of Vinda, apparently dancing as he advanced with that mace in his arms, proceeded in that battle for avenging the slaughter of his elder brother. Filled with rage, Anuvinda struck Vasudeva on the forehead with that mace. The latter, however, trembled not, but stood still like the mountain Mainaka. Then Arjuna with six arrows, cut off his neck and two legs and two arms and head. Thus cut off (into fragments, the limbs of) Anuvinda fell down like so many hills. Beholding them both stain, their followers, O king, filled with rage rushed (towards Arjuna), scattering hundreds of arrows. Slaying them soon, O bull of Bharata's race, Arjuna looked resplendent like a fire consuming a forest on the expiry of winter. Passing over those troops with some difficulty, Dhananjaya then shone brightly like the risen sun, transgressing the clouds under which it was hid. Beholding him, the Kauravas were filled with fright. But recovering soon enough, they rejoiced once more and rushed at him from all sides. O bull of Bharata's race! Understanding that he was tired and that the ruler of the Sindhus was yet at a distance, they surrounded him, uttering leonine roars. Beholding them, tilled with wrath, Arjuna, that bull among men, smilingly, addressed him of Dasarha's race in soft words, and said, 'Our steeds are afflicted with arrows and tired. The ruler of the Sindhus is still at a distance. What do you think to be the best that should be done now? Tell me, O Krishna, truly. Thou art always the wisest of persons. The Pandavas having thee for their eyes, will vanquish their foes in battle. That which seems to me should be done next, truly shall I say unto thee. Unyoking the steeds to their case, pluck off their arrows, O Madhava!' Thus addressed by Partha, Kesava replied unto him, 'I am, also O Partha, of the opinion which thou hast expressed.'

"Arjuna then said, 'I will hold in check the whole army, O Kesava! Do thou properly perform that which should be done next.'

"Sanjaya continued, 'Alighting then from the terrace of his car, Dhananjaya, taking up his bow, Gandiva, fearlessly stood there like an immovable hill. Beholding Dhananjaya standing on the ground, and regarding it a good opportunity, the Kshatriyas, desirous of victory and uttering loud shouts, rushed towards him. Him standing along, they surrounded with a large throng of cars, all stretching their bows and showering their shafts on him. Filled with wrath, they displayed diverse kinds of weapons and entirely shrouded Partha with their shafts like the clouds shrouding the sun. And the great Kshatriya warriors impetuously rushed against that bull among Kshatriyas, that lion among men, like infuriated elephants rushing towards a lion. The might then that we beheld, of Partha's arms was exceedingly great, since, filled with rage, alone, he succeeded in resisting those countless warriors. The puissant Partha, baffling with his own weapons those of the foes, quickly covered all of them with countless shafts. In that part of the welkin, O monarch, in consequence of the clash Of those dense showers of shafts, a fire was generated emitting incessant sparks. There, in consequence of hostile heroes, countless in number, all filled with wrath, and all great bowmen united together for a common Purpose, seeking victory in battle, aided by steeds, covered with blood and breathing hard, and by infuriated and foe-grinding elephants, uttering loud shrieks, the atmosphere became exceedingly hot. That uncrossable, wide, and limitless ocean of cars, incapable of being agitated, had arrows for its current, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conchs and the beat of drums for its roar, cars for its surging waves, head-gears of combatants for its tortoises, umbrellas and banners for its froth, and the bodies of slain elephants for its (submarine) rocks: Partha resisted with his arrows, the approach of the sea like a continent. Then, in course of that battle, the mighty-armed Janardana, fearlessly addressing that dear friend of his, that foremost of men, viz., Arjuna, said unto him. 'There is no well here in the field of battle, O Arjuna, for the steeds to drink from. The steeds want water for drink, but not for a bath.' Thus addressed by Vasudeva, Arjuna cheerfully said, 'Here it is!' And so saying, he pierced the earth with a weapon and made an excellent lake from which the steeds could drink. And that lake abounded in swans and ducks, and was adorned with Chakravakas. And it was wide and full of transparent water, and abounded in full-blown lotuses of the finest species. And it teemed with diverse kinds of fish. And fathomless in depth, it was the resort of many a Rishi. And the celestial Rishi, Narada, came to have a look at that lake created there in a moment. And Partha, capable of achieving wonderful works like (the celestial artificer) Tvashtri himself, also constructed there an arrowy hall, having arrows for its beams and rafters, arrows for its pillars, and arrows for its roof. Then Govinda smiling in joy, said, 'Excellent, Excellent,' upon seeing the high-souled Partha create that arrowy hall.'"

SECTION XCIX

"Sanjaya said, 'After the high-souled son of Kunti had created that water, after he had commenced to hold in cheek the hostile army, and after he had built also that arrowy hall, Vasudeva of great splendour, alighting from the car, unyoked the steeds pierced and mangled with arrows. Beholding that sight never seen before, loud uproars of applause were heard there, uttered by the Siddhas and the Charanas and by all the warriors. Mighty car-warriors (assembled together) were unable to resist the son of Kunti, even when he fought on foot. All this seemed highly wonderful. Although throngs upon throngs of cars, and myriads of elephants and steeds, rushed towards him, yet Partha felt no fear but fought on, prevailing upon all his foes. And the (hostile) kings shot showers of shafts at the son of Pandu. That slayer of hostile heroes, however, viz., the son of Vasava, of virtuous soul, felt no anxiety whatever. Indeed, the valiant Partha received hundreds of arrowy showers and maces and lances coming towards him as the ocean receives hundreds upon hundreds of rivers flowing towards it. With the impetuous might of his own weapons and strength of his arms, Partha received the foremost of shafts shot at him by those foremost of kings. Although staying on the ground, and alone, he succeeded yet in baffling all those kings on their cars, like that one fault, avarice, destroying a host of accomplishments. The Kauravas, O king, applauded the highly wonderful prowess of Partha as also of Vasudeva, saying, 'What more wonderful incident hath ever taken place in this world, or will ever take place than this, viz., that Partha and Govinda, in course of battle, have unyoked their steeds? Displaying fierce energy on the field of battle and the greatest assurance, those best of men have inspired us with great thoughts.' Then Hrishikesa, of eyes like lotus-petals, smiling with the coolest assurance, as if, O Bharata, he was in the midst of an assembly of women (and not armed foes), after Arjuna had created in the field of battle that hall, made of arrows, led the steeds into it, in the very sight. O monarch, of all thy troops. And Krishna, who was well-skilled in grooming horses, then removed their fatigue, pain, froth, trembling and wounds.[142] Then plucking out their arrows and rubbing those steeds with his own hands, and making them trot duly, he caused them to drink. Having caused them to drink, and removed their fatigue and pain, he once more carefully yoked them to that foremost of cars. Then, that foremost one among all wielders of weapons, viz., Sauri, of great energy, mounting on that car with Arjuna, proceeded with great speed. Beholding the car of that foremost of car-warriors once more equipped with these steeds, whose thirst had been slaked, the foremost ones among the Kuru army once more became cheerless. They began to sigh, O king, like snakes whose fangs had been pulled out. And they said, 'Oh, fie, fie on us! Both Partha and Krishna have gone, in the very sight of all the Kshatriyas, riding on the same car, and clad in mail, and slaughtering our troops with as much ease as boys sporting with a toy. Indeed, those scorchers of foes have gone away in the very sight of all the kings displaying the prowess and unimpeded by our shouting and struggling combatants.' Seeing them gone away, other warriors said, 'Ye Kauravas, speed ye for the slaughter of Krishna and the diadem-decked (Arjuna). Yoking his steeds unto his car in the very sight of all (our) bowmen, he of Dasarha's race is proceeding towards Jayadratha, slaughtering us in battle.' And some lords of earth there, O king, amongst themselves, having seen that highly wonderful incident in battle never seen before said, 'Alas, through Duryodhana's fault, these warriors of king Dhritarashtra, the Kshatriyas, and the whole earth, fallen into great distress, are being destroyed. King Duryodhana understands it not.' Thus spoke many Kshatriyas. Others, O Bharata, said, 'The ruler of the Sindhus hath already been despatched to Yama's abode. Of narrow sight and unacquainted with means, let Duryodhana now do what should be done for that king.[143] Meanwhile, the son of Pandu, seeing the sun coursing towards the Western hills, proceeded with greater speed towards the ruler of the Sindhus, on his steeds, whose thirst had been slaked. The (Kuru) warriors were unable to resist that mighty-armed hero, that foremost of all wielders of weapons, as he proceeded like the Destroyer himself in wrath. That scorcher of foes, viz., the son of Pandu, routing the warriors (before him), agitated that army, like a lion agitating a herd of deer, as he proceeded for getting at Jayadratha. Penetrating into the hostile army, he, of Dasarha's race, urged the steeds with great speeds, and blew his conch, Panchajanya, which was of the hue of the clouds. The shafts shot before by the son of Kunti began to fall behind him, so swiftly did those steeds, endued with the speed of the wind, drew that car. Then many kings, filled with rage, and many other Kshatriyas surrounded Dhananjaya who was desirous of slaying Jayadratha. When the (Kuru) warriors thus proceeded towards that bull, among men (viz., Arjuna) who had stopped for a moment, Duryodhana, proceeding quickly, followed Partha in that great battle. Many warriors, beholding the car whose rattle resembled the roar of clouds, and which was equipped with that terrible standard bearing the ape and whose banner floated upon the wind, became exceedingly cheerless. Then when the sun was almost completely shrouded by the dust (raised by the combatants), the (Kuru) warriors, afflicted with shafts, became incapable of even gazing, in that battle, at the two Krishnas.'"

SECTION C

"Sanjaya said, 'O monarch! I beholding Vasudeva and Dhananjaya penetrate into their host, having already pierced through many divisions, the kings of the army, fled away in fear. A little while after, however, those high-souled ones, filled with rage and shame, and urged on by their might, became cool and collected, and proceeded towards Dhananjaya. But those, O king, who filled with rage and vindictiveness, proceeded against the son of Pandu in battle, returned not, like rivers never returning from the ocean. Seeing this, many ignoble Kshatriyas incurred sin and hell by flying away from battle, like atheists turning away from the Vedas.[144] Transgressing that throng of cars those two bulls among men, at last, issued out of it, and looked like the sun and the moon freed from the jaws of Rahu. Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net. Having forced through that impenetrable division of Drona, the way through which was obstructed by dense showers of weapons, those two high-souled heroes looked like Yuga-suns risen (on the welkin). Piercing through those dense showers of weapons and freed from that imminent danger, those high-souled heroes, themselves obstructing the welkin with thick clouds of weapons, seemed like persons escaped from a raging conflagration, or like two fishes from the jaws of a makara. And they agitated the (Kuru) host like a couple of makaras agitating the ocean. Thy warriors and thy sons, while Partha and Krishna were in the midst of Drona's division, had thought that those two would never be able to issue out of it. Beholding, however, those two heroes of great splendour issue out of Drona's division, they no longer, O monarch, hoped for Jayadratha's life. Hitherto they had strong hopes of Jayadratha's life, for they had thought, O king, that the two Krishnas would never be able to escape from Drona and Hridika's son. Frustrating that hope, those two scorchers of foes had, O monarch, crossed the division of Drona, as also the almost uncrossable division of the Bhojas. Beholding them, therefore, ford through those divisions and look like two blazing fires, thy men became possessed with despair and no longer hoped for Jayadratha's life. Then those two fearless heroes, viz., Krishna and Dhananjaya, those enhancers of the fears of foes, began to converse between themselves about the slaughter of Jayadratha. And Arjuna said, 'This Jayadratha hath been placed in their midst by six of the foremost car-warriors among the Dhartarashtras. The ruler of the Sindhus, however, shall not escape me if once he is seen by me. If Sakra himself, with all the celestials, become his protector in battle, yet shall we slay him. Thus did the two Krishnas talk. Even so, O mighty-armed one, did they converse amongst themselves, while looking after the ruler of the Sindhus. (Having heard what they said), thy sons set up a loud wail. Those two chastisers of foes then looked like a couple of thirsty elephants of great quickness of motion, refreshed by drinking water, after having passed through a desert. Beyond death and above decrepitude, they then looked like two merchants that have passed over a mountainous country abounding with tigers and lions and elephants. Indeed, beholding them freed (from Drona and Kritavarman), thy warriors regarded the colour of Partha's and Krishna's face to be dreadful; and thy men then, from all sides, set up a loud wail. Freed from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other lords of the earth, Partha and Krishna looked like two blazing suns. Indeed, those two chastisers of foes, freed from Drona's division, which resembled the very ocean, seemed to be filled with joy like persons that have safely crossed the vasty deep. Freed from those dense showers of weapons, from those divisions protected by Drona and Hridika's son, Kesava and Arjuna looked like Indra and Agni, or blazing effulgence. The two Krishnas, pierced with sharp shafts of Bharadwaja's son, and with bodies dripping with bloods, looked resplendent like two mountains decked with flowering Karnikaras. Having forded that wide lake, of which Drona constituted the alligator, darts formed the fierce snakes, shafts, the Makaras, and Kshatriyas, the deep waters, and having issued out of that cloud, constituted by Drona's weapons, whose thunders were the twang of bows and the sound of palms, and whose lightning flashes were constituted by maces and swords, Partha and Krishna looked like the sun and moon freed from darkness. Having crossed the region obstructed by the weapons of Drona, all creatures regarded those mighty and famous bowmen viz., the two Krishnas, as persons who had forded, with the aid of their arms, the five rivers, (viz., the Satadru, the Vipasa, the Ravi, the Chandrabhaga, and the Vitasta) having the ocean for their sixth, when full of water during the season of rains, and abounding with alligators. Casting their eyes, from desire of slaughter, on Jayadratha who was not far off from them, the two heroes looked like two tigers waiting from desire of falling upon a Ruru deer. Such was then the colour of their faces, that thy warriors, O monarch, regarded Jayadratha as one already slain. Possessed of red eyes, O mighty-armed one, and staying together, Krishna and the son of Pandu, at the sight of Jayadratha were filled with joy and roared repeatedly. Indeed, O monarch, the splendour then of Sauri, standing with reins in hand, and of Partha armed with bow, was like that of the sun or fire. Freed from the division of Drona, their joy, at sight of the ruler of the Sindhus, was like that of a couple of hawks at the sight of a piece of flesh. Beholding the ruler of the Sindhus not far off, they rushed in wrath towards him like a couple of hawks swooping down towards a piece of meat. Seeing Hrishikesa and Dhananjaya transgress (the divisions of Drona), thy valiant son, king Duryodhana, whose armour had been bound on his person by Drona, and who was well-versed in grooming and guiding horses, rushed, on a single car, O lord, for the protection of the Sindhus. Leaving those mighty bowmen, viz., Krishna and Partha, behind, thy son, O king, turned back, facing Kesava of lotus-like eyes. When thy son thus outran Dhananjaya, diverse musical instruments were joyfully blown and beat among all thy troops. And leonine roars were uttered mingled with the blare of conchs, beholding Duryodhana staying in the face of the two Krishnas. They also, O king, resembling blazing fires, that stood as the protectors of Jayadratha, were filled with joy upon beholding thy son in battle. Seeing Duryodhana transgress them with his followers, Krishna, O monarch, said unto Arjuna these words suited to the occasion.'"

SECTION CI

"Vasudeva said, 'Behold, O Dhananjaya, this Suyodhana who hath transgressed us! I regard this as highly wonderful. There is no car-warrior equal to him. His arrows are far-reaching. He is a great bowman. Accomplished as he is in weapons, it is exceedingly difficult to vanquish him in battle. The mighty son of Dhritarashtra strikes hard, and is conversant with all modes of warfare. Brought up in great luxury, he is much regarded by even the foremost of car-warriors. He is well-accomplished, and, O Partha, he always hates the Pandavas. For these reasons, O sinless one, I think, thou shouldst now fight with him. Upon him resteth, as upon a stake at dice, victory or the reverse. Upon him, O Partha, vomit that poison of thy wrath which thou hast cherished so long. This mighty car-warrior is the root of all the wrongs on the Pandavas. He is now within reach of thy shafts. Look after thy success. Why hath king Duryodhana, desirous as he is of kingdom, come to battle with thee? By good luck, it is that he is now arrived within reach of thy arrows. Do that, O Dhananjaya, by which he may be deprived on his very life. Reft of his senses through pride of affluence, he hath never felt any distress. O bull among men, he doth not know also thy prowess in battle. Indeed, the three worlds with the celestials, the Asuras, and human beings, cannot venture to vanquish thee in battle. What need be said, therefore, of single Duryodhana? By good luck it is, O Partha, that he hath approached the vicinity of thy car. O mighty-armed one, slay him as Purandara slew Vritra. O sinless one, this Duryodhana hath endeavoured to bring evil on you. By deceit he cheated king Yudhishthira at dice. O giver of honours, sinless though you all are, this prince of sinful soul has always done various evil acts towards him. Nobly resolved upon battle, O Partha, slay without any scruple this wicked wight, who is ever wrathful and ever cruel, and who is the very embodiment of avarice. Remembering the deprivation of your kingdom by deceit, your exile into the woods, and the wrongs of Krishna, put forth thy prowess, O son of Pandu! By good luck, it is that he stayeth within the range of the shafts. By good luck, it is that staying before thee he endeavours to resist thy purpose. By good luck, it is that he knows today that he will have to fight with thee in the battle. By good luck, it is that all your purposes, even those that are not presently entertained by you, will be crowned with fruition. Therefore, Partha, slay this wretch of his race, viz., the son of Dhritarashtra, in battle, as Indra had in days of yore, slain the Asura Jambha in the battle between the celestials and the Asuras. If he is slain by thee, thou canst then pierce through this masterless host. Cut the very root of these wicked-souled wretches. Let the avabhritha[145] of this hostility be now accomplished.'

"Sanjaya continued, 'Thus addressed, Partha replied unto Kesava saying--'So be it. Even this should be done by me. Disregarding everything else, proceed thither where Duryodhana is. Putting forth my prowess in battle, I will cut off the head of that wretch who hath for such a long period enjoyed our kingdom without a thorn on his side. Shall I not succeed, O Kesava, in avenging myself of the insult, in the shape of dragging her by the hair, offered unto Draupadi, undeserving as she was of that wrong.' Thus conversing with each other, the two Krishnas filled with joy, urged those excellent white steeds of theirs, desirous of getting at king Duryodhana. As regards thy son, O bull of Bharata's race, having approached the presence of Partha and Krishna, he entertained no fear, although, O sire, every circumstance was calculated to inspire fear. And the Kshatriyas there, on thy side, highly applauded him then, for he proceeded to face Arjuna and Hrishikesa for resisting them. Indeed, beholding the king in battle, a loud shout was heard there, O monarch, uttered by the entire Kuru army. What that terrible and awful shout arose there, thy son, pressing his foe hard, opposed his progress. Held in check by thy son armed with bow, the son of Kunti became filled with rage, and that chastiser of foes, Duryodhana, also became highly enraged with Partha. Beholding both Duryodhana and Dhananjaya enraged with each other, all the Kshatriyas, of fierce forms, began to look at them from all sides. Seeing Partha and Vasudeva both filled with rage, thy son, O sire, desirous of battle, smilingly challenged them, then he of Dasarha's race became filled with joy, and Dhananjaya also, the son of Pandu, became cheerful. Uttering loud roars, they both blew their foremost of conchs. Seeing them thus cheerful, all the Kauravas became hopeless of thy son's life. Indeed, all the Kauravas, and many even amongst the enemy, became possessed with grief, and regarded thy son as a libation already poured into the mouth of the (sacred) fire. Thy warriors, seeing Krishna and the Pandava so cheerful I loudly exclaimed, afflicted with fear, 'The king is slain.' 'The king is slain.' Hearing that loud uproar of the warriors, Duryodhana said, 'Let your fears be dispelled. I will despatch the two Krishnas unto the region of death.' Having told all his warriors these words, king Duryodhana. then, expectant of success, addressed Partha angrily and said these words: 'If, O Partha, thou art begotten by Pandu apply upon me, without loss of time, all the weapons, celestial and earthly, that Kesava also hath of either, upon me. I wish to see thy manliness. They speak of many feats achieved by thee out of our view. Show me those feats that have won the applause of many endued with great heroism!'"

SECTION CII

"Sanjaya said, 'Saying these words, king Duryodhana pierced Arjuna with three shafts of great impetuosity and capable of penetrating into the very vitals. And with four others he pierced the four steeds of his foe. And he pierced Vasudeva in the centre of the chest with ten shafts, and cutting off, with a broad-headed arrow, the whip in the latter's hands, he felled it on the ground. Then Partha, coolly and without losing a moment, shot at him four and ten shafts whetted on stone and equipped with beautiful feathers. All those shafts, however, were repelled by Duryodhana's armour. Beholding their fruitlessness, Partha once more sped at him nine and five arrows of keen points. But these too were repelled by Duryodhana's armour. Seeing eight and twenty arrows of his become abortive, that slayer of hostile heroes, viz., Krishna said unto Arjuna, these words: 'I see a sight never before witnessed by me, like the movements of the hills. Shafts sped by thee, O Partha, are becoming abortive. O bull of

Bharata's race, hath thy Gandiva decayed in power? Have the might of thy grasp and the power of thy arms become less than what they were. Is not this to be thy last meeting with Duryodhana? Tell me, O Partha, for I ask thee. Great hath been my amazement, O Partha, upon seeing all these shafts of thine fall towards Duryodhana's car, without producing the slightest effect. Alas, what misfortune is this that these terrible shafts of thine that are endued with the might of the thunder and that always pierce the bodies of foes, fail in producing any effect.'

"Arjuna said, 'I think, O Krishna, that this armour hath been put on Duryodhana's body by Drona. This armour, tied as it hath been, is impenetrable to my weapons. In this armour, O Krishna, inhereth the might of the three worlds. Only Drona knoweth it, and from that best of men I also have learnt. This armour is not capable of being pierced by my weapons. Maghavat himself, O Govinda, cannot pierce it with his thunder. Knowing it all, O Krishna, why seekest thou to confound me? That which occurred in the three worlds, that which, O Kesava, exists now, and which is in the womb of futurity, are all known to thee. Indeed, O slayer of Madhu, no one else knoweth this better than thou dost. This Duryodhana, O Krishna, cased by Drona in this armours, is staying fearlessly in battle, wearing this coat of mail. That however, which one wearing such armour should do, is not known to him, O Madhava! He weareth it only like a woman. Behold now, O Janardana, the might of my arms and that of my bow too. Though protected by such a coat of mail, I will still vanquish the Kuru prince. The chief of the celestials gave this effulgent armour to Angiras. From the latter it was obtained by Vrihaspati. And from Vrihaspati it was got by Purandara. The Lord of the celestials once more gave it to me with the mantras to be uttered in wearing it. Even if this armour were divine, if it were created by Brahma himself, still the wretch, Duryodhana, struck with my arrows, shall not be protected by it.'

"Sanjaya continued, 'Having said these words, Arjuna inspired some arrows with mantras, and began to draw them on the bow-string. And while he was thus drawing them on the bow-string, the son of Drona cut them off with a weapon that was capable of baffling every weapon. Beholding those shafts of his thus frustrated from a distance by that utterer of Brahma (Aswatthaman), Arjuna, owning white steeds, filled with amazement represented unto Kesava, saying, 'I cannot, Janardana, twice use this weapon, for if do so, it will slay my own self and my own troops. Meanwhile, Duryodhana, O king, pierced each of the Krishnas in that battle with nine shafts resembling snakes of virulent poison. And once more the Kuru king showered his shafts on Krishna and the son of Pandu. Beholding these showers of arrows (shot by their king), thy warriors were filled with joy. They beat their musical instrument and uttered leonine roar. Then Partha, excited with rage in that battle, licked the corners of his mouth. Casting his eyes on his enemy's body, he saw not any part that was not well-covered with that impenetrable armour. With some sharp-pointed shafts then, well-shot from his bow, and each of which resembled Death himself, Arjuna slew his antagonist's steeds and then his two Parshni charioteers. And soon also the valiant Partha cut off Duryodhana's bow and the leathern fence of his fingers. Then, Savyasachin commenced to cut off his enemy's car in fragments. And with a couple of keen arrows he made Duryodhana carless. And then Arjuna pierced both the palms of the Kuru king. Beholding that great bowman afflicted with the shafts of Dhananjaya and fallen into great distress, many warriors rushed to the spot, desirous of rescuing him. These, with many thousands of cars, well-equipped elephants and horses, as also with large bodies of foot-soldiers, excited with wrath, encompassed by large bodies of men, neither that car of theirs nor of Arjuna and Govinda could any longer be seen. Then Arjuna, by the might of his weapons, began to slaughter that host. And car-warriors and elephants, by hundreds, deprived of limbs, fell fast on the field. Slain, or in the act of being slain, those failed to reach the excellent car. Indeed, the car on which Arjuna rode, stood motionless full two miles from the besieging force on every side. Then the Vrishni hero (Krishna), without taking any time, said unto Arjuna these words: Draw thy bow quickly and with great force, for I will blow my conch.' Thus addressed, Arjuna drawing his bow Gandiva with great force, began to slaughter the foe, shooting dense showers of shafts and making a loud noise by stretching the bowstring with his fingers. Kesava meanwhile forcibly and very loudly blew his conch Panchajanya, his face covered with dust. In consequence of the blare of that conch and of the twang of Gandiva, the Kuru warriors, strong or weak, all fell down on the ground. The car of Arjuna then freed from that press, looked resplendent like a cloud driven by the wind. (Beholding Arjuna) the protectors of Jayadratha, with their followers, became filled with rage. Indeed, those mighty bowmen, the protectors of the ruler of Sindhus, suddenly beholding Partha, uttered loud shouts, filling the earth with that noise. The whiz of their arrows were mingled with other fierce noises and the loud blare of their conchs. Those high-souled warriors uttered leonine shouts. Hearing that awful uproar raised by thy troops, Vasudeva and Dhananjaya blew their conchs. With their loud blare (of their conchs), the whole earth, with her mountains and seas and islands and the nether regions, O monarch, seemed to be filled. Indeed, that blare, O best of Bharatas, filled all the points of the compass, and was echoed back by both the armies. Then thy car-warriors, beholding Krishna and Dhananjaya, became very much frightened. Soon, however, they recovered and put forth their activity. Indeed, the great car-warriors of thy host, beholding the two Krishnas, those highly blessed persons, cased in mail rushed towards. The sight thus presented became a wonderful one.'"

SECTION CIII

"Sanjaya said, 'Thy warriors, as soon as they beheld those foremost of persons of the Vrishni-Andhaka and the Kuru races, lost no time, each striving to be first, in proceeding against them from a desire of slaughtering them. And so Vijaya also rushed against those foes of his. On their great cars, decked with gold, cased in tiger-skins, producing deep rattle, and resembling blazing fire, they rushed, illumining the ten points of the compass, armed, O king, with bows, the backs of whose staves were decked with gold, and which in consequence of their splendour, were incapable of being looked at, and uttering loud cries, and drawn by angry steeds. Bhurisravas, and Sala and Karna, and Vrishasena, and Jayadratha, and Kripa. and the ruler of the Madras, and that foremost of car-warriors, viz., the son of Drona. these eight great car-warriors, as if devouring the skies (as they proceeded) illuminated the ten points of the compass with their splendid cars, cased in tiger-skins and decked with golden moons. Clad in mail, filled with wrath and mounted upon their cars the rattle of which resembled the roar of masses of clouds, they covered Arjuna on every side with a shower of sharp shafts. Beautiful steeds of the best breed, endued with great speed, bearing those great car-warriors, looked resplendent as they illumined the points of the compass. Their cars drawn by foremost steeds of great fleetness were of diverse countries and of diverse species, some bred in mountainous regions, some in rivers, and some in the country of the Sindhus, many foremost of car-warriors among the Kurus desirous, O king, of rescuing thy son quickly rushed towards Dhananjaya's car from every side. Those foremost of men, taking up their conchs blew them, filling O king, the welkin and the earth with her seas (with that blare). Then those foremost ones among the gods, viz., Vasudeva and Dhananjaya, also blew their foremost of conchs on earth. The son of Kunti blew Devadatta, and Kesava blew Panchajanya. The loud blast of Devadatta, sent forth by Dhananjaya, filled the earth, the welkin, and ten points of the compass. And so Panchajanya also blown by Vasudeva, surpassing all sounds, filled the sky and the earth. And while that awful and fierce noise continued, a noise that inspired the timid with fear and the brave with cheers, and while drums and Jharjharas, and cymbals and Mridangas, O great king, were beat by thousands, great car-warriors invited to the Kuru side and solicitous of Dhananjaya's welfare, those great bowmen, filled with rage and unable to bear the loud blast of Arjuna's and Krishna's conchs, those kings from diverse realms supported by their respective troops, in rage blew their great conchs, desiring to answer with their own blasts the blasts of Kesava and Arjuna. The Kuru army then, urged forward by that blare of conchs, had its car-warriors, elephants, and steeds filled with anxiety and fear. Indeed, O lord, that host looked as if they that comprised it were ill. The agitated Kuru host, echoing with that blare of conchs blown by brave warriors, seemed to be like the welkin resounding with the noise of thunder and fallen down (through some convulsion of nature).[146] That loud uproar, O monarch, resounded through the ten points and frightened that host like critical incidents at the end of the Yuga frightening all living creatures. Then, Duryodhana and those eight great car-warriors appointed for the protection of Jayadratha all surrounded the son of Pandu. The son of Drona struck Vasudeva with three and seventy shafts, and Arjuna himself with three broad-headed shafts, and his standard and (four) steeds with five others. Beholding Janardana pierced, Arjuna, filled with rage, struck Aswatthaman with hundred shafts. Then piercing Karna with ten arrows and Vrishasena with three, the valiant Dhananjaya cut off Salya's bow with arrows fixed on the string, at the handle. Salya then, taking up another bow, pierced the son of Pandu. And Bhurisravas pierced him with three arrows whetted on stone, and equipped with golden wings. And Karna pierced him with two and thirty arrows, and Vrishasena with seven. And Jayadratha pierced Arjuna with three and seventy shafts and Kripa pierced him with ten. And the ruler of the Madras also pierced Phalguna in that battle with ten arrows. And the son of Drona pierced him with sixty arrows. And he, once more, pierced Partha with five arrows, and Vasudeva with twenty. Then the tiger among men, viz., Arjuna owning white steeds and having Krishna for his driver, pierced each of those warriors in return, displaying the lightness of his hand. Piercing Karna with a dozen shafts and Vrishasena with three, Partha cut off Salya's bow at the handle. And piercing the son of Somadatta with three arrows and Salya with ten, he pierced Kripa with five and twenty arrows, and the ruler of the Sindhus with a hundred, Partha struck Drona's son with seventy arrows. Then Bhurisravas filled with rage, cut off the goad in Krishna's hand, and struck Arjuna with three and twenty shafts. Then Dhananjaya, of white steeds, filled with rage, mangled those enemies of his with hundreds upon hundreds of arrows, like a mighty tempest tearing masses of clouds.'"

SECTION CIV

"Dhritarashtra, said, 'Describe to me, O Sanjaya, the diverse kinds of standards resplendent with great beauty, of both the Partha and our warriors (in that battle).'

"Sanjaya said, 'Hear, O king, of the diverse kinds of standards of those high-souled warriors. Listen to me as I describe their forms and names. Indeed, O king, upon the cars of those foremost of car-warriors were seen diverse kinds of standards that shone like blazing flames of fire. Made of gold, or decked with gold, or adorned with strings of gold and each looking like the golden mountain (Meru), diverse kinds of standards were there that were highly beautiful. And those standards of the warriors had attached all around them excellent banners. Indeed, having banners of diverse hues attached to them all around, those standards looked exceedingly beautiful. Those banners, again, moved by the wind, looked like fair ladies dancing in the midst of a sporting arena. Endued with the splendour of the rainbow, those banners, O bull of Bharata's race, of those car-warriors, floating in the breeze, highly adorned their cars. The standard, bearing the sign of the ape of fierce face and tail, like that of the lion, belonging to Dhananjaya, seemed to inspire fear in that battle. That standard, O king of the wielder of Gandiva, bearing that foremost of apes, and adorned with many banners, frightened the Kuru host. Similarly, the lion-tail standard-top of Drona's son, O Bharata, we saw, was endued with the effulgence of the rising sun Decked with gold, floating in the breeze, possessed of the splendour of the rainbow, the standard mark of Drona's son appeared on high, inspiring the foremost of Kuru warriors with joy. The standard of Adhiratha's son bore the mark of an elephant-rope made of gold. It seemed, O king, in battle to fill the whole welkin. The banner, adorned with gold and garlands, attached to the standard of Karna in battle, shaken by the wind, seemed to dance upon his car. The preceptor of the Pandavas, that Brahmana, given to ascetic penances, viz., Kripa the son of Gotama, had for his mark an excellent bovine bull. That high-souled one, O king, with that bovine bull, looked as resplendent, as the Destroyer of the three cities[147] looks resplendent with his bull. Vrishasena has a peacock made of gold and adorned with jewels and gems. And it stood on his standard, as if in the act of crowing, and always adorned the wan of the army. With that peacock, the car of the high-souled Vrishasena shone, like the car, O king, of Skanda (the celestial generalissimo) shining 'with his peacock unrivalled and beautiful ploughshare made of gold and looking like flame of fire. That ploughshare, O sire, looked resplendent on his car. Salya, the ruler of the Madras, we saw, had on his standard-top an image like the presiding goddess of corn, endued with beauty and producing every seed. A silver boar adorned the standard-top of the ruler of the Sindhus. Decked with golden chains, it was of the splendour of a white crystal.[148] With that silver mark on his barrier, the ruler of the Sindhus looked as resplendent, as Surya in days of yore in the battle between the celestials and the Asuras. The standard of Somadatta's son, devoted to sacrifices, bore the sign of the sacrificial stake. It was seen to shine like the sun or the moon. That sacrificial stake made of gold, O king of Somadatta's son, looked resplendent like the tall stake erected in the foremost of sacrifices called the Rajasuya. The standard of Salya, O monarch, bearing a huge silver-elephant was adorned, on all sides, with peacocks made of gold. The standard, O bull of Bharata's race, adorned thy troops like the huge white elephant adorning the host of the celestial king. On the standard decked with gold, of king Duryodhana, was an elephant adorned with gems. Tinkling with the sound of a hundred bells, O king, that standard stood upon the excellent car of that hero. And, O king, thy son, that bull among the Kurus, looked resplendent, O monarch, with that tall standard in battle. These nine excellent standards stood erect among thy divisions. The tenth standard seen there was of Arjuna, decked with that huge ape. And with that standard Arjuna looked highly resplendent, like Himavat with a blazing fire (on its top). Then many mighty car-warriors, all chastisers of foes, quickly took up their beautiful, bright and large bows for the sake of (resisting) Arjuna. Similarly, Partha also, that achiever of celestial feats, took up his foe-destroying bow Gandiva, in consequence, O king, of thy evil policy. Many royal warriors, O king, were then slain in that battle owing to thy fault. Rulers of men came from different realms invited (by thy sons). And with them perished many steeds and many elephants. Then those mighty car-warriors headed by Duryodhana (on one side) and that bull amongst the Pandavas on the other, uttered loud roars and began the encounter. And the feat that Kunti's son, having Krishna for his charioteer, achieved there, was highly wonderful, inasmuch as, alone, he encountered fearlessly all those warriors united together. And that mighty-armed hero looked resplendent as he stretched his bow Gandiva, desirous of vanquishing all those tigers among men for slaying the ruler of the Sindhus. With his shafts shot in thousands, that tiger among men, viz., Arjuna, that scorcher of foes, made all those warriors invisible (by means of his arrowy showers). On their side, those tigers among men, those mighty car-warriors, also made Partha invisible by means of their clouds of shafts shot from all sides. Beholding Arjuna, that bull of Kuru's race covered by those lions among men with their shafts, loud was the uproar made by thy troops.'

SECTION CV

"Dhritarashtra said, 'After Arjuna had got the ruler of the Sindhus within sight, what, O Sanjaya, did the Panchalas, attacked by Bharadwaja's son, do, encountering the Kurus?'

"Sanjaya said, In the afternoon of that day, O monarch, in the battle that took place between the Panchalas and the Kurus, Drona became, as it were, the stake (for which each fought on to win or lose). The Panchalas, O sire, desirous of slaying Drona, cheerfully uttered loud roars and shot dense showers of arrows. Indeed, that encounter between the Panchalas and the Kurus, fierce, awful, and highly wonderful as it was, resembled that in days of yore between the gods and the Asuras. Indeed, all the Panchalas with the Pandavas, obtaining Drona's car (within reach) used many mighty weapons, desirous of piercing through his array. Car-warriors stationed on their cars, causing the earth to shake under them, and showering their arrowy downpours, rushed towards Drona's car, without much speed. Then that mighty car-warrior among the Kaikeyas, viz., Vrihatkshatra, incessantly scattering keen shafts that resembled the thunder in force, proceeded towards Drona. Then Kshemadhurti of great fame quickly rushed against Vrihatkshatra, shooting keen arrows by thousands. Beholding this, that bull among the Chedis, viz., Dhrishtaketu, endued with great might, quickly proceeded against Kshemadhurti, like Mahendra proceeding against the Asura Samvara. Seeing him rush with great impetuosity, like the Destroyer himself with wide-open mouth, that mighty bowman viz., Viradhanwan, proceeded against him with great speed. King Yudhishthira staying there at the head of his division from desire of victory, was resisted by valiant Drona himself. Thy son Vikarna, O lord, endued with great prowess, proceeded against the rushing Nakula of great prowess, that warrior accomplished in battle. That scorcher of foes, viz., Durmukha, covered the advancing Sahadeva with many thousands of swiftly-coursing shafts. The heroic Vyughradatta resisted that tiger among men, viz., Satyaki making him repeatedly tremble by means of his sharp and keen-pointed shafts. The son of Somadatta resisted the (five) sons of Draupadi, those tigers among men, those great car-warriors, wrathfully shooting mighty shafts. That mighty car-warrior, viz., Rishyasringa's fierce son (the Rakshasa Alamvusha), of awful mien, resisted the advancing Bhimasena filled with wrath. The encounter that then took place between that man and Rakshasa resembled, O king, the battle in days of yore between Rama, and Ravana. Then, O Bharata, Yudhishthira, that chief of the Bharatas, struck Drona with ninety straight shafts in all his vital parts. Enraged by the famous son of Kunti, Drona struck him in return, O chief of the Bharatas, in the centre of the chest with five and twenty shafts. And once more, in the very sight of all the bowmen, Drona struck him, with his steeds, charioteer, and standard, with twenty shafts. Pandu's son, of virtuous soul, displaying great lightness of hand, baffled with his own arrowy showers those arrows shot by Drona, Then that great bowman Drona, filled with rage, cut off the bow of the high souled king Yudhishthira the just. Then that great car-warrior (viz., the son of Bharadwaja) speedily covered the bowless Yudhishthira with many thousands of shafts. Beholding the king made invisible by the shafts of Bharadwaja's son, all thought that Yudhishthira was dead, and some thought that the king had fled before Drona. And many cried out, O king, saying, 'Alas the king hath been slain by the high-souled Brahmana.' Then, king Yudhishthira the just, fallen into great distress, having laid aside that bow cut off by Bharadwaja's son in battle took up another excellent, bright and tougher bow. And that hero then cut off in that encounter all those shafts shot in thousands by Drona. All this seemed exceedingly wonderful. Having cut off those shafts, O king, Yudhishthira, with eyes red in wrath, took up in that battle a dart, capable of riving even a mountain. Equipped with a golden staff, of awful mien, having eight bells attached to it, and exceedingly terrible, the mighty Yudhishthira, taking it up, uttered a loud roar. And with that roar, O Bharata, the son of Pandu inspired all creatures with fear. Beholding that dart upraised by king Yudhishthira the just, all creatures, as if with one accord, said, 'Good be to Drona!' Hurled from the king's arms, that dart resembling a snake just freed from its slough, coursed towards Drona, illumining the welkin and all the directions cardinal and subsidiary, like a she-snake with fiery mouth, Beholding it coursing towards him impetuously, O king, Drona, that foremost of all persons acquainted with weapons invoked into existence the weapon called Brahma. That weapon, reducing that dart of terrible mien into dust, coursed towards the car of the illustrious son of Pandu. Then, O sire, king Yudhishthira of' great wisdom baffled that weapon of Drona, thus coursing towards him by himself invoking the Brahma weapon. And then piercing Drona himself in that battle with five straight shafts, he cut off, with a sharp razor-faced shaft, the large bow of Drona. Then Drona, that grinder of Kshatriyas, throwing aside that broken bow, hurled with great force, O sire, a mace at the son of Dharma. Beholding that mace impetuously coursing towards him, Yudhishthira, O chastiser of foes, filled with rage, took up a mace. Then those two maces, both hurled with great force, encountering each other in mid-air, produced by their collision sparks of fire and then fell down on the earth. Then Drona, filled with fury, slew, O sire, the steeds of Yudhishthira, with four excellent shafts of keen points. And with another broad-headed shaft he cut off he king's bow resembling a pole erected to the honour of Indra. And with another shaft he cut off the standard of Yudhishthira, and with three he afflicted the Pandava himself. Then king Yudhishthira, speedily jumping down from that steedless car, stood weaponless and with arms upraised, O bull of Bharata's race! Beholding him carless, and especially weaponless, Drona, O lord, stupefied his foes, rather the whole army. Firmly adhering to his vow, and endued with great lightness of hands, Drona shot showers of sharp shafts and rushed towards the king, like a furious lion towards a deer. Beholding Drona, that slayer of foes, rush towards him, cries of Oh and Alas suddenly rose from the Pandava army.' And many cried out, saying, 'The king is slain by Bharadwaja's son.' Loud wails of this kind were heard, O Bharata, among the Pandava troops. Meanwhile, king Yudhishthira, the son of Kunti, getting up on the car of Sahadeva, retreated from the field, borne away by swift steeds.'"

SECTION CVI

"Sanjaya said, 'Kshemadhurti, O monarch, pierced the advancing Vrihatkshatra of great valour, that prince of the Kaikeyas, with many arrows in the chest. King Vrihatkshatra then, O monarch, desirous of piercing through Drona's division, quickly struck his antagonist with ninety straight shafts. Kshemadhurti, however, filled with rage, cut off, with a sharp well-tempered, and broad-headed shaft, the bow of that high-souled prince of the Kaikeyas. Having cut off his bow, Kshemadhurti then, with a keen and straight shaft, quickly pierced in that encounter that foremost of all bowmen. Then Vrihatkshatra, taking up another bow and smiling (at his foe), soon made the mighty car-warrior Kshemadhurti steedless and driverless and carless. And with another broad-headed shaft that was well-tempered and sharp, he cut off, from the trunk of his royal antagonist his head blazing with (a pair of) ear-rings. That head, graced with only locks and a diadem, suddenly cut off, fell down on the earth and looked resplendent like a luminary fallen from the firmament. Having slain his foe, the mighty car-warrior Vrihatkshatra became filled with joy and fell with great force upon thy troops for the sake of the Parthas. The great bowman Viradhanwan, O Bharata, endued with great prowess, resisted Dhrishtaketu who was advancing against Drona. Encountering each other, those two heroes having arrows for their fangs, and both endued with great activity, struck each other with many thousands of arrows. Indeed, those two tigers among men fought with each other, like two leaders of elephantine herds in the deep woods with fury. Both endued with great energy, they fought, each desirous of slaying the other, like two enraged tigers in a mountain-cave. That combat, O monarch, became exceedingly fierce. Deserving to be witnessed, it became highly wonderful. The very Siddhas and the Charanas, in large numbers, witnessed it with wonder-waiting eyes. Then Viradhanwan, O Bharata, with a laugh, cut off in rage Dhrishtaketu's bow in twain by means of broad-headed arrows. Abandoning that broken bow, the ruler of the Chedis, that mighty car-warrior took up a fierce dart made of iron and equipped with a golden staff. Bending with his hands, O Bharata, that dart of fierce energy towards the car of Viradhanwan, Dhrishtaketu hurled it carefully and with great force. Struck with great force by that hero-slaying dart, and his heart pierced by it through, Viradhanwan, quickly fell down on the earth from his car. Upon the fall of that hero, that mighty car-warrior among the Trigartas, thy army, O lord, was broken by the Pandavas. (Thy son) Durmukha sped sixty shafts at Sahadeva, and uttered a loud shout in that battle, challenging that son of Pandu. The son of Madri, then., filled with rage, pierced Durmukha with many keen arrows, smiling the while, the brother striking the brother. Be. holding the mighty Durmukha fighting furiously, Sahadeva, then, O Bharata, once more struck him with nine shafts. Endued with great strength, Sahadeva then cut off Durmukha's standard with a broad-headed arrow and struck down his four steeds with four other arrows. And then with another broad. headed arrow, well-tempered and sharp, he cut off, from his trunk, the head of Durmukha's charioteer that shone with a pair of ear-rings. And cutting off Durmukha's large bow with a razor-faced arrow, Sahadeva pierced Durmukha himself in that battle with five arrows. Durmukha fearlessly jumping down from that steedless car, mounted the car, O Bharata, of Niramitra. Then that slayer of hostile heroes, viz., Sahadeva, filled with rage slew in that great battle Niramitra in the midst of his division with a broad-headed arrow. Thereupon, prince Niramitra, the son of the ruler of the Trigartas, fell down from his car, afflicting thy army with great grief. Slaying him, the mighty-armed Sahadeva looked resplendent like Rama, the son of Dasaratha, after slaying the mighty (Rakshasa) Khara. Beholding that mighty car-warrior, viz., prince Niramitra slain, loud cries of Oh and Alas arose, O monarch, among the Trigarta warriors. Nakula, O king, in a moment vanquished thy son Vikarna of large eyes. This seemed highly wonderful. Vyaghradatta, by means of his straight shafts, made Satyaki invisible with his steeds and driver and standard in the midst of his division. The brave grandson of Sini, baffling those shafts with great lightness of hand, felled Vyaghradatta by means of his arrows, with his steeds and driver and standard. Upon the fall, O lord, of that prince of the Magadhas, the latter, struggling vigorously, rushed against Yuyudhana from all sides. Scattering their shafts and lances by thousands, and sharp arrows and spears and mallets and thick clubs, those brave warriors fought in that battle with that invincible hero of the Satwata race.

Endued with great might, invincible Satyaki, that bull among men, with the greatest ease and laughing the while, vanquished them all. The Magadhas were nearly exterminated. A small remnant flew from the field. Beholding this, thy army, already afflicted with the arrows of Yuyudhana, broke, O lord! Then that foremost one of Madhu's race, having slaughtered ill battle thy troops, that illustrious hero, looked resplendent as he shook his bow. The army, O king, was thus routed by that high-souled one of the Satwata race. Indeed, frightened by that hero of long arms, none approached him for fight. Then Drona filled with rage and rolling his eyes, himself rushed impetuously towards Satyaki, of feats incapable of being baffled.'"

SECTION CVII

"Sanjaya said, 'The illustrious son of Somadatta pierced each of the sons of Draupadi, those great bowmen, with five arrows, and once more with seven arrows. Much afflicted, O lord, by that fierce warrior, they were stupefied and knew not for some time what to do. Then that crusher of foes, Satanika, the son of Nakula, piercing Somadatta's son, that bull among men, with a couple of arrows, uttered in joy a loud roar. The other brothers then, struggling vigorously, quickly pierced the wrathful son of Somadatta, each with three straight shafts. Then the illustrious son of Somadatta, O monarch, sped at them five shafts, piercing each of them in the chest with one shaft. Then those five brothers, thus pierced by that high-souled warrior with his shafts, surrounded that hero on every side and began to pierce him deeply with their shafts. Then the son of Arjuna, filled with rage, despatched with keen shafts, the four steeds of Saumadatti to the region of Yama. And the son of Bhimasena, cutting off the bow of the illustrious son of Somadatta, uttered a loud shout and pierced his foe with many sharp arrows. The son of Yudhishthira then, cutting off Saumadatti's standard, felled it en the earth, while the son of Nakula felled the enemy's charioteer from his niche in the car. Then the son of Sahadeva, ascertaining the foe to be on the point of leaving the field in consequence of the brothers, cut off, with a razor-faced arrow, the head of that illustrious warrior. That head, decked with ear-rings of gold, fell on the earth and adorned the field like the sun of brilliant effulgence that rises at the end of the Yuga. Beholding the head of the high-souled son of Somadatta thus fallen on the ground, thy troops, O king, overcome with fear, fled in all directions.

"The Rakshasa Alamvusha in that battle, filled with rage, fought with the mighty Bhimasena, like Ravana's son (Indrajit) with (Rama's brother) Lakshmana. Beholding that Rakshasa and that human warrior engaged in fight, all creatures experienced both joy and wonder. Then Bhima, O king, laughing the while, pierced that wrathful prince of Rakshasa, viz., Rishyasringa's son (Alamvusha), with nine keen shafts. Then that Rakshasa, thus pierced in battle, uttered a loud and awful sound, and rushed, with all his followers, against Bhima. Piercing Bhima then with five straight shafts, he quickly destroyed in that battle, thirty cars supporting Bhima. And once more destroying four hundred cars of Bhimasena, the Rakshasa pierced Bhimasena himself with winged arrows. Then the mighty Bhima deeply pierced by the Rakshasa, sat down on the terrace of his car, overcome by a swoon. The son of the Wind-god then, recovering his senses, became filled with rage. Drawing his excellent and terrible bow that was capable of bearing a great strain, he afflicted Alamvusha, in every part of his body, with keen shafts. Thereupon, the Rakshasa who resembled a huge mass of antimony, looked resplendent O king, like a flowering Kinsuka. Whilst being struck in that battle with those shafts sped from the bow of Bhima, the Rakshasa recollected the slaughter of his brother (Vaka) by the illustrious Pandava. Assuming then an awful form, he addressed Bhima, saying, 'Wait a little in this battle, O Partha! Behold today my prowess. O thou of wicked understanding, that foremost of Rakshasas, viz., the mighty Vaka, was my brother. It is true he was slain by thee. But that took place out of my sight.' Having said these words unto Bhima, Alamvusha made himself invisible, and began to cover Bhimasena with a dense shower of arrows. Upon the disappearance of the Rakshasa, Bhima, O monarch, covered the welkin with straight shafts. Thus afflicted by Bhima, Alamvusha soon returned to his car. And soon again, he entered into the bowels of the earth and once more becoming little he suddenly soared into the sky. Alamvusha, assumed countless forms. Now becoming subtle and now huge and gross, he began to roar like the clouds. And he uttered diverse kinds of words and speeches all around. And from the welkin there fell thousands of arrowy torrents, as also darts, and Kunapas, and lances, and spiked maces, and short arrows, and scimitars, and swords, and thunders also. That awful downpour of arrows caused by the Rakshasa, slew the troops of Pandu's son on the field of battle. And in consequence of that arrowy downpour, many elephants also of the Pandava army were slain, and many steeds also, O king, and many foot-soldiers. And a river was caused there, whose waters were blood and whose eddies were constituted by cars. And it abounded with elephants that constituted its alligators. And the umbrellas of car-warriors constituted its swans, and the flesh and marrow of animals, its mire. And it teemed with the (cut off) arms of human beings that constituted its snakes. And it was haunted by many Rakshasas and other cannibals. And it wafted away, O king, countless Chedis and Panchalas and Srinjayas. Beholding him, O monarch, careering so fearlessly in that battle and seeing his prowess, the Pandavas became filled with anxiety; and joy filled the hearts of thy troops then. And amongst the latter, loud and terrible sounds of musical instruments, making the hair stand on end, arose. Hearing that loud uproar made by thy troops, the son of Pandu could not bear it, as a snake cannot bear the clap of human palms. With eyes red as copper in rage, with glances that like fire consumed every thing, the son of the Wind-god, like Tvashtri himself, aimed the weapon known by the name of Tvashtri. From that weapon were produced thousands of arrows on all sides. And in consequence of those arrows, a universal rout was seen among thy troops.' That weapon, shot in battle by Bhimasena, destroying the effective illusion produced by the Rakshasa, greatly afflicted the Rakshasa himself. Struck in every part of his body by Bhimasena, the Rakshasa, then abandoning Bhimasena, fled towards the division of Drona. Upon the defeat of that prince of Rakshasa by the high-souled Bhima, the Pandavas caused every point of the compass to resound with their leonine roars. And filled with joy, they worshipped the mighty son of Marut, like the Maruts worshipping Sakra after the defeat in battle of Prahlada.'"

SECTION CVIII

"Sanjaya said, 'Having fled away from Bhima, Alamvusha, in another part of the field, careered fearlessly in battle. And while he was thus fearlessly careering in battle, the son of Hidimva rushed impetuously at him and pierced him with keen shafts. The battle between those two lions among Rakshasas became terrible. Both of them invoked into existence illusions like Sakra and Samvara (in days of old). Alamvusha, excited with rage, attacked Ghatotkacha. Indeed, that encounter between those two foremost of Rakshasas resembled that of old between Rama and Ravana, O lord! Then Ghatotkacha having pierced Alamvusha, in the centre of the chest with twenty long shafts, repeatedly roared like a lion. Smilingly, O king, Alamvusha also, repeatedly piercing the invincible son of Hidimva, uttered loud roars in joy, filling the entire welkin. Then, those two foremost of Rakshasas, endued with great might, became filled with rage. They fought with each other, displaying their powers of illusion, but without any of them getting any advantage over the other. Each, creating a hundred illusions, stupefied the other. Both accomplished in producing' illusions, O king, that Ghatotkacha displayed in battle, were all destroyed, O monarch, by Alamvusha, producing similar illusions of his own. Beholding that prince of Rakshasas, viz., Alamvusha, who was accomplished in producing illusions, fight in that manner, the Pandavas became filled with anxiety, they then caused him to be surrounded by many foremost of car-warriors. Bhimasena and others, O monarch, all rushed in rage against him. Hemming him, O sire, on all sides by means of numberless cars, they shrouded him from every side with shafts, like men in a forest encompassing an elephant with blazing brands. Baffling that shower of weapons by means of the illusion of his own weapons, freed himself from that press of cars like an elephant from a forest conflagration. Then drawing his terrible bow whose twang resembled the thunder of Indra, he pierced the son of the Wind-god with five and twenty shafts, and Bhimasena's son with five, and Yudhishthira with three, and Sahadeva with seven, and Nakula with three and seventy, and each of the five sons of Draupadi with five shafts, and uttered a loud roar. Then Bhimasena pierced him in return with nine shafts, and Sahadeva with five. And Yudhishthira pierced the Rakshasa with a hundred shafts. And Nakula pierced him with three shafts. The son of Hidimva having pierced him with five hundred shafts, Alamvusha once more pierced him with seventy, and that mighty warrior uttered a loud roar. With that loud roar of Ghatotkacha the earth shook, O king, with her mountains and forests and with her trees and waters. Deeply pierced on all sides by those great bowmen and mighty car-warriors, Alamvusha pierced each of them in return with five arrows. Then that Rakshasa, O chief of the Bharatas, viz., the son of Hidimva, filled with rage, pierced that other angry Rakshasa in battle with many shafts. Then that mighty prince of Rakshasas, viz., Alamvusha, deeply pierced, quickly shot countless shafts equipped with wings of gold and whetted on stone. Those shafts, perfectly straight, all entered the body of Ghatotkacha, like angry snakes of great strength entering a mountain summit. Then the Pandavas, O king, filled with anxiety, and Hidimva's son Ghatotkacha, also sped at their foe from every side clouds of keen shafts. Thus struck in battle by the Pandavas, desirous of victory, Alamvusha mortal as he was, did not know what to do. Then that delighter in battle, viz., the mighty son of Bhimasena, beholding that state of Alamvusha, set his heart upon his destruction. He rushed with great impetuosity towards the car of the prince of Rakshasas, that car which resembled a burnt mountain summit or a broken heap of antimony. The son of Hidimva, inflamed with wrath, flew from his own car to that of Alamvusha, and seized the latter. He then took him up from the car, like Garuda taking up a snake. Thus dragging him up with his arms, he began to whirl him repeatedly, and then crushed him into pieces, hurling him down on the earth, like a man crushing an earthen pot into fragments by hurling it against a rock. Endued with strength and activity, possessed of great prowess, the son of Bhimasena, inflamed with wrath in battle, inspired all the troops with fear. All the limbs broken and bones reduced to fragments, the frightful Rakshasa Alamvusha, thus slain by the heroic Ghatotkacha, resembled a tall Sala uprooted and broken by the wind. Upon the slaughter of that wanderer of the night, the Parthas became very cheerful. And they uttered leonine roars and waved their garments. Thy brave warriors, however, beholding that mighty prince or Rakshasas, viz., Alamvusha, slain and lying like a crushed mountain, uttered cries, O monarch, of Oh and Alas. And people, possessed with curiosity, went to view that Rakshasa lying helplessly on the earth like a piece of charcoal (no longer capable of burning). The Rakshasa Ghatotkacha, then, that foremost of mighty beings, having thus slain his foe, uttered a loud shout, like Vasava after slaying (the Asura) Vala. Having achieved that exceedingly difficult feat, Ghatotkacha, was much applauded by his sires as also by his relatives. Indeed, having felled Alamvusha, like an Alamvusha fruit, he rejoiced exceedingly with his friends. There arose then a loud uproar (in the Pandava army) of conchs and of diverse kinds of arrows. Hearing that noise the Kauravas uttered loud shouts in reply, filling the whole earth with its echoes.'"

SECTION CIX

"Dhritarashtra said, 'Tell me, O Sanjaya, how Yuyudhana rushed against the son of Bharadwaja in battle. I feel a great curiosity to hear it.'

"Sanjaya said, 'Listen, O thou of great wisdom, to the account of that battle, that makes the hair stand on end, between Drona and the Pandayas headed by Yuyudhana. Beholding the (Kuru) army slaughtered, O sire, by Yuyudhana, Drona himself rushed towards that warrior of unbaffled prowess, called also by the name of Satyaki. Satyaki pierced that mighty car-warrior, viz., the son of Bharadwaja, thus advancing against him, with five and twenty small arrows. Drona also, possessed of great prowess in battle, with deliberate aim, quickly pierced Yuyudhana, with five whetted arrows, equipped with wings of gold. Those arrows, piercing the hard mount of the foe and drinking his life-blood, entered the earth, O king, like hissing snakes. The long-armed Satyaki then, inflamed with rage like an elephant struck with the hook, pierced Drona with fifty long arrows that resembled flames of fire. Then Bharadwaja's son, thus quickly pierced in battle by Yuyudhana, pierced carefully exerting Satyaki in return with many arrows. Then that great bowman, endued with great might, and filled with rage, once more afflicted that hero of the

Satwata race with many straight shafts. Thus struck in that battle by the son of Bharadwaja, Satyaki, O monarch, knew not what to do. Then, O king, Yuyudhana's face became cheerless, seeing the son of Bharadwaja shoot countless keen arrows. Beholding Satyaki thus situated, thy sons and troops, O king, becoming exceedingly cheerful, repeatedly uttered leonine roars. Hearing that terrible uproar and beholding that hero of Madhu's race thus afflicted, king Yudhishthira, O monarch, addressing all his soldiers, said, 'That foremost one among the Vrishnis, viz., the brave Satyaki, of prowess incapable of being baffled, is about to be devoured by the heroic Drona, like the sun by Rahu. Go and rush ye to the spot where Satyaki is battling.' The king, addressing Dhrishtadyumna. of the Panchala race, said, Rush thou with speed at Drona. Why dost thou tarry, O son of Prishata! Seest thou not the great danger to ourselves that has already arisen from Drona? Drona is a great bowman. He is sporting with Yuyudhana, in battle, like a boy with a bird bound in a string. Let all of you, headed by Bhimasena, and accompanied by others proceed thither where Satyaki's car is. Behind you I will follow with my troops. Rescue Satyaki today who is already within the jaws of the Destroyer.' Having said these words, O Bharata, king Yudhishthira with all his troops rushed towards Drona for the sake of Yuyudhana. Blessed be thou, great was the uproar made there by the Pandavas and the Srinjayas all fighting with Drona only. Together approaching, O tiger among men, that mighty car-warrior, viz., the son of Bharadwaja, they covered with showers of keen arrows equipped with the feathers of Kankas and peacocks. Drona, however, received all those heroes smilingly, like a householder receiving guests arrived of their own will, with seats and water. With the shafts of Bharadwaja's bow-wielding son, those heroes were well-gratified like guest, O king, with the hospitality they receive in the houses (of good hosts). And none of them, O lord, could even gaze at the son of Bharadwaja who then resembled the thousand-rayed sun at midday. Indeed, Drona, that foremost of all wielders of weapons, scorched all those great bowmen with showers of arrows like the sun scorching (everything below) with his burning rays. Thus struck, O king, by Drona, the Pandavas and the Srinjayas beheld no protector, like elephants sunk in a morass. The mighty arrows of Drona, as they coursed (through the welkin), looked like the rays of the sun blasting everything around. In that encounter, five and twenty warriors among the Panchalas were slain by Drona, who were all regarded as Maharathas and all approved (as such) by Dhrishtadyumna. And amongst all the troops of the Pandavas and the Panchalas, men quietly beheld brave Drona slaying the foremost of warriors in succession. Having slain a hundred warriors amongst the Kekayas and routing them on all sides, Drona stood, O monarch, like the Destroyer himself with wide-open mouth. The mighty-armed Drona vanquished the Panchalas, the Srinjayas, the Matsyas and the Kekayas, O monarch, by hundreds and thousands. Pierced by the arrows of Drona, the clamour made by them resembled that made in the woods by the denizens of the forest when encompassed by a conflagration. The gods, Gandharvas, and the Pitris, said, 'Behold, the Panchalas, and the Pandavas, with all their troops, are flying away.' Indeed, when Drona was thus engaged in slaughtering the Somakas in battle, none ventured to advance against him and none succeeded in piercing him. And while that dreadful encounter, so destructive of great heroes, continued, Pritha's son (Yudhishthira) suddenly heard the blare of Panchajanya. Blown by Vasudeva, that best of conchs gave loud blasts. Indeed, while the heroic protectors of the ruler of the Sindhus were fighting, and while the Dhartarashtras were roaring in front of Arjuna's car, the twang of Gandiva could not be heard. The royal son of Pandu repeatedly swooned, and thought, 'Without doubt, all is not well with Partha, since that prince of conchs (Panchajanya) is yielding such blasts and since the Kauravas also, filled with joy, are incessantly uttering such shouts.' Thinking in this way, with an anxious heart, Ajatasatru, the son of Kunti, said unto him of the Satwata race (viz., Satyaki) these words in a voice choked with tears. Though repeatedly stupefied, king Yudhishthira, however, did not lose sight of what was to be done next. Addressing Sini's grandson, that bull of his clan, (Yudhishthira said), 'O grandson of Sini, the time for that eternal duty which the righteous ones of old have indicated (for friends) towards friends in seasons of distress, hath now come. O bull amongst the Sinis, reflecting within myself, I do not, O Satyaki, see amongst all my warriors one who is a greater well wisher to us than thou art. He who is always well-affected, he who is always obedient, I think, he should be appointed to a grave commission in times of distress. As Kesava is ever the refuge of the Pandavas even, so art thou, O thou of Vrishni's race, who art like Kesava in prowess. I will, therefore, lay a burthen on thee. It behoveth thee not to frustrate my purpose. Arjuna is thy brother, friend, and preceptor, O bull among men, in this battle render him aid in time of distress. Thou art devoted to truth. Thou art a hero. Thou art the dispeller of the fears of friends. Thou art celebrated in the world, in consequence of thy acts, O hero, as one that is truthful in speech. He, O grandson of Sini, who casteth away his body while fighting in battle for friends, is equal to him who giveth away to Brahmanas the whole earth. We have heard of various kings gone to heaven, having given away the whole of this earth unto Brahmanas with due rites. O thou of virtuous soul, I beg of thee, with joined hands, even this viz., that, O lord, attain thou the fruit of giving away (unto Brahmanas) the whole earth, or something higher than that by incurring danger to thy life itself for helping Arjuna. There is one, viz., Krishna, that dispeller of the fears of friends, who is ever willing to cast away his life in battle (for the sake of friends). Thou, O Satyaki, art the second. None but a hero can render aid unto a hero, exerting valorously in battle, from desire of fame. An ordinary person cannot do so. In this matter, here is none else but thee who can protect Arjuna. On one occasion, while applauding thy numerous feats, Arjuna, giving me great pleasure repeatedly recited them. He said of thee that thou art endued with extreme lightness of hand, that thou art conversant with all modes of warfare, that thou art possessed of great activity and great prowess. He said, 'Satyaki is endued with great wisdom, is acquainted with every weapon, is a hero, and is never stupefied in battle. Of broad neck and broad chest, of mighty arms and broad cheeks, or great strength and great prowess, Satyaki is a high-souled Maharatha. He is my disciple and friend; I am dear to him and he is dear to me. Becoming my ally, Yuyudhana will crush the Kauravas. Even if Kesava and Rama, and Aniruddha, and the mighty car-warrior Pradyumna, and Gada, and Sarana, and Samva, with all the Vrishnis, case themselves in mail for assisting us, O king, in the field of battle, I shall yet appoint that tiger among men viz., Satyaki of unbaffled prowess, for our aid, since there is none equal to him.' Even this is what Dhananjaya told me in the Dwaita woods, in thy absence, while truly describing thy merits in an assembly of righteous persons. It behoveth thee not, O thou of the Vrishni race, to falsify that expectation of Dhananjaya, and also of myself and Bhima! When, returning from various tirthas, I proceeded to Dwaraka; there I witnessed thy reverence for Arjuna. While we were at Upaplavya I did not mark anybody else, O grandson of Sini, who showed us such affection as thou didst. Thou art of noble lineage and feelest reverence for us. For showing kindness, therefore, to one who is thy friend and preceptor, it behoveth thee, O thou of mighty arms, to act in a way deserving, O great bowman, of thy friendship and prowess and noble parentage and truthfulness. O thou of Madhu's race! Suyodhana, cased in armour by Drona himself, hath suddenly gone, following Arjuna! The other great car-warriors of Kauravas have, before that followed Arjuna. Loud uproars are being heard against Arjuna's car. O grandson of Sini, it behoveth thee, O giver of honours, to go thither quickly. Bhimasena and ourselves, well-equipped and with all our forces, will resist Drona if he advances against thee. Behold, O Grandson of Sini, the Bharata troops are flying away in battle, and as they are flying away, they are tittering loud wails. Like the very ocean at full tide agitated by a mighty tempest, the Dhartarashtra host, O sire, is agitated by Savyasachin. Behold, in consequence of countless cars and men and steeds moving quickly, the earthly dust raised is gradually spreading (over the field). See, that slayer of hostile hosts, Phalguna, is encompassed by the Sindhu-Sauviras, armed with spikes and lances and adorned with many horses in their ranks. Without vanquishing this force it will not be possible to vanquish Jayadratha. These warriors are prepared to lay down their lives for the sake of the ruler of the Sindhus. Behold the invincible Dhartarashtra force, stationed there, that bristles with arrows and darts and tall standards, and that teems with steeds and elephants. Hear the beat of their drums and the loud blare of their conchs, the tremendous leonine shouts uttered by them, and the rattle of their car-wheels. Hear the grunt of their elephants, the heavy tread of their foot-soldiers, and the stamping of their rushing cavalry which all seem to shake the very earth itself. Before him is the division of Jayadratha, and behind is that of Drona. So great is the number of the foes that he is capable of afflicting the chief of the celestials himself. Sunk in the midst of the fathomless host, Arjuna may lose his life. If he be slain in battle, how can one like me live? Is this calamity to befall me when thou art alive? Dark-blue in colour, young in years, of curled locks and exceedingly handsome is that son of Pandu. Active in the use of weapons, and conversant with every mode of warfare, the mighty-armed Arjuna hath, O sire, penetrated into the Bharata host at sunrise. The day is about to end. O thou of Vrishni's race, I do not know whether he liveth or not. The vast Kuru host is like ocean. O sire, Vibhatsu hath penetrated into it all alone. That army is incapable of being resisted by the very gods in battle. In today's battle, I fail to keep my judgment clear. Drona also is, with great might, afflicting my forces! Thou seest, O mighty-armed one, how that regenerate one is careering in battle. When several tasks present themselves together, thou art well-skilled in selecting that which would be first attended to. It behoveth thee, O giver of honours, to accomplish with activity that task which is the gravest of all. Amongst all these tasks, I myself think, that this (aiding Arjuna) is the first that demands our attention. The rescue of Arjuna in battle should be first undertaken. I do not grieve for him of Dasarha's race. He is the Protector and the Lord of the Universe. I tell thee truly that tiger among men, O sire, is able to vanquish in battle the three worlds assembled together. What need I say, therefore, of this weak Dhritarashtra host? Arjuna, however, O thou of Vrishni's race, is being afflicted by countless odds in battle. He may yield up his life. It is for this that I am so cheerless. O thou then go in his track, since persons like thee should follow a person like him, at such a season, urged on by one like me. Amongst the foremost ones of the Vrishni race, two are regarded as Atirathas. They are mighty-armed Pradyumna and thyself, O Satwata, that are so famous. In weapons, thou art equal to Narayana himself, and in strength to Sankarshana. In bravery, thou art equal to Dhananjaya, O tiger among men, and surpassest Bhishma and Drona and every one accomplished in battle. O tiger among men, the wise speak of thee, saying. O Madhava, 'There is nothing unachievable by Satyaki.' O thou of great strength, do thou, therefore, that which I say unto thee, viz., obey the wishes of all here, of myself and of Arjuna. It behoveth thee not, O mighty-armed one, to frustrate that wish. Reckless of thy very life, career thou in battle like a hero. O grandson of Sini, the scions of Dasarha's race never care to protect their lives in battle. Avoiding battle, or fighting from behind breast-works, or flying away from battle,--those practices of cowards and wretches are never practised by the Dasarhas. The virtuous-souled Arjuna is thy superior, O bull among the Sinis! Vasudeva is the superior of both thyself and intelligent Arjuna, Casting my eyes on these two reasons, I say unto thee these words. Do not discard my words, I am the superior of thy superiors. That which I am saying unto thee is approved as also by Arjuna. I tell thee this truly. Go then to the spot where Dhananjaya is. Attending to these words of mine, O thou of prowess incapable of being baffled, penetrate in this host of the wicked son of Dhritarashtra. Having penetrated into it duly, encounter the great car-warriors, and display, O Satwata, such feats as are worthy of thyself!'"

SECTION CX

"Sanjaya said, 'That bull amongst the Sinis, viz., Satyaki, hearing these words o, full affection, agreeable, fraught with sweet sounds, opportune, delightful, and equitable that were uttered by king Yudhishthira the just, replied unto him, O chief of the Bharatas, saying, 'O thou of unfading glory, I have heard all the words thou hast said, words fraught with justice, delightful, and conducive to fame for the sake of Phalguna. At such a time, indeed, beholding one devoted (to thee) like me, it behoveth thee, O king of kings, to command him as much, as thou canst command Partha himself. As regards myself, I am prepared to cast away my life for the sake of Dhananjaya. Commanded, again, by thee, what is there I would not do in great battle? What need I say of this weak (Dhritarashtra) force? Urged by thee, I am prepared, O best of men, to battle with three worlds including the gods, the Asuras, and men. Today I will fight with the entire army of Suyodhana and vanquish it in battle. Truly do I say this unto thee, O king! Safely shall I reach Dhananjaya himself in safety, and after Jayadratha is slain, I shall, O king, come back into thy presence. I must, however, O king, inform thee of the words of Vasudeva as also those of the intelligent Arjuna. I was strongly and repeatedly solicited by Arjuna in the midst of all our warriors and in the hearing also of Vasudeva (in these words), Today, O Madhava, nobly resolved in battle, protect thou the king carefully, till I slay Jayadratha! Making over the monarch to thee, O mighty-armed one, or to that great car-warrior Pradyumna, I can go with an easy heart towards Jayadratha. Thou knowest Drona in battle, that warrior who is regarded as the foremost one among the Kurus. Thou knowest also the vow made by him in the presence of all, O lord! The son of Bharadwaja is always eager to seize the king. He is competent also in afflicting king Yudhishthira in battle. Charging thee with the protection of that best of men, viz., king Yudhishthira the just, I will proceed today for the destruction of the ruler of the Sindhus. Slaying Jayadratha, I shall soon come back, O Madhava! See that Drona may not succeed in forcibly seizing king Yudhishthira the just in battle. If Yudhishthira be seized by Bharadwaja's son, O Madhava, I shall not succeed in slaying Jayadratha, and great will be my grief. If that best of men, the truthful son of Pandu, be seized, it is evident that we shall have again to go into woods. My success, therefore, over Jayadratha, it is plain, will be productive of no benefit, if Drona, inflamed with rage, succeeds in seizing Yudhishthira in battle. O mighty-armed one, for doing what is agreeable to me, therefore, O Madhava, as also for the sake of my success and fame, protect the king in battle.' Thou seest, therefore, O king, thou hast been made over to me as a trust by Savyasachin, O lord, in consequence of his constant fear of Bharadwaja's son. O mighty-armed one, I myself daily see, O lord, that there is none, save Rukmini's son (Pradyumna), who can be a match for Drona in battle. I also am regarded to be a match for the intelligent son of Bharadwaja in battle. It is plain, therefore, I cannot dare falsify that reputation which I have, or disregard the commands of my preceptor (Arjuna), or leave thee, O king! The preceptor (Drona), cased as he is in impenetrable mail, in consequence of his lightness of arms, obtaining thee in battle, will sport with thee as a child with a little bird. If Krishna's son, bearing the Makara on his banner, were here, I could then have made over to him, for he would have protected thee as Arjuna himself. Thou shouldst protect thyself. When I am gone, who will protect thee, who that is, that will advance against Drona while I proceed towards Arjuna? O king, let no fear be thine today on Arjuna's account. He never becomes cheerless under any burden howsoever heavy. Those warriors that are opposed to him, viz., the Sauvirakas, the Sindhava-Pauravas, they from the north, they from the south, and they, O king, headed by Karna, that are regarded as foremost of car-warriors, do not together come up to a sixteenth part of Arjuna. The whole earth rising against him, with the gods, the Asuras, and men, with all the tribes of Rakshasas, O king, with the Kinnaras, the great snakes, and in fact, all the mobile and the immobile creatures assembled together, is no match for Arjuna in battle. Knowing this, O king, let thy fear on Dhananjaya's account be dispelled. There where those two heroes and great bowmen, viz., the two Krishnas, of prowess incapable of being baffled, are, there the slightest obstacle cannot happen to their purpose. Think of the celestial puissance, the accomplishment in weapons, the resourcefulness, the wrath in battle, the gratefulness, and the compassion of thy brother. Think also, O king, of the wonderful knowledge of weapons that Drona will display in battle when I leave this place for going to Arjuna. The preceptor, O monarch, is eagerly solicitous of seizing thee. He is eagerly desirous also, O king, of making good his vow, O Bharata! Be attentive, O king, to thy own protection. Who will protect thee when I am gone, who is he that is, confiding on whom I may go towards Pritha's son, Phalguna? I tell thee truly, O great king, that without making thee over to somebody in this great battle, I will not surely go towards Arjuna, O thou of Kuru's race! Reflecting on this, from every point of view, with the aid of thy intelligence, O foremost of all intelligent persons, and ascertaining with thy intelligence what is for thy highest good, command me, O king!'

"Yudhishthira hearing these words said, 'It is even so, O mighty-armed one, as thou sayest, O Madhava! For all that, however, O sire, my heart doth not become easy on Arjuna's account. I shall take the greatest precaution in protecting myself. Commanded by me, go thou thither where Dhananjaya hath gone. Weighing, with my judgment, my own protection in battle with the necessity of your going towards Arjuna, the latter seems to me preferable, Make thyself ready, therefore, to go thither whither Dhananjaya hath gone. The mighty Bhima will protect me. Prishata's son, with all his uterine brothers, and all the mighty kings, and the sons of Draupadi, will without doubt, protect me. The five Kekaya brothers, and the Rakshasa Ghatotkacha, and Virata, and Drupada, and the mighty car-warrior Sikhandin and Dhrishtaketu of great strength, and Kuntibhoja, O sire, Nakula, and Sahadeva, and the Panchalas, and the Srinjayas,--all these, O sire, will without doubt, very carefully protect me. Drona at the head of his troops, and Kritavarman also, in battle, will not succeed in beating us or afflicting me. That scorcher of foes, viz., Dhrishtadyumna, displaying his prowess, will resist the angry Drona, like the continent resisting the sea. There where Prishata's son, that slayer of hostile heroes, will remain, there Drona will never be able to forcibly transgress our troops. This Dhristadyumna sprang from the fire, for the destruction of Drona, clad in mail, armed with bow and arrows and sword, and decked with costly ornaments. Go, O grandson of Sini, with an easy heart, do not be anxious on my account. Dhrishtadyumna will resist angry Drona in battle.'"

SECTION CXI

"Sanjaya said, 'Hearing these words of the king Yudhishthira the just, that bull among the Sinis feared the censure of Arjuna if he left the king. Seeing, however, the certainty of an imputation of cowardice by the people (if he disobeyed Yudhishthira), he said to himself, 'Let not people say that I am afraid of proceeding towards Arjuna.' Reflecting repeatedly on this, Satyaki, that hero invincible in battle, that bull among men, said these words unto king Yudhishthira the just, 'If thou thinkest that these arrangements will suffice for thy protection, O monarch, I will then do thy bidding and follow Vibhatsu. I tell thee truly, O king, that there is none in the three worlds who is dearer to me than Phalguna. I will follow in his track at the command, O giver of honours. There is nothing that I will not do for thy sake. O best of men, the commands of my preceptor are always of weight with me. But thy commands are still weightier with me, O lord! Thy brothers, viz., Krishna and Dhananjaya, are always engaged in doing what is agreeable to thee. Taking thy command on my head for the sake of Arjuna, O lord, I will proceed, O bull among men, piercing through this impenetrable host. Darting wrathfully through this force of Drona, like a fish through the sea, I will go thither, O monarch, where king Jayadratha, depending upon his troops, stayeth, in fear of the son of Pandu, protected by those foremost of car-warriors, viz., Drona's son Karna and Kripa! The distance from here, O king, is three Yojanas. I think, of that spot where Partha stayeth, ready to slay Jayadratha! But though Partha is three Yojanas distant I shall yet follow in his track with a stout heart, and stay with him, O king, till Jayadratha's slaughter. What man is there that goes to battle without the commands of his superiors? And when one is commanded, O king, as I have been by thee, who is there like me that would not fight? I know that place whither I shall have to go, O lord! Teeming as this ocean-like host doth with ploughshare and darts and maces and shields and scimitars and swords and lances and foremost of shafts, I will today agitate this ocean. This elephant division, consisting of a thousand elephants, that thou seest, all belonging to the breed known by the name of Anjana and all endued with great prowess, which are all mounted by a large number of Mlecchas, delighting in battle and accomplished in smiting,--these elephants, O king, that are shedding their juicy secretions like rain-pouring clouds,--these never retreat if urged forward by those upon their backs. They cannot be vanquished, O king, unless they are slaughtered. Then again, those car-warriors numbering thousands., that thou seest, are all of royal lineage and are all Maharathas. They are called Rukmarathas.[149] They are accomplished in weapons and battling from cars, as also in fighting from the backs of elephants. O monarch! Thorough masters of the science of weapons, they are accomplished in fighting with their fists. Skilled in battling with maces, masters also of the art of close fight, they are equally clever in striking with scimitars and in falling upon the foe with sword and shield. They are brave and learned, and animated by a spirit of rivalry. Every day, O king, they vanquish a vast number of men in battle. They are commanded by Karna and devoted to Duhsasana. Even Vasudeva applauds them as great car-warriors. Always solicitous of Karna's welfare, they are obedient to him. It is at Karna's command, O king, that returning from their pursuit of Arjuna and, therefore, unfatigued and unworn, those brave warriors, cased in impenetrable armour and armed with strong bows, are certainly waiting for me, ordered by Duryodhana also. Crushing them in battle for thy good, O Katirava, I shall then follow in the track of Savyasachin. Those other elephants, O king, seven hundred in number, that thou seest, all cased in armour and ridden by Kiratas, and decked with ornaments, the king of the Kiratas, desirous of his life, had formerly presented to Savyasachin together with many servants in their train. These, O king, were formerly employed in doing thy business. Behold the vicissitudes that time brings about, for these are now battling against thee. Those elephants are ridden by Kiratas difficult of defeat in battle. They are accomplished in fighting from elephants, and are all sprung from the race of Agni. Formerly, they were all vanquished in battle by Savyasachin. They are now waiting for me carefully, under the orders of Duryodhana. Slaying with my shafts, O king, these Kiratas difficult of defeat in battle, I shall follow in the track of Arjuna who is intent on the slaughter of the ruler of the Sindhus. Those (other) huge elephants, sprung from the race of Arjuna, of impenetrable hides, well-trained, and adorned, and from whose mouths the juicy secretions are trickling down, and which are well-adorned with armour made wholly of gold are very formidable in battle and resemble Airavata himself. They have come from the northern hills, and are ridden by fierce robbers that are of strong limbs, that are all foremost of warriors, and that are cased in steel coats of mail. There, amongst them, are persons born of the cow, or the ape, or of diverse other creatures, including those born of men. That division of the assembled Mlecchas that are all sinful and that come from the fastnesses of Himavat, seem at a distance to be of smoky colour. Obtaining these, and countless Kshatriyas, as also Kripa and that foremost of car-warriors, viz., Drona and the ruler of the Sindhus, and the Karna, he thinks lightly of the Pandavas. Impelled by fate, he regards himself crowned with success. Those I have named will, however, today be within reach of my arrows. They shall not escape me, O son of Kunti, even if they be endued with the speed of the mind. Much regarded always by Duryodhana, that prince who dependeth upon the prowess of others, those warriors, afflicted with my clouds of shafts, will meet with destruction. Those other car-warriors, O king, whom thou seest, and who have golden standards and are difficult of being resisted, are called Kamvojas. They are brave and accomplished, and firmly devoted to the science of weapons. Desiring one another's welfare they are all firmly united. They constitute a full Akshauhini of wrathful warriors, O Bharata, and are staying carefully for my sake, well-protected by the Kuru heroes. They are on the alert, O king, with their eyes on me. I shall certainly destroy them all, like fire destroying a heap of straw. Therefore, O king, let those that equip cars, place quivers and all necessaries on my car in proper places. Indeed, in such a dreadful battle, diverse kinds of weapons ought to be taken. Let the car be equipped (with necessaries) five times more than what professors of military science direct, for I shall have to encounter the Kamvojas who resemble fierce snakes of virulent poison. I shall have also to encounter the Kiratas who are armed with diverse weapons of warfare, who resemble virulent poison, who are accomplished in smiting, who have always been well-treated by Duryodhana, and who on that account are always intent on Duryodhana's welfare. I shall also have to encounter the Sakas endued with prowess equal to that of Sakra himself, who are fierce as tire, and difficult to put out like a blazing conflagration. Indeed, O king, I shall have to encounter in battle many warriors difficult of being resisted. For this let well-known steeds of best breed and graced with auspicious marks be yoked to my car, after causing their thirst to be slaked and after grooming them duly!'

"Sanjaya continued, 'After this, Yudhishthira caused quivers full of shafts, and diverse kinds o weapons, and, indeed, all necessaries, to be placed on Satyaki's car. Then, people caused his four well-harnessed and excellent steeds to drink and walk, bathe and eat, and having adorned them with golden chains and plucked out their arrows, those animals, that had (for these operations) been freed from the yoke, and that were of the hue of gold and well-trained and endued with great speed and cheerful and exceedingly docile, were duly yoked again unto his car. And upon that car was set up a tall standard bearing a lion of golden maces. And that standard had attached round it banners of the hue of white clouds and decked with gold was also placed upon that vehicle bearing a heavy weight of weapons. After those steeds, adorned with trappings of gold, had been yoked to that car, the younger brother of Daruka, who was the charioteer and the dear friend of Satyaki, came and represented unto the latter that the car had been duly equipped, like Matali representing the equipment of the car unto Vasava himself. Satyaki then, having taken a bath and purified himself and undergone every auspicious ceremony, gave nishkas of gold unto a thousand Snataka Brahmanas who uttered benedictions upon him. Blessed with those benedictions Satyaki that foremost of handsome men, that hero worthy of worship, having drunk kairata, honey, shone resplendent, with reddened eyes rolling in intoxication. Having touched a brazen mirror and filled with great joy, his energy became doubled, and himself looked like a blazing fire. Taking upon his shoulders his bow with arrows, that foremost of car-warriors, eased in armour and decked in ornaments, had the regenerate ones perform for him the rites of propitiation. And fair maidens honoured him by showering upon him fried paddy and perfumes and floral garlands. And the hero then, with joined hands, worshipped the feet of Yudhishthira, and the latter smelt his head. And having undergone all these rites, he then mounted his foremost of cars. Then those steeds, cheerful and strong and fleet as the wind, and invincible, and belonging to the Sindhu breed, bore him on that triumphant car. Similarly, Bhimasena also, honoured by king Yudhishthira the just, and reverentially saluting the monarch, set out with Satyaki. Beholding those two chastisers of foes on the point of penetrating thy host, their enemies, viz., thy troops, all stood still with Drona at their head. Then Satyaki, seeing Bhima cased in mail and following him, saluted that hero and spoke unto him these delightful words. Indeed, heroic Satyaki, with every limb filled with joy, said unto Bhima, 'Do thou, O Bhima, protect the king. Even this is thy duty above all things. Piercing through this host whose hour hath come. I will proceed. Whether now or hence, the protection of the king is thy highest duty. Thou knowest my prowess, thou desirest my good, return, O Bhima!' Thus addressed by Satyaki, Bhima replied, Go then, for the success of thy object. O best of men, I will protect the king.' Thus addressed, he of Madhu's race answered Bhima, saying, 'Go back, O son of Pritha! My success is certain, since won over by my merits, thus, O Bhima, art today obedient to my wishes. Indeed, O Bhima, as these auspicious omens tell me, my victory is assured. After the sinful ruler of the Sindhus has been slain by the high-souled son of Pandu, I shall embrace king Yudhishthira of virtuous soul.' Having said these words unto Bhima and dismissing him with an embrace that illustrious warrior eyed thy troops, like a tiger eyeing a herd of deer. Beholding him thus looking at thy army, O king, thy troops become once more stupefied and began to tremble violently. Then, O king, Satyaki desirous of seeing Arjuna at the command of king Yudhishthira the just, suddenly dashed against thy troops.'"

SECTION CXII

"Sanjaya said, 'O king, when Yuyudhana, from desire of battle proceeded against thy troops, king Yudhishthira, surrounded by his forces, followed Yuyudhana for reaching the car of Drona. Then the son of the king of the Panchalas, viz., the invincible warrior Dhrishtadyumna, the king Vasudana, both loudly exclaimed with the Pandava host, 'Come, smite quickly, and rush against the foe, so that Satyaki, that warrior invincible battle, in might pass easily (through the Kaurava host). Many mighty car-warriors will struggle for vanquishing him.' The great car-warriors (of the Pandava army). saying this, fell impetuously upon their foes. Indeed, they all rushed, saying, 'We will vanquish those that will endeavour to vanquish Satyaki.' Then a loud uproar was heard about the car of Satyaki. Thy son's host, however, covered with Satyaki's shafts, fled away. Indeed, O king that host was broken into a hundred struggling bodies by him of the Satwata race. And while that force was breaking, that mighty car-warrior, viz., the (grandson) of Sini, crushed seven heroic and great bowmen in the front rank of the foe. And, O monarch, with his shafts that resembled blazing flames of fire, he despatched many other heroes, kings of diverse realms, unto the region of Yama. He sometimes pierced a hundred warriors with one shaft, and sometimes one warrior with a hundred shafts. Like the great Rudra destroying creatures, he slew elephant-riders and car-warriors with steeds and drivers. None amongst thy troops ventured to advance against Satyaki who was displaying such lightness of hand and who showered such clouds of shafts. Struck with panic and crushed grounded thus by that hero of long arms, those brave warriors all left the field at the sight of that proud hero. Although alone, they saw him multiplied manifold, and were stupefied by his energy. And the earth looked exceedingly beautiful with crushed cars and broken nidas,[150] O sire, and wheels and fallen umbrellas and standards and anukarshas, and banners, and headgears decked with gold, and human arms smeared with sandal-paste and adorned with Angadas, O king, and human thighs, resembling trunks of elephants or the tapering bodies of snakes, and faces, beautiful as the moon and decked with ear-rings, of large-eyed warriors lying all about the field. And the ground there looked exceedingly beautiful with the huge bodies of fallen elephants, cut off in diverse ways, like a large plain strewn with hills. Crushed by that hero of long arms, steeds, deprived of life and fallen down on the ground, looked beautiful in their traces made of burnished gold and decked with rows of pearls, and in their carcasses of handsome make and design. Having slain diverse kinds of thy troops, he of the Satwata race entered into thy host, agitating and routing thy army. Then Satyaki desired to go by that very track by which Dhananjaya had gone before him. Then Drona came and resisted him. Encountering the son of Bharadwaja, Yuyudhana., filled with rage, stopped not like a vast expanse of water upon encountering on embankment. Drona, however, checking in that battle the mighty car-warrior Yuyudhana, pierced him with five keen shafts, capable of penetrating into the very vitals. Satyaki, however, O king, in that battle pierced Drona with seven shafts whetted on stone, equipped with golden wings and the feathers of the Kanka and the peacock. Then Drona, afflicted Satyaki, his steeds and the drivers, with six shafts. The mighty car-warrior Yuyudhana could not brook that feat of Drona. Uttering a leonine shout, he then pierced Drona with ten shafts, and then with six, and then with eight others. And once more Yuyudhana pierced Drona with ten shafts, his charioteer with one and his four steeds with four. And with another shaft, O sire, Satyaki struck Drona's standard. Then, Drona speedily covered Satyaki, his car, steeds, driver, and standard, with swiftly coursing shafts, countless in number like a flight of locusts. Similarly, Yuyudhana fearlessly covered Drona with countless shafts of great speed. Then Drona, addressing Yuyudhana, said, 'Thy preceptor (Arjuna) hath, like a coward, gone away, leaving the battle, avoiding me who was fighting with him, proceeding by my flank. O thou of Madhu's race, if like thy preceptor, thou too dost not quickly avoid me in this battle, thou shalt not escape me with life today, engaged as I am in battle with thee.

"Satyaki, hearing these words, answered, 'At the command of king Yudhishthira the just, I shall follow in the track of Dhananjaya. Blessed be thou, O Brahmana, I would lose time (if I fight with thee). A disciple should always tread in the way trod by his preceptor. I shall, therefore follow in the track that has been trod by my preceptor.'

"Sanjaya continued, 'Having said this much, the grandson of Sini avoided the preceptor and suddenly proceeded onwards, O king! And addressing his charioteer, he said, 'Drona will, by every means, endeavour to check my progress. Proceed carefully, O Suta, in battle and listen to these grave words of mine. Yonder is seen the host of great splendour of Avantis. Next to them, is the mighty host of the Southerners. And next to it, is the great host of the Valhikas. By the side of the Valhikas, stands resolved for fight the mighty host commanded by Karna. O charioteer, all these hosts are different from one another, but relying upon one another, they protect one another on the field of battle. Arrived at the space left open between these divisions cheerfully urge thou the steed. Indeed, O charioteer, bear me thither, making the steeds adopt a tolerable speed,--thither, that is, where are seen the Valhikas with diverse weapons uplifted in their arms, and the countless Southerners headed by the Suta's son and whose division is seen to present a serried array of elephants and steeds and cars and in which stand foot-soldiers from various realm.' Having said this much unto his driver, avoiding the Brahmana (Drona), he proceeded, telling his charioteer, Pass through the open space between those two divisions towards the fierce and mighty host of Karna.' Drona, however, excited with wrath, pursued him from behind, shooting at him countless shafts. Indeed, the preceptor closely followed highly blessed Yuyudhana who advanced without any desire of turning back. Smiting the great host of Karna with whetted arrows, Satyaki penetrated into the vast and limitless army of the Bharatas. When Yuyudhana, however, entered the army, the troops (opposed to him) fled away. At this, wrathful Kritavarman came forward to resist Satyaki. The valiant Satyaki striking the advancing Kritavarman with six shafts, quickly slew his four steeds with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with sixteen straight shafts of great speed. Thus encountered; O monarch; with many shafts of fierce energy by him of the Satwata race, Kritavarman was unable to brook it. Aiming then a calf-toothed shaft resembling a shake of virulent poison and endued With the speed of the wind, and drawing the bow-string, O monarch, to his ear, he pierced Satyaki in the chest. That shaft, equipped with beautiful feathers, penetrating through his armour and body, and dyed in blood, entered the earth. Then, O king, Kritavarman, that warrior equipped with the highest weapons, shooting many shafts, cut off the bow of Satyaki with arrows fixed thereon. And excited with rage, he then, in that battle, O king, pierced Satyaki of unbaffled prowess in the centre of the chest with ten shafts of great keenness. Upon his bow being broken, the foremost of mighty men, viz., Satyaki, hurled a dart at the right arm of Kritavarman. And taking up and drawing a tougher bow, Yuyudhana quickly shot at his foe, shafts by hundreds and thousands and entirely shrouded Kritavarman and his car with that arrowy downpour. Having thus shrouded the son of Hridika, O monarch, in that battle, Satyaki cut of, with a broad-headed arrow, the head of his foe's charioteer from his trunk. The charioteer of Hridika's son then, thus slain, fell down from that great car. At this, the steeds of Kritavarman, deprived of a driver, ran away with great speed. The ruler of the Bhojas, then, in great agitation, himself checked those steeds. That heroic warrior then, bow in hand, stood upon his car (ready for battle). Beholding this feat, his troops applauded it highly. Resting for a short space of time, Kritavarman then urged those good steeds of his. Himself devoid of fear, he inspired his foes with great fear. Satyaki, however, had by that time, left him behind, while Kritavarman himself now rushed against Bhimasena without pursuing Satyaki. Thus issuing out of the division of the Bhojas, Satyaki proceeded with great speed towards the mighty division of the Kamvojas. Resisted there by many brave and mighty car-warriors, Yuyudhana, of prowess incapable of being thwarted, could not then, O monarch, proceed a step. Meanwhile, Drona, having placed his troops in a proper position and made over the burthen of their protection to the ruler of the Bhojas, firmly resolved, proceeded with great speed towards Yuyudhana from desire of battle. Then the foremost warriors of the Pandava host, beholding Drona thus pursuing Yuyudhana from behind, cheerfully began to resist him. The Panchalas, however, who were headed by Bhimasena, having approached the son of Hridika, that foremost of car-warriors, all became cheerless. The heroic Kritavarman, O king, displaying his prowess, resisted all those warriors who, although they had become a little heartless, struggled yet with great vigour. Fearlessly he weakened, by means of his arrowy showers, the animals of his foes. The brave warriors, however, (of the Pandava army), though thus afflicted by the ruler of the Bhojas, stood, like high-born soldiers that they were, resolved to fight with the division of the Bhojas itself, from a desire of great renown.'"

SECTION CXIII

"Dhritarashtra said, Our army is equally possessed of many excellences. It is equally regarded as superior. It is equally arrayed according to the rules of science, and it is equally numerous, O Sanjaya![151] It is always well-treated by us, and is always devoted to us. It is vast in numerical strength, and presents a wonderful aspect. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are devoted to all kinds of armed exercises. They are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, and in marching and retreating. Oftentimes have they been tested in the management of elephants and steeds and cars. Having been examined duly, they have been entertained on pay and not for the sake of lineage, nor from favour, nor from relationship. They are not a rabble come of their own accord, nor have they been admitted into my army without pay. My army consists of well-born and respectable men, who are, again, contented, well-fed, and submissive. They are sufficiently rewarded. They are all famous and endued with great intelligence. They are, again, O son, protected by many of our foremost counsellors and others of righteous deeds, all of whom are best of men, resembling the very Regents of the world. Innumerable rulers of earth, seeking to do what is agreeable to us, and who have of their own well sided with us with their forces and followers, also protect them. Indeed, our army is like the vast ocean filled with the waters of innumerable rivers running from all directions. It abounds in steeds and cars which, though destitute of wings, still resemble the winged tenants of the air. It seems also with elephants adorned whose cheeks flow with juicy secretions. What can it, therefore, be but Destiny that even such an army should be slain? (Ocean-like it is) vast number of combatants constitute its interminable waters, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean).[152] Abounding in standards and ornaments, the pearls and gems (of the warriors) constitute the lotuses that deck it. The rushing steeds and elephants constitute the winds that agitate it into fury. Drona constitutes the fathomless cave of that ocean, Kritavarman its vast vortex. Jalasandha its mighty alligator, and Karna the rise of the moon that makes it swell with energy and pride. When that bull amongst the Pandavas, on his single car, hath speedily gone, piercing through that army of mine vast (though it be) like the ocean, and when Yuyudhana also hath followed him, I do not, O Sanjaya, see the prospect of even a remnant of my troops being left alive by Savyasachin, and that foremost of car-warriors belonging to the Satwata race. Beholding those two exceedingly active heroes pierce through (the divisions placed in the van), and seeing the ruler of the Sindhus also within reach of the shafts from Gandiva, what, indeed, was the measure adopted by the Kaurava impelled by fate? At that time, when all were fighting intently, what became of them? O sire, I regard the assembled Kurus to be overtaken by Death himself. Indeed, their prowess also in battle is no longer seen to be what it once was. Krishna and the son of Pandu have both entered the (Kuru) host unwounded. There is none in that host, O Sanjaya, capable of resisting them. Many combatants that are great car-warriors were admitted by us after examination. They are all honoured (by us) with pay as each deserves, and others with agreeable speeches. There is none, O son, amongst my troops who is not honoured with good offices (done to him). Each receives his assigned pay and rations according to the character of his services. In my army, O Sanjaya, there is none who is unskilled in battle, none who receives pay less than what he deserves, or none who does not receive any pay. The soldiers are adored by me, according to the best of my powers, with gifts and honours and seats. The same conduct is followed towards them by my sons, my kinsmen, and my friends. Yet on the very approach of Savyasachin, have they been vanquished by him and by the grandson of Sini. What can it be but Destiny? They who are protecting them, all follow the same road, the protected with the protectors! Beholding Arjuna arrived at the front of Jayadratha, what measure was adopted by my foolish son? Beholding Satyaki also entering the host, what step did Duryodhana think suitable to that occasion? Indeed, beholding those two foremost of car-warriors who are beyond the touch of all weapons, enter my host, what resolution was formed by my warriors in battle? I think, beholding Krishna of Dasarha's race and that bull of Sini's race also both engaged for Arjuna's sake my sons are filled with grief. I think, seeing both Satwata and Arjuna pass through my army and the Kurus flying away, my sons are filled with grief. I think, seeing their car-warriors retreat in despair of subjugating the foe and set their hearts upon flying away from the field, my sons are filled with grief. Their steeds and elephants and cars and heroic combatants by thousands flying away from the field in anxiety, my sons are filled with grief I think, seeing many huge elephants fly away, afflicted with the shafts of Arjuna, and others fallen and falling, my sons are filled with grief. I think, seeing steeds deprived of riders and warriors deprived of cars by Satyaki and Partha, my sons are filled with grief. I think, large bodies of steeds slain or routed by Madhava and Partha, my sons are filled with grief. I think, seeing large bodies of foot-soldiers flying away in all directions, my sons, despairing of success, are filled with grief. I think, seeing those two heroes pass through Drona's division unvanquished within a moment, my sons are filled with grief. Stupefied am I, O son, upon hearing that Krishna and Dhananjaya, those two heroes of unfading glory, have both, with Satwata, penetrated into my host. After that foremost of car-warriors among the Sinis, had entered my host, and after he had passed through the division of the Bhojas, what did the Kauravas do? Tell me also, O Sanjaya, how did the battle take place there where Drona afflicted the Pandavas on the field. Drona is endued with great might, is the foremost of all persons, is accomplished in weapons, and is incapable of being defeated in battle. How could the Panchalas pierce that great bowman in the fight? Desirous of Dhananjaya's victory, the Panchalas are inveterate foes of Drona. The mighty car-warrior Drona also is an inveterate foe of theirs. Thou art skilled in a narration, O Sanjaya! Tell me, therefore, everything about what Arjuna did for compassing the slaughter of the ruler of the Sindhus.'

"Sanjaya said, 'O bull of Bharata's race, overtaken by a calamity that is the direct result of thy own fault, thou shouldst not, O hero, indulge in such lamentations like an ordinary person. Formerly, many of thy wise well-wishers, numbering Vidura amongst them, had told thee, 'Do not, O king, abandon the sons of Pandu.' Thou didst not then heed those words. The man that heedeth not the counsels of well-wishing friends, weepeth, falling into great distress, like thyself. He of Dasarha's race, O king, had formerly begged thee for peace. For all that, Krishna of world-wide fame, obtained not his prayer. Ascertaining thy worthlessness, and thy jealousy towards the Pandavas, and understanding also thy crooked intentions towards the sons of Pandu, and hearing thy delirious lamentations, O best of kings, that puissant Lord of all the worlds, that Being, acquainted with the truth of everything in all the worlds, viz., Vasudeva, then caused the flame of war to blaze forth among the Kurus. This great and wholesale destruction hath come upon thee, brought about by thy own fault. O giver of honours, it behoveth thee not to impute the fault to Duryodhana. In the development of these incidents no merit of thine is to be seen in the beginning, in the middle, or at the end. This defeat is entirely owing to thee. Therefore, knowing as thou dost the truth about this world, be quiet and hear how this fierce battle, resembling that between the gods and the Asuras, took place. After the grandson of Sini, that warrior of prowess incapable of being baffled, had entered into thy host, the Parthas headed by Bhimasena also rushed against thy troops. The mighty car-warrior Kritavarman, however, alone, resisted, in that battle the Pandavas thus rushing in fury and wrath with their followers against thy host. As the continent resists the surgings, even so did the son of Hridika resist the troops of the Pandavas in that battle. The prowess that we then beheld of the son of Hridika was wonderful, inasmuch as the united Parthas succeeded not in transgressing his single self. Then the mighty-armed Bhima, piercing Kritavarman with three shafts, blew his conch, gladdening all the Pandavas. Then Sahadeva pierced the son of Hridika with twenty shafts, and Yudhishthira the just pierced him with five and Nakula pierced him with a hundred. And the sons of Draupadi pierced him with three and seventy shafts, Ghatotkacha pierced him with seven. And Virata and Drupada and Drupada's son (Dhrishtadyumna) each Pierced him with five shafts, and Sikhandin, having once pierced him with five, again pierced him smilingly with five and twenty shafts. Then Kritavarman, O king, pierced every one of those great car-warriors with five shafts, and Bhima again with seven. And the son of Hridika felled both the bow and the standard of Bhima from the latter's car. Then that mighty car-warrior, with great speed, wrathfully struck Bhima, whose bow had been cut off with seventy keen shafts in the chest. Then mighty Bhima, deeply pierced with those excellent shafts of Hridika's son, trembled on his car like a mountain during an earthquake. Beholding Bhimasena in that condition, the Parthas headed by king Yudhishthira the just afflicted Kritavarman, O king, shooting at him many shafts. Encompassing that warrior there with throngs of cars, O sire, they cheerfully began to pierce him with their shafts, desiring to protect the Wind-god's son in that battle. Then mighty Bhimasena recovering consciousness, took up in that battle a dart made of steel and equipped with a golden staff, and hurled it with great speed from his own car at the car of Kritavarman. That dart resembling a snake freed from its slough, hurled from Bhima's hands, fierce-looking, blazed forth as it proceeded towards Kritavarman. Beholding that dart endued with the splendour of the Yuga-fire coursing towards him, the son of Hridika cut it in twain with two shafts. Thereupon, that dart decked with gold, thus cut off, fell down on the earth, illumining the ten points of the compass, O king, like a large meteor falling from the firmament. Seeing his dart baffled, Bhima blazed forth in wrath. Then taking tip another bow which was tougher and whose twang was louder, Bhimasena, filled with wrath, attacked the son of Hridika in that battle. Then O king, Bhima, of terrible might, struck Kritavarman, in the centre of the chest with five shafts, in consequence of thy evil policy, O monarch! The ruler of the Bhoja then, mangled in every limb, O sire, by Bhimasena, shone resplendent in the field like a red Asoka covered with flowers. Then that mighty bowman, viz., Kritavarman, filled with rage, smilingly struck Bhimasena with three shafts, and having struck him forcibly, pierced in return every one of those great car-warriors struggling vigorously in battle, with three shafts. Each of the latter then pierced him in return with seven shafts. Then that mighty car-warrior of the Satwata race, filled with rage, cut off, smiling in that battle, with a razor-faced shaft the bow of Sikhandin. Sikhandin then, seeing his bow cut off, quickly took up a sword and a bright shield decked with a hundred moons. Whirling his large shield, decked with gold, Sikhandin sent that sword towards the car of Kritavarman. That large sword, cutting off, O king, Kritavarman's bow with arrow fixed thereon, fell down on the earth, like. O monarch, a bright luminary loosened from the firmament. Meanwhile, those mighty car-warriors quickly and deeply pierced Kritavarman with their shafts in that battle. Then that slayer of hostile heroes, viz., the son of Hridika, casting off, that broken bow, and taking up another, pierced each of the Pandavas with three straight shafts. And he pierced Sikhandin at first with three, and then with five shafts. Then the illustrious Sikhandin, taking up another bow, checked the son of Hridika with many swift-flying shafts, furnished with heads like tortoise nails. Then, O king, the son of Hridika, inflamed with rage in that battle, rushed impetuously at that mighty car-warrior, viz., the son of Yajnasena, that warrior, O monarch, who was the cause of the illustrious Bhishma's fall in battle. Indeed, the heroic Kritavarman rushed at Sikhandin, displaying his might, like a tiger at an elephant. Then those two chastisers of foes, who resembled a couple of huge elephants or two blazing fires, encountered each other with clouds of shafts. And they took their best of bows and aimed their arrows, and shot them in hundreds like a couple of suns shedding their rays. And those two mighty car-warriors scorched each other with their keen shafts, and shone resplendent like two Suns appearing at the end of the Yuga. And Kritavarman in that battle pierced that mighty car-warrior viz., Yajnasena's son, with three and seventy shafts and once more with seven. Deeply pierced therewith, Sikhandin sat down in pain on the terrace of his car, throwing aside his bow and arrows, and was overtaken by a swoon. Beholding that hero in a swoon, thy troops, O bull among men, worshipped the son of Hridika, and waved their garments in the air. Seeing Sikhandin thus afflicted with the shafts of Hridika's son his charioteer quickly bore that mighty car-warrior away from the battle. The Parthas, beholding Sikhandin lying senseless on the terrace of his car, soon encompassed Kritavarman in that battle with crowds of cars. The mighty car-warrior, Kritavarman, then achieved a most wonderful feat there, inasmuch as, alone, he held in check all the Parthas with their followers. Having thus vanquished the Parthas, that mighty car-warrior then vanquished the Chedis, the Panchalas, the Srinjayas, and the Kekayas, all of whom are endued with great prowess. The forces of the Pandavas then, thus slaughtered by the son of Hridika began to run in all directions, unable to stay coolly in battle. Having vanquished the sons of Pandu headed by Bhimasena himself, the son of Hridika stayed in battle like a blazing fire. Those mighty car-warriors, afflicted with torrents of shafts and routed by Hridika's son in battle, ventured not to face him.'"

SECTION CXIV

"Sanjaya said, 'Listen with undivided attention, O king. After the rout of that force by the high-souled son of Hridika, and upon the Parthas being humiliated with shame and thy troops elated with joy, he that became protector of the Pandavas who were solicitous of protection while sinking in that fathomless sea of distress, that hero, viz., the grandson of Sini, hearing that fierce uproar, of thy army in that terrible fight, quickly turned back and proceeded against Kritavarman. Hridika's son, Kritavarman, then excited with wrath, covered the grandson of Sini with clouds of sharp shafts. At this, Satyaki also became filled with rage. The grandson of Sini then quickly sped at Kritavarman a sharp and broad-headed arrow in the encounter and then four other arrows. These tour arrows slew the steeds of Kritavarman, and the other cut off Kritavarman's bow. Then Satyaki pierced the charioteer of his foe and those that protected the latter's rear, with many keen shafts, to afflict his antagonist's forces. The hostile division then, afflicted with Satyaki's arrows, broke down. Thereupon, Satyaki of prowess incapable of being baffled, quickly proceeded on his way. Hear now, O king, what that hero of great valour then did unto thy troops. Having, O monarch, forded the ocean constituted by Drona's division, and filled with joy at having vanquished Kritavarman in battle, that hero then addressed his charioteer, saying, 'Proceed slowly without fear.' Beholding, however, that army of thine that abounded with cars, steeds, elephants and foot-soldiers, Satyaki once more told his charioteer, 'That large division which thou seest on left of Drona's host, and which looks dark as the clouds, consists of the elephants (of the foe). Rukmaratha is its leader. Those elephants are many, O charioteer, and are difficult of being resisted in battle. Urged by Duryodhana, they wait for me, prepared to cast away their lives. All those combatants are of princely birth, and great bowmen, and capable of displaying great prowess in battle, belonging to the country of the Trigartas, they are all illustrious car-warriors, owning standards decked with gold. Those brave warriors are waiting, desirous of battle with me. Urge the steeds quickly, O charioteer and take me thither. I shall fight with the Trigartas in the very sight of Bharadwaja's son.' Thus addressed, the charioteer, obedient to Satwata's will, proceeded slowly. Upon that bright car of solar effulgence, equipped with standard, those excellent steeds harnessed thereto and perfectly obedient to the driver, endued with speed of the wind, white as the Kunda flower, or the moon, or silver, bore him (to that spot). As he advanced to battle, drawn by those excellent steeds of the hue of a conch, those brave warriors encompassed him on all sides with their elephants, scattering diverse kinds of keen arrows capable of easily piercing everything. Satwata also fought with that elephant division, shooting his keen shafts, like a mighty cloud at the end of summer pouring torrents of rain on a mountain breast. Those elephants slaughtered with those shafts, whose touch resembled thunder sped by that foremost one among the Sinis began to fly away from the field, their tusks broken, bodies covered with blood, heads and frontal globes split open, ears and faces and trunks cut off, and themselves deprived of riders, and standards cut down, riders slain, and blankets loosened, ran away, O king, in all directions. Many amongst them, O monarch, mangled by Satwata with long shafts and calf-tooth-headed arrows and broad-headed arrows and Anjalikas and razor-faced arrows and crescent-shaped ones fled away, with blood flowing down their bodies, and themselves ejecting urine and excreta and uttering loud and diverse cries, deep as the roar of clouds. And some amongst the others wandered, and some limped, and some fell down, and some became pale and cheerless. Thus afflicted by Yuyudhana, with shafts that resembled the sun or fire, that elephant division fled away in all directions. After that elephant division was exterminated, the mighty Jalasandha, exerting himself coolly, led his elephant before Yuyudhana's car drawn by white steeds. Cased in golden Angadas, with ear-rings and diadem, armed with sword, smeared with red sandal-paste, his head encircled with a blazing chain of gold, his breast covered with a cuirass, his neck adorned with a bright chain (of gold), that hero of sinless soul, stationed on the heads of his elephant, shaking his bow decked with gold, looked resplendent, O king, like a cloud charged with lightning. Like the continent resisting the surging sea, Satyaki checked that excellent elephant of the ruler of the Magadhas that approached him with such fury. Beholding the elephant checked by the excellent shafts of Yuyudhana, the mighty Jalasandha became filled with rage. Then, O king, the enraged Jalasandha, pierced Sini's grandson on his broad chest with some shafts of great force. With another sharp and well tempered broad-headed arrow, he cut off the bow of the Vrishni hero while the latter was drawing it. And then, O Bharata, smiling the while, the heroic ruler of the Magadhas pierced the bowless Satyaki with five keen shafts. The valiant and mighty-armed Satyaki, however, though pierced with many shafts by Jalasandha, trembled not in the least. All this seemed exceedingly wonderful. Then mighty Yuyudhana without any fear, thought of the shafts (he should use). Taking up another bow, addressed Jalasandha, saying, 'Wait, Wait!' Saying this much, the grandson of Sini deeply pierced Jalasandha on his broad breast with sixty arrows, smiling the while. And with another razor-faced arrow of great sharpness he cut off Jalasandha's bow at the handle, and with three more shafts he pierced Jalasandha himself. Then Jalasandha, casting aside that bow of his with an arrow fixed thereon, hurled a lance, O sire, at Satyaki. That terrible lance, passing through the left arm of Madhava in fierce battle, entered the earth, like a hissing snake of gigantic proportion. And his left arm had thus been pierced. Satyaki, of prowess incapable of being baffled, struck Jalasandha with thirty keen shafts. Then mighty Jalasandha taking up his scimitar and large shield made of bull's hide and decked with a hundred moons whirled the former for a while and hurled it at Satwata. Cutting off the bow of Sini's grandson, that scimitar fell down on the earth, and looked resplendent like a circle of fire, as it lay on the earth. Then Yuyudhana took up another bow capable of piercing everybody, large as a Sala-offshoot, and of twang resembling the roar of Indra's thunder, and filled with rage, stretched in and then pierced Jalasandha with a single shaft. And then Satyaki, that foremost one of Madhu's race, smiling the while, cut off, with a pair of razor-faced arrows, the two arms, decked with ornaments, of Jalasandha. Thereupon, those two arms, looking like a couple of spiked maces, fell down from that foremost of elephants, like a couple of five-headed snakes falling down from a Mountain. And then, with a third razor-headed arrow, Satyaki cut off his antagonist's large head endued with beautiful teeth and adorned with a pair of beautiful ear-rings. The headless and armless trunk, of fearful aspect, dyed Jalasandha's elephant with blood. Having slain Jalasandha, in battle, Satwata quickly felled the wooden structure, O king, from that elephant's back. Bathed in blood, the elephant of Jalasandha bore that costly seat, hanging down from his back. And afflicted with the arrows of Satwata, the huge beast crushed friendly ranks as it ran wildly, uttering fierce cries of pain. Then, O sire, wails of woe arose among thy troops, at the sight of Jalasandha slain by that bull among the Vrishnis. Thy warriors then, turning their faces, fled away in all directions. Indeed, despairing of success over the foe, they set their hearts on flight. Mean. while, O king, Drona, that foremost of all wielders of bows, approached the mighty car-warrior Yuyudhana, borne by his swift coursers. Many bulls among the Kurus, beholding Sini's grandson swelling (with rage-and pride), rushed at him with fury, accompanied by Drona. Then commenced a battle, O king, between the Kurus and Drona (on one side) and Yuyudhana (on the other), that resembled the awful battle of old between the gods and the Asuras.'"

SECTION CXV

"Sanjaya said, 'Shooting clouds of arrows, all those warriors, accomplished in smiting, carefully, O monarch, encountered Yuyudhana. Drona struck him with seven and seventy shafts of great keenness. And Durmarshana struck him with a dozen, Duhsasana, struck him with ten shafts. And Vikarna also pierced him on the left side as also on the centre of the chest with thirty keen shafts equipped with Kanka feathers. And Durmukha struck him with ten shafts, and Duhsasana with eight, Chitrasena, O sire, pierced him with a couple of shafts. And Duryodhana, O king, and many other heroes, afflicted that mighty car-warrior with dense showers of shafts in that battle. Though checked on all sides by those mighty car-warriors, viz., thy sons, Yuyudhana of Vrishni's race pierced each of them separately with his straight shafts. Indeed, he pierced the son of Bharadwaja with three shafts, and Duhsasana with nine, and Vikarna with five and twenty, and Chitrasena with seven, and Durmarshana with a dozen, and Vivinsati with eight, and Satyavrata with nine, and Vijaya with ten shafts. And having pierced Rukmangada also that mighty car-warrior, viz., Satyaki, shaking his bow, speedily proceeded against thy son (Duryodhana). And Yuyudhana, in the sight of all men, deeply pierced with his arrows the king, that greatest of car-warriors in the whole world. Then commenced a battle between those two. Both shooting keen arrows and both aiming countless shafts, each of those mighty car-warriors made the other invisible in that battle. And Satyaki, pierced by the Kuru king, looked exceedingly resplendent as blood copiously ran adown his body, like a sandal tree shedding its juicy secretions. Thy son also pierced by Satwata with clouds of shafts, looked beautiful like a stake set up (at a sacrifice) decked all over with gold. Then Madhava, O king, in that battle, cut off with razor-faced arrow, smiling the while, the bow of the Kuru king. And then he pierced the bowless king with countless arrows. Pierced with arrows by that foe of great activity, the king could not brook this indication of the enemy's success. Duryodhana then, taking up another formidable bow, the back of whose staff was decked with gold, speedily pierced Satyaki with a hundred arrows. Deeply pierced by thy mighty son armed with the bow, Yuyudhana became inflamed with wrath and began to afflict thy son. Beholding the king thus afflicted, thy sons, those mighty car-warriors, shrouded Satyaki with dense showers of arrows, shot with great force. Whilst being thus shrouded by those mighty car-warriors, viz., thy multitude of sons, Yuyudhana pierced each of them with five arrows, and once more with seven. And soon he pierced Duryodhana with eight swift arrows and, smiling the while, cut off the latter's bow that frightened all foes. And with a few arrows he also felled the king's standard adorned with a jewelled elephant. And slaying then the four steeds of Duryodhana with four arrows, the illustrious Satyaki felled the king's charioteer with a razor-faced shaft. Meanwhile, Yuyudhana, filled with joy, pierced the mighty car-warrior, viz., the Kuru king, with many arrows capable of penetrating into the very vitals. Then, O king, thy son Duryodhana, while being thus struck in that battle with those excellent arrows of Sini's grandson, suddenly fled away. And the king, quickly mounted the car of Chitrasena, armed with the bow. Beholding the king thus attacked by Satyaki in battle, and reduced to the position of Soma in the firmament while seized by Rahu, cries of woe arose from every section of the Kuru host. Hearing that uproar, the mighty car-warrior Kritavarman quickly proceeded to that spot where the puissant Madhava. was battling. And Kritavarman proceeded, shaking his bow, and urging his steeds, and urging his charioteer with the words, 'Go with speed, Go with speed!' Beholding Kritavarman rushing towards him like the Destroyer himself with wide-open mouth, Yuyudhana, O king, addressed his driver, saying, 'That Kritavarman, armed with arrows, is rushing in his car towards me with speed. Then, with his steeds urged to their greatest speed, and on his car duly equipped, Satyaki came upon the ruler of the Bhojas, the foremost of all bowmen. Then those two tigers among men, both inflamed with rage, and both resembling fire encountered each other like two tigers endued with great activity. Kritavarman pierced Sini's grandson with six and twenty whetted arrows of keen points, and the latter's driver with five arrows. And skilled in battle, the son of Hridika pierced, with four mighty shafts, the four excellent and well-broken steeds of Satyaki that were of the Sindhu breed. Owning a standard decked with gold, and adorned with golden mail, Kritavarman, shaking his formidable bow, whose staff was decked with gold, thus checked, Yuyudhana with shafts equipped with golden wings. Then the grandson of Sini, desirous of seeing Dhananjaya, sped with great activity eight arrows at Kritavarman. That scorcher of foes, then, deeply pierced by that mighty foe,--that invincible warrior,--began to tremble like a hill during an earthquake. After this, Satyaki, of prowess incapable of being baffled, speedily pierced Kritavarman's four steeds with three and sixty keen arrows, and his driver also with seven. Indeed, Satyaki, then aiming another arrow of golden wings, that emitted blazing flames and resembled an angry snake, or the rod of the Destroyer himself, pierced Kritavarman. That terrible arrow, penetrating through his antagonist's effulgent armour decked with gold, entered the earth, dyed with blood. Afflicted with the shafts of Satwata, and bathed in blood in that battle, Kritavarman throwing aside his bow with arrow, fell upon his car. That lion-toothed hero of immeasurable prowess, that bull among men, afflicted by Satyaki with his arrows, fell on his knees upon the terrace of his car. Having thus resisted Kritavarman who resembled the thousand-armed Arjuna of old, or Ocean himself of immeasurable might, Satyaki proceeded onwards. Passing through Kritavarman's division bristling with swords and darts and bows, and abounding in elephants and steeds and cars, and out of the ground rendered awful in consequence of the blood shed by foremost Kshatriyas numbering by hundreds, that bull among the Sinis proceeded onwards in the very sight of all the troops, like the slayer of Vritra through the Asura array. Meanwhile, the mighty son of Hridika, taking up another huge bow, stayed where he was, resisting Pandavas in battle.'"

SECTION CXVI

"Sanjaya said, 'While the (Kuru) host was shaken by the grandson of Sini in these places (through which he proceeded), the son of Bharadwaja covered him with a dense shower of arrows. The encounter that then took place between Drona and Satwata in the very sight of all the troops was extremely fierce, like that between Vali and Vasava (in days of old). Then Drona pierced the grandson of Sini on the forehead with three beautiful arrows made entirely of iron and resembling' snakes of virulent poison. Thus pierced on the forehead with those straight shafts, Yuyudhana, O king, looked beautiful like a mountain with three summits. The son of Bharadwaja always on the alert for an opportunity, then sped in that battle many other arrows of Satyaki which resembled the roar of Indra's thunder. Then he of Dasarha's race, acquainted with the highest weapons, cut off all those arrows shot from Drona's bow, with two beautifully winged arrows of his. Beholding that lightness of hand (in Satyaki), Drona, O king, smiling the while, suddenly pierced that bull among the Sinis with thirty arrows. Surpassing by his own lightness the lightness of Yuyudhana, Drona, once more, pierced the latter with fifty arrows and then with a hundred. Indeed, those mangling arrows, O king, issued from Drona's car, like vigorous snakes in wrath issuing through an ant-hill. Similarly, blood-drinking arrows shot by Yuyudhana in hundreds and thousands covered the car of Drona. We did not mark any difference, however, between the lightness of hand displayed by that foremost of regenerate ones and that displayed by him of the Satwata race. Indeed, in this respect, both those bulls among men were equal. Then Satyaki, inflamed with wrath, struck Drona with nine straight arrows. And he struck Drona's standard also with many sharp shafts. And in the sight of Bharadwaja's son, he pierced the latter's driver also with a hundred arrows. Beholding the lightness of hand displayed by Yuyudhana, the mighty car-warrior Drona piercing Yuyudhana's driver with seventy shafts, and each of his (four) steeds with three, cut off with a single arrow the standard that stood on Madhava's car. With another broad-headed arrow, equipped with feathers and with wings of gold, he cut off in that battle the bow of that illustrious hero of Madhu's race. Thereupon, the mighty car-warrior Satyaki, excited with wrath, laid aside that, taking up a huge mace, hurled it at the son of Bharadwaja. Drona, however, with many arrows of diverse forms, resisted that mace, made of iron and twined round with strings, as it coursed impetuously towards him. Then Satyaki, of prowess incapable of being baffled, took up another bow and pierced the heroic son of Bharadwaja with many arrows whetted on stone. Piercing Drona thereby in that battle, Yuyudhana uttered a leonine shout. Drona, however, that foremost of all wielders of weapons, was unable to brook that roar. Taking up a dart made of iron and equipped with golden staff Drona sped it quickly at the car of Madhava. That dart, however, fatal as Death, without touching the grandson of Sini, pierced through the latter's car and entered the earth with a fierce noise. The grandson of Sini then, O king, pierced Drona with many winged arrows. Indeed, striking him on the right arm, Satyaki, O bull of Bharata's race, afflicted him greatly. Drona also, in that battle, O king, cut off the huge bow of Madhava with a crescent-shaped arrow and smote the latter's driver with a dart. Struck with that dart, Yuyudhana's driver swooned away and for a while lay motionless on the terrace of the car. Then, O Monarch, Satyaki, acting as his own driver, achieved a superhuman feat, inasmuch as he continued to fight with Drona and hold the reins himself. Then the mighty car-warrior Yuyudhana struck that Brahmana with a hundred arrows in that battle, and rejoiced exceedingly, O monarch, at the feat he had achieved. Then Drona, O Bharata, sped at Satyaki five arrows. Those fierce arrows, piercing Satyaki's armour, drank his blood in that battle. Thus pierced with those frightful arrows, Satyaki became inflamed with wrath. In return, that hero shot many shafts at him of the golden car. Then felling on the earth with a single shaft, the driver of Drona, he caused next, with his arrows, those driverless steeds of his antagonist to fly away. Thereupon that car was dragged to a distance. Indeed, the bright chariot of Drona, O king, began to trace a thousand circles in the field of battle like a sun in motion. Then all the kings and princes (of the Kaurava host) made a loud uproar, exclaiming, 'Run, Rush, Seize the steeds of Drona.' Quickly abandoning Satyaki in that battle, O monarch, all those mighty car-warriors rushed to the place where Drona was. Beholding those car-warriors run away afflicted with the arrows of Satyaki, thy troops once more broke down and became exceedingly cheerless. Meanwhile, Drona, once more proceeding to the gate of the array, took up his station there, borne away (from Satyaki's presence) by those steeds, fleet as the wind, that had been, afflicted with the shafts of the Vrishni hero. The valiant son of Bharadwaja, beholding the array broken (in his absence) by the Pandavas and the Panchalas, made no endeavour to follow the grandson of Sini, but employed himself in protecting his (broken) array. Checking the Pandavas and the Panchalas then, the Drona fire, blazing up in wrath stayed there, consuming everything, like the sun that rises at the end of the Yuga.'"

SECTION CXVII

"Sanjaya said, 'Having vanquished Drona and other warriors of thy army, headed by the son of Haridika, that foremost of men, viz., that bull amongst the Sinis, O foremost one of the Kurus, laughing said unto his charioteer, 'Our foes, O Suta, had already been consumed by Kesava and Phalguna. In vanquishing them (again), we have only been the (ostensible) means. Already slain by that bull among men, viz., the son of the celestial chief, we have but slain the dead.' Saying these words unto his charioteer, that bull amongst the Sinis, that foremost of bowmen, that slayer of hostile heroes, that mighty warrior, scattering with great force his arrows all around in that dreadful battle, proceeded like a hawk in search of prey. The Kuru warriors, although they attacked him from all sides, succeeded not in resisting that foremost of car-warriors, resembling the sun himself of a thousand rays, that foremost of men, who, having pierced the Kaurava ranks, was proceeding, borne by those excellent steeds of his that were white as the moon or a conch. Indeed, O Bharata, none amongst those that fought on thy side could resist Yuyudhana of irresistible prowess, of might incapable of impairment, of valour equal to that Of him of a thousand eyes, and looking like the autumnal sun in the firmament. Then that foremost of kings, viz., Sudarsana, conversant with all modes of warfare, clad in golden coat of mail, armed with bow and arrows and filled with rage, advanced against the rushing Satyaki and endeavoured to check his course. Then the encounter that took place between them was fierce in the extreme. And both thy warriors and the Somakas, O king highly applauded the encounter as between Vritra and Vasava. Sudarsana endeavoured to pierce that foremost one of the Satwata's in that battle with hundreds of keen shafts before they could reach him. Similarly, Sudarsana, stationed on his foremost of cars, cut off, by means of his own excellent shafts in two or three fragments all the shafts that Satyaki, resembling Indra himself, sped at him. Beholding his shafts baffled by the force of Satyaki's shafts, Sudarsana of fierce energy, as if to consume (his foe), wrathfully shot beautiful arrows winged with gold. And once more he pierced his enemy with three beautiful arrows resembling fire itself and equipped with wings of gold, shot from his bow-string drawn to the ear. Those piercing through Satyaki's armour, penetrated into the latter's body. Similarly, that (prince, viz., Sudarsana), aiming four other blazing arrows, smote therewith the four steeds of Satyaki that were white as silver in hue. Thus afflicted by him the grandson of Sini, endued with great activity and possessed of prowess equal to that of Indra himself speedily slew with his keen shafts the steeds of Sudarsana and uttered a loud roar. Then cutting off with a broad-headed arrow endued with the force of Sakra's thunder, the head of Sudarsana's driver, the foremost one amongst the Sinis. with a razor-faced arrow resembling the Yuga-fire, cut off from Sudarsana's trunk his head graced with ear-rings, resembling the moon at full, and decked with an exceedingly radiant face, like the wielder of the thunder, O king, in days of old, forcibly cutting off the head of the mighty Vala in battle. That high-souled bull among the Yadus then, endued with great activity thus slaying that grandson of a prince, became filled with delight and shone resplendent, O monarch, like the chief of the celestials himself. Yuyudhana, then, that hero among men, proceeded along the track by which Arjuna had passed before him, checking (as he went) by means of clouds of shafts, all thy troops, and riding on that same car of his, O king, unto which were yoked those excellent steeds and filling everybody with amazement. All the foremost of warriors there, assembled together, applauded that foremost of amazing feats achieved by him, for he consumed all foes that came within reach of his arrows, like a conflagration consuming everything in its way.'"

SECTION CXVIII

"Sanjaya said, 'Then that bull of Vrishni's race, viz., the high-souled Satyaki of great intelligence, having slain Sudarsana, once more addressed his driver, saying, Having forded through the almost unfordable ocean of Drona's division, teeming with cars and steeds and elephants, whose waves are constituted by arrows and darts, fishes by swords and scimitars and alligators by maces, which roar with the whiz of shafts and the clash of diverse weapons,--an ocean that is fierce and destructive of life, and resounds with the noise of diverse musical instruments, whose touch is unpleasant and unbearable to warriors of victory, and whose margin is infested with fierce cannibals represented by the force of Jalasandha.--I think, the portion of the array that remains may easily be forded like a poor stream of shallow water. Urge thou the steeds, therefore, without fear. I think, I am very near to Savyasachin. Having vanquished in battle the invincible Drona with his followers, and that foremost of warriors, viz., the son of Hridika, I think, I cannot be distant from Dhananjaya. Fear never comes to my heart even if I behold countless foes before me. These to me are like a heap of straw and grass to a blazing conflagration in the woods. Behold, the track by which the diadem-decked (Arjuna), that foremost one among the Pandavas, hath gone, is rendered uneven with large bodies of foot-soldiers and steeds and car-warriors and elephants lying slain on the ground. Behold, routed by that high-souled warrior, the Kaurava army is flying away. Behold, O charioteer, a dark brown dust is raised by those retreating cars and elephants and steeds. I think, I am very near to Arjuna of white steeds having Krishna for his charioteer. Hark, the well-known twang of Gandiva of immeasurable energy is being heard. From the character of the omens that appear to my view, I am sure that Arjuna will slay the ruler of the Sindhus before the sun sets. Without causing their strength to be spent, urge the steeds slowly to where those hostile ranks are staying, that is, to where yonder warriors headed by Duryodhana, their hands cased in leathern fences, and yonder Kamvojas of fierce deeds, clad in mail and difficult of being defeated in battle, and those Yavanas armed with bow and arrows and skilled in smiting, and under Sakas and Daradas and Barbaras and Tamraliptakas, and other countless Mlecchas, armed with diverse weapons, are,--to the spot (I repeat) where, indeed, yonder warriors headed by Duryodhana, their hands cased in leathern fences,--are waiting with their faces turned towards me and inspired with the resolution of battling with me. Regard me to have already passed through this fierce fastness, O Suta, having slain in battle all these combatants with cars and elephants and steeds and foot-soldiers that are amongst them.'

"The charioteer, thus addressed, said, 'O thou of Vrishni's race, fear I have none, O thou of prowess that cannot be baffled! If thou hast before the Jamadagni's son himself in wrath, or Drona, that foremost of car-warriors, or the ruler of the Madras himself, even then fear doth not enter my heart, O thou of mighty arms, as long as I am under the shadow Of thy protection, O slayer of foes, countless Kamvojas, clad in mail, of fierce deeds, and difficult to defeat in battle, have already been vanquished by thee, as also many Yavanas armed with bow and arrows and accomplished in smiting, including Sakas and Daradas and Tamraliptakas, and many other Mlecchas armed with various weapons. Never before did I experience fear in any battle. Why shall I, therefore, O thou of great courage, experience any fear in this miserable fray? O thou that art blessed with length of days, by which way shall I take thee to where Dhananjaya is? With whom hast thou been angry, O thou of Vrishni's race? Who are they that will fly away from battle, beholding thee endued with such a prowess, resembling the Destroyer himself as he appears at the end of the Yuga, and putting forth that prowess of thine (against thy foes)? O thou of mighty arms, who are they of whom king Vaivaswata is thinking today?'

"Satyaki said, 'Like Vasava destroying the Danavas, I shall slay these warriors with shaved heads. By slaying these Kamvojas I will fulfil my vow. Bear me thither. Causing a great carnage amongst these, I shall today repair to the dear son of Pandu. The Kauravas, with Suyodhana at their head, will today behold my prowess, when this division of Mlecchas, of shaved heads, will have been exterminated and the whole Kaurava army put to the greatest distress. Hearing the loud wails of the Kaurava host, today, mangled and broken by me in battle Suyodhana will be inspired with grief. Today, I shall show unto my preceptor, the high-souled Pandava, of white steeds, the skill in weapons acquired by me from him. Beholding today thousands of foremost warriors slain with my arrows, king Duryodhana will be plunged into great grief. The Kauravas will today behold the bow in my hands to resemble a circle of fire when, light-handed, I will stretch the bowstring for shooting my host of shafts. Beholding the incessant slaughter of his troops today, their bodies covered with blood and pierced all over with my shafts, Suyodhana will be filled with grief. While I shall slay in wrath the foremost of Kuru warriors, Suyodhana will today behold to count two Arjunas. Beholding thousands of kings slain by me in battle, king Duryodhana will be filled with grief in today's great battle. Slaying thousands of kings today, I will show my love and devotion to those high-souled ones, viz., the royal sons of Pandu. The Kauravas will know today the measure of my might and energy, and my gratefulness (to the Pandavas).'

"Sanjaya continued, 'Thus addressed, the charioteer urged to their utmost speed those well-trained coursers of delightful pace and of the hue of the moon. Those excellent animals, endued with the speed of the wind or thought, proceeded, devouring the very skies, and bore Yuyudhana to the spot where those Yavanas were. Thereupon, the Yavanas, many in number and endued with lightness of hands, approaching unretreating Satyaki, covered him with showers of arrows. The rushing Satyaki, however, O king, cut off by means of his own straight arrows, all those shafts and weapons of the Yavanas. Inflamed with wrath, Yuyudhana. then, with his straight shafts of great sharpness, winged with gold and vulture's feathers, cut off the heads and arms of those Yavanas. Many of those arrows, again, piercing through their coats of mail, made of iron and brass, entered the earth. Struck by the brave Satyaki in that battle, the Mlecchas began to fall down on the earth in hundreds, deprived of life. With his arrows shot in continuous lines from his bow drawn to its fullest stretch, that hero began to slay five, six, seven, or eight Yavanas at a time. Thousands of Kamvojas, and Sakas, and Barbaras, were similarly slain by Satyaki. Indeed, the grandson of Sini, causing a great carnage among thy troops, made the earth impassable and miry with flesh and blood. The field of battle was strewn with the head-gears of those robbers and their shaved heads too that looked, in consequence of their long beards, like featherless birds. Indeed, the field of battle covered with headless trunks dyed all over with blood, looked beautiful like the welkin covered with coppery clouds. Slain by Satwata by means of his straight shafts whose touch resembled that of Indra's thunder, the Yavanas covered the surface of the earth. The small remnant of those mail-clad troops vanquished in battle, O king, by Satwata, becoming cheerless, their lives on the point of being taken, broke and urging their steeds with goads and whips to their utmost speed, fled from fear in all directions. Routing the invincible Kamvoja host in battle, O Bharata, as also that host of the Yavanas and that large force of the Sakas, that tiger among men who had penetrated into thy army, viz., Satyaki, of prowess incapable of being baffled, crowned with victory, urged his charioteer, saying, 'Proceed!' Beholding that feat of his in battle, never before achieved by any one else, the Charanas and the Gandharvas applauded him highly. Indeed, O king, the Charanas, as also thy warriors, beholding Yuyudhana thus proceeded for aiding Arjuna, became filled with delight (at his heroism).'

SECTION CXIX

"Sanjaya said, Having the vanquished the Yavanas and the Kamvojas that foremost of car-warriors, viz., Yuyudhana, proceeded towards Arjuna, right through the midst of thy troops. Like a hunter slaying deer, that tiger among men, (Satyaki), endued with beautiful teeth, clad in excellent armour, and owning a beautiful standard, slew the Kaurava troops and inspired them with fear. Proceeding on his car, he shook his bow with great force, that bow, the back of whose staff was decked with gold, whose toughness was great, and which was adorned with many golden moons. His arms decked with golden Angadas, his head-gear adorned with gold; his body clad in golden mail, his standard and bow also was so embellished with gold, that he shone like the summit of Meru. Himself shedding such effulgence, and bearing that circular bow in his hand, he looked like a second sun in autumn, That bull among men, possessing the shoulders and the tread and eyes of a bull, looked in the midst of thy troops, like a bull in a cow-pen. Thy warriors approached him from desire of slaughter like a tiger approaching the leader, with rent temples, of an elephant-herd, standing proudly in the midst of his herd, resembling as he did and possessed as he was of the tread of an infuriated elephant. Indeed, after he had passed through Drona's division, and the unfordable division of the Bhojas, after he had forded through the sea of Jalasandha's troops as also the host of the Kamvojas, after he had escaped the alligator constituted by Hridika's son, after he had traversed those ocean-like host, many car-warriors of thy army, excited with wrath, surrounded Satyaki. And Duryodhana and Chitrasena and Duhsasana and Vivinsati, and Sakuni and Duhsaha, and the youthful Durdharshana, and Kratha, and many other brave warriors well-conversant with weapons and difficult of defeat, wrathfully followed Satyaki from behind as he proceeded onwards. Then, O sire, loud was the uproar that arose among thy troops, resembling that of the ocean itself at full tide when lashed into fury by the tempest. Beholding all those warriors rushing at him, that bull among the Sinis smilingly addressed his charioteer, saying, 'Proceed slowly. The Dhartarashtra force, swelling (with rage and pride), and teeming with elephants and steeds and cars and foot-soldiers, that is rushing with speed towards me, filling the ten points of the compass with deep roar of its cars, O charioteer, and causing the earth, the welkin, and the very seas, to tremble, therewith,--this sea of troops, O driver, I will resist in great battle, like the continent resisting the ocean swelling to its utmost height at full moon. Behold, O charioteer, my prowess which is equal to that of Indra himself in great battle. I will consume this hostile force by means of my whetted arrows. Behold these foot-soldiers and horsemen and car-warriors, and elephants slain by me in thousands, their bodies pierced with my fiery arrows.' While saying these words (unto his charioteer), those combatants from desire of battle, speedily came before Satyaki of immeasurable prowess. They made a loud noise, saying as they came, 'Slay, Rush, Wait, See, See!' Of those brave warriors that said these words, Satyaki, by means of his sharp arrows, slew three hundred horsemen and four hundred elephants. The passage at arms between those united bowmen (on the one side) and Satyaki (on the other) was exceedingly fierce, resembling that between the gods and the Asuras (in days of old). An awful carnage set in. The grandson of Sini received with his shafts resembling snakes of virulent poison that force, O sire, of thy son which looked like a mass of clouds. Shrouding every side, in that battle with his arrowy downpours, that valiant hero, O monarch, fearlessly slew a large number of thy troops. Exceedingly wonderful, O king, was the sight that I witnessed there, viz., that not an arrow even, O lord, of Satyaki failed in effect. That sea of troops, abounding in cars and elephants and steeds, and full of waves constituted by foot-soldiers, stood still as soon as it came in contact with the Satyaki continent. That host consisting of panic-stricken combatants and elephants and steeds, slaughtered on all sides by Satyaki with his shafts repeatedly turned round, and wandered hither and thither as if afflicted with the chilling blasts of winter. We saw not foot-soldiers or car-warriors or elephants or horsemen or steeds that were not struck with Yuyudhana's arrows. Not even Phalguna, O king, had caused such a carnage there as Satyaki, O monarch, then caused among those troops. That bull among men, viz., the dauntless grandson of Sini, endued with great lightness of hand and displaying the utmost skill, fighteth, surpassing Arjuna himself. Then king Duryodhana pierced the charioteer of Satwata with three keen shafts and his four steeds with four shafts. And he pierced Satyaki himself with three arrows and once again with eight. And Duhsasana pierced that bull among the Sinis with sixteen arrows. And Sakuni pierced him with five and twenty arrows and Chitrasena with five. And Duhsasana pierced Satyaki in the chest with five and ten arrows. That tiger amongst the Vrishnis then, thus struck with their arrows, proudly pierced every one of them, O monarch, with three arrows. Deeply piercing all his foes with shafts endued with great energy, the grandson of Sini, possessed of great activity and prowess, careered on the field with the celerity of a hawk. Cutting off the bow of Suvala's son and the leathern fence that cased his hand. Yuyudhana pierced Duryodhana in the centre of the chest with three shafts. And he pierced Chitrasena with a hundred arrows, and Duhsaha with ten. And that bull of Sini's race then pierced Duhsasana with twenty arrows. Thy brother-in-law (Sakuni) then, O king, taking up another bow, pierced Satyaki with eight arrows and once more with five. And Duhsasana pierced him with three. And Durmukha, O king, pierced Satyaki with a dozen shafts. And Duryodhana, having pierced Madhava with three and seventy arrows, then pierced his charioteer with three keen shafts. Then Satyaki pierced each of those brave and mighty car-warriors vigorously contending in battle together with five shafts in return. Then the foremost of car-warriors, (viz., Yuyudhana) speedily struck thy son's charioteer with a broad-headed shaft; whereupon, the latter deprived of life, fell down on the earth. Upon the fall of the charioteer, O lord, thy son's car was taken away from the battle by the steeds yoked thereto, with the speed of the wind. Then thy sons, O king, and the other warriors, O monarch, setting their eyes, on the king's car fled away in hundreds. Beholding that host fly away, O Bharata, Satyaki covered it with showers of keen shafts whetted on stone and equipped with wings of gold. Routing all thy combatants counting by thousands, Satyaki, O king, proceeded towards the car of Arjuna. Indeed, thy troops worshipped Yuyudhana, beholding him shooting arrows and protecting his charioteer and himself as he fought in battle.'"

SECTION CXX

"Dhritarashtra said, 'Beholding the grandson of Sini proceeding towards Arjuna, grinding as he went that large force, what, indeed, O Sanjaya, did those shameless sons of mine do? When Yuyudhana who 'is equal to Savyasachin himself was before them, how, indeed, could those wretches, that were at the point of death, set their hearts upon battle? What also did all those Kshatriyas, vanquished in battle, then, do? How, indeed, could Satyaki of world-wide renown pass through them in battle? How also, O Sanjaya, when my sons were alive, could the grandson of Sini go to battle? Tell me all this. This is exceedingly wonderful, O sire, that I have heard from thee, viz., this encounter between one and the many, the latter, again, being all mighty car-warriors. O Suta, I think, Destiny is now unpropitious to my sons, since so many mighty car-warriors have been slain by that one warrior of the Satwata race, Alas, O Sanjaya, my army is no match for even one warrior, viz., Yuyudhana inflamed with wrath. Let all the Pandavas hang up these weapons. Vanquishing in battle Drona himself who skilled in weapons and conversant with all modes of warfare, Satyaki will slay my sons, like a lion slaying smaller animals. Numerous heroes, of whom Kritavarman is the first, contending vigorously in battle, could not slay Yuyudhana. The latter, without doubt, will slay my sons. Phalguna himself fought not in the manner in which the renowned grandson of Sini has fought.'

"Sanjaya said, 'All this, O king, has been brought about by thy evil counsels and the acts of Duryodhana. Listen attentively to what, O Bharata, I say unto thee. At the command of thy son, the Samsaptakas, rallying, all resolved upon fighting fiercely. Three thousand bowmen headed by Duryodhana, with a number of Sakas and Kamvojas and Valhikas and Yavanas and Paradas, and Kalingas and Tanganas and Amvashtas and Pisachas and Barbaras and mountaineers, O monarch, inflamed with rage and armed with stone, all rushed against the grandson of Sini like insects against a blazing fire. Five hundred other warriors, O king, similarly rushed against Satyaki. And another mighty body consisting of a thousand cars, a hundred great car-warriors, a thousand elephants, two thousand heroes, and countless foot-soldiers, also rushed against the grandson of Sini. Duhsasana, O Bharata, urging all those warriors, saying, 'Slay him, surrounded Satyaki therewith. Grand and wonderful was the conduct that we then beheld of Sini's grandson, inasmuch as alone he fought fearlessly with those innumerable foes. And he slew that entire body of car-warriors and that elephant force, and all those horsemen and that entire body of robbers. Like the autumnal firmament bespangled with stars, the field of battle there became strewn with car-wheels broken and crushed by means of his mighty weapons with innumerable Akshas and beautiful cart-shafts reduced to fragments, with crushed elephants and fallen standards, with coats of mail and shields scattered all about, with garlands and ornaments and robes and Anuskarshas, O sire! Many foremost of elephants, huge as hills, and born of the race of Anjana or Vamana, O Bharata, or of other races, many foremost of tuskers, O king, lay there on the ground, deprived of life. And Satyaki slew, O monarch, many foremost of steeds of the Vanayu, the mountain, the Kamvoja and the Valhika breeds. And the grandson of Sini also slew foot-soldiers there, in hundreds and thousands, born in various realms and belonging to various nations. Whilst those soldiers were being thus slaughtered, Duhsasana, addressing the robbers said, 'Ye warriors unacquainted with morality, fight! Why do you retreat?' Beholding them run away without paying any heed to his words, thy soil Duhsasana urged on the brave mountaineers, skilled in fighting with stones, saying, 'Ye are accomplished in battling with stones. Satyaki is ignorant of this mode of warfare. Stay ye, therefore, that warrior who, though desirous of battle, is ignorant of your mode of fight. The Kauravas also are all unacquainted with this mode of battle. Rush ye at Satyaki. Do not fear. Satyaki will not be able to approach you.' Thus urged, those Kshatriyas dwelling on the mountains, all acquainted with the method of fighting with stones, rushed towards the grandson of Sini like ministers towards a king. Those denizens of the mountain then, with stones huge as elephants' heads uplifted in their hands, stood before Yuyudhana in that battle. Others, urged by thy son, and desirous of slaying Satwata, encompassed the latter on all sides, armed with missiles. Then, Satyaki, aiming at those warriors rushing at him from desire of fighting with stones, sped at them showers of keen shafts. That bull amongst the Sinis, with those shafts looking like snakes, cut into fragments that dense shower of stones thrown by the mountaineers. The fragments of those stones, looking like a swarm of blazing fire-flies, slew many combatants there, whereupon, O sire, cries of oh and alas arose on the field. Then, again, five hundred brave warriors with huge stones uplifted in their hands, fell down, O king, on the ground, their arms cut off. And once more a full thousand, and again a hundred thousand, amongst others, fell down without being able to approach Satyaki, their arms with stones still in grasp cut off by him. Indeed, Satyaki slew many thousands of those warriors fighting with stones. All this seemed exceedingly wonderful. Then many of them, returning to the fight, hurled at Satyaki showers of stones, And armed with swords and lances many Daradas and Tanganas and Khasas and Lampakas and Pulindas, hurled their weapons at him. Satyaki however, well-conversant with the application of weapons, cut off those stones and weapons by means of his shafts. Those stones while being pierced, broken in the welkin by Satyaki's whetted shafts, produced a fierce noise, at which many car-warriors and steeds and elephants fled away from battle. And struck with the fragments of those stones, men and elephants and steeds, became incapable of staying in battle, for they felt as if they were bit by wasps. The small remnant of the elephants (that had attacked Satyaki), covered with blood, their heads, and frontal globes split open, then fled away from, Yuyudhana's car. Then there arose among thy troops, O sire, while they were being thus ground by Madhava a noise like that of the ocean at full tide. Hearing that great uproar, Drona, addressing his charioteer, said, 'O Suta, that great car-warrior of the Satwata race, excited with wrath, is tearing our army into diverse fragments, and careering in battle like the Destroyer himself. Take thou the car to that spot whence this furious uproar is coming. Without doubt, Yuyudhana is engaged with the mountaineers who battle with stones, Our car-warriors are seen also to be borne away by their wildly running steeds. Many amongst them, weaponless and armourless and wounded, are falling down. The charioteers are unable to check their steeds as these are rushing wildly.' Hearing these words of Bharadwaja's son, the charioteer said unto Drona, that foremost of wielders of weapons, 'Thou blest with length of days, the Katirava troops are flying away. Behold, our warriors, routed (by the foe), are flying in all directions. There, again, those heroes, viz., the Panchalas, and the Pandavas, united together, are rushing from all sides from desire of slaughtering thee, O chastiser of foes, do thou determine which of these tasks should first demand attention. Should we stay here (to meet the advancing Pandava), or should we proceed (towards Satyaki)? As regards Satyaki, he is now far ahead of us.' While the charioteer, O sire, was speaking thus unto Bharadwaja's son, the grandson of Sini suddenly appeared to the view, engaged in slaughtering a large number of car-warriors. Those troops of thine, while being thus slaughtered by Yuyudhana, in battle, fled away from Yuyudhana's car towards where Drona's division was. Those (other) car-warriors also with whom Duhsasana had proceeded, all struck with panic, similarly rushed to the spot where Drona's car was seen.

SECTION CXXI

"Sanjaya said, 'Beholding Duhsasana's car staying near his, the son of Bharadwaja, addressing Duhsasana, said these words, 'Why, O Duhsasana, are all these cars flying away? Is the king well? Is the ruler of the Sindhus yet alive? Thou art a prince. Thou art a brother of the king. Thou art a mighty car-warrior. Why dost thou fly away from battle? (Securing the throne to thy brother), become thou that Prince-Regent. Thou hadst formerly said unto Draupadi, 'Thou art our slave, having been won by us at dice. Without being confined to thy husbands, cast aside thy chastity. Be thou a bearer of robes to the king, my eldest brother. Thy husbands are all dead. They are as worthless as grains of sesamum without kernel.' Having said these words then, why, O Duhsasana, dost thou fly from battle now? Having thyself provoked such fierce hostilities with the Panchalas and the Pandavas, why art thou afraid in battle in the presence of Satyaki alone? Taking up the dice on the occasion of the gambling match, couldst thou not divine that those dice then handled by thee would soon transform themselves into fierce shafts resembling snakes of virulent poison? It was thou that hadst formerly applied diverse abusive epithets towards the Pandavas. The woes of Draupadi have thee for their root. Where now is that pride, that insolence, that brag of thine? Why dost thou fly, having angered the Pandavas, those terrible snakes of virulent poison? When thou that art a brave brother of Suyodhana, are intent on flight, without doubt, O hero, thou shouldst today protect, relying on the energy of thy own arms, this routed and panic-stricken Kaurava host. Without doing this, thou, however, forsakest the battle in fear and enhancest the joy of thy foes. O slayer of foes, when thou that art the leader of thy host, fliest away thus, who else will stay in battle? When thou, its refuge, art frightened, who is there that will not be frightened? Fighting with a single warrior of the Satwata race, thy heart is inclined towards flight from battle. What, however, O Kaurava, wilt thou do when thou wilt see the wielder of Gandiva in battle, or Bhimasena, or the twins (Nakula and Sahadeva)? The shafts of Satyaki, frightened by which thou seekest safety in flight, are scarcely equal to those of Phalguna in battle that resemble the sun or fire in splendour. If thy heart is firmly bent on flight, let the sovereignty of the earth then, upon the conclusion of peace, be given to king Yudhishthira the Just. Before the shafts of Phalguna, resembling snakes freed from their sloughs, enter thy body, make peace with the Pandavas. Before the high-souled Parthas, slaying thy hundred brothers in battle, wrest the earth by force, make peace with the Pandavas. Before king Yudhishthira is enraged, and Krishna also, that delighter in battle, makes peace with the Pandavas. Before the mighty-armed Bhima, penetrating into this vast host, seizes thy brothers, make peace with the Pandavas. Bhishma formerly told thy brother Suyodhana, 'The Pandavas are unconquerable in battle. O amiable one, make peace with them.' Thy wicked brother Suyodhana however, did not do it. Therefore, setting thy heart firmly on battle, fight vigorously with the Pandavas. Go quickly on thy car to the spot where Satyaki is. Without thee, O Bharata, this host will fly away. For the sake of thy own self, fight in battle with Satyaki, of prowess incapable of being baffled.' Thus addressed (by Drona), thy son said not a word in reply. Feigning not to have heard the words (of Bharadwaja's son), Duhsasana proceeded to the place where Satyaki was. Accompanied by a large force of unretreating Mlecchas, and coming upon Satyaki in battle, Duhsasana fought vigorously with that hero. Drona also, that foremost of car-warriors, excited with wrath, rushed against the Panchalas and the Pandavas, with moderate speed. Penetrating into the midst of the Pandava host in that battle, Drona began to crush their warriors by hundreds and thousands. And Drona, O king, proclaiming his name in that battle, caused a great carnage among the Pandavas, the Panchalas, and the Matsyas. The illustrious Viraketu, the son of the ruler of the Panchalas, rushed against the son of Bharadwaja who thus engaged in vanquishing the Pandava ranks. Piercing Drona with five straight shafts, that prince then pierced Drona's standard with one shaft, and then his charioteer with seven. The sight that I then beheld, O monarch, in that battle, was exceedingly wonderful, inasmuch as Drona, though exerting himself vigorously could not approach the prince of the Panchalas. Then, O sire, the Panchalas, beholding Drona checked in battle, surrounded the latter on all sides, O king, from desire of king Yudhishthira's victory. And those warriors then covered Drona along with showers of fiery shafts and strong lances and various other kinds of weapons, O king! Baffling then those dense showers of weapons by means of his own numerous shafts like the wind driving away from the welkin masses of clouds, Drona looked exceedingly resplendent. Then that slayer of hostile heroes (the son of Bharadwaja), aimed a fierce shaft endued with the effulgence of the sun or the fire, at the car of Viraketu. The shaft, O monarch, piercing through the prince of Panchala, quickly entered the earth, bathed in blood and blazing like a flame of fire. Then the prince of the Panchalas quickly fell down from his car, like a Champaka tree uprooted by the wind, falling down from a mountain summit. Upon the fall of that great bowman, that prince endued with great might, the Panchalas speedily encompassed Drona on every side. Then Chitraketu, and Sudhanwan, and Chitravarman, O Bharata, and Chitraratha also, all afflicted with grief on account of their (slain) brother, together rushed against the son of Bharadwaja, desirous of battling with him, and shooting shafts (at him) like the clouds (pouring) at the end of summer. Struck from all sides by those mighty car-warriors of royal lineage, that bull among Brahmanas mustered all his energy and wrath for their destruction. Then Drona, shot showers of shafts at them. Struck with those shafts of Drona shot from his bow to its fullest stretch those princess. O best of monarchs, became confounded and know not what to do. The angry Drona, O Bharata, beholding those princes stupefied, smilingly deprived them of their steeds and charioteers and cars in that battle. Then the illustrious son of Bharadwaja, by means of his sharp arrows and broad-headed shafts, cut off their heads, like a person plucking flowers from a tree. Deprived of life, those princes there, O king of great splendour, fell down from their cars on the earth, like the (slain) Daityas and Danavas in the battle between the gods and the Asuras in days of old. Having slain them in battle, O king, the valiant son of Bharadwaja shook his invincible bow, the back of whose staff was decked with gold. Beholding those mighty car-warriors, resembling the very celestials among the Panchalas slain, Dhrishtadyumna inflamed with rage, shed tears in that battle. Excited with wrath, he rushed, in that encounter, against Drona's car. Then, O king, cries of woe suddenly arose there at the sight of Drona covered with arrows by the prince of Panchala. Completely shrouded by the high-souled son of Prishata, Drona, however, suffered no pain. On the other hand, he continued to fight, smiling the while. The prince of the Panchalas then, furious with rage, struck Drona in the chest with many straight shafts. Deeply pierced by that mighty warrior, the illustrious son Of Bharadwaja sat down on the terrace of his car and fell into a swoon. Beholding him in that condition, Dhrishtadyumna endued with great Prowess and energy, laid aside his bow and quickly took up a sword. That mighty car-warrior then, speedily jumping down from his own car, Mounted that of Bharadwaja, O 'sire, in no time, his eyes red in wrath and impelled by the desire of cutting Drona's head from off his trunk. Meanwhile, the valiant Drona, regaining his senses, took up his bow and seeing Dhrishtadyumna arrived so near him from desire of slaughter, began to pierce that mighty car-warrior with shafts measuring a span only in length and therefore, fit to be used in close fight. Those arrows of the measure of a span and fit to be used in close fight, were known to Drona, O king! And with them he succeeded in weakening Dhrishtadyumna. The mighty Dhrishtadyumna, struck with a large number of those arrows, quickly jumped down from Drona's car. Then, that hero of great prowess, his impetuosity baffled, mounted upon his own car and once more took up his large bow. And the mighty car-warrior Dhrishtadyumna once more began to pierce Drona in that battle. And Drona also, O monarch, began to pierce the son of Prishata with his arrows. There. upon, the battle that took place between Drona and the prince of the Panchalas was wonderful in the extreme, like that between Indra and Prahlada, both desirous of the sovereignty of the three worlds. Both conversant with the ways of battle, they careered over the field, displaying diverse motions of their cars and mangling each other with their shafts, And Drona and Prishata's son, stupefying the mind of the warriors, shot showers of shafts like two mighty clouds (pouring torrents of rain) in the rainy season. And those illustrious warriors shrouded with their shafts the welkin, the points of the compass, and the earth. And all creatures, viz., the Kshatriyas, O king, and all the other combatants there, highly applauded that battle between them. And the Panchalas, O king, loudly exclaimed, 'Without doubt, Drona, having encountered Dhrishtadyumna in battle, will succumb to us. Then Drona, in that battle, quickly cut off the head of Dhristadyumna's charioteer like a person plucking a ripe fruit from a tree. Then the steeds, O king, of the high-souled Dhrishtadyumna ran away and after those steeds had carried away Dhrishtadyumna from the field, Drona, endued with great prowess, began to rout the Panchalas and the Srinjayas in that battle. Having vanquished the Pandus and the Panchalas, Bharadwaja's son of great prowess, that chastiser of foes, once more took up his station in the midst of his own array. And the Pandavas, O lord, ventured not to vanquish him in battle.'

SECTION CXXII

"Sanjaya said, 'Meanwhile, O king, Duhsasana rushed against the grandson of Sini, scattering thousands of shafts like a mighty cloud pouring torrents of rain. Having pierced Satyaki with sixty arrows and once more with sixteen, he failed to make that hero tremble, for the latter stood it, battle, immovable as the Mainaka mountain. Accompanied by a large throng of cars hailing from diverse realms, that foremost one of Bharata's race shot numberless arrows, and filled all the points of the compass with roars deep as those of the clouds. Beholding the Kaurava coming to battle, Satyaki of mighty arms rushed towards him and shrouded him with his shafts. They that were at the van of Duhsasana, thus covered with those arrowy showers, all fled away in fear, in the very sight of thy son. After they had fled away, O monarch, thy son Duhsasana, O king, remained fearlessly in battle and began to afflict Satyaki with arrows. And piercing the four steeds of Satyaki with four arrows, his charioteer with three, and Satyaki himself with a hundred in that battle, Duhsasana uttered a loud roar, Then, O monarch, Madhava, inflamed with rage, soon made Duhsasana's car and driver and standard and Duhsasana himself invisible by means of his straight arrows. Indeed, Satyaki entirely shrouded the brave Duhsasana with arrows. Like a spider entangling a gnat within reach by means of its threads, that vanquisher of foes quickly covered Duhsasana with his shafts. Then King Duryodhana, seeing Duhsasana thus covered with arrows, urged a body of Trigartas towards the car of Yuyudhana. Those Trigarta car-warriors, of fierce deeds, accomplished in battle, and numbering three thousand, proceeded towards Yuyudhana. Firmly resolved upon battle and swearing not to retreat, all of them encompassed Yuyudhana with a large throng of cars, Soon, however, Yuyudhana struck down five hundred of their foremost warriors stationed in the van of the force as it advanced towards him in battle, shooting showers of arrows at him. Speedily slain by that foremost one amongst the Sinis with his shafts, these fell down, like tall trees from mountain-tops uprooted by a tempest. And the field of battle, strewn with mangled elephants, O monarch, and fallen standards, and bodies of steeds decked in trappings of gold, and torn and lacerated with the shafts of Sini's grandson and weltering in blood, looked beautiful, O king, like a plain overgrown with flowering Kinsukas. Those soldiers of thine, thus slaughtered by Yuyudhana, failed to find a protector like elephants sunk in a morass. Then all of them turned towards the spot where Drona's car was, like mighty snakes making towards holes from fear of the prince of birds. Having slain those five hundred brave warriors by in means of his shafts, resembling snakes of virulent poison, that hero slowly proceeded towards the place where Dhananjaya was. And as that foremost of men was thus proceeding thy son Duhsasana quickly pierced him with nine straight arrows. That mighty bowman then (Yuyudhana), pierced Duhsasana, in return, with five straight and sharp arrows equipped with golden wings and vulturine feather. Then Duhsasana, O Bharata, smiling the while, pierced Satyaki, O monarch, with three arrows, and once more with five. The grandson of Sini, then, striking thy Son with five arrows and Cutting off his bow proceeded smilingly towards Arjuna. Then Duhsasana, inflamed with wrath and desirous of slaying the Vrishni hero, hurled at him, as he proceeded, a dart made wholly of iron. Satyaki, however, O king, cut off, with his shafts, equipped with Kanka feathers, that fierce dart Of thy son. Then, O ruler of men, then, thy son, taking up another bow, pierced Satyaki with some arrows and uttered a loud roar. Then Satyaki excited with wrath, stupefying thy son in that battle, struck him in the centre of the chest with some shafts that resembled flames of fire. And once more, he pierced Duhsasana with eight shafts made wholly of iron and having very keen points. Duhsasana, however, pierced Satyaki in return with twenty arrows. Then, the highly-blessed Satyaki, O monarch, pierced Duhsasana in the centre of the chest with three straight arrows. And the mighty car-warrior Yuyudhana, with some straight shafts slew the steeds of Duhsasana; inflamed with wrath he slew, with some straight arrows, that the latter's charioteer also. With one broad-headed arrow he then cut off thy son's bow, and with five arrows he cut the leathern fence that encased his hand. Acquainted as he was with highest weapons, Satyaki, then, with a couple of broad-headed shafts, cut off Duhsasana's standard and the wooden shafts of his car. And then with a number of keen arrows he slew both the Parshni charioteers of thy son. The latter, then, bowless and carless and steedless and driverless, was taken up by the leader of the Trigarta warriors on his car. The grandson of Sini, then, O Bharata, pursuing him a moment, restrained himself and slew him not, for the mighty-armed hero recollected the words of Bhimasena. Indeed, Bhimasena, O Bharata, vowed in the midst of the assembly the destruction of all thy sons in battle. Then, O lord, Satyaki, having thus vanquished Duhsasana, quickly proceeded, O king, along the track by which Dhananjaya had gone before him.'"

SECTION CXXII

"Dhritarashtra said, 'Were there, O Sanjaya, no mighty car-warriors in that army of mine who could slay or resist that Satyaki while he proceeded (towards Arjuna)? Of prowess incapable of being baffled, and endued with might equal to that of Sakra himself, alone he achieved feats in battle like the great Indra amidst the Danavas! Or, perhaps, the track by which Satyaki proceeded was empty? Alas, possessed of true prowess, alone he hath crushed numberless warriors! Tell me, O Sanjaya, how the grandson of Sini, alone as he was, passed through that vast force struggling with him in battle?'

"Sanjaya said, 'O king, the fierce exertions and the uproar made by thy host which abounded with cars and elephants and steeds and foot-soldiers, resembled what is seen at the end of the yuga. O giver of honours, when thy assembled host was (daily) mustered, it seemed to me that another assemblage like that of thy army had never been on earth. The gods and the Charanas, who came there said, 'This muster will be the last of its kind on earth.' Indeed, O king, never had such an array been formed before as that which was formed by Drona on the day of Jayadratha's slaughter. The uproar made by those vast bodies of soldiers rushing at one another in battle resembled that of the ocean itself lashed into fury by the tempest. In that host of thine, as also in that of the Pandavas, there were hundreds and thousands of kings, O best of men. The noise made by those angry heroes of fierce deeds while engaged in battle was tremendous and made the hair-stand on end. Then Bhimasena and Dhrishtadyumna, O sire, and Nakula and Sahadeva and king Yudhishthira the Just, loudly shouted, 'Come, Strike, Rush! The brave Madhava and Arjuna have entered the hostile army! Do that quickly by which they may easily go to where Jayadratha's car is.' Saying this, they urged their soldiers. And they continued, 'If Satyaki and Arjuna be slain, Kurus will have achieved their objects, and ourselves shall be defeated. All of you, therefore, uniting together, quickly agitate this ocean-like army (of the foe) like impetuous winds agitating the deep.' The warriors, O king, thus urged by Bhimasena and the prince of the Panchalas, smothered the Kauravas, becoming reckless of their very lives. Endued with great energy, all of them, desiring death in battle, at the point or the edge of weapons in expectation of heaven, showed not the least regard for their lives in fighting for their friends. Similarly, thy warriors, O king, desirous of great renown, and nobly resolved upon battle, stood on the field, determined to fight. In that fierce and terrible battle, Satyaki having vanquished all the combatants proceeded towards Arjuna. The rays of the sun being reflected from the bright armour of the warriors, the combatants were obliged to withdraw their eyes from those. Duryodhana also, O king, penetrated the mighty host of the high-souled Pandavas vigorously struggling in battle. The encounter that took place between him on the one side and them on the other, was exceedingly fierce, and great was the carnage that occurred there on the occasion.'

"Dhritarashtra said, 'When the Pandava host was thus proceeding to battle, Duryodhana, in penetrating it, must have been placed in great distress. I hope, he did not turn his back upon the field, O Suta! That encounter between one and the many in dreadful battle, the one, again, being a king, seems to me to have been very unequal. Besides, Duryodhana hath been brought up in great luxury, in wealth and possessions, he is a king of men. Alone encountering many, I hope he did not turn back from fight.'

"Sanjaya said, 'Listen to me, O king, as I describe, O Bharata, that wonderful battle fought by thy son, that encounter between one and the many. Indeed, the Pandava army was agitated by Duryodhana in that battle, like an assemblage of lotus-stalks in a lake by an elephant. Seeing then that army thus smitten by thy son, O king, the Panchalas headed by Bhimasena rushed at them. Then Duryodhana pierced Bhimasena with ten arrows and each of the twins with three and king Yudhishthira with seven. And he pierced Virata and Drupada with six arrows, and Sikhandin with a hundred. And piercing Dhrishtadyumna with twenty arrows, he struck each of the five sons of Draupadi with three arrows. With his fierce shafts he cut off hundreds of other combatants in that battle, including elephants and car-warriors, like the Destroyer himself in wrath exterminating creatures. In consequence of his skill cultured by practice and of the power of his weapons, he seemed, as he was engaged in striking down his foes, to bend his bow incessantly drawn to a circle whether when aiming or letting off his shafts. Indeed, that formidable bow of his, the back of whose staff was decked with gold, was seen by people to be drawn into a perpetual circle as he was employed in slaying his enemies. Then king Yudhishthira, with a couple of broad-headed shafts, cut off the bow of thy son, O thou of Kuru's race, as the latter struggled in fight. And Yudhishthira also pierced him deeply with ten excellent and foremost of shafts. Those arrows, however, touching the armour of Duryodhana, quickly broke into pieces. Then the Parthas, filled with delight surrounded Yudhishthira, like the celestials and great Rishis in days of old surrounding Sakra on the occasion of the slaughter of Vritra. Thy valiant son then, taking up another bow, addressed king Yudhishthira, the son of Pandu, saying, 'Wait, Wait,' and rushed against him. Beholding thy son thus advancing in great battle, the Panchalas, cheerfully and with hopes of victory, advanced to receive him. Then Drona, desirous of rescuing the (Kuru) king, received the rushing Panchalas, like a mountain receiving masses of rain-charged clouds driven by tempest. The battle then, O king, that took place there was exceedingly fierce, making the hair stand on end, between the Pandavas, O thou of mighty arms, and thy warriors. Dreadful was the carnage of all creatures that then took place, resembling the sport of Rudra himself (at the end of the Yuga). Then there arose a loud uproar at the place where Dhananjaya was. And that uproar, O lord, making the hair stand on end, rose above all other sounds. Thus, O mighty-armed one, progressed the battle between Arjuna and thy bowmen. Thus progressed the battle between Satyaki and thy men in the midst of thy army. And thus continued the fight between Drona and his enemies at the gate of the array. Thus, indeed, O lord of the earth, continued that carnage on the earth, when Arjuna and Drona and the mighty car-warrior Satyaki were all excited with wrath.'"

SECTION CXXIV

"Sanjaya said, 'In the afternoon of that day, O king, a dreadful battle, characterised by roars, deep as those of the clouds, once more occurred between Drona and the Somakas. That foremost of men, Drona, mounted on his car of red steeds, and intent on battle rushed against the Pandavas, with moderate speed. The valiant son of Bharadwaja, that great bowman endued with mighty strength, that hero born in an excellent pot, engaged in doing what was agreeable to thee, O king, and striking down, O Bharata, many foremost of warriors with his whetted arrows, equipped with beautiful wings, seemed to sport in that battle. Then that mighty car-warrior of the Kaikeyas, Vrihatkshatra, irresistible in battle, and the eldest of five brothers, rushed against him. Shooting many keen shafts, he greatly afflicted the preceptor, like a mighty mass of clouds pouring torrents of rain on the mountain of Gandhamadana. Then Drona, O king, excited with wrath sped at him five and ten shafts whetted on stone and equipped with wings of gold. The prince of the Kekayas, however, cheerfully cut off every one of those shafts shot by Drona, and which resembled angry snakes of virulent poison, with five shafts of his own. Beholding that lightness of hand displayed by him that bull among Brahmanas, then, sped at him eight straight shafts. Seeing those shafts shot from Drona's bow, swiftly coursing towards him, Vrihatkshatra in that battle resisted them with as many sharp shafts of his. Beholding that exceedingly difficult feat achieved by Vrihatkshatra, thy troops, O king, were filled with amazement. Then Drona, O monarch, applauding Vrihatkshatra, invoked into existence the irresistible and celestial weapon called Brahma in that battle. The prince of the Kekayas, seeing it shot by Drona in battle, baffled that Brahma weapon, O monarch, by a Brahma weapon of his own. After that weapon had been thus baffled, Vrihatkshatra, O Bharata, pierced the Brahmana with sixty shafts whetted on stone and equipped with wings of gold. Then Drona, that foremost of men, pierced the prince of the Kekayas with a powerful shaft which, penetrating through the latter's armour, (passed through his body and) entered the earth. As a black cobra, O best of kings, pierces through an ant-hill, even so did that shafts enter the earth, having pierced through the body of the Kekaya prince in that battle. Deeply pierced, O monarch, with the shafts of Drona, the prince of the Kekayas, filled with rage, and rolling his beautiful eyes, pierced Drona with seventy arrows whetted on stone and equipped with wings of gold. And with another arrow he greatly afflicted Drona's charioteer in this very vitals. Pierced by Vrihatkshatra, O sire, with arrows, Drona shot showers of keen shafts at the car of the Prince of the Kekayas. Depriving the mighty car-warrior, Vrihatkshatra, of his coolness, Drona then, with four-winged arrows, slew the four steeds of the former. With another arrow he felled Vrihatkshatra's charioteer from his niche in the car. And felling on the earth, with two other arrows, his enemy's standard and umbrella, that bull among Brahmanas, with a third shaft well-shot from his bow, pierced Vrihatkshatra himself in the chest. Thereupon, the latter, thus struck in the chest, fell down from his car.

"Upon the slaughter, O king, of Vrihatkshatra, that mighty car-warrior among the Kaikeyas, the son of Sisupala, filled with rage, addressed his charioteer, saying, 'O charioteer, proceed to the spot where Drona stayeth, clad in armour and engaged in slaying the Kaikeya and the Panchala hosts.' Hearing these words of his, the charioteer soon took that foremost of car-warriors unto Drona, by means of those fleet steeds of the Kamvoja breed. Then Dhrishtaketu, that bull among the Chedis, swelling with might, rushed towards Drona for his own destruction like an insect upon a blazing fire. Soon he pierced Drona and his steeds and car and standard with sixty shafts. And once more he struck him with many other keen shafts like a man rousing a sleeping tiger. Then Drona, with a sharp razor-faced arrow winged with vulturine feathers, cut off the middle of the bow of that mighty warrior struggling in battle. Then that powerful car-warrior, viz., the son of Sisupala, taking up another bow, pierced Drona with many shafts winged with the feathers of Kankas and peacocks. Drona then, slaying with four shafts the four steeds of Dhrishtaketu, smilingly cut off the head of the latter's charioteer from his trunk. And then he pierced Dhrishtaketu himself with five and twenty arrows. The prince of the Chedis then, quickly jumping down from his car, took up a mace, and hurled it at the son of Bharadwaja like an angry snake. Beholding that heavy mace, endued with the strength of adamant and decked with gold, coursing towards him like Death, the son of Bharadwaja cut it off with many thousands of whetted arrows. That mace, cut off by Bharadwaja's son, O sire, with many shafts, fell down, O Kaurava, making the earth echo with its noise. Beholding his mace baffled, the wrathful and brave Dhrishtaketu hurled a lance and then a dart decked with gold. Cutting off that lance with five shafts, Drona cut off that dart also with five arrows. Both those missiles, thus cut off, fell down on the earth, like a couple of snakes mangled and torn by Garuda. The valiant son of Bharadwaja then, in that battle, sped for his destruction a keen shaft at Dhrishtaketu who was battling for the destruction of Bharadwaja himself. That shaft, piercing through the armour and breast of Dhrishtaketu of immeasurable energy, entered the earth, like a swan diving into a lake overgrown with lotuses. As a hungry jay seizes and devours a little insect, even so did the heroic Drona swallows up Dhrishtaketu in that great battle. Upon the slaughter of the ruler of the Chedis, his son who was conversant with the highest weapons, excited with wrath, sought to bear the burthen of his sire. Him also, Drona, smiling, despatched to the abode of Yama by means of his shafts, like a huge and mighty tiger in the deep woods slaying an infant deer.

"While the Pandavas, O Bharata, were thus being thinned, the heroic, son of Jarasandha rushed towards Drona. Like the clouds shrouding the sun, he quickly made the mighty-armed Drona invisible in that battle by means of his arrowy showers. Beholding that lightness of hand in him, Drona, that grinder of Kshatriyas, quickly shot his shafts by hundreds and thousands. Covering (with his arrows) in that battle that foremost of car-warriors stationed on his car, Drona speedily slew the son Of Jarasandha in the very sight of all bowmen. Indeed, Drona, resembling the Destroyer himself, swallowing up every one who approached him then, like the Destroyer himself, swallowing up creatures when their hour arrives. Then Drona, O monarch, proclaiming his name in that battle, covered the Pandavas with many thousands of shafts. Those shafts shot by Drona, whetted on stone and engraved with his name, slew in that battle men and elephants and steeds by hundreds. Thus slaughtered by Drona, like the Asuras by Sakra, the Panchalas began to tremble like a herd of kine afflicted with cold. Indeed, O bull of Bharata's race, when the Pandava army was thus being slaughtered by Drona, there arose an awful wail of woe from it. Scorched by the sun and slaughtered by means of those arrows, the Panchalas then became filled with anxiety. Stupefied by Bharadwaja's son with his arrowy showers in that battle the mighty car-warriors among the Panchalas felt like persons whose thighs had been seized by alligators. Then, O king, the Chedis, the Srinjayas, the Kasis, and the Kosalas, rushed cheerfully against the son of Bharadwaja from desire of battle. And the Chedis, the Panchalas, and the Srinjayas addressed one another, saying, 'Drona is slain! Drona is slain!' Saying these words, they rushed at that hero. Indeed, all these tigers among men fell with their utmost might upon the illustrious Drona, desirous of despatching him to the abode of Yama. Then the son of Bharadwaja, by means of his shafts, despatched those brave warriors struggling vigorously in battle, especially those forest ones among the Chedis, into the presence of the King of the dead. After those foremost ones among the Chedis had been exterminated, the Panchalas, afflicted with the shafts of Drona, began to tremble. Beholding, O sire, those feats of Drona, they loudly called after Bhimasena and Dhrishtadyumna, O Bharata, and said, 'This Brahmana hath, without doubt, practised the austerest of penances and acquired great ascetic merit. Inflamed with rage in battle, he consumeth the foremost of Kshatriyas. A Kshatriya's duty is battle; a Brahmana's, the highest asceticism. A Brahmana endued with ascetic merit and learning, is capable of burning everything by his glances only. Many foremost of Kshatriyas, having approached the uncrossable and fierce fire of Drona's weapons, have, O Bharata, been blasted and consumed. The illustrious Drona, to the measure of his might, courage, and perseverance, stupefies all creatures and slays our troops!' Hearing these words of theirs, the mighty Kshatradharman, rightly observant of the duties of a Kshatriya, wrathfully cut off with a crescent-shaped arrow the bow of Drona with arrow fixed thereon. Then Drona, that grinder of Kshatriyas, becoming more angry still, took up another bright bow, tougher than the one he had laid aside. Fixing on it a keen arrow, destructive of hostile ranks, the preceptor, endued with great strength, sped it at the prince, drawing the bowstring to his ear. That arrow, slaying Kshatradharman entered the earth. His breast pierced through, he fell down from his vehicle on the earth. Upon the slaughter of Dhrishtadyumna's son, the (Pandava) troops began to tremble. Then the mighty Chekitana fell upon Drona, Piercing Drona with ten arrows, he once more pierced him with a shaft in the centre of his chest. And he pierced Drona's charioteer with four arrows and his four steeds also with four. The Preceptor then pierced the right arm of Chekitana with sixteen arrows, and his standard with sixteen, and his charioteer with seven. Upon the charioteer being slain, Chekitana's steeds fled away, dragging the car after them. Beholding the steeds of Chekitana pierced with the arrows of Bharadwaja's son, and his car also deprived of driver, the Panchalas and the Pandavas were filled with great fear. Drona then, O sire, routing on all sides the Panchalas and the Srinjayas united together in battle looked exceedingly resplendent. The venerable Drona, full five and eighty years of age, dark in hue and with white locks descending to his cars, careered in battle like a youth of sixteen. Indeed, O king, enemies regarded the foe-slaying Drona, as he fearlessly careered in battle, to be none else than Indra himself armed with the thunder. Then, O monarch, the mighty-armed Drupada of great intelligence said, 'This one (Drona) is slaying the Kshatriyas like a hungry tiger slaying smaller animals. The sinful Duryodhana of wicked soul will assuredly obtain the most miserable regions (in the next world). It is through his covetousness that many foremost of the Kshatriyas, slain in battle, lay prostrate on the field, like mangled bulls, weltering in blood and becoming the food of dogs and jackals.' Saying these words, O monarch, Drupada, that master of an Akshauhini of troops, placing the Parthas at his head, rushed with speed towards Drona.'"

SECTION CXXV

"Sanjaya said, 'When the army of the Pandavas was thus agitated on all sides, the Parthas and the Panchalas and the Somakas, retreated to a great distance. During the progress of that fierce battle, making the hair stand on end, and that universal carnage like to what happens, O Bharata, at that end of the Yuga, when, indeed, Drona of great prowess was repeatedly uttering leonine shouts, and when the Panchalas were being weakened and the Pandavas slaughtered, king Yudhishthira the Just, failing in that battle to find any refuge in that distress, began, O king, to think how the matter would end. Casting his eyes around in expectation of seeing Savyasachin, Yudhishthira, however, saw neither that son of Pritha nor Madhava. Not seeing that tiger among men viz., the ape-bannered Arjuna, and not hearing also the twang of Gandiva, the monarch became filled with anxiety, not seeing Satyaki also, that foremost of car-warriors among the Vrishnis, king Yudhishthira the Just became equally anxious. Indeed, not seeing those two foremost of men, Yudhishthira knew no peace. The high-souled king Yudhishthira the Just, of mighty arms, fearing the evil opinion of the world, began to think of Satyaki's car. Sini's grandson Satyaki, of true prowess, that dispeller of the fears of friends, hath been sent by me in the track of Phalguna. I had only one source of anxiety before, but now I have two. I should have tidings of both Satyaki and Dhananjaya, the son of Pandu. Having despatched Satyaki to follow in the track of Arjuna, whom shall I now send in the track of Satyaki? If by every means I endeavour to obtain intelligence of my brother only, without enquiring after Yuyudhana, the world will reproach me. They will say that, 'Yudhishthira, the son of Dharma, having enquired after his brother, leaves Satyaki of Vrishni's race, that hero of unfailing prowess, to his fate!' Fearing, as I do, the reproach of the world, I should therefore, send Vrikodara, the son of Pritha, in the track of the high-souled Madhava. The love I bear to the Vrishni hero, to that invincible warrior of the Satwata race, (viz., Satyaki), is not less than the love I bear to Arjuna, that slayer of foes. The delighter of the Sinis hath again, been set by me to a very heavy task. That mighty warrior, however, hath, either for the sake of a friend's request or for that of honour, penetrated into the Bharata army like a Makara into the ocean. Loud is the noise I hear of unretreating heroes, fighting together against that Vrishni hero of great intelligence. Without doubt, they are too many for him. The time, therefore, is come when I should think of his rescue. It seems to me that armed with the bow, Bhimasena, the son of Pandu, should go there where those two mighty car-warriors are. There is nothing on earth that Bhima cannot bear. If he struggles with resolution, he is a match in battle for all the bowmen in the world. Depending on the might of his own arms, he can stand against all foes. Relying on the strength of arms of that high-souled warrior, we have been able to come back from our exile in the woods and we have never been vanquished in battle. If Bhimasena, the son of Pandu, proceedeth hence to Satyaki, both Satyaki and Phalguna will derive real aid. Without doubt, I should not feel any anxiety for Satyaki and Phalguna. Both of them are accomplished in weapons, and Vasudeva himself is protecting them. (For all that, I feel anxious on their account), I should certainly seek to remove my anxiety. I shall, therefore, set Bhima to follow in the wake of Satyaki. Having done this, I should regard my arrangements complete for the rescue of Satyaki.' Yudhishthira, the son of Dharma, having settled this in his mind, addressed his charioteer and said, 'Take me to Bhima.' Hearing the command of king Yudhishthira the Just, the charioteer who was versed in horse-lore, took that car decked with gold to where Bhima was. Arrived at the presence of Bhima, the king, remembering the occasion, became unmanned by grief, and pressed Bhima with diverse solicitations. Indeed, overwhelmed with grief, the monarch addressed Bhima. And these were the words, O king, that Yudhishthira the son of Kunti then said unto him, 'O Bhima, I do not behold the standard of that Arjuna, who on a single car had vanquished all the gods, the Gandharvas and Asuras!' Then Bhimasena, addressing king Yudhishthira the Just who was in that plight, said, 'Never before did I see, or hear thy 'Words afflicted with such cheerlessness. Indeed, formerly, when we were smitten with grief, it was thou who hadst been our comforter. Rise, Rise, O king of kings, say what I am to do for thee. O giver of honours, there is nothing that I cannot do. Tell me what your commands are, O foremost one of Kuru's race! Do not set your heart on grief.' Unto Bhimasena then, the king with a sorrowful face and with eyes bathed in tears, said, sighing the while like a black cobra, 'The blasts of the conch Panchajanya, wrathfully blown by Vasudeva of world-wide renown, are being heard. It seems, from this, that thy brother Dhananjaya lieth today on the field, deprived of life. Without doubt, Arjuna having been slain, Janardana is fighting. That hero of great might, relying on whose prowess the Pandavas are alive, he to whom we always turn in times of fear like the celestials towards their chief of a thousand eyes, that hero hath, in search after the ruler of Sindhus, penetrated into the Bharata host. I know this, O Bhima, viz., that he hath gone, but he hath not yet returned. Dark in complexion, youthful in years, of curly locks, exceedingly handsome mighty car-warrior, of broad chest and long arms, possessed of the tread of an infuriated elephant, of eyes of the colour of burnished copper and like those a chakra, that brother of thine enhances the fears of foes. Blessed be thou, even this is the cause of my grief, O chastiser of foes! For Arjuna's sake, O thou of mighty arms, as also for the sake of Satwata, my grief increaseth like a blazing fire fed with libations of clarified butter. I do not see his standard. For this am I stupefied with sorrow. Without doubt, he hath been slain, and Krishna, skilled in battle, is fighting. Know also that the tiger among men, that mighty car-warrior, Satwata is slain. Alas! Satyaki hath followed in the wake of that other mighty car-warrior, with thy brother. Without seeing Satyaki also, I am stupefied by grief. Therefore, O son of Kunti, go thither, where Dhananjaya is and Satyaki also of mighty energy, if, of course, thou thinkest it thy duty to obey my words, O thou that art acquainted with duty.' Remember that I am thy eldest brother. Thou shouldst think Satyaki to be dearer to thee than Arjuna himself. O son of Pritha, Satyaki hath gone, from desire of doing good to me, in the track of Arjuna, a track that is incapable of being trod by persons of vile souls. Beholding the two Krishnas and Satyaki also of the Satwata race sound and whole, send me a message, O son of Pandu, by uttering a leonine roar.'"

SECTION CXXVI

"Bhima said, That car which formerly bore Brahma and Isana and Indra and Varuna (to battle), mounting upon that car, have two Krishnas gone. They can have no fear of danger, Taking, however, thy command on MY head, lo, I am going. Do not grieve. Meeting with those tigers among men, I shall send thee intelligence.'

"Sanjaya said, 'Having said those words, the mighty Bhima began to prepare for setting out, repeatedly making over Yudhishthira to Dhrishtadyumna and the other friends (of the Pandava cause). Indeed, Bhimasena of mighty strength addressing Dhrishtadyumna, said, 'It is known to thee, O thou of mighty arms, how the mighty car-warrior Drona is always on the alert to seize king Yudhishthira the Just by all means in his power. Indeed, O son of Prishata, I should never place my going (to Arjuna and Satyaki) above my duty of protecting the king. King Yudhishthira, however, hath commanded me to go, I dare not contradict him. I shall go thither where the ruler of the Sindhus stayeth, at the point of death. I should, in complete truthfulness, act according to the words of my brother (Arjuna) and of Satyaki endued with great intelligence. Thou shouldst, therefore, vigorously resolved on fight, protect Yudhishthira the son of Pritha today. Of all tasks, this is thy highest duty in battle.' Thus addressed by Vrikodara, O monarch, Dhrishtadyumna replied, 'I shall do what thou wishest. Go, O son of Pritha, without any anxiety of the kind. Without slaying Dhrishtadyumna in battle, Drona will never be able to humiliate king Yudhishthira in the fight.' Thus making the royal son of Pandu over to Dhrishtadyumna, and saluting his elder brother, Bhimasena, proceeded towards the spot where Phalguna was. Before dismissing him, however, king Yudhishthira the Just, O Bharata, embraced Bhimasena and smelt his head and pronounced auspicious blessings upon him. After circumambulating a number of Brahmanas, gratified with worship and presents, and touching the eight kinds of auspicious articles, and quaffing Kairataka honey, that hero, the corners of whose eyes had become red in intoxication, felt his might to be doubled. The Brahmanas performed propitiatory ceremonies for him. Various omens, indicative of success, greeted him. Beholding them, he felt the delight of anticipated victory. Favourable winds began to blow and indicate his success. Then the mighty-armed Bhimasena, the foremost of car-warriors, clad in mail, decked with earrings and Angadas, and his hands cased in leathern fences, mounted on his own excellent car. His costly coat of mail, made of black steel and decked with gold, looked like a cloud charged with lightning. His body Was beautifully covered with yellow and red and black and white robes. Wearing a coloured cuirass that protected also his neck, Bhimasena looked resplendent like a cloud decked with a rainbow.

"While Bhimasena was on the point of setting out against thy troops from desire of battle, the fierce blasts of Panchajanya were once more heard. Hearing those loud and terrible blasts, capable of filling the three Worlds with fear, the son of Dharma once more addressed Bhimasena, saying, 'There, the Vrishni hero is fiercely blowing his conch. Indeed, that Prince of conchs is filling the earth and the welkin with its sound. Without doubt, Savyasachin having fallen into great distress, the bearer of the discus and the mace is battling with all the Kurus. Without doubt, the venerable Kunti, and Draupadi, and Subhadra, are all, with their relatives and friends, beholding today exceedingly inauspicious omens. Therefore, O Bhima, go thither with speed where Dhananjaya is. All the points of the compass, O Partha, seem empty to my eyes in consequence of my (unsatisfied) desire to see Dhananjaya and owing also to Satwata., Repeatedly urged by his superior to go, the valiant son of Pandu, viz., Bhimasena, O king, casing his hands in leathern fence, took up his bow. Urged by his eldest brother, that brother, Bhimasena, who was devoted to his brother's good, caused drums to be beat. And Bhima forcibly blew his conch also and uttering leonine roars, began to twang his bow. Damping the hearts of hostile heroes by those leonine roars, and assuming a dreadful form, he rushed against his foes. Swift and well-broken steeds of the foremost breed neighing furiously, bore him. Endued with the speed of the wind or thought, their reins were held by Visoka. Then the son of Pritha, drawing the bowstring with great force, began to crush the head of the hostile array, mangling and piercing the combatants there. And as that mighty-armed hero proceeded, the brave Panchalas and the Somakas followed him behind, like the celestials following Maghavat. Then the brothers Duhsasana and Chitrasena. and Kundabhedin and Vivinsati, and Durmukha and Duhsaha and Sala, and Vinda and Anuvinda and Sumukha and Dirghavahu and Sudarsana, and Suhasta and Sushena. and Dirghalochana, and Abhaya and Raudrakarman and Suvarman and Durvimochana, approaching, encompassed Bhimasena. These foremost of car-warriors, these heroes, all looking resplendent, with their troops and followers, firmly resolved upon battle, rushed against Bhimasena. That heroic and mighty car-warrior, viz., Kunti's son Bhimasena of great prowess, thus encompassed, cast his eyes on them, and rushed against them with the impetuosity of a lion against smaller animals. Those heroes, displaying celestial and mighty weapons, covered Bhima with shafts, like clouds shrouding the risen sun. Transgressing all those warriors with impetuosity, Bhimasena rushed against Drona's division, and covered the elephant-force before him with showers of arrows. The son of the Wind-god, mangling with his shafts almost in no time that elephant division dispersed it in all directions. Indeed, like animals terrified in the forest at the roar of a Sarabha, those elephants all fled away, uttering frightful cries. Passing over that ground with speed, he then approached the division of Drona. Then the preceptor checked his course, like the continent resisting the surging sea. Smilingly, he struck the son of Pandu in his forehead with a shaft. Thereupon, the son of Pandu looked resplendent like the sun with upward rays. The preceptor thought that Bhima would show him reverence as Phalguna had done before. Addressing Vrikodara, therefore, he said, 'O Bhimasena, it is beyond thy power to enter into the hostile host, without vanquishing me, thy foe, in battle, O thou of mighty strength! Although Krishna with thy younger brother hath penetrated this host with my permission, thyself, however, will never succeed in doing so.' Hearing these words of the preceptor, the dauntless Bhima, excited with wrath, and his eyes red as blood or burnished copper, quickly replied unto Drona, saying, 'O wretch of a Brahmana, it cannot be that Arjuna hath entered this host with thy permission. He is invisible. He would penetrate into the host commanded by Sakra himself. If he offered thee reverential worship, it was only for honouring thee. But know, O Drona, that myself, I am not compassionate like Arjuna. On the other hand, I am Bhimasena, thy foe. We regard thee as our father, preceptor, and friend. Ourselves we look upon as thy sons. Thinking so we always humble ourselves to thee. When, however, thou usest such words towards us today, it seems that all that is altered. If thou regardest thyself as our foe, let it be as thou thinkest. Being none else than Bhima, I will presently act towards thee as I should towards a foe.' Saying this, Bhima whirling a mace, like the Destroyer himself whirling his fatal rod, hurled it, O king, at Drona. Drona, however, had quickly jumped down from his car, (and that proved his safety). For that mace pressed down into the earth the car of Drona, with its steeds, driver, and standard. Then Bhima crushed numerous warriors like the tempest crushing trees with its force. Then those sons of thine once more encompassed that foremost of car-warriors. Meanwhile, Drona, that foremost of smiters mounting another chariot, proceeded to the gate of the array and stayed there for battle. Then, O king, the angry Bhima of great prowess, covered the car-division in his front with showers of shafts. Then those mighty car-warriors, viz., thy sons, thus struck in battle, endued as they were with great strength fought with Bhima from desire of victory. Then Duhsasana, excited with wrath, hurled at Bhimasena a keen dart made entirely of iron, wishing to slay the son of Pandu. Bhima however, cut in twain that fierce dart hurled by thy son, as it coursed towards him. This feat seemed exceedingly wonderful. The mighty son of Pandu, then, with three other keen shafts, slew the three brothers Kundabhedin and Sushena and Dirghanetra. And, again, amongst those heroic sons of thine battling with him, Bhima slew heroic Vrindaraka, that enhancer of the fame of the Kurus. And again, with three other shafts, Bhima slew three other sons of thine, viz., Abhaya and Raudrakarman and Durvimochana. Thus slaughtered, O king, by that mighty warrior, thy sons surrounded, Bhima, that foremost of smiters on all sides. They then showered their arrows upon that son of Pandu, of terrible deeds, like the cloud at the end of summer pouring torrents of rain on the mountain-breast. That slayer of hosts, the heir of Pandu, received that arrowy shower, like a mountain receiving a shower of stones. Indeed, the heroic Bhima felt no pain. Then the son of Kunti, smiling the while, despatched by means of his shafts thy son Vinda and Anuvinda and Suvarman to the abode of Yama. Then the son of Pandu, O bull of Bharata's race, quickly pierced in that battle thy heroic son Sudarsan. The latter, thereupon, fell down and expired. Within a very short time, the son of Pandu, casting his glances on that car-force caused it by his shafts to fly away in all directions. Then like a herd of deer frightened at the clatter of car-wheels, or a loud shout, thy sons, in that battle, O king, afflicted with the fear of Bhimasena, suddenly broke and fled. The son of Kunti, however, pursued that large force of thy sons, and began, O king, to pierce the Kauravas from every side. Thy soldiers, O monarch, thus slaughtered by Bhimasena, fled away from battle, avoiding the son of Pandu and urging their own excellent steeds to their greatest speed. The mighty Bhimasena then, having vanquished them in battle, uttered leonine roars and made a great noise by slapping his armpits. And the mighty Bhima, having made also a fierce noise with his palms, and thereby frightened that car-force and the foremost of warriors that were in it, passed towards the division of Drona, transgressing that car-force (which he had vanquished.)'

SECTION CXXVII

"Sanjaya said, 'After the son of Pandu had crossed that car-force, the preceptor Drona, smiling the while, covered him with showers of arrows, desirous of checking his course. Stupefying thy force then with his powers of illusion, and drinking, as it were, those shafts shot from the bow of Drona, Bhimasena rushed against those brothers (viz., thy sons). Then many kings, that were all great bowmen, urged by thy sons, rushing impetuously, began to surround him. Encompassed by them, O Bharata, Bhima smiling the while and uttering a leonine roar, took up and hurled at them with great force a fierce mace destructive of hostile ranks. That mace of adamantine strength, hurled like Indra's thunder by Indra himself, crushed, O king, thy soldiers in battle. And it seemed to fill, O king, the whole earth with loud noise. And blazing forth in splendour, that fierce mace inspired thy sons with fear. Beholding that mace of impetuous course and endued with lightning flashes, coursing towards them, thy warriors fled away, uttering frightful cries. And at the unbearable sound, O sire, of that fierce mace, many men fell down where they stood, and many car-warriors also fell down from their cars. Slaughtered by Bhimasena armed with the mace, thy warriors fled away in fear from battle, like the deer attacked by a tiger. The son of Kunti, routing in battle those valorous foes of his, impetuously crossed that force like Garuda of beautiful feathers.

"While Bhimasena, that leader of leaders of car-divisions, was engaged in such carnage, Bharadwaja's son, O king, rushed at him. And Drona, checking Bhima by means of his arrowy showers, suddenly uttered a leonine roar that inspired the Pandavas with fear. The battle that took place between Drona and the high-souled Bhima was, O king, furious and terrible and resembled the encounter between the gods and the Asuras of old. Heroic warriors by hundreds and thousands in that battle slain by the keen shafts shot from the bow of Drona. The son of Pandu then, jumping down from his car shut his eyes, O king, and rushed on foot with great speed towards the car of Drona. Indeed, as a bovine bull easily bears a heavy shower of rain, even so that tiger among men, viz., Bhima, bore that arrowy downpour from Drona's bow. Struck in that battle, o sire, by Drona, the mighty Bhima, seizing Drona's car by the shaft, threw it down with great force. Thus thrown down in battle, O king, Drona, however, quickly mounting another car, proceeded towards the gate of the array, his driver urging his steeds at that time with great speed. That feat, O thou of Kuru's race, achieved by Bhimasena, seemed exceedingly wonderful. The mighty Bhima, then, mounting upon his own car, rushed impetuously towards the army of thy son. And he crushed the Kshatriyas in battle, like a tempest crushing rows of trees. Indeed, Bhima proceeded, resisting the hostile warriors like the mountain resisting the surging sea. Coming then upon the Bhoja-troops that were protected by the son of Hridika, Bhimasena, O king, ground it greatly, and passed through it. Frightening the hostile soldiers with the sound of his palms, O sire, Bhima vanquished them all like a tiger vanquishing a herd of bovine bulls. Passing through the Bhoja division and that of the Kamvojas also, and countless tribes of Mlecchas too, who were all accomplished in fight, and beholding that mighty car-warriors, Satyaki, engaged in fight, Bhimasena, the son of Kunti, O monarch proceeded resolutely and with great speed, desirous of having a sight of Dhananjaya. Transgressing all thy warriors in that battle, the son of Pandu then sighted the mighty car-warrior Arjuna engaged in the fight. The valiant Bhima, that tiger among men, beholding Arjuna putting forth his prowess for the slaughter of the ruler of the Sindhus, uttered a loud shout, like, O monarch, the clouds roaring in the season of rains. Those terrible shouts of the roaring

Bhimasena were, O thou of Kuru's race, heard by both Arjuna and Vasudeva in the midst of the battle. Both those heroes, simultaneously hearing that shout of the mighty Bhima, repeatedly shouted from desire of beholding Vrikodara Then Arjuna uttering loud roar, and Madhava also doing the same, careered in battle like a couple of roaring bulls. Hearing then that roar of Bhimasena, as also that of Phalguna armed with the bow, Yudhishthira, the son of Dharma, O king, became highly gratified. And king Yudhishthira, hearing those sounds of Bhima and Arjuna, had his grief dispelled. And the lord Yudhishthira repeatedly wished success to Dhananjaya in battle.

"While the fierce Bhima was thus roaring, the mighty-armed Yudhishthira, the son of Dharma, that foremost of virtuous men, smilingly reflected a while and thus worded the thoughts that inspired his heart, 'O Bhima, thou hast truly sent me the message. Thou hast truly obeyed the commands of thy superior. They, O son of Pandu, can never have victory that have thee for their foe. By good luck it is that Dhananjaya, capable of shooting the bow with (even) his left hand, still liveth. By good luck, the heroic Satyaki also, of prowess incapable of being baffled, is safe and sound. By good luck, it is that I hear both Vasudeva and Dhananjaya uttering these roars. He who having vanquished Sakra himself in battle, had gratified the bearer of sacrificial libations, that slayer of foes, viz., Phalguna, by good luck, still liveth in this battle. He, relying upon the might of whose arms all of us are alive, that slayer of hostile armies, Phalguna, by good luck, liveth still. He by whom with the aid of a single bow the Nivatakavachas were vanquished, those Danavas, that is, that were incapable of being defeated by the very gods, he, viz., Partha, by good luck, liveth still. He who had vanquished in Matsya's city all the Kauravas assembled together for seizing Virata's kine, that Partha, by good luck, liveth still. He who, by the might of his arms, slew fourteen thousands of Kalakeyas, that Partha, by good luck, liveth still. He who, for Duryodhana's sake, had vanquished, by the energy of his weapons, the mighty king of the Gandharvas, that Partha, by good luck, liveth still. Decked with diadem and garlands (of gold), endued with great strength, having white steeds (yoked to his car) and Krishna himself for his charioteer, that Phalguna, always dear to me, by good luck, liveth still. Burning with grief on account of the death of his son, endeavouring to achieve a most difficult feat, and even now seeking to slaughter Jayadratha, alas, he that hath made that vow, viz., Dhananjaya, will he succeed in slaying the ruler of the Sindhus in battle? After he, protected by Vasudeva, will have accomplished that vow of his, shall I behold that Arjuna again, before the sun sets? Shall the ruler of the Sindhus who is devoted to Duryodhana's welfare, slain by Phalguna, gladden his foes? Shall king Duryodhana, beholding the ruler of the Sindhus slain in battle make peace with us? Beholding his brother slain in battle by Bhimasena shall the wicked Duryodhana make peace with us? Beholding other great warriors lying prostrate on the surface of the earth, shall wicked Duryodhana give way to remorse? Shall not our hostilities cease with the single sacrifice of Bhishma? Shall that Suyodhana, make peace with us for saving the remnant (of what is still left to him and us)? Diverse reflections of this kind passed through the mind of king Yudhishthira who was overwhelmed with compassion. Meanwhile, the battle (between the Pandavas and the Kauravas) raged furiously.'"

SECTION CXXVIII

"Dhritarashtra said, 'While mighty Bhimasena was uttering those loud shouts deep as the roar of the clouds or peals of thunder, what heroes (of our side) surrounded him? I do not behold that warrior, O Sanjaya, in the three worlds, who is capable of staying before the enraged Bhimasena in battle. I do not, O son, behold him that can stay on the field of battle before Bhimasena armed with mace and resembling Death himself. Who will stand before that Bhima, not excepting Sakra himself, that destroys a car with a car and an elephant with an elephant?[153] Who, amongst those devoted to Duryodhana's welfare stood in battle before Bhimasena excited with rage and engaged in slaughtering my sons? Who were those men that stood in battle in front of Bhimasena, engaged in consuming my sons like a forest conflagration consuming dry leaves and straw? Who were they that surrounded Bhima in battle, beholding my sons slain by him one after another like Death himself cutting off all creatures? I do not fear Arjuna so much, or Krishna so much, or Satyaki so much, or him (viz., Dhrishtadyumna) so much who was born of the sacrificial fire, as I fear Bhima. Tell me, O Sanjaya, who were those heroes that rushed against that blazing fire, represented by Bhima, which so consumed my sons?'

"Sanjaya, said, 'While the mighty car-warriors Bhimasena was uttering those roars, mighty Karna, unable to bear them, rushed at him with a loud shout, stretching his bow with great force. Indeed, the mighty Karna, desirous of battle, displayed his strength and checked Bhima's course like a tall tree withstanding tempest. The heroic Bhima also, beholding Vikartana's son before him, suddenly blazed up in wrath and sped at him with great force many shafts whetted on stone. Karna received all those shafts and sped many in return. At that encounter between Bhima and Karna, hearing the sounds of their palms, the limbs of all the struggling combatants, car-warriors, and horsemen, began to tremble. Indeed, hearing the terrible roars of Bhimasena on the field of battle, even all the foremost of Kshatriyas regarded the whole earth and the welkin to be filled with that noise. And at the fierce peals uttered by the high-souled son of Pandu, the bows of all warriors in that battle dropped on the earth. And steeds and elephants, O king, dispirited, ejected urine and excreta. Various frightful omens of evil then made their appearance. The welkin was covered with flights of vultures and Kankas during that terrific encounter between Bhima and Karna. Then Karna struck Bhima with twenty arrows, and quickly pierced the latter's charioteer also with five. Smiling the while, the mighty and active Bhima then, in that battle, quickly sped at Karna four and sixty arrows. Then Karna, O king, sped four shafts at him. Bhima, by means of his straight shafts, cut them into many fragments, O king, displaying his lightness of hand. Then Karna covered him with dense showers of arrows. Thus covered by Karna, the mighty son of Pandu, however, cut off Karna's bow at the handle and then pierced Karna with ten straight arrows. The Suta's son then, that mighty car-warrior of terrible deeds, taking up another bow and stringing it quickly, pierced Bhima in that battle (with many shafts). Then Bhima, excited with rage, struck the Suta's son with great force on the chest with three straight shafts. With those arrows sticking at his breast, Karna looked beautiful, O bull of Bharata's race, like a mountain with three tall summits. Thus pierced with mighty shafts, blood began to flow from his wounds, like torrents of liquid red-chalk down the breast of a mountain. Afflicted with those shafts shot with great force, Karna became agitated a little. Fixing an arrow then on his bow, he pierced Bhima, again, O sire! And once more he began to shoot arrows by hundreds and thousands. Suddenly shrouded with shafts by that firm bowman, viz., Karna, the son of Pandu, smiling the while, cut off Karna's bow-string. And then with a broad-headed arrow, he despatched Karna's charioteer to the abode of Yama. And that mighty car-warrior, viz., Bhima, deprived the four steeds also of Karna of their lives. The mighty car-warrior Karna then speedily jumping down, O king, from his steedless car, mounted the car of Vrishasena. The valiant Bhimasena then, having vanquished Karna in battle, uttered a loud shout deep as the roar of the clouds. Hearing that roar, O Bharata, Yudhishthira became highly gratified, knowing that Karna had been vanquished by Bhimasena. And the combatants of the Pandava army blew their conchs from every side, Their enemies, viz., thy warriors, hearing that noise, roared loudly. Arjuna stretched Gandiva, and Krishna blew Panchajanya. Drowning, however, all those sounds, the noise made by the roaring Bhima, was, O king, heard by all the combatants, O sire! Then those two warriors, viz., Karna, and Bhima, each struck the other with straight shafts. The son of Radha, however, shot shafts mildly, but the son of Pandu shot his with great force.'"

SECTION CXXIX

-Sanjaya said, 'After that army had (thus) been routed, and Arjuna and Bhimasena had all gone after the ruler of the Sindhus, thy son (Duryodhana) proceeded towards Drona. And Duryodhana went to the preceptor, on his single car, thinking, by the way, of diverse duties. That car of thy son, endued with the speed of the wind or thought, proceeded with great celerity towards Drona. With eyes red in wrath, thy son addressed the preceptor and said, 'O grinder of foes, Arjuna and Bhimasena, and unvanquished Satyaki, and many mighty car-warriors, defeating all our troops, have succeeded in approaching the ruler of the Sindhus. Indeed, those mighty car-warriors, who vanquished all the troops, themselves unvanquished, are fighting even there. O giver of honours, how hast thou been transgressed by both Satyaki and Bhima? O foremost of Brahmanas, this thy defeat at the hands of Satwata, of Arjuna, and of Bhimasena, is like the drying of the ocean, exceedingly wonderful in this world. People are loudly asking, 'How, indeed, could Drona, that master of the science of arms, be vanquished?' Even thus all the warriors are speaking in depreciation of thee. Destruction is certain for my luckless self in battle, when three car-warriors, O tiger among men, have if, succession transgressed thee. When, however, all this hath happened, tell us what thou hast to say on the business that awaits us. What hath happened, is past. O giver of honours, think now of what is remaining. Say quickly what should next be done for the ruler of the Sindhus on the present occasion, and let what thou sayest be quickly and properly carried out.'

"Drona said, 'Listen, O great king, to what I, having reflected much, say unto thee about what should now be done. As yet only three great car-warriors among the Pandavas have transgressed us. We have as much to fear behind those three as we have to dread before them.[154] There, however, where Krishna and Dhananjaya are, our fear must be greater. The Bharata army hath been attacked both on the front and from behind. In this pass, I think, the protection of the ruler of the Sindhus is our first duty. Jayadratha, afraid of Dhananjaya, deserves of everything else to be protected by us. The heroic Yuyudhana and Vrikodara have both gone against the ruler of the Sindhus. All this that hath come is the fruit of that match at dice conceived by Sakuni's intellect. Neither victory nor defeat took place in the (gaming) assembly. Now that we are engaged in this sport, there will be victory or defeat. Those innocent things with which Sakuni had formerly played in the Kuru assembly and which he regarded as dice, were, in reality, invincible shafts. Truly, there where, O sire, the Kauravas were congregated, they were not dice but terrible arrows capable of mangling your bodies. At present, however, O king, know the combatants for players, these shafts for dice, and the ruler of the Sindhus, without doubt, O monarch, as the stake, in this game of battle. Indeed, Jayadratha is the great stake about which we are playing today with the enemy. Under the circumstances, therefore, O monarch, all of us becoming reckless of our very lives, should make due arrangements for the protection of the ruler of the Sindhus in battle. Engaged as we are in our present sport, it is here that we shall have victory or defeat, here, that is, where those great bowmen are protecting the ruler of the Sindhus. Go thither, therefore, with speed, and protect those protectors (of Jayadratha). As regards myself, I will stay here, for despatching others (to the presence of Jayadratha) and checking the Panchalas, the Pandus and the Srinjayas united together. Thus commanded by the preceptor, Duryodhana quickly proceeded (to the place indicated) with his followers, resolutely setting himself to (the accomplishment of) a fierce task. The two protectors of the wheels of Arjuna's car, viz., the Panchala princes, Yudhamanyu and Uttamaujas, were at that time proceeding towards Savyasachin by the skirts of the Kuru array. Thou mayest remember, O king, that formerly while Arjuna penetrated thy host from desire of battle, those two princes, O monarch, had been checked in their progress by Kritavarman. Now, the Kuru king beheld them proceeding by the skirts of his host. The mighty Duryodhana of Bharata's race lost no time in engaging in a fierce battle with those two brothers thus rushing furiously. Those two foremost of Kshatriyas, reputed as mighty car-warriors, then rushed in that battle at Duryodhana, with outstretched bows. Yudhamanyu pierced Duryodhana with twenty, and his four steeds with four shafts. Duryodhana, however, with a single shaft, cut off Yudhamanyu's standard. And thy son then cut off the former's bow also with another shaft. And then with a broad-headed arrow, the Kuru king felled Yudhamanyu's charioteer from his niche in the car. And then he pierced the four steeds of the latter with four shafts. Then Yudhamanyu, excited with wrath, quickly sped, in that battle, thirty shafts at the centre of thy son's chest. Then Uttamaujas also, excited with wrath, pierced Duryodhana's charioteer with shafts decked with gold, and despatched him to Yama's abode. Duryodhana also, O monarch, then slew the four steeds as also the two Parshni charioteers of Uttamaujas, the prince of Panchalas. Then Uttamaujas, in that battle, becoming steedless and driverless, quickly ascended the car of his brother, Yudhamanyu. Ascending on the car of his brother, he struck Duryodhana's steeds with many shafts. Slain therewith, those steeds fell down on the earth. Upon the fall of his steeds, the valiant Yudhamanyu then, by a mighty weapon, quickly cut off Duryodhana's bow and then (with another shaft), his leathern fence. That bull among men then, viz., thy son, jumping down from that steedless and driverless car, took up a mace and proceeded against the two princes of Panchala. Beholding that subjugator of hostile town, thus advancing in wrath, both Yudhamanyu and Uttamaujas jumped down from the terrace of their car. Then Duryodhana armed as he was with a mace, pressed down into the earth with that mace that foremost of cars furnished with gold, with steeds and driver and standard. Thy son then, that scorcher of foes, having thus crushed that car, steedless and driverless as he himself was, quickly ascended the car of the king of the Madras. Meanwhile, those two mighty car-warriors, viz., those two foremost Panchala princes, ascending on two other cars, proceeded towards Arjuna.'"

SECTION CXXX

"Sanjaya said, 'During the progress, O monarch, of that battle, making the hair stand on end, and when all the combatants were filled with anxiety and greatly afflicted, the son of Radha. O bull of Bharata's race, proceeded against Bhima for battle, like an infuriated elephant in the forest proceeding against another infuriated elephant.'

"Dhritarashtra said, 'How raged that battle, in the neighbourhood of Arjuna's car, between those two mighty car-warriors, viz., Bhima and Karna, both of whom are endued with great strength? Once before Karna had been vanquished by Bhimasena in battle. How, therefore, could the mighty car-warrior Karna again proceed against Bhima? How also could Bhima proceed against the Suta's son, that mighty warrior who is reckoned as the greatest of car-warriors on earth? Yudhishthira, the son of Dharma, having prevailed over Bhishma and Drona, did not fear anybody else so much as the bowman Karna. Indeed, thinking of the mighty car-warrior Karna, he passeth his nights sleeplessly from fear. How, then, could Bhima encounter that Suta's son in battle? Indeed, O Sanjaya, how could Bhima fight with Karna, that foremost of warriors, that hero devoted to the Brahmanas endued with energy and never retreating from battle? How, indeed, did those two heroes, viz., the Suta's son and Vrikodara, fight with each other in that encounter which took place in the vicinity of Arjuna's car? Informed before of his brotherhood (with the Pandavas), the Suta's son is again, compassionate. Remembering also his words to Kunti, how could he fight with Bhima? As regards Bhima also, remembering all the wrongs formerly inflicted on him by the Suta's son, how did that hero fight with Karna in battle? My son Duryodhana, O Suta, hopeth that Karna will vanquish all the Pandavas in battle. Upon whom my wretched son resteth his hope of victory in battle, how did he fight with Bhimasena of terrible deeds? That Suta's son, relying upon whom my sons chose hostilities with those mighty car-warriors (viz., the sons of Pandu), how did Bhima fight with him? Indeed, remembering the diverse wrongs and injuries done by him, how did Bhima fight with that son of Suta? How indeed, could Bhima fight with that son of a Suta, who, endued with great valour, had formerly subjugated the whole earth on a single car? How did Bhima fight with that son of a Suta, who was born with a (natural) pair of ear-rings? Thou art skilled in narration, O Sanjaya! Tell me, therefore, in detail how the battle took place between those two, and who amongst them obtained the victory?'

"Sanjaya said, 'Leaving Radha's son, that foremost of car-warriors Bhimasena, desired to proceed to the place where those two heroes, viz., Krishna and Dhananjaya were. The son of Radha, however, rushing towards him as he proceeded, covered him, O king, with dense showers of arrows, like a cloud pouring, torrents of rain on a mountain. The mighty son of Adhiratha, his face beautiful as a full-blown lotus, lighted up with a smile, challenged Bhimasena to battle, as the latter was proceeding. And Karna said, 'O Bhima, I dreamt not that thou knowest how to fight. Why then dost thou show me thy back from desire of meeting with Arjuna? O delighter of the Pandavas, this is scarcely fit for a son of Kunti. Staying, therefore, where thou art, cover me with thy arrows.' Bhimasena, hearing that challenge of Karna, brooked it not, but wheeling his car a little, began to fight with the Suta's son. The illustrious Bhimasena showered clouds of straight shafts. Desiring also to arrive at the end of those hostilities by slaying Karna, Bhima began to weaken that hero conversant with every weapon and clad in mail, and staying before him for engaging in a single combat. Then mighty Bhima, that scorcher of foes, that wrathful son of Pandu, having slain numerous Kauravas, shot diverse showers of fierce shafts at Karna, O sire! The Suta's son, endued with great strength, swallowed, by means of the power of his own weapons, all those showers of arrows shot by that hero, possessed of the tread of an infuriated elephant. Duly favoured by knowledge, that great bowman, viz., Karna, began in that battle, O monarch, to career like a preceptor (Of Military science). The wrathful son of Radha, smiling the while, seemed to mock Bhimasena as the latter was battling with great fury. The son of Kunti brooked not that smile of Karna in the midst of many brave warriors witnessing from all sides that fight of theirs. Like a driver striking a huge elephant with a hook, the mighty Bhima, excited with rage, pierced Karna whom he had obtained within reach, with many calf-toothed shafts in the centre of the chest. And once more, Bhimasena pierced the Suta's son of variegated armour with three and seventy well-shot and keen arrows equipped with beautiful wings and eased in golden armour, each with five shafts. And soon, within the twinkling of the eye, was seen a network of shafts about Bhima's car caused by Karna. Indeed, O monarch, those shafts shot from Karna's bow completely shrouded that car with its standard and driver and the Pandava himself. Then Karna pierced the impenetrable armour of Bhima with four and sixty arrows. And excited with rage he then pierced Partha himself with many straight shafts capable of penetrating into the very vitals. The mighty-armed Vrikodara, however, disregarding those shafts shot from Karna's bow fearlessly struck the Suta's son. Pierced with those shafts, resembling snakes of virulent poison, shot from Karna's bow, Bhima, O monarch, felt no pain in that battle. The valiant Bhima then, in that encounter, pierced Karna with two and thirty broad-headed shafts of keen points and fierce energy, Karna, however, with the greatest indifference, covered, in return, with his arrows, the mighty-armed Bhimasena who was desirous of Jayadratha's slaughter. Indeed, the son of Radha, in that encounter, fought mildly with Bhima, while Bhima, remembering his former wrongs, fought with him furiously. The wrathful

Bhimasena could not brook that disregard by Karna. Indeed, that slayer of foes quickly shot showers of arrows at Radha's son. Those arrows, sped in that encounter by Bhimasena, fell on every limb of Karna like cooing birds. Those arrows equipped with golden wings and keen points, shot from Bhimasena's bow, covered the son of Radha like a flight of insects covering a blazing fire. Karna, however, O king, shot showers of fierce shafts in return, O Bharata. Then Vrikodara cut off, with Many broad-headed arrows, those shafts resembling thunderbolts, shot by that ornament of battle, before they could come at him. That chastiser of foes, viz., Karna, the son of Vikartana, once more, O Bharata, covered Bhimasena with his arrowy showers. We then, O Bharata, beheld Bhima so pierced in that encounter with arrows as to resemble a porcupine with its quilts erect on its body.[155] Like the sun holding his own rays, the heroic Bhima held in that battle all those shafts, whetted on stone and equipped with wings of gold, that were shot from Karna's bow. All his limbs bathed in blood, Bhimasena looked resplendent like an Asoka tree in spring adorned with its flowery burthen. The mighty-armed Bhima could not brook that conduct, in battle, of the mighty-armed Karna. Rolling his eyes ill wrath, he pierced Karna with five and twenty long shafts. Thereupon, Karna looked like a white mountain with many snakes of virulent poison (hanging from its sides). And once more, Bhimasena, endued with the prowess of a celestial, pierced the Suta's son who was prepared to lay down his life in battle, with six and then with eight arrows. And, again, with another arrow, the valiant Bhimasena quickly cut off Karna's bow, smiling the while. And he slew also with his shafts the four steeds of Karna and then his charioteer, and then pierced Karna himself in the chest with a number of long shafts endued with the effulgence of the sun. Those winged shafts, piercing through Karna's body, entered the earth, like the rays of the sun piercing through the clouds. Afflicted with arrows and his bow cut off, Karna, though proud of his manliness, felt great pain and proceeded to another car.'"

SECTION CXXXI

"Dhritarashtra said, 'What, indeed, O Sanjaya, did Duryodhana say when he saw that Karna turning away from the field upon whom my sons had reposed all their hopes of victory? How, indeed, did the mighty Bhima, proud of his energy, fight? What also, O son, did Karna do after this, beholding Bhimasena in that battle resemble a blazing fire?'

"Sanjaya said, 'Mounting upon another car that was duly equipped Karna once more proceeded against the son of Pandu, with the fury of the Ocean tossed by the tempest. Beholding Adhiratha's son excited with rage, thy sons, O king, regarded Bhimasena to be already poured as a libation on the (Karna) fire. With furious twang of bowstring and terrible sounds Of his palms, the son of Radha shot dense showers of shafts towards Bhimasena's car. And once more, O monarch, a terrible encounter took Place between the heroic Karna and the high-souled Bhima. Both excited with wrath, both endued with mighty arms, each desirous of slaying the other, those two warriors looked at each other, as if resolved to burn each O her with their (wrathful) glances. The eyes of both were red in rage, and both breathed fiercely, like a couple of snakes. Endued with great heroism, those two chastisers of foes approached and mangled each other. Indeed, they fought with each other like two hawks endued with great activity, or like two Sarabhas excited with wrath. Then that chastiser of foes, viz., Bhima recollecting all the woes suffered by him on the occasion of the match at dice, and during his exile in the woods and residence in Virata's city, and bearing in mind the robbing of their kingdom swelling with prosperity and gems, by thy sons, and the numerous other wrongs inflicted on the Pandavas by thee and the Suta's son and remembering also the fact that thou hadst conspired to burn innocent Kunti with her sons, and calling to his memory the sufferings of Krishna in the midst of the assembly at the hands of those wretches, as also the seizure of her tresses by Duhsasana, and the harsh speeches uttered, O Bharata, by Karna, to the effect, 'Take thou another husband, for all thy husbands are dead: the sons of Pritha have sunk into hell and are like sesamum seeds without kernel,'--remembering also those other words, O son of Kuru, that the Kauravas uttered in thy presence, add the fact also that thy sons had been desirous of enjoying Krishna as a slave, and those harsh words that Karna spoke to the sons of Pandu when the latter, attired in deer-skins were about to be banished to the woods, and the joy in which thy wrathful and foolish son, himself in prosperity, indulged, thinking the distressed sons of Pritha as veritable straw, the virtuous Bhima that slayer of foes, remembering these and all the woes he had suffered since his childhood, became reckless of his very life. Stretching his invincible and formidable bow, the back of whose staff was decked with gold, Vrikodara, that tiger of Bharata's race, utterly reckless of his life, rushed against Karna. Shooting dense showers of bright arrows whetted on stone, Bhima shrouded the very light of the sun. Adhiratha's son, however, smiling the while, quickly baffled, by means of his own winged arrows whetted on stone, that arrowy downpour of Bhimasena. Endued with great strength and mighty arms, that mighty car-warrior, the son of Adhiratha, then pierced Bhima with nine keen arrows. Struck with those arrows, like an elephant struck with the hook. Vrikodara fearlessly rushed against the Suta's son. Karna, however, rushed against that bull among the Pandavas who was thus rushing towards him with great impetuosity and might, like an infuriated elephant against an infuriated compeer. Blowing his conch then, whose blast resembled the sound of a hundred trumpets, Karna cheerfully agitated the force that supported Bhima, like the raging sea. Beholding that force of his consisting of elephants and steeds and cars and foot-soldiers, thus agitated by Karna, Bhima, approaching the former, covered him with arrows. Then Karna caused his own steeds of the hue of swans to be mingled with those of Bhimasena's of the hue of bears, and shrouded the son of Pandu with his shafts. Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of the hue of swans, cries of oh and alas arose from among the troops of thy sons. Those steeds, fleet as the wind, thus mingled together, looked exceedingly beautiful like white and black clouds, O monarch, mingled together in the firmament. Beholding Karna and Vrikodara to be both excited with wrath, great car-warriors of thy army began to tremble with fear. The field of battle where they fought soon became awful like the domain of Yama. Indeed, O best of Bharatas, it became as frightful to behold as the city of the dead. The great car, warriors of thy army, looking upon that scene, as if they were spectators of a sport in an arena, beheld not any of the two to gain any advantage over the other in that dreadful encounter. They only beheld, O king, that mingling and clash of the mighty weapons of those two warriors, as a result, O monarch, of the evil policy of thyself and thy son. Those two slayers of foes-continued to cover each other with their keen shafts. Both endued with wonderful prowess, they filled the welkin with their arrowy downpours. Those two mighty car-warriors shooting at each other keen shafts from desire of taking each other's life, became exceedingly beautiful to behold like two clouds pouring torrents of rain. Those two chastisers of foes, shooting gold-decked arrows, made the welkin look bright, O king, as if with blazing meteors. Shafts equipped with vulturine feathers, shot by those two heroes, looked like rows of excited cranes in the autumn sky. Meanwhile, Krishna and Dhananjaya, those chastisers of foes, engaged in battle with the Suta's son, thought the burthen too great for Bhima to bear. As Karna and Bhima for baffling each other's shafts, shot these arrows at each other, many elephants and steeds and men deeply struck therewith, fell down deprived of life. And in consequence of those falling and fallen creatures deprived of life counting by thousands, a great carnage, O king, took place in the army of thy sons. And soon, O bull of Bharata's race, the field of battle became covered with the bodies of men and steeds and elephants deprived of life.'"

SECTION CXXXII

"Dhritarashtra said, 'I regard Bhimasena's prowess to be exceedingly wonderful, inasmuch as he succeeded in battling with Karna of singular activity and energy. Indeed, O Sanjaya, tell me why that Karna, who is capable of resisting in battle the very celestials with the Yakshas and Asuras and men, armed with all kinds of weapons, could not vanquish in battle Pandu's son Bhima blazing with resplendence? O tell me, how that battle took place between them in which each staked his very life. I think that in an encounter between the two, success is within reach of both as, indeed, both are liable to defeat.[156] O Suta, obtaining Karna in battle, my son Suyodhana always ventures to vanquish the sons of Pritha with Govinda and the Satwatas. Hearing, however, of the repeated defeat in battle of Karna by Bhimasena of terrible deeds, a swoon seems to come upon me, I think, the Kauravas to be already slain, in consequence of evil policy of my son. Karna will never succeed, O Sanjaya, in vanquishing those mighty bowmen, viz., the sons of Pritha. In all the battles that Karna has fought with the sons of Pandu, the latter have invariably defeated him on the field. Indeed, O son, the Pandavas are incapable of being vanquished by the very gods with Vasava at their head. Alas, my wicked son Duryodhana knoweth it not. Having robbed Pritha's son, who is like the Lord of the treasures himself, of his wealth, my son of little intelligence seeth not the fall like a searcher of honey (in the mountains). Conversant with deceit, he regardeth it to be irrevocably his and always insulteth the Pandavas. Myself also, of unrefined soul, overcome with affection for my children, scrupled not to despise the high-souled sons of Pandu that are observant of morality. Yudhishthira, the son of Pritha, of great foresight, always showed himself desirous of peace. My sons, however, regarding him incapable, despised him. Bearing in mind all those woes and all the wrongs (sustained by the Pandavas), the mighty-armed Bhimasena battled with the Suta's son. Tell me, therefore, O Sanjaya, how Bhima and Karna, those two foremost of warriors, fought with each other, desirous of taking each other's life!'

`Sanjaya said, 'Hear, O king, how the battle took place between Karna and Bhima which resembled an encounter between two elephants in the forest, desirous of slaying each other. The son of Vikartana, O king, excited with rage and putting forth his prowess, pierced that chastiser of foes, viz., the angry Bhima of great prowess with thirty shafts. Indeed, O chief of Bharata's race, Vikartana's son struck Bhima with many arrows of keen points, decked with gold, and endued with great impetuosity. Bhima, however, with three sharp shafts cut off the bow of Karna, as the latter was engaged in striking him. And with a broad-headed arrow, the son of Pandu then felled on the earth Karna's charioteer from his niche in the car. The son of Vikartana, then desirous of slaying Bhimasena, seized a dart whose shaft was adorned with gold and stones of lapis lazuli. Grasping that fierce dart, which resembled a second dart of death, and uplifting and aiming it, the mighty son of Radha hurled it at Bhimasena with a force sufficient to take away Bhima's life. Hurling that dart, like Purandara hurling the thunderbolt, Radha's son of great strength uttered a loud roar. Hearing that roar thy sons became filled with delight. Bhima, however, with seven swift arrows, cut off in the welkin that dart endued with the effulgence of the sun or fire, hurled from the hands of Karna. Cutting off that dart, resembling a snake just freed from its slough, Bhima, O sire, as if on the lookout for taking the life-breath of the Suta's son, sped, in great wrath, many shafts in that battle that were equipped with peacock-feathers and golden wings and each of which, whetted of' stone, resembled the rod of Yama. Karna also of great energy, taking up another formidable bow, the back of whose staff was adorned with gold, and drawing it with force, shot many shafts. The son of Pandu, however, cut off all those arrows with nine straight arrows of his own. Having cut off, O ruler of men those mighty shafts shot by Vasushena, Bhima, O monarch, uttered a loud roar like that of a lion. Roaring at each other like two mighty bulls for the sake of a cow in season, or like two tigers for the sake of the same piece of meat, they endeavoured to strike each other, each being desirous of finding the other's laches. At times they looked at each other with angry eyes, like two mighty bulls in a cow-pen. Then like two huge elephants striking each other with the points of their tusks, they encountered each other with shafts shot from their bows drawn to the fullest stretch. Scorching each other, O king, with their arrowy showers, they put forth their prowess upon each other, eyeing each other in great wrath. Sometimes laughing at each other, and sometimes rebuking each other, and sometimes blowing their conchs, they continued to fight with each other. Then Bhima once more cut Karna's bow at the handle, O sire, and despatched by means of his shafts the latter's steeds, white as conchs, to the abode of Yama, and the son of Pandu also felled his enemy's charioteer from his niche in the car. Then Karna, the son of Vikartana, made steedless and driverless, and covered in that battle (with shafts), became plunged into great anxiety. Stupefied by Bhima with his arrowy showers, he knew not what to do. Beholding Karna placed in the distressful plight, king Duryodhana, trembling with wrath, commended (his brother) Durjaya, saying, 'Go, O Durjaya! There the son of Pandu is about to devour the son of Radha! Slay that beardless Bhima soon, and infuse strength into Karna!' Thus addressed, the son Durjaya, saying unto Duryodhana, 'So be it', rushed towards Bhimasena engaged (with Karna) and covered him with arrows. And Durjaya struck Bhima with nine shafts, his steeds with eight, his driver with six, his standard with three, and once more Bhima himself with seven. Then Bhimasena, excited with wrath, piercing with his shafts the very vitals of Durjaya, and his steeds and driver, despatched them of Yama's abode. Then Karna, weeping in grief, circumambulated that son of thine, who, adorned with ornaments, lay on the earth, writhing like a snake. Bhima then, having made that deadly foe of his, viz., Karna, carless, smiling by covered him with shafts and made him look like a Sataghni with numberless spikes on it. The Atiratha Karna, however, that chastiser of foes, though thus pierced with arrows, did not yet avoid the enraged Bhima in battle.'"

SECTION CXXXIII

"Sanjaya said, 'Then the carless Karna, thus once more completely defeated by Bhima, mounted another car and speedily began to pierce the son of Pandu. Like two huge elephants encountering each other with the points of their tusks, they struck each other with shafts, shot from their bows drawn to the fullest stretch. Then Karna, striking Bhimasena with showers of shafts, uttered a loud roar, and once more pierced him in the chest. Bhima, however, in return, pierced Karna with ten straight arrows and once more with twenty straight arrows. Then Karna, piercing Bhima, O king, with nine arrows in the centre of the chest, struck the latter's standard with a sharp shaft. The son of Pritha then pierced Karna in return with three and sixty arrows, like a driver striking a mighty elephant with the hook, or a rider striking a steed with a whip. Deeply pierced, O king, by the illustrious son of Pandu, the heroic Karna began to lick with his tongue the corners of his mouth, and his eyes became red in rage. Then, O monarch, Karna, sped at Bhimasena, for his destruction, a shaft capable of piercing everybody, like Indra hurling his thunderbolt. That shaft equipped with beautiful feathers sped from the bow of the Suta's son, piercing Partha in that battle, sank deep into the earth. Then the mighty-armed Bhima, with eyes red in wrath, hurled without a moment's reflection, at the Suta's son, a heavy six-sided mace, adorned with gold measuring full four cubits in length, and resembling the bolt of Indra in force. Indeed, like Indra slaying the Asuras with his thunderbolt, that hero of Bharata's race, excited with wrath, slew with that mace the well-trained steeds of the foremost breed, of Adhiratha's son. Then, O bull of Bharata's race, the mighty-armed Bhima, with a couple of razor-faced arrows, cut off the standard of Karna. And then he slew, with a number of shafts his enemy's charioteer. Abandoning that steedless and driverless and standardless car, Karna. O Bharata, cheerlessly stood on the earth, drawing his bow. The prowess that we then beheld of Radha's son was extremely wonderful, inasmuch as that foremost of car-warriors, though deprived of car, continued to resist his foe. Beholding that foremost of men, viz., the son of Adhiratha, deprived of his car, Duryodhana, O monarch, said unto (his brother) Durmukha, 'There, O Durmukha, the son of Radha hath been deprived of his car by Bhimasena. Furnish that foremost of men, that mighty car-warrior with a car.' Hearing these words of Duryodhana, thy son Durmukha, O Bharata, quickly proceeded towards Karna and covered Bhima with his shafts. Beholding Durmukha desirous of supporting the Suta's son in that battle, the son of the Wind god was filled with delight and began to lick the corners of his mouth. Then resisting Karna the while with his shafts, the son of Pandu quickly drove his car towards Durmukha. And in that moment, O king, with nine straight arrows of keen points, Bhima despatched Durmukha to Yama's abode, Upon Durmukha's slaughter, the son of Adhiratha mounted upon the car of that prince and looked resplendent, O king, like the blazing sun. Beholding Durmukha lying prostrate on the field, his very vital pierced (with shafts) and his body bathed in blood, Karna with tearful eyes abstained for a moment from the fight. Circumambulating the fallen prince and leaving him there, the heroic Karna began to breathe long and hot breaths and knew not what to do. Seizing that opportunity, O king, Bhimasena shot at the Suta's son four and ten long shafts equipped with vulturine feathers. Those blood-drinking shafts of golden wings, endued with great force illuminating the ten points as they coursed through the welkin, pierced the armour of the Suta's son, and drank his life-blood, O king, and passing through his body, sank into the earth and looked resplendent like angry snakes, O monarch, urged on by Death himself, with half their bodies inserted within their holes. Then the son of Radha, without reflecting a moment, pierced Bhima in return with four and ten fierce shafts adorned with gold. Those fierce-winged arrows, piercing through Bhima's right arms, entered the earth like birds entering a grove of trees. Striking against the earth, those arrows looked resplendent, like the blazing rays of the sun while proceeding towards the Asta hills. Pierced in that battle with those all-piercing arrows, Bhima began to shed copious streams of blood, like a mountain ejecting streams of water. Then Bhima pierced the Suta's son in return with three shafts endued with the impetuosity of Garuda and he pierced the latter's charioteer also with seven. Then, O king, Karna thus afflicted by Bhima's might, became exceedingly distressed. And that illustrious warrior then fled, forsaking the battle, borne away by his fleet steeds. The Atiratha Bhimasena, however, drawing his bow adorned with gold, stayed in battle, looking resplendent like a blazing fire.'"

SECTION CXXXIV

"Dhritarashtra said, 'I think, Destiny is supreme. Fie on exertion which is useless, inasmuch as the son of Adhiratha, though fighting resolutely, could not vanquish the son of Pandu. Karna boasts of his competency to vanquish in battle all the Parthas with Govinda amongst them. I do not see in the world, another warrior like Karna! I often heard Duryodhana speak in this strain. Indeed, O Suta, the wretched Duryodhana used to tell me formerly, 'Karna is a mighty hero, a firm bowman, above all fatigue. If I have that Vasushena for my ally, the very gods will not be a match for me, what need be said, therefore, O monarch, of the sons of Pandu that are weak and heartless?' Tell me therefore, O Sanjaya, what Duryodhana said, beholding that Karna defeated and looking like a snake deprived of its poison and flying away from battle. Alas, deprived of his senses, Duryodhana despatched the unsupported Durmukha, unacquainted though he was with battle, into that fiery encounter, like an insect into the blazing fire. O Sanjaya, even Aswatthaman and the ruler of the Madras and Kripa, united together, could not stand before Bhimasena. Even these know the terrible might, equal to that of ten thousand elephants, of Bhima, endued with the energy of Marut himself, as also his cruel intents. Why did they provoke the fire in battle, of that hero of cruel deeds, that warrior resembling Yama himself as the latter becomes at the end of the Yuga? It seems that Suta's son, the mighty armed Karna alone, relying on the prowess of his own arms, fought in battle with Bhimasena, disregarding the latter. That son of Pandu who vanquished Karna in battle like Purandara vanquishing an Asura, is capable of being vanquished by anybody in fight. Who is there that would, hopeful of life, approach that Bhima who, in Arjuna's quest, alone entered my host, having ground Drona himself? Who, indeed, is there, O Sanjaya, that would dare stay in the face of Bhima? Who is there among the Asuras that would venture to stay before the great Indra with the thunderbolt uplifted in his hand?[157] A man may return having entered the abode of the dead, but none, however, can return having encountered Bhimasena! Those men of weak prowess, who senselessly rushed against the angry Bhimasena were like insects falling upon a blazing fire. Without doubt, reflecting upon what the angry and fierce Bhima had said in the assembly in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna, Duhsasana and his brothers ceased to encounter Bhima from fear. That wicked son also of mine, O Sanjaya, who repeatedly said in the assembly (these words, viz.,) Karna and Duhsasana and I myself will vanquish the Pandavas in battle,'--without doubt, beholding Karna defeated and deprived of his car by Bhima, is consumed with grief in consequence of his rejection of Krishna's suit![158] Beholding his mail-clad brothers slain in battle by Bhimasena, in consequence of his own fault, without doubt, my son is burning with grief. Who that is desirous of life will make a hostile advance against Pandu's son, Bhima, excited with wrath armed with terrible weapons and standing in battle like Death himself? A man may escape from the very jaws of the Vadava fire. But it is my belief that no one can escape from before Bhima's face. Indeed, neither Partha, nor the Panchalas, nor Kesava, nor Satyaki, when excited with wrath in battle, shows the least regard for (his) life. Alas, O Suta, the very lives of my sons are in danger.'

"Sanjaya said, 'Thou, O Kaurava, that art thus grieving in view of the present carnage, thou, without doubt, art the root of this destruction of the world! Obedient to the counsels of thy sons, thou hast thyself provoked this fierce hostility. Though urged (by well-wishers) thou acceptest not the proper medicine like a man fated to die. O monarch, O best of men, having thyself drunk the fiercest and the most indigestible poison, take thou all its consequences now. The combatants are fighting to the best of their might, still thou speakest ill of them. Listen, however, to me as I describe to thee how the battle raged on.

"Beholding Karna defeated by Bhimasena, five of thy sons, those uterine brothers that were great bowmen, could not, O sire, brook it. They were Durmarshana and Duhsaha and Durmada and Durdhara and Jaya. Clad in beautiful mail, all of them rushed against the son of Pandu. Encompassing the mighty-armed Vrikodara, on all sides, they shrouded all the points of the compass with their shafts looking like flights of locusts. Bhimasena, however, in the battle, smilingly received those princes of celestial beauty thus rushing suddenly against him. Beholding thy sons advancing against Bhimasena, Radha's son, Karna rushed against that mighty warrior, shooting arrows of keen points that were equipped with golden wings and whetted on stone. Bhima, however, quickly rushed against Karna, though resisted by thy sons. Then the Kurus, surrounding Karna, covered Bhimasena with showers of straight shafts. With five and twenty arrows, O king, Bhima, armed with his formidable bow, despatched all those bulls among men to Yama's abode with their steeds and charioteers. Falling down from their cars along with their charioteers, their lifeless forms looked like large trees with their weight of variegated flowers uprooted by the tempest. The prowess that we then beheld of Bhimasena was exceedingly wonderful, inasmuch as, resisting Adhiratha's son the while, he slew those sons of thine. Resisted by Bhima with whetted arrows on all sides, the Suta's son, O king, only looked at Bhima. Bhimasena also, with eyes red in wrath, began to cast angry glances on Karna, stretching his formidable bow the while.'"

SECTION CXXXV

"Sanjaya said, 'Beholding thy sons lying (on the field), Karna of great prowess filled with great wrath, became hopeless about his life. And Adhiratha's son regarded himself guilty, seeing thy sons slain before his eyes in battle by Bhima. Then Bhimasena, recollecting the wrongs formerly inflicted by Karna, became filled with rage and began with deliberate care to pierce Karna with many keen arrows. Then Karna, piercing Bhima with five arrows, smiling the while, once more pierced him with seventy arrows, equipped with golden wings and whetted on stone. Disregarding these shafts shot by Karna, Vrikodara pierced the son of Radha in that battle with a hundred straight shafts. And once more, piercing him in his vitals with five keen arrows, Bhima, O sire, cut off with a broad-headed arrow the bow of the Suta's son. The cheerless Karna then, O Bharata, taking up another bow shrouded Bhimasena on all sides with his arrows. Then Bhima, slaying Karna's steeds and charioteer, laughed a laugh, having thus counteracted Karna's feats. Then that bull amongst men, viz., Bhima, cut off with his arrows the bow of Karna. That bow, O king, of loud twang, and the back of whose staff was decked with gold, fell down (from his hand). Then the mighty car-warrior Karna alighted from his car and taking up a mace in that battle wrathfully hurled it at Bhima. Beholding that mace, O king, impetuously coursing towards him, Vrikodara resisted it with his arrows in the sight of all thy troops. Then the son of Pandu, gifted with great prowess and exerting himself with great activity, shot a thousand arrows at the Suta's son, desirous of taking the latter's life. Karna, however, in the dreadful battle, resisting all those shafts with his own, cut off Bhima's armour also with his arrows. And then he pierced Bhima with five and twenty small shafts in the sight of all the troops. All this seemed exceedingly wonderful. Then, O monarch, Bhima, excited with rage, sped nine straight shafts at the Suta's son. Those keen shafts, piercing through Karna's coat of mail and right arm, entered the earth like snakes into an ant-hill. Shrouded with showers of shafts shot from Bhimasena's bow, Karna once more turned his back upon Bhimasena. Beholding the Suta's son turn back and flying away on foot, covered all over with the arrows of Kunti's son, Duryodhana said, 'Go ye quickly from all sides towards the car of Radha's son.' 'Then, O king, thy sons, hearing these words of their brother that were to them a surprise, rushed towards the son of Pandu for battle, shooting showers of shafts. They were Chitra, and Upachitra, and

Charuchitra, and Sarasan, and Chitrayudha, and Chitravarman. All of them were well-versed in every mode of warfare. The mighty car-warrior, Bhimasena, however, felled each of those sons of thine thus rushing against him, with a single arrow. Deprived of life, they fell down on the earth like trees uprooted by a tempest. Beholding those sons of thine, all mighty car-warriors, O king, thus slain, Karna, with tearful face, recollected the word of Vidura. Mounting upon another car that was duly equipped, Karna, endued with great prowess, quickly proceeded against the son of Pandu in battle. Piercing each other with whetted arrows, equipped with wings of gold, the two warriors looked resplendent like two masses of clouds penetrated by the rays of the sun. Then the son of Pandu, excited with rage, cut off the armour of Suta's son with six and thirty broad-headed arrows of great sharpness and fierce energy. The mighty-armed Suta's son also, O bull of Bharata's race, pierced the son of Kunti with fifty straight arrows. The two warriors then, smeared with red sandal-paste with many a wound caused by each other's arrows, and covered also with gore, looked resplendent like the risen sun and the moon. Their coats of mail cut off by means of arrows, and their bodies covered with blood, Karna and Bhima then looked like a couple of snakes just freed from their sloughs. Indeed, those two tigers among men mangled each other with their arrows, like two tigers mangling each other with their teeth. The two heroes incessantly showered their shafts, like two masses of clouds pouring torrents of rain. Those two chastisers of foes tore each other's body with their arrows, like two elephants tearing each other with the points of their tusks. Roaring at each other and showering their arrows upon each other, causing their cars to trace beautiful circles. They resembled a couple of mighty bulls roaring at each other in the presence of a cow in her season. Indeed, those two lions among men then looked like a couple of mighty lions endued with eyes red in wrath, these two warriors endued with great energy fought on like Sakra and Virochana's son (Prahlada). Then, O king, the mighty-armed Bhima, as he stretched his bow with his two hands, looked like a cloud charged with lightning. Then mighty Bhima-cloud, having the twang of the bow for its thunder and incessant showers of arrows for its rainy downpour, covered, O king, the Karna-mountain. And once more Pandu's son, Bhima of terrible prowess, O Bharata, shrouded Karna with a thousand shafts shot from his bow. And as he shrouded Karna with his winged shafts, equipped with Kanka feathers, thy sons witnessed his extra ordinary prowess. Gladdening Partha himself and the illustrious Kesava, Satyaki and the two protectors of (two) wheels (of Arjuna's car), Bhima fought even thus with Karna. Beholding the perseverance of Bhima who knew his own self, thy sons, O monarch, all became cheerless.'"

SECTION CXXXVI

"Sanjaya said, 'Hearing the twang of Bhimasena's bow and the sound of his palms, the son of Radha could not brook it, like an infuriated elephant incapable of brooking the roars of an infuriated rival. Returning for a moment from before Bhimasena, Karna cast his eyes upon those sons of thine that had been slain by Bhimasena, Beholding them, O best of men, Karna became cheerless and plunged in grief. Breathing hot and long sighs, he, once more, proceeded against the son of Pandu. With eyes red as copper, and sighing in wrath like a mighty snake, Karna then, as he shot his arrows, looked resplendent like the sun scattering his rays.[159] Indeed, O bull of Bharata's race, Vrikodara was then covered with the arrows, resembling the spreading rays of the sun that were shot from Karna's bow. The beautiful shafts, equipped with peacock-feathers, shot from Karna's bow, penetrated into every part of Bhima's body, like birds into a tree for roosting there. Indeed, the arrows, equipped with wings of gold, shot from Karna's bow falling incessantly, resembled continuous rows of cranes. So numerous were the shafts shot by Adhiratha's son that, these seemed to issue not from his bow alone but from his standard, his umbrella, and the shaft and yoke and bottom of his car also. Indeed, Adhiratha's son shot his sky-ranging shafts of impetuous energy, decked with gold and equipped with vulturine feathers, in such a way as to fill the entire welkin with them. Beholding him (thus) excited with fury and rushing towards him like the Destroyer himself, Vrikodara, becoming utterly reckless of his life and prevailing over his foe, pierced him with nine shafts.[160] Beholding the irresistible impetuosity of Karna as also that dense shower of arrows, Bhima, endued as he was with great prowess, quailed not in fear. The son of Pandu then counteracting that arrowy downpour of Adhiratha's son, pierced Karna himself with twenty other sharp shafts. Indeed, as Pritha's son himself had before been shrouded by the Suta's son, even so was the latter now shrouded by the former in that battle. Beholding the prowess of Bhimasena in battle, thy warriors, as also the Gharanas, filled with joy; applauded him. Bhurisravas, and Kripa, and Drona's son, and the ruler of the Madras, and Uttamaujas and Yudhamanyu, and Kesava, and Arjuna,--these great car-warriors: O king, among both the Kurus and the Pandavas,--loudly cheered Bhima, saying, 'Excellent, Excellent,' and uttered leonine roars. When that fierce uproar, making the hair stand on end rose, thy son Duryodhana, O king, quickly said unto all the kings and princes and particularly his uterine brothers, these words, 'Blessed be ye, proceed towards Karna for rescuing him from Vrikodara, else the shafts shot from Bhima's bow will slay the son of Radha. Ye mighty bowmen, strive ye to protect the Suta's son.' Thus commanded by Duryodhana, seven of his uterine brothers, O sire, rushing in wrath towards Bhimasena, encompassed him on all sides. Approaching the son of Kunti they covered him with showers of arrows, like clouds pouring torrents of rain on the mountain-breast in the season of rains. Excited with wrath, those seven great car-warriors began to afflict Bhimasena, O king, like the seven planets afflicting the moon at the hour of the universal dissolution. The son of Kunti, then, O monarch, drawing his beautiful bow with great force and firm grasp, and knowing that his foes were but men, aimed seven shafts. And lord Bhima in great rage sped at them those shafts, effulgent as solar rays. Indeed, Bhimasena recollecting his former wrongs, shot those shafts as if for extracting the life from out of the bodies of those sons of thine. Those arrows, O Bharata, whetted on stone and equipped with wings of gold, shot by Bhimasena, piercing through the bodies of those Bharata princes, flew into the sky. Indeed, those arrows winged with gold, piercing through the hearts of thy sons, looked beautiful, O monarch, as they passed into the sky, like birds of excellent plumage. Decked with gold and covered all over with blood, those arrows, O king, drinking the blood of thy sons passed out of their body. Pierced in their vital limbs by means of those arrows, they fell down on the earth from their cars, like tall trees growing on mountain precipices, broken by an elephant. The seven sons of thine that were thus slain were Satrunjaya, and Satrusaha, and Chitra, and Chitrayudha, and Dridha, and Chitrasena and

Vikarna. Amongst all thy sons thus slain, Vrikodara, the son of Pandu, grieved bitterly from sorrow for Vikarna who was dear to him. And Bhima said, 'Even thus was the vow made by me, viz., that all of you should be slain by me in battle. It is for that, O Vikarna, that thou hast been slain. My vow hath been accomplished. O hero, thou camest to battle, bearing in mind the duties of a Kshatriya. Thou wert ever engaged in our good, and especially in that of the king (our eldest brother). It is scarcely proper, therefore, for me to grieve for thy illustrious self.' Having slain those princes, O king, in the very sight of Radha's son, the son of Pandu uttered a terrible leonine roar. That loud shout of the heroic Bhima, O Bharata, informed king Yudhishthira the Just that the victory in that battle was his. Indeed, hearing that tremendous shout of Bhima armed with the bow, king Yudhishthira felt great joy in the midst of that battle. The gladdened son of Pandu, then, O king, received that leonine shout of his brother with sounds and other musical instruments. And after Vrikodara, had sent him that message by the sign agreed upon, Yudhishthira, that foremost of persons acquainted with weapons, filled with joy, rushed against Drona in battle. On the other hand, O king, beholding one and thirty of thy sons slain, Duryodhana recollected the words of Vidura.-Those beneficial words spoken by Vidura are now realised! Thinking even so, king Duryodhana was unable to do what he should. All that, during the match at dice, thy foolish and wicked son, with Karna (on his side), said unto the princes of Panchala causing her to be brought into the assembly, all the harsh words, again, that Karna said unto Krishna, in the same place, before thyself, O king, and the sons of Pandu, in thy hearing and that of all the Kurus, viz., O Krishna, the Pandavas are lost and have sunk into eternal hell, therefore, choose thou other husbands,--alas, the fruit of all that is now manifesting itself. Then, again, O thou of Kuru's race, diverse harsh speeches, such as sesamum seeds without kernel, etc., were applied by the wrathful sons to those high-souled ones, viz., the sons of Pandu. Bhimasena, vomiting forth the fire of wrath (which these enraged) and which he had restrained for thirteen years, is now compassing the destruction of thy sons. Indulging in copious lamentations, Viduara failed to persuade thee towards peace. O chief of the Bharatas, suffer the fruit of all that with thy sons. Thou art old, patient, and capable of foreseeing the consequences of all acts. Being so, when thou didst yet refuse to follow the counsels of thy well-wishers, it seems that all this is the result of destiny. Do not grieve, O tiger among men! All this is thy great fault. In my opinion, thou art thyself the cause of the destruction of thy sons. O monarch, Vikarna hath fallen, and Chitrasena also of great prowess. Many other mighty car-warriors and foremost ones among thy sons have also fallen. Others, again, among thy sons whom Bhima saw come within the range of his vision, O mighty-armed one, he slew in a trice. It is for thee only that I had to see our array scorched in thousands by means of the arrows shot by Pandu's son, Bhima and Vrisha (Karna)!'"

SECTION CXXXVII

"Dhritarashtra said, 'O Suta, O Sanjaya, this grievous result that has now overtaken us is, I think, certainly due to my evil policy. I had hitherto thought that what is past. But, O Sanjaya, what measures should I now adopt? I am now once more calm, O Sanjaya, therefore, tell me how this slaughter of heroes is going on, having my evil policy for its cause.'

"Sanjaya said, 'Indeed, O king, Karna and Bhima, both endued with great prowess, continued in that battle to pour their arrowy showers like two rain-charged clouds. The arrows, winged with gold and whetted on stone and marked with Bhima's name, approaching Karna, penetrated into his body, as if piercing into his very life. Similarly, Bhima also, in that battle was shrouded with the shafts of Karna in hundreds and thousands, resembling snakes of virulent poison. With their arrows, O king, failing on all sides, an agitation was produced among the troops resembling that of the very ocean. Many were the combatants, O chastiser of foes, in thy host that were deprived of life by arrows, resembling snakes of virulent poison shot from Bhima's bow. Strewn with fallen elephants and steeds mixed with the bodies of men, the field of battle looked like one covered with trees broken by a tempest. Slaughtered in battle with the arrows from Bhima's bow, thy warriors fled away, 'saying, What is this?' Indeed, that host of the Sindhus, the Sauviras, and the Kauravas, afflicted with the impetuous shafts of both Karna and Bhima, was removed to a great distance. The remnant of those brave soldiers, with their steeds and elephants killed, leaving the vicinity of both Karna and Bhima, fled away in all directions. (And they cried out), 'Verily, for the sake of the Parthas, the gods are stupefying us, since those arrows shot by both Bhima and Karna are slaying our forces. Saying those words, these troops of thine afflicted with fear avoiding the range of (Karna's and Bhima's) arrows, stood at a distance for witnessing that combat. Then, on the field of battle there began to flow a terrible river enhancing the joy of the heroes and the fears of the timid. And it was caused by the blood of elephants and steeds and men. And covered with the lifeless forms of men and elephants and steeds, with flagstaffs and the bottoms of cars, with the adornments of cars and elephants and steeds with broken cars and wheels and Akshas and Kuveras, with loud-twanged bows decked with gold, and gold-winged arrows and shafts in thousands, shot by Karna and Bhima, resembling snakes just freed from their sloughs, with countless lances and spears and scimitars and battleaxes, with maces and clubs and axes, all adorned with gold, with standards of diverse shapes, and darts and spiked clubs, and with beautiful Sataghnis, the earth, O Bharata, looked resplendent. And strewn all over with earrings and necklaces of gold and bracelets loosened (from wrists), and rings, and precious gems worn on diadems and crowns, and head-gears, and golden ornaments of diverse kinds, O sire, and coats of mail, and leathern fences, and elephants' ropes, and umbrellas displaced (from their places) and Yak-tails, and fans with the pierced bodies of elephants and steeds and men, with blood-dyed arrows, and with diverse other objects, lying about and loosened from their places, the field of battle looked resplendent like the firmament bespangled with stars. Beholding the wonderful, inconceivable, and superhuman feats of those two warriors, the Charanas and the Siddhas were exceedingly amazed. As a blazing conflagration, having the wind for its ally, courses through an (extended) heap of dry grass, even so, Adhiratha's son, engaged with Bhima, coursed fiercely in that battle.[161] Both of them felled countless standards and cars and slew steeds and men and elephants, like a pair of elephants crushing a forest of reeds while engaged in battle with other. Thy host looked like a mass of clouds, O king, of men, and great was the carnage caused in that battle by Karna and Bhima.'"[162]

SECTION CXXXVIII

"Sanjaya said, 'Then Karna, O king, piercing Bhima with three arrows, poured countless beautiful arrows upon him. The mighty-armed Bhimasena, the son of Pandu, though thus struck by the Suta's son, showed no signs of pain but stood immovable like a hill pierced (with arrows). In return, O sire, in that battle, he deeply pierced Karna in the ear with a barbed arrow, rubbed with oil, of great keenness, and of excellent temper. (With that arrow) he felled on the earth the large and beautiful ear-ring of Karna. And it felled down, O monarch, like a blazing luminary of great effulgence from the firmament. Excited with wrath, Vrikodara, then, smiling the while, deeply pierced the Suta's son in the centre of the chest with another broad-headed arrow. And once again, O Bharata, the mighty-armed Bhima quickly shot in that battle ten long shafts that looked like snakes of virulent poison just freed from their sloughs. Shot by Bhima, those shafts, O sire, striking Karna's forehead, entered it like snakes entering an ant-hill. With those shafts sticking to his forehead, the Suta's son looked beautiful, as he did before, while his brow had been encircled with a chaplet of blue lotuses. Deeply pierced by the active son of Pandu, Karna, supporting himself on the Kuxara of his car, closed his eyes. Soon, however, regaining consciousness, Karna, that scorcher of foes, with his body bathed in blood, became mad with rage.[163] Infuriated with rage in consequence of his being thus afflicted by that firm bowman Karna, endued with great impetuosity, rushed fiercely towards Bhimasena's car. Then, O king, the mighty and wrathful Karna, maddened with rage, shot at Bhimasena, O Bharata, a hundred shafts winged with vulturine feathers. The son of Pandu, however, disregarding his foe and setting at nought his energy, began to shoot showers of fierce arrows at him. Then Karna, O king, excited with rage, O scorcher of foes, struck the son of Pandu, that embodiment of wrath with nine arrows in the chest. Then both those tigers among men (armed with arrows and, therefore), resembling a couple of tigers with fierce teeth, poured upon each other, in that battle, their arrowy showers, like two mighty masses of clouds. They sought to frighten each other in that battle, with sounds of their palms and with showers of arrows of diverse kinds. Excited with rage, each sought in that battle to counteract the other's feat. Then that slayer of hostile heroes, viz., the mighty-armed Bhima, O Bharata, cutting off, with a razor-faced arrow, the bow of the Suta's son, uttered a loud shout. Casting off that broken bow, the Suta's son, that mighty car-warrior, took up another bow that was stronger and tougher. Beholding that slaughter of the Kuru, the Sauvira, and the Sindhu heroes, and marking that the earth was covered with coats of mail and standards and weapons lying about, and also seeing the lifeless forms of elephants, foot-soldiers and horsemen and car-warriors on all sides, the body of the Suta's son, from wrath, blazed up with effulgence. Stretching his formidable bow, decked with gold, Radha's son, O king, eyed Bhima with wrathful glances. Infuriated with rage, the Suta's son, while shooting his arrows, looked resplendent, like the autumnal sun of dazzling rays at mid-day. While employed with his hands in taking up an arrow, fixing it on the bow-string, stretching the string and letting it off, none could notice any interval between those acts. And while Karna was thus engaged in shooting his arrows right and left, his bow incessantly drawn to a circle, like a terrible circle of fire. The keen pointed arrows, equipped with wings of gold, shot from Karna's bow, covered, O king, all the points of the compass, darkening the very light of the sun. Countless flights were seen, in the welkin, of those shafts equipped with wings of gold, shot from Karna's bow. Indeed, the shafts shot from the bow of Adhiratha's son, looked like rows of cranes in the sky. The arrows that Adhiratha's son shot were all equipped with vulturine feathers, whetted on stone, decked with gold, endued with great impetuosity, and furnished with blazing points. Impelled by the force of his bow, those arrows urged by Karna, while coursing in thousands through the welkin looked beautiful like successive flights of locusts. The arrows shot from the bow of Adhiratha's son, as they coursed through the welkin, looked like one long continuously drawn arrow in the sky. Like a cloud covering a mountain with torrents of rain, Karna in rage, covered Bhima with showers of arrows. Then thy sons, O Bharata, with their troops, beheld the might, energy, prowess and perseverance of Bhima, for the latter, disregarding that arrowy downpour, resembling the raging sea, rushed in wrath against Karna, Bhima, O monarch, was armed with a formidable bow, the back of whose staff was decked with gold. He stretched it so quickly that it seemed, like a second bow of Indra, incessantly drawn to a circle. Shafts issued continuously from it seemed to fill the welkin. With those straight arrows, equipped with wings of gold, shot by Bhima, a continuous line was made in the sky that looked effulgent like a garland of gold. Then those showers of (Karna's) arrows spread in the welkin, struck by Bhimasena with his shafts, were scattered in portions and fell down on the earth. Then the sky was covered with those showers of gold-winged and swiftly-coursing arrows, of both Karna and Bhimasena, that produced sparks of fire as they clashed against each other. The very sun was then shrouded, and the very wind ceased to blow. Indeed, when the welkin was thus covered with those arrowy showers, nothing could be seen. Then the Suta's son, disregarding the energy of the high-souled Bhima, completely shrouded Bhima with other arrows and endeavoured to prevail over him. Then, O sire, those arrowy showers shot by both of them, seemed to clash against each other like two opposite currents of wind. And in consequence of that clash of the arrowy showers of those two lions among men, a conflagration, O chief of the Bharatas, seemed to be generated in the sky. Then Karna, desirous of slaying Bhima, shot at him in rage many whetted arrows equipped with wings of gold and polished by the hands of the smith. Bhima, however, cut off with his own shafts every one of those arrows into three fragments, and prevailing over the Suta's son, he cried out, 'Wait, Wait.' And the wrathful and mighty son of Pandu, like an all-consuming conflagration, once more shot in rage showers of fierce shafts. And then in consequence of their leathern fences striking against their bow-strings, loud sounds were generated. And loud also became the sound of their palms, and terrible their leonine shouts, and fierce the rattle of their car-wheels and the twang of their bow-strings. And all the combatants, O king, ceased to fight, desirous of beholding the prowess of Karna and of the son of Pandu, each of whom was desirous of slaying the other. And the celestial Rishis and Siddhas and Gandharvas, applauded them, saying, "Excellent, Excellent!' And the tribes of Vidyadharas rained flowery showers upon them. Then the wrathful and mighty-armed Bhima of fierce prowess, baffling with his own weapons the weapons of his foe, pierced the Suta's son with many shafts. Karna also, endued with great might, baffling the shafts of Bhimasena, sped at him nine long shafts in that battle. Bhima, however, with as many arrows, cut off those shafts of Suta's son in the welkin and addressed him, saying, 'Wait, Wait!' Then the mighty-armed and heroic Bhima, excited with rage, shot at Adhiratha's son an arrow resembling the rod of Yama or Death himself. Radha's son, however, smiling, cut off that arrow, O king, of Pandu's son, however, of great Prowess, with three arrows of his, as it coursed towards him through the welkin. The son of Pandu then once more shot showers of fierce shafts. Karna, however, fearlessly received all those arrows of Bhima. Then excited with rage, the Suta's son, Karna, by the power of his weapons, with his straight arrows, cut off in that encounter the couple of quivers and the bow-string of fighting Bhima, as also the traces of his steeds. And then slaying his steeds also, Karna pierced Bhima's charioteer with five shafts. The charioteer, quickly running away, proceeded to Yudhamanyu's car. Excited with rage, the son of Radha then, whose splendour resembled that of the Yuga-fire, smiling the while, cut off the flag-staff of Bhima and felled his banner. Deprived of his bow, the mighty-armed Bhima then seized a dart, such as car-warriors may use. Excited with wrath, he whirled it in his hand and then hurled it with great force at Karna's car. The son of Adhiratha then, with ten shafts, cut off, as it coursed towards him with the effulgence of a large meteor, the gold-decked dart thus hurled (by Bhima).[164] Thereupon, that dart fell down, cut off into ten fragments by those sharp shafts of the Suta's son, Karna, that warrior conversant with every mode of warfare, then battling for the sake of his friends. Then, the son of Kunti took up a shield decked with gold and a sword, desirous of obtaining either death or victory, Karna, however, O Bharata, smiling the while, cut off that bright shield of Bhima with many fierce shafts. Then, car-less, Bhima, O king, deprived of his shield, became mad with rage. Quickly, then, he hurled his formidable sword at Karna's car. That large sword, cutting off the stringed bow of the Suta's son, fell down on the earth, O king, like an angry snake from the sky. Then Adhiratha's son, excited with rage in that battle, smilingly took up another bow destructive of foes, having a stronger string, and tougher than the one he had lost. Desirous of slaying the son of Kunti, Karna then began to shoot thousands of arrows, O king, equipped with wings of gold and endued with great energy. Struck by those shafts shot from Karna's bow, the mighty Bhima leaped into the sky, filling Karna's heart with anguish. Beholding the conduct of Bhima, in battle desirous of victory, the son of Radha beguiled him by concealing himself in his car. Seeing Karna concealing himself with an agitated heart on the terrace of his car, Bhima catching hold of Karna's flagstaff, waited on the earth. All the Kurus and the Charanas highly applauded that attempt of Bhima of snatching Karna away from his car, like Garuda snatching away a snake. His bow cut off, himself deprived of his car, Bhima, observant of the duties of his order, stood still for battle, keeping his (broken) car behind him. The son of Radha, then, from rage, in that encounter, proceeded against the son of Pandu who was waiting for battle. Then those two mighty warriors, O king, challenging as they approached each other, those two bulls among men, roared at each other, like clouds at the close of summer. And the passage-at-arms that then took place between those two engaged lions among men that could not brook each other in battle resembled that of old between the gods and the Danavas. The son of Kunti, however, whose stock of weapons was exhausted, was (obliged to turn back) pursued by Karna. Beholding the elephants, huge as hills that had been slain by Arjuna, lying (near), unarmed Bhimasena entered into their midst, for impeding the progress of Karna's car. Approaching that multitude of elephants and getting into the midst of that fastness which was inaccessible to a car, the son of Pandu, desirous of saving his life, refrained from striking the son of Radha. Desirous of shelter, that subjugator of hostile cities viz., the son of Pritha, uplifting an elephant that had been slain by Dhananjaya with his shafts, waited there, like Hanumat uplifting the peak of Gandhamadana.[165] Karna, however, with his shafts, cut off that elephant held by Bhima. The son of Pandu, thereupon, hurled at Karna the fragments of that elephant's body as also car-wheels and steeds. In fact, all objects that he saw lying there on the field, the son of Pandu, excited with rage, took up and hurled at Karna. Karna, however, with his sharp arrows, cut off every one of those objects thus thrown at him. Bhima also, raising his fierce fists that were endued with the force of the thunder, desired to slay the Suta's son. Soon, however, he recollected Arjuna's vow. The son of Pandu, therefore, though competent, spared the life of Karna, from desire of not falsifying the vow that Savyasachin had made. The Suta's son, however, with his sharp shafts, repeatedly caused the distressed Bhima, to lose the sense. But Karna, recollecting the words of Kunti, took not the life of the unarmed Bhima. Approaching quickly Karna touched him with the horn of his bow. As soon, however, as Bhimasena was touched with the bow, excited with rage and sighing like a snake, he snatched the bow from Karna and struck him with it on the head. Struck by Bhimasena, the son of Radha, with eyes red in wrath, smiling the while, said unto him repeatedly these words, viz., 'Beardless eunuch, ignorant fool and glutton.' And Karna said, 'Without skin in weapons, do not fight with me. Thou art but a child, a laggard in battle! There, son of Pandu, where occurs a profusion of eatables and drink, there, O wretch, shouldst thou be but never in battle. Subsisting on roots, flowers, and observant of vows and austerities, thou, O Bhima, shouldst pass thy days in the woods for thou art unskilled in battle. Great is the difference between battle and the austere mode of a Muni's life. Therefore, O Vrikodara, retire into the woods. O child, thou art not fit for being engaged in battle. Thou hast an aptitude for a life in the woods. Urging cooks and servants and slaves in the house to speed, thou art fit only for reproving them in wrath for the sake of thy dinner, O Vrikodara! O Bhima, O thou of a foolish understanding, betaking thyself to a Muni's mode of life, gather thou fruits (for thy food). Go to the woods, O son of Kunti, for thou art not skilled in battle. Employed in cutting fruits and roots or in waiting upon guests, thou art unfit, I think, to take a part, O Vrikodara, in any passage-at-arms.' And, O monarch, all the wrongs done to him in his younger years, were also reminded by Karna in harsh words. And as he stood there in weakness, Karna once more touched him with the bow. And laughing loudly, Vrisha once more told Bhima those words, 'Thou shouldst fight with others, O sire, but never with one like me. They that fight with persons like us have to undergo this and else! Go thither where the two Krishnas are! They will protect thee in battle. Or, O son of Kunti, go home, for, a child as thou art, what business hast thou with battle?' Hearing those harsh words of Karna, Bhimasena laughed aloud and addressing Karna said unto him these words in the hearing of all, 'O wicked wight, repeatedly hast thou been vanquished by me. How canst thou indulge, then, in such idle boast? In this world the ancients witnessed the victory and defeat of the great Indra himself. O thou of ignoble parentage, engage thyself with me in an athletic encounter with bare arms. Even as I slew the mighty Kichaka of gigantic frame, I would then slay thee in the very sight of all kings.' Understanding the motives of Bhima, Karna, that foremost of intelligent men, abstained from that combat in the very sight of all the bowmen. Indeed, having made Bhima carless, Karna, O king, reproved him in such boastful language in the sight of that lion among the Vrishnis (viz., Krishna) and of the high-souled Partha. Then the ape-bannered (Arjuna), urged by Kesava, shot at the Suta's son, O king, many shafts whetted on stone. Those arrows adorned with gold, shot by Partha's arms and issuing out of Gandiva, entered Karna's body, like cranes into the Krauncha mountains. With those arrows shot from Gandiva which entered Karna's body like so many snakes, Dhananjaya drove the Suta's son from Bhimasena's vicinity. His bow cut off by Bhima, and himself afflicted with the arrows of Dhananjaya, Karna quickly fled away from Bhima on his great car. Bhimasena also, O bull among men, mounting upon Satyaki's car, proceeded in that battle in the wake of his brother Savyasachin, the son of Pandu. Then Dhananjaya, with eyes red in wrath, aiming at Karna, quickly sped a shaft like the Destroyer urging forward Death's self. That shaft shot from Gandiva, like Garuda in the welkin in quest of a mighty snake, quickly coursed towards Karna. The son of Drona, however, that mighty car-warrior, with a winged arrow of his, cut it off in mid-air, desirous of rescuing Karna from fear of Dhananjaya. Then Arjuna, excited with wrath, pierced the son of Drona with four and sixty arrows, O king, and addressing him, said, 'Do not fly away, O Aswathaman, but wait a moment.' Drona's son, however, afflicted with the shafts of Dhananjaya, quickly entered a division of the Kaurava army that abounded with infuriated elephants and teemed with cars. The mighty son of Kunti, then, with the twang of Gandiva, drowned the noise made in that battle by all other twangings of bows, of shafts decked with gold. Then, the mighty Dhananjaya followed from behind the son of Drona who had not retreated to a great distance, frightening him all the way with his shafts. Piercing with his shafts, winged with the feathers of Kankas and peacocks, the bodies of men and elephants and steeds, Arjuna began to grind that force. Indeed, O chief of the Bharatas, Partha, the son of Indra, began to exterminate that host teeming with steeds and elephants and men.'"

SECTION CXXXIX

"Dhritarashtra said, 'Day by day, O Sanjaya, my blazing fame is being darkened. A great many warriors of mine have fallen. I think, all this is due to the reverse brought about by time. Dhananjaya, excited with rage, hath penetrated into my host which is protected by Drona's son, and Karna and which, therefore, is incapable of being penetrated by the very gods. United with those two of blazing energy viz., Krishna and Bhima, as also with that bull among the Sinis, his prowess hath been increased. Since I have heard of Dhananjaya's entry, grief is consuming my heart, like fire consuming a heap of dry grass, I see that all the kings of the earth with the ruler of the Sindhus amongst them, are affected by evil destiny. Having done a great wrong to the diadem-decked (Arjuna), how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, that the ruler of the Sindhus is already dead. Tell me, however, truly how the battle raged. Thou art skilled in narration, O Sanjaya, tell me truly how the Vrishni hero Satyaki fought, who striving resolutely for Dhananjaya's sake, alone entered in rage the vast force, disturbing and agitating it repeatedly, like an elephant plunging into a lake overgrown with lotuses.'

"Sanjaya said, 'Beholding that foremost of men, viz., Bhima, to proceed, afflicted with Karna's shafts in the midst, O king, or many heroes, that foremost warrior amongst the Sinis followed him on his car. Roaring like the clouds at the close of summer, and blazing like the autumnal sun, he began to slaughter with his formidable bow the host of thy son, causing it to tremble repeatedly. And as the foremost one of Madhu's race, O Bharata, thus proceeded along the field on his car, drawn by steeds of the hue of silver and himself roaring terribly, none amongst thy warriors could check his progress. Then that foremost of kings, viz., Alamvusha, full of rage, never retreating from battle, armed with bow, and clad in a golden coat of mail rushing quickly, impeded the progress of Satyaki, that foremost warrior of Madhu's race. The encounter, then, O Bharata, that took place between them was such that its like had never been. All thy warriors and the enemy, abstaining from the fight, became spectators of that engagement between those two ornaments of battle. Then that foremost of kings, viz., Alamvusha forcibly pierced Satyaki with ten arrows. That bull of Sini's race, however, with shafts, cut all those arrows before they could reach him. And once more, Alamvusha struck Satyaki with three sharp arrows equipped with beautiful wings, blazing as fire, and shot from his bow drawn to the ear. Those piercing through Satyaki's coat of mail, penetrated into his body. Having pierced Satyaki's body with those sharp and blazing arrows, endued with the force of fire or the wind, Alamvusha forcibly struck the four steeds of Satyaki, white as silver, with four other arrows. The grandson of Sini, endued with great activity and prowess like that of (Kesava himself), the bearer of the discus, thus struck by him, slew with four shafts of great impetuosity the four steeds of Alamvusha. Having then cut off the head, beautiful as the full moon and decked with excellent car-rings with a broad-headed arrow, fierce as the Yuga-fire. Having slain that descendant of many kings in battle, that bull among the Yadus, that hero capable of grinding hostile hosts, proceeded towards Arjuna, O king, resisting, as he went, the enemy's troops. Indeed, O king, thus careering in the midst of the foe, the Vrishni hero, while proceeding in the wake (of Arjuna), was seen repeatedly to destroy with his shafts the Kuru host, like the hurricane dispersing gathering masses of clouds. Whithersoever that lion among men desired to go, thither he was borne by those excellent steeds of his, of the Sindhu breed, well-broken, docile, white as milk of the Kunda flower or the moon or snow, and adorned with trappings of warriors, viz., Duhsasana,--their commander. Those leaders of divisions, encompassing the grandson of Sini on all sides in that battle, began to strike him. That foremost one among the Satwatas, that hero, viz., Satyaki also, resisted them all with showers of arrows. Quickly checking all of them by means of his fiery shafts, that slayer of foes, viz., the grandson of Sini, forcibly uplifting his bow, O Ajamida, slew the steeds of Duhsasana. Then, Arjuna and Krishna, beholding that foremost of men, (viz., Satyaki) in that battle, became filled with joy.'"

SECTION CXL

"Sanjaya said, 'Then the great bowmen of the Trigarta country owning standards, adorned with gold, encompassed on all sides the mighty-armed Satyaki, that warrior who accomplished with great activity everything that demanded accomplishment and who, having penetrated into that host, unlimited as the sea, was rushing against Duhsasana's car from desire of Dhananjaya's success. Checking his course with a large throng of cars on all sides, those great bowmen, excited with rage, covered him with showers of arrows. Having penetrated into the midst of the Bharata army which resembled a shoreless sea, and which, filled with the sound of palms abounded with swords and darts and maces, Satyaki, of prowess incapable of being baffled, alone vanquished his foes, those fifty (Trigarta) princes shining brilliantly in that battle. On that occasion we saw that the conduct of Sini's grandson in battle was extremely wonderful. So great was the lightness (of his movements) that having seen him on the west, we immediately saw him in the east. North, south, east, west, and in the other subsidiary directions, that hero seemed to career dancingly, as if he constituted a hundred warriors in his single self. Beholding that conduct of Satyaki, endued with the sportive tread of the lion, the Trigarta warriors, unable to bear his prowess fled away towards (the division of) their own (countrymen). Then the brave warriors of the Surasenas endeavoured to check Satyaki, striking him with showers of shafts, like a driver striking an infuriated elephant with the hook. The high-souled Satyaki struggled with them for a short space of time and then that hero of inconceivable prowess began to fight with the Kalingas. Transgressing that division of the Kalingas which was incapable of being crossed, the mighty-armed Satyaki approached the presence of Dhananjaya, the son of Pritha. Like a tired swimmer in water when he reaches the land, Yuyudhana became comforted on obtaining the sight of Dhananjaya, that tiger among men. Beholding him approach, Kesava, addressing Partha, said, 'Yonder cometh the grandson of Sini, O Partha, following in thy wake. O thou of prowess incapable of being baffled, he is thy disciple and friend. That bull among men, regarding all the warriors as straw, hath vanquished them. Inflicting terrible injuries upon the Kaurava warriors, Satyaki, who is dear to thee as life, cometh towards thee, O Kiritin! Having with his shafts crushed Drona himself and Kritavarman of the Bhoja race, this Satyaki cometh to thee, O Phalguna! Intent on Yudhishthira's good, having slain many foremost of warriors, the brave Satyaki, skilled in weapons, is coming to thee, O Phalguna! Having achieved the most difficult feat in the midst of the (Kaurava) troops, the mighty Satyaki, desirous of obtaining thy sight cometh to thee, O son of Pandu! Having on a single car fought in battle many mighty car-warriors with the preceptor (Drona) on their head, Satyaki cometh to thee, O Partha! Despatched by Dharma's son, this Satyaki cometh to thee, O Partha, having pierced through the Kaurava army, relying on the might of his own arms. Invincible in battle, that Satyaki, who hath no warrior amongst the Kauravas equal to him, is coming to thee, O son of Kunti! Having slain, countless warriors, this Satyaki cometh to thee, O Partha, freed from amid the Kaurva troops, like a lion from amid a herd of kine. Having strewn the earth with the faces, beautiful as the lotus, of thousands of kings, this Satyaki is coming to thee, O Partha! Having vanquished in battle Duryodhana himself with his brothers, and having slain Jalasandha, Satyaki is coming quickly. Having caused a river of blood for its mire, and regarding the Kauravas as straw, Satyaki cometh towards thee.' The son of Kunti, without being cheerful, said these words unto Kesava, 'The arrival of Satyaki, O mighty-armed one, is scarcely agreeable to me. I do not, O Kesava, know how king Yudhishthira the Just is. Now that he is separated from Satwata, I doubt whether he is alive; O mighty-armed one, this Satyaki should have protected the king. Why then, O Krishna, hath this one, leaving Yudhishthira followed in my wake? The king, therefore, hath been abandoned to Drona. The ruler of the Sindhus hath not yet been slain. There, Bhurisravas is proceeding against Satyaki in battle. A heavier burthen hath been cast upon me on account of Jayadratha. I should know how the ling is and I should also protect Satyaki. I should also slay Jayadratha. The sun hangeth low. As regards the mighty-armed Satyaki, he is tired; his weapons also have been exhausted. His steeds as also their driver, are tired, O Madhava! Bhurisravas, on the other hand, is not tired, he hath supporters behind him, O Kesava! Will success be Satyaki's in this encounter? Having crossed the very ocean, will Satyaki of unbaffled prowess, will that bull amongst the Sinis, of great energy, succumb, obtaining (before him) the vestige of a cow's foot?[166] Encountering that foremost one amongst the Kurus, viz., the high-souled Bhurisravas, skilled in weapons, will Satyaki have good fortune? I regard this, O Kesava, to have been an error of judgment on the part of king Yudhishthira the Just. Casting of all fear of the preceptor, he hath despatched Satyaki (from away his side). Like a sky-ranging hawk after a peace of meat, Drona always endeavoureth after the seizure of king Yudhishthira the Just. Will the king be free from all danger?'

SECTION CXLI

"Sanjaya said, 'Beholding Satwata, invincible in battle coming (towards Arjuna), Bhurisravas, in rage, O king, suddenly advanced towards him. He of Kuru's race, then, O king, addressing that bull of Sini's race, said, 'By luck it, is thou that hast today come within the range of my vision. Today in this; battle, I obtain the wish I had always cherished. If thou dost not flee away from battle, thou wilt not escape me with life. Slaying thee today in fight, thou that art ever proud of thy heroism, I will, O thou of Dasarha's race, gladden the Kuru king Suyodhana. Those heroes, viz., Kesava and Arjuna, will today together behold thee lying on the field of battle, scorched with my arrows. Hearing that thou hast been slain by me, the royal son of Dharma, who caused thee to penetrate into this host, will today be covered with shame. Pritha's son, Dhananjaya, will today behold my prowess when he sees thee slain and lying on the earth, covered with gore. This encounter with thee hath always been desired by me, like the encounter of Sakra with Vali in the battle between the gods and the Asuras in days of old. Today I will give thee dreadful battle, O Satwata! Thou shalt thence truly understand (the measure of) my energy, might, and manliness. Slain by me in battle, thou shalt today proceed to the abode of Yama, like Ravana's son (Indrajit) slain by Lakshmana, the younger brother of Rama. Today, Krishna and Partha and king Yudhishthira the Just, O thou of Madhu's race, witnessing thy slaughter will, without doubt, be overcome with despondency and will give up battle. Causing thy death today, O Madhava, with keen shafts, I will gladden the wives of all those that have been slain by thee in battle. Having come within the scope of my vision, thou shalt not escape, like a small deer from within the range of a lion's vision.' Hearing these words of his, Yuyudhana, O king, answered him with a laugh, saying, 'O thou of Kuru's race, I am never inspired with fear in battle. Thou shalt not succeed in terrifying me with thy words only. He will slay me in battle who will succeed in disarming me. He that will slay me in battle will slay (foes) for all time to come.[167] What is the use of such idle and long-winded boast in words? Accomplish in deed what thou sayest. Thy words seem to be as fruitless as the roar of autumnal clouds. Hearing, O hero, these roars of thine, I cannot restrain my laughter. Let that encounter, O thou of Kuru's race, which has been desired by thee so long, take place today. My heart, O sire, inspired as it is with the desire of an encounter with thee, cannot brook any delay. Before slaying thee, I shall not abstain from the fight, O wretch.' Rebuking each other in such words, those two bulls among men, both excited with great wrath, struck each other in battle, each being desirous of taking the other's life. Those great bowmen both endued with great might, encountered each other in battle, each challenging the other, like two wrathful elephants in rut for the sake of a she-elephant in her season. And those two chastisers of foes, viz., Bhurisravas and Satyaki, poured upon each other dense showers of arrows like two masses of clouds. Then Somadatta's son, having shrouded the grandson of Sini with swift coursing shafts, once more pierced the latter, O chief of the Bharatas, with many keen shafts, from desire of slaying him. Having pierced Satyaki with ten shafts, Somadatta's son sped many other keen shafts at that bull amongst the Sinis, from a desire of compassing his destruction. Satyaki, however, O lord, cut off, with the power of his weapons, all those keen shafts of Bhurisravas, O king, in the welkin, before, in fact, any of them could reach him. Those two heroes, those two warriors that enhanced the fame of the Kurus and the Vrishnis respectively, both of noble lineage, thus poured upon each other their arrowy showers. Like two tigers fighting with their claws or two huge elephants with their tusks they mangled each other with shafts and darts, such as car-warriors may use. Mangling each other's limbs, and with blood issuing out of their wounds, those two warriors engaged in a gambling match in which their lives were at the stake, checked and confounded each other. Those heroes of excellent feats, those enhancers of the fame of the Kurus and the Vrishnis, thus fought with each other, like two leaders of elephantine herds. Indeed, those warriors, both coveting the highest region, both cherishing the desire of very soon attaining the region of Brahman, thus roared at each other. Indeed, Satyaki and Somadatta's son continued to cover each other with their arrowy showers in the sight of the Dhartarashtras filled with joy. And the people there witnessed that encounter between those two foremost of warriors who were fighting like two leaders of elephantine herds for the sake of a she-elephant in her season. Then each slaying the other's steeds and cutting off the other's bow, those car-less combatants encountered each other with swords in a dreadful fight. Taking up two beautiful and large and bright shields made of bull's hide, and two naked swords, they careered on the field. Stalking in circles and in diverse other kinds of courses duly, those grinders of foes excited with rage, frequently struck each other. Armed with swords, clad in bright armour, decked with cuirass and Angadas, those two famous warriors showed diverse kinds of motion. They wheeled about on high and made side-thrusts, and ran about, and rushed forward and rushed upwards. And those chastisers of foes began to strike each other with their swords. And each of them looked eagerly for the dereliction of the other. And both of those heroes leapt beautifully and both showed their skill in that battle, began also to make skilful passes at each other, and having struck each other, O king, those heroes took rest for a moment in the sight of all the troops. Having with their swords cut in pieces each other's beautiful shield, O king, decked with a hundred moons, those tigers among men, engaged themselves in a wrestling encounter. Both having broad chests, both having long arms, both well-skilled in wrestling, they encountered each other with their arms of iron that resembled spiked maces. And they struck each other with their arms, and seized each other's arms, and each seized with his arms the other's neck. And the skill they had acquired by exercise, contributed to the joy of all the warriors that stood as spectators of the encounter. And as those heroes fought with each other, O king, in that battle, loud and terrible were the sounds produced by them, resembling the fall of the thunder upon the mountain breast. Like two elephants encountering each other with the end of their tusks, or like two bulls with their horns, those two illustrious and foremost warriors of the Kuru and the Satwata races, fought with each other, sometimes binding each other with their arms, sometimes striking each other with their heads, sometimes intertwining each other's legs, sometimes slapping their armpits, sometimes pinching each other with their nails, sometimes clasping each other tightly, sometimes twining their legs round each other's loins, sometimes rolling on the ground, sometimes advancing, sometimes receding, sometimes rising up, and sometimes leaping up. Indeed, those two and thirty kinds of separate manoeuvres that characterise encounters of that kind.

"When Satwata's weapons were exhausted during his engagement with Bhurisravas, Vasudeva said unto Arjuna, 'Behold that foremost of all bowmen, viz., Satyaki, engaged in battle, deprived of car. He hath entered the Bharata host, having pierced through it, following in thy wake, O son of Pandu! He hath fought with all the Bharata warriors of great energy. The giver of large sacrificial presents, viz., Bhurisravas, hath encountered that foremost of warriors while tired with fatigue. Desirous of battle, Bhurisravas is about to encounter. Then that warrior invincible in battle, viz., Bhurisravas, excited with wrath, vigorously struck Satyaki, O king, like an infuriated elephant striking an infuriated compeer. Those two foremost of warriors, both upon their cars, and both excited with wrath, fought on, king, Kesava, and Arjuna witnessing their encounter. Then the mighty-armed Krishna, addressing Arjuna, said, 'Behold, that tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son. Having achieved the most difficult feats, exhausted with exertion, he hath been deprived of his car. O Arjuna, protect Satyaki, thy heroic disciple. See that foremost of men may not, for thy sake, O tiger among men, succumb to Bhurisravas, devoted to sacrifices. O puissant one, speedily do what is needed.' Dhananjaya, with a cheerful heart addressing Vasudeva, said, 'Behold, that bull amongst the Rurus and that foremost one among the Vrishnis are sporting with each other, like a huge elephant mad with rage sporting with a mighty lion in the forest. While Dhananjaya the son of Pandu was thus speaking, loud cries of oh and alas arose among the troops, O bull of Bharata's race, since the mighty-armed Bhurisravas, exerting vigorously struck Satyaki and brought him down upon the ground. And like a lion dragging an elephant, that foremost one of Kuru's race, viz., Bhurisravas, that giver of profuse presents at sacrifices, dragging that foremost one amongst the Satwatas, looked resplendent in that battle. Then Bhurisravas in that encounter, drawing his sword from the scabbard, seized Satyaki by the hair of his head and struck him at the chest with his feet. Bhurisravas then was about to cut off from Satyaki's trunk his head decked with ear-rings. For sometime, the Satwata hero rapidly whirled his head with the arm of Bhurisravas that held it by the hair, like a potter's wheel whirled round with the staff. Beholding Satwata thus dragged in battle by Bhurisravas. Vasudeva once more, O king, addressed Arjuna and said, 'Behold, that tiger among the Vrishnis and the Andhakas, that disciple of thine, O mighty-armed one, not inferior to thee in bowmanship, hath succumbed to Somadatta's son. O Partha, since Bhurisravas is thus prevailing over the Vrishni hero, Satyaki, of prowess incapable of being baffled, the very name of the latter is about to be falsified.[168] Thus addressed by Vasudeva the mighty-armed son of Pandu, mentally worshipped Bhurisravas in that battle, saying, 'I am glad that, Bhurisravas, that enhancer of the fame of the Kurus, is dragging Satyaki in battle, as if in sport. Without slaying Satyaki that foremost one among the heroes of the Vrishni race, the Kuru warrior is only dragging him like a mighty lion in the forest dragging a huge elephant.' Mentally applauding the Kuru warrior thus, O king, the mighty-armed Arjuna, the son of Pritha, replied unto Vasudeva, saying, 'My eyes having rested upon of the Sindhus, I could not, O Madhava, see Satyaki. I shall, however, for the sake of that Yadava warrior, achieve a most difficult feat.' Having said these words, in obedience to Vasudeva, the son of Pandu, fixed on Gandiva a sharp razor-headed arrow. That arrow, shot by Partha's hand and resembling a meteor flashing down from the firmament, cut off the Kuru warrior's arm with the sword in the grasp and decked with Angada.'"

SECTION CXLII

"Sanjaya said, 'That arm (of Bhurisravas) decked with Angada and the sword in its grasp (thus cut off), fell down on the earth to the great grief of all living creatures. Indeed, that arm, which was to have cut off Satyaki's head itself, cut off by the unseen Arjuna, quickly dropped down on the earth, like a snake of five heads. The Kuru warrior, beholding himself incapacitated by Partha abandoned his hold on Satyaki and wrathfully reproved the son of Pandu.'

"Bhurisravas said, 'Thou hast, O son of Kunti, done a cruel and heartless deed, since without being engaged with me, thou hast, unseen by me, cut off my arm. Shalt thou not have to say unto Yudhishthira, the royal son of Dharma, even this, viz., 'Bhurisravas, while otherwise engaged, was slain by me in battle?' Wert thou taught this use of weapons by the high-souled Indra or by Rudra, O Partha, or by Drona, or by Kripa? Thou art, in this world, better acquainted with the rules about the use of weapons than all others. Why then hast thou cut off in battle the arm of a warrior who was not engaged with thee? The righteous never strike him that is heedless, or him that is terrified, or him that is made carless, or him that beggeth for life or protection, of him that hath fallen into distress. Why, then, O Partha, hast thou perpetrated such an extremely unworthy deed that is sinful, that is worthy only of a low wretch, and that is practised by only a wicked bloke! A respectable person, O Dhananjaya, can easily accomplish a deed that is respectable. A deed, however, that is disrespectable becomes difficult of accomplishment by a person that is respectable. A man quickly catches the behaviour of those with whom and amongst whom he moves. This is seen in thee, O Partha! Being of royal lineage and born, especially, in Kuru's race, how hast thou fallen off from the duties of a Kshatriya, although thou wert of good behaviour and observant of excellent vows. This mean act that thou hast perpetrated for the sake of the Vrishni warrior, is without doubt, conformable to Vasudeva's counsels. Such an act does not suit one like thee. Who else, unless he were a friend of Krishna's, would inflict such a wrong upon lone that is heedlessly engaged with another in battle? The Vrishnis and the Andhakas are bad Kshatriyas, ever engaged in sinful deeds, and are, by nature, addicted to disreputable behaviour. Why, O Partha, hast thou taken them as model? Thus addressed in battle, Partha replied unto Bhurisravas, saying, 'It is evident that with the decrepitude of the body one's intellect also becomes decrepit, since, O lord, all those senseless words have been uttered by thee. Although thou knowest Hrishikesa and myself well, how is it that thou rebukest us thus? Knowing as I do the rules of battle and conversant as I am with the meaning of all the scriptures, I would never do an act that is sinful. Knowing this well, thou rebukest me yet. The Kshatriyas fight with their foes, surrounded by their own followers, their brothers, sires, sons, relatives, kinsmen, companions, and friends. These also fight, relying on the (strength of) arms of those they follow. Why, then, should I not protect Satyaki, my disciple and dear kinsman, who is fighting for our sake in this battle, regardless of life itself, that is so difficult of being laid down.[169] Invincible in fight, Satyaki, O king, is my right arm in battle. One should not protect one's own self only, when one goes to battle, he, O king, who is engaged in the business of another should be protected (by that other). Such men being protected, the king is protected in press of battle. If I had calmly beheld Satyaki on the point of being slain in great battle (and had not interfered for saying him), sin would, then, owing to Satyaki's death, have been mine, for such negligence! Why then dost thou become angry with me for my having protected Satyaki? Thou rebukest me, O king, saying, 'Though engaged with another, I have yet been maimed by thee.' In that matter, I answer, I judged wrongly. Sometimes shaking my armour; sometimes riding on my car, sometimes drawing the bow-string, I was fighting with my enemies in the midst of a host resembling the vast deep, teeming with cars and elephants and abounding with steeds and foot-soldiers and echoing with fierce leonine shouts. Amongst friends and foes engaged with one another, how could it be possible that the Satwata warrior was engaged with only one person in battle? Having fought with many and vanquished many mighty car-warriors, Satyaki had been tired. He himself, afflicted with weapons, had become cheerless. Having, under such circumstances, vanquished the mighty car-warrior, Satyaki, and brought him under thy control, thou soughtest to display thy superiority. Thou. hadst desired to cut off, with thy sword, the head of Satyaki in battle. I could not possibly behold with indifference Satyaki reduced to that strait.[170] Thou shouldst rather rebuke thy own self, since thou didst not take care of thyself (when seeking to injure another). Indeed, O hero, how wouldst thou have behaved towards one who is thy dependant?'

"Sanjaya continued, 'Thus addressed (by Arjuna), the mighty-armed and illustrious Bhurisravas, bearing the device of the sacrificial stake on his banner, abandoning Yuyudhana, desired to die according to the vow of Praya.[171] Distinguished by many righteous deeds, he spread with his left hand a bed of arrows, and desirous of proceeding to the region of Brahman, committed his senses to the care of the deities presiding over them. Fixing his gaze on the sun, and setting his cleansed heart on the moon, and thinking of (the mantras in) the great Upanishad, Bhurisravas, betaking himself to Yoga, ceased to speak. Then all the persons in the entire army began to speak ill of Krishna and Dhananjaya and applauded Bhurisravas, that bull among men. Though censured, the two Krishnas, however, spoke not a word disagreeable (to the dying hero). The stake-bannered Bhurisravas also, though thus applauded, felt no joy. Then Pandu's son Dhanajaya, called also Phalguna, incapable of bearing thy sons speaking in that strain, as also of putting up with their words and the words of Bhurisravas, O Bharata, in grief and without an angry heart, and as if for reminding them all, said these words, 'All the kings are acquainted with my great vow, viz., that no one shall succeed in slaying anybody that belongs to our side, as long as the latter is within the range of my shafts. Remembering this, O stake-bannered one, it behoveth thee not to censure me. Without knowing rules of morality, it is not proper for one to censure others. That I have cut off thy arm while thou, well-armed in battle, wert on the point of slaying (the unarmed) Satyaki, is not all contrary to morality. But what righteous man is there, O sire, that would applaud the slaughter of Abhimanyu, a mere child, without arms, deprived of car, and his armour fallen off?' Thus addressed by Partha, Bhurisravas touched the ground with his left arm the right one (that had been lopped off). The stake-bannered Bhurisravas, O king of dazzling effulgence, having heard those words of Partha, remained silent, with his head hanging down. Then Arjuna said, 'O eldest brother of Sala, equal to what I bear to king Yudhishthira the Just, or Bhima, that foremost of all mighty persons, or Nakula, or Sahadeva, is the love I bear to thee. Commanded by me as also by the illustrious Krishna, repair thou to the region of the righteous, even where Sivi, the son of Usinara, is.'

"Vasudeva also said, 'Thou hast constantly performed sacrifices and Agnihotras. Go thou then, without delay, into those pure, regions of mine that incessantly blaze forth with splendour and that are desired by the foremost of deities with Brahma as their head, and becoming equal to myself, be thou borne on the back to Garuda.'

"Sanjaya continued, 'Set free by Somadatta's son, the grandson of Sini, rising up, drew his sword and desired to cut off the head of the high-souled Bhurisravas. Indeed, Satyaki desired to slay the sinless Bhurisravas, the eldest brother of Sala, that giver of plenty in sacrifices who was staying with his, senses withdrawn from battle, who had already been almost slain by the son of Pandu, who was sitting with his arm lopped off and who resembled on that account a trunkless elephant. All the warriors loudly censured him (for his intention). But deprived of reason, and forbidden by Krishna and the high-souled Partha, Bhima, and the two protectors of the two wheels (of Arjuna's car, viz., Yudhamanyu and Uttamaujas), and Aswatthaman, and Kripa and Karna, and Vrishasena, and the ruler of the Sindhus also, and while the soldiers were yet uttering shouts of disapproval, Satyaki stew Bhurisravas while in the observance of his vow. Indeed, Satyaki, with his sword, cut off the head of the Kuru warrior who had been deprived of his arm by Partha and who was then sitting in Praya for freeing his soul from the body. The warriors did not applaud Satyaki for that act of his in slaying that perpetuator of Kuru's race who had before been almost slain by Partha. The Siddhas, the Charanas, and the men there present, as also the gods, beholding the Sakra-like Bhurisravas slain in that battle, through sitting in the observance of that Praya vow, began to applaud him, amazed at the acts, accomplished by him. Thy soldiers also argued the matter, 'It is no fault of the Vrishni hero. That which was pre-ordained has happened. Therefore, we should not give way to wrath. Anger is the cause of men's sorrow. It was ordained that Bhurisravas would be slain by the Vrishni hero. There is no use of judging of its propriety or otherwise. The Creator had ordained Satyaki to be the cause of Bhurisrava's death in battle.'

"Satyaki said, 'Ye sinful Kauravas, wearing the outward garment of righteousness, ye tell me, in words of virtue, that Bhurisravas should not be slain. Where, however, did this righteousness of yours go when ye slew in battle that child, viz., the son of Subhadra, while destitute of arms? I had in a certain fit of haughtiness vowed that he who would, throwing me down alive in battle, strike me with his foot in rage, he would be slain by me even though that foe should adopt the vow of asceticism. Struggling in the encounter, with my arms and eyes hale and sound, ye had yet regarded me as dead. This was an act of folly on our part. Ye bulls among the Kurus, the slaughter of Bhurisravas, accomplished by me, hath been very proper! Partha, however, by cutting off this one's arm with sword in grasp for fulfilling, from his affection for me, his own vow (about protecting all on his side), hath simply robbed me of glory. That which is ordained must happen. It is destiny that works. Bhurisravas hath been slain in press of battle. What sin have I perpetrated? In days of yore, Valmiki sang this verse on earth, viz., 'Thou sayest, O ape, that women should not be slain. In all ages, however, men should always, with resolute care, accomplish that which gives pain to enemies.'

"Sanjaya continued, After Satyaki had said these words, none amongst the Pandavas and the Kauravas, O king, said anything. On the other hand, they mentally applauded Bhurisravas. No one there applauded the slaughter of Somadatta's illustrious son who resembled an ascetic living in the woods, or one sanctified with mantras in a great sacrifice, and who had given away thousands of gold coins. The head of that hero, graced with beautiful blue locks and eyes, red as those of pigeons, looked like the head of a horse cut off in a Horse-sacrifice and placed on the sacrificial altar.[172] Sanctified by his prowess and the death he obtained at the edge of the weapon, the boon-giving Bhurisravas, worthy of every boon, casting off his body in great battle, repaired to regions on high, filling the welkin with his high virtues.'"

SECTION CXLIII

"Dhritarashtra said, 'Unvanquished by Drona, and Radha's son and Vikarna and Kritavarman, how could the heroic Satyaki, never before checked in battle, having after his promise to Yudhishthira crossed the ocean of the Kaurava troops, being humiliated by the Kuru warrior Bhurisravas and forcibly thrown on the ground?'

"Sanjaya said, 'Hear, O king, about the origin, in the past times, of Sini's grandson, and of how Bhurisravas also came to be descended. This will clear thy doubts. Atri had for son Soma. Soma's son was called Vudha. Vudha had one son, of the splendour of the great Indra, called Pururavas. Pururavas had a son called Ayus. Ayus had for his son Nahusha. Nahusha had for his son Yayati who was a royal sage equal to a celestial. Yayati had by Devayani Yadu for his eldest son. In Yadu's race was born a son of the name of Devamidha of Yadu's race had a son named Sura, applauded in the three worlds. Sura had for his son that foremost of men, viz., the celebrated Vasudeva. Foremost in bowmanship, Sura was equal to Kartavirya in battle. In Sura's race and equal unto Sura in energy was, born Sini, O king! About this time, O king, occurred the Swayamvara. of the high-souled Devaka's daughter, in which all the Kshatriyas were present. In that self-choice, Sini vanquishing all the kings, quickly took up on his car the princess Devaki for the sake of Vasudeva. Beholding the princess Devaki on Sini's car, that bull among men, viz., the brave Somadatta of mighty energy could not brook the sight. A battle, O king, ensued between the two which lasted for half a day and was beautiful and wonderful to behold. The battle that took place between those two mighty men was a wrestling encounter. That bull among men, viz., Somadatta, was forcibly thrown down on the earth by Sini. Uplifting his sword and seizing him by the hair, Sini struck his foe with his foot, in the midst of many thousands of kings who stood as spectators all around. At last, from compassion, he let him off, saying, 'Live!' Reduced to that plight by Sini, Somadatta, O sire, under the influence of wrath began to pay his adorations to Mahadeva for inducing the latter to bless him. That great lord of all boon-giving deities viz., Mahadeva, became gratified with him and asked him to solicit the boon he desired. The royal Somadatta then solicited the following boon, 'I desire a soon, O divine lord, who will strike Sini's son in the midst of thousands of kings and who will in battle strike him with his foot.' Hearing these words, O king, of Somadatta, the god saying, 'So be it,' disappeared then and there. It was in consequence of the gift of that boon that Somadatta subsequently obtained the highly charitable Bhurisravas for son, and it was for this, Somadatta's son threw down Sini's descendant in battle and struck him, before the eyes of the whole army, with his foot. I have now told thee, O king, what thou hadst asked me. Indeed, the Satwata hero is incapable of being vanquished in battle by even the foremost of men. The Vrishni heroes are all of sure aim in battle, and are conversant with all modes of warfare. They are vanquishers of the very gods, the Danavas and the Gandharvas. They are never confounded. They always fight, relying upon their own energy. They are never dependent on others. None, O lord, are seen in this world to be equal to the Vrishni's. None, O bull of Bharata's race, have been, are, or will be equal in might to the Vrishni's. They never show disrespect to their kinsmen. They are always obedient to the commands of those that are reverend in years. The very gods and Asuras and Gandharvas, the Yakshas, the Uragas and the Rakshasas cannot vanquish the Vrishni heroes, what need be said of men, therefore, in battle? They never covet also the possessions of those that ever render them aid on any occasion of distress. Devoted to the Brahmanas and truthful in speech, they never display any pride although they are wealthy. The Vrishnis regard even the strong as weak and rescue them from distress. Always devoted to the gods, the Vrishnis are self-restrained, charitable, and free from pride. It is for this that the prowess,[173] of the Vrishnis is never baffled. A person may remove the mountains of Meru or swim across the ocean but cannot defeat the Vrishnis. I have told thee everything about which thou hadst thy doubts. All this, however, O king of the Kurus, that is happening is due to thy evil policy, O best of men!'"

SECTION CXLIV

"Dhritarashtra said, 'After the Kuru warrior Bhurisravas had been slain under those circumstances, tell me, O Sanjaya, how proceeded the battle.'

"Sanjaya said, 'After Bhurisravas had proceeded to the other world, O Bharata, the mighty-armed Arjuna urged Vasudeva, saying, "Urge the steeds, O Krishna, to greater speed for taking me to the spot where king Jayadratha is. O sinless one, the sun is quickly proceeding towards the Asta hills. O tiger among men, this great task should be achieved by me. The ruler of the Sindhus is, again, protected by many mighty car-warriors among the Kuru army. Urge thou the steeds, therefore, O Krishna, in such a way that I may, by slaying Jayadratha before the sun sets, make my vow true.' Then the mighty-armed Krishna conversant with horse-lore, urged those steeds of silvery hue towards the car of Jayadratha. Then, O king, many leaders of the Kuru army, such as Duryodhana and Karna and Vrishasena and the ruler of the Sindhus himself, rushed with speed, O king, against Arjuna whose shafts were never baffled and who was proceeding, on his car drawn by steeds of great fleetness. Vibhatsu, however, getting at the ruler of the Sindhus who was staying before him, and casting his glances upon him, seemed to scorch him with his eyes blazing with wrath. Then, king Duryodhana, quickly addressed the son of Radha. Indeed, O monarch, thy son Suyodhana said unto Karna, 'O son of Vikartana, that time of battle hath come at last. O high-souled one, exhibit now thy might. O Karna, act in such a way that Jayadratha may not be slain by Arjuna! O foremost of men, the day is about to expire, strike now the foe with clouds of shafts! If the day expire, O foremost of men, victory, O Karna, will certainly be ours! If the ruler of the Sindhus can be protected till the setting of the sun, then Partha, his vow being falsified, will enter into blazing fire. O giver of honours, the brothers, then, of Arjuna, with all their followers, will not be able to live for even a moment in a world that is destitute of Arjuna! Upon the death of the sons of Pandu, the whole of the earth, O Karna, with her mountains and waters and forests, we will enjoy without a thorn on our side! O giver of honours, it seems that Partha, who without ascertaining what is practicable and what is impracticable, made this vow in battle, was afflicted by destiny itself, his judgment having taken a misdirected course! Without doubt, O Karna, the diadem-decked son of Pandu must have made this vow about the slaughter of Jayadratha for his own destruction! How, O son of Radha, when thou art alive will Phalguna succeed in slaying the ruler of the Sindhus before the sun goes to the Asta hills? How will Dhananjaya slay Jayadratha in battle when the latter is protected by the king of the Madras and by the illustrious Kripa? How will Vibhatsu, who seems to have been urged on by Fate, get at the ruler of the Sindhus when the latter if protected by Drona's son, by myself, and Duhsasana? Many are the heroes engaged in fight. The sun is hanging low in the sky. Partha will not even get at Jayadratha in battle, O giver of honours. Do thou therefore, O Karna, with myself and other brave and mighty car-warriors, with Drona's son and the ruler of the Madras and Kripa fight with Partha in battle, exerting thyself with the greatest firmness and resolution.' Thus addressed by thy son, O sire, the son of Radha replied unto Duryodhana, that foremost one among the Kurus, in these words, 'Deeply hath my body been pierced in battle by the brave bowman Bhimasena, capable of striking vigorously with repeated showers of arrows. O giver of honours, that I am yet present in battle is because that one like me should be present here. Scorched with the powerful shafts of Bhimasena, every limb of mine is suffering from torturing pain I shall, however, for all that, fight to the best of my powers. My life itself is for thee. I shall strive my best so that this foremost one of the sons of Pandu may not succeed in slaying the ruler of the Sindhus. As long as I shall fight, shooting my whetted shafts, the heroic Dhananjaya, capable of drawing the bow with even his left hand, will not succeed in getting at the ruler of the Sindhus. All that a person, bearing love and affection to thee and always solicitous of thy good, may do, shall be done by me, O thou of Kuru's race! As regards victory, that depends on destiny. I shall in battle today exert myself to my utmost for the sake of the ruler of the Sindhus, and for achieving thy good. O king, victory, however, is dependent on destiny. Relying on my manliness, I shall fight with Arjuna today for thy sake, O tiger among men! Victory, however, is dependent on destiny. O chief of the Kurus, let all the troops behold today the fierce battle, making the very hair stand on end, that takes place between myself and Arjuna.' While Karna and the Kuru king were thus talking to each other in battle, Arjuna began, with his keen arrows, to slaughter thy host. With his broad-headed arrows of great sharpness he began to cut off in that battle the arms, looking like spiked clubs or the trunks of elephants, of unreturning heroes. And the mighty-armed hero also cut off their heads with whetted shafts. And Vibhatsu also cut off the trunks of elephants and the necks of steeds and the Akshas of cars all around, as also blood-dyed horsemen, armed with spears and lances, with razor-faced arrows into two or three fragments. And steeds and foremost of elephants and standards and umbrellas and bows and Yalk-tails and heads fell fast on all sides. Consuming thy host like a blazing fire consuming a heap of dry grass, Partha soon caused the earth to be covered with blood. And the mighty and invincible Partha, of prowess incapable of being baffled, causing an immense slaughter in that army of thine, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Satwata, Vibhatsu, O chief of the Bharatas, looked resplendent like a blazing fire. Beholding Phalguna in that state, the mighty bowmen of thy army, those bulls among men, endued with wealth of energy, could not brook him. Then Duryodhana and Karna and Vrishasena and the ruler of the Madras, and Aswatthaman and Kripa and the ruler of the Sindhus himself, excited with wrath and fighting for the sake of the Sindhu king, encompassed the diadem-decked Arjuna on all sides. All those warriors, skilled in battle, placing the ruler of the Sindhus at their back, and desirous of slaying Arjuna and Krishna, surrounded Partha, that hero conversant with battle, who was then dancing along the track of his car, producing fierce sounds with the bowstring and his palms and resembling the Destroyer himself with wide-opened mouth. The sun then had assumed a red hue in the sky. Desirous of his (speedy) setting, the Kaurava warriors, bending their bows with arms, resembling the (tapering) bodies of snake sped their shafts in hundreds towards Phalguna, resembling the rays of the sun. Cutting off those shafts thus sped towards him, into two, three, or eight fragments the diadem-decked Arjuna, invincible in battle, pierced them all in that encounter. Then Aswatthaman, bearing on his banner the mark of a lion's tail, displaying his might, began, O king, to resist Arjuna. Indeed, the son of Saradwata's daughter piercing Partha with ten shafts and Vasudeva with seven, stayed in the track of Arjuna's car, protecting the ruler of the Sindhus. Then, many foremost ones among the Kurus, great car-warriors, all encompassed Arjuna, on all sides with a large throng of cars. Stretching their bows and shooting countless shafts, they began to protect the ruler of the Sindhus, at the command of thy son. We then beheld the prowess of the brave Partha as also the inexhaustible character of his shafts, and the might, too, of his bow Gandiva. Baffling with his own weapons those of Drona's son and Kripa, he pierced every one of those warriors with nine shafts. Then, Drona's son pierced him with five and twenty arrows, and Vrishasena with seven, and Duryodhana pierced him with twenty, and Karma and Salya each with three. And all of them roared at him and continued to pierce him frequently, and shaking their bows, they surrounded him on all sides. And soon they caused their cars to be drawn up in a serried line around Arjuna. Desirous of the (speedy) setting of the sun, those mighty car-warriors of the Kaurava army, endued with great activity, began to roar at Arjuna, and shaking their bows, covered him with showers of keen arrows like cloud pouring rain on a mountain. Those brave warriors, with arms resembling heavy clubs, also discharged on that occasion, O king, on Dhananjaya's body celestial weapons. Having caused an immense slaughter in thy army, the mighty and invincible Dhananjaya, of prowess incapable of being baffled came upon the ruler of the Sindhus. Karna, however, O king, with his arrows, resisted him in that battle in the very sight, O Bharata, of Bhimasena and Satwata. The mighty-armed Partha, in the very sight of all the troops, pierced the Suta's son, in return, with ten arrows, on the field of battle. Then Satwata, O sire, pierced Karna with three arrows. And Bhimasena pierced him with three arrows, and Partha himself, once more, with seven. The mighty car-warrior, Karna, then pierced each of those three warriors with sixty arrows. And thus, O king, raged that battle between Karna alone (on one side) and the many (on the other). The prowess, O sire, that we then beheld of the Suta's son was wonderful in the extreme, since, excited with wrath in battle, he singly resisted those three great car-warriors. Then the mighty-armed Phalguna, in that battle, pierced Karna, the son of Vikartana, in all his limbs with a hundred arrows. All his limbs bathed in blood, the Suta's son of great prowess and bravery, pierced Phalguna in return with fifty arrows. Beholding that lightness of hand displayed by him in battle, Arjuna brooked it not. Cutting off his bow, that hero, viz., Dhananjaya, the son of Pritha, quickly pierced Karna in the centre of the chest with nine arrows, Then Dhananjaya, with great speed at a time, when speed was necessary shot in that battle a shaft of solar effulgence for the destruction of Karna. Drona's son, however, with a crescent-shaped arrow, cut off that shaft as it coursed impetuously (towards Karna). Thus cut off by Aswatthaman, that shaft fell down on the earth. Endued with great prowess, the Suta's son, then, O king, took up another bow, and covered the son of Pandu with several thousands of arrows. Partha, however, like the wind dispersing flight of locusts, dispelled with his own arrows that extraordinary shower of arrows issuing out of Karna's bow. Then Arjuna, displaying his lightness of hands, covered Karna, in that battle, with his arrows, in the very sight of all thy troops. Karna also, that slayer of hosts, desirous of counteracting Arjuna's feat, covered Arjuna with several thousands of arrows. Roaring at each other like two bulls, those lions among men, those mighty car-warriors, shrouded the welkin with clouds of straight shafts. Each rendered invisible by the other's arrowy showers, they continued to strike each other. And they roared at each other and pierced each other with their wordy darts, saying, 'I am Partha, wait'--or, 'I am Karna, wait', O Phalguna! Indeed these two heroes fought with each other wonderfully, displaying great activity and skill. And the sight they presented was such that other warriors became witnesses of that battle. And applauded by Siddhas, Charnas and Pannagas, they fought with each other, O king, each desirous of slaying the other. Then Duryodhana, O king addressing thy warriors, said, 'Carefully protect the son of Radha! Without slaying Arjuna he would not abstain from battle. Even this is what Vrisha told me.' Meanwhile, O monarch, beholding the prowess of Karna, Arjuna, of white steeds, with four shafts shot from the bow-string drawn to the ear, despatched the four steeds of Karna to Yama's domain. And he also felled with a broad-headed arrow, Karna's charioteer from his niche in the car. And he covered Karna himself with clouds of shafts in the very sight of thy son. Thus shrouded with arrows the steedless and driverless Karna, stupefied by that arrowy shower, knew not what to do. Beholding him made carless, Aswatthaman, O king, caused him to ride on his car, and continued to fight with Arjuna. Then the ruler of the Madras pierced the son of Kunti with thirty arrows. Saradwata's son pierced Vasudeva with twenty arrows. And he struck Dhananjaya also with a dozen shafts. And the ruler of the Sindhus pierced each with four arrows, and Vrishasena also pierced each of them, O king, with seven arrows. Kunti's son, Dhananjaya, pierced all of them in return. Indeed, piercing Drona's son with four and sixty shafts, and the ruler of the Madras with a hundred, and the Sindhu king with ten broad-headed arrows, and Vrishasena with three arrows and Saradwata's son with twenty, Partha uttered a loud shout. Desirous of baffling the vow of Savyasachin, thy warriors, excited with wrath, quickly rushed at Dhananjaya from all sides. Then Arjuna, frightening the Dhartarashtras, invoked into existence the Varuna weapon on all sides. The Kauravas, however, on their costly cars, pouring showers of arrows, advanced against the son of Pandu. But, O Bharata, in course of that stupefying and fierce engagement, fraught with the greatest confusion, that price, viz., Arjuna, decked with diadem and gold chain never lost his senses. On the other hand, he continued to pour showers of arrows. Desirous of recovering the kingdom and recollecting all the wrongs he had suffered for twelve years in consequence of the Kurus, the high-souled and immeasurable Arjuna darkened all the points of the compass with shafts from Gandiva. The welkin seemed ablaze with meteors. Innumerable crows, alighting from the sky, perched on the bodies (of dead combatants). Meanwhile, Arjuna continued to slay the foe with his Gandiva, like Mahadeva slaying the Asuras with his Pinaka equipped with tawny string.[174] Then the illustrious Kiritin, that subjugator of (hostile) ranks, dispersing the shafts of the foe by means of his own formidable bow, slaughtered with his arrows many foremost ones among the Kurus, mounted on their foremost of steeds and elephants. Then many kings, taking up heavy maces and clubs of iron and swords and darts and diverse other kinds of powerful weapons, assuming terrible forms, rushed suddenly against Partha in that battle. Then Arjuna, bending with his arms his formidable bow Gandiva which resembled the bow of Indra himself and whose twang was as loud as the roar of the clouds congregating at the end of the Yuga, and laughing the while, went on consuming thy troops and increasing the population of Yama's kingdom. Indeed, that hero caused those enraged warriors with their cars and elephants and with the foot-soldiers and bowmen supporting them, to be deprived of their arms and lives and thus to swell the population of Yama's domain.'"

SECTION CXLV

"Sanjaya said, 'Hearing the twang, resembling the loud call of Death himself or the frightful peal of Indra's thunder, of Dhananjaya's bow, while he stretched it, that host of thine, O king, anxious with fear and exceedingly agitated, became like the waters of the sea with fishes and makaras within them, ruffled into mountain-like waves and lashed into fury by the hurricane that arises at the end of the Yuga. Then Dhananjaya, the son of Pritha, careered in battle in such a way that he was seen at the same time to be present in all directions, displaying his wonderful weapons. Indeed, so light-handed was the son of Pandu that we could not mark when he took out his shafts, O king, when he fixed them on the bow-string, when he stretched the bow, and when he let them off. Then the mighty-armed one, O king, excited with wrath, invoked into existence the invincible Aindra weapon, frightening all the Bharatas. Hundreds and thousands of blazing shafts of fiery mouths, inspired by mantras with the force of celestial weapons, flowed from it. With those shafts resembling fire or the rays of the sun, coursing with fierce impetuosity, the welkin became incapable of being gazed at, as if filled with flashing meteors. Then that darkness which had been caused by the Katirava with their arrows, which was incapable of being dispersed even in imagination by others, the son of Pandu, careering around and displaying his prowess, destroyed by means of those shafts of his that were inspired by means of mantras with the force of celestial weapons, like the sun himself speedily dispersing at dawn of day the darkness of night by means of his rays. Then the puissant Arjuna, with those blazing shafts of his, sucked the lives of thy warriors like the summer sun sucking with his hot rays the waters of tanks and lakes. Indeed, showers of shafts endued with the force of celestial weapons, (shot by Arjuna) covered the hostile army like the rays of the sun covering the earth. Other arrows of fierce energy, sped (by Dhananjaya), quickly entered the hearts of (hostile) heroes, like dear friends. Indeed, those brave warriors that came in that battle before Arjuna, all perished like insects approaching a blazing fire. Thus crushing the lives of his foes and their fame, Partha careered in that battle like Death in embodied form. Heads decked with diadems, massive arms, adorned with Angadas, and ears with ear-rings of the foes, Partha, cut off with his shafts. The arms, with spears, of elephant-riders; those, with lances, of horsemen; those, with shields, of foot-soldiers; those with bows, of car-warriors; and those, with whips and goads, of charioteers the son of Pandu cut off. Indeed, Dhananjaya looked resplendent with his shafts of blazing points that seemed to constitute his rays, like a blazing fire with incessant sparks and rising flames. The hostile kings, mustering all their resolution, could not even gaze at Dhananjaya, that foremost of all bearers of arms, that hero equal to the chief of the gods himself, that bull among men, seen at the same time in all directions on his car, scattering his mighty weapons, dancing in the tract of his car, and producing deafening sounds with his bowstring and palms, and resembling the midday sun of scorching rays in the firmament. Bearing his shafts of blazing points, the diadem-decked Arjuna looked beautiful like a mighty mass of rain-charged clouds in the season of rains decked with a rainbow. When that perfect flood of mighty weapons was set in motion by Jishnu, many bulls among warriors sank in that frightful and unfordable flood. Strewn with infuriated elephants whose trunks or tusks had been cut off, with steeds deprived of hoofs or necks, with cars reduced to pieces, with warriors having their entrails drawn out and others with legs or other limbs cut off, with bodies lying in hundreds and thousands that were either perfectly still or moving unconsciously, we beheld the vast field, on which Partha battled, resembled the coveted arena of Death, O king, enhancing the terrors of the timid, or like the sporting ground of Rudra when he destroyed creatures in days of old. Portions of the field, strewn with the trunks of elephants cut off with razor-headed arrows, looked as if strewn with snakes. Portions, again, covered with the cut-off heads of warriors, looked as if strewn with garlands of lotuses. Variegated with beautiful head-gear and crowns, Keyuras and Angadas and car-rings with coats of mail decked with gold, and with the trappings and other ornaments of elephants and steeds, and scattered over with hundreds of diadems, lying here and there, and the earth looked exceedingly beautiful like a new bride. Dhananjaya then caused a fierce and terrible river full of fearful objects and enhancing the fear of the timid, to flow resembling the Vaitarani itself. The marrow and fat (of men and animals) formed its mire. Blood formed its current. Full of limbs and bones, it was fathomless in depth. The hairs of creatures formed its moss and weeds. Heads and arms formed the stones on its shores. It was decked with standards and banners that variegated its aspect. Umbrellas and bows formed the waves. And it abounded with bodies of huge elephants deprived of life, and it teemed with cars that formed hundreds of rafts floating on its surface. And the carcases of countless steeds formed its banks. And it was difficult to cross in consequence of wheels and yokes and shafts and Akshas and Kuveras of cars, and spears and swords and darts and battle-axes and shafts looking like snakes. And ravens and kankas formed its alligators. And jackals, forming its Makaras, made in terrible. And fierce vultures formed its sharks. And it became frightful in consequence of the howls of jackals. And it abounded with capering ghosts and Pisachas and thousands of other kinds of spirits. And on it floated countless bodies of warriors destitute of life. Beholding that prowess of Arjuna whose visage then resembled that of the Destroyer himself, a panic, such as had never occurred before, possessed the Kurus on the field of battle. The son of Pandu, then, baffling with his weapons those of the hostile heroes, and engaged in achieving fierce feats, gave all to understand that he was a warrior of fierce feats. Then Arjuna transgressed all those foremost of car-warriors, like the midday sun of scorching rays in the firmament, no one amongst the creatures there could even look at him. The shafts issuing out of the bow Gandiva of that illustrious hero in that battle, seemed to us to resemble a row of cranes in the welkin. Baffling with his own the weapons of all those heroes, and showing by the terrible achievements in which he was engaged that he was a warrior of fierce feats. Arjuna, desirous of slaying Jayadratha, transgressed all those foremost of car-warriors, stupefying them all by means of his shafts. Shooting his shafts on all sides, Dhananjaya, having Krishna for his charioteer, presented a beautiful sight by careering with great speed on the field of battle. The shafts in the welkin, by hundreds and thousands, of that illustrious hero, seemed to course incessantly through the sky. We never could notice when that mighty bowman took out his shafts, when indeed, that son of Pandu aimed them, and when he let them off. Then, O king, filling all the points of the compass with his shafts and afflicting all the car-warriors in battle, the son of Kunti proceeded towards Jayadratha and pierced him with four and sixty straight arrows. Then the Kuru warriors, beholding the son of Pandu proceeded towards Jayadratha, all abstained from battle. In fact, those heroes became hopeless of Jayadratha's life. Every one amongst thy warriors that rushed in that fierce battle against the son of Pandu, had his body deeply pierced, O lord, with a shaft of Arjuna. The mighty car-warrior Arjuna, that foremost of victorious persons, with his shafts blazing as fire made thy army teem with headless trunks.[175] Indeed, O king, thus creating a perfect confusion in thy host consisting of four kinds of forces, the son of Kunti proceeded towards Jayadratha, And he pierced the son of Drona. with fifty shafts and Vrishasena with three. And the son of Kunti mildly struck Kripa with nine arrows, and he struck Salya with sixteen arrows and Karna with two and thirty. And piercing the ruler of the Sindhus then with four and sixty arrows, he uttered a leonine shout. The ruler of the Sindhus, however, thus pierced by the wielder of Gandiva with his arrows, became filled with rage and unable to brook it, like an elephant when pierced with the hook. Bearing the device of the boar on his banner, he quickly sped towards Phalguna's car many straight shafts equipped with vulturine feathers, resembling angry snakes of virulent poison, well-polished by the hands of the smith, and shot from his bow drawn to the fullest stretch. Then piercing Govinda with three shafts, he struck Arjuna with six. And then he pierced the steeds of Arjuna with eight arrows and his standard also with one. Then Arjuna, baffling the keen arrows sped by the ruler of the Sindhus, cut off at the same time, with a pair of shafts, the head of Jayadratha's driver and the well-decked standard also of Jayadratha. Its stay cut off and itself pierced and struck with arrows, that standard fell down like a flame of fire. Meanwhile, the sun was going down quickly. Janardana then quickly addressed the son of Pandu and said, 'Behold, O Partha, the ruler of the Sindhus hath, by six mighty and heroic car-warriors, been placed in their-midst! Jayadratha also, O mighty-armed one, is waiting there in fear! Without vanquishing those six car-warriors in battle, O bull among men, thou wilt never be able to slay the ruler of the Sindhus even if thou exertest thyself without intermission. I shall, therefore, resort to Yoga for shrouding the sun. Then the ruler of the Sindhus will (in consequence) behold the sun to have set. Desirous of life, O lord, through joy that wicked wight will no longer, for his destruction, conceal himself. Availing yourself of that opportunity, thou shouldst then, O best of the Kurus, strike him. Thou shouldst not give up the enterprise, thinking the sun to have really set.' Hearing these words, Vibhatsu replied unto Kesava, saying, 'Let it be so.' Then Krishna otherwise called Hari, possessed of ascetic powers, that lord of all ascetics, having taken recourse to Yoga, created that darkness. Thy warriors, O king, thinking the sun to have set were filled with delight at the prospect of Partha's laying down his life. Indeed, thy warriors, not seeing the sun, were filled with gladness. All of them stood, with heads thrown backwards. King Jayadratha also was in the same attitude. And while the ruler of the Sindhus was thus beholding the sun, Krishna, once more addressing Dhananjaya said these words, 'Behold, the heroic ruler of the Sindhus is now looking at the sun, casting off his fear of thee, O foremost one among the Bharatas! This is the hour, O mighty-armed one, for the slaughter of that wicked-souled wretch. Speedily cut off the head and make thy vow true.' Thus addressed by Kesava the valiant son of Pandu began to slaughter thy host with his arrows resembling the sun or fire in splendour. And he pierced Kripa with twenty arrows and Karna with fifty. And he struck Salya and Duryodhana each with six. And he pierced Vrishasena with eight arrows and the ruler of the Sindhus himself with sixty. And the mighty-armed son of Pandu, O king, deeply piercing with his arrows the other warriors of thy host, rushed against Jayadratha. Beholding him in their presence like a swelling fire with its tongue of flame outstretched, the protectors of Jayadratha were sorely puzzled. Then all the warriors, O king, desirous of victory bathed the son of Indra in that battle with torrents of arrows. Shrouded with incessant showers of arrows, the son of Kunti, that mighty-armed and unvanquished descendant of Kuru, became filled with rage. Then that tiger among men, viz., the son of Indra, desirous of slaughtering thy host, created a thick net of arrows. Then those warriors of thine, O king, thus slaughtered in battle by that hero, abandoned the ruler of the Sindhus in fear and fled away. And they fled away in such a manner that no two persons could be seen flying together. The prowess that we then beheld of Kunti's son was extremely wonderful. Indeed, the like of what that illustrious warrior then did had never been nor will ever be. Like Rudra himself slaughtering creatures, Dhananjaya slaughtered elephants and elephant-riders, horses and horse-riders, and (car-warriors and) car-drivers. I did not in that battle, O king, see a single elephant or steed or human warrior that was not struck with Partha's shafts. Their vision blurred by dust and darkness, thy warriors became perfectly cheerless and unable to distinguish one another. Urged on by fate and with their vital limbs cut open and mangled with shafts, they began to wander or, limp, or fall down. And some amongst them, O Bharata, became paralysed and some became deathly pale. During that terrible carnage resembling the slaughter of creatures at the end of the Yuga, in that deadly and fierce battle from which few could escape with life, the earth became drenched with gore and the earthy dust that had arisen disappeared in consequence of the showers of blood that fell and the swift currents of wind that blew over the field. So deep was that rain of blood that the wheels of cars sank to their naves. Thousands of infuriated elephants endued with great speed, O king, of thy army, their riders slain and limbs mangled, fled away, uttering cries of pain and crushing friendly ranks with their tread. Steeds destitute of riders and foot-soldiers also, O king, fled away, O monarch, from fear, struck with the shafts of Dhananjaya. Indeed, thy soldiers, with dishevelled hair and deprived of their coats of mail, with blood streaming out of their wounds, fled away in terror, leaving the field of battle. And some, deprived of the power of motion as if their lower limbs had been seized by alligators, remained on the field. And others concealed themselves behind and under the bodies of slain elephants Routing thy host thus, O king, Dhananjaya began to strike with terrible shafts the protectors of the ruler of the Sindhus with his arrowy showers, Karna and Drona's son and Kripa and Salya and Vrishasena and Duryodhana. So quick was he in the use of weapons that no one could mark when Arjuna took out his arrows, when he fixed them on the bowstring, when he stretched---the bow and let them off. Indeed, while striking the foe, his bow was seen incessantly drawn to a circle. His arrows also were seen incessantly issuing out of his bow and scattered in all directions. Then cutting off Karna's bow as also of Vrishasena's, Arjuna felled Salya's driver from his niche in the car, with a broad-headed arrow. With many arrows that foremost of victors, viz., Dhananjaya, then deeply pierced in that battle Kripa and Aswatthaman, related as uncle and nephew to each other. Sorely afflicting those mighty car-warriors of thy army thus, the son of Pandu took up a terrible arrow of fiery splendour. Looking like the thunderbolt of Indra, and inspired with divine mantras, that formidable arrow was capable of bearing any strain. And it had been always worshipped with incense and garlands of flowers. Duly inspiring it (by mantras) with the force of the thunderbolt, that descendant, of Kuru, viz., the mighty-armed Arjuna, fixed it on Gandiva. When that arrow of fiery effulgence was fixed on the bowstring, loud shouts, O king, were heard in the welkin. Then Janardana, once more addressing Arjuna, quickly said, 'O Dhananjaya, quickly cut off the head of the wicked-souled ruler of the Sindhus! The sun is about to get at the mountain of Asta. Listen, however, to the words I say about the slaughter of Jayadratha. The father of Jayadratha is Vriddhakshatra known all over the world. It was after a long time that he got Jayadratha, that slayer of foes, for his son. (At the birth of the son) an incorporeal and invisible voice, deep as that of the clouds or of the drum, said unto king Vriddhakshatra. 'This thy son, O lord, amongst men in this world will become worthy of the two races (viz., the Solar and the Lunar) in respect of blood, behaviour, self-restraint and the other attributes. He will become one of the foremost of Kshatriyas, and will always be worshipped by heroes. But while struggling in battle, some bull among the Kshatriyas, some conspicuous person in the world, excited with wrath, will cut off this one's head.' That chastiser of foes, viz., the (old) ruler of the Sindhus, hearing these words, reflected for sometime. Overwhelmed with affection for his son, he summoned all his kinsmen and said, 'That man who will cause the head of my son to fall on the earth while the latter, struggling in battle, will be bearing a great burthen, I say that the head of that man will certainly crack into a hundred pieces.' Having spoken these words and installed Jayadratha on the throne, Vriddhakshatra, repairing to the woods, devoted himself to ascetic austerities. Endued with great energy, he is still engaged in the observance of the austerest of penances outside this very Samantapanchaka, O ape-bannered one! Therefore, cutting off Jayadratha's head in this dreadful battle, thou, O slayer of foes, shouldst, O Bharata, by thy fierce celestial weapon of wonderful feats, quickly throw that head decked with car-rings upon the lap of Vriddhakshatra himself, O younger brother of the son of the Wind-god! If thou fellest Jayadratha's head on the earth, thy own head, then, without doubt, will crack into a hundred fragments. Aided by thy celestial weapon, do thee deed in such a way that the lord of earth viz., the old Sindhu king, may not know that it is done. Truly, O Arjuna, there is nothing in the three worlds which thou canst not achieve or do, O son of Vasava!' Hearing these words (of Krishna), Dhananjaya, licking the corners of his mouth, quickly shot that arrow which he had taken up for

Jayadratha's slaughter, that arrow, viz., whose touch resembled that of Indra's thunder, which was inspired with mantras and converted into a celestial weapon, which was capable of bearing any strain, and which had always been worshipped with incense and garlands. That shaft, sped from Gandiva, coursing swiftly, snatched Jayadratha's head away, like a hawk snatching away a smaller bird from the top of a tree. Dhananjaya, then, with his shafts, sent that head along in the welkin (without allowing it to fall down). For grieving his foes and gladdening his friends, the son of Pandu, by shooting his shafts repeatedly at it, sent that head outside the limits of Samantapanchaka. Meanwhile, king Vriddhakshatra, the father of thy son-in-law, endued with great energy, was, O sire, engaged in his evening prayers. Decked with black locks and adorned with ear-rings, that head of Jayadratha was thrown upon Vriddhakshatra's lap, as the latter was saying his prayers in a sitting posture. Thus thrown on his lap, that head decked with car-rings, O chastiser of foes, was not seen by king Vriddhakshatra. As the latter, however, stood up after finishing his prayers it suddenly fell down on the earth. And as the head of Jayadratha fell down on the earth, the head of Vriddhakshatra, O chastiser of foes, cracked into a hundred pieces. At the sight of this, all creatures were filled with wonder. And all of them applauded Vasudeva and the mighty Vibhatsu.

"After, O king, the ruler of the Sindhus had been slain by the diadem-decked Arjuna, that darkness, O bull of Bharata's race, was withdrawn by Vasudeva. Thy sons with their followers, O king, thus, came to know subsequently that the darkness, they had seen, had all been an illusion produced by Vasudeva. Even thus, O king, was thy son-in-law, the ruler of the Sindhus, having caused eight Akshauhinis to be slaughtered, himself slain by Partha of inconceivable energy. Beholding Jayadratha, the ruler of the Sindhus slain, tears of sorrow fell from the eyes of thy sons. After Jayadratha, O king, had been slain by Partha, Kesava blew his conch and that scorcher of foes, viz., the mighty-armed Arjuna also blew his; Bhimasena also, in that battle, as if for sending a message to Yudhishthira, filled the welkin with a tremendous leonine shout. Yudhishthira, the son of Dharma, bearing that tremendous shout understood that the ruler of the Sindhus had been slain by the high-souled Phalguna. With sounds of drums and other instruments he gladdened the warriors of his own army, and proceeded against the son of Bharadwaja from desire of battle. Then commenced, O king, after the sun had set, a fierce battle between Drona and the Somakas, that made the very hair stand on end. Desirous of slaying him, those mighty car-warriors after the fall of Jayadratha, fought with the son of Bharadwaja, exerting themselves to their utmost. Indeed, the Pandavas, having got the victory by slaying the ruler of the Sindhus fought with Drona, intoxicated with success. Arjuna, also, O king, having slain king Jayadratha, fought with many mighty car-warriors of thy army. Indeed, that hero decked with diadem and garlands, having accomplished his former vow, began to destroy his foes like the chief of the celestials destroying the Danavas, or the sun destroying darkness.'

SECTION CXLVI

"Dhritarashtra said, 'Tell me, O Sanjaya, what did my warriors do after the heroic ruler of the Sindhus had been slain, by Arjuna.'

"Sanjaya said, 'Beholding the ruler of the Sindhus, O sire, slain in battle by Partha, Kripa, the son of Saradwat, under the influence of wrath, covered the son of Pandu with a dense shower of arrows. Drona's son also, on his car, rushed against Phalguna, the son of Pritha. Those two foremost of car-warriors began from their cars to shower from opposite directions upon the son of Pandu their keen arrows. That foremost of car-warriors, viz., the mighty-armed Arjuna, afflicted by those arrowy showers of (Kripa and Drona's son) felt great pain. Without desiring, however, to slay his preceptor (Kripa) as also the son of (his other preceptor) Drona, Dhananjaya, the son of Kunti, began to act like a preceptor in arms. Baffling with his own weapons those of both Aswatthaman and Kripa, he sped at them, without desiring to slay them, shafts that coursed mildly. Those shafts, however (though mildly), shot by Jaya struck the two with great force, and in consequence of their number, caused great pain to Kripa and his nephew. Then Saradwat's son, O king, thus afflicted with the arrows of Arjuna, lost all strength and swooned away on the terrace of his car. Understanding his master afflicted with shafts to be deprived of his senses, and believing him to be dead, the driver of Kripa's car bore Kripa away from the fight. And after Kripa, the son of Saradwat, had thus been borne away from the battle, Aswatthaman also, from fear, fled away from the son of Pandu. Then the mighty bowman, Partha, beholding the son of Saradwat afflicted with shafts and in a swoon, began to indulge, on his car, in piteous lamentations. With a tearful face and in great dejection of heart, he uttered these words: Beholding all this (in his mental vision), Vidura of great wisdom had, on the birth of the wretched Suyodhana, that exterminator of his race, said unto Dhritarashtra, 'Let this wretch of his race be soon killed. Owing to him, a great calamity will overtake the foremost ones of Kuru's race.` Alas, these words of the truth-telling Vidura have come to be true. It is for him that I behold my preceptor today lying on a bed of arrows. Fie on the practices of Kshatriya! Fie on my might and prowess! Who else like me would fight with a Brahmana that is, besides his preceptor? Kripa is the son of a Rishi; he is, again, my preceptor; he is also the dear friend of Drona. Alas, he lieth stretched on the terrace of his car, afflicted with my arrows. Though not wishing it, I have still been the means of crushing him with my shafts. Lying senseless on the terrace of his car, he paineth my heart exceedingly. Even though he afflicted me with shafts, I should still have only looked at that warrior of dazzling splendour (without striking him in return). Struck with numerous shafts of mine, he hath gone the way of all creatures. By that he hath pained me more than even the slaughter of my own son. Behold, O Krishna, to what plight he hath been reduced, thus lying miserably and in a senseless state on his own car. Those bulls among men that give desirable objects unto their preceptors after obtaining knowledge from them, attain to godhead. Those lowest of mortals on the other hand, who, after obtaining knowledge from their preceptors strike the latter, those wicked men, go to hell. Without doubt, this act that I have done will lead me to hell. I have deeply pierced my preceptor on his car with showers of arrows. While studying the science of arms at his feet, Kripa told me in those days, 'Do not, O thou of Kuru's race, ever strike thy preceptor. That command of my righteous and high-souled preceptor I have not obeyed, for I have struck, the very Kripa himself with my shafts. I bow to that worshipful son of Gotama, to that unretreating hero. Fie on me, O thou of Vrishni's race, since I have struck even him.' While Savyasachin was thus lamenting for Kripa, the son of Radha, beholding the ruler of the Sindhu slain, rushed towards him. Seeing the son of Radha thus rushing towards Arjuna the two Panchala princes and Satyaki suddenly rushed towards him. The mighty car-warrior, Partha, beholding the son of Radha advancing, smilingly addressed the son of Devaki and said, 'Yonder cometh the son of Adhiratha against the car of Satyaki. Without doubt, he is unable to bear the slaughter of Bhurisravas in battle. Urge my steeds, O Janardana, towards the spot whither Karna cometh. Let not Vrisha (Karna) cause the Satwata hero to follow in the wake of Bhurisravas.' Thus addressed by Savyasachin, the mighty-armed Kesava, endued with great energy, replied in these opportune words, 'The mighty-armed Satyaki is singly a match for Karna, O son of Pandu! How much superior then will this bull among the Satwatas be when he is united with the two sons of Drupada! For the present, O Partha, it is not proper for thee to fight with Karna. The latter hath with him the blazing dart, like a fierce meteor, that Vasava gave him. O slayer of hostile heroes, he hath kept it for thy sake, worshipping it with reverence. Let Karna then freely proceed against the Satwata hero. I know, O son of Kunti, this wicked wight's hour, when, indeed, thou wilt, with keen shafts, throw him down from his car.'

"Dhritarashtra said, 'Tell me, O Sanjaya, how the battle took place between the heroic Karna and Satyaki of the Vrishni race, after the fall of Bhurisravas and of the ruler of the Sindhus. Satyaki had been carless, upon what car then was he mounted? And how also did the two protectors of the wheels (of Arjuna's car), viz., the two Panchala princes, fight?'

"Sanjaya said, 'I will describe to thee all that happened in that dreadful battle. Listen patiently to (the consequences of) thy own evil conduct. Before even the encounter, Krishna knew it in his heart that the heroic Satyaki would be vanquished by the stake-bannered (Bhurisravas). Janardana, O king, knoweth both the past and the future. For this, summoning his charioteer, Daruka, he had commanded him, saying, 'Let my car be kept equipped tomorrow.' Even this had been the command of that mighty one. Neither the gods, nor the Gandharvas, nor the Yakshas, nor the Uragas, nor the Rakshasas, nor human beings, are capable of conquering the two Krishnas. The gods with the Grandsire at their head, as also the Siddhas, know the incomparable prowess of those two. Listen, however, now to the battle as it happened. Beholding Satyaki carless and Karna ready for battle Madhava blew his conch of loud blare in the Rishabha note.[176] Daruka, hearing the blare of (Kesava's) conch, understood the meaning, and soon took that car, equipped with a lofty standard of gold, to where Kesava was. With Kesava's permission, upon that car guided by Daruka, and which resembled the blazing fire or the sun in effulgence, ascended the grandson of Sini. Ascending upon the car which resembled a celestial vehicle and unto which were yoked those foremost of steeds, capable of going everywhere at will, viz., Saivya and Sugriva and Meghapushya and Valahaka, and which were adorned with trappings of gold, Satyaki rushed against the son of Radha, scattering countless shafts. The two protectors of (Arjuna's) car-wheels, viz., Yudhamanyu and Uttamaujas, abandoning Dhananjaya's car, proceeded against the son of Radha. Radha's son also, O king, shooting showers of shafts, angrily rushed, in that battle, against the invincible grandson of Sini. The battle that took place between them was such that its like had never been heard to have taken place on earth or in heaven between gods, Gandharvas, Asuras, Uragas, or Rakshasas. The entire host consisting of cars, steeds, men, and elephants, abstained from the fight, Beholding, O monarch, the stunning feats of two warriors. All became silent spectators of that superhuman battle between those two human heroes, O king, and of the skill of Daruka in guiding the car. Indeed, beholding the skill of the charioteer Daruka standing on the car, as he guided the vehicle forwards, backwards, sidelong, now wheeling in circles and now stopping outright, all were amazed. The gods, the Gandharvas, and the Danavas, in the welkin, intently watched that battle between Karna and the grandson of Sini. Both of them endued with great might, each challenging the other, those two warriors put forth their prowess for the sake of their friends. Karna who looked like a celestial, and Yuyudhana, O king, rained upon each other showers of shafts. Indeed, Karna ground the grandson of Sini with his arrowy downpours, unable to put up with the slaughter (by Satyaki) of the Kuru hero, Jalasandha. Filled with grief and sighing like a mighty snake, Karna, casting angry glances on the grandson of Sini in that battle, and as if burning him therewith, rushed at him furiously again and again, O Chastiser of foes! Beholding him filled with rage, Satyaki pierced him in return, shooting dense showers of arrows, like an elephant piercing (with his tusks) a rival elephant. Those two tigers among men, endued with the activity of tigers and possessed of incomparable prowess, mangled each other furiously in that battle. The grandson of Sini, then, with shafts made entirely of iron, repeatedly pierced Karna, that chastiser of foes, in all his limbs. And he also felled, with a broad-headed arrow, the charioteer of Karna from his niche in the car. And with his keen shafts, he slew the four steeds, white in hue, of Adhiratha's son. And then cutting into a hundred fragments the standard of Karna with a hundred arrows, that bull among men made Karna carless in the very sight of thy son. Then all thy warriors, O king, became cheerless. Then Vrishasena, the son of Karna, and Salya, the ruler of the Madras, and Drona's son, encompassed the grandson of Sini from all sides. Then a confusion set in, and nothing could be seen. Indeed, when the heroic Karna was made carless by Satyaki, cries of Oh and Alas arose, among all thy troops. Karna also, O king, pierced by Satwata with his arrows and exceedingly weakened ascended the car of Duryodhana, sighing deeply, remembering his friendship for thy son from his childhood and having striven to realise the promise he had made about the bestowal of sovereignty on Duryodhana. After Karna hath been made carless, thy brave sons, headed by Duhsasana, O king, were not slain by the self-restrained Satyaki because the latter wished not to falsify the vow made by Bhimasena. Desirous also of not falsifying the vow formerly made by Partha (about the slaughter of Karna), Satyaki simply made those warriors carless and weakened them exceedingly, but did not deprive them of life. It is Bhima that hath vowed the slaughter of thy sons, and it is Partha that, at the time of the second match at dice, vowed the slaughter of Karna. Although all those warriors headed by Karna made strong efforts for slaying Satyaki, yet those foremost of car-warriors, failed to slay him. Drona's son and Kritavarman and other mighty car-warriors, as also hundreds of foremost Kshatriyas, were all vanquished by Satyaki with only one bow. That hero fought, desirous of benefiting king Yudhishthira the Just, and of attaining to heaven.

Indeed, Satyaki, that crusher of foes, is equal to either of the two Krishnas in energy. Smiling the while, he vanquished all thy troops, O best of men! In this world, there are only three mighty bowmen, viz., Krishna, Partha, and Satyaki. There is no fourth to be seen.'

"Dhritarashtra said, 'Ascending on the invincible car of Vasudeva that had Daruka for its driver, Satyaki, proud of the might of his arms and equal in battle unto Vasudeva himself, made Karna carless. Did Satyaki ride any other car (after his encounter with Karna was over)? I am desirous of hearing this, O Sanjaya! Thou art skilled in narration. I regard Satyaki to be endued with unbearable prowess. Tell me all, O Sanjaya!'

"Sanjaya said, 'Hear, O king, how it had happened. The intelligent younger brother of Daruka soon brought unto Satyaki another car, duly equipped with all necessaries. With shafts attached to it by chains of iron and gold and bands of silk, decked with a thousand stars, decked with banners and with the figure of a lion on his standard, with horses, fleet as the wind and adorned with trappings of gold, yoked unto it, and with rattle deep as the roar of the clouds, that car was brought unto him. Ascending upon it, the grandson of Sini rushed against thy troops. Daruka, meanwhile, went as he listed to Kesava's side. A new cat was brought for Karna also, O king, unto which were yoked four steeds of the best breed that were decked in trappings of gold and white as conchs or milk. Its kaksha and standard were made of gold. Furnished with banners and machines, that foremost of cars had an excellent driver. And it was furnished with a profusion of weapons of every kind. Mounting on that car, Karna also rushed against his foes. I have now told thee all that thou hadst asked me. Once more, however, O king, learn the (extent of the) destruction caused by the evil policy. Thirty one of thy sons have been slain by Bhimasena. Having Durmukha for their foremost, they were conversant with all modes of warfare. Satyaki and Arjuna also have slain hundreds of heroes with Bhimasena as their foremost, and Bhagadatta also, O sire! Even thus, O king, hath the destruction commenced, caused by thy evil counsels.'

SECTION CXLVII

"Dhritarashtra said, When such was the condition of battle, between those heroes of their side and mine, what did Bhima then do? Tell me all, O Sanjaya!'

"Sanjaya said, 'After Bhimasena had been made carless, that hero, afflicted with the wordy darts of Karna and filled with rage, addressed Phalguna and said, 'In thy very sight, O Dhananjaya, Karna hath repeatedly said to me, 'Eunuch, fool, glutton, unskilled in weapons, do not fight, child, unable to bear the burden of battle!' He that would tell me so would be slain by me. Karna hath told me those words, O Bharata! O mighty-armed one, thou knowest the vow which I have made jointly with thee. Remember the words that were then spoken by me. O foremost of men, act in such a way that that vow of mine, O son of Kunti, as also thy own vow, may not be falsified. O Dhananjaya, do that by which that vow of mine may be made true.' Hearing these words of Bhima, Arjuna of immeasurable prowess, getting near Karna in that battle, told him, 'O Karna, thou art of false fight. O son of a Suta, thou applaudest thy own self. Of wicked understanding, listen now to what I tell thee. Heroes meet with either of these two things in battle, viz., victory or defeat. Both of these are uncertain, O son of Radha! The case is not otherwise when Indra himself is engaged in battle. Made carless by Yuyudhana, with thy senses no longer under thy control, thou wert almost at the point of death. Remembering, however, that I had vowed to slay thee, that hero dismissed thee without taking thy life. It is true thou hadst succeeded in depriving Bhimasena of his car. Thy abuse, however, O son of Radha, of that hero was sinful. Those bulls among men that are truly righteous and brave, having vanquished a foe, never boast, nor speak ill of anybody. Thy knowledge, however, is little. It is for this, O son of a Suta, that thou indulged in such speeches. Then, again the abusive epithets thou didst apply to the battling Bhimasena, endued with great prowess and heroism and devoted to the practices of the righteous, were not consistent with truth. In the very sight of all the troops, of Kesava, as also of myself, thou wert many a time made carless by Bhimasena in battle. That son of Pandu, however, did not call thee a single harsh word. Since, however, thou hast addressed Vrikodara in many harsh speeches, and since thou with others hast slain the son of Subhadra out of my sight, therefore, this very day obtain the fruit of those offences of thine. It was for thy own destruction, O wicked wight, that thou didst then cut off Abhimanyu's bow; for that, O thou of little understanding, thou shalt be slain by me, with all thy followers, forces, and animals. Accomplish now all those acts which thou shouldst do, for a great calamity is impending over thee. I will slay Vrishasena in thy very sight in battle. All those other kings, again, that will fully advance against me, I will despatch unto Yama's abode. I say this truly, laying my hand on my weapon. A fool as thou art, without wisdom and full of vanity, I say that beholding thee lying on the field of battle the wicked Duryodhana will indulge in bitter lamentations.' After Arjuna had vowed the slaughter of Karna's son, a loud and tremendous uproar arose amongst the car-warriors. At that frightful time when confusion was everywhere, the thousand-rayed sun, dimming his rays, entered the Asta hill. Then, O king, Hrishikesa, stationed in the van of battle embracing Arjuna who had accomplished his vow, told him these words, By good luck, O Jishnu, thy great vow hath been accomplished. By good luck, that Vriddhakshatra hath been slain along with his son. The celestial generalissimo himself, O -Bharata, encountering the Dhartarashtra force, would, in battle, O Jishnu, lose his senses. There is no doubt of this. Except thee, O tiger among men, I do not even in thought see the person in the three worlds that could fight with this host. Many royal warriors endued with great prowess, equal to thee or superior have been united together at Duryodhana's command. Clad in mail, they could not approach thee, encountering thy angry self in battle. Thy energy and might are equal to that of Rudra or the Destroyer himself. None else is capable of putting forth such prowess in battle as thou, O scorcher of foes, alone and unsupported, didst today put forth. Thus shall I applaud thee again after Karna of wicked soul has been slain along with his followers. Thus shall I glorify thee when that foe of thine shall have been vanquished and slain.' Unto him Arjuna replied, 'Through thy grace, O Madhava, this vow that even the gods could with difficulty accomplish, hath been accomplished by me. Their victory is not at all a matter of wonder that have thee, O Kesava, for their lord. Through thy grace, Yudhishthira will obtain the whole earth. All this is due to thy power, O thou of Vrishni's race! This is thy victory, O lord! Our prosperity is thy victory, O lord! Our prosperity is thy care and we are thy servants, O slayer of Madhu!' Thus addressed, Krishna smiled softly, and slowly urged the steeds. And he showed unto Partha, as they came, the field of battle abounding with cruel sights.

"Then Krishna said, 'Desirous of victory in battle or world-wide fame many heroic kings are lying on the earth, struck with thy shafts. Their weapons and ornaments lay scattered, and their steeds, cars, and elephants are mangled and broken. With their coats of mail pierced or cut open, they have come to the greatest grief. Some of them are yet alive, and some of them are dead. Those, however, that are dead, still seem to be alive in consequence of the splendour with which they are endued. Behold the earth covered with their shafts equipped with golden wings, with their numerous other weapons of attack and defence, and with their animals (deprived of life). Indeed, the earth looks resplendent with coats of mail and necklaces of gems, with their heads decked with earrings, and headgears and diadems, and floral wreaths and jewels worn on crowns, and Kanthasutras and Angadas, and collars of gold, and with diverse other beautiful ornaments. Strewn with Anuskaras and quivers, with standards and banners, with Upaskaras and Adhishthanas, with shafts and crests of cars, with broken wheels and beautiful Akshas in profusion, with yokes and trappings of steeds, with belts and bows and arrows, with elephants, housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with Kundas and clubs, with Sataghnis and Bhushandis, with scimitars and axes, with short and heavy clubs and mallets, with maces and Kunapas, with whips decked with gold, O bull of Bharata's race, with the bells and diverse other ornaments of mighty elephants, with floral garlands and various kinds of decorations, and with costly robes all loosened from the bodies of men and animals, the earth shines brilliantly, like the autumnal firmament with planets and stars. The lords of the earth, slain for the sake of earth, are slumbering on the earth clasping with their limbs the earth like a dear wife. Like mountains shedding through their caves and fissures streams of liquid chalk, these elephants, resembling Airavata himself and huge as mountains, are shedding profuse streams of blood through the openings in their bodies caused by weapons. Behold, O hero, those huge creatures afflicted with shafts lying on the ground in convulsions. Behold, those steeds also, lying on the ground, adorned with trappings of gold. Behold also, O Partha, those riderless and driverless cars that had at one time resembled celestial vehicles or the vapoury forms in the evening sky, now lying on the ground, with standards and banners and Akshas and yokes cut into pieces, and with broken shafts and crests, O lord. Foot-soldiers also, O hero, bearing bows and shields and slain in hundreds and thousands are lying on the ground, bathed in blood and clasping the earth with every limb and their locks smeared with dust. Behold, O mighty-armed one, those warriors with bodies mangled with thy weapons. Behold the earth, strewn with Yak-tails and fans, and umbrellas and standards, and steeds and cars and elephants, and with diverse kinds of blankets, and reins of steeds, and beautiful robes and costly Varuthas (of cars), look, as if overspread with embroidered tapestry. Many warriors fallen from the backs of well-equipped elephants along with those creatures themselves that they had ridden, are looking like lions fallen from mountain summits struck down by thunder. Mingled with the steeds (they had ridden) and the bows (they had held), horsemen and foot-soldiers in large numbers, are lying on the field, covered with blood. Behold, O foremost of men, the surface of the earth is frightful to look at, covered as it is with large number of slain elephants and steeds and car-warriors, and miry with blood, fat, and rotten flesh in profusion, and on which dogs and wolves and Pisachas and diverse wanderers of the night are cantering with joy! This fame-enhancing and mighty feat on the field of battle is capable of being achieved by thee only, O puissant one, or by that chief of the gods, viz., Indra himself, who in great battle slayeth the Daityas and the Danavas.'

"Sanjaya continued, "Thus showing the field of battle unto the diadem-decked Arjuna, Krishna blew his conch Panchajanya with the gleeful soldiers of the Pandava army (blowing their respective conchs). Having shown the field of battle unto the diadem-decked hero, that slayer of foes viz., Janardana quickly proceeded towards Ajatasatru, the son of Pandu, and informed him of the slaying of Jayadratha.'"[177]

SECTION CXLVIII

"Sanjaya said, 'After the ruler of the Sindhus had been slain by Partha, Krishna, repairing unto the king, viz., Yudhishthira, the son of Dharma, worshipped the latter with a gladdened heart. And he said, 'By good luck, O king of kings, thy prosperity increaseth. O best of men, thy foe hath been slain. By good luck, thy younger brother hath accomplished his vow.' Thus addressed by Krishna, that subjugator of hostile towns, viz., king Yudhishthira, filled with joy, came down from his car, O Bharata! His eyes filled with tears of joy, he embraced the two Krishnas and wiping his bright and lotus-like face, said these words unto Vasudeva, and Dhananjaya, the son of Pandu, 'Ye mighty car-warriors, by good luck, I behold both of you after ye have accomplished your task. By good luck, that sinful wretch, viz., the ruler of the Sindhus, hath been slain. Ye Krishnas, by good luck, ye have done that which hath filled me with great happiness. By good luck, our foes have been plunged into an ocean of grief. Thou art the sovereign lord of all the worlds, O slayer of Madhu! In the three worlds they that have thee for their preceptor can have no object incapable of accomplishment. Through thy grace, O Govinda, we will conquer our foes, like Indra conquering the Danavas in days of old. Be it the conquest of the world, or be it the conquest of the three worlds, everything is certain, O thou of the Vrishni race, in their case with whom thou art gratified, O giver of honours! They can have no sin, nor can they meet with defeat in battle with whom thou, O lord of the celestials, art gratified, O giver of honours! It is through thy grace, O Hrishikesa, that Sakra hath become the chief of the celestials. It is through thy grace, that blessed personage obtained on the field of battle the sovereignty of the three worlds! It is through thy grace, O lord of the celestials, that the latter obtained immortality, O Krishna, and enjoy eternal regions (of bliss). Having slain thousands of Daityas, with prowess having its origin in thy grace, O slayer of foes, Sakra obtained the lordship of the celestials. Through thy grace, O Hrishikesa, the mobile and immobile universe, without swerving from its (ordained) course, O hero, is engaged in prayers and homa![178] In the beginning, this universe, enveloped in darkness, had been one vast expanse of water. Through thy grace, O mighty-armed one, the universe became manifest, O best of men! Thou art the creator of all the worlds, thou art the Supreme Soul, and thou art immutable! They that behold thee, O Hrishikesa, are never confounded. Thou art the Supreme God, thou art the God of gods, and thou art Eternal. They that seek refuge with thee, O lord of the gods, are never confounded. Without beginning and without death, thou art Divine, the Creator of all the worlds, and immutable. They that are devoted to thee, O Hrishikesa, always tide over every difficulty. Thou art Supreme, the Ancient one, the Divine-Being, and that which is the Highest of the high. He that attaineth to that viz., thy Supreme Self hath ordained for him the highest prosperity. Thou art sung in the four Vedas. The four Vedas sing of thee. Be seeking thy shelter, O high-souled one, I shall enjoy unrivalled prosperity. Thou art the Supreme God, thou art the God of the highest gods, thou art the lord of Winged creatures, and the lord of all human beings. Thou art the Supremest Lord of everything. I bow to thee, O best of beings! Thou art the Lord, the Lord of lords O puissant one! Prosperity to thee, O Madhava! O thou of large eyes, O Universal soul, Thou art the origin of all things. He, again, that is a friend of Dhananjaya or is engaged in Dhananjaya's good, obtaineth thee that art the preceptor of Dhananjaya and attaineth to happiness.' Thus addressed by him those high-souled ones, viz., Kesava and Arjuna, cheerfully said unto the king, that lord of the earth, 'The sinful king Jayadratha, hath been consumed by the fire of thy wrath. O puissant one, although the Dhartarashtra host is vast and swelleth with pride, yet, O Bharata, struck and slain, it is being exterminated. O slayer of foes, it is in consequence of thy wrath that the Kauravas are being destroyed. Having, O hero, angered thee that canst slay with thy eyes alone, the wicked-minded Suyodhana, with his friends and kinsmen, will have to lay down his life in battle. Slain before in consequence of thy ire, and struck down also by the gods themselves, the invincible Bhishma, the grandsire of the Kurus, lieth now on a bed of arrows. O slayer of foes, victory in battle is unattainable by them, and death also waiteth for them, that have thee, O son of Pandu, for their foe. Kingdom, life, dear ones, children, and diverse kinds of bliss, will soon be lost by him with whom thou, O scorcher of foes, hast been angry. I regard the Kauravas to be lost with their sons, and kinsmen, when thou, O scorcher of foes, that art observant of the duties of a king, hast been angry with them.' Then Bhima, O king, and the mighty car-warrior Satyaki, both mangled with shafts, saluted their senior. And those two mighty bowmen sat down on the ground, surrounded by the Panchalas, Beholding those two heroes filled with joy and arrived and waiting with joined hands, the son of Kunti congratulated them both, saying, 'By good luck, it is that I see you both, ye heroes, escaped with lire from that sea of (hostile) troops, that sea in which Drona acted the part of an invincible alligator, and the son of Hridika that of a fierce shark. By good luck, all the kings of the earth have been vanquished (by you two).[179] By good luck, I see both of you victorious in battle. By good luck, Drona hath been vanquished in battle, and that mighty car-warrior also viz., the son of Hridika. By good luck, Karna hath been vanquished in battle with barbed shafts. By good luck, Salya also was obliged to turn away from the field by you both, ye bulls among men. By good luck, I behold you both come back from battle safe and sound, ye that are foremost of car-warriors and well-skilled in battle! By good luck, I behold again, ye heroes, that have forded that sea of troops in obedience to my command, ye that went to battle impelled by the desire of honouring me! Ye are heroes delighting in battle. Ye are to me as life. By good luck, I see you both.' Having said this, the son of Pandu, O king, embraced both Yuyudhana and Vrikodara, those tigers among men, and shed tears of joy. Then, O monarch, the entire host of the Pandavas became cheerful and filled with joy. And all of them once more set their hearts on battle.'"

SECTION CXLIX

"Sanjaya said, Upon the fall, O king, of the ruler of the Sindhus, thy son Suyodhana, his face bedewed with tears, and himself filled with grief and breathing hot sighs like a snake whose fangs have been broken, that offender against the whole world, viz., thy son, experienced bitter affliction. Beholding that great terrible slaughter of his troops caused by Jishnu and Bhimasena and Satwata in battle, he became pale, dejected and melancholy, and his eyes became filled with tears. And he came to think no warrior existed on the earth that could be compared with Arjuna. Neither Drona, nor the son of Radha, nor Aswatthaman, nor Kripa, O sire, is competent to stand before Arjuna when the latter is excited with wrath, And Suyodhana, said unto himself, 'Having vanquished in battle all the mighty car-warriors of my army, Partha slew the ruler of the Sindhus. None could resist him. This my vast host hath almost been exterminated by the Pandavas. I think, there is no one that can protect my army, no, not even Purandara himself. He, relying upon whom I have been engaged in this passage-at-arms in battle, alas, that Karna hath been defeated in battle and Jayadratha slain. That Karna relying upon whose energy I regarded Krishna as straw who came to sue me for peace, alas, that Karna hath been vanquished in battle.' Grieving so within his heart, that offender against the whole world, O king, went to Drona, O bull of Bharata's race, for seeing him. Repairing unto him, he informed Drona of that immense slaughter of the Kurus, the victory of his foes, and the dire calamity of the Dhartarashtras.[180] And Suyodhana said, 'Behold, O preceptor, this immense slaughter of kings.[181] I came to battle, placing that grandsire of mine, viz., the heroic Bhishma, at our head. Having slain him, Sikhandin, his aspiration fulfilled, stayeth at the very van of all the troops, surrounded by all the Panchalas, covetous of another triumph.[182] Another disciple of thine, viz., the invincible Savyasachin, having slain seven. Akshauhinis of troops hath despatched king Jayadratha to Yama's abode. How, O preceptor, shall I be freed from the debt I owe to those allies of mine who, desirous of victory to me and ever engaged in my good, have gone to Yama's abode? Those lords of earth who had desired the sovereignty of the earth, are now lying on the earth, abandoning all their earthly prosperity. Truly, I am a coward. Having caused such a slaughter of friends, I dare not think that I shall be sanctified by performing even a hundred horse-sacrifices. I am covetous and sinful and a transgressor against righteousness. Through my acts alone, these lords of earth, in their desire for victory, have gone to Yama's abode. Why, in presence of those kings, does not the earth yield me a hole (through which to sink), since I am so sinful in behaviour and such a fomenter of internecine dissensions![183] Alas, what will the grandsire with blood-red eyes, that invincible hero who hath conquered the other world, tell me in the midst of the kings when he meets me?[184] Behold that mighty bowman, Jalasandha, slain by Satyaki. That great car-warrior, that hero, came proudly to battle for my sake, prepared to lay down his life. Beholding the ruler of the Kamvojas slain, as also Alamvusha and many other allies of mine, what object can I have for preserving my life? Those unretreating heroes who, fighting for my sake and struggling to the utmost of their powers to vanquish my foes, have laid down their lives. I shall today, O scorcher of foes, exerting the utmost measure of my might, free myself from the debt that I owe them and gratify them with oblations of water by repairing to the Yamuna. O foremost of all bearers of arms, I tell thee truly and swear by the good acts I have performed, by the prowess I possess and by my sons, that slaying all the Panchalas with the Pandavas, I shall obtain peace of mind, or slain by them in battle I shall repair to those regions whither those allies of mine have gone. I shall certainly proceed thither whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna have gone! Our allies, seeing that they are not well-protected by us, no longer desire to stand by us. O thou of mighty arms, they now regard the Pandavas to be preferable to ourselves. Thyself, of sure aim, hast ordained our extermination in battle, for thou treatest Arjuna leniently, since he is thy disciple. It is for this that all those have been slain who had endeavoured to secure victory to us. It seems that only Karna now wishes us victory. The man of weak understanding who without duly examining another, accepteth him for a friend and engageth him in concerns that require friends for their accomplishment, is certain to suffer injury even so hath this affair of mine been managed by my best friend![185] I am exceedingly covetous, sinful, crooked-hearted, and characterised by avarice! Alas, king Jayadratha hath been slain, and Somadatta's son also of great energy, and the Abhishahas, the Surasenas, the Sivis, and the Vasatis! I shall go thither today whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna, have gone. In the absence of those bulls among men, I have no need for life. O preceptor of the sons of Pandu, let me have thy permission in this.

SECTION CI

"Dhritarashtra said, 'After the ruler of the Sindhus had been slain in battle by Savyasachin and after the fall of Bhurisravas, what became the state of your mind? After Drona also had been thus addressed by Duryodhana in the midst of the Kurus, what did the preceptor say unto him then? Tell me all this, O Sanjaya!'

"Sanjaya said, 'Loud wails arose among thy coops, O Bharata, after the slaughter of Bhurisravas and the ruler of the Sindhus. All of them disregarded the counsels of thy son, those counsels in consequence of which leaders of men, by hundreds, were slain, As regards Drona, hearing those words of thy son, he became filled with grief. Reflecting for a short while, O monarch, he said these words in great affliction.

"Drona said, O Duryodhana, why dost thou pierce me thus with wordy shafts? I told thee before that Arjuna is incapable of defeat in battle. Protected by the diadem-decked Arjuna, Sikhandin slew Bhishma. By that feat, O thou of Kuru's race, the prowess of Arjuna in battle hath been well-tested. Beholding Bhisma who was incapable of being defeated by the gods and the Danavas, actually slain in battle, even then I knew that this Bharata host is doomed. Upon the fall of him whom of all persons in the three worlds, we had regarded to be the very foremost of heroes, who else is there upon whom we are to rely? Those dice, O sire, with which Sakuni formerly played in the Kuru assembly, were not dice but keen arrows capable of slaying foes. Even those arrows, O sire, sped by Jaya, are now slaying us. Though Vidura characterised them to be such, thou didst not yet understand them to be so. Those words, again, that the wise and high-souled Vidura, with tears in his eyes had then said unto thee, those auspicious words recommending peace, thou didst not then hear. That calamity which foretold hath now come. That frightful carnage, O Duryodhana, hath now come as the result of that disobedience by thee of Vidura's words. That man of foolish understanding who, disregarding the salutary words of trusted friends, followeth his own opinion, soon falls into a pitiable plight. O son of Gandhari, this great evil, viz., that dragging in our very sight to the Kuru assembly of Krishna who never deserved such treatment, who hath been born in a noble race, and who practiseth every virtue. Know that all this is but little, for in the next world dire consequences yet will be thine. Vanquishing the Pandavas at dice by deceit, thou hadst sent them, into the woods, attired in deer-skins. What other Brahmana, except myself, in this world, would seek to injure those princes that are ever engaged in the practice of virtue and that are to me even as my own sons" With the approval of Dhritarashtra, in the midst of the Kuru assembly, thou hadst, with Sakuni as thy help-mate, provoked the ire of the Pandavas. United with Duhsasana, Karna then fanned that wrath. Disregarding the words of Vidura, thou hast repeatedly fanned it thyself. With resolute care, all of you had surrounded Arjuna, resolved to stand by the ruler of the Sindhus. Why then have all of you been vanquished and why also has Jayadratha been slain? Why, when thou art alive, and Karna, and Kripa, and Salya, and Aswatthaman, O Kauravya, hath the ruler of the Sindhus been slain? For rescuing the ruler of the Sindhus, the kings (on thy side) had put forth all their fierce energy. Why, then, hath Jayadratha been slain in their midst? Relying upon me, king Jayadratha had expected his rescue from the hands of Arjuna. He, however, obtained not the rescue he had expected. I do not also see my safety for my own self. Until I succeed in slaying the Panchalas with Sikhandin, I feel like one sinking in the Dhristadyumna-mire. Having failed, O Bharata, in rescuing the ruler of the Sindhus, why dost thou pierce me thus with thy wordy shafts, seeing that I too am burning with grief? Thou seest not any longer on the field the gold standards of Bhishma of sure aim, that warrior who was never tired in battle. How, then, canst thou hope for success? When the ruler of the Sindhus and Bhurisravas also have been slain in the very midst of so many mighty car-warriors, what do you think, will the end be? Kripa, difficult of being vanquished, is still alive, O king! That he hath not followed in the track of Jayadratha, I applaud him highly for this! When I saw Bhishma himself, that achiever of the most difficult feats (in battle), that warrior who was incapable of being slain in battle by the gods with Vasava at their head, slain in thy sight, O Kaurava, as also of thy younger brother Duhsasana, I thought then, O king, that the Earth hath abandoned thee. Yonder the troops of the Pandavas and the Srinjayas, united together, are now rushing against me. For achieving thy good in battle, O son of Dhritarashtra, I will not without slaying all the Panchalas, put off my armour. O king, go and tell my son Aswatthaman who is present in battle that even at the risk of his life he should not let the Somakas alone.[186] Thou shouldst also tell him, 'Observe all the instructions thou hast received from thy father. Be firm in acts of humility, in self-restraint, in truth and righteousness. Observant of religion, profit, and pleasure, without neglecting religion and profit, thou shouldst always accomplish those acts in which religion predominates. The Brahmanas should always be gratified with presents. All of them deserve thy worship. Thou shouldst never do anything that is injurious to them. They are like flames of fire. As regards myself, I will penetrate the hostile host, O slayer of foes, for doing great battle, pierced as I am by thee with thy wordy shafts. If thou canst, O Duryodhana, go and protect those troops. Both the Kurus and the Srinjayas have been angry. They will fight even during the night.' Having said these words, Drona proceeded against the Pandavas and set himself to over-ride the energy of the Kshatriyas like the sun overshadowing the light of the stars.'"

SECTION CLI

"Sanjaya said, 'Thus urged by Drona, king Duryodhana, filled with rage set his heart on battle. And thy son, Duryodhana, then said unto Karna, 'Behold, the diadem-decked son of Pandu, with Krishna alone for helpmate, penetrated into the array formed by the preceptor, an array that the gods themselves could not pierce, and in the very sight of the illustrious Drona struggling in battle and of many other foremost of warriors, slew the ruler of the Sindhus. Behold, O son of Radha, many foremost of kings lying on the earth, slain in battle. Partha unaided by any one, in the very sight of the illustrious Drona and myself, vigorously exerting ourselves like a host of inferior animals-slain by a lion. The son of Sakra hath reduced my host to a small remnant of what it was. How, indeed, could Phalguna, in spite of the resistance offered by Drona in battle, accomplish his vow by slaying the ruler of the Sindhus? If Drona had not himself willed it, O hero, how could the son of Pandu, in battle, have pierced that impenetrable array, overcoming his struggling preceptor? Truly, Phalguna is exceedingly dear to the illustrious preceptor! For this, the latter gave him admittance, without having fought with him. Behold my misfortune! Having in the first instance promised protection unto the ruler of the Sindhus, Drona, that scorcher of foes, gave unto the diadem-decked Arjuna admittance into the array! If he had in the beginning granted permission to the ruler of the Sindhus for his return home, without doubt, such an awful carnage would then have never occurred. Alas! Jayadratha, in hopes of saving his life, had desired to return home. Having obtained from Drona a promise of protection in battle, it was I, a fool that I was, who prevented him from going. Alas, today my brothers having Chitrasena for their head, have all perished in the very sight of our wretched selves.'[187]

"Karna said, 'Do not blame the preceptor. That Brahmana is fighting according to the measure of his power and courage and regardless of his very life. If Arjuna, of white steeds, having transgressed him, penetrated into our array, the slightest fault does not, for that, attach to the preceptor. Phalguna is accomplished in weapons, possessed of great activity, endued with youth; he is a hero who has mastered all arms; he is distinguished for the celerity of his movements. Armed with celestial weapons and mounted on his ape-bannered car, the reins of whose steeds again were in the hands of Krishna, cased in impenetrable armour, and taking his celestial bow Gandiva of unfading might, the valiant Arjuna, scattering keen arrows, and proud of the strength of his arms, transgressed Drona. There is nothing to wonder at this. The preceptor, on the other hand is, O king, old and incapable of proceeding quickly. He is also, O king, incapable of exercising his arms long. It was for this that Phalguna, of white steeds and having Krishna for his charioteer, succeeded in transgressing the preceptor. For this reason also, I do not see any fault in Drona. For all that, when Arjuna, of white steeds, penetrated into our array, having transgressed the preceptor it seems that the latter, however skilled in weapons, is incapable of vanquishing the Pandavas in battle. I think that which is ordained by Fate never occurs otherwise. And since, O Suyodhana, in spite of ourselves fighting to the utmost extent of our powers, the ruler of the Sindhus has been slain in battle, it seems that Fate is all-powerful. With thyself we had all been exerting to the utmost of our might on the field of battle. Fate, however, baffling our exertions, did not smile on us. We have always exerted to injure the Pandavas, relying both on deceit and prowess. Whatever act, O king, a person afflicted by Fate does, is frustrated by Fate, however, much the person himself may strive to achieve it. Whatever, indeed, a man endued with perseverance should do, ought to be done fearlessly. Success depends on Fate! By deceit the sons of Pritha were beguiled as also by the administration of poison, O Bharata! Burnt they were in the palace of lac, vanquished they were at dice. In accordance with the dictates of statecraft, they were exited into the woods. All these, though done by us with care, have been baffled by Fate. Fight with resolution, O king, setting Fate at nought. Between thee and them, both striving to the best of your prowess even Fate may prove auspicious to that party which excels the other.[188] No wise measures have been adopted by the Pandavas with the aid of superior intelligence. Nor, O hero, do we see, O perpetuator of Kuru's race, that thou hast done anything unwise from want of intelligence! It is Fate that decides the result of acts, wise or unwise; Fate, ever intent on its own purposes is awake when all else sleeps. Vast was thy host, and thy warriors are many. Even thus the battle began. With their small force, much greater and consisting of men capable of smiting effectually, hath been much reduced. I fear, it is the work of Fate, that has frustrated our exertions.'

"Sanjaya continued, 'While they were discoursing thus, O king, the Pandava divisions appeared for battle. Then occurred a fierce battle between thy warriors and theirs, in which cars and elephants encountered one another. All this, however, O king, was due to thy evil policy!'"

SECTION CLII

(Ghatotkacha-badha Parva)

"Sanjaya said, 'That elephant force of thine, O king, swelling with might, fought everywhere, prevailing over the Pandava force. Resolved to go to the other world, the Panchalas and the Kauravas fought with one another for admission into the swelling domains of Yama. Brave warriors, encountering brave rivals, pierced one another with arrows and lances and darts, and quickly despatched one another unto Yama's abode. Dreadful was the battle that took place between car-warriors and car-warriors who struck one another and caused a fierce flow of blood. Infuriated elephants, encountering infuriated compeers, afflicted one another with their tusks. Horsemen, solicitous of glory, pierced and cut down horsemen in that terrific melee with spears and darts and battle-axes. Foot-soldiers also O mighty-armed one, in hundreds, armed with weapons, repeatedly rushed against one another with resolute courage, O scorcher of foes! So great was the confusion that the Panchalas and the Kurus could only be distinguished from each other by the tribal, the family, and the personal names we heard them utter. The warriors, despatching one another to the other world with arrows and darts and axes, careered fearlessly on the field. With thousands of arrows, however, O king, shot by the combatants the ten points were no longer illuminated as before in consequence of the Sun having set. While the Pandavas were thus fighting, O Bharata, Duryodhana, O king, penetrated into the midst of their host. Filled with great wrath at the slaughter of the ruler of Sindhus, and resolved to lay down his life, he penetrated into the hostile army. Filling the earth with the rattle of his car-wheels and causing her to tremble therewith, thy son approached the Pandava host. Terrific was the clash that took place between him and them, O Bharata, causing a tremendous carnage of troops. Like the sun himself at midday scorching everything with his rays, thy son scorched the hostile host with his arrowy showers.[189] The Pandavas became incapable of even looking at their brother (Duryodhana). Despairing of vanquishing their foes, they set their hearts on flying away from the field. Slaughtered by thy illustrious son, armed with the bow, by means of his gold-winged arrows of blazing points, the Panchalas ran away in all directions. Afflicted with those keen shafts, the Pandava troops began to fall down on the ground. Indeed, the Pandavas had never succeeded in achieving such a feat in battle as was then achieved by thy royal son, O monarch! The Pandava host was crushed and ground by an elephant.[190] As, again, an assemblage of lotuses becomes shorn of its beauty when the water (over which it grows) is dried up by the sun and the wind, even so became the Pandava host being dried up by thy son, O Bharata, the Panchalas, with Bhimasena then with ten shafts, and each of the sons of Madri with three, and Virata and Drupada each with six, and Sikhandin with a hundred, and Dhrishtadyumna with seventy, and Yudhishthira with seven, and the Kaikeyas and the Chedis with innumerable keen shafts, and Satwata with five, and each of the (five) sons of Draupadi with three, and Ghatotkacha also with a few, he uttered a leonine shout. Cutting off hundreds of other warriors and the bodies of elephants and steeds in that great battle by means of his fierce shafts, he behaved like the Destroyer himself in rage slaying created beings.[191] While engaged, however, in thus slaughtering his foes, his bow, the back of whose staff was ornamented with gold, Yudhishthira, the son of Pandu, O sire, cut off into three parts with a pair of broad-headed shafts. And Yudhishthira pierced Duryodhana himself with ten keen arrows shot with great force. Piercing through Duryodhana's vital limbs, those passed out and entered the earth in a continuous line. The troops that stood around then encompassed Yudhishthira, like the celestials encompassing Purandara for the slaughter of Vritra. Then king Yudhishthira, O sire, who is incapable of being easily defeated, shot at thy son in that battle a fierce shaft. Deeply pierced therewith, Duryodhana sat down on his excellent car. Then a loud noise arose from among the Panchala troops. Even this, O monarch, was that tremendous uproar, viz., 'The king is slain!' The fierce whizz of arrows also was heard there, O Bharata. Then Drona quickly showed himself there in that battle. Meanwhile, Duryodhana recovering his senses, had firmly grasped the bow. He then rushed towards the royal son of Pandu saying, 'Wait, Wait.' Then the Panchalas also solicitous of victory, began to advance with speed. Desirous of rescuing the Kuru prince, Drona received them all. And the preceptor began to destroy them like the bright-rayed maker of day destroying tempest-tossed clouds. Then, O king, there occurred a fierce battle, fraught with immense carnage, between thine and theirs encountering one another from desire of fight.'"

SECTION CLIII

"Dhritarashtra said, 'Having said all those words unto my son, Duryodhana, who is ever disobedient to my commands, when that mighty bowman endued with great strength, viz., the preceptor Drona, penetrated in wrath into the Pandava host, and when that hero, stationed on his car, careered over the field, how did the Pandavas check his course? Who protected the right wheel of the preceptor's car in that dreadful battle? Who also protected his left when he fiercely slaughtered the foe? Who were those brave warriors that followed that fighting hero at his back? Who were those, then, that stood in front of that car-warrior? When that unvanquished and great bowman, that foremost of all bearers of weapons, dancing along the track of his car, entered the Pandavas host, I think, his foes felt an excessive and unseasonable cold. I think, they trembled like kine exposed to wintry blasts. How did that bull among car-warriors, who consumed all the troops of the Panchalas like a raging conflagration, meet with his death?'

"Sanjaya said, 'Having slain the ruler of the Sindhus in the evening, Partha, after his meeting with Yudhishthira and the great bowman, viz., Satyaki, both proceeded towards Drona. Then Yudhishthira, and Bhimasena, the son of Pandu, each with a separate division of the army, quickly proceeded against Drona. Similarly, the intelligent Nakula, and the invincible Sahadeva, and Dhrishtadyumna with his own division, and Virata, and the ruler of the Salwas, with a large force, proceeded against Drona in battle. Similarly, king Drupada, the father of Dhrishtadyumna, protected by the Panchalas proceeded, O king, against Drona. And the sons of Draupadi, and the Rakshasa Ghatotkacha, accompanied by their forces, proceeded against Drona of great splendour. The Prabhadraka-Panchalas also six thousand strong, and all effectual smiters, proceeded against Drona placing Sikhandin at their head. Other foremost of men and mighty car-warriors among the Pandavas, uniting together, O bull among men, proceeded against Drona. When those heroic warriors, O bull among the Bharatas, proceeded to battle, the night became pitch dark, enhancing the terrors of the timid. And during that hour of darkness, O king, many were the warriors that laid down their lives. And that night also proved the death of many elephants and steeds and foot-soldiers. On that night of pitch darkness, yelling jackals everywhere inspired great fear with their blazing mouths. Fierce owls, perching on the standards of Kauravas and hooting therefrom, foreboded fears. Then, O king, a fierce uproar arose among the troops. Mingling with the loud beat of drums and cymbals, grunts of elephants, neighings of steeds, and stampings of horse-hoofs, that uproar spread everywhere. Then, in that hour of evening, fierce was the battle that took place between Drona, O king, and all of the Srinjayas. The world having been enveloped in darkness, nothing could be noticed. The welkin was covered with the dust raised by the combatants. Blood of man and horse and elephant mingled together. The earthy dust then disappeared. All of us became perfectly cheerless. During that night, like the sounds of a burning forest of bamboos on a mountain, frightful sounds were heard of clashing weapons. With the sounds of Mridangas and Anakas and Vallakis and Patahas,[192] with the shouts (of human beings) and the neigh (of steeds), a dreadful confusion set in everywhere, O lord! When the field of battle was enveloped in darkness, friends, O king, could not be distinguished from foes. All were possessed with a madness in that night. The earthen dust that had arisen, O king, was soon allayed with showers of blood. Then, in consequence of golden coats of mail and the bright ornaments of the warriors, that darkness was dispelled. The Bharata host then, adorned with gems and gold (and abounding with darts and standards), looked like the firmament in the night, O bull of Bharata's race, bespangled with stars. The field of battle then resounded with the yells of jackals and the cawings of crows, with the grunts of elephants, and the shouts and cries of the warriors. Those sounds, mingling together, produced a loud uproar, making the hair stand on end. That uproar filled all the points of the compass like the report of Indra's thunder. At dead of night, the Bharata host seemed illuminated with the Angadas, the ear-rings, the cuirasses, and the weapons of combatants. There elephants and cars, adorned with gold, looked in that night like clouds charged with lightning. Swords and darts and maces and scimitars and clubs and lances and axes, as they fell, looked like dazzling flashes of fire. Duryodhana was the gust of wind that was the precursor (of that tempest-like host). Cars and elephants constituted its dry clouds. The loud noise of drums and other instruments formed the peal of its thunders. Abounding with standards, bows formed to lightning flashes. Drona and the Pandavas formed its pouring clouds. Scimitars and darts and maces constituted its thunders. Shafts formed its downpour, and weapons (of other kinds) its incessant gusts of wind. And the winds that blew were both exceedingly hot and exceedingly cold. Terrible, stunning and fierce, it was destructive of life. There was nothing that could afford shelter from it.[193] Combatants, desirous of battle entered into that frightful host on that dreadful night resounding with terrible noises, enhancing the fears of the timid and the delight of heroes. And during the progress of that fierce and dreadful battle in the night, the Pandus and the Srinjayas, united together, rushed in wrath against Drona. All these, however, O king, that advanced right against the illustrious Drona, were either obliged to turn back or despatched to the abode of Yama. Indeed, on that night, Drona alone pierced with his shafts, elephants in thousands and cars in tens of thousands and millions of millions of foot-soldiers and steeds.'"

SECTION CLIV

"Dhritarashtra said, "When the invincible Drona, of immeasurable energy, unable to bear (the slaughter of Jayadratha), Wrathfully entered into the midst of the Srinjayas, what did all of you think? When that warrior of immeasurable soul, having said those words unto my disobedient son, Duryodhana, so entered (the hostile ranks), what steps did Partha take? When after the fall of the heroic Jayadratha and of Bhurisravas, that unvanquished warrior of great energy, that scorcher of foes, viz., the unconquerable Drona, proceeded against the Panchalas, what did Arjuna think? What also did Duryodhana think as the most seasonable step that he could adopt? Who were they that followed that boon-giving hero, that foremost of regenerated ones? Who were those heroes, O Suta, that stood behind that hero while engaged in 'battle? Who fought in his van, while he was employed in slaughter? I think, all the Pandavas, afflicted with the arrows of Bharadwaja's son, were, O Suta, like lean kine trembling under a wintry sky. Having penetrated into the midst of the Panchalas how did that great bowman, that scorcher of foes, that tiger among men, meet with his death?[194] When on that night all the troops, united together, and all the great car-warriors combined were being separately ground (by Drona), who were those intelligent men amongst you that were present there? Thou sayest that my troops were slain or huddled together, or vanquished, and that my car-warriors were made carless in those encounters. While those combatants became cheerless and were being ground by the Pandavas, what did they think when they sank in such affliction on that dark night? Thou sayest that the Pandavas were hearty and exceedingly hopeful, and that mine were melancholy and heartless and panic-stricken. How, O Sanjaya, couldst thou mark the distinction on that night between the Kurus and the unretreating Parthas?'

"Sanjaya said, 'During the progress, O king, of that fierce night-battle, the Pandavas along with the Somakas all rushed against Drona. Then Drona, with his swift-going shafts, despatched all the Kaikeyas and the sons of Dhrishtadyumna into the world of spirits. Indeed, all those mighty car-warriors, O king, that advanced right against Drona, all those lords of the earth, were despatched (by him) into the region of the dead. Then king Sivi, of great prowess, filled with rage, proceeded against that mighty car-warrior, viz., the heroic son of Bharadwaja, while the latter was thus employed in grinding (the hostile combatants). Beholding that great car-warrior of the Pandavas advancing, Drona pierced him with ten shafts made entirely of iron. Sivi, however, pierced Drona in return with thirty shafts, winged with Kanka feathers. And smiling the while, he also, with a broad-headed shaft felled the driver of Drona's car. Drona then, slaying the steeds of the illustrious Sivi as also the driver of his car, cut off from his trunk Sivi's head with head-gear on it. Then Duryodhana quickly sent unto Drona a driver for his car. The reins of his steeds having been taken up by the new man, Drona once more rushed against his foes. The sort of the ruler of the Kalingas, supported by the Kalinga troops, rushed against Bhimasena, filled with rage at the slaughter of his sire by the latter, Having pierced Bhima with five shafts he once more pierced him with seven. And he struck Visoka (the driver of Bhima's car) with three shafts and the latter's standard with one. The Vrikodara, filled with rage, leaping from his own car to that of his foe, slew with only his fists that angry hero of the Kalingas. The bones of that prince thus slain in battle by the mighty son of Pandu with only his fists, fell down on the earth separated from one another, Karna and the brother of the slain prince, (and others), could not brook that act of Bhima. All of them began to strike Bhimasena with keen shafts resembling snakes of virulent poison. Abandoning then that car of the foe (upon which he stood), Bhima proceeded to the car of Dhruva,[195] and crushed, by a blow of his fist, that prince who had been striking him incessantly. Thus struck by the mighty son of Pandu. Dhruva fell down. Having slain him, O king, Bhimasena of great strength, proceeding to the car of Jayarata, began to roar repeatedly like a lion. Dragging Jayarata then with his left arm, while, employed in roaring, he slew that warrior with a slap of his palm in the very sight of Karna. Then Karna hurled at the son of Pandu, a dart decked with gold. The Pandava, however, smiling the while, seized with his hand that dart. And the invincible Vrikodara in that battle hurled that very dart back at Karna. Then Sakuni, with a shaft that had drunk oil, cut off that dart as it coursed towards Karna. Having achieved these mighty feats in battle, Bhima, of wonderful prowess, came back to his own car and rushed against thy troops. And while Bhima was thus advancing, slaughtering (thy troops) like the Destroyer himself in rage, thy sons, O monarch, attempted to resist that mighty-armed hero. Indeed, those mighty car-warriors covered him with a dense shower of arrows. Then Bhima, smiling the while, despatched in that battle, with his shafts, the driver and the steeds of Durmada unto the abode of Yama. Durmada, at this, quickly mounted upon the car of Dushkarna. Then those scorchers of foes, viz., the two brothers, riding oh the same car, both rushed against Bhima in the front rank of battle, like the Regent of the waters and Surya rushing against Taraka, that foremost of Daityas. Then thy sons, Durmada and Dushkarna, mounting on the same car, pierced Bhima with shafts. Then in the very sight of Karna, of Aswatthaman, of Duryodhana, of Kripa, of Somadatta, and of Valhika, the son of Pandu, that chastiser of foes, by a stamp of his foot, caused that car of the heroic Durmada and Dushkarna to sink into the earth. Filled with rage, Bhima struck with his fists those mighty and brave sons of thine, viz., Durmada and Dushkarna, and crushed them therewith and roared aloud. Then cries of Oh and Alas arose among the troops. And the kings, beholding Bhima said, 'That is Rudra who is fighting in Bhima's form among the Dhartarashtras.' Saying these words, O Bharata, all the kings fled away, deprived of their senses and urging the animals they rode to their greatest speed. Indeed, no two of them could be seen running together. Then, when on that night a great carnage had been caused among the (Kaurava) army, the mighty Vrikodara, with eyes beautiful as the full-blown lotus, highly applauded by many bulls among kings, repairing unto Yudhishthira, paid his regards unto him. Then the twins (Nakula and Sahadeva), and Drupada and Virata, and the Kaikeyas, and Yudhishthira also, felt great joy. And all of them paid their adorations unto Vrikodara even as the celestials did unto Mahadeva after Andhaka had been slain. Then thy sons, all equal unto the sons of Varuna, filled with rage and accompanied by the illustrious Preceptor and a large number of cars, foot-soldiers, and elephants encompassed Vrikodara on all sides from desire of fight. Then, O best of kings, on that terrible night, when everything was enveloped in darkness, as thick as a cloud, a dreadful battle took place between those illustrious warriors, delightful to wolves and crows and vultures.'"

SECTION CLV

"Sanjaya said, 'After his son (Bhurisravas) had been slain by Satyaki while the former was sitting in Praya, Somadatta, filled with rage, said unto Satyaki these words, 'Why, O Satwata, 'having abandoned those Kshatriya duties ordained by the high-souled gods, hast thou betaken thyself to the practices of robbers? Why would one that is observant of Kshatriya duties and possessed of wisdom, strike in battle a person that is turning away from the fight, or one that has become helpless, or one that has laid aside his weapons, or one that beggeth for quarters? Two persons, indeed, among the Vrishnis are reputed to be the foremost of great car-warriors, viz., Pradyumna of mighty energy and thou also, O Satyaki! Why then didst thou behave so cruelly and sinfully towards one that had sat on Praya and that had his arms cut off by Partha?[196] Take now in battle the consequence of that act of thine, O thou of wicked behaviour! I shall today, O wretch, putting forth my prowess, cut off thy. head with a winged arrow. I swear, O Satwata, by my two sons, by what is dear to me, and by all my meritorious acts, that, if before this night passes away, I do not slay thee, that art so proud of thy heroism, with thy sons and younger brothers, provided Jishnu, the son of Pritha, does not protect thee, then let me sink into terrible hell, O wretch of Vrishni's race!' Having said these words, the mighty Somadatta, filled with rage, blew his conch loudly and uttered a leonine roar. Then Satyaki, of eyes like lotus-petals and teeth like those of a lion, possessed of great strength, and filled with rage, said these words unto Somadatta, 'O thou of Kuru's race, whether battling with thee or with others, I do not in my heart ever experience the slightest fear. If, protected by all the troops, thou fightest with me, I would not, even then experience on thy account, any pain, O thou of Kuru's race! I am ever observant of Kshatriya practices. Thou canst not, therefore, frighten me with only words smacking of battle or with speeches that insult the good. If, O king, thou wishest to fight with me today, be cruel and strike me with keen shafts and I will also strike thee. Thy son, the mighty car-warrior Bhurisravas, O king, had been slain. Sala also, and Vrishasena, have been crushed by me. Thee also today I shall slay, with thy soils and kinsmen. Stay with resolution in battle, for thou, O Katirava, art endued with great strength. Thou art already slain in consequence of the energy of that drum-bannered king Yudhishthira in whom are always charity, and self-restraint, and purity of heart, compassion, and modesty, and intelligence, and forgiveness, and all else that is indestructible. Thou shalt meet with destruction along with Karna and Suvala's son. I swear by Krishna's feet and by all my good acts that, filled with rage, I shall, with my shafts, slay thee with thy sons in battle. If thou fliest away from battle, then mayst thou have safety.' Having thus addressed each other, with eyes red in wrath, those foremost of men began to shoot their shafts at each other. Then with a thousand cars and ten thousand horses, Duryodhana took his station, encompassing Somadatta, Sakuni also, filled with rage, and armed with every weapon and surrounded by his sons and grandsons as also by his brothers, that were equal to Indra himself in prowess (did the same). Thy brother-in-law, O king, young in years and of body hard as the thunder-bolt and possessed of wisdom, had a hundred thousand horses of the foremost valour with him. With these he encompassed the mighty bowman Somadatta. Protected by those mighty warriors, Somadatta covered Satyaki (with clouds of shafts). Beholding Satyaki thus covered with clouds of straight shafts, Dhrishtadyumna proceeded towards him in rage and accompanied by a mighty force. Then, O king, the sound that arose there of those two large hosts striking each other, resembled that of many oceans lashed into fury by frightful hurricanes. Then Somadatta pierced Satyaki, with nine arrows. Satyaki, in return, struck that foremost of Kuru warriors with nine arrows. Deeply pierced in that battle by the mighty and firm bowman (Satyaki), Somadatta sat down on the terrace of his car and lost his senses in a swoon, Beholding him deprived of his senses, his driver, with great speed, bore away from the battle that great car-warrior, viz., the heroic Somadatta. Seeing that Somadatta, afflicted with Yuyudhana's shafts, had lost his senses Drona rushed with speed, desiring to slay the Yadu hero. Beholding the Preceptor advance, many Pandava warriors headed by Yudhishthira surrounded that illustrious perpetuator of Yadu's race from desire of rescuing him. Then commenced a battle between Drona and the Pandavas, resembling that between Vali and the celestials for acquiring sovereignty oft the three worlds. Then Bharadwaja's son of great energy shrouded the Pandava host with clouds of arrows and pierced Yudhishthira also. And Drona pierced Satyaki with ten arrows, and the son of Prishata with twenty. And he pierced Bhimasena with nine arrows and Nakula with five, and Sahadeva with eight, and Sikhandin with a hundred. And the mighty-armed hero pierced each of the (five) sons of Draupadi with five arrows. And he pierced Virata with eight arrows and Drupada with ten. And he pierced Yudhamanyu with three arrows and Uttamaujas with six in that encounter. And piercing many other combatants, he rushed towards Yudhishthira. The troops of Pandu's son, slaughtered by Drona, ran away in all directions, from fear, O king, with loud wails. Beholding that host slaughtered by Drona. Phalguna, the son of Pritha, with wrath excited a little, quickly proceeded towards the preceptor. Beholding then that Drona was also proceeding towards Arjuna in that battle, that host of Yudhishthira, O king, once more rallied. Then once more occurred a battle between Drona and the Pandavas. Drona, surrounded, O king, on all sides, by thy sons, began to consume the Pandava host, like fire consuming a heap of cotton. Beholding him radiant like the sun and endued with the splendour of a blazing fire, and fiercely and continually, O king, emitting his ray-like arrows, with bow incessantly drawn to a circle and scorching everything around like the sun himself, and consuming his foes, there was none in that army that could check him. The shafts of Drona cutting off the head of all those that ventured to approach him in the face, penetrated into the earth. Thus slaughtered by that illustrious warrior, the Pandava host, once more fled away in fear in the very sight of Arjuna. Beholding that force, O Bharata, thus routed on that night by Drona, Jishnu asked Govinda to proceed towards Drona's car. Then he of Dasarha's race urged those steeds, white as silver or milk or the Kunda flower, or the moon, towards the car of Drona. Bhimasena also, beholding Phalguna proceed towards Drona, commanded his own charioteer, saying, 'Bear me towards Drona's division.' Hearing those words of Bhima, his driver Visoka urged his steeds, following in the wake, O chief of the Bharatas, of Jishnu, of sure aim. Beholding the two brothers resolutely proceeding towards Drona's division, the mighty car-warriors among the Panchalas, the Srinjayas, the Matsyas, the Chedis, the Karushas, the Kosalas, and the Kaikeyas, O king, all followed them. Then, O monarch, took place a terrible battle that made the hair stand on end. With two mighty throngs of cars, Vibhatsu and Vrikodara attacked thy host; the former on the right and the latter in the front. Seeing those tigers among men, viz., Bhimasena and Dhananjaya (thus engaged), Dhrishtadyumna, O monarch, and Satyaki of great strength, rushed behind. Then, O king, an uproar arose there in consequence of the two hosts striking each other, that resembled the noise made by many seas lashed into fury by a tempest. Beholding Satyaki in battle, Aswatthaman, filled with rage at the slaughter of Somadatta's son, rushed furiously against that Satwata hero at the van of battle. Seeing him rush in that battle against the car of Sini's grandson, Bhimasena's son, the gigantic Rakshasa, Ghatotkacha, endued with great strength, rushed at him, riding on a huge and terrible car made of black iron covered with bear-skins. Both the height and the width of that large car measured thirty nalwas.[197] Equipped with machines set in proper places it was; its rattle resembled that of a mighty mass of clouds. No steeds or elephants were yoked unto it, but, instead, beings that looked like elephants.[198] On its tall standard perched a prince of vultures with outstretched wings and feet, with eyes wide-expanded, and shrieking awfully. And it was equipped with red flags and decked with the entrails of various animals. And that huge vehicle was furnished with eight wheels. Riding on it, Ghatotkacha was surrounded by a full Akshauhini of fierce-looking Rakshasas armed with lances and heavy clubs and rocks and trees. Seeing him advance with uplifted bow, resembling the mace-armed Destroyer himself in the hour of universal dissolution, the hostile kings were struck with fear. At sight of that prince of Rakshasas, viz., Ghatotkacha, looking like a mountain summit of terrible aspect, frightful, possessed of terrible teeth and fierce face, with arrow-like ears and high cheek-bones, with stiff hair rising upwards, awful eyes, sunken belly, blazing mouth, wide as a chasm, and diadem on his head, capable of striking every creature with fear, possessing jaws wide-open like those of the Destroyer, endued with great splendour and capable of agitating all foes, advancing towards them, thy son's host, afflicted with fear, became highly agitated like the current of the Ganga agitated into fierce eddies by (the action of) the wind. Terrified by the leonine roar uttered by Ghatotkacha, elephants began to eject urine and the kings began to tremble. Then, thrown by the Rakshasas who had become more powerful in consequence of the night, there began to fall on the field of battle a thick shower of stones. And a ceaseless shower of iron wheels and Bhundis and darts and lances and spears and Sataghnis and axes also fell there. Beholding that fierce and awful battle, the kings, thy sons, and Karna, also exceedingly pained, fled away. Only the proud son of Drona, ever boastful of his might in arms, stood fearlessly. And he soon dispelled that illusion that had been created by Ghatotkacha. Upon the destruction of his illusion, Ghatotkacha in rage sped fierce shafts (Aswatthaman). These pierced the son of Drona, like angry snakes speedily piercing through an ant-hill. Those arrows, having pierced through the body of Aswatthaman, dyed with blood and quickly entered the earth like snakes into an ant-hill. The light-handed Aswatthaman, however, of great prowess, filled with wrath, pierced Ghatotkacha with ten arrows. Ghatotkacha, deeply pierced in his vital parts by Drona's son, and feeling great pain, took up a wheel having a thousand spokes. Its edge was sharp as a razor, and it was resplendent as the rising sun. And it was decked with diverse gems and diamonds. Desirous of slaying him, the son of Bhimasena hurled that wheel at Aswatthaman. And as that wheel coursed swiftly towards Drona's son, the latter cut it into fragments by means of his shafts. Baffled, it fell down on the earth, like the hope cherished by an unfortunate man. Beholding his wheel baffled, Ghatotkacha quickly covered the son of Drona with his shafts, like Rahu swallowing the sun. Meanwhile, Ghatotkacha's son endued with great splendour and looking like a mass of antimony, checked the advancing son of Drona like the king of mountain (Meru) checking the (course of the) wind. Afflicted with showers of shafts by Bhimasena's grandson, viz., the brave Anjanaparvan, Aswatthaman looked like the mountain Meru bearing a torrent of rain from a mighty cloud. Then Aswatthaman, equal unto Rudra or Upendra in prowess, became filled with rage. With one shaft he cut off the standard of Anjanaparvan. With two others, his two drivers, and with three others, his Trivenuka. And he cut off the Rakshasa's bow with one arrow, and his four steeds with four other arrows, Made carless, Anjanaparvan took up a scimitar. With another keen shaft, Aswatthaman cut off in two fragments that scimitar, decked with golden stars, in the Rakshasa's hand. The grandson of Hidimva then, O king, whirling a gold adorned mace, quickly hurled it at Aswatthaman. Drona's son, however, striking it with his shafts, caused it to fall down on the earth. Soaring up then into the sky, Anjanaparvan began to roar like a cloud. And from the welkin he showered trees upon his foe. Like the sun piercing a mass of clouds with his rays, Aswatthaman then began to pierce with his shafts the son of Ghatotkacha, that receptacle of illusions, in the welkin. Gifted with great energy, the Rakshasa once more came down on his gold decked car. He then looked like a high and beautiful hill of antimony on the surface of the earth. The son of Drona then slew that son of Bhima's son, viz., Anjanaparvan, cased in an iron coat of mail, even as Mahadeva had slain in days of yore the Asura Andhaka. Beholding his mighty son slain by Aswatthaman, Ghatotkacha, coming unto the son of Drona, fearlessly addressed the heroic son of Saradwata's daughter, who was then consuming the Pandava troops like a raging forest-conflagration, in these words:

"Ghatotkacha said, 'Wait, Wait, O son of Drona! Thou shalt not escape me with life! I shall slay thee today like Agni's son slaying Krauncha.'

"Aswatthaman said, 'Go, O son, and fight with others, O thou that hast the prowess of a celestial. It is not proper, O son of Hidimva, that sire should battle with son.[199] I do not cherish any grudge against thee, O son of Hidimva! When, however, one's ire is excited, one may kill one's own self.'

"Sanjaya continued, 'Having heard these words, Ghatotkacha, filled with grief on account of the fall of his son, and with eyes red as copper in wrath, approached Aswatthaman and said, 'Am I a dastard in battle, O son of Drona, like a vulgar person, that thou dost frighten me thus with words? Thy words are improper. Verily, I have been begotten by Bhima in the celebrated race of the Kurus. I am a son of the Pandavas, those heroes that never retreat from battle. I am the king of the Rakshasas, equal to the Ten-necked (Ravana) in might. Wait, wait, O son of Drona! Thou shalt not escape me with life. I shall today, on the field of battle, dispel thy desire for fight.' Having thus replied unto Aswatthaman, that mighty Rakshasa with eyes red as copper in rage, rushed furiously against the son of Drona, like a lion against a prince of elephants. And Ghatotkacha began to shower upon that bull among car-warriors, viz., Drona's son, shafts of the measure of Aksha of battle car, like a cloud pouring torrents of rain. Drona's son however, with his own shafts, checked that arrowy shower before it could reach him. At that time, it seemed that another encounter was taking place in the welkin between shafts (as the combatants). The welkin, then, during the night, shone resplendent with the sparks caused by the clash of those weapons, as if with (myriads of) flies. Observing that his illusion was dispelled by Drona's son, proud of his prowess in battle, Ghatotkacha, once more making himself invisible, created an illusion. He assumed the form of a high mountain, crowded with cliffs and trees, and possessing fountains from which ceaselessly flowed spears and lances and swords and heavy clubs. Beholding that mountain-like mass of antimony, with countless weapons falling from it, Drona's son was not at all moved. The latter invoked into existence the Vajra weapon.[200] The prince of mountains, then, struck with that weapon, was quickly destroyed. Then the Rakshasa, becoming a mass of blue clouds in the firmament, decked with rainbow, began furiously to shower upon Drona's son in that battle a downpour of stones and rocks. Then that foremost of all persons acquainted with weapons, viz., Aswatthaman, aiming the Vayavya weapon, destroyed that blue cloud which had risen on the firmament. Drona's son, that foremost of men, covering then all the points of the compass with his shafts, slew a hundred thousand car-warriors. He then beheld Ghatotkacha fearlessly coming towards him with bent bow and accompanied by a large number of Rakshasas that resembled lions or infuriated elephants of great strength, some riding on elephants, some on cars, and some on steeds. The son of Hidimva was accompanied by those fierce followers of his, with frightful faces and heads and necks. Those Rakshasas consisted of both Paulastyas and Yatudhanas.[201] Their prowess was equal to that of Indra himself. They were armed with diverse kinds of weapons and were cased in diverse kinds of armour. Of terrible visage, they swelled with rage. Ghatotkacha came to battle, accompanied by those Rakshasas, who were, indeed, incapable of being easily defeated in battle. Beholding them, thy son, Duryodhana, became exceedingly cheerless. Unto him the son of Drona said, 'Wait, O Duryodhana! Thou needst have no fear. Stand aside with these thy heroic brothers and these lords of earth, endued with the prowess of Indra. I will slay thy foes. Defeat thou shalt not have. I tell thee truly. Meanwhile, assure thy troops.'

"Duryodhana said, 'I do not regard what thou sayest to be at all wonderful, since thy heart is large. O son of Gautama's daughter, thy regard for us is great.'

"Sanjaya continued, Having said those words unto Aswatthaman, he then addressed the son of Suvala, saying, 'Dhananjaya is engaged in battle surrounded by a hundred thousand car-warriors of great valour. Go thou against him, with sixty thousand cars. Karna also, and Vrishasena and Kripa, and Nila, and the Northerners, and Kritavarman, and the sons of Purumitra, and Duhsasana, and Nikumbha, and Kundabhedin, and Puranjaya and Dridharatha, and Hemakampana, and Salya, and Aruni, and Indrasena, and Sanjaya, and Vijaya, and Jaya, and Purakrathin, and Jayavarman, and Sudarsana, these will follow thee, with sixty thousand foot-soldiers. O uncle, slay Bhima and the twins and king Yudhishthira the Just, like the chief of the celestials slaying the Asuras. My hope of victory is in thee. Already pierced by Drona's son with shafts, all their limbs have been exceedingly mangled. Slay the sons of Kunti, O uncle, like Kartikeya slaying the Asuras.' Thus addressed by thy son, Sakuni proceeded quickly to destroy the Pandavas, filling thy son's heart, O king, with delight.

"Meanwhile, O king, the battle that took place between the Rakshasas and the son of Drona on that night was exceedingly terrible like that between Sakra and Prahlada (in days of old). Ghatotkacha, filled with rage, struck Drona's son in the chest with ten powerful shafts fierce as poison or fire. Deeply pierced with those shafts by the son of Bhimasena, Aswatthaman trembled on the terrace of his car like a tall tree shaken by the tempest. Once more Ghatotkacha, with a broad-headed shaft, quickly cut off the bright bow that was in the hands of Drona's son. The latter, then, taking up another bow capable of bearing of great strain, showered keen arrows (upon his foe) like a cloud pouring torrents of rain. Then the son of Saradwat's daughter, O Bharata, sped many sky-ranging and foe-slaying arrows, winged with gold, towards the sky-ranging Rakshasa. Afflicted with those shafts of Aswatthaman, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Consuming with his arrows those Rakshasas with their steeds, drivers, and elephants, he blazed forth like the adorable Agni while consuming creatures at the end of the Yuga. Having burnt with his shafts a full Akshauhini of Rakshasa troops, Aswatthaman shone resplendent like the divine Maheswara in heaven after the burning of the triple city.[202] That foremost of victors, viz., Drona's son, having burnt thy foes, shone brilliantly like the blazing Yuga-fire after having burnt all creatures at the end of the Yuga. Then Ghatotkacha, filled with rage, urged that vast Rakshasa force on, saying, 'Slay the son of Drona!' That command of Ghatotkacha was obeyed by those terrible Rakshasa of bright teeth, large faces, frightful aspects, gaping mouths, long tongues and eyes blazing with wrath. Causing the earth to be filled with their loud leonine roars, and armed with diverse kinds of weapons, they rushed against the son of Drona for slaying him. Endued with fierce prowess, those Rakshasas, with eyes red in wrath, fearlessly hurled at Aswatthaman's head hundreds and thousands of darts, and Sataghnis, and spiked maces, and Asanis and long lances, and axes, and scimitars, and maces, and short arrows and heavy clubs, and battle-axes, and spears, and swords, and lances, and polished Kampanas and Kunapas, and Hulas, and rockets, and stones, and vessels of (hot) treacle, and thunas made of black iron, and mallets, all of terrible forms and capable of destroying foes. Beholding that thick shower of weapons falling upon the head of Drona's son, thy warriors were much pained. The son of Drona, however, fearlessly destroyed with his whetted shafts endued with the force of the thunder that frightful shower of weapons looking like a risen cloud. Then the high-souled son of Drona, with other weapons, equipped with golden wings and inspired with mantras speedily slew many Rakshasas. Afflicted with those shafts, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Then those mighty Rakshasas, thus afflicted Drona's son, became filled with fury and rushed against the former. The prowess that the son of Drona then showed was exceedingly wonderful, for the feat he achieved is incapable of being achieved by any other being among living creatures, since, alone and unsupported, that warrior acquainted with high and mighty weapons burnt that Rakshasa force with his blazing shafts in the very sight of that prince of Rakshasas. Whilst consuming that Rakshasa force, Drona's son in that battle shone resplendent like the Samvartaka fire, while burning all creatures at the end of the Yuga. Indeed, amongst those thousands of kings and those Pandavas, O Bharata, there was none, except that mighty prince of the Rakshasa, viz., the heroic Ghatotkacha, capable of even looking at the son of Drona in that battle, who was thus employed in consuming their ranks with his shafts, resembling snakes of virulent poison. The Rakshasa, O chief of the Bharatas, with eyes rolling in wrath, striking his palms, and biting his (nether) lip, addressed his own driver, saying, 'Bear me towards the son of Drona.' Riding on that formidable car equipped with triumphal banners, that slayer of foes once more proceeded against Drona's son, desirous of a single combat with the latter. Endued with terrible prowess, the Rakshasa, uttering a loud leonine roar, hurled in that encounter at Drona's son, having whirled it (previously), a terrible Asani of celestial workmanship, and equipped with eight bells.[203] Drona's son, however, jumping down from his car, having left his bow thereon, seized it and hurled it back at Ghatotkacha himself. Ghatotkacha, meanwhile, had quickly alighted from his car. That formidable Asani, of dazzling effulgence, having reduced to ashes the Rakshasa's vehicle with steeds and drivers and standard, entered the earth, having pierced her through. Beholding that feat of Drona's son, viz., his having jumped down and seized that terrible Asani of celestial workmanship, all creatures applauded it. Proceeding then, O king, to Dhrishtadyumna's car, Bhimasena's son, taking up a terrible bow that resembled the large bow of Indra himself, once more shot many keen shafts at the illustrious son of Drona. Dhrishtadyumna also fearlessly shot at Aswatthaman's chest many foremost of shafts, equipped with wings of gold and resembling snakes of virulent poison. Then Drona's son shot arrows and long shafts by thousands. These two heroes, however, viz., Ghatotkacha and Dhrishtadyumna, struck and baffled Aswatthaman's shafts by means of their own shafts whose touch resembled that of fire. The battle then that took place between those two lions among men (Ghatotkacha on the one side) and the son of Drona (on the other) became fierce in the extreme and gladdened all the combatants, O bull of Bharata's race! Then, accompanied by a thousand cars, three hundred elephants, and six thousand horses, Bhimasena arrived at that spot. The virtuous son of Drona, however, endued as he was with prowess that knew no fatigue, continued to fight with the heroic son of Bhima and with Dhrishtadyumna supported by his followers.[204] The prowess then that Drona's son displayed on that occasion was exceedingly wonderful, in as much as, O Bharata, none else amongst all creatures is capable of accomplishing such feats. Within the twinkling of an eye, he destroyed, by means of his sharp shafts, a full Akshauhini of Rakshasa troops with steeds, drivers, cars, and elephants, in the very sight of Bhimasena and Hidimva's son and Prishata's son and the twins and Dharma's son and Vijaya and Achyuta.[205] Deeply struck with the straight-going shafts (of Aswatthaman), elephants fell down on elephants on the earth like crestless mountains. Strewn all around with the lopped off trunks of elephants, that moved still in convulsions, the earth looked as if overspread with moving snakes. And the earth looked resplendent with golden staves and royal umbrellas, like the firmament at the end of the Yuga, bespangled with planets and stars and many moons and suns. And Drona's son caused a bloody river of impetuous current to flow there. The blood of elephants and steeds and combatants formed its water; tall standards its frogs; drums formed its large tortoises; umbrellas, its rows of swans, yak-tails in profusion, Kankas and vultures, its crocodiles; weapons its fishes; large elephants the stones and rocks on its banks; elephants and steeds, its sharks; cars, its unstable and broad banks; and banners, its beautiful rows of trees. Having shafts for its (smaller) fishes, that frightful river had lances and darts and swords for snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. And it was choked with the hair (of men and animals) for its moss. And it inspired the timid with cheerlessness and fear. And bloody waves were seen on its surface. Rendered frightful by means of the foot-soldiers with which it teemed, Yama's abode, was the ocean towards which it flowed. Having slain the Rakshasas, Drona's son then began to afflict the son of Hidimva with arrows. Filled once more with rage, the puissant son of Drona having pierced those mighty car-warriors, viz., the Parthas including Vrikodara and the sons of Prishata, slew Suratha, one of the sons of Drupada. Then he slew in that battle Suratha's younger brother named Satrunjaya. And then he slew Valanika and Jayanika, and Jaya. And once more, with a keen shaft, Drona's son' uttering a leonine roar, slew Prishdhra, and then proud Chandrasena. And then he slew with ten arrows the ten sons of Kuntibhoja. Then, O king, Drona's son despatched Srutayus to the abode of Yama. With three other keen shafts, equipped with beautiful wings and red eyes, he despatched the mighty Satrunjaya to the region of Sakra.[206] Then Aswatthaman, filled with rage, fixed on his bowstring a fierce and straight arrow. Drawing the string to his ear, he quickly shot that fierce and excellent arrow resembling the rod of Death himself, aiming at Ghatotkacha. That mighty shaft, equipped with beautiful wings, passing through the chest of that Rakshasa, O lord of the earth, entered the earth, piercing through it, Ghatotkacha thereupon fell down on the car. Beholding him fallen down and believing him to be dead, the mighty car-warrior Dhrishtadyumna took him away from the presence of Drona's son and caused him to be placed upon another car. Thus, O king, that car-force of Yudhishthira turned away from the fight. The heroic son of Drona having vanquished his foes, uttered a loud roar. And he was worshipped by all men and all thy sons, O sire.'[207] The earth, strewn all around with the fallen bodies of dead Rakshasas, pierced and mangled with hundreds of arrows, became fierce looking and impassable, as if strewn with mountain summits. The Siddhas and Gandharvas and Pisachas, and Nagas, and birds, and Pitris and ravens and large numbers of cannibals and ghosts, and Apsaras and celestials, all combined in highly applauding the son of Drona.'"

SECTION CLVI

"Sanjaya said, 'Beholding the sons of Drupada, as also those of Kuntibhoja, and Rakshasas too in thousands, slain by the son of Drona, Yudhishthira and Bhimasena, and Dhrishtadyumna, the son of Prishata, and Yuyudhana, uniting together, set their hearts firmly on battle. Then Somadatta, once more filled with rage upon beholding Satyaki in that battle, covered the latter, O Bharata, with a dense shower of arrows. Then took place a battle, fierce and exceedingly wonderful to behold, between thy warriors and those of the foe, both parties being solicitous of victory. Fighting on behalf of Satyaki, Bhima pierced the Katirava. hero with ten shafts. Somadatta, however, in return, pierced that hero with a hundred arrows. Then Satwata, filled with rage, pierced with ten keen shafts, endued with the force of the thunder, that old warrior afflicted with grief on account of the death of his son, and who was, besides, endued with every estimable virtue like Yayati, the son of Nahusha. Having pierced him with great force, he struck him once more with seven arrows. Then, fighting for the sake of Satyaki, Bhimasena hurled at the head of Somadatta a new, hard and terrible Parigha. Satyaki also filled with rage, shot at Somadatta's chest, in that battle, an excellent shaft, keen and equipped with goodly wings and resembling fire itself in splendour. The Parigha and the shaft, both terrible, fell simultaneously upon the body of the heroic Somadatta. That mighty car-warrior, thereupon, fell down. Beholding his son (Somadatta) thus fallen into a swoon, Valhika rushed at Satyaki scattering showers of arrows like a cloud in season. Then Bhima, for Satyaki's sake, afflicted the illustrious Valhika with nine shafts and pierced him therewith at the van of battle. Then the mighty-armed son of Pratipa, Valhika, filled with great fury, hurled a dart at the chest of Bhima, like Purandara himself hurling the thunder. Struck therewith, Bhima trembled (on his car) and swooned away. The mighty warrior then, recovering his senses, hurled a mace at his opponent. Hurled by the son of Pandu, that mace snatched away the head of Valhika, who, thereupon, fell down lifeless on the earth, like a tree struck down by lightning. Upon the slaughter of that bull among men, viz., the heroic Valhika, ten of thy sons, each of whom was equal unto Rama, the son of Dasaratha, in prowess, began to afflict Bhima. They were Nagadatta, and Dridharatha, and Viravahu, and Ayobhuja, and Dridha, and Suhasta, and Viragas and Pramatha, and Ugrayayin. Beholding them Bhimasena became filled with rage. He then took up a number of arrows, each capable of bearing a great strain. Aiming at each of them one after another, he sped those arrows at them, striking each in his vital part. Pierced therewith, they fell down from their cars, deprived of energy and life, like tall trees from mountain cliffs broken by a tempest. Having with those ten shafts slain those ten sons of thine, Bhima shrouded the favourite son of Karna with showers of arrows. Then the celebrated Vrikaratha, brother of Karna, pierced Bhima with many arrows. The mighty Pandava, however, soon disposed of him effectually. Slaying next, O Bharata, seven car-warriors among thy brother-in-law, with his shafts, the heroic Bhima pressed Satachandra down into the earth. Unable to bear the slaughter of the mighty car-warrior Satachandra, Sakuni's brothers, viz., the heroic Gavaksha and Sarabha and Bibhu, and Subhaga, and Bhanudatta, those five mighty car-warriors, rushing towards Bhimasena, attacked him with their keen shafts. Thus attacked with those shafts, like a mountain with torrents of rain.'[208] Bhima slew those five mighty kings with five shafts of his. Beholding those heroes slain many great kings began to waver.

"Then Yudhishthira, filled with wrath, began to destroy thy ranks, in the sight, O sinless one, of the Pot-born (Drona) and of thy sons. Indeed, with his shafts, Yudhishthira began to despatch to the regions of Yama the Amvashthas, the Malavas, the brave Trigartas and the Sivis. And cutting off the Abhishahas, the Surasenas, the Valhikas, and the Vasatis, he caused the earth to be miry with flesh and blood. And he also despatched within a trice, by means of many shafts, to Yama's domains, the Yaudheyas, the Malavas, and large numbers, O king, of the Madrakas. Then a loud uproar arose in the vicinity of Yudhishthira's car, amid which was heard, 'Slay', Seize', 'Capture', Pierce', Cut into pieces'! Beholding him thus slaying and routing thy troops, Drona, urged on by thy son, shrouded Yudhishthira with showers of shafts. Drona filled with great wrath, struck Yudhishthira with the Vayavya weapon. The son of Pandu, however, baffled that celestial weapon with a similar weapon of his own. Seeing his weapon baffled, the son of Bharadwaja, filled with great wrath and desirous of slaying the son of Pandu, sped at Yudhishthira diverse celestial weapons such as the Varuna, the Yamya, the Agneya, the Tvashtra, and the Savitra. The mighty-armed Pandava, however, conversant with morality, fearlessly baffled all those weapons of the Pot-born that were hurled or in course of being hurled at him. Then the Pot-born, striving to accomplish his vow and desirous also for thy son's good, to slay the son of Dharma, invoked into existence, O Bharata, the Aindra and the Prajapatya weapons. Then that foremost one of Kuru's race, Yudhishthira, of the gait of the elephant or the lion, of broad chest and large and red eyes, and endued with energy scarcely inferior (to that of Drona) invoked into existence the Mahendra weapon. With that he baffled the weapon of Drona. Seeing all his weapons baffled, Drona, filled with wrath and desirous of accomplishing the destruction of Yudhishthira, invoked into existence the Brahma weapon. Enveloped as we then were by a thick gloom, we could not observe what passed. All creatures also, O monarch, were filled with great fright. Beholding the Brahma weapon uplifted, Kunti's son, Yudhishthira, O king, baffled it with a Brahma weapon of his own. Then, all the foremost warriors applauded those two bulls among men, viz., Drona and Yudhishthira, those great bowmen acquainted with every mode of warfare. Abandoning Yudhishthira, Drona then, with eyes red as copper in rage, began to consume the division of Drupada with the Vayavya weapon. Oppressed by Drona, the Panchalas fled away from fear, in the very sight of Bhimasena and of the illustrious Partha. Then the diadem-decked (Arjuna) and Bhimasena, checking that flight of their troops, suddenly encountered that hostile force with two large throngs of cars. Vibhatsu, attacking the right and Vrikodara the left, Bharadwaja's son was encountered, with two mighty showers of shafts. Then the Kaikeyas, the Srinjayas, and the Panchalas of great energy followed the two brothers, O king, accompanied by the Matsyas and the Satwatas. Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with sleep and darkness, began to break. Drona, and thy son himself, endeavoured to rally them. The combatants, however, O king, were incapable of being then checked in their flight.'"

SECTION CLVII

"Sanjaya said, 'Beholding that vast host of the Pandavas swelling with rage and regarding it to be incapable of being resisted, thy son Duryodhana. addressing Karna, said these words, 'O thou that art devoted to friends, that hour hath now come in respect of thy friends (when thy help is most needed). O Karna, save in battle all my warriors. Our combatants are now encompassed on all sides by the Panchalas, the Kaikeyas, the Matsyas, and the mighty car-warriors of the Pandavas, all filled, with rage and resembling hissing snakes. Yonder the Pandavas, solicitous of victory, are roaring in joy. The vast car-force of the Panchalas is possessed of the prowess of Sakra himself.'

"Karna replied, 'If Purandara himself were to come hither for saving Partha, quickly vanquishing even him, I would slay that son or Pandu. I tell thee truly. Be cheered, O Bharata! I will slay the son of Pandu and all the assembled Panchalas, I will give thee victory, like Pavaka's son giving victory unto Vasava. I shall do what is agreeable to thee in this battle that has begun. Amongst all the Parthas, Phalguna is the strongest. At him I will hurl the fatal dart of Sakra's workmanship. Upon the death of that great bowman, his brothers, O giver of honour, will either surrender themselves unto thee or once more retire into the forest. When I am alive, O Kauravya, never indulge in any grief. I will vanquish in battle all the Pandavas united together and all the Panchalas, the Kaikeyas, and the Vrishnis assembled together. Making porcupines of them by means of my arrowy showers, I will give thee the earth.'

"Sanjaya continued, 'While Karna was uttering those words, Kripa, the mighty armed son of Saradwat, smiling the while, addressed the Suta's son in these words, 'Thy speech is fair, O Karna! If words alone could lead to success, then with thee, O son of Radha, as his protector, this bull among the Kurus would be considered to have the amplest measure of protection. Thou boastest much, O Karna, in the presence of the Kuru chief, but thy prowess is seldom witnessed, nor, indeed, any result (of thy boastful speeches). Many a time have we seen thee encounter the sons of Pandu in battle. On every one of those occasions, O Suta's son, thou hast been vanquished by the Pandavas. While Dhritarashtra's son was being taken away (as a captive) by the Gandharvas, all the troops fought on that occasion except thy single self, who was the first to fly away. In Virata's city also, all the Kauravas, united together, including thyself and thy younger brother were vanquished by Partha in battle. Thou art not a match for even one of the sons of Pandu, viz., Phalguna, on the field of battle. How then canst thou venture to vanquish all the sons of Pandu with Krishna at their head? Thou indulgest in too much brag, O Suta's son! Engage thyself in battle without saying anything. To Put forth prowess without indulging in brag is the duty of good men. Ever roaring aloud, O Suta's son like the dry clouds of autumn, thou showest thyself, O Karna to be without substance. The king, however, does not understand it. Thou roarest, O son of Radha, as long as thou seest not the son of Pritha. These thy roars disappear when thou seest Partha near. Indeed, thou roarest as long as thou art out of the range of Phalguna's shafts. Those roars of thine disappear when thou art pierced with Partha's shafts. Kshatriyas evince their eminence by means of their arms; Brahmanas, by means of speech; Arjuna evinces his by means of the bow; but Karna, by the castles he builds in the air. Who is there that will resist that Partha who gratified Rudra himself (in battle)?' Thus railed at by Saradwat's son, Karna, that foremost of smiters, answered Kripa in the following strain, 'Heroes always roar like clouds in the season of rains, and like steeds put in the soil, quickly yield fruits. I do not see any fault in heroes that take great burdens on their shoulders, indulging in boastful speeches on the field of battle. When a person mentally resolves to bear a burden, Destiny itself aids him in the execution. Wishing in my heart bear a great burden, I always summon sufficient resolution. If, slaying the sons of Pandu with Krishna and Satwatas in battle, I indulge in such roars, what is it to thee, O Brahmana? They that are heroes never roar fruitlessly like autumnal clouds. Conscious of their own might, the wise indulge in roars! In my heart I am determined to vanquish in battle today Krishna and Partha united together and fighting with resolution! It is for this that I roar, O son of Gotama! Behold the fruit of these my roars, O Brahmana! Slaying the son of Pandu in battle, with all their followers, Krishna and Satwatas, I will bestow on Duryodhana the whole earth without a thorn in it.'

"Kripa said, 'Little do I reckon, O Suta's son, these delirious saying of thine discovering thy thoughts, not deeds. Thou always speakest in depreciation of the two Krishnas and king Yudhishthira the just. He, O Karna, is certain, to have the victory who hath on his side those two heroes skilled in battle. Indeed, Krishna and Arjuna are incapable of being defeated by the celestials, the Gandharvas, the Yakshas, human beings, the Nagas, and the birds, all clad in mail. Yudhishthira, the son of Dharma is devoted to the Brahmanas. He is truthful in speech and self-restrained. He reverences the Pitris and the deities. He is devoted to the practice of truth and righteousness. He is, again, skilled in weapons. Possessed of great intelligence, he is also grateful. His brothers are all endued with great might and well-practised in all weapons. They are devoted to the service of their seniors. Possessed of wisdom and fame, they are also righteous in their practices. Their kinsmen and relatives are all endued with the prowess of Indra. Effectual smiters, they are all exceedingly devoted to the Pandavas. Dhrishtadyumna, and Sikhandin and Janamejaya, the son of Durmuksha and Chandrasen, and Madrasen, and Kritavarman, Dhruva, and Dhara and Vasuchandra, and Sutejana, the sons of Drupada, and Drupada himself, conversant with high and mighty weapons, and the king of the Matsyas also, with his younger brothers, all resolutely struggling for their sake, and Gajanika, and Virabhadra, and Sudarsana, and Srutadhwaja, and Valanika, and Jayanika, and Jayaprya, and Vijaya and Labhalaksha, and Jayaswa, and Kamaratha, and the handsome brothers of Virata, and the twins (Nakula and Sahadeva), and the (five) sons of Draupadi, and the Rakshasa Ghatotkacha, are all fighting for the Pandavas. The sons of Pandu, therefore, will not meet with destruction. These and many other hosts (of heroes) are for the sons of Pandu. Without doubt, the entire universe, with the celestials, Asuras, and human beings, with all the tribes of Yaksha and Rakshas and with all the elephants and snakes and other creatures, can be annihilated by Bhima and Phalguna by the prowess of their weapons. As regards Yudhishthira also, he can, with angry eyes only, consume the whole world. How, O Karna, canst thou venture to vanquish those foes in battle for whom Sauri of immeasurable might hath clad himself in mail? This, O Suta's son, is a great folly on thy part, since thou always venturest to contend with Sauri himself in battle.'

"Sanjaya continued, 'Thus addressed (by Kripa), Karna the son of Radha, O bull of Bharata's race, smiling the while, said these words unto the preceptor Kripa, the son of Saradwat, 'The words thou hast spoken about the Pandavas, O Brahmana, are all true. These and many other virtues are to be seen in the sons of Pandu. It is true also that the Parthas are incapable of being vanquished by the very gods with Vasava at their head, and the Daityas, the Yakshas, and the Rakshasas. For all that I will vanquish the Parthas with the help of the dart given me by Vasava. Thou knowest, O Brahmana, that the dart given by Sakra is incapable of being baffled. With that I will slay Savyasachin in battle. Upon Arjuna's fall, Krishna and the uterine brothers of Arjuna will never be able to enjoy the (sovereignty of the) earth without Arjuna (to aid them). All of them, therefore, will perish. This earth then, with her seas, will remain subject to the chief of the Kurus, O Gautama, without costing him any efforts. In this world everything, without doubt, becomes attainable by policy. Knowing this, I indulge in these roars, O Gautama! As regards thyself, thou art old, a Brahmana by birth, and unskilled in battle. Thou bearest much love for the Pandavas. It is for this thou insultest me thus. If, O Brahmana, thou tellest me again such words as these, I shall, then, drawing out my scimitar, cut off thy tongue, O wretch! Thou desirest, O Brahmana, to applaud the Pandavas, for frightening all the troops and the Kauravas, O thou of wretched understanding! As regards this also, O Gautama, listen to what I say. Duryodhana, and Drona, and Sakuni, and Durmukha, and Jaya, and Duhsasana, and Vrishasena, and the ruler of the Madras, and thyself too and Somadatta and Drona's son, and Vivinsati,--all these heroes skilled in battle,--are here, clad in mail. What foe is there, endued with even the prowess of Sakra, that would vanquish these in battle? All those I have named a-e heroes, skilled in weapons, endued with great might, solicitous of admission into heaven, conversant with morality, and skilled in battle. They would stay the very gods in fight. These will take their places on the field for slaying the Pandavas, clad in mail on behalf of Duryodhana desirous of victory. I regard victory to be dependent on destiny, even in the case of the foremost of mighty men. When the mighty-armed Bhishma himself lieth pierced with a hundred arrows, as also Vikarna, and Jayadratha, and Bhurisravas, and Jaya, and Jalasandha, and Sudakshina, and Sala; that foremost of car-warriors, and Bhagadatta of great energy, I say, when these and many others, incapable of being easily vanquished by the very gods, heroes all and mightier (than the Pandavas), lie on the field of battle, slain by the Pandavas, what dost thou think, O wretch among men, but that all this is the result of destiny? As regards them also, viz., the foes of Duryodhana, whom thou adorest, O Brahmana, brave warriors of theirs, in hundreds and thousands, have been slain. The armies of both the Kurus and the Pandavas are diminishing in numbers; I do not, in this, behold the prowess of the Pandavas! With them, O lowest of men, whom thou always regardest to be so mighty, I shall strive, to the utmost extent of my might, to contend in battle, for Duryodhana's good. As regards victory, that depends on destiny.'"

SECTION CLVIII

"Sanjaya said, 'Seeding his uncle thus addressed in harsh and insulting words by the Suta's son, Aswatthaman, uplifting his scimitar, furiously rushed towards the latter. Filled with fury, Drona's son rushed towards Karna, in the very sight of the Kuru king, like a lion at an infuriated elephant.

"And Aswatthaman said, 'O lowest of men, Kripa was speaking of the virtues truly possessed by Arjuna. Of wicked understanding as thou art, thou rebukest, however, my brave uncle from malice. Possessed with pride and insolence, thou braggest today of thy prowess, not regarding any of the world's bowmen in battle![209] Where was thy prowess and where were thy weapons when vanquishing thee in battle the wielder of Gandiva slew Jayadratha in thy very sight? Vainly, O wretch of a Suta, dost thou indulge in thy mind the hope of vanquishing him who formerly contended in battle with Mahadeva himself. The very gods with the Asuras united together and with Indra at their head had failed to vanquish Arjuna, that foremost of all wielders of weapons, having Krishna only for his ally. How then, O Suta, hopest thou, aided by these kings, to vanquish that foremost of heroes in the world, viz., the unvanquished Arjuna, in battle? Behold, O Karna of wicked soul, (what I do to thee) today! O lowest of men, O thou of wretched understanding, I shall presently sever thy head from thy trunk.'

"Sanjaya continued, 'Thus saying, Aswatthaman made a furious rush at Karna. The king himself, of great energy, and Kripa, that foremost of men, held him fast. Then Karna said, 'Of wicked understanding, this wretch of a Brahmana thinks himself brave and boasts of his prowess in battle. Set him at liberty, O chief of the Kurus. Let him come in contact with my might.'

"Aswatthaman said, 'O son of a Suta, O thou of wicked understanding, this (thy fault) is pardoned by us. Phalguna, however, will quell this risen pride of thine.'

"Duryodhana said, 'O Aswatthaman, quell thy wrath. It behoveth thee, O giver of honours, to forgive. Thou shouldst not, O sinless one, be angry with the Suta's son. Upon thee and Karna and Kripa and Drona and the ruler of the Madras and Suvala's son resteth a great burthen. Drive away thy wrath, O best of Brahmanas! Yonder, all the Pandava troops are approaching from desire of fight with Radha's son. Indeed, O Brahmana, yonder they come, challenging us all.'

"Sanjaya continued, 'Thus pacified by the king, the high-souled son of Drona, O monarch, whose ire had been excited, suppressed his wrath and forgave (Karna). Then the preceptor Kripa, of noble heart, who is of a quite disposition, O monarch, and mild temper, therefore, returned soon unto him, said these words.'

"Kripa, said, 'O Suta's son of wicked heart, this (thy fault) is pardoned by us. Phalguna, however, will quell this thy risen pride.'

"Sanjaya continued, 'Then the Pandavas, O king, and the Panchalas, celebrated for their prowess, uniting together approached in thousands, uttering loud shouts; Karna also, that foremost of car-warriors, endued with great energy, surrounded by many foremost ones among the Kuru warriors and resembling Sakra in the midst of the celestials, waited, drawing his bow and relying on the might of his own arms. Then commenced a battle between Karna and the Pandavas. O king, that was exceedingly dreadful and characterised by loud leonine roars. Then Pandavas, O monarch, and the Panchalas, celebrated for their prowess, beholding the mighty-armed Karna, loudly shouted, saying, 'There is Karna,' 'Where is Karna in this fierce battle.'--'O thou of wicked understanding, O lowest of men, fight with us!'--Others, beholding the son of Radha said, with eyes expanded In wrath, 'Let this arrogant wretch of little understanding, this son of a Suta, be slain by the allied kings. He hath no need to live. This sinful man is always very hostile to the Parthas. Obedient to the counsels of Duryodhana, this one is the root of these evils. Slay him.' Uttering such words, great Kshatriya car-warriors, urged by Pandu's son, rushed towards him, covering him with a dense shower of arrows, for slaying him. Beholding all those mighty Pandavas thus (advancing), the Suta's son, trembled not, nor experienced any fear. Indeed, seeing that wonderful sea of troops, resembling Death himself, that benefactor of thy sons, viz., the mighty and fight-handed Karna, never vanquished in battle, O bull of Bharata's race, began, with clouds of shafts, to resist that force on all sides. The Pandavas also fought with the foe, shooting showers of shafts. Shaking their hundreds and thousands of bows they fought with Radha's son, like the Daityas of old fighting with Sakra. The mighty Karna, however, with a dense arrowy shower of his own dispelled that downpour of arrows caused by those lords of earth on all sides. The battle that took place between them, and in which each party counteracted the feats of the other,' resembled the encounter between Sakra and the Danavas in the great battle fought of yore between the gods and the Asuras. The lightness of arm that we then behold of the Suta's son was wonderful in the extreme, inasmuch as, all his foes, fighting resolutely, could not strike him in that battle. Checking the clouds of arrows shot by the (hostile) king, that mighty car-warrior, viz., Radha's son, sped terrible arrows marked with his own name at the yokes, the shafts, the umbrellas, the cars, and the steeds (of his foes). Then those kings, afflicted by Karna and losing their coolness, began to wander on the field like a herd of kine afflicted with cold. Struck by Karna, large numbers of steeds and elephants and car-warriors were seen there to drop down deprived of life. The whole field, O king, became strewn with the fallen heads and arms of unreturning heroes. With the dead, the dying, and the wailing warriors, the field of battle, O monarch, assumed the aspect of Yama's domain. Then Duryodhana, O king, witnessing the prowess of Karna, repaired to Aswatthaman and addressing him, said, 'Behold, Karna, clad in mail, is engaged with all the (hostile) kings. Behold, the hostile army, afflicted with the arrows of Karna, is being routed like the Asura army overwhelmed with the energy of Kartikeya. Seeing his army vanquished in battle by that intelligent Karna, yonder cometh Vibhatsu from desire of slaying the Suta's son. Let such steps, therefore, be taken as may prevent the son of Pandu from slaying that mighty car-warrior viz., Suta's son, in the very sight of us all.' (Thus addressed), Drona's son, and Kripa, and Salya, and that great car-warrior, viz., the son of Hridika, beholding the son of Kunti coming (towards them) like Sakra himself towards the Daitya host, all advanced against Partha for rescuing the Suta's son. Meanwhile, Vibhatsu, O monarch, surrounded by the Panchala I advanced against Karna, like Purandara proceeding against the Asura Vritra.'[210]

"Dhritarashtra said, 'Beholding Phalguna excited with fury and looking like the Destroyer himself, as he appears at the end of the Yuga what, O Suta, did Vikartana's son Karna do next? Indeed, the mighty car-warrior Karna, the son of Vikartana, had always challenged Partha. Indeed, he had always said that he was competent to vanquish the terrible Vibhatsu. What then, O Suta, did that warrior do when he thus suddenly met his ever deadly foe?'[211]

"Sanjaya continued, 'Beholding the son of Pandu rushing towards him like an elephant towards a rival elephant, Karna fearlessly proceeded against Dhananjaya. Partha, however, soon covered Karna who was thus advancing with great impetuosity, with showers of straight shafts, equipped with wings of gold. Karna also covered Vijaya with his shafts. The son of Pandu then once more shrouded Karna with clouds of arrows. Then Karna, filled with rage, pierced Arjuna with three shafts. The mighty car-warrior, Arjuna, beholding Karna's lightness of hand, could not brook it. That scorcher of foes shot at the Suta's son thirty straight shafts, whetted on stone and equipped with blazing points. Endued with great might and energy, he also pierced him, in rage, with another long arrow on the wrist of his left arm, smiling the while. Karna's bow then dropped from that arm of his, which had thus been pierced with great force. Then the mighty Karna, taking up that bow within the twinkling of an eye, once more covered Phalguna with clouds of shafts, displaying great lightness of hard. Dhananjaya then, O Bharata, smiling the while, baffled with his own shafts, that arrowy shower shot by the Suta's son. Approaching each other, those two great bowmen, desirous of counteracting each other's feats, continued to cover each other with showers of shafts. The battle that took place between them, viz., Karna and the son of Pandu, became exceedingly wonderful, like that between the two wild elephants for the sake of a she-elephant in her season. Then the mighty bowman Partha, beholding Karna's prowess, quickly cut of the latter's bow at the handle. And he also despatched the four steeds of the Suta's son to Yama's abode with a number of broad-headed shafts. And that scorcher of foes also cut off from the trunk the head of Karna's driver. Then, the son of Pandu and Pritha pierced the bowless, the steedless, and the driverless Karna with four shafts. Then that bull among men Karna, afflicted with those shafts, specially jumping down from that steedless car, mounted upon that of Kripa. Beholding the son of Radha vanquished, thy, warriors, O bull of Bharata's race, fled away in all directions. Seeing them fly away, king Duryodhana himself checked them and said these words, 'Ye heroes, do not fly away. Ye bulls among Kshatriyas, stay in battle. I myself will now advance for slaying Partha in battle. I myself will slay Partha with the assembled Panchalas. While I shall fight with the wielder of Gandiva today, Partha will behold my prowess to resemble that of the Destroyer himself at the end of the Yuga. Today the Parthas shall behold my shafts shot in thousands to resemble flights of locusts. The combatants shall behold me today shooting, bow in hand, dense showers of shafts, like torrents of rain poured by the clouds at the end of the summer season. I shall today vanquish Partha with my straight shafts. Stay, ye heroes, in battle, and remove your fear or Phalguna. Encountering my prowess, Phalguna shall never be able to bear it, like the ocean, the abode of makaras, unable to overcome the continents.' Thus saying, the king proceeded in rage, his eyes red in wrath, surrounded by a large host, towards Phalguna. Beholding the mighty-armed Duryodhana thus proceeding, Saradwat's son, approaching Aswatthaman, said these words, 'Yonder, the mighty-armed Duryodhana, deprived of his senses by wrath, desireth to fight with Phalguna, like an insect desiring to rush into a blazing fire. Before this foremost of kings layeth down his life, in our very sight, in this battle with Partha, prevent him (from rushing into the encounter). The brave Kuru king can remain alive in battle as long only as he doth not place himself within the range of Partha's shafts. Let the king be stopped before he is consumed into ashes by the terrible shafts of Partha, that resemble snakes just freed from their sloughs. When we are here, O giver of honours, it seems to be highly improper that the king should himself go to battle to fight, as if he had none to fight for him. The life of this descendant of Kuru will be in great danger if he engages in battle with the diademdecked (Arjuna), like that of an elephant contending with a tiger.' Thus addressed by his maternal uncle, Drona's son, that foremost of all wielders of weapons, quickly repaired unto Duryodhana and addressing him, said these words, 'When I am alive, O son of Gandhari, it behoveth thee not to engage thyself in battle, disregarding me, O descendant of Kuru, that am ever desirous of thy good. Thou needst not be at all anxious about vanquishing Partha. I will check Partha! Stand here, O Suyodhana.'

"Duryodhana said, 'The preceptor (Drona) always protecteth the sons of Pandu, as if they are his own sons. Thou also always never interferest with those my foes. Or, it may be due to my misfortune, that thy prowess never becometh fierce in battle. This may be due also to thy affection for Yudhishthira or Draupadi. I myself am ignorant of the true reason. Fie on my covetous self, for whose sake all friends, desirous of making me happy, are themselves vanquished and plunged into grief. Except thee, O son of Gotama's daughter, what foremost of all wielders of weapons of there, what warrior, indeed, equal to Mahadeva himself in battle, that would not, though competent, destroy the foe? O Aswatthaman; be pleased with me and destroy my enemies. Neither the gods nor the Danavas are capable of staying within the range of thy weapons, O son of Drona, slay the Panchalas and the Somakas with all their followers. As regards the rest, we will slay them, Protected by thee. Yonder, O Brahmana, the Somakas and the Panchalas, possessed of great fame, are careering amid my troops like a forest-conflagration. O mighty-armed one, check them as also the Kailkeyas, O best of men, else, protected by the diadem-decked (Arjuna), they will annihilate us all. O Aswatthaman, O chastiser of foes, go thither with speed. Whether thou accomplishest it now or afterwards, that feat, O sire, should be accomplished by thee. Thou hast been born, O mighty-armed one, for the destruction of the Panchalas. Putting forth thy prowess, thou shalt make the world destitute of Panchalas. Even thus the reverend ones crowned with (ascetic) success, have said. It will be as they have said. Therefore, O tiger among men, slay the Panchalas with all their followers. The very gods with Vasava at their head are incapable of staying within the range of thy weapons, what need be said then of the Parthas and the Panchalas? These words of mine are true. I tell thee truly, O hero, that the Pandavas united with the Somakas are no match for thee in battle! Go, O mighty-armed one! Let there be no delay. Behold, our army, afflicted with Partha's shafts, is breaking and flying away. Thou art competent, O mighty-armed one, aided by thy own celestial energy, to afflict, O giver of honours, the Pandavas and the Panchalas.'"

SECTION CLIX

"Sanjaya said, 'Thus addressed by Duryodhana, Drona's son, that warrior difficult of defeat in battle, set his heart upon destroying the foe, like Indra bent upon destroying the Daityas. The mighty-armed Aswatthaman answered thy son, saying, 'It is even so as thou sayest, O descendant of Kuru! The Pandavas are always dear to both myself and my father. So also, are we both dear unto them. Not so, however, in battle. We will, according to the measure of our might, fearlessly contend in battle, reckless of our lives. Myself, Karna, Salya, Kripa, and Hridika's son, could, O best of kings, destroy the Pandava host within the twinkling of an eye. The Pandavas also, O best of the Kurus, could within the twinkling of an eye, destroy the Kaurava host, if, O mighty-armed one, we were not present in battle. We are fighting with the Pandavas to the best of our might, and they also are fighting with us to the best of their might. Energy, encountering energy, is being neutralised, O Bharata! The Pandava army is incapable of being vanquished as long as the sons of Pandu are alive. This that I tell thee is true. The sons of Pandu are endued with great might. They are, again, fighting for their own sake. Why should not they, O Bharata, be able to slay thy troops. Thou, however, O king, art exceedingly covetous. Thou, O Kaurava, art deceitful. Thou art vainglorious and suspicious of everything. For this, thou suspectest even us. I think, O king, thou art wicked, of sinful soul, and an embodiment of sin. Mean and of sinful thoughts, thou doubtest us and others. As regards myself, fighting with resolution for thy sake, I am prepared to lay down my life. I will presently go to battle for thy sake, O chief of the Kurus. I will fight with the foe and slay a large number of the enemy. I will fight with the Panchalas, the Somakas, the Kaikeyas, and the Pandayas also, in battle, for doing what is agreeable to thee, O chastiser of foes. Scorched with my arrows today, the Chedis, the Panchalas, and the Somakas, will fly away on all sides like a herd of kine afflicted by a lion. Today, the royal son of Dharma with all the Somakas, beholding my prowess, will regard the whole world to be filled with Aswatthamans. Dharma's son, Yudhishthira, will become exceedingly cheerless, beholding the Panchalas and Somakas slain (by me) in battle. I will, O Bharata, slay all those that will approach me in battle. Afflicted with the might of my arms, none of them, O hero, will escape me today with life.' Having said so unto thy son, Duryodhana, the mighty-armed (Aswatthaman) proceeded to battle, and afflicted all bowmen. That foremost of all living beings thus sought to achieve what was agreeable to thy sons. The son of Gotama's daughter, then addressing the Panchalas and the Kaikeyas, said unto them, 'Ye mighty car-warriors, strike ye all at my body. Displaying your lightness in the use of arms, fight ye with me coolly.' Thus addressed by him, all those combatants, O king, poured showers of weapons upon Drona's son like clouds pouring torrents of rain. Baffling that shower, Drona's son in that battle, slew ten brave warriors amongst them, in the very sight, O lord, of Dhrishtadyumna and the sons of Pandu. The Panchalas and the Somakas then, thus worked in battle, abandoned the son of Drona and fled away in all directions. Beholding those brave warriors, viz., the Panchalas and the Somakas, flying away, Dhrishtadyumna, O king, rushed against Drona's son in that battle. Surrounded then by a hundred brave and unreturning car-warriors mounted upon cars, decked with gold, and the rattle of whose wheels resembled the roar or rain-charged clouds, the mighty car-warrior Dhrishtadyumna, the son of the Panchala king, beholding his warriors slain, addressed Drona's son and said these words, 'O foolish son of the preceptor, what is the use of slaying vulgar combatants. If thou art a hero, fight then with me in battle. I will slay thee. Wait for a moment without flying away.' Saying thus, Dhrishtadyumna of great prowess struck the preceptor's son with many keen and terrible arrows capable of piercing the very vitals. Those swiftly-coursing shafts, equipped with golden wings and keen points, and capable of piercing the body of every foe proceeding in a continuous line, penetrated into Aswatthaman's body, like freely-roaming bees in search of honey entering a flowering tree. Deeply pierced and swelling with rage, like a trodden snake, the proud and fearless son of Drona, arrow in hand, addressed his foe, saying, 'O Dhrishtadyumna, wait for moment, without leaving my presence.' Soon shall I despatch thee to Yama's abode with my keen shafts.' Having said these words, that slayer of hostile heroes, viz., the son of Drona, displaying great lightness of hands, covered the son of Prishata from every side with clouds of arrows. Thus covered in that encounter (with arrows) by Drona's son, the Panchala prince, difficult to defeat in battle, said 'Thou knowest not of my origin, O Brahmana, or of my vow. O thou of wicked understanding, having first slain Drona himself, I will not, therefore, slay thee today when Drona himself is still alive. O thou of wicked understanding, after this night passeth away and bringeth in the fair dawn, I shall first slay thy sire in battle and then despatch thee also to the region of Spirits. Even this is the wish entertained by me. Standing before me, display, therefore, till then, the hatred thou bearest towards the Parthas, and the devotion thou cherishest for the Kurus. Thou shalt not escape from me with life. That, Brahmana who, abandoning the practices of a Brahmana, devoteth himself to the practices of a Kshatriya, becomes slayable by all Kshatriyas even as thou, O lowest of men.' Thus addressed by Prishata's son in language so harsh and insulting that best of Brahmanas Aswatthaman mustered all his rage and answered, saying, 'Wait, Wait!' And he gazed at Prishata's son apparently burning him with his eyes. Sighing (in rage) like a snake, the preceptor's son, then, covered Dhrishtadyumna in that battle (with a shower of arrows). The mighty-armed son of Prishata, however, that best of car-warriors, surrounded by all the Panchala troops, though thus struck with arrows in that encounter by Drona's son, did not tremble, relying as he did on his own energy. In return, he sped many arrows at Aswatthaman. Both engaged in a gambling match in which the stake was life itself, those heroes, unable to brook each other, resisted each other and checked each other's arrowy showers. And those great bowmen shot dense showers of shafts all around. Beholding that fierce battle, inspiring terror, between Drona's and Prishata's son, the Siddhas and Charanas and other sky-ranging beings applauded them highly. Filling the welkin and all the points of the compass with clouds of shafts, and creating a thick gloom therewith, those two warriors continued to fight with each other, unseen (by any of us). As if dancing in that battle, with their bows drawn to circles, resolutely aspiring to slay each other, those mighty-armed warriors, inspiring fear in every heart, fought wonderfully and with remarkable activity and skill. Applauded by thousands of foremost warriors in that battle, and thus resolutely engaged in fight like two wild elephants in the forest, both the armies, beholding them, became filled with delight. And leonine shouts were heard there, and all the combatants blew their conchs. And hundreds and thousands of musical instruments began to be sounded. That fierce fight, enhancing the terror of the timid, seemed only for a short time to be waged equally. Then Drona's son, O king, making a rush, cut off the bow, and standard, and umbrella, and the two Parshni drivers, and the principal driver, and the four steeds, of the high-souled son of Prishata. And that warrior of immeasurable soul then caused the Panchalas in hundreds and thousands, by means of his straight shafts, to fly away. Beholding those feats of Drona's son, resembling those of Vasava himself in battle, the Pandava host, O bull of Bharata race, began to tremble in fear. Slaying a hundred Panchalas with a hundred arrows, and three foremost of men with three keen arrows, in the very sight of Drupada's son and of Phalguna, that mighty car-warrior, viz., the son of Drona, slew a very large number of Panchalas that stayed before him. The Panchalas then, as also the Srinjayas, thus disconcerted in battle, fled away leaving Drona's son, with their banners torn. Then that mighty car-warrior, viz., the son of Drona, having vanquished his foes in battle, uttered a loud roar like that of a mass of clouds at the end of summer. Having slain a large number of foes, Aswatthaman looked resplendent like the blazing fire at the end of the Yuga, after having consumed all creatures. Applauded by all the Kauravas after having defeated thousands of foes in battle, the valiant son of Drona beamed forth in beauty, like the chief of the celestials himself after vanquishing his foes'."

SECTION CLX

"Sanjaya said, 'Then king Yudhishthira, and Bhimasena, the son of Pandu, O monarch, encompassed Drona's son on all sides. Seeing this, king Duryodhana, aided by Bharadwaja's son, rushed against the Pandavas in that encounter. Then commenced a battle that was fierce and terrific, enhancing the fears of the timid. Yudhishthira, in wrath began to despatch vast numbers of Amvashthas, Malavas, Vangas, Sivis, and Trigartas, to the domain of the dead. Bhima also, mangling the Abhishahas, the Surasenas, and other Kshatriyas difficult to defeat in battle, made the earth miry with blood. The diademdecked (Arjuna) of white steeds despatched, O king, the Yaudheyas, the Mountaineers, the Madrakas, and the Malavas also, to the regions of the dead. Forcibly struck with swiftly-coursing shafts, elephants began to fall down on the earth like double-crested hills. Strewn with the lopped-off trunks elephants that still moved in convulsions, the earth seemed as if covered with moving snakes. Covered with the fallen umbrellas of kings that were adorned with gold, the field of battle looked resplendent like the firmament at the end of the Yuga bespangled with suns, moons and stars. About this time a fierce uproar arose near Drona's car, in the midst of which could be heard the words, 'Slay', 'Strike fearlessly', 'Pierce', 'cut in pieces'. Drona, however, filled with rage, began to destroy by means of the Vayavya weapon the foes about him, like a mighty tempest destroying gathering masses of clouds. Thus treated by Drona, the Panchalas fled away, from fear, in the very sight to Bhimasena and the high-souled Partha. Then the diadem-decked (Arjuna) and Bhimasena soon checked the flight of their troops and accompanied by a large car-force attacked the vast force of Drona. Vibhatsu attacking the right and Vrikodara the left, they both poured on Bharadwaja's son two dense showers of arrows. The mighty car-warriors among the Srinjayas and the Panchalas, with the Matsyas and the Somakas, O king, followed the two brothers thus engaged (in that encounter with Drona). Similarly, many foremost of car-warriors, skilled in smiting, belonging to thy son, accompanied by a large force, proceeded towards Drona's car (for supporting the latter). Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with and afflicted by the darkness, began to break. Thy son himself, and Drona, both endevoured to rally them. Thy troops, however, O king, could not be checked in their flight. Indeed, that vast host, slaughtered by the shafts of Pandu's son, began to fly away in all directions in that hour when the world was enveloped with gloom. Many kings, abandoning the animals and vehicles they rode, fled away on all sides, O monarch, overwhelmed with fear'."

SECTION CLXI

"Sanjaya said 'Beholding Somadatta shaking his large bow, Satyaki, addressing his driver, said, 'Bear me towards Somadatta. I tell thee truely, O Suta, that I shall not return from battle today without having slain that foe, viz., that worst of the Kurus, the son of Valhika'. Thus addressed, the charioteer then urged to battle those fleet steeds of the Sindhu breed, white as conch and capable of bearing every weapon. Those steeds endued with the speed of the wind or the mind, bore Yuyudhana to battle like the steeds of Indra, O king, bearing the latter in days of yore when he proceeded to quell the Danavas. Beholding the Satwata hero thus advancing quickly in battle Somadatta, O king, fearlessly turned towards him. Scattering showers of shafts like the clouds pouring torrents of rain, he covered the grandson of Sini like the clouds covering the sun. Satyaki also, O bull of Bharata's race, in that encounter fearlessly covered that bull amongst the Kurus with showers of shafts. Then Somadatta pierced that hero of Madhu's race with sixty shafts in the chest. Satyaki, in turn, O king, pierced Somadatta with many whetted arrows. Mangled by each other with each-other's shafts, those two warriors looked resplendent like a couple of flowering Kinsukas in the season of spring. Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races looked at each other with their glances. Riding on their cars that coursed in circles, those grinders of foes, of terrible countenances, resembled two clouds pouring torrents of rain. Their bodies mangled and pierced all over with arrows, they looked, O king, like two porcupines. Pierced with countless shafts, equipped with wings of gold, the two warriors looked resplendent, O monarch, like a couple of tall trees covered with fire-flies. Their bodies looking bright with the blazing arrows sticking to them, those two mighty car-warriors looked in that battle like two angry elephants decked with burning torches. Then, O monarch, the mighty car-warrior, Somadatta, in that battle, cut off with a crescent-shaped arrow the large bow of Madhava. With great speed also, at a time when speed was of the utmost consequence, the Kuru hero then pierced Satyaki with five and twenty shafts, and once again with ten. Then Satyaki, taking up a tougher bow, quickly pierced Somadatta with five shafts. With another broad-headed arrow, Satyaki also, O king, smiling the while, cut off the golden standard of Valhika's son. Somadatta, however, beholding his standard cut down, fearlessly pierced the grandson of Sini with five and twenty arrows. Satwata also, excited with rage, cut off with a razor-faced arrow the bow of Somadatta, in that encounter. And he also pierced Somadatta who then resembled a snake without fangs, with a hundred straight arrows, equipped with wings of gold. The mighty car-warrior Somadatta, then, who was endued with great strength taking up another bow, began to cover Satyaki (with showers of shafts). Satyaki too, inflamed with rage, pierced Somadatta with many shafts. Somadatta, in return, afflicted Satyaki with his arrowy showers. Then Bhima coming to the encounter, and fighting on behalf of Satyaki, struck Valhika's son with ten shafts. Somadatta, however, fearlessly struck Bhimasena with many whetted arrows. Then Satyaki, inflamed with rage, aiming at Somadatta's chest, shot a new and terrible Parigha equipped with a golden staff and hard as the thunder. The Kuru warrior, however, smiling the while, cut off that terrible Parigha advancing with speed against him in two parts. That formidable Parigha of iron, then, thus cut off into two fragments, fell down like so many crests of a mountain riven by thunder. Then Satyaki, O king, with a broad-headed arrow, cut off in that encounter Somadatta's bow, and then with five arrows, the leathern fence that cased his fingers. Then, O Bharata, with four other shafts he speedily despatched the four excellent steeds of the Kuru warrior to Yama's presence. And then that tiger among car-warriors with another straight shaft, smiling the while, cut off from his trunk the head of Somadatta's driver. Then he sought at Somadatta himself a terrible shaft of fiery effulgence, whetted on stone, steeped in oil, and equipped with wings of gold. That excellent and fierce shaft, shot by the mighty grandson of Sini, quickly fell like a hawk, O Lord, upon the chest of Somadatta. Deeply pierced by the mighty Satwata, the great car-warrior Somadatta, O monarch, fell down (from his car) and expired. Beholding the great car-warrior Somadatta slain there, thy warriors with a large throng of cars rushed against Yuyudhana. Meanwhile, the Pandava also, O king, with all the Prabhadrakas and accompanied by a large force, rushed against Drona's army. Then Yudhishthira, excited with wrath, began, with his shafts, to strike and rout the troops of Bharadwaja's son at the very sight of the latter. Beholding Yudhishthira thus agitating his troops, Drona, with eyes red in wrath, furiously rushed against him. The preceptor, then pierced the son of Pritha with seven keen arrows. Yudhishthira, in return, excited with wrath, pierced the preceptor with five arrows. Deeply pierced by the son of Pandu, the mighty bowman (Drona), licking the corners of his mouth for a moment, cut off both the standard and the bow of Yudhishthira. With great speed, at a time when speed was of the utmost consequence, that best of kings, whose bow had been cut off, took up another bow that was sufficiently tough and hard. The son of Pandu then pierced Drona with his steeds, driver, standard, and car, with a thousand arrows. All this seemed exceedingly wonderful. Afflicted with the strokes of those arrows and feeling great pain, Drona, that bull among Brahmanas, sat down for a while on the terrace of his car. Recovering his senses, sighing like a snake, and filled with great rage, the preceptor invoked into existence the Vayavya weapon. The valiant son of Pritha, bow in hand, fearlessly baffled that weapon with a similar weapon of his in that encounter. And the son of Pandu also cut in two fragments the large bow of the Brahmana. Then Drona, that grinder of Kshatriyas, took up another bow. That bull of Kuru's race, Yudhishthira, cut off that bow also, with many keen shafts. Then Vasudeva, addressing Yudhishthira. the son of Kunti, said, 'Listen, O mighty-armed Yudhishthira, to what I say. Cease, O best of the Bharatas, to fight with Drona. Drona always striveth to seize thee in battle. I do not think it fit that thou shouldst fight with him. He who hath been created for Drona's destruction will, without doubt, slay him. Leaving the preceptor, go where king Suyodhana is. Kings should fight with kings, they should not desire to fight with such as are not kings. Surrounded, therefore, by elephants and steeds and cars, repair thou thither, O son of Kunti, where Dhananjaya with myself, aided by a small force, and Bhima also, that tiger among men, are fighting with the Kurus'. Hearing these words of Vasudeva, king Yudhishthira the just, reflecting for a moment, proceeded to that part of the field where that slayer of foes, viz., Bhima, engaged in fierce battle, was slaughtering thy troops like the Destroyer himself with wide-open mouth. Making the earth resound with the loud rattle of his car, which resembled the roar of the clouds at the end of summer, king Yudhishthira the just, the (eldest) son of Pandu, took up the flank of Bhima, engaged in the slaughter of the foe. Drona also on that night, began to consume his foes, the Panchalas'"

SECTION CLXII

"Sanjaya said, 'During the progress of that fierce and terrible battle, when the world was enveloped with darkness and dust, O king, the combatants, as they stood on the field, could not see one another. Those foremost of Kshatriyas fought with each other, guided by conjectures and the personal and other names (they uttered). And during the progress, O lord, of that terrible carnage of car-warriors and elephants and steeds and foot-soldiers[212], those heroes, viz., Drona and Karna and Kripa, and Bhima and Prishata's son and Satwata, afflicted one another and the troops of either party, O bull of Bharata's race. The combatants of both armies, oppressed all around by those foremost of car-warriors, during the hour of darkness, fled away on all sides. Indeed, the warriors, broke and fled away in all directions with hearts perfectly cheerless. And as they fled away in all directions, they underwent a great carnage. Thousands of foremost car-warriors also, O king, slaughtered one another in that battle. Unable to see anything in the dark, the combatants became deprived of their senses. All this was the result of the evil counsels of thy son. Indeed, at that hour when the world was enveloped in darkness, all creatures, O Bharata, including even the foremost of warriors, overcome with panic, were deprived of their senses in that battle.'[213]

"Dhritarashtra said, 'What became the state of your mind then when, afflicted by that darkness, ye all were deprived of your energy and furiously agitated by the Pandavas! How also, O Sanjaya, when everything was enveloped in darkness, did the Pandava troops as also mine once more became visible?'

"Sanjaya continued, 'Then the remnant of the army (of the Katirava), under the orders of their leaders, were once more disposed in (compact) array. Drona placed himself at the van, and Salya at the rear. And Drona's son and Sakuni, the son of Suvala, placed themselves on the right and the left flanks. And king Duryodhana himself, O monarch, on that night, busied himself in protecting all the troops. Cheering all the foot-soldiers, O king, Duryodhana said unto them, 'Laying aside your great weapons, take ye all blazing lamps in your hands.' Thus commanded by that best of kings, the foot-soldiers joyfully took up burning lamps. The gods and Rishis, Gandharvas and celestial Rishis, and the diverse tribes of Vidyadharas and Apsaras, and Nagas and Yakshas and Uragas and Kinnaras, stationed on the welkin also joyfully took up blazing lamps. Many lamps, filled with sweet-scented oil, were seen to fall from the Regents of the cardinal and the subsidiary points of the compass. For Duryodhana's sake, many such were seen to come from Narada and Parvata in especial, lighting up that darkness. The (Kaurava) army then, disposed in compact array, looked resplendent, on that night with the light of those lamps, the costly ornaments (on the persons of combatants), and the blazing celestial weapons as those were shot or hurled by it. On each car were placed five lamps, and on each infuriated elephant three.[214] And upon each horse was placed a large lamp. Thus was that host lighted up by the Kuru warriors.[215] Set in their places within a short time, those lamps speedily lighted up thy army. Indeed, all the troops, thus made radiant by the foot-soldiers with oil-fed lamps in their hands, looked beautiful like clouds in the nocturnal sky illumined by flashes of lightning. When the Kuru host had thus been illuminated, Drona, endued with the effulgence of fire, scorching everything around, looked radiant, O king, in his golden armour, like the midday sun of blazing ray. The light of those lamps began to be reflected from the golden ornaments, the bright cuirasses and bows, and the well-tempered weapons of the combatants. And maces twined with strings, and bright Parighas, and cars and shafts and darts, as they coursed along, repeatedly created, O Ajamidha, by their reflection myriads of lamps. And umbrellas and yak-tails and scimitars and blazing brands, O king, and necklaces of gold, as these were whirled or moved, reflecting that light, looked exceedingly beautiful. Illuminated by the light of those lamps and irradiated by the reflection from weapons and ornaments, that host, O king, blazed up with splendour. Well-tempered and beautiful weapons, red with blood, and whirled by heroes, created a blazing effulgence there, like flashes of lightning in the sky at the end of summer. The faces of warriors, impetuously pursuing foes for striking them down and themselves trembling in the ardour of the rush, looked beautiful like masses of clouds urged on by the wind. As the splendour of the sun becomes fierce on the occasion of the conflagration of a forest full of trees, even so on that terrible night became the splendour of that fierce and illuminated host. Beholding that host of ours illumined, the Parthas also, with great speed, stirring up the foot-soldiers throughout their army, acted like ourselves. On each elephant, they placed seven lamps; on each car, ten; and on the back of each steed they placed two lamps; and on the flanks and rear (of their cars) and on their standard also, they placed many lamps. And on the flanks of their host, and on the rear and the van, and all around and within, many other lamps were lighted. The Kurus having done the same, both the armies were thus lighted. Throughout the host, the foot-soldiers became mingled with elephants and cars and cavalry. And the army of Pandu's son was also illuminated by others (than foot-soldiers) standing with blazing torches in their hands.[216] With those lamps that host became fiercely effulgent, like a blazing fire made doubly resplendent by the dazzling rays of the maker of day. The splendour of both the armies, over-spreading the earth, the welkin, and all the points of the compass, seemed to increase. With that light, thy army as also theirs became distinctly visible. Awakened by that light which reached the skies, the gods, the Gandharvas, the Yakshas, the Rishis and other crowned with (ascetic) success, and the Apsaras, all came there. Crowded then with gods and Gandharvas, and Yakshas, and Rishis crowned with (ascetic) success, and Apsaras, and the spirits of slain warriors about to enter the celestial regions, the field of battle looked like a second heaven. Teeming with cars and steeds and elephants, brilliantly illumined with lamps, with angry combatants and horses slain or wandering wildly, that vast force of arrayed warriors and steeds and elephants looked like the arrays of the celestials and the Asuras in days of old. The rush of darts formed the fierce winds; great cars, the cloud; the neigh and grunt of steeds and elephants, the roars; shafts, the showers; and the blood of warriors and animals, the flood, of that tempest like nocturnal encounter between those god-like men. In the midst of that battle, that foremost of Brahmanas, viz., the high-souled Aswatthaman, scorching the Pandavas, O ruler of men, resembled the midday sun at the end of the season of rains, scorching everything with his fierce ray.'"[217]

SECTION CLXIII

"Sanjaya said, 'When the field of battle which had before been enveloped in darkness and dust had thus become illuminated, heroic warriors encountered one another, desirous of taking one another's life.[218] Encountering one another in battle, O king, those combatants, armed with lances and swords and other weapons, gazed at one another under the influence of rage. With thousands of lamps blazing all around and with the more blazing lamps of the gods and the Gandharvas, set upon golden stands decked with jewels, and fed with fragrant oil, the field of battle, O Bharata, looked resplendent like the firmament bespangled with stars. With hundreds upon hundreds of blazing brands, the earth looked exceedingly beautiful. Indeed, the earth seemed to be in a conflagration, like what happens at the universal destruction.[219] All the points of the compass blazed up with those lamps all around and looked like trees covered by fire-flies at an evening in the season of rains. Heroic combatants, then, O king, engaged in battle with heroic rivals. Elephants engaged with elephants, and horsemen with horsemen, and car-warriors with car-warriors, filled with joy, on that fierce night at the command of thy son. The clash of the two armies both consisting of four kinds of forces, became terrible. Then Arjuna, O monarch, began, with great speed, to destroy the Kaurava ranks, weakening all the kings.'

"Dhritarashtra said, 'When the invincible Arjuna, excited with wrath and unable to brook (the feats of the Kurus), penetrated into the army of my son, what became the state of your minds? Indeed, when that scorcher of foes entered into their midst, what did the soldiers think? What steps also did Duryodhana think fit to be adopted then? Who were those chastisers of foes that proceeded in that battle against that hero? Indeed, when Arjuna, of white steeds, entered (our army), who were they that protected Drona? Who guarded the right wheel and who the left wheel of Drona's car? Who were those heroes that protected the rear of that battling hero? Indeed, when Bharadwaja's son proceeded, slaying the foe (along his route), who were they that proceeded in his van? That mighty and invincible bowman who penetrated into the midst of the Panchalas, that tiger among men endued with great valour, who proceeded, as if dancing, along the track of his car, and consumed large throngs of Panchala cars by means of his shafts like a raging conflagration; alas, how did that Drona meet with his death? Thou always speakest of my foes as cool and unvanquished and cheerful and swelling with might in battle. Thou dost not, however, speak of mine in such words. On the other hand, thou describest them to be slain, pale, and routed, and thou speakest of my car-warriors, as always deprived of their cars in all the battles they fight!'

"Sanjaya continued, 'Understanding the wishes of Drona who was bent on battle, Duryodhana, on that night, O king, addressing his obedient brothers, viz., Vikarna and Chitrasena and Suparsva and Durdharsha and Dirghavahu, and all those that followed them, said those words, 'Ye heroes of great valour, struggling with resolution, all of you protect Drona from the rear. The son of Hridika will protect his right and Sala his left.' Saying this, thy son then urged forward placing them at the van, the remnant of the brave and mighty Trigarta car-warriors, saying, 'The preceptor is merciful. The Pandavas are fighting with great resolution.. While engaged in slaughtering the foe in battle, protect him well, uniting together. Drona is mighty in battle; is endued with great lightness of hand and great valour. He can vanquish the very gods in battle,--what need then be said of the Pandavas and the Somakas? All of you, however, united together and struggling with great resolution in this terrible battle, protect the invincible Drona from that mighty car-warrior, viz., Dhrishtadyumna. Except Dhrishtadyumna, I do not see the man amongst all the warriors of the Pandavas that can vanquish Drona in battle. I, therefore, think that we should, with our whole soul, protect the son of Bharadwaja. Protected (by us), he is sure to slay the Somakas and the Srinjayas, one after another. Upon the slaughter of all the Srinjayas at the head of the (Pandava) army, Drona's son without doubt, will slay Dhrishtadyumna in battle. Similarly, the mighty car-warrior Karna will vanquish Arjuna in battle. As regards Bhimasena and others clad in mail, I will subjugate them all in fight. The rest of the Pandavas deprived of energy, will be easily defeated by the warriors. It is evident, my success then will last for ever. For these reasons, protect the mighty car-warrior Drona in battle.' Having said these words, O chief of the Bharatas, thy son Duryodhana, urged his troops on that night of terrible darkness. Then commenced a battle, O chief of the Bharatas, between the two hosts. O Monarch, both actuated by the desire of victory. Arjuna began to afflict the Kauravas, and the Kauravas began to afflict Arjuna, with diverse kinds of weapons. Drona's son covered the, ruler of the Panchalas, and Drona himself covered the Srinjaya, with showers of straight shafts in that battle. And as the Pandava and the Panchala troops (on the one side) and the Kaurava troops (on the other), O Bharata, were engaged in slaughtering each other, there arose a furious uproar on the field. The battle that took place on that night was so terrible and fierce that its like had never been previously witnessed by ourselves or those gone before us.'"

SECTION CLXIV

"Sanjaya said, 'During the progress of that terrible nocturnal engagement, O king, which was fraught with an indiscriminate carnage, Dharma's son Yudhishthira, addressed the Pandavas, the Panchalas, and the Somakas. Indeed, O king, for the destruction of men, cars, and elephants, king Yudhisthira commanded his own troops, saying, 'Proceed ye against Drona only, for slaying him!'[220] At the command of the king, O monarch, the Panchalas and the Somakas rushed against Drona alone, uttering terrible shouts. Ourselves excited with rage, and loudly roaring in return, rushed against them, to the best of our prowess, courage, and might, in battle. Kritavarman, the son of Hridika, rushed against Yudhishthira, as the latter was advancing against Drona, like an infuriated elephant against an infuriated compeer. Against Sini's grandson who advanced scattering arrowy showers all around, rushed, O king, the Kuru warrior Bhuri, that grinder (of foes) in battle. Karna, the son of Vikartana, O king, resisted that mighty car-warrior, viz., Pandu's son, Sahadeva, as the letter advanced for getting at Drona. King Duryodhana, in that battle, himself rushed against that foremost of car-warriors, viz., Bhimasena, advancing on his car like the Destroyer. Sakuni, the son of Suvala, O king, proceeding quickly, resisted that foremost of warriors, viz., Nakula, who was conversant with every kind of battle. Kripa, the son of Saradwat, O king, resisted Sikhandin in that battle, that foremost of car-warrior, as the latter advanced on his car. Duhsasana, O king, contending vigorously, resisted Prativindhya as the letter advanced with resolution (on his car), drawn by steeds looking like peacocks. Aswatthaman, O monarch, resisted Bhimasena's son, viz., Rakshasa (Ghatotkacha) acquainted with a hundred kinds of illusion, as the latter advanced. Vrishasena. in that battle resisted the mighty Drupada with his troops and followers as the latter advanced for getting at Drona. The ruler of the Madras, O king, excited with wrath resisted Virata, O Bharata, as the latter quickly advanced for the slaughter of Drona; Chitrasena, in that battle, resisted, with great force and shooting many shafts, Nakula's son, Satanika, as the latter advanced for slaying Drona. The prince of the Rakshasas, viz., Alambhusha, O king, resisted Arjuna, that foremost of car-warriors, as the latter advanced. Dhrishtadyumna, the prince of the Panchalas, cheerfully resisted the great bowman Drona as the latter was engaged in slaughtering the foe. As regards the mighty car-warriors of the Pandavas, that advanced (against Drona), other car-warriors of thy army, O king, resisted them with great force. Elephant riders speedily encountering elephant riders in that dreadful battle, began to fight, with each other and grind each other by thousands. At dead of night, O monarch, as the steeds rushed against each other with impetuosity, they looked like winged hills. Horsemen, O monarch, encountered horsemen, armed with lances and darts and swords, and uttering loud shouts. Large numbers of men slaughtered one another in heaps, with maces and short clubs and diverse other weapons. Kritavarman, the son of Hridika, excited with wrath, resisted Dharma's son, Yudhishthira, like continents resisting the swelling sea. Yudhishthira, however, piercing Hridika's son with five arrows, once more pierced him with twenty, and addressing him, said, Wait, Wait.' Then Kritavarman, O sire, excited with wrath, cut off with a broad-headed shaft, the bow of king Yudhishthira the just and pierced the latter with seven arrows. Taking up another bow, that mighty car-warrior, viz., Dharma's son, pierced the son of Hridika in the arms and chest with ten arrows. Then that warrior of Madhu's race, thus pierced, O sire, by Dharma's son in that battle, trembled with rage and afflicted Yudhishthira with seven shafts. Then Pritha's son cutting off his enemy's bow as also the leathern fence that cased his hands, sped at him five keen shafts whetted on stone. Those fierce shafts, piercing through the latter's costly armour, decked with gold, entered the earth like snakes into an ant-hill. With the twinkling of an eye, Kritavarman, taking up another bow, pierced the son of Pandu with sixty arrows and once more with ten. Of immeasurable soul, the son of Pandu, then placing his large bow on his car, sped at Kritavarman a dart resembling a snake. That dart decked with gold, shot by the son of Pandu, piercing through Kritavarman's right arm, entered the earth. Meanwhile, Pritha's son, taking up his formidable bow, shrouded the son of Hridika with showers of straight shafts. Then brave Kritavarman, that great car-warrior among the Vrishnis, within less than the twinkling of an eye, made Yudhishthira steedless and driverless and carless. Thereupon, the eldest son of Pandu took up a sword and a shield. Then he, of Madhu's race, cut off both those weapons in that battle. Yudhishthira then, taking up a fierce lance, equipped with a gold-decked staff, quickly sped it, in that battle, at the illustrious son of Hridika. Hridika's son, however, smiling the while, and displaying great lightness of hand, cut off into two fragments that lance hurled from the arms of Yudhishthira, as it coursed impetuously towards him. He then covered the son of Dharma with a hundred arrows in that encounter. Excited with wrath, he then cut off the latter's coat of mail with showers of shafts. Yudhishthira's armour, decked with gold, cut off by Hridika's son with his shafts, dropped down from his body, O king, like a cluster of stars dropping down from the firmament. His armour cut off, himself deprived of car and afflicted with the shafts of Kritavarman, Dharma's son, Yudhishthira, quickly retreated from battle. The mighty car-warrior Kritavarman, then, having vanquished Yudhishthira, the son of Dharma, once more began to protect the wheel of Drona's car.'"

SECTION CLXV

"Sanjaya said, 'Bhuri, O king, in that battle, resisted that foremost of car-warriors, viz., the grandson of Sini, who advanced like an elephant towards a lake full of water. The Satyaki, excited with wrath, pierced his foe in chest with five keen shafts. At this, the latter's blood began to flow. The Kuru warrior in that encounter similarly pierced with great speed the grandson of Sini, that hero difficult of defeat in battle, with ten shafts in the chest. Those warriors, drawing their bows to their fullest stretch, and with eyes red in wrath, began, O king, to mangle each other in that combat. The arrowy downpours of those two warriors, both, excited with rage and resembling Death himself or the sun scattering his rays, were exceedingly terrible. Shrouding each other with shafts, each stayed before the other in that battle. For a short while that battle proceeded equally. Then, O king, the grandson of Sini, excited with rage and smiling the while, cut off the bow of the illustrious Kuru warrior in that battle. Having cut off his bow, Satyaki quickly pierced him in the chest with nine keen arrows and addressing him, said, 'Wait! Wait!' That scorcher of foes deeply pierced his mighty foe, quickly took up another bow and pierced the Satwata warrior in return. Having pierced the Satwata hero with three shafts, O monarch, Bhuri, then, smiling the while, cut off his foe's bow with a sharp and broad-headed shaft. His bow being cut off, Satyaki, O king, maddened with rage, hurled an impetuous dart at the broad chest of Bhuri. Pierced with that dart, Bhuri fell down from his excellent car, covered with blood, like the sun dropping down from the firmament. Beholding him thus slain, the mighty car-warrior Aswatthaman, O Bharata, rushed impetuously against grandson of Sini. Having addressed Satyaki, O king, saying, 'Wait, Wait,' he shrouded him with showers of shafts, like the clouds pouring torrents of rain on the crest of Merit. Beholding him rushing towards the car of Sini's grandson, the mighty car-warrior Ghatotkacha, O king, uttering a loud roar, addressed saying, Wait, Wait, O son of Drona! Thou shalt not escape from me with life. I will presently slay thee like the six-faced (Karttikeya) slaying (the Asura) Mahisha. I shall today, on the field, purge thy heart of all desire of battle.' Having said these words, that slayer of hostile heroes, viz., the Rakshasa (Ghatotkacha), with eyes red like copper in wrath, rushed furiously against the son of Drona, like a lion rushing against a prince of elephants. And Ghatotkacha sped at his foe shafts of the measure of the Aksha of a car, and covered that bull among car-warriors therewith, like clouds pouring torrents of rain. With his own shafts resembling snakes of virulent poison, Drona's son, however, in that battle, quickly dispelled that arrowy shower before it could reach him. He then pierced that chastiser of foes, viz., Ghatotkacha, that prince of the Rakshasas, with hundreds of keen and swift-coursing arrows, all capable of penetrating into the very vitals. Thus pierced with those shafts by Aswatthaman, that Rakshasas, on the field of battle, looked beautiful, O monarch, like a porcupine with quills erect on its body. Then the valiant son of Bhimasena, filled with rage, mangled the son of Drona with many fierce arrows, whizzing through the air with the roar of thunder. And he rained on Aswatthaman a perfect shower of arrows of diverse kinds; some, equipped with heads like razors; some, shaped as the crescent; some, only pointed; some, frog-faced; some, with heads resembling the boar's ear; some, barbed; and some of other species.[221] Like the wind dispersing mighty masses of clouds, Drona's son, O king, without his senses being agitated, destroyed with his own terrible arrows, inspired by mantras with the force of celestial weapons, that fierce, unbearable and unrivalled shower of weapons, whose sound resembled the roar of thunder, and which fell incessantly upon him. It seemed then that another encounter was taking place in the welkin between weapons (as the combatants), which was terrible, and which, O king, filled the warriors with awe. With the sparks all around, generated by the clash of the weapons, shot by those two warriors, the welkin looked beautiful as illumined by myriads of fire-flies in the evening. Drona's son then, filling all the points of the compass with his shafts, shrouded the Rakshasa himself, for doing what was agreeable to thy sons. Then commenced a battle once more between

Drona's son and the Rakshasa on that night of thick darkness, which resembled the encounter between Sakra and Prahlada. Then Ghatotkacha, filled with rage, struck Drona's son, in that battle, on the chest with ten shafts, each resembling the Yuga-fire, Deeply pierced the Rakshasa, the mighty son of Drona began to tremble in that battle like a tall tree shaken by the wind. Supporting himself by holding the flagstaff, he swooned away. Then all thy troops, O king, uttered cries of Oh and Alas. Indeed, O monarch, all thy warriors then regarded Drona's son as slain. Beholding Aswatthaman in that plight, the Panchalas and the Srinjayas in that battle uttered leonine roars. Then that crusher of foes, viz., the mighty car-warrior Aswatthaman, recovering his senses, forcibly drawing the bow with his left hand, stretching the bowstring to his ear, quickly shot a terrible shaft resembling the rod of Yama himself, aiming at Ghatotkacha. That excellent shafts, fierce and equipped with golden wings, piercing through the chest of the Rakshasa, entered the earth, O king. Deeply pierced, O monarch, by Drona's son who was proud of his prowess in battle, that prince of Rakshasas, endued with great strength, sat down on the terrace of his car. Beholding Hidimva's son deprived of his senses, his charioteer, inspired with fear, speedily removed him from the field, bearing him away from the presence of Drona's son. Having pierced that prince of Rakshasas, viz., Ghatotkacha, in that encounter thus, Drona's son, that mighty car-warrior, uttered a loud roar. Worshipped by thy sons as also by all thy warriors, O Bharata, Aswatthaman's body blazed up like the midday sun.

"As regards Bhimasena who was battling in from of Drona's cal king Duryodhana himself pierced him with many whetted shafts. Bhimasena, however, O Bharata, pierced him in return with nine arrows. Duryodhana, then, pierced Bhimasena with twenty arrows. Covered with each other's arrows on the field of battle, those two warriors looked like the sun and the moon covered with clouds in the firmament. Then king Duryodhana, O chief of Bharatas, pierced Bhima with five winged arrows and said, 'Wait! Wait!' Bhima then, cutting off his bow as also his standard with keen shafts, pierced the Kuru king himself with ninety straight arrows. Then, Duryodhana filled with rage, taking up a more formidable bow, O chief of the Bharatas, afflicted Bhimasena, at the van of battle, with many whetted shafts, in the very sight of all the bowmen. Baffling those shafts shot from Duryodhana's bow, Bhima pierced the Kuru king with five and twenty short arrows. Duryodhana then, O sire, excited with wrath, cut off Bhimasena's bow with a razor-faced arrow and pierced Bhima himself with ten shafts in return. Then the mighty Bhimasena, taking up another bow, quickly pierced the king with seven keen shafts. Displaying great lightness of hand, Duryodhana cut off even that bow of Bhima. The second, the third, the fourth, and the fifth, bow that Bhima took up were similarly cut off. Indeed, O king, thy son, proud of his prowess and desirous of victory, cut off Bhima's bow as soon as the latter took up one. Seeing his bows repeatedly cut off, Bhima then hurled, in that battle, a dart made wholly of iron and hard as the thunder. That dart blazing as a flame of fire, resembled the sister of Death. The Kuru king, however, in the very sight of all the warriors and before the eyes of Bhima himself, cut in three fragments that dart, which coursed towards him through the welkin with the splendour of fire and dividing it, as it were by a straight line such as is visible on the head of a woman parting her tresses. Then Bhima, O king, whirling his heavy and blazing mace, hurled it with great force at the car of Duryodhana. That heavy mace speedily crushed the steeds, the driver, and the car also, of thy son in that encounter. Thy son, then, O monarch, afraid of Bhima and shrinking within the narrowest compass, ascended another car, viz., that of the illustrious Nandaka. Then Bhima, regarding Suyodhana to have been slain amid the darkness of that night, uttered a loud leonine roar challenging the Kauravas. Thy warriors regarded the king to be slain. All of them uttered loud cries of Oh and Alas. Hearing the wails of the affrighted warriors and the roars of the high souled Bhima, O king, king Yudhishthira also regarded Suyodhana to have been slain. And the eldest son of Pandu, thereupon, rushed quickly to the spot where Vrikodara, the son of Pritha, was. And the Panchalas, the Srinjayas, the Matsyas, the Kaikeyas, and the Chedis, speedily advanced, with all their might against Drona from desire of slaying him. There also occurred a dreadful battle between Drona and the enemy. And the combatants of both sides were enveloped in thick gloom and struck and slew one another'."

SECTION CLXVI

'Sanjaya said, 'Karna, the son of Vikartana,[222] O king, resisted the mighty car-warrior Sahadeva in that battle, who advanced from desire of getting at Drona. Piercing the son of Radha with nine shafts, Sahadeva once more pierced that warrior with nine straight arrows. Karna then pierced Sahadeva in return with a hundred straight shafts, and displaying great lightness in hand, cut off the latter's stringed bow. Then the valiant son of Madri, taking up another bow, pierced Karna with twenty arrows. This feat of his seemed exceedingly wonderful. Then Karna, slaying Sahadeva's steeds with many straight shafts, speedily despatched the latter's driver with a broad-headed shaft, to Yama's abode. This carless Sahadeva then took up a sword and a shield. Even those weapons were cut off by Karna smiling the while. Then the mighty Sahadeva, in that encounter, sped towards the car of Vikartana's son, a heavy and terrible mace decked with gold. Karna, then with his shafts, quickly cut off that mace which hurled by Sahadeva, coursed towards him impetuously, and caused it to fall down on the earth. Beholding his mace cut off, Sahadeva quickly hurled a dart at Karna. That dart also was cut off by Karna. The son of Madri, then, quickly jumping down from his excellent car, and blazing with wrath upon beholding Karna stationed before him, took up a car-wheel and hurled it at the son of Adhiratha. The Suta's son, however, with many thousands of arrows, cut off that wheel coursing towards him like the uplifted wheel of Death. When that wheel had been cut off, Sahadeva, O sire, aiming at Karna, hurled at him the shafts of his car, the traces of his steeds, the yokes of his cars, the limbs of elephants and steeds and dead human bodies. Karna cut off all these with his shafts. Seeing himself deprived of all weapons, Madri's son, Sahadeva, struck by Karna with many shafts, left the battle. Pursuing him for a while, the son of Radha, O bull of Bharata's race, smilingly addressed Sahadeva and said these cruel words, 'Do not, O hero, fight in battle with those that are superior to thee. Fight with thy equals, O son of Madri! Do not mistrust my words.' Then touching him with the horn of his bow, he once more said, 'Yonder, Arjuna is fighting resolutely with the Kurus in battle. Go there, O son of Madri, or return home if thou likest.' Having said those words, Karna, that foremost of car-warriors, smilingly proceeded on his car against the troops of the king of the Panchalas. The slayer of foes, that mighty car-warrior, devoted to truth, slew not the son of Madri although he had got the opportunity, recollecting the words of Kunti. Sahadeva, then, heartless and afflicted with arrows, and pierced with the wordy darts of Karna, no longer cherished any love for life. That mighty car-warrior then quickly ascended the car of Janamejaya, the illustrious prince of the Panchalas.'"

SECTION CLXVII

"Sanjaya said, 'The ruler of the Madras shrouded on all sides, with clouds of shafts, Virata with his troops, who was proceeding quickly for getting at Drona. The battle that took place between those two great bowmen resembled, O king, that between Vala and Vasava in days of yore. The ruler of the Madras, O monarch, with great activity, struck Virata, that commander of a large division, with a hundred straight shafts. King Virata, in return, pierced the ruler of the Madras with nine keen arrows, and once more with three and seventy, and once again with a hundred. The ruler of the Madras, then, slaying the four steeds yoked unto Virata's car, cut down with a couple of shafts, the latter's umbrella and standard. Quickly jumping down from that steedless car, the king stood, drawing his bow and shooting keen shafts. Beholding his brother deprived of his steeds, Satanika quickly approached him on his car in the very sight of all the troops. The ruler of the Madras, however, piercing the advancing Satanika with many shafts, despatched him to the abode of Yama. Upon the fall of the heroic Satanika, Virata, that commander of a large division, ascended the fallen hero's car, decked with standard and garlands.[223] opening his eyes wide, and with prowess doubled by wrath, Virata quickly covered the car of the ruler of the Madras with winged arrows. The ruler of the Madras then, excited with rage, deeply pierced Virata, that commander of a large division, in the chest, with a hundred straight shafts. Deeply pierced by the mighty ruler of the Madras, that great car-warrior, viz., Virata, sat down on the terrace of his car and swooned away. His driver, then, beholding him mangled with shafts in that encounter, bore him away. Then that vast force, O Bharata, fled away on that night, oppressed by hundreds of arrows of Salya, that ornament of battle. Beholding the troops flying away, Vasudeva and Dhananjaya quickly advanced to that spot, O monarch, where Salya was stationed. Then that prince of the Rakshasas, viz., Alamvusha, O king, riding upon a foremost car, harnessed with eight steeds, having terrible-looking Pisachas of equine faces yoked unto it, furnished with blood-red banners, decked with floral garlands made of black iron, covered with bear-skins, and possessing a tall standard over which perched a terrible, fierce-looking, and incessantly shrieking vulture, of spotted wings and wide-open eyes, proceeded against those advancing heroes. That Rakshasa, O king, looked beautiful like a loose heap of antimony, and he withstood the advancing Arjuna, like Meru withstanding a tempest, scattering showers of arrows, O monarch, upon Arjuna's head. The battle then that commenced between the Rakshasa and that human warrior, was exceedingly fierce. And it filled all the spectators there, O Bharata, with wonder. And it conduced to the joy also of vultures and crows, of ravens and owls and Kanakas and jackals. Arjuna struck Alamvusha with six shafts and then cut off his standard with ten sharp arrows. With a few other arrows, he cut off his driver, and with some others his Trivenu, and with one more, his bow, and with four others his four steeds. Alamvusha strung another bow, but that also Arjuna cut off in two fragments. Then, O bull of Bharata's race, Partha pierced that prince of the Rakshasas with four keen arrows. Thus pierced, the Rakshasas fled away in fear. Having vanquished him, Arjuna quickly proceeded towards the spot where Drona was, shooting as he went, many shafts, O king, at men, elephants, and steeds. Slaughtered O monarch, by the illustrious son of Pandu, the combatants fell down on the ground, like trees laid low by a tempest. Thus treated by the illustrious son of Pandu, all of them fled like a frightened herd of deer.'"

SECTION CLXVIII

"Sanjaya said, 'Thy son, Chitrasena, O Bharata, resisted (Nakula's son) Satanika who was engaged in scorching thy host with his keen shafts. Nakula's son pierced Chitrasena with five arrows. The letter then pierced the former in return with ten whetted shafts. And once more Chitrasena, O monarch, in that battle, pierced Satanika in the chest with nine keen shafts. Then the son of Nakula with many straight shafts cut Chitrasena's armour from off his body. This feat of his seemed exceedingly wonderful. Divested of his armour, thy son, O king, looked exceedingly beautiful, like a snake, O monarch, having cast off his slough at the proper season. Then Nakula's son, with many keen shafts, cut off the struggling Chitrasena's standard, and then his bow, O monarch, in that encounter. His bow cut off in that combat, and deprived also of his armour, that mighty car-warrior, then, O king, took up another bow capable of piercing every foe. Then Chitrasena, that mighty car-warrior amongst the Bharata's, quickly pierced the son of Nakula with many straight arrows. Then mighty Satanika, excited with rage, O Bharata, slew the four steeds of Chitrasena and then his driver. The illustrious Chitrasena, endued with great strength, jumping down from that car, afflicted the son of Nakula with five and twenty arrows. Then Nakula's son with a crescent-shaped arrow, cut off in that combat the gold-decked bow of Chitrasena while the latter was engaged in thus striking him. Bowless and carless and steedless and driverless, Chitrasena then quickly ascended the car of the illustrious son Hridika.

"Vrishasena, O king, rushed with great speed, scattering shafts in hundreds, against the mighty car-warrior Drupada, advancing at the head of his troops against Drona.[224] Yajnasena, in that encounter pierced that mighty car-warrior, viz., the son of Karna in the arms and the chest, O lord, with sixty arrows. Vrishasena, then, excited with rage, quickly pierced Yajnasena, standing on his car, with many shafts in the centre of the chest. Those two warriors mangled by arrows, and with shafts sticking to their bodies, looked beautiful like a couple of porcupines with their quills erect. Bathed in blood in consequence of the wounds caused by those straight arrows of keen points and golden wings, they looked exceedingly beautiful in that dreadful encounter. Indeed, the spectacle they presented was that of a couple of beautiful and radiant Kalpa trees or of a couple of

Kinsukas rich with their flowery burthens. Then Vrishasena, O king, having pierced Drupada with nine arrows, once more pierced him with seventy, and then again with three other arrows. Then shooting thousands of arrows, Karna's son, O monarch, looked beautiful in that battle, like a cloud pouring torrents of rain. Then Drupada, inflamed with wrath, cut off Vrishasena's bow into two fragments, with a broad-headed arrow, sharp and well-tempered. Taking, then, another gold-decked bow that was new and strong, and drawing out of his quiver a strong, whetted, well-tempered, sharp and broad-headed arrow, and fixing it on his string, and carefully aiming it-at Drupada, he let it off with great force, inspiring all the Somakas with fear. That arrow, piercing through the breast of Drupada, fell on the surface of the earth. The king (of the Panchalas), then, thus pierced through with Vrishasena's arrow, swooned away. His driver, then, recollecting his own duty, bore him away from the field. After the retreat, O monarch, of that mighty car-warrior of the Panchalas, the (Kaurava) army, on that terrible night, rushed furiously against Drupada's troops whose coats of mail had been cut off by means of the arrows of the foe. In consequence of the blazing lamps dropped by the combatants all around, the earth, O king, looked beautiful like the cloudless firmament bespangled with planets and stars. With the fallen Angadas of the combatants, the earth looked resplendent, O king, like a mass of clouds in the rainy season with flashes of lightning. Afflicted with the fear of Karna's son, the Panchalas fled away on all sides, like the Danavas from fear of Indra in the great battle of yore between the gods and the Asuras. Thus afflicted in battle by Vrishasena, the Panchalas and the Somakas, O monarch, illumined by lamps, looked exceedingly beautiful.[225] Having vanquished them in battle, Karna's son looked beautiful like the son, O Bharata, when he reaches the meridian. Amongst all those thousands of kings of thy side and their the valiant Vrishasena then seemed to be the only resplendent luminary. Having defeated in battle many heroes and all the mighty car-warriors among the Somakas, he quickly proceeded, O king, to the spot where king Yudhishthira was stationed.

"Thy son Duhsasana proceeded against that mighty car-warrior, viz., Prativindhya, who was advancing (against Drona), scorching his foes in battle. The encounter that took place between them, O king, looked beautiful, like that of Mercury and Venus in the cloudless firmament. Duhsasana pierced Prativindhya, who was accomplishing fierce feats in battle, with three arrows on the forehead. Deeply pierced by that mighty bowman, thy son, Prativindhya, O monarch, looked beautiful like a crested hill. The mighty car-warrior Prativindhya, then, piercing Duhsasana with three arrows, once more pierced him with seven, Thy son, then, O Bharata, achieved there an exceedingly difficult feat, for he felled Prativindhya's steeds with many arrows. With another broad-headed arrow he also felled the latter's driver, and then his standard. And then he cut off, O king, into a thousand fragments the car of Prativindhya, armed with the bow. Excited with rage, O lord, thy son also cut off, with his straight shafts, into numberless fragments the banner, the quivers, the strings, and the traces (of his antagonist's car). Deprived of his car, the virtuous Prativindhya stood, bow in hand, and contended with thy son scattering numberless arrows. Then Duhsasana, displaying great lightness of hand, cut off Prativindhya's bow. And then he afflicted his bowless antagonist with ten shafts. Beholding their brother, (Prativindhya) in that plight, his brothers, all mighty car-warriors, rushed impetuously to that spot with a large force. He then ascended the resplendent of Sutasoma. Taking up another bow, he continued, O king, to pierce thy son. Then many warriors on thy side, accompanied by a large force, rushed impetuously and surrounded thy son (for rescuing him). Then commenced a fierce battle between thy troops and theirs, O Bharata, at that dreadful hour of midnight, increasing the population of Yama's kingdom.'"

SECTION CLXIX

"Sanjaya said, 'Against Nakula who was engaged in smiting thy host, Suvala's son (Sakuni) in wrath, rushed with great impetuosity and addressing him, said, 'Wait! Wait!' Each enraged with the other and each desirous of slaying the other, those two heroes struck each other with shafts sped from their bows drawn to their fullest stretch. Suvala's son in that encounter displayed the same measure of skill that Nakula displayed, O king, in shooting showers of arrows. Both pierced with arrows, O king, in that battle, they looked beautiful like a couple of porcupines with quills erect on their bodies. The armour of each cut off by means of shafts with straight points and golden wings, and each bathed in blood, those two warriors looked resplendent in that dreadful battle like two beautiful and brilliant Kalpa trees, or like two flowering Kinsukas on the field of battle. Indeed, O king, those two heroes in that encounter, both pierced with arrows, looked beautiful like a couple of Salmali trees with prickly thorns on them. Casting oblique glances at each other, with eyes expanded in rage, whose corners had become red, they seemed to scorch each other by those glances. Then thy brother-in-law, excited with wrath, and smiling the while, pierced Madri's son in the chest with a barbed arrow of keen point. Deeply pierced by that great bowman, viz., thy brother-in-law, Nakula sat down on the terrace of his car and swooned away. Beholding his proud foe, that mortal enemy of his in that plight, Sakuni uttered a roar loud as that of the clouds at the end of summer. Recovering consciousness, Nakula, the son of Pandu, once more rushed against Suvala's son, like the Destroyer himself of wide-open mouth. Inflamed with rage, O bull of Bharata's race, he pierced Sakuni with sixty arrows, and more with a hundred long shafts at the centre of his chest. He then cut off Sakuni's bow with arrow fixed thereon, into two fragments, at the handle. And then cutting off in a trice Sakuni's standard, he caused it to fall down on the earth. Piercing next Sakuni's thigh with keen, sharp, and well-tempered shafts, Nakula, the son of Pandu, caused him to fall down on the terrace of his car, clasping his flag-staff, like an amorous man clasping his mistress. Beholding that brother-in-law of thine laid low and deprived of consciousness, O sinless one, his driver quickly bore him away from the van of battle. The Parthas, then, and all their followers, uttered a loud roar. Having vanquished his foes, Nakula, that scorcher of foes, addressing his driver, said, 'Beat me to the host commanded by Drona.' Hearing these words of Madri's son, his driver proceeded to the spot, O king, where Drona was stationed.[226] Against mighty Sikhandin proceeding towards Drona, Kripa resolutely advanced with great impetuosity. That chastiser of foes, viz., Sikhandin, then, smiling the while, pierced with nine arrows the son of Gotama thus advancing against him towards the vicinity of Drona. Then the preceptor, Kripa, that benefactor of thy sons, piercing Sikhandin first with five arrows, once more pierced him with twenty. The combat that took place, O monarch, between them, was exceedingly dreadful, like that between Samvara and the chief of the celestials in the battle between the gods and the Asuras. Those heroic and mighty car-warriors, both invincible in battle, covered the welkin with their arrows, like clouds covering the welkin on the expiry or summer. Terrible of itself, that night, O chief of the Bharatas, became more terrible still to the heroic combatants engaged in battle. Indeed, of terrible aspects and inspiring all sorts of fear, that night became, as it were, death-night (of all creatures). Then Sikhandin, O king, cut off, with a crescent-shaped arrow, the large bow of Gotama's son and shot at the latter many whetted shafts. Inflamed with wrath, O monarch, Kripa then sped at his antagonist a fierce dart, equipped with a golden shaft and keen point, and polished by the hands of the smith. Sikhandin, however, cut it off with ten shafts as it coursed towards him. That dart, then, decked with gold (thus cut off), fell down on the earth. Then Gautama, foremost of men, taking up another bow, O king, covered Sikhandin with a large number of whetted shafts. Thus covered in that battle by the illustrious son of Gotama, Sikhandin, that foremost of car-warriors sank on the terrace of his car. Beholding him thus weakened, Kripa in that encounter, struck him with many arrows, from desire of slaying him, O Bharata! (Sikhandin then was borne away by his driver). Beholding that mighty car-warrior, viz., the son of Yajnasena retreating from battle, the Panchalas and the Somakas surrounded him on all sides (for rescuing him). Similarly, thy sons also surrounded that foremost of Brahmans, Kripa, with a large force. Then commenced a battle once more, between car-warriors, O king, that struck one another. The uproar that rose became loud as the roaring of clouds, O Bharata, caused by rushing horsemen and elephants, O monarch, smiting one another down. Then, O king, the field of battle looked exceedingly fierce. With the tread of rushing infantry the earth began to tremble, O monarch, like a lady shaken with fear. Car-warriors, mounting on their cars, rushed impetuously, attacking compeers by their thousands, O king, like crows seizing winged insects (in the air). Similarly, mighty elephants with winy exudation down their bodies, pursuing similar elephants, encountered them, O Bharata, furiously. So also, horsemen, coming upon horsemen, and foot-soldiers angrily encountered one another in that battle. At dead of night, the sound of retreating and the rushing of troops and of those coming again to the encounter became deafening. The blazing lamps also, placed on cars and elephants and steeds, seemed, O king, large meteors falling from the firmament. That night, O chief of the Bharatas, lightened up by those lamps looked like day, O king, on the field of battle. As the sun, encountering the thick gloom, destroys it completely, even so the thick gloom of the battle was destroyed by those blazing lamps. Indeed, the welkin, the earth, the cardinal and the subsidiary points of the compass, enveloped by dust and darkness, became once more illuminated by that light. The splendour of weapons and coats of mail, and of the jewels of illustrious heroes, became overshadowed, by the light of those blazing lamps. During the progress of that fierce battle at night, none of the combatants, O Bharata, could know the warriors of his own side. Sire, O chief of the Bharatas, slew son, and son, from ignorance, slew sire, and friend slew friend. And relatives slew relatives, and maternal uncles slew sisters' sons, and warriors slew warriors of their own side, and foes slew their own men, in that battle, O Bharata. In that dreadful nocturnal encounter, O king, all fought furiously, ceasing to have any regard for one another.'"

SECTION CLXX

"Sanjaya said, 'In that fierce and terrible battle, Dhrishtadyumna, O king, proceeded against Drona. Holding his formidable bow and repeatedly stretching his bowstring, the Panchala prince rushed towards Drona's car decked with gold. And as Dhrishtadyumna proceeded for accomplishing the destruction of Drona, the Panchalas and the Pandavas, O king, surrounded him. Beholding Drona, that foremost of preceptors, thus assailed, thy son, resolutely contending in battle, protected Drona on all sides. Then those two oceans of troops encountered each other on that night, looked like two terrible oceans lashed into fury by tempest, with all living creatures within them exceedingly agitated. Then the prince of the Panchalas, O king, quickly pierced Drona in the chest with five arrows and uttered a leonine roar. Drona, however, O Bharata, piercing his foe in return with five and twenty arrows in that battle, cut off, with another broad-headed arrow, his bright bow. Forcibly pierced by Drona, O bull of Bharata's race, Dhrishtadyumna, quickly casting aside his bow, bit his (nether) lip in rage. Indeed, O monarch, the valiant Dhrishtadyumna, excited with wrath, took up another formidable bow for accomplishing the destruction of Drona. That slayer of hostile heroes, that warrior endued with great beauty, stretching that formidable bow to his ear, shot a terrible shaft capable of taking Drona's life. That shaft, thus sped by the mighty prince in that fierce and dreadful battle, illumined the whole army like the risen sun. Beholding that terrible shaft, the gods, the Gandharvas, and the Danavas. said these words, O king, viz., 'Prosperity to Drona!' Karna, however, O king, displaying great lightness of hand cut off into dozen fragments that shaft as it coursed towards the preceptor's car. Thus cut off into many fragments, O king, that shaft of Dhrishtadyumna, O sire, quickly fell down on the earth like a snake without poison. Having cut off with his own straight shafts those of Dhrishtadyumna in that battle, Karna then pierced Dhrishtadyumna himself with many sharp arrows. And Drona's son pierced him with five, and Drona himself with five, and Salya pierced him with nine, and Duhsasana with three. And Duryodhana pierced him with twenty arrows and Sakuni with five. Indeed, all those mighty car-warriors quickly pierced the prince of the Panchalas. Thus was he pierced by these seven heroes in that battle exerting themselves for the rescue of Drona. The prince of the Panchalas, however, pierced every one of these heroes with three arrows. Indeed, O king, Dhrishtadyumna, in that dreadful battle, quickly pierced Drona himself, and Karna, and Drona's son, and thy son. Thus pierced by that bowman, those warriors, fighting together, pierced Dhrishtadyumna again in that encounter, uttering loud roars the while. Then Drumasena, excited with wrath, O king, pierced the Panchala prince with a winged arrow, and once again quickly with three other arrows. And addressing the prince, he said, 'Wait! Wait!' Dhrishtadyumna then pierced Drumasena in return with three straight arrows, in the encounter, which were equipped with wings of gold, steeped in oil, and capable of taking the life of him at whom they are sped. With another broad-headed shaft, the prince of the Panchalas then, in that battle, cut off from Drumasena's trunk the latter's head decked with bright ear-rings of gold. That head, with (the lower) lip bit (in rage), fell on the ground like a ripe palmyra fruit separated from the stalk by the action of a strong wind. Once again, piercing all those warriors with keen shafts, that hero, with some broad-headed shafts, cut off the bow of Radha's son, that warrior conversant with all modes of warfare. Karna could not book that cutting off of his bow, like a fierce lion incapable of brooking the cutting off of his tail. Taking up another bow, Karna, with eyes red in rage, and breathing hard, covered mighty Dhrishtadyumna with clouds of arrows. Beholding Karna excited with rage, those heroes, viz., those six bulls among car-warriors, quickly encompassed the prince of the Panchalas from desire of slaying him. Seeing the latter in front of those six foremost warriors of thy side, all thy troops, O lord, regarded him to be already within the jaws of the Destroyer. Meanwhile, Satyaki, of the Dasarha race, scattering his shafts as he proceeded, reached the spot where, the valiant Dhrishtadyumna was battling. Beholding that invincible warrior of the Satwata race advancing, Radha's son pierced him in that battle with ten arrows. Satyaki, then, O king, pierced Karna with ten shafts in the very sight of all those heroes, and addressing him, said, 'Do not fly away but stay before me.' The encounter then, that took place between mighty Satyaki and the industrious Karna, resembled, O king, that between Vali and Vasava (in the days of yore). That bull among Kshatriyas, viz., Satyaki, terrifying all the Kshatriyas with the rattle of his car, pierced the lotus-eyed Karna in return (with many arrows). Making the earth tremble with the twang of his bow, the mighty son of the Suta, O monarch, contended with Satyaki. Indeed, Karna pierced the grandson of Sini in return with hundreds of long, and barbed, and pointed, and tall-toothed, and razor-headed arrows and diverse other shafts. Similarly, that foremost one of Vrishni's race, Yuyudhana, in that battle, shrouded Karna with his arrows. For a time that battle proceeded equally. Then thy son, O monarch, placing Karna at their head, all pierced Satyaki from every side with keen arrows. Resisting with his own weapons those of them all and of Karna also, O lord, Satyaki quickly pierced Vrishasena in the centre of the chest. Pierced with that arrow, the valiant Vrishasena, of great splendour, quickly fell down on his car, casting aside his bow. Then Karna, believing that mighty car-warrior, viz., Vrishasena, slain, became scorched with grief on account of the death of his son and began to afflict Satyaki with great force. Thus afflicted by Karna, the mighty car-warrior Yuyudhana, with great speed, repeatedly pierced Karna with many shafts. Once more piercing Karna with ten arrows, and Vrishasena with five, the Satwata hero cut off the leathern fences and the bows of both sire and son. Then those two warriors, stringing two other bows, capable of inspiring enemies with terror, began to pierce Yuyudhana from every side with keen shafts. During the progress of that fierce conflict that was so destructive of heroes the loud twang of Gandiva, O king, was heard over every other sound. Hearing then the rattle of Arjuna's car as also that twang of Gandiva, the Suta's son, O king, said these words unto Duryodhana, 'Slaughtering our entire army and the foremost of heroic warriors and many mighty bowmen among the Kauravas, Arjuna is loudly twanging his bow. The rattle also of his car is heard, resembling the roar of the thunder. It's evident, the son of Pandu is achieving feats worthy of his own self This son of Pritha, O monarch, will grind our large host. Many of our troops are already breaking. No one stays in battle. Indeed, our army is being dispersed like a risen mass of clouds dispersed by the wind. Encountering Arjuna, our host breaks like a boat on the ocean. The loud wails, O king, of the foremost of warriors, O monarch, flying away from the field, or falling down in consequence of the arrows sped from Gandiva, are being heard. Hear, O tiger among car-warriors, the sound of drums and cymbals near Arjuna's car at dead of night, resembling the deep roll of thunder in the welkin. Hear also the loud wails (of afflicted combatants) and the tremendous leonine shouts, and diverse other noises in the vicinity of Arjuna's car. Here, however, this Satyaki, this foremost one of the Satwata race, stayeth amid us. If this object of our aim can be struck down, we can then vanquish all our foes. Similarly, the son of the Panchala king is engaged with Drona. He is encompassed on all sides by many heroic and foremost of car-warriors. If we can slay Satyaki and Dhrishtadyumna, the son of Prishata without doubt, O king, victory will be ours. Surrounding these two heroes, these two mighty car-warriors, as we did the son of Subhadra we will strive, O king, to slay them, viz., this son of Vrishni's race and this son of Prishata. Savyasachin, O Bharata, is before us, coming towards this division of Drona, knowing that Satyaki is engaged here with many chief among the Kurus. Let a large number of our foremost of car-warriors proceed thither, so that Partha may not be able to come to the rescue of Satyaki, now encompassed by many. Let these great heroes speedily shoot clouds of shafts with great force, so that Satyaki of Madhu's race may by speedily despatched to Yama's abode.' Ascertaining this to be the opinion of Karna, thy son, addressing Suvala's son in the battle, like the illustrious Indra addressing Vishnu, said these words, Surrounded by ten thousand unretreating elephants and ten thousand cars also, proceed against Dhananjaya! Duhsasana and Durvishaha and Suvahu and Dushpradharshana--these will follow thee, surrounded by a large number of foot-soldiers. O uncle, slay those great bowmen, viz., the two Krishnas, and Yudhishtira, and Nakula, and Sahadeva, and Bhima, the son of Pandu My hope of victory resteth on thee, like that of the gods on their chief Indra. O uncle, slay the son of Kunti, like (Kartikeya) slaying the Asuras.' Thus addressed and urged by thy son, Sakuni, clad in mail, proceeded against the Parthas, accompanied by a large force as also by thy sons, in order to consume the sons of Pandu. Then commenced a great battle between the warriors of thy army and the foe. When Suvala's son, O king, (thus) proceeded against the Pandavas, the Suta's son, accompanied by a large force, quickly advanced against Satyaki, shooting many hundreds of shafts. Indeed, thy warriors, combining together, encompassed Satyaki. Then Bharadwaja's son, proceeding against the car of Dhrishtadyumna, fought a wonderful and fierce battle at dead of night, O bull of Bharata's race, with the brave Dhrishtadyumna and the Panchalas.'"

SECTION CLXXI

"Sanjaya said, 'Then all those kings of thy army, incapable of being easily defeated in battle, angrily proceeded against Yuyudhana's car, unable to brook (his feats). Mounting on their well-equipped cars, O king, that were decked with gold and jewels, and accompanied also by cavalry and elephants, they encompassed the Satwata hero. Hemming him on all sides those mighty car-warriors, challenging that hero, uttered loud leonine roars. Those great heroes, desirous of slaying him of Madhu's race, poured their keen arrows on Satyaki of invincible prowess. Beholding them thus advancing with speed towards him, that slayer of hostile hosts, viz., the mighty-armed grandson of Sini, took up and shot many shafts. The heroic and great bowman

Satyaki, invincible in battle, cut off many heads with his fierce and straight arrows. And he of Madhu's race also cut off the trunks of many elephants, the necks of many seeds, and arms decked with Angadas of many warriors, by means of razor-faced arrows. With the fallen yak-tails and white umbrellas, O Bharata, the field of battle became almost full, and resembled the firmament, O lord, with stars. The wails of the host thus slaughtered in battle, O Bharata, by Yuyudhana, became as loud as those of shrieking ghosts (in hell). With that loud uproar the earth became filled, and the night became fiercer and more terrible. Beholding his host, afflicted with Yuyudhana's arrows breaking, and hearing that tremendous uproar at dead of night making the hair stand on end, thy son, that mighty car-warrior, addressing his driver, repeatedly said, 'Urge the steeds to that spot whence this uproar cometh.' Then king Duryodhana, that firm bowman, above all modes of warfare, rushed against Yuyudhana. Madhava pierced Duryodhana with a dozen blood-drinking shafts, sped from his bow drawn to its fullest stretch. Thus afflicted with arrows by Yuyudhana first, Duryodhana, excited with rage, pierced the grandson of Sini in return with ten arrows. Meanwhile, the battle that raged between the Panchalas and all thy troops presented an exceedingly wonderful sight. Then the grandson of Sini, excited with rage in that battle, pierced thy son, that mighty car-warrior, with eighty shafts, in the chest. He then, with other shafts, despatched Duryodhana's steeds to Yama's abode. And that slayer of foes then quickly felled his antagonist's driver from the car. Thy son, O monarch, staying on that steedless car, shot many keen arrows towards Satyaki's car. The grandson of Sini, however, displaying great lightness of hand, O king, cut off those fifty shafts sped in that battle by thy son. Then Madhava, with a broad-headed shafts suddenly cut off in that encounter the formidable bow of thy son in the handle, Deprived of both his car and bow, that puissant ruler of men then mounted quickly upon the bright car of Kritavarman. Upon Duryodhana's retreat, the grandson of Sini, O monarch, afflicted and routed thy army at dead of night.

"Sakuni, meanwhile, O king, encompassing Arjuna on all sides with many thousands of cars and several thousands of elephants, and many thousands of steeds, began to fight desperately. Many of them hurled towards Arjuna celestial weapons of great power. Indeed, those Kshatriyas fought with Arjuna, incurring the certitude of death. Arjuna, however, excited with rage, checked those thousands of cars and elephants and steeds, and ultimately caused those foes to turn back. Then Suvala's son, with eyes red as copper with rage, deeply pierced Arjuna, that slayer of foes, with twenty shafts. And once more shooting a hundred shafts, he checked the progress of Partha's great car. Then Arjuna, O Bharata, pierced Sakuni with twenty arrows in that battle. And he pierced each of the great bowmen with three arrows. Checking all of them with his arrows, O king, Dhananjaya slew those warriors of thy army with excellent shafts, endued with the force of thunder.[227] Strewn with lopped off arrows, O monarch, and (dead) bodies by thousands, the earth looked as if covered with flowers. Indeed, strewn with the heads of Kshatriyas, heads that were decked with diadems and handsome noses and beautiful ear-rings and (nether) lips bit in rage and wide open eyes,--heads that were graced with collars and crowned also with gems, and which, while life was in them, spoke sweet words,--the earth looked resplendent as if strewn with hillocks overspread with Champaka flowers. Having achieved that fierce feat, and pierced Sakuni once more, struck Uluka with an arrow in that battle. Piercing Uluka thus in the sight of his sire, viz., Suvala's son, Arjuna uttered a loud roar, filling the earth therewith. Then the son of Indra cut off Sakuni's bow. And then he despatched his four steeds to Yama's abode. Then Suvala's son, O bull of Bharata's race, jumping down from his car, quickly ascended the car of Uluka. Then those two mighty car-warriors, viz., sire and son, both riding on the same car, showered their arrows on Partha like two risen clouds pouring torrents of rain on a mountain. The son of Pandu then piercing both those warriors with keen shafts, afflicted and caused thy troops to fly away in hundreds and thousands. Like a mighty mass of clouds dispersed on all sides by the wind, that army of thine, O monarch, was dispersed on all sides. Indeed, that host, O chief of the Bharatas, thus slaughtered on the night, fled away in all directions, afflicted with fear and in the very sight (of their leaders). Many abandoning the animals they rode, other urging their animals to their greatest speed, turned back from the battle, inspired with fear, during that fierce hour of darkness. Having vanquished thy warriors thus, O bull of Bharata's race, Vasudeva and Dhananjaya cheerfully blew their conchs.

"Dhrishtadyumna, O monarch, piercing Drona with three arrows, quickly cut off the latter's bowstring with a sharp arrow. Throwing down that bow on the earth, heroic Drona, that grinder of Kshatriyas, took up another that was exceedingly tough and strong. Piercing Dhrishtadyumna then with five arrows, Drona pierced his driver also, O bull of Bharata's race, with five arrows. Checking Drona with his arrows, the mighty car-warrior Dhrishtadyumna began to destroy the Kaurava host, like Maghavat destroying the Asura army. During the slaughter of thy son's army, O sire, a terrible river, having blood for its current, began to flow. And it ran between the two hosts, bearing away men and steeds and elephants along its current. And it resembled, O king, the Vaitarani that flows, O lord, towards the domains of Yama. Agitating and routing thy army, the valiant Dhrishtadyumna, endued with great energy, blazed forth like Sakra in the midst of the celestials. Then Dhrishtadyumna and Sikhandin blew their large conchs, as also the twins (Nakula and Sahadeva), and Vrikodara, the son of Pandu. Thus those fierce warriors, vanquished thousands of kings; on thy side that were endued with great energy, at the sight of thy Son and of Karna and the heroic Drona and Drona's son, O monarch!'"

SECTION CLXXII

"Sanjaya said, 'Beholding his own army routed while being slaughtered by those illustrious heroes, thy son, well-acquainted with words, O monarch, quickly repairing unto Karna and Drona, that foremost of all victors in battle, wrathfully said these words, 'This battle has been set on foot by you two in rage, having seen the ruler of the Sindhus slain by Savyasachin. You are beholding with indifference the slaughter of my army by the forces of the Pandavas, although you two are fully competent to vanquish those forces. If you two now abandon me, you should have, in the beginning, told me of it, 'We two shall vanquish the sons of Pandu in battle.' Even these were the words, ye givers of honours, that ye then said unto me. Hearing these words of yours, I sanctioned these proceedings. I would never have provoked these hostilities with the Parthas,--hostilities that are so destructive of heroic combatants (if ye had told me otherwise). If I do not deserve to be abandoned by you two, ye bulls among men, then fight according to the true measure of your prowess, ye heroes endued with great prowess.' Thus pierced by the goad of speech of thy son, those two heroes once more engaged in battle, like two snakes vexed with sticks. Then those two foremost of car-warriors, those two bowmen above all bowmen in the world, rushed with speed against the Parthas headed by the grandson of Sini and by others. Similarly, the Parthas uniting together, and accompanied by all their troops, advanced against those two heroes, who were roaring repeatedly. Then the great bowman, Drona, that foremost of all wielders of weapons, excited with rage, quickly pierced (Satyaki), that bull amongst the Sinis, with ten arrows. And Karna pierced him with ten arrows, and thy son with seven, and Vrishasena pierced him with ten, and Suvala's son with seven. In that impervious wall of Kauravas around the grandson of Sini, these also stationed themselves, encompassing him. Beholding Drona slaughtering the Pandava army in that battle, the Somakas quickly pierced him from every side with showers of arrows. Then Drona began to take the lives of Kshatriyas, O monarch, like the sun destroying darkness around him by his rays. We then heard, O monarch, a loud uproar amongst the Panchalas, who called upon one another, while they were being slaughtered by Drona. Some abandoning sons, some sires, some brothers, some uncles, some their sister's sons, some their relatives and kinsmen, fled away with speed, for saving their own lives. Some, again, deprived of their senses, ran against Drona himself. Indeed, many were the combatants of the Pandava army that were then despatched to the other world. Thus afflicted by that illustrious hero, the Pandava host, that night, O king, fled away, throwing down their blazing torches all around, in the very sight of Bhimasena and Arjuna and Krishna and the twins and Yudhishthira and Prishata's son. The world being enveloped in darkness, nothing could be seen. In consequence of the light that was amongst the Katirava troops, the flight of the foe could be ascertained. Those mighty car-warriors, viz., Drona and Karna, O king, pursued the flying host, scattering numerous shafts. Seeing the Panchalas slaughtered and routed, Janardana becoming cheerless, said these words unto Phalguna, 'Dhrishtadyumna and Satyaki, accompanied by the Panchalas, had proceeded against those great bowmen, viz., Drona and Karna, shooting many shafts. This large host of ours hath been broken and routed (by them) with showers of arrows. Though their flight is sought to be checked, they are still incapable of being rallied, O son of Kunti!--Beholding the host fly away, through fear, ye Pandava warriors, cast away your fears! Accompanied by all the forces and arraying then, in good order, both of us, with uplifted weapons, are even now proceeding against Drona and the Suta's son for withstanding them.' Then Janardana beholding Vrikodara advancing, once more addressed Arjuna, the son of Pandu, as if for gladdening him, in these words, 'Yonder Bhima, who taketh delight in battle, surrounded by the Somakas and the Pandavas, is coming against those mighty car-warriors, viz., Drona and Karna. Supported by him, as also by the many mighty car-warriors among the Pandavas, fight now, O son of Pandu, for assuring all your troops.'[228] Then those two tigers among men, viz., the son of Pandu and he of Madhu's race, approaching Drona and Karna, took up their station at the head of battle.'

"Sanjaya continued, 'Then that vast force of Yudhishthira once more returned to battle, proceeding to the place where Drona and Karna were grinding their foes in battle. At dead of night, a fierce encounter took place, resembling that of two oceans swelling at moon-rise. Then the warriors of thy army, throwing away from their hands the blazing lamps held by them, fought with the Pandavas fearlessly and madly. On that terrible night when the world was enveloped with gloom and dust, the combatants fought with one another, guided only by the names they uttered. The names uttered by the kings contending in battle, were heard, O monarch, there, like what happens, O king, at a Swayamvara or self-choice. Suddenly, a silence overspread the field of battle, and lasted for a moment. Then, again, a loud uproar was heard made by the angry combatants, victors and vanquished. Thither where blazing lamps were seen, O bull of Kuru's race, thither rushed those heroes like insects (towards a blazing fire). And as the Pandavas, O king, and the Kauravas, contended with each other in battle, the darkness of night thickened around them.'"

SECTION CLXXIII

"Sanjaya said, 'Then Karna, that slayer of hostile heroes, beholding Prishata's son in battle, struck him on the chest with ten shafts capable of penetrating into the very vitals. Dhrishtadyumna quickly pierced Karna in return in that great battle, with five shafts, and addressing him, said, Wait! Wait!' Shrouding each other in that dreadful combat with showers of arrows, O king, they once more pierced each other with keen shafts, sped from bows drawn to their fullest stretch. Then Karna, in that battle, despatched to Yama's abode the driver and the four steeds or Dhrishtadyumna, that foremost warrior among the Panchalas. He then cut off his enemy's foremost bow with keen arrows, and felled, with a broad-headed shaft the latter's driver from his niche in the car. Then the valiant Dhrishtadyumna, deprived of car, steeds, and driver, quickly jumped down from his car and took up a mace. Though struck all the while with straight shafts by Karna, the Panchala prince, approaching Karna, slew the four steeds of the latter. Turning back with great speed, that slayer of hosts, viz., the son of Prishata, quickly ascended the car of Dhananjaya. Mounting upon that car, the mighty car-warrior Dhrishtadyumna desired to proceed towards Karna. Dharma's son (Yudhishthira), however, bade him desist. Then Karna endued with great energy, mingling his leonine shouts with it twanged his bow loudly and blew his conch with great force. Beholding Prishata's son vanquished in battle, those mighty car-warriors, viz., the Panchalas and the Somakas, excited with rage, and taking up all kinds of weapons, proceeded, making death itself their goal, towards Karna, from desire of slaughtering him. Meanwhile, Karna's driver had yoked other steeds unto his master's car, that were white as conchs, endued with great speed, of the Sindhu breed, and well-broken. Then Karna of sure aim, contending with vigour, afflicted those mighty car-warriors among the Panchalas with his shafts like a cloud pouring torrents of rain upon a mountain. The Panchala host, thus afflicted by Karna, fled away in fear, like a doe frightened by a lion. Horsemen were seen falling from their horses, and elephant-riders from their elephants, O monarch, and car-warriors from cars, all around. In that dreadful battle, Karna cut off with razor-faced arrows the arms of flying combatants and heads decked with car-rings. And he cut off, O king, the thighs of others that were on elephants or on the back of steeds, or on the earth, O sire! Many mighty car-warriors, as they fled away, felt not their loss of limbs or the injury in their animals, in that battle. Slaughtered by terrible shafts, the Panchalas and the Srinjayas took the motion of even a straw for Karna (so great was their fright). Deprived of their senses, the warriors took their flying friends for Karna and fled away from these in fear. Karna pursued the broken and retreating host, O Bharata, shooting his shafts on all sides. Indeed, in that battle, the retreating warriors, deprived of their senses, were slaughtered with mighty weapons by that illustrious hero, Karna. Others, only looked at by Drona, fled away on all sides. Then king Yudhishthira, beholding his army flying away, and regarding retreat to be advisable, addressed Phalguna and said, 'Behold that mighty bowman, Karna stationed there like Rudra himself armed with his bow. Behold him scorching everything around like the blazing sun himself, at this fierce hour, this dead of night. These wails are being incessantly heard, O Partha, of thy helpless friends who are uttering them, mangled by the shafts of Karna. The manner in which Karna is aiming and letting off his shafts is such that no interval can be noticed between the two acts. He will, O Partha, annihilate all our friends. Do that now, Dhananjaya, about the slaughter of Karna, which, according to thy judgment, should next be done and the time for which may have come.' Thus addressed (by Yudhishthira), Partha said unto Krishna, 'The royal son of Dharma is frightened today by the prowess of Karna. When Karna's division is thus acting (towards us) repeatedly, do thou speedily adopt that course which should now be adopted. Our army is flying away, O slayer of Madhu, our troops, broken and mangled with Drona's shafts and frightened by Karna, are unable to make a stand. I see Karna careering fearlessly. Our foremost of car-warriors are flying away. Karna is scattering his keen shafts. I cannot, like a snake incapable of putting up with the tread of a human being upon its body, bear to see him thus careering at the head of battle, before my eyes, O tiger of Vrishni's race. Proceed, therefore, to that spot where the mighty car-warrior Karna is. I will either kill him, O slayer of Madhu, or let him slay me.'[229]

"Vasudeva said, 'I behold Karna, O son of Kunti, that tiger among men, that warrior of superhuman prowess, careering in battle like the chief of the celestials himself. O Dhananjaya, there is none else capable of advancing against him in battle, save thee, O tiger among men, and the Rakshasa Ghatotkacha. I do not, however, O sinless one, regard the time to have come, O mighty-armed one, for thee to encounter the Suta's son in battle. The blazing dart, resembling a mighty meteor, given him by Vasava, is still with him, O thou of mighty arms, kept for thee with care, by the Suta's son. He keepeth that dart by him, and hath now assumed a terrible form. As regards Ghatotkacha, he is always devoted to you and desirous of your good. Let the mighty Ghatotkacha proceed against the son of Radha. Endued with the prowess of a celestial, he has been begotten by the mighty Bhima. With him are celestial weapons as also those used by Rakshasa. The latter soon came before him, clad in mail, and armed, O king, with sword arrow, and bow. Saluting Krishna and also Dhananjaya, the son of Pandu, he proudly said, 'Here I am, command me.' Then he of Dasarha's race, addressed Hidimva's son, that Rakshasa of blazing mouth and fiery eyes and body of the hue of clouds, and said these words, 'Listen, O Ghatotkacha, attend to what I say. The time is come for the display of thy prowess, and not of anybody else. Be thou the raft in this battle to the sinking Pandavas. Thou hast diverse weapons, and many kinds of Rakshasa illusion. Behold, O son of Hidimva, the army of the Pandavas is being beaten by Karna on the field of battle, like a herd of kine by the herdsman. Yonder, the mighty bowman Karna, endued with great intelligence and steady prowess, is scorching the foremost of Kshatriyas among the divisions of the Pandava host. Afflicted by his fiery arrows, the Pandava warriors are incapable of standing in front of that firm bowman who is shooting showers of mighty shafts. Afflicted at dead of night by the Suta's son with his arrowy showers, the Panchalas are flying away like a herd of deer afflicted by a loin. Except thee, O thou of terrible prowess, there is none else that can withstand the Suta's son who is thus engaged in battle. Aided by thy energy and might, do thou, O mighty-armed one, accomplish that which is worthy of thy own self, of thy maternal race, and of thy sires. It is even for this, O son of Hidimva, that men desire children, viz., for being rescued from difficulties. Do thou now rescue thy kinsmen. O Ghatotkacha, sires desire sons for achieving their own objects. Children, those sources of good, are expected to rescue their sires both here and hereafter. Illustrious thou art, and thy might in battle is terrible and unrivalled, while contending in battle, there is none equal to thee. O scorcher of foes, be thou the means by which the Pandavas who are routed by Karna with his shafts this night, and who are now sinking in the Dhartarashtra ocean, may safely reach the shore. At night, Rakshasas, again, become endued with unlimited prowess, great might, and great courage. They become (at such an hour) warriors of great valour and incapable of defeat. Slay Karna in battle, at this dead of night, aided by thy illusions. The Parthas, with Dhrishtadyumna, will dispose of Drona.'

"Sanjaya continued, 'Hearing those words of Kesava, Vibhatsu also, O Kauravya, said these words unto that chastiser of foes, viz., the Rakshasa Ghatotkacha, 'O Ghatotkacha, thyself, the long-armed Satyaki, and Bhimasena, the son of Pandu, these three, in my judgment, are the foremost ones among all our warriors. Go and encounter Karna in single combat this night. The mighty car-warrior Satyaki will protect thy rear. Assisted by Satwata hero, slay brave Karna in battle, as Indra in days of old had slain (the Asura) Taraka, aided by (the celestial generalissimo) Skanda.'

"Ghatotkacha said, 'I am match for Karna, as also for Drona, O Bharata, or for any illustrious Kshatriya accomplished in weapons. This night I shall fight such a battle with the Suta's son as will form the subject of talk as long as the world lasts. Tonight, I will spare neither the brave nor the timid nor those that will, with joined hands, pray for quarter. Following the Rakshasa usage, I shall slay all.'

"Sanjaya continued, Having said these words, that slayer of hostile heroes, viz., the son of Hidimva, rushed against Karna in that dreadful fight frightening thy troops. The Suta's son, that tiger among men, smilingly received that angry warrior of blazing mouth and blazing locks. The battle then that took place between Karna and that Rakshasa, both roaring against each other, O tiger among kings, resembled that between Indra and Prahlada (in days of yore).'

SECTION CLXXIV

"Sanjaya said, 'Beholding the mighty-armed Ghatotkacha, O king, proceeding towards the car of Suta's son, Karna for slaughtering him in battle, thy son Duryodhana addressing Duhsasana, said these words, 'The Rakshasa, seeing the prowess of Karna in battle, is speedily advancing against him. Resist that mighty car-warrior. Surrounded by a mighty force proceed to that spot where the mighty Karna, the son of Vikartana, is contending with the Rakshasa in battle. O giver of honours, surrounded by troops and exerting thyself vigorously, protect Karna in battle. Let not the terrible Rakshasa slay Karna in consequence of our carelessness. Meanwhile, O king, Jatasura's mighty son, that foremost of smiters, approaching Duryodhana, said unto him, 'O Duryodhana, commanded by thee, I desire to slay, with their followers, thy foes of celebrity, viz., the Pandavas, those warriors incapable of being easily defeated in battle. My father was mighty Jatasura, that foremost of Rakshasa. Formerly, having performed some Rakshasa slaying incantations, the despicable sons of Pritha slew him. I desire to worship my dead sire by offering him the blood of his foes, and their flesh, O monarch! it behoveth thee to grant me permission.' The king, thus addressed, became exceedingly delighted and said unto him repeatedly, 'Aided by Drona and Karna and others, I am quite competent to vanquish my foes. Commanded, however, by me, O Rakshasa, go thou to battle and slay Ghatotkacha in the fight--that Rakshasa of fierce deeds, born of man, ever devoted to the welfare of the Pandavas, and always slaying our elephants and steeds and car-warriors in battle, himself all the while staying in the welkin, O, despatch him to Yama's abode.' Saying, 'so be it,' and summoning Ghatotkacha to the fight, Jatasura's son shrouded the son of Bhimasena with diverse kinds of weapons. The son of Hidimva, however, alone and unsupported began, to grind Alamvusha and Karna and the vast Kuru host, like the tempest crushing a mass of clouds. Seeing then the power of (Ghatotkacha's) illusion, the Rakshasa Alamvusha covered Ghatotkacha with showers of diverse kinds of arrows. Having pierced Bhimasena's son with many shafts, Alamvusha, without losing any time, began to afflict the Pandava host with his arrows. Thus afflicted by him, O Bharata, the Pandava troops, at dead of night, broke and fled away like clouds dispersed by a tempest. Similarly, thy host also, mingled with the shafts of Ghatotkacha, fled away at dead of night, O king, in thousands, throwing down their torches. Alamvusha then, excited with great wrath, struck Bhimasena's son in that dreadful battle with many shafts, like a driver striking an elephant. Then Ghatotkacha cut off into minute fragments the car, the driver, and all the weapons of his foe and laughed frightfully. Then, like the clouds pouring torrents of rain on the mountains of Meru, Ghatotkacha poured showers of arrows on Karna, Alamvusha and all the Kurus. Afflicted by the Rakshasa, the Kuru host became exceedingly agitated. The four kinds of forces, of which thy army consisted, began to press and crush one another. Then Jatasura's son, carless and driverless, wrathfully struck Ghatotkacha, in that battle, with his fists. Thus struck, Ghatotkacha trembled like a mountain with its trees and creepers and grass at the time of an earthquake. Then Bhimasena's son, mad with rage, raising his own foe-slaying arm that resembled a spiked mace, dealt a severe blow on Jatasura's son. Crushing him then in rage, Hidimva's son quickly threw him down, and seizing him with his two arms he began to press him with great force upon the earth. Then Jatasura's son freeing himself from Ghatotkacha, rose up and assailed Ghatotkacha with great impetuosity. Alamvusha also, dragging and throwing down the Rakshasa Ghatotkacha, in that battle, began to crush him in rage on the surface of the earth. The battle then that took place between those two roaring and gigantic warriors, viz., Ghatotkacha and Alamvusha, became exceedingly fierce and made the hair stand on end. Endeavouring to prevail over each other by means of their powers of illusion, those two proud warriors, endued with great energy, fought with each other like Indra and Virochana's son. Becoming fire and ocean, and, once more, Garuda and Takshaka, and once again, a cloud and a tempest, and then thunder and a large mountain, and once again, an elephant and then Rahu and the sun, they thus displayed a hundred different kinds of illusion, solicitous of destroying each other. Indeed, Alamvusha and Ghatotkacha fought most wonderfully, striking each other with spiked clubs and maces and lances and mallets and axes and short clubs and mountain-cliffs. Riding on horseback or on elephants, on foot or on car, those foremost of Rakshasas, both endued with large powers of illusion, fought with each other in battle. Then Ghatotkacha, O king, desiring to slay Alamvusha, roared aloft in rage and then alighted with great quickness like a hawk. Seizing then that gigantic prince of Rakshasas, viz., Alamvusha, who thus struggled with him, he pressed him down on the earth, like Vishnu slaying (the Asura) Maya in battle. Taking a scimitar of wonderful appearance, Ghatotkacha, of immeasurable prowess, then cut off from his trunk, O king, his fierce and mighty foe's terrible head that was still uttering awful roars. Seizing that blood-dyed head by the hair, Ghatotkacha quickly proceeded towards Duryodhana's car. Approaching (the Kuru king), the mighty-armed Rakshasa, smiling the while, threw upon Duryodhana's car that head with frightful face and hair. Uttering then a fierce roar, deep as that of the clouds in the season of rains, he addressed Duryodhana, O king, and said, 'This thy ally is now slain, he, that is, whose prowess thou hadst beheld! Thou shalt see the slaughter of Karna again, and then thy own. One that is observant of these three, viz., morality, profit and pleasure, should never see with empty hands a king, a Brahmana, or a woman.[230] Live cheerfully till that time when I slay Karna.' Having said these words, he then, O king, proceeded towards Karna, shooting hundreds of keen arrows upon the head of Karna. The battle then that took place between that human warrior and that Rakshasa, was fierce and terrible, O king, and exceedingly wonderful.'"

SECTION CLXXV

"Dhritarashtra said, 'How, indeed, did that battle take place when at dead of night Vikartana's son, Karna, and the Rakshasa Ghatotkacha encountered each other? What aspect did that fierce Rakshasa then present? What kind of car did he ride, and what was the nature of his steeds and what of his weapons? What was the size of his steeds, of the standard of his car, and of his bow? What was the kind of armour he wore, and what head-gear had he on? Asked by me, describe all this, for thou art skilled in narration, O Sanjaya!'

"Sanjaya said, 'Of blood-red eyes, Ghatotkacha was of gigantic form. His face was of the hue of copper. His belly was low and sunken. The bristles on his body all pointed upwards. His head was green. His ears were like arrows. His cheek-bones were high. His mouth was large, extending from ear to ear. His teeth were keen, and four of these were high and pointed. His tongue and lips were very long and of a coppery hue. His brows were long-extending. His nose was thick. His body was blue, and neck red. Tall as a hill, he was terrible to behold. Of gigantic frame, gigantic arms, and gigantic head, he was endued with great might. Ugly and of hard limbs, the hair on his head was tied upwards in a frightful shape. His hips were large and his navel was deep. Of gigantic frame, the circumference of his body, however, was not great. The ornaments on his arms were proportionate. Possessed of great powers of illusion, he was decked also in Angadas. He wore a cuirass on his breast like a circle of fire on the breast of a mountain. On his head was a bright and beautiful diadem made of gold, with every part proportionate and beautiful, and looking like an arch. His ear-rings were bright as the morning sun, and his garlands were made of gold and exceedingly bright. He had on his body a gigantic armour of brass of great effulgence. His car was decked with a hundred tinkling bells, and on his standard waved numerous blood-red banners. Of prodigious proportions, and of the measure of a nalwa, that car was covered with bear-skins. Equipped with all kinds of mighty weapons, it possessed a tall standard and was adorned with garlands, having eight wheels, and its clatter resembled the roar of the clouds. His steeds were like infuriated elephants, and possessed of red eyes; of terrible aspect, they were variegated in hue, and endued with great speed and might. Above all fatigue, and adorned with long manes and neighing repeatedly, they bore that hero to battle. A Rakshasa of terrible eyes, fiery mouth, and blazing ear-rings, acted as his driver, holding the reins, bright as the rays of the sun, of his steeds in battle. With that driver he came to battle like Surya with his driver Aruna. Looking like a high mountain encircled with a mighty cloud, a very tall standard, that touched the heavens, was set up on his car. A carnivorous and awful vulture of blood-red body perched on it. He came, forcibly drawing his bow whose twang resembled the thunder of Indra, and whose string was very hard, and which measured a dozen cubits in length and one cubit in breadth.[231] Filling all the points of the compass with shafts of the measure of the Aksha of a car, the Rakshasa rushed against Karna on that night that was so destructive of heroes. Staying proudly on his car, as he stretched his bow, the twang that was heard resembled that sound of the roaring thunder. Frightened by him, O Bharata, all thy troops trembled like the surging waves of the ocean. Beholding that frightful Rakshasa of horrible eyes advancing against him, Radha's son, as if smiling, withstood him speedily. And Karna proceeded against the smiling Rakshasa, smiting him in return from a near point, like an elephant against an elephant or the leader of a bovine herd against the leader of another herd. The collision that took place between them, i.e., Karna and the Rakshasa, O king, became terrible and resembled that between Indra and Samvara. Each taking a formidable bow of loud twang, struck and covered the other with powerful shafts. With straight shafts sped from bows drawn to their fullest stretch, they mangled each other, piercing their coats of mail made of brass. With darts of the measure of Akshas, and shafts also they continued to mangle each other, like a couple of tigers or of mighty elephants with their teeth or tusks. Piercing each other's body, aiming shafts at each other, scorching each other with clouds of arrows, they became incapable of being gazed at. With limbs pierced and mangled with shafts, and bathed in streams of blood, they looked like two hills of chalk with rivulets running down their breasts. Those two mighty car-warriors, both struggling vigorously, both with limbs pierced with keen-pointed shafts, and each mangling the other, failed, however to make each other tremble For a long time, that nocturnal combat between Karna and the Rakshasas in which both seemed to sport, making life itself the stake, continued equally. Aiming keen shafts and shooting them to the utmost measure of his might, the twang of Ghatotkacha's bow inspired both friends and foes with fear.[232] At that time, O king, Karna could not prevail over Ghatotkacha. Seeing this, that foremost of all persons acquainted with weapons, invoked into existence celestial weapons. Beholding a celestial weapon aimed at him by Karna, Ghatotkacha, that foremost of Rakshasas invoked into existence his Rakshasa illusion. He was seen surrounded by a large force of terrible-looking Rakshasas, armed with lances, large rocks and hills and clubs.[233] Beholding Ghatotkacha advancing with a mighty weapon uplifted (in his hands) like unto the Destroyer himself of all creatures armed with his fierce and fatal club, all the kings there were struck with fear. Terrified at the leonine roars uttered by Ghatotkacha, the elephants passed urine all the combatants trembled with fear. Then there fell on all sides a thick rain of rocks and stones poured incessantly by the Rakshasas, who had, in consequence of midnight, became inspired with greater strength.[234] Iron wheels and Bhusundis, and darts, and lances and spears and Sataghnis and axes also began to fall incessantly. Beholding that fierce and terrible battle, all the kings, as also thy sons and the combatants, fled away in fear. Only one amongst them, viz., Karna, proud of the power of his weapons, and feeling a noble pride, trembled not. Indeed, with his shafts he destroyed that illusion invoked into existence by Ghatotkacha. Beholding his illusion dispelled, Ghatotkacha, filled with rage began to shoot deadly shafts from desire of slaying the Suta's son. Those shafts, bathed in blood, piercing through Karna's body in that dreadful battle, entered the earth like angry snakes. Then the valiant son of the Suta, filled with rage and possessed of great lightness of hands, prevailing over Ghatotkacha, pierced the latter with ten shafts. Then Ghatotkacha, thus pierced by the Suta's son in his vital parts and feeling great pain, took up a celestial wheel having a thousand radii. The edge of that wheel was sharp as a razor. Possessed of the splendour of the morning sun, and decked with jewels and gems, Bhimasena's son hurled that wheel at the son of Adhiratha, desirous of making an end of the latter. That wheel, however, of great power and hurled also with great might, was cut off into pieces by Karna with his shafts, and fell down, baffled of its object, like the hopes and purposes of an unfortunate man. Filled with rage upon beholding his wheel baffled, Ghatotkacha covered Karna with showers of shafts, like Rahu covering the sun. The Suta's son, however, endued with the prowess of Rudra or of Indra's younger brother or of Indra, fearlessly shrouded Ghatotkacha's car in a moment with winged arrows. Then Ghatotkacha, whirling a gold-decked mace, hurled it at Karna. Karna, however, with his shafts, cutting it off, caused it to fall down. Then soaring into the sky and roaring deep like a mass of clouds, the gigantic

Rakshasa poured from the welkin a perfect shower of trees. Then Karna pierced with his shafts Bhima's son in the sky, that Rakshasa acquainted with illusions, like the sun piercing with his rays a mass of clouds. Slaying then all the steeds of Ghatotkacha, and cutting also his car into a hundred pieces, Karna began to pour upon him his arrows like a cloud pouring torrents of rain. On Ghatotkacha's body there was not even two finger's breadth of space that was not pierced with Karna's shafts. Soon the Rakshasa seemed to be like a porcupine with quills erect on his body. So completely was he shrouded with shafts that we could not in that battle, any longer see either the steeds or the car or the standard of Ghatotkacha or Ghatotkacha himself. Destroying then by his own weapon, the celestial weapon of Karna, Ghatotkacha, endued with the power of illusion, began to fight with the Suta's son, aided by his powers of illusion. Indeed, he began to fight with Karna, aided by his illusion and displaying the greatest activity. Showers of shafts fell from an invisible source from the welkin. Then Bhimasena's son, endued with great prowess of illusion, O foremost of the Kurus, assumed a fierce from, aided by those powers, began to stupefy the Kauravas, O Bharata! The valiant Rakshasa, assuming many fierce and grim heads, began to devour the celestial weapons of the Suta's son. Soon again, the gigantic Rakshasa, with a hundred wounds on his body seemed to lie cheerlessly, as if dead, on the field. The Kaurava bulls then, regarding Ghatotkacha deed, uttered loud shouts (of joy). Soon, however, he was seen on all sides, careering in new forms. Once more, he was seen to assume a prodigious form, with a hundred heads and a hundred stomachs, and looking like the Mainaka mountain.[235] Once again, becoming small about the measure of the thumb, he moved about transversely or soared aloft like the swelling surges of the sea. Tearing through the earth and rising on the surface, he dived again into the waters. Once seen here, he was next seen at a different place. Descending then from the welkin, he was seen standing, clad in mail, on a car decked with gold, having wandered through earth and sky and all the points of the compass, aided by his powers of illusion. Approaching then the vicinity of Karna's car, Ghatotkacha, with his ear-rings waving, fearlessly addressed the Suta's son, O monarch, and said, 'Wait a little, O Suta's son. Whither shalt thou go with life, avoiding me. I shall today, on the field of battle, quell thy desire of fight.' Having said those words, that Rakshasas, of cruel prowess and eyes red like copper in wrath, soared aloft into the sky and laughed aloud. Like a lion smiting a prince of elephants, he began to strike Karna, pouring upon him a shower of shafts, each of the measure the Aksha, of a car. Indeed, he poured that arrowy shower upon Karna, that bull among car-warriors, like a cloud pouring torrents of rain on a mountain, Karna destroyed that shower of arrows from a distance. Beholding his illusion destroyed by Karna, O bull of Bharata's race, Ghatotkacha once more created an illusion and made himself invisible. He became a high mountain with many summits and abounding with tall trees. And from that mountain incessantly issued streams of lances and spears and swords and clubs. Seeing that mountain, which resembled a mighty mass of antimony, with its streams of fierce weapons, on the welkin, Karna was not at all agitated. Smiling the while, Karna invoked into existence a celestial weapon. Cut off with that weapon, that huge mountain was destroyed. Then he fierce Ghatotkacha, becoming a blue cloud with a rainbow, in the welkin, began to pour upon the Suta's son a shower of stones. Vikartana's son, Karna, who was called also Vrisha, that foremost of all persons acquainted with weapons, aiming a Vayavya weapon, destroyed that dart-cloud. Then covering all the points of the compass with innumerable shafts, he destroyed a weapon that had been aimed at him by Ghatotkacha. The mighty son of Bhimasena then laughing loudly in that battle, once more invoked into existence an all-powerful illusion against the mighty car-warrior Karna. Once more beholding that foremost of warriors, viz., Ghatotkacha, fearlessly approaching him, surrounded by a large number of Rakshasas that resembled lions and tigers and infuriated elephants in prowess, some riding on elephants, some on cars, and some on horseback, all armed with diverse weapons and clad in diverse kinds of mail and diverse kinds of ornaments; in fact, beholding Ghatotkacha surrounded by those fierce Rakshasas like Vasava by the Maruts, the mighty bowman Karna began to battle with him fiercely. Then Ghatotkacha piercing Karna with five shafts, uttered a terrible roar frightening all the kings. Once more shooting an Anjalika weapon, Ghatotkacha quickly cut off the bow of Karna's hand along with the arrowy shower the latter had shot. Karna then taking out another bow that was strong and capable of bearing a great strain and that was as large as Indra's bow, drew it with great force. Then Karna shot some foe-slaying shafts of golden wings at those sky-ranging Rakshasas. Afflicted with those shafts, the large foes of broad chested Rakshasas looked agitated like a herd of wild elephants afflicted by a lion. Destroying with his shafts those Rakshasas along with their steeds and diverse elephants, the puissant Karna looked like the divine Agni consuming all creatures at the time of the universal dissolution. Having destroyed that Rakshasa host, the Suta's son looked resplendent like the god Maheswara in heaven after having consumed the triple city (of the Asuras). Among those thousands of kings on the Pandava side, O sire, there was not a single one, O monarch, that could even look at Karna then, save the mighty Ghatotkacha, that prince of Rakshasas, who was endued with terrible energy and strength, and who, inflamed with rage, then looked like Yama himself. From his eyes, as he was excited with wrath, flames of fire seemed to emit, like blazing drops of oil from a couple of burning brands. Striking his palm against palm and biting his nether lip, the Rakshasa was once more seen on a car that had been created by his illusion, and unto which were yoked a number of asses, looking like elephants and having the faces of Pisachas. Excited with wrath, he addressed his driver, saying, 'Bear me towards the Suta's son.' Then that foremost of car-warriors proceeded on that terrible-looking car of his, for once more fighting a single combat with the Suta's son, O king! The Rakshasa, excited with rage, hurled at the Suta's son an Asani of Rudra's workmanship, terrible and furnished with eight wheels. Karna, placing his bow on his car, jumped down on the earth and seizing that Asani hurled it back at Ghatotkacha. The latter, however, had quickly descended from his car (before the weapon could reach it). The Asani, meanwhile, of great effulgence, having reduced the Raksha's car to ashes, with it steeds, driver, and standard, piercing through the earth, disappeared within its bowels, at which the gods were filled with wonder. Then all creatures applauded Karna, who, having jumped down from his car, had seized that Asani. Having achieved that feat, Karna once more ascended his car. The Suta's sort, that scorcher of foes, then began to shoot his shafts. Indeed, O giver of honours, there is none else amongst all living creatures who can accomplish what Karna accomplished in that frightful battle. Struck by Karna with shafts like a mountain with torrents of rain, Ghatotkacha once more disappeared from the field of battle like the melting forms of vapour in the sky. Contending in this way, the gigantic Rakshasa, that slayer of foes, destroyed the celestial weapons of Karna by means of his activity as also his power of illusion. Seeing his weapons destroyed by the Rakshasa, aided by his powers of illusion, Karna, without being inspired with fear, continued to fight with the cannibal. Then, O monarch, the mighty son of Bhimasena excited with wrath, divided his own self into many parts, frightening all the mighty car-warriors (of the Kuru army). Then there came on the field of battle lions, and tigers, and hyenas, and snakes with fiery tongues, and birds with iron beaks. As regards Ghatotkacha. himself, struck with the keen arrows that were sped from Karna's bow, that huge Rakshasa, looking like (Himavat) the prince of mountains, disappeared then and there. Then many Rakshasas and Pisachas and Yatudhanas, and large numbers of wolves and leopards, of frightful faces rushed towards Karna for devouring him. These approached the Suta's son, uttering fierce howls for frightening him. Karna pierced every one of those monsters with many swift-winged and terrible shafts that drank their blood. At last, using a celestial weapon, he destroyed that illusion of the Rakshasa. He then, with some straight and fierce shafts, struck the steeds of Ghatotkacha. These, with broken and maimed limbs, and their backs cut by those shafts, fell down on the earth, in the very sight of Ghatotkacha. The son of Hidimva, seeing his illusion dispelled, once more made himself invisible, saying unto Karna, the son of Vikartana, 'I will presently compass thy destruction.'"

SECTION CLXXVI

"Sanjaya said, 'During the progress of that battle between Karna and the Rakshasa, the valiant Alayudha, that prince of Rakshasa, appeared (on the field). Accompanied by a large force, he approached Duryodhana. Indeed, surrounded by many thousands of frightful Rakshasas of diverse forms and endued with great heroism, he appeared (on the field) recollecting his old quarrel (with the Pandavas). His kinsmen, that valiant Vaka, who ate Brahmanas, as also Kirmira of great energy, and his friend Hidimva, had been slain (by Bhima). He had waited for a long time, brooding over his old quarrel. Learning now that a nocturnal battle was raging, he came, impelled by the desire of slaying Bhima in fight, like an infuriated elephant or an angry snake. Desirous of battle, he addressed Duryodhana and said, 'It is known to thee, how my kinsmen, the Rakshasa Vaka and Kirmira and Hidimva have been slain by Bhima. What shall I say more, the virgin Hidimva was formerly deflowered by him, disregarding us and the other Rakshasas. I am here, O king, to slay that Bhima with all his followers, steeds, cars, and elephants, as also that son of Hidimva with friends. Slaying today all the sons of Kunti, Vasudeva and others that walk before them, I will devour them with all their followers. Command all thy troops to desist from battle. We will fight with the Pandavas.'

"Hearing these words of his, Duryodhana became very glad. Surrounded by his brothers, the king, accepting the words of the Rakshasa, said, 'Placing thee with thine in the van, we will fight the foe. My troops will not stand as indifferent spectators since their enmity has not cooled.' That bull amongst Rakshasa, saying, 'Let it be so,' unto the king, speedily proceeded against Bhima, accompanied by his cannibal force. Endued with a blazing form, Alayudha rode a car bright like the sun. Indeed, O monarch, that car of his was similar to Ghatotkacha's car. The rattle also of Alayudha's car was as deep as that of Ghatotkacha's, and it was decked with many arches. That large car was covered with bear-skins, and its measure was a nalwa. His steeds, like those of Ghatotkacha, were endued with great speed, resembled elephants in shape, and had the voice of asses. Subsisting on flesh and blood and gigantic in size, a hundred of them were yoked unto his vehicle. Indeed, the rattle of his car, like that of his rival, was loud and strong, and its string was as hard. His shafts also, winged with gold and whetted on stone, were as large as Ghatotkacha's, being of the measure of Akshas. The heroic Alayudha was as mighty-armed as Ghatotkacha, and the standard of his car, endued with the splendour of the sun or fire, was, like Ghatotkacha's, pierced upon by vultures and ravens. In form, he was more handsome than Ghatotkacha, and his face, agitated (with wrath) looked blazing. With blazing Angadas and blazing diadem and garlands, decked with floral wreaths and headgear and sword armed with mace and Bhushundis and short clubs and ploughs and bows and arrows, and with skin black and hard as that of the elephant, riding on that car possessed of the splendour of fire, he looked, while employed in afflicting and routing the Pandava host, like a roving cloud in the welkin, decked with flashes of lighting. (As Alayudha came to battle), the principal kings of the Pandava army endued with great might, and armed with (sword and) shield, and clad in mail, engaged in fight, O king, with joyous hearts.'"

SECTION CLXXVII

"Sanjaya said, 'Beholding Alayudha of terrible deeds come to battle, all the Kauravas became filled with delight. Similarly, thy sons having Duryodhana for their head, (were filled with delight) like raftless men desirous of crossing the ocean when they meet with a raft. Indeed, the Icings in the Kuru army then regarded themselves as persons reborn after death.[236] They all offered a respectful welcome to Alayudha, During the progress of that terrible and superhuman battle between Karna and the Rakshasa at night,--a battle which though fierce was yet delightful to behold,--the Panchalas, with all the other Kshatriyas, smilingly looked on as spectators. Meanwhile, thy soldiers, O king, though protected (by their leaders) all over the field and Drona and Drona's son and Kripa and others, uttered loud wails, saying, 'All is lost!' Indeed, beholding those feats of Hidimva's son on the field of battle, all thy warriors were agitated with fear, and uttering cries of woe became almost deprived of their senses. Thy troops, O king, became hopeless of Karna's life. Then Duryodhana, beholding Karna fallen into great distress, summoned Alayudha and said unto him, 'Yonder Vikartana's son, Karna, is engaged with the son of Hidimva, and is accomplishing such feats in battle as are worthy of his might and prowess. Behold those brave kings slain by the son of Bhimasena, struck with diverse kinds of weapons (and lying on the field) like trees broken by an elephant. Amongst all my royal warriors, let this be thy share in battle, allotted by me, with thy permission, O hero, displaying thy prowess, slay thou this Rakshasa. O crusher of foes, see that this wretch viz., Ghatotkacha, may not, relying on his powers of illusion, slay Karna, the son of Vikarana, before thou finishest him.' Thus addressed by the king, that Rakshasa of fierce prowess and mighty arms, saying, 'So be it,' rushed against Ghatotkacha. Then Bhimasena's son, O lord, abandoning Karna, began to grind his advancing foe with arrows. The battle that took place then between those angry Rakshasa princes, resembled that between two infuriated elephants in the forest, fighting for the sake of the same she-elephant in her season. Freed then from the Rakshasa, Karna, that foremost of car-warriors, rushed against Bhimasena, riding on his car of solar effulgence. Beholding Ghatotkacha engaged with Alayudha in battle and afflicted like the leader of a bovine herd when engaged with a lion, Bhima, that foremost of smiters, disregarding the advancing Karna, rushed towards Alayudha, riding on his car of solar effulgence and scattering clouds of shafts. Seeing Bhima advance, Alayudha, O lord, abandoning Ghatotkacha, proceeded against Bhima himself. Then Bhima, that exterminator of Rakshasas, impetuously rushed towards him, O lord, and covered that prince of the Rakshasas with shafts. Similarly, Alayudha, that chastiser of foes, repeatedly covered the son of Kunti with straight shafts whetted on stone. All the other Rakshasas also, of terrible forms and armed with diverse weapons solicitous for the victory of thy sons, rushed against Bhimasena. The mighty Bhimasena, thus assailed by them, pierced each of them with five whetted shafts. Then those Rakshasas of wicked understanding, thus received by Bhimasena, uttered loud wails and fled away on all sides. The mighty Rakshasa, beholding his followers frightened by Bhima, rushed impetuously against Bhima and covered him with shafts. Then Bhimasena, in that battle, weakened his foe by means of many keen-pointed arrows. Amongst those arrows sped at him by Bhima, Alayudha speedily cut off some and seized others in that battle. Then Bhima of terrible prowess, looking steadily at that prince of the Rakshasas, hurled at him with great force a mace endued with the impetuosity of thunder. That mace, coursed towards him like a flame of fire, and the cannibal struck it with a mace of his own, where-upon the latter (baffling the former) proceeded towards Bhima. Then, the son of Kunti covered that prince of Rakshasas, with showers of shafts. The Rakshasa, with his own keen shafts, baffled all those shafts of Bhima. Then all those Rakshasa warriors, of terrible forms, rallying and returning to battle, at the command of their leader, began to slay the elephants (of Bhima's force). The Panchalas and the Srinjayas, the steeds and huge elephants (of Bhima's army), exceedingly afflicted by the Rakshasas, became much agitated. Beholding that terrible battle (fought between Bhima and the Rakshasa), Vasudeva, that foremost of men addressing Dhananjaya, said these words, 'Behold, the mighty-armed Bhima is succumbing to that prince of Rakshasas. Quickly proceed in Bhima's wake, without thinking of anything else, O son of Pandu. Meanwhile, let Dhrishtadyumna and Sikhandin, and Yudhamanyu and Uttamaujas, these mighty car-warriors, uniting with the son of Draupadi, proceed against Karna. Let Nakula and Sahadeva and the valiant Yuyudhana, O son of Pandu, at thy command, slay the other Rakshasas! As regards thyself, O mighty armed one, do thou resist this division having Drona at its head. O thou of mighty arms, great is the danger that threatens us now.' After Krishna had said so, those foremost of car-warriors, as commanded, proceeded against Karna, the son of Vikartana, and against the other Rakshasas (fighting for the Kurus). Then with some shafts resembling snakes of virulent poison and sped from his bow drawn to its fullest stretch, the valiant prince of the Rakshasas cut off Bhima's bow. The mighty cannibal next, in the very sight of Bhima, O Bharata, slew the latter's steeds and driver with some whetted shafts. Steedless and driverless, Bhima, descending from the terrace of his car, uttered a loud roar and hurled a heavy mace at his foe. That heavy mace, as it coursed impetuously towards him with a terrible sound, the mighty cannibal baffled with a mace of his own. The latter then uttered a loud roar. Beholding that mighty and terrible feat of that prince of Rakshasas, Bhimasena filled with joy, seized another fierce mace. The battle then that took place between that human warrior and that Rakshasa, became dreadful. With the clash of their descending maces, the earth trembled violently. Casting aside their maces, they once more encountered each other. They struck each other with their clenched fists, failing with the sound of thunder. Excited with rage, they encountered each other with car-wheels, and yokes, and Akshas and Adhishthanas, and Upaskaras, in fact, with anything that came in their way. Encountering each other thus and both covered with blood, they looked like a couple of infuriated elephants of gigantic size. Then, Hrishikesa, ever devoted to the good of the Pandavas, beholding that combat, despatched Hidimva's son for protecting Bhimasena.'"

SECTION CLXXVIII

"Sanjaya said, 'Seeing Bhima in that battle assailed by the cannibal, Vasudeva, approaching Ghatotkacha, said unto him these words, 'Behold, O mighty-armed one, Bhima is violently assailed by the Rakshasa in battle, in the very sight of all the troops and of thyself, O thou of great splendour! Abandoning Karna for the present, quickly slay Alayudha, O mighty armed one! Thou can afterwards slay Karna.' Hearing these words of him of Vrishni's race, the valiant Ghatotkacha, abandoning Karna, encountered Alayudha, that prince of cannibals and brother of Vaka. The battle then that took place at night between those two cannibals, viz., Alayudha and the son of Hidimva became fierce and dreadful, O Bharata. Meanwhile, the mighty car-warrior Yuyudhana, and Nakula, and Sahadeva, pierced with keen shafts the warriors of Alayudha, those terrible-looking and heroic Rakshasas, armed with bows. The diadem-decked Vibhatsu, O king, in that battle, shooting his arrows on all sides, began to overthrow many foremost of Kshatriyas. Meanwhile, Karna, O king, in that battle agitated many kings and many mighty car-warriors amongst the Panchalas headed by Dhrishtadyumna and Sikhandin and others. Beholding them slaughtered (by Karna), Bhima, of terrible prowess, rushed speedily towards Karna, shooting his shafts in that battle. Then those warriors also, viz., Nakula and Sahadeva and the mighty car-warrior,

Satyaki, having slain the Rakshasas, proceeded to that place where the Suta's son was. All of them, then, began to fight with Karna, while the Panchalas encountered Drona. Then Alayudha, excited with rage, struck Ghatotkacha, that chastiser of foes, on the head, with a gigantic Parigha. With the stroke of that Parigha, the mighty son of Bhimasena, endued with great prowess, seemed to be in a state of partial swoon and sat down motionless. Recovering consciousness, the latter, then, in that encounter, hurled at his foe a gold-decked mace adorned with a hundred bells and looking like a blazing fire. Hurled forcibly by that achiever of fierce feats, that mace crushed into pieces the steeds, the driver, and the loud-rattling car of Alayudha. Having recourse to illusion, the latter, then, jumped down from that car of his, whose steeds and wheels and Akshas and standard and Kuvara had all been crushed into pieces. Relying on his illusion, he poured a copious shower of blood. The sky then seemed to be overspread with a mass of black clouds adorned with flashes of lightning. A thunder-storm was then heard, accompanied with loud reports and loud roars of clouds. Loud sounds also of chat, chat, were heard in that dreadful battle. Beholding that illusion created by the Rakshasa Alayudha, the Rakshasa Ghatotkacha, soaring aloft, destroyed it by means of his own illusion. Alayudha, beholding his own illusion destroyed by that of his foe, began to pour a heavy shower of stones on Ghatotkacha. That terrible shower of stones, the valiant Ghatotkacha dispelled by means of a shower of arrows. They then rained on each other diverse weapons, such as iron Parighas and spears and maces and short clubs and mallets, and Pinakas and swords and lances and long spears and Kampanas, and keen shafts, both long and broad-headed, and arrows and discs and battle-axes, and Ayogudas and short-arrows, and weapons with heads like those of kine, and Ulukhalas. And they struck each other, tearing up many kinds of large-branched trees such as Sami and Pilu and Karira and Champaka, O Bharata, and Inguidi and Vadari and flowering Kovidara and Arimeda and Plaksha and banian and peepul, and also with diverse mountain-summits and diverse kinds of metals. The clash of those trees and mountain-summits became very loud like the roar of driving thunder. Indeed, the battle that took place between Bhima's son and Alayudha, was, O king, dreadful in the extreme, like that in days of old, O monarch, between Vali and Sugriva, those two princes among the monkeys. They struck each other with shafts and diverse other kinds of fierce weapons, as also with sharp scimitars. Then the mighty Rakshasas, rushing against each other, seized each other by the hair. And, O king, those two gigantic warriors, with many wounds on their bodies and blood and sweat trickling down, looked like two mighty masses of clouds pouring rain. Then rushing with speed and whirling the Rakshasas on high and dashing him down, Hidimva's son cut off his large head. Then taking that head decked with a pair of ear-rings, the mighty Ghatotkacha uttered a loud roar. Beholding the gigantic brother of Vaka, that chastiser of foes, thus slain, the Panchalas and the Pandavas began to utter leonine shouts. Then, upon the fall of the Rakshasa, the Pandavas beat and blew thousands of drums and ten thousands of conchs. That night then clearly indicated the victory of the Pandavas. Illumined with torches all around, and resounding with the noise of musical instruments, the night looked exceedingly resplendent. Then the mighty son of Bhimasena threw down the head of the slain Alayudha before Duryodhana. Duryodhana, beholding the heroic Alayudha slain, became, O Bharata, filled with anxiety, for all his troops. Alayudha, having come to Duryodhana of his own accord. remembering his former quarrel, had said unto him that he would slay Bhima in battle. The Kuru king had regarded Bhima's slaughter to be certain, and had believed that his brothers would all be long-lived. Beholding that Alayudha slain by Bhimasena's son, the king regarded Bhima's vow (about the slaughter of himself and his brothers) already fulfilled.'"

SECTION CLXXIX

"Sanjaya said, 'Having slain Alayudha, the Rakshasa Ghatotkacha became filled with delight. Standing at the head of the army he began to utter diverse kinds of shouts. Hearing those loud roars of his that made elephants tremble, a great fear, O monarch, entered into the hearts of thy warriors. Beholding the mighty son of Bhimasena engaged with Alayudha, the mighty-armed Karna rushed against the Panchalas. He pierced Dhrishtadyumna and Sikhandin, each with ten strong and straight shafts sped from his bow drawn to its fullest stretch. With a number of other powerful shafts, the Suta's son then caused Yudhamanyu and Uttamaujas, and the great car-warrior Satyaki to tremble. The bows of those warriors also, O king, while they were engaged in striking Karna from all sides, were seen to be drawn into circles. On that night, the twang of their bow-strings and the rattle of their car-wheels (mingling together), became loud and deep as the roar of the clouds at the close of summer. The nocturnal battle, O monarch, resembled a gathering mass of clouds. The twang of bow-string and the rattle of car-wheels constituted its roar. The bows (of warriors) constituted its lightning flashes; and showers of shafts formed its downpour of rain. Standing immovable like a hill and possessed of the strength of a prince of mountains, that grinder of foes, viz., Vikartana's son, Karna, O king, destroyed that wonderful shower of arrows shot at him. Devoted to the good of thy sons, the high-souled Vaikartana, in the battle, began to strike his foes with lances endued with the force of thunder, and with whetted shafts, equipped with beautiful wings of gold. Soon the standard of some were broken and cut down by Karna, and the bodies of others pierced and mangled by him with keen arrows; and soon some were deprived of drivers, and some of their steeds. Exceedingly afflicted by the Suta's son in that battle, many of them entered the force of Yudhishthira. Beholding them broken and compelled to retreat, Ghatotkacha became mad with rage. Mounted on that excellent car of his that was decked with gold and jewels, he uttered a leonine roar and approaching Vikartana's son, Karna, pierced him with shafts endued with the force of thunder. Both of them began to cover the welkin with barbed arrows, and cloth-yard shafts, and frog-faced arrows, and Nalikas and Dandas and Asanis and arrows bearing heads like the calf's tooth or the boar's ear, and broad-headed shafts, and shafts pointed like horns, and others bearing heads like razors. The welkin, covered with that arrowy shower, looked, in consequence of those gold-winged shafts of blazing splendour coursing horizontally through it, as if hung with garland of beautiful flowers. Each endued with prowess equal to that of the other, they struck each other equally with powerful weapons. None could, in that battle, find any mark of superiority in either of those excellent heroes. Indeed, that battle between the son of Surya and Bhima's son, characterised by a thick and heavy shower of weapons, looked exceedingly beautiful and presented almost an unrivalled sight like the fierce encounter between Rahu and Surya in the welkin.'

"Sanjaya continued, 'When Ghatotkacha, O king, that foremost of all persons conversant with weapons, found that he could not prevail over Karna, he invoked into existence a fierce and mighty weapon. With that weapon, the Rakshasa first slew the steeds of Karna and then the latter's driver. Having achieved that feat, Hidimva's son quickly made himself invisible.'

"Dhritarashtra said, 'When the Rakshasa fighting by deceitful means thus disappeared, tell me, O Sanjaya, what the warriors of my army thought.'

"Sanjaya said, Seeing the Rakshasa disappear, all the Kauravas loudly said, Appearing next, the Rakshasa, fighting deceitfully, will certainly slay Karna.' Then Karna, endued with wonderful lightness in the use of weapons, covered all sides with showers of shafts. The welkin being covered with the darkness caused by that thick arrowy shower, all creatures became invincible. So great was the lightness of hand displayed by the Suta's son, that none could mark when he touched his quivers with his fingers, when he fixed his arrows on the bowstring, and when he aimed and sped them off. The entire welkin seemed to be shrouded with his arrows. Then a fierce and terrible illusion was invoked into existence by the Rakshas in the welkin. We beheld in the sky what appeared to us to be a mass of red clouds resembling the fierce flame of a blazing fire. From that cloud issued flashes of lightning, and many blazing brands, O Kuru king! And tremendous roars also issued therefrom, like the noise of thousands of drums beat at once. And from it fell many shafts winged with gold, and darts, lances and heavy clubs, and other similar weapons, and battle-axes, and scimitars washed with oil, and axes of blazing edges, and spears, and spiked maces emitting shining rays, and beautiful maces of iron, and long darts of keen points, and heavy maces decked with gold and twined round with string's, and Sataghnis, all around. And large rocks fell from it, and thousands of thunderbolts with loud report, and many hundreds of wheels and razors of the splendour of fire. Karna shooting showers of shafts, failed to destroy that thick and blazing downpour of darts and lances and clubs. Loud became the uproar then of falling steeds slain by those shafts, and mighty elephants struck with thunder, and great car-warriors deprived of life by other weapons. Afflicted by Ghatotkacha with that terrible shower of arrows all around, that host of Duryodhana was seen to wander in great pain over the field. With cries of Oh and Alas, and exceedingly cheerless, that wandering host seemed on the point of being annihilated. The leaders, however, in consequence of the nobility of their hearts, fled not away with faces turned from the field. Beholding that exceedingly frightful and awful shower of mighty weapons, caused by the Rakshasa's illusion, failing upon the field, and seeing their vast army incessantly slaughtered, the sons became inspired with great fear. Hundreds of jackals with tongues blazing like fire and terrible yells, began to cry. And, O king, the (Kaurava) warriors beholding the yelling Rakshasas, became exceedingly distressed. Those terrible Rakshasas with fiery tongues and blazing mouths and sharp teeth, and with forms huge as hills, stationed in the welkin, with darts in grasp looked like clouds pouring torrents of rain. Struck and crushed with those fierce shafts and darts and lances and maces and spiked clubs of blazing splendour; and thunder-bolts and Pinakas and Asanis and disci and Sataghnis, the (Kaurava) troops began to fall down. The Rakshasas began to pour upon the warriors of thy son long darts, and treacle and Sataghnis, and Sthunas made of black iron and twined with strings of jute. Then all the combatants became stunned. Brave warriors, with weapons broken or loosened from their grasp, or deprived of heads, or with fractured limbs began to fall down on the field. And in consequence of the failing rocks, steeds and elephants and cars began to be crushed. Those Yatudhanas of terrible forms created by Ghatotkacha with the aid of his powers of illusion pouring that thick shower of mighty weapons spared neither those that were terrified nor those that begged for quarter. During that cruel carnage of Kuru heroes, brought on by Death himself, during that extermination of Kshatriyas the Kaurava warriors suddenly broke and fled with speed, crying aloud, 'Fly, ye Kauravas! All is lost! The gods Indra at their head are slaying us for the sake of the Pandavas!' At that time there was none that could rescue the sinking Bharata troops. During that fierce uproar and rout and extermination of the Kauravas, the camps losing their distinctive features, the parties could not be distinguished from each other. Indeed, during that terrible rout in which the soldiers showed no regard for one another, every side of the field, when looked at, seemed to be empty. Only Karna, O king, could be seen there, drowned in that shower of weapons. Then Karna covered the welkin with his shafts, contending with that celestial illusion of the Rakshasa. The Suta's son, endued with modesty and achieving the most difficult and noble feats, did not lose his senses in that battle. Then, O king, all the Saindhavas and Valhikas affrightedly looked at Karna who kept his senses in that fight. And they all worshipped him, while they looked at the triumph of the Rakshasa. Then a Sataghni equipped with wheels, hurled by Ghatotkacha, slew the four steeds of Karna simultaneously. These. dropped down on the ground, on their knees, deprived of life, teeth, eyes, and tongues. Then jumping down from his steedless car and seeing the Kauravas flying away, and beholding his own celestial weapon baffled by the Rakshasa illusion, Karna, without losing his senses, turned his mind inwards and began to reflect on what he should next do. At that time all the Kauravas, beholding Karna and that terrible illusion (of the Rakshasa) cried out saying, 'O Karna, slay the Rakshasa soon with thy dart. These Kauravas and the Dhartarashtras are on the point of being annihilated. What will Bhima and Arjuna do to us? Slay this wretched Rakshasa at dead of night, who is consuming us all. They that will escape from this dreadful encounter to-day will fight with the Parthas in battle. Therefore, slay this terrible Rakshas now with that dart given thee by Vasava. O Karna, let not these great warriors, the Kauravas, these princes that resemble Indra himself, be all destroyed in this nocturnal battle.' Then Karna, seeing the Rakshasa alive at dead of night, and the Kuru army struck with fear, and hearing also the loud wails of the latter set his heart upon hurling his dart. Inflamed with rage like a wrathful lion and unable to brook the assaults of the Rakshasa, Karna took up that foremost of victory-giving and invincible darts, desirous of compassing the destruction of Ghatotkacha. Indeed, that dart, O king, which he had kept and adored for years for (achieving) the slaughter of Pandu's son in battle, that foremost of darts which Sakra himself had given to the Suta's son in exchange for the latter's ear-rings, that blazing and terrible missile twined with strings and which seemed to thirst for blood, that fierce weapon which looked like the very tongue of the Destroyer or the sister of Death himself, that terrible and effulgent dart, Naikartana, was now hurled at the Rakshasa. Beholding that excellent and blazing weapon capable of piercing the body of every foe, in the hands of the Suta's son, the Rakshasa began to fly away in fear assuming a body gigantic as the foot of the Vindhya mountains. Indeed, seeing that dart in Karna's hand, all creatures in the sky, O king, uttered loud cries. Fierce winds began to blow, and thunders with loud report began to fall on the earth. Destroying that blazing illusion of Ghatotkacha and piercing right through his breast that resplendent dart soared aloft in the night and entered a starry constellation in the firmament. Having fought, using diverse beautiful weapons, with many heroic Rakshasa and human warriors, Ghatotkacha, then uttering diverse terrible roars, fell, deprived of life with that dart of Sakra. This also is another exceedingly wonderful feat that the Rakshasa accomplished for the destruction of his foes, that at a time when his heart was pierced by that dart, he shone resplendent, O king, like a mighty mountain or a mass of clouds. Indeed, having assumed that terrible and awful form, Bhimasena's son of frightful deeds fell down. When dying, O king, he fell upon a portion of thy army and pressed those troops down by the weight of his own body. Quickly falling down, the Rakshasa with his gigantic and still increasing body, desirous of benefiting the Pandavas, slew a full Akshauhini of thy troops while he himself breathed his last. Then a loud uproar arose there made up of leonine shouts and blare of conchs and the beat of drums and cymbals. The Kauravas indeed, beholding the illusion of the Rakshasa destroyed and the Rakshasa himself slain uttered loud shouts of joy. Then Karna, worshipped by the Kurus as Sakra had been by the Maruts upon the slaughter of Vritra, ascended behind the car of thy son, and becoming the observed of all, entered the Kuru host.'"

SECTION CLXXX

"Sanjaya said, 'Beholding Hidimva's son slain and lying like a riven mountain, all the Pandavas became filled with grief and began to shed copious tears. Only Vasudeva filled with transports of delight, began to utter leonine shouts, grieving the Pandavas. Indeed, uttering loud shouts he embraced Arjuna. Tying the steeds and uttering loud roars, he began to dance in a transport of joy, like a tree shaken by a tempest. Then embracing Arjuna once more, and repeatedly slapping his own armpits, Achyuta endued with great intelligence once more began to shout, standing on the terrace of the car. Beholding those tokens of delight that Kesava manifested, Dhananjaya, O king, with heart in grief, addressed him, saying, 'O slayer of Madhu, thou showest great joy at a time scarcely fit for it, indeed on an occasion for sorrow caused by the death of Hidimva's son. Our troops are flying away, beholding Ghatotkacha slain. We also are filled with anxiety in consequence of the fall of Hidimva's son. O Janardana, the cause must be very grave when at such a time thou feelest such joy. Therefore, O foremost of truthful men, asked by me, tell me truly (what that cause is). Indeed, if it be not a secret, it behoveth thee, O chastiser of foes, to say it unto me. O slayer of Madhu, tell me what has removed thy gravity today. This act of thine, O Janardana, this lightness of heart, seems to me like the drying up of the ocean or the locomotion of Meru.'

"Vasudeva said, Great is the joy I feel. Listen to me, Dhananjaya! This that I will tell thee will immediately dispel thy sorrow and infuse delight into thy heart. O thou of great splendour, know, O Dhananjaya, that Karna, his dart being baffled through Ghatotkacha, is already slain in battle. The man does not exist in this world that could not stay before Karna armed with that dart and looking like Kartikeya in battle. By good luck, his (natural) armour had been taken away. By good luck, his earrings also had been taken away. By good luck, his infallible dart also is now baffled, through Ghatotkacha. Clad in (natural) coat of mail and decked with his (natural) ear-rings, Karna, who had his senses under control, could singly vanquish the three worlds with the very gods. Neither Vasava, nor Varuna the lord of the waters, nor Yama, could venture to approach him. Indeed, if that bull among men had his armour and ear-rings, neither thyself, bending the Gandiva, nor myself, uplifting my discus, called Sudarsana, could vanquish him in battle. For thy good, Karna was divested of his ear-rings by Sakra with the help of an illusion. Similarly was that subjugator of hostile towns deprived of his (natural) armour. Indeed, because Karna, cutting off his (natural) armour and his brilliant car-rings, gave them unto Sakra, it is for that he came to be called Vaikartana. Karna now seems to me to be like an angry snake of virulent poison stupefied by power of incantation, or like a fire of mild flames. From that time, O mighty-armed one, when the high-souled Sakra gave that dart unto Karna in exchange for the latter's ear-rings, and celestial armour, that dart, viz., which has slain Ghatotkacha, from that time, Vrisha, having obtained it, had always regarded thee as slain in battle! But though deprived of that dart, O sinless one, I swear to thee that hero is still incapable of being slain by anybody else save thee. Devoted to Brahmanas, truthful in speech, engaged in penances, observant of vows, kind even unto foes, for these reasons Karna is called Vrisha. Heroic in battle, possessed of mighty arms and with bow always uplifted, like the lion in the forest depriving leaders of elephantine herds of their pride, Karna always deprives the greatest car-warriors of their pride on the field of battle, and resembles the mid-day sun at whom none can gaze. Contending with all the illustrious and foremost of warriors of thy army, O tiger among men, Karna, while shooting his arrowy showers, looked like the autumnal sun with his thousand rays. Indeed, incessantly shooting showers of shafts like the clouds pouring torrents of rain at the end of summer, Karna is like a pouring cloud charged with celestial weapons. He is incapable of being vanquished in battle by the gods, he would mangle them in such a way that their flesh and blood would fall copiously on the field. Deprived, however, of his armour as also of his car-rings, O son of Pandu, and divested also of the dart given him by Vasava, Karna is now like a man (and no longer like a god). There win occur one opportunity for his slaughter. When his car-wheels will sink in the earth, availing thyself of that opportunity, thou shouldst slay him in that distressful situation. I will make thee a sign beforehand. Warned by it, thou shouldst act. The vanquisher of Vala himself, that foremost of heroes, wielding his thunder, is incapable of slaying the invincible Karna while the latter stands weapon in hand. Indeed, O Arjuna, for thy good, with the aid of diverse contrivances I have slain, one after another, Jarasandha and the illustrious ruler of the Chedis and the mighty-armed Nishada of the name of Ekalavya. Other great Rakshasas having Hidimva and Kirmira and Vaka for their foremost, as also Alayudha, that grinder of hostile troops, and Ghatotkacha, that crusher of foes and warrior of fierce deeds, have all been slain.'"

SECTION CLXXXI

"Arjuna said, 'How, O Janardana, for our good, and by what means, were those lords of the earth, viz., Jarasandha and the others, slain?' "Vasudeva said, If Jarasandha, and the ruler of the Chedis, and the mighty son of the Nishada king, had not been slain, they would have become terrible. Without doubt, Duryodhana would have chosen those foremost of car-warriors (for embracing his side). They had always been hostile to us, and, accordingly, they would all have adopted the side of the Kauravas. All of them were heroes and mighty bowmen accomplished in weapons and firm in battle. Like the celestials (in prowess), they would have protected Dhritarashtra's sons. Indeed, the Suta's son, and Jarasandha, and the ruler of the Chedis, and the son of the Nishada adopting the son of Suyodhana, would have succeeded in conquering the whole earth. Listen, O Dhananjaya, by what means they were slain. Indeed, without the employment of means, the very gods could not have conquered them in battle. Each of them, O Partha, could fight in battle with the whole celestial host protected by the Regents of the world. (On one occasion), assailed by Valadeva, Jarasandha, excited with wrath, hurled for our destruction a mace capable of slaying all creatures. Endued with the splendour of fire, that mace coursed towards us dividing the welkin like the line on the head that parts the tresses of a woman, and with the impetuosity of the thunder hurled by Sakra. Beholding that mace thus coursing towards us the son of Rohini hurled the weapon called Sthunakarna for baffling it. Its force destroyed by the energy of Valadeva's weapon, that mace fell down on the earth, splitting her (with its might) and making the very mountains tremble. There was a terrible Rakshasa of the name Jara, endued with great prowess. She, O prince, had united that slayer of foes, and, therefore, was the latter called Jarasandha. Jarasandha had been made up of two halves of one child. And because it was Jara that had united those two halves, it was for this that he came to be called Jarasandha.[237] That Rakshasa woman, O Partha, who was there within the earth, was slain with her son and kinsmen by means-of that mace and the weapon of Sthunakarna. Deprived of his mace in that great battle, Jarasandha was afterwards slain by Bhimasena in thy presence, O Dhananjaya.[238] If the valiant Jarasandha had stood armed with his mace, the very gods with Indra at their head could not have slain him in battle. O best of men! for thy good, the Nishada's son also, of prowess incapable of being baffled, was, by an act of guile, deprived of his thumb by Drona, assuming the position of his preceptor. Proud and endued with steady prowess, the Nishada's son, with fingers cased in leathern gloves, looked resplendent like a second Rama. Undeprived of thumb, Ekalavya, O Partha, was incapable of being vanquished in battle by the gods, the Danavas, the Rakshasas, and the Uragas (together). Of firm grasp, accomplished in weapons, and capable of shooting incessantly day and night, he was incapable of being looked at by mere men. For thy good, he was slain by me on the field of battle. Endued with great prowess, the ruler of the Chedis was slain by me before thy eyes. He also was incapable of being vanquished in battle by the gods and the Asuras together. I was born to slay him as also the other enemies of the gods, with thy assistance, O tiger among men, from desire of benefiting the world. Hidimva and Vaka and Kirmira have all been slain by Bhimasena. All those Rakshasas were endued with might equal to that Ravana and all of them were destroyers of Brahmanas and sacrifices. Similarly, Alayudha, possessed of large powers of illusion, had been slain by Hidimva's son. Hidimva's son also, I have slain by the employment of means, viz., through Karna with his dart. If Karna had not slain him with his dart in great battle, I myself would have had to slay Bhima's son Ghatotkacha. From desire of benefiting you, I did not slay him before. That Rakshasa was inimical to Brahmanas and sacrifices. Because he was a destroyer of sacrifices and of a sinful soul, therefore hath he been thus slain. O sinless one, by that act as a means, the dart given by Sakra, hath also been rendered futile. O son of Pandu, they that are destroyers of righteousness are all slayable by me. Even that is the vow made by me, for establishing righteousness. Whither the Vedas and truth and self-restraint and purity and righteousness and modesty and prosperity and wisdom and forgiveness are always to be met with, thither I myself always remain. Thou needst not be at all anxious about Karna's slaughter. I will tell you the means by which you will slay him. Vrikodara also will succeed in slaying Suyodhana. I will tell thee, O son of Pandu, the means by which that will have to be compassed. Meanwhile, the uproar made by the hostile army is increasing. Thy troops also are flying away on all sides. Having achieved their objects, the Kauravas are destroying thy host. Indeed, Drona, that foremost of all smiters, is scorching us in battle.'"

SECTION CLXXXII

"Dhritarashtra said, 'When the Suta's son had such a dart as was sure to slay one person, why did he not hurt it at Partha, to the exclusion of all others? Upon Partha's slaughter by means of that dart, all the Srinjayas and the Pandavas would have been slain. Indeed, upon Phalguna's death, why should not the victory have been ours? Arjuna has made a vow to the effect that summoned to battle he would never refuse to accept the challenge. The Suta's son should have, therefore, summoned Phalguna to battle. Tell me, O Sanjaya, why did not Vrisha then engaging Phalguna in single combat, slay the latter with that dart given him by Sakra? Without doubt, my son is destitute of both intelligence and counsellors? That sinful wretch is constantly baffled by the foe. How should he then succeed in vanquishing his enemies? Indeed, that dart which was such a mighty weapon and upon which rested his victory, alas, that dart, hath, by Vasudeva, been made fruitless through Ghatotkacha. Indeed, it hath been snatched from Karna, like a fruit from the hand of a cripple, with a withered arm, by a strong person. Even so hath that fatal dart been rendered fruitless through Ghatotkacha. As in a fight between a boar and a dog, upon the death of either, the hunter is the party profited, I think, O learned one, that even so was Vasudeva the party to profit by the battle between Karna and Hidimva's son. If Ghatotkacha had slain Karna in battle, that would have been a great gain for the Pandavas. If, on the other hand, Karna had slain Ghatotkacha, that too would have been a great gain to them in consequence of the loss of Karna's dart. Endued with great wisdom, that lion among men, viz., Vasudeva, reflecting in this way, and for doing what was agreeable to and good for the Pandavas, caused Ghatotkacha to be slain by Karna in battle.'

"Sanjaya said, 'Knowing the feat that Karna desired to achieve, the slayer of Madhu, the mighty-armed Janardana, O king, commanded the prince of the Rakshasas, Ghatotkacha of mighty energy, to engage in single combat with Karna for rendering, O monarch, the latter's fatal dart fruitless. All this, O king, is the result of thy evil policy! We would certainly have achieved success, O perpetuator of Kuru's race, if Krishna had not (thus) rescued the mighty car-warrior Partha from Karna's hands. Indeed, Partha would have been destroyed with his steeds, standard, and car, in battle, Oh Dhritarashtra, if that master, that lord of Yogins, viz., Janardana had not saved him. Protected by diverse means, O king, and well-aided by Krishna, Partha approaching his foes, vanquished that fatal dart, otherwise that weapon would have quickly destroyed the son of Kunti like the lightning destroying a tree.'

"Dhritarashtra said, 'My son is fond of quarrel. His advisers are foolish. He is vain of his wisdom. It is for that, that this certain means of Arjuna's death hath been baffled. Why, O Suta, did not Duryodhana, or that foremost of all wielders, viz., Karna, possessed of great intelligence, hurl that fatal dart at Dhananjaya? Why, O son of Gavalgana, didst thou too forget this great object, possessed as thou art of great wisdom, or why didst not thou remind Karna of it?'

"Sanjaya said, 'Indeed, O king, every night this formed the subject of deliberation with Duryodhana and Sakuni and myself and Duhsasana. And we said unto Karna, 'Excluding all other warriors, O Karna, slay Dhananjaya. We would then lord it over the Pandu's and the Panchalas as if these were our slaves. Or, if upon Partha's fall, he of Vrishni's race appoints another amongst the sons of Pandu (in this place for carrying on the fight), let Krishna himself be slain. Krishna is the root of the Pandavas, and Partha is like their risen trunk. The other sons of Pritha are like their branches, while the Panchalas may be called their leaves. The Pandavas have Krishna for their refuge, Krishna for their might, Krishna for their leader. Indeed, Krishna is their central support even as the moon is of the constellations. Therefore, O Suta's son, avoiding the leaves and branches and trunk, slay that Krishna who is everywhere and always the root of the Pandavas. Indeed, if Karna had slain him of Dasarha's race, viz., that delighter of the Yadavas, the whole earth, O king, would, without doubt, have come under thy control. Truly, O monarch, if that illustrious one, that delighter of both the Yadavas and the Pandavas, could be made to lie down on the earth, deprived of life, then certainly, O monarch, the entire earth with the mountains and forests would have owned thy supremacy. We rose every morning, having formed such a resolution in respect of that Lord of the very gods, viz., Hrishikesa of immeasurable energy. At the time of battle, however, we forget our resolution. Kesava always protected Arjuna, the son of Kunti. He never placed Arjuna before the Suta's son in battle. Indeed, Achyuta always placed other foremost of car-warriors before Karna, thinking how that fatal dart of ours might be made fruitless by ourselves. O lord! When, again, the high-souled Krishna protected Partha in this manner from Karna, why, O monarch, would not that foremost of beings protect his own self? Reflecting well, I see that there is no person in the three worlds who is able to vanquish that chastiser of foes, viz., Janardana, that hero bearing the discus in hand.'

"Sanjaya continued, 'That tiger among car-warriors, viz., Satyaki of prowess incapable of being baffled, asked the mighty-armed Krishna about the great car-warrior, Karna, saving, 'O Janardana, even this had been Karna's firm resolution, viz., that he would hurl that dart of immeasurable energy at Phalguna. Why, however, did not the Suta's son actually hurt it then at him?'

"Vasudeva said, 'Duhsasana and Karna and Sakuni and the ruler of the Sindhus, with Duryodhana at their head, had frequently debated on this subject. Addressing Karna, they used to say, 'O Karna. O great bowman, O thou of immeasurable prowess in battle, O foremost of all victors, this dart should not be hurled at any one else than that great car-warrior, viz., Kunti's son, Partha or Dhananjaya. He is the most celebrated amongst them, like Vasava amongst the gods. He being slain, all the other Pandavas with the Srinjayas will be heartless like fireless celestials![239]' Karna having assented to this, saying 'So be it' (the desire of) slaughtering the wielder of Gandiva, O bull amongst the Sinis, was ever present in Karna's heart. I, however, O foremost of warriors, always used to stupefy the son of Radha. It was for this that he did not hurl the dart at Pandu's son, owning white steeds. As long as I could not baffle that means of Phalguna's death, I had neither sleep, nor joy in my heart, O foremost of warriors! Beholding that dart, therefore, rendered futile through Ghatotkacha, O bull amongst the Sinis, I regarded Dhananjaya today to have been rescued from within the jaws of Death. I do not regard my sire, my mother, yourselves, my brothers, ay, my very life, so worthy of protection as Vibhatsu in battle. If there be anything more precious than the sovereignty of the three worlds, I do not, O Satwata, desire (to enjoy) it without Pritha's son, Dhananjaya (to share it with me). Beholding Dhananjaya, therefore, like one returned from the dead, these transports of delight, O Yuyudhana, have been mine. It was for this that I had despatched the Rakshasa unto Karna for battle. None else was capable of withstanding, in the night, Karna in battle.'

"Sanjaya continued, 'Even thus did Devaki's son who is ever devoted to Dhananjaya's good and to what is agreeable to him, speak unto Satyaki on that occasion.'"

SECTION CLXXXIII

"Dhritarashtra said, 'I see, O sire, that this act of Karna and Duryodhana and Suvala's son, Sakuni, and of thyself, in especial, hath been very much against the dictates of policy. Indeed, when you knew that dart could always slay one person in battle, and that it was incapable of being either borne or baffled by the very gods with Vasava at their head, why then, O Sanjaya, was it not hurled by Karna at Devaki's son, or Phalguna, while he was engaged with this in battle before?'

"Sanjaya said, 'Returning from battle every day, O monarch, all of us, O foremost one of Kuru's race, used to debate in the night and say unto Karna. Tomorrow morning, O Karna, this dart should be hurled at either Kesava or Arjuna.' When, however, the morning came, O king, through destiny, both Karna and the other warriors forgot that resolution. I think destiny to be supreme, since Karna, with that dart in his hands, did not slay in battle either Partha or Devaki's son, Krishna. Indeed, because his understanding was afflicted by destiny itself, it is for this that he did not, stupefied by the illusion of the gods, hurl that fatal dart of Vasava, though he had it in his hand, at Devaki's son, Krishna for his destruction or at Partha endued with prowess like Indra's, O lord!'

"Dhritarashtra said, 'Ye are destroyed by destiny, by your own understanding, and by Kesava. Vasava's dart is lost, having effected the slaughter of Ghatotkacha who was as insignificant as straw. Karna, and my sons, as all the other kings, through his highly impolitic act, have already entered the abode of Yama. Tell me now how the battle once more raged between the Kurus and the Pandavas after the fall of Hidimva's son. How did they that rushed against Drona, arrayed in order of battle and well-skilled in smiting, viz., the Srinjaya and the Panchalas, fight? How, indeed, did the Pandus and Srinjaya withstand the smiting Drona, when the latter proceeding against them, penetrated into their host, excited with wrath at the slaughter of Bhurisravas and Jayadratha, reckless of his very life, and resembling a yawning tiger or the Destroyer himself with wide open mouth? What also did they do in battle, O sire, viz., Drona's son and Karna and Kripa and others headed by Duryodhana that protected the preceptor? Tell me, O Sanjaya, how my warriors in that battle covered with their shafts Dhananjaya and Vrikodara who were solicitous of slaying Bharadwaja's son. How, indeed, did these excited with wrath at the death of the ruler of the Sindhus, and those at the death of Ghatotkacha, each side unable to brook their loss, fight that nocturnal battle?'

"Sanjaya said, 'Upon the slaughter, that night, O king, of the Rakshasa, Ghatotkacha, by Karna, thy troops, filled with joy, uttered loud shouts. In that dark hour of the night, they fell impetuously upon the Pandava troops and began to slay them. Seeing all this, king Yudhishthira became exceedingly cheerless, O chastiser of foes. The mighty-armed son of Pandu, then addressed Bhimasena and said, 'O thou of mighty arms, resist Dhritarashtra host. In consequence of the slaughter of Hidimva's son, a great stupefaction overwhelms me.' Having ordered Bhimasena thus, he sat down on his car. With tearful face and sighing repeatedly, the king became exceedingly cheerless at the sight of Karna's prowess. Beholding him so afflicted, Krishna said these words, 'O son of Kunti, let not such grief be thine. Such cheerlessness does not become thee, O chief of the Bharatas, as it does an ordinary person. Rise, O king, and fight. Bear the heavy burden, O lord! If cheerlessness overtakes thee, our victory becomes uncertain.' Hearing these words of Krishna, Dharma's son, Yudhishthira, wiping his eyes with his hands, replied unto Krishna, saying, 'O thou of mighty arms, the excellent path of duty is not unknown to me. The dire consequences of a Brahmana's slaughter are his that forgets the services he receives at other's hands. Whilst we were living in the woods the high-souled son of Hidimva, although then a mere child did us many services, O Janardana! Learning that Partha, having white steeds, had departed for the acquisition of weapons, that great bowman (viz., Ghatotkacha), O Krishna, came to me at Kamyaka. He dwelt with us till Dhananjaya's reappearance. Whilst proceeding over many inaccessible fastnesses, he himself carried on his back the tired princess of Panchala. The feats he achieved, O lord, show that he was skilled in all modes of warfare. Indeed, that high-souled one accomplished many difficult feats for my benefit. My affection for Ghatotkacha, that prince of the Rakshasas is twice that, O Janardana, which I naturally bear towards Sahadeva. That mighty-armed one was devoted to me. I was dear to him and he was dear to me. It is for this that, scorched by grief, O thou of Vrishni's race, I have become so cheerless. Behold, O thou of Vrishni's race, our troops afflicted and routed by the Kauravas. Behold, those mighty car-warriors, viz., Drona and Karna, are contending earnestly in battle. Behold, the Pandava host crushed at dead of night, like an extensive forest of heath by a couple of infuriated elephants. Disregarding the might of Bhimasena's son, as also the variety of weapon that Partha bears, the Kauravas are putting forth their prowess, Yonder, Drona and Karna and king Suyodhana, having slain the Rakshasa in battle, are uttering loud roars. How, O Janardana, when we are alive and thyself too, could Hidimva's son be slain while engaged with the Suta's son? Having caused a great slaughter amongst us, and in the very sight of Savyasachin, Karna, O Krishna, hath slain Bhimasena's son of great strength, the Rakshasa, Ghatotkacha. When Abhimanyu was slain by the wicked Dhartarashtras, the mighty car-warrior Savyasachin, O Krishna, was not present in that battle. We also were all held in check by the illustrious ruler of the Sindhus. Drona, with his son (Aswatthaman), became the cause of that act. The preceptor himself told Karna the means of Abhimanyu's slaughter. While Abhimanyu was battling with the sword it was the preceptor himself that cut off that weapon. And while fallen into such distress, Kritavarman most cruelly slew the steeds and the two Parshni drivers (of the boy). Other great bowmen then despatched the son of Subhadra. For a little offence, O Krishna, was the ruler of the Sindhus slain by the wielder of Gandiva. O foremost one among the Yadavas, that act did not give me great joy. If the slaughter of foes is just and should be achieved by the Pandavas, then Drona and Karna should have been slain before this. This is what I think. O bull among men, those two are the root of our woes. Obtaining those two (as his allies) in battle, Suyodhana has become confident. Indeed, when it was Drona that should have been slain or the Suta's son with his followers, the mighty-armed Dhananjaya slew the Sindhu king whose connection with the affair was very remote. The punishment of the Suta's son should certainly by undertaken by me. I shall, therefore, O hero, now fight for slaying the Suta's son. The mighty-armed Bhimasena is now engaged with Drona's division.' Having said these words, Yudhishthira quickly proceeded against Karna, holding his formidable bow and blowing his conch fiercely. Then, surrounded by a Panchala and Prabhadraka force of a thousand cars, three hundred elephants and five thousand horses,

Sikhandin speedily followed in the wake of the king. Then the mail-clad Panchalas and the Pandavas headed by Yudhishthira beat their drums and blew their conchs. At this time Vasudeva of mighty arms, addressing Dhananjaya said, 'Filled with wrath, yonder proceedeth Yudhishthira with great speed from desire of slaying the Suta's son. It is not proper that thou shouldst rely upon him in this.' Having said these words, Hrishikesa quickly urged the steeds. Indeed, Janardana followed in the wake of the king who was now at a distance. At that time, seeing Dharma's son, Yudhishthira, whose mind was afflicted by grief and who seemed to be scorched as if by fire, rush with speed from desire of slaying the Suta's son, Vyasa approached him and said these words.'[240]

"Vyasa said, By good luck, Phalguna liveth still although he had encountered Karna in battle. Indeed, Karna had kept his dart, desirous of slaying Savyasachin, O bull of Bharata's race, by good luck Jishnu did not engage in single combat with Karna. Each of them in that case challenging the other, would have shot his celestial weapons on all sides. The weapons of the Suta's son would have been destroyed by Arjuna. The former then afflicted by the latter, would certainly have hurled Indra's dart in that battle. O Yudhishthira! O foremost one of Bharata's race, (if this had come to pass), then great would have been thy grief. O giver of honours, by good luck the Rakshasa hath been slain in battle by the Suta's son. Indeed, Ghatotkacha hath been slain by death himself making the dart of Vasava an instrument only. For thy good it is, O sire, that the Rakshasa hath been slain in battle. Do not yield to anger, O foremost one of Bharata's race, and do not set thy heart on grief. O Yudhishthira, this is the end of all creatures in this world. Uniting with thy brothers and all the illustrious kings (of the host), fight with the Kauravas in battle, O Bharata! On the fifth day from this, the earth will be thine. O tiger among men, always think of virtue. With a cheerful heart, O son of Pandu, practise kindness (to all creatures), penances, charity, forgiveness, and truth. Victory is there where righteousness is. Having said these words unto the son of Pandu, Vyasa made himself invisible there and then.'"[241]

SECTION CLXXXIV

(Drona-vadha Parva)

"Sanjaya said, 'Thus addressed by Vyasa, the heroic king Yudhishthira the just refrained, O bull of Bharata's race, from himself seeking to slay Karna. In consequence, however of the slaughter of Ghatotkacha by the Suta's son that night, the king became filled with grief and anger. Beholding thy vast host held in check by Bhima, Yudhishthira, addressing Dhrishtadyumna, said, 'Resist the Pot-born! O scorcher of foes, thou hadst, clad in mail, and armed with bow and arrows and scimitar, sprung from fire, for the destruction of Drona! Cheerfully rush thou to battle, thou needst have no fear. Let also Janamejaya and Sikhandin and Durmukha's son and Yasodhara, rush in wrath against the Pot-born on every side. Let Nakula and Sahadeva and the sons of Draupadi and the Prabhadrakas, and Drupada and Virata with their sons and brothers, and Satyaki and the Kaikeyas and the Pandavas and Dhananjaya, rush with speed against Bharadwaja's son, from desire of slaying him. Let also all our car-warriors and all the elephants and horses we have, and all our foot-soldiers, overthrow the mighty car-warrior Drona in battle.' Thus ordered by the illustrious son of Pandu, all of them rushed impetuously against the Pot-born from desire of slaughtering him. Drona, however, that foremost of all wielders of arms, received in battle all those Pandava warriors thus rushing towards him suddenly with great force and perseverance. The king Duryodhana, desiring to protect Drona's life, rushed, filled with wrath, against the Pandavas, with great force and perseverance. Then commenced the battle between the Kurus and the Pandavas who roared at each other. The animals of both hosts as also the warriors were all tired. The great car-warriors also, O king, with eyes closing in sleep and worn out with exertion in battle, knew not what to do. That night of nine hours, so terrible and awful[242] and so destructive of creatures, appeared to them to be everything.[243] While they were being thus slain and mangled by one another, and while sleep sat heavy on their eyes, it became midnight. All the Kshatriyas became cheerless. Thy troops, as also those of the toe, had no more weapons and arrows. Passing the time thus (most of), the warriors (of both armies) endued with modesty and energy and observant of the duties of their order, din not abandon their divisions. Others, blind with sleep, abandoning their weapons, laid themselves down. Some laid themselves down on the backs of elephants, some on cars, and some on horseback, O Bharata! Blind with sleep, they became perfectly motionless, O king. Other warriors (that were yet awake) in that battle, despatched these to Yama's abode. Others, deprived of their senses, and dreaming in sleep, slew themselves, that is, their own comrades, as also foes. Indeed, these fought in that dreadful battle, uttering various exclamations. Many warriors, O monarch, of our army, desirous of continuing the fight with the foe, stood with eyes drowsy with sleep. Some brave warriors, during that terrible hour of darkness, though blind with sleep, yet gliding along the field, slew one another in that battle. Many amongst the foe, entirely stupefied by slumber, were slain without their being conscious (of the strokes that launched them into eternity). Beholding this condition of the soldiers, O bull among men, Vibhatsu in a very loud voice, said these words: all of you, with your animals, are worn out with exertion and blind with sleep. Ye warriors, ye are enveloped in darkness and with dust. Therefore, if ye like, ye may rest. Indeed, here, on the field of battle close your eyes for a while. Then when the moon will rise, ye Kurus and Pandavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven.' Hearing these words of the virtuous Arjuna, the virtuous warriors (of the Kuru army) assented to the suggestion, and addressing one another, loudly said, 'O Karna, O Karna, O king Duryodhana, abstain from the fight. The Pandava host hath ceased to strike us.' Then at those words of Phalguna, uttered loudly by him, the Pandava army as also thine, O Bharata, abstained from battle. Indeed, these noble words of Partha were highly applauded by the gods, the high-souled Rishis, and all the gladdened soldiers. Applauding those kind words, O Bharata, all the troops, O king, worn out with exertion, laid -themselves down for sleep, O bull of Bharata's race. Then that army of thine, O Bharata, happy at the prospect of rest and sleep, sincerely blessed Arjuna saying, 'In thee are the Vedas as also all weapons! In thee are intelligence and prowess! In thee, O mighty armed one, are righteousness and compassion for all creatures, O sinless one! And since we have been comforted by thee, we wish thy good, O Partha! Let prosperity be to thee! Soon do thou get, O hero, those objects that are dear to thy heart!' Blessing him thus, O tiger among men, those great car-warriors, overcome with sleep, became silent, O monarch! Some laid themselves down on horseback, some on the car-boxes, some on the necks of elephants, and some on the bare ground. Many men, with their weapons and maces and swords and battle axes and lances and with their armours on, laid themselves down for sleep, apart from one another. Elephants, heavy with sleep, made the earth cool with the breath of their nostrils, that passed through their snake-like trunks spotted with dust. Indeed, the elephants, as they breathed on the ground, looked beautiful like hills scattered (on the field of battle) over whose breasts hissed gigantic snakes. Steeds, in trappings of gold and with manes mingling with their yokes, stamping their hoofs made even grounds uneven. Thus every one, O king, slept there with the animal he rode. Thus steeds and elephants and warriors, O bull of Bharata's race, very much worn out with exertion, slept, abstaining from battle. That slumbering host, deprived of sense and sunk in sleep, then looked like a wonderful picture drawn on canvas by skilful artists. Those Kshatriyas, decked in ear-rings and endued with youth, with limbs mangled by shafts, and immersed in sleep, having laid themselves down on the coronal globes of elephants, looked as if they were lying on the deep bosom of beautiful ladies. Then the moon, that delighter of eye and lord of lilies, of hue white as the checks of a. beautiful lady, rose, adorning the direction presided over by Indra.[244] Indeed, like a lion of the Udaya hills, with rays constituting his manes of brilliant yellow, he issued out of his cave in the east, tearing to pieces the thick gloom of night resembling an extensive herd of elephants.[245] That lover of all assemblage of lilies (in the world), bright as the body of Mahadeva's excellent bull, full-arched and radiant as Karna's bow, and delightful and charming as the smile on the lips of a bashful bride, bloomed in the firmament.[246] Soon, however, that divine lord having the hare for his mark showed himself shedding brighter rays around. Indeed, the moon, after this seemed to gradually emit a bright halo of far-reaching light that resembled the splendour of gold. Then the rays of that luminary, dispelling the darkness by their splendour, slowly spread themselves over all the quarters, the welkin, and the earth. Soon, therefore, the world became illuminated. The unspeakable darkness that had hidden everything quickly fled away. When the world was thus illuminated into almost daylight by the moon, amongst the creatures that wander at night, some continued to roam about and some abstained. That host, O king, awakened by the rays of the sun. Indeed, that sea of troops was awakened by the rays of the moon bloomed (into life) like an assemblage of lotuses expanded by the rays of the sun. Indeed, that sea of troops was awakened by the risen moon like the ocean swelling up in agitated surges at the rise of that luminary. Then, O king, the battle once more commenced on earth, for the destruction of the earth's population, between men that desired to attain to heaven.'"

SECTION CLXXXV

"Sanjaya said, 'At this time Duryodhana, under the influence of wrath, approached Drona and addressing him said these words, for inspiring him with joy and provoking his anger.'

"Duryodhana said, 'No mercy should have been shown to our foes while they were heartless and worn out with toil and taking rest, especially when they are all of sure aim. Desirous of doing what is agreeable to thee, we showed them kindness by then letting them alone. The tired Pandavas, however (having taken rest), have become stronger. As regards ourselves, we are, in every respect, losing in energy and strength. The Pandavas, protected by thee, are constantly gaining prosperity. All weapons that are celestial and all those that appertain to Brahma exist in thee. I tell thee truly, that neither the Pandavas, nor ourselves, nor any other bowmen in the world, can be a match for thee while thou art engaged in battle. O foremost of regenerate ones, thou art acquainted with all weapons. Without doubt, by means of thy celestial weapons thou art capable of destroying the (three) worlds with the gods, the Asuras, and the Gandharvas. The Pandavas are all afraid of thee. Thou, however, forgivest them, remembering that they were thy pupils, or, perhaps, owing to my ill luck.'

"Sanjaya continued, 'Thus rebuked and angered by thy son, Drona, O king, wrathfully addressed Duryodhana and said these words: 'Although I am so old, O Duryodhana, I am still exerting myself in battle to the utmost extent of might. All these men are unacquainted with weapons. I am, however, well-versed in them. If, from desire of victory, I slay these men, there can be no more ignoble act for me to do. That, however, which is in thy mind, be it good or bad, I will accomplish, O Kaurava, at thy command. It will not be otherwise. Putting forth my prowess in battle and slaying all the Panchalas, I will doff my armour, O king! I swear this to thee truly. Thou thinkest that Arjuna, the son of Kunti, was worn out in battle. O mighty-armed Kaurava! Listen to what I truly say regarding his prowess. If Savyasachin's wrath is excited, neither Gandharvas, nor Yakshas nor Rakshasas can venture to bear him. At Khandavas, he encountered the divine chief of the celestials himself. The illustrious Arjuna, with his shafts baffled the pouring Indra. Yakshas, and Nagas, and Daityas, and all others proud of their might, were slain by that foremost of men. That also is known to thee. On the occasion of the tale of cattle, the Gandharvas headed by Chitrasena and others were vanquished by him. That firm bowman rescued you, while you were being carried away by those Gandharvas. Nivatakavachas also, those enemies of the celestials, that were unslayable in battle by the celestials, themselves, were vanquished by that hero. Thousands of Danavas dwelling in Hiranyapura, that tiger among men vanquished. How can human beings then withstand him? O monarch, thou hast seen with thy own eyes how this host of thine, although exerting themselves so heroically, hath been destroyed by the son of Pandu.'

"Sanjaya continued, 'Unto Drona who was thus applauding Arjuna, thy son, O king, angered thereat, once more said these words: 'Myself and Duhsasana, and Karna, and my maternal uncle, Sakuni, dividing this Bharata host into two divisions (and taking one with us), shall to-day slay Arjuna in battle.' 'Hearing these words of his, Bharadwaja's son, laughing, sanctioned that speech of the king and said, 'Blessings to thee! What Kshatriya is there that would slay that bull amongst Kshatriyas, that unslayable one, viz., the bearer of Gandiva, that hero blazing forth with energy? Neither the Lord of treasures, nor Indra, nor Yama, nor the Asuras, the Uragas, and the Rakshasas can stay Arjuna armed with weapons. Only they that are fools say such words as those thou hast said, O Bharata! Who is there that would return home in safety, having encountered Arjuna in battle? As regards thyself, thou art sinful and cruel and suspicious of everybody. Even them that are employed in thy welfare, thou art ready to rebuke in this way. Go thou against the son of Kunti, for withstanding him for thy own sake. Thou art a well-born Kshatriya. Thou seekest battle. Why dost thou cause all these unoffending Kshatriyas to be slain? Thou art the root of this hostility. Therefore, go thou against Arjuna. This thy maternal uncle is possessed of wisdom and observant of Kshatriya duties. O son of Gandhari, let this one addicted to gambling proceed against Arjuna in battle. This one, skilled in dice, wedded to deception, addicted to gambling, versed in cunning and imposture, this gambler conversant with the ways of deceiving, will vanquish the Pandavas in battle! With Karna in thy company, thou hadst often joyfully boasted, from folly and emptiness of understanding, in the hearing of Dhritarashtra, saying, 'O sire, myself, and Karna, and my brother Duhsasana, these three, uniting together, will slay the sons of Pandu in battle.' This thy boast was heard in every meeting of the court. Accomplish thy vow, be truthful in speech, with them. There thy mortal foe, the son of Pandu, is staying before thee. Observe the duties of a Kshatriya. Thy slaughter at the hands of Jaya would be worthy of every praise. Thou hast practised charity. Thou hast eaten (everything ever desired by thee). Thou hast obtained wealth to the measure of thy wish. Thou hast no debts. Thou hast done all that one should do. Do not fear. Fight now with the son of Pandu.' These words said, the battle commenced.'"

SECTION CLXXXVI

"Sanjaya said, 'When three-fourths of that night had worn away, the battle, O king, once more commenced between the Kurus and the Pandavas. Both sides were elated with joy. Soon after, Aruna, the charioteer of Surya, weakening the splendour of the moon, appeared, causing the welkin to assume a coppery hue. The east was soon reddened with the red rays of the sun that resembled a circular plate of gold. Then all the warriors of the Kuru and the Pandava hosts, alighting from cars and steeds and vehicles borne by men, stood, with joined hands, facing the sun, and uttered the prayers of the twilight of dawn. The Kuru army having been divided into two bodies, Drona, with Duryodhana before him, proceeded (with one of those divisions) against the Somakas, the Pandavas, and the Panchalas. Beholding the Kuru host divided into two bodies, Madhava addressed Arjuna and said, 'Keeping thy foes to thy left, place this division (commanded by Drona) to thy right. Obedient to the counsels of Madhava in respect of the Kurus, Dhananjaya moved to the left of those two mighty bowmen, viz., Drona, and Karna. Understanding the intentions of Krishna, that subjugator of hostile cities, viz., Bhimasena, addressing Partha who was then staying at the van of battle, said these words.

"Bhimasena said, 'O Arjuna, O Vibhatsu, listen to these words of mine. The time for that object for which Kshatriya ladies bring forth sons has now come. If at such a time thou dost not strive to win prosperity, thou shalt then act meanly like a veritable wretch. Putting forth thy prowess, pay the debt thou owest to Truth, Prosperity, Virtue, and Fame! O foremost of warriors, pierce this division, and keep these to thy right.'

"Sanjaya continued, 'Thus urged by Bhima and Kesava, Savyasachin prevailing over Drona and Karna, began to resist the foe all round. Many foremost of Kshatriyas (among the Kurus), putting forth all their prowess, failed to withstand Arjuna who advanced at the very van of his troops, and who, like a raging conflagration, was consuming the foremost ones among his foes. Then Duryodhana and Karna, and Sakuni, the son of Suvala, covered Kunti's son, Dhananjaya, with showers of shafts. Baffling the weapons of all those warriors, that foremost of all persons well-skilled in weapons, O monarch, covered them (in return) with his shafts. Aiming at their weapons with his (and thus baffling them all), Arjuna, endued with great lightness of hand and possessing a complete control over his senses, pierced every one of those warriors with ten keen-pointed shafts. The welkin was then covered with dust. Thick showers of arrows fell. Darkness set in, and a loud and terrible uproar arose. When such was the state of things, neither the welkin, nor the earth, nor the points of the compass, could any longer be seen. Stupefied by the dust, all the troops became blind. Neither the foe, O king, nor we, could distinguish each other. For this reason, the kings began to fight, guided by conjecture and the names they uttered. Deprived of their cars, car-warriors, O king, encountering one another, lost all order and became a tangled mass. Their steeds killed and drivers slain, many of them, becoming inactive, preserved their lives and looked exceedingly affrighted. Slain steeds with riders deprived of lives were seen to lie on slain elephants as if stretched on mountain-breasts. Then Drona, moving away from that battle towards the north took up his station there., and seemed to resemble a smokeless fire. Beholding him move away from the battle towards the north, the Pandava troops, O king, began to tremble. Indeed, beholding Drona resplendent and handsome and blazing with energy, the enemy, inspired with fright became pale and wavered on the field, O Bharata! While summoning the hostile army to battle, and looking like an elephant in rut, the enemy became perfectly hopeless of vanquishing him, like the Danavas hopeless of vanquishing Vasava. Some among them became perfectly cheerless, and some, endued with energy, became inspired with wrath. And some were filled with wonder, and some became incapable of brooking (the challenge). And some of the kings squeezed their hands, and some deprived of their senses by rage, bit their lips. And some whirled their weapons, and some rubbed their arms; and some, possessed of great energy and souls under complete control, rushed against Drona. The Panchalas particularly, afflicted with the shafts of Drona, O monarch, though suffering great pain, continued to contend in battle.[247] Then Drupada and Virata proceeded, in that battle, against Drona, that invincible warrior, who was thus careering on the field. Then, O king, the three grandsons of Drupada, and those mighty bowmen, viz., the Chedis, also proceeded against Drona in that encounter. Drona, with three sharp shafts, took the lives of the three grandsons of Drupada. Deprived of lives, the princes fell down on the earth. Drona next vanquished in that battle the Chedis, the Kaikeyas, and the Srinjayas. That mighty car-warrior, viz., the son of Bharadwaja, then vanquished all Matsyas. Then Drupada, filled with wrath, and Virata, in that battle, shot showers of shafts, O king, at Drona. Baffling that arrowy shower, Drona, that grinder of Kshatriyas, covered both Drupada and Virata with his shafts. Shrouded by Drona, both those warriors, with rage, began to pierce him on the field of battle with their arrows. Then Drona, O monarch, filled with wrath and desire of revenge, cut off, with a couple of broad-headed shafts, the bows of both his antagonists. Then Virata, filled with wrath, sped in that encounter ten lances and ten shafts at Drona from desire of slaying him. And Drupada, in anger, hurled at Drona's car a terrible dart made of iron and decked with gold and resembling a large snake. Drona cut off, with a number of sharp and broad-headed arrows, those ten lances (of Virata), and with certain other shafts that dart (of Drupada) decked with gold and stones of lapis lazuli. Then that grinder of foes, viz., the son of Bharadwaja, with a couple of well-tempered and broad-headed shafts, despatched both Drupada and Virata unto the abode of Yama. Upon the fall of Virata and Drupada, and the slaughter of the Kshatriyas, the Chedis, the Matsyas, and the Panchalas, and upon the fall of those three heroes, viz., the three grandsons of Drupada, the high-souled Dhrishtadyumna, beholding those feats of Drona, became filled with rage and grief, and swore in the midst of all the ear-warriors, saying, 'Let me lose merits of all my religious acts as also my Kshatriya and Brahma energy, if Drona escape me today with life, or if he succeed in vanquishing me!'[248] Having taken that oath in the midst of all the bowmen, that slayer of hostile heroes, viz., the prince of the Panchalas, supported by his own division, advanced against Drona. The Panchalas then began to strike Drona from one side, and Arjuna from another. Duryodhana, and Karna, and Sakuni, the son of Suvala, and the uterine brothers of Duryodhana (stationed), according to their precedence, began to protect Drona in battle. Drona being thus protected in battle by those illustrious warriors, the Panchalas though struggling vigorously, could not even gaze at him. Then Bhimasena, O sire, became highly angry with Dhrishtadyumna and, O bull among men, that son of Pandu pierced Dhrishtadyumna with these fierce words:[249]

"Bhimasena said, 'What man is there who being regarded as a Kshatriya and who taking his birth in the race of Drupada and who being the foremost of all persons possessing a knowledge of weapons, would only thus look at his foe stationed before him? What man having seen his sire and son slain, and especially, having sworn such an oath in the midst of the king, would thus be indifferent to his enemy? Yonder stands Drona like a fire swelling with its own energy. Indeed, with bow and arrows constituting his fuel, he is consuming with his energy all the Kshatriyas. Soon will he annihilate the Pandava army. Stand ye (as spectators) and behold my feat. Against Drona himself will I proceed. Having said these words, Vrikodara, filled with rage, penetrated into Drona's array, began to afflict and rout that host. Then the Panchalaprince Dhrishtadyumna, also, penetrating into that large host, engaged himself with Drona in battle. The battle became furious. Such a fierce encounter we had never seen or heard of before, O king, as that which now took place at sunrise of that day. The cars, O sire, were seen to be entangled with one another. The bodies of embodied creatures deprived of lives were scattered all over the field. Some, while proceeding towards another part of the field, were, on the way, assailed by others. Some, while flying away, were struck on their backs, and others on their sides. That general engagement continued to rage fiercely. Soon, however, the morning sun rose.'

SECTION CLXXXVII

"Sanjaya continued, 'The warrior, O king, thus clad in mail on the field of battle, adored the thousand-rayed Aditya as he rose at morn. When the thousand-rayed luminary, of splendour bright, as burning gold, arose, and the world became illumined, the battle once more commenced. The same soldiers that were engaged with each other before the sunrise, once more fought with each other, O Bharata, after, the rise of the sun. Horsemen engaged with car-warriors, and elephants with horsemen, and foot-soldiers with elephants and horsemen with horsemen, O bull of Bharata's race. Sometimes, unitedly and sometimes separately, the warriors, fell upon one another in battle. Having fought vigorously in the night, many, tired with exertion, and weak with hunger and thirst became deprived of their senses. The uproar made of the blare of conchs, the beat of drums, the roar of elephants, and the twang of out-stretched bows drawn with force touched the very heavens, O king! The noise made also by rushing infantry and falling weapons, and neighing steeds and rolling cars, and shouting and roaring of warriors, became tremendous. That loud noise increasing every minute, reached the heavens. The groans and wails of pain, on falling and fallen foot-soldiers and car-warriors and elephants, became exceedingly loud and pitiable as these were heard on the field. When the engagement became general, both side slew each other's own men and animals. Hurled from the hands of heroes upon warriors and elephants, heaps of swords were seen on the field, resembling heaps of cloths on the washing ground. The sound, again, of uplifted and descending swords in heroic arms resembled that of cloths thrashed for wash. That general engagement then, in which the warriors encountered one another with swords and scimitars and lances and battle-axes, became exceedingly dreadful. The heroic combatants caused a river there, that ran its course towards the regions of the dead. The blood of elephants and steeds and human beings formed its current. Weapons formed its fish in profusion. It was miry with blood and flesh. Wails of grief and pain formed its roar. Banners and cloth formed its froth. Afflicted with shafts and darts, worn with exertion, spent with toil on the (previous) night, and exceedingly weakened, elephants and steeds, with limbs perfectly motionless, stood on the field. With their arms (in beautiful attitudes) and with their beautiful coats of mail, and heads decked with beautiful ear-rings, the warriors, adorned with implements of battle, looked exceedingly resplendent.[250] At that time, in consequence of the carnivorous animals and the dead and the dying, there was no path for the cars all over the field. Afflicted with shafts steeds of the noblest breed and high mettle, resembling elephants (in size and strength), worn out with toil, were seen to tremble with great effort, as they drew vehicles whose wheels had sunk in the earth. The whole of that host, O Bharata, resembling the ocean for vastness, then became agitated, and afflicted, inspired with terror, with the exception only of Drona and Arjuna. Those two became the refuge, these two became the saviours, of the warriors of their respective sides. Others, encountering these two proceeded to the abode of Yama. Then the vast host of the Kurus became greatly agitated, and the Panchalas, huddled together, became no longer distinguishable. During that great carnage of the Kshatriyas on earth, on that field of battle, enhancing the terrors of the timid and looking like a crematorium neither Karna, nor Drona, nor Arjuna, nor Yudhishthira, nor Bhimasena, nor the twins, nor the Panchala prince, nor Satyaki, nor Duhsasana, nor Drona's son, nor Duryodhana nor Suvala's son, nor Kripa, nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the earth, nor points of the compass, could be seen, O king, for all of them, mingled with the troops, were shrouded by clouds of dust. During the progress of that fierce and terrible battle, when that dusty cloud arose, all thought that night had once more come over the scene. Neither the Kauravas, nor the Panchalas, nor the Pandavas, could be distinguished, nor the points of the compass, nor the welkin, nor the earth, nor even land nor uneven land. The warriors, desirous of victory, slew foes and friends, in fact, all whom they could perceive by the touch of their hands. The earthly dust that had arisen was soon dispelled by the winds that blew, and drenched by the blood that was shed. Elephants and steeds and car-warriors and foot-soldiers, bathed in blood, looked beautiful like the (celestial) forest of Parijata. Then Duryodhana, Karna, Drona and Duhsasana, these four (Kauravas) warriors engaged in battle with four of the Pandava warriors, Duryodhana and his brothers, encountered the twins (Nakula and Sahadeva). And Radha's son engaged himself with Vrikodara, and Arjuna with the son of Bharadwaja, all the troops, from every side, looked on that terrible encounter. The car-warriors (of both armies quietly) beheld that beautiful, that superhuman engagement between those fierce and foremost of car-warriors conversant with every mode of warfare, riding on their own beautiful cars that performed diverse delightful evolutions. Endued with great prowess, struggling vigorously, and each solicitous of vanquishing the other, they covered each other with showers of shafts, like the clouds at the close of summer (pouring torrents of rain). Those bulls among men, riding on their cars of solar effulgence, looked beautiful like congregated masses of clouds in the autumnal sky. Then those warriors, O monarch, filled with wrath and desire of revenge, mighty bowmen all, challenging, rushed at one another with great vigour like infuriated leaders of elephantine herds. Verily, O king, death does not take place till its hour comes, since all those warriors did not simultaneously perish in that battle. Strewn with lopped off arms and legs, and heads decked with beautiful ear-rings, and bows and arrows and lances and scimitars and battle-axes and (other kinds of) axes, and Nalihas and razor-headed arrows and cloth-yard shafts and darts and diverse kinds of beautiful armour, and beautiful cars broken into pieces, and slain elephants and standardless cars broken like cities, and vehicles dragged hither and thither with the speed of the wind by driverless steeds in great fright, and a large number of well-decked warriors of great courage, and fallen fans and coats of mail and standards, and ornaments and robes and fragrant garlands, and chains of gold and diadems and crowns and head-gears and rows of bells, and jewels worn on breasts, and cuirasses and collars and gems that adorn head-gears, the field of battle looked beautiful like the firmament bespangled with stars.'

'Then there occured an encounter between Duryodhana, filled with wrath and desire of revenge, and Nakula filled with the same feelings. Madri's son cheerfully shooting hundreds of shafts, placed thy son on his right. At this loud cheers were bestowed upon him. Placed on the right by his cousin-brother in wrath, thy son king Duryodhana, filled with rage, began, in battle, to wonderfully counteract Nakula from that very side. Thereupon, Nakula, endued with great energy and acquainted with the diverse course (in which a car may be conducted), began to resist thy son who was engaged in counteracting him from his right. Duryodhana, however, afflicting Nakula with showers of shafts and resisting him on every side, caused him to turn back. All the troops applauded that feat (of thy son). Then Nakula, addressing thy son, said, 'Wait, Wait, recollecting all his woes caused by thy evil counsels.'"

SECTION CLXXXVIII

"Sanjaya said, 'Then Duhsasana, filled with wrath, rushed against Sahadeva, causing the earth to tremble with the fierce speed of his car, O Madri's son, however, that crusher of foes, with a broad-headed arrow, quickly cut of the head, decked with the head-gear of his rushing antagonist's driver. From the celerity with which that act was accomplished by Sahadeva, neither Duhsasana nor any of the troops knew that the driver's head had been cut off. The reins being no longer held by anybody, the steeds ran at their will. It was then that Duhsasana knew that his driver had been slain. Conversant with the management of steeds, that foremost of car-warriors, himself restraining his steeds in that battle fought beautifully and with great activity and skill. That feat of his was applauded by friends and foes, since riding on that driverless car, he careered fearlessly in that battle. Then Sahadeva pierced those steeds with keen shafts. Afflicted with those shafts, they quickly ran away, careering hither and thither. For catching hold of the reins, he once laid aside his bow, and then he took up his bow for using it, lying aside the reins. During those opportunities the son of Madri covered him with arrows. Then Karna, desirous of rescuing thy son, rushed to that spot. Thereupon, Vrikodara, with great care, pierced Karna in the chest and arms with three broad-headed shafts sped from his bow drawn to its fullest stretch. Struck with those shafts like a snake with a stick, Karna stopped and began to resist Bhimasena, shooting keen shafts. Thereupon, a fierce battle took place between Bhima and Radha's son. Both of them roared like bulls, and the eyes of both were expanded (with rage). Excited with wrath, and rushing towards each other, with great speed, they roared at each other. Those two delighters, in battle were then very close to each other. So near were they that they could not easily shoot their shafts at each other. Thereupon, an encounter with maces happened. Bhimasena speedily broke with his mace the Kuvara of Karna's car. That feat of his, O king, seemed highly wonderful. Then the valiant son of Radha, taking up a mace, hurled it at Bhima's car. Bhima, however, broke it with the mace of his own. Then taking up a heavy mace, once more, Bhima hurled it at Adhiratha's son. Karna struck that mace with numerous shafts of beautiful wings, sped with great force, and once again with other shafts, Thus struck with Karna's shafts, the mace turned back towards Bhima, like a snake afflicted with incantations. With the rebound of that mace, the huge standard of Bhima, broke and fell down. Struck with that same mace, Bhima's driver also became deprived of his senses. Then Bhima, mad with rage, sped eight shafts at Karna, and his standard and bow, and leathern fence, O Bharata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest care, O Bharata, cut off, with those keen shafts, the standards, the bow, and the leathern fence of Karna. The latter then, viz., the son of Radha, taking up another invincible and gold-decked bow, shot a number of shafts, and quickly slew Bhima's steeds of the hue of bears, and then his two drivers. When his car was thus injured, Bhima, that chastiser of foes, quickly jumped into the car of Nakula like a lion jumping down upon a mountain summit.'

"Meanwhile, Drona and Arjuna, those two foremost of car-warriors, preceptor and pupil, both skilled in weapon, O monarch, fought with each other in battle, stupefying the eyes and minds of men with their lightness in the use of weapons and the sureness of their aim, and with the motions of their cars. Beholding that battle, the like of which had never been witnessed before, between preceptor and pupil, the other warriors abstained from fighting with each other and trembled. Each of those heroes, displaying beautiful revolutions of his car, wished to place the other on his right. The warriors present there beheld their prowess and became filled with wonder. Indeed, that great battle between Drona and the son of Pandu resembled that, O monarch, between a couple of hawks in the welkin for the sake of a piece of meat. Whatever feats Drona performed for vanquishing the son of Kunti, were all counteracted by Arjuna's performing similar feats. When Drona failed to gain any ascendency over the son of Pandu, the son of Bharadwaja, that warrior acquainted with the course of all weapons, invoked into existence the Aindra, the Pasupata, the Tvashtra, the Vayavya, and the Yamya weapons. As soon as those weapons, issued from Drona's bow, Dhananjaya destroyed them quickly. When his weapons were thus duly destroyed by Arjuna with his own weapons, Drona shrouded the son of Pandu with the mightiest of celestial weapons. Every weapon, however, that Drona shot at Partha from desire of vanquishing the latter, was shot by Partha in return for baffling it. Seeing all his weapons, even the celestial ones, duly baffled by Arjuna, Drona applauded the latter in his heart. That chastiser of foes, O Bharata, regarded himself superior to every person in the world acquainted with weapons, in consequence of Arjuna having been his pupil. Thus resisted by Partha in the midst of all those illustrious warriors, Drona, struggling with vigour, cheerfully resisted Arjuna (in return), wondering all the while. Then the celestials and Gandharvas in thousands, and Rishis and bodies of Siddhas, were seen on all sides in the welkin. Filled with (those as also with) Apsaras and Yakshas and Rakshasas, it once more seemed that the welkin was darkened by gathering clouds. An invisible voice, fraught with the praises of Drona and the high-souled Partha, was heard to repeatedly course through the firmament. When in consequence of the weapons shot by Drona and Partha all sides seemed ablaze with light, the Siddhas and the Rishis that were present, said, 'This is no human nor Asura, nor Rakshasa, nor celestial, nor Gandharva battle. Without doubt this is a high Brahma encounter. This battle is exceedingly beautiful and highly wonderful. We have never seen or heard of its like. Now, the preceptor prevails over the son of Pandu, and then the son of Pandu prevails over Drona. No one can find any difference between them. If Rudra, dividing his own self into two portions, fights, himself with himself, then may an instance be had to match this. Nowhere else can an instance be found to match it. Science, gathered in one place, exists in the preceptor; science and means are in the son of Pandu. Heroism, in one place, is in Drona; heroism and might are in the son of Pandu. None of these warriors can be withstood by foes in battle. If they wish, both of them can destroy the universe with the gods. Beholding those two bulls among men, all invisible and visible creatures said these words. The high-souled Drona then, in that battle, invoked into existence the Brahma weapon, afflicting Partha and all invisible beings. Thereupon, the earth with the mountains and waters and trees trembled. Fierce winds began to blow. The seas swelled in agitation. The combatants of the Kurus and the Pandava armies, as also all other creatures, became inspired with fear, when that illustrious warrior uplifted that weapon. The Partha, O monarch, fearlessly baffled that weapon by a Brahma weapon of his own, at which all that agitation in nature was speedily pacified. At last, when none of them could vanquish his antagonist in combat, a general engagement took place between the hosts, causing a great confusion on the field. During the progress of that dreadful battle between Drona and the son of Pandu (as also of that general engagement), once more, O king, nothing could be distinguished. The welkin became covered with dense showers of shafts, as if with masses of clouds, and creatures ranging in the air could no longer find a passage through their element."

SECTION CXC

"Sanjaya said, 'During that fearful carnage of men and steeds and elephants, Duhsasana, O king, encountered Dhrishtadyumna. Mounted upon hi, golden car and exceedingly afflicted with the shafts of Duhsasana, the Panchala prince wrathfully showered his shafts upon thy son's steeds. Covered with the shafts of Prishata's son, O king, Duhsasana's car, with standard and driver, soon became invisible. Afflicted with those showers of arrows, Duhsasana, O monarch, became unable to stay before the illustrious prince of the Panchalas. Forcing, by means of his shafts, Duhsasana to turn back Pritha's son, scattering his arrows, proceeded against Drona in that battle. At the time Hridika's son, Kritavarman, with three of his uterine brothers, appeared on the scene and attempted to oppose Dhrishtadyumna. Those bulls among men, however, viz., the twins, Nakula and Sahadeva following in the wake of Dhrishtadyumna who was thus proceeding like a blazing fire towards Drona, began to protect him. Then, all those great car-warriors, endued with might and excited with rage, began to strike one another, making death their goal. Of pure souls and pure conduct, O king, and keeping heaven in view, they fought according to righteous methods, desirous of vanquishing one another. Of stainless lineage and stainless acts, and endued with great intelligence, those rulers of men, keeping heaven in view, fought fair battles with another. There was nothing unfair in that fight and no weapon was used that was regarded as unfair. No barbed arrows, nor those called nalikas, nor those that are poisoned, nor those with heads, made of horns, nor those equipped with many pointed heads, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rusty heads, nor those that are not straight going, were used by any of them.[251] All of them used simple and fair weapons and desired to win both fame and region of great blessedness by fighting fairly. Between those four warriors of thy army and those three of the Pandava side, the battle that took place was exceedingly dreadful but divested of everything unfair. Then Dhrishtadyumna, exceedingly quick in the use of weapons, beholding those brave and mighty car warriors of thy army checked by the twins (Nakula and Sahadeva), proceeded towards Drona. Checked by those two lions among men, those four heroic warriors encountered the former like the wind assailing a couple of mountains (standing on their way). Each of the twins--those great car-warriors--was engaged with a couple of arrows against Drona. Beholding the invincible prince of the Panchalas proceeding against Drona, and those four heroes (of his own army) engaged with the twins, Duryodhana, O monarch, rushed to that spot, scattering showers of blood-drinking arrows. Seeing this, Satyaki quickly approached the Kuru king. Those two tigers among men, viz., the two descendants of Kuru and Madhu, approaching each other, became desirous of striking each other in battle. Recalling to mind their behaviour towards each other in childhood and reflecting with pleasure on the same, they gazed at each other and smiled repeatedly. 'Then king Duryodhana (mentally), blaming his own conduct, addressed his ever dear friend Satyaki, and said, 'Fie on wrath, O friend, and fie on vindictiveness!

Fie on Kshatriya usage, and fie on might and prowess, since thou aimest thy weapons at me, and I too am aiming at thee, O bull of Sini's race! In those days thou wert dearer to me than life itself, and I also was such to thee! Alas, all those acts of childhood that I remember, of both thyself and mine, became quite insignificant in the field of battle! Alas, moved by wrath and convetousness, we are here to-day for fighting against each other, O thou of the Satwata race!' Unto him who said those words, O king, Satyaki, conversant with high weapons, taking up some keen arrows, smilingly replied, 'This is no assembly, O prince, nor the abode of our preceptor, where in former days we sported together.' Duryodhana answered, 'Where have those sports of our childhood gone, O bull of Sini's race, and, alas, how has this battle now come upon us? It seems that the influence of Time is irresistible. (Urged though we are) by desire of wealth, what use, however, have we of wealth that, assembled together, we are now engaged in battle, moved by the avarice of wealth.'

"Sanjaya said, 'Unto king Duryodhana who said so, Satyaki replied, 'This has always been the usage of the Kshatriyas that they have to fight even against their preceptors. If I am dear to thee, O king, then slay me without any delay. Through thee, O bull of Bharata's race, I shall then enter the region of the righteous. Exhibit, without delay, all thy might and prowess. I do not desire to witness this great calamity of friends.' Having replied and reasoned thus, Satyaki, O monarch, fearlessly and in utter disregard of life, quickly advanced against Duryodhana. Beholding him advance, thy son received him; indeed, O king, thy son poured on him of Sini's race a perfect shower of arrows. Then commenced a terrible battle between those lions of Kuru's and Madhu's races, resembling an encounter between an elephant and a lion. Then Duryodhana, filled with wrath, pierced the invincible Satyaki with many keen arrows, shot from his bow drawn to its fullest stretch. Satyaki quickly pierced the Kuru prince in return with fifty keen shafts in that battle and once more with twenty, and again with ten shafts. Then, in that encounter, O king, thy son, smiling the while, pierced Satyaki in return with thirty arrows shot from his bowstring drawn to his ear. Shooting then a razor-headed arrow, he cut off in twain the bow, with arrow fixed thereon, of Satyaki. Endued with great lightness of hand, the latter then, taking up a tougher bow, shot showers of shafts at thy son. As those lines of arrows advanced for compassing the death of Duryodhana, the latter, O king, cut them in pieces, at which the troops shouted loudly. With great swiftness, the Kuru king afflicted Satyaki with three and seventy shafts, equipped with wings of gold and steeped in oil and shot from his bow drawn to its fullest stretch. All those arrows of Duryodhana, as also his bow, with arrow fixed thereon, Satyaki quickly cut off. The Satwata hero then poured showers of shafts on his antagonist. Deeply pierced by Satyaki and feeling great pain, Duryodhana, O king, in great distress, sought shelter in another car. Having rested awhile and refreshed himself, thy son once more advanced against Satyaki, shooting showers of shafts at the latter's car. Smilingly, O king, Satyaki ceaselessly shot multitudes of shafts at Duryodhana's car. The shafts of both mingled with one another in the welkin. In consequence of those arrows thus shot by both, falling fast on every side, loud sounds, like those of a raging fire consuming a mighty forest, arose there. With thousands of arrows shot by both, the earth was densely covered. The welkin also became filled therewith. Beholding then that foremost of car-warriors, viz., that hero of Madhu's race, to be mightier than Duryodhana, Karna rushed to that spot, desirous of rescuing thy son. Mighty Bhimasena, however, could not brook that attempt of Karna. He, therefore, quickly proceeded against Karna, shooting innumerable shafts. Cutting off all those shafts of Bhima with the greatest ease, Karna cut off Bhima's bow, arrows and driver also, with his own shafts. Then, Pandu's son, Bhima, filled with rage, took up a mace and crushed the bow, standard, and driver of his antagonist in that encounter. The mighty Bhima also broke one of the wheels of Karna's car. Karna, however, stood on that car of his, which had one of his wheels broken, immovable as (Meru), the king of mountains. That beautiful car of his which had now only one wheel, was borne by his steeds, like the single wheeled car of Surya, drawn by the seven celestial steeds. Incapable of brooking the feats of Bhimasena, Karna continued to fight with the latter, using diverse kinds of shafts in profusion and diverse kinds of other weapons in that encounter. Bhimasena also filled with wrath, continued to fight with the Suta's son. When the engagement became general ant confused, (Yudhishthira) the son of Dharma, addressing all the foremost of warriors among the Panchalas and the Matsyas, said, 'They that are our life, they that are our heads, they amongst us that are endued with great strength, those bulls among men are all engaged with the Dhartarashtras. Why do ye then stand thus, as if stupefied and deprived of your senses? Proceed thither where those car-warriors of my army are fighting. Driving away your fears and keeping in view the duties of Kshatriyas (engage in fight), for then conquering or slain ye will gain desirable goals. If you prove victors, you may perform diverse sacrifices with profuse gifts to Brahmanas. If, on the other hand, you are slain, becoming then equals of the celestials, you will win many regions of blessedness. Thus urged by the king, those heroic and mighty car-warriors engaged in battle, observant of Kshatriya duties, quickly proceeded against Drona. The Panchalas then, from one side, assailed Drona with innumerable arrows, while others headed by Bhimasena began to resist him from another side. The Pandavas had three crooked-minded mighty car-warriors amongst them. They were Bhimasena and the twins (Nakula and Sahadeva). These addressed Dhananjaya loudly and said, 'Rush, O Arjuna, with speed and drive away the Kurus from Drona's vicinity. If the preceptor can be derived of his protectors, the Panchalas may then slay him easily.' Thus addressed, Partha suddenly rushed against the Kauravas, while Drona rushed against the Panchalas headed by Dhrishtadyumna. Indeed, on that the fifth day (of Drona's command) those heroic combatants, O Bharata, were grounded and crushed with great-celerity (by Bharadwaja's son.)"

SECTION CXCI

"Sanjaya said, 'Then Drona caused a great carnage among the Panchalas, like the slaughter caused by Sakra himself in rage amongst the Danavas in the days of yore. The great car-warriors of the Pandava army, endued with might and energy, though slaughtered, O king, by Drona's weapons, were not yet afraid of Drona in that battle. Indeed, O monarch, those mighty car-warriors, viz., the Panchalas and the Srinjayas, all rushed against Drona himself, for fighting with him. Loud and fierce were the yells they uttered as they rushed towards Drona for encompassing him on all sides and were slaughtered by him with shafts and darts. Beholding the slaughter of the Panchalas in that battle by the illustrious Drona, and seeing his, weapons overwhelm all sides, fear entered the hearts of the Pandavas. Beholding that dreadful carnage of steeds and human beings in that battle, the Pandavas, O monarch, became hopeless of victory. (They began to say unto each other) 'Is it not evident that Drona, that warrior conversant with the mightiest of weapons, will consume us all like a raging conflagration consuming a heap of straw in the season of spring? There is none competent to even look at him in battle. Conversant with the ways of morality, Arjuna (who alone is a match for him) will not fight with him.' Beholding the sons of Kunti afflicted with the shafts of Drona and inspired with fear, Kesava, endued with great intelligence and, devoted to their welfare, addressed Arjuna and said, 'This foremost of all bowmen is incapable of being ever vanquished by force in battle, by the very gods with Vasava at their head. When, however, he lays aside his weapons, he becomes capable of being slain on the field even by human beings. Casting aside virtue, ye sons of Pandu, adopt now some contrivance for gaining the victory, so that Drona of the golden car may not slay us all in battle. Upon the full of (his son) Aswatthaman he will cease to fight, I think. Let sonic man, therefore, tell him that Aswatthaman, hath been slain in battle.' This advice, however, O kin was not approved by Kunti's son, Dhananjaya. Others approved of it. But Yudhishthira accepted it with great difficulty. Then the mighty-armed Bhima, O king, slew with a mace a foe-crushing, terrible and huge elephant named Aswatthaman, of his own army, belonging to Indravarman, the chief of the Malavas. Approaching Drona then in that battle with some bashfulness Bhimasena began to exclaim aloud, 'Aswatthaman hath been slain.' That elephant named Aswatthaman having been thus slain, Bhima spoke of Aswatthaman's slaughter. Keeping the true fact within his mind, he said what was untrue, Hearing those highly disagreeable words of Bhima and reflecting upon them, Drona's limbs seemed to dissolve like sands in water. Recollecting however, the prowess of his son, he soon came to regard that intelligence as false. Hearing, therefore, of his slaughter, Drona did not become unmanned. Indeed, soon recovering his senses, he became comforted, remembering that his son was incapable of being resisted by foes. Rushing towards the son of Prishata and desirous of slaying that hero who had been ordained as his slayer, he covered him with a thousand keen shafts, equipped with kanka feathers. Then twenty thousand Panchala car-warriors of great energy covered him, while he was thus careering in battle, with their shafts. Completely shrouded with those shafts, we could not any longer see that great car-warrior who then resembled, O monarch, the sun, covered with clouds in the season of rains. Filled with wrath and desirous of compassing the destruction of those brave Panchalas, that mighty car-warrior, that scorcher of foes, viz., Drona, dispelling all those shafts of the Panchalas, then invoked into existence the Brahma weapon. At that time, Drona looked resplendent like a smokeless, blazing fire. Once more filled with rage the valiant son of Bharadwaja slaughtering all the Somakas, seemed to be invested with great splendour. In that dreadful battle, he felled the heads of the Panchalas and cut off their massive arms, looking like spiked maces and decked with golden ornaments. Indeed, those Kshatriyas, slaughtered in battle by Bharadwaja's son fell down on the earth and lay scattered like trees uprooted by the tempest. In consequence of fallen elephants and steeds, O Bharata, the earth, miry with flesh and blood, became impassable. Having slain twenty thousand Panchala car-warriors, Drona, in that battle, shone resplendent like a smokeless, blazing fire. Once more filled with rage, the valiant son of Bharadwaja cut off, with a broad-headed arrow, the head of Vasudana from his trunk. Once more slaying five hundred Matsyas, and six thousand elephants, he slew ten thousand steeds. Beholding Drona stationed on the field for the extermination of the Kshatriya race, the Rishis Viswamitra, and Jamadagni, and Bharadwaja, and Gautama, and Vasishtha, and Kasyapa, and Atri, and the Srikatas, the Prisnis, Garga, the Valkhilyas, the Marichis, the descendants of Bhrigu and Angiras, and diverse other sages of subtle forms quickly came thither, with the Bearer of sacrificial libations at their head, and, desirous of taking Drona unto the region of Brahman, addressed Drona, that ornament of battle, and said, 'Thou art fighting unrighteously. The hour of thy death is come. Laying aside thy weapons in battle, O Drona, behold us stationed here. After this, it behoveth thee not to perpetrate such exceedingly cruel deeds. Thou art versed in the Vedas and their branches. Thou art devoted to the duties enjoined by truth, especially, thou art a Brahmana. Such acts do not become thee. Lay aside thy weapons. Drive away the film of error that shrouds thee. Adhere now to the eternal path. The period for which thou art to dwell in the world of men is now full. Thou hast, with the Brahma weapon, burnt men on earth that are unacquainted with weapons. This act that thou hast perpetrated, O regenerate one, is not righteous. Lay aside thy weapons in battle without delay, O Drona, do not wait longer on earth. Do not, O regenerate one, perpetrate such a sinful act.' Hearing these words of their as also those spoken by Bhimasena, and beholding Dhrishtadyumna before him, Drona became exceedingly cheerless in battle. Burning with grief and exceedingly afflicted, he enquired of Kunti's son Yudhishthira as to whether his son (Aswatthaman) had been slain or not. Drona firmly believed that Yudhishthira would never speak an untruth even for the sake of the sovereignty of the three worlds. For this reason, that bull among Brahmanas asked Yudhishthira and not any body else. He had hoped for truth from Yudhishthira from the latter's infancy.

"Meanwhile, O monarch, Govinda, knowing that Drona, that foremost of warriors, was capable of sweeping all the Pandavas off the face of the earth, became much distressed. Addressing Yudhishthira he said, 'If Drona fighteth, filled with rage, for even half-a-day, I tell thee truly, thy army will then be annihilated. Save us, then, from Drona. under such circumstances, falsehood is better than truth. By telling an untruth for saving a life, one is not touched by sin. There is no sin in untruth spoken unto women, or in marriages, or for saving king, or for rescuing a Brahmana.'[252] While Govinda and Yudhishthira were thus talking with each other, Bhimasena (addressing the king) said, 'As soon, O monarch, as I heard of the means by which the high-souled Drona might be slain, putting forth my prowess in battle, I immediately slew a mighty elephant, like unto the elephant of Sakra himself, belonging to Indravarman, the chief of the Malavas, who was standing within thy army. I then went to Drona and told him, 'Aswatthaman has been slain, O Brahmana! Cease, then, to fight. Verily, O bull among men, the preceptor did not believe in the truth of words. Desirous of victory as thou art, accept the advice of Govinda. Tell Drona, O King, that the son of Saradwat's daughter is no more. Told by thee, that bull among Brahmanas will never fight. Thou, O ruler of men, art reputed to be truthful in the three worlds.' Hearing those words of Bhima and induced by the counsels of Krishna, and owing also to the inevitability of destiny, O monarch, Yudhishthira made up his mind to say what he desired. Fearing to utter an untruth, but earnestly desirous of victory, Yudhishthira distinctly said that Aswatthaman was dead, adding indistinctly the world elephant (after the name), Before this, Yudhishthira's car had stayed at a height of four fingers' breadth from the surface of the earth; after, however, he had said that untruth, his (vehicle and) animals touched the earth. Hearing those words from Yudhishthira, the mighty car-warrior Drona, afflicted with grief, for the (supposed) death of his son, yielded to the influence of despair. By the words, again, of the Rishis, he regarded himself a great offender against the high-souled Pandavas. Hearing now about the death of his son, he became perfectly cheerless and filled with anxiety; upon beholding Dhrishtadyumna, O king, that chastiser of foes could not fight as before.'"

SECTION CXCII

"Sanjaya said, 'Beholding Drona filled with great anxiety and almost deprived of his senses by grief, Dhrishtadyumna, the son of the Panchala king, rushed at him. That hero had, for the destruction of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the Bearer of sacrificial libations. Desirous of slaying Drona, he now took up a victory-giving and formidable bow whose twang resembled the roll of the clouds, whose string was possessed of great strength, and which was irrefragable and celestial. And he fixed on it a fierce arrow, resembling a snake of virulent poison and possessed of the splendour of fire. That arrow, resembling a fire of fierce flame, while within the circle of his bow, looked like the autumnal sun of great splendour within a radiant circle. Beholding that blazing bow bent with force by Prishata's son, the troops regarded that to be the last hour (of the world). Seeing that arrow aimed at him, the valiant son of Bharadwaja thought that the last hour of his body had come. The preceptor prepared with care to baffle that shaft. The weapons, however, of that high-souled one, O monarch, no longer appeared at his bidding.[253] His weapons had not been exhausted although he had shot them ceaselessly for four days and one night. On the expiry, however, of the third part of that of the fifth day, his arrows became exhausted. Seeing the exhaustion of his arrows and afflicted with grief on account of his son's death, and in consequence also of the unwillingness of the celestial weapons to appear at his bidding, he desired to lay aside his weapons, as requested by the words of the Rishis also. Though filled with great energy, he could not however, fight as before. Then taking up another celestial bow that Angiras had given him, and certain arrows that resembled a Brahmana's curse, he continued to fight with Dhrishtadyumna. He covered the Panchala prince with a thick shower of arrows, and filled with rage, mangled his angry antagonist. With his own keen shafts he cut off in a hundred fragments those of the prince as also the latter's standard and bow. He then his antagonist's driver. Then Dhrishtadyumna, smiling, took up another bow, and pierced Drona with a keen shaft in the centre of the chest. Deeply pierced therewith and losing his self-possession in that encounter, that mighty bowman, then, with a sharp and broad-headed arrow, once more cut off Dhrishtadyumna's bow. Indeed, the invincible Drona then cut off all the weapons, O king, and all the bows that his antagonist had, with the exception only of his mace and sword. Filled with rage, he then pierced the angry Dhrishtadyumna, O chastiser of foes, nine keen arrows, capable of taking the life of every foe. Then the mighty car-warrior Dhrishtadyumna, of immeasurable soul, invoking into existence the Brahma weapon, caused the steeds of his own car to be mingled with those of his foes. Endued with the speed of the wind, those steeds that were red and of the hue of pigeons, O bull of Bharata's race, thus mingled together, looked exceedingly beautiful. Indeed, O king, those steeds thus mingled together on the field of battle, looked beautiful like roaring clouds in the season of rains, charged with lightning. Then that twice-born one of immeasurable soul cut off the shaft-joints, the wheel-joints, and (other) car-joints of Dhrishtadyumna. Deprived of his bow, and made carless and steedless and driverless, the heroic Dhrishtadyumna, fallen into great distress, grasped a mace. Filled with rage, the mighty car-warrior, Drona, of unbaffled prowess, by means of a number of keen shafts, cut off that mace, while it was on the point of being hurled at him. Beholding his mace cut off by Drona with arrows, that tiger among men, (viz., the Panchala prince), took up a spotless sword and a bright shield decked with a hundred moons. Without doubt, under those circumstances, the Panchala prince determined to make an end of that foremost of preceptors, that high-souled warrior. Sometimes, sheltering himself in his car-box and sometimes riding on his car-shafts, the prince moved about, uplifting his swords and whirling his bright shield. The mighty car-warrior Dhrishtadyumna, desirous of achieving, from folly, a difficult feat, hoped to pierce the chest of Bharadwaja's son in that battle. Sometimes, he stayed upon the yoke, and sometimes under the haunches of Drona's red steeds. These movements of his were highly applauded by all the troops. Indeed, while he stayed amid the trappings of the yoke or behind those red steeds, Drona found no opportunity to strike him. All this seemed exceedingly wonderful. The movements of both Drona and Prishata's son in that battle resembled the fight of hawk careering through the welkin for a piece of meat. Then Drona, by means of a dart pierced the white steeds of his antagonist, one after another, not striking, however, the red ones amongst them (that belonged to himself)[254]. Deprived of life, those steeds of Dhrishtadyumna fell down upon the earth. Thereupon, the red steeds of Drona himself, O king, where freed from the entanglements of Dhrishtadyumna's car. Beholding his steeds slain by that foremost of Brahmanas, Prishata's sons, that mighty car-warrior, that foremost of fighters, could not brook it. Though deprived of his car, still that foremost of all swordsmen, armed with his sword, sprang towards Drona, O monarch, like Vinata's son (Garuda) making a swoop at a snake. The form, O king, of Dhrishtadyumna at that time, when he sought to slay the son of Bharadwaja, resembled the form of Vishnu himself in days of yore when at the point of slaying Hiranyakasipu. He performed diverse evolutions, in fact. O Kauravya, the son of Prishata, careering in that battle, exhibited the well-known one and twenty different kinds of motion. Armed with the sword, and shield in hand, Prishata's son wheeled about and whirled his sword on high, and made side thrusts, and rushed forward, and ran sideways, and leapt high, and assailed the flanks of his antagonists and receded backwards, and closed with his foes, and pressed them hard. Having practised them well, he also showed the evolutions called Bharata, Kausika Satwata, as he careened in that battle for compassing the destruction of Drona, Beholding those beautiful evolutions of Dhrishtadyumna, as he careered on the field, sword and shield in hand, all the warriors, as also the celestials assembled there, were filled with wonder. The regenerate Drona then, shooting a thousand arrows in the thick of fight, cut off the sword of Dhrishtadyumna as also his shield, decked with a hundred moons. Those arrows that Drona shot, while fighting from such a near point, were of the length of a span. Such arrows are used only in close fight. None else have arrows of that kind, except Kripa, and Partha, and Aswatthaman and Karna, Pradyumna and Yuyudhana; Abhimanyu also had such arrows. Then the preceptor, desirous of slaying his disciple who was unto him even as his own son, fixed on his bow-string a shaft endued with great impetuosity. That shaft, however, Satyaki cut off by means of ten arrows, in the very sight of thy son as also of the high-souled Karna, as thus rescued Dhrishtadyumna who was on the point of succumbing to Drona. Then Kesava and Dhananjaya beheld Satyaki of prowess incapable of being baffled, who, O Bharata, was thus careering in the car-tracks (of the Kuru warriors) and within the range of the shafts of Drona and Karna and Kripa. Saying. 'Excellent, Excellent!' both of them loudly applauded Satyaki of unfading glory, who was thus destroying the celestial weapons of all those warriors. Then Kesava and Dhananjaya rushed towards the Kurus. Addressing Krishna, Dhananjaya said, 'Behold, O Kesava, that perpetuator of Madhu's race, viz., Satyaki of true prowess, sporting before the preceptor and those mighty car-warriors and gladdening me and the twins and Bhima and king Yudhishthira. With skill acquired by practice and without insolence, behold that enhancer of the fame of the Vrishnis, viz., Satyaki, careering in battle, sporting the while with those mighty car-warriors. All these troops, as also the Siddhas (in the welkin), beholding him invincible in battle, are filled with wonder, and applauding him, saying, 'Excellent, Excellent!' Indeed, O king, the warriors of both armies all applauded the Satwata hero, for his feats.'"

SECTION CXCIII

"Sanjaya said, 'Beholding those feats of the Satwata hero, Duryodhana and others, filled with rage, quickly encompassed the grandson of Sini on all sides. Kripa and Karna, of also thy sorts, O sire, in that battle, quickly approaching the grandson of Sini, began to strike him with keen arrows. Then king Yudhishthira, and the two other Pandavas, viz., the two sons of Madri and Bhimasena of great might surrounded Satyaki (for protecting him). Karna, and the mighty car-warrior Kripa, and Duryodhana and others, all resisted Satyaki, pouring showers of arrows on him. The grand son of Sini, however, contending with all those car-warriors, baffled, O monarch, that terrible downpour of arrows, so suddenly created by his foes. Indeed, in that dreadful battle, Satyaki, by means of his own celestial weapons, duly resisted all those celestial weapons aimed at him by those illustrious warriors. The field of battle became full of many cruel sights upon that encounter of those royal combatants, resembling that scene of yore when Rudra, filled with rage, had destroyed all creatures. Human arms and heads and bows, O Bharata, and umbrellas displaced (from cars), and yak-tails, were seen lying in heaps on the field of battle. The earth became quickly strewn with broken wheels and cars, and massive arms lopped off from trunks, and brave horsemen deprived of life. And, O foremost one among the Kurus, large number of warriors, mangled with falling arrows, were seen in that great battle to roll and writhe on the ground in agony of the last spasms of death. During the progress of that terrible battle, resembling the encounter in days of old between the celestials and the Asuras, king Yudhishthira the just, addressing his warriors, said, Putting forth all your vigour, rush, ye great car-warriors, against the Pot-born! Yonder the heroic son of Prishata is engaged with Drona! He is endeavouring to the utmost of his might, to slay the son of Bharadwaja. Judging from the aspect he is presenting in this great battle, it is evident that filled with rage, he will today overthrow Drona. Uniting together, all of you fight with the Pot-born.' Thus ordered by Yudhishthira, the mighty car-warriors of the Srinjayas all rushed with great vigour to slay the son of Bharadwaja. That mighty car-warrior, viz., Bharadwaja's son, quickly rushed against those advancing warriors, knowing for certain that he would die. When Drona, of sure aim, thus proceeded, the earth trembled violently. Fierce winds began to blow, inspiring the (hostile) ranks with fear. Large meteors fell, seemingly issuing out of the sun, blazing fiercely as they fell and foreboding great terrors. The weapons of Drona, O sire, seemed to blaze forth. Cars seemed to produce loud rattles, and steeds to shed tears. The mighty car-warrior, Drona, seemed to be divested of his energy, His left eye and left hand began to twitch. Beholding Prishata's son, again, before him, and bearing in mind the words of the Rishis about his leaving the world for heaven, he became cheerless. He then desired to give up life by fighting fairly. Encompassed on all sides by the troops of Drupada's son, Drona began to career in battle, consuming large numbers of Kshatriyas. That grinder of foes, having slain four and twenty thousand Kshatriyas, then despatched to Yama's abode ten times ten thousand, by means of his shafts of keen points. Exerting himself with care, he seemed to stand in that battle like a smokeless fire. For the extermination of the Kshatriya race, he then had recourse to the Brahma weapon. Then the mighty Bhima, beholding the illustrious and irresistible prince of the Panchalas carless and weaponless, quickly proceeded towards him. Beholding him striking at Drona from a near point, that grinder of foes took up Dhrishtadyumna on his own car and said unto him, 'Save thee there is no other man that can venture to fight with the preceptor. Be quick to slay him. The burden of his slaughter rests upon thee.' Thus addressed by Bhima, the mighty-armed Dhrishtadyumna speedily took up a strong, a new and a superb bow capable of bearing a great strain. Filled with rage, and shooting his arrows in that battle at the irresistible Drona, Dhrishtadyumna covered the preceptor, desirous of withstanding him. Those two ornaments of battle then, both foremost of fighters and both filled with rage, invoked into existence the Brahma and diverse other celestial weapons. Indeed, O king, Dhrishtadyumna covered Drona with many mighty weapons in that encounter. Destroying all the weapons of Bharadwaja's son, the Panchala prince, that warrior of unfading glory, began to slay the Vasatis, the Sivis, the Valhikas and the Kurus, that is, them, who protected Drona in that battle. Indeed, O king, shooting showers of arrows on all sides, Dhrishtadyumna at that time looked resplendent like the sun himself shedding his thousands of rays. Drona, however, once more cut off the prince's bow and pierced the vitals of the prince himself with many arrows. Thus pierced, the prince felt great pain. Then Bhima, of great wrath, holding the car of Drona, O monarch, slowly said these words unto him: If wretches amongst Brahmanas, discontented with the avocations of their own order, but well-versed in arms, did not fight, the Kshatriya order then would not have been thus exterminated. Abstention from injury to all creatures hath been said to be the highest of all virtues. The Brahmana is the root of that virtue. As regards thyself, again, thou art the foremost of all persons acquainted with Brahma. Slaying all those Mlecchas and other warriors, who, however, are all engaged in the proper avocations of their order, moved thereto by ignorance and folly, O Brahmana, and by the desire of wealth for benefiting sons and wives; indeed, for the sake of an only son, why dost thou not feel ashamed? He for whom thou hast taken up weapons, and for whom thou livest, he, deprived of life, lieth today on the field of battle, unknown to thee and behind thy back. King Yudhishthira the just hath told thee this. It behoveth thee not to doubt this fact.' Thus addressed by Bhima, Drona laid aside his bow. Desirous of laying aside all his weapons also, Bharadwaja's son of virtuous soul said aloud, 'O Karna, Karna, O great bowman, O Kripa, O Duryodhana, I tell you repeatedly, exert yourselves carefully in battle. Let no injury happen to you from the Pandayas. As regards myself, I lay aside my weapons.' Saying these words, he began loudly to take the name of Aswatthaman. Laying aside his weapons then in that battle, and sitting down on the terrace of his car, he devoted himself to Yoga and assured all creatures, dispelling their fears. Beholding that opportunity, Dhrishtadyumna mustered all his energy. Laying down on the car his formidable bow, with arrow fixed on the bow-string, he took up a sword, and jumping down from his vehicle, rushed quickly against Drona. All creatures, human beings and others, uttered exclamation of woe, beholding Drona thus brought under Dhrishtadyumna's power. Loud cries of Oh and Alas were uttered, as also those of Oh and Fie. As regards Drona himself, abandoning his weapons, he was then in a supremely tranquil state. Having said those words he had devoted himself to Yoga. Endued with great effulgence and possessed of high ascetic merit, he had fixed his heart on that Supreme and Ancient Being, viz., Vishnu. Bending his face slightly down, and heaving his breast forward, and closing his eyes, and resting ort the quality of goodness, and disposing his heart to contemplation, and thinking on the monosyllable Om, representing. Brahma, and remembering the puissant, supreme, and indestructible God of gods, the radiant Drona or high ascetic merit, the preceptor (of the Kurus and the Pandavas) repaired to heaven that is so difficult of being attained even by the pious. Indeed, when Drona thus proceeded to heaven it seemed to us that there were then two suns in the firmament. The whole welkin was ablaze and seemed to be one vast expanse of equal light when the sun-like Bharadwaja, of solar effulgence, disappeared. Confused sounds of joy were heard, uttered by the delighted celestials. When Drona thus repaired to the region of Brahman, Dhrishtadyumna stood, unconscious of it all, beside him. Only we five amongst men beheld the high-souled Drona rapt in Yoga proceed to the highest region of blessedness. These five were myself, Dhananjaya, the son of Pritha, and Drona's son, Aswatthaman, and Vasudeva of Vrishni's race, and king Yudhishthira the just, the son of Pandu. Nobody else, O king, could see that glory of the wise Drona, devoted to Yoga, while passing out of the world. In fact, all human beings were unconscious of the fact that the preceptor attained to the supreme region of Brahman, a region mysterious to the very gods, and one that is the highest of all. Indeed, none of them could see the preceptor, that chastiser of foes, proceed to the region of Brahman, devoted to Yoga in the company of the foremost of Rishis, his body mangled with arrows and bathed in blood, after he had laid aside his weapons. As regards Prishata's son, though everybody cried fie on him, yet casting his eyes on the lifeless Drona's head, he began to drag it. With his sword, then, he lopped off from his foe's trunk that head,--his foe remained speechless the while. Having slain Bharadwaja's son. Dhrishtadyumna was filled with great joy, and uttered leonine shouts, whirling his sword. Of a dark complexion, with white locks hanging down to his ears, that old man of five and eighty years of age, used, for thy sake only, to career on the field of battle with the activity of a youth of sixteen. The mighty-armed Dhananjaya, the son of Kunti, (before Drona's head was cut off) had said, 'O son of Drupada, bring the preceptor alive, do not slay him. He should not be slain.' Even thus all the troops also had cried out. Arjuna, in particular, melted with pity, had cried out repeatedly. Disregarding, however, the cries of Arjuna as also these of all the kings, Dhrishtadyumna stew Drona, that bull among men, on the terrace of his car. Covered with Drona's blood, Dhrishtadyumna then Jumped from the car down upon the ground. Looking red like the sun, he then seemed to be exceedingly fierce. Thy troops beheld Drona slain even thus in that battle. Then Dhrishtadyumna. that great bowman, O king, threw down that large head of Bharadwaja's son before the warriors of thy army. Thy soldiers, O monarch, beholding the head of Bharadwaja's son, set their hearts on flight and ran away in all directions. Meanwhile Drona, ascending the skies, entered the stellar path. Through the grace of the Rishis Krishna (Dwaipayana), the son of Satyavati, I witnessed, O king, the (true circumstances about the) death of Drona. I beheld that illustrious one proceeding, after he had ascended the sky, like a smokeless brand of blazing splendour. Upon the fall of Drona, the Kurus, the Pandavas and the Srinjayas, all became cheerless and ran away with great speed. The army then broke up. Many had been slain, and many wounded by means of keen shafts. Thy warriors (in particular), upon the fall of Drona, seemed to be deprived of life. Having sustained a defeat, and being inspired with fear about the future, the Kurus regarded themselves deprived of both the worlds. Indeed, they lost all self-control.[255] Searching for the body of Bharadwaja's, son, O monarch, on the field covered with thousands of headless trunks, the kings could not find it. The Pandavas, having gained the victory and great prospects of renown in the future, began to make loud sounds with their arrows and conchs and uttered loud leonine roars. Then Bhimasena, O king, and Dhrishtadyumna, the son of Prishata, were seen in the midst of the (Pandava) host to embrace each other. Addressing the son of Prishata, that scorcher of foes, viz., Bhima said, 'I will again embrace thee, O son of Prishata, as one crowned with victory, when that wretch of a Suta's son shall be slain in battle, as also that other wretch, viz., Duryodhana.' Having said these words, Bhimasena, the son of Pandu, filled with transports of joy, caused the earth to tremble with slaps on his armpits. Terrified by that sound, thy troops ran away from battle, forgetting the duties of the Kshatriyas and setting their hearts on flight. The Pandavas, having become victors, became very glad, O monarch, and they felt great happiness, derived from the destruction of their foes in battle.'"

SECTION CXCIV

"Sanjaya said, 'Upon the fall of Drona, O king, the Kurus, afflicted with weapons, deprived of their leader, broken and routed, became filled with exertion, and deprived of energy through grief. Uttering loud wails, they grief, Seeing their foes (the Pandavas) prevailing over them, they repeatedly trembled. Their eyes filled with tears, and hearts inspired with fear, they became, O king, melancholy an cheerless, and destitute of gathered round thy son. Covered with dust, trembling (with fear), casting vacant looks on all sides, and their voice choked with fear, they resembled the Daityas after the fall of Hiranyaksha in the days of yore. Surrounded by them all, as if by small animals struck with fear, thy son, unable to stay in their midst, moved away. Afflicted with hunger and thirst, and scorched by the sun, thy warriors, then, O Bharata, became exceedingly cheerless. Beholding the fall of Bharadwaja's son, which was like unto the dropping of the sun down upon the earth, or the drying up of the ocean, or the transplantation of Meru, or the defeat of Vasava, beholding that act, incapable of being quietly witnessed, the Kauravas, O king, fled away in fear,--terror lending them greater speed. The ruler of the Gandharas Sakuni, beholding Drona of the golden car slain, fled with the car-warriors of his division, with speed that was much greater. Even the Suta's son fled away in fear, taking with him his own vast division, that was retreating with great speed with all its standards. The ruler of the Madras, viz., Salya, also, casting vacant looks around, fled away in fear, taking with him his division, teeming with cars and elephants and steeds. Saradwat's son, Kripa, too, fled away, saying, 'Alas. Alas,' taking with him his division of elephants and foot-soldiers, the greater part thereof having been slain. Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoja, Kalinga, Aratta, and Valhika troops. Uluka, O king, beholding Drona slain, fled away with speed, afflicted with fear and accompanied by a large body of foot-soldiers. Handsome and endued with youth, and reputed for his bravery, Duhsasana, also, in great anxiety, fled away surrounded by his elephant division. Taking with him ten thousand cars and three thousand elephants, Vrishasena also fled with speed at the sight of Drona's fall. Accompanied by his elephants and horses and cars, and surrounded also by foot-soldiers, thy son, the mighty car-warrior, Duryodhana, too, fled away, O king, taking with him the remnant of the Samsaptakas whom Arjuna had not yet slaughtered. Susarman, O king, fled away, beholding Drona slain. Riding on elephants and cars and steeds, all the warriors of the Kaurava army fled away from the field, seeing Drona, of golden car, slain. Some urging their sires on, some their brothers, some their maternal uncles, some their sons, some their friends, the Kauravas fled away. Others urging on their brethren in arms or, their sisters' sons, their kinsmen, fled away on all sides. With dishevelled hair, and accoutrements loosened, all fled away in such a manner that even two persons could not be seen running together.--The Kuru army has been totally destroyed,--even this was the belief of every body. Others amongst thy troops, fled away, O king, throwing off their coats of mail. The soldiers loudly called upon one another, O bull of Bharata's race, saying,--'Wait, Wait, do not fly,' but none of them that said so themselves stood on the field. Abandoning their vehicles and cars decked with ornaments, the warriors, riding on steeds or using their legs, fled away with great speed.

"While the troops, deprived of energy, were thus flying away with speed, only Drona's son, Aswatthaman, like a huge alligator coming up against the current of a stream, rushed against his foes. A fierce battle took place between him and many warriors headed by Sikhandin and the Prabhadrakas, the Panchalas, the Chedis, and the Kaikeyas. Slaying many warriors of the Pandava army that were incapable of being defeated with ease, and escaping with difficulty from the press of battle, that hero, possessed of the tread of an infuriated elephant, saw the (Kaurava) host running away, resolved on flight. Proceeding towards Duryodhana, Drona's son, approaching the Kuru king, said, 'Why, O Bharata, are the troops flying away as if in fear? Although flying away, thus, O monarch, why dost thou not yet rally them in battle? Thyself, too, O king, dost not seem to be in thy usual frame of mind. Upon the slaughter of that lion among car-warriors, O monarch, hath thy force fallen into this plight. O Kaurava, O king, all these that are headed (even) by Karna, wait not on the field. In no battle fought before did the army fly away thus. Hath any evil befallen thy troops, O Bharata?' Hearing these words of Drona's son on that occasion, Duryodhana, that bull among kings, felt himself unable to impart the bitter intelligence. Indeed, thy son seemed to sink into an ocean of grief, like a foundered boat. Beholding Drona's son on his car, the king became bathed in tears. Suffused with shame, O monarch, the king then addressed Saradwat's son, saying, 'Blessed be thou, say thou, before others, why the army is thus flying away'. Then Saradwat's son, O king, repeatedly feeling great anguish, told Drona's son how his sire had been slain.'

"Kripa said, 'Placing Drona, that foremost of car-warriors, at our head, we commenced to fight with only the Panchalas. When the battle commenced, the Kurus and the Somakas, mingled together, roared at one another and began to strike down one another with their weapons. During the progress of that battle the Dhartarashtras began to be thinned. Seeing this, thy sire, filled with rage, invoked into existence a celestial weapon. Indeed, Drona, that bull among men, having invoked the Brahma weapon, slew his enemies with broad-headed arrows, by hundreds, and thousands.[256] Urged by fate, the Pandavas, the Kaikeyas, the Matsyas, and the Panchalas, O foremast of regenerate ones, approaching Drona's car, began to perish. With his Brahma weapon, Drona despatched unto Yama's abode a thousand brave warriors and two thousand elephants. Of a dark complexion, with his gray locks hanging down to his ears, and full five and eighty years old, the aged Drona used to careen in battle like a youth of sixteen, When the enemy's troops were thus afflicted and the kings were being slain, the Panchalas, though filled with desire of revenge, turned back from the fight. When the enemy, turning back, partially lost their order, that vanquisher of foes, (viz., Drona), invoking celestial weapons into the existence, shone resplendent like the risen sun. Indeed, thy valiant sire, getting into the midst of the Pandavas, and having arrows for the rays that emanated from him, resembled the midday sun at whom none could gaze. Scorched by Drona, as if by the blazing sun, they became cheerless and deprived of their energy and senses. Beholding them thus afflicted by Drona with his shafts, the slayer of Madhu, desirous of victory to the son of Pandu, said these words: 'Truly, this foremost of all wielders of arms, this leader of the leaders is incapable of being vanquished in battle by the slayer of Vritra himself. Ye sons of Pandu, laying aside righteousness, take care of victory, so that Drona of the golden car may not slay all of you in battle. I think he will not fight after the fall of Aswatthaman. Let some man falsely tell him that Aswatthaman has been slain in battle.' Hearing these words Kunti's son, Dhananjaya, approved them not. The advice, however, met with the approval of all others, and even of Yudhishthira with some difficulty. Then, Bhimasena, with a tinge of bashfulness, said unto thy sire, 'Aswatthaman hath been slain.' Thy sire, however, did not believe him.

Suspecting the intelligence to be false, thy father, so affectionate towards thee, enquired of Yudhishthira as to whether thou wert really dead or not. Afflicted with the fear of a lie, solicitous at the same time of victory, Yudhishthira, beholding a mighty elephant, huge as a hill and called Aswatthaman, belonging to the Malava chief, Indravarman, slain on the field by Bhima, approached Drona and answered him, saying, 'He for whom thou wieldest weapons, he, looking upon whom thou livest that ever dear son of thine, viz., Aswatthaman, hath been slain, Deprived of life he lieth on the bare ground like a young lion.' Aware fully of the evil consequences of falsehood, the king spoke those words unto that best of Brahmans, indistinctly adding elephant (after Aswatthaman). Hearing of the fall of his son, he began to wail aloud, afflicted with grief, Restraining (the force of) his celestial weapons, he fought not as before. Beholding him filled with anxiety, and almost deprived of his senses by grief, the son of the Panchala king, of cruel deeds, rushed towards him. Seeing the prince who had been ordained as his slayer, Drona, verse in all truths about men and things, abandoned all his celestial weapons and sat in Praya on the field of battle. Then Prishata's son, seizing Drona's head with his left hand and disregarding the loud admonitions of all the heroes, cut off that head.' Drona should not be slain, even these were the words uttered from every side. Similarly, Arjuna also, jumping down from his car, quickly ran towards Prishata's son, with arms upraised and repeatedly saying, 'O thou that art acquainted with the ways of morality, do not slay the preceptor but bring him alive.' Though thus forbidden by the Kauravas as also by Arjuna, Dhrishtadyumna killed thy father. For this, afflicted with fear, the troops are all flying away. Ourselves also, for the same reason, in great cheerlessness, O sinless one, are doing the same.'

"Sanjaya continued, 'Hearing of the slaughter of his sire in battle, Drona's son, like a snake struck with the foot, became filled with fierce wrath. And filled with rage, O sire, Aswatthaman blazed up in that battle like a fire fed with a large quantity of fuel. As he squeezed his hands and ground his teeth, and breathed like a snake, his eyes became red as blood.'"

SECTION CXCV

"Dhritarashtra said, 'Hearing, O Sanjaya, of the slaughter, by unrighteous means, of his aged sire, by Dhrishtadyumna, what, did the valiant Aswatthaman say, he, that is, in whom human and Varuna and Agneya and Brahma and Aindra and Narayana weapons are always present? Indeed, learning that the preceptor, that foremost of virtuous men, had been unrighteously slain by Dhrishtadyumna in battle, what did Aswatthaman say? The high-souled Drona, having obtained the science of weapons from Rama have imparted (a knowledge of) all the celestial weapons unto his son desirous of seeing the latter adorned with all the accomplishments (of a warrior). There is only one person in this world, viz., the son, and none else, whom people desire to become superior to themselves. All high-souled preceptors have this characteristic, viz., that they impart all the mysteries of their science unto either sons or devoted disciples. Becoming his sire's pupil. O Sanjaya, and obtaining all those mysteries with every detail, the son of Saradwat's daughter has become a second Drona, and a great hero. Aswatthaman is equal to Karna in knowledge of weapons, to Purandara in battle, to Kartavirya in energy, and Vrihaspati in wisdom. In fortitude, that youth is equal to a mountain, and in energy to fire. In gravity, he is equal to an ocean, and in wrath, to the poison of the snake. He is the foremost of all car-warriors in battle, a firm bowman, and above all fatigue. In speed he is equal to the wind itself and he careens in the thick of fight like Yama in rage. While his engaged in shooting arrows in battle, the very earth becomes afflicted. Of prowess incapable of being baffled, hero is never fatigued by exertions. Purified by the Vedas and by vows, he is a thorough master of the science of arms, like Rama, the son of Dasharatha. He is like the ocean, incapable of being agitated. Hearing that the preceptor, that foremost of righteous persons, had been unrighteously slain in battle by Dhrishtadyumna, what, indeed, did Aswatthaman say? Aswatthaman hath been ordained to be the slayer of Dhrishtadyumna, even as Yajnasena's son, the prince of the Panchalas, was ordained to be the slayer of Drona. What, Oh, did Aswatthaman say, hearing that his sire, the preceptor, had been slain by the cruel, sinful, and mean Dhrishtadyumna of little foresight?'"

SECTION CXCVI

"Sanjaya said.. 'Hearing of the slaughter of his sire by Dhrishtadyumna, of sinful deeds, Drona's son was filled with grief and rage, O bull among men. Filled with rage, O king, his body seems to blaze forth like that of the Destroyer while engaged in slaughtering creatures at the end of Yuga. Repeatedly wiping his tearful eyes, and breathing hot sighs in rage, he said unto Duryodhana, I have now learnt how my sire has been slain by those low wretches after he laid aside his weapons, and how also has a sinful act been perpetrated by Yudhishthira disguised in the grab of virtue![257] I have now heard of that unrighteous and exceedingly cruel act of Dharma's son. Indeed, to those engaged in battle, either of the two things must happen, viz., victory or defeat. Death in battle is always to be applauded. That death, in battle, of a person engaged in fight, which takes place under circumstances of righteousness, is not deserving of grief, as has been observed by the sages. Without doubt, my sire has gone to the region of heroes. He having met with such a death, I should not grieve for him. The humiliation, however, of a seizure of his locks, that he sustained in the very sight of all the troops, while he was righteously engaged in battle, is tearing the very core of my heart. Myself alive, my sire's locks were seized, why should sonless people then entertain a desire of offspring?[258] People perpetrate unrighteous acts or humiliate others, moved by lust or wrath or folly or hatred or levity. The cruel and wicked-souled son of Prishata hath perpetrated this exceedingly sinful act in total disregard of me Dhrishtadyumna, therefore, shall surely suffer the dreadful consequence of that act, as also the false-speeched son of Pandu, that has acted so wrongly. Today, the earth shall certainly drink the blood of that king Yudhishthira the just, who caused the preceptor, by an act of deceit to lay aside his weapons. I swear by truth, O Kauraveya, as also by my religious acts, that I shall never bear the burden of life if I fail to exterminate the Panchalas. By every means I contend with the Panchalas in dreadful strife. I shall certainly slay in battle Dhrishtadyumna, that perpetrator of unrighteous deeds. Mild or violent, let the means be what they will, I shall effect the destruction of all the Panchalas before peace becomes mine. O Kaurava! O tiger among men, persons desire children so that obtaining them they may be rescued from great fears both here and hereafter. My sire, however, fell unto that plight, like a friendless creature, although myself am alive, his disciple and son, resembling a mountain (in might). Fie on my celestial weapons. Fie on my arms. Fie on my prowess. Since Drona, although he had a son in me, had his locks seized! I shall, therefore, O chief of the Bharatas, now achieve that by which I may be freed from the debt I owe to my sire, now gone to the other world. He that is good never indulges in self-praise. Unable, however, to brook the slaughter of my sire, I speak of my prowess. Let the Pandavas, with Janardana among them, behold my energy today, while I grind all their troops, achieving what is done (by the destroyer himself) at the end of the Yuga. Neither the gods, nor the Gandharvas, nor the Asuras, the Uragas, and the Rakshasas, nor all the foremost of men, shall today be able to vanquish me on my car in battle. There is none in the world equal to me or Arjuna in knowledge of weapons. Entering into the midst of the troops, like the sun himself in the midst of his blazing rays, I shall today use my celestial weapons. Today, applied by me, innumerable shafts, sped from my bow in dreadful battle, displaying their terrible energy, I shall grind the Pandavas. Today, all the points of the compass, O king will be seen by the warriors of our army shrouded with my winged arrows of keen points, as if with torrents of rain. Scattering showers of shafts on all sides with a loud noise, I shall overthrow my foes, like a tempest felling trees. Neither Vibhatsu, nor Janardana, nor Bhimasena, nor Nakula, nor Sahadeva, nor king Yudhishthira, nor Prishata's wicked-souled son (Dhrishtadyumna), nor Sikhandin, nor Satyaki, O Kauravya, knoweth that weapon which I have, along with the mantras, for hurting and withdrawing it. Formerly on one occasion, Narayana, assuming the from of a Brahmana, came to my father. Bowing unto him, my father presented his offerings unto him in due form. Taking them himself, the divine Lord offered to give him a boon. My father then solicited that supreme weapon called Narayana. The divine Lord, the foremost of all gods, addressing my sire, said, No man shall ever become thy equal in battle. This weapon, however, O Brahmana, should never be used in haste. It never comes back without effecting the destruction of the foe. I know none whom it may not slay, O lord! Indeed, It would slay even the unslayable. Therefore, it should not be used (without the greatest deliberation). This mighty weapon, O scorcher of foes, should never be hurled upon persons that abandon their cars or weapons in battle, or upon those that seek for quarter or those that wield themselves up. He who seeketh to afflict in battle the unslayable with it, is himself exceedingly afflicted by it![259]'--My sire thus received that weapon. Then Lord Narayana, addressing myself also, said, 'With the aid of this weapon, thou too shalt pour diverse showers of celestial weapons in battle and blaze with energy in consequence of it. Having said these words, the divine Lord ascended to heaven. Even this is the history of the Narayana weapon which has been obtained by my sire's son. With that I will rout and slay the Pandavas, the Panchalas, the Matsyas, and the Kaikeyas, in battle, like Sachi's lord routing and slaying the Asuras. My shafts, O Bharata, will fall upon the contending foes, in those particular forms which I shall wish them to assume. Staying in battle, I will pour showers of weapons as I desire. I will rout and slay all the foremost of car warriors with sky-ranging arrows of iron-points. Without doubt, I will shower innumerable battle-axes upon the foe. With the mighty Narayana weapon, a scorcher of foes that I am, I will destroy the Pandavas, causing an immense carnage amongst them. That wretch amongst the Panchalas, (viz., Dhrishtadyumna), who is an injurer of friends and Brahmanas and of his own preceptor, who is a deceitful wretch of the most reprehensible conduct, shall never escape from me today with life.' Hearing these words of Drona's son, the (Kuru) army rallied. Then many foremost of men blew their gigantic conchs. And filled with delight, they beat their drums and dindimas by thousands. The earth resounded with loud noises, afflicted with the hoofs of steeds and the wheels of cars. That loud uproar made the earth, and the firmament also echo with it. Hearing that uproar, deep as the roll of the clouds, the Pandavas, those foremost of car-warriors, uniting together, took counsel of one another. Meanwhile, Drona's son, having said those words, O Bharata, touched water and invoked the celestial weapon called the Narayana.'"

SECTION CXCVII

"Sanjaya said, 'When the weapon called Narayana was invoked, violent winds began to blow with showers of rain, and peals of thunder were heard although the sky was cloudless. The earth trembled, and the seas swelled up in agitation. The rivers began to run in a contrary course. The summits of mountains, O Bharata, began to split. Diverse animals began to pass by the left side of the Pandavas.[260] Darkness set in, the sun became obscure. Diverse kinds of carnivorous creatures began to alight on the field in joy. The gods, the Danavas, and the Gandharvas, O monarch, all became inspired with fear. Beholding that tremendous agitation (in nature), all began to ask one another loudly about its cause. Indeed, seeing that fierce and terrible weapon invoked by Drona's son, all the kings, inspired with fear, felt great pain.'

"Dhritarashtra said, 'Tell me, O Sanjaya, what counsel was adopted by the Pandavas for the protection of Dhrishtadyumna when they saw the Kauravas once more advance to battle, rallied by Drona's son who was scorched by grief and unable to brook the slaughter of his sire?'

"Sanjaya continued, 'Having behold before the Dhartarashtras fly away, Yudhishthira, seeing them once more prepared for furious battle, addressed Arjuna, saying, 'After the preceptor Drona had been slain in battle by Dhrishtadyumna, like the mighty Asura, Vritra, by the wielder of the thunderbolt, (the Kurus), O Dhananjaya, becoming cheerless, gave up all hopes of victory. Desirous of saving themselves, all of them fled away from battle. Some kings fled, riding on cars borne along irregular course without Parshni drivers, and divested of standards and banners and umbrellas, and with their Kuvaras and boxes broken, and all their equipments displaced. Others, struck with panic and deprived of their senses, themselves striking the steeds of their cars with their feet, fled precipitately. Others, riding on cars with broken yokes and wheels and Akshas, fled afflicted with fear. Others on horseback were carried away, their bodies half displaced from their saddles. Others, dislodged from their seats, and pinned by shafts to the necks of elephants, were quickly carried away by those animals. Others wore trodden to death all around by elephants, afflicted and mangled with arrows. Others, deprived of weapons and divested of armour, fell from their vehicles and animal down upon the earth. Others were cut by car-wheels, or crushed by steeds and elephants. Others loudly calling after their sires and sons, fled away in fear, without recognising one another, deprived of all energy by grief. Some, placing their sons and sires and friends and brothers (on vehicles) and taking off their armour, were seen washing them with water. After the slaughter of Drona, (the Kuru) army, fallen into such a plight, fled away precipitously. By whom then hath it been rallied? Tell me, if thou knowest. The sound of neighing steeds and trumpeting elephants, mingled with the clatter of car-wheels, is heard loud. These sounds, so fierce, occuring in the Kuru ocean, are repeatedly swelling up and causing my troops to tremble. This terrific uproar, making the hair stand on end, that is now heard, would, it seems, swallow the three worlds with Indra at their head. I think this terrible uproar is uttered by the wielder of the thunderbolt himself. It is evident that upon the fall of Drona, Vasava himself is approaching (against us) for the sake of the Kauravas. Our hairs have stood on their ends, our foremost of car-warriors are all afflicted with anxiety. O Dhanaujaya, hearing this loud and terrible noise, I ask thee who is that mighty car-warrior, like the lord of the celestials himself, that rallying this terrible and swelling host, is causing it to return?'

"Arjuna said, 'He, relying upon whose energy the Kauravas, having addressed themselves to the accomplishment of fierce feats, are blowing their conchs and staying with patience, he about whom thou hast thy doubts. O king, as to who he may be that is roaring so loud, having rallied the Dhartarashtras after the fall of the disarmed preceptor, he, who is endued with modesty, possessed of mighty arms, has the tread of an infuriated elephant, owns a face like that of a tiger, always achieves fierce feats, and dispels the fears of the Kurus, he upon whose birth Drona gave away a thousand kine unto Brahmanas of high worth, he O king, that is roaring so loud, is Aswatthaman. As soon as he was born, that hero neighed like Indra's steed and caused the three worlds to tremble at that sound. Hearing that sound, an invisible being, O lord, (speaking audibly) bestowed upon him the name of Aswatthaman (the horse-voiced). That hero, O son of Pandu, is roaring today. Prishata's son, by an exceedingly cruel act, assailed Drona and took his life as if the latter was without a preceptor. Yonder stayeth the preceptor of that Drona. Since of the prince of the Panchalas seized my preceptor by the hair, Aswatthaman, confident of his own prowess, will never forgive him. Thou, O monarch, hath told thy preceptor a falsehood for the sake of kingdom! Although thou art acquainted with the dictates of righteousness, thou hast yet perpetrated a very sinful act. Thy ill fame, in consequence of the slaughter of Drona, will be eternal in the three worlds with their mobile and immobile creatures, like Rama's in consequence of the slaughter of Bali![261] About thyself, Drona had thought, 'The son of Pandu is possessed of every virtue; he is, besides, my disciple. He will never speak an untruth to me.' Thinking so, he gave credence to what thou hadst said. Although in speaking of Aswatthaman's death thou hadst added the world elephant, yet thy answer to the preceptor was, after all, an untruth in the garb of truth. Thus told by thee, the puissant Drona laid aside his weapons and, as thou sawest, became indifferent (to everything), exceedingly agitated, and almost deprived of his senses. It was even a disciple who, abandoning all morality, thus slew his own preceptor, full of affection for his son, while, indeed, that preceptor was filled with grief and unwilling to fight. Having caused him, who had laid his weapons to be unrighteously slain, protect the son of Prishata if thou canst, with all thy counsellors. All of us, uniting together, shall not be able to protect Prishata's son today, who will be assailed by the preceptor's son in wrath and grief. That superhuman being who is in that habit of displaying his friendship for all creatures, that hero, hearing of the seizure of his sire's locks, will certainly consume us all in battle today. Although I cried repeatedly at the top of my voice for saving the preceptor's life, yet, disregarding my cries and abandoning mortality, a disciple took the life of that preceptor. All of us have passed the greater part of our lives. The days that remain to us are limited. This exceedingly unrighteous act that we have perpetrated has stained that remnant. In consequence of the affection he bore to us, he was a sire unto us. According to the dictates of the scriptures also, he was a sire unto us. Yet he, that preceptor of ours, has been slain by us for the sake of short-lived sovereignty. Dhritarashtra, O king, had given unto Bhishma and Drona the whole earth, and what was still more valuable, all his children. Though honoured by our foe thus, and though he had obtained such wealth from him, the preceptor still loved us as his own children. Of unfading energy and prowess, the preceptor has been slain, only because, induced by thy words he had laid aside his weapons. While engaged in fight he was incapable of being slain by Indra himself. The preceptor was venerable in years and always devoted to our welfare. Yet unrighteous that we are, and stained with a levity of behaviour, we scrupled not to injure him. Alas, exceedingly cruel and very heinous has been the sin that we have committed, for, moved by the desire of enjoying the pleasures of sovereignty, we have slain that Drona. My preceptor had all along been under the impression that in consequence of my love for him, I could, (for his sake) abandon all,--sire, brother, children, wife and life itself. And yet moved by the desire of sovereignty, I interfered not when he was about to be slain. For this fault, O king, I have, O lord, already sunk into hell, overcome with shame. Having, for the sake of kingdom, caused the slaughter of one who was a Brahmana, who was venerable in years, who was my preceptor, who had laid aside his weapons, and who was then devoted, like a great ascetic, to Yoga, death has become preferable to me to life!'

SECTION CXCVIII

"Sanjaya said, 'Hearing these words of Arjuna, the mighty car-warriors present there said not a single word, O monarch, agreeable or disagreeable, unto Dhananjaya. Then the mighty-armed Bhimasena, filled with wrath, O bull of Bharata's race, reproaching Kunti's son, Arjuna, said these words, 'Thou preachest truths of morality like an anchorite living in the woods or a Brahmana of rigid vows and senses under complete control. A person is called a Kshatriya because he rescues others from wounds and injuries. Being such, he must save himself from wounds and injuries. Showing forgiveness towards the three that are good (viz., the gods, the Brahmanas, and preceptor), a Kshatriya, by doing his duties, soon wins the earth as also piety and fame and prosperity.[262] Thou, O perpetuator of thy race, art endued with every attribute of a Kshatriya. It does not, therefore, look well for thee to speak like an ignorant wight. O son of Kunti, thy prowess is like that of Sakra himself, the lord of Sachi. Thou dost not transgress the bounds of morality like the ocean that never transgresses its continents. Who is there that would not worship thee, seeing that thou seekest virtue, having abandoned the wrath cherished by thee for thirteen years? By good luck, O sire, thy heart today followeth in the wake of virtue. O thou of unfading glory, by good luck, thy understanding inclineth towards compassion. Though, however, thou art inclined to adopt the path of virtue, thy kingdom was snatched from thee most unrighteously. Dragging the wife Draupadi to the assembly, thy foes insulted her. Clad in barks of trees and skins of animals, all of us were exiled to the woods, and though we were undeserving of that plight, our foes nevertheless compelled us to endure it for thirteen years. O sinless one, thou hast forgiven all these circumstances, every one of which demands the exhibition of wrath. Wedded as thou art to duties of a Kshatriya, thou hast quietly borne these. Remembering all those acts of unrighteousness, I came here with thee for avenging myself of them. (When, however, I see that thou art so indifferent, why), I myself will slay those low wretches that despoiled us of our kingdom. Thou hadst formerly said these words, viz., Addressing ourselves to battle, we will exert to the utmost extent of our abilities. Today, however, thou reproachest us. Thou now seekest, virtue. Those words, therefore, that thou saidst formerly were untrue. We are already afflicted with fear. Thou cuttest, however, the very core of our hearts with these thy words, O crusher of foes, like one pouring acid upon the sores of wounded men. Afflicted with thy wordy darts, my heart is breaking. Thou art virtuous, but thou dost not know in what righteousness truly consists, since thou applaudest neither thyself nor us, though all of us are worthy of applause. When Kesava himself is here, praisest thou the son of Drona, a warrior that does not come up to even a sixteenth part of thyself, O Dhanajaya, confessing thy own faults, why dost thou not feel shame? I can rend asunder this earth in rage, or split the very mountains in whirling that terrible and heavy mace of mine, decked with gold. Like the tempest, I can break down gigantic trees looking like hills. I can, with my arrows, rout the united celestials with Indra at their head, together with all the Rakshasas, O Partha, and the Asuras, the Uragas and human beings. Knowing me, thy brother, to be such, O bull among men, it behoveth thee not, O thou of immeasurable prowess, to entertain any fear about Drona's son. Or, O Vibhatsu, stand thou here, with all these bulls amongst men. Alone and unsupported, I shall, armed with my mace, vanquish this one in great battle.' After Bhima had ended, the son of the Panchala king, addressing Partha, said these words, like Hiranyakasipu (the leader of the Daityas) unto the enraged and roaring Vishnu,[263] 'O Vibhatsu, the sages have ordained these to be the duties of Brahmanas, viz., assisting at sacrifices, teaching, giving away, performance of sacrifices, receiving of gifts, and study as the sixth. To which of these six was that Drona devoted who has been stain by me? Fallen off from the duties of his own order and practising those of the Kshatriya order, that achiever of wicked deeds used to stay us by means of superhuman weapons. Professing himself to be a Brahmana, he was in the habit of using irresistible illusion. By an illusion itself hath he been slain today. O Partha, what is there that is improper in this? Drona having been thus punished by me, if his son, from rage, uttereth loud roars, what do you lose by that? I do not think it at all wonderful that Drona's son, urging the Kauravas to battle, will cause them to be slain, unable to protect them himself. Thou art acquainted with morality. Why then dost thou say that I am a slayer of my preceptor? It was for this that I was born as a son to the king of the Panchalas, having sprung from the (sacrificial) fire. How, O Dhananjaya, you call him a Brahmana or Kshatriya, with whom, while engaged in battle, all acts, proper and improper, were the same? O foremost of men, why should not he be slain, by any means in our power, who, deprived of his senses in wrath, used to slay with the Brahma weapons even those that were unacquainted with weapons? He that is unrighteous is said by those that are righteous to be equal to poison. Knowing this, O thou that art well versed with the truths of morality, why dost thou, O Arjuna, reproach me? That cruel car-warrior was seized and slain by me. I have done nothing that is worthy of reproach. Why then, O Vibhatsu, dost thou not congratulate me? O Partha, I have cut off that terrible head, like unto the blazing sun or virulent poison or the all-destroying Yuga fire, of Drona. Why then dost thou not applaud an act that is worthy of applause? He had slain in battle only my kinsmen and not those of any one else. I say that having only cut off his head, the fever of my heart hath not abated. The very core of my heart is being pierced for my not having thrown that head within the dominion of the Nishadas, like that of Jayadratha![264] It hath been heard, O Arjuna, that one incurreth sin by not slaying his foes. Even this is the duty of a Kshatriya, viz., to slay or be slain. Drona was my foe. He hath been righteously slain by me in battle, O son of Pandu, even as thou hast slain the brave Bhagadatta, thy friend. Having slain thy grandsire in battle, thou regardest that act to be righteous. Why then shouldst thou regard it unrighteous in me for my having slain my wretched foe? In consequence of our relationship, O Partha, I cannot raise my head in thy presence and am like a prostrate elephant with a ladder against his body (for helping puny creatures to get on his back). It, therefore, behoveth thee not to reproach me. I forgive all the faults of thy speech, O Arjuna, for the sake of Draupadi and Draupadi's children and not for any other reason. It is well known that my hostility with the preceptor has descended from sire to son. All persons in this world know it. Ye sons of Pandu, are ye not acquainted with it? The eldest son of Pandu hath not been untruthful in speech. I myself, O Arjuna, am not sinful. The wretched Drona was a hater of his disciples. Fight now. Victory will be thine.'"

SECTION CXCIX

"Dhritarashtra said, 'That illustrious person who had duly studied the Vedas with all their branches, he, in whom the entire science of arms and modesty had dwelt, he through whose grace many foremost of men are still capable of achieving superhuman feats which the very gods cannot achieve with care, alas, when he, viz., that Drona, that son of a great Rishi was insulted in the sight of all by the low, wicked, mean minded and sinful Dhrishtadyumna, that slayer of his own preceptor, was there no Kshatriya who felt called upon to display his wrath? Fie on the Kshatriya order, and fie on wrath itself! Tell me, O Sanjaya, what the sons of Pritha, as also all the other royal bowmen in the world, hearing of Drona's slaughter, said unto the prince of Panchala.'

"Sanjaya said, 'Hearing these words of Drupada's son, of crooked deeds, all the persons present there, O monarch, remained perfectly silent. Arjuna, however, casting oblique glances upon Prishata's son, seemed, with tears and sighs, to reproach him, saying, 'Fie, fie.' Yudhishthira and Bhima and the twins and Krishna and the others stood bashfully. Satyaki, however, O king, said these words, 'Is there no man here that would, without delay, slay this sinful wight, this lowest of men, who is uttering such evil speeches? The Pandavas are all condemning thee for this sinful act of thine, like Brahmanas condemning a person of the Chandala class. Having committed such a heinous act, having incurred the censures of all honest men, art thou not ashamed to open thy lips in the midst of such a respectable assembly? O despicable wretch, why did not thy tongue and head split into a hundred fragments while thou wert about to slay thy own preceptor? Why wert thou not struck down by that act of sin? Since, having perpetrated such a sinful act, again applauding thyself in the midst of human beings, thou incurrest the censures of the Parthas and all the Andhakas and the Vrishnis. Having perpetrated such an atrocious act, thou art again displaying such hatred towards the preceptor. For this thou deservest death at our hands. There is no use in keeping thee alive for even a single moment. Who is there, save thee, O wretch, that would cause the death of the virtuous preceptor, seizing him by his locks? Having obtained thee, O wretch, thy ancestors, for seven generations and thy descendants also for seven generations, deprived of fame, have sunk into hell, Thou hast charged Partha, that bull among men, with the slaughter of Bhishma. The latter, however, viz., that illustrious personage, himself accomplished his own death. Truly speaking, the uterine brother, (viz., Sikhandin), that foremost of all sinners, was the cause of Bhishma's death. There is none in the world that is more sinful than the sons of the Panchala king. Thy father had created Sikhandin for the destruction of Bhishma. As regards Arjuna, he had only, protected Sikhandin while Sikhandin became the cause of the illustrious Bhishma's death. Having got thee that is condemned by all righteous men, and thy brother, amongst them, the Panchalas have fallen off from righteousness, and stained with meanness, have become haters of friends and preceptors. If thou again speakest such words in my presence, I shall then break with this mace of mine that is as strong as the thunderbolt. Beholding thee that art the slayer of a Brahmana, since thou art guilty of nothing less than the slaughter of a Brahmana., people have to look at the sun for purifying themselves. Thou wretch of a Panchala, O thou of wicked conduct, speaking all of my preceptor first and then of my preceptor's preceptor, art thou not ashamed?[265] Wait, wait! Bear thou but one stroke of this my mace! I myself will bear many strokes of thine.' Thus rebuked by the Satwata hero, Prishata's son, filled with rage, smilingly addressed the angry Satyaki in these harsh words.'

"Dhrishtadyumna said, 'I have heard thy words, O thou of Madhu's race, but I have forgiven thee. Being thyself unrighteous and sinful, desirest thou to rebuke them that are righteous and honest? Forgiveness is applauded in the world. Sin, however, does not deserve forgiveness. He that is of sinful soul regards the forgiving person powerless. Thou art a wretch in thy behaviour. Thou art of sinful soul. Thou art wedded to unrighteousness. Thou art censurable in every respect, from the tip of thy toe to the end of their hair. Desirest thou still to speak ill of others? What can be more sinful than that act of thine, viz., thy slaughter of the armless Bhurisravas while sitting in Praya, although thou wert with the aid of celestial weapons. He had laid aside his weapons and I slew him. O thou of crooked heart, what is there in that act that is improper? How can he, O Satyaki, blame such an act who himself has in Praya like an ascetic, and whose arms had been cut off by another? That valiant enemy of thine had displayed his prowess having struck thee with his foot and thrown thee down on the earth. Why didst thou not then slay him, showing thy manliness? When Partha, however, had already vanquished him, it was then that thou, acting most unrighteously, didst kill the brave and valiant Somadatta's son. When Drona had sought to rout the forces of the Pandavas, then I proceeded, shooting thousands of arrows. Having thyself acted in such a way, like a Chandala, and having thyself become worthy of reproach, desirest thou to reproach me in such harsh words? Thou art a perpetrator of evil deeds, and not I, O wretch the Vrishni race! Thou art the abode of all sinful deeds. Do not again blame me. Be silent. It behoveth thee. Don't say anything unto me after this. This is the reply I give thee with my lips. Don't say anything more. If, from folly, thou repeatest such harsh words, I shall then, in battle, despatch thee, with my arrows, to Yama's abode. By righteousness alone, O fool, one cannot vanquish his enemies. Listen now to the unrighteous acts of the Kurus also. Pandu's son, Yudhishthira was some time back unrighteously deceived by them. O Satyaki, Draupadi also was persecuted by them unrighteously. The Pandavas, with Krishna in their company, were also exiled and they were robbed of their all, O fool, most unrighteously. By an act of unrighteousness, again, has the ruler of the Madras been withdrawn from us by the enemy. By an act of unrighteousness also was the son of Subhadra slain. On this side, it was by an act of unrighteousness that Bhishma, the Kuru grandsire, was slain. Bhurisravas, too, was, by an act of unrighteousness, slain by thee that art so acquainted with righteousness. Even thus have the enemy, as also the Pandavas, acted in this battle. Possessed of courage and acquainted with morality, all of them, O Satwata, have acted thus, for gaining victory. High morality is difficult of ascertainment. Similarly, immorality also can with difficulty be comprehended. Fight now with the Kauravas, without returning to the home of thy fathers.'

"Sanjaya continued, 'Hearing these harsh and cruel words (from Dhrishtadyumna's lips), the blessed Satyaki began to tremble from head to foot. With rage his eyes assumed the hue of copper. Keeping his bow then upon his car, he grasped his mace, sighing like a Snake. Rushing, then, towards the prince of the Panchalas, he said unto him in great wrath, 'I will not speak harshly to thee, but I will slay thee, deserving as thou art of slaughter.' Seeing the mighty Satyaki rushing, from wrath and desire of revenge, at the Panchala prince, like Yama against one like his own self, the mighty Bhima, urged by Vasudeva, quickly jumped down from his car and seized him with his arms. Endued with great strength, Satyaki, who was rushing in great wrath, proceeded for a few steps, forcibly dragging after him the mighty son of Pandu who was endeavouring to hold him back. Then Bhima firmly planting his feet stopped at the sixth step that foremost of strong men, viz., that bull of Sini's race. Then Sahadeva, O king, jumping down from his own car, addressed Satyaki, thus held fast by the strong arms of Bhima, in these words, 'O tiger among men, O thou of Madhu's race, we have no friends dearer to us than the Andhakas, the Vrishnis and the Panchalas. So also the Andhakas and the Vrishnis, particularly Krishna, cannot have any friends dearer than ourselves. The

Panchalas, also, O thou of Vrishni's race, even if they search the whole world to the confines of the sea, have no friends dearer to them than the Pandavas and the Vrishnis. Thou art even such a friend to this prince; and he also is a similar friend to thee. Ye all are to us even as we are to you. Acquainted as thou art with all duties, remembering now the duties thou owest to friends, restrain this wrath of thine, that has the prince of the Panchalas for its object. Be calm, O foremost one of Sini's race! Forgive the son of Prishata, and let Prishata's son also forgive thee. Ourselves also will practise forgiveness. What is there that is better than forgiveness?'

"While the scion of Sini, O sire, was thus being pacified by Sahadeva, the son of the Panchala king, smiling, said these words, 'Release Sini's grandson, O Bhima who is so proud of his prowess in battle. Let him come at me like the wind assailing the mountains, till, with my keen arrows, O son of Kunti, I quell his rage and desire for battle and take his life. Yonder come the Kauravas. I shall (after staying Satyaki) achieve this great task of the Pandavas that has presented itself. Or let Phalguna resist all the enemies in battle. As regards myself, I will fell this one's head with my arrows. He taketh me for the armless Bhurisravas in battle. Release him. Either I will slay him or he will slay me.' Hearing these words of the Panchala prince, the mighty Satyaki held fast in Bhima's clasp, sighing like a snake, began to tremble. Both of them, endued with great might and possessed of powerful arms, began to roar like a couple of bulls. Then Vasudeva, O sire, and king Yudhishthira the just, with great effort, succeeded in pacifying those heroes. Having pacified those two great bowmen, those two heroes, whose eyes had become blood-red with rage, all the Kshatriyas (of the Pandava) army proceeded against the warriors of the hostile army for battle.'

SECTION CC

"Sanjaya said, 'Then Drona's son began to cause a great carnage amongst his foes in that battle, like the Destroyer himself at the end of the Yuga. Slaying his enemies by means of his broad-headed arrows, Aswatthaman soon piled a mountain there of the dead. The standards of cars formed its trees; and weapons its pointed summits; the lifeless elephants formed its large rocks; the steeds, its Kimpurushas; and bows, its creepers and plants. And it resounded with the cries of all carnivorous creatures, that constituted its feathery population. And the spirits that walked there formed its Yakshas[266]. Then roaring aloud, O bull of Bharata's race, Aswatthaman once more repeated his vow in the hearing of thy son, thus, 'Since Kunti's son, Yudhishthira, assuming only the outward garb of virtue, had caused the preceptor who was (righteously) engaged in battle to lay aside his weapons, I shall, in his very sight, rout and destroy his army. Having mangled all his troops, I shall, then, slay the sinful prince of the Panchalas. Indeed, I shall slay all of them, if they contend with me in battle. I tell thee truly, therefore, rally thou thy troops.' Hearing these words of Aswatthaman, thy son rallied the troops, having dispelled their fears with a loud leonine, roar. The encounter, then, O king, that once more took place between the Kuru and the Pandava armies, became as terrible as that of two oceans at full tide. The terrified Kauravas had their fears dispelled by Drona's son. The Pandus and the Panchalas had become fierce in consequence of Drona's slaughter. Great was the violence of that collision, on the field of battle, between those warriors, all of whom were cheerful and filled with rage and inspired with certain hopes of victory. Like a mountain, striking against a mountain, or an ocean against an ocean, O monarch, was that collision between the Kurus and the Pandavas. Filled with joy, the Kuru and the Pandava warriors beat thousands of drums. The loud and stunning uproar that arose from among those troops resembled that of the ocean itself while churned (of old by the gods and the Danavas). Then Drona's son, aiming at the host of the Pandavas and the Panchalas, invoked the weapon called Narayana. Then thousands of arrows with blazing mouths appeared in the welkin, resembling snakes of fiery mouths, that continued to agitate the Pandavas. In that dreadful battle, those shafts, O king, like the very rays of the sun in a moment shrouded all the points of the compass, the welkin, and the troops. Innumerable iron balls also, O king, then appeared, like resplendent luminaries in the clear firmament. Sataghnis, some equipped with four and some with two wheels, and innumerable maces, and discs, with edges sharp as razor and resplendent like the sun, also appeared there. Beholding the welkin densely shrouded with those weapons, O bull of Bharata's race, the Pandavas, the Panchalas, and the Srinjayas, became exceedingly agitated. In all those places, O ruler of men, where the great car-warriors of the Pandavas contended in battle, that weapon became exceedingly powerful. Slaughtered by the Narayana weapon, as if consumed by a conflagration, the Pandava troops were exceedingly afflicted all over the field in that battle. Indeed, O lord, as fire consumeth a heap of dry grass in summer, even so did that weapon consume the army of the Pandus. Beholding that weapon filling every side, seeing his own troops destroyed in large numbers, king Yudhishthira the just, O lord, became inspired with great fright. Seeing his army in course of flight and deprived of its senses, and beholding Parthas standing indifferent, Dharma's son said these words, 'O Dhrishtadyumna, fly away with your Panchala troops. O Satyaki, you also go away, surrounded by the Vrishnis and the Andhakas. Of virtuous soul, Vasudeva will himself seek the means of his own safety. He is competent to offer advice to the whole world. What need is there of telling him what he should do? We should not any longer fight. I say so unto all the troops. As regards myself, I will, with all my brothers ascend a funeral pile. Having crossed the Bhishma and the Drona oceans in this battle, that are incapable of being crossed by the timid, shall I sink with all my followers in the vestige, represented by Drona's son, of a cow's hoof? Let the wishes of king Duryodhana be crowned with success today, for I have today slain in battle the preceptor, that always cherished such friendly feelings towards us, that preceptor, who, without protecting, caused that child unacquainted with battle, viz., the son of Subhadra, to be slain by a multitude of wicked warriors, that preceptor, who with his son, sat indifferently, without answering, when Krishna in such distress, dragged into the assembly and sought to be made a slave, asked him to say the truth, that preceptor, who, white all the other warriors were fatigued, cased Duryodhana in invulnerable armour when the latter desired to slay Phalguna and who, having cased him so, appointed him to protect Jayadratha, who, being acquainted with the Brahma weapon, scrupled not to exterminate the Panchalas, headed by Satyajit, that had exerted themselves for my victory, that preceptor, who, whilst we were being unrighteously exiled from our kingdom, freely told us to go into the woods although he had been solicited by our friends to withhold his permission[267]. Alas, that great friend of our hath been slain! For his sake, I will, with my friends, lay down my life. After Kunti's son, Yudhishthira had said this, he of Dasarha's race, (viz., Kesava) quickly forbidding the troops, by motion of his arms, to fly away said these words, Speedily lay down your weapons, all of you, and alight from your vehicles. Even this is the means ordained by the illustrious one, (viz., Narayana himself) for baffling this weapon. Come down on the earth, all of you from your elephants and steeds and cars. If you stand weaponless on the earth, this weapon will not slay you. In those places where you will fight for quelling the force of this weapon the Kauravas will become more powerful than you. Those men, however, that will throw down their weapons and alight from their vehicles, will not in this battle, be slain by this weapon. They, however, that will, even in imagination, contend against this weapon, will all be slain even if they seek refuge deep beneath the earth'. The warriors of the Pandava army, hearing, O Bharata, these words of Vasudeva, threw their weapons and drove away from their hearts all desire of battle. Then Bhimasena, the son of Pandu, beholding the warriors about to abandon their weapons, said these words, O king, gladdening them all: 'None should lay down his weapons here. I shall, with my shafts, oppose this weapon of Drona's son. With this heavy mace of mine, that is decked with gold, I shall career in this battle like the Destroyer himself, quelling this weapon of Drona's son. There is no man here that is equal to me in prowess, even as there is no luminary in the firmament that is equal to the sun. Beholding these two strong arms of mine like unto the trunks of a couple of mighty elephants, capable of pulling down the mountain of Himavat. I am the one person here that possesses the might of the thousand elephants. I am without a peer, even as Sakra is known to be in heaven among the celestials. Let people witness today the prowess of these two arms of my broad-chested self, while engaged in baffling the bright and blazing weapon of Drona's son. If there be none (else) capable of contending against the Narayana weapon, even I shall contend against it today in the very sight of all the Kurus and the Pandavas. O Arjuna, O Vibhatsu, thou shouldst not lay Gandiva aside. A stain will then attach to thee like that of the moon.' Thus addressed Bhima, Arjuna said, O Bhima, even this is my great vow, viz., that my Gandiva shall not be used against the Narayana weapon, kine, and Brahmanas. Thus answered by Arjuna, Bhima, that chastiser of foes, riding on his car of solar effulgence, whose rattle, besides, resembled the roar of the clouds, rushed against the son of Drona. Endued with great energy and prowess, the son of Kunti, in consequence of his extreme lightness of hand, within the twinkling of an eye, covered Aswatthaman with a shower of weapons. Then Drona's son, smiling at the rushing Bhima and addressing him (in proper words) covered him with arrows, inspired with mantras and equipped with blazing points. Shrouded with those shafts that vomited fire and resembled snakes of blazing mouths, as if covered with sparks of gold. The form, O king, of Bhimasena in that battle looked like that of a mountain in the evening when covered with fire. That weapon of Drona's son, directed against Bhimasena increased in energy and might, O king, like a conflagration assisted by the wind. Beholding that weapon of terrible energy thus increasing in might, a panic entered the hearts of all the combatants of the Pandava army with the exception of Bhima. Then all of them, throwing down their weapons on the earth, alighted from their cars and steeds. After they had thrown their weapons and alighted from their vehicles, that weapon of exceeding energy fell upon the head of Bhima. All creatures, especially the Pandavas, uttered cries of Oh and Alas, beholding Bhimasena overwhelmed by the energy of that weapon.'"

SECTION CCI

"Sanjaya said, "Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the Varuna weapon. In consequence of the lightness of Arjuna's arms, and owing also to the fiery force that shrouded Bhima, none could see that the latter had been covered with the Varuna weapon. Shrouded with the weapon of Drona's son, Bhima, his steeds, driver, and car became incapable of being gazed at, like a fire of blazing flame in the midst of another fire. As at the close of the night, O king, all the luminaries run towards the Asta hill, even so the fiery shafts (of Aswatthaman) all began to proceed towards Bhimasena's car. Indeed, Bhima himself, his car, steeds, and driver, O sire, thus shrouded by Drona's son seemed to be in the midst of a conflagration. As the (Yuga) fire consuming the entire universe with its mobile and immobile creatures when the hour of dissolution comes, at last enters the mouth of the Creator, even so at the weapon of Drona's son began to enter the body of Bhimasena. As one cannot perceive a fire if it penetrates into the sun or the sun if it enters into a fire, even so none could perceive that energy which penetrated into Bhima's body. Beholding that weapon thus investing Bhima all around, and seeing Drona's son swelling with energy and might, the latter being then without an antagonist, and observing also that all the warriors of the Pandava army had laid down their weapons and that all the mighty car-warriors of that host headed by Yudhishthira had turned away their faces from the foe, those two heroes, viz., Arjuna and Vasudeva, both endued with great splendour, quickly alighting from their car, ran towards Bhima. Those two mighty men, diving into that energy born of the might of Aswatthaman's weapon, had resorted to the power of illusion. The fire of that weapon consumed them not, in consequence of their having laid aside their weapons, as also in consequence of the force of the Varuna weapon, and owing also to the energy possessed by themselves. Then Nara and Narayana, for the pacification of Narayana weapon, began forcibly to drag Bhima and all his weapons. Thus dragged by them, Kunti's son, that mighty car-warrior, began to roar aloud. Thereupon, that terrible and invincible weapon of Drona's son began to increase (in might and energy). Then Vasudeva, addressing Bhima, said, 'How is it, O son of Pandu, that though forbidden by us, thou, O son of Kunti, dost not yet abstain from battle? If the Kurus could now be vanquished in battle, then we, as also all these foremost of men, would certainly have continued to fight. Behold, all the warriors of thy host have alighted from their cars. For this reason, O son of Kunti, do thou also come down from thy car.' Having said these words, Krishna brought Bhima down from his car. The latter, with eyes red as blood in rage, was sighing like a snake. When, however, he was dragged down from his car and made to lay aside his weapons, the Narayana weapon, that scorcher of foes, became pacified.'

"Sanjaya continued, 'When, by this means, the unbearable energy of that weapon became stilled, all the points of the compass, cardinal and subsidiary, became clear. Sweet breezes began to blow and birds and animals all became quiet. The steeds and elephants became cheerful, as also all the warriors, O ruler of men! Indeed, when the terrible energy of that weapon, O Bharata, became stilled, Bhima. of great intelligence, shone resplendent like the morning sun. The remnant of the Pandava host, beholding the pacification of the Narayana weapon, once more stood prepared on the field for compassing the destruction of thy sons. When, after that weapon had been baffled, the Pandava host, stood arrayed, Duryodhana, O king, addressing Drona's son, said, O Aswatthaman, once more use that weapon speedily since the Panchalas are once more arrayed, desirous of victory.' Then addressed by thy son, O sire, Aswatthaman, sighing cheerlessly, replied unto the king in these words, 'That weapon, O king, cannot be brought back. It cannot be used twice. If brought back, it will without doubt, slay the person calling it back. Vasudeva, hath, by what means thou hast seen, caused it to be baffled. For this, O ruler men, the destruction of the foe hath not been compassed in battle. Defeat and death, however, are the same. Rather, defeat is worse than death. Lo, the enemy, vanquished and compelled to lay down his arms, looks as if deprived of life'. Duryodhana then said, 'O preceptor's son, if it be so, if this weapon cannot be used twice, let those slayers of their preceptor be slain with other weapons then, O foremost one of all persons acquainted with weapons! In thee are all celestial as well as in the Three eyed (Siva) of immeasurable energy. If thou wishest it not, even Purandara in rage cannot escape thee.'

"Dhritarashtra said, 'After Drona had been slain with the aid of fraud, and the Narayana weapon baffled, what, indeed, did Drona's son, thus urged by Duryodhana then, do, beholding the Parthas once more arrived for battle freed from the Narayana weapon, and careering at the head of their divisions?'

"Sanjaya said, 'Remembering the slaughter of his sire, Drona's son, owning the device of the lion's tail on his banner, filled with rage and casting of all fears, rushed against the son of Prishata. Rushing at him, O bull among men, that foremost of warriors, with great impetuosity, pierced the Panchala prince with five and twenty small arrows. Then Dhrishtadyumna, O King, pierced Drona's son that resembled a blazing fire, with four and sixty shafts. And he pierced Aswatthaman's driver also with twenty arrows whetted on stone and equipped with wings of gold, and then his four steeds with four sharp arrows. Repeatedly piercing Drona's son, and causing the earth to tremble with his leonine roars. Dhrishtadyumna then seemed to be employed in taking the lives of creatures in the world in dreadful battle. Making death itself his goal, the mighty son of Prishata, O king, accomplished in weapons and endued with sureness of aim, then rushed against Drona's son alone. Of immeasurable soul, that foremost of car-warriors, viz., the prince of Panchala, poured upon Aswatthaman's head a shower of arrows. Then Drona's son, in that battle, covered the angry prince with winged shafts. And once more, he pierced the latter with ten shafts, remembering the slaughter of his father. Then cutting off the standard and bow of the Panchala prince with a couple of well-shot shafts, equipped with heads like razors. Drona's son began to grind his foe with other arrows. In that dreadful battle, Aswatthaman made his antagonist steedless and driverless and carless, and covered his followers also with thick showers of shafts. At this, the Panchala troops, O king, mangled by means of those arrowy showers fled away in fear and great affliction. Beholding the troops turning away from battle and Dhrishtadyumna exceedingly afflicted, the grandson of Sini quickly urged his car against that of Drona's son. He then afflicted Aswatthaman with eight keen shafts. And once more striking that angry warrior with twenty shafts of diverse kinds, he pierced Aswatthaman's driver, and then his four steeds with four shafts. With. great deliberations and displaying a wonderful lightness of hand, he cut off Aswatthaman's bow and standard, Satyaki then cut into fragments the gold-decked car of this foe together with its steeds. And then he deeply pierced Aswatthaman in the chest with thirty arrows in that battle. Thus afflicted, O king, (by Satyaki), and shrouded with arrows, the mighty Aswatthaman knew not what to do. When the preceptor's son had fallen into that plight, thy son, that car-warrior, accompanied by Kripa and Karna and others began to cover the Satwata hero with arrows. All of them began quickly to pierce Satyaki from every side with keen shafts, Duryodhana pierced him with twenty, Saradwat's son, Kripa, with three. And Kritavarman pierced him with ten, and Karna with fifty. And Duhsasana pierced him with a hundred arrows, and Vrishasena with seven. Satyaki, however, O king, soon made all those great car-warriors fly away from the field, deprived of their cars. Meanwhile, Aswatthaman, O bull of Bharata's race, recovering consciousness, and sighing repeatedly in sorrow, began to think of what he should do. Riding then upon another car, that scorcher of foes, viz., the son of Drona, began to resist Satyaki, shooting hundreds of arrows. Beholding Aswatthaman once more approaching him in battle, the mighty car-warrior, Satyaki, once more made him careless and caused him to turn back. Then the Pandavas, O king, beholding the prowess of Satyaki, blew their conchs with great force and uttered loud leonine roars. Having deprived Aswatthaman of his car thus, Satyaki, of unbaffled prowess, then slew three thousand mighty car-warriors of Vrishasena's division. And then he slew fifteen thousand elephants of Kripa's force and fifty thousand horses of Sakuni. Then, the valiant son of Drona, O monarch, riding upon another car, and highly enraged with Satyaki, proceeded against the latter, desirous of slaying him. Beholding him approach again, the grandson of Sini, that chastiser of foes, once more pierced and mangled him with keen shafts, fiercer than those he had used before. Deeply pierced with those arrows of diverse forms by Yuyudhana, that great bowmen, viz., the angry son of Drona, smilingly addressed his foe and said, 'O grandson of Sini, I know thy partiality for Dhrishtadyumna, that slayer of his preceptor, but thou shalt not be able to rescue him or your own self when attacked by me. I swear to thee, O grandson of Sini, by truth and by my ascetic austerities, that I shall know no peace till I slay all the Panchalas. You may unite the forces of the Pandavas and those of the Vrishnis together, but I shall still slay the Somakas. Saying this, the son of Drona shot at Satyaki an excellent and straight arrow possessed of the effulgence of the sun, even as Sakra had hurled in days of yore his thunder at the Asura Vritra. Thus shot by Aswatthaman, that arrow, piercing through the armour of Satyaki, and passing through his body, entered the earth like a hissing snake entering its hole. His armour pierced through, the heroic Satyaki, like an elephant deeply struck with the hook, became bathed in blood that flowed from his wound. His bow, with arrow fixed thereon, being then loosened from his grasp, he sat down on the terrace of his car strengthless and covered all over with blood. Seeing this his driver speedily bore him away from Drona's son. With another shaft, perfectly straight and equipped with goodly wings that scorcher of foes, viz., Aswatthaman, struck Dhrishtadyumna between his eyebrows. The Panchala prince had before this been much pierced; therefore, deeply wounded by that arrow, he became exceedingly weak and supported himself by seizing his flag-staff. Beholding Dhrishtadyumna thus afflicted by Aswatthaman, like an infuriated elephant by a lion, five heroic car-warriors of the Pandava army, viz., Kiritin, Bhimasena, Vrihatkshatra of Puru's race, the youthful prince of the Chedis, and Sudarsana, the chief of the Malavas, quickly rushed against Aswatthaman. Armed with bows, all these rushed with cries Oh and Alas. And those heroes quickly encompassed the son of Drona on all sides. Advancing twenty paces, all of them, with great care, simultaneously struck the angry son of the preceptor with five and twenty arrows. Drona's son, however, with five and twenty shafts, resembling snakes of virulent poison, cut off, almost at the same time, those five and twenty arrows shot at him. Then Aswatthaman afflicted the Paurava prince with seven sharp shafts. And he afflicted the chief of the Malavas with three, Partha with one, and Vrikodara with six shafts. Then all those great car-warriors, O king, pierced Drona's son unitedly and separately with many shafts, whetted on stone equipped with wings of gold. The youthful prince of the Chedis pierced Drona's son with twenty and Partha pierced him with three. Then Drona's son struck Arjuna with six arrows, and Vasudeva with six, and Bhima with five, and each of the other two viz., the Malava and the Paurava, with two arrows. Piercing next the driver of' Bhima's car with six arrows, Aswatthaman cut off Bhimasena's bow and standard with a couple of arrows. Then piercing Partha once more with a shower of arrows, Drona's son uttered a leonine roar. With the sharp, well-tempered, and terrible arrows shot by Drona's son, the earth, the sky, the firmament, and the points of the compass, cardinal and subsidiary, all became entirely shrouded both in his front and rear. Endued with fierce energy and equal to Indra himself in prowess, Aswatthaman with three arrows, almost simultaneously cut off the two arms, like unto Indra's poles, and the head of Sudarsana, as the latter was seated on his car. Then piercing Paurava with a dart and cutting off his car into minute fragments by means of his arrows, Aswatthaman lopped off his antagonist's two arms smeared with sandal-paste and then his head from off his trunk with a broad-headed shaft. Possessed of great activity, he then pierced with many arrows resembling blazing flames of fire in energy, the youthful and mighty prince of the Chedis who was of the hue of the dark lotus, and despatched him to Yama's abode with his driver and steeds. Beholding the chief of the Malavas, the descendant of Puru, and the youthful ruler of the Chedis slain in this very sight by the son of Drona.. Bhimasena, the mighty-armed son of Pandu, became filled with rage. The scorcher of foes then covered Drona's son in that battle with hundreds of keen arrows resembling angry snakes of virulent poison. Endued with mighty energy, the angry son of Drona then destroying that arrowy shower, pierced Bhimasena with sharp shafts. The mighty-armed Bhima then, possessed of great strength, cut off with a broad-headed arrow the bow of Drona's son and then pierced Drona's son himself with a powerful shaft. Throwing away that broken bow, the high-souled son of Drona took up another and pierced Bhima with his winged shafts. Then those two, viz., Drona's son and Bhima, both possessed of great prowess and might, began to shower their arrowy downpours like two masses of rain-charged clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name shrouded Drona's son, like gathering masses of clouds shrouding the sun. Similarly, Bhima was soon shrouded with hundreds and thousands of strong arrows shot by Drona's son. Though shrouded in that battle by Drona's son, that warrior of great skill, Bhima yet felt no pain, O monarch, which seemed exceedingly wonderful. Then the mighty-armed Bhima sped ten gold-decked arrows, of great keenness and resembling the darts of Yama himself, at his foe. Those shafts, O sire, failing upon the shoulders of Drona's son, quickly pierced his body, like snakes penetrating into an ant-hill. Deeply pierced by the high-souled son of Pandu, Aswatthaman, closing his eyes, supported himself by seizing his flagstaff. Recovering his senses within a moment, O king, Drona's son bathed in blood, mustered all his wrath. Forcibly struck by the high-souled son of Pandu, Aswatthaman, endued with mighty arms, rushed with great speed towards the car of Bhimasena. And then, O Bharata, he sped at Bhimasena, from his bow drawn to its fullest stretch, a hundred arrows of fierce energy, all looking like snakes of virulent poison. Pandu's son Bhima also, proud of his prowess in battle, disregarding Aswatthaman's energy, speedily showered upon him dense arrowy downpour. Then Drona's son, O king, cutting off Bhima's bow by means of his arrows, and filled with rage, struck the Pandava in the chest with many keen shafts. Incapable of brooking that feat, Bhimasena took up another bow and pierced Drona's son in that battle with five keen shafts. Indeed, showering upon each other their arrowy downpours like two masses of clouds at the close of summer, two warriors, with eyes red as copper in rage, completely covered each other in that battle with their shafts. Frightening each other with the terrible sounds they made by their palms, they continued to fight with each other, each counteracting the feats of the other. Then bending his formidable bow adorned with gold, Drona's son began to gaze steadfastly at Bhima who was thus shooting his shafts at him. At that time, Aswatthaman looked like the meridian sun of blazing rays in an autumnal day. So quickly then did he shoot his shafts that people could not see when he took them out of his quiver when he fixed them on the bowstring when he drew the string, and when he let them off. Indeed, when employed in shooting his arrows, his bow, O monarch, seemed to be incessantly drawn to fiery circle. Shafts in a hundred thousands, shot from his bow, seemed to course through the welkin like a flight of locusts. Indeed, those terrible shafts adorned with gold, shot from the bow of Drona's son, coursed incessantly towards Bhima's car. The prowess, O Bharata, that we then beheld of Bhimasena, and his might, energy, and spirit, were exceedingly wonderful, for, regarding that terrible shower of arrows thick as a gathering mass of clouds, failing around him to be nothing more than a downpour of rain at the close of summer. Bhima of terrible prowess, desirous of slaying the son of Drona, in return poured his arrows upon the latter like a cloud in the season of rains. Bhima's large and formidable bow of golden back, incessantly drawn in that battle, looked resplendent like a second bow of Indra. Shafts in hundreds and thousands, issuing from it, shrouded Drona's son, that ornament of battle in that encounter. The showers of shafts, shot by both of them were so dense, O sire, that the very wind, O king, could not find room for coursing through them. Then Drona's son, O king, desirous of slaying Bhima, sped at him many gold-decked arrows of keen points steeped in oil. Showing his superiority to Drona's son Bhimasena cut off each of those arrows into three fragments before they could come at him. The son of Pandu then said, 'Wait

Wait.' And once more, the mighty son of Pandu filled with rage, and desirous of slaying the son of Drona, shot at him a terrible shower of fierce arrows. Then Drona's son that warrior acquainted with the highest weapons, quickly destroying that arrowy shower by the illusion of his own weapons, cut off Bhima's bow in that encounter. Filled with rage, he then pierced Bhima himself with innumerable shafts in that battle. Endued with great might, Bhima then, after his bow had been cut off, hurled a dart at Aswatthaman's car, having whirled it previously with great impetuosity. The son of Drona, displaying the lightness of his hand in that encounter, quickly cut off, by means of sharp shafts, that dart as it coursed towards him with the splendour of a blazing brand. Meanwhile, terrible Vrikodara, taking up a very strong bow, and smiling the while, began to pierce the son of Drona with many arrows. Then Drona's son, O monarch, with a straight shaft, pierced the forehead of Bhima's driver. The latter, deeply pierced by the mighty son of Drona, fell into a swoon, O king, abandoning the reins of the steeds. The driver of the Bhima's car having fallen into a swoon, the steeds, O king, began to fly away with great speed, in the very sight of all the bowmen. Beholding Bhima carried away from the field of battle by those running steeds, the unvanquished Aswatthaman joyfully blew his huge conch. Beholding Bhimasena borne away from the field, all the Panchalas, inspired with fear, abandoning the car of Dhrishtadyumna, fled away on every side. Then Drona's son, shooting his shafts fiercely, pursued those broken troops, causing a great carnage among them. Thus slaughtered in battle by the son of Drona, those Kshatriyas fled away in all directions from fear of that warrior.

"Sanjaya said, 'Beholding that force broken, Kunti's son, Dhananjaya, of immeasurable soul, proceeded against Aswatthaman from desire of slaying him. Those troops then, O king, rallied with effort by Govinda and Arjuna, stayed on the field of battle. Only Vibhatsu, supported by the Somakas and the Matsyas, shot his arrows at the Kauravas and checked their onset.[268] Quickly approaching Aswatthaman, that great bowman having the mark of the lion's tail on his banner, Arjuna addressed him, saying, 'Show me now the might thou hast, the energy, the knowledge, and the manliness, that are in thee, as also thy affection for the Dhartarashtras and thy hatred for us, and the high mettle of which thou art capable. Even Prishata's son, that slayer of Drona, will quell thy pride today. Come now and encounter the Panchala prince, that hero resembling the Yuga fire and like the Destroyer himself with Govinda. Thou hast displayed thy pride in battle, but I shall quell that pride of thine.'

"Dhritarashtra said, 'The preceptor's son, O Sanjaya, is possessed of might and worthy of respect. He beareth great love to Dhananjaya and the high-souled Dhananjaya also loveth him in return. Vibhatsu had never addressed Drona's son before in this way. Why then did the son of Kunti address his friend in such words?'

"Sanjaya said, 'Upon the fall of the youthful prince of the Chedis, of Vrihatkshatra of Puru's race, and of Sudarsana, the chief of the Malavas, who was well-accomplished in the science of arms, and upon the defeat of Dhrishtadyumna and Satyaki and Bhima, and feeling great pain and touched to the quick by those words of Yudhishthira, and remembering a his former woes, O lord, Vibhatsu, in consequence of his grief, felt such wrath rise within him the like of which he had never experienced before. It was for this that like a vulgar person, he addressed the preceptor's son who was worthy of every respect, in such unworthy, indecent, bitter, and harsh language. Addressed, from wrath, in such harsh and cruel words by Partha, O king, Drona's son, that foremost of all mighty bowmen, became highly angry with Partha and especially with Krishna. The valiant Aswatthaman, then, staying resolutely on his car, touched water and invoked the Agneya weapon incapable of being resisted by the very gods. Aiming at all his visible and invisible foes, the preceptor's son, that slayer of hostile heroes, inspired with mantras a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides, filled with rage. Dense showers of arrows then issued from it in the welkin. Endued with fiery flames, those arrows encompassed Partha on all sides. Meteors flashed down from the firmament. A thick gloom suddenly shrouded the (Pandava) host. All the points of the compass also were enveloped by that darkness. Rakshasas and Pisachas, crowding together, uttered fierce cries. Inauspicious winds began to blow. The sun himself no longer gave any heat. Ravens fiercely croaked on all sides. Clouds roared in the welkin, showering blood. Birds and beasts and kine, and Munis of high vows and souls under complete control, became exceedingly uneasy. The very elements seemed to be perturbed. The sun seemed to turn. The universe, scorched with heat, seemed to be in a fever. The elephants and other creatures of the land, scorched by the energy of that weapon, ran in fright, breathing heavily and desirous of protection against that terrible force. The very waters heated, the creatures residing in that element, O Bharata, became exceedingly uneasy and seemed to burn. From all the points of the compass, cardinal and subsidiary, from the firmament and the very earth, showers of sharp and fierce arrows fell and issued with the impetuosity of Garuda or the wind. Struck and burnt by those shafts of Aswatthaman that were all endued with the impetuosity of the thunder, the hostile warriors fell down like trees burnt down by a raging fire. Huge elephants, burnt by that weapon, fell down on the earth all around, uttering fierce cries loud as the rumblings of the clouds. Other huge elephants, scorched by that fire, ran hither and thither, and roared aloud in fear, as if in the midst of a forest conflagration. The steeds, O king, and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest-fire. Thousands of cars fell down on all sides. Indeed, O Bharata, it seemed that the divine lord Agni burnt the (Pandava) host in that battle, like the Samvarta fire consuming everything at the end of the Yuga.

'Beholding the Pandava army thus burning in that dreadful battle, thy soldiers, O king, filled with joy, uttered leonine shouts. Indeed, the combatants, desirous of victory and filled with joy, speedily blew thousands of trumpets, O Bharata, of diverse kinds. Darkness having enveloped the world during that fierce battle, the entire Pandava army, with Savyasachin, the son of Panda, could not be seen. We had never before, O king, heard of or seen the like of that weapon which Drona's son created in wrath on that occasion. Then Arjuna, O king, invoked into existence the Brahma weapon, capable of baffling every other weapon, as ordained by the Lotus-born (Brahma) himself. Within a moment that darkness was dispelled, cool winds began to blow, and all the points of the compass became clear and bright. We then beheld a wonderful sight, viz., a full Akshauhini (of the Pandava troops) laid low. Burnt by the energy of Aswatthaman's weapon, the forms of the slain could not be distinguished. Then those two heroic and mighty bowmen, viz., Kesava and Arjuna, freed from that darkness, were seen together, like the sun and the moon in the firmament. Indeed, the wielder of Gandiva and Kesava were both unwounded. Equipped with its banners and standards and steeds, with the Anukarsa unjoined; and with all the mighty weapons stored on it remaining uninjured, that car, so terrible to thy warriors, freed from that darkness, shone resplendent on the field. And soon there arose diverse sounds of life mingled with the blare of conchs and the beat of drums, from among the Pandava troops filled with joy. Both hosts thought that Kesava and Arjuna had perished Beholding Kesava and Arjuna, therefore (freed from darkness and the energy of that weapon) and seeing that reappear so quickly, the Pandavas were filled with joy, and the Kauravas with wonder. Unwounded and full of cheerfulness, those two heroes blew their excellent conchs. Indeed, seeing Partha filled with joy, thy soldiers became exceedingly melancholy. Seeing those two high-souled ones (viz., Kesava and Arjuna), freed (from the energy of his weapon) the son of Drona became very cheerless. For a moment he reflected, O sire, on what had happened. And having reflected, O king, he became filled with anxiety and grief. Breathing long and hot sighs, he became exceedingly cheerless. Laying aside his bow, then, the son of Drona speedily alighted from his car, and saying, 'O fie, fie! Every thing is untrue,' he ran away from the fight. On his way he met Vyasa, the abode of Saraswati, the compiler of the Vedas, the habitation of those scriptures, unstained by sin, and of the hue of rain-charged cloud. Beholding him, that perpetuator of Kura's race, standing on his way, the son of Drona with voice choked in grief, and like one exceedingly cheerless, saluted him and said, 'O sire, O sire, is this an illusion, or is it a caprice (on the part of the weapon)? I do not know what it is. Why, indeed, hath my weapon become fruitless? What breach (has there been in the method of invocation)? Or, is it something abnormal, or, is it a victory over Nature (achieved by the two Krishnas) since they are yet alive? It seems that Time is irresistible. Neither Asuras, nor Gandharvas, nor Pisachas, nor Rakshasas, nor Uragas, Yakshas, and birds, nor human beings, can venture to baffle this weapon shot by me. This fiery weapon, however, having slain only one Akshauhini of troops, hath been pacified. This exceedingly fierce weapon shot by me is capable of slaying all creatures. For what reason then could it not slay Kesava and Arjuna, both of whom are endued with the attributes of humanity? Asked by me, O holy one, answer me truly. O great Muni, I desire to hear all this in detail.'

"Vyasa said, 'O highly significant is this matter that thou enquirest of me from surprise. I will tell thee everything; listen attentively. He that is called Narayana is older than the oldest ones. For accomplishing some purpose, that creator of the universe took his birth as the son of Dharma. On the mountain of Himavat he underwent the severest ascetic austerities. Endued with mighty energy, and resembling fire or the sun (in splendour), he stood there with arms upraised. Possessed of eyes like: lotus-petals, he emaciated himself there for sixty-six thousand years, subsisting all the while upon air alone. Once more undergoing severe austerities of another kind for twice that period, he filled the space between earth and heaven with his energy. When by those austerities, O sire, he became: like Brahma[269] he then beheld the Master, Origin, and Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who is exceedingly difficult of being gazed at, who is minuter than the minutest and larger than, the largest, who is called Rudra,[270] who is the lord of all the superior ones, who is called Hara and Sambhu, who has matted locks on his head, who is the infuser of life into every form, who is the First cause of all immobile: and mobile things, who is irresistible and of frightful aspect, who is of fierce wrath and great Soul, who is the All-destroyer, and of large heart; who beareth the celestial bow and a couple of quivers, who is cased in golden armour, and whose energy is infinite, who holdeth Pinaka, who is; armed with thunderbolt, a blazing trident, battle axe, mace, and a large sword; whose eye-brows are fair, whose locks are matted, who wieldeth the heavy short club, who hath the moon on his forehead, who is clad in tiger-skin, and who is armed with the bludgeon; who is decked with beautiful angadas, who hath snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits, who is the One, who is the abode of ascetic austerities, and who is highly adored by persons of venerable age; who is Water, Heaven, Sky, Earth, Sun, Moon, Wind and Fire, and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of Brahmanas, that giver of emancipation.[271] Only Brahmanas of righteous conduct, when cleansed of their sins and freed from the control of grief, behold him with their mind's eye. In consequence of his ascetic austerities, Narayana obtained a sight of that unfading one, that embodiment of righteousness, that adorable one, that Being having the universe for his form. Beholding that supreme Abode of all kinds of splendour, that God with a garland of Akshas round his neck, Vasudeva, with gratified soul, became filled with delight which he sought to express by words, heart, understanding, and body. Then Narayana worshipped that Divine Lord, that First cause of the universe, that giver of boons, that puissant one sporting with the fair-limbed Parvati, that high-souled Being surrounded by large bands of ghosts, spirits, that Unborn one, that Supreme Lord, that Embodiment of the unmanifest, that Essence of all causes, that One of unfading power. Having saluted Rudra, that destroyer of the Asura Andhaka, the lotus eyed Narayana, with emotion filling his heart, began to praise the Three-eyed one (in these words), 'O adorable one, O first of all the gods, the creator of everything (viz., the Prajapatis) who are the regents of the world, and who having entered the earth,--thy first work,--had, O lord, protected it before, have all sprung from thee. Gods, Asuras, Nagas, Rakshasas, Pisachas, human beings, birds, Gandharvas, Yakshas and other creatures: with the entire universe, we know, have all sprung from thee. Everything that is done for propitiating Indra, and Yama, and Varuna, and Kuvera and Pitris and Tvashtri, and Soma, is really offered to thee. Form and light, sound and sky, wind and touch, taste and water, scent and earth,[272] time, Brahma himself, the Vedas, the Brahmanas and all these mobile objects, have sprung from thee. Vapours rising from diverse receptacles of water, becoming rain-drops, which failing upon the earth, are separated from one another. When the time of the Universal dissolution comes those individual drops, separated from one another, once more unite together and make the earth one vast expanse of water. He that is learned, thus observing the origin and the destruction, of all things, understands thy oneness. Two birds (viz., Iswara and Jiva), four Aswatthas with their wordy branches (viz., the Vedas), the seven guardians (viz., the five essences or elements and the heart and the understanding), and the ten others that hold this city (viz., the ten senses that constitute the body), have all been created by thee, but thou art separate from and independent of them. The Past, the Future, and the Present, over each of which none can have any sway, are from thee, as also the seven worlds and this universe. I am thy devoted adorer,--be graceful unto me. Do not injure me, by causing evil thoughts to penetrate my heart. Thou art the Soul of souls, incapable of being known. He that knows thee as the Universal Seed, attaineth to Brahma. Desiring to pay thee respects, I am praising thee, endeavouring to ascertain thy real nature, O thou that art incapable of being understood by the very gods. Adored by me, grant me the boons I desire but which are difficult of acquisition. Do not hide thyself in thy illusion.'

"Vyasa continued, 'The blue-throated God, of inconceivable soul, that wielder of Pinaka, that divine Lord ever praised by the Rishis, then gave boons unto Vasudeva who deserved them all. The great God said, 'O Narayana, through my grace, amongst men, gods, and Gandharvas, thou shalt be of immeasurable might and soul. Neither gods, nor Asuras, nor great Uragas, nor Pisachas, nor Gandharvas, nor men, nor Rakshasas, nor birds, nor Nagas, nor any creatures in the Universe, shall ever be able to bear thy prowess. No one amongst even the celestials shall be able to vanquish thee in battle. Through my grace, none shall ever be able to cause thee pain by the weapon of thunderbolt or with any object that is wet or dry, or with any mobile or immobile thing. Thou shalt be superior to myself if thou ever goest to battle against me.' Thus were these boons acquired by Sauri in days of yore. Even that God now walketh the earth (as Vasudeva), beguiling the universe by his illusion. From Narayana's asceticism was born a great Muni of the name of Nara, equal to Narayana himself. Know that Arjuna is none else than that Nara. Those two Rishis, said to be older than the oldest gods, take their births in every Yuga for serving the purposes of the world. Thyself also, O thou of great heart, hast been born as a portion of Rudra, by virtue of all thy religious acts and as a consequence of high ascetic austerities, endued with great energy and wrath. Thou wert (in a former life) endued with great wisdom and equal to a god. Regarding the universe to consist only of Mahadeva, thou hadst emaciated thyself by diverse vows from desire of gratifying that God. Assuming the form of a very superior person, that blazes fourth with splendour, thou hast, O giver of honours, worshipped the great god with mantras, with homa, and with offerings. Thus adored by thee in thy former life, the great god became gratified with thee, and granted thee numerous boons, O learned one, that thou hadst cherished in thy heart. Like Kesava's and Arjuna's thy birth acts, and ascetic austerities are also superior. Like them, in thy worship, thou hast, in every Yuga, adored the great God in his Phallic form. Kesava is that devoted worshipper of Rudra who has sprung from Rudra himself. Kesava always worship the Lord Siva, regarding his Phallic emblem to be the origin of the universe. In Kesava is always present that knowledge, in consequence of which he views the identity of Brahman with the: universe and that other knowledge by which the Past, the Present and the Future, the near and the remote, are all seen, as if the whole are before his eyes. The gods, the Siddhas and the great Rishis, adore Kesava for obtaining that highest object in the universe, viz., Mahadeva. Kesava is the creator of everything. The Eternal Krishna should be adored with sacrifices. The Lord Kesava always worshippeth Siva in the Phallic emblem as the origin of all creatures. The God having the bull for his mark cherisheth greater regard for Kesava.'

"Sanjaya continued, 'Hearing these words of Vyasa, Drona's son, that mighty car-warrior, bowed unto Rudra and regarded Kesava as worthy of the highest regards. Having his soul under complete control, he became filled with delight, the marks whereof appeared on his body. Bowing unto the great Rishi, Aswatthaman then, casting his eyes on the (Kuru) army, caused it-to be withdrawn (for nightly rest). Indeed, when, after the fall of Drona, the cheerless Kurus retired from the field, the Pandavas also, O monarch, caused their army to be withdrawn. Having fought for five days and caused an immense carnage, that Brahman well-versed in the Vedas, viz., Drona, repaired, O king, to the region of Brahma!'."

SECTION CCII

"Dhritarashtra said, Upon the slaughter of the Atiratha, viz., Drona, by Prishata's son, what did my sons and the Pandavas next do?'

"Sanjaya, said, 'After the rout of the Kuru army, upon the slaughter of that Atiratha, viz., Drona, by Prishata's son, Dhananjaya, the son of Kunti beholding a wonderful phenomenon in connection with his own victory, asked Vyasa, O bull of Bharata's race, who came thither in course of his wanderings, saying, 'O great Rishi, while I was engaged in slaying the foe in battle with showers of bright shafts, I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Whithersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him. Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake, I only destroyed those, already destroyed by him. O holy one, tell me who was that foremost of persons, armed with lance, resembling the sun himself in energy, that was thus seen by me? He did not touch the earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him.'

"Vyasa said, 'Thou hast, O Arjuna, seen Sankara, that First cause from which have sprung the Prajapatis, that puissant Being endued with great energy, he that is the embodiment of heaven, earth and sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also Isana. O, seek the protection of that boon, giving Deity, that lord of the universe. He is called Mahadeva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called Rudra, with his locks tied in the shape of a crown, and his body attired in skins. That boon-giving lord of the universe, that Supreme Deity, is also called Hara and Sthanu. He is the foremost of every being in the universe, he is incapable of being vanquished, he is the delighter of the universe and its supreme ruler. The first cause, the light and refuge of the universe, he is ever victorious. The Soul and the creator of the universe, and having the universe for his form, he is possessed of great fame. The Lord of the universe, and its great Ruler, that puissant one, is also the master of all actions. Called also Sambhu, he is self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present. He is Yoga and the lord of Yoga; he is called Sarva, and is the Lord of all the worlds. He is superior to everything. The foremost of everything in the universe, and the highest of all, he is called also Parumesthin. The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the protector of the universe, and abode (the necessity of) birth, decay, and death. The Soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge he is unknowable. Through grace, he giveth unto his worshippers the boons they desire. That Lord hath for his companions celestial beings of diverse forms, some of whom are dwarfs, some having matted locks, some with bald heads, some with short necks, some with large stomachs, some with huge bodies, some possessed of great strength and some of long ears. All of them, O Partha, have deformed faces and mouths and legs and strange attires. That Supreme Deity, called Mahadeva, is worshipped by followers that are even such. Even that Siva, O son, endued with such energy, proceedeth through kindness, in advance of thee. In that fierce battle, O Partha, making the very hair stand on end, who else, O Arjuna, than the divine Maheswara, that foremost of all bowmen, that Deity of divine form, could even in imagination venture to vanquish that force which was protected by those great smiters and bowmen, viz., Aswatthaman and Karna and Kripa? None can venture to stay before the warrior that hath Maheswara walking before him. There is no being in the three worlds that is equal to him. And the very scent of the enraged Mahadeva, foes in battle tremble and become senseless and fall in large numbers. For this, the gods in heaven adore and bow to him. Those men in this world and those other men of pious conduct, that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter. O son of Kunti, bow down unto him that is peace, unto him, called Rudra of blue throat, exceedingly subtle, and of great effulgence, unto him called Kapardin, him that is terrible, him that of tawny eyes, him that is boon-giving; unto that great ordainer, of red locks and righteous conduct; unto him that always does auspicious acts; unto him that is an object of desire; him that is of tawny eyes; him that is called Sthanu; him that is called Purusha; unto him that is of tawny hair; him that is bold, him that is exceedingly subtle and of great effulgence; unto him that is the giver of light; him that is the embodiment of all sacred waters; him that is the God of gods; and him that is endued with great impetuosity; unto him that is of manifest form; him that is called Sarva; him that is of agreeable attire; unto him that has an excellent head-gear, him that is of handsome face; him that has the mountains for his habitation; him that is peace; him that is the protector; him that has barks of trees for his attire; him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points of the compass; him that is the lord of the clouds and of all created beings; him that is the lord of all trees and of all kine; him that has his body shrouded with trees; him who is the celestial generalissimo; him who inspires all thought; him who has the sacrificial ladle in his hand; him who is blazing; him who wields the bow; him who is Rama's self, him who has diverse forms; him who is the lord of the universe; him who had the munja grass for his attire; him who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs. O son of Kunti, seek the protection of that boon-giving Lord of the universe, the lord of Uma, that God of three eyes, that destroyer of Daksha's sacrifice; that guardian of all created things, that being who is always cheerful, that protector of all beings, that God of unfading glory; that one with matted locks; that mover of all superior beings, that one whose navel is like that of a bull and who hath the bull for his symbol; that one who is proud like the bull, who is the lord of bulls; who is represented by the horns of the bull; and who is the bull of bulls; that one who hath the image of the bull on his banner; who is liberal to all righteous persons; who can be approached by Yoga only; and whose eyes are like those of a bull; who owneth very superior weapons: who hath Vishnu himself for his arrow; who is the embodiment of righteousness; and who is called Maheswara; who is of vast stomach and vast body; who hath a leopard's skin for his seat; who is the lord of the worlds; who is devoted to Brahma and who loveth Brahmanas; who is armed with trident; who is boon-giving; who wieldeth the sword and the shield, and who is highly auspicious, who wieldeth the bow called Pinaka, who is divested of the battle axe,[273] and who is the protector and lord of the universe. I place myself in the hands of that divine Lord, that grantor of protection, that God attired in deer-skins. Salutations, to that Lord of the celestials who hath Vaisravana for his friend. Salutations ever to him of excellent vows; to him who hath excellent bowmen for his companions; to him who himself wieldeth the bow; to that God with whom the bow is a favourite weapon; who is himself the shaft impelled by the bow; who is the bowstring and the bow; and the preceptor teaching the use of the bow. Salutations to the God whose weapons are fierce; and who is the foremost of all the gods. Salutations to him of diverse forms; to him who hath many bowmen around him. Salutations ever to him who is called Sthanu and who has a large number of excellent bowmen for his companions. Salutations to him who destroyed the triple city. Salutations to him who slew (the Asura) Bhaga. Salutations to him who is the lord of trees and of men. Salutations to him who is the lord of the (celestial), Mothers, and of those tribes of spirits known by the name of Ganas. Salutations ever to him who is the lord of kine and of sacrifices. Salutations ever to him who is the lord of the waters and the lord of the gods, who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called Hara, who is blue-throated, and who is of golden locks. I will now tell thee, according to my knowledge and as I have heard of them, all the divine deeds of Mahadeva of Supreme wisdom. If Mahadeva becomes angry, neither gods, nor Asuras, Gandharvas, nor Rakshasas, even if they hide themselves in deep oceans, can have peace. In the days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahadeva destroyed that sacrifice in wrath. Indeed, He became very stern on that occasion. Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright. Indeed, when Mahadeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahadeva's bow and the sound of his palms. The gods and Asuras all fell down and submitted to Mahadeva. All the waters swelled up in agitations and the earth trembled. The mountains split, and all the points of the compass and the Nagas became stupefied. The universe, enveloped in a thick darkness, could no longer be seen. The splendour of all luminaries, with the sun was destroyed. The Rishis, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal oblation. Smilingly Sankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling. Once more, Mahadeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning. Beholding that arrowy shower, all the gods bowing down unto Maheswara, assigned to Rudra a substantial share in sacrifices. In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great God then restored the sacrifice. The gods that had fled away came back. Indeed, they are to this day afraid of Maheswara. Formerly, the valiant Asuras had, in heaven, three cities. Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalaksha, the silver city to Tarakaksha, and the third, made of iron, had Vidyunmalin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities. Afflicted (by the Asuras), all the gods sought the protection of Rudra. Approaching him, all the gods with Vasava at their head, said, 'These terrible dwellers of the triple city have received boons from Brahma. Filled with pride in consequence of those boons, they are greatly afflicting the universe, O Lord of the gods, none, save thee, is competent to slay them. Therefore, O Mahadeva, slay these enemies of the gods: O Rudra, creatures slain in every sacrifice shall then be thine. Thus addressed by the gods, Mahadeva thus accepted their request, moved by the desire of benefiting them, and said, 'I will overthrow these Asuras. And Hara made the two mountains, viz., Gandhamadana and Vindhya, the two poles of his car. And Sankara made the earth with her oceans and forests his battle car. And the three-eyed deity made that prince of snakes, viz., Sesha, the Aksha, of that car. And that God of gods, the wielder of Pinaka, made the moon and the sun the two wheels of that vehicle. And the triple-eyed Lord made Elapatra and Pushpadanta, the two pins of the yoke. And the valiant Mahadeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steed. And Maheswara made the four Vedas his four steeds. And that lord of the three worlds made the supplementary Vedas the bridle-bits. And Mahadeva made Gayatri and Savitri the reins, the syllable Om the whip, and Brahma the driver. And making the Mandara mountains the bow, Vasuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head, and Vayu the two wings of that shafts, Yama the feathers in its tail, lightning the whetting stone, and Meru the standard, Siva, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the triple city. Indeed, Sthanu, that foremost of smiter, that Destroyer of Asuras, that handsome warrior of immeasurable prowess, adored by the celestials, O Partha, and by Rishis possessing wealth of asceticism, caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years. When, however, the three cities came together in the firmament, the lord Mahadeva. pierced them with that terrible shaft of his, consisting of three knots. The Danavas were unable to gaze at that shafts inspired with Yuga-fire and composed of Vishnu and Soma. While the triple city commenced to burn, the goddess Parvati repaired thither to behold the sight. She had then on her lap, a child having a bald head with five clumps of hair on it. The goddess asked the deities as to who that child was. Sakra, through ill-feeling endeavoured to strike that child with his thunderbolt. The divine lord Mahadeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Sakra. Then god Sakra, with his arm paralysed accompanied by all the celestials, speedily repaired to the lord Brahma of unfading glory. Bowing unto him with their heads, they addressed Brahma with joined hands and said, 'Some wonderful creature, O Brahma, lying on the lap of Parvati, in the form of a child, was behold by us but not saluted. We have all been vanquished by him. We, therefore, desire to ask thee as to who he may be. Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head.' Hearing these words of theirs, Brahma. that foremost of all persons, acquainted with Brahma, reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Sambhu, Addressing then, those foremost of celestials with Sakra at their head, Brahma said, 'That child is the divine Hara the Lord of the entire mobile and immobile universe. There is nothing superior to Maheswara. That Being of immeasurable splendour who was beheld by you all with Uma, that divine lord, had assumed the form of a child for Uma's sake. Let us all go unto him. That divine and illustrious one is the Supreme Lord of the world. Ye gods, ye could not recognise that master of the universe.' Then all the gods with the Grandsire repaired to that child, endued with the effulgence of the morning sun. Beholding Maheswara, and knowing that he was the Supreme Being, the Grandsire Brahma thus adored him: Thou art Sacrifice, O lord, thou art the stay and refuge of the universe. Thou art Bhava, thou art Mahadeva, thou art the abode (of all things), and thou art the highest refuge. This whole universe with its mobile and immobile creatures, is pervaded by thee. O holy one, O lord of the past and the future, O lord of the world, O protector of the universe, let Sakra, afflicted with thy wrath, have thy grace.'

"Vyasa continued, 'Hearing these words of the lotus-born Brahma, Maheswara became gratified. Desirous of extending his grace, he laughed aloud. The celestials then gratified (with praise) both Uma and Rudra. The arm of the thunder-wielding Sakra re-got its natural state. That foremost one of all the gods, that destroyer of Daksha's sacrifice, that divine lord having the bull for his sign, became gratified with the gods. He is Rudra he is Siva, he is Agni, he is everything, and he hath knowledge of everything. He is Indra, he is the Wind, he is the twin Aswins, and he is the lighting. He is Bhava, he is Parjanya, he is Mahadeva, he is sinless. He is the Moon, he is Isana, he is Surya, he is Varuna. He is Kala, he is Antaka, he is Mrityu, he is Yama.[274] He is the day, and he is the night. He is the fortnight, he is the month, he is the seasons. He is the morning and evening-twilights, he is the year. He is Dhatri, he is Vidhatri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, it is he who is the embodied celestial. Endued with great splendour he is adored and praised by all the gods. He is One, he is Many, he is hundred and thousand. Brahmanas versed in the Vedas say that he hath two forms. These are the terrible and the auspicious. These two forms, again, are multifarious. His auspicious forms are water, light, and the moon. Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Puranas, and in those sciences that deal with the soul, is that God, viz., Maheswara, Mahadeva is even such. That God is, again, without birth. All the attributes of that God are not capable of being enumerated by me even if, O son of Pandu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin, that great protector, if they seek him, becomes gratified with them and granteth them salvation. He granteth, and taketh away life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and other gods. He is ever engaged in the good and evil of men in this world. In consequence of his supremacy, he can always obtain whatever objects he desires. He is called Maheswara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe. The mouth which that God has is in the ocean. It is well-known that mouth, assuming the form of a mare's head, drinketh the sacrificial libation in the shape of water. This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go. Many are the blazing and terrible forms of this God that men speak of and worship in the world. Many also are the names, of truthful import, of this Deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts. In the Vedas the excellent hymn called Sata Rudriya, hath been sung in honour of that great God called the infinite Rudra. That God is the lord of all wishes that are human and heavenly. He is omnipotent, and he is the supreme master. Indeed, that God pervadeth the vast universe. The Brahmanas and the Munis describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born Vayu (the wind). And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called Pasupati. And since his Phallic emblem is always supposed to be in the observance of the vow of Brahmacharya, and since he always gladden the world, therefore he is called Maheswara. The Rishis, the gods, the Gandharvas, and Apsaras, always worship his Phallic emblem which is supposed to stand upright. That worship maketh Maheswara glad. Indeed, Sankara (at such worship) becomes happy, pleased, and highly glad. And since with respect to the past, the future, and the present, that God has many forms, he is, on that account, called Vahurupa (many-formed). Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his body. And since, he possesseth the worlds, he is for that reason called Sarva. And since his form is like that of smoke, he is for that reason called Dhurjjati. And since those deities, viz., the Viswedevas are in him, he is for that reason called Viswarupa. And since three goddesses adore and have recourse to that Lord of the universe, viz., Firmament, Water and Earth, he is for that reason called Tryamvaka. And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called Siva. He possesseth a thousand eyes, or ten thousand eyes, and hath them on all sides. And since he protecteth this vast universe, he is for that reason called Mahadeva. And since he is great and ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called Sthanu. And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on the Three-eyed one, he is for that reason called Vyomakesa. And since, afflicting Brahma and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called Hara. And since, he is the Past, the Future, and the Present, and, in fact, everything in the universe, and since he is the origin of the past, the future, and the present, he is for that reason called Bhava. The word Kapi is said to mean supreme, and Vrisha is said to mean righteousness. The illustrious God of gods, therefore, is called Vrishakapi. And since Maheswara by means of his two eyes closed (in meditation), created through sheer force of will a third eye on his forehead, he is for that reason called the Three-eyed. Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that God. He is the wind, the vital airs called Prana, Apana (and the others) in the bodies of all creatures, including even those that are diseased. He who adoreth any image of the Phallic emblem of that high-souled God, always obtaineth great prosperity by that act. Downwards fiery, and half the body, that is auspiciousness is the moon. His auspiciousness is the moon. So also half his soul is fire and half the moon. His auspicious from, full of energy, is more blazing than the forms of the gods. Among men, his blazing and terrible form is called fire. With that auspicious form he practiseth Brahmacharya. With that other terrible form he as supreme Lord devoureth everything. And since he burneth, since he is fierce, since he is endued with great prowess, and since he devoureth flesh and blood and marrow, he is for this called Rudra. Even such is the deity called Mahadeva, armed with Pinaka, who, O Partha, was seen by thee engaged in slaying thy foes in advance of thy car. After thou hadst vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed thee this God, in thy dream, sitting on the top of that foremost of mountains. This illustrious God proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the Danavas. The hymn approved of the Vedas, and called Sata-Rudriya, in honour of that God of gods, that excellent, famous, life-enhancing, and sacred hymn, has now, O Partha, been explained to thee. This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and to kill all sorrows and all fears. The men that always listen to this succeeds in vanquishing all his foes and is highly respected in the region of Rudra. The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious Deity, and he worships with devotion that illustrious Lord of the universe, obtaineth all the objects of desire, in consequence of the three-eyed God being gratified with him. Go and fight, O son of Kunti, defeat is not for thee, that hast Janardana. on thy side for thy adviser and protector.'

"Sanjaya said, 'Having addressed Arjuna in these words, the son of Parasara, O chief of the Bharatas, went away to the place he had come from, O chastiser of foes.'

SECTION CCIII

"Sanjaya said, 'Having battled fiercely for five days, O king, the Brahmana (Drona) endued with great strength, fell and repaired to the region of Brahma. The fruits that arise from a study of the Vedas arise from a study of this Parva also. The great achievements of brave Kshatriyas have been described here. He who readeth or listeneth to the recitation of this Parva every day is freed from heinous sins and the most atrocious acts of his life. Brahmanas may always obtain herefrom the fruits of sacrifices. From this, Kshatriyas may obtain victory in fierce battle. The other orders (Vaisyas and Sudras) may obtain desirable sons and grandsons and all objects of desire!'"

The end of Drona Parva.

FOOTNOTES

1. Literally, like an oration teeming with unrefined expressions.

2. i.e., deprived of robes and ornaments because of her widowhood.

3. A Sarabha is a fabulous animal of eight legs supposed to be stronger than the lion.

4. The sense seems to be, that when such an one hath been slain, what is there on earth that is not subject to destruction? Ye, should, therefore, grieve for your wealth, children etc. as things already gone.

5. There is a slight difference of reading in this sloka as it occurs in the Bombay text. The sense seems to be, that since everything is destined to die, why should I fear to do my duty.

6. The last line is read incorrectly, I think, in the Bombay text.

7. The second fine of 12 is read incorrectly in the Bengal text. Instead of tathapi the true reading (as in the Bombay edition) is tavapi.

8. Kula-samhanana-jnana, i.e., 'knowledge of Kula, as also of samhanana, which latter, as Nilakantha explains, means the body. A knowledge of the body, of vital and other limbs, was possessed by every accomplished warrior who wanted to smite effectually.

9. i.e., who will feel it humiliating for him to walk behind Drona?

10. A substantial difference of reading occurs here between the Bengal and the Bombay texts. Both have defects of their own. It seems to me that Drona, as leader, proceeded in the van. Karna, when described as proceeding at the head of all bowmen, must be taken marching at the head of the whole rear guard. In the case, his position would be immediately behind Drona's.

11. Lit, "placed army to their right," i.e., these birds wheeled to the left of thy host, which is an evil omen.

12. The first line of 23 is read with a slight variation in the Bengal text. The words 'nothing could be seen save Drona's arrows' are added here to make the sense clear.

13. Probably, a ready instrument.

14. The sense seems to be that having carefully attained Arjuna in arms he has got the fruit of his care and labour in the form of defeat and death at the hands of, or, at least, through, his own pupil.

15. This sentence comprises 7. 8 and the first line of 9. I have followed the exact order of the original. The peculiarity of the Sanskrit construction is that the Nominative Pronoun is made to stand in apposition with a noun in the objective case. The whole of this Section contains many such sentences.

16. 10 and 11 also refer to Ajatasatru.

17. Ghatotkacha was the son of Hidimva by Bhimasena. Rakshasi women bring forth the very day they conceive, and their offspring attain to youth the

very day they are born!

18. Hayaraja, lit., the prince of steeds. He was an Asura, otherwise called Kesi, in the form of a steed.

19. i.e., without weapons of any kind.

20. Kaliprasanna Singha, in his Bengali translation, makes a mess of this Sloka.

21. Jarasandha, the powerful king of the Magadhas, and the sworn foe of Krishna, was slain by Bhima through Krishna's instigation.

22. viz., the transplantation of the Parijata from Amaravati to the earth.

23. Though gods, they have taken their births as men, and, they must achieve their objects by human means. It is for this that they do not, by a fiat only of their will, destroy this host.

24. The Bengal Texts read this verse incorrectly. For Prataptam, the correct reading is satatam; and for anukarinas, the correct word is asukarinas.

25. The Bengal reading is Sura-vyala. The Bombay texts reads Sulav-yala. I adopt the latter. Vajinas, in Prani-vaji-nishevitam, is explained by Nilakantha to mean fowl or bird.

26. It is evident that the very minuteness with which the comparison is sought to be sustained, destroys the effect. Regarding the repetition, they are just such as one may expect to find in verses composed extempore.

27. This verse is read incorrectly in the Bengal texts. For hayan read Dhanus.

28. The word "heroic" occurs in the next verse.

29. The word in the original are Sampata, Abhighata, and Nipata.

30. Nishka, literally, a golden coin, whose weight is diversely stated by diverse authorities.

31. I adopt the Bengal reading which is Vidhayaivam. The Bombay reading is Vihayainam, meaning 'leaving Yudhishthira.'

32. Soldiers sworn to conquer or die. Instead of using a long-winded phrase each time the word occurs, it is better to repeat it in this form.

33. The second line reads differently in the Bombay text.

34. It seems that the text here is vicious. It certainly requires settling. One complete Sloka seems to be wanting.

35. The second line of this verse is certainly vicious.

36. Ekacharas is explained by Nilakantha as 'unable to bear the sight of others of their species,' i.e., walking by themselves, or solitarily or singly. Some of the vernacular translators are for taking this word as implying the Rhinoceros.

37. Literally, 'thought in his mind that his hour was come.'

38. Literally, half-moon-shaped.'

39. Cruel because it was a Brahmana with whom Satanika was fighting.

40. The Bengal reading Vahupellava is a mistake. The correct reading is Vahupannaga as in the Bombay text.

41. Using even these as implements for striking, for Bhima's might was superhuman.

42. Hemadandais is a mistake of the Bengal texts for Hemabhandiers.

43. The first line of 20 is vicious as it occurs in the Bengal texts. The Bombay reading is correct.

44. 'This seems to be a repetition of the 6th verse.

45. i.e., not to abandon their comrades in distress.

46. The last word of the first line of 74 is vicious as printed in the Bengal texts.

47. The custom, when one warrior attacked another, was invariably to give his name and lineage before striking.

48. All the printed texts, not excepting that of Bombay, read Drupadeyas. There can be no doubt, however, that it should be Draupadeyas.

49. The first line of 54 is read incorrectly in the Bengal texts. I follow the Bombay reading.

50. After 19 occurs a complete sloka in the Bombay text which does not appear to be genuine.

51. The second line of 46 is omitted in the Bengal texts.

52. The Bengali translators have made a mess of these two verses. Among others, K. P. Singha makes Ruchiparvan follow Bhima and suppose Suvarchas to be some Pandava warrior who slew Ruchiparvan. The reading Suvarchas is vicious. The correct reading is Suparva, meaning, as Nilakantha explains, "of beautiful limbs." Parvatapati is Bhagadatta himself.

53. The Bengal reading abhitas is incorrect. It should be Kshubitas.

54. I render 16 and 17 rather freely, as otherwise the sense would not be clear.

55. The Bengal texts read,--"he is either the first or the second, on the earth, I think."

56. The Bombay reading paritas is vicious. The Bengal texts read twaritas.

57. The Bengal texts read the second line differently. Lokam (accusative). For Gharmancubhis the Bengal reading is Gharmamvubhis. Nilakantha explains that varsha (whence varshika) means season. Hence Nigadavarshikau masau would mean the two months of summer. If the Bengal reading were adopted, the meaning would be "like summer and the rainy seasons afflicting the world with sweat and rain."

58. The Bengal reading Samprapte is vicious. The Bombay reading Sambhrante is evidently correct.

59. I render 5 a little freely, and expand it slightly to make the sense clear.

60. The Bengal reading Purvabhilashi is better than Purvabhilbhashi. Between Nila and Aswatthaman existed a rivalry since some time.

61. The word in the original is dhumaketu. Elsewhere I have rendered it comet. It would seem, however, that is wrong. In such passages the word is used in its literal sense, viz., "(an article) having smoke for its mark," hence fire.

62. The first half of the first line of 21 seems to be grammatically connected with 20.

63. The last half of the second line of 4 is vicious as occuring in the Bengal texts. The correct reading is ayuduha-viarada.

64. Janghas, etc., are diverse limbs of cars used in battle.

65. 'The second half of the second line of 2 is vicious in the Bengal texts.

66. I omit the names as they occur in the text. These are: (1) Kshurupras, i.e., arrows sharp as razors, (2) Vatsadantas, i.e., arrows having heads like the calf-tooth, (3) Vipathas, i.e., long arrows having stout bodies, (4) Narachas, long arrows; Ardhachandrabhais, i.e., looking like shafts furnished with heads of the form of the half-moon; it is an adjective qualifying Narachis, (5) Anjalikas were broad-headed shafts.

67. There are the names of diverse kinds of drums small and large.

68. I adopt the Bombay reading of the 1st line of 4.

69. The fruit being the present encounter with Abhimanyu in which Duhsasana, according to Abhimanyu, shall have to lay down his life.

70. Pravanddiva is explained by Nilakantha as nimnadeeam prapya. The meaning seems to be, as I have put it, "like an elephant in a low land, i.e., land covered with mud and water."

71. These words occur in 17 lower down.

72. 'These are limbs of cars.

73. The Bombay reading is slightly different.

74. Literally, "like another son of the Lord of Treasure".

75. I confess I do not understand what the meaning is of asiva vachvz Srijatam. The rendering I offer is tentative.

76. I follow the numbering of the Bengal texts. 23 consists of three lines.

77. I expand the 5th a little to make the sense clear.

78. I expand the 5th a little to make the sense clear.

79. In the first fine of 3, the correct reading is Karnanchapy akarot kradha, etc., the reading in the Bengal text is vicious and unmeaning.

80. Bengal text read Taru-tringani i.e., tree-tops.

81. The correct reading is Mahavalan Mahavalat.

82. The Bombay reading which I accept, is Valabudhischa. Of course Bengal

reading is Avalabudhischa.

83. During the days of mourning a person is regarded as unclean, being unable to perform his ordinary worship and other religious rites. After the obsequies are performed the mourning is ended, he is supposed to be cleansed.

84. The first line of 6 is read differently in the Bombay edition. The Bengal reading, however, seems to me to be preferable.

85. Both the Bengal and Bombay editions, in the first line of 12, read prita, i.e., gratified. There can be no doubt, however, that the correct reading is Bhita, i.e., affrighted, as I have put it. I find that some of the Bengali translators have also made this correction.

86. Devas, in the first line of 46, means the senses, Vrittas, as explained by Nilakantha, means Vritavantus.

87. Verse 55, as occuring in both the Bengal and the Bombay text, requires corrections, 55 is incomplete. For the words tada Raja, therefore, I read Sokam tyaja, as suggested by K. P. Singha. Then the Visarga after Yudhishthira must be dropped to make it a vocative. Similarly, Pandavas in 58 should be Pandava, a vocative and not a nominative upakramat should be upakrama. The last two corrections are made in the Bombay text. The fact, is, are 55 to 58 the words of Vyasa, or of Sanjaya? Evidently, it is Vyasa that speaks, and, hence the necessity of the corrections noted.

88. I follow Nilakantha in rendering these two verses.

89. Of golden excreta.

90. The Bengal reading is Samvartam. The Bombay text makes Samvarta a nominative. I have adopted the Bengal reading. If the Bombay reading be accepted, the meaning would be that Samvarta himself, piqued with Vrihaspati, caused Marutta to perform a sacrifice. K. P. Singha makes a ludicrous blunder in supposing Samvarta to have been a kind of sacrifice.

91. The word in the original Atavika, literally meaning one dwelling in the woods. It is very generally used in the sense of thieves or robbers, thus showing that these depredators from the earliest times, had the woods and the forests for their home.

92. Vahinyas rivers. Swairinyas, open to every body. The Bengal reading is abhavan; the Bombay reading Vyatahan. If the former reading be, adopted, it would mean the rivers were of liquid gold.

93. i.e., sacrifices ordained for Kshatriyas.

94. Siksha, one of the six branches of Vedas; it may be called the orthoepy of the Vedas. Akshara, letters of the alphabet. The sense seems to be that these Brahmanas were good readers of the Vedas.

95. The word in the original Murddhabhishikta, which literally means one whose coronal locks have undergone the ceremony of the sacred investiture. Hence, it is used to denote Kshatriyas or persons of the royal order.

96. Havisha mudamavahat; or havisham udam avahat, which would mean, he poured libations unto Indra as copious as water.

97. Because juniors pre-deceased their seniors. The causative form of akarayan is a license.

98. The four kinds of creatures that owned Rama's sway were (1) those that were oviparous, (2) those that were viviparous, (3) those born of filth, and (4) the vegetables.

99. These were ghats for facilitating access to the sacred stream.

100. Both 5 and 6 are difficult slokas. But for Nilakantha I could never have understood their sense. The reading Jalaughena, occuring in both the Bengal and the Bombay editions, is a mistake for Janaughena. The construction of 5 is this: Dakshina Bhuyasirdadat: tena hetuna Janaughena akaranta. The story of the salvation of Bhagiratha's ancestors is a beautiful myth. King Sagara (whence Sagara or the Ocean) had sixty thousand sons. They were all reduced to ashes by the curse of the sage Kapila, an incarnation of Vishnu himself. Bhagiratha, a remote descendant, caused the sacred Ganga to roll over the spot where the ashes of his ancestors lay, and thus procured their salvation.

101. The correct reading is Valguvadinas, and not the form in the genitive plural.

102. In the Bombay edition some verses occur after the 3rd.

103. Literally "Having me for his sustainer."

104. Instead of Suna, the Bombay text gives Puru.

105. The Bengal text reads this verse differently.

106. The words in italics are names of Indian confectionery, prepared with wheat or barley, milk, and sugar or honey.

107. These are the methods by which he sought knowledge of the Vedas.

108. 'Nakshatra-dakshina is explained by Nilakantha as Nakshatra vihitro-Dakshina.

109. The Bengal reading of the second line of the second verse is vicious. At any rate, the Bombay reading is better.

110. Animals slain in sacrifices are believed to go to heaven.

111. Identified with the modern Chumbal.

112. A kind of vessel used by Brahmanas and others for begging.

113. Vaswoksara means made 'of gold.' It is a feminine adjective. The substantive is omitted. I think the passage may mean--'The city of Rantideva is made of gold.'

114. A Vyama is the space between the two arms extended at their furthest.

115. Literally, a Kshatriya is one that rescues another from wounds and injuries.

116. A raja is one who enjoys the affection of his people, and with whom they are delighted.

117. The bow of Siva, otherwise called Pinaka.

118. Aklishtakarman, literally, one who is never fatigued with work; hence one capable of obtaining the results of action by a mere fiat of the will. It may also mean, of unspotted acts.

119. Parthivas, i.e., relating to the earth.

120. The first line of the verse, I think, has been correctly explained by Nilakantha. The paraphrase is ya imam bhumim sukham kurvan adyam i.e. adyam yugam anuparyeti sma.

121. The Bombay text adds some verses here which do not occur in the Bengal texts.

122. K. P. Sinha makes a ludicrous blunder in reading this line.

123. Sannahikas, i.e., clad in mail.

124. The Bengal reading Dwijaidhitam is certainly better than the Bombay reading Dwijochitam although Nilakantha explains uchitam as abhimatam.

125. Twilight is herself the goddess who is supposed to be adored by certain prayers and on the occasion.

126. These slaps mark the cadences.

127. Literally, 'in crossing.'

128. The Bengal reading Satyavrataiv in the first line of 9 is vicious. I adopt the Bombay reading Satyaratas, qualifying tara. To suppose that Krishna paid such a complement to the Kauravas as is implied by the Bengal reading is an absurdity.

129. i.e. added his voice to that of Jayadratha, requesting Drona to protect the latter.

130. A kind of car or vehicle.

131. Nilakantha supposes that tasmai here refers to the Three-eyed and not to Krishna. This seems to be right.

132. The second note of the Hindu gamut.

133. Vasavamiva is a mistake for Vasavasyeva.

134. Apavrittam is explained by Nilakantha as endangered or made doubtful. What Sanjaya says is that if it is not so, thou shalt then have to undergo the bitterness of ruling over the whole world bestowed upon thee by the Pandavas. Either the Pandavas will snatch away thy kingdom or make thee ruler of the whole after slaying thy sons. Either of these alternatives would be bitter to thee.

135. The original is pleonastic.

136. This verse obviously needs correction. Instead of "golden coats of mail," I think some such correction is needed, viz. coats of mail, of black iron, decked with gold and dyed with blood, etc.

137. The original is pleonastic.

138. This Sloka occurs in all the texts. It would seem, therefore, that Sanjaya was not always a witness only of the battle for narrating what he saw to Dhritarashtra, but sometimes at least he took part in the battle.

139. The words tatsainyanyabhyapujayan seem to be unmeaning in this connection. The Bengali translators, unable to do anything with them, have left them out.

140. The celestial weapons were forces dependent on mantras. Ordinary shafts, inspired with these mantras, were converted into celestial weapons.

141. In other words. Arjuna's car shot as quickly through the enemy as the arrows themselves sped from it.

142. The Bengal reading of the first line is vicious. The Bombay reading is Vamatkum Vipathum, Vanan. The first word means the froth in the mouth of the steeds.

143. i.e., his funeral obsequies. The vernacular translators do not see the intended joke.

144. I give the sense of this verse, without giving a closely literal version.

145. Avabhritha is the final bath undergone, on completion of as sacrifice by the person performing the sacrifice. The slaughter of Duryodhana would according to Krishna, be the avabhritha of the sacrifice of battle.

146. Praviddham means fallen down or loosened from its usual place. Thus Nilakantha.

147. Tripura means the three cities constructed by the Asura artificer Maya. The Asura, however, who owned those cities is also called Tripura. It was Mahadeva who destroyed the three cities with all their population vide the close of the Harivansa.

148. The true reading is alohita and not lohita. Arka here is crystal and not the sun. It was a silvern boar, which could not, evidently, be like the sun.

149. Owners of golden cars.

150. Nidas were niches or drivers boxes.

151. Many of the opening slokas of this section are nearly the same as those of section 76 of Bhishma Parva, vide ante. In a few instances I have adopted the readings of the Bombay edition.

152. I prefer the reading Samakulam to Jhashakulam.

153. i.e., using cars and elephants as weapons for destroying cars and elephants.

154. The fear behind them was from the Pandava army. The fear before them was from the car-warriors who had succeeded in penetrating the Kuru host.

155. Many of the Bengal texts have Calabhairiva. This is a mistake, the word being Calada, and not Calabha which would be unmeaning here.

156. I render the second line of 4 too freely. The sense seems to be that when two persons fight, one cannot say beforehand who will succeed. Both have chances of success, as, indeed, both have chances of defeat.

157. The genius of the two languages being entirely different, I give the sense of the first line of 14 separately, without seeking to connect it, in the assertive form, with the second half of 13.

158. Literally, 'disregard of Krishna.'

159. The Bombay reading, which I adopt, seems to be better than the Bengal one.

160. I think that both Vrikodaram and nisitais in this verse as given in the Bombay text are incorrect. I read Vrikodaras and navavhis following the Bengal texts.

161. The sense seems to be that Karna and Bhima were like fire and wind.

162. Verse 28 is a triplet. The second line is obscure. It seems that a line has been omitted.

163. Literally, mustered all his rage.

164. In the first line of the 62 the Bengal reading Ayastam is better than the Bombay reading Ayastas.

165. Literally, 'a mountain overgrown with medicinal herbs of great efficacy.' Of course, the allusion is to Hanumat's removal of Gandhamadana for the cure of Lakshmana.

166. i.e., the little indent caused by a cow's hoof.

167. The sense is that he that will slay me will always be victorious in battle, will always slay the warriors with whom he may be engaged in battle. Defeat will never be his.

168. do not render 55 literally. Satyaki is called 'Satyavikrama,' i.e., of true prowess' or 'of prowess incapable of being baffled.' If he sustains a defeat today at Bhurisrava's hand, that title of his will be falsified. This is all that Krishna means.

169. Verse 20 is incomplete. I supply the words,--'Why then should I not protect' in order to make the meaning intelligible. The first line of 21 is grammatically connected with 20. To avoid an ugly construction I render it separately.

170. Literally, 'who could witness with indifference Satyaki reduced to that plight?'

171. Generally, to die, abstaining from all food. It is a method of freeing the soul from the body by Yoga.

172. Literally, 'near the place assigned for the sacrificial butter.'

173. Nilakantha explains chakram as Pratapam.

174. The second line of 94 I render a little freely to make the sense clearer.

175. A Kavandha is a headless trunk moving about as if endued with life. Tales are told of these headless beings drinking the blood of victims falling within their grasp.

176. The second of the seven notes of the Hindu gamut.

177. The printed editions and the manuscripts do not agree with one another in respect of the order and numbering of the last dozen verses. The Bombay edition omits a few of the verses.

178. Everything even the inanimate creation, exists and adores the Supreme deity.

179. This is a triplet in the Calcutta edition.

180. Literally, 'the fact of the Dhartarashtras having sunk (into distress).'

181. Literally, 'of persons whose coronal locks have undergone the sacred bath.'

182. Praluvdhas is explained by Nilakantha differently. He supposes that Duryodhana here characterises Sikhandin to be a deceitful fowler or hunter in consequence of the deceit with which he caused Bhishma's fall. This is far-fetched.

183. I adopt the Bombay reading.

184. The Bombay edition reads this verse differently and introduces another after it which does not occur in the Bengal texts.

185. I am not sure whether I have rendered the 31st and the first half of 32nd correctly. The vernacular translators have made a mess of the passage. The difficulty lies with Surhittamais. I take it to mean that Duryodhana says, 'Karna, Sakuni, Duhsasana, with myself, had taken thee, O preceptor, for a friend, and had engaged thee in this battle. We did not, however, then know that thou art an enemy in disguise.'

186. i.e., 'he should, by very means in his power, avenge himself on the Somakas, those enemies of mine.'

187. This is a triplet in the Bengal texts.

188. I render the second line freely, following Nilakantha.

189. Literally, 'with shafts resembling his rays.'

190. Or, 'as a lake overgrown with lotuses is agitated on every side by an elephant.'

191. Sixteen lines, occurring after this in the Bombay edition, have been omitted in the Calcutta edition.

192. Drums of diverse kinds and sizes.

193. The Bombay reading is apalavam and not viplatam.

194. This is a triplet in all the editions.

195. The brother of the Kalinga prince.

196. Patanipam is explained by Nilakantha as something that causes the patana or downfall of a person hence sin. [There is no reference for this note in the body of this page, so I have placed it in a likely location.--JBH]

197. A nalwa measured four hundred cubits.

198. Nilakantha explains that there were Pisachas.

199. Aswatthaman and the Pandavas were like brothers, for both were disciples of Drona Ghatotkacha, therefore, having been Bhima's son was Aswatthaman's brother's son.

200. i.e., the weapon endued with the force of the thunder.

201. Different species of Rakshasas.

202. Tripura, belonging to an Asura of the same.

203. Asani literally means the thunder. Probably, some kind of iron mace.

204. The Bengal texts read Utkrisha-vikramas. The correct reading seems to be Aklivhtavikramas. Then again Sahanujam seems to be inaccurate. I follow the Bombay reading Sahanugam.

205. Achyuta, when used as a proper noun, refers to Krishna. It means of unfading glory and 'the immortal.'

206. Sight differences are observable between the Bengal and the Bombay texts as regards the last three verses.

207. This is a triplet.

208. This is a triplet.

209. In the second line of 4, utsedha and not udvrita is the true reading. So also kanchit and not kinchit. The paraphrase, according to Nilakantha, in kanchit dhanurdharam na ganayan, etc.

210. 147 is a triplet.

211. The Bengal reading sudakshinas at the end of 49 dose not seem to be correct. I adopt the Bombay reading sudarnnam.

212. The Bombay edition reads the first line of 3 differently. The Bengal reading is also defective. The correct reading seems to be Rathanaga instead of Naranaga.

213. This is a Triplet.

214. Instead of mattagaje, the Bombay edition reads tatragaje.

215. There seems to be a mistake in this sloka in its reference to the Pandavas. The reading, however, that occurs in all the printed edition, is the same. In one manuscript I find Kamrava-yodhavurgais (which I adopt) for Pandava-Kauraveyais.

216. The second line of 30, as it occurs in the Bengal texts, is adopted by me. A slight difference of reading occurs between the Bengal and the Bombay editions.

217. As regards almost every one of these slokas, differences of reading are observable between the Bengal texts and the Bombay edition. The readings of the Bombay edition are almost uniformly better. Then, again, many of those verses are disfigured with syntactical pleonasms and other grave errors. Abounding with tiresome repetitions that scarcely attract notice amid the variety of synonyms with which the language of the original abounds and amid also the melodious flow of the rhythm, the defects become glaring in translation. At the latter, however, of faithfulness, I have been obliged to sacrifice elegance, in rendering this section.

218. The Bengal reading tatha loka is incorrect. The Bombay text correctly reads tadaloka. Then also, instead of the Bengal reading rajasacaa samavrite (which is faulty), the true reading is raja tamasa vrite.

219. Lokanamabhave is explained by Nilakantha as pralaya-kale.

220. A different reading occurs in the Bombay edition.

221. Nalikas, as used here, appear to have been some species of shafts. In an earlier note, relying on other authorities, I took it to mean some kind of air-gun.

222. Vaikartana may also mean one who has peeled off his skin of natural armour. To preserve dramatic propriety, the Hindu commentators explain it in this sense when it occurs in any such passage, for the real origin of Karna, viz., his procreation by the deity of the sun, became known after his death.

223. 'The second line of 9 is read differently in the Calcutta edition. I adopt the Bombay reading.

224. In the second line of 13, Avyayatturnam instead of Maharaja is the correct reading.

225. This sloka seems to be a vicious one.

226. Yena and tena here are equal to yatra and tatra.

227. In the first line of 30 Vaganais and not Vanaganan is the true reading.

228. The second line of 30 is read differently in the Calcutta edition. In consequence also of some differences between two printed editions, 30 of the Calcutta text is 32 of the Bombay text.

229. In the Bengal texts this is a triplet.

230. It is for this that I see thee with this head as a tribute.

231. An arani is a cubit measuring from the elbow to the end of the little figure.

232. Both reading, viz., asaktam and asaktam are correct. The former means engaged' the latter, 'to the measure of his might!'

233. The second line of 85 is differently in the Bombay edition.

234. Rakshasas at certain hours were believed to be inspired with greater strength.

235. Mainaka the son of Himavat, has a hundred heads.

236. i.e., they thought they obtained a new lease of life.

237. Literally means, "united by Jara."

238. Nilakantha thinks that Sagadaya in one word, meaning 'deprived of the both Rakshasas and the mace.' This is far-fetched.

239. Fire being the mouth of the celestials, without fire, the celestials become mouthless. Thus Nilakantha.

240. This is a triplet in the Bengal texts.

241. 66 is a triplet in the Bengal texts.

242. Triyama, literally, consisting of three Yamas, a Yama being a watch

of three hours. The first hour and a half of the night and the last hour and a half, being regarded as twilight, the night, truly as such, with the ancient Hindoos, consisted of only nine hours.

243. Literally, 'of a thousand Yamas.'

244. The moon is called the lord of lilies because the water-lily is seen to bloom at moonrise, just as the sun is called the lord of the lotuses because the lotus blooms at sun-rise, The direction presided over by Indra means the East.

245. Dasatakasha-kkupa means the Kakup or direction presided by him of a thousand eyes; hence the East.

246. Instead of Vrishodara, the Bombay text reads Vrishottama, which I adopt.

247. In the first line of 31, the Bengal texts read Rajanam probably referring to Drupada. The correct reading, however, is Rujendra in the vocative case as in the Bombay edition.

248. I render this a little too freely. The form of the oath is, "Let that man lose, etc. whom Drona escapes today with life or whom Drona vanquishes today."

249. This, in the Bengal texts, is a triplet.

250. I adopt the Bombay reading of the first line of this verse.

251. All these arrows inflicted had wounds and could not be easily extracted. Shafts of crooked courses were condemned because the combatants could not easily baffle them, not knowing at whom they would fall.

252. This verse is omitted in the Bombay text. There can be no doubt, however, about its genuineness.

253. The celestial weapons were all living agents that appeared at the bidding of him who knew to invoke them. They abandoned, however, the person whose death was imminent, although invoked with the usual formulae.

254. I adopt the Bombay reading.

255. Deprived of both the worlds, having sustained a defeat, they lost this world, and flying away from the field, they committed a sin and lost the next world.

256. Celestial weapons were invoked with mantras, as explained in a previous note. They were forces which created all sorts of tangible weapons that the invoked desired. Here the Brahma weapon took the form of broad-headed arrows.

257. Dharmadhwajin literally means a person bearing the standard of virtue, hence, hypocrite, sanctimoniously talking only virtue and morality but acting differently.

258. I think the correct reading is aputrinas and not putrinas. If it is putrinas, literally rendered, the meaning is, 'Why should persons having children, feel any affection for the latter?' It the worthy of remark that the author of Venisamhara has bodily adopted this verse, putting it in the mouth of Aswatthaman when introduced in the third Act.

259. The last line of 37 is read differently in the Bombay edition.

Nilakantha accepts that reading, and explains it in his gloss remarking that the grammatical solecism occuring in it is a license. The Bengal reading, however, is more apposite.

260. Literally, "the animals kept the Pandavas to their right."

261. Dasaratha's son Rama, during his exile, slew the monkey-chief Bali, the brother of Sugriva, while Bali was engaged with Sugriva in battle. Bali had not done any injury to Rama. That act has always been regarded as a stain on Rama.

262. I expand the original to make the sense clear.

263. The first line of the 23rd verse in the Bengal editions, is made the second line of that verse in the Bombay text. There seems to be a mistake, however, in both the texts. Vishnu slew Hiranyakasipu without allowing, the latter to say anything unto him. Vide Vishnu Purana, if instead of Hiranyakasipu Harim, the rendering be Hiranyakasipu Haris, the line may then be connected with Bhima's speech, and the comparison would become more apposite.

264. The Nishadas were and to this day are the lowest caste in India.

265. The Bengal reading is vicious, I adopt the Bombay reading which is Surorgurunsha bhuyopi, meaning, "this preceptor again." The fact is, Arjuna was Satyaki's preceptor; Drona, therefore, was the latter's preceptor's preceptor.

266. Kimpurushas were fabled creatures, half men and steeds. Not a mountain but had its Kimpurushas, according to the Hindu belief. Yakshas were a sort of superhuman beings inhabiting inaccessible halls and mountains.

267. I adopt the Bombay reading of the 2nd line of 35 and think that Nilakantha explains it correctly.

268. I adopt the Bombay reading.

269. Nilakantha explains this to mean that when he became unconnected with the world, rising superior to everything connected with the world.

270. The terrible.

271. Amritasya yonim, literally, the origin or cause of immortality, i.e., he from whom immortality springs. Hence, as explained by Nilakantha, the phrase means the source of salvation, for those only that are emancipate became immortal as the Supreme Soul itself.

272. i.e., the five attributes perceivable by the five senses, with the five objects of Nature with which they are directly connected or in which they manifest themselves.

273. Having given it away to Rama, his disciple.

274. All these terms imply Death or the Destroyer

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 8
Karna-parva

Om! Having bowed down unto Narayana, and unto that most exalted of male beings, Nara, and unto the goddess Sarasvati also, must the word Jaya be uttered.

Vaishampayana said, "After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's son. Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Sharadvata's daughter, afflicted with grief. Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents. Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep. The Suta's son (Karna), and king Suyodhana and Duhshasana and Shakuni, in special, could not compose themselves to sleep. Those four passed that night together in Duryodhana's tent, reflecting upon the woes they had inflicted upon the high-souled Pandavas. Formerly they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety. Thinking of those sufferings inflicted (upon the Pandavas) in consequence of the gambling match they passed that night in sorrow, O king, as if it were really a hundred years. Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites. Having gone through these customary rites, and comforted to some extent, O Bharata, they ordered their troops to be arrayed, and then came out for battle, having made Karna their generalissimo by tying the auspicious thread round his wrists, and having caused many foremost of brahmanas, by presents of vessels of curds, clarified butter, akshatas, coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory. The Pandavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle. Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pandavas, each desirous of vanquishing the other. During the commandership of Karna, the battle that took place between the Kuru and the Pandava troops was exceedingly fierce and lasted for two days. Then Vrisha (Karna) having made an immense slaughter of his enemies in battle, was at last slain in the sight of the Dhartarashtras, by Arjuna. Then Sanjaya, repairing to Hastinapura told Dhritarashtra all that had happened at Kurujangala."

Janamejaya said, "Having heard of the fall of Bhishma and that other mighty car-warrior, Drona, the old king Dhritarashtra the son of Ambika had been afflicted with great grief. How, O foremost of brahmanas, could he, plunged into grief, support his life having heard of the death of Karna, that well-wisher of Duryodhana? How indeed, could that descendant of Kuru support his life when he, upon whom that monarch had rested the hope of his sons' victory, had fallen? When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for men to yield up life even under circumstances of great grief! O brahmana, when the king did not yield up his life after hearing of the fall of the venerable son of Shantanu, of Bahlika and Drona and Somadatta and Bhurishrava, as also other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult! Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!"

Vaishampayana said, "Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart, set out that night for Nagapura, on steeds that rivalled the wind in speed. Arrived at Hastinapura, with a heart filled with deep anxiety, he proceeded to Dhritarashtra's abode which no longer teemed with kinsmen and friends. Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet. Having duly worshipped king Dhritarashtra, he uttered an exclamation of woe and then began, 'I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupefied, having through thy own faults fallen into such distress? Counsels for thy good had been uttered by Vidura and Ganga's son and Keshava. I hope thou feelest no pain now, remembering thy rejection of those counsels? Counsels for thy good had also been uttered in the assembly by Rama and Narada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee? I hope thou feelest no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?' Unto the Suta's son who with joined hands was telling him so, the monarch afflicted with grief and drawing a long and hot breath, said these words.

"Dhritarashtra said, 'Hearing, O Sanjaya, of the fall of the heroic son of Ganga, that warrior of all celestial weapons, as also of the fall of that foremost of all bowmen, Drona, my heart feeleth great pain! That hero endued with great energy and born of the

Vasus themselves, who slew every day 10,000 car-warriors clad in mail, that high-souled one unto whom Bhrigu's son had given the highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rama, alas, even he hath been slain by Yajnasena's son Shikhandi protected by the Pandavas! At this my heart is greatly pained! That hero through whose grace those mighty car-warriors, the royal sons of Kunti, as also many other lords of Earth, have become maharathas, alas, hearing of the slaughter of that great bowman of sure aim, Drona, by Dhrishtadyumna, my heart is exceedingly pained! Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons! Alas, hearing of the slaughter of these two, Bhishma and Drona, in battle my heart is exceedingly pained! That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas, hearing of the slaughter of that hero, Drona, what did the people of my side do? After the high-souled son of Pandu, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the samsaptakas, after the Narayana weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do? I think that, after Drona's death my troops, flying away and sinking in an ocean of grief, resembled shipwrecked mariners struggling on the bosom of the vast deep. What also, O Sanjaya, became the colour of the faces of Duryodhana, and Karna, and Kritavarma the chief of the Bhojas and Shalya, the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field? Tell me all this as it truly happened in battle, O son of Gavalgana, and describe to me the prowess put forth by the Pandavas and the warriors of my side!"

"Sanjaya said, 'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth! And since Destiny is unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.

"Dhritarashtra said, 'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!'"

"Sanjaya said, 'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and deprived of their senses. Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent. Beholding them with such afflicted countenances, thy troops, O Bharata, themselves perturbed by grief, vacantly gazed upwards. Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands. Innumerable weapons, again, O Bharata, still retained in the grasp of the soldiers, seemed in their pendent attitude, to resemble falling meteors in the sky. Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said, "Relying upon the might of your army I have summoned the Pandavas to battle and caused this passage-at-arms to commence! Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle. Engaged in battle, a warrior may have either victory or death. What can be strange then in this (viz., the death of Drona)? Fight ye with faces turned towards every direction. Behold now the high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons! Through fear of that warrior in battle, that coward, viz., Dhananjaya, the son of Kunti, always turns back like a small deer at the sight of a lion! It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of 10,000 elephants to that plight! It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkaca of a 1,000 illusions and well-acquainted with celestial weapons! Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy! Let the sons of Pandu behold today the prowess of both Ashvatthama and Karna resembling that of Vishnu and Vasava! All of you are singly able to slay the sons of Pandu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!'"

"Sanjaya continued, 'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army). Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe. He caused, O sire, a great carnage among the Srinjayas, the Pancalas, the Kekayas, and the Videhas. From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees. Having afflicted the Pancalas and the Pandavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!"

Vaishampayana said, "Hearing this intelligence, O monarch, Dhritarashtra the son of Ambika, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth like an elephant deprived of its senses. When that foremost of the monarchs, greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth. Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud. Approaching the king, Gandhari, O bull of Bharata's race, and the other ladies of the household, all fell down on the earth, deprived of their senses. Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness. Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind. Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye. Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for some time like one reft of reason. Having reflected then for some time, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pandavas. Censuring also his own intelligence and that of Shakuni the son of Subala, the king, having reflected for a long time, began to tremble repeatedly. Controlling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana.

"Dhritarashtra said, 'I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O Suta, who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this even if thou wilt have to repeat it!'"

Vaishampayana continued, "Thus addressed by the king, O Janamejaya, the Suta said unto him, 'The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other Suta warriors, all of whom were mighty bowmen ready to lay down their lives in battle! Duhshasana also hath been slain by the renowned son of Pandu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!'"

Vaishampayana said, "Hearing these words, O monarch, Ambika's son Dhritarashtra, with heart agitated by grief, addressed his driver Sanjaya, saying, 'Though the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart! I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pandavas!'

"Sanjaya said, 'Endued with great prowess and invincible in battle, Bhishma the son of Shantanu, O king, having slain large numbers of Srinjayas and Pancalas, hath been slain after ten days. The mighty and invincible bowman Drona of the golden car, having slaughtered the Pancala divisions in battle, hath been slain. Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana's son Karna hath been slain. Endued with great strength, O monarch, prince Vivingsati, having slain hundreds of Anarta warriors in battle, hath been slain. Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas. Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him. Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode. That hero who had under his sway ten kingdoms, having Sindhu for their chief, him who was ever obedient to thee, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven akshauhinis of troops with his keen arrows. Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire's commands, hath been slain by the son of Subhadra. The brave son of Duhshasana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess! The ruler of the Kiratas and other dwellers of the lowlands on the seacoast, the much respected and dear friend of the chief of the celestials himself, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess. The kinsman of the Kauravas, the son of Somadatta, the brave and celebrated Bhurishrava, O king, hath been slain by Satyaki in battle. The Amvashtha king Srutayus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna. Thy son Duhshasana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena. Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna. The ruler of the Kosolas, having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadra's son exerting himself with prowess. Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Citrasena hath been slain by Bhimasena. The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadra's son. He who was equal to Karna himself in battle, Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made. That lord of Earth, Srutayus, who always displayed a deep-rooted antipathy towards the Pandavas, hath been slain by Partha who reminded him of that antipathy before taking his life. Shalya's son of great prowess, O sire, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle. The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas both endued with great prowess and might and energy, have been slain. Bhagadatta's son, O king who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk. Thy grandsire Bahlika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena. The mighty Jayatsena the son of Jarasandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadra. Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace. Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode. The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats have gone to Yama's abode. Thy counsellor Vrishavarman of the Suta caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess. So also king Paurava who was endued with the might of 10,000 elephants, hath, with all his followers, been slain by Pandu's son Arjuna. The Vasatis, O king, numbering 2,000, effectual smiters of all, as also the Surasenas endued with prowess, have all been slain in battle. The Abhishahas, clad in mail, capable of smiting effectually, and fierce in battle, also the Sivis, those foremost of car-warriors, with the Kalingas, have all been slain. Those other heroes also, (the Narayana Gopas) who live and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field have been slain by Savyasaci. Many thousands of Srenis, as also the samsaptakas, approaching Arjuna, have all repaired to the abode of Yama. Thy two brothers-in-law, viz., the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasaci. King Shalva of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena. Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigour for the sake of their ally, have both repaired to Yama's abode. So also that foremost of car-warriors, viz., Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace. So also that great bowman, viz., the mighty king Jalasandha, after causing an immense carnage, hath been slain by Satyaki in battle. That prince of Rakshasas, viz., Alayudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkaca exerting himself with great prowess. Radha's son of the Suta caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Malavas, the Madrakas the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Usinaras, the Tundikeras, the Savitriputras, the Easterners, the Northerners, the Westerners, and the Southerners, O sire, have all been slain by Savyasaci. Large bands of foot-soldiers, myriads upon myriads of steeds, large number of car-warriors, and many huge elephants, have been slain. Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Partha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaying their foes, (have met with a similar fate). These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now. Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rama slew Ravana; even as Krishna slew Naraka or Mura in battle; even as the mighty Rama of Bhrigu's race slew the heroic Kartavirya, invincible in battle, with all his kinsmen and friends, after fighting a terrible battle celebrated through the three worlds; even as Skanda slew (the Asura) Mahisha, and Rudra slew (the Asura) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, viz., Karna, who was invincible in battle and upon whom the Dhartarashtras had placed their hopes of victory, and who was the great cause of the hostility with the Pandavas! Pandu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come! Thou, O king wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!'"

"Dhritarashtra said, 'Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pandavas. Tell me now, O Sanjaya, the names of those amongst the Pandavas that have been slain by the people of my side!'

"Sanjaya said, 'The Kuntis possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers. The Narayanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pandavas) have been slain in battle by the heroic Bhishma. Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim. Many mighty bowmen among the Pancalas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode. So the two kings Virata and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona. That invincible hero, viz., Abhimanyu, who, though a child in years, was still equal in battle to Arjuna or Keshava or Baladeva, O lord, that, warrior who was highly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna's son! Deprived of his car, that hero, viz., the son of Subhadra, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Duhshasana's son slew him on the field. The slayer of the Patachchatras, viz., the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies. Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode. The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Duhshasana, exerting himself with great prowess. The two kings Manimat and Dandadhara, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona. Ansumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess. Citrasena, the ruler of the sea-coast, with his son, O Bharata, hath been forcibly despatched by Samudrasena to Yama's abode. Another ruler of a maritime country, viz., Nila, and Vyaghradatta of great energy, have both, O king, been despatched to Yama's abode by Ashvatthama. Citrayudha and Citrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manoeuvres of his car. The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has been slain by Kaikeya, the brother by the brother. Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha. Those two foremost of men, viz., the brothers Rochamana, like two brilliant planets, have together been despatched to heaven by Drona with his shafts. Many other kings, O monarch, endued with great prowess, have fought (for the Pandavas) Having achieved the most difficult feats, all of them have gone to Yama's abode. Purujit and Kuntibhoja, the two maternal uncles of Savyasaci, have been despatched by Drona with shafts to such regions as are attained by death in battle. Abhibhu the Kasis, at the head of many of his followers, hath been obliged by Vasudana's son to lay down his life in battle. Yudhamanyu of immeasurable prowess, and Uttamauja of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men. The Pancala prince Mitravarman, O Bharata, those two foremost of bowmen, have been despatched to Yama's abode by Drona. Shikhandi's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire! The two heroes Sucitra and Citravarman, who were sire and son and endued with great might, and who careered fearlessly in battle, have been slain by Drona. Vardhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace. That foremost of Sutas, viz., Senavindu, having consumed many foes in battle, hath, at last, O king been slain by Bahlika. Dhrishtaketu, O monarch, that foremost of car-warriors among the

Cedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama. Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pandavas, has been despatched to Yama's abode. That lord of Earth, viz., Suketu, the son of Shishupala, having slain many foes, hath at last been slain by Drona in battle. Virata's son Sankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode. Similarly, Satyadhriti of the Matsyas, and Madiraswa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts. Srenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode. Similarly, the chief of the Magadhas, that slayer of hostile heroes, endued with great energy and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma. Vasudana also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwaja's son exerting himself with great prowess. These and many other mighty car-warriors of the Pandavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.'"

"Dhritarashtra said, 'When all the foremost of my warriors, O Sanjaya have perished, I do not think that the remnant of my army will not perish! When those two heroes, those two mighty bowmen, those two foremost of the Kurus, Bhishma and Drona, have been slain, what use can I any longer have with life? I cannot also brook the death of Radha's son, that ornament of battle, the might of whose arms was as great as that of 10,000 elephants! O foremost of speakers, tell me now, O Suta, who are yet alive in my army after the death of all the foremost heroes! Thou hast told me the names of those that have fallen. It seems, however, to me that those who are still alive are almost all dead!'

"Sanjaya said, 'That hero O king, to whom Drona, that foremost of brahmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake. That dweller of the Anarta country, that son of Hridika, that mighty car-warrior, that foremost one among the Satwatas, that chief of the Bhojas, Kritavarma, accomplished in arms, is on the field, desirous of battle. Artayana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, that abandoned his own sister's sons, the Pandavas, for making his own words true, that hero endued with great activity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Shalya, who is equal unto Sakra himself in energy, is still on the field, desirous of battling for thy sake. Accompanied by his own force consisting of Ajaneyas, Saindhavas, mountaineers, dwellers of riparian regions, Kambojas, and Vanayus, the king of the Gandharas stayeth on the field, desirous of battling for thy sake. Sharadvata's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing great strain, stayeth on the field, desirous of battle. That mighty car-warrior, the son of the ruler of the Kaikeyas, riding on a goodly car equipped with standard and goodly steeds, stayeth on the field, O chief of Kuru's race, for battling for thy sake. Thy son also, that foremost of heroes in Kuru's race, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament. Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle. In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds. So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying with Citrasena, their hearts full of joy and themselves desirous of battle. Endued with modesty, the Bharata princes Citrayudha, Srutavarman, and Jaya, Dala, and Satyavrata, and Dussala, all of whom are possessed of great might, stay on the field, desirous of battle. The ruler of the Kaitavyas, that prince proud of his courage, and capable of fearlessly careering in battle and slaying his foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake. The heroic Srutayu and Srutayudha, and Citrangada and Citravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle. The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake. Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory!'

"Dhritarashtra said, 'Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.'"

Vaishampayana continued, "While saying this, Dhritarashtra the son of Ambika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying, 'Wait for a moment!' And the king said, 'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupefied, and my limbs are about to be paralysed!' Having said these words, Dhritarashtra the son of Ambika, that lord of earth, lost his senses and fell down on the earth."

Janamejaya said, "Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones, did the king say, after he had been a little comforted? Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"

Vaishampayana said, "Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru, or a never-to-be-believed clouding of the intellect of the wise Shukra, or the defeat of Indra of terrible feats at the hands of his foes, or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters, or the annihilation, perfectly astounding, of the earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful, king Dhritarashtra, having earnestly reflected for some time on it, thought that his army had been annihilated. Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarashtra the son of Ambika, scorched with grief and sighing like a snake, with limbs almost palsied, long breaths, highly cheerless, and filled with melancholy, began to lament, saying, 'Oh!' and 'Alas!' And the king said, 'O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull's! Of limbs as hard as the thunderbolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself! At the sound of his bow-string and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle. Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, the sons of Pandu! How then could Karna, that foremost of car-warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Partha in battle? Relying on the might of his own arms, he always disregarded Keshava of unfading glory, and Dhananjaya, and the Vrishnis, and all other foes! Often did he use to say unto the foolish, avaricious crestfallen, kingdom-coveting, and afflicted Duryodhana even such words as these, "Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, the wielder of sarnga and the wielder of gandiva!" He had subjugated many invincible and mighty foes--the Gandharas, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas, the Pancalas, the Videhas, the Kulindas, the Kasi-kosalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas, the Vatsas, the Kalingas, the Taralas, the Asmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipped with kanka feathers, that foremost of car-warriors, Radha's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana. Alas, how could that warrior acquainted with celestial weapons, that protector of armies, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pandu? As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them. Amongst steeds, Uccaisravas is the foremost; amongst Yakshas, Vaishravana is the foremost; amongst celestials, Indra is the foremost; amongst smiters, Karna was the foremost. Unvanquished by even the most heroic and the mightiest of monarchs, he had, Duryodhana's aggrandisement, subjugated the whole earth. The ruler of Magadha, having by conciliation and honours obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yadavas, to battle. Hearing that Karna hath been slain by Savyasaci in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vast deep! Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea! When, O Sanjaya, I do not die of such grief, I think my heart is impenetrable and made of something harder than the thunderbolt. Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O Suta, save my wretched self, would not yield up his life? I desire to have poison or fire or a fall from the summit of a mountain, I am unable, O Sanjaya, to bear this heavy load of grief!'"

"Sanjaya said, 'The world regards thee to be equal to Yayati the son of Nahusha, in beauty, birth, fame, asceticism, and learning! Indeed, in learning, thou art, O king, like a great rishi, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief!'

"Dhritarashtra said, 'I think destiny is supreme, and exertion fruitless since even Karna, who was like a shala tree, hath been slain in battle! Having slaughtered Yudhishthira's army and the large throngs of the Pancala car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupefied the Parthas in battle like the wielder of the thunderbolt stupefying the asuras, alas, how could that mighty car-warrior, slain by the foe, fall down on the earth like a large tree uprooted by the tempest? Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean. My anxieties are increasing, I do not desire to live, hearing of Karna's death and Phalguni's victory! Indeed O Sanjaya, I regard the slaughter of Karna to be highly incredible. Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a 1,000 fragments upon hearing of the fall of Karna! Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends. Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish understanding that I am, pitied by all! Having formerly been the honoured of the whole world, how shall I, O Suta, live, overridden by foes? From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna! I do not see that anyone (of my army) will escape with life when the Suta's son hath been slain in battle! He was the great raft, O Sanjaya, to my sons! That hero, having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men? Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder! Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants! He who was the strength of the Dhartarashtras, he who was an object of fear to the sons of Pandu, alas, he viz., Karna, that pride of all bowman, hath been slain by Arjuna! He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the earth), like mountain struck down by Indra! The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty! Planned in one way, our schemes end otherwise. Alas, destiny is all powerful, and time incapable of being transgressed! Was my son Duhshasana, O Suta, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness? O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other kshatriyas that have fallen? The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle. Possessed of great renown, Partha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the earth! Beholding the jet of water caused by the son of Pandu, the mighty-armed (Bhishma, addressing Duryodhana), said, "O sire, make peace with the Pandavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the earth in brotherliness with the sons of Pandu!" Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said. As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings! As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it, but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings! Weak, destitute of every resource, without kinsmen and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go? He who vanquished all the Kambojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gandharas and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisement, alas, he hath been vanquished by the heroic and strong Pandavas endued with mighty arms! Upon the slaughter, in battle, of that mighty bowman, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)! I hope he was not alone and abandoned (by friends) when slain in battle by the Pandavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen. With his powerful shafts Shikhandi felled in battle that foremost of all wielders of weapons, viz., Bhishma, who did nothing to repel the attack. Similarly, Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to Yoga. These two were both slain at a disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona! Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth! As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons? He unto whom in exchange for his earrings, Purandara had given that foe slaying, gold-decked, and celestial dart of the splendour of lightning,--he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipped with goodly wings, and capable of slaying all foes, he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible brahmastra, that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadra's son, he who, having in a trice deprived the invincible Bhimasena endued with the might of 10,000 elephants and the speed of the wind, of his car, had laughed at him,--he who, having vanquished Sahadeva by means of his straight shafts and made him carless, slew him not from compassion and considerations of virtue,--he who, with Shakra's dart, slew that prince of rakshasas, Ghatotkaca, who from desire of victory, had invoked a 1,000 kinds of illusions,--he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,--alas, how could that hero be slain in battle? How could he be slain by foes unless one of these had happened to him viz., the destruction of his car, the snapping of his bow, and the exhaustion of his weapons? Who could vanquish that tiger among men, like a real tiger, endued with great impetuosity, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle? Surely, his bow broke, or his car sank in the earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter! That high-souled one who had made the terrible vow "I will not wash my feet till I slay Phalguni," that warrior through whose fear that bull among men, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,--that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pandavas to the assembly, and there in the midst of that conclave, in the very sight of the Pandavas and in the presence of the Kurus, had addressed the princess of Pancala as the wife of slaves, that hero of the Suta caste, who in the midst of the assembly had addressed Krishna, saying, "All thy husbands, O Krishna, that are even like sesamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion!" and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe? He who had said unto Duryodhana even these words, viz., "If Bhishma who boasteth of his prowess in battle or Drona who is invincible in fight, doth not, from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled!" who also said, "What will (Arjuna's) gandiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin?" alas, how could that warrior possessed of shoulders broad as those of the bull be slain by Arjuna? He who, disregarding the fierce touch of the arrows shot from gandiva had addressed Krishna, saying, "Thou hast no husbands now" and glared at the Pandavas, he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Parthas with their sons and Janardana,--he, I think, could not possibly meet with death at the hands of the very gods with Vasava at their head rushing against him in fury, what then need I say, O sire, of the Pandavas? The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring! It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, who never retreated from battle, could not be possible. That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Duhshasana, for his ally, had made up his mind for the rejection of Vasudeva's proposals, surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Duhshasana, is now indulging in lamentations! Seeing Vikartana's son slain in single combat by Savyasaci, and the Pandavas crowned with victory, what indeed, did Duryodhana say? Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors, beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations! Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say? Having himself provoked such fierce hostility though dissuaded by all his friends what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say? Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what indeed, did Duryodhana say? My son had, with the ruler of the gandharvas, said, "Karna will slay Arjuna in battle!" When he saw that Karna slain, what indeed, did he say? What, O sire, did Shakuni, the son of Subala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pandu, say when he saw Karna slain? What did that mighty car-warrior among the Satwatas, that great bowman, Kritavarma the son of Hridika, say when he saw Vaikartana slain? Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Ashvatthama, the intelligent son of Drona, upon whom brahmanas and kshatriyas and vaishyas who are desirous of acquiring the science of arms wait, for protections, say when he saw Karna slain? What did Sharadvata's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain? What did the mighty leader of the Madras warriors, that king of the Madras, the great bowman Shalya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain? What also did all the other warriors, difficult of defeat in battle, those lords of earth that came to fight, say, O Sanjaya, when they behold Vaikartana slain? After the fall of the heroic Drona, that tiger among car-warriors that bull among men, who, O Sanjaya, became the heads of the several division in their order? Tell me, O Sanjaya, how that foremost of car-warriors, Shalya the ruler of the Madras, became engaged in driving the car of Vaikartana! Who were they that guarded the right wheel of the Suta's son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero? Who were those heroes that did not desert Karna, and who were those mean fellows that ran away? How was the mighty car-warrior Karna slain amidst your united selves? How also did those mighty car-warriors, the brave Pandavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain? Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipped with a head like that of a serpent became futile! I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed! Hearing of the slaughter of those two heroes, those two mighty bowmen, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life? Again and again I am unable to endure that Karna, the might of whose arms equalled that of 10,000 elephants, should be slain by the Pandavas! Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona! Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!'"

"Sanjaya said, 'After the fall of the mighty bowman Drona on that day, O Bharata, and after the purpose had been baffled of that mighty car-warriors, viz., the son of Drona, and after the vasty army, O monarch, of the Kauravas had fled away, Partha, having arrayed his own troops, stayed on the field with his brothers. Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage. Having caused his divisions to take up their stand, thy son, O Bharata, relying on the might of his arms, fought for a long time with his foes, the Pandavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn. Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare, seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds. Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expression, spoke the following words suited to the occasion.

"'Duryodhana said, "Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?'"

"Sanjaya continued, 'When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle. Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as morning Sun, the preceptor's son endued with intelligence and accomplished in speech, said these words: "Enthusiasm, opportunity, skill and policy,--these are the means declared by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny. Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain. For all that we should not despair of victory. If all these means be properly applied, even destiny may be made propitious. All of us, therefore, O Bharata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army! Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle!" Hearing these words from the preceptor's son, O king, at that time, built great hopes on Karna. Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pandavas, and comforted (by it), O Bharata, Duryodhana then, filled with joy at having heard those words of Ashvatthama, steadying his mind and relying on the might of his arms, said unto Radha's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself: "O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address the certain words that are for my good! Having heard them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge! Those two Atirathas that were my Generals, viz., Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they! Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Radha, at thy word! Viewing his relationship of grandsire unto them, the sons of Pandu, O sire, were spared in dreadful battle by Bhishma for ten successive days! Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phalguni with Shikhandi before him! After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader! By him also were the sons of Pritha spared, in consequence, as I think, of their relationship unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily. I do not see, even on reflection, another warrior equal to thee in battle,--thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight! Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good. Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship. Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhartarashtra host! Like Mahendra slaying the Danavas, destroy thou all the throngs of our foes! Beholding thee staying in battle, the Pandavas, those mighty car-warriors, will, with the Pancalas, fly away from battle, like the Danavas at sight of Vishnu. Do thou, therefore lead this vast force! When thou shalt stand resolved on the field, the Pandavas of wicked hearts, the Pancalas, and the Srinjayas, will all fly away with their friends. As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes!'"

"Sanjaya continued, 'Strong became that hope, O king, in the heart of thy son, viz., that where Bhishma and Drona had been slain, Karna would vanquish the Pandavas. Cherishing that hope within his heart, he said unto Karna, "O Suta's son, Partha never wishes to fight, standing before thee!" Karna said, "I have, O son of Gandhari, said before in thy presence, even these words, vanquish all the Pandavas with their sons and Janardana!' I shall become thy General. In this there is no doubt. Tranquilise thyself, O monarch I Consider the Pandavas to be already vanquished!'"

"Sanjaya continued, 'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honouring Karna with the command of the army, like the celestials for honouring Skanda. Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance. With golden and earthen jars filled to the brim with water and sanctified with mantras, with tusks of elephants and horns of rhinoceroses and mighty bulls, with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of udumvara wood and overlaid with silken cloth, was invested with the command, according to the rites in the scriptures. Brahmanas, kshatriyas, vaishyas, and respectable shudras, praised that high-souled one after he was bathed on that excellent seat. Thus installed in the command, O king, that slayer of foes, the son of Radha, caused, by presents of Niskas and kine and other wealth, many foremost of brahmanas to utter blessings on him. "Vanquish the Parthas with Govinda and all their followers," even these were the words that the eulogists and the brahmanas said (unto him), O bull among men! (And they also said) "Slay the Parthas and the Pancalas, O son of Radha, for our victory, like risen Sun ever destroying Darkness with his fierce rays! The son of Pandu with Keshava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun! The Parthas with the Pancalas are incapable of standing before thee armed with weapons, like the danavas before Indra in battle!" Installed in the command, Radha's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun. Having installed the son of Radha (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purpose accomplished. That chastiser of foes, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun. Surrounded by thy sons, O Bharata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Saraka for its evil root.'"

"Dhritarashtra said, 'After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?'

"Sanjaya said, 'Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music. While it still wanted a long period for the coming of the dawn, a loud noise of "Array, Array!" O king, suddenly arose among thy troops. And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants moving with activity and shouting unto one another! Then the Suta's son bearing a gold-backed bow appeared (on the field) in his car possessed of the splendour of the radiant Sun, crowned with many banners, equipped with a white standard, with steeds of the hue of cranes, bearing the device of the elephants' rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with shataghnis and rows of bells and darts and lances and spears, and supplied with many bows. And the Suta's son appeared on the field, blowing his conch, O king; decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold. Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom, none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men! Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out. Having arrayed the troops in the makara array, that mighty bowman, that scorcher of foes, viz., Karna, proceeded against the Pandavas from desire of victory. In the tip of the beak of that makara, O king, was stationed Karna himself. In the two eyes were the brave Shakuni and the mighty car-warrior Uluka. In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force. In the left foot, O monarch, was stationed Kritavarma accompanied by the Narayana troops, and those invincible warriors, the gopalas. In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen viz., the Trigartas and by the Southerners. In the left hind-foot was stationed Shalya with a large force raised in the country of Madras. In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a 1,000 cars and 300 elephants. In the tail were the two royal brothers of mighty energy, viz., Citra and Citrasena surrounded by a large force.

"'When, O great king, that foremost of men, Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words: "Behold, O Partha, how the Dhartarashtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna! This vast Dhartarashtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, viz., the Suta's son, shineth in it! That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, Asuras and Gandharvas, and the Kinnaras and great serpents! If thou slayest him today, O mighty-armed one, the victory will be thine, O Phalguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest!" Hearing those words of his brother, that Pandava of the white steeds disposed his army in counter array after the form of the half moon. On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna. In the middle of the array were the king and Dhananjaya the son of Pandu. Nakula and Sahadeva were at the rear of king Yudhishthira the just. The two Pancala princes, Yudhamanyu and Uttamauja, became the protectors of (Arjuna's) car wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment. The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiasm and resolution, O Bharata. Having thus formed their great array, O Bharata, the Pandavas, and the mighty bowmen of thy army set their hearts on battle. Beholding thy army disposed into battle array by the Suta's son in battle Duryodhana with all his brethren regarded the Pandavas to be already slain. Similarly Yudhishthira, O king, beholding the Pandava army disposed in array, regarded the Dhartarashtras with Karna to be already slain. Then conches, and kettle-drums, and tabours, and large drums, and cymbals, and Dindimas, and Jharjharas, were loudly blown and beaten on all sides! Indeed, those loud-sounding instruments were blown and beaten, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory. And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels. None, O Bharata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array. Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay. There, the two heroes, viz., Karna and the son of Pandu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions. The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth. Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another.'"

"Sanjaya said, 'Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the Asura hosts, meeting together, began to strike each other. Men, cars, steeds, elephants, and foot-soldiers of fierce prowess, made sturdy strokes destructive of bodies and sin. Lion-like men strewed the Earth with the heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance. Combatants cut off the heads of combatants, with crescent-shaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes. The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone, decked with weapons and bracelets. With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda. From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits. Other brave warriors fell down by hundreds, crushed in that battle by brave combatants with heavy maces spiked clubs and short bludgeons. Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen. Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field, as also cars and steeds and foot-soldiers destroyed by elephants and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds and men and elephants by cars. Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars. When that host was being thus struck and slain by heroic warriors the Parthas, headed by Vrikodara, advanced against us. They consisted of Dhrishtadyumna and Shikhandi and the five sons of Draupadi and the Prabhadrakas, and Satyaki and Chekitana with the Dravida forces, and the Pandyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes. Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colours, smeared with powdered scents, armed with swords and nooses, capable of restraining mighty elephants, companions in death, and never deserting one another, equipped with quivers, bearing bows adorned with long locks, and agreeable in speech were the combatants of the infantry files led by Satyaki, belonging to the Andhra tribe, endued with fierce forms and great energy. Other brave warriors such as the Cedis, the Pancalas, the Kaikayas, the Karushas, the Kosalas, the Kanchis, and the Maghadhas, also rushed forward. Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh. In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army. That fierce and foremost of elephants, duly equipped, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun. Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars. With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes. Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still. An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each, fighting with the other as it liked. Those two heroes, then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars. Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other. Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of this arrows, they continued to utter leonine shouts. Endued with great strength, both of them, accomplished in weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind. Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy season pouring torrents of rain. Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout. With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy. Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron. The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pandu with sixty shafts. Then Bhima the son of Pandu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephants of his antagonist. Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, stayed not on the field like a wind-blown cloud. The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest. Restraining his own elephant valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena. Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant. Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bharata! Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace. And Vrikodara then struck Kshemadhurti also, who, jumped down from his crushed elephant, was advancing against him with uplifted weapon. Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill. Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race exceedingly distressed, fled away.'"

"Sanjaya said, 'Then the mighty and heroic bowman Karna began to smite the Pandava army in that battle, with his straight shafts. Similarly, those great car-warriors, viz., the Pandavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna. Karna also, O king, in that battle slew the Pandava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith. There, O Bharata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides. While the army was being thus destroyed by the Suta's son, Nakula rushed with speed against that mighty car-warrior. And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Satyaki checked the Kaikaya princes Vinda and Anuvinda. King Citrasena rushed against the advancing Srutakarman; and Prativindhya against Citra owning a beautiful standard and a beautiful bow. Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the samsaptakas. In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Shikhandi closed with Kritavarma. Srutakirti encountered Shalya, and Madri's son, the valiant Sahadeva, O king, encountered thy son Duhshasana. The two Kaikaya princes, in that battle, shrouded Satyaki with a shower of blazing arrows, and the latter also, O Bharata, shrouded the two Kaikaya brothers. Those two heroic brothers deeply struck Satyaki in the chest like two elephants striking with their tusks a hostile compeer in the forest. Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Satyaki of true deeds with their shafts. Satyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O Bharata. Checked by those showers of arrows shot by the grandson of Sini, the two brothers speedily shrouded the car of Sini's grandson with their shafts. Cutting off their beautiful bows, Saurin of great fame checked them both with his keen arrows in that battle. Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Satyaki and career with great activity and skill. Shot by the two brothers, those mighty shafts equipped with the feathers of the Kanka and the peacock and decked with gold, began to fall, illumining all the points of the compass. In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows. Then the invincible Satwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft. Decked with earrings, that large head, O king, fell like the head of Samvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief. Beholding that brave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow began to resist the grandson of Sini from every side. Piercing with sixty arrows equipped with wings of gold and whetted on stone, he uttered a loud shout and said, "Wait, Wait!" Then that mighty car-warrior of the Kaikayas speedily struck Satyaki with many thousands of shafts in his arms and chest. All his limbs wounded with arrows, Satyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering Kinsuka. Pierced by the high-souled Kaikaya in that encounter, Satyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows. Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds approached each other on foot for a fight with swords. Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Sakra, both endued with great might, in the battle between the gods and the Asuras (of old). Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other. Then Satwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Satyaki. Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times). Then the grandson of Sini, endued with great activity, cut off by a sidestroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword. Cased in armour that great bowman, viz., the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder. Having slain him in battle that foremost of car-warriors that scorcher of foes, viz., the brave grandson of Sini quickly got upon the car of Yudhamanyu. Afterwards riding upon another car duly equipped (with everything), Satyaki began to slay with his shafts the large force of the Kaikeyas. The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs fled away on all sides.'"

"Sanjaya said, 'Srutakarman then, O king, filled with wrath, struck that lord of Earth, viz., Citrasena, in that battle, with fifty shafts. The ruler of the Abhisars (in return), striking Srutakarman, O king, with nine straight arrows, pierced his driver with five. Srutakarman then, filled with rage, struck Citrasena at the head of his forces, with a keen arrow in a vital part. Deeply pierced, O monarch, with that arrow by that high-souled prince the heroic Citrasena felt great pain and swooned away. During this interval, Srutakarman of great renown covered that lord of Earth, (viz., his insensible antagonist), with ninety arrows. The mighty car-warrior Citrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows. Taking up another bow that was decked with gold, and capable of striking hard, Srutakarman then, with his waves of arrows, made Citrasena assume a wonderful appearance. Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly. Quickly piercing Srutakarman with an arrow in the centre of the chest, he said unto him, "Wait, Wait!" Srutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red chalk. Bathed in blood and dyed therewith, that hero shone in battle like a flowering Kinsuka. Srutakarman, then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Citrasena. The latter's bow having been cut off, Srutakarman then, O king, pierced him with three hundred arrows equipped with goodly wings, covering him completely therewith. With another broad-headed arrow, sharp-edged and keen pointed, he cut off the head, decked with head-gear of his high-souled antagonist. That blazing head of Citrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will. Beholding the king slain, the troops of Citrasena, O sire, rushed impetuously against (his slayer). That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution. Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like elephants scorched by a forestconflagration. Beholding them flying away, hopeless of vanquishing the foe, Srutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car). Then Prativindhya, piercing Citra with five arrows, struck his driver with three and his standard with one. Him Citra pierced, striking in the arms and the chest, with nine broad-headed shafts equipped with wings of gold, having keen points, and plumed with Kanka and peacock feathers. Then Prativindhya, O Bharata, cutting off with his shafts the bow of his antagonist deeply struck the latter with five keen arrows. Then Citra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire. Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor. Cut off into three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt inspiring all creatures with fear at the end of the Yuga. Beholding that dart baffled, Citra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya. That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth. Meanwhile, having alighted from his car, O Bharata, Prativindhya hurled at Citra a dart, well-adorned and equipped with a golden staff. Catching it as it coursed towards him, the high-souled king Citra, O Bharata, hurled the very weapon at Prativindhya. Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling illumined the whole region like a blast of lightning. Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Citra, sped at him a lance decked with gold. That lance penetrating through his armour and chest, entered the Earth like a mighty snake in its hole. Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs. Beholding Citra slain, thy warriors, those ornaments of battle, rushed impetuously at Prativindhya from all sides. Shooting diverse kinds of shafts and Sataghnis decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun. The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Sakra routing the Asura host. Thus slaughtered in battle by the Pandavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind. While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena. All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vasava in the battle between the gods and the Asuras (of old).'"

"Sanjaya said, 'Endued with the greatest activity, Drona's son, O king, displaying the lightness of his arms, pierced Bhima with an arrow. Aiming at all his vital points--for he had a knowledge of all the vital points of the body--the quick-handed

Ashvatthama again struck him with ninety shafts. Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays. The son of Pandu then, covering the son of Drona with a 1,000 well-directed shafts, uttered a leonine roar. Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the Pandava on the forehead with a cloth-yard shaft. The son of Pandu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn. The valiant Bhima, then, in that battle as if smiling all the while, struck the struggling son of Drona on the forehead with three cloth-yard shafts. With those three arrows sticking on his forehead, that brahmana looked beautiful like a three-peaked mountain washed with water in the season of rains. The son of Drona then afflicted the Pandava with hundreds of arrows, but failed to shake him like the wind failing to shake the mountain. Similarly the son of Pandu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain. Shrouding each other with showers of terrible shafts those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs. Then they looked like two blazing Suns risen for the destruction of the world, and engaged themselves in scorching each other with their rays representing excellent arrows. Endeavouring with great care to counteract each other's feats in the great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly, those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths. They became invisible under those clouds of arrows on all sides like the Sun and the Moon in the firmament shrouded by masses of clouds. And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens. Then at that instant during the progress of that awful battle, Drona's son placing Vrikodara to his right, poured hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumphs. The son of Pandu, O king, from that very station on Ashvatthama's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation), the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manoeuvres, they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle. Then that car-warrior, viz., the son of Drona, invoked many mighty weapons. The son of Pandu, however, in that battle, with his own weapons, counteracted all those weapons of his foe. Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal dissolution. Those shafts, O Bharata, let off by them, coming in collision, illuminated all the points of the compass and thy troops also all around. Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors. From the clash of shafts, O Bharata, fire was generated there with sparks and blazing flames. That fire began to consume both armies. Siddhas, moving there, O monarch, said these words, "O lord, this battle is the foremost of all battles. Any battle (fought before) does not come up to even a sixteenth part of this. A battle like this will never occur again. Both these persons, viz., this brahmana and this kshatriya, are endued with knowledge. Both are possessed of courage, and both are fierce in prowess. Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons. How great is their energy and how wonderful the skill possessed by both! Both of them stand in this battle like two universe-destroying Yamas at the end of the Yuga. They are born like two Rudras or like two Suns. These two tigers among men, both endued with terrible forms, are like two Yamas in this battle." Such were the words of the Siddhas heard there every moment. And among the assembled denizens of heaven there arose a leonine roar. Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of Siddhas, and Charanas were filled with wonder. And the gods, the Siddhas, and the great Rishis applauded them both saying, "Excellent, O mighty-armed son of Drona. Excellent, O Bhima." Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes rolling in rage. With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips. And those two great car-warriors covered each other with showers of arrows, as if they were in that battle two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning. Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other. Then, O monarch, filled with rage, they took up in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe. Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both. Each of the two mighty combatants then deeply struck with those arrows, sank, on the terrace of their respective car. Understanding the son of Drona to be insensible, his driver then bore him away from the battle-field, O king, in the sight of all the troops. Similarly, O king, Bhima's driver bore away from the battle-field on his car, the son of Pandu, that scorcher of foes, who was repeatedly falling into a swoon.'"

"Dhritarashtra said, 'Describe to me the battle of Arjuna with the samsaptakas, and of the other kings with the Pandavas. Narrate to me also, O Sanjaya, the battle of Arjuna with Ashvatthama, and of the other lords of the Earth with Partha.'

"Sanjaya said, 'Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (on our side) with the foe--the battle which was destructive of bodies, sins, and lives. That slayer of foes, viz, Partha, penetrating into the Samsaptaka force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vast deep. Cutting off with broad-headed arrows of keen edges the heads of brave warriors that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and teeth, Dhananjaya speedily caused the Earth to be strewn there as if with lotuses, plucked off their stalks. And in that battle Arjuna with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern gloves casing their fingers, and looking like five-headed snakes. And the son of Pandu repeatedly cut off with his broad-headed shafts, steeds, riders, drivers, and flags, and bows and arrows, and arms decked with gems. And Arjuna in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen. Many foremost of warriors, filled with rage and roaring like bulls mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries. All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle between the Daityas and the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Resisting with his own weapons the weapons of his foes on all sides. Arjuna, piercing them fast with innumerable arrows, took their lives. Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,--cars, that is, whose poles, wheels, and axles had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken already, and filling every body with wonder, achieved feats magnificent to behold and rivalling those of a 1,000 great car-warriors fighting together. Crowds of Siddhas and celestial Rishis and Charanas all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keshava and Arjuna. And an incorporeal voice said, "These viz., Keshava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind and the radiance of the sun. Stationed on the same car these two heroes are invincible even like Brahman and Isana. These two heroes the foremost of all creatures are Nara and Narayana." Hearing and beholding these wonderful things, O Bharata, Ashvatthama, with great care and resolution, rushed against Krishna and Arjuna in that battle. With his arm that held an arrow in its grasp, the son of Drona hailed the Pandava, shooting shafts equipped with foe-slaying heads, and smilingly told him these words, "If, O hero, thou regardest me a worthy guest arrived (before thee), then give me today, with the whole heart, the hospitality of battle." Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honoured, and addressing Janardana said, "The samsaptakas should be slain by me, but Drona's son again is summoning me. Tell me, O Madhava, to which of these duties should I first turn? First let the services of hospitality be offered, if thou thinkest that to be proper." Thus addressed, Krishna bore Partha who had been summoned according to the rules of triumphant challenge to the vicinity of Drona's son, like Vayu bearing Indra to the sacrifice. Saluting Drona's son whose mind was fixed upon one thing, Keshava, said unto him, "O Ashvatthama, be cool, and without losing a moment strike and bear. The time has come for those that are dependent on others to repay their obligation to their masters. The disputes between brahmanas are subtle. The consequences, however, of the disputes of kshatriyas are palpable, being either victory or defeat. For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Partha, fight coolly now with the son of Pandu." Thus addressed by Vasudeva, that foremost of regenerate ones, replied saying, "So be it!" pierced Keshava with sixty shafts and Arjuna with three. Arjuna then, filled with rage, cut off Ashvatthama's bow with three shafts. Drona's son took up another bow that was still more formidable. Stringing it within the twinkling of an eye, he pierced Arjuna and Keshava, the latter with three hundred arrows, and the former with a 1,000. And then Drona's son, with good care, stupefying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows. From the quivers, the bow, the bow-string, the fingers, the arms, the hands, the chest, the face, the nose, the eyes, the ears, the heads, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of Brahma, arrows began to issue. Piercing Madhava and the son of Pandu with the thick arrowy shower, Drona's son filled with joy, roared aloud like a vast mass of congregated clouds. Hearing that roar of his, the son of Pandu said unto Keshava of unfading glory these words "Behold, O Madhava, this wickedness towards me of the preceptor's son. He regardeth us to be slain, having shrouded us with his dense arrowy shower. I will presently, however, by my training and might, baffle his purpose." Cutting off every one of those arrows shot by Ashvatthama into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog. After this the son of Pandu once more pierced with his fierce shafts, the samsaptakas with their steeds, drivers, cars, elephants, standards and foot-soldiers. Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna. Shot from Gandiva, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles. The trunks, cut off with broad-headed shafts, of elephants, down whose cheeks and other limbs flowed the juice indicative of excitement, fell down like tall trees in the forest struck down with the axe. A little after down fell elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder. With his shafts cutting into minute portions well-equipped cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pandu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe. Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the Yuga, dried up the samsaptaka ocean incapable of being dried up easily, by means of keen arrows constituting his rays. Without losing a moment, the son of Pandu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder. Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Ashvatthama. The son of Pandu then filled with great wrath, proffered unto Ashvatthama, that desirable guest, quivers upon quivers of arrows, like a charitable person offering everything in his house unto a guest. Leaving the samsaptakas then the son of Pandu rushed towards Drona's son like a donor abandoning unworthy guests, for proceeding towards one that is worthy."

"Sanjaya said, 'Then occurred that battle between Arjuna and Ashvatthama resembling the planets Shukra and Brihaspati in splendour, like the battle between Shukra and Brihaspati in the firmament for entering the same constellation. Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits. Then Arjuna deeply pierced Ashvatthama with a shaft in the midst of his eyebrows. With that shaft the son of Drona looked resplendent like the Sun with upward rays. The two Krishnas (Nara and Narayana), also deeply afflicted by Ashvatthama with hundreds of arrows, looked like two Suns at the end of the Yuga, resplendent with their own rays. Then when Vasudeva seemed to be stupefied, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the sceptre of Death. Endued with mighty energy, that achiever of fierce feats, (Ashvatthama) then pierced both Keshava and Arjuna with well-shot shafts which were inspired with great impetuosity and struck with which Death himself would feel pain. Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipped with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the samsaptakas. With his well-shot shafts Partha began to cut off the bows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes. Well-equipped cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Partha and fell down along with the heroes that rode on them. Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the earth. Then the Kalinga, the Vanga, and the Nishada heroes, riding on elephants, that resembled in splendour the elephant of the great foe of the daityas, rushed with speed against the queller of the pride of the danavas, the son of Pandu, from desire of slaying him. Partha cut off the vital limbs, the trunks, the riders, the standards, and the banners of those elephants, upon which those beasts fell down like mountain summits riven with thunder. When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds. Checking with his own shafts those of Arjuna, Drona's son shrouding both Arjuna and Vasudeva with his arrows, gave a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament. Deeply afflicted with those arrows, Arjuna, aiming his weapons at Ashvatthama and at those followers of his belonging to the army, speedily dispelled that darkness caused by Ashvatthama's arrows, and pierced all of them with shafts equipped with goodly wings. In that battle none could see when Savyasaci took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down deprived of life. Then Drona's son without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vasudeva. Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes as slain by Ashvatthama the warrior who had completely mastered the science of arms. Then the chief of the Dasharhas addressed Arjuna and said, "Why errest thou in thus sparing Ashvatthama? Slay this warrior. If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment." Replying unto Keshava of unfading glory with the words "So be it!" Arjuna of unclouded understanding began with good care to mangle the son of Drona with his shafts. Now the son of Pandu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipped with heads like goats' ears, and shot with great force from gandiva. Then cutting off the traces of Ashvatthama's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Ashvatthama away to a great distance from the field. Thus borne away by these steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Partha, reflecting for some time, wished not to go back and renew the fight with Partha. Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted. Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna, teeming with cars and steeds and men. After Ashvatthama, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means, Keshava and Arjuna proceeded towards the samsaptakas, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind.'"

"Sanjaya said, 'Meanwhile towards the northern part of the Pandava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as those were being massacred by Dandadhara. Turning the course of the car, but without stopping the steeds which were as fleet as Garuda or the wind, Keshava, addressing Arjuna, said, "The chief of the Magadhas, with his (foe-crushing) elephant is unrivalled in prowess. In training and might he is not inferior to Bhagadatta himself. Having slain him first, thou wilt then slay the samsaptakas." At the conclusion of his words, Keshava bore Partha to the presence of Dandadhara. The chief of the Magadhas, peerless in handling the elephant-hook even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce comet destroying the whole earth. Riding on his foe-slaying and well-equipped elephant which looked like the danava with elephantine face and form, and whose roar resembled that of a congregated mass of clouds, Dandadhara was destroying with his shafts thousands of cars and steeds and elephants and men. The elephants also, treading upon cars with their feet, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants, also, which that foremost of elephants, crushed and slew with his two forefeet and trunk. Indeed, the beast moved like the wheel of Death. Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Magadhas caused these to be pressed down into the earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him. Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms. Even Dandadhara pierced Arjuna with a dozen foremost of shafts and Janardana with sixteen and each of the steeds with three, and then uttered a loud shout and laughed repeatedly. Then Partha, with a number of broad-headed shafts, cut off the bow of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this, the lord of Girivraja became filled with rage. Desirous of agitating Janardana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhara struck Dhananjaya with many lances. The son of Pandu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of this antagonist with hundreds of arrows. Covered with the gold-decked arrows of Partha, that elephant equipped with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration. Afflicted with the pain and roaring like a mass of clouds, and exceedingly weakened, the elephant crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder. Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himalayan summit. Danda struck Janardana with three whetted lances bright as the rays of the sun, and Arjuna with five, and uttered a loud shout. The son of Pandu then uttering a loud shout cut off the two arms of Danda. Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with angadas, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain summit. Cut off with a crescent-shaped arrow by the diadem-decked (Partha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the sun dropped from the Asta mountain towards the western quarter. Then Partha pierced with many excellent arrows bright as the rays of the sun that elephant of his foe, resembling a mass of white clouds whereupon it fell down with a noise like a Himalayan summit riven with thunder. Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasaci, in that battle, even as the two (belonging to Danda and Dandadhara) had been cut off. At this the vast hostile force broke. Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life. Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say, "O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath by good luck been slain by thee. If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies." Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the samsaptakas.'"

"Sanjaya said, 'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu (Arjuna) once more slew large number of the samsaptakas. Afflicted with the shafts of Partha, O king, men, steeds, and elephants, O Bharata, wavered and wondered and lost colour and fell down and died. Many foremost of animals tied to yokes and drivers and standards, and bows, and shafts and hands and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pandu cut off in that battle, with arrows, some of which were broad-headed, some equipped with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth. Like bulls fighting with a bull for the sake of a cow in season, brave warriors by hundreds and thousands closed upon Arjuna. The battle that took place between them and him made the hair to stand on end like the encounter between the Daityas and Indra, the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Then the son of Ugrayudha pierced Partha with three shafts resembling three venomous snakes. Partha, however, cut off from his enemy's trunk the latter's head. Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons like the clouds urged by the Maruts shrouding Himavat at the close of summer. Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts. With his arrows Arjuna then cut off the Trivenus, the steeds, the drivers, and the parshni drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the cords, the traces and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipment of many to fall from their places. Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain. Elephants, their vitals pierced with shafts resembling thunderbolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning. Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight. Men and steeds and elephants, pierced by Savyasaci (Arjuna) with his shafts, wondered and tottered and fell down and uttered cries of pain and looked pale, O sire. Like Mahendra smiting down the danavas, Partha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder of poison in deadliness. Brave warriors, cased in costly coats of mail and decked with ornaments and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Partha. Vanquished (and deprived of life) persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs while their bodies only lay on Earth. Then the chief, belonging to thy army, of various realms, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors. Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed. Then Arjuna like wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds. People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence. Then Vasudeva, addressing Partha, said, "Why, O sinless one, dost thou sport in this way? Grinding these samsaptakas, haste thyself for Karna's slaughter." Saying, "So be it" unto Krishna, Arjuna then, forcibly smiting the remnant of the samsaptakas with his weapons, began to destroy them like Indra destroying the Daityas. At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them and when he let them off quickly. Govinda himself, O Bharata, regarded it wonderful. Like swans diving into a lake the shafts of Arjuna, white and active as swans, penetrated into the hostile force. Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasaci, "Here, O Partha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of Earth. Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies. Behold these straight shafts equipped with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs. Behold these beautiful lances decked with gold lying scattered about, and these coats of mail, O Bharata, adorned with gold and fallen off from the bodies of the warriors. Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold, and cords of hemp. Behold these swords decked with bright gold and these axes adorned with the same, and these battle-axes equipped with gold-decked handles. Behold also these spiked clubs, these short arrows, these Bhusundis, and these Kanapas; these iron Kuntas lying around, and these heavy Mushalas. These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life. Behold those thousands of warriors, their limbs crushed with maces, and heads split with Mushalas or smashed and trod by elephants and steeds and cars. O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and Nakharas and bludgeons, and bathed in streams of blood. Strewn with arms smeared with sandal-paste and decked with Angadas and graced with auspicious indications and cased in leathern fences and adorned with Keyuras, the Earth looks resplendent, O Bharata. Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity and with heads adorned with earrings and headgears set with gems, (the Earth looks exceedingly beautiful). Behold those beautiful cars, decked with golden bells, broken in diverse ways. Behold those numerous steeds bathed in blood, those bottoms of cars and long quivers, and diverse kinds of standards and banners and those huge conchs, of the combatants, and those yak-tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills, and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts, and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures, and those hooks with handles set with stones of lapis lazuli fallen upon the Earth, and those ornamental yokes of steeds, and those armours set with diamonds for their breasts and those rich cloths, adorned with gold and tied to the ends of the standards borne by horsemen, and those variegated coverlets and housings and Ranku skins, set with brilliant gems and inlaid with gold, for the backs of steeds and fallen on the ground, and those large diamonds adorning the head-gears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans. Behold the earth strewn with faces adorned with earrings bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon. The earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses. Behold, the earth possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament bespangled with stellar lights. O Arjuna, these feats that have been achieved by thee in great battle today are, indeed, worthy of thee or of the chief of the celestials himself in heaven." Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana. Indeed the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and Patahas and the clatter of car wheels, the neighing of steeds, the grunt of elephants, and the fierce clash of weapons. Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding the army grinded by Pandya. Like Yama himself slaying creatures whose lives have run out, Pandya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts. Piercing the bodies of the elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life. Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pandya slew his enemies like Sakra (Indra) destroying the Danavas.'"

"Dhritarashtra said, 'Thou didst mention to me before the name of Pandya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle have never been narrated by thee. Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride.'

"Sanjaya said, 'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janardana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pandya regarded himself superior to all these foremost of car-warriors in energy. Indeed he never regarded any one amongst the kings as equal to himself. He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vasudeva or Arjuna. Even such was Pandya, that foremost of kings, that first of wielder of weapons. Filled with rage like the Destroyer himself, Pandya at the time was slaughtering the army of Karna. That force, swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pandya, began to turn round like the potter's wheel. Like the wind dispersing a mass of congregated clouds, Pandya, with his well shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down. Like the splitter of mountains striking down mountains with his thunder, Pandya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts. And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Bahlikas, the Nishadas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pandya deprived them of their lives. Beholding Pandya destroying with his shafts in battle that host consisting of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior. Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said, "O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great. Of celebrated might and prowess, thou resemblest Indra himself. Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts. I do not see anybody save myself that can be a match for thee in battle. Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest. Making the welkin and the Earth resound with the loud clatter of thy car-wheels thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars. Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison fight with myself only, like (the asura) Andhaka fighting with the three-eyed deity." Thus addressed, Pandya answered, "So be it." Then Drona's son, telling him "Strike," assailed him with vigour. In return, Malayadhwaja pierced the son of Drona with a barbed arrow. Then Drona's son, that best of preceptors, smiling the while, struck Pandya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire. Then Ashvatthama once more sped at his foe some other large arrows equipped with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion. Pandya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired. Having then, with his sharp shafts, cut off the arrows of Drona's son, Pandya then cut off the stretched bow-string of Ashvatthama, endued with the splendour of the sun. Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car, sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows. Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pandya, that bull among men, cut them all into pieces. The antagonist of Ashvatthama, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car wheels in that encounter. Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain. During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts each drawn by eight bullocks. Almost all those men that then beheld Ashvatthama, who at the time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses. Like a mass of clouds at the close of summer drenching with torrents of rain, the Earth with her mountains and trees, the preceptor's son poured on that hostile force his arrowy shower. Baffling with the Vayavya weapon that unbearable shower of arrows shot by the Ashvatthama-cloud, the Pandya-wind, filled with joy, uttered loud roars. Then Drona's son cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pandya, slew the four steeds of the latter. Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Ashvatthama cut off his enemy's car into minute fragments. Checking with the weapons those of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for some time more. Meanwhile Karna rushed against the large elephant force of the Pandavas and began to rout and destroy it. Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bharata, with innumerable straight shafts. That mighty bowman, the son of Drona, although he had made Pandya, that slayer of foes and foremost of car-warriors, carless, yet he did not slay him from desire of fight. At that time a huge riderless elephant with large tusks, well-equipped with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Ashvatthama's shafts, advanced towards the direction of Pandya with great impetuosity, roaring against a hostile compeer. Beholding that prince of elephants, looking like a cloven mountain summit, Pandya, who was well acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain summit. Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care for which he was distinguished in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout. Repeatedly shouting in joy, "Thou art slain, Thou art slain!" Pandya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls. That diadem possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise. At this, Ashvatthama blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod. With five of those shafts he cut off the four feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pandya. Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds falling upon the Earth, began to writhe like a couple of snakes slain by Garuda. That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes, red as copper with rage, adorned with earrings, falling on the ground, looked resplendent like the Moon himself between two bright constellations. The elephant, thus cut off by that skilful warrior into six pieces with those five shafts and the king into four pieces with those three shafts lay divided in all into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities. Having cut off numerous steeds and men and elephants into pieces and offered them as food into the Rakshasas, king Pandya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium, extinguished with water after it has received a libation in the shape of a lifeless body. Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the Asura Vali, thy son, the king, accompanied by his brothers approaching the preceptor's son worshipped with great respect that warrior who is a complete master of the science of arms, after indeed, he had completed the task he had undertaken."

"Dhritarashtra said, 'When Pandya had been slain and when that foremost of heroes, viz., Karna was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle? That son of Pandu is a hero, endued with great might, attentive to his duties, and a complete master of the science of arms. The high-souled Sankara himself hath made him invincible among all creatures. My greatest fears proceed from that Dhananjaya, that slayer of foes. Tell me, O Sanjaya, all that Partha achieved there on that occasion.'

"Sanjaya said, 'After Pandya's fall, Krishna quickly said unto Arjuna these beneficial words, "I do not behold the King. The other Pandavas also have retreated. If the Parthas had returned, the vast force of the enemy would have been broken. In fulfilment of purposes entertained by Ashvatthama, Karna is slaying the Srinjayas. A great carnage is being made (by that warrior) of steeds and car-warriors and elephants." Thus the heroic Vasudeva represented everything unto the diadem-decked (Arjuna). Hearing of and beholding that great danger of his brother (Yudhishthira), Partha quickly addressed Krishna, saying, "Urge the steeds, O Hrishikesha." Then Hrishikesha proceeded on that irresistible car. The encounter then that once more took place became exceedingly fierce. The Kurus and the Pandavas once more fearlessly closed with each other, that is, the Parthas headed by Bhimasena and ourselves headed by the Suta's son. Then, O best of kings, there once more commenced a battle between Karna and the Pandavas that swelled the population of Yama's kingdom. With bows and arrows and spiked clubs and swords and lances and axes and short clubs and Bhushundis and darts and rapiers and battle-axes and maces and spears and polished Kuntas, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life. Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bow-strings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes. Gladdened by that loud noise, heroes, fought with heroes desirous of reaching the end of the hostilities. Loud became the noise caused by the sound of bow-strings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men. Hearing the terrible whizz of arrows and the diverse shouts of brave warriors, the troops took fright, became pale, and fell down. Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows. With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pancala heroes, with their steeds, drivers, and standards. Then many foremost of warriors of the Pandava army, endued with great energy and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides. Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans. Penetrating into the midst of his foes, the son of Radha, shaking his best of bows, began to strike off and fell their heads with his sharp shafts. The shield and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's. Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bow-strings. Like a lion grinding herds of deer, Karna speedily grinded all those Pandus and Srinjayas and Pancalas that came within range of his arrows. Then the chief of the Pancalas, and the sons of Draupadi, O sire, and the twins, and Yuyudhana, uniting together, proceeded against Karna. When those Kurus, and Pancalas and Pandus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another. Well-cased in armour and coats of mail and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts. They struck one another, and fell down, assailed by one another with blood rising from their limbs and deprived of brains and eyes and weapons. Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive. Others, in that vast ocean of battle, filled with rage mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances. Slain by one another they fell down, covered with blood and deprived of life like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice. Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands. Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth. Large numbers also of men, and elephants, and cars with steed yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter. Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths foul with dirt, and became exceedingly repulsive to look at.'"

"Sanjaya said, 'Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction. Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Magadhas, the Tamraliptakas, the Mekalas, the Koshalas, the Madras, the Dasharnas, the Nishadas uniting with the Kalingas, O Bharata, and showering shafts and lances and arrows like pouring clouds, drenched the Pancala force therewith in that battle. Prishata's son covered with his arrows and shafts those (foe-crushing) elephants urged forward by their riders with heels and toes and hooks. Each of those beasts that were huge as hills, the Pancala hero pierced with ten, eight, or six whetted shafts, O Bharata. Beholding the prince of the Pancalas shrouded by those elephants like the Sun by the clouds, the Pandus and the Pancalas proceeded towards him (for his rescue) uttering loud roars and armed with sharp weapons. Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bow-strings and the sound of their palms, and urged by heroes beating the time. Then Nakula and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Satyaki, and Shikhandi, and Chekitana endued with great energy,--all those heroes--drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers. Those furious elephants, urged on by mleccha warriors dragging down with their trunks men and steeds and cars, crushed them with their feet. And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others taken aloft on the tusks of those huge beasts, fell down inspiring spectators with fear. Then Satyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle. Then Satyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Satwata, he fell down on the Earth.

"'Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain, depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.

"'Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows. Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments. The son of Pandu then cut off the head of his antagonist with a crescent-shaped arrow. At this that mleccha king, deprived of life, fell down with the animal he rode. Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces. And many Mekalas and Utkalas, and Kalingas, and Nishadas, and Tamraliptakas, also advanced against Nakula, showering their shafts and lances, desirous of slaying him. Then the Pandus, the Pancalas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds. Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts the latter their lances by thousands. The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled. Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders. And Nakula also, that delighter of his race, bending his excellent bow with great vigour, with many straight shafts, slew many elephants. Then the Pancala prince, and the grandson of Sini (Satyaki) and the sons of Draupadi and the Prabhadrakas, and Shikhandi, drenched those huge elephants with showers of shafts. Then in consequence of those rain-charged clouds constituted by the Pandava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm. Those leaders of the Pandava car-warriors then, thus slaying those elephants of thine cast their eyes on the hostile army, which, as it fled away at that time resembled a river whose continents had been washed away. Those warriors of Pandu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.'"

"Sanjaya said, 'While Sahadeva, filled with rage, was thus blasting thy host, Duhshasana, O great king, proceeded against him, the brother against the brother. Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments. Then, O Bharata, the mighty son of Pandu was struck in the chest with three arrows by thy angry son armed with bow. Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three. Then Duhshasana, O monarch, having cut off Sahadeva's bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest. Then Sahadeva filled with rage, took up a sword, in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son. Cutting off Duhshasana's bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament. Then the valiant Sahadeva taking up another bow, shot a deadly shaft at Duhshasana. The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him. Then whirling that sharp sword, Duhshasana quickly hurled it in that battle as his foe. Meanwhile that valiant warrior took up another bow with a shaft. Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle. Then, O Bharata, thy son, in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva. Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his. Checking then those mighty shafts sped by thy son, Sahadeva, in that battle, sped a large number of arrows at his foe. Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it. Then Duhshasana, O king, having pierced Sahadeva in that battle, struck the latter's driver with nine arrows. The valiant Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself and forcibly drawing the bow, he sped that shaft at thy son. Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an ant-hill. Then thy son, that great car-warrior, swooned away, O king. Beholding him deprived of his senses, his driver quickly took away the car, himself forcibly struck all the while with keen arrows. Having vanquished the Kuru warrior thus, the son of Pandu, beholding Duryodhana's division, began to crush it on all sides. Indeed, O king, as a man excited with wrath crushes swarm of ants, even so, O Bharata did that son of Pandu begin to crush the Kaurava host.'"

"Sanjaya said, 'While Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana's son Karna, filled with rage, checked him, O king. Then Nakula smiling the while, addressed Karna, and said, "After a long time, through the favour of the gods, I am seen by thee, and thou also, O wretch, dost become the object of my sight. Thou art the root of all these evils, this hostility, this quarrel. It is through thy faults that the Kauravas are being thinned, encountering one another. Slaying thee in battle today, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled." Thus addressed by Nakula, the Suta's son said unto him the following words befitting a prince and a bowman in particular, "Strike me, O hero. We desire to witness thy manliness. Having achieved some feats in battle, O brave warrior, thou shouldst then boast. O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag. Fight now with me to the best of thy might. I will quell thy pride." Having said these words the Suta's son quickly struck the son of Pandu and pierced him, in that encounter, with three and seventy shafts. Then Nakula, O Bharata, thus pierced by the Suta's son, pierced the latter in return with eighty shafts resembling snakes of virulent poison. Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows. Those arrows, piercing through his armour drank his blood in that battle, like the Nagas of virulent poison drinking water after having pierced through the Earth. Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three. Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness. Smiling the while, the heroic son of Pandu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows. Beholding Karna thus afflicted, O sire, by the son of Pandu, all the carwarriors there, with the gods (in the welkin), were filled with great wonder. Then Vikartana's son Karna taking up another bow, struck Nakula with five arrows in the shoulder-joint. With those arrows sticking to him here, the son of Madri looked resplendent like the Sun with his own rays while shedding his light on the Earth. Then Nakula piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow. Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows. The mighty car-warrior, Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow quickly cut off all those shafts with shafts of his own. Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies. Indeed, the sky shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts. Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin. When the sky was thus covered with showers of arrows and the sun himself hid from the view, no creature ranging the air could descend on the Earth. When all sides were thus covered with showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the Yuga. Slaughtered with the shafts issuing from Karna's bow the Somakas, O monarch, greatly afflicted and feeling much pain, began to breathe their last. Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind. The two armies thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter. When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts. Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other. The shafts shot by Nakula, dressed with Kanka and peacock feathers, shrouding the Suta's son, seemed to stay in the welkin. Similarly, the shafts sped by the Suta's son in that dreadful battle, shrouding the son of Pandu, seemed to stay in the welkin. Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hidden by the clouds. Then Karna, filled with rage and assuming a terrible aspect in the battle, covered the son of Pandu with showers of arrows from every side. Completely covered, O monarch, by the Suta's son, the son of Pandu felt no pain like the Maker of day when covered by the clouds. The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle. With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds. Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease. With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bharata, to the abode of Yama. With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels, and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon. Even that terrible bludgeon, so uplifted by the son of Pandu, the Suta's son, O king, cut off with many keen arrows capable of bearing a great strain. Beholding his adversary weaponless. Karna began to strike him with many straight shafts, but took care not to afflict him greatly. Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately in great affliction. Laughing repeatedly, the son of Radha pursued him and placed his stringed bow, O Bharata, around the neck of the retreating Nakula. With the large bow around his neck, O king, the son of Pandu looked resplendent like Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow. Then Karna, addressing him, said, "The words thou hadst uttered were futile. Canst thou utter them now once more in joy, repeatedly struck as thou art by me? Do not, O son of Pandu, fight again with those amongst the Kurus that are possessed of greater might. O child, fight with them that are thy equals. Do not, O son of Pandu, feel any shame for it. Return home, O son of Madri, or go thither where Krishna and Phalguna are." Having addressed him thus he abandoned him then. Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go. The son of Pandu, thus let off, O king, by that bowman, Suta's son, proceeded towards Yudhishthira's car in great shame. Scorched by the Suta's son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar. Meanwhile Karna, having vanquished Nakula, quickly proceeded against the

Pancalas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon. There, O monarch, a great uproar arose among the Pandavas when they saw the leader of the Kaurava army proceeding towards the Pancala car-throngs. The Suta's son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel. We beheld many Pancala car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles and with standards and pennons also that were broken and torn, O sire. And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burned in a forest conflagration. Others with their frontal globes split open, or bathed in blood, or with trunks lopped off, or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds. Other elephants, frightened by the shafts and lances of Radha's son proceeded against Radha's son himself like insects towards a blazing fire. Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running down their breasts. Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold, destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders,--ornaments of battle,--slain, were seen wandering here and there on the field. Pierced and cut with lances and scimitars and swords, O Bharata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bharata, of diverse limbs. Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain. Some of these had their axles and poles broken, and some, O Bharata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts. Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the Suta's son. And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large numbers. And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues. Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around. A great and fierce calamity overtook the warriors (of the Pandava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna. The Srinjayas, slaughtered in that battle by the Suta's son, blindly proceeded against the latter's self like insects rushing upon a blazing fire. Indeed, as that mighty car-warrior was engaged in scorching the Pandava divisions, the kshatriyas avoided him, regarding him to be the blazing Yuga fire. Those heroic and mighty car-warriors of the Pancala that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards. Indeed, the Suta's son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian.'"

"Sanjaya said, 'Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed saying "Wait, Wait." Then Yuyutsu, O king, with a winged arrow of keen edge struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt. Filled with rage at this, Uluka, in that battle, cut off thy son's bow with a razor-headed arrow and struck thy son himself with a barbed shaft. Casting off that broken bow, Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus. The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more. Then Uluka, filled with rage pierced Yuyutsu with twenty shafts adorned with gold, and then cut off his standard made of gold. That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu's car. Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest. Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas. Slaying next his four steeds he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car. Having vanquished him in battle, O king, Uluka proceeded quickly towards the Pancalas and the Srinjayas and began to slaughter them with sharp shafts. Thy son Srutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Satanika steedless and driverless and carless. The mighty car-warrior Satanika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son. That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through. Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other. Then thy son, overcome with fear, mounted upon the car of Vivingsu, while Satanika quickly got upon the car of Prativindhya. Shakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain. Beholding that great enemy of his father, Sutasoma covered Shakuni, O Bharata, with many thousands of arrows. Shakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows. Having checked those shafts with his own keen arrows in battle, Shakuni, filled with rage, struck Sutasoma with three arrows. Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout. Deprived of his steed and car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow. And he shot a large number of arrows equipped with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in law in that battle. The son of Subala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own. The warriors that were present there, as also the Siddhas in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma, inasmuch as he contended on foot with Shakuni staying in his car. Then Shakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers. Bowless, and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipped with an ivory handle, uttered a loud shout. That scimitar of the intelligent Sutasoma of the hue of the clear sky, as it was whirled by that hero, was regarded by Shakuni to be as fatal as the rod of Death. Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manoeuvres, endued as he was with skill and might. Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards. The valiant son of Subala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him. Filled with rage (at this), the son of Subala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison. Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself. With a razor-headed arrow of great sharpness, Shakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him. Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bharata, continued in the grasp of Sutasoma. Seeing his sword cut off, the mighty car-warrior Sutasoma retreated six steps and then hurled that half (of the scimitar) which he had in his grasp at his foe. The fragment decked with gold and gems, cutting off the bow, with string, of the illustrious Shakuni, quickly fell down on the Earth. Then Sutasoma went to the great car of Srutakirti. Subala's son also, taking up another formidable and invincible bow, proceeded towards the Pandava army, slaying large numbers of foes (on the way). Beholding the son of Subala careering fearlessly in battle, a loud uproar, O king, arose among the Pandavas in that part of the army. People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Subala. Even as the chief of the celestials crushed the Daitya army, the son of Subala destroyed that army of the Pandavas.'"

"Sanjaya said, 'Kripa, O king, resisted Dhrishtadyumna in battle, like a Sarabha in the forest resisting a proud lion. Checked by the mighty son of Gautama, Prishata's son, O Bharata, could not advance even one step. Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand. Car-warriors and horsemen, becoming very cheerless, said, "Without doubt, this foremost of men, Sharadvata's son of mighty energy and great intelligence and versed in celestial weapon, is filled with rage at the death of Drona. Will Dhrishtadyumna today escape from the hands of Gautama? Will this vast army escape today this great danger? Will not this brahmana slay all of us together? The form that he has assumed today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself. The preceptor Gautama, endued with great lightness of hands, is ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage." Diverse speeches like these, uttered by the warriors of both the armies were, O monarch, heard there as those two heroes encountered each other. Drawing deep breath in rage, Sharadvata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs while the latter stood inactive. Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupefied, knew not what to do. His driver then, addressing him said, "It is not all right with thee, O son of Prishata. Never before have I seen such a calamity overtake thee in battle. It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of brahmanas aiming at thy vital limbs, are not striking thee. I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that brahmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee." Thus addressed, Dhrishtadyumna, O king, slowly said, "My mind becometh stupefied, O sire, and perspiration covereth my limbs. My body trembles and my hair stands on end. Avoiding that brahmana in battle, proceed slowly to where Arjuna is, O charioteer; arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction." Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops. Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts. And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the Danava Namuci.

"'The invincible Shikhandi, the cause of Bhishma's death, was in that battle, resisted by Hridika's son who smiled repeatedly as he fought with the former. Shikhandi, however, encountering the mighty car-warrior of the Hridikas, struck him with five keen and broad-headed shafts at the shoulder-joint. Then the mighty car-warrior Kritavarma filled with rage, pierced his foe with sixty winged arrows. With a single arrow then, he cut off his bow, laughing the while. The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridika, said, "Wait, Wait." Then, O monarch, Shikhandi sped at his foe ninety shafts of great impetuosity, all equipped with golden wings. Those shafts, however, all recoiled from Kritavarma's armour. Seeing those shafts recoil and scattered on the surface of the Earth, Shikhandi cut off Kritavarma's bow with a keen razor-headed arrow. Filled with wrath he struck the bowless son of Hridika, who then resembled a hornless bull, in the arms and the chest, with eighty arrows. Filled with rage but torn and mangled with shafts, Kritavarma vomited blood through his limbs like a jar disgorging the water with which it is filled. Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquefied red chalk after a shower. The puissant Kritavarma then, taking up another bow with a string and an arrow fixed thereon, struck Shikhandi in his shoulder-joint. With those shafts sticking to his shoulder-joint, Shikhandi looked resplendent like a lordly tree with its spreading branches and twigs. Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a 1,000 circles with their respective cars on that arena. Then Kritavarma, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipped with wings of gold and whetted on stone. The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe. Struck therewith, Shikhandi quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff. The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridika's son he drew breath upon breath repeatedly. After the defeat of the heroic son of Drupada, O lord, the Pandava army, slaughtered on all sides, fled away from the field."

"Sanjaya said, 'The white steeded (Arjuna) also, O monarch, routed thy force even as the winds, approaching a heap of cotton, scatters it on all sides. Against him rushed the Trigartas, the Sivis, the Kauravas, the Salwas, the samsaptakas, and that force which consisted of the Narayanas. And Satyasena and Candradeva, and Mitradeva and Satrunjaya, and Susruta's son, and Citrasena, and Mitravarman, O Bharata, and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons, suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean. Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda. Though slaughtered in battle, they did not still leave the son of Pandu like insects, O monarch, never receding from a blazing fire. Satyasena, in that encounter, pierced that son of Pandu with three arrows, and Mitradeva pierced him with three and sixty, and Candradeva with seven. And Mitravarman pierced him with three and seventy arrows, and Susruta's son with seven. And Satrunjaya pierced him with twenty, and Susharma with nine. Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Susruta with seven arrows, he pierced Satyasena with three, Satrunjaya with twenty and Candradeva with eight, Mitradeva with a hundred, Srutasena with three, Mitravarman with nine, and Susharma with eight. Then slaying king Satrunjaya with a number of arrows whetted on stone, he smote off from his trunk, the head, decked with headgear, of Susruta's son. Without any delay he then, with a number of other shafts, despatched Candradeva to the abode of Yama. As regards the other mighty car-warriors vigorously contending with him, he checked each of them with five arrows. Then Satyasena filled with rage, hurled a formidable lance in that battle aiming at Krishna and uttered a leonine roar. That ironmouthed lance having a golden shaft, piercing through the left arm of the high-souled Madhava, penetrated into the Earth. Madhava being thus pierced with that lance in great battle the goad and the reins, O king, fell down from his hands. Beholding Vasudeva's limb pierced through, Pritha's son Dhananjaya mustered all his wrath and addressing Vasudeva said, "O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode." The illustrious Keshava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle. Beholding the Ruler of the Universe pierced, Pritha's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows, cut off with a number of broad-headed shafts of great sharpness, the large head of that king decked with earrings, from off his trunk at the head of the army. Having thus cut off Satyasena's head, he then despatched Citravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow. Filled with rage, the mighty Partha then, with hundreds of shafts, felled the samsaptakas in hundreds and thousands. Then, O king, with a razor-headed arrow equipped with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Susharma in the shoulder-joint. Then all the samsaptakas, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts. Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Sakra himself, invoked the Aindra weapon. From that weapon, thousands of shafts, O king, began to issue continually. Then O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and Sataghnis equipped with wheels and arrows. Thighs and necklaces and Angadas and Keyuras, O sire, and garlands and cuirasses and coats of mail, O Bharata, and umbrellas and fans and heads decked with diadems lay on the battle-field. Heads adorned with earrings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament. Adorned with sandal-paste, beautiful garlands of flowers and excellent robes, many were the bodies of slain warriors that were seen to lie on the ground. The field of battle, terrible as it was, looked like the welkin teeming with vapoury forms. With the slain princes and kshatriyas of great might and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills. There was no path on the field for the wheels of the illustrious Pandava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts. It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire. His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move. Thus slaughtered by Pandu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bharata, contending with the foe. Having vanquished large numbers of the samsaptakas in battle, Pritha's son Jishnu looked resplendent, like a blazing fire without smoke.'"

"Sanjaya said, 'King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts. The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying, "Wait, Wait." Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft. Then king Yudhishthira sped at Duryodhana three and ten arrows equipped with wings of gold and whetted on stone. With four shafts that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver. With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar. And then with five more shafts king Yudhishthira the just deeply afflicted the Kuru monarch. Thy son, then, alighting from that steedless car, stood on the Earth in imminent danger. Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king. Then the (other) sons of Pandu, surrounding Yudhishthira, all proceeded to the encounter, upon which, O king, a fierce battle was fought. Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king.

There where the Pancalas engaged the Kauravas, in battle, men closed with men, and elephants with foremost of elephants. And car-warriors closed with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill presented a beautiful sight, O king, over the field. All those heroes endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill. Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others. For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another. The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows. Elephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places. Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them. And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wandered over the field, from behind and the flanks. Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force. Some elephants, filled with wrath pierced with their tusks horses with horsemen. Others seizing such with great force hurled them to the ground with violence. Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides. Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks. Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots began to slay them. Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down. Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground. Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants had their bodies exceedingly pierced and torn. Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and parts between their tusks. Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth. In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great force. Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight. Some huge elephants slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by thunder. Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other. Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads. Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe, and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bharata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms. In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them. During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field. Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red. Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganga it seemed to fill the whole universe with its uproar. Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they fought that fight they should. The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury. With broken cars, O monarch, the fallen elephants, and steeds lying on the ground, and men laid low, the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable, Karna slaughtered the Pancalas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter. Even thus occurred that destruction of troops of both the Kurus and the Pandavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian.'"

"Dhritarashtra said, 'I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons. From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O Suta, that the Kauravas are no more. Duryodhana was made carless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal Duryodhana also fight in return? How also occurred that battle which was fought in the afternoon? Tell me all this in detail, for thou art skilled in narration, O Sanjaya.'

"Sanjaya said, 'When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bharata, saying, "Proceed, proceed, quickly take me there, O driver, where the royal son of Pandu, clad in mail shineth under yon umbrella held over his head." Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira. At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver saying, "Proceed to where Suyodhana is." Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle. Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch. Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath, Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow. Duryodhana then, taking up another bow, pierced the son of Pandu. Filled with rage, they continued to shoot showers of shafts at each other. Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each other in that battle like a couple of roaring bulls. Those mighty car-warriors continued to career, expecting to find each other's lapses. Then wounded with shafts sped from bows drawn to their fullest stretch the two warriors, O king, looked resplendent like flowering Kinsukas. They then, O king, repeatedly uttered leonine roars. Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force. And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with force of thunder. Him, however, thy royal son quickly pierced, in return, with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bharata, hurled a dart capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts, speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipped with golden staff, and producing a loud whizz, that dart then fell down, and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch, struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string. Filled with rage and possessed of great valour, the son of Pandu then shot it at his foe. That arrow, striking thy son, that mighty car-warrior, stupefied him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity, rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pandus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon, king Yudhishthira the just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand. Deeply pierced in the chest by that dart as he stood on his car, the Kuru prince, deeply pained, fell down and swooned away. Then Bhima, recollecting his own vow, addressed Yudhishthira, saying, "This one should not be slain by thee, O king." At this Yudhishthira abstained from giving his foe the finishing blow. At that time Kritavarma, quickly advancing, came upon thy royal son then sunk in an ocean of calamity. Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarma in that battle. Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory.'"

"Sanjaya said, 'Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the Asuras. Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath advanced against the foe and slew the latter with strokes of diverse kinds of weapons. Elephants and cars, steeds and men, in that dreadful battle were destroyed by brave warriors with sharp battle axes and swords and axes and shafts of diverse kinds and by means also of their animals. Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and earrings, and everyone of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent. Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and Bhusundis and maces. The blood that fell formed a river like currents on the field. In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghostly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of universal dissolution. Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Satyaki, that bull of Sini's race. Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vast deep, and resembling the army of the Asuras or that of the celestials, shone with fierce beauty. Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Sini's race with shafts whose splendour resembled the rays of the Sun. That bull of Sini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake. Then many Atirathas belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Sini's race. That force, however, vast as the ocean, assailed by foes possessed of great quickness viz., the Pandava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants. Then those two foremost of men, viz., Arjuna and Keshava, having said their daily prayer and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of theirs. Their foes (i.e., the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was coming towards them. Then Arjuna, bending Gandiva and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty. Like the tempest destroying the clouds, the son of Pandu destroyed with his arrows many cars looking like celestial vehicles, that were well-adorned, and equipped with weapons and standards, along with their drivers. Many elephants also, with the men that guided them, adorned with truimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode. Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts. Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow. Obtaining then an opportunity, he sped at Duryodhana an excellent shaft, capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments. Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrow, the son of Pandu next cut off the formidable bow of Kripa too. Then cutting off the bow of Hridika's son, he felled the latter's standard and steeds. Then cutting off the bow of Duhshasana, he proceeded against the son of Radha. At this, Karna, leaving Satyaki quickly pierced Arjuna with three arrows and Krishna with twenty, and Partha again repeatedly. Although many were the arrows that he shot while slaying his foes in that battle, like Indra himself inspired with wrath, Karna yet felt no fatigue. Meanwhile Satyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred. Then all the foremost heroes among the Parthas began to afflict Karna. Yudhamanyu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and Uttamauja and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Cedis and the Karushas and the Matsyas and Kaikeyas, and the mighty Chekitana, and king Yudhishthira of excellent vows, all these, accompanied by cars and steeds and elephants, and foot-soldiers of fierce prowess, encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction. Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way. Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horse-men, and large bands of foot-soldiers. Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pandavas, deprived of weapons, and with limbs mangled and torn, retired from the field. Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna and covered the welkin, the Earth, and all the points of the compass with dense shower of arrows. The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like Sataghnis and some fell like fierce thunderbolts. Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly. Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted fled away in fear.

"'Whilst thy warriors were thus engaged in battle from desire of victory, the Sun approaching the Setting Mountain, entered it. In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favourable or unfavourable. The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bharata, then retired from the field, accompanied by all their combatants. Upon the retirement of the Kauravas, O king, at the close of the day, the Parthas, cheerful at having obtained the victory, also retired to their own encampment, jeering at their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Acyuta and Arjuna. After those heroes had thus withdrawn the army, all the troops and all the kings uttered benediction upon the Pandavas. The withdrawal having been made, those sinless men, the Pandavas, became very glad, and proceeding to their tents rested there for the night. Then rakshasas and pishacas, and carnivorous beasts, in large numbers came to that awful field of battle resembling the sporting ground of Rudra himself.'

"Dhritarashtra said, 'It seems that Arjuna slew all of you at his will. Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against Him. Single-handed, Partha ravished Bhadra, and single-handed, he gratified Agni. Single-handed, he subjugated the whole Earth, and made all the kings pay tribute. Single-handed, with his celestial bow he slew the Nivatakavachas. Single-handed, he contended in battle with Mahadeva who stood before him in the guise of a hunter. Single-handed, he protected the Bharatas, and single-handed, he gratified Bhava. Single-handed, were vanquished by him all the kings of the Earth endued with fierce prowess. The Kurus cannot be blamed. On the other hand, they deserve praise (for having fought with such a warrior). Tell me now what they did. Tell me also, O Suta, what Duryodhana did after that.'

"Sanjaya said, 'Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others. Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said, "Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vasudeva awakes him (to what should be done). Today, by that sudden shower of weapons we were deceived by him. Tomorrow, however, O lord of Earth, I will frustrate all his purposes." Thus addressed by Karna, Duryodhana said, "So be it," and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents. Having passed the night happily, they cheerfully went out for battle (the next day). They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru race, with great care, and according to the sanction of Brihaspati and Usanas. Then that slayer of foes, Duryodhana, called to mind the heroic Karna, that counteractor of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, and Kartavirya in energy. Indeed, the heart of the king turned towards Karna. And the hearts of all the troops also turned to that hero, that Suta's son, that mighty bowman, as one's heart turns to a friend in a situation of great danger.'

"Dhritarashtra said, 'What did Duryodhana next do, O Suta, when the hearts of all of you turned towards Vikarna's son Karna? Did my troops cast their eyes on Radha's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops, how, O Sanjaya, did Vikarna's son Karna fight? How also did all the Pandavas fight with the Suta's son? The mighty-armed Karna would, single-handed, slay the Parthas with the Srinjayas. The might of Karna's arms in battle equals that of Sakra or Vishnu. His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle. Beholding Duryodhana deeply afflicted by the son of Pandu, and seeing also the sons of Pandu displaying great prowess, what did that mighty car-warrior, viz., Karna, do? Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Parthas with their sons and Keshava in battle!

Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pandu in fight! Without doubt, Destiny is supreme. Alas, the terrible end of that gambling match hath now come! Alas, these heartrending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by, me, O Sanjaya! O sire, Subala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana. Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons? There is no one that can resist the Pandavas in battle. They penetrate into my army like a man into the midst of helpless women. Destiny, indeed, is supreme.'

"Sanjaya said, 'O king, think now of all those wrongful acts of thine like that match at dice and the others--acts that have passed away from the subjects of thought with man. One should not, however, reflect on bygone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then. Many a time wert thou, O king, counselled against warring with the Pandavas. Thou didst not, however, O monarch, accept those counsels, from folly. Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pandu. For those acts this awful slaughter of kings hath now come. All that, however, is now past. Do not grieve, O bull of Bharata's race. O thou of unfading glory, listen now to the details of the awful carnage that has occurred.

"'When the night dawned, Karna repaired to king Duryodhana. Approaching the king, the mighty-armed hero said, "I shall, O king, engage in battle today the illustrious son of Pandu. Either I will slay that hero today, or he will slay me. In consequence of the diverse things both myself and Partha had to do, O Bharata, an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom. Without slaying Partha in battle I will not come back, O Bharata. Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle, Partha will advance against me, especially because I am destitute of the dart Sakra gave me. Therefore, O ruler of men, listen now to what is beneficial. The energy of my celestial weapons is equal to the energy of Arjuna's weapons. In counteracting the feats of powerful foes, in lightness of hands, in range of the arrows shot, in skill, and in hitting the mark, Savyasaci is never my equal. In physical strength, in courage, in knowledge of (weapons), in prowess, O Bharata, in aiming, Savyasaci is never my equal. My bow, called Vijaya, is the foremost of all weapons (of its kind). Desirous of doing what was agreeable (to Indra), it was made by Vishakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the Daityas. At its twang the Daityas beheld the ten points to be empty. That bow, respected by all, Sakra gave to Bhrigu's son (Rama). That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors, like Indra fighting with the assembled Daityas. That formidable bow, the gift of Rama, is superior to Gandiva. It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son). With that bow given to me by Rama I will contend in battle with the son of Pandu. I will, O Duryodhana, gladden thee today with thy friends, by slaying in battle that hero, viz., Arjuna, that foremost of conquerors. The whole Earth with her mountains and forest and islands, without a heroic warrior (to oppose thy wish), will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme. Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee, even as success is incapable of being missed by an ascetic zealously devoted to virtue and having his soul under control. Arjuna will not be able to bear me in battle, even as a tree in contact with fire is incapable of bearing that element. I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda. I have none like him. His is that celestial and foremost of bows, called Gandiva, which is irrefragible in battle. I also have that excellent, celestial, and formidable bow called Vijaya. In respect of our bows, therefore, O king, I am superior to Arjuna. Listen now to those matters in which the heroic son of Pandu is superior to me. The holder of the reins (of his steeds) is he of Dasharha's race who is adored by all the worlds. His celestial car decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind. His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna, who is Creator of the universe, protects that car. Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Shalya, however, the ornament of assemblies, is equal to Saurin. If he becomes my driver, victory will certainly be thine. Let Shalya, therefore, who is incapable of being resisted by foes be the driver of my car. Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them, always follow me, O bull of Bharata's race. By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna. Shalya is superior to Krishna, and I am superior to Arjuna. As that slayer of foes, viz., he of Dasharha's race, is acquainted with horselore, even so is that mighty car-warrior, viz., Shalya acquainted with horselore. There is none equal to the chief of the Madras in might of arms. As there is none equal to myself in weapons, so there is none equal to Shalya in knowledge of steeds. So circumstanced, I will become superior to Partha. Against my car, the very gods with Vasava at their head will not dare advance. All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of warrior and will then, O best of the Kurus, vanquish Phalguna. I desire, O monarch, all this to be done by thee, O scorcher of foes. Let these wishes of mine be accomplished. Let no time be suffered to elapse. If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bharata, what I will achieve in battle. I will by every means vanquish the sons of Pandu in battle when they will approach me. The very gods and Asuras are not able to advance against me in battle. What need be said then of the sons of Pandu that are of human origin?"'

"Sanjaya continued, 'Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Radha, answered him, with a glad heart, saying, "Accomplish that, O Karna, which thou thinkest. Equipped with goodly quivers and steeds, such cars shall follow thee in battle. Let as many cars as thou wishest bear thy long shafts and arrows equipped with vulturine feathers. Ourselves, as also all the kings, O Karna will, follow thee in battle.'"

"Sanjaya continued, 'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.'"

"Sanjaya said, 'Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words, "O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear, thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings. O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head. Therefore, for the destruction of Partha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer. With thee for his driver, the son of Radha will subjugate my foes. There is none else for holding the reins of Karna's steeds, except thee, O thou of great good fortune, thou that art the equal of Vasudeva in battle. Protect Karna then by every means like Brahma protecting Maheswara. Even as he of Vrishni's race protects by every means the son of Pandu in all dangers, do thou, O chief of the Madras, protect the son of Radha today. Bhishma, and Drona, and Kripa, and thyself and the valiant ruler of the Bhojas, and Shakuni the son of Subala, and Drona's son and myself, constituted the chief strength of our army. Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into portion for the share of each. The share that had been allotted to Bhishma is now no more as also that which had been allotted to the high-souled Drona. Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully. Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven. Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers. This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Parthas who were at first fewer than us. What should be done for the present? Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host. O lord, the Pandavas have in battle slain the bravest warriors of this my force. The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world. O Shalya, Karna wishes to contend in battle today with Arjuna. On him, O ruler of the Madras, my hopes of victory are great. There is none else in the world (save thee) that can make so good a holder of the reins for Karna. As Krishna is the foremost of all holders of reins for Partha in battle, even so, O king, be thou the foremost of all holders of reins for Karna's car. Accompanied and protected, O sire, by him in battle, the feats that Partha achieve are all before thee. Formerly, Arjuna had never slain his foes in battle in such a way. Now however, his prowess has become great, united as he is with Krishna. Day after day, O ruler of the Madras, this vast Dhritarashtra force is seen to be routed by Partha because he is united with Krishna. A portion remains of the share allotted to Karna and thyself, O thou of great splendour. Bear that share with Karna, and destroy it unitedly in battle. Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay Partha in battle. Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning sun, viz., Karna and Shalya, resembling two Suns risen above the horizon. Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas (Pandavas) with the Pancalas and the Srinjayas perish beholding thee and Karna. Karna is the foremost of car-warriors, and thou art the foremost of drivers. In the clash of battle, again there is none equal to thee. As he of Vrishni's race protects the son of Pandu under all circumstances, even so let thyself protect Vikarna's son Karna in battle. With thee as his driver, Karna will become invincible, O king, in battle even with the gods having Sakra at their head! What then need be said about the Pandavas? Do not doubt my words.'"

"Sanjaya continued, 'Hearing these words of Duryodhana, Shalya, became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly, and rolling his large eyes red in wrath, that warrior of massive arms proud of his lineage and wealth and knowledge and strength, said these words:

"'Shalya said "Thou insultest me, O son of Gandhari, or without doubt suspectest me, since thou solicitest me, without hesitation, saying, 'Act thou as a driver.' Regarding Karna to be superior to ourselves, thou applaudest him thus. I, however, do not regard the son of Radha as my equal in battle. Assign to me a much greater share, O lord of Earth. Destroying that in battle, I will return to the place I come from. Or, if thou wishest, I will, O delighter of the Kurus, contend, single-handed, with the enemy. While engaged in consuming the foe, behold thou my prowess today. Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me. Never shouldst thou humiliate me in battle. Behold these two massive arms of mine, strong as the thunder. Behold also my excellent bow, and these shafts that resemble snakes of virulent poison. Behold my car, unto which are yoked excellent steeds endued with the speed of the wind. Behold also, O son of Gandhari, my mace decked with gold and twined with hempen chords. Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king. Knowing me, O monarch, to be so capable, of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son? It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person. He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior. Brahman created the brahmanas from his mouth, and the kshatriyas from his arms. He created the Vaishyas from his thighs and the Shudras from his feet. In consequence of the intermixture of those four orders, O Bharata, from those four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and vice versa. The kshatriyas have been described to be protectors (of the other classes) acquirers of wealth and givers of the same. The brahmanas have been established on the Earth for the sake of favouring its people by assisting at sacrifices, by teaching and acceptance of pure gifts. Agriculture and tending of cattle and gift are the occupations of the Vaishyas according to the scriptures. Shudras have been ordained to be the servants of the brahmanas, the kshatriyas, and the vaishyas. Similarly, the Sutas are the servants of kshatriyas, and not latter the servants of the former. Listen to these my words, O sinless one. As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing. Being all this, O slayer of hostile troops, I cannot go to the extent of acting as the driver of the Suta's son in battle. I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gandhari, for returning home."

"Sanjaya continued, 'Having said these words that tiger among men and ornament of assemblies, viz., Shalya, filled with rage stood up quickly and endeavoured to get away from that concourse of kings. Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object, "Without doubt, O Shalya, it is even so as thou hast said. But I have a certain purpose in view. Listen to it, O ruler of men, Karna is not superior to thee, nor do I suspect thee, O king. The royal chief of the Madras will never do that which is false. Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called Artayani (the descendant of those that had truth for their refuge). And since, O giver of honours, thou art like a barbed arrow to thy foes, therefore art thou called by the name of Shalya on earth. O thou that makest large present (to brahmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst previously said thou wouldst accomplish. Neither the son of Radha nor myself am superior to thee in valour that I would select thee as the driver of those foremost of steeds (that are yoked unto Karna's car). As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vasudeva. Karna is certainly superior to Partha in the matter of weapons, O bull among men. Thou too art superior to Krishna in knowledge of steeds and might. Without doubt O ruler of the Madras, thy knowledge of horse is double that which the high-souled Vasudeva hath."

"'Shalya said, "Since, O son of Gandhari, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee. I will become the driver of Radha's son of great fame while he will be engaged in battle with the foremost one of Pandu's sons, as thou solicitest me. Let this, however, O hero, be my understanding with Vikartana's son that I will in his presence utter whatever speeches I desire.'"

"Sanjaya continued, 'O king, thy son, with Karna then, O Bharata, answered the prince of the Madras, O best of Bharata's race, saying, "So be it."'"

"'Duryodhana said, "Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the Asuras in days of yore. The great rishi Markandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages. Listen to that account confidingly and without mistrusting it at all. Between the gods and the Asuras, each desirous of vanquishing the other, there happened a great battle, O king, which had Taraka for its evil (root). It hath been heard by us that the Daityas were defeated by the gods. Upon the defeat of the Daityas, the three sons of Taraka, named Tarakaksha, Kamalaksha and Vidyunmalin, O king, practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes. In consequence of their self-restraint, their penances, their vows and contemplation, the boongiving Grandsire became gratified with them and gave them boons. Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all Creatures of all times. The divine Lord and Master of all the worlds said unto them, 'There is nothing like immunity from death at the hands of all creatures. Therefore, ye Asuras, abstain from such a prayer. Solicit some other boon that may seem desirable to you.' When all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words, 'O god, O Grandsire, give us this boon. Residing in three cities, we will rove over this Earth, with thy grace ever before us. After a 1,000 years then, we will come together, and our three cities also, O sinless one, will become united into one. That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction.' Saying unto them, 'Let it be so,' that god ascended to heaven. Those Asuras then, filled with joy at having obtained those boons and having settled it among themselves about the construction of the three cities, selected for the purpose the great Asura Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the daityas and danavas. Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed three cities, one of which was of gold, another of silver, and the third of black iron. The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth. Each of those cities measured a hundred yojanas in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches. And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways. Each of those cities, again, O monarch, had a separate king. The beautiful city of gold belonged to the illustrious Tarakaksha: the silver city to Kamalaksha, and the iron one to Vidyunmalin. Those three Daitya kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say, 'Who is he called the Creator?' Unto those foremost of Danavas having no heroes equal to them, came from every side millions upon millions, of proud and flesh-eating Danavas who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity. Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness. Whoever amongst those residing in the triple city wished for any object in his heart had his wish fulfilled by Maya aided by the latter's powers of illusion. Tarakaksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him. When the god was gratified, Hari solicited a boon of him, saying, 'Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life, and with redoubled strength.' Obtaining this boon, the heroic Hari, son of Tarakaksha, created a lake, O lord, in his city, that was capable of reviving the dead. In whatever form and whatever guise a Daitya might have been slain, if thrown into that lake, he was restored to life, in the self-same form and guise. Obtaining alive the slain among them, the Daityas began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods sustained, O king, no diminution in battle. Stupefied then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe. Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of rishis. And the wicked Danavas ceased to show any respect for anybody. While the worlds were thus afflicted, Sakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side. When, however, Purandra failed to pierce those cities made impenetrable, O king, by the Creator with his boons, the chief of celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the Asuras. Representing everything and bowing with their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed. The illustrious Deity, hearing the words of Indra, told the gods, 'He that is an offender against you offends against me also. The Asuras are all of wicked souls and always hate the gods. They that give pain to you always offend against me. I am impartial to all creatures. There is no doubt in this. For all that, however, they that are unrighteous should be slain. This is my fixed vow. Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthanu, is competent to pierce them with one shaft. Ye Adityas, select Sthanu, otherwise called Ishana and Jishnu, who is never fatigued with work, as your warrior. It is he that will destroy those asuras.' Hearing these words of his, the gods with Sakra at their head, making Brahman take their lead, sought the protection of the Deity having the bull for his mark. Those righteous ones accompanied by rishis devoted to the severest penances and uttering the eternal words of the Vedas, sought Bhava with their whole soul. And they praised, O king, in the high words of the Vedas, that dispeller of fears in all situations of fear that Universal Soul, that Supreme Soul, that One by whom All this is pervaded with his Soul. Then the gods who, by special penances, had learnt to still all the functions of his Soul and to withdraw Soul from Matter,--they who had their soul always under control--beheld him, called Ishana,--that lord of Uma, that mass of energy, that is, who hath no equal in the universe, that source (of everything), that sinless Self. Though that Deity is one they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in own heart, all of them became filled with wonder. Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate Rishis, all touched the Earth with their heads. Saluting them with the word 'Welcome' and raising them from their bent attitudes, the illustrious Sankara addressed them smilingly, saying, 'Tell us the object of your visit.' Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him, 'Our repeated salutations to thee, O Lord. Salutations to thee that art the source of all the gods, to thee that art armed with the bow, to thee that art full of wrath. Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz., Daksha) to thee that art adored by all the lords of creatures. Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self. Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident, to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons, to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer; to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a brahmacari; to thee that art Ishana; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters; to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumara, to thee that art three-eyed, to thee that art armed with the foremost of weapons, to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of brahmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices. Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy. We devote ourselves to thee in thought, word and deed. Be gracious unto us.' Gratified with these adorations, the holy one, saluting them with the word 'Welcome' said unto them, 'Let your fears be dispelled. Say, what we are to do for you?'"'"

"'Duryodhana said, "After the fears of those throngs of the pitris, the gods, and the Rishis had thus been dispelled by that high-souled Deity, Brahman then offered his adorations, unto Sankara, and said these words for the benefit of the universe, 'Through thy favour, O Lord of all, the Lordship of all creatures is mine. Occupying that rank, I have given a great boon to the Danavas. It behoveth none else, save thee, O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one. Thou O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee. O lord of all the gods, show favour to these. Slay the Danavas, O wielder of the trident. O giver of honours, let the universe, through thy grace, obtain happiness. O Lord of all the worlds, thou art the one whose shelter should be sought. We all seek thy shelter.'

""Sthanu said, 'All your foes should be slain. But, I shall not however, slay them single-handed. The enemies of the gods are possessed of might. Therefore, all of you, united together, consume those enemies of yours in battle, with half my might. Union is great strength.'

""The gods said, 'Theirs (Danavas') is twice the energy and might of ourselves, we think, for we have already seen their energy and might.'

""The holy one said, 'Those sinful wights that have offended against ye should be slain. With half of my energy and might, slay all those enemies of yours.'

""The gods said, 'We will not be able, O Maheswara, to bear half of thy energy. With, on the other hand, half of our united might, do thou slay those foes.'

""The holy one said, 'If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them.'

"'Duryodhana continued, "The celestials then, addressing the god of gods, said 'So be it' O best of kings. Taking half of their energies from all of them, he became superior in might. Indeed, in might that god became superior to all in the universe. From that time Sankara came to be called Mahadeva. And Mahadeva then said, 'Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven. Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the Asuras down on the Earth.'

""The gods said, 'Gathering all forms that may be found in the three worlds and taking portions of each, we will each, O Lord of the gods, construct a car of great energy for thee. It will be a large car, the handiwork of Viswakarman, designed with intelligence.' Saying this, those tigers among the gods began the construction of that car. And they made Vishnu and Soma and Hutasana the arrow for Sankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows. The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car. The Mandara mountain was made its axle; and the great river Ganga was made its Jangha; and the points of the compass, cardinal and subsidiary became the ornaments of the car. The constellations became its shaft; the Krita age became its yoke; and that best of Snakes, viz., Vasuki, became the Kuvara of that car. Himavat and Vindhya mountains became its Apaskara and Adhishthana; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods. They made the excellent Ocean, that abode of the Danavas its other axle. The seven Rishis became the protectors of the wheels of that car. Ganga and Sarasvati and Sindhu and the Sky became its Dhura; all the other rivers and all the waters became the chords for binding the several limbs of that car. Day and Night and the other divisions of time such as Kalas and Kasthas, and the Seasons became its Amukarsha. The blazing planets and the stars became its wooden fence; Religion, Profit, and Pleasure, united together, became its Trivenu. The herbs and the creepers, decked with flowers and fruits, became its bells. Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and left. The ten foremost of snakes having Dhritarashtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the clouds called Samvartaka and Valahaka were the leathern strings of the yoke. The two Twilights and Dhritri and Medha and Sthiti and Sannati, and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures, were made the steeds of that car. Kalaprishtha, and Nahusha, and Karkotaka, and Dhananjaya and the other snakes became the chords for binding the manes of the steeds. The cardinal and the subsidiary directions became the reins of the steeds of that car. The Vedic sound Vashat became the goad, and Gayatri became the string attached to that goad. The four auspicious days were made the traces of the steeds, and the pitris presiding over them were made the hooks and pins. Action and truth and ascetic penances and profit were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed. Beautiful banners of various hues waved in the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light. That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Ishana, been fixed as a Year, became the bow, and the goddess Savitri became the loud-sounding bow-string. A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time. That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners. Thus equipped, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipped, the gods became filled with wonder. Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity that the car was ready. After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes, Sankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull. The Brahmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides. Atharvan and Angirasa became the protectors of the car-wheels of that illustrious warrior. The Rigveda, the Samaveda, and the Puranas stood in advance of that car. The histories and the Yajurveda became the protectors of the rear. All sacred Speeches and all the Sciences stood around it, and all hymns, O monarch, and the Vedic sound of Vashat also. And the syllable Om, O king, standing in the van of that car, made it exceedingly beautiful. Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri the

Death-night therefore, which is Rudra's shadow, became the indestructible string of that bow. Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu. Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bow-string became unbearable to the Asuras. And the lord Sankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angirasa. Then He called Nila Rohita (Blue and Red or smoke)--that terrible deity robed in skins,--looking like 10,000 Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour. That discomfiter of even him that is difficult of being discomfited, that victor, that slayer of all haters of Brahma, called also Hara, that rescuer of the righteous and destroyer of the unrighteous, viz., the illustrious Sthanu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing all foes, as if with all the fourteen faculties of the soul awake about him, looked exceedingly resplendent. Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance. Beholding that car, duly equipped, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni. The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries. Then Mahadeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely. Then the great Rishis, the Gandharvas, those throngs of gods and those diverse tribes of Apsaras began to praise that Lord of the gods while he was about to ascend that car. Adored by the regenerate Rishis, and praised by the eulogists and diverse tribes of dancing Apsaras well-versed in the art of dancing, that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods, 'Who will become my driver?' The gods answered him, saying, 'He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver!' Unto them the god replied, 'Reflecting yourselves, without delay make him my driver who is superior to me!' Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words, 'We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of celestials. The Deity having the bull for his mark has been gratified with us. A car hath been constructed by us, equipped with many wonderful weapons. We do not, however, know who is to become the driver of that foremost of cars. Therefore, let some foremost one among the gods be appointed as the driver. O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us. Before this, O god, thou hadst even said to us that thou wouldst do us good. It behoveth thee to accomplish that promise. That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials. The Deity armed with Pinaka hath been made the warrior who is to stand on it. Striking the Danavas with fear, he is prepared for battle. The four Vedas have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior. We do not, however, see who is to become the driver. A driver should be sought for that car who is superior to all these. Equal to thee in importance is that car, O god, and Hara is the warrior. Armour, and weapons, and bow, these we have got already, O Grandsire. Except thee, we do not behold any person that can make its driver. Thou art endued with every accomplishment. Thou, O lord, art superior to all the gods. Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes.' It has been heard by us that bowing with their heads unto the Grandsire that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.

"""The Grandsire said, 'There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapaddin while he will be engaged in fight.' Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Ishana. And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth. Having ascended the car the illustrious Deity, viz., the Grandsire resplendent with his own energy, took the reins and the goad. Then the illustrious god, raising those steeds addressed that foremost one among the gods, viz., Sthanu, saying, 'Ascend.' Then, taking that arrow composed of Vishnu and Soma and Agni, Sthanu ascended the car, causing the foe to tremble by means of his bow. The great Rishis, the Gandharvas, the throngs of gods, and the diverse tribes of Apsaras, then praised that Lord of the gods after he had ascended the car. Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car causing the three worlds to blaze forth with his own energy. The great Deity once more said unto the gods headed by Indra, 'Ye should never grieve, doubting my ability to destroy the Asura. Know that the Asuras have already been slain by means of this arrow'. The gods then answered, saying, 'It is true! The Asuras have already been slain.' Indeed, the gods thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified. Then that Lord of the gods proceeded surrounded by all the gods, upon that large car, O king, which had nothing to compare with it. And the illustrious Deity was adored, all the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another, Rishis also, of great good fortune, possessed of ascetic merit and endued with high qualities, as also the gods, wished for Mahadeva's success. When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, all the gods, O best of men, became exceedingly gratified. And the Rishis there adored the Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there. And millions upon millions of Gandharvas played upon diverse kinds of musical instruments at the hour of his setting out. When the boon-giving Brahman, having ascended the car, set out for the Asuras, the Lord of the Universe, smiling the while, said, 'Excellent, Excellent! Proceed, O god, to the spot where the Daityas are. Urge the steeds wakefully. Behold today the might of arms while I slay the foe in battle.' Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the Daityas and the Danavas. With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven. Indeed, when Bhava, riding on the car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass. Hearing that loud and terrible roar of the bull, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last. Others amongst them stood facing the foe for battle. Then Sthanu, O king, armed with trident became deprived of his senses in wrath. All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft. In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by the weight of Brahman and Rudra and the latter's bow, that car seemed to sink. Then Narayana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car. During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might began, from rage, to utter loud shouts, standing, O giver of honours, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the Danava city. While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull. Blessed be thou, from the date the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats. Then Sarva, having stringed his bow and aimed that shaft with which he had united the Pasupata weapon, waited thinking of the triple city. And O king, as Rudra thus stood, holding his bow, the three cities during that time became united. When the three cities, losing their separate characters became united, tumultuous became the joy of the high-souled gods. Then all the gods, the Siddhas, and the great Rishis, uttered the word Jaya, adoring Maheshwara. The triple city then appeared immediately before that god of unbearable energy, that Deity of fierce and indescribable form, that warrior who was desirous of slaying the Asuras. The illustrious deity, that Lord of the universe, then drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city. Upon that foremost of shafts, O thou of great good fortune, being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those Asuras, he threw them down into the Western ocean. Thus was the triple city burnt and thus were the Danavas exterminated by Maheswara in wrath, from desire of doing good to the three worlds. The fire born of his own wrath, the three-eyed god quenched, saying, 'Do not reduce the three worlds to ashes.' After this, the gods, the Rishis, and the three worlds became all restored to their natural dispositions, and gratified Sthanu of unrivalled energy with words of high import. Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object being accomplished after such effort. Thus that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the Asuras, viz., Maheswara, did that which was for the good of all the worlds. As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra, so do thou restrain the steeds of the high-souled son of Radha like Grandsire restraining those of Rudra. There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the Asuras. Let, O Shalya, that be done speedily today by which this Karna, grinding the Pandava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car. Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle. Hold the reins, therefore, of the excellent steeds (of Karna). There is another story which I will narrate. Listen once more to it. A virtuous brahmana had recited it in the presence of my father. Hearing these delightful words fraught with the reasons and purposes of acts, do, O Shalya, what thou mayst settle, without entertaining any scruples. In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rama. Practising the austerest penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons. In consequence of his devotion and tranquillity of heart. Mahadeva became gratified with him. Sankara, understanding the desire cherished in his heart, showed himself unto Rama. And Mahadeva said, 'O Rama, I am gratified with thee. Blessed be thou, thy desire is known to me. Make thy soul pure. Thou wilt then have all that thou desirest. I will give thee all weapons when thou wilt become pure. Those weapons, O son, of Bhrigu, burn a person that is incompetent and that is not deserving of them.' Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant high-souled one, said, 'O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed thou wilt regard me fit for holding them.'"

"'Duryodhana continued. "With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and Homa performed with mantras, Rama adored Sarva for many long years. At last Mahadeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues: 'This Rama, of firm vows is ever devoted to me.' Gratified with him, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of gods and the Rishis, O slayer of foes. Meanwhile, the Daityas became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven. The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them. The gods then, repairing to Maheswara, the Lord of Uma, began to gratify him with devotion, saying, 'Slay our foes.' That god, having promised the destruction of their foes unto the celestials, summoned Rama the descendant of Bhrigu. And Sankara addressed Rama, saying, 'O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction.' Thus addressed, Rama replied unto that boon-giving Lord of Three-eyes, saying, 'What strength have I, O chief of the gods destitute as I am of weapons, to slay in battle the assembled Danavas that are accomplished in weapons and invincible in fight? Maheswara said, 'Go thou at my command. Thou shalt slay those foes. Having vanquished all those enemies, thou shalt acquire numerous merits.' Hearing these words and accepting them all, Rama, causing propitiatory rites to be performed for his success, proceeded against the Danavas. Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said, 'Ye Daityas that are fierce in battle, give me battle. I have been sent by the God of gods to vanquish you.'

Thus addressed by the descendant of Bhrigu, the Daityas began to fight. The delighter of the Bhargavas, however, slaying the Daityas in battle, with strokes whose touch resembled that of Indra's thunder, came back to Mahadeva. Jamadagni's son, that foremost of brahmanas returned with many wounds on his person inflicted by the Danavas. Touched, however by Sthanu, his wounds were immediately healed. Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu. With satisfaction in his heart, the trident-wielding God of gods said, 'The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the super-human feat that thou hast achieved, O delighter of the Bhrigus. As desired by thee, accept from me these celestial weapons.'"

"'Duryodhana continued, "Having obtained all the celestial weapons and the boons that had been desired by him, Rama bowed unto Siva with his head. Obtaining the leave also of the gods that great ascetic went away. This is the old story that the rishi had recited. The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings with delighted heart. If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons. I do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the kshatriya order. I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Shalya, could this Karna have been born in the Suta order. With his (natural) earring and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger. His arms are massive, each resembling the trunk of a prince of elephants. Behold his chest that is so broad and capable of resisting every foe. Karna otherwise called Vaikartana, O king, cannot be an ordinary person. Endued with great valour, this disciple of Rama, O king of kings, is a high-souled personage.'"

"'Duryodhana said, "Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and even thus did Rudra become the warrior. The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle. As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Sankara, so thou that art superior to Karna art now selected by us with care. Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour."

"'Shalya said, "O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods. Indeed, I have heard how the Grandsire acted as the driver of Bhava and how the Asuras also, O Bharata, were all destroyed with one shaft. Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore. Indeed, Krishna knoweth the past and the future with all their details. Knowing this fact, he became the driver, O Bharata, of Partha like the Self-create becoming the driver of Rudra. If the Suta's son, by some means, succeeds in slaying the son of Kunti, Keshava, beholding Partha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army. There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath.'"

"Sanjaya said, 'Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mighty-armed son of cheerful soul replied, saying, "Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana, in battle,--that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures. Hearing the terrible and loud twang of his bow and the sound of his palms, the Pandava troops fly away on all sides. Thou hast witnessed it with thy own eyes, O mighty-armed one, how Ghatotkaca, screened by his illusions and displaying hundreds of still slain that night (by Karna). Feeling a great fear all these days Vibhatsu could never stand, fronting Karna. The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in very harsh words such as 'Fool' and 'Glutton.' The two brave sons of Madri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then. That foremost one of Vrishni's race, viz., the heroic Satyaki, the chief of the Satwata clan, was vanquished by Karna and made carless. Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna the great car-warrior who has achieved all these feats and who excited with wrath, is competent to slay Purandara himself armed with the thunderbolt in fight. Thyself also, O hero, art acquainted with every weapon. Thou art, again, the master of all branches of learning. There is none on Earth who is thy equal in might of arms. Irresistible in prowess, thou art like a dart (Shalya) unto thy enemies. It is for this, O king, that thou O slayer of foes, art called 'Shalya.' Encountering the might of thy arms, all the Satwatas were unable to get the better of it. Is Krishna superior to thee in might of arms, O king? Indeed, as Krishna is to bear the burthen of the Pandava troops upon the slaughter of Partha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life. Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire? For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth."

"'Shalya said, "O son of Gandhari, when thou, O giver of honours, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee. I accept the drivership of the celebrated son of Radha when he will fight with that foremost of the sons of Pandu, as thou desirest. I have, however, O hero, a compact to make with Vaikartana, and that is this: I will utter whatever words I may wish, in this one's presence.'"

"Sanjaya continued, 'Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying, "Let it be so" in the presence of all the kshatriyas. Assured by Shalya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna.

Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying, "Slay all the Parthas in battle, like the great Indra slaying the Danavas." Shalya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying, "The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words." Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Shalya, the ruler of Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice: "O Shalya, Karna thinks that he should fight with Arjuna today. O tiger among men hold the reins of Karna's steeds in battle. Having slain all the other warriors Karna desires to slay Phalguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds. As Krishna, that foremost of all drivers, is the counsellor of Partha, even so do thou protect the son of Radha today from every danger.'"

"Sanjaya continued, 'Embracing thy son then, Shalya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying, "If this is what is thou thinkest, O royal son of Gandhari, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee. O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine. Let Karna, however, and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good.'"

"'Karna said, "O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Ishana, as Keshava in that of Partha."

"'Shalya said, "These four kinds of conduct--self-rebuke and self-praise, speaking ill of others, and adulation of others, are never practised by those that are respectable. That, however, O learned one, which I shall say, for inspiring thy confidence is fraught with self-adulation. For all that, listen to it duly. O puissant one, like Matali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice. When thou wilt be engaged in battle with Partha, I will hold the reins of thy steeds. Let thy anxiety be dispelled, O Suta's son."'"

"'Duryodhana said, "This one, O Karna, will act as thy driver, this ruler of the Madras, who is superior to Krishna, like Matali the driver of the chief of the celestials. Indeed, as Matali taketh the management of the car unto which the steeds of Indra are attached, even so will Shalya be the driver of the steeds of thy car today. With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of car will certainly vanquish the Parthas in battle.'"

"Sanjaya continued, 'When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying, "O ruler of the Madras, hold the reins in battle of Karna's foremost of steeds. Protected by thee, the son of Radha will vanquish Dhananjaya." Thus addressed, Shalya, answering, "So be it" ascended the car, O Bharata. When Shalya approached that car, Karna with a cheerful heart addressed his driver, saying, "O charioteer, quickly equip the car for me." Having duly equipped that triumphal car, the foremost of its kind, which resembled the vapoury mansions in the sky, Shalya presented it to Karna, saying, "Blessed be thou, victory to thee." Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with Brahma, and circumambulating it and carefully adoring the god Surya addressed the ruler of the Madras standing near, saying, "Ascend the vehicle." Thereupon Shalya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna like a lion ascending a mountain summit. Beholding Shalya stationed, Karna ascended his excellent car like the Sun riding on a mass of clouds charged with lightning. Mounted on the same car, those two heroes endued with the splendour or the Sun of fire looked resplendent like Surya and Agni sitting together on a cloud in the firmament. Eulogised then (by bards and panegyrists), those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by Ritwiks and Sadasyas. Karna stood on that car, the reins of whose steeds were held by Shalya, stretching his formidable bow, like the Sun himself within a halo of circular light. Stationed on that foremost of cars, that tiger among men, Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains. Unto the mighty-armed son of Radha that warrior of immeasurable energy, stationed on his car for battle. Duryodhana said these words, "O son of Adhiratha, O hero, do thou achieve that feat difficult of accomplishment which Drona and Bhishma have not achieved in the very sight of all the bowmen. I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would without doubt slay Arjuna and Bhimasena in battle. Like a second wielder of the thunderbolt, O son of Radha, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two. Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Radha, and the twin sons of Madri. Blessed be thou, let victory be thine. Set out for battle, O tiger among men. Reduce to ashes all the troops of Pandu's son." Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin. Accepting those words (of Duryodhana), the foremost of car-warriors stationed on his car, viz., the son of Radha, addressed Shalya, that warrior accomplished in battle, saying, "Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira. O Shalya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with Kanka feathers in hundreds and thousands. Today, O Shalya, I will shoot shafts with great energy for the destruction of the Pandavas and the victory of Duryodhana."

"'"Shalya said, "O Suta's son, why dost thou think so low of the sons of Pandu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon? They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled. They are capable of inspiring fear in the heart of Indra himself. When, son of Radha thou wilt hear the twang of Gandiva in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches. When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows, and the other invincible kings (of the Pandava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words.'"

"Sanjaya continued, 'Disregarding those words spoken by the ruler of the Madras, Karna addressing him endued with great activity, saying, "Proceed."'"

"Sanjaya said, 'Beholding the mighty Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side. With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze. Thunders fell from a cloudless sky, and fierce winds began to blow. Animals and birds in larger numbers kept thy army to their right, foreboding great calamities. After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky. The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears. These and many other terrible and awful portents appeared for the destruction of the Kurus. Stupefied by destiny, none of them regarded those portents at all. Beholding the Suta's son setting out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pandavas to have been already vanquished. That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire. Reflecting on the mighty feats of Partha, and burning with self-conceit and pride, and blazing with wrath and breathing long and hard, he addressed Shalya and said these words: "When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and excited with wrath. Beholding those great heroes headed by Bhishma lying on the field of battle, do not feel any anxiety. Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle. Acquainted with mighty weapons, and himself the foremost of brahmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars? Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form. In Drona were the skills attendant on practice, and might, and bravery, and the highest of weapons and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army), strengthless and on the point of death. In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise? When the preceptor was thus slain by the enemy in battle, without doubt weapons, ordinary and celestial, and might and prowess, and achievements and wise policy, are not able to compass the happiness of man. In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara; in policy he was equal to Brihaspati or Usana; irresistible as he was, weapons could not yet protect him. When (our) women and children are weeping and uttering loud wails, when the valour of the Dhartarashtras has been defeated, I know it, O Shalya, that it is I who am to fight. Proceed therefore, against the army of our enemies. Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pandu firm in truth, and Bhimasena and Arjuna, and Satyaki, and the twins? Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pancalas, the Pandavas, and the Srinjayas. Encountering them in battle, either I will slay them, or myself to Yama's presence by the path taken by Drona. Do not think, O Shalya, that I will not go into the very midst of those heroes. These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona. Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape, O learned one, for this, I will proceed against the Parthas. I am unable to transgress my destiny. The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purpose, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away. This foremost of cars covered with tigerskins, with axle producing no sound equipped with a golden seat endued with trivenu made of silver, and unto which are yoked these foremost of steeds, Rama gave unto me. Behold, also, O Shalya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare. Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, Arjuna. If Death himself, that universal consumer, were to protect with vigilance the son of Pandu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma. If Yama, Varuna, Kuvera, and Vasava, with all their followers coming hither, unitedly protect the son of Pandu in this great battle, what need of many words, I will still vanquish him with them."'

"Sanjaya continued, 'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.

"'Shalya said, "Forbear, forbear, O Karna, from such bragging. Thou art in transports of delight and sayest what thou shouldst never say. Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men? Who else, save Arjuna, could take away the younger sister of (Keshava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of celestials? What man save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could on the occasion of the dispute caused by the slaughter of an animal, summon Bhava the Lord of Lords, the Creator of the worlds, to battle? For the sake of honouring Agni, Jaya had vanquished asuras and gods and great snakes and men and birds and pishacas and yakshas and rakshasas with his shafts and gave unto that god the food he had desired. Dost thou remember, O Karna, the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phalguna liberated Dhritarashtra's son himself among the Kurus? Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarashtra were liberated by the Pandavas after the latter had defeated those rangers of the skies (the gandharvas headed by Citraratha)? On the occasion also of the seizure of (Virata's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men. Why, O son of Suta, didst thou not vanquish Arjuna then? For thy destruction another excellent battle has now presented itself. If thou dost not fly away from fear of thy enemy, know O Suta's son, that as soon as thou goest to battle thou wilt be slain.'"

"Sanjaya continued, 'When the ruler of the Madras was most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king.

"'Karna said, "Let it be so, let it be so. Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered."'

"Sanjaya continued, 'The ruler of the Madras said, "Let it be so," and gave no reply. When Karna, from desire of fight, addressed Shalya, saying, "Proceed," then that great carwarrior, having white steeds yoked unto his vehicle and owning Shalya as his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness. Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pandavas, speedily enquired after Dhananjaya.'"

"Sanjaya said 'After Karna, gladdening thy army, had set out for battle, he spoke unto every Pandava soldier that he met with, even these words: "Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires. If having got it he does not become satisfied, I shall in addition, give him,--him that is, that will discover Arjuna to me, a cart-load of jewels and gems. If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals. I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules. If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls yoked unto it that shall be as large as elephants. I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned and accomplished in singing and dancing. If that does not satisfy the person that discovers Arjuna to me, I shall give him a 100 elephants, a 100 villages and a 100 cars, and 10,000 steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars and well-trained. I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds, adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility. I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kamboja steeds yoked unto it. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants, with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean, and trained by elephant trainers. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaishya villages, teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings. To him that will discover Dhananjaya to me, I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age. If that does not satisfy the person that discovers Arjuna to me, I will make him a more valuable gift, that, indeed, which he himself will solicit. Sons, wives and articles of pleasure and enjoyment that I have, these all I shall give him if he desires them. Indeed, unto him who discovers Keshava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them." Having uttered those diverse speeches in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare. Hearing these words of Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers became filled with joy. At that juncture the beat of cymbals and drums and leonine shouts, and grunts of elephants with the sounds of diverse musical instruments, arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there. When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Radha, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain bragging.'"

"'Shalya said, "Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions. Thou wilt obtain a sight of Dhananjaya today. From foolishness thou art giving away wealth as if thou wert the Lord of treasures. Without any trouble, however, O son of Radha, thou wilt behold Dhananjaya today. Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons. With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices. Therefore, O Suta's son, do thou perform those sacrifices. As regards thy desire, entertained from folly, that is surely vain. We have never heard of a couple of lions having been overthrown by a fox. Thou seekest what should never be sought by thee. It seems that thou hast no friends for forbidding thee that art speedily falling into a blazing fire. Thou art unable to discriminate between what thou shouldst do and what thou shouldst not. Without doubt thy period is full. What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to? This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain. If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors. I say this to thee for the good of Dhritarashtra's son and not from any ill will to thee. If thou hast any wish for preserving thy life then accept the words spoken by me."

"'Karna said, "Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend desirest to frighten me. No person shall deter me from this resolution, not even Indra himself uplifting his thunder; what then need be said of a mortal?"'

"Sanjaya continued, 'At the conclusion of these words of Karna, Shalya, the ruler of the Madras, desirous of provoking Karna exceedingly, said these words in reply, "When keen-pointed shafts winged with Kanka feathers, shot by Phalguna of mighty arms and impelled from his bow-string and sped with all his energy will seek thee then wilt thou lament thy encounter with that hero. When Partha, called also Savyasaci, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly). As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou from folly seek to vanquish the resplendent Arjuna stationed on his car. In desiring, O Karna, to fight today with Arjuna of keen-edged feats, thou art for rubbing all thy limbs against the keen edges of a trident. This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited with wrath. Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest. Do not be destroyed, encountering Arjuna. Thou, O Karna, challengest Dhananjaya, the son of Pritha, even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks. From folly thou art piercing, with a piece of wood, the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Partha. Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pandu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him. As a snake, for its own destruction, challenges that foremost of birds, viz., Vinata's son, possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pandu. Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with aquatic animals, when at its height at the rise of the Moon. O Karna, thou challengest Dhananjaya, the son of Pritha, to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum. Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like Parjanya among men. As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men. A jackal, O Karna, residing in the forest in the midst of hares regardeth himself a lion till he actually sees a lion. Even so, O son of Radha, thou regardest thyself a lion, for thou dost not behold that repressor of foes, that tiger among men, viz., Dhananjaya. Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surya and Candramas. As long as thou dost not hear the twang of Gandiva in great battle, so long art thou able to do what thou pleasest. Beholding Partha, causing the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt become a jackal. Thou art always a jackal, and Dhananjaya always a lion. O fool, in consequence of thy envy and hatred for heroes, thou always, seemest to be like a jackal. As a mouse and a car are to each other in strength, or a dog and a tiger, a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Partha known to all by your respective deeds."'

"Sanjaya said, 'Thus rebuked by Shalya of immeasurable energy, the son of Radha, feeling the propriety of his rebuker's name in consequence of his wordy darts, and becoming filled with rage, answered him thus:

"'Karna said, "The merits of meritorious men, O Shalya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit? The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts and the prowess also of that high-souled hero are, O Shalya, well known to me. So also, O Shalya, thou dost not know, so as well as I myself, the greatness of Krishna, that bull among the lords of Earth. But knowing my own energy as also that of Pandu's son, I challenge him to battle, O Shalya, I do not act like an insect in respect of a blazing fire. I have this shaft, O Shalya, of keen mouth, blood-drinking, lying alone within one quiver, equipped with wings, well-steeped in oil and well-adorned. It lieth amid sandal dust, worshipped by me for long years. Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants of terrible form, and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired with wrath, I may pierce even the mighty mountains of Meru with it. That shaft I will never shoot at any other person save Phalguna or Krishna, the son of Devaki. In this I tell thee the truth. Listen to it. With that shaft, O Shalya, I will, inspired with rage, fight with Vasudeva and Dhananjaya. That would be a feat worthy of me. Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pandu, it is Partha in whom Victory is always established. Those two tigers among men, stationed together on the same car, will advance against my single self for battle. Thou shalt, O Shalya, behold today the nobility of my lineage. Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle, those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string. Arjuna's gandiva and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire with fear only those that are timid. To me, however, O Shalya, they are causes of delight. Thou art a fool, of evil disposition, and unskilled in the ways of great battle. Overcome with terror, thou utterest these ravings. Or, thou art praising them for some reason not known to me. Having slain those two first, I shall then slay thee today with all thy kinsmen. Born in a sinful country thou art wicked-souled and mean, and a wretch amongst kshatriyas. Being a friend, why dost thou, like an enemy, frighten me with these praises of the two Krishnas? Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas. A 1,000 Vasudevas and hundreds of Phalgunas, I shall, single-handed, slay. Hold thy tongue, O thou that art born in a sinful country. Hear from me, O Shalya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter, as if those sayings formed part of their studies, about the wicked Madrakas. brahmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin. The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind. The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death the Madrakas are wicked. (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the brother, the grand-son, and other kinsmen, companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown. Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes, they laugh and cry having drunk spirits and eaten beef. They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts? No one should make friends with a Madraka or provoke hostilities with him. In the Madraka land there is no friendship. The Madraka is always the dirt of humanity. Amongst the Madrakas all acts of friendship are lost as purity amongst the Gandharakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest. Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words: 'As a brahmana that assists at the religious ceremonies of a Shudra suffereth degradation, as one that hateth brahmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen. As there is no friendship in the Madraka, so, O scorpion, thy poison is nought.' With these mantras of the Atharvan I have duly performed the rite of exorcism. Knowing this, O learned one, hold thy tongue, or listen to something further that I will say. Those women that, intoxicated by spirits, cast off their robes and dance, those women that are not attached (to particular individuals) in the matter of intercourse and that they do as they please without owning any restrictions, I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men? When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words, 'Let no man ask any vinegar of me that is so dear to me. I would give him my son, I would give him my husband, but vinegar I would not give.' The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure. These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others. How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being mlecchas in their practices, and being totally regardless of all duties? It hath been heard by us that even this is the highest duty of a kshatriya, viz., that slain in battle, he should lie down on the Earth, applauded by the righteous. That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death. I am also the dear friend of the intelligent son of Dhritarashtra. For his sake are my life-breaths and whatever wealth I have! As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pandavas, since thou behavest towards us in everything like a foe. Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee. Like a deer, covered with sweat, thou art at liberty to weep or thirst. Observant as I am of the duties of a kshatriya, I am incapable of being frightened by thee. I recall to my mind the end, declared unto me in past times by my preceptor Rama, of those lions among men, those unreturning heroes, that laid down their lives in battle. Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas. I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose. Forbear to speak, knowing all this. Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures. From regard for a friend, O Shalya, for the sake of Dhritarashtra's son, and for avoiding blame, for these three reasons, thou still livest. If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder. People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas." Having said these words, the son of Radha, O monarch, once more addressed the king of the Madras, fearlessly saying, "Proceed, proceed."'

"Sanjaya said, 'Hearing, O sire, these words of Radha's son who delighted in battle, Shalya once more addressed Karna, citing an example, "I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath. I am also myself devoted to the practice of virtue. Thou, O Vrisha, seemest to be like one that is intoxicated with spirits. For all that, I will, from friendship, seek to cure thy erring and intoxicated self. Listen, O Karna, to this simile of a crow that I am about to narrate. Having heard it, thou mayest do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race. I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self. I must tell thee what is for thy good and what is for thy ill, acquainted as I am with both, especially as I am the driver of thy car and desirous of the good of king Duryodhana. What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving), a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds which weapons counteract which, the several methods of battle, and all kinds of omens and indications, I who am so nearly connected with this car, being none else than its driver, should be familiar with. For this, O Karna, I narrate this instance to thee once more. There lived on the other side of the ocean a Vaishya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind. He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue. There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaishya. Those Vaishya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter. Thus fed with the refuse of their dishes by the young children of that Vaishya, the crow became arrogant and came to disregard all birds that were equal to him or even superior. It chanced that once certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean. The Vaishya boys, beholding those swans, addressed the crow and said, 'O ranger of the skies, thou art superior to all winged creatures.' Deceived by those children of little understanding, that oviparous creature from folly and pride, regarded their words to be true. Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader. The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader, saying, 'Let us compete in flight.' Hearing those words of the raving crow, the swans that had assembled there, those foremost of birds endued with great strength, began to laugh. The swans then, that were capable of going everywhere at will, addressed the crow, saying. 'We are swans, having our abode in the Manasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse. Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us.' The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer. The crow said, 'I shall without doubt fly displaying a hundred and one different kinds of motion. Doing every hundred Yojanas in a separate and beautiful kind of motion, I shall display all those motions. Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and receding back, and soaring high, and darting forward and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity, and once again swooping down and whirling around and advancing steadily, and rising up by the jerks, and soaring straight, and once more falling down and wheeling in a circle and rushing proudly, and diverse other kinds of motion, these all I shall display in the sight of all you. Ye shall then witness my strength. With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course through space. Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motion, ye shall have to course with me through supportless space.' The crow having said these words, one of the swans addressed him, 'Listen, O son of Radha, to the words that the swan said. The swan spoke, 'Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight. I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other. As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest.' At these words, those crows that had been assembled there laughed aloud, saying, 'How will the swan with only one kind of flight get the better of a hundred different kinds of flight?'

"""Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds. And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements. Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly. The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there. And they began to come down and rise up from tree-tops and the surface of the earth. And they uttered diverse cries indicative of their victory. The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow. The crows, at this, disregarding the swans, said these words: 'That swan amongst you which has soared into the sky, is evidently yielding'. Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of Makaras. Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon that vast expanse of water. The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space. Nothing can exceed it in depth, O Suta's son. Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it? The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind. Having transgressed the crow, the swan cast his eyes on him and waited, thinking, 'Let the crow come up.' The crow then, exceedingly tired, came up to the swan. Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words, 'Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject. Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us? What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly. Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee.''

"'Shalya continued, "Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter. Indeed, not seeing the limit of that watery expanse and sinking down in fatigue, and exhausted with the effort of his flight the crow said unto the swan, 'We are crows, we wander hither and thither, crying-caw, caw. 'O swan, I seek thy protection, placing my life-breaths at thy hands. Oh, take me to the shores of the ocean with the wings and beak.' The crow, very much fatigued, suddenly fell down. Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words, 'Remember, O crow, what thou hadst said in praise of thyself. The words even were that thou wouldst course through the sky in a hundred and one different kinds of flight. Thou, therefore that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?' Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying, 'Proud of the remains of others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda and disregarded all crows and many other birds. I now, however, seek thy protection and place my life-breaths at thy hands. Oh, take me to the shores of some island. If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody. Oh rescue me now from this calamity.' Him that said so and was so melancholy and weeping and deprived of senses, him that was sinking in the ocean, uttering cries 'caw, caw,' him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet, and slowly caused him to ride on his back. Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence they had both flown, challenging each other. Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet. Indeed, even, as that crow, fed upon the remains of the dinners of the Vaishya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarashtra upon the remains of their dishes, disregard all thy equals and superiors. Why didst thou not slay Partha at Virata's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas? There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess? Beholding also thy brother slain by Savyasaci, in the very sight of the Kuru heroes, it was thou that didst fly away first. By the skirts also of the dvaitya lake, O Karna, when thou wert assailed by the Gandharvas, it was thou that, deserting all the Kurus, didst first run away. Having vanquished in battle the Gandharvas headed by Citrasena, with great slaughter, it was Partha, O Karna, that liberated Duryodhana with his wife. Rama himself, O Karna, before the kings in the (Kuru) assembly spake of the great prowess of both Partha and Keshava. Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable. I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the brahmana who is superior to all created beings. Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pandu. As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pandu's son Dhananjaya. When thou shalt in battle behold Vasudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches. When Partha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya. Those two best of persons are celebrated among the gods, the Asuras and human beings. Thou that art a firefly, do not, from folly, think disrespectfully of those two resplendent luminaries. Like the Sun and moon, Keshava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men. O learned one, O son of a Suta, do not think disrespectfully of Acyuta and Arjuna. Those two high-souled persons are lions among men. Forbear indulging in such boasts."'"

"Sanjaya said, 'The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Shalya, saying, "That which Vasudeva and Arjuna are is well-known to me. The skill of Saurin in the management of cars, and the might and the high weapons of Arjuna, the son of Pandu are well known to me at this hour. Thou however, O Shalya, hast no ocular proof of those matters. I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rama that best of regenerate persons, paineth me greatly today. I dwelt, in the disguise of a brahmana, with Rama in former days, desirous of obtaining celestial weapons from him. On that occasion, O Shalya, the chief of the gods, wishing to benefit Phalguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm. When my preceptor slept, having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body. For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the brahmana, however, beheld what had taken place. Witnessing my patience he addressed me, saying, 'Thou art never a brahmana. Tell me truly who thou art.' I then, O Shalya, truly informed him of myself, saying that I was a Suta. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying, 'In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory. Brahma cannot certainly reside in one that is not a brahmana.' I have forgotten that great weapon in this fierce and terrible battle. He amongst the Bharatas, O Shalya, who is accomplished, who is an effectual smiter, who is universal destroyer, and who is exceedingly terrible, (viz., Arjuna),--that mighty crusher,--I think, will burn many foremost of kshatriyas. Know, however, O Shalya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pandu, viz., Dhananjaya. I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes. I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of immeasurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya. The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continent, however, holds and checks him. Today, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bow-string, while he will be engaged in ceaselessly shooting his countless shafts equipped with goodly wings, destructive of heroes, capable of penetrating into every limb and none of which becomes futile. Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like unto the Ocean's self of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings. Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the Asuras. Exceedingly proud is that son of Pandu. Desirous of battle he will approach me with his mighty and super-human weapons. Baffling his weapons with my own weapons in battle, I shall today overthrow that Partha with my own excellent shafts. Scorching his foes like the Sun endued with fiery rays, and blazing with flame like that dispeller of the darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts. Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle. With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire that flames up in wrath, and that always consumes his foes. Like Himavat bearing the mighty, all-crushing, fierce and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya. I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-tracks. Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth. What other man desirous of saving his life, except myself, will fight with that Savyasaci, who vanquished all creatures including the very gods in the country called Khandava? Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an Atiratha. Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today. O Shalya, ever keeping Death or victory in battle before me, I shall today fight with Dhananjaya. There is none else save myself that would on a single car fight with that Pandava who resembles the destroyer himself. I myself will gladly speak of the prowess of Phalguna in the midst of an assembly of kshatriyas. Why however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phalguna's prowess? Thou art a doer of disagreeable deeds. Thou art cruel and mean and being thyself unforgiving, thou art a detractor of one that is forgiving. I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the exigency of the times. Thou art of sinful deeds. Like a fool thou hast, for the sake of Pandu's son, rebuked me and told me many disagreeable things. Crooked-hearted as thou art, thou hast said all these words unto me, that am of a sincere heart. Cursed art thou for thou art an injurer of friends,--of friends, because friendship is seven-paced. Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)! He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honours another, and who rejoices in the joys of another. I tell thee that I have all those attributes, and the king himself knows all this. He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways, is a foe. All these attributes are to be found in thee and thou discoverest all of them in me. For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will with vigorous exertion, fight with Partha and Vasudeva. Witness today my feats. Behold today my excellent weapons, my brahmastra and other celestial weapons, as also those that are human. I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer. I shall, by my mind alone, hurl today at Partha, for my victory, that weapon of immeasurable energy, called the brahmastra. Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today. Know this, O Shalya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vasava himself armed with the thunderbolt, or at any other foe whatever that may approach for slaying me. Therefore, I have no fear from Partha, nor from Janardana. On the other hand, I shall encounter them both in today's destructive battle. Once on a time, while wandering for the sake of practising weapons on my bow called Vijaya, O king, I had, by shooting many fierce shafts of terrible forms, heedlessly struck the calf of a (brahmana's) homa cow with one of those shafts, and unwillingly killed it white it was wandering in a solitary forest. The brahmana then addressed me, saying, 'Since, becoming insensate, thou hast slain the offspring of my homa cow, the wheel (of thy car) will sink into the Earth while at the time of battle fear will enter thy heart.' From these words of the brahmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe, offered to give that brahmana a 1,000 kine and 600 bovine bulls. With even such a gift, O Shalya, the brahmana would not be gratified, O ruler of the Madras. I was then for giving him seven hundred elephants of large tusks and many hundred of slaves male and female. That foremost of brahmana would not still be gratified. Collecting next full 14,000 kine, each black in hue and having a white calf I was still unable to obtain the grace of that best of brahmana. A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him with due worship, but he refused to accept the gift. Unto me then that had offended and that had begged so importunately for his pardon, the brahmana said, 'That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine. Therefore, for the preservation of virtue I do not venture to speak what is false. Do not, again, destroy the means of a brahmana's support. There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf).' Though rebuked by thee, still for friendship's sake, I have disclosed to thee all this. I know thee that art rebuking me thus. Be silent now, and hear what I will presently say.'"

"Sanjaya said, 'That chastiser of foes, viz., the son of Radha, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words, "In answer to that which, O Shalya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words. If all the gods themselves with Vasava would fight with me, I would not still feel any fear, what need be said then of my fears from Pritha and Keshava? I am incapable of being frightened by means of words alone. He, O Shalya, whom thou wouldst be able to frighten in battle is some other person (and not myself)! Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart; Karna was never born, O Madraka, for fear in battle. On the other hand, I was born for displaying valour as also for achieving glory for my own self. For the sake of my friendship for thee, for my affection, and for thy being an ally,--for these three reasons thou still livest, O Shalya. Important is the task that has now to be done for king Dhritarashtra. That task, O Shalya, depends on me. For this, thou livest a moment. Before this, I made a compact with thee that any disagreeable speeches thou mightest utter would be pardoned by me. That compact should be observed. It is for this that thou livest, O Madraka. Without a 1,000 Salyas I would vanquish my foes. He that injureth a friend is sinful. It is for this that thou livest for the present."'

"'Shalya said, "These, O Karna, are ravings that thou utterest regarding the foe. As regards myself without a 1,000 Karnas I am able to vanquish the foe in battle."'

"Sanjaya continued, 'Unto the ruler of Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.

"'Karna said, "Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarashtra. In Dhritarashtra's abode the brahmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times. A foremost one among brahmanas, venerable in years while reciting old histories, said these words, blaming the Vahikas and Madrakas, 'One should always avoid the Vahikas, those impure people that are out of the pale of virtue, and that live away from the Himavat and the Ganga and Sarasvati and Yamuna and Kurukshetra and the Sindhu and its five tributary rivers. I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vahika) kings. On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of these people is well known to me. There is a town of the name of Sakala, a river of the name of Apaga, and a clan of the Vahikas known by the name of the Jarttikas. The practices of these people are very censurable. They drink the liquor called Gauda, and eat fried barley with it. They also eat beef with garlic. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others. Of righteous practices they have none. Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of the houses in cities, without garlands and unguents, singing while drunk obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets. Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vahikas, without observing restrictions even on sacred days, give themselves up to dancing. One of those wicked Vahikas,--one that is, that lived amongst those arrogant women,--who happened to live for some days in Kurujangala, burst out with cheerless heart, saying, "Alas, that (Vahika) maiden of large proportions, dressed in thin blankets, is thinking of me,--her Vahika lover--that is now passing his days in Kurujangala, at the hour of her going to bed." Crossing the Sutlej and the delightful Iravati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones, with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries! When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules! When shall I be amongst those ladies eating cakes of flour and meat and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths of Sami and Pilu and Karira! When shall I, amid my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly! What man is there that would willingly dwell, even for a moment amongst the Vahikas that are so fallen and wicked, and so depraved in their practises?' Even thus did that brahmana describe the Vahikas of base behaviour, a sixth of whose merits and demerits is thine, O Shalya. Having said this, that pious brahmana began once more to say what I am about to repeat respecting the wicked Vahikas. Listen to what I say, 'In the large and populous town of Sakala, a Rakshasa woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum, "When shall I next sing the songs of the Vahikas in this Sakala town, having gorged myself with beef and drunk the Gauda liquor? When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!"' Even thus, O Shalya, the young and old, among the inhabitants of Sakala, intoxicated with spirits, sing and cry. How can virtue be met with among such a people? Thou shouldst know this. I must, however, speak again to thee about what another brahmana had said unto us in the Kuru court, 'There where forests of Pilus stand, and those five rivers flow, viz., the Satadru, the Vipasa, the Iravati, the Candrabhaga, and the Vitasa and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. Those regions are without virtue and religion. No one should go thither. The gods, the pitris, and the brahmanas, never accept gifts from those that are fallen, or those that are begotten by

Shudras on the girls of other castes, or the Vahikas who never perform sacrifices and are exceedingly irreligious.' That learned brahmana had also said in the Kuru court, 'The Vahikas, without any feelings of revulsion, eat of wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn. The Vahikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk. Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Aratta-Vahikas that are steeped in ignorance, should be avoided.' Thou shouldst know this, O Shalya. I must, however, again speak to thee about what another brahmana had said unto me in the Kuru court, 'How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Acyutasthala, and bathed in the spot called Bhutilaya? There where the five rivers flow just after issuing from the mountains, there among the Aratta-Vahikas, no respectable person should dwell even for two days. There are two Pishacas named Vahi and Hika in the river Vipasa. The Vahikas are the offspring of those two Pishacas. They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures? The Karashakas, the Mahishakas, the Kalingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.' Even thus did a Rakshasa woman of gigantic hips speak unto a brahmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there. The regions are called by the name of Arattas. The people residing there are called the Vahikas. The lowest of brahmanas also are residing there from very remote times. They are without the Veda and without knowledge, without sacrifice and without the power to assist at other's sacrifices. They are all fallen and many amongst them have been begotten by Shudras upon other peoples' girls. The gods never accept any gifts from them. The Prasthalas, the Madras, the Gandharas, the Arattas, those called Khasas, the Vasatis, the Sindhus and the Sauviras are almost as blamable in their practices.'"

"'Karna continued, "Thou shouldst know all this, O Shalya. I shall however, again speak unto thee. Listen with close attention to what I say. Once on a time a brahmana came to our house as a guest. Observing our practices he became highly gratified and said unto us, 'I dwelt for a long time on a peak of the Himavat quite alone. Since then I have seen diverse countries following diverse religions. Never, however, have I seen all the people of a country act unrighteously. All the races I have met will admit that to be true religion which has been declared by persons conversant with the Vedas. Travelling through various countries following various religions, I at last, O king, came among the Vahikas. There I heard that one at first becomes a brahmana and then he becomes a kshatriya. Indeed, a Vahika would, after that, become a Vaishya, and then a Shudra, and then a barber. Having become a barber, he would then again become a brahmana. Returning to the status of a brahmana, he would again become a slave. One person in a family becomes a brahmana: all the others, falling off from virtue, act as they like. The Gandharas, the Madrakas, and the Vahikas of little understanding are even such. Having travelled through the whole world I heard of these practices, destructive of virtue, of these sinful irregularities amongst the Vahikas.' Thou shouldst know all this, O Shalya. I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vahikas. In former days a chaste woman was abducted by robbers (hailing) from Aratta. Sinfully was she violated by them, upon which she cursed them, saying, 'Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste. Ye lowest of men, never shall ye escape from the consequences of this dreadful sin.' It is for this, O Shalya, that the sisters' sons of the Arattas, and not their own sons, become their heirs. The Kauravas with the Pancalas, the Salwas, the Matsyas, the Naimishas, the Koshalas, the Kasapaundras, the Kalingas, the Magadhas, and the Cedis who are all highly blessed, know what the eternal religion is. The wicked even of these various countries know what religion is. The Vahikas, however, live without righteousness. Beginning with the Matsyas, the residents of the Kuru and the Pancala countries, the Naimishas as well and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers. Knowing all these things, O king, hold thy tongue, O Shalya, like one deprived of utterance, in all matters connected with religion and virtue. Thou art the protector and king of that people, and, therefore, the partaker of sixth part of their merits and demerits. Or perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits. In days of yore, when the eternal religion was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers, cried fie on them. When even in the krita age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Shudras on others' wives, what would you now say to men in the world? Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with these men. Thou shouldst know all this, O Shalya. I shall, however, again speak to thee. A Rakshasa of the name of Kalmashapada, while plunging in a tank, said, 'Eleemosynation is a kshatriya's dirt, while the non-observance of vows is a brahmana's dirt. The Vahikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex. While sinking in the stream, a king rescued the Rakshasa. Asked by the former, the latter gave this answer. I will recite it to you. Listen to me. 'The mlecchas are the dirt of mankind: the oilmen are the dirt of the Mlecchas; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs. The sin of those again that have the last-named persons for their priests, of also of the Madrakas, shall be thine if thou do not abandon me.' Even this was declared by the Rakshasa to be the formula that should be used for curing a person possessed by a Rakshasa or one killed by the energy of a poison. The words that follow are all very true. The Pancalas observe the duties enjoined in the Vedas; the Kauravas observe truth; the Matsyas and the Surasenas perform sacrifices, the Easterners follow the practices of the Shudras; the Southerners are fallen; the Vahikas are thieves; the Saurashtras are bastards. They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other people's ornaments,--what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers! Commencing with the Pancalas, the Kauravas, the Naimishas, the Matsyas,--all these,--know what religion is. The old men among the Northerners, the Angas, the Magadhas, (without themselves knowing what virtue is) follow the practices of the pious. Many gods, headed by Agni, dwell in the East. The pitris dwell in the South that is presided over by Yama of righteous deeds. The West is protected by the mighty Varuna who overlooks the other gods there. The north is protected by the divine Soma along with the Brahmanas. So Rakshasas and Pishacas protect the Himavat, the best of mountains. The Guhyakas, O great king, protect the mountains of Gandhamadana. Without doubt, Vishnu, otherwise, called Janardana, protects all creatures. (For all that the Vahikas have no especial protectors among the gods). The Magadhas are comprehenders of signs; the Koshalas comprehend from what they see; the Kurus and the Pancalas comprehend from a half-uttered speech; the Salwas cannot comprehend till the whole speech is uttered. The Mountaineers, like the Sivis, are very stupid. The Yavanas, O king, are omniscient; the Suras are particularly so. The mlecchas are wedded to the creations of their own fancy. Other peoples cannot understand. The Vahikas resent beneficial counsels; as regards the Madrakas there are none amongst those (mentioned above.) Thou, O Shalya, art so. Thou shouldst not reply to me. The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex. They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not. Fie on the Arattas and the people of the country of the five rivers. Knowing this, be silent. Do not seek to oppose me. Do not let me slay Keshava and Arjuna, having slain thee first."'

"'Shalya said, "The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art. Recollecting those faults of thine that Bhishma recited on the occasion of the tale of Rathas and Atirathas, drive away thy wrath. Do not be angry. Brahmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaishyas and Shudras, O Karna, women of chastity and excellent vows may also be found everywhere. Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere. Everyone on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame. Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men. It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour."'

"Sanjaya continued, 'Then king Duryodhana stopped Karna and Shalya (from going on with their wordy warfare), addressing the son of Radha as a friend, and beseeching Shalya with joined hands, Karna, O sire, was quieted by thy son and forbore saying anything more. Shalya also then faced the enemy. Then Radha's son, smiling, once more urged Shalya, saying, "Proceed."'"

"Sanjaya said, 'Beholding then that unrivalled array of the Parthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments. And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy made a great slaughter of the Pandava forces like Maghavat slaughtering the Asura host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pandu to his right.'

"Dhritarashtra said, 'How, O Sanjaya, did the son of Radha dispose his forces in counter array to all the Pandavas headed by Dhristadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods? Who, O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed? How also did the sons of Pandu dispose their army in counter-array to mine? How also did that great and awful battle commence? Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna? That Arjuna who had vanquished, single-handed in former days, all creatures at Khandava, who else that is desirous of life, save the son of Radha, would fight with him?'

"Sanjaya said, 'Hear now of the formation of the arrays, the manner in which Arjuna came and how the battle was fought by both sides surrounding their respective kings. Sharadvata's son Kripa, O king, and the Magadhas endued with great activity, and Kritavarma of Satwata race, took up their position in the right wing. Shakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gandhara horsemen armed with bright lances, and many mountaineers difficult to defeat, numerous as flights of locusts, and grimlooking as Pishacas, protected the (Kaurava) army. 34,000 unreturning cars of the samsaptakas, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army). On their left, the Kambojas, the Sakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keshava. In the centre, at the head of that host, stood Karna, clad in armour with beautiful coat of mail and adorned with Angadas and garlands, for protecting that point. Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly. The mighty-armed Duhshasana, possessed of the effulgence of the sun or fire with tawny eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army gradually approached for fight. Behind him came Duryodhana himself, O monarch, protected by his uterine brothers riding on beautiful steeds and cased in beautiful mail. Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Indra of a hundred sacrifices when surrounded by the celestials. Ashvatthama and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave Mlecchas, followed behind that car-force. Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees. Many thousands of brave and unreturning warriors, armed with axes and swords, became the footguards of those elephants. Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the Asuras. That great array, formed according to the scheme of Brihaspati by its commander, well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes. Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle began to issue from the wings and further wings of that array. Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words, "Behold, O Arjuna, the mighty array formed by Karna in battle. The hostile force looks resplendent with its wings and further wings. At sight of this vast hostile force, let such measures be adopted that it may not vanquish us.' Thus addressed by the king, Arjuna replied with joined hands, 'Everything will be done as thou sayest. Nothing will be otherwise. I will, O Bharata, do that by which the destruction of the enemy may be compassed. By slaying their foremost of warriors, I will achieve their destruction."

"'Yudhishthira said, "With that view, do thou proceed against the son of Radha, and let Bhimasena proceed against Suyodhana, Nakula against Virshasena, Sahadeva against the son of Subala, Satanika against Duhshasana, that bull amongst the Sinis, viz., Satyaki, against the son of Hridika, and Pandya against the son of Drona. I myself will fight with Kripa. Let the sons of Draupadi with Shikhandi amongst them, proceed against the rest of the Dhartarashtras. Let the other warriors of our army encounter our other foes.'"

"Sanjaya continued, 'Thus addressed by Yudhishthira the just, Dhananjaya saying, "So be it," ordered his troops (to do the needful) and himself proceeded to the head of the army. That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brahman, became the steeds, that car which was known amongst the gods as belonging to Brahman because it sprang first from Brahman himself, that car which in days of old had successively borne Brahman and Ishana and Indra and Varuna one after another, riding on that primeval car, Keshava and Arjuna now proceeded to battle. Beholding that advancing car of wonderful aspect, Shalya once more said unto Adhiratha's son, that warrior of great energy in battle, these words "Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work. There comes the son of Kunti, slaughtering his foes along the way,--he, that is, about whom thou hadst been enquiring. Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vasudeva and Dhananjaya. Yonder ascends a cloud of dust that overspreads the welkin like a canopy. The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels. These violent winds are blowing on both sides of thy army. These carnivorous creatures are yelling aloud and these animals are uttering fearful cries. Behold, O Karna, the terrible and portentous Ketu of vapoury form, making the hair to stand on end, hath appeared, covering the Sun. Behold, diverse kinds of animals, all around in large packs, and many mighty wolves and tigers are looking at the Sun. Behold those terrible Kankas and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse. Those coloured yak-tails attached to thy great car are waving unquietly. Thy standard also is trembling. Behold these thy beautiful steeds, of huge limbs and great speed resembling that of soaring birds, are also quivering. From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep. The loud uproar of conchs, making the hair to stand on end, is being heard. The sound also of drums and cymbals, O son of Radha, is being heard on all sides, as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men. Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors. Behold, O Karna, those banners of Arjuna, that are equipped with rows of bells, and decked with golden moons and stars. Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds. Behold those (other) banners producing sharp sounds as they wave in the air. Those car-warriors of the high-souled Pancalas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars. Behold the heroic son of Kunti, the unvanquished Vibhatsu (Arjuna) with that foremost of apes on his standard, advancing for the destruction of the foe. There, on the top of Partha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side. The discus, the mace, the bow called Saranga and the conch (called Panchajanya) of the intelligent Krishna, as also his gem Kaustubha, look exceedingly beautiful in him. The wielder of Saranga and the mace, viz., Vasudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind. Yonder twangs Gandiva, drawn by Savyasaci. Those whetted shafts, sped by that strong-armed hero, are destroying his enemies. The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue. There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling. Steeds with eyes, tongues, and entrails drawn out along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth. Those lifeless elephants huge as mountain summits, torn, mangled, and pierced by Partha, are falling down like veritable hills. Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latter's merits. Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion. There the Pandava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle. There Partha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds. Only the top of his standard may be seen and the twang of his bow-string may be heard. Thou art sure, O Karna, to behold today that hero of white steed with Krishna for his driver, engaged in slaughtering his foes in battle. Thou art sure of beholding him about whom thou hadst been enquiring. Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vasudeva and Arjuna, stationed on the same car. If, O son of Radha, thou succeedest in slaying him that hath Keshava for his driver and Gandiva for his bow, then thou shalt be our king. Challenged by the samsaptakas, Partha now proceedeth against them. That mighty warrior is engaged in making a great slaughter of his foes in battle." Unto the ruler of the Madras who was saying so, Karna, in rage, said, "Behold, Partha is assailed on all sides by the angry samsaptakas. Like the Sun shrouded by the clouds, Partha is no longer visible. Plunged, into that ocean of warriors, O Shalya, Arjuna is sure to perish."

"'Shalya said, "Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean? I regard thy act of afflicting Partha to be even such. Arjuna is incapable of being vanquished in battle by the very gods and the Asuras united together and having Indra himself at their head. Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Partha) Partha cannot be conquered in battle. Accomplish some other purpose thou mayst have in thy mind. He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle. Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru. With wrath ever kindled and longing for revenge, Bhima of great energy stands there desirous of victory in battle, and remembering all his injuries. There that foremost of virtuous men, viz., king Yudhishthira the just, that subjugator of hostile towns, stands difficult of being resisted by foes in battle. There stand those two tigers among men, the twin Ashvinis, the two uterine brothers Nakula and Sahadeva, both invincible in battle. Yonder may be seen the five sons of Krishna, that have the features of Pancala princes. All of them, equal to Arjuna in battle, are standing, desirous of fight. There the sons of Drupada, headed by Dhristadyumna, swelling with pride and energy,--heroes endued with great energy,--have taken up their stand. There, that foremost one among the Satwatas, viz., Satyaki, irresistible like Indra, advanceth against us, from desire of fight, like the destroyer himself in wrath before our eyes." While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of the Ganga and Yamuna.'"

"Dhritarashtra said, 'When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Partha assail the samsaptakas, and how Karna assail the Pandavas? Tell me the incidents of the battle in detail, for thou art skilled in narration. Listening to the accounts of the prowess of heroes in battle, I am never satiated.'

"Sanjaya said, 'Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son. The vast Pandava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificent. With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form. The sons of Draupadi, desirous of battle, stood by the side of the son of Prishata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon. Beholding the samsaptakas standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow Gandiva. The samsaptakas then, desirous of slaying Arjuna, rushed against Partha, firmly resolved on victory, and making death their goal. That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna. Their encounter with Kiritin (Arjuna) became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivatakavachas, as we have heard. Partha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, with shafts and bows and swords and discs and battle axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands. The samsaptakas, regarding the car of Partha sunk in that deep vortex of warriors, uttered loud roars. Partha, however, slaying all his foes in front, slew those that stood further off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life. The encounter that took place when the Pancalas, the Cedis, and the Srinjayas faced thy troops was exceedingly fierce. Kripa and Kritavarma, and Shakuni the son of Subala, those heroes difficult of defeat in battle, accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koshalas, the Kasis, the Matsyas, the Karusas, the Kaikayas, and the Surasenas, all of whom were possessed of great courage. That battle fraught with great slaughter and destructive of body, life and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaishya, and the Shudra heroes that were engaged in it. Meanwhile the Kuru king Duryodhana with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pandavas, the Pancalas, the Cedis, and Satyaki. Destroying that vast division with his sharp arrows, and crushing many foremost of car-warriors Karna succeeded in afflicting Yudhishthira. Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands and sending them to heaven and making them earn great fame, Karna caused his friends great joy. Thus, O sire, that battle destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the Asuras of old.'"

"Dhritarashtra said, 'Tell me, O Sanjaya, how Karna, having caused a great slaughter penetrated into the midst of the Pandava troops, and struck and afflicted king Yudhishthira. Who were those foremost of heroes among the Parthas that resisted Karna? Who were they whom Karna crushed before he could succeed in afflicting Yudhishthira?'

"Sanjaya said, 'Beholding the Parthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna, rushed impetuously against the Pancalas. Like swans rushing towards the sea, the Pancalas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter. Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums. The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful. It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound. All creatures regarded that noise to be even such and became agitated. Those amongst them that were endued with little strength fell dead. Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pandava army like Maghavat smiting the army of the Asuras. Penetrating then into the Pandava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas. Then that foremost of car-warriors, with five and twenty sharp shafts equipped with goodly wings, slew five and twenty Pancalas. With many cloth-yard shafts equipped with wings of gold and capable of piercing the bodies of all foes, that hero slew the Cedis by hundreds and thousands. While he was employed in achieving those superhuman feats in battle, large throngs of Pancala cars, O king, quickly surrounded him on all sides. Aiming then, O Bharata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pancala warriors. The five Pancalas, O Bharata, that he slew in that battle were Bhanudeva and Citrasena and Senavindu and Tapana and Surasena. While the Pancala heroes were thus being slaughtered with arrows in that great battle, loud cries of "Oh" and "Alas" arose from among the Pancala host. Then ten car-warriors among the Pancalas, O monarch, surrounded Karna. Them, too, Karna speedily slew with his shafts. The two protectors of Karna's car wheels, viz., his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of their very lives. The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear. Then Dhrishtadyumna, Satyaki, and the five sons of Draupadi, and Vrikodara, Janamejaya, and Shikhandi, and many foremost warriors among the Prabhadrakas, and many amongst the Cedis, the Kaikayas, and the Pancalas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Radha's son, skilled in smiting, from desire of slaying him. Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him like the clouds afflicting the mountain breast in the season of rains. Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pandava) heroes. Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar. Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut off Sushena's bow. Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts. With ten other shafts, Bhima then felled Bhanusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends. The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk. Having slain Karna's son, Bhima began to afflict thy troops once more. Cutting off the bows then of Kripa and Hridika's son, he began to afflict those two also. Piercing Duhshasana with three arrows made wholly of iron, and Shakuni with six, he deprived both Uluka and his brother Patatri of their cars. Addressing Sushena next in these words, viz., "Thou art slain." Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts. Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also. Then Karna, desirous of rescuing his son, and wishing to make an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows. Then Sushena taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest. Nakula, then piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright. The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts. That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments. Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven. The battle raged fiercely, like that of the gods and the Asuras between those heroes striking one another. Satyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad-headed shaft and struck his steeds with seven arrows. Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again. Deprived of his driver and steeds and car standard by Yuyudhana (Satyaki), Vrishasena then, armed with sword and shield, rushed against Yuyudhana from desire of slaying him. Satyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipped with heads like a boar's ear. Then Duhshasana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle. The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhana with five, and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Satanika with seven arrows, and Shikhandi with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna. The grandson of Sini, having made Duhshasana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Duhshasana with ten shafts in the forehead. The Kuru prince then, riding on another car that was duly equipped (with all necessary implements), once more began to fight with the Pandavas, from within the division of Karna. Then Dhristadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhana with seven. And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and

Satanika with seven. And the heroic Shikhandi pierced him with ten and king Yudhishthira with a hundred. These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle. That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows. We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the power of his weapons. Indeed, what we saw appeared to be highly wonderful. People could not notice when he took up his arrows, when he aimed them, and when he let them off. They only beheld his enemies dying fast in consequence of his wrath. The sky, the firmament, the Earth, and all the quarters seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds. The valiant son of Radha, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with. And once more piercing each of them, and his steeds, driver, car, and standard with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out). Having crushed those mighty bowmen with showers of arrows, the son of Radha, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded by the Pandava king. Having destroyed thirty cars of the unreturning Cedis, the son of Radha struck Yudhishthira with many sharp arrows. Then many Pandava warriors, O king, with Shikhandi and Satyaki, desirous of rescuing the king from the son of Radha, surrounded the former. Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle. The noise of diverse musical instrument arose then, O king, and the leonine shouts of brave warriors rent the sky. And the Kurus and the Pandavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira.'"

"Sanjaya said, 'Piercing through the Pandava host, Karna, surrounded by thousands of cars and elephants and steeds and foot-soldiers, rushed towards king Yudhishthira the just. Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host. Indeed, the Suta's son cut off the heads, the arms and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away. The Dravida, the Andhaka, and the Nishada foot-soldiers, urged on by Satyaki, once more rushed towards Karna in that battle, from desire of slaying him. Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of Sala tree cut down (with the axe). Thus hundreds, thousands and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth. The Pandus and the Pancalas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs. Crushing all those assailants Karna once more rushed towards Yudhishthira, like an irresistible disease unchecked by incantations and drugs and (propitiatory) rites. At last checked by the Pandus, the Pancalas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over, like Death that is unable to vanquish persons conversant with Brahma. Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a little distance from him, and said these words "O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words. Thou always challengest the active Phalguna in battle. Obedient to the counsels of Dhritarashtra's son, thou always seekest to oppose us. Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pandu. Today in dreadful encounter, I will purge thee of thy desire for battle." Having said these words, the son of Pandu, O king, pierced Karna with ten shafts made entirely of iron and equipped with wings of gold. That chastiser of foes, and great bowman, viz., the Suta's son, O Bharata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipped with heads like the calf's tooth. Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira, blazed up with wrath like a fire upon receiving butter. Bending his formidable bow decked with gold, the son of Pandu placed on his bow-string a whetted arrow capable of piercing the very hills. Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta's son. Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder, suddenly pierced Karna, that mighty car-warrior, on his left side. Deeply afflicted by the violence of that stroke, the mighty-armed Karna with weakened limbs, fell into a swoon on his car, his bow dropping from his hand. Beholding Karna in that plight, the vast Dhartarashtra host uttered cries of "Oh" and "Alas," and the faces of all the combatants became colourless. Beholding the prowess of their king, on the other hand, O monarch, amongst the Pandavas, leonine roars and shouts and confused cries of joy arose. The son of Radha, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira. Drawing his formidable bow called Vijaya that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pandu with his sharp shafts. With a couple of razor-headed arrows he slew in that encounter Candradeva and Dandadhara, the two Pancala princes, that protected the two car wheels of the high-souled Yudhishthira. Each of those heroes, standing by the side of Yudhishthira's car, looked resplendent like the constellation Punarvasu by the side of the moon. Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows. And he pierced everyone of the protectors of Karna with three straight arrows. The son of Adhiratha then, laughing and shaking his bow inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout. Then many foremost heroes amongst the Pandavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows. Satyaki and Chekitana and Yuyutsu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and the twins (Nakula and Sahadeva) and Bhimasena and Shishupala and the Karushas, Matsyas, the Suras, the Kaikayas, the Kasis and the Kosalas, all these brave heroes, endued with great activity, assailed Vasusena. The Pancala prince Janamejaya then pierced Karna with many arrows. The Pandava heroes, armed with diverse kinds of arrows and diverse weapons and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him. Thus assailed on all sides by the foremost of Pandava warriors, Karna invoked into existence the brahmastra and filled all the points of the compass with arrows. The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of Pandavas troops. The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, Yudhishthira. Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist. That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun. Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars. His armour cut off with those arrows, the son of Pritha, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron. Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of great bowman, fell down on the Earth. Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts. Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pandava himself with three broad-headed arrows. And he also cut off the couple of quivers (that his foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira began to retreat. His Parshni driver had been slain. He became exceedingly cheerless and unable to stay before Karna. The son of Radha then, pursuing Yudhishthira, the son of Pandu, cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunderbolt, the umbrella, the hook, the fish, the tortoise, and the conchshell, and desired to seize him by force. He then remembered the words of Kunti. Then Shalya addressed him, and said, "Do not, O Karna, seize this best of kings. As soon as thou seizest him, he will reduce both thee and me to ashes." Then Karna, O king, laughing in mockery, addressed the son of Pandu and thus spoke unto him disparagingly. "How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties, wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas. Endued with Brahma-force, thou art indeed devoted to the study of the Vedas and the performance of sacrificial rites. Do not, O son of Kunti, fight again, and do not again approach brave warriors. Do not use harsh language towards heroes and do not come to great battles. Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way. By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour. Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keshava and Arjuna, are. Indeed, O king, Karna will never slay one like thee." Having said these words unto the son of Pritha, the mighty Karna, setting Yudhishthira free, began to slaughter the Pandava host like the wielder of the thunderbolt slaughtering the Asura host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away. Beholding the king flying away, the Cedis, the Pandavas, the Pancalas, and the mighty car-warrior Satyaki, all followed that monarch of unfading glory. And the sons of Draupadi, and the Suras, and the twin sons of Madri by Pandu, also followed the king. Beholding the division of Yudhishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of battle-drums and conchs and cymbals and bows, and leonine shouts, arose from among the Dhartarashtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Srutakirti, began to behold the prowess of Karna. Then king Yudhishthira, the just, seeing his troops fast slaughtered, became filled with rage, and addressing his warriors, commanded them, saying, "Slay these enemies. Why are ye inactive?" Then the mighty car-warriors of the Pandavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts then, O Bharata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous. "Exert," "Strike," "Face the foe," were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them a shadow as that of the clouds seemed to spread over the field. And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle. Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like the mountain-summits in consequence of their uneven backs, huge elephants with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle, heads that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth, in consequence of the sound of music and song proceeding from large bands of Apsaras on their celestial cars, with which those bands of heavenly choristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven, heroes with cheerful hearts speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle, and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged in this way, the field became covered with the dust raised by the troops. Then enemies slew enemies and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails, and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely, a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men. Indeed, in that vast host teeming with men, steeds, and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible. And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side. And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes--all became bloody. Some bathed in it and some drank the liquid and some became strengthless, O bull of Bharata's race. Cars and steeds, and men and elephants and weapons and ornaments, and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red. With the odour, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound, almost all the combatants, O Bharata, became very cheerless. The Pandava heroes then, headed by Bhimasena and Satyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pandava heroes to be irresistible, the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by the enemy, even like a herd of elephants in the forest afflicted by lions.'"

"Sanjaya said, 'Beholding the Pandava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop. Then one of the wings of the army and its further wing, and Shakuni, the son of Subala, and the Kauravas well-armed turned against Bhimasena in that battle. Karna also, beholding the Dhartarashtra force with all its kings flying away, addressed the ruler of the Madras, saying, "Proceed towards the car of Bhima." Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was. Thus urged by Shalya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle. Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race. Addressing the heroic Satyaki and Dhrishtadyumna, the son of Prishata, he said, "Go you to protect king Yudhishthira of virtuous soul. With difficulty he escaped from a situation of great peril before my very eyes. In my sight have the armour and robes of the king been cut off and torn, for Duryodhana's gratification, by Radha's son of wicked soul. I shall today reach the end of that woe, O son of Prishata. Today, either I shall slay Karna in battle, or he will slay me in dreadful battle. I tell thee truly. Today I make over the king to you as sacred pledge. With cheerful hearts exert ye today for protecting the king." Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout. Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words:

"'Shalya said, "Behold, O Karna, the mighty-armed son of Pandu, who is filled with rage. Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years. Never before did I see him assume such a form, not even when Abhimanyu was slain and the Rakshasa Ghatotkaca. Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the Yuga, is such that it seems he is capable of resisting the three worlds united together.'"

"Sanjaya continued, 'While the ruler of the Madras was saying these words unto the son of Radha, Vrikodara, excited with rage, came upon Karna. Beholding Bhima, that delighter in battle, approaching him in that way, the son of Radha laughingly said unto Shalya these words, "The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true. This Vrikodara is brave and is a hero full of wrath. He is reckless in protecting his body, and in strength of limbs he is superior to all. While leading a life of concealment in the city of Virata, relying then on the might of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives. Even he stands today at the head of battle clad in mail and insensate with wrath. He is ready to engage in battle with the Destroyer armed with uplifted mace. This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me. That desire of mine may be fulfilled today in consequence of my encounter with Bhima. If I slay Bhima or make him carless, Partha may come against me. That will be well for me. Settle that without delay which thou thinkest to be suitable to the hour." Hearing these words of Radha's son of immeasurable energy Shalya replied, saying, "O thou of mighty arms, proceed against Bhimasena of great might. Having checked Bhimasena, thou mayst then obtain Phalguna. That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna. I tell the truth." Thus addressed, Karna once more said unto Shalya, "Either I shall slay Arjuna in battle, or he will slay me. Setting thy heart on battle proceed to the spot where Vrikodara is.'"

"Sanjaya continued, 'Then, O king, Shalya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army. There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met. The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides. That collision in battle, O monarch, between Karna and the son of Pandu became, O king, fierce and awful, and the noise that arose was tremendous. Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest. And once more, Karna of immeasurable soul, covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows. And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima's bow at the handle. And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour. Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows. Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands. His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pandu, insensate with wrath, and impelled by the desire of slaying the Suta's son, fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains. Forcibly drawing the bow-string to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft. Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through thunderbolt Karna in that battle, like the thunderbolt itself piercing through a mountain. Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car. The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight. Then after Karna's defeat, Bhimasena began to rout the vast Dhartarashtra host like Indra routing the danavas.'"

"Dhritarashtra said, 'Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car. There is only one person, Karna, who will slay the Pandavas along with the Srinjayas--even this is what Duryodhana, O Suta, used very often to say unto me. Beholding, however, that son of Radha now defeated by Bhima in battle, what did my son Duryodhana next do?'

"Sanjaya said, 'Beholding Radha's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying, "Go ye quickly, blessed be ye, and protect the son of Radha who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena." Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire. They were Srutarvan and Durddhara and Kratha and Vivitsu and Vikata and Soma, and Nishangin and Kavashin and Pasin and Nanda and Upanandaka, and Duspradharsha and Suvahu and Vatavega and Suvarchasas, and Dhanurgraha and Durmada and Jalasandha and Sala and Saha. Surrounded by a large car-force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides. They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength, O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that advanced against him. Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu adorned with earrings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth. Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess. With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle. Those two, Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest. Then Bhima, without losing a moment, despatched Kratha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth. Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered. When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode. Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the Yuga. Beholding those sons of thine slain, the Suta's son with a cheerless heart once more urged his steeds of the hue of swans to that place where the son of Pandu was. Those steeds, O king, urged on by the ruler of Madras, approached with great speed the car of Bhimasena and mingled in battle. The collision, O monarch, that once more took place between Karna and the son of Pandu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din. Beholding, O king, those two mighty car-warriors close with each other, I became very curious to observe the course of the battle. Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons. Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad-headed and straight arrows made entirely of iron. Thereupon the mighty-armed Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bow-string drawn to his ear. Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pandu with a thick shower of arrows. The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout. Then Karna, filled with rage, grasped his strong bow and pierced Bhima with ten arrows whetted on stone and equipped with kanka feathers. With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible parigha, twined round with hempen cords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar. Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder. Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts. The battle that took place between Karna and the son of Pandu in that meeting became awful for a moment, like that of a couple of huge lions desirous of slaying each other. Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows. Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist. That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into ant-hill. In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake. Then Karna, O king, filled with rage and the desire to retaliate, struck Bhima with five and twenty shafts, and then with many more. With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama. Next quickly cutting off the bow of Pandu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car. Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the

Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle. Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn. Suddenly the son of Pandu, that scorcher of foes, filled with wrath, routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops. Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums. Thereupon those animals, inspired with fear, ran away. But urged again by their drivers they surrounded Bhimasena once more, like the clouds covering the Sun. Like Indra felling mountains with thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards. That chastiser of foes, the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Subala. Scorching thy army, the son of Pandu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle. Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire. Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions. Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides. Like Vishnu destroying the Asuras, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons. Then 3,000 horsemen, despatched by Shakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima. That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace. Loud sounds arose from among them while they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks. Having slain those 3,000 excellent horses of Subala's son in that way, he rode upon another car, and filled with rage proceeded against the son of Radha. Meanwhile, Karna also, O king, covered Dharma's son (Yudhishthira) that chastiser of foes, with thick showers of arrows, and felled his driver. Then that mighty car-warrior beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipped with Kanka feathers. The son of the Wind-god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind. The son of Radha then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side. Then Satyaki, of immeasurable soul, O Bharata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima. Though exceedingly afflicted by Satyaki, Karna still approached Bhima. Approaching each other those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other. Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible. In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy. Indeed, the blazing effulgence of the Sun shining at mid-day was dispelled by those dense showers of arrows shot by Karna and the son of Pandu. Beholding the son of Subala, and Kritavarma, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pandavas, the Kauravas rallied and came back to the fight. Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains. Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee. The battle that commenced at that hour when the Sun had reached the meridian was such that its like had never been heard or seen by us. One vast host rushed against another, like a vast reservoir of water rushing towards the ocean. The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another. Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.

"'The battle then commenced, awful and terrible, between the Kurus and the Pandavas, both of whom were inspired with the desire of winning great fame. A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bharata, as they addressed one another by name. He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist. Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run out. Beholding the bodies of those angry heroes of immeasurable energy a great fear entered my heart, respecting the dire consequences that would ensue. Then the Pandavas, O king, and the Kauravas also, mighty car-warriors all, striking one another, began to mangle one another with their keen shafts.'"

"Sanjaya said, 'Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle. Throngs of cars, and large bodies of horses, and teeming divisions of infantry and elephants in large numbers mingled with one another, O king, for battle. We beheld the falling of maces and spiked bludgeons and Kunapas and lances and short arrows and rockets hurled at one another in that dreadful engagement. Arrowy showers terrible to look at coursed like flights of locusts. Elephants approaching elephants routed one another. Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen, and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another. In consequence of those brave combatants striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself). The Earth, O Bharata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella. Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep red. Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks and arms and thighs and earrings and other ornaments displaced from the bodies of warriors, O Bharata, and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground. Elephants coming against elephants tore one another with their tusks, O king. Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful. Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals, down whose breasts ran streams of liquid chalk. Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons. Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter. Many foremost of elephants pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands. Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipped of their wings). Others, afflicted with arrows and much pained by their wounds, fell down touching the Earth, in that dreadful battle, at their frontal globes or the parts between their tusks. Others roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain. Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions. Others, struck with arrows and lances or dragged down, fell on the Earth and writhed in agony, making diverse kinds of motion. Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire; others, beholding their relatives and sires and grandsires, and others seeing retreating foes, shouted to one another their well-known names and the names of their races. The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motions. Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes. Those arms, looking like the tapering bodies of snakes, and smeared with sandal paste, O king, looked beautiful, when drenched with blood, like little standards of gold. When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck. A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes. Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of the bloody currents. And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them. Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there, enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished. And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead. And innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and drinking fat, and blood, O Bharata, began to dance around. And crows and vultures and cranes, gratified with fat and marrow and other animals relishing flesh, were seen to move about in glee. They, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty. Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess. Addressing one another, O Bharata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes. During the progress of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.'"

"Sanjaya said, 'During the progress of that battle in which so many Kshatriyas sank down, the loud twang of Gandiva, O sire, was heard above the din on that spot, O king, where the son of Pandu was engaged in slaughtering the samsaptakas, the Kosalas, and the Narayana forces. Filled with rage and longing for victory, the samsaptakas, in that battle, began to pour showers of arrows on Arjuna's head. The puissant Partha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors. Plunging into the midst of that division of cars with the aid of his whetted shafts equipped with Kanka feathers, Partha came upon Susharma of excellent weapons. That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the samsaptakas also covered Partha with their shafts. Then Susharma, piercing Partha with ten shafts, struck Janardana with three in the right arm. With a broad-headed arrow then, O sire, he pierced the standard of Arjuna. Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roared very fiercely, affrighting thy troops. Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive. That army then, as it stood inactive, O king, looked beautiful like the Citraratha forest with its flowery burthen of diverse kinds. Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains. Then all of them encompassed the great car of the Pandava. Assailing him, they uttered loud roars although all the while they were being struck and slaughtered with sharp shafts. Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars. Some among them seized the massive arms of Keshava, and some among them, O king, seized Partha himself with great joy as he stood on his car. Then Keshava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back. Then Partha, encompassed by those great car-warriors, and beholding his car assailed and Keshava attacked in that manner became filled with rage, and overthrew a large number of car-warriors and foot-soldiers. And he covered all the combatants that were close to him with many arrows, that were fit for close encounters. Addressing Keshava then, he said, "Behold, O Krishna, O thou of mighty arms, these countless samsaptakas engaged in accomplishing a fearful task although slaughtered in thousands. O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car." Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare. Hearing that blare the army of the samsaptakas began to waver, O king, and became inspired with great fright. Then that slayer of hostile heroes, viz., the son of Pandu, paralysed the legs of the samsaptakas by repeatedly invoking, O monarch, the weapon called Naga. Thus tied with those foot-tying bands by the high-souled son of Pandu, all of them stood motionless, O king, as if they had been petrified. The son of Pandu then began to slay those motionless warriors like Indra in days of yore slaying the Daityas in the battle with Taraka. Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons. Their legs being paralysed, they could not, O king, move a step. Then Partha slew them with his straight arrows. Indeed, all these warriors in that battle, aiming at whom Partha had invoked that foot-tying weapon, had their lower limbs encircled with snakes. Then the mighty car-warrior Susharma, O monarch, beholding his army thus paralysed, quickly invoked the weapon called Sauparna. Thereupon numerous birds began to come down and devour those snakes. The latter again, at the sight of rangers of the sky, began, O king, to fly away. Freed from that foot-tying weapon, the Samsaptaka force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds. Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Partha with numerous weapons. Cutting off with his own arrowy downpour that shower of mighty weapons Vasava's son, that slayer of hostile heroes, began to slaughter those warriors. Then Susharma, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts. Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying, "Partha is slain." At this the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there. Recovering his senses, Partha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the Aindra weapon. Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants. And steeds and warriors, in hundreds and thousands, were also seen to be slaughtered in that battle, with these weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all the samsaptakas and Gopalas, O Bharata. There was no man amongst them that could fight with Arjuna. There in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess. Then the son of Pandu having slain full 10,000 combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke. And then he slew full 14,000 warriors, and 3,000 warriors, and 3,000 elephants. Then the samsaptakas once more encompassed Dhananjaya, making death or victory their goal. The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pandu became awful.'"

"Sanjaya said, 'Then Kritavarma, and Kripa, and the son of Drona and the Suta's son, O sire, and Uluka, and Subala's son (Shakuni), and the king himself, with his uterine brothers, beholding the (Kuru) army afflicted with the fear of Pandu's son, unable to stand together, like a vessel wrecked on the ocean, endeavoured to rescue it with great speed. For a short space of time, O Bharata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of timid and the joy of the brave. The dense showers of arrows shot in battle by Kripa, thick, as flights of locusts, covered the Srinjayas. Then Shikhandi, filled with rage, speedily proceeded against the grandson of Gautama (Kripa) and poured upon that bull amongst Brahmanas his arrowy downpours from all sides. Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Shikhandi with ten arrows in that battle. Then Shikhandi filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipped with Kanka feathers. The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Shikhandi of his steeds, driver and car. Jumping down from his steedless vehicle, the mighty car-warrior (Shikhandi) rushed impetuously at the Brahmana, having taken up a sword and a shield. As the Pancala prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful. Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Shikhandi, O king, (thus assailed) remained perfectly inactive in that battle. Beholding Shikhandi covered (with arrows) by Kripa, O best of the kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa. The great car-warrior Kritavarma, however, rushing impetuously received Dhrishtadyumna as the latter proceeded against the son of Sharadvata (Kripa). Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Sharadvata's son. Thy son Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity. Karna too, otherwise called Vaikartana, O Bharata, in that battle, resisted Bhimasena, and the Karushas, the Kaikayas, and the Srinjayas. Meanwhile Sharadvata's son, in that battle, O sire, with great activity, sped many arrows at Shikhandi, as if for the purpose of burning him outright. The Pancala prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides. The grandson of Gautama (Kripa) then quickly cut off with his arrows the shield of Prishata's son, that was decked with hundred moons. At this feat of his, the troops made a loud uproar. Deprived of his shield, O monarch, and placed under Kripa's power Shikhandi still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death. Then Suketu, the son of Citraketu, O king, quickly proceeded towards the mighty Shikhandi plunged into such distress and assailed in that manner by Kripa with his arrows. Indeed, the young prince of immeasurable soul rushed towards the car of Sharadvata's son and poured upon that Brahmana, in that battle, innumerable shafts of great keenness. Beholding that Brahmana observant of vows thus engaged in battle (with another), Shikhandi, O best of kings, retreated hastily from that spot. Meanwhile Suketu, O king, piercing the son of Gautama with nine arrows, once more pierced him with seventy and again with three. Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb. The grandson of Gautama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs. All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake. With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing earrings and head-protector. That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory. Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.

"'Encompassing the mighty Dhrishtadyumna, Kritavarma cheerfully addressed him saying, "Wait, Wait!" The encounter then that took place between the Vrishni and the Pancala warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat. Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridika (Kritavarma, the ruler of Bhoja) with nine arrows in the chest, and succeeded in afflicting him greatly. Then Kritavarma, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car with his shafts. Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible, like the Sun shrouded by rain-charged clouds. Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds. The commander of the Pandava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarma and poured upon him a fierce shower of arrows. The son of Hridika, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity. Beholding his irresistible shower of arrows checked in that battle by Kritavarma, the son of Prishata, approaching his antagonist, began to resist him. And soon he despatched Kritavarma's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car. The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with shafts, without losing a moment. Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this a battle once more took place between them.'"

"Sanjaya said, 'Meanwhile the son of Drona (Ashvatthama), beholding Yudhishthira protected by the grandson of Sini (Satyaki) and by the heroic sons of Draupadi, cheerfully advanced against the king, scattering many fierce arrows equipped with wings of gold and whetted on stone, and displaying diverse manoeuvres of his car and the great skill he had acquired and his exceeding lightness of hands. He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle. The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Ashvatthama became one expanse of arrows. The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there. Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occasion. Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element. Then Satyaki, though struggling resolutely, and Pandu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pandava army) were filled with wonder. All the kings became incapable of even looking at Ashvatthama, O monarch, who then resembled the scorching Sun himself in the sky. While the Pandava troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi, and Satyaki, and king Yudhishthira the just, and the Pancala warriors, all uniting together, cast off their fears of death and rushed against the son of Drona. Then Satyaki, piercing the son of Drona with seventy arrows, once more pierced him with seven long shafts decked with gold. And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven, and Srutakarman pierced him with three arrows and Srutakirti with five. And Sutasoma pierced him with nine arrows, and Satanika with seven. And many other heroes pierced him with many arrows from every side. Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Satyaki in return with five and twenty arrows whetted on stone. And he pierced Srutakirti with nine arrows and Sutasoma with five, and with eight arrows he pierced Srutakarman, and Prativindya with three. And he pierced Satanika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Srutakirti. The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipped with sharp points. Then, O monarch, the son of Drona covered the Pandava troops, O sire, with thick showers of arrows, O bull of Bharata's race. Of immeasurable soul, the son of Drona, next smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows. The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest. Then Satyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar. His bow cut off, that foremost of mighty men viz., the son of Drona, quickly felled Satyaki's driver from his car with a dart. The valiant son of Drona then, taking up another bow, covered the grandson of Sini, O Bharata, with a shower of arrows. His driver having been slain, Satyaki's steeds were seen to run hither and thither, O Bharata, in that battle. Then the Pandava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons. That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him received them all in that dreadful battle. Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pandava troops in that battle, who resembled a heap of dry grass and straw. That army of Pandu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale. People then, O monarch, beholding the prowess of Drona's son, regarded all the Pandavas as already slain by him. Then Yudhishthira, that great car-warrior and disciple of Drona, filled with rage and the desire to retaliate, addressed Drona's son, saying "O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay me today. The duties of a Brahmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brahmana in name only. In thy very sight, however. O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch amongst Brahmanas." Thus addressed, the son of Drona. smiling, and reflecting upon what was proper and true, gave no reply. Without saying anything, he covered the son of Pandu in that battle with a shower of arrows like the destroyer himself in wrath while engaged in annihilating creatures. Thus covered by Drona's son. O sire, the son of Pritha quickly went away from that spot, leaving that large division of his. After Yudhishthira, the son of Dharma, had gone away, the high-souled son of Drona also, O king, left that spot. Then Yudhishthira, O king, avoiding the son of Drona in that great battle proceeded against thy army, resolved to achieve the cruel task of slaughter.'"

"Sanjaya said, 'Meanwhile Vikartana himself, resisting Bhimasena supported by the Pancalas and the Cedis and the Kaikayas, covered him with many arrows. In the very sight of Bhimasena, Karna, slew in that battle many mighty car-warriors among the Cedis, the Karushas, and the Srinjayas. Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass. The Suta's son also in that battle, began to slay the mighty bowmen amongst the Pancalas, the Kaikayas, and the Srinjayas, in thousands. Indeed, the three mighty car-warriors viz., Partha and Vrikodara and Karna, began to exterminate the samsaptakas, the Kauravas, and the Pancalas, respectively. In consequence of thy evil policy, O king, all these Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle. Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows. Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft. Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five. Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows. With a couple of broad-headed arrows, then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows. Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle. Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds, pouring rain upon a mountain breast. Thereupon thy son, that great car-warrior, O king filled with rage, resisted those two great bowmen, viz., the twin sons of Pandu, with showers of winged arrows. The bow of Duryodhana in that battle, O Bharata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides. Covered with Duryodhana's shafts the two sons of Pandu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds. Indeed, those arrows, O king, equipped with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun, when the welkin was thus shrouded and all that was seen was one uniform expanse of the Destroyer himself, at the end of the Yuga. Beholding on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Madri to be in the presence of Death. The commander then, O king, of the Pandava army, viz., the mighty car-warrior Parshata (Son of Prishata) proceeded to that spot where Duryodhana was. Transgressing those two great car-warriors, viz., the two brave sons of Madri, Dhrishtadyumna began to resist thy son with his shafts. Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Pancala with five and twenty arrows. Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pancala with sixty shafts and once again with five, and uttered a loud roar. Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist. Casting aside that broken bow, the prince of Pancala, that crusher of foes, quickly took up another bow that was new and capable of bearing a great strain. Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person looked resplendent on his car. Desirous of slaying Duryodhana, O chief of the Bharatas, the Pancala hero sped five and ten cloth-yard shafts that resembled hissing snakes. Those shafts, whetted on stone and equipped with the feathers of Kankas and peacocks, cutting through the armour decked with gold of the king passed through his body and entered the Earth in consequence of the force with which they had been shot. Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic Kinsuka in the season of spring with its flowery weight. His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow, with a broad-headed arrow. Having cut off his assailant's bow the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eyebrows. Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus. Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows. With five he slew the four steeds and the driver of Duryodhana, and he cut off with another his bow decked with gold. With the remaining ten shafts, the son of Prishata cut off the car with the upashkara, the umbrella, the dart, the sword, the mace, and the standard of thy son. Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden Angadas and bearing the device of an elephant worked in jewels, cut off by the prince of the Pancalas. Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle. In the very sight of Dhrishtadyumna, Durdhara, O monarch, causing that ruler of men to ride upon his car quickly bore him away from the battle.

"'Meanwhile the mighty Karna, having vanquished Satyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts. The grandson of Sini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder limbs with his tusks. Then, O Bharata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata. Not a single combatant of either the Pandavas nor ourselves turned his face from the battle. Then Karna proceeded against the Pancalas with great speed. At that hour when the Sun had ascended the meridian, great slaughter, O best of men, of elephants and steeds and men, took place on both sides. The Pancalas, O king, inspired with the desire of victory, all rushed with speed against Karna like birds towards a tree. The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pancalas, with the keen points of his shafts, singling out their leaders, viz., Vyaghraketu and Susharma and Citra and Ugrayudha and Jaya and Sukla and Rochamana and the invincible Singhasena. Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz., Karna, that ornament of battle. That foremost of men endued with great valour, viz., the son of Radha, afflicted those eight heroes engaged in battle with eight keen shafts. The Suta's son possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight. Filled with rage, the son of Radha then slew Jishnu, and Jishnukarman, and Devapi, O king, in that battle, and Citra, and Citrayudha, and Hari, and Singhaketu and Rochamana and the great car-warrior Salabha, and many car-warriors among the Cedis bathed the form of Adhiratha's son in blood, while he himself was engaged in taking the lives of those heroes. There, O Bharata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle. Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder. With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car. Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army had ever achieved such feats as were then achieved by Karna in that battle. Amongst elephants, amongst steeds, amongst cars and amongst men, the Suta's son caused a very great carnage, O tiger among men. As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pancalas. As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs of Pancala cars to all sides. As a herd of deer that have approached the jaws of a lion can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives. As people are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bharata, were burnt by the Karna-fire when they came in contact with it. Many warriors among the Cedis and the Pancalas, O Bharata, that were regarded as heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name, in every instance. Beholding the prowess of Karna, O king, I thought that a single Pancala even would not, in that battle, escape from the son of Adhiratha. Indeed, the Suta's son in that battle repeatedly routed the Pancalas.

"'Beholding Karna thus slaughtering the Pancalas in that dreadful battle, King Yudhishthira the just rushed in wrath towards him; Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes viz., the son of Radha. And Shikhandi, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Sini, and innumerable Prabhadrakas, all endued with immeasurable energy, advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons. Like Garuda falling upon a large number of snakes, the son of Adhiratha, singlehanded, fell upon all those Cedis and Pancalas and Pandavas in that encounter. The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the Danavas. Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows. While the son of Radha was thus engaged with the Pandavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts, every one of which resembled the lord of Yama. That great bowman, fighting single-handed with the Bahlikas, and the Kaikayas, the Matsyas, the Vasatas, the Madras, and Saindhavas, looked exceedingly resplendent. There, elephants, assailed in their vital limbs by Bhima with his cloth-yard shafts fell down, with their riders slain, making the Earth tremble with the violence of their fall. Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities. Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with sounds. The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena. The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupefied. Indeed that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn. Stupefied, that host stood even like the Ocean in calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, the host, whilst thus being slaughtered became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another. The Suta's son, filled with rage, routed the Pandava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent. During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of various persons, having slain a large number of samsaptakas in the midst of their array, addressed Vasudeva, saying, "This struggling force of samsaptakas, O Janardana, is broken. Those great car-warriors amongst the samsaptakas are flying away with their followers, unable to bear my shafts, like deer unable to bear the roar of the lion. The vast force of the Srinjayas also seems to break in this great battle. There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna, is seen in the midst of Yudhishthira's division, where he is careering with activity. The other great car-warriors (of our army) are incapable of vanquishing Karna. Thou knowest that Karna is possessed of great energy as regards prowess in battle. Proceed thither where Karna is routing our force. Avoiding (other warriors) in battle, proceed against the Suta's son, that mighty car-warrior. This is what I wish, O Krishna. Do, however, that which thou likest." Hearing these words of his, Govinda smiled, and addressing Arjuna, said, "Slay the Kauravas, O son of Pandu, without delay." Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pandu penetrated thy vast force. Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keshava, penetrated into its midst. That ape-bannered car, the clatter of whose wheels resembled the deep roar of the clouds and whose flags waved in the air, penetrated into the host like a celestial car passing through the welkin. Keshava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour. Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Ashvinis invoked with proper rites in a sacrifice by the officiating priests. Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters. Having penetrated into the midst of that car-force and those bodies of horse, Phalguna careered within those divisions like the Destroyer himself, armed with the fatal noose. Beholding him put forth such prowess within his army, thy son, O Bharata, once more urged the samsaptakas against him. Thereupon, with a 1,000 cars, and 300 elephants, and 14,000 horses, and 200,00 of foot-soldiers armed with the bow, endued with great courage, of sureness of aim and conversant with all the ways of battle, the leaders of the samsaptakas rushed (from every side) towards the son of Kunti (in the great battle) covering the Pandava, O monarch, with showers of arrows from all sides. Thus covered with shafts in that battle, Partha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself, armed with the noose. While engaged in slaughtering the samsaptakas, Partha became a worthy object of sight to all. Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly short by the diadem-decked Arjuna. Indeed, everything completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes. The son of Pandu, of immeasurable soul, shot on all sides his straight shafts equipped with wings of gold and furnished with keen points. In consequence of the sound of Partha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains seemed to split. Having slain 10,000 kshatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the samsaptakas. Repairing to that further wing which was protected by the Kambojas, Partha began to grind it forcibly with his arrows like Vasava grinding the Danavas. With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads of foes longing to slay him. Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane. While he was engaged in thus slaughtering elephants and steeds and car-warriors and foot-soldiers, the younger brother of Sudakshina (the chief of the Kambojas) began to pour showers of arrows on him. With a couple of crescent-shaped arrows, Arjuna cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow. Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic. Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina, the chief of the Kambojas, of eyes resembling lotus petals, slain and fall down like a column of gold or like a summit of the golden Sumeru. Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly. Each slain with a single arrow, and combatants of the Kamboja, the Yavana, and the Saka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch. In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place. When the wing and the further wing of the samsaptakas had thus been exterminated by Savyasaci, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors. Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows like the Sun himself appearing with his own rays. With mouth wide open from rage and with the desire to retaliate, and with red eyes, the mighty Ashvatthama looked formidable like death himself, armed with his mace and filled with wrath as at the end of the Yuga. He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pandava army. As soon as he beheld him of Dasharha's race (Keshava) on the car, O king, he once more sped at him, and repeated showers of fierce shafts. With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on the car. Then the valiant Ashvatthama, with hundreds of keen arrows, stupefied both Madhava and the son of Pandu in that battle. Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of "Oh!" and "Alas!" Crowds of Siddhas and Charanas began to repair to that spot from every side, mentally uttering this prayer, viz., "Let good be to all the worlds." Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged in shrouding the two Krishnas with shafts. The sound of Ashvatthama's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion. While careering in that battle and striking right and left the string of his bow looked beautiful like flashes of lightning in the midst of a mass of clouds. Though endued with great firmness and lightness of hand the son of Pandu, for all that, beholding the son of Drona then, became greatly stupefied. Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Ashvatthama became such in that battle that men could with difficulty gaze at it. During the progress of that dreadful battle between Drona's son and the Pandava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath he drew deep breaths, O king, and seemed to burn with his eyes both Ashvatthama and Phalguna as he looked at them repeatedly. Filled with rage, Krishna addressed Partha in an affectionate tone, saying, "This, O Partha, that I behold in battle regarding thee, is exceedingly strange, since Drona's son, O Partha, surpasseth thee today! Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that Gandiva still in thy hands, and dost thou not stay on thy car now? Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle? Do not, O Partha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race. This is not the time for sparing him." Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time, when speed was of the highest moment, and with them he cut off Ashvatthama's bow and standard and umbrella and banners and car and dart and mace. With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon overcome with a deep swoon, Ashvatthama sat down, supporting himself on his flagstaff. The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away insensible and thus deeply afflicted by the foe. Meanwhile that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire. Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy. Within a short time Vibhatsu routed the samsaptakas: Vrikodara, the Kurus, and Vasusena, the Pancalas. During the progress of the battle destructive of great heroes, there rose many headless trunks all around. Meanwhile Yudhishthira, O chief of the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.'"

"Sanjaya said, 'Then Duryodhana, O chief of Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words, "Without seeking hath this occasion arrived, when the gates of heaven have become wide open. Happy are those Kshatriyas, O Karna, that obtain such a battle. Brave heroes fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Radha. The occasion that hath come is even such. Either let these brave Kshatriyas, slaying the Pandavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes." Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments. When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further said, "In the very sight of all the troops, and before the eyes of you all, my father after he had laid aside his weapons, was slain by Dhrishtadyumna. By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all. Listen then to that oath of mine. Without slaying Dhrishtadyumna I shall not doff my armour. If this vow of mine be not fulfilled, let me not go to heaven. Be it Arjuna, be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them. There is no doubt in this." After Ashvatthama had uttered these words, the entire Bharata army, united together, rushed against the Pandavas, and the latter also rushed against the former. The collision of brave leaders of car-divisions, O Bharata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution. Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there accompanied by the Apsaras, for beholding those foremost of men. Filled with joy, the Apsaras began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems. Soft winds bore those excellent odours to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth. Strewn with celestial flowers, with beautiful shafts equipped with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars. Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce.'"

"Sanjaya said, 'Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena, the son of Pandu became angry. Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vasudeva, said, "Behold, O Krishna of mighty arms, the Pandava army is flying away. Behold, Karna is slaying our great car-warriors in this battle. I do not, O thou of Dasaratha's race, see king Yudhishthira the just. Nor is the standard of Dharma's son, foremost of warriors, visible. The third part of the day still remaineth, Janardana. No one amongst the Dhartarashtras cometh against me for fight. For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is. Beholding Dharma's son safe and sound with his younger brothers in battle, I will again fight with the foe, O thou of Vrishni's race." At these words of Vibhatsu, Hari (Krishna) quickly proceeded on that car to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal. During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasaci, saying, "Behold, O Partha, how great and awful is this carnage, O Bharata, of Kshatriyas on Earth for the sake of Duryodhana. Behold, O Bharata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders. Behold those straight shafts equipped with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs. Behold, O Bharata, those scimitars, decked with gold, and having ivory handles, and those displaced shields embossed with gold. Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold. Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles. Behold those iron Kuntas, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those discs displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle. Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive. Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars. The field of battle is covered with shafts and darts and swords and axes and scimitars and spiked maces and lances and iron Kuntas and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes. The Earth looks beautiful, O Bharata, with arms smeared with sandal, decked with Angadas of gold and with Keyuras, and having their ends cased in leathern fences. With hands cased in leathern fences, with displaced ornaments, with severed thighs looking like elephants' trunks of many active warriors, with fallen heads, decked with costly gems and earrings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful. With headless trunks smeared all over with blood with severed limbs and heads and hips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires. Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies. Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field. Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners. Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets. Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of lapis lazuli, and those hooks falling upon the ground. Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the Ranku deer falling on the ground but which had served for seats on horse back. Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning. Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful earrings and well-cut beards and possessed of the splendour of the moon and stars. Behold those wounded warriors in whom life is not yet extinct and who, lying all around, are uttering wails of woe. Their relatives, O prince, casting aside their weapons are tending them, weeping incessantly. Having covered many warriors with arrows and deprived them of life, behold those combatants, endued with activity longing for victory, and swelling with rage, are once more proceeding for battle against their antagonists. Others are running hither and thither on the field. Being begged for water by fallen heroes, others related to them have gone in quest of drink. Many, O Arjuna, are breathing their last meanwhile. Returning their brave relatives, seeing them become senseless are throwing down the water they brought and are running wildly, shouting at one another. Behold, many have died after having slaked their thirst, and many, O Bharata, are dying while drinking. Others, though affectionate towards relatives, are still seen to rush towards foes in great battle deserting their dear relatives. Others, again, O best of men, biting their nether lips, and with faces rendered terrible in consequence of the contraction of their brows, are surveying the field all around." While saying these words unto Arjuna, Vasudeva proceeded towards Yudhishthira. Arjuna also, beholding the king in that great battle, repeatedly urged Govinda, saying, "Proceed, Proceed." Having shown the field of battle to Partha, Madhava, while proceeding quickly, slowly said unto Partha once more, "Behold those kings rushing towards king Yudhishthira. Behold Karna, who resembles a blazing fire, on the arena of the battle. Yonder the mighty-bowman Bhima is proceeding to battle. They that are the foremost among the Pancalas, the Srinjayas, and the Pandavas--they, that is, that have Dhrishtadyumna for their head, are following Bhima. The vast army of the enemy is again broken by the rushing Parthas. Behold, O Arjuna, Karna is trying to rally the flying Kauravas. Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero who is the foremost of all wielders of weapons. The mighty carwarrior Dhrishtadyumna is rushing against that hero. The Srinjayas are following the lead of Dhristadyumna. Behold, the Srinjayas are falling." Thus did the invincible Vasudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle. Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal. Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy.'"

"Sanjaya said, 'Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Parthas being headed by Yudhishthira, and ourselves headed by the Suta's son. Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pandavas, that increased the population of Yama's kingdom. After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave samsaptakas, O Bharata, were left unslaughtered, Dhrishtadyumna, O monarch, with all the kings (on the Pandava side) and those mighty car-warriors--the Pandavas themselves, all rushed against Karna only. Like the mountain receiving a vast body of water, Karna, unaided by anyone, received in that battle all those advancing warriors filled with joy and longing for victory. Those mighty car-warriors encountering Karna, were beat off and broken like a mass of water, and beat back on all sides when it encounters a mountain. The battle, however, that took place between them and Karna made the hair stand on end. Then Dhrishtadyumna assailed the son of Radha with a straight shaft in that battle, and addressing him said, "Wait, Wait." The mighty car-warrior Karna, filled with rage, shook his foremost of bows called Vijaya, and cutting off the bow of Dhrishtadyumna, as also his arrows resembling snakes of virulent poison assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata, became bathed in blood and looked beautiful like so many cochineal. The mighty car-warrior Dhrishtadyumna, casting aside that broken bow, took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna. Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts. Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of death. That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Sini, O king, cut off into seven fragments, displaying great lightness of hand. Beholding his shaft baffled by the arrows of Satyaki, O king, Karna resisted Satyaki with showers of arrows from every side. And he pierced Satyaki in that encounter with seven clothyard shafts. The grandson of Sini, however, pierced him in return with many arrows decked with gold. The battle then that took place, O king, between those two warriors was such as to fill both spectators and listeners with fear. Though awful, soon it became beautiful and deserving objects of sight. Beholding the feats, in that encounter, of Karna and the grandson of Sini, the hair of all the creatures there present seemed to stand on end. Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes and queller of the prowess of all enemies. Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said, "Wait, wait, O slayer of a Brahmana, thou shalt not escape me today with life." Having said these words, that mighty car-warrior of great lightness of hand striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so the son of Prishata, that slayer of hostile heroes, beholding Drona's son in that battle, now regarded him as his death. Soon, however, remembering that he was unslayable in battle by means of weapons, he rushed with great speed against Drona's son, like the Destroyer running against the Destroyer at the time of the universal dissolution. Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths, in wrath, and rushed towards him. Both of them were filled with great rage at the sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him, "O wretch amongst the Pancalas, I shall today despatch thee to Yama. The sin thou hast committed before by slaying Drona will fill thee today with regret, to thy great evil, if thou stayest in battle without being protected by Partha, or if thou dost not fly away, O fool, I tell thee truly." Thus addressed, the valiant Dhrishtadyumna replied, saying, "That same sword of mine which answered thy sire, resolutely engaged in battle, will today answer this speech of thine. If Drona could be slain by me, O thou that art a Brahmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?" Having said these words, the wrathful commander of the Pandava forces, viz., the son of Prishata, pierced Drona's son with a keen arrow. Then Drona's son filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows. Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen. Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna. The son of Radha, too, O monarch, singly resisted the Pancalas and the Pandavas and the (five) sons of Draupadi and Yudhamanyu and the mighty car-warrior Satyaki, in consequence of which feat he became the cynosure of all eyes. Then Dhrishtadyumna in that battle cut off the very tough and formidable bow of Drona's son, as also all his arrows resembling snakes of virulent poison. Drona's son, however, with his arrows, destroyed within the twinkling of an eye the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata's son. Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a blazing shield decked with a hundred moons. Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Ashvatthama, however, though struggling vigorously, could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna, although pierced and exceedingly mangled with many arrows. When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata. The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake. Meanwhile Madhava, addressing Arjuna, said, "Behold, O Partha, how the son of Drona is rushing with great speed towards the car of Prishata's son. Without doubt, he will slay the prince. O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself." Having said these words, the valiant Vasudeva urged the steeds towards that spot where Drona's son was. Those steeds, of the splendour of the moon, urged by Keshava, proceeded towards the car of Drona's son, devouring the very skies. Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Ashvatthama made great efforts for slaying Dhrishtadyumna soon. Seeing Dhrishtadyumna dragged, O ruler of men by his enemy, the mighty Partha sped many arrows at the son of Drona. Those arrows, decked with gold and sped from Gandiva, approached the son of Drona and pierced him deeply like snakes penetrating into an ant-hill. Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pancala prince of immeasurable energy. Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Partha with many shafts. Meanwhile, the heroic Sahadeva, O ruler of men, bore away on his car the son of Prishata, that scorcher of foes. Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage, Drona's son struck Arjuna in the arms and the chest. Thus provoked, Partha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death, or rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brahmana hero. Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away. Then Karna, O monarch, shook his bow Vijaya and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him. Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle. Beholding Prishata's son rescued and Drona's son afflicted, the Pancalas, O king, expectant of victory, began to utter loud shouts. Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars. Having achieved that feat, Partha addressed Vasudeva, saying "Proceed, O Krishna, towards the samsaptakas, for this is greatly desired by me." Hearing those words of Pandu's son, he of Dasharha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.'"

"Sanjaya said, 'Meanwhile Krishna, pointing out king Yudhishthira the just, unto Kunti's son Partha, addressed him in these words: "Yonder, O son of Pandu, your brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhartarashtras, all inspired with the desire of slaughtering him. The mighty Pancalas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him. Yonder, Duryodhana, O Partha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pandava king. Impelled by the desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers, the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare. Those Dhartarashtra elephants and horses and car-warriors and foot-soldiers are advancing to seize Yudhishthira like poor men after a precious gem. Behold, checked by Satyaki and Bhima, they have again been stupefied, like the Daityas, that desired to take away the Amrita, made motionless by Sakra and Agni. The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean. Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows. I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire. The army of Dhritarashtra's son, O Pandava, is arrayed and equipped duly. Sakra himself, coming within the range of its arrows, can scarcely escape. Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself? The force of the heroic Duryodhana's shafts, or Drona's son's or Kripa's or Karna's would break down the very mountains. That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Radha is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pandu in fight, specially when he is united with the mighty and brave son of Dhritarashtra. Of rigid vows, when the son of Pritha (Yudhishthira) had been engaged in battle with all those warriors, other great car-warriors had struck him and contributed to his defeat. The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with Brahma-force, but the puissant one is not endued with much of Kshatriya-might. Assailed, however, by Karna, the royal son of Pandu, Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril. I think, O Partha, that king Yudhishthira has fallen. Indeed, since that chastiser of foes, the wrathful Bhimasena, coolly heareth the leonine roars of the frequently shouting Dhartarashtra's longing for victory and blowing their conchs, I think, O bull among men, that Pandu's son Yudhishthira is dead. Yonder Karna urges forward the mighty car-warriors of the Dhartarashtras towards the son of Pritha with the weapons called Sthunakarna, Indrasjaha and Pasupata, and with clubs and other weapons. The king, O Bharata, must be deeply afflicted and exceedingly weakened, because the Pancalas and the Pandavas, those foremost of all wielders of weapons, are seen to proceed with great speed towards him at a time when speed is of the highest moment like strong men rushing to the rescue of a person sinking in a bottomless sea. The king's standard is no longer visible. It has probably been struck down by Karna with his shafts. In the very sight of the twins, O Partha, and of Satyaki and Shikhandi, and Dhrishtadyumna and Bhima and Satanika, O lord, as also of all the Pancalas and the Cedis, O Bharata, yonder Karna is destroying the Pandava division with his arrows, like an elephant destroying an assemblage of lotuses. There, those car-warriors of thy army, O son of Pandu, are flying away. See, see, O Partha, how those great warriors are retreating. Those elephants, O Bharata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain. There those crowds of car-warriors, routed in battle, O Partha, by Karna, that crusher of foes, are flying away in all directions. Behold, O Partha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field. There, the son of Radha is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith. There, those mighty car-warriors of the Pancalas are being routed (by Karna) even as the Daityas had been routed by Sakra in dreadful battle. There, Karna, having vanquished the Pancalas, the Pandus, and the Srinjayas, is casting his eyes on all sides, I think, for seeking thee. Behold, O Partha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Sakra in the midst of the celestials, after vanquishing his foes. There the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pandus and the Srinjayas with fear on every side. There, Karna himself, terrifying the Pandus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honours, saying, 'Blessed be ye, advance, ye Kauravas and rush with such speed that no Srinjaya may, in this battle escape with life. United together, do this all of you. As regards ourselves, we will follow behind you.' Saying these words, he is advancing behind (his troops), scattering his shafts. Behold Karna, adorned with his white umbrella in this battle and looking like the Udaya hills adorned by the moon. With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bharata, in this battle, Karna, O prince, is casting his glances after thee. Without doubt, he will, in this battle, come hither, with great speed. Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison. There, the son of Radha turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Partha, an encounter with thee, O scorcher of foes. Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp. Wrathful and brave, he is ever engaged in the good of Dhritarashtra's son. Of wicked understanding, he is always unable to put up with thee. Beholding Karna alone and unsupported, Dhritarashtra's son, O Bharata, turneth towards him with great resolution, accompanied by his car-force, for protecting him. Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigour, from desire of winning fame, kingdom and happiness. Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Partha, like a celestial and a Danava in the great battle between the gods and the Asuras, let all the Kauravas behold thy prowess. Beholding thee filled with great rage and Karna also excited to fury, O bull of Bharata's race, Duryodhana in wrath will not be able to do anything. Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Radha harboureth a great animosity for the virtuous Yudhishthira, achieve that, O son of Kunti, which should now be achieved. Righteously setting thy heart on battle, advance against that leader of car-warriors. There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce energy, and 5,000 elephants, and twice as many horses, and innumerable foot-soldiers, all united together, O son of Kunti, and protecting one another, O hero, are advancing against thee. Show thyself, of thy own will, unto that great bowman, viz., the Suta's son. Advance, O bull of Bharata's race, towards him with great speed. There, Karna, filled with great wrath is rushing against the Pancalas. I see his standard approaching towards the car of Dhrishtadyumna. I think he will exterminate the Pancalas. I will tell thee, O bull of Bharata's race, some good news, O Partha. King Yudhishthira the just is living. There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Satyaki, O Bharata. There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Pancalas. The troops of Dhritarashtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts. Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops. Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host. Yellow and red and black and white banners, adorned with stars and moons and suns as also many umbrellas, O Arjuna, lie scattered about. Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field. There, those car-warriors are falling from their cars, deprived of life by the unreturning Pancalas with shafts of diverse kinds. There the Pancalas of great speed, O Dhananjaya, are rushing against the riderless Dhartarashtra elephants and steeds and cars. Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle aided by the might of Bhimasena are crushing, O tiger among men, the hostile force. There, the Pancalas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle. Behold their great energy and power. Through sheer valour, the Pancalas are slaughtering the Dhartarashtras like angry lions slaying elephants. Unarmed they are snatching the weapons of their armed foes and with those weapons thus snatched, they are slaying their foes that are effectual smiters, and uttering loud roars. The heads and arms of their foes are being struck off and felled on the field. The Pancala cars and elephants and horses are all worthy of the highest praise. Like swans of great speed leaving the Manasa lake and rushing into the Ganga, the Pancalas are rushing against the Kauravas, and every part of the vast Dhartarashtra force is assailed by them. Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valour for resisting the Pancalas. The Pancala heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhartarashtra army already sinking in the ocean of Bhima's weapons. Beholding the Pancalas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars. The greater portion of the vast Dhartarashtra army has become exceedingly frightened. Behold those elephants, pierced by Bhima with his cloth-yard shafts, are falling down like mountain summits riven by the thunderbolt of Indra. There, those huge elephants, deeply pierced with the straight shafts of Bhimasena are flying away, crushing their own ranks. Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle? There, the prince of the Nishadas, filled with rage, is coming against the son of Pandu, on his foremost of elephants, from desire of slaying him with his lances, even like Destroyer himself armed with his bludgeon. Struck by Bhima with ten keen cloth-yard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off. Staying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill. Behold those riders striking Vrikodara with darts and lances in profusion. Slaying with his keen shafts those elephants, seven at a time, their triumphal standards also, O Partha, are cut down by thy elder brother. As regards those other elephants, each of them is being slain with ten shafts by him. The shouts of the Dhartarashtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle. Full three akshauhinis of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, Bhimasena, in wrath.'"

"Sanjaya continued, 'Behold that feat, difficult of accomplishment, achieved by Bhimasena. Arjuna, with his keen shafts, destroyed the remnant of his foes. The mighty samsaptakas, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear. Many amongst them (that fell) became the guests of Shakra and attained to great happiness. As regards Partha, that tiger among men, he continued, with his straight shafts, to slaughter the Dhartarashtra host consisting of four kinds of forces.'"

"Dhritarashtra said, 'When Bhima and Pandu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pandus and the Srinjayas, when, indeed, my vast army being broken and routed repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did.'

"Sanjaya said, 'Beholding the mighty-armed Bhima, the Suta's son of great valour, with eyes red in wrath, O king, rushed towards him. Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts. The mighty-armed Karna, having rallied thy son's host, proceeded against the Pandavas, those heroes difficult of defeat in battle. The great car-warriors of the Pandavas also, shaking their bows and shooting their shafts, proceeded against the son of Radha. Bhimasena, and the grandson of Sini, and Shikhandi and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas, and those tigers among men, the Pancalas, filled with rage and inspired with desire of victory, rushed in that battle from every side against thy army. Similarly, the great car-warriors of thy army, O king, quickly proceeded against the Pandava host, desirous of slaughtering it. Teeming with cars and elephants and horses, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect. Shikhandi proceeded against Karna, and Dhrishtadyumna proceeded against thy son Duhshasana, accompanied by a large force. Nakula proceeded against Vrishasena, while Yudhishthira against Citrasena. Sahadeva, O king, in that battle, proceeded against Uluka. Satyaki proceeded against Shakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Ashvatthama proceeded, with great care, against Arjuna. Sharadvata's son Kripa proceeded against the mighty bowman Yudhamanyu, while Kritavarma of great strength proceeded against Uttamauja. The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division. The slayer of Bhishma, Shikhandi, then, O monarch, with his winged arrows, resisted Karna, careering fearlessly in that battle. Held in check, Karna then, his lips trembling in rage, assailed Shikhandi with three arrows in the midst of his eyebrows. With those three arrows sticking on his forehead, Shikhandi looked highly beautiful like a silver mountain with three elevated crests. Deeply pierced by the Suta's son in that encounter, the mighty bowman Shikhandi pierced Karna, in return, with ninety keen shafts. The mighty car-warrior Karna then, slaying Shikhandi's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow. That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna. Cutting off that dart with three shafts in that encounter, Karna then, O Bharata, pierced Shikhandi with nine keen arrows. Avoiding then the shafts sped from Karna's bow, that best of men, Shikhandi, exceedingly mangled, retreated speedily from that spot. Then Karna, O monarch, began to scatter the troops of the Pandavas, like a mighty wind scattering a heap of cotton. Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Duhshasana, in return, with three arrows in the centre of the chest. Then Duhshasana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipped with wings of gold. Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bharata, at Duhshasana. Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him. Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold. Thereat Prishata's son, filled with rage, cut off Duhshasana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout. Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side. Beholding the prowess of that high-souled son of thine, the combatants, as also the siddhas and the apsaras, became all filled with wonder. We then saw the mighty Dhrishtadyumna thus assailed by Duhshasana to resemble a huge elephant, held in check by a lion. Then many Pancala car-warriors and elephants and horses, O elder brother of Pandu, desirous of rescuing the commander (of the Pandava army) encompassed thy son. The battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the Yuga.

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows. The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a cloth-yard shaft of great keenness. Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five. Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke. Beholding the troops of Dhritarashtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them. After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula, proceeded quickly, O sire, to where his father, the son of Radha, was for protecting his car-wheel.

"'The angry Uluka was held in check by Sahadeva. Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama. Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas. Satyaki, having pierced Shakuni with twenty keen arrows, easily cut off the standard of Subala's son with a broad-headed arrow. The valiant son of Subala, filled with rage, O king, in that encounter, pierced Satyaki's armour and then cut off his golden standard. Then Satyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows. With great speed then, he despatched with other shafts the steeds of Shakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Shakuni, that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Sini's grandson, that warrior skilled in battle. Then Satyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke. Shrouded with the arrows of Sini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.

"'Thy son resisted Bhimasena in that battle, in a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pandava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence. The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena. Yudhamanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow, felled Yudhamanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhamanyu retreated on his car, driving it himself. Uttamauja covered the terrible son of Hridika, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain. The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before. Then Kritavarma, O king, in that encounter, suddenly pierced Uttamauja in the chest, at which the latter sat down on the terrace of his car. His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena. Duhshasana and Subala's son, encompassing the son of Pandu with a large elephant force, began to strike him with small arrows. Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force. Beholding that elephant-force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the Asuras. While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire. Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands. Covered all over with networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning. Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth. With those fallen and failing elephants adorned with gold, the Earth looked beautiful there, as if strewn with broken mountains. With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit. Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena. Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looked on that account, like mountains with liquid metals running down their sides. People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow. Hearing the sound of his bow-string and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear. The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra, himself, while engaged in destroying all creatures.'"

"Sanjaya said, 'The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Narayana himself, appeared on the scene. Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen. When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage and surrounded by half his troops, approached suddenly, and encompassed the advancing Yudhishthira inspired with the desire of revenge. The Kuru king then pierced the son of Pandu with three and seventy razor-headed arrows. At this, Yudhishthira, the son of Kunti, became inflamed with ire, and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira. Understanding the wicked intentions of the enemy, the great car-warriors of the Pandava army, uniting together, rushed towards Yudhishthira, the son of Kunti, for rescuing him. Indeed, Nakula and Sahadeva and Dhrishtadyumna, the son of Prishata, surrounded by a full Akshauhini of troops, thus proceeded towards Yudhishthira. Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes. Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, single-handed, all those mighty bowmen thus advancing (to the rescue). Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable even to look at the son of Radha. Indeed, the son of Radha, that master of all weapons offensive and defensive, by shooting dense showers of shafts checked all those great bowmen. The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows. Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful, like a huge elephant of split temples. Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, viz., the son of Radha, filled with rage, rushed to that spot. Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son. Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away. Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those sped before. In consequence of those falling showers, of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin. Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts. Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold. Then stupefying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the just. Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts. In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch, whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipped with Kanka feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs. Thither where Pandu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race. Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed in that battle against Pandu's son, king Yudhishthira the just, shooting cloth-yard shafts and crescent-shaped arrows and those equipped with heads like the calf's tooth. Yudhishthira also pierced him with many whetted arrows equipped with wings of gold. As if smiling the while, Karna pierced the royal son of Pandu in the chest with three broad-headed arrows, whetted on stone, and equipped with Kanka feathers. Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat. Thereupon all the Dhartarashtras, with their king, set up a loud shout, saying, "Seize! Seize!" and all of them then pursued the (Pandava) king. Then seventeen hundred Kekaya troops, skilled in smiting, united with a body of the Pancala troops, O king, checked the Dhartarashtras. During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.'"

"Sanjaya said, 'Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him. Indeed, the son of Radha despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle. Beholding the son of Radha to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena. Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira, who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pandava encampment with Nakula and Sahadeva on his two sides. Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pandu with three formidable arrows. In return, the king pierced Radha's son in the centre of the chest and then his driver with three shafts. Then those two scorchers of foes, viz., the twin sons of Madri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king. Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Radha therewith. The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness. The son of Radha then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails. Then, smiling the while, the Suta's son, that great bowman, with another broadheaded shaft, felled the head-gear of Kunti's son. Similarly, the valiant Karna, having slain the steeds of Nakula, cut off the car shafts and bow of that intelligent son of Madri. Those two steedless and carless sons of Pandu,--those two brothers,--thereupon ascended the car of Sahadeva. Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Radha and said, "Thou art to fight today with Pritha's son Phalguna. Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son? Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Partha, O son of Radha, thou wilt be an object of derision and mirth." Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in battle. And he continued to pierce the two sons of Madri by Pandu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle. Then Shalya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction stood on his car, these words, "Him for whose sake Dhritarashtra's son always honours thee, slay that Partha, O son of Radha. What wouldst thou gain by slaying Yudhishthira? The two Krishnas are blowing their conchs, whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains. There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops. Behold him, O Karna, in this battle. The two that are protecting his rear are Yudhamanyu and Uttamauja. The brave Satyaki is protecting his left wheel, and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarashtra. Act in such way, O son of Radha, that Bhima may not be able to slay the king today in the sight of us all,--that the king may, indeed, escape him. Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle. Approaching if thou canst rescue him, it will, indeed, be a very wonderful feat. Going thither, rescue the king, for a great peril has overtaken him. What wilt thou gain by slaying the sons of Madri or king Yudhishthira?" Hearing these words of Shalya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the valiant son of Radha, thus urged by the words of Shalya and exceedingly desirous of rescuing the king, left Ajatasatru and the twin sons of Madri by Pandu, and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras. After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva. With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pandava) camp, his body exceedingly mangled with shafts, alighted from the car and hastily sat down on an excellent bed. The, arrows then being extracted from his body, the royal son of Pandu, his heart exceedingly afflicted with sorrow's dart, addressed his two brothers, viz., those two mighty car-warriors, the sons of Madri, saying, "Repair quickly to the division of Bhimasena. Roaring like a cloud, Vrikodara is engaged in battle." Riding another car, Nakula, that bull among car-warriors, and Sahadeva of great energy,--those two brothers, those two crushers of foes,--both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers having together repaired to Bhimasena's division, took up their places there.'"

"Sanjaya said, 'Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Partha was. Like the continent withstanding the surging ocean, the heroic Partha having Saurin (Krishna) for his help-mate withstood the impetuously rushing Ashvatthama. Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vasudeva with his shafts. Beholding the two Krishnas shrouded with arrows, the great car-warriors (of the Pandava army), as also the Kurus that witnessed it, wondered exceedingly. Then Arjuna, as if smiling, invoked into existence a celestial weapon. The brahmana Ashvatthama, however, O Bharata, baffled that weapon in that battle. Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona were baffled by the latter, that great bowman, in that encounter. During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself, with gaping mouth. Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vasudeva with three arrows in the right arm. Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood that was exceedingly awful that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Ashvatthama, slain and destroyed by means of the arrows sped from Partha's bow. Ashvatthama also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains. During the progress of that fierce and awful battle between Drona's son and Partha, the combatants fought without showing any regard for one another, and rushed hither and thither. In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Partha in that battle! Car-warriors, deprived of life with shafts sped from Partha's bow, fell down. Steeds freed from their trappings ran hither and thither. Beholding those feats of Partha, that ornament of battle, that valiant son of Drona quickly approached the former, that foremost of victorious men, shook his formidable bow decked with gold, and then pierced him from every side with many sharp arrows. Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow. Deeply pierced by Drona's son, O Bharata, in that encounter, the wielder of gandiva, that hero of great intelligence forcibly covered the son of Drona with showers of arrows, and then cut off his bow. His bow cut off Drona's son then, taking up a spiked mace whose touch resembled that of thunder's, hurled it, in that encounter, at the diadem-decked Arjuna. The son of Pandu, however, O king, as if smiling the while, suddenly cut off that spiked mace decked with gold, as it advanced towards him. Thus cut off with Partha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunderbolt. Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the aindra weapon. Beholding that shower of arrows spread over the welkin through the aindra weapon, Partha, endued with great activity, O king, taking up his bow gandiva, and fixing on his bowstring a mighty weapon created by Indra, destroyed that aindra-shower of arrows. Having baffled that arrowy shower caused by the aindra weapon, Partha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Partha's shafts, penetrated through that shower of arrows shot by the son of Pandu, and approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with hundred shafts and Arjuna with three hundred small arrows. Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bowstring of Drona's son in the very sight of thy warriors. Having pierced Drona's son in every vital part, Pandu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow. Drona's son, however, himself, taking up the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful, since he guided his steeds while he fought with Phalguni. That feat of his in battle, O king, was applauded by all the warriors. Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Ashvatthama's steeds in that battle, with a razor-faced arrow. Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bharata! Meanwhile the Pandavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them. The vast Dhartarashtra host, then, O king, was repeatedly broken by the heroic Pandavas inspired with desire of victory, in the very sight, O monarch, of thy sons, conversant with all modes of warfare, and of, Shakuni the son of Subala, and of Karna, O king! Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field. Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides. The Suta's son loudly cried out, saying "Stay, Stay!" but thy army, slaughtered by many high-souled warriors, did not stay on the field. Loud shouts were uttered then, O monarch, by the Pandavas, inspired with this desire of victory, on beholding the Dhartarashtra host flying away on all sides. Then Duryodhana addressing Karna from affection, "Behold, O Karna, how our army, exceedingly afflicted by the Pandavas, though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes! Thousands of (our) warriors, routed by the Pandavas, are O hero, calling after thee only, O best of men!" Hearing these grave words of Duryodhana, the son of Radha, as if smiling, said these words unto the ruler of the Madras, "Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pancalas and the Pandavas in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said!" Having said these words, the Suta's son of great valour, that hero, taking up his ancient and foremost of bows called Vijaya, stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bow-string the weapon known by the name of Bhargava. From that weapon flowed, O king, millions and millions of keen arrows in that great battle. Entirely shrouded with those blazing and terrible arrows winged with feathers of Kankas and peacocks, the Pandava army could not see anything. Loud wails of woe arose from among the Pancalas, O king, afflicted, in that battle, with the mighty Bhargava weapon. In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides, deprived of life, the Earth began to tremble. The vast force of the Pandavas became agitated from one extremity to another. Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire. Thus slaughtered by Karna, the Pancalas and the Cedis began to lose their senses all over the field like elephants during the conflagration in a forest. Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear. Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear. The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vasudeva like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts, and beholding the terrible bhargava weapon invoked into existence Kunti's son Dhananjaya said unto Vasudeva these words, "Behold, O Krishna of mighty arms, the prowess of the bhargava weapon! It cannot, by any means, be baffled! Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling the Destroyer himself, in prowess and employed in achieving such a fierce feat! Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle! The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikesha, even death is victory. How can defeat be his that is dead?" Thus addressed by Partha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion, "The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Partha, slay Karna?" Then Keshava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue! Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keshava's command. While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field. The son of Kunti proceeded, O Bharata, having fought with the son of his preceptor Drona, and having vanquished that hero incapable of being resisted by the wielder of the thunderbolt himself.'"

"Sanjaya said, 'Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops. The brave Savyasaci, gladdening those warriors of his that were still battling at the head of their divisions and applauding those among them that were celebrated for their former achievements, caused the carwarriors of his own army to continue to stand in their posts. Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying, "Tell me, where is the king?" Thus asked, Bhima said, "King Yudhishthira the just, hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth!" Hearing those words, Arjuna said, "For this reason go thou quickly from the spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp! In that fierce passage at arms, though deeply pierced by Drona with keen shafts, the king endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain! That foremost one among the Pandavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes!" Thus addressed, Bhima said, "O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle!" Then Arjuna said unto Bhimasena, "The samsaptakas are before my division! Without slaying those assembled foes first, it is impossible for me to stir from this place!' Then Bhimasena said unto Arjuna, 'Relying upon my own might, O foremost one among the Kurus, I will fight with all the samsaptakas in battle! Therefore, O Dhananjaya, do thou go thyself!'"

"Sanjaya continued, 'Hearing in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying, "Urge the steeds, O Hrishikesha, leaving this sea of troops! I desire, O Keshava to see king Ajatasatru!'"

"Sanjaya continued, 'Just as he was on the point of urging the steeds, Keshava, that foremost one of the Dasharhas, addressed Bhima, saying, "This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Partha!" Then Hrishikesha proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda, having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the samsaptakas). Then those two foremost of men, (Krishna and Arjuna), proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the just. Beholding that bull of tigers among men safe and sound, the two Krishnas became filled with joy, like the twin Ashvinis on seeing Vasava. The king then congratulated them both like Vivasvat congratulating the twin Ashvinis, or like Brihaspati congratulating Sankara and Vishnu after the slaughter of the mighty asura Jambha. King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.'"

"'Yudhishthira said, "Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Acyuta and Arjuna, is exceedingly agreeable! I see that without being wounded yourselves, you two, his foes, have slain the mighty car-warrior Karna! He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhartarashtras, he was their armour and protector! While fighting he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rama in weapons! He was invincible in battle! The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhartarashtras, and the proceeder in their van! A slayer of hostile troops, he was the crusher of large bands of foes. Ever engaged in Duryodhana's good, he was always prepared to inflict woe on us! He was invincible in battle by the very gods with Vasava at their head. In energy and might he was equal unto the god of fire and the god of wind. In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an Asura! Today, O Acyuta and Arjuna, a great battle was fought between myself exerting with might and that hero resembling the Destroyer himself, while seeking to exterminate all creatures! My standard was cut down, and my two Parshni drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhana, of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Shikhandi, as also in the very sight of the sons of Draupadi, and all the Pancalas! Having vanquished those innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle! Pursuing me then and without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches. That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation! For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day! Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird Vaddhrinasa I fled from Karna, knowing that the time for my own destruction had come. The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle! Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna! Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes! Vanquished in battle, with my steeds and car, by that hero who never retreated from battle, alive I was let off by him! What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried fie on me? That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior! It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today! In battle Karna was equal unto Sakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rama. How then hath he been slain? He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men! O prince, the son of Radha was always worshipped by Dhritarashtra and his son, for thy sake! How then hath he been slain by thee? In all engagements, Dhritarashtra's son, O Arjuna, used to regard Karna as thy death, O bull among men! How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee! How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a ruru deer? That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out, I ask: doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipped with kanka feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me! Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee? Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous for thy sake of giving unto others a magnificent car, made of gold along with a number of elephants and bulls and steeds? Hast thou really slain today that sinful wight who was exceedingly dear to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus? Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarashtra's son been (at last) broken? Have those words been unfulfilled, uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying, 'I will slay Phalguna'? O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Partha lived? That Karna of wicked understanding who in the assembly; before the Kuru chiefs, had addressed Krishna, saying, 'Why, O Krishna, dost thou not abandon the Pandavas that are divested of might, exceedingly weak, and fallen?' That Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Partha. I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts? Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today? O Savyasaci, hast thou today, with blazing shafts sped from gandiva, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with earrings? Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true? In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast then today destroyed that refuge of Suyodhana? That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today? That Suta's son of wicked soul who had, laughing the while, commanded Duhshasana to forcibly drag Yajnasena's daughter won in gambling by Subala's son, hath he been slain today by thee? That Karna of little understanding who, having been counted as only half a car-warrior during the tale of rathas and atirathas, had upbraided that foremost of all wielders of weapons on Earth, our grandsire Bhishma, hath he been slain by thee? Extinguish, O Phalguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, by telling me that thou hast slain Karna today, having encountered him in battle! The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!"'"

"Sanjaya said, 'Hearing these words of the righteous king who had been filled with anger, that high-souled atiratha, Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying, "While battling with the samsaptakas today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison. Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son. Approaching me, O king, that hero with great resolution rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me. Then, in that battle, O Bharata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janardana with whetted shafts resembling poison or fire. While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his. He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is charged. So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off. Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vasudeva also with five whetted arrows. Within the twinkling of an eye, however, I afflicted him with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a porcupine. All his limbs became bathed in blood. Beholding his troops, those foremost of warriors all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son. Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna approached me quickly with fifty great carwarriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee. All the Pancalas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide open jaws of Death. Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us. Thou hadst first been engaged with Ashvatthama and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna. I have seen, O son of Pandu, the great and wonderful (Bhargava) weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna. Let Sini's grandson Satyaki and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhamanyu and Uttamauja protect my rear. O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Sakra encountering Vritra, O foremost of kings, I will, O Bharata, fight with the Suta's son if he can be found in this battle today. Come and behold me and the Suta's son contending with each other in battle for victory. There, the Prabhadrakas are rushing towards the face of a mighty bull. There, O Bharata, 6,000 princes are sacrificing themselves in battle today, for the sake of heaven. If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow taken by him. I beg of thee, bless me, saying that victory will be mine in battle. Yonder, the Dhartarashtras are about to devour Bhima. I will, O lion among kings, slay the Suta's son and his troops and all our foes!"'"

"Sanjaya said, 'Hearing that Karna of mighty energy was still alive, Pritha's son Yudhishthira of immeasurable energy, exceedingly angry with Phalguna and burning with the shafts of Karna, said these words unto Dhananjaya, "O sire, thy army is fled and hath been beaten in a way that is scarcely honourable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna. Thou hast, by entering her womb, rendered the conception of Kunti abortive. Thou hast acted improperly by deserting Bhima, because thou wert unable to slay the Suta's son. Thou hadst, O Partha, said unto me in the Dwaita woods that thou wouldst, on a single car, slay Karna. Why, then, through fear of Karna hast come hither, avoiding Karna and deserting Bhima? If in the Dwaita woods thou hadst said unto me, 'O king, I shall not be able to fight with

Karna,' we would then, O Partha, have made other arrangements suitable to the circumstances. Having promised me the slaughter of Karna, thou hast not, O hero, kept that promise. Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil? Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee. All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead of a tree burthened only with flowers! Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom! For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seeds sown on earth in expectation of the showers sent by the gods in season! Even these were the words that a voice in the skies had said unto Pritha on the seventh day after thy birth, O thou of foolish understanding! 'This son of thine that is born will have the prowess of Vasava himself! He will vanquish all his heroic foes! Endued with superior energy, he will at Khandava vanquish all the celestials united together and diverse other creatures. This one will subjugate the Madras, the Kalingas, and the Kaikeyas. This one will, in the midst of many kings, slay the Kurus. There will be no bowman superior to him, and no creature will ever be able to vanquish him. With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself. This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Sakra, and in might of Vishnu. He will be the slayer of all foes like Vishnu, the son of Aditi. Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends. He will, besides, be the founder of a race!' Even thus, in the skies, on the summit of the Satasringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass. Alas, it shows that the gods even may speak untruths! Hearing also the words of praise always uttered about thee by many foremost of Rishis, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna! Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to thy belt of gold and silk. This thy bow Gandiva is full six cubits long. Thou hast Keshava for thy driver. Why, then, through fear of Karna hast thou come away from battle, O Partha? If, O thou of wicked soul, thou hadst given this bow to Keshava and become his driver, then Keshava could have (by this time) slain the fierce Karna like the lord of the Maruts (Sakra) slaying with his thunder the Asura Vritra. If thou art unable to resist the fierce son of Radha today, as he is careering in battle, give this thy Gandiva today to some other king, that may be thy superior in (the use and knowledge of) weapons. If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pandu, in an unfathomable hell of great misery. It would have been better for thee if thou hadst never been born in the womb of Kunti, or having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul! Fie on thy Gandiva, fie on the might of thy arms, fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire!"'"

"Sanjaya said, 'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race. Beholding his wrath, Keshava, conversant with the workings of the (human) heart said, "Why, O Partha, dost thou draw thy sword? I do not, O Dhananjaya, behold anyone here with whom thou hast to fight! The Dhartarashtras have now been assailed by the intelligent Bhimasena. Thou comest from battle, O son of Kunti, for seeing the king. The king has been seen by thee. Indeed, Yudhishthira is well. Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice? I do not see here, O son of Kunti, the person whom thou mayst slay. Why then dost thou desire to strike? What is this delusion of thy mind? Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son, of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?" Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda, "I would cut off the head of that man who would tell me 'Give thy Gandiva to another person." Even this is my secret vow. Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them. I will for that slay this king who himself fears the slightest falling from virtue. Slaying this best of men, I will keep my vow. It is for this that I have drawn the sword, O delighter of the Yadus. Even I, slaying Yudhishthira, will pay off my debt to truth. By that I will dispel my grief and fever, O Janardana. I ask thee, what do you think suitable to the circumstances that have arisen? Thou, O sire, knowest the entire past and future of this universe. I will do what thou wilt tell me.'"

"Sanjaya continued, 'Govinda then said, "Fie, fie," unto Partha and once more continued to say, "I now know, O Partha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so. No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pandu, that art unacquainted with them, art acting today! He, O Partha, is the worst of men who committeth acts that should not be done and doeth acts that are apparently proper but condemned by the scriptures. Thou knowest not the decisions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality. The man that is not acquainted with those rulings becomes confounded and stupefied, O Partha, even as thou hast been stupefied, in discriminating between what should be done and what should not. What should be done and what should not cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures. Since (believing thyself) conversant with morality, thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Partha, that the slaughter of living creatures is a sin. Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill. How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality? The slaughter of a person not engaged in battle, or of a foe, O Bharata who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never applauded by the righteous. All these attributes are in thy superior. This vow, O Partha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act. Why, O Partha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtle course of morality that is, again, difficult of being understood? I will now tell thee, O son of Pandu, this mystery connected with morality, this mystery that was declared by Bhishma, by the righteous Yudhishthira, by Vidura otherwise called Kshatri, and by Kunti, of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya! One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood. In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless. On these occasions falsehood would become truth and truth would become falsehood. He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood. What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valaka by the slaughter of the blind beast? What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kausika (living) among the rivers?"

"'Arjuna said, "Tell me, O holy one, this story that I may understand it, viz., this illustration about Valaka and about Kausika (living) among rivers."

"'Vasudeva said, "There was a certain hunter of animals, O Bharata, of the name of Valaka. He used, for the livelihood of his son and wives and not from will, to slay animals. Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him. One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water. Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter). A celestial car also, exceedingly delightful and resounding with the songs of Apsaras and the music of their instruments, came from heaven for taking away that hunter of animals. That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born. Having slain that animal which had resolved to slay all creatures, Valaka went to heaven. Morality is even so difficult of being understood. There was an ascetic of the name of Kausika without much knowledge of the scriptures. He lived in a spot much removed from a village, at a point where many rivers met. He made a vow, saying, 'I must always speak the truth.' He then became celebrated, O Dhananjaya, as a speaker of truth. At that time certain persons, from fear of robbers, entered that wood (where Kausika dwelt). Thither even, the robbers, filled with rage, searched for them carefully. Approaching Kausika then, that speaker of truth, they asked him saying, 'O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth, answer us. If thou hast seen them, tell us this'. Thus adjured, Kausika told them the truth, saying, 'Those men have entered this wood crowded with many trees and creepers and plants'. Even thus, O Partha, did Kausika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all. In consequence of that great sin consisting in the words spoken, Kausika, ignorant of the subtilities of morality, fell into a grievous hell, even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts. There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason. Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case. For the growth of creatures have precepts of morality been declared. That which is connected with inoffensiveness is religion. Dharma protects and preserves the people. So it is the conclusion of the Pandits that what maintains is Dharma. O Partha, I have narrated to you the signs and indications of Dharma. Hearing this, you decide whether Yudhishthira is to be slaughtered by you or not." Arjuna said, "Krishna, your words are fraught with great intelligence and impregnated with wisdom. Thou art to us like our parents and our refuge. Nothing is unknown to thee in the three worlds, so thou art conversant with the canons of morality. O Keshava of the Vrishni clan, thou knowest my vow that whoever among men would tell me, 'Partha, give thy Gandiva to some one braver than you,' I shall at once put an end to his life. Bhima has also made a promise that whoever would call him 'tularak', would be slaughtered by him there and then. Now the King has repeatedly used those very words to me in thy presence, O hero, viz., 'Give thy bow.' If I slay him, O Keshava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin. It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pandu may live.'"

"'Vasudeva said, "The king was fatigued, and under the influence of grief, He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts), while he was retreating from battle. It was for this that, labouring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightest slay Karna in battle. The son of Pandu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee). It was for this, O Partha, that the king in great wrath said those harsh words to thy face. The stake in the game of today's battle has been made to lie in the ever alert and always unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought. For this the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee, to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead. As long as one that is deserving of respect continues to receive respect, one is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive. This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect. Therefore, O Partha, address this Yudhishthira as 'thou' when his usual form of address is 'your honour.' A superior, O Bharata, by being addressed as 'thou,' is killed though not deprived of life. Bear thyself thus, O son of Kunti, towards king Yudhishthira, the just. Adopt this censurable behaviour, O perpetuator of Kuru's race! This best audition of all auditions, hath been declared by both Atharvan and Angiras. Men desiring good should always act in this way without scruples of any kind. Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as 'thou.' Conversant with duty as thou art, address king Yudhishthira the just, in the manner I have indicated. This death, O son of Pandu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Pritha and soothe his wounded honour. Thy brother is wise. The royal son of Pandu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Partha, cheerfully slay the Suta's son Karna!"'"

"Sanjaya said, 'Thus addressed by Janardana, Pritha's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the just, in language that was harsh and the like of which he had never used before.

"'Arjuna said, "Do thou not, O king, address these upbraidings to me, thou that art passing thy time full two miles away from battle. Bhima, however, who is battling with the foremost heroes of the world may upbraid me. Having afflicted his foes at the proper time in battle, and slain many brave lords of earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants, he hath, in addition, slain a 1,000 elephants and 10,000 Kamboja mountaineers, and is uttering loud roars in battle like a lion after slaying innumerable smaller animals. That hero achieveth the most difficult feats, the like of which thou canst never achieve. Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle. With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants. With the broken limbs of cars, and with his bow also, he consumeth his foes. Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes. Possessed of great might and resembling Kuvera and Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends. Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhartarashtras. That chastiser of foes hath the right to upbraid me. The chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishadas, and the Magadhas, and large numbers of hostile elephants that are ever infuriated and that look like masses of blue clouds, is competent to upbraid me. Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great battle like the clouds pouring torrents of rain. Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words. The learned say that the strength of the foremost of Brahmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bharata, art strong in words and very unfeeling. Thou thinkest me to be like thyself. I always strive to do thee good with my soul, life, sons and wives. Since, not withstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee. Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors. Thou art without any anxiety, O Bharata, and thou art cruel. I have never obtained any happiness from thee. It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Shikhandi, the son of Drupada, protected by me. I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling. Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid. Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which are worshipped by the wicked, thou couldst not abandon. It was for this that all of us have fallen into hell. We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pandu, thyself caused all this calamity, thou art, again, addressing these harsh words to me. Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails. It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed. Nations from the North, the West, the East, and the South, are being struck, wounded and slain, after the performance of incomparable feats in battle by great warriors of both sides. It was thou that hadst gambled. It was for thee that we lost our kingdom. Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath."'

"Sanjaya said, 'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a venial sin, the intelligent Savyasaci of calm wisdom, who is ever actuated by the fear of defection from virtue, became very cheerless. The son of the chief of the celestials became filled with remorse and breathing heavily, drew his sword. Seeing this, Krishna asked him, "What is this? Why dost thou again unsheathe thy sword blue as the sky? Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object." Thus addressed by that foremost of men, Arjuna, in great sorrow answered Keshava, saying, "I shall, putting forth my strength, slay my own self by whom this wicked act hath been done." Hearing those words of Partha, Keshava, that foremost of all righteous persons said this unto Dhananjaya, "Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, Kiritin, is not approved by the righteous. If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done? Morality is subtle, O Bharata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee. By destroying thy own self, thou wouldst sink into a more terrible hell than if thou hadst slain thy brother. Declare now, in words, thy own merit. Thou shalt then, O Partha, have slain thy own self." Applauding these words and saying, "Let it be so, O Krishna," Dhananjaya, the son of Sakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons, "Listen, O king, there is no other bowman, O ruler of men, like unto myself, except the deity that bears Pinaka; I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures. It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection. The Rajasuya (performed by thee), brought to completion by gift of Dakshina, and the celestial palace owned by thee, were both due to my prowess. In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle. Nations from the North, the West, the East and the South, have been struck down, slain, exterminated and destroyed. A small remnant only of the samsaptakas is alive. I alone have slain half of the entire (hostile) army. Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes. Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son. Let this king become cheerful now. I will surely slay Karna in battle, with my arrows. Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna. Truly do I say it that I will not put off my armour before I have slain Karna with my arrows in battle.'"

"Sanjaya said, 'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Partha threw down his weapons and cast aside his bow and quickly thrust his sword back into its sheath. Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira, and said, "Be cheerful, O king, forgiving me. What I have said, you will understand a little while after. I bow to thee." Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said, "This task will not be delayed. It will be accomplished soon. Karna cometh towards me. I shall proceed against him. I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son. I tell thee that I hold my life for thy good. Know this for the truth, O king." Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field. Hearing, however, those harsh words of his brother Phalguna, Pandu's son, king Yudhishthira, the just, rising up from that bed (on which he had been sitting), said these words unto Partha, with his heart filled with sorrow, "O Partha, I have acted wickedly. For that, ye have been overwhelmed with terrible calamity. Do thou strike off, therefore, this my head today. I am the worst of men, and the exterminator of my race. I am a wretch. I am addicted to wicked courses. I am of foolish understanding. I am idle and a coward. I am an insulter of the old. I am cruel. What wouldst thou gain by always being obedient to a cruel person like me? A wretch that I am, I shall this very day retire into the woods. Live you happily without me. The high-souled Bhimasena is fit to be king. A eunuch that I am, what shall I do with sovereignty? I am incapable of bearing these harsh speeches of thee excited with wrath. Let Bhima become king. Having been insulted thus, O hero, what use have I with life." Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vasudeva, bowing down, said unto him, "O king, the celebrated vow of the wielder of Gandiva who is ever devoted to truth about his Gandiva, is known to thee. That man in the world who would tell him, 'Give thy Gandiva to another', would be slain by him. Even those very words were addressed to him by you. Therefore, for keeping that earnest vow, Partha, acting also at my instance, inflicted you this insult, O lord of Earth. Insult to superiors is said to be their death. For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna, committed for maintaining the truth. Both of us, O great king, throw ourselves on thy mercy. The Earth shall today drink the blood of the wretched son of Radha. I swear truly to thee. Know the Suta's son as slain today. He, whose slaughter thou desirest, hath today lost his life." Hearing those words of Krishna, king Yudhishthira the just, in a great fury, raised the prostrate Hrishikesha and joining his hands, said in haste, "It is even so as thou hast said. I have been guilty of a transgression, I have now been awakened by thee, O Govinda. I am saved by thee, O Madhava. By thee, O Acyuta, we have today been rescued from a great calamity. Both of us stupefied by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord. Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief. Having obtained thee, O Acyuta, we are not masterless."'"

"Sanjaya said, 'Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Partha. The latter, however, having at the instance of Krishna addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a trivial sin. Then Vasudeva, smiling, said unto the son of Pandu, "What would have been thy condition, O Partha, if, observant of virtue thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as thou, such cheerlessness hath possessed thy heart. If thou hadst slain the king, O Partha, what wouldst thou have done after that? Morality is so inscrutable, especially by persons of foolish understanding. Without doubt great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother. Gratify now this king of virtuous behaviour, this foremost of all practisers of virtue, this chief of Kuru's race. Even this is my wish. Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him. Slaying Karna today with thy keen shafts in battle, do thou, O giver of honours, give great happiness to Dharma's son. Even this, O mighty-armed one, is what I think to be suitable to this hour. Having done this, thy purpose will be achieved." Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head. And he repeatedly said unto that chief of the Bharatas, "Be pleased with me, Forgive, O king, all that I have said from desire of observing virtue and from fear of sins."'

"Sanjaya said, 'Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the just raised his brother. And king Yudhishthira, that lord of the earth, then embraced his brother affectionately and wept aloud. The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before. Then embracing him once more with affection and smelling his head, the son of Pandu, exceedingly gratified, applauded his brother Jaya and said, "O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care. Thinking of and seeing his feats in battle, O Phalguna, I lose my energies in grief. Life itself is no longer dear to me. If thou dost not slay that hero in battle today, I will cast away my life breaths. What use have I with life?" Thus addressed, Vijaya, replied, O bull of Bharata's race, saying, "I swear by Truth, O king, and by thy grace, by Bhima, O best of men, and by the twins, O lord of the earth, that today I shall slay Karna, in battle, or, being myself slain by him fall down on the earth. Swearing truly, I touch my weapons." Having said these words unto the king, he addressed Madhava, saying, "Without doubt, O Krishna, I will slay Karna in battle today. Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain." Thus addressed, Keshava, O best of kings, said unto Partha, "Thou art competent, O best of the Bharatas, to slay the mighty Karna. Even this hath ever been my thought, O mighty car-warrior, as to how, O best of men thou, wouldst slay Karna in battle." Endued with great intelligence, Madhava once more addressed the son of Dharma, saying, "O Yudhishthira, it behoveth thee to comfort Vibhatsu, and command him to slaughter Karna of wicked soul. Having heard that thou hadst been afflicted with shafts of Karna, myself and this one came hither, O son of Pandu, for ascertaining thy plight. By good luck, O king, thou wert not slain. By good luck thou wert not seized. Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory."'

"'Yudhishthira said, "Come, Come, O Partha, O Vibhatsu, and embrace me, O son of Pandu. Thou hast told me beneficial words that deserved to be said, and I have forgiven thee. I command thee, O Dhananjaya, go and slay Karna. Do not, O Partha, be angry for the harsh words I said unto thee."'

"Sanjaya continued, 'Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother. Raising him and embracing him closely, the king smelt his head and once more said these words unto him, "O Dhananjaya, O thou of mighty arms, I have been greatly honoured by thee. Do thou ever win greatness and victory."'

"'Arjuna said, "Approaching Radha's son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers. He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna, will obtain today the bitter fruit of that act of his. Having slain Karna, O lord of the earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee. I tell thee this truly. Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe."'

"Sanjaya continued, 'Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful heart, said these words of grave import, "Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes. Let the gods grant thee prosperity. Obtain thou all these to the measure desired by me. Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement."'"

"Sanjaya said, 'Having with a cheerful heart gratified king Yudhishthira the just, Partha, prepared to slay the Suta's son, addressed Govinda, saying, "Let my car be once more equipped and let my foremost of steeds be yoked thereto. Let all kinds of weapon be placed upon that great vehicle. The steeds have rolled on the ground. They have been trained by persons skilled in horse lore. Along with the other equipment of the car, let them be quickly brought and decked in their trappings. Proceed quickly, O Govinda, for the slaughter of the Suta's son." Thus addressed, O monarch, by the high-souled Phalguna, Krishna commanded Daruka, saying, "Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said." Thus ordered by Krishna, Daruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes. He then represented unto the high-souled son of Pandu the fact of having equipped his vehicle. Beholding the car equipped by the high-souled Daruka, Phalguna, obtaining Yudhishthira's leave and causing the Brahmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle. King Yudhishthira the just, of great wisdom, also blessed him. After this, Phalguna proceeded towards Karna's car. Beholding that great bowman thus proceeding, all creatures, O Bharata, regarded Karna as already slain by the high-souled Pandava. All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king, wheeled around the son of Pandu. A large number of beautiful and auspicious birds, O king, called Pung, causing Arjuna (by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible Kankas and vultures, and cranes and hawks and ravens, O king, tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens foreboding the destruction of the hostile host and the slaughter of Karna. And while Partha proceeded, a copious perspiration covered his body. His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Partha filled with anxiety as he proceeded, addressed the wielder of Gandiva and said these words.

"'Vasudeva said, "O wielder of Gandiva, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine. We have seen many heroes, who, endued with prowess like that Sakra, have attained to the highest regions, encountering thy heroic self in battle! Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina, the chief of the Kambojas and Srutayudha of mighty energy and Acyutayudha as well? Thou hast celestial weapons, and lightness of hand and might, and thou art never stupefied in battle! Thou hast also that humility which is due to knowledge! Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the Gandharvas! On earth, O Partha, there is no human warrior who is equal to thee in battle. Amongst all Kshatriyas, invincible in battle, that wield the bow, amongst the very gods, I have not seen or heard of even one that is equal to thee. The Creator of all beings, viz., Brahma himself created the great bow Gandiva with which thou fightest, O Partha! For this reason there is no one that is equal to thee. I must, however, O son of Pandu, say that which is beneficial to thee. Do not. O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weapons. He is a maharatha. He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well-acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pandu! I regard the mighty car-warrior Karna as thy equal, or perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle. In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body. He is eight ratnis in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome. Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarashtra's son, he always hates the sons of Pandu. No one, not even the gods with Vasava at their head, can slay the son of Radha, save thee, as I think. Slay, therefore, the Suta's son today. No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together can vanquish that car-warrior. Towards the Pandavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pandu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today. Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near. Indeed, slaying that Suta's son, that first of car-warriors, show the love for Yudhishthira the just. I know thy prowess truly, O Partha, which is incapable of being resisted by the gods and Asuras. The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pandu. O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth himself a hero, that root of all (those) sinful persons, that son of a Suta. Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath a sword for his tongue, a bow for his mouth, and arrows for his teeth. I know thee well as regards the energy and the might that are in thee. Slay the brave Karna in battle, like a lion slaying an elephant. Slay in battle today, O Partha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarashtra's son disregards thine."'

"Sanjaya said, 'Once more Keshava of immeasurable soul said these words unto Arjuna, who, O Bharata, was advancing (to battle), firmly resolved upon slaying Karna, 'Today is the seventeenth day, O Bharata, of this terrible massacre of men and elephants and steeds. At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king! The Kauravas also, O Partha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle! These lords of Earth and these Srinjayas, united together, and these Pandava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field. Protected by thee, O slayer of foes, the Pancalas, the Matsyas, the Karushas, and the Cedis, have caused a great destruction of thy foes. Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pandavas protected by thee? Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the asuras, and human beings, united together. What need I say then of the Kaurava host? Save thee, O tiger among men, who else is there, even if he resemble Vasava himself in prowess, that could vanquish king Bhagadatta? So also, O sinless one, all the lords of earth, united together, are incapable, O Partha, of even gazing at this vast force that is protected by thee. So also, O Partha, it is owing to their having been always protected by thee that Dhrishtadyumna and Shikhandi succeeded in slaying Drona and Bhishma. Who, indeed, O Partha, could vanquish in battle those two mighty car-warriors of the Bharatas, Bhishma and Drona, both of whom were endued with prowess equal to that of Sakra himself? Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of akshauhinis, those unreturning and invincible heroes, all accomplished in weapons and united together, Shantanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself? Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts). Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee. Teeming with horses and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govasas, the Dasamiyas, the Vasatis, O Bharata, and the Easterners, the Vatadhanas, and the Bhojas that are very sensitive of their honour, approaching thee and Bhima, O Bharata, have met with destruction. Of terrible deeds and exceedingly fierce, the Tusharas, the Yavanas, the Khasas, the Darvabhisaras, the Daradas, the Sakas, the Kamathas, the Ramathas, the Tanganas the Andhrakas, the Pulindas, the Kiratas of fierce prowess, the Mlecchas, the Mountaineers, and the races hailing from the sea-side, all endued with great wrath and great might, delighting in battle and armed with maces, these all--united with the Kurus and fighting wrathfully for Duryodhana's sake were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes! What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhartarashtras arrayed in order of battle? Protected by thee, O puissant one, the Pandavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea. Seven days have elapsed since the mighty Jayatsena, the ruler of the Magadhas, was slain in battle by Abhimanyu. After that, 10,000 elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace. After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in that exercise of his might. Even thus, O Partha, during the progress of this awful battle, the Kauravas, with their steeds and carwarriors and elephants, encountering Bhimasena and thee, O son of Pandu, have from hence repaired to the region of Death. The van of the Kaurava army, O Partha, having been struck down by the Pandavas, Bhishma shot showers of fierce shafts, O sire! Conversant with the highest weapons, he shrouded the Cedis, the Pancalas, the Karushas, the Matsyas, and the Kaikayas with the shafts, and deprived them of life! The welkin became filled with gold-winged and straight coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow. He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a 100,000 men and elephants of great might. Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle. Slaughtering the Pandava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life. Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pandava divisions and caused a great carnage amongst them. Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Cedis, the Pancalas, and the Kaikayas, and caused a great massacre of the Pandava army teeming with cars and steeds and elephants. Innumerable foot-soldiers among the Srinjayas, all well-armed, and other lords of earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour. At last the Pandavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way. Without availing himself of any aid, he routed, however, the Pandavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world. Encountering him, Shikhandi, protected by thee, slew that tiger among men with his straight shafts. Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vasava for his foe. The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain, that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle. Endued with great valour, the heroic son of Bharadwaja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end. If, on that day, thou hadst not checked in battle all the (Dhartarashtra) car-warriors headed by the Suta's son, Drona then would never have been slain. Thou heldst in check the whole Dhartarashtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata. What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha. Checking the vast (Kaurava) army and slaying many brave kings, thou killedest king Jayadratha, aided by the might and energy of thy weapons. All the kings regarded the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so; thou didst it and thou art a great car-warrior. If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty. When Bhishma and Drona have been slain, the terrible Dhartarashtra host, O Partha, may be regarded to have lost all its heroes. Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament, reft of the Sun, the Moon, and stars. Yonder host of fierce prowess, O Partha, hath been shorn of its splendours today like the Asura host in days of yore shorn of its splendours by Sakra's prowess. The remnant of that grand master now consists of only five great car-warriors, viz., Ashvatthama, Kritavarma, Karna, Shalya, and Kripa. Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira. Let Pritha's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole earth with the welkin above it, the waters on it, and the nether regions below it. Slaying this host like Vishnu in days of yore slaying the Daityas and the Danavas, bestow the Earth on the king like Hari bestowing (the three worlds) on Sakra. Let the Pancalas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the Danavas by Vishnu. If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Ashvatthama, if, again, thou hast any kindness for Kripa for the sake of respect that is due to a preceptor, if, approaching Kritavarma, thou dost not despatch him today to Yama's abode in consequence of the honour that is due to one's kinsmen by the mother's side, if, O lotus-eyed one, approaching thy mother's brother, viz., Shalya, the ruler of the Madras, thou dost not from compassion slay him, I ask thee, do thou, with keen shafts, O foremost of men slay Karna today with speed, that vile wretch of sinful heart who cherisheth the fiercest hate for the son of Pandu. This is thy noblest duty. There is nothing in it that would be improper. We approve of it, and here is no fault in the act. The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice. Suyodhana always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support). It is the firm belief of Dhritarashtra's royal son, O giver of honours, that Karna, without doubt, will slay all the Prithas in battle. Though fully acquainted with thy might, still, O son of Kunti, Dhritarashtra's son hath selected war with you in consequence of his reliance on Karna. Karna also always says, 'I will vanquish the assembled Parthas and that mighty car-warrior, viz., Vasudeva of Dasharha's race'. Buoying up the wicked-souled son of Dhritarashtra, the wicked Karna always roareth in the (Kuru) assembly. Slay him today, O Bharata. In all the acts of injury, of which Dhritarashtra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader. I saw the heroic son of Subhadra of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhritarashtra army. Grinding those bulls among men, viz., Drona, Drona's son, Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars. The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life. Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode. I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadra was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Partha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadra's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field. Eagerly desirous of flying away and becoming hopeless of life, he stayed for some time in battle, perfectly stupefied and exhausted with the wounds he had received. At last hearing those cruel words of Drona in battle--words that were suited to the hour--Karna cut off Abhimanyu's bow. Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts. Upon the slaughter of that hero, grief entered the heart of everyone. Only, the wicked-souled Karna and Suyodhana laughed in joy. (Thou rememberest also) the harsh and bitter words that Karna cruelly said unto Krishna in the (Kuru) assembly, in the presence of the Pandavas and Kurus, 'The Pandavas, O Krishna, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches! Enter now the abode of Dhritarashtra as a serving woman, for, O thou of curving eye-lashes, thy husbands are no more! The Pandavas will not, O Krishna, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pancala, and thou art thyself, O beautiful lady, a slave! Today only Duryodhana is regarded as the one king on earth; all other kings of the world are worshipping the agency by which his administration is kept up. Behold now, O amiable one, how all the sons of Pandu have equally fallen! Overwhelmed by the energy of Dhritarashtra's son, they are now silently eyeing one another. It is evident that they are all sesame seeds without kernel, and have sunk into hell. They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves.' Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bharata! Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words and all the other wrongs that that wicked-souled wight did unto thee. Let thy shafts quench all those wrongs and the life also of that wicked wight. Feeling the touch of terrible arrows sped from Gandiva, let the wicked-souled Karna recollect today the words of Bhishma and Drona! Let foe-killing cloth-yard shafts, equipped with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood! Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to Yama's abode. Let all the kings of the earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows. Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the earth, dipped in gore and with his weapons loosened from his grasp! Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the earth, cut off by thee with a broad-headed arrow. Let Shalya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee. Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom. Yonder, O Partha, Karna, equal unto Indra in energy, or, perhaps, Sankara himself, is slaughtering thy troops with his shafts. There the Pancalas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pandavas. Know, O Partha, that is prevailing over the Pancalas, and the (five) sons of Draupadi, and Dhrishtadyumna and Shikhandi, and the sons of Dhrishtadyumna, and Satanika, the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Satyaki! The loud uproar made by those allies of thine, viz., the Pancalas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard. The Pancalas have not at all been inspired with fear, nor do they turn away their faces from the battle. Those mighty bowmen are utterly reckless of death in great battle. Encountering even that Bhishma who, single-handed, had encompassed the Pandava army with a cloud of shafts, the Pancalas did not turn away their faces from him. Then again, O chastiser of foes, they always strove with alacrity to vanquish forcibly in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle. They have never turned their faces from battle, afraid of Adhiratha's son. The heroic Karna, however, with his shafts, is taking the lives of the Pancala warriors endued with great activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects. The son of Radha, in this battle, is destroying in hundreds the Pancalas that are advancing against him,--those heroes, that are resolved to lay down their lives for the sake of their allies! It behoveth thee, O Bharata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna. The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rama of Bhrigu's race, hath been displayed. Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army. Those arrows, sped from Karna's bow, are coursing in battle thick as swarm of bees, and scorching thy troops. Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pancalas, O Bharata, are flying away in all directions! Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Partha, afflicted by the latter with keen shafts! If neglected, Karna will, O Bharata, exterminate the Pandavas, the Srinjayas, and the Pancalas, like a neglected disease whose germ has entered the body. Save thee I do not see another in Yudhishthira's army that would come home safe and sound, having encountered the son of Radha in battle. Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Partha, and win great fame. I tell thee truly, thou only art able to vanquish in battle the Kaurava host with Karna amongst them, and no one else, O foremost of warriors! Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Partha, and crowned with success, be happy, O best of men!'"

"Sanjaya said, 'Hearing these words of Keshava, O Bharata, Vibhatsu soon cast off his anxiety and became cheerful. Rubbing then the string of gandiva and stretching it, he held his bow for the destruction of Karna, and addressed Keshava, saying, 'With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine. Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then? I see the Pancala host is flying away, O Janardana. I see also Karna careering fearlessly in battle. I see too the bhargava weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Shakra. This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the earth will last. Today, O Krishna, unbarbed arrows, impelled by my arms and sped from the gandiva, mangling Karna, will take him to Yama. Today king Dhritarashtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne. Today, O mighty-armed one, Dhritarashtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons. I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom. Today, beholding Karna cut in pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the asuras, let king Duryodhana call to mind the words thou hast spoken for bringing about peace. Today let the son of Subala, O Krishna, know that my shafts are dice, my gandiva the box for throwing them, and my car, the chequered cloth. O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son. Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever. Today, O Keshava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life. Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz., 'I will not wash my feet till I slay Phalguna.' Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today from his car. Today the earth will drink the blood of that Suta's son who in battle condemns all other men on earth! With Dhritarashtra's approbation, the Suta's son Karna, boasting of his own merits, had said, 'Thou hast no husband now, O Krishna!' My keen shafts will falsify that speech of his. Like angry snakes of virulent poison, they will drink his life-blood. Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty arms, sped from Gandiva, will send Karna on his last journey. Today the son of Radha will repent for those cruel words that he said unto the princess of Pancala in the midst of the assembly, in disparagement of the Pandavas! They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana! 'I will save ye from the sons of Pandu!'--even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarashtra! My keen shafts will falsify that speech of his! Today, in the very sight of all the bowmen, I will slay that Karna who said, 'I will slay all the Pancalas with their sons.' Today, O slayer of Madhu, I will slay that Karna, that son of Radha, relying on whose prowess the proud son of Dhritarashtra, of wicked understanding, always disregarded us. Today, O Krishna, after Karna's fall, the Dhartarashtras with their king, struck with panic, will fly away in all directions, like deer afraid of the lion. Today let king Duryodhana repent upon the slaughter of Karna, with his sons and relatives, by me in battle. Today, beholding Karna slain, let the wrathful son of Dhritarashtra, O Krishna, know me to be the foremost of all bowmen in battle. Today, I will make king Dhritarashtra, with his sons and grandsons and counsellors and servants, shelterless. Today, cranes and other carnivorous birds will, O Keshava, sport over the limbs of Karna cut off into pieces with my shafts. Today, O slayer of Madhu, I will cut off in battle the head of Radha's son Karna, in the very sight of all the bowmen. Today, O slayer of Madhu, I will cut off in battle the limbs of Radha's son of wicked soul with keen vipathas and razor-faced arrows. Today, the heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart. Today, O Keshava, slaying the son of Radha, with all his kinsmen, I will gladden king Yudhishthira, the son of Dharma. Today, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake. Today, with my straight shafts equipped with vulturine feathers, I will, O Govinda, cause the earth to be strewn with (the bodies of) kings cased in golden armour. Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu. Today, I will bestow the earth, divested of Dhartarashtras on my brother, or, perhaps, thou, O Keshava, wilt walk over the earth divested of Arjuna! Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to gandiva. Today, I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Samvara. Today, after I have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished. I do not know what will be the measure, O Madhava, of the joy of Sini's grandson today after I shall have slain Karna and won the victory. Today, I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Satyaki. Today, slaying Karna in dreadful battle, I will pay off my debt, O Madhava, to the Pancalas with Dhrishtadyumna and Shikhandi! Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son. Once more there is none equal to me in the world. In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me. Armed with the bow and aided by the prowess of my arms, I can vanquish the Asuras and the gods and all creatures united together. Know that my prowess is higher than the highest. Alone assailing all the Kurus and the Bahlikas with the fire of my shafts issuing from Gandiva, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter. My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one." Having said these words unto Acyuta, that foremost of all heroes, that slayer of foes, with blood red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk.'"

"Dhritarashtra said, 'In that awful and fathomless encounter of the Pandavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, did the fight occur?'

"Sanjaya said, 'The innumerable divisions of the Pandava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars. The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas. Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together. Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen. Similarly, Partha, with clouds of shafts, despatched large number of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy. Kripa and Shikhandi encountered each other in that battle, while Satyaki proceeded against Duryodhana. And Srutasravas was engaged with Drona's son, and Yudhamanyu with Citrasena. The great Srinjaya car-warrior Uttamauja was engaged with Karna's son Sushena, while Sahadeva rushed against Shakuni, the king of the Gandharas, like a hungry lion against a mighty bull. The youthful Satanika, the son of Nakula, rushed against the youthful Vrishasena, the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pancala with many arrows. Conversant with all modes of warfare, Madri's son Nakula, that bull among car-warriors, assailed Kritavarma. The king of the Pancalas, Dhrishtadyumna, the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces. Duhshasana, O Bharata, with the swelling host of the samsaptakas forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity. The heroic Uttamauja, putting forth his strength struck the son of Karna and cut off his head which fell down on the earth, filling the earth and the welkin with a loud noise. Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts. Meanwhile Uttamauja, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Shikhandi. Beholding Kripa deprived of his car, Shikhandi who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire. Meanwhile Bhima, the son of the Wind-god clad in golden mail, began to scorch with his keen arrows the troops of thy sons like the mid-day sun scorching everything in the summer season.'"

"Sanjaya said, 'During the progress of the fierce engagement, Bhima, while fighting along, being encompassed by innumerable foes, addressed his driver, saying, "Bear me into the midst of the Dhartarashtra host. Proceed, O charioteer, with speed, borne by these steeds. I will despatch all these Dhartarashtras to the presence of Yama." Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides. They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies. Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipped with golden wings, of his enemies, fell down on the earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot, set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new-fledged birds towards a tree. When thy troops thus rushed against him, Bhima of furious impetuosity displayed all his vim like Destroyer himself armed with a mace when he burns and exterminates all creatures at the end of the Yuga. Thy soldiers were unable to resist in that battle that fierce forcible energy of Bhima endued with fierce impetuosity, like that of the Destroyer himself of wide open mouth when he rusheth at the end of the Yuga for exterminating all creatures. Then, O Bharata, like masses of clouds scattered by the tempest the Bharata host, thus mangled and burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer, "Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's. Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts. O Visoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted. The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow. Even this is my grief, O charioteer, that king Yudhishthira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead. This adds to my sorrow. I shall, however, though filled with great grief, destroy those hostile troops of great might. Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today. Examining all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort."

"'Thus commanded, Visoka said, "Of arrows, O hero, thou hast yet 60,000, while thy razor-headed shafts number 10,000, and broad-headed ones number as much. Of cloth-yard shafts thou hast still 2,000, O hero, and of Pradaras thou hast still, O Partha, 3,000! Indeed, of the weapons, O son of Pandu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks. Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted."

"'Bhima said, "Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and, mangling all my foes, and in consequence of which the very sun will disappear from the field, making the latter resemble the domains of Death! Today, even this will be known to all the Kshatriyas including the very children, O Suta, that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus! Today, let all the Kauravas fall in battle or let all the world applaud me, beginning with the feats of my earliest years. Alone, I will overthrow them all, or let all of them strike Bhimasena down. Let the gods that aid in the achievement of the best acts bless me. Let that slayer of foes Arjuna come here now like Sakra, duly invoked, quickly coming to a sacrifice. Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasaci, that foremost of men, is quickly shrouding that host with his shafts. Behold, those standards, O Visoka, and elephants and steeds and bands of foot-soldiers are flying away. Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta! Yonder, the Kaurava host, assailed with the shafts, equipped with wings of gold and feathers of peacocks, of Dhananjaya, and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps. There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers. Indeed, all the Kauravas, having lost their sense, are flying away, like elephants filled with panic at a forest conflagration, and uttering cries of woe. These huge elephants, again, O Visoka, are uttering loud cries, assailed with shafts."

"'Visoka said, "How is it, O Bhima, that thou dost not hear the loud twang of the yawning Gandiva stretched by Partha in wrath? Are these two ears of thine gone? All thy wishes, O son of Pandu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy). Behold, the string of Gandiva is flashing repeatedly like lightning amid blue clouds. Yonder the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle. Even I, looking at it, am struck with fear. There the beautiful diadem of Arjuna is shining brilliantly. There, the precious jewel on the diadem, endued with the splendour of the sun, looketh exceedingly resplendent. There, beside him, behold his conch Devadatta of loud blare and the hue of a white cloud. There, by the side of Janardana, reins in hand, as he penetrates into the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor. Behold, O hero, that discus of Keshava, that enhancer of his fame, which is always worshipped by the Yadus. There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the earth. There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder. There, behold, O son of Kunti, the Panchajanya of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing Kaustubha on his breast and his triumphal garland. Without doubt, that first and foremost of all car-warriors, Partha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna. Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials. Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings. Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen slain in this battle by Kiritin with his mighty shafts. Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation Citra. All thy wishes are fulfilled. Thy foes are being exterminated. Let thy might, as also the period of thy life, ever increase."

"'Bhima said, "Since, O Visoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee!"'"

"Sanjaya said, 'Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda, saying, "Urge the steeds to greater speed." Hearing these words of Arjuna, Govinda said unto him, "I am proceeding with great speed to the spot where Bhima is stationed." Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot-soldiers and making the earth resound with the whizz of their arrows, the rattle of their car wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the asura) Jambha for slaying him. Between them and Partha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the asuras and the god Vishnu, that foremost of victors for the sake of the three worlds. Alone, Partha, decked with diadem and garlands, cut off the mighty weapons sped by them, as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-headed arrows of great keenness. Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot-soldiers, and elephants, fell down on the earth, mutilated in diverse ways, like a forest broken down by a tempest. Huge elephants, decked in caparisons of gold and equipped with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light. Piercing elephants and steeds and cars with excellent shafts resembling Vasava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the asura) Vala. Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a makara into the ocean. Beholding the son of Pandu, thy warriors, O king, accompanied by cars and foot-soldiers and a large number of elephants and steeds, rushed against him. Tremendous was the din made by them as they advanced against Partha, resembling that made by the waters of the ocean lashed into fury by the tempest. Those mighty car-warriors, resembling tigers (in prowess) all rushed in that battle against that tiger among men, abandoning all fear of death. Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds. Those great bowmen, all skilled in smiting, united together and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts. Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds. While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars. In all, Arjuna, with his sharp arrows, slew four hundred of those heroic car-warriors exerting themselves vigorously in battle. Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna. Tremendous was the uproar made at the van of the army by those warriors as they broke and fled, like that made by the surging sea when it breaks upon a rock. Having routed with his arrows that army struck with fright, Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son. Loud was the noise with which Arjuna faced his foes, like that made by Garuda in days of yore when swooping down for snakes. Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Partha, became filled with joy. As soon as the valiant Bhimasena heard of Partha's arrival, he began, O monarch, to grind thy troops, reckless of his very life. Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself. Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea. Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama. Beholding on that occasion the superhuman might of Bhima, O Bharata, like that of the Destroyer at the end of the Yuga, thy warriors became filled with fright. Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bharata, king Duryodhana addressed all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pandava troops already exterminated. Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side. Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara. Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars. Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle. All those kings, with cruel intent and eyes red in wrath, inflicted upon Vrikodara their arrowy downpours, moved by the desire of slaying him. Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net, having slain 10,000 unretreating elephants, 200,200 men, O Bharata, and 5,000 horses, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there. Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its woods and moss. Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gravels, and marrow its mire. And it was covered with heads forming its rocks. And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam. Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and affrighted found it exceedingly difficult to cross. Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow. Even as the terrible Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross. Thither where that best of car-warriors, the son of Pandu, penetrated, thither he felled hostile warriors in hundreds and thousands. Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Shakuni, said, "Vanquish, O uncle, the mighty Bhimasena in battle. Upon his defeat the mighty host of the Pandavas may be regarded as defeated." Thus addressed, O monarch, the valiant son of Subala, competent to wage dreadful battle, proceeded, surrounded by his brothers. Approaching in that battle Bhima of terrible prowess, the heroic Shakuni checked him like the continent resisting the ocean. Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Subala. Then Shakuni, O monarch, sped a number of cloth-yard shafts equipped with wings of gold and whetted on stone, at the left side of Bhima's chest. Piercing through the armour of the high-souled son of Pandu, those fierce shafts, O monarch, equipped with feathers of Kankas and peacocks, sunk deep into his body. Deeply pierced in that battle, Bhima, O Bharata, suddenly shot at Subala's son a shaft decked with gold. The mighty Shakuni however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him. When his shaft fell down on the earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Subala's son with the greatest ease. The valiant son of Subala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows. With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself, with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Subala pierced the four steeds of his antagonist. Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold. That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-souled son of Subala. The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena. Piercing through the left arm of the high-souled son of Pandu, it fell down on the earth like lightning flashed down from the sky. At this, the Dhartarashtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity. The mighty son of Pandu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Subala's son in that battle, who were fighting reckless of their very lives. Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment. Abandoning with speed that steedless car, Shakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows. The valiant Bhima, baffling those shafts, cut off

Shakuni's bow in rage and pierced Shakuni himself, with many keen arrows. Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the earth almost lifeless. Then thy son, O monarch, seeing him stupefied, bore him away from battle on his car in the very sight of Bhimasena. When that tiger among men, Shakuni was thus taken up on Duryodhana's car, the Dhartarashtra troops, turning their faces from battle, fled away on all sides inspired with fear on that occasion of great terror due to Bhimasena. Upon the defeat of Subala's son, O king, by that great bowman, Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life. Beholding the king himself turn away from the battle, the troops, O Bharata, fled away, from the encounters in which each of them had been engaged. Seeing all the Dhartarashtra troops turn away from battle and fly in all directions, Bhima rushing impetuously, fell upon them, shooting many hundreds of shafts. Slaughtered by Bhima, the retreating Dhartarashtras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him. Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like shipwrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.'"

"Dhritarashtra said, 'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Subala's son say? Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarma, or Drona's son Duhshasana, say? Exceedingly wonderful, I think, is the prowess of Pandu's son, since, single-handed, he fought in battle with all the warriors of my army. Did the son of Radha act towards the (hostile) troops according to his vow? That slayer of foes, Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus. Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Radha, do in that battle? What also did my sons, difficult of defeat in battle, do, or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!'

"Sanjaya said, 'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena. Bhima also of great strength began to destroy the Dhartarashtra troops. Then Karna, addressing (his driver) Shalya, said unto him, "Bear me to the Pancalas." Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying, 'Bear me to the Pancalas only.' Thus urged, Shalya, the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the Cedis, the Pancalas and the Karushas. Penetrating then into that mighty host, Shalya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to. Beholding that car cased in tiger skins and looking like a cloud, the Pandus and the Pancalas, O monarch, became terrified. The rattle then of that car, like unto the peal of thunder or the sound of a mountain splitting into fragments, became audible in that dreadful battle. With hundreds upon hundreds of keen arrows sped from the bow-string drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pandava army. While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great car-warriors among the Pandavas encompassed him on all sides. Indeed, Shikhandi, and Bhima, and Dhrishtadyumna, the son of Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Satyaki, surrounded the son of Radha, pouring showers of arrows upon him, from desire of despatching him to the other world. The heroic Satyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint. Shikhandi struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle. The mighty Bhimasena, in that encounter, filled with rage, struck the son of Radha in the shoulder-joint with ninety straight shafts. The son of Adhiratha, then, of great might laughing in scorn, and drawing his excellent bow let off many keen shafts, afflicting his foes. The son of Radha pierced each of them in return with five arrows. Cutting off the bow of Satyaki, as also his standard, O bull of Bharata's race, Karna pierced Satyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts. With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver. Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed exceedingly wonderful. Indeed, with his straight shafts casting those heroes to turn back from the fight, the heroic Karna began to slay the Pancalas and many mighty car-warriors among the Cedis. Thus struck in that battle. O monarch, the Cedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts. The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat. O Bharata, viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess, and checked all those Pandava warriors, O monarch, with his shafts. With the lightness of hand, O Bharata, of the high-souled Karna on that occasion, all the gods as also the Siddhas and the Charanas were gratified. All the great bowmen among the Dhartarashtras also, O best of men, applauded Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pandava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pancalas in that great battle, while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pandavas, those enemies of Karna, regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Radha, once more achieved an exceedingly wonderful feat, inasmuch as all the Pandavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain, the Pandava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pandavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with earrings.

Swords with hilts of ivory, and standards, and darts, and steeds, and elephants, and cars of diverse kind, O king, and banners, and axles, and yokes, and wheels of many kinds, were cut off in various ways by Karna, observant of a warrior's vow. There, O Bharata, with elephants and steeds slain by Karna, the earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pandavas, O monarch, were completely shrouded with shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pandavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Radha, even as a herd of deer in the forest is routed by an angry lion. Routing the foremost of Pancala car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pandava warriors like a wolf slaying smaller animals. Beholding the Pandava army turn away from battle, the Dhartarashtra bowmen of great might rushed against the retreating host uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight, caused diverse musical instruments to be beaten and blown in all parts of the army. The great bowmen amongst the Pancalas, those foremost of men, though broken, returned heroically to the fight, making death their goal. The son of Radha, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bharata twenty car-warriors among the Pancalas and more than a hundred Cedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bharata, and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, the Suta's son of great bravery, became incapable of being gazed at like the mid-day sun and looked resplendent like the Destroyer himself at the end of the Yuga. Thus, O monarch, that slayer of foes, that mighty bowmen, Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. Indeed, like the Destroyer himself of great might standing after slaying all creatures, the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pancalas seemed to be exceedingly wonderful, for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Duhshasana, and Kripa, the son of Sharadvata, and Ashvatthama, and Kritavarma, and Shakuni also of great might, slaughtered the Pandava warriors in hundreds and thousands. The two sons also of Karna, O monarch, those two brothers of prowess incapable of being baffled, filled with rage, slaughtered the Pandava army in several parts of the field. The battle at that place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pandava heroes, Dhrishtadyumna and Shikhandi and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pandavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima.'"

"Sanjaya said, 'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle, caused a river of blood to flow there that was tawny with flesh and marrow and bones. Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current. (Even) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface. Shields and armour were its eddies, and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable. Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vasudeva said, "Yonder, O Krishna, the standard of the Suta's son is visible. There, Bhimasena and others are fighting with that great car-warrior. There, the Pancalas, afraid of Karna, are flying away, O Janardana. Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pancalas. There Kripa, and Kritavarma, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son. There, O Krishna, Shalya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle. Bear me to that mighty car-warrior, for even such is the wish cherished by me. Without slaying Karna in this battle I will never return. Otherwise, the son of Radha, O Janardana, will, in my sight, exterminate the mighty car-warriors of the Parthas and the Srinjayas." Thus addressed, Keshava quickly proceeded on his car, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasaci. Indeed, the mighty-armed Hari, at the command of Pandu's son, proceeded on his car, assuring (by that very act) all the Pandava troops. The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vasu's thunder. Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said, "There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle. There cometh he about whom thou wert enquiring, holding his bow Gandiva. If thou canst slay him today, great good may then be done to us. He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors. Do thou proceed against that hero of Bharata's race. Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy. Blazing with wrath, Partha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee). Learning that king Yudhishthira the just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Shikhandi, and Satyaki, and Dhrishtadyumna, the son of Prishata, and the (five) sons of Draupadi, and Yudhamanyu, and Uttamauja, and the brothers, Nakula and Sahadeva, that scorcher of foes, Partha, advanceth impetuously on a single car against thee. Without doubt, he is advancing with speed against us, avoiding other combatants. Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so). I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee. Look after thy success now. Thou alone art able to encounter the two Krishnas in battle. Proceed, therefore, against Dhananjaya. Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa. Do thou resist in this great battle the advancing Savyasaci. Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest. There, those kings, those mighty car-warriors of the Dhritarashtra's army, through fear of Arjuna, are quickly flying away, regardless of one another. Save thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating combatants. All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand depending on thee and desirous of thy protection. Mustering thy great prowess, O mighty-armed one, proceed against Vrishni's race, who is always gratified by the diadem-decked (Arjuna)."

"'Karna said, "Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me. Do not, O mighty-armed one, entertain any fear of Dhananjaya. Behold the might of my arms today, and behold my skill. Single-handed, I will today destroy the mighty host of the Pandavas, as also those two lions among men, the two Krishnas! I say this truly unto thee. I will never return from the field today without slaying two heroes. Or, slain by those two, I shall today sleep on the field of battle. Victory is uncertain in battle. Slaying or slain, I shall today achieve my purpose."

"'Shalya said, "All great car-warriors, O Karna, say that this foremost of car-warriors, (Arjuna), even when alone, is invincible. When again, he is protected by Krishna, who will venture to vanquish him?"

"'Karna said, "As far as I have heard, such a superior car-warrior has never been born on earth! Behold my prowess, since I will contend in battle with even that Partha who is such. This prince of Kuru's line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue. Perhaps he will despatch me to Yama's abode today. Know, however, that with Karna's death, these all will be exterminated. The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pandu. He taketh a large number of arrows and shooteth them as if they were one. Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fall on the foe. What warriors is there on earth that is equal to him? That Atiratha, endued with great activity, with Krishna as his ally, gratified the god Agni at Khandava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasaci, the son of Pandu, obtained his bow Gandiva. There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the God of Fire. In the region of Indra he obtained his conch Devadatta and slew innumerable Daityas, and all the Kalakeyas. Who is there on earth that is superior to him? Possessed of greatness of soul, he gratified Mahadeva himself in fair fight, and obtained from him the terrible and mighty weapon Pasupata that is capable of destroying the three worlds. The several Regents of the world, united together gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united Asuras, the Kalakhanjas. So also, in Virata's city, moving on a single car he vanquished all of us, and snatched from us that wealth of kine, and took from all the foremost of car-warriors (portions of) their garments. Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Shalya, to be the foremost of persons in all the world in point of courage. He is, again, protected by that Keshava of great energy, who is Narayana himself and who is without a rival, that high-souled Vasudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the world united together, cannot (in narrating) exhaust in 10,000 years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage. Partha is the foremost of all bowmen, while Narayana is unrivalled in encounters with the discus. Even such are Vasudeva, and the son of Pandu. Indeed, the mountains of Himavat may move from the spot where they stand but not the two Krishnas. Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Shalya, save myself, would proceed against Phalguna and Vasudeva that are even such? The desire cherished by me today, viz., that of a battle with the son of Pandu, O ruler of the Madras, will be fulfilled without delay. Soon will that wonderful and matchless and beautiful battle take place. Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me." Saying these words unto Shalya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince as also unto those two mighty-armed warriors, Kripa and the Bhoja chief Kritavarma, and the ruler of the Gandharvas with his son, and the preceptors and his own younger brothers, and all the foot-soldiers and horsemen and elephant-riders, these words, "Rush towards Acyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of the earth, I may easily slay those two after ye all will have mangled them deeply." Saying, "So be it!" those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle. Like the great ocean containing a vast quantity of water receiving all rivers with their tributaries Arjuna received all those warriors in battle. His foes could not notice when he fixed his excellent arrows on the bow-string and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhananjaya, continually fell down, deprived of life. Like men with diseased eyes that are unable to gaze at the sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the Yuga, having arrows for his rays, and Gandiva for his beautiful circular disc. Smiling the while, Partha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow Gandiva to a complete circle. As the sun of fierce rays between the months of Jyaishtha and Ashadha easily drieth up the waters (of the earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings! Then Kripa, and the chief of the Bhojas, and thy son himself shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain. The son of Pandu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts. Having arrows for his fierce rays, the Arjuna sun, with gandiva drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of Jyeshtha and Ashadha, within his bright corona. Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keshava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner. For all that, Dhananjaya cut off the full drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with his four other shafts and his standard with three other arrows and felled him from his car. The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain. Stringing that bow as he stood on the earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts. Then those mighty car-warriors, Kripa and Bhoja and thy son, standing at the van of battle, fell upon and shrouded that bull among the Pandavas, shooting showers of shafts, like clouds shrouding the dispeller of darkness. Possessed of prowess equal to that of the thousand-armed (Kartavirya), Partha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the asura) Vali. His weapons destroyed by Partha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Ganga's son Bhishma before them (on the day of his fall) by the same diademdecked warrior. The valiant Partha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarma, he cut off the latter's standard as well. He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters. Then Keshava, quickly urging Arjuna's car, placed all his afflicted foes on his right side. Then other warriors, desirous of an encounter, with their well-equipped cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra. Then those mighty car-warriors, Shikhandi and Satyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars. Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the Asuras and the celestials in days of yore in great battle. Elephant-warriors and horsemen and car-warriors,--all chastisers of foes,--inspired with desire of victory or impatient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows. In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary became enveloped in gloom and the very effulgence of the sun became totally shrouded.'"

"Sanjaya said, 'Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many, foremost of warriors of the Kuru army, seemed to sink (under that attack), avoided, O Bharata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death. Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army. Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus. With his broad-headed arrows, and those equipped with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Partha mangled the bodies of his foes and cut off their heads. The field of battle became strewn with falling warriors, some with bodies cut and mangled, some divested of armour and some deprived of heads. Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which struck with Dhananjaya's shafts, were mangled and crushed and cut off in diverse ways. The earth was also covered with broken shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers. Then four hundred well-trained and ever-furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains. Indeed, the earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows. Like the sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing down their bodies and looking like masses of clouds. Phalguna caused his track to be heaped up with slain elephants and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them. The twang of Gandiva became tremendously loud, like the peal of thunder in the welkin. The (Dhartarashtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean violently lashed by the tempest. Diverse kinds of fatal shafts, sped from Gandiva, and resembling burning brands and meteors and thunderbolts, burnt thy army. That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night. Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides. Indeed, the Kauravas, burnt by Savyasaci, dispersed on all sides, like animals in the great forest frightened at a forest conflagration. The Kuru host then (that had assailed Bhimasena) abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety. After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment. Having met Bhima and held a consultation with him, Phalguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well.

"'With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the earth and the welkin, O Bharata, to resound with the rattle of his car. He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Duhshasana's juniors in age. Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bow, seemed to dance, O Bharata, (on their cars). The slayer of Madhu then, guiding his, car placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence. Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Partha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses. Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued with great, impetuosity and equipped with wings of gold that slayer of foes, Arjuna continued to proceed.'"

"Sanjaya said, 'Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness. Those tigers among men, having sworn a terrible oath about the other world, encompassed that tiger among men, Arjuna. Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with networks of pearls, towards Karna's car. Those ninety Samsaptaka cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of shafts, as he proceeded towards Karna's car. Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards. Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like Siddhas falling down, with their cars, from heaven upon the exhaustion of their merits. After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, Phalguna. That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress. The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows. Like the Sun destroying the darkness with his rays, the son of Pandu destroyed with his own shafts that shower of weapons over-spread in the welkin. Then a force of Mlecchas riding thirteen hundred ever-infuriated elephants, at the command of thy son, assailed Partha in the flank. With barbed arrows and Nalikas and cloth-yard shafts and lances and spears and darts and Kampanas and short arrows, they afflicted Partha on his car. That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phalguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness. With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders, like Indra striking mountains with thunderbolts. Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold fell down deprived of life, like mountains ablaze with volcanic fires. Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of Gandiva, O monarch, rose high. Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions. Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands. Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Partha. At that time the might of Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side). Then Bhimasena, beholding the diadem-decked Phalguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces, abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was. Meanwhile the Kaurava force that still remained after heavy slaughter, exceedingly weakened, fled away, Bhima (as already said) beholding Arjuna, proceeded towards his brother. The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained after the greater part had been slaughtered by Arjuna, of the Kaurava host possessed of great might. Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of Bhima incessantly descended on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders. With that mace the son of Pandu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise. Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food. Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at. Having slain 10,000 horses and numerous foot-soldiers, Bhima ran hither and thither in rage, armed with his mace. Then, O Bharata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst. The son of Pandu then, excited with rage, and resembling an infuriated elephant, penetrated into the elephant division (of the Kauravas), like a Makara entering the ocean. Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode. We then beheld those infuriated elephants with spiked plates on their bodies falling on every side, with their riders and standards, like winged mountains. Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna at his rear. That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons. Beholding that host looking humble and standing inactive and almost motionless, Arjuna covered it with life-scorching shafts. Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of Gandiva, looked beautiful like Kadamva flowers with their filaments. Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army. With cries of "Oh" and "Alas," and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed. The battle, however, continued between the Kurus and the Pandavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded. Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering Asokas. Beholding Savyasaci putting forth his valour on that occasion, the Kauravas became hopeless of Karna's life. Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of Gandiva, fled from the field. Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them). Partha, however, pursued them, shooting hundreds of shafts and gladdening the Pandava warriors headed by Bhimasena. Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them. The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of Gandiva. Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue, thy sons, O ruler of men, from fear of the high-souled son of Pandu, took shelter with the mighty bowman Karna. Then, Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying, 'Do not fear! Come to me!" Beholding thy army vigorously broken by Partha, Karna, stretching his bow, stood desirous of slaughtering the foe. Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Partha and began to draw deep breaths. Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Pancalas, in the very sight of Savyasaci. Soon, however, many lords of the earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain. Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pancalas of their lives. Loud sounds of wailing were uttered by the Pancalas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends.'"

"Sanjaya said, 'After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta's son Karna began to destroy the sons of the Pancalas with his mighty shafts, like the tempest destroying congregated masses of clouds. Felling Janamejaya's driver with broad-faced shafts called Anjalikas, he next slew the steeds of that Pancala warrior. With a number of broad-headed arrows he then pierced both Satanika and Sutasoma and then cut off the bows of both those heroes. Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Satyaki, the Suta's son then slew Visoka, the son of the ruler of the Kaikayas. Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, Ugrakarman, rushed with speed and striking Prasena, the son of Karna, with many shafts of fierce impetuosity caused him to tremble. Then Karna, with three crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a Sala tree with its branches lopped off with an axe. Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Sini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Sini, fell down. Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Sinis from desire of slaying him, saying, "Thou art slain, O grandson of Sini!' and sped at him an arrow capable of slaying all foes. Then Shikhandi cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Shikhandi, struck and pierced Shikhandi himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft. During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Partha, saying, "The Pancalas are being exterminated. Go, O Partha, and slay Karna." Thus addressed the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son desirous, on that occasion of terror, of rescuing the Pancalas slaughtered by Karna, that leader of car-warriors. Stretching his Gandiva of loud twang and fiercely striking his palms with her bow-string, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards. The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Partha, at that terrible moment, fell upon the foe, Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pandu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way. During that interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts. Then Uttamauja and Janamejaya, and the enraged Yudhamanyu and Shikhandi, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts. Those five foremost of Pancala car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence. Quickly cutting off their bows, standards, steeds, drivers and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion, People then became exceedingly cheerless, thinking that the very earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand touching the bow-string, was employed in shooting at his assailants and slaying his foes. Shooting his shafts with that large and extended bow of his that resembled the bow of Sakra himself, the son of Adhiratha looked resplendent like the sun, with his multitude of blazing rays, within his corona. The Suta's son then pierced Shikhandi with a dozen keen shafts, and Uttamauja with half a dozen, and Yudhamanyu with three, and then each of the other two, viz., Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts. Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul. The five sons of Draupadi then, with other well-equipped cars, rescued those maternal uncles of theirs that were sinking in the Karna ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels. Then that bull among the Sinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts. Then Kripa, and the Bhoja chief

(Kritavarma), and thy son, and Karna himself, assailed Satyaki in return with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the Daityas fighting with the Regents of the (four) quarters. With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Satyaki became exceedingly irresistible like the meridian Sun in the autumnal sky. Those scorchers of foes then, viz., the mighty car-warriors among the Pancalas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Sinis, like the Maruts protecting Sakra while engaged in afflicting his foes in battle. The battle fraught with the slaughter of men and steeds and elephants that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the Asuras. Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life. When such was the state of affairs, thy son Duhshasana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large Ruru deer. The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembled that between Samvara and Sakra in days of old. They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling down their bodies, fighting with each other in the vicinity of a she-elephant in her season. Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver. Prince Duhshasana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight arrows. Then Duhshasana sped a shaft bright as the rays of the sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder. His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.'"

"Sanjaya said, 'Fighting fiercely, prince Duhshasana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver. Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy. Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch. Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft. Blazing with wrath at sight of Duhshasana, Bhima then addressed him, saying, "Pierced I have been, O hero, quickly and deeply, by thee. Bear now, however, once more, the stroke of my mace." Having said this, the enraged Bhima took up that terrible mace of his for Duhshasana's slaughter. Once more addressing him, he said, "O thou of wicked soul, I shall today drink thy blood on the field of battle." Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist. That mace, precipitately breaking Duhshasana's dart, struck thy son on his head. Indeed, perspiring like an elephant with juicy secretions trickling down his body, Bhima, in that dreadful battle, hurled his mace at the prince. With that weapon, Bhimasena forcibly threw Duhshasana down from his car at a distance measured by the length of ten bows. Struck with the impetuous mace, Duhshasana, thrown down on the ground, began to tremble. All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Duhshasana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony. Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pandavas) by thy sons. The mighty-armed Bhima of inconceivable feats, O king, beholding Duhshasana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobing while she was ill,--indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene, blazed up in wrath like fire fed with libations of clarified butter. Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarma, he said, "Today I shall slay the wretched Duhshasana. Let all the warriors protect him (if they can)." Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Duhshasana. Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Duhshasana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe. Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Duhshasana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood. Then throwing him down and cutting off, O king, with that sword the head of thy son, Bhima of great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood little by little, as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words, "I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drinks there are on earth that are sweet as ambrosia or nectar." Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Duhshasana dead, laughed softly and said, "What more can I do to thee? Death has rescued thee from my hands." They, O king, that saw Bhimasena, while he filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear. They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes. Indeed, all those that stood around Bhima and beheld him drink the blood of Duhshasana, fled away, overwhelmed with fear, and saying unto one another, "This one is no human being!" When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away with Citrasena, saying unto one another, 'This Bhima must be a rakshasa!" Then the (Pancala) prince Yudhamanyu, at the head of his troops, fearlessly pursued the retreating Citrasena and pierced him with seven keen shafts, quickly sped one after another. At this, like a trampled snake of great energy repeatedly darting out its tongue and desirous of vomiting its poison, Citrasena turned back and pierced the Pancala prince with three shafts and his driver with six. The brave Yudhamanyu then struck off his enemy's head with a shaft equipped with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch. Upon the fall of his brother Citrasena, Karna, filled with wrath and displaying his prowess, put the Pandava host to flight, at which Nakula rushed against that warrior of immeasurable energy. Bhima, having slain there (at the very sight of Karna) the vindictive Duhshasana, took up a little quantity of his blood, and, endued with stentorian lungs, he said these words in the hearing of all those foremost of heroes of the world, "O wretch amongst men, here I drink thy life-blood from thy throat. Filled with joy, abuse us once more, saying 'beast, beast' (as thou didst before)." And he continued, "They that danced at us then, saying, 'beast, beast,' even we will dance at them now, repeating their own words. Our sleep at the palace at Pramanakoti, the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac, the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses, the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virata's abode, all these woes borne by us through the counsels of Shakuni and Duryodhana and Radha's son, proceeded from thee as their cause. Through the wickedness of Dhritarashtra and his son, we have endured all these woes. Happiness has never been ours." Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keshava and Arjuna. Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words, "Ye heroes, that which I had vowed in respect of Duhshasana in battle, I have accomplished today. I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle. Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace." Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a 1,000 eyes had roared after slaying (the Asura) Vritra.'"

"Sanjaya said, 'After the slaughter of Duhshasana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy, and filled with the poison of wrath, shrouded Bhima with their shafts. Nishangin, and Kavachin, and Pasin and Dundadhara and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vatavega and Suvarchasas, these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts. Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage. Partha, however, with ten broad-headed shafts of great impetuosity, equipped with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets. Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, overwhelmed with the fear of the Pandavas. Then, O king, great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures. Then Shalya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour, "Do not be grieved, O son of Radha! This deed does not become thee. Afflicted with the fear of Bhimasena, these kings are all flying away. Exceedingly pained by the calamity that has befallen his brother Duhshasana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupefied! Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him. Those heroes, the Pandavas of sure aim, headed by Dhananjaya, are advancing against thee for battle. For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya. The entire burthen (of this battle) has been placed upon thee by the son of Dhritarashtra. O thou of mighty arms, bear that burthen to the best of thy power and might. In victory there will be great fame. In defeat, heaven is certain. There, O son of Radha, thy son, Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pandavas." Hearing these words of Shalya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable. Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pandu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod and was employed in slaughtering thy troops. That foremost of heroes, Nakula, filled with wrath, rushed at that enemy of theirs, Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the Asura) Jambha. Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it. Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Duhshasana, quickly took up another bow, and pierced Nakula, the son of Pandu with many mighty celestial weapons. The high-souled Nakula, then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this Karna's son also, accomplished in weapons, showered celestial weapon upon Nakula. From rage engendered by the strokes of his enemy's weapon, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire with libations of clarified butter. Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanayu breed, white in hue, and decked with trappings of gold. Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird. Performing diverse beautiful evolutions in the air, the son of Pandu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the earth like animals cut off in a horse-sacrifice by the person appointed to that duty. 2,000 well-trained heroes, delighting in battle, hailing from diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory. Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle pierced him from every side with many keen arrows from desire of slaying him. Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pandu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion. Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants. Deeply pierced by Vrishasena in that battle, O king, Pandu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him. Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat. Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a 1,000 stars, of Nakula, while he was careering with great activity in those beautiful motions. Without losing a moment, that resister of foes, (Vrishasena), with half a dozen sharp razor-headed shafts, then cut off that naked sword of Nakula, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts. Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhimasena. The steedless son of Madri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya. The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pandu. After the destruction of that car belonging to the son of Pandu (Nakula), and after his sword also had been speedily cut off with (Vrishasena's) shafts; many other foremost of Kuru heroes, uniting together, approached the Pandava brothers, and began to strike them with showers of shafts. Then those two sons of Pandu, Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him. The son of the Wind-god then, addressing Phalguna, said, "Behold, Nakula here is being afflicted. The son of Karna is resisting us. Proceed, therefore, against Karna's son." Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying, "Do thou speedily slay this one." Thus addressed in that battle by his brother, Nakula, standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keshava himself, to be driven towards Vrishasena.'"

"Sanjaya said, 'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and that he had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, the five heroic sons of Drupada, the grandson of Sini forming the sixth, and the five sons of Draupadi quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable snakes. Then Hridika's son and Kripa and Drona's son and Duryodhana and Shakuni's son and Vrika and Kratha and Devavridha, those foremost of Kaurava car-warriors, speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds. These Kaurava warriors, assailing those foremost of men and first of car-warriors, those eleven heroes (of the Pandava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds, advanced against those Kaurava heroes. Well-equipped, and covered with gold, those infuriated elephants, born in Himalayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning. The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Sharadvata's son, the prince fell down with his elephant on the ground. The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the sun, uttered loud roars. The ruler of the Gandharvas, however, cut off the head of that warrior while still uttering those roars. Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies. The battle then that once more took place between the Kurus on the one side and the Pandavas and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants. Car-warriors and steeds and elephants and foot-soldiers, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides. Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot-soldiers, and the horse under Satanika. Struck with Kritavarma's shafts, these soon fell down on the ground. About this time, struck with Ashvatthama's shafts, three huge elephants equipped with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder. Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts. That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running down its breast, tumbling down when riven by the thunder of Sachi's lord. The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Kratha with his driver and steeds and car. Pierced, however, with Kratha's shafts, that elephant, with its rider, fell down like a thunder-riven hill. The ruler of the Krathas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest. Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car. That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down. The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body, rushed impetuously towards Shakuni for slaying him. The mountaineer succeeded in afflicting Shakuni greatly. Soon, however, the chief of the Gandharas cut off his head. About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Satanika, fell down on the earth, paralysed and crushed like snakes beaten by the tempest caused by Garuda's wings. Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Satanika, the son of Nakula, with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus. Then Karna's son pierced Satanika with three arrows, made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven and Janardana with a dozen. Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire. The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Madri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janardana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna). Like Namuci rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him. Unsupported by any one, the high-souled son of Karna, quickly piercing Partha with a shaft in that battle, uttered a loud shout, like Namuci in days of old after having pierced Indra. Once more Vrishasena pierced Partha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Partha again with ten shafts. The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son. The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter. With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words, "Today, O Karna, in thy very sight in this battle, I will despatch the fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car. I, however, will slay thy son in the very sight of you all. Let all the Kaurava car-warriors protect him. I will slay the fierce Vrishasena. After that, I will slay thee, O fool, even I, Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud in consequence of Duryodhana's patronage. Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen." Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son. The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head. Struck with Partha's shafts, the son of Karna, deprived of arms and head, fell down on the earth from his car, like a gigantic shala adorned with flowers falling down from a mountain summit. Beholding his son, thus struck with arrows, fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Partha.

"Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna.'"

"Sanjaya said, 'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull amongst men, viz., he of Dasharha's race, addressed Arjuna, saying, "That car-warrior having white steeds and owning Shalya for his driver cometh hither with whom thou art to contend in battle. Therefore, O Dhananjaya, summon all thy coolness. Behold then, O son of Pandu, the well-equipped car of Karna. White steeds are yoked unto it and Radha's son himself is the warrior that stands upon it. Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue. Behold also the standard of the high-souled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that divides the firmament by a clear line. Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarashtra's son, shooting showers of shafts like the clouds pouring torrents of rain. There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Radha's son of immeasurable energy. Hear the peal of their drums and the fierce blare of their conchs. Hear, O son of Pandu, the diverse leonine roars coming from every side. Hear the terrible twang, silencing all other loud sounds, of the bow (Vijaya) stretched by Karna of immeasurable energy. There the mighty car-warriors among the Pancalas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion. It behoveth thee, O son of Kunti, to slay the Suta's son with every care. No other person save thee can venture to bear the shafts of Karna. It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the Gandharvas. What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Isana, that great god, the three-eyed Sarva, otherwise called Kapardin? Thou, however, hadst, by battle, gratified that god of gods himself, that Siva who is the source of bliss unto all creatures, that deity called Sthanu. The other deities also have all given thee boons. Through the grace, O Partha, of that god of gods, that deity armed with a trident, slay

Karna, O mighty-armed one, like Indra slaying the Asura Namuci. Let prosperity be ever with thee, O Partha, and do thou obtain victory in battle."

"'Arjuna said, "My victory, O Krishna, is, certain. There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art pleased with me. Urge the steeds, O Hrishikesha, and my car, O great car-warrior! Today Phalguna will not return from battle without slaying Karna. Behold Karna slain today and cut in pieces with my shafts. Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows. That terrible battle, capable of stupefying the three words, is at hand. As long as the earth will last, people will speak of it." Saying these words unto Krishna who is never tired with exertion, Partha quickly proceeded on his car against Karna like an elephant against a rival elephant. Once more Partha of great energy said unto Krishna, that chastiser of foes, these words, "Urge the steeds, O Hrishikesha, for time passeth." Thus addressed by the high-souled son of Pandu, Keshava wished him victory and urged steeds as fleet as thought. Then that car of Pandu's son, possessed of great speed, soon reached the front of Karna's car.'"

"Sanjaya said, 'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son. Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle. Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two suns close to each other. Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of solar effulgence, looked resplendent like the sun and the moon in the firmament. Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder. Seeing those two warriors rushing towards each other with the clatter of car-wheels the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant's rope and that of Partha bearing the ape, approach each other, all the lords of the earth became filled with wonder. Seeing those two car-warriors engaged with each other, O Bharata, all the kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat between Partha and Karna, thousands of combatants there slapped their armpits and waved their garments on the air. The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna. Similarly, all the Pandavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs. With those leonine shouts and slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna. People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipped with arrows and darts, and each owning a lofty standard. Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Shalya. Both of them were great car-warriors and both looked alike. Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons. Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome. The limbs of both were smeared with red sandal-paste and both looked like infuriated bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength. Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cow-pen. They were like a couple of infuriated elephants or of angry mountains or of infant snakes of virulent poison or of all-destroying Yamas. Enraged with each other like Indra and Vritra, they looked like the sun and the moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the Yuga. Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the sun and the moon come of their own accord on the field of battle. Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy. Seeing those two tigers amongst men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious. Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their armpits. Both possessed of great celebrity in consequence of prowess and might, they resembled the Asura Samvara and the chief of the celestials in respect of their skill in battle. Both equal to Kartavirya or Dasaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight. Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle. Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of Siddhas and Charanas that came there became filled with wonder. The Dhartarashtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time. Similarly the Pandavas headed by Dhrishtadyumna, filled with joy, encompassed that high-souled Partha who was unrivalled in battle. Karna became the stake, O monarch, of thy army in that battle, while Partha became the stake of the Pandavas. The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in that game of battle, either victory or defeat was certain. Those two then, Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pandavas both standing on the field of battle. Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other. Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form. Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves. The gods, the Danavas, the Gandharvas, the Pishacas, the Snakes, the Rakshasas, adopted opposite sides in that encounter between Karna and Arjuna. The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide earth became so on Partha's account, like the mother for her son. The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna. The Asuras, Yatudhanas, the Guhyakas, O scorcher of foes, and ravens and other rangers of the sky, sided with Karna. All the gems and precious jewels, the four Vedas with the histories as the fifth, the Upavedas, the Upanishads, with all their mysteries, and the compilations, and Vasuki, and Citrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the Nagas, took the side of Arjuna. Airavata and his children, the offspring of Surabhi, the offspring of Vaisali, and the Bhogins sided with Arjuna. The smaller snakes all sided with Karna. Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Partha. The Vasus, the Maruts, the Sadhyas, the Rudras, the Vishvedevas and the Ashvinis, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the Adityas sided with Karna. The vaishyas, the shudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Radha's son. The celestials, however, with the pitris, and with all that were numbered with them as also with their followers, and Yama and Vaishravana and Varuna were on the side of Arjuna. The brahmanas, the kshatriyas, the sacrifices, and those gifts called dakshinas, were for Arjuna. The pretas, and pishacas, many carnivorous animals and birds, the rakshasas with all the monsters of the sea, the dogs, and the jackals were for Karna. The diverse tribes of celestial and regenerate and royal rishis were for the son of Pandu. The gandharvas headed by Tumvuru, O king, were on the side of Arjuna. With the offspring of Pradha and Mauni, the several classes of gandharvas and apsaras, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot, and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna. The gods, the danavas, the gandharvas, the nagas, the yakshas, the birds, the great rishis versed in the Vedas, the pitris that subsist upon the gifts called svadha, and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise. Brahman, with the regenerate rishis and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin. Beholding those two high-souled ones, Karna and Dhananjaya, about to encounter each other, Shakra himself said, "Let Arjuna vanquish Karna." Surya, however, said, "Let Karna vanquish Arjuna. Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle. Let my son, slaying Karna, win victory." Even thus did Surya and Vasava, those two foremost of personages, who were there and had adopted opposite sides, dispute with each other. Beholding those two high-souled ones, Karna and Dhananjaya, about to engage themselves in battle, the gods and the asuras adopted opposite sides. The three worlds with the celestial rishis and all the gods and all other creatures, trembled at the sight. The gods were on the side of Partha, while the asuras were on that of Karna. Thus all creatures were interested in that encounter, siding with this or that leader of car-warriors, the Kuru or the Pandava hero. Beholding the Self-born Lord of Creation (viz., Brahman), the gods urged him, saying, "Let, O god, the success of these two lions among men be equal. Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna. O Selfborn one, say but the word, let the success of these two be equal." Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying, "Formerly it was said by thy holy self that the two Krishnas are always sure to win victory. Let it be (now) as thou then saidest. Be gratified with me, O holy one!" At this, Brahman and Isana replied unto the chief of the celestials, saying, 'The victory of the high-souled Vijaya is certain, of that Savyasaci who gratified the eater of sacrificial libations in the forest of Khandava and who, coming to heaven, rendered assistance to thee, O Sakra! Karna is on the side of the Danavas. It is proper, therefore, that he should meet with defeat. By this, without doubt, the purposes of the gods will be achieved. One's own business, O chief of the celestials, should always be important. The high-souled Phalguna, again, is devoted to truth and to morality. He must always be victorious, without doubt. He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious,--he, that is, who hath for the driver of his car that Lord of the universe, Vishnu himself? Possessed of great energy of mind and great strength, Partha is a hero, accomplished in arms and endued with ascetic merit. Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Partha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods. In consequence of his greatness, Partha transgresses destiny itself, whether favourable or unfavourable, and when he does so, a great destruction of creatures takes place. When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things. These two are Nara and Narayana, the two ancient and best of Rishis. There is none to rule over them. They are rulers over all, perfectly fearless, they are scorchers of all foes. In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial Rishis and the Charanas are behind these two. All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two. Let Karna, that bull among men, obtain these foremost of regions of bliss here. Let him obtain identity with the Vasus or the Maruts. Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas." After those two foremost ones among the gods (Brahman and Isana), said so, the deity of a 1,000 eyes, worshipping those words of Brahman and Isana and saluting all creatures himself said, "Ye have heard what has been said by the two gods for the benefit of the universe. It will be even so and not otherwise. Stay ye then, with cheerful hearts." Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity. The celestials then showered diverse kinds of fragrant flowers and blew their trumpets. Indeed, the gods, the Danavas and the Gandharvas all waited there for witnessing that matchless single combat between those two lions among men. The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle. Many foremost of heroes, approaching the brave Vasudeva and Arjuna as also Shalya and Karna, began each to blow his conch. The battle then commenced (between the two warriors), overwhelming all timid persons with fear. Fiercely they challenged each other like Sakra and Samvara. The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets Rahu and Ketu risen in the firmament at the time of the universal dissolution. The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air). That foremost of apes, again, belonging to Partha, with jaws wide open and terrible, and difficult of being gazed at, like the sun himself, inspired fear by his formidable teeth. The impetuous Ape on the standard of the wielder of Gandiva, becoming desirous of battle, rushed from his station and fell upon Karna's standard. Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake. Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape. Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other. The lotus-eyed Keshava pierced Shalya with his keen glances. The latter also cast similar glances at the former. Vasudeva, however, vanquished Shalya with those glances of his, while Dhananjaya, the son of Kunti, vanquished Karna with his glances. Then the Suta's son, smilingly addressing Shalya, said, "If Partha by any means slays me in battle today, tell me truly, O friend, what thou wilt do after that." Shalya answered, saying, "If thou art slain, I myself will slay both Krishna and Dhananjaya." Once more the ruler of the Madras said, "If, O Karna, the white steeded Arjuna slays thee in battle today, I myself, on a single car, will slay both Madhava and Phalguna."'

"Sanjaya continued, 'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Partha these words of grave import, "The Sun himself may fall down from his place, the Earth herself may split into a 1,000 fragments; fire itself may become cold. Still Karna will not be able to slay thee, O Dhananjaya! If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand. As regards myself, I will, using my bare arms, slay both Karna and Shalya in battle." Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying, "Shalya and Karna, united together, are not a match for myself alone, O Janardana! Thou shalt today, O Krishna, behold Karna with his standard and banners with Shalya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut in pieces with my shafts in battle. Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker. Today the widowhood of the wives of Radha's son is at hand. Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mahadeva! Verily, thou shalt today see the wives of Karna become widows. I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishna dragged to the assembly and when laughing at us he abused us repeatedly in vile words. Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriated elephant. Today, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, 'By good luck, O thou of Vrishni's race, victory hath been thine!' Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe. Today thou shalt, filled with joy, comfort thy paternal aunt Kunti. Today thou shalt, O Madhava, comfort Krishna of tearful face and king Yudhishthira the just with words sweet as nectar."'"

"Sanjaya said, 'Meanwhile the welkin, filled with gods and Nagas and Asuras and Siddhas and Yakshas and with large bands of Gandharvas and Rakshasas, and Asuras and regenerate Rishis and royal sages and birds of excellent feathers, assumed a wonderful aspect. All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds. Then both the Kaurava and the Pandava warriors, filled with joy, and causing the earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter their foes. Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding in heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent. Indeed, the battle between the Kurus and the Pandavas then resembled that in days of yore between the gods and the Asuras. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything. From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the sun or the moon. The two heroes then, each baffling the other's weapons with his own, like the east and the west winds encountering each other, looked exceedingly resplendent like the sun and the moon risen after dispelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saying, "Do not fly away!" the enemy and thy warriors stood their ground, encircling those two mighty car-warriors like the gods and the asuras standing around Vasava and Samvara. The two armies then greeted those two best of men with the sounds of drums and other instruments and with leonine roars, at which those two bulls among men looked beautiful like the sun and the moon greeted by roaring clouds gathered around. Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting, in that battle thousands of arrows that constituted their rays, resembled two unbearable suns risen at the end of the yuga for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other; and each displaying his skill upon the other, those two warriors, Karna and the son of Pandu, closed fearlessly with each other in that dreadful battle, like Indra and the asura Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts, to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pandavas, consisting of elephants and foot-soldiers and horsemen and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Subala's son, and Kripa, and the son of Sharadvata's daughter, these five great car-warriors, assailed Dhananjaya and Keshava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Saka and Tukhara and Yavana horsemen, accompanied by some of the foremost combatants among the Kambojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes, as also their heads, and steeds, and elephants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna. Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder.' Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand, and adopting a soothing tone, addressed thy son, saying, "Be gratified, O Duryodhana! Make peace with the Pandavas. There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto Brahma itself, hath been slain. Other bulls among men, headed by Bhishma, have also been slain. As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pandu. Dissuaded by me, Dhananjaya will abstain. Janardana also doth not desire hostilities. Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Parthas, all creatures will be benefited, through, as it would seem, thy desire. Let the kings that are still alive go back to their homes. Let the troops abstain from hostilities. If thou dost not listen to my words, O king, struck by foes in battle, thou wilt have to burn with grief. Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands. The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the Yakshas. Dhananjaya, as regards his merits, is even much greater than that. He will never transgress whatever I say unto him. He will always follow thee. Be thou gratified, O king, for the benefit of the universe. Thou always honourest me greatly. I, too, bear a great friendship for thee. It is for this that I say so unto thee. I shall dissuade Karna also, provided thou art inclined to peace. Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pandu. The Pandavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified, they agree to become friends, do thou, O king of kings, act in that way." These beneficial words having been said unto him by his friends, Duryodhana reflected for some time. Drawing deep breaths, he then, with a cheerless heart, said, "It is as thou, O friend, hast said. Listen, however, to the words that I would say unto thee. The wicked-hearted Vrikodara, having slain Duhshasana like a tiger, spoke words that still dwell in my heart. Thou also heardest the same. How then can there be peace? Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Pritha have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them). Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now 'Abstain from battle!' Phalguna is exceedingly tired today. Karna will soon slay him". Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying, "Armed with arrows, rush against and slay these foes. Why stand ye inactive?""

Sanjaya said, "Then when the blare of conchs and the peal of drums became very loud, those two foremost of men, both owning white steeds, the suta's son Vikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy. Those two heroes endued with great impetuosity, Dhananjaya and Adhiratha's son, closed with each other like two infuriated Himalayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season. Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bow-strings and palms emitting loud sounds. Like two mountains, both endued with tall cliffs and abounding in trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.

The combat between the two heroes became furious like that between the chief of the celestials and Virocana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled. Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other. Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the asura) Vritra.

Both the armies consisting of cars and elephants and steeds and foot-soldiers, all equipped with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna. Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna rushed against the son of Adhiratha, from desire of slaughter, like one infuriated elephant rushing against another.

The Somakas then loudly shouted to Partha, saying, "Be quick, O Arjuna, go and pierce Karna. Cut off his head without delay, and (with it) the desire of Dhritarashtra's son for kingdom." Similarly many warriors of ours that were there, said unto Karna, "Proceed, proceed, O Karna, and slay Arjuna with keen shafts. Let the sons of Pritha once more go to the woods forever."

Then Karna first pierced Partha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigour, in the centre of the chest. Indeed, the suta's son and Arjuna then mangled each other with many shafts equipped with goodly wings. Desirous of obtaining advantage of each other's lapses in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.

Rubbing his two arms and the string also of gandiva, that fierce bowman, Arjuna, then sped showers of cloth-yard shafts, and nalikas and arrows equipped with heads like boar's ears and razors, and anjalikas, and crescent-shaped arrows. Those arrows of Partha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night. All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna, all those successive showers of shafts shot by the son of Pandu, were cut off by the suta's son with his own arrows.

The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the earth and the welkin and the ten points of the compass and the very course of the sun with its effulgence, it caused his own body also to blaze up with light. The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there, like what is heard when a forest of bamboos in a wilderness is on fire. Beholding that fiery weapon acting on all sides, the suta's son Karna of great valour shot in that encounter the varunastra for quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.

A large mass of clouds quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flooded the earth with water. That fierce conflagration, though it was such, was still quenched by those clouds in a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds. Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen.

Then Arjuna dispelled those clouds caused by Karna, by means of the vayavyastra. After this, Dhananjaya, incapable of being over-mastered by foes inspired gandiva, its string, and his shafts, with mantras, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess. Then razor-headed arrows, and anjalikas, and crescent-shaped shafts, and nalikas, and cloth-yard shafts and those equipped with heads like the boar's ear, all keen and sharp, issued from gandiva in thousands, endued with the force and impetuosity of the thunder. Possessed of great might and great energy, those impetuous and keen shafts equipped with vulturine feathers piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frightened by Garuda penetrating into the earth. Pierced all over with arrows and bathed in blood, (the high-souled) Karna then, with eyes rolling in wrath, bending his bow of enduring string and producing a twang as loud as the roar of the sea, invoked into existence the Bhargava weapon. Cutting off Partha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna, having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pandava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the Bhargava weapon. Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of Pancala warriors with well shot arrows in that battle. Then the Pancalas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side. Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pancalas. Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength. Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pancala forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful, like a mass of clouds pouring torrents of rain. Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power, seeing that valour, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle, the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said, "How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pancala warriors, in thy sight? Before now thou couldst not be conquered by the very gods or the Kalakeyas. Thou receivedst the touch of the arms of Sthanu himself. How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors? That the Suta's son should today have succeeded in baffling the arrows shot by thee seems to me to be very amazing. Recollect the woes of Krishna, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., 'Sesame seeds without kernel!' Recollecting all this, O Savyasaci, quickly slay the wretched Karna in battle today. Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter. That patience with which thou didst vanquish all creatures and feed Agni at Khandava, with that patience, slay thou the Suta's son. I also will crush him with my mace." Then Vasudeva, beholding Partha's shafts baffled by Karna, said unto the former, "What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons today with this? Why dost, thou, O hero, lose thy wits? Markest thou not that the Kauravas, (standing behind Karna), are even now shouting in joy? Indeed, all of them know that thy weapons are being baffled by Karna with his. That patience with which, Yuga after Yuga, thou hadst slain persons having the quality of darkness for their weapons, as also terrible Kshatriyas, and Asuras born of pride, in many a battle--with that patience do thou slay Karna today. Putting forth thy might, strike off the head of that foe of thine with this Sudarsana, of edge keen as a razor, that I give unto thee, like Sakra striking off the head of his foe Namuci, with the thunderbolt. That patience with which thou didst gratified the illustrious deity Mahadeva in the guise of a hunter, summoning that patience once again, O hero, slay the Suta's son with all his followers. After that, bestow upon king Yudhishthira the earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed. By that act, O Partha, do thou also win unrivalled fame." Thus addressed (by Krishna), the high-souled Partha of exceeding might set his heart upon the slaughter of the Suta's son. Indeed, urged by Bhima and Janardana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keshava, saying, "I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son. Let me have thy permission, as also Brahman's and Bhava's, and of all those that are conversant with Brahma." Having said these words unto the holy Keshava, Savyasaci of immeasurable soul bowed unto Brahman and invoked into existence that excellent irresistible weapon called brahmastra which could be applied by the mind alone. Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna, the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said, "People say that thou art a master of the high brahmastra, that mighty means (for achieving the destruction of foes). Do thou then, O Savyasaci, use another weapon of the same kind." Thus addressed by his brother, Savyasaci used a second weapon of the kind. With that, Partha of abundant energy shrouded all the points of the compass, cardinal and subsidiary, with arrows sped from gandiva that resembled fierce snakes and were like the blazing rays of the sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds, endued with the effulgence of the yuga fire or the sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and discs and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle. Another, beholding his fallen comrade, fell down dead on the earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Partha), fell down with the sword in grasp. The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Partha, decked with diadem and garlands, wounded and slew all the foremost warriors of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows. These, with a loud whizz, fell upon the son of Pandu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janardana and the diadem-decked Arjuna of superhuman feats, each with three arrows Karna of terrible might uttered a loud awful roar. Struck with Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janardana, became unable to endure (the feats of his antagonist). Once more, therefore, Partha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Shalya with four and Karna himself with three. With ten other well-shot shafts he then struck the Kaurava warrior Sabhapati, clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard, fell down, wounded and dead, from his foremost of cars, like a Sala tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows, Partha slew 400 elephants equipped with many weapons, and 8000 car-warriors, and 1,000 steeds with riders, and 8,000 brave foot-soldiers. And soon Partha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhitratha's son, saying, "Shoot thy arrows and slay the son of Pandu. Already, he has begun to exterminate the Kurus with his shafts!" Thus urged, Karna, with his best endeavours, incessantly shot many arrows. Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pandavas and the Pancalas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes, those two heroes acquainted with weapons, struck the warriors opposed to them, as also each other, with mighty weapons. Then Yudhishthira, clad in golden mail, his arrows having been extracted and himself made sound with mantras and drugs by foremost of surgeons well-disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rahu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of foes, viz., Karna and Partha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bow-strings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well-sped arrows also caused a deafening whizz. Then the bow-string of the son of Pandu, stretched with force, broke with a loud noise. During the interval thus offered, the Suta's son pierced Partha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs. He then quickly pierced Vasudeva with sixty shafts, and then Phalguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows. Having pierced Krishna and Partha's standard, Karna felled many amongst the Somakas that followed Partha. These, however, in return shrouded Karna with showers of straight shafts like masses of clouds shrouding the sun in the welkin. Accomplished in the use of weapons, the Suta's son, stupefying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed their cars and steeds and elephants. And the Suta's son, O king, also afflicted with his arrows many foremost of warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell. Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pancalas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya. Deprived of life by the mighty Karna with well-aimed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars. Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bow-string and baffling all those shafts of Adhiratha's son, Partha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bow-string, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot. The diadem-decked Arjuna pierced Karna and Shalya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odours. Laughing the while, Partha forcibly struck Shalya's armour with ten arrows. Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Partha's bow, Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of crematorium at noon or eve, his body dyed with blood. The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna. Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the earth. Endued with great energy, they entered the earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna. Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Aswasena whose mother Partha had slain at Khandava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the earth. Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna, decked with diadem and garlands, blazed up with wrath like a fire engaged in burning a heap of dry grass. He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience. Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick forest. Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasaci, O king, soon slew in that battle 2,000 foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy. Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and wounded, and their wailing sons and sires. Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bharata, but, on the other hand, rushed at Arjuna, with a cheerful heart.'"

"Sanjaya said, 'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning. Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigour in that fierce encounter for the destruction of his foe. Indeed, that weapon (of Partha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts. The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rama, and which resembled (in efficacy) an Atharvan rite. And he pierced Partha also with numerous keen shafts. The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks. All the points of the compass then became shrouded with weapons and the very sun became invisible. Indeed, Karna and Partha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between. All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else. Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manoeuvres. While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Partha prevailed over his, in prowess and weapons and lightness of hands. Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing himself of the other's lapses, all the other warriors on the field of battle became filled with wonder. The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying, "Excellent, O Karna!" and sometimes saying, "Excellent, O Arjuna!" During the progress of that fierce encounter, while the earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Aswasena, who was hostile to Arjuna, was passing his time in the nether region. Freed from the conflagration at Khandava, O king, he had, from anger, penetrated through the earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna. Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Partha, he quickly entered into Karna's quiver, O king, in the form of an arrow. At that time a net of arrows was seen, shedding its bright arrows around. Karna and Partha made the welkin one dense mass of arrows by means of their arrowy downpours. Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else. Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other. Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many Apsaras staying in the welkin. And Sakra and Surya, using their hands, gently brushed the faces of those two heroes. When at last Karna found that he could not prevail over Partha and was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver. The Suta's son then fixed on his bow-string that foe-killing, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Partha's destruction. Stretching his bow-string to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Partha. Indeed, he aimed that blazing arrow, born in Airavata's race, for cutting off Phalguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors, and thunderbolts fell. When that snake of the form of an arrow was fixed on the bow-string, the Regents of the world, including Sakra, set up loud wails. The Suta's son did not know that the snake Aswasena had entered his arrow by the aid of his Yoga powers. Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said, "This arrow, O Karna, will not succeed in striking off Arjuna's head. Searching carefully, fix another arrow that may succeed in striking off thy enemy's head." Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras, "O Shalya, Karna never aimeth an arrow twice. Persons like us never become crooked warriors." Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival, "Thou art slain, O Phalguna!" Sped from Karna's arms, that shaft of awful whizz, resembling fire or the sun in splendour, as it left the bow-string, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses. Beholding that shaft blazing in the welkin, the slayer of Kamsa, Madhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep. At this, the steeds, white as the rays of the moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Madhava, that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the earth when the car itself had sank into it. Then loud sounds arose in the welkin in applause of Vasudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the earth through the exertions of the slayer of Madhu, the excellent ornament of Arjuna's head, celebrated throughout the earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon and the great care and wrath with which it had been shot. That diadem, endued with the splendour of the sun or the moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara. Costly as its appearance indicated, it was inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Partha while the latter had proceeded to slaughter the foes of the gods. That diadem was incapable of being crushed by Rudra and the Lord of waters and Kuvera with Pinaka and noose and thunderbolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft. Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem-decked with gold and gems, swept it away from Arjuna's head. That snake, O king, forcibly tore it away from Partha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunderbolt riving a mountain summit decked with lofty and beautiful trees graced with flowers. Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Partha fell down on the earth like the blazing disc of the Sun from the Asta hills. Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain summit adorned with lofty trees bearing budding leaves and flowers. And the earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bharata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood. Reft of diadem, the dark complexioned and youthful Partha looked beautiful like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the Udaya hill illumined with the rays of the sun. Thus that she-snake (whom Arjuna had killed at Khandava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama. Sped from Karna's arms, that costly shaft resembling fire or the sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away. Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come to Arjuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words, "Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too." Thus addressed in that battle by him, the Suta's son said, "Who are you possessed of such fierce form?" The snake answered, saying, "Know me as one that has been wronged by Partha. My enmity towards him is due to his having slain my mother. If the wielder of the thunderbolt himself were to protect Partha, the latter would still have to go to the domains of the king of the pitris. Do not disregard me. Do my bidding. I will slay thy foe. Shoot me without delay." Hearing those words, Karna said, "Karna, O snake, never desires to have victory in battle today by relying on another's might. Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice." Once more addressing him in the midst of battle, that best of men, viz., Surya's son, Karna, said, "Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Partha. Be thou happy and go elsewhere." Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Partha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy. Then Krishna, addressing Partha in that encounter, said into him, "Slay that great snake inimical to thee." Thus addressed by the slayer of Madhu, the wielder of Gandiva, that bowman who was always fierce unto foes, enquired of him, saying, "Who is that snake that advanceth of his own accord against me, as if, indeed he advanceth right against the mouth of Garuda?" Krishna replied, "Whilst thou, armed with bow, wert engaged at Khandava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedest the mother. Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction. O resister of foes, behold him coming like a blazing meteor, falling from the firmament!'"

"Sanjaya continued, 'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the earth. After that snake had been cut off by Arjuna, the lord Keshava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the earth. At that time, Karna, glancing obliquely at Dhananjaya, pierced that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipped with peacock feathers. Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipped with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bow-string stretched to his ear. That foremost of shafts, well shot by Arjuna, penetrated through Karna's armour, and as if suspending his life breaths, drank his blood and entered the earth, its wings also having been drenched with gore. Endued with great activity, Vrisha, enraged at the stroke of the shaft, like a snake beaten with stick, shot many mighty shafts, like snakes of virulent poison vomiting venom. And he pierced Janardana with a dozen shafts and Arjuna with nine and ninety. And once more piercing the son of Pandu with a terrible shaft, Karna laughed and uttered a loud roar. The son of Pandu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Partha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy. Then Arjuna sped ninety arrows, each resembling the rod of Death at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder. The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his earrings, cut off by Dhananjaya with his winged arrows, fell down on the earth. The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pandu cut off within a moment in many fragments. After thus divesting him of his armour, Partha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever. Once more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care. Deeply struck by Partha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast. Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipped with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains. Then the Suta's son, casting aside his bow that resembled the very bow of Sakra, as also his quiver, felt great pain, and stood inactive, stupefied, and reeling, his grasp loosened and himself in great anguish. The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying, "Why, O son of Pandu, dost thou become so forgetful? They that are truly wise never spare their foes, however weak, even for a moment. He that is learned earneth both merit and fame by slaying foes fallen into distress. Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes. The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the Asura Namuci." Saying, "So be it, O Krishna!" and worshipping Janardana, Arjuna, that foremost of all persons in Kuru's race once more quickly pierced Karna with many excellent arrows like the ruler of heaven, piercing the Asura, Samvara. The diadem-decked Partha, O Bharata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigour he shrouded all the points of the compass with shafts equipped with wings of gold. Pierced with those arrows equipped with heads like the calf's tooth, Adhiratha's son of broad chest looked resplendent like an Asoka or Palasa or Salmali decked with its flowery load or a mountain overgrown with a forest of sandal trees. Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering Karnikaras. Karna also shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the sun coursing towards the Asta hills, with disc bright with crimson rays. Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's son, destroyed them all. Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Partha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake. Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of snake or fire in energy, and whose whizz resembling the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon. At that time, when the hour of Karna's death had come, Kala, approaching invisibly, and alluding to the Brahmana's curse, and desirous of informing Karna that his death was near, told him, "The Earth is devouring thy wheel!" Indeed, O foremost of men, when the hour of Karna's death came, the high brahmastra that the illustrious Bhargava had imparted unto him, escaped from his memory. And the earth also began to devour the left wheel of his car. Then in consequence of the curse of that foremost of Brahmanas, Karna's car began to reel, having sunk deep into the earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform. When his car began to reel from the curse of the Brahmana, and when the high weapon he had obtained from Rama no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by

Partha, Karna became filled with melancholy. Unable to endure all those calamities, he waved his arms and began to rail at righteousness saying, "They that are conversant with righteousness always say that righteousness protects those that are righteous. As regards ourselves, we always endeavour, to the best of our ability and knowledge to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers." While saying these words, he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle. He then pierced Krishna in the arm with three terrible arrows, and Partha, too, with seven. Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force. Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power. Steadying himself by a powerful effort he invoked the brahmastra. Beholding the brahmastra, Arjuna invoked the Aindra weapon with proper mantras. Inspiring gandiva, its string, and his shafts also, with mantras, that scorcher of foes poured showers like Purandara pouring rain in torrents. Those arrows endued with great energy and power, issuing out of Partha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front. Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said, "Shoot high weapons, O Partha! The son of Radha baffles thy shafts." With proper mantras, Arjuna then fixed the brahmastra on his string, and shrouding all the points of the compass with arrows, Partha struck Karna (with many) arrows. Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth. The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Partha had a hundred strings to his bow. Tying another string to his bow and shooting many arrows, the son of Pandu covered Karna with shafts that resembled snakes of blazing mouths. So quickly did Arjuna replace each broken string that Karna could not mark when it was broken and when replaced. The feat seemed to him to be exceedingly wonderful. The son of Radha baffled with his own weapons those of Savyasaci. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time. Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Partha: "Approaching Karna, strike him with superior weapons." Then Dhananjaya, filled with rage, inspiring with mantras another celestial weapons that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant, and uniting the Raudra weapon with it, became desirous of shooting it at his foe. At that time, O king, the earth swallowed up one of wheels of Karna's car. Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort. Drawn up with force by Karna, the earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests. Seeing his wheel swallowed, the son of Radha shed tears from wrath, and beholding Arjuna, filled with rage he said these words, "O Partha, O Partha, wait for a moment, that is, till I lift this sunken wheel. Beholding, O Partha, the left wheel of my car swallowed through accident by the earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward. Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brahmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken! Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pandu! Thou art well-acquainted with the rules of battle. For these reasons, excuse me for a moment, that is, till I extricate my wheel, O Dhananjaya, from the earth. Thyself staying on thy car and myself standing weak and languid on the earth, it behoveth thee not to slay me now. Neither Vasudeva, nor thou, O son of Pandu, inspirest me with the slightest fear. Thou art born in the Kshatriya order. Thou art the perpetuator of a high race. Recollecting the teachings of righteousness, excuse me for a moment, O son of Pandu!"'"

"Sanjaya said, 'Then Vasudeva, stationed on the car, addressed Karna, saying, "By good luck it is, O son of Radha, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds. Thyself and Suyodhana and Duhshasana and Shakuni, the son of Subala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself. When at the assembly Shakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine gone? When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone? When the period of exile into the woods was over as also the thirteenth year, thou didst not make over to the Pandavas their kingdom. Whither had this virtue of thine then gone? Thou didst set fire to the house of lac at Varanavata for burning to death the sleeping Pandavas. Whither then, O son of Radha, had this virtue of thine gone? Thou laughedest at Krishna while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Duhshasana's will, whither, then, O Karna, had this virtue of thine gone? When from the apartment reserved for the females innocent Krishna was dragged, thou didst not interfere. Whither, O son of Radha, had this virtue of thine gone? Thyself addressing the princess Draupadi, that lady whose tread is as dignified as that of the elephant, in these words, viz., 'The Pandavas, O Krishna, are lost. They have sunk into eternal hell. Do thou choose another husband!' thou lookedest on the scene with delight. Whither then, O Karna, had this virtue of thine gone? Covetous of kingdom and relying on the ruler of the Gandharvas, thou summonedest the Pandavas (to a match of dice). Whither then had this virtue of thine gone? When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone? If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now, by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life. Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pandavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends. Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhartarashtras will meet with destruction at the hands of those lions among men (viz., the sons of Pandu), that are always protected by virtue!'"

"Sanjaya continued, 'Thus addressed, O Bharata, by Vasudeva, Karna hung down his head in shame and gave no answer. With lips quivering in rage, he raised his bow, O Bharata, and, being endued with great energy and prowess, he continued to fight with Partha. Then Vasudeva, addressing Phalguna, that bull among men, said, "O thou of great might, piercing Karna with a celestial weapon, throw him down." Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury. Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Partha's body. The sight seemed to be exceedingly wonderful. Beholding it, Karna, invoking the brahmastra, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car. Partha also, by the aid of the brahmastra, poured arrowy downpours upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pandu continued to strike him. The son of Kunti then, aiming at Karna sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy. Karna, however, quenched that conflagration with the Varuna weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen on a rainy day. The son of Pandu, endued with great energy, fearlessly dispelled those clouds by means of the Vayavya weapon in the very sight of Karna. The Suta's son then, for slaying the son of Pandu, took up a terrible arrow blazing like fire. When that adored shaft was fixed on the bow-string, the earth, O king, trembled with her mountains and waters and forests. Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bharata, arose among the gods in the welkin. Beholding that shaft aimed by the Suta's son, O sire, the Pandavas, with cheerless hearts, gave themselves up to great sorrow. That shaft of keen point and endued with the effulgence of Sakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an ant-hill. That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow Gandiva dropped from his hand. He trembled like the prince of mountains in an earthquake. Availing himself of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts, as destiny would have it. Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called anjalika. Then Vasudeva, addressing Partha, said, "Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting upon his car." Applauding those words of the lord Vasudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless sun. That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold. That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the sun in splendour. Indeed, its effulgence was like that of fire or the sun or the moon. The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipped with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior. With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of "Oh!" and "Alas!" arose (from the Kuru army). Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bharata, were no longer hopeful of Karna's victory. Hastening then for Karna's destruction, Partha took out from his quiver an excellent Anjalika weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun. Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet. Endued with the force of the thousand-eyed Indra's thunder, irresistible as Rakshasas in the night, resembling Pinaka or Narayana's discus, it was exceedingly terrible and destructive of all living creatures. Partha cheerfully took up that great weapon, in the shape of an arrow, which could not be resisted by the very gods, that high-souled being which was always adored by the son of Pandu, and which was capable of vanquishing the very gods and the Asuras. Beholding that shaft grasped by Partha in that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the Rishis loudly cried out, "Peace be to the universe!" The wielder of Gandiva then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow Gandiva, he quickly said, "Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified my superiors, and listened to the counsels of well-wishers. Let this shaft, worshipped by me and possessed of great sharpness, slay my enemy Karna by that Truth." Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna, that arrow fierce and efficacious as a rite prescribed in the Atharvan of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Partha, desirous of slaying Karna, with great cheerfulness, said, "Let this shaft conduce to my victory. Shot by me, let this arrow possessed of the splendour of fire or the sun take Karna to the presence of Yama." Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the sun or the moon and capable of bestowing victory. Thus sped by that mighty warrior, that shaft endued with the energy of the sun caused all the points of the compass to blaze up with light.

With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder. Indeed, O king, with that excellent Anjalika weapon inspired with mantras into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon. Thus cut off with that Anjalika, the trunk of Karna fell down on the earth. The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen sun and resembling the meridian sun of autumn, fell down on the earth like the sun of bloody disc dropped down from the Asta hills. Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth. Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running down its sides after a shower. Then from that body of the fallen Karna a light passing through the welkin penetrated the sun. This wonderful sight, O king, was beheld by the human warriors after the fall of Karna. Then the Pandavas, beholding Karna slain by Phalguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs. The Somakas beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pandava army). In great delight they blew their trumpets and waved their arms and garments. All the warriors, O king, approaching Partha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said, "By good luck, Karna hath been stretched on the earth and mangled with arrows." Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the sun after it has reached the Asta hills. The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time. As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life breaths. The death hour of the Suta's son, O sire, was the afternoon of that day. Cut off with the Anjalika weapon in that battle, the head of Karna fell down along with his body. Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna. Beholding the heroic Karna thrown down stretched on the earth, pierced with arrows and bathed in blood, the king of the Madras, went away on that car deprived of its standard. After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour. The beautiful head, graced with a face that resembled a lotus of a 1,000 petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the earth like the thousand-rayed sun as he looks at the close of day.'"

"Sanjaya said, 'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Shalya proceeded, filled with wrath, on that car divested of equipment. Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe. Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the earth like the sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero. Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures. Others amongst the Kauravas, hearing that Karna of mighty energy had been slain by Dhananjaya, his armour, ornaments, robes, and weapons having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull. Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhartarashtras by those movements. The Somakas and the Srinjayas also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture. Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, Arjuna, thus accomplished his vow. Indeed even thus, Partha reached the end of his hostility (towards Karna). The ruler of the Madras, with stupefied heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard said in sorrow these words, "The elephants, the steeds, and the foremost of car-warriors of thy army have been slain. In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama. Never before, O Bharata, has a battle been fought like that between Karna and Arjuna today. Karna had powerfully assailed the two Krishnas today and all others who are thy foes. Destiny, however, has certainly flowed, controlled by Partha. It is for this that Destiny is protecting the Pandavas and weakening us. Many are the heroes who, resolved to accomplish thy objects have been forcibly slain by the enemy. Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vasava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pandavas. Do not, O Bharata, grieve for this. This is Destiny. Comfort thyself. Success cannot be always attained." Hearing these words of the ruler of the Madras and reflecting on his own evil doings. Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.'"

"Dhritarashtra said, 'What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter between Karna and Arjuna and while it was flying away from the field?'

"Sanjaya said, 'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle. When, after Karna's fall Partha uttered leonine shouts, a great fright entered the hearts of thy sons. Upon the fall of Karna no warrior of thy army set his heart on rallying the troops or putting forth his prowess. Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main. After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions. Vanquished by Savyasaci on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs. Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear. Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight and looked at one another, afflicted with fear. "It is me that Vibhatsu is pursuing with speed!" "It is me that Vrikodara is pursuing with speed!"--thought every one among the Kauravas who became pale with fear and fell down as they fled. Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trodden down by bodies of horsemen, as these fled in fear. After the fall of the Suta's son, thy warriors became like people without protectors in a forest teeming with beasts of prey and robbers. They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the world as if it were full of Partha. Beholding them fly away afflicted with the fear of Bhimasena, indeed, and seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of "Oh!" and "Alas!" addressed his driver, saying, "Partha will never be able to transgress me standing bow in hand. Urge my steeds slowly behind all the troops. Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vast deep is unable to transgress its continents. Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna." Hearing these words of the Kuru king that were so worthy of a hero and honourable man, the charioteer slowly urged his steeds adorned with trappings of gold. Then 25,000 warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle. Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts. In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name. Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle. Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot. Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon. The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire. Those infuriated combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer. The mighty Bhima, armed with a mace, careered like a hawk and destroyed all those 25,000 combatants. Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and of great might, once more stood, with Dhrishtadyumna before him. Possessed of great energy, Dhananjaya proceeded against the (remnant of the) car-force (of the Kauravas). The two sons of Madri, and Satyaki, filled with joy, rushed with speed against Shakuni and slaughtered the troops of Subala's son. Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Shakuni himself, upon which a great battle took place. Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear. 25,000 soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna). Having slain them, that tiger among men, that great car-warrior among the Pancalas, viz., the high-souled Dhrishtadyumna the son of the Pancala king, soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome. Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a Kovidara, the Kauravas fled away in great fear. The twins (Nakula and Sahadeva) of great fame, and Satyaki, having pursued with great speed the king of the Gandharvas who was possessed of lightness of hands in the use of weapons, re-appeared (amid the Pandava ranks). Chekitana and Shikhandi and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs. All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them. Pandu's son Savyasaci of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath. Possessed of great energy, Dhananjaya, rushed against that car-force, drawing his bow Gandiva celebrated over the three worlds. Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished. When the earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from fear. When the Kuru army was thus broken, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vali in days of yore challenging the gods. At this, all the Pandava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly. Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts. The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pandavas united together. Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field. Rallying them then, O monarch, thy son who was resolved to maintain his honour, gladdening those warriors of his, said these words unto them: "I do not see that spot in the earth or on the mountains, whither if ye fly, the Pandavas will not slay you! What use then in flying away? Small is the force that the Pandavas now have. The two Krishnas also are exceedingly mangled. If all of us stay for battle, victory will certainly be ours. If we fly in disunion, the sinful Pandavas, pursuing us, will certainly slay all of us. For this, it is better that we should die in battle. Death in battle is fraught with happiness. Fight, observant of the Kshatriya's duty. He that is dead knows no misery. On the other hand, such a one enjoys eternal bliss hereafter. Listen, ye Kshatriyas, ay, all of you, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight. Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth you not to abandon the duty observed by your sires and grandsires. There is no greater sin for a Kshatriya than flight from battle. There is no more blessed path for heaven, ye Kauravas, than the duty of battle. Slain in battle, ye warriors, enjoy heaven without delay.'"

"Sanjaya continued, 'While even these words were being uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.'"

"Sanjaya said, 'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted on his countenance and with heart stupefied with grief, said these words unto Duryodhana.

"'Shalya said, "Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants. Some tracts are covered with fallen elephants huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced and the weapons, the shields and the swords with which they were equipped lying scattered about. These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around. The bells and iron hooks and lances and standards with which those huge creatures had been equipped are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood. Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain and vomitting blood. Some of them are sending forth soft wails of pain, some are biting the earth with rolling eyes and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars. Some of them are already dead and some are at the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the earth has become awful to look at like the great Vaitarani (skirting the domains of Yama). Indeed, the earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers that protected their flank and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe. The earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and carwarriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons. Covered with thousands of fallen combatants mangled with arrows, fully exposed to view, and deprived of consciousness, with some amongst them whose breaths were returning slowly, the earth seemed as if covered with many extinguished fires. With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Partha and Karna, the earth seemed as if strewn with blazing planets fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light. The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the earth like mighty snakes entering their holes with heads bent downwards. The earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them. Strewn with well-equipped cars crushed by means of mighty shafts along with the warriors and the weapons and the standards upon them, cars, that is, with their traces broken, their joints separated, their axles and yokes and Trivenus reduced to fragments, their wheels loosened, their Upaskaras destroyed, their Anukarsanas cut in pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken, strewn with those vehicles adorned with gems and gold, the earth looks like the firmament overspread with autumnal clouds. In consequence of well-equipped royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways. Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field. Bows decked with ornaments of gold, and shafts equipped with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold, and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and caparisons of elephants, and standards, and car fences and diadems, and necklaces, and brilliant crowns, and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold, and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in a great luxury, and heads beautiful as the moon, are lying scattered about. Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtuous of their order, they have speedily gone in a blaze of flame to regions of bliss. Turn back, O Duryodhana! Let the troops retire! O king, O giver of honours, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this!"

"'Having said these words unto Duryodhana, Shalya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying, "Karna! Oh Karna!" Then all the kings headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame. At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, looking like a courtesan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there! Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, "Alas, Karna! Alas Karna!" Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp. As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipped with feathers and dyed in blood and sped from gandiva, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays. It seemed that illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath. Thinking so, the throngs of celestials and rishis (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the earth. The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to their nightly quarters), filled with wonder and applauding (the encounter). Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Radha possessed did not abandon him when dead. Indeed, everyone beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the sun. All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion. Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed. Clad in beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour. Adorned with diverse ornaments and decked with Angadas made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs. Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Partha's shafts. Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Partha-cloud in the battle. Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Partha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on earth by fair fight. Having scorched the Pandavas and the Pancalas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions, having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers. Thus fell that hero who was a Kalpa tree unto those swarms of birds represented by suitors. Solicited by suitors he always said, "I give" but never the words "I have not!" The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat. All the wealth of that high-souled person had been dedicated to the Brahmanas. There was nothing, not even his life, that he could not give away unto the Brahmanas. He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Partha, he attained to the highest end. He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas. When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction. The firmament seemed to be rent in twain; the earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds. The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation Rohini assumed the hue of the moon or the sun. Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The sky became enveloped in darkness. The earth trembled. Meteors of blazing splendour fell. Rakshasas and other wanderers of the night became filled with joy. When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the moon, then, O king, loud cries of "Oh!" and "Alas!" were heard of creatures in heaven, in the welkin, and on the earth. Having in battle slain his foe Karna who was worshipped by the gods, the gandharvas, and human beings, Pritha's son Arjuna looked resplendent in his energy like the deity of a 1,000 eyes after the slaughter of Vritra. Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian sun of the autumnal sky, which was adorned with banners and equipped with a standard incessantly producing an awful noise, whose effulgence resembled that of the snow or the Moon or the conch or the crystal, and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pandu and the crusher of Keshi, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vasava mounted on the same chariot. Forcibly divesting the enemy of his splendour by means of the twang of gandiva and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, the Garuda-bannered Krishna, both of whom were possessed of immeasurable prowess, those two foremost of men, filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound. The blare of pancajanya and that of devadatta filled the earth, the sky, and heaven.

At the sound of the heroic Madhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright. Those foremost of men, causing the forests, the mountains, the rivers and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith. As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bharata, viz., Duryodhana. Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janardana, those two foremost of men who then looked like a couple of risen suns. Pierced with Karna's arrows, those two chastisers of foes, Acyuta and Arjuna, looked resplendent like the bright and many-rayed moon and the sun risen after dispelling a gloom. Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered their own encampment, like the lords Vasava and Vishnu duly invoked by sacrificial priests. Upon the slaughter of Karna in that dreadful battle, the gods, gandharvas, human beings, caranas, great rishis, yakshas, and great nagas, worshipped Krishna and Arjuna with great respect and wished them victory (in all things). Having received all their friends then, each according to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.'"

"Sanjaya said, 'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space. Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupefied with fear, broke and fled in all directions. Then, O king, the leaders, filled with anxiety, desirous of withdrawing their troops, O Bharata, whose flight had been endeavoured to be checked by thy son. Understanding their wishes, thy son, O bull of Bharata's race, acting according to the advice of Shalya, withdrew the army. Then Kritavarma, O Bharata, surrounded by thy unslaughtered remnant of thy Narayana troops of thy army, quickly proceeded towards the encampment. Surrounded by a 1,000 gandharvas, Shakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment. Sharadvata's son, Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment. The heroic Ashvatthama, repeatedly drawing deep breaths at the sight of the victory of the Pandavas, proceeded quickly towards the encampment. Surrounded by the unslaughtered remnant of the samsaptakas which was still a large force, Susharma also, O king, proceeded, casting his eyes on those terrified soldiers. King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts. Shalya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides. The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses. Indeed seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears. The mighty car-warriors of thy army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna. Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight. Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth. Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night. Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.'"

"Sanjaya said, 'After Karna had thus been slain and the Kaurava troops had fled away, he of Dasharha's race, embracing Partha from joy, said unto him these words: "Vritra was slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle. Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows. Go, O son of Kunti, and represent, O Bharata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world. Having represented unto king Yudhishthira the just, this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king. During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field. Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent." Partha answered Keshava, that bull of Yadu's race, saying, "So be it!' The latter then cheerfully caused the car of that foremost of car-warriors to turn back. Having said these words unto Arjuna, Krishna addressed the soldiers, saying, "Blessed be ye, stand all of you carefully, facing the foe!" Unto Dhrishtadyumna and Yudhamanyu and the twin sons of Madri and Vrikodara and Yuyudhana, Govinda said, "Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care." Having received the permission of these heroes, he then set out for the quarters of the king. With Partha in his company, Govinda beheld Yudhishthira, that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king. Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Radha to be dead and rose quickly from his bed. That chastiser of foes, the mighty-armed monarch, having risen from his bed, repeatedly embraced Vasudeva and Arjuna with affection. That descendant of Kuru's race then asked Vasudeva (the particulars of Karna's death). Then the sweet-speeched Vasudeva that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened. Smiling then, Krishna, otherwise called Acyuta, joined his palms and addressed king Yudhishthira whose foes had been killed saying, "By good luck, the wielder of Gandiva, and Vrikodara, the son of Pandu, and thyself, and the two sons of Madri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end. Do thou those acts, O son of Pandu, which should next be done. The Suta's son Karna, possessed of great might and otherwise called Vaikartana, hath been slain. By good luck, victory hath become thine, O king of kings. By good luck, thou growest, O son of Pandu! The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishna. That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts. O thou of mighty arms, rule now, with care, this earth that is divested of all thy foes, and enjoy with us, all kinds of enjoyable articles!'"

"Sanjaya continued, 'Having heard these words of the high-souled Keshava, Yudhishthira, with great joy, worshipped in return that hero of Dasharha's race. "Good luck, Good luck!" were the words, O monarch, that he said. And he added, "It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Partha, having obtained thee for his charioteer, should achieve feats that are even super-human." Then that chief of Kuru's race, that righteous son of Pritha, taking hold of Keshava's right arm adorned with Angadas, and addressing both Keshava and Arjuna, said, "Narada told me that ye two are the gods Nara and Narayana, those ancient and best of Rishis, that are ever employed in the preservation of righteousness. Gifted with great intelligence, the master Krishna Dvaipayana, the highly blessed Vyasa, also hath repeatedly told me this celestial history. Through thy influence, O Krishna, this Dhananjaya the son of Pandu, facing his foes, hath vanquished them, without ever turning back from any of them. Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Partha in battle." Having said these words, king Yudhishthira the just, that tiger among men, mounting his car, adorned with gold and having steeds of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pandava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place. Conversing with those two heroes, viz., Madhava and Phalguna, the king beheld Karna, that bull among men, lying on the field of battle. Indeed, king Yudhishthira beheld Karna pierced all over with arrows like a Kadamva flower with straight filaments all around its body. Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil. Having beheld Karna with his son slain and mangled with shafts sped from Gandiva, king Yudhishthira repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, Madhava and Phalguna, saying, "O Govinda, today I have become king of the earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord. Hearing of the slaughter of that tiger among men, the proud son of Radha, the wicked-souled son of Dhritarashtra will be filled with despair, as regards both life and kingdom. Through thy grace, O bull among men, we have acquired our objects. By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain. By good luck, the wielder of Gandiva, the son of Pandu, hath been crowned with victory. Thirteen years we have passed in wakefulness and great sorrow. O thou of mighty arms, through thy grace, we will sleep happily this night." In this way, O ruler of men, king Yudhishthira the just, praised Janardana greatly as also Arjuna, O monarch!'

"Sanjaya continued, 'Beholding Karna with his son slain with Partha's shafts, that perpetuator of Kuru's race, Yudhishthira, regarded himself as reborn. The kings (in the Pandava army), great car-warriors--all filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly. Nakula, and Sahadeva, and Vrikodara the son of Pandu, and Satyaki, O king, that foremost of car-warriors among the Vrishnis, and Dhrishtadyumna, and Shikhandi, and others among the Pandus, the Pancalas, and the Srinjayas, worshipped the son of Kunti at the slaughter of the Suta's son. Extolling king Yudhishthira, the son of Pandu, those delighters in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp. Thus occurred that great carnage, making the hair stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?'"

Vaishampayana continued, "Hearing those evil tidings, the Kuru king Dhritarashtra suddenly fell down on the ground from his excellent seat. Similarly, the royal lady Gandhari of great foresight fell down. She indulged in diverse lamentations, for the slaughter of Karna in battle. Then Vidura and Sanjaya both raised the fallen monarch and began to console him. Similarly the Kuru ladies raised Gandhari. Thinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses. His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy musing. He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, so also he that hears the account of this battle read, both obtain, O Bharata, the fruit of a great sacrifice duly performed. The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this Parvan, will be happy and capable of attaining to every region of bliss. Filled with devotion, men always read this sacred and first of Samhitas. They that do, rejoice, obtaining wealth, and grain, and fame. A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased. A Brahmana, by reading it, would obtain the fruit of having studied the Vedas; a Kshatriya obtains strength and victory in battle; Vaishyas would obtain immense wealth, and Shudras would obtain health and freedom from disease. Then again the illustrious Vishnu is eternal. And since it is that god who hath been glorified in this Parvan, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great Rishi (Vyasa) can never the untrue! The merit that may be attained by listening to the recitation of the Karna Parvan is equal to his who giveth away unceasingly for a whole year good cows with calves."

The end of Karna Parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 9
Shalya-parva

Om! Having bowed down unto Narayana and Nara, the most exalted of male beings, and the goddess Sarasvati, must the word Jaya be uttered.

Janamejaya said, "After Karna had thus been slain in battle by Savyasaci, what did the small (unslaughtered) remnant of the Kauravas do, O regenerate one? Beholding the army of the Pandavas swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pandavas, thinking it suitable to the hour? I desire to hear all this. Tell me, O foremost of regenerate ones, I am never satiated with listening to the grand feats of my ancestors."

Vaishampayana said, "After the fall of Karna, O king, Dhritarashtra's son Suyodhana was plunged deep into an ocean of grief and saw despair on every side. Indulging in incessant lamentations, saying, 'Alas, oh Karna! Alas, oh Karna!' he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side. Thinking of the slaughter of the Suta's son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures. Regarding destiny and necessity to be all-powerful, the Kuru king firmly resolved on battle. Having duly made Shalya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces. Then, O chief of Bharata's race, a terrible battle took place between the troops of the Kurus and those of the Pandavas, resembling that between the gods and the Asuras. Then Shalya, O monarch, having made a great carnage in battle at last lost a large number of his troops and was slain by Yudhishthira at midday. Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies. On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength. After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (Ashvatthama and Kripa and Kritavarma), filled with rage, O monarch, slaughtered the Pancala troops in the night. On the next morning Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow. Having entered the city, the Suta Sanjaya, raising his arms in grief, and with limbs trembling, entered the palace of the king. Filled with grief, O tiger among men, he wept aloud, saying, 'Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch. Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Shakra himself, have been slain by the Pandavas.' Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying, 'Alas, O king! The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side. We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.' The Suta Sanjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes. Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gandhari and Vidura and by other friends and kinsmen that were always his well-wishers, and engaged in thinking on that very subject--the death of Karna--the Suta Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him, 'I am Sanjaya, O tiger among men. I bow to thee, O bull of Bharata's race. The ruler of the Madras, Shalya, hath been slain. Similarly, Subala's son Shakuni, and Uluka, O tiger among men, that valiant son of the gamester (Shakuni), have been slain. All the Samsaptakas, the Kambojas together with the Sakas, the Mlecchas, the Mountaineers, and the Yavanas, have also been slain. The Easterners have been slain, O monarch, and all the Southerners. The Northerners have all been slain, as also the Westerners, O ruler of men. All the kings and all the princes have been slain, O monarch. King Duryodhana also has been slain by the son of Pandu after the manner he had vowed. With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the vanquished Shikhandi. Uttamauja and Yudhamanyu, O king, and the Prabhadrakas, and those tiger among men, the Pancalas, and the Cedis, have been destroyed. The sons have all been slain as also the (five) sons of Draupadi, O Bharata. The heroic and mighty son of Karna, Vrishasena, hath been slain. All the men that had been assembled have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle. Very few are alive on thy side, O lord. In consequence of the Pandavas and the Kauravas having encountered each other, the world, stupefied by Time, now consists of only women. On the side of the Pandavas seven are alive, they are the five Pandava brothers, and Vasudeva, and Satyaki and amongst the Dhartarashtras three are so, Kripa, Kritavarma, and Drona's son, that foremost of victors. These three car-warriors, O monarch, are all that survive, O best of kings, of all the akshauhinis mustered on thy side, O ruler of men. These are the survivors, O monarch, the rest have perished. Making Duryodhana and his hostility (towards the Pandavas) the cause, the world, it seems, hath been destroyed, O bull of Bharata's race, by Time.'"

Vaishampayana continued, "Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, O monarch, on the earth, deprived of his senses. As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the earth. Gandhari also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words. That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas. Then king Dhritarashtra, that lord of earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths. Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura). 'O learned Kshattri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge. I am lordless and destitute of all my sons.' Having said this, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen that were present there sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of earth, afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar. Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gandhari of great celebrity, did the same. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, addressed Vidura, saying, 'Let all the ladies retire, as also Gandhari of great fame, and all these friends. My mind hath become greatly unsettled.' Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies, O bull of Bharata's race. All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction. With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly.'"

Vaishampayana said, "After the ladies had been dismissed, Dhritarashtra, the son of Ambika, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations, exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.

"Dhritarashtra said, 'Alas, O Suta, the intelligence is fraught with great grief that I hear from thee, that the Pandavas are all safe and have suffered no loss in battle. Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons. Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces. Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one. Hearing today that have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them. Come, come, O king of kings (Duryodhana) to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight? Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king? Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old? Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast thou been slain by the Parthas? Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as, "O father, O father," "O great king," "O Lord of the world" and affectionately clasping my neck with moistened eyes, will seek my orders, saying, "Command me, O thou of Kuru's race." Address me, O son, in that sweet language once more. O dear child, I heard even these words from thy lips, "This wide earth is as much ours as it is of Pritha's son. Bhagadatta and Kripa and Shalya and the two princes of Avanti and Jayadratha and Bhurishrava and Sala and Somadatta and Bahlika and Ashvatthama and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kasi and Shakuni the son of Subala and many thousands of Mlecchas and Sakas and Yavanas, and Sudakshina the ruler of the Kambojas and the king of the Trigartas and the grandsire Bhishma and Bharadwaja's son and Gotama's son (Kripa) and Srutayush and Ayutayush and Satayush of great energy, and Jalasandha and Rishyasringa's son and the Rakshasa Alayudha, and the mighty-armed Alambusa and the great car-warrior Subala--these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle, stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Parthas and the Pancalas and the Cedis, O tiger among kings, and the sons of Draupadi and Satyaki and Kunti-Bhoja and the rakshasa Ghatotkaca. Even one amongst these, O king, excited with rage, is able to resist in battle the Pandavas rushing towards him. What need I say then of all these heroes, every one of whom has wrong to avenge on the Pandavas, when united together? All these, O monarch, will fight with the followers of the Pandavas and will slay them in battle. Karna alone, with myself, will slay the Pandavas. All the heroic kings will then live under my sway. He, who is their leader, the mighty Vasudeva, will not, he has told me, put on mail for them, O king." Even in this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be slain in battle. When, however, my sons stationed in the midst of those heroes and exerting themselves vigorously in battle have all been slain, what can it be but destiny? When that lord of the world, the valiant Bhishma, having encountered Shikhandi, met with his death like a lion meeting with his at the hands of a jackal, what can it be but destiny? When the Brahmana Drona, that master of all weapons offensive and defensive, has been slain by the Pandavas in battle, what can it be but destiny? When Bhurishrava has been slain in battle, as also Somadatta and king Bahlika, what can it be but destiny? When Bhagadatta, skilled in fight from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but destiny? When Sudakshina has been slain, and Jalasandha of Puru's race, as also Srutayush, and Ayutayush, what can it be but destiny? When the mighty Pandya, that foremost of all wielders of weapons, has been slain in battle by the Pandavas, what can it be but destiny? When Vrihadvala has been slain and the mighty king of the Magadhas, and the valiant Ugrayudha, that type of all bowmen; when the two princes of Avanti (Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also numerous Samsaptakas, what can it be but destiny? When king Alambusa, and the Rakshasas Alayudha, and Rishyasringa's son, have been slain, what can it be but destiny? When the Narayanas have been slain, as also the Gopalas, those troops that were invincible in battle, and many thousands of Mlecchas, what can it be but destiny? When Shakuni, the son of Subala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but destiny? When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive and endued with prowess equal to that of Shakra himself, have been slain, O Suta, when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but destiny? Endued with great might, my sons and grandsons have been slain, as also my friends and brethren, what can it be but destiny? Without doubt, man takes his birth, subject to destiny. That man who is possessed of good fortune meets with good. I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies? I do not think anything other than exile into the woods to be good for me, O lord. Deprived of relatives and kinsmen as I am, I will go into the woods. Nothing other than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya. When Duryodhana had been slain, when Shalya has been slain, when Duhshasana and Vivingsati and the mighty Vikarna have been slain, how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle? He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words.'"

Vaishampayana continued, "Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons. Having wept for a long while, Dhritarashtra, the son of Ambika, breathed heavy and hot sighs at the thought of his defeat. Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of what had happened.

"Dhritarashtra said, 'After Bhishma and Drona had been slain, and the Suta's son also overthrown, whom did my warriors make their generalissimo? The Pandavas are slaying without any delay everyone whom my warriors are making their generalissimo in battle. Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of all of you. Even thus was Drona slain in the sight of all of you. Even thus was the Suta's son, that valiant Karna, slain by Arjuna in the sight of all the kings. Long before, the high-souled Vidura had told me that through the fault of Duryodhana the population of the Earth would be exterminated. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto my foolish self. What Vidura of righteous soul, conversant with attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth. Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more! Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva? Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear? How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas? Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle. Tell me how all the Pancalas with their followers, and Dhrishtadyumna and Shikhandi and the five sons of Draupadi, fell. Tell me how the (five) Pandavas and the two Satwatas (Krishna and Satyaki), and Kripa and Kritavarma and Drona's son, have escaped with life. I desire to hear everything about the manner in which the battle occurred and the kind of battle it was. Thou art skilled, O Sanjaya, in narration. Tell me everything.'"

"Sanjaya said, 'Hear, O king, with attention, how that great carnage of the Kurus and the Pandavas occurred when they encountered each other. After the Suta's son had been slain by the illustrious son of Pandu, and after thy troops had been repeatedly rallied and had repeatedly fled away, and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna's death, Partha began to utter leonine roars. At that time a great fear entered the hearts of thy sons. Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess. They then looked like ship-wrecked merchants on the fathomless ocean without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety. Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion. Vanquished by Savyasaci, they retired in the evening like bulls with broken horns or snakes shorn of their fangs. Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear. Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another. Many fell down or became pale, thinking, "It is me whom Vibhatsu is pursuing!" "It is me whom Vrikodara is pursuing!" Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were smashed and slain by bodies of horses as these fled away from the field. After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey. Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Partha. Beholding his troops flying away afflicted with the fear of Bhimasena Duryodhana then, with cries of "Oh!" and "Alas!" addressed his driver, saying, "If I take up my post at the rear of the army, armed with my bow, Partha then will never be able to transgress me. Urge the steeds, therefore, with speed. When I will put forth my valour in battle, Dhananjaya the son of Kunti will not venture to transgress me like the ocean never venturing to transgress its continents. Today, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna." Hearing these words of the Kuru king, so becoming a hero and an honourable man, his driver slowly urged those steeds adorned with trappings of gold. At that time many brave warriors deprived of elephants and steeds and cars, and 25,000 foot-soldiers, O sire, proceeded slowly (for battle). Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts. All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pandava heroes, mentioning their names. Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace. Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground. Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipped with a sling, and that resembled the Destroyer himself as he becomes at the end of Yuga, Bhima slew them all like Yama slaughtering creatures with his club. Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire. Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer. Armed with sword and mace, Bhima careered like a hawk and slaughtered those 25,000 warriors of thine. Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him. Meanwhile, Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Madri and the mighty car-warrior Satyaki, all endued with great strength, cheerfully rushed against Shakuni with great speed from desire of slaying him. Having slain with keen shafts the numerous cavalry of Shakuni, those Pandava heroes quickly rushed against Shakuni himself, whereupon a fierce battle was fought there. Then Dhananjaya, O king, penetrated into the midst of the car-division of the Kauravas, stretching his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear. Deprived of cars and steeds and pierced with shafts from every side, 25,000 foot-soldiers proceeded towards Partha and surrounded him. Then that mighty car-warrior amongst the Pancalas (Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood triumphant. The son of the Pancala king, the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes. At sight of Dhrishtadyumna unto whose car were yoked steeds white as pigeons and whose standard was made of a lofty Kovidara, the troops fled away in fear. The celebrated sons of Madri, with Satyaki among them, engaged in the pursuit of the Gandhara king who was quick in the use of weapons, speedily appeared to our view. Chekitana and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs. Beholding all the troops flying away with their faces from the field, those (Pandava) heroes pursued and smote them like bulls pursuing vanquished bulls. Then the mighty Savyasaci, the son of Pandu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king. Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised enveloped the scene, in consequence of which we could not see anything. Darkness also spread over the scene, and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vali in days of yore challenging all the celestials. The Pandavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana. The latter, however, fearlessly smote his foes with shafts. The prowess that we then saw of thy son was exceedingly wonderful, since all the Pandavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying, "I do not see that spot on plain or mountain whither, if you fly, the Pandavas will not slay you. What is the use then in flight? The Pandava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory. If, however, you fly away, breaking your array, the Pandavas, pursuing your sinful selves, will slay all of you. Death in battle, therefore, is for our good. Death in the field of battle while engaged in fight according to Kshatriya practices is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world. Let all the Kshatriyas assembled here listen to me. It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practised by them from the days of their ancestors. There is no act more sinful for a Kshatriya than flight from battle. You Kauravas, there is not a better path to heaven than the duty of battle. The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire." Fulfilling those words of the king, the great Kshatriya car-warriors once more rushed against the Pandavas, unable to endure their defeat and firmly resolved to put forth their prowess. Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the Asuras. Thy son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas headed by Yudhishthira.'"

"Sanjaya said, 'Beholding the fallen boxes of cars, as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle, seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra, observing the inglorious end obtained by hundreds and thousands of kings, witnessing also the prowess of Partha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed, and marking the displayed and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion, and endued with eloquence, approached king Duryodhana, and angrily said these words unto him, "O Duryodhana, listen, O Bharata, to these words that I will say unto thee. Having heard them, O monarch, do thou act according to them, O sinless one, if it pleases thee. There is no path, O monarch, that is better than the duty of battle. Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle. He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen. If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin in it if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible. Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do? They upon whom we had rested all burdens of sovereignty we had been enjoying, have all gone to regions of blessedness attainable by persons conversant with Brahma, casting off their bodies. As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish. When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods. The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear. At the leonine roars of Bhimasena and the blare of Panchajanya and the twang of Gandiva, our heart will die away within us. Moving like flashes of lightning, and blinding our eyes, Arjuna's Gandiva is seen to resemble a circle of fire. Decked with pure gold, that formidable bow as it is shaken, looks lightning's flash moving about on every side. Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the Kasa grass, and that run devouring the skies, are yoked unto his car. Urged on by Krishna, like the masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle. That foremost of all persons conversant with arms, Arjuna, burned that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter. Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks. While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu to resemble a lion inspiring smaller animals with dread. Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, the two Krishnas, clad in mail, are looking exceedingly beautiful. Today is the seventeenth day of this awful battle, O Bharata, of those that are being slaughtered in the midst of this fight. The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the wind. Savyasaci, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean. Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridika's son, where thy brother Duhshasana accompanied by his brothers (when Jayadratha was slain)? Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his process upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all. What then is there for us to do now? Who is there among thy troops now that would vanquish the son of Pandu? That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of Gandiva robbeth us of our energies. This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants. The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass. The impetuosity of those two, Satyaki and Bhimasena, would split all the mountains or dry up all the oceans. The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch. That which remains unaccomplished will again be accomplished by him. While Karna was battling before it, the army of the Pandavas, difficult to be defeated, was vigorously protected by the wielder of Gandiva. You have done many foul wrongs, without any cause, unto the righteous Pandavas. The fruits of those acts have now come. For the sake of thy own objects thou hadst, with great care, mustered together a large force. That vast force, as also thyself, O bull of Bharata's race, have fallen into great danger. Preserve thy own self now, for self is the refuge of everything. If the refuge is broken, O sire, everything inhering thereto is scattered on every side. He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Brihaspati. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think, peace with the Pandavas is for our good. He that does not know what is for his good, or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good. If, by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pandavas). Yudhishthira is compassionate. At the request of Vichitravirya's son and of Govinda, he will allow you to continue as king. Whatever Hrishikesa will say unto the victorious king Yudhishthira and Arjuna and Bhimasena, all of them will, without doubt, obey. Krishna will not, I think, be able to transgress the words of Dhritarashtra of Kuru's race, nor will the son of Pandu be able to transgress those of Krishna. A cessation of hostilities with the sons of Pritha is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now)." Advanced in years, Kripa the son of Saradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses.'"

"Sanjaya said, 'Thus addressed by the celebrated grandson of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch. Having reflected for a little while, the high-souled son of Dhritarashtra, that scorcher of foes, then said these words unto Saradwat's son Kripa, "Whatever a friend should say, thou hast said unto me. Thou hast also, whilst battling, done everything for me, without caring for thy very life. The world has seen thee penetrate into the midst of the Pandava divisions and fight with the mighty car-warriors of the Pandavas endued with great energy. That which should be said by a friend hast been said by thee. Thy words, however, do not please me, like medicine that ill pleases the person that is on the point of death. These beneficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said do not seem acceptable to me, O foremost of Brahmanas. Deprived by us of his kingdom (on a former occasion), why will the son of Pandu repose his trust on us? That mighty king was once defeated by us at dice. Why will he again believe my words? So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikesa trust my words? The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, the deprivation of Yudhishthira by us of his kingdom. Formerly, it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other. Today, O lord, we have seen it with our eyes. Having heard of the slaughter of his sister's son, Keshava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then? Arjuna also, in consequence of Abhimanyu's death, hath become very miserable. Even if solicited, why will he strike for my good? The second son of Pandu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend. The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas. Dhrishtadyumna and Shikhandi have drawn their swords against me. Why will those two, O best of Brahmanas, strive for my good? While clad in a single raiment and in her season, the princess Krishna was treated cruelly by Duhshasana in the midst of the assembly and before the eyes of all. Those scorchers of foes, the Pandavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.

"""Then again, Krishna, the daughter of Drupada, is in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the hostilities is attained. Abandoning honour and pride, the uterine sister of Vasudeva (Subhadra) is always serving Draupadi as veritable waiting woman. Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu. Having also enjoyed the sovereignty of this earth bounded by the ocean, how shall I be able to enjoy, under favour of the Pandavas, a kingdom in peace? Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave? Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now, with miserable men as my companions? I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace. To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, that is time for the battle. I have performed many sacrifices. I have given away Dakshinas to Brahmanas, I have obtained the attainment of all my wishes. I have listened to Vedic recitations. I have walked upon the heads of my foes. My servants have all been wellcherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pandavas. I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the Pitris and to Kshatriya duty. Certainly, there is no happiness here. What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means. The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful. The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory. He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen. Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of Shakra, obtaining the companionship of those that have attained to the highest end. Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven. The diverse tribes of Apsaras, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the Pitris behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of Apsaras. We will now ascend the path that is trod by the celestials and by heroes unreturning from battle, that path which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Duhshasana. Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth. Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life breaths in the discharge of their duties, have now become the denizens of Indra's abode. They have paved the way (to that blessed region). That road will once more be difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal. Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom. If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will without doubt, censure me. What kind of sovereignty will that be which I will enjoy, destitute of kinsmen and friends and well-wishers, and bowing down unto the son of Pandu? I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise." Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying, "Excellent, Excellent." Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, being determined to fight, became filled with enthusiasm. Having groomed their animals, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot a little less than two Yojanas distant from the field. Having reached the Sarasvati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground). Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).'"

"Sanjaya said, 'On that table land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night. Indeed, Shalya and Chitrasena and the mighty car-warrior Shakuni and Ashvatthama and Kripa and Kritavarma of the Satwata race, and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there. After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pandavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat. All of them then, O king, who were resolved on battle, duly worshipped the king and said unto him, in the presence of Shalya, these words, "It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes." Then Duryodhana, without alighting from his car (proceeded towards) that foremost of car-warriors, that hero conversant with all the rules of battle (Ashvatthama), who resembled the Destroyer himself in battle. Possessed of beautiful limbs, of head well covered, of a neck adorned with three lines like those in a conch shell, of sweet speech, of eyes resembling the petals of a full blown lotus, and of a face like that of the dignity of Meru, resembling the bull of Mahadeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed, equal unto Garuda or the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Usanas himself in intelligence and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints, of well-formed thighs and waist and hips, of beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with care after collecting one after another all the beautiful and good attributes of creation. Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes. He knew, in all its details, the science of weapons consisting of four padas and ten angas. He knew also the four Vedas with all their branches, and the Akhyanas as the fifth. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman. Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, that faultless Ashvatthama, thy son told him these words, "Thou, O preceptor's son, art today our highest refuge. Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pandavas?"

"'(Thus addressed), the son of Drona answered, "Let Shalya become the leader of our army. In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior. Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister. Owning a large force of his own, that mighty-armed one is like a second (Kartikeya, the) celestial generalissimo. Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander." After Drona's son had said these words, all the kings stood, surrounding Shalya, and cried victory to him. Having made up their minds for battle, they felt great joy. Then Duryodhana, alighting from his car, joined his hands and addressing Shalya, that rival of Drona and Bhishma in battle, who was on his car, said these words, "O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise. Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pandavas, with their friends, will become cheerless, and the Pancalas will be depressed."

"'Shalya answered, "I will, O king of the Kurus, accomplish that which thou askest me to accomplish. Everything I have--my life breath, my kingdom, my wealth--is at thy service."

"'Duryodhana said, "I solicit thee with offer of the leadership of my army, O maternal uncle. O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle. O foremost of kings, thyself cause thy own self to be installed in the command as Pavaka's son Kartikeya in the command of (the forces of) the celestials. O hero, slay our foes in battle like Indra slaying the Danavas."'"

"Sanjaya said, 'Hearing these words of the (Kuru) king, the valiant monarch (Shalya), O king, said these words unto Duryodhana in reply, "O mighty-armed Duryodhana, listen to me, O foremost of eloquent men. Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors. They are not, however, together equal to me in might of arms. What need I say of the Pandavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, Asuras, and men, risen up in arms. I will vanquish the assembled Parthas and the Somakas in battle. Without doubt, I will become the leader of thy troops. I will form such an array that our enemies will not be able to overmaster it. I say this to thee, O Duryodhana. There is no doubt in this." Thus addressed (by Shalya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch. After Shalya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bharata, were beat and blown. The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Shalya, that ornament of battle, saying, "Victory to thee, O king. Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhartarashtras endued with great strength, rule the wide Earth without a foe. Thou art capable of vanquishing in battle the three worlds consisting of the gods, the Asuras, what need be said of the Somakas and the Srinjayas that are mortal?" Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.

"'Shalya said, "Today, O king, I will either slay all the Pancalas with the Pandavas in battle, or, slain by them, proceed to heaven. Let the world behold me today careering (on the field of battle) fearlessly. Today let all the sons of Pandu, and Vasudeva, and Satyaki, and the sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and all the Prabhadrakas, behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle. Let the Parthas, and all the Siddhas, with the Charanas behold today the strength that is in my arms and the wealth of weapons I possess. Beholding my prowess today, let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt diverse courses of action. Today I will rout the troops of the Pandavas on all sides. Surpassing Drona and Bhishma and the Suta's son, O lord, in battle, I will career on the field, O Kauravas, for doing what is agreeable to thee."'

"Sanjaya continued, 'After Shalya had been invested with the command, O giver of honours, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna. Indeed, the troops became cheerful and glad. They regarded the Parthas as already slain and brought under the power of the ruler of the Madras. Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful. Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas, "The ruler of the Madras, Shalya, that great bowman who is highly regarded by all the warriors hath, O Madhava, been made the leader of his forces by Dhritarashtra's son. Knowing this that has happened, do, O Madhava, that which is beneficial. Thou art our leader and protector. Do that which should next be done." Then Vasudeva, O monarch, said unto that king, "I know Artayani, O Bharata, truly. Endued with prowess and great energy, he is highly illustrious. He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand. I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or perhaps, superior to them. I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Shalya while engaged in fight. In battle, he is superior in might to Shikhandi and Arjuna and Bhima and Satyaki and Dhrishtadyumna, O Bharata. The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle like the Destroyer himself in wrath amongst creatures at the time of the universal destruction. I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger. Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle. Day after day engaged in fight, he agitates thy troops. For this, slay Shalya in battle, like Maghavat slaying Samvara. Treated with honour by Dhritarashtra's son, that hero is invincible in battle. Upon the fall of the ruler of the Madras in battle, thou art certain to have victory. Upon his slaughter, the vast Dhartarashtra host will be slain. Hearing, O monarch, these words of mine now, proceed, O Partha, against that mighty car-warrior, the ruler of the Madras. Slay that warrior, O thou of mighty arms, like Vasava slaying the Asura Namuchi. There is no need of showing any compassion here, thinking that this one is thy maternal uncle. Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras. Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Shalya. Display in battle the whole of thy ascetic power and thy Kshatriya energy. Slay that car-warrior." Having said these words, Keshava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pandavas. After Keshava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas, happily slept that night, like an elephant from whose body the darts have been plucked out. All those great bowmen of the Pancalas and Pandavas, delighted in consequence of the fall of Karna, slept that night happily. Its fever dispelled, the army of the Pandavas, abounding with great bowmen and mighty car-warriors having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna.'"

"Sanjaya said, 'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said, "Arm, you mighty car-warriors!" Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither. The elephants began to be equipped. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars. The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers. Then all the troops, placed in their proper posts, were seen, O Bharata, to stand, clad in mail and resolved to make death their goal. Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions. Then all thy warriors, with Kripa and Kritavarma and Drona's son and Shalya and Subala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, that none of them would individually and alone fight with the Pandavas. And they said, "He amongst us that will fight, alone and unsupported, with the Pandavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins." And they said, "All of us, united together, will fight with the foe." Those great car-warriors, having made such an understanding with one another placed the ruler of the Madras at their head and quickly proceeded against their foes. Similarly, all the Pandavas, having arrayed their troops in great battle, proceeded against the Kauravas, O king, for fighting with them on every side. Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vast deep swelling with its surges.'

"Dhritarashtra said, 'I have heard of the fall of Drona, of Bhishma and of the son of Radha. Tell me now of the fall of Shalya and of my son. How, indeed, O Sanjaya, was Shalya slain by king Yudhishthira the just? And how was my son Duryodhana slain by Bhimasena of great might?'

"Sanjaya said, 'Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle. The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the

Suta's son had been overthrown, Shalya, O sire, would slay all the Parthas in battle. Cherishing that hope in his heart, and drawing comfort from it, O Bharata, thy son Duryodhana, relying in battle upon that mighty car-warrior, the ruler of the Madras, regarded himself as possessed of a protector. When after Karna's fall the Parthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhartarashtras. Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangements were auspicious in every respect, proceeded against the Parthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it. And that mighty car-warrior was mounted upon the foremost of vehicles, having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent. Protected by that car, that hero, that brave crusher of foes (Shalya), stood, O monarch, dispelling the fears of thy sons. The king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna. On the left was Kritavarma, surrounded by the Trigartas. On the right was Gautama (Kripa) with the Sakas and the Yavanas. In the rear was Ashvatthama surrounded by the Kambojas. In the centre was Duryodhana, protected by the foremost of the Kuru warriors. Surrounded by a large force of cavalry and other troops, Subala's son Shakuni, as also the mighty car-warrior Uluka, proceeded with the others. The mighty bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops. Dhrishtadyumna and Shikhandi and the mighty car-warrior Satyaki proceeded with great speed against the army of Shalya. Then king Yudhishthira, accompanied by his troops, rushed against Shalya alone, from desire of slaughtering him, O bull of Bharata's race. Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman Kritavarma and the Samsaptakas. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle. The two sons of Madri, accompanied by their troops, proceeded against Shakuni and the great car-warrior Uluka at the head of their forces. Similarly, thousands upon thousands of warriors of thy army, armed with diverse weapons and filled with rage, proceeded against the Pandavas in that battle.'

"Dhritarashtra said, 'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pandavas had been reduced in numbers, and when, indeed, the Parthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'

"Sanjaya said, 'Hear, O king, how we and the enemy both stood for battle on that occasion and what was then the strength of the two armies. 11,000 cars, O bull of Bharata's race, 10,700 elephants, and full 200,000 horses, and three millions of foot, composed the strength of thy army. 6,000 cars, 6,000 elephants, 10,000 horses, and one million of foot, O Bharata, were all that composed the remnant of the Pandava force in the battle. These, O bull of Bharata's race, encountered each other for battle. Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pandavas, having placed ourselves under the command of the ruler of the Madras. Similar, the brave Pandavas, those tigers among men, desirous of victory, and the Pancalas possessed of great fame, came to battle. Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord. Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.'"

"Sanjaya said, 'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the Asuras. Men and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another. The loud noise of rushing elephants of fearful forms was then heard there resembling the roars of the clouds in the welkin, in the season of rains. Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals other brave combatants ran on the field. Well-trained car-warriors, O Bharata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world. Well-trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords. Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones. Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst that fought on the field, careering all around. Similarly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world. Elephant-warrior rushing against elephant-warrior and car-warrior against car-warrior in that battle slew each other with darts and lances and cloth-yard shafts, O Bharata. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded. Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth. The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person. With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder. In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there, that nothing could be distinctly marked. Invulnerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about. The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees. Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-coloured lotuses in their season. Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full blown lotuses. With the fallen arms of the combatants, smeared with sandal and adorned with costly Keyuras, the earth looked bright as if strewn with the gorgeous poles set up in Indra's honour. The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants. Teeming with hundreds of headless trunk and strewn with umbrellas and yak-tails, that vast army looked beautiful like a flowering forest. Then, on the field of battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and therefore looking like flowering Kinsukas. Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies. Elephant divisions, O monarch, slaughtered by high-souled warriors, dispersed in all directions like wind-tossed clouds. Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the Yuga. Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders. A river appeared on the field of battle, flowing towards the other world. Blood formed its waters and cars its eddies. Standards formed its trees, and bones its pebbles. The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts. Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of Chakravakas, it was covered with Trivenus and Dandas. Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas. Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead. During the progress of that battle, O monarch, in which no consideration was shown by anybody for anyone, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the Asuras in days of old, some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear. During the progress of that fierce and awful battle, Arjuna and Bhimasena stupefied their foes. That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor. Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and uttered leonine roars. As soon as they heard that loud peal, Dhrishtadyumna and Shikhandi, placing king Yudhishthira at their head, rushed against the ruler of the Madras. Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and as separate bodies, then fought with Shalya. The two sons of Madri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory. Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pandavas eager for victory, began to fly away from the field. That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons. Loud cries of "Oh!" and "Alas!" O Bharata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out saying, "Stop, stop!" For all that, those troops of thine, broken by the Pandavas, fled away, deserting on the field their dear sons and brothers and maternal, uncles and sister's sons and relatives by marriage and other kinsmen. Urging their steeds and elephants to greater speed, thousands of warriors fled away, O bull of Bharata's race, bent only upon their own safety.'"

"Sanjaya said, 'Beholding the army broken, the valiant king of the Madras, addressed his driver, saying, "Quickly urge these steeds endued with the fleetness of thought. Yonder stays king Yudhishthira, the son of Pandu, looking resplendent with the umbrella held over his head. Take me thither with speed, O driver, and witness my might. The Parthas are unable to stand before me in battle." Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the just of true aim. Shalya fell suddenly upon the mighty host of the Pandavas. Alone, he checked it like the continent checking the surging sea. Indeed, the large force of the Pandavas, coming against Shalya, O sire, stood still in that battle, like the rushing sea upon encountering a mountain. Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal. After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

"'The invincible Nakula encountered Chitrasena. These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pandu and his antagonist. Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other's lapses. Then Chitrasena, O monarch, with a broad-headed shaft, well-tempered and sharp, cut off Nakula's bow at the handle. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipped with wings of gold and whetted on stone. With a few other keen arrows he then despatched Nakula's steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows. With those three arrows sped from the arms of his foe sticking to his fore-head, Nakula, O king, looked beautiful like a mountain with three crests. Deprived of his bow and his cars, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountain-summit. As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield. Getting at the car then of Chitrasena, the mighty-armed hero, the son of Pandu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head adorned with ear-rings, and graced with a beautiful nose and a pair of large eyes. At this, Chitrasena, endued with the splendour of the sun, fell down on the terrace of his car. Beholding Chitrasena slain, all the great car-warriors there uttered loud cries of praise and many leonine roars. Meanwhile, the two sons of Karna, Sushena and Satyasena, both of whom were great car-warriors, beholding their brother slain, shot showers of keen shafts. Those foremost of car-warriors rushed with speed against the son of Pandu like a couple of tigers, O king, in the deep forest rushing against an elephant from desire of slaying him. Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents. Though pierced with arrows all over, the valiant and heroic son of Pandu cheerfully took up another bow after ascending on another car, and stood in battle like the Destroyer himself in rage. Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments. Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter. Aiming a long shaft equipped with wings of gold, the son of Pandu then cut off, O monarch, the bow of Satyasena. At this, the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu. The valiant son of Madri fearlessly pierced each of them, O monarch, with couple of shafts at the van of battle. Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pandu's son with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout. Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pandu with arrows from every side. Baffling those arrows, Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts. Each of the latter separately pierced the son of Pandu in return with many straight-coursing shaft. Next they pierced Nakula's driver also with many keen shafts. The valiant Satyasena then, endued with great lightness of hand, cut off without his brother's help the shafts of Nakula's car and his bow with a couple of arrows. The Atiratha Nakula, however, staying on his car, took up a dart equipped with a golden handle and a very keen point, and steeped in oil and exceedingly bright. It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter. That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car. Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pandu fighting on foot. Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle. Mounting then upon the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena. Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to encompass each other's destruction. Then Sushena, filled with rage, struck the son of Pandu with three shafts and Sutasoma with twenty in the arms and the chest. At this, the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows. Then taking up a sharp shaft endued with great energy and equipped with a semi-circular head, Nakula sped it with great force at Karna's son in that battle. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful. Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream. Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear. Their commander, however, the brave and valiant ruler of the Madras, that chastiser of foes, then protected, O monarch, those troops in that battle. Rallying his host, O king, Shalya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely. Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more from every side. Those high-souled warriors, surrounding that great bowman, the ruler of the Madras, stood, O king, desirous of battling on every side. Then Satyaki, and Bhimasena, and those two Pandavas, the twin sons of Madri, placing that chastiser of foes and abode of modesty, Yudhishthira, at their head, and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts. Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle. Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal. That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the Asuras in days of yore. Then the ape-bannered son of Pandu, O king, having slaughtered the Samsaptakas in battle, rushed against that portion of the Kaurava army. Smiling, all the Pandavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows. Overwhelmed by the Pandavas, the Kaurava host became stupefied. Indeed, those divisions then could not discern the cardinal point from the subsidiary points of the compass. Covered with keen arrows sped by the Pandavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kaurava, that host of thine began to be slaughtered by the mighty car-warriors of the Pandavas. Similarly, the Pandava host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows. While the two armies, exceedingly excited, were thus slaughtering each other, they became much agitated like two streams in the season of rains. During the progress of that dreadful battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pandavas.'"

Sanjaya said, "When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries, when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions, when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mangled together, when heroes felt great delight and cowards felt their fears enhanced, when combatants encountered one another from desire of slaughter, on that awful occasion of the destruction of life, during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama's kingdom, the Pandavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pandavas.

During that battle inspiring the timid with terror, indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise, the Pandava heroes of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal. The Kuru army, O thou of the race of Kuru, encountering the proud Pandavas endued with great strength, skilled in smiting, and possessed of sureness of aim, became weakened and agitated like a herd of she-deer frightened at a forest conflagration.

Beholding that army weakened and helpless like a cow sunk in mire, Shalya, desirous of rescuing it, proceeded against the Pandava army. Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pandava foes. The Pandavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts. Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in the very sight of king Yudhishthira the just.

At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled, making a loud noise. Meteors, with keen points bright as those of lances equipped with handles, piercing the air, fell upon the Earth from the firmament. Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king. The planets Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pandavas and to the front of all the (Kaurava) lords of Earth. Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards. Then a fierce battle took place between the Kaurava and the Pandava combatants, assembled together in large bodies. Then, O king, the Kauravas, mustering all their divisions, rushed against the Pandava army. Of soul incapable of being depressed, Shalya then poured dense showers of arrows on Yudhishthira, the son of Kunti like the thousand-eyed Indra pouring rain in torrents. Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi and Dhristadyumna, the two sons of Madri by Pandu, and the grandson of Sini, and Shikhandi also, each with ten arrows equipped with wings of gold and whetted on stone. Indeed, he began to pour his arrows like Maghavat (Indra) pouring rain at the close of the summer season. Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Shalya's arrows. Multitudinous as swarms of bees or flights of locusts, the shafts of Shalya were seen to fall like thunderbolts from the clouds. Elephants and steeds and foot-soldiers and car-warriors, afflicted with Shalya's arrows, fell down or wandered or uttered loud wails. Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like Destroyer at the end of the Yuga. The mighty ruler of the Madras began to roar aloud like the clouds. The Pandava army, thus slaughtered by Shalya, ran towards Yudhishthira, the son of Kunti (for protection). Possessed of great lightness of hand, Shalya, having in that battle crushed them with whetted arrows, began to afflict Yudhishthira with a dense shower of shafts. Beholding Shalya impetuously rushing towards him with horsemen and foot-soldiers, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks. Then Shalya sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth. Then Vrikodara, filled with wrath, pierced Shalya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten. The (five) sons of Draupadi poured upon that foe-slaying hero, the impetuous Artayani (Shalya), showers of arrows like a mass of clouds pouring rain upon a mountain. Beholding Shalya struck by the Parthas on every side, both Kritavarma and Kripa rushed in wrath towards that spot. Uluka also of mighty energy, and Shakuni the son of Subala, and the mighty car-warrior Ashvatthama with smiles on his lips, and all thy sons protected Shalya by every means in that battle. Piercing Bhimasena with three arrows, Kritavarma, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath. Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Shakuni proceeded against the sons of Draupadi, and Ashvatthama against the twins. That foremost of warriors, Duryodhana, possessed of fierce energy, proceeded, in that battle, against Keshava and Arjuna, and endued with might, he struck them both with many arrows. Thus hundreds of combats, O monarch, that were fierce and beautiful, took place between thy men and the enemy, on diverse parts of the field. The chief of the Bhojas then slew the brown steeds of Bhimasena's car in that encounter. The steedless son of Pandu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon. The ruler of the Madras then slew the steeds of Sahadeva before his eyes. Then Sahadeva slew Shalya's son with his sword. The preceptor Gautama (Kripa) once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care. The preceptor's son Ashvatthama, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows. Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pandu, quickly alighting from his car, took up his mace like the Destroyer taking his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarma. Jumping down from his vehicle, Kritavarma then fled away. Shalya also, excited with rage, O king, slaughtered many Somakas and Pandavas, and once more afflicted Yudhishthira with many keen shafts. Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Shalya for the latter's destruction. Resembling the very bludgeon of Yama, impending (upon the head of the foe) like kala-ratri (Death Night), exceedingly destructive of the lives of elephants and steeds and human beings, twined round with cloth of gold, looking like a blazing meteor, equipped with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron, smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama, producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy secretions of elephants, inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain summits, that mace, with which the mighty son of Kunti had in Kailasa challenged the enraged Lord of Alaka, the friend of Maheshvara, that weapon with which Bhima, though resisted by many, had in wrath slain a large number of proud Guhyakas endued with powers of illusion on the breasts of Gandhamadana for the sake of procuring Mandara flowers for doing what was agreeable to Draupadi, uplifting that mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder, the mighty-armed son of Pandu now rushed against Shalya. With that mace of awful sound, Bhima, skilled in battle, crushed the four steeds of Shalya that were possessed of great fleetness.

Then the heroic Shalya, excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pandu's son, presented into his body. Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Shalya in the chest. His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this, the ruler of the Madras came down from his car and cheerlessly gazed at Bhima. Beholding his own feat thus counteracted, Shalya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe. Beholding that terrible feat of his in battle, the Parthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.'"

"Sanjaya said, 'Seeing his driver fallen, Shalya, O king, quickly took up his mace made wholly of iron and stood immovable as a bull. Bhima, however, armed with his mighty mace, rushed impetuously towards Shalya who then looked like the blazing Yuga-fire, or the Destroyer armed with the noose, or the Kailasa mountain with its formidable crest, or Vasava with his thunder, or Mahadeva with his trident, or an infuriate elephant in the forest. At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes. The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying, "Excellent, Excellent! Save the ruler of the Madras, or Rama, that delighter of the Yadus, there is none else that can venture to endure the impetuosity of Bhima in battle. Similarly, save Bhima, there is no other warrior that can venture to endure the force of the mace of the illustrious king of the Madras in battle." Those two combatants then, Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air. In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace. The mace of Shalya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread. Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds. Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to be ablaze. Similarly, struck by Bhima with his mace, the mace of Shalya produced a shower of blazing coals which seemed exceedingly wonderful. Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces, like a couple of combatants striking each other with iron bound clubs. Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer in consequence like two flowering Kinsukas. Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain. Similarly, though struck repeatedly with the force of Bhima's mace, Shalya, O king, moved not, like a mountain assailed by an elephant with his tusks. The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder. Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles. Once more the clash took place between those two warriors of superhuman feats, each having advanced towards the other by eight steps, and each assailing the other with his uplifted iron club. Then, wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill. Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake. Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship. The brave combatants then of both armies, at that sight, uttered cries of "Oh!" and "Alas!" Struck with great force in their vital limbs, both of them had become exceedingly agitated. Then the mighty Kripa, taking up Shalya, that bull among the Madras, on his own car, quickly bore him away from the field of battle. Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras. Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pandavas, causing diverse musical instruments to be blown and beat. With uplifted arms and weapons and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pandavas. Beholding the Kaurava host, the sons of Pandu, with leonine roars, rushed against those warriors headed by Duryodhana. Then thy son, O bull of Bharata's race, singling out Chekitana amongst those rushing heroes, pierced him deeply with a lance in the chest. Thus assailed by thy son, Chekitana fell down on the terrace of his car, covered with blood, and overcome with a deep swoon. Beholding Chekitana slain, the great car-warriors among the Pandavas incessantly poured their arrowy showers (upon the Kauravas). Indeed, the Pandavas, inspired with desire of victory, O monarch, careered beautifully on all sides amongst thy divisions. Kripa, and Kritavarma, and the mighty son of Subala, placing the ruler of the Madras before them, fought with king Yudhishthira the just. Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwaja's son, that hero endued with abundant energy and prowess. 3,000 cars, O king, despatched by thy son and headed by Drona's son, battled with Vijaya (Arjuna). All those combatants, O king, had firmly resolved to win victory and had cast off fear with life itself. Indeed, O king, thy warriors penetrated into the midst of the Pandava army like swans into a large lake. A fierce battle then took place between the Kurus and the Pandavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows. During the progress, O king, of that battle which was destructive of great heroes, an earthly dust, terrible to behold, was raised by the wind. From only the names we heard (of the Pandava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the combatants that fought with one another fearlessly. That dust, however, O tiger among men, was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away. Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back. Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven. For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion. Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another. "Slay, pierce, seize, strike, cut off!" These were the words that were heard in that battle, uttered by the warriors and those of the foe. Then Shalya, O monarch, desirous of slaying him, pierced king Yudhishthira the just, that mighty car-warrior with many sharp arrows. Conversant with what are the vital limbs of the body, the son of Pritha, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter's vital limbs. Resisting the son of Pandu with his shafts, Shalya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipped with Kanka feathers. Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops. King Yudhishthira the just, possessed of great fame and filled with rage, pierced the ruler of the Madras with many keen arrows equipped with feathers of Kankas and peacocks. The mighty car-warrior then pierced Candrasena with seventy arrows and Shalya's driver with nine, and Drumasena with four and sixty. When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pandu, Shalya, O king, slew five and twenty warriors among the Cedis. And he pierced Satyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Madri with a hundred, in that battle. While Shalya was thus careering in that battle, that best of kings, the son of Pritha, sped at him many shafts that resembled snakes of virulent poison. With a broad-headed arrow, Yudhishthira the son of Kunti then cut off from his car the standard top of his adversary as the latter stood in his front. We saw the standard of Shalya, which was thus cut off by the son of Pandu in that great battle, fall down like a riven mountain summit. Seeing his standard fallen and observing the son of Pandu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts. That bull amongst Kshatriyas, Shalya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he afflicted Yudhishthira greatly. We then, O monarch, beheld a net of arrows spread before the chest of Pandu's son like a mass of risen clouds. The mighty car-warrior Shalya, in that battle, filled with rage, shrouded Yudhishthira with straight shafts. At this, king Yudhishthira afflicted with those showers of shafts, felt himself deprived of his prowess, even as the Asura Jambha had become before the slayer of Vritra.'"

"Sanjaya said, 'When king Yudhishthira the just was thus afflicted by the ruler of Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encompassing Shalya with their cars, began to afflict him in that battle. Beholding the unsupported Shalya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the Siddhas (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful. Then Bhimasena in that encounter, having pierced Shalya who had become (as his name implied) an irresistible dart in prowess, with one arrow, next pierced him with seven. Satyaki, desirous of rescuing the son of Dharma, pierced Shalya with a hundred arrows and uttered a loud leonine roar. Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many. The heroic ruler of the Madras, struggling carefully in that battle, thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it, and pierced Satyaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts. Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire. Filled with great rage, he then struck his adversary's driver with a straight shaft in that battle and then Shalya himself once more with three. Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Satyaki pierced him with nine, and king Yudhishthira with sixty. Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Shalya's body, like crimson streams, running down the breast of a mountain of red chalk. Shalya, however, quickly pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful. With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter. Taking up another bow, that great car-warrior, the son of Dharma, covered Shalya, his steeds, and driver, and standard, and car, with many arrows. Thus shrouded in that battle by the son of Dharma with his shafts, Shalya struck the former with ten keen arrows. Then Satyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows. At this, Shalya cut off with a razor-faced arrow the formidable bow of Satyaki, and pierced each of the other Pandava warriors with three arrows. Filled with rage, O monarch, Satyaki of unbaffled prowess then hurled at Shalya a lance equipped with a golden staff and decked with many jewels and gems. Bhimasena sped at him a cloth-yard shaft that looked like a blazing snake; Nakula hurled at him a dart, Sahadeva an excellent mace, and the son of Dharma a Sataghni impelled by the desire of despatching him. The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car. With a number of broad-headed arrows Shalya cut off the lance hurled by Satyaki. Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima. He then resisted with clouds of shafts the terrible dart, equipped with a golden handle, that Nakula had sped at him and the mace also that Sahadeva had thrown. With a couple of other arrows, O Bharata, he cut off the Sataghni sped at him by the king, in the very sight of the sons of Pandu, and uttered a loud leonine roar. The grandson of Sini, however, could not endure the defeat of his weapon in that battle. Insensate with rage, Satyaki took up another bow and pierced the ruler of the Madras with two shafts and his driver with three. At this, Shalya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances. Thus checked in that battle by the ruler of the Madras, O Bharata, those slayers of foes became unable to stay in front of Shalya. King Duryodhana, beholding the prowess of Shalya, regarded the Pandavas, the Pancalas, and the Srinjayas as already slain. Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths, encountered the ruler of the Madras. Nakula and Sahadeva and Satyaki of great might, encompassing Shalya, shot their arrows at him from every side. Though encompassed by those four great bowmen and mighty car-warriors among the Pandavas, the valiant ruler of the Madras still fought with them. Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Shalya's car-wheels. When that brave and mighty car-warrior, that protector of Shalya's car-wheel, was thus slain, Shalya of great strength covered the Pandava troops with showers of arrows. Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the just began to reflect in this strain, "Verily, how shall those grave words of Madhava become true? I hope, the rider of the Madras, excited with rage, will not annihilate my army in battle.' Then the Pandavas, O elder brother of Pandu (Dhritarashtra), with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side. Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion. We then beheld the downpour of gold-winged arrows shot by Shalya coursing through the welkin like a flight of locusts. Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds. With the gold-decked shafts that issued from the bow of the Madra king, the welkin, O monarch, became so filled that there was not an inch of empty space. When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle, and when they beheld the vast host of the Pandavas thus agitated by that hero, the gods and the Gandharvas became filled with great wonder. Afflicting with vigour all the Pandava warriors with his shafts from every side, O sire, Shalya shrouded king Yudhishthira the just and roared repeatedly like a lion. The mighty car-warriors of the Pandavas, thus shrouded by Shalya in that battle, became unable to proceed against that great hero for fighting with him. Those, however, amongst the Pandavas, that had Bhimasena at their head and that were led by king Yudhishthira the just, did not fly away from that ornament of battle, the brave Shalya.'"

"Sanjaya said, 'Meanwhile Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter's followers, the heroic and mighty car-warriors among the Trigartas, pierced Drona's son in return with three shafts, and each of the other warriors with two. Once again, the mighty-armed Dhananjaya covered his enemies with showers of shafts. Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata's race, fled not from Partha in that battle. With Drona's son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts. The gold-decked arrows, O king, shot by them, speedily filled the terrace of Arjuna's car. Beholding those two great bowmen, those two foremost of all warriors, the two Krishnas, covered with arrows, those invincible (Kaurava) combatants became filled with delight. Indeed, at that time, the Kuvara, the wheels, the shaft, the traces, the yoke, and the Anukarsha, O lord, of Arjuna's car, became entirely enveloped with arrows. The like of what thy warriors then did unto Partha had never before, O king, been either seen or heard. That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth. Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain. Struck in that battle with arrows inscribed with Partha's name, those warriors, beholding that state of things, regarded the field of battle to be full of Parthas. Then the Partha-fire, having for its wonderful flames and the loud twang of Gandiva for the wind that fanned it, began to consume the fuel constituted by thy troops. Then, O Bharata, heaps of fallen wheels and yokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and Anukarshas and Trivenus, of axles and traces and goads, of heads of warriors decked with earrings and headgears, of arms, O monarch, and thighs in thousands of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Partha's car. Indeed, along the track of the angry Partha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight. Having destroyed 2,000 cars with their fences, that scorcher of foes, Partha, looked like a smokeless fire with blazing flames. Indeed, even as the illustrious Agni when he blazes forth (at the end of the Yuga) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Partha. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car equipped with many banners, endeavoured to check him. Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost of car-warriors, quickly encountered each other, each desirous of slaying the other. The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer. Each challenging the other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns. The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific. The son of Drona then, O Bharata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vasudeva with ten. Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling the while, stretched his bow Gandiva with force. Soon, however, the mighty car-warrior Savyasaci (Arjuna) made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows. Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pandu a heavy mallet that looked like a dreadful mace with iron-spikes. Beholding that weapon, which was decked with cloth of gold, coursing towards him, the heroic Partha, that slayer of foes, cut it off into seven fragments. Seeing his mallet cut off, Drona's son of great wrath took up a terrible mace equipped with iron spikes and looking like a mountain summit. Accomplished in battle, the son of Drona hurled it then at Partha. Beholding that spiked mace coursing towards him like the Destroyer himself in rage, Pandu's son Arjuna quickly cut it off with five excellent shafts. Cut off with Partha's shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bharata, of the (hostile) kings. The son of Pandu then pierced Drona's son with three other shafts. Though deeply pierced by the mighty Partha, Drona's son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation. That great car-warrior, the son of Drona, then, O king, shrouded Suratha (the Pancala) with showers of shafts before the eyes of all the Kshatriyas. At this, Suratha, that great car-warrior among the Pancalas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds rushed against the son of Drona. Drawing his foremost of bows, firm and capable of bearing a great strain, the Pancala hero covered Ashvatthama with arrows that resembled flames of fire or snakes of virulent poison. Seeing the great car-warrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick. Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bow-string and sped a keen cloth-yard shaft that resembled the fatal rod of Death. Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the thunderbolt of Shakra hurled from the sky. Struck with that shaft, Suratha fell down on the Earth like a mountain summit riven with thunder. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors speedily mounted upon the vehicle of his slain foe. Then, O monarch, that warrior, invincible in battle, the son of Drona, well-equipped with armour and weapons, and supported by the Samsaptakas, fought with Arjuna. That battle, at the hour of noon, between one and the many, enhancing the population of Yama's domains, became exceedingly fierce. Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with his foes at the same time. The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the Asuras.'"

"Sanjaya said, 'Duryodhana, O king, and Dhrishtadyumna, the son of Prishata, fought a fierce battle, using arrows and darts in profusion. Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season. The (Kuru) king, having pierced with five arrows the slayer of Drona, Prishata's son of fierce shafts, once more pierced him with seven arrows. Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows. Beholding the king thus afflicted, O bull of Bharata's race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata. Surrounded by those Atirathas on every side, the Pancala hero, O king, careered in that battle, displaying his quickness in the use of weapons. Shikhandi, supported by the Prabhadrakas, fought with two Kuru bowmen, Kritavarma and the great car-warrior Kripa. Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought, making life the stake. Shalya, shooting showers of shafts on all sides, afflicted the Pandavas with Satyaki and Vrikodara amongst them. With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess. The great car-warriors among the Pandavas who were mangled in that great battle with the shafts of Shalya, failed to find a protector. Then the heroic Nakula, the son of Madri, seeing king Yudhishthira the just greatly afflicted, rushed with speed against his maternal uncle. Shrouding Shalya in that battle (with many arrows), Nakula, that slayer of hostile heroes, smiling the while, pierced him in the centre of the chest with ten arrows, made entirely of iron, polished by the hands of the smith, equipped with wings of gold, whetted on stone, and propelled from his bow with great force. Afflicted by his illustrious nephew, Shalya afflicted his nephew in return with many straight arrows. Then king Yudhishthira, and Bhimasena, and Satyaki, and Sahadeva, the son of Madri, all rushed against the ruler of the Madras. The vanquisher of foes, the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidiary points of the compass with the rattle of their cars and causing the Earth to tremble therewith. Piercing Yudhishthira with three arrows and Bhima with seven, Shalya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three. Then the ruler of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the high-souled Nakula. Struck with Shalya's shafts, that bow broke into pieces. Taking up another bow, Madri's son, that great car-warrior quickly covered the ruler of the Madras with winged arrows. Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest. Bhimasena and Satyaki, rushing at the ruler of the Madras, both struck him with arrows winged with Kanka feathers, the former with sixty, and the latter with nine. Filled with rage at this, the ruler of the Madras pierced Satyaki with nine arrows and once again with seventy straight shafts. Then, O sire, he cut off at the handle the bow, with arrow fixed on it, of Satyaki and then despatched the four steeds of the latter to Yama's abode. Having made Satyaki carless, that mighty car-warrior, the ruler of the Madras, struck him with a hundred arrows from every side. He next pierced two angry sons of Madri, and Bhimasena the son of Pandu, and Yudhishthira, O thou of Kuru's race, with ten arrows each. The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Parthas, even unitedly, could not approach him in that battle. Riding then upon another car, the mighty Satyaki, of prowess incapable of being baffled, beholding the Pandavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him. That ornament of assemblies, Shalya, on his car, rushed against the car of Satyaki, like one infuriate elephant against another. The collision that then took place between Satyaki and the heroic ruler of the Madras, became fierce and wonderful to behold, even like that which had taken place in days of yore between the Asura Samvara and the chief of the celestials. Beholding the ruler of the Madras staying before him in that battle, Satyaki pierced him with ten arrows and said, "Wait, Wait!" Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Satyaki in return with sharp shafts equipped with beautiful feathers. Those great bowmen then, the Parthas, beholding the king of the Madras assailed by Satyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs. The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful, like that which takes place between a number of roaring lions. The struggle, O monarch, that took between them resembled that which takes place between a number of roaring lions fighting with each other for meat. With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows. All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illustrious warriors, a shadow as that of the clouds was caused there. Then, O king, with those blazing shafts sped by the warriors, that were equipped with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze. That slayer of foes, Shalya, then achieved the most wonderful feat, since that hero alone, and unsupported, contended with many heroes in that battle. The Earth became shrouded with the fierce shafts, equipped with feathers of Kankas and peacocks, that fell, sped from the arms of the ruler of the Madras. Then, O king, we beheld the car of Shalya careering in that dreadful battle like the car of Shakra in days of yore on the occasion of the destruction of the Asuras.'"

"Sanjaya said, 'Then, O lord, thy troops, with Shalya at their head, once more rushed against the Parthas in that battle with great impetuosity. Although afflicted, still these troops of thine, who were fierce in battle, rushing against the Parthas, very soon agitated them in consequence of their superior numbers. Struck by the Kurus, the Pandava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena. Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarma, with showers of shafts. Sahadeva checked Shakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks. The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Pancala prince Shikhandi resisted the son of Drona. Armed with his mace, Bhimasena held the king in check, and Kunti's son Yudhishthira resisted Shalya at the head of his forces. The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight. We then beheld the highly wonderful feat that Shalya achieved, since, alone, he fought with the whole Pandava army. Shalya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon. Afflicting the king with shafts that resembled snakes of virulent poison, Shalya rushed against Bhima, covering him with showers of arrows. Beholding that lightness of hand and that mastery over weapons displayed by Shalya the troops of both the armies applauded him highly. Afflicted by Shalya the Pandavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop. While his troops were thus being slaughtered by the ruler of the Madras, Pandu's son, king Yudhishthira the just, became filled with rage. Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras, resolved to either win the battle or meet with death. Summoning all his brothers and also Krishna of Madhu's race, he said unto them, "Bhishma, and Drona, and Karna, and the other kings, that put forth their prowess for the sake of the Kauravas, have all perished in battle. You all have exerted your valour according to your courage and in respect of the shares allotted to you. Only one share--mine--that is constituted by the mighty car-warrior Shalya, remains. I desire to vanquish that ruler of the Madras today in battle. Whatever wishes I have regarding the accomplishment of that task I will now tell you. These two heroes, the two sons of Madravati, will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vasava himself. Keeping the duties of a Kshatriya before them, these two that are deserving of every honour and are firm in their vows, will fight with their maternal uncle. Either Shalya will slay me in battle or I will slay him. Blessed be ye. Listen to these true words, you foremost of heroes in the world. Observant of Kshatriya duties, I will fight with my maternal uncle, you lords of Earth, firmly resolved to either obtain victory or be slain. Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Shalya's. The grandson of Sini will protect my right wheel, and Dhrishtadyumna my left. Let Pritha's son Dhananjaya guard my rear today. And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Shalya in the great battle that will occur." Thus addressed by the king, all his well-wishers did as they were requested. Then the Pandava troops once more became filled with joy, especially the Pancalas, the Somakas and the Matsyas. Having made that vow, the king proceeded against the ruler of the Madras. The Pancalas then blew and beat innumerable conchs and drums and uttered leonine roars. Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus. And they caused the Earth to resound with the noise of the elephants' bells, and the loud blare of conchs and trumpets. Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants. Boasting of his prowess in battle, Shalya poured a shower of arrows on that chastiser of foes, king Yudhishthira the just, like Maghavat pouring rain. The high-souled king of the Kurus also having taken up his beautiful bow displayed those diverse kinds of lessons that Drona had taught him. And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any lapses in him. Shalya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat. Bhima was engaged with thy son, that delighter in battle. The Pancala prince (Dhrishtadyumna), Satyaki, and the two sons of Madri by Pandu, received Shakuni and the other Kuru heroes around. In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory. Duryodhana then, with a straight shaft, aiming at the gold-decked standard of Bhima, cut off in that battle. The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honours. Once more the king, with a sharp razor-faced arrow, cut off the beautiful bow of Bhima that looked like the trunk of an elephant. Endued with great energy, the bowless Bhima then, putting forth his prowess pierced the chest of thy son with a dart. At this, thy son sat down on the terrace of his car. When Duryodhana swooned away, Vrikodara once more, with razor-faced shaft, cut off the head of his driver from his trunk. The steeds of Duryodhana's car, deprived of their driver, ran wildly on all sides, O Bharata, dragging the car after them, at which loud wails arose (in the Kuru army). Then the mighty car-warrior Ashvatthama, and Kripa and Kritavarma, followed that car, desirous of rescuing thy son. The (Kaurava) troops (at sight of this) became exceedingly agitated. The followers of Duryodhana became terrified. At that time, the wielder of Gandiva, drawing his bow, began to slay them with his arrows. Then Yudhishthira, excited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought. We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft, he then became exceedingly fierce. With eyes opened wide and body trembling in rage, the son of Kunti cut off hostile warriors in hundreds and thousands by means of his sharp shafts. Those amongst the soldiers against whom the eldest Pandava proceeded, were overthrown by him, O king, like mountain summits riven with thunder. Felling cars with steeds and drivers and standards and throwing down car-warriors in large numbers, Yudhishthira, without any assistance, began to sport there like a mighty wind destroying masses of clouds. Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living creatures (at the time of the universal dissolution). Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said, "Wait, Wait!" Beholding the feats then of that hero of terrible deeds, all thy warriors became inspired with fear. Shalya, however, proceeded against him. Both of them filled with rage, blew their conchs. Returning and challenging each other, each then encountered the other. Then Shalya covered Yudhishthira with showers of arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows. Then those two heroes, the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked like a Salmali and a Kinsuka tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars. Beholding them both, the soldiers could not conclude which of them would be victorious. Whether the son of Pritha would enjoy the Earth, having slain Shalya, or whether Shalya having slain the son of Pandu would bestow the Earth on Duryodhana, could not be ascertained, O Bharata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right. Then Shalya shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow. Taking up another bow, Yudhishthira pierced Shalya with three hundred shafts and cut off the latter's bow with a razor-faced arrow. The son of Pandu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two Parshni drivers of Shalya. Then with another blazing, well-tempered and sharp shaft, he cut off the standard of Shalya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke. The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly. After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car that had been equipped duly. That best of cars had a rattle deep as the roar of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.'"

"Sanjaya said, 'Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion. Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatriyas showers of arrows, even like the deity of the clouds pouring rain in torrents. Piercing Satyaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly. And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands. Indeed, that foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen and cars and car-warriors. And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of Kusa grass. Then the Pandus, the Pancalas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all-destroying Death. Bhimasena, and the grandson of Sini, and those two foremost of men, the two sons of Madri, encompassed that warrior while he was fighting with the (Pandava) king of terrible might. And all of them challenged him to battle. Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy. Protected by Bhimasena, and by the two sons of Madri, and by him of Madhu's race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy. Then the car-warriors and other combatants of thy army, clad in mail and equipped with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all sides, at the command of Duryodhana. The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows in that battle. The high-souled son of Pritha, O king, in return, pierced his foe with nine arrows in that dreadful encounter. Those two great car-warriors, the ruler of the Madras and Yudhishthira, began to cover each other with arrows, washed in oil and shot from their bowstrings stretched to their ears. Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's lapses, quickly and deeply pierced each other with each other's shafts. The loud noise of their bows, bowstrings, and palms resembled that of Indra's thunder as those high-souled warriors, the brave ruler of the Madras and the heroic Pandava, showered upon each other their numberless arrows. They careered on the field of battle like two young tigers in the deep forest fighting for a piece of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipped with powerful tusks. Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigour, pierced the heroic Yudhishthira of terrible might in the chest with shaft possessed of the splendour of fire or the sun. Deeply pierced, O king, that bull of Kuru's race, the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy. Recovering his senses within a trice, that foremost of kings (Shalya), possessed of prowess equal to that of him of a 1,000 eyes, with eyes red in wrath, quickly struck the son of Pritha with a hundred arrows. At this, the illustrious son of Dharma filled with rage, quickly pierced Shalya's chest and then, without losing a moment, struck his golden mail with six shafts. Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, that bull of Kuru's race. The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Shalya with many arrows of keen points from every side like Indra piercing the Asura Namuchi. The illustrious Shalya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both of them. With another razor-faced arrow endued with the splendour of fire or the sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car. The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain the steeds of the king, the high-souled Shalya then began to slay the troops of the royal son of Dharma. When the (Pandava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows. With another arrow he severed the head of Shalya's driver from his trunk, the middle of which was encased in mail. Exceedingly excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe. That foremost of all bowmen, Bhima, then covered with a hundred arrows that hero (Shalya), who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Madri, also did the same. Beholding Shalya stupefied with those arrows, Bhima cut off his armour with other shafts. His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a 1,000 stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Shalya of terrible strength rushed towards Yudhishthira. Beholding Shalya rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhristadyumna and Shikhandi and the (five) sons of Draupadi and the grandson of Sini suddenly advanced towards him. Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops. Beholding that feat of Bhima, all the foremost car-warriors among the Pandavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon. At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy and almost lifeless. The ruler of the Madras assailed by those foremost of Pandava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer. King Yudhishthira the just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity. Recollecting the words of Govinda, he quickly set his heart on the destruction of Shalya. Indeed, king Yudhishthira the just, staying on his steedless and driverless car, desired to take up a dart. Beholding that feat of Shalya and reflecting upon the fact that the hero who had been allotted to him as his share still remained unslain, the son of Pandu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve. King Yudhishthira the just, took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage. Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch. The illustrious chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals. All the Kauravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like a large meteor falling from the skies at the end of the Yuga. King Yudhishthira the just, in that battle, carefully hurled that dart which resembled kala-ratri (the Death Night) armed with the fatal noose or the foster-mother of fearful aspect of Yama himself, and which like the Brahmana's curse, was incapable of being baffled. Carefully the sons of Pandu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like Samvartaka-fire and was as fierce as a rite performed according to the Atharvan of Agnirasa. Created by Tvashtri (the celestial artificer) for the use of Ishana, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the receptacles of water and creatures of every kind. Adorned with bells and banners and gems and diamonds and decked with stones of lapis lazuli and equipped with a golden handle, Tvashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of Brahma. Having carefully inspired it with many fierce mantras, and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras. Saying in a loud voice the words, "Thou art slain, O wretch!" the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the asura Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath.

Shalya, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it. Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would enter any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras). Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda. His armour having been cut off by that descendant of Kuru's race, the illustrious Shalya, strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain summit riven by thunder. Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the just, like a tall banner erected to the honour of Indra falling down on the ground. Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down with mangled limbs bathed in blood. The puissant Shalya, having long enjoyed the Earth like a dear wife, now seemed to sleep on the Earth's breast, embracing her with all his limbs. Slain by Dharma's son of righteous soul in fair fight, Shalya seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform. Though deprived of weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras. Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts. With the showers of shafts that the son of Pritha then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupefied were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths. Upon the fall of Shalya, the youthful younger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira. Invincible in battle desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pandava with very many shafts. With great speed king Yudhishthira the just pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist. Then with a blazing and keen arrow of great force and broad head, he struck off the head of his foe staying before him. I saw that head adorned with earrings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits. Beholding his headless trunk, bathed all over with blood, fallen down from the car, the Kaurava troops broke. Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of "Oh!" and "Alas!" fled away with speed. Beholding Shalya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pandavas and fled, covered with dust. The grandson of Sini then, Satyaki, O bull of Bharata's race, shooting his shafts, proceeded against the frightened Kauravas while the latter were flying away. Then Hridika's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army). Those two illustrious and invincible heroes of Vrishni's race, Hridika's son and Satyaki, encountered each other like two furious lions. Both resembling the sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the sun. The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly coursing insects in the welkin. Piercing Satyaki with ten arrows and his steeds with three, the son of Hridika cut off his bow with a straight shaft. Laying aside his best of bows which was thus cut off, that bull of Sini's race, quickly took up another that was tougher than the first. Having taken up that foremost of bows, that first of bowmen pierced the son of Hridika with ten arrows in the centre of the chest. Then cutting off his car and the shaft also of that car with many well-shot arrows, Satyaki quickly slew the steeds of his antagonist as also his two Parshni drivers. The valiant Kripa then, the son of Saradwat, O lord, beholding Hridika's son made carless, quickly bore him away, taking him up on his car. Upon the slaughter of the king of the Madras and upon Kritavarma having been made carless, the entire army of Duryodhana once more turned its face from the battle. At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle. Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side. Then Duryodhana, seeing from a near point his army broken, alone resisted all the Parthas advancing furiously. Beholding the Pandavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible chief of the Anartas (Satyaki), the Kuru king covered all of them with sharp arrows. The enemy (at that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridika, riding upon another car, advanced to that spot. The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarma with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force. Then Ashvatthama, taking up on his car the son of Hridika who had been made steedless and carless by the (Pandava) king, bore him away from Yudhishthira's presence. The son of Saradwat pierced Yudhishthira in return with eight arrows and his steeds also with eight keen shafts. Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bharata. After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru's race, the Parthas, beholding Shalya slain, united together, and filled with great joy, blew their conchs. And all of them applauded Yudhishthira in that battle, even as the celestials in days of yore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise.'"

"Sanjaya said, 'After the slaughter of Shalya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy. Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying, "Do not proceed, Do not proceed!" Though repeatedly forbidden by Duryodhana, those heroes, desirous of slaying Yudhishthira, penetrated into the Pandava host. Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pandavas. Meanwhile, hearing that Shalya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the Madraka king, the great car-warrior Partha came there, stretching his bow Gandiva, and filling the Earth with the rattle of his car. Then Arjuna, and Bhima, and the two sons of Madri by Pandu, and that tiger among men, Satyaki, and the (five) sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and the Pancalas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides. Having taken their places around the king, the Pandavas, those bulls among men, began to agitate the hostile force like Makaras agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees. Like the great river Ganges agitated by a hostile wind, the Pandava host, O king, once more became exceedingly agitated. Causing that mighty host to tremble, the illustrious and mighty car-warriors (the Madrakas), all shouted loudly, saying, "Where is that king Yudhishthira? Why are not his brave brothers, the Pandavas, to be seen here? What has become of the Pancalas of great energy as also of the mighty car-warrior Shikhandi? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, the (five) sons of Draupadi?" At this, those mighty warriors, the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously. In that battle, some amongst thy troops were seen slain by means of their lofty standards. Beholding, however, the heroic Pandavas, the brave warriors of thy army, O Bharata, though forbidden by thy son, still rushed against them. Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest. Then Shakuni, the son of the Gandhara king, possessed of eloquence, O monarch, said unto Duryodhana these words, "How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bharata, art here, this does not look well! The understanding made was that all of us should fight unitedly! Why then, O king, dost thou tolerate our foes when they are thus slaying our troops?"

"'Duryodhana said, "Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated in the Pandava host!"

"'Shakuni said, "Brave warriors, when excited with rage in battle, do not obey the command of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently. We shall, therefore, all of us, united together with our cars and horses and elephants, proceed, for rescuing those great bowmen, the followers of the Madra king! With great care, O king, we shall protect one another." Thinking after the manner of Shakuni, all the Kauravas then proceeded to that place where the Madras were. Duryodhana also, thus addressed (by his maternal uncle) proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise. "Slay, pierce, seize, strike, cut off!" These were the loud sounds that were heard then, O Bharata, among those troops. Meanwhile the Pandavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called Madhyama. Fighting hand to hand, O monarch, for a short while those heroic warriors, the followers of the Madra king, were seen to perish. Then, whilst we were proceeding, the Pandavas, united together and endued with great activity, completed the slaughter of the Madrakas, and, filled with delight, uttered joyous shouts. Then headless forms were seen to arise all around. Large meteors seemed to fall down from the sun's disc. The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds. Steeds fleet as the wind, still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle. Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars. Here and there also were seen steeds that were hampered in their motions by their traces. Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits. When the brave followers of the Madra king were slain, the mighty car-warriors of the Parthas, those great smiters, beholding a body of horse advancing towards them, rushed towards it with speed from desire of victory. Causing their arrows to whiz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars. Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field. Struck, O monarch, by those firm bowmen, the Pandavas, the Kuru army fled away on all sides, inspired with fear.'

"Sanjaya said, 'Upon the fall of that great king and mighty car-warrior, that invincible hero (Shalya) in battle, thy troops as also thy sons almost all turned away from the fight. Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vast deep without a raft to cross it. After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion. Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajatasatru, fled away at midday. After the fall of Shalya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess. That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bharata, now became ours once more, O monarch. Despairing of success upon the fall of the mighty car-warrior Shalya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear. Some on horse-back, some on elephants, some on cars, great car-warriors with great speed, and foot-soldiers also fled away in fear. 2,000 elephants, looking like hills, and accomplished in smiting fled away, after Shalya's fall, urged on with hooks and toes. Indeed, O chief of the Bharatas, thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard. Beholding them defeated and broken and flying away in dejection, the Pancalas and the Pandavas, inspired with desire of victory, pursued then hotly. The whiz of arrows and other noises, the loud leonine roars, and the blare of conchs of heroic warriors, became tremendous. Beholding the Kaurava host agitated with fear and flying away, the Pancalas and the Pandavas addressed one another, saying, "Today king Yudhishthira, firm in truth, hath vanquished his enemies. Today Duryodhana hath been divested of his splendour and kingly prosperity. Today, hearing of his sons' death, let Dhritarashtra, that king of men, stupefied and prostrate on the Earth, feel the most poignant anguish. Let him know today that the son of Kunti is possessed of great might among all bowmen. Today that sinful and wicked-hearted king will censure his own self. Let him recollect today the time and beneficial words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today experience the grief that had been felt by the sons of Pandu. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, as also the strength of all his weapons, and the might of his arms in fight. Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the Asura Vali was slain by Indra. Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Duhshasana. Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pandu. After the slaughter of the heroic son of Subala and all the Gandharas he will know the strength, in battle, of the two sons of Madri by Pandu. Why will not victory be theirs that have Dhananjaya for their warrior, as also Satyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata, and the five sons of Draupadi, and the two sons of Madri, and the mighty bowman Shikhandi, and king Yudhishthira? Why will not victory be theirs that have for their protector Krishna, otherwise called Janardana, that protector of the universe? Why will not victory be theirs that have righteousness for their refuge? Who else than Yudhishthira the son of Pritha, who hath Hrishikesa, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands?" Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts. Then Dhananjaya of great valour proceeded against the car-division of the foe. The two sons of Madri and the mighty carwarrior Satyaki proceeded against Shakuni. Beholding them all flying with speed in fear of Bhimasena, Duryodhana as if smiling the while, addressed his driver, saying, "Partha, stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army. Like the ocean that cannot transgress its continents, Kunti's son Dhananjaya will never venture to transgress me, if I take up my stand in the rear. Behold, O driver, this vast host that is pursued by the Pandavas. Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops. Hear those diverse leonine roars that are so awful and loud! Therefore, O driver, proceed slowly and take up thy position in the rear.

If I stay in battle and fight the Pandavas, my army, O driver, will rally and come back with vigour to battle." Hearing these words of thy son that were just those of a hero and man of honour, the driver slowly urged those steeds in trappings of gold. 21,000 foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives, still stood for battle. Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame. The clash of those rushing warriors filled with joy became loud and exceedingly terrible. Then Bhimasena, O king, and Dhrishtadyumna the son of Prishata resisted them with four kinds of forces. Other foot-soldiers proceeded against Bhima, uttering loud shouts and slapping their armpits, all actuated by the desire of going to heaven. Those Dhartarashtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides. Surrounded by that large body of warriors on foot and struck by them in that battle, Bhima did not stir from where he stood fixed like Mainaka mountain. His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pandavas and checked other combatants (that tried to rescue him). Encountered by those warriors, Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them. Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club. The mighty Bhima, with his mace, crushed those 21,000 foot-soldiers who were without cars and steeds and elephants. Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front. The Dhartarashtra foot-soldiers, thus slain, lay down on the ground, bathed in blood, like Karnikaras with their flowery burthens laid low by a tempest. Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of earrings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life. Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field. The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana. Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents. The prowess that we then beheld of thy son was exceedingly wonderful, since all the Parthas, united together, could not transgress his single self. Then Duryodhana, addressing his own army which had not fled far but which, mangled with arrows, had set its heart on flight, said these words, "I do not see the spot on plain or mountain, whither, if ye fly, the Pandavas will not pursue and slay ye! What is the use then of flight? The army of the Pandavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours! If you fly away, losing all order, the sinful Pandavas, pursuing you will slay you all! If, on the other hand, we make a stand, good will result to us! Listen, all you Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that, calling himself a Kshatriya, will not fight? Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness! Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! You Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, you may, without delay, obtain all those regions of blessedness." Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pandavas for battling with them. Seeing them advancing with speed, the Parthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them. The valiant Dhananjaya, stretching his bow Gandiva celebrated over the three worlds, proceeded on his car against the foe. The two sons of Madri, and Satyaki, rushed against Shakuni, and the other (Pandava) heroes, smiling, rushed impetuously against thy forces.'"

"Sanjaya said, 'After the (Kuru) army had been rallied, Shalva, the ruler of the Mlecchas, filled with rage, rushed against the large force of the Pandavas, riding on a gigantic elephant, with secretions issuing from the usual limbs, looking like a hill, swelling with pride, resembling Airavata himself, and capable of crushing large bands of foes. Shalva's animal sprung from a high and noble breed. It was always worshipped by Dhritarashtra's son. It was properly equipped and properly trained for battle, O king, by persons well-conversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer. Mounting on that foremost of elephants, O monarch, he proceeded against the Pandavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra's thunder in force. While he shot his arrows in that battle and despatched hostile warriors to Yama's abode, neither the Kauravas nor the Pandavas could notice any lapses in him, even as the Daityas, O king, could not notice any in Vasava, the wielder of the thunder, in days of yore, while the latter was employed in crushing their divisions. The Pandavas, the Somakas, and the Srinjayas, beheld that elephant looking like a 1,000 elephants careering around them, even as the foes of the gods had in days of yore beheld the elephant of Indra in battle. Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran. Then the vast host of the Pandavas, broken by king Salwa, suddenly fled on all sides, unable to endure the impetuosity of that elephant. Beholding the Pandava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Salwa and blew their conchs white as the moon. Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, the Pancala prince (Dhrishtadyumna) could not, from wrath, endure it. The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing the elephant, even as the Asura Jambha had proceeded against Airavata, the prince of elephants that Indra rode in the course of his encounter with Indra. Beholding the ruler of the Pandavas impetuously rushing against him, Salwa, that lion among kings, quickly urged his elephants, O king, for the destruction of Drupada's son. The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force. Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed. Salwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Pancala king, pointing it out to the infuriate animal. Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupefied with fear. That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver, raised it up in the air with his trunk and then dashed it down on the Earth. Beholding the driver of the Pancala king thus crushed by that foremost of elephants, Bhima and Shikhandi and the grandson of Sini rushed with great speed against that animal. With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant began to waver. Meanwhile, king Salwa began to shoot his shafts like the sun shedding his rays on all sides. Struck with those shafts, the (Pandava) car-warriors began to fly away. Beholding that feat of Salwa, the Pancalas, the Srinjayas, and the Matsyas, O king, uttered loud cries of "Oh!" and "Alas!" in that battle, all those foremost of men, however, encompassed the animal on all sides. The brave Pancala king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant. Endued with great activity, the prince of the Pancalas approached and began to strike with his mace that animal which was huge as a hill and which shed its secretions like a mighty mass of pouring clouds. Its frontal globes suddenly split open, and it uttered a loud cry; and vomiting a profuse quantity of blood, the animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake. While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at the sight, that foremost of warriors among the Sinis cut off the head of king Salwa with a sharp and broad-headed arrow. His head having been cut off by the Satwata hero, Salwa fell down on the Earth along with his prince of elephants, even like a mountain summit suddenly riven by the thunderbolt hurled by the chief of the celestials.'"

"Sanjaya said, 'After the heroic Salwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest. Beholding the army broken, the mighty car-warrior Kritavarma, possessed by heroism and great strength, resisted the hostile force in that battle. Seeing the Satwata hero, O king, standing in battle like a hill pierced with arrows (by the foes), the Kuru heroes, who had fled away, rallied and came back. Then, O monarch, a battle took place between the Pandavas and the returned Kurus who made death itself their goal. Wonderful was that fierce encounter which occurred between the Satwata hero and his foes, since he resisted the invincible army of the Pandavas. When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens. At those sounds the Pancalas, O bull of Bharata's race, became inspired with fear. Then Satyaki, the grandson of Sini, approached that spot. Approaching king Kshemakirti of great strength, Satyaki despatched him to Yama's abode, with seven keen shafts. Then the son of Hridika, of great intelligence, rushed with speed against that bull of Sini's race, that mighty armed warrior, as the latter came, shooting his whetted shafts. Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons. The Pandavas, the Pancalas, and the other warriors, became spectators of that terrible encounter between the two heroes. Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipped with calf-toothed heads. Careering in diverse kinds of tracks, the son of Hridika and that bull of Sini's race soon afflicted each other with showers of arrows. The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly coursing insects. Then the son of Hridika, approaching Satyaki of true prowess, pierced the four steeds of the latter with four keen shafts. The long-armed Satyaki, enraged at this, like an elephant struck with a lance, pierced Kritavarma with eight foremost of arrows. Then Kritavarma pierced Satyaki with three arrows whetted on stone and sped from his bow drawn to its fullest and then cut off his bow with another arrow. Laying aside his broken bow, that bull of Sini's race quickly took up another with arrow fixed on it. Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that Atiratha of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarma, and filled with fury, quickly rushed against the latter. With ten keen shafts that bull of Sini's race then struck the driver, the steeds, and the standard of Kritavarma. At this, O king, the great bowman and mighty car-warrior Kritavarma, beholding his gold-decked car made driverless and steedless, became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Sini's race, desirous of slaying him. Satyaki, however, of the Satwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupefying Kritavarma of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarma in the chest. Made steedless and driverless in that battle by Yuyudhana, skilled in weapons, Kritavarma came down on the Earth. The heroic Kritavarma having been deprived of his car by Satyaki in that single combat, all the (Kaurava) troops became filled with great fear. A great sorrow afflicted the heart of thy sons, when Kritavarma was thus made steedless and driverless and carless. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Sini's race, desirous of despatching him to Yama's abode. Taking Kritavarma upon his car in the very sight of all the bowmen, the mighty-armed Kripa bore him away from the press of battle. After Kritavarma had been made carless and the grandson of Sini had become powerful on the field, the whole army of Duryodhana once more turned away from the fight. The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana. The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all. Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pandus, and Dhrishtadyumna the son of Prishta, and Shikhandi, and the sons of Draupadi, and the large bands of the Pancalas, and the Kaikeyas, O sire, and the Somakas! With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with mantras. Even thus, king Duryodhana careered all over the field, in that battle. His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridika came there, riding on another car.'"

"Sanjaya said, 'That foremost of car-warriors, O monarch, thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour. With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts. There was then not a man amongst the Pandavas in that great battle, or a steed, or an elephant, or a car, that was not struck with Duryodhana's arrows. Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bharata, was struck by thy son with his arrows. The Pandava army was then covered with the shafts of that illustrious warrior, even as a host is covered with the dust it raises while marching or rushing to battle. The Earth then, O lord of Earth, seemed to me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands. Amongst those thousands upon thousands of warriors on the field, belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man. The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Parthas, even uniting together, could not approach his single self. He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven. And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Satyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva. Laying aside that broken bow, the valiant son of Madri, took up another formidable bow, and rushing against king Duryodhana, pierced him with ten shafts in that battle. The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar. Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts. Though pierced thus from every side with numerous arrows by these illustrious warriors, Duryodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators. The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature. Meanwhile the Dhartarashtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail. The noise made by them when they came back became exceedingly awful, like the roar of the surging ocean in the season of rains. Approaching their unvanquished king in that battle, those great bowmen proceeded against the Pandavas for fight. The son of Drona resisted in that battle the angry Bhimasena. With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass. As regards Ashvatthama and Bhimasena, O Bharata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bow-string. Counteracting each other's feats, they continued to fight with each other, frightening the whole Universe. The heroic Shakuni assailed Yudhishthira in that battle. The mighty son of Subala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear. Meanwhile, the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle. Then king Yudhishthira the just, riding upon another car (came back to battle), and having pierced Shakuni at first with nine arrows, once more pierced him with five. And that foremost of all bowmen then uttered a loud roar. That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the Siddhas and the Charanas. Uluka of immeasurable soul rushed against the mighty bowman Nakula, in that battle, shooting showers of arrows from every side. The heroic Nakula, however, in that battle, resisted the son of Shakuni with a thick shower of arrows from every side. Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other. Similarly Kritavarma, O king, fighting with the grandson of Sini, that scorcher of foes, looked resplendent, like Shakra battling with the Asura Vala. Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts. Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen. The battle between those two heroes became exceedingly fierce, O bull of Bharata's race, like the encounter between two wild and infuriate elephants with juicy secretions trickling down their limbs. The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts. The battle that took place between him and those five, resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce, and neither side showed any consideration for the other. The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigour. Even such and so wonderful, O Bharata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses. Men fought with men, elephants with elephants, steeds with steeds and car-warriors with car-warriors. Once more, O monarch, that battle became general and awful. Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle. Those chastisers of foes (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement. A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind. Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin. That dust having been raised and the sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen. Anon that disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes. Indeed, that dense and awful cloud of dust was allayed. Then, O Bharata, I could once more see the diverse single combats that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those feats, O monarch, appeared full in view. Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboo while burning on every side.'"

"Sanjaya said, 'During the progress of that terrible and awful battle, the army of thy son was broken by the Pandavas. Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pandava army. The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce between thy warriors and those of the foe, resembling that between the gods and the Asuras in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle. The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another. Then king Yudhishthira, filled with great wrath and becoming desirous of vanquishing the Dhartarashtras and their king in that battle, pierced the son of Saradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarma. Then Ashvatthama bore away the celebrated son of Hridika. Saradwat's son pierced Yudhishthira in return with eight arrows. Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling. Those cars ridden by excellent warriors and endued with speed of the wind or thought, rushed in that battle against the car of Kunti's son. Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the sun from the view. Then the Pandava heroes headed by Shikhandi, beholding king Yudhishthira the just assailed in that way by the Kauravas, became filled with rage and were unable to put up with it. Desirous of rescuing Yudhishthira, the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells. Then commenced an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the population of Yama's domains. Slaying those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Pancalas once more resisted (the whole Kuru army). There a fierce battle was fought between thy son and the Pandavas. We had never before seen or heard of its like. During the progress of that battle in which no consideration was showed by anybody for anybody, and while the warriors of thy army and those of the foe were falling fast, and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds, while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed, while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows, during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything. The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipped with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc. A hurricane arose, blowing on all sides, and bearing away hard pebbles along its lower course. The elephants shed copious tears and trembled exceedingly. Disregarding all these fierce and awful portents, the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven. Then Shakuni, the son of the Gandhara king, said, "Fight all of ye in front! I, however, will slay the Pandavas from behind." Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same. The invincible Pandavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows. The forces of the Madrakas then were slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle. The mighty king of the Gandharvas, however, once more said these words, "Stop, ye sinful ones! Fight (with the foe)! What use is there of flight?" At that time, O bull of Bharata's race, the king of the Gandharas had full 10,000 horse-men capable of fighting with bright lances. During the progress of that great carnage, Shakuni, aided by that force, put forth his valour and assailed the Pandava army at the rear, slaughtering it with his keen shafts. The vast force of the Pandus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind. Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying, "Yonder the son of Subala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pandu! Aided by the son of Draupadi, proceed towards him and slay Shakuni, the son of Subala! Supported by the Pancalas, O sinless one, I will meanwhile destroy the car force of the enemy! Let all the elephants and all the horse and 3,000 foot, proceed with thee! Supported by these, slay Shakuni!" At this, 700 elephants ridden by combatants armed with the bow, and 5,000 horses, and the valiant Sahadeva, and 3,000 foot-soldiers, and the sons of Draupadi all rushed against Shakuni difficult of defeat in battle. Subala's son, however, of great valour, O king, prevailing over the Pandavas and longing for victory, began to slay their forces from the rear. The horsemen, infuriate with rage, belonging to the Pandavas endued with great activity, penetrated the division of Subala's son, prevailing over the latter's car-warriors. Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Subala's son with showers of shafts. In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part. The twang of bow-string was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties. Both the Kurus and the Pandavas, O bull of Bharata's race, beheld the darts hurled from heroic arms course like meteors through the welkin. The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful. The aspect presented, O chief of the Bharatas, by the lances hurled all around, became like that of swarms of locusts in the welkin. Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands. Encountering one another and huddled together, many of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud. When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men, move away from that spot. Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir. Many, endued with great strength, dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match. Many deprived of life, were borne away on the backs of the steeds. Many men, proud of their valour and inspired with desire of victory, were seen to fall down on the Earth. The Earth became strewn over with hundreds and thousands of combatants bathed in blood, deprived of limbs, and divested of hair. In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse. Having fought for a little while, Shakuni, the son of Subala, O monarch, went away from that spot with the remnant of his cavalry numbering 6,000. Similarly, the Pandava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of 6,000 horses. The blood-stained horsemen of the Pandava army then, with hearts intent on battle and prepared to lay down their lives, said, "It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants! Having retreated, Shakuni is now within his own division. The royal son of Subala will not again come to battle." Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Pancala prince Dhrishtadyumna, that great car-warrior, was. Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was. After all those had gone away, Shakuni, the son of Subala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it. Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another. In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands. In that destructive carnage, heads severed with swords fell down with a noise like that of falling palmyra fruits. Loud also became the noise, making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk. Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat. Excited with rage, thousands of warriors, falling upon one another, impatiently struck one another in that battle. Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field. Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy. At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst mangled with keen weapons, began to turn away from the battle. Maddened with the scent of blood, many became so insensate that they slew friends and foes alike, in fact, every one they got at. Large numbers of Kshatriyas, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth. Wolves and vultures and jackals began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss. The Earth, O monarch, became strewn with the bodies of men and steeds, and covered with streams of blood that inspired the timid with terror. Struck and mangled repeatedly with swords and battle axes and lances, thy warriors, as also the Pandavas, O Bharata, ceased to approach one another. Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down vomiting blood from their wounds. Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords dyed with blood (in the other). When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless, and when the loud noise had somewhat subsided, Subala's son (once more) approached the large host of the Pandavas, with the small remnant of his horse. At this, the Pandavas, inspired with desires of victory and endued with foot-soldiers and elephants and cavalry, all with uplifted weapons, desirous of reaching the end of the hostilities, the Pandavas, forming a wall, encompassed Shakuni on all sides, and began to strike him with diverse kinds of weapons. Beholding those troops of thine assailed from every side, the Kauravas, with horsemen, foot-soldiers, elephants, and cars, rushed towards the Pandavas. Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down. Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits. Thus the combatants, engaged with one another in that great battle, slew sires and friends and sons. Thus occurred that battle, O best of the Bharatas, in which no consideration was shown by anybody for anyone, and in which lances and swords and arrows fell fast, on every side and made the scene exceedingly terrible to behold.'"

"Sanjaya said, 'When the loud noise of battle had somewhat subsided and the Pandavas had slain large numbers of their foes, Subala's son (once more) came for fight with the remnant of his horsemen numbering seven hundred. Quickly approaching his own soldiers and urging them to battle, he repeatedly said, "You chastisers of foes, fight cheerfully!" And he asked the Kshatriyas present there, saying, "Where is the king, that great car-warrior?" Hearing these words of Shakuni, O bull of Bharata's race, they answered saying, "Yonder stayeth that great car-warrior, the Kuru king, there where that large umbrella of splendour equal to that of the full moon, is visible--there where those car-warriors, clad in mail, are staying--there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch!" Thus addressed by those brave warriors, Subala's son Shakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes. Beholding Duryodhana stationed in the midst of that car-force, Shakuni, gladdening all those car-warriors of thine, O king cheerfully said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved. "Slay, O king, the car-divisions (of the Pandavas)! All their horses have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life! When that car-force, protected by the son of Pandu, will have been destroyed, we shall then slay all those elephants and foot-soldiers and others!" Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pandava army. With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars. Once more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard. Beholding those Kuru combatants approach the Pandava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words, "Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities! Today is the eighteenth day, O Janardana, of this great battle that is raging between the two sides! The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny! The army of Dhritarashtra's son, O Madhava, which was vast as the ocean, hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof! If peace had been made after Bhishma's fall, O Madhava, everything would have been well! The foolish Duryodhana of weak understanding, however, did not make peace! The words that were uttered by Bhishma, O Madhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them. After Bhishma had been struck and thrown down on the Earth, I do not know the reason why the battle proceeded! I regard the Dhartarashtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Santanu's son! After that when Drona, that foremost of all utterers of Brahma, fell, as also the son of Radha, and Vikarna, the carnage did not still cease! Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, Karna, with his sons, the carnage did not still cease! After the fall of even the heroic Srutayush, of also Jalasandha of Puru's race, and of king Srutayudha, the carnage did not still cease! After the fall of Bhurishrava, of Shalya, O Janardana, and of the Avanti heroes, the carnage did not still cease! After the fall of Jayadratha, of the Rakshasa Alayudha, of Bahlika, and of Somadatta, the carnage did not still cease! After the fall of heroic Bhagadatta, of the Kamboja chief Sadakshina, and of Duhshasana, the carnage did not still cease! Beholding even diverse heroic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna, did not still cease! Beholding even a full Akshauhini of troops slain by Bhimasena in battle, the carnage did not still cease, in consequence of either the folly or the covetousness of the Dhartarashtras! What king born in a noble race, a race especially like that of Kuru, save of course the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities? Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage? How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pandavas in obedience to the words uttered by thee? What medicine can be acceptable to that person today who disregarded Bhishma the son of Santanu, and Drona, and Vidura, while they urged him to make peace? How can he accept good counsels, who from folly, O Janardana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him? It is evident, O Janardana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta! The high-souled Vidura, O sire, told me many a time that as long as life remained in Dhritarashtra's son, he would never give us our share of the kingdom! Vidura further told me, 'As long also as Dhritarashtra will live, O giver of honours, even that sinful wight will act sinfully towards you! Ye will never succeed in vanquishing Duryodhana without battle!' Even thus, O Madhava, did Vidura of true foresight often speak to me! All the acts of that wicked-souled wight, I now find to be exactly as the high-souled Vidura had said! That person of wicked understanding who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction. Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in consequence of that wretch. Those words of the sages, O Janardana, are now being realised, since the Kshatriyas are undergoing almost entire extermination in consequence of Duryodhana's acts! I shall, O Madhava, slay all the warriors today! After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction. That will end these hostilities! Exercising my reason, O Madhava, and reflected in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts! Slaying this weak army in the very sight of Dhritarashtra's son, I shall today do what is for Yudhishthira's good!'"

"Sanjaya continued, 'Thus addressed by Savyasaci, he of Dasarha's race, reins in hand, fearlessly penetrated that vast hostile force for battle. That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees. Cavalry and infantry were its creepers. And the illustrious Keshava, as he entered that forest on that car decked with many banners and pennons, looked exceedingly resplendent. Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere, urged by him of Dasarha's race! Then that scorcher of foes, Savyasaci, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows, as also by those combatants that were covered with them in that battle by Savyasaci. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth. Impelled from Gandiva, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects. Everything was shrouded with those shafts shot from Gandiva. In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished. The whole world seemed to be filled with gold-winged shafts, steeped in oil, polished by the hands of the smith, and marked with Partha's name. Struck with those keen shafts, and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength. Armed with bow and arrows, Partha, resembling the blazing sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass. As a roaring fire of blazing flames and great energy (arising from embers) cast away on the confines of a forest by its denizens, fire consumes those woods abounding with trees and heaps of dry creepers, even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath. His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size. Like the thunder-wielding Indra striking down the Daityas, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms.'"

"Sanjaya said, 'Dhananjaya, with his Gandiva, frustrated the purpose of those unreturning heroes struggling in battle and striking their foes. The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud. That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son. Some deserted their sires and brothers, others deserted their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king! The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body, afflicted with fear. Some endeavoured to rescue their sons, having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers. Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch! Many mighty car-warriors, struck with Partha's shafts and deeply pierced therewith, were seen to breathe hard, deprived of their senses. Others, taking them upon their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle. Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son. Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas, and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle. Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pandavas once more for battle. Those heroes (on their cars) covered with rows of bells, looked resplendent like Daityas and Danavas intent on the conquest of the three worlds. Some, advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pandava divisions. The Pancala prince Dhrishtadyumna, and the great car-warrior Shikhandi, and Satanika, the son of Nakula, fought with the car-force of the enemy. The Pancala prince, then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaying them. Then thy son, O ruler of men, sped many showers of arrows, O Bharata, at the Pancala prince thus rushing at him. Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with his bow. Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broad-headed arrow he next cut off from his trunk the head of his enemy's driver. Then that chastiser of foes, king Duryodhana, having thus lost his car, rode on horse-back and retreated to a spot not remote. Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Subala's son was. When the Kaurava cars were broken, 3,000 gigantic elephants encompassed those car-warriors, the five Pandavas. Encompassed by that elephant force, O Bharata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds. Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his charioteer, advanced on his car. Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows. Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasaci. The mighty Bhimasena, himself like an infuriated elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club. Seeing that great car-warrior of the Pandavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace. We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood. Struck with Bhima's mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains. Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear. Then Yudhishthira also, filled with wrath, and the two sons of Madri, began to slay those elephant-warriors with arrows equipped with vulturine wings. Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pandavas had all been surrounded by the (Kaurava) elephants. Beholding this, O monarch, Dhrishtadyumna, the son of the Pancala king, proceeded towards those elephants, from desire of slaughtering them. Meanwhile, not seeing Duryodhana in the midst of the car-force. Ashvatthama and Kripa, and Kritavarma of the Satwata race, asked all the Kshatriyas there, saying, 'Where has Duryodhana gone?' Not seeing the king in that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him. Some persons told them that after the fall of his driver, he had gone to Subala's son. Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said, "What need is there with Duryodhana? See if he is yet alive! Do you all fight unitedly? What will the king do to you?" Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted with the arrows of the enemy, said these words in indistinct tones, "Let us slay these forces by whom we are encompassed! Behold, the Pandavas are coming hither, after having slain the elephants!" Hearing these words of theirs, the mighty Ashvatthama, piercing through that irresistible force of the Pancala king, proceeded with Kripa and Kritavarma to the spot where Subala's son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana). After they had gone away, the Pandavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies. Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives. Seeing those soldiers of ours almost deprived of weapons and surrounded (by the foe). I myself, O king, having only two kinds of forces, and becoming reckless of life, joined the five leaders of our army, and fought with the forces of the Pancala prince, posting our men on that spot where Saradwat's son was stationed. We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadyumna. At last, vanquished by the latter, all of us retreated from that encounter. I then beheld the mighty car-warrior Satyaki rushing against us. With four hundred cars that hero pursued me in battle. Having escaped with difficulty from Dhrishtadyumna whose steeds had been tired, I fell among the forces of Madhava even as a sinner falleth into hell. There a fierce and terrible battle took place for a short while. The mighty-armed Satyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible. Then within a short while that elephant-force was destroyed by Bhimasena with his mace and Arjuna with his arrows. In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pandava warriors found their way almost entirely blocked up. Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pandavas to come out. Meanwhile, Ashvatthama and Kripa and Kritavarma of the Satwata race, not seeing that chastiser of foes, Duryodhana, amid the car-division, sought for thy royal son, Abandoning the prince of the Pancalas, they proceeded to the spot where Subala's son was anxious to have a sight of the king during that terrible carnage.'"

"Sanjaya said, 'After that elephant-division had been destroyed, O Bharata, by the son of Pandu, and while thy army was being thus slaughtered by Bhimasena in battle, beholding the latter, that chastiser of foes, careering like the all-killing Destroyer himself in rage armed with his club, the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru's race, thy son Duryodhana, could not be seen, and rushed against Bhimasena. They were Durmarshana and Srutanta and Jaitra and Bhurivala and Ravi, and Jayatsena and Sujata and that slayer of foes, Durvishaha, and he called Durvimochana, and Dushpradharsha and the mighty-armed Srutarvan. All of them were accomplished in battle. Those sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides. Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons. Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior like men dragging an elephant from off a cross-way. Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth. With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty car-warrior, thy son Srutanta. Then with the greatest ease, piercing Jayatsena with a cloth-yard shaft, that chastiser of foes, the son of Pandu, felled that scion of Kuru's race from his car. The prince, O king, fell down and immediately expired. At this, thy son Srutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers. Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire. Those mighty car-warriors, thus struck, fell down from their cars, like Kinsukas variegated with flowers in the season of spring cut down (by the axe-man). Then that scorcher of foes, with another broad-headed arrow of great keenness, struck Durvimochana and despatched him to Yama's abode. Thus struck, that foremost of carwarriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind. The son of Pandu next struck thy other two sons at the head of their forces, Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down. Beholding next another son of thine, Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen. Beholding so many of his brothers slain by the singlehanded Bhima in that battle, Srutarvan, under the influence of rage, rushed at Bhima, stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy. Cutting off the bow of Pandu's son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows. Then Bhimasena, that mighty car-warrior, taking up another bow, shrouded thy son with arrows and addressing him, said, "Wait, Wait!' The battle that took place between the two was beautiful and fierce, like that which had occurred in days of yore between Vasava and the Asura Jambha, O lord! With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded. Then Srutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest. Deeply pierced, O monarch, by thy son armed with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon. Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama's abode. Beholding him carless, Pandu's son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows. The carless Srutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pandu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth. The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise. Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him. The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides. Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a 1,000 eyes afflicting the Asuras. Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle. Slaying next 10,000 foot-soldiers with his mighty shafts, as also 800 steeds, the son of Pandu looked resplendent. Indeed, Bhimasena, the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished. Thy troops, at that time, O Bharata, ventured to even gaze at that warrior who was battling in that fashion and slaying thy men in that way. Routing all the Kurus and slaying those followers of theirs, Bhima then slapped his armpits, terrifying the huge elephants with the noise he produced. Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king!'"

"Sanjaya said, 'Duryodhana, O king, and thy son Sudarsa, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry. Beholding Duryodhana staying in the midst of the cavalry, Devaki's son (Krishna) said unto Dhananjaya, the son of Kunti, "A large number of our foes, kinsmen that had received our protection, have been slain. There, that bull of Sini's race is returning, having taken Sanjaya captive! Both Nakula and Sahadeva, O Bharata, are fatigued, having fought with the wretched Dhartarashtras and their followers! Those three, Kripa and Kritavarma and the mighty car-warrior Ashvatthama, have left Duryodhana's side and taken up their position elsewhere! Having slain Duryodhana's troops, the Pancala prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas. There, O Partha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around! Having rearrayed the (remnant of his) army, he stayeth in the midst of his forces. Slaying this one with thy keen shafts, thou mayst achieve all thy objects! As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant-force, do thou, O chastiser of foes, endeavour to slay Duryodhana! Let somebody go to the Pancala prince and ask him to come hither. The (Kaurava) troops are all tired, O sire! The sinful Duryodhana will never succeed in escaping! Having slain a large number of thy troops in battle, the son of Dhritarashtra wears a proud aspect as if he believes that the Pandavas have been vanquished! Beholding his own troops afflicted and slain by the Pandavas, the Kuru king will certainly come to battle for his own destruction!" Thus addressed by Krishna, Phalguna replied unto him, saying. "Almost all the sons of Dhritarashtra, O giver of honours, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today! Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Shalya, the king of the Madras, hath been slain, and Jayadratha also, O Krishna, hath been slain! Only five hundred horses from the remnant of the troops of Shakuni, the son of Subala, and of cars, only two hundred still remain, O Janardana! Of elephants there remain only a hundred that are formidable, and of foot only 3,000! There remain also Ashvatthama and Kripa and the ruler of the Trigartas and Uluka and Kritavarma of the Satwata race. These, O Madhava, form the remnant of Duryodhana's force! Truly, there is no escape from death for anybody on Earth! Although such a tremendous carnage hast taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween! Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however, furious in battle, if only they do not fly away from the field! Filled with wrath in today's battle, I shall, by slaying the prince of Gandhara with my keen shafts, dispel that sleeplessness which the king has suffered from for a long time! I shall win back all those valuable possessions which Subala's son, of wicked conduct, won from us at the gambling match in the assembly! Hearing of the slaughter of their husbands and sons at the hands of the Pandavas in battle, all the ladies of the city called after the elephant will utter loud wails! Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity, as also his life-breath. Thou mayest take the foolish son of Dhritarashtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me! Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them!" Thus addressed by Pandu's son of great force of mind, he of Dasarha's race urged his steeds, O king, towards the division of Duryodhana. Beholding that force (within which Duryodhana was), three mighty car-warriors prepared themselves for assailing it, for Bhimasena and Arjuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duryodhana. Beholding those three warriors rushing quickly together with uplifted bows, Subala's son proceeded towards that spot against those Pandava foes. Thy son Sudarsana rushed against Bhimasena. Susarman and Shakuni encountered Kiritin. Thy son Duryodhana on horse-back proceeded against Sahadeva. Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance. Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake. Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows. Kunti's son, Dhananjaya, otherwise called Partha, putting forth his prowess, cut off the heads of many brave combatants on horse-back. Indeed, Partha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas. At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vasudeva with showers of shafts. Assailing Satyakarman with a razor-headed arrow, the son of Pandu, possessed of great fame, cut off his adversary's car-shafts. With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold. He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer. Having slain him, Partha pierced Susarman with three arrows and then slew all those car-warriors adorned with ornaments of gold. He then proceeded against Susarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years. Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman. Fixing then on his bowstring a mighty arrow that resembled the rod of Yama, Partha, smiling the while, quickly sped it at Susarman, aiming it at him. Sped by that bowman blazing with wrath, that arrow, reaching Susarman, pierced through his heart in that battle. Deprived of life, O monarch, Susarman fell down on the Earth, gladdening all the Pandavas and paining all thy warriors. Having slain Susarman in that battle, Partha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode. Slaying next all the followers of Susarman with his keen arrows, the mighty car-warrior, Arjuna, proceeded against the remnant of the Bharata host. Bhima, in that battle, filled with rage, O ruler of men, made thy son Sudarsana invisible with his arrows, and smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth. Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him. Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race! Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bharata, approached Bhima and began to fight with him. The son of Pandu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pandavas with dense showers of arrows from every side. All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated. Struck by one another, the combatants of both armies, O king, began to fall down, wailing aloud for their (deceased) kinsmen.'"

"Sanjaya said, 'During the progress of that battle which was so destructive of men and steeds and elephants, Subala's son, Shakuni, O king, rushed against Sahadeva. The valiant Sahadeva, as Shakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time, Uluka also encountered Bhima and pierced him with ten arrows, Shakuni, meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety. Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipped with Kanka and peacock feathers, winged with gold, whetted on stone, and sped from bow-strings drawn to their ears. Those showers of arrows sped from their bows and arms, O monarch, shrouded all the points of the compass like a thick shower of rain poured from the clouds. Then Bhima, filled with rage, and Sahadeva of great valour, both endued with great might, careered in that battle, making an immense carnage. That army, O Bharata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin on many parts of the field became shrouded with darkness. In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up. Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers. The combatants, O king, encountering one another, careered in battle, filled with wrath and taking one another's life. Soon the field became strewn with heads, beautiful as the filaments of the lotus, adorned with earrings and graced with faces set with eyes upturned in wrath and lips bit in rage. Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with Angadas and cased in leathern fences, and that still held swords and lances and battle-axes, and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect! After the Bharata army had been reduced to a small remnant, the Pandavas, filled with delight in that dreadful battle began to despatch the Kauravas to Yama's abode. Meanwhile, the heroic and valiant son of Subala's son very forcibly struck Sahadeva on the head with a lance. Exceedingly agitated, O monarch, in consequence of the blow, Sahadeva sat down on the terrace of his car. Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bharata, held the whole Kuru army in check. With his cloth-yard shaft he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastier of foes uttered a leonine roar. Frightened at that roar, all the followers of Shakuni, with their steeds and elephants, precipitately fled away in fear. Beholding them broken, king Duryodhana said unto them, "Stop, ye Kshatriyas, unacquainted with morality! Fight! What is the use of flight? That hero, who, without showing his back casteth away his life breath in battle, achieveth fame here and enjoyeth regions of bliss hereafter!" Thus exhorted by the king, the followers of Subala's son once more advanced against the Pandavas, making death their goal. Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around. Beholding those followers of Subala's son thus advancing in battle, the victorious Pandavas, O monarch, proceeded against them. Comforted a little, the invincible Sahadeva, O monarch, pierced Shakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Subala's son with a number of other arrows. Invincible in battle, Shakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven. Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy. Bhimasena in that encounter pierced Uluka with many keen arrows and Shakuni with four and sixty, and each of the other warriors who fought around them, with three arrows. Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain-breast. The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced against him. Slain by Sahadeva, Uluka, gladdening the Pandavas in that battle, fell down on the earth from his car, all his limbs bathed in blood. Beholding his son slain, Shakuni, O Bharata, with voice choked with tears and drawing deep breaths, recollected the words of Vidura. Having reflected for a moment with tearful eyes, Shakuni, breathing heavily, approached Sahadeva and pierced him with three arrows. Baffling those arrows sped by Subala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle. Seeing his bow cut off, O king, Shakuni, the son of Subala, took up a formidable scimitar and hurled it at Sahadeva. The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Subala's son as it coursed towards him in that encounter. Beholding his sword cut in twain, Shakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth. After this, Subala's son, filled with rage, hurled at the son of Pandu an awful dart that resembled an impending death night. With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him. Cut off into fragments, that dart adorned with gold fell down on the earth like a blazing thunderbolt from the firmament, diverging into many flashes. Beholding that dart baffled and Subala's son afflicted with fear, all thy troops fled away in fright. Subala's son himself joined them. The Pandavas then, eager for victory, uttered loud shouts. As regards the Dhartarashtras, almost all of them turned away from the fight. Seeing them so cheerless, the valiant son of Madri, with many 1,000 shafts, checked them in that battle. Then Sahadeva came upon Subala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gandharas. Recollecting, O king, that Shakuni, who had fallen to his share, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior. Stringing his formidable bow and drawing it with great force, Sahadeva, filled with rage, pursued the son of Subala and vigorously struck him with many shafts equipped with vulturine feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances. Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to mind (his past misdeeds), in these words, 'Adhering to the duties of a Kshatriya, fight (with me) and be a man! Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act! All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, Duryodhana, is still alive, and thyself, his maternal uncle! Today I shall slay thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick!" Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Shakuni. Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath, pierced Shakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion. His standard and bow and umbrella thus cut off by Sahadeva, Subala's son was pierced with many arrows in all his vital limbs. Once again, O monarch, the valiant Sahadeva sped at Shakuni an irresistible shower of arrows. Filled with rage, the son of Subala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold. The son of Madri, however, with three broad-headed arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well-rounded arms of his enemy at the van of battle, and then uttered a loud roar. Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow, made of hard iron, equipped with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head. Deprived of his head by the son of Pandu with that gold-decked arrow of great sharpness and splendour like the sun's, Subala's son fell down on the earth in that battle. Indeed, the son of Pandu, filled with rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone. Beholding Shakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands. At that time, thy sons, with cars, elephants, horse and foot entirely broken, heard the twang of Gandiva and fled away with colourless faces, afflicted with fear and deprived of their senses. Having thrown down Shakuni from his car, the Pandavas, O Bharata, became filled with delight. Rejoicing with Keshava among them, they blew their conchs in that battle, gladdening their troops. All of them, with glad hearts, worshipped Sahadeva, and said, "By good luck, O hero, Shakuni of wicked soul, that man of evil course, hath, with his son, been slain by thee!'"

(Hrada-pravesa Parva)

"Sanjaya said, 'After this, the followers of Subala's son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pandavas. Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors. With his Gandiva, Dhananjaya baffled the purpose of those warriors, who, armed with darts and swords and lances, desired to slay Sahadeva. Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp of those rushing combatants. The steeds of those foremost of heroes endued with activity, struck by Savyasaci, fell down on the earth, deprived of their lives. King Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds, as also his elephants and horse and foot, O scorcher of foes, thy son said these words unto those warriors, "Encountering all the Pandavas with their friends and allies, in this battle, and the prince of Pancala also with his own troops, and slaying them quickly, turn back from the fight!" Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Parthas in that battle, at the behest of thy son. The Pandavas, however, covered with their arrows resembling snakes of virulent poison, all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle. That army, O chief of the Bharatas, as it came to battle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector. In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished. Many warriors, issuing out of the Pandava array, O Bharata, slew thy troops in a moment in that battle. Eleven Akshauhinis, O Bharata, of troops had been assembled for thy son! All those, O lord, were slain by the Pandus and the Srinjayas! Amongst those thousands upon thousands of high-souled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive, casting his eyes on all sides, and seeing the earth empty, himself destitute of all his troops while the Pandavas, filled with joy in that battle, were roaring aloud in consequence of the accomplishment of all their objects. Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupefied! Destitute of troops and animals, he set his heart on retreat from the field.'

"Dhritarashtra said, 'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pandavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration). Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the earth, the sole survivor of so many men, when he saw his army exterminated.'

"Sanjaya continued, '2,000 cars, 700 elephants, 5,000 horse, and 10,000 foot, this was the remnant, O monarch, of the mighty host of the Pandavas. Taking care of this force, Dhrishtadyumna waited in that battle. Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of car-warriors, saw not in that battle a single warrior on his side. Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of the earth, Duryodhana, without a companion, abandoned his slain steed, and fled from the field with face turned eastwards. That lord of eleven Akshauhinis, thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake. Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura. Without doubt, this had been foreseen by Vidura of great wisdom, this great carnage of Kshatriyas and of ourselves in battle. Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake. The Pandavas, O monarch, with Dhrishtadyumna at their head, filled with rage, rushed against (the small remnant of) thy army. With his Gandiva, Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars. Having with his sharp shafts slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful. Upon the fall of Subala's son along with horse, cars and elephants, thy army looked like a large forest laid low (by the wind). In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive, save the heroic son of Drona, and Kritavarma, and Kripa the son of Gotama, O monarch, and that lord of the earth, thy son! Dhrishtadyumna, seeing me, laughingly addressed Satyaki, saying, 'What is the use of seizing this one? Nothing will be gained by keeping him alive.' Hearing these words of Dhrishtadyumna, the grandson of Sini, that great car-warrior, uplifting his sharp sword, prepared to slay me. Just at that juncture, the Island-born Krishna of great wisdom (Vyasa), coming there, said, "Let Sanjaya be dismissed alive! By no means should he be slain!" Hearing these words of the Island-born, the grandson of Sini, joined his hands, and then, setting me free said unto me, "Peace to thee, O Sanjaya, thou mayest go hence!" Permitted by him, I myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood. After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled. His eyes were full of tears and therefore he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me. Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word. Then I said unto him everything about my own capture and my release through the grace of the Island-born. Having reflected for a moment, and regained his senses, he enquired of me about his brothers and his troops. I had seen everything with my eyes and therefore told him everything, that his brothers had all been slain and that all his troops had been exterminated. I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pandavas were). Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said, "Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the Pandavas have their allies living! Say, O Sanjaya, unto that lord, the blind king Dhritarashtra, that his son Duryodhana hath entered the depths of a lake! Destitute of friends such as those (I lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pandavas, who is there like me that would desire to live? Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake." Having said these words unto me, O monarch, the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them. After he had entered that lake, I myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals. They were Kripa, the son of Saradwat, and the heroic Ashvatthama, that foremost of car-warriors, and Kritavarma of Bhoja's race. Mangled with shafts, all of them came together to that spot. Beholding me, they all urged their steeds to greater speed and coming up to me, said, "By good luck, O Sanjaya, thou livest yet!" All of them then enquired after thy son, that ruler of men, saying, 'Is our king Duryodhana still alive, O Sanjaya?' I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered. Then Ashvatthama, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying, "Alas, alas, the king knows not that we are still alive! With him amongst us, we are still quite able to fight with our foes!" Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pandu. Those three car-warriors that formed the remnant of our army took me up on the well-adorned car of Kripa, and then proceeded to the Kuru camp. The sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud. Then, O monarch, the old men that had been appointed to look after the ladies of the royal household proceeded towards the city, taking the princesses after them. Loud were the wails uttered by those weeping ladies when they heard of the destruction of the whole army. The women, O king, crying ceaselessly, caused the earth to resound with their voices like a flight of she-ospreys. They tore their bodies with nails and struck their heads with their hands, and untied their braids, indulging all the while in loud cries. Filling the air with sounds such as "Oh!" and "Alas!" and beating their breasts, they cried aloud and wept and uttered loud shrieks, O monarch! Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them. The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets. Others, placing their wives on cars drawn by mules, proceeded towards the city. Those ladies, O monarch, who, while in their houses could not be seen by the very sun, were now, as they proceeded towards the city, exposed to the gaze of the common people. Those women, O chief of the Bharata's race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen. The very cow-herds and shepherds and common men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city. Even these were filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city. During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come. "Duryodhana hath been vanquished in battle by the Pandavas of terrible prowess! He had eleven Akshauhinis of troops under him! All his brothers have been slain! All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved! All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors! Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another! Those amongst the counsellors of Duryodhana that are yet alive have fled towards the city, taking with them the ladies of the royal household! I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vasudeva!" For this purpose that mighty-armed prince presented himself before both those heroes. King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pandava embraced that child of a Vaisya mother and dismissed him affectionately. Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapura, with tearful eyes and with voice choked in grief. He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarashtra, his heart having been afflicted with great sorrow. Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying, "By good luck, O son, thou livest amid this general destruction of the Kurus! Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of this!" Yuyutsu then said, "After the fall of Shakuni, O sire, with all his kinsmen and friends, king Duryodhana abandoning the steed he rode, fled away, in fear towards the east. After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city. Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear. Obtaining the permission of king Yudhishthira and Keshava, I set out for Hastinapura, for protecting the people thus flying away!' Hearing these words spoken by the son of Dhritarashtra's Vaisya wife, Vidura of immeasurable soul, conversant with every usage and feeling that was proper at that hour, applauded the eloquent Yuyutsu. And he said, 'Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking! Thou hast also, from compassion, maintained the honour of thy race! By good luck, we behold thee come back with life from this terrible battle that is so destructive of heroes, like creatures beholding the sun possessed of blazing glory! Thou, O son, are now in every way the sole staff of the blind monarch, bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy. Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!" Having said these words, Vidura, with tearful eyes, took leave of Yuyutsu and entered the abode of the king, which resounded with cries of "Oh!" and "Alas!" uttered by citizens and villagers afflicted with woe. The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it. It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight. Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths. As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands.'"

"Dhritarashtra said, 'After all the Kaurava troops had been slain by the sons of Pandu on the field of battle, what did those survivors of my army, Kritavarma and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?'

"Sanjaya said, 'After the flight of the ladies of those high-souled Kshatriyas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety. Hearing the shouts of the victorious sons of Pandu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake. Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of staying Duryodhana. Filled with wrath, the Pandavas, desirous of victory, searched for thy son. Though, however, they looked very carefully for him, they failed to discover the (Kuru) king. Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having by the aid of his powers of illusion, solidified its waters. When at last the animals of the Pandavas became very much tired, the latter proceeded to their camp and rested there with their soldiers. After the Parthas had retired to their camp, Kripa and Drona's son and Kritavarma of the Satwata race, slowly proceeded towards that lake. Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water, saying, "Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the earth, or, slain, proceed to heaven! The forces of the Pandavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled! They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bharata!"

"'Duryodhana said, "By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pandavas and the Kauravas! After we have rested a while and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pandavas is swelling with might! For these reasons, I do not like to fight now! These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess! Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!"'

"Sanjaya continued, 'Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying, "Arise, O king, blessed be thou, we shall yet vanquish the foe! I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas! Let me not obtain the delight resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pandavas in battle! Without slaying all the Pancalas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men!" While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not of any set purpose, for slaking their thirst. Those huntsmen, O lord, used every day, to procure, with great regard, a basketful of meat for Bhimasena, O king! As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors. Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels. Seeing those car-warriors of the Kaurava army, and understanding that the king, unwilling to fight, was staying within the waters, and hearing that conversation between those heroes and their master staying within the depths of the lake, indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution. A little while before, the son of Pandu, while searching for the king, had met those men and asked them about the whereabouts of Duryodhana. Recollecting the words that the son of Pandu had said, those hunters, O king, whisperingly said unto one another, "We will discover Duryodhana (unto the Pandavas). The son of Pandu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here! Let us then, all of us, proceed to the spot where king Yudhishthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake! Let us also, all of us, inform that great bowman, the intelligent Bhimasena, that the son of Dhritarashtra is concealed here within the waters of this lake! Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?" Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pandava) camp. Possessed of sure aim and skilled in smiting, the Pandavas, O monarch, not seeing in battle

Duryodhana, who was then concealed, (were resting in their camp). Desirous of reaching the end of that sinful wight's evil policy, they had despatched spies in all directions on the field of battle. All the soldiers, however, that had been despatched on that mission returned to the camp together and informed king Yudhishthira the just that no trace could be found of king Duryodhana. Hearing these words of the returned messengers, O bull of Bharata's race, king Yudhishthira became filled with great anxiety and began to breathe heavily. While the Pandavas, O bull of Bharata's race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake, arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena. Having approached that mighty son of Pandu, Bhimasena, they represented everything unto him about what they had seen and heard. Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the just, saying, "Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest now lies within a lake whose waters have been solidified by him!' Hearing these agreeable words of Bhimasena, O monarch, Kunti's son, Ajatasatru, became, with all his brothers, filled with joy. Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janardana at his head. Then a tumultuous noise arose, O monarch, from among the Pandavas and the Pancalas all of whom were filled with joy. The warriors uttered leonine roars, O bull of Bharata's race, and shouted loudly. All the Kshatriyas, O king, proceeded with great speed towards that lake called Dvaipayana. The rejoicing Somakas all around loudly and repeatedly exclaimed, "The sinful son of Dhritarashtra has been found!" The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens. Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana. Arjuna, and Bhimasena, and the two sons of Madri by Pandu, and the Pancala prince Dhrishtadyumna, and the unvanquished Shikhandi, and Uttamaujas, and Yudhamanyu, and the mighty car-warrior Satyaki, and the (five) sons of Draupadi, and those amongst the Pancalas, O king, that were yet alive, and all the Pandavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira. Possessed of great valour, king Yudhishthira the just, O monarch, arrived at the lake known by the name of Dvaipayana within which Duryodhana then was. Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent. Solidifying the waters by means of his power of illusion, by, indeed, a wonderful method, thy son Duryodhana, O Bharata, happened to be within that lake. Indeed, within those waters lay, O lord, that king, armed with his mace, who, O ruler of men, could not be vanquished by any man! Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pandava army) which resembled the very roar of the clouds. Yudhishthira then, O king, with his brothers repaired to that lake from desire of slaying Duryodhana. Raising a thick dust, the son of Pandu caused the earth to tremble with the sound of his car-wheels and the loud blare of his conch. Hearing the noise made by the army of Yudhishthira, those great car-warriors, Kritavarma and Kripa and the son of Drona, said these words unto the Kuru king, "Filled with joy and longing for victory, the Pandavas are coming hither! We will, therefore, leave this place. Let it be known to thee!" Hearing those words of these heroes endued with great activity, he answered them, saying, "So be it," and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion. Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot. Having proceeded far, they beheld a banyan, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these, "The mighty son of Dhritarashtra, having solidified the waters of the lake, lay stretched at the bottom. The Pandavas have reached that spot, from desire of battle. How will the battle take place? What will become of the king?' Thinking of these things, O king, those heroes, Kripa and the others, liberated their horses from their cars and prepared to rest there for some time.'"

"Sanjaya said, 'After those three car-warriors had left that spot, the Pandavas arrived at that lake within which Duryodhana was resting himself. Having reached the banks of the Dvaipayana lake, O chief of Kuru's race, they beheld that receptacle of waters enchanted by thy son. Then Yudhishthira, addressing Vasudeva, said, "Behold, the son of Dhritarashtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man! Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath sought this refuge! He shall not, however, escape me with life! Even if the wielder of the thunderbolt himself aid him in battle, people, O Madhava, shall yet behold him slain today!'

"'Vasudeva said, "With thy own powers of illusion, O Bharata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth, O Yudhishthira! With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana, who is the very soul of illusion! With acts and means Indra himself slew the Daityas and the Danavas! Vali himself was bound by that high-souled one (Upendra), with the aid of many acts and means! The great Asura Hiranyaksha, as also that other one, Hiranyakasipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts! Similarly was the Rakshasa Ravana of Pulastya's race, with his relatives and followers, slain by Rama! Relying upon acts and contrivances, do thou also display thy powers! Those two ancient Daityas, Taraka and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means! Similarly, Vatapi and Ilwala, and Trisiras, O lord, and the Asuras Sunda and Upasunda, were all slain by the aid of means! Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else so, O Yudhishthira! Daityas and Danavas and Rakshasas and kings had been slain by the aid of acts and means. Do thou take therefore, the help of act!"'

"Sanjaya continued, 'Thus addressed by Vasudeva, Pandu's son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bharata, was then within the waters of that lake, saying, "Why, O Suyodhana, hast thou entered these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated? Why hast thou entered into this lake today, wishing to save thy own life? Arise, O king, and fight us, O Suyodhana! Where, O foremost of men, hath that pride and that sense of honour which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them? All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters! Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art Kauraveya in particular! Remember thy birth! How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear? This is not the eternal duty of a Kshatriya, staying away from battle! Flight from battle, O king, is not the practice of those that are honourable, nor does it lead to heaven! How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou stayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen? Ever boastful of thy courage, thou art, however, not a hero! Falsely dost thou describe thyself, O Bharata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding! They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of which thou hast fled from battle! Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana, thou shouldst not, if thou art inspired with righteous motives, think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way! Relying upon Karna, as also upon Shakuni the son of Subala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self! Having perpetrated such grievous sin, fight now, O Bharata! How dost that flight from battle recommend itself to one like thee? Surely, thou forgettest thyself! Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee! Where hath that prowess of thine now gone, and where also that swelling and great energy which thou hadst? Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bharata, and fight, observing the duties of a Kshatriya! Either rule the wide earth after vanquishing us, or sleep, O Bharata, on the bare ground, slain by us! Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior!"'

"Sanjaya continued, 'Thus addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.

"'Duryodhana said, "It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bharata, I have not fled from the field of battle actuated by the fear of life! My car was destroyed, my quivers were gone, and my Parshni drivers were killed! I was alone, without a single follower to stand by me in battle! It was for this that I desired a little rest! It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so! Do thou, O son of Kunti, rest a while with those that follow thee! Rising from this lake I will certainly fight all of you in battle!"

"'Yudhishthira said, 'All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle! Either slaying the Parthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle, proceed to those regions that are reserved for heroes!"

"'Duryodhana said, "They amongst the Kurus, O son of Kurus' race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field! I do not, again, like to enjoy any longer the earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath, therefore, become like a widowed lady! I, however, still hope to vanquish thee, O Yudhishthira, after curbing the pride, O bull of Bharata's race, of the Pancalas and the Pandus! There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain! This shorn earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies? Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by you, who is there like myself that would like to live? Clad in deer-skins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bharata! Reft almost entirely of friends and allies, of heroes and elephants, this earth exists for thee, O king! Do thou enjoy her now cheerfully! As for myself, clad in deerskins, I shall go to the woods! Friendless as I am, I have no desire, O lord, for even life! Go, O monarch, and rule the earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest!"'

"Sanjaya continued, 'Hearing these words of poignant grief the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying, "Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Shakuni, feel any compassion for thee, O king, for such words as these! Thou mayest now, O Suyodhana, be willing to make a gift of the earth to me. I, however, do not wish to rule the earth thus given by thee! I cannot sinfully accept this earth from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriya! I do not, therefore, wish to have the wide earth thus given away by thee! I shall, on the other hand, enjoy the earth after vanquishing thee in battle! Thou art now the lord of the earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion? Having first refused the request of the mighty Krishna, why dost thou now desire to give away the earth? What is this folly of thine? What king is there, who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the earth! Why then dost thou wish to make a gift of that over which thou hast no power? Vanquishing me in battle, rule thou this earth! Thou didst not formerly agree to give me even that much of the earth which would be covered by the point of a needle! How then, O monarch, dost thou make me a gift of the whole earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole earth? What fool is there that would, after having obtained such prosperity and ruled the entire earth, think of making a gift of that earth to his enemies? Stupefied by folly, thou seest not the impropriety of this! Although thou desirest to give away the earth, thou shalt not yet escape me with life! Either rule the earth after having vanquished us, or go to regions of blessedness after being slain by us! If both of us, that is, thyself and myself, be alive, then all creatures will remain in doubt about to whom the victory belongs. Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life! Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by drowning us! We were also wronged by thee, O king, by the deprivation of our kingdom, by the cruel words spoken by thee, and by thy maltreatment of Draupadi! For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee!'"

"Sanjaya continued, 'In this strain, O king, those heroes, the Pandavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana).'"

(Gada-yuddha Parva)

"Dhritarashtra said, 'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, my heroic and royal son, who was wrathful by nature, then behave? He had never before listened to admonitions such as these! He had, again, been treated by all with the respect due to a king! He, who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter, he, who could not endure the very effulgence of the sun in consequence of his sensitive pride, how could he endure these words of his foes? Thou hast, with thy own eyes, O Sanjaya, seen the whole earth, with even her Mlecchas and nomad tribes, depend upon his grace! Rebuked thus at that spot by the sons of Pandu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pandavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it!'

"Sanjaya continued, 'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered, from within the waters, the royal son of Pandu.

"'Duryodhana said, "Ye Parthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal! Being alone and destitute of weapons, how can I venture to fight on foot, against numerous foes all well-armed and possessed of cars? Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage, especially when that one is without armour, fatigued, afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops! I do not entertain the least fear, O monarch, of either thee, or Vrikodara, the son of Pritha, or Phalguna, or Vasudeva, or all the Pancalas, or the twins, or Yuyudhana, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you! The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both righteousness and fame! Rising (from this lake), I shall fight all of you in battle! Like the year that gradually meets all the seasons, I shall meet all of you in fight! Wait, ye Pandavas! Like the sun destroying by his energy the light of all stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds! Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Bahlika and Drona and Bhishma and the high-souled Karna, to the heroic Jayadratha and Bhagadatta, to Shalya the ruler of the Madras and Bhurishrava, to my sons, O chief of Bharata's race, and Shakuni the son of Subala, to all my friends and well-wishers and kinsmen! Today I shall free myself from that debt by slaying thee with thy brothers!" With these words, the (Kuru) king ceased speaking.

"'Yudhishthira said, "By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle! By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle! Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here! I grant thee also, O hero, this (other) wish of thy heart, that if thou slayest any of us, thou shalt then become king! Otherwise, slain by us, go to heaven!"

"'Duryodhana said, "A brave man as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select! Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace! Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today! Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission! O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Pancalas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Shakra himself!'

"'Yudhishthira said, "Rise, rise, O son of Gandhari, and fight me, Suyodhana! Alone as thou art, fight us, encountering one at a time, thou of great might, armed with thy mace! Be a man, O son of Gandhari, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally!"

"Sanjaya continued, 'That tiger among men, thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole. Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip. Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamant and decked with gold. Piercing the solidified waters, thy son rose, shouldering his mace of iron, like the sun himself scorching everything with his rays. Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy mace made of iron and equipped with a sling. Beholding him armed with mace and resembling a crested mountain or the trident-wielding Rudra himself casting angry glances on living creatures, they observed that Bharata chief shedding an effulgence around like the scorching sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, looking like the Destroyer himself armed with his bludgeon. Indeed, all the Pancalas then saw thy royal son to look like the thunder-wielding Shakra or the trident-bearing Hara. Seeing him, however, rise from within the waters, all the Pancalas and the Pandavas began to rejoice and seize each other's hands. Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pandavas with his glances, and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pandavas with Keshava in their midst, saying, "You Pandavas, you shall have to bear the fruit of these taunts! Slain by me today, you shall, with the Pancalas, have to repair to the abode of Yama!"'

"Sanjaya continued, 'Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood. Covered with blood and drenched with water, his body then looked like a mountain shedding water from within. As he stood armed with mace, the Pandavas regarded him to be the angry son of Surya himself armed with the bludgeon called Kinkara. With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summoned the Parthas to battle.'

"'Duryodhana said, "You will have, O Yudhishthira, to encounter me one at a time! It is not proper, that one hero should fight with many at the same time, especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals and troops! Let the gods in heaven behold me fight single-handed destitute of all equipment and deprived of even armour and weapons! I shall certainly fight all of you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!"

"'Yudhishthira said, "How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle? Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slay Abhimanyu under those circumstances? All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Shakra! If this be your duty, that one should never be slain by many, why is it then that Abhimanyu was slain by many, acting in accord with thy counsels? All creatures, when in difficulty forget considerations of virtue. They then view the gates of the other world to be closed. Put on armour, O hero, and bind thy locks! Take everything else, O Bharata, of which thou standest in need! This another wish of thine, O hero, I grant thee in addition, that if thou canst slay him amongst the five Pandavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee."

"Sanjaya continued, 'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff. Clad in mail, armed with mace, and accoutred with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying, 'Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula, or Phalguna, or thee today, O bull of Bharata's race! Accorded an encounter, I will fight any one amongst you and will certainly gain the victory on the field! Today I will reach the end of these hostilities that is difficult to reach, with the aid, O tiger among men, of my mace wrapped with cloth of gold. I think, there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another! Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence! Within this very hour, these words will become either true or false! Let him amongst you take up the mace that will fight with me!'"

"Sanjaya said, 'Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vasudeva, filled with wrath, said these words unto Yudhishthira, "What rash words hast thou spoken, O king, to the effect, 'Slaying one amongst us be thou king among the Kurus.' If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva (what will be the consequence)? From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron! How then, O bull of Bharata's race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness! I do not at this moment behold a match (for Duryodhana) except Pritha's son Vrikodara! His practice, again, with the mace, is not so great! Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Shakuni, O monarch! Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails! Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thine own self, however, in a position of difficulty. We have, in consequence of this, been placed in great danger! Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose of and that one plunged in difficulties? I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle! Neither thou nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill! How then, O Bharata, canst thou say unto such a foe words such as these, 'Fight, selecting the mace as thy weapon, and if thou canst slay one amongst us, thou shalt then be king?' If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill. How couldst thou say unto him, 'Slaying only one amongst us be thou king'? Without a doubt, the offspring of Pandu and Kunti are not destined to enjoy sovereignty! They were born for passing their lives in continued exile in the woods or in mendicancy!"

"'Bhimasena said, "O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow! However, difficult to reach it, I shall today reach the end of these hostilities! Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the just is certain! This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Madhava, give way to grief! I dare fight him, selecting the mace as the weapon! Let all of you, O Janardana, stand as spectators of the encounter! What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind of weapon!"'

"Sanjaya continued, 'After Vrikodara had said these words, Vasudeva, filled with joy, applauded him highly and said unto him, "Relying on thee, O thou of mighty arms, king Yudhishthira the just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes! Thou hast slain all the sons of Dhritarashtra in battle! At thy hands many kings and princes and elephants have met with their fate! The Kalingas, the Magadhas, the Kauravas the Westerners, the Gandharas have all been slain in dreadful battle, O son of Pandu! Slaying Duryodhana then, O son of Kunti, bestow the earth with her oceans upon Yudhishthira the just, like Vishnu (conferring the sovereignty of three worlds) upon the Lord of Sachi! The wretched son of Dhritarashtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy vow by breaking his bones! Thou shouldst, however, O son of Pritha, always fight with care with the son of Dhritarashtra! He is possessed of both skill and strength and always takes delight in battle!" Then Satyaki, O king, applauded the son of Pandu. The Pancalas and the Pandavas, also, headed by king Yudhishthira the just, all applauded those words of Bhimasena. Then Bhima of terrible might addressed Yudhishthira, who was staying amid the Srinjayas like the blazing sun himself, saying, "Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight! Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana, the son of Dhritarashtra, like Arjuna throwing fire on the forest of Khandava! I shall today pluck out the dart, O son of Pandu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace! Today I shall recover, O sinless one, thy wreath of glory! Today Suyodhana shall abandon his life breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of his son's slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Shakuni!" Having said these words that prince of Bharata's race, possessed of great energy, stood up for battle, like Shakra summoning Vritra (to an encounter). Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriated elephant proceeding to assail another. The Pandavas beheld thy son, as he came armed with mace, look like the crested mountain of Kailasa. Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pandavas became filled with delight. Standing in battle like a very lion, Duryodhana had no fear, no alarm, no pain, no anxiety. Beholding him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying, "Call to thy mind all those wrongs that king Dhritarashtra and thyself have done unto us! Recollect what happened at Varanavata! Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Shakuni's suggestion! See now, O thou of wicked soul, the terrible consequence of those acts as also of the other wrongs that thou didst unto the innocent Parthas! It is for thee that that illustrious chief of the Bharatas, the son of Ganga, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)! Drona also hath been slain! Karna hath been slain! Shalya of great valour hath been slain! Yonder Shakuni also, the root of these hostilities, hath been slain in battle! Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain. These and many other bulls among Kshatriyas, as also the Pratikamin, that wretch who had seized the tresses of Draupadi, have been slain! Thou alone art still alive, thou exterminator of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt! Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pandu!"

"'Duryodhana said, "What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle! Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat? What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end! For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury! By exercising my might, I caused ye to dwell in the woods, to serve in another's dwelling, to conceal yourselves in disguises! Your friends and allies also have been slain. Our loss has been equal! If, then my fall takes place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause! Up to this day I have never been vanquished in fair fight on the field of battle! If you vanquish me by deceit, your infamy will certainly last for ever! That act of yours will, without doubt, be unrighteous and infamous! Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now!" Hearing these words of his, the Pandavas with the Srinjayas, all inspired with desire of victory, applauded them highly. Like men exciting an infuriated elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers). The elephants that were there began to grunt and the steeds to neigh repeatedly. The weapons of the Pandavas, who were inspired with desire of victory blazed forth of their own accord.'"

"Sanjaya said, 'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pandavas had taken their seats, indeed, having heard that battle between those two heroes, both of whom were his disciples, was about to begin, Rama, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot. Beholding him, the Pandavas, with Keshava, filled with joy advanced towards him, and receiving him, worshipped him with due rites. Their worship over, they then, O king, said unto him these words, "Witness, O Rama, the skill, in battle, of thy two disciples!" Rama then casting his eyes on Krishna and the Pandavas, and looking at Duryodhana also of Kuru's race who was standing there armed with mace, said, "Two and forty days have passed since I left home. I had set out under the constellation Pushya and have come back under Sravana. I am desirous, O Madhava, of beholding this encounter with the mace between these two disciples of mine!" At that time the two heroes, Duryodhana and Vrikodara, looked resplendent as they stood on the field, both armed with maces. King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome. Those two great bowmen, the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him. Similarly, the two sons of Madri and the five sons of Draupadi saluted Rohini's son of great strength and stood (at a respectful distance). Bhimasena of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva. The other kings honoured him by bidding him welcome, and then all of them said unto Rama, "Witness this encounter, O thou of mighty arms!" Even thus those mighty car-warriors said unto the high-souled son of Rohini. Endued with immeasurable energy, Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare. The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their years, affectionately embraced Janardana and Satyaki. Smelling their heads, he enquired after their welfare. Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman, the lord of the celestials. Then Dharma's son, O Bharata, said these words unto that chastiser of foes, the son of Rohini, "Behold, O Rama, this formidable encounter between the two brothers!" Thus worshipped by those great car-warriors, the elder brother of Keshava, of mighty arms and great beauty, took his seat amongst them. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings, looked resplendent like the moon in the firmament, encompassed by multitudes of stars. Then that dreadful encounter, making the very hair stand on end, took place between those two sons of thine, O king, for terminating the quarrel (that had raged for many years).'"

Janamejaya said, "On the eve of the great battle (between the Kurus and the Pandus), the lord Rama, with Keshava's leave, had gone away (from Dwaraka) accompanied by many of the Vrishnis. He had said unto Keshava, 'I will render aid neither unto the son of Dhritarashtra nor unto the sons of Pandu, but will go whithersoever I like!' Having said these words, Rama, that resister of foes, had gone away. It behoveth thee, O Brahmana, to tell me everything about his return! Tell me in detail how Rama came to that spot, how he witnessed the battle. In my opinion thou art well-skilled in narration!"

Vaishampayana said, "After the high-souled Pandavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarashtra's presence, for the object of peace, O mighty-armed one, and for the good of all creatures. Having gone to Hastinapura and met Dhritarashtra, Keshava spoke words of true and especially beneficial import. The king, however, as I have told thee before, listened not to those counsels. Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya. Dismissed by Dhritarashtra's son, Krishna returned (to the Pandava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pandavas, 'Urged by Fate, the Kauravas are for disregarding my words! Come, ye sons of Pandu, with me (to the field of battle), setting out under the constellation Pushya!' After this, while the troops (of both sides) were being mustered and arrayed, the high-souled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying, 'O mighty-armed one, O slayer of Madhu, let us render assistance to the Kurus!' Krishna, however, did not listen to those words of his. With heart filled with rage (at this), that illustrious son of Yadu's race, the wielder of the plough then set out on a pilgrimage to the Sarasvati. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called Maitra. The Bhoja chief (Kritavarma), however, adopted the side of Duryodhana. Accompanied by Yuyudhana, Vasudeva adopted that of the Pandavas. After the heroic son of Rohini had set out under the constellation Pushya, the slayer of Madhu, placing the Pandavas in his van, proceeded against the Kurus. While proceeding, Rama ordered his servants on the way, saying, 'Bring all things that are necessary for a pilgrimage, that is, every article of use! Bring the (sacred) fire that is at Dwaraka, and our priests. Bring gold, silver, kine, robes, steeds, elephants, cars, mules, camels, and other draft cattle! Bring all these necessaries for a trip to the sacred waters, and proceed with great speed towards the Sarasvati! Bring also some priests to be especially employed, and hundreds of foremost of Brahmanas!' Having given these orders to the servants, the mighty Valadeva set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Sarasvati, he visited all the sacred places along her course, accompanied by priests, friends, and many foremost of Brahmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels. Diverse kinds of necessaries of life were given away in large measure and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations. Everywhere, O king, Brahmanas were promptly gratified with whatever viands they desired. At the command of Rohini's son, men at different stages of the journey stored food and drink in large quantities. Costly garments and bedsteads and coverlets were given for the gratification of Brahmanas, desirous of ease and comfort. Whatever Brahmana or Kshatriya solicited whatever thing, that O Bharata, it was seen to be ungrudgingly given to him. All who formed the party proceeded with great happiness and lived happily. The people (of Valarama's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many! The road, O king, along which the party proceeded, looked resplendent, O hero, and was highly comfortable for all, and resembled heaven itself. There were rejoicings everywhere upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems. The high-souled Valadeva, observant of rigid vows, gave away unto the Brahmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots. That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold, many steeds belonging to different countries, many vehicles, and many beautiful slaves. Even thus did the high-souled Rama give away wealth in diverse excellent tirthas on the Sarasvati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra."

Janamejaya said, "Tell me, O foremost of men, the features, the origin, and the merits of the several tirthas on the Sarasvati and the ordinances to be observed while sojourning there! Tell me these, in their order, O illustrious one! My curiosity is irrepressible, O foremost of all persons acquainted with Brahma!"

Vaishampayana said, "The subject of the features and origin of all these tirthas, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king! Accompanied by his priests and friends, Valadeva first proceeded to the tirtha called Prabhasa. There, the Lord of the constellations (Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of tirthas on earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called Prabhasa."

Janamejaya said, "For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that tirtha? How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great Muni!"

Vaishampayana said, "Daksha had seven and twenty daughters, O king! These he bestowed (in marriage) upon Soma. Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time. Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all. The adorable Soma took great delight in her. She became very agreeable to him, and therefore, he enjoyed the pleasures of her company (exclusively). In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, they that were called the constellations, became displeased with that high-souled one. Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him, 'Soma doth not live with us! He always payeth court to Rohini only! All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances!' Hearing these words of theirs, Daksha (saw Soma and) said unto him, 'Behave equally towards all thy wives! Let not a great sin stain thee!' And Daksha then said unto those daughters of his, 'Go, all of you, to the presence of Sasin. At my command, he, (otherwise called) Candramas, will behave equally towards all of you!' Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively. His other wives then once more came together to their sire and said unto him, 'Employed in serving thee, we will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands!' Hearing these words of theirs, Daksha once more said unto Soma, 'Behave equally towards all thy wives! Let me not, O Virochana, curse thee!' Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry. Repairing to their sire, they bowed unto him by lowering their heads, and said, 'Soma doth not live with us! Give us thy protection! The adorable Candramas always lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all!' Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars. Afflicted with phthisis, Sasin began to waste away day by day. He made many endeavours for freeing himself from that disease by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation. In consequence, however, of the wasting of Soma, the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues. And, in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated. Then all the celestials, coming to Soma, O king, asked him, saying, 'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity! Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and the phthisis with which he was afflicted. The gods then, having heard those words, repaired to Daksha and said, 'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn! Candramas is very emaciated! Only a small portion of him may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting! In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to be gratified (with Soma)!' Thus addressed (Daksha), that Lord of creatures, said these words unto the celestials, 'It is impossible to make my words become otherwise! By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Sasin always behave equally towards all his wives! Having bathed also in that foremost of tirthas on the Sarasvati, the god having the hare for his mark shall, ye gods, grow once more! These words of mine are true! For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true! Proceeding to the western Ocean at the spot where the Sarasvati mingles with the Ocean, that vast receptacle of waters, let him adore that God of gods (Mahadeva) there! He will then regain his form and beauty!' At this command of the (celestial) Rishi (Daksha), Soma then proceeded to the Sarasvati. He arrived at that foremost of tirthas called Prabhasa belonging to the Sarasvati. Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds. All the creatures also, O monarch, having repaired to Prabhasa, returned with Soma amongst them to the place where Daksha was. (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saying, 'Do not, O son, disregard women, and never disregard Brahmanas! Go and attentively obey my commands!' Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before. I have thus told thee everything about how the maker of the night had been cursed, and, how also Prabhasa became the foremost of all tirthas. On every recurring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent tirtha of Prabhasa and regains his form and beauty. It is for this reason, O lord of earth, that that tirtha is known by the name of Prabhasa, since bathing there, Candramas regained his great (Prabha) effulgence. After this, the mighty Baladeva of undecaying glory proceeded to Chamasodbheda, that is, to that tirtha which is called by that name. Giving away many costly gifts at that place, the hero having the plough for his weapon passed one night there and performed his ablutions duly. The elder brother of Keshava then proceeded quickly to Udapana. Although the Sarasvati seems to be lost there, yet persons crowned with ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the earth there."

Vaishampayana said, "Baladeva (as already said), proceeded next to the tirtha called Udapana in the Sarasvati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita. Having given away much wealth and worshipped the Brahmanas, the hero having the plough for his weapon bathed there and became filled with joy. Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the Soma juice. His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brahmanas, Trita, had thereupon cursed them both."

Janamejaya said, "What is the origin of Udapana? How did the great ascetic (Trita) fall into a pit, there? Why was that foremost of Brahmanas thrown into that pit by his brothers? How did his brothers, after throwing him into that hole, return home? How did Trita perform his sacrifice and how did he drink Soma? Tell me all this, O Brahmana, if thou thinkest that I may listen to it without impropriety!"

Vaishampayana continued, "In a former Yuga, O king, there were three brothers that were ascetics. They were called Ekata, Dwita, and Trita, and all three were endued with effulgence like that of the sun. They were like Lords of the creation and were blessed with children. Utterers of Brahma, they had by their penances, acquired the privilege of attaining to the regions of Brahman (after death). With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them. Having obtained great joy in consequence of his sons, the adorable Gautama, after passing a long life here, went at last to the region (in the other world) that was fit for him. Those kings, however, O monarch, that had been the Yajamanas of Gautama, continued to worship Gautama's sons after the sire had proceeded to heaven. Amongst them, however, Trita, by his acts and study (of the Vedas), O king, became the foremost, even like his sire Gautama. Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshipped his sire Gautama before him. Once upon a time, the two brothers Ekata and Dwita thought of performing a sacrifice and became anxious for wealth. The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their Yajamanas and collecting the needful number of animals, they would joyfully drink the Soma juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled. Calling upon all their Yajamanas for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered, those high-souled and great Rishis came towards the east. Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals. Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita. Hear, O king, what those two sinful wretches, Ekata and Dwita, said while conversing with each other! They said, 'Trita is skilled in assisting at sacrifices. Trita is devoted to the Vedas. Trita is capable of earning many other kine. Let us two, therefore, go away, taking the kine with us! Let Trita go whithersoever he chooses, without being in our company!' As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Sarasvati. Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole. That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole, began to utter wails of woe. His two brothers heard his cries. Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother. Thus deserted by his two brothers, who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well covered with dust and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch. He feared to die inasmuch as he had not earned the merit of drinking Soma juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking Soma even there. While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth. Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the Hotri (in imagination), the great ascetic imagined the creeper he saw to be the Soma plant. He then mentally uttered the Richs, the Yayushes and the Samans (that were necessary for the performance of a sacrifice). The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then, O king, (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter. He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk Soma, he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing Rishi, penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of Brahma. During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Brihaspati (the preceptor of the gods) heard that loud noise (made by Trita). The priests of the celestials said unto the latter, 'Trita is performing a sacrifice. We must go there, ye gods! Endued with great ascetic merit, if angry, he is competent to create other gods!' Hearing these words of Brihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on. Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice. Beholding that high-souled one resplendent with beauty, the gods addressed him, saying, 'We have come hither for our shares (in thy offerings)!' The Rishi said unto them, 'Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses!' Then, Trita, O monarch, duly gave unto them their shares with proper mantras. The gods took them and became very glad. Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired. The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well). He also said, 'Let him that bathes in this well, have the end that is attained by persons that have drunk Soma!' At these words, O king, the Sarasvati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven. The gods then said unto him 'Be it as thou wishest!' All of them, then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode. Meeting with those two Rishis, his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying, 'Since, moved by covetousness, you ran away, deserting me, therefore, you shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours! The offspring also that you shall have will consist of leopards, and bears and apes!' After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into these shapes in consequence of the words of that truthful sage. Of immeasurable prowess, Valadeva touched the waters of Udapana. And he gave away diverse kinds of wealth there and worshipped many Brahmanas. Beholding Udapana and applauding it repeatedly, Valadeva next proceeded to Vinasana which also was on the Sarasvati."

Vaishampayana said, "Then Valadeva, O king, proceeded to Vinasana where the Sarasvati hath become invisible in consequence of her contempt for Sudras and Abhiras. And since the Sarasvati, in consequence of such contempt, is lost at that spot, the Rishis, for that reason, O chief of the Bharatas, always name the place as Vinasana. Having bathed in that tirtha of the Sarasvati, the mighty Baladeva then proceeded to Subhumika, situated on the excellent bank of the same river. There many fair-complexioned Apsaras, of beautiful faces, are always engaged in sports of a pure character without any intermission. The gods and the Gandharvas, every month, O ruler of men, repair to that sacred tirtha which is the resort of Brahman himself. The Gandharvas and diverse tribes of Apsaras are to be seen there, O king, assembled together and passing the time as happily as they like. There the gods and the Pitris sport in joy, with sacred and auspicious flowers repeatedly rained over them, and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those Apsaras, therefore is that tirtha on the excellent bank of the Sarasvati called Subhumika. Baladeva of Madhu's race, having bathed in that tirtha and given away much wealth unto the Brahmanas, heard the sound of those celestial songs and musical instruments. He also saw there many shadows of gods, Gandharvas, and Rakshasas. The son of Rohini then proceeded to the tirtha of the Gandharvas. There many Gandharvas headed by Viswavasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind. Giving away diverse kinds of wealth unto the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver, and feeding many Brahmanas and gratifying them with many costly gifts that were desired by them. Baladeva of Madhu's race proceeded thence, accompanied by many Brahmanas and eulogised by them. Leaving that tirtha resorted to by Gandharvas, that mighty-armed chastiser of foes, having but one earring, then proceeded to the famous tirtha called Gargasrota. There, in that sacred tirtha of the Sarasvati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament), and of all auspicious and inauspicious portents. That tirtha, for this reason, came to be called after his name as Gargasrota. There, O king, highly blessed Rishis of excellent vows always waited upon Garga, O lord, for obtaining a knowledge of Time. Smeared with white sandal-paste, O king, Baladeva, repairing to that tirtha, duly gave away wealth unto many ascetics of cleansed souls. Having given also many kinds of costly viands unto the Brahmanas, that illustrious one attired in blue robes then proceeded to the tirtha called Sankha. There, on the bank of the Sarasvati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called Mohasankha, tall as Meru, looking like the White-mountain, and resorted to by Rishis. There dwell Yakshas, and Vidyadharas, and Rakshasas of immeasurable energy and Pisachas of immeasurable might, and Siddhas, numbering thousands. All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest, O king, is known for this throughout the world! That tree is the cause of this celebrated and sacred tirtha on the Sarasvati. Having given away in that tirtha many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu's race, Baladeva, having the plough for his weapon, worshipped the Brahmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake. Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bathing in its waters, he worshipped the Brahmanas. Having given away unto the Brahmanas diverse articles of enjoyment in profusion, Baladeva then, O king, proceeded along the southern bank of the Sarasvati. The mighty-armed and illustrious Rama of virtuous soul and unfading glory then proceeded to the tirtha called Nagadhanwana. Swarming with numerous snakes, O monarch, it was the abode of Vasuki of great splendour, the king of the snakes. There 14,000 Rishis also had their permanent home. The celestials, having come there (in days of yore), had according to due rites, installed the excellent snake Vasuki as king of all the snakes. There is no fear of snakes in that place, O thou of Kuru's race! Duly giving away many valuables there unto the Brahmanas, Baladeva then set out with face towards the east and reached, one after another, hundreds and thousands of famous tirthas that occurred at every step. Bathing in all those tirthas, and observing fasts and other vows as directed by the Rishis, and giving away wealth in profusion, and saluting all the ascetics who had taken up their residence there, Baladeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Sarasvati turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled Rishis dwelling in the forest of Naimisha. Always smeared with white sandalpaste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder."

Janamejaya said, "Why, O Brahmana, did the Sarasvati bend her course there in an easternly direction? O best of Adharyus, it behoveth thee to tell me everything relating to this! For what reason was that daughter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?"

Vaishampayana said, "Formerly, in the Krita age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years. Many were the Rishis, O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, those highly blessed ones, after the completion of that twelve years' sacrifice at Naimisha, set out in large number for visiting the tirthas. In consequence of the number of the Rishis, O king, the tirthas on the southern banks of the Sarasvati all looked like towns and cities. Those foremost of Brahmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of tirthas, took up their abodes on the bank of the river up to the site of Samantapanchaka. The whole region seemed to resound with the loud Vedic recitations of those Rishis of cleansed souls, all employed in pouring libations on sacrificial fires. That foremost of rivers looked exceedingly beautiful with those blazing homa fires all around, over which those high-souled ascetics poured libations of clarified butter. Valkhilyas and Asmakuttas, Dantolakhalinas, Samprakshanas and other ascetics, as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that forswore beds for the bare and hard earth, all came to that spot in the vicinity of the Sarasvati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandakini. Hundreds upon hundreds of Rishis, all given to the observance of sacrifices, came thither. Those practisers of high vows, however, failed to find sufficient room on the banks of the Sarasvati. Measuring small plots of land with their sacred threads, they performed their Agnihotras and diverse other rites. The river Sarasvati beheld, O monarch, that large body of Rishis penetrated with despair and plunged into anxiety for want of a broad tirtha wherein to perform their rites. For their sake, that foremost of streams came there, having made many abodes for herself in that spot, through kindness for those Rishis of sacred penances, O Janamejaya! Having thus, O monarch, turned her course for their sake, the Sarasvati, that foremost of rivers, once more flowed in a westerly direction, as if she said, 'I must go hence, having prevented the arrival of these Rishis from becoming futile!' This wonderful feat, O king, was accomplished there by that great river. Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost of Kuru's care, do thou perform grand sacrifices and rites! As he beheld those many receptacles of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rama. Bathing in those tirthas duly and giving away wealth and diverse articles of enjoyment unto the Brahmanas, that delighter of Yadu's race also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all tirthas on the Sarasvati (Sapta-Saraswat). Numerous feathery creatures have their home there. And it abounded with Vadari, Inguda, Ksamarya, Plaksha, Aswattha, Vibhitaka, Kakkola, Palasa, Karira, Pilu, and diverse other kinds of trees that grow on the banks of the Sarasvati. And it was adorned with forest of Karushakas, Vilwas, and Amratakas, and Atimuktas and Kashandas and Parijatas. Agreeable to the sight and most charming, it abounded with forests of plantains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called Vaneyas. And it resounded with the chanting of the Vedas, and teemed with diverse kinds of animals. And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that tirtha called Sapta-Saraswat, where the great ascetic Mankanaka had performed his penances and became crowned with success."

Janamejaya said, "Why was that tirtha called Sapta-Saraswat? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances? In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones!"

Vaishampayana said, "O king, the seven Sarasvatis cover this universe! Whithersoever the Sarasvati was summoned by persons of great energy, thither she made her appearance. These are the seven forms of the Sarasvati: Suprava, Kanchanakshi, Visala, Manorama, Oghavati, Surenu, and Vimalodaka. The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there. The spot resounded with the recitation of sacred hymns and the chanting of the Vedas. In the matter of those sacrificial rites, the very gods lost their coolness (so grand were the preparations). There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish, many notable ones conversant with righteousness and profit were present. As soon as they thought of the articles of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there. The Gandharvas sang and the diverse tribes of Apsaras danced. And they played upon many celestial instruments all the time. The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder! During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the Rishis, O king, said, 'This sacrifice cannot be said to possess high attributes, since that foremost of rivers, Sarasvati, is not to be seen here!' Hearing these words, the divine Brahman cheerfully thought of Sarasvati. Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice, Sarasvati, O king, appeared there, under the name of Suprava. Beholding Sarasvati quickly pay that regard to the Grandsire, the Munis esteemed that sacrifice highly. Even thus that foremost of rivers, the Sarasvati, made her appearance at Pushkara for the sake of the Grandsire and for gratifying the Munis. (At another time), O king, many Munis, mustering together at Naimisha, took up their residence there. Delightful disquisition occurred among them, O king, about the Vedas. There where those Munis, conversant with diverse scriptures, took up their abode, there they thought of the Sarasvati. Thus thought of, O monarch, by those Rishis performing a sacrifice, the highly blessed and sacred Sarasvati, for rendering assistance, O king, to those high-souled Munis assembled together, made her appearance at Naimisha and came to be called Kanchanakshi. That foremost of rivers, worshipped by all, thus came there, O Bharata! While (king) Gaya was engaged in the performance of a great sacrifice at Gaya, the foremost of rivers, Sarasvati, summoned at Gaya's sacrifice (made her appearance there). The Rishis of rigid vows that were there, named this form of hers at Gaya as Visala. That river of swift current flows from the sides of the Himavat. Auddalaka had also, O Bharata, performed a sacrifice. A large concourse of Munis had been gathered there. It was on that sacred region, the northern part of Kosala, O king, that the sacrifice of high-souled Auddalaka was performed. Before Auddalaka began his sacrifice, he had thought of the Sarasvati. That foremost of rivers came to that region for the sake of those Rishis. Worshipped by all those Munis clad in barks and deer-skins she became known by the name of Manorama, as those Rishis mentally called her. While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Sarasvati, made her appearance there. Summoned, O monarch, by the high-souled Vasishtha (who assisted Kuru in his sacrifice), the Sarasvati, full of celestial water appeared at Kurukshetra under the name of Oghavati. Daksha at one time performed a sacrifice at the source of Ganga. The Sarasvati appeared there under the name of the fast-flowing Surenu. Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Sarasvati, summoned (by him), appeared there. All these seven forms then came and joined together in that tirtha where Baladeva came. And because the seven mingled together at that spot, therefore is that tirtha known on Earth by the name of Sapta Sarasvati. Thus have I told thee of the seven Sarasvatis, according to their names. I have also told thee of the sacred tirtha called Sapta Saraswat. Listen now to a great feat of Mankanaka, who had from his youth led the life of a brahmacari. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the Rishi fell unto the Sarasvati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven Rishis from whom sprang the (nine and forty) Maruts. The seven Rishis were named Vayuvega, Vayuhan, Vayumandala, Vayujata, Vayuretas, and Vayuchakra of great energy. Thus were born these progenitors of the diverse Maruts. Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of the great Rishi, which is well known in the three worlds. In days of yore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a Kusa blade. Thereupon, a vegetable juice came out of the wound (and not red blood). Seeing that vegetable juice, the Rishi became filled with joy and danced about on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupefied by his energy, began to dance. Then the gods with Brahman at their head, and the Rishis possessed of wealth of asceticism, O king, all went to Mahadeva and informed him of the act of the Rishi (Mankanaka). And they said unto him, 'It behoveth thee, O god, to do that which may prevent the Rishi from dancing!' Then Mahadeva, seeing the Rishi filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying, 'Why, O Brahmana, dost thou dance in this way, acquainted as thou art with thy duties? What grave cause is there for such joy of thine, O sage, that, an ascetic as thou art, O best of Brahmanas, and walking as thou dost along the path of virtue, thou shouldst act in this way?'

"The Rishi said, 'Why, seest thou not, O Brahmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!' Laughing at the Rishi who was stupefied by passion, the god said, 'I do not, O Brahmana, at all wonder at this! Behold me!' Having said this unto that foremost of Rishis, Mahadeva of great intelligence struck his thumb with the end of one of his fingers. Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the Rishi became ashamed, O monarch, and fell at the feet of the god. He understood the god to be none else than Mahadeva. Filled with wonder, he said, 'I do not think that thou art any one else than Rudra, that great and Supreme being! O wielder of the trident, thou art the refuge of this universe consisting of gods and Asuras! The wise say that this universe hath been created by thee! At the universal destruction, everything once more enters thee! Thou art incapable of being known by the gods, how then canst thou be known by me? All forms of being that are in the universe are seen in thee! The gods with Brahman at their head worship thy boon giving self, O sinless one! Thou art everything! Thou art the creator of the gods and it was thou who hadst caused them to be created! Through thy grace, the gods pass their time in joy and perfect fearlessness!' Having praised

Mahadeva in this manner, the Rishi bowed to him, 'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!' The god, with a cheerful heart, once more said unto him 'Let thy asceticism increase a thousandfold, O Brahmana, through my grace! I shall also always dwell with thee in this asylum! For the man that will worship me in the tirtha Sapta-Saraswat there will be nothing unattainable here or hereafter. Without doubt, such a one shall go to the region called Saraswat (in heaven) after death!' Even this is the history of Mankanaka of abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanya."

Vaishampayana said, "Having passed one night more, Rama, having the plough for his weapon, worshipped the dwellers of that tirtha and showed his regard for Mankanaka. Having given wealth unto the Brahmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the Munis. Rising up in the morning, he took leave of all the ascetics, and having touched the sacred water, O Bharata, set out quickly for other tirthas. Baladeva then went to the tirtha known by the name of Usanas. It is also called Kapalamochana. Formerly, Rama (the son of Dasaratha) slew a Rakshasa and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and struck to it. Bathing in this tirtha, the great Rishi became freed from the burthen. The high-souled Kavi (Sukra) had performed his ascetic penances there. It was there that the whole science of politics and morals (that goes by Sukra's name) appeared to him by inward light. While residing there, Sukra meditated upon the war of the Daityas and the Danavas (with the gods). Arrived at that foremost of tirthas, Baladeva, O king, duly made presents unto the high-souled Brahmanas.'

Janamejaya said, "Why is it called Kapalamochana, where the great Muni became freed (from the Rakshasa's head)? For what reason and how did that head stick unto him?"

Vaishampayana said, "Formerly, O tiger among kings, the high-souled Rama (the son of Dasaratha) lived (for some time) in the forest of Dandaka, from desire of slaying the Rakshasas. At Janasthana he cut off the head of a wicked-souled Rakshasa with a razor-headed shaft of great sharpness. That head fell in the deep forest. That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it struck to it and remained there. In consequence of that head thus sticking to his thigh, the Brahmana (Mahodara) of great wisdom could not (with ease) proceed to tirthas and other sacred spots. Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the tirthas of the Earth (one after another), as heard by us. He went to all the rivers and to the ocean also. (Not finding any relief) the great ascetic spoke of his sufferings to many Rishis of cleansed souls about his having bathed in all the tirthas without having found the relief he sought. That foremost of Brahmanas then heard from those sages words of high import about this foremost of tirthas situate on the Sarasvati, and known by the name of Usanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success. That Brahmana, then, repairing to that Usanasa tirtha, bathed in its waters. Upon this, the Rakshasa's head, leaving the thigh, fell into the water. Freed from that (dead) head, the Rishi felt great happiness. As regards the head itself, it was lost in the waters. Mahodara then, O king, freed from the Rakshasa's head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success. The great ascetic thus freed, after returning to his sacred asylum, spoke of what had happened to those Rishis of cleansed souls. The assembled Rishis, having heard his words, bestowed the name of Kapalamochana on the tirtha. The great Rishi Mahodara, repairing once more to that foremost of tirthas, drank its water and attained to great ascetic success. He of Madhu's race, having given away much wealth unto the Brahmanas and worshipped them, then proceeded to the asylum of Rushangu. There, O Bharata, Arshtishena had in former days undergone the austerest of penances. There the great Muni Vishvamitra (who had before been a Kshatriya) became a Brahmana. That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of Munis and Brahmanas. Baladeva of great beauty, surrounded by Brahmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast off his body. Rushangu, O Bharata, was an old Brahmana, who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while. Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant. Those ascetics, knowing their sire had become very old, took that ascetic to a tirtha on the Sarasvati. Brought by his sons to the sacred Sarasvati containing hundreds of tirthas and on whose banks dwelt Rishis unconnected with the world, that intelligent ascetic of austere penance bathed in that tirtha according to due rites, and that foremost of Rishis conversant with the merits of tirthas, then cheerfully said, O tiger among men, unto all his sons, who were dutifully waiting upon him, these words, 'He that would cast off his body on the northern bank of the Sarasvati containing much water, while employed in mentally reciting sacred mantras, would never again be afflicted with death!' The righteoussouled Baladeva, touching the water of that tirtha and bathing in it, gave considerable wealth unto the Brahmanas, being devoted to them. Possessed of great might and great prowess Baladeva then proceeded to that tirtha where the adorable Grandsire had created the mountains called Lokaloka, where that foremost of Rishis, Arshtishena of rigid vows, O thou of Kuru's race, had by austere penances acquired the status of Brahmanhood, where the royal sage Sindhudwipa, and the great ascetic Devapi, and the adorable and illustrious Muni Vishvamitra of austere penances and fierce energy, had all acquired a similar status."

Janamejaya said, "Why did the adorable Arshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brahmana? How also did Devapi, O Brahmana, and how Vishvamitra, O best of men, acquire the same status? Tell me all this, O adorable one! Great is my curiosity to listen to all these."

Vaishampayana said, "Formerly, in the Krita age, O king, there was a foremost of regenerate persons called Arshtishena. Residing in his preceptor's house, he attended to his lessons every day. Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the Vedas. O monarch! In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the Vedas, to which there is nothing superior. Acquiring great learning and a mastery of the Vedas, that foremost of Rishis became crowned with success in that tirtha. He then bestowed three boons on that place. (He said), 'From this day, a person, by bathing in this tirtha of the great river (Sarasvati), shall obtain the great fruit of a horse sacrifice! From this day there will be no fear in this tirtha from snakes and wild beasts! By small exertions, again, one shall attain to great result here!' Having said these words, that Muni of great energy proceeded to heaven. Even thus the adorable Arshtishena of great energy became crowned with success. In that very tirtha in the Krita age, Sindhudwipa of great energy, and Devapi also, O monarch, had acquired the high status of Brahmanhood. Similarly Kusika's son, devoted to ascetic penances and with his senses under control, acquired the status of Brahmanhood by practising well-directed austerities. There was a great Kshatriya, celebrated over the world, known by the name of Gadhi. He had a son born to him, of the name of Vishvamitra of great prowess. King Kausika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Vishvamitra on his throne, himself having resolved to cast off his body. His subjects, bowing unto him, said, 'Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear!' Thus addressed, Gadhi replied unto his subjects, saying, 'My son will become the protector of the wide universe!' Having said these words, and placed Vishvamitra (on the throne), Gadhi, O king, went to heaven, and Vishvamitra became king. He could not, however, protect the earth with even his best exertions. The king then heard of the existence of a great fear of Rakshasas (in his kingdom). With his four kinds of forces, he went out of his capital. Having proceeded far on his way, he reached the asylum of Vasishtha. His troops, O king, caused much mischief there. The adorable Brahmana Vasishtha, when he came to his asylum, saw the extensive woods in course of destruction. That best of Rishis, Vasishtha, O king, became angry, O monarch, with Vishvamitra. He commanded his own (homa) cow, saying, 'Create a number of terrible Savaras!' Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Vishvamitra and began to cause a great carnage everywhere. Seeing this, his troops fled away. Vishvamitra, the son of Gadhi, however, regarding ascetic austerities highly efficacious, set his heart upon them. In this foremost of tirthas of the Sarasvati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve. He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics). The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself). Then, having practised diverse kinds of austerities with great devotion, the son of Gadhi became like the Sun himself in effulgence. The boon-giving Grandsire, of great energy, resolved to grant Vishvamitra, when he had become endued with ascetic merit, the boon the latter desired. The boon that Vishvamitra solicited was that he should be permitted to become a Brahmana. Brahma the Grandsire of all the worlds, said unto him, 'So be it.' Having by his austere penances acquired the status of Brahmanhood, the illustrious Vishvamitra, after the attainment of his wish, wandered over the whole Earth like a celestial. Giving away diverse kinds of wealth in that foremost of tirthas, Rama also cheerfully gave away milch cows and vehicles and beds, ornaments, and food and drink of the best kinds, O king, unto many foremost of Brahmanas, after having worshipped them duly. Then, O king, Rama proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dalvya Vaka had practised the austerest of penances."

Vaishampayana said, "The delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chanting of the Vedas. There the great ascetic, O king, named Dalvyavaka poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous Rishi, filled with great wrath, (did that act). In former times, the Rishis residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called Viswajit had been completed, the Rishis set out for the country of the Pancalas. Arrived there, they solicited the king for giving them one and twenty strong and healthy calves to be given away as Dakshina (in the sacrifice they have completed). Dalvya Vaka, however, (calling those Rishis), said unto them, 'Do you divide those animals (of mine) among you! Giving away these (unto you), I shall solicit a great king (for some).' Having said so unto all those Rishis, Vaka of great energy, that best of Brahmanas, then proceeded to the abode of Dhritarashtra. Arrived at the presence of king Dhritarashtra, Dalvya begged some animals of him. That best of kings, however, seeing that some of his kine died without any cause, angrily said unto him. 'Wretch of a Brahmana, take, if thou likest, these animals that (are dead)!' Hearing these words, the Rishi, conversant with duties, thought, 'Alas, cruel are the words that have been addressed to me in the assembly!' Having reflected in this strain, that best of Brahmanas, filled with wrath, set his heart upon the destruction of king Dhritarashtra. Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the tirtha of the Sarasvati, poured those pieces as libations for the destruction of king Dhritarashtra's kingdom. Observant of rigid vows, the great Dalvya Vaka, O monarch, poured Dhritarashtra's kingdom as a libation on the fire, with the aid of those pieces of meat. Upon the commencement of that fierce sacrifice according to due rites, the kingdom of Dhritarashtra, O monarch, began to waste away. Indeed, O lord, the kingdom of that monarch began to waste away, even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life. Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful. Consulting with the Brahmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away. The king became very cheerless. The Brahmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom, he asked his counsellors. O Janamejaya, (about the remedy). The counsellors reminded him of the evil he had done in connection with the dead kine. And they said, 'The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom! This is the consequence of ascetic rites. Thence is this great calamity! Go, O king, and gratify that Rishi by the side of a receptacle of water on the bank of the

Sarasvati!' Repairing to the bank of the Sarasvati, the king falling at his feet and touching them with his head, joined his hands and said, O thou of Bharata's race, these words, 'I gratify thee, O adorable one, forgive my offence. I am a senseless fool, a wretch inspired with avarice. Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace!' Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom. The Rishi became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire. Having freed the kingdom (from calamities) and taken many animals in grief, he became pleased at heart and once more proceeded to the Naimisha woods. The liberal-minded king Dhritarashtra also, of righteous soul, with a cheerful heart, returned to his own capital full of prosperity.

"In that tirtha, Brihaspati also, of great intelligence, for the destruction of the Asuras and the prosperity of the denizens of heaven, poured libations on the sacrificial fire, with the aid of flesh. Upon this, the Asuras began to waste away and were destroyed by the gods, inspired by desire of victory in battle. Having with due rites given unto the Brahmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth, and much corn, the illustrious and mighty-armed Rama then proceeded, O king, to the tirtha called Yayata. There, O monarch, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Sarasvati produced milk and clarified butter. That tiger among men, king Yayati, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness. Once again, O lord, king Yayati performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Sarasvati gave unto the Brahamanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart. That foremost of rivers gave unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the six different kinds of taste, and diverse other kinds of things. The Brahmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised the monarch and bestowed their auspicious blessings upon him. The gods and the Gandharvas were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion. The illustrious Baladeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that tirtha of fierce current called Vasishthapavaha."

Janamejaya said, "Why is the current of (the tirtha known by the name of) Vasishthapavaha so rapid? For what reason did the foremost of rivers bear away Vasishtha? What, O lord, was the cause of the dispute between Vasishtha and Vishvamitra? Questioned by me, O thou of great wisdom, tell me all this! I am never satiated with hearing thee!"

Vaishampayana said, "A great enmity arose between Vishvamitra and Vasishtha, O Bharata, due to their rivalry in respect of ascetic austerities. The high abode of Vasishtha was in the tirtha called Sthanu on the eastern bank of the Sarasvati. On the opposite bank was the asylum of the intelligent Vishvamitra. There, in that tirtha, O monarch, Sthanu (Mahadeva) had practised the austerest penances. Sages still speak of those fierce feats. Having performed a sacrifice there and worshipped the river Sarasvati, Sthanu established that tirtha there. Hence it is known by the name Sthanu-tirtha, O lord. In that tirtha, the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the gods, in the supreme command of their army. Unto that tirtha of the Sarasvati, the great Rishi Vishvamitra, by the aid of his austere penances, brought Vasishtha. Listen to that history. The two ascetics Vishvamitra and Vasishtha, O Bharata, every day challenged each other very earnestly in respect of the superiority of their penances. The great Muni Vishvamitra, burning (with jealousy) at sight of the energy of Vasishtha, began to reflect on the matter. Though devoted to the performance of his duties, this, however, is the resolution, O Bharata, that he formed: 'This Sarasvati shall quickly bring, by force of her current, that foremost of ascetics, Vasishtha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.' Having settled this, the illustrious and great Rishi Vishvamitra with eyes red in wrath, thought of that foremost of rivers. Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, however, repaired to that Rishi of great energy and great wrath. Pale and trembling, Sarasvati, with joined hands appeared before that foremost of sages. Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages, 'Tell me what is there that I shall do for thee.' Filled with rage, the ascetic said unto her, 'Bring hither Vasishtha without delay, so that I may slay him.' Hearing these words the river became agitated. With joined hands the lotus-eyed lady began to tremble exceedingly in fear like a creeper shaken by the wind. Beholding the great river in that plight, the ascetic said unto her, 'Without any scruple, bring Vasishtha unto my presence!' Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vasishtha that was unrivalled on earth, she repaired to Vasishtha and informed him of what the intelligent Vishvamitra had said unto her. Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might pronounce on her). She stood in terror of both. Seeing her pale and plunged in anxiety, the righteous-souled Vasishtha, that foremost of men, O king, said these words unto her.

"Vasishtha said, 'O foremost of rivers, save thyself! O thou of rapid current, bear me away, otherwise Vishvamitra will curse thee. Do not feel any scruple.' Hearing these words of that compassionate Rishi, the river began to think, O Kauravya, as to what course would be best for her to follow. Even these were the thoughts that arose in her mind: 'Vasishtha showeth great compassion for me. It is proper for me that I should serve him.' Beholding then that best of Rishis, (Vasishtha) engaged in silent recitation (of mantras) on her bank, and seeing Kusika's son (Vishvamitra) also engaged in homa, Sarasvati thought, 'Even this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks. In washing away that bank, she bore Vasishtha away. While being borne away, O king, Vasishtha praised the river in these words: 'From the Grandsire's (manasa) lake thou hast taken thy rise, O Sarasvati! This whole universe is filled with thy excellent waters!

Wending through the firmament, O goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties! Thou art Pushti and Dyuti, Kirti, and Siddhi and Uma! Thou art Speech, and thou art Svaha! This whole universe is dependent on thee! It is thou that dwellest in all creatures, in four forms!' Thus praised by that great Rishi, Sarasvati, O king, speedily bore that Brahmana towards the asylum of Vishvamitra and repeatedly represented unto the latter the arrival of the former. Beholding Vasishtha thus brought before him by Sarasvati, Vishvamitra, filled with rage, began to look for a weapon wherewith to slay that brahmana. Seeing him filled with wrath, the river from fear of (witnessing and aiding in) a brahmana's slaughter, quickly bore Vasishtha away to her eastern bank once more. She thus obeyed the words of both, although she deceived the son of Gadhi by her act. Seeing that best of Rishis, Vasishtha, borne away, the vindictive Vishvamitra, filled with wrath, addressed Sarasvati. saying, 'Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to Rakshasas.' Then, cursed by the intelligent Vishvamitra, Sarasvati flowed for a whole year, bearing blood mixed with water. The gods, the Gandharvas, and the Apsaras, beholding the Sarasvati reduced to that plight, became filled with great sorrow. For this reason, O king, the tirtha came to be called Vasishthapravaha on earth. The foremost of rivers, however, once more got back her own proper condition."

Vaishampayana said, "Cursed by the intelligent Vishvamitra in anger, Sarasvati, in that auspicious and best of tirthas, flowed, bearing blood in her current. Then, O king, many Rakshasas came, O Bharata, and lived happily there, drinking the blood that flowed. Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven. After some time had passed away, some Rishis, possessed of wealth of asceticism, came to the Sarasvati, O king, on a sojourn to her tirthas. Those foremost of Munis, having bathed in all the tirthas and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that tirtha where the Sarasvati ran a bloody current. Those highly blessed ones, arriving at that frightful tirtha, saw the water of the Sarasvati mixed with blood and that innumerable Rakshasas, O monarch, were drinking it. Beholding those Rakshasas, O king, those ascetics of rigid vows made great endeavours for rescuing the Sarasvati from that plight. Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her, 'Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress Hearing it, we shall endeavour (to restore it to its proper condition).' Thus questioned, Sarasvati, trembling as she spoke, informed them of everything that had occurred. Seeing her afflicted with woe, those ascetics said, 'We have heard the reason. We have heard of thy curse, O sinless lady! All of us shall exert ourselves!' Having said these words unto that foremost of rivers, they then consulted with one another thus, 'All of us shall emancipate Sarasvati from her curse.' Then all those Brahmanas, O king, worshipping Mahadeva, that lord of the universe and protector of all creatures, with penance and vows and fasts and diverse kinds of abstinences and painful observances, emancipated that foremost of rivers, the divine Sarasvati. Beholding the water of Sarasvati purified by those Munis, the Rakshasas (that had taken up their abode there), afflicted with hunger, sought the protection of those Munis themselves. Afflicted with hunger, the Rakshasas, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, 'All of us are hungry! We have swerved from eternal virtue! That we are sinful in behaviour is not of our free will! Through the absence of your, grace and through our own evil acts, as also through the sexual sins of our women, our demerits increase and we have become Brahma-Rakshasas! So amongst Vaisyas and Sudras, and Kshatriyas, those that hate and injure Brahmanas became Rakshasas. Ye best of Brahmanas, make arrangements then for our relief! Ye are competent to relieve all the worlds!' Hearing these words of theirs, those ascetics praised the great river. For the rescue of those Rakshasas, with rapt minds those ascetics said, 'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is mixed with tears, that which is trodden upon shall form the portion of these Rakshasas! The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of Rakshasas!' Having purified the tirtha in this way, those ascetics thus solicited that river for the relief of those Rakshasas. Understanding the views of those great Rishis, that foremost of rivers caused her body, O bull among men, to assume a new shape called Aruna. Bathing in that new river (a branch of the Sarasvati) the Rakshasas cast off their bodies and went to heaven. Ascertaining all this, the chief of the celestials, (Indra of a hundred sacrifices), bathed in that foremost of tirthas and became cleansed of a grievous sin."

Janamejaya said, "For what reason was Indra tainted with the sin of Brahmanicide? How also did he become cleansed by bathing in that tirtha?"

Vaishampayana said, "Listen to that history, O ruler of men! Hear of those occurrences as they happened! Hear how Vasava, in days of yore, broke his treaty with Namuchi! The Asura Namuchi, from fear of Vasava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying, 'O foremost of Asuras, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! I swear this to thee by truth. Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi's head, using the foam of water (as his weapon). The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words, 'O slayer of a friend, O wretch!' Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred. The Supreme Lord of the universe said unto him, 'Performing a sacrifice, bathe with due rites, O chief of the celestials, in Aruna, that tirtha which saveth from the fear of sin! The water of that river, O Shakra, hath been made sacred by the Munis! Formerly the presence of that river at its site was concealed. The divine Sarasvati repaired to the Aruna, and flooded it with her waters. This confluence of Sarasvati and Aruna is highly sacred! Thither, O chief of the celestials, perform a sacrifice! Give away gifts in profusion! Performing thy ablutions there, thou shall be freed from thy sin.' Thus addressed, Shakra, at these words of Brahma, O Janamejaya, performed in that abode of Sarasvati diverse sacrifices.

Giving away many gifts and bathing in that tirtha, he of a hundred sacrifices, the piercer of Vala, duly performed certain sacrifices and then plunged in the Aruna. He became freed from the sin arising out of the slaughter of a Brahmana. The lord of heaven then returned to heaven with a joyful heart. The head of Namuchi also fell into that stream, O Bharata, and the Asura obtained many eternal regions, O best of kings, that granted every wish."

Vaishampayana continued, "The high-souled Baladeva having bathed in that tirtha and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great tirtha of Soma. There, in days of yore, Soma himself, O king of kings, had performed the Rajasuya sacrifice. The high-souled Atri, that foremost of Brahmanas, gifted with great intelligence became the Hotri in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the Danavas, the Daityas, and the Rakshasas (on the other). That fierce battle is known after the name of (the Asura) Taraka. In that battle Skanda slew Taraka. There, on that occasion, Mahasena (Skanda), that destroyer of Daityas, obtained the command of the celestial forces. In that tirtha is a gigantic Aswattha tree. Under its shade, Kartikeya, otherwise called Kumara, always resides in person."

Janamejaya said, "Thou hast described the merits of the Sarasvati, O best of Brahmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumara (by the gods). Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces). Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the Daityas!"

Vaishampayana said, "This curiosity that thou feelest is worthy of thy birth in Kuru's race. The words that I shall speak, will, O Janamejaya, be conducive to thy pleasure. I shall narrate to thee the story of the investiture of Kumara and the prowess of that high-souled one, since, O ruler of men thou wishest to hear it! In days of yore the vital seed of Maheshvara coming out, fell into a blazing fire. The consumer of everything, the adorable Agni, could not burn that indestructible seed. On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that, seed of mighty energy. At the command of Brahman, the lord Agni, approaching (the river) Ganga, threw into her that divine seed possessed of the effulgence of the Sun. Ganga also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials. Thereupon Agni's son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikas beheld that child of fiery splendour. Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Krittikas, who were desirous of a son, cried aloud, saying, "This child is mine, this child is mine!" Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all having assumed six mouths. Beholding that puissance of the child, the Krittikas, those goddesses of beautiful forms, became filled with wonder. And since the adorable child had been cast by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold! With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold. Possessed of great energy, the child came to be called by the name of Kartikeya. At first he had been called by the name of Gangeya. He became possessed of high ascetic powers. Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself. Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by Gandharvas and ascetics. Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and danced before him. The foremost of all rivers, Ganga, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap). The celestial priest Brihaspati performed the usual rites after birth, in respect of that child. The Vedas assuming a four-fold form, approached the child with joined hands. The Science of arms, with its four divisions, and all the weapons as also all kinds of arrows, came to him. One day, the child, of great energy, saw that god of gods, the lord of Uma, seated with the daughter of Himavat, amid a swarm of ghostly creatures. Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks. Their faces were like those of tigers and lions and bears and cats and makaras. Others were of faces like those of scorpions; others of faces like those of elephants and camels and owls. And some had faces like those of vultures and jackals. And some there were that had faces like those of cranes and pigeons and Kurus. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some oceans, and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony and some like white mountains. The seven Matris also were present there, O monarch, and the Sadhyas, the Viswedevas, the Maruts, the Vasus, the Rudras, the Adityas, the Siddhas, the Danavas, the birds, the self-born and adorable Brahman with his sons, and Vishnu, and Shakra, all went thither for beholding that child of unfading glory. And many of the foremost of celestials and Gandharvas, headed by Narada and many celestial Rishis and Siddhas headed by Brihaspati, and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the Yamas and the Dharmas, all went there. Endued with great strength, the child possessed of great ascetic power, proceeded to the presence of that Lord of the gods, (Mahadeva), armed with trident and Pinaka. Seeing the child coming, the thought entered the mind of Siva, as it did that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four the child would first approach for honouring him or her. Each of them thought, 'He will come to me!' Understanding that this was the expectation cherished by each of those four, he had recourse to his Yoga powers and assumed at the same time four different forms. Indeed the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Sakha and Visakha and Naigameya. The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting. Visakha went to the spot where the divine daughter of Himavat was. The adorable Sakha, which is Kartikeya's Vayu form proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Ganga. All those forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful. The gods, the Danavas, and the Rakshasas, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end. Then Rudra and the goddess Uma and Agni, and Ganga, all bowed unto the Grandsire, that Lord of the Universe. Having duly bowed unto him, O bull among kings, they said these words, O monarch, from desire of doing good unto Kartikeya. 'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some kind of sovereignty that may be suitable to him and that he may desire. At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth. He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the Gandharvas, the Rakshasas, ghosts, Yakshas, birds, and snakes have dominion. Brahma, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods). Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures, O Bharata! And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him. Then the gods headed by Brahman, taking that youth with them, together came to Himavat. The spot they selected was the bank of the sacred and divine Sarasvati, that foremost of rivers, taking her rise from Himavat, that Sarasvati which, at Samanta-panchaka, is celebrated over the three worlds. There, on the sacred bank, possessing every merit, of the Sarasvati, the gods and the Gandharvas took their seats with hearts well-pleased in consequence of the gratification of all their desires."

Vaishampayana said, "Collecting all articles as laid down in the scriptures for the ceremony of investiture, Brihaspati duly poured libations on the blazing fire. Himavat gave a seat which was adorned with many costly gems. Kartikeya was made to sit on that auspicious and best of seats decked with excellent gems. The gods brought thither all kinds of auspicious articles, with due rites and mantras, that were necessary for a ceremony of the kind. The diverse gods--Indra and Vishnu, both of great energy, and Surya and Candramas, and Dhatri, and Vidhatri, and Vayu, and Agni, and Pushan, and Bhaga, and Aryaman, and Ansa, and Vivaswat, and Rudra of great intelligence, and Mitra, and the (eleven) Rudras, the (eight) Vasus, the (twelve) Adityas, the (twin) Ashvinis, the Viswedevas, the Maruts, the Saddhyas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valakhilyas, those others (among Rishis) that subsist only on air and those that subsist on the rays of the Sun, the descendants of Bhrigu and Angiras, many high-souled Yatis, all the Vidyadharas, all those that were crowned with ascetic success, the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kasyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries; O monarch, all the rivers in their embodied forms, the eternal Vedas, the Seas, the diverse tirthas, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king, Aditi the mother of the gods, Hri, Sri, Swaha, Sarasvati, Uma, Sachi, Sinivali, Anumati, Kuhu, the Day of the new moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits, Airavat with all his followers, the Divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night, and Day, O king, the prince of steeds, Ucchaisravas, Vasuki the king of the Snakes, Aruna, Garuda, the Trees, the deciduous herbs, and the adorable god Dharma--all came there together. And there came also Kala, Yama, Mrityu, and the followers of Yama. From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kartikeya with the status of generalissimo. All the denizens of heaven, O king, brought there everything necessary for the ceremony and every auspicious article. Filled with joy, the denizens of heaven made that high-souled youth, that terror of the Asuras, the generalissimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Sarasvati from golden jars that contained other sacred articles needed for the purpose. The Grandsire of the worlds, Brahman, and Kasyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion. The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that of the wind, crowned with ascetic success, and gifted with energy which they could increase at will. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin. The lord Sthanu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of Asuras. In the great battle between the gods and the Asuras, this companion that Sthanu gave, filled with wrath, slew, with his hands alone, fourteen millions of Daityas of fierce deeds. The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu. The gods then, with Vasava at their head, and the Gandharvas, the Yakshas, the Rakshasas, the Munis, and the Pitris, all shouted, 'Victory (to Skanda)!' Then Yama gave him two companions, both of whom resembled Death, Unmatha and Pramatha, possessed of great energy and great splendour. Endued with great prowess, Surya, with a gratified heart, gave unto Kartikeya two of his followers named Subhraja and Bhaswara. Soma also gave him two companions, Mani and Sumani, both of whom looked like summits of the Kailasa mountain and always used white garlands and white unguents. Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwalajihbha and Jyoti. Ansa gave unto Skanda of great intelligence five companions, Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana, both of whom were exceedingly fierce and possessed of great energy. Vasava that slayer of hostile heroes, gave unto Agni's son two companions, Utkrosa and Panchaka, who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Shakra. The illustrious Vishnu gave unto Skanda three companions, Chakra and Vikrama and Sankrama of great might. The Ashvinis, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions Vardhana and Nandana, who had mastered all the sciences. The illustrious Dhatri gave unto that high-souled one five companions, Kunda, Kusuma, Kumuda, Damvara and Adamvara. Tvashtri gave unto Skanda two companions named Chakra and Anuchakra, both of whom were endued with great strength. The lord Mitra gave unto the high-souled Kumara two illustrious companions named Suvrata and Satyasandha, both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons and celebrated over the three worlds. Vidhatri gave unto Kartikeya two companions of great celebrity, the high-souled Suprabha and Subhakarman. Pushan gave him, O Bharata, two companions, Panitraka and Kalika, both endued with great powers of illusion. Vayu gave him, O best of the Bharatas, two companions, Vala and Ativala, endued with great might and very large mouths. Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouths like those of whales. Himavat gave unto Agni's son two companions, O King, Suvarchas and Ativarchas. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin. Manu also gave unto Agni's son two others endued with great strength and prowess, Sthira and Atisthira. Vindhya gave unto Agni's son two companions named Uschrita and Agnisringa both of whom fought with large stones. Ocean gave him two mighty companions named Sangraha and Vigraha, both armed with maces. Parvati of beautiful features gave unto Agni's son Unmada and Pushpadanta and Sankukarna. Vasuki, the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahajaya. Similarly the Saddhyas, the Rudras, the Vasus, the Pitris, the Seas, the Rivers, and the Mountains, all endued with great might, gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments. Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured. They were Sankukarna, Nilkumbha, Padmai, Kumud, Ananta, Dwadasabhuja, Krishna, Upakrishnaka, Ghranasravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit, Ekaksha, Dwadasaksha, Ekajata, Sahasravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarsana, Parisruta, Kokonada, Priyamalyanulepana, Ajodara, Gajasiras, Skandhaksha, Satalochana, Jwalajibha, Karala, Sitakesa, Jati, Hari, Krishnakesa, Jatadhara, Chaturdanshtra, Ashtajihva, Meghananda, Prithusravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutasana, Udaraksha, Rathaksha, Vajranabha, Vasurprabha, Samudravega, Sailakampin, Vrisha, Meshapravaha, Nanda, Upadanka, Dhumra, Sweta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Subala, Siddhapatra, Govraja, Kanakapida, Gayana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prashasa, Swetasiddha, Nandaka, Kalakantha, Prabhasa, Kumbhandaka, Kalakaksha, Sita, Bhutalonmathana, Yajnavaha, Pravaha, Devajali, Somapa, Majjala, Kratha Tuhara Chitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manma, Thakara, Suchivaktra, Swetavaktra, Suvaktra, Charuvaktra, Pandura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jamvuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Candrabha, Panikurchas, Samvuka, Panchavaktra, Sikshaka, Chasavaktra, Jamvuka, Kharvaktra, and Kunchaka. Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brahmanas, were given unto him by the Grandsire. Some of them were in youth; some were old and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kartikeya. They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bharata. Some, again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs. Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of makaras and porpoises. Some had faces like those of cats and some like those of biting flies; and the faces of some were very long. Some had faces like those of the mongoose, the owl, and the crow. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes. The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles. The faces of some resembled those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats. Possessed of large stomachs and large legs and limbs, some had eyes like stars. The faces of some resembled those of pigeons and bulls. Other had faces like those of kokilas and hawks and tittiras and lizards. Some were clad in white robes. Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows. Some had large limbs protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had diverse kinds of snakes for their ornaments. Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies. The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads. The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs. Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents. Dressed diversely, some had skins for their robes. Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conchshells, some were possessed of great effulgence. Some had diadems, some had five tufts of hair on their heads, and the hair of some was very hard. Some had two tufts, some three, and some seven. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the faces of some were very hairy. Battle was the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle. Some were of dark complexion, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long. The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were hunch-backed. Some had short hips. The cars and heads of some were like those of elephants. Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards. Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriated elephants of gigantic size. Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials. O Bharata! Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads. Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bharata! Skilled in all provincial dialects, those puissant ones conversed with one another. Those mighty companions, filled with joy, gambolled there, cutting capers (around Kartikeya). Some were long-necked, some longnailed, some long-legged. Some amongst them were large-headed and some large-armed. The eyes of some were yellow. The throats of some were blue, and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony. The eyes of some were white, the necks of some were red, and some had eyes of a tawny hue. Many were dark in colour and many, O king, were of diverse colours, O Bharata. Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversified colours and some had golden complexions, and some were endued with splendours like those of the peacock. I shall describe to thee the weapons that were taken by those that came last to Kartikeya. Listen to me. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs. Some were armed with Sataghnis and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata. Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and Bhusundis and some had spears on their hands. Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms. Beholding the installation of Kartikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy. These and many other mighty companions, O king, came to the high-souled and illustrious Kartikeya. Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kartikeya. Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kartikeya and stood surrounding him."

Vaishampayana said, "Listen now to the large bands of the mothers, those slayers of foes, O hero, that became the companions of Kumara, as I mention their names. Listen, O Bharata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones. They are Prabhavati, Vishalakshi, Palita, Gonasi, Shrimati, Bahula, Bahuputrika, Apsujata, Gopali, Brihadambalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekacuda, Mahacuda, Cakranemi, Uttejani, Jayatsena, Kamalakshi, Shobhana, Shatrunjaya, Shalabhi, Khari, Madhavi, Shubhavaktra, Tirthanemi, Gitapriya, Kalyani, Kadrula, Amitashana, Meghasvana, Bhogavati, Subhru, Kanakavati, Alatakshi, Viryavati, Vidyujjihva, Padmavati, Sunakshatra, Kandara, Bahuyojana, Santanika, Kamala, Mahabala, Sudama, Bahudama, Suprabha, Yashasvini, Nrityapriya, Shatolukhalamekhala, Shataghanta, Shatananda, Bhagananda, Bhamini, Vapushmati, Candrashita, Bhadrakali, Samkarika, Nishkutika, Bhrama, Catvaravasini, Sumangala, Svastimati, Vriddhikama, Jayapriya, Dhanada, Suprasada, Bhavada, Jaleshvari, Edi, Bhedi, Samedi, Vetalajanani, Kanduti, Kalika, Devamitra, Lambasi, Ketaki, Citrasena, Bala, Kukkutika, Shankhanika, Jarjarika, Kundarika, Kokalika, Kandara, Shatodari, Utkrathini, Jarena, Mahavega, Kankana, Manojava, Kantakini, Praghasa, Putana, Khashaya, Curvyuti, Vama, Kroshanatha, Taditprabha, Mandodari, Tunda, Kotara, Meghavasini, Subhaga, Lambini, Lamba, Vasucuda, Vikatthani, Urdhvavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhurika, Madhukumbha, Pakshalika, Manthanika, Jarayu, Jarjaranana, Khyata, Dahadaha, Dhamadhama, Khandakhanda, Pushana, Manikundala, Amogha, Lambapayodhara, Venuvinadhara, Pingakshi, Lohamekhala, Shasholukamukhi, Krishna, Kharajangha, Mahajava, Shishumaramukhi, Shveta, Lohitakshi, Vibhishana, Jatalika, Kamacari, Dirghajihva, Balotkata, Kaledika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Haripindi, Ekakshara, Sukusuma, Krishnakarni, Kshurakarni, Catushkarni, Karnapravarana, Catushpathaniketa, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bherisvanamahasvana, Shankhakumbhasvana, Bhangada, Gana, Sugana, Bhiti, Kamada, Catushpatharata, Bhutirtha, Anyagocara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishana, Pratishtha, Supratishtha, Rocamana, Surocana, Naukarni, Mukhakarni, Sasira, Stherika, Ekacakra, Megharava, Meghamala, and Virocana.

These and many other mothers, O bull of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kartikeya. Their nails were long, their teeth were large and their lips also, O Bharata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments. Possessed of ascetic merit, they were capable of assuming any form at will. Having not much flesh on their limbs, they were of fair complexions and endued with splendour like that of gold. Some amongst them were dark and looked like clouds in hue and some were of the colour of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white. The braids of some were tied upwards, and the eyes of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts. Some had coppery eyes and coppery complexion, and the eyes of some were green.

Capable of granting boons and of travelling at will, they were always cheerful. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O scorcher of foes. And some partook of the nature of Vayu, some of Kumara, some of Brahma, O bull of Bharata's race, and some of Vishnu and some of Surya, and some of Varaha.

Of charming and delightful features, they were beautiful like the asuras. In voice they resembled the kokila and in prosperity they resembled the Lord of Treasures. In battle, their energy resembled that of Shakra. In splendour they resembled fire. In battle they always inspired their foes with terror. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their prowess also was inconceivable.

They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs. Adorned with diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages. These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kartikeya at the command of the chief of the celestials.

The adorable chastiser of Paka, O tiger among kings, gave unto Guha (Kartikeya) a dart for the destruction of the enemies of the gods. That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun. Shiva gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances. Invincible and possessing all the qualities of a good army, that force was known by the name of dhananjaya. It was protected by thirty 30,000 warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle. Vishnu gave him a triumphal garland that enhances the might of the wearer. Uma gave him two pieces of cloth of effulgence like that of the Sun. With great pleasure Ganga gave unto Kumara a celestial water-pot, begotten of amrita, and Brihaspati gave him a sacred stick. Garuda gave him his favourite son, a peacock of beautiful feathers. Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might. The lord Brahma gave unto that god devoted to Brahman a black deer-skin. And the Creator of all the worlds also gave him victory in all battles.

Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames. Accompanied by those companions and the mothers, he proceeded for the destruction of the daityas, gladdening all the foremost of the gods. The terrible host of celestials, furnished with standards adorned with bells, and equipped with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars.

Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering thousands. And they also played on their patahas and jharjharas and krikacas and cow-horns and adambaras and gomukhas and dindimas of loud sound. All the gods, with Vasava at their head, praised Kumara. The celestials and the gandharvas sang and the apsaras danced.

Well-pleased (with these attentions) Skanda granted a boon unto all the gods, saying, 'I shall slay all your foes,' then, that is, that desire to slay you. Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain. After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds.

Accompanied by that vast host, Skanda then set out for the destruction of the daityas and the protection of the denizens of heaven. Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures (in their embodied forms) proceeded in the van of Kartikeya's army, O king! With that terrible force, which was armed with lances, mallets, blazing brands, maces, heavy clubs, arrows, darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out.

Beholding him, all the daityas, rakshasas and danavas, anxious with fear, fled away on all sides. Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away), Skanda, endued with energy and might, became inflamed with wrath. He repeatedly hurled his terrible weapon, the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter. While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth. Thunderbolts also, with tremendous noise, fell upon the earth. Everything became as frightful O king, as it becomes on the day of universal destruction. When that terrible dart was once hurled by the son of Agni, millions of darts issued from it, O bull of Bharata's race.

The puissant and adorable Skanda, filled with joy, at last slew Taraka, the chief of the daityas, endued with great might and prowess, and surrounded (in that battle) by a 100,000 heroic and mighty daityas. He then, in that battle, slew Mahisha who was surrounded by eight padmas of daityas. He next slew Tripada who was surrounded by a 1,000 ajutas of daityas. The puissant Skanda then slew Hradodara, who was surrounded by ten nikharvas of daityas, with all his followers armed with diverse weapons. Filling the ten points of the compass, the followers of Kumara, O king, made a loud noise while those daityas were being slain, and danced and jumped and laughed in joy.

Thousands of daityas, O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda. The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone. Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life. In this way the heroic and mighty Kartikeya slew innumerable foes of the gods possessed of great strength that came to fight with him.

Then Bali's son Vana of great might, getting upon the Kraunca mountain, battled with the celestial host. Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kartikeya, he took shelter within the Kraunca mountain. Inflamed with rage, the adorable Kartikeya then pierced that mountain with that dart given him by Agni. The mountain was called Kraunca (crane) because of the sound it always produced resembled the cry of a crane. That mountain was variegated with shala trees. The apes and elephants on it were affrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides. It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals. Sharabhas and lions suddenly ran out. In consequence of all this that mountain, though it was reduced to a very pitiable plight, still assumed a very beautiful aspect. The vidyadharas dwelling on its summits soared into the air. The kinnaras also became very anxious, distracted by the fear caused by the fall of Skanda's dart. The daityas then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands.

The followers of Kumara, prevailing over them in battle, slew them all. The adorable Skanda, inflamed with rage, quickly slew the son of daitya chief (Bali) along with his younger brother, even as Indra had slain Vritra (in days before). The slayer of hostile heroes, Agni's son, pierced with his dart the Kraunca mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one. Repeatedly hurled from his hand, the dart repeatedly came back to him. Even such was the might and glory of the adorable son of Agni. With redoubled heroism, and energy and fame and success, the god pierced the mountain and slew hundreds of daityas. The adorable god, having thus slain the enemies of the celestials, was worshipped and honoured by the latter and obtained great joy.

After the Kraunca mountain had been pierced and after the son of Canda had been slain, drums were beaten, O king, and conchs were blown. The celestial ladies rained floral showers in succession upon that divine lord of yogis. Auspicious breezes began to blow, bearing celestial perfumes. The gandharvas hymned his praises, as also great rishis always engaged in the performance of sacrifices. Some speak of him as the puissant son of the Grandsire, Sanat-kumara, the eldest of all the sons of Brahma. Some speak of him as the son of Maheshvara, and some as that of Agni. Some again describe him as the son of Uma or of the Krittikas or of Ganga. Hundreds and thousands of people speak of that Lord of yogis of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.

I have thus told thee, O king, everything about the installation of Kartikeya. Listen now to the history of the sacredness of that foremost of tirthas on the Sarasvati. That foremost of tirthas, O monarch, after the enemies of the gods had been slain, became a second heaven. The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds. Even thus, O monarch, was that adorable exterminator of the daityas installed by the gods as their generalissimo. That other tirtha, O bull of Bharata's race, where in days of yore Varuna the lord of waters had been installed by the celestials, is known by the name of Taijasa. Having bathed in that tirtha and adored Skanda, Rama gave unto the brahmanas gold and clothes and ornaments and other things. Passing one night there, that slayer of hostile heroes, Madhava, praising that foremost of tirthas and touching its water, became cheerful and happy. I have now told thee everything about which thou hadst enquired, how the divine Skanda was installed by the assembled gods!"

Janamejaya said, "This history, O regenerate one, that I have heard from thee is exceedingly wonderful, this narration, in detail, of the installation, according to due rites, of Skanda. O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account. My hair stands on end and my mind hath become cheerful. Having heard the history of the installation of Kumara and the destruction of the Daityas, great hath been my joy. I feel a curiosity, however, in respect of another matter. How was the Lord of the waters installed by the celestials in that tirtha in days of yore? O best of men, tell me that, for thou art possessed of great wisdom and art skilled in narration!"

Vaishampayana said, "Listen, O king, to this wonderful history of what transpired truly in a former Kalpa! In days of yore, in the Krita age, O king, all celestials, duly approaching Varuna, said unto him these words, 'As Shakra, the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers! Thou always residest, O god, in the Ocean, that home of makaras! This Ocean, the lord of rivers, will then be under thy dominion! Thou shalt then wax and wane with Soma!' (Thus addressed) Varuna answered them, saying, 'Let it be so!' All the celestials then, assembling together, made Varuna having his abode in the ocean the Lord of all the waters, according to the rites laid down in the scriptures. Having installed Varuna as the Lord of all aquatic creatures and worshipping him duly, the celestials returned to their respective abodes. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other reservoirs of water as Shakra protects the gods. Bathing in that tirtha also and giving away diverse kinds of gifts, Baladeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to Agnitirtha, that spot where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the Sami wood. When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe. And they said, 'The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed. Create fire, O puissant Lord!'"

Janamejaya said, "For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail."

Vaishampayana said, "Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the Sami wood, that adorable god disappeared from the view. Upon the disappearance of Agni, all the gods, with Vasava at their head, in great affliction, searched for the missing god. Finding Agni then, they saw that god lying within the entrails of the Sami wood. The celestials, O tiger among king, with Brihaspati at their head, having succeeded in finding out the god, became very glad with Vasava amongst them. They then returned to the places they had come from. Agni also, from Bhrigu's curse, became an eater of everything, as Bhrigu, that utterer of Brahma, had said. The intelligent Balarama, having bathed there, then proceeded to Brahmayoni where the adorable Grandsire of all the worlds had exercised his functions of creations. In days of yore, the Lord Brahman, along with all the gods, bathed in that tirtha, according to due rites for the celestials. Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the tirtha called Kauvera where the puissant Ailavila, having practised severe austerities, obtained, O king, the Lordship over all treasures. While he dwelt there (engaged in austerities), all kinds of wealth, and all the precious gems came to him of their own accord. Baladeva having repaired to that tirtha and bathed in its waters duly gave much wealth unto the Brahamanas. Rama beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the Yakshas, having practised the severest austerities there, obtained many boons. There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (the north), and a son named Nakakuvera. These the chief of the Yakshas speedily obtained there, O thou of mighty arms! The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipped and celestial car, fleet as thought, as also all the affluence of a god. Bathing in that tirtha and giving away much wealth, Vala using white unguents thence proceeded quickly to another tirtha. Populous with all kinds of creatures, that tirtha is known by the name Vadarapachana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant."

Vaishampayana said, "Rama (as already said) then proceeded to the tirtha called Vadarapachana where dwelt many ascetics and Siddhas. There the daughter of Bharadwaja, unrivalled on earth for beauty, named Sruvavati, practised severe austerities. She was a maiden who led the life of a Brahmacharini. That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband. Many years passed away, O perpetuator of Kuru's race, during which that damsel continually observed those diverse vows exceedingly difficult of being practised by women. The adorable chastiser of Paka at last became gratified with her in consequence of that conduct and those penances of hers and that high regard she showed for him. The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate Rishi Vasishtha. Beholding that foremost of ascetics, Vasishtha, of the austerest penances, she worshipped him, O Bharata according to the rites observed by ascetics. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying, 'O adorable one, O tiger among ascetics, tell me thy commands, O lord! O thou of excellent vows, I shall serve thee according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Shakra! I am seeking to please Shakra, the lord of the three worlds, with vows and rigid observances and ascetic penances!' Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bharata, saying, 'Thou practisest penances of the austerest kind! This is known to me, O thou of excellent vows! That object also, cherished in thy heart, for the attainment of which thou strivest, O auspicious one, shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances. All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are the root of great happiness. Those men that cast off their bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine! Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows!' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain mantras at an excellent tirtha not far from that hermitage. That tirtha came to be known in the three worlds after the name of Indra, O giver of honours! Indeed, it was for the purpose of testing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes. The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task without feeling any fatigue. Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was about to wane, but yet those jujubes showed no signs of having been softened. The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs. The beautiful maiden first thrust her feet into the fire. The sinless damsel sat still while her feet began to be consumed. The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the Rishi (that had been her guest). Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thrust her limbs into the fire, she felt as much joy as if she had dipped them into cool water. The words of the Rishi, 'Cook these jujubes well' were borne in her mind, O Bharata! The auspicious damsel, bearing those words of the great Rishi in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening. The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain. Beholding this act of hers, the Lord of the three worlds became highly satisfied. He then showed himself in his own proper form to the damsel. The chief of the celestials then addressed that maiden of very austere vows saying, 'I am pleased at thy devotion, thy penances, and thy vows! The wish, therefore, O auspicious one, that thou cherishest shall be accomplished! Casting off thy body, O blessed one, thou shalt in heaven live with me! This hermitage, again, shall become the foremost of tirthas in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of Vadarapachana. It shall be celebrated in the three worlds and shall be praised by great Rishis. In this very tirtha, O auspicious, sinless, and highly blessed one, the seven Rishis had, on one occasion, left Arundhati, (the wife of one of them), when they went to Himavat. Those highly blessed ones of very rigid vows, had gone there for gathering fruits and roots for their sustenance. While they thus lived in a forest of Himavat for procuring their sustenance, a drought occurred extending for twelve years. Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left). Beholding Arundhati devoted to the austerest of vows, the boon-giving and three-eyed deity (Mahadeva) highly pleased, came there. The great Mahadeva, assuming the form of a Brahmana, came to her and said, 'I desire alms, O auspicious one!' The beautiful Arundhati said unto him, 'Our store of food hath been exhausted, O Brahmana! Do thou eat jujubes!' Mahadeva replied, 'Cook these jujubes, O thou of excellent vows!' After these words, she began to cook those jujubes for doing what was agreeable to that Brahmana. Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahadeva). That twelve years' drought then passed away (as if it were a single day). Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away, as if it were a single day to her. Then the seven Rishis, having procured fruits from the mountain, returned to that spot. The adorable Mahadeva, highly pleased with Arundhati, said unto her, 'Approach, as formerly, these Rishis, O righteous one! I have been gratified with thy penances and vows!' The adorable Hara then stood confessed in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words) 'The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat! The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while!' The divine Mahadeva then, addressing Arundhati, said unto her, 'Solicit thou the boon, O auspicious dame, which is in thy heart!' Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven Rishis, saying, 'If, O divine one thou art gratified with me, then let this spot be an excellent tirtha! Let it be known by the name of Vadarapachana and let it be the favourite resort of Siddhas and celestial Rishis. So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years' fast!' The god answered her, saying, 'Let it be so!' Praised by the seven Rishis, the god then repaired to heaven. Indeed the Rishis had been filled with wonder at the sight of the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst. Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows! Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this special boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now, that the person who will reside in this tirtha for only one night and bathe here with soul fixed (on meditation), will, after casting off his body obtain many regions of blessedness that are difficult of acquisition (by other means)! Having said these words unto the cleansed Sruvavati, the thousand-eyed Shakra of great energy then went back to heaven. After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragrance fell there, O chief of Bharata's race! Celestial kettle-drums also, of loud sound, were beaten there. Auspicious and perfumed breezes also blew there, O monarch! The auspicious Sruvavati then, casting off her body, became the spouse of Indra. Obtaining the status through austere penances, she began to pass her time, sporting with him for ever and ever."

Janamejaya said, "Who was the mother of Sruvavati, and how was that fair damsel reared? I desire to hear this, O Brahmana, for the curiosity I feel is great."

Vaishampayana said, "The vital seed of the regenerate and high-souled Rishi Bharadwaja fell, upon beholding the large-eyed Apsara Ghritachi as the latter was passing at one time. That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Sruvavati. Having performed the usual post-genital rites, the great ascetic Bharadwaja, endued with wealth of penances, gave her a name. The name the righteous-souled Rishi gave her in the presence of the gods and Rishis was Sruvavati. Keeping the girl in his hermitage, Bharadwaja repaired to the forests of Himavat. That foremost one among the Yadus, Baladeva of great dignity, having bathed in that tirtha and given away much wealth unto many foremost of Brahmanas, then proceeded, with soul well-fixed on meditation, to the tirtha of Sakta."

Vaishampayana said, "The mighty chief of the Yadus, having proceeded to Indra's tirtha, bathed there according to due rites and gave away wealth and gems unto the Brahmanas. There the chief of the celestials had performed a hundred horse sacrifices and given away enormous wealth unto Brihaspati. Indeed, through the assistance of Brahmanas conversant with the Vedas, Shakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brahmanas were profuse. Having duly completed those hundred sacrifices, O chief of the Bharatas, Shakra of great splendour came to be called by the name of Satakratu. That auspicious and sacred tirtha, capable of cleansing from every sin, thereupon came to be called after his name as Indra-tirtha. Having duly bathed there, Baladeva worshipped the Brahmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of tirthas called after the name of Rama. The highly blessed Rama of Bhrigu's race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatriyas. (After achieving such feats) Rama performed in that tirtha a Vajapeya sacrifice and a hundred horse sacrifices through the assistance of his preceptor Kasyapa, that best of Munis. There, as sacrificial fee, Rama gave unto his preceptor the whole earth with her oceans. The great Rama, having duly bathed there, made presents unto the Brahmanas, O Janamejaya, and worshipped them thus. Having made diverse present consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods. Having bathed in that sacred and foremost of tirthas that was the resort of gods and regenerate Rishis, Baladeva duly worshipped the ascetics there, and then proceeded to the tirtha called Yamuna. Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that tirtha the Rajasuya sacrifice, O lord of Earth! Having in battle subjugated both men and celestials and Gandharvas and Rakshasas, Varuna, O king, that slayer of hostile heroes, performed his grand sacrifice in that tirtha. Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the Danavas inspiring the three worlds with terror. After the completion of that foremost of sacrifices, the Rajasuya (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas. The ever-liberal and puissant Baladeva having worshipped the Rishis there, made many presents unto those that desired them. Filled with joy and praised by the great Rishis, Baladeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then proceeded to the tirtha called Aditya. There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy. There, in that tirtha situated on the bank of that river, all the gods with Vasava at their head, the Viswedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born (Vyasa), Suka, Krishna the slayer of Madhu, the Yakshas, the Rakshasas, and the Pisachas, O king, and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed in that auspicious and sacred tirtha of the Sarasvati, Vishnu himself, having in days of yore slain the Asuras, Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions. The island-born (Vyasa) also, of virtuous soul, O Bharata, having bathed in that tirtha, obtained great Yoga powers and attained to high success. Endued with great ascetic merit, the Rishi Asita-Devala also, having bathed in that very tirtha with soul rapt in high Yoga meditation, obtained great Yoga powers."

Vaishampayana said, "In that tirtha lived in days of yore a Rishi of virtuous soul, named Asita-Devala, observant of the duties of Domesticity. Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured anyone. In word, deed, and thought, he maintained an equal behaviour towards all creatures. Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial. The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and Brahmanas (that came to him). Ever devoted to righteousness, he always practised the vow of brahmacarya. Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to Yoga and rapt in meditation and leading the life of a mendicant, came to Devala's asylum. Possessed of great splendour, that great ascetic, ever devoted to Yoga, O monarch, while residing in Devala's asylum, became crowned with ascetic success. Indeed, while the great Muni Jaigishavya resided there, Devala kept his eyes on him, never neglecting him at any time. Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms. Beholding that great ascetic re-appear in the guise of a mendicant, Devala showed him great honour and expressed much gratification. And Devala worshipped his guest, O Bharata, according to the measure of his abilities, after the rites laid down by the Rishis and with great attention for many years. One day, however, O king, in the sight of that great Muni, a deep anxiety perturbed the heart of the highsouled Devala. The latter thought within himself, 'Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word!' Having thought of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him. Arrived at the coast of the Ocean, that lord of rivers, O Bharata, the righteous-souled Devala saw Jaigishavya arrived there before him. The lord Asita, at this sight, became filled with wonder and thought within himself, 'How could the mendicant come to the ocean and perform his ablutions even before my arrival?' Thus thought the great Rishi Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred mantras. Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum, O Janamejaya, bearing with him his earthen vessel filled with water. As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there. The great ascetic Jaigishavya never spoke a word to Devala, but lived in the latter's asylum as if he were a piece of wood. Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there), Asita now saw him returned to his hermitage before his own return. Witnessing this power, derived through Yoga, of Jaigishavya's penances, Asita Devala, O king, endued with great intelligence, began to reflect upon the matter. Indeed that best of ascetics, O monarch, wondered much, saying, 'How could this one be seen in the ocean and again in my hermitage?' While absorbed in such thoughts, the ascetic Devala, conversant with mantras, then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya, wedded to a life of mendicancy, really was. Devala saw crowds of sky-ranging Siddhas rapt in meditation, and he saw Jaigishavya reverentially worshipped by those Siddhas. Firm in the observance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven. He next beheld him proceed to the region of the Pitris. Devala saw him then proceed to the region of Yama. From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the abode of Soma. He was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices. Thence he proceeded to the regions of the Agnihotris and thence to the region of those ascetics that perform the Darsa and the Paurnamasa sacrifices. The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Chaturmasya and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the Agnishtoma sacrifice. Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called Agnishutta. Indeed, Devala next saw him in the regions of those highly wise men that perform the foremost of sacrifices, Vajapeya, and that other sacrifice in which a profusion of gold is necessary. Then he saw Jaigishavya in the region of those that perform the Rajasuya and the Pundarika. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered. Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called Sautramani and that other in which the flesh, so difficult to procure, of all living animals, is required. Jaigishavya was then seen in the regions of those that perform the sacrifice called Dadasaha and diverse others of similar character. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of the Adityas. Asita then saw his guest pass through the regions of the Rudras, the Vasus and Brihaspati. Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the Brahmasatris. Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands. Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavya, that foremost of ascetics, who, rapt in yoga, vanished from his sight. The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his yoga. Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of Siddhas in the regions of the Brahmasatris, saying, 'I do not see Jaigishavya! Tell me where that ascetic of great energy is. I desire to hear this, for great is my curiosity.'

"The Siddhis said, 'Listen, O Devala of rigid vows, as we speak to thee the truth. Jaigishavya hath gone to the eternal region of Brahman.'"

Vaishampayana continued, "Hearing these words of those Siddhas residing in the regions of the Brahmasatris, Asita endeavoured to soar aloft but he soon fell down. The Siddhas then, once more addressing Devala, said unto him, 'Thou, O Devala, art not competent to proceed thither, to the abode of Brahman, whither Jaigishavya hath gone!'"

Vaishampayana continued, "Hearing those words of the Siddhas, Devala came down, descending from one region to another in due order. Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there. Then Devala, beholding the power derived through Yoga of Jaigishavya's penances, reflected upon it with his righteous understanding and approaching that great ascetic, O king, with humility, addressed the high-souled Jaigishavya, saying, 'I desire, O adorable one, to adopt the religion of Moksha (Emancipation)! Hearing these words of his, Jaigishavya gave him lessons. And he also taught him the ordinances of Yoga and the supreme and eternal duties and their reverse. The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end. Then all creatures, with the Pitris, beholding Devala resolved to adopt the religion of Moksha, began to weep, saying, 'Alas, who will henceforth give us food!' Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of Moksha. Then all kinds of sacred fruits and roots, O Bharata, and flowers and deciduous herbs, in thousands, began to weep, saying, 'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do!' At this, that best of ascetics began to reflect with the aid of his understanding, saying, 'Which amongst these two, the religion of Moksha or that of Domesticity, will be the better for me? Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of Moksha. Having indulged in those reflections, Devala, in consequence of that resolve obtained the highest success, O Bharata, and the highest Yoga. The celestials then, headed by Brihaspati, applauded Jaigishavya and the penances of that ascetic. Then that foremost of ascetics, Narada, addressing the gods, said, 'There is no ascetic penance in Jaigishavya since he filled Asita with wonder!' The denizens of heaven then, addressing Narada who said such frightful words, said, 'Do not say so about the great ascetic Jaigishavya! There is no one superior or even equal to this high-souled one in force of energy and penance and Yoga!' Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the tirtha of those two high-souled persons. Bathing there and giving away wealth unto the Brahmanas, the high-souled wielder of the plough, of noble deeds, earned great merit and then proceeded to the tirtha of Soma."

Vaishampayana said, "There, in that tirtha, O Bharata, where the Lord of stars had in former days performed the rajasuya sacrifice, a great battle was fought in which Taraka was the root of the evil. Bathing in that tirtha and making many presents, the virtuous Bala of cleansed soul proceeded to the tirtha of the muni named Sarasvata. There, during a drought extending for twelve years, the sage Sarasvata, in former days, taught the Vedas unto many foremost of brahmanas."

Janamejaya said, "Why did the sage Sarasvata, O thou of ascetic merit, teach the Vedas unto the rishis during a twelve years' drought?"

Vaishampayana continued, "In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a brahmacari. In consequence of his excessive ascetic austerities Shakra was afflicted with a great fear. The sage could not be turned (away from his penance) by the offer of even diverse kinds of rewards. At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial apsara, by name Alambusa. Thither where on the banks of the Sarasvati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. It fell into the Sarasvati, and the latter held it with care. Indeed, O bull among men, the River, beholding that seed, held it in her womb. In time the seed developed into a foetus and the great river held it so that it might be inspired with life as a child. When the time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that rishi.

Beholding that best of rishis in a conclave, Sarasvati, O monarch, while making over the child, said these words, 'O regenerate rishi, this is thy son whom I held through devotion for thee! That seed of thine which fell at sight of the apsara Alambusa, had been held by me in my womb, O regenerate rishi, through devotion for thee, well knowing that that energy of thine would never suffer destruction! Given by me, accept this faultless child of thy own!' Thus addressed by her, the rishi accepted the child and felt great joy. Through affection, that foremost of brahmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata's race, for some time. Gratified with the River, the great ascetic Dadhica then gave a boon to her, saying, 'The vishvadevas, the rishis, and all the tribes of the gandharvas and the apsaras, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them!'

Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king! 'Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know thee, O foremost of rivers! Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Sarasvata! This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Sarasvata! During a drought extending for twelve years, this Sarasvata, O blessed one, will teach the Vedas unto many foremost of brahmanas! O blessed Sarasvati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers!' Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata's race, taking with her that child.

Meanwhile, on the occasion of a war between the gods and the danavas, Shakra wandered through the three worlds in search of weapons. The great god, however, failed to find such weapons as were fit to slay the foes of the celestials. Shakra then said unto the gods. 'The great asuras are incapable of being dealt with by me! Indeed, without the bones of Dadhica, our foes could not be slain! Ye best of celestials, repair, therefore, to that foremost of rishis and solicit him, saying, "Grant us, O Dadhica, thy bones! With them we will slay our foes!"

Besought by them for his bones, that foremost of rishis, O chief of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit. With his bones, meanwhile, Shakra joyfully caused to be made many kinds of weapons, such as thunderbolts, discs, heavy maces, and many kinds of clubs and bludgeons. Equal unto the Creator himself, Dadhica, had been begotten by the great rishi Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances. Of stout limbs and possessed of great energy, Dadhica had been made the strongest of creatures in the world. The puissant Dadhica, celebrated for his glory, became tall like the king of mountains. The chastiser of Paka had always been anxious on account of his energy. With the thunderbolt born of brahma energy, and inspired with mantras, O Bharata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the daityas. After a long and dreadful time had elapsed since then, a drought, O king, occurred that extended for twelve years. During that drought extending for twelve years, the great rishis, for the sake of sustenance, fled away, O monarch, on all sides.

Beholding them scattered in all directions, the sage Sarasvata also set his heart on flight. The river Sarasvati then said unto him, 'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!' Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the rishis and the gods. He got also his daily food and thus continued to support both himself and the gods.

After that twelve year's drought had passed away, the great rishis solicited one another for lectures on the Vedas. While wandering with famished stomachs, the rishis had lost the knowledge of the Vedas. There was, indeed, not one amongst them that could understand the scriptures. It chanced that someone amongst them encountered Sarasvata, that foremost of rishis, while the latter was reading the Vedas with concentrated attention. Coming back to the conclave of rishis, he spoke to them of Sarasvata of unrivalled splendour and god-like mien engaged in reading the Vedas in a solitary forest. Then all the great rishis came to that spot, and jointly spoke unto Sarasvata, that best of ascetics, these words, 'Teach us, O sage!' Unto them the ascetic replied, saying, 'Become ye my disciples duly!' The conclave of ascetics answered, 'O son, thou art too young in years!' Thereupon he answered the ascetics, 'I must act in such a way that my religious merit may not suffer a diminution! He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other! It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that rishis found their claim to merit! He amongst us is great who is capable of reading and understanding the Vedas!'

Hearing these words of his, those munis duly became his disciples and obtaining from him their Vedas, once more began to praise their rites. 60,000 munis became disciples of the regenerate rishi Sarasvata for the sake of acquiring their Vedas from him. Owning obedience to that agreeable rishi, though a boy, the munis each brought a handful of grass and offered it to him for his seat. The mighty son of Rohini, and elder brother of Keshava, having given away wealth in that tirtha, then joyfully proceeded to another place where lived (in days of yore) an old lady without having passed through the ceremony of marriage."

Janamejaya said, "Why, O regenerate one, did that maiden betake herself to ascetic penances, in days of old? For what reason did she practice penances, and what was her vow? Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid engaged herself in penances."

Vaishampayana said, "There was a rishi of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king, created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven. That faultless and amiable and fair-browed maiden, meanwhile, of eyes like lotus petals continued to practise severe and very rigid penances. She worshipped the pitris and the gods with fasts. In the practice of such severe penances a long period elapsed. Though her sire had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her.

Continuing to emaciate her body with austere penances, she devoted herself to the worship of the pitris and the gods in that solitary forest. Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy. At last when she (became very old so that she) could no longer move even a single step without being aided by somebody, she set her heart upon departing for the other world.

Beholding her about to cast off her body, Narada said unto her, 'O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by rite of marriage! O thou of great vows, we have heard this in heaven! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness!'

Hearing these words of Narada, the old lady went to a concourse of rishis and said, 'I shall give him half my penances who will accept my hand in marriage!' After she had said those words, Galava's son, a rishi, known by the name of Sringavat, accepted her hand, having proposed this compact to her, 'With this compact, O beautiful lady, I shall accept thy hand, that thou shalt live with me for only one night!' Having agreed to that compact, she gave him her hand.

Indeed, Galava's son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her. On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes. Beholding her blazing with beauty, Galava's son became very happy and passed one night in her company.

At morn she said unto him, 'The compact, O brahmana, I had made with thee, hath been fulfilled, O foremost of ascetics! Blessed be thou, I shall now leave thee!' After obtaining his permission, she once more said, 'He that will, with rapt attention, pass one night in this tirtha after having gratified the denizens of heaven with oblations of water, shall obtain that merit which is his who observes the vow of brahmacarya for eight and fifty years!' Having said these words, that chaste lady departed for heaven.

The Rishi, her lord, became very cheerless, by dwelling upon the memory of her beauty. In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata's race, and forced to it by her beauty.

Even this is the glorious history of the old maid that I have told thee! Even this is the account of her brahmacarya and her auspicious departure for heaven. While there Baladeva heard of the slaughter of Shalya. Having made presents unto the brahmanas there, he gave way to grief, O scorcher of his foes, for Shalya who had been slain by the Pandavas in battle. Then he of Madhu's race, having come out of the environs of Samantapanchaka, enquired of the rishis about the results of the battle at Kurukshetra. Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those high-souled ones told him everything as it had happened."

"The Rishis said, 'O Rama, this Samantapanchaka is said to be the eternal northern altar of Brahman, the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice. That foremost of royal sages, the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be Kurukshetra (the field of Kuru)!'

"Rama said, 'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye Rishis possessed of wealth of penances!'

"The Rishis said, 'In days of yore, O Rama, Kuru was engaged in perseveringly tilling the soil of this field. Shakra, coming down from heaven, asked him the reason, saying, "Why O king, art thou employed (in this task) with such perseverance? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?" Kuru thereupon replied, saying, "O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins!" The lord Shakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil. Shakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed. Seeing the king till the soil with unflagging perseverance. Shakra summoned the celestials and informed them of the monarch's occupation. Hearing Indra's words, the celestials said unto their chief of a 1,000 eyes, "Stop the royal sage, O Shakra by granting him a boon, if thou canst! If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered!" Thus exhorted, Shakra then came back to that royal sage and said, "Do not toil any more! Act according to my words! Those men that will die here, having abstained from food with all their senses awake, and those that will perish here in battle, shall, O king, come to heaven! They, O thou of great soul, shall enjoy the blessings of heaven, O monarch!" Thus addressed, king Kuru answered Shakra, saying, "So be it!" Taking Kuru's leave, the slayer of Vala, Shakra, then, with a joyful heart, quickly went back to heaven. Even thus, O foremost one of Yadu's race, that royal sage had, in days of yore, tilled this plain and Shakra had promised great merit unto those that would cast off their bodies here. Indeed, it was sanctioned by all the foremost ones, headed by Brahman, among the gods, and by the sacred Rishis, that on earth there should be no more sacred spot than this! Those men that perform austere penances here would all after casting off their bodies go to Brahman's abode. Those meritorious men, again, that would give away their wealth here would soon have their wealth doubled. They, again, that will, in expectation of good, reside constantly here, will never have to visit the region of Yama. Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last. The chief of the celestials, Shakra, himself composed a verse here and sang it. Listen to it, O Baladeva! "The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven!" The foremost ones amongst the gods, as also those amongst the Brahmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, after abandoning their bodies, proceeded to heaven. The space between the Tarantuka and the Arantuka and the lakes of Rama and Shamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures. Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness. Even this was said by Shakra himself about the high blessedness of Kurukshetra. All that Shakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheshvara.'"

Vaishampayana said, "Having visited Kurukshetra and given away wealth there, he of the Satwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage. That hermitage was overgrown with Madhuka and mango trees, and abounded with Plakshas and Nyagrodhas. And it contained many Vilwas and many excellent jack and Arjuna trees. Beholding that goodly asylum with many marks of sacredness, Baladeva asked the Rishis as to whose it was. Those high-souled ones, O king, said unto Baladeva, 'Listen in detail, O Rama, as to whose asylum this was in days of yore! Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices. Here a Brahmani maiden, leading from youth the vow of Brahmacharya, became crowned with ascetic success. Ultimately, in the possession of Yoga powers, that lady of ascetic penances proceeded to heaven. The high-souled Sandilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of Brahmacharya. Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brahmanas!' Having heard these words of the Rishis, Baladeva entered that asylum. Bidding farewell to the Rishis, Baladeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat and then began his ascent of the mountain. The mighty Balarama having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly tirtha and wondered at the sight. Beholding the glory of the Sarasvati, as also the tirtha called Plakshaprasravana, Vala next reached another excellent and foremost of tirthas called Karavapana. The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that tirtha). Passing one night there with the ascetics and the Brahmanas, Rama then proceeded to the sacred asylum of the Mitra-Varunas. From Karavapana he proceeded to that spot on the Yamuna where in days of yore Indra and Agni and Aryaman had obtained great happiness. Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the Rishis and the Siddhas there for listening to their excellent talk. There where Rama sat in the midst of that conclave, the adorable Rishi Narada came (in course of his wandering). Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal. Accomplished in song and dance and adored by gods and Brahmanas, he had with him a beautiful Vina of melodious notes, made of the tortoise-shell. A provoker of quarrels and ever fond of quarrels, the celestial Rishi came to that spot where the handsome Rama was resting. Standing up and sufficiently honouring the celestial Rishi of regulated vows, Rama asked him about all that had happened to the Kurus. Conversant with every duty and usage, Narada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus. The son of Rohini then, in sorrowful words, enquired of the Rishi, saying, 'What is the state of the field? How are those kings now that had assembled there? I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail!'

"Narada said, 'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors! Bhurishrava too, O son of Rohini, and the valiant chief of the Madras have fallen! Those and many other mighty heroes that had assembled there, ready to lay down their lives for the victory of Duryodhana, those kings and princes unreturning from battle, have all fallen! Listen now to me, O Madhava, about those that are yet alive! In the army of Dhritarashtra's son, only three grinders of hosts are yet alive! They are Kripa and Kritavarma and the valiant son of Drona! These also, O Rama, have from fear fled away to the ten points of the compass! After Shalya's fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dvaipayana lake. While lying stretched for rest at the bottom of the lake after stupefying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words. Pierced with wordy darts, O Rama, from every side, the mighty and heroic Duryodhana hath risen from the lake armed with his heavy mace. He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rama, will take place today! If thou feelest any curiosity, then hasten, O Madhava, without tarrying here! Go, if thou wishest, and witness that terrible battle between thy two disciples!'"

Vaishampayana continued, "Hearing these words of Narada, Rama bade a respectful farewell to those foremost of Brahmanas and dismissed all those that had accompanied him (in his pilgrimage). Indeed, he ordered his attendants, saying, 'Return ye to Dwaraka!' He then descended from that prince of mountains and that fair hermitage called Plakshaprasravana. Having listened to the discourse of the sages about the great merits of tirthas, Rama of unfading glory sang this verse in the midst of the Brahmanas, 'Where else is such happiness as that in a residence by the Sarasvati? Where also such merits as those in a residence by the Sarasvati? Men have departed for heaven, having approached the Sarasvati! All should ever remember the Sarasvati! Sarasvati is the most sacred of rivers! Sarasvati always bestows the greatest happiness on men! Men, after approaching the Sarasvati, will not have to grieve for their sins either here or hereafter!' Repeatedly casting his eyes with joy on the Sarasvati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds. Journeying then on that car of great fleetness, Baladeva, that bull of Yadu's race, desirous of beholding the approaching encounter of his two disciples arrived on the field."

Vaishampayana said, "Even thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said these words with reference to it:

"Dhritarashtra said, 'Beholding Rama approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?'

"Sanjaya said, 'Beholding the presence of Rama, thy valiant son, Duryodhana of mighty arms, desirous of battle, became full of joy. Seeing the hero of the plough, king Yudhishthira, O Bharata, stood up and duly honoured him, feeling great joy the while. He gave him a seat and enquired about his welfare. Rama then answered Yudhishthira in these sweet and righteous words that were highly beneficial to heroes, "I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and Rishis and high-souled Brahmanas! Those men that cast off their bodies while engaged in battle on this field, are sure to reside, O sire, in heaven with Shakra himself! I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures! He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven!" Saying, "So be it," O monarch, Kunti's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka. King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pandavas. While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying, "Excellent, Excellent!" The Charanas fleet as air, seeing the Kuru king, became filled with delight. Surrounded by the Pandavas, thy son, the Kuru king, proceeded, assuming the tread of an infuriated elephant. All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes. Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it. That was an excellent tirtha on the southern side of the Sarasvati. The ground there was not sandy and was, therefore, selected for the encounter. Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda. With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru. Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant. Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion. Duryodhana and Bhima, with uplifted maces, looked in that bottle like two mountains with tall summits. Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son, both resembled each other in their feats and looked like Maya and Vasava. Both were endued with great strength, both resembled Varuna in achievements. Each resembling Vasudeva, or Rama, or Visravana's son (Ravana), they looked, O monarch, like Madhu and Kaitabha. Each like the other in feats, they looked like Sunda and Upasunda, or Rama and Ravana, or Vali and Sugriva. Those two scorchers of foes looked like Kala and Mrityu. They then ran towards each other like two infuriated elephants, swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes. Those two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's race, and each was possessed of great prowess. In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriated elephants. Those heroes were unbearable, like two tigers accoutred with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures, or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence, looked like two Suns risen at the hour of the universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became as glad as two maned lions. Like two angry elephants or two blazing fires, those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other, those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy, and each regarded the other as a worthy opponent, and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants trumpeting at each other. Those two foremost of men then looked resplendent like a couple of Daityas swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the high-souled Krishna and Rama of immeasurable energy, 'Protected by the Kaikeyas and the Srinjayas and the high-souled Pancalas, behold ye with all those foremost of kings, seated together, this battle that is about to take place between me and Bhima!' Hearing these words of Duryodhana, they did as requested. Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven. In the midst of that concourse the mighty-armed and handsome elder brother of Keshava, O monarch, as he sat down, was worshipped by all around him. In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion, looked beautiful like the moon at full surrounded in the night by thousands of stars. Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other with fierce speeches. Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru's race stood, casting angry glances upon each other, like Shakra and Vritra in fight."

Vaishampayana said, "At the outset, O Janamejaya a fierce wordy encounter took place between the two heroes. With respect to that, king Dhritarashtra, filled with grief, said this, 'Oh, fie on man, who hath such an end! My son, O sinless one, had been the lord of eleven chamus of troops He had all the kings under his command and had enjoyed the sovereignty of the whole earth! Alas, he that had been so, now a warrior proceeding to battle, on foot, shouldering his mace! My poor son, who had before been the protector of the universe, was now himself without protection! Alas, he had, on that occasion, to proceed on foot, shouldering his mace! What can it be but Destiny? Alas, O Sanjaya, great was the grief that was felt by my son now!' Having uttered these words, that ruler of men, afflicted with great woe, became silent.

"Sanjaya said, 'Deep-voiced like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle. When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom. Thunderbolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin. Rahu swallowed the Sun most untimely, O monarch! The Earth with her forests and trees shook greatly. Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the earth's surface. Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere. Loud and terrific reports were heard on every side, making the hair stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible. The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter them. Beholding these and other portents, Vrikodara said unto his eldest brother, king Yudhishthira the just, "This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today vomit that wrath which I have been cherishing for a long while in the secret recesses of my heart, upon this ruler of the Kurus like Arjuna throwing fire upon the forest of Khandava! Today, O son of Pandu, I shall extract the dart that lies sticking to thy heart! Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame! Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments! He shall not have again to enter the city called after the elephant. The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one, of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch, I shall, in one single day, pay off all the debts I owe him! Today, the period of life of this wicked son of Dhritarashtra, of uncleansed soul, hath reached its close, O chief of the Bharatas! After this day he shall not again look at his father and mother! Today, O monarch, the happiness of this wicked king of the Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty! Today this disgrace of Santanu's line shall sleep on the bare Earth, abandoning his life-breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Shakuni's brain!" With these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Shakra challenging the asura Vritra. Beholding Duryodhana also standing with uplifted mace like mount Kailasa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying, "Recall to thy mind that evil act of thyself and king Dhritarashtra that occurred at Varanavata! Remember Draupadi who was ill-treated, while in her season, in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Subala's son! Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virata's city as if we had once more entered the womb! I shall avenge myself of them all today! By good luck, O thou of wicked soul, I see thee today! It is for thy sake that that foremost of car-warriors, the son of Ganga, of great prowess, struck down by Yajnasena's son, sleepeth on a bed of arrows! Drona also hath been slain, and Karna, and Shalya of great prowess! Subala's son Shakuni, too, that root of these hostilities, hath been slain! The wretched Pratikamin, who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain! These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this." While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying, "What use of such elaborate bragging? Fight me, O Vrikodara! O wretch of thy race, today I shall destroy thy desire of battle! Mean vermin as thou art, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like thee! For a long time have I cherished this desire! For a long time hath this wish been in my heart! By good luck the gods have at last brought it about, a mace encounter with thee! What use of long speeches and empty bragging, O wicked-souled one! Accomplish these words of thine in acts. Do not tarry at all!" Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly. Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle. The kings present once again cheered thy wrathful son with clapping, like persons exciting an infuriated elephant to an encounter. The high-souled Vrikodara, the son of Pandu, then, uplifting his mace, rushed furiously at thy high-souled son. The elephants present there trumpeted aloud and the steeds neighed repeatedly. The weapons of the Pandavas who longed for victory blazed forth of their own accord.'"

"Sanjaya said, 'Duryodhana, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar. They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunderbolts. Each longing for victory, the battle that took place between them was terrible, making the very hair stand on end, like that between Indra and Prahlada. All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two Kinsukas decked with flowers. During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies. After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued. Having rested for a little while, those two scorchers of foes, taking up their handsome maces, once again began to ward off each others' attacks. Indeed, when those two warriors of great energy, those two foremost of men, both possessed of great might, encountered each other after having taken a little rest, they looked like two elephants infuriated with passion and attacking each other for obtaining the companionship of a cow elephant in season. Beholding those two heroes, both armed with maces and each equal to the other in energy, the gods and Gandharvas and men became filled with wonder. Beholding Duryodhana and Vrikodara both armed with maces, all creatures became doubtful as to who amongst them would be victorious. Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other's lapses, waited each watching the other. The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunder-bolt of Indra. While Bhimasena whirled his weapon, loud and awful was the sound that it produced. Beholding his foe, the son of Pandu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement. Indeed, the heroic Vrikodara, O Bharata, as he careered in diverse courses, presented a highly beautiful spectacle. Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat. Bhimasena performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded. He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left. He advanced straight against the enemy. He made ruses for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft. He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both accomplished in encounters with the mace, Bhima and Duryodhana thus careered and fought, and struck each other. Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other. Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons, like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field. Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to career in circles. Duryodhana, O monarch, adopted the right mandala, while Bhimasena adopted the left mandala. While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks. Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow. The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's uplifted bludgeon. Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again. Loud was the sound, O Bharata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin. Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima. The massive mace of Bhimasena meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire. Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect. Marking the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pandus and the Somakas. Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with their maces, like two elephants approaching and striking each other with their tusks. Both of them, O monarch, covered with blood, looked highly beautiful. Even thus progressed that awful combat before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava. Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti. Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana. A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunder-bolts from opposite directions. Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very earth to tremble. The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriated elephant at the sight of a rival elephant. Adopting the left mandala, O monarch, and whirling his mace, Suyodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force. Thus struck by thy son, Bhima, the son of Pandu, trembled not, O monarch, at which all the spectators wondered exceedingly. That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the warriors present there. Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold. That blow the mighty and fearless Duryodhana warded off by his agility. Beholding this, great was the wonder that the spectators felt. That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunderbolt and caused the very earth to tremble. Adopting the manoeuvre called Kausika, and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter. Baffling Bhimasena thus, the Kuru king, endued with great strength, at last in rage struck the former on the chest. Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupefied and for a time knew not what to do. At that time, O king, the Somakas and the Pandavas became greatly disappointed and very cheerless. Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant. Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant. Approaching the Kuru king, the son of Pandu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son. Bhimasena then struck Duryodhana on one of his flanks. Stupefied at that blow, the latter fell down on the earth, supporting himself on his knees. When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world! Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage. The mighty-armed hero, rising up, began to breathe like a mighty snake, and seemed to burn Bhimasena by casting his glances upon him. That foremost one of Bharata's race then rushed at Bhimasena, as if he would that time crush the head of his antagonist in that battle. The high-souled Duryodhana of terrible prowess then struck the high-souled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain. Thus struck in that battle, the son of Pritha, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy secretions trickling adown. The elder brother of Dhananjaya, then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunder-bolt, struck his adversary with great force. Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic Sala in the forest, decked with flowers, uprooted by the violence of the tempest. Beholding thy son prostrated on the earth, the Pandavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son then rose, like an elephant from a lake. That ever wrathful monarch and great car-warrior then careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pandu, with weakened limbs, fell down on the earth.

"Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had fractured Bhima's coat of mail. A loud uproar was then heard in the welkin, made by the denizens of heaven and the Apsaras. A floral shower, emitting great fragrance, fell, rained by the celestials. Beholding Bhima prostrated on the earth and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes. Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes steadying himself with great effort."

"Sanjaya said, 'Beholding that fight thus raging between those two foremost heroes of Kuru's race, Arjuna said unto Vasudeva, "Between these two, who, in thy opinion, is superior? Who amongst them hath what merit? Tell me this, O Janardana."

"'Vasudeva said, "The instruction received by them hath been equal. Bhima, however, is possessed of greater might, while the son of Dhritarashtra is possessed of greater skill and hath laboured more. If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly he will be surely able to slay Duryodhana. The Asuras were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Shakra with the aid of deception. The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception! At the time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle. Let this crusher of foes, therefore, accomplish that vow of his. Let him with deception, slay the Kuru king who is full of deception. If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger. I tell thee again, O son of Pandu, listen to me. It is through the fault of king Yudhishthira alone that danger hath once more overtaken us! Having achieved great feats by the slaughter of Bhishma and the other Kurus, the king had won victory and fame and had almost attained the end of the hostilities. Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pandava, since he hath made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is accomplished, he is a hero; he is again firmly resolved. This old verse uttered by Usanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning! 'Those amongst the remnant of a hostile force broken flying away for life, that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose! Shakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life. This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single combat? I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaying Bhimasena, he jumpeth up and leapeth transversely! If the mighty-armed Bhima does not slay him unfairly, the son of Dhritarashtra will surely remain king!" Having heard those words of the high-souled Keshava, Dhananjaya struck his own left thigh before the eyes of Bhimasena. Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a Yomaka and other kinds of manoeuvres. Sometimes adopting the right mandala, sometimes the left mandala, and sometimes the motion called Gomutraka, the son of Pandu began to career, O king, stupefying his foe. Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena. Whirling their terrible maces which were smeared with sandal paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas. Desirous of slaying each other, those two foremost of men, possessed of great heroism, fought like two Garudas desirous of catching the same snake. While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes. Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest. Striking each other equally like two infuriated elephants, their clashing maces produced peals of thunder. During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued. Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other. When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained. Rushing at each other in that encounter, those two heroes, possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two buffaloes in the mire. All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of Kinsukas on the breast of Himavat. During the progress of the encounter, when, Vrikodara (as a ruse) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward. Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him. Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the earth. Having warded off that blow, thy son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon. In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupefied. Duryodhana, however, knew not that the son of Pandu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience. Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again. Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near. Beholding Bhimasena of immeasurable energy filled with rage and rushing towards him, thy high-souled son, O bull of Bharata's race, desiring to baffle his blow, set his heart on the manoeuvre called Avasthana. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara. Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar, he fiercely hurled his mace at the thighs of the Kuru king as the latter had jumped up for baffling the first aim. That mace, endued with the force of the thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana. That tiger among men, thy son, after his thighs had been broken by Bhimasena, fell down, causing the earth to echo with his fall. Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The earth, with her trees and plants and mountains, began to tremble. Upon the fall of that hero who was the head of all monarchs on earth, fierce and fiery winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of earth fell, large meteors were seen to flash down from the sky. Bloody showers, as also showers of dust, fell, O Bharata! These were poured by Maghavat, upon the fall of thy son! A loud noise was heard, O bull of Bharata's race, in the welkin, made by the Yakshas, and the Rakshasas and the Pisachas. At that terrible sound, animals and birds, numbering in thousands, began to utter more frightful noise on every side. Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pandava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals. A terrific noise seemed to come from within the bowels of the earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the earth on all sides. Warriors, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell. Lakes and wells, O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions. Women seemed to look like men, and men to look like women at that hour, O king, when thy son Duryodhana fell! Beholding those wonderful portents, the Pancalas and the Pandavas, O bull of Bharata's race, became filled with anxiety. The gods and the Gandharvas went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons. Similarly the Siddhas, and the Charanas of the fleetest course, went to those places from which they had come, applauding those two lions among men."

"Sanjaya said, 'Beholding Duryodhana felled upon the earth like a gigantic Sala uprooted (by the tempest) the Pandavas became filled with joy. The Somakas also beheld, with hair standing on end, the Kuru king felled upon the earth like an infuriated elephant felled by a lion. Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying, "O wretch, formerly laughing at the disrobed Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as 'Cow, Cow!' Bear now the fruit of that insult!" Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot. With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch! "They that danced at us insultingly, saying, 'Cow, Cow!' we shall now dance at them, uttering the same words, 'Cow, Cow!' We have no guile, no fire, no match, at dice, no deception! Depending upon the might of our own arms we resist and check our foes!" Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Keshava and Srinjaya and Dhananjaya and the two sons of Madri, "They that had dragged Draupadi, while ill, into the assembly and had disrobed her there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena's daughter! Those wicked-hearted sons of king Dhritarashtra who had called us 'Sesame seeds without kernel,' have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell!" Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who was prostrate on the earth, and addressing the deceitful Duryodhana, said these words. Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it. While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying, "Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima! Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper. Duryodhana was the lord of eleven Akshauhinis of troops. He was the king of the Kurus. Do not, O Bhima, touch a king and a kinsman with thy foot. His kinsmen are slain. His friends and counsellors are gone. His troops have been exterminated. He has been struck down in battle. He is to be pitied in every respect. He deserves not to be insulted, for remember that he is a king. He is ruined. His friends and kinsmen have been slain. His brothers have been killed. His sons too have been slain. His funeral cake hath been taken away. He is our brother. This that thou doest unto him is not proper. 'Bhimasena is a man of righteous behaviour': people used to say this before of thee! Why then, O Bhimasena, dost thou insult the king in this way?" Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him, "O sire, thou shouldst not give way to anger nor grieve for thyself. Without doubt thou bearest the dreadful consequences of thy own former acts. Without doubt this sad and woeful result had been ordained by the Creator himself, that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race! Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bharata! Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death. In consequence of thy fault, thy brothers, mighty car-warriors all, and thy kinsmen have been slain by us. I think all this to be the work of irresistible Destiny. Thou art not to be pitied. On the other hand, thy death, O sinless one, is enviable. It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen. Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons! Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief! The grief-afflicted wives of Dhritarashtra's sons and grandsons, those widows crushed with sorrow, will without doubt, curse us all!" Having said these words, Dharma's royal son, Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations.'"

"Dhritarashtra said, 'Beholding the (Kuru) king struck down unfairly, what O Suta, did the mighty Baladeva, that foremost one of Yadu's race, say? Tell me, O Sanjaya, what Rohini's son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion!'

"Sanjaya said, 'Beholding thy son struck at the thighs, the mighty Rama, that foremost of smiters, became exceedingly angry. Raising his arms aloft the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings, "Oh, fie on Bhima, fie on Bhima! Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace! No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises! He, therefore, acteth as he likes!" While uttering these words, Rama gave way to great wrath. The mighty Baladeva then, uplifting his plough, rushed towards Bhimasena! The form of that high-souled warrior of uplifted arms then became like that of the gigantic mountains of Kailasa variegated with diverse kinds of metals. The mighty Keshava, however, ever bending with humanity, seized the rushing Rama encircling him with his massive and well-rounded arms. Those two foremost heroes of Yadu's race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky! For pacifying the angry Rama, Keshava addressed him, saying, "There are six kinds of advancement that a person may have: one's own advancement, the advancement of one's friends, the advancement of one's friends', the decay of one's enemy, the decay of one's enemy's friends, and the decay of one's enemy's friends' friends. When reverses happen to one's own self or to one's friends, one should then understand that one's fall is at hand and, therefore, one should at such times look for the means of applying a remedy. The Pandavas of unsullied prowess are our natural friends. They are the children of our own sire's sister! They had been greatly afflicted by their foes! The accomplishment of one's vow is one's duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana. The great Rishi Maitreya also, O scorcher of foes, had formerly cursed Duryodhana, saying, 'Bhima will, with his mace, break thy thighs!' In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pandavas is founded upon birth and blood, as also upon an attraction of hearts. In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!" Hearing these words of Vasudeva the wielder of the plough, who was conversant with rules of morality, said, "Morality is well practised by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three--Morality, Profit and Pleasure--always succeeds in obtaining great happiness. In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell me!" Krishna replied, saying, "Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath! Know that the Kali age is at hand. Remember also the vow made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!"

"Sanjaya continued, 'Hearing this fallacious discourse from Keshava, O king, Rama failed to dispel his wrath and became cheerful. He then said in that assembly, "Having unfairly slain king Suyodhana of righteous soul, the son of Pandu shall be reputed in the world as a crooked warrior! The righteous-souled Duryodhana, on the other hand, shall obtain eternal blessedness! Dhritarashtra's royal son, that ruler of men, who hath been struck down, is a fair warrior. Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his sacrifice by the final ablutions represented by the attainment of glory!" Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwaraka. The Pancalas with the Vrishnis, as also the Pandavas, O monarch, became rather cheerless after Rama had set out for Dwaravati. Then Vasudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words:

"'Vasudeva said, "O Yudhishthira the just, why dost thou sanction this unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot. Conversant with the ways of morality, why dost thou, O king, witness this act with indifference?"

"'Yudhishthira answered, "This act, O Krishna, done from wrath, of Vrikodara's touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race! By guile were we always deceived by the sons of Dhritarashtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them. Great is the grief on account of all those acts that is in Bhimasena's heart! Reflecting on all this, O thou of Vrishni's race, I looked on with indifference! Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions, let the son of Pandu gratify his desire, be it righteousness or unrighteousness!"

"Sanjaya continued, 'After Yudhishthira had said this, Vasudeva, that perpetuator of Yadu's race, said with difficulty, "Let it be so!" Indeed, after Vasudeva had been addressed in those words by Yudhishthira, the former, who, always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle. Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form. With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying, "The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed! Rule over her, O monarch, and observe the duties of thy order! He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of earth! All these wretches headed by Duhshasana, who used to utter cruel words, as also those other foes of thine, the son of Radha, and Shakuni, have been slain! Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive!"

"'Yudhishthira said, "Hostilities have come to an end! King Suyodhana hath been struck down! The earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna! By good luck, thou hast paid off thy debt to thy mother and to thy wrath! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slain!"'"

"Dhritarashtra said, 'Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pandavas and the Srinjayas do?'

"Sanjaya said, 'Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion, the Pandavas with Krishna became filled with delight. The Pancalas and the Srinjayas also, upon the fall of the Kuru king, waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors. Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums. Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena, "Exceedingly difficult and great hath been the fears that thou hast achieved today in battle, by having struck down the Kuru king, himself a great warrior, with thy mace! All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself! Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manoeuvres (characteristic of such encounters)? Thou hast now reached the other shore of these hostilities, that other shore which none else could reach. This feat that thou hast achieved is incapable of being achieved by any other warriors. By good luck, thou hast, O hero, like an infuriated elephant, crushed with thy foot the head of Duryodhana on the field of battle! Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Duhshasana, like a lion quaffing the blood of a buffalo! By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira! In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world! Bards and eulogists applauded Shakra after the fall of Vritra, even as we are now applauding thee, O Bharata, after the fall of thy foes! Know, O Bharata, that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!" Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion! Whilst those tigers among men, the Pancalas and the Pandavas, all filled with delight were indulging in such language, the slayer of Madhu addressed them, saying, "You rulers of men, it is not proper to slay a slain foe with such cruel speeches repeatedly uttered. This wight of wicked understanding hath already been slain. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever regardless of the advice of wise friends, met with his death even when he refused, though repeatedly urged to contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pandu their paternal share in the kingdom which they had solicited at his hands! This wretch is not now fit to be regarded either as a friend or a foe! What use in spending bitter breath upon one who hath now become a piece of wood! Mount your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch hath been slain with his counsellors and kinsmen and friends!" Hearing these rebukes from Krishna, king Duryodhana, O monarch, gave way to wrath and endeavoured to rise. Sitting on his haunches and supporting himself on his two arms, he contracted his eyebrows and cast angry glances at Vasudeva. The form then of Duryodhana whose body was half raised looked like that of a poisonous snake, O Bharata, shorn of its tail. Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vasudeva with keen and bitter words, "O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima? Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelest thou no shame or no abhorrence for those acts? Day after day having caused a great carnage of heroic warriors, thou causedst the grandsire to be slain by placing Shikhandi to the fore! Having again caused an elephant of the name of Ashvatthama to be slain, O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons. Thinkest thou that this is not known to me! While again that valiant hero was about to be slain this cruel Dhrishtadyumna, thou didst not dissuade the latter! The dart that had been begged (of Shakra as a boon) by Karna for the slaughter of Arjuna was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou? Similarly, the mighty Bhurishrava, with one of his arms lopped off and while observant of the Praya vow, was caused to be slain by thee through the agency of the high-souled Satyaki. Karna had done a great feat for vanquishing Partha. Thou, however, causedst Aswasena, the son of that prince of snakes (Takshaka), to be baffled in achieving his purpose! When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account, when, indeed, that foremost of men became anxious to liberate his wheel, thou causedst that Karna to be then slain! If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours. By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!'

"'Vasudeva said, "Thou, O son of Gandhari, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod! Through thy evil acts those two heroes, Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour! Solicited by me, O fool, thou didst not, from avarice, give the Pandavas their paternal share, acting according to the counsels of Shakuni! Thou gavest poison to Bhimasena! Thou hadst, also, O thou of wicked understanding, endeavoured to burn all the Pandavas with their mother at the palace of lac! On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain! Thou hadst, through Subala's son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain! Through the sinful Jayadratha again, Krishna was on another occasion persecuted when the Pandavas, her lords, had gone out hunting towards the hermitage of Trinavindu! Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain! All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature! Thou didst never listen to the counsels of Brihaspati and Usanas! Thou didst never wait upon the old! Thou didst never hear beneficial words! Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine!"

"'Duryodhana said, "I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and stood over the heads of my foes! Who is there so fortunate as myself! That end again which is courted by Kshatriyas observant of the duties of their own order, death in battle, hath become mine. Who, therefore, is so fortunate as myself? Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself? With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world!"'

"Sanjaya continued, 'Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky. The Gandharvas played upon many charming musical instruments. The Apsaras in a chorus sang the glory of king Duryodhana. The Siddhas uttered loud sound to the effect, "Praise be to king Duryodhana!" Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the lapis lazuli. Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pandavas headed by Vasudeva became ashamed. Hearing (invisible beings cry out) that Bhishma and Drona and Karna and Bhurishrava were slain unrighteously, they became afflicted with grief and wept in sorrow. Beholding the Pandavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying, "All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly! King Duryodhana also could never be slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma! From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle. If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth! Those four were very high-souled warriors and regarded as Atirathas in the world. The very Regents of the Earth could not slay them in fair fight! Similarly, the son of Dhritarashtra, though fatigued when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon! You should not take it to heart that this foe of yours hath been slain deceitfully. When the number of one's foes becomes great, then destruction should be effected by contrivances and means. The gods themselves, in slaying the Asuras, have trod the same way. That way, therefore, that hath been trod by the gods, may be trod by all. We have been crowned with success. It is evening. We had better depart to our tents. Let us all, ye kings, take rest with our steeds and elephants and cars." Hearing these words of Vasudeva, the Pandavas and the Pancalas, filled with delight, roared like a multitude of lions. All of them blew their conchs and Jadava himself blew Panchajanya, filled with joy, O bull among men, at the sight of Duryodhana struck down in battle.'"

Sanjaya said, "All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their tents, filled with joy and blowing their conchs on their way. The Pandavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Shikhandi, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents. The Parthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators. Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors. Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellors.

Arrived at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O monarch, dismounted from their cars. At that time, always engaged, O bull of Bharata's race, in the good of his friend, Keshava, addressed the wielder of gandiva, saying, "Take down thy gandiva as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas! Get thee down, for this is for thy good, O sinless one!"

Pandu's brave son Dhananjaya did as he was directed. The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya. After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the mantle of Arjuna's vehicle, disappeared there and then. The top of the vehicle, which had before been burnt by Drona and Karna with their celestial weapons, quickly blazed forth to ashes, O king, without any visible fire having been in sight. Indeed, the car of Dhananjaya, with its quick pairs of steeds, yoke, and shaft, fell down, reduced to ashes.

Beholding the vehicle thus reduced to ashes, O lord, the sons of Pandu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice, 'O Govinda, O divine one, for what reason hath this car been consumed by fire? What is this highly wonderful incident that has happened before our eyes! O thou of mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything.'

Vasudeva said, 'That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes! Previously consumed by the energy of brahmastra, it has been reduced to ashes upon my abandoning it after attainment by thee of thy objects!'

Then, with a little pride, that slayer of foes, the divine Keshava, embracing king Yudhishthira, said unto him, 'By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of gandiva, Bhimasena the son of Pandu, thyself, O king, and the two sons of Madri have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes! Quickly do that, O Bharata, which should now be done by thee!

After I had arrived at Upaplavya, thyself, approaching me, with the wielder of gandiva in thy company, gavest me honey and the customary ingredients, and saidst these words, O Lord: 'This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!' After thou didst say these words, I answered thee, saying, 'So be it!'

That Savyasaci hath been protected by me. Victory also hath been thine, O king! With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life!' Thus addressed by Krishna, King Yudhishthira the just, with hair standing on end, O monarch, said these words unto Janardana:

Yudhishthira said, "Who else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the brahmastras hurled by Drona and Karna! It was through thy grace that the samsaptakas were vanquished! It was through thy grace that Partha had never to turn back from even the fiercest of encounters! Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of prowess and energy! At Upaplavya, the great rishi Krishna-Dvaipayana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is!'"

Sanjaya continued, "After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth. And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins, and innumerable slaves male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly blessed ones, whose foe had been slain, uttered loud cries of exultation. Having unyoked their animals, the Pandavas and Satyaki remained there awhile for resting themselves.

Then Vasudeva of great renown said, 'We should, as an initiatory act of blessedness, remain out of the camp for this night.' Answering, 'So be it!' the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for the sake of doing that which was regarded as an auspicious act. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, reft of foes, took up their quarters there for that night!

They despatched Keshava of Yadu's race to Hastinapura. Vasudeva of great prowess, causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Ambika was. While about to start on his car having Shaibya and Sugriva (and the others) yoked unto it, (the Pandavas) said unto him, 'Comfort the helpless Gandhari who hath lost all her sons!' Thus addressed by the Pandavas, that chief of the Satvatas then proceeded towards Hastinapura and arrived at the presence of Gandhari who had lost all her sons in the war.'"

Janamejaya said, "For what reason did that tiger among kings, Yudhishthira the just, despatch that scorcher of foes, Vasudeva, unto Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He did not obtain the fruition of his wishes. In consequence of this the battle took place. When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pandu's son became perfectly foeless, when all the (Kuru) camp became empty, all its inmates having fled, when great renown was won by the son of Pandu, what, O regenerate one, was the cause for which Krishna had once again to go to Hastinapura? It seems to me, O Brahmana, that the cause could not be a light one, for it was Janardana of immeasurable soul who had himself to make the journey! O foremost of all Adhyaryus, tell me in detail what the cause was for undertaking such a mission!"

Vaishampayana said, "The question thou askest me, O king, is, indeed, worthy of thee! I will tell thee everything truly as it occurred, O bull of Bharata's race! Beholding Duryodhana, the mighty son of Dhritarashtra, struck down by Bhimasena in contravention of the rules of fair fight, in fact, beholding the Kuru king slain unfairly, O Bharata, Yudhishthira, O monarch, became filled with great fear, at the thought of the highly blessed Gandhari possessed of ascetic merit. "She hath undergone severe ascetic austerities and can, therefore, consume the three worlds," even thus thought the son of Pandu. By sending Krishna, Gandhari, blazing with wrath, would be comforted before Yudhishthira's own arrival. "Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes! How will Gandhari endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?" Having reflected in this strain for a long while, king Yudhishthira the just, filled with fear and grief, said these words unto Vasudeva: "Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, making the very hair stand on end, violent were the blows that thou hadst to bear, O delighter of the Yadavas! In the battle between the gods and the Asuras, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods and those foes were slain! In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us! If thou hadst not been the protector of Phalguna in dreadful battle, how could then this sea of troops have been capable of being vanquished? Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and sharp arrows and lances and battle axes, that have been endured by thee! For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle! In consequence of Duryodhana's slaughter, all this has not been fruitless, O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed! Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Madhava, that Gandhari's wrath, O mighty-armed one, hath been provoked! That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her! Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children? That thou shouldst go there, O Madhava, is what I think to be proper, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer. Thou art the first cause of all the worlds thyself being eternal! By words fraught with reasons, visible and invisible that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gandhari! Our grandsire, thy holy Krishna-Dvaipayana, will be there. O mighty-armed one, it is thy duty to dispel, by all means in thy power, the wrath of Gandhari!" Hearing these words of king Yudhishthira the just, the perpetuator of Yadu's race, summoning Daruka, said, "Let my car be equipped!" Having received Keshava's command, Daruka in great haste, returned and represented unto his high-souled master that the car was ready. That scorcher of foes and chief of Yadu's race, the lord Keshava, having mounted the car, proceeded with great haste to the city of the Kurus. The adorable Madhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it. Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and then alighted from his vehicle and entered the palace of the old king. He there beheld that best of Rishis, (Dvaipayana) arrived before him. Janardana, embracing the feet of both Vyasa and Dhritarashtra, quietly saluted Gandhari also. Then the foremost of the Yadavas, Vishnu seizing Dhritarashtra by the hand, O monarch, began to weep melodiously. Having shed tears for a while from sorrow, he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarashtra, "Nothing is unknown to thee, O Bharata, about the past and the future! Thou art well-acquainted, O lord, with the course of time! From a regard for thee, the Pandavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bharata! Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice! With his brothers he led a life of concealment, attired in various disguises. They also every day got into diverse other woes as if they were quite helpless! On the eve of battle I myself came and in the presence of all men begged of thee only five villages. Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated! Bhishma, and Somadatta, and Valhika, and Kripa, and Drona and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels! Everyone, it seems, when afflicted by Time, is stupefied, O Bharata, since even thou, O king, as regards this matter, did act so foolishly! What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pandavas! The smallest transgression is not discernible in the high-souled Pandavas, judged by the rules of morality or reason or affection, O scorcher of foes! Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill-feeling towards the Pandavas! Race, line, funeral cake, and what else depends upon offspring, now depend on the Pandavas as regards both thyself and

Gandhari! Thyself, O tiger among the Kurus, and the renowned Gandhari also, should not harbour malice towards the Pandavas. Reflecting upon all this, and thinking also of thy own transgressions, cherish good feeling towards the Pandavas, I bow to thee, O bull of Bharata's race! Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his affection is towards thee, O tiger among kings! Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind! That tiger among men, grieving for thee and for Gandhari, faileth to obtain any happiness. Overwhelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief!" Having said these words unto Dhritarashtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gandhari in these words of high import: "O daughter of Subala, thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world! Thou rememberest, O queen, those words that thou spokest in the assembly in my presence, those words fraught with righteousness and that were beneficial to both parties, which thy sons, O auspicious lady, did not obey! Duryodhana who coveted victory was addressed by thee in bitter words! Thou toldst him then. 'Listen, O fool, to these words of mine: "thither is victory where righteousness is."' Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow. Let not thy heart incline towards the destruction of the Pandavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!" Hearing these words of Vasudeva, Gandhari said, "It is even so, O Keshava, as thou sayest! My heart, burning in grief, has been unsteadied! After hearing thy words, however, that heart, O Janardana, hath again become steady. As regards the blind old king, now become child, thou, O foremost of men, with those heroes, the sons of Pandu, hast become his refuge!" Having said so much, Gandhari, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud. The mighty-armed lord Keshava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible instances. Having comforted Gandhari and Dhritarashtra, Keshava of Madhu's race came to know (by intuition) the evil that was meditated by Drona's son. Rising up in haste after worshipping the feet of Vyasa bending his head, Keshava, O monarch, addressed Dhritarashtra, saying, "I take my leave, O foremost one of Kuru's race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly! It seems that he has formed a plan of destroying the Pandavas during the night!" Hearing these words, both Gandhari and Dhritarashtra said unto Keshava that slayer of Keshi, these words: "Go, quickly, O mighty-armed one, protect the Pandavas! Let me soon meet thee again, O Janardana!" Then Keshava of unfading glory proceeded with Daruka. After Vasudeva had departed, O king, Vyasa, that adored of the whole world, of inconceivable soul, began to comfort king Dhritarashtra. The righteous-souled Vasudeva departed, having achieved his mission successfully, from Hastinapura, for seeing the camp and the Pandavas. Arrived at the camp, he proceeded to the presence of the Pandavas. Telling them everything (about his mission to the city), he took his seat with them."

"Dhritarashtra said, 'Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say? King Duryodhana was exceedingly wrathful and his hostility to the sons of Pandu was deep-rooted. When therefore this great calamity overtook him, what did he next say on the field?'

"Sanjaya said, 'Listen to me, O monarch, as I describe to thee what happened. Listen, O king, to what Duryodhana said when overtaken by calamity. With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides. Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me. He struck his arms against the Earth for a while like an infuriated elephant. Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pandu. Breathing heavily, he then addressed me, saying, "Alas, I who had Santanu's son Bhishma for my protector, and Karna, that foremost of all wielders of weapons and Gotama's son, Shakuni, and Drona, that first of all wielders of arms, and Ashvatthama, and the heroic Shalya, and Kritavarma, alas, even I have come to this plight! It seems that Time is irresistible! I was the lord of eleven Chamus of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time! Those of my side that have escaped with life from this battle should be informed, how I have been struck down by Bhimasena in contravention of the rules of fair fight! Many have been the very unfair and sinful acts that have been perpetrated towards Bhurishrava, and Bhishma, and Drona of great prosperity! This is another very infamous act that the cruel Pandavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men! What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contravening the rules of fairness? What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, Vrikodara the son of Pandu, rejoices? What can be more amazing than this, that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken? Is that person, O Sanjaya, worthy of honour who behaveth thus towards a man possessed of glory endued with prosperity, living in the midst of friends? My parents are not ignorant of the duties of battle. Instructed by me, O Sanjaya, tell them that are afflicted with grief these words: I have performed sacrifices, supported a large number of servants properly, governed the whole earth with her seas! I stayed on the heads of my living foes! I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself? I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself? I honoured all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, Religion, Profit, and Pleasure! Who is there more fortunate than myself? I laid my commands on great kings, and honour, unattainable by others, was mine, I always made my journeys on the very best of steeds. Who is there more fortunate than myself? I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have earned many regions of blessedness hereafter. Who is there more fortunate than myself? By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling prosperity abandons me for waiting upon another! That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself? By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By good luck, I have not been vanquished after I had done some base act! Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight! The highly blessed Ashvatthama, and Kritavarma of the Satwata race, and Saradwat's son Kripa, should be told these words of mine, 'You should never repose any confidence upon the Pandavas, those violators of rules, who have perpetrated many unrighteous acts!' After this, thy royal son of true prowess addressed our message-bearers in these words, "I have, in battle, been slain by Bhimasena most unrighteously! I am now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Shalya, of Vrishasena of great energy, of Shakuni the son of Subala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta's son, that mighty bowman, of Jayadratha, the king of the Sindhus, of all my brothers headed by Duhshasana and equal unto myself, of Duhshasana's son of great prowess, and of Lakshmana, my son, and thousands of others that fought for me. Alas how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband! Alas, what shall be the plight of the old king, my sire, with Gandhari, and his daughters-in-law and grand-daughters-in-law! Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will soon meet with her death! If Charvaka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge himself of my death! By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions!" Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king. The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky. The messengers, repairing to Drona's son, represented to him all that had happened regarding the conduct of the mace-encounter and the fall of the king. Having represented everything unto Drona's son, O Bharata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the place they came from.'"

"Sanjaya said, 'Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, the unslain remnant of the Kaurava army, exceedingly wounded with keen shafts, and maces and lances and darts, those three, Ashvatthama and Kripa and Kritavarma of the Satwata race, came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarashtra prostrate on the ground like a gigantic Sala tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with blood even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood. Indeed, they saw him lying on the ground like the sun dropped on the earth or like the ocean dried by a mighty wind, or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the earth, covered with dust. Around him were many terrible creatures and carnivorous animals like wealth-coveting dependants around a monarch in state. His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They beheld the king, that tiger among men, full of rage, like a tiger struck down (by hunters). Those great archers Kripa and others, beholding the monarch laid low on the Earth, became stupefied. Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the earth around him. Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings on earth, "Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare earth, stained with dust! Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness? I do not see Duhshasana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men? Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust! Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course! Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king? Where hath that vast army of thine now gone, O best of monarchs? The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight! Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Shakra himself hast now been reduced to such a sorry plight!" Hearing these words of the sorrowing Ashvatthama, thy son answered him in these words that were suited to the occasion. He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said, "This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of time. That death hath now come to me, before the eyes of you all! I who reigned over the whole earth have now been reduced to this plight! By good luck, I never turned back from battle whatever calamities overtook me. By good luck, I have been slain by those sinful men, by the aid particularly of deception. By good luck, while engaged in hostilities, I always displayed courage and perseverance. By good luck, I am slain in battle, along with all my kinsmen and friends. By good luck, I behold you escaped with life from this great slaughter, and safe and sound. This is highly agreeable to me. Do not, from affection, grieve for my death. If the Vedas are any authority, I have certainly acquired many eternal regions! I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties. I have obtained him. On no account should anybody grieve from me. Ye have done what persons like ye should do. Ye have always striven for my success. Destiny, however, is incapable of being frustrated." Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony. Beholding the king in tears and grief, Drona's son flamed up in anger like the fire that is seen at the universal destruction. Overwhelmed with rage, he squeezed his hand and addressing the king in a voice hoarse with tears, he said these words, "My sire was slain by those wretches with a cruel contrivance. That act, however, doth not burn me so keenly as this plight to which thou hast been reduced, O king! Listen to these words of mine that I utter, swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won. I shall today, in the very presence of Vasudeva, despatch all the Pancalas, by all means in my power, to the abode of Yama? It behoveth thee, O monarch, to grant me permission!" Hearing these words of Drona's son, that were highly agreeable to his heart, the Kuru king addressing Kripa, said, "O preceptor, bring me without delay a pot full of water!" At these words of the king, that foremost of Brahmanas soon brought a vessel full of water and approached the king. Thy son then, O monarch, said unto Kripa, "Let the son of Drona, O foremost of Brahmanas, (blessed be thou), be at my command installed as generalissimo, if thou wishest to do me the good! At the command of the king, even a Brahmana may fight, specially one that has adopted Kshatriya practices! Those learned in the scriptures say this!" Hearing these words of the king, Kripa, the son of Saradwat, installed Drona's son as generalissimo, at the king's command! The installation over, O monarch, Ashvatthama embraced that best of kings and left the spot, having caused the ten points to resound with his leonine roars. That foremost of kings, Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures. Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly.'"

The End of Shalya-parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 10
Sauptika-parva

Om! Having bowed down unto Narayana, and Nara the most exalted of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered!

Sanjaya said, "Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment. Letting their animals loose they became very much frightened. Reaching then a forest, they secretly entered it. They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pandavas. Hearing the loud noise made by the victorious Pandavas, they feared a pursuit and therefore fled towards the east. Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness, those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They however, took rest for a while."

Dhritarashtra said, "The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of 10,000 elephants. In manhood's prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pandavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a 1,000 fragments even after hearing of the slaughter of my hundred sons! Alas, what will be the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pandu's son! Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pandu's son! Having laid my commands over the whole Earth and having stayed over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness? How shall I be able, O Sanjaya, to endure the words of Bhima who hath single-handed slain a full hundred sons of mine? The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words! What, however, did Kritavarma and Kripa and Drona's son do after my son Duryodhana had been unfairly stuck down?"

Sanjaya said, "They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged. That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures. Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses.

Having entered that dense forest, they cast their eyes about and saw a gigantic banyan tree with thousands of branches. Repairing to the shade of that tree, those great car-warriors, O king, those foremost of men, saw that was the biggest tree in that forest. Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers. The Sun then reached the Asta mountains, and Night, the mother of the universe, came. The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle. Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep. Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night, as it deepened, became dreadful.

At that hour, filled with grief and sorrow, Kritavarma and Kripa and Drona's son all sat down together. Seated under that banyan, they began to give expression to their sorrow in respect of that very matter: the destruction that had taken place of both the Kurus and the Pandavas. Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts. The two great car-warriors, Kripa and Kritavarma, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground. Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief.

Drona's son, however, O Bharata, yielding to the influence of wrath and reverence, could not sleep, but continued to breathe like a snake. Burning with rage, he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest. As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banyan covered with crows. On that banyan thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya! As, however, those birds were sleeping securely on every side, Ashvatthama beheld an owl of terrible aspect suddenly make its appearance there. Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda. Uttering soft cries that winged creature, O Bharata, secretly approached the branches of that banyan. That ranger of the sky, that slayer of crows, alighting on one of the branches of the banyan, slew a large number of his sleeping enemies. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his eyes. With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banyan became thickly strewn on every side. Having slain those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure.

Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example. He said unto himself, "This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come! The victorious Pandavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting. In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act, like an insect essaying to rush into a blazing fire! If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes! People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by person that is observant of kshatriya practices. The Pandavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again fall of guile. As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice.

These verses are even these: The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten. They should be dealt with in the same way when afflicted with sleep in the dead of night, or when reft of commanders, or when broken or when under the impression of an error.'"

Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pandavas and the Pancalas. Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of Bhojas. Awakened from sleep, those two illustrious and mighty persons, Kripa and the Bhoja chief, heard Ashvatthama's scheme. Filled with shame, both of them abstained from giving a suitable reply.

Having reflected for a short while, Ashvatthama said with tearful eyes, "King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pandavas, hath been slain! Deserted and alone, though he was the lord of eleven akshauhinis of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle! Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath! The Pancalas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums! The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear and borne by the winds, is filling all the points of the compass. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors! That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east. So great hath been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors of that great carnage! Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu! I regard this to be an instance of the reverses brought about by Time! Truly, this is the end to which such an act leads! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those feats! If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair.'"

Kripa said, "We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty armed one! All men are subjected to and governed by these two forces, Destiny and Exertion. There is nothing higher than these two. Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain. What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth. If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is of this nature.

Sometimes, Destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or abstain. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when well directed, is without the concurrence of destiny, seen in the world to be unproductive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This however, is not the opinion of the wise.

Generally, an act performed is not seen to be unproductive of fruit in the world. The absent of action, again, is seen to be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not to be seen. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about action, liveth otherwise, is said to do an injury to himself. This is the opinion of those that are endued with intelligence.

Efforts become unproductive of fruits in consequence of these two reasons: destiny without exertion and exertion without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infallible root of means, and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity.

This Duryodhana, stained by covetousness and bereft of foresight, had without taking counsel, foolishly commenced to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief and amid calamity. As regards ourselves since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us! This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good!

A man that is stupefied himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity. One's actions should have their root in them. That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this is my certain resolution. Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny."

Sanjaya said, "Hearing these words of Kripa that were auspicious and fraught with morality and profit, Ashvatthama, O monarch, became overwhelmed with sorrow and grief. Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both saying, "The faculty of understanding is different in different men. Each man, however, is pleased with own understanding. Every man regards himself more intelligent than others. Everyone respects his own understanding and accords it great praise. Everyone's own wisdom is with every one a subject of praise. Everyone speaks ill of the wisdom of others, and well of his own, in all instances. Men whose judgements agree with respect to any unattained object, even though there be a variety of considerations, become gratified with and applaud one another. The judgements, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgements necessarily differ when intellects are clouded.

As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure, even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him. When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted. In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time.

Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them. All men, relying on their own judgements and wisdom, endeavour to accomplish diverse purposes, knowing them to be beneficial. The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of dispelling my grief, I will now disclose unto both of you.

The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence. Unto brahmanas he assigned that foremost of all things, the Veda. Unto the kshatriya he assigned superior energy. Unto the vaishya he gave skill, and unto the shudra he gave the duty of serving the three other classes. Hence, a brahmana without self-restraint is censurable. A kshatriya without energy is base. A vaishya without skill is worthy of dispraise, as also a shudra who is bereft of humility (to the other orders).

I am born in an adorable and high family of brahmanas. Through ill-luck, however, I am wedded to kshatriya practices. If, conversant as I am with kshatriya duties, I adopt now the duties of a brahmana and achieve a high object (the purification of self under such injuries), that course would not be consistent with nobleness. I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men? Paying regard to kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king.

The Pancalas, elated with victory, will trustfully sleep tonight, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion. While sleeping at their ease during the night within their own camp, I shall make a great and terrible assault upon their camp. Like Maghavat slaying the danavas, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, putting forth my prowess. Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Pancalas, I shall obtain peace of mind, O best of men! While engaged in the act of slaughter, I shall career in their midst like the wielder of Pinaka, Rudra himself, in rage among living creatures. Having cut off and slain all the Pancalas today, I shall then, in joy, afflict the sons of Pandu in battle. Taking their lives one after another and causing the earth to be strewn with the bodies of all the Pancalas, I shall pay off the debt I owe to my sire. I shall today make the Pancalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and the ruler of the Sindhus. Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna, the king of the Pancalas! I shall tonight, O son of Gautama, cut off with my sharp sword, in battle, the sleeping sons of the Pancalas and the Pandavas. Having exterminated the Pancalas army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!"

Kripa said, "By good luck, O thou of unfading glory, thy heart is set today on vengeance. The wielder of the thunder himself will not succeed in dissuading thee today. Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night. I shall accompany thee, as also Kritavarma of the Satvata race, clad in mail and riding on our cars, while thou shalt proceed against the foe. United with ourselves, thou shalt slay the foes, the Pancalas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors! If thou puttest forth thy prowess, thou art quite competent to achieve that fear! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night. Having rested and slept, and having become quite refreshed, O giver of honours, encounter the foe in battle! Thou shalt then slay the enemy, without doubt. No one, not even Vasava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors! Who is there that would, even if he be the chief of the gods himself, fight Drona's son, when the latter proceeds, accompanied by Kripa and protected by Kritavarma? Therefore, having rested and slept this night and shaken off fatigue, we shall slay the foe tomorrow morning! Thou art a master of celestial weapons. I also am so, without doubt. This hero of Satvata's race is a mighty bowman, always skilled in battle. All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily! Myself and Kritavarma, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy. Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe. Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Shakra after the slaughter of great asuras. Thou art quite competent to vanquish the army of the Pancalas in battle like the slayer of the danavas in vanquishing in rage the danava host. United with myself in battle and protected by Kritavarma, thou art incapable of being withstood by the wielder of the thunderbolt himself.

Neither I, O son, nor Kritavarma, will ever retreat from battle without having vanquished the Pandavas! Having slain the angry Pancalas along with the Pandavas, we shall come away, or slain by them, we shall proceed to heaven. By every means in our power, we two shall render thee assistance in battle tomorrow morning. O thou of mighty arms, I tell thee the truth, O sinless one!"

Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying, Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep? Behold, all these four causes are present in my case. Anyone of these, singly would destroy sleep. How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burning day and night. I fail to obtain peace. The way in which my sire in particular was slain by those sinful wretches hath been witnessed by you all. The thought of that slaughter is cutting all my vitals. How could a person like me live for even a moment after hearing the Pancalas say that they have slain my father? I cannot bear the thought of supporting life without having slain Dhrishtadyumna in battle. In consequence of the slaughter of my father he hath become slayable by me, as also all with whom he is united. Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs? Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea.

Protected as they are by Vasudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself. I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine! The messengers informed me of the defeat of my friends and the victory of the Pandavas. That is burning my heart. Having however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety."

Kripa said, "A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion. Similarly, an intelligent person who does not practise humility fails to understand the settled conclusions of morality. A brave man, if bereft of understanding, by waiting all his life upon a learned person fails to know his duties, like a wooden ladle unable to taste the juicy soup (in which it may lie immersed). The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his duties, like the tongue tasting the juicy soup (as soon as it comes into contact with the latter). That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control succeeds in knowing all the rules of morality and never disputes with what is accepted by all. An ungovernable, irreverent, and sinful person of wicked soul perpetrates sin in seeking his well-being by disregarding destiny.

Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise reaps misery. As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained never becomes a prey to misery. When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him. Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards.

In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds. They also are unslayable who say We are thine!' and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken. All the Pancalas will sleep tonight. O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men. That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft save himself. In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute trespass. When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence wilt conquer the foe in battle. This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion."

Ashvatthama said, "Without doubt, it is even so, O maternal uncle, as thou sayest. The Pandavas, however, have before this broken the bridge of righteousness into a hundred fragments. In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna. Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of gandiva. Similarly, Shantanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Shikhandi placed in his van. So also, the mighty bowman Bhurishrava, while observant of the praya vow on the field of battle, was slain by Yuyudhana in total disregard of the cries of all the kings! Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of earth. The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena. Those lamentations that I have heard, of the king lying prostrate on the earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart. The unrighteous and sinful Pancalas, who have broken down the barrier of virtue, are even such. Why do you not censure them who have transgressed all considerations? Having slain the Pancalas, those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life. That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness? That man is not yet born in the world, nor will be, who will succeed in baffling this resolution that I have formed for their destruction."

Sanjaya continued, "Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies. Then Bhoja and Sharadvata's son, those high-souled persons, addressed him, saying, "Why dost thou yoke the steeds to thy car? Upon what business art thou bent? We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe. It behoveth thee not to mistrust us. Remembering the slaughter of his sire, Ashvatthama in rage told them truly about the feat that he had resolved to accomplish. When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna. I shall slay that slayer today in a similar condition that is, when he will have laid aside his armour. The sinful son of the king of the Pancalas I shall today slay by a sinful act. It is my resolve to slay like an animal that sinful prince of the Pancalas in such a way that he may not attain to regions earned by persons slain with weapons! Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warrior and scorchers of foes."

Having said these words, Ashvatthama got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarma of the Satvata race, both followed him. While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter. They proceeded, O lord, towards the camp of the Pancalas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped."

Dhritarashtra said, "Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, Kripa and Kritavarma, do? Tell me this!"

Sanjaya said, "Inviting Kritavarma, as also the mighty car-warrior Kripa, Drona's son, filled with rage, approached the gate of the camp. He there beheld a being of gigantic frame, capable of making the very hair stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance. Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake. His arms were long and massive and held many kinds of uplifted weapons. He had for his angadas a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire. His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes. His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a 1,000 fragments. Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes. From those blazing flames hundreds and thousands of Hrishikeshas issued, armed with conchs and discs and maces.

Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons. That being, however, devoured all those shafts shot by Drona's son. Like the vadava fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona. Beholding his arrowy showers prove fruitless, Ashvatthama hurled at him a long dart blazing like a flame of fire. That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the yuga breaking and falling down from the firmament after striking against the Sun. Ashvatthama then, without losing a moment, drew from its sheath an excellent scimitar of the colour of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole. The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mongoose disappearing in its hole. Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honour of Indra. The being devoured that mace also.

At last, when all his weapons were exhausted Ashvatthama, casting his eyes around, beheld the whole firmament densely crowded with images of Janardana. Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning pale with grief, said, "He that listens not to the beneficial words of advising friends is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers. That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just arisen from sleep, an intoxicated person, a lunatic and one that is heedless. The preceptors of old always inculcated this truth upon men. I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress. The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it. I am unable, by putting forth only my skill and might, to achieve that which I have vowed.

Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes like one who falling off from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear. In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle. This being, again whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is. Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination. It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favourable. I shall, therefore, at this hour, seek the protection of the puissant Mahadeva! He will dispel this dreadful rod of divine chastisement uplifted before me. I will take the shelter of that god, that source of everything beneficial, the lord of Uma, otherwise called Kapardin, decked with a garland of human skulls, that plucker of Bhaga's eyes called also Rudra and Hara. In ascetic austerities and prowess, he far surpasses all the gods. I shall, therefore, seek the protection of Girisha armed with the trident."

Sanjaya said, "The son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god. And he said, "I seek the protection of Him called Ugra, Sthanu, Shiva, Rudra, Sharva, Ishana, Ishvara, Girisha; and of that boon-giving god who is the Creator and Lord of the universe; of Him whose throat is blue, who is without birth, who is called Shakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Uma; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a brahmacari. Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim. Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory!

Thy purposes are never baffled. Thou art robed in skins; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible! Thou art pure; thou art the Creator of Brahman; thou art Brahma; thou art a brahmacari; thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics; thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eyed; thou art fond of those beings called companions; thou art always seen by the Lord of treasures; thou art dear to Gauri's heart; thou art the sire of Kumara; thou art tawny; thou hast for thy excellent bearer a bovine bull; thou art robed in a subtle attire; thou art most fierce; thou art eager to adorn Uma; thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the wielder of weapons; thou art immeasurable, and thou art the protector of all quarters; thou art cased in golden armour; thou art divine; thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god! For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed!"

Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona. Upon the altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with angadas set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows and bears and cats and tigers and pards and crows and apes and parrots. And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of woodpeckers and jays, O Bharata, and of tortoises and alligators and porpoises and huge sharks and whales, and of lions and cranes and pigeons and elephants and stags. Some had faces like those of ravens and hawks, some had ears on their hands; some had a 1,000 eyes, some had very large stomachs, and some had no flesh, O Bharata! And some, O king, had no heads, and some, O Bharata, had faces like those of bears. The eyes of some were like fire, and some had fiery complexions. The hair on the heads and bodies of some were blazing and some had four arms, and some, O king, had faces like those of sheep and goats. The colour of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were like conchs, some wore garlands made of conchs, and the voices of some resembled the blare of conchs. Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows and some had diadems on their brows. Some had strings of grass on their bodies, O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments. Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands.

Some were armed with shataghnis, some with thunder, and some had mushalas in their hands. Some had bhushundis, some had nooses, and some had maces in their hands, O Bharata! On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes. Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems. Some had large snakes (wound round their upper arms) for angadas, and some had beautiful ornaments on their persons. Some were begrimed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless. Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and jharjharas and anakas and gomukhas. And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways. Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriated with passion and frequently uttering loud roars. Terrible, and of frightful mien and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents. Adorned with angadas decked with gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irresistible in prowess. Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking. Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long. Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks.

They were capable of bringing down the firmament with the sun, moon, and stars, on earth, and exterminating the four orders of created things. They know not what it is to fear, and are capable of enduring the frowns of Hara. They always act as they like, and are the lords of the lords of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the great god protects those worshippers of his, looking upon them, in thought, word, and deed as children of his own loins. Filled with rage, they always drink the blood and fat of all haters of Brahma. They always drink also the soma juice endued with four kinds of taste. Having adored the trident-bearing god with Vedic recitations, with brahmacarya, with austerities, and with self-restraint, they have obtained the companionship of Bhava. The divine Maheshvara, that lord of the past, the present, and the future as also Parvati, eat with those diverse tribes of mighty beings that partake of their own nature.

Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roar, they approached Ashvatthama. Uttering the praises of Mahadeva and spreading an effulgent light all around, desirous of enhancing the honour of Ashvatthama and the glory of the high-souled Hara, and wishing to ascertain the extent of Ashvatthama's energy, and desirous also of beholding the slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side. They were capable of inspiring the three worlds with dread at their sight. The mighty Ashvatthama, however, beholding them, felt no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahadeva. Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bharata, in that act of sacrifice. The valiant and wrathful son of Drona then, with propitiating mantras, offered up his own soul as the victim. Having with fierce rites adored Rudra of fierce deeds, Ashvatthama with joined hands, said these words unto that high-souled god.

Ashvatthama said, "Sprung from Angirasa's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation! All creatures are in thee and thou art in all creatures! Assemblage of all high attributes occur in thee! O lord, O thou art the refuge of all creatures. I wait as a libation for thee, since I am unable to vanquish my foes. Accept me, O god." Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire.

Beholding him stand immovable and with uplifted hands and as an offering up to himself, the divine Mahadeva appeared in person and smilingly said, "With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds. For this there is none dearer to me than Krishna. For honouring him and at his word I have protected the Pancalas and displayed diverse kinds of illusion. By protecting the Pancalas I have honoured him. They have, however, been afflicted by time. The period of their lives hath run out."

Having said these words unto the high-souled Ashvatthama, the divine Mahadeva entered Ashvatthama's body after giving him an excellent and polished sword. Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all-powerful in battle. Many invisible beings and rakshasas proceeded along his right and his left as he set out, like the lord Mahadeva himself, for entering the camp of his foes."

Dhritarashtra said, "While Drona's son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear? I hope those two car-warriors checked by vulgar guards, did not fly away secretly, thinking their opponents irresistible? Or, have they, after grinding the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone? Are those heroes, slain by the Pancalas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!"

Sanjaya said, "When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarma waited at the gate. Beholding them ready to exert themselves, Ashvatthama became filled with joy, and addressing them whisperingly, O king, said, "If you two exert, you are competent to exterminate all the kshatriyas! What need I say, therefore, of this remnant of the (Pandava) army, particularly when it is buried in sleep? I shall enter the camp and career like Yama. I am sure that you two will act in such way that no man may escape you with life."

Having said these words, the son of Drona entered the vast camp of the Parthas; casting off all fear, he penetrated into it by a spot where there was no door. The mighty-armed hero, having entered the camp, proceeded, guided by signs, very softly, towards the quarters of Dhrishtadyumna. The Pancalas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another. Entering into Dhrishtadyumna's chamber, O Bharata, Drona's son beheld the prince of the Pancalas sleeping before him on his bed. He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered dhupa. Ashvatthama, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him. As he was rising from his bed, the mighty Ashvatthama seized him by the hair of his head and began to press him down on the earth with his hands. Thus pressed by Ashvatthama with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time. Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were an animal. The Pancala prince tore Ashvatthama with his nails and at last softly said, "O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!"

Having said this much, that slayer of foes, the son of the Pancala king, assailed with strength by that mighty hero, became silent. Hearing those indistinct sounds of his, Drona's son said, "O wretch of thy race, there is no region for those that slay their preceptors. For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!" While saying so, Ashvatthama, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriated elephant. At the cries of that hero while he was being slain, his wives and guards that were in his tent all awake, O king! Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries from fear. Having despatched him to Yama's abode by such means, Ashvatthama of great energy went out and getting upon his beautiful car stayed on it. Indeed, coming out of Dhrishtadyumna's abode, O king, Ashvatthama caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes.

After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe. Seeing their king slain, all the wives of Dhrishtadyumna, filled with great sorrow, cried. At that wail of theirs many mighty kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries. Those ladies, terrified at the sight of Ashvatthama, in piteous tones asked the men to pursue him without delay. They said, "Whether he is a rakshasa or a human being, we know not what he is! Having slain the Pancala king, he stayeth there!" At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the rudrastra. Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamauja sleeping on his bed. Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony. Yudhamanyu, coming up and believing his comrade to have been slain by a rakshasa, speedily struck Drona's son in the chest with a mace. Rushing towards him, Ashvatthama seized him and brought him down to the ground and slew him like an animal while the latter uttered loud shrieks.

Having slain Yudhamanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep. He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others. Proceeding along the diverse paths of the camp, one after another, Ashvatthama, accomplished in the use of the sword, beheld diverse gulmas and slew in a trice the unarmed and tired warriors sleeping within them. With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself commissioned by time. Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Ashvatthama became bathed in blood. Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman. Those who awaked from sleep, O Kaurava, became stupefied with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear). Those kshatriyas, beholding the form of that crusher of foes, believed him to be a rakshasa and closed their eyes.

Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son. Awakened by their noise, the Prabhadrakas with Shikhandi at their head, began to grind the son of Drona with their arrows. Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors. Recollecting the death of his sire, Ashvatthama became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies). Taking up his bright shield with a 1,000 moons and his massive and celestial sword decked with gold, the mighty Ashvatthama rushed against the sons of Draupadi and began to lay about him with his weapon. Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth. The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword. Ashvatthama, however cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutasoma fell down, bereft of life. The valiant Shatanika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Ashvatthama at the chest. The regenerate Ashvatthama violently assailed Shatanika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon the Earth, upon which Drona's son cut off his head. Then Shrutakarma, taking up a spiked bludgeon, attacked Ashvatthama. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead. Ashvatthama struck Shrutakarma with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth. At this noise, the heroic Shrutakirti, that great car-warrior, coming up, poured showers of arrows on Ashvatthama. Baffling those arrowy showers with his shield, Ashvatthama cut off from the enemy's trunk the latter's beautiful head adorned with ear-rings. Then the slayer of Bhishma, the mighty Shikhandi, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Shikhandi struck Ashvatthama with an arrow in the midst of his two eyebrows. Filled with rage at this, Drona's son, possessed of great might, approached Shikhandi and cut him into twain with his sword. Having slain Shikhandi, Ashvatthama, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virata's force.

Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another. Accomplished in the use of the sword, Ashvatthama then, rushing against other combatants, cut them down with his excellent sword. The warriors in the Pandava camp beheld that Death-Night in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chanting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout cord. She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a cord, as also, O king, many mighty car-warriors divested of their weapons. On other days, O sire, the foremost warriors of the Pandava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind! The Pandava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pandavas first commenced. Afflicted before by Destiny, they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him. Afflicted by Destiny, the brave warriors of the Pandava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed.

At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their slumbers. Ashvatthama cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction. Many of them loudly exclaimed, "What is this?" "Who is this one?" "What is this noise?" "Who is doing what?" While uttering such shrieks, Drona's son became their Destroyer. That foremost of smiters, the son of Drona, despatched to regions of Yama all those Pandus and Srinjayas who were without armour and weapons. Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Ashvatthama). The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another. Drona's son once more got upon his car of terrible clatter and taking up his bow despatched many with his shafts to Yama's abode. Others awoke from sleep, brave warriors and foremost of men, as they came towards Ashvatthama, were slain before they could approach him and were thus offered up as victims unto that Death-Night. Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows. Once again with that beautiful shield of his, adorned with hundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies. Like an elephant agitating a large lake, Drona's son, irresistible, in battle, agitated the camp of the Pandavas.

Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither. Many shrieked in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour. The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose. Elephants and steeds, breaking their cords, passed excreta and urine. Many, causing great confusion, huddled together. Amongst these, some through fear laid themselves down on the earth. The animals of the camp crushed them there.

While the camp was in this state, rakshasas, O king, uttered loud roars in joy, O chief of the Bharatas! The loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin. Hearing the wails of woe, elephants, steeds, breaking their cords, rushed hither and thither, crushing the combatants in the camp. As those animals rushed hither and thither, the dust raised by them made the night doubly dark. When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their brothers. Elephants assailing riderless elephants, and steeds assailing riderless steeds, assailed and broke and crushed the people that stood in their way. Losing all order, combatants rushed and slew one another, and felling those that stood in their way, crushed them into pieces. Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades. The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded. They slew one another, the slayers, O lord, not recognising the slain. Afflicted by Fate, they cried after their sires and sons. While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names. Other, uttering cries of "Oh!" and "Alas!" fell down on the earth. In the midst of the battle, Drona's son, recognising them, slew them all.

Other kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps. Those men that sought to fly away from their camp for saving their lives, were slain by Kritavarma and Kripa at the gate. Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none. None amongst those that escaped from the camp was let off by those two wicked persons, Kripa and Kritavarma. Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pandava camp in three places.

When the camp was lighted, Ashvatthama, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill. Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives. The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sesame stalks. The Earth, O bull of Bharata's race, became strewn with the fallen bodies of the foremost of men and steeds and elephants mingled together and uttering woeful wails and cries. When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down. Ashvatthama, O Bharata, cut off arms adorned with angadas and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet. The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight. And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.

As Ashvatthama careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in. The earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants. Cut off by the enraged son of Drona, his foes fell down on the earth that was then crowded with yakshas and rakshasas, and frightful with (broken) cars and slain steeds and elephants. Some called upon their brothers, some upon their sires, and some upon their sons. And some said, "The Dhartarashtras in rage could never accomplish such feats in battle as these which rakshasas of wicked deeds are achieving (upon us) during the hour of sleep! It is only in consequence of the absence of the Parthas that this great slaughter is going on. That son of Kunti, who hath Janardana for his protector, is incapable of being vanquished by gods, asuras, gandharvas, yakshas and rakshasas! Devoted to Brahma, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Pritha, called Dhananjaya, never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled. Alas, they are rakshasas of wicked deeds who are perpetrating such terrible act upon us." Uttering such words, many laid themselves down.

The loud din caused by the cries and groans of human beings died away within a short space of time. The earth being drenched with blood, O king, that thick and frightful dust soon disappeared. Thousands of men moving in agony, overwhelmed with anxiety and overcome with despair, were slain by Ashvatthama like Rudra slaying living creatures. Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona. Burnt by the raging flames and slaughtered by Ashvatthama, the men, losing their senses, slew one another. Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pandavas unto Yama's abode.

That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark. Many rakshasas and pishacas of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground. They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large. Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful. Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the rakshasas that came. Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands. "This is excellent!" "This is pure!" "This is very sweet!" these were the words they uttered.

Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses. Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh, came there in tens of thousands and millions. Grim and gigantic rakshasas also, of wicked deeds, came there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage.

When morning dawned, Ashvatthama desired to leave the camp. He was then bathed in human blood and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one! Having walked in that path that is never trod (by good warriors), Ashvatthama, after that slaughter, looked like the blazing fire at the end of the yuga after it has consumed all creatures into ashes. Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire. The Pandava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night.

After the nocturnal slaughter, when all became once more quiet, Ashvatthama issued from it. Having issued from the camp, the valiant Ashvatthama met his two companions and, filled with joy, told them of his feat, gladdening them, O king, by the intelligence. Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Pancalas and Srinjayas (at the gates). Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now."

Dhritarashtra said, "Why is it that that mighty car-warrior, the son of Drona, did not achieve such a feat before although he had resolutely exerted himself for bestowing victory upon Duryodhana? For what reason did that great bowman do this after the slaughter of the wretched Duryodhana? It behoveth thee to tell me this!"

Sanjaya said, "Through fear of the Parthas, O son of Kuru's race, Ashvatthama could not achieve such a feat then. It was owing to the absence of the Parthas and the intelligent Keshava as also of Satyaki, that Drona's son could accomplish it. Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Ashvatthama succeeded in accomplishing the feat only because the men were all asleep. Having caused that vast slaughter of the Pandava forces, those three great car-warriors (Ashvatthama, Kripa and Kritavarma), meeting together, exclaimed, "Good luck!" His two companions congratulated Ashvatthama, and the latter was also embraced by them. In great joy the latter uttered these words: "All the Pancalas have been slain, as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me! Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!"

Sanjaya said, "Having slain all the Pancalas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe. Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son. The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with downcast eyes. He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body. With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the earth in great agony. Beholding him thus lying on the earth, bathed in his own blood, the three heroes who were the sole survivors of his army, Ashvatthama and Kripa and Kritavarma, became afflicted with grief and sat surrounding him. Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires. Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow. Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.

Kripa said, "There is nothing too difficult for destiny to bring about, since even this king Duryodhana who was the lord of eleven akshauhinis of troops sleepeth on the bare ground, struck down by the foes and covered with blood! Behold, fond he was of the mace, and that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold! In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior. Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord stretched on his bed in his chamber of sleep. Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust struck down (by the foe)! He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth today on the bare ground, struck down by foes. He to whom hundreds of kings used to bow down in fear, lieth today on the field of battle, surrounded by beasts of prey. The brahmanas formerly used to wait upon this lord for wealth. Alas, beasts of prey wait upon him today for feeding upon his body!"

Sanjaya continued, "Beholding that chief of Kuru's race lying on the ground, Ashvatthama, O best of the Bharatas, uttered these piteous lamentations: "O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Sankarshana, wert like the Lord of treasures (Kuvera), himself! How then, O sinless one, could Bhima notice any lapses in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight! Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle! Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible. Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs. Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot! In all battles warriors will certainly reprove Vrikodara as long as the world will last. Without doubt, thou hast been struck down unrighteously!

The valiant Rama of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace. He of the Vrishni race, O Bharata, used to boast of thee, O lord, in every assembly, saying, Duryodhana of Kurus race is a worthy disciple of mine!' Thou hast obtained that end which great rishis have declared to be the high reward of a kshatriya slain in battle with his face towards the foe. I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gandhari and thy sire, childless as they now are. Afflicted with sorrow, they will have to wander over the earth, begging their food. Fie on Krishna, Vrishni's race, and on Arjuna of wicked understanding! They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pandavas, shameless though they are, O king, speak of the manner in which they have accomplished thy death? Thou art highly fortunate, O son of Gandhari, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe. Alas, what will be the plight of Gandhari who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king!

Fie on Kritavarma, on myself, as also on mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us! Fie on us, lowest of mortals, since we do not follow thee that wert the granter of all wishes, the protector of all men, and the benefactor of all thy subjects! Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth. Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to brahmanas. Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the earth? Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations. Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee? Without doubt, O chief of Kuru's race, we shall have to wander in grief on the earth. Deprived of thee, O king, where can we have peace and where can we have happiness?

Going from this world, O monarch, and meeting with those mighty car-warriors (that have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years. Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me. Embrace king Bahlika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, Bhurishrava, and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare."

Sanjaya continued, "Having said these words unto the king deprived of his senses and lying with broken thighs, Ashvatthama once more cast his eyes on him and uttered these words, "If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three! The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarma! All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Pancalas too have been slain, as also the remnant of the Matsyas, O Bharata! Behold the vengeance taken for what they had done! The Pandavas are now childless! While buried in sleep, the men and animals in their camp have all been slain! Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal."

Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply, "That which neither Ganga's son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee today, accompanied by Kripa and Bhoja. Thou hast slain that low wretch (Dhrishtadyumna) who was commander of the Pandava forces, as also Shikhandi. In consequence of this I regard myself equal to Maghavat himself! Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!"

Having said these words the high-souled king of the Kurus became silent. Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breath. His soul ascended to sacred heaven, while his body only remained on earth. Even thus, O king, thy son Duryodhana breathed his last. Having provoked the battle first, he was slain by his foes at last. The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars. Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and Pandavas have been destroyed. Great and terrible have been that carnage, O king, caused by thy evil policy. After thy son had ascended to heaven, I became afflicted with grief and the spiritual sight which the rishi gave hath been lost by me!"

Vaishampayana continued, "The king, hearing of his son's death, breathed long and hot sighs, and became plunged in great anxiety."

Vaishampayana said, "After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.

The driver said, "The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp! During the night, O king, thy camp has been exterminated by the cruel Kritavarma, and Kripa, the son of Gautama, and the sinful Ashvatthama! Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army. While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp. I am the sole survivor, O monarch, of that vast force. I have, O thou of virtuous soul, escaped with difficulty from Kritavarma at a time when he was heedless!"

Hearing these evil tidings, Kunti's son Yudhishthira, however, capable of bearing up (against foes), fell down on the earth, afflicted with grief at the loss of his sons. Advancing forward, Satyaki held the king in his embrace. Bhimasena and Arjuna and the two sons of Madri also stretched forth their arms. Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow: "Alas, having vanquished the foe, we have ourselves been vanquished in the end! The course of events is difficult to be ascertained even by persons endued with spiritual sight. The foes, who were vanquished have become victorious! Ourselves, again, while victorious, are vanquished! Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last! Misery looks like prosperity and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat! Having won the victory, I am obliged to grieve as an afflicted wretch. How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe. They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful!

Alas, through heedlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrows and nalikas for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars--that angry Karna who never retreated from battle, and who was a very lion among men! Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar,--alas, even those princes have from heedlessness been slain!

There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him. The tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the homa libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire. Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hand have at last fallen through heedlessness.

A heedless person can never acquire knowledge, asceticism, prosperity, or great renown. Behold, Indra has obtained great happiness after slaying all his foes heedfully. Behold the survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings, each of whom was really like Indra himself. Alas, they have perished like merchants with rich freight perishing through carelessness in a shallow stream after having crossed the great ocean. They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven.

I grieve, however, for the princess Krishna. Alas, she will be plunged today in an ocean of grief. Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Pancalas, without doubt she will fall down senseless on the earth. Her body emaciated by grief, she will not rise again. Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire.'

Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying, Go and bring the unfortunate princess Draupadi here along with all her maternal relations.' Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Pancala king. Having despatched the son of Madri, Yudhishthira, crushed by grief, proceeded with tears in his eyes accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures. Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Beholding them in that plight, Yudhishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the earth, deprived of his senses, along with all his followers."

Vaishampayana said, "Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya! Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch. Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him.

At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishna in great affliction. She had been residing at Upaplavya. Having received that heartrending intelligence about the slaughter of all her sons, she became exceedingly agitated. Trembling like a plantain tree shaken by the wind, the princess Krishna, arrived at the presence of Yudhishthira, fell down, afflicted by grief. Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness.

Beholding her prostrate on the earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms. The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pandu with his brothers, said, "By good luck, O monarch, having obtained the whole earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of kshatriya duties. By good luck, O son of Pritha, thou art happy at the thought of having obtained the whole earth. By good luck, thy thoughts do not dwell on Subhadra's son whose tread resembled that of an infuriated elephant. By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of kshatriya duties. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire. If Drona's son be not made to reap the fruit of that sinful deed of his, if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers, then listen to me, ye Pandavas, I shall sit here in praya!"

Having said these words, the helpless Krishna, the daughter of Yajnasena, sat by the side of the eldest son of Pandu, king Yudhishthira the just. The royal sage, Yudhishthira, of righteous soul, seeing his dear queen sit in praya, addressed her, saying, "O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death. It behoveth thee not to grieve for them. As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shall thou O lady, make thyself sure of his fall in battle?"

Draupadi answered, "I have heard that Drona's son hath a gem on his head, born with him. I shall see that gem brought to me after the slaughter of that wretch in battle, Placing that gem on thy head, O king, I shall endure to live. Even this is my resolve."

Having said these words unto the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these words of high purpose unto him: "Remembering the duties of a kshatriya, O Bhima, it behoveth thee to come to my rescue. Slay that man of sinful deeds like Maghavat slaying Samvara. There is no one in this world who is equal to thee in prowess. It is known throughout the world how on an occasion of great calamity thou becamest at the town Varanavata the refuge of all the Parthas.

When again we were seen by Hidimba, it was thou that becamest our refuge in the same way. Like Maghavat rescuing (his spouse) the daughter of Puloma, thou didst rescue my afflicted self, in Virata's city, from a great calamity. Like those great feats, O Partha, that thou didst achieve in former days, slay now, O slayer of foes, the son of Drona and be thou happy!"

Hearing these and other piteous lamentations of the princess, Kunti's son, Bhimasena, of great might, could not endure them. He mounted upon his great car adorned with gold and took his beautiful bow with arrow placed on the string. Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay. Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed. Possessed of great valour and unfading energy, Bhima set out from the Pandava camp and proceeded with great celerity along the track of Ashvatthama's vehicle."

Vaishampayana said, "After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotus-petals, addressed Kuru's son Yudhishthira, saying, O son of Pandu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona. O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself? The weapon called brahmashira, which that subjugator of hostile towns, Drona, communicated to his son, is capable of consuming the whole world. The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon. Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Ashvatthama. The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying, "Even when overtaken by the greatest danger, O child in the midst of battle, thou shouldst never use this weapon, particularly against human beings." Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying, "O bull among men, thou wilt not, it seems, walk in the path of the righteous." Hearing those bitter words of his sire, the wicked-souled Ashvatthama, in despair of obtaining every kind of prosperity, began in grief to wander over the earth.

Then, O chief of the Kurus, while you were living in the woods, O Bharata, he came to Dvaraka and took up his abode there, worshipped by the Vrishnis. One day, after he had taken up his abode in Dvaraka, he came to me, without a companion and when I myself was without anybody by my side, on the seacoast, and there smilingly addressing me said, "O Krishna, that weapon, called brahmashira, worshipped by gods and gandharvas, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, and obtained from Agastya after performing the austerest penances, is now with me, O Dasharha, as much as it is with my sire. O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle."

While he with joined palms and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words: "Gods, danavas, gandharvas, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy. I have this bow, this dart, this discus, and this mace. I will give thee whichever amongst these thou desirest to have from me. Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayest be able to wield and use in battle."

Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a 1,000 spokes, and made of iron "Take it." I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand. He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right hand. Having seized it then very firmly and having put forth all his strength, he still failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bharata!

When he withdrew his heart from that purpose, I addressed the anxious and senseless Ashvatthama and said, "He who is always regarded as the foremost of all human beings, that wielder of gandiva, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard, that hero who, desirous of vanquishing in a wrestling encounter the god of gods, the blue-throated lord of Uma, gratified the great Shankara himself, that Phalguna than whom I have no dearer friend on earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of unstained acts, never said unto me, O brahmana, such words as these which thou hast uttered.

That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which thou of little understanding had solicited!

Rama of great might never said such words to me! Neither Gada nor Samba has ever asked that of me which thou hast asked! No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dvaraka has ever asked this of me which thou hast asked! Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yadavas. Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?"

Thus addressed by me, Drona's son replied, saying, "After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory! It was for this, O Krishna that I solicited thee for thy discus which is adored by gods and danavas. If I had got it I would then become invincible in the world. Having failed, O Keshava, in obtaining my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now. This terrible weapon is held by thee that art the foremost of all terrible persons. Unrivalled art thou for this weapon! There is none else in this world capable of possessing it."

Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dvaraka. He is wrathful, wicked-souled, restless, and very cruel. He knows the weapon called brahmashira. Vrikodara should be protected from him!"

Vaishampayana said, "Having said these words, that foremost of all wielders of weapons, that delighter of all the Yadavas, mounted upon his excellent car equipped with every kind of powerful weapons. Unto that vehicle were yoked two pairs of foremost steeds of the Kamboja breed, that were adorned with garlands of gold. The dhur of that best of cars was of the hue of the morning sun. On the right was yoked the steed known as Shaibya; on the left was placed Sugriva; the Parshni was borne by two others called Meghapushpa and Balahaka. There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the Maya (of Vishnu himself). Upon that standard was Vinata's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Keshava who is Truth embodied.

Then Hrishikesha, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira, the king of the Kurus, ascended the same vehicle. Seated on that car, by the side of him of Dasharha's race who wielded the bow called sharnga, the two sons of Pandu looked exceedingly beautiful, like the twin Ashvinis seated by the side of Vasava. Causing them to ascend on that car of his which was adored by all the world, he of Dasharha's race urged those foremost of steeds endued with great fleetness. Those steeds then suddenly flew, taking after them that excellent vehicle ridden by the two sons of Pandu and by that bull of Yadu's race. Endued with great speed, as those animals bore away the wielder of sharnga, loud became the noise caused by their rush, like that of birds coursing through the air.

Proceeding with great speed, they soon came up, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed. Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as filled with wrath he proceeded fiercely towards the foe. In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha. He beheld the high-souled and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water in the midst of many rishis. And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of kusha grass, and smeared all over with clarified butter. The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Ashvatthama, and said, Wait, wait!'

Drona's son, beholding that terrible bowman coming towards him bow in hand, and the two brothers on Janardana's car, became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire). He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper mantras and converted it into that powerful celestial weapon. Unable to brook the arrows (of the Pandavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words: For the destruction of the Pandavas.' Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupefying all the worlds. A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the yuga."

Vaishampayana said, "At the very outset the mighty-armed hero of Dasharha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said, O Arjuna, O son of Pandu, the time is come for the use of that celestial weapon which is in thy memory, knowledge of which was imparted to thee by Drona. For protecting thyself as also thy brothers, O Bharata, shoot in this battle that weapon which is capable of neutralising all weapons.'

Thus addressed by Keshava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string. Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words, Let Ashvatthama's weapon be neutralised by this weapon!'

That weapon, quickly let off by the wielder of gandiva, blazed up with fierce flames like the all-destroying fire that appears at the end of the yuga. Similarly, the weapon that had been shot by Drona's son of fierce energy blazed up with terrible flames within a huge sphere of fire. Numerous peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread. The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole earth with her mountains and waters and trees, trembled. Then the two great rishis, Narada, who is the soul of every creature, and the grandsire of all the Bharata princes (Vyasa), beholding those two weapons scorching the three worlds, showed themselves there. The two rishis sought to pacify the two heroes Ashvatthama and Dhananjaya. Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons. Incapable of being overwhelmed by any force, those two illustrious rishis, placing themselves between the two weapons, stood like two blazing fires. Incapable of being checked by any creature endued with life, and adorned by the gods and danavas, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.

The two rishis said, "Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?"

Vaishampayana said, "At the very sight, O tiger among men, of those two rishis possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft. Joining his hands, he addressed those rishis, saying, I used this weapon, saying, "Let it neutralise the (enemy's) weapon!" If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon. Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!'

Having said these words Dhananjaya withdrew his weapon. The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu, who was capable of withdrawing that high weapon after it had once been let off. That weapon was born of Brahma energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a brahmacari can do it. If one who has not practised the vow of brahmacarya seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments. Arjuna was a brahmacari and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a brahmacari, the son of Pandu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon.

Drona's son, beholding those two rishis standing before him, could not by his energy withdraw his own terrible weapon. Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born rishi these words, Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage! This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarashtra in battle! It is for this, O regenerate one, that of uncleansed soul as I am I let off this weapon. I dare not, however, withdraw it now. Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pandavas. Contrived for the destruction of the Pandavas, that weapon, therefore, will take away the lives of all the sons of Pandu. O regenerate one, I have, in wrath, done this sinful deed. I invoked this weapon in battle for the destruction of the Pandavas.'

Vyasa said, "Pritha's son Dhananjaya, O child, was acquainted with the weapon called brahmashira. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon. Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it. Having obtained even the brahmastra through thy sire's instructions, the mighty-armed Dhananjaya did not fall off from a kshatriya's duties. Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon, Why dost thou seek to compass the destruction of such a person with all his brothers? That region where the weapon called brahmashira is baffled by another high weapon suffers a drought for twelve years, for the clouds do not pour a drop of water there for this period. For this reason, the mighty-armed son of Pandu, although he had the power, would not, from desire of doing good to living creatures, baffle thy weapon with his. The Pandavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty arms, withdraw this celestial weapon of thine. Dispel this wrath from thy heart and let the Pandavas be safe. The royal sage Yudhishthira never desires to win victory by perpetrating any sinful act. Give unto these that gem which is on thy head. Taking that, the Pandavas will in return grant thee thy life!"

Drona's son said, "This my gem is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas. If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and danavas and nagas! His apprehensions from rakshasas as also from robbers will cease. Even these are the virtues of this gem of mine. I cannot, by any means, part with it. That, however, O holy one, which thou sayest, should be done by me. Here is this gem. Here is myself. This blade of grass (inspired into a fatal weapon) will, however, fall into the wombs of the Pandava women, for this weapon is high and mighty, and incapable of being frustrated. O regenerate one, I am unable to withdraw it, having once let it off. I will now throw this weapon into the wombs of the Pandava women. As regards thy commands in other respects, O holy one, I shall certainly obey them."

Vyasa said, "Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pandava women, stop thyself."

Vaishampayana continued, "The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pandava women."

Vaishampayana said, "Understanding that that weapon was thrown (into the wombs of the Pandava women) by Drona's son of sinful deeds, Hrishikesha, with a cheerful heart, said these words unto him: A certain brahmana of pious vows, beholding

Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said, "While the Kuru line will become extinct, a son will be born to thee. This thy son for that reason, will be called by the name of Parikshit." The words of that pious man shall become true: the Pandavas shall have a son called Parikshit. Unto Govinda, that foremost one of the Satvata race, while he was saying these words, Drona's son, filled with wrath, replied, saying, This, O Keshava, that thou sayest from thy partiality for the Pandavas, shall not happen. O thou of eyes like lotus-petals, my words cannot but be fulfilled. Uplifted by me, this weapon of mine shall fall on the foetus that is in the womb of Virata's daughter, upon that foetus which thou, O Krishna, art desirous of protecting.'

The holy one said, "The fall of this mighty weapon will not be fruitless. The foetus will die. But being dead, it will live again and have a long life! As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children. For this reason, thou must have to bear the fruit of these thy sins. For 3,000 years thou shalt wander over this earth, without a companion and without being able to talk with anyone. Alone and without anybody by thy side, thou shalt wander through diverse countries, O wretch, thou shalt have no place in the midst of men. The stench of pus and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee.

The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son of Sharadvata. Having obtained a knowledge of all high weapons, and observant of all kshatriya duties, that righteous-souled king shall rule the earth for sixty years. More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul! Though burnt by the energy of thy weapon's fire, I shall revive him. O lowest of men, behold the energy of my austerities and my truth."

Vyasa said, "Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such although thou art a good brahmana (by birth), therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of kshatriya usages!"

Ashvatthama said, "With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true!"

Vaishampayana continued, "Drona's son, then, having made over his gem to the high-souled Pandavas, cheerlessly proceeded, before their eyes, to the forest. The Pandavas who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Narada at their head, and taking the gem that was born with Ashvatthama, quickly came back to the intelligent Draupadi who was sitting in observance of the praya vow.

Those tigers among men, borne by their excellent steeds resembling the wing in fleetness, came back with him of Dasharha's race to their encampment. Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishna afflicted with woe. Approaching the cheerless princess stricken with sorrow and grief, the Pandavas with Keshava, sat round her.

Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words: "This gem, O amiable lady, is thine. The slayer of thy sons hath been vanquished. Rise, casting off thy sorrow, and recollect the duties of a kshatriya lady. O thou of black eyes, when Vasudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu, "I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace!" Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with kshatriya usages.

The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Duhshasana. We have paid off the debt we owed to our enemy. People, while talking, will not be able to censure us any longer. Having vanquished Drona's son, we have set him free for the sake of his being a brahmana and of the respect that should be shown to our deceased preceptor. His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on earth he has been reft of his weapons!"

Draupadi said, "I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself. Let the king bind this gem on his head, O Bharata!" The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor. Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it. Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words."

Vaishampayana said, "After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of Dasharha's race: How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Ashvatthama of no great skill in battle? How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes? How could he slay that foremost of car-warriors, Dhrishtadyumna, before whom the great bowman Drona himself could not appear? What act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?'

The holy one said, "Verily, Drona's son had sought the aid of that highest of all the gods, the eternal Mahadeva. It was for this that he succeeded in slaying, single-handed, so large a number of warriors. If Mahadeva be gratified, he can bestow even immortality. Girisha can give such valour as will succeed in checking Indra himself. I know Mahadeva truly, O bull of Bharata's race! I know also his various acts of old. He, O Bharata, is the beginning, the middle, and the end of all creatures. This entire universe acts and moves through his energy.

The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying, "Create living creatures without delay!" Thus asked, Rudra of tawny locks, saying, "So be it!" plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures. Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living things. Beholding Girisha plunged into the waters, this (second) being said unto his sire, "If there be no being born before me, then I will create living creatures!" His sire replied unto him, saying, "There is no other first-born being besides thee! This Sthanu has plunged into the water! Go and create living creatures, without any anxiety!"

That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds. As soon, however, as they were created, they ran O king, towards their sire, afflicted with hunger and desirous of devouring him. The second being whom Brahma had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire, "O illustrious one, protect me from these, and let these creatures have their food assigned unto them!" Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance. Their sustenance having been thus assigned, the newly-created creatures all went away to regions they desired, and cheerfully multiplied by union with their respective species.

After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, "O Sharva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth?" Thus questioned, that lord of the universe wrathfully answered the lord Brahman, "Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!" Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities."

The holy one said, "After the krita-yuga had elapsed, the gods, desirous of performing a sacrifice, duly made preparation for one according to the directions laid down in the Vedas. They collected clarified butter and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings.

Not knowing Rudra truly, the celestials, O king, assigned no share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. There are four kinds of Sacrifices: the loka Sacrifice, the Sacrifice of special rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung. Kapardin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred (mantra) "vashat," O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow.

Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a brahmacari and armed with that bow, the goddess Earth shrunk with fear and the very mountains began to tremble. The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses. The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom. The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified. Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire. Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies. After Sacrifice had fled away, the gods lost their splendour. Having lost their senses, the gods were stupefied.

Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless. The blue-throated Rudra, having agitated them thus, laughed aloud, and whirling the horn of his bow, paralysed them. The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him.

Gratified, the great god threw his wrath into the water, O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The gods assigned unto Mahadeva all the libations of clarified butter as the share of great deity. O monarch, when Mahadeva had become angry, the whole world had thus become agitated: when he became gratified everything became safe. Possessed of great energy, the god Mahadeva was gratified with Ashvatthama. It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, the Pancalas, with all their followers, could be slain by him. Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahadeva. Do now what should next be done."

The end of Sauptika-parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 11
Stri-parva

(Jalapradanika-parva)

Om! Having bowed down unto Narayana and Nara, the foremost of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered.

Janamejaya said, "After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarashtra do on receipt of the intelligence? What also did the high-souled Kuru king Yudhishthira, the son of Dharma, do? What did the three survivors (of the Kuru army) viz. Kripa and the others do? I have heard everything about the feats of Ashvatthama. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king."

Vaishampayana said, "After he had lost his century of sons, king Dhritarashtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech. Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying, Why dost thou grieve, O monarch? Grief does not serve any purpose. Eight and ten Akshauhinis of combatants, O king, have been slain! The earth hath become desolate, and is almost empty now! Kings of diverse realms, hailing from diverse quarters, united with thy son (for aiding him in battle) have all laid down their lives. Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order."

Vaishampayana continued, "Destitute of sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly fell down on the earth like a tree uprooted by the wind.

"Dhritarashtra said, Destitute as I am of sons and counsellors and all my friends, I shall, without doubt have to wander in sorrow over the earth. What need have I now of life itself, left as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude? Shorn of kingdom, deprived of kinsmen, and destitute of eyes, I cannot, O thou of great wisdom, shine any longer on earth like a luminary shorn of its splendours! I did not follow the counsels of friends of Jamadagnis son, of the celestial rishi Narada, and of island-born Krishna, while they offered me counsel. In the midst of the assembly, Krishna told me what was for my good, saying, "A truce (tense) to hostilities, O king! Let thy son take the whole kingdom! Give but five villages to the Pandavas!" Fool that I was, for not following that advice, I am now obliged to repent so poignantly! I did not listen to the righteous counsels of Bhishma. Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull, having heard also of the death of Duhshasana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces. I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today. Without doubt, I committed great sins in my former lives, for which the Supreme Ordainer has set me to endure such a measure of grief. This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is there on earth who is more afflicted than my wretched self? Since it is so, let the Pandavas behold me this very day firmly resolved to betake myself to the long way that leads to the regions of Brahman!"

Vaishampayana continued, "While king Dhritarashtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief, Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Sanjaya while the latter was afflicted with grief on account of the death of his son. When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit. Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour. Thy son had Duhshasana for his counsellor, and the wicked-souled son of Radha, and the equally wicked Shakuni and Citrasena of foolish understanding, and Salya. Thy son (by his own behaviour) made the whole world his enemy. Thy son, O Bharata, did not obey the words of Bhishma, the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Sharadvata, of the mighty-armed Krishna, of the intelligent Narada, of many other rishis, and of Vyasa himself of immeasurable energy. Though possessed of prowess, thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented. Thou art possessed of learning and intelligence and art always truthful. They that are so righteous and possessed of such intelligence as thou, are never stupefied by grief. Virtue was regarded by none of them. Battle was the one word on their lips. For this the Kshatriya order has been exterminated and the fame of thy foes enhanced. Thou hadst occupied the position of an umpire, but thou didst not utter one word of salutary advise. Unfitted as thou wert for the task, thou didst not hold the scales evenly. Every person should, at the outset, adopt such a beneficial line of action that he may not have, in the end, to repent for something already done by him. Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now. It behoveth thee, however not to give way to grief. The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent even like thee. The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that is kindled by it, would be pronounced a fool if he grieves for his injuries. Thyself, with thy son, hadst, with your words, fanned the Partha-fire, and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames. When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemys arrow. The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self! Thus was the king comforted by the high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, displaying great intelligence."

Vaishampayana said, "Listen, O Janamejaya, to the nectar-like words that Vidura said unto the son of Vicitravirya and by which he gladdened that bull among men!

"Vidura said, Rise, O king! Why art thou stretched on the earth? Bear thyself up with thy own self. O king, even this is the final end of all living creatures. Everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle? He that does not fight is seen to escape with life. When, however, ones time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this? The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharatas race, death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations. Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle! They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve. Comforting thyself by thy own self cease to grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all actions. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by Time. Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. Ifthou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz., that one should not indulge in it. By dwelling on it, one cannot lessen it. On the other hand, it grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief. This is neither Profit, nor Religion, nor Happiness, on which thy heart is dwelling. The indulgence of grief is the certain means of ones losing ones objects. Through it, one falls away from the three great ends of life (religion, profit, and pleasure). They that are destitute of contentment, are stupefied on the accession of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. Ones own self is ones own friend, as, indeed, ones own self is ones own enemy. Ones own self is the witness of ones acts, good and evil. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of ones acts. One never enjoys or suffers weal or woe that is not the fruit of ones own acts. Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness)."

"Dhritarashtra said, O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak. How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?

"Vidura said, He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, are ephemeral. The world is like a plantain tree, without enduring strength. Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one anothers rank and position? The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal. As a person, casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. O son of Vicitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven, O Bharata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potters wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in lifes stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts. They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end."

"Dhritarashtra said, O foremost speakers, how may the wilderness of this world be known? I desire to hear this. Asked by me, tell me this.

"Vidura said, I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little by little. Then on the expiry of the fifth month it assumes shape. It next becomes a foetus with all its limbs completed, and lives in a very impure place, covered with flesh and blood. Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it, endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next diverse diseases approach him while he is enchained by his previous acts. Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king! Seized by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls. The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time. Agitated by his senses, for whatever good and evil has been done at the outset and having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-slaughter. Alas, the world is deceived, and covetousness brings it under its dominion. Deprived of understanding by covetousness, wrath, and fear, one knows not ones own self. Filled with joy at ones own respectability of birth, one is seen to traduce those that are not high-born. Swelled also with pride of wealth, one is seen to contemn the poor. One regards others to be ignorant fools, but seldom takes a survey of ones own self. One attributes faults to others but is never desirous to punish ones own self. Since the wise and the ignorant, the rich and the poor, the high-born and the lowborn, the honoured and the dishonoured, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried-up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty? When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another? He that, looking at this saying (in the scriptures) with his own eyes or hearing it from others, practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end. Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths."

"Dhritarashtra said, Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered.

"Vidura said, Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life. A certain brahmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey. It abounded on every side with lions and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the brahmana became exceedingly agitated. His hair stood on end, and other signs of fear manifested themselves, O scorcher of foes! Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek. Wishing to avoid those terrible creatures, he ran in fright. He could not succeed, however, in distancing them or freeing himself from their presence. He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms. That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the very heavens. Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs. The brahmana, in course of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards. While he was in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the tree (that stood at the mouth of the pit), roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers. Repeatedly they desired, O bull of Bharatas race, to taste that honey which though sweet to all creatures could, however, attract children only. The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets. Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree. There was fear from the beasts of prey, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey. In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life."

"Dhritarashtra said, Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that person resides? Oh, tell me how will that man be freed from all those great terrors? Tell me all this! We shall then exert ourselves properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!

"Vidura said, They that are conversant, O monarch, with the religion of moksha cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of ones own life. Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures. The huge snake dwelling in the bottom of that pit is time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature. The six-faced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted. The wise know lifes course to be even such. Through that knowledge they succeed in tearing off its bonds."

"Dhritarashtra said, Excellent is this parable that thou hast recited! Indeed, thou art acquainted with truth! Having listened to thy nectarlike speech, I desire to hear thee more.

"Vidura said, Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enable the wise to free themselves from the ties of the world. As a person, O king, who has to travel a long way is sometimes obliged to halt when fatigued with toil, even so, O Bharata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise are free from that obligation. Men conversant with the scriptures, for this, describe lifes course as a long way. The wise also call lifes round with all its difficulties a forest. Creatures, O bull of Bharatas race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them, O Bharata! Then again, those fierce beasts of prey, represented by their own acts in life, never cause any anxiety to them that are of little intelligence. If any person, O monarch, somehow escapes from diseases, Decrepitude, that destroyer of beauty, overwhelmshim afterwards.

Plunged in a slough by the objects of the different senses--sound and form and taste and touch and scent--man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him. These all are messengers of death. They, however, that are of little understanding know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts. The body of a creature is called the car. The living principle is the driver of (that car). The senses are said to be steeds. Our acts and the understanding are the traces. He who followeth after those running steeds has to come repeatedly to this world in a round of rebirths. He, however, who, being self-restrained restrains them by his understanding hath not to come back. They, however, that are not stupefied while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of rebirths. He that is wise should certainly take care to prevent the obligation of rebirth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace. This body is called the car of Yama. Then those that are of little intelligence are stupefied by it. Such a person, O king, would obtain that which thou hast obtained. The loss of kingdom, of friends, and of children, O Bharata, and such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow. Neither prowess, nor wealth, nor friend, nor well-wishers can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bharata! Self-restraint, renunciation, and heedfulness are the three steeds of Brahman. He who rides on the car of his soul, unto which are yoked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of Brahman. That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, the blessed realm of Vishnu. The fruit that one obtains by an assurance unto all creatures of his harmlessness cannot be obtained by a 1,000 sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than self. Death is certainly disliked by all creatures, O Bharata! Therefore, compassion should certainly be shown unto all. Endued with diverse kinds of errors entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly on the earth. They however, that are wise and endued with subtle sight, attain to a union with Brahman."

Vaishampayana said, "Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth. Beholding him fall down in that state, his friends, as also the island-born Vyasa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who used to wait at the gates and who enjoyed his confidence, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition. The monarch, recovering his senses after a long time, wept for a long while, overwhelmed with grief on account of the death of his sons. He said, Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives. That grief causes the limbs to burn and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable. This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself. O best of regenerate ones, I shall, therefore, put an end to my life this very day. Having said these words unto his high-souled sire, that foremost of all persons conversant with Brahman, Dhritarashtra, overwhelmed with grief, became stupefied. The king, O monarch reflecting on his woes, became speechless. Hearing these words of his, the puissant Vyasa thus spoke unto his son afflicted with grief on account of the death of his children.

"Vyasa said, O mighty-armed Dhritarashtra, listen to what I say. Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understanding duties. Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death. When the world of life is unstable when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, dost thou grieve? Before thy very eyes, O king, the concatenation of facts brought about by Time making thy son the cause, produced this hostility. This destruction of the Kurus, O king, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end? O thou of mighty arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king, to bring about peace. It is my opinion that the course marked out by Destiny cannot be controlled by anyone, even if one struggles for eternity. The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine. Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the celestial rishis also, headed by Narada. There, O monarch, I saw also the Earth (in her embodied form). The latter had repaired to the gods for the accomplishment of a particular mission. Approaching the gods, she said, "That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahmas abode. Let that be accomplished soon." Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying, "The eldest of the hundred sons of Dhritarashtra, who is known by the name of Duryodhana, will accomplish thy business. Through that king, thy purpose will be achieved. For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons. It is evident, O goddess, that thy burthen will then be lightened in battle. Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one!" From this thou wilt understand, O king, that thy son Duryodhana, born in Gandharis womb, was a portion of Kali, sprung for the object of causing a universal slaughter. He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him. Shakuni became his maternal uncle and Karna his great friend. Many other kings were born on earth for aiding in the work of destruction. As the king is, so do his subjects become. If the king becomes righteous, even unrighteousness (in his dominions) assumes the shape of righteousness. Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed. Conversant with truth, Narada, knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief. The Pandavas have not, O Bharata, the least fault in what has happened. Thy sons were all of wicked souls. It is they that caused this destruction on earth. Blessed be thou; Narada had truly informed Yudhishthira of all this in his court on the occasion of the rajasuya sacrifice, saying, "The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which thou shouldst!" Upon these words of Narada, the Pandavas became filled with grief. I have thus told thee that which is an eternal secret of the gods. This will destroy thy grief and restore to thee a love of thy life-breath, and cause thee to cherish affection for the Pandavas, for all that has happened has been due to what had been ordained by the gods. O thou of mighty arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just on the occasion of his foremost of sacrifices, the rajasuya. When I secretly informed him of all this, Dharmas son endeavoured his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too powerful (to be frustrated by him). The fiat, O king of the Destroyer, is incapable of being baffled anyhow by mobile and immobile creatures. Thou art devoted to virtue and possessed of superior intelligence, O Bharata! Thou knowest also that which is the way and that which is not the way of all creatures. If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very life-breath. He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch? At my command, and knowing that what is ordained is inevitable, as also from kindness to the Pandavas, continue to bear thy life, O Bharata! If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit. This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom!""

Vaishampayana continued, "Hearing these words of Vyasa of immeasurable energy and reflecting upon them for a little while, Dhritarashtra said, O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief. My senses are repeatedly forsaking me and I am unable to bear up my own self. Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breath and shall live and act without indulging in grief! Hearing these words of Dhritarashtra, O monarch, Satyavatis son, Vyasa, disappeared then and there."

Janamejaya said, "After the holy Vyasa had departed, what, O regenerate sage, did king Dhritarashtra, do? It behoveth thee to tell me this. What also did the Kuru king, the high-souled son of Dharma, do? And how did those three, Kripa and others, do? I have heard of the feats of Ashvatthama and the mutual denouncement of curses. Tell me what happened next and what Sanjaya next said (unto the old king)."

Vaishampayana said, "After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarashtra.

"Sanjaya said, The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons. Thy son, O king, who had constantlybeen implored (for peace) but who always wished to terminate his hostility (with the Pandavas by slaughtering them) has caused the earth to be exterminated. Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!"

Vaishampayana continued, "Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life. Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words: Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharatas race! Even this, O lord of Earth, is the final end of all creatures. At first creatures are non-existent. In the interim, O Bharata, they become existent. At the end, they once more become non-existent. What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief? One may die without having been engaged in battle. One also escapes with life after being engaged in battle. When ones Time comes, O king, one cannot escape! Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus! As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharatas race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to heaven. By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle. All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the foe in battle. What cause of sorrow then is there? They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves. I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle. All of them were high-souled Kshatriyas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them. Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action."

Vaishampayana said, "Hearing these words of Vidura, that bull of Bharatas race (Dhritarashtra) ordered his car to be yoked. The king once more said, Bring Gandhari hither without delay, and all the Bharata ladies. Bring hither Kunti also, as well as all the other ladies with her. Having said these words unto Vidura, conversant with every duty, Dhritarashtra of righteous soul, deprived of his senses by sorrow, ascended on his car. Then Gandhari, afflicted with grief on account of the death of her sons, accompanied by Kunti and the other ladies of the royal household, came at the command of her lord to that spot where the latter was waiting for her. Afflicted with grief, they came together to the king. As they met, they accosted each other and uttered loud wails of woe. Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city. At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief. Thoseladies that had not before this been seen by the very gods were now helpless, as they were, for the loss of their lords, seen by the common people. With their beautiful tresses all dishevelled and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most woefully. Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader. These fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard. Seizing each other by the hand, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the Yuga. Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do. Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law. Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupefied by grief, they now, O king, refrained from even casting their eyes upon each other. Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle. Artisans and traders and Vaishyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king. As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds. All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by the fire that arises at the end of the Yuga. The citizens also (of Hastinapura), devoted to the house of Kuru, with hearts filled with anxiety at the destruction that had overtaken their rules, set up, O king, a wail that was as loud as that uttered by those ladies."

Vaishampayana said, "Dhritarashtra had not proceeded for more than two miles when he met with those three great car-warriors, Sharadvatas son Kripa, Dronas son (Ashvatthama), and Kritavarma. As soon as the latter obtained a sight of the blind monarch possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying, Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra. We are the only three car-warriors of Duryodhanas army that have escaped with life. All the others, O bull of Bharatas race, have perished. Having said these words unto the king, Sharadvatas son Kripa, addressing the grief-afflicted Gandhari, said these words unto her, Thy sons have fallen while engaged in achieving feats worthy of heroes, while fearlessly fighting in battle and striking down large numbers of foes. Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestials, having assumed resplendent forms. Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them. Their foes, O queen, the Pandavas, too, have not been more fortunate. Listen, what we, headed by Ashvatthama, have done unto them. Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pandavas after entering their camp buried in sleep. All the Pancalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them. Our foes, the Pandavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us. Hearing the slaughter of their sons, those bulls among men, infuriated with rage, those heroes, O illustrious lady, will speedily pursue our track. Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow. Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriya in their highest form. Having said these words unto the king, and circumambulating him, Kripa and Kritavarma and Dronas son, O Bharata, without being able to withdraw their eyes from king Dhritarashtra possessed of great wisdom, urged their steeds towards the banks of the Ganga. Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one anothers leave and separated from one another. Sharadvatas son, Kripa, went to Hastinapura; Hridikas son repaired to his own kingdom; while the son of Drona set for the asylum of Vyasa. Even thus those heroes, who had offended the high-souled sons of Pandu, respectively proceeded to the places they selected, afflicted with fear and casting their eyes on one another. Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose. It was after this, O king, that the sons of Pandu, those great car-warriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related)."

Vaishampayana said, "After all the warriors had been slaughtered, king Yudhishthira the just heard that his uncle Dhritarashtra had set out from the city called after the elephant. Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle, filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons. The son of Kunti was followed by the high-souled and heroic Krishna of Dasharhas race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi also, burning with grief, and accompanied by those Pancala ladies that were with her, sorrowfully followed her lord. Yudhishthira beheld near the banks of the Ganga, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-ospreys. The king was soon surrounded by those thousands of ladies who, with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeable and disagreeable: Where, indeed, is that righteousness of the king, where is truth and compassion, since he has slain sires and brothers and preceptors and sons and friends? How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered? What need hast thou of sovereignty, after having seen thy sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered? Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just saluted the feet of his eldest uncle. Having saluted their sire according to custom, those slayers of foes, the Pandavas, announced themselves to him, each uttering his own name. Dhritarashtra, exceedingly afflicted with grief on account of the slaughter of his sons, then reluctantly embraced the eldest son of Pandu, who was the cause of that slaughter. Having embraced Yudhishthira the just and spoken a few words of comfort to him, O Bharata, the wicked-souled Dhritarashtra sought for Bhima, like a blazing fire ready to burn everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest. Ascertaining the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king. Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them. Seizing with his two arms that iron Bhima, king Dhritarashtra, possessed of great strength, broke into pieces, thinking it to be Bhima himself in flesh and blood. Endued with might equal to that of 10,000 elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood. Covered with blood, the king fell down on the ground like a parijata tree topped with its flowery burden. His learned charioteer Sanjaya, the son of Gavalgana, raised the monarch and soothing and comforting him, said, Do not act so. The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying, Alas, oh Bhima, alas, oh Bhima! Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vasudeva, that foremost of men, said these words, Do not grieve, O Dhritarashtra, for thou hast not slain Bhimasena! That is an iron statue, O king, which has been broken by thee! Understanding that thou wert filled with rage, O bull of Bharatas race, I dragged the son of Kunti away from within the jaws of Death. O tiger among kings, there is none equal to thee in strength of body. What man is there, O mighty-armed one, that would endure pressure of thy arms? Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so no body can come out safe from within thy embrace. It was for this that yonder iron statue of Bhima, which had been caused to be made by thy son, had been kept ready for thee. Through grief for the death of thy sons, thy mind has fallen off from righteousness. It is for this, O great king, that thou seekest to slay Bhimasena. The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it. Therefore, do thou approve of what has been by us with a view to secure peace and do not set thy heart on grief!"

Section 13

Vaishampayana said, "Certain maid-servants then came to the king for washing him. After he had been duly washed, the slayer of Madhu again addressed him, saying, Thou hast, O king, read the Vedas and diverse scriptures. Thou hast heard all old histories, and everything about the duties of kings. Thou art learned, possessed of great wisdom, and indifferent to strength and weakness. Why then dost thou cherish such wrath when all that has overtaken thee is the result of thy own fault? I spoke to thee before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice. Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pandavas were superior to thee and thine, O Kauravya, in strength and courage. That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity. That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues. Observe thou a different course of life now, O Bharata! Thou didst not keep thy soul under restraint, but suffered thyself to be ruled by Duryodhana. That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now. That mean wretch who had, from pride, caused the princess of Pancala to be brought into the assembly has been slain by Bhimasena in just revenge. Look at thy own evil acts as also at those of thy wicked-souled son. The sons of Pandu are perfectly innocent. Yet have they been treated most cruelly by thee and him."

Vaishampayana continued, "After he had thus been told nothing but the truth by Krishna, O monarch, king Dhritarashtra replied unto Devakis son, saying, It is even so, O thou of mighty arms! What thou sayest, O Madhava, is perfectly true. It is parental affection, O thou of righteous soul, that caused me to fall away from righteousness. By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace. Now, however, I am free from wrath and fever. I desire eagerly, O Madhava, to embrace that hero, the second son of Pandu. When all the kings have been dead, when my children are no more, upon the sons of Pandu depend my welfare and happiness. Having said these words, the old king then embraced those princes of excellent frames, Bhima and Dhananjaya, and those two foremost of men, the two sons of Madri, and wept, and comforted and pronounced blessings upon them."

Vaishampayana said, "Commanded by Dhritarashtra, those bulls of Kurus race, the Pandava brothers, accompanied by Keshava, then proceeded to see Gandhari. The faultless Gandhari, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the just had slain all his enemies, wished to curse him. Understanding her evil intentions towards the Pandavas, the son of Satyavati addressed himself for counteracting them at the very outset. Having cleansed himself by the sacred and fresh water of the Ganga, the great rishi, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot. Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there. Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the rishi, addressing his daughter-in-law at the proper moment, said, Do not avail thyself of this opportunity for denouncing a curse. On the other hand, utilize it for showing thy forgiveness. Thou shouldst not be angry with the Pandavas, O Gandhari! Set thy heart on peace. Restrain the words that are about to fall from thy lips. Listen to my advice. Thy son, desirous of victory, had besought thee every day for the eighteen days that battle lasted, saying, "O mother, bless me who am fighting with my foes." Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was, "Thither is victory where righteousness is!" I do not, O Gandhari, remember that any words spoken by thee have become false. Those words, therefore, that thou, implored by Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures. Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly won the victory and a measure of righteousness that is much greater. Thou wert formerly observant of the virtue of forgiveness. Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness. There is victory where righteousness is. Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gandhari! Do not act otherwise, O thou that art beautiful in speech. Hearing these words, Gandhari said, O holy one, I do not cherish any ill feelings towards the Pandavas, nor do I wish that they should perish. In consequence, however, of grief for the death of my sons, my heart is very much agitated. I know that I should protect the Pandavas with as much care as Kunti herself protects them, and that Dhritarashtra also should protect them as I should. Through the fault of Duryodhana and of Shakuni the son of Subala, and through the action of Karna and Duhshasana, extermination of the Kurus hath taken place. In this matter the slightest blame cannot attach to Vibhatsu or to Prithas son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself. While engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this. But there has been one act done by Bhima in the very presence of Vasudeva (that moves my resentment). The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with mace, and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel. It is this that moves my wrath. Why should heroes, for the sake of their lives, cast off obligations of duty that have been determined by high-souled persons conversant with every duty?"

Vaishampayana said, "Hearing these words of Gandhari, Bhimasena, looking like one in fright, said these words for soothing her, Be the act righteous or unrighteous, it was done by me through fear and for the object of protecting my own self. It behoveth thee therefore, to forgive me now. Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair. Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us. It was for this that I had recourse to an unfair act. Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us of our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Pancala while the latter, in her season, was clad in a single piece of raiment. Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole earth with her seas. It was for this that I acted in that way. Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi. For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the just, we suffered ourselves to be restrained by the compact that had been made. By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way. Having slain Duryodhana in battle, we have reached the end of our hostilities. Yudhishthira has got back his kingdom, and we also have been freed from wrath. Hearing these words of Bhima, Gandhari said, Since thou praisest my son thus (for his skill in battle), he did not deserve such a death. He, however, did all that thou tellest me. When Vrishasena, however, had deprived Nakula of his steeds, O Bharata, thou quaffedst in battle the blood from Duhshasanas body! Such an act is cruel and is censured by the good. It suits only a person that is most disrespectable. It was a wicked act, O Vrikodara, that was then accomplished by thee! It was undeserving of thee. Bhima replied, saying, It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of ones own self? Ones brother, again, is like ones own self. There is no difference between them. The blood, however, (that I am regarded to have quaffed) did not, O mother, pass down my lips and teeth. Karna knew this well. My hands only were smeared with (Duhshasanas) blood. Seeing Nakula deprived of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread. When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance, I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished. It was for this, O queen, that I did that act. It behoveth thee not, O Gandhari, to impute any fault to me. Without having restrained thy sons in former days, doth it behove thee to impute any fault to our innocent selves?

"Gandhari said, Unvanquished by anyone, thou hast slain a hundred sons of this old man. Oh, why didst thou not spare, O child, even one son of this old couple deprived of kingdom, one whose offences were lighter? Why didst thou not leave even one crutch for this blind couple? O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them)."

Vaishampayana continued, "Having said these words, Gandhari, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying, Where is the king? After she had said these words king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her, Here is Yudhishthira, O goddess, that cruel slayer of thy sons! I deserve thy curses, for I am the cause of this universal destruction. Oh, curse me! I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself to be a great fool and a hater of friends. Unto Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gandhari, drawing long sighs, said nothing. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them, to the tip of Yudhishthiras toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came to have a sore nail on his toe. Beholding this, Arjuna moved away to the rear of Vasudeva. and the other sons of Pandu became restless and moved from one spot to another. Gandhari then, having cast off her wrath, comforted the Pandavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes. Having seen her sons after a long time, Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep. Having wept for some time with her children, Pritha beheld the wounds and scars of many weapons on their bodies. She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare earth, indulging in piteous lamentations.

"Draupadi said, O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom? Raising the grief-stricken princess of Pancala who was weeping thus, Pritha began to comfort that lady of large eyes. Then Kunti, accompanied by the princess of Pancala and followed by her sons, proceeded towards the grief-afflicted Gandhari herself in greater affliction still. Beholding that illustrious lady with her daughter-in-law, Gandhari addressed her, saying, Do not, O daughter, grieve so. Behold, I too am as much stricken with grief as thou. I think this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings. Even that has come to pass which Vidura of great wisdom foretold after Krishnas supplication for peace had failed. Do not, therefore, grieve, in a matter that was inevitable, especially after its occurrence. Having fallen in battle, they should not be grieved for. I am in the same predicament with thee. (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races has been destroyed."

Here ends the Jalapradanika-parva in the Stri-parva.

(Stri-vilapa-parva)

Vaishampayana said, "Having said these words, Gandhari, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus. Devoted to her lord, that highly blessed lady had always practised high vows. Undergoing the severest penances, she was always truthful in her speech. In consequence of the gift of the boon by the great rishi Vyasa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged. Endued with great intelligence, the Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters. Scattered all over with bones and hair, and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side. Covered with the blood of elephants and horses and car-warriors and combatants of other kinds, it teemed with headless trunks and trunkless heads. And it resounded with the cries of elephants and steeds and men and women and abounded with jackals and cranes and ravens and kankas and crows. And it was the sporting ground of rakshasas subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious howls of jackals. Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishthira at their head, with Vasudeva and all the Kuru ladies, proceeded to the field of battle. Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground, and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and pishacas and rakshasas and diverse other wanderers of the night. Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles. Witnessing sights the like of which they had never before witnessed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground. Others became so stupefied that they lost all their senses. Indeed, the Pancala and the Kuru ladies were plunged into unutterable distress. Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of Subala, acquainted with every duty, addressed the lotus-eyed Keshava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words: Behold, O lotus-eyed Madhava, these daughters-in-law of mine! Deprived of their lords, they are uttering, with dishevelled hair, piteous cries of woe like a flight of she-ospreys. Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs. They are running hither and thither in large bands towards their sons and brothers and sires and husbands. Behold, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been bereaved of children. There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses! Behold, the field of battle is adorned with those tigers among men, Bhishma and Karna and Abhimanyu and Drona and Drupada and Shalya, as if with blazing fires. Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their angadas, and keyuras and garlands. Behold, it is strewn with darts and spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows. Beasts of prey, assembled together, are standing or sporting or lying down as it likes them! Behold, O puissant hero, the field of battle is even such. At this sight, O Janardana, I am burning with grief. In the destruction of the Pancalas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed. Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them. Who is there that could think of the death of such heroes as Jayadratha and Karna and Drona and Bhishma and Abhimanyu? Alas, though incapable of being slain, they have yet been slain, O destroyer of Madhu! Behold, vultures and kankas and ravens and hawks and dogs and jackals are feasting upon them. There, those tigers among men, that fought on Duryodhanas side, and took the field in wrath, are now lying like extinguished fires. All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping today on the bare ground. Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals. Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal paste and powdered aloe, alas, now sleep on the dust! These vultures and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries those creatures are now dragging their bodies. Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them. Many foremost of heroes, possessed of beauty and fair complexions and adorned with garlands of gold, are sleeping on the ground. Behold, beasts of prey are dragging and tearing them. Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives. Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janardana, regarding them to be still alive. The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side. There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death. Many, whom bards well-trained to their work formerly used, with their hymns and eulogies of grave import, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishnis race! The faces of those beautiful ladies, O Keshava, though pale, look resplendent still, like an assemblage of red lotuses! Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither. The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or gold or burnished copper. Hearing each others lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each others meaning. Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupefied by grief and are abondoning their life-breaths. Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails. Others are striking their heads with their own soft hands. The earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc! Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones have been lying senseless on the ground for a long while. Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes and saying, "This is not this ones," and are weeping more bitterly! Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms). Some amongst the Bharata ladies, beholding the bodies of their lords,--bodies that have been mangled by animals and birds and severed of their heads,--are not succeeding in recognising them. Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands. Miry with flesh and blood, the Earth has become impassable with arms still holding swords in their grasp, and with heads adorned with earrings. Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe. Behold, O Janardana, those numerous bevies of Dhritarashtras daughters-in-law, resembling successive multitudes of handsome fillies adorned with excellent manes! What, O Keshava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect? Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Keshava, my sons and grandsons and brothers all slain by foes. While indulging in such lamentations in grief, Gandharis eyes fell upon her son (Duryodhana)."

Vaishampayana said, "Beholding Duryodhana, Gandhari, deprived of her senses by grief, suddenly fell down on the earth like an uprooted plantain tree. Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood. Embracing her son, Gandhari indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the Kuru queen exclaimed, Alas, O son! Alas, O son! Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesha who stood near, she said, On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishnis race, said unto me, "In this internecine battle, O mother, wish me victory!" When he had said these words, I myself, knowing that a great calamity had come upon us, told him even this, tiger among men, "Thither is victory where righteousness is. And since, son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial." Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however, for the helpless Dhritarashtra bereaved of friends and kinsmen. Behold, O Madhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes. Behold the reverses brought about by Time. This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the dust. Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the heros hath obtained the most unattainable end. Inauspicious jackals are now delighting that prince asleep on the heros bed, who was formerly delighted by the fairest of ladies sitting round him. He who was formerly encircled by kings vying with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures! He who was formerly fanned with beautiful fans by fair ladies is now fanned by (carnivorous) birds with flaps of their wings! Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion! Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace. That mighty-armed one who had in battle assembled together eleven akshauhinis of troops, O Keshava, hath, in consequence of his own evil policy, been now slain. Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion! Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to death, in consequence of his disregard of the old. He who had ruled the earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth to-day on the bare ground, slain by his foes. Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana! Today, O thou of mighty arms, I see her ruled by another, and destitute of elephants and kine and horses! What need have I, O Madhava, of life? Behold, again, this sight that is more painful than the death of my son, the sight of these fair ladies weeping by the side of the slain heroes! Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled, that dear spouse of Duryodhana, resembling a sacrificial altar of gold. Without doubt, this damsel of great intelligence, while her mighty-armed lord was formerly alive, used to sport within the embrace of her lords handsome arms! Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle? Alas, that faultless lady now smells (the head of) her son covered with blood. Now, again, that lady of fair thighs is gently rubbing Duryodhanas body with her fair hand. At one time she is sorrowing for her lord and at another for her son. At one time she looketh on her lord, at another on her son. Behold, O Madhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus. Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord. If the scriptures and the shrutis be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!"

"Gandhari said, Behold, O Madhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his mace in battle! That which grieves me more today is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field today. Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard earth, miry with blood! Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty. Behold, that lady of faultless limbs and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief. Beholding this princess, this mother of Lakshmana, O thou of mighty arms, my heart is torn with grief. These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain. Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage. Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those ladies, worn out with fatigue, are resting themselves. Behold, O Krishna, some one amongst them, taking up some kinsmans severed head decked with beautiful nose and earrings, is standing in grief. I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives, since, O Janardana, all our relatives and kinsmen have thus been slain by king Yudhishthira the just! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishnis race! Behold, O Madhava, those young ladies of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eye-lashes and tresses of the same colour on their heads, endued with voice sweet and dear like that of swans, are falling down, deprived of their senses in great grief and uttering piteous cries like flights of cranes. Behold, O lotus-eyed hero, their beautiful faces resembling full-blown lotuses, are scorched by the sun. Alas, O Vasudeva, the wives of my proud children possessed of prowess like that of infuriated elephants, are now exposed to the gaze of common people. Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold, and the head-gears, of my sons, scattered on the earth, are blazing with splendour like sacrificial fires over which have been poured libations, of clarified butter. There, Duhshasana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slayer of foes. Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice. Addressing the dice-won princess of Pancala in the midst of the assembly, this Duhshasana, desirous of doing what was agreeable to his (elder) brother as also to Karna, O Janardana, had said, "Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now!" On that occasion, O Krishna, I said unto king Duryodhana, "O son, cast off (from thy side) the wrathful Shakuni. Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel. Casting him off without delay, make peace with the Pandavas, O son! O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath? Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands." Alas, disregarding my words, he vomitted his wordy poison at them, like a snake vomitting its poison at a bull,--at them who had already been pierced with his wordy darts. There, that Duhshasana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion. The very wrathful Bhimasena perpetrated a most horrible act by drinking in battle the blood of his foe!"

"Gandhari said, There, O Madhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly! Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds. His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it. His helpless young wife, O Madhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion. The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Madhava! Though all his vital parts have been pierced with clothyard shafts and bearded arrows and nalikas, yet that beauty of person which was his hath not forsaken this best of the Bharatas. There, my son Durmukha, that slayer of large band of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow. His face, O Krishna, half-eaten away by beasts of prey, looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight. Behold, O Krishna, the face of that heroic son of mine, which is even such. How could that son of mine be slain by foes and thus made to eat the dust? O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions! Behold, O slayer of Madhu, that other son of Dhritarashtra, Citrasena, slain and lying on the ground, that hero who was the model of all bowmen? Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands. These loud wails of woe, uttered by women, and these cries and roars of beasts of prey, seem exceedingly wonderful to me, O Krishna! Youthful and handsome, and always waited upon and served by the most beautiful ladies, my son Vivinsati, O Madhava, sleepeth there, stained with dust. His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivimshati is now surrounded and waited upon by vultures! Having in battle penetrated the ranks of the Pandava army, that hero now lieth on the bed of a hero,--on the bed, that is, of an exalted Kshatriya! Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair eyebrows, and resembling the resplendent Moon himself! Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting gandharva. Who again could endure my son Duhsaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes? The body of Duhsaha, covered with arrows, looks resplendent like a mountain overgrown with flowering karnikaras. With his garland of gold and his bright armour, Duhsaha, though deprived of life, looks resplendent yet, like a white mountain of fire!"

"Gandhari said, He whose might and courage were regarded, O Keshava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death! I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, Abhimanyu, hath not been dimmed even in death. There, the daughter of Virata, the daughter-in-law of the wielder of gandiva, that girl of faultless beauty overwhelmed with grief at sight of her heroic husband, is indulging in lamentations! That young wife, the daughter of Virata, approaching her lord, is gently rubbing him, O Krishna, with her hand. Formerly, that highly intelligent and exceedingly beautiful girl, inebriated with honeyed wines, used bashfully to embrace her lord, and kiss the face of Subhadras son, that face which resembled a full-blown lotus and which was supported on a neck adorned with three lines like those of a conch-shell. Taking of her lords golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse. Beholding her lord, O Krishna, that girl addresses thee and says, "O lotus-eyed one, this hero whose eyes resembled thine, hath been slain. In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy!" Addressing her own lord, the damsel says again, "Thou wert brought up in every luxury. Thou usedst to sleep on soft skins of the ranku deer. Alas, does not thy body feel pain today by lying thus on the bare ground? Stretching thy massive arms adorned with golden angadas, resembling a couple of elephants trunks and covered with skin hardened by frequent use of the bow, thou sleepest, O lord, in peace, as if exhausted with the toil of too much exercise in the gymnasium. Alas, why dost thou not address me that am weeping so? I do not remember to have ever offended thee. Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance. O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadra, these thy sires that resemble the very celestials, and my own wretched self distracted with woe?" Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive, "How couldst those great car-warriors slay thee in the midst of battle,--thee that art the sisters son of Vasudeva and the son of the wielder of gandiva? Alas, fie on those warriors of wicked deeds, Kripa and Karna and Jayadratha and Drona and Dronas son, by whom thou wert deprived of life. What was the state of mind of those great car-warriors at that time when they surrounded thee, a warrior of tender years, and slew thee to my grief? How couldst thou, O hero, who had so many protectors, be slain so helplessly in the very sight of the Pandavas and the Pancalas? Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pandu, thy sire, able to bear the burden of life? Neither the acquisition of a vast kingdom nor the defeat of their foes conduces to the joy of the Parthas bereft of thee, O lotus-eyed one! By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons. Protect me, O hero, when I repair to those regions. When ones hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle. Having repaired to the region of the pitris, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles? Without doubt, thou wilt agitate the hearts of the apsaras in heaven, with thy great beauty and thy soft words mingled with smiles! Having obtained the regions reserved for persons of righteous deeds, thou art now united, O son of Subhadra, with the apsaras! While sporting with them, recollect at times my good acts towards thee. Thy union with me in this world had, it seems, been ordained for only six months, for in the seventh, O hero, thou hast been bereft of life!" O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttara, baffled of all her purposes, while lamenting in this strain. Those ladies, dragging away the afflicted Uttara, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virata. Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virata is encompassed by screaming vultures and howling jackals and crowing ravens. Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend. Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale. Behold also, O Madhava, those other children besides Abhimanyu--Uttara, Sudakshina the prince of the Kambhojas, and the handsome Lakshmana--all lying on the field of battle!"

"Gandhari said, Then the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire! That fire, however, hath now been extinguished by the energy of Partha. Behold, Vikartanas son Karna, after having slain many atirathas, has been prostrated on the bare ground, and is drenched with blood. Wrathful and possessed of great energy, he was a great bowman and a mighty car-warrior. Slain in battle by the wielder of gandiva, that hero now sleepeth on the ground. My sons, those mighty car-warriors, from fear of the Pandavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore. Alas, like a tiger slain by a lion, or an elephant by an infuriated elephant, that warrior hath been slain in battle by Savyasaci. Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero! Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the just could not, for thirteen years, obtain a wink of sleep! Incapable of being checked by foes in battle like Maghavat himself who is invincible by enemies, Karna was like the all-destroying fire of fierce flames at the end of the yuga, and immovable like Himavat himself! That hero became the protector of Dhritarashtras son, O Madhava! Alas, deprived of life, he now lieth on the bare ground, like a tree prostrated by the wind! Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground! Even now she exclaims, "Without doubt, thy preceptors curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow! Alas, fie (on the heroism and skill)!" That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated on the earth, with his waist still encircled with a belt of gold. Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark fortnight. Falling down on the earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!"

"Gandhari said, Slain by Bhimasena, behold, the lord of Avanti lies there! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless! Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood. Jackals, and kankas, and other carnivorous creatures of diverse kinds, are dragging him now. Behold the reverses brought about by Time. His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero. Behold, Pratipas son Bahlika, that mighty bowman possessed of great energy, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger. Though deprived of life, the colour of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight! Burning with grief on account of the death of his son, and desirous of accomplishing his vow, Indras son (Arjuna) hath slain there that son of Vriddhakshatra! Behold that Jayadratha, who was protected by the illustrious Drona, slain by Partha bent on accomplishing his vow, after penetrating through eleven Akshauhinis of troops. Inauspicious vultures, O Janardana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy! Though sought to be protected by his devoted wives, see, O Acyuta, carnivorous creatures are dragging his body away to a jungle in the vicinity. The Kamboja and Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts). At that time, O Janardana, when Jayadratha, assisted by the Kekayas, endeavoured to ravish Draupadi, he deserved to be slain by the Pandavas! From regard, however, for Duhshala, they set him free on that occasion. Why, O Krishna, did they not show some regard for that Duhshala once more? That daughter of mine, of tender years, is now crying in grief. She is striking her body with her own hands and censuring the Pandavas. What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless. Alas, alas, behold, my daughter Duhshala, having cast off her grief and fears, is running hither and thither in search of the head of her husband. He who had checked all the Pandavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death. Alas, those wives of his, with faces as beautiful as the moon, are crying, sitting around that irresistible hero who resembled an infuriated elephant!"

"Gandhari said, There lies Shalya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuous Yudhishthira! He used everywhere, O bull among men, to boast of his equality with thee! That mighty car-warrior, the ruler of the Madras, now lieth, deprived of life. When he accepted the drivership of Karnas car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pandu! Alas, alas, behold the smooth face of Shalya, beautiful as the moon, and adorned with eyes resembling the petals of the lotus, eaten away by crows! There, the tongue of that king, of the complexion of heated gold, rolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds! The ladies of the royal house of Madra, uttering loud wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of life by Yudhishthira! Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough. Behold the brave Shalya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts. There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life. Behold the garland of gold that he still wears on his head, looketh resplendent. Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head. Fierce was the battle that took place between this king and Partha, making the very hair stand on end, like that between Shakra and the Asura Vritra. This mighty-armed one, having fought Dhananjaya, the son of Pritha, and having reduced him to great straits, was at last slain by his antagonist. He who had no equal on earth in heroism and energy, that achiever of terrible feats in battle, Bhishma, lieth there, deprived of life. Behold the son of Shantanu, O Krishna, that warrior of solar effulgence, stretched on the earth, like the Sun himself fallen from the firmament at the end of the yuga. Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Keshava, hath set like the real Sun at evening. Behold that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, so worthy of heroes. Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath. Indeed, the son of Ganga lieth, resting his head on that excellent pillow, consisting of three arrows,--becoming complement of his bed--given him by the wielder of gandiva. For obeying the command of his sire, this illustrious one drew up his vital seed. Unrivalled in battle, that son of Shantanu lieth there, O Madhava! Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero, though mortal, is still bearing his life like an immortal. When Shantanus son lieth today, struck down with arrows, it seems that no other person is alive on earth that possesseth learning and prowess that is competent to achieve great feats in battle. Truthful in speech, this righteous and virtuous hero, solicited by the Pandavas, told them the means of his own death. Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company. Of whom, O Madhava, will the Kurus enquire of religion and duty after that bull among men, Devavrata, who resembles a god, shall have gone to heaven? Behold Drona, that foremost of brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, lying on the ground! Endued with mighty energy, Drona, O Madhava, was as conversant with the four kinds of arms as the chief of the celestials or Shukra of Bhrigus race. Through his grace, Vibhatsu the son of Pandu, hath achieved the most difficult feats. Deprived of life, he now lies on the ground. Weapons refused to come (at last) at his bidding. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all wielders of weapons was at last mangled with weapons. As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lieth on the ground, like an extinguished fire. The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looketh as if alive. The four Vedas, and all kinds of weapons, O Keshava, did not abandon that hero even as these do not abandon the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists and worshipped by disciples, are now being dragged by jackals. Deprived of her senses by grief, Kripi woefully attendeth, O slayer of Madhu, on that Drona who hath been slain Drupadas son. Behold that afflicted lady, fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground. Many brahmacaris, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Keshava, with the shafts of Dhrishtadyumna. The illustrious and delicate Kripi, cheerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle. There, those reciters of Samas, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) Samas. Those brahmacaris, with matted locks on their heads, have piled the funeral pyre of that brahmana with bows and darts and car-boxes, O Madhava! Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them. Indeed, having placed him on the pyre, they are singing and weeping. Others are reciting the three (well-known) Samas that are used on such occasions. Consuming Drona on that fire, like fire in fire, those disciples of his of the regenerate class are proceeding towards the banks of the Ganga, along the left side of the pyre and having placed Kripi at their head!"

"Gandhari said, Behold the son of Somadatta, who was slain by Yuyudhana, pecked at and torn by a large number of birds! Burning with grief at the death of his son, Somadatta, O Janardana, (as he lies there) seems to censure the great bowman Yuyudhana. There the mother of Bhurishrava, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying, "By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the yuga. By good luck, thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the field of battle. By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea. Thy daughters-in-law, bereaved of both husbands and sons, are running hither and thither, each clad in a single piece of raiment and each with her black tresses all dishevelled. By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey. By good luck, thou seest not today thy son slain in battle, and Bhurishrava deprived of life, and thy widowed daughters-in-law plunged into grief. By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car. There the black-eyed wives of Bhurishrava are indulging in piteous lamentations, surrounding their lord slain by Satyaki. Afflicted with grief on account of the slaughter of their lords, those ladies, indulging in copious lamentations, are falling down on the earth with their faces towards the ground, and slowly approaching thee, O Keshava! Alas, why did Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices. Alas, Satyaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the praya vow. Alas, O righteous one, thou liest on the ground, slain unfairly by two foes." Even thus, O Madhava, those wives of Bhurishrava are crying aloud in woe. There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly!

"Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle! In the presence of Vasudeva himself, Arjuna of unstained deeds, lopped it off thy heedless self while thou wert engaged with another in battle. What, indeed, wilt thou, O Janardana, say of this great feat of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?" Censuring thee in this way, that foremost of ladies hath stopped at last. The co-wives of that lady are piteously lamenting with her as if she were their daughter-in-law!

"There the mighty Shakuni, the chief of gandharvas, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sisters son! Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their wings! He used to assume hundreds and thousands of forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pandu. An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom. The son of Pandu, however, hath now won Shakunis life-breaths. Behold, O Krishna, a large number of birds is now sitting around Shakuni. An expert in dice, alas, he had acquired that skill for the destruction of my sons. This fire of hostility with the Pandavas had been ignited by Shakuni for the destruction of my children as also of himself and his followers and kinsmen. Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons. My fear, O slayer of Madhu, is that that crooked person may not succeed in fomenting dissensions even (there, the region attained by them) between my children, all of whom are confiding and possessed of candour!"

"Gandhari said, Behold that irresistible ruler of the Kambojas, that bull-necked hero, lying amid the dust, O Madhava, though deserving of being stretched at his ease on Kamboja blankets. Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste. Indeed, the beauteous one exclaims, "Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp, joy never left me for a moment! What will be my end, O ruler of men, when I am deprived of thee?" Endued with a melodious voice, the Kamboja queen is weeping helplessly and quivering with emotion. Behold that bevy of fair ladies there. Although tired with exertion and worn out with heat, yet beauty leaves not their forms, like the sightliness of the wreaths worn by the celestials although exposed to the Sun. Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground with his mighty arms adorned with a couple of angadas. Behold, O Janardana, those Magadha ladies crying and standing around Jayatsena, the ruler of the Magadhas. The charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, are stupefying my heart exceedingly. With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground! There, again, those other ladies, surrounding their lord, the ruler of the Kosalas, prince Brihadbala, are indulging in loud wails. Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their senses. The faces of those beautiful ladies, O Madhava, through toil and the rays of the Sun, are looking like faded lotuses. There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful angadas, are lying, slain by Drona. Like insects on a blazing fire, they have all been burnt by falling upon Drona, whose car was the chamber of fire, having the bow for its flame and shafts and darts and maces for its fuel. Similarly, the five Kekaya brothers, possessed of great courage, and adorned with beautiful angadas, are lying on the ground, slain by Drona and with their faces turned towards that hero. Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands, all made of the same metal, are shedding a bright light on the earth like so many blazing fires. Behold, O Madhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion. The bright umbrella, white in hue of the king of the Pancalas, shines, O lotus-eyed one, like the moon in the autumnal firmament. The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right. There those ladies, deprived of their senses, are removing the brave and great bowman Dhrishtaketu, that bull among the Cedis, slain by Drona. This crusher of foes, O slayer of Madhu, this great bowman, having baffled many weapons of Drona, lieth there, deprived of life, like a tree uprooted by the wind. Alas, that brave ruler of the Cedis, that mighty car-warrior Dhrishtaketu, after having slain thousands of foes, lies himself deprived of life! There, O Hrishikesha, the wives of the ruler of the Cedis are sitting around his body still decked with fair locks and beautiful earrings, though torn by carnivorous birds. Those foremost of ladies placing upon their laps the prostrate form of the heroic Dhrishtaketu born of the Dasharha race, are crying in sorrow. Behold, O Hrishikesha, the son, possessed of fair locks and excellent earrings, of that Dhrishtaketu, hacked in battle by Drona with his shafts. He never deserted his sire while the latter battled with his foes. Mark, O slayer of Madhu, he does not, even in death, desert that heroic parent. Even thus, my sons son, that slayer of hostile heroes, the mighty-armed Lakshmana, hath followed his sire Duryodhana! Behold, O Keshava, the two brothers of Avanti, Vinda and Anuvinda, lying there on the field, like two blossoming shala trees in the spring overthrown by the tempest. Clad in golden armour and adorned with Angadas of gold, they are still armed with swords and bows. Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field. The Pandavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona, from Bhishma, from

Karna the son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the mighty car-warrior Jayadratha, from Somadatta, from Vikarna, and from the brave Kritavarma. Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celestials by force of their weapons have themselves been slain. Without doubt, O Madhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriya warriors. My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya. Shantanus son and the wise Vidura told me then, "Cease to bear affection for thy children!" The interviews of those persons could not go for nothing. Soon, O Janardana, have my sons been consumed into ashes!"

Vaishampayana continued, "Having said these words, Gandhari, deprived of her senses by grief, fell down on the earth! Casting off her fortitude, she suffered her senses to be stupefied by grief. Filled with wrath and with sorrow at the death of her sons, Gandhari, with agitated heart, ascribed every fault to Keshava.

"Gandhari said, The Pandavas and the Dhartarashtras, O Krishna, have both been burnt. Whilst they were thus being exterminated, O Janardana, why wert thou indifferent to them? Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force. Thou hadst eloquence, and thou hadst the power (for bringing about peace). Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mighty-armed one, thou shouldst reap the fruit of this act. By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O wielder of the discus and the mace! Since thou wert indifferent to the Kurus and the Pandavas whilst they slew each other, therefore, O Govinda, thou shalt be the slayer of thy own kinsmen! In the thirty-sixth year from this, O slayer of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgusting means in the wilderness. The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race!"

Vaishampayana continued, "Hearing these words, the high-souled Vasudeva, addressing the venerable Gandhari, said unto her these words, with a faint smile, There is none in the world, save myself, that is capable of exterminating the Vrishnis. I know this well. I am endeavouring to bring it about. In uttering this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task. The Vrishnis are incapable of being slain by others, be they human beings or gods or Danavas. The Yadavas, therefore shall fall by one anothers hand. After he of Dasharhas race had said these words, the Pandavas became stupefied. Filled with anxiety all of them became hopeless of life!"

"The holy one said, Arise, arise, O Gandhari, do not set thy heart on grief! Through thy fault, this vast carnage has taken place! Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good. Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me? Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it two-fold. A woman of the regenerate class bears children for the practice of austerities; the cow brings forth offspring for bearing burdens; the mare brings forth her young for acquiring speed of motion; the Shudra woman bears a child for adding to the number of servitors; the Vaishya woman for adding to the number of keepers of cattle. A princess, however, like thee, brings forth sons for being slaughtered!"

Vaishampayana said, "Hearing these words of Vasudeva that were disagreeable to her, Gandhari, with heart exceedingly agitated by grief, remained silent. The royal sage Dhritarashtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the just, saying, If, O son of Pandu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!

"Yudhishthira answered, One billion 660 million and 20,000 men have fallen in this battle. Of the heroes that have escaped, the number is 240,165.

"Dhritarashtra said, Tell me, O mighty-armed one, for thou art conversant with everything, what ends have those foremost of men attained.

"Yudhishthira said, Those warriors of true prowess that have cheerfully cast off their bodies in fierce battle have all attained regions like those of Indra. Knowing death to be inevitable, they that have encountered it cheerlessly have attained the companionship of the gandharvas. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained the world of the guhyakas. Those high-souled warriors who, observant of the duties of kshatriya-hood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained the regions of Brahman. The remaining warriors, that have in anyhow met with death on the precincts of the field of battle, have attained the region of the Uttara-Kurus."

"Dhritarashtra said, By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if thou thinkest that I can listen to it without impropriety!

"Yudhishthira said, While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places. I met with the celestial rishi Lomasa and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge!

"Dhritarashtra said, It is necessary that our people should burn, with due rites, the bodies of both the friendless and the friended slain. What shall we do with those that have none to look after them and that have no sacred fires? The duties that await us are many. Who are those whose (last) rites we should perform? O Yudhishthira, will they obtain regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds?"

Vaishampayana continued, "Thus addressed, Kuntis son Yudhishthira of great wisdom commanded Sudharma (the priest of the Kauravas) and Dhaumya, and Sanjaya of the suta order, and Vidura of great wisdom, and Yuyutsu of Kurus race, and all his servants headed by Indrasena, and all the other sutas that were with him, saying, Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that nobody may perish for want of persons to take care of them! At this command of king Yudhishthira the just, Vidura and Sanjaya and Sudharma and Dhaumya and Indrasena and others, procuring sandal, aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and diverse kinds of weapons, caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites the slain kings in proper order. They properly burned upon those fires that blazed forth with libations of clarified butter in torrents over them, the bodies of Duryodhana and his hundred brothers, of Shalya, and king Bhurishrava; of king Jayadratha and Abhimanyu, O Bharata; of Duhshasanas son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Kshemadhanva and Virata and Drupada; of Shikhandi the prince of Pancalas, and Dhrishtadyumna of Prishatas race; of the valiant Yudhamanyu and Uttamauja; of the ruler of the Kosalas, the sons of Draupadi, and Shakuni the son of Subala; of Acala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, the Kekaya princes, and those mighty car-warriors, the Trigartas; of Ghatotkaca the prince of rakshasas, and the brother of Vaka, of Alambusha, the foremost of rakshasas, and king Jalasandha; and of hundreds and thousands of other kings. The pitri-medha rites in honour of some of the illustrious dead were performed there, while some sang Samas, and some uttered lamentations for the dead. With the loud noise of Samas and Riks, and the lamentations of the women, all creatures became stupefied that night. The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), looked like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless were piled together in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by good-will and affection, on pyres made of dry wood. Having caused their last rites to be performed, the Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga."

Vaishampayana said, "Arrived at the auspicious Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also performed the water-rite in honour of their friends. While those wives of heroes were performing this rite in honour of their heroic lords, the access to the stream became easy, although the paths (made by the tread of many feet) disappeared afterwards. The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness. Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words, That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle, that warrior whom, ye sons of Pandu, ye took forth, Sutas child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled with all of you and your followers, who looked resplendent as he commanded the vast force of the Duryodhana, who had no equal on earth for energy, that hero who preferred glory to life, that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother. Offer oblations of water unto that eldest brother of yours who was born of me by the god of day. That hero was born with a pair of earrings and clad in armour, and resembled Surya himself in splendour! Hearing these painful words of their mother, the Pandavas began to express their grief for Karna. Indeed, they became more afflicted than ever. Then that tiger among men, the heroic Yudhishthira, sighing like a snake, asked his mother, That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestuous roar, and whose impetuosity none could withstand save Dhananjaya, O mother, wert thou the authoress of that heroic being? How was that son, resembling a very celestial, born of thee in former days? The energy of his arms scorched all of us. How, mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth? His might of arms was always worshipped by the Dhartarashtras even as we always worship the might of the wielder of gandiva! How was that foremost of mighty men, that first of car-warriors, who endured the united force of all lords of earth in battle, how was he a son of thine? Was that foremost of all wielders of weapons our eldest brother? How didst thou bring forth that child of wonderful prowess? Alas, in consequence of the concealment of this affair by thee, we have been undone! By the death of Karna, ourselves with all our friends have been exceedingly afflicted. The grief I feel at Karnas death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Pancalas and the Kurus. Thinking of Karna, I am burning with grief, like a person thrown into a blazing fire. Nothing could have been unattainable by us, not excepting things belonging to heaven. Alas, this terrible carnage, so destructive of the Kurus, would not have occurred. Copiously indulging in lamentations like these, king Yudhishthira the just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother. Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief. The intelligent king of the Kurus, Yudhishthira, caused the wives and members of Karnas family to be brought before him. Of righteous soul, he performed, with them, the water-rite in honour of his eldest brother. Having finished the ceremony, the king with his senses exceedingly agitated, rose from the waters of Ganga."

The end of Stri-parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 12
SANTI PARVA

SECTION I

(Rajadharmanusasana Parva)

OM! HAVING BOWED down to Narayana, and Nara, the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said, 'Having offered oblations, of water unto all their friends and kinsmen, the sons of Pandu, and Vidura, and Dhritarashtra, and all the Bharata ladies, continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pandu desired to pass the period of mourning,[1] which extended for a month, outside the Kuru city. After king Yudhishthira the just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate Rishis came there to see the monarch. Among them were the Island-born (Vyasa), and Narada, and the great Rishi Devala, and Devasthana, and Kanwa. They were all accompanied by best of their pupils. Many other members of the regenerate order, possessed of wisdom and accomplished in the Vedas, leading lives of domesticity or belonging to the Snataka class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped by Yudhishthira. The great Rishis then took their seats on costly carpets. Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king. Thousands of Brahmanas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhagirathi with heart exceedingly agitated by grief. Then Narada, after having accosted the Rishis with the Island-born for their first, in due time, addressed Yudhishthira, the son of Dharma, saying, 'Through the might of thy arms and the grace of Madhava, the whole Earth, O Yudhishthira, hath been righteously won by thee. By good luck, thou hast escaped with life from this dreadful battle. Observant as thou art o f the duties of a Kshatriya, dost thou not rejoice, O son of Pandu? Having slain all thy foes, shalt thou not gratify thy friends, O king? Having obtained this prosperity, I hope, grief doth not afflict thee still.'

"Yudhishthira said, 'Indeed the whole Earth hath been subjugated by me through my reliance on the might of Krishna's arms, through the grace of the Brahmanas, and through the strength of Bhima and Arjuna. This heavy grief, however, is always sitting in my heart, viz., that through covetousness I have caused this dreadful carnage of kinsmen. Having caused the death of the dear son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat. What wilt Subhadra of Vrishni's race, that sister-in-law of mine, say unto me? What also will the people residing in Dwaraka say unto the slayer of Madhu when he goes thither from this place? This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly. This is another topic, O holy Narada, about which I will speak to thee. In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief. That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters, who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour (that Karna) was a son of Kunti, born secretly of her, and therefore, a uterine brother of ours. Whilst we were offering oblations of water unto the dead, Kunti spoke of him as the son of Surya. Possessed of every virtue, that child had been cast into the water. Having placed him in a basket made of light materials, Kunti committed him to the current of Ganga. He who was regarded by the world as a Suta's child born of Radha, was really the eldest son of Kunti and, therefore, our uterine brother. Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain. It is this that is burning my limbs like a fire burning a heap of cotton. The white-steeded Arjuna knew him not for a brother. Neither I, nor Bhima, nor the twins, knew him for such. He, however, of excellent bow, knew us (for his brothers). We have heard that on one occasion Pritha went to him for seeking our good and addressed him, saying, 'Thou art my son!' That illustrious hero, however, refused to obey Pritha's wishes. Subsequently, we are informed, he said unto his mother these words, 'I am unable to desert Duryodhana in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act. If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna. Having vanquished Arjuna with Kesava, therefore, in battle, I will subsequently make peace with Dharma's son.' Even these were his words as we have heard. Thus answered, Pritha once more addressed her son of broad chest and said, 'Fight Phalguna then, but spare my four other sons.' The intelligent Karna, with joined hands, then replied unto his trembling mother, saying, 'If I get thy four other sons even under my power, I will not slay them. Without doubt, O goddess, thou shalt continue to have five sons. If Karna be slain with Arjuna, thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me.' Desirous of the good of her children, his mother once more said unto him, 'Go, O Karna, do good unto those brothers of thine whose good thou always seekest.' Having said these words, Pritha took his leave and came back to her abode. That hero has been slain by Arjuna,--the uterine brother by the brother! Neither Pritha, nor he, had ever disclosed the secret, O lord! That hero and great bowman was therefore slain by Arjuna in battle. Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother. Indeed, at Pritha's words I have come to know that Karna was the eldest born! Having caused my brother to be slain, my heart is burning exceedingly. If I had both Karna and Arjuna for aiding me, I could have vanquished Vasudeva himself. Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarashtra, my wrath, suddenly provoked, became cooled at sight of Karna. Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice, to the words, that Karna uttered from desire of doing what was agreeable to Duryodhana, my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti. Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause. Why, indeed, did the earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me. I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!'

SECTION II

"Vaisampayana said, 'That foremost of speakers, the sage Narada, thus questioned, narrated everything about the manner in which he who was believed to be a Suta's son had been cursed (in former days).'

"Narada said, 'It is even so, O mighty armed one, as thou sayest, O Bharata! Nothing could resist Karna and Arjuna in battle. This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days. How all the Kshatriyas, cleansed by weapons should attain to regions of bliss, was the question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war. Endued with great energy, that child came to have the status of a Suta. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa's race. Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the wielder of Gandiva, and the affection of the people for you all, that young man burnt with envy. In early age he made friends with king Duryodhana, led by an accident and his own nature and the hate he bore towards you all. Beholding that Dhananjaya was superior to every one in the science of weapons, Karna. one day approached Drona in private and said these words unto him, 'I desire to be acquainted with the Brahma weapon, with all its mantras and the power of withdrawing it, for I desire to fight Arjuna. Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son. I pray that all the masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons!' Thus addressed by him, Drona, from partiality for Phalguna, as also from his knowledge of the wickedness of Karna, said, 'None but a Brahmana, who has duly observed all vows, should be acquainted with the Brahma weapon, or a Kshatriya that has practised austere penances, and no other.' When Drona had answered thus, Karna, having worshipped him, obtained his leave, and proceeded without delay to Rama then residing on the Mahendra mountains. Approaching Rama, he bent his head unto him and said, 'I am a Brahmana of Bhrigu's race.' This procured honour for him. With this knowledge about his birth and family, Rama received him kindly and said, 'Thou art welcome!' at which Karna became highly glad. While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many Gandharvas, Yakshas, and gods. Residing there he acquired all the weapons duly, and became a great favourite of the gods, the Gandharvas, and the Rakshasas. One day he roved on the sea-coast by the side of that asylum. Indeed, Surya's son, armed with bow and sword, wandered alone, While thus employed, O Partha, he inadvertently slew, without witting it, the Homa cow of a certain utterer of Brahma who daily performed his Agnihotra rite. Knowing that he had perpetrated that act from inadvertence, he informed the Brahmana of it. Indeed Karna, for the object of gratifying the owner, repeatedly said, 'O holy one, I have killed this thy cow without wilting it. Forgive me the act!' Filled with wrath, the Brahmana, rebuking him, said these words, 'O thou of wicked conduct, thou deservest to be killed. Let the fruit of this act be thine, O thou of wicked soul. While fighting him, O wretch whom thou always challengest, and for whose sake thou strivest so much every day, the earth shall swallow the wheel of thy car! And while the wheel of thy car shall thus be swallowed up by the earth, thy foe, putting forth his prowess, will cut off thy head, thyself being stupefied the while! Leave me, O vile man! As thou hast heedlessly slain this my cow, even so wilt thy foe cut off thy head while thou shalt be heedless!' Though cursed, Karna still sought to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him, 'All the words will not succeed in falsifying the words spoken by me! Go hence or remain, do whatever thou likest.' Thus addressed by the Brahmana, Karna, hanging down his head from cheerlessness, returned timidly to Rama, reflecting on that matter.'

SECTION III

"Narada said, 'That tiger of Bhrigu's race (viz., Rama), was well-pleased with the might of Karna's arms, his affection (for him), his self-restraint, and the services he did unto his preceptor. Observant of ascetic penances, Rama cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the Brahma weapon with the mantras for withdrawing it. Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu's retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons. One day Rama of great intelligence, while roving with Karna in the vicinity or his retreat, felt very weak in consequence of the fasts he had undergone. From affection begotten by confidence, the tired son of Jamadagni placing his head on Karna's lap, slept soundly, White his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna. That blood-sucking worm, approaching Karna's thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that worm. Though his limb was bored through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure. Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu's son on his lap, without quivering in the least and without manifesting any sign of pain. When at last Karna's blood touched the body of Rama of great energy, the latter awoke and said these words in fear, 'Alas, I have been made impure! What is this that thou art doing, Tell me, casting off all fear, what is the truth of this matter!' Then Karna informed him of that worm's bite. Rama saw that worm which resembled a hog in shape. It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of Alarka, its limbs were then shrunk (with fear). As soon as Rama cast his, eyes on it, the worm gave up its life-breath, melting in that blood which it had drawn. All this seemed wonderful. Then in the welkin was seen a Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming any form at wilt, and staying on the clouds,--his object fulfilled, the Rakshasa, with joined hands, addressed Rama, saying, 'O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good!' Possessed of great energy, the mighty-armed son of Jamadagni said unto him, 'Who art thou? And why also didst thou fall into hell? Tell me all about it.' He answered, 'Formerly I was a great Asura of the name of Dansa. In the Krita period, O sire, I was of the same age with Bhrigu. I ravished the dearly-loved spouse of that sage. Through his curse I felt down on the earth in the form of a worm. In anger thy ancestors said unto me, 'Subsisting on urine and phlegm, O wretch, thou shalt lead a life of hell.' I then besought him, saying, 'When, O Brahmana, shall this curse end?' Bhrigu replied unto me, saying. 'This curse shall end through Rama of my race. It was for this that I had obtained such a course of life like one of uncleansed soul. O righteous one, by thee, however, I have been rescued from that sinful life.' Having said these words, the great Asura, bending his head unto Rama went away. Then Rama wrathfully addressed Karna, saying, 'O fool, no Brahmana could endure such agony. Thy patience is like that of a Kshatriya. Tell me the truth, without fear.' Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words, 'O thou of Bhrigu's race, know me for a Suta, a race that has sprung from the intermixture of Brahmanas with Kshatriyas. People call me Karna the son of Radha. O thou of Bhrigu's race, be gratified with my poor self that has acted from the desire of obtaining weapons. There is no doubt in this that a reverend preceptor in the Vedas and other branches of knowledge is one's father. It was for this that I introduced myself to thee as a person of thy own race.' Unto the cheerless and trembling Karna, prostrated with joined hands upon earth, that foremost one of Bhrigu's race, smiling though filled with wrath, answered, 'Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this Brahma weapon shalt not dwell in thy remembrance[2]. Since thou art not a Brahmana, truly this Brahma weapon shall not, up to the time of thy death, dwell in thee when thou shalt be engaged with a warrior equal to thyself![3] Go hence, this is no place for a person of such false behaviour as thou! On earth, no Kshatriya will be thy equal in battle.' Thus addressed by Rama, Karna came away, having duty taken his leave. Arriving then before Duryodhana, he informed him, saying, 'I have mastered all weapons!'"

SECTION IV

"Narada said, 'Having thus obtained weapons from him of Bhrigu's race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata's race! Once on a time, O monarch, many kings repaired to a self-choice at the capital of Chitrangada, the ruler of the country of the Kalingas. The city, O Bharata, full of opulence, was known by the name of Rajapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden. Hearing that diverse kings had assembled there, Duryodhana. also, on his golden car, proceeded thither, accompanied by Karna. When the festivities commenced in that self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden. There were amongst them Sisupala and Jarasandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess, and Sringa who was ruler of the kingdom females, and Asoka and Satadhanwan and the heroic ruler of the Bhojas. Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the mlechcha tribes, and many rulers from the East and the North, O Bharata, came there. All of them were adorned with golden Angadas, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarashtra (as she had passed others before him). Duryodhana, however, of Kuru's race, could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop. Intoxicated with the pride of energy, and relying upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all wielders of weapons riding on his car, proceeded along Duryodhana's rear. A great uproar then took place among the kings, all of whom were actuated by the desire for fight, 'Put on your coats of mail! Let the cars be made ready!' (These were the sounds that were heard). Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills. As they thus pursued them, Karna felled their bows and arrows on the ground, each with a single arrow. Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces. Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers and thus vanquished all those lords of earth. They then themselves took up the reins of their steeds, and saying, 'Go away, go away', turned away from the battle with cheerless hearts. Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after the elephant.'"

SECTION V

"Narada said, 'Hearing of the fame of Karna's might, the ruler of the Magadhas, king Jarasandha, challenged him to a single combat. Both conversant with the celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms. At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms. While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antagonist's body that had been united together by Jara. The king (of Magadha), then after feeling himself very much pained, cast off all desire of hostility and addressed Karna, saying, 'I am gratified.' From friendship he then gave unto Karna the town Malini. Before this, that tiger among men and subjugator of all foes (viz., Karna) had been king of the Angas only, but from that time the grinder of hostile forces began to rule over Champa also, agreeably to the wishes of Duryodhana, as thou knowest. Thus Karna became famous on earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings, stupefied by celestial illusion, he gave away those precious possessions. Deprived of his car-rings and divested of his natural armour, he was slain by Arjuna in Vasudeva's presence. In consequence of a Brahmana's curse, as also of the curse of the illustrious Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his depreciation by Bhishma as only half a car-warrior, at the tale of Rathas and Atirathas, of the destruction of his energy caused by Salya (with his keen speeches), of Vasudeva's policy, and, lastly of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, the wielder of Gandiva succeeded in slaying Vikartana's son Karna of effulgence like that of Surya himself. Even thus had thy brother been cursed and beguiled by many. As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!'"

SECTION VI

"Vaisampayana said, 'Having said these words, the celestial Rishi Narada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation. Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears, Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well-suited to the occasion, 'O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus. O thou of great wisdom, kill this grief of thine, and listen to what I say. I tried in past times to apprise Karna of his brothership with thee. The god Surya also, O foremost of all righteous persons, did the same. All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee. Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries upon you all, I myself gave up the attempt.' Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart agitated by grief, said these words, 'In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!' Possessed of great energy, the righteous king, then, in sorrow, cursed all the women of the world, saying, 'Henceforth no woman shall succeed in keeping a secret.' The king, then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief. Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became overwhelmed with despair."

SECTION VII

Vaisampayana said, "The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna. Sighing repeatedly, he addressed Arjuna, saying, 'If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen. Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-slaughter?[4] Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us. Blessed are forgiveness, and self-restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses. Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight. Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving the sovereignty of even the three worlds. Alas, having slain, for the sake of the earth, such lords of earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life. Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside. They that have been slain should not have been slain for the sake of even the whole earth or mountains of gold, or all the horses and kine in this world. Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the highway of Death, have repaired to the regions of Yama. Practising asceticism and Brahmacharya and truth and renunciation, sires wish for sons endued with every kind of prosperity. Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies mothers conceive. They then hold the foetus for ten months. Passing their time in misery and in expectation of fruit, they always ask themselves in anxiety, 'Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on earth? Shall they be able to give us happiness in this and the other world?' Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs rendered fruitless, have been abandoned by them. Without having enjoyed the pleasure of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama's abode. Alas, O mother, those kings have been slain just at that time when their parents expected to reap the fruits of their might and wealth.[5] They were always fitted with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory.[6] I think that they among the Panchalas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss.[7] We are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarashtra. Duryodhana's heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us. We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this earth, nor could they enjoy women and music. They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enjoy their costly gems and well-filled treasury and vast territories. Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colourless, pale and emaciated. Suvala's son informed king Dhritarashtra of this. As a father full of affection for his son, Dhritarashtra tolerated the evil policy his son pursued. Without doubt, by disregarding Vidura and the high-souled son of Ganga, and in consequence of his neglect in restraining his wicked and covetous son, entirely governed by his passions, the king has met with destruction like my poor self. Without doubt, Suyodhana, having caused his uterine brothers to be slain and having east this couple into burning grief, hath fallen off from his blazing fame. Burning with the hate he bore to us Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the presence of Krishna? We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything around them with their own energy. That wicked-souled wight, that embodiment of hostility, was our evil star. Alas, for Duryodhana's acts alone, this race of ours has been exterminated. Having slain those whom we should never have slain, we have incurred the censures of the world. King Dhritarashtra, having installed that wicked-souled prince of sinful deeds, that exterminator of his race, in the sovereignty, is obliged to grieve today. Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone. Having slain them, our wrath has been pacified. But grief is stupefying me. O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wildly, by repentance, by alms-giving, by penances, by trips to tirthas after renunciation of everything, by constant meditation on the scriptures. Of all these, he that has practised renunciation is believed to be incapable of committing sins anew. The Srutis declare that he that practises renunciation escapes from birth and death, and obtaining the right rood, that person of fixed soul attains to Brahma. I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge.[8] O slayer of foes, the Srutis declare it and I myself have seen it with my eyes, that one who is wedded to this earth can never obtain every kind Of religious merit. Desirous of obtaining the things of this earth, I have committed sin, through which, as the Srutis declare, birth and death are brought about. Abandoning the whole of my kingdom, therefore, and the things of this earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything. Do thou govern this earth, on which peace has been restored, and which has been divested of all its thorns. O best of Kuru's race, I have no need for kingdom or for pleasure.' Having said these words, king Yudhishthira the just stopped. His younger brother Arjuna then addressed him in the following words.

SECTION VIII

Vaisampayana said, "Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the Corners of his mouth, said these words of grave import, smiling the while: 'Oh, how painful, how distressing! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity. Having slain thy foes, and having acquired the sovereignty of the earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through fickleness of heart? Where on earth hath a eunuch or a person of procrastination ever acquired sovereignty? Why then didst thou, insensate with rage, slay all the kings of the earth? He that would live by mendicancy, cannot, by any act of his, enjoy the good things of the earth. Divested of prosperity and without resources, he can never win fame on earth or acquire sons and animals. If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee? Why dost thou say that abandoning all the good things of the earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendicancy like a vulgar person? Thou art born in this race of kings. Having won by conquest the whole earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit? If thou retirest into the woods, in thy absence, dishonest men will destroy sacrifices. That sin will certainly pollute thee. King Nahusha, having done many wicked acts in a state of poverty, cried fie on that state and said that poverty is for recluses. Making no provision for the morrow is a practice that suits Rishis. Thou knowest this well. That, however, which has been called the religion of royalty depends entirely on wealth. One who robs another of wealth, robs him of his religion as well.[9] Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us? It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. The man that is fallen, O king, grieveth, as also he that is poor. I do not see the difference between a fallen man and a poor man. All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life. The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season. He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild) elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king! From wealth one acquires family honour. From wealth, one's religious merit increases. He that is without wealth hath neither this world, nor the next, O best of men! The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain. He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so. Judge truly, O king, and look at the conduct of the gods and the Danavas. O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the Asuras)? If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings practise virtue on this earth? Learned men have, in the Vedas, laid down this conclusion. The learned have laid it down that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired. The gods, through internecine quarrels, have obtained footing in heaven. When, the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels? The gods, thou seest, act in this way. The eternal precepts of the Vedas also sanction it. To learn, teach, sacrifice, and assist at other's sacrifices,--these are our principal duties. The wealth that kings take from others becomes the means of their prosperity. We never see wealth that has been earned without doing some injury to others. It is even thus that kings conquer this world. Having conquered, they call that wealth theirs, just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings. Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings. This earth formerly belonged to king Dilipa, Nahusha, Amvarisha, and Mandhatri. She now belongs to thee! A great sacrifice, therefore, with profuse presents of every kind and requiring a vast heap of the earth's produce, awaits thee. If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine. Those subjects whose king performs a horse-sacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice. Mahadeva himself, of universal form, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self. Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called Dasaratha. Abandoning it, O king, to what other path wouldst thou betake thyself?'

SECTION IX

"Yudhishthira said, 'For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation. Abandoning all worldly pleasures, I shall betake myself to that path which is trod by the righteous. I shall not, for thy sake, tread along the path thou recommendest. If thou askest me what path is auspicious that one should tread alone, I shall tell thee. If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it. Abandoning the pleasures and observance of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruit and roots. Pouring libations on the: fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head. Enduring cold, wind, and heat as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance. Charming to the heart and the ear, I shall daily listen to the clear strains of, cheerful birds and animals residing in the woods. I shall enjoy the fragrance of flower-burthened trees and creepers, and see diverse kinds of charming products that grow in the forest. I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages and towns?[10] Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the Pitris and the deities with offerings of wild fruits and spring water and grateful hymns. Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body. Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree.[11] Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful. Without indulging in grief or joy, and regarding censure and applause, hope and affliction, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world. Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul. Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dictates of the senses. I shall not jeer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of a cheerful face. Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go. Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body. Nature always walks ahead; hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life. If pure food in even a small measure be not obtainable in the first house (to which I may go), I shalt get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving. When the smoke of houses will cease, their hearth-fires having been extinguished, when husking-rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests Will cease to wander, I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the earth, after breaking the bonds of desire. Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die. I shall not manifest any liking for life or dislike for death. If one strikes off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other. Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life. Without ever being attached to action, and always restraining the functions of the senses, I shall give up all desires and purify the soul of all impurities. Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind. Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins. A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.[12] When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is burdened with the consequences of his acts.[13] Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow-creatures. He, however, who abandons the worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness. When again, the very gods fall down from heaven and great Rishis from their respective positions of eminence who, that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity?[14] Insignificant kings, having performed diverse acts relating to the diverse means of kingcraft (known by the means of conciliation, gift, &c.) often slay a king through some contrivance. Reflecting on these circumstances, this nectar of wisdom hath come to me. Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself). Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.'"

SECTION X

Bhimasena said, "Thy understanding, O king, has become blind to the truth, like that of a foolish and unintelligent reciter of the Veda in consequence of his repeated recitation of those scriptures. If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata's race, this destruction of the Dhartarashtras was perfectly uncalled for. Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshatriya duties? If we Knew that this was thy intention, we would then have never taken up arms and slain a single creature. We would then have lived by mendicancy till the destruction of this body. This terrible battle between the rulers of the earth would also have never taken place. The learned have said this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong. Wise men acquainted with Kshatriya duties have declared that they who stand in the way of the person taking the sovereignty of the earth, should be slain. Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this earth. This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire. Or, this our act is like that of a person who having climbed up a tall tree and taken honey there from meets with death before tasting it. Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination. Or, it is like that of a person who having slain all his foes, O thou of Kuru's race, at last Falls by his own hand. Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her. We have become objects of censure, O Bharata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother. We are possessed of mighty arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say. It has been laid down that (a life of) renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes. Men of wisdom, therefore, do not applaud renunciation as the duty of a Kshatriya. On the other hand, they that are of clear sight think that the adoption of that course of life (by a Kshatriya) involves even the loss of virtue. How can those that have sprung from that order, that are devoted to the practices of that order, and that have refuge in them, censure those duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured?[15] It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshatriya's adoption of a life of renunciation) as the truth. In reality, however, it is never proper for a Kshatriya to do so. He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of renunciation. That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and Rishis and guests and Pitris. As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshatriyas that are not bereft of prowess yet not given to doing good turns cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways. If, O king, anybody were to obtain success from renunciation, then mountains and trees would surely obtain it! These latter are always seen to lead lives of renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all Brahmacharins. If it be the truth that a person's success depends upon his own lot in life and not upon that of other, then (as a person born in the Kshatriya order) thou shouldst betake thyself to action. He that is reft of action can never have success. If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves. Behold, the world moves on, with every creature on it employed in acts proper to its nature. Therefore, one should betake oneself to action. The man reft of action can never obtain success.'"

SECTION XI

"Arjuna said, 'In this connection an old history is cited, viz., the discourse between certain ascetics and Sakra, O bull of Bharata's race! A number of well-born Brahmana youth of little understanding, without the hirsute honours of manhood, abandoning their homes, came to the woods for leading a forest life. Regarding that to be virtue, those youths of abundant resources became desirous of living as Brahmacharins, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them. Assuming the form of a golden bird, the holy Sakra addressed them, saying, 'That which is done by persons that eat the remnants of a sacrifice is the most difficult of acts that men can achieve.[16] Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end.' Hearing these words, the Rishis said, 'Lo, this bird applauds those that subsist upon the remnants of sacrifices. He informs us of it, for we live upon such remnants.' The bird then said, 'I do not applaud you.' Ye are stationed with mire and very impure. Living upon offals, ye are wicked. Ye are not persons subsisting upon the remnants of sacrifice.'

"The Rishis said, 'We regard this our course of life to be highly blessed. Tell us, O bird, what is for our good. Thy words inspire us with great faith.'

"The bird said, 'If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial.'

"The Rishis said, 'We shall listen to thy words, O sire, for the different paths are all known to thee. O thou of righteous soul, we desire also to obey thy commands. Instruct us now.'

"The bird said, 'Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, mantras, and of bipeds, the Brahmanas, are the foremost. These mantras regulate all the rites of a Brahmana's life beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium. These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through mantras? He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity.[17] The seasons measured by half the months lead to the Sun, the Moon, or the Stars.[18] These three kinds of success, depending upon action are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success. By what path do those men go that censure action? Of little understanding and deprived of wealth, they incur sin. And since those men of little understanding live by abandoning the eternal paths of the gods, the paths of the Rishis, and the paths of Brahma, therefore, they attain to paths disapproved of by the Srutis.[19] There is an ordinance in the mantras which says, 'Ye sacrificer, perform the sacrifice represented by gifts of valuable things. I wilt give thee happiness represented by sons, animals, and heaven!'--To live, therefore, in accordance with ordinance is said to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts. The due performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also regardful services unto the preceptors--these are called the austerest of penances. The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power. I, therefore, tell you to bear the very heavy burthen of the duties of domesticity. Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything. They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment. They are called eater of the remnants of feasts who eat after having served guests and gods and Rishis and kinsmen. Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened. Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Sakra.'

"Arjuna continued, 'Those ascetics then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of renunciation, saying, 'There is nothing in it,' and betook themselves to a life of domesticity. Therefore, O thou that are conversant with righteousness, calling to thy aid that eternal wisdom, rule the wide world, O monarch that is now destitute of foes.'

SECTION XII

"Vaisampayana said, 'Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and a broad chest, temperate in speech and possessed of great wisdom, with face whose colour then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother's heart (with reason).'

"Nakula said, 'The very gods had established their fires in the region called Visakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action.[20] The Pitris, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as declared in the Vedas), are, O king, engaged in action.[21] Know them for downright atheists that reject the declaration of the Vedas (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts, attains, O Bharata, to the highest region of heaven by the way of the deities.[22]

This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life. Knowing this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brahmanas that are well conversant with the Vedas, and restrains his soul, is, O monarch, regarded as the true renouncer. He, however, who, disregarding (a life of domesticity, that is) the source of much happiness, jumps to the next mode of life,--that renouncer of his own self,[23] O monarch, is a renouncer labouring under the quality of darkness. That man who is homeless, who roves over the world (in his mendicant rounds), who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is, O Partha, a renouncer in the observance of the vow of mendicancy.[24] That Brahmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy.[25] The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required the three others to be placed on the other for balancing it. Beholding the result of this examination by scales, O Partha, and seeing further, O Bharata, that domesticity alone contained both heaven and pleasure, that became the way of the great Rishis and the refuge of all persons conversant with the ways of the world. He, therefore, O bull of Bharata's race, who betakes himself to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings. A person, again, who under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim King of death with his deadly fetters round the neck. Those acts that are done from vanity, are said to be unproductive of fruit. Those acts, on the other hand, O monarch I that are done from a spirit of renunciation, always bear abundant fruits.[26] Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,--these are always regarded as virtues recommended by the Rishis. In domesticity, it is said, are acts intended for Pitris, gods, guests. In this mode of life alone, O monarch, are the threefold aims to be attained.[27] The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter. The sinless Lord of all creatures, of righteous soul, created creatures, with the intention that they would adore him by sacrifices with profuse presents. Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingredients of sacrifice. For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unattainable. Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin. Amongst Rishis, there are some that regard the study of the Vedas to be a sacrifice: and some that regard contemplation to be a great sacrifice which they perform in their minds. The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to Brahma. By refusing to spend in sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thou art only displaying thy want of faith. I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the Rajasuya, the Astwamedha, and other kinds of sacrifice. Like Sakra, the chief of the celestial, O sire, perform those other sacrifices that are praised by the Brahmanas. That king, through whose heedlessness the subjects are plunged by robbers, and who does not offer protection to those whom he is called upon to govern, is said to be the very embodiment of Kati. If, without giving away steeds, and kine, and female slaves, and elephants adorned with trappings, and villages, and populous regions, and fields, and houses, unto Brahmanas, we retire into the woods with hearts not harbouring friendly feeling towards kinsmen, even we shall be, O monarch, such Kalis of the kingly order. Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss. If, O lord, without performing great sacrifices and the rites in honour of thy deceased ancestors, and it, without bathing in sacred waters, thou betakest thyself to a wandering life, thou shalt then meet with destruction like a small cloud separated from a mass and dashed by the winds. Thou shalt then fall off from both worlds and have to take thy birth in the Pisacha order.[28] A person becomes a true renouncer by casting off every internal and external attachment, and not simply by abandoning home for dwelling in the woods. A Brahmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world. Observant of the duties of one's own order,--duties respected by the ancients and practised by the best of men, who is there, O Partha, that would grieve, O king, for having in a trice stain in battle his foes that swelled with prosperity, like Sakra slaying the forces of the Daityas? Having in the observance of Kshatriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven. It behoves thee not, O Partha, to indulge in grief."

SECTION XIII

"Sahadeva said, 'By casting off all external objects only, O Bharata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful.[29] Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the earth, having cast off all internal attachments also, be the portion of our friends. The word mama (mine), consisting of two letters, is Death's self; white the opposite word na-mama (not mine), consisting of three letters, is eternal Brahma.[30] Brahma and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If, on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts would be futile. Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless who having acquired the entire earth with her mobile and immobile creatures, does not enjoy her. As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the earth has not ceased, such a one, O king, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own. They that look upon all creatures as their own selves escape from the great fear (of destruction).[31] Thou art my sire, thou art my protector, thou art my brother, and thou art my senior and preceptor. It behoveth thee, therefore, to forgive these incoherent utterances in sorrow of a woe-stricken person. True or false, this that has been uttered by are, O lord of earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain!"

SECTION XIV

Vaisampayana said, "When Kunti's son, king Yudhishthira the just, remained speechless after listening to his brothers who were telling these truths of the Vedas, that foremost of women, viz., Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words unto that bull among kings seated in the midst of his brothers that resembled so many lions and tigers, and like the leader in the midst of a herd of elephants. Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversant with duties and observant of them in practice, that lady of large hips, casting her eyes on her lord, desired his attention in shooting and sweet words and said as follows.

"Draupadi said, These thy brothers, O Partha, are crying and drying their palates like chatakas but thou dost not gladden them.. O monarch, gladden these thy brothers, that resemble infuriated elephants (in prowess), with proper words,--these heroes that have always drunk of the cup of misery. Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, viz.,--' rushing to battle from. desire of victory, we will slay Duryodhana and enjoy the earth that is capable of granting every wish. Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and heroes, ye chastisers of foes, ye will perform great sacrifices of diverse kinds with presents in profusion. All these sufferings, due to a life of exile in the woods, will then end in happiness.' O foremost of all practisers of virtue, having thyself said these words unto thy brothers then, why, O hero, dost thou depress our hearts now? A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water). A Kshatriya without the rod of chastisement can never shine. A Kshatriya without the rod of chastisement can never enjoy the earth. The subjects of a king that is without the rod of chastisement can never have happiness. Friendship for all creatures, charity, study of the Vedas, penances,--these constitute the duties of a Brahmana and not of a king, O best of kings! Restraining the wicked, cherishing the honest, and never retreating from battle,--these are the highest duties of kings. He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward. It was not by study, or gift, or mendicancy, that thou hast acquired the earth. That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength[32] protected by Drona and Karna and Aswatthaman and Kripa, has been defeated and slain by thee, O hero! It is for this that I ask thee to enjoy the earth. Formerly, O puissant one, thou hadst, O monarch, swayed with might,[33] the region called Jambu, O tiger among men, abounding with populous districts. Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal unto Jambu-dwipa itself. Thou hadst swayed with might, O king, that other region called Sakadwipa on the east of the great Meru and equal to Krauncha-dwipa itself. The region called Bhadraswa, on the north of the great Meru and equal to Sakadwipa was also swayed by thee, O tiger, among men! Thou hadst even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces. Having, O Bharata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brahmanas, how is it that thy soul is not gratified? Seeing these brothers of thine before thee, O Bharata,--these heroes swelling with might and resembling bulls or infuriated elephants (in prowess),--why dost thou not address them in delightful words? All of you are like celestials. All of you are capable of resisting foes. All of you are competent to scorch your enemies. If only one of you had become my husband, my happiness would even then have been very great. What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame? The words of my mother-in-law who is possessed of great knowledge and great foresight, cannot be untrue. Addressing me, she said, 'O princess of Panchala, Yudhishthira will ever keep you in happiness, O excellent lady! Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile. They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pandavas are about to become mad. If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the earth. That person who from dullness of intellect acts in this way never succeeds in winning prosperity. The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines. O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children. Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose). Indeed, abandoning the whole earth, thou art inviting adversity and danger to come upon thee. Thou shinest now, O monarch, even as those two best of kings, viz., Mandhatri and Amvarisha, regarded by all the lords of earth, did in former days. Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless. Adore the gods in diverse sacrifices. Fight thy foes. Make gifts of wealth and clothes and other objects of enjoyment unto the Brahmanas, O best of kings!'

SECTION XV

Vaisampayana said, "Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.

"Arjuna said, 'The man armed with the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is sleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself. The rod of chastisement protects Righteousness and Profit. It protects also, O king! For this, the rod of chastisement is identified with the triple objects of life. Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that art possessed of learning, take up the rod of chastisement and observe the course of the world. One class of sinful men desist from sin through fear of the rod of chastisement in the king's bands. Another class desist from similar acts through fear of Yama's rod, and yet another from fear of the next world. Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is, dependent on the rod of chastisement. There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell. The rod of chastisement (danda) has been so named by the wise because it restrains the ungovernable and punishes the wicked, The chastisement of Brahmanas should be by word of mouth; of Kshatriyas, by giving them only that much of food as would suffice for the support of life; of Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment.[34] For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation). Thither where chastisement, of dark complexion and red eyes, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves. The Brahmacharin and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone. He that is without any fear, O king, never performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact. Without piercing the vitals of others, without achieving the most difficult feats and without staying creatures like a fisherman (slaying fish), no person can obtain great prosperity.[35] Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjects. Indra himself, by the slaughter of Vritra, became the great Indra. Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Sakra, Agni, Varuna, are all slaughterers. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Sadhyas, and the Viswadevas, O Bharata, are all slaughterers. Humbled by their prowess, all people bend to those gods, but not to Brahman or Dhatri or Pushan at any time. Only a few men that are noble of disposition adore in all their acts those among the gods that are equally disposed towards all creatures and that are self-restrained and peaceful. I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures. This has, been ordained by the gods. The man of knowledge, therefore, is never stupefied at it. It behoveth thee, O great king, to become that which thou art by birth. Foolish (Kshatriyas) alone, restraining wrath and joy take refuge in the woods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life?[36] There are many creatures that are so minute that their existence can only be inferred. With the failing of the eyelids alone, they are destroyed. There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving village and towns repair to the woods. Arrived there, those men may be seen to be so stupefied as to adopt the domestic mode of life once more. Others may be seen, who (in the observance of domesticity) tilling the soil, uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven. O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied. If chastisement were abolished from the world, creatures wood soon be destroyed. Like fishes in the water, stronger animals prey on the weaker. This truth was formerly spoken by Brahmana himself, viz., that chastisement, properly applied upholds creatures. Behold, the very fires, when extinguished, blaze up again, in fright, when blown. This is due to the fear of force or chastisement. If there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been enveloped in utter darkness and all things would have been confounded. Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions.[37] Everyone in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints. Chastisement was ordained by the Creator himself for protecting religion and profit, for the happiness of all the four orders, and for making them righteous and modest. If chastisement could not inspire fear, then ravens and beasts of prey would have eaten up all other animals and men and the clarified butter intended for sacrifice. If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married.[38] If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared. If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents. If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge.[39] Neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, drag cars and carriages, if chastisement did not uphold and protect. Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also. Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen. If the rod of 'chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted. Righteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices. Men that are fortunate, living with their dear wives (and children), eat good food, wear excellent clothes, and cheerfully acquire virtue. All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement. Duties have been declared for only the maintenance of the relations of the world. There are two things here, viz., abstention from injury and injury prompted by righteous motives. Of these, two, that is superior by which righteousness may be acquired.[40] There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen. Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised. In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above. Perform sacrifices, give alms, protect thy subjects, and practise righteousness. Slay thy foes, O son of Kunti, and protect thy friends. Let no cheerlessness be thine. O king, while slaying foes. He that does it, O Bharata, does not incur the slightest sin. He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a foetus, for it is the wrath of the advancing foe that provokes the wrath of the slayer. The inner soul of every creature is incapable of being slain. When the soul is incapable of being slain, how then can one be slain by another? As a person enters a new house, even so a creature enters successive bodies. Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death.'"

SECTION XVI

Vaisampayana said, "After the conclusion of Arjuna's speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother, 'Thou art, O monarch, conversant with all duties. There is nothing unknown to thee. We always wish to imitate thy conduct, but, alas, we cannot do it!--"I will not say anything! I will not say anything--! Even this is what I had wished! Impelled, however, by great grief I am constrained to say something. Listen to these words of mine, O ruler of men! Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak. How is it that thou that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding to be clouded, in consequence of cheerlessness, like a coward? The righteous and unrighteous paths of the world are known to thee. There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one! When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favour of your assuming sovereignty. Listen to me with undivided attention. There are two kinds of diseases, viz., physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. Cold, heat, and wind,--these three are the attributes of the body.[41] Their existence in harmony is the sign of health. If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold. Goodness, passion, and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of (mental) health. If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief. One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recollect his past bliss. Thou, however, wert never sad in grief or glad in bliss.[42] Thou, shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted, how is it that it does not behove thee to recollect the sight thou sawest before, viz., the scantily-clad Krishna dragged, while in her season, before the assembly.[43] Why does it not behove thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deerskins, as also our living in the great forests? Why hast thou forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king? Why hast thou forgotten the kick received by the princess Draupadi from Kichaka white we were living in concealment? A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought (however) with thy mind alone. In deed, that battle is now before thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone. If thou givest up thy life-breath before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again.[44] Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify with thy mind's foe.[45] If thou canst not win that battle, what wilt be thy condition? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life. Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sire before thee and govern properly thy kingdom. By good luck, O king, the sinful Duryodhana hath been stain with all his followers. By good luck, thou too hast attained to the condition of Draupadi's locks.[46] Perform with due rites and profuse presents the horse-sacrifice. We, are thy servants, O son of Pritha, as also Vasudeva of great energy!'"

SECTION XVII

"Yudhishthira said, 'Discontent, heedless attachment to earthly goods, the absence of tranquillity, might, folly, vanity, and anxiety,--affected by these sins, O Bhima, thou covetest sovereignty. Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy. That peerless monarch who will govern this unbounded earth, will have but one stomach. Why dost thou then applaud this course of life? One's desires, O bull of Bharata's race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be fitted in course of one's whole life. Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food the fire in thy stomach when it appears. He that is bereft of wisdom seeks much food for his stomach. Conquer thy stomach first. (Thou shalt then be able to conquer the Earth). The earth being conquered, that which is for thy permanent good will then be won by thee. Thou applaudest desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude. The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt renunciation. The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger's prey.[47] If kings, accepting earthly possessions, practise renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them. As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain, or live upon water only or air alone, succeed in conquering hell.[48] That king who rules this wide unbounded earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former. Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them. They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments.[49] Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech.[50] There are two well-known paths (for us), viz., the path of the Pitris and the path of the gods. They that perform sacrifices go by the Pitri-path, while they that are for salvation, go by the god-path.[51] By penances, by Brahmacharya, by study (of the Vedas), the great Rishis, casting off their bodies, proceeded to regions that are above the power of Death. Worldly enjoyments have been styled as bonds, They have also been called Action. Liberated from those two sins (viz., bonds and action), one attains to the highest end. Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of Moksha. That verse runs thus: 'My treasures are immense, yet I have nothing! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt!' As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things. He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have attained to a state of Brahma, succeeds in obtaining great honours. When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained Brahma.[52] Those who reach this high state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!'"

SECTION XVIII

Vaisampayana said, "When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying, 'People recite this old history, O Bharata, about the discourse between the ruler of the Videhas and his queen. That history has reference to the words which the grief-stricken spouse of the ruler of the Videhas had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy. Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself.[53] King Janaka shaved his head (and assumed the garb of a mendicant). His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk and to be got by picking the grains from crevices in the field. Approaching her lord at a time when no one was with him, the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason: 'Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn? A handful of fallen off barley cannot be proper for thee. Thy resolution tallies not with thy acts,[54] since abandoning thy large kingdom thou covetest, O king, a handful of grain! With this handful of barley, O king, wilt thou succeed in gratifying thy guests, gods. Rishis and Pitris? This thy labour, therefore, is bootless. Alas, abandoned by all these, viz., gods, guest and Pitris, thou leadest a life, of wandering mendicancy, O king, having cast off all action. Thou wert, before this, the supporter of thousands of Brahmanas versed in the three Vedas and of many more besides. How canst thou desire to beg of them thy own food today? Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food). Thy mother hath today been made sonless by thee, and thy spouse, the princess of Kosala, a widow. These helpless Kshatriyas, expectant of fruit and religious merit, wait upon thee, placing all their hopes on thee. By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on actions?[55] Sinful as thou art, thou hast neither this world nor the other, since thou wishest to live, having cast off thy wedded wife?[56] Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds? Having been, as it were, a large and sacred take unto all creatures, having been a mighty tree worthy of adoration and granting its shelter unto all, alas, how canst thou wait upon and worship others? If even an elephant desists from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless?[57] How couldst thy heart be set on that mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that kingdom and a handful of barley are the same to thee, then why dost thou abandon the former! If, again, a handful of barley becomes an object of attachment with thee, then, thy original resolution (of abandoning everything) falls to the ground, If, again, thou canst act up to thy resolution of abandoning everything! then who am I to thee, who art thou to me, and what can be thy grace to me?[58] If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned by friends may adopt renunciation. But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed. One always accepts gifts made by others; another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two shouldst be regarded the superior? If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration.[59] As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced tilt he receives a donative. In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food) where will the pious that are desirous of salvation go?[60] They that have food (in their houses) are house-holders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life. Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power. One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be regarded a true mendicant.[61] Unattached at heart, though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipated! Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering mendicancy, though bound by various ties and though ever on the lookout for bootless wealth. They who, casting off the three Vedas, their usual occupations, and children, adopt a life or mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding. Without having cast off anger and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance. Those persons of clean-shaven heads that have set up the banner of virtue, have this only (viz., the acquisition of sustenance) for their object in life. Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaven heads, naked or clad in rags, or skins or brown robes. Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and Dakshina, and who practises charity day and night?'

"Arjuna continued, 'King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter (viz., the ascertainment of duty) had become stupefied. Do not yield to stupefaction! Even thus the duties of Domesticity are observed by persons practising charity. By abstaining from injuries of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of bliss as we like. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.'"

SECTION XIX

"Yudhishthira said, 'I am conversant with both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are precepts of both kinds, viz., those that inculcate action and those that inculcate renouncement of action. The scriptures are confounding and their conclusions are based upon reasons. The truth, however, that is in the Mantras, is duly known to me. Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly the sense of the scriptures. If thou wert really acquainted with duty, then thou couldst have understood that words such as these ought not to have been addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion. That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti! I am, for that, pleased with thee, O Arjuna! There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts. Thou mayst, therefore, speak of the subtleties connected with those subjects,--subtleties, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence. Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and detail. Even this is the conclusion of intelligent men whose understanding are bent on achieving salvation, viz., that amongst ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second. This, however, that thou thinkest, viz., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light. All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The Rishis also, that have many eternal regions for them, have the merit of penances. Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven. Pious men, by restraining desire for worldly possessions, and casting off that darkness which is born of folly, proceed northward (i.e., by luminous paths) to the regions reserved for practisers of renunciation. The path that lies to the south and that leads to regions of light (i.e., lunar regions), are reserved for men devoted to action. These are attained by persons subject to birth and death. That end, however, which persons desirous of salvation have before their eyes, is indescribable. Yoga is the best means for attaining to it. It is not easy to explain it (to thee). Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that. Having mastered, however, the Vedas, the Aranyakas, and the other scriptures, they miss the real, like men failing to find solid timber in an uprooted banana plant. Some there are who., disbelieving in its unity, regard the Soul, that dwells in this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others).[62] Incapable of being seen by the eye, exceedingly subtle, and inexpressible by words, it revolves in a round (of re-births) among the creatures of the earth, keeping before it that which is the root of action.[63] Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity? Men of olden times that were conversant with the scriptures, O Bharata,--men that were always engaged in gifts and sacrifice and action, were of this opinion. O Bharata! There are some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation.[64] Those wicked men, though possessed of great learning, travel all over the earth, making speeches in assemblies, and deprecating the true doctrine about emancipation. O Partha, who else will succeed in understanding that which we do not understand?' Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures. O son of Kunti, men acquainted with truth obtain Brahma by asceticism and intelligence, and great happiness by renunciation.'

SECTION XX

Vaisampayana said, "After Yudhishthira had stopped, the great ascetic Devasthana, possessed of eloquence, said these words, fraught with reason, unto the king."

"Devasthana said, 'Phalguna has told thee that there is nothing superior to wealth. I shall discourse to thee on that subject. Listen to me with undivided attention, O Ajatasatru, thou hast righteously won the earth. Having won her, it behoves thee not, O king, to abandon her without cause. Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another. At present thou shouldst, therefore, perform great sacrifices with profuse presents. Amongst the very Rishis, some are engaged in the sacrifice represented by Vedic study, and some in that presented by knowledge. Therefore, O Bharata, thou must know that the very ascetics also are addicted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it.[65] I think that he who would follow that precept would incur many faults. Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a foetus.[66] The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy. The Supreme Ordainer created wealth for sacrifice, and He created man also for taking care of that wealth and for performing sacrifice. For this reason the whole of one's wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence. Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the gods. Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to sacrifices. Clad in deer-skins, the high-souled Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence. King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Sakra himself, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came in person. Thou hast heard that the great king Harischandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Sakra by his wealth. For this reason everything should be applied to sacrifice.'"

SECTION XXI

"Devasthana said, 'In this connection is cited an old history, viz., the discourse that Vrihaspati, asked by Indra, delivered unto him. Vrihaspati said, 'Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. When one draws away all his desires like a tortoise drawing in all it limbs, then the natural resplendence of his soul soon manifests itself. When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul. When one, indeed, in word and thought, seeks to injure nobody and cherishes no desire, one is said to attain to Brahma. Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awaken thyself by this consideration, O Bharata![67] Some praise Peacefulness, some praise Exertion; some there are that praise Contemplation; and some praise both Peacefulness and Exertion.[68] Some praise sacrifice; others, renunciation. Some praise gifts; others, acceptance. Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing, of subjects, after slaving, cutting and piercing (foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation (of offspring) upon one's own wives, amiability, modesty, patience,--the practice of these is the best of a religions as said by the self-create Manu himself. Therefore, O son of Kunti, do thou observe this religion with care. That Kshatriya, who, conversant with the truths or royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path, who at last transmits his crown to his son and betakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances or the Vedas after having cast off all idleness, that Kshatriya who conducts himself thus, conforming in everything to the well-known duties of kings, is sure to obtain excellent fruits in both this world and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments. They that adopt such duties and practise charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath, that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end. For the Rudras with the Vasus and the Adityas, O scorcher of foes, and the Sadhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs.'"

SECTION XXII

Vaisampayana said, "After this, Arjuna once more addressed his eldest brother of unfading glory, viz., king Yudhishthira of cheerless heart, and said these words: 'O thou that art conversant with every kind of duty, having by the practice of Kshatriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief? O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties of Kshatriyas. Penances and Renunciation are the duties of Brahmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshatriyas. The duties of Kshatriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down, O chief of the Bharatas, that they should, when the time comes, perish by weapons on the field of battle. The life of even a Brahmana, O king, that lives in the observance of Kshatriya duties, is not censurable, for Kshatriyas also have sprung from Brahmana. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshatriyas. Thou art acquainted with all duties, and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong. Casting off this cheerlessness by repentance, address thyself with a strong will to action. The heart of a Kshatriya especially is hard as thunder. Having by the exercise of Kshatriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity. Indra himself, though a Brahmana, became a Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them he obtained, as we have heard, the chiefship of the gods. Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and thereby free thyself from thy fever. Do not, O bull among Kshatriyas, grieve thus for what is past. They that have been slain have attained to the highest end, sanctified by weapons and agreeably to the ordinances of the Kshatriya religion. That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted.'"

SECTION XXIII

Vaisampayana said, "Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the island-born (Vyasa) said these words.

"Vyasa said, 'The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity. Thou art acquainted with all duties. Do thou then duly practise the duties prescribed for thee (viz., the duties of domesticity). A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee. The gods, Pitris, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of the earth! Birds and animals and various other creatures, O ruler of men, are supported by men leading domestic lives. He, therefore, that belongs to that mode of life is superior (to all others). A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Partha, which is difficult of being practised by persons of unrestrained sense. Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom. Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be striven after by Brahmanas to the best of their ability for the attainment of success. I shall now tell thee the duties of Kshatriyas. They are not unknown to thee. Sacrifice, learning, exertion, ambition,[69] wielding 'the rod of punishment,' fierceness, protection of subjects., knowledge of the Vedas, practise of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons,--these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us. Amongst these, O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always reside in a Kshatriya, and upon strength depends chastisement. Those duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success. Vrihaspati, in this connection, sang this verse: 'Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brahmana that is exceedingly attached to a life of domesticity.' It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.'

Yudhishthira said, 'O holy one, by what acts did Sudyumna, that lord of the earth, obtain the highest success? I desire to hear the history of that king!'

"Vyasa said, 'In this connection is cited this old history. There were two brothers, viz., Sankha and Likhita, of rigid vows. The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vahuda, both of those residences were adorned with trees that were always burthened with flowers and fruits. Once on a time Likhita came to the residence of his brother Sankha. At that time, however, Sankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Sankha came back to his retreat. Beholding him eating, Sankha addressed his brother, saying, 'Whence have these fruits been obtained and for what reason art thou eating them?' Approaching his elder brother and saluting him, Likhita smilingly replied, saying, 'I have taken them even from this retreat.' Filled with great rage, Sankha said unto him, 'Thou hast committed theft by thyself taking these fruits. Go and approaching the king confess to him what thou hast done. Tell him, O best of kings, I have committed the offence of approaching what was not given to me. Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief.' Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, advanced (for receiving the sage). Meeting him, the king addressed that foremost of all persons conversant with duties, saying, 'Tell me, O revered one, the reason of thy coming. Regard it as already accomplished.' Thus questioned, that regenerate sage said unto Sudyumna, 'Do thou promise first that thou wilt achieve it. It will then behove thee, after hearing me, to accomplish that promise. O bull among men, I ate some fruits that had not been given me by my elder brother. Do thou, O monarch, punish me for it without delay.' Sudyumna answered, 'If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally competent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned. Tell me now what other wishes thou hast. I shall certainly accomplish those commands of thine!'

"Vyasa continued, 'Thus honoured by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of the earth caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away. Returning to his brother Sankha, Likhita, in great affection, said, 'It behoveth thee now to pardon this wretch that hath been duly punished (for what he did).' Sankha said, I am not angry with thee, nor hast thou injured me, O foremost of all persons conversant with duties. Thy virtue, however, had suffered a shock. I have rescued thee from that plight. Proceed without delay to the river Vahuda and gratify duly, with oblations of water, the gods, Rishis and the Pitris, and never again set thy heart on sin.' Hearing these words of Sankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremities of his stumps. Filled with wonder he came back to his brother and showed him the two hands. Sankha said unto him, 'All this has been accomplished by me through my penances. Do not be surprised at it. Providence hath been the instrument here.' Likhita answered, 'O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?' Sankha, said, 'I should not have acted otherwise. I am not thy chastiser. The ruler (who has punished thee) has been himself purified, as also thyself, along with the Pitris!'

"Vyasa continued, 'That king, O eldest son of Pandu, became eminent by this act and obtained the highest success like the lord Daksha himself! Even this is the duty of Kshatriyas, viz., the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not give way to grief. O best of all persons conversant with duty, listen to the beneficial words of this thy brother. Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.'"

SECTION XXIV

Vaisampayana said, "Once more the great sage Krishna-Dwaipayana said these words unto Ajatasatru, the son of Kunti: 'Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira, the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods. Rule thou the earth, O son of Pritha, like (another) Yayati, the son of Nahusha. Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances. That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time. Having O Bharata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods. Be freed first, O Bharata, from the debt thou owest to persons that may beg of thee, to the Pitris, and to the gods. Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards). Do thou, O son of Kuru's race, perform the sacrifices of Sarvamedha and Aswamedha. Thou shalt then attain, O monarch, to the highest end hereafter. Installing thy brothers also in great sacrifices with plentiful presents (to the Brahmanas), thou shalt, O son of Pandu, acquire great fame. There is a saying, O tiger among men and best of the Kurus! Listen to it, for by acting according to it, O king, thou shalt not swerve from virtue. Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to take to a career of war and victory.[70] That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers, incurs no sin. That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom.[71] Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sill), while by obeying them one may live fearlessly. That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin. O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act which he should, such failure would not be called a trespass. By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised. Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected. In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual, however accomplished. That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny. If the subjects of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself. There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice. Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king. I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu,--the story, viz., of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle, was himself defeated and slain while without a follower by his side. Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected. Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven. Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven. The bow was his (sacrificial) stake and the bowstring was the cord for tying the victims. Shafts constituted the smaller ladle and the sword the large one, and blood was the clarified butter that he poured. The car was the altar and the wrath he felt in battle was the fire, and the four foremost of steeds yoked unto his vehicle were the four Hotris. Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings, viz., Hayagriva, became freed from sin and is now sporting in the regions of the gods. Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods.[72] Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigour and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods.[73] Possessed of learning, practising renunciation, actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle. Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders to adhere to their respective duties, the high-souled Hayagriva is sporting in joy the regions of the gods. Having won many battles and cherished his subjects, having drunk the Soma juice in sacrifices and gratified the foremost of Brahmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven. His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven and acquired the regions reserved for heroes, that high-souled monarch of virtuous deeds became crowned with success.'

SECTION XXV

Vaisampayana said, "Hearing the words of the Island-born Rishi and seeing Dhananjaya angry, Yudhishthira, the son of Kunti, saluted Vyasa and made the following answer.

"Yudhishthira said, 'This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!'"

Vaisampayana continued, "Thus addressed, the virtuous Vyasa that foremost of all persons conversant with Yoga, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhisthira (the following words).

"Vyasa said, 'No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures, men, if Time be unfavourable, cannot acquire any earthly possession.

Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts. During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success. By Time the winds blow violently: by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb. In this connection is instanced the old story recited, O Yudhishthira, by king Senajit in grief. The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction. Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. Really, however, no one stays and no one is slain. Some one thinks men slay (their fellow-men). Another thinks men do not slay. The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature. Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying 'Alas, what grief!' and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief?[74] Behold, grief is increased by indulgence as fear is by yielding to. This body even is not mine. Nothing in this earth is mine. Or, the things of this earth belong as much to others as to me. The wise, seeing, this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise. These, in course of Time. become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures. There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.[75] Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what. They that are highly stupid and they that are masters of their souls enjoy happiness here. They however, that occupy an intermediate place suffer misery. This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness and misery. He who is grieved at other people's griefs can never be happy. There is no end of grief, and grief arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul should neither be elated with joy nor be depressed with sorrow. To be engaged in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his Yoga; and the gift of wealth in sacrifices in the form of Dakshina is his Renunciation. All these should be regarded as acts that sanctify him. By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king, after death, sports in the region of the gods. By winning battles, protecting his kingdom, drinking the Soma juice, advancing his subjects, wielding judiciously the rod of Chastisement, and casting off his body at last in fight, a king enjoys happiness in heaven. Having studied all the Vedas and the other scriptures duty, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties, a king becomes sanctified and finally sports in heaven. He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of city and country and by his counsellors and friends."

SECTION XXVI

Vaisampayana said, "In this connection, the high-souled Yudhishthira said unto Arjuna these words fraught with reason. 'Thou thinkest, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes. This, however, is not true. Many persons are seen that have been crowned with success through sacrifice in the shape of Vedic study. Many sages are seen by devotion to penances to have acquired eternal regions of bliss. They, O Dhananjaya, who always observe the practices of the Rishis by betaking themselves to Brahmacharya and who become acquainted with all duties, are regarded by the gods as Brahmanas. O Dhananjaya, thou shouldst always regard those Rishis that are devoted to the study of the Vedas and those that are devoted to the pursuit of true knowledge as persons that are truly virtuous. O son of Pandu, all our acts depend upon those that are devoted to the acquisition of true knowledge.[76] We know this to be the opinion of the Vaikhanasas, O puissant one! The Ajas, the Prishnis, the Sikatas, O Bharata, the Arunas, and the Kitavas, have all gone to heaven through the merit of Vedic study. By performing those acts, O Dhananjaya, that are indicated in the Vedas, viz., battle, study of the Vedas, sacrifices, the restraint of passion that is so difficult, one goes to heaven by the southern path of the Sun (Dakshinayana). I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts. Thou shalt see, however, that the northern path (Uttarayana) is travelled by those that are devoted to Yoga penances. Those eternal and bright regions to which that path leads belong to men of Yoga. Of these two, the northern path is much applauded by those conversant with the Puranas. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness. There is nothing higher than contentment. Unto the Yogin who has controlled wrath and joy, contentment is his high praise and success. In this connection is cited the discourse by Yayati of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs. When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of Brahma. When one does not bear sinfully towards any creature, in act, thought, or word, one is then said to have attained to Brahma. When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence. Listen now to me with concentrated attention, O son of Pritha, as I say it unto thee. Some desire virtue; some, good conduct; and some wealth. One may desire wealth (as a means for the acquisition of virtue). The abandonment, however, of such desire would be better for him.[77] There are many faults attached to wealth and consequently to those religious acts that are performed with wealth. We have seen it with our own eyes. It behoveth thee also to see this. He that desires wealth finds it very difficult to abandon that which should by every means be abandoned. Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles. A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brahmanicide that he incurs by his acts. Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion of it to one's servants,--with grief, that is, which is equal to what one would feet if one is actually robbed by depredators. If, on the other hand, one does not part with one's wealth, obloquy becomes one's share. One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth. In this connection certain verses relating to sacrifices are recited by persons conversant with ancient scriptures. Wealth was created by the Creator for the sake of sacrifices, and man was created by him for protecting that wealth and performing sacrifices. For this, all wealth should be applied to sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment. The Creator then confers wealth upon mortals for the sake of sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons! It is for this that the wise think that wealth, without doubt, is nobody's on earth. One should perform sacrifices with it and give it away with a trustful heart. One should spend (in gift) what one has acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it? Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have to subsist hereafter for a hundred years on ordure and dirt. That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult. These are the two faults connected with wealth even when acquired, viz., gift to an undeserving person and abstaining from giving unto him that is deserving.'"

SECTION XXVII

"Yudhishthira said, 'In consequence of the fall Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle, grief does not forsake my wretched self that am a slayer of kinsmen. Indeed, I am inordinately covetous of kingdom and am an exterminator of my own race. He upon whose breast and limbs I used to roll in sport, alas, that Ganga's son has been slain by me in battle through lust of sovereignty. When I beheld that lion among men, viz., our grandsire, assailed by Sikhandin and trembling and reeling in consequence of Partha's shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained. When I beheld that afflictor of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupefied. That scion of Kuru's race who with bow and shaft in hand had contended in fierce battle for many days with Rama himself of Bhrigu's line on the field sanctified by Kuru, that son of Ganga, that hero, who, at Baranasi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had burnt by the energy of his weapons that irresistible and foremost of kings, viz., Ugrayudha, alas, that hero has been caused by me to be slain in battle. Knowing full well that Sikhandin the prince of Panchala was his destroyer, that hero still refrained from slaying the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna. O best of sages, at that moment when I beheld the grandsire stretched on the earth and covered with blood, a violent fever afflicted my heart. He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slayer of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days. Our preceptor, the great archer Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son. The memory of that act of mine is burning all my limbs. The preceptor said unto me, 'Tell me truly, O king, whether my son liveth still. Expecting truth from me, the Brahmana asked me of all others. By silently uttering the word elephant, I behaved falsely towards him. Sinful that I am exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear), for I said unto him that Aswatthaman had been killed when, in fact, an elephant of that name had been slain. To what regions shall I go (thereafter), having perpetrated such infamous deeds? I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle. Who is there more sinful than I? Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona himself. I am like one guilty of infanticide. Sinful as I am, I have not since then, been able to look Arjuna or the lotus-eyed Krishna in the face. I grieve also few Draupadi who is bereft of her five sons like the Earth bereft of her five mountains. I am a great offender, a great sinner, and a destroyer of the earth! Without rising from this seat that I now occupy, I will weaken my body (by starvation) and meet with death. Know me who am the slayer of my preceptor as one that has sat down here in the observance of the Praya vow. An exterminator of my race, I must do so in order that I may not he reborn in any of other orders of beings![78] I shall forgo all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear. I pray you with humility, grant me permission in this and go whithersoever you please. Let every one grant me permission. I shall cast off this body of mine.'

Vaisampayana continued, "Restraining Pritha's son who, stupefied by sorrow on account of his kinsmen, uttered such words, Vyasa, that best of ascetics, spoke as follows, first telling him, 'This can not be!'

"Vyasa said, 'It behoveth thee not, O monarch, to indulge in such poignant grief. I shall repeat what I have once said. All this is Destiny, O puissant one! Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution. however, overtakes them at the end. Like bubbles in the water they rise and disappear. All things massed together are sure to crumble away and all things that rise must fall down. Union ends in dissolution and life ends in death. Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness. Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly wisdom does not bring wealth nor does wealth bring happiness. Since, O son of Kunti, thou hast been created by the Maker to engage thyself in Work. Success springs from Work. Thou art not fit, O king, to avoid Work.'"

SECTION XXVIII

Vaisampayana said, "Vyasa then dispelled the grief of the eldest son of Pandu., who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to make an end of himself."

Vyasa said, 'In this connection is cited the old story, O tiger among men, that is known by the name of Asma's discourse. Listen to it, O Yudhishthira! Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brahmana of the name of Asma for the resolution of his doubts.'

"Janaka said, 'How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?'

"Asma said, 'Immediately after the formation of a man's body, joys and griefs attach themselves to it. Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds. (In times of prosperity) one thinks in this strain, viz., 'I am of high birth! I can do whatever I like!--I am not an ordinary man!' His mind becomes soaked with such triple vanity. Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable. Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight that robber of other people's possessions, that transgressor of law and rule. Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years. Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects. The causes of all mental sorrow are two, viz., delusion of the mind and the accession of distress. No third cause exists. All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are even such.[79] Decrepitude and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall. No man can escape decrepitude and death, not even the subjugator of the whole earth girt by the sea. Be it happiness or be it sorrow that comes upon creatures., it should be enjoyed or borne without elation or depression. There is no method of escape from them. The evils of life, O king, overtake one in early or middle or old age. They can never he avoided, while those (sources of bliss) that are coveted never come.[80] The absence, of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny. Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained. Even as scent, colour, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained. Seats and beds and vehicles, prosperity and drink and food, ever approach leaving creatures according to Time's course.[81] Physicians even get ill. The strong become weak. They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful. High birth, health, beauty, prosperity, and objects of enjoyment, are all won through Destiny. The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody without sinning, suffers diverse ills, while another, having sinned, is not borne down by the weight of calamity. It is seen that somebody in the enjoyment of wealth perishes in youth; while some one that is poor drags on his existence, borne down by decrepitude, for a hundred years. One borne in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect. In this world, it is very common that persons in affluent circumstances have no appetite, while they that are indigent can digest chips of wood. Impelled by destiny, whatever sins the man of wicked soul, discontented with his condition, commits, saying, 'I am the doer,' he regards to be all for his good. Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even extensive knowledge of the scriptures are seen to be addicted to them. Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced. Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains,--who makes them and who supports them? Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men, with the happiness and the misery of mankind. Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death. As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply. In this world a thousand kinds of relationship are contracted, such as mother and father and son and wife. In reality, however, whose are they and whose are we? No one can become anyone's own, nor can anyone become anybody else's own. Our union herewith wives and kinsfolk and well-wishers is like that of travellers at a road-side inn. Where am I? Where shall go? Who am I? How come I here! What for and whom I grieve? Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the Pitris and the gods, practise all religious duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure. Alas, no one understands that the world is sinking on the ocean of Time that is so very deep and that is infested with those huge crocodiles called decrepitude and death. Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the science of Medicine.[82] Taking bitters and diverse kinds of oily drugs, these succeed not in escaping death, like ocean in transcending its continents. Men well-versed in chemistry, notwithstanding chemical compounds applied judiciously, are seen to be broken down by decrepitude like trees broken down by elephants. Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death. As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed, do ever return. Man, whose existence is so transitory, is forced, in course of Time, whether he will or not, to come upon this inevitable and broad path that has to be trodden by every creature.[83] Whether the body springs from the creature or the creature springs from the body, one's union however, with wives and other friends is like that of travellers in an inn.[84] one cannot obtain a lasting companionship with anyone. One cannot obtain such companionship with one's own body. How then it can be had with anyone else? Where, O king, is thy sire today and where thy grandsire? Thou beholdst them not today and they do not behold thee. O sinless one! No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures. What pure heart, one should practise first the vow of Brahmacharya and then beget children and then perform sacrifices, for paying off the debt one owes to the Pitris, the gods, and men. Performing sacrifices and engaged in procreating (children), after having first observed the vow of Brahmacharya, one who bath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this world, and his own soul.[85] That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spread over all the worlds and among all creatures, mobile and immobile. The ruler of the Videhas, of clear understanding, having heard these words full of reason, become freed from grief, and taking Asma's leave proceeded towards his abode, O thou of unfading glory, cast off thy grief and rise up. Thou art equal to Sakra himself. Suffer thy soul to be gladdened. The earth has been won by thee in the exercise of Kshatriya duties. Enjoy her, O son of Kunti, and do not disregard my words.'"

SECTION XXIX

Vaisampayana said, "The foremost of kings, viz., Yudhishthira the son of Dharma, still remaining speechless, Pandu's son Arjuna addressed Krishna and spoke as follows:

"Arjuna said, 'This scorcher of foes, viz., Dharma's son, is burning with grief on account of his (slaughtered) kinsfolk. Comfort him, O Madhava I Once more, O Janardana, all of us have fallen into great danger. It behoveth thee! O mighty-armed one, to dispel his grief.'"

Vaisampayana continued, "Thus addressed by the high-souled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king. Kesava could not by any means be disregarded by Yudhishthira. From the earliest years Govinda was dearer to Yudhishthira than Arjuna himself. Taking up the king's hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Saurin began to speak, gladdening (the hearts of all who listened to him). His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.

"Vasudeva said, "Do not, O tiger among men, indulge in such grief that emaciates thy body. They who have been slain in this battle will on no account be got back. Those Kshatriyas, O king, that have fallen in this great battle, are even, like objects that one acquires in one's dreams and that vanish when one awakes. All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away. All of them, having contended with heroes in great battle and having cast off their life-breaths then, have, sanctified by weapons, proceeded to heaven. It behoveth thee not to grieve for them. Devoted to the duties of Kshatriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end which is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of the earth, of ancient days, that departed from this world. In this connection is cited the old discourse of Narada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son. (Narada said),--Subject to happiness and misery, myself, thyself and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow. Listen to me as I recite the great blessedness of (some) ancient king. Hear me with concentrated attention. Thou shalt then, O king, cast off thy grief. Listening to the story of those high-souled lords of the earth, abate thy sorrow. O, hear me as I recite their stories to thee in detail. By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life be increased. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to sacrifice, called Viswasrij, performed by that high-souled monarch.[86] Challenging Sakra, the chief of the gods, that king vanquished him in battle. The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, acceded to the king's request. During the rule of that king, O best of monarchs, the earth yielded crops without being tilled and was adorned with diverse kinds of ornaments. In the sacrifice of that king, the Viswedevas sat as courtiers, the Maruts acted as distributors (of food and presents) and the high-souled Sadhyas were also present. In that sacrifice of Marutta, the Maruts drank Soma. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the Gandharvas, and men. When even that king, O Srinjaya, who transcended thee in religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining that king for her lord, the earth became in reality (and not in name only as before) Vasumati.[87] The rivers, during the sway of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the adorable Indra, O king, had showered these upon them. Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting that vast wealth of gold that covered the earth, Suhotra performed a sacrifice at Kurujangala and gave it away unto the Brahmanas, When that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son (that is dead). Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give away to grief.[88] We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prey to death. He gave away I hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments, he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed, he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains, with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old, the presents he made far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrifices he performed, each of which was characterised by the consecration of the Soma.[89] When, O Srinjaya, this Vrihadratha even, who was thy superior in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear also, O Srinjaya, that Sivi, the son of Usinara, fell a prey to death. That king swayed the whole earth as one sways the leathern shield in his hand. Riding on a single car that proved victorious in every battle, king Sivi caused the whole earth to resound with the rattle of his wheels and subjugated all monarchs.[90] Usinara's son Sivi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild. The Creator himself thought that no one amongst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Usinara's son Sivi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve or thy son who never performed any sacrifice nor made any gift. Indeed, O Srinjaya, when Sivi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Sakuntala, who had a vast and well-filled treasury, fell a prey to death. Devoting three hundred horses unto the gods on the banks of the Yamuna, twenty on the banks of the Saraswati, and fourteen on the banks of Ganga, that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred Rajasuyas. No one amongst the kings of the earth can imitate the great deeds of Bharata, even as no man can, by the might of his arms, soar into the welkin. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto the sage Kanwa.[91] When even he, O Srinjaya, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Rama also, the son of Dasaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins. In his dominions there were no widows and none that was helpless. Indeed, Rama in governing his kingdom always acted like his father Dasaratha. The clouds, yielding showers season ably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire. As long as Rama governed it, there was no fear in his kingdom of any disease. Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rama's sway, all men were whole and all men attained the fruition of their wishes. The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue. Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rama governed the kingdom. The trees always bore flowers and fruit and were subject to no accidents. Every cow yielded milk filling a drona to the brim. Having dwelt, in the observance of severe penances, for four and ten years in the woods, Rama performed ten Horse-sacrifices of great splendour[92] and to them the freest access was given to all. Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With aims stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms great. Ascending upon the throne of Ayodhya, he ruled for ten thousand and ten hundred years. When, he O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king, intoxicated with the Soma he had drunk, Indra, the adorable chastiser of Paka and the chief of the gods, vanquished, by putting forth the might of his arms, many thousands of Asuras. King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold. Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold. Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep. (The river-goddess) Ganga, named (from before) Bhagirathi, sat upon the lap of this king dwelling near (her stream), and from this incident she came to be called Urvasi.[93] The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshvaku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brahmanas.[94] When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son. We hear, O Srinjaya, that the high-souled Dilipa also fell a prey to death. The Brahmanas love to recite his innumerable deeds. In one of his great sacrifices that king, with heart fully assenting, gave away the entire earth, abounding with wealth, unto the Brahmanas. In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold. In one of his sacrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceedingly beautiful. Discharging the duties assigned to them, the gods having Sakra for their chief, used to seek the protection of that king. Upon that golden stake possessed of great effulgence and decked with a ring, six thousand Gods and Gandharvas danced in joy, and Viswavasu himself, in their midst played on his Vina the seven notes according to the rules that regulate their combinations. Such was the character of Viswavasu's music that every creature (whatever he might be) thought that the great Gandharva was playing to him alone. No other monarch could imitate this achievement of king Dilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads.[95] Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas.[96] These three sounds never ceased in Dilipa's abode, viz., the voice of Vedic recitations, the twang of bows, and cries of Let it be given. When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Yuvanaswa's son Mandhatri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides. Sprung from a quantity of clarified butter that had been sanctified by mantras (and that had by mistake been quaffed by his sire instead of his sire's spouse) Mandhatri was born in the stomach of the high-souled Yuvanaswa. Possessed of great prosperity, king Mandhatri conquered the three worlds. Beholding that child of celestial beauty lying on the lap of his sire, the God asked one another, 'From whom shall this child obtain suck?' Then Indra approached him, saying, 'He shall obtain stick even from me!' From this circumstance, the chief of the deities came to call the child by the name of Mandhatri.[97] From the nourishment of that high-souled child of Yuvanaswa, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew up into a stout youth in a hundred days, In twelve days he looked like one of twelve years. The whole earth in one day came under the sway of that high-souled and virtuous and brave king who resembled Indra himself for prowess in battle. He vanquished king Angada, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas.[98] When Yuvanaswa's son fought in battle with Angada, the Gods thought that the firmament was breaking with the twang of his how. The whole earth from where the Sun rises to where he sets is said to be the field of Mandhatri. Having performed Horse-sacrifices and a hundred Rajasuyas, he gave unto the Brahmanas many Rohita fishes. Those fishes were each ten Yojanas in length and one in breadth. Those that remained after gratifying the Brahmanas were divided amongst themselves by the other classes. When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sanjaya, that Yayati, the son of Nahusha, also fell a prey to death. Having subjugated the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars along his way).[99] Having performed a thousand sacrifices and a hundred Vajapeyas, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many Daityas and Danavas duly arrayed in battle, Nahusha's son, Yayati, divided the whole earth (among his children). At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then entered the woods accompanied by his wife, When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue. That monarch, in one of his sacrifices, assigned to the Brahmanas, for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each. Men of piety praised Amvarisha, the son of Nabhaga, saying that such feats had never been achieved before nor would their like be achieved in the future.[100] Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brahmanas that came there) became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern-path (to regions or brightness and bliss). When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Sasavindu also, the son of Chitrasena, felt a prey to death. That high-souled king had a hundred thousand wives, and million of sorts. All of them used to wear golden armour and all of them were excellent bowmen. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars. With each car were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred kine, and with each cow were a hundred sheep and goats. This countless wealth, O monarch, Sasavindu gave away, in a Horse-sacrifice, unto the Brahmanas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Gaya also, the son of Amurtarayas, fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food. (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were, 'Let my wealth be inexhaustible even if I give ceaselessly. Let my regard for virtue exist for ever. Let my heart ever take pleasure in Truth, through thy grace, O cater of sacrificial libations.' It hath been heard by us that king Gaya obtained all those wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horse-sacrifice. Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brahmanas) during this period. That bull among men gratified the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the accomplishment of all their wishes. In his great Horse-sacrifice, king Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. That foremost of men, viz., Gaya, the son of Amurtarayas, gave away as many kine as there are sand grains, O king, in the river Ganga. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Sakra, having solicited them, saying 'Let us have abundant food and numerous guests. Let not my faith sustain any diminution, and let us not have to ask anything of any person.' The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, viz., the high-souled Rantideva of rigid vows and great fame, of their own accord. The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which to this day is known by the name of Charmanwati. King Rantideva used to make gifts unto the Brahmanas in an extensive enclosure. When the king said, 'Unto thee I give a hundred nishkas! Unto thee I give a hundred,' the Brahmanas (without accepting what was offered) made a noise (expressive of refusal). When, however, the king would say, 'I give a thousand nishkas,' the gifts were all accepted. All the vessels and plates, in Rantideva's palace, for holding food and other articles, all the jugs and pots, the pans and plates and cups, were of gold. On those nights during which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered. Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper): 'There is abundant soup, take as much as ye wish; but of flesh we have not as much today as on former occasions.' When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death. He was of Ikshvaku's race, a tiger among men, and of superhuman prowess. Sixty thousand sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn. His sway extended over the whole of this earth.[101] He gratified the gods by performing a thousand Horse-sacrifices. He gave away unto deserving Brahmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brahmanas divided those gifts among themselves. Through anger that king caused the earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called Sagara after his name. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Prithu also, the son of Vena, fell a prey to death. The great Rishis, assembling together in the great forest, installed him in the sovereignty of the earth. And because it was thought that he would advance all mankind, he was, for that reason, called Prithu (the advancer). And because also he protected people from injuries (Kshata), he was, for that reason, called a Kshatriya (protector from injuries). Beholding Prithu the son of Vena, all the creatures of the earth exclaimed, 'We have been lovingly attached to him.' From this circumstance of the loving attachment (to him of all creatures), he came to be called a Raja (one that can inspire attachment). The earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey; and every cow yielded a jugful of milk. All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or in (sheltered) houses. When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment). King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brahman as one and twenty mountains of gold, each measuring three nalwas.[102] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine. If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody, like medicine or diet, to a person on the point of death.'

"Srinjaya said, 'I am attending, O Narada, to this discourse of thine, of excellent import and perfumed like a garland of flowers,--this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief. Thy discourse, O great sage, has not been a fruitless rhapsody. I have been freed from grief at thy very sight. Like one never satiated with drinking nectar, I am not satiated with thy words. O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life).

"Narada said, 'I will give back to thee that son of thine, named Suvarnashthivin, whom Parvata gave thee and who has been bereft of life. Of the splendour of gold, that child shall have a thousand years.'"

SECTION XXX

"Yudhishthira said, 'How did the son of Srinjaya become Suvarnashthivin?[103] Why also did Parvata give Srinjaya that child? And why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy? Or, was he in name only Suvarnashthivin? How also did he come to be so? I desire to know all this.'

"Krishna said, "I will recite to thee, O king, the facts as they happened. There are two Rishis, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on earth for tasting clarified butter and rice. Both of them, possessed of great ascetic merit, wandered over the earth, subsisting on food taken by human beings. Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other's curse. Agreeing to that understanding, those two great Rishis, adored of all the worlds, repaired to king Srinjaya, the son of Sitya and said unto him, 'We two, for thy good, shall dwell with thee for a few days. O lord of earth, do thou attend to all our wants duly.' The king, saying, So be it, set himself to attend upon them hospitably. After a while, one day, the king filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saying, 'This my daughter will wait upon you both. Bright as the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumari by name.' 'Very well,' said the Rishis in reply, upon which the king directed his daughter, telling her, 'O child, attend upon these two Brahmanas as thou wouldst upon the gods or thy sire.' The virtuous princess, saying, 'So be it' began to attend upon them in obedience to her father's behest. Her dutiful services and her unrivalled beauty very soon inspired Narada with a tender flame towards her. That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight. The virtuous Narada, however, overwhelmed by shame, could not disclose that burning attachment to his sister's son, the high-souled Parvata. By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon resolved to curse the love-afflicted Narada. And he said, 'Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us should be disclosed to the other, thou hast violated it. These were thy own words. O Brahmana! It is for this that I shall curse thee. Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumari! It is for this that I shall curse thee. Thou art a Brahmacharin. Thou art my preceptor. Thou art an ascetic and a Brahmana. Yet hast thou broken the compact thou hadst made with me. Fitted with rage I shall, for this, curse even thee. Listen to me. This Sukumari shall, without doubt, become thy wife. From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all.' Hearing these words of his, the uncle Narada, filled with wrath, cursed his nephew Parvata in return, saying, 'Although thou hast ascetic merit and Brahmacharya and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven.' Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriated elephants. From that time the high-souled Parvata began to wander over the earth, respected as he deserved, O Bharata, for his own energy. Narada then, that foremost of Brahmanas, obtained according to due rites the hand of Srinjaya's daughter, the faultless Sukumari. The princess, however, beheld Narada exactly as the curse had said. Indeed, just after the last of the wedding mantras had been recited, Sukumari beheld the celestial Rishi to have a face like that of an ape. She, however, did not on that account, disregard her lord. On the other hand, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, Munis, and Yakshas for a husband. One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Narada there. Saluting him, Parvata said, 'Show thy grace unto me by permitting me, O puissant one, to co to heaven.' Seeing the cheerless Parvata kneeling before him with joined hands, Narada, himself mere cheerless, said unto him, 'Thou hadst cursed me first, saying, 'Be thou an ape!' After thou hadst said so unto me, I cursed thee from anger, saying, 'From this day thou shalt not dwell in heaven!' It was not well of thee, since thou art like a son unto me.' The two saints then freed each other from their mutual curses. Beholding her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, taking him to be somebody other than her lord. Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying, 'This one is even thy husband. Do not entertain any scruple. This one is the illustrious and puissant Rishi Narada, that foremost of virtuous persons. He is thy lord, of one soul with thee. Do not have any doubt.' Assured in diverse ways by the high Parvata and formed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Narada to his home."

"Vasudeva continued, 'The illustrious Rishi Narada, who was himself an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened.'"

SECTION XXXI

Vaisampayana said, "The royal son of Pandu then addressed Narada, saying, 'O holy one, I desire to hear of the birth of the child whose excreta were gold.' Thus addressed by king Yudhishthira the just, the sage Narada began to narrate to him all that had occurred in connection with that child of golden excreta.

"Narada said, 'It is even so, O thou of mighty arms, as Kesava here hath said. Asked by thee I shall now recite the portion that remains of this story. Myself, and my sister's son, the great ascetic Parvata, came (on one occasion) unto Srinjaya that foremost of all victorious kings, for dwelling with him. Honoured by him with due rites, and with every wish of ours gratified, we took up our residence in his abode. After the season of rains had gone, and when the time came for our own departure, Parvata said unto me those words of grave import suitable to the hour: 'We have, O Brahmana, dwelt in the abode of this king for some time, highly honoured by him. Think of what return we should make.' I then, O monarch, addressed Parvata of blessed aspect, saying, 'O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself. Through thy boons let the king be made happy and let him obtain his wishes. Or, if thou choosest, let him be crowned with success through the ascetic merits of both of us.' After this, Parvata having called king Srinjaya, that foremost of victorious persons, said unto him these words O bull of Kuru's race, 'We have been exceedingly gratified, O king, with thy hospitable attentions given to us with every sincerity. With our permission, O foremost of men, think of the boon thou shouldst solicit. Let the boon, however, be such that it may not imply enmity to the gods or destruction to men! Accept then, O king, a boon, for thou deservest one as we think.' Hearing these words, Srinjaya replied, 'If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desire.' Unto Srinjaya who said so, Parvata again said, 'Solicit, O king, the fruition of that wish which thou art cherishing in thy heart, for a long time.' Srinjaya answered, 'I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of the Chief himself of the deities.' At this, Parvata said, 'This thy desire shall be fulfilled. Thy child, however, shall not be long-lived, for thy wish for such a son is even for prevailing over the Chief of the gods. Thy son shall be known by the name of Suvarnashthivin. He shall be possessed of splendour like that of the Chief of the gods but take care to protect him always from that deity.' Hearing these words of the high-souled Parvata, Srinjaya began to beseech that saint for ordaining otherwise, saying, 'Let my son be long-lived, O Muni, through thy ascetic merit.' Parvata, however, said nothing, through partiality for Indra. Beholding the king very cheerless, I said unto him, 'Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee. Do not grieve, O lord of earth! I will give thee back thy beloved child, even if he be dead, in his living form.' Having said so unto that monarch, both of us left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased. After some time had elapsed, the royal sage Srinjaya had born unto him a son of great prowess and blazing forth with energy. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as in name. This extraordinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata's boon. Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the laches of the prince. He commanded his celestial weapon Thunder, standing before him in embodied shape, saying, 'Go, O puissant one, and assuming the form of a tiger slay this prince. When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata said.' Thus addressed by Sakra, the celestial weapon Thunder, that subjugator of hostile towns, began from that day to continually watch for the laches of the prince. Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest. One day, on the shores of the Bhagirathi, the boy, accompanied by his nurse, ran hither and thither in play. Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the earth. At this sight the nurse uttered loud cries of grief. Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then. Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot. He beheld his son there, his blood quaffed off, and lying lifeless on the ground like the moon dropped from the firmament. Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously. The royal ladies then, afflicted with grief and crying, quickly ran to the spot where king Srinjaya was. In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him. Stricken with grief as the king was, I recited to him all those stories, O monarch, that hero of Yadu's race has already recited to thee. I brought Srinjaya's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise. After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a period of one thousand and one hundred years. He worshipped the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he gratified the gods and the Pitris. Having procreated many sons, all of whom by their issues multiplied the race, he went the way of all nature, O king, after many years. Do thou, O foremost of kings dispel this grief born in thy heart, even as Kesava has counselled thee, as also Vyasa of austere penances. Rise up, O king, and bear the burthen of this thy ancestral kingdom, and perform high and great sacrifices so that thou mayst obtain (hereafter) whatever regions may be desired by thee!'"

SECTION XXXII

Vaisampayana said, "Unto king Yudhishthira who still remained speechless and plunged in grief, the island-born Vyasa, that great ascetic, conversant with truths of religion, spoke again."

"Vyasa said, 'O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful. Do thou, therefore, O king, walk in the steps of thy ancestors. With. Brahmanas, penances are a duty. This is the eternal ordinance of the Vedas. Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brahmanas. A Kshatriya is the protector of all persons in respect of their duties.[104] That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand. That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint, indeed,--all men of such sinful nature, should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee. Thou hast been observant of the duties of thy own order. Why then, O son of Pandu, dost thou indulge in such grief? The king should slay those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the ordinance.'

"Yudhishthira said, 'I do not doubt the words that fall from thy lips, O thou of great ascetic merit! Everything appertaining to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty! I have, however, for the sake of kingdom, caused many persons to be slain! Those deeds, O Brahmana, are burning and consuming me!'

"Vyasa said, 'O Bharata, is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer, the results of (previous) action? If man, O Bharata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme being himself. If a person cuts down, with an axe, a tree in forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being.[105] If, again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director there is none, and, therefore, whatever thou hast done cannot bring evil consequences on thee.[106] No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe.[107] If thou thinkest it is chance only that acts in the world, then such an act of destruction could never happen nor will ever happen.[108] If it is necessary to ascertain what is good and what is evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands. I think, O Bharata, that acts, good and bad, are continually revolving here as a wheel, and men obtain the fruits of those acts, good or bad, that they do. One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief. Thou shouldst adhere, O Bharata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee. Expiations, O king, have been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance. Therefore, O king without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world.'

SECTION XXXIII

"Yudhishthira said, 'Sons and grandsons and brothers and sires and fathers-in-law and preceptors and maternal uncles and grandsires, many high-souled Kshatriyas, many relatives (by marriage), friends, companions, sister's sons, and kinsmen, O grandsire, and many foremost of men coming from diverse countries, have fallen. All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom. Having caused so many heroic kings who were always devoted to righteousness and all of whom had quaffed Soma in sacrifices, what end shall I attain, O great ascetic! Thinking that this earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day. Having witnessed this slaughter of kinsmen and millions of other men, I burn with grief, O grandsire! Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers. Reproaching the Pandavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the earth! Not beholding their sires and brothers and husbands and sons, those ladies, through affliction, casting off their life-breath, will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this. The course of morality is very subtle. It is plain that we shall be stained with the guilt of slaughtering women for this. Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards. O best of men, we shall, therefore, waste our limbs with the austerest of penances. Tell me, O grandsire, to what mode of life I should betake myself then.'"

Vaisampayana continued, "Hearing these words of Yudhishthira, the Island-born Rishi, having reflected keenly for some time, addressed the son of Pandu as follows:

"Vyasa said, 'Remembering the duties of a Kshatriya, O king, do not give way to grief. All those Kshatriyas, O bull among Kshatriyas, have fallen in the observance of their proper duties. In the pursuit of great prosperity and of great fame on earth, those foremost of men, all of whom were liable to death,[109] have perished through the influence of Time. Thou hast not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change. Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favour. He is the witness of the acts of all creatures. By him have they been taken away. This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures to be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power. Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions. Think, O mighty-armed one, of the acts of those Kshatriyas that have fallen. Those acts were the causes of their destruction and it is in consequence of them that they have perished. Think also of thy own acts consisting of observances of vows with restrained soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings). As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it. Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless. Although this entanglement of thy heart is a mere delusion, still, if it pleaseth thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin). It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers. Covetous of prosperity, fierce was the battle fought between them. The fight lasted for two and thirty thousand years. Making the earth one vast expanse of blood, the gods slew the Daityas and gained possession of heaven. Having obtained possession of the earth, a (large) number of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for giving them help in the fight. They were known by the name of Salavrika and numbered eight and eighty thousand. All of them, however, were slain by the gods. Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious Daityas were slain by the gods. If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned, know which is which. Therefore, console thyself, O son of Pandu, for thou art well versed in the scriptures. Thou hast, O Bharata, only followed the path formerly trodden by the very gods. Men like yourselves never go to hell, O bull of Pandu's race! Comfort these thy brothers and all thy friends, O scorcher of foes! He who deliberately engages himself in sinful acts, and committing sinful acts feels no shame but continues the same as before, is called (in the scripture) a great sinner. There is no expiation for him and his sins know no diminution. Thou art born in noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it. The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee. Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins. The divine chastiser of Paka, having vanquished his foes with the assistance of the Maruts, gradually performed a hundred sacrifices and became Satakratu.[110] Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Sakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour. The lord of Sachi is adored in the heavens by the Apsaras. The Rishis and the other gods all worship him with reverence. Thou hast got the earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess. Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones. Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the earth. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will castoff their sorrows and become happy. Having comforted the whole empire in this way, O Bharata, adore the gods in a Horse-sacrifice as the virtuous Indra did in days of old. It is not proper for us to grieve for those high-souled Kshatriyas, O bull of thy order (that have fallen in battle). Stupefied by the power of the destroyer, they have perished in the observance of the duties of their own order. Thou hast discharged the duties of a Kshatriya and obtained the earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bharata, thou shalt be able to obtain happiness in the other world.'"

SECTION XXXIV-XXXV

"Yudhishthira said, 'After doing what acts does a man become liable to perform expiation? And what are those acts which he must do for being freed from sin? Tell me this, O grandsire.'

"Vyasa said, 'Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation. The person in the observance of the Brahmacharya vow, who rises from bed after the sun has risen or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brahmana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wedded a younger one, one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowledge thereof to a person that is worthy of it, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas,[111] one who slays his preceptor or a woman, one born in a sinful family, one who slays an animal wilfully,[112] one who sets fire to a dwelling house, one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact,--these all are guilty of sins requiring expiation. I shall now mention other acts that men should not do, viz., acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention. The rejection of one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden, deserting one that craves protection, neglect in maintaining servants and dependants, selling salt and treacle (and similar other substances), killing of birds and animals, refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like), omission to present the dakshina, humiliating a Brahmana,--these all have been pronounced by persons conversant with duty to be acts that no one should do. The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men! I have now declared to thee, in brief as also in detail, those acts and omissions by which a man becomes liable to perform expiation. Listen now to the circumstances under which men, by even committing these acts, do not become stained with sin. If a Brahmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slayer does not become guilty of the slaughter of a Brahmana.[113] There is a mantra in the Vedas, O son of Kunti, that lays this down, I declare unto thee only those practices that are sanctioned by the authority of the Vedas. One who slays a Brahmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter, does not truly become the slayer of a Brahmana. In such a case it is the wrath of the slayer that proceeds against the wrath of the slain. A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case. All that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites. Connection with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddalaka caused his son Swetaketu to be begotten by a disciple. A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. One is not stained by stealing from other than Brahmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage. One's vow of Brahmacharya is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire. If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connection with her is not destructive of virtue. One should not slay or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by the Creator himself in the ordinance laid down by him. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. One who knows the true use of the Soma juice, does not incur sin by selling it.[114] By dismissing a servant who is incompetent to render service one is not touched by sin. I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail.'"

SECTION XXXVI

"Vyasa said, 'By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. By subsisting upon only one meal a day, and that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a khattanga in another, by becoming a Brahmacharin and always ready for exertion, by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brahmana. By perishing upon the weapon of a person living by the use of arms, of one's own will and upon the advice of persons learned in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a blazing fire, or by walking a hundred Yojanas all the while reciting the Vedas, or by giving away one's whole property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be cleansed of the sin of having slain a Brahmana. By living upon the scantiest meal every day for a space of six years, a person may be cleansed of that sin.[115] By observing a harder vow with regard to food one may be cleansed in three years.[116] By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time. There is no doubt again that: one is cleansed by a Horse-sacrifice. Men that have been guilty of having slain a Brahmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice, become cleansed of all their sins. This is an injunction of great authority in the Srutis. One again, by slaying down his life in a battle undertaken for the sake of a Brahmana, becomes cleansed of the sin of having slain a Brahmana. By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brahmana as also, indeed, of all his sins. One that gives away five and twenty thousand kine of the Kapila species and while all of them have calved, becomes cleansed of all his sins. One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin. That man, O king, who gives away a hundred steeds of the Kamvoja breed unto Brahmanas of regulated behaviour, becomes freed from sin. That man. O Bharata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin. If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter. By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins. By performing the sacrifice laid down by Vrihaspati, a Brahmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself. If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains from it ever afterwards, he becomes sanctified and cleansed. The person that has violated his preceptor's bed, should lie down on a sheet of iron having heated it, and having cut off the emblem of his sex should leave the world for a life in the woods, with eyes always turned upwards. By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins. The person who observes a very rigid vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins. One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to one's preceptor. One who has fallen off from the vow (of Brahmacharya), may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brahmana. One who has been guilty of adultery, or of theft, may become cleansed by observing rigid vows for a year. When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft). The younger brother who has married before the marriage of the elder brother, as also the elder brother whose Younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights. The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her. Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of chaturmasya, all the while living upon scanty and cleansing food. Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleansed by their menstrual course like a metallic plate that is scoured with ashes. Plates (made of the alloy of brass and copper) stained by a Sudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's Gandusha, may be cleansed by means of the ten purifying substances.[117] It has been laid down that a Brahmana should acquire and practise the full measure of virtue. For a person at the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part. So, a Vaisya should acquire a measure less (than a Kshatriya's) by a fourth and a Sudra less (than a Vaisya's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be determined upon this principle. Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights. By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes. These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances. A Brahmana may be cleansed of all sins by reciting the Gayatri in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speech. He should during the day-time be under shelter of the sky and should lie down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions. Observant of rigid vows, he should abstain from speech with women, Sudras, and fallen persons. A Brahmana by observing such regulations may be cleansed of all sins unconsciously committed by him. A person obtains in the other world the fruits, good or bad, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here). By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore may similarly enhance his misery by committing unrighteous acts. One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous. I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called Mahapatakas (highly heinous sins). As regards sins in respect of unclean food and the like, and improper speeches, etc., they are of two classes, viz., those committed consciously and those that are committed unconsciously. All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both. Indeed sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been laid down only for believers (in God) and those that have faith. They are not for atheists or those that have no faith, or those in whom pride and malice predominate. A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him. Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breath and thy inheritance. Or, if not withstanding this, thou still regardest thyself to be sinful, perform expiation. Do not cast away thy life in consequence of such grief that is not becoming a wise man.'

"Vaisampayana continued, 'Thus addressed by the holy Rishi, king Yudhishthira the just, having reflected for a short while, said these words unto the sage.'"

SECTION XXXVII

"Yudhishthira said, 'Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts).'

"Vyasa said, 'In this connection is cited the old account of a discourse between the ascetics and that lord of creation, viz., Manu. In the Krita age, an assembly of Rishis, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying, 'What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done, O lord of creation, tell us everything about all this.' Thus addressed by them, the divine and self-born Manu said unto them, 'Listen to me as I expound the duties in brief and in detail. In regions which have not been interdicted, silent recitation (of sacred mantras, homa), fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to this pious acts,--these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones. Sojourn to holy places, and eating of sanctified butter--these also, without doubt speedily cleanse a man. No man would ever be called wise if he is indulged in pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged in pride). Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices,--these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth, and injury and killing, may under special circumstances, become virtue. With respect to persons capable of judging, acts are of two kinds, viz., virtuous and sinful. From the worldly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (i.e., everything a man may do or not do), would be classed under action and inaction. Inaction (i.e., abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth); while the consequences of action (i.e., practice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their consequences.[118] Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good. When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down. When an act is done from wrath or clouded judgment, then expiation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of mantras. The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation. The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights. There is no expiation for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed. When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare.[119] The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brahmanas. They should not also eat fishes that have no scales, and four-footed aquatic animals like frogs and others, except the tortoise. Water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, woman and deer, should not be taken by a Brahmana. Besides this, the food that has been offered to the man, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken. If a Brahmana takes food that has been cooked by a Kshatriya, it diminishes his energy; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children it lessens the period of his life. The food provided by a usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden. The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells Soma, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls, by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brahmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken. The powder of fried barley and of other kinds of fried grain, mixed with curds, if become stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the tila seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas leading a domestic mode of life, Having first gratified the gods, Rishis, guests, Pitris, and the household deities, a Brahmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the Bhikshu order that has renounced the world. A man of such behaviour, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer, or unto an idiot, or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a Srotriya.[120] An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor. As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together. As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver). As water in a (human skull) and milk in a bag made of dog-skin become unclean in consequence of the uncleanliness of the vessels in which they are kept even so the Vedas become fruitless in a person who is not of good behaviour. One may give from compassion unto a low Brahmana who is without mantras and vows, who is ignorant of the scriptures and who harbours envy. One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it. There is no doubt that a gift made to Brahmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient. As an elephant made of wood or an antelope made of leather, even so is a Brahmana that has not studied the Vedas. All the three have nothing but names.[121] As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without mantras. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana void of learning. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and Pitris. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter. I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race.'"

SECTION XXXVIII

"Yudhishthira said, 'O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders. I desire also to hear, O foremost of Brahmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality. This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiosity, fills me with joy. The practice of virtue and the discharge of kingly duties are always inconsistent with each other. For always thinking of how one may reconcile the two, my mind is constantly stupefied.'

"Vaisampayana continued, 'Then Vyasa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient and all-knowing person, viz., Narada, said, If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus. Conversant with all duties and possessed of universal knowledge, that son of Bhagirathi will remove all the doubts in thy heart on the difficult subject of duties. That goddess, viz., the genius of the celestial river of three courses brought him forth. He saw with his physical eyes all the gods with Indra at their head. Having gratified with his dutiful services the celestial Rishis having Vrihaspati at their head, he acquired a knowledge of the duties of kings. That foremost one among the Kurus obtained a knowledge also of that science, with its interpretations, with Usanas and that regenerate one who is the preceptor of the celestials know. Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vasishtha and from Chyavana of Bhrigu's race. In olden days he studied under the eldest-born son of the Grandsire himself, viz., Sanatkumara of blazing splendour, well conversant with the truths of mental and spiritual science. He learnt the duties in full of the Yatis from the lips of Markandeya. The bull among men obtained all weapons from Rama and Sakra. Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us. Regenerate Rishis of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him. Conversant with all duties and acquainted with all the subtle truths of morality, even he will discourse to thee upon duty and morality. Go unto him before he abandons his life breath. Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati's son Vyasa, that first of eloquent men.'

"Yudhishthira said, 'Having caused a great and horrid slaughter of kinsmen, I have become an offender against all and a destroyer of the earth. Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by the aid of deceit, how shall I approach him for asking him (about duties and morality)?'

"Vaisampayana continued, 'Moved by the desire of benefiting all the four orders, the mighty armed and high-souled chief of Yadu's race once more addressed that foremost of kings (in the following words).'

"Vasudeva said, 'It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyasa has said. The Brahmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer. The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujangala, O king, are here. For the sake of doing what is agreeable to these high-souled Brahmanas, in obedience also to the command of thy revered senior Vyasa of immeasurable energy, and at the request of out-selves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.'

"Vaisampayana continued. 'Thus addressed by Krishna, the high-souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world. The tiger among men, viz., Yudhishthira of great fame, besought by Krishna himself, by the Island-born (Vyasa), by Devasthana, by Jishnu, by these and many others, cast off his grief and anxiety. Fully conversant with the declarations of the Srutis, with the science that treats of the interpretation of those declarations, and with all that men usually hear and all that deserve to be heard, the son of Pandu obtained peace of mind and resolved upon that he should next do. Surrounded by all of them like the moon by the stars, the king, placing Dhritarashtra at the head of the train, set out for entering the city. Desirous of entering the city, Kunti's son Yudhishthira, conversant with every duty, offered worship unto the gods and thousands of Brahmanas. He then ascended a new and white car covered with blankets and deerskins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic mantras. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle. His brother Bhima of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence. That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament. The two heroic sons of Madri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems for fanning the king. The five brothers decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the composition of everybody). Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu behind. Upon his own brilliant car of gold unto which were yoked Saivya and Sugriva, Krishna, with Satyaki, followed the Kurus. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, proceeded at the head of the train, upon a vehicle borne on the shoulders of men. The other ladies of the Kuru household, as also Kunti and Krishna, all proceeded on excellent vehicles, headed by Vidura. Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds. His praises chanted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant. The progress, O mighty-armed one, of king Yudhishthira, became so beautiful that its like had never been on earth. Teeming with healthy and cheerful men, thy busy hum of innumerable voices was heard there. During the progress of Pritha's son, the city and its streets were adorned with gay citizens (all of whom had come out for honouring the king). The spot through which the king passed had been decked with festoons of flowers and innumerable banners. The streets of the city were perfumed with incense. The place was overlaid with powdered perfumes and flowers and fragrant plants, and hung over with garlands and wreaths. New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at the particular spots. Accompanied by his friends, the son of Pandu, adored with sweet speeches, entered the city through its well-adorned gate.'"

SECTION XXXIX

"Vaisampayana said, 'At the time the Parthas entered the city, thousands upon thousands of the citizens came out to behold the sight. The well-adorned squares and streets, with crowd swelling at each moment looked beautiful like the ocean swelling at the rise of the moon. The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bharata, with their weight. With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri. And they said, 'Worthy of all praise art thou. O blessed princess of Panchala, that waitest by the side of those foremost of men even like Gautami by the side of the (seven) Rishis. Thy acts and vows have borne their fruits, O lady!' In this strain, O monarch, the ladies praised the princess Krishna. In consequence of those praises, O Bharata, and their speeches with one another, and the shouts of joy (uttered by the men'), the city became filled with a loud uproar. Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament. The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears, 'By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes! By good luck, thou hast recovered thy kingdom through virtue and prowess. Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting the denizens of heaven.' Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brahmanas from every side, the king, graced with victory and the blessings of the people, entered the palace that resembled the mansion of Indra himself, and then descended from his car. Entering the apartments, blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths. Possessed of great fame and prosperity, the king came out once more and beheld a number of Brahmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him). Surrounded by those Brahmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brahmanas with (gift of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired. Then loud shouts of 'This is a blessed day' arose, filling the entire welkin, O Bharata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pandavas). The king heard that sound uttered by those learned Brahmanas and that was as loud and clear as the sound of a flock of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well conversant with the Vedas. Then, O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose. A little while after when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king. He was a friend of Duryodhana and stood therein the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows. That wicked wight, desirous of evil unto the high-souled Pandavas and without having consulted those Brahmanas, said these words unto the king.'

"Charvaka said, 'All these Brahmanas, making me their spokesman, are saying, 'Fie on thee! Thou art a wicked king. Thou art a slayer of kinsmen. What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life.' Hearing these words of that wicked Rakshasa the Brahmanas there became deeply agitated. Stung by that speech, they made a loud uproar. And all of them, with king Yudhishthira. O monarch, became speechless from anxiety and shame.'

"Yudhishthira said, 'I bow down to you and beseech you humbly, be gratified with me. It doth not behove you to cry fie on me. I shall soon lay down my life.'[122]

"Vaisampayana continued, 'Then all those Brahmanas, O king, loudly said, 'These are not our words. Prosperity to thee, O monarch!' Those high-souled persons, conversant with the Vedas, with understanding rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight.' And they said, 'This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana. We have not, O thou of righteous soul, said anything of the kind. Let this anxiety of thine be dispelled. Let prosperity attend upon thee with thy brothers.'

"Vaisampayana continued, 'These Brahmanas then, insensate with rage, uttered the sound Hun. Cleansed of all sins, they censured the sinful Rakshasa and slew him there (with that very sound). Consumed by the energy of those utterers of Brahma, Charvaka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra. Duly worshipped, the Brahmanas went away, having gladdened the king with their benedictions. The royal son of Pandu also, with all his friends, felt great happiness.

SECTION XL

"Vaisampayana said, 'Then Devaki's son Janardana of universal knowledge addressed king Yudhishthira who stood there with his brothers, saying, 'In this world, O sire, Brahmanas are always the objects of worship with me. They are gods on earth having poison in their speech, and are exceedingly easy to gratify. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, performed austere penances for many years in Vadari. Brahman repeatedly solicited him to ask for boons. At last the Rakshasa solicited the boon, O Bharata, of immunity from fear at the hand of every being in the universe. The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brahmanas. Having obtained that boon, the sinful and mighty Rakshasa of fierce deeds and great prowess began to give pain to the gods. The gods, persecuted by the might of the Rakshasa, assembling together, approached Brahman, for compassing their foe's destruction. The eternal and unchangeable god answered them, O Bharata, saying, 'I have already arranged the means by which the death of this Rakshasa may soon be brought about. There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the Rakshasa will insult the Brahmanas. Stung by the wrong he will inflict upon them, the Brahmanas, whose might consists in speech, will in wrath censure him at which he will meet with destruction. Even that Rakshasa Charvaka, O foremost of kings, slain by the curse of the Brahmanas, lies there deprived of life. Do not, O bull of Bharata's race, give way to grief. The kinsmen, O king, have all perished in the observance of Kshatriya duties. Those butts among Kshatriyas, those high-souled heroes, have all gone to heaven. Do thou attend to thy duties now. O thou of unfading glory, let no grief be thine. Stay thy foes, protect thy subjects, and worship the Brahmanas.'"

SECTION XLI

"Vaisampayana said, 'The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on excellent seat made of gold. On another seat, beautiful and blazing and made of gold, sat with face directed towards him, those two chastisers of foes, viz., Satyaki and Vasudeva. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems. Upon a white throne of ivory, decked with gold, sat Pritha with Sahadeva and Nakula. Sudharman,[123] and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that blazed with the effulgence of fire. Yuyutsu and Sanjaya and Gandhari of great fame, all sat down where king Dhritarashtra had taken his seat. The righteous-souled king, seated there, touched the beautiful white flowers, Swastikas, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him). Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles. Then earth, and gold, and many kinds of gems, and all the things in profusion that were necessary for the performance of the coronation rite, were brought there. There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and Kusa grass, and cow's milk, and (sacrificial) fuel consisting of the wood of Sami, Pippala, and Palasa, and honey and clarified butter and (sacrificial) ladles made of Udumvara, and conches adorned with gold.[124] Then the priest Dhaumya, at the request of Krishna, constructed, according to rule, an altar gradually inclining towards the cast and the north. Causing the high-souled Yudhishthira then, with Krishna the daughter of Drupada, to be seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and blazing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper mantras. Then he of Dasaratha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of earth, viz., Yudhishthira, the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same at the request of Krishna. The son of Pandu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful. Then Panavas and Anakas and drums were beaten. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honoured his subjects in return. He gave a thousand nishkas unto the Brahmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour. Gratified (with gifts), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, uttered his praises, saying, 'O Yudhishthira of mighty arms, by good luck, O son of Pandu, victory has been thine. By good luck, O thou of great splendour, thou hast recovered thy position through prowess. By good luck, the wielder of Gandiva, and Bhimasena, and thyself, O king, and the two sons of Madri, are all well, having slain your foes and escaped with life from the battle, so destructive of heroes. Do thou, O Bharata, attend without delay to those acts that should next be done.' Thus adored by those pious men, king Yudhishthira the just, with his friends, became installed on the throne of a large kingdom, O Bharata!'"

SECTION XLII

"Vaisampayana said, 'Having heard those words, suitable to time and place, of his subjects, king Yudhishthira answered them in the following words, 'Great must be the sons of Pandu, in sooth, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together. Without doubt, we are all objects of favour with you since you so freely describe us to be possessed of such attributes. King Dhritarashtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and what is agreeable to him. Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness. If ye, as also my friends, think that I should be an object of favour with you and them, let me then request you all to show the same behaviour towards Dhritarashtra as ye used to show before. He is the lord of the world, of yourselves, and of myself. The whole world, with the Pandavas, belongs to him. Ye should always bear these words of mine in your minds.' The king then told them to go whithersoever they liked. Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as Yuvaraja. And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state.[125] And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances. And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army. And king Yudhishthira appointed Phalguna for resisting hostile forces and chastising the wicked. And he appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and all rites in honour of the gods and other acts of a religious kind. And he appointed Sahadeva to always remain by his side, for the king thought, O monarch, that he should under all circumstances be protected by that brother of his. And the king cheerfully employed others in other acts according as he deemed them fit. That slayer of hostile heroes, viz., the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying, 'You should always with alacrity and attention do everything that my royal father Dhritarashthra wishes. Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king's permission.'"

SECTION XLIII

"Vaisampayana said, 'After this king Yudhishthira of magnanimous soul caused the Sraddha rites to be performed of every one of his kinsmen slain in battle. King Dhritarashtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brahmanas). Yudhishthira accompanied by Draupadi, gave much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the Rakshasa Ghatotkacha, the son of Hidimva, and of Virata, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi. For the sake of each of these, the king gratified thousands of Brahmanas with gifts of wealth and gems, and kine and clothes. The king performed the Sraddha rite for the good in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind. And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavated in their names. Thus paying off the debt he owed to them and avoiding the chance of censure in the world,[126] the king became happy and continued to protect his subjects religiously. He showed due honour, as before, unto Dhritarashtra, and Gandhari, and Vidura, and unto all the superior Kauravas and unto all the officers. Full of kindness, the Kuru king honoured and protected all those ladies also who had, in consequence of the battle, been deprived of their heroic husbands and sons. The puissant king, with great compassion, extended his favours to the destitute and the blind and the helpless by giving them food, clothes and shelter. Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness.'"

SECTION XLIV

"Vaisampayana said, 'Having got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasarha's race, saying, 'Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus, I have got back this ancestral kingdom of mine. O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes! Thou hast been called the One only Being. Thou hast been said to be the refuge of all worshippers. The regenerate ones adore thee under innumerable names.[127] Salutations to thee, O Creator of the Universe! Thou art the soul of the Universe and the Universe hath sprung from thee. Thou art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings. Thou hast, as said in the Puranas, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni.[128] The learned say that thou art the three Yugas.[129] All thy achievements are sacred. Thou art the lord of our senses. Thou art the great Lord worshipped in sacrifices. Thou art called the great swan. Thou art three-eyed Sambhu. Thou art One, though known as Vibhu and Damodara. Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device. Thou art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe and thou art of irresistible prowess. Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art the Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo); Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brahmana of pure blood, and thou art those that have sprung from intermixture. Thou art great. Thou walkest on high, thou art the mountains, and thou art called Vrishadarbha and Vrishakapi. Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on earth, descending from heaven. Thou art Emperor, thou art Virat, and thou art Swarat.[130] Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung. Thou art Almighty, thou art existence in every form, thou art without form, thou art Krishna, and thou art fire. Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf.[131] Thou art Sacrifice embodied, thou art Dhruva,[132] thou art Garuda, and thou art called Yajnasena. Thou art Sikhandin, thou art Nahusha, and thou art Vabhru. Thou art the constellation Punarvasu extended in the firmament, Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of Uktha, thou art Sushena, thou art the drum (that sends forth its sound on every side). The track of thy car-wheels is light. Thou art the lotus of Prosperity, thou art the cloud called Pushkara, and thou art decked with floral wreaths. Thou art affluent, thou art puissant, thou art the most subtle, and it is thou whom the Vedas describe. Thou art the great receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all. Thou art called Hiranyagarbha, thou art the sacred mantras swadha and swaha, thou art Kesava. Thou art the cause whence all this hath sprung, and thou art its dissolution. In the beginning it is thou that createst the universe. This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of Sarnga, discus and sword!' Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to gladden the eldest son of Pandu with many agreeable speeches."

SECTION XLV

"Vaisampayana said, 'The king dismissed all his subjects, who, commanded by the monarch, returned to their respective homes. Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying, 'Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts. Through my fault, ye bulls of Bharata's race, ye have suffered the miseries of an exile in the forests like vulgar men. In delight and in happy ease enjoy this victory (that ye have won). After resting yourselves and regaining the full use of your faculties, meet me again in the morning.' After this, the mighty-armed Vrikodara like Maghavat entering his own beautiful fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that adorned with gems of diverse kinds, that teemed with servants, male and female, and that Yudhishthira assigned to him with the approval of Dhritarashtra. The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dussasana which was not inferior to Duryodhana's and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded in wealth and was full of attendants of both sexes. The palace of Durmarshana was even superior to that of Dussasana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest. The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded in beds and beautiful women, with eyes like lotus-petals. The king gave it unto Sahadeva who was ever employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailasa. Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before.[133] Like a tiger entering his cave in the hills, that tiger among men, viz., Saurin, accompanied by Satyaki, entered the palace of Arjuna. Feasting on the viands and drinks (that had been kept ready for them), the princes passed the night happily. Awaking in the morning with well pleased hearts, they presented themselves before king Yudhishthira.'"

SECTION XLVI

"Janamejaya said, 'It behoveth thee, O learned Brahmana, to tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom. It behoveth thee to tell me also, O Rishi, what the heroic Hrishikesa, the supreme master of the three worlds did after this.'

"Vaisampayana said, 'Listen to me, O king, as I narrate in detail, O sinless one, what the Pandavas, headed by Vasudeva, did after this. Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties. The (eldest) son of Pandu gave unto a thousand high-souled Brahmanas of the Snataka order a thousand Nishkas each. He then gratified the servants that were dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfilling their wishes. Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds. Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honour Vidura greatly. That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats. Having restored peace to his kingdom, the king, O best of monarchs, possessed of great fame, paid due honour unto Yuyutsu and Dhritarashtra. Placing his kingdom, at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira continued to pass his days happily. Having gratified everybody, including the citizens, in this way, Yudhishthira, O bull of Bharata's race, then proceeded with joined hands to the presence of the high-souled Vasudeva. He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems. Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like a Jewel set on gold. His bosom adorned with the Kaustubha gem, he looked like the Udaya mountain that decked the rising Sun. So beautiful did he look that there is no simile in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form, king Yudhishthira addressed him sweetly and smilingly, saying, 'O foremost of intelligent men, hast thou passed the night happily? O thou of unfading glory, are all thy faculties in their full vigour? O foremost of intelligent persons, is it all right with thy understanding? We have got back our kingdom and the whole earth has come under our control, O divine lord, through thy grace, O refuge of the three worlds and, O thou of three steps,[134] through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!' Unto that chastiser of foes, viz., king Yudhishthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation."

SECTION XLVII

"Yudhishthira said, 'How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds? When thou hast, O God, withdrawn thyself (from the world), having, O bull among men, adopted the fourth, state, my mind has been filled with wonder.[135] The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou hast concentrated within thy mind. Both speech and mind, O Govinda, have been concentrated within thy understanding. All thy senses, indeed, have been withdrawn into thy soul.[136] The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Madhava, as a wooden post or a stone. O illustrious God, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock. If I am fit to hear the cause, if it is no secret of thine, dispel, O god, my doubt for I beg of thee and solicit it as a favour. Thou art the Creator and thou art the Destroyer. Thou art destructible and thou art indestructible. Thou art without beginning and thou art without end. Thou art the first and the foremost of Beings. O foremost of righteous persons, tell me the cause of this (Yoga) abstraction. I solicit thy favour, and am thy devoted worshipper, and bow to thee, bending my head.' Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.'

"Vasudeva said, 'That tiger among men, Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him. My mind was concentrated upon him, the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear. I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kasi) abducted the three princesses for the marriage of his brother Vichitravirya. I was thinking of him who fought continually for three and twenty days with Rama himself of Bhrigu's race and whom Rama was unable to overcome. Collecting all his senses and concentrating his mind by the aid of his understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him. I was thinking of him whom Ganga conceived and brought forth according to ordinary human laws and whom Vasishtha took as a pupil. I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama, the son of Jamadagni, and who is the receptacle of the sciences. I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present. After that tiger among kings shall have, in consequences of his own achievements, ascended to heaven, the earth, O son of Pritha, will look like a moonless night. Therefore, O Yudhishthira, submissively approaching Ganga's son, viz., Bhishma of terrible prowess, question him about what thou mayst desire to learn. O lord of the earth, enquire of him about the four branches of knowledge (in respect of morality, profit., pleasure and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the kingly duties in full. When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now).' Hearing these beneficial words of high import from Vasudeva, the righteous Yudhishthira, with voice choked in tears, answered Janardana, saying, 'What thou hast said, O Madhava, about the eminence of Bhishma, is perfectly true. I have not the slightest doubt regarding it. Indeed, I had heard of the high blessedness, as also the greatness, of the illustrious Bhishma from high-souled Brahmanas discoursing upon it. Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yadavas, be the slightest doubt in what thou sayest. If thy heart be inclined to show grace, O Madhava, then we shall go unto Bhishma with thyself at our head. When the divine Surya shall have turned towards the north, Bhishma will leave (this world), for those regions of bliss that he has won. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee. (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of Gods, of thee that art destructible and indestructible. Indeed, O lord, thou it is that art the vast receptacle of Brahma.'"

"Vaisampayana continued, 'Hearing these words of king Yudhishthira the just, the slayer of Madhu addressed Satyaki who was sitting beside him, saying, 'Let my car be yoked.' At this, Satyaki quickly left Kesava's presence and going out, commanded Daruka, saying, 'Let Krishna's car be made ready.' Hearing the words of Satyaki, Daruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sun-gems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with diverse other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard topped by Garuda, and gay with numerous banners, had those foremost of steeds, fleet as thought, viz., Sugriva and Saivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger, among kings, Daruka, with joined hands, informed Krishna of the fact.'

SECTION XLVIII

"Janamejaya said, 'How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of Yoga did he adopt?'

"Vaisampayana said, 'Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body. As soon as the Sun, passing the solstitial point, entered in his northerly course, Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state). Surrounded by many foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays. Surrounded by Vyasa conversant with the Vedas by the celestial Rishi Narada, by Devasthana, by Asmaka Sumantu, by Jaimini, by the high-souled Paila, by Sandilya, by Devarata, by Maitreya of great intelligence, by Asita and Vasishtha and the high-souled Kausika, by Harita and Lomasa and Atri's son of great intelligence, by Vrihaspati and Sukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race, and the great sage Trinavindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhaskari and Purana and Krishna and Suta,--that foremost of virtuous persons, surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restraint and tranquillity of mind, the Kuru hero looked like the Moon in the midst of the planets and the stars. Stretched on his bed of arrows, that tiger among men, Bhishma, with pure heart and joined palms, thought of Krishna in mind, word, and act. With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of yoga, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of eloquent men, that puissant one, viz., Bhishma of highly virtuous soul, thus praised Vasudeva.

"Bhishma said, 'O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises. Thou art pure and purity's self. Thou transcendest all. Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures![137] Thou art without beginning and without end. Thou art the highest of the high and Brahma. Neither the gods nor the Rishis know thee. The divine Creator, called Narayana or Hari, alone knows thee. Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis know a little of thee. Thou art the highest of the high and knowest no deterioration. The gods, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who thou art and whence art thou. All the worlds and all created things live in thee, and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord.'[138] Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter resides in thy eternal and all-pervading soul like a number of flowers strung together in a strong thread. Thou art called Hari, of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, a thousand crowns, and a thousand faces of great splendour. Thou art called Narayana, divinity, and the refuge of the universe. Thou art the subtlest of the subtle, grossest of the gross, the heaviest of the heavy and the highest of the high. In the Vaks, the Anuvaks, the Nishads, and Upanishads, thou art regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, thou art regarded as Truth's self![139] Thou art of quadruple soul. Thou art displayed in only the understanding (of all creatures). Thou art the Lord of those that are bound to thee in faith. O God, thou art adored (by the faithful) under four excellent, high, and secret names.[140] Penances are ever present in thee. Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient. Thou art the creator of everything in the universe.[141] Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of Brahma on earth.[142] For this eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda, that art the pure Soul, in his own soul. Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O Lord of all creatures, I place myself in thy hands. In the Puranas thou hast been spoken as Purusha (all-pervading spirit). On occasions of the commencement of the Yugas, thou art said to be Brahma, while on occasions of universal dissolution thou art spoken of as Sankarshana. Adorable thou art, and therefore I adore thee. Though one, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish! Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee. Thou art Truth. Thou art One and undeteriorating. Thou art Brahma, Thou art That which is beyond Mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the Rishis know thee. The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Uragas with concentrated souls, always adore thee. Thou art the great panacea for all sorrow. Thou art without birth and death. Thou art Divine. Thou art self-created. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Narayana, O puissant one. The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest. Thou art of the complexion of gold. Thou art the slayer of Asuras. Though One, Aditi brought thee forth in twelve forms.[143] Salutations to thee that art the soul of the Sun. Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the Pitris in the dark fortnight. Thou art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge.[144] In the grand Uktha sacrifice, the Brahmanas adore thee as the great Rich. In the great fire-sacrifice, they sing thee as the chief Adhyaryu (priest). Thou art the soul of the Vedas. Salutations to thee. The Richs, the Yajus, and the Samans are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice.[145] Libations are poured on the Homa fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the Homa. Salutations to thee! Thou art that Purusha whom the Vedas sing. Thy name is Yajus. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called Rathantara is thy voice expressive of gratification. Salutation to thee in thy form of sacred hymns! Thou art the Rishi that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy form of a swan.[146] Roots with all kinds of affixes and suffixes are thy limbs. The Sandhis are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine word. Salutations to thee in thy form as the word![147] Assuming the form of a boar whose limbs were constituted by sacrifice, thou hadst raised the submerged earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess! Thou sleepest in Yoga on thy snake-decked sofa constituted by the thousand hoods (of the Naga). Salutations to thee in thy form of sleep! Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth! Men practising diverse creeds, actuated by desire of diverse fruits worship thee with diverse rites. Salutations to thee in thy form of Creed! From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement. The great Rishis seek thy unmanifest self within the manifest. Called Kshetrajna, thou sittest in Kshetra. Salutations to thee in thy form of Kshetra![148] Thou always conscious and present in self, the Sankhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sankhyas![149] Casting off sleep, restraining breath, withdrawn into their own selves, Yogins of restrained senses behold thee as eternal light. Salutations to thee in thy Yoga form! Peaceful Sannyasins, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipation![150] At the end of a thousand Yugas, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness! Having consumed all creatures and making the universe one vast expanse of water, thou sleepest on the waters in the form of a child. Salutations to thee in thy form as Maya (illusion)! From the navel of the Self-born of eyes like lotus leaves, sprang a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus! Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of Yoga-sleep! The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water! Birth and the change represented by death spring from thee. All things, again, at the universal dissolution dissolve away in thee. Salutations to thy form as cause! Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer! There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, viz., which is called Vaikuntha! In wrath thou hadst, in battle, exterminated thrice seven times the Kshatriyas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty! Dividing thyself into five portions thou hast become the five vital breaths that act within everybody and cause every living creature to move. Salutations to thee in thy form of air! Thou appearest in every Yuga in the form called month and season and half-year and year, and art the cause of both creation and dissolution. Salutations to thee in thy form of Time! Brahmanas are thy mouth, Kshatriyas are thy two arms, Vaisyas are thy stomach and thighs, and Sudras live in thy feet. Salutations to thee in thy form of caste! Fire constitute thy mouth. The heavens are the crown of thy head. The sky is thy navel. The earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds! Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe! Men of the world, according to the attributes ascribed to thee by the Vaiseshika theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector! Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest their existence. Salutations to thee in thy form of life! For supporting the life-breaths thou eatest the four kinds of food.[151] Assuming also the form of Agni within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat! Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the Asuras. Salutations to thee in thy form of swelling might! Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know thee truly. Salutations to thy form of exceeding subtility! Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world. Salutations to thy form of Might! Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction.[152] Regarding that knowledge which is conversant with the five elements to be the true Self-knowledge (for which yogins strive), people approach thee by knowledge! Salutations to thee in thy form of Knowledge! Thy body is immeasurable. Thy understanding and eyes are devoted to everything. Thou art infinite, being beyond all measures. Salutations to thee in thy form of vastness! Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of Brahma.[153] Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of Rudra! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with Pinaka and trident. Salutations to thy form of Fierceness! Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace! Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything! Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things)! Salutations to thee that art the three worlds, to thee that art above the three worlds! Salutations to thee that art all the directions! Thou art all and thou art the one receptacle of All. Salutations to thee, O divine Lord, O Vishnu, and O eternal origin of all the worlds! Thou, O Hrishikesa, art the Creator, thou art the Destroyer, and thou art invincible. I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly thy eternal form (as manifest in thy works). Thou hast filled heaven with thy head, and the earth with thy feet: with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest everything in the universe. The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid. Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all feats that worship thee, O Govinda of unfading prowess, thee that art attired in yellow robes of the colour of the Atasi flower.[154] Even one bending of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth. They that have Krishna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with mantras enter the blazing fire. Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldly life! Salutations to thee, O God, that art the Brahmana's self, to thee that art the benefactor of Brahmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda! The two syllables Hari constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly, predilections, besides being the means that alleviate sorrow and grief.[155] As truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be destroyed! I seek thy protection and am devoted to thee, desirous of obtaining a happy end O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good! Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janardana, thus worshipped by me in the Sacrifice constituted by speech (alone), be, O god, gratified with me! The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything is always Narayana!'"

Vaisampayana continued, "Having uttered these words, Bhishma, with mind concentrated upon Krishna, said, 'Salutations to Krishna!' and bowed unto him. Learning by his Yoga prowess of the devotion of Bhishma, Madhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. When Bhishma became silent, those utterers of Brahma (that sat around him), with voices choked in tears, adored that high-souled chief of the Kurus in excellent words. Those foremost of Brahmanas uttered the praises of Krishna also, that first of Beings, and then continued in soft voices to commend Bhishma repeatedly. Learning (by his Yoga powers) of the devotion of Bhishma towards him, that foremost of Beings, viz., Madhava, suddenly rose from his seat and ascended on his car, Kesava and Satyaki proceeded on one car. On another proceeded those two illustrious princes, viz., Yudhishthira and Dhananjaya. Bhimasena and the twins rode on a third; while those bulls among men, Kripa and Yuyutsu, and that scorcher of foes, Sanjaya of the Suta caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the earth to tremble with the rattle of their chariot-wheels. That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brahmanas. The slayer of Kesi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads."

SECTION XLIX

Vaisampayana said, "Then Hrishikesa and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds. They descended on that field which was covered with hair and marrow and bones and where millions of high-souled Kshatriyas had cast away their bodies. It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells. Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently. The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rakshasas. While proceeding, the mighty-armed Kesava, that delighter of all the Yadavas, spoke unto Yudhishthira about the prowess of Jamadagni's son, 'Yonder, at a distance, O Partha, are seen the five lakes of Rama! There Rama offered oblations of Kshatriya blood unto the manes of his ancestors. It was hither that the puissant Rama, having freed the earth of Kshatriya for thrice seven times, gave up his task."

"Yudhishthira said,--'I have great doubts in what thou sayest about Rama's having thrice seven times exterminated the Kshatriyas in days of old. When the very Kshatriya seed was burnt by Rama, O bull among the Yadus, how was the Kshatriya order revived, O thou of immeasurable prowess? How, O bull of the Yadus, was the Kshatriya order exterminated by the illustrious and high-souled Rama, and how did it again grow? In frightful car-encounters millions of Kshatriyas were slain. The earth, O foremost of eloquent men, was strewn with the corpses of Kshatriyas. For what reason was the Kshatriya order thus exterminated in days of yore by Rama, the high-souled descendant of Bhrigu, O tiger among the Yadus? O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O younger brother of Baladeva, the highest knowledge is from thee.'"

Vaisampayana said,--"The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowess everything that happened, in full detail, as to how the earth had become filled with Kshatriyas."

SECTION L

"Vasudeva said, 'Listen, O son of Kunti, to the story of Rama's energy and powers and birth as heard by me from great Rishis discoursing upon the subject. Listen to the story of how millions of Kshatriyas were slain by Jamadagni's son and how those that sprung again in the diverse royal. races in Bharata were again slaughtered. Jadu had a son named Rajas. Rajas had a son named Valakaswa. King Valakaswa had a son named Kusika of righteous behaviour. Resembling the thousand-eyed Indra on earth, Kusika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son. Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandara himself inspired the king (with his force). The great lord of the three worlds, the chastiser of Paka, O king, then became Kusika's son known by the name of Gadhi. Gadhi had a daughter, O monarch, of the name of Satyavati. The puissant Gadhi gave her (for wife) unto Richika, a descendant of Bhrigu. Her lord of Bhrigu's race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gadhi (her sire) a son. Calling his wife, Richika of Bhrigu's race said, 'This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother. A son will be born of her that will blaze with energy and be a bull among Kshatriyas. Invincible by Kshatriyas on earth, he will be the slayer of the foremost of Kshatriyas. As regards thee, O blessed lady, this portion of the food will give thee a son of great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brahmanas. Having said these words unto his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, proceeded to the woods. About this time, king Gadhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat, of Richika. Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the worlds of her lord unto her mother. The queen-mother, O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter. Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminator of the Kshatriyas. Beholding a Brahmana child lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words: 'Thou hast been deceived by the, mother, O blessed lady, in consequence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brahmana devoted to ascetic penances. Into the sanctified food intended for thee had been placed the seed of the supreme and universal Brahma, while into that intended for thy mother had been placed the sum total of Kshatriya energy. In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brahmana child while thou wilt obtain a son that will become a Kshatriya.' Thus addressed by her lord, the highly blessed Satyavati prostrated herself and placing her head at his feet, trembling, said, 'It behoveth thee not, O holy one, to speak such words unto me, viz., 'Thou shalt obtain a wretch among Brahmanas (for thy son).'

"Richika said, 'This was not intended by me, O blessed lady, in respect of thee. A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels.'

"Satyavati replied saying, 'If thou wishest, O sage, thou canst create other worlds, what need then be said of a child? It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace.'

"Richika said, 'Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulae after igniting t. fire? It was ordained of yore by Destiny, O amiable one! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brahmanic virtues.'

"Satyavati said, 'O puissant one, let our grandson be such, but, O foremost of ascetics, let me have a son of tranquil pursuits.'

"Richika said, 'O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest.'

"Vasudeva continued, 'Then Satyavati brought forth a son in Bhrigu's race who was devoted to penances and characterised by tranquil pursuits, viz., Jamadagni of regulated vows. Kusika's son Gadhi begot a son named Viswamitra. Possessed of every attribute of a Brahmana, that son (though born in the Kshatriya order) was equal to a Brahmana. Richika (thus) begot Jamadagni, that ocean of penances. Jamadagni begot a son of fierce deeds. The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rama, the exterminator of the Kshatriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of that great god, especially the axe of fierce energy in his hands. In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on earth. Meanwhile the mighty son of Kritavirya, viz., Arjuna of the Kshatriya order and ruler of the Haihayas, endued with great energy, highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great Rishi) Dattatreya, having subjugated in battle, by the might of his own arms, the whole earth with her mountains and seven islands, became a very powerful emperor and (at last) gave away the earth unto the Brahmanas in a horse-sacrifice. On a certain occasion, solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity. Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds. Through the prowess of that foremost of men, viz., Kritavirya of great energy, the god of fire burnt mountains and great forests. Assisted by the king of the Haihayas, the god of fire, caused by the wind to blaze forth with energy consumed the uninhabited but delightful retreat of the high-souled Apava. Possessed of great energy, Apava, O mighty-armed king, seeing his retreat consumed by the powerful Kshatriya, cursed that monarch in wrath, saying, 'Since, O Arjuna, without excepting these my specious woods, thou hast burnt them, therefore, Rama (of Bhrigu's race) will lop off thy (thousand) arm. The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brahmanas and disposed to grant protection (unto all class), and charitable and brave, O Bharata, did not think of that curse denounced on him by that high-souled Rishis. His powerful sons, always haughty and cruel, in consequence of that course, became the indirect cause of his death. The princes, O bull of Bharata's race, seize and brought away the calf of Jamadagni's homa cow, without the knowledge of Kritavirya, the ruler of the Haihayas. For this reason a dispute took place between the high-souled Jamadagni (and the Haihayas). The puissant Rama, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace. Then the foolish son of Arjuna, repairing together to the retreat of the high-souled Jamadagni, felled with the points of their lances, O king, the head of the Rishi from off his trunk while the celebrated Rama was out for fetching sacred fuel and grass. Inflamed with wrath at the death of his father and inspired with vengeance, Rama vowed to free the earth of Kshatriyas and took up arms. Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons and grandsons of Kritavirya. Slaughtering thousands of Haihayas in rage, the descendent of Bhrigu, O king, made the earth miry with blood. Possessed of great energy, he quickly reft the earth of all Kshatriyas. Filled then with compassion, he retired into the woods. Afterwards, when some thousands of years had passed away, the puissant Rama, who was wrathful by nature, had imputations cast upon him (of cowardice). The grandson of Viswamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O monarch, began to cast imputations on Rama in public, saying, 'O Rama, were not those righteous men, viz., Pratardana and others, who were assembled at a sacrifice at the time of Yayati's fall, Kshatriyas by birth? Thou art not of true vows, O Rama! Thine is an empty boast among people. Through fear of Kshatriya heroes thou hast betaken thyself to the mountains. The descendant of Bhrigu, hearing these words of Paravasu, once more took up arms and once more strewed the earth with hundreds of Kshatriya bodies. Those Kshatriyas, however, O king, counting by hundreds, that were spared by Rama, multiplied (in time) and became mighty monarchs on earth. Rama once more slaughtered them quickly, not sparing the very children, O king! Indeed, the earth became once more strewn with the bodies of Kshatriya children of premature birth. As soon as Kshatriya children were born, Rama slaughtered them. Some Kshatriya ladies, however, succeeded in protecting their children (from Rama's wrath). Having made the earth destitute of Kshatriyas for thrice seven times, the puissant Bhargava, at the completion of a horse-sacrifice, gave away the earth as sacrificial present unto Kasyapa. For preserving the remnant of the Kshatriyas, Kasyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words, O great sage, repair to the shores of the southern ocean. It behoveth thee not, O Rama, to reside within (what is) my dominion.' At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surparaka. Kasyapa also, O monarch, having accepted the earth in gift, and made a present of it unto the Brahmanas, entered the great forest. Then Sudras and Vaisyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brahmanas. When anarchy sets in on earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected duly by Kshatriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the earth quickly sank to the lowest depths. Beholding the earth sinking from fear, the high-souled Kasyapa held her on his lap; and since the great Rishi held her on his lap (uru) therefore is the earth known by the name of Urvi. The goddess earth, for protection's sake, gratified Kasyapa and begged of him a king.

"The Earth said, 'There are, O, regenerate one, some foremost of Kshatriyas concealed by me among women. They were born in the race of Haihayas. Let them, O sage, protect me. There is another person of Puru's race, viz., Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains. Another, viz., the son of Saudasa, has been protected, through compassion, by Parasara of immeasurable energy and ever engaged in sacrifices. Though born in one of the regenerate orders, yet like a Sudra he does everything for that Rishi and has, therefore, been named Sarvakarman (servant of all work). Sivi's son of great energy, viz., Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me. Pratardana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me. Dadhivahana's grandson and Diviratha's son was concealed and protected on the banks of Ganga by the sage Gautama. His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Gridhrakuta. Many Kshatriyas belonging to the race of Maratta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean. These children of the Kshatriya order have been heard of as existing in different places. They are living among artisans and goldsmiths. If they protect me I shall then stay unmoved. Their sires and grandsires have been slain for my sake by Rama Of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed. I do not desire that I should be protected by my present rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before).'

"Vasudeva continued, 'The sage Kasyapa then, seeking out those Kshatriyas of great energy whom the goddess had indicated, installed them duly as kings (for protecting her). Those Kshatriya races that are now extent are the progeny of those princes. That which thou hast questioned me, O son of Panda, happened in days of yore even thus.'

"Vaisampayana continued, 'Conversing thus with Yudhishthira, that foremost of righteous persons, the high-souled Yadava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself.'"

SECTION LI

"Vaisampayana said, 'King Yudhishthira, hearing of those feats of Rama, became filled with wonder and said unto Janardana, O thou of Vrishni's race, the prowess of the high-souled Rama, who in wrath had freed the earth of Kshatriyas, was like that of Sakra himself. The scions of Kshatriyas, troubled with the fear of Rama, were concealed (and brought up) by kine, Ocean, leopards, bears and apes. Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that, was again so righteous, was accomplished by a. Brahmana.' After this discourse was ended, those two illustrious persons, viz., Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Ganga lay on his bed of arrows. They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening San covered with his own rays. The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati. Beholding him from a distance, Krishna and Dharma's royal son, and the four Pandavas, and the other headed by Saradwat, alighted from their vehicles and collecting their restless minds and concentrating all their senses, approached the great Rishis. Saluting those foremost of Rishis headed by Vyasa. Govinda and Satyaki and the others approached the son of Ganga. Beholding Ganga's son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him. Seeing Bhishma looking like a fire about to die out, Kesava with a rather cheerless heart addressed him as follows.'

"Kesava said, 'Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded. I hope thy limbs are not tortured by the pain arising from the wounds by shafts. From mental grief also the body becomes weak. In consequences of the boon granted to thee by thy sire, the righteous Santanu, thy death, O puissant hero, depends on thy own will. I myself have not that merit in consequence of which thou hast obtained this boon. The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee? Surely, pain cannot be said to afflict thee. Thou art competent, O Bharata, to instruct the very gods regarding the origin and dissolution of living creatures. Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee. The dissolution of created beings and the reward of righteousness are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty. While living in the enjoyment of swelling sovereignty, I beheld thee forgo female intercourse though sound of limbs and perfectly hale and though surrounded by female companions. Except Santanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and at the point of death, still have such a complete mastery over death (as to keep it thus at bay). We have never heard of anybody else that was so devoted to truth, to penances, to gifts, to the performances of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that was also so great a car-warrior as thee. Without doubt, thou art competent to subjugate, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakshasas. O mighty-armed Bhishma, thou art always spoken of by the Brahmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vasava himself. I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods. Among men on earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee. O thou of the royal order, thou surpassest the gods themselves in respect of every attribute. By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues? Dispel now the grief of the eldest son of Panda who is burning with sorrow on account of the slaughter of his kinsmen. All the duties that have been declared in respect of the four orders about the four modes of life are well known to thee. Everything again that is indicated in the four branches of knowledge, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and these duties that are not inconsistent with their declared practices,--all these, along with their interpretations, O son of Ganga, are known to thee. The duties that have been laid down for those sprang from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all well known to thee. The subjects of histories and the Puranas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind. Save thee, O bull among men, there is no other person that can remove the doubts that may arise in respect of those subjects of knowledge that are studied in the world. With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pandu. Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.'

"Vaisampayana said, 'Hearing those words of Vasudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.'

"Bhishma said, 'Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikesa, art incapable of being vanquished by any one. The universe is the handiwork. Thou art the soul of the universe and the universe hath sprung from thee. Salutations to thee! Thou art the end of all created things. Thou art above the five elements. Salutations to thee that art the three worlds and that art again above the three worlds. O lord of Yogins, salutations to thee that art the refuge of everything. O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness), O Govinda, I also behold thy eternal form. Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the earth by thy feet. The points of the compass are thy two arms, and the Sun is thy eye, and Sakra constitutes thy prowess. O thou of unfading glory, thy Person, attired in yellow robes that resemble the hue of the Atasi flower, seem to us to be like a cloud charged with flashing of lightning. Think of that, O best of gods, which would be good, O thou of lotus eyes, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end.'

"Vasudeva said, 'Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my celestial form to thee. I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bharata, that is not of restrained soul. Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return.[156] Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts. Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on northerly course. Subject to universal time, when the divine Surya turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this earth! When thou, O Bhishma, wilt leave this world for that, all Knowledge, O hero, will expire with thee. It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality. Do thou then speak words of truth, fraught with morality and Yoga, unto Yudhishthira who as firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!'

SECTION LII

"Vaisampayana said, 'Hearing these words of Krishna fraught with Morality and profit, Santanu's Bhishma, answered him in the following words.

"Bhishma said, 'O master of all the worlds, O mighty-armed one, O Siva, O Narayana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy. But what words (of instruction), O master of speech, can I say in thy presence, when especially in all the subjects of speech have been dealt with in the speech?[157] Whatever in either world should be done or is done, proceeds from thy intelligent self, O god! That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence. My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are weak. My understanding is not clear. I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not power to utter anything. My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded. From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Dasarha's race, be gratified with me. O mighty-armed one, I will not say anything. Pardon me (for my unwillingness). The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation. I cannot any longer distinguish the points of the compass, nor the sky from the earth! Through thy energy, O slayer of Madhu, I am only barely alive. Do thou, therefore, thyself speak for the good of king Yudhishthira the just, for thou art the ordainer of all the ordinances. How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?'

"Vasudeva said, 'The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul, and thee that art possessed of great patience and conversant with every subject. Regarding what hast thou said unto me about the pain of thy arrow-wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace. Discomfort and stupefaction and burning and pain and hunger and thirst shall not, O son of Ganga, overcome thee, O thou of unfading glory! Thy perceptions and memory, O sinless one, shall be unclouded.[158] The understanding shall not fail thee. The mind, O Bhishma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds. Thy understanding will penetrate whatever subject connected with duty, morality, or profit, thou wilt think upon. O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things. Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!'

"Vaisampayana continued, 'Then those great Rishis, with Vyasa amongst them, adored Krishna with hymns from the Richs, the Yajuses, and the Samans. A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Ganga's son and the son of Pandu were. Celestial instruments of every kind played in the welkin and the tribes of Apsaras began to sing. Nothing of evil and no portent of any evil kind were seen there. An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace. Soon after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west. The great Rishis then, rising up, saluted Janardana and Bhishma and king Yudhishthira. Upon this, Kesava, and the sons of Pandu, and Satyaki, and Sanjaya, and Saradwata's son Kripa, bowed in reverence to those sages. Devoted to the practice of righteousness, those sages, thus worshipped by Kesava and others, speedily proceeded to their respective abodes, saying, 'We will return tomorrow.' After this, Kesava and the Pandavas, saluting Bhishma and circumambulating him, ascended their handsome cars. Those heroes then proceeded, accompanied by many other cars decked with golden Kuvaras, and infuriated elephants looking like mountains and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons. That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it. Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestrial herbs and plants whose juice had been sucked up by the Sun. Then that bull of Yadu's race and the sons of Pandu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded to their respective mansions like tired lions seeking their caves.'"

SECTION LIII

"Vaisampayana said, 'The slayer of Madhu, retiring to his bed, slept happily. Awaking when half a Yama was wanting to usher in the day, he addressed himself to contemplation. Fixing all his senses, he meditated on the eternal Brahma. Then a batch of well-trained and sweet-voiced persons, conversant with hymns and the Puranas, began to utter the praises of Vasudeva, that lord of all creatures and creator of the universe. Others, marking time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beaten by thousands. The delightful sound of Vinas, Panavas, and bamboo flutes was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music. In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments. Then he of Dasarha's race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret mantras, and kindling a fire poured libations of clarified butter upon it. Giving away a thousand kine unto a thousand Brahmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him. Touching next diverse kinds of auspicious articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying, 'Go, O descendant of Sini, and repairing to Yudhishthira's abode, ascertain whether that king of great energy is dressed for visiting Bhishma.' At these words of Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said unto him, 'The foremost of cars, belonging to Vasudeva of great intelligence, stands ready, O king, for Janardana will go to see Ganga's son. O righteous king of great splendour, he is waiting for thee. It behoveth thee now to do what should be done next.' Thus addressed, Dharma's son Yudhishthira answered as follows.'

"Yudhishthira said, 'O Phalguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves. That foremost of righteous persons, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop today. From this day Ganga's son will speak of things that are great mysteries. I do not therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence).'

"Vaisampayana continued, 'Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him. King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode. While the high-souled Pandavas were coming, Krishna of great intelligence, accompanied by the grandson of Sini, mounted on his car. Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him, those bulls among men proceeded, without stopping on those foremost of cars whose rattle resembled the roar of the clouds. Krishna's steeds, viz., Valahaka and Meghapushpa and Saivya and Sugriva were urged by Daruka. The animals, urged by him, O king, proceeded, indenting the earth with their hoofs. Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru, the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great Rishis, like Brahman himself in the midst of the gods. Then Govinda and Yudhishthira and Bhima and the wielder of Gandiva and the twins and Satyaki, alighting from their vehicles, saluted the Rishis by raising their right hands. Surrounded by them, king Yudhishthira like the moon in the midst of the stars approached Ganga's son like Vasava proceeding towards Brahman. Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament.'"

SECTION LIV

"Janamejaya said, 'When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, viz., the son of Santanu and Ganga, named Devavrata or Bhishma of unfading glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of the troops.'

"Vaisampayana said, 'When Bhishma that chief of the Kurus, lay on his bed of arrows, many Rishis and Siddhas, O king, headed by Narada, came to that spot. The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarashtra and Krishna and Bhima and Arjuna and the twins also came there. Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him. Then Narada of godlike features reflecting for a short while, addressed all the Pandavas and the unslain remnant of the kings saying, 'The time, I think, has come for you to question Bhishma (on subject of morality and religion), for Ganga's son is about to expire like the Sun that is on the point of setting. He is about to cast off his life-breaths. Do you all, therefore, solicit him to discourse to you? He is acquainted with the varied duties of all the four orders. Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exists in your minds.' Thus addressed by Narada, those princes approached Bhishma, but unable to ask him anything, looked at one another. Then Yudhishthira the son of Pandu, addressing Hrishikesa said, "There is no one else than Devaki's son that can question the grandsire. O foremost one of Yadu's race, do thou, therefore, O slayer of Madhu, speak first. Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice." Thus addressed by the son of Pandu, the illustrious Kesava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.'

"Vasudeva said, 'Hast thou, O best of kings, passed the night happily? Has thy understanding become unclouded? Does thy knowledge, O sinless one, shine in thee by inward light? I hope thy heart no longer feels pain and thy mind is no longer agitated.'

"Bhishma said, 'Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni's race, have all left me in a single day. O thou of incomparable splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands. All the duties declared in the Vedas, all those laid down in the Vedantas, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me. The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janardana, with the duties and practices prevailing in particular countries and among particular tribes and families. Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Kesava, with the duties that relate to king-craft. Whatever should at whatever time be said, I would say, O Janardana! Through thy grace, I have acquired an auspicious understanding. Strengthened by meditation on thee, feel as if I have become a young man again. Through thy favour, O Janardana, I have become competent to discourse on what is beneficial (for the world). Why, however, O holy one, dost thou not thyself discourse to Pandu's son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Madhava!'

"Vasudeva said, 'Know, O thou of Kuru's race, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on earth will wonder if the moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame?[159] I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence. As long, O lord of earth, as the earth will last, so long will thy fame travel with undiminished lustre through all the worlds. Whatever, O Bhishma, thou wilt say unto the inquiring son of Pandu, will be regarded on earth to be as authoritative as the declarations of that Vedas. That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act. For this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame maybe enhanced on earth. As long as a man's fame lasts in the world, so long are his achievements said to live. The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on morality and duty. Do thou speak unto them, O Bharata! Thou art old in years and thy behaviour is consistent with the ordinance of the Srutis. Thou art well conversant with the duties of kings and with every other science of duty. No one has ever noticed the slightest transgression in thee from thy every birth. All the kings know thee to be conversant with all the sciences of morality and duty. Like a sire unto his sons do thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the Rishis and the gods. It is obligatory on thee to discourse on these subjects in detail unto persons desirous of listening to discourse on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty. O puissant one, if thou dost not speak on such subjects, thou wilt incur sin. Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse upon them on the subject.'"

SECTION LV

"Vaisampayana said, 'Endued with great energy, the delighter of the Kurus (viz., Bhishma), said, 'I shall discourse on the subject of duty. My speech and mind have become steady, through thy grace, O Govinda, since thou art the eternal soul of every being. Let the righteous-souled Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties. Let the son of Pandu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me. Let the son of Pandu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me. Let the son of Pandu, in whom are intelligence, self-restraint, Brahmacharya, forgiveness, righteousness, mental vigour and energy, put questions to me. Let the son of Pandu, who always by his good offices honours his relatives and guests and servants and others that are dependent on him, put questions to me. Let the son of Pandu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me. Let the righteous-souled son of Pandu, who would never commit a sin influenced by desire of Pleasure or Profit or from fear put questions to me. Let the son of Pandu, who is ever devoted to truth, to forgiveness, to knowledge and to guests, and who always makes gifts unto the righteous, put questions to me. Let the son of Pandu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty who is ever peaceful and who has heard all mysteries, put questions to me.'

"Vasudeva said, 'King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee. That lord of earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse. Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, he ventures not to approach thee.'

"Bhishma said, 'As the duty of the Brahmanas consists of the practice of charity, study, and penances, so the duty of Kshatriyas is to cast away their bodies, O Krishna, in battle. A Kshatriya should stay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty. That Kshatriya, O Kesava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows. That Kshatriya is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue.[160] That Kshatriya is said to be acquainted with duty who in battle makes the earth a lake of blood, having the hair of slain warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks. A Kshatriya, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshatriya) leads to both heaven and fame on earth.'

"Vaisampayana continued, 'After Bhishma had spoken thus, Dharma's son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight. He seized the feet of Bhishma who in return gladdened him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat. Then Ganga's son, that foremost of bowmen, addressed Yudhishthira, saying, 'Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.'"

SECTION LVI

Vaisampayana said, 'Having bowed unto Hrishikesa, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.'

"Yudhishthira said, 'Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties. O grandsire, do thou speak in detail on the duties of kings. The science of kingly duties is the refuge of the whole world of life. O thou of Kuru's race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world. If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on the earth and everything will become confused. As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world. Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties. O scorcher of foes, Vasudeva regards thee as the first of all intelligent persons. Therefore, all of us expect the highest knowledge from thee.'

"Bhishma said, 'Bowing unto Dharma who is Supreme, unto Krishna who is Brahma in full, and unto the Brahmanas, I shall discourse on the eternal duties (of men). Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and other duties that you mayst desire to know. In the first place, O foremost one of Kuru's race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brahmanas, always bearing himself agreeably to the ordinance. By worshipping the deities and the Brahmanas, O perpetuator of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects. O son, thou shouldst always exert with promptitude, O Yudhishthira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. As regards Rishis also, O king, Truth is their great wealth. Similarly, as regards kings, there is nothing that so much inspires confidence in them as Truth. The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring,[161] never loses prosperity. By administering justice, by attending to these three, viz., concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity. If the king becomes mild, everybody disregards him On the other hand, if he becomes fierce, his subjects then become troubled.

Therefore, do thou observe both kinds of behaviour. O foremost of liberal men, the Brahmanas should never be punished by thee, for the Brahmana, O son of Pandu, is the foremost of beings on the Earth. The high-souled Manu, O king of kings, that sung two Slokas. In respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind. Fire hath sprung from water, the Kshatriya from the Brahmana, and iron from stone. The three (viz., fire, Kshatriya and iron) can exert their force on every other thing, but coming into contact with their respective progenitors, their force becomes neutralised. When iron strikes stone, or fire battles with water, or Kshatriya cherishes enmity towards Brahmana, these three soon become weak.

When this is so, O monarch, (you will see that) the Brahmanas are worthy of worship. They that are foremost among the Brahmanas are gods on earth. Duly worshipped, they uphold the Vedas and the Sacrifices. But they, O tiger among kings, that desire to have such honour however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms. The great Rishi Usanas, O son, sang two Slokas in days of old. Listen to them, O king, with concentrated attention. The righteous Kshatriya, mindful of his duties, should chastise a Brahmana that may be a very master of the Vedas if he rushes to battle with an uplifted weapon. The Kshatriya, conversant with duties, that upholds righteousness when it is trespassed against, does not, by that act, become a sinner, for the wrath of the assailant justifies the wrath of the chastiser. Subject to these restrictions, O tiger among kings, the Brahmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions. Even when deserving of punishment, thou shouldst, O kings, show them compassion. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other revered senior, or of causing miscarriage, or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them. Those persons that show respect towards the Brahmanas should be favoured by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable. Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects. Thou must not, however, O son always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft of fierceness. In the scriptures composed by Vrihaspati, a Sloka was in days of old applicable to the present matter. Hear it, O king as I recite it. 'If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.' The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal Sun, neither cold nor so hot as to produce perspiration. By the direct evidence of the senses, by conjecture, by comparisons, and by the canons, of the scriptures O monarch, the king should Study friends and foes. O thou of great liberality, thou shouldst avoid all those evil practices that are called Vyasanas. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them. He that is attached to those practices is prevailed over by everyone. The king who cherishes no love for his people inspires the latter with anxiety. The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects). The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to a\ old what is dear to him, for the sake of doing that which would benefit his people. Thou shouldst not ever, O son of Pandu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear. O foremost of speakers, thou shouldst not indulge in jests with thy servants. O tiger among kings, listen to the faults of such conduct. If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state. They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master. They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's.[162] His counsellors, assembled in court, openly indulge in such speeches as: 'This is beyond thy power. This is a wicked attempt.' If the king becomes angry, they laugh; nor are they gladdened if favours be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands. If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king. They wish to sport with the king as with a bird tied with a string, And always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest, O Yudhishthira, these and many other evils spring from it.'"

SECTION LVII

"Bhishma said, 'The king, O Yudhishthira, should always be ready for action. That king is not worth of praise who, like a woman, is destitute of exertion. In this connection, the holy Usanas has sting a Sloka, O monarch. Listen to it with attention, O king, as I recite it to thee: 'Like a snake swallowing up mice, the earth swallows tip these two, the king that is averse to battle and the Brahmana that is exceedingly attached to wives and children.[163] It behoveth thee, O tiger among kings, to bear this always in thy heart. Make peace with those foes with whom (according to the ordinance) peace should be made, and wage war with them with whom war should be waged. Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain.[164] There is an ancient Sloka sung by king Marutta, agreeable to Vrihaspati's opinion, O monarch, about the duty of kings. According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints. Jadu's son, king Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son

Asamanjas. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile. The Rishi Uddalaka cast off his favourite son Swetaketu (afterwards) of rigid penances, because the latter used to invite Brahmanas with deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. The king should not covet the wealth of others. He should in time give what should be given, If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity. With soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously). The king should always conceal his counsels in respect of these three, (viz., morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels. Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders. The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants). He should, by his own intelligence, took after the merits and defects of the six essential requisites of sovereignty.[165] The king who is observant of the laches of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause. The king should administer justice like Yama and amass wealth like Kuvera. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions. He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he could speak with a smiling (and not with a sour) countenance. He should always wait upon those that are old in years and repress procrastination. He should never covet what belongs to others. He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous. The king should himself be skilful in smiting. He should practise liberality. He Should have his soul under control. He should dress himself with splendour. He should make gifts in season and regular in his meals. He should also be of good behaviour. The king desirous of obtaining prosperity should always bind to his service men that are brave, devoted, incapable of being deceived by foes,[166] well-born, healthy, well-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power or passing orders. His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief. That crooked and covetous king who suspects everybody and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes. If overcome, he soon regains his position. If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures). He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the laches of foes, who has agreeable features, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is high-minded, who is not irascible by disposition, who is equal engaged in sacrifices and other religious acts, who is not given to boasting, and who vigorously prosecutes to completion all works commenced by him. He is the best of kings in whose dominions men live fearlessly like sons in the house of their sire. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it; whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to be engaged in disputes, and inclined to liberality. That king earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy. That king truly deserves to rule who honours knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal. That king deserves to rule, whose spies and counsels and acts, accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of kingly duties: 'One should first select a king (in whose dominions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisition'?' Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection (of subjects). The protection the king grants to his subjects upholds the world.[167] Manu, the son of Prachetas, sang these two verses respecting the duties of kings. Listen to them with attention: 'These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods.'"[168]

SECTION LVIII

"Bhishma said, 'Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one). The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu the son of Prachetas, the divine Bharadwaja, and the saga Gaurasiras, all devoted to Brahma and utterers of Brahma, have composed treatises on the duties of kings. All of them praise the duty of protection, O foremost of virtuous persons, in respect of kings. O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured. Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira, the selection of honest men (for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business), truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means, the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion, never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked. Readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him: 'By exertion the amrita was obtained; by exertion the Asuras were slain, by exertion Indra himself obtained sovereignty in heaven and on earth. The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.[169]' The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The king, even if possessed of strength, should not disregard a foe, however weak. A spark of fire can produce a conflagration and a particle of poison can kill. With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king. The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank, the acquisition of which depends upon labour. A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings. I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know."

Vaisampayana continued, "The illustrious Vyasa and Devasthana and Aswa, and Vasudeva and Kripa and Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said, 'Excellent! Excellent!' and hymned the praises of that tiger among men, viz., Bhishma, that foremost of virtuous persons. Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said, 'O grandsire, I shall to-morrow enquire after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects, is about to set.' Then Kesava and Kripa and Yudhishthira and others, saluting the Brahmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars. All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred mantras and done other auspicious acts, and having performed the evening prayer with due rites, those scorchers of foes entered the city called after the elephant."

SECTION LIX

Vaisampayana said, "Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas set out (for the spot where Bhishma lay) on their cars resembling fortified towns. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremost of car-warriors if he had passed the night happily. Saluting all the Rishis, and blessed by them in return, the princes took their seats around Bhishma. Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.

"Yudhishthira said, 'Whence arose the word Rajan (King), that is used, O Bharata, on earth? Tell me this, O scorcher of foes! Possessed of hands and arms and neck like others, having understanding and senses like those of others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of, the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death, in fact, similar to others in respect of all attributes of humanity, for what reason does one man, viz., the king, govern the rest of the world numbering many men possessed of great intelligence and bravery? Whence is it that one man rules the wide world teeming with brave and energetic and high-born men of good behaviour? Why do all men seek to obtain his favour? Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled, the whole world becomes troubled? I desire to hear this in detail, O bull of Bharata's race! O foremost of speakers, discourse to me on this fully. O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god.

"Bhishma said, 'With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began. At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived, O Bharata, righteously protecting one another, they found the task (after some time) to be painful. Error then began to assail their hearts. Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject to error, all of them became covetous. O chief of the Bharatas! And because men sought to obtain objects, which they did not possess, another passion called lust (of acquisition) got hold of them. When they became subject to lust, another passion, named anger, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not. Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, Righteousness was lost. When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahmana. Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands, 'O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been struck with fear. Through loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Lord of the three worlds, we are about to descend to the level of human beings. Men used to pour libations upwards while we used to pour rain downwards.[170] In consequence, however, of the cessation of all pious rites among men, great distress will be our lot. Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction.' Thus addressed, the Self-born and divine Lord said unto them, 'I shall think of what will do good to all. Ye foremost of gods, let your fears be dispelled!' The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand chapters. In it were treated the subject of Virtue, Profit, and Pleasure. Which the Self-born designated as the triple aggregate. He treated of a fourth subject called Emancipation with opposite meaning and attributes. The triple aggregate in respect of emancipation, viz., to the attributes of Goodness, Passion, and Darkness, and another, (a fourth, viz., the practice of duty without hope of bliss or reward in this or the other world), were treated in it. Another triple aggregate connected with Chastisement, viz., Conversation, Growth, and Destruction, was treated in it.[171] Another aggregate of six consisting of the hearts of men, place, time, means, overt acts, and alliances, and causes, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (viz., agriculture, trade, &c.), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it. The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds, conciliation, fomenting discord, gifts, and chastisement, O king, with toleration as the fifth, were fully treated therein. Deliberation of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, viz., bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail. The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, viz., that secured righteously, that won by wealth, and that obtained by deceitful ways, were described in detail. The three kinds of attributes, viz., bad, middling, and good, of the aggregate of five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it. Chastisements of two kinds, viz., open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail. Cars, elephants, horses, and foot-soldiers, O son of Pandu, impressed labourers, crews, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, viz., wearing apparel, food, and incantations. Enemies, allies, and neutrals,--these also were described. The diverse characteristics of roads (to be taken, as dependent on stars and planets, etc.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manoeuvres in war, planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and their proper keep, the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes, and fire-raisers and poisoners and forgers by producing disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honouring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called Vyasanas, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness, the acquisition of objects unattained, the improving of objects already acquired, gifts to deserving persons of what has thus been improved, expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work. The fierce vices, O chief of the Kurus, born of temper, and those born of lust, in all of ten kinds, were mentioned in that treatise. The four kinds of vices which the learned say are born of lust, viz., hunting, gambling, drinking, and sexual indulgence, were mentioned by the Self-born in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned. Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications, the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described. The characteristics and uses of Panavas, Anakas, conchs, and drums. O Yudhishthira, the six kinds of articles (viz., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's one self) and of destroying them (for injuring the foe), pacification of newly acquired territories, honouring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as homa, the touch of auspicious articles, attention to the adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, honours paid to dependants in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a king who lives in the midst of a dozen of kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise, and improvements of the body, and the practices of particular countries, tribes, and families, were all duty treated in that work. Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth. O giver of profuse presents, the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it. All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it. Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, those words: 'For the good of the world and for establishing the triple aggregate (viz., Virtue, Profit, and Pleasure), I have composed this science representing the very cheese of speech. Assisted by chastisement, this science will protect the world. Dealing rewards and punishments, this science will operate among men. And because men are led (to the acquisition of the objects of their existence) by chastisement, or, in other words, chastisement leads or governs everything, therefore will this science be known in the three worlds as Dandaniti (science of chastisement).[172] Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.' After this, the lord of Uma,--the divine and multiform Siva of large eyes, the Source of all blessings, first studied and mastered it. In view, however, of the gradual decrease of the period of life of human beings, the divine Siva abridged that science of grave import compiled by Brahman. The abridgment, called Vaisalakasha, consisting of ten thousand lessons, was then received by Indra devoted to Brahman and endued with great ascetic merit. The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it Vahudantaka. Afterwards the puissant Vrihaspati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it Varhaspatya. Next, that preceptor of Yoga, of great celebrity, viz., Kavi of immeasurable wisdom, reduced it further into a work of a thousand lessons. In view of the period of men's lives and the general decrease (of everything), great Rishis did thus, for benefiting the world, abridge that science. The gods then, approaching that lord of creatures, viz., Vishnu, said unto him, 'Indicate, O god, that one among mortals who deserves to have superiority over the rest.' The divine and puissant Narayana, reflecting a little, created, by a fiat of his will, a son born of his energy, named Virajas. The highly blessed Virajas, however, did not desire sovereignty on earth. His mind, O son of Pandu, inclined to a life of renunciation. Virajas had a son named Krittimat. He too renounced pleasure and enjoyment.[173] Krittimat had a son named Kardama. Kardama also practised severe austerities. The lord of creatures, Kardama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement. Ananga begot a son named Ativala, well versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions. Mrityu, O king, had a daughter born of his mind, named Sunita and celebrated over the three worlds. She was married to Ativala and gave birth to a son named Vena. Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The Rishis, those utterers of Brahma, slew him with Kusa blades (as their weapon) inspired with mantras. Uttering mantras the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on earth, resembling a charred brand, with blood-red eyes and black hair. Those utterers of Brahma said unto him, 'Nishida (sit) here!' From him have sprung the Nishadas, viz., those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others called Mlechchhas, residing on the Vindhya mountains. The great Rishis then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form. Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches. All the ordinances of the science of chastisement, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great Rishis, 'I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it. That useful task which you will be pleased to indicate, I shall accomplish without hesitation.' Thus addressed, the gods that were present there, as also the Rishis, said unto him. 'Do thou fearlessly accomplish all those tasks in which righteousness even resides. Disregarding what is dear and what not so, look upon all creatures with an equal eye. Castoff at a distance Just and wrath and covetousness and honour, and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty. Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on earth by the Vedas. Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never act with caprice. O puissant one, know that Brahmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes.' Thus addressed, Vena's son replied unto the deities headed by the Rishis, saying, 'Those bulls among men, viz., the highly blessed Brahmanas, shall ever be worshipped by me.' Those utterers of Brahma then said unto him, 'Let it be so!' Then Sukra, that vast receptacle of Brahma, became his priest. The Valakhilyas became his counsellors, and the Saraswatas his companions. The great and illustrious Rishi Garga became his astrologer. This high declaration of the Srutis is current among men that Prithu is the eighth from Vishnu. A little before, the two persons named Suta and Magadha had come into existence. They became his bards and panegyrists. Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Magadha. We have heard that the surface of the earth had before been very uneven. It was Prithu who made the terrestrial surface level. In every Manwantara, the earth becomes uneven.[174] Vena's son removed the rocks and rocky masses lying all around, O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities of Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled together for crowning Prithu (as the king of the world). The earth herself, O son of Pandu, in her embodied form, came to him, with a tribute of gems and jewels. Ocean, that lord of rivers, and Himavat, the king of mountains, and Sakra, O Yudhishthira, bestowed upon him inexhaustible wealth. The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of Yakshas and Rakshasas, gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions, O son of Pandu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on earth). In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source. When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere. He drew from the earth, as a milcher from a cow, seven and ten kinds of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures. That high-souled king caused all creatures to regard righteousness as the foremost of all things; and because he gratified all the people, therefore, was he called Rajan (king). And because he also healed the wounds of Brahmanas, therefore, he earned the name of Kshatriya. And because the earth (in his region) became celebrated for the practice of virtue, therefore, she came to be called by many as Prithvi. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, 'No one, O king, shall transcend thee.' The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe offered divine worship unto Prithu, numbered among human gods.[175] O king, thy kingdom should always be protected by the aid of the science of chastisement. Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it.[176] All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence, as also by the opportunities and means that may offer themselves.[177] What other cause is there in consequence of which the multitude live in obedience to one, save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow. The goddess Sree was born of that lotus. She became the spouse of Dharma of great intelligence upon Sree, O son of Pandu, Dharma begot Artha. All the three, viz., Dharma, and Artha and Sree, were established in sovereignty. A person upon the exhaustion of his merit, comes down from heaven to earth, and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him. Good acts, O king, lead to good. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs. He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed.[178] In consequence of the might of his sceptre, the practice of morality and just behaviour became so visible on earth. It is through that reason that the earth became overspread with virtue.'

"Thus, O Yudhishthira, the histories of all past events, the origin of the great Rishis, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of Homa, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire). Whatever objects or things, O son of Pandu, there are on earth, were all included in that treatise of the Grandsire. Histories and the Vedas and the science of Nyaya were all treated in it, as also penances, knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality. Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this. Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king. I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse?"

SECTION LX

Vaisampayana said, "After this, Yudhishthira, saluted his grandsire, viz. the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying, 'What are the general duties of the four orders of men, and what the special duties of each order? What mode of life should be adopted by which order? What duties are especially called the duties of kings? By what means does a kingdom grow, and what are those means by which the king himself grows? How also, O bull of Bharata's race, do the citizens and the servants of the king grow? What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid?[179] Whom should the king trust in what kinds of distress and danger? From what evils should the king guard himself firmly? Tell me all this, O grandsire!'

"Bhishma said, 'I bow down to Dharma who is great, and to Krishna who is Brahma. Having bowed down also unto the Brahmanas (assembled here), I shall discourse on duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants, these nine duties belong to all the four orders (equally). Those duties, however, which belong exclusively to Brahmanas, I shall now tell thee. Self-restraint, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives). By his study of the Vedas all the pious acts (laid down for the Brahmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas, he becomes (by that) known as a Brahmana or the friend of all creatures. I shall also tell thee, O Bharata, what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of others. He should never teach (the Vedas) but study (them with a Brahmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle. Those among Kshatriya rulers who perform great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons conversant with the old scriptures do not applaud that Kshatriya who returns unwounded from battle. This has been declared to be the conduct of a wretched Kshatriya.[180] There is no higher duty for him than the suppression of robbers. Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religious merit should engage in battle.[181] Establishing all his subjects in the observance of their respective duties, it king should cause all of them to do everything according to the dictates of righteousness. Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men. I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means. With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he will do will be regarded as improper for him. By protecting the (domestic) animals, he would obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred (the care of) all creatures. I shall tell thee what the Vaisya's profession is and how he is to earn the means of his sustenance. If he keeps (for others) six kine, he may take the milk of one cow as his remuneration; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration. A Vaisya should never desire that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should be employed in that task. I should tell thee, O Bharata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three orders. For this, the service of the three other classes is the duty of Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest, by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth. I shall now tell thee the profession he should follow and the means by which he may earn his livelihood. It is said that Sudras should certainly be maintained by the (three) other orders. Worn-out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Sudra servants.[182] Torn clothes which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with morality say that if the Sudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra his master should offer the funeral cake. The weak and the old amongst them should be maintained.[183] The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.[184] Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata! A Sudra, however, is not competent to titter swaha and swadha or any other Vedic mantra. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-yajnas. The gift called Purna-patra is declared to be the Dakshina of such sacrifices.[185] It has been heard by us that in days of old a Sudra of the name of Paijavana gave a Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni.[186] Sacrifice (as has been already said), is as much laid down for the Sudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.[187] Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are the foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brahmanas.[188] The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with Richs, Yajuses, and Samans, should always be worshipped as a god. The Sudra, who is without Richs and Yajuses and Samans, has Prajapati for his god.[189] Mental sacrifice. O sire, is laid down for all the orders, O Bharata! It is not true that the gods and other (Superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra.[190] For, this reason, the sacrifice that consists in devotion is laid down for all the classes.[191] The Brahmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior.[192] The Brahmana is the performer or the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another to relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one.[193] In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa

Munis on the occasion of performing a sacrifice of theirs. Before or after sunrise a person of subdued senses, with heart filled with devotion, poureth libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent. With regard to homas again, that variety which is called skanna is the initial one, while that which is called askanna is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. The Brahmana possessed of devotion who, endued with scriptural learning, who is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The Rishis applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.'"

SECTION LXI

"Bhishma said, 'O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes of life and the duties in respect of each. The four modes are Vanaprastha, Bhaikshya, Garhasthya of great merit, and Brahmacharya which is adopted by Brahmanas. Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for some time the rites in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Garhasthya, proceed, with or without his wife, to the woods for adoption of the mode called Vanaprastha. Having studied the scriptures called Aranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorption with the eternal Soul knowing no decay. These are the indications of Munis that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharya. Sleeping at that place (in the course of the wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorption with the eternal Soul that knows no decay. The person leading the Garhasthya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions). He should be satisfied with his own wedded wife and should never approach her except her season. He should observe the ordinances of the scriptures, should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving. He should be of a tranquil heart, tractable and attentive in making offerings to the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites. In this connection, the illustrious and great Rishis cite a verse sung by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it.--'By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.' The great Rishis have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life. That Brahmana who, always engaged in the performance of sacrifices, duly goes through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven. Upon his death, the rewards desired by him became deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.[194] Always attending to the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth, the person leading the Brahmacharya mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others), and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, doing good even unto his enemies, these, O sire, are the duties laid down for a Brahmacharin!'

SECTION LXII

"Yudhishthira said, 'Tell his those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable.'

"Bhishma said, 'The four modes of life, O puissant one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas! Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshatriyas as are not disinclined to pitilessness. The Brahmana who is addicted to the practices of Kshatriyas and Vaisyas and Sudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him. That Brahmana who, in all the four modes of life. is duly engaged in the six-fold acts (of regulating the breath, contemplation, etc.), who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Everyone derives his own nature from the nature of his acts, in respect of their circumstances, place, and means and motives. Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time.[195] Those amongst the good acts of a man's past life that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities, again, lead a living being to every direction.'"[196]

SECTION LXIII

"Bhishma said, 'Drawing the bow-string, destruction of foes, agriculture, trade, tending cattle, and serving others for wealth, these are improper for a Brahmana. An intelligent Brahmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly discharged all the duties of the domestic mode of life, is applauded. A Brahmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury. That wretched Brahmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Sudra. The Brahmana who weds a Sudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Sudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Sudra and on occasions of feeding he should be assigned a place amongst Sudras. Such Brahmanas become equal to Sudras, O king, and should be discarded on occasions of worshipping the Gods.[197] Whatever presents of food dedicated to the gods and the Pitris are made unto Brahmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimate duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O monarch, all the four modes, of life were laid down by Brahman For him. He that is self-restrained, has drunk the Soma in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is frank and simple, mild, free from cruelty, and forgiving, is truly a Brahmana and not he that is sinful in acts. Men desirous of acquiring virtue, seek the assistance, O king, of Sudras and Vaisyas and Kshatriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pandu, never extends his grace to them. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.

"'Listen now, O son of Pandu, to those duties that should be observed in the four modes of life. These should be known by the Kshatriya who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes. For a Sudra who is desirous of hearing (Such scriptures as are not forbidden in his case),[198] who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not Much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint (which are not necessary for him). For a Sudra practising all these duties as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his order, and having also served the kin, a Vaisya of venerable years, with the king's permission, may betake himself to another mode of life. Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the Soma and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents unto them according to their desires, having obtained victories small or great in battle, having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of subjects, having worshipped the Pitris by performing with due rites the sacrifices laid down for honouring them, having attentively worshipped the gods by performing sacrifices and the Rishis by studying the Vedas, the Kshatriya, who in old age desires another mode of life, may, O king, adopt it by leaving that one which immediately precedes it, and by that means he is sure to obtain (ascetic) success. A Kshatriya, for leading the life of a Rishi, O king, may adopt the Bhikshu mode of life; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging, what would barely support his life. A life of mendicancy is not obligatory upon the three orders (viz. Kshatriyas, Vaisyas. and Sudras), O giver of profuse presents! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to the four orders. Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya. The Vedas have declared this. Know that as the footprints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshatriya. Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshatriya afford great relief and produce great rewards. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of renunciation occurs in kingly duties, O monarch, and renunciation has been said to be in eternal virtue and the foremost of all.[199] If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshatriyas be abandoned, all the duties in respect of all the modes of life, become lost. All kinds of renunciation are seen in kingly duties: all kinds or initiation occur in them; all kinds of learning are connected with them; and all kinds of worldly behaviour enter into them. As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.'"

SECTION LXIV

"Bhishma said, 'The duties in respect of all the four modes of life, those of yatis, O son of Pandu, and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts, O chief of the Bharatas, occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have, again, many outlets.[200] Led by many (false) systems, their eternal nature is sometimes offended against. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon Kshatriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world. As the duties of the three orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been said to be all included within those of that sacred mode of life (called Garhasthya), even so, the whole world, with all good actions, are subject to kingly duties. I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, viz., the divine and puissant Vishnu of great prowess, for resolving their doubts about the science of chastisement. Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life.[201] Those deities, viz., the Sadhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshatriya duties. I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the Danavas had multiplied and swept away all barriers and distinctions[202] the powerful Mandhatri, O monarch, became king. That ruler of the earth, viz., king Mandhatri, performed a great sacrifice from desire of beholding the puissant Narayana, that god of gods, without beginning, middle, and end. In that sacrifice he worshipped with humility the great Vishnu.[203] The Supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings he offered his adorations to that puissant deity. The high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence.'

"Indra said, 'What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, viz., Narayana, of inconceivable energy, and infinite illusions? Neither myself, nor Brahman himself, can obtain a sight of that god of universal form. I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals. Thy soul abides in peace; thou art devoted to righteousness; thou hast thy senses under control; and thou art possessed of heroism. Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee.'

"Mandhatri said, I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods. O divine Lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all. By exercising the high duties of a Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods.'

"Indra said, 'They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body. Infinite were the other duties, with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshatriya duties are said to be the foremost of all. In days of old, Vishnu, by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the Rishis of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed. If that first and foremost of gods had not, by putting forth his prowess, subjugated the earth with all her Asuras, then all the duties, of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brahmanas. The eternal duties (of men) had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived.[204] In every Yuga, the duties of Brahmanas in respect of attaining to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed, all these occur among Kshatriya duties practised by Kings. Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshatriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by kings exercising

Kshatriya duties like children protected by their parents. Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they lead to eternal emancipation.'"

SECTION LXV

"Indra said, 'Kshatriya duties, O king, which are possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The kings possessed of compassion for all creatures, should regard these to be the foremost of his duties, reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy eyes how the rulers of the earth, ever observant of Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharya mode, should lead a life of domesticity which is always meritorious. In adjudicating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion (with which they seek the accomplishment of their objects). Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce.[205] Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all. That course of conduct which has been prescribed for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, before everything else, be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra. The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshatriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahmana, indeed, is like Dharma's self. That Brahmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders. Kshatriyas should take care of them so that their observance may be improved. Even these are the duties of Kshatriyas. For these reasons also, kingly duties and no other, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are foremost in practising them.'

"Mandhatri said, 'What duties should be performed by the Yavanas, the Kiratas, the Gandharvas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kankas, the Pathavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have sprung Lip from Brahmanas and Kshatriyas, the Vaisyas, and the Sudras, that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery? I desire to hear all this. O illustrious god, instruct me. O chief of all the deities, thou art the friend of us Kshatriyas.'

"Indra said, 'All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honour of the Pitris, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desire his own prosperity. Such a person should also perform all kinds of Paka-yajnas with costly presents of food and wealth. These and similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king.'

"Mandhatri said, 'In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.'

"Indra said, 'Upon the disappearance of kingly duties and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings. After the expiry of this the Krita age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the Puranas and the high truths of religion, men, urged by lust and wrath, will deviate into Wrong paths. When sinful men are rest rained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established. The gifts, and libations, and offerings to the Pitris of the man that disregards the king who is superior to every one, become fruitless. The very gods do not disregard a virtuous king who is truly an eternal god. The divine Lord of all creatures, having created the universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties. I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshatriya duties.'

"Bhishma continued, 'Having said these words, the divine and puissant Narayana in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of inexhaustible felicity. When, O sinless one, duties as practised by the good had such a course in days of old, what man of cleansed soul and learning is there that would disregard the Kshatriya? Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction. O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse. I know, O sinless one, that thou art quite competent to do this.'

SECTION LXVI

"Yudhishthira said, 'Thou hast spoken to me about the four modes of human life. I desire to know more of-them. Do thou discourse on them in detail.'

"Bhishma said, 'O Yudhishthira of mighty arms, all the duties that are practised in this world by the righteous are known to thee as they are known to me. O foremost of virtuous persons, listen now to me about what thou askest, viz. the merit (that a king acquires) in consequence of the duties practised by others leading other modes of life.[206] All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures, O Yudhishthira, attains to the object of the Bhaikshya mode of life.[207] That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the Garhasthya mode of life. That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life. That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vanaprashtha mode of life. That king who on every occasion honours those that are foremost among men and those that are foremost among Yatis, attains, O son of Kunti, to the object of the Vanaprashtha mode of life. That king, O Partha, who daily makes offerings unto the Pitris and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyasa mode of life. Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmacharya. That king who silently recites his mantras every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the Garhasthya mode of life. That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life. That king who gives unto persons leading a Vanaprastha mode of life and unto Brahmanas versed in the three Vedas attains to the object of the Vanaprastha mode of life. That king who displays compassion towards all creatures and abstains entirely from cruelty, attains to the objects of all the modes of life. That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, O perpetuator of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the Garhasthya mode of life. That king who protects all creatures mobile and immobile, and honours them is they deserve, attains to the object of the Garhasthya mode of life. Bestowing favours and inflicting punishments upon the wives and brothers, elder and younger, and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honouring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired it knowledge of self, a king, O tiger among men, attains to the object of the Garhasthya mode of life. Inviting to this home, O Bharata, persons that have betaken themselves to that Vanaprastha and other modes of life, and treating them with food, constitute the domestic duties of a king. That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, O son of Kunti, in whom no virtue is wanting, that foremost of men, O Yudhishthira, is said by the learned to be a person in the observance of the Vanaprastha and all the other modes of life. That king who duly honours the office or rank which deserves honour, the race or family which deserves honour, and those old men that deserve honour is said, O Yudhishthira, to live in all the modes of life.[208] A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life. That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men,[209] earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people in his dominions. On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission). Those men also, O Yudhishthira. who assist kings (in protecting their subjects), become equally entitled, O sinless one, to a share of the merits earned by others (in consequence of that protection). The learned say that the Garhasthya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men. That man who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter.[210] A king can easily cross the ocean of the world, with kingly duties as his boat passed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to Brahma.[211] Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, it king, engaged in discharging the dully of protection, succeeds in obtaining great merit. Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, O Bharata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.'

"I have now described, O eldest son of Pandu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old. If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pandu, obtain the merits of all the four modes of life and of all the four orders of men!"

SECTION LXVII

"Yudhishthira said, 'Thou hast said what the duties are of the four modes of the life and the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.'

"Bhishma said, 'The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers.[212] In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states. The Srutis declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions, the people should go forward and receive the invader with respect. Some conduct would be consistent with wise counsels. There is no evil greater than anarchy. If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be engaged, he may exterminate all. That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever. The wood that bends easily does not require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener). Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra. For these reasons, men desirous of prosperity should (elect and) crown some person as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives. During times of anarchy, the sinful man derive great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth is snatched by others, he wishes for a king. It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people. If there were no king on earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water. In hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying, 'He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others, should be cast off by us.' For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time they proceeded in affliction to the Grandsire, saying, 'Without a king, O divine lord, we are going to destruction. Appoint some one as our king. All of us shall worship him and he shall protect us.' Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.

"Manu said, 'I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.'

"Bhishma continued, 'The inhabitants of the earth then said unto him, 'Do not fear. The sins that men commit will touch those only that commit them (without staining thee in the least). For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of wedding, we shall, when the question comes up, give thee the most beautiful ones among them. Those amongst men who will become the foremost of all in the use of weapons and in riding animals and driving vehicles, shall proceed behind thee like the deities behind Indra. With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas. A fourth part of the merit which men will earn under thy protection will be thine. Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities. Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world).' Thus addressed by those inhabitants of the earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the earth became inspired with fear and set their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence).'

"Those, O Yudhishthira, those men on earth who desire prosperity should first elect and crown a king for the protection of all. Like disciples humbling themselves in the presence of the preceptors or the gods in the presence of Indra, all men should humble themselves before the king. One that is honoured by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes. If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king. By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Addressed sweetly by others, he should address others sweetly. Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others he should look at them mildly, sweetly, and handsomely.'

SECTION LXVIII

"Yudhishthira said, 'Why, O bull of Bharata's race, have the Brahmanas said that the king, that ruler of men, is a god?'

"Bhishma said, 'In this connection, is cited the old story, O Bharata, of the discourse of Vrihaspati unto Vasumanas. There was a king of Kosala possessed of great intelligence, named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom. Conversant with the requirements of humility, king Vasumanas, ever devoted to the welfare of all, having observed the proper humilities and having circumambulated the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.'

"Vasumanas said, 'By what means do creatures grow and by what are they destroyed? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness?' Thus questioned by the Kosala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.

"Vrihaspati said, 'The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another. It is the king that brings peace on earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory. As, O king, all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a spot safe from danger dart and rove as they please (for a time) and repeatedly attack and grind one another with force and then meet with certain destruction even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them. If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refused to surrender them with ease, their very lives would be taken. Nobody then, with reference to any article in his possession, would be able to say 'This is mine.' Wives, sons, food, and other kinds of property, would not then exist. Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect. In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their practices, and unrighteousness would be adopted by all. In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors. If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear. If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell. If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agricultures and trade would fall into confusion, morality would sink and be lost; and the three Vedas would disappear. Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection. The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with destruction, if the king did not exercise the duty of protection. In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time. No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of protection. In the absence of royal protection Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows. In the absence of royal protection, the slayer of a person guilty of the slaughter of a Brahmana would not obtain any reward; on the other hand the person guilty of Brahmanicide would enjoy perfect immunity. In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight. In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take place; and famine would ravage the kingdom. In consequence again of royal protection, men can everywhere sleep fearlessly and at their case without shutting their houses and doors with bolts and bars. Nobody would hear the evil speeches of others, far less actual assaults, if the king did not righteously protect the earth.[213] If the king exercises the duty of protection, women decked with ornament may fearlessly wander everywhere without male relatives to attend upon them. Men become righteous and without injuring serve one another because the king exercises the duty of protection. In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention, The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty. Since the king, taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness. Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed? That person who does what is agreeable and beneficial to the king and who bears (a share of) the burden of kingly duties that strike every caste with fear, conquers both this and the other world.[214] That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter. No one should disregard the king by taking him for a man, for he is really a high divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana, and Yama. When the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni. When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Aditya. When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer. When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama. When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him, indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on earth. No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting against the king, can ever make himself happy, even if he happens to be the king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflammable), may leave a remnant.[215] The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from distance.[216] One should turn away from what belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison. The man of intelligence should protect as his own what belongs to the kin.. They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy. Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possessor of prosperity, the foremost of all, healer of injuries, lord of earth, and protector of men? That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king. The king should duly honour the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy. The king should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave, magnanimous in his acts, and competent to accomplish tasks without the assistance of others. Knowledge makes men proud. The king makes men humble. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy. The king is the heart of his people; he is their great refuge; he is their glory; and he is their highest happiness. Those men, O monarch, who are attached to the king, succeed in conquering both this and the other world. Having governed the earth with the aid of the qualities of self-restraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.' That best of monarchs, viz., the heroic Vasumanas, ruler of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects."

SECTION LXIX

"Yudhishthira said, 'What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes? How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?'

"Bhishma said, 'Listen, O monarch, with attention to the diverse duties of kings,--to those acts which the king or one that is in the position of a king should first do. The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes? The conquest of these, viz., the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes. He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also in all places where he himself goes, and within his own palace, O tiger among men! He should employ as spies men looking like idiots or like those that are blind and deaf. Those should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst. With proper attention, the king should set his spies upon all his counsellors and friends and sons, in his city and the provinces, and in dominions of the chiefs under him. His spies should be so employed that they may not know one another. He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies in shops and places of amusement, and concourses of people, among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens. The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pandu! When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellors make peace with a foe that is stronger. The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest. When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people. A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress. As regards military operations a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other quarters), or one weaker than himself, having first made arrangements for the protection of his own capital.[217] A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own.[218] He should afflict the kingdom of the stronger one by means of weapons, fire and application of poison. He should also cause dissensions amongst his counsellors and servants. Vrihaspati has said that a king possessed of intelligence should always avoid war for acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion). The king that is possessed of wisdom should be gratified with those acquisition that are made by means of conciliation, gift, and disunion. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects. A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice. The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause. The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices. All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame. If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging war with the assailant. He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected. He should himself withdraw all stores of grain (from the open country into his forts). If that becomes impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy's subjects). Failing to do this, he should destroy those crops by means of his own troops. He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, cause them to be poisoned. Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.[219] He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees excepting those that are called Chaitya.[220] He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called Chaitya. He should raise outer ramparts round his forts, with enclosures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks. He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates.[221] In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) Sataghnis and other weapons. He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw. He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily homa. Particular care should be taken of the fires in smithies and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who lights fires by the day time. During such times, all beggars, eunuchs, lunatics, and mimes, should, O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow. In places of public resort, in tirthas, in assemblies, and in the houses of the citizens, the king should set competent spies.[222] The king should cause wide roads to be constructed and order shops, and places for the distribution of water, to be opened at proper stations. Depots (of diverse necessaries), arsenals, camps and quarters for soldiers, stations for the keeping of horses and elephants, encampments of soldiers, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira. A king who is afflicted by a hostile army should gather wealth, and store oil and fat and honey, and clarified butter, and medicines of all kinds, and charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of every kind such as darts, swords, lances, and others. The king should store such articles. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects. The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellors or citizens or neighbouring monarchs. After any task of the king has been accomplished, he should reward that those that have aided in its accomplishment with wealth and other proportionate gifts and thankful speeches. It has been laid down in the scriptures, O delighter of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright.[223] A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellors, his treasury, his machinery for awarding punishments, his friends, his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs. That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole earth. Listen, O Yudhishthira, to what has been called the aggregate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe, concentration of forces, for inspiring the foe with fear, preparedness for war with readiness for peace, and alliance with others. Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists of Virtue, Profit and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the earth for ever. Touching this matter, Angirasa's son: Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them. 'Having discharged all his duties and having protected the earth, and having also protected his cities, a king attains to great happiness in heaven. What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'

Yudhishthira said, 'There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others.'

Bhishma said, 'Listen to me, O king, as I describe, O Bharata, the great blessedness of the science of chastisement, in sacred words of grave import. The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts.[224] When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear, and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times. Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age. When, the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called Krita is then said to set in.[225] Righteousness sets in the Krita age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness. Without doubt, all men succeed in acquiring the objects they desire and preserving those that have been acquired. All the Vedic rites become productive of merit. All the seasons become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age. When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called Treta sets in. A fourth part of unrighteousness follows in the train of such observance (of the great science) by three-fourths. The earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage). When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara. A moiety of unrighteousness follows in the train of such observance of the great science by half. The earth requires tillage and yields crops by half. When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called Kali. During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties. Sudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired. Intermixture of the four orders takes place. Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil. The voice, pronunciation, and minds of men lose vigour. Diseases appear, and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail, when the king does not, with proper attention to the great science, protect the subjects. The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the cause of the fourth age (called Kali). If he causes the Krita age, he attains to everlasting heaven. If he causes the Treta age, he acquires heaven for a period that is limited. If he causes the Dwapara, he attains to blessedness in heaven according to the measure of his merits. By causing the Kali age, the king incurs a heavy load of sin. Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself. Keeping the great science in his view, the Kshatriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired. The science of chastisement, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children. Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly. Therefore, O thou of Kuru's race, protect thy subjects righteously, with the aid of that great science. By protecting the subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition."

SECTION LXX

"Yudhishthira said, 'By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?'

"Bhishma said, 'There are these thirty-six virtues (which a king should observe). They are connected with thirty-six others. A virtuous person, by attending to those qualities, can certainly acquire great merit. The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments. He should, with cheerfulness, utter what is the agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty. He should make alliance, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution. He should never, disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked. He should never inflict punishment without careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him. He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise. He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy. He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches. Having favoured a person, he should not abandon him. He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display temper, but should never do so when there is no occasion. He should be mild, but never to those that have offended. Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity. The king that behaves otherwise incurs great danger. That king who observes all these virtues that I have mentioned, reaps many blessings on earth and great rewards in heaven.'

"Vaisampayana continued, 'Hearing these words of Santanu's son, king Yudhishthira, docile in receiving instructions, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching.'"

SECTION LXXI

Yudhishthira said, 'Tell me, O grand sire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?'

"Bhishma said, 'I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never attain to their end. Thou shouldst worship those Brahmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observant of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices. With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary. Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brahmanas to utter benedictions on thee for the success of thy purposes. Endued with sincerity, and wisdom and intelligence, O Bharata, thou shouldst adopt truth and avoid lust and wrath. That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well. Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness and possessed of intelligence. Stained with lust and wrath and unskilled in the transaction of business foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief. With a sixth part upon fair calculation, of the yield of the soil as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury.[226] Realising this just tribute and governing the kingdom properly the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from Just and hate. Never desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit. That king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seen to be lavished on unworthy objects.[227] That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king.[228] He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it. By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhishthira, may succeed in always obtaining much wealth. The earth, well protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child. Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging, the duty of protection, thou mayst be able to enjoy the earth for ever.[229] If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brahmanas. Let not thy heart be moved, even when thou art in great distress, upon seeing Brahmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence. Thou shouldst give them wealth to the best of thy power and as they deserve and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition. Adopting such virtuous behaviour, do thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure. Protect thy subjects righteously, O son of Pandu, for no regret or pain will then be thine. Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit. Persons conversant with duties regard that to be the highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them. The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to end of his sufferings (for it) in hell till after a thousand years. The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years. All those regions that are acquired by persons leading duly the Garhasthya, the Brahmacharya, and the Vanaprastha modes of life, are soon acquired by a king by only protecting his subjects righteously. Do thou, O son of Kunti, observe with great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pandu, obtain great prosperity in heaven. Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue. Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of Soma and the friends and well-wishers with the objects of their wishes.'"

SECTION LXXII

"Bhishma said, 'That person, O king, who would protect the good and punish the wicked, should be appointed as his priest by the king. In this connection is cited the old story about the discourse between Pururavas, the son of Aila and Matariswan.'

"Pururavas said, 'Whence has the Brahmana sprung and whence the three other orders? For what reason also has the Brahmana become the foremost? It behoveth thee to tell me all this.'

"Matariswan answered, 'The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, viz., the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures.[230] Then, for ruling the earth and wielding the rod of chastisement and protecting all creatures, the second order, viz., the Kshatriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was ordained by Brahman that the Sudra should serve the three orders as a menial.'

"Pururavas said, 'Tell me truly, O god of Winds, to whom, this earth righteously belong. Does it belong to the Brahmana or to the Kshatriya?'

"The god of Winds said, 'Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the earth, in consequence of the refusal of the Brahmana, has accepted his next-born, viz., the Kshatriya, for her lord. This is the first rule. In times, however, of distress, there is an exception of this. If thou seekest to discharge the duties of the order and wishest to obtain the highest place in heaven, then give unto the Brahmana all the land thou mayst succeed in conquering, unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of penances, that is satisfied with the duties of his order and not covetous of wealth. The well-born Brahmana, possessed of wisdom and humility, guides the king in every matter by his own great intelligence. By means of sound counsels he causes the king to earn prosperity. The Brahmana points out to the king the duties the latter is to observe. As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brahmana, so long is he honoured and so long does he enjoy fame. The priest of the king, therefore, has a share in the merit that the king acquires. When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear. The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom. The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice. The gods and the Pitris subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king. In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun. The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things. That person who dispels the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything.'"

SECTION LXXIII

"Bhishma said, 'The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other) scriptures.

Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and aggrandising the subjects and the deities, the Pitris and the children.[231] It is laid down that they should be possessed of similar hearts and should be each other's friends. In consequence of such friendship between Brahmana and Kshatriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshatriya are said to be the progenitors of all men. In this connection is cited the old story about the discourse between Aila's son and Kasyapa. Listen to it, O Yudhishthira.'

"Aila said, 'When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?'

"Kasyapa said, 'Ruin overtakes the kingdom of the Kshatriya when the Brahmana and Kshatriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a Mlechcha. Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brahmanas abandon Kshatriyas. In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshatriyas that abandon Brahmanas become impure in blood and assume the nature of robbers. The Brahmana and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya is the cause of the Brahmana's growth and the Brahmana is the cause of the Kshatriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything. No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all. If the Brahmana. who is like a tree is protected, gold and honey are showered. If, on the other hand, he is not protected, it then tears and sins are showered, When Brahmanas fall away from the Vedas and (in the absence of a Kshatriya ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom. When a sinful wretch having slain a woman or a Brahmana does not incur obloquy in assemblies of fellowmen and has not to stand in fear of the king, then danger threatens the Kshatriya ruler. In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction).'

"Aila said, 'Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kasyapa! Whence does the god Rudra spring?'

"Kasyapa said, 'Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.'

"Aila said, 'The Wind does not, by blowing, visibly destroy men on all occasions, nor does the deity of the clouds do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are slain through lust and malice.'

"Kasyapa said, 'Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupefies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.'

"Aila said, 'If chastisement touches all viz., the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in that case, do acts that are good? Indeed, why should they not perform wicked acts?'

"Kasyapa said, 'By avoiding all connection with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.'

"Aila said, 'The earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.'

"Kasyapa said, 'Such, indeed, is the course of this world, O prince! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorious person enjoys great felicity there. Death, decrepitude, and sorrow, are not there. The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds wrung with remorse there for many years. In consequence of a disunion between Brahmanas and Kshatriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brahmana) priest possessed of experience and wide knowledge. A king should first install the priest in his office, and then cause his own coronation. This has been laid down in the ordinance. The ordinances declare that the Brahmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brahmana was created first. In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brahmana is also, for such precedence, worthy of the respect and the worship of all creatures. A king, however powerful, should, according to the dictates of the scriptures, bestow upon the Brahmana whatever is best and distinguished above others. The Brahmana contributes to the aggrandisement of the Kshatriya, and the Kshatriya to the aggrandisement of the Brahmana. Brahmanas should, therefore, be especially and always worshipped by kings.'"

SECTION LXXIV

"Bhishma said, 'It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rest upon the king's priest. That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brahmana and all visible fears are dispelled by the king with the might of his arms. In this connection is cited the old narrative of the discourse between king Muchukunda and Vaisravana. King Muchukunda, having subjugated the whole earth, repaired to the lord of Alaka for testing his strength. King Vaisravana created (by ascetic power) a large force of Rakshasas. These ground the forces led by Muchukunda. Beholding the slaughter of his army, king Muchukunda, O chastiser of foes, began to rebuke his own learned priest (Vasishtha). Thereupon that foremost of righteous persons viz., Vasishtha, underwent very severe penances and, causing those Rakshasas to be slain, ascertained the true course upon which Muchukunda was bent. When king Vaisravana's troops were being slaughtered, he showed himself unto Muchukunda and said these words.'

"The Lord of treasures said, 'Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus? All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship. In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brahmana might?' Enraged at these words, Muchukunda, without pride and fear, said unto the lord of treasures these words fraught with reason and justice, 'The self-born Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world. The power of penances and mantras was bestowed upon Brahmanas; the might of arms and of weapons was bestowed upon Kshatriyas. Aggrandised by both kinds of might, kings should protect their subjects. I am acting in that way. Why dost thou, O lord of Alaka, rebuke me then?' Thus addressed, Vaisravana said unto Muchukunda and his priest, 'I never, without being ordered by the (self-created) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king! Do thou rule then the whole earth without bounds.' Thus addressed, king Muchukunda replied, saying, 'I do not, O king, desire to enjoy sovereignty obtained as gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms.'

"Bhishma continued, 'At these words of Muchukunda, Vaisravana, seeing the king fearless in the observance of Kshatriya duties, became filled with surprise. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire earth obtained by the might of his own arms. That virtuous king who rules his kingdom, aided by and yielding precedence to the Brahmana, succeeds in subjugating the whole earth and achieving great fame. The Brahmana should every day perform his religious rites and the Kshatriya should always be armed with weapons. Between them they are the rightful owners of everything in the universe.'"

SECTION LXXV

"Yudhishthira said, 'Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.'

"Bhishma said, 'The king should be liberal and should perform sacrifices, O Bharata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects. Righteously protecting all his subjects, he should honour all righteous persons by standing up when they come and by making gifts unto them. If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects. Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice. The king, O Bharata, earns a fourth part of the merit that his subjects earn under his protection. By only protecting his subjects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods. The king acquires a fourth part also of the sin that his subjects commit in consequence of any distress in the kingdom arising from the king's neglect in discharging the duty of protection. Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech. Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured from his own treasury, or, in case of inability, with wealth obtained from his dependents. All the orders should protect the wealth of a Brahmana even as they should the Brahmana's boy or life. The person that offends against Brahmanas should be exiled from the kingdom. Everything is protected by protecting the Brahmana's wealth. Through the grace of the Brahmana, which may thus be secured, the king becomes crowned with success. Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree. A cruel and covetous king, with lustful soul and ever seeking the gratification of his desire never succeeds in protecting his subjects.'

"Yudhishthira, said, 'I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no merit is attached to it. No need for sovereignty then by which no merit can be acquired. I shall, therefore, retire into the woods from desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruit and roots.'

"Bhishma said, 'I know, O Yudhishthira, what the nature of thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom. Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much. Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt. Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects. The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pandu or thy mother Kunti used to solicit for thee. Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality. The offerings with Swaha and Swadha in Sraddhas and sacrifices are always asked from children by the Pitris and the deities. Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them. The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burdens which are placed on them and unto which they are yoked in life. Even a horse, if properly trained, succeeds in bearing, without falling down, a burden. (What need then be said of thee that art a human being?) One incurs no censure if only one's acts and words be proper, for success is said to depend upon acts (and words). No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a Brahmacharin, has ever succeeded in conducting himself without tripping. It is better to do an act which is good and in which there is small merit than to totally abstain from all acts, for total abstention from acts is very sinful. When a high-born and righteous person succeeds in obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs. A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words. There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment.

"Yudhishthira said, 'What acts, O sire, are conductive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest.,

"Bhishma said, 'That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true. Be thou cheerfully the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good and slay the wicked. Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just.'"

SECTION LXXVI

"Yudhishthira said, 'O grandsire, amongst Brahmanas some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!'

"Bhishma said, 'Those Brahmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to Brahma. They that are conversant with the Riches, the Yajuses and the Samans, and who are devoted to the practices of their order, are, O king, equal to the very gods. Those, however, amongst them that are not well-born and not devoted to the duties of their order, and are, besides wedded to evil practices, are like Sudras. A virtuous king should realise tribute from and impress without pay into the public service those Brahmanas that are not possessed of Vedic lore and that have not their own fires to worship. They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaisyas and Sudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean,--these five are regarded as Chandalas among Brahmanas.[232] They amongst them that become Ritwikas, Purohitas, counsellors, envoys, and messengers, become, O king, equal to Kshatriyas.[233] They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaisyas. If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should exclude those Brahmanas that are (for their conduct) equal to the gods or Brahma. The Vedas say that the king is the lord of the wealth belonging to all the orders except Brahmanas. He can take the wealth of those Brahmanas also that have fallen away from their legitimate duties. The king should never be indifferent towards those Brahmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their superiors. That king, O monarch, in whose territories a Brahmana becomes a thief, is regarded by the learned to be the author of that misdeed. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support. If, after provision has been made for his support, he does not abstain from theft he should then, O scorcher of foes be banished from the kingdom with all his kinsmen.'"

SECTION LXXVII

"Yudhishthira said, 'Of whose wealth, O bull of Bharata's race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire.'

"Bhishma said, 'The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas that are not observant of their proper duties. The king should not spare those Brahmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings. That king, O monarch, in whose dominion a Brahmana becomes a thief, is regarded to be the author of that misdeed. It is the king that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of support. In this connection is cited the old narrative of the speech made by the king of the Kaikeyas unto a Rakshasa while the latter was about to abduct him away. Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a Rakshasa.'

"The king said, 'There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart? There is no Brahmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk Soma. There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul? In my dominions no sacrifice has been performed without completing it by Dakshina. No one in my dominions studies the Vedas who is not observant of vows. How then hast thou been able to possess my soul? The Brahmanas in my kingdom teach, study, sacrifice, officiate at other's sacrifices, give, and receive gifts. All of them are observant of those six acts. The Brahmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and truthful in speech. How then hast thou been able to possess my soul? The Kshatriyas in my kingdom are all devoted to the duties or their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battle. How then hast thou been able to possess my soul? The Vaisyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech. They give to guests what is their due, and self-restrained, and pure, and attached to their relative and kinsmen. How then hast thou been able to possess my heart? The Sudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart? I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart? I am never an exterminator of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart? The ascetics in my kingdom are protected and worshipped. They are always honoured and entertained with food. How then hast thou been able to possess my heart? I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart? No one in my kingdom who is not a Brahmacharin begs his food, and no one who leads the Bhikshu mode of life desires to be a Brahmacharin. No one who is not a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been able to possess my soul? I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart? My priest possesses knowledge of self. He is given to penances, and is conversant with all duties. Possessed of great intelligence, he has the fullest power over my kingdom. By gifts I desire to acquire knowledge, and by truth and the protection of Brahmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors, I have no fear of Rakshasas. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana that has fallen away from his duties, no deceitful person, no thief, no Brahmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of Rakshasas. There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart? The people of my kingdom always invoke blessings upon me in order that I may always be able to protect kine and Brahmanas and perform sacrifices. How then hast thou been able to possess me?'

"The Rakshasa said, 'Since thou art observant of the duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode. Blessed be thou, I leave thee. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have nothing to fear from Rakshasas, and much less from sinful persons. Those kings that give the lead to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects discharge the duties of hospitality, always succeeds in acquiring heaven.'

"Bhishma continued, 'Thou shouldst, therefore, protect the Brahmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behaviour. For the sake of righteousness, those Brahmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their superiors. A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra.'"

SECTION LXXVIII

"Yudhishthira said, 'It has been said that in seasons of distress a Brahmana may support himself by the practice of Kshatriya duties. Can he, however, at any time, support himself by the practice of the duties laid down for the Vaisyas?'

"Bhishma said, 'When a Brahmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaisya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshatriya duties.'

"Yudhishthira said, 'If a Brahmana, O bull of Bharata's race, betakes himself to the duties of a Vaisya, what articles may he sell without losing his prospect of heaven?'

"Bhishma said, 'Wines, salt, sesamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira, under all circumstances, a Brahmana should avoid. A Brahmana, by selling these, would sink into hell. A Brahmana, by selling a goat, incurs the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling sacrifice and the Soma juice. These, therefore, should not be sold (by a Brahmana). They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bharata![234] 'We will eat this cooked food of thine. Thou mayst cook these raw things (that we give in exchange).'--In a compact of this kind there is no sin. Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to approved usages. 'I give thee this. Give me this other thing in return.' Exchange by such agreement is righteous. To take things by force, however, is sinful. Even such is the course of the usage followed by the Rishis and others. Without doubt, this is righteous.'

"Yudhishthira said, 'When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases.--By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail.'

"Bhishma said, 'By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brahmanas should, on such occasions, seek their own good. Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhancing the strength of the king. Brahmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties. When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!'

"Yudhishthira said, 'If all the Kshatriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their refuge?'

"Bhishma said, 'By penances, by Brahmacharya, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshatriyas should be subjugated. If the Kshatriya misconducts himself, especially towards Brahmanas, the Vedas themselves will subjugate them. The Kshatriyas have sprung from the Brahmanas. Fire has sprung from water; the Kshatriya from the Brahmana; and iron from stone. The energy of fire, the Kshatriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised. When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brahmana, then the strength of each of those three becomes destroyed. Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshatriyas become quelled as soon as they are directed against the Brahmanas. When the energy of the Brahmanas becomes mild, when Kshatriya energy becomes weak, when all men misbehave themselves towards the Brahmanas, they that engage in battle then, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves,--those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brahmanas. Those brave persons that fight for Brahmanas attain to those felicitous region in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies into blazing fires. The Brahmana, by taking up arms for the three orders, does not incur sin. People say that there is no higher duty than casting off life under such circumstances. I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brahmanas. Let us attain to that region which is intended for them. Manu himself has said that those heroes repair to the region of Brahman. As persons become cleansed of all their sins by undergoing the final bath on a horse-sacrifice even so they that die at the edge of weapons while fighting wicked people, become cleansed of their sins. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts). The friends of humanity, by doing even acts of cruelty, have attained to high heaven. Righteous Kshatriyas, by doing even sinful acts, have attained to blessed ends.[235] The Brahmana, by taking up arms on these three occasions, does not incur sin, viz., for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers.'

"Yudhishthira said, 'If when robbers raise their heads and an inter-mixture of the orders begins to take place in consequence of confusion, and Kshatriyas become incompetent, some powerful person other than a Kshatriya seeks to subdue those robbers for the sake of protecting the people,[236] indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaisya or a Sudra, and if he succeeds in protecting the people by righteously wielding the rod of chastisement is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas prove so wretched, should take up weapons.'

"Bhishma said, 'Be he a Sudra or be he the member of any other orders, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, O king, relying upon whom helpless men, oppressed and made miserable by robbers, live happily, deserve to be lovingly worshipped by all as if he were a near kinsman. The person, O thou of Kuru's race, that dispels the fears of others, always deserves respect. What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection? As an elephant made of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile, even so is a Brahmana that is void of Vedic lore and a king incapable of granting protection? Both of them are like a cloud that does not pour rain. That person who always protects the good and restrains the wicked deserves to become a king and to govern the world.'"

SECTION LXXIX

"Yudhishthira said, 'What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers.'

"Bhishma said, 'It is laid down from those Brahmanas that are eligible as priests that they should be conversant with the Chhandas including the Samans, and all the rites inculcated in the Srutis, and that they should be able to perform all such religious acts as lead to the prosperity of the king. They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all. They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, self-restrained, and contented, possessed of intelligence, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities, devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect.'

"Yudhishthira said, 'There are Vedic texts about the gift of Dakshina in sacrifices. There is no ordinance, however, which lays down that so much should be given. This ordinance (about the gift of Dakshina) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in consequence of the provision in cases of incapacity, is terrible. That command is blind to the competence of the sacrificer.[237] The audition occurs in the Vedas that a person should, with devotion, perform a sacrifice. But what can devotion do when the sacrificer is stained by falsehood?[238]

"Bhishma said, 'No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise. Dakshina constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never lead to salvation. The efficacy, however, of a single Purnapatra is equal to that of any Dakshina, however rich. Therefore, O sire, everyone belonging to the three orders should perform sacrifices.[239] The Vedas have settled that Soma is as the king himself to the Brahmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood. Rishis of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of Soma serves to extend sacrifices.[240] These three, viz., a person, a sacrifice and Soma, must be of good character. A person that is of bad character is neither for this nor for the other world. This audition has been heard by us that the sacrifice which high-souled Brahmanas perform by wealth earned by excessive physical labour, is not productive of great merit. There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me. Abstention from injury, truthfulness of speech, benevolence, compassion,--these are regarded as penances by the wise and not the emaciation of the body. Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction. Listen, O son of Pritha, to what has been laid down by those that pour ten libations upon the fire at ten times of the day.--For them that perform the sacrifice of penance, the Yoga they endeavour to effect with Brahma is their ladle; the heart is their clarified butter; and high knowledge constitutes their Pavitra.[241] All kinds of crookedness mean death, and all kinds of sincerity are called Brahma. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.--'"

SECTION LXXX

"Yudhishthira said, 'The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)? What should be the behaviour and what the acts of the king's minister? Upon whom should the king repose confidence and upon whom should he not?'

"Bhishma said, 'Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness). A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy. Kings desirous of success are obliged to adopt both kinds of paths, righteous and unrighteous. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence. A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by truthfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view. One should always mistrust that person who would, upon one's desire, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself. One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes. That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity shines on thee. A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied, be he thy priest or preceptor or honoured friend should always receive thy worship if he accepts the office of thy counsellor and resides in thy abode. Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire. One person should be appointed to one task, and not two or three. Those may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers. Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all thy affairs. Honoured by thee and gratified with wealth, they would act for thy good and be of great help to thee. Appointed to offices connected with profit and other important matters they always bring about great prosperity. Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary. Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsmen is easily overridden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favours to any one nor humbles himself to any one. In kinsmen, therefore both merit and demerit may be marked. One should, for this reason, always honour and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time. Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in this way finds his very foes disarmed of hostility and converted into friends. One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame.'"

SECTION LXXXI

"Yudhishthira said, 'If one does not succeed in winning over one's kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one's self so that the hearts of both friends and foes may be won?'

"Bhishma said, 'In this connection is cited the old history of a discourse between Vasudeva and the celestial sage Narada. On a certain occasion Vasudeva said, 'Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Narada, to know one's secret counsels. Relying on thy friendship for me, I shall say something to thee, O sage! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced of the intelligence of that other. I never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their prosperity. I give them half of what I have, and forgive their evil speeches. As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is ground by my kinsmen with their cruel speeches. Indeed, O celestial Rishi, those cruel speeches burn my heart every day. Might resides in Sankarshana; mildness in Gada; and as regards Pradyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Narada! Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and during courage and constant perseverance. He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (viz., Ahuka and Akrura,) I do not side either of them. What can be more painful for a person than to have both Ahuka and Akrura on his side? What, again, can be more painful for one than not to have both of them on his side?[242] I am like the mother of two brothers gambling against each other, invoking victory to both. I am thus, O Narada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen.'

"Narada said, 'Calamities, O Krishna, are of two kinds, viz., external and internal. They arise, O thou of Vrishni's race, from one's own acts or from the acts of others. The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoja race are partisans of Akrura, and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another. Though possessed of men who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself. The kingdom cannot be taken back from Babhu and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions. Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction. Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen.'

"Vasudeva said, 'What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen?'

"Narada said, 'The giving of food to the best of thy power, forgiveness, sincerity, mildness, and honour to whom honour is due, these constitute a weapon that is not made of steel. With soft words alone turn away the anger of kinsmen about the utter cruel speeches, and mollify their hearts and minds and slanderous tongues. None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders. All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road. From disunion destruction will spring and overtake all the Bhojas and the Vrishnis. Thou, O Kesava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction. Nothing but intelligence and forgiveness, restraint of the senses, and liberality are present in a person of wisdom. Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy kinsmen. There is nothing unknown to thee in respect of policy and the art of war, O Lord! The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one! The Rishis, O Madhava, always pray for thy advancement. Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yadavas. Relying on thee, they expect to live in happiness.'"

SECTION LXXXII

"Bhishma said, 'This that I have told thee constitutes the first means. Listen now, O Bharata to the second means. That man who seeks to advance the interests of the king should always be protected by the king. If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister, thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bharata, to slay such informants. They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined. In this connection also an old story is cited of what the sage Kalakavrikshiya had said unto the king of Kosala. It hath been heard by us that once on a time the sage Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Desirous of examining the conduct of all the officers of Kshemadarsin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king's dominions. And he spoke unto all the men and said, 'Study, ye the corvine science. The crows tell me the present, the past, and the future.' Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having ascertained all the affairs in respect of that kingdom, and having learnt that all the officers appointed by the king were guilty of malversation, the sage, with his crow, came to see the king. Of rigid vows, he said unto the king, 'I know everything (about thy kingdom).' Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place, and that such and such persons know that he had plundered the royal treasury. 'My crow tells me this. Admit or prove the falsehood of the accusation quickly.' The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding, 'My crow never says anything that is false.' Thus accused and injured by the sage, all the officers of the king, O thou of Kuru's race, (united together and) pierced his crow, while the sage slept, at night. Beholding his crow pierced with a shaft within the cage, the regenerate Rishi, repairing to

Kshemadarsin in the morning said unto him, 'O king, I seek thy protection. Thou art all-powerful and thou art the master of the lives and wealth of all. If I receive thy command I can then say what is for thy good. Grieved on account of thee whom I regard as a friend have come to thee, impelled by my devotion and ready to serve thee with my whole heart. Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed, I have come hither for awakening thee whom I regard as a friend. A friend who is alive to his own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial.' The king replied unto him, saying, 'Why should I not bear anything thou wilt say, since I am not blind to what is for my good? I grant thee permission, O regenerate one! Tell me what thou pleasest, I shall certainly obey the instructions thou wilt give me, O Brahman,'

"The sage said, 'Ascertaining the merits and faults of thy servants, as also the: dangers thou incurrest at their hands, I have come to thee, impelled by my devotion, for representing everything to thee. The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very painful and wretched. He who has any connection with kings is to have connection with snakes of virulent poison. Kings have many friends as also many enemies. They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch. A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king's work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties. His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire. Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all-powerful and master of the lives and the wealth of all, and therefore, like unto a snake of virulent poison. He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs. If the king becomes gratified, he can shower prosperity like god. If he becomes enraged, he can consume to the very roots like a blazing fire. This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity. Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business. I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others. They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility. Conspiring with those servants that have constant access to thee they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances. Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of deceitful intentions have shot this shaft at my crow, and have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances. With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales. Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himalayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey. The learned say that a region inaccessible in consequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrinth of kingly affairs. Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I? Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger. According to the requirements of justice, a person of unrighteous deeds should be slain but never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon. There is a river, O king, of the name of Sita. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it. Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison. Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access, With steep banks overgrown with Kariras and thorny canes. Thou art like a swan in the midst of dogs, vultures and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely. A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them. They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity. Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who is my fellow-lodger. I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to thee. Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink. They have found fault with me because I seek thy good. I have no doubt that there is no other cause for that hostility of theirs to me. I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart!'[243]

"The king said, 'Reside in my palace, O Brahmana! I shall always treat thee with respect and honour, and always worship thee. They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken). Do thou see, O holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity.'

"The sage said, 'Shutting thy eyes in the first instance to this offence of theirs (viz., the slaughter of the crow), do thou weaken them one by one. Prove their faults then and strike them one after another. When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution. As regards ourselves, we are Brahmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves. I speak of myself, O king! I am thy friend. I am known as the sage Kalakavrikshiya. I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the region of thy sire, O king, I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons). Thou hast obtained a kingdom without trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness?' After this, the king of Kosala took a minister from the Kshatriya order, and appointed that bull among Brahmanas (viz., the sage Kalakavrikshiya) as his Purohita. After these changes had been effected, the king of Kosala subjugated the whole earth and acquired great fame. The sage Kalakavrikshiya worshipped the gods in many grand sacrifices performed for the king. Having listened to his beneficial counsels, the king of Kosala conquered the whole earth and conducted himself in every respect as the sage directed.'"

SECTION LXXXIII

"Yudhishthira said, 'What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalissimos, and the counsellors of a king!'

"Bhishma said, 'Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators. They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress, O Bharata! One who is of high descent, who, treated with honour by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier. They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army. Persons of tow descent and covetous dispositions, who are cruet and shameless would court thee, O sire, as long as their hands would remain wet.[244] They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honours, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness. They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee, They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to observe all wholesome restraints. When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many. These are regarded as marks of superiority, viz., prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honours all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from lust or fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counsellor. High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Pritha marks of superiority and goodness. A wise man who conducts himself in this way,[245] succeeds in disarming his very foes of their hostility and converting them into friend. A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceit. Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight. A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master, like a fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind. Giving way to wrath, a master may one day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometime highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master,--that person who is a sharer with the king of his weal and woe,--should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with. numerous virtues, should never be consulted by the king. One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him. One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous should not be consulted by the king. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs. A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honours upon him and assigned to him the means of sustenance. A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment should not still be consulted by the king. A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king. One who is endued with knowledge and wisdom, who is acquainted with the dispositions of his friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted. One who is truthful in speech and modest and mild and who is a hereditary servant of the king, deserves to be consulted. One who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king. One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the science of chastisement. One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king. Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honoured by the king and made his ministers. Their number also should not be less than three.[246] Ministers should be employed in observing the laches of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when their laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches. Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy. A king should also consult with such ministers as are free from the five kinds of deceit. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. They that are conversant with the conclusions of the science of consultation say that kings should always hold consultation in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no humpbacked persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions. Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures.'"

SECTION LXXXIV

"'Bhishma said, 'In this connection, O Yudhishthira, the old account of a conversation between Vrihaspati and Sakra is cited.'

"Sakra said, 'What is that one act, O regenerate one, by accomplishing which with care, a person may become the object of regard with all creatures and acquire great celebrity?'

"Vrihaspati said, 'Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making everyone gratified with him. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. If even the possessions of men, O Sakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed. A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of its purpose, while, at the same time it never pains any heart. A person of good acts and good, agreeable, and sweet speeches, has no equal.'

"Bhishma continued, 'Thus addressed by his priest, Sakra began to act according to those instructions. Do thou also, O son of Kunti, practice this virtue.'"

SECTION LXXXV

"Yudhishthira said, 'O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame?'

"Bhishma said, 'A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.'

"Yudhishthira said, 'With whom should the king behave in what way? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly. Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.'

"Bhishma said, 'Thou art endued with great intelligence, O Yudhishthira! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this (viz., the presence of all the virtues spoken of), is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the Snataka order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of wealth, and three Sudras, everyone of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessed of a knowledge of the Puranas and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the Srutis and the Smritis, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful vices called Vyasanas. The king should consult with those eight ministers and hold the lead among them. He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people. Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee, and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice, and those officers who having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself. Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king. In cases of dispute between two parties the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes. A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter. One should not be punished for the fault of another, Reflecting well upon the (criminal) code, a person should be convicted or acquitted. A king should never slay an envoy under any circumstances. That king who slays art envoy sinks into hell with all his ministers. That king observant of Kshatriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a foetus. An envoy should possess these seven accomplishments, viz., he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory. The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the laches of foes. The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust anyone. The reposing of confidence on even his own son is not to be approved of. I have now, O sinless one, declared to thee what the conclusions of the scriptures are. Refusal to trust anyone has been said to be one of the highest mysteries of king-craft.'"

SECTION LXXXVI

"Yudhishthira said, 'What should be the kind of city within which the king should himself dwell? Should he select one already made or should he cause one to be especially constructed? Tell me this O grandsire!'

"Bhishma said, 'It is proper, O Bharata, to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which, O son of Kunti, a king should reside. I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed. Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance. Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.[247] The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel which contains an abundant stock of rice and weapons,--which is protected with impenetrable walls and a trench, which teems with elephants and steeds and cars, which is inhabited by men possessed of learning and versed in the mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, were the residents number among them many brave and wealthy individuals, which echoes with the chant of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped.[248] Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should cheek all abuses and evils in both his cities and his provinces. He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom). He should further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines, flax, resinous exudations, rice, weapons, shafts, leather catgut (for bow-strings), caries, and strings and cords made of munja grass and other plants and creepers. He should also increase the number of tanks and well, containing large quantities of water, and should protect all juicy trees.[249] He should entertain with honour and attention preceptors (of different sciences), Ritwijas, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high birth and energy of mind, and capable of close application to all kinds of work. The king should honour the righteous and chastise the unrighteous. He should, acting with resolution, set the several orders to their respective duties. Ascertaining properly, by means of spies, the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required. The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend. With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals. He should then, with heedfulness, devise his own measures, honouring those that are loyal to him and punishing those that are hostile. The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may obstruct or thwart righteousness. He should always maintain and protect the helpless, the masterless, and the old, and women that are widows. The king should always honour the ascetics and make unto them gifts, at proper seasons of cloths and vessels and food. The king should, with attentive care, inform the ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence. When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honour them with gifts of beds and seats and food. Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character. The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions.[250] From among those residing in his own kingdom, he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a fourth from among those dwelling in the kingdoms paying tribute to him. He should show hospitality towards and bestow honours upon them and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told thee in brief the indications of the city in which the king should reside.'"

SECTION LXXXVII

"Yudhishthira said, 'How, O king, may a kingdom be consolidated, and how should it be protected? I desire to know this. Tell me all this, O bull of Bharata's race!'

"Bhishma said, 'Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen) there should be cone superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his control. The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages. The latter, in his turn, should report the conduct of all the persons within his dominion to the officer (who is above him and is) in charge of a hundred villages. The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honour from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth. Such a village, so assigned to a lord of hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, viz., the lord of a thousand villages, should have a minor town for his support. He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of its wars and other internal affairs pertaining to it. Some virtuous minister, with wrathfulness should exercise supervision over the administration affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction. Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies. Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob other people of their wealth, and all who are full of deceit, and all of whom are regarded to be possessed by the devil. Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits of those that are engaged in trade, the king should levy taxes on them. Ascertaining on all occasions the extent of the manufactures, the receipts and expenses of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow. The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people. No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause.[251] The king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article taxed may both share the value. The king should not, by his thirst, destroy his own foundations as also those of others. He should always avoid those acts in consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity. The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts). Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) calves. If the calf be permitted to suck, it grows strong, O Bharata, and bears heavy burthens. If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results. Does not the king then obtain wealth sufficient for enabling him to cope with his wants?[252] The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber. If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power. Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in the case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him. Thinking, in the first instance, of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them, 'Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe. There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine, having risen up and combined with a large number of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force. On the other hand (if unopposed), they will even slay all your relatives beginning with your very spouses. You certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you. A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foreign invasion, and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them. The king, O son of Pritha, should always conciliate and protect the Vaisyas, adopt measures for inspiring them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king, O Bharata, should always act in such a way towards the Vaisyas that their productive powers may be enhanced. The Vaisyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, then the adoption of such behaviour towards the Vaisyas of the realm.'"

SECTION LXXXVIII

"Yudhishthira said: 'Tell me, O grandsire, how should the king should behave if, notwithstanding his great wealth, he desires for more.'

"Bhishma said, 'A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own. A king should milk his kingdom like a bee gathering honey from plants.[253] He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it. A little by little should be taken from a growing subject and by this means should he be shorn. The demand should then be increased gradually till what is taken assumes a fair proportion. The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them. If the reins are thus put, they would not become intractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do. It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unseasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declare unto thee are legitimate means of king-craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious. Drinking-shops, public women, pimps, actors, gamblers and keepers of gaining houses, and other persons of this kind, who are sources of disorder to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects. Nobody should ask anything of anyone when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men.[254] If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check. That king who does not restrain his subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the Srutis. Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful. The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits. The following faults of which I speak should be checked. They are such as impoverish everyone. What wicked act is there that a person governed by passion would not do? A person governed by passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others). They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear. Let there be no beggars in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men. Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others. Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due. Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labour.[255] If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of thieves and tyrannical officers), the king, as a consequence, incurs infamy. The king should always honour those subjects of his that are rich and should say unto them, 'Do ye, with me, advance the interest of the people.' In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost of men.[256] He that is wise, or courageous, or wealthy or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury! Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury and forces!'"

SECTION LXXXIX

"Bhishma said, 'Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brahmanas. The sages have declared this to be an ordinance of religion. The surplus, after supporting the Brahmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brahmanas.[257] If a Brahmana, afflicted for want of support, desires to abandon a kingdom for obtaining livelihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance. If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brahmanas and say, 'Such a Brahmana is leaving the kingdom. In whom shall my people then find an authority for guiding them?'[258] If after this, he does not give up his intention of leaving, and says anything, the king should say unto him, 'Forget the past.' This, O son of Kunti, is the eternal way of royal duty.[259] The king should further say unto him, 'Indeed, O Brahmana, people say that that only should be assigned to a Brahmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brahmana seeks to leave a kingdom for the king's neglect in providing him with means of support, such means should be assigned to him, and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with ever those means.[260] Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven. They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society.[261] It is for the extermination of these that Brahman created Kshatriyas. Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus! A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life. For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira; and for that reason fie should set spies and secret agents.[262] Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always cherish thy people. Protecting his own self first from every one, the king should protect the earth. Men of knowledge have said that everything has its root in self. The king should always reflect upon these, viz., What are his laches, to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults. The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people. Indeed, he should ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom. Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee, and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira![263] No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bharata!'

"Yudhishthira said, 'Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them?'

"Bhishma said, 'Creatures that are mobile devour things that are immobile; animals again that have teeth devour those that have no teeth; wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle), among human beings also, the king, who is strong, preys upon those that are weak. The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like vultures (on carrion). Take care, O king, that the traders in thy kingdom who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forest and inaccessible regions,[264] be not afflicted by the imposition of heavy taxes. Let not the agriculturists in thy kingdom leave it through oppression; they, who bear the burthens of the king, support the other residents also of the kingdom.[265] The gifts made by thee in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals. These, O Bharata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pandu!'"

SECTION XC

"Bhishma said, 'That foremost of all persons conversant with the Vedas, viz., Utathya of Angirasa's race, discoursed cheerfully (on former occasion) unto Yuvanaswa's son Mandhatri. I shall now, O Yudhishthira, recite to thee everything that Utathya, that foremost of all persons conversant with the Vedas, had said unto that king.'

"Utathya said, 'One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a god.[266] On the other hand, if fie acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men. The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous behaviour increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say, 'This thing is mine and this is not mine.' When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses. The deities receive no worship, the Pitris no offerings in Sraddhas, and guests no hospitality, when sinfulness is not restrained. The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained. The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained. Casting their eyes on both the worlds, the Rishis made the king, that superior being, intending that he should be the embodiment of righteousness on earth.[267] He is called Rajan in whom righteousness shines. That king, again in whom there is no righteousness, is called a Vrishala.[268] The divine Dharma (righteousness) has another name, viz., Vrisha. He who weakens Vrisha is called by the name of Vrishala. A king should, therefore, advance the cause of righteousness. All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay. Righteousness is called Dharma because it aids the acquisition and preservation of wealth (Dhana). The sages, O king, have declared that Dharma restrains and set bounds to all evil acts of men. The self-born (Brahman) created Dharma for the advancement and growth of creatures. For this reason, a king should act according to the dictates of Dharma for benefiting his subjects. For this reason also, O tiger among kings, Dharma has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king. Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost. Dharma, again, has sprung from the Brahmana. For this reason, the Brahmana should always be worshipped. Thou shouldst, O Mandhatri, gratify with humility the wishes of Brahmanas. By neglecting to gratify the wishes of Brahmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number. In consequence of malice towards the Brahmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the Asura Vali, the son of Virochana. Deserting the Asura she repaired to Indra, the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets. This, O puissant one, is the results of malice and pride. Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee. The Srutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the Asuras to ruin. Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him, becomes a slave. If, O Mandhatri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge in these two, viz., Pride and Unrighteousness! Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is scoffer of religion, him that is insensate, and forbear to pay court to all of them when united. Keep thy self aloof from the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath. Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are lewd, or those that are the wives of other men, or those that are virgins. When the king does not restrain vice, a confusion of castes follows, and sinful Rakshasas, and persons of neutral sex, and children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families. Therefore, the king should take particular care to act righteously, for the benefit of his subjects. If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases causing a confusion of castes. Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people. Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance. If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. Maidens are deflowered. Such a state of things is said to arise from the king's faults. All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly.'"

SECTION XCI

"Utathya said, 'If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintain the subjects in felicity. That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession. That person among Brahmanas or Kshatriyas or Vaisyas who, having fallen away from the proper duties of his order, has become a Sudra, is truly to be compared to such a washerman. Menial service attaches to the Sudra; agriculture to the Vaisya; the science of chastisement to the Kshatriya, and Brahmacharya, penances, mantras, and truth, attach, to the Brahmana. That Kshatriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman is really their father and deserve to be their king. The respective ages called Krita, Treta, Dwapara and Kali, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who constitutes the age.[269] The four orders, the Vedas and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless. The three kinds of Fire, the three Vedas, and sacrifices with Dakshina, all become lost when the king becomes heedless. The king is the creator of all creatures, and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is sinful is regarded as the destroyer. The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes heedless. Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigour when the king becomes unrighteous. It is said, O Mandhatri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it.[270] All creatures worship the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures come to grief. The eyes of the weak, of the Muni, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that that the eyes of the Weak do not burn thee like a blazing fire. The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods. Like a cow a sinful act perpetrated does not produce immediate fruits.[271] If the fruit is not seen in the perpetrator himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king). When all subjects of a king (are obliged by distress to) live like Brahmanas, by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom. When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting mercy, a great destruction then is sure to overtake the king. A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those that, had recourse to it for shelter all become homeless.[272] When the residents of a kingdom perform acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery. When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms.[273] When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity. The kingdom of that king certainly thrives who pays proper honours to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide earth for ever. That king who duly honours all good acts and good speeches succeeds in earning great merit. The enjoyment of good things after sharing them with others, paying proper honours to the ministers, and subjugation or persons intoxicated with strength, are said to constitute the great duty of a king. Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king. The maintenance of those that are weak by sharing with them the things he has, and thereby increasing their strength constitute the duty of the king. Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king. Never to forgive a person however dear, if he has committed an offence by act or word, constitutes the duty of the king. Protecting those that solicit shelter, as he would protect his own children, and never depriving one of the honours to which he is entitled constitute the duty of the king.[274] Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subduing lust and envy, constitute the duty of the king. Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. Aggrandising friends, weakening foes, and honouring the good, constitute the duty of the king. Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king. That king who favours those that deserve favours and chastises those that deserve chastisement earns great merit both here and hereafter. The king is Yama himself. He is, O Mandhatri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin.[275] Paying proper honours unto Ritwijas and priests and preceptors, and doing good offices unto them constitute the duty of the king. Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly. The king is said to resemble the Thousand-eyed (Indra) in every respect. That, O bull among men, should be regarded as righteousness which is regarded as such by him. Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the, love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong. Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness. A king who is not clever, never succeeds in protecting his subjects. Sovereignty, O sire, is a very happy burthen to bear. Only that king who is possessed of wisdom and courage, and who is conversant with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty. Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests. Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties, whether when thou art in thy country or when thou repairest to other realms. Amongst these three objects, viz., Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter. If men be treated with honour, they can abandon (for the sake of the honour thou mayst give them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words, heedfulness and purity of behaviour, a king may win great prosperity. Do not, therefore, O Mandhatri, be heedless to these qualities and acts. The king should never be heedless in looking after his own laches, as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible. This is the way in which Vasava, and Yama, and Varuna, and all the great royal sages have acted. Do thou observe the same conduct. Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata's race, adept this heavenly road. The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous.'

"Bhishma continued, 'Thus addressed by Utathya, O Bharata, Mandhatri, unhesitatingly did as he was directed, and became the sole lord of the wide earth. Do thou also, O king, act righteously like Mandhatri. Thou wilt then, after ruling the earth, obtain an abode in heaven.'"

SECTION XCII

"Yudhishthira said, 'How should a righteous king, who is desirous of adhering to a course of righteousness, behave? I ask thee this, O foremost of men! Answer me, O Grandsire!'

"Bhishma said, 'In this connection is cited the old story of what Vamadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient time. Once upon a time, king Vasumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great Rishi Vamadeva of high ascetic merit, saying, 'Instruct me, O holy one, in words fraught with righteousness and of grave impart, as to the conduct to be observed by me so that I may not fall away from the duties prescribed for me.' Unto him of a golden complexion and seated at his ease like Yayati, son of Nahusha, that foremost of ascetics, viz., Vamadeva, of great energy, said as follows:

"Vamadeva said, 'Do thou act righteously. There is nothing superior to righteousness. Those kings that are observant of righteousness, succeed in conquering the whole earth. That king who regards righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness. That king who disregards righteousness and desires to act with brute force, soon falls away from righteousness and loses both Righteousness and Profit. That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction. That king who is incompetent to discharge the duties of state-craft, who is governed by caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happens to be ruler of the whole earth. That king, on the other hand, who is desirous of prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams. He should never consider himself to have a sufficiency of virtue, enjoyments, wealth, intelligence, and friends. Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame', achievements, prosperity, and subjects. Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity. That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction. That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter. If the king gives proper honour to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him, as if these had fallen upon themselves. That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying happiness long. That king, on the other hand, who listens to the instructions of his preceptors in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeed in enjoying happiness for a long time.'"[276]

SECTION XCIII

"Vamadeva continued, 'When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct. Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom. The conduct of a king who is observant of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk. That rash king who, disregarding the injunctions laid down in the scriptures, acts with highhandedness in his kingdom, very soon meets with destruction. That Kshatriya who does not follow the conduct observed from days of old by other Kshatriyas. conquered or unconquered, is said to fall away from Kshatriya duties. Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who does not, actuated by malice, pay him honours, is said to fall away from Kshatriya duties. The king should display his power, live cheerfully, and do what is necessary in seasons of danger. Such a ruler becomes the beloved of all creatures and never falls away from prosperity. If thou doest disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love, if he does what is agreeable. Untruthful speeches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects. That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity. The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good. He should appoint in all great affairs persons that have subjugated their senses, that are devotedly loyal and of pure behaviour, and that are possessed of ability. That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master should be appointed by the king in the affairs of his kingdom. On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are low-minded, and addicted to drink, gambling, women, and hunting. That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness. A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority. Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such a king when injured falls upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger. A king who is devoted to virtue, having acquired the sovereignty of the earth by prowess, should protect his subjects righteously and slaughter foes in battle. Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king. That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his kingdom. It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his ministers, a King may govern the earth for ever.[277] The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects. He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions. That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshatriyas. From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles, the king should always, with heedfulness, protect his own self.[278] That king who, abandoning his chief ministers, makes favourites of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures. That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honour those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction. That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever. Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts. Who amongst the dependent kings is truly devoted to thee, and who is loyal to thee from fear, and who amongst them has faults, should always be ascertained by thee. The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey. A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men. Nahusha's son Yayati, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible.'"

SECTION XCIV

"Vamadeva said, 'The king should win victories without battles. Victories achieved by battles are not spoken of highly. O monarch, by the wise. When the sovereign's own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions. The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed. That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes can with even a small force subjugate the whole earth. The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed. When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter's territories and wealth. A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting, his own self, succeeds in earning advancement. That king who behaves deceitfully towards his own people that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe. If the king does not always attend to the task of slaying his foes, the latter do not diminish. That king, again, who knows how to kill his own temper finds no enemies. If the king be possessed of wisdom, he would never do any act that is disapproved by good men. He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others. That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets. That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.'

"Bhishma continued, 'Thus addressed by Vamadeva, king Vasumana did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds.'"

SECTION XCV

"Yudhishthira said, 'If a Kshatriya desires to subjugate another Kshatriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it.'

"Bhishma said, 'The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto all the people, 'I am your king. I shall always protect you. Give me the just tribute or encounter me in battle.' If the people accept him for their king, there need not be any fighting. If, without being Kshatriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means. People of the other orders do take up arms (for resisting the invader) if they behold the Kshatriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.'[279]

"Yudhishthira said 'Tell me, O grandsire, how that Kshatriya king should conduct himself in fight who advances against another Kshatriya king.'

"Bhishma said, 'A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled.[280] If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One should not on horseback proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished.[281] Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bow-string has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds should be attended to and) when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it. If a Kshatriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self. Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means. Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches. A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin. Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction. Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the riverside washed away with its very roots. Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should, therefore, seek both victory and the enhancement of his resources, by righteous means.'"

SECTION XCVI

"Bhishma said, 'A king should never desire to subjugate the earth by unrighteous means, even if such subjugation would make him the sovereign of the whole earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata's race, weakens both the king and the earth. A warrior whose armour has fallen off, or who begs for quarter, saying, 'I am thine' or joining his hands, or who has laid aside his weapon, may simply be seized but never slain. If a hostile king be vanquished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and persuade him for a whole year to say, 'I am thy slave!' Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a new lease of life.[282] If a king succeeds in bringing by force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such as slave) that are acquired by force. The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken front the enemy by force should be given away to the Brahmanas so that they may drink the milk of those animals. The bulls taken from the enemy should be set to agriculture work or returned to the enemy.[283] It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king. If a Brahmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight. He would break an eternal rule that would slay or wound a Brahmana. If any Kshatriya breaks that rule, he would become a wretch of his order. In addition to this, that Kshatriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshatriya and should be driven from society. A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously? The excitable classes (of a kingdom recently conquered) should, without delay, be conciliated with soothing speeches and gifts. This is a good policy for the king to adopt. If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor). Discontented men, watching for the calamities of the king, promptly side with the latter's foes. O monarch, in times of danger. An enemy should not be deceived by unfair means, nor should be wounded mortally. For, if struck mortally, his very life may pass away.[284] If a king possessed of little resources be gratified therewith, he would regard life alone to be much.[285] That king whose dominions are extensive and full of wealth, whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm. That king whose Ritwijas and priests and preceptors and others about him that are well-versed in all scriptures and deserving of honours are duly respected, is said to be conversant with the ways of the world. It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra. King Pratardana, subjugating his foes in a great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched. King Divodasa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations), and their food. For this reason he was deprived of the merit of his conquests.[286] King Nabhaga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brahmanas, excepting the wealth of learned Brahmanas and ascetics. The behaviour, O Yudhishthira, of all the righteous kings of old, was excellent, and I approve of it wholly. That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride.'"

SECTION XCVII

"Yudhishthira said. 'There are no practices, O king, more sinful than those of the Kshatriyas. In marching or in battle, the king slays large multitudes.[287] By what acts then does the king win regions of felicity? O bull of Bharata's race, tell this, O learned one, unto me that desire to know.'

"Bhishma said, 'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all. By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for reclaiming it, takes up both paddy-blades and weeds. His action, however, instead of destroying the blades or paddy, makes them grow more vigorously. They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain. He who protects people from plunder, slaughter, and affliction, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food. The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose Dakshina is the dispelling of everybody's fear, enjoys every kind of felicity here and attains to a residence in Indra's heaven hereafter.[288] That king who, going out, fights his foes in battles that have arisen for the sake of Brahmanas and lays down his life, comes to be regarded as the embodiment of a sacrifice with illimitable presents. If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see anyone on earth that is superior to him. In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish. The blood that flows from his body cleanses him of All his sins along with the very pain that he feels on the occasion. Persons conversant with the scriptures say that the pains a Kshatriya suffers in battle operate as penances for enhancing his merit. Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds. If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit. If, again, those timid p sons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear. There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes. Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger. Let not such wretches among men be born in thy race. The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks or stones or rolled in a mat of dry grass for being burnt to death. Those amongst the Kshatriyas that would be guilty of such conduct should be killed after the manner of killing animals.[289] Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshatriya. Persons acquainted with the scriptures do not applaud the death which a Kshatriya encounters with unwounded body. The death of a Kshatriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease, one may be heard to cry, saying, 'What sorrow! How painful! I must be a great sinner.' With face emaciated and stench issuing fro in his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero, having dignity and pride, does not deserve such in inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die at the edge of keen weapons. Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes. Encountering death in battle, he earns that high merit fraught with fame and respect of the world which belongs to his or her and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra. Wherever the hero encountered death in the midst, of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.'"

SECTION XCVIII

"Yudhishthira said, 'Tell me, O grand-sire, what regions are earned by unreturning heroes by encountering death in battle."

"Bhishma, said, 'In this connection, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha, the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and journeying (in that vehicle) up and up towards still higher regions. Beholding the prosperity of his general Sudeva, and observing how he traversed regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.'

"Amvarisha said, 'Having duly governed the whole earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures, having practised with rigid austerity all the duties of the Brahmacharya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties, having gratified guests with food and drink, the Pitris with offerings in Sraddhas, the Rishis with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices, having duly observed Kshatriya duties according to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasava! This Sudeva, O chief of the deities, was formerly the generalissimo of my forces. It is true. He was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me? He never worshipped the gods in high and great sacrifices. He never gratified the Brahmanas (by frequent and costly presents) according to the ordinance. For what reason, then, has he succeeded in transcending me?'

"Indra said, 'Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed, it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle.'

"Amvarisha said, 'What constitutes the libations in that sacrifice? What constitutes its liquid offerings? What is its Dakshina? Who, again, are regarded its Ritwijas? Tell me all this, O performer of a hundred sacrifices.'

"Indra said, 'Elephants constitute the Ritwijas of that sacrifice, and steeds are its Audharyus. The flesh of foes constitutes ifs libations, and blood is its liquid offering.[290] Jackals and vultures and ravens, as also winged shafts, constitute its Sadasyas. These drink the remnants left of the liquid offering in this sacrifice and eat the remnants of its libations. Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer. Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double-mouthed ladles. Sheathed in scabbards made of tiger-skin and equipped with handles made of ivory, and capable of cutting off the elephant's trunk, the swords form the Sphises of this sacrifice.[291] The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the Homa of this sacrifice. Cut, Pierce, and such other sounds, that are heard in the front ranks of the array, constitute the Samans sung by its Vedic chanters in the abode of Yama. The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephants and steeds and men equipped with shields are regarded to constitute the Syenachit fire of that sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of Khadira wood, for the hero who performs that sacrifice. The shrieks that elephants utter when urged on with hooks, constitute its Ida mantras. The kettle-drums, with the slaps of palms forming the Vashats, O king, are its Trisaman Udgatri. When the property or a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit or a sacrifice with infinite presents. That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons, succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle, causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies or slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it, that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions. That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine. The sages have said that that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of sacrificial offering, who takes the combatants standing to his south for his Sadasyas and those to his north as his Agnidhras, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity.[292] The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice. The inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this. That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials. That warrior who call seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions of felicity like mine. One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens. Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence), nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of Apsaras, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord. That Kshatriya who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life. The aged and the children should not be slain; nor one that is a woman; not one that is flying, away; nor one that holds a straw in his lips[293]; nor one that says. 'I am thine.' Having slain in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Samvara of innumerable illusions, Viprachitti,--all these sons of Diti and Danu, as also Prahlada, I myself have become the chief of the celestials.'

'Bhishma continued, 'Hearing these words of Sakra and approving of them, king Amvarisha comprehended how warriors succeed, (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).'"

SECTION XCIX

"Bhishma said, 'In this connection is cited the old story of the battle between Pratardana and the ruler of Mithila. The ruler of Mithila, viz., Janaka, after installation in the sacrifice of battle, gladdened all his troops (on the eve of fight). Listen to me, O as I recite the story. Janaka, the high souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying, 'Behold, these are the regions, endued with great splendour, for those that fight fearlessly. Full of Gandharva girls, those regions are eternal and capable of granting every wish. There, on the other side, are the regions of hell, intended for those that fly away from battle. They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes. Do not fall into inglorious hell. The laying down of life, (in battle) constitutes, in respect of heroes, their happy door of heaven.' Thus addressed by their king, O subjugator of hostile towns, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take their stand in the van of battle. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king who forms his array in this manner always succeeds in vanquishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed. Filled with rage, heroes desire to will blessedness in heaven by fighting fairly. Like Makaras agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after the rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed roe. Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.'"

SECTION C

"Yudhishthira said, 'Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata's race, lead their troops to battle even by offending slightly against the rules of righteousness!'

"Bhishma said: 'Some say that righteousness is made stable by truth; some, by reasoning: so me, by good behaviour; and some, by the application of means and contrivances.[294] I shall presently tell thee what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit. For resisting and restraining them. I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts. Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour, yellow and red, banners and standards of diverse hues, swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance. The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of Chaitra or Agrahayana. The crops ripen about that time and water also does not become scarce. That time of the year, O Bharata, is neither very cold nor very hot. Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes. That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods. The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt good roads for marching their troops. In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise. In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood. Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress. Keeping the constellation called Ursa Major[295] behind them, the troops should fight taking up their stand like hills. By this means, one may vanquish even foes that are irresistible. The troops should be placed in such a position that the wind, the sun, and the planet Sukra[296] should blow and shine from behind them. As means for ensuing victory the wind is superior to the Sun, and the Sun is superior to Sukra, O Yudhishthira. Men conversant with war approve of a region that is not miry, not watery, not uneven, and not abounding with bricks and stone, as well-fitted for the operations of cavalry. A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors. A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well-fitted for the operations of infantry. An army, O Bharata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day. An army, again; in which footsoldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king should turn his attention to the characteristics of place and time. That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops. No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation,[297] or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating, or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task without having been able to complete it,[298] or one that is skilled in some especial art (as mining, etc.), or one that is in grief, or one that goes out of the camp for procuring forage or fodder, or men who set up camps or are camp-followers, or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants. Those amongst thy warriors that break the rank of foes, or rally thy retreating troops, should have their pay doubled and should be honoured by thee with food, drink, and seats equal to thy own. Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred soldiers should be made the chief of a thousand. Collecting together the principal warriors, they should be addressed, thus: 'Let us swear to conquer, and never to desert one another. Let those that are inspired with fear stay here. Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle. Let such men come as would never break away from battle or cause their own comrades to be slain. Protecting their own selves as also their comrades, they are certain to slay the enemy in fight. The consequence of flying away from battle are loss of wealth, death, infamy, and reproach. Disagreeable and cutting speeches have to be heard by that man who flies away from battle, who loses his lips and teeth,[299] who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always overtake the warriors of our foes. Those that fly away from battle are wretches among men. They simply swell the tale of human beings on earth. For true manhood, however, they are neither here nor hereafter. Victorious foes, O sire, proceed cheerfully. Their praises recited the while by bards, in pursuit of the flying combatants. When enemies, coming to battle tarnish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself. Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest misery by cowards is cheerfully borne by those that are heroes.[300] Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven. Having taken such an oath, and prepared to throwaway life itself, heroes should courageously rush against the enemy's ranks. In the van should be placed a division of men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants. This should be the arrangement made for assailing the foe. Those combatants in the army that are veterans should fight in the van. They would protect their comrades behind them. Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them. They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe).[301] If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great army, the array called Suchimukha should be formed.[302] When a small force is engaged with a large one, the leader of the former may shake hands with his men and utter loud cries to effect, 'The enemy has broken! The enemy has broken!' Those among them that are endued with strength should resist the enemy, loudly unto their comrades, 'Fresh friends have arrived! Fearlessly strike at your foes!' Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should blow and beat Krakachas, cow-horns, drums, cymbals, and kettle-drums.'"

SECTION CI

"Yudhishthira said, 'Of what disposition, of what behaviour, of what form, how acoutred, and how armed should the combatants be in order that they may be competent for battle?'

"Bhishma said, 'It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle. The Gandharvas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces, The Usinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight. The Yavanas, the Kamvojas, and those that dwell around Mathura are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand. It is well-known that persons possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications. They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks.[303] They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of bells, are excitable, wicked, and wrathful. They that have a voice deep as that of the clouds, that have wrathful face, or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl their weapons to a great distance. They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle. Some that are possessed of eyes closed like those of the iguana, disposition that is mild, and speed and voice like the horses, are competent to fight all foes. They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the enemy's drum or trumpet, that take delight in affrays of every kind, that have eyes indicative of gravity, or eyes that seem to shoot out, or eyes that are green, they that have faces darkened with frowns, or eyes like those of the mongoose, are all brave and capable of casting away their lives in battle. They that have crooked eyes and broad foreheads and cheek-bones not covered with flesh and arms strong as thunder-bolts and fingers bearing circular marks, and that are lean with arteries and nerves that are visible, rush with great speed when the collision of battle takes place. Resembling infuriated elephants, they become irresistible. They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves, that are fiery like (Vasudeva's horse) Sugriva or like the offspring of Garuda, the son of Vinata, that have round heads, large mouths, faces like those of cats, shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts, are all reckless of their lives and never flyaway from battle. Such troops should always be placed in the van. They always slay their foes in fight and suffer themselves to be slain without retreating. Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign.'"

SECTION CII

"Yudhishthira said. 'What are the well-known indications, O bull of Bharata's race, of the (future) success of an army? I desire to know them.'

"Bhishma said, 'I shall tell thee, O bull of Bharata's race, all the well-known indications of the (future) success of an army. When the gods become angry and inert are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge, perform diverse auspicious acts and expiatory rites including homa and the silent recitation of mantras, and thus allay all evils.[304] That army in which the troops and the animals are all undepressed and cheerful. O Bharata, is sure to win a decided victory. The wind blows favourably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them. The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it. Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon emit an agreeable fragrance. These have been said to be the indications of future success. The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success. If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster and defeat. If these birds, viz., swans and cranes and Satapatras and Chashas utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success. They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes. If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving-kindness, that is regarded as an indication of future success. If agreeable sounds and orders and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger. Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle. The victory, O Bharata, that one acquired by battle is very inferior. Victory in battle, it seems, is dependent on caprice or destiny. When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuosity of the flight resembles that of a mighty current of water or of a frightened herd of deer. Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight. A large army, consisting of even brave soldiers, is like a large herd of Ruru deer.[305] Sometimes again it may be seen that even fifty men, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior. Sometimes even five, or six, or seven men, resolute and standing close together, of high descent and enjoying the esteem of those that know them, vanquish foes much superior to them in number. The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, or producing disunion, and making gifts should first be tried, the battle, it is said, should come after these. At the very sight of a (hostile) force, fear paralyses the timid, even as at the sight of the blazing bolt of heaven they ask, 'Oh, upon what would it fall?'[306] Having ascertained that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, perspire profusely.[307] The entire country. O king, (that is the seat of war), becomes agitated and afflicted with all its mobile and immobile population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain. A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.[308] Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be made with that king who happens to be more powerful than the foe (sought to be crushed). If the invader does not proceed in the way, he can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides. Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Partha, to the uses of forgiveness and of severity. The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression. Samvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state. Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without anger and without destroying him. If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practise both severity and mildness. Before smiting, O Bharata, and while smiting, utter sweet words; and having smitten, show them compassion and let them understand that thou art grieving and weeping for them. Having vanquished an army, the kind should address the survivors saying, 'I am not at all glad that so many have been slain by my troops. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my direction. I wish they .(that are slain) were all alive. They do not deserve such death. They were all good men and true, and unretreating from battle. Such men, indeed, are rare. He that has slain such a hero in battle, has surely done that which is not agreeable to me.' Having uttered such speeches before the survivors of the vanquished foe, the king should in secret honour those amongst his own troops that have bravely slain the foe. For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately. The king should thus, under all circumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures. All creatures, also, O Bharata, trust such a ruler. Winning their trust, he succeeds in enjoying the earth as he pleases. The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the earth.'"

SECTION CIII

"Yudhishthira said, 'Tell me, O grandsire, how a kin should behave towards foe that is mild, towards one that is fierce, and towards one that has many allies and a large force.'

"Bhishma said, 'In this connection is cited, O Yudhishthira. the old narrative of the discourse between Vrihaspati and Indra. Once on a time, that slayer of hostile heroes, viz., Vasava, the chief of the celestials, joining his palms, approached Vrihaspati, and saluting him, said these words.'

"Indra said. 'How, O regenerate one, should I behave towards my foes? Row should I subdue them by means of contrivances, without exterminating them? In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies may not desert me?' Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.'

"Vrihaspati said, 'One should never wish to subdue one's foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's ire or fear or joy. He should conceal these within his own bosom. Without trusting one's foe in reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one's foes and never do anything that is disagreeable. One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill. captures and brings them under his power, even so should a king, O Purandara, bring his foes under subjection and then slay them if he likes. Having overcome one's foes, one should not sleep at ease. A foe that is wicked raises his head again like afire carelessly put out making its appearance again. When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into subjection and gain one's object. Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected, being all along unsubdued at heart, smites at the proper season, especially when the enemy makes a false step. By employing trusted agents of his own, such a foe would also render the other's forces inefficient by producing disunion. Ascertaining the beginning, the middle and the end of his foes,[309] a king should in secret cherish feelings of hostility towards them. He should corrupt the forces of his foe, ascertaining everything by positive proof, using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive. The king should never do such an injury to his foe as would rankle in the latter's heart.[310] Nor should he cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting it slip. Such, O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes. If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting. Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favourable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe.[311] Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the laches of his foes. His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler. That king who can conquer these four faults and counteract the deceitful contrivances of his enemies succeeds, without doubt, in smiting them all. When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved.[312] The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself before a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless. By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe. The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful. There is nothing, O best of duties, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition. The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded. If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do, not, again, be mild. But be both fierce and mild. As a rapid current ceaselessly cats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be ground one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once.[313] When a king happens to have a large army consisting of sixfold forces[314] and teeming with horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe without hesitation. If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expedition, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be avoided.[315] The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another, and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces. Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the same time, in their own cities, they should, through other persons conversant with the scriptures, adorned with every accomplishment, acquainted with the ordinances of the sacred books and possessed of learning cause incantations and foe-killing rites to be performed.'

"Indra said, 'What are the indications, O best of regenerate ones, of a wicked person? Questioned by me, tell me how I am to know who is wicked.'

"Vrihaspati said, A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such times breathe heavily, bites his lips, and shakes his head. Such a person always mixes in society and speaks irrelevantly.[316] Such a man never does what he promises, when the eye of the person to whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject. The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying, 'All is not right today as on other days.' His disposition shows itself in the circumstances connected with his sitting, lying, and riding. Sorrowing on occasions of sorrow and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy. Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed. I have now told thee, O foremost of deities, what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celestials!'

"Bhishma continued, 'Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection.'"

SECTION CIV

"Yudhishthira said, 'How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?'

"Bhishma said, 'In this connection, the story of Kshemadarsin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira! It has been heard by us that in days of old, when prince Kshemadarsin became weak in strength and fell into great distress, he repaired to the sage Kalakavrikshiya, and saluting him humbly, said unto him these words.'[317]

"The king said, 'What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this. One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical. Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning the wealth of knowledge, he succeeds in obtaining felicity.[318] I grieve for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream. They that can abandon vast wealth achieve a very difficult feat. As regards ourselves we are unable to abandon that wealth which is even no longer existent.[319] I am divested of prosperity and have fallen into a miserable and joyless plight. Instruct me, O Brahmana, what happiness I may yet strive for.' Thus addressed by the intelligent prince of Kosala, the sage Kalakavrikshiya of great splendour made the following answer.'

"The sage said, 'Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as thou thinkest. Thy belief is right, viz., All this that I see is unstable, myself as also everything that I have. Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly is never pained whatever the distress that may overwhelm him. Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness. Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief. Where, O king, is thy sire to-day, and where thy grandsire? Thou seest them not today, nor do they see thee now. Reflecting on thy own instability, who dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be. Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be. Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years. If a man cannot have the heart to give up his vast possessions, he should then endeavour to think his possessions are not his own and by that means seek to do good to himself.[320] Acquisitions that are future should be regarded by one as not one's own. Acquisitions that have disappeared, should also be regarded by one as not one's own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good. Many persons who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive but are never ruling kingdoms. They are not, like thee. They do not indulge in grief like thee. Therefore, cease thou to grieve in this way. Art thou not Superior to those men, or at least equal to them in intelligence and exertion?'" The king said, 'I regard the kingdom which I had with all its appendages to have been won by me without any exertion. All-powerful Time, however, O regenerate one, has swept it away. The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support upon whatever I obtain (by charity).'

"The sage said, 'Moved by the knowledge of what is true (in life) one should never grieve for either the past or the future. Be thou of such a frame of mind. O prince of Kosala, in respect of every affair that may engage thy attention. Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieved for that which is absent. Be thou delighted, O prince of Kosala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for Abut seek to preserve a pure disposition. Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions. Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance, suffer more misery still. Thou however, O king, art not stained by such vices. Endure the prosperity of others although thou art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others.[321] Prosperity leaves the person that hates others. Men possessed of righteous behaviour and wisdom and conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord. Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependent as it is upon ceaseless action and effort, are also seen to renounce it.[322] Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependent on others? Thou desirest to enquire after that particular frame of mind (which would enable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire. Objects that should be avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided. Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and, therefore pursue it eagerly. Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life. If, O prince of Kosala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth. Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity in the other world. Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth. Behold their pitiable condition. Behold their foolishness. When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth. Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and upon union when separation is its end? sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends. Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. Do thou, therefore, (as a remedy), restrain thy senses and mind and speech. For, if those become weak and productive of evil there is no man who can keep himself free from temptation of external objects by which he is always surrounded. As no one can form an adequate idea of the past nor can foresee the future, there being many intervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil. A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of Brahmacharya vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value. It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men. Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruit and roots, restraining speech and soul, and filled with compassion for all creatures. He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise. A large lake when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus. When thy prosperity is almost impossible to recover, and when thou art without ministers and counsellors, such a course is open to thee. Dost thou hope to reap any benefit by depending upon destiny?'"

SECTION CV

"The sage said, 'If, on the other hand, O Kshatriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom. If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail. If thou canst act according to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity. If thou likest it, O king, tell me, for then I shall speak to thee of that policy.'

"The king said, 'Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself).'

"The sage said, 'Renouncing pride and desire and ire and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands. Do thou serve Janaka the ruler of Mithila, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth. Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behaviour, and free from the seven principal faults. A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others. Honoured by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all. Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a vilwa with a vilwa. Or, making peace with the foes of thy foe, destroy the latter's power.[323] Thou shalt then cause thy foe to be attached to such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses, and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself.[324] If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy, should never suffer that foe to know it at all. Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies. Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies. Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury. Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brahmanas. The latter, (having received those presents through thy hands), will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves. Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the most felicity in heaven. If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Kosala, may be reduced to subjection. The treasury is the root of felicity in heaven and victory on earth. It is in consequence of their treasuries that the foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe but speak highly of Destiny. Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called Viswajit and divest him by that means of all his possessions. Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of Yoga (who will wean thy foe from all earthly possessions). The enemy will then desire to adopt renunciation and retire into the woods, solicitous of salvation. Thou shall then, with the aid of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy's dominions). These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.'"

SECTION CVI

"The king said, 'I do not desire, O Brahmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means. At the very outset of our present discourse I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect, by practising only such acts as are not harmful in their consequences, I desire to live in this world.. I am incapable of adopting these ways that thou pointest out to me. Indeed, these instructions do not become thee.'

"The sage said, 'These words, O Kshatriya, that thou speakest indicate thee to be possessed of righteous feelings. Indeed, thou art righteous in disposition and understanding, O thou of great experience. I shall strive for the good of you both, viz., for thyself and him.[325] I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king. Who is there that would not like to have a minister like thee that art born of noble race, that abstainest from all acts of unrighteousness and cruelty, that art possessed of great learning, and that art well versed in the art of government and of conciliating all persons? I say this because, O Kshatriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous. The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge to do.'

"Bhishma continued, "The sage, after this, inviting the ruler of the Videhas, said these words unto him: 'This personage is of royal birth. I know his very heart. His soul is as pure as the surface of mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him. Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days. The minister should be courageous as also possessed of great intelligence. By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom. Righteous kings have no such refuge as a minister possessed of such attributes. The high-souled person is of royal descent. He walketh along, the path of the righteous. This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honour, he will reduce all thy foes to subjection. If he engages in battle with thee, he will do what as a Kshatriya he should do. Indeed, if after the manner of his sires and grandsires he fights for conquering thee, it will be thy duty to fight him, observant as thou art of the Kshatriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself. Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle. Victory O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment. One may see victory and defeat in his own case. They that seek to exterminate a foe are sometimes exterminated themselves in course of their efforts.' Thus addressed, king Janaka, properly saluting and honouring that bull among Brahmanas who deserved every honour, replied unto him, saying, 'Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this. The ruler of Videha then, addressing the prince of Kosala, said these words: 'In observance of Kshatriya duties as also with aid of Policy, I have conquered the world. I have, however, O best of kings, been conquered by thee with thy good qualities. Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor.[326] I honour thy intelligence, and I honour thy prowess. I do not disregard thee, saying that I have conquered thee.

On the other hand, live thou with me as a victor. Honoured duly by me, O king, thou wilt go to my abode. Both the kings then worshipped that Brahmana, and trusting each other, proceeded to the capital of Mithila. The ruler of the Videhas, causing the prince of Kosala to enter his abode, honoured him, who deserved every honour, with offerings of water to wash his feet, honey and curds and the usual articles. King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This (the establishment of peace) is the high duty of kings; victory and defeat are both uncertain.'"

SECTION CVII

"Yudhishthira said, 'Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brahmanas and Kshatriyas and Vaisyas and Sudras. Thou hast discoursed also on the duties of kings, the subject of their treasuries, the means of filling them, and the topic of conquest and victory. Thou hast spoken also of the characteristics of ministers, the measures, that lead to the advancement of the subjects, the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good, the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses, and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bharata, laying down instructions that are plain according to what has been inculcated hi sacred treatise. Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a king![327] I desire to hear how these may grow, how they may be attached to the king, O Bharata, how may they succeed in subjugating their foes and in acquiring friends. It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned. I desire to hear all this in detail, O scorcher of foes! Tell me also, O king, the means by which they may be prevented from falling out with the king.'

"Bhishma said, 'Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity.[328] One of these parties (viz., the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction. By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts, and disunion and applying other methods for producing weakness, waste, and fear, the parties assail each other. The aristocracy of a kingdom, having the characteristics of a compact body, become dissociated from the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear, side with the enemies of their ruler. If again the aristocracy of a kingdom be disunited amongst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert. If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance. Men of knowledge applaud those nobles that art united with one another in bonds of love. If united in purpose, all of them can be happy. They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity. By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge,[329] the aristocracy advance in prosperity. By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity. By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in prosperity. Possessed of wealth and resources, of knowledge of the scriptures and all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger. Wrath (on the of part the king), rupture,[330] terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away from the king and side with the king's enemies. They, therefore, that are the leaders of the aristocracy should be honoured by the king. The affairs of the kingdom, O king, depend to a great extent upon them. Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bharata, consult with every member of the aristocracy. The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed. If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur. Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles. Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day. Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very natures, cease to speak with one another. This is an indication of defeat. It is not by courage, nor by intelligence, nor by beauty, nor by wealth, that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy.'"[331]

SECTION CVIII

"Yudhishthira said, 'The path of duty is long. It has also, O Bharata, many branches. What, however, according to thee, are those duties that most deserve to be practised? What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter?'

"Bhishma said, 'The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or in consistent with it, should be done unhesitatingly, O Yudhishthira! One should never do what they forbid. Without doubt, that which they command should always be done.[332] They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires. The father is said to be the Garhapatya fire; the mother, the Dakshina fire, and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity one may obtain the region of Brahma. Behave properly towards these three, O Bharata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward. Never transgress them in any act. Never eat before they eat, nor eat anything that is better than what thy eat. Never impute any fault to them. One should always serve them with humility. That is an act of high merit. By acting in that way, O best of kings, thou mayst obtain fame, merit, honour, and regions of felicity hereafter. He who honours these three is honoured in all the worlds. He, on the other hand, who disregards these three, falls to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires merit neither in this world nor in the next. He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world. All that I have given away in honour of those three has become a hundredfold or a thousandfold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes. One Acharya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyas. The father, again, is superior to ten Upadhyayas. The mother again, is superior to ten fathers, or perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother. In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being. The father and the mother, O Bharata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is heavenly. That life is subject to no decay and is immortal. The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend persons, by enjoying impunity, do not stain the king. The gods and the Rishis do not withhold their favours from such persons as strive to cherish even their sinful fathers with reverence. He who favours a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and a mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, incur the sin of killing a foetus. There is no sinner in this world like them.[333] Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and cheerfully share with them every object of enjoyment. With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the earth herself. He who pleases his preceptor gratifies Brahma by his act. For this reason, the preceptor is worthy of greater reverence than either the father or the mother. If preceptors are worshipped, the very Rishis, and the gods, together with the Pitris, are all pleased. Therefore, the preceptor is worthy of the highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great Rishis are pleased with him that behaves with reverence towards his preceptors. They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no sinner in the world equal to them. That son of the sire's loins and the mother's womb, who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a foetus. There is no sinner in the world like unto him. We have never heard that these four, viz., he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.'"

SECTION CIX

"Yudhishthira said, 'How, O Bharata, should a person act who desires to adhere to virtue? O bull of Bharata's race, possessed as thou art of learning, tell me this, questioned by me. Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasions should he tell an untruth?'

"Bhishma said, 'To tell the truth is consistent with righteousness. There is nothing higher than truth. I shall now, O Bharata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood.[334] Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valaka by slaying the blind beast (that threatened to destroy all creatures).[335] How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act![336] An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit.[337] The question thou hast asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately. Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures. Righteousness (Dharma) is so called because it upholds all creatures. In fact, all creatures are upheld by righteousness. Therefore, that is righteousness which is capable of upholding all creatures. Some say that righteousness consists in what has been inculcated in the Srutis. Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the Srutis.[338] Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is a settled duty. If by maintaining silence, one succeeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better on such an occasion to say what is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin. One should not, even if one be able, giveaway his wealth to sinful men. Wealth given to sinful men afflicts even the giver. If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establishing the truth of the contract, they did not say what should be said. When life is at risk, or on occasion of marriage, one may say an untruth. One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes. Having promised to pay, one becomes bound to fulfil his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour.[339] A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of Asuras for supporting life. Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii. Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be lost, they commit even suicide which is exceedingly pitiable. Among those sinful men there is no one to whom thou canst say, 'This is thy duty. Let thy heart turn to it.' Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows.[340] Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures. One should, in any matter, behave towards another as that other behaves in that matter. He who practises deceit should be resisted with deceit while one that is honest should be treated with honesty.'"

SECTION CX

"Yudhishthira said, 'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties.'

"Bhishma said, 'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties. They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when, addressed in evil language, they that do not injure others when themselves injured, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, being conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties. Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their Agni-hotras, succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth in this world even when life is at stake, and that are exemplars for all creatures to imitate succeed in overcoming all difficulties. They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in, overcoming all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celibacy and Brahmacharya, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own selves, succeed in overcoming all difficulties. Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honour for themselves, that give honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties. They that perform Sraddhas on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties. They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties. This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms,--this Krishna who is our well-wisher, brother, friend, and relative,--is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul. He is Govinda, the foremost of all beings. This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties. They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter.'"

SECTION CXI

"Yudhishthira said, 'Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people?'

"Bhishma said, 'In this connection is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira! In ancient times, in a city called Purika, full of affluence, there was a king named Paurika. That worst of beings was exceedingly cruel and took delight in injuring others. On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal. Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others. And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees. That jackal dwelt in a vast crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality. Unable to endure the purity of his behaviour, the other members of his species, endeavoured to make him alter his resolve by addressing him in the following words fraught with humility: 'Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an cater of carrion? Be thou our like. All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct. Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmlessness to all: 'My birth has been low. It is conduct, however, that determines the race.[341] I desire to behave in such a way that my fame may spread. Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One's own self is the cause of one's acts. The mode of life to which one may betake oneself is not the cause of one's religious acts. If one, while in the observance of a particular mode of life, slays a Brahmana, will not the sin of Brahmanicide attach to him? If, on the other hand, one gives away a cow while one is not in the observance of any particular mode of life, will that pious gift produce no merit? Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupefied by folly ye do not see the three faults that are in the end. I do not like to adopt the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation.' A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister.'

"The tiger said, 'O righteous personage, I know what thou art. Do thou attend to the duties of government with myself. Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste.[342] As regards ourselves, we are known to be of a fierce disposition. We inform thee beforehand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself.'--Honouring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.'

"The jackal said, 'O king of beasts, these words of thine with reference to myself are such as befit thee. It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs. Thou canst not maintain thy greatness without a pious minister, O hero, or with a wicked minister that is on the look-out for putting an end to the very life. Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom ever engaged in thy good, and endued with great mental vigour, even as thou regardest thy preceptors or parents. But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them. My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me. Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praiseworthy. I am of cleansed soul, I am highly blessed. I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment. I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods. All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days, fearlessly and without anxiety, in the observance of vows. The fear that arises in the heart of a person who is summoned by the king is unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots. Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two, I am of opinion that there is happiness where there is no anxiety. A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations. If, notwithstanding all this, thou appointest me, O king of beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me. Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee. I shall never consult with thy other ministers. If I do, desirous of superiority as they are they will then impute diverse kinds of faults to me. Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise. Having consulted with me thou shalt not punish thy other ministers afterwards, yielding to rage thou shalt not punish my followers and dependants.' Thus addressed by the jackal, the king of beasts answered him, saying, 'Let it be so,' and showed him every honour. The jackal then accepted the ministership of the tiger. Beholding the jackal treated with respect and honoured in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him. Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the taste. Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others. Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yielding to those temptations. Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal. The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object. He had made a compact with the king at the time of his accepting the ministership, saying, 'Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause.'

"Bhishma continued, 'When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered, 'Let the thief be found out.' His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom. Rearing Of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain. Beholding the opportunity, the former ministers addressed the king, saying, 'The jackal is ever ready to take away from all of us the means of sustenance.' Having represented this they once more spoke of the jackal's act of robbing the king of his food. And they said, 'Such then is his act! What is there that he would not venture to do? He is not as thou hadst heard. He is righteous in speech but his real disposition is sinful. A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows. If thou disbelievest this, we will give thee ocular proof.' Having said this, they immediately caused that meat to be discovered by entering the jackal's abode. Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying, 'Let the jackal be slain.' Hearing these words of the tiger, his mother came to that spot for awakening son's good sense with beneficial counsels. The venerable dame said, 'O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances. With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, viz., friends, neutrals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful. Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself. If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief). Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which. The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly. You see, there is necessity. therefore, for scrutiny in respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown. Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported. The king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets the destruction in consequence of the wicked ministers that lead him to that conviction.' After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made. The jackal's innocence being made manifest, he was acquitted and honoured by his master. The king of beasts affectionately embraced him again and again. The jackal, however, who was conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the Praya vow. The tiger, casting upon the virtuous jackal his eyes expanded with affection and honouring hit' with reverential worship, sought to dissuade him from the accomplishment of his wishes. The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words: 'Honoured by thee first, I have afterwards been insulted by thee. Thy behaviour towards me is calculated to make me an enemy of thine. It is not proper therefore, that I should any longer dwell with thee. Servants that are discontented, that have been driven from their offices, or degraded from the honours that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master). that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means or earning wealth, and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, 'they leave their masters and become effective instruments in the hands of foes.[343] I have been insulted by thee and pulled down from my place. How wilt thou trust me again? How shall I (on my part) continue to dwell with thee? Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me. If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency. afterwards describe the same person as wicked. I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shalt be filled with alarm and anxiety. Thyself suspicious and myself in alarm, our enemies will be on the look-out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults. The wise do not regard that situation happy in which there is honour first and dishonour afterwards. It is difficult to reunite the two that have been separated, as, indeed, it is difficult to separate the two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate. No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare. Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able or fearless. The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding."[344]

"Bhishma continued, 'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest. Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in praya and proceeded to heaven (as the reward of his good deeds on earth).'"

SECTION CXII

"Yudhishthira said, 'What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties.'

"Bhishma said, 'I shall tell thee what thou wishest to know. Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy. A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira! There was, in the Krita age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest. Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.'

"The camel said, 'Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred Yojanas.' The high-souled giver of boons said, 'Let it be so.' The camel then, having obtained the boon, returned to his own forest. The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupefied by fate, did not from that day go out for grazing. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any labour, a great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole earth. A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter. Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it. But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away. Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased. Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness. As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories. In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects. A person possessed of such aids succeeds in ruling the entire earth. O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times conversant with the ordinances laid down in the scriptures. I, also, with sight directed to the scriptures, have said the same to thee. Exercising thy intelligence, do thou act in this world, O king!'"

SECTION CXIII

"Yudhishthira said, 'Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe.'

"Bhishma said, In this connection is cited the old story of the discourse between the Ocean and the Rivers. In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.'

"The Ocean said, 'Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches. Ye do not, however, ever bring to me a cane. The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore, to hear what the motive is that inspires all of you. Indeed, why is it that canes are not washed down by any of you, uprooted from the banks where they grow?' Thus addressed, the River Ganga, replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.'

"Ganga said, 'Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).'

"Bhishma continued, 'That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.[345] That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.'"

SECTION CXIV

"Yudhishthira said, 'How, O Bharata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?'[346]

"Bhishma said, 'Listen, O lord of earth, how the subject has been treated of (in the scriptures), how a person of good soul should endure in this world the abusive speeches of persons of little intelligence. If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent man should disregard an abusive language who resembles, after all, only a Tittibha uttering dissonant cries.[347] One who yields to hate is said to live in vain. A fool may often be heard to say, 'Such a respectable man was addressed by me in such words amid such an assembly of men,' and to even boast of that wicked act. He would add, 'Abused by me, the man remained silent as if dead with shame. Even thus does a shameless man boast of an act about which no one should boast. Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say. What can a vulgar fellow do by either his praise or his blame? He is even like a crow that caws uselessly in the woods. If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, these words are as effective as those uttered by fools invoking death upon them with whom they quarrel.[348] That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view.[349] A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything. That man who speak of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.[350] The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons. A man of wisdom, therefore, should unhesitatingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog. That wicked-souled wretch who proclaims the faults of a high-souled person, really publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others). The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes. A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriated elephant roaring in madness, or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish and has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity. If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words: Do not suffer thyself to be afflicted. A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known. That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech.'

SECTION CXV

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me. Thou shouldst, O king, resolve it. Thou art an advancer of our family. Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further. That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present, that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse. How should a king who has been placed on the throne and who continues to occupy it, surrounded by friends, ministers, and servants gratify his people. That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him. It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts. Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction. Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless Amrita. What classes of servants are to be regarded as inferior and what is possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisable to discharge the duties of ruling? If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty.'

"Bhishma said, 'The king, O Bharata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it. That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty. That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who have a knowledge of the relations of things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty. That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty. The king whose subjects are always cheerful, and high minded, and who always tread in the path of the righteousness, succeeds in enjoying the happiness attached to sovereignty. He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances. That king succeeds in obtaining affluence and great merit whose repositories and barns are supervised by incorruptible, trust-worthy, devoted, and uncovetous servants always bent upon gathering. That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Sankha and Likhita, succeeds in earning the merit that attaches to sovereignty. That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six. succeeds in earning the merit that attaches to sovereignty.'"

SECTION CXVI

"Bhishma said, 'In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wise men. That history has connection with the present topic. I heard it in the hermitage of Rama, the son of Jamadagni, recited by many foremost of Rishis. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruit and roots observing rigid vows, and with his senses under control. Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures. Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriated elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the Rishi and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable. Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the Muni at any time. He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruit and roots and water, and was tranquil and Of inoffensive aspect. Lying at the feet of that high-souled Rishi as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated. One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama. Licking the corners of his mouth With the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey. Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the Muni in these words. Listen unto them, O monarch! 'O holy one, this leopard is a foe of the dogs. It wishes to slay me. O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace. O thou of mighty arms, without doubt thou art possessed of omniscience.' Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six attributes and capable of reading the voices of all animals, the sage said the following words.'

"The sage said, 'Thou shalt have no fear of death from leopards any longer. Let thy natural form disappear and be thou a leopard, O son!' At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly. Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it. Some time after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard. Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the Rishi's protection for saving his life. The sage, who showed great affection for the leopard in consequence of the latter's living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes. The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruit and roots. Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.'

SECTION CXVII

"Bhishma said, 'The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriated elephant came there, looking like a risen cloud. Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds. Beholding that infuriated elephant, proud of his strength, approaching towards him, the tiger agitated with fear, sought the protection of the Rishi. That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as mass of clouds, became terrified. The Rishi's elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes. A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants. Beholding the lion coming, the Rishi's elephant, from fear of life, began to tremble and sought the protection of the sage. The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of same species with himself, the Rishi's lion no longer feared him. On the other hand, the wild lion seeing a stronger beast of his own species before him, became terrified. The Rishi's lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives. Some time after one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright, having eight legs and eyes on the forehead, viz., a Sarabha, came to that spot. Indeed he came to that very hermitage for the object of slaying the Rishi's lion. Seeing this, the sage transformed his lion into a Sarabha of great strength. The wild Sarabha, beholding the Rishi's Sarabha before him to be fiercer and more powerful, quickly fled away, from that forest. Having been thus transformed into a Sarabha by the sage, the animal lived happily by the side of his transformer. All the animals then that dwelt in the vicinity became inspired with the fear of that Sarabha. Their fear and the desire of saving their lives led them all to fly away from that forest. Filled with delight, the Sarabha continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruit and roots upon which he had formerly lived. One day that ungrateful beast who had first been a dog but who was now transformed into a Sarabha, eagerly thirsting for blood, wished to slay the sage. The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.'

"The sage said, 'O dog, thou wert first transformed into a leopard. From a leopard thou wert then made a tiger. From a tiger thou wert next transformed into an elephant with the temporal juice trickling down thy cheeks. Thy next transformation was into a lion. From a mighty lion thou wert then transformed into a Sarabha. Filled with affection for thee, it was I that transformed thee into these diverse shapes. Thou didst not, and dost not, belong by birth, to any of those species. Since, however, O sinful wretch, thou desirest to stay me who have done thee no injury, thou shalt return to thy own species and be a dog again.' After this, that mean and foolish animal of wicked soul, transformed into a Sarabha once more assumed, in consequence of the Rishi's curse, his own proper form of a dog.'"

SECTION CXVIII

"Bhishma said, 'Having once more assumed his proper form, the dog became very cheerless. The Rishi, reproving him, drove the sinful creature from his hermitage. An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scripture, conduct, birth, self-restraint, compassion, strength, energy, dignity, and forgiveness. A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy. A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master. An individual, however, that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.[351] A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his sense under control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends, conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful, faithful in the discharge of his own duties., a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces, acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march, skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right, of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action, active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirement of place and time. That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the earth like the light of the moon. A king, again, who is conversant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when the occasion requires it acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies, practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good, free from the fault of egoism, never without a wife,[352] and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him. Avoiding idleness, he should always attract men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous. Without lying aside the lord of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such. The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom. A king that desires his own advancement should never disregard his army. That king whose soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole earth. That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers. A king who has succeeded in attaching all men unto himself, may, O Bharata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole earth.'"

SECTION CXIX

"Bhishma said, 'That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty. A dog should not, with honours, be placed in a position above that for which he is fit. If a dog be placed above the situation which is fit for him, he becomes intoxicated with pride. Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved. That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty. A Sarabha should occupy the position of a Sarabha; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard. Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve. That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails to gratify his people. A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature and are never the objects of calumny in respect of the offices they hold should be the intimate associates of the king. A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion. That lion, however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties. Even thus, O ruler of men, may a king succeed in subjugating the whole earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth. O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth. These men that are devoted to the services of their master are never slopped by any impediments. Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters. Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury. Let thy barns, O king, be fitted with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn. Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds. O delighter of the Kurus, attend to the wants of thy kinsmen and friends. Be thou surrounded with friends and relatives. Seek thou the good of thy city. By citing the precedent of the dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear?'"

SECTION CXX

"Yudhishthira said, 'Thou hast, O Bharata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties. Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however, O bull of Bharata's race, speak of them in such a way that one may succeed in retaining them in memory."[353]

"Bhishma said, 'The protection of all creatures is regarded as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.[354] A king who can assume diverse forms succeeds in accomplishing even the most subtle objects. Dumb like the peacock in autumn, he should conceal his counsel. He should speak little, and the little he speaks should be sweet. He should be of good features and well versed in the scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success even as men seek the refuge or loudly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock.[355] The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects like men repairing to a full-grown palmyra for drawing its juice.[356] He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes; crush those that are their partisans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades[357] and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy, and destroy their force and drive them away from home. The king should also like the peacock do what is good to him, and glean wisdom from everywhere as they collect insects even from the forest. A wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures. By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions. The king should be well-versed in the arts of conciliatory policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, goon regains his disposition like heated iron dipped in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild indisposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes. The king should do good to all persons without transgressing the dictates of righteousness. That king stands immovable as a hill whom everybody regards--'He is mine.' Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good act; as are never heedless; as are free from rapacity; as are possessed of learning and self-restraint; as are firm in virtue and always prepared to uphold the interests of both virtue and profit. In this way, having ascertained the course of actions and their final objects the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness. The king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the earth. That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored. The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place,--these eight qualities lead to the increase of wealth, be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items. A foe, whether he happens to be a child, a young man, or an aged one, succeeds in staying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe. If a king possessed of intelligence desire affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by a train of self-seeking flatterers,[358] never succeeds in winning even the smallest benefit. For these reasons.. the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightening that blazes forth only for a second. Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.[359] A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control. O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.[360] A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion. The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit!'"[361]

SECTION CXXI

"Yudhishthira said, 'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything for everything depends upon Chastisement. It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and Rishis and high-souled Pitris and Yakshas and Rakshasas and Pisachas and Sadhyas, or living beings in this world including beasts and birds. Thou hast said that the entire universe, mobile and immobile, including gods, Asuras, and men, may be seen to depend upon Chastisement. I now desire, O bull of Bharata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?'

"Bhishma said, 'Listen, O descendent of Kuru, who Chastisement is and why he is called also Vyavahara! That upon whom all things depend is called Chastisement. Chastisement is that by which righteousness is kept up. He is sometimes called Vyavahara. In order that the righteousness of a king that is heedfully awake may not suffer extinction (Chastisement has come to be called by that name). It is for this reason that the name Vyavahara becomes applicable to it.[362] In olden days Manu, O king, declared first of all this truth, viz.,--'He who protects all creatures, the loved and the odious equally, by impartially wielding the lord of Chastisement, is said to be the embodiment of righteousness.'--These words that I have said were, O king first, uttered in days of old by Manu. They represent the high words of Brahman. And because these words were spoken first, therefore, they are known as the first words. And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of Vyavahara. The aggregate of three always rests on well applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His cars are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin.[363] That irresistible deity assumes such a fierce shape. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on earth. Chastisement moves in the world. Indeed, Chastisement moves on earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims. These, O Yudhishthira, are some of the names which Chastisement bears, viz., Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First. born, the individual without affections, the Soul of Rudra, the eldest Manu and the great Benefactor Chastisement is the holy Vishnu. He is the puissant Narayana. And because he always assumes a terrible form, therefore he is called Mahapurusha. His wife Morality is also known by the names of Brahmana's Daughter, Lakshmi, Vriti, Saraswati, and Mother of the universe. Chastisement thus has many forms. Blessings and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and vice, desire and aversion, season and month, night and day, and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness, malice and goodwill, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity, energy, acts, learning, eloquence, keenness of Understanding,--all these, O Yudhishthira, are forms of Chastisement in this world. Hence, Chastisement is exceedingly multiform. If Chastisement had not existed, all creatures would have ground one another. Through fear of Chastisement. O Yudhisthira, living creatures do not slay one another. The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all. Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brahmanas. Endued with righteousness, foremost of Brahmanas became attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratify the deities. The deities, being gratified, commend the denizens of the earth to Indra. For benefiting the denizens of the earth, Indra gives them food (in the form of rain without which crops and vegetation would fail). The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them. For serving this object, Chastisement assumes the form of a Kshatriya among men. Protecting men, he remains awake, always heedful and never decaying. Chastisement has again these other eight names, viz., God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature. God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.[364] Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, etc.), with the eight objects mentioned below, and the other force (viz., that which depends upon a well-filled treasury), should be sought for the king, O Yudhishthira. Those eight objects are elephants, horses, cars, foot soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle (such as sheep, etc.). Of the army equipped in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, Infantry, officers, and surgeons constitute the limbs. Beggars, principal judges, astrologers, performers of propitiatory and Atharvan rites, treasury, allies, grain, and all other requisites, constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom. God himself has, with great care, sent Chastisement for the use of the Kshatriya. This eternal universe is impartial Chastisement's self. There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement. There is another kind of Vyavahara arising out of the dispute of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that Vyavahara is seen to be productive of good. There is another kind of Vyavahara which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger, among kings, a (third) kind of Vyavahara which is connected with family customs but which is consistent with the scriptures.[365] That Vyavahara which has, as above, been said to be characterised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence. Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahara. That which has been called Vyavahara is really based upon Vedic precepts. That Vyavahara which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahara as they have done of ordinary law.[366] The third kind of Vyavahara is also a preceptor of men, and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity. That which is Chastisement has been seen by us to be eternal Vyavahara. That which has been said to be Vyavahara is verily the Veda. That which is the Veda is morality, duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been Grandsire Brahman, that Lord of all creatures. Brahman is the Creator of the entire universe with the gods and Asura and Rakshasas and human beings and snakes, and of every other thing. Hence that Vyavahara which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahara: Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.

SECTION CXXII

"Bhishma said, 'In this connection is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma. That king was always engaged in acts of piety, and accompanied by his spouse he always practiced the most rigid penances. He repaired to the spot called Munjaprishtha held in high esteem by the Pitris and the celestial Rishis. There, on that peak of Himavat, near the golden mountains of Merit, (the great Brahmana here) Rama, sitting under the shade of a well-known banian, had tied his matted locks together.[367] From that time, O monarch, the spot, which is a favourite haunt of Rudra, came to be called Munjaprishtha by Rishis of rigid vows. King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brahmanas, came to be regarded as a celestial Rishi in holiness. One day, that crusher of foes, that friend of Sakra, viz., king Mandhatri of great soul, came to Vasuhoma on his mountain retreat. Arrived there, Mandhatri, beholding king Vasuhoma of austere penances stood before the latter in an attitude of humility. Vasuhoma offered unto his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs. After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying, 'What, O king, shall I do for thee?' Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.'

"Mandhatri said, 'Thou hast, O king, studied all the doctrines of Vrihaspati. O best of men, the doctrines laid down by Usanas also are known to thee. I desire to know what is the origin of Chastisement. What was awake before Chastisement? What also is said to be its end? How came Chastisement to depend upon the Kshatriya? Tell me all this. O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee.'[368]

"Vasuhoma said, 'Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures. It hath been heard by us that once upon a time, the Grandsire of all the worlds, viz., the divine Brahman desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself. For this reason he conceived in his brain and held the foetus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the foetus fell from his head. The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire. Upon the commencement of that sacrifice, of Brahman, O best of kings. Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume.[369] Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased. Men ceased to distinguish between what drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased. All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour. The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying, 'It behoveth thee, O Kesava, to show mercy on the present occasion. Let it be so ordained by thee that the confusion that has occurred may disappear.' Thus addressed, that foremost of deities, armed with an enormous Sula,[370] having reflected long, created his ownself into the form of Chastisement. From that form, having Righteousness for its legs, the goddess Saraswati created Danda-niti (Science of Chastisement) which very soon became celebrated over the world. After this the great god armed with the enormous Sula, having again reflected for some time, appointed a few among the gods as the lords or rulers of their respective classes. It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the Pitris. Kuvera was made the lord of treasures and of all the Rakshasas. Meru was made the king of the mountains, and Ocean was made the lord of the rivers. The puissant Varuna was installed into the sovereignty of the waters and the Asuras. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy. The puissant Isana the high-souled and eternal Mahadeva, of three eyes, was made the lord of the Rudras. Vasishtha was made the lord of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations. Ansumat was made the lord of all herbs, and the puissant and foremost of deities, viz., Kumara or Skanda, of twelve arms, was made the chief of all the spirits and ghostly beings (that wait upon Mahadeva). Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures as also of the four portions of Death (viz., weapons, diseases, Yama, and acts) and lastly of grief and joy. The Srutis declare that the supreme god Mahadeva, that lord of lords, O king, armed with Sula, is the chief of the Rudras. The rod of chastisement was given to Brahmana's son of subsequent birth, viz., Kshupa, that lord of all creatures and the foremost one of all virtuous persons. Upon the completion of that sacrifice according to due rites, Mahadeva, after doing proper reverence made over Chastisement, that protector of Righteousness, unto Vishnu.[371] Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu. Bhrigu gave that rod intended for the protection of righteousness, unto all the Rishis. The Rishis gave it unto the Regents of the world, and the Regents made it over again to Kshupa. Kshupa then made it over to Manu the son of Surya. The deity of Sraddhas (viz., Manu), gave it unto his sons for the sake of true righteousness and wealth. Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury. The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes. Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures. At the top of the scale, the divine Indra is awake (with the rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajapati; after Prajapati, Righteousness whose essence consists of restraint,[372] after Righteousness the son of Brahman, viz., the eternal Law; after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods and used as food and medicines); after the herbs, the mountains; after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire, viz., Brahman; after the Grandsire, the divine and blessed Mahadeva; after Mahadeva, the Viswedevas; after them, the great Rishis; after the Rishis the divine Soma; after Soma, the deities who are all eternal; after the deities, know that the Brahmanas are awake. After the Brahmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas. Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.[373] Time, O Bharata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahadeva, the god of gods, is always awake. He is called by these names also, viz., Kapardin, Sankara, Rudra, Bhava, Sthanu and the lord of Uma. Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement.'

"Bhishma continued, 'That person who listens to this teaching of Vasuhoma, and having listened to it conducts himself according to its tenure, is sure to obtain the fruition of all his wishes. I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer of the universe which is governed by righteousness.'"

SECTION CXXIII

"Yudhishthira said, 'I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure. Depending upon which of these does the course of life proceed? What are the respective roots of Virtue, Wealth, and Pleasure? What are again the results of those three? They are sometimes see n to mingle with one another, and sometimes to exist separately and independently of one another.'

"Bhishma said, 'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three, viz., Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.[374]

Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation. It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.[375] Virtue, Wealth, and Pleasure, when sought for the sake of heaven or such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.[376] One should not cast them off even mentally. If Virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances.[377] The aim of the triple aggregate is towards emancipation. Would that man could obtain it! One's acts, undertaken and completed with eve tithe aid of intelligence may or may not lead to the expected results. Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c). There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again that Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth, viz., Emancipation. Virtue's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results. In this connection is cited the narrative of the discourse that look place in days of old between Kamandaka and Angaristha. One day, king Angaristha, having waited for the opportunity, saluted the Rishi Kamandaka as he was seated at his ease and asked him the following questions, 'If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O Rishi, can those sins be destroyed? If again a man impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?'

"Kamandaka said, 'That man who, abandoning Virtue and Wealth pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself. The subjects do not follow such a king. Brahmanas and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself. Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death. Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brahmanas and do good offices unto them. He should be devoted to righteousness. He should make alliance (of marriage) with high families. He should wait upon high-minded Brahmanas adorned with the virtue of forgiveness. He should perform ablutions and recite sacred mantras and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men. He should gratify all persons by speeches or good acts. He should say unto all--'I am yours,'--proclaim the virtues of even his foes. By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed. Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessing through the grace of thy seniors and preceptors.'"

SECTION CXXIV

"Yudhishthira said, 'All persons on earth, O foremost of men, applaud virtuous behaviour. I have, however, great doubts with respect to this object of their praise. If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired. How indeed, is that behaviour acquired, O Bharata! I desire to hear it. Tell me also, O foremost of speakers, what has been said to be the characteristics of that behaviour.'

"Bhishma said, Formerly, O giver of honours, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarashtra the same question. Listen to what transpired on that occasion, O Bharata! Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied unto him as follows.

Dhritarashtra said, 'Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reason they appear to be adequate, I shall then endeavour to instruct thee. O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives. Thou coverest thy limbs with the best robes. Thou eatest the richest food.[378] Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?'

Duryodhana said, 'Ten thousands of high-souled Snataka Brahmanas daily eat at Yudhishthira's palace off plates of gold. Beholding his excellent mansion adorned with excellent flowers and fruit, his steeds of the Tittiri and the Kalmasha breeds, his robes of diverse kinds, indeed, beholding that high prosperity of my enemies viz., the sons of Pandu, a prosperity that resembles the high affluence of Vaisravana himself, I am burning with grief, O Bharata!'

Dhritarashtra said, 'If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour. Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour. Mandhatri conquered the whole world in course of only one night, Janamejaya, in course of three; and Nabhaga, in course of seven. All these kings were possessed of compassion and of virtuous behaviour. For this reason the earth came to them of their own accord, won over by their virtue.

"Duryodhana said, 'I desire to hear, O Bharata, how that behaviour may be acquired, that behaviour, viz., in consequence of which the earth was won so speedily (by the kings named by thee).

"'Dhritarashtra said, 'In this connection, the following old narrative is cited. It was formerly recited by Narada on the subject of virtuous behaviour. In days of yore, the Daitya Prahlada, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection. Sukra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying, 'I desire thee to tell me what is the source of felicity. Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity. Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was anything higher than that.

"Vrihaspati said, 'There is something, O son, that is still higher. The high-souled Bhargava (Usanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials!' Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhargava and obtained from him with a ratified heart, a knowledge of what was for his great good. Obtaining the permission of the high-souled Bhargava, the performer of a hundred sacrifices once more asked the sage as to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him. The omniscient Bhargava said, 'The high-souled Prahlada has better knowledge.' Learning this, Indra became highly delighted. The chastiser of Paka, possessed of great intelligence, assumed the form of a Brahmana, and repairing to Prahlada, asked him, saying, 'I desire to hear what conduces to felicity. Prahlada answered the Brahmana, saying, 'O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds, I cannot, therefore, instruct thee.' The Brahmana said, 'O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good. At this answer, king Prahlada. became delighted with that utterer of Brahma. Saying, 'So be it!' he availed of a favourable opportunity for imparting to the Brahmana the truths of knowledge. The Brahma na duly observed towards Prahlada the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlada desired. Many a time the Brahmana enquired, saying, 'O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, 'What those means are.' Prahlada, O monarch, answered the question the Brahmana asked.

"Prahlada said, 'I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brahmanas. On the other hand, I accept and follow the counsels of policy they declare unto Me based upon the teachings of Sukra. In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my seniors. I bear no malice. I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. These regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb. I taste the nectar dropped by those learned men, and like the Moon among the constellations I live among the members of my race.[379] Even this is nectar on earth, even this is the clearest eye, viz., listening to the teaching of Sukra from the lips of Brahmanas and acting according to them. In these consists the good of a man.' Thus said Prahlada unto that utterer of Brahma. Served dutifully by him, the chief of the Daityas once more said, 'O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me. Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask. The Brahmana answered the chief of the Daityas saying, 'Very well. I will obey thee.' Prahlada, gratified with him, said, 'Take what thou wishest.'

"The Brahmana said, 'If, the king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour. Even this is the boon that I solicit.[380] At this, though delighted, Prahlada became filled with a great fear. Indeed, when this boon was indicated by the Brahmana, the Daitya chief thought the solicitor could not be a person of ordinary energy. Wondering much, Prahlada at last said, 'Let it be so.' Having, however, granted the boon, the Daitya chief became filled with grief. The Brahmana, having received the boon, went away, but Prahlada, O king, became penetrated by a deep anxiety and knew not what to do. While the Daitya chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlada asked the form, saying, 'Who art thou?' The form answered, saying, 'I am the embodiment of thy Behaviour. Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brahmanas who had become thy devoted disciple.' Having said these words, the form disappeared and soon after entered the body of Sakra. After the disappearance of that form, another of similar shape issued out of Prahlada's body. The Daitya chief addressed it, saying, 'Who art thou?' The form answered, saying, 'Know me, O Prahlada, for the embodiment of Righteousness. I shall go there where that foremost of Brahmanas is, for, O chief of the Daityas, I reside there where Behaviour dwells.' Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high souled Prahlada. Asked by Prahlada as to who he was, that form possessed of great effulgence answered, saying, 'Know, O chief of the Daityas, that I am Truth. I shall leave thee, following the way of Righteousness.' After Truth had left Prahlada, following in the wake of Righteousness, another great person issued out of Prahlada's body. Asked by the Daityas king, the mighty being answered, 'I am the embodiment of Good deeds. Know, O Prahlada, that 1 live there where Truth lives.' After this one had left Prahlada, another being came out, uttering loud and deep cries. Addressed by Prahlada, he answered, 'Know that I am Might. I dwell there where Good deeds are.' 'Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlada's body. The Daitya chief asked her and she answered him saying that she was the embodiment of Prosperity, adding, 'I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.' The high-souled Prahlada, penetrated, with great fear, once more asked the goddess, saying, 'Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities. Who is that foremost of Brahmanas (who was my disciple)? I desire to know the truth.'

The goddess of Prosperity said, 'Devoted to the vow of Brahmacharya, that Brahmana who was instructed by thee was Sukra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds. O righteous one, it was by thy behaviour that thou hadst reduced the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour. Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour.'

"Bhishma continued, 'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words: 'O delighter of the Kurus, I wish to know the truth about Behaviour. Tell me the means by which it may be acquired.'

"Dhritarashtra said, 'Those means were indicated by the high-souled Prahlada while discoursing unto Indra. Listen, however, O ruler of men, as how in brief Behaviour may be acquired. Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise. That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done. That act, on the other hand, should be done in consequence of which o tie may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is. If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root.'

"Dhritarashtra continued, 'Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira.'

"Bhishma continued, 'Even this was what king Dhritarashtra said unto his son. Do thou act according, to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit.'"

SECTION CXXV

"Yudhishthira said, 'Thou hast said, O grandsire, that behaviour is the first (of requisites for a man). Whence, however, does Hope arise? Tell me what it is. This great doubt has taken possession of my mind. There is no other person than thee, O subjugator of hostile towns, who can remove it. O grandsire, I had great hope in respect of Suyodhana that when, a battle was about to ensue (in consequence of his own obstinacy), he would, O lord, do what was proper. In every man hope is great. When that hope is destroyed, great is the grief that succeeds, and which, without doubt, is equal to almost death itself. Fool that I am, Dhritarashtra's wicked-souled son, Duryodhana, destroyed the hope I had cherished. Behold, O king, the foolishness of my mind! I think that hope is vaster than a mountain with all its trees. Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable. Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?'

"Bhishma said, 'I shall narrate to thee, O Yudhishthira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it. A royal sage of the Haihaya race, Sumitra by name, went out a hunting. He pursued a deer, having pierced it with a straight shaft. Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his prey. The animal, endued with fleetness, quickly cleared a low ground and then a level plain. The king, young, active and strong, and armed with bow and sword and cased in mail, still pursued it. Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses. Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed. Pierced with many shafts by the king, that denizen of wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer. Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point. At last that crusher of foes, taking a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring. The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft. That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.'"

SECTION CXXVI

"Bhishma said, 'The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest. Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honoured him in due form. Accepting the honours offered by the Rishis, the king enquired of them about the progress and advancement of their penances. Having duly answered the enquiries of the king, those Rishis endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat. And they said, 'Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows? We wish to hear whence thou art coming, O giver of honours. Tell us also in what race thou art born and what thy name is.' Thus addressed, O bull among men, the king proceeded to duly give unto all those Brahmanas an account of himself, O Bharata, saying, 'I am born in the race of the Haihayas. By name I am Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed. In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed. What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and disappointed of my hopes. I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed. The prince of mountains, viz., Himavat, and that vast receptacle of waters, viz., the ocean, cannot, for its vastness, measure the extent of the firmament. Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omniscient. There is nothing unknown to you. You are also highly blessed. I therefore, solicit you for resolving my doubt. Hope as cherished by man, and the wide firmament, which of these two appears vaster to you? I desire to hear in detail what is so unconquerable to hope. If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay. I do not wish, ye foremost of regenerate ones, to hear anything from You that may be a mystery improper to discourse upon. If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse, I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject.'"

SECTION CXXVII

"Bhishma said, 'Then that best of Rishis, viz., the regenerate Rishabha, sitting in the midst of all those Rishis, smiled a little and said these words: 'Formerly, O tiger among kings, while travelling among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Narayana. There lies the delightful spot called Vadri, and there also is that lake in the firmament (whence the sacred Ganga takes her rise).[381] There the sage Aswasiras, O king, (always) reads the eternal Vedas. Having performed my ablutions in that lake and offered with due rites oblations of water unto the Pitris and the dogs, I entered the asylum. Within that retreat the Rishis Nara and Narayana always pass their time in true pleasure.[382] Not far from that spot I repaired to another retreat for taking up my abode. While seated there I beheld a very tall and emaciated Rishi, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu. Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extra-ordinary aspect. His head was proportionate to his body, and his cars and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble. Beholding that exceedingly emaciated Brahmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands. Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him. Then, O monarch, that foremost of virtuous men, viz., Tanu, began to discourse in the midst of the Rishis dwelling in that asylum upon topics connected with Righteousness and Profit. While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds. The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one. 'I shall find my son here!' 'I shall find my son here!' Dragged on by hope in this way, the king wandered through that forest in those days. Addressing the emaciated Rishi he said, 'Without doubt that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas he was my only child. He is lost and can nowhere be found! Though incapable of being found out, my hope, however, of finding him is very great. Filled with that hope (which is being constantly disappointed), I am verily on the point of death.' Hearing these words of the king, that foremost of Munis, viz., the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation. Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly, 'What, O celestial Rishi, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety.'

"The Muni said, 'A holy and great Rishi had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding. The Rishi had asked thy son for a golden jar and vegetable barks. Thy son contemptuously refused to gratify the ascetic. Thus treated by thy son, the great sage became disappointed. Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art. The great Rishi, in return, offered the king according to the rites observed by the dwellers of the forests water to wash his feet and the usual ingredients that make up the Arghya. Then all the Rishis, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of Ursa Major surrounding the Pole star. And they asked the unvanquished king as to the cause of his arrival at that asylum.'"

SECTION CXXVIII

"The king said, 'I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest. Ye foremost of Brahmanas, that child was my only son and, ye sinless ones, he is of very tender years. He cannot, however, be found here. I am wandering everywhere for finding him out.'

"Rishabha continued, 'After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer. In former days that Brahmana had not been much honoured by the king. In disappointment, O monarch, he had for that reason practised austere penances for a longtime, resolving in his mind that he should never accept anything in gift from either kings or members of any other order. And he said to himself, 'Hope agitates every man of foolish understanding. I shall drive away hope from my mind.' Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words:

"The king said, 'What is the measure of the thinness of Hope? What on earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit."

"Rishabha continued, 'Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brahmana of emaciated body addressed the king and said the following words:

"The sage said, 'There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind.'

"The king said, 'At thy words, O Brahmana, I understand what is slender and what is not so.[383] I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of Sruti. O thou of great wisdom, one doubt, however, has arisen in my-mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee. What is more slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety.'

"The emaciated sage said, 'A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still, O sire, is the person that never disregards an applicant. The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slenderer than even my body.[384] The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body.[384] The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body. The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body. The hope that springs up in the hearts of grown up maidens of marriage when they hear anybody only talk of it in their presence, is slenderer than even my body.'[385] Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brahmanas and touched his feet with their bent heads.'

"The king said, 'I beg thy grace, O holy one! I wish to meet with my child. What thou hast said, O best of Brahmanas, is very true. There is no doubt of the truth of thy utterances.'

"Rishabha continued, 'The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot. Having caused the prince to be brought thither, the sage rebuked the king (his father).[386] That foremost of virtuous persons then displayed himself to be the god of righteousness. Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge. I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated).'

"Bhishma continued 'Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated Rishi). Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat. Overcome with distress,[387] thou hast questioned me and heard my answer. Having heard it. O monarch, it behoves thee to dispel these regrets of thine!'

SECTION CXXIX

"Yudhishthira said, 'Like one that drinks nectar I am never satiated with listening to thee as thou speakest. As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee. Do thou, therefore, O grandsire, discourse once more upon morality. I am never satiated with drinking the nectar of thy discourse upon morality.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama. Gotama owned a wide retreat on the Paripatra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum. One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances. The regenerate sage understanding that it was Yama who had come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands). The royal Dharma, beholding that bull among Brahmanas, duly saluted him (in return) and addressing him asked what he was to do for him.'

"Gotama said, "By doing what acts does one liberate one's self from the debt One owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?'

"Yama said, 'Devoting one's self to the duty of truth, and practising purity and penances one should ceaselessly worship one's mother and father. One should also perform Horse-sacrifices with presents in profusion unto the Brahmanas. By such acts one wins many regions (of felicity) of wonderful aspect.'"

SECTION CXXX

"Yudhishthira said, 'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bharata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?'

"Bhishma said, 'Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to mystery (in connection with duties).[388] Without being questioned, O Yudhishthira, I could not venture to discourse upon this duty. Morality is very subtle. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person. By acting with intelligence the king may or may not succeed in acquiring wealth.[389] Aided by thy own intelligence do thou think what answer should be given to thy question on this head. Listen, O Bharata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous. If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject. The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him. Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,[390] listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water. Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,[391] show compassion to his people. This is eternal duty. For men that are able and competent,[392] the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit. (And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth). A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness. After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.[393] Even these have been declared to be his duties. He should not sink in despondency. He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.[394] There is this Sruti, viz., that it is settled that Brahmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmanas? Even as a Brahmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brahmanas. For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person immured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet. For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living are destroyed. When the Brahmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich. Know that the Kshatriya is the protector and the destroyer of the people, Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people. No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception. A Kshatriya should not live, relying upon destiny,[395] especially he, O chief of the Kurus, who is desirous of ruling. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king even at the extremity of distress, should never give up[396] his treasury, his machinery for chastising the wicked, his army, his friends and allies and other necessary institutions and the chiefs existing in his kingdom. Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Samvara well-known for his great powers of illusion, Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again are the root of his subjects. The treasury can never be filled without oppressing others. How 'then can the army be kept without oppression? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress). For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.[397] Guided by such considerations, all intelligent king should settle his course (at such times). As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot. Even so they that stand in the way of making a well-filled treasury must have to be slain. I do not see how else success can be had. By wealth, both the worlds, viz., this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bharata! The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king! I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying, 'This shall be mine,' 'This shall be mine!' This is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different. Some acquire wealth by gifts and sacrifices; some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth become powerful. A man of wealth may acquire everything. A king that has well-filled treasury succeeds in accomplishing everything. By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.

SECTION CXXXI

(Apaddharmanusasana Parva)

"Yudhishthira said, 'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret? What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honouring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?'

"Bhishma said, 'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army? A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy.'

"Yudhishthira said, 'When his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?'

"Bhishma said, 'A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valour. He should, by such means, seek to cause the foe to withdraw from his kingdom; or fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeeds in slaying (his enemies), he is sure to enjoy the earth. By laying down one's life in battle, one obtains the companionship of Indra himself.'"

SECTION CXXXII

"Yudhishthira said, 'When practices fraught with high morality and beneficial to the world, (viz., those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers, when, indeed, such a calamitous time sets in, by what means should a Brahmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist?'

"Bhishma said, 'When such a time sets in, the Brahmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked. He who making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity. Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying, 'This is mine!' That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such season, does not really deserve to be censured. They who always support themselves by putting forth their might never like any other method of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess. The ordinary scriptures, that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.[398] At such times, however, the king should not oppress, Ritwijas, and Purohitas and preceptors and Brahmanas, all of whom are honoured and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin. This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by his authority. By this is to be judged whether a king is to be called good or wicked. It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honour or punish anybody. Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. As a pair of sweet-tempered bulls governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress). Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness. Others, viz., they that are in favour of the conduct pursued by Sankha, towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness[399]. Examples are seen of even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition. The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness. The code of morality which is honoured in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed. He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.[400] As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties. This should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!'"

SECTION CXXXIII

"Bhishma said, 'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend. For these reasons the treasury must be filled; and when filled; it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice. The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course. How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have kingdom? Whence again can one without a kingdom obtain prosperity? For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends. All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business. In consequence of his affluence, the king succeeds in obtaining great honours. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view. Those with whom the king has formerly quarrelled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened. How, O Bharata, can such a king obtain happiness? The king should always exert for acquiring greatness. He should never bend down in humility.[401] Exertion is manliness. He should rather break at an unfavourable opportunity than bend before any one. He should rather repair to the forest and live therewith the wild animals. But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints. Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds. O Bharata! If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king.[402] For this reason, the king: should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people. There are men who think that this world is nothing and the future also is a myth. He that is an atheist of this type, though his heart is agitated by secret fears, should never be trusted. If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of the whole of his property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives--these are regarded as wicked acts among even robbers, and robbers should always abstain from them. It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all their ins and outs, in exterminating them. For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.[403] They should be sought to be brought under the king's way. The king should never behave with cruelty towards them, thinking that he is more powerful than they. Those kings that do not exterminate them outright have no fear of extermination to themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.'"

SECTION CXXXIV

"Bhishma said, 'In this connection, persons acquainted with the scriptures declare this text in respect of duty, viz., for a Kshatriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth, constitute his obvious duties. He should not, by subtle discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are wolf's or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness. A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful[404] obtains intelligent advisers. He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.[405] If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If righteousness and Power be associated with Truth, they can then rescue men from great perils. If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the earth. As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of the two depends for its support upon a tree. Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful. A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of a wolf. One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account. Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words, and acts, cast off all meanness, marry in high families, proclaim the praises of others while confessing one's own worthlessness, recite mantras, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much, and perform austere penances, seek the refuge of Brahmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men. By conducting one's self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others.'"

SECTION CXXXV

"Bhishma said, 'In this connection is cited the old story of a robber who having in this would been observant of restraints did not meet with destruction in the next. There was a robber of the name of Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya was a practiser of Kshatriya duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brahmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven. Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishadas as also of all animals living in the forest. Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong. Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day. With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honour and did them many good offices. He showed great respect for those Brahmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them. As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to go to their abodes before dawn and leave flesh at their doors.[406] One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.'

"The robbers said, 'Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest. Be thou our foremost of leaders, respected by us all, We will do as thou wilt direct. Protect us duly, even as a father or mother.'

"Kayavya said, 'Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic. One that abstains from fight should never be slain, nor should women be seized or brought away with force. None of you should ever slay a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their good. Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the Pitris, and guests are worshipped. Amongst creatures, Brahmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them. He who incurs the wrath of the Brahmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise. Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues. The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the god deserve death, it is said. They who seek to aggrandise their fortunes by afflicting kingdoms in unscrupulous ways, very soon come to be regarded as vermin in a dead body. Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life.'

"Bhishma continued, 'Those robbers, thus addressed, obeyed all the commands of Kayavya. By desisting from sin, they obtained great prosperity. By behaving himself in such a way by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya won great success (in the next world). He who always thinks of this narrative of Kayavya will not have any fear from the denizens of the forest, in fact, from any earthly creature. Such a man will have no fear from any creature, O Bharata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.'"

SECTION CXXXVI

"Bhishma said, 'In this connection, viz., the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself. The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices as are on that account regarded to be equal to robbers. All the creatures that inhabit the earth and all the enjoyments that appertain to sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the earth belongs to the Kshatriya, and not to any person else. That wealth the Kshatriya should use for keeping up his army and for the performance of sacrifice. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.[407] Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the Pitris, and men. A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury. He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good is said to be conversant with the whole science of morality. A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice spring from no adequate cause.[408] As flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality. As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.'"

SECTION CXXXVII

"Bhishma said, 'These two, viz., one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. In this connection, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action. In a lake that was not very deep and which abounded with fishes, there lived three Sakula fishes that were friends and constant companions. Amongst those three one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating. One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said, 'A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed. He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you. Let us all leave this place' That one amongst the three who was procrastinating then answered, 'It is well said. There is, however, no need of such haste. This is my deliberate opinion.' Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said, 'When the time for anything comes, I never fail to provide for it according to policy.' Hearing the answers of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake. The fishermen, Seeing that all the water had been baled out, shut in the fishes that remained, by diverse means. Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating Sakula was caught with many others. When the fisherman began to tie to a long string the fishes they had caught, the Sakula who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught. They then removed them to a piece of deep water for washing them. Just at that time the Sakula noted for presence of mind, leaving the string, quickly escaped. That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with death.

"'Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger. That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the Sakula who had presence of mind. Hence these two only, viz., he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction. Diverse are the divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year. The divisions of the earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it. These two, viz., the person of forethought and the person of presence of mind, have been declared by the Rishis to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation. One, however, that does everything after reflection and scrutiny, one that avails oneself of proper means for the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind.'"

SECTION CXXXVIII

"Yudhishthira said, 'Thou hast, O bull of Bharata's race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction. I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupefied even when surrounded by many foes. I ask thee this, O chief of Kuru's race! It behoveth thee to discourse to me on I his. I desire to hear everything, comfortable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes. When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him. How may, a king, weak and alone, succeed in holding up his head when he is challenged on all sides by many powerful kings leagued together? How does a king at such times make friends and foes? How should he, O bull of Bharata's race, behave at such a time towards both friends and foes? When those that have indications of friends really become his foes, what should the king then do if he is to obtain happiness? With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes? O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it save Santanu's son, Bhishma, firmly wedded to truth and having all his senses under control. O thou that art highly blessed reflect upon it and discourse to me on it!'

"Bhishma said, 'O Yudhishthira, this question is certainly worthy of thee. Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bharata, all the duties generally known that should be practised in seasons of distress. A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting, one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. In this connection is cited the old story of the discourse between a cat and a mouse at the foot of a banian.'

"Bhishma continued, 'There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds. It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it. A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets. On the branches of the tree there lived a cat, of the name of Lomasa, in great happiness, daily devouring a large number of birds. Some time after, a Chandala came into the forest and built a hut for himself. Every evening after sunset he spread his traps. Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day. Diverse kinds of animals fell into his traps every night. And it so happened that one day the cat, in a moment of heedlessness, was caught in the snare. O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly. While trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the Chandala had spread there as lure). Getting upon the trap, the little animal began to eat the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net. Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot. That foe was none else than a restless mongoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed. Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue. The mouse beheld at the same time another foe living in the trees, then sitting on the branch of the banian. It was a night-prowling owl of the name of Chandraka of sharp beaks. Having become an object of sight with both the mongoose and the owl, the mouse, in great alarm, began to think in this strain: 'At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for one's good? Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution. Warding off even innumerable dangers by hundreds of means, one should always save one's life. Danger, at the present moment, encompasses me on every side. If I were to descend from this trap on the ground, without adequate precautions, the mongoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, that cat succeeds in disentangling himself from the net, he also is certain to devour me. It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my best to save my life, aided by proper means and intelligence. A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great. Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, viz., the cat. Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three. The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat. I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learned foe.' Even thus did that mouse, surrounded by foes, pursue his reflections. Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying, 'I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both. O amiable one, thou hast no cause for fear. Thou shalt live in happiness. I shall rescue thee, if, indeed, thou dost not slay me. There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit. By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both of us. There are the mongoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe. There that wretched owl with restless glances and horrid cries is eyeing me from the branch of that tree. I am exceedingly frightened by it. Friendship, as regards the good, is seven-paced.[409] Possessed of wisdom as thou art, thou art my friend. I, shall act towards thee as a friend. Thou needst have no fear now. Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me. Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee. He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy. For this reason, let our love for each other increase, and let there be union amongst us two. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away. Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live. A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side. Like this, our compact, also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me.' Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.

"'Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgment and forethought, viz., the cat spoke in reply. Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised the Words of the speaker and honoured him by gentle words in return. Possessed of sharp foreteeth and having eyes that resembled the stones called lapis lazuli, the cat called Lomasa, gentle eyeing the mouse, answered as follows: I am delighted with thee, O amiable one! Blessed be thou that wishest me to live! Do that, without hesitation, which thou thinkest to be of beneficial consequences. I am certainly in great distress. Thou art, if possible, in greater distress still. Let there be a compact between us without delay. I will do that which is opportune and necessary for the accomplishment of our business, O Puissant one! If thou rescuest me, the service will go for nothing I place myself in thy hands. I am devoted to thee. I shall wait upon and serve thee like a disciple. I seek thy protection and shall always obey thy behests,' Thus addressed, the mouse Palita, addressing in return the cat who was completely under his control, said these words of grave import and high wisdom: 'Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee. Listen to me as I disclose the expedient I have hit upon for benefiting both of us. I will crouch myself beneath thy body. I am exceedingly frightened at the mongoose. Do thou save me. Kill me not. I am competent to rescue thee. Protect me also from the owl, for that wretch too wishes to seize me for his prey. I shall cut the noose that entangles thee. I swear by Truth, O friend!' Hearing these judicious words fraught with reason, Lomasa, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome. Having applauded Palita, the cat, disposed to friendliness, reflected for a moment, and gladly said without losing any time, 'Come quickly to me! Blessed be thou, thou art, indeed, a friend dear to me as life. O thou of great I wisdom, through thy grace I have almost got back my life. Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us, O friend! Liberated from this danger, I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee. O amiable one, freed from this distress, I shall certainly seek to gladden thee, and worship and honour thee on every occasion in return for thy services. A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.'

"Bhishma continued, 'The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body. Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother. Beholding him thus ensconced within the body of the cat, the mongoose and the owl both became hopeless of seizing their prey. Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder. Both of them had strength and intelligence. Clever in seizing their prey, though near, the mongoose and the owl felt unable to wean the mouse and the cat from that compact. Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mongoose and the owl both left that spot and went away to their respective abodes. After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut strings of the noose slowly, waiting for the proper time to finish his work. Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose. Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said: 'How is it, O amiable one, that thou dost not proceed with haste in thy work? Dost thou disregard me now, having thyself succeeded in thy object? O slayer of foes, do thou cut these strings quickly. The hunter will soon come here.' Thus addressed by the cat who had become impatient, the mouse possessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much wisdom: 'Wait in silence, O amiable one! Expedition is not necessary. Drive all thy fears. We know the requirements of time. We are not wasting time. When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces splendid fruits. If thou be freed at an improper time, I shall have to stand in great fear of thee. Therefore, do thou wait for the proper time. Do not be impatient, O friend! When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us. Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life. And when thou, O Lomasa, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree.' Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words. Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said, 'I rescued thee from a great danger with considerable promptness. Alas! honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise. Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us. If, on the other hand, remembering our former hostility thou art only suffering the time to slip away, know, O wicked wight, that the consequence of this act of thine will surely be to lessen the duration of thy own life![410] If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me.' After the cat had said these words, the mouse, possessed of intelligence and wisdom and knowledge of the scriptures, said these excellent words unto him: 'I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects. That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs. The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. Nobody is anybody's friend; nobody is anybody's well-wisher; persons become friends or foes only from motives of interest. Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done. When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me. Behold, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also with haste. Be comforted, O Lomasa!' While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however, penetrated the heart of the cat. When at last morning came, the Chandala, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and tawny. His hips were very, large and his aspect was very fierce. Of a large mouth that extended from car to car, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-looking man appeared on the scene. Beholding the individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said, 'What shalt thou do now?' The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian. Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled and entered his hole. Lomasa meanwhile had climbed the high tree. The hunter, seeing everything, took tip his net. His hopes frustrated, he also quickly left that spot. Indeed, O bull of Bharata's race, the Chandala returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said, 'Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent. I am certainly grateful and thou hast done me a great service. Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship? Having made friends, he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need. I have been, O friend, honoured and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend. Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honour and worship thee. I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life? Be thou the lord of both my body and home. Be thou the disposer of all my wealth and possessions. Be thou my honoured counsellor and do thou rule me like a father. I swear by my life that thou hast no fear from us. In intelligence thou art Usanas himself. By the power of thy understanding thou hast conquered us. Possessed of the strength of policy, thou hast given us our life.' Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself: 'I have heard, O Lomasa, all that thou hast said. Listen now as I say what appears to me. Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence. Friends assume the guise of foes, and foes assume the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath. There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes. He who regards his own interests ensured as long as another person lives and thinks them endangered when that other person will cease to live, takes that other person for a friend and considers him so as long as those interests of his are not clashed against. There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerations of interest and gain. Friendship becomes changed into enmity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence). The father, the mother, the son, the maternal uncle, the sister's son, other relatives and kinsmen, are all guided by considerations of interest and profit. Father and mother may be seen to discard the dear son if fallen.[411] People take care of their own selves. Behold the efficacy of self-interest. O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness. Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a net had been spread here. A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. Thou tellest me in sweet words that I am very dear to thee. Hear me, however, O friend, the reasons that exist on my side. One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest. If, as is sometimes seen, uterine brothers or husband and wife having quarrelled reunite together from a natural affection, such a thing is not to be seen in persons unconnected with one another. One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves. The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason, that affection between us has come to an end. What is that reason, I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not forgetful of this. Time spoils reasons. Thou seekest thy own interests. Others, however, Possessed of wisdom, understand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests. Thou art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the considerations that move living creatures. There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away. Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away. The old state of enmity that is natural has come back. Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why I should enter today, for thy sake, the net that is spread for me. Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger. Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse. O amiable one, the object thou hadst hath been accomplished. The object I had has also been accomplished. Thou hast now no use for me except to make me your meal. I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally. I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making a meal of me. Thou wert entangled in the net for the sake of food. Thou hast been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today. I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prey, with thy eyes directed towards me. Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceding to this proposal. Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me up? I shall not, therefore, unite with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable. What person is there possessed of any wisdom that will place himself under the power of a foe that is not distinguished for righteousness, that is in pangs of hunger, and that is on the look-out for a prey? Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomasa! If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee. A residence near a person possessed of strength and power is never applauded, even if the danger that existed be regarded to have passed away. I should always stand in fear of one more powerful than myself. If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life. For protecting one's own self one should give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self. If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life. It is not desirable to give up life like one's wealth. Indeed, one's own self should always be protected by, as I have already said, giving up one's wives and wealth. Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts. They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness.'

"Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words."

"Lomasa said, 'Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good. Guided by the science of Profit, thou said that there is cause for a breach between thee and me. It doth not behove thee, however, O good friend, to take me for what I am not. I cherish a great friendship for thee in consequence of thy having granted me my life. I am, again, acquainted with duties. I am all appreciator of other people's merits. I am very grateful for services received. I am devoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me. If I am commanded by thee, I can, with all my kinsmen and relatives, lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that art acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me.' Thus addressed by the cat, the mouse reflecting a little, said these words of grave import unto the former, 'Thou art exceedingly good. I have heard all that thou hast said and am glad to hear thee. For all that, however, I cannot trust thee. It is impossible for thee, by such eulogies or by gifts of great wealth, to induce me to unite with thee again. I tell thee, O friend, that they who are possessed of wisdom never place themselves, when there is not sufficient reason, under the power of a foe. A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger. One, should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself-. One should not, however, himself repose confidence in foes. For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive. In brief, the highest truth of all treatises on policy is mistrust. For this reason, mistrust of all is productive of the greatest good. However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power. O cat, one like myself should always guard ones life from persons like thee. Do thou also protect thy own life from the Chandala whose rage has been excited.'[412] While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed. Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole.'

"Bhishma continued, 'Even thus the mouse Palita, possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes. One possessed of intelligence and learning should make peace with a powerful foe. The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to thee the course of Kshatriya duties at great length. Listen now to me in brief. When two persons who were once engaged in hostilities make peace with each other, it is certain that each of them has it in his heart to over-reach the other. In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other. He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heedlessness, to be over-reached by the wise. It is necessary, therefore, that, in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips, or tripping, is never ruined. When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct oneself, O king, as they have said that are conversant with the considerations of peace (and war). Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about one and without heedfulness, act like a person in fear before the cause of fear actually presents itself. One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such fear and heedfulness lead to keenness of understanding. If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise.[413] 'Never cherish fear'--such a counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks 'the counsel of wise and experienced men. For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood. Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen. Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger. Making peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again. This path of policy is consistent with the aggregate of three (viz., Virtue, Profit, and Pleasure), O king! Guided by this Sruti, do thou win prosperity by once more protecting thy subjects. O son of Pandu, always seek the companionship of Brahmanas in all thy acts. Brahmans constitute the great source of benefit both in this world and the next. They are teachers of duty and morality. They are always grateful, O puissant one! If worshipped, they are sure to do thee good. Therefore, O king, thou shouldst always worship them. Thou wilt then, O king, duly obtain kingdom, great good, fame, achievement's and progeny in their proper order. With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes.'"

SECTION CXXXIX

"Yudhishthira said, 'Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody? From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes? Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust.'

"Bhishma said, 'Listen, O king, to what happened at the abode of Brahmadatta, viz., the conversation between Pujani and king Brahmadatta. There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kampilya. Like the bird Jivajivaka, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth. While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son. Pujani, who was grateful for the shelter of the king's roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince. One of those fruits she gave to her own child and the other she gave to the prince. The fruits she brought were sweet as nectar, and capable of increasing strength and energy. Every day she brought them and everyday she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani's giving that he ate. One day the infant prince, while borne on the arms of his nurse, saw the little offspring of Pujani. Getting down from the nurse's arms, the child ran towards the bird, and moved by childish impulse, began to Play with it, relishing the sport highly. At length, raising the bird which was of the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse. The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young one lying on the ground, killed by the prince. Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said, 'Alas, nobody should live with a Kshatriya or make friends with him or take delight in any intercourse with him. When they have any object to serve, they behave with courtesy. When that object has been served they cast off the instrument. The Kshatriyas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing. I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence. He has been guilty of a triple sin in taking the life of one that was horn on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on him for protection.' Having said these words unto herself, Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said, 'A sinful act, perpetrated deliberately, assails the doer without any loss of time. They. on the other hand, who avenge themselves of an injury, never lose their merit by such conduct. If the consequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son's sons or daughter's sons. Brahmadatta, beholding his son blinded by Pujani and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani.'

"Brahmadatta said, 'An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. On the other hand, continue to dwell here, O Pujani.'

"Pujani said, 'If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also. Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least. One who is not deserving of trust should not be trusted; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self. One, however, should never repose confidence on others. The father and the mother only are the foremost of friends. The wife is merely a vessel for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers one's happiness or misery. Amongst persons that have injured one another, it is not advisable there should be (real) peace. The reasons no longer exists for which I lived here. The mind of a person who has once injured another becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honours. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm. A person possessed of intelligence should leave that place where he first meets with honour in order to meet only with dishonour and injury next. In spite of any subsequent honour that he might obtain from his enemy, he should behave in this way. I have dwelt in thy abode for a longtime, all along honoured by thee. A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation.'

"Brahmadatta said, 'One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place.'

"Pujani said, 'No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of neither can forget what has happened.'

"Brahmadatta said, 'It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh injury also has followed in such cases.'

"Pujani said, 'Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking, 'O, I have been soothed with assurances of goodwill.' In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other. They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a (tame) she-elephant.'

"Brahmadatta said, 'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust as in the case, of the Chandala and the dog. Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.'

"Pujani said, 'Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatibility, and injury.[414] When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly weighed.[415] When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood. Like the Aurvya fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited, the result of an injury once inflicted, is never extinguished, O king, without consuming out the right one of the parties. One, having injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honours. The fact of the injury inflicted fills the injurer with fear. I never injured thee. Thou also didst never do me an injury. For this reason I dwelt in thy abode. All that is changed, and at present I cannot trust thee.'

"Brahmadatta said, 'It is Time that does every act, Acts are of diverse kinds, and all of them proceed from Time. Who, therefore, injures whom?[416] Birth and Death happen in the same way. Creatures act (i.e., take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live. Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel, Time consumes all creatures. O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures. Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani!'

"Pujani said, 'If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on earth. I ask, however, why friends and kinsmen, seek to avenge themselves the slain. Why also did the gods and the Asuras in days of your smite each other in battle? If it is Time that causes weal and woe and birth and death, why do physicians, then seek, to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines? Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts? Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee. Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee. Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species. Birds, again, from fear of being either killed or immured by men seek safety in Right. Persons conversant with the Vedas have said that death and immurement are both painful. Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness. Misery arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery. Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly. Some foolish persons say that there is no misery in others' misery.[417] Only he who has not felt any misery himself can say so in the midst of men. He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own. What I have done to thee, O king, and what thou has done to me, cannot be washed away by even a hundred years After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh. If a person after avenging oneself of an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel. Men conversant with scriptures have laid it down that trust never produces happiness Usanas himself sang two verses unto Prahlada in days of old. He who trusts the words, true or false, of a foe, meets with destruction like a seeker of honey, in a pit covered with dry grass.[418] Animosities are seen to survive the very death of enemies, for persons would speak of the previous quarrels of their deceased sires before their surviving children. Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone. If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.

"Brahmadatta said, 'No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one is always obliged to live as a dead person.'

"Pujani said, 'He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously. A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind. He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon loses his very life as the consequence. The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest. He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and Exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or mild, an act that is beneficial should be done. The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of these five. Houses, precious metals, land, wife, and friends,--these are said by the learned to be secondary sources of good. A man may obtain them everywhere. A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself. The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame. Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam. There are men who through loss of understanding become very cheerless at the prospect of leaving home. They say unto themselves,--These are our friends! This is our country! Alas, how shall we leave these?--One should certainly leave the country of one's birth, if it be afflicted by plague or famine. One should live in one's own country, respected by all, or repair to a foreign country for living there. I shall, for this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child, O king, one should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust on a bad son. What joy can one have in a bad wife? There cannot be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. She indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That indeed, is one's country where one earns one's living. He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear. Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes. If the king happens to be sinful, his subjects, inconsequence of his oppressions, meet with destruction. The king is the root of one's triple aggregate (i.e., Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness. Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief. That king who, after giving assurances of protection, does not, from rapacity, fulfil them,--that ruler of sinful soul,--takes upon himself the sins of all hi subjects and ultimately sinks into hell. That king, on the other hand, who, having given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of protecting all his subjects. The lord of all creatures, viz., Manu, has said that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaisravana and Yama. The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird. By doing good to them and by cherishing the poor, the king becomes a mother unto his people. By scorching the wicked he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama. By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector. That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty. That king who knows how to honour his subjects never suffers misery either here or hereafter. That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies. That king, on the other hand, whose subjects grow like a large lotus in a lake succeeds in obtaining every reward here and at last meets with honour in heaven. Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.'

"Bhishma continued, 'The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose. I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else dost thou wish to hear?'

SECTION CXL

"Yudhishthira said, 'When both righteousness and men, O Bharata, decay in consequence of the gradual lapse of Yuga, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave?'[419]

"Bhishma said, 'I shall tell thee, O Bharata, the policy the king should Pursue at such distressful times. I shall tell thee how he should bear himself at such a time, casting off compassion. In this connection is cited the old story of the discourse between Bharadwaja and king Satrunjaya. There was a king named Satrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bharadwaja, he asked the Rishi about the truths of the science of Profit,--saying,--How can an unacquired object be acquired? How again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used?--Thus questioned about the truths of the science of Profit, the regenerate Rishi said the following words fraught with excellent reason unto that ruler for explaining those truths.

"The Rishi said, 'The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without laches, he should mark the laches of his foes. Indeed, his eyes should ever be used for that purpose. At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement. Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, viz., Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost. When the foundation of that which serves for a refuge is cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe. When calamities overtake the king, he should without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom. In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly. When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he should quickly turn away from the new ally. One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as living in a room within which there is a snake. He whose understanding is to be dominated by thee (with the aid of thine intellect) should be comforted by assurances given in the past. He who is of wicked understanding should be assured by promises of future good. The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears.[420] One should bear one's foe on one's shoulders as long as time is unfavourable. When however, the opportunity has come, one should break him into fragments like an earthen jar on a stone. It is better, O monarch that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years. A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem. Therefore in accomplishing the acts of such persons, one should, without doing them completely, always keep something unfinished. A king should do what is for his good, imitating a cuckoo, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.[421] The king should frequently, with heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good. They that are idle never win affluence; nor they that are destitute of manliness and exertion; nor they that are stained by vanity; nor they that fear unpopularity; nor they that are always procrastinating. The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foes. He should imitate the tortoise which conceals its limbs. Indeed, he should always conceal his own holes. He should think of all matters connected with finance like a crane.[422] He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft. Drink, dice, women, hunting, and music,--these he should enjoy judiciously. Addiction to these is productive of evil. He should make bows with bamboos, etc.; he should sleep cautiously like the deer; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf. The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. Marking timeliness and untimeliness reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action. That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives. A tree with beautiful blossoms may be lacking in strength. A tree carrying fruits may be difficult of climbing; and sometimes trees with unripe fruits look like trees with ripe fruits. Seeing all these facts a king should not allow himself to be depressed. If he conducts himself in such a way, then he would succeed in upholding himself against all foes. The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes. As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon him, he should smite fearlessly. No man can reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits.[423] A king should ascertain all future dangers; when they are present, he should conquer them; and lest they grow again, he should, even after conquering them, think them to be unconquered. The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed Of intelligence. The king who having made peace with a foe sleeps happily in truthfulness is like a man who sleeping on the top of a tree awakes after a fall. When one falls into distress, one should raise one's self by all means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness. The king should always honour the foes of his foes. He should take his own spies as agents employed by his foes. The king should see that his own spies are not recognised by his foe. He should make spies of atheists and ascetics and send them to the territories of his enemies. Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public inns and drinking spots and houses of ill fame and holy places and public assemblies. These should be recognised and arrested and put down. The king should not trust the person that does not deserve to be trusted nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination. Having by plausible reasons inspired confidence in the enemy, the king should smite him when he makes a false step. The king should fear him, from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination. By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects. The very preceptor, if he happens to be arrogant, ignorant of what should be done and, what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement. Even as certain insects of sharp stings cut off all flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honours and salutations and gifts, turn against him and shear him of everything. Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity. There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances. The king should never allow his foe to escape even if the foe should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he should always be free from malice. He should also, with great care, punish and check the wicked and disaffected. When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears. A king desirous of prosperity should draw others unto himself by means of sweet words, honours, and gifts. Even thus should he bind men unto his service. The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cow-horns is fruitless and never invigorating. By, eating them one's teeth are broken while the taste is not gratified. The triple aggregate has three disadvantages with three Inseparable adjuncts. Carefully considering those adjuncts, the disadvantages should be avoided.[424] The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated. Debt, which always grows, is certain to remain unless wholly extinguished. The same is the cause with defeated foes and neglected maladies. These always produce great feat. (One should, therefore, always eradicate them). Every act should be done thoroughly One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene. By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom. A kings should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions. If the king becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes. Having incurred the animosity of a person possessed of knowledge and wisdom, one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured. That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs.

One should never strike him whose head one would not cut off. A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst bear thyself when assailed by foes.

"Bhishma continued, 'The ruler of the kingdom of the Sauviras, hearing these words spoken by that Brahmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity.'"

SECTION CXLI

"Yudhishthira said, 'When the high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse, when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied in respect of their duties, and all acts lose their merit, when men see cause of fear on every direction in consequence of lust and covetousness and folly, when all creatures cease to trust one another, when they slay one another by deceitful means and deceive one another in their mutual dealings, when houses are burnt down throughout the country, when the Brahmanas become exceedingly afflicted, when the clouds do not pour a drop of rain, when every one's hand is turned against every one's neighbour, when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by what means should a Brahmana live who is unwilling to cast off compassion and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this, O grandsire! How also should the king live at such a time when sinfulness overtakes the world? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit?'

"Bhishma said, 'O mighty-armed one, the peace and prosperity of subjects,[425] sufficiency and seasonableness of rain, disease, death and other fears, are all dependent on the king.[426] I have no doubt also in this. O bull of Bharata's race, that Krita, Treta, Dwapara, and Kali, as regards their setting in, are all dependent on the king's conduct. When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgment. In this connection is cited the old story of the discourse between Viswamitra and the Chandala in a hamlet inhabited by Chandalas. Towards the end of Treta and the beginning of Dwapara, a frightful drought occurred, extending over twelve years, in consequence of what the gods had ordained. At that time which was the end of Treta and the commencement of Dwapara, when the period came for many creatures superannuated by age to lay down their lives, the thousand-eyed deity of heaven poured no rain. The planet Vrihaspati began to move in a retrograde course, and Soma abandoning his own orbit, receded towards the south. Not even could a dew-drop be seen, what need then be said of clouds gathering together? The rivers all shrank into narrow streamlets. Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about. Water having become scarce, the places set up by charity for its distribution became desolate.[427] The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered Vashats and performed other propitiatory rites. Agriculture and keep of cattle were given up. Markets and shops were abandoned. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished. Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures.[428] The cities and towns of the earth became empty of inhabitants. Villages and hamlets were burnt down. Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away. Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brahmanas began to die on all sides. Protection was at an end. Herbs and plants were dried up. The earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium. In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another. The very Rishis, giving up their vows and abandoning their fires and deities, and deserting their retreats in woods, began to wander hither and thither (in search of food). The holy and great Rishi Viswamitra, possessed of great intelligence, wandered homeless and afflicted with hunger. Leaving his wife and son in some place of shelter, the Rishi wandered, fireless[429] and homeless, and regardless of food clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures. The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places. Cloths stripped from the dead lay here and there, and the huts were adorned with garlands of used up flowers.[430] Many of the habitations again were filled with sloughs cast off by snakes. The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants disputed with one another, uttering harsh words in shrill voices. Here and there were temples of gods bearing devices of owls and other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side. The great Rishi Viswamitra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat. Though the son of Kusika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food. He then, exclaiming, 'Alas, great is the distress that has overtaken me!' fell down from weakness in that hamlet of the Chandalas. The sage began to reflect, saying to himself, 'What is best for me to do now?' Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death. He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chandala's hut. The sage reflected and arrived at the conclusion that he should steal that meat. And he said unto himself, 'I have no means now of sustaining life. Theft is allowable in a season of distress for even an eminent person. It will not detract from his glory. Even a Brahmana for saving his life may do it. This is certain. In the first place one should steal from a low person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even an eminent and righteous man. I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog's meat.' Having formed this resolution, the great sage Viswamitra laid himself down for sleep in that place where the Chandala was. Seeing some time after that the night had advanced and that the whole Chandala hamlet had fallen asleep, the holy Viswamitra, quietly rising up, entered that hut. The Chandala who owned it, with eyes covered with phlegm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.

"The Chandala said, 'Who is there, engaged in undoing the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain.' These were the harsh words that greeted the sage's ears. Filled with fear, his face crimson with blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying, 'O thou that art blest with a long life, I am Viswamitra. I have come here oppressed by the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear.' Hearing these words of that great Rishi of cleansed soul, the Chandala rose up in terror from his bed and approached the sage. Joining his palms from reverence and with eyes bathed in tears, he addressed Kusika's son, saying, 'What do you seek here in the night, O Brahmana?' Conciliating the Chandala, Viswamitra said, 'I am exceedingly hungry and about to die of starvation. I desire to take away that haunch of dog's meat. Being hungry, I have become sinful. One solicitous of food has no shame. It is hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog's meat. My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful, still I wish to take away that haunch of dog's meat. After I had filed to obtain any alms, having wandered from house to house in this your hamlet, I set my heart upon this sinful act of taking away this haunch of dog's meat. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect.' Hearing these words of the great Rishi, the Chandala answered him, saying, 'Listen to me. Having heard the words of truth that I say, act in such a way that thy religious merit may not perish. Hear, O regenerate Rishi, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal. The haunch, again, of a dog is a much worse part than other parts of his body. This was not wisely resolved by thee, therefore, O great Rishi, this act that is inconsistent with righteousness, this theft of what belongs to a Chandala, this theft, besides, of food that is unclean. Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog's meat. Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties.[431] Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness.' Thus addressed, O king, the great Rishi Viswamitra, afflicted by hunger, O bull of Bharata's race, once more said, 'A long time has passed away without my having taken any food. I do not see any means again for preserving my life. One should, when one is dying, preserve one's life by any means in one's power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit. The Kshatriyas should observe the practices of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger. That by which life may be preserved should certainly be accomplished without scruple. Life is better than death. Living, one may acquire virtue. Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission. Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom.'

"The Chandala said, 'By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms. Let not thy heart incline towards eating dog's meat. The dog is certainly an unclean food to members of the regenerate classes.'

"Viswamitra said, 'Any other kind of meat is not to be easily had during a famine like this. Besides, O Chandala, I have no wealth (wherewith to buy food). I am exceedingly hungry. I cannot move any longer. I am utterly hopeless. I think that all the six kinds of taste are to be found in that piece of dog's meat.'

"The Chandala said, 'Only the five kinds of five-clawed animals are clean food for Brahmanas and Kshatriyas and Vaisyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee).'

"Viswamitra said, 'The great Rishi Agastya, while hungry, ate up the Asura named Vatapi. I am fallen into distress. I am hungry. I shall therefore, eat that haunch of dog's meat.'

"The Chandala said, 'Do thou seek some other alms. It behoves thee not to do such a thing. Verily, such an act should never be done by thee. If however, it pleases thee, thou mayst take away this piece of dog's meat.'

"Viswamitra said, 'They that are called good are authorities in matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure.'

"The Chandala said, 'That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception.'

"Viswamitra said, 'A man who is a Rishi cannot do what is sinful.[432] In the present case, deer and dog, I think, are same (both being animals). I shall, therefore, eat this dog's haunch.'

"The Chandala said, "Solicited by the Brahmanas, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brahmanas, who are the preceptors of three other orders, should be protected and preserved by every means.'

"Viswamitra said, 'I am a Brahmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me. It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog's haunch. So eager have I become that I have no longer any fear of thee and thy fierce brethren.'

"The Chandala said, 'Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards.'

"Viswamitra said, 'As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat food that is unclean. It is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul, the eating of dog's flesh would appear sinful. Even if the conclusion to which I have arrived be wrong, (and if I eat this dog's meat) I shall not, for that act, become one like thee.'

"The Chandala said, 'It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brahmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee.'

"Viswamitra said, 'Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a self-eulogiser.'

"The Chandala said, 'I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.'

"Viswamitra said, 'If thou be a friend desirous of my happiness, do thou then raise me up from this distress. In that case, relinquishing this dog's haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness).'

"The Chandala said, 'I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brahmana, both of us will become liable to sink in regions of woe in the next world.'

"Viswamitra said, 'By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life, I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or save my life by taking this food that is unclean).'

"The Chandala said: 'In discharging the duties that appertain to one's order or race, one's own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog's meat as clean food, I think, would in matters of food abstain from nothing!'

"Viswamitra said, 'In accepting (an unclean present) or in eating (unclean food) there is sin. When one's life, however, is in danger there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not matter of much consequence.'

"The Chandala said, 'If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Arya morality. Taught by what thou art going to do, I see, O foremost of Brahmanas, that there is no sin in disregarding the distinction between food that is clean and food that is unclean.'

"Viswamitra said, 'It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be, in fact, every sin, cannot destroy one's merit.'

"The Chandala said, 'That learned person who takes away dog's meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that are called good. In consequence, again, of his connection with such a deed, he is certain to suffer the pangs of repentance.'

"Bhishma continued, 'The Chandala, having said these words unto Kusika's son, became silent. Viswamitra then, of cultivated understanding, took away that haunch of dog's meat. The great ascetic having possessed himself of that piece of dog's meat for saving his life, took it away into the woods and wished with his wife to eat it. He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog's meat at his pleasure. Igniting a fire according to the Brahma rites, the ascetic, agreeably to those rites that go by the name of Aindragneya, began himself to cook that meat into sacrificial Charu. He then, O Bharata, began the ceremonies in honour of the gods and the Pitris, by dividing that Charu into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares). Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more. Viswamitra, however, having completed the rites in honour of the gods and the Pitris and having gratified them duly, himself ate that meat. Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success. Even thus, when the end in view is the preservation of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self, when fallen into distress, by all means in his power. By having recourse to such understanding one should always preserve one's life. A person, if alive, can win religious merit and enjoy happiness and prosperity. For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.'"

SECTION CXLII

"Yudhishthira said, 'If that which is so horrible and which like falsehood should never be an object of regard, be cited (as duty), then what act is there from which I should forbear? Why also should not robbers then be respected? I am stupefied! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you.'

"Bhishma said, 'I do not instruct thee in respect of duty, taught by what I have heard from the Vedas alone. What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided. Duty must spring from the understanding; and the practices of those that are good should always be ascertained, O son of Kuru! Attend to these words of mine. Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources. The duties of a king can never be discharged by rules drawn from a morality that is one-sided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him. Righteousness sometimes takes the shape of unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confounded when confronted by an actual instance of the kind. Before the occasion comes, one should, O Bharata, comprehend the circumstances under which righteousness and its reverse become confused. Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgment. The acts he does at such a time are misunderstood by ordinary people. Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good. They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth. Those who seek to acquire knowledge for the object only of carrying their sustenance by it, O king, are sinful besides being enemies of morality. Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason. With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound. Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows and speak as if they are real masters of their sciences. Know, O Bharata, that they are traders in learning and Rakshasas among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men. It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence. Indra. himself has said that this is the opinion of the sage Vrihaspati. Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them. One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise. In days of old, Usanas said unto the Daityas this truth, which should remove all doubts, that scriptures are no scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds? Behold me, O dear child, how, by betaking myself, to the duties of the order of my birth, I have despatched innumerable Kshatriyas to heaven! There are some that are not delighted with me for this. The goat, the horse and the Kshatriya were created by Brahman for a similar purpose (viz., for being useful to everybody). A Kshatriya, therefore, should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore, a king should display severity in making all his subjects observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water. Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the earth, protecting thy subjects righteously. That Kshatriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order. A king should be neither severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so. Painful is the observance of Kshatriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom. Sakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.

"Yudhishthira said, 'Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated? I ask thee this, O foremost of virtuous persons! Tell me, O grandsire!'

"Bhishma said, 'One should always worship Brahmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This indeed, is a high and sacred duty. Let thy conduct towards the Brahmanas be always that which thou observest towards the gods. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O king. If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brahmanas become like nectar. If enraged, they become like poison.'"

SECTION CXLIII

"Yudhishthira said, 'O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture, tell me what the merit is of one who cherishes a suppliant that craves for protection.'

"Bhishma said, 'Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question. Those high-souled kings of old, viz., Sivi and others, O king, attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.'

"Yudhishthira said, 'How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh? What also was the end, O Bharata, that he won by such conduct?'

"Bhishma said, 'Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, viz., that Bhrigu's son (Rama) had recited to king Muchukunda. This very question, O son of Pritha had been put to Bhrigu's son by Muchukunda with due humility. Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).'

"The sage said, 'O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led. Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures. Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king (for livelihood). Following such conduct, the wicked-souled wretch lived for many long years without ever understanding the sinfulness of his life. Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him. One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them. In a moment dense clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchants' boats and vessels. He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the earth became flooded with water. While yet the rain fell to torrents, the fowler lost his senses through fear. Trembling with cold and agitated with fear, he roved through the forest. The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged. Inconsequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing themselves of some high spots they had found, lay down to rest. All the denizens of the forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry they roamed through the woods in packs, small and large. The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While in this state he eyed a she-pigeon lying on the ground, stiffened with cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction. Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree, blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world. Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think, 'My home is at great distance from where I am.' He then resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying, 'I am a suppliant for the shelter unto all the deities that have this tree for their resort.' Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.'"

SECTION CXLIV

"Bhishma said, 'In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family. That morning his wife had gone out in search of food but had not yet returned. Seeing the night had come and his wife still unreturned, the bird began to indulge in lamentations: 'Oh, great has been the storm and painful the shower that came today! Alas, thou has not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet comeback to us? Is every thing right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A house-holder's home, even if filled with sons and grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife. One's house is not one's home; one's wife only is one's home. A house without the wife is as desolate as the wilderness. If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back today, my life itself will cease to be of any value. Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down. She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to and beneficial for her lord. Worthy of praise is that person on earth who own such a spouse. That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly. Even the foot of a tree is one's home if one lives there with one's spouse as a companion. Without one's spouse, a very palace is truly a desolate wilderness. One's spouse is one's associate in all one's acts of Virtue, Profit and Pleasure. When one sets out for a strange land one's wife is one's trusted companion. It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life.[433] The wife is ever the best of medicines that one can have in sickness and woe. There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness.'"

SECTION CXLV

"Bhishma said, 'Hearing those piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows.'

"The she-pigeon said, 'Whether I have any merit or not, verily there is no limit to any good fortune when my dear lord thus speaks of me. She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so. Since the marriage union takes place in the presence of fire, the husband is the wife's highest deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration.' Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord, 'I shall say what is now beneficial for thee.' Hearing me follow thou my counsel, O dear lord, be thou the rescuer of a suppliant. This fowler lies here by thy abode, afflicted with cold and hunger. Do him the duties of hospitality. The sin that a person commits by slaying a Brahmana or that mother of the world, viz., a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help). Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us as pigeons by the order of our birth.[434] It has been heard by us that the householder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased. Do not, O bird, indulge in any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives!' The amiable she-pigeon, overcome with sorrow, and casting her eyes upon her lord from the fowler's cage within which she had been immured, said these words unto him.'"

SECTION CXLVI

"Bhishma said, 'Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy. Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the ordinance. Addressing him, he said, 'Thou art welcome today. Tell me, what I shall do for thee. Thou shouldst not repine. This is thy home.[435] Tell me quickly what I am to do and what is thy pleasure. I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, according to the scriptures, both this and the next world. Tell me then trustfully and in intelligible words what thy, wishes are. I will accomplish them all. Do not set thy heart on grief.' Hearing these words of the bird, the fowler replied unto him, saying, 'I am stiff with cold. Let provision be made for warming me.' Thus addressed, the bird gathered together a number of dry leaves on the ground, and taking a single leaf in his beak speedily went away for fetching fire. Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and when they blazed forth into vigorous flames, he addressed his guest, saying, 'Do thou trustfully and without fear warm thy limbs.' Thus addressed, the fowler said, 'So be it.' And he set himself to warm his stiffened limbs. Recovering (as it were) his life-breathes the fowler said unto his winged host, 'Hunger is afflicting me. I wish thee to give me some food.' Hearing his words the bird said, 'I have no stores by which to appease thy hunger. We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest we never hoard for the morrow.' Having said these words, the bird's face became pale (from shame). He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said, 'I shall gratify thee. Wait for a moment.' Saying these words, he ignited a fire with the help of some dry leaves, and filled with joy, said, 'I heard in former days from high-souled Rishis and gods and Pitris that there is great merit in honouring a guest. O amiable one, be kind to me. I tell thee truly that my heart is set upon honouring thee that art my guest.' Having formed this resolution, the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding he bird enter that fire, the fowler began to think, and asked himself, 'What have I done? Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation. Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like thee.'"

SECTION CXLVII

"Bhishma said, 'The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said, 'Alas, cruel and senseless that I am, what have I done! I ant certainly a mean wretch! Great will be my sin for everlasting years! Indulging in such self-reproaches he began to say, repeatedly, 'I am unworthy of credit. My understanding is wicked. I am ever sinful in my resolves. Alas, abandoning all kinds of honourable occupation, I have become a fowler A cruel wretch that I am, without doubt, this high-souled pigeon, by laying down his own life, has read me a grave lesson. Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear. The high-souled pigeon has taught me that duty. From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer. Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of practise such vows as have a reference to the other world. Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest. Taught by his example. I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures). Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures.' Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world,[436] observing for the while the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets and springes, and his iron cage, and set at liberty the she-pigeon that he had seized and immured.'"

SECTION CXLVIII

"Bhishma said, 'After the fowler had left that spot, the she-pigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations, 'I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of her husband, a woman becomes helpless and an object of pity with her friends. I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honoured by thee with sweet, agreeable, charming, and delightful words. I sported with thee in valleys, in springs of rivers, and on delightful tops of trees. I was also made happy by thee while roving with thee through the skies. I used to sport with thee before, O dear lord, but where are those joys now? Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited. What woman is there that would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, O lord, now that I am separated from thee. What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?' Filled with sorrow and indulging in such piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire. She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world. Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honours for his deeds in this world, continued to sport in joy, accompanied by his wife.'"

SECTION CXLIX

"Bhishma said, 'The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end. And he said to himself, 'I must, by austerities like those of the pigeon, attain to such a high end!' Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey. Without any endeavour (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven. After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, and adorned with lotuses and teeming with diverse kinds of water-fowl. Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king, without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest he became much afflicted by sharp pointed thorns. Lacerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species. Sometime after, inconsequence of the friction of some mighty trees caused by a powerful wind, a widespread bush fire arose. The raging element, displaying a splendour like to what it assumes at the end of the Yuga, began to consume that large forest teeming with tall trees and thick bushes and creepers. Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration. Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success. The fever of his heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of Yakshas and Gandharvas and persons crowned with ascetic success. Thus, indeed, the pigeon and his devoted spouse, with the fowler, ascended to heaven for their meritorious acts, The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken. Even this is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts. No evil befalls the persons who listens every day to this story or who recites it every day, even if error invades his mind.[437] O Yudhisthira, O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit. Even the slayer of a cow, by practising this duty, maybe cleansed of sin. That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and attains to heaven at last.'"

SECTION CL

"Yudhishthira said, 'O best of the Bharatas, when a person commits sin from want of judgment, how may he be cleansed from it? Tell me everything about it.'

"Bhishma said, 'I shall in this connection recite to thee the old narrative, applauded by the Rishis, of what the regenerate Indrota, the son of Sunaka, said unto Janamejaya. There was in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of earth on one occasion, from want of judgment became guilty of killing a Brahmana. Upon this, all the Brahmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods. Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most rigid austerities. For washing himself of the sin of Brahmanicide he interrogated many Brahmanas, and wandered from country to country over the whole earth. I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejaya wandered about. One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows, and approaching him touched his feet. The sage, beholding the king before him, reproved him gravely, saying, 'Thou hast committed a great sin. Thou hast been guilty of foeticide. Why has thou come here? What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure. Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living! Dead within, thou art of impure soul, for thou art ever intent upon sin. Though thou sleepest and wakest, thy life, however, is passed in great misery. Thy life, O king, is useless. Thou livest most miserably. Thou hast been created for ignoble and sinful deeds. Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they perform penances and sacrifices, worship the gods, and practise renunciation.[438] Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts. All the hopes thy sires had placed upon thee have become fruitless. Thou livest in vain, for thou art always inspired with hatred and malice towards the Brahmanas--them, that is, by worshipping whom other men obtain long life, fame, and heaven. Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds. There thou shalt be tortured by vultures and peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures. If thou thinkest, O king, that this world is nothing and that the next world is the shadow of a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief.'"

SECTION CLI

"Bhishma said, 'Thus addressed, Janamejaya replied unto the sage, saying, 'Thou rebukest one that deserves to be rebuked. Thou censurest one that is deserving of censure. Thou upbraidest me and my acts. I implore thee to be graceful towards me. All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire! My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama. How can I bear to live without extracting that dart from my heart? O Saunaka, suppressing all thy wrath, instruct me now. Formerly I used to show regard for Brahmanas. I solemnly declare that I shall once more show the same regard for thee. Let not my line be extinct. Let not the race in which I am born sink into the dust. It is not proper that they who have wronged Brahmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races. I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to protect me like sages that do not accept gifts protecting the poor. Sinful wights abstaining from sacrifices never attain to heaven.[439] Leaving (this world), they have to pass their time in the pits of hell like Pullindas and Khasas.[440] Ignorant that I am, give me wisdom like a learned preceptor to his pupil or like a sire to his son. Be gratified with me, O Saunaka!'

"Saunaka said, 'What wonder is there that a person destitute of wisdom should do many improper acts? Knowing this, a. person of real wisdom is never angry with creatures (when they become guilty of folly). By ascending upon the top of wisdom's palace, one grieves for others, one's own self being then too pure for becoming an object of other people's grief. In consequence of one's wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below. The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the propriety of acts. Thou knowest what the energy and the nobility of the Brahmana is as laid down in the Vedas and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brahmanas be thy refuge, If the Brahmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness.'

"Janamejaya said, 'I am repenting of my sins. I will never again seek to extinguish virtue. I desire to obtain blessedness. Be thou gratified with me.'

"Saunaka said, 'Dispelling arrogance and pride, O king, I wish thee to show regard for me![441] Employ thyself in the good of all creatures, ever remembering the mandates of righteousness. I am not reproving thee from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth I utter. I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do). They will even call me sinful. My kinsmen and friends will discard me.[442] Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life. Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bharata, in respect of the Brahmanas. Do thou (after listening to me) act in such away that they may, through my efforts, obtain every blessing. Do thou also, O king, pledge thy word that thou wilt not again injure the Brahmanas.'

"Janamejaya said, 'I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brahmanas.'"

SECTION CLII

"Saunaka said, 'I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated. Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will. A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful. People say that that king who commences with sternness burns the whole world. Thou wert stern before. But thou turnest thy eyes on righteousness now. Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin. That he who has affluence should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other.[443] That which is ill-judged produces misery in abundance. That on the other hand, which is accomplished with the aid of sound judgment leads to excellent results.[444] Sacrifice, gift, compassions, the Vedas, and truth, O lord of the earth--these five--are cleansing. The sixth is penance well-performed. This last, O Janamejaya, is highly cleansing for kings. By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Visiting sacred spots has also been said to be highly cleansing. In this connection are cited the following verses sung by Yayati: 'That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances.' The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The tirthas of the Saraswati are more sacred than the Saraswati herself; and the tirtha called Prithudaka is more sacred than all the tirthas of the Saraswati. One that has bathed in Prithudaka. and drunk its waters will not have to grieve for a premature death. Thou shouldst go to Mahasaras, to all the tirthas designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. Thou shalt then regain life and acquire longevity. Lake Manasa is on the spot where the Saraswati and the Drisadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties and that renunciation is better than liberality. In this connection is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin. As regards all creatures there is in this would neither misery nor happiness. (That which is called misery and that which is called happiness are the results of a distraught imagination.) Even this is the true nature of all living creatures. Of all creatures, their lives are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which are best for a king. By putting forth thy might and liberality do thou conquer heaven, O king! That man who possesses the attributes of might and energy succeeds in attaining to righteousness.[445] Do thou rule the earth, O king, for the sake of the Brahmanas and for the sake of happiness. Thou usedst formerly to condemn the Brahmanas. Do thou gratify them now. Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them. Engaged in acts proper for thee, seek what is for thy highest good. Amongst rulers some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough (uprooting all enemies); and some one, again, becomes like a thunder-bolt (suddenly scorching his foes). He who wishes to prevent self-destruction should never mix with wicked wights for general or special reasons. From a sinful act committed only once, one may cleanse one's self by repenting of it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a trip to sacred places. One who is desirous of obtaining prosperity should do all that results in blessedness. They who live amidst fragrant odours themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul. One devoted to the practice of ascetic penances is soon cleansed of all one's sins. By worshipping the (homa) fire for a year, one stained by diverse sins becomes purified. One guilty of foeticide is cleansed by worshipping the fire for three years. One guilty of foeticide becomes cleansed at even a hundred Yojanas from Mahasaras, or the tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only one gets out for any of them.[446] A slayer of creatures is cleansed of his sins by saying from imminent peril as many creatures of that particular species as have been slain by him. Manu has said that by diving in water after thrice reciting the Aghamarshana mantras, one reaps the fruits of the final bath in a Horse-sacrifice.[447] Such an act very soon cleanses one of all one's sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person like helpless idiots (obedient to those that surround them). The gods and Asuras, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying, 'Thou knowest, O great Rishi, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world. Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal? Tell us, O great Rishi, what the fruits of righteousness are, and how does a righteous person dispels his sins.'

"Vrihaspati answered, 'If having committed sin through folly, one does meritorious acts understanding their nature, one succeeds, by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance. One should not boast after having committed sin. By having recourse to faith and by freeing one's self from malice, one succeeds in obtaining blessedness. That person who covers the faults, even when exposed, of good men, obtains blessedness even after committing faults. As the sun rising at morn dispels darkness, one dispels all ones sins by acting righteously.'

"Bhishma continued, 'Indrota, the son of Sunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the horse-sacrifice. The king, cleansed of his sins and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven.'"

SECTION CLIII

"Yudhishthira said, 'Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death?'

"Bhishma said, 'Listen, O king, to this story of the discourse between a vulture and a jackal as happened of old. Indeed, the occurrence took place in the forest of Naimisha. Once upon a time a Brahmana had, after great difficulties, obtained a son of large expansive eyes. The child died of infantile convulsions. Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family. Taking the deceased child they proceeded in the direction of the crematorium, Arrived there, they began to take the child from one another's breast and cry more bitterly in grief. Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground. Summoned by their cries, a vulture came there and said these words: 'Go ye away and do not tarry, ye that have to cast off but one child. Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of time. Behold, the whole universe is subject to weal and woe. Union and disunion may be seen in turns. They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their own acts when the allotted periods of their own lives run out. There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread. Whether friend or foe, no one ever comes back to life having once succumbed to the power of Time. Such, indeed, is the fate of all creatures, In this world of mortals, every one that is born is sure to die. Who shalt restore to life one that is dead and gone on the way ordained by the Destroyer? At this hour when men are about to close their daily toil, the Sun is retiring to the Asta hills. Go ye to your homes, casting off this affection for the child.' Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away. Assuring themselves of the fact that the child had died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations. Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot. At this time a jackal, black as a raven, issued out of his hole and addressed those departing kinsmen, saying, 'Surely, ye that are kinsmen of that deceased child have no affection. There the sun still shineth in the sky, ye fools! Indulge your feelings, without fear. Multifarious are the virtue of the hour. This one may come back to life! Spreading a few blades of Kusa grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling? Surely, ye have no affection for that sweet-speeched child of tender years, whose words, as soon as they left his lips, used to gladden you greatly. Behold the affection that even birds and beasts bear towards their offspring. Theirs is no return for bringing up their young ones. Like the sacrifices of the Rishis (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds of birds and insects, bears no reward in heaven. Though delighting in their children, they are never seen to derive any benefit from the latter either here or hereafter. 'Yet they cherish their young ones with affection. Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones? Where, indeed, is affection to be seen in human beings that they would own the influence of grief?[448] Where would you go leaving here this child who is the perpetuator of his race? Do you shed tears for him for some time, and do you look at him a little longer with affection? Objects so dear are, indeed, difficult to abandon. It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium. Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species![449] How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands?' Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.'

"The vulture said, 'Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence? Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves? Do you practise austere penances by which you will succeed in cleansing yourselves from sin? Everything may be had by means of penances. What will lamentations do? ill-luck is born with the body.[450] It is in consequence of that ill-luck that this boy has departed, plunging you into infinite grief. Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the results of yoga (union of the soul with Godhead). Amongst creatures, the measure of weal or woe is dependent on the acts of a previous life. Indeed, every creature comes into the world taking with him his own measure of weal and woe. The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts, good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from acts of unrighteousness. Reverentially wait, according to the directions of the scriptures, upon the gods and the Brahmanas. Cast off sorrow and cheerlessness, and abstain from parental affection. Leave the child on this exposed ground, and go ye away without delay. The actor alone enjoys the fruit of acts, good or bad, that he does. What concern have kinsmen with them? Casting off a (deceased) kinsman, however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead. Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts, good and bad. What will you do by mourning? Why do you grieve for one that is dead? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things. In pride of youth or in helpless infancy bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such indeed, is the course of the world.'

"The jackal said, 'Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture. Even this must be the case, since in consequence of his well-applied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon. Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium, like that of kine bereft of calves. Today, however, I understand what the measure of grief is of human beings on earth. Witnessing their great affection I had shed tears myself. (It seems however, that their affection is not strong)! One should always exert oneself. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruit. One should always exert oneself with hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Why then do you go back so heartlessly? Where do you go, abandoning in the wilderness this son of your own loins, this perpetuator of the race of his sires? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay with him.'

"The vulture said, 'I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death. Some die in the womb; some die soon after birth; some die (in infancy) while crawling (on all fours); some die in youth; and some in old age. The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand. Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home. Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes. Cast off this lifeless body with no longer any animal heat in it and which is as stiff as a piece of wood! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body? This affection (which ye are displaying) is unmeaning and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears. Leaving him here, go ye away without delay. Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes.' Addressed thus by the vulture endued with wisdom and knowledge and capable of imparting intelligence and awakening the understanding, those men prepared themselves to turn their backs upon the crematorium. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life). Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.'

"The jackal said, 'Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors? If you abandon him, your affection will not come to an end, nor these piteous lamentations. On the other hand, your grief will certainly be greater. It is heard that a Sudra named Samvuka having been slain and righteousness having been upheld by Rama of true prowess, a (dead) Brahmana child was restored to life.[451] Similarly, the son of the royal sage Sweta died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child. After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously.' Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, spoke unto them as follows.'

"The vulture said, 'Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking. Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead. It is always to be seen that kinsmen casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground. Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief. He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation. Hundreds of jackals, by laying down their own lives,[452] will not succeed in reviving this child in hundreds of years. If, however, Rudra, or Kumara, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life. Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life. Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken). For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood. Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty. They, incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends. What will you do, by crying, for him after death, that sees not with his eyes and that stirs not in the least?' Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the crematorium).

"The jackal said, 'Alas, terrible is the world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing. It abounds with vanities and falsehoods, with accusations and evil reports. Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men. Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child. Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly. Ye men of little understanding, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race. Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive. It is not meet that he should die.[453] It seems that ye are sure to obtain happiness. Ye that are afflicted with grief on account of the death of this child will surely have good luck today. Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?'

"Bhishma continued, 'Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable falsehoods, that denizens of the crematorium who wandered every night in quest of food, to stay in that place.'

"The vulture said, 'Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with spirits and Yakshas and Rakshasas. Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites. Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom. The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting. The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage. All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert, will soon assail you. This wilderness is certainly frightful. Danger will overtake you. Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verily, all of you are sure to be destroyed.'

"The jackal said, 'Stay where you are! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection. Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you. In reality this wilderness presents an aspect of quiet and peace. It is here that the Pitris by thousands took leave of the world. Wait as long as the sun shines. What are this vulture's words to you? If with stupefied understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life!'

"Bhishma continued, 'The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child. Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures. Moved (alternately) by these words, sweet as nectar, of those two creatures, viz., the bird and the beast, both of whom were endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there. At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the boast and the bird, skilled in accomplishing their own purposes, had only stupefied them (by their addresses). While the bird and the beast, both possessed of wisdom.. were thus disputing and while the kinsmen of the deceased child sat listening to them, the great god Sankara, urged by his divine spouse (Uma), came there with eyes bathed in tears of compassion. Addressing the kinsmen of the deceased child, the god said, 'I am Sankara the giver of boons.' With hearts heavy with grief, those men prostrated themselves before the great deity and said unto him in reply, 'Bereft of this one who was our only child, all of us are at the point of death. It behoveth thee to grant us life by granting life to this our son.' Thus solicited, the illustrious deity, taking up a quantity of water in his hands granted unto that dead child life extending for a hundred years. Ever employed in the good of all creatures, the illustrious wielder of Pinaka granted a boon unto both the jackal and the vulture in consequence of which their hunger was appeased. Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. Behold, the combination of circumstances and the resolution of those kinsmen. While they were crying with agonised hearts, their tears were wiped and dried up. Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Sankara, and their afflictions dispelled, they were made happy. Indeed, through Sankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life. Then, O king, casting off that grief of which their child had been the cause, those Brahmanas, filled with delight, quickly went back to their town taking the restored child with them. Behaviour like this has been laid down for all the four orders. By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter.'"

SECTION CLIV

"Yudhishthira said, "If a person, weak, worthless, and light-hearted, O grand sire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in anger and from desire of exterminating him?'

"Bhishma said, 'In this connection is cited, O chief of the Bharatas, the old story of the discourse between Salmali and Pavana. There was a lordly (Salmali) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable. Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other species also. The girth of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots, male and female. In travelling along their routes, caravans of merchants and traders, and ascetics, residing in the woods, used to rest under the shade of that delightful monarch of the forest. One day, the sage Narada, O bull of Bharata's race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saying, 'O thou art delightful! O thou art charming! O foremost of trees, O Salmali, I am always delighted at thy sight! O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live; on thy branches and under their shade. Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic. I never see any of them broken by the god of the wind. Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods? The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits. That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and takes and seas, including the very nether region. Without doubt, Pavana protects thee through friendship. It is for this reason that, though possessed of innumerable branches, thou art still graced with leaves and flowers. O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches. During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs. Then, again, O Salmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here. Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee. Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind. Resorted to also by Brahmanas crowned with ascetic success, by others engaged in penances, and by Yatis devoted to contemplation,[454] this thy region, I think, resembles heaven itself.'"

SECTION CLV

"Narada said, 'Without doubt, O Salmali, the terrible and irresistible god of the wind always protects thee from friendliness or amity. It seems, O Salmali, that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, viz., 'I am thine,' and it is for this reason that the Wind-god protects thee. I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the Wind. Without doubt thou standest here with all thy branches and twigs and leaves, simply because, O Salmali, thou art protected by the Wind for some reason or reasons (unknown to us).'

"The Salmali said, 'The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me. My fierce energy and might, O Narada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine. When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O Celestial Rishi, I am not afraid of him even when he comes in wrath.'

"Narada said, 'O Salmali, thy protection seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength. Even Indra, or Yama, or Vaisravana, the lord of the waters, is not equal to the god of the wind in might. What need, therefore, be said of thee that art only a tree? Whatever creature in this world, O Salmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life. When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world. What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship? Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag. Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Salmali! I am certainly angry with thee for thy indulging in such speeches. I shall myself report to the god of the wind all these derogatory words of thine. Chandanas, and Syandanas, and Salas, and Saralas and Devadarus and Vetavas and Dhanwanas and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind. All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity. Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him).'"

SECTION CLVI

"Bhishma continued, 'Having said these words unto the Salmali. That foremost of all persons conversant with Brahma, viz., Narada, represented unto the god of the wind all that the Salmali had said about him.'

"Narada said, 'There is a certain Salmali on the breast of Himavat, adorned with branches and leaves. His roots extend deep into the earth and his branches spread wide around. That tree, O god of the wind disregards thee. He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing. I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself.'

"Bhishma continued, 'Hearing these words of Narada, the god of wind, wending to that Salmali, addressed him in rage and said as follows.'

"The Wind-god said, 'O Salmali, thou hast spoken in derogation of me before Narada. Know that I am the god of the wind. I shall certainly show thee my power and might. I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee. It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for this that thou standest unharmed, and not in consequence of thy own might. Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me.'

"Bhishma continued, 'Thus addressed, the Salmali laughed in derision and replied, saying, 'O god of the wind, thou art angry with me. Do not forbear showing the extent of thy might. Do thou vomit all thy wrath upon me. By giving way to thy wrath, what wilt thou do to me? Even if thy might had, been thy own (instead of being derived), I would not still have been afraid of thee. I am superior to thee in might. I should not be afraid of thee. They are really strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength.' Thus addressed, the Wind-god said, 'Tomorrow I shall test thy strength.' After this, night came. The Salmali, concluding mentally what the extent is of the Wind's might and beholding his own self to be inferior to the god, began to say to himself, 'All that I said to Narada is false. I am certainly inferior in might to the Wind. Verity, he is strong in his strength. The Wind, as Narada said, is always mighty. Without doubt, I am weaker than other trees. But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind. If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of the Wind when he becomes angry. All of them. however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.'"

SECTION CLVII

"Bhishma said, 'Having settled this in his mind, the Salmali. in sorrow, himself caused all his branches, principal and subsidiary, to be cut off. Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind, as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards that spot where the Salmali stood. Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.'

"The Wind said, 'Filled with rage, O Salmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches. Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power.'

"Bhishma continued, 'Hearing these words of the Wind, the Salmali felt great shame. Remembering also the words that Narada had said, he began to repent greatly for his folly. Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Salmali in fable. Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king! A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass. Intelligence is the most precious possession that a person call have. Similarly, O king, a man can have nothing here more valuable than might. One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, and idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes. The eleven Akshauhinis (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not, in might equal to the single-handed Arjuna of high soul. All the troops (of Duryodhana), therefore, were routed and slain by that illustrious Pandava, that son of Paka's chastiser, as he coursed on the field of battle, relying on his own strength. I have. O Bharata, discoursed to thee of the duties of kings and the morality of duties in detail. What else. O king, dost thou wish to hear!'"

SECTION CLVIII

"Yudhishthira said, 'I desire, O bull of Bharata's race, to hear in detail the source from which sin proceeds and the foundation upon which it rests.'

"Bhishma said, 'Hear, O King, what the foundation is of sin. Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath; from covetousness flows lust, and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy spring, miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging in the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act,--all these proceed from covetousness. In life, men are unable, whether infants or youth or adults, to abandon covetousness. Such is the nature of covetousness that it never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. The covetousness, however, which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul. Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness. Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understanding and feel great misery in consequence of this passion. Covetous men are wedded to envy and anger. They are outside the pale of good behaviour. Of crooked hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass. They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness. When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men. Pride, anger, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, viz., those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship Pitris, gods and guests, they who are always ready to exert themselves (for the good of others), they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata! Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them. They never acquire virtue, O Yudhishthira, for the, sake of wealth or of fame. They acquire it on the other hand, because it is a duty like that of cherishing the body. Fear, wrath, restlessness, and sorrow do not dwell in them. There is not the outward garb of religion for misleading their fellowmen. There is no mystery with them. They are perfectly contented. There is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall from righteousness. Thou shouldst show thy regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness. Keeping thy senses under restraint and without yielding to heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favour of the gods. Under other circumstances, words produce evil consequence."[455]'

SECTION CLIX

"Yudhishthira said, 'Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail.'

"Bhishma said, 'The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world. In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one' suffers afflictions and incurs great danger.'

"Yudhishthira said, 'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance.'[456]

"Bhishma said, 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, and all other sinful acts are all known by the common name of ignorance.[457] Hear now, O king, in detail, about its tendency, growth and other features after which thou enquirest. These two viz., ignorance and covetousness, know, O king, are the same (in substance). Both are productive of the same fruits and same faults, O Bharata! Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when objects of covetousness are not won. From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance). Covetousness is productive of all. For these reasons, every one should avoid covetousness. Janaka, and Yuvanaswa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness. Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world.'"

SECTION CLX

"Yudhishthira said, 'O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit[458] for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue? That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter. The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.'

"Bhishma said, 'I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge. I will impart to thee, like a person gratified with having quaffed nectar. The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint. Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice,--the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, ale all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind.) He is even like the ocean which can never be filled.[459] The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these, 'I am thine, Thou art thine, They are in me, and I am in them.' Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to me. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma. He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.[460] He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahma. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity. If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints,[461] of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the Grandsire which springs from Vedic penances, and which is concealed in a cave, can be won by only self-restraint.[462] He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the others.[463] There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum.'

"Vaisampayana continued, 'Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race (questioned by his grandson) once more began to discourse cheerfully (on the topic raised).'"

SECTION CLXI

"Bhishma said, 'They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts. The puissant Creator created all this universe with the aid of penances. After the same manner, the Rishis acquired the Vedas through the power of penances. It was by the aid of penances that the Grandsire created food, fruit and roots. It is by penances that persons crowned with ascetic success behold the three worlds, with rapt souls. Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance. Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the Rishis obtained their sixfold divine attributes through penance. A person that drinks alcoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of foeticide, one that violates one's preceptor's bed, are all cleansed by penance properly practised. Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penances, however, that one may Practise after abstaining from pleasure and enjoyment, abstention from food Is the highest and best. The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, Renunciation constitutes the highest penance. People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food. The Rishis, the gods, human beings, beasts, birds, and whatever other creatures there are, mobile or immobile, are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired.'"

SECTION CLXII

"Yudhishthira said, 'Brahmanas and Rishis and Pitris and the gods all applaud the duty of truth. I desire to hear of truth. Discourse to me upon it, O grandsire! What are the indications, O king, of truth? How may it be acquired? What is gained by practising truth, and how? Tell me all this.'

"Bhishma said, 'A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all). Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be Sacrifice of a high order.[464] Everything rests upon Truth. I shall now tell thee the forms of Truths one after another, and its indications also in due order. It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bharata, as it exists in all the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate against any of the other virtues. It may also be acquired through Yoga. When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality. Self-control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge. Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to truth. As regards non-forgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness. That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness. That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self. The casting off of affection as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of anger and malice. That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practises this virtue. One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude. Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brahmanas, the Pitris, and the gods, applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason, one should never destroy Truth. From Truth proceed gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas, and everything else that leads to righteousness. Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices.'"

SECTION CLXIII

"Yudhishthira said, 'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these.'

"Bhishma said, 'These thirteen vices are regarded as very powerful foes of all creatures. These, O Monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of the earth! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail. Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.[465] Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head. Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true Knowledge has been gained, that desire is allayed. The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides. Incapacity to bear other people's good proceeds from wrath and covetousness. Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good. Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed. From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world. When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.[466] Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.'"

SECTION CLXIV

"Yudhishthira said, 'I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn (with misery) both here and hereafter. Therefore, O thou of Kuru's race, tell me what, in truth, the acts of such a person are.'

"Bhishma said, 'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of other people however unsuspected those faults might viz. With regard to such faults, however, as similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor. Know him for a malevolent and wicked person who quietly and alone takes comestibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes. He on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.'"

SECTION CLXV

"Bhishma said, 'For enabling such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the Pitris, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bharata, should be given.[467] Unto those Brahmanas that are not poor, only the Dakshina,[468] O best of the Bharatas, should be given. As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brahman, uncooked food should be given to them outside the limits of the sacrificial altar.[469] The Brahmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them. That Brahmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the Soma.[470] If not withstanding the presence of a virtuous king on the throne, the sacrifice begun by anybody, especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya that is possessed of a large flock of cattle but that is averse from sacrifices and abstains from quaffing Soma. The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours.[471] The king should also, without any scruple, take away from the kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine. The king should always publicly take away the wealth of such a person as does not practise charity, by acting in this way the king earns great merit. Listen again to me. That Brahmana who has been forced by want to go without six meals,[472] may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, inform the king of his act.[473] If the king be conversant with duty he should not inflict any punishment upon such a Brahmana. He should remember that a Brahmana becomes afflicted with hunger only through the fault of the Kshatriya.[474] Having ascertained a Brahmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects the son of his own loins. On the expiry of every year, one should perform the Vaisvanara sacrifice (if he is unable to perform any animal or Soma sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue. The Viswedevas, the Sadhyas, the Brahmanas, and great Rishis, fearing death in seasons of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative. That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as a wicked person and never succeeds in winning any felicity in heaven. A Brahmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself.) Comparing again the energy of a Brahmana with that of the king, the former will always be found to be superior to the latter. For this reason the energy of the Brahmanas can scarcely be borne or resisted by a king. The Brahmana is said to be creator, ruler, ordainer, and god. No word of abuse, no dry speeches, should be addressed to a Brahmana. The Kshatriya should cross all his difficulties by the aid of the might of his arms. The Vaisya and the Sudra should conquer their difficulties by wealth; the Brahmana should do so by Mantras and homa. None of these, viz., a maiden, a youthful woman, a person unacquainted with mantras, an ignorant guy, or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason, none but a Brahmana, conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations. They who are conversant with the scriptures say that the man who, having kindled the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire. A person should, with his senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no Dakshina is given. A sacrifice not completed with Dakshina, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements and the very span of life, that one has. Those Brahmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the Vedas, are regarded as Sudras in act. That Brahmana who, having married a Sudra girl, resides for twelve continuous years in a village has only a well for its water supply, becomes a Sudra in act. That Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaisya and give him respect in that fashion.[475] It is in this manner that he can be cleansed. Listen, O king, to my words on this subject. The sin that a Brahmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshatriya or a Vaisya on a bed of dry grass for three continuous years. A falsehood spoken in jest is not sinful; nor one that is spoken to a woman. O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful. One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place. A woman that is the ornament of her sex may be taken (for wife) from even a vile race. Amrita, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean. For the benefit of Brahmanas and kine, and on occasions of transfusion of castes, even a Vaisya may take up weapons for his own safety. Drinking alcoholic liquors, killing a Brahmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death. The same may be said of stealing gold and the theft of a Brahmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited, by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brahmani, one becomes inevitably fallen. By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line. Excluding the five grave sins that have been mentioned above, all other sins have expiations, provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them. In the case of those who have been guilty of the first three of these five sins, (viz., drinking alcoholic liquors, killing a Brahmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions. A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners. A man that has acted sinfully destroys his sin by acting virtuously afterwards and by penances. By calling a thief a thief, one incurs the sin of theft. By calling a person a thief who, however, is not a thief one incurs a sin just double the sin of theft. The maiden who suffers her virginity to be deflowered incurs three-fourths of the sin of Brahmanicide, while the man that deflowers her incurs a sin equal to a fourth part of that of Brahmanicide. By slandering Brahmanas or by striking them, one sinks in infamy for a hundred years. By killing a Brahmana one sinks into hell for a thousand years. No one, therefore, should speak ill of a Brahmana or slay him. If a person strikes a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded. One guilty of foeticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also be cleansed by casting his person on a blazing fire.[476] A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world.[477] A Brahmana stained by such a sin obtains regions of felicity by such a course and not by any other. For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron. Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life. Or, by meeting with death for the sake of benefiting a Brahmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cow-sacrifice or an Agnishtoma, he may regain esteem both here and hereafter. The slayer of a Brahmana should practise the vow of Brahmacharya for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all. He should even adopt such a course, devoted to penance and leading the life of an ascetic. Even such is the expiation provided for one who slays a woman quick with child, knowing her condition. The man who knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcoholic liquor should live on frugal fare, practising Brahmacharya vows, and sleep on the bare ground, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then make a present of a thousand kine with one bull (unto a good Brahmana). Doing all this, he would regain his purity. Having slain a Vaisya one should perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Sudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the same penance that is laid down for the slaughter of a Sudra. For slaying a cat, a chasa, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter, O king! I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana conversant with the Vedas, one should for three years practise the vow of Brahmacharya, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife), one should practise similar penance for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it). He who without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is, unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same. That woman who abandoning a husband of a superior caste, has congress with a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators.[478] A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon. The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years. If a younger brother weds before his elder brother, then the younger brother, the elder brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin. By slaying animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families, and live upon what may be thus obtained. By doing this for twelve days he may be cleansed of his sin. He who becomes unable to bear in his hand the yak-tail while practising this vow, should observe the vow of mendicancy (as stated above) for one whole year. Amongst men such expiation is the best. For those that are able to practise charity, the practice of charity has been laid down in all such cases. Those who have faith and virtue may cleanse themselves by giving away only one cow. One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a Soma-drinking Brahmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these sins through ignorance and want of judgment.'"

SECTION CLXVI

"Vaisampayana said, 'Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.'

"Nakula said, 'The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well trained in the sword, can protect himself by means of his sword.[479] A hero armed with the sword can, single handed, withstand many bowmen, and many antagonists armed with maces and darts. I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles? How was the sword first created and for what purpose? Who also was the first preceptor in the weapon? Tell me all this, O grandsire.'

"Vaisampayana continued, 'Hearing these words of the intelligent son of Madri, the virtuous Bhishma, the complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of delightful import, melodious with vowels properly placed, and displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.'

"Bhishma said, 'Hear the truth, O son of Madri, about what thou hast asked me. I am excited by this question of thine, like a hill of red-chalk.[480] In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth. He then created the wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time. The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, and the mighty and puissant lord Rudra, and Prachetas. The last begat Daksha, who in his turn, begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them. From them sprang all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras, diverse kinds of Rakshasas, birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water, and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence. The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods, with their preceptors, priests, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Aswins, Bhrigu, Atri, Angiras, the Siddhas, Kasyapa rich in penances, Vasishtha, Gautama, Agastya, Narada, Parvata, the Valikhilya Rishis, those other Rishis known under the names of Prabhasas, the Sikatas, the Ghritapas, the Somavayavyas, the Vaiswanaras, Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prasnis. All of them lived in obedience to Brahman. The foremost of the Danavas, however, setting at night the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness. They were Hiranyakasipu, and Hiranyaksha, and Virochana, and Samvara, and Viprachitti, and Prahlada, and Namuchi, and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in all kinds of wicked acts. Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement. Indeed, those foremost of Asuras, filled with pride, forsook every friendly intercourse with other creatures. Then the divine Brahman, accompanied by the regenerate sages, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with diverse kinds of jewels and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, viz., Brahman, stayed for some time for accomplishing the business of the world. After the lapse of a thousand years, the puissant lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures. The sacrificial altar became adorned with Rishis skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sacrificial fuel, and with blazing fires. And it looked exceedingly beautiful in consequence of the sacrificial plates and vessels all made of gold. All the foremost ones among the gods took their seats on it. The platform was further adorned with Sadasyas all of whom were high regenerate Rishis. I have heard from the Rishis that soon something very awful occurred in that sacrifice. It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy. Upon the appearance of that being, the earth trembled. The Ocean became agitated with high billows and awful eddies. Meteors foreboding great disasters shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment. Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great Rishis, the gods, and the Gandharvas. This Being was thought of by me. Possessed of great energy, his name is Asi (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him. That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, risen like the all-destructive Being at the end of the Yuga. Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, praised by the great Rishis, took up that sword and assumed a different shape. Putting forth four arms, he became so tall that though standing on the earth he touched the very sun with his head. With eyes turned upwards and with every limb extended wide, he began to vomit flames of fire from his mouth. Assuming diverse complexions such as blue and white and red, wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye that resembled the sun in splendour. His two other eyes, one of which was black and the other tawny, shone very brightly. The divine Mahadeva, the bearer of the Sula, the tearer of Bhaga's eyes, taking up the sword whose splendour resembled that of the all-destructive Yuga fire, and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter. Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bharata, the form then assumed by Rudra was exceedingly terrible. Hearing that Rudra had assumed that form for achieving fierce deeds, the Danavas, filled with joy, began to come towards him with great speed, showering huge rocks upon him as they come, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor. The Danava host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupefied and began to tremble. Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the Asuras thought there were a thousand similar Rudras battling with them. Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like forest conflagration amid heaps of dry grass spread around. The mighty Asuras, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the earth. Others among the Danavas, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled. Some penetrated into the bowels of the earth; others got under the cover of mountains, Some went upwards; others entered the depths of the sea. During the progress of that dreadful and fierce battle, the earth became miry with flesh and blood and horrible sights presented themselves on every side. Strewn with the fallen bodies of Danavas covered with blood, the earth looked as if overspread with mountain summits overgrown with Kinsukas. Drenched with gore, the earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and attired in crimson robes. Having slain the Danavas and re-established Righteousness on earth, the auspicious Rudra cast off his awful form and assumed his own beneficent shape. Then all the Rishis and all the celestials adored that god of gods with loud acclamations wishing him victory. The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of Danavas, unto Vishnu with due adorations. Vishnu gave it unto Marichi. The divine Marichi gave it unto all the great Rishis. The latter gave it to Vasava. Vasava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya. At the time, of giving it unto Manu, they said, 'Thou art the lord of all men. Protect all creatures with this sword containing religion within its womb. Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice. Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons. These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king).[481] In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection. From Kshupa it was taken by Ikshvaku, and from Ikshvaku by Pururavas. From Pururavas it was taken by Ayus, and from Ayus by Nahusha. From Nahusha it was taken by Yayati, and from Yayati by Puru. From Puru it was taken by Amurtarya, From Amurtarya it descended to the royal Bhumisaya. From Bhumisaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila. From Ailavila it was taken by king Dhundumara. From Dhundumara it was taken by Kamvoja, and from Kamvoja it was taken by Muchukunda, From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanaswa, and from Yuvanaswa by Raghu. From Raghu it was taken by the valiant Harinaswa. From Harinaswa the sword was taken by Sunaka and from Sunaka by the righteous-souled Usinara. From the last it was taken by the Bhojas and the Yadavas. From the Yadus it was taken by Sivi. From Sivi it descended to Pratardana. From Pratardana it was received by Ashtaka, and from Ashtaka by Prishadaswa. From Prishadaswa it was received by Bharadwaja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers. The constellation under which the sword was born is Krittika. Agni is its deity, and Rohini is its Gotra.[482] Rudra is its high preceptor. The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these, O son of Pandu, one may always win victory. Those names then are Asi, Vaisasana, Khadga, sharp-edged, difficult of acquisition, Sirgarbha, victory, and protector of righteousness. Of all weapons, O son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva. As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the earth virtuously for many years, milked her of crops and grain in profusion. It behoveth thee, O son of Madri, to regard what the Rishis have said, as conclusive proof. All persons skilled in battle should worship the sword. I have now told thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata's race! By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next.'"

SECTION CLXVII

"Vaisampayana said, 'When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king addressing his brothers with Vidura forming the fifth, said, 'The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance? For subduing the triple aggregate (viz., lust, wrath, and covetousness), upon which of the first three (viz., Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true.' Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.'

"Vidura said, 'Study of the various scriptures, asceticism, gift, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint, these constitute possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever turn away from it. Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term. It is by Virtue that the Rishis have crossed (the world with all its difficulties). It is upon Virtue, that all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests. Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.'

"Vaisampayana continued, 'After Vidura had finished what he had to say, Pritha's son Arjuna, well skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira's question), said these words.'

"Arjuna said, 'This world, O king, is the field of action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts, constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the Sruti. Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the Sruti declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth. Even they that are attired in deer-skins and bear matted locks on their heads, that are self-rest rained, that smear their bodies with mire, that have their senses under complete control, even they that have bald heads and that are devoted Brahmacharins, and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and unbelievers and those that are rigid practisers of the highest Yoga--all certify to the excellence of Wealth.[483] He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyment, and afflicts his foes with punishments. Even this O foremost of intelligent men, is truly my opinion. Listen, however, now to these two (viz., Nakula and Sahadeva) who are about to speak.'

"Vaisampayana continued, 'After Arjuna had ceased, the two sons of Madri, viz., Nakula and Sahadeva, said these words of high import.'

"Nakula and Sahadeva said, 'Sitting or lying, walking and standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar.[484] For this reason, our opinions are as follows. A person without wealth cannot gratify any desire; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire. One should first practise Virtue; next acquire Wealth without sacrificing Virtue; and then seek the gratification of Desire, for this should be the last act of one who has been successful in acquiring Wealth.'

"Vaisampayana continued, 'The twin sons of the Aswins, after having said these words, remained silent. Then Bhimasena began to say the following.'

"Bhimasena said, 'One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three. It is under the influence of Desire that the very Rishis devote themselves to penances subsisting upon fruits, of living upon roots or air only. Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them. Traders, agriculturists, keepers of cattle, artists and artisans, and those who are employed in rites of propitiation, all act from Desire. Some there are that dive unto the depths of the ocean, induced by Desire. Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire. A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire. As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. Ghee is better than sour milk. Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two. Without Desire the Brahmanas would never give either sweets or wealth unto Brahmanas. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate. Approaching beautiful damsels attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us. Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are they will be acceptable to all good men. Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himself to only two of them. He, on the other hand, is the best of his species who attends to all the three. Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and adorned with excellent garlands and ornaments, remained silent.[485] Then king Yudhishthira the just, that foremost of virtuous men, possessed of great learning, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false philosophy, himself spoke as follows.'

"Yudhishthira said, 'Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is. The self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable.[486] This view seems to be the best. No one in this world can act as he pleases. I act precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you.[487] No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since he who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good.'

"Vaisampayana continued, 'Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince o f Kuru's race. Indeed, those foremost of men, O king, having heard that speech of the monarch, well adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly. The high-souled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties.'"

SECTION CLXVIII

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it. What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good in the present time and in the end. I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which well-wishing friends occupy. A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare. It behoveth thee, O foremost of virtuous men, to discourse fully on these topics.'

"Bhishma said, 'Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed. One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating, one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonours the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul, one that is shameless, one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one that is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful bloke who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interests and who, O king, quarrels with friends when those do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speaks like a friend, one who is of perverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided. One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sights of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be formed with any of them. Similarly, no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed. They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuators of their races,[488] they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them, They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice, they who are never estranged from friends but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its colour),[489] they who never disregard, from anger, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgment, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brick-bats with an equal eye, they that adhere with firmness to friends and well-wishers, they who muster their own people and seek the accomplishment of the business of friends regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances (of friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men. Alliances should be formed with men that are well-practised in weapons, that have completely subdued their anger, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O king, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.'

"Yudhishthira said, 'I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons.'

"Bhishma said, 'I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the Mlecchas that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.'[490] In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brahmanas, firm in truth, and always engaged in my king gifts. Repairing to the abode of that robber, the Brahmana begged for a alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year. Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete,[491] and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him. He began to hold the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became like one of them. As he lived happily in that robber village for many months, large was the number of wild cranes that he slew. One day another Brahmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmanas, thoroughly conversant with the Vedas, and observant of Brahmacharya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and, therefore, began to search for the house of a Brahmana there (for accepting the duties of hospitality).[492] Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brahmanas came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words: 'What is this that thou art doing here through folly? Thou art a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that thou becomest like a robber in thy practices? Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas. Born in their race, alas, thou hast become a stigma to it. Awake thyself by thy own exertions. Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one!' Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying, O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my abode here for the sake of wealth alone. At thy sight, however, I am blest today. We shall together set out of this place tomorrow. Do thou pass the night here with me. Thus addressed, the newly-arrived Brahmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly the guest refused to touch any food in that house.'"

SECTION CLXIX

"Bhishma said, 'After that night had passed away and that best of Brahmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean. It so happened however, O king, that that large caravan was assailed, while passing through a valley, by an infuriated elephant. Almost all the persons were killed. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life not knowing whither he proceeded. Separated from the caravan and led far away from that spot, he began to wander alone in a forest, like Kimpurusha.[493] At last coming upon a road that led towards the ocean he journeyed on till he reached a delightful and heavenly forest abounding in flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras. It was also adorned with Salas and palmyras and Tamalas, with clusters of black aloes, and many large sandal trees. Upon the delightful tablelands that he saw there, fragrant with perfumes of diverse kinds, birds of the foremost species were always heard to pour forth their melodies. Other winged denizens of the air, called Bharundas, and having faces resembling those of human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, warbled sweetly there, Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature's choristers. On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain. The spot underneath that magnificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding in delicious flowers all around, the spot looked like the court of the Grandsire himself. Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted. Arrived there, he sat himself down with a well-pleased heart. As he sat there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch! Fanned by that perfumed breeze the Brahmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills. When the resplendent luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman. His name was Nadijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kasyapa. He was also known extensively on earth by the name of Rajadharman. Indeed, he surpassed everyone on earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour. Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty. Beholding that bird arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brahmana began to cast his eyes on the bird from desire of slaying him.'

"Rajadharman said, 'Welcome, O Brahmana! By good luck have I got thee today in my abode. The sun is set. The evening twilight is come. Having come to my abode, thou art today my dear and excellent guest. Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning.'"

SECTION CLXX

"Bhishma said, 'Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rajadharman without being able to withdraw his gaze from him.'

"Rajadharman said, 'O Brahmana, I am the son of Kasyapa by one of the daughters of (the sage) Daksha. Possessed of great merits, thou art my guest today. Thou art welcome, O foremost of Brahmanas!'

"Bhishma continued, 'Having offered him hospitality according to the rites laid down in the scriptures, the crane made an excellent bed of the Sala flowers that lay all around. He also offered him several large fishes caught from the deep waters of the Bhagirathi. Indeed, the son of Kasyapa offered, for the acceptance of his guest Gautama a blazing fire and certain large fishes. After the Brahmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his case, he asked him about his pedigree. The man answered, saying, 'I am a Brahmana known by the name of Gautama,' and then remained silent. The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him a bout the cause of his arrival there. Gautama answered him, saying, 'I am, O large-souled one, very poor. For earning wealth[494] I am desirous of going to the sea.' The son of Kasyapa cheerfully told him: 'It behoveth thee not to feel any anxiety. Thou shalt succeed, O foremost of Brahmanas, and shalt return home with properly. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, viz., inheritance, sudden accession due to luck or the favour of the gods, acquisition by labour, and acquisition through the aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee. I shall, therefore, exert myself in such a way that thou mayst succeed in acquiring wealth. The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, 'Go, O amiable one, along this very route and thou art sure to succeed. At the distance of about three Yojanas from this place, there is a mighty king of the Rakshasas. Possessed of great strength, his name is Virupaksha, and he is a friend of mine. Go to him, O foremost of Brahmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest.' Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosia. Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts. He soon became known to the Rakshasa chief of great intelligence, O king, as a dear guest sent unto him by the chief's friend (the crane). The chief received Gautama very gladly. The king of the Rakshasas then, O Yudhishthira, commanded his attendants, saying, 'Let Gautama be soon brought hither from the gate.' At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama. The royal messengers, O monarch, said unto that Brahmana, 'Come quickly, the king desires to see thee. Thou mayst have heard of the king of the Rakshasas, Virupaksha, by name, possessed of great courage. Even he is impatient of seeing thee. Come quickly and tarry not.' Thus addressed, the Brahmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king's palace in the company of the messengers solicitous of obtaining a sight of the king of the Rakshasas.'"

SECTION CLXXI

"Bhishma said, 'Led into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his study of the Vedas and his observance of the Brahmacharya vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.'

"The Rakshasa said, 'Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly, do not fear. Trust us without anxiety.'

"Gautama said, 'I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth.'

"Bhishma continued, 'The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit. He said unto himself. 'This man is by birth a, Brahmana. He is, again a friend of the high-souled Rajadharman. He has been sent to me by that son of Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brahmanas) is ready. What is there then to think of?' Just about this time a thousand Brahmanas, possessed of great learning, with persons purified by baths and adorned (with sandalpaste and flowers) and attired in long robes of linen, came to the palace. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of Kusa grass on the ground.[495] Those foremost of Brahmanas, having been duly worshipped by the king sat down on those seats. The Rakshasa chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water. Some amongst them were selected for representing the Viswedevas, the Pitris, and the deities of fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adored with other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with ghee and honey, were given unto those Brahmanas. Every year (on the days of full moon) of the months of Ashadha and Magha, a large number of Brahmanas used to receive from the Rakshasa chief, after proper honours, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kartika, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls, diamonds of great value, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as Dakshina (unto his regenerate guests), the mighty Virupaksha, addressing those foremast of Brahmanas, said unto them, 'Take from these jewels and gems as much as ye wish and can hope to bear away.' And he also used to say unto them, O Bharata, these words: 'Taking those plates of gold and vessels which you have used for your dinner, go ye away, O foremost of Brahmanas.' When these words were uttered by the high-souled Rakshasa king (on the occasion of that particular feast), those bulls among Brahmanas took as much wealth as each desired. Worshipped with those costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more, the Rakshasa king, having restrained the Rakshasas that had come to his palace from diverse lands, addressed those Brahmanas and said, 'This one day, ye regenerate ones, ye need have no fear from the Rakshasas here. Sport ye as ye wish, and then go away with speed.' The Brahmanas then, leaving that spot, went away in all directions with great speed. Gautama also, having taken up a heavy quantity of gold without any loss of time, went away. Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane). He sat himself down, fatigued, toil worn, and hungry. While Gautama was resting there, that best of birds viz., Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama, and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think, 'Heavy is this load that I have taken of bright gold, moved by covetousness and folly. I have a long way to travel. I have no food by which to support life on my way. What should I do for supporting life?' Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived, 'This prince of cranes, so large and containing a heap of flesh, stayeth by my side. Staying and bagging him, I shall leave this spot and go along with great speed.'"

SECTION CLXXII

"Bhishma said, 'There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames.[496] On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host. With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana Red quickly from that spot. The next day, the Rakshasa king, Virupaksha, addressing his son, said, 'Alas, O son, I do not behold Rajadharman, that best of birds, today. Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit. These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajadharman. Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason, my heart has become extremely anxious. O son, proceeding hence with great speed to the abode of Rajadharman, ascertain whether that pure-souled bird is still alive. Do not tarry.' Thus addressed by his sire, the prince, accompanied by other Rakshasas, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rajadharman. Weeping with grief, the son of the intelligent king of the Rakshasas, ran with great speed and to the utmost of his power, for seizing Gautama. The Rakshasas had not to go far when they succeeded in catching the Brahmana and discovering the body of Rajadharman destitute of wings, bones, and feet. Taking the captive with them, the Rakshasas returned with great speed to Meruvraja, and showed the king the mutilated body of Rajadharman, and that ungrateful and singing wretch, viz., Gautama. Beholding the remains of his friend the king, with his counsellors and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode. The entire city of the Rakshasa king, men, women, and children, became plunged in woe. The king then addressed his son saying, 'Let this sinful wretch be slain. Let these Rakshasas here feast merrily on his flesh. Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you.' Thus addressed by the Rakshasa king, many Rakshasas of terrible prowess expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king, said, 'Let this vilest of men be given away to the robbers.' Bending their heads to their king, they told him so, adding, 'It behoveth thee not to give us this sinful wretch for our food.' The king said unto them, 'Let it be so! Let this ungrateful wight be given to the robbers then without delay.' Thus addressed by him, the Rakshasas armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers. It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person. For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation for an ungrateful person. That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion.'

SECTION CLXXIII

"Bhishma said, 'The Rakshasa king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes, and costly robes. Setting fire to it with the body of that prince of birds, the mighty chief of the Rakshasas caused the obsequial rites of his friend to be performed according to the ordinance. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk.[497] From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajadharman. At this, the prince of cranes became revived. Rising up, he approached his friend Virupaksha, the king of the Rakshasas. At this time, the chief of the celestials himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, 'By good luck, thou hast revived the prince of cranes.' The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon that best of birds named Rajadharman. Addressing; the king he said, 'Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presence was expected). In wrath the Grandsire said unto this prince of birds, 'Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the earth).' In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched.' After Indra had become silent, Rajadharman, having bowed unto the chief of the celestials, said 'O first of gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama be restored to life!' Hearing these words of his, Vasava, O foremost of men, sprinkled nectar over the Brahmana Gautama and restored him to life. The prince of cranes, approaching his friend Gautama, who still bore on his shoulders the load of gold (that he had got from the king of the Rakshasas) embraced him and felt great joy. Rajadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired (the next day) to the Grandsire's region. The latter honoured the high-souled bird with such attentions as are shown to a guest. Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years,[498] upon the body of his remarried wife many children that ungrateful sinner should sink into a terrible hell for many years. All this, O Bharata, was recited to me formerly by Narada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly. Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted.

One that is ungrateful can never escape. No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful and every one should seek to benefit his friends. Everything may be obtained from a friend. Honours may be obtained from friends.[499] In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various kinds of danger and distress. He that is wise would honour his friend with his best attentions. An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear?'

"Vaisampayana continued, 'Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified.'

SECTION CLXXIV

(Mokshadharma Parva)

"YUDHISHTHIRA SAID, 'THOU hast, O grandsire, discoursed upon the auspicious duties (of person in distress) connected with the duties of kings. It behoveth thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life.'

"Bhishma said, 'Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world.) The fruits, however, of Penance directed towards the soul are obtainable in this world.[500] Whatever be the object to which one devotes oneself, that object, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. When one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things. When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul.'

"Yudhishthira said, 'Tell me, O grandsire, by what frame of soul should one kill one's grief when one loses one's wealth, or when one's wife, or son, or sire, dies.'

"Bhishma said, 'When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself 'Alas, this is a great sorrow!' But then one should, by the aid of reflection, seek to kill that sorrow. In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king. Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brahmana addressed that ruler of very cheerless heart and said these words, 'Why art thou stupefied? Thou art without any intelligence. Thyself an object of grief, why dost thou grieve (for others)? A few days hence others will grieve for thee, and in their turn they will be grieved for by others. Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come.'

"Senajit said, 'What is that intelligence, what is that penance, O learned Brahmana, what is that concentration of mind, O thou that hast wealth of asceticism, what is that knowledge, and what is that learning, by acquiring which thou dost not yield to sorrow?'

"The Brahmana said, 'Behold, all creatures,--the superior, the middling, and the inferior,--in consequence of their respective acts, are entangled in grief. I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others. Grief cannot approach me in consequence of this thought. Having acquired such an understanding, I do not yield either to joy or to grief. As two pieces of wood floating on the ocean come together at one time and are again separated, even such is the union of (living) creatures in this world. Sons, grandsons, kinsmen, relatives are all of this kind. One should never feel affection for them, for separation with them is certain. Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? Grieve arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy also springs sorrow, and hence sorrow arises repeatedly. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. The body is the refuge of both sorrow and happiness.[501] Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. Life springs with the springing of the body into existence. The two exist together, and the two perish together.[502] Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water. Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments. These press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject). Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world. All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough. Indeed. O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles as regards its power of burning, a forest conflagration. All this, viz., joy and grief, existence and non-existence, is dependent upon destiny. One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness. Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained. Among the calf, the cowherd that owns her, and the thief, the cow indeed belongs to him who drinks her milk.[503] They whose understanding is absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between the two classes, suffer misery.[504] They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two extremes constitutes happiness. Misery consists in the states that are intermediate between the two.[505] They who have succeeded in attaining to real felicity (which samadhi can bring), and who have become free from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss. They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery. Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.[506] Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle. Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart. Every day a thousand occasions for sorrow, and hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom. Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained. Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.[507] The very root of that for which grief, or heartburning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off. That object, whatever it may be in respect of which the idea of meum is cherished, becomes a source of grief and heart-burning. Whatever objects, amongst things that are desired, are cast off become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit. Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desires. The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid. It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures. Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him. This wrath springs in the heart and grows there into vigour and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death. When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.[508] That object, whatever it may be, in respect of which the idea of meum is cherished, becomes a source of grief and heart-burning.[509] When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of Brahma. Casting off both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul. When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma. True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease. In this connection, O king, are heard the verses sung by Pingala about the manner in which she had acquired eternal merit even at a time that had been very unfavourable. A fallen woman of the name of Pingala, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquillity of soul.'

"Pingala said, 'Alas, I have for many long years lived, all the while overcome by frenzy, by the side of that Dear Self in whom there is nothing but tranquillity. Death has been at my door. Before this, I did not, however approach that Essence of Purity. I shall cover this house of one column and nine doors (by means of true Knowledge).[510] What woman is there that regards that Supreme Soul as her dear lord, even when He comes near?[511] I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully. Evil produces good through the destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses. One freed from desire and hope sleeps in felicity. Freedom from every hope and desire is felicity. Having driven off desire and hope, Pingala sleeps in felicity.'

"Bhishma continued, 'Convinced with these and other words uttered by the learned Brahmana, king Senajit (casting off his grief), experienced delight and became very happy.'"

SECTION CLXXV

"Yudhishthira said, 'Time, which is destructive of every created thing, is passing on.[512] Tell me, O grandsire, what is that good thing which should be sought.'

"Bhishma said, 'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira! A certain Brahmana. O Partha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhavin.[513] One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.'

"The son said, 'What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits. Having listened to thee, I desire to observe those duties.'

"The sire said, 'O son, observing the Brahmacharya mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation.'

"The son said, 'When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?'

"The sire said, How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou frighten me thus?'

"The son said, 'Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life). When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge?[514] When each succeeding night, passing away lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless. (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy? Death comes to a man before his desires have been gratified. Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram. Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee. Death drags its victims before their acts are accomplished. The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not. Who knows that Death will not come to him even today? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences. Overwhelmed by ignorance, one is ready to exert oneself for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them. Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals. Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey. Death overpowers a man while the latter is stilt in the midst of the happiness that accrues from the gratification of desire, and while, still thinking, 'This has been done; this is to be done; this has been half-done.' Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts. When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale? As soon as a creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two. The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned. This is declared by the Srutis.[515] The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.[516] Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.[517] For these reasons one should practise the vow of Truth; one should devote oneself to a union with Truth; one should accept Truth for one's Veda; and restraining one's senses, one should vanquish the Destroyer by Truth. Both Immortality and Death are planted in the body. One comes to Death through ignorance and loss of judgment; while Immortality is achieved through Truth. I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal. Upon the advent of that season when the sun will progress towards the north, I shall restraining my senses, set to the performance of the Santi-sacrifice, the Brahma-sacrifice, the Mind-sacrifice, and the Work-sacrifice.[518] How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body, such as Pisachas only can perform and such as produce fruits that are transitory?[519] That person whose words, thoughts, penances, renunciation, and yoga meditation, all rest on Brahma, succeeds in earning the highest good. There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness (that which is obtainable from) renunciation. I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I am childless. I shall return to Brahma. I do not require a son for rescuing me. A Brahmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and avoidance of all rites and visible sacrifices. What use hast thou, O Brahmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?'[520]

"Bhishma continued, 'Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conducts himself, devoted to the religion of Truth, after having listened to the speech of his son.'

SECTION CLXXVI

"Yudhishthira said, 'Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites.'[521]

"Bhishma continued, 'In this connection is cited the old narrative of what was sung by Sampaka who had obtained tranquillity and achieved emancipation for himself. In former times a certain Brahmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses,[522] 'Diverse kinds of sorrow and happiness overtake, from the day of birth the person that is born on the earth. If he could ascribe either of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him. Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (i.e., emancipation). Art thou not successful in controlling thy mind? If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness. Complete poverty, in this world, is happiness. It is a good regimen, it is the source of 'blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits. Between poverty and sovereignty there is this great distinction, viz., that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death. As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him. The very gods applaud such a man who wanders about according to his sweet will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity. Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches.--He becomes sinful, and his face is always darkened with frowns. Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like even to look at him? Constant companionship with Prosperity stupefies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think,--I am possessed of beauty! I am possessed of wealth! I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being!--His heart becomes intoxicated in consequence of these three reasons. With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless. At this stage, when he transgresses all barriers and beings to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods. Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons. Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, etc.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions. Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at case. Therefore, renouncing everything, make happiness thy own. All this was said to me in past times at Hastinapur by a Brahmana about what Sampaka had sung. For this reason, I regard Renunciation to be the foremost of things.'"

SECTION CLXXVII

"Yudhishthira said, 'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?'

"Bhishma said, 'He that regards everything (viz., joy and sorrow, honour and insult, etc.,) with an equal eye, that never exerts himself (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bharata, a happy man. These five, the ancients say, are the means for the acquisition of perfect tranquillity or emancipation. These are called Heaven. These are Religion. These constitute the highest happiness. In this connection is cited the old narrative of what Manki had sung, when freed from attachments, Listen to it, O Yudhishthira! Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour). One day the two bulls properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck. Beholding his two bulls thus borne away by that strong camel, and seeing that they were at the point of death, Manki began to say, 'If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting himself with attention and confidence and accomplishing with skill all that is necessary towards that end. I had, before this, endeavoured by diverse means and devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had! My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.[523] Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance. Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to be at the bottom.[524] Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily. Ho, it was well said by Suka while going to the great forest from his father's abode, renouncing everything![525]--Amongst these two, viz., one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all. No one could ever attain to the end of desire.[526] Only he that is destitute of knowledge and judgments feels an avidity for protecting his body and life.--Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments? If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity. Thou hast repeatedly lost thy hoarded wealth. O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth? Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others. No one born on earth did ever attain to the end of desire, and to one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep. I am now awake. Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou does not break into a hundred pieces! I know thee, O Desire, and all those things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self.[527] O Desire, I know thy root. Thou springest from Will.[528]--I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots. The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain. Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it. Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me! Let that Desire which has taken refuge in this my body,--this compound of (five) elements,--go whithersoever it chooses and live happily whithersoever it likes.[529] Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Msire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness.[530] Beholding all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kinds, so that thou mayst not be able to plunge me again into such sorrows![531] If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil. I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth. With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.[532] Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear. At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee! I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train. I had, before this, felt great misery on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of loss of my property, I can now rest, freed from every kind of fever. I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me. I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at case, I shall always live upon what may be got by me. I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion are the qualities that have now I come to me. Therefore, let Desire, cupidity, thirst, miserliness avoid me. I have now adopted the path of Goodness. Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul. One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery. Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth. Like a person plunging in the hot season into a cool lake, I have now entered into Brahma, I have abstained from work. I have freed myself from grief. Pure happiness has now come to me. The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst! Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of Brahma and shall pass my days there in happiness like a king!' Relying upon such intelligence, Manki freed himself from attachments, casting off all desires and attaining to Brahma that abode of the highest felicity. Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.'"

SECTION CLXXVIII

"Bhishma continued, 'In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul. What the monarch said was, 'Unlimited is my wealth. At the same time I have nothing, if the whole of (my kingdom) Mithila be consumed in a conflagration, I shall incur no loss.' In the connection is also cited the speech of Vodhya uttered in respect of this very topic, viz., freedom from attachments. Listen to it O Yudhishthira! Once on a time the royal son of Nahusha (Yayati) questioned the Rishi Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures. The monarch said, 'O thou of great wisdom, give me instructions about tranquillity. What is that under standing relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?'

"Vodhya said, 'I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection. My six preceptors are Pingala, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)!'[533]

"Bhishma continued, 'Hope is very powerful (in agitating the heart), O King! Freedom from hope is high felicity. Reducing hope to an absence of expectation, Pingala sleeps in peace.[534] Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat obtained felicity. To build a house for one's own self is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity. The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees in the forest. A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side. When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.'"[535]

SECTION CLXXIX

"Yudhishthira said, 'O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?'

"Bhishma said, 'In this connection is cited the old story of the discourse between Prahlada and the sage Ajagara. Once on a time king Prahlada of great intelligence questioned a wandering Brahmana of great intelligence and a cleansed and tranquil soul.'

"Prahlada said, 'Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like a child. Thou never covetest any kind of gain, and never grievest at any kind of loss. Thou art always contented, O Brahmana, and dost not seem to regard anything in the world. While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation). Disregarding all objects of the senses, thou movest like an emancipated self, only witnessing everything (but never taking part in anything). What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brahmana, thou thinkest it will do me good!'

"Bhishma continued, 'That intelligent Brahmana who was well-conversant with the duties of the world, thus questioned by Prahlada, answered him in sweet words of grave import. Behold, O Prahlada, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow.[536] All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are depended on their respective natures. Hence, I am not delighted with anything.[537] Behold, O Prahlada, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object. All things possessed of attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things? Of all things, large or small, born in the ocean of waters, the end is noticeable. I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the land. O best of Danavas, death comes in season unto even the strongest of winged creatures which range the sky. I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes. Beholding all created things Possessed of knowledge, to be thus liable to be affected by death, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart. If I get without trouble a copious repast, I do not scruple to enjoy it. On the other hand, I pass many days, together without eating anything. Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever. I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out, I sometimes eat rice and other food of the richest kind. Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion. I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind. I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining such objects as are difficult of acquisition. The rigid vow I have adopted is called Ajagara.[538] That vow can secure immortality. It is auspicious and griefless. It is incomparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it. My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart. There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart. Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men, good and bad. Devoted to tranquillity, and with my passions under control, I follow this vow with a pure heart. Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart. Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart. Without restrictions of any kind in respect of bed and food, endued by my nature with self-restraint, abstemiousness, pure vow, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow. All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged). Without paying any heed to the concerns towards which my heart, mind, words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart. Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation. Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!'

"Bhishma continued, 'That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity; foolishness, and wrath, follows this Ajagara vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.'"

SECTION CLXXX

"Yudhishthira said, 'Which of these, O grandsire, viz., kinsmen, or acts, or wealth, or wisdom should be the refuge of a person? Questioned by me, answer me this!'

"Bhishma said, 'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous. It was through wisdom that Vali, Prahlada, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom? In this connection is cited the old story of the discourse between Indra and Kasyapa. Listen to it, O Yudhishthira! Once on a time a prosperous Vaisya, in the enjoyment of prosperity, and proud of his affluence, threw down, by negligently driving his car, a Rishi's son of rigid vows named Kasyapa, devoted to penances. Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying, 'I shall cast off my life. A poor man has no need of life in this world.' While the Brahmana was lying in that state, silent and agitated, deprived of energy and at the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said, 'All (inferior) creatures covet birth in the human race. Among men again, the status of a Brahmana is much desired. Thou, O Kasyapa, art a human being! Amongst human beings, thou art again a Brahmana. Among Brahmanas, thou art again one that is conversant with the Vedas. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly! All kinds Of (worldly) acquisitions are fraught with pride. The declaration of the Srutis in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derogatory of thy own self) about casting off thy life, thou actest from cupidity! O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands! We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands. Behold, O Brahmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly! They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs. They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations. Lying on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes). Those living creatures that are without tongues, that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them. By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a frog, nor an animal of any other miserable order. With this measure of gain (that thou hast won), thou shouldst, O Kasyapa, be contented! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brahmana! These worms are biting me! For want of hands I am unable to drive them off. Behold this my miserable plight! I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence! This order of existence, viz., that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still. By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness. Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials. If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brahmana by birth), nor in becoming a god (because, in reality, thy status of Brahmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented. Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.[539] The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it. In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in thee. Why then shouldst thou yield to grief? One should shut up, like birds in a cage, the very springs, viz., the understanding and the senses of, all one's desires and acts. There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear. One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch or sight, or hearing gives. Thou hast no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no food more delicious than these. Thou hast no idea also, O Kasyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it. Without doubt, therefore, not to taste, not to see, should be the vow of a man if he is to win happiness. Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of servitude, and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such is their condition, yet even they (without yielding to grief) laugh and sport and indulge in merriment. Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions. They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny. The vilest man of the Pukkasa or the Chandala orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect! Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order. If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men. It would not behove thee, O Brahmana, to cast off thy life even if any blame, founded on fact and capable of bringing about thy dismissal from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life! If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas. Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another. They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regret or fear any kind of evil. They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.[540] They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the Asura order.[541] In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.[542] I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never faith). I used to speak irreverently of the declarations of the Srutis and address Brahmanas in domineering tones. I was an unbeliever, skeptical of everything, and though really ignorant, proud of my learning. This status of a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine! If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity, I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided!' Thus addressed, the ascetic Kasyapa, rising up, said, 'O, thou art certainly possessed of knowledge and great intelligence! I am really surprised at all this!' With eyes whose vision was extended by knowledge, the Brahmana then beheld that being who had addressed him to be Indra, chief of the gods and the lord of Sachi. Kasyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brahmana returned to his abode.'"

SECTION CLXXXI

"Yudhishthira said, 'Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services returned to preceptors, are productive of wisdom and high felicity.'[543]

'Bhishma said, 'If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions. Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death. Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. Unbelievers, with their arms manacled, are sent to regions rendered inaccessible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them? They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls. They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds. That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.[544] It sleeps when he sleeps and does whatever else he does.[545] Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts. Whatever acts a man does he has certainly to obtain the fruits thereof. Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely 'liable to enjoy or suffer that which has been ordained as the consequence of their acts. The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes. After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufferings), honour and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.[546] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own acts. In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period. As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life. Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.[547] Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts. As no one can mark the track of birds in the sky or of fishes in the water, similarly, the track of persons whose souls have been cleansed by knowledge cannot be marked by any.[548] There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. This is the means by which wisdom and high felicity may be achieved.'"

SECTION CLXXXII

"Yudhishthira said, 'Whence has this universe consisting of mobile and immobile creatures been created? Whom does it go to when destruction sets in? Tell me this, O grandsire! Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created. How were all objects created? Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where also do they go who die. Tell us everything about this and the other world.'

"Bhishma said, 'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwaja. Beholding the great Rishi Bhrigu blazing with energy and splendour, seated on the Kailasa summit, Bharadwaja addressed him in the following words.'

"Bharadwaja said, 'By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity of (behaviour), and whence the ordinances about virtue and vice, for living creatures? Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world.' Thus addressed about his doubts by Bharadwaja, the illustrious and regenerate Rishi Bhrigu who resembled Brahma itself, replied unto him, saying these words.'

"Bhrigu said, 'There is a Primeval Being, known to the great Rishis, of the name of Manasa. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal. He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die. He first created a Divine Being known by the name of Mahat.[549] Mahat created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born Manasa then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman, that Ocean of Veda.[550] The Srutis say that as soon as born, that divine Being uttered the words, 'I am He!' For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.[551] These five elements that we see are that Brahman of great energy. The mountains are his bones. The earth is his fat and flesh. The oceans are his blood. Space is his stomach. The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are called his eyes. The firmament above is his head. The earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success. The Divine Being, who pervades the whole universe, is also known by the name of Ananta (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls. Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung.'

"Bharadwaja said, 'What is the extent of the firmament, of the points of the horizon, of the surface of this earth, and of the Wind? By telling me the truth, solve my doubts.'

"Bhrigu said, 'The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries[552] which are self-effulgent and which possess splendour like that of the Sun or the fire. Know this, O giver of honours, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits. This Space which the very gods cannot measure is fall of many blazing and self-luminous worlds each above the other. Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire. Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again. Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain limits of fire and wind and water. The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge. Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean. Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)? If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which correspond with the name by which it is known, viz., what has been called the high-souled Manasa? When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits? From the Lotus (of which I have already spoken) was first created the Omniscient lord, Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.

"Bharadwaja said, 'If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahma said to be the first? Do thou remove that doubt of mine.'

"Bhrigu said, 'The Earth it is that is called the Lotus. It was created for giving a seat unto that form of Manasa which became Brahman. Reaching up to heaven itself, the Sumeru became the pericarp of the Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.'"

SECTION CLXXXIII

"Bharadwaja said, 'Tell me, O best of Brahmanas, how the puissant Brahman residing within Meru, created these diverse kinds of objects.'

"Bhrigu said, 'The great Manasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water. Water is the life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole universe is pervaded by water. Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.'

Bharadwaja said, 'How did water spring? How Fire and Wind? How also was the earth created? I have great doubts on these points.'

"Bhrigu said, 'O regenerate one, in very ancient times called the Brahma-kalpa, the high-souled Rishis of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe. Re-straining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years. At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say, 'Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep. Then water sprang into existence like something darker within darkness. Then from the pressure of water arose wind. As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise, even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.[553] That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped. Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space. Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified. While failing from the sky, the liquid portion of fire solidified again and became what is known as the earth. The earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.'"

SECTION CLXXXIV

"Bharadwaja said, 'When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are great creatures, have come to have the name of creatures applied to them exclusively?'[554]

"Bhrigu said, 'All things that belong to the category of the Infinite or the Vast receive the appellation of Great. It is for this reason that these five elements have come to be called Great creatures. Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occurring in it are water. The solidified matter, viz., flesh and bones, are earth. The bodies (of living creatures) are thus made of the five (primeval) elements. All mobile and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space, the nose of earth; the tongue of water; touch of wind; and the eyes of light (of fire).'

"Bharadwaja said, 'If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible? Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them. Trees do not hear: they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primeval) elements? It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primeval) elements.'

"Bhrigu said, 'Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them. They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch. Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision. Then again trees recover vigour and put forth flowers in consequence of odours, good and bad, of the sacred perfume of diverse kinds of dhupas. It is plain that trees have scent.[555] They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perceptions of taste. As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots. They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate. Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid. In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth. Energy, wrath, eyes, internal heat, and that other heat which digest the food that is taken, these five, constitute the fire that occurs in all embodied creatures.[556] The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures. Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies. Through the breath called Prana a living creature is enabled to move. Through that called Vyana, they put forth strength for action. That called Apana moves downwards. That called Samana resides within the heart. Through that called Udana one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move. The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch. Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent. They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry, indifferent. All these nine kinds of scent are founded upon the earth-element. Light is seen by the eyes and touch through the wind-element. Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me. High-souled Rishis have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent. These are the six kinds of taste appertaining to the water-element. Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible. These are the sixteen different kinds of form which constitute the property of light or vision. The property of the wind-element is touch. Touch is of various kinds: warm, cold, agreeable.. disagreeable, indifferent, burning, mild, soft, light, and heavy. Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind. Space has only one property. It is called sound. I shall now tell thee the different kinds of sound. They are the seven original notes called Shadja, Rishabha, Gandhara, Mahdhyama, Panchama, Dhaivata and Nishada. These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments. Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated. Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counterparts in the body, increase and grow. Water, fire, wind are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.'"

SECTION CLXXXV

"Bharadwaja said, 'How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert itself?'

"Bhrigu said, 'I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert themselves. Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called Prana, residing within the head and the heat that is there, cause all kinds of exertion. That Prana is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.[557] Thus the living creature is, in every respect, caused by Prana to move about and exert. Them in consequence of the other breath called Samana, every one of the senses is made to act as it does. The breath called Apana, having recourse to the heat that is in the urethra and the abdominal intestines, moves, engaged in carrying out urine and faeces. That single breath which operates in these three, is called Udana by those that are conversant with science. That breath which operates, residing in all the joints of men's bodies, is called Vyana. There is heat in the bodies of living creatures which is circulated all over the system by the breath Samana. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours. That heat, residing between Apana and Prana, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living creatures.[558] In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in Prana) is called Ushman. It is this heat that causes digestion in all creatures possessed of bodies. The breath called Prana, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears. Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body. Urged by the ten kinds of breaths having Prana for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.[559] The main duct leading from the mouth to the anus is the path by which yogins, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to Brahma by holding the soul within the brain.[560] Even thus is heat panted in the breaths called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.'

SECTION CLXXXVI

"Bharadwaja said, 'If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little. If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little. When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished. If life were nothing else, than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air. If life dependest upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside. How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved. The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in. The element of earth breaks in pieces in consequence of diseases, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions. When the body which is a union of the elements, becomes separated into five ingredients, whither doth life go? What doth it then know? What doth it then hear? What doth it then say? This cow (that is given away to a holy Brahmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue? The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again? How will the person that has been eaten up by birds, or that has been broken in pieces by a fall from a mountain summit, or that has been consumed by fire, regain life? The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)? Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish Seeds result from seeds.'"

SECTION CLXXXVII

"Bhrigu said, 'There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body along dissolves away. The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.'

"Bharadwaja said, 'If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it). When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space.'

"Bhrigu said, 'It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and hence it becomes incapable of perception by us. Similarly, upon leaving the body, the creature lives in space, and cannot be seen in consequence of its extreme subtility as is doubtless the case with fire. It is fire or heat that sustains the breaths called Prana and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath. Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination. The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath. These three (viz., space, air, and tire), mingle together. The other two (viz., water and earth), exist together in the form of earth. There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.'

"Bharadwaja said, 'If in the physical frames of all living creatures there are heat, wind, earth, space and water, what, then, are the indications of living agent? Tell me these, O sinless one! I desire to know the nature of the life that is in the bodies of living beings,--bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation. Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat, sinews and bones, that which is the living agent cannot be seen. If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain? The living agent hears what is said, with the aid of the ears. It, however, happens again, O great Rishi, that the same agent hears not when the Mind is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose. The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged. Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste. Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?'

"Bhrigu said, 'The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell, taste, sound, touch and form and other properties (that exist in external nature). That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them. When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body,--indeed, when that animal heat becomes extinguished,--the body, in consequence of its abandonment by the Soul, meets with destruction. The whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things. When the Soul becomes endued with vulgar attributes, it comes to be called Kshetrajna. When freed from those attributes, it comes to be called Paramatman or Supreme Soul. Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. Know well that which is called Kshetrajna and which has universal benevolence. Darkness, Passion, and Goodness are the attributes of the living agent. The learned say that the Soul has Consciousness and exists with the attributes of life. The soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing. There is no destruction of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body. It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence. The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to yoga meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.[561] In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul. The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.'

SECTION CLXXXVIII

"Bhrigu said, 'Brahman first created a few Brahmanas who came to be called Prajapatis (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being. The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them). After this, the Deities and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pisachas, and human beings with their four divisions, viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras, O best of regenerate ones, and all the other orders of creatures that exist, were created. The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.'

"Bharadwaja said, 'If the distinction between the four orders (of human beings) be made by means only of colour (attribute), then it seems that all the four orders have been mingled together.[562] Lust, wrath, fear, cupidity, grief, anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes? The bodies of all men emit sweat, urine, faeces, phlegm, bile, and blood. How then can men be distributed into classes? Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such very great diversity be distributed into classes?'

"Bhrigu said, 'There is really no distinction between the different orders. The whole world at first consisted of Brahmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. They that became fond of indulging in desire and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship,--these Brahmanas possessing the attribute of Passion,--became Kshatriyas. Those Brahmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,--engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices. Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of Brahma (in the Vedas). Through cupidity alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore, never go for nothing. They amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma. These, falling away, became members of diverse (inferior) orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Pisachas and Rakshasas and Pretas and as individuals of diverse Mleccha species. The great Rishis who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas. That other Creation, however, which is eternal and undecaying, which is based upon Brahma and has sprung from the Primeval God, and which has its refuge upon yoga, is a mental one.'"[563]

SECTION CLXXXIX

"Bharadwaja said, 'By what acts does one become a Brahmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaisya or a Sudra? Tell me this, O foremost of speakers.'

"Bhrigu said, 'That person is called a Brahmana who has been sanctified by such rites as those called jata and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of mantras, pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the Viswedevas); who is properly observant of all pious acts; who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth. He is called a Brahmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence,[564] and penance. He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brahmanas) and takes wealth (from those he protects) is called a Kshatriya. He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya.[565] He who takes pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics be observable in a Sudra, and if they be not found in a Brahmana, then such a Sudra is no Sudra, and, such a Brahmana is no Brahmana. By every means should cupidity and wrath be restrained. This as also self-restraint, are the highest results of Knowledge. Those two passions (viz., cupidity and wrath), should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honour and disgrace; and one's soul from error. That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily Homa, is a real Renouncer.[566] One should conduct oneself as a friend to all creatures, abstaining from all acts of injury. Rejecting the acceptance of all gifts, one should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter. One should live always devoted to penances, and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments. All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known.[567] If there be no faith, one will never succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with Prana, and Prana should then be held within Brahma. By dissociating oneself from all attachments, one may obtain absorption into Brahma. There is no need of attending to any other thing. A Brahmana can easily attain to Brahma by the path of Renunciation. The indications of a Brahmana are purity, good behaviour and compassion unto all creatures.'"

SECTION CXC

"Bhrigu said, 'Truth is Brahma; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven. Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven. It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell. In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain. Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness; and that which is Darkness is Sorrow or Misery. In this respect it is said that they that are possessed of wisdom, beholding that the world of lire is overwhelmed with sorrow, both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupefied. He that is Wise will strive to rescue himself from sorrow. The happiness of living creatures is unstable both here and hereafter.[568] The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rahu.[569] Happiness is said to be of two kinds, viz., bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness.[570] There is nothing more important than happiness and among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.'

"Bharadwaja said, 'You have said that happiness is the highest object, I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the Rishis who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, viz., the puissant Brahman, lives alone, observant of the vow of Brahmacharya. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (the deity of desire) to extinction. For this reason, we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, viz., that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, viz., the springing of happiness from good acts and of sorrow from sinful, acts, is only a saying that is current in the world.'

"Bhrigu said, 'On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter, On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows, attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death. They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is. These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin. In this world there is both happiness and misery. In hell there is only misery. Therefore, happiness is the highest object of acquisition. The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The vital seed, it should be known, is the creative energy. In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery.'"[571]

SECTION CXCI

"Bharadwaja said, 'What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?'

'Bhrigu said, 'By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift, one obtains pleasure and articles of enjoyment. By Penances, one acquires blessed heaven. Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.'

"Bharadwaja said, 'What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behoveth thee to tell me these.'[572]

"Bhrigu said, 'Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.'

"Bharadwaja said, 'It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.'

"Bhrigu said, 'In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life.[573] Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform his ablutions thrice (viz., in the morning, noon, and evening). He should lead a life of celibacy; attend to his sacred fire; dutifully serve his preceptor; daily go out on a round of mendicancy (for supporting himself); and give ungrudgingly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour.[574] On this subject there is a verse: That Brahmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires. The domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate Rishis,[575] or with the produce of mountains and mines, or with the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the householder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the Pitris and the deities, and, in short, their entire support. The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles.[576] Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam ever the earth for journeying to tirthas and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind, and presents of excellent food, are some of the means for showing them regard. On this subject there is a verse: If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds. Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites; the Pitris by the performance of obsequial rites; the Rishis by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children.[577] On this subject there are two verses: One in the observance of this mode of life should speak upon all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications, and harsh words, are all censurable. Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life. In the domestic mode of life these are allowed, viz., the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music, both vocal and instrumental, and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, viz., those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires. That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (viz., Religion, Wealth, and Pleasure), with that of the great end of the three attributes of Goodness and Passion and Darkness,[578] enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good.[579] Even that householder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven.'"

SECTION CXCII

"Bhrigu said, 'Forest recluses seeking the acquisition of virtue go to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their homa fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat, and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and vows and acts, their flesh and blood and skin and bones become emaciated.[580] Endued with great patience and fortitude, they live, always practising the quality of goodness. That person who, with restrained soul, observes such a course of duties originally ordained by regenerate Rishis, burns all his sins like fire and obtains regions of felicity difficult of attainment.'

"I shall now describe the conduct of those called Parivrajakas. That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eye on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brahmanas of liberal deeds.[581] They should never ask for any alms except what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures. On this subject there are some verses: that person, who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any creature. That learned person who performs the Agnihotra (not by kindling of, external fire but) with the aid of the fire that is his own body, indeed, who poureth libations into his own mouth and upon the fire that exists in his own body, succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation. That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to Brahma after the manner of a tranquil ray of light that is not fed by any blazing fuel.'

"Bharadwaja said, 'Beyond this region (that we inhabit) there is a region that we have heard of but never seen. I desire to know all about it. It behoveth thee to describe it to me.'

"Bhrigu said, 'Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That is called the other world.[582] The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to afflictions of any kind. That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants.[583] Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises.[584] There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions. There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together. There some, with great toil, seek to hold the life-breaths.[585] Here (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich. Here toil, and fear and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupefies even those that are learned amongst men. Here diverse opinions prevail, broached by those that do deeds which are righteous or sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin. Deceit With fraud, theft, slander, malice, oppression, injury, treachery, and untruth, and vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased. Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil.[586] Here the very Creator in days of yore, and all the gods with the Rishis, having performed proper penances, become cleansed and attain to Brahma.[587] The northern portion of the earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for yoga, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on earth.[588] Employed in feeding upon one another and stained by cupidity and delusion, these mea return to this very region without being able to go (after death) to that northern region. Those men of wisdom who with vows and observant of Brahmacharyya listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men. I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world.'

"Bhishma continued, 'Thus, O king, did Bhrigu speak unto Bharadwaja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration. Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this?'"

SECTION CXCIII

"Yudhishthira said, 'I think, O grandsire, that thou art acquainted with everything, O thou that art conversant with duties. I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct.'

"Bhishma said, 'They that are of bad conduct, of bad acts, of wicked understanding, and excessive rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens, or in fields overgrown with paddy. Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men. Surya should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the east and towards the west respectively. Washing the five limbs,[589] one should eat silently with face turned towards the east. One should never disparage the food which one is to eat. One should eat food that is good to the taste. After eating one should wash one's hands and rise.[590] One should never go to sleep at night with wet feet. The celestial Rishi Narada said that these are indications of good conduct. One should every day circumambulate a sacred spot, a bull, a sacred image, a cow-pen, a place where four roads meet, a pious Brahmana, and sacred tree. One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded. Eating (twice a day) in the morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast.[591] At the hours ordained for Homa one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of Brahmacharyya. The remnants of a Brahmana's dish are like ambrosia. They are like the lacteal sustenance that is yielded by the mother's breast. People highly prize those remnants. The good, by eating them attain to Brahma. He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brahmana's dishes, or he who acts, induced by desire for reward, has not to live long in the world.[592] One who has abstained from meat (under any vow) should not take meat even if it be sanctified with mantras from the Yajurveda. One should also avoid the flesh about the vertebral column (of any animal) and the flesh of animals not slain in sacrifices.[593] Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors. One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy. The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail. Every time one meets with another, one should make polite enquiries. The saluting of Brahmanas every morning and evening is ordained. In temples of gods, amid cows, in performing the rites of religion laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised.[594] The worship of Brahmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship the stock-in-trade of the merchant, become abundant and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and the supply of all articles that the senses can enjoy becomes copious. When giving eatables to another (seated at his dish), one should say, 'Is it sufficient?' When presenting drink, one should ask, 'Will it gratify,' and when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, one should ask 'Has it fallen?'[595] After shaving, after spitting, after bathing, and after eating, people should worship Brahmanas with reverence, Such worship is sure to bestow longevity on sickly men. One should not pass urine with face turned towards the sun, nor should one see one's own excreta. One should not lie on the same bed with a woman, nor eat with her. In addressing seniors one should never apply the pronoun you to them or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age.[596] The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction. Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins but the gods see them. A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a virtuous man always follow in the wake of virtue. A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rahu comes to Chandra (at his proper time), those sinful acts come to the foolish man.[597] The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready). The wise have said that the righteousness of all creatures is an attribute of the mind. For this reason, one should, in one's mind, do good to all.[598] One should practise virtue singly. In the practice of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do?[599] Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness.'

SECTION CXCIV

"Yudhishthira said, 'Tell me, O grandsire, what and of what nature is that which is called by the name of Adhyatma and which is laid down for every person.[600] O thou that art acquainted with Brahma, whence has this universe consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic.'[601]

"Bhishma said 'This, Adhyatma, O son of Pritha, that thou askest me about, I will presently discourse upon. It is highly agreeable and productive of great felicity. Great teachers have (before this) show the truths about Creation and the Destruction (of the universe). Knowing those truths, a person may obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures. Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects. Unto him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise). As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws into Himself. The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance). Sound, the organs of hearing, and all holes,--these three,--spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind. Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water. Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth. The senses and the mind, O Bharata, are (the sources of all) the perceptions of a living creature.[602] The seventh is called the understanding; and the eighth is the soul.[603] The senses are for perceiving; the mind (unable to deal with those perceptions) produces uncertainty. The understanding reduces all perceptions to certainty. The Soul exists as a witness (without acting). All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied. All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding.[604] Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity. The three qualities (already mentioned, viz., Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three qualities (of Darkness, Passion, and Goodness) are incapable of leading to action.[605] This universe of immobile and mobile things consists of that intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For this reason, the scriptures indicate that everything is a manifestation of Intelligence. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue. By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications.[606] When the Intelligence desires anything it comes to be called Mind. The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, viz., Intelligence rests on them. The Intelligence that exists in a living creature concerns itself with the three states (called Passion, Darkness, and Goodness). Sometimes it obtains joy and sometimes misery. Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men. Sometimes the Intelligence which is made up of the triple states (already mentioned), transcends those three states (by yoga), like the lord of rivers, viz., the Ocean, with his surges, transgressing his high continents.[607] That Intelligence which transcends the three qualities exist in the mind in a pure state of (unmodified) existence: alone. The quality of Darkness, however, that impels to action, soon pursues it. At that time, the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness; sorrow in Passion; delusion in Darkness. All the states that exist (of the mind) are included in the three (that have been named). I have now, O Bharata, told thee about the course of the Understanding. An intelligent man should subdue all his senses.. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures. Three kinds of intelligence also are noticeable in every creature, viz., that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bharata. The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error). Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness. A state of sorrow, disagreeable to oneself', that comes, is due to nothing but the quality of Passion. One should never think of it with fear.[608] That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness.[609] Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them. Discontent, heart-burning, grief, cupidity, vindictiveness are all indications of the state of Passion. They are seen with or without adequate causes for producing them. Disgrace, delusion, error, sleep and stupefaction, that overtake one through excess of ill-luck, are the various properties of the state of Darkness.[610] That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter.[611] Mark the distinction between these two subtile things, viz., Intelligence and Soul. One of these (viz., intelligence), puts forth the qualities. The other (viz., the Soul), does nothing of the kind. A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other. Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union, Each, however, is different from the other. The same is the case with Intelligence and Soul. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself. The soul, acting through the senses, the mind, and the understanding numbering as the seventh, all of which are inactive and have no self-consciousness, discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an aperture in the covering. The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the intelligence and the Soul.[612] There is no refuge on which either Intelligence or Soul depends. The Understanding creates the mind, but never the qualities. When the soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end. As an aquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures. By the aid of one's intelligence one should act in the world after this fashion, without grief, without joy, with an equal eye for all, and destitute of malice and envy. One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads.[613] The qualities should, indeed, be regarded as the threads of the spider. Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (viz., the Srutis), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the Smritis. Reflecting upon both these opinions, one should judge oneself as to which of them is right. One should thus get over this hard and knotty question which is capable c f disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind. Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth. One who has to cross a broad river does not feel happy at only seeing the other shore. If the case were otherwise (i.e., if by only beholding the other shore one could reach it by a boat), then might one become happy. The matter is otherwise with one acquainted with the Truth. The mere knowledge of Truth will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to obtain high and excellent knowledge.[614] A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness. He that has understood the triple aggregate (viz., that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by yoga to behold the Truth and obtain perfect felicity. The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained. He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success. That which inspires the ignorant with fear can never inspire fear in persons of Knowledge. There is no higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation. A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (viz., Emancipation)?[615] People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders.[616] Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, etc.). Behold also those that are gifted with judgment and who never grieve when thrown into similar circumstances. Those that are conversant with both (i.e., with gradual Emancipation and immediate Emancipation), deserve to be called truly wise.'"[617]

SECTION CXCV

"Bhishma said, 'I shall now, O son of Pritha, discourse to thee upon the four kinds of yoga meditation. The great Rishis, obtaining a knowledge of the same, attain to eternal success even here. Great Rishis gratified with knowledge, with hearts set upon Emancipation, and conversant with yoga, act in such a way that their yoga meditation may get on properly. These, O son of Pritha, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original Soul-state.[618] Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favourable to perfect tranquillity of heart. There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul). He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue. He has no perception also of scents through the organ of smell. Immersed in yoga, he would abandon all things, rapt in meditation. Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect). Possessed of patience, the yogin should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge. I have spoken of the path of meditation as the first, since the yogin has first to crush his senses and the mind (and direct them to that path). The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds. As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the yogin's mind when first fixed on the path of meditation. When fixed, for a while the mind stays in that path. When, however, it strays again into the path of the wind, it becomes as flighty as the wind. The person conversant with the ways of yoga-meditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation. Observing the vow of silence, when one begins to set his mind on yoga, then discrimination, knowledge, and power to avoid evil, are gained by him.[619] Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The yogin should never despair, but seek his own good. As a heap of dust or ashes; or of burnt cow-dung, when drenched with water, does not seem to be soaked, indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked, even thus should the yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them. One, O Bharata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect control by steadfast yoga. The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny.[620] United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way yogins attain to Nirvana which is highly blessed.'"

SECTION CXCVI

"Yudhishthira said, 'Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics. I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it. I wish, O Bharata, to hear of the fruits that silent Reciters of sacred mantras acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death? It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of Sankhya or yoga or work?[621] Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this.'

"Bhishma said, 'In this connection is cited the old history of what transpired between Yama, Time, and a certain Brahmana. Sages conversant with the means of attaining to Emancipation have spoken of two methods, viz., the Sankhya and the yoga. Amongst these, in the former, which is otherwise called the Vedanta, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with Brahma.[622] Indeed, the two paths spoken of by sages bent on achieving what is for their good, viz., Sankhya and yoga, are such that they are both concerned and again unconcerned (with silent recitations).[623] The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects); as also truth keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness, benevolence, abstemiousness in respect of food, withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life).[624] Listen now to the course that consists of abstention (from acts). The manner in which the acts of the Reciter observing the vow of Brahmacharya may cease, I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me.[625] Betaking himself to the path of abstention, he should seek to extinguish his dependence on both the External and the Internal. Sitting on kusa grass, with kusa in hand, and binding his coronal locks with kusa, he should surround himself with kusa and have kusa for robes. Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself. Reciting the highly beneficial composition (viz., the Gayatri), he meditates with the aid of his intellect on Brahma alone. Afterwards he leaves off even that, being then absorbed in concentrated contemplation.[626] In consequence of his dependence on the strength of the Gayatri which he recites, this concentrated contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire. Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts. He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work. The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentrated contemplation, and then gradually leaves off meditation itself. In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire he casts off his life-breaths and then enters into the Brahmic body. Or, if he does not desire to enter into the Brahmic body, he at once goes upwards into the region of Brahma and has never to undergo rebirth. Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain.'"

SECTION CXCVII

"Yudhishthira said, 'Thou hast said that as regards Reciters, they obtain this very high end.[627] I beg to enquire whether this is their only end or there is any other to which they attain.'

"Bhishma said, 'Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink, O bull among men! That Reciter who does not at first conduct himself according to the method that has been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.[628] That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell. That man who betakes himself to silent recitation under the influence of stupefaction and from desire of fruit, obtains all those things upon which his heart becomes set.[629] That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it.[630] That Reciter who betakes himself to recitation under the influence of attachments (to earthly objects such as wealth, wives etc.) obtain those objects upon which their hearts are set. That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell. That Reciter who is not endued with wisdom and who is foolish, becomes stupefied or deluded; and in consequence of such delusion has to go to hell where he is obliged to indulge in regrets.[631] If a person of even firm heart, resolving to complete the discipline, betakes himself to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell[632].

"Yudhishthira said, 'When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable om forming the subject of both recitation and meditation (indeed, when Reciters to a state of Brahma), why is it that they have again to take birth in embodied forms?'

"Bhishma, said, 'In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of, are the faults that appertain to it.'

SECTION CXCVIII

"Yudhishthira said, 'Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse on the subject.'

"Bhishma said, 'Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis. Those regions that are owned by the high-souled gods, that are of diverse aspects and colours, of diverse descriptions and productive of diverse fruits, and that are of great excellence, those ears again that: move at the will of the riders, those beautiful mansions and hells, those various pleasure-gardens embellished with golden lotuses, those regions that belong to the four Regents and Sukra and Vrihaspati and the Maruts and Viswedevas and Sadhyas and the Aswins, and the Rudras and the Adityas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul. The region last spoken of is without any fear (of change for the worse), uncreate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of Sattwa, Rajas, and Tamas), freed from the eight incidents, (viz., the five primal elements, the senses, the: mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking, and knowing),[633] without the fourfold causes (of knowledge), without joy and delight and sorrow and disease. Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell. I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.'

SECTION CXCIX

"Yudhishthira said, 'Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshvaku, and a Brahmana. It behoveth thee to narrate the story in full.'

"Bhishma said, 'In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surya's son Ikshvaku and a certain Brahmana, and Time and Mrityu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened. There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six Angas (of the Vedas). He was of the Kusika race and son of Pippalada.[634] He acquired (by his austerities) spiritual insight into the Angas.[635] Residing at the foot of Himavat, he was devoted to the Vedas. Silently reciting the Gayatri composition, he practised severe austerities for attaining to Brahma. A thousand years passed over his head while he was engaged in the observance of vows and fasts. The goddess (of Gayatri or Savitri) showed herself to him and said, 'I am gratified with thee.' Continuing to recite the sacred mantra, the Brahmana remained silent and spoke not a word to the goddess. The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applaud that recitation in which the Brahmana had been engaged. After finishing his recitation (for that day) the Brahmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said, 'By good luck, O goddess, thou hast been gratified with me and shown thyself to me. If, indeed, thou art gratified with me, the boon I ask is that my heart may take pleasure in act of recitation.'

"Savitri said, 'What dost thou ask, O regenerate Rishi? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest.' Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying, 'Let my wish about continuing my recitations go on increasing every moment. Let also, O auspicious goddess, the absorption of my mind into Samadhi be more complete.' The goddess sweetly said, 'Let it be as thou wishest.' Desiring to do good to the Brahmana, the goddess once again addressed him, saying, 'Thou shalt not have to go to hell, i.e., thither where great Brahmanas go. Thou shalt go into the region of Brahma which is uncreate and free from every fault. I go hence, but that which thou hast asked me shall happen.[636] Go on reciting with restrained soul and rapt attention. The god Dharma will in person come to thee. Time, Mrityu. and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality.'

'Bhishma continued, 'Having said these words, the goddess went back to her own abode. The Brahmana. continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice. Upon the completion of his observance by the intelligent Brahmana, Dharma, gratified with him, showed his person unto that regenerate individual.'

'Dharma said, 'O regenerate one, behold me who am Dharma. I have come here for seeing thee. Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to ma as to what that reward is. Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the abodes of the deities. O ascetic, cast off thy vital breaths then, and go unto whatever regions thou pleasest. By casting off thy body thou wilt win many regions of felicity.'

"The Brahmana said, 'What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest. I will not, O puissant lord, cast off this body which is subject to much happiness and misery.'

"Dharma said, 'Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brahmana! Or, tell us what else should please thee, O sinless one!'

"The Brahmana said, 'I do not, O puissant lord, wish to reside in heaven itself without this body of mine. Leave me, O Dharma! I have no desire to go to heaven itself without my own body.'

"Dharma said, 'Without (thus) setting thy heart on thy body, cast it off and be happy Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery.'

"The Brahmana said, 'O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine.'

"Dharma said, 'If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!'

'Bhishma continued, 'After Dharma had said this, Vivaswat's son (Yama), Time, and Mrityu,--the trio (who snatch away all creatures from the earth), approached that Brahmana, O blessed king, and addressed him thus.'

"Yama said, 'I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed.'

"Time said, 'Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished. The time is come for thee to ascend to heaven.. I am Time and I have come to thee.'

"Mrityu said, 'O thou that art conversant with righteousness, know me for Mrityu herself in her proper form. I have come to thee in person, urged by Time, for bearing thee hence, O Brahmana.'

"The Brahmana said, 'Welcome to Surya's son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all.

"Bhishma continued, 'In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly gratified, he then addressed them, saying, 'What shall I do for you all by exerting my own might?' Just at that time, 01 monarch, (king) Ikshvaku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together. 'The royal sage Ikshvaku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them. The Brahmana gave the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said, 'Thou art welcome, O great monarch! Tell me all this thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might.'

"The king said, 'I am a king. Thou art a Brahmana in the observance of the six well-known duties. (1 cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee.'

"The Brahmana said, 'There are two kinds of Brahmanas, O monarch! Morality of righteousness also is of two kinds; addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts. Give presents unto them, O, king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances.'

"The king said, 'I am a Kshatriya. I do not know how to say the word 'Give.' The only thing, O best of regenerate persons, that we can say (by way of asking) is Give (us) battle.'

"The Brahmana said, 'Thou art content with the observance of the duties of thy order. Similarly, I am content with the duties of mine, O king! There is, therefore, little difference between us. Do as thou pleasest!'

"The king said, 'Thou saidst these words first, viz., 'I shall give thee according to my might.' I, therefore, solicit thee, O regenerate one. Give me the fruits of this recitation (which thou hast gone through).'

"The Brahmana said, 'Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?'

"The king said, 'It has been said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, learned Brahmana, this wordy warfare has set in between thee and me.'

"The Brahmana said, 'As regards myself, even that is my resolution today. What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry.'

"The king said, 'If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years.'

"The Brahmana said, 'Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit. Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations.'

"The king said, 'Blessed be thou, I have no need for the fruits of thy recitations which I solicited. Blessings on thy head. I am about to leave thee. Tell me, however, what those fruits are (of thy recitations).'

"The Brahmana said, 'I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, viz., Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).'

"The king said, 'What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them.'

"The Brahmana said, 'I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true. As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations? Thou saidst, 'Give!' I said 'I give!' I shall not falsify these words. Keep the truth. Be calm! If thou request to keep my word, O king, great will be thy sin due to falsehood. O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered. I have, before this, unhesitatingly said, 'I give!' If, therefore, thou art firm in truth, accept my gift. Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth. He who is addicted to falsehood had neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny? The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth, O bull among men, in both this and the next world. All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years do not possess efficacy greater than that of Truth. Truth is one un deteriorating Brahma. Truth is the one undeteriorating Penance. Truth is the one undeteriorating sacrifice. Truth is the one undeteriorating Veda. Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word Om. Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves. It is by Truth that the Sun gives heat. It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of Samans, Mantras, and Saraswati. It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, seen to be heavier. There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood? Be firm in

Truth. Do not act falsely, O monarch! Why wouldst thou falsify thy words 'Give (me),' which thou hast uttered? If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world, fallen away from Righteousness! That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words.'

"The king said, 'To fight and protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift)?'

"The Brahmana said, 'I never insisted on thee, O king (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take?'

"Dharma said, 'Know ye both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth.'

"Heaven said, 'Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards earned.'

"The king said, 'I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana desires to repair to thee, let him take the rewards that I have won (by my acts in life).'

"The Brahmana said, 'In my younger days I had, through ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the Gayatri, observing the duty of abstention.[637] Why dost thou, O king, tempt me thus, me who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the Vedas, and I have abstained from acceptance.'

"The king said, 'If, O Brahmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts. Brahmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made). Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won. Do take the merit I have won, if thou wishest to show me grace.'

"Bhishma continued, 'At this time, two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words, 'Thou owest me nothing. I really owe thee. If we dispute in this way, here is the king who ruleth individuals. I say truly, thou owest me nothing! Thou speakest falsely. I do owe thee a debt. Both of them, waxing very hot in dispute, then addressed the king, saying, 'See, O monarch, that none of us may become stained with sin.'

"Virupa said, 'I woe my companion, Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment.'[638]

"Vikrita said, 'This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king.'

"The king said, "Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to hear thee and then do what is proper.'

"Virupa said, 'Hear attentively, O king, all the circumstances in detail, about how I owe my companion, viz., this Vikrita, O ruler of men. This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brahmana devoted to penances as the study of the Vedas. Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward. I then, for my purification, did some good acts. I also purchased two kapila cows with calves, both of which used to yield large quantities of milk. I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brahmana living by the Unchha[639] method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him return twice the reward![640] The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgment)? Disputing with each other about this, we have both come to thee, O monarch! Whether thou judgest rightly or wrongly, establish both of us in peace. If this my companion does not wish to take from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track.'

"The king said, 'Why do you not accept payment that is sought to be made of the debt that is owing to thee? Do not delay, but accept payment of what thou knowest is thy due.'

"Vikrita said, 'This one says that he owes me. I say unto him that what I gave I gave away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.'

"The king said, 'He is ready to give thee. Thou., however, art unwilling to take. This does not seem proper to me. I think that thou deservest punishment for this. There is little doubt in this.'

"Vikrita said, 'I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one.'

"Virupa said, 'If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.'

"Vikrita said, 'Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave.'

"The Brahmana said, 'Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee.'

"The king said, 'This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end? If I do not accept what has been given by this Brahmana, how shall I avoid being stained with a great sin?' The royal sage then said unto the two disputants, 'Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile. It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brahmanas has possessed my wretched self.'[641]

"The Brahmana said, 'Accept, O king! I owe thee. Thou didst solicit it, and I also have become pledged (to give thee). If, however, thou refuse to take, O monarch, I shall without doubt curse thee.'

"The king said, 'Fie on kingly duties, the settled conclusion about the operation of which is even such. I should, however, take what thou givest, for only this reason, viz., rendering the two courses of duty exactly equal.[642] This is my hand, that was never before (stretched forth for acceptance of gifts), is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me.'

"The Brahmana said, 'If I have won any fruits by reciting the Gayatri, accept them all.'

"The king said, 'These drops of water, behold, O foremost of Brahmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine).'

"Virupa said, 'Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way. Thou hast made a gift in return to the Brahmana. Let there be equality between thee and this regenerate person in respect of regions--of felicity in the next world. This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two, have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brahmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds.'

"Bhishma continued, 'I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is their end, what the spot, and what the regions, that a Reciter may win. A Reciter of Gayatri goes to the supreme god Brahman, or repairs to Agni or enters the region of Surya. If he sports there in his (new) energetic form, then stupefied by such attachment, he catches the attributes of those particular regions.[643] The same becomes the case with him if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions. If, however, he goes to those regions after having freed himself from attachments, and feels a. mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self freed from the influence of opposites, happy, tranquil, and without pain.[644] Indeed, he attains to, that condition which is free from pain, which is tranquillity's self, which is; called Brahma, whence there is no return, and which is styled the One and Immutable. He becomes freed from the four means of apprehension,[645] the six conditions, and also the other six and ten attributes.[646] Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul. Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then obtains the fruition of everything for which he cherishes a wish. Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated) called hells, he then, driving off desire and freed from everything, enjoys supreme felicity even in those very regions.[647] Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else thou wishest to hear?'"

SECTION CC

"Yudhishthira said, 'Tell me, O grandsire, what reply was given by either the Brahmana or the monarch to Virupa after the conclusion of the latter's speech. What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?'

"Bhishma said, 'The Brahmana, saying, 'Let it be as thou hast said, 'worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship. He also worshipped all those foremost of Brahmanas that had come there by bending his head unto them. Addressing the monarch then, he said, 'Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence. With thy leave I shall set myself to my recitations again. O thou of great might, the goddess Savitri gave me a boon, saying, 'Let thy devotion to recitations be continuous.'

"The king said, 'If thy success (in recitation) has b.-come fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brahmana, half and half with me, and let the reward of thy recitations themselves be thine.'[648]

"The Brahmana said, 'Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.' Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world. The Sadhyas, the Viswas, the Mantras, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about yoga, the Vedas, the Sounds that accompany the singing of the Samans, Saraswati, Narada, Parvata, Viswavasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Sadhyas, the Munis, the god of gods, viz., Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament. Celestial flowers were rained down upon those high-souled beings. Bands of Apsaras danced all around. Heaven, in his embodied form, came there. Addressing the Brahmana, he said, 'Thou hast attained to success. Thou art highly blessed.' Next addressing the monarch, he said, 'Thou also, O king, hast attained to success.' Those two persons then, O monarch (viz., the Brahmana and the king), having done good to each other, withdrew their senses from the objects of the world. Fixing the vital breaths Prana, Apana, Samana, Udana and Vyana in the heart, they concentrated the mind in Prana and Apana united together. They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eye-brows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually. With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain. Then piercing the crown of the high-souled Brahmana a fiery flame of great splendour ascended to heaven. Loud exclamations of woe, uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman's self. The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span, saying, 'Welcome!' And once more he uttered these words, 'Verily, Reciters attain to the same end with the yogins. The attainment by the yogin of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honour is ordained for them of Brahman's advancing forward to receive them (after their departure from earth).[649] Dwell thou in me.' Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brahmana then, freed from all anxieties, entered the mouth of the Creator. The monarch (Ikshvaku) also, after the same manner, entered the divine Grandsire like that foremost of Brahmanas. The (assembled) deities saluted the self-born and said, 'A very superior end is, indeed, ordained for Reciters. This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it. Thou hast made these two equal, rendered them equal honour, and bestowed upon them an equal end. The high end that is reserved for both yogins and Reciters has been seen by us today. Transcending all regions (of felicity), these two are capable of going whithersoever they wish.'

"Brahman said, 'He also that would read the great Smriti (viz., the Veda), and he too, who would read the other auspicious Smritis that follow the former (viz., Manu's and the rest), would, in this way, attain to the same region with me. He also who is devoted to yoga, will, without doubt, acquire in this manner, after death, the regions that are mine. I go hence. Go ye all to your respective places for the accomplishment of your ends.'

"Bhishma continued, 'Having said these words, that foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes. All those high-souled beings, having honoured Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity. These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?'"

SECTION CCI

"Yudhishthira said, 'What are the fruits of the yoga represented by Knowledge, of all the Vedas, and of the (various) observances and vows? How also may the creature-soul be known? Tell us, this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between that lord of creatures, viz., Manu, and the great Rishi, Vrihaspati. In days of old, the foremost of celestial Rishis, viz., Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said, 'What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very, Vedas have not been able to reveal? What are those fruits which are adored by eminent personages conversant with the science of Artha, with the Vedas, and with the Mantras, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found? Tell me also this old history, viz., whence have the earth, all earthly objects, wind, sky, aquatic creatures, water, heaven, and the denizens of heaven, all sprung? Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him?[650] The Riks, all the Samanas, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Siksha, I have studied. But I pave no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything.[651] Tell me all I have asked thee, by using only simple assertions and distinguishing adjectives or attributes. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body.'

"Manu said, 'That which is agreeable to one is said to constitute one's happiness. Similarly, that which is disagreeable to one is said to constitute one's misery.--By this I shall obtain happiness and keep off misery--from a sentiment like this flow all religious acts. The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery.[652] The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected with desire. He, however, who liberates himself from desire, succeeds in attaining to Brahma. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.'[653]

"Vrihaspati said, 'Men's aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts.'[654]

"Manu said, 'It is by liberating oneself from acts that one succeeds in entering into Brahma. The ordinances about acts have flowed for that very end.[655] The ordinances about acts tempts only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state. One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, viz., Brahma, which is very much above the reward that acts give. Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind.[656] As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance.[657] Snakes, sharp-pointed kusa blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance). Mantras applied duly, sacrifices, the presents called Dakshina, gift of food, and concentration of the mind (for divine contemplation),--these are the five acts that are said to be productive of fruits, there being none else. Acts have (the three) attributes (of Sattwa, Rajas, and Tamas) for their soul. The Vedas say this. (The Vedas consist of Mantras). The Mantras, therefore, have the same three attributes, since it is with Mantras that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits.[658] All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (i.e., heaven). As regards, however, the fruits of knowledge, man acquires them even here before death.[659] Whatever acts are accomplished by means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the framework to which happiness inheres, as also the framework to which misery inheres.[660] Whatever acts are accomplished by means of words, their fruits are to be enjoyed in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.[661] Devoted to the fruits of acts, whatever kind of acts (Sattwika or Rajasika or Tamasika) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character. Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones. Him from whom this universe hath sprung. Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic mantras and words. I will now indicate. Listen to me as I speak of that highest of the high. Himself liberated from the several kinds of taste and scent, and sound and touch and form. He is incapable of being grasped by the senses, unmanifest, without colour, the One, and He has created the five kinds of objects[662] for His creatures. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent.[663] Only those that are acquainted with Brahma behold Him. He knoweth no direction.'"

SECTION CCII

"Manu said, 'From that eternal and undeteriorating One first sprang Space; from space came Wind; from wind came Light; from light came Water; from water sprang the Universe; and from the universe, all things that occur in it. The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to Brahma. The refuge of Emancipation, viz., Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without dimensions.[664] The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eyes, forms. Men not conversant with Adhyatma succeed not in beholding what is above these. Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eyes from forms, one succeeds in beholding one's own self (as independent of the senses and the mind and, therefore, of attributes).[665] It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul). That which pervades everything, which does everything (assuming the forms of living creatures), that which exists in the universe even as the mantras declare,[666] that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect. It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body.[667] As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge.[668] As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly.[669] As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in it, even so one cannot, by cutting open the arms and feet and stomach of a person, see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms and the feet. As again, one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of yoga) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature.[670] As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form[671]. The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes from this body (when deprived of animation) into another, unseen by others.[672] No one can behold with the eye the form of the Soul. The Soul cannot, again, form the subject of any one's touch. With those (i.e., the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all. As anything, placed in a blazing fire before a spectator, assumes a certain colour in consequence of the light and heat that operates upon it, without taking any other hue or attribute, even so the Soul's form is seen to take its colour from the body. After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements. The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions. The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes. The fivefold attributes, (viz., sound, etc.) dwell in the (five) great creatures (viz., the five primal elements). Those fivefold objects of the senses (viz., space, etc.) dwell in the (five) senses. All these again (viz., the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (viz., the Supreme Soul).[673] The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as aquatic animals pass along a genial current. As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles), as a mirror shows a person his own face (which cannot otherwise be seen), even so the Soul (though subtile and invisible) become an object of the Understanding's apprehension.'"[674]

SECTION CCIII

"Manu said, 'The mind united with the senses, recollects after a long time the impressions of the objects received in the past. When the senses are all suspended (in respect of their functions),[675] the Supreme (the Soul), in the form of the Understanding, exists in its own true nature. When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaneity or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence.[676] There is Rajas, there is Tamas, and there is Sattwa, the third. There are again three states of the understanding, viz., waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned.[677] The Soul enters the senses like the wind entering the fire in a piece of wood.[678] One cannot behold the form of the Soul by one's eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the Srutis and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense.[679] The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that beholds the senses (without, as already said, the senses being able to apprehend it). Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that these do not exist. Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist. People see the world reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself. Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent forms, So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.[680] Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.[681] Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings. Animals are captured by employing animals as are the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way, the Soul may be apprehended by the principle of knowledge. We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body. People cannot, through their senses, know the senses. Similarly, mere Intelligence at its highest cannot behold the Soul which is supreme. The moon, on the fifteenth day of the dark fortnight, cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it, Even such is the case with the Soul dwelling in the body. On the fifteenth day of the dark fortnight, the gross body of the moon becomes invisible. After the same manner, the Soul, when liberated from the body, cannot be apprehended. As the moon, gaining another point in the firmament begins to shine once more, similarly, the Soul obtaining a new body, begins to manifest itself once more. The birth, growth and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the Soul. The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes represented by birth, growth and age, a person is regarded as the same individual without any doubt of his identity. It cannot be distinctly seen how Rahu approaches and leaves the moon. After the same manner, the Soul cannot be seen how it leaves one body and enters another.[682] Rahu becomes visible only when it exists with the sun or the moon. Similarly, the Soul becomes an object of apprehension only when it exists with the body. When liberated from the sun or the moon, Rahu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen. Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.'"

SECTION CCIV

"Manu said, 'As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth after the same manner, in the state called deep slumber (or death), the subtile form with all the senses becomes inactive and the Understanding, detached from it remains awake. The same is the case with Existence and Non-Existence.[683] As when quantity of water is clear, images reflected in it can be seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding. If, however, the quantity of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding. Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have the mind for their refuge become vitiated also. Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetached from its good and evil acts, returns repeatedly unto the objects of the world, in consequence of sin one's thirst is never slaked. One's thirst is slaked only when one's sin is destroyed. In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.[684] From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one's Soul in one's understanding even as one sees one's own reflection in a polished mirror. One obtains misery in consequence of one's senses being unrestrained. One obtains happiness in consequence of one's senses being restrained. Therefore, one should restrain one's mind by self-effort from objects apprehended by the senses.[685] Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme or Great. From the Unmanifest hath sprung the Soul; from the Soul hath sprung the Understanding; from the Understanding hath sprung the Mind. When the Mind becomes associated with the senses, then it apprehends sound and the other objects of the senses. He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality.[686] The Sun rising diffuses his rays. When he sets, he withdraws unto himself those very rays that were diffused by him. After the same manner, the Soul, entering the body, obtains the fivefold objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays unto himself.[687] Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts.[688] Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has beheld his soul, which, of course, is entirely free from desire.[689] When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it. All objects that the mind apprehends through 'the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.[690] The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds those all.'"

SECTION CCV

"Manu said, 'Upon the appearance of the physical and mental sorrow, one does not become able to practise yoga. It is advisable, therefore, for one not to brood over such sorrow. The remedy for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence. One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child. The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory. One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupefaction. That man who avoids both sorrow and happiness succeeds verily in attaining to Brahma. Such persons, who are possessed of wisdom, have never to grieve.[691] Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not therefore, regard their loss.[692] Pure Knowledge (or Brahma) is regarded (by ignorance) as existing in the diverse forms that are objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understanding (which bodies forth the forms of things) sets in.[693] When the Understanding, freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward objects), then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (samadhi)? The Understanding flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions. When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of Brahma like the touch of gold on a touchstone. The mind is the apprehender of the objects of the senses. It must first be extinguished (before Brahma can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes. Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of Brahma. As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn (into their subtile form called Tanmatra), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects. When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it). When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to Brahma which is without attributes.[694] There is no indication that is fit enough for yielding a knowledge of what is Unmanifest (Brahma). That which cannot form the subject of language, cannot be acquired by any one. With cleansed soul, one should seek to approach the Supreme Brahma, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one's own order, and by the Vedas. Persons of clear vision (besides seeing the Supreme within themselves), seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of Jneya (i.e., that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument. When the Understanding becomes freed from attributes, then only it can attain to Brahma. When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel. As in the state called Sushupti (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme Brahma exists high above Prakriti, freed from all its attributes. Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subjected to destruction). The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five, and is restrained by laws in consequence of which the same species produce the same species. From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or Brahma).'"

SECTION CCVI

"Manu said, 'When the fivefold attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem. As a thread, again, may lie within gold or pearl or a coral or any object made of earth, even so one's soul, in consequence of one's own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect. The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body. A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the soul, is obliged to follow the path marked out by the acts of previous lives.[695] From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (i.e., consequences, good and bad). Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause. That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of Brahma.[696] Great and high is that self-existent Essence, which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself. Water is superior to the Earth in extension; Light is superior to Water; Wind is superior to Light; Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding. The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end. In consequence of his being without beginning, middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits.[697] That Vishnu hath been called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation. All these (that we perceive) are displayed in attributes. That which is called Brahma, being without attributes, is superior to these.[698] Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation). The Richs, the Yajuses, and the Samans, have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction. Brahma, however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (i.e., the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by exertion (like to what is necessary for the acquirement of the Vedas). The Richs, the Samans, the Yajuses have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning. And because Brahma hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, Brahma transcends all sorrow as also all pairs of opposites. Through unfavourable destiny, through inability to find out the proper means, and through the impediments offered by acts, mortals succeed not in beholding the path by which Brahma may be reached. In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of coveting something other than Brahma, men do not attain to the Supreme.[699] Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for Brahma in consequence of its transcending all attributes.[700] How shall he that is attached to attributes which are inferior, arrive at a knowledge of him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all this in attributes and form. By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by eye.[701] By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable. One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme. Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. That person, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of Brahma.[702] Though the Soul is unmanifest; yet when clothed with qualities, its acts become unmanifest. When dissolution (of the body) comes, it once more becomes manifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow. United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable. No man sees the end of the earth but knows this, viz., that the earth's end Will surely come.[703] Man, agitated here (by attachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last. The Sun, spreading his rays, becomes the possessor of an attribute, (viz., the lighter of the world): withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments), and betaking himself to penances, at last enters the indestructible Brahma which is divested of all attributes. By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginning, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).'"

SECTION CCVII

"Yudhishthira said, 'O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Narayana and Hrishikesa and Govinda and Kesava, and who is incapable of being vanquished by any one.'

"Bhishma said, 'I have heard of this subject from Jamadagni's son Rama, while he discoursed on it, from the celestial Rishi Narada, and from Krishna-Dwaipayana. Asita-Devala, O son, Valmiki of austere penances, and Markandeya, speak of Govinda as the Most Wonderful and the Supreme. Kesava, O chief of Bharata's race, is the divine and puissant Lord of all. He is called Purusha, and pervades everything, having made himself many. Listen now, O Yudhishthira of mighty arms, to those attributes which great Brahmanas say are to be met with in the high-souled wielder of Saranga. I shall also, O prince of men, recite to thee those acts which persons conversant with old histories ascribe to Govinda. He is said to be the Soul of all creatures, the high-souled one, and the foremost of all beings. He created (by his will) the five-fold elements, viz., Wind, Light, Water, Space, and Earth. That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the earth, laid himself down on the surface of the waters. While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness, the first-born of beings in the universe. We have heard that He created Consciousness along with the Mind,--Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future. After that great Being, O mighty-armed one, viz., Consciousness, had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters). Then, O son, the illustrious and divine Brahman, the Grandsire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence. After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great Asura of the name of Madhu, having no beginning, started into birth, springing from the attribute or Darkness (Tamas). The foremost of all Beings, (viz., the Supreme Divinity), for benefiting Brahman, slew that fierce Asura of fierce deeds, engaged even then in the fierce act (of slaying the Grand-sire). From this slaughter, O son, (of the Asura named Madhu), all the gods and the Danavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).[704] After this, Brahman created, by a flat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, (and the already mentioned Daksha). The eldest born, viz., Marichi, begat, by a fiat of his will, a son named Kasyapa, full of energy and the foremost of all persons conversant with Brahma. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures.[705] Unto Daksha were first born three and ten daughters, O Bharata, the eldest of whom was called Diti. Marichi's son Kasyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters. The highly-blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. The progenitor of creatures, viz., the righteous Daksha, bestowed these upon Dharma. Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viswedevas, the Sadhyas, and the Maruts, O Bharata. Daksha next begat seven and twenty other younger daughters. The highly-blessed Soma became the husband of them all. The other wives of Kasyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants. Aditi gave birth to the Adityas. the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all. Through his prowess, the prosperity of the gods increased. The Danavas were vanquished. The offspring of Diti were the Asuras. Danu gave birth to the Danavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.

"The slayer of Madhu also created the Day and the Night, and the Season in their order, and the Morn and the Even. After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viswas and the earth with all things upon her. Then the highly blessed and puissant Krishna, O Yudhishthira, once again created from his mouth a century of foremost Brahmanas. From his two arms, he created a century of Kshatriyas, and from his thighs a century of Vaisyas. Then, O bull of Bharata's race, Kesava created from his two feet a century of Sudras. Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhatri (Brahman) the lord and ruler of all created beings. Of immeasurable effulgence, Brahman became also the expositor of the knowledge of the Vedas. And Kesava made him, called Virupaksha, the ruler of the spirits and ghosts and of those female beings called the Matrikas (mothers). And he made Yama the ruler of the Pitris and of all sinful men.[706] The Supreme Soul of all creatures also made Kuvera the lord of all treasures. He then created Varuna the lord of waters and governor of all aquatic animals. The puissant Vishnu made Vasava the chief of all the deities. In those times, men lived as long as they chose to live, and were without any fear of Yama. Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days offspring were begotten by flat of the will. In the age that followed, viz., Treta, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress. It was in the next age, viz., Dwapara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.

"I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the earth. Listen to me.[707] Those men, O king, are born in the southern region and are called Andrakas, Guhas, Pulindas, Savaras, Chuchukas, Madrakas.[708] Those that are born in the northern region, I shall also mention. They are Yamas, Kamvojas, Gandharas, Kiratas and Barbaras. All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chandalas and ravens and vultures. In the Krita age, O sire, they were nowhere on earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race. When the terrible period came, joining Treta and the Dwapara, the Kshatriyas, approaching one another, engaged themselves in battle.[709]

"Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, viz., the celestial Rishi Narada, has said that Krishna is the Supreme God.[710] Even Narada, O king, admits the supremacy of Krishna and his eternity, O mighty-armed chief of Bharata's race.[711] Thus, O mighty-armed one, is Kesava of unvanquishable prowess. That lotus-eyed one, is not a mere man. He is inconceivable.'"

SECTION CCVIII

"Yudhishthira asked, 'Who were the first Prajapatis, O bull of Bharata's race? What highly-blessed Rishis are there in existence and on which points of the compass do each of them dwell?'

"Bhishma said., 'Hear me, O chief of the Bharatas, about what thou askest me. I shall tell thee who the Prajapatis were and what Rishis are mentioned as dwelling on which point of the horizon. There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have been mentioned in the Puranas as seven Brahmanas. I shall now mention all the Prajapatis who came after these. In Atri's race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten Prachetasas. The ten Prachetasas had one son between them, viz., the Prajapati called by the name of Daksha. This last has two names in the world, viz., Daksha and Kasyapa. Marichi had one son called Kasyapa. This last also has two names. Some call him Arishtanemi, and some Kasyapa. Atri had another son born of his lions, viz., the handsome and princely Soma of great energy. He performed penances for a thousand celestial Yugas. The divine Aryaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures. Sasavindu had ten thousand wives. Upon each of them their lord begat a thousand sons, and so the tale reached ten hundred thousands. Those sons refused to call anybody else save themselves as Prajapatis. The ancient Brahmanas bestowed an appellation on the creatures of the world, derived from Sasavindu. That extensive race of the Prajapati Sasavindu became in time the progenitor of the Vrishni race. These that I have mentioned are noted as the illustrious Prajapatis. After this, I shall mention the deities that are the lords of the three worlds. Bhaga, Ansa, Aryyaman, Mitra, Varna, Savitri, Dhatri, Vivaswat of great might, Tvashtri, Pushan, Indra, and Vishnu known as the twelfth,--these are the twelve Adityas, all sprung from Kasyapa. Nasatya and Dasra are mentioned as the two Aswins. These two are the sons of the illustrious Martanda, the eighth in the above tale. These were called first the gods and the two classes of Pitris. Tvashtri had many sons. Amongst them were the handsome and famous Viswarupa, Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly-blessed Vasus, eight in number, have formerly been enumerated by me. These were reckoned as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris. Amongst the Siddhas and the Sadhyas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, viz., the Ribhus and the Maruts. Thus have the Viswas, the gods and the Aswins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaisyas. The two Aswins, engaged in severe penances, have been said to be Sudras. The deities sprung from Angirasa's line have been said to be Brahmanas. This is certain. Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities, becomes cleansed of all his sins whether committed by himself intentionally or Unintentionally, or whether born of his intercourse with others. Yavakriti, Raivya, Arvavasu, Paravasu, Ausija, Kashivat, and Vala have been said to be the sons of Angiras. These, and Kanwa son of Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Svastyatreya of great energy, Pramucha, Idhmavaha, and the divine Dridhavrata, and Mitravaruna's son Agastya of great energy, these regenerate Rishis all reside in the south. Upangu, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz., the illustrious and puissant Saraswata, these high-souled ones reside in the west. Atreya, and Vasishtha, and the great Rishi Kasyapa, and Gautama, Bharadwaja, and Viswamitra, the son of Kusika, and the illustrious son of the high-souled Richika, viz., Jamadagni,--these seven live in the north. Thus have I told thee about the great Rishis of fiery energy that live in the different points of the compass. Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters. By reciting their names one is cleansed of all one's sins. A person by repairing to those points becomes cleansed of all his sins and succeeds in returning home in safety'"

SECTION CCIX

"Yudhishthira said, 'O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent. O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old. Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!'

"Bhishma said, 'Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Markandeya. There I beheld diverse classes of ascetics seated by thousands. The Rishis honoured me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return. The following that I shall recite was narrated there by the great Rishi Kasyapa. Listen with close attention to that excellent and charming account. In former days, the principal Danavas, endued with wrath and cupidity, and mighty Asuras numbering by hundreds and drunk with might, and innumerable other Danavas that were invincible in battle, became exceedingly jealous of the unrivalled prosperity of the gods. Oppressed (at last) by the Danavas, the gods and the celestial Rishis, failing to obtain peace, fled away in all directions. The denizens of heaven saw the earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible mien, the earth seemed to be oppressed with a heavy weight. Cheerless and griefstricken, she seemed as if going down into the nether depths. The Adityas, struck with fear, repaired to Brahman, and addressing him, said, 'How, O Brahman, shall we continue to bear these oppressions of the Danavas?' The Self-born answered them, saying, 'I have already ordained what is to be done in this matter. Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form, that God incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among Danavas, of terrible aspect, are dwelling in thousands below the earth, will slay them all.' Hearing these words of the Grandsire, foremost ones among the deities felt great joy. Sometime after, Vishnu those of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti. Beholding that extraordinary creature, all the Daityas, uniting together and stupefied by Time, quickly proceeded against it for exerting their strength, and stood surrounding it. Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side. Those foremost of Danavas, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar. At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come. Then that Supreme God of all the gods, having yoga for his soul and yoga for his companion, became rapt in yoga, O chief of the Bharatas, and began to utter tremendous roars, agitating those Daityas and Danavas. All the worlds and the ten points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear. The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones. In consequence of those tremendous roars, Vishnu came to be called by the name of Sanatana.[712] He is also called Padmanabha. He is the foremost of yogins. He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire. Arrived at the presence, those illustrious ones a dressed the Lord of the universe, saying, 'What sort of a noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupefied? With the energy of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.' Meanwhile, O mighty-armed one, Vishnu in his porcine form was in sight of the assembled gods, his praises hymned by the great Rishis.'

"The Grandsire said, 'That is the Supreme God, the Creator of all beings, the soul of all creatures, the foremost of all yogins. Of huge body and great strength, he cometh here, having slain the foremost ones among the Danavas. He is the Lord of all beings, the master of yoga, the great ascetic, the Soul of all living beings. Be still, all of you. He is Krishna, the destroyer of all obstacles and impediments.[713] That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature.[714] It is He from whose navel the primeval lotus had sprung. He is the foremost of yogins. Of supreme soul, He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods! He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds all the world. The roars that have alarmed you are being uttered by that high-souled one. Of mighty arms, He is the object of the universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.'"

SECTION CCX

"Yudhishthira said, 'Tell me, O sire, of that high yoga by which, O Bharata, I may obtain Emancipation, O foremost of speakers, I desire to know everything about that yoga truly.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation. There was a regenerate preceptor who was the foremost of Rishis. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses. Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor's feet, and standing with joined hands before him, said, If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine. Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about difference of rites in respect of different classes of men), the meaning of the injunctions of the Smritis and of those injunctions which apply to all cases of men.'[715]

"The preceptor said, 'Listen, O disciple, O thou of great wisdom! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most valuable of all branches of learning and of all sacred institutes. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness. Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable. Hear now the story of Him who took his birth in Vrishni's race. A Brahmana should hear of the greatness of that God of gods, viz., Him called Vishnu of immeasurable energy, from the lips of Brahmanas. A person of the royal order should hear it from persons of that order. One who is a Vaisya should hear it from Vaisyas, and a high-souled Sudra should hear it from Sudras. Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is the foremost of all narratives. Vasudeva is the wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known. The universe revolves like a wheel depending upon that Lord of all beings. O best of men, Kesava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, Brahma, and Immutable. The highest of the high, and without change or deterioration himself, he created the Pitris, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and human beings. It is He who also created the Vedas and the eternal duties and customs of men. Having reduced everything into non-existence, he once more, in the beginning of a (new) yuga, creates Prakriti (primordial matter). As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) yuga. Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course.[716] At the end of every (celestial) yuga (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great Rishis, through their penances, first re-acquire the lost Vedas and the scriptures. The Self-born (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Sukra) first acquired the science of morality that is so beneficial for the universe. The science of music was acquired by Narada; that of arms by Bharadwaja; the history of the celestial Rishis by Gargya: that of medicine by the dark-complexioned son of Atri. Diverse other Rishis, whose names are connected therewith, promulgated diverse other sciences such as Nyaya, Vaiseshika, Sankhya, Patanjala, etc. Let that Brahma which those Rishis have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored., Neither the gods nor the Rishis were (at first) able to apprehend Brahma which is without beginning and which is the highest of the high. Only the divine creator of all things, viz., the puissant Narayana, had knowledge of Brahma. From Narayana, the Rishis, the foremost ones among the deities and the Asuras, and the royal sages of old, derived the knowledge of that highest remedy of the cure of sorrow. When primordial matter produces existences through the action of the primal energy, the universe with all its potencies begins to flow from it. From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity primordial matter is never exhausted. From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial Prakriti. The universe rests on them. From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, viz., the Mind, forming the sixteenth, which is the result of their modification. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all the things. The Mind dwells upon all the senses and their objects. In the perception of taste, it is the Mind that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension. These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body. Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch should be known as the attribute of the wind. This is the case with all creatures at all times. The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (of Prakriti) which, every intelligent person should know, rests in That which is the Soul of all existent beings. These existences, resting upon the supreme Divinity that is above Prakriti and that is without any inclination for action, uphold the entire universe of mobiles and immobiles. This sacred edifice of nine doors[717] is endued with all these existences. That which is high above them, viz., the Soul, dwells within it, pervading it all over. For this reason, it is called Purusha. The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes. As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures). Urging the ear to hear what it hears, it is the Soul that hears. Similarly, employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer of all acts. There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body. The fire that dwells in wood may be seen by employing proper means, viz., rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, viz., yoga. Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter.[718] In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another. The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences. How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.'"

SECTION CCXI

"Bhishma said, 'All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.[719] As a vast tree is ensconced within a small unblown Aswattha flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest. A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.[720] Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with

Soul when reborn, after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards Brahma become united with it, coming to it directly from Brahma itself.[721] Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance.[722] The Soul is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes, This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul's apprehensions of form, etc., are due to past desires.[723] The Soul, when it becomes endued with those causes (viz., desire), is led to the state of its being engaged in acts. In consequence of that condition (for those acts again produce desires to end in acts anew and so on),--this vast wheel to existence revolves, without beginning and without end.[724] The Unmanifest, viz., the Understanding (with the desires), is the nave of that wheel. The Manifest (i.e., the body with the senses) constitutes its assemblage of spokes, the perceptions and acts from its circumference. Propelled by the quality of Rajas (Passion), the Soul presides over it (witnessing its revolutions). Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by Rajas, press or grind it in that wheel. In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages itself in acts. In the union of cause and effect, those acts again become (new causes).[725] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause. The primordial essences (eight in number as mentioned before), and their modifications six-(teen in number), fraught with causes, exists in a state of union, in consequence of their being always presided over by the Soul. Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it. The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away.[726] As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature. Thus did the divine Rishi solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness. Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world.'

SECTION CCXII

"Bhishma said, 'Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge. Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, viz., heaven and emancipation.[727] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation. Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects. One, therefore, who desires to destroy one's connection with the body, should never indulge in any impure act. On the other hand, one should create by one's acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world).[728] As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour.[729] He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction.[730] One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy--and sorrow arise from one another (and make one miserable). When every one's body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame with what words? Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications.[731]

As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth. Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications of earth and water. Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body. After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine.[732] A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses. All creatures, stupefied, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel. All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self which has its origin in Ignorance, and which is productive of misery, should be avoided. The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.[733] As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts.[734] Tamas (from which proceeds Consciousness) should be known as productive of delusions. It is like Darkness and is born of Ignorance. To the three attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures). Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,--these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness. Desire, wrath, error, cupidity, stupefaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness. Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain).'

"Yudhishthira said, 'What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupefaction (and, therefore, as permissible)? What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!'

"Bhishma said, 'A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation).[735] The qualities having their origin in Passion, those that spring from Darkness, and those stainless one characterised by purity (viz., those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation. A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again, when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still. Some say that sacrifices and other acts performed with the aid of mantras, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct). On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity. Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished. Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure. That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things, and becomes endued with (moral) beauty and soul free from every taint.'

SECTION CCXIII

"Bhishma said, 'From the attribute of Passion arises delusion or loss of judgment. From the attribute of Darkness, O bull of Bharata's race, arise wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure. By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the deities. Invested in His maya, men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath.[736] From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceeds various kinds of acts.[737] From acts spring diverse bonds of affection and from those bonds of affection spring sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death.[738] In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there. Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing. By their nature, women are Kshetra, and men are Kshetrajna in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world).[739] Indeed, women are like frightful mantra-powers. They stupefy persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses.[740] In consequence of the keen desire that men entertain for women, off-spring proceed from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality. From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them.[741] The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Consciousness.[742] That knowledge possessing the attributes of Intelligence and Consciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the Jiva (or Chit-Soul).[743] In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth. As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin. Whatever senses while it is there, are awakened by past acts as the operating cause, become generated in

Consciousness in consequence of the mind co-existing with attachments.[744] In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling. From thoughts of touch it acquires the skin. In the same way the five-fold breaths are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which contribute to keep the body agoing. Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end. It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to Emancipation.[745] Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures.[746] The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation or rebirth.'"[747]

SECTION CCXIV

"Bhishma said, 'I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly. Amongst all living creatures man is said to be the foremost.

Among men, those that are regenerate have been called the foremost; and amongst the regenerate, they that are conversant with the Vedas. These last are regarded as the souls of all living creatures. Indeed, those Brahmanas that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with Brahma. As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason, those that are possessed of knowledge are regarded as superior to the rest. Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak.[748] Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence,--these good qualities are displayed by righteous persons observant of both kinds of religion. That which is called Brahmacharya (religion of abstention or yoga) is regarded as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (viz., Emancipation). Brahmacharya is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived. It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone. He that practises it duly attains to Brahma; he that practises it half and half, attains to the condition of the gods; while he that practises it indifferently, takes birth among Brahmanas and possessed of learning attains to eminence. Brahmacharya is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called Krichcchra and also pass three days in water.[749] If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana.[750] That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called Manovaha. It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest). As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body. In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, viz., Manovaha, throws out the vital seed born of desire. The great and divine Rishi Atri is well-conversant with the subject of the generation of the vital seed. The juices that are yielded by food, the duct called Manovaha, and the desire that is born of imagination,--these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called Indriya. Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth. He that betakes himself to action simply for the purposes of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called Manovaha, escapes the obligation of rebirth.[751] The Mind is sure to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous.[752] Therefore, for destroying the mind (as mind), one should do only sinless deeds and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable.[753] Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires.[754] Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation).'"

SECTION CCXV

"Bhishma said, 'Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end. The man of intelligence, beholding the world over-whelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert themselves for the attainment of Emancipation. He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself.[755] Whatever good, acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good.[756] He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures.[757] That man who regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures. One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.[758] With the aid of the declarations of the Srutis and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross, should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim,[759] which a mind fraught with humility and a cleansed understanding, one's own evil acts.[760] He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion, obtains much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech, and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavourable to them (owing to the presence of the king's watch).[761] Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity. Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances and with senses under control, that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of yoga discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to Brahma or Emancipation.[762] One endued with patience and a cleansed soul, should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses. Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into Brahma. When one's senses are withdrawn into the mind, the result that occurs is that Brahma becomes manifested in it. Indeed, when the senses are destroyed., and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into Brahma. Then again, one should never make a display of one's yoga power. On the other hand, one should always exert to restrain one's senses by practising the rules of yoga. Indeed, one engaged in the practice of yoga rules should do all those acts by which one's conduct and disposition may become pure.[763] (Without making one's yoga powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, pot-herbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms.[764] Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, Brahma gradually shines in one like the Sun. The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by Ignorance.[765] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under which the two, viz., union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation. When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, undeteriorating.'"

SECTION CCXVI

"Bhishma said, 'The yogin who wishes to always practise sinless Brahmacharya and who is impressed with the faults attaching to dreams should, with his whole heart, seek to abandon sleep. In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire.[766] In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the yogin remains always awake. Indeed, the yogin can keep himself continually awake by devoting himself to knowledge. On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action. As regards the question started, it is said that that master of yoga, named Hari, comprehends truly how it happens. The great Rishis say that the explanation offered by Hari is correct and consistent with reason. The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This is said by all to be their noted cause. As the imaginings of a person that is awake and engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind. A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity.[767] Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images).[768] After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past act rises in the mind and conduces to its last result, viz., happiness or misery. Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be easily discarded.[769] Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicuity are apprehended by the mind in dreams while the senses are obscured in respect of their functions.[770] The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul.[771] In the state called dreamless slumber (sushupti), the manifest human body which, of course, is the door of dreams, disappears in the mind. Occupying the body the mind enters the soul which is manifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things; it is regarded by the learned as transcending both Consciousness and all things in the universe.[772] That yogin who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, etc.) should regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul.[773] This is the result attained to by one who is engaged in penances. That yogin, however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When darkness or ignorance has been transcended, the embodied Soul becomes Supreme Brahma, the cause of the universe.[774] The deities have penances and Vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the Asuras. This, viz., Brahma, which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the Asuras. It should be known that the qualities of Goodness, Passion and Darkness belong to the deities and the Asuras. Goodness is the attribute of the deities; while the two others belong to the Asuras. Brahma transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating. Those persons of cleansed souls who know Brahma attain to the highest end. One having knowledge for one's eye can say this much with the aid of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).'"[775]

SECTION CCXVII

"Bhishma said, 'He cannot be said to know Brahma who does not know the four topics (viz., dreams, dreamless slumber, Brahma as indicated by attributes, and Brahma as transcending all attributes), as also what is Manifest (viz., the body), and what is Unmanifest (the chit-soul), which the great Rishi (Narayana) has described as Tattwam.[776] That which is manifest should be known as liable to death. That which is unmanifest (viz., the chit-soul), should be known as transcending death. The Rishi Narayana has described the religion of Pravritti. Upon that rests the whole universe with its mobile and immobile creatures. The religion of Nivritti again leads to the unmanifest and eternal Brahma.[777] The Creator (Brahma) has described the religion of Pravritti. Pravritti implies rebirth or return. Nivritti, on the other hand, implies the highest end. The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of Nivritti, attains to that high end.[778] One desirous of accomplishing this, should know both the Unmanifest and Purusha of which I shall speak presently. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence.[779] Both Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their like. Both are eternal and indestructible. Both are greater than the greatest (of being). In these they are similar. They are points of dissimilarity again between them. (Of these I shall speak presently). Prakriti is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) should be known to be different.[780] Purusha is the apprehender of all the transformations of Prakriti (but cannot be apprehended himself). He transcends (in respect of his original nature) all attributes. As regards Purusha and the Supreme Soul again, both of them are in-comprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else.[781] A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears). After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not identical with those attributes. Hence these four topics, which are covered by these fourfold considerations, should be understood.[782] One who understands all this is never stupefied when one has to draw conclusions (in respect of all subjects of enquiry). He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to yoga without desire of fruits. The universe is pervaded by yoga power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of yoga power. The result of yoga is Knowledge. Yoga is talked of very highly in the world.[783] Whatever acts are destructive of Passion and Darkness constitute yoga in respect of its real character. Brahmacharya and abstention from injury are said to constitute yoga of the body; while restraining mind and speech properly are said to constitute yoga of the mind. The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins born of Passion begin to fade. A yogin subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body. (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to yoga should cheerfully be made one's own during one's last moments by a forcible stretch of power.[784] The embodied Soul, when divested of Rajas (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation (loses that subtile form and) becomes merged in Prakriti (without however, yet attaining to Brahma or Emancipation which transcends Prakriti).[785] After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (viz., the gross, the subtile and the karana) succeeds in attaining to Emancipation.[786] The birth and death of creatures always depend upon the cause constituted by original Ignorance (or Avidya). When knowledge of Brahma arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation).[787] Supporting their bodies by aid of patience, withdrawing their hearts from all external objects by the aid of their understanding, and withdrawing themselves from the world of senses, some yogins adore the senses in consequence of their subtility.[788] Some amongst them, with mind cleansed by yoga, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests on itself.[789] Some worship Brahma in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.[790] Others who have burnt their sins by penances, attain to Brahma in the end. All those high-souled persons attain to the highest end. With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of Brahma that are (thus) worshipped by men. The yogin who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to yoga abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which it Unmanifest.[791] They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of Brahma and at last attain to the highest end.

"Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of Brahma. They who follow that religion according to the measure of their knowledge all succeed in obtaining the highest end. Even those persons who succeed in acquiring knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attachments of every kind, attain to various high regions after death and become emancipated according to the measure of their knowledge. Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature, nearer and nearer to Brahma which has the unmanifest for his attribute, which is divine, and without birth and death. Realising that Brahma dwells in their Souls, they become themselves immutable and have never to return (to the earth). Attaining to that supreme state which is indestructible and eternal, they exist in felicity. The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupefied by error). The whole universe, bound up in desire, is revolving like a wheel. As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body. As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire. He who properly knows transformations of Prakriti, Prakriti herself and Purusha, becomes freed from Desire and attains to Emancipation.[792] The divine Rishi Narayana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality.'"

SECTION CCXVIII

"Yudhishthira said, 'By following what conduct, O thou that art conversant with all courses of conduct, did Janaka, the ruler of Mithila versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?'

"Bhishma said, 'In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity. There was a ruler in Mithila of the name of

Janadeva of Janaka's race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of Brahma. A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken themselves to diverse modes of life.[793] Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once upon a time a great ascetic of the name of Panchasikha, the son of Kapila, having roamed over the whole world, arrived at Mithila. Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none. He was regarded as the foremost of Rishis. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment. It seemed that he went about, amazing the world, having assumed the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila. He was the foremost of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice that had lasted for thousand years.[794] He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of Brahma. He was fully conversant with the five sheaths that cover the soul.[795] He was devoted to the five acts connected with the adoration of Brahma, and had the five qualities (of tranquillity, self-restraint, etc.). Known (as already said) by the name of Panchasikha, he had approached one day a large concourse of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, viz., the Unmanifest or that upon which the five Purushas or sheaths (already named) rest.[796] For the sake of obtaining a knowledge of the Soul, Asuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had acquired celestial vision.[797] In that concourse of ascetics, Asuri made his exposition of the Immutable One, and Indestructible Brahma which is seen in diverse forms. Panchasikha became a disciple of Asuri. He lived on human milk. There was a certain Brahmani of the name of Kapila. She was the wife of Asuri.[798] Panchasikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapila and his understanding became fixed on Brahma. All this, about the circumstances of his birth and those that led to his becoming the son of Kapila, was said unto me by the divine Rishi.[799] The latter also told me about the omniscience of Panchasikha. Conversant with all courses of duty, Panchasikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught), with abundant reasons. Observing the talent of Kapileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular. Then Kapileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sankhya treatises. Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts. Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator.[800] He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.[801] Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists are necessarily vanquished in argument. They also urge that one's death means the extinction of one's Soul, and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error, that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable.[802] If that be regarded as existent which does not really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death?[803] When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life? Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much. Whatever be the topic, cease to reason on inference alone. There is nothing else called jiva than this body. In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose nature is different from that of the producing causes. Substances of different kinds when allowed to decompose in water for some time produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called Suryakanta, coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron, similarly, the senses are controlled by the mind.[804] Thus reason the sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body and outlives it certainly. If, indeed, body and Soul had been the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for some time _after_ the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument for the proposition that the Soul is separate from the body or has existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. (Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence)? Another argument against the sceptic is that his proposition implies a destruction of acts (for if body and Soul die together, the acts also of this life would perish,--a conclusion which no man can possibly come to if he is to explain the inequalities or condition witnessed in the universe).[805] These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things immaterial).--Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults. They say that Ignorance (Avidya) is the soul. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow, in this way they explain rebirth. They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts I up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows or the person attains to what is called Nirvana. This opinion also is erroneous. [This is the doctrine of Buddhists]. It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice why should I then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another).[806] Then, again if the being that is the result of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentrate upon another person in another phase of existence (without the performer himself being existent to enjoy them?) Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen.[807] The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is thus deprived of animation.[808] Once more, their doctrine of extinction of life (or Nirvana or Sattwasankshaya) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or objects that are agreeable or disagreeable.[809] If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last.[810] The senses, the mind, wind, blood, flesh, bones (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause.[811] If again the existence of an eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection, for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of the charity and other religious acts. All the declarations in the Srutis inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.[812] Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling. Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them. Thus all men are rendered miserable by pursuits, good or bad. The Vedas along, bringing them back to the right path, guide them along it, like grooms conducting their elephants.[813] Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their coveted meat, they have to own the sway of death. What use has one, who is destined to destruction and whose life is unstable, with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return. Earth, space, water, heat and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it. Having heard these words of Panchasikha that were free from deception, unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the Rishi once more.'"

SECTION CCXIX

"Bhishma said, 'Janadeva of the race of Janaka, thus instructed by the great Rishi Panchasikha, once more asked him about the topic of existence or nonexistence after death.'

"Janadeva said, 'O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, where then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance? Behold, O foremost of regenerate persons, that if Emancipation be: such, then all religious acts and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?'

"Bhishma continued, 'Beholding the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchasikha tranquillised him by once more addressing him in the following words, 'In this (Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting. The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature. Space and wind and heat and water and earth,--these five objects in a state of union constitute the body. The body is not one element. Intelligence, stomachic heat, and the vital breaths, called Prana, etc., that are all wind,--these three are said to be organs of action. The senses, the objects of the senses (viz., sound, form, etc.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called Prana, Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.[814] Hearing, touch, taste, vision, and scent,--these are the five senses. They have derived their attributes from the mind which, indeed, is their cause. The mind, existing as an attribute of Chit has three states, viz., pleasure, pain, and absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they inhere,--these till the moment of one's death are causes for the production of one's knowledge. Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of Brahma), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that leads to Emancipation and Brahma.[815] That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending. Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow for sorrow, in their case stands in need of some foundation upon which to rest. In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagradha. I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation. Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow. Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and yoga. Renunciation, however, of everything, is the highest kind of renunciation. This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery.[816] First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth. The two hands constitute two organs ok action. The two legs are the two organs for moving from one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter. The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding.[817] In the act of hearing, three causes must exist together, viz., two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.[818] These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (viz., a material organ, its particular function, and the mind upon which that function acts). There are again (in respect of all perceptions of the mind) three classes, viz., those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run, three kinds of consciousness, including all feelings and emotions. Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any Perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness. Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion. Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness. Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to the quality of Goodness. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind. Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable. The organ of hearing rests on space; it is space itself (under limitations); (Sound has that organ for its refuge). (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space, may be destroyed; and, lastly, by destroying the mind all may be destroyed). The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind.[819] Each employed in its own particular function, all the five organs of action and five others of knowledge exist together, and upon the union, of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth. If it be said that these twelve do not exist together, then the consequence that would result would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world. The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.[820] That dissociation of the Soul from the understanding and i the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).[821] Over the felicity of Emancipation also, the felicity, viz., which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow,--the same indescribable and truth concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness).[822] Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed by Avidya, these exist, firmly grafted with them. Unto others who have transcended Avidya and have won knowledge, they never come at any time.[823] They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, etc.) is body (kshetra). That existent thing which rests upon the mind is called Soul (kshetrajna). When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (viz., the Soul), which is said to be eternal, suffer destruction?[824] As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation.[825] This being the case, when jiva which is characterised by attributes, is received into the Universal Soul, and when all its attributes disappear, how can it be the object of mention by differentiation? One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it. When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation. When one has understood the declarations of the Srutis that lead to correct inferences (about Brahma) and has practised those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on Brahma invested with personality, and then behold impersonal Brahma in their understandings.[826] Jiva in course of its downward descent under the influence of Avidya lives here (within its cell formed by acts) after the manner of a silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, jiva also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass.[827] As the Ruru casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows. As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity.[828] Their own ancestor Janaka, the chief of Mithila, beholding his city burning in a conflagration, himself proclaimed, 'In this conflagration nothing of mine is burning.' King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchasikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity. He who reads this discourse, O king, that treat of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva, the ruler of Mithila after his meeting with Panchasikha.'"

SECTION CCXX

"Yudhishthira said, 'By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?'

"Bhishma said, 'The ancients who had their understandings directed to the Srutis, highly applauded the duty of self-restraint for all the orders generally but for the. Brahmanas in especial. Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth,--all these are established upon self-restraint. Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results. One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful. Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust, desire, and wrath, etc.), as if these dwell in a separate body. Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the Self-born (Brahman) created kings. In all the (four) modes of life, the practice or self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life. I shall now mention to thee the indications of those persons who prize self-restraint highly.[829] They are nobility, calmness of disposition, contentment, faith, forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones. Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions. Receiving honours in this world, such a man in afterlife goes to heaven. Causing all creatures to acquire what they cannot acquire without his aid, such a man rejoices and becomes happy.[830] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is never cheerful. Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return. That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a regenerate being. Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits. They, however, that are of wicked soul never betake themselves to the path represented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality and comfort. Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.'"

SECTION CCXXI

"Yudhishthira said, 'The three regenerate classes, who are given to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honour of the deities, from motives of obtaining children and heaven. What, O grandsire, is the character of this act?'

"Bhishma said, 'Those who eat forbidden food without being observant of the sacrifices and vows ordained in the Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.'[831]

"Yudhishthira said, 'Common people say that fasting is tapas (penances). Is fasting, however, really so, or is penance something different?'

"Bhishma said, 'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul.[832] The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of Brahmacharya. Such a Brahmana will become a Muni always, a deity evermore, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests. Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.'

"Yudhishthira said, 'How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?'

"Bhishma said, 'He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval. Such a Brahmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin (celibate). By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful. Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia. That Brahmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself. He is said to subsist upon sacrificial remnants, who eats only what remains after feeding the gods, the Pitris, servants, and guests. Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the Apsaras. They who share their food with the deities and the Pitris pass their days in constant happiness with their sons and grandsons and at last, leaving off this body, attain to a very high end.'"

SECTION CCXXII

"Yudhishthira said, 'In this world, O Bharata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance. Is man, however, to be regarded as their doer or is he not to be regarded so? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire!'

"Bhishma said, 'In this connection, O Yudhishthira, is cited the old narrative of a discourse between Prahlada and Indra. The chief of the Daityas, viz., Prahlada, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupefaction and pride, ever observant of the quality of goodness, and devoted to various vows, he took praise and censure equally. Possessed of self-restraint, he was then passing his time in an empty chamber. Conversant with the origin and the destruction of all created objects, mobile and immobile, he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eye upon gold and a clump of earth. Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Sakra approached him, and desirous of awakening him, said these words, 'O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all. Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest of the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained? Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlada, that thou dost not indulge in grief? Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlada, and yet thou seemest like one that is happy and tranquil.' Thus urged by Indra, the chief of the Daityas, endued with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.'

"Prahlada said, 'He who is unacquainted with the origin and the destruction of all created objects, is, in consequence of such ignorance, stupefied. He, however, who is conversant with these two things, is never stupefied. All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena).[833] In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the chit) never does anything, yet (through the influence of Ignorance) a consciousness in respect of angry overspreads itself on it. He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgment, unacquainted with the truth.[834] If, O Sakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated. Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion? In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature. Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence. Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)? All these flow from Nature. This is my settled conclusion. Even Emancipation and knowledge of self, according to me, flow from the same source.

"In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me. As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its repeated cawing, after the same manner all our acts only proclaim the indications of Nature. He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupefaction in consequence of his ignorance. He, however, who understands the difference between Nature and her transformations is never stupefied. All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect, one would never be affected by pride or arrogance. When I know what the origin is of all the ordinances of morality and when I am acquainted with the unstability of all objects, I am incapable, O Sakra, of indulging in grief. All this is endued with an end. Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects. For one that is possessed of wisdom, that is self-restrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists, O Sakra! I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own. I do not O, Sakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence I desire nothing.'

"Sakra said, 'Tell me the means, O Prahlada, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee.'

"Prahlada said, 'By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting upon aged seniors, O Sakra, a person succeeds in attaining to Emancipation. Know this, however, that one acquires wisdom from Nature, and that the acquisition of tranquility also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.

"Thus addressed by the lord of the Daityas, Sakra became filled with wonder, and commended those words, O king, with a cheerful heart. The lord of the three worlds then, having worshipped the lord of the Daityas, took his leave and proceeded to his own abode.'"

SECTION CCXXIII

"Yudhishthira said, 'Tell me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this earth.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Vasava and Virochana's son, Vali. One day Vasava, after having subjugated all the Asuras, repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali. Tell me, O Brahman, where I may now find that Vali whose wealth continued undiminished even though he used to give it away as lavishly as he wished. He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now. Formerly, it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahmana, where I may find that chief of the Asuras now.'

"Brahman said, 'It is not becoming in thee, O Maghavat, to thus enquire after Vali now. One should not, however, speak an untruth when one is questioned by another. For this reason, I shall tell thee the whereabouts of Vali. O lord of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be staying in an empty apartment.'

"Sakra said, 'If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act.'

"Brahman said, 'Do not, O Sakra, injure Vali, Vali does not deserve death. Thou shouldst, on the other hand, O Vasava, solicit instruction from him about morality, O Sakra, as thou pleasest.'

"Bhishma continued, 'Thus addressed by the divine Creator, Indra roamed over the earth, seated on the back of Airavata and attended by circumstances of great splendour. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment clothed in the form of an ass.'

"Sakra said, 'Thou art now, O Danava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it? I see what I had never seen before, viz., thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess. Formerly, thou used to make progress through the worlds with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought. The Daityas, looking up to thee as their protector, lived under thy sway. Through thy power, the earth used to yield crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity. Dost thou or dost thou not indulge in grief for this? When formerly thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what was the state of thy mind then? Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee. All of them were adorned with garlands of lotuses and all had companions bright as gold. What, O lord of Danavas, was the state of thy mind then and what is it now? Thou hadst a very large umbrella made of gold and adorned with jewels and gems. Full two and forty thousand Gandharvas used in those days to dance before thee.[835] In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then? Formerly, engaged in sacrifice, thou hadst gone round the whole earth, following the rule of the hurling of the Samya: What was the state of thy mind then?[836] I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans. I behold not also, O king of the Asuras, that garland of thine which was given to thee by the Grandsire.'

"Vali said, 'Thou seest not now, O Vasava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire. Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again. This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity. They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness. Led, however, by a vulgar intelligence, thou indulgest in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these.'"

SECTION CCXXIV

"Bhishma said, 'Once more, laughing at Vali who was sighing like a snake, Sakra addressed him for saying something more pointed than what had said before.[837]

"Sakra said, 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regarding us as nought. Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief? Formerly, all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?'

"Vali said, 'Considering all this to be transitory,--due, indeed, to the course of time,--I do not, O Sakra, indulge in grief. These things have an end. These bodies that creatures have, O chief of celestials, are all transitory. For that reason, O Sakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine. The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together. Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge. As the final resting-place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O wielder of the thunderbolt! They, however, who are overwhelmed with Passion and loss of judgment, do not know this, they whose understanding is lost, sink under the weight of misfortune. A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful. They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses. Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like. When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed, both of them are ignorant of the truth, viz., he who slays and he who is slain.[838] That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but the act (of which he boasts) has been accomplished by a real agent (who is different). When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded has (as already said) a creator. Earth, light or heat, space, water, and wind constituting the fifth--from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)? one that is possessed of great learning, one that has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune, are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)? One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition. This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial. If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Sachi! Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsists upon chaff and that is now passing his days in a lonely spot remote from the habitations of men? If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence. It is Time that gives everything and again takes away everything. It is Time that ordains all things. Do not, O Sakra, brag of thy manliness. Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquainted, however, O Sakra, with the eternal attributes of all things in the world. Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control. Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth. The gods, men, the Pitris, the Gandharvas, the snakes, and the Rakshasas, were all under my sway in days gone by. Thou knowest this, O Vasava! Their understandings stupefied by ignorance, all creatures used to flatter me, saying, 'Salutations to that point of the compass whither Virochana's son Vali may now be staying!' O lord of Sachi, I do not at all grieve when I think of that honour (which is no longer paid to me). I feel no sorrow for this fall of mine. My understanding is firm in this respect, viz., that I will live obedient to the sway of the Ordainer. It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellors and friends. This happens because of its having been ordained.[839] Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Sakra, to live in happiness with all his counsellors and friends.

This also happens because of its having been ordained. An auspicious and beautiful woman, O Sakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness. That we have now become so is not due to any act of ours, O Sakra! That thou art now so is not due, O wielder of the thunderbolt, to any act of thine. Thou hast not done anything, O thou of hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence, Affluence and its reverse come one after another. I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me. This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder. This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity. It is Time that establishes all things. Time works upon all things and leads them to their final consummation.[840] I was the worshipped lord of the Danavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail? Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Adityas with thyself amongst them. It was I that used to bear up water and then to shower it as rain, O Vasava! It was I that used to give both light and heat unto the three worlds. It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master. That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me. I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Sachi, is the doer (of those acts). It is Time, O Sakra, that protects or destroys all things.[841] Persons conversant with the Vedas say that Time (Eternity) is Brahma. The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth. Some people, in consequence of their superior intelligence, say that all this (the entire universe) should be conceived as Brahma. The Vedas, however, teach, that the five sheaths that invest the Soul should be regarded as Brahma. Brahma is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible.[842] Though it is without attributes by itself, yet it enters all existent objects and as such assumes attributes. Those persons that are conversant with truth regard Brahma as eternal. Through the action of Ignorance, Brahma causes the attributes of materiality to invest the Chit or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul.[843] Brahma in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or Brahma, indeed, cannot be avoided by running nor by staying still. All the five senses are incapable of perceiving Brahma. Some have said that Brahma is Fire; some that he is Prajapati; some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening; and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things. Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. Thou also, O lord of Sachi, shalt have to pass away after the same manner. Thee, too, O Sakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish! Time sweeps away all things. For this reason, O Indra, do not brag. Time is incapable of being quieted by either thee or me or by those gone before us. This regal prosperity that thou hast attained and that thou thinkest to be beyond comparison, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place. Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee. Unstable as she is, deserting me she hath now approached thee, O chief of the deities! Do not, O Sakra, indulge in such brag again. It behoveth thee to become tranquil. Knowing thee to be full of vanity, she will very soon desert thee.'"

SECTION CCXXV

"Bhishma said, 'After this, he of hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed splendour, issue out of the form of the high-souled Vali. The illustrious chastiser of Paka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.'

"Sakra said, 'O Vali, who is this one, thus shining with splendour, thus decked with head plumes, thus adorned with golden bracelets on her upper arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.'

"Vali said, 'I do not know whether she is an Asura damsel or a celestial one or a human one. Thou mayst not ask her thyself. Do what pleases thee.'

"Sakra said, 'O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali. I do not know thee. Kindly tell me thy name. Who, indeed, art thou that thus standest here as Maya herself, blazing with thy own splendour, after having deserted the lord of the Daityas? O, tell me this as I question thee.'

"Sree said, 'Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of Duhshaha.[844] Some knew me by the name of Vidhitsa.[845] I have other names also, O Vasava! They are Bhuti, Lakshmi, and Sree.[846] Thou knowest me not, O Sakra, nor doth any one among the deities know me.'

"Sakra said, 'O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?'

"Sree said, 'Neither the Creator nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Sakra, disregard Vali.'

"Sakra said, 'For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles!'

'Sree said, 'I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue. Vali hath fallen off from all these. Formerly, he was devoted to the Brahmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brahmanas and touched clarified butter with soiled hands.[847] Formerly, he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless. Deserting him (for these faults) I shall henceforth, O Sakra, dwell in thee. Thou shouldst bear me without heedlessness, and with penances and prowess.'

"Sakra said, 'O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever.'

"Sree said, 'Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, that can bear me for ever.'

"Sakra said, 'O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always. I shall certainly obey thy behests. It behoveth thee to answer me truly.'

"Sree said, 'O chief of the deities, I shall tell thee as to how I may be enabled to dwell in thee always. Divide me into four parts according to the ordinance laid down in the Vedas.'

"Sakra said, 'I shall assign the habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way. Amongst men, the earth, that progenitrix of all things, bear them all. She shall bear a fourth part of thyself. I think she hath the strength to do it.'

"Sree said, 'Here, I yield up a quarter of myself. Let it be established on the earth. Do thou, after this, make a proper disposition, O Sakra, for my second quarter.'

"Sakra said, 'The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine.'

"Sree said, 'I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Sakra, assign a proper place for my third quarter.'

"Sakra said, 'The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter, when it is placed therein.'

"Sree said, 'Here I yield up my third quarter which is to be placed in Fire. Do thou, O Sakra, after this, assign a proper place for my last quarter.'

"Sakra said, 'They that are good among men, devoted to Brahmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it.'

"Sree said, 'Here I yield up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Sakra.'

"Sakra said, 'Listen to these words of mine. I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me. The chief of the Daityas, viz., Vali, thus deserted by Sree, then said these words.'

"Vali said, 'At present the Sun shines as much in the east as in the west, and as much in the north as in the south. When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman situated in the middle of Sumeru, then will again occur a great battle between the gods and the Asuras, and in that fight I shall certainly vanquish all of you. When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of Brahman, then will again occur a great battle between the gods and the Asuras, and in that fight I shall surely conquer all of you.'[848]

"Sakra said, 'Brahman hath commanded me saying that I should never kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head. Go whithersoever thou wishest, O chief of the Daityas! O great Asura, peace to thee! No time will come when the Sun will shine from only the meridian. The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly. For six months he travels in a northward course and then for the other six in a southward course. The sun travels by these courses (one after another), creating winter and summer for all creatures.'

"Bhishma continued, 'Thus addressed by Indra, O Bharata, Vali, the chief of the Daityas, proceeded towards the south. Purandara proceeded towards the north. The thousand-eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies.'

SECTION CCXXVI

"Bhishma said, 'In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhishthira. When the Asura Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these: words, 'Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully?'

"Namuchi answered, 'By indulging in such sorrow as cannot be warded off one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon oneself. For these reasons, O Sakra, I do not indulge in sorrow. All this that thou seest hath one end.[849] Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities! Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one's mind of that which is productive of the highest good and which dwells in the heart itself.[850] When one sets one's mind upon what is for one's highest good, without doubt, the result that takes place is that one's objects are all accomplished.[851] There is One Ordainer, and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path. Knowing what is existence and what is emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens. One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter. That person is never stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in. Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, viz., that he that dislikes sorrow regards himself as the actor.[852] Amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and that which is not-Soul never fear calamities. The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief. That person is a very superior one whom even great success cannot gladden and even dire calamities cannot afflict, and who bears pleasure and pain, and that which is between them both, with an unmoved heart. Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain. That assembly of learned persons engaged in the discussion of duties based upon both the Srutis and the Smritis is not a good assembly,--indeed, that does not deserve to be called by the name of assembly,--entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into and enquired after righteousness succeeds in acting according to the conclusions to which he arrives.[853] The acts of a wise man are not easily comprehensible. He that is wise, is never Stupefied when afflictions come upon him. Even if he falls away from his position like Gautama in his old age, in consequence of the direct calamity, he does not suffer himself to be stupefied.[854] By any of these, viz., mantras, strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart? Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me? One obtains only that which has been ordained to be obtained. One goes thither whither it was ordained that one is to go. Those sorrows and joys are obtained that are ordained to be obtained. That man who knowing this fully, does not suffer himself to be stupefied, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.'"

SECTION CCXXVII

"Yudhishthira said, 'What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch has occurred? In this world, O bull of Bharata's race, thou art the foremost of our instructors. I ask thee this. It behoveth thee to tell me what I ask.'

"Bhishma said, 'For one that has been deprived of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude. Griefiessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, once may again acquire prosperity. That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects. In this connection is once more cited the old narrative of the discourse between Vali and Vasava, O Yudhishthira! After the battle between the gods and the Asuras, in which a large number of Daityas and Danavas fell, had come to an end. Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He, of a hundred sacrifices was once more invested with the sovereignty of the deities. After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad at heart. At that time, accompanied by the Rudras, the Vasus, the Adityas, the Aswins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the puissant Sakra, seated in splendour on his four-tusked prince of elephants, called Airavata, made a progress through all the worlds. One day, while thus engaged, the wielder of the thunderbolt beheld Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Danavas, he approached him. Beholding the chief of the deities, viz., Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation. Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying, 'How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due, this frame of mind is certainly very difficult of attainment. Hurled from a position that was certainly the highest, thou art now divested of all thy possessions, and thou hast been brought under the sway of thy foes. O son of Virochana, what is that by having recourse to which thou dost not grieve although the occasion is for grief? Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved. Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stripped today by thy foes, why dost thou not grieve? Thou art bound in Varuna's noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief. Divested of prosperity and fallen away from affluence, thou indulgest not in grief. This, indeed, is something that is very remarkable. Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?' Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali, the son of Virochana, fearlessly answered his interrogator, saying the following words.'

"Vali said, 'When calamities have oppressed me, O Sakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand! Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches? That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual. When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished. O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess! That we have become so is not, O Sakra, the result of any act of ours.[855] That thou hast become so, O wielder of the thunderbolt, is not the result of any act of thine. What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat. A person obtains happiness and misery one after another in course of Time. Thou hast, O Sakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee. It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are! Dutiful services done to parents, reverential worship of deities, due practice of any good quality,--none of these can bestow happiness on any one. Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen can rescue one that is afflicted by Time. Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases. There is no rescuer of men that are afflicted by Time's course. That thou, O Sakra, regarded thyself as the actor lies at the root of all sorrow. If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else (viz., the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher. Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings. O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things. Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe. For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupefied, or yield to the influence of error? Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea?[856] Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Sakra, to go the way along which hundreds of Indras have gone before thee. When thy hour matures itself, Time will surely destroy thee like me,--thee that art now so invincible and that now blazest with unrivalled splendour. In Time's course many thousands of Indras and of deities have been swept off yuga after yuga. Time, indeed, is irresistible. Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman. This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal. Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is overwhelmed and stupefied by Time really regards oneself after this manner. Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never stable in respect of either thee or me or others. It had belonged to innumerable persons before thee. Passing over them, it has now become thine. It will stay with thee, O Vasava, for some time and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else. So many sovereigns have gone before thee that I venture not to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee. I do not behold those rulers now that had formerly enjoyed this earth with her trees and plants and gems and living creatures and waters and mines. Prithu, Aila, Maya, Bhima, Naraka, Samvara, Aswagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahlada, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilaswa, Virupaka, Vana, Kartaswara, Vahni, Viswadanshtra, Nairiti, Sankocha, Varitaksha, Varaha, Aswa, Ruchiprabha, Viswajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakasipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard,--indeed, many foremost of Daityas of former times,--having gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them. All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices. All of them were capable of roaming through the skies, and all were heroes that never showed their backs in battle. All of them had very strong frames and all had arms that resembled heavy bludgeons. All of them were masters of hundreds of illusions, and all could assume any form they wished. We have never heard that having engaged themselves in battle any of them had ever sustained a defeat. All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning. Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty. All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures. All of them were the offspring of Daksha's daughters. Endued with great strength, all were lords of the creation. Scorching all things with the energy all of them blazed with splendour. Yet all of them were swept off by time. As regards thee, O Sakra, it is evident that when thou shalt have, after enjoying the earth, to leave her, thou wilt not be able to control thy grief. Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty. When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present. When Time that never sleeps came upon me that had always been heedful of my duties, turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee! Thou piercest me with thy words, and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly. Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus. Formerly, when I happened to become angry, what person was there on earth that could stand before me in battle? Time, however, is stronger. He has overwhelmed me. It is for this reason, O Vasava, that thou art able to stand before me! Those thousand (celestial years), that are the measure of thy sway, will surely come to an end. Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven. In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had? Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth and death,--a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vasava, know thee. Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that hath made thee what thou art? Thou didst thyself witness what my prowess was in those days. The energy and might I used to display in all my battles, furnish sufficient evidence. The Adityas, the Rudras, the Sadhyas, the Vasus, and the Maruts, O lord of Sachi, were all vanquished by me. Thou knowest it well thyself, O Sakra, that in the great encounter between the gods and the Asuras, the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us. Many were the mountain summits with craggy edges that I broke on thy head. What, however, can I do now? Time is incapable of being resisted. If it were not so, do not think that I would not have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that hath come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Sakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou. Thou braggest before one who, upon his time having matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords. Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords. Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release,--these all one encounters in Time's course. I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens me (for throwing me down) like a fruit that has appeared on a tree. There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time. Versed as I am with the virtues of Time, it behoves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Sakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief.'

"Thus addressed by the chief of the Daityas, he of a hundred sacrifices, viz., the puissant and thousand-eyed chastiser of Paka, restrained his wrath and said these words.'

"Sakra said, 'Beholding this upraised arm of mine, equipped with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings? Thy understanding, however, so firm and so endued with vision of the truth, hath not been agitated. O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude. Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire? Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful though hidden from the view, that is continuously burning, and that is truly endless. Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway. All things are being cooked in Time's cauldron. Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom. All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him. Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course. Like a usurer adding up his interest, Time adds up its subtile portions represented by kalas, and lavas, and kashthas, and kshanas, and months, and days and nights. Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says, 'This I will do today but this other act I will do tomorrow' sweeps him away. Time sweeps away one and men exclaim, 'I saw him a little while ago. How has he died?' Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down. That which is existent is only another form of the non-existent. Everything is transitory and unstable. Such a conviction is, however, difficult to come at. Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert some time ago. Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is being dragged by Time is unconscious of the noose thrown round one's neck. People, given to jealousy and vanity and cupidity to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupefied. Thou, however, art acquainted with the truth of existence. Thou art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand. O son of Virochana, fully conversant art thou with the topic of Time's conduct. Thou art well-versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy persons. Thou art, for this, an object of affection with all persons endued with wisdom. Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou art never attached to anything, and hence thou hast not been stained by anything. The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow. The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee. I do not desire to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee. These nooses of Varuna, with which thou hast been bound, will loosen Time's course in consequence of the misconduct of men. Blessed be thou, O great Asura! When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him, when Sudras will have their feet washed by Brahmanas and have sexual congress fearlessly with women of regenerate families, when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels, when all the four orders will transgress all restraints, then these bonds of thine will begin one by one, to loosen. From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine.' Having said these words unto him, the divine Indra, having the prince of elephants for his vehicle, left that spot. Having vanquished all the Asuras, the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds. The great Rishis hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care. His praises hymned by the foremost of Brahmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness.'"[857]

SECTION CCXXVIII

"Yudhishthira said, 'Tell me, O grandsire, the indications of future greatness and future fall in respect of a person.'

"Bhishma said, 'The mind itself, blessed be thou, indicates the premonitory symptoms of one's future prosperity and future fall. In this connection is cited the old story of the discourse between Sree and Sakra. Listen to it, O Yudhishthira! The great ascetic Narada, of energy whose effulgence is as immeasurable as Brahma itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial Rishis in the region of the Creator, roved according to his pleasure through the triple world. One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Ganga as she issued out of the pass known by the name of Dhruva and plunged into the stream.[858] At that time the thousand-eyed Indra also, the wielder of the thunderbolt, and the slayer of Samvara and Paka, came to the very bank where Narada was. The Rishi and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together. They employed the hour in reciting and listening to the excellent narratives told by the great celestial Rishis descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history.[859] While sitting there they beheld the rising

Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises. Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching towards them both. Riding upon Vishnu's vehicle adorned with Garuda and Surya himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds. The object they saw was none other than Sree herself, attended by many Apsaras endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire. Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padma having her habitation in the midst of lotuses. Descending from her foremost of cars, that unrivalled lady began to approach towards the lord of the three worlds and the celestial Rishi Narada. Followed by Narada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Sree in the following words.'

"Sakra said, 'O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?'

"Sree said, 'In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me. I am that Padma, that Sree decked with lotuses, who sprang from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures. I am called Lakshmi, Bhuti, and Sree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability. I am Patience, I am Success, I am Prosperity. I am Swaha, I am Swadha, I am Reverence, I am Fate, and I am Memory. I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions. I always reside, O slayer of Vala, with those foremost of men, viz., heroes panting after victory and unretreating from battle. I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to Brahma, that are truthful in speech, that are possessed of humility, and that are liberal. Formerly, I dwelt with the Asuras in consequence of my disposition of being bound by truth and merit Seeing, however, that the Asuras have assumed adverse natures, I have left then and wish to reside in thee.'

"Sakra said, 'O thou of fair face, in consequence of what behaviour of the Asuras didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the Daityas and the Danavas?'

"Sree said, I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in walking along the path which leads to heaven. I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of Pitris, deities, preceptors, seniors, and guests. Formerly, the Danavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brahmanas, and to be truthful in speech. They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous. Formerly, they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people's affluence and prosperity. They were all charitable and economical; of respectable conduct, and endued with compassion. They were excessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control. They used to keep their servants and counsellors contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honour. They were endued with shame. They were of rigid vows. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and suspicious unguents. They were also to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns. The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley. They used every morning to look at clarified butter and other auspicious articles, and with senses withdrawn they used to recite the Vedas and worship Brahmanas with gifts. Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day. They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their possessions by sharing these with them. They always used to assume and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted. They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals. They duly worshipped Pitris, deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances. None amongst them ate singly any food that was good, and none had congress with other people's wives. As regards compassion, they behaved towards all creatures as towards their own selves. They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days. They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, and for forgiveness. And, O puissant one, truth, charity, penance, purity, compassion, soft speeches and absence of animosity towards friends,--all these were always in them. Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity never assailed them. In consequence of the Danavas having been distinguished for these good qualities, I dwelt with them from the beginning of the creation for many yugas together. Times were altered, and that alteration brought about an alteration in the character of the Danavas. I saw that virtue and morality deserted them and they began to own the sway of lust and wrath.

Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at them. When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect. In the presence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact, Those amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem.[860] During the night they began to indulge in loud screams and shrieks. Their homa fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands. Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them. Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend seniors, they appropriated them to their own use shamelessly. Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered. Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating.[861] Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses. Their housewives abstained from looking after these. They no longer attained to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink.[862] Disregarding children that only looked on, and without having fed their dependants, the Danavas ate what they had. They began to prepare payasa and krisara and dishes of meat and cakes and sashkuli (not for gods and guests) but for their own slaves, and commenced to eat the flesh of animals not killed in sacrifices.[863] They used to sleep even after the sun had risen. They made night of their morns. Day and night disputes and quarrels waxed in every house of theirs. They that were not respectable amongst them no longer showed any respect for those that deserve respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind. Brahmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of Richs were not condemned or punished. Both were treated on a footing of equality, those, that is, that deserved respect and those that deserved no respect. Their servant girls became wicked in behaviour, and began to wear necklaces of gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes. They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women. Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts. When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it. Amongst even their better classes have appeared traders and dealers in goods, intent upon taking the wealth of others. The Sudras amongst them have taken to the practice of penances. Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions. Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter. Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at Sraddhas.[864] Every morning, disciples, instead of approaching preceptors for making dutiful enquiries for ascertaining what acts awaited accomplishment and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions. Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husband's lecture and rebuke them. Sires, with great care, seek to keep sons in good humour, or dividing through fear their wealth among children, live in woe and affliction.[865] Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery. They have become ungrateful and unbelieving and sinful and addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that splendour which had distinguished them before. In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer. I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Sachi! Honoured by thee, O chief of the celestials, I shall receive honour from all other deities. There, where I reside, the seven other goddesses with Jaya for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth, viz., Jaya, occupies the foremost place amongst them, O chastiser of Paka. All of them and myself, having deserted the Asuras, have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.

"After the goddess had said so, the celestial Rishi Narada, and Vasava, the slayer of Vritra, for gladdening her, offered her a joyful welcome. The god of wind,--that friend of Agni, then began to blow gently through heaven, bearing delicious odours, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses. All the deities (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him. Then the thousand-eyed chief of the gods, accompanied by Sree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honour from all. Then the great Rishi Narada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Sree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious. Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour. Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The earth became adorned with many mines filled with jewels and gems, and the chant of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials. Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and Kinnaras and Yakshas and Rakshasas all became endued with prosperity and cheerfulness. Not a flower,--what need then be said of fruits,--dropped untimely from a tree even if the god of wind shook it with force. All the kine began to yield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one. They who, from desire of advancement, approach before assemblies of Brahmanas, and read this narrative of the glorification of Sree by all the deities with Indra at their head, deities that are competent to grant every wish,--succeed in winning great prosperity. These then O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behoves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection!'

SECTION CCXXIX

"Yudhishthira said, 'By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and which is beyond the reach of primordial nature.'[866]

"Bhishma said, 'One that is engaged in the practice of the religion of nivritti, that eats abstemiously, and that has his senses under complete control, can attain to Brahma which is immutable and which is above primordial nature. In this connection is cited the old narrative, O Bharata, of the discourse between Jaigishavya and Asita. Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.'

"Devala said, 'Thou art not gladdened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom? Whence hast thou got it? And what, indeed, is the refuge of that wisdom?'

"Bhishma said, 'Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith and profound sense.'

"Jaigishavya said, 'O foremost of Rishis, I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts. They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts, they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom.[867] They never grieve for what is yet to come. They are concerned with only what is before them and acts as they should. They never indulge in sorrow for what is past or even call it to their minds. Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects, O Devala, if solicited regardfully thereto.[868] Of mature knowledge, of great wisdom, with wrath under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed. Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity. Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are again never affected by praise and blame uttered by others in respect of them. They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature. Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others. They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness. O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow. I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased? Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage themselves. (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse. He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison. He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction. Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this. The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, viz., that of Brahma, which is eternal and which transcends the reach of primordial nature. The very gods, the Gandharvas, the Pisachas, and the Rakshasas, cannot reach the rung which is his who has attained to the highest end.'"

SECTION CCXXX

"Yudhishthira said, 'What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment?'

"Bhishma said, 'In this connection I shall recite to thee the words that Kesava, asked by Ugrasena, said unto him on a former occasion.'

"Ugrasena said, 'All persons seem to be very solicitous of speaking of the merits of Narada. I think that celestial Rishi, must really be possessed of every kind of merit. I ask thee, tell me this, O Kesava!'

"Vasudeva said, 'O chief of the Kukkuras, listen to me as I mention in brief those good qualities of Narada with which I am acquainted, O king! Narada is as learned in the scriptures as he is good and pious in his conduct. And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. It is for this reason that he is worshipped everywhere. Discontent, wrath, levity, and fear, these do not exist in Narada. He is free from procrastination, and possessed of courage. For this he is worshipped everywhere. Narada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere. He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere. He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect. He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is everywhere worshipped with respect. He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect. He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the Puranas. He is a great renouncer and he never disregards any one.[869] For this he is everywhere worshipped with respect. He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect. He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has, conquered wrath and cupidity. For this he is everywhere worshipped with respect. He has never quarrelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect. His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the Srutis. He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect. He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things.[870] He is never long subject to the influence of any doubt. For this he is everywhere worshipped with respect. He has no yearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect. He observes the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters connected with the origin of things. He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control For this he is everywhere worshipped with respect. He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with yoga. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect. He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect. He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect. Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well-versed with the course of time and its opportuneness for particular acts, and who is well-acquainted with all agreeable things?'"

SECTION CCXXXI

"Yudhishthira said, 'I desire, O thou of Kuru's race, to know what the origin and what the end is of all creatures; what is the nature of their meditation and what are their acts; what are the divisions of time, and what the allotted periods of life in the respective epochs. I desire also to know in full the truth about the genesis and the conduct of the world; the origin of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction? O best of virtuous persons, if thou art minded to favour us, do tell us this about which I ask thee. Having heard before this excellent discourse of Bhrigu unto the regenerate sage Bharadwaja which thou didst recite, my understanding, purged of ignorance, has become exceedingly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behoves thee to discourse to me (more elaborately).'

"Bhishma said, 'In this connection I shall recite to thee an old narrative of what the divine Vyasa said unto his son Suka when the latter had questioned the former. Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of Brahmacharya in consequence of his having earned excellence of religious merit, Suka addressed these very questions, about which his doubts had been solved, to his father the island-born Rishi who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.'

"Suka said, 'It behoveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time,[871] and what the duties are that should be accomplished by a Brahmana.'

"Bhishma said, 'Unto his son who had questioned him, the sire, having a knowledge of both the past and future, conversant with all duties and endued with omniscience, thus discoursed on the subject.'

"Vyasa said, 'Only Brahma, which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation.[872] The Rishis, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a Kashtha. Thirty Kashthas would make what is called a Kala. Thirty Kalas, with the tenth part of a Kala added, make what is known as a Muhurta. Thirty Muhurtas make up one day and night. Thirty days and nights are called a month, and twelve months are called a year. Persons conversant with mathematical science say that a year is made up of two ayanas (dependent on sun's motion), viz., the northern and the southern. The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action. A month of human beings is equal to a day and night of the Pitris. That division (as regards the Pitris) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep. A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night. Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also. I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently in respect of the Krita, the Treta, the Dwapara, and the Kali yugas. Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita yuga is four thousand and eight hundred years of the deities). As regards the other yugas, the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Treta is three thousand years and its morning extends for three hundred years and its evening for three hundred). The duration of the Dwapara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali yuga is one thousand years, and its morning extends for one hundred years, and its evening for one hundred.[873] These periods always sustain the never-ending and eternal worlds. They who are conversant with Brahma, O child, regard this as Immutable Brahma. In the Krita age all the duties exists in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means.[874] In the other yugas, duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception. In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter. It has also been heard by us that, in the succeeding yugas, the words of the Vedas, the periods of life, the blessings (uttered by Brahmanas), and the fruits of Vedic rites, all decrease gradually. The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding yuga. In the Krita, Penance occupies the foremost place. In the Treta, Knowledge is foremost. In the Dwapara, Sacrifice has been said to be the foremost, In the Kali yuga, only Gift is the one thing that has been laid down. The learned say that these twelve thousand years (of the deities) constitute what is called a yuga. A thousand such yugas compose a single day of Brahman.[875] The same is the duration of Brahman's night. With the commencement of Brahman's day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to yoga-meditation. When the period of slumber expires, He awakes. That then which is Brahman's day extends for a thousand such yugas. His nights also extends for a thousand similar yugas. They who know this are said to know the day and the night. On the expiry of His night, Brahman, waking up, modifies the indestructible chit by causing it to be overlaid with Avidya. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.'"[876]

SECTION CCXXXII

"Vyasa said, 'Brahma is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, viz., the mobile and the immobile.[877] At the dawn of His day, waking up. He creates with the help of Avidya this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest.[878] Overwhelming the Chit, which is effulgent, with Avidya, Mind creates seven great beings.[879] Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound. From Space, by modification, arises the bearer of all scents, viz., the pure and mighty Wind. It is said to possess the attribute of Touch. From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Sukram, it starts into existence, thus, possessing the attribute of Form. From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation.[880] These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung. Each has not only its own special attribute but each succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes). If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though it may exist in a state of attachment with Water and also Wind. These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling. All these great entities coming together, and commingling with one another, form the constituent parts of the body which are called limbs.[881] In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body.[882] Then the original Creator of all beings, having by his Maya divided Himself, enters that subtile form for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings.[883] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the Rishis, the Pitris, and men; the rivers, the seas, and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras, Rakshasas, birds, animals domestic and wild, and snakes. Indeed, he creates both kinds of existent things, viz., those that are mobile and those that are immobile; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation; and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness or untruthfulness, each creature, at every new creation, obtains that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it. It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, etc.), to the objects of the senses (such as form, etc.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities. Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of effects, exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent. Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects. As regards this subject,[884] some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some, that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They however, whose vision is directed to truth regard Brahma as the cause.[885] Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind. By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings. It is by Penance that the Rishis are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions. The names of the Rishis, all things that have been created, the varieties of form seen in existent things, and the course of actions, have their origin in the Vedas.[886] Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, occur in the Vedas. Upon the expiration of his night (i.e., at the dawn of his day), the uncreate Brahman creates, from prototypes that existed before, all things which are, of course, well-made by Him.[887] In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, observance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (Siddhi) attainable in this life.[888] That incomprehensible Brahma which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishads by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.[889] Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained). That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality. Two Brahmas should be known, viz., the Brahma represented by sound (i.e., the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme. The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaisyas. Serving the three other orders is the sacrifice laid down for the Sudras. Penances (or worship of Brahma) is the sacrifice laid down for the Brahmanas. In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them. In Krita age, men, worshipping only one Brahma, looked upon the Richs, the Samans, the Yajuses and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga, by means of penances. In the Treta age, many mighty men appeared that swayed all mobile and immobile objects. (Though the generality of men in that age were not naturally inclined to the practice of righteousness, yet those great leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices and the distinctions between the several orders, and the four modes of life, existed in a compact state. In consequence, however, of the decrease in the period of life in Dwapara, all these, in that age, fall off from that compact condition. In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them. The righteousness which is seen in the Krita age is now visible in such Brahmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures. As regards the other yugas, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinance of the Vedas are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and pilgrimages to sacred waters and spots.[890] As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each yuga. As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara. I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures. All the innumerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them.[891] I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, viz., Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action.'"

SECTION CCXXXIII

"Vyasa said, 'I shall now tell thee, how, when his day is gone and his night comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtile, merges everything into his Soul. When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration. All things mobile and immobile that are on the earth first disappear and merge into the substance of which this planet is composed. After all mobile and immobile objects have thus disappeared, the earth, shorn of trees and herbs, looks naked like a tortoise shell. Then water takes up the attribute of earth, viz., scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution. Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still. Then the attribute of water is taken by Heat, and losing its own attribute, water finds rest in that element. Dazzling flames of fire, ablaze all around, conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration. Then Wind comes and takes the attribute, viz., form of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated. The Wind, obtaining its own attribute, viz., sound, begins to traverse upwards and downwards and transversely along all the ten points. Then Space takes the attribute, viz., sound of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound. Then Space is all that remains, that element whose attribute, viz., sound dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe.[892] Then Chandrama's having made Mind (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Iswara are all that remain. This Chandramas, which is called also Sankalpa, is then, after a very long time, brought under Iswara's sway, then reason being that that Sankalpa has to perform a very difficult act, viz., the destruction of Chitta or the faculties that are employed in the process called judgment. When this has been effected, the condition reached is said to be of high Knowledge. Then Time swallows up this Knowledge, and as the Sruti declares, Time itself, in its turn, is swallowed up by Might, or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidya. Possessed of Vidya, Iswara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High. Thus all existent creatures are withdrawn into Brahma. Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience. Even thus doth the Unmanifest Brahma repeatedly undergo the processes of Elaboration and Withdrawal (i.e., Creation and Destruction), and even thus Brahman's Day and Night each consist of a thousand yugas.'"[893]

SECTION CCXXXIV

"Vyasa said, 'Thou hadst asked me about the Creation of all beings; I have now narrated that to thee in full. Listen to me as I tell thee now what the duties are of a Brahmana. The rituals of all ceremonies for which sacrificial fees are enjoined, commencing with Jatakarma and ending with Samavartana, depend for their performance upon a preceptor competent in the Vedas.[894] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor's fee, the youth should return home with a thorough knowledge of all sacrifices.[895] Receiving the permission of his preceptor, he should adopt one of the four modes of life and live in it in due observance of its duties till he casts off his body. He should either lead a life of domesticity with spouses and engaged in creating offspring, or live in the observance of Brahmacharya; or in the forest in the company of his preceptor, or in the practice of the duties laid down for a yati. A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life). A Brahmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes.[896] He should then enter the other modes of life, having cleansed himself by his acts. He should settle in that place which he may ascertain to be the most sacred spot on earth, and he should strive in all matters that lead to fame, for attaining to a position of eminence. The fame of Brahmanas increases through penances that are very austere, through mastery of the various branches of knowledge, through sacrifices, and through gifts. Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain. Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana singly.[897] For a Brahmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or Rishis, or Pitris, or preceptor or the aged, or the diseased, or the hungry.[898] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from one's own possessions, including even cooked food, more than one can fairly afford.[899] Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaisravas, belonging to Indra himself.[900] Of high vows (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brahmana, ascended to heaven. Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vasishtha, ascended to heaven and received high honours there. Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world. Usinara's son Sivi, having given away his own limbs and the dear son of loins for the sake of a Brahmana, ascended to heaven from this world. Pratardana, the ruler of Kasi, having given away his very eyes to a Brahmana, obtained great fame both here and hereafter. King Devavridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom. Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal Brahma, proceeded to regions of great felicity. Amvarisha of great prowess, heaving given unto the Brahmanas eleven Arvudas of kine, proceeded to heaven with all the people of his kingdom. Savitri, by giving away her ear-rings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity. Yuvanaswa, the son of Vrishadarbha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven. Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole earth; and Gaya gave away the earth with all her towns and cities, unto the Brahmanas. Once when the clouds ceased to pour, Vasishtha, resembling Brahman himself, kept alive all creatures like Prajapati keeping them alive (by his energy and kindness). Karandhama's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven. Brahmadatta, the ruler of the Panchalas, possessed of superior intelligence, by giving away two precious jewels called Nidhi and Sankha unto some of the foremost of the Brahmanas, obtained many regions of felicity. King Mitrasaha, having given his own dear wife Madayanti unto the high-souled Vasishtha, ascended to heaven with that wife of his. The royal sage Sahasrajit, possessed of great fame having cast off dear life itself for the sake of a Brahmana, ascended to regions of great felicity. King Satadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven. The king of the Salwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven. The Royal sage Madiraswa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods. The royal sage Lomapada, of great prowess, by giving away his daughter Santa to Rishyasringa, obtained the fruition of all his wishes. King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity. These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means Of gifts and penances, to heaven. Their fame will last as long as the earth herself will last. All of them have, by gifts, sacrifices and procreation of issue, proceeded to heaven.'"

SECTION CCXXXV

"Vyasa said, 'The knowledge called Trayi which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Samans, and the sciences called Varna and Akshara. There are besides, the Yajuses and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being. They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things. A Brahmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature. Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this world guided by the quality of goodness. Leading even the domestic mode of life., the Brahmana should be observant of the six acts already spoken of.[901] His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having self-control, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brahmana should never sink in languor. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint,--these enhance one's energy and destroy one's sins. One endued with intelligence should be abstemious in diet and should conquer one's senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to Brahma. He should worship the Fire and Brahmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse and all acts of unrighteous injury. This preliminary course of conduct is first laid down for a Brahmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts lies success.[902] The Brahmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters that has cupidity for its source, and wrath for its mire. He should never shut his eyes to the fact that Time stands behind him in a threatening attitude.--Time who is the great stupefier of all things, and who is armed with very great and irresistible force, issuing from the great Ordainer himself. Generated by the current of Nature, the universe is being ceaselessly carried along. The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it, and the yugas for the lakes along its course,--the mighty river of Time,--which has an origin as inconceivable as that of Brahma itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama.[903] Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts do (when thrown into that furious stream)? That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection). The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over. The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make knowledge one's raft.[904] For these reasons, the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He indeed, succeeds in keeping himself afloat who becomes conversant with Brahma. One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices and accepting gifts, and doing only the three other acts, viz., studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom. One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world. The Brahmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and worshipping the deities in the five sacrifices, eat after having fed the deities, Pitris, and guests. He should conform to those duties which are observed by the good; he should do all his acts like a person of governed soul; and he should, without injuring any creature, draw his substance by adopting a course that is not censurable. One who is well-versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear vision, who observes those duties that are laid down for his order, who does not, by his acts, produce an inter-mixture of duties, who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well-conversant with the distinctions between righteousness and inequity, succeeds in crossing all his difficulties. That Brahmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief. This is the course of conduct that was ordained of old for a Brahmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success. One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgment, does such acts of virtue as partake of the nature of inequity. Desiring to do what is right, one does what is wrong. Similarly, desiring to do what is wrong one does what is right. Such a person is a fool. Not knowing, the two kinds of acts, one has to undergo repeated rebirths and deaths.'"

SECTION CCXXXVI

"Vyasa said, 'If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore. Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable save either themselves or others. He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to, these two and ten requirements of yoga, viz., place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.[905] He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul. Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross. Without speaking of the results of the attainment of Brahma by yoga, it may be said that he who sets himself to only enquiring after the Soul transcends the necessity of observing the acts laid down in the Vedas. The body with jiva within it is an excellent car. When sacrifices and religious rites are made its upastha, shame its varutha, Upaya and Apaya its kuvara, the breath called Apana its aksha, the breath called Prana its yuga, knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome vandhura, the assumption of good behaviour its nemi, vision, touch, scent, and hearing its four steeds, wisdom its nabhi, all the scriptures its pratoda, certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with Brahma) its goal, then may that car reach Brahma and shine there in effulgence.[906] I shall now tell thee the speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal constituted by Brahma that is above decrepitude and destruction. To set the mind upon one thing at a time is called Dharana.[907] The Yogin observing proper vows and restraints, practises in all seven kinds of Dharana. There are, again, as many kinds of Dharanas arising out of these, upon subjects that are near or remote.[908] Through these the Yogin gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest.[909] I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in yoga according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to yoga commenced (according to rules) by him who looks within his own self.[910] The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour.[911] Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible. For, then, the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself. When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually, the form displayed by Wind becomes like that of the thinnest gossamer. Then having acquired whiteness, and also, the subtlety of air, the Brahman's soul is said to attain the supreme whiteness and subtlety of Ether. Listen to me as I tell thee the consequences of these diverse conditions when they occur. That Yogin who has been able to achieve the conquest of the earth-element, attains by such lordship to the power of Creation. Like a second Prajapati endued with a nature that is perfectly imperturbable, he can from his own body create all kinds of creatures. With only his toe, or with his hand or feet, that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the Sruti. The Yogin, who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will. By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes his consciousness of individuality,--these five elements come within his sway. When the Understanding, which is the soul of the five elements and of the consciousness of individuality,[912] is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty with respect to all things), comes to him. In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest.[913] Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sankhya system of philosophy. In both the Yoga and the Sankhya, systems, five and twenty topics of knowledge have been treated in nearly the same way. Listen to me as I mention their chief features. That has been said to be Manifest which is possessed of these four attributes, viz., birth, growth, decay, and death. That which is not possessed of these attributes is said to be Unmanifest. Two souls are mentioned in the Vedas and the sciences that are based upon them. The first (which is called Jivatman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (viz., Religion, Wealth, Pleasure and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and non-Intelligent. I have thus told thee about Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses. The doctrine of the Sankhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites, such as pleasure and pain, heat and cold, etc., who never gives way to wrath or hate, who never speaks an untruth, who, though slandered or struck, still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains the three, viz., speech, acts, and mind, and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for sustaining life, who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left, unaccomplished,[914] who bears himself with equal friendliness towards all creatures, who regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally,[915] who is free from longing with respect to all objects of desire, who practises Brahmacharya, and who is firm and steady in all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in winning Emancipation. Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation.[916] I have thus discoursed to thee on those topics (viz., Emancipation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which in reality, are one and the same).[917] Thus can one transcend all pairs of opposites. Thus can one attain to Brahma.'"[918]

SECTION CCXXXVII

"Vyasa said, 'Borne up and down in life's ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself (without extending his arms hither and thither for catching any other support).'[919]

"Suka said, 'What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called abstention from acts, by which an extension of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, viz., birth and death, may be avoided.'[920]

"Vyasa said, 'That fool who believing that all this exists in consequence of its own nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth.[921] They again who firmly believe that all Cause is due to the nature of things, fail to acquire any truth by even listening to (wiser) men or the Rishis (who are capable of instructing them).[922] Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard nature as the cause, never succeed in obtaining any benefit for themselves.[923] This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own nature and (2) that they flow (in consequence of their own nature) from others that are different from and that precede them.[924] Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses. They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of medicines, for diseases of every kind. It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule.[925] It is by wisdom that the high and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things.[926] All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth. Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter), should be regarded as superior to.(non-intelligent) matter.[927] Mobile creatures, that are innumerable, and of two kinds, viz., those that have many legs and those that have two. The latter, however, are superior to the former. Bipeds, again are of two species, viz., those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food.[928] Bipeds moving on land are of two kinds viz., middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the former) in consequence of their observance of the duties of caste.[929] The middling or intermediate ones are said to be of two kinds, viz., those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not. Those conversant with duties are said to be of two kinds, viz., those that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them.[930] Those that are acquainted with the Vedas are said to be of two kinds, viz., those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas with the duties laid down in them are said to flow from them. Preceptors of the Vedas are of two kinds, viz., those that are conversant with the Soul and those that are otherwise. Of these, the former are superior in consequence of their knowledge of what is meant by Birth and Death.[931] As regards duties, they are, again, of two kinds (viz., Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance.[932] The gods know him for a Brahmana who is devoted to knowledge of Brahma (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul.[933] They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods.[934] Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness. Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself.'"[935]

SECTION CCXXXVIII

"Vyasa said, 'These, then, are the obligatory acts ordained for Brahmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts. If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional.[936] As regards this (doubt about the true character of acts, it should be said that), if acts are ordained for man for inducing knowledge (by which alone Brahma or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me.[937] With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause. Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three (viz., Exertion, Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all the three combined are the cause.[938] Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold Brahma to be the universal cause. The men of the Treta, the Dwapara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness.[939] In that age all men regard the Richs, the Samans, and the Yajuses as identical not withstanding their apparent diversity. Analysing desire and aversion, they worship only penance.[940] Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone. By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things.[941] That Brahma has been expounded in the declarations of the Vedas. For all that, Brahma is inconceivable by even those that are conversant with those declarations. Once more has Brahma been declared in the Vedanta. Brahma, however, cannot be beheld by means of acts.[942] The sacrifice ordained for Brahmans consists in japa (meditation and recitation), that for Kshatriyas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaisyas consists in the production of crops and, the keep of domestic animals; and that for Sudras in menial service of the: three other orders. By observing the duties laid down for him and by studying the Vedas and other scriptures, one becomes a Dwija (regenerate). Whether one does any other act or not, one becomes a Brahmana by becoming the friend of all creatures.[943] In the beginning of Treta, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in, their entirety. In consequence, however, of the duration of life being decreased in Dwapara, those are overtaken by decline. In the Dwapara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye.[944] In that age, the duties of the respective order disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear.[945] Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them as also the duties in respect of the four modes of life. They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse.[946] As the showers of heaven cause all products of the earth to grow, after the same manner the Vedas, in every age, cause all the angas to grow.[947] Without doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee. Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, etc.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than how they have been ordained by supreme Brahma).'[948]

SECTION CCXXXIX

"Bhishma said, 'Thus addressed (by his sire), Suka, highly applauding these instructions of the great Rishi, set himself about asking the following, question relating to the import of duties that lead to Emancipation.'

"Suka said, 'By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeed in attaining to Brahma which is incapable of being apprehended by either direct evidence or inference, and unsusceptible of being indicated by the Vedas? Asked by me, tell me by what means is Brahma to be apprehended? Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by the aid of the Sankhya philosophy, or by Yoga? By what means may what kind of singleness of purpose be attained by men, with respect to both, viz., the mind and the senses? It behoveth thee to expound all this to me.'[949]

"Vyasa said, 'No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything.[950] The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life.[951] The bodies of all embodied creatures are derived from earth. The humours are from water. Their eyes are said to be derived from light. Prana, Apana (and the three other vital breaths) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, etc.) are of Space. In the feet (of living creatures) is Vishnu. In their arms is Indra. Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati.[952] The ears, skin, eyes, tongue and nose forming the fifth, are said to be the sense of knowledge. These exist for the purposes of apprehension of their respective objects. Sound, touch, form, taste and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independent of) the senses. Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the knowledge sitting in the heart.[953] The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the knowledge is the lord of the mind (in employing, and guiding or restraining it).[954] The senses, the objects of the senses, the attributes of those objects represented by the word nature, knowledge, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures.[955] The body within which the knowledge dwells has no real existence. The body, therefore, is not the refuge of the knowledge. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the knowledge which exists only in the form of a sound. The Soul also is not the refuge of the knowledge. It is Desire that creates the knowledge. Desire, however, never creates the three attributes.[956] The man of wisdom, capable of subduing his senses, beholds the seventeenth, viz., the Soul, as surrounded by six and ten attributes, in his own knowledge by the aid of the mind. The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind's lamp. Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body. Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes Brahma's self. They that are possessed of wisdom look with an equal eye upon a Brahmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandala.[957] Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things are pervaded by it.[958] When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to Brahma. One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound.[959]He that can always realise the identity of all things with his own self certainly attains to immortality. The very gods are stupefied in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desire to attain to (Brahma which is) the final refuge (of all things).[960] Indeed, the track which is pursued by men of knowledge is as visible as that of birds in the sky or of fish in water. Time of its own power, cooks all entities within itself. No one, however, knows That in which Time, in its turn, is itself cooked.[961] That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is to tangible entity; it is not to be found in any place.[962] All these worlds are within That. There is nothing in these worlds that exists out of that. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string, even if one goes on with the speed of the mind, itself, one would not still reach the end of that which is the cause of all this.[963] That is so gross that there is nothing grosser. His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things. That is minuter than the minutest, that is the heart of all entities. Existing, without doubt, that is still imperceptible. Indestructible and destructible,--these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in Chaitanya is celestial, immortal, and indestructible. Though the lord of a existent beings both mobile and immobile, though inactive and divested of attributes, it enters, nevertheless, the well-known mansion of nine doors and becomes engaged in action.[964] Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions.[965] That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth.'"[966]

SECTION CCXL

"Vyasa said, 'O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of knowledge as expounded in the Sankhya system. Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses, and the all-pervading Soul is said to be Knowledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise, viz., desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection,[967] one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes and ears by the aid of one's mind, one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brahmanas, and one should bow one's head to the deities. One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. Brahma is the effulgent seed (of everything). It is, again, the essence of that seed whence is all this.[968] Brahma became the eye, in the form of this mobile and immobile universe, of all entities that took birth.[969] Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to Brahma,[970] Firmly uniting the senses and the mind (having drawn them away from all external objects) with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the knowledge. If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag. The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his tongue, and then his nose. Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the knowledge. Indeed, having restrained the five senses, the Yati should fix them on the mind. When these the mind for their sixth become concentrated in the knowledge, and thus concentrated remain steady and untroubled, then Brahma becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance. Indeed, one then beholds in oneself one's soul like lightning fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude. Those high-souled Brahmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it. Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible.[971] Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,--acquiring all these by Yoga the Yogin should disregard them and merge them all in the knowledge.[972] Restraining speech and the senses one should practise Yoga during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him.[973] Restraining all the senses within the heart, one should, with faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it. One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it. With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there. One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eye upon objects acquired or lost. He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind.[974] Unto one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things,--indeed, unto one who is ever engaged in Yoga thus for even six months,--Brahma as represented by sound appears very vividly.[975] Beholding all men afflicted with anxiety (on account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupefied. Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end.[976] He that has subdued his mind beholds in his own self, by the aid of his own knowledge the Uncreate, Ancient, Undeteriorating, and Eternal Brahma,--That, viz., which can not be attained to except by fixed senses,--That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.'[977]

"Bhishma continued, 'By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings.'"[978]

SECTION CCXLI

"Suka said, 'The declarations of the Vedas are twofold. They once Jay down the command, 'Do all acts.' They also indicate (the reverse, saying), 'Give up acts.' I ask, 'Whither do persons go by the aid of Knowledge and whither by the aid of acts?'[979] I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.'

"Bhishma continued, 'Thus addressed, the son of Parasara said these words unto his son, 'I shall expound to thee the two paths, viz., the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me, as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky. The question that thou hast asked me has given me such pain as an atheistic discourse gives to a man of faith. These are the two paths upon which the Vedas are established; the duties (acts) indicated by Pravritti, and those based on Nivritti that have been treated of so excellently.[980] By acts, a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason, Yogins who behold the other side of the ocean of life never betake themselves to acts. Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Unmanifest, and Immutable. One class of persons that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly. Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks. The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge, one attains to that whither there is no occasion for grief; whither one becomes freed from both birth and death; whither one is not subject to decrepitude; whither one transcends the state of conscious existence.[981] whither is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; whither all become freed from the influence of all pairs of opposites (Like pleasure and pain, etc.), as also of wish or purpose.[982] Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts. Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtle (but undestroyed) form. The great Rishi (Yajnavalkya in Vrihadaranayaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament.[983] Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the results of modification, and with a subtile form that represents a total of six and ten.[984] The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the knowledge.[985] Tamas, Rajas, and Sattwa are the attributes of the knowledge. The knowledge is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul.[986] The body with the soul is said to be the attribute of jiva. It is jiva that acts and cause all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is Kshetra (and what is Kshetrajna) to be above jiva.'"

SECTION CCXLII

"Suka said, 'I have now understood that there are two kinds of creation, viz., one commencing with Kshara (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the knowledge. This last transcends the other and is regarded to be the foremost.[987] I desire, however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct.[988] In the Vedas there are both kinds of declarations, viz., do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behoveth thee to expound this clearly.[989] Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.'[990]

"Vyasa said, 'The course of conduct that was first established by Brahma himself was duly observed by the wise and pious persons of old, viz., the great Rishis of ancient times. The great Rishis conquer all the worlds by the practice of Brahmacharya. Seeking all things that are good for himself by fixing the mind on the knowledge,[991] practising severe austerities by residing in the forest and subsisting on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to Brahma.[992] Abstaining from flattery and from bowing thy heads to others, and avoiding both good and evil, live thou in the forest by thyself, appeasing hunger by any means that comes by the way.'

"Suka said, 'The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural?[993] I desire to hear this: how can both be regarded as authoritative? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts?'

"Bhishma continued, 'Thus addressed, the son of Gandhavati, viz., the Rishi, applauding these words of his son possessed of immeasurable energy, replied unto him, saying the following.'

"Vyasa said, 'One that is a Brahmacharin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their respective modes of life. Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand Brahma. The four modes of life constitute a ladder or flight of steps. That flight is attached to Brahma. By ascending that Right one--succeeds in reaching the region of Brahma. For the fourth part of his life, the Brahmacharin, conversant--with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son. While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his.[994] All such acts again as should be done by the disciple, as also those which should be done by a menial servant, should be accomplished by him. Finishing these he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor. Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil, speech, and take lessons only when his preceptor invites him for it.[995] Become pure in body and mind, and acquiring cleverness and other virtues, he should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity.[996] He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed. He should gently touch his preceptor's feet with upturned palms, the right foot with the right and the left with the left. Reverentially saluting the preceptor, he should say unto him, 'O illustrious one, teach me. I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished. O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command.' Having said all this, and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion. Whatever scents or tastes the Brahmacharin may abstain from while actually leading a life of Brahmacharya may be used by him after his return from the preceptor's abode. This is consistent with the ordinance. Whatever observances have been elaborately laid down for Brahmacharins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call). Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should, from that mode of life, pass into the others (one after another) and practise the duties of each. Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance, take his leave and return home (for entering into a life of domesticity).[997] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he should, observant all the while of vows and fasts, become a house-holder and pass the second period of life.'"

SECTION CCXLIII

"Vyasa said, 'Observant of meritorious vows, the householder, for the second period of life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established afire (of his own). As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year. The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.[998] Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures.[999] A householder observing the first kind of conduct may practise all the six well-known duties (viz., sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only, of these duties (viz., learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity (viz., learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (viz., learning the scriptures). The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should be slaughter animals (for food) except in sacrifices.[1000] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the Yajuses for that much is due to both animate and inanimate existences. The house-holder should never sleep during the day, or during the first part of the night, or during the last part thereof. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brahmana should be suffered to remain unfed or unworshipped. He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures, as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the Pitris in sacrifices and religious rites is meant for the service of guests like these. In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmacharins and Sannyasins. The householder should every day become an eater of vighasa, and should every day eat amrita. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute amrita. That householder who eats after having fed (all relatives and) servants is said to eat vighasa. The food that remains after the servants have been fed is called vighasa, and that which is left after the presentation of sacrificial offerings is called amrita. One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses. He should never quarrel with his Ritwik, Purohita, and preceptor, with his maternal uncle, guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this.[1001] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajapati. The guest is puissant enough to lead to the region of Indra. The Ritwik has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viswedevas. Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (viz., north, etc.), and the mother and the maternal uncle have power over the earth. The old, the young, the afflicted the wasted have power over the sky.[1002] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reason, a householder endued with learning, observant of duties, and possessed of endurance, should bear, without warmth or anxiety of heart every kind of annoyance and even censure from the last named relatives. No righteous household should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one.[1003] As regards the four (principal) modes of life also, the same rule of merit applies, viz., the one that comes after is superior to the one preceding it. Accordingly, domesticity is superior to Brahmacharya, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest life. One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes. That kingdom grows in prosperity where these highly deserving persons live, viz., those that lead a life of domesticity according to the Kumbhadhanya method, they that lead it according to the Unchha method, and they that lead it according to the Kapoti method.[1004] That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below. A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses. For all high-souled householders heaven has been ordained. That heaven is equipped with delightful cars for each (moving at the will of the rider). Even that is the delightful heaven indicated in the Vedas. For all householders of restrained souls, the regions of heaven constitute the high reward. The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven. After this comes that high and superior mode of life, called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses,--of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it.'"

SECTION CCXLIV

"Bhishma said, "Though hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of. Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode in which wives afflict themselves by means of Austerities. It is the mode practised by those that live as forest recluses. Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have resorted to this mode after proper deliberation!'

"Vyasa said, 'When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest. The third part of his life he should pass in the observance of the Vanaprastha mode. He should attend to those fires to which he had attended as a householder. Desirous of sacrificing, he should adore the deities (according to the rituals ordained). Observant of vows and abstemious in diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully.[1005] He should attend to all the rituals of a sacrifice. He should live upon rice growing indigenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices.[1006] Four kinds of courses of conduct have been laid down for observance in the Vanaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices. They should during the season of the rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet.[1007] They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices). Some amongst them use only teeth for cleaning grain. Others use only stones for that purpose.[1008] Some amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly.[1009] There are many who drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhanasas. These and other diverse observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Upanishads. The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes _after_ domesticity and forest life. In this very Yuga, O son, many learned Brahmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven Rishis (viz., Atri, Angiras, Pulastya, Pulaha, Vasishtha, Narada, and Kratu), Madhucchandas, Aghamarshana, Sankriti Sudivatandi who lived withersoever he pleased and was content to take what came (without ever seeking for anything).[1010] Ahovirya Kavya, Tandya, the learned Medhatithi, Karmanirvaka of mighty energy, and Sunyapala who had exerted himself greatly (for acquiring ascetic puissance) were the authors of this course of duties, and themselves observing them have all proceeded to heaven. Many great Rishis, O son, who had the puissance to behold immediately the fruits of their ascetic merit,[1011] those numerous ascetics who are known by the name of Yayavaras, many Rishis of very austere penances and possessed of accurate knowledge in respect of distinctions of duty, and many other Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilyas, the Saikatas, all of whom were devoted to austere penances,[1012] who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven. Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies.[1013] When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the Dakshina should be everything of which he may be possessed, he should himself perform his own Sraddha. Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and resting also on his own self.[1014] He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments. (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day.[1015] When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds, then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in his own Self for the sake of his Emancipation.[1016] Without finding fault with his food he should eat five or six mouthfuls, offering them duly unto five vital airs uttering (every time the well-known) mantras of the Yajurveda.[1017] Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and bristles and pare off one's nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness.[1018] That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.[1019] Of excellent disposition and conduct, with sins all washed off, the person who is conversant with his own self never desires to do any act for either this or the other world. Freed from wrath and from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns. One (in the observance of Sannyasa) should not feel reluctant in discharging the duties included in Yama and those also that walk behind them (and are included in niyama). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control, such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives.[1020] After the third is the fourth mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all!'"

SECTION CCXLV

"Suka said, 'While living in the due observance of the duties of the foremost of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?'

"Vyasa said, 'Having acquired (purity of conduct and body) by the practice of the first two modes of life, viz., Brahmacharya and domesticity, one should, after that, set one's soul on Yoga in the third mode of life. Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition![1021] Having subdued all faults of the mind and of heart by easy means in the practice of the first three modes of life (viz., pupilage, domesticity, and seclusion) one should pass into the most excellent and the most eminent of all the modes, viz., Sannyasa or Renunciation. Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition). One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme.[1022] Eating little and that even under proper regulations, he should not eat more than once a day. The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures.[1023] That person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object.[1024] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him. That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true Brahmana.[1025] Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds. Him the gods know for a Brahmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse.[1026] Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of compassion unto all creatures. One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master). He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind. As the footprints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga[1027]. After the same manner, every other duty and observance is supposed to be engulfed within the one duty of abstention from injury (to all creatures).[1028] He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare. The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death. Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to any thing, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul. The gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.[1029] The gods know him for a Brahmana who is freed from desire, who never exerts himself for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, (and who is free from attachments of every kind). All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind.[1030] The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, forswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures.[1031] That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire. Such a man, who sacrifices in his own self, makes a liberation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified.[1032] They who apprehend the Jiva-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be Iswara partaking of that which is foremost, viz., the nature of the Supreme Soul, becomes object of great regard in all the worlds. The very gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings. He who sees in the soul that resides within his body, that foremost of beings which is not attached to the earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very deities as the foremost of all beings.[1033] The very deities worship him in whose understanding is set the wheel of Time, which is constantly resolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with two and ten radii consisting of the two and ten months, which has excellent joint, and towards whose gaping mouth proceeds this universe (ready to be devoured).[1034] The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. Jiva, occupying a portion of that capacious unconsciousness gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness.[1035] Endued with effulgence as also with the principle of eternity, Jiva is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation). A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable.'"

SECTION CCXLVI

"Vyasa said, 'The Jiva-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called Mahat, is superior to the understanding. Superior to Mahat is the Unmanifest (or Prakriti). Superior to the Unmanifest is Brahma. There is nothing Superior to Brahma. That is the highest limit of excellence and the highest goal. The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understanding. Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, viz., the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of puissance, and thereby making his soul perfectly tranquil, the Yogin obtains that to which immortality inheres. That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions).[1036] Destroying all desires, one should merge the gross Understanding into one's subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.[1037] By purifying his heart, the Yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness.[1038] The indication of that purity of heart (of which I speak) is that one who has attained to experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still. Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul.[1039] This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith. By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand Richs, this nectar hath been raised. As butter from curds and fire from wood, even hath this been raised for the sake of my son,--this that constituteth the knowledge of all truly wise men. This discourse, O son, fraught with solid instruction, is intended for delivery unto Snatakas.[1040] It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances. It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour. It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit, unto a Brahmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others. If any person makes a gift of the whole earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift. I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of Rishis, that has been treated in the Upanishads, and that forms the topic of thy inquiry. Tell me what, after this is in thy mind?

Tell me in what thou has still any doubt? Listen, for here I am, O son, faces turned towards all directions. The Sun and the Moon are thy two seated before thee! Upon what indeed, shall I once more speak to thee?'"

SECTION CCXLVII

"Suka said, 'O illustrious one, O foremost of Rishis, once again discourse to me on Adhyatma more elaborately. Tell me what, indeed, is Adhyatma and whence does it come?'[1041]

"Vyasa said, 'That, O son, which is regarded as Adhyatma with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of Adhyatma). Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and, though really one, are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are yet counted as different from one another). Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction). All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referable to this fivefold entity. These five entities occur in all existent things. The Creator of all things, however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends.'[1042]

"Suka said, 'How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?'

"Vyasa said, 'I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens. Sound, the sense of hearing, and all the cavities within the body,--these three--have space for their origin. The vital breaths, the action of the limbs and touch form the attributes of the wind. Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours,--these three,--are from water. Scent, nose, and the body,--these three,--are the attributes of earth. These, then, as I have expounded to thee, are the transformations of the five (great) entities with senses. Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth. Mind, Understanding, and Nature,--these three,--spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects), do not transcend those attributes.[1043] As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself.[1044] The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally due to the action of the Understanding.[1045] It is the understanding that is transformed into the (five) attributes (of form, scent, etc.). It is understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes?[1046] In man there are five senses. The mind is called the sixth (sense). The Understanding is called the seventh. The Soul is the eighth. The eyes (and the other senses) are for only receiving impressions of form (and scent, etc.). The mind exists for doubting (the accuracy of those impressions). The Understanding settles those doubts. The Soul is said only to witness every operation without mingling with them. Rajas, Tamas, and Sattwa,--these three,--arise from their own counterparts. These exist equal in all creatures (viz., the deities and human beings, etc.). These are called attributes and should be known by the actions they induce.[1047] As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa. All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas. All such states again as exist with stupefication (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reasons or inward light), should be known as ascribable to the action of Tamas. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa. Pride, untruthfulness of speech, cupidity, stupefication, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas. Stupefaction of judgment, heedlessness, sleep, lethargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas.'"[1048]

SECTION CCXLVIII

"Vyasa said, 'The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that impel to acts. The objects of the senses are superior to the senses. The mind is superior to those objects. The understanding is superior to mind. The Soul is regarded as superior to Understanding. (As regards the ordinary purposes of man) the Understanding is his Soul. When the understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.[1049] In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) present different aspect in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification. It is the modifications of the

Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and, Tamas). Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.[1050] When the Understanding desires for anything, it comes to be called by the name of Mind. The senses again, though (apparently different) should all be taken as included within the Understanding. The senses, which are engaged in bearing impressions of form, scent etc., should all be subdued.[1051] When a particular sense becomes subservient to the Understanding, the latter though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them.[1052] All the three states that exist (viz., Sattwa, Rajas, and Tamas), inhere to these three (viz., Mind, Understanding, and Consciousness) and like the spokes of a car-wheel acting in consequence of their attachment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).[1053] The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by Yogins with the aid of all especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects.[1054] The universe is of this nature (viz., it is only a creation of the understanding). The man of knowledge, therefore, is never stupefied (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects). The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid, what then should be said of the vicious whose senses are impure? When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed.[1055] As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas). After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment. He who avoids acts after having done them duly,[1056] and takes delight in the one really existent entity, viz., the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes, obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul both of which are exceedingly subtile. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exists in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna. As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union.'"

SECTION CCXLIX

"Vyasa said, 'The objects by which one is surrounded are created by the understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides, over them all, without, however, mingling with them.[1057] The objects which the understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the understanding partake of the nature of the understanding. Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.[1058] Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul alone.[1059] The Soul is without beginning and without end. Comprehending his Soul properly man should move and act, without giving way to wrath, without indulging in joy, and always free from envy. Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled. Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, viz., as presenting only the character of Chit which has knowledge alone for its indication, is never distressed. Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity. This knowledge is the possession of a Brahmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.[1060] By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated.[1061] Those things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge. One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, they that are conversant with both objects, behold, viz., that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.[1062] That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (viz., hell), even if the man of wisdom engages in acts.'"[1063]

SECTION CCL

"Suka said, 'Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty above which no higher one exists in this world.'

"Vyasa said, 'I shall now tell thee of duties having a very ancient origin and laid down by the Rishis, duties that are distinguished above all others. Listen to me with undivided attention. The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty. Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self. When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.[1064] Those high-souled Brahmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence. As a large tree endued with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, after the same manner the Soul as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.[1065] One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience. Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth). Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the tirtha by its miry banks. Falsehood forms its surges, anger its mire. Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding cross that river having desires for its alligators. The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross, only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect. Relying them on a purged and elevated understanding, thou wilt succeed in becoming Brahma's self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin, look thou upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface. Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish. This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive. This knowledge of the Soul, of which I have just now spoken to thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery,--indeed, the greatest of all mysteries, and the very highest knowledge that one can attain. Brahma hath no sex,--male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present. Whatever one's sex, male or female, the person that attains to the knowledge of Brahma hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth.[1066] These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success).[1067] For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a delighted heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee, my son!'"

SECTION CCLI

"Vyasa said, 'One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honour and achievements and fame. Even this is the behaviour of a Brahmana possessed of vision.[1068] He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharya, he that knows all the Richs, Yajuses, and Samans, is not a regenerate person.[1069] One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with Brahma, is said to be conversant with all the Vedas. One that is divested of desire (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person.[1070] Having performed only various kinds of religious rites and diverse sacrifices completed with gift of Dakshina, one does not acquire the status of a Brahmana if he is devoid of compassion and hath not given up desire.[1071] When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then he is said to attain to the status of Brahma. When one abstains from injuring all creatures in thought, speech, and act, then he is said to acquire the status of Brahma. There is only one kind of bondage in this world, viz., the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of Brahma. Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time. That person into whose mind all sorts of desire enter like diverse streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects. Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The latter, even if he attains to heaven, has to fall away from it.[1072] The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object. Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object.[1073] For the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end.[1074] One possessed of those six attributes, viz., contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.[1075] They that, transcending all consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, viz., the Vedas and truth, etc.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (viz., instruction, meditation and Yoga), succeed in attaining to Emancipation.[1076] The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with Brahma, enjoys beatitude that knows no termination. The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means. He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry. Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brahmana. Such a person is said to be distinguished above others. Such a person is said to derive his joys from the Soul. With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happiness is continuously enhanced like the lunar disc (in the lighted fortnight).[1077] Like the Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also Mahat and the Unmanifest.[1078] Decrepitude and death cannot assail that Brahmana who has got beyond the sphere of acts, who has transcended the destruction of the Gunas themselves, and who is no longer attached to worldly objects.[1079] Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend even in this life his senses and all their objects. That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest.'"[1080]

SECTION CCLII

"Vyasa said, 'Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of Adhyatma.[1081] Space, wind, light, water and earth counted as the fifth, and bhava and abhava and time, exist in all living creatures having the five for their constituent ingredients.[1082] Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute. The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind. Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colours for its attribute. Liquefied discharges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water. All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin. The nose is called the sense of scent. The object of that sense, viz., scent, should be known as the attribute of earth. Each subsequent element possesses the attribute or attributes of the preceding one besides its own. [1083] In all living creatures again are the (three) supplementary entities (viz., avidya, kama, and karma).[1084] The Rishis thus declared the five elements and the effects and attributes flowing from or belonging to them. The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest. The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite), becomes known as Jiva invested with body (or jivatman) through consequences derived from acts.[1085] That man who looketh upon the entire assemblage of living creatures to be unstained, though endued with all these entities having time for their essence, has never to recur to acts affected by error.'"[1086]

SECTION CCLIII

"Vyasa said, 'Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross body in which it resides.[1087] As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.[1088] As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image.[1089] All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings. Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the Rajas born of acts, as also the very puissance that Yoga begets, succeed in keeping their linga form under complete control.[1090] The Jiva that dwells in such Yogins, always endued with the seven subtile entities (viz., Mahat, consciousness, and the five tanmatras of the five elemental entities), roves in all regions of bliss, freed from decrepitude and death. I say 'always', and 'freed from death' only in accordance with the common form of speech, for in reality, that linga form is terminable.[1091] That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain.[1092] Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds. In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious acts, and (sees and hears, etc.) as he does in his wakeful hours. Wonderful it is to note that jiva, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach. Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body: the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature. They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul transcending the inanimate and gross body, the imperceptible linga body, and the karana body that is not destroyed on the occasion of even the universal destruction.[1093] Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sannyasa), these to which I have adverted, which have yoga for their foremost, and which imply a cessation of every operation of the Mind and the understanding, have been laid down by Sandilya (in the Chandogya Upanishad).[1094] Having comprehended the seven subtile entities (viz., the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (viz., omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidya endued with the three qualities, one succeeds in beholding (guided by the scriptures), high Brahma.'"[1095]

SECTION CCLIV

"Vyasa said, 'There is a wonderful tree, called Desire, in the heart of a man. It is born of the seed called Error. Wrath and pride constitute its large trunk. The wish for action is the basin around its foot (for holding the water that is to nourish it). Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigour. Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side. Excessively greedy men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit.[1096] He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both.[1097] That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered.[1098] A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of samadhi, the far-reaching root of this tree.[1099] One who knows that the end of all acts undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow. The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide. The senses are the citizen that are employed by the mind (upon the service of the mistress). For cherishing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, viz., Tamas and Rajas.[1100] Upon the fruits of those acts rest those citizens along with the chiefs of the city (viz., Mind, Understanding, and Consciousness).[1101] The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means. This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind that serves it). Then again the senses, agitated by the stained mind, lose their own stability. Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately Meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost. The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the understanding.[1102] The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over the Rajas-stained understanding like an image upon a mirror.[1103] It is the mind that first unites in friendship with Rajas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).'"

SECTION CCLV

"Bhishma said, 'Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born Rishi on the subject of the enumeration of the entities. Like unto a blazing fire (for having transcended all ignorance), the great Rishi said these words unto his son who resembled a fire wrapped in smoke.[1104] Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance). The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience of the capacity to bear. The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthly products.[1105] The properties of fire are irresistible energy, inflammability, heat, capacity t o soften, light, sorrow, disease, speed, fury, and invariably upward motion. The properties of the wind are touch that is neither hot nor cool, capacity to assist the organ of speech, independence (in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit) and birth (including death). The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body. These are the fifty properties, as declared, that constitute, the essence of the five elementary entities.[1106] Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness,--these are the properties of the mind. Destruction of both good and evil thoughts (i.e., dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.'

"Yudhishthira said, 'How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse.'

"Bhishma said, 'The understanding is said to possess altogether sixty properties, for the understanding includes the five elements.[1107] All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul). The theories contradicting the Revelation that have in the previous Vedas, O son, been placed before thee (about the origin of the Universe and its other incidents) are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Supreme Brahma, do thou, after attaining to the puissance that the knowledge of Brahma offers, seek to win tranquillity of heart.'"[1108]

SECTION CCLVI

"Yudhishthira said, 'These lords of earth that lie on the earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation. Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might. I do not behold any one else (in the world) that could slay any of these men in battle.[1109] All of them were endued with great prowess, great energy, and great strength. Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are dead. Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death? Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies)? Whence is death? For what reason also doth death takeaway (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial!'

"Bhishma said, 'In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horses and men having been reduced in number, he was brought under the sway of his foes in battle. His son named Hari, who resembled Narayana himself in strength, was in that battle slain by his foes along with all his followers and troops. Afflicted with grief on account of the death of his son, and himself brought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Narada on the earth. The monarch told Narada all that had happened, viz., the death of his son in battle and his own capture by his enemies. Having heard his words, Narada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.'

"Narada said, 'Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king! Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them met with death. There was no part of the universe that was not overcrowded with living creatures, O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless. Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about. Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch. Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and earth and the firmament and the whole universe with all its mobile and immobile beings. Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion. Then the divine and auspicious Sthanu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman. When Sthanu came to Brahman from motives of benevolence, the great God burning with energy, addressed him, saying, 'Thou deservest boons at my hands. What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast.'"

SECTION CCLVII

"Sthanu said, 'Know, O lord, that my solicitations to thee are on behalf of the created beings of the universe. These beings have been created by thee. Do not be angry with them, O grandsire! By the fire born of thy energy, O illustrious one, all the created beings are being consumed. Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe.'

"The lord of all created beings said, 'I am not angry, nor it is my wish that all the created beings should cease to exist. It is only for lightening the burthen of the earth that destruction is desirable. The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahadeva, for destroying them, especially as She seemed to sink under their burthen into the water. When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast.'

"Sthanu said, 'Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures. Be gratified. Let not these mobile and immobile beings be destroyed. All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties, are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands. If destroyed, these creatures would not come back. Therefore, let this energy of thine be neutralised by thy own energy. Actuated by compassion for all created beings find some means so that, O Grandsire, these living creatures may not burn. Oh, let not these living creatures perish with even their descendants thus destroyed. Thou hast appointed me as the presider over the consciousness of all living creatures, O lord of all the lords of the universe. All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee. Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths.'

"Narada continued, 'Hearing these words of Sthanu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart. Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death in respect of all living creatures. After the Selfborn had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent ear-rings, and adorned with celestial ornaments. Having sprung from Brahman's body, the lady took her station on his right. The two foremost of deities thereupon looked at her. Then, O king, the puissant Selfborn, the original cause of all the worlds, saluted her and said, 'O Death, slay these creatures of the universe. Filled with anger and resolved to bring about the destruction of created beings, I have called thee.[1110] Do thou, therefore, commence to destroy all creatures foolish or learned. O lady, slay all created beings without making exception in anybody's favour. At my command thou wilt win great prosperity.' Thus addressed, the goddess, Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears. Without allowing her tears, however, to fall down, she held them, O king, in her joined palms. She then besought the Self-born, impelled by the desire of doing good to mankind.'"

SECTION CCLVIII

"Narada said, 'The large-eyed lady, controlling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attribute of humility like a creeper. And she said, 'How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat,--a feat, that is, which is sure to inspire all living creatures with dread? I fear to do aught that is iniquitous. Do thou appoint such work for me as is righteous. Thou seest that I am frightened. Oh, cast a compassionate glance upon me. I shall not be able to cut off living creatures,--infants, youths, and aged ones,--who have done me no injury. O lord of all creatures, I bow to thee, be gratified with me. I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers. If these die (through my act), their surviving relatives will surely curse me. I am filled with fear at the prospect of this.[1111] The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection. All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord! I seek the gratification of this wish, O Grandsire, of all the worlds. O foremost of all the gods, I seek, through thy grace, even this object, viz., permission to undergo severe austerities.'

"The Grandsire said, 'O Death, thou hast been intended by me for the destruction of all creatures. Go, and set thyself to the task of slaying all. Do not reflect (upon the propriety or otherwise of this act). This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered.' Thus addressed, O thou of Mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures. Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent. Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe. It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side. Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded, O king, to the sacred spot known by the name of Dhenuka. There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot.[1112] After she practised such exceedingly severe austerities in that place, Brahman of great energy once more said unto her, 'Do thou accomplish my behest, O Death!' Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honours! And once more, O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years.[1113] And once, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kausiki. There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru. Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice, she stood there for another hundred billions of years, supporting her weight upon only the toes of her feet with the object of gratifying the Grandsire with such an act of austerity. Wending thither, the Creator and Destroyer of the universe again addressed her saying, 'Upon what art thou engaged, O daughter? Accomplish those words of mine.' Addressing the divine Grandsire, the maiden once more said, 'I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused of this behest).' Frightened at the prospect of demerit she prayed the Grandsire for being excused of obedience to his command, the Grandsire silenced her, and once more addressed her, saying, 'No demerit will accrue, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures. That which I have uttered, O amiable girl, cannot certainly be falsified. Eternal righteousness shall now take refuge in thee. Myself and all the deities shall always be employed in seeking thy good. This other wish that is in thy heart I grant thee. Living creatures shall be afflicted by disease, and (dying) shall cast the blame on thee. Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex.[1114] Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that high-souled and undeteriorating lord of all the deities, these words, 'I am unable to obey thy command.' The great God, without relenting, again, said unto her, 'O Death, do thou kill men. I shall so ordain that thou shalt not incur any demerit by doing this, O auspicious lady! Those tear drops that I see fallen from thy eyes, and that thou still boldest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come. When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour.[1115] By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures.' Thus addressed, that lady, called by the name of Death, became afraid of Brahman's curse and answered him, saying, 'Yes!' From that time she began to despatch Desire and Wrath as the last hours of living creatures and through their agency to put a stop to their life-breaths. Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding, with the aid of the intelligence (to what cause such destruction is due), give way to grief. As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings! The element called wind, that is endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason, the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body. The gods, without exception, (when their merits cease), have to take birth as mortal creatures on earth. Similarly, all mortal creatures also (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there! It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed become diseases, which, when their last hours come, snatch away all beings endued with life.'"

SECTION CCLIX

"Yudhishthira said, 'All men that inhabit this earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire! Is Righteousness for service in this world or is it for service in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!'

"Bhishma said, 'The practices of the good, the Smritis, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.[1116] The Rishis of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world. In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person unable to acquire merit by subtile ways, becomes stained with sin only. Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct.[1117] (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others). The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a Icing (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contended with their own. Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.[1118] To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt. One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak. When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy.[1119] Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.[1120] Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness.[1121] Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others.[1122] What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? it is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act.[1123] How can one who, to draw breath himself think of preventing another by a murderous act, from doing the same? Whatever wishes one entertains with respect to one's ownself, one should certainly cherish with respect to another. With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laying it out at interest).[1124] One should walk alone that path by proceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable. [1125] The sages have said that the accomplishment of the objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity.[1126] In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations. The indications of righteousness have now been recounted to thee, O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong.'"

SECTION CCLX

"Yudhishthira said, 'Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences.[1127] Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the scriptures alone.[1128] The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone?[1129] The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled. It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary persons again may be seen who achieve righteousness by committing acts that are apparently unrighteous.[1130] Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind, and those in the Dwapara are again different. The duties in the Kali age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages. When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the Srutis have originated the Smritis whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the Smritis also for the latter are based on the former. When, however, the Srutis and the Smritis contradict each other, how can either be authoritative? Then again, it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.[1131] Whether we know it or know it not, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible.[1132] Like the small ponds at which the cattle drink or the shallow aqueducts along cultivated fields that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age). Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.[1133] It cannot be denied that such acts (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason. Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence.[1134] By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged.[1135] Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character. It seems, therefore, that only that which the learned of ancient times called righteousness is righteousness to this day: and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.'"[1136]

SECTION CCLXI

"Bhishma said, 'In this connection is cited the old narrative of the conversation of Tuladhara with Jajali on the topic of righteousness. There was once a Brahmana of the name of Jajali who lived in a certain forest, practising the ways of a forest-recluse.[1137] Of austere penances, he proceeded on a certain occasion towards the sea-shore, and having arrived there began to practise the most severe penances. Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brahmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation). Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.[1138] Having beheld the whole earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain, 'In this world of mobile and immobile creatures there is none equal to me. Who can roam with me among the stars and planets in the firmament and dwell again within the waters.' Unseen by the Rakshasas while he repeated this to himself, the Pisachas said unto him, 'It behoves thee not to say so. There is a man, named Tuladhara, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest.' Thus addressed by those beings, Jajali of austere penances replied unto them, saying, 'I shall see that famous Tuladhara who is possessed of such wisdom.' When the Rishi said those words, those superhuman beings raised him from the sea, and said unto him, 'O best of regenerate persons, go thou along this road.' Thus addressed by those beings, Jajali proceeded onwards with a cheerless heart. Arrived at Varanasi he met Tuladhara whom he addressed saying the following words.'

"Yudhishthira said, 'What, O sire, are those difficult feats that Jajali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me.'

"Bhishma said, 'Jajali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening. Carefully tending his fires, he was devoted to the study of the Vedas. Well-conversant with the duties laid down for forest recluses, Jajali (in consequence of his practices) seemed to blaze with effulgence.[1139] He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of the rains he slept under the open sky. In autumn he sat in water. In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth. Once on a time, that ascetic, while standing under the sky in the rainy season, received on his head repeated downpours from the clouds. He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another. On one occasion, that great ascetic, abstaining entirely from food and living upon air only, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch. While he stood there like a wooden post, perfectly immovable, O Bharata, a pair of Kulinga birds, O king, built their nest on his head. Filled with compassion, the great Rishi suffered that feathery couple in building their nest among his matted locks with shreds of grass. And as the ascetic stood there like a post of wood, the two birds lived with confidence on his head happily. The rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete confidence laid their eggs, O king, on the head of that Rishi. Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jajali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him. The feathery couple going away and moving every day from and to his head, happily and confidently lived there, O puissant king! When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least. Firm in the observance of his vows, the righteous-souled Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation. In course of time the young ones grew and became equipped with wings. The Muni knew that the young Kulingas had attained to that stage of development. That foremost of intelligent men, steady in the observance of vows, one day beheld those young ones and became filled with pleasure. The parent-birds, seeing their young ones equipped with wings, became very happy and continued to dwell in the Rishi's head with them in perfect safety. The learned Jajali saw that when the young birds became equipped with wings they took to the air every evening and returned to his head without having proceeded far. He still stood motionless on that spot. Sometimes, after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jajali still moved not. A little while after, the young birds going away in the morning passed the whole day out of his sight, but came back in the evening for dwelling in the nest. Sometimes, after that, leaving their nest for five days at a stretch, they returned on the sixth day. Jajali still moved not. Subsequently, when their strength became fully developed they left him and returned not at all even after many days. At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jajali left that spot. When they had thus gone away for good, Jajali wondered much, and thought that he had achieved ascetic success. Then pride entered his heart. Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight. He, then, bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun indeed, having thus caused those chataka birds to grow on his head, Jajali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky, '_I have won great merit_.' Then an invisible voice arose in the sky and Jajali heard these words, 'Thou art not equal, O Jajali, to Tuladhara in point of righteousness. Possessed of great wisdom, that Tuladhara lives at Baranasi. Even he is not fit to say what thou sayest, O regenerate one.' Hearing these words, Jajali became filled with wrath, and desirous of meeting Tuladhara, O monarch, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him.[1140] After a considerable time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.[1141] As soon as the shop-keeper Tuladhara beheld the Brahmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.[1142]

"Tuladhara said, 'Without doubt, O Brahmana, it is known to me that thou hast come to _me_. Listen, however, O foremost of regenerate persons, to what I say. Living on a low land near the sea-shore thou underwentest very austere penances. But thou hadst no consciousness of having achieved righteousness or merit. When thou didst at last attain to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures. When at last those birds became equipped with wings and when they began to leave thy head for going hither and thither in search of food, it was then that, in consequence of having thus assisted at the birth of those Chatakas, thou begannest to feel the impulse of pride, O Brahmana, thinking thou hadst achieved great merit.[1143] Then, O foremost of regenerate persons, thou heardest in the sky a voice that referred to me. The words thou didst hear filled thee with wrath, and as the consequence thereof thou art here. Tell me, what wish of thine I shall accomplish, O best of Brahmanas!'"

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"Bhishma said, 'Thus addressed by the intelligent Tuladhara on that occasion, Jajali of great intelligence, that foremost of ascetics, said these words unto him.'

"Jajali said, 'Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees and herbs and their fruits and roots. "How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of great intelligence, tell me all this in detail.'

"Bhishma continued, 'Thus addressed by that Brahmana possessed of I great fame, Tuladhara of the Vaisya order, well-acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jajali who had undergone severe penances, upon the ways of morality.[1144]

"Tuladhara said, 'O Jajali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures.[1145] That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jajali! This my house hath been built with wood and grass cut by other people's hands. Lac dye, the roots of Nymphaea lotus, filaments of the lotus, diverse kinds of good scents[1146] and many kinds of liquids, O regenerate Rishi, with the exception of wines, I purchase from other people's hand and sell without cheating. He, O Jajali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures, in thought, word, and deed. I never solicit any one. I never quarrel with any one, I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jajali, this is my vow! My scales are perfectly even, O Jajali, with respect to all creatures.[1147] I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brahmanas, to be like the variety observable in the sky.[1148] Know, O Jajali, that I cast equal eye upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth a piece of stone, and a lump of gold. As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example (for the enjoyments I abstain from).[1149] As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner have I ceased to feel any relish for wealth or pleasure or enjoyments. When a person fears nothing and himself is not feared, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to Brahma. There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature succeeds in attaining to a state in which there is no fear.[1150] On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear. I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.[1151] The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupefied by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.[1152] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure, O Jajali, to acquire the merit of righteousness (and Emancipation which is its fruits). In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen again to separate from one another. Grass, sticks, and cowdung cakes are seen to be united together. This union is due to accident and not to purpose or design.[1153] He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature. He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring Vadava fire.[1154] This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven.[1155] Inconsequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to Brahma.[1156] Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness. That person who gives unto all creatures the assurance of harmlessness obtains the merit of all sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures. He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures. He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next. The very gods, in their search after it, become stupefied in the track of that person who transcends all states, the person, viz., who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self.[1157] Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jajali! One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity. Beholding the destruction of (the merits of) acts, the wise do not applaud acts. There is no duty, O Jajali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both Brahma and heaven.[1158] The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good.[1159] Why dost thou not consume them that emasculate bulls and bore their noses and cause them to bear heavy burthens and bind them and put them under diverse kinds of restraint, and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and fastening in chains.[1160] In every creature that is endued with the five senses live all the deities. Surya, Chandramas, the god of wind, Brahman, Prana, Kratu, and Yama (these dwell in living creatures), There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virat. The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one? There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways, and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures. I think that such acts of injury done to animals are in no way distinguished from foeticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty. The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jajali, on those bullocks yoked to the plough. Kine are called in the Srutis the Unslayable. That man perpetrates a great sin who slays a bull or a cow.[1161] In days of yore, many Rishis with restrained senses addressed Nahusha, saying, 'Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother. Thou hast also slain a bull, which is declared to be like unto the Creator himself.[1162] Thou hast perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it.' For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures.[1163] Thus, O Jajali, did those highly-blessed Rishis cast that sin on all living creatures, and addressing Nahusha who had been guilty of foeticide, said, 'We shall not be able to pour libations in thy sacrifice.' Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.[1164] These, O Jajali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding. One should practise what one considers to be one's duty, guided by reasons, instead of blindly following the practices of the world. Listen now, O Jajali, as to what my behaviour is towards him that injures and him that praises me. I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion. Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.'"

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"Jajali said, 'This course of duty that thou, O holder of scales, preachest, closes the door of heaven against all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence. From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned.'

"Tuladhara said, 'I shall now speak on the object of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice. I bow to that Sacrifice which is ordained for Brahmanas. I bow also to them that are conversant with that Sacrifice. Alas, the Brahmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas.[1165] Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saying, 'This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable.' The consequence, however, of all this, O Jajali, is that theft and many evil acts spring up.[1166] It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures. In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered by the Rishis produced herbs and plants.[1167] The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices, doubting the while their efficacy take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brahmanas, and always remains here, bereft of wisdom.[1168] That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with Brahma, and who never regards himself as the actor, is truly a Brahmana.[1169] If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments), then expiation would become necessary. They who covet the acquisition of the highest object of life (viz., Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth and self-restraint as their Sacrifice.[1170] They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the Pranava, always succeed in gratifying others.[1171] The universal Brahma (viz., Pranava), which is the soul of the deities, dwells in him who is conversant with Brahma. When, therefore, such a man eats and is gratified, all the deities, O Jajali, become gratified and are contented.[1172] As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss. Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own Self.[1173] Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and inhabited by righteous persons,--a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain. Such men do not covet heaven. They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature.[1174] These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings.[1175] For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jajali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart.[1176] Endued with wisdom, many foremost of Brahmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods. Of one class of Sacrificers (viz., they who sacrifice from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (viz., those who sacrifice without being urged thereto by desire of fruit), there is no return. Although both classes of sacrificers, O Jajali, proceed along the path trodden by the deities (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends.[1177] In consequence of the success that attends the purposes formed in the mind of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine pour forth milk from udders untouched by human hands. Creating sacrificial stakes (and other necessaries of Sacrifice) by simple flats of the will, they perform many kinds of Sacrifice well-completed with abundant presents.[1178] One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice).[1179] They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee.[1180] The gods know him for a Brahmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been weakened.[1181] What, O Jajali, will be the end of him who doth not recite the Vedas, unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brahmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to Brahma.'[1182]

"Jajali said, 'We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of those doctrines of Yoga. Hence, the sages that have succeeded them have not propounded them (for general acceptance).[1183] If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words.'[1184]

"Tuladhara said, 'Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, viz., the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.[1185] (The Vedas declare that sacrifices cannot be performed by an unmarried man). In performing sacrifices, however, according to the mode I have pointed out (viz., by abstaining from slaughter of animals and dedicating only clarified butter, etc.), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to Brahma.[1186] To the exclusion of all animals (which are certainly unclean as offering in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred. O Jajali, the Soul is itself a Tirtha. Do not wander about on the earth for visiting sacred places. A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own ability, certainly succeeds in obtaining blessed regions hereafter.'[1187]

"Bhishma continued, 'These are the duties, O Yudhishthira, which Tuladhara applauded,--duties that are consistent with reason, and that are always observed by those that are good and wise.'"

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"Tuladhara said, 'See with thy own eyes, O Jajali, who, viz., those that are good or those that are otherwise, have adopted this path of duty that I have spoken of. Thou shalt then understand properly how the truth stands. Behold, many birds are hovering in the sky. Amongst them are those that were reared on thy head, as also many hawks and many others of other species. Behold, O Brahmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one! There those birds, treated with affection by thee, are displaying their love for thee that art their father. Without doubt, thou art their father, O Jajali! Do thou summon thy children.'

"Bhishma continued, 'Then those birds, summoned by Jajali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature.[1188] All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin. The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.[1189] Faith with respect to Brahma is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.[1190] An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith.[1191] Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct,[1192] the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The' Supreme Lord of all creatures (viz., Brahman) then told them that they had committed an error. The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.[1193] Only one person in the world, viz., he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties. Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sin. The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified. What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three kinds, viz., as affected by Sattwa, by Rajas and by Tamas, and according to the kind of Faith that one has, one is named. Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarsana. O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Srutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jajali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.'

"Bhishma continued, 'After a short while, Tuladhara and Jajali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness,[1194] having reached their respective places earned by their respective acts. Many truths of this kind were spoken of by Tuladhara. That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him. The regenerate Jajali, O son of Kunti, having heard these words of celebrated energy, betook himself to tranquillity. In this way, many truths of grave import were uttered by Tuladhara, illustrated by examples for instruction. What other truths dost thou wish to hear?'"

SECTION CCLXV

"Bhishma said, 'In this connection is cited an old narrative of what was recited by king Vichakhy through compassion for all creatures. Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brahmanas that gathered there for assisting at the ceremonies, that king[1195] uttered these words, 'Prosperity to all the kine in the world.' When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced. And the monarch further said, 'Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites speak highly of the slaughter of animals in sacrifices.[1196] The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter animals in sacrifices, urged by only the desire of fruit.[1197] Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is the highest of all duties. Living in the vicinity of an inhabited place and injuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of fruit.[1198] Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause.[1199] Wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas. The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brahmanas realise the presence of Vishnu in every sacrifice. His worship, it has been laid down, should be made with agreeable Payasa. (The leaves and flowers of) such trees as have been indicated in the Vedas, whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.'[1200]

"Yudhishthira said, 'The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body?'[1201] "Bhishma said, 'One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come.'"[1202]

SECTION CCLXVI

"Yudhishthira said, 'Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either one's obligation to do it or of abstaining from it? Is it to be judged speedily or with delay?'

"Bhishma said, 'In this connection is cited the old story of what occurred with respect to Chirakarin born in the race of Angirasa. Twice blessed be the man that reflects long before he acts. One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act. There was once a man of great wisdom, of the name of Chirakarin, who was the son of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do. He came to be called by the name of Chirakarin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished. The clamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight. On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama passing over his other children, commanded in wrath this Chirakarin, saying, 'Slay thou this woman.' Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, departed for the woods. Having after a long while assented to it, saying, 'So be it,' Chirakarin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do). How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions? Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin? Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire? Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged? The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race. I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why should I not have this knowledge (of my relationship with both of them)? The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and indeed, confirm the reverence actually paid to him.[1203] In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty. Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver. Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience). The sire is the giver of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhadhana and Simantonnayana.[1204] The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified. Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins. The flower is seen to fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son. These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother. Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the firestick of fire.[1205] The mother is as the fire-stick with respect to the bodies of all men. She is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity, enters his house, uttering the words, 'O mother!'--hath not to indulge in grief. Nor doth decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector. Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's Dhatri. For having been the chief cause of his birth, she is his Janani. For having nursed his young limbs into growth, she is called Amva. For bringing forth a child possessed of courage she is called Virasu. For nursing and looking after the son she is called Sura. The mother is one's own body. What rational man is there that would slay his mother, to whose care alone it is due that his own head did not lie on the street-side like a dry gourd? When husband and wife unite themselves for procreation, the desire cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire.[1206] The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and takes delight in her. (For this reason, the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belongs to the father alone. If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect.[1207] The husband, because he supports the wife, is called Bhartri, and, because he protects her, he is on that account called Pati. When these two functions disappear from him, he ceases to be both Bhartri and Pati.[1208] Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt.[1209] It has been said that the husband is the highest object with the wife and the highest deity to her. My mother gave up her sacred person to one that came to her in the form and guise of her husband. Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders. Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brahmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent. She whom I have been commanded to slay is a woman. That woman is again my mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is unslayable. The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities.[1210]--In consequence of his habit of reflecting long before acting, Gautama's son Chirakarin, by indulging in those reflections, passed a long while (without accomplishing the act he had been commanded by his sire to accomplish). When many days had expired, his sire Gautama's returned. Endued with great wisdom, Medhatithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife. Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words, 'The lord of the three worlds, viz., Purandara, came to my retreat, in the guise of a Brahmana asking for hospitality. He was received by me with (proper) words, and honoured with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the Arghya. I also granted him the rest he had asked for. I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be regarded to have committed any fault. It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance.[1211] The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter). Alas, I have slain a woman,--a woman that is again my wife--one, that is, who, in consequence of her sharing her lord's calamities came to be called by the name of Vasita,--one that was called Bharya owing to the obligation I was under of supporting her. Who is there that can rescue me from this sin? Acting heedlessly I commanded the high-souled Chirakarin (to slay that wife of mine). If on the present occasion he proves true to his name then may he rescue me from this guilt. Twice blessed be thou, O Chirakaraka! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name. Rescue me, and thy mother, and the penances I have achieved, as also thy own self, from grave sins. Be thou really a Chirakaraka today! Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakaraka today. Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakaraka, let thy habit of reflecting long before acting be productive of beneficial results today. Perhaps, my son Chirakaraka is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding). Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case.' Indulging in such repentance, O king, the great Rishi Gautama then beheld his son Chirakarin sitting near him. Beholding his sire come back to their abode, the son Chirakarin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama. Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the Rishi became filled with great joy. From that time the highsouled Rishi, dwelling in that lone hermitage, did not live separately from his spouse or his heedful son. Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother. Beholding that his son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother). The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words, 'Do thou live long!' Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words, 'Blessed be thou, O Chirakaraka! Do thou always reflect long before acting. By thy delay in accomplishing my bidding thou hast today made me happy for ever.' That learned and best of Rishis then uttered these verses upon the subject of the merits of such cool men as reflect for a long time before setting their hands to any action. If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time. In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks he that delays long deserves applause. When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.' Thus, O Bharata, was Gautama pleased with his son, O thou of Kuru's race, for that act of delay on the latter's part in doing the former's bidding. In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time. That man who never nurses his wrath for a long while, who reflects for a long time before setting himself to the performance of any act, never does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them. Waiting for a long time upon those that are learned, are reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time. One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin).--As regards Gautama of austere penances, that Rishi, having adored the deities for a long while in that retreat of his, at last ascended to heaven with his son.'"

SECTION CCLXVII

"Yudhishthira said, 'How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men!'

"Bhishma said, 'In this connection is cited the old narrative of the conversation between Dyumatsena and king Satyavat. We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumatsena), prince Satyavat said certain words that had never before been said by anybody else.[1212] 'Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.'

"Dyumatsena said, 'If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear. 'This is mine',--'This (other) is not his'--ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it.'

"Satyavat said, 'The three other orders (viz., the Kshatriyas, Vaisyas, and Sudras) should be placed under the control of the Brahmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitate them in their practices. Those amongst them that will transgress (the commands of the Brahmanas) shall be reported to the king.--'This one heeds not my commands,'--upon such a complaint being preferred by a Brahmana, the king shall inflict punishment upon the offender. Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality. By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement.[1213] Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked, good children may be seen to spring. The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences. By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the Purohita and others,[1214] they give themselves up to him from desire of protection, and swear, saying, 'O Brahmana, we shall never again commit any sinful act,' they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brahmana that wears a deer-skin and the wand of (mendicancy) and has his head shaved, should be punished (when he transgresses).[1215] If great men transgress, their chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence.'[1216] "Dyumatsena said, 'As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness. If they who transgressed those, barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter times were capable of being governed with ease.[1217] They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to anger, or, if they did, their wrath never became ungovernable. In those days the mere crying of fie on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures. Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained.[1218] The robber has no connection with men, with the deities, with the Gandharvas, and with the Pitris. What is he to whom? He is not anybody to any one. This is the declaration of the Srutis.[1219] The robber takes away the ornaments of corpses from cemeteries, and swearing apparel from men afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).'[1220]

"Satyavat said, 'If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice.[1221] Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed.. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily. Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain), Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions). If the king acts properly, the superior subjects imitate him. The inferior people, again in their turn, imitate their immediate superiors. Men are so constituted that they imitate those whom they regard as their superiors.[1222] That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses. That man who, through arrogance or error of judgment, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from committing offences anew. The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives. In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt. Formerly, a Brahmana. endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire, I have been instructed by also our grandsire of olden days, who gave such assurances of harmlessness to people, moved by pity. Their words were, 'In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless. In the Treta age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwapara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourth. When the Kati age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it. If, O Satyavat, by adopting the method first mentioned (viz., the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come, should award punishments.[1223] Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation.'"[1224]

SECTION CCLXVIII

"Yudhishthira said, 'Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, viz., Enjoyment and Emancipation. Amongst these two, viz., the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior?'

"Bhishma said, 'Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good. I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention. In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira![1225] It has been heard by us that in days of old when the deity Tvashtri came to the place of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably to the true, ancient, and eternal injunction of the Vedas. Beholding that cow tied for slaughter, Kapila of liberal soul, ever observant of the duties of Sattwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet, having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, viz.,--'Alas ye Vedas!'--At that time a Rishi, of the name of Syumarasmi, entering (by Yoga power) the form of that cow, addressed the Yati Kapila, saying, 'Hist O Kapila! If the Vedas be deserving (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative?[1226] Men devoted to penances and endued with intelligence, and who have the Srutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself.[1227] What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion), who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?'

"Kapila said, 'I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end. The Sannyasin attains to a high end. The forest-recluse also attains to a high end. Both the other two also, viz., the householder and the Brahmacharin, reach the same end. All the four modes of life have always been regarded as Deva-yana ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character of their respective ends.[1228]--Knowing these, accomplish acts which lead to heaven and other blessings,--this is a Vedic declaration.--Do not accomplish acts,--this also is another binding declaration of the Vedas. If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain. If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it.'

"Syumarasmi said, 'One should perform sacrifice from desire of heaven,--this Sruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice. Goat, horse, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us.[1229] Food again has been directed to be taken day after day morning and evening. Then again the Sruti declares that animals and grain are the limbs of Sacrifice.[1230] The Lord of the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid. Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called Purusha the Vedas have appointed for the same purpose.[1231] This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice?[1232] The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition of that desire. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale of twelve, the Richs, the Yajuses, the Samans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder,--these seventeen are said to be the limbs of sacrifice. Sacrifice, the Sruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices, coupled with Ritwijas and presents (to the priests themselves and other Brahmanas) together sustain sacrifices.[1233] By collecting these things together, people accomplish sacrifices[1234]. This Sruti, consistent with the truth, is heard that all things have been created for the performance of sacrifice. It was thus that all men of ancient time set themselves to the performance of sacrifices. As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task.[1235] Those things that have been named as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual.[1236] I behold also the Smritis compiled by he Rishis, into which the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the Brahmanas.[1237] Sacrifices have the Brahmanas for that progenitor, and truly they rest upon the Brahmanas. The whole universe rests upon sacrifice, and sacrifice rests upon the universe.[1238] The syllable Om is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swaha, Svadha, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites, there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of Rishis. He in whom are the Richs, the Yajuses, the Samans, and the expletives necessary for completing the rhythm of the Samans according to the rules laid down in Vedic grammars, is, indeed, a Brahmana.[1239] Thou knowest, O adorable Brahmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices. I say, for this reason, one should sacrifice and assist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Jyotishtoma, etc.) obtains high rewards hereafter in the form of heavenly beatitude. This is certain, viz., that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the declarations of the Vedas regard both kinds of declarations (viz., those that incite to acts and those that preach abstention) as equally authoritative.'"

SECTION CCLXIX

"Kapila said, 'Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of their will they crown all their wishes with success). They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness). They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and of a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma. Transcending grief, and freed from (the equality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men's is within reach of attainment, what need has one for practising the duties of the domestic mode of life?'[1240]

"Syumarasmi said, 'If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible. Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other modes of life exist in consequence of their dependence upon the domestic mode. The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life. All living creatures regard the procreation of offspring as a source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity). Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon those depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe.[1241] Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation? Only those that are destitute of faith and wisdom and penetration, only those that are destitute of reputation that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy. The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth. Besides the performance of Garbhadhana, Vedic mantras become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world.[1242] In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking funeral cakes in water--Vedic mantras are necessary. Then again the three classes of Pitris, viz., the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of mantras in the case of the dead, and mantras are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed). When the Vedas say this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Emancipation?[1243] This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colours of truth, but subversive of the real purport of the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness. That Brahmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes. By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to Brahma.'

"Kapila said, '(If acts are obligatory, then) there are the Darsa, the Paurnamasa, the Agnihotra, the Chaturmasya, and other acts for the man of intelligence. In their performance is eternal merit. (Why then perform acts involving cruelty)? Those that have betaken themselves to the Sannyasa, mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with Brahma, succeed by such knowledge of Brahma in paying off the debts (thou speakest of) to the gods (the Rishis, and the Pitris) represented to be so very fond of libations poured in sacrifices.[1244] The very gods become stupefied in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye. Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control.[1245] One should not gamble with dice. One should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to have his hands and feet well-controlled. One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful.' By conducting oneself in this way one will have one's organ of speech well-restrained. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach. One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled. That man of wisdom is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled. Everything becomes useless of that person whose doors are not well-controlled. What can the penance of such a man do? What can his sacrifices bring about? What cart be achieved by his body? The gods know him for a Brahmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity.[1246] That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brahmana.[1247] That man who rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brahmana.[1248] One who hath no fear from any creature and from whom no creature hath any fear and who constitutes himself the soul of all creatures, should be known for a Brahmana. Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brahmana even when explained by preceptors. Destitute of a knowledge of all this, these men desire fruits of a different kind, viz., heaven and its joys.[1249] Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and wrath and other passions of a similar kind.[1250] As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practised, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge).'

"Syumarasmi said, 'The Vedas countenance acts and discountenance them. Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these have been indicated in the Vedas. Do thou discourse to me on this subject, O Brahmana!'

"Kapila said, 'Betaking yourselves to the path of the good (viz., Yoga), do you even in this life realise its fruits by the direct evidence of your senses. What, however, are the visible results of those other objects which you (men of acts) pursue?'

"Syumarasmi said, 'O Brahmana, I am Syumarasmi by name. I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation. The dark doubt has taken possession of my mind. O illustrious one, solve it to me. Thou hast said that they who take the path of the good (viz., Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves? Avoiding all sciences that have disputation only for their foremost object, I have so studied the Agama as to have July mastered their true meaning. By Agama I understand the declarations of the Vedas. I also include la that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas.[1251] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Agama. Such observance of the practices laid down in Agama crowns one with success. In consequence of the certainty of the conclusions of Agama, the success to which the latter leads may be said to be almost realisable by direct evidence. As a boat that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the heaven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one! Teach me as a preceptor teaches a disciple. No one can be found amongst men that has completely renounced all worldly objects, nor one that is perfectly contented with oneself, nor one that has transcended grief, nor one that is perfectly free from disease, nor one that is absolutely free from the desire to act (for one's own benefit), nor one that has an absolute distaste for companionship, nor one that has entirely abstained from acts of every kind. Even men like yourself are seen to give way to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions and objects. Tell me, in what then, if we are to investigate the question of happiness, does pure felicity consist for all the four orders of men and all the four modes of life who and which have, as regards their inclinations, the same resting ground.'

"Kapila said, 'Whatever the Sastras according to which one performs the acts one feels inclined to do, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may conduct oneself, one is sure to attain to the highest end by only observing the duties of self-restraint of Yoga. Knowledge assists that man in crossing (this interminable river of life and death) who pursues knowledge. That conduct, however, which men pursue after deviating from the path of knowledge, afflicts them (by subjecting them to the evils of life and death). It is evident that ye are possessed of knowledge and dissociated from every worldly object that may produce distress. But have any of you at any time succeeded in acquiring that knowledge in consequence of which everything is capable of being viewed as identical with one Universal Soul?[1252] Without a correct apprehension of the scriptures, some there are, fond only of disputation, who, in consequence of being overwhelmed by desire and aversion, become the slaves of pride and arrogance. Without having correctly understood the meaning of scriptural declarations, these robbers of the scriptures, these depredators of Brahma, influenced by arrogance and error, refuse to pursue tranquillity and practise self-restraint.[1253] These men behold fruitlessness on every side, and if (by chance) they succeed in obtaining the puissance of knowledge they never impart it to others for rescuing them. Made up entirely of the quality of Tamas, they have Tamas only for their refuge. One becomes subject to all the incidents of that nature which one imbibes. Accordingly, of him who hath Tamas for his refuge, the passions of envy, lust, wrath, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their spring. Thinking in this strain and beholding these faults (through the aid of instructions secured from preceptors), Yatis, who covet the highest end, betake themselves to Yoga, leaving both good and ill.'[1254]

"Syumarasmi said, 'O Brahmana, all that I have said (about the laudable character of acts and the opposite character of Renunciation) is strictly conformable to the scriptures. It is, however, very true that without a correct apprehension of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really declare. Whatever conduct is consistent with equity is consistent with the scriptures. Even that is what the Sruti declares. Similarly, whatever conduct is inconsistent with equity is inconsistent with the scriptures. This also is declared by the Sruti. It is certain that no one can do an act that is scriptural by transgressing the scriptures. That again is unscriptural which is against the Vedas. The Sruti declares this. Many men, who believe only what directly appeals to their senses, behold only this world (and not what is addressed in the scriptures to Faith). They do not behold what the scriptures declare to be faults. They have, accordingly, like ourselves, to give way to grief. Those objects of the senses with which men like you are concerned are the same with which other living creatures are concerned. Yet in consequence of your knowledge of the soul and their ignorance of it, how vast is the difference that exists between you and them! All the four orders of men and all the four modes of life, however different their duties, seek the same single end (viz., the highest happiness). Thou art possessed of unquestioned talents and abilities. For ascertaining that particular course of conduct (amongst those various duties) which is well calculated to accomplish the desired end, thou hast, by discoursing to me on the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, in consequence of our inability to understand the Soul we are destitute of a correct apprehension of the reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness. (The course of conduct, however, that thou hast indicated for enabling one to attain to Emancipation, is exceedingly difficult of practice). Only he who is devoted to Yoga, who has discharged all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect control, who has transcended the requirements of the science of morality and who disregards the whole world (and everything belonging to it), can transgress the declarations of the Vedas with respect to acts, and say that there is Emancipation.[1255] For one, however, who lives in the midst of relatives, this course of conduct is exceedingly difficult to follow. Gift, study of the

Vedas, sacrifices, begetting offspring, simplicity of dealing, when by practising even these no one succeeds in attaining to Emancipation, fie on him who seeks to attain to it, and on Emancipation itself that is sought! It seems that the labour spent upon attaining to it is all fruitless. One becomes chargeable with atheism if one disregards the Vedas by not doing the acts they direct. O illustrious one, I desire to hear without delay about that (Emancipation) which comes in the Vedas after the declarations in favour of acts. Do tell me the truth, O Brahmana! I sit at thy feet as a disciple. Teach me kindly! I wish to know as much about Emancipation as is known to thee, O learned one!'

SECTION CCLXX

"Kapila said, 'The Vedas are regarded as authoritative by all. People never disregard them. Brahma is of two kinds, viz., Brahma as represented by sound, and Brahma as Supreme (and intangible).[1256] One conversant with Brahma represented by sound succeeds in attaining to Supreme Brahma. Commencing with the rites of Garbhadhana, that body which the sire creates with the aid of Vedic mantras is cleansed (after birth) by Vedic mantras.[1257] When the body has been cleansed with purificatory rites (performed with the aid of Vedic mantras), the owner there of come to be called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the reward of acts is purity of heart which only leads to Emancipation. I shall presently speak to thee of that. Whether purity of heart has been attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectation, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth. Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge, never giving way to wrath,--never indulging in envy, free from pride and malice, firm in Yoga,[1258] of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures, there were in days of yore many men, leading lives of domesticity and thoroughly devoted to their own duties, there were many kings also of the same qualifications, devoted to Yoga (like Janaka, etc.), and many Brahmanas also of the same character (like Yajnavalkya and others).[1259] They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in Brahma of both forms.[1260] At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and difficulty, without failing off in any particular. Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped, they had never to perform any expiation. Relying as they did upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness.[1261] In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation.[1262] There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Sruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law. Many Brahmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame. They always worshipped Brahma in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances, their study of the scripture at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithstanding all difficulties, renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and mindful as they were of their own practices, were identical with Infinite Brahma. Even this is the eternal Sruti heard by us.[1263] The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brahmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life by persons unable to practise its duties in minute detail and entirety.[1264] They that are good, by duly observing that course of Good Conduct after adoption of the Sannyasa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct). They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and, lastly, those that lead the Brahmacharya mode obtain the same (end by a due observance of the same conduct).[1265] Those Brahmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around. Those myriads of Brahmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare. If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause. Indeed, one who has led the life of a Brahmacharin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a

Brahmana. Who else would deserve to be called a Brahmana? When acts alone determine who is a Brahmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Sruti that in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of Brahma (they acquire through the declarations of Srutis), they behold everything to be Brahma. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samadhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of Brahma, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts and restrained soul.[1266] One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brahmana, is eternal (and comes down from preceptor to pupil for ever and ever).[1267] Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure of one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak, fails to practise it. That pure-hearted man who seeks to attain to Brahma becomes rescued from the world (with its misery).'[1268]

"Syumarasmi said, 'Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform sacrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures, when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brahmana! Do thou tell me truly.'

"Kapila said, 'Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this.'[1269]

"Syumarasmi said, 'Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.[1270] No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly.'

"Kapila said, 'Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).[1271] When all faults of the heart are cured (by acts), and when the felicity of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained. These constitute the path that lead to Brahma. By those one attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained. That, indeed, is regarded as the highest end which is obtained by Brahmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge. One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (viz., Brahma as represented in acts), and the minutiae of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.[1272] One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verity, the present, past, and future all exist in the Vedas.[1273] This one conclusion is deducible from all the scriptures, viz., that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both sat and asat. To him, this all is both the end and the middle.[1274] This truth rests upon all the Vedas, viz., that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,[1275] which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also, whence the Unmanifest has sprung, and which is without deterioration of any kind.[1276] Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire,--these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that Brahma which is uncreate, which is the prime cause of the universe, which is unchangeable and which is beyond destruction. I bow to that Brahma, which is identical with him that knows it.'"[1277]

SECTION CCLXXI

"Yudhishthira said, 'The Vedas, O Bharata, discourse of Religion. Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior.'

"Bhishma said, 'I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhara in days of old had conferred upon one who was devoted to him. Once on a time a Brahmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances. Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities. He thereupon began to reflect, saying unto himself, 'What is that deity, hitherto unadored by men, who may be favourably disposed towards me without delay?' While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, viz., the

Cloud called Kundadhara. As soon as he beheld that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said unto himself, 'This one will surely bestow prosperity upon me. Indeed, his form indicates as much. He lives in close proximity to the deities. He has not as yet been adored by other men. He will verily give me abundant wealth without any delay.' The Brahmana, then, having concluded thus, worshipped that Cloud with dhupas and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings. Thus worshipped, the Cloud became very soon pleased with his worshipper and uttered these words fraught with benefit to that Brahmana, 'The wise have ordained expiation for one guilty of Brahmanicide, or of drinking alcohol or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful.[1278] Expectation hath a child named Iniquity. Ire, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring). After this, that Brahmana, stretched on a bed of Kusa grass, and penetrated with the energy of Kundadhara, beheld all living beings in a dream. Indeed, in consequence of his absence of passion, penances, and devotion, that Brahmana of cleansed soul, standing aloof from all (carnal) enjoyments, beheld in the night that effect of his devotion to Kundadhara. Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders. There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.[1279] Then, O bull of Bharata's race, Kundadhara of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the Yakshas. At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhara and said, 'What does Kundadhara want?' Thereupon Kundadhara replied, 'If, indeed, the gods are pleased with me, there, that Brahmana reverences me greatly. I pray for some favour being shown to him, something, that is, that may bring him happiness.' Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhara of great intelligence these words, 'Rise, rise up, O Kundadhara! Thy suit is successful. Be thou happy. If this Brahmana be desirous of wealth, let wealth be given to him, that is, as much wealth as this thy friend desires. At the command of the gods I shall give him untold wealth.' Kundadhara, then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brahmana to penances. Indeed, Kundadhara said, 'I do not, O giver of wealth, beg for wealth on behalf of this Brahmana. I desire the bestowal of another favour upon him. I do not solicit for this devotee of mine mountains of pearls and gems or even. the whole earth with all her riches. I desire, however, that he should be virtuous. Let his heart find pleasure in virtue. Let him have virtue for his stay. Let virtue be the foremost of all objects with him. Even this is the favour that meets with my approval.' Manibhadra said, 'The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind.'

"Bhishma continued, 'Thus addressed, Kundadhara, however, of great celebrity, repeatedly solicited virtue alone for that Brahmana. The gods were highly pleased at it. Then Manibhadra said, 'The gods are all pleased with thee as also with this Brahmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue.' The Cloud, Kundadhara, became delighted, O Yudhishthira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else. The Brahmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brahmana came to disrelish the world.'

"The Brahmana said, 'When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.'[1280]

"Bhishma continued, 'Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the woods and commenced to undergo the austerest of penances. Subsisting upon Such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue. Gradually, the Brahmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence. After that he passed many years by subsisting upon air alone. All the while, his strength did not diminish. This seemed exceedingly marvellous. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision. He then reflected, saying unto himself, 'If, being gratified with anybody, I give him wealth, my speech would never be untrue.'[1281] With a face lighted up by smiles, he once more began to undergo severer austerities. And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects. 'If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue.' While he was thinking in this way, Kundadhara, induced by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had achieved, showed himself, O Bharata (unto his friend and devotee). Meeting with him the Brahmana offered him worship according to the observances ordained. The Brahmana, however, felt some surprise, O king. Then Kundadhara addressed the Brahmana, saying, 'Thou hast now got an excellent and spiritual eye. Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides.' The Brahmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.'

"Kundadhara said, 'After having worshipped me with devotion thou didst get sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour? Look, look for what end men desire the gratification of carnal enjoyments. The door of heaven is closed unto men.'

"Bhishma continued, 'The Brahmana then beheld many men living in this world, embracing lust, and wrath, and cupidity, and fear, and pride, and sleep and procrastination, and inactivity.'

"Kundadhara said, 'With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.[1282] No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances.'

"Bhishma continued, 'Thus addressed, the righteous-souled Brahmana, bending his head unto that Cloud, prostrated himself on the ground, and said, 'Thou hast, indeed, done me a great favour. Unconscious of the great affection shown by thee towards me, I had through the influence of desire and cupidity, failed to display good will towards thee.' Then Kundadhara said unto that foremost of regenerate persons, 'I have forgiven thee,' and having embraced him with his arms disappeared there and then. The Brahmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhara. Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one's wishes and purposes, and finally attain to the highest end. The gods and Brahmanas and Yakshas and all good men and Charanas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires. The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.'"

SECTION CCLXXII

"Yudhishthira said, 'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (viz., the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for the sake only of virtue and not for the acquisition of either heaven or wealth!'[1283]

"Bhishma said, 'In this connection I shall relate to thee the history, formerly recited by Narada, of a Brahmana who for performing sacrifices, lived according to the unchha mode.'

"Narada said, 'In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brahmana. Devoted to penances and living according to the unchha mode, that Brahmana was earnestly engaged in adoring Vishnu in sacrifices.[1284] He had Syamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.[1285] Abstaining from injuring any creature, and leading the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.[1286] The Brahmana, whose name was Satya, had a wife named Pushkaradharini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice), she feared to incur his curse and, therefore, comforted herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks. Although unwilling, she still performed that sacrifice at the command of her lord who had become its Hotri. In that forest, near to the Brahmana's asylum, lived a neighbour of his, viz., the virtuous Parnada of Sukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in articulate speech and said unto him these words, 'Thou wouldst be acting very improperly,[1287] if this sacrifice of thine were accomplished in such a manner as to be defective in mantras and other particulars of ritual. I, therefore, ask thee to slay and cut me in pieces for making libations therewith on thy sacrificial fire. Do this and becoming blameless ascend to heaven.' Then the presiding goddess of the solar disc, viz., Savitri, came to that sacrifice in her own embodied form and insisted upon that Brahmana in doing what he desired by that deer to do. Unto that goddess, however, who thus insisted, the Brahmana replied, saying, 'I shall not slay this deer who lives with me in this same neighbourhood.'[1288] Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.[1289] The deer, then, with joined hands, once more begged of Satya (to be cut in pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying, 'Go!'[1290] At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said, 'Verily, do thou slay me. Truly do I say, slain by thee I am sure to attain to a righteous end. I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas.' Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given). It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brahmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying, 'This (viz., slaughter of living creatures) is not conformable to the ordinances about Sacrifices.[1291] The penances, which had been of very large measure, of that Brahmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.[1292] Then the illustrious Dharma (having assumed his real form), himself assisted that Brahmana, by discharging the priestly office, to perform a sacrifice. The Brahmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.[1293] Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of Brahma.'"[1294]

SECTION CCLXXIII

"Yudhishthira said, 'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to Renunciation, and by what doth he win Emancipation?'

"Bhishma said, 'Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots. Perceiving any one of the five objects (viz., form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or aversion springs up.[1295] One, then, for the sake of that object (i.e., for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable. Gradually, attachment, and aversion, and greed, and errors of judgment arise. The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good. Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy, one sets one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures. Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully. When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him. He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous. Such a man, inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end. He who, aided by his wisdom, succeeds beforehand in beholding the faults above adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good, makes progress in achieving virtue, both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support. If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways. Indeed, he waters the roots of only those things in which he sees merit. In this way, doth one become righteous and acquires friends that are good. In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue.[1296] Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy. Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent, when he does net allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire.[1297] He does not, however, even then cast off virtue or righteous acts. Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.[1298] Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation. I have now told thee, O son, of that about which thou hadst asked me, viz., the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata! Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness.'"[1299]

SECTION CCLXXIV

"Yudhishthira said, 'Thou hast said, O grandsire, the Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are.'

"Bhishma said, 'O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means. That state of mind which is present when one sets oneself to make an earthen jar for one's use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.[1300] That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to arty other object of acquisition). Listen to me as I discourse on it to thee in detail. One should, by practising forgiveness, exterminate wrath, and by abandoning--all purposes, root out desire. By practising the quality of Sattwa[1301] one should conquer sleep. By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.[1302] Desire, aversion, and lust, one should dispel by patience; error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid insouciance and inquiry after things of no interest.[1303] By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.[1304] By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself. The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment. By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity, loquaciousness, and by courage, every kind of fear.[1305] Speech and mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.[1306] This last is attainable by those that are of pure-acts and endued with tranquillity of soul,[1307] the means being the subjugation of those five impediments of Yoga of which the learned speak. By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise what is favourable to Yoga, viz., contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses. By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained. When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to Brahma. The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation) freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment of anything like home and family,--these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised from the absence of desire, constitutes also the path of Emancipation.'"[1308]

SECTION CCLXXV

"Bhishma said, 'In this connection is cited the old narrative of the discourse that took place between Narada and Asita-Devala. Once on a time Narada, beholding that foremost of intelligent men, viz., Devala of venerable years, seated at his ease, questioned him about the origin and the destruction of all creatures.'

"Narada said, 'Whence, O Brahmana, hath this universe, consisting of mobile and immobile objects, been created? When again doth the all-embracing destruction come, into whom doth it merge? Let thy learned self discourse to me on this.'

"Asita said, 'Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold, forms, creates all creatures, are said by persons conversant with objects to be the five great essences.[1309] (After this) Time, impelled by the Understanding creates other objects from those (five primal essences).'[1310] He that says that there is anything else besides these (i.e., the five primal essences, Kala, and the Understanding), says what is not true. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth, these five primal essences are naturally possessed of mighty energy. Water, Space, Earth, Wind, and Heat,--these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy). The existence of nothing else (than five) can be affirmed by any one agreeably to the conclusions derivable from the Srutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called Asat.[1311] These five, and Kala (or Jiva), the potencies of past acts, and ignorance,--these eight eternal essences are the causes of the birth and destruction of all creatures.[1312] When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them they do so. Indeed, after destruction, a creature resolves itself into those five primal essences. His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind, and his blood is of water, without doubt. The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.[1313] Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.[1314] Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways. These five properties, viz., form, scent, taste, touch, and sound, are not really apprehended by the _senses_ (for these are inert), but it is the Soul that apprehends them _through_ the senses. That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is Kshetrajna.[1315] At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses. The five senses, Chitta, Mind and Understanding (which is the eighth in the tale),--these are regarded as organs of knowledge by those conversant with the science of Adhyatma. The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action. The mouth is spoken of as an organ of action because it contains the apparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work. The anal duct and the membrum, virile are two organs that exist for a similar purpose, viz., for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire. Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.[1316] When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep. If, when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, the condition of consciousness is called Dream. During wakefulness there are three states of the mind, viz., that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause. Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of Wakefulness, reappear in memory during their hours of steep when they dream. The passage of our notions as they exist during wakefulness into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.[1317] There are five organs of knowledge, and five of actions; with muscular power, mind, understanding, and Chitta, and with also the three attributes of Sattwa, Rajas, and Tamas, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body, Indeed, he who lives in this body is eternal. All those seventeen (with Avidya or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting Avidya) cease to dwell together in the body. Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including Avidya), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five. There is a Being called Mahat, which, with the aid of the wind (called Prana), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that same Mahat. Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.[1318] His abodes always resulting from Avidya, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession. They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode. This Jiva is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery. This Jiva is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end. Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to Brahma. For the exhaustion of both merits and demerits, Knowledge has been ordained as the cause in the Sankhya school. Upon the exhaustion of merit and demerit, when Jiva attains to the status of Brahma,[1319] (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of Jiva to the highest end.'"

SECTION CCLXXVI

"Yudhishthira said, 'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons. How, O grandsire, shall we dispel this thirst for wealth. Alas, through that thirst we have perpetrated many sinful deeds.'

"Bhishma said, 'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Mandavya. The ruler of the Videhas said, 'I have nothing (in this world), yet I live in great happiness. If the whole of Mithila (which is said to be my kingdom) burn in a conflagration, nothing of mine will be burnt down. Tangible possessions, however valuable, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.[1320] Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire. As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth. Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost. One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.[1321] The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.[1322] By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety. That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity. The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter.' Hearing these words of the king, the Brahmana became filled with joy, and applauding what he heard, Mandavya betook himself to the path of Emancipation.'"

SECTION CCLXXVII

"Yudhishthira said, 'Time, that is fraught, with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of a discourse between a sire and a son. Listen to it, O Yudhishthira! Once on a time, O son of Pritha, a regenerate person devoted only to the study of the Vedas had a very intelligent son who was known by the name of Medhavin. Himself conversant with the religion of Emancipation, the, son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.'

"The son said, 'What should a man of intelligence do, O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.'

"The sire said, 'Having studied the Vedas all the while observing the duties of Brahmacharya, O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a Muni (by casting off everything and calmly waiting for dissolution).'

"The son said, 'When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?'

"The sire said, 'How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?'

"The son said, 'The world is assailed by Death. It is besieged by what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?'

"The son said, 'The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these? When I know that Death does not wait here for any one (but snatches all away suddenly and without notice), how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns? When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy? Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers.[1323] That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts. Do today what is for thy good (without keeping it for tomorrow). See that Death, who is irresistible, may not overcome thee (before you accomplish thy acts). Who knows that Death will not come to one this very day? Before one's acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one's old age). for life is uncertain. By acquiring virtue one is sure to eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives. By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them, Death seizes and runs away like a tiger bearing away a sleeping deer.[1324] While one is still engaged in winning diverse objects of desire, and while still unsatiated with one's enjoyment, Death seizes one and runs away like a she-wolf seizing a sheep and running away with it. 'This has been done',--'this remains to be done',--'this other is half done',--one may say thus to oneself; but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action, one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong; the wise, the brave, the idiotic, the learned, or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind, are incapable of being avoided by mortals. How, then, O father, canst thou sit so at thy ease? As soon as a creature is born, Decrepitude and Death come and possess him for his destruction. All these forms of existence mobile and immobile, are possessed by these two (viz., Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them, except that one thing, viz., the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death. The Sruti declares that that which is called the forest is the true fold for the Devas, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).[1325] The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word and deed, and who never injures others by taking away their means of sustenance, is never injured by any creature.[1326] For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth, and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body. Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of Brahma, and restraining my senses, the Sacrifices I shall perform are those of speech, mind, and acts, when the sun enters his northerly course.[1327] How can one like me perform an Animal Sacrifice which is fraught with cruelty? How can one like me, that is possessed of wisdom, perform like a cruel Pisacha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas,--a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self. I shall perform the Sacrifice of Self, I need no offspring to rescue me.[1328] He whose words and thoughts are always well-restrained, he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge. There is no sorrow equal to attachment. There is no happiness equal to Renunciation. For a Brahmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.[1329] What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brahmana and thou hast death to encounter. Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?'[1330]

"Bhishma said, 'Hearing these words of his son, the sire acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth.'"

SECTION CCLXXVIII

"Yudhishthira said, 'Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?'

"Bhishma said, 'One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable.[1331] Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.[1332] Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing. One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.[1333] Having come into this life, one should not behave with unfriendliness towards any creature. One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when calumniated, one should not calumniate in return. One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about visiting many houses in one's round of mendicancy. Nor should one go to any house having received a previous invitation (to dinner).[1334] Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation. The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.[1335] He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.[1336] He should never wish for such things as are coveted by ordinary men. He should never eat at anybody's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honour.[1337] He should never find fault (on account of staleness, etc.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men. The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.[1338] By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.[1339] He should be always gratified, well-contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred mantras, silent, and wedded to a life of Renunciation. Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.[1340] One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart. One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyasa mode of life. Possessed of high soul, the Sannyasin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self. He should never mingle with house-holders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).[1341] He should never suffer joy to possess his heart. To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Harita declared all this to be the path by which Emancipation is to be achieved. He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.'"

SECTION CCLXXIX

"Yudhishthira said, 'All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves. Though honoured by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot, it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow. Alas, when shall we adopt a life of Renunciation that is destructive of sorrow?[1342] Sages of rigid vows freed from the seven and ten (i.e., the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (viz., desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, viz., the five objects of the senses and the three attributes (of Sattwa, Rajas, and Tamas), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of renunciation?'

"Bhishma said, 'Everything, O great monarch, hath an end. Everything hath bounds assigned to it. Even rebirth, it is well-known, hath an end. In this world there is nothing that is, immutable. Thou thinkest, O king, that this (viz., the affluence with which thou art invested is a fault). That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow, (viz., Emancipation) in time.[1343] Jiva equipped with body, O king, is not the author of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits.[1344] As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of colour) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor, viz., space), after the same manner, Jiva, though himself colourless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).[1345] When Jiva succeeds in dispelling by means of Knowledge, the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory). The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great Rishis never desist from culture of Brahma.[1346] In this connection is cited that discourse which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity. Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he was deprived of sovereignty, O Bharata! Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Usanas said, 'I hope, O Danava, that in consequence of thy defeat thou dost not cherish any grief?'

"Vritra said, 'Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy. Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment. Passing their allotted periods in heaven and hell, and with some portion of their merits and demerits unexhausted (by enjoyment and suffering), they repeatedly take birth, impelled by Time. Chained by the bonds of Desire, creatures pass through myriads of intermediate life and fall helplessly into hell.[1347] I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with one's acts.[1348] Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives, that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,[1349] which is measured by the measure of acts.' Then the illustrious Usanas addressed the Asura Vritra who was thus talking of the highest refuge of the creation, saying, 'O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies?'

"Vritra said, 'The severe penances which I underwent from greed of victory are well-known to thee as also to other sages. Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds. Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none. I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change. Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Narayana.[1350] He who is called Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru, and the Grandsire of all creatures.[1351] Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari. It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action![1352] Upon which order (of men) hath been established high Brahma prosperity? In what mariner, again, doth high prosperity fall off? From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma? By what Act or by what Knowledge can that fruit be achieved? It behoveth thee, O learned Brahmana, to expound these to me.'

"Recapitulated by me, O lion among kings, listen with undivided attention, O bull of men, with all thy brothers, to what the sage Usanas then said after he had been thus addressed by that prince of Danavas.'"

SECTION CCLXXX

"Usanas said, 'I bow to that divine and illustrious and puissant Being who holds this earth with the firmament in his arms. I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place (called Emancipation).'

"While they were thus conversing with each other there came unto them the great sage Sanatkumara of righteous soul for the purpose of dispelling their doubts. Worshipped by the prince of Asuras and by the sage Usanas, that foremost of sages sat down on a costly seat. After Kumara of great wisdom had been seated (at his ease), Usanas said unto him, 'Discourse to this chief of the Danavas on the pre-eminent greatness of Vishnu.' Hearing these words, Sanatkumara uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Danavas, 'Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu. O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself. Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses. Nor that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying infinity in the world.[1353] As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own, after the same manner Jiva succeeds in cleaning himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts. As one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.[1354] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odour (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul. When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odour and assume that of the flowers with which they are mixed. After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of the Sattwa, and by means of efforts born of practice.[1355] Listen, O Danava, by what means creatures attached to acts and those unattached to them attain the causes that lead to their respective states of mind.[1356] Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Danava, as to how creatures betake themselves to action and how they give up action.[1357] The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the Supreme Ordainer, and pure Chit.[1358] In all creatures it is He who dwells as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.[1359] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears. The light of His eye is the Sun, and His mind is in the Moon. His understanding dwells always in Knowledge, and His tongue is in Water.[1360] O best of Danavas, the Planets are in the midst of His brows. The starts and constellations are from the light of His eyes. The Earth is in His feet. O Danava! Know also that the attributes of Rajas, Tamas, and Sattwa are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Japa and Sacrifice, etc.).[1361] The Highest and Immutable, He is also the fruit of abstention from all work. The Chandas are the hair on His body, and Akshara (or Pranava) is His word. The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma; He is the highest Righteousness; He is Sat and He is Asat;[1362] He is Sruti; He is the scriptures; He is the Sacrificial vessel; He is the six and ten Ritwijes; He is all the Sacrifices; He is the Grandsire (Brahman); He is Vishnu; He is the twin Aswins; and He is Purandara;[1363] He is Mitra; He is Varuna; He is Yama; He is Kuvera the lord of treasures. Although the Ritwijes seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.[1364] The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma. The period of time for which one creation exists or for which if ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya! Conceive a lake that is one Yojana in width, one Krosa in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes. Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.[1365] The highest Evidence (for all things) says that creatures have six colours, viz., Dark, Tawny, Blue, Red, Yellow, and White. These colours proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the colour called Dark. When Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the colour called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the colour called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate colour called Red. That Colour is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and, Tamas keeps to the mark, the result is the colour called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the colour called White. It is productive of great happiness.[1366] The White is the foremost colour. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in Pravritti. Hence, White, O prince of Danavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.[1367] That success is the identical end which the divine Indra declared after having studied many auspicious spiritual treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependent oil their colour, and colour, in its turn, depends upon the character of the Time that sets in, O Daitya![1368] The stages of existence, O Daitya, through which Jiva must pass are not unlimited. They are fourteen hundreds of thousands ill number. In consequence of them Jiva ascends, stays, and falls down as the case may be.[1369] The end that is attained by a Jiva of dark flue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.[1370] The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas.[1371] Having passed many hundred thousands of years in that condition, Jiva then attains to the colour called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.[1372] When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good). As the result of this, Jiva attains to the colour called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of rebirths in the world of inert, having attained to the colour called Blue.[1373] Having attained to that end (viz., Humanity) and having been afflicted for the duration of one creation by the bonds born of his own acts, Jiva then attains to the colours called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.[1374] Having attained to the Yellow colour, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.[1375] Know that Jiva becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets, off from the other births (corresponding with the other colours). Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva. If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kala (in the form of Kali), he then sinks into the Dark colour and thus occupies the very lowest of all stages of existence.

"I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation. Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominance of the attribute of Sattwa, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.[1376] Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called Turiya) which transcends the three other states of consciousness, viz., Wakefulness and Dream and Dreamless slumber.[1377] As regards that Yogin who is unable to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Mahar, Jana, Tapas, and Satya). Even that is the highest end of one belonging to the sixth colour, and who is Unsuccessful though crowned with success, and who has transcended all attachments and passions.[1378] That Yogin, again, who falls off from Yoga practices after having attained the measure of eminence described already resides in heaven for a century of Kalpas with the, unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (viz., the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. And the expiry of that period, such a person has to come to the world of men where he attains to great eminence.[1379] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samadhi and the re-awakening from it.[1380] The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahadeva; some, of Vishnu; some, of Brahman; some, of Sesha; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.[1381] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and karana bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same. When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one. Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas. All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.[1382] As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.[1383] Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition.[1384] Thus, Of thou of great might, I have discoursed to thee of the eminence of Narayana!'

"Vritra said, 'These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of grief). Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind. O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station, from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests.'

"Bhishma continued, 'Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the supreme Soul), and attained to the highest station.'

"Yudhishthira said, 'Tell me, O grandsire, whether this Janardana (Krishna) is that illustrious and puissant Lord of whom Sanatkumara spoke unto Vritra in days of old.'

"Bhishma said, 'The Highest Deity, endued with the six attributes of (puissance, etc.) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.[1385] Know that this Kesava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Kesava who creates the three worlds with an eighth portion (of His energy). Coming immediately after Him who lies at the Root, this Kesava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He, however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Kesava is that Creator of pure Soul who courseth through all the eternal worlds.[1386] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidya and awakened to Consciousness, Kesava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety.'

"Yudhishthira said, 'O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in view of his coming Death). He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sadhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures. He, however, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures. As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues?'

"Bhishma continued, 'Ye are Pandavas. Ye have been born in a stainless race. Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all kinds of felicities ye will at last be numbered among the Siddhas. Let no fear be yours. Be you cheerful.'"

SECTION CCLXXXI

"Yudhishthira said, 'How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great. The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehended it (so well)? Thou hast spoken of Vritra's acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.[1387] How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, vanquished by Indra, O foremost of men? O chief of the Bharatas, resolve me this doubt. Indeed, tell me, O tiger among kings, how Vritra was vanquished by Sakra![1388] O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great.'

Bhishma said, 'In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain. He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference. Beholding that form of Vritra, which was incapable of being vanquished by the three worlds united together, the celestial became penetrated with fear and full of anxiety. Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities. Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow. Beholding Sakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.[1389] Then the encounter commenced, inspiring the three worlds with terror, between Indra, the chief of the deities, and Vritra of high soul. The entire welkin was enveloped by the combats of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands. All the celestials with Grandsire at their head, and all the highly-blessed Rishis, came to witness the battle, on their foremost of cars; and the Siddhas also, O bull of Bharata's race, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there (for the same purpose). Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks. The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle. Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupefied the chief of the deities by fighting wholly with the aid of his powers of illusion. When he of a hundred sacrifices, thus afflicted by Vritra. was overcome by stupefaction, the sage Vasishtha restored him to his senses by uttering Somanas.'[1390]

"Vasishtha said, 'Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Sakra, dost thou languish so! There, Brahman, and Vishnu, and Siva, that lord of the universe, the illustrious and divine Soma, and all the highest Rishis (stand, beholding thee)! Do not, O Sakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials! There, that Master of all the worlds, viz., the Three-eyed (Siva), the adored of all the worlds, is eyeing thee! Cast off this stupefaction, O chief of the celestials! There, those regenerate Rishis, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns.'[1391]

"Bhishma continued, 'While Vasava of great energy was thus being restored to consciousness by the high-souled Vasishtha, his strength became greatly enhanced. The illustrious chastiser of Paka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra. Then Vrihaspati, the son of Angiras, and those foremost of Rishis possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahadeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great Asura. The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of Asuras.[1392] The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra. Then Vrihaspati of great intelligence and Vasishtha of exceeding energy, and all the other foremost of Rishis, repairing to Him of a hundred sacrifices, viz., the boon-giving Vasava, the adored of all the worlds, addressed him, saying, 'Slay Vritra, O puissant one, without delay!'

"Maheswara said, 'Yonder, O Sakra, stands the great Vritra, accompanied by a great force. He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity. This foremost of Asuras is, therefore, incapable of being vanquished by even the three worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him. For full sixty thousand years, O chief of the celestials, Vritra practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited, viz., the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy. I impart to thee my energy, O Vasava! The Danava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!'

"Sakra said, 'Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbolt this invincible son of Diti.'

"Bhishma continued, 'When the great Asura or Daitya was overtaken by that fever (born of Mahadeva's energy), the deities and the Rishis, filled with joy, uttered loud cheers, At the same time drums, and conchs of loud blare, and kettle drums and tabors began to beat and blow by thousands. Suddenly all the Asuras became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared. The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Sakra and Isana, and began to urge the former (to make no delay in destroying Vritra). The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe.'"[1393]

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"Bhishma said, 'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahadeva). The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick. His hairs stood on end. His memory, O Bharata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left. Vultures and kanakas and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head. Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car. Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.[1394] While the Asura was yawning Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form. Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race! Having slain Vritra, Maghavat, that foe of the Danavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu. Just then, O thou of Kuru's race, the sin of Brahmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra. Of terrible teeth and awful, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form), O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul, she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him). A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven. Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.[1395] When the sin of Brahmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years. But the sin of Brahmanicide pursued him closely. Indeed, O son of Kuru, seized by her, Indra became deprived of all his energies. He made great efforts for driving her from him, but all those efforts proved abortive. Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low. Understanding that Sakra was possessed by the sin of Brahmanicide,[1396] Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant). The grandsire at last, O thou of mighty arms, addressed Brahmanicide in a sweet voice as if from the desire of pacifying her, and said, 'O amiable one, let the chief of the celestials, who is a favourite of mine, be freed from thee. Tell me, what I shall do for thee. What wish of thine shall I accomplish?'

"Brahmanicide said, 'When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed. Desirous of preserving the worlds, this rule had been made by thee. It was thou, O lord, that didst introduced this important ordinance.[1397] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Sakra! But grant me an abode to dwell in.'

"Bhishma continued, 'The Grandsire replied unto Brahmanicide, saying, 'So be it!' Indeed, the Grandsire discovered means for dispelling Brahmanicide from the person of Indra. The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words, 'O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee. It behoveth thee to say what I shall have to accomplish.'

"Brahman said, 'I shall divide this sin of Brahmanicide into several portions. For freeing Sakra from her, do thou take a fourth portion of that sin.'

"Agni said, 'How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way. I desire to know the means (of my own rescue) in detail, O adored of all the worlds!'

"Brahman said, 'Unto that man who, overwhelmed by the quality of Tamas, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices, that portion of Brahmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him. O carrier off oblations, let the fever of thy heart be dispelled.'

"Bhishma said, 'Thus addressed by the Grandsire the eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king! The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin. Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto Grandsire, saying, 'How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behoveth thee not to afflict us that have already been afflicted by the fates. O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men). We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brahmanicide. Let the means, however, of our rescue be pointed out to us.'

"Brahman said, 'This sin that you shall take shall possess the man who through stupefaction of judgment will cut or tear any of you when Parva days come.'

"Bhishma said, 'Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there. The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bharata, said, 'This foremost of ladies, viz., Brahmanicide, has come out of Indra's person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities).'

"The Apsaras said, 'O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee).'

"Brahman said, 'Let the fever of your hearts be dispelled. The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!'

"Bhishma continued, 'Thus addressed by the Grandsire, O bull of Bharata's race, the diverse tribes of the Apsaras, with cheerful souls, repaired to their respective places and began to sport in delight. The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him. Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words, 'We have come before thee, O chastiser of foes, at thy command. O puissant Master of all the worlds, tell us what we are to accomplish.'

"Brahman said, 'This dreadful sin hath taken possession of Indra, in consequence of his having slain Vritra. Take ye a fourth part of Brahmanicide.'

"The Waters said, 'Let it be as thou commandest, O master of all the worlds. It behoveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding. Though art the Lord of all the deities, and the supreme refuge of the universe. Who else is there to whom we may pay our adorations so that he may relieve us from distress.'

"Brahman said, 'Unto that man who stupefied by his understanding and regarding you lightly will cast into you phlegm and urine and excreta, this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ye, that your rescue shall be accomplished.'

"Bhishma continued, 'Then the sin of Brahmanicide, O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command. It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice. It is heard, O monarch, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice. Regaining his prosperity and slaying thousands of foes, great was the joy that Vasava obtained, O lord of Earth! From the blood of Vritra, O son of Pritha, were born high-crested cocks. For this reason, those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation. Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on earth. It was in this way, O thou of Kurds race, that the mighty Asura Vritra was slain by Sakra of immeasurable energy by the aid of subtle intelligence and through the application of means. Thou also, O son of Kunti, unvanquished on earth, wilt become another Indra and the slayer of all thy foes. Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be stained by any sin. I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?'"

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"Yudhishthira said, 'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question. Thou hast said, O ruler of men, that Vritra was (first) stupefied by Fever, and that then, O sinless one, he was slain by Vasava with the thunderbolt. How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever.'

"Bhishma said, 'Listen, O king, to the origin, celebrated over all the world, of Fever. I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bharata! In days of yore, O monarch, there was a summit, named Savitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems. That summit was immeasurable in extent and thither no one could go.[1398] On that mountain summit the divine Mahadeva used to sit in splendour as if on a bed-stead adorned with gold. The daughter of the king of mountains, sitting by his side, shone in brilliance.[1399] The high-souled deities, the Vasus of immeasurable energy, the high-souled Aswins, those foremost of physicians, and king Vaisravana waited upon by many a Guhyaka,--that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailasa,--all waited upon the highsouled Mahadeva. And the great sage Usanas, and the foremost of Rishis having Sanatkumara for their first, and the other celestial Rishis headed by Angiras, and the Gandharva Viswavasu, and Narada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe. A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season. A large number of Vidyadharas and Siddhas and ascetics too, O Bharata, repaired thither for waiting upon Mahadeva, the Lord of all creatures. Many ghostly beings, also, of diverse forms and aspects, and many dreadful Rakshasas and mighty Pisachas, of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahadeva, were there, every one of whom resembled a blazing fire in energy. The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire. Ganga also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity. Thus adored by the celestial Rishis and the gods, the illustrious Mahadeva of immeasurable energy dwelt on that summit of Meru.

"After some time had passed away, the Prajapati Daksha[1400] commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas). Unto the Sacrifice of Daksha, all the deities headed by Sakra, assembling together, resolved to repair. It hath been heard by us that the high-souled deities, with the permission o f Mahadeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue. Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, viz., the Lord of all creatures, and said, 'O illustrious one, whither are those deities headed by Sakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind.'

"Maheswara said, 'O lady that art highly blessed, the excellent Prajapati Daksha is adoring the gods in a Horse-sacrifice. These denizens of heaven are proceeding even thither.'

"Uma said, 'Why, O Mahadeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?'

"Maheswara said, 'O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices. Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings.'

"Uma said, O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all. In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am filled with great grief, O sinless one, and a tremor overtakes me from head to foot.'

"Bhishma continued, 'The goddess (Parvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief. Then Mahadeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying, 'Wait here (by the goddess). Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pinaka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly, and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice. Then that sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies. Ascertaining that the Sacrifice was running away in that form, the puissant Mahadeva began to pursue him with bow and arrow. In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead. When that drop of sweat fell down on the earth, there forthwith appeared a blazing fire resembling the (all-destructive) conflagration that appears at the end of a Yuga. From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard. His body was covered entirely with hair like a hawk's or an owl's and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice. Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions. In consequence of that Being's tread, the earth, O monarch began to tremble.[1401] Exclamations of Oh and Alas arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahadeva, addressed him in the following words.'

"Brahman said, 'O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee! O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahadeva, have become exceedingly agitated. This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever. O puissant one, if the energy of this Being remains all collected together, then the entire earth herself will not be able to bear him. Let him, therefore, be distributed into many parts.' When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied unto the Grandsire of great energy, saying, 'So be id' Indeed, the wielder of Pinaka, viz., Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices. Conversant with the properties of everything, Mahadeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this. The heat that is perceptible in the heads of elephants, the bitumen of mountains,[1402] the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the sterile tracts of earth that are full of saline matter, the dullness of vision of all animals, the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel,[1403] each of these was named Fever by the high-souled Mahadeva. This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O, righteous king, is known as a from of Fever. Besides these, O Bharata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions. This then that is called Fever is known to be the dreadful energy of Maheswara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all. It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Sakra hurled his thunderbolt at him. Thunderbolt, penetrating the body of Vritra, O Bharata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy. It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu. Thus, O son, adverting: to the story of Vritra have I recited to thee the narrative in detail of Fever. Upon what else shall I speak to thee? That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness, he shall have all the wishes accomplished upon which he may set his heart.'"

SECTION CCLXXXIV

"Janamejaya said, 'How O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu? Understanding that the goddess Uma had become filled with rage and grief, the puissant Mahadeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enable to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brahmana, truly as it occurred.'

"Vaisampayana said, 'In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains. Overgrown with trees and creepers of diverse kinds that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men, that progenitor of creatures, was waited upon by the denizens of the earth, the firmament, and the heavens, with their hands joined together in reverence. The gods, the Danavas, the Gandharvas, the Pisachas, the Snakes, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Viswavasu, Viswasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of Soma, the drinkers of smoke, the drinkers of Ajya, the Rishis, and the Pitris came there with the Brahmanas. These, and many other living creatures belonging to the four orders, viz., viviparous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires. Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said, 'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it. Ye are certainly exposing yourselves to death and chains. Alas, how untoward is the course of time. Stupefied by error you do not behold that destruction awaits you. A terrible calamity stands at your door in course of this great Sacrifice. Ye are blind to it!' Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahadeva, and his divine spouse, viz., that giver of excellent boons (seated on the summit of Kailasa) with the highsouled Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen. All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said, 'By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth. The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him.'

"Daksha said, 'We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheswara is.'

"Dadhichi said, 'This seems to be the counsel of all that are here, viz., that Maheswara should not be invited. As, however, I do not behold any god that can be said to be superior to him. I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction.'

"Daksha said, 'Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by mantras and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed.'

'Meanwhile,' continued Vaisampayana, 'the goddess Uma, sitting with her lord, said these words.'

"Uma said, 'What are those gifts, what those vows, and what are those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices. Unto his wife who was agitated with grief and who repeated these words the illustrious Mahadeva said with a joyous countenance, 'Thou dost not know me, O goddess! Thou knowest not, O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices. O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me.[1404] It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupefied.[1405] It is to me that the chanters utter their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Adhvaryus dedicate the shares of sacrificial offerings.'

"The goddess said, 'Persons of even ordinary abilities applaud themselves and indulge in the presence of their spouses. There is no doubt in this.'

"The holy one said, 'O Queen of all the gods, I do not certainly applaud my ownself. Behold now, O lady of slender waist, what I do. Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse.

"Having said these words unto his spouse Uma who was dearer to him than his own life, the puissant Mahadeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear. That Being, thus created, stood before the great god, with joined hands, and said, 'What commands shall I have to accomplish?' Maheswara answered him, saying, 'Go and destroy the Sacrifice of Daksha.' Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahadeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Uma. Urged by her wrath, the spouse of Maheswara, herself assuming a dreadful form that is known by the name Mahakali, proceeded in the company of that Being who had issued from Mahadeva's mouth, for witnessing with her own eyes the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being then set out, having obtained the permission of

Mahadeva and having bowed his head unto him. In energy, strength, and form, he resembled Maheswara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) wrath. Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra--that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit chiefs known by the name of Raumyas. Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands. They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear. The very mountains were riven and the earth trembled. Whirl winds began to blow. The Ocean rose in a surge. The fires that were kindled refused to blaze up. The Sun became dimmed. The planets, the stars, and constellations, and the moon, no longer shone. The Rishis, the gods, and human beings, looked pale. A universal darkness spread over earth and sky. The insulted Rudras began to set fire to everything. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush. Endued with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scattered fragments strewed the ground like stars bespangling the firmament. Heaps of excellent viands, of bottles of drink, and of eatables there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and Payasa for their mire, creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful. Meat of diverse kinds, of the best quality, and other eatables of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked, began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire. Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides. Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities. Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts. Then the gods headed by Brahman, and that progenitor of creatures, viz., Daksha, joining their hands in reverence, addressed that mighty Being, saying, 'Tell us, who thou art.'

"Virabhadra said, 'I am neither Rudra nor his spouse, the goddess Uma. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Uma's wrath, the puissant Lord who is the soul of all creatures has given way to wrath. I have not come here for seeing these foremost of Brahmanas. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours. I am known by the name of Virabhadra and I have sprung from the wrath of Rudra. This lady (who is my companion), and who is called Bhadrakali, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, and we have accordingly come here. O foremost of Brahmanas, seek the protection of that Lord of the deities, the spouse of Uma. It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity.' Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheswara and sought to gratify him by uttering the following hymn, 'I throw myself at the feet of the effulgent Isana, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe.' [Here follow five and half slokas which appear to be interpolations]. His praises having thus been hymned, the great god, Mahadeva, suspending both Prana and Apana (the two foremost of the five life-breaths) by shutting his mouth properly, and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire. Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said, 'What, O Brahmana, shall I do for you?' At this juncture, the preceptor of all the deities adored Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, viz., Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words.'

"Daksha said, 'If the great god has been gratified with me,--'if indeed, I have become an object of favour with him,--if I have deserved his kindness,--if the great Lord of all creatures is disposed to grant me boons,--then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,--let all these articles, collected in course of these articles be of use to me. Even this is the boon I crave.' Unto him the many long years, and with great care and effort, go not for nothing. Let illustrious Hara, the tearer of Bhaga's eyes, said, 'Let it be as thou sayest!' Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness.[1406] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.'

SECTION CCLXXXV

"Yudhishthira said, 'It behoveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them.'

"Bhishma said, 'Hear, O Bharata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.'

"Daksha said, 'I bow to thee, O lord of all the gods to the destroyer of the forces of the Asuras. Thou art the paralyser of the strength of the celestial chief himself. Thou art adored by both gods and Danavas. Thou art thousand-eyed, thou art fierce-eyed, and thou art three-eyed. Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides. Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared. Thou art the receptacle of the Ocean. Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee! The utterers of the Gayatri sing thy praises in uttering the Gayatri, and the worshippers of the Sun adore thee in adoring the Sun. The Rishis regard thee as Brahmana, as Indra, and as the (illimitable) firmament above. O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold. In thy body I behold Soma, and Agni, and the lord of the Waters, and Aditya, and Vishnu, and Brahmana, and Vrihaspati. Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction. I bow unto thee that art called Bhava and Sarva and Rudra. I bow unto thee that art the giver of boons. I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slayer of Andhaka. Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra! Salutations to thee that art the destroyer of the triple city! Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda! Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee that art tawny, and to thee that hast a blue throat! Salutations to thee that art of incomparable form, that art of dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya. Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags. Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art gold-crested, to thee that art the lord of all the gold in the world! Salutations to thee that hast been adored, that deservest to be adored, and that art still being adored; to thee that art all things, that devourest all things, and that art the soul of all things! Salutations to thee that art the Hotri (in sacrifices), that art the (Vedic) mantras uttered (in sacrifices), and that ownest white flags and standards. Salutations to thee that art the navel of the universe, that art both cause and effect in the form of the five primal elements, and that art the coverer of all covers. Salutations to thee that art called Krisanasa, that art of thin limbs, and that art thin. Salutations to thee that art always cheerful and that art the personification of confused sounds and voices. Salutations to thee that art about to be stretched on the earth, that art already stretched, and that standing upright. Salutations to thee that art fixed, that art running, that art bald, and that bearest matted locks on thy head. Salutation to thee that art fond of dancing and that strikest thy puffed cheeks making thy mouth a drum.[1407] Salutations to thee that art fond of lotuses that blow in rivers, and that art always fond of singing and playing on musical instruments. Salutations to thee that art the eldest-born, that art the foremost of all creatures, and that art the crusher of the Asura Vala. Salutations to thee that art the Master of Time, that art the personification of Kalpa; that art the embodiment of all kinds of destruction, great and small. Salutations to thee that laughest awfully and as loud as the beat of a drum, and that observest dreadful vows! Salutations for ever to thee that art fierce, and that hast ten arms. Salutations to thee that art armed with bones and that art fond of the ashes of funeral pyres. Salutations to thee that art awful, that art terrible to behold, and that art an observer of dreadful vows and practices. Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth. Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded Vina as highly dear. Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness' self! Salutations to thee that art ever moving like wind and the other forces, that the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time).[1408] Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures. Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga contemplation, and that art adorned with a garland of Akshas. Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light. Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil. Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity. Salutations to thee that art the artificer of the universe, and that art ever united with the attribute of tranquillity. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear.[1409] Salutations to thee that art like a thousand bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids. Salutations to thee that art beyond three Huns, and that art fond of two Huns. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation.[1410] Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brahmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with mantras[1411] Salutations to thee that art of the form of (sacrificial) Ritwijes, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (viz., the Ocean)! Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes food!

Salutations to thee that hast a thousand heads and a thousand feet-, to thee that hast a thousand tridents uplifted in thy hands, and a thousand eyes! Salutations to thee that art of the form of the rising Sun, and that art of the form of a child, that art the protector of attendants all of whom are of the form of children,[1412] and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated. Salutations to thee that hast locks of hair marked by the current of the Ganges, and that hast locks of hair resembling blades of Munja grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts.[1413] Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to, be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise. Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean. Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation. Salutations to thee that art a Sankhya, that art the foremost of Sankhyas, and that art the introducer of the Sankhya-Yoga.[1414] Salutations to thee that hast a car and that art without a car (for thy journeys).[1415] Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread. Salutations to thee that art Isana, that art of body as hard as thunderbolt, and that art of green locks. Salutations to thee that art of three eyes, that art the lord of Amvika, that art Manifest, and that art Unmanifest.[1416] Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky. Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great effulgence. Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals. Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances. Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds.[1417] Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire! O lord of all the lords of the gods, thou art the four orders of living creatures, viz., the viviparous, the oviparous, the filth-born, and plants. Thou art the Creator of the mobile and immobile universe, and thou art their Destroyer! O foremost of all persons conversant with Brahma, they that are conversant with Brahma regard thee as Brahma! The utterers of Brahma say that thou art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Samans, and the syllable Om. O foremost of all deities, those utterers of Brahma that sing the Samans constantly sing thee when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.[1418] Thou art made up of the Yajuses, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee![1419] Thou art the Brahmanas and the Kshatriyas, the Vaisyas, and the Sudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky; thou art Lightning; and thou art the roar of thunder. Thou art the year, thou art the seasons, thou art the month, and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art Kashtha, thou art the Constellations, thou art the Planets, thou art Kala. Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes. Thou art the ocean of milk among all oceans and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows. Thou art Aversion and thou art Desire: thou art attachment and thou art stupefaction (of judgment): thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience: thou art Cupidity: thou art Lust and thou art Wrath: thou art Victory and thou art Defeat. Thou art armed with mace, and thou art armed with shaft: thou art armed with the bow, and thou bearest the Khattanga and the Jharjhara in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief. Thou art Righteousness which is marked by ten virtues; thou art Wealth or Profit of every kind; and thou art Pleasure. Thou art Ganga, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks. Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers. Thou art the beginning and thou art the end of the Vedas; thou art the Gayatri, and thou art Om. Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the colour of the Sun, thou art Tawny, thou art Brown, and thou art Dark blue.[1420] Thou art without colour, thou art of the best colour, thou art the maker of colours, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold. Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Agni. Thou art the Eclipse, thou art the Fire called Chitrabhanu, thou art Rahu, and thou art the Sun. Thou art the fire upon which sacrificial butter is poured. Thou art He who pours the butter. Thou art He in honour of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brahmans that are called Trisuparna, thou art all the Vedas; and thou art the sections called Satarudriya in the Yajuses. Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body. Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva's accompaniment. Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prana, Apana, Samana, Udana, and Vyana. Thou art the opening of the eye and shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever turned inwards. Thou art of large mouth and large stomach.[1421] The bristles on thy body are like needles. The beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest. Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.[1422] Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time, thou art time that is premature, and thou art time that is over-mature.[1423] Thou art the killing, thou art the razor (that kills), and thou art that which is killed. Thou art the auxiliary and thou art the adversary, and thou art the destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valahaka.[1424] Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Maya (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art a Brahma (in the form of Pranava), thou art Swaha; thou art the bearer of the Danda, thy head is bald, and thou art he who has his words, deeds and thoughts under control.[1425] Thou art the four Yugas, thou art the four Vedas, thou art He from whom the four (Sacrificial) fires have flowed.[1426] Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders. Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into ganas (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue. Thou art the artisan; thou art the foremost of artists; and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga; thou art Fierce, and thou art He who destroyed the teeth of Pushan.[1427] Thou art Swaha, thou art Swadha, thou art Vashat, thou art Salutation's form, and thou art the words Namas-Namas uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art Pranava; thou art the firmament bespangled with myriads of stars. Thou art Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with Brahma, thou art Penance, thou art Truth, thou art the soul of Brahmacharya, and thou art Simplicity.[1428] Thou art the soul of creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god. Thou art initiated, and thou art not initiated. Thou art forgiving; thou art unforgiving; and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (i.e., Kalpa), thou art Destruction, and thou art Creation. Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art fond of garlands made of Karnikara flowers. Thou hast a face like that of Nandi, thou hast a face that is terrible, thou hast a handsome face, thou hast an ugly face, and thou art without a face. Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (i.e., Narayana), thou art (unattached to all things like) a bird (unattached to the earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virat (hugest of the huge). Thou art the destroyer of Unrighteousness, thou art called Mahaparswa, thou art Chandradhara, and thou art the chief of the spirit-clans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant.[1429] Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling![1430] Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art victory.[1431] Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest. Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotus-petals. Thy habitation is in the midst of a forest of lotuses. Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts.[1432] Thou art the drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities.[1433] Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out, thou art the foremost of Nagas, thou art Sakra, thou art the Destroyer of the universe, and thou art its Creator. Thou art Prajapati, and thou art adored by the Prajapatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eye. Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly. Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins. O, protect one! I deserve thy protection. I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee. Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons![1434] I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep.[1435] I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a kamandalu tied to his back, and who is the Soul of Brahman. I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans. I seek the protection to Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe. Let him who entering Rahu's mouth drinketh Soma in the night and who becoming Swarbhanu devoureth Surya also, protect me![1436] The deities, who are mere infants and who have all sprung from thee after Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swaha and Swadha, and let them derive pleasure from those presents. I bow to them.[1437] Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me.[1438] I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad. I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cow-pens, in inaccessible forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon, as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme.[1439] I bow always unto them that are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes. Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifices). Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee. Or, perhaps, O god, stupefied by thy subtile illusion I failed to invite thee. Be gratified with me, blessed by thyself, O Bhava, with me possessed by the quality of Rajas. My Mind, my Understanding, and my Chitta all dwell in thee, O god!

"Hearing these adorations, that Lord of all creatures, viz., Mahadeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying, 'O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more. Thou shalt attain to my companionship. Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas (in consequence of this one incomplete sacrifice of thine).

"Once more, Mahadeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation, 'Be thou the foremost of all creatures in the world. Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice. It has been seen that in former Kalpas too I had to destroy thy Sacrifice.[1440] O thou of excellent vows, I shall grant thee again some more boons. Take them from me. Dispelling this cheerlessness that overspreads thy face, listen to me with undivided attention. With the aid of arguments addressed to reason the deities and the Danavas have extracted from the Vedas consisting of six branches and from the system of Sankhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years. The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable. It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety: and they who have transcended all the modes of life are worthy of adopting it. In days of yore, O Daksha, this auspicious religion called Pasupata had been extracted by me. The proper observance of that religion produces immense benefits. Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart.' Having said these words, Mahadeva, with his spouse (Uma) and with all his attendants disappeared from the view of Daksha of immeasurable prowess. He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life. Indeed, as Siva is the foremost of all the deities, even so is this hymn, agreeable with the Srutis, is the foremost of all hymns. Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn. One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn). By listening to or reciting this hymn, one, in even this earthly body of his, attains to equality with the spirits forming the attendants of Mahadeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn). Neither Rakshasas, nor Pisachas, nor ghosts, nor Vinayakas, create disturbances in his house where this hymn is recited. That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharya, wins worship as a goddess in the family of her sire and that of her husband.[1441] All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn. In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned with fruition. That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahadeva, Guha, Uma, and Nandi, and after that utters their names without delay, in proper order and with devotion. Such a man, departing from this life, ascends to heaven, and has never to take birth among the intermediate animals or birds. This was said even by the puissant Vyasa, the son of Parasara.'"

SECTION CCLXXXVI

"Yudhishthira said, 'Tell me, O grandsire, what is Adhyatma with respect to man and whence it arises.'

"Bhishma said, 'Aided by the science of Adhyatma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyatma about which thou askest me. Listen, O son, to my explanation. Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures. The bodies of living creatures (both subtile and gross), O bull of Bharata's race, are the result of the combination of the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge into the original cause of all things, viz., the Supreme Soul.[1442] From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them. As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five great fixed essences. Verily, sound springs from Space, and all dense matter is the attribute of earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light. The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five. The Creator places in all creatures the same five great essences in proportions that He thinks proper. Sound, the ears, and all cavities,--these three,--have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of water. Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of Light. Scent, the organ of smelling, and the body, are the properties of earth. Life, touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences. Having created these, the Supreme Deity, O Bharata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth.[1443] That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head. In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth. The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation. The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others). Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes.[1444] When the Understanding is wanting, the senses with the mind, and the five other attributes (viz., Sattwa, Rajas, Tamas, Time, and Acts) cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent; and when she tastes the various objects of taste, she comes to be called by the name of tongue. When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind. The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas. When they become stained, the Understanding also becomes stained.[1445] The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief; and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states (viz., Sattwa, Rajas, and Tamas), the Understanding resolves through these three states.[1446] As the lord of rivers, viz., the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three) states, exists in the Mind (including the senses). When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transport of delight, joy, gladness, happiness, and contentedness of heart, these, when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentedness, and unforgivingness,[1447] arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,--these, when brought about by particular causes, are the properties of Tamas. Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa. Whatever, again, is fraught with sorrow and is disagreeable to oneself should be regarded as arising from Rajas. Without commencing any such act, one should turn one's attention to it (for avoiding it). Whatever is fraught with error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas. Thus, have I explained to thee that things in this world dwell in the Understanding. By knowing this one becomes wise. What else can be the indication of wisdom? Know now the difference between these two subtile things, viz., Understanding and Soul. One of these, viz., the Understanding, creates attributes. The other, viz., the Soul, does not create them. Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together. The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything. The Understanding has no refuge.[1448] That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence. The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal. The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them). Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride. That the Understanding creates all these attributes is due to her own nature,--even as a spider weaves threads in consequence of her own nature. These attributes should be known as the threads the spider weaves. When destroyed, the attributes do not cease to exist; their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be. Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness.[1449] As men unacquainted with its bottom become distressed when they fall upon this earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding.[1450] Men of knowledge, however, conversant with Adhyatma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river). Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality. As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then again, upon the attainment of Knowledge he ceases to perpetrate these two evils, viz., censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment.'"[1451]

SECTION CCLXXXVII

"Yudhishthira said, 'Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.'

"Bhishma said, 'In this connection, O Bharata, is cited the old narrative of the discourse between Narada and Samanga.'

"Narada said, '(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in crossing (the river of life) with thy hands.[1452] Thou seemest to be always free from sorrow and exceedingly cheerful. I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child.'

"Samanga said, 'O giver of honours, I know the truth about the Past, the Present, and the Future. Hence I never become cheerless.[1453] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varied are those fruits. Hence I never yield to sorrow.[1454] Behold, the illiterate, the destitute, the prosperous, O Narada, the blind, idiots and madmen, and ourselves also, all live.[1455] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem. The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living! When we, O Narada, do not give way to grief, what can the practice of the duties (of religion) or the observance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to agitate us at all.[1456] That for which men are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject to error can never be said to have attained wisdom. That pride which is indulged in by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always.[1457] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves.[1458] One capable of resting on one's own self would never covet the possessions of others; would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth. Neither friends, nor wealth, nor high birth, nor scriptural learning, nor mantras, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there. The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness. Anything agreeable leads to pleasure. Pleasure induces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these. Grief, Fear, Pride,--these that stupefy the heart,--and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about.[1459] Casting off both wealth and pleasure, and thirst and error, I wander over the earth, freed from grief and every kind of anxiety of heart. Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind. I have acquired this knowledge, O Brahmana, as the result of my severe and indestructible penances. It is for this reason, O Narada, that grief, even when it comes to me, does not succeed in afflicting me.'"

SECTION CCLXXXVIII

"Yudhishthira said, 'Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and that abstains from self-restraint and the other practices having for their object the knowledge of the Soul.'

"Bhishma said, 'Worshipping the preceptor, always waiting reverentially on those that are aged, and listening to the scriptures (when recited by up competent Brahmanas),--these are said to be of supreme benefit (to a person like the one thou hast described). In this connection also is cited the old narrative of the discourse between Galava and the celestial Rishi Narada. Once on a time Galava, desirous of obtaining what was for his benefit, addressed Narada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said, 'Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee. Thou art freed from error and, as such, it behoveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world. We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behoveth thee to discourse to us on these subjects.[1460] O illustrious one, the different asramas approve different courses of conduct.--_This_ is beneficial,--_This_ (other) is beneficial--the scriptures exhort us often in this wise.[1461] Beholding the followers of the four asramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial. If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery. For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this), O, instruct me!'

"Narada said, 'The Asramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified preceptors, reflect upon them, O Galava![1462] Behold, the announcements of the merits of those Asramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace.[1463] Observed with gross vision, verily, all the Asramas refuse to clearly yield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end.[1464] That which is truly beneficial, and about which there is no doubt, viz., good offices to friends, and suppression of enemies, and the acquisition of the aggregate of three (viz., Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence.[1465] Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious,--these, without doubt, constitute excellence. Mildness towards all creatures, sincerity of behaviour, and the use of sweet words,--these, without doubt, constitute excellence. An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants,--these, without doubt, constitute excellence. Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures.[1466] The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self,--these are said to constitute supreme excellence. The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge,--these, without doubt, are excellent. One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent, to excess and should not enjoy them for their sake alone. Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be relinquished by one desirous of achieving what is excellent.[1467] One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior. Men really destitute of merit and filled with a sense of self-admiration depreciate men of real merit, by asserting their own virtues and affluence. Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction. One possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise. Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence. After the same manner those men blaze in the world with celebrity who by the aid of their intelligence, cast off these and similar other faults and who do not proclaim their own virtues. The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit. Evil words, uttered with whatsoever vigour of voice die out (in no time). Good words, uttered however softly, blaze forth in the world. As the Sun shows his fiery form (in the gem called Suryakanta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts. For these reasons, men seek the acquisition of wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form). One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order. One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders.[1468] A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin.[1469] As the touch of water or fire or the rays of the moon immediately conveys the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery. They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still tied by the bonds of action.[1470] The righteous man should leave that place where a Brahmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence.[1471] Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures? What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundation to stand upon?[1472] Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue? One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion. There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell, for the people of that place are all to be regarded as sinful. One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practice of sinful deeds. One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched, as it were, on a bed of thorn and in consequence of which one becomes invested with the desires born of the deeds of past lives.[1473] The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests).[1474] One should dwell in that country where Brahmanas possessed of a knowledge of the scriptures are fed first: where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others. One should unhesitatingly dwell in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.[1475] One should leave that kingdom, like poisoned meat, where one sees Brahmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life. With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited. One should live and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls. One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath, those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous.[1476] Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them.[1477] I have thus told thee, O son, in answer to thy enquiry, what is beneficial or excellent. No one can describe, in consequence of its exceedingly high character, what is beneficial or excellent for the Soul.[1478] Many and high will the excellences be, through the observance of the duties laid down for him, of the man who for earning his livelihood during the time of his sojourn here conducts himself in the way indicated above and who devotes his soul to the good of all creatures.'"[1479]

SECTION CCLXXXIX

"Yudhishthira said, 'How, O grandsire, should a king like us behave in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be freed from attachments?'

"Bhishma said, 'I shall in this connection recite to thee the old narrative that was uttered by Arishtanemi unto Sagara who had sought his counsel.'

"Sagara said, 'What is that good, O Brahmana, by doing which one may enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!'

"Bhishma continued, 'Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words,[1480] 'The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn. An understanding that is attached to worldly objects and a mind suffering from thirst,--these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation.[1481] I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge. Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove about in happiness. When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (viz., Emancipation). Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness. Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eye upon all creatures and objects.[1482] Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation.[1483] Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction. Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction. If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking,--How shall these exist without me?--A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself. In this world people enjoy and obtain food and raiment and other acquisitions earned by their parents or themselves. This is the result of the acts of past lives, for nothing can be had in this life which is not the result of the past. All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is ordained by Him who assigns the fruits of acts. A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so, in firm, what rational consideration can one have for protecting and feeding one's relatives? When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee. In the every lifetime of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them. After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there,--that is, whether they meet with happiness or misery. This circumstance ought to awaken thee. When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good.[1484] When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee. That man of firm Soul is certainly emancipated who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error. That man is always emancipated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase. That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life. One who, as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments. That man is certainly emancipated who knows truly the nature of the birth, the destruction, and the exertion (or acts) of living creatures. That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion.[1485] That man becomes certainly freed who beholds the world to be afflicted by death and disease and famine.[1486] Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little is regarded as freed. That man who beholds the world as consisting of eaters and edibles (and himself as different from both) and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate. That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good sali rice and hard thick rice as equal, is emancipated. That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheep-skin and unclean leather, is emancipated That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this world, keeping this notion foremost, is emancipated. That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not, to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipated. That man who regards his body which has so many imperfections to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipated. That man becomes emancipated who always recollects that this body, when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form. That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipated. That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipated. That man who knows that thousands of kings possessed of even great offence and power have departed from this earth, succeeds in becoming emancipated. That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipated.[1487] Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation? That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipated. Bearing in mind those words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue emancipation without suffering thy understanding to be confounded.'[1488] Hearing these words of his with attention, Sagara, that lord of earth, acquired those virtues which are productive of Emancipation and continued, with their aid to rule his subjects.'"

SECTION CCXC

"Yudhishthira said, 'This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee. Why was the celestial Rishi, the high-souled Usanas, called also Kavi engaged in doing what was agreeable to the Asuras and disagreeable to the deities? Why was he engaged in diminishing the energy of the deities? Why were the Danavas always engaged in hostilities with the foremost of the deities? Possessed of the splendour of an immortal, for what reason did Usanas obtain the name of Sukra? How also did he acquire such superior excellence? Tell me all about these things. Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters.'[1489]

"Bhishma said, 'Listen, O king, with attention to all this as it occurred actually. O sinless one, I shall narrate these matters to thee as I have heard and understood them. Of firm vows and honoured by all, Usanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the deities for an adequate cause.[1490] The royal Kuvera, the chief of the Yakshas and the Rakshasas, is the lord of the treasury of Indra, that master of the universe.[1491] The great ascetic Usanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of Yoga, robbed him of all his wealth.[1492] Seeing his wealth taken away from him, the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, viz., Mahadeva. Kuvera, represented the matter unto Siva of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms. And he said, 'Usanas, having spiritualised himself by Yoga entered my form and depriving myself of liberty, has taken away all my wealth. Having by Yoga entered my body he has again left it.' Hearing these words, Maheswara of supreme Yoga-powers became filled with rage. His eyes, O king, became blood-red, and taking up his lance he waited (ready to strike down Usanas). Indeed, having taken up that foremost of weapons, the great god began to say, 'Where is he? Where is he?' Meanwhile, Usanas, having ascertained the purpose of Mahadeva (through Yoga-power) from a distance, waited in silence. Indeed, having ascertained the fact of the wrath of the high-souled Maheswara of superior Yoga-power, the puissant Usanas began to reflect as to whether he should go to Maheswara or fly away or remain where he was. Thinking, with the aid of his severe penances, of the high-souled Mahadeva, Usanas of soul crowned with Yoga-success, placed himself on the point of Mahadeva's lance. The bow-armed Rudra, understanding that Usanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with hand. When the fierce-armed and puissant Mahadeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of Pinaka.[1493] The lord of Uma, beholding Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him at once. The puissant and high-souled Usanas of Bhrigu's race, entering the stomach of Maheswara, began to wander there.'

"Yudhishthira said, 'How, O king, could Usanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brahmana was within his stomach?'[1494]

"Bhishma said, 'In days of yore (having swallowed up Usanas), Mahadeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation). His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, viz., the eternal Brahman, approached him, and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying, 'My penances have been well-practised.' Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Sankara saw that Usanas within his stomach had become greater in consequence of those penances of his.[1495] That foremost of Yogins (viz., Usanas), rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy.[1496] After this, Mahadeva armed with Pinaka, that soul of Yoga, once more betook himself to Yoga-meditation. Usanas, however, filled with anxiety, began to wander within the stomach of the great god. The great ascetic began to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out. The great ascetic Usanas, however, O chastiser of foes, from within Mahadeva's stomach, repeatedly addressed the god, saying, 'Show me thy kindness!' Unto him Mahadeva said, 'Go out through my urethra.' He had stopped up all other outlets of his body. Confined on every side and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahadeva's energy. At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of Sukra, and it is in consequence of that fact he also became unable to attain (in course of his wandering) the central point of the firmament. Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand. The goddess Uma then interposed and forbade the angry lord of all creatures, viz., her spouse, to slay the Brahmana. And in consequence of Uma's having thus prevented her lord from accomplishing his purpose the ascetic Usanas (from the day) became the son of the goddess.'

"The goddess said, 'This Brahmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands.'

"Bhishma continued, 'Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, 'Let this one go whithersoever he likes.' Bowing unto the boon-giving Mahadeva and to also his spouse the goddess Uma, the great ascetic Usanas, endued with superior intelligence, proceeded to the place he chose. I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhargava about which thou didst ask me.'"

SECTION CCXCI

"Yudhishthira said, 'O thou of mighty arms, tell me, after this what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita. What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!'

"Bhishma said, 'In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parasara, 'What is beneficial for all creatures both in this world and the next! Do thou tell me what should be known by all this connection.' Thus questioned, Parasara, possessed of great ascetic merit and conversant with the ordinances of every religion,[1497] said these words, desirous of favouring the king.'

"Parasara said, 'Righteousness earned by acts is supreme benefit both in this world and the next. The sages of the old have said that there is nothing higher than Righteousness. By accomplishing the duties of righteousness a man becomes honoured in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinance (laid down in the scriptures) on the subject of acts.[1498] All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties.[1499] Four methods of living, O child, have been ordained in this world.

(Those four methods are the acceptance of gifts for Brahmanas; the realisation of taxes for Kshatriyas; agriculture for Vaisyas; and service of the three other classes for the Sudras). Wherever men live the means of support come to them of themselves. Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their constituent elements attain to diverse ends.[1500] As vessels of white brass, when steeped in liquefied gold or silver, catch the hue of these metals, even so a living creature, who is completely dependent upon the acts of his past lives takes his colour from the character of those acts. Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives. The sceptic argues, O child, saying, I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny.[1501] The deities, the Gandharvas and the Danavas have become what they are in consequence of their own nature (and not of their acts of past lives). People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives.[1502] The declarations having the Vedas for their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom. This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles.[1503] As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits).[1504] Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has beep exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves. Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called vyasana, and cleverness,--these are productive of happiness. No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind. One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself. The person that casts off both happiness and misery walks along a particular path (the path, viz., of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different. A person should rot himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule. A Kshatriya bereft of courage, a Brahmana that takes every kind of food, a Vaisya unendued with exertion (in respect of agriculture and other moneymaking pursuits), a Sudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brahmana fallen away from truth, a woman that is unchaste and wicked, a Yogin endued with attachments, one that cooks food for one's own self, an ignorant person employed in making a discourse, a kingdom without a king and a king that cherishes no affection for his subjects and who is destitute of Yoga,--these all, O king, are deserving of pity!'"[1505]

SECTION CCXCII

"Parasara said, 'That man who, having obtained this car, viz., his body endued with mind, goes on, curbing with the reins of-knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence. The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependent on itself and who has cast off the means of livelihood is worthy of high praise,--that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress.[1506] Having obtained the allotted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts for his gradual advancement.[1507] Among the six different colours that Jiva attains at different periods of his existence, he who falls away from a superior colour deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of Rajas.[1508] Man attains to a superior colour by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior colour). All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow. Hence, one should never commit sinful acts which have for their fruit only sorrow. The man of intelligence would never do an act that is sinful in character even if it leads to the greatest advantage, just as a person that is pure would never touch a Chandala.[1509] How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul.[1510] That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world.[1511] An uncoloured cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin. That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately.[1512] The utterers of Brahma maintain, under the authority of what has been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness. A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahmana. As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured).[1513] Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile.[1514] Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell, with this difference that those consequences are disproportionate in point of gravity to the acts that produce them.[1515] As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them.[1516] That man who, reflecting with his mind, O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit. Water poured into an unbaked vessel gradually becomes less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the understanding do not become beneficial; while acts done with judgment remain with undiminished excellence and yield happiness as their result. If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgment, be they equitable or otherwise, only add to one's stock of righteousness. A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one's sacred fires and pour libations on them in diverse sacrifices, and retiring in the woods into either one's middle or old age, should live there (practising the duties of the two last modes of life). Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one's own self. One should again reverence one's superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness.'"

SECTION CCXCIII

"Parasara said, 'Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves. People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then or relatives of other degrees?[1517] Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both lead to equal merit. Of these two acts, however, the making of a gift is superior to the acceptance of a gift.[1518] That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth. One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one's acts according to one's power, without zealously pursuing wealth. By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one's power, one earns the merit that attaches to the act of giving food to a hungry man. The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits leaves. The royal son of Sivi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind. All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Everyone should, therefore, do his best for freeing himself from those debts. One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Sraddha one is freed from one's debts to the Pitris. One pays off one's debt to one's fellowmen by doing good offices to them. One pays off the debts one owes to one's own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duty discharge all the acts, from the beginning, that one owes to one's servants. Though destitute of wealth, men are seen to attain to success by great exertions.[1519] Munis by duly adoring the deities and by duty pouring libations of clarified butter on the sacred fire, have been seen to attain to ascetic success. Richika's son became the son of Vishwamitra. By adoring the deities who have shares in sacrificial offerings, with Richs (he attained to success in after life). Usanas became Sukra by having gratified the god of gods. Indeed., by hymning the praises of the goddess (Uma), he sports in the firmament, endued with great splendour.[1520] Then, again, Asita and Devala, and Narada and Parvata, and Karkshivat, and Jamadagni's son Rama, and Tandya possessed of cleansed soul, and Vasishtha, and Jamadagni, and Viswamitra and Atri, and Bharadwaja, and Harismasru, and Kundadhara, and Srutasravas,--these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence. Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act. That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be abandoned from desire of wealth. That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Garhapatya, and Ahavaniya). That Brahmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts. The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men, should all be duly waited upon and served with humility. That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has no wealth, who is righteous in his acts, and who is destitute of the desire of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.'"[1521]

SECTION CCXCIV

"Parasara said, 'The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous.[1522] If the ancestors of any Sudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation. In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked. As in the Eastern hills, jewels and metals blaze with greater splendour in consequence of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good. A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Sudras.[1523] Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory. That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures. That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial. That lawless king who, snatching thousands of kine from their lawful owners, gives them away (unto deserving persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft. The Self-born at first created the Being called Dhatri held in universal respect. Dhatri created a son who was engaged in upholding all the worlds.[1524] Worshipping that deity, the Vaisya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brahmanas should only enjoy. As regards the Sudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution. If righteousness is preserved in its entirety, all creatures inhabiting the earth would be happy. Beholding the happiness of all creatures on earth, the deities in heaven become filled with gladness. Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana that is employed in studying the scriptures, the Vaisya that is engaged in earning wealth, and the Sudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in the other ways, O chief of men, each order is said to fall away from virtue. Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having earned them righteously, will be productive of the great benefit. Those persons, O king, who make gifts unto Brahmanas after reverencing them duly, reap excellent fruits commensurate with those gifts. That gift is highly prized which the donor makes after seeking out the donee and honouring him properly. That gift is middling which the donor makes upon solicitation. That gift, however, which is made contemptuously and without any reverence, is said to be very inferior (in point of merit). Even this is what those utterers of the truth, viz., the sages, say. While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world. The Brahmana shines by self restraint; the Kshatriya by victory; the Vaisya by wealth; while the Sudra always shines in glory through cleverness in serving (the three other orders).'"

SECTION CCXCV

"Parasara said, 'In the Brahmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaisya that obtained by following the duties laid down for his order, and in the Sudra that earned by serving the three other orders, however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Sudra is said to be the constant servitor of the three other classes. If the Brahmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaisya, he does not fall off from righteousness. When, however, the Brahmana betakes himself to the duties of the lowest order, then does he certainly fall off. When the Sudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow. Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be taken up for purposes of a living by one who had never before been engaged in those professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit. When one that has become successful in life behaves sinfully in consequence of one's mind being filled with arrogance, one's acts under such circumstances can never pass for authority. It is heard in the Puranas that formerly mankind were self-restrained; that they held righteousness in great esteem; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures: and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them.[1525] At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw. The Asuras, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men. Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath. When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness. Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction. When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brahmanas, began to indulge their senses to their fill.[1526] At that time the deities repaired to that foremost of gods, viz., Siva, possessed of patience, of multiform aspect, and endued with the foremost of attributes, and sought his protection. The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the earth those three Asuras, viz., Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations.[1527] The fierce chief of those Asuras possessed of fierce, prowess, who had struck the Devas with terror, was also slain by Mahadeva armed with the lance.[1528] When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as was in former times. Then the seven ancient Rishis came forward and installed Vasava as the chief of the gods and the ruler of heaven.

And they took upon themselves the task of holding the rod of chastisement over mankind. After the seven Rishis came king Viprithu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings. (When Mahadeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away. Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras. Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day.[1529] For this reason, O king, I say unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul.[1530]The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial. Do thou then become a Kshatriya of this kind. Do thou restrain thy senses, be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children. Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities. Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur.[1531] For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy. Virtue and sin exist, O king, only among men. These do not exist among creatures other than man. One should therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury. When one's mind becomes divested of desire, and when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious.'"

SECTION CCXCVI

"Parasara said, 'I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic. It is generally seen, O king, that in consequence of sentiments fraught with Rajas and Tamas, the sense of meum, born of attachment, springs up in the heart of the householder. Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants. One that becomes observant of this mode of life continually casts one's eye upon these objects. Under these circumstances, one's attachments and aversions increase, and one ceases to regard one's (transitory) possessions as eternal and indestructible. When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king. Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses. Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power. Filled with affection for children, such a person commits, for the sake of acquiring wealth, acts that he knows to be evil, and gives way to grief if his wealth be lost. Having earned honours and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he meets with destruction as the inevitable consequence of the conduct he pursues. It is well-known, however, that true felicity is theirs that a e endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone.[1532] From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases add mental anguish, a person falls into despair. From this despair arises art awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance. A person possessed of the knowledge of what is essential and what accidental, O king, is very rare,--he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery.[1533] Penances, O child, are for all. They are ordained for even the lowest order of men (viz., Sudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven. It was through penances that the puissant Lord of all creatures, O, king, observing vows at particular intervals created all existent objects. The Adityas, the Vasus, the Rudras, Agni, the Aswins, the Maruts, the Viswedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances. Those Brahmanas whom Brahmana created at the outset, succeeded through their penances in honouring not the Earth alone but the heaven also in which they roved at pleasure. In this world of mortals, they that are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances.[1534] The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances. The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances. Costly beds and diverse kinds of delicious viands become theirs that act righteously. There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances.[1535] Whether in affluent circumstances or miserable, a person should cast off cupidity, reflecting on the scriptures, with the aid of his Mind and understanding, O best of kings. Discontent is productive of misery. (Discontent is the result of cupidity). Cupidity leadeth to the stupefaction of the senses. The senses being stupefied, one's wisdom disappears like knowledge not kept up by continued application. When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances.[1536] That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the fruits of practising and abstaining from penances![1537] By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame.[1538] He, however, who by abandoning (stainless penances), betakes himself to penances from desire of fruit, meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause.[1539] Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish springs up in his mind of accomplishing all kinds of forbidden acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell.[1540] That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye. It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the earth. Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled. Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and self-restraint for the purpose of attaining to Emancipation. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them.[1541] Householders may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order that are laid down in the scriptures, these, I am of opinion, they should discharge with the aid of Exertion.[1542] The practice of those that are honoured, that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds. All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance.[1543] As regards, those house-holders, however, that are addicted to acts, they should, with their whole hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites. Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder.'"

SECTION CCXCVII

"Janaka said, 'Whence, O great Rishi, does this difference of colour arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers! The Srutis say that the offspring one begets are one's own self. Originally sprung from Brahmana, all the inhabitants of the earth should have been Brahmanas. Sprung from Brahmanas, why have men betaken themselves to practices distinguished from those of Brahmanas.'

"Parasara said, 'It is as thou sayst, O king! The offspring procreated are none else than the procreator himself. In consequence, however, of falling away from penance, this distribution into classes of different colours has taken place. When the soil becomes good and the seed also is good, the offspring produced become meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior. They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprang from his mouth, some from his arms, some from his thighs, and some from his feet. They that thus sprang from his mouth, O child, came to be called Brahmanas. They that sprang from his arms were named Kshatriyas. They, O king, that sprang from his thighs were the wealthy class called the Vaisyas. And, lastly, they that were born of his feet were the serving class, viz., the Sudras. Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Swapakas, Pukkasas, Tenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all sprung from the four original orders by intermixture with one another.'

"Janaka said, 'When all have sprung from Brahmana alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world. How could men devoted to penances attain, to the status of Brahmanas, though of indiscriminate origin? Indeed, those born of pure wombs and those of impure, all became Brahmanas.'

"Parasara said, 'O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births. Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism. My grandfather Vasishtha, Rishyasringa, Kasyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga, and Datta, and Drupada, and Matsya, all these, O ruler of the Videhas, obtained their respective positions through penance as the means. Originally only four Gotras (races) arose, O monarch, viz., Angiras, Kasyapa, Vasishtha, and Bhrigu. In consequence of acts and behaviour, O ruler of men, many other Gotras came into existence in time. The names of those Gotras have been due to the penances of those that have founded them. Good people use them.'

"Janaka said, 'Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.'

"Parasara said, 'Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other orders is proper for the Kshatriya. Agriculture, cattle-rearing, and trade are the occupations of the Vaisyas. While service of the (three) regenerate classes is the occupation, O king, of the Sudras. I have now told thee what the especial duties are of the four orders, O monarch. Listen now to me, O child, as I tell thee what the common duties are of all the four orders. Compassion, abstention from injury, heedfulness, giving to others what is due to them, Sraddhas in honour of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath, contentedness with one's own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation,--these duties, O king, are common to all the orders. Brahmanas, Kshatriyas, and Vaisyas,--these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men. These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties. The Sudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders. O ruler of the Videhas, Brahmanas learned in the Vedas, O monarch, regard a (virtuous) Sudra as equal to Brahmana himself. I, however, O king, look upon such a Sudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.[1544] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, etc.) may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the mantras that are utterable by the other orders while performing the self-same ceremonies. Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.'

"Janaka said, 'O great ascetic, is man stained by his acts or is he stained by the order or class in which he is born? A doubt has arisen in my mind. It behoveth thee to expound this to me.'

"Parasara said, 'Without doubt, O king, both, viz., acts and birth, are sources of demerit. Listen now to their difference. That man who, though stained by birth, does not commit sin, abstains from sin notwithstanding birth and acts. If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, viz., acts and birth, acts stain man (more than birth).[1545]

"Janaka said, 'What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?'

"Parasara said, 'Hear from me, O monarch, about what thou askest me' viz., those acts free from injury which always rescue man. Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (viz., Emancipation).[1546] Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity. All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth, and by abstaining from unrighteousness, in this world, ascend to heaven. In this there is no doubt.'"

SECTION CCXCVIII

"Parasara said, 'The sires, the friends, the preceptor, and the spouses of the preceptors of men that are destitute of devotion are unable to give to those men the merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion. The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses (by attainment of Knowledge), acquire what is highest (viz., Emancipation). That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment. A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipped with mail and cars and horse and infantry, or one that has ceased to exert oneself in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old. A Kshatriya should, in battle, fight one of his order who is equipped with mail and cars and horse and infantry, who is ready for exertion and who occupies a position of equality. Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well-known. Death at the hands of one that is sinful, or of one that is of low birth and wicked conduct, O king, is inglorious and leads to hell. One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has not been exhausted can never be slain by any one.[1547] One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others.[1548] When they lay down their lives, it is laudable for all householders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams.[1549] When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes.[1550] He who, having obtained a body, brings about its dissolution (in a. sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of the Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another.[1551] In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred places) comes into existence and becomes attached to Rudras and Pisachas.[1552] Learned men, conversant with Adhyatma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form.[1553] Abandoned by the owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust. Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with dissolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts. Jiva, after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately. It roves through the sky for some time like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects. Of all mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior. Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior. Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end.[1554] That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious. He. is righteous who., having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one.[1555] Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind. The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahma. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is only one foe (of man) and not another. That foe is identifiable with ignorance, O king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. That foe for resisting which one should put forth one's power by waiting upon the aged according to the duties laid down in the Srutis--that foe which cannot be overcome except by steady endeavours,--meets with destruction., O king, only when it is crushed by the shafts of wisdom.[1556] The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahmacharin. He should next, entering the domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation. One should never emasculate oneself by abstaining from any enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed, O monarch, that order of birth (viz., humanity) is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. Men always perform righteous acts, O lord, guided by the authority of the Srutis, so that they may not fall away from the status of humanity. That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires.[1557] That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth, who offers them consolation, gives them food, address them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world, Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances. Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors,--all these one does for benefiting one's own self. The Vedas with their six branches, and the other scriptures, O king, have been created for the good of him who is of stainless acts.'

"Bhishma continued, 'All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit.'"

SECTION CCXCIX

"Bhishma said, 'Once again Janaka, the ruler of Mithila, questioned the high-souled Parasara endued with certain knowledge in respect of all duties.'

"Janaka said, 'What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!'

"Parasara said, 'Dissociation (from attachments) is the root of what is good.[1558] Knowledge is the highest path. Penances practised are never destroyed, Gifts also, made to deserving persons, are not lost. When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, viz., the pledge of harmlessness unto all creatures, then does one achieve success. He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all. One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them: while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial.[1559] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even as lac and wood adhere firmly to each other. Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it.[1560] They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts. Heedless in respect of one's senses of knowledge and of action, one that is not conscious of one's wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear. One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath, is never stained by sin even if he lives in the enjoyment of worldly objects. As a dyke built across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand, his merits and penances increase. As the pure gem (called Suryakanta) absorbs and attracts to itself, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention.[1561] As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls.[1562] When one becomes desirous of dwelling in heaven, one casts off one's spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one's understanding is said to be dissociated from the objects of the senses. That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat. Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigour as the pith of the banana plant. (Left to themselves) they sink in the world's ocean like a boat (made of weak materials). There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running towards the jaws of Death, the accomplishment of righteous acts is proper at all times. Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow).[1563] It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquainted with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate. One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery, while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness.[1564] As the lotus stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind.[1565] It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes.[1566] Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects. The soul of the wise man attains, through its righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures. As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahma himself). Verily, that man who enjoys worldly objects can never be emancipated. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter. Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive). As merchants, going across the sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts. Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures. A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives. Whether lying or proceeding, whether sitting idly engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad always approach him. One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed.[1567] As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body.[1568] As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti.[1569] Men whose minds become bound by diverse chains of affection, and who are engulfed in ignorance, meet with destruction like houses of sand in water.[1570] That embodied creature who regards his body as only a house and purity (both external and internal) as its sacred water, and who walks along the path of the understanding, succeeds in attaining to happiness both here and hereafter.[1571] The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is productive of the soul's benefit.[1572] One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth. Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts.[1573] The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself.[1574] All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits). Relying on earnest endeavour, and equipped with proper aids, he who sets himself to accomplish his tasks never meets with failure. As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith. That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence, becomes never lost. A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber.[1575] Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honour of birth, and possessions of value, and his entire affluence.'

"Bhishma continued, 'Thus addressed conformably to the truth by the sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it.'"

SECTION CCC

"Yudhishthira said, 'O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?'

"Bhishma said, 'In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sadhyas and a Swan. Once on a time the Unborn and eternal Lord of all creatures (viz., Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sadhyas.'

"The Sadhyas said, 'O ford, we are the deities called Sadhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well-acquainted with it. We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure? Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds.'

"The Swan said, 'Ye who have drunk Amrita, I have heard that one should have recourse to these, viz., penances, self-restraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable.[1576] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell. Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any part other than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others. If a person deeply pierces a man of wisdom with wordy shafts, the wise mart should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits. That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily become his foe, takes away the merits of others. As regards myself, I never answer I when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues). Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures. I regard that person to be Brahmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure. One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it. Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailant and taking away all his merits.[1577] That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods. He that is sinful should be forgiven as if he were righteous, by one that is insulted, struck, and calumniated. By acting in this way one attains to success. Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth.[1578] If cursed, I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity. Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time. A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are spoken by all, attains to the companionship of the deities. Revilers never come forward to speak of the merits of a person as they speak of his demerits. That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation. The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves. The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction. The sacrifices that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless. Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, viz., the organ of pleasure, the stomach, the two arms, and speech, are well-restrained. That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven. Like a calf sucking all the four teats of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth. Having roved among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean. A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be. If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped. The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind.[1579] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him. The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to thieving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites. The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness. Silence is better than speech. To speak the truth is better than silence. Again to speak truth that is connected with righteousness is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.'

"The Sadhyas said, 'By what is this world covered? For what reason does one fail to shine? For what cause do people cast off their friends? For what reason do people fail to attain to heaven?'

"The Swan said, 'The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.'

"The Sadhyas said, 'Who alone among the Brahmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?'

"The Swan said, 'He alone amongst the Brahmanas that is possessed of wisdom is always happy. He alone amongst the Brahmanas that is possessed of wisdom succeeds in observing the vow of silence, though dwelling in the midst of many. He alone amongst the Brahmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.'[1580]

"The Sadhyas said, 'in what consists the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?'

"The Swan said, 'In the study of the Vedas is the divinity of the Brahmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.'[1581]

"Bhishma continued, 'Thus have I recited to thee excellent narrative of the discourse between the Sadhyas (and the Swan). The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.'

SECTION CCCI

"Yudhishthira said, 'It behoveth thee to explain to me, O sire, what the difference is between the Sankhya and the Yoga system of philosophy. O foremost one of Kuru's race, everything is known to thee, O thou that art conversant with all duties!'

"Bhishma said, 'The followers of Sankhya praise the Sankhya system and those regenerate persons that are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be the better. Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation. Those regenerate persons, again, that are believers in the Sankhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects, and, after departing from this body, it is plain, becomes emancipated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Emancipation. When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one's own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion. The evidences of Yoga are addressed to the direct ken of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira. Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person to attain to the highest end. In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different.'

"Yudhishthira said, 'If the vows, the purity, the compassion, and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?'

"Bhishma said, 'By casting off, through the aid of Yoga, these five faults, viz., attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation. As large fishes, breaking through the pet, pass into their own element (for ranging in felicity), after the same manner, Yogins (breaking through lust and wrath, etc.) become cleansed of all sins and attain to the felicity of Emancipation. As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation. Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation. Feeble animals, O monarch, entangled in nets, are without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga. As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world). As birds, O chastiser of foes, when entangled in the fine nets of fowlers (if weak) meet with their ruin but if endued with strength effect their escape, after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them. A small and weak fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak, O king, meets with ruin (when brought in contact with the world and its attachments). The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the wind, the whole Earth. After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of 'the universal dissolution. As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses. An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses. Independent of all things, Yogins, endued with Yoga-puissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe. Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy. The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wander over the earth. Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances.[1582] The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation. I have now discoursed to thee, O monarch, on all these powers of Yoga. I shall once more tell thee what the subtile powers of Yoga are with their indications. Rear, O chief of Bharata's race, the subtile indications of the Dharana and the Samadhi of the Soul (such as Yoga brings about).[1583] As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin. with absorbed soul, without doubt, attains to Emancipation. As a man fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps, even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun. As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore, even so the man of knowledge by fixing his soul in Samadhi, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch. As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes, even so the Yogin, O monarch, heedful in Dharana, soon attains to the highest spot (viz., Emancipation) like a shaft let off from the bow reaching the object aimed at. The Yogin who stays immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous. That Yogin who, heedfully observant of high vows, properly unites O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain-like proportions, and having recourse to excellent Yoga, attains to Emancipation.'

"Yudhishthira said, 'It behoveth thee to tell me, O grandsire, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bharata, acquires Yoga-puissance.'

"Bhishma continued, 'Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yoga-puissance. By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yoga-puissance. By abstaining entirely from meat, O king, the Yogin of cleansed soul acquires puissance.[1584] By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings, high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings, and equipped with wealth of contemplation and study, cause the subtile soul to stand confessed in all its glory. This high (Yoga) path of learned Brahmanas is exceedingly difficult to tread. No one can walk along this path with ease. That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring every where, without water for slaking one's thirst, and full of thorns, and inaccessible on that account. Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal). Like unto a path of this nature, few Brahmanas can tread alone the Yoga-path with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults. Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it. When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore. That man, O son of Kunti, who practises Yoga-contemplation according to due rites, succeeds in casting off both birth and death, and happiness and sorrow. All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order. That highest fruit is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahma himself who is the lord of all deities, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahmana, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viswas. and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also. This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Narayana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things.'"

The end of the Santi Parva [, Part two of three].

SECTION CCCII

YUDHISHTHIRA SAID, 'O king thou hast duly propounded unto me, in the way in which it should be, the path of Yoga which is approved by the wise, after the manner of a loving preceptor unto his pupil. I ask now about the principles of the Sankhya philosophy. Do thou discourse to me on those principles in their entirety. Whatever knowledge exists in the three worlds is known to thee!'

"Bhishma said, 'Listen now to what the subtile principles are of the followers of the Sankhya doctrine have been established by all the great and puissant Yatis having Kapila their first. In that doctrine O chief of men, no errors are discoverable. Many, indeed, are its merits. In fact, there is no fault in it. Comprehending with the aid of knowledge that all objects exist with faults, indeed, understanding that the objects--so difficult to cast off--with which human beings and Pisachas and Rakshasas and Yakshas and snakes and Gandharvas and pitris and those that are wandering in the intermediate orders of beings (such as birds and animals) and great birds (such as Garuda and others) and the Maruts and royal sages and regenerate sages and Asuras and Viswedevas and the celestial Rishis and Yogins invested with supreme puissance and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit is of one's period of existence in this world, and apprehending also the great truth. O foremost of eloquent men, about what is called felicity here, having a clear knowledge of what the sorrows are that overtake when the hour comes all those that are concerned with (transitory) objects and knowing full well the sorrows of those that have fallen into the intermediate orders of being and of those that have sunk into hell, perceiving all the merits and all the faults of heaven, O Bharta, and all the demerits that attach to the declarations of the Vedas and all the excellencies that are connected with them recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Sattwa has ten properties, that of Rajas has nine, and that of Tamas has eight, that the Understanding has seven properties, the Mind has six, and Space has five, and once more conceiving that the Understanding has four properties and Tamas has three, and the Rajas has two and Sattwa has, one, and truly apprehending the path that is followed by all objects when destruction overtakes them and what the course is of self knowledge, the Sankhyas, possessed of knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the felicity of Emancipation like the rays of the Sun, or the Wind taking refuge in Space.[1585] Vision is attached to form; the sense of scent to smell, the ear to sound, the tongue to juices, and the skin (or body) to touch. The wind has for its refuge Space. Stupefaction has Tamas (Darkness) for its refuge. Cupidity has the objects of the senses for its refuge. Vishnu is attached to (the organs of) motion. Sakra is attached to (the organs of) strength. The deity of fire is attached to the stomach, Earth is attached to the Waters. The Waters have Heat (or fire) for their refuge. Heat attaches itself to the Wind; and the wind has Space for its refuge; and Space has Mahat for its refuge, and Mahat has the Understanding for its foundation. The Understanding has its refuge in Tamas; Tamas has Rajas for its refuge; Rajas is founded upon Sattwa; and Sattwa is attached to the Soul. The soul has the glorious and puissant Narayana for its refuge. That glorious deity has Emancipation for his refuge. Emancipation is independent of all refuge. Knowing that this body, that is endued with six and ten possessions, is the result of the quality of Sattwa, understanding fully the nature of the physical organism and the character of the Chetana that dwells within it, recognising the one existent Being that live in the body viz., the Soul, which stands aloof from every concern of the body and in which no sin can attach, realising the nature of that second object, viz.; the acts of persons attached to the objects of the senses, understanding also the character of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Emancipation and the scriptures that bear upon it knowing fully the nature of the vital breaths called Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, viz., the one going downward and the other moving upward indeed, knowing those seven breaths ordained to accomplish seven different functions, ascertaining the nature of the Prajapatis and the Rishis and the high paths, many in number, of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of foes, and the great celestial Rishis and the other regenerate Rishis endued with the effulgence of the Sun, beholding all these falling away from their puissance in course of many long ages, O monarch, hearing of the destruction of even of all the mighty beings in the universe, understanding also the inauspicious end that is attained, O king, by creatures of sinful acts, and the miseries endured by those that fall into the river Vaitarani in the realms of Yama, and the inauspicious wanderings of creatures through diverse wombs, and the character of their residence in the unholy uterus in the midst of blood and water and phlegm and urine and faeces, all of foul smell, and then in bodies that result from the union of blood and the vital seed, of marrow and sinews, abounding with hundreds of nerves and arteries and forming an impure mansion of nine doors, comprehending also what is for his own good what those divers combinations are which are productive of good beholding the abominable conduct of creatures whose natures are characterised by Darkness or Passion or Goodness, O chief of Bharata's race--conduct that is reprehended, in view of its incapacity to acquire Emancipation, by the followers of the Sankhya doctrine who are fully conversant with the Soul, beholding the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the sad separation of all united objects and the diabolical behaviour of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Sattwa in consequence of their being overwhelmed by wrath and stupefaction, beholding also only one among thousands of human beings resolved to struggle after the acquisition of Emancipation, understanding the difficulty of attaining to Emancipation according to what is stated in the scriptures, seeing the marked solicitude that creatures manifest for all unattained objects and their comparative indifference to all objects that have been attained marking the wickedness that results from all objects of the senses O king and the repulsive bodies, O son of Kunti, of persons reft of life, and the residence, always fraught with grief, of human beings, O Bharata, in houses (in the midst of spouses and children), knowing the end of those terrible and fallen men who become guilty of slaying Brahmanas, and of those wicked Brahmanas that are addicted to the drinking of alcoholic stimulants, and the equally sad end of those that become criminally attached to the spouses of their preceptors, and of those men, O Yudhishthira, that do not properly reverence their mothers, as also of those that have no reverence and worship to offer to the deities, understanding also, with the help of that knowledge (which their philosophy imparts), the end that of all perpetrators of wicked acts, and the diverse ends that overtake those who have taken birth among the intermediate orders, ascertaining the diverse declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, beholding directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the diminution of wealth and its increase once more, and the separation of united objects, the lapse of Yugas, the destruction of mountains, the drying up of rivers, the deterioration of (the purity of) the several orders and the end also of that deterioration occurring repeatedly, beholding the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults attaching to the body and the sorrows to which human beings are subject, and the vicissitudes to which the bodies of creatures are subject, and understanding all the faults that attach to their own souls, and also all the inauspicious faults that attach to their own bodies (the followers of the Sankhya philosophy succeed in attaining to Emancipation).

"Yudhishthira said, 'O thou of immeasurable energy, what are those faults that thou seest attaching to one's body? It behoveth thee to ex-pound this doubt to me fully and truly'?

"Bhishma said, 'Listen, O slayer of foes! The Sankhyas or followers of Kapila, who are conversant with all paths and endued with wisdom, say that there are five faults, O puissant one, in the human body. They are Desire and Wrath and Fear and Sleep and Breath. These faults are seen in the bodies of all embodied creatures. Those that are endued with wisdom cut the root of wrath with the aid of Forgiveness. Desire is cut off by casting off all purposes. By cultivation of the quality of Goodness (Sattwa) sleep is conquered, and Fear is conquered by cultivating Heedfulness. Breath is conquered by abstemiousness of diet O king. Truly understanding gunas by the aid of hundreds of gunas, hundreds of faults, and diverse causes by hundreds of causes, ascertaining that the world is like the froth of water, enveloped by hundreds of illusions flowing from Vishnu, like a painted edifice, and as unsubstantial as a reed, beholding it to be (as terrible as) a dark pit, or as unreal as bubbles of water, for the years that compose its age are as shortlived (compared to the duration of eternity) as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Rajas and Tamas, and utterly helpless like an elephant sunk in mire,--noting all this--the Sankhyas, O king, endued with great wisdom, casting off all affections arising from one's relation towards one's children, by the aid, O king, of that extensive and all-embracing knowledge which their system advocates and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious scents born of Rajas and all scents of a like nature arising from Tamas and all auspicious scents arising from Sattwa and all pleasures of the touch (and of the other senses) born of the same three qualities and inhering to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success,--cross the

Ocean of life. That Ocean, so terrible has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its gigantic alligators. The great fears that strike the heart at every step are its huge snakes. The deeds inspired by Tamas are its tortoises. Those inspired by Rajas are its fishes. Wisdom constitutes the raft for crossing it. The affections entertained for objects of the senses are its mire. Decrepitude constitutes its region of grief and trouble.[1586] Knowledge, O chastiser of foes, is its island. Acts constitute its great depth. Truth is its shores. Pious observances constitute the verdant weeds floating on its bosom.[1587] Envy constitutes its rapid and mighty current. The diverse sentiments of the heart constitute its mines. The diverse kinds of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its mighty eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones are its flights of steps, and phlegm is its froth. Gifts are its pearl-banks. The lakes of blood are its corals. Loud laughter constitutes its roars. Diverse sciences are its impassability. Tears are its brine. Renunciation of company constitutes the high refuge (of those that seek to cross it). Children and spouses are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, are its boundary line. Death is its storm-wave. The knowledge of Vedanta is its island (capable of affording refuge to those that are tossed upon its waters). Acts of compassion towards all creatures constitute its life-buoys,[1588] and Emancipation is the priceless commodity offered to those voyaging on its waters in search of merchandise. Like its substantive prototype with its equine head disgorging flames of fire, this ocean too has its fiery terrors. Having transcended the liability, that is so difficult to transcend, of dwelling within the gross body, the Sankhyas enter into pure space.[1589] Surya then bears, with his rays, those righteous men that are practicers of the Sankhya doctrines. Like the fibres of the lotus-stalk conveying water to the flower into which they all converge. Surya, drinking all things from the universe, conveys them unto those good and wise men.[1590] There attachments all destroyed, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are born by that wind which is subtile, cooling, fragrant, and delicious to the touch, O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great felicity, conveys them, O son of Kunti, to that which is the highest end in space.[1591] Then space into which they are carried, O monarch, conveys them to the highest end of Rajas.[1592] Rajas then bear them to the highest end of Sattwa. Sattwa then bears them, O thou of pure soul, to the Supreme and puissant Narayana. The puissant and pure-souled Narayana at last, through himself, bears them to the Supreme Soul. Having reached the Supreme Soul, those stainless persons who have (by that time) become the body of (what is called). That attain to immortality, and they have never afterwards to return from that position. O King! That is the highest end, O son of Pritha, which is attained by those high-souled men who have transcended the influence of all pairs of opposites.'"

Yudhishthira said, 'O sinless one, have those persons of firm vows after they have attained to that excellent position which is fraught with puissance and felicity, any recollection of their lives including birth and death? It behoveth thee to tell me properly what the truth is in respect, O thou of Kuru's race. I do not think it proper to question any one else than thee! Observing the scriptures bearing upon Emancipation, I find this great fault in the subject (for certain scriptures on the topic declare that consciousness disappears in the emancipate state, while other scriptures declare the very reverse of this). If, having attained to this high state, the Yatis continue to live in consciousness, it would seem. O king, that the religion of Pravritti is superior. If, again, consciousness disappears from the emancipate state and one who has become emancipate only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Emancipation (for of all that happens in dreamless slumber is that one's consciousness is temporarily overshadowed and suspended, but never lost, for it returns when one awakes from that slumber).'[1593]

"Bhishma said, 'However difficult it may be to answer it, the question which thou hast asked, O son, is proper. Verily, the question is of such a kind that even they that are possessed of great learning become stupefied in answering it, O chief of Bharata's race. For all that, hear what the truth is as expounded by me. The high-souled followers of Kapila have set their high understandings on this point. The senses of knowledge, O King, planted in the bodies of embodied creatures, are employed in their respective functions of perception. They are the instruments of the Soul, for it is through them that subtile Being perceives.[1594] Disunited with the Soul, the senses are like lumps of wood, and are without doubt, destroyed (in respect of the functions they serve) like the froth that is seen on the bosom of the ocean.[1595] When the embodied creature, O scorcher of foes, sinks into sleep along with his senses, the subtile Soul then roves among all subjects like the wind through space.[1596] The subtile Soul, during slumber, continues to see (all forms) and touch all objects of touch, O king, and taken in other perceptions, as well as when it is awake. In consequence of their inability to act without their director, the senses, during sleep, all become extinguished in their respective places (and lose their powers) like snakes deprived of poison.[1597] At such times, the subtile Soul, repairing into the respective place of all the senses, without doubt, discharges all their functions.[1598] All the qualities of Sattwa, all the attributes of the Under-standing, O Bharata, as also those of Mind, and space, and Wind, O thou of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and Of Earth,--these senses with these qualities,--O Yudhishthira, which inhere to Jiva-souls, are along with the Jiva-soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that Jiva-soul. Like disciples waiting upon their preceptor with reverence, the senses too wait upon the Jiva-soul transcends Prakriti, it attains to Brahma that is without change, that is highest, that is Narayana, that is beyond all pairs of opposites, and that transcends Prakriti. Freed from both merit and demerit, the Jiva-soul entering the Supreme Soul which is divested of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata. What remains, O son, is the mind with the senses, O Bharata. These have to come back once more at the appointed season for doing the bidding of their great master.[1599] Soon after, O son of Kunti, (when this body is cast off) the Yati striving after Emancipation, endued as he is with knowledge and desirous as he is of Guna, succeeds in attaining to that Peace of Emancipation which is his who becomes bodiless.[1600] [1601] The Sankhyas, O king, are endued with great wisdom. They succeed in attaining to the highest end by means of this kind of knowledge. There is no knowledge that is equal to this. Do not yield to any kind of doubt. The knowledge which is described in the system of the Sankhyas is regarded as the highest. That knowledge is immutable and is eternally fixed. It is eternal Brahma in fulness. It has no beginning, middle and end. It transcends all pairs of opposites. It is the cause of the creation of the universe. It stands in fulness. It is without deterioration of any kind. It is uniform, and everlasting. Thus are its praises sung by the wise. From it flow creation and destruction and all modifications. The great Rishis speak of it and applaud it in the scriptures. All learned Brahmanas and all righteous men regard it as flowing from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating. All Brahmanas again that are attached to objects of the senses adore and applaud it by ascribing to it attributes that belong to illusion.[1602] The same is the view of Yogins well observant of penances and meditation and of Sankhyas of immeasureable insight. The Srutis declare, O son of Kunti, that the Sankhya form of philosophy is the form of that Formless one. The cognitions (according to that philosophy) have, O chief of Bharata's race, been said to be the knowledge of Brahma.[1603]

"There are two kinds of creatures on Earth, O lord of Earth, viz., mobile and immobile. Of these that are mobile are superior, That high knowledge, O king, which exists in persons conversant with Brahma, and that which occurs in the Vedas, and that which is found in other scriptures, and that in Yoga, and that which may be seen in the diverse Puranas, are all, O monarch, to be found in Sankhya philosophy.[1604] Whatever knowledge is seen to exist in high histories whatever knowledge occurs, O king, in the sciences appertaining to the acquisition of wealth as approved by the wise, whatever other knowledge exists in this world,--all these,--flow, O high-souled monarch, from the high knowledge that occurs among the Sankhyas. Tranquillity of soul, high puissance, all subtile knowledge of which the scriptures speak, penances of subtile force, and all kinds of felicity, O king, have all been duly ordained in the Sankhya system. Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the status of deities and pass many years in felicity. Lording it over the celestials as they will, they fall, upon the expiration of the allotted period, among learned Brahmanas and Yatis.[1605] Casting off this body, those regenerate ones that follow the Sankhya system enter into the superior state of Brahma like the celestials entering into the firmament by devoting themselves wholly to that adorable system which is theirs and which is worshipped by all wise men. Those regenerate persons that are devoted to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to attain to eminence, are never seen to fall among intermediate creatures, or to sink into the status of sinful men. That high-souled person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sankhya system that is pure and liberal and agreeable, becomes, O king, equal to Narayana. I have now told thee, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from the remotest time.[1606] When the time of Creation comes, He causes the Creation to start into life, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to sleep,--that inner Soul of the universe.'"[1607]

SECTION CCCIII

"Yudhishthira said, 'What is that which is called Undeteriorating and by attaining to which no one has to come back? What, again, is that which is called Deteriorating, and by attaining to which one has to return once more? O slayer of foes, I ask thee the distinction that exists, O thou of mighty arms, between the Deteriorating and the Undeteriorating ones for understanding them both truly, O delighter of the Kurus, Brahmanas conversant with the Vedas speak of thee as an Ocean of knowledge. Highly-blessed Rishis and Yatis of high souls do the same. Thou hast very few days to live. When the Sun turns from the southern path for entering into the northern, thou shalt attain to thy high end. When thou shalt leave us, from whom shall we hear of all that is beneficial for us? Thou art the lamp of Kuru's race. Indeed thou art always blazing with the light of knowledge. O perpetuator of Kuru's race, I desire, therefore to hear all this from thee. Listening to thy discourses that are always sweet like nectar, my curiosity, without being satiated is always increasing!'

"Bhishma said, 'I shall, in this connection, relate to thee the old narrative of the discourse that took place between Vasishtha and king Karala of Janaka's race. Once on a time when that foremost of Rishis, viz., Vasishtha, endued with the effulgence of the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme good. Highly proficient in that department of knowledge which is concerned with the Soul and possessed of certain conclusions in respect of all branches of that science,[1608] as Maitravaruni, that foremost of Rishis, was seated the king approaching him with joined hands, asked him in humble words, well pronounced and sweet and destitute of all controversial spirit, the question,--O holy one, I desire to hear, of Supreme and Eternal Brahma by attaining to which men of wisdom have not to come back. I desire also to know that which is called Destructible and That into which this universe enters when destroyed. Indeed, what is That which is said to be indestructible, suspicious, beneficial and free from evil of every kind?

"Vasishtha said, Hear, O lord of Earth, as to haw this universe is destroyed, and, of That which was never destroyed and which will never be destroyed at any time. Twelve thousand years, (according to the measure of the celestials), make a Yuga, four such Yugas taken a thousand times, make a Kalpa which measures one day of Brahman.[1609] Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed[1610]. Sambhu of formless soul and to whom the Yuga attributes of Anima, Laghima, &c, naturally inhere, awakes, and once more creates that First or Eldest of all creatures, possessed of vast proportions of infinite deeds, endued with form, and identifiable with the universe. That Sambhu is otherwise called Isana (the lord of everything). He is pure Effulgence, and transcends all deterioration, having his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, overwhelming the entire universe. The eldest-born Being is called Hiranyagarbha. This holy one has (in the Vedanta) been called the

Understanding. In the Yuga scriptures He is called the Great, and Virinchi, and the Unborn. In the Sankhya scriptures, He is indicated by diverse name, and regarded as having Infinity for his Soul. Of diverse forms and constituting the soul of the universe. He is regarded as One and Indestructible. The three worlds of infinite ingredients have been created by Him without assistance from any source and have been overwhelmed by him. In consequence of His manifold forms, He is said to be of universal form. Undergoing modifications He creates Himself by Himself. Endued with mighty energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness. The Manifest (or Hiranyagarbha) is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of Mahan (or Virat) and Consciousness, by Hiranyagarbha, is the creation of Ignorance.[1611] Ascription of attributes (worthy of worship) and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned by the interpretation of the Srutis, then arose, referring to this, that, or the other of the three (viz., Akshara, Hiranyagarbha, or Virat).[1612] Know, O king, that the creation of the (subtile) elements from consciousness is the third.[1613] In all kinds of consciousness is the fourth creation which flows modification of the third. This fourth creation comprises Wind and Light and Space and Water and Earth, with their properties of sound, touch, form, taste and scent. This aggregate of ten arose, without doubt, at the same time. The fifth creation, O monarch, is that which has arisen from combination of the primal elements (named above). This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower duct, and the organs of generation. The first five of these constitute the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously O king. These constitute the four and twenty topics that exist in the forms of all living creatures. By understanding these properly, Brahmanas possessed of insight into the truth have never to yield to sorrow. In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king a combination of those is known as such in deities and men and Danavas, and Yakshas and spirits and Gandharvas and Kinnaras and great snakes, and Charanas and Pisachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Swapakas and Chaineyas and Chandalas and Pukkasas in elephants and steeds and asses and tigers, and trees and kine. Whatever other creatures exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination. All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures produced by union of these four and twenty are said to be destructible.

"This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, meet with destruction, therefore, it is said to be Destructible. The very Being called Mahan who is the eldest-born is always spoken of as an instance of the Destructible. I have now told thee, O monarch, all that thou hadst asked me. Transcending the four and twenty topics already adverted to is the twenty-fifth called Vishnu. That Vishnu in consequence of the absence of all attributes, is not a topic (of knowledge) though as then which pervades all the topics, he has been called so by the wise. Since that which is destructible has caused all this that is Manifest, therefore, all this is endued with form. The twenty-fourth, which is Prakriti, is said to preside over all this (which has sprung from her modifications). The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to preside over the universe.[1614] It is that Unmanifest (Prakriti), which, when endued with body (in consequence of union with Chit) dwells in the hearts of all creatures endued with body. As regards eternal Chetana (the Indestructible), although he is without attributes and without form, yet he (in consequence of a union with Prakriti) assumes all forms. Uniting with Prakriti which has the attributes of birth and death, he also assumes the attributes of birth and death. And in consequence of such union he becomes an object of perception and though in reality divested of all attributes yet he comes to be invested therewith. It is in this way that the Mahan-Soul (Hiranyagarbha), becoming united with Prakriti and invested with Ignorance, undergoes modifications and becomes conscious of Self. Uniting with the attributes of Sattwa and Rajas and Tamas, he becomes identified with diverse creatures belonging to diverse orders of Being, in consequence of his forgetfulness and his waiting upon Ignorance. In consequence of his birth and destruction arising from the fact of his dwelling in upon with Prakriti, he thinks himself to be no other than what he apparently is. Regarding himself as this or that, he follows the attributes of Sattwa, Rajas, and Tamas. Under the influence of Tamas, he attains to diverse kinds of conditions that are affected by Tamas. Under the influence of Rajas and Sattwa, he attains similarly to conditions that are affected by Rajas and Sattwa. There are three colours in all, viz., White, Red, and Dark. All those colours appertain to Prakriti (so that He it is who becomes White or Red or Dark according as the nature of the Prakriti with which is He becomes identified for the time being). Through Tamas one goes to hell. Through Rajas one attains to and remains in the status of humanity. Through Sattwa, people ascend to the regions of the deities and become sharers of great felicity. By adhering to sin continuously one sinks into the intermediate order of beings. By acting both righteously and sinfully one attains to the status of the deities. In this way the twenty-fifth, viz., Akshara (the Indestructible), the wise say, by union with the unmanifest (Prakriti), becomes transformed into Kshara (destructible). By means of knowledge however, the Indestructible becomes displayed in His true nature--"

SECTION CCCIV

"'Vasishtha said, 'Thus in consequence of his forgetfulness the Soul follows ignorance and obtains thousands of bodies one after another. He attains to thousands of births among the intermediate orders and sometimes among the very gods in consequence of his union with (particular) attributes and the puissance of attributes.[1615] From the status of humanity, he goes to heaven and from heaven he comes back to humanity, and from humanity he sinks into hell for many long years. As the worm that fabricates the cocoon shuts itself, completely on every side by means of the threads it weaves itself, even so the Soul, though in reality transcending all attributes, invests himself on every side with attributes (and deprives himself of liberty).[1616] Though transcending (in his real nature) both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though transcending all diseases, the Soul regards himself to be afflicted by headache and opthalmia and toothache and affections of the throat and abdominal dropsy, and burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and whatever other diseases of diverse kinds are seen in the bodies of embodied creatures. Regarding himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he endures misery and enjoys the fruits of his good deeds. Invested with Ignorance he regards himself as robed sometimes in white cloth and sometimes in full dress consisting of four pieces or as lying on floors (instead of on beds or bedsteads) or with hands and feet contracted like those of frogs or as seated upright in the attitude of ascetic contemplation, or as' clad in rags or as lying or sitting under the canopy of heaven or within mansions built of bricks and stone or on rugged stones or on ashes or bare stones or on the bare earth or on beds or on battlefields or in water or in mire or on wooden planks or on diverse kinds of beds; or impelled by desire of fruits, he regards himself as clad in a scant piece of cloth made of grass or as totally nude or as robed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in fabric of hemp, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of torn rags or in diverse other kinds of cloth too numerous to mention. The soul regards himself also as wearing diverse kinds of ornaments and gems, or as eating diverse kinds of food. He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelve day, or as once in a month, of as eating only roots, or fruits, or as subsisting upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as subsisting on fallen leaves of trees or fruits that have fallen down and lay scattered on the ground, or diverse other kinds of food, impelled by the desire of winning (ascetic) success. The Soul regards himself as adopting the observance of Chandrayana according to the rites ordained in the scriptures, or diverse other vows and observance, and the courses of duty prescribed for the four modes of life, and even derelictions of duty, and the duties of other subsidiary modes of life included in the four principal ones, and even diverse kinds of practices that distinguish the wicked and sinful. The Soul regards himself as enjoying retired spots and delightful shades of mountains and the cool vicinity of spring and fountain and solitary river banks and secluded forests, and sacred spots dedicated to the deities, and lakes and waters withdrawn from the busy hunts of men, and lone mountain caves affording the accommodation that houses and mansions afford. The Soul regards himself as employed in the recitation of different kinds of hidden Mantras or as observing different vows and rules and diverse kinds of penances, and sacrifices of many kinds, and rites of diverse sorts. The Soul regards himself as adopting sometimes the way of traders and merchants and the practices of Brahmanas and Kshatriyas and Vaisyas and Sudras, and gifts of diverse kinds unto those that are destitute or blind or help-less. In consequence of his being invested with Ignorance, the Soul adopts different attributes of Sattwa and Rajas and Tamas, and Righteousness and Wealth and pleasure. Under the influence of Prakriti the Soul, undergoing modification himself, observes and adopts and practices all these and regards himself as such. Indeed, the Soul regards himself as employed in the utterance of the sacred mantras Swaha and Swadha and Vashat, and in bowing unto those he regards as his Superiors; in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in performing sacrifices and studying, the scriptures, and doing all other acts and rites of this kind. The Soul regards himself as concerned with birth and death and disputes and slaughter. All these, the learned say, constitute the path of acts good and bad. It is the goddess Prakriti who causes birth and death. When the time approaches for universal Destruction, all existent objects and attributes are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding and spreading out his rays when morning comes. Even thus the Soul, for the sake of sport, repeatedly regards himself invested with all these conditions, which are his own forms and attributes, infinite in number, and agreeable to himself. It is this way that the Soul, though really transcending the three attributes, becomes attached to the path of acts and creates by modification Prakriti invested with the attributes of birth and death and identical with all acts and conditions which are characterised by the three attributes of Sattwa, Rajas, and Tamas. Arrived at the path of action, the Soul regards particular acts to be endued with particular characteristics and productive of particular ends. O monarch, the whole of this universe has been blinded by Prakriti and all things have been diversely overwhelmed (through Prakriti) by the attributes of Rajas and Tamas. It is in consequence of the Soul being invested by Prakriti that these pairs of opposites productive of happiness and woe, repeatedly come. It is in consequence of this Ignorance that Jiva regards these sorrows to be his and imagines them as pursuing him. Indeed, O monarch, through that Ignorance it is that Jiva imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the felicity that awaits all his good acts. It is through Ignorance that he thinks he should enjoy and endure these delights and these woes here in this world Through Ignorance Jiva thinks,--I should secure my happiness. By continually doing good acts, I may have happiness in this life till its close and I shall be happy in all my future lives. Though, again the (evil) acts I do in this life unending sorrow may become mine. The status of humanity is fraught with great misery, for from it one sinks into hell. From hell, it will take many long years before I can come back to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to come back again to humanity and thence to sink into hell once more!--One who always regards this combination of the primal elements and the senses, with the Chit's reflection in it, to be thus invested with the characteristics of the Soul, has repeatedly to wander among gods and human beings and to sink into hell. Being always invested with the idea of meum, Jiva has to make a round of such births. Millions upon millions of birth have to be gone through by Jiva in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all fraught with good and bad fruits, has in the three worlds to assume successive form and to enjoy and endure fruits corresponding therewith. It is Prakriti that cause acts fraught with good and bad acts; and it is Prakriti that enjoys and endures the fruits thereof in the three worlds. Indeed, Prakriti follows the course of acts. The status of the intermediate beings, of humanity, and of the gods as well,--these three fields,--should be known as originating in Prakriti and has been said to be destitute of all attributes. Her existence is affirmed only in consequence of her acts (beginning with Mahat). After the same manner, Purusha (or Soul), though without attributes himself, has his existence affirmed in consequence of the acts which the body does when it receives his reflection. Although the Soul is not subject to modifications of any kind and is the active principle that sets Prakriti in motion, yet entering a body that is united with the senses of knowledge and action, he regards all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the attributes of Sattwa and Rajas and Tamas, become engaged in numerous object. Jiva imagines that it is he who does the acts of his life and that the senses of knowledge and acts belong to him, although in reality he has no senses. Indeed, though unequipt with body, he imagines that he has a body. Though destitute of attributes, he regards himself as endued therewith, and though transcending Time, imagines himself to be under Time's control. Though destitute of understanding, he still regards himself as endued therewith, and though transcending the (four and twenty) topics, regards himself as one included among them. Though deathless, he still regards himself as liable to death, and though motionless regards himself to be endued with motion. Though not possessed of a material case, he still regards himself as possessed of one; and though unborn, he still regards himself as in-vested with birth. Though transcending penances, he still regards as engaged in penances, and though he has no end (after which to strive), he still regards himself as liable to attain to ends (of diverse kinds). Though not endued with motion and birth, he still regards himself as endued with both, and though transcending fear, still regards himself as liable to fear. Though Indestructible, he still regards himself Destructible. Invested with Ignorance, the Soul thus thinks of himself."

SECTION CCCV

"'Vasishtha said, 'It is thus, in consequence of his Ignorance and his association with others that are invested with Ignorance, that Jiva has recourse to millions and millions of births every one of which has dissolution in the end. In consequence of his transformation into Chit invested with Ignorance, Jiva betakes himself to millions of abodes one of which is liable to end in destruction, among intermediate beings and men and the deities. In consequence of Ignorance, Jiva, like Chandramas, has to wax and wane thousands and thousands of times. This is truly the nature of Jiva when invested with ignorance. Know that Chandramas has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth (i.e., that portion which remains invisible and which appears on the night of the New-moon) remains constant. After the manner of Chandramas, Jiva too has full sixteen portions. Only fifteen of these, (viz., Prakriti with Chit's reflection, the ten senses of knowledge and action, and the four inner faculties) appear and disappear. The sixteenth (viz., Chit in its purity) is subject to no modification. Invested with Ignorance, Jiva repeatedly and continually takes birth in the fifteen portions named above. With the eternal and immutable portion on Jiva primal essence become united and this union takes place repeatedly. That sixteenth portion is subtile. It should be known as Soma (eternal and immutable). It is never upheld by the senses. On the other hand, the senses are upheld by it. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O monarch, take birth without their aid. They are called Prakriti. The destruction of Jiva's liability to be united with Prakriti is called Emancipation. The Mahat-Soul, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest,[1617] has to assume it repeatedly. In consequence of not knowing, That which is stainless and pure, and for its devotion to what is the result of a combination of both Pure and Impure, the Soul, which is in reality pure, becomes, O king Impure. Indeed, in consequence of its devotion to Ignorance, Jiva, though characterised by Knowledge becomes repeatedly associated with Ignorance. Though, O monarch, free from error of every kind, yet in consequence of its devotion to the three attributes of Prakriti, it becomes endued with those attributes.'"

SECTION CCCVI

"'Janaka said, O holy one, it has been said that the relation between male and female is like that which subsists between the Indestructible and the destructible (or Purusha and Prakriti). Without a male, a female can never conceive. Without a female a male also can never create form. In consequence of their union with each other, and each depending upon the attributes of the other, forms (of living creatures) are seen to flow. This is the case with all orders of being. Through each other's union for purposes of (sexual) congress, and through each depending upon the attributes of the others, forms (of living creatures) flow in menstrual seasons. I shall tell to thee the indications thereof. Hear what the attributes are that belong to the sire and what those are that belong to the mother. Bones, sinews and marrow, O regenerate one, we know, are derived from the sire. Skin, flesh, and blood, we hear are derived from the mother. Even this, O foremost of regenerate persons, is what may be read of in the Vedas and other scriptures. Whatever is read as declared in the Vedas and in other scriptures is regarded as authority. The authority, again, of the Vedas and other scriptures (not inconsistent with the Vedas), is eternal. If Prakriti and Purusha be always united together in this way by each opposing and each depending on the other's attributes, I see, O holy one, that Emancipation cannot exist. Thou, O holy one, art possessed of spiritual vision so that thou seest all things as if they are present before thy eyes. If, therefore, there be any direct evidence of the existence of Emancipation, do thou, speak of it to me. We are desirous of attaining to Emancipation. Indeed, we wish to attain to That which is auspicious, bodiless, not subject to decrepitude, eternal beyond the ken of the senses, and having nothing superior to it.

"'Vasishtha said, What thou sayest about the indications of the Vedas and the other scriptures (in respect of the matter) is even so. Thou takest those indications in the way in which they should be taken. Thou bearest, however, in thy understanding, only the texts of the Vedas and the other scriptures. Thou art not, O monarch, truly conversant with the real meaning of those texts. That person who bears in his understanding merely the texts of the Vedas and the other scriptures without being conversant with the true sense or meaning of those texts, bears them fruitlessly. Indeed, one who holds the contents of a work in memory without comprehending their meaning is said to bear an useless burden. He, however, who is conversant with the true meaning of a treatise, is said to have studied that treatise to purpose. Questioned regarding the meaning of a text, it behoveth one to communicate that meaning which he has comprehended by a careful study. That person of dull intelligence who refuses to expound the meanings of texts in the midst of a conclave of the learned, that person of foolish understanding, never succeeds in expounding the meaning correctly.[1618] An ignorant person, going to expound the true meaning of treatises, incurs ridicule. Even those possessed of a knowledge of the Soul have to incur ridicule on such occasions (if what they go to explain has not been acquired by study). Listen now to me, O monarch, as to how the subject of Emancipation has been explained (by preceptors to disciple from days of old) among highsouled persons conversant with the Sankhya and the Yoga systems of philosophy. That which the Yogin, behold is precisely that which the Sankhyas arrive after to attain. He who sees the Sankhya and the Yoga systems to be one and the same is said to be endued with intelligence. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses (of both knowledge and action), about which thou wert speaking unto me, exist. Objects flow from objects; the senses from the senses. From body one obtains a body, as a seed is obtained from seed. When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all attributes! and in consequence of His being so, how, indeed, can He have attributes of any kind? Space and other attributes arise from the attributes of Sattwa and Rajas and Tamas, and disappear ultimately in them. Thus the attributes arise from Prakriti. Skin, flesh, blood, fat, bile, marrow, bones, and sinews,--these eight that are made of Prakriti, know, O king, may sometimes be produced by the vital seed alone (of the male). The Jiva-soul and the universe are said to both partake of Prakriti characterised by the three attributes of Sattwa, Rajas, and Tamas. The Supreme Soul is different from both the Jiva-soul and the universe. As the seasons though unendued with forms, are nevertheless inferred from the appearance of particular fruits and flowers, after the same manner, Prakriti, though formless, is inferred from the attributes of Mahat and the rest that spring from it. In this way from the existence of Chaitanya in the body, the Supreme Soul, divested of all attributes whatever and perfectly stainless, is inferred. Without beginning and destruction, without end, the overseer of all things, and auspicious, that Soul, only in consequence of its identifying itself with the body and other attributes, comes to be taken as invested with attributes. Those persons that are truly conversant with attributes know that only objects endued with attributes can have attributes but that That which transcends all attributes can have none. When the Jiva-soul conquers all attributes born of Prakriti and which it assumes under error, only then does it behold the Supreme Soul. Only the highest Rishis conversant with the Sankhya and the Yoga systems know that Supreme Soul which Sankhya and Yogins and believers in all other systems say is beyond the Understanding, which is regarded as Knower and endued with the highest wisdom in consequence of its casting off all consciousness of identification with Prakriti, which transcends the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Prakriti and all the attributes born of Prakriti, and which, transcending the four and twenty topics of enquiry, forms the twenty-fifth. When men of knowledge, who stand in fear of birth, of the several conditions of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time. An intelligent man regards the unity of Jiva-soul with the Supreme Soul as consistent with the scriptures and as perfectly correct, while the man destitute of intelligence looks upon the two as different from each other. This forms the distinction between the man of intelligence and man that is destitute of it. The indications of both Kshara and Akshara (destructible and indestructible) have now been said unto thee. Akshara is Oneness or Unity, while multiplicity or variety is said to be Kshara. When one begins to study and understands properly the five and twenty topics of enquiry, one then comprehends that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them. These are the several indications of what is included in the tale of topics or principles created and what transcends that tale. The wise have said that the tale of topics numbers only five and twenty. That which transcends the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things (numbered five and twenty) according to their aggregates (of five) is the study and comprehension of topics. Transcending these is That which is eternal.'"

SECTION CCCVII

"'Janaka said, Thou hast, O foremost of Rishis, said that Unity is the attribute of that which is Akshara (Indestructible) and variety or multiplicity is the attribute of what is known as Kshara (Destructible). I have not, however, clearly understood the nature of these two. Doubts are still lurking in my mind. Ignorant men look upon the Soul as endued with the incident of multiplicity. They, however that are possessed of knowledge and wisdom regard the Soul to be one and the same. I how-ever, have a very dull understanding. I am, therefore, unable to comprehend how all this can happen. The causes also that thou hast assigned for the unity and the multiplicity of Akshara and Kshara I have almost forgotten in consequence of the restlessness of my understanding. I therefore, desire to hear thee once more discourse to me on those same incidents of unity and multiplicity, on him who is knowing, on what is destitute of knowledge, on Jiva-soul, Knowledge, Ignorance. Akshara, Kshara, and on the Sankhya and the Yoga systems, in detail and separately and agreeable to the truth.

"'Vasishtha said, I shall tell thee what thou askest! Listen however, to me, O monarch, as I expound to thee the practices of Yoga separately. Contemplation, which constitutes an obligatory practices with Yogins, is their highest puissance[1619]. Those conversant with Yoga say that Contemplation is of two kinds. One is the concentration of the mind, and the other is called Pranayama (regulation of breath). Pranayama is said to be endued with substance; while concentration of mind is unendued with it.[1620] Excepting the three times when a man passes urine and stools and eats, one should devote the whole of his time to contemplation. With-drawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should agreeably to the two and twenty modes of transmitting the Prana breath, unite the Jiva-soul with

That which transcends the four and twentieth topic (called Ignorance or Prakriti)[1621] which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction. It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's. Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, suspended the functions of the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga. When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought; when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga. At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtile form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings. When persons like ourselves say that there has been a complete identification of the Knower, the Known, and K now-ledge, then is the Yogin said to behold the Supreme Soul.[1622] While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky. That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brahmanas endued with intelligence and wisdom and conversant with the Vedas, is subtiler than what is subtile and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them. The creator of the worlds, He is seen only by a person endued with wealth of intelligence when aided by the lamp of the mind. He dwells on the other share of thick Darkness and transcends him called Iswara.[1623] Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.

"'This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeeded in beholding the Supreme Soul that transcends destruction and decay. This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors.[1624] The Sankhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced. It is heard by us that from Mahat flows the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness flow the five subtile essence of sound, form, touch, taste, and scent. All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essence of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind. Men of wisdom devoted to the Sankhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sankhya enquiry. That which is produced becomes merged in the producing. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order. At every new Creation, the Gunas start into existence in the lateral order (as stated above), and (when Destruction comes) they merge, (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth. O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place, and it is He that assumes multifarious forms when Creation starts into life. This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Overpresiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications. Only fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form. The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is great. It presides over that Prakriti or Kshetra. Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras He is called the Presider. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters into Unmanifest Kshetra (viz., the body), therefore he is called Purusha. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower. Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles. The Unmanifest is called Kshetra. Sattwa (understanding), and also Iswara (the supreme Lord), while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally). This much O king, is an account of the Sankhya philosophy. The Sankhyas called the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul. Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sankhyas succeed in beholding That which transcends the four and twenty topics or principles.[1625] Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul. I have now told thee every thing about the Sankhya System truly. Those who are conversant with this philosophy succeed in attaining are subject to error have direct cognisance of Brahma. They that succeed in attaining to tranquillity. Indeed, as men whose understanding are subject to error have direct cognisance of Brahma. They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samadhi, and immutability, become theirs, in consequence of their having attained to the nature of the Indestructible.[1626] They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being). They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames. All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, transcends all things. They who know the Soul have no fear of returning to the world.'"

SECTION CCCVIII

"'Vasishtha said, I have thus far discoursed to thee on the Sankhya philosophy. Listen now to me as I tell thee what is Vidya (knowledge) and what is Avidya (Ignorance), one after the other. The learned say that that Prakriti, which is fraught with the attributes of Creation and Destruction, is called Avidya; while Purusha, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called Vidya. Listen to me first as I tell thee what is Vidya among successive sets of other things, as expounded in the Sankhya philosophy. Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidya. Of the senses of knowledge and their object, the former constitute Vidya as has been heard by us. Of objects of the senses and the mind, the wise have said that the mind constitute Vidya. Of mind and the five subtile essences, the five subtile essences constitutes Vidya. Of the five subtile essences and Consciousness, Consciousness constitutes Vidya. Of Consciousness and Mahat, Mahat, O king, is Vidya. Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidya. Of Prakriti, and that called Vidhi which is Supreme, the latter should be known as Vidya. Transcending Prakriti is the twenty-fifth (called Purusha) who should be known as Vidya. Of all knowledge that which is the Object of Knowledge has been said to be the Unmanifest, O king.[1627] Again, Knowledge has been said to be Unmanifest and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidya and Avidya. Listen now to me as I tell thee all that has been said about the Indestructible, and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible. I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation). Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible. That Unmanifest becomes repeatedly modified for the purpose of creating the principle. And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra (and hence Akshara or Indestructible).[1628] When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma) then the twenty-fifth (viz., Jiva or Purusha) also, with all those principles disappears into it. When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too,[1629] O son, becomes merged into his own producing cause then (all that remains is Brahma and, therefore) Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles. Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us. When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless. When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma. Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity. When the knowledge of truth dawns upon him, Jiva begins to lament in this strain: Alas, how foolishly have I acted by falling through ignorance, into this frame composed of Prakriti like a fish entangled in a net! Alas, through ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and spouses to be my own! Fie on me that through ignorance, I have been repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)! The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be, I am competent to be like Him and to attain an identity with Him. I see my similarity with Him. I am indeed, like Him. He is stainless. It is evident that I am of the same nature. Through ignorance and stupefaction, I have become associated with inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti. Alas, by her was I so long subdued without having been able to know it. Various are the forms--high, middling, and low, that Prakriti assume. Oh, how shall I dwell in those forms?[1630] How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sankhya or Yoga). I shall not longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification? She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her. In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of meum, and thereby insulted and distressed. In consequence of my sense of meum, concerning the result of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of meum, yet in consequence of affecting it, what diverse acts of an evil nature have been committed by me in those orders which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of meum and without that consciousness which creates the forms of Prakriti that invests me all around. Casting off that sense of meum which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious. I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti!--The twenty-fifth, (viz., Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious, Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithila, to identify the same.

"'I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures. I shall now tell thee, according to what I have heard, as to how Knowledge that is subtile, stainless, and certain arises. Do thou listen to me. I have already discoursed to thee what the Sankhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sankhya treatises is identical with what has been laid down in the Yoga scriptures. The knowledge, O monarch, which the Sankhya preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been inculcated very clearly for the benefit of disciples. The learned say that this Sankhya system is very extensive. Yogin have great regard for that system as also for the Vedas. In the Sankhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sankhyas regard-as their highest topic of principles has been duly described (by me). In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of,--'"

SECTION CCCIX

"'Vasishtha said, Listen now to me as I discourse to thee on Buddhas (Supreme Soul) and Abuddha (Jiva) which is the dispensation of attributes of Sattwa, Rajas, and Tamas. Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real,[1631] In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and with-draws into himself what he creates. Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamana (the Comprehender).[1632] The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called Unintelligent. There is a declaration of the Srutis to the effect that if ever Prakriti does succeed in knowing the twenty-fifth (i.e., Jiva) Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twenty-fifth Prakriti can never comprehend it). In consequence of this (viz., his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant. Indeed because the twenty-fifth can comprehend the Unmanifest, he is therefore, called Budhyamana (or Comprehender). He cannot, however, readily comprehend the twenty-sixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both Jiva and Prakriti, numbering the twenty-fifth and the twenty-fourth respectively. O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son is the one independent essence in the universe.[1633] When Jiva considers himself different from what he truly is (i.e. when he regards himself as fat or lean, fair or dark a Brahmana or a Sudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united. When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless and which is concerned with Brahma. When Jiva succeeds, O tiger among kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth or (Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction. When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul. The learned say that when he is freed from the attributes of Sattwa and Rajas and Tamas and united in the nature with the Supreme Soul then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction.[1634] O giver of honours, the Soul, though it has the manifest principles (viz. the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that including the Jiva soul there are five and twenty principles in all. Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing or awakened one.[1635] When Jiva comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twenty-sixth. Though awakened by the twenty-sixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva, multifariousness (in respect of forms) as explained in the Srutis and the Sankhya scriptures. When Jiva, who is endued with Chetana and Unintelligent Prakriti, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resumes his Oneness. O ruler of Mithila, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he becomes freed from virtue and vice. Indeed, when Jiva, attaining to the twenty-sixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti. In consequence of understanding the twenty-sixth, the four and twenty principles seems to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indication of the Srutis, the nature of the Unintelligent or Prakriti, and of Jiva, so also of that which is Pure Knowledge viz., the Supreme Soul, agreeable to the truth. Guided by the scriptures, variety and oneness are thus to be understood. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul.[1636] The Multiplicity and Oneness of these two are then understood in this way. This is called Emancipation, viz., this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti. The twenty-fifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the understanding. Indeed, that twenty-fifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it.[1637] Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated. By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation. By uniting with one of pure deeds he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's own Self, he becomes of the same nature and attains to Independence.

"'--O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, viz., the Eternal and Stainless and Primeval Brahma. Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma. It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated. It should be given to one that is endued with faith, or one that is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is conversant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures; or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning or one endued with wisdom or one possessed of forgiveness and self-restraint and tranquillity of soul. This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as fit receptacle for holding it no advantage or good fruit can arise. Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses. O Karala, let no fear be thine any longer, since thou halt heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief. Beholding Brahma whose sight is capable of dispelling both birth and death, O king which is full of auspiciousness, which removes all fear, and which benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today! I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of every superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to the just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!'

"Bhishma continued, I have thus told thee of high Brahma agreeably to what the great Rishi (Vasishtha) had said (unto king Karala of Janaka's race), by attaining to which the Twenty-fifth (or Jiva) has never to return. Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back. Having heard it, O king from the celestial Rishi, I have, O son, communicated to thee high knowledge productive of the highest good. This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishtha. From that foremost of Rishis, viz., Vasishtha, it was acquired by Narada. From Narada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief. That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge. In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being every one of which hath death in the end. Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul. The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean. Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance, thou, hast, therefore become freed from Rajas and also Tamas.'"

SECTION CCCX

"Bhishma said, 'Once on a time a king of Janaka's race, while ranging the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhrigu's race. Bowing with his head unto the Rishi who was seated at his ease, king Vasuman took his seat near him and obtaining his permission put to him this question: O holy one, what is productive of the highest benefit, both here and hereafter, to man who is endued with an unstable body and who is the slave of his desires? Properly honoured by the king, and thus questioned, that high-souled Rishi possessed of ascetic merit then said these words unto him that were highly beneficial.

"The Rishi said, If thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures. Righteousness is beneficial unto them that are good. Righteousness is the refuge of those that are good. From Righteousness have flowed the three worlds with their mobile and immobile creatures. O thou that art eagerly desirous of enjoying all agreeable objects, how is it that thou art not yet satiated with objects of desire? Thou seest the honey, O thou of little understanding, but art blind to the fall[1638]. As one desirous of earning the fruits of knowledge should set oneself to the acquisition of knowledge, even so one desirous of earning the fruits of Righteousness should set oneself to the acquisition of Righteousness. If a wicked man from desire of virtue, strives to accomplish an act that is pure and stainless, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, impelled by the desire of earning virtue, strives to accomplish an act that is even difficult, its accomplishment becomes easy for him. If, while residing in the woods, one acts in such a way as to enjoy all the pleasures of a residence amidst men in towns, one comes to be looked upon not as a forest recluse but as a denizen of towns. Similarly, if one, while residing in towns, acts in such a way as to enjoy the felicity that attaches to the life of a forest recluse, once comes to be looked upon not as a denizen of towns but as a forest recluse. Ascertaining the merits of the religion of Acts and that of Abstention from acts, do thou, with concentrated senses, be devoted to the practices of righteousness that appertain to thought, words, and deed. Judging of the propriety of time and place, purified by the observance of vows and other cleansing rites, and solicited (by them), do thou, without malice, make large gifts unto them that are good.[1639] Acquiring wealth by righteous means, one should give it away unto those that are deserving. One should make gifts, casting off anger; and having made gifts one should never give way to sorrow nor proclaim those gifts with one's own mouth. The Brahmana who is full of compassion, who is observant of candour, and whose birth is pure, has been regarded as a person deserving of gifts. A person is said to be pure in birth when he is born of mother that has only one husband and that belongs to the same order to which her husband belongs. Indeed, such a Brahmana, conversant with the three Vedas, viz., Rich, Yajush, and Saman, possessed of learning, duly observant of the six duties (of sacrificing on his own account, officiating at the sacrifices of others, learning, teaching, making gifts, and receiving gifts), has been regarded as deserving of gifts. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place.[1640] Sin is cast off like the filth on one's body,--a little with a little exertion and a greater quantity when the exertion is greater. A person, after purging his bowels, should take ghee, which operates most beneficially on his system (as a healthy tonic). After the same manner, when one has cleansed oneself of all faults and sets oneself to the acquisition of righteousness, that righteousness, in the next world, proves to be productive of the highest happiness. Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards good thoughts. One should always reverence the practices of one's own order. Do thou strive, therefore, to act in such a way that thou mayst have faith in the practices of thy own order. O thou that art endued with an impatient soul, betake thyself to the practice of patience. O thou that art of a foolish understanding, seek thou to be possessed of intelligence! Destitute of tranquillity, seek thou to be tranquil, and bereft of wisdom as thou art, do thou seek to act wisely! He who moves in the companionship of the righteous succeeds, by his own energy, in acquiring the means of accomplishing what is beneficial for him both in this and the next world. Verily, the root of the benefit (which thus becomes his here and hereafter) is unwavering firmness. The royal sage Mahabhisha, through want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted (in consequence of his boastfulness and thought was hurled down from heaven) succeeded in regaining regions of felicity through his firmness. Thou art sure to attain to great intelligence, as also to what is for thy highest good, by paying court to virtuous and learned persons possessed of ascetic merit.'

"Bhishma continued, 'Hearing these words of the sage, king Vasuman, possessed of a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of Righteousness.'"

SECTION CCCXI

"Yudhishthira said, 'It behoveth thee, O grandsire, to discourse to me on that which is freed from duty and its reverse, which is freed from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, which is eternal fearlessness, which is Eternal and Indestructible, and Immutable, which is always Pure, and which is ever free from the toil of exertion.'

"Bhishma said, 'I shall in this connection recite to thee the old narrative, O Bharata, of the discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, fully conversant with the import of all questions, addressed this question to Yajnavalkya, that foremost of Rishis.

"'Janaka said, 'O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Prakriti? What is the Unmanifest and highest Brahma? What is higher than Brahma? What is birth and what is death? What are the limits of Age? It behoveth thee, O foremost of Brahmanas, to discourse on all these topics unto me that am solicitous of obtaining thy grace; I am ignorant while thou art an Ocean of knowledge. Hence, I ask thee! Verily, I desire to hear thee discourse on all these subjects!

"'Yajnavalkya said, Hear, O monarch, what I say in an answer to these questions of thine, I shall impart to thee the high knowledge which Yogins value, and especially that which is possessed by the Sankhyas. Nothing is unknown to thee. Still thou askest me. One however, that is questioned should answer. This is the eternal practice. Eight principles have been called by the name of Prakriti, while sixteen have been called modifications. Of Manifest, there are seven. These are the views of those persons who are conversant with the science of Adhyatma. The Unmanifest (or original Prakriti), Mahat, Consciousness, and the five subtile elements of Earth, Wind, Space, Water, and Light,--these eight are known by the name of Prakriti. Listen now to the enumeration of those called modifications. They are the ear, the skin, the tongue, and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organs of pleasure.[1641] Amongst these, the ten beginning with sound, and having their origin in the five great principles,[1642] are called Visesha. The five senses of knowledge are called Savisesha, O ruler of Mithila. Persons conversant with the Science of Adhyatma regard the mind as the sixteenth. This is conformable to thy own views as also to those of other learned men well acquainted with the truths about principles. From the Unmanifest, O king, springs the Mahat-soul. The learned say this to be the first creation relating to Pradhana (or Prakriti): From Mahat, O king of men, is produced Consciousness. This has been called the second creation having the Understanding for its essence.[1643] From Consciousness hath sprung the Mind which is the essence of sound and the others that are the attributes of space and the rest. This is the third creation, said to relate to Consciousness. From mind have sprung the great elements, (numbering five), O king! Know that this is the fourth creation called mental, as I say. Persons conversant with the primal elements say that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great (primal) elements. The creation of the Ear, the Skin, the Tongue, and the Scent, forms the sixth and is regarded as having for its essence multiplicity of thought. The senses that come after the Ear and the others (i.e., the senses of action) then arise, O monarch. This is called seventh creation and relates to the senses of Knowledge. Then, O monarch, come the breath that rises upward (viz., Prana) and those that have a transverse motion (viz., Saman, Udana, and Vyana). This is the eighth creation and is called Arjjava.[1644] Then come those breaths that course transversely in the lower parts of the body (viz., Samana, Udana and Vyana) and also that called Apana coursing downwards. This, ninth creation, is also called Arjjava, O king. These nine kinds of creation, and these principles, O monarch, which latter number four and twenty, are declared to thee according to what has been laid down in the scriptures. After this, O king, listen to me as I tell thee durations of time as indicated by the learned in respect of these principles or attribute.'"

SECTION CCCXII

"Yajnavalkya said, Listen to me, O foremost of men, as I tell thee what the duration of time is in respect to the Unmanifest (or the Supreme Purusha). Ten thousand Kalpas are said to constitute a single day of his. The duration of his night is equal. When his night expires, he awakes, O monarch, and first creates herbs and plants which constitute the sustenance of all embodied creatures. He then creates Brahman who springs from a golden egg. That Brahman is the form of all created things, as has been heard by us. Having dwelt for one whole year within that egg, the great ascetic Brahman, called also Prajapati (Lord of all creatures), came out of it and created the whole Earth, and the Heaven above. The Lord then, it is read in the Vedas, O king, placed the sky between Heaven and Earth separated from each other. Seven thousand and five hundred Kalpas measure the day of Brahman. Persons conversant with the science of Adhyatma say that his night also is of an equal duration. Brahmana, called Mahan, then creates Consciousness called Bhuta and endued with excellent essence.[1645] Before creating any physical bodies out of the ingredients called the Great elements, Mahan or Brahma, endued with penances, created four others called his sons. They are the sires of the original sires, O Best of kings, as heard by us.[1646] It hath been also heard by us, O monarch that the senses (of knowledge) along with the four inner faculties, have sprung from the (five Great elements called) Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.[1647] The puissant Consciousness created the five Bhutas. These are Earth, Wind, Space, Water, and Light numbering the fifth. This Consciousness (who is a Great Being and) from whom springs the third creating, has five thousand Kalpas for his night, and his day is of equal duration. Sound, Touch, Form, Taste, and Scent,--these five are called Visesha. They inhere into the five great Bhutas. All creatures, O king, incessantly pervaded by these five, desire one another's companionship, become subservient to one another; and challenging one another, transcend one another; and led by those immutable and seductive principles, creatures kill one another and wander in this world entering into numerous orders of Being.[1648] Three thousands of Kalpas represent the duration of their day. The measure of their night also is the same.[1649] The Mind roveth over all things, O king, led on by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them. The Eye sees forms when aided by the Mind but never by itself. When the Mind is distracted, the Eye fails to perceive with even the objects fully before it. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses. When the cessation takes place of the activity of the Mind, the cessation of the activity of the Senses follows. That is the cessation of the activity of the Senses which is the cessation of the activity of the Mind. One should thus regard the Senses to be under the domination of the Mind. Indeed, the Mind is said to be the Lord of all the Senses. O thou of great fame, these are all the twenty Bhutas in the Universe.'"

SECTION CCCXIII

"Yajnavalkya said, I have, one after another, told thee the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Listen now to me as I tell thee of their destruction. Listen to me how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects. When his day expires and night comes, he becomes desirous of sleep. At such a time the unmanifest and holy one urges the Being called Maharudra, who is conscious of his great powers, (for destroying the world). Urged by the unmanifest, that Being assuming the form of Surya of hundreds of thousands of rays, divides himself into a dozen portions each resembling a blazing fire. He then consumes with his energy, O monarch, without any loss of time, the four kinds of created beings, viz., viviparous, oviparous, filth-born, and vegetable. Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on every side as bare as a tortoise shell. Having burnt everything on the face of the Earth, Rudra, of immeasurable might, then quickly fills the bare Earth with Water possessed of great force. He then creates the Yuga-fire which dries up that Water (into which the bare Earth has been dissolved). The Water disappearing, the great element of Fire continues to blaze fiercely. Then comes the mighty Wind of immeasurable force, in his eight forms, who swallows up quickly that blazing fire of transcendent force, possessed of seven flames, and identifiable with the heat existing every creature. Having swallowed up that fire, the Wind courses in every direction, upwards, downwards, and transversely. Then space of immeasurable existent swallowed up that Wind of transcendent energy. Then Mind cheerfully swallows up that immeasurable Space. Then that Lord of all creatures, viz., Consciousness, who is the Soul of every-thing, swallows up the Mind. Consciousness, in his turn, is swallowed up by the Mahat-soul who is conversant with the Past, the Present, and the Future. The incomparable Mahat-soul or Universe is then swallowed up by Sambhu, that Lord of all things, to whom the Yoga attributes of Anima, Laghima, Prapti, etc., naturally inhere, who is regarded as the Supreme and pure Effulgence that is Immutable. His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists overwhelming all things. He is the heart of all creatures; His measure is of a digit of the thumb. That Infinite and supreme Soul, that Lord of all, thus swallows up the Universe. After this, what remains is the Undecaying and the Immutable. One who is without defect of any kind, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless, I have thus, O monarch, duly told thee of Destruction. I shall now discourse to thee on the subjects of Adhyatma, Adhibhuta, and Adhidaivata.--'"

SECTION CCCXIV

'Yajnavalkya said, Brahmanas conversant with the topics of enquiry speak of the two feet as Adhyatma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam (of those two limbs). The lower duct (anal canal) is Adhyatma; its function of throwing out the excreta is Adhibhuta, and Mitra (Surya) is the Adhidaivata (of that organ). The organ of generation is called Adhyatma. Its agreeable function is called Adhibhuta, and Prajapati is its Adhidaivata. The hands are Adhyatma; their function as represented by acts is Adhibhuta; and Indra is the Adhidaivata of those limbs. The organs of speech are Adhyatma; the words uttered by them are Adhibhuta; and Agni is their Adhidaivata. The eye is Adhyatma; vision or form is its Adhibhuta; and Surya is the Adhidaivata of that organ. The ear is Adhyatma; sound is Adhibhuta; and the points of the horizon are its Adhidaivata. The tongue is Adhyatma, taste is its Adhibhuta; and Water is its Adhidaivata. The sense of scent is Adhyatma; odour is its Adhibhuta; and Earth is its Adhidaivata. The skin is Adhyatma; touch is its Adhibhuta; and Wind is its Adhidaivata. Mind has been called Adhyatma; that with which the Mind is employed is Adhibhuta; and Chandramas is its Adhidaivata. Consciousness is Adhyatma; conviction in one's identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata. Buddhi is Adhyatma; that which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata. I have thus truly expounded to thee, O king, with its details taken individually, the puissance of the Supreme (in manifesting Himself in different forms) in the beginning, the middle, and the end, O thou that art fully conversant with the nature of the original topics or principles. Prakriti, cheerfully and of her own accord, as if for sport, O monarch, produces, by undergoing modifications herself, thousands and thousands of combinations of her original transformations called Gunahs. As men can light thousands of lamps from but a single lamp, after the same manner Prakriti, by modification, multiplies into thousands of existent objects the (three) attributes (of Sattwa and Rajas and Tamas) of Purusha. Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, compassion, forgiveness, firmness, benevolence, equanimity, truth, acquittance of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory practices, dispassionateness, fearlessness of heart, disregard for the appearance or otherwise of good and evil as also for past acts,--appropriation of objects only when obtained by gift, the absence of cupidity, regard for the interests of others, compassion for all creatures,--these have been said to be the qualities that attach to the attribute of Sattwa. The tale of qualities attaching to the attribute of Rajas consists of pride of personal beauty, assertion of lordship, war, disclination to give, absence of compassion, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, indulgence in quarrels and disputes of every kind, arrogance, discourtesy, anxiety, indulgence in hostilities, sorrow, appropriation of what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride, assertion of superiority, malice, and calumny. These are said to spring from the attributes of Rajas. I shall now tell thee of that assemblage of qualities which springs from Tamas. They are stupefaction of judgment, obscuration of every faculty, darkness and blind darkness. By darkness is implied death, and by blind darkness is meant wrath. Besides these, the other indications of Tamas are greediness in respect of all kinds of food, ceaseless appetite for both food and drink, taking pleasure in scents and robes and sports and beds and seats and sleep during the day and calumny and all kinds of acts proceeding from heedlessness, taking pleasure, from ignorance (of purer sources of joy) in dancing and instrumental and vocal music, and aversion for every kind of religion. These, indeed, are the indications of Tamas--'"

SECTION CCCXV

"'Yajnavalkya said, These three, O foremost of men, (viz., Sattwa, Rajas, and Tamas), are the attributes of Prakriti. These attach to all things of the universe and always inhere to them. The Unmanifest Purusha endued with the six Yoga attributes transforms himself by himself into hundreds and thousands and millions and millions of forms (by embracing these three attributes). Those that are conversant with the science of Adhyatma, say that unto the attribute of Sattwa is assigned a high, unto Rajas a middling, and unto Tamas, a low place in the universe. By the aid of unmixed righteousness one attains to a high end (viz., that of the deities or other celestial beings). Through righteousness mixed with sin one attains to the status of humanity. While through unmixed sin one sinks into a vile end (by becoming an animal or a vegetable etc.). Listen now to me, O king, as I speak to thee of the intermixture or compounds of the three attributes of Sattwa, Rajas, and Tamas. Sometimes Rajas is seen existing with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Then also may Sattwa and Rajas and Tamas be seen existing together and in equal proportions. They constitute the Unmanifest or Prakriti. When the Unmanifest (Purusha) becomes endued with only Sattwa, he attains to the regions of the deities. Endued with both Sattwa and Rajas, he takes birth among human beings. Endued with Rajas and Tawas, he takes birth among the intermediate order of Being. Endued with all three, viz., Sattwa and Rajas and Tamas, he attains to the status of humanity. Those high souled persons that transcend both righteousness and sin, attain it is said, to that place which is eternal, immutable, undecaying, and immortal. Men of knowledge attain to births that are very superior, and their place is faultless and undecaying, transcending the ken of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness. Thou hadst asked me about the nature of the Supreme residing in the Unmanifest, (viz., Purusha). I shall tell thee, Listen to me, O king, Even when residing in Prakriti, He is said to reside in His own nature without partaking of the nature of Prakriti.[1650] Prakriti, O king, is inanimate and unintelligent. When presided over by Purusha, then only can she create and destroy.

"'Janaka said, Both Prakriti and Purusha, O thou of great intelligence, are without beginning and without end. Both of them are without form. Both of them are undecaying. Both of them, again, incomprehensible. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, again, is the other said to be animate and intelligent? And why is the latter called Kshetrajna? Thou, O foremost of Brahmanas, art fully conversant with the entire religion of Emancipation. I desire to hear in detail of the religion of Emancipation in its entirety. Do thou discourse to me then of the existence and Oneness of Purusha, of his separateness from Prakriti, of the deities which attach to the body of the place to which embodied creatures repair when they die, and that place to which they may ultimately, in course of time, be able to go. Tell me also of the Knowledge described in the Sankhya system, and of the Yoga system separately. It behoveth thee also to speak of the premonitory symptoms of death, O best of men. All these topics are well known to thee even as an (emblic) myrobalan in thy hand!'"

SECTION CCCXVI

"'Yajnavalkya said, That which is without attributes, O son, can never be explained by ascribing attributes to it. Listen, however, to me as I expound to thee what is possessed of attributes and what is devoid of them. High-souled Munis conversant with the truth regarding all the topics or principles say that when Purusha seizes attributes like a crystal catching the reflection of a red flower, he comes to be called as possessed of attributes; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature, that is, as beyond all attributes.[1651] Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes. Unmanifest Prakriti cannot know anything, while Purusha, by his nature, is possessed of knowledge,--There is nothing higher than myself,--even this is what Purusha is always conscious of. For this reason the unmanifest (or Prakriti), although naturally inanimate and unintelligent, still becomes animate and intelligent in consequence of her union with Purusha who is Eternal and Indestructible instead of remaining in her own nature due to destructibility.[1652] When Purusha, through ignorance, repeatedly becomes associated with attributes, he fails to understand his own real nature and therefore he fails to attain to Emancipation. In consequence Purusha's lordship over the principles that flow from Prakriti, he is said to partake of the nature of those principles. In consequence also of his agency in the matter of creation, he is said to possess the attribute of creation. In consequence of his agency in the matter of Yoga, he is said to possess the attribute of Yoga. For his lordship over those particular principles known by the name of Prakriti, he is said to possess the nature of Prakriti.[1653] For his agency in the matter of creating the seeds (of all immobile objects), he is said to partake of the nature of those seeds. And because he causes the several principles or attributes to start into life, he is, therefore, said to be subject to decay and destruction (for those principles themselves are subject thereto). In consequence, again, of his being the witness of everything, and in consequence also of there being nothing else than he, as also for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, conversant with Adhyatma, and freed from fever of every kind, regard him as existing by himself without a second, immutable, unmanifest (in the form of Cause), unstable, and manifest (in the form of effects). This is what has been heard by us. Those Sankhyas, however, that depend upon Knowledge only (for their Emancipation) and the practice of compassion for all creatures, say that it is Prakriti which is One but Purushas are many.[1654] As a matter of fact, Purusha is different from

Prakriti which though unstable, still appears as stable. As a blade of reed is different from its outer cover, even so is Purusha different from Prakriti. Indeed, the worm that is ensconced within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be regarded as forming a portion of the Udumvara. The fish is distinct from the water in which it lives, and the water is distinct from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water. The fire that is contained in an earthen sauce pan is distinct from the earthen sauce pan, and the sauce pan is distinct from the fire it contains. Although the fire exists in and with the sauce pan, yet it is not to be regarded as forming any part of it. The lotus-leaf that floats on a piece of water is distinct from the piece of water on which it floats. Its co-existence with water does not make it a portion of the water. The perennial existence of those objects in and with those mentioned, is never correctly understood by ordinary people. They who behold Prakriti and Purusha in any other light are said to possess a vision that is incorrect. It is certain that they have repeatedly to sink into terrible hell. I have thus told thee the philosophy of the Sankhyas that excellent science by which all things have been correctly ascertained. Ascertaining the nature of Purusha and Prakriti in this way, the Sankhyas attain to Emancipation. I have also told thee of the systems of those others that are conversant with the great principles of the universe. I shall now discourse to thee on the science of the Yogins.'"

SECTION CCCXVII

"Yajnavalkya said, I have already spoken to thee of the science of the Sankhyas. Listen now to me as I truly discourse on the science of the Yogins as heard and seen by me, O best of kings! There is no knowledge that can compare with that of the Sankhyas. There is no puissance that compares with that of Yoga. These two ordain the same practices, and both are regarded as capable of leading to Emancipation. Those men that are not blest with intelligence regard the Sankhya and the Yoga systems to be different from each other. We, however, O king, look upon them as one and the same, according to the conclusion to which we have arrived (after study and reflection). That which the Yogins have in view is the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be regarded as truly conversant with the topics or principles that ordain the universe. Know, O king, that the vital breaths and the senses are the chief means for practising Yoga. By only regulating those breaths and the senses, Yogins wander everywhere at their will.[1655] When the gross body is destroyed, Yogins endued with subtile bodies possessed of the eight Yoga attributes of Anima, Laghima, Prapti, etc., wander over the universe, enjoying (in that body) all kinds of felicities, O sinless one. The wise have, in the scriptures, spoken of Yoga as conferring eight kinds of puissance. They have spoken of Yoga as possessed of eight limbs.[1656] Indeed, O king, they have not spoken of any other kind of Yoga. It has been said that the practices of Yogins excellent as these are (for their results), are of two kinds. Those two kinds, according to the indications occurring in the scriptures, are practices endued with attributes and those freed from attributes. The concentration of the mind on the sixteen objects named, with simultaneous regulation of the breath, O king, is one kind. The concentration of the mind in such a way as to destroy all difference between the contemplator, the object contemplated, and the act of contemplation along with subjugation of the senses, is of another kind. The first kind of Yoga is said to be that possessed of attributes; the second kind is said to be that freed from attributes.[1657] Then, again, Regulation of the breath is Yoga with attributes. In Yoga without attributes, the mind, freed from its functions, should be fixed. Only the regulation of the breath which is said to be endued with attributes should, in the first instance, be practised, for, O ruler of Mithila, if the breath (that is inhaled and suspended) be exhaled without mentally reflecting the while upon a definite image (furnished by a limited mantra), the wind in the neophyte's system will increase to his great injury.[1658] In the first Yama of the night, twelve ways of holding the breath are recommended. Alter sleep, in the last Yama of the night, other twelve ways of doing the same have been laid down. Without doubt, one endued with tranquillity, of subdued senses, living in retirement, rejoicing in one's own self, and fully conversant with the import of the scriptures, should (regulating one's breath in these four and twenty ways) fix one's Soul (on the Supreme Soul).[1659] Dispelling the five faults of the five senses, viz., (withdrawing them from their objects of) sound, form, touch, taste, and scent, and dispelling those conditions called Pratibha and Apavarga, O ruler of the Mithilas, all the senses should be fixed upon the mind. The mind should then be fixed on Consciousness, O king, Consciousness should next be fixed on intelligence or Buddhi, and Buddhi, should then be fixed on Prakriti. Thus merging these one after another, Yogins contemplate the Supreme Soul which is One, which is freed from Rajas, which is stainless, which is Immutable and Infinite and Pure and without defect, who is Eternal Purusha, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting, who transcends diminution, and which is Immutable Brahma. Listen now, O monarch, to the indications of one that is in Yoga. All the indications of cheerful contentment that are his who is slumbering in contentment are seen in the person, that is in Samadhi. The person in Samadhi, the wise say, looks like the fixed and upward flame of a lamp that is full of oil and that burns in a breezeless spot. He is like a rock which is incapable of being moved in the slightest degree by ever a heavy downpour from the clouds. He is incapable of being moved by the din of conches and drums, or by songs or the sound of hundreds of musical instruments beat or blown together. Even this is the indication of one in Samadhi. As a man of cool courage and determination, while ascending a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons even so the Yogin, when his mind has been concentrated and when he beholds the Supreme Soul in Samadhi, does not, in consequence of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the indication of the Yogin while he is in Samadhi. While in Samadhi, the Yogin beholds Brahma which is Supreme and Immutable, and which is situated like a blazing Effulgence in the midst of thick Darkness. It is by this means that he attains, after many years, to Emancipation after casting off this inanimate body. Even this is what the eternal Sruti declares. This is called the Yoga of the Yogins. What else is it? Knowing it, they that are endued with wisdom regard themselves as crowned with success,--

SECTION CCCXVIII

'Yajnavalkya said, Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Jiva-soul escapes through the feet, it is said that the man goes to the region of the Vishnu. If through the calves, it has been heard by us, that the man repairs to the regions of the Vasus. if through the knees, he attains to the companionship of those deities that are called Sadhyas. If through the lower duct, the man attains to the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Prajapati. If through the flanks, the man attains to the regions of the Maruts, and if through the nostrils, to the region of Chandramas. If through arms, the man goes to the region of Indra, and if through the chest, to that of Rudra. If through the neck, the man repairs to the excellent region of that foremost of ascetics known by the name of Nara. If through the mouth, the man attains to the region of the Viswadevas and if through the ears, to the region of the deities of the several points of the horizon. If through the nose, the man attains to the region of the Windgod; and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Aswins; and if through the forehead, to that of Pitris. If through the crown of the head, the man attains to the region of the puissant Brahman, that foremost of the gods. I have thus told thee, O ruler of Mithila, the several places to which men repair according to the manner in which their Jiva-souls escape from their bodies. I shall now tell thee the premonitory indication, as laid down by the wise of those who have but one year to live. One, who having previously seen the fixed star called Arandhati, fails to see it, or that other star called Dhruva,[1660] or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live. Those men, O king, who can no longer see images of themselves reflected in the eyes of others, have but one year to live. One, who, being endued with lustre loses it, or being endued with wisdom loses it,--indeed, one whose inward and outward nature is thus changed,--has but six months more to live. He, who disregards the deities, or quarrels with the Brahmanas, or one, who, being naturally of a dark complexion becomes pale of hue, has but six months more to live. One, who sees the lunar disc to have many holes like a spider's web, or one, who sees the solar disc to have similar holes has but one week more to live. One, who, when smelling fragrant scents in place of worship, perceives them to be as offensive as the scent of corpses, has but one week more to live. The depression of the nose or of the ears, the discolour of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal heat, are symptoms indicating death that very day. If, without any perceptible cause a stream of tears suddenly flows from one's left eye, and if vapours be seen to issue from one's head, that is a sure indication that the man will die before that day expires. Knowing all these premonitory symptoms, the man of cleansed soul should day and night unite his soul with the Supreme Soul (in Samadhi). Thus should he go on till the day-comes for his dissolution. If, however, instead of wishing to die he desires to live in this world, he casts off all enjoyments,--all scents and tastes,--O king, and lives on in abstinence. He thus conquers death by fixing his soul on the Supreme Soul. Indeed, the man, who is blessed with knowledge of the Soul, O monarch, practises the course of life recommended by the Sankhyas and conquers death by uniting his soul with the Supreme Soul. At last, he attains to what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being attained to by men of uncleansed souls.'"

SECTION CCCXIX

"Yajnavalkya said, 'Thou hast asked me, O monarch, of that Supreme Brahma which resides in the Unmanifest. Thy question relates to a deep mystery. Listen to me with close attention, O king! Having conducted myself with humility according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from Surya. Without the austerest penances I formerly adored the heat-giving deity. The puissant Surya, O sinless one, gratified with me, saying,--Solicit thou, O regenerate Rishi, the boon upon which thou hast set thy heart, however, difficult it may be of acquisition, I shall, with cheerful Soul, grant it to thee. It is very difficult to incline me to grace! Bowing unto him with a bend of my head, that foremost of heat-giving luminaries was addressed by me in these words, I have no knowledge of the Yajushes. I desire to know them without loss of time!--The holy one, thus solicited, told me,--I shall impart the Yajushes unto thee. Made up of the essence of speech, the goddess Saraswati will enter into thy body. The deity then commanded me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one. At this, I began to burn. Unable to endure the pain I plunged into a stream. Not understanding that what the high-souled Surya had done for me was for my good, I became even angry with him. While I was burning with the energy of the goddess, the holy Surya told me,--Do thou endure this burning sensation for only a little while. That will soon cease and thou wilt be cool. Indeed I became cool. Seeing me restored to ease, the Maker of light said unto me,--The whole Vedas, with even those parts that are regarded as its appendix, together with the Upanishads, will appear in thee by inward light, O regenerate one! The entire Satapathas also thou wilt edit, O foremost of regenerate ones. After that, thy understanding will turn to the path of Emancipation. Thou wilt also attain to that end which is desirable and which is coveted by both Sankhyas and Yogins!--Having said these words unto me, the divine Surya proceeded to the Asta hills. Hearing his last words, and after he had departed from the spot where I was, I came home in joy and then remembered the goddess Saraswati. Thought of by me, the auspicious Saraswati appeared instantly before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van, I then, according to the ordinance, offered unto the goddess the usual Arghya, and dedicated another to Surya, that foremost of all heat-giving deities. Discharging this duty I took my seat, devoted to both those deities. Thereupon, the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mental vision, at which I became filled with great joy.[1661] I then taught them to a hundred good disciples and thereby did what was disagreeable to my high-souled maternal uncle (Vaisampayana) with the disciples gathered round him.[1662] Then shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice of thy high-souled sire, O king. In that Sacrifice a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the Dakshina that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that Dakshina (the other half going to my maternal uncle). Thy sire and Sumantra and Paila and Jaimini and other articles all acquiesced in that arrangement.[1663]

'I had thus got from Surya the five times ten Yajushes, O monarch. I then studied the Puranas with Romaharshan. Keeping before me those (original) Mantras and the goddess Saraswati I, then, O king, aided by the inspiration of Surya, set myself to compile the excellent Satapatha Brahmanas, and succeeded in achieving the task never before undertaken by any one else. That path which I had desired to take has been taken by me and I have also taught it to my disciples. Indeed, the whole of those Vedas with their abstracts have been imparted by me to those disciples of mine. Pure in mind and body, all those disciples have, in consequence of my instructions, become filled with joy. Having established (for the use of others) this knowledge consisting of fifty branches which I had obtained from Surya, I now meditate on the great object of that knowledge viz., (Brahma). The Gandharva Viswavasu, well-conversant with the Vedanta scriptures, desirous, O king, of ascertaining what is beneficial for the Brahmanas in this knowledge and what truth occurs in it, and what is the excellent object of this knowledge, one questioned me. He put to me altogether four and twenty questions, O king, relating to the Vedas. Finally, he asked me a question, numbered twenty-fifth which relates to that branch of knowledge which is concerned with the inferences of ratiocination. Those questions are as follows: What is universe and what is not-universe? What is Aswa and what Aswa? What is Mitra? What is Varuna? What is Knowledge? What is Object of knowledge? What is Unintelligent? What is Intelligent? Who is Kah? Who is possessed of the principle of change? Who is not possessed of the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the excellent questions put to me by that foremost of Gandharvas. After king Viswavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them properly. At first, however, I told him, Wait for a brief space of time, till I reflect on thy questions! So be it, Gandharva said, and sat in silence. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally arose in my mind like butter from curds. Keeping in view the high science of inferential ratiocination, I churned with my mind, O monarch, the Upanishads and the supplementary scriptures relating to the Vedas. The fourth science then that treats of Emancipation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, viz., Jiva, I then expounded to him.[1664] Having said all this, O monarch, to king Viswavasu, I then addressed him, saying, Listen now to the answers that I give unto the several questions that thou hast put to me. I now turn to the question, which, O Gandharva, thou askest, viz., What is Universe and what is not-universe? The Universe is Unmanifest and original Prakriti endued with the principles of birth and death which are terrible (to those that are desirous of Emancipation). It is, besides, possessed of the three attributes (of Sattwa, Rajas, and Tamas), in consequence of its producing principles all of which are fraught with those attributes.[1665] That which is Not-universe is Purusha divested of all attributes. By Aswa and Aswa are meant the female and the male, i.e., the former is Prakriti and the latter is Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti.[1666] Knowledge, again, is said to be Prakriti, while the object to be known is called Purusha. The Ignorant (Jiva), and the Knowing or Intelligent are both Purusha without attributes (for it is Purusha that becomes Jiva when invested with Ignorance). Thou hast asked what is Kah, who is endued with change and who is unendued therewith. I answer, Kah is Purusha.[1667] That which is endued with change is Prakriti. He that is not endued therewith is Purusha. Similarly, that which is called Avidya (the unknowable) is Prakriti; and that which is called Vidya is Purusha. Thou hast asked me about the Mobile and the Immobile. Listen to what my answer is. That which is mobile is Prakriti, which undergoing modification, constitutes the cause of Creation and Destruction. The Immobile is Purusha, for without himself undergoing modifications he assists at Creation and Destruction. (According to a different system of philosophy) that which is Vedya is Prakriti; while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible, unborn, and eternal, according to the conclusions arrived at by philosophers conversant with the topics included in the name of Adhyatma. In consequence of the indestructibility of Prakriti in the matter of Creation, Prakriti, which is unborn, is regarded as not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none. The attributes that reside in Prakriti are destructible, but not Prakriti herself. The learned, therefore, call Prakriti indestructible. Prakriti also, by undergoing modifications, operates as the cause of Creation. The created results appear and disappear, but not original Prakriti. Hence also is Prakriti called indestructible. Thus have I told thee conclusions of the Fourth Science based on the principles of ratiocinative inference and having Emancipation for its end. Having acquired by the science of ratiocinative inference and by waiting upon preceptors, the Rich, the Samans, and the Yajushes, all the obligatory practices should be observed and all the Vedas studied with reverence, O Viswavasu! O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things take their birth and into which all things merge when destruction comes, and which is the one object whose knowledge the Vedas seek to inculcate, Indeed, they, who have no acquaintance with that which the Vedas seek to establish, study the Vedas to no purpose and bear their burthen of such study in vain. If a person desirous of butter churns the milk of the she-ass, without finding what he seeks he simply meets with a substance that is as foul of smell as ordure. After the same manner, if one, having studied the Vedas, fails to comprehend what is Prakriti and what is Purusha, one only proves one's own foolishness of understanding and bears a useless burthen (in the form of Vedic lore).[1668] One should, with devoted attention, reflect on both Prakriti and Purusha, so that one may avoid repeated birth and death. Reflection upon the fact of one's repeated births and deaths and avoiding the religion of acts that is productive at best of destructible results, one should betake oneself to the indestructible religion of Yoga. O Kasyapa, if one continuously on the nature of the Jiva-soul and its connection with the Supreme Soul, one then succeeds in divesting oneself on all attributes and in beholding the Supreme Soul. The Eternal and Unmanifest Supreme Soul is regarded by men of foolish understandings to be different from the twenty-fifth or Jiva-soul. They are endued with wisdom that behold both these as truly one and the same. Frightened at repeated births and deaths, the Sankhyas and Yogins regard the Jiva-soul and the Supreme Soul to be one and the same.'

"Viswavasu then said, 'Thou hast, O foremost of Brahmanas, said that Jiva-soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. It behoveth thee to once more discourse on this topic to me. I have heard discourses on this subject from Jaigishavya, Aista, Devala, the regenerate sage Parasara, the intelligent Varshaganya, Bhrigu, Panchasikha Kapila, Suka, Gautama, Arshtisena, the high-souled Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the high-souled Sukra, and my sire Kasyapa. Subsequently I heard the discourses of Rudra and the intelligent Viswarupa, of several of the deities, of the Pitris. and the Daityas. I have acquired all that they say, for they generally discourse that eternal object of all knowledge. I desire, however, to hear what thou mayst say on those topics with the aid of thy intelligence. Thou art the foremost of all persons, and a learned lecturer on the scriptures, and endued with great intelligence. There is nothing that is unknown to thee. Thou art an ocean of the Srutis, as described, O Brahmana, in the world of both the deities and Pitris. The great Rishis residing in the region of Brahma say that Aditya himself, the eternal lord of all luminaries, is thy preceptor (in the matter of this branch of knowledge). O Yajnavalkya, thou hast obtained the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular. Without doubt, thou art enlightened, fully conversant with the mobile immobile universe. I desire to hear thee discourse on that knowledge, which may be likened to clarified butter endued with solid grains.'

"Yajnavalkya said, 'Thou art, O foremost of Gandharvas, competent to comprehend every knowledge. As, however, thou askest me do thou hear me then discourse to thee according as I myself have obtained it from my preceptor. Prakriti, which is unintelligent, is apprehended by Jiva. Jiva, however, cannot be apprehended by Prakriti, O Gandharva. In consequence of Jiva being reflected in Prakriti, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as indicated in the Srutis. O sinless one, the other, beholding, beholds the twenty-fourth (Prakriti) and the twenty-fifth. (Soul); not beholding, it beholds the twenty-sixth.[1669] The twenty-fifth thinks that there is nothing higher than itself. In reality, however, though beholding, it does not behold that (viz., the twenty-sixth) which beholds it.[1670] Men possessed of wisdom should never accept the Twenty-fourth (viz., Prakriti, which is unintelligent or inert) as identifiable with the Twenty-fifth or the Soul which has a real and independent existence. The fish live in water. It goes thither impelled by its own nature. As the fish, though living in the water, is to be regarded as separate from it, after the same manner is the Twenty-fifth to be apprehended (i.e., though the Twenty-fifth exists in a state of contact with the Twenty-fourth or Prakriti, it is, however, in its real nature, separate from and independent of Prakriti). When overwhelmed with the consciousness of meum or self, and when unable to understand its identity with the Twenty-sixth, in fact, in consequence of the illusion that invests it, of its co-existence with Prakriti, and of its own manner of thinking, the Jiva-soul always skins down, but when freed from such consciousness it goes upwards. When the Jiva-soul succeeds in apprehending that it is one, and Prakriti with which it resides is another, then only does it, O regenerate one, succeed in beholding the Supreme Soul and attaining to the condition of Oneness with the universe. The Supreme is one, O king, and the Twenty-fifth (or Jiva-soul) is another. In consequence, however, of the Supreme overlying the Jiva-soul the wise regard both to be one and the same.[1671] For these reasons, Yogins, and followers of the Sankhya system of philosophy, terrified by the birth and death, blessed with sight of the Twenty-sixth, pure in body and mind, and devoted to the Supreme Soul, and do not welcome the Jiva-soul as indestructible.[1672] When one beholds the Supreme Soul and losing all consciousness of individuality becomes identified with the Supreme, one than becomes omniscient, and possessed of such omniscience one becomes freed from the obligation of rebirth. I have thus discoursed to thee truly, sinless one, about Prakriti which is unintelligent, and Jiva-soul which is possessed of intelligence, and the Supreme Soul which is endued with omniscience, according to the indications occurring in the Srutis. That man, who beholds not any difference between the knower or the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Jiva-soul and the Supreme Soul.[1673]

"Viswavasu said, 'O puissant one, thou hast duly and adequately discoursed on that which is the origin of all the deities and which is productive of Emancipation. Thou hast said what is true and excellent. May inexhaustible blessings always attend thee, and may thy mind be ever united with intelligence!'

"Yajnavalkya continued, 'Having said those words, the prince of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the high-souled one duly honoured me by taking the accustomed turns round my person, and I looked upon him, highly pleased. He inculcated the science he had obtained from me unto those celestials that dwell in the regions of Brahman and other deities, unto those that dwell on Earth, unto also the denizens of the nether regions, and unto them that had adopted the path of Emancipation, O king. The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices inculcated by their system. Others there are that are desirous of achieving their Emancipation. Unto these latter this science is productive of visible fruits, O lion among king. Emancipation flows from Knowledge. Without Knowledge it can never be attained. The wise have said it, O monarch. Hence, one should strive one's best for acquiring true Knowledge in all its details, by which one may succeed in freeing oneself from birth and death. Obtaining knowledge from a Brahmana or a Kshatriya or Vaisya or even a Sudra who is of low birth, one endued with faith should always show reverence for such knowledge. Birth and death cannot assail one that is endued with faith. All orders of men are Brahmanas. All are sprung from Brahma. All men utter Brahma.[1674] Aided by an understanding that is derived from and directed to Brahma. I inculcated this science treating of Prakriti and Purusha. Indeed, this whole universe is Brahma. From the mouth of Brahma sprung the Brahmanas; from his arms, sprung the Kshatriyas; from his navel, the Vaisya; and from his feet, the Sudras. All the orders, (having sprung in this way) should not be regarded as pilfering from one another. Impelled by Ignorance, all men meet with death and attain, O king, to birth that is the cause of acts.[1675] Divested of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being due to the principles that flow from Prakriti. For this reason, all should, by every means, seek to acquire Knowledge. I have told thee that every person is entitled to strive for its acquisition. One that is possessed of Knowledge is a Brahmana. Others, (viz., Kshatriyas and Vaisyas and Sudras) are possessed of knowledge. Hence, this science of Emancipation is always open to them all. This, O king has been said by the Wise. The questions thou hadst asked me have all been answered by me agreeably to the truth. Do thou, therefore, cast off all grief. Go thou to the other end of this enquiry. Thy questions were good. Blessings on thy head for ever!

"Bhishma continued--Thus instructed by the intelligent Yajnavalkya the king of Mithila became filled with joy. The king honoured that foremost of ascetics by walking round his person. Dismissed by the monarch, he departed from his court. King Daivarati, having obtained the knowledge of the religion of Emancipation, took his seat, and touching a million of kine and a quantity of gold and a measure of gems and jewels, gave them away unto a number of Brahmanas. Installing his son in the sovereignty of the Videhas, the old king began to live, adopting the practices of the Yatis. Thinking mainly of all ordinary duties and their derelictions (as laid down in the scriptures), the king began to study the science of the Sankhyas and the Yogins in their entirety. Regarding himself to be Infinite, he began to reflect on only the Eternal and Independent One. He cast off all ordinary duties and their derelictions, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things appertaining to the principles produced by Prakriti. Both Sankhyas and Yogins, agreeably to the teachings of their sciences, regard this universe to be due to the action of the Manifest and the Unmanifest. The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do thou, therefore, O monarch, become Pure! The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's one possession. Who, therefore, can be a stranger to one? Do thou think always in this way. Never think otherwise. He who does not know what is Prakriti possessed of attributes and what is Purusha transcending attributes, only he, not possessed as he is of knowledge, repairs to sacred waters and performs sacrifices. Not by study of the Vedas, not by penances, not by sacrifices O son of Kuru, can one attain to the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, one comes to be regarded with reverence. They who wait upon Mahat attain to regions of Mahat. They who wait upon Consciousness, attain to the spot that belongs to Consciousness. They who wait upon what is higher attain to places that are higher than these. Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma who is higher than Unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes, and which is both existent and non-existent I got all this knowledge from Janaka. The latter had obtained it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the aid of Knowledge one succeeds in crossing the world's ocean which is full of difficulties and dangers. One can never cross that ocean by means of sacrifices. Birth and death, and other impediments, O king, men of knowledge say, one cannot pass over by ordinary exertion.[1676] Men attain to heaven through sacrifices, penances, vows, and observances. But they have again to fall down therefrom on the Earth. Do thou, therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states (being Emancipation itself). By apprehending Kshetra, O king, and by performing the Sacrifice that consists in the acquisition of Knowledge, thou wilt really be wise. In former time, Yajnavalkya did that good to king Janaka which is derivable from a study of the Upanishads. The Eternal and Immutable Supreme was the topic about which the great Rishi had discoursed to the king of Mithila. It enabled him to attain to that Brahma which is auspicious, and immortal, and which transcends all kinds of sorrow."

SECTION CCCXX

"Yudhishthira said, 'Having acquired great power and great wealth, and having obtained a long period of life, how may one succeed in avoiding death? By which of these means, viz., penances, or the accomplishment of the diverse acts (laid down in the Vedas), or by knowledge of the Srutis, or the application of medicines, can one succeed in avoiding decrepitude and death?'

"Bhishma said, 'In this connection is cited the old narrative of Panchasikha who was a Bhikshu in his practices and Janaka. Once on a time Janaka, the ruler of the Videhas, questioned the great Rishi Panchasikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed in respect of the purpose and import of all duties. The King said,--By what conduct, O holy one may one transcend decrepitude and death? It is by penances, or by the understanding, or by religious acts (like sacrifices, and vows), or by study and knowledge of the scriptures?--Thus addressed by the ruler of the Vedas the learned Panchasikha, conversant with all invisible things, answered, saying,--There is no prevention of these two (viz., decrepitude and death); nor is it true that cannot be prevented under any circumstances. Neither days, nor nights, nor months, cease to go on. Only that man, who, though transitory, betakes himself to the eternal path (of the religion of Nivritti or abstention from all acts) succeeds in avoiding birth and death. Destruction overtakes, all creatures. All creatures seem to be ceaselessly borne along the infinite current of time. Those that are borne along the infinite current of time which is without a raft (to rescue) and which is infested by those two mighty alligators, viz., decrepitude and death, sink down without anybody coming to their assistance. As one is swept along that current, one fails to find any friend for help and one fails to be inspired with interest for any one else. One meets with spouses and other friends only on one's road. One had never before enjoyed this kind of companionship with any one for any length of time. Creatures, as they are borne along the current of time, become repeatedly attracted towards one another like masses of clouds moved by the wind meeting one another with loud sound. Decrepitude and death are devourers of all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall. Among creatures, therefore, which are all so transitory, only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die? Whence have I come. Who am I? Whither shall I go? Whose am I? Before what do I rest? What shall I be? For what reason then dost thou grieve for what? Who else then thou wilt behold heaven or hell (for what thou doest)? Hence, without throwing aside the scriptures, one should make gifts and perform sacrifices!--"

SECTION CCCXXI

"Yudhishthira said, 'Without abandoning the domestic mode of life, O royal sage of Kuru's race, who ever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this! How may the gross and the subtile form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Janaka and Sulabha, O Bharata! In days of yore there was a king of Mithila, of the name of Dharmadhyaja, of Janaka's race. He was devoted to the practices of the religion of Renunciation. He was well conversant with the Vedas, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled his Earth. Hearing of his good behaviour in the world, many men of wisdom, well-conversant with wisdom, O foremost of men, desired to imitate him. 'In the same Satya Yuga, a woman of the name of Sulabha, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth. In course of her wanderings over the Earth, Sulabha heard from many Dandis of different places that the ruler of Mithila was devoted to the religion of Emancipation. Hearing this report about king Janaka and desirous of ascertaining whether it was true or not, Sulabha became desirous of having a personal interview with Janaka. Abandoning, by her Yoga powers, her former form and features, Sulabha assumed the most faultless features and unrivalled beauty. In the twinkling of an eye and with the speed of the quickest shaft, the fair-browed lady of eyes like lotus-petals repaired to the capital of the Videhas. Arrived at the chief city of Mithila teeming with a large population, she adopted the guise of a mendicant and presented herself before the king. The monarch, beholding, her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came. Welcoming her, he assigned her an excellent seat, honoured her by offering water to wash her feet, and gratified her with excellent refreshments. Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabha, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in respect of his adherence to the religion of Emancipation). Doubting whether Janaka had succeeded in attaining to Emancipation, by following the religion of Nivritti, Sulabha, endued with Yoga-power, entered the understanding of the king by her own understanding. Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds.[1677]' That best of monarch, priding himself upon his own invincibleness and defeating the intentions of Sulabha seized her resolution with his own resolution.[1678] The king, in his subtile form, was without the royal umbrella and sceptre. The lady Sulabha, in hers, was without the triple stick. Both staying then in the same (gross) form, thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabha.

"Janaka said, O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing thy business here, whither wilt thou go? No one can, without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou has come to me. Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving I hold, of my respect.[1679] Do thou listen to me as I speak to thee on Emancipation for there is none else (in this world) that can discourse to thee on that topic. Hear me also I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge.[1680] I am the beloved disciple of the high-souled and venerable Panchasikha, belonging to the mendicant order, of Parasara's race. My doubts have been dispelled and am fully conversant with the Sankhya and the Yoga systems, and the ordinances as in respect of sacrifices and other rites, which constitutes the three well-known paths of Emancipation.[1681] Wandering over the earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchasikha formerly dwelt in happiness in my abode for a period of four months in the rainy season. That foremost of Sankhyas discoursed to me, agreeably to the truth, and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom. Freed from attachments, and fixing my Soul on supreme Brahma, and unmoved by companionship, I lived, practising in its entirety that triple conduct which is laid down in treatises on Emancipation. Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation. It is from Knowledge that Renunciation, by which one becomes freed is said to flow. From Knowledge arises the endeavour after Yoga, and through that endeavour one attains to knowledge of Self or Soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success. That high intelligence (knowledge of Self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life have I been freed from stupefaction and have transcended all attachments. As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth. As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there, after the same manner my understanding having been freed from the productive principle constituted by desire, by the instruction of the holy Panchasikha of the mendicant order, it no longer produces its fruit in the form of attachment to the object of the senses. I never experience love for my spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath. I regard both persons equally, viz., him that smears my right hand with sandal-paste and him that wounds my left. Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks. Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path, (these are knowledge, Yoga, and sacrifices and rites). Some regard knowledge having all things of the world for its object as the means of emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof. Another class of persons conversant with the scriptures of Emancipation say that Knowledge is the single means. Other, viz. Yatis, endued with subtile vision, hold that acts constitute the means. The high-souled Panchasikha, discarding both the opinion about knowledge and acts, regarded the third as the only means of Emancipation. If men leading the domestic mode of life be endued with Yama and Niyama, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and spouses and honour and pride and affection, they become the equals of men leading domestic modes of life.[1682] If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearers of such stick from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre?[1683] One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons.[1684] If a person, beholding the faults of the domestic mode of life, casts it off for adopting another mode (which he considers to be fraught with great merit), be cannot, for such rejection and adoption be regarded as one that is once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one).[1685] Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and not kings? Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahma. The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu,--these are the outward signs of one's mode of life. These have no value in aiding one to the attainment of Emancipation. When, notwithstanding the adoption of these emblems of a particular mode of life, knowledge alone becomes the cause of one's Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless. Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sannyasi, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself? Emancipation does not exist in poverty; nor is bondage to be found in affluence. One attains to Emancipation through Knowledge alone, whether one is indigent or affluent. For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyments of religion, wealth, and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men). The bonds constituted by kingdom and affluence, and the bondage to attachments, I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation. As regards myself then, I tell thee that I have become freed in this way. O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself! Thou hast great delicacy of formation. Thou hast an exceedingly shapely form. The age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses). I doubt it verily. Thou hast stopped up my body (by entering into me with the aid of the Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill corresponds with that mode of life whose emblems thou bearest. For Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall.[1686] Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding. To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart?[1687] Thou belongest to the foremost of all the orders, being, as thou art, a Brahmana woman. As regards myself, however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of colours. Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life, This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life. I do not know whether thou belongest to my own gotra or dost not belong to it. As regards thyself also, thou dost not know who I am (viz., to what gotra I belong). If thou art of my own gotra, thou hast, by entering into my person, produced another evil,--the evil, viz., of unnatural union. If, again, thy husband be alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united. Dost thou perpetrate all these sinful acts, impelled by the motive of accomplishing a particular object? Dost thou do these from ignorance or from perverted intelligence? If, again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil. A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee. Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brahmanas), by casting thy eyes in this way towards all these meritorious Brahmanas, it is evident that thou desirest to humiliate them all and glorify thyself (at their expense). Stupefied by thy pride of Yoga-puissance that has been born of thy jealousy (at sight of my power,) thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison. That union, again, of man and woman, when each covets the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison. Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, viz., whether I am or I am not emancipated, has been finished. It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that thus disguisest thyself, to conceal from me what thy object is, that is whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me). One should never appear deceitfully before a king; nor before a Brahmana; nor before one's wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction. The power of kings consists in their sovereignty. The power of Brahmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness. These then are powerful in the possession of these powers. He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour, insincerity and deceit fail to produce success (in these three quarters). It behoveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place!--"

"Bhishma continued, 'Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed. After the king had said these words, the beautiful Sulabha then addressed herself for saying the following words in reply that were more handsome than her person.

"'Sulabha said, O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.[1688] Ambiguity, ascertainment of the faults and merits of premises and conclusions, weighing the relative strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arrived at,--these five characteristics appertaining to the sense--constitute the authoritativeness of what is said. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations. When knowledge rests on distinction in consequence of the object to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points one after another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity.[1689] By ascertainment (of faults and merits), called Sankhya, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings.[1690] Krama or weighing the relative strength or weakness of the faults or merits (ascertained by the above process), consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word Krama by persons conversant with the interpretation of sentences or texts. By Conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what is particularly is that has been said in the text.[1691] The sorrow born of wish or aversion increases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.[1692] Take it for certain, O king, at my word, that these characteristics of Ambiguity and the other (numbering five in all), when occurring together, constitute a complete and intelligible sentence.[1693] The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain, free from bombast, agreeable or sweet, truthful, not inconsistent with the aggregate of three, (viz., Righteousness, Wealth and Pleasure), refined (i.e., free from Prakriti), not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterised by due order, not far-fetched in respect of sense, corrected with one another as cause and effect and each having a specific object.[1694] I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceit or shame or compassion or pride. (I answer thee because it is proper for me to answer what thou hast said). When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly. When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.[1695] That speaker, again, who, abandoning all regard for his own meaning uses words that are of excellent sound and sense, awakens only erroneous, impressions in the mind of the hearer. Such words in such connection become certainly faulty. That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer, as well, truly deserves to be called a speaker. No other man deserves the name. It behoveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables. Thou hast asked me who I am, whose I am, whence I am coming, etc. Listen to me, O king, with undivided mind, as I answer these questions of thine. As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures.[1696] Sound, touch, taste, form, and scent, these and the senses, though diverse in respect of their essences, exist yet in a state of commingling like lac and wood. It is again well known that nobody asks any of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others. The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own. If all of them even combine together, even they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them. The eye, form, and light, constitute the three requisites of the operation called seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result. Then, again, between the functions of the senses (called vision, hearing, etc.,) and the ideas which are their result (viz., form, sound, etc.), the mind is an entity other than the senses And is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the senses). With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt arises in respect of what is to be known, the Understanding comes forward and settles all doubts (for aiding correct apprehension). After the twelfth, Sattwa is another principle numbering the thirteenth. With its help creatures are distinguished as possessing more of it or less of it in their constitutions.[1697] After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self. Desire is the fifteenth principle, O king. Unto it inhere the whole universe.[1698] The sixteenth principle is Avidya. Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (i.e., Maya and Prakasa). Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable end the disagreeable,--these constitute the nineteenth principle and are called couples of opposites. Beyond the nineteenth principle is another, viz., Time called the twentieth. Know that the births and death of all creatures are due to the action of this twentieth principle. These twenty exist together. Besides these, the five Great primal elements, and existence and non-existence, bring up the tale to seven and twenty. Beyond these, are three others, named Vidhi, Sukra, and Vala, that make the tale reach thirty.[1699] That in which these ten and twenty principles occur is said to be body. Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sankhya school). The Kanadas of gross vision regard the Manifest (or atoms) to be their cause. Whether the Unmanifest or the Manifest be their cause, or whether the two (viz., the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or fourthly, whether the four together (viz., the Supreme or Purusha and his Maya and Jiva and Avidya or Ignorance) be the cause, they that are conversant with Adhyatma behold Prakriti as the cause of all creatures. That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body are the result of that Prakriti (so far as our bodies are concerned). Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears is called by the name of 'Kalala.' From 'Kalala' arises what is called Vudvuda (bubble). From the stage called 'Vudvuda' springs what is called 'Pesi.' From the condition called 'Pesi' that stage arises in which the various limbs become manifested. From this last condition appear nails and hair. Upon the expiration of the ninth month, O king of Mithila, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl. When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed. From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage becomes changed. The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed.[1700] The birth of particles, and their death, in each successive condition, can not be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.[1701] When such is the state of the bodies of all creatures,--that is when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle,--who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?[1702] As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named. Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others? If it is true that thou seest an identity with thyself and others, why then didst thou ask me who I am and whose? If it is true that hast, O king been freed from the knowledge of duality that (erroneously) says--this is mine and this other is not mine,--then what use is there with such questions as Who art thou, whose art thou and whence dost thou come? What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war? What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three?[1703] What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? Unworthy as thou art of it, thy pretence of Emancipation should be put down by thy counsellers! This thy endeavour to attain to Emancipation (when thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices. O chastiser of foes, reflecting upon spouses and other sources of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation? Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation. That man who has to rule the whole world must, indeed, be a single king without a second. He is obliged to live in only a single palace. In that palace he has again only one sleeping chamber. In that chamber he has, again, only one bed on which at night he is to lie down. Half that bed again he is obliged to give to his Queen-consort. This may serve as an example of how little the king's share is of all he is said to own. This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing. The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent. In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have? When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered.[1704] If the king desires to sleep, he cannot gratify his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him--bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear,--these are the words which kings have to hear from others and hearing them have to slave to those that utter them. Men come in batches to the king and solicit him for gifts. Being, how-ever, the protector of the general treasury, he cannot make gifts unto even the most deserving. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind. If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him. Those I have mentioned O king, also find fault with him. Behold, in what way the king's fears may arise from even them! Then again all men are kings in their own houses. All men, again, in their own houses are house-holders. Like kings, O Janaka, all men in their own houses chastise and reward. Like kings others also have sons and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men.--The country is ruined,--the city is consumed by fire,--the foremost of elephants is dead,--at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error. The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind. The king is afflicted (like others) by all couples of opposites (as pleasure and pain, etc). He is alarmed at everything. Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness. Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to win tranquillity? Thou regardest this kingdom and this palace to be thine. Thou thinkest also this army, this treasury, and these counsellers to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king, these seven which constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others. Which of them can be said to be superior to the rest? At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen. The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself.[1705] That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce. There is no one who owns the kingly office without some one else owning it in the world, and there is no kingdom without a king.[1706] If there be no kingdom, there can be no righteousness, and if there be no righteousness, whence can Emancipation arise? Whatever merit is most sacred and the highest, belongs to kings and kingdoms.[1707] By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshina. But how many kings are there that rule their kingdoms well? O ruler of Mithila, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms. Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others? Thou canst not charge me with having endeavoured to bring about an intermixture of castes. Hast thou heard the religion of Emancipation in its entirety from the lips of Panchasikha together with its means, its methods, its practices, and its conclusion?[1708] If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, who thou preservest thy connections still with this umbrella and these other appendages of royalty? I think that thou hast not listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures. It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like. If it be true that thou Met been emancipated from all bonds, what harm have I done thee by entering thy person with only my Intellect? With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy understanding which is truly of real knowledge? I have not touched thee, O king, with my hands, of arms, or feet, or thighs, O sinless one, or with any other part of the body. Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court? These Brahmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them. Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if, indeed, thou art really acquainted with the rules of propriety in respect of speech. O king of Mithila, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least. If, notwithstanding instructions of Panchasikha of the mendicant order, thy knowledge has become abstracted from the sensual objects to which it relates? Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation. The contact of one that is emancipated with another that has been so, or Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreariest. Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realise this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga.[1709] A pot is borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other. The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist. After this manner, colour and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee? Then, again, I am not superior to thee in colour. Nor am I a Vaisya, nor a Sudra. I am, O king, of the same order with the, borne of a pure race. There was a royal sage of the name of Pradhana. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabha. In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come, accompanied by Drona and Satasringa, and Chakradwara (and other presiding geniuses of the great mountains). Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism. I practise no hypocrisy in the matter of the life of Renunciation. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders. I am firm in the practices that belong to that mode of life to which I properly belong. I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly, O monarch! Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come. I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is, he that is emancipated never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipate who devotes himself to Brahma, that sole seat of tranquillity.[1710] As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of knowledge). Thou hast honoured me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithila, which is as it were my own chamber now, tomorrow I shall depart.

"Bhishma continued, 'Hearing these words fraught with excellent sense and with reason, king Janaka failed to return any answer thereto.'"[1711]

SECTION CCCXXII

"Yudhishthira said, 'How was Suka, the son of Vyasa, in days of old, won over to Renunciation? I desire to hear thee recite the story. My curiosity in this respect is irrepressible. It behoveth thee, O thou of Kuru's race, to discourse to me on the conclusions in respect of the Unmanifest (Cause), the Manifest (Effects), and of the Truth (or Brahma) that is in, but unattached to them, as also of the acts of the self-born Narayana, as they are known to thy understanding.

"Bhishma said, 'Beholding his son Suka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyasa taught him the entire Vedas and then discoursed to him one day in these words: 'Vyasa said, O son, becoming the master of the senses, do thou subdue extreme cold and extreme heat, hunger and thirst, and the wind also, and having subdued them (as Yogins do), do thou practise righteousness. Do thou duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and penances, and the duties of benevolence and compassion. Rest thou on truth, firmly devoted to righteousness, abandoning all sort of insincerity and deceit. Do thou support thy life on what remains of food after feeding gods and guests. Thy body is as transitory as the froth on the surface of water. The Jiva-soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable object is exceedingly short-lived. Why then, O son, dost thou sleep in such forgetfulness? Thy foes are heedful and awake and ever ready (to spring on thee) and always watchful of their opportunity. Why art thou so foolish as not to know this?[1712] As the days are going one after another, the period of thy life is being lessened. Indeed when thy life is being incessantly shortened, why dost thou not run to preceptors (for learning the means of rescue)? Only they that are destitute of faith (in the existence of next life) set their hearts on things of this world that have the only effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world. Those men that are stupefied by erroneous understandings display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths is afflicted equally with them. They however, that are contented, devoted to the scriptures, endued with high souls, and possessed of great might, betake themselves to the part of righteousness. Do thou wait upon them with reverence and seek instruction from them. Do thou act according to the instructions received from those wise men whose eyes are set upon righteousness. With understanding cleansed by such lessons and rendered superior, do thou then restrain thy heart which is ever ready to deviate from the right course. They whose understandings are always concerned with the present, who fearlessly regard the tomorrow as something quite remote,--they who do not observe any restrictions in the matter of food,--ate really senseless persons that fail to understand that this world is only a field of probation.[1713] Repairing to the fight of steps constituted by Righteousness, do thou ascend those steps one after another. At present thou art like a worm that is employed in weaving its cocoon round itself and thereby depriving itself of all means of escape. Do thou keep to thy left, without any scruple, the atheist who transgresses all restraints, who is situated like a house by the side of a fierce and encroaching current, (for the destruction he courts), and who (to others) seems to stand like a bamboo with its tall head erected in pride.[1714] Do thou with the raft of Yoga, cross the ocean of the world whose waters are constituted by thy five senses. Having Desire and Wrath and Death for its fierce monsters, and owning birth for its vortex. Do thou cross, with the raft of Righteousness, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts constituted by days and nights are falling incessantly. When death is seeking thee at all moments, viz., when thou art sitting or lying down, it is certain that Death may get thee for his victim at any time. Whence art thou to obtain thy rescue! Like the she-wolf snatching away a lamb. Death snatches away one that is still engaged in earning wealth and still unsatisfied in the indulgence of his pleasures. When thou art destined to enter into the dark, do thou hold up the blazing lamp made of righteous understanding and whose flame has been well-husbanded out. Failing into various forms one after another in the world of men, a creature obtains the status of Brahmanhood with great difficulty. Thou hast obtained that status. Do thou then, O son endeavour to maintain it (properly).[1715] A Brahman hath not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next world. The status of Brahmanhood is acquired with the aid of long-continued and austere penances. Having acquired that status, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint and desirous of what is for thy good, do thou live and act, devoted to peace and tranquillity. The period of life, of every man, is like a steed. The nature of that steed is unmanifest. The (sixteen) elements (mentioned before) constitute its body. Its nature is exceedingly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights constitute its shoulder joints; The lighted and the dark fortnights are its two eyes of equal power. Months are its other limbs. That steed is running incessantly. If thy eyes be not blind, beholding then that steed incessantly moving forward in its invisible course, do thou set thy heart on righteousness, after hearing what thy preceptors have to say on the question of the next world. They that fall away from righteousness and that conduct themselves recklessly, that always display malice towards others and betake themselves to evil ways are obliged to assume (physical) bodies in the regions of Yama and suffer diverse afflictions, in consequence of their unrighteous acts of diverse kind.[1716] That king who is devoted to righteousness and who protects and chastises the good and the wicked with discrimination, attains to those regions that belong to man of righteous deeds. By doing diverse kinds of good acts, he attains to such felicity as is faultless and as is incapable of being attained to by undergoing even thousands of births.[1717] Furious dogs of frightful mien, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, assail the man who transgresses the commands of his parents and preceptors when he goes to hell after death.[1718] That sinful wretch who, in consequence of his recklessness, transgresses the ten boundaries that have been fixed by the Self-born himself, is obliged to pass his time in great affliction in the wild wastes that occur in the dominions of the king of Pitris.[1719] That man who is tainted with cupidity, who is in love with untruth, who always takes a delight in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great woe and affliction for his acts of wickedness. Such a man is forced to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of battle-axes. He has thus to pass his days in frightful hell in great affliction. Thou beholdest only the regions of Brahman and other deities, but thou art blind to that which is the highest (viz., Emancipation). Alas, thou art ever blind also to that which brings Death on its train (viz., decrepitude and old age).[1720] Go (along the path of Emancipation)! Why tarriest thou? A frightful terror, destructive of thy happiness, is before thee! Do thou take prompt steps for achieving thy Emancipation! Soon after death thou art sure to be taken before Yama at his command. For obtaining felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vows. The puissant Yama, regardless of the sufferings of others, very soon takes the lives of all persons, that is of thyself and thy friends. There is none capable of resisting him. Very soon the wind of Yama will blow before thee (and drive thee to his presence). Very soon wilt thou be taken to that dread presence all alone. Do thou achieve what will be for thy good there. Where now is that Death-wind which will blow before thee very soon? (Art thou mindful of it?) Very soon will the points of the compass, when that moment arrives, begin to whirl before thy eyes. (Art thou mindful of that?) O son, soon (when that moment comes) will thy Vedas disappear from thy sight as thou goest helplessly into that dread presence. Do thou, therefore, set thy heart on Yoga abstraction which is possessed of great excellence.[1721] Do thou seek to attain that one only treasure so that thou mayst not have to grieve at the recollection (after Death) of thy former deeds good and bad all of which are characterised by error.[1722] Decrepitude very soon weakens thy body and robs thee of thy strength and limbs and beauty. Do thou, therefore, seek that one only treasure. Very soon the Destroyer, with Disease for his charioteer, will with a strong hand, for taking thy life, pierce and break thy body. Do thou, therefore practise austere penance. Very soon will, those terrible wolves that reside within thy body, assail thee from every side. Do thou endeavour, therefore, to achieve acts of righteousness.[1723] Very soon wilt thou, all alone, behold a thick darkness, and very soon wilt thou behold golden trees on the top of the hill. Do thou, therefore, hasten to achieve acts of righteousness.[1724] Very soon will those evil companions and foes of thine, (viz., the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good. Do thou earn that wealth which has no fear from either kings or thieves, and which one has not to abandon even at Death. Earned by one's own acts, that wealth has never to be divided among co-owners. Each enjoys that wealth (in the other world) which each has earned for himself. O son, give that to others by which they may be able to live in the next world. Do thou also set thyself to the acquisition of that wealth which is indestructible and durable. Do not think that thou shouldst first enjoy all kinds of pleasures and then turn thy heart on Emancipation, for before thou art satiated with enjoyment thou mayst be overtaken by Death. Do thou, in view of this, hasten to do acts of goodness.[1725] Neither mother, nor son, nor relatives, nor dear friends even when solicited with honours, accompany the man that dies. To the regions of Yama one has to go oneself, unaccompanied by any one. Only those deeds, good and bad, that one did before death accompany the man that goes to the other world. The gold and gems that one has earned by good and bad means do not become productive of any benefit to one when one's body meets with dissolution. Of men that have gone to the other world, there is no witness, better than the soul, of all act done or undone in life. That when the acting-Chaitanya (Jiva-soul) enters into the witness-Chaitanya the destruction of the body takes place, is seen by Yoga-intelligence when Yogins enter the firmament of their hearts.[1726] Even here, the god of Fire, the Sun and the Wind,--these three reside in the body. These, beholding as they do all the practices of one's life become one's witnesses. Days and Nights,--the former characterised by the virtue of displaying all things and the latter characterised by the virtue of concealing all things,--are running incessantly and touching all things (and thereby lessening their allotted periods of existence). Do thou, therefore, be observant of the duties of thy own order.[1727] The road in the other world (that leads to the regions of Yama), is infested by many foes (in the form of iron-beaked birds and wolves) and by many repulsive and terrible insects and worms. Do thou take care of thy own acts, for only acts will accompany you along that road. These one has not to share one's acts with others, but every one enjoys or endures the fruits of those acts which every one has himself performed. As Apsaras and great Rishis attain to fruits of great felicity, after the same manner, men of righteous deeds, as the fruits of their respective righteous acts, obtain in the other world cars of transcendent brightness that move everywhere at the will of the riders. Men of stainless deeds and cleansed souls and pure birth obtain in the next world fruits that correspond with their own righteous acts in this life. By walking along the high road constituted by the duties of domesticity, men acquire happy ends by attaining to the region of Prajapati or Vrihaspati or of him of a hundred sacrifices. I can give thee thousands and thousands of instructions. Know, however, that the puissant cleanser (viz., Righteousness), keeps all foolish persons in the Dark.[1728] Thou hast passed four and twenty years. Thou art now full five and twenty years of age. Thy years are passing away. Do thou beg in to lay thy store of righteousness. The Destroyer that dwells within error and heedlessness will very soon deprive thy senses of their respective powers. Do thou before that consummation is brought about, hasten to observe thy duties, relying on thy body alone.[1729] When it is thy duty to go along that road in which thyself only shalt be in front and thyself only in the rear, what need then hast thou with either thy body or thy spouse and children?[1730] When men have to go individually and without companions to the region of Yama, it is plain that in view of such a situation of terror, thou shouldst seek to acquire that one only treasure (viz., Righteousness or Yogasamadhi). The puissant Yama, regardless of the afflictions of others, snatches, away the friends and relatives of one's race by the very roots. There is no one that can resist him. Do thou, therefore, seek to acquire a stock of righteousness I impart to thee these lessons, O son, that are all agreeable with the scriptures I follow. Do thou observe them by acting according to their import. He who supports his body by following the duties laid down for his own order, and who makes gifts for earning whatever fruits may attach to such acts, becomes freed from the consequences that are born of ignorance and error.[1731] The knowledge which a man of righteous deeds acquires from Vedic declarations leads to omniscience. That omniscience is identical with the science of the highest object of human acquisition (viz., Emancipation). Instruction, imparted to the grateful, became beneficial (in consequence of their leading to the attainment of that highest object of human acquisition).[1732] The pleasure that one takes in living amidst the habitations of men is truly a fast-binding cord. Breaking that cord, men of righteous deeds repair to regions of great felicity. Wicked men, however, fail to break that bond. What use hast thou of wealth, O son, or with relatives, or with children, since thou hast to die: Do thou employ thyself in seeking for thy soul which is hidden in a cave. Where have all thy grandsires gone? Do that today which thou wouldst keep for tomorrow. Do that in the forenoon which thou wouldst keep for the afternoon. Death does not wait for any one, to see whether one has or has not accomplished one's task. Following the body after one's death (to the crematorium), one's relatives and kinsmen and friends come back, throwing it on the funeral pyre. Without a scruple do thou avoid those men that are sceptics, that are destitute of compassion, and that are devoted to wicked ways, and do thou endeavour to seek, without listlessness or apathy, that which is for thy highest good. When, therefore, the world is thus afflicted by Death, do thou, with thy whole heart, achieve righteousness, aided all the while by unswerving patience. That man who is well conversant with the means of attaining to Emancipation and who duly discharges the duties of his order, certainly attains to great felicity in the other world. For thee that dost not recognise death in the attainment of a different body and that dost not deviate from the path trod by the righteous, there is no destruction. He that increases the stock of righteousness is truly wise. He, on the other hand, that falls away from righteousness is said to be a fool. One that is engaged in the accomplishment of good deeds attains to heaven and other rewards as the fruits of those deeds; but he that is devoted to wicked deeds has to sink in hell. Having acquired the status of humanity, so difficult of acquisition, that is the stepping-stone to heaven, one should fix one's soul on Brahma so that one may not fall away once more. That man whose understanding, directed to the path of heaven, does not deviate therefrom, is regarded by the wise as truly a man of righteousness and when he dies his friends should indulge in grief. That man whose understanding is not restless and which is directed to Brahma and who has attained to heaven, becomes freed from a great terror (viz., hell). They that are born in retreats of ascetics and that die there, do not earn much merit by abstaining all their life from enjoyments and the indulgence of desire. He, however, who though possessed of objects of enjoyment casts them off and engages himself in the practice of penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much higher. Mothers and sires and sons and spouses, by hundreds and thousands, every one had and will have in this world. Who, however, were they and whose are we? I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else. I do not see that person whose I am, nor do I see him whom I may call mine. They have nothing to do with thee. Thou hest nothing to do with them.[1733] All creatures take birth agreeably to their acts of past lives. Thou also shalt have to go hence (for taking birth in a new order) determined by thy own acts. In this world it is seen that the friends and followers of only those that are rich behave towards the rich with devotion. The friends and followers of those, however, that are poor fall away during even the life-time of the poor. Man commits numerous evil acts for the sake of his wife (and children). From those evil acts he derives much distress both here and hereafter. The wise man beholds the world of life devastated by the acts performed by every living being. Do thou, therefore, O son, act according to all the instructions I have given thee! The man possessed of true vision, beholding this world to be only a field of action, should, from desire of felicity in the next world, do acts that are good. Time, exerting his irresistible strength, cooks all creatures (in his own cauldron), with the aid of his ladle constituted by months and seasons, the sun for his fire, and days and nights for his fuel, days and nights, that is that are the witnesses of the fruits of every act done by every creature. For what purpose is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's foes? For what purpose is that knowledge of the scriptures which does not impel one to deeds of righteousness? And for what purpose is that soul which does not subjugate the senses and abstain from evil acts? "Bhishma continued, 'Having heard these beneficial words spoken by the Island-born (Vyasa), Suka, leaving his sire, proceeded to seek a preceptor that could teach him the religion of Emancipation.'"[1734]

SECTION CCCXXIII

"Yudhishthira said, 'If there is any efficacy in gifts, in sacrifices, in penances well-performed, and in dutiful services rendered to preceptors and other reverend seniors, do thou, O grandsire, speak of the same to me. "Bhishma said, 'An understanding associated with evil causes the mind to fall into sin. In this state one stains one's acts, and then falls into great distress. Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead. Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds. They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these? They, on the other hand, that are endued with reverence for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls. Those that are not righteous should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds. The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer who lays himself down. Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact follow the doer like his shadow. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life. From every side Time is always dragging all creatures, duly observing the rule in respect of the distance to which they are thrown and which is commensurate with their acts.[1735] As flowers and fruits, without being urged, never suffer their proper time to pass away without making their appearance, even so the acts one has done in past life make their appearance at the proper time. Honour and dishonour, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). One of them is enduring, for disappear it must after appearance. The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages. As the calf recognises its dam even when the latter may stand among thousands of her species, after the same manner the acts done by one in one's past life come to one n one's next life (without any mistake) although one may live among thousands of one's species. As a piece of dirty cloth is whitened by being washed in water, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness. O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition. The track of the righteous cannot be discerned even as that of birds in the, sky or that of fishes in the water. There is no need of speaking ill of others, nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, an beneficial to one's own self.'"[1736]

SECTION CCCXXIV

"Yudhishthira said, 'Tell me, O grandsire, how the high-souled Suka of austere penances took birth as the son of Vyasa, and how did he succeed in attaining to the highest success? Upon what woman did Vyasa, endued with wealth of asceticism, beget that son of his? We do not know who was Suka's mother, nor do we know anything of the birth of that high-souled ascetic. How was it that, when he was a mere boy, his mind became directed to the knowledge of the subtile (Brahma)? Indeed, in this world no second person can be seen in whom such predilections could be marked at so early an age. I desire to hear all this in detail, O thou of great intelligence. I am never satiated with hearing thy excellent and nectar-like words. Tell me, O grandsire in their proper order, of the greatness, and the knowledge of Suka and of his union with the (Supreme) Soul!"

"Bhishma continued, 'The Rishis did not make merit depend upon years or decrepitude or wealth or friends. They said that he amongst them was great that studied the Vedas. All this that thou enquirest bout has penances for its root. That penance, again, O son of Pandu, rises from the subjugation of the senses. Without doubt, one incurs fault by giving one's senses the reins. It is only by restraining them that one succeeds in earning success. The merit that attaches to a thousand Horse-sacrifices or a hundred Vajapeyas cannot come up to even a sixteenth portion of the merit that arises from Yoga, I shall, on the present occasion, recite to thee the circumstances of Suka's birth, the fruits he won f his penances, and the foremost end he achieved (by his acts), topics that are incapable of being understood by persons of uncleansed soul. Once on a time on the summit of Meru adorned with karnikara flowers, Mahadeva sported, accompanied by the terrible spirits that were his associates. The daughter of the king of mountains, viz., the goddess Parvati, was also there. There at the close vicinity of that summit, the Island-born (Vyasa) underwent extraordinary austerities. O best of the Kurus, devoted to the practices of Yoga, the great ascetic withdrawing himself by Yoga into his own Soul, and engaged in Dharana, practised many austerities for the sake of (obtaining) a son. The prayer he addressed to the great God was,--O puissant one, let me have a son that will have he puissance of Fire and Earth and Water and Wind and Space. Engaged in the austerest of penances, the Island-born Rishi begged of that at God who is incapable of being approached by persons of uncleansed souls, (not by words but) by his Yoga-resolution. The puissant Vyasa remained there for a hundred years, subsisting on air alone, engaged in adoring Mahadeva of multifarious form, the lord of Uma. Thither all the regenerate Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and Surya and Chandramas, and the Maruts, and the Oceans, and the Rivers and the Aswins, the Deities, the Gandharvas, and Narada and Parvata and the Gandharva Viswavasu, and the Siddhas, and the Apsaras. There Mahadeva, called also by the name of Rudra, sat, decked with an excellent garland of Karnikara flowers, and blazed with effulgence like the Moon with his rays. In those delightful and celestial woods populous with deities and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, from desire of obtaining a son. His strength suffered no diminution, nor did he feel any pain. At this the three worlds were much amazed. While the Rishi, possessed of immeasurable energy, sat in Yoga, his matted locks, in con-sequence of his energy, were seen to blaze like flames of fire. The illustrious

Markandeya it was from whom I heard of this. He used always to recite to me the acts of the deities. It is for this that the matted locks of the high-souled and (Island-born) Krishna, thus emblazed by his energy on that occasion, seem to this day to be endued with the complexion of fire. Gratified with such penances and such devotion, O Bharata, of the Rishi, the great God resolved (to grant him his wish). The Three-eyed deity, smiling with pleasure, addressed him and said,--O Island-born one, thou shalt get a son like to what thou wishest! Possessed of greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space! He shall be possessed of the consciousness of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be identifiable with it!'"

SECTION CCCXXV

"Bhishma said. 'The son of Satyavati having obtained this high boon from the great God, was one day employed in rubbing his sticks for making a fire. While thus engaged, the illustrious Rishi, O king, beheld the Apsara Ghritachi, who, in consequence of her energy, was then possessed of great beauty. Beholding the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly smitten with desire. The Apsara (Ghritachi), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot. Although he beheld the Apsara disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body. Summoning all his patience, the ascetic endeavoured to suppress that desire; with all his effort, however, Vyasa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritachi's fair form. He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out. That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Suka. In consequence of his circumstance attending his birth, he came to be called by name of Suka. Indeed, it was thus that great ascetic that foremost of Rishis and highest of Yogins, took birth from the two sticks (his father had for making fire). As in a sacrifice a blazing fire shed its effulgence all around when libations of clarified butter are poured upon it, after the same manner did Suka take his birth, blazing with effulgence in consequence of his own energy. Assuming the excellent form and complexion that were his sire, Suka, O son of Kuru, of cleansed Soul, shone like a smokeless fire. The foremost of rivers, viz., Ganga. O king, coming to the breast of Meru, in her own embodied form, bathed Suka (after his birth) with her waters. There fell from the welkin, O son of Kuru, an ascetic's stick and a dark deer-skin for the use, O monarch, of the high-souled Suka. The Gandharvas sang repeatedly and the diverse tribes of Apsaras danced; and celestial kettledrums of loud sound began to beat. The Gandharva Viswavasu, and Tumvuru and Varada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Suka. There the regents of the world with Sakra at their head came, as also the deities and the celestial and the regenerate Rishis. The Wind-god poured showers of celestial flowers upon the spot. The entire universe, mobile, and immobile, became, filled with joy. The high-souled Mahadeva of great effulgence, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred-thread. Sakra, the chief of the gods, gave him, from affection, a celestial Kamandalu of excellent form, and some celestial robes. Swans and Satapatras and cranes by thousands, and many parrots and Chasas, O Bharata, wheeled over his head. Endued with great splendour and intelligence, Suka, having obtained his birth from the two sticks, continued to live there, engaged the while in the attentive observance of many vows and fasts. As soon as Suka was born, the Vedas with all their mysteries and all their abstracts, came for dwelling in him, O king, even as they dwell in his sire. For all that, Suka selected Vrihaspati, who was conversant with all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.[1737] Having studied all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of government, O puissant monarch, the great ascetic returned home, after giving his preceptor the tuition fee. Adopting the vow of a Brahmacharin, he then commenced to practise the austerest penances concentrating all his attention thereon. In even his childhood, he became an object of respect with the gods and Rishis for his knowledge and penances. The mind of the great ascetic, O king, took no pleasure in the three modes of life with the domestic among them, keeping in view, as he did, the religion of Emancipation.'"

SECTION CCCXXVI

"Bhishma said, 'Thinking of Emancipation, Suka approached his sire and possessed as he was of humility and desirous of achieving his highest good, he saluted his great preceptor and said,--Thou art well versed in the religion of Emancipation. Do thou O illustrious one, discourse to me upon it, so that supreme tranquillity of mind, O puissant one, may be mine!--Hearing these words of his son, the great Rishi said unto him,--Do thou study, O son, the religion of Emancipation and all the diverse duties of life!--At the command of his sire, Suka, that foremost of all righteous men, mastered all the treatises on Yoga, O Bharata. as also the science promulgated by Kapila. When Vyasa behind his son to be possessed of the resplendence of the Vedas, endued with the energy of Brahma, and fully conversant with the religion of Emancipation, he addressed him, saying,--Go thou to Janaka the ruler of Mithila. The king of Mithila will tell thee everything for thy Emancipation.--Bearing the command of his sire, O king, Suka proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Emancipation. Before he set out, his sire further told him,--Do thou go thither by that path which ordinary human beings take. Do not have recourse to thy Yoga-puissance for proceeding through the skies--At this Suka was not at all surprised (for he was humble by nature). He was further told that he should proceed thither with simplicity and not from desire of pleasure.--Along your way do not seek for friends and spouses, since friends and spouses are causes of attachment to the world. Although the ruler of Mithila is one in whose sacrifices we officiate, still thou shouldst not indulge in any feeling of superiority while living with him. Thou shouldst live under his direction and in obedience to him. Even he will dispel all thy doubts.[1738] That king is well versed in all duties and well acquainted with the scriptures on Emancipation. He is one for whom I officiate in sacrifices. Thou shouldst, without any scruple, do what he bids.--Thus instructed, the righteous-souled Suka proceeded to Mithila on foot although he was able to traverse through the skies over the whole Earth with her seas. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests abounding with beasts of prey and other animals, crossing, the two Varshas of Meru and Hari successively and next the Varsha of Himavat, he came at last to the Varsha known by the name of Bharata. Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta. In obedience to the commands of his sire and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air. Passing through many delightful towns and populous cities, he saw diverse kinds of wealth without waiting to observe them. On his way he passed through many delightful gardens and planes and many sacred waters. Before much time had passed he reached the country of the Videhas that was protected by the virtuous and high-souled Janaka. There he beheld many populous villages, and many kinds of food and drink and viands and habitations of cowherds swelling with men and many herds of cattle. He beheld many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses. Passing through the Videha country teeming with well-to-do people, he arrived at the delightful gardens of Mithila rich with many species of trees. Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without waiting to observe any of the things that were presented to his eye. Bearing that burthen in his mind and ceaselessly dwelling upon it (viz., the desire of mastering the religion of Emancipation), Suka of cheerful soul and taking delight in internal survey only, reached Mithila at last. Arrived at the gate, he sent word through the keepers. Endued with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission. Proceeding along the principal street abounding with well-to-do men, he reached the king's palace and entered it without any scruples. The porters forbade him with rough words. Thereat, Suka, without any anger, stopped and waited. Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any degree. Among those porters there was one who felt compassion for him, beholding him staying there like the midday Sun in his effulgence. Worshipping him in due form and saluting him properly, with joined hands he led him to the first chamber of the palace. Seated there, Suka, O son, began to think of Emancipation only. Possessed of equable splendour he looked with an equal eye upon a shaded spot and one exposed to the Sun's rays. Very soon after, the king's minister, coming to that place with joined hands, led him to the second chamber of the palace. That chamber led to a spacious garden which formed a portion of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pieces of water occurred here and there at regular intervals. Delightful trees, all of which were in their flowering season, stood in that garden. Bevies of damsels, of transcendent beauty, were in attendance. The minister led Suka from the second chamber to that delightful spot. Ordering those damsels to give the ascetic a seat, the minister left him there. Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in years, clad in red robes of fine texture, and decked with many ornaments of burnished gold. They were well-skilled in agreeable conversation and maddening revelry, and thorough mistresses of the arts of dance and singing. Always opening their lips with smiles, they were equal to the very Apsaras in beauty. Well-skilled in all the acts of dalliance, competent to read the thoughts of men upon whom they wait, possessed of every accomplishment, fifty damsels, of a very superior order and of easy virtue, surrounded the ascetic. Presenting him with water for washing his feet, and worshipping him respectfully with the offer of the usual articles, they gratified him with excellent viands agreeable to the season. After he had eaten, those damsels then, one after another, singly led him through the grounds, showing him every object of interest, O Bharata. Sporting and laughing and singing, those damsels, conversant with the thoughts of all men, entertained that auspicious ascetic of noble soul. The pure-souled ascetic born in the fire-sticks, observant without scruples of any kind of his duties, having all his senses under complete control, and a thorough master of his wrath, was neither pleased nor angered at all this. Then those foremost of beautiful women gave him an excellent seat. Washing his feet and other limbs, Suka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there. In the first part of the night, he devoted himself to Yoga. The puissant ascetic, passed the middle portion of the night in sleep. Very soon waking up from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again devoted himself to Yoga. It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the palace of king Janaka.'"

SECTION CCCXXVII

"Bhishma said, The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Suka, placing his priest in the van. Bringing with him costly seats and diverse kinds of jewels and gems, and bearing the ingredients of the Arghya on his own head, the monarch approached the son of his reverend preceptor. The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, overlaid with an excellent sheet, beautiful in all its parts, and exceedingly costly, presented it with great reverence to his preceptor's son Suka. After the son of (the Island-born) Krishna had taken his seat on it, the king worshipped him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine. The ascetic accepted that worship offered with due rites and mantras. That foremost of regenerate persons, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the monarch. Possessed of great energy, he next enquired after the king's welfare and prosperity. Indeed, O king, Suka embraced in his enquiry the welfare of the monarch's followers and officers also. Receiving Suka's permission, Janaka sat down with all his followers. Endued with a high soul and possessed of high birth, the monarch, with joined hands, sat down on the bare ground and enquired after the welfare and unabated prosperity of Vyasa's son. The monarch then asked his guest the object of his visit.

"Suka said, Blessed be thou, my sire said unto me that his Yajamana, the ruler of the Videhas, known all over the world by the name of Janaka, is well-versed in the religion of Emancipation. He commanded me to come to him without delay, if I had any doubts requiring solution in the matter of the religion of either Pravritti or Nivritti. He gave me to understand that the king of Mithila would dispel all my doubts. I have, therefore, come hither, at the command of my sire, for the purpose of taking lessons from thee. It behoveth thee, O foremost of all righteous persons, to instruct me! What are the duties of a Brahmana, and what is the essence of those duties that have Emancipation for their object. How also is Emancipation to be obtained? Is it obtainable by the aid of knowledge or by that of penances?

'Janaka said, Hear what the duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred-thread, he should devote his attention to the study of the Vedas. By practising penances and dutifully serving his preceptor and observing the duties of Brahmacharyya, O puissant one, he should pay off the debt he owes to the deities and the Pitris, and cast off all malice. Having studied the Vedas with close attention and subjugated his senses, and having given his preceptor the tuition fee, he should, with the permission of his preceptor, return home. Returning home, he should betake himself to the domestic mode of life and weeding a spouse confine himself to her, and live freeing himself from every kind of malice, and having established his domestic fire. Living in the domestic mode, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to worship the same fires and entertain guests with cordial hospitality. Living righteously in the forest, he should at last establish his fire in his soul, and freed from all pairs of opposites, and casting off all attachments from the soul, he should pass his days in the mode called Sannyasa which is otherwise called the mode of Brahma.

"'Suka said, If one succeeds in attaining to an understanding cleansed by study of the scriptures and to true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to adopt, one after another, the three modes of life called Brahmacharyya, Garhastya, and Vanaprastha? This is what I ask thee. It behoveth thee to tell me. Indeed, O ruler of men, do tell me this according to the true import of the Vedas!

"'Janaka said, Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnana, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor. The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success. Indeed, having crossed the' ocean, one may abandon both. For preventing the destruction of all the worlds and for preventing the destruction of acts (upon which the world depend), the duties appertaining to the four modes of life were practised by the wise of old. By abandoning acts, good and bad, agreeably to this order of acts one succeeds, in course of many birth, in attaining to Emancipation.[1739] That man who, through penances performed in course of many births, succeeds in obtaining a cleansed mind and understanding and soul, certainly becomes able to attain to Emancipation (in a new birth) in even the very first mode viz., Brahmacharyya.[1740] When, having attained to a cleansed understanding, Emancipation becomes his and in consequence thereof he becomes possessed of knowledge in respect of all visible things, what desirable object is there to attain by observing the three other modes of life?[1741] One should always cast off faults born of the attributes of Rajas and Tamas. Adhering to the path of Sattwa, one should know Self by Self.[1742] Beholding one's self in all creatures and all creatures in one's self, one should live (without being attached to anything) like aquatic animals living in water without being drenched by that element. He who succeeds in transcending all pairs of attributes and resisting their influence, succeeds in casting off all attachments, and attains to infinite felicity in the next world, going thither like a bird soaring into the sky from below. In this connection, there is a saying sung of old by king Yayati and borne in remembrance, O sire, by all persons conversant with the scriptures bearing upon Emancipation. The effulgent ray (i.e., the Supreme Soul) exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it oneself if one's heart be devoted to Yoga. When a person lives in such a way that another is not inspired with fear at his sight, and when a person is not himself inspired with fear at the sight of others, when a person ceases to cherish desire and hate, he is then said to attain to Brahma. When a person ceases to entertain a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.[1743] By restraining the mind and the soul, by casting off malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma. When a person assumes an equality of attitude in respect of all objects of hearing and vision (and the operations of the other senses) as also in respect of all living creatures, and transcends all pairs of opposites, he is then said to attain to Brahma. When person casts an equal eye upon praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma. One observing the duties of the mendicant orders should restrain one's senses and the mind even like a tortoise withdrawing its out-stretched limbs.[1744] As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, after the same manner can the soul be seen with the aid of the lamp of the understanding. O foremost of intelligent persons, I see that all this knowledge that I am communicating to thee dwells in thee. Whatever else should be known by one desirous of learning the religion of Emancipation is already known to thee. O regenerate Rishi, I am convinced that through the grace of thy preceptor and through the instructions thou hast received, thou hast already transcended all objects of the senses.[1745] O great ascetic, through the grace of that sire of thine, I have attained to omniscience, and hence I have succeeded in knowing thee. Thy knowledge is much greater than what thou thinkest thou hast. Thy perceptions also that result from intuition are much greater than what thou thinkest thou hast. Thy puissance also is much greater than thou art conscious of. Whether in consequence of thy tender age, or of the doubts thou hast not been able to dispel, or of the fear that is due to the unattainment of Emancipation, thou art not conscious of that knowledge due to intuition although it has arisen in thy mind.

After one's doubts have been dispelled by persons like us, one succeeds in opening the knots of one's heart and then, by a righteous exertion one attains to and becomes conscious of that knowledge. As regards thyself, thou art one that hast already acquired knowledge. Thy intelligence is steady and tranquil. Thou art free from covetousness. For all that, O Brahmana, one never succeeds in attaining to Brahma, which is the highest object of acquisition, without exertion. Thou seest no distinction between happiness and misery. Thou art not covetous. Thou hast no longing for dancing and song. Thou hast no attachments. Thou hast no attachment to friends. Thou hast no fear in things that inspire fear. O blessed one, I see that thou castest an equal eye upon a lump of gold and a clod of earth. Myself and other persons possessed of wisdom, behold thee established in the highest and indestructible path of tranquillity. Thou stayest, O Brahmana, in those duties which obtain for the Brahmana that fruit which should be his and which is identical with the essence of the object represented by Emancipation. What else hast thou to ask me?'"

SECTION CCCXXVIII

"Bhishma said, 'Having heard these words of king Janaka, Suka of cleansed soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.[1746] His object being accomplished, he became happy and tranquil, and without putting further questions to Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.[1747] These mountains abounded with diverse tribes of Apsaras and echoed with many lofty sounds. Teeming with thousands of Kinnaras and Bhringarajas[1748] it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated hue. And there were many peacocks also of gorgeous colours, uttering their shrill but melodious cries. Many bevies of swans also, and many flights of gladdened Kokilas too, adorned the place. The prince of birds, viz., Garuda, dwelt on that summit constantly. The four Regents of the world, the deities, and diverse classes of Rishis, used always to come there from the desire of doing good to the world. It was there that the high-souled Vishnu had undergone the severest austerities for the object of obtaining a son. It was there that the celestial generalissimo named Kumara, in his younger days, disregarding the three worlds with all the celestial denizens, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda addressing the universe, said,--If there be any person that is superior to me in might, or that holds Brahmanas to be dearer, or that can compare with me in devotion to the Brahmanas and the Vedas, or that is possessed of energy like unto me, let him draw up this dart or at least shake it!--Hearing this challenge, the three worlds become filled with anxiety, and all creatures asked one another, saying,--Who will raise this dart?--Vishnu beheld all the deities and Asuras and Rakshasas to be troubled in their senses and mind. He reflected upon what should be the best to be done under the circumstances. Without being able to bear that challenge in respect of the hurling of the dart, he cast his eyes on Skanda, the son of the Fire-god. The pure-souled Vishnu caught hold of the blazing dart, with his left hand, and began to shake it. When the dart was being thus shaken by Vishnu possessed of great might, the whole Earth with her mountains, forests, and seas, shook with the dart. Although Vishnu was fully competent to raise the dart, still he contented himself with only shaking it. In this, the puissant lord only kept the honour of Skanda intact. Having shaken it himself, the divine Vishnu, addressing Prahlada, said,--Behold the might of Kumara! None else in the universe can raise this dart! Unable to bear this, Prahlada resolved to raise the dart. He seized it, but was unable to shake it at all, Uttering a loud cry, he fell down on the hill-top in a swoon. Indeed, the son of Hiranya-kasipu fell down on the Earth. Repairing towards the northern side of those grand mountains, Mahadeva, having the bull for his sign, had undergone the austerest penances. The asylum where Mahadeva had undergone those austerities is encompassed on all sides with a blazing fire. Unapproachable by persons of uncleansed souls, that mountain is known by the name of Aditya. There is a fiery girdle all around it, of the width of ten Yojanas, and it is incapable of being approached by Yakshas and Rakshasas and Danavas. The illustrious god of Fire, possessed of mighty energy, dwells there in person employed in removing all impediments from the side of Mahadeva of great wisdom who remained there for a thousand celestial years, all the while standing on one foot. Dwelling on the side of that foremost of mountains, Mahadeva of high vows (by his penances) scorched the deities greatly.[1749] At the foot of those mountains, in a retired spot, Parasara's son of great ascetic merit, viz., Vyasa, taught the Vedas unto his disciples. Those disciples were the highly blessed Sumantra, Vaisampayana, Jaimini of great wisdom, and Paila of great ascetic merit. Suka proceeded to that delightful asylum where his sire, the great ascetic Vyasa, was dwelling, surrounded by his disciples. Seated in his asylum, Vyasa beheld his son approach like a blazing fire of scattered flames, or resembling the sun himself in effulgence. As Suka approached, he did not seem to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, engaged in Yoga, the high-souled ascetic came, resembling, in speed, a shaft let from a bow. Born on the fire-sticks, Suka, approaching, his sire, touched his feet. With becoming formalities he then accosted the disciples of his sire. With great cheerfulness he then detailed to his father all the particulars of his conversation with king Janaka. Vyasa the son of Parasara, after the arrival of his puissant son, continued to dwell there on the Himavat engaged in teaching his disciples and his son. One day as he was seated, his disciples, all well-skilled in the Vedas, having their senses under control, and endued with tranquil souls, sat themselves around him. All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

"The disciples said, We have, through thy grace, been endued with great energy. Our fame also has spread. There is one favour that we humbly solicit thee to grant us. Hearing these words of theirs, the regenerate Rishi answered them, saying, "Ye sons, tell me what that boon is which ye wish I should grant you! Hearing this answer of their preceptor, the disciples became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands, all of them in one voice said, O king, these excellent words: If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success! We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame! We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only as five! Even this is the boon that we solicit;--Hearing these words of his disciples, Vyasa, the son of Parasara, possessed of great intelligence, well-conversant with the meaning of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit: The Vedas should always be given unto him who is a Brahmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain a residence in the region of Brahman! Do ye multiply, Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul. These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic knowledge). No science should be imparted unto one without a proper examination of one's character, as pure gold is tested by heat, cutting and rubbing, after the same manner disciples should be tested by their birth and accomplishments. Ye should never set your disciples to tasks to which they should not be set, or to tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence in study. Let all disciples conquer all difficulties, and let all of them meet with auspicious success. Ye are competent to lecture on the scriptures unto persons of all the orders. Only ye should, while lecturing, address a Brahmana, placing him in the van. These are the rules in respect of the study of the Vedas. This again is regarded as a high task. The Vedas were created by the Self-born for the purpose of praising the deities therewith. That man who, through stupefaction of intellect, speaks ill of a Brahmana well-conversant with the Vedas, is certain to meet with humiliation in consequence of such evil-speaking. He who disregarding all righteous rules, solicits knowledge, and he who, disregarding the rules of righteousness, communicates knowledge, either of them falls off and instead of that affection which should prevail between preceptor and disciple, such, questioning and such communication are sure to produce distrust and suspicion. I have now told ye everything about the way in which the Vedas should be studied and taught. Ye should act in this way towards your disciples, bearing these instructions in your minds.'"

SECTION CCCXXIX

"Bhishma said, 'Hearing these words of their preceptor, Vyasa's disciples endued with energy, became filled with joy and embraced one another. Addressing one another, they said,--That which has been said by our illustrious preceptor in view of our future good, will live in our remembrance and we shall certainly act according to it.--Having said this unto one another with joyful hearts, the disciples of Vyasa, who were thorough masters of words, once more addressed their preceptor and said,--If it pleases thee, O puissant one, we wish to descend from this mountain to the Earth, O great ascetic, for the purpose of subdividing the Vedas!--Hearing these words of his disciples, the puissant son of Parasara replied unto them in these beneficial words that were fraught, besides, with righteousness and profit,--You may repair to the Earth or to the regions of the celestials, as ye like. You should always be heedful, for the Vedas are such that they are always liable to be misunderstood![1750]--Permitted by their preceptor of truthful speech, the disciples left him after circumambulating him and bowing their heads unto him. Descending upon the Earth they performed the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaidyas. Happily passing their days in the domestic mode of life, they were treated by the Brahmanas with great respect. Possessed of great fame and prosperity, they were employed in teaching and officiating in sacrifices. After his disciples had gone away, Vyasa remained in his asylum, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, possessed of wisdom, kept silent, sitting in a retired corner of the asylum. At that time Narada of great ascetic merit came to that spot for seeing Vyasa, and addressing him, said these words of melodious sound.

"'Narada said, O regenerate Rishi of Vasishtha's race, why are Vedic sounds silent now? Why art thou sitting silent and alone engaged in meditation like one taken up with an engrossing thought? Alas, shorn of Vedic echoes, this mountain hath lost its beauty, even as the Moon shorn of splendour when assailed by Rahu or enveloped in dust.[1751] Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer looks beautiful now but resembles a hamlet of Nishadas.[1752] The Rishis, the deities, and the Gandharvas, too, no longer shine as before in consequence of being deprived of Vedic sound!--Hearing these words of Narada, the Island-born Krishna answered, saying,--O great Rishi, O thou art conversant with the declarations of the Vedas, all that thou hast said is agreeable to me and it truly behoves thee to say it unto me! Thou omniscient, thou hast seen everything. Thy curiosity also embraces all things within its sphere. All that has ever occurred in the three worlds is well known to thee. Do thou then, O regenerate Rishi, set thy commands on me. O, tell me what I am to do! Tell me, O regenerate Rishi, what should now be done by me. Separated from my disciples, my mind has become very cheerless now.

'Narada said, The stain of the Vedas is the suspension of their recitation. The stain of the Brahmanas is their non-observance of vows. The Valhika race is the stain of the Earth. Curiosity is the stain of women. Do thou with thy intelligent son recite the Vedas, and do thou with the echoes of Vedic sounds dispel the fears arising from Rakshasas:

"Bhishma continued, 'Hearing these words of Narada, Vyasa, the foremost of all persons conversant with duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying,--So be it--With his son Suka, he set himself to recite the Vedas in a loud sonorous voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound. One day as sire and son, who were well-conversant with all duties, were engaged in reciting the Vedas, a violent wind arose that seemed to be impelled by the gales that blow on the bosom of the ocean. Understanding from this circumstance that the hour was suited to sacred recitation. Vyasa immediately bade his son to suspend the recitation. Suka, thus forbidden by his sire, became filled with curiosity. He asked his sire, saying,--O regenerate one, whence is this wind? It behoveth thee to tell me everything about the conduct of the Wind.--Hearing this question of Suka, Vyasa became filled with amazement. He answered Suka, by telling him that an omen which indicated that the recitation of the Vedas should be suspended.--Thou hast obtained spiritual vision. Thy mind too has, of itself, become cleansed of every impurity. Thus hast been freed from the attributes of Passion and Darkness. Thou stayest now in the attributes of Goodness. Thou beholdest now thy Soul with thy Soul even as one beholds one's own shadow in a mirror. Staying thyself on thy own Soul, do thou reflect on the Vedas. The path of the Supreme Soul is called Deva-yana (the path of the gods). The path that is made up of the attribute of Tamas is called Pitri-yana (the path of Pitris). These are the two paths in the world hereafter. By one, people go to heaven. By the other, people go to hell. The winds blow on the Earth's surface and in the welkin. There are seven courses in which they blow. Listen to me as I recount them one after another. The body is furnished with the senses are dominated over by the Sadhyas and many great beings of mighty strength. These gave birth to an invincible son named Samana. From Samana sprang a son called Udana. From Udana sprang Vyana arose Apana, and lastly from Apana sprung the wind called Prana. That invincible scorcher of all foes, viz., Prana, became childless. I shall now recite to thee the different functions of those winds. The wind is the cause of the different functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life). That wind which is the first in the above enumeration and which is known by the name of Pravaha (Samana) urges, along the first course, masses of clouds born of smoke and heat. Coursing through the welkin, and coming into contact with the water contained in the clouds, that wind displays itself in effulgence among the darts of lightning.[1753] The second wind called Avaha blows with a loud noise. It is this wind that causes Soma and the other luminaries to rise and appear. Within the body (which is a microcosm of the universe) that wind is called Udana by the wise. That wind which sucks up water from the four oceans, and having sucked it up imparts it to the clouds in the welkin, and which, having imparted it to the clouds present them to the deity of rain, is third in the enumeration and known by the name of Udvaha. That wind which supports the clouds and divided them into diverse portions, which melts them for pouring rain and once more solidifies them, which is perceived as the sound of the roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which bears the cars of all celestial beings along the sky, is known by the name of Samvaha. The fourth in the enumeration, it is endued with great strength so that it is capable of ending the very mountains. The fifth wind is fraught with great force and speed. It is dry and uproots and breaks down all trees. Existing with it, the clouds come to be called by the name of Valahaka. That wind causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of Vivaha. The sixth wind bears all celestial waters in the firmament and prevents them from falling down. Sustaining the sacred waters of the celestial Ganga, that wind blows, preventing them from having a downward course. Obstructed by that wind from a distance, the Sun, which is really the source of a thousand rays, and which enlightens the world, appears as a luminous body of but one ray. Through the action of that wind, the Moon, after waning, wanes again till he displays his full disc. That wind is known, O foremost of ascetics, by the name Parivaha.[1754] That wind which takes away the life of all living creatures when the proper hour comes, whose track is followed by Death and Surya's son Yama, which becomes the source of that immortality which is attained by Yogins of subtile sight who are always engaged in Yoga meditation, by whose aid the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of old in attaining to the ends of the universe, whose touch enables one to attain to Emancipation by freeing oneself from the obligation of returning so the world,--that wind is called by the name of Paravaha. The foremost of all winds, it is incapable of being resisted by anybody. Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around thee without being attached to thee at any time. This, however, is exceedingly wonderful viz., that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow. This wind is the breath of Vishnu's nostrils. When urged forth with speed, it begins to blow with great force at which the whole universe becomes agitated. Hence, when the wind begins to blow with violence, persons conversant with the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with force, the external wind becomes tortured."

"Having said these words, the puissant son of Parasara bade his son (when the wind had ceased) to go on with his Vedic recitation. He then left that spot for plunging into the waters of the celestial Ganga.'"[1755]

SECTION CCCXXX

"Bhishma said, 'After Vyasa had left the spot, Narada, traversing through the sky, came to Suka employed in studying the scriptures. The celestial Rishi came for the object of asking Suka the meaning of certain portions of the Vedas. Beholding the celestial Rishi Narada arrived at his retreat, Suka worshipped him by offering him the Arghya according to the rites laid down in the Vedas. Pleased with the honours bestowed upon him, Narada addressed Suka, saying,--Tell me, O foremost of righteous persons, by what means, O dear child, may I accomplish what is for thy highest good!--Hearing these words of Narada, Suka, said unto him, O Bharata, these words:--It behoveth thee to instruct me in respect of that which may be beneficial to me:

'Narada said, In days of yore the illustrious Sanatkumara had said these words unto certain Rishis of cleansed souls that had repaired to him for enquiring after the truth. There is no eye like that of knowledge. There is no penance like renunciation. Abstention from sinful acts, steady practice of righteousness, good conduct, the due observance of all religious duties,--these constitute the highest good. Having obtained the status of humanity which is fraught with sorrow, he that becomes attached to it, becomes stupefied: such a man never succeeds in emancipating himself from sorrow. Attachment (to things of the world) is an indication of sorrow. The understanding of person that is attached to worldly things becomes more and more enmeshed in the net of stupefaction. The man who becomes enmeshed in the net of stupefaction attains to sorrow, both here and hereafter. One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. Those two (viz., desire and wrath) arise for only destroying one's good.[1756] One should always protect one's penances from wrath, and one's prosperity from pride. One should always protect one's knowledge from honour and dishonour and, one's soul from error.[1757] Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth. It is always proper to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that that is truth which is fraught with the greatest benefit in all creatures.[1758] That man is said to be truly learned and truly possessed of wisdom who abandons every act, who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that appertains to the world. That person who, without being attached thereto, enjoys all objects of sense with the aid of senses that are completely under his control, who is possessed of a tranquil soul, who is never moved by joy of sorrow, who is engaged in Yoga-meditation, who lives in companionship with the deities presiding over his senses and dissociated also from them, and who, though endued with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is highest good. One who never sees others, never touches others, never talks with others, soon, O ascetic, attains to what is for one's highest good. One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being. A complete disregards for all (worldly) things, perfect contentments, abandonment of hope of every kind, and patience,--these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self. Casting off all attachments, O child, do thou subjugate all thy senses, and by that means attain to felicity both here and hereafter. They that are free from cupidity have never to suffer any sorrow. One should, therefore, cast off all cupidity from one's soul. By casting off cupidity, O amiable and blessed one, thou shalt be able to free thyself from sorrow and pain. One who wishes to conquer that which is unconquerable should live devoting oneself to penances, to self-restraint, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached to them.[1759] That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon attains to the highest felicity. That man who lives in happiness by himself in the midst of creatures who are seen to take delight in leading lives of sexual union, should be known to be a person whose thirst has been slaked by knowledge. It is well known that that man whose thirst has been slaked by knowledge has never to indulge in grief. One attains to the status of the deities by means of good acts; to the status of humanity by means of acts that are good and bad; while by acts that are purely wicked, one helplessly falls down among the lower animals. Always assailed by sorrow and decrepitude and death, a living creature is being cooked in this world (in the cauldron of Time). Dost thou not known it? Thou frequently regardest that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why dost thou not awake to a correct apprehension of these? Like a silkworm that ensconces itself in its own cocoon, thou art continually ensconcing thyself in a cocoon made of thy own innumerable acts born of stupefaction and error. Alas, why chest thou not awake to a correct apprehension of thy situation? No need of attaching thyself to things of this world. Attachment to worldly objects is productive of evil. The silk-worm that weaves a cocoon round itself is at last destroyed by its own act. Those persons that become attached to sons and spouses and relatives meet with destruction at last, even as wild elephants sunk in the mire of a lake are gradually weakened till overtaken by Death. Behold, all creatures that suffer themselves to be dragged by the net of affection become subject to great grief even as fishes on land, dragged thereto by means of large nets! Relatives, sons, spouses, the body itself, and all one's possessions stored with care, are unsubstantial and prove of no service in the next world. Only acts, good and bad, that one does, follow one to the other world. When it is certain that thou shalt have to go helplessly to the other world, leaving behind thee all these things alas, why dost thou then suffer thyself to be attached to such unsubstantial things of no value, without attending to that which constitutes thy real and durable wealth? The path which thou shalt have to travel through is without resting places of any kind (in which to take rest). There is no support along that way which one may catch for upholding oneself. The country through which it passes is unknown and undiscovered. It is, again enveloped in thick darkness. Alas, how shalt thou proceed along that way without equipping thyself with the necessary expenses? When thou shalt go along that road, nobody will follow thee behind. Only thy acts, good and bad, will follow behind thee when thou shalt depart from this world for the next. One seeks one's object of objects by means of learning, acts, purity (both external and internal), and great knowledge. When that foremost of objects is attained, one becomes freed (from rebirth). The desire that one feels for living in the midst of human habitations is like a binding cord. They that are of good acts succeed in tearing that bond and freeing themselves. Only risen of wicked deeds do not succeed in breaking them. The river of life (or the world) is terrible. Personal beauty or form constitutes its banks. The mind is the speed of its current. Touch forms its island. Taste constitutes its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is attended with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady that boat. The practice of righteousness is the string that is to be attached to the mast for dragging that boat along difficult waters. Charity of gift constitutes the wind that urges the sails of that boat. Endued with swift speed, it is with that boat that one must cross the river of life. Cast off both virtue and vice, and truth and falsehood. Having cast off truth and falsehood, do thou cast off that by which these are to be cast off. By casting off all purpose, do thou cast off virtue; do thou cast off sin also by casting off all desire. With the aid of the understanding, do thou cast off truth and falsehood; and, at last, do thou cast off the understanding itself by knowledge of the highest topic (viz., the supreme Soul). Do thou cast off this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and faeces and, therefore, emitting a foul smell; exposed to the assaults of decrepitude and sorrow; forming the seat of disease and weakened by pain; possessed of the attribute of Rajas in predominance: not permanent or durable, and which serves as the (temporary) habitation of the indwelling creature. This entire universe of matter, and that which is called Mahat or Buddhi, are made up of the (five), great elements. That which is called Mahat is due to the action of the Supreme. The five senses, the three attributes of Tamas, Sattwa, and Rajas,--these (together with those which have been mentioned before) constitute a tale of seventeen. These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, viz., the five objects of the five senses, (that is to say, form, taste, sound, touch, and scent), with Consciousness and the Understanding, form the well-known tale of four and twenty. When endued with these four and twenty possessions, one comes to be called by the name of Jiva (or Puman). He who knows the aggregate of three (viz., Religion, Wealth, and Pleasure), as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. Whatever objects exist of knowledge, should be known gradually, one after another. All objects that are apprehended by the senses are called Manifest. Whatever objects transcend the senses and are apprehended by means only of their indications are said to be Unmanifest. By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a delicious shower of rain. Having subjugated the senses one beholds one's soul spread out for embracing all objects, and all objects in one's soul. Having its roots in knowledge, the puissance is never lost of the man who (thus) beholds the Supreme in his soul,--of the man, that is to say, who always beholds all creatures in all conditions (in his own soul).[1760] He who by the aid of knowledge, transcends all kinds of pain born of error and stupefaction, never catches any evil by coming into contact with all creatures.[1761] Such a man, his understanding being fully displayed, never finds fault with the course of conduct that prevails in the world. One conversant with Emancipation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides (as a witness) in the Jiva-soul; that it is inactive, and without form. Only that man who meets with grief in consequence of his own misdeeds, slays numerous creatures for the purpose of warding off that grief.[1762] In consequence of such sacrifices, the performers have to attain to rebirths and have necessarily to perform innumerable acts on every side. Such a man, blinded by error, and regarding that to be felicity which is really a source of grief, is continually rendered unhappy even like a sick person that eats food that is improper. Such a man is pressed and grinded by his acts like any substance that is churned. Bound by his acts, he obtains re-birth, the order of his life being determined by the nature of his acts. Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. Thou, however, hast cut through all thy bonds. Thou, abstainest from all acts! Possessed of omniscience and the master of all things, let success be thine, and do thou become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons (in days of yore), having destroyed the bonds of action, attained to high success and uninterrupted felicity.'"

SECTION CCCXXXI

"'Narada said, By listening to such scriptures as are blessed, as bring about tranquillity, as dispel grief, and as are productive of happiness, one attains to (a pure) understanding, and having attained to it obtains to high 'felicity. A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding, but not one that is possessed of wisdom and learning. Do thou, therefore, listen to some old narratives as I recite them to you, for the object of dispelling thy griefs. If one can subjugate one's understanding, one is sure to attain to happiness. By association of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself. One should always seek to find out the faults of those things to which one begins to become attached. One should always regard such things to be fraught with much evil. By doing so, one should soon free oneself therefrom. The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake). Creatures sometimes acquire and sometimes lose worldly object. No man in this world can be grieved by all the events that fall upon him. Dead or lost, he who grieves for what is past, only gets sorrow for sorrow. Instead of one sorrow, he gets two.[1763] Those men who, beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears, (at anything that may happen). When any such calamity comes, productive of either physical or mental grief, as is incapable of being warded off by even one's best efforts, one should cease to reflect on it with sorrow. This is the medicine for sorrow, viz., not to think of it. By thinking of it, one can never dispel it; on the other hand, by thinking upon sorrow, one only enhances it. Mental griefs should be killed by wisdom; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understandings. Youth, beauty, life, stored wealth, health, association with those that are loved,--these all are exceedingly transitory. One possessed of wisdom should never covet them. One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing it. There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable. That man who casts off both joy and sorrow, is said to attain to Brahma. When such a man departs from this world, men of wisdom never indulge in any sorrow on his account. In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it. Men of little understanding, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented. All combinations are destined to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion anti life is certain to end in death. Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth. One's allotted period of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there (in this world) that one should reckon as durable? Those persons who, reflecting on the nature of all creatures and concluding that it is beyond the grasp of the mind, turn their attention to the highest path, and, setting out, achieve a fair progress in it, have not to indulge in sorrow.[1764] Like a tiger seizing and running away with its prey, Death seizes and runs away with the man that is employed in such (unprofitable) occupation and that is still unsatiated with objects of desire and enjoyment. One should always seek to emancipate oneself from sorrow. One should seek to dispel sorrow by beginning one's operations with cheerfulness, that is, without indulging in sorrow the while, having freed oneself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all faults of conduct.[1765] The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.[1766] Before union, creatures are never subject to sorrow. Hence, one that has not fallen off from one's original nature, never indulges in sorrow when that union comes to an end.[1767] One should restrain one's sexual appetite and the stomach with the aid of patience. One should protect one's hands and feet with the aid of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be ruled with the aid of wisdom. Casting off love and affection for persons that are known as well as for those that are unknown, one should conduct oneself with humility. Such a person is said to be possessed of wisdom, and such a one surely finds happiness. That man who is pleased with his own Soul[1768] who is devoted to Yoga, who depends upon nothing out of self, who is without cupidity, and who conducts himself without the assistance of anything but his self, succeeds in attaining to felicity.'"

SECTION CCCXXXII

"'Narada said, When the vicissitudes of happiness and sorrow appear or disappear, the transitions are incapable of being prevented by either wisdom or policy or exertion. Without allowing oneself to fall away from one's true nature, one should strive one's best for protecting one's own Self. He who betakes himself to such care and exertion, has never to languish. Regarding Self as something dear, one should always seek to rescue oneself from decrepitude, death, and disease. Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a strong bowman. The body of a person that is tortured by thirst, that is agitated by agony, that is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.[1769] Days and nights are ceaselessly running bearing away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever turning back.[1770] The ceaseless succession of the lighted and the dark fortnights is wasting all mortal creatures without stopping for even a moment in this work. Rising and setting day after day, the Sun, who is himself undecaying, is continually cooking the joys and sorrows of all men. The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. If the fruits of man's acts were not dependent on other circumstances, then one would obtain whatever object one would desire. Even men of restrained senses, of cleverness, and of intelligence, if destitute of acts, never succeed in earning any fruits.[1771] Others, though destitute of intelligence and unendued with accomplishments of any kind, and who are really the lowest of men, are seen, even when they do not long after success, to be crowned with the fruition of all their desires.[1772] Some one else, who is always ready to do acts of injury to all creatures, and who is engaged in deceiving all the world, is seen to wallow in happiness. Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach.[1773] Do thou ascribe it as one of the faults of man! The vital seed, originating in one's nature from sight of one person, goes to another person. When imparted to the womb, it sometimes produces an embryo and sometimes fails. When sexual congress fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.[1774] As regards some men who are desirous of having offspring and who, for the fruition of their object, strive heartily (by worshipping diverse deities), they fail to procreate an embryo in the womb. Some person again, who fears the birth of an embryo as one fears a snake of virulent poison, finds a long-lived son born unto him and who seems to be his own self come back to the stages through which he has passed. Many persons with ardent longing for offspring and cheerless on that account, after sacrificing to many deities and undergoing severe austerities, at last beget children, duly borne for ten long months (in the wombs of their spouses), that prove to be veritable wretches of their race. Others, who have been obtained through virtue of such blessed rites and observances, at once obtain wealth and grain and diverse other sources of enjoyment earned and stored by their sires. In an act of congress, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity afflicting the mother. Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose acts have all been performed with that gross body made of flesh and phlegm.[1775] Upon the dissolution of the body, another body, which is as much destructible as the one that is destroyed, is kept ready for the burnt and destroyed creature (to migrate into) even as one boat goes to another for transferring to itself the passengers of the other.[1776] In consequence of an act of congress, a drop of the vital seed, that is inanimate, is cast into the womb. I ask thee, through whose or what care is the embryo kept alive? That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there. In the womb, amid urine and faeces, one's sojourn is regulated by Nature. In the matter of residence therein or escape therefrom, the born creature is not a free agent. In fact, in these respects, he is perfectly helpless. Some embryos fall from the womb (in an undeveloped state). Some come out alive (and continue to live). While as regards some, they meet with destruction in the womb, after being quickened with life, in consequence of some other bodies being ready for them (through the nature of their acts).[1777] That man who, in an act of sexual congress, injects the vital fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of congress. When the allotted period of a person's life is at its close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The person, however, undergoes no change.[1778] Without doubt, when persons are afflicted by diseases as little animals assailed by hunters, they then lose the powers of rising up and moving about. If when men are afflicted by diseases, they wish to spend even vast wealth, physicians with their best efforts fail to alleviate their pain. Even physicians, that are well-skilled and well-up in their scriptures and well-equipt with excellent medicines, are themselves afflicted by disease like animals assailed by hunters. Even if men drink many astringents and diverse kinds of medicated ghee, they are seen to be broken by decrepitude like trees by strong elephants. When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill. Like larger animals assailing smaller ones, ailments are seen to afflict even terrible kings of fierce energy and invincible prowess. All men, reft of the power of even uttering cries indicate of pain, and overwhelmed by error and grief, are seen to be borne away along the fierce current into which they have been thrown. Embodied creatures, even when seeking to conquer nature, are unable to conquer it with the aid of wealth, of sovereign power, or of the austerest penances.[1779] If all attempts men make were crowned with success, then men would never be subject to decrepitude, would never come upon anything disagreeable, and lastly would be crowned with fruition in respect of all their wishes. All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with wish.[1780] Even men that are perfectly heedful, that are honest, and brave and endued with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants.[1781] Some men are seen whose calamities disappear before even these are marked or noticed by them. Others there are who are seen to possess no wealth but who are free from misery of every kind. A great disparity is observable in respect of the fruits that wait upon conjunctions of acts. Some are seen to bear vehicles on their shoulders, while some are seen to ride on those vehicles. All men are desirous of affluence and prosperity. A few only have cars (and elephants and steeds) dragged (or walking) in their processions. Some there are that fail to have a single spouse when their first-wedded ones are dead; while others have hundreds of spouses to call their own. Misery and happiness are the two things that exist side by side. Men have either misery or happiness. Behold, this is a subject of wonder! Do not, however, suffer thyself to be stupefied by error at such a sight! Cast off both righteousness and sin! Cast off also truth and falsehood! Having cast off truth and falsehood, do thou then cast off that with whose aid thou shalt cast off the former! O best of Rishis, I have now told thee that which is a great misery! With the aid of such instructions, the deities (who were all human beings) succeeded in leaving the Earth for becoming the denizens of heaven!

"'Hearing these words of Narada Suka, endued with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not arrive at any certainty of conclusion. He understood that one suffers great misery in consequence of the accession of children and spouses; that one has to undergo great labour for the acquisition of science and Vedic lore. He, therefore, asked himself, saying,--What is that situation which is eternal and which is free from misery of every kind but in which there is great prosperity?--Reflecting for a moment upon the course ordained for him to run through, Suka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity. He questioned himself, saying,--How shall I, tearing all attachments and becoming perfectly free, attain to that excellent end? How, indeed, shall I attain to that excellent situation whence there is no return into the ocean of diverse kinds of birth! I desire to obtain that condition of existence whence there is no return! Casting off all kinds of attachments, arrived at certainty by reflection with the aid of the mind, I shall attain to that end! I shall attain to that situation in which thy Soul will nave tranquillity, and when I shall be able to dwell for eternity without being subject to decrepitude or change. It is, however, certain that that high end cannot be attained without the aid of Yoga. One that has attained to the state of perfect knowledge and enlightenment never receives an accession of low attachments through acts.[1782] I shall, therefore, have recourse to Yoga, and casting off this body which is my present residence, I shall transform myself into wind and enter that mass of effulgence which is represented by the sin.[1783] When Jiva enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, falls down on the Earth and having once more acquired sufficient merit returns to heavens.[1784] The moon is always seen to wane and once more wax. Seeing this waning and waxing that go on repeatedly, I do not wish to have a form of existence in which there are such changes. The Sun warms all the worlds by means of his fierce rays. His disc never undergoes any diminution. Remaining unchanged, he drinks energy from all things. Hence, I desire to go into the Sun of blazing effulgence.[1785] There I shall live, invincible by all, and in my inner soul freed from all fear, having cast off this body of mine in the solar region. With the great Rishis I shall enter the unbearable energy of the Sun. I declare unto all creatures, unto these trees, these elephants, these mountains, the Earth herself, the several points of the compass, the welkin, the deities, the Danavas, the Gandharvas, the Pisachas, the Uragas, and the Rakshasas, that I shall, verily, enter all creatures in the world.[1786] Let all the gods with the Rishis behold the prowess of my Yoga today!--Having said these words, Suka, informed Narada of world wide celebrity of his intention. Obtaining Narada's permission, Suka then proceeded to where his sire was. Arrived at his presence, the great Muni, viz., the high-souled and Island-born Krishna, Suka walked round him and addressed him the usual enquiries. Hearing of Suka's intention, the highsouled Rishi became highly pleased. Addressing him, the great Rishi said,--O son, O dear son, do thou stay here to-day so that I may behold thee for some time for gratifying my eyes,--Suka, however, was indifferent to that request. Freed from affection and all doubt, he began to think only of Emancipation, and set his heart on the journey. Leaving his sire, that foremost of Rishis then proceeded to the spacious breast of Kailasa which was inhabited by crowds of ascetics crowned with success.'"

SECTION CCCXXXIII

"Bhishma said, Having ascended the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level spot free from blades of grass and retired from the haunts of other creatures. Agreeably to the direction of the scriptures and to the ordinances laid down, that ascetic, conversant with the gradual order of the successive processes of Yoga, held his soul first in one place and then in another, commencing from his feet and proceeding through all the limbs. Then when the Sun had not risen long, Suka sat, with his face turned Eastwards, and hands and feet drawn in, in an humble attitude. In that spot where the intelligent son of Vyasa sat prepared to address himself to Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terror-inspiring. He then beheld his own Soul freed from all attachments. Beholding that highest of all things, he laughed in joy.[1787] He once more set himself pre-pared to Yoga for attaining to the path of Emancipation. Becoming the great master of Yoga, he transcended the element of space. He then circumambulated the celestial Rishi Narada, and represented unto that foremost of Rishis the fact of his having addressed himself to the highest Yoga.

"Suka said,--I have succeeded in beholding the path (of Emancipation), I have addrest myself to it. Blessed be thou, O thou of wealth of penances! I shall, through thy grace, O thou of great splendour, attain to an end that is highly desirable!"

"Bhishma said,--'Having received the permission of Narada, Suka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of space. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of traversing through the welkin, the blessed Suka of fixed conclusion, then identified himself with the element of Wind. As that foremost of regenerate ones, possessed of effulgence like that of Garuda, was traversing through the skies with the speed of the wind or thought, all creatures, cast their eyes upon him. Endued with the splendour of fire or the Sun, Suka then regarded the three worlds in their entirety as one homogenous Brahma, and proceeded along that path of great length. Indeed, all creatures mobile and immobile, cast their eyes upon him as he proceeded with concentrated attention, and a tranquil and fearless soul. All creatures, agreeably to the ordinance and according to their power, worshipped him with reverence. The denizens of heaven rained showers of celestial flowers upon him. Beholding him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally amazed. And they asked themselves,--who is this one that has attained to success by his penances?--With gaze with-drawn from his own body but turned upwards he is filling us all with pleasure by his glances!--Of highly righteous soul and celebrated through-out the three worlds, Suka proceeded in silence, his face turned towards the East and gaze directed towards the sun. As he proceeded, he seemed to fill the entire welkin with an all-pervading noise. Beholding him coming in that way, all the tribes of the Apsaras, struck with awe, O king, became filled with amazement. Headed by Panchachuda and others, they looked at Suka with eyes expanded by wonder. And they asked one another, saying;--What deity is this one that has attained to such a high end? Without doubt, he comes hither, freed from all attachments and emancipated from all desires!--Suka then proceeded to the Malaya mountains where Urvasi and Purvachitti used to dwell always. Both of them beholding the energy of the son of the great regenerate Rishi, became filled with wonder. And they said,--Wonderful is this concentration of attention (to Yoga) of a regenerate youth who was accustomed to the recitation and study of the Vedas! Soon will he traverse the entire welkin like the Moon. It was by dutiful service and humble ministrations towards his sire that he acquired this excellent understanding. He is firmly attached to his sire, possessed of austere penances, and is very much loved by his sire. Alas, why has he been dismissed by his inattentive father to proceed (thus) along a way whence there is no return?--Hearing these words of Urvasi, and attending to their import, Suka, that foremost of all persons conversant with duties, cast his eyes on all sides, and once more beheld the entire welkin, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers. All the deities also of both sexes, joining their hands, paid reverence to the son of the Island-born Rishi and gazed at him with wonder and respect. That foremost of all righteous men, Suka, addressing all of them, said these words,--If my sire follow me and repeatedly call after me by my name, do all of you together return him an answer for me. Moved by the affection all of you bear for me, do you accomplish this request of mine!--Hearing these words of Suka, all the points of the compass, all the forest, all the seas, all the rivers, and all the mountains, answered him from every side, saying,--We accept thy command, O regenerate one! It shall be as thou sayst! It is in this way that we answer the words spoken by the Rishi!

SECTION CCCXXXIV

"Bhishma said, 'Having spoken in this way (unto all things), the regenerate Rishi of austere penances, viz., Suka, stayed on his success casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Sattwa. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes, freed from every indication, that is, in Brahma, blazing like a smokeless fire. Meteors began to shoot. The points of the compass seemed to be ablaze. The Earth trembled. All those phenomena seemed exceedingly wonderful. The trees began to cast off their branches and the mountains their summits. Loud-reports (as of thunder) were heard that seemed to rive the Himavat mountains. The sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth. The lakes and rivers and seas were all agitated. Vasava poured showers of rain of excellent taste and fragrance. A pure breeze began to blow, bearing excellent perfumes. Suka as he proceeded through the welkin, beheld two beautiful summits, one belonging to Himavat and another to Meru. These were in close contact with each other. One of them was made of gold and was, therefore yellow; the other was white, being made of silver. Each of them, O Bharata, was a hundred yojanas in height and of the same measure in breadth. Indeed, as Suka journeyed towards the north, he saw those two beautiful summits. With a fearless heart he dashed against those two summits that were united with each other. Unable to bear the force, the summits were suddenly rent in twain. The sight they thereupon presented, O monarch, was exceedingly wonderful to behold. Suka pierced through those summits, for they were unable to stop his onward course. At this a loud noise arose in heaven, made by the denizens thereof. The Gandharvas and the Rishis also and others that dwelt in that mountain being rent in twain and Suka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, consisting of the words--Excellent, Excellent!--He was adored by the Gandharvas and the Rishis, by crowds of Yakshas and Rakshasas, and all tribes of the Vidyadharas. The entire firmament became strewn with celestial flowers showered from heaven at that moment when Suka thus pierced through that impenetrable barrier, O monarch! The righteous-souled Suka then beheld from a high region the celestial stream Mandakini of great beauty, running below through a region adorned by many flowering groves and woods. In these waters many beautiful Apsaras were sporting. Beholding Suka who was bodiless, those unclad aerial beings felt shame. Learning that Suka had undertaken his great journey, his sire Vyasa, filled with affection, followed him behind along the same aerial path. Meanwhile Suka, proceeding through that region of the firmament that is above the region of the wind displayed his Yoga-prowess and identified himself with Brahma.[1788] Adopting the subtile path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that spot whence Suka first undertook his journey. Proceeding along the same way, Vyasa beheld the mountain summit rent in twain and through which Suka has passed. Encountering the Island-born ascetic, the Rishis began to represent to him the achievements of his son. Vyasa, however, began to indulge in lamentations, loudly calling upon his son by name and causing the three worlds to resound with the noise he made. Meanwhile, the righteous-souled Suka, who had entered the elements, had become their soul and acquired omnipresence, answered his sire by uttering the monosyllable Bho in the form of an echo. At this, the entire universe of mobile and immobile creatures, uttering the monosyllable Bho, echoed the answer of Suka. From that time to this, when sounds are uttered in mountain-caves or on mountain-breasts, the latter, as if in answer to Suka still echo them (with the monosyllable Bho). Having cast off all the attributes of sound, etc., and showing his Yoga-prowess in the manner of his disappearance, Suka in this way attained to the highest station. Beholding that glory and puissance of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son with grief. The Apsaras were sporting on the banks of the celestial stream Mandakini, seeing the Rishi seated there, became all agitated with grave shame and lost heart. Some of them, to hide their nudity, plunged into the stream, and some entered the groves hard by, and some quickly took up their clothes, at beholding the Rishi. (None of them had betrayed any signs of agitation at sight of his son). The Rishi, beholding these movements, understood that his son had been emancipated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame. As Vyasa was seated there, the auspicious god Siva, armed with Pinaka, surrounded on all sides by many deities and Gandharvas and adored by all the great Rishis came thither. Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words unto him.--Thou hadst formerly solicited from me a son possessed of the energy of Fire, of Water, of Wind, and of Space; Procreated by thy penances, the son that was born unto thee was of that very kind. Proceeding from my grace, he was pure and full of Brahma-energy. He has attained to the highest end--an end which none can win that has not completely subjugated his senses, nor can be won by even any of the deities. Why then, O regenerate Rishi, dost thou grieve for that son? As long as the hills will last, as long as the ocean will last, so long will the fame of thy son endure undiminished! Through my grace, O great Rishi thou shalt behold in this world a shadowy form resembling thy son, moving by the side and never deserting thee for a single moment!--Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi beheld a shadow of his son by his side. He returned from that place, filled with joy at this. I have now told thee, O chief of Bharata's race, everything regarding the birth and life of Suka about which thou hadst asked me. The celestial Rishi Narada and the great Yogin Vyasa had repeatedly told all this to me in days of yore when the subject was suggested to him in course of conversation. That person devoted to tranquillity hears this sacred history directly connected with the topic of Emancipation is certain to attain to the highest end."[1789]

SECTION CCCXXXV

"Yudhishthira said, 'If a man be a house-holder or a Brahmacharin, a forest-recluse or a mendicant, and if he desires to achieve success, what deity should he adore? How can he certainly acquire heaven and attain that which is of the highest benefit (viz., Emancipation)? According to what ordinances should he perform the homa in honour of the gods and the Pitris? What is the region to which one goes when one becomes emancipated? What is the essence of Emancipation? What should one do so that one, having attained to heaven, would not have to fall down thence? Who is the deity of the deities? And who is the Pitri of the Pitris? Who is he that is superior to him, who is the deity of the deities and the Pitri of the Pitris? Tell me all this, O Grandsire!'

"Bhishma said, O thou that art well acquainted with the art of questioning, this question that thou hast asked me, O sinless one, is one that touches a deep mystery. One cannot answer it with the aid of the science of argumentation, even if one were to strive for a hundred years. Without the grace of Narayana, O king, or an accession of high knowledge, this question of thine is incapable of being answered. Connected though this topic be with a deep mystery, I shall yet, O slayer of foes, expound it to thee![1790] In this connection is cited the old history of the discourse between Narada and the Rishi Narayana. I heard it from my sire that in the Krita age, O monarch, during the epoch of the Self-born Manu, the eternal Narayana, the Soul of the universe, took birth as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self-create Krishna.[1791] Amongst them all, Narayana and Nara underwent the severest austerities by repairing to the Himalayan retreat known by the name of Vadari, by riding on their golden ears. Each of those cars was furnished with eight wheels, and made up of the five primal elements, and looked exceedingly beautiful.[1792] Those original regents of the world who had taken birth as the sons of Dharma, became exceedingly emaciated in person in consequence of the austerities they had undergone. Indeed, for those austerities and for their energy, the very deities were unable to look at them. Only that deity with whom they were propitiated could behold them. Without doubt, with his heart devoted to them, and impelled by a longing desire to be-hold them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and wandered over all the world. Possessed of great speed, he at last repaired to that spot whereon was situated the retreat of Vadari. Impelled by curiosity he entered that retreat at the hour of Nara's and Narayana's, performing their daily rites. He said unto himself.--This is truly the retreat of that Being in whom are established all the worlds including the deities, the Asuras, the Gandharvas, the Kinnaras, and the great snakes! There was only one form of this great Being before. That form took birth in four shapes for the expansion of the race of Dharma which have been reared by that deity. How wonderful it is that Dharma has thus been honoured by these four great deities viz., Nara, Narayana, and Hari and Krishna! In this spot Krishna and Hari dwelt formerly. The other two, however, viz., Nara and Narayana, are now dwelling here engaged in penances for the object of enhancing their merit. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the sires of all creatures, and the illustrious deities of all beings. Endued with high intelligence, what is that deity whom these two worship? Who are those Pitris whom these two Pitris of all beings adore?--Thinking of this in his mind, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods. After those two deities had finished their adoration to _their_ deities and the Rishis, they looked at the celestial Rishi arrived at their retreat. The latter was honoured with those eternal rites that are ordained in the scriptures. Beholding that extraordinary conduct of the two original deities in themselves worshipping other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honours he had received. With a cheerful soul he cast his eyes then on Narayana, and bowing unto Mahadeva he said these words.

"Narada said, In the Vedas and the Puranas, in the Angas and the subsidiary Angas thou art sung with reverence, thou art unborn and eternal. Thou art the Creator. Thou art the mother of the universe. Thou art the embodiment of Immortality and thou art the foremost of all things. The Past and the Future, indeed, the entire universe has been established on thee! The four modes of life, O lord, having the domestic for their first, ceaselessly sacrifice to thee that art of diverse forms. Thou art the father and the mother and the eternal preceptor of the universe. We know not who is that deity or that Pitri unto whom thou art sacrificing to-day!

"The holy one said, This topic is one about which nothing should be said. It is an ancient mystery. Thy devotion to me is very great. Hence, O regenerate one, I shall discourse to thee on it agreeably to the truth. That which is minute, which is inconceivable, unmanifest, immobile, durable, destitute of all connection with the senses and the objects of the senses, that which is dissociated from the (five) elements--that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three attributes of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures. From Him hath followed the unmanifest, O foremost of regenerate ones, possessed of the three attributes of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Prakriti and dwell in all manifest forms. Know that She is the source whence we two have sprung. That all-pervading Soul, which is made up of all existent and non-existent things, is adored by us. Even He is what we worship in all those rites that we perform in honour of the deities and the Pitris. There is no higher deity or Pitri than He. O regenerate one, He should be known as our Soul. It is him that we worship. This course of duties followed by men has, O regenerate one, been promulgated by Him. It is His ordinance that we should duly perform all the rites laid down in respect of the deities and the Pitris. Brahman, Sthanu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Parameshthi, Vivaswat, Shoma, he that has been called Karddama, Krodha, Avak, and Krita,--these one and twenty persons, called Prajapatis, were first born. All of them obeyed the eternal law of the Supreme God Observing all the rites, in detail, that were ordained in honour of the deities and the Pitris, all those foremost of regenerate persons acquired all those objects which they sought. The incorporeal denizens of Heaven itself bow to that Supreme deity and through His grace they attain to those fruits and that end which He ordains for them. This is the settled conclusion of the scriptures that these persons freed from these seven and ten attributes, (viz., the five senses of knowledge, the five senses of action, the five vital breaths, and mind and understanding), who have cast off all acts, and are divested of the five and ten elements which constitute the gross body, are said to be Emancipate. That which the Emancipate attain to as their ultimate end is called by the name of Kshetrajna. He is regarded (in the scriptures) as both possessed of and free from all the attributes. He can be apprehended by Knowledge alone. We two have sprung from Him. Knowing him in that way, we adore that eternal Soul of all things. The Vedas and all the modes of life, though characterised by divergences of opinion, all worship Him with devotion. It is He who, speedily moved to grace, confers on them high ends fraught with felicity. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, attain to ends that are much higher, for they succeed in entering Him and becoming merged in his Self. I have now, O Narada, discoursed to thee on what is high mystery moved by the love I bear to thee for thy devotion to me. Indeed, in consequence of that devotion which thou professest towards me, thou hast succeeded in listening to this my discourse!"

SECTION CCCXXXVI

"Bhishma said, 'Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words unto Narayana for the good of the world.

"Narada said, Let that object be accomplished for which thou, O self-born Being, hast taken birth in four forms in the house of Dharma! I shall now repair (to the White Island) for beholding thy original nature. I always worship my seniors. I have never divulged the secrets of others. O lord of the universe, I have studied the Vedas with care. I have undergone austere penances. I have never spoken an untruth. As ordained in the scriptures, I have always protected the four that should be protected.[1793] I have always behaved equally towards friends and foes. Wholly and conclusively devoted to Him, that first of deities, viz., the Supreme Soul, I incessantly adore Him. Having cleansed my soul by these acts of special merit, why shall I not succeed in obtaining a sight of that Infinite Lord of the universe?--Hearing these words of Parameshthi's son, Narayana, that protector of the scriptures, dismissed him, saying,--Go, O Narada!--Before dismissing him, however, the great deity worshipped the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also gave due honours to the ancient Rishi Narayana. After such honours had been mutually given and received, the son of Parameshthi departed from that spot. Endued with high Yoga-puissance, Narada suddenly soared into the firmament and reached the summit of the mountains of Meru. Proceeding to a retired spot on that summit, the great ascetic took rest for a short while. He than cast his eyes towards the north western direction and beheld an exceedingly wonderful sight. Towards the north, in the ocean of milk, there is a large island named the White Island. The learned say that its distance from the mountains of Meru is greater than two and thirty thousand Yojanas. The denizens of that realm have no senses. They live without taking food of any kind. Their eyes are winkless. They always emit excellent perfumes. Their complexions are white. They are cleansed from every sin. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as thunder. They regard honour and dishonour in the same light. They all look as if they are of celestial origin. Besides, all of them are endued, with auspicious marks and great strength. Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them has four Mushkas.[1794] The soles of their feet are marked by hundreds of lines. They have sixty teeth all of which are white (and large), and eight smaller ones. They have many tongues. With those tongues they seem to lick the very Sun whose face is turned towards every direction. Indeed, they seem to be capable of devouring that deity from whom hath sprung the entire universe, the Vedas, the deities, and the Munis wedded to the attribute of tranquillity.

"Yudhishthira said,--'O grandsire, thou hast said that those beings have no senses, that they do not eat anything for supporting their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end to which they attain? O chief of Bharata's race, are the indications of those men that become emancipate the same as those by which the denizens of the White Island are distinguished? Do thou dispel my doubts? The curiosity I feel is very great. Thou art the repository of all histories and discourses. As regards ourselves, we entirely depend on thee for knowledge and instruction!

"Bhishma continued,--'This narrative, O monarch, which I have heard from my sire, is extensive. I shall now recite it to thee. Indeed, it is regarded as the essence of all narratives. There was, in times past, a king on Earth of the name of Uparichara. He was known to be the friend of Indra, the chief of the celestials. He was devoted to Narayana known also by the name of Hari. He was observant of all the duties laid down in the scriptures. Ever devoted to his sire, he was always heedful and ready for action. He won the sovereignty of the world in consequence of a boon he had obtained from Narayana. Following the Sattwata ritual that had been declared in days of yore by Surya himself, king Uparichara used to worship the God of gods (Narayana), and when his worship was over, he used to adore (with what remained) the grandsire of the universe.[1795] After worshipping the Grandsires (Pitris), he worshipped the Brahmanas. He then divided the offerings among those that were dependent on him. With what remained after serving those, the king satisfied his own hunger. Devoted to truth, the monarch abstained from doing any injury to any creature. With his whole soul, the king was devoted to that God of gods, viz., Janarddana, who is without beginning and middle and end, who is the Creator of the universe, and who is without deterioration of any kind. Beholding the devotion to Narayana of that slayer of foes, the divine chief of the celestials himself shared with him his own seat and bed. His kingdom and wealth and spouses and animals were all regarded by him as obtained from Narayana. He, therefore, offered all his possessions to that great deity.[1796] Adopting the Sattwata ritual, king Uparichara, with concentrated soul, used to discharge all his sacrificial acts and observances, both optional and obligatory. In the place of that illustrious king, many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana. As long as that slayer of foes continued to rule his kingdom righteously, no untruth ever escaped his lips and no evil thought ever entered his mind. With his limbs he never committed even the slightest sin. The seven celebrated Rishis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishta of great energy, who came to be known by the name of Chitra-sikhandins, uniting together on the breast of that foremost of mountains, viz., Meru, promulgated an excellent treatise on duties and observances that was consistent with the four Vedas. The contents of that treatise were uttered by seven mouths, and constituted the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-sikhandins, those seven Rishis constitute the seven (Pravriti) elements (of Mahat, Ahankara, etc.) and the Selfborn Manu, who is the eighth in the enumeration, constituted original Prakriti. These eight uphold the universe, and it was these eight that promulgated the treatise adverted to. With their senses and minds under complete control, and ever devoted to Yoga, these eight ascetics, with concentrated souls, are fully conversant with the Past, the Present and the Future, and are devoted to the religion of Truth.--This is good this is Brahma,--this is highly beneficial,--reflecting in their minds in this way, those Rishis created the worlds, and the science of morality and duty that governs those worlds. In that treatise the authors discoursed on Religion and Wealth and Pleasure, and subsequently on Emancipation also. They also laid down in it the various restrictions and limitations intended for the Earth as also for Heaven. They composed that treatise after having worshipped with penances the puissant and illustrious Narayana called also Hari, for a thousand celestial years, in company with many other Rishis. Gratified with their penances and worship, Narayana commanded the goddess of speech, viz. Saraswati, to enter into the person of those Rishis. The goddess, for the good of the worlds did what she was ordered. In consequence of the entrance of the goddess of speech into their persons, those Rishis, well conversant with penances, succeeded in composing that foremost of treatises in respect of vocables, import, and reason.[1797] Having composed that treatise sanctified with the syllable Om, the Rishis first of all read it to Narayana who became highly pleased with what he heard. The foremost of all Beings then addressed those Rishis in an incorporeal voice and said,--Excellent is this treatise that ye have composed consisting of a hundred thousand verses. The duties and observances of all the worlds will flow from this your work! In complete accordance with the four Vedas, viz., the Yajushes, the Samans, and the Atharvans of Angiras, the treatise of yours will be an authority in all the worlds in respect of both Pravritti and Nivritti.[1798] Agreeably to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Wrath, and yourselves, Ye Brahmanas, as representing the Pravriti-elements (of Mahat, Ahankara, etc.), Surya, and Chandramas, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma (or the Vedas), they all live and act in their respective spheres and are all respected as authorities. Even this treatise that ye have composed shall be regarded by all persons in the same light, viz., as a work of the highest authority. This is my command. Guided by this treatise, the Self-born Manu himself will declare to the world its course of duties and observances. When Usanas and Vrihaspati will arise, they also will promulgate their respective treatises on morality and religion, guided by and quoting from this your treatise.[1799] After the publication of his treatise by the Self-born Manu and of that by Usanas, and after the publication of the treatise also by Vrihaspati, this science composed by you will be acquired by king Vasu (otherwise known by the name of Uparichara). Indeed ye foremost of regenerate ones, that king will acquire this knowledge of this work from Vrihaspati. That King, filled with all good thoughts, will become deeply devoted to me. Guided by this treatise, he will accomplish all his religious acts and observances. Verily, this treatise composed by you will be the foremost of all treatise on morality and religion. Possessed of the excellence, this treatise is fraught with instructions for acquiring both Wealth and Religious merit, and is full of mysteries. In consequence of the promulgation of this treatise of yours, ye will be progenitors of an extensive race. King Uparichara also will become endued with greatness and prosperity. Upon the death, however, of that king, this eternal treatise will disappear from the world. I tell you all this.--Having said these words unto all those Rishis, the invisible Narayana left them and proceeded to some place that was not known to them. Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all duties and observances. Subsequently, when Vrihaspati was born in Angiras's race in the first or the Krita age, those seven Rishis charged him with the task of promulgating their treatise which was consistent with the Upanishads and the several branches of the Vedas. They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then proceeded to the place they chose, resolved to devote themselves to penances.'"

SECTION CCCXXXVII

"Bhishma said, 'Then upon the expiration of the great Kalpa, when the celestial Purohita Vrihaspati was born in the race of Angiras, all the deities became very happy. The words, Vrihat, Brahma, and Mahat all bear the same sense.[1800] The celestial Purohita, O king came to be called Vrihaspati because he was endued with all these attributes. King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the foremost of his disciples. Admitted as such, he began to study at the feet of his preceptor that science which was composed by the seven Rishis who were (otherwise) known by the name of Chitrasikhandins. With soul cleansed from all sorts of evil by sacrifices and other religious rites, he ruled the Earth like Indra ruling the Heaven. The illustrious king performed a great Horse-sacrifice in which his preceptor Vrihaspati became the Hota. The sons of Prajapati (Brahman) themselves, viz., Ekata, Dwita, and Trita, became the Sadasyas in that sacrifice.[1801] There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Raivya, Arvavasu, Parvavasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Santi, otherwise called Vedasiras, the foremost of Rishis, viz., Kapila, who was the father of Salihotra, the first Kalpa, Tittiri the elder brother of Vaisampayana, Kanwa, and Devahotra, in all forming sixteen. In that great sacrifice, O monarch, all the requisite articles were collected. No animals were slain in it. The king had ordained it so. He was full of compassion. Of pure and liberal mind, he had cast off all desires, and was well-conversant with all rites. The requisites of that sacrifice all consisted of the products of the wilderness. The ancient God of gods (viz., Hari), became highly gratified with the king on account of that sacrifice. Incapable of being seen by any one else, the great God showed himself to his worshipper. Accepting by taking its scent, the share offered to him he himself took up the Purodasa.[1802] The great God took up the offerings without being seen by any one. At this, Vrihaspati became angry. Taking up the ladle he hurled it with violence at the sky, and began to shed tears in wrath. Addressing king Uparichara he said,--Here, I place this as Narayana's share of the sacrificial offerings. Without doubt, he shall take it before my eyes.

"Yudhishthira said, 'In the great sacrifice of Uparichara, all the deities appeared in their respective forms for taking their shares of the sacrificial offerings and were seen by all. Why is it that the puissant Hari only acted otherwise by invisibly taking his share?'

"Bhishma continued, 'When Vrihaspati gave way to wrath, the great king Vasu and all his Sadasyas sought to pacify the great Rishi. With cool heads, all of them addressed Vrihaspati, saying,--It behoveth thee not to give way to anger. In this Krita age, this anger to which thou hast given way, should not be the characteristic of any one. The great deity for whom the share of the sacrificial offerings was designed by thee, is himself free from anger. He is incapable of being seen either by ourselves or by thee, O Vrihaspati! Only he can see Him to whom He becomes gracious.--Then the Rishis Ekata, Dwita, and Trita, who were well conversant with the science of morality and duties compiled by the seven Rishis, addressed that conclave and began the following narration.--We are the sons of Brahman, begotten by a fiat of his will (and not in the ordinary way). Once on a time we repaired to the north for obtaining what is for our highest good. Having undergone penances for thousands of years and acquired great ascetic merit, we again stood on only one foot like fixed stakes of wood. The country where we underwent the austerest of penances, lies to the north of the mountains of Meru and on the shores of the Ocean of Milk. The object we had in mind was how to behold the divine Narayana in his own form. Upon the completion of our penances and after we had performed the final ablutions, an incorporeal voice was heard by us, O puissant Vrihaspati, at once deep as that of the clouds and exceedingly sweet and filling the heart with joy. The voice said,--Ye Brahmanas, well have ye performed these penances with cheerful souls. Devoted unto Narayana, ye seek to know how ye may succeed in beholding that god of great puissance! On the northern shores of the Ocean of Milk there is an island of great splendour called by the name of White Island. The men that inhabit that island have complexions as white as the rays of the Moon and that are devoted to Narayana. Worshippers of that foremost of all Beings, they are devoted to Him with their whole souls. They all enter that eternal and illustrious deity of a thousand rays.[1803] They are divested of senses. They do not subsist on any kind of food. Their eyes are winkless. Their bodies always emit a fragrance. Indeed, the denizens of White Island believe and worship only one God. Go thither, ye ascetics, for there I have revealed myself!--All of us, hearing these incorporeal words, proceeded by the way indicated to the country described. Eagerly desirous of beholding Him and our hearts full of Him, we arrived at last at that large island called White Island. Arrived there, we could see nothing. Indeed, our vision was blinded by the energy of the great deity and accordingly we could not see Him.[1804] At this, the idea, due to the grace of the great God Himself, arose in our minds that one that had not undergone sufficient penances could not speedily behold Narayana. Under the influence of this idea we once more set ourselves to the practice of some severe austerities, suited to the time and place, for a hundred years. Upon the completion of our vows, we beheld a number of men of auspicious features. All of them were white and looked like the Moon (in colour) and possessed of every mark of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some towards the East. They were engaged in silently thinking on Brahma.[1805] The Yapa performed by those high-souled persons was a mental yapa (and did not consist of the actual recitation of any mantras in words). In consequence of their hearts having been entirely set upon Him, Hari became highly pleased with them. The effulgence that was emitted by each of those men resembled, O foremost of ascetics, the splendours which Surya assumes when the time comes for the dissolution of the universe. Indeed, we thought that Island was the home of all Energy. All the inhabitants were perfectly equal in energy. There was no superiority or inferiority there among them.[1806] We then suddenly beheld once more a light arise, that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati. The inhabitants, assembling together, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Namas (we bow thee!) We then heard a very loud noise uttered by all of them together. It seemed that those men were employed in offering a sacrifice to the great God. As regards ourselves, we were suddenly deprived of our senses by his Energy. Deprived of vision and strength and all the senses, we could not see or feel anything.[1807] We only heard a loud volume of sound uttered by the assembled inhabitants. It said,--Victory to thee, O thou of eyes like lotus-petals! Salutations to thee, O Creator of the universe! Salutations to thee, O Hrishikesa, O foremost of Beings, O thou that art the First-born! Even this was the sound we heard, uttered distinctly and agreeably to the rules of orthoepy.[1808] Meanwhile, a breeze, fragrant and pure, blew, bearing perfumes of celestial flowers, and of certain herbs and plants that were of use on the occasion. Those men, endued with great devotion, possessed of hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then worshipping the great deity with mind, word, and deed.[1809] Without doubt, Hari appeared in that place whence the sound we heard arose. As regards ourselves, stupefied by His illusion, we could not see him. After the breeze had ceased and the sacrifice had been over, our hearts became agitated with anxiety, O foremost one of Angira's race. As we stood among those thousands of men all of whom were of pure descent, no one honoured us with a glance or nod. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, did not show any kind of feeling for us.[1810] We had been exceedingly tired. Our penances had emaciated us. At that time, an incorporeal Being addressed us from the sky and said unto us these words--These white men, who are divested of all outer senses, are competent to behold (Narayana). Only those foremost of regenerate persons whom these white men honoured with their glances, become competent to behold the great God.[1811] Go hence, ye Munis, to the place whence ye have come. That great Deity is incapable of being ever seen by one that is destitute of devotion. Incapable of being seen in consequence of his dazzling effulgence, that illustrious Deity can be beheld by only those persons that in course of long ages succeed in devoting themselves wholly and solely to Him. Ye foremost of regenerate one, ye have a great duty to per-form. After the expiration of this the Krita age, when the Treta age comes in course of the Vivaswat cycle, a great calamity will overtake the worlds. Ye Munis, ye shall then have to become the allies of the deities (for dispelling that calamity).--Having heard these wonderful words that were sweet as nectar, we soon got back to the place we desired, through the grace of that great Deity. When with the aid of even such austere penances and of offerings devoutly given in sacrifices, we failed to have a sight of the great Deity, how, indeed, can you expect to behold Him so easily? Narayana is a Great Being, He is the Creator of the universe. He is adorned in sacrifices with offerings of clarified butter and other food dedicated with the aid of Vedic mantras. He has no beginning and no end. He is Unmanifest. Both the Deities and the Danavas worship Him.--Induced by these words spoken by Ekata and approved by his companions, viz., Dwita and Trita, and solicited also by the other Sadasyas, the high-minded Vrihaspati brought that sacrifice to a completion after duly offering the accustomed adorations to the Deities. King Uparichara also, having completed his great sacrifice, began to rule his subjects righteously. At last, casting off his body, he ascended to heaven. After some time, through the curse of the Brahmanas, he fell down from those regions of felicity and sank deep into the bowels of the Earth. King Vasu, O tiger among monarchs, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not abate. Ever devoted to Narayana, and ever reciting sacred mantras having Narayana for their deity, he once more ascended to heaven through Narayana's grace. Ascending from the bowels of the Earth, king Vasu in consequence of the very highest end that he attained, proceeded to a spot that is even higher than the region of Brahman himself.'"[1812]

SECTION CCCXXXVIII

"Yudhishthira said, 'When the great king Vasu was so wholly devoted to Narayana, for what reason then did he fall down from heaven and why again had he to sink beneath the surface of the Earth?"

'Bhishma said, 'In this connection is cited an old narrative, O Bharata, of a discourse between the Rishis and the gods. The gods, once on a time, addressing many foremost of Brahmanas, said unto them that sacrifices should be performed by offering up Ajas as victims. By the word Aja should be understood the goat and no other animal.'

The Rishis said, The Vedic Sruti declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called Ajas. It behoveth you not to slay goats. Ye deities, that cannot be the religion of good and righteous people in which slaughter of animals is laid down. This, again, is the Krita age. How can animals be slaughtered in this epoch of righteousness?'

"Bhishma continued, While this discourse was going between the Rishis and the deities, that foremost of kings, viz., Vasu, was seen to come that way. Endued with great prosperity, the king was coming through the welkin, accompanied by his troops and vehicles and animals. Beholding king Vasu coming to that spot through the skies, the Brahmanas addressing the deities, said,--This one will remove our doubts. He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How, indeed, will the great Vasu, speak otherwise,--Having thus spoken unto each other, the deities and the Rishis quickly approached king Vasu and questioned him, saying,--O king, with what should one perform sacrifices? Should one sacrifice with the goat or with herbs and plants? Do thou dispel this doubt of ours. We constitute thee our judge in this matter.--Thus addressed by them, Vasu joined his hands in humility and said unto them.--Tell me truly, ye foremost of Brahmanas, what opinion is entertained by you in this matter?

"'The Rishis said, The opinion entertained by us, O king, is that sacrifices should be performed with grain. The deities, however, maintain that sacrifices should be performed with animals. Do thou judge between us and tell us which of these opinions is correct.'

"Bhishma continued, 'Learning what the opinion was that was entertained by the deities, Vasu, moved by partiality for them, said that sacrifices should be performed with animals. At this answer, all the Rishis, endued with the splendour of the Sun, became very angry. Addressing Vasu who was seated on his car and who had (wrongly) taken up the side of the deities, they said unto him,--Since thou hast (wrongly) taken up the side of the deities, do thou fall down from heaven. From this day, O monarch, thou shalt lose the power of journeying through the sky. Through our course, thou shalt sink deep below the surface of the Earth. After the Rishis had said these words, king Uparichara immediately fell down, O monarch, and went down a hole in Earth. At the command, however, of Narayana, Vasu's memory did not leave him. To the good fortune of Vasu, the deities, pained at the course denounced on him by the Brahmanas, began to think anxiously as to how that course might be neutralised. They said, This high-souled king hath been cursed for our sake. We, denizens of heaven, should unite together for doing what is good to him in return for that which he has done to us. Having quickly settled this in their minds with the aid of reflection, the deities proceeded to the spot where the king Uparichara was. Arrived, at his presence, they addressed him, saying, Thou art devoted to the great God of the Brahmanas (viz., Narayana). That great Lord of both the deities and the Asuras, gratified with thee, will rescue thee from the course that has been denounced upon thee. It is proper, however, that the high-souled Brahmanas should be honoured. Verily, O best of kings, their penances should fructify.[1813] Indeed, thou hast already fallen down from the sky on the Earth. We desire, however, O best of kings, to show thee a favour in one respect. As long as thou, O sinless one, shalt dwell in his hole, so long shalt thou receive (due sustenance, through our boon)! Those streaks of clarified butter which Brahmans with concentrated minds pour in sacrifices in accompaniment with sacred mantras, and which are called by the name of Vasudhara, shall be thine, through our care for thee! Indeed weakness or distress shall not touch thee.[1814] While dwelling, O king of kings, in the hole of the Earth, neither hunger nor thirst shall afflict thee for thou shalt drink those streaks of clarified butter called Vasudhara. Thy energy also shall continue unabated. In consequence also of this our boon that we grant thee, the God of gods, viz., Narayana will be gratified with thee, and He will bear thee hence to the region of Brahman!--Having granted these boons unto the king, the denizens of heaven, as also all those Rishis possessed of wealth of penances, returned each to his respective place. Then Vasu, O Bharata, began to adore the Creator of the universe and to recite in silence those sacred mantras that had come out of Narayana's mouth in days of yore.[1815] Although dwelling in a pit of the Earth, the king still worshipped Hari, the Lord of all the deities, in the well-known five sacrifices that are performed five times every day, O slayer of foes! In consequence of these adorations, Narayana, otherwise called Hari, became highly pleased with him who thus showed himself to be entirely devoted to Him, by wholly relying upon Him as his sole refuge, and who had completely subjugated his senses. The illustrious Vishnu, that giver of boons, then addressing Garuda of great speed, that foremost of birds, who waited upon Him as his servant, said these desirable words:--O foremost of birds, O thou that art highly blessed, listen to what I say! There is a great king of the name of Vasu who is of righteous soul and rigid vows. Through the wrath of the Brahmanas, he has fallen into a pit of the Earth. The Brahmans, have been sufficiently honoured (for their curse has fructified). Do thou go to that king now. At my command, O Garuda, go to that foremost of kings, viz., Uparichara who is now dwelling in a whole of the Earth and incapable of any longer sailing through the sky, and bring him up without delay into the welkin. Hearing these words of Vishnu, Garuda, spreading his wings and rushing with the speed of the wind, entered that hole in the Earth in which king Vasu was living. Suddenly taking the king up, the son of Vinata soared into the sky and there released the king from his beaks. At that moment, king Uparichara once more acquired his celestial form and re-entered the region of Brahman. It was in this way, O son of Kunti, that great king first fell down through the curse of the Brahmanas for a fault of speech, and once more ascended to heaven at the command of the great God (Vishnu). Only the puissant Lord Hari, that foremost of all Beings, was devoutly worshipped by him. It was for this devout worship that the king succeeded very soon in escaping from the curse denounced upon him by the Brahmanas and in regaining the felicitous regions of Brahman.

"Bhishma continued, 'I have thus told thee everything respecting the origin of the spiritual sons of Brahman. Listen to me with undivided attention, for I shall now narrate to thee how the celestial Rishi Narada proceeded in days of yore to White Island.'"

SECTION CCCXXXIX

"Bhishma said, 'Arrived at the spacious realm called White Island, the illustrious Rishi beheld those same white men possessed of lunar splendour (of whom I have already spoken to thee). Worshipped by them, the Rishi worshipped them in return by bending his head and reverencing them in his mind.[1816] Desirous of beholding Narayana, he began to reside there, attentively engaged in the silent recitation of mantras, sacred to him, and observant of vows of the most difficult kind, with concentrated mind, the regenerate Rishi, with arms upraised, stood in Yoga, and then sang the following hymn unto the Lord of the universe, Him, viz., who is at once the soul of attributes and divested of all attributes.

"Narada said, Salutations to thee, O God of gods, O thou that art freed from all acts! Thou art he who is divested of all attributes, who is the Witness of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space,[1817] who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth,[1818] who is the first of gods (Narayana), who is the giver of wealth (or of the fruits of acts), identified with Daksha and other Lords of the Creation, who is the Aswattha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech,[1819] who is the Lord of the universe (or Indra), who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the Lord of the waters (viz., Varuna), who is identifiable with the Emperor or the King, who is identifiable with the Regents of the several points of the compass, who is the refuge of the universe when it is dissolved in the final destruction,[1820] who is Undisplayed (unrevealed), who is the giver of the Vedas unto Brahman, who is identifiable with the sacrifices and Vedic studies achieved by Brahmanas with the aid of their bodies, who is identifiable with the four principal orders of the deities, who is every one of those four orders, who is possessed of effulgence, who is possessed of great effulgence, who is he unto whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the deities called Tushita, who is that other order called Mahatushita, who is the universal grinder (Death), who is desire and all diseases that have been created for aiding the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is Infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser, who is all the lesser sacrifices (like Agnihotra and others), who is all the larger sacrifices (like those called Brahma, etc.), who is all the Ritwijas, who is the origin of all sacrifices (viz., the Vedas), who is fire, who is the very heart of all sacrifices (viz., the mantras and hymns uttered in them), who is he that is hymned in sacrifices, who takes those shares of the sacrificial offerings that are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five sections or divisions of time (viz., day, night, month, season and year), who is incapable of being understood except by those scriptures that are called Pancharatra, who never shrinks from anything, who is unvanquished, who is only Mind (without a physical frame), who is known only by name, who is the Lord of Brahman himself, who has completed all the vows and observances mentioned in the Vedas,[1821] who is the Hansa (bearer of the triple stick), who is the Parama-hansa (divested of stick), who is the foremost of all sacrifices, who is Sankhya-yoga, who is the embodiment of the Sankhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus (the image of the egg whence the universe has sprung), who is the Lord of the universe, and whose troops go everywhere for protecting his worshippers. Thou takest birth as all creatures. Thou art the origin of the universe (of all creatures). Thy mouth is fire. Thou art that fire which courses through the waters of the ocean, issuing out all the while from an Equine head. Thou art the sanctified butter that is poured into the sacrificial fire. Thou art the car-driver (fire or heat that impels the body and causes it to live and grow). Thou art Vashat. Thou art the syllable Om. Thou art Penances. Thou art Mind. Thou art Chandramas. Thou sanctifiest the sacrificial butter. Thou art the Sun. Thou art the Dikgajas (Elephants) that are sanctioned in the four cardinal points of the compass. Thou illuminest the cardinal points of the compass. Thou illuminest the subsidiary points also. Thou art the Equine head. Thou art the first three mantras of the Rig Veda. Thou art the protector of the several orders of men (viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras). Thou art the five fires (beginning with Garhapatya). Thou art He who has thrice ignited the sacrificial fire called Nachi.[1822] Thou art the refuge of the six limbs (viz., the Vedas).[1823] Thou art the foremost of those Brahmanas that are employed in singing the Samans in sacrifices and other religious rites. Thou art Pragjyotish, and thou art he who sings the first Saman.[1824] Thou art the observer of those vows that depend upon the Vedas and that are observed by singers of Samanas. Thou art the embodiment of the Upanishad, called by the name of Atharvasiras. Thou art he who is the topic of the five foremost of scriptures (viz., those that appertain to the worship of Surya, of Sakti, of Ganesa, of Siva, and of Vishnu). Thou art called the preceptor that subsists only on the froth of water. Thou art a Valikhilya.[1825] Thou art the embodiment of him who has not fallen away from Yoga. Thou art the embodiment of correctness of judgment of reasoning. Thou art the beginning of the Yugas, thou art the middle of the Yugas and thou art their end. Thou art Akhandala (Indra). Thou art the two Rishis Prachina-garbha and Kausika. Thou art Purusthuta, thou art Puruhuta, thou art the artificer of the universe. Thou hast the universe for thy form. Thy motions are infinite. Thy bodies are infinite; thou art without end and without beginning, and without middle. Thy middle is unmanifest. Thy end is unmanifest. Thou hast vows for thy abode. Thou residest in the ocean. Thou hast thy home in Fame, in Penances, in Self-restraint, in Prosperity, in Knowledge, in grand Achievements, and in Everything belonging to the universe. Thou art Vasudeva. Thou art the grantor of every wish. Thou art Hanuman that bore Rama on his shoulders. Thou art the great Horse-sacrifice. Thou takest thy share of offerings made in great sacrifices.[1826] Thou art the grantor of boons, of happiness, of wealth. Thou art devoted to Hari., Thou art Restraint of the senses. Thou art vows and observances. Thou art mortifications, thou art severe mortifications, thou art very severe mortifications.[1827] Thou art he who observes vows and religious and other pious rites. Thou art freed from all errors. Thou art a Brahmacharin. Thou tookest birth in the womb of Prisni. Thou art he from whom have flowered all Vedic rites and acts. Thou art unborn. Thou pervadest all things. Thy eyes are on all things. Thou must not be apprehended by the senses. Thou art not subject to deterioration. Thou art possessed of great puissance. Thy body is inconceivably vast. Thou art holy, thou art beyond the ken of logic or argument. Thou art unknowable. Thou art the foremost of Causes. Thou art the Creator of all creatures and thou art their destroyer. Thou art the possessor of vast powers of illusion. Thou art called Chittrasikhandin. Thou art the giver of boons. Thou art the taker of thy share of the sacrificial offerings. Thou hast obtained the merit of all sacrifices. Thou art he who has been freed from all doubts, Thou art omnipresent. Thou art of the form of a Brahmana. Thou art fond of Brahmanas. Thou hast the universe for thy form. Thy form is very vast. Thou art the greatest friend. Thou art kind to all thy worshippers. Thou art the great deity of the Brahmanas. I am thy devoted disciple. I am desirous of beholding thee. Salutations to thee that art of the form of Emancipation.'"

SECTION CCCXL

"Bhishma said, 'Thus hymned with names that were not known to others, the Divine Narayana having the universe for his form showed himself to the ascetic Narada. His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled a blazing fire in complexion. The puissant Lord was somewhat of the form of Vishti.[1828] He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold. His complexion somewhat resembled the coral when first formed, and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the lapis lazuli. In some respects it resembled the hue of the blue lapis lazuli and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls. Bearing these diverse kinds of hues on his person, the eternal Deity appeared before Narada. He had a thousand eyes and was possessed of great beauty. He had a hundred heads and a hundred feet. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable Om and then the Gayatri following Om. With mind under complete control, the great Deity, called by the names of Hari and Narayana, by his other mouths, multitudinous in number, uttered many mantras from the four Vedas which are known by the name of Aranyaka. The Lord of all the deities, the great God who is adorned in sacrifices, held in his hands a sacrificial altar, a Kamandalu, few white gems, a pair of sandal, a bundle of Kusa blades, a deer-skin, a toothstick, and a little blazing fire.[1829] With cheerful soul, that foremost of regenerate persons, viz., Narada of restraining speech, bowed unto the great God and adored Him. Unto him whose head was still bent low in veneration, the first of all the deities, who is free from deterioration, said the following words.

"'The Holy one said, The great Rishis, Ekata, Dwita, and Trita, came to this realm from desire of obtaining a sight of me. They, however, were unable to have the fruition of their wishes. Nor can any one have a sight of me save those persons that are devoted to me with their whole hearts. As regards thee, thou art verily the foremost of all persons devoted to me with all their souls. These are my bodies, the best ones that I assume. These were born, O regenerate one, in the house of Dharma. Do thou worship them always, and do thou perform those rites that are laid down in the ordinances with respect to that worship. O Brahmana, do thou ask of me the boons thou desirest. I am gratified with thee to-day, and I appear unto thee now in my universal form as freed from decay and deterioration.

"Narada said, Since, O holy one, I have today succeeded in obtaining a sight of thee. I regard that I have won without any delay the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have gone through. This, indeed, is the highest boon thou hast granted me for thou hast shown thyself to me today. O Eternal Lord, Thou, O holy one, hast the universe for thy eye. Thou art the Lion. Thy form is identifiable with everything. Possessed of puissance, thou, O Lord, art vast and infinite.

Bhishma continued, 'Having thus shown Himself unto Narada, the son of Parameshthi, the great God addressed that ascetic and said,--Go hence, O Narada, and do not delay! These worshippers of mine, possessed of lunar complexions, are divested of all senses and do not subsist upon any kind of food. They are, again, all Emancipate; with minds wholly concentrated upon Me, people should think of Me. Such worshippers will never meet with any impediments. These men are all crowned with ascetic success and are highly blessed. In ancient times they became entirely devoted to me. They have been freed from the attributes of Rajas and Tamas. Without doubt, they are competent to enter me and become merged into my Self.--He that cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and that is beyond the ken of the sense of taste. He whom the three attributes of Sattwa, Rajas, and Tamas do not touch, who pervades all things and is the one Witness of the universe, and who is described as the Soul of the entire universe; He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and entire; He who transcends the twice twelve topics of enquiry and is regarded the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of the regenerate persons enter and become emancipate. He who is the eternal Supreme Soul and is known by the name of Vasudeva. Behold, O Narada, the greatness and puissance of God. He is never touched by acts good or bad. Sattwa, Rajas and Tamas, are said to be the three (original) attributes. These dwell and act in the bodies of all creatures. The Jiva-soul, called Kshetrajna, enjoys and endorse the action of these three attributes. He, however, transcends them and they cannot touch Him. Freed from these attributes, He is again their enjoyer and endorser. Having created them Himself, He is above them all. O celestial Rishi, the Earth, which is the refuge of the universe, disappears[1830] (when the hour for universal dissolution comes) into water, Water disappears into Light, and Light into Wind, Wind disappears into Space, and Space into Mind. Mind is a great creature, and it disappears into Unmanifest Prakriti. Unmanifest Prakriti, O Brahmana, disappears into inactive Purusha. There is nothing higher than Purusha which is Eternal. There is nothing among mobile and immobile things in the universe that is immutable, except Vasudeva, the eternal Purusha. Endued with great puissance, Vasudeva is the Soul of all creatures. Earth, Wind, Space, Water, and Light forming the fifth, the primal elements of great puissance. Mingling together they form what is called the body. Possessed of subtile prowess and invisible to all eyes, O Brahmana, the puissant Vasudeva then enter that combination of the five primal elements, called body. Such entrance is called his birth, and taking birth. He causes the body to move about and act. Without a combination of the five primal elements, no body can ever be formed. Without, again, the entrance of Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is possessed of great puissance and is called Jiva. He is known also by other names, viz., Sesha and Sankarshana. He that takes his rise, from that Sankarshana, by his own acts, Sanatkumara, and in whom all creatures merge when the universal dissolution comes, is the Mind of all creatures and is called by the name of Pradyumna. From Him (i.e., Pradyumna), arises He who is the Creator, and who is both Cause and Effect. From this last, everything, viz., the mobile and immobile universe, takes its rise. This one is called Aniruddha. He is otherwise called Isana, and He is manifest in all acts.[1831] That illustrious one, viz., Vasudeva, who is called Kshetrajna, and who is freed from attributes, should, O king of kings, be known as the puissant Sankarshana, when he takes birth as Jiva.[1832] From Sankarshana arises Pradyumna who is called 'He that is born as Mind.' From Pradyumna is He who is Aniruddha. He is Consciousness, He is Iswara (Supreme Lord). It is from me, that the entire mobile and immobile universe springs. It is from me, O Narada, that the indestructible and destructible, the existent and the non-existent, flow. They that are devoted to me enter into me and become emancipate. I am known as Purusha. Without acts, I am the Twenty-fifth. Transcending attributes, I am entire and indivisible. I am above all pairs of opposite attributes and freed from all attachments. This, O Narada, thou wilt fail to understand. Thou beholdest me as endued with a form. In a moment, if the wish arises, I can dissolve this form. I am the Supreme Lord and the Preceptor of the universe. That which thou beholdest of me, O Narada, is only an illusion of mine. I now seem to be endued with the attributes of all created things. Thou art not competent to know me. I have disclosed to thee duly my quadruple form. I am, O Narada, the Doer, I am Cause, and I am Effect. I am the sum-total of all living creatures. All living creatures have their refuge in me. Let not the thought be thine that thou hast seen the Kshetrajna. I pervade all things. O Brahmana, and am the Jiva-Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed. Those highly blessed men who, having won ascetic success, become wholly devoted to me, become freed from the attributes of both Rajas and Tamas and succeeds, on that account, in entering me, O great ascetic. He who is called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the aid of Nirukta, who is otherwise called Brahman, who is an eternal deity, is employed in attending to many of my concerns. The deity Rudra, born of my wrath, is sprung from my forehead. Behold, the eleven Rudras are swelling (with might) on the right side of my body. The twelve Adityas are on the left side of my body. Behold, the eight Vasus, those foremost of deities, are in my front, and see, Nasatya and Dasra, those two celestial physicians (Aswini Kumars), are in my rear. Behold also in my body all the Prajapatis and behold the seven Rishis also. Behold also the Vedas, and all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of diverse kinds. Behold also in me the eight attributes indicative of puissance, viz., those particularly called the attributes of Lordship, all dwelling together in my body in their united and embodied form. Behold also Sree and Lakshmi, and Kirti, and the Earth with her hump as also the goddess, Saraswati, that mother of the Vedas, dwelling in me. Behold, O Narada, Dhruva, that foremost of luminaries ranging the firmament, as also all the Oceans those receptacles of water, and lakes, and rivers, dwelling in me. Behold also, O best of men, the four foremost ones amongst the Pitris in their embodied forms, as also, the three attributes (of Sattwa, Rajas, and Tamas) which are formless dwelling in me. The acts done in honour of the Pitris are superior (in point of merit) to those done in honour of the deities. I am the Pitri of both the deities and the Pitris, and am existing from the beginning (that is, from a time when they were not). Becoming the Equine-head I rove through the Western and the Northern ocean and drink sacrificial libations duly poured with mantras and solid sacrificial food offered with reverence and devotion. In days of yore I created Brahman who himself adored me in sacrifices. Gratified with him on that account I granted him many excellent boons. I said unto him that in the beginning of the Kalpa he would be born unto me as my son, and the sovereignty of all the worlds would vest on him, coupled with diverse names being bestowed on diverse objects in consequence of the starting of Ahankara into existence.[1833] I also told him that none would ever violate the limits and boundaries he would assign (for the observance of creatures) and, further, that he would be the giver of boons unto persons that would (in sacrifices and by proper acts) solicit him for them. I further assured him that he would be an object of adoration with all the deities and Asuras, all the Rishis and Pitris, and the diverse creatures forming the creation. I also gave him to understand that I would always manifest myself for accomplishing the business of the deities and that for that matter I would suffer myself to be commanded by him even as a son by his sire.[1834] Granting these and other highly agreeable boons unto Brahman of immeasurable energy in consequence of my being gratified with him I (once more) adopted the course dictated by Nivritti. The highest Nivritti is identical with the annihilation of all duties and acts. Hence, by adopting Nivritti one should conduct oneself in complete felicity. Learned preceptors, with settled convictions deducted from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the puissance of Knowledge, dwelling within the effulgence of Surya, and concentrated in Yoga.[1835] In Chcchandas (Vedas) I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga scriptures, O Brahmana, I have been spoken of as one who takes a delight in Yoga. I am eternal. Assuming a form that is manifest, I dwell, at present, in the heavens. At the end of a thousand Yugas I shall once more with-draw the universe into myself. Having withdrawn all creatures, mobile and immobile into myself, I shall exist all alone with knowledge only for my companion. After the lapse of ages I shall again create the universe, with the aid of that knowledge. That which is my fourth form creates the indestructible Sesha. That Sesha is called by the name of Sankarshana. Sankarshana creates Pradyumna. From Pradyumna I take birth myself as Aniruddha. I create (myself) repeatedly. From Aniruddha springs Brahman. The latter takes birth from Aniruddha's navel. From Brahman spring all creatures mobile and immobile. Know that Creation springs in this way repeatedly at the beginning of every Kalpa. Creation and destruction succeed each other even as sunrise and sunset in this world. Then, again, as Time, endued with immeasurable energy, forcibly brings back the Sun after his disappearance, after the same manner I shall, assuming the form of boar and putting forth my strength, bring back the Earth with her belt of seas to her own position for the good of all creatures when she becomes submerged in water. I shall then slay the son of Diti, named Hiranyaksha, filled with pride of strength.[1836] Assuming the form then of a Man-lion (Narsingha), I shall, for benefiting the deities, slay Hiranyakasipu the son of Diti, who will be a great destroyer of sacrifices. Unto Virochana (the son of Prahlada) will be born a mighty son of the name of Vali. That great Asura will be unslayable in the whole universe consisting of deities, Asuras and Rakshasas. He will hurl Sakra from the sovereignty of the universe. When after routing the Lord of Sachi, that Asura will take unto himself the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kasyapa, as the twelfth Aditya. I shall (taking the sovereignty of the three worlds Vali) restore it to Indra of immeasurable splendour, and replace the deities, O Narada, in their respective stations. As regards Vali, that foremost of Danavas, who is to be unslayable by all the deities, I shall cause him to dwell in the nether regions. In the Treta age I shall take birth as Rama in the race of Bhrigu, and exterminate the Kshatriyas who will become proud of their strength and possessions. Towards the close of Treta and the beginning of Dwapara, I shall take birth as Rama, the son of Dasaratha in Iskshaku's royal line. At that time, the two Rishis viz., the two sons of Prajapati, called by the names of Ekata and Dwita, will in consequence of the injury done by them unto their brother Trita, have to take birth as apes, losing the beauty of the human form. Those apes that shall take birth in the race of Ekata and Dwita, shall become endued with great strength and mighty energy and will equal Sakra himself in prowess. All those apes, O regenerate one, will become my allies for accomplishing the business of the deities. I shall then slay the terrible lord of the Rakshasas, that wretch of Pulastya's race, viz., the fierce Ravana, that throne of all the worlds, together with all his children and followers. Towards the close of the Dwapara and beginning of the Kali ages, I shall again appear in the world taking birth in the city of Mathura for the purpose of slaying Kansa. There, after slaying innumerable Danavas that will be thorns in the side of the deities, I shall take up my residence in Kusasthali at the city of Dwaraka. While residing in that city I shall slay the Asura Naraka, the son of 'the Earth,--him, that is, who will do an injury to Aditi, as also some 'other Danavas of the names of Muru and Pitha. Slaying also another foremost of Danavas, viz., the lord of Pragjyotisha, I shall transplant his delightful city furnished with diverse kinds of wealth into Dwaraka. I shall then subjugate the two gods worshipped of all the deities, viz., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs.[1837] Vanquishing next the son of the Danava Vali, viz., Vana, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Danava city called Saubha.[1838] I shall next, O foremost of Brahmanas, compass the death of Kalayavana, a Danava who will be endued with great might in consequence of his being equipt with the energy of Gargya.[1839] A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence. I shall next slay Sisupala in the sacrifice of king Yudhishthira, the son of Dharma, which sacrifice all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vasava, will become my assistant. I shall establish Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall absorb all the principal Sattwatas as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge. Endued with four forms, I shall, in this way, achieve many feats of great prowess, and attain at last to those regions of felicity created by me and honoured by all the Brahmanas. Appearing in the forms of a swan, a tortoise, a fish, O foremost of regenerate ones, I shall then display myself as a boar, then as a Man-lion (Nrisingha), then as a dwarf, then as Rama of Bhrigu's race, then as Rama, the son of Dasaratha, then as Krishna the scion of the Sattwata race, and lastly as Kalki. When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with the auditions in them, were re-created by me in the Krita age. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best appearances also in the world have become events of the past. Having achieved the good of the worlds in those forms in which I appeared, they have re-entered into my own Prakriti. Brahman (the Creator) himself never obtained a sight of me in this form of mine, which thou, O Narada, hast seen today in consequence of thy entire devotion to me. I have now said everything, O Brahmana,--unto thee that art devoted to me wholly, I have disclosed to thee my ancient appearances and future ones also, O Best of men, together with all their mysteries. "Bhishma continued, The holy and illustrious deity, of universal and immutable form, having said these words unto Narada, disappeared there and then. Narada also, endued with great energy, having obtained the high favour that he had solicited, then proceeded with great speed to the retreat called Vadari, for beholding Nara and Narayana. This great Upanishad, perfectly consist with the four Vedas, in harmony with Sankhya-yoga, and called by him by the name of the Pancharatra scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada in the presence of many hearers in the abode of Brahman (his sire) in exactly the same way in which Narayana (while that great god had showed himself unto him) had recited it, and in which he had heard it from his own lips.

"Yudhishthira said, 'Was not Brahman, the Creator of all things, acquainted with this wonderful narrative of the glory of Narayana endued with intelligence that he heard it from the lips of Narada? Is the illustrious Grandsire of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the puissance of Narayana of immeasurable energy?'

Bhishma continued, 'Hundreds and thousands of great-Kalpas, hundreds and thousands of Creation and Dissolutions, O king of kings, have been over and have become incidents of the past.[1840] In the beginning of every cycle of Creation, Brahman, endued with great puissance and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him. He knows that Narayana is the Supreme Soul, that he is the Supreme Lord, that He is the Creator of Brahman himself. It was only unto that conclave of Rishis, crowned with ascetic success, that came to the abode of Brahman, that Narada recited his narrative which is a very ancient one, and which is perfectly consistent with the Vedas. The deity Surya, having heard that narrative from those Rishis crowned with ascetic success,[1841] repeated it to the six and sixty thousands of Rishis, O king, of cleansed souls, that follow in his train. And Surya, the deity that imparts heat unto all worlds, repeated that narrative unto those Beings also, of cleansed souls, that have been created (by Brahman) for always journeying in the van of Surya.[1842] The high-souled Rishis that follow in Surya's train, O son, repeated that excellent narrative unto the deities assembled on the breast of Meru. That best of ascetics, viz., the regenerate Asita, then having heard the narrative from the deities, repeated it unto the Pitris, O king of kings. I heard it from my sire Santanu, O son, who recited it to me formerly. Myself having heard it from my sire. I have repeated it to thee, O Bharata. Deities and Munis, who have heard this excellent old narrative, which is a Purana--all adore the Supreme Soul. This narrative, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by thee to any one that is not a worshipper of Vasudeva. This narrative, O king, is really the essence of the hundreds of other narratives that thou hast heard from me. In days of yore, O monarch, the deities and the Asuras, uniting together, churned the Ocean and t wised the Amrita. After the same manner, the Brahmanas, uniting together in days of yore, churned all the scriptures and raised this narrative which resembles nectar. He who frequently reads this narrative, and he who frequently listens to it, with concentrated attention, in a retired spot, and filled with devotion, succeeds in becoming a denizen, possessed of lunar complexion, of the spacious island known by the name of White Island. Without doubt, such a man succeeds in entering into Narayana of a thousand rays. A sick person, by listening to this narrative from the beginning, becomes freed from his illness. The man that simply desires to read or listen to this narrative obtains the fruition of all his wishes. To devoted worshipper, by reading or listening to it, attains to the high end that is reserved for devoted worshippers. Thou also, O monarch, shouldst always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence with the entire universe. Let the illustrious and Eternal God of the Brahmans, viz., Janarddana of high intelligence, be gratified with thee, O Yudhishthira of mighty arms!'"

Vaisampayana continued, "Having listened to the best of narratives, O Janamejaya, king Yudhishthira the just and all his brothers became devoted to Narayana. And all of them, O Bharata, betaking themselves to the practice of silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., 'Victory to that holy and illustrious Being.' He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung uttering the word Narayana that high mantra which is worthy of being recited in silence. Sojourning through the welkin to the Ocean of Milk which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.

"Bhishma continued, '1 have now repeated to thee the narrative that was recited by Narada (unto the conclave of Rishis assembled in the abode of Brahman). That narrative has descended from one person to another from very ancient times. I heard it from my sire who formerly repeated it to me.'"

Suta continued, I have now told you all that Vaisampayana recited to Janamejaya. Having listened to Vaisampayana's narration, king Janamejaya properly discharged all his duties according to the ordinances laid down in the scriptures. Ye have all undergo very severe penances and observed many high and excellent vows. Residing in this sacred forest that is known by the name of Naimisha, ye are foremost of all persons conversant with the Vedas. Ye foremost of regenerate ones, ye all have come to this great sacrifice of Saunaka. Do ye all adore and worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter into the fire with the aid of mantras and dedicating the same unto Narayana. As regards myself, I heard this excellent narrative that has descended from generation to gene-ration, from my sire who recited it to me in former times.

SECTION CCCXLI

Saunaka said, How is that illustrious god, viz., the puissant Narayana who is fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices? Endued with forgiveness, he has adopted, again, the religion of Nivritti (abstention). Indeed, it is that holy and puissant one who has himself ordained the duties of Nivritti. Why then has he made many of the deities the takers of shares in sacrifices which, of course, are all due to the disposition of Pravritti? Why has he again created some with a contrary disposition, for they follow the ordinances of the religion of abstention? Do thou O Suta, dispel this doubt, of ours. This doubt seems to be eternal and is connected with a great mystery. Thou hast heard all discourses on Narayana, discourses that are consistent with the (other) scriptures.[1843]

Sauti said, O excellent Saunaka, I shall recite to thee what Vaisampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, endued with great intelligence and wisdom, questioned Vaisampayana on these very subjects.

Janamejaya said, "The whole world of Beings, with Brahma, the deities, the Asuras and human beings, are seen to be deeply attached to actions which have been said to be productive of prosperity. Emancipation has, O regenerate one, been said by thee to be the highest felicity and to consist of the cessation of existence. They who, being divested of both merit and demerit, become emancipate, succeed, we hear, in entering the great God of a thousand rays. It seems to be, O Brahmana, that the eternal religion of Emancipation is exceedingly difficult of observance. Turning away from it, all the deities have become enjoyers of the libations of clarified butter poured with mantras on sacrificial fires and other offerings presented to them by the same or similar means. Then, again, Brahman, and Rudra, the puissant Sakra the slayer of Vala, Surya, Chandramas (the Lord of the stars), the Wind-god, the Deity of fire, the Deity of the Waters, Infinite Space (as living Being), the Universe too (as a conscious agent), and the rest of the denizens of heaven,--they, it seems, are ignorant of the way of securing annihilation of conscious existence, that is capable of being brought about by self-realisation.[1844] Hence, perhaps, they have not be taken themselves to the path that is certain, indestructible, and immutable. Hence perhaps, turning away from that path they have adopted the religion of Pravritti which leads to conscious existence that is measured by time. This, indeed, is one great fault that attaches to those that are wedded to actions, for all their rewards are terminable. This doubt, O regenerate one, is planted in my heart like a dagger. Remove it out by reciting to me some discourses of old on this topic. Great is my curiosity to listen to thee. For what reason, O regenerate one, have the deities been said to be takers of their respective shares of sacrificial offerings presented to them with the aid of mantras in sacrifices of diverse kinds? Why again are the denizens of heaven adored in sacrifices? And, O best of regenerate persons, to whom do they, that take their shares of offerings in sacrifices performed to their honour, themselves make offerings when they perform great sacrifices?"

Vaisampayana said, "The question thou has asked me, O ruler of men, relates to a deep mystery. No man that has not undergone penances, and that is not acquainted with the Puranas, can speedily answer it. I shall, however, answer thee by reciting to thee what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has classified the Vedas, had said unto us on a former occasion when questioned by us. Sumanta, and Jaimini, and Paila of firm vows, and myself numbering the fourth, and Suka forming the fifth, were disciples of the illustrious Vyasa. We numbering five in all, endued with self-restraint and purity of observances, had completely subjugated wrath and controlled our senses. Our preceptor used to teach us the Vedas, having the Mahabharata for their fifth. Once on a time, while we were engaged in studying the Vedas on the breast of that foremost of mountains, viz., the delightful Meru, inhabited by Siddhas and Charanas, this very doubt arose in our minds that has been expressed by thee today. We, therefore, questioned our preceptor about It. It heard the answer that our preceptor made. I shall now recite that answer to thee, O Bharata. Hearing these words that were addressed to him by his disciples that dispeller of all kinds of darkness represented by ignorance, viz., the blessed Vyasa, the son of Parasara, said these words: have undergone very severe, in fact, the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future. In consequence of those penances of mine and of the restraint under which I kept my senses while I dwelt on the shores of the Ocean of milk, Narayana became gratified with me. As the result of the great God's gratification, this omniscience with respect to the Past, the Present, and the Future, that was desired by me, arose in my mind. Listen now to me as I discourse to you, in due order, on this great doubt that has disturbed your minds. I have, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa. He whom both the Sankhyas and those conversant with Yoga call by the name of Paramatma (the Supreme Soul) comes to be regarded as Mahapurusha (the Great Purusha) in consequence of his own acts. From Him springs forth Abyakta (the Unmanifest), whom the learned call Pradhana. From the puissant Unmanifest sprang, for the creation of all the words, the Manifest (Byakta). He is called Aniruddha. That Aniruddha is known among all creatures by the name of the Mahat Atma. It is that Aniruddha who, becoming manifest, created the Grandsire Brahman. Aniruddha is known by another name, viz., Ahankara (consciousness) and is endued with every kind of energy. Earth, Wind, Space, Water, and Light numbering the fifth, these are the five Mahabhutas (elements) that have sprung from Ahankara. Having created the Mahabhutas (five in number), he then created their attributes.[1845] Combining the Mahabhutas, he then created diverse embodied Being. Listen to me as I recount them to you. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the high-souled Vasishtha, and the Self-born Mann, these should be known as the eight Prakritis. Upon these rest all the worlds. Then the Grandsire of all the world, viz., Brahman, created, for the fulfilment of all creatures, the Vedas with all their branches, as also the Sacrifices with their limbs. From these eight Prakritis have sprung this vast universe. Then sprang Rudra from the principle of wrath, starting into life, he created ten others that were like him. These eleven Rudras are called by name of Vikara-Purushas. The Rudras, the (eight) Prakritis, and the several celestial Rishis, having started into life, approached Brahman with the object of upholding the universe and its operations. Addressing the Grandsire, they said, We have been created, O holy one, by thee, O thou of great puissance. Tell each of us, O Grandsire, the respective jurisdiction we shall be vested with. What particular jurisdictions have been created by thee for supervising the different affairs? We, each, should be endued with what kind of consciousness and shall take charge of which of these? Do thou ordain also unto each of us the measure of strength that we are to have for discharging the duties of our respective jurisdictions.' Thus addressed by them, the great god replied unto them in the following way.

"Brahman said, You have done well, ye deities, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has engaged your attention. How should the three worlds be upheld and kept agoing? How should your strength and mine be utilized towards that end? Let all of us, leaving this place, repair to that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our good. After this, those deities and Rishis, with Brahman, proceeded to the northern shores of the Ocean of milk, desirous of doing good to the three worlds. Arrived there, they began to practise those austere penances that are declared by Brahman in the Vedas. Those austerest of penances are known by the name of Mahaniyama (the foremost vows and observances). They stood there with mind fixed, immovable as posts of wood, and with eyes upturned and arms raised upwards. For a thousand celestial years they were engaged in those severe penances. At the conclusion of that period they heard these sweet words in harmony with the Vedas and their branches.

"'The blessed and holy one said, Ye deities and Rishis possessed of wealth of asceticism, with Brahman in your company, after according you all welcome, I say unto you these words. I know that is in your hearts. Verily, the thoughts that engage you are for the good of the three worlds. I shall increase your energy and strength investing the same with Pravritti (predilection for acts). Ye gods, well have you undergone these penances from desire of adoring me. Ye foremost of Beings, enjoy now the excellent fruits of austerities which ye have gone through. This Brahman is the Lord of all the worlds. Endued with puissance, he is the Grandsire of all creatures. Ye also are foremost of deities. Do ye all, with concentrated minds perform sacrifices for my glory. In the sacrifices which you will perform, do ye always give me a portion of the sacrificial offerings. I shall then, ye lord of creation, assign to each of you your respective jurisdictions and ordain what will be for your good!'"

Vaisampayana continued, "Hearing these words of that God of gods, all those deities and great Rishis and Brahman became filled with such delight that the hair on their bodies stood on its end. They forthwith made arrangements for a sacrifice in honour of Vishnu according to the ordinances laid down in the Vedas. In that sacrifice, Brahman himself dedicated a portion of the offerings to Vishnu. The deities and the celestial Rishis also, after the manner of Brahman, dedicated similar portions each unto the great God. The portions, thus offered with great reverence unto Vishnu, were, in respect of both the measure and the quality of the articles used, according to the ordinances laid down for the Krita age. The deities and the Rishis and Brahman, in that sacrifice, adored the great God as one endued with the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Tamas, vast, pervading all things, the Supreme Lord of all, the giver of boons, and possessed of puissance. Thus adored by them, the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said unto them:--"The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will however, be fraught with ends whence there will be return.[1846] This shall be your distinctive feature, ye gods, from this day, in consequence of my grace and kindness for you. Performing sacrifices in every Yuga, with large presents, ye will become enjoyers of fruits born of Pravritti. Ye gods, those men also that will perform sacrifices according to the ordinances of the Vedas, will give unto all of you shares of their sacrificial offerings. In the Veda-sutras I make him the receiver (in such sacrifices) of a share similar to that which he has himself offered one in this sacrifice. Created to look after those affairs that appertain to your respective jurisdictions, do ye uphold the worlds according to the measures of your strength as dependent on the shares you receive on those sacrifices. Indeed, drawing strength from those rites and observances that will be current in the several worlds, taking their rise from the fruits of Pravritti, do ye continue to uphold the affairs of those worlds.[1847] Strengthened by the sacrifices that will be performed by men, ye will strengthen me. These are the thoughts that I entertain for you all. It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the deities will be gratified. Ye foremost of deities, till the end of this Kalpa, I have ordained your creation, making your constitution depend upon the consequence of the religion of Pravritti. Ye foremost of Beings, do ye then, as regards your respective jurisdictions, engage yourselves in seeking the good of the three worlds. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vasishtha,--these seven Rishis have been created by a fiat of the will. These will become the foremost of persons conversant with the Vedas. In fact, they will become the preceptors of the Vedas. They will be wedded to the religion of Pravritti, for they have been intended to devote themselves to the act of procreating offspring. This is the eternal path that I disclose of creatures engaged in acts and observances. The puissant Lord who is charged with the creation of all the worlds is called Aniruddha, Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana numbering the seventh,--these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself (without being dependant on study or exertion). These seven are wedded to the religion of Nivritti. They are the foremost of all persons conversant with Yoga. They are possessed also of deep knowledge of the Sankhya philosophy. They are preceptors of the scriptures on duty and it is they that introduce the duties of the religion of Nivritti and cause them to flow in the worlds. From Unmanifest (Prakriti) has flowed Consciousness and the three great attributes (of Sattwa, Rajas, and Tamas). Transcending Prakriti is he called Kshetrajna. That Kshetrajna is myself. The path of those that are wedded to Karma emerging out of Ahankara is fraught with return. One cannot, by that path, reach the spot whence there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. According to the path that a creature follows is the reward that he enjoys. This Brahman is the master of all the worlds. Endued with puissance it is he that creates the universe.[1848] He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures. His son Rudra, who has sprung from his brow at his command, will, endued with puissance, uphold all created beings. Go ye to your respective jurisdictions, and seek, according to the ordinances, the good of the worlds. Let all the scriptural acts flow in all the worlds. Let there be no delay in this. Ye foremost of celestials, do ye ordain the acts of all creatures and the ends that they are to attain therefore. Do ye appoint also the limits of the periods for which all creatures are to live. This present epoch that has been set to run is the foremost of all epochs and should be known by the name of Krita. In this Yuga living creatures should not be slain in the sacrifices that may be performed. It should be as I ordain and let it not be otherwise. In this age, ye celestials, Righteousness will flourish in its entirety.[1849] After this age will come the epoch called Treta. The Vedas, in that Yuga, will lose one quarter. Only three of them will exist. In the sacrifice that will be performed in that age, animals, after dedication with the aid of sacred mantras, will be slain. As regards Righteousness again, it will lose one quarter; only three quarters thereof will flourish. On the expiration of the Treta will come the mixed Yuga known by the name of Dwapara. In that Yuga, Righteousness will lose two quarters and only two quarters thereof will flourish. Upon the expiration of Dwapara the Yuga that will set in will be called Kali yuga which will come under the influence of Tisya constellation. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places.

"'When the great God said these words, the deities and the celestial Rishis addressed him and said, If only a fourth part of Righteousness is to exist in that age in every place, tell us O holy one, whither shall we then go and what shall we do!

"'The blessed and holy one said, Ye foremost of celestials, ye should, in that age, repair to such places where the Vedas and sacrifices and Penances and Truth and Self-restraint, accompanied by duties fraught with compassion for all creatures, will still continue to flourish. Sin will never be able to touch you at all!

"'Vyasa continued, 'Thus commanded by the great God, the deities with all the Rishis bowed their heads unto him and then proceeded to the places they desired. After the Rishis and denizens of heaven had left that place, Brahman remained there, desirous of beholding the great Deity eminent in the form of Aniruddha. The foremost of deities then manifested himself to Brahmana, having assumed a form that had a vast equine head. Bearing a bowl (Kamandalu) and the triple stick, he manifested himself before Brahman, reciting the while the Vedas with all their branches. Beholding the great Deity of immeasurable energy in that form crowned with an equine head, the puissant Brahman, the Creator of all the worlds.. moved by the desire of doing good to his Creation, worshipped that boon-giving Lord with a bend of his head, and stood before him with hands joined in reverence. The great Deity embraced Brahman and then told him these words.

"'The holy one said, Do thou, O Brahman, duly think of the courses of acts which creatures are to follow. Thou art the great ordainer of all created Beings. Thou art the master and the lord of the universe. Placing this burthen on thee I shall soon be free from anxiety. At such times, how-ever, when it will be difficult for thee to accomplish the purposes of the deities I shall then appear in incarnate forms according to my self-knowledge. Having said these words, that grand form with the equine head disappeared then and there. Having received his command, Brahman too proceeded quickly to his own region. It is for this, O blessed one, that the eternal Deity, with the lotus in his navel, became the acceptor of the first share offered in sacrifices and hence it is that He came to be called as the eternal upholder of all Sacrifices. He himself adopted the religion of Nivritti, the end after which those creatures strive that are desirous of indestructible fruits. He ordained at the same time the religion of Pravritti for others, with the view to giving variety to the universe. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is their one object of meditation. He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the Yuga, He goes to sleep, and awakening at the commencement of another Yuga, He once more creates the universe, Do you all bow unto that illustrious one who is possessed of high soul and who transcends the three attributes, who is unborn, whose form is the universe, and who is the abode or refuge of all the denizens of heaven, Do you bow unto Him who is the Supreme Lord of all creatures, who is the Lord of the Adityas, and of the Vasus as well. Do you bow unto Him who is the Lord of the Aswins, and the Lord of the Maruts, who is the lord of all the Sacrifices ordained in the Vedas, and the Lord of the Vedangas. Bow unto Him who always resides in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow unto Him who is Peace and Tranquillity, and who imparts the religion of Moksha unto all creatures. Bow unto Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also. Bow unto Him who is called Kaparddin (Rudra), who is the Great Boar, who is Unicorn, and who is possessed of great intelligence: who is the Sun, who assumed the well-known form with the equine head; and who is always displayed in a four-fold form. Bow unto Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, pervadeth all things. He is the Supreme Lord who can be known with the aid of the eye of knowledge alone. It was thus that, aided by the eye of Knowledge, I beheld in days of yore that foremost of deities. Asked by you, I have told you everything in detail, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you hymn His praises in Vedic words and adore and worship Him also according to due rites!'"

Vaisampayana continued, "It was thus that the arranger of the Vedas, endued with great intelligence, discoursed to us, questioned by us on that occasion. His son, the highly righteous Suka, and all his disciples (viz., ourselves) listened to him while he delivered that discourse. Our preceptor, with ourselves, O king, then adored the great Deity with Richs extracted from the four Vedas. I have thus told thee everything about what thou hadst asked me. It was thus, O king, that our Island-born preceptor discoursed to us. He who, having uttered the words--I bow unto the holy Lord,--frequently listens, with concentrated attention, to this discourse or reads or recites it to others, becomes endued with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness, bound, freed from his bonds. The man who cherishes desires obtains (be this) the fruition of all his desires, and easily attains to a long life also. A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaisya, by doing it, makes considerable profits, and a Sudra attains to great felicity. A sonless man obtains a son. A maiden obtains a desirable husband. A woman that has conceived brings forth a son. A barren woman conceives and attains to wealth of sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without impediments of any kind along his way. In fact, one attains to whatever objects one cherishes, if one reads or recites this narrative. Hearing these words of the great Rishi, fraught with certainty of conclusion, and embodying a recital of the attributes of that high-souled one who is the foremost of all beings, hearing this narrative of the great conclave of Rishis and other denizens of heaven,--men who are devoted to the supreme Deity derive great happiness.'"

SECTION CCCXLII

Janamejaya said, "O holy one, it behoveth thee to tell me the significance of those diverse names uttering which the great Rishi Vyasa with his disciples hymned the praises of the illustrious slayer of Madhu. I am desirous of hearing those names of Hari, that Supreme Lord of all creatures. Indeed, by listening to those names, I shall be sanctified and cleansed even like the bright autumnal moon.

Vaisampayana said, Listen, O king, to what the significances are of the diverse names, due to attributes and acts, of Hari as the puissant Hari himself of cheerful soul explained them to Phalguna. That slayer of hostile heroes, viz., Phalguna, had at one time asked Kesava, enquiring after the imports of the some of the names by which the high-souled Keshva is adored.

"Arjuna said, "O holy one, O Supreme ordainer of the Past and the Future. O Creator of all Beings, O immutable one, O Refuge of all the worlds, O Lord of the universe, O dispeller of the fears of all persons, I desire to hear from thee in detail, O Kesava, the significance of all those names of thine, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas in consequences of diverse acts of thine. None else than thee, O Lord, is competent to explain the significations of those names.'"

"The holy one said, 'In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the treatises on Astrology, O Arjuna, in the Sankhya scriptures, in the Yoga scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis. Some of those names are derivable from my attributes and some of them relate to my acts. Do thou hear, with concentrated attention, O sinless one, what the import is of each off those names (in particular) that have reference to my acts. I shall recite them to you. It is said that in days of yore you were half my body. Salutations unto Him of great glory, Him, viz., that is the Supreme Soul of all embodied creatures.[1850] Salutations unto Narayana, unto Him that is identifiable with the universe, unto Him that transcends the three (primal) attributes (of Sattwa, Rajas and Minas), unto Him that is, again, the Soul of those attributes. From His grace 'lath arisen Brahman and from His wrath hath arisen Rudra. He is the source whence have sprung all mobile and immobile creatures. O foremost of all persons endued with Sattwa, the attribute of Sattwa consists of the eight and ten qualities.[1851] That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in upholding the universe. That Nature is identical with the fruit of all acts (in the form of the diverse regions of felicity to which creatures attain through their acts). She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her flows all the modifications of both Creation and Destruction. (She is identical with my Prakriti or Nature). Divested of sex, She or He is the penances that people undergo. He is both the sacrifice that is performed and the sacrificer that performs the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe. When Brahma's night wore off, through the grace of that Being of immeasurable energy, a lotus made its appearance first, O thou of eyes like lotus petals. Within that lotus was born Brahma, springing from Aniruddha's grace. Towards the evening of Brahma's day, Aniruddha became filled with wrath, and as a consequence of this, there sprang from his forehead a son called Rudra vested with the power of destroying everything (when the hour for destruction comes). These two, viz., Brahma and Rudra, are the foremost of all the deities, having sprung respectively from the Propitiousness and the Wrath (of Aniruddha). Acting according to Aniruddha's direction, these two deities create and destroy. Although capable of granting boons unto all creatures, they are, however, in the matter of the concerns to which they attend (viz., Creation and Destruction), merely instruments in the hands of Aniruddha. (It is Aniruddha that does everything, making Brahma and Rudra the visible agents in respect of the universe). Rudra is otherwise called Kaparddin. He has matted locks on his head, and sometimes displays a head that is bald. He loves to dwell in the midst of crematoriums which constitute his home. He is an observer of the austerest vows. He is Yogin of mighty puissance and energy. He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul. If that deity of deities, viz., Maheswara, be worshipped, then O Partha, is the puissant Narayana also worshipped. I am the Soul, O son of Pandu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always adore him. If I do not adore the auspicious and boon-giving Isana nobody would then adore my own self. The ordinances I set are followed by all the worlds. Those ordinances should always be adored, and it is, therefore, that I adore them. He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me, Rudra is Narayana. Both are one; and one is displayed in two different forms. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is competent to grant me a boon. O son of Pandu. Having settled this in my mind, I adored in days of yore the ancient and puissant Rudra, for obtaining the boon of a son. In adoring Rudra thus I adored my own self. Vishnu never bows his head unto any deity except his own self. It is for this reason that I adore Rudra, (Rudra being, as I have already told thee, my own self). All the deities, including Brahma and Indra and the deities and the great Rishis, adore Narayana, that foremost of deities, otherwise called by the name of Hari. Vishnu is the foremost of all Beings past, present, or future, and as such should always be adored and worshipped with reverence. Do thou bow thy head unto Vishnu. Do thou bow thy head unto Him who gives protection to all. Do thou bow, O son of Kunti, unto that great boon-giving deity, that foremost of deities, who eats the offerings made unto him in sacrifices. I have heard that there are four kinds of worshippers, viz., those who are eager for a religious life, those who are enquirers, those who strive to comprehend what they learn and those who are wise. Among them all, they that are devoted to realising the self and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof. The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) obtain what is foremost (and invaluable).[1852] Those that are awakened and whose conduct displays such enlightenment, may be engaged in adoring Brahman or Mahadeva or the other deities that occur in heaven but they succeed at least in attaining to myself. I have thus told thee, O Partha, what the distinctions are between my worshippers. Thyself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have assumed human bodies only for the purpose of lightening the burden of the Earth. I am fully cognisant of self-knowledge. I know who I am and whence I am, O Bharata. I know the religion of Nivritti, and all that contributes to the prosperity of creatures. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they sprang from Him called Nara. And since the waters in former times, were my refuge, I am, therefore, called by the name of Narayana. Assuming the form of the Sun I cover the universe with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vasudeva. I am the end of all creatures and their sire, O Bharata. I pervade the entire firmament on high and the Earth, O Partha, and my splendour transcends every other splendour. I am He, O Bharata, whom all creatures wish to attain to at the time of death. And because I pervade all the universe, I have come to be called by the name of Vishnu. Desirous of attaining to success through restraint of their senses, people seek to attain to me who am heaven and Earth and the firmament between the two. For this am I called by the name of Damodara. The word Prisni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called by the name of Prisnigarbha. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwiti, the distressed Trita invoked me, saying,--O Prisnigarbha, do thou rescue the fallen Trita! That foremost of Rishis, viz., Trita, the spiritual son of Brahma, having called on me thus, was rescued from the pit. The rays that emanate from the Sun who gives heat to the world, from the blazing fire, and from the Moon, constitute my hair. Hence do foremost of learned Brahmanas call me by the name of Kesava. The high-souled Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that high-souled one's wife. Unto that foremost of Rishis that had repaired thither from desire of congress, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five primal elements, said,--O giver of boons, I have already entered into this womb. It behoveth thee not to assail my mother. Hearing these words of the unborn child, Vrihaspati, became filled with wrath and denounced a curse on him, saying,--Since thou obstructest me in this way when I have come hither from desire of the pleasures of congress, therefore shalt thou, by my curse, be visited by blindness, without doubt! Through this curse of that foremost of Rishis. the child of Utathya was born blind, and blind he remained for a long time. It was for this reason that, that the Rishi, in days of yore, came to be known by the name of Dirghatamas. He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down, he repeatedly called upon me by the name of Kesava. Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then came to be called by the name of Gotama. This name of mine, therefore, O Arjuna is productive of boons unto them that utter it among all the deities and the high-souled Rishis. The deity of Fire (Appetite) and Shoma (food) combining together, become transfused into one and the same substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by those two deities.[1853] In the Puranas, Agni and Soma are spoken of as complementary to one another. The deities also are said to have Agni for their mouth. It is in consequence of these two beings endued with natures leading to the unification that they are said to be deserving of each other and upholders of the universe.'"

SECTION CCCXLIII

"Arjuna said, 'How did Agni and Shoma, in days of yore, attain to uniformity in respect of their original nature? This doubt has arisen in my mind. Do thou dispel it, O slayer of Madhu!'

"The highly and holy one said, 'I shall recite to thee, O son of Pandu, an ancient story of incidents originating from my own energy. Do thou listen to it with rapt attention! When four thousand Yugas according to the measure of the celestials elapse, the dissolution of the universe comes. The Manifest disappears into the Unmanifest. All creatures, mobile and immobile, meet with destruction. Light, Earth, Wind, all disappear. Darkness spreads over the universe which becomes one infinite expanse of water. When that infinite waste of water only exists like Brahma without second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest. Then only undifferentiated Brahman existed. When such is the condition of the universe, the foremost of Beings, viz., springs from Tamas, the eternal and immutable Hari that is the combination of the attributes (of omnipotence and the rest), belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with compassion, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes diverse kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and deterioration and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion. The Sruti declares,--Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Tamas[1854] in the form of the universe, and she is the night of Narayana of universal form. Even this is the meaning of the word Tamas. From that Purusha (called Hari), thus born of Tamas and having Brahman for his parent, started into existence the Being called Brahman. Brahman, desiring to create creatures, caused Agni and Shoma to spring from his own eyes. Afterwards when creatures came to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who started into life as Shoma was none else than Brahma; and they that were born as Brahmanas were all Shoma in reality. He who started into being as Kshatriyas were none else than Agni. The Brahmanas became endued with greater energy than the Kshatras. If you ask the reason why, the answer is that this superiority of the Brahmanas to the Kshatriyas is an attribute that is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation as regards men. None were created before, that was superior to the Brahmanas. He who offers food into the mouth of a Brahmana is regarded as pouring libations into a blazing fire (for gratifying the deities). I say that having ordained things in comprising this way, the creation of creatures was accomplished by Brahma. Having established all created Beings in their respective positions, he upholds the three worlds. There occurs a declaration to the same effect in the Mantras of the Srutis. Thou, O Agni, art the Hotri in sacrifices, and the benefactor of the universe. Thou art the benefactor of the deities, of men, and of all the worlds. There is (other) authority also for this. Thou art, O Agni, the Hotri of the universe and of sacrifices. Thou art the source through which the deities and men do good to the universe. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice. No libations can be poured into sacrificial fire without uttering mantras; there can be no penances without a person to perform them; the worship of the deities and men and the Rishis is accomplished by the libations poured with mantras. Hence, O Agni, thou hast been regarded as the Hotri in sacrifices.[1855] Thou art, again, all the other mantras that have been declared in respect of the Homa rites of men. For the Brahmanas the duty is ordained of officiating for others in the sacrifices they perform. The two other orders, viz., Kshatras and Vaisyas, that are included within the regenerate or twice-born class, have not the same duty prescribed for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices (which the Brahmanas perform) strengthen the deities. Strengthened in this way, the deities fructify the Earth (and thereby support all living creatures). But the result that may be achieved by the foremost of sacrifices may as well be accomplished through the mouth of the Brahmanas. That learned person who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for gratifying the deities. In this way the Brahmanas have come to be regarded as Agni. They that are possessed of learning adore Agni. Agni, is again, Vishnu. Entering all creatures, he upholds their life-breaths. In this connection there is a verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas. The Brahmanas become immortal by studying the Vedas, and repair to heaven through the aid of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas uphold both the Earth and the heaven like slings of strings upholding bovine nectar.[1856] There is no duty higher than Truth. There is no superior more worthy of reverence than the mother. There is none more efficient than the Brahmana for conferring felicity both here and hereafter. The inhabitants of those realms where Brahmanas have no certain means of support (from lands or other kinds of property assigned to them) become very miserable. There the oxen do not carry the people or draw the plough, nor do vehicles of any kind bear them. There milk kept in jars is never churned for yielding butter. On the other hand, the residents become divested of prosperity of every kind, and betake themselves to the ways of robbers (instead of being able to enjoy the blessings of peace)[1857] In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are identifiable with all existent objects, sprang from the mouth of Narayana. Indeed, it is said that the Brahmans first came at the time when the great boon-giving god had restrained his speech as a penance and the other orders have originated from the Brahmanas. The Brahmanas are distinguished above the deities and Asuras, since they were created by myself in my indescribable form as Brahma. As I have created the deities and the Asuras and the great Rishis so I have placed the Brahmanas in their respective situations and have to punish them occasionally. In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram. When in the sacrifice of king Sarjiati, the great Rishi Chyavana became desirous of making the twin Aswins sharers of the sacrificial offerings, Indra objected. Upon Chyavana insisting, Indra sought to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Incensed at the destruction of his sacrifice by Rudra, Daksha once more set himself to the practice of severe austerities and attaining to high puissance caused something like a third eye to appear on the forehead of Rudra for the destruction of Tripurasura.[1858] When Rudra addressed himself for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz., Usanas, provoked beyond endurance, tore a matted lock from his own head and hurled it at Rudra. From that matted lock of Usanas sprang many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a bygone period, viz., that connected with the Self-born Manu,[1859] it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for raising the amrita, Vrihaspati of Angiras race sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial achamana, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,--Since thou continuest to be so dirty regardless of the fact of my having come to thee for touching thee, since thou hast not become clear and transparent, therefore from this day thou shalt be tainted with fishes and sharks and tortoises and other aquatic animals. From that time, the waters of the ocean have become infested with diverse kinds of sea-animals and monsters. Viswarupa, the son of Tashtri, formerly became the priest of the deities. He was, on his mother's side, related to the Asuras, for his mother was the daughter of an Asura. While publicly offering unto the deities their shares of sacrificial offerings, he privately offered shares thereof unto the Asuras. The Asuras, with their chief Hiranyakasipu at their head, then repaired to their sister, the mother of Viswarupa, and solicited a boon from her, saying,--The son Viswarupa by Tashtri, otherwise called Trisiras, is now the priest of the deities. While he gives unto the deities their shares of sacrificial offerings publicly, he gives us our shares of the same privately. In consequence of this, the deities are being aggrandised, and we are being weakened. It behoveth thee, therefore, to prevail upon him that he may take up our cause. Thus addressed by them, the mother of Viswarupa repaired to her son who was then staying in the Nandana woods (of Indra) and said unto him,--How is it, O son, that thou art engaged in aggrandising the cause of thy foes and weakening that of thy maternal uncles? It behoveth thee not to act in this way.--Viswarupa, thus solicited by his mother, thought that he should not disobey her words, and as the consequence of that reflection he went over to the side of Hiranyakasipu, after having paid proper respects to his mother. King Hiranyakasipu, upon the arrival of Trisiras, dismissed his old Hotri, viz., Vasishtha, the son of Brahma, and appointed Trisiras to that office. Incensed at this, Vasishtha cursed Hiranyakasipu, saying,--Since thou dismissest me and appointest another person as thy Hotri, this sacrifice of thine shall not be completed, and some Being the like of whom has not existed before will slay thee!--In consequence of this curse, Hiranyakasipu was slain by Vishnu in the form of a man-lion, Viswarupa, having adopted the side of his maternal relations, employed himself in severe austerities for aggrandising them. Impelled by the desire of causing him to swerve from his vows, Indra despatched to him many beautiful Apsaras. Beholding those celestial nymphs of transcendent beauty, the heart of Viswarupa became agitated. Within a very short time he became exceedingly attached to them. Understanding that he had become attached to them, the celestial nymphs said unto him one day,--We shall not tarry here any longer. In fact, we shall return to that place whence we came. Unto them that said so, the son of Tashtri replied,--Where will you go? Stay with me. I shall do you good. Hearing him say so, the Apsaras rejoined,--We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great puissance, Viswarupa then said unto them. This very day I shall so ordain that all the deities with Indra at their head shall cease to be. Saying this, Trisiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas engaged in Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all food (that was offered in sacrifices). With his third mouth he began to drink up the energy of all the deities with Indra at their head. Beholding him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the deities, then, with Indra in their company, proceeded to the Grandsire Brahma. Arrived at his presence, they addressed him and said,--All the Soma that is duly offered in the sacrifices performed everywhere is being drunk by Viswarupa. We no longer obtain our shares. The Asuras are being aggrandised, while we are being weakened. It behoveth thee, therefore, to ordain what is for our good.--After the deities ceased, the Grandsire replied,--The great Rishi Dadhichi of Bhrigu's race is now engaged in performing severe austerities. Go, ye deities, unto him and solicit a boon from him. Do ye so arrange that he may cast off his body. With his bones let a new weapon be created called the Thunderbolt. Thus instructed by the Grandsire, the deities proceeded to that place where the holy Rishi Dadhichi was engaged in his austerities. The deities with Indra at their head addressed the sage, saying,--O holy one, your austerities, we hope, are being well performed and uninterrupted.--Unto them the sage Dadhichi said,--Welcome to all of you. Tell me what I should do for you. I shall certainly do what you will say. They then told him,--It behoveth thee to cast off thy body for benefiting all the worlds. Thus solicited, the sage Dadhichi, who was a great Yogin and who regarded happiness and misery in the same light, without being at all cheerless, concentrated his Soul by his Yoga power and cast off his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones, created an irresistible weapon called the Thunder-bolt. With the Thunder-bolt thus made with the bones of a Brahmana, which was impenetrable by other weapons and irresistible and pervaded by the energy of Vishnu, Indra struck Viswarupa the son of Tashtri. Having slain the son of Tashtri thus, Indra severed his head from the body. From the lifeless body, however, of Viswarupa, when it was pressed, the energy that was still residing in it gave birth to a mighty Asura of the name of Vritra. Vritra became the foe of Indra, but Indra slew him also with the Thunder-bolt. In consequence of the sin of Brahmanicide, being thus doubled Indra became overcome with a great fear and as the consequence thereof he had to abandon the sovereignty of heaven. He entered a cool lotus stalk that grew in the Manas lake. In consequence of the Yoga attribute of Anima, he became very minute and entered the fibres of that lotus stalk.[1860] When the lord of the three worlds, the husband of Sachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became lordless. The attributes of Rajas and Tamas assailed the deities. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared everywhere The Vedas were about to disappear. The inhabitants of all the worlds, being destitute of a king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the deities and the Rishis, uniting together, made Nahusha, the son of Ayusha, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of blazing effulgence, which had the virtue of despoiling every creature of energy. Thus equipt Nahusha continued to rule heaven. The three worlds were restored to their normal condition. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,--Everything that Indra used to enjoy is before me. Only, his spouse Sachi is not by. Having said this, Nahusha proceeded to where Sachi was and, addressing her, said,--O blessed lady, I have become the lord of the deities. Do thou accept me. Unto him Sachi replied, saying--Thou art, by nature, wedded to righteousness of behaviour. Thou belongest, again, to the race of Shoma. It behoveth thee not to assail another person's wife.--Nahusha, thus addressed by her, said,--The position of Indra is now being occupied by me. I deserve to enjoy the dominions and all the precious possessions of Indra. In desiring to enjoy thee there can be no sin. Thou wert Indra's and, therefore, should be mine. Sachi then said unto him,--I am observing a vow that has not yet been completed. After performing the final ablutions I shall come to thee within a few days. Extracting this promise from Indra's spouse, Nahusha left her presence. Meanwhile Sachi, afflicted with pain and grief, anxious to find her lord and assailed by her fear of Nahusha proceeded to Vrihaspati (the chief priest of the celestials). At the first sight Vrihaspati understood her to be struck with anxiety. He immediately had recourse to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,--Equipt with penances and the merit that will be thine in consequence of this vow that thou art observing, do thou invoke the boon-giving goddess Upasruti. Invoked by thee, she will appear and show thee where thy husband is dwelling.--While in the observance of that very austere vow, she invoked with the aid of proper Mantras the boon-giving goddess Upasruti. Invoked by Sachi, the goddess presented herself before her and said,--I am here at thy bidding. Invoked by thee I have come. What cherished wish of thine shall I accomplish? Bowing unto her with a bend of the head, Sachi said,--O blessed lady, it behoveth thee to show me where my husband is. Thou art Truth. Thou art Rita. Thus addressed, the goddess Upasruti took her to the lake Manasa. Arrived there, she pointed out to Sachi her lord Indra residing within the fibres of a lotus stalk. Beholding his spouse pale and emaciated, Indra became exceedingly anxious. And the lord of heaven said unto himself, Alas, great is the sorrow that has overtaken me. I have fallen off from the position that is mine. This my spouse, afflicted with grief on my account, finds out my lost self and comes to me here. Having reflected in this strain, Indra addressed his dear spouse and said,--In what condition art thou now? She answered him,--Nahusha invites me to make me his wife. I have obtained a respite from him, having fixed the time when I am to go to him. Unto her Indra then said, Go and say unto Nahusha that he should come to thee on a vehicle never used before, viz., one unto which some Rishis should be harnessed, and arriving at thine in that state he should wed thee. Indra has many kinds of vehicles that are all beautiful and charming. All these have borne thee. Nahusha, however, should come on such a vehicle that Indra himself had not possessed. Thus counselled by her lord, Sachi left that spot with a joyous heart. Indra also once more entered the fibres of that lotus-stalk. Beholding the Queen of Indra come back to heaven, Nahusha addressed her saying, The time thou hadst fixed is over. Unto him Sachi said what Indra had directed her to say. Harnessing a number of great Rishis unto the vehicle he rode, Nahusha set out from his place for coming to where Sachi was living. The foremost of Rishis, viz., Agastya, born within a jar, of the vital seed of Maitravaruna, beheld those foremost of Rishis insulted by Nahusha in that way. Him Nahusha struck with his foot. Unto him, Agastya said,--Wretch, as thou hast betaken thyself to a highly improper act, do thou fall down on the Earth. Be transformed into a snake and do thou continue to live in that form as long as the Earth and her hills continue. As soon as these words were uttered by the great Rishi, Nahusha fell down from that vehicle. The three worlds once more became master-less. The deities and the Rishis then united together and proceeded to where Vishnu was and appealed to him for bringing about the restoration of Indra. Approaching him, they said,--O holy one, it behoveth thee to rescue Indra who is overwhelmed by the sin of Brahmanicide. The boon-giving Vishnu replied unto them, saying,--Let Sakra perform a Horse-sacrifice in honour of Vishnu. He will then be restored to his former position. The deities and the Rishis began to search for Indra, but when they could not find him, they went to Sachi and said unto her,--O blessed lady, go unto Indra and bring him here. Requested by them, Sachi once more proceeded to the lake Manasa. Indra, rising from the lake, came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good steed every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very steed (which was saved from slaughter) Vrihaspati led him to his own place. The lord of heaven was then adored with hymns by all the deities and the Rishis. He continued to rule in heaven, cleansed of the sin of Brahmanicide which was divided into four portions and ordained to reside in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in slaying his foe (and when, as the result of that act of his, he had been overpowered by sin, it was the energy of another Brahmana that rescued him). It was thus that Indra once more regained his position.

"'In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the celestial Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that spot.[1861] Beholding that strange sight, Bharadwaja assailed Vishnu with a handful of water, upon which Vishnu's bosom received a mark (called Sreevatsa)[1862]. Cursed by that foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things. Once on a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and strengthened by it, the deities would succeed in slaying the Asuras. After the food had been cooked. Vudha (the presiding deity of the luminary known by that name), having completed the observance of an austere vow, presented himself before Aditi and said unto her,--Give me alms. Aditi, though thus solicited for food gave him none, thinking that no one should eat of the food she had cooked, before her sons, the deities, had first taken it. Incensed at the conduct of Aditi who thus refused to give him alms, Vudha, who was Brahma's self through the austere vow he had completed, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is for that reason that Vivaswat, the deity who is adorned in Sraddhas, coming out of the womb of Aditi, came to be called by the name of Martanda. The Prajapati Daksha became the father of sixty daughters. Amongst them, three and ten were bestowed by him upon Kasyapa; ten upon Dharma; ten upon Mann; and seven and twenty upon Shoma. Although all the seven and twenty that were called Nakshatras and bestowed upon Shoma were equal in respect of beauty and accomplishments, yet Shoma became more attached to one, viz., Rohini, than the rest. The rest of his spouses, filled with jealousy, leaving him, repaired to their sire and informed him of this conduct of their husband, saying,--O holy one, although all of us are equal in point of beauty, yet our husband Shoma is exclusively attached to our sister Rohini.--Incensed at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should assail his son-in-law and dwell in him. Through this curse of Daksha, phthisis assailed the puissant Shoma and entered into his body. Assailed by phthisis in this way, Shoma came to Daksha. The latter addressed him, saying,--I have cursed thee because of thy unequal behaviour towards thy wives. The Rishi then said unto Shoma,--Thou art being reduced by the disease phthisis that has assailed thee. There is a sacred water called Hiranyasarah in the Western ocean. Repairing to that sacred water, do thou bathe there.--Counselled by the Rishi, Shoma proceeded thither. Arrived at Hiranyasarah, Soma bathed in that sacred water. Performing his oblations he 'cleansed himself from his sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the name of Prabhasa. In consequence, however, of the curse denounced upon him in days of old by Daksha, Shoma, to this day, begins to wane from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to wax till the night of full moon. The brightness also of the lunar disc from that time received a stain, for the body of Shoma, since then, has come to present certain dark spots. In fact, the splendid disc of the moon has, from that day, come to exhibit the mark of a hare. Once on a time, a Rishi of the name of Sthulasiras was engaged in practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, charged with all kinds of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was undergoing, and living as he did upon air alone to the exclusion of every kind of food, he became highly gratified in consequence of that delicious breeze which blew around him. While he was thus gratified with the delicious breeze that fanned him, the trees around him (moved by jealousy) put forth their flowers for making a display and extorting his praise. Displeased at this conduct of the trees because it was dictated by jealousy, the Rishi cursed them, saying,--Henceforth, ye shall not be able to put forth your flowers at all times.--In days of yore, for doing good to the world, Narayana took birth as the great Rishi Vadavamukha. While engaged in practising severe austerities on the breast of Meru, he summoned the Ocean to his presence. The Ocean, however, disobeyed his summons. Incensed at this, the Rishi, with the heat of his body, caused the waters of the Ocean to become as saltish in taste as the human sweat. The Rishi further said.--Thy waters shall henceforth cease to be drinkable. Only when the Equine-head, roving within thee, will drink thy waters, they will be as sweet as honey. It is for this curse that the waters of the Ocean to this day are saltish to the taste and are drunk by no one else than the Equine-head.[1863] The daughter, named Uma, of the Himavat mountains, was desired by Rudra in marriage After Himavat had promised the hand of Uma to Mahadeva, the great Rishi Bhrigu, approaching Himavat, addressed him, saying,--Give this daughter of thine unto me in marriage. Himavat replied unto him, saying,--Rudra is the bridegroom already selected by me for my daughter.--Angry at this reply, Bhrigu said,--Since thou refusest my suit for the hand of thy daughter and insultest me thus, thou shalt no longer abound with jewels and gems. To this day, in consequence of the Rishi's words, the mountains of Himavat have not any jewels and gems. Even such is the glory of the Brahmanas. It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undeteriorating Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma. The universe is upheld by that power and, therefore, is upheld by Agni and Shoma united together. It is said that Surya and Chandramas are the eyes of Narayana. The rays of Surya constitute my eyes. Each of them, viz., the Sun and the Moon, invigorate and warm the universe respectively. And because of the Sun and the Moon thus warming and invigorating the universe, they have come to be regarded as the Harsha (joy) of the universe. It is in consequence of these acts of Agni and Shoma that uphold the universe that I have come to be called by the name of Hrishikesa, O son of Pandu. Indeed, I am the boon-giving Isana, the Creator of the universe.[1864] Through virtue of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the (principal) share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I am called by the name of Hari. I am the highest abode of all creatures and am regarded by persons conversant with the scriptures to be identical with Truth or Nectar. I am, for this reason, called by learned Brahmanas by the name of Ritadhama (abode of Truth or Nectar). When in days of yore the Earth became submerged in the waters and lost to the view, I found her out and raised her from the depths of the Ocean. For this reason the deities adore me by the name of Govinda. Sipivishta is another name of mine. The word Sipi indicates a person that has no hair on his body. He who pervades all things in the form of Sipi is known by the name of Sipivishta. The Rishi Yaksha, with tranquil soul, in many a sacrifice invoked me by the name Sipivishta. It is for this reason that I came to bear this secret name. Yaksha of great intelligence, having adored me by the name Sipivishta, succeeded in restoring the Niruktas which had disappeared from the surface of the Earth and sunk into nether regions. I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja (unborn).[1865] I have never uttered anything base or anything that is obscene. The divine Saraswati who is Truth's self, who is the daughter of Brahma and is otherwise called by the name of Rita, represents my speech and always dwells in my tongue. The existent and the non-existent have been merged by me in my Soul. The Rishis dwelling in Pushkara, which is regarded as the abode of Brahman, called me by the name of Truth. I have never swerved from the attribute of Sattwa, and know that the attribute of Sattwa has flowed from me. In this birth also of mine, O Dhananjaya, my ancient attribute of Sattwa has not left me, so that in even this life, establishing myself on Sattwa, I set myself to acts without ever wishing for their fruits. Cleansed of all sins as I am through the attribute of Sattwa, which is my nature, I can be beheld by the aid of that knowledge only which arises from adoption of the attribute of Sattwa. I am reckoned also among those that are wedded to that attribute. For these reasons am I known by the name of Sattwata.[1866] I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna. I have united the Earth with Water, Space with Mind, and Wind with Light. Therefore ant I called Vaikuntha.[1867] The cessation of separate conscious existence by identification with Supreme Brahman is the highest attribute or condition for a living agent to attain. And since I have never swerved from that attribute or condition, I am, therefore, called by the name of Achyuta.[1868] The Earth and the Firmament are known to extend in all directions. And because I uphold them both, therefore am I called by the name of Adhokshaja. Persons conversant with the Vedas and employed in interpreting the words used in those scriptures adore me in sacrifices by calling upon me by the same name. In days of yore, the great Rishis, while engaged in practising severe austerities, said,--No one else in the universe than the puissant Narayana, is capable of being called by the name of Adhokshaja. Clarified butter which sustains the lives of all creatures in the universe constitutes my effulgence. It is for this reason that Brahmanas conversant with the Vedas and possessed of concentrated souls call me by the name of Ghritarchis.[1869] There are three well-known constituent elements of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are upheld by these three, and when these three become weakened, living creatures also become weakened. It is for this reason that all persons conversant with the scriptures bearing on the science of Life call me by the name of Tridhatu.[1870] The holy Dharma is known among all creatures by the name of Vrisha, O Bharata. Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka. The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is for this reason that that lord of all creatures, viz., Kasyapa, the common sire of the deities and the Asuras, called me by the name Vrishakapi. The deities and the Asuras have never been able to ascertain my beginning, my middle, or my end. It is for this reason that I am sung as Anadi, Amadhya and Ananta. I am the Supreme Lord endued with puissance, and I am the eternal witness of the universe (beholding as I do its successive creations and destructions). I always hear words that are pure and holy, O Dhananjaya, and never hold anything that is sinful. Hence am I called by the name of Suchisravas. Assuming, in days of old, the form of a boar with a single tusk, O enhancer of the joys of others, I raised the submerged Earth from the bottom of the ocean. From this reason am I called by the name of Ekasringa. While I assumed the form of mighty boar for this purpose, I had three humps on my back. Indeed, in consequence of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped). Those who are conversant with the science propounded by Kapila call the Supreme Soul by the name of Virincha. That

Virincha is otherwise called the great Prajapati (or Brahman). Verily I am identical with Him, called Virincha, in consequence of my imparting animation to all living creatures, for I am the Creator of the universe. The preceptors of Sankhya philosophy, possessed of definite conclusions (regarding all topics), call me the eternal Kapila staying in the midst of the solar disc with but Knowledge for my companion.[1871] On Earth I am known to be identical with Him who has been sung in the Vedic verses as the effulgent Hiranyagarbha and who is always worshipped by Yogins. I am regarded as the embodied form of the Rich Veda consisting of one and twenty thousand verses. Persons conversant with the Vedas also call me the embodiment of the Samans of a thousand branches. Even thus do learned Brahmans that are my devoted worshippers and that are very rare sing me in the Aranyakas.[1872] In the Adhyaryus I am sung as the Yajur-Veda of six and fifty and eight and seven and thirty branches.[1873] Learned Brahmans conversant with the Atharvans regard me as identical with the Atharvans consisting of five Kalpas and all the Krityas.[1874] All the sub-divisions that exist of the different Vedas in respect of branches and all the verses that compose those branches, and all the vowels that occur in those verses, and all the rules in respect of pronunciation, know, O Dhananjaya, are my work. O Partha, he that rises (at the beginning of Creation from the Ocean of Milk at the earnest invocation of Brahmana and all the deities) and who gives diverse boons unto the diverse deities, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplementary portions of the Vedas. Following the path pointed out by Vamadeva, the high-souled Rishi Panchala, through my grace, obtained from that eternal Being the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravya race, having attained to high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravya race, having attained to the high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words, and those about emphasis and accent in utterance, and shone as the first scholar who became conversant with those two subjects. Kundrika and king Brahmadatta of great energy,[1875] repeatedly thinking of the sorrow that attends birth and death, attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, in consequence of my favour. In days of yore, O Partha, I was, for some reason, born as the son of Dharma, O chief of Kuru's race, and in consequence of such birth of mine I was celebrated under the name of Dharmaja. I took birth in two forms, viz., as Nara and Narayana. Riding on the vehicle that helps towards the performance of scriptural and other duties, I practised, in those two forms, undying austerities on the breast of Gandhamadana[1876] At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to give a share unto Rudra, O Bharata, of the sacrificial offerings. Urged by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a dart whose flames blazed up every moment. That dart, having consumed all the preparations of Daksha's sacrifice, came with great force towards us (Nara and Narayana) at the retreat of Vadari. With great violence that dart then fell upon the chest of Narayana. Assailed by the energy of that dart, the hair on the head of Narayana became green. In fact, in consequence of this change in the hue of my hair I came to be called by the name of Munjakesa.[1877] Driven off by an exclamation of Hun which Narayana uttered, the dart, its energy being lost, returned to Sankara's hands. At this, Rudra became highly angry and as the result thereof he rushed towards the Rishis Nara and Narayana, endued with the puissance of severe austerities. Narayana then seized the rushing Rudra with his hand by the throat. Seized by Narayana, the lord of the universe, Rudra's throat changed colour and became dark. From that time Rudra came to be called by the name of Sitikantha. Meanwhile Nara, for the purpose of destroying Rudra, took up a blade of grass, and inspired it with Mantras. The blade of grass, thus inspired, was converted into a mighty battle-axe. Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. In consequence of that weapon thus breaking into pieces, I came to be called by the name of Khandaparasu.'[1878]

"Arjuna said, 'In that battle capable of bringing about the destruction of the three worlds, who obtained the victory, O Janarddana, do thou tell me this!'"

"The blessed and holy one said, 'When Rudra and Narayana became thus engaged in battle, all the universe became suddenly filled with anxiety. The deity of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the aid of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of cleansed souls. The attributes of Rajas and Tamas possessed the deities. The Earth trembled. The vault of the firmament seemed to divide in twain. All the luminaries became deprived of their splendour. The Creator, Brahman, himself fell from his seat. The Ocean itself became dry. The mountains of Himavat became riven. When such dire omens appeared everywhere, O son of Pandu, Brahma surrounded by all the deities and the high-souled Rishis, soon arrived at that spot where the battle was raging. The four-faced Brahma, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said,--Let good happen to the three worlds. Throw down thy weapons, O lord of the universe, from desire of benefiting the universe. That which is unmanifest, indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive, has, choosing to be manifested, been pleased to assume this one blessed form, (for though double, the two but represent the same form). This Nara and Narayana (the displayed forms of Supreme Brahman) have taken birth in the race of Dharma. The foremost of all deities, these two are observers of the highest vows and endued with the severest penances. Through some reason best known to Him, I myself have sprung from the attribute of His Grace. Eternal as thou art, for thou hast ever existed since all the past creations, thou too hast sprung from His Wrath. With myself then, these deities, and all the great Rishis, do thou adore this displayed form of Brahma, and let peace be unto all the worlds without any delay.--Thus addressed by Brahma, Rudra forthwith cast off the fire of his wrath, and set himself to gratify the illustrious and puissant God Narayana.[1879] Indeed, he soon placed himself at the disposal of the adorable boon-giving and puissant God Narayana. That boon-giving God Narayana, who hath his wrath and the senses under control, soon became gratified and reconciled with Rudra. Well-adored by the Rishis, by Brahma, and by all the deities, that great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Isana and said these words:--He that knows thee, knows me. He that follows thee, follows me. There is no difference between thee and me. Do thou never think otherwise. The mark made by thy lance on my chest will from this day assume the form of a beautiful whirl, and the mark of my hand on thy throat will also assume a beautiful shape in consequence of which thou shalt, from this day, be called by the name of Sreekantha.'"

"The blessed and holy one[1880] continued. 'Having mutually caused such marks on each other's person, the two Rishis Nara and Narayana thus made friends with Rudra. and dismissing the deities, once more set themselves to the practice of penances with a tranquil soul. I have thus told thee, O son of Pritha, how in that battle which took place in days of yore between Rudra and Narayana, the latter got the victory. I have also told thee the many secret names by which Narayana is called and what the significations are, O Bharata, of one of those names, which, as I have told thee, the Rishis, have bestowed upon the great God. In this way, O son of Kunti, assuming diverse forms do I rove at will through the Earth, the region of Brahma himself, and that other high and eternal region of felicity called Goloka. Protected by me in the great battle, thou hast won a great victory. That Being whom, at the time of all thy battles, thou beheldest stalking in thy van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin. He is otherwise known by the name of Kala,[1881] and should be known as one that has sprung from my wrath. Those foes whom thou hast slain were all, in the first instance, slain by him.[1882] Do thou bend thy head unto that god of gods, that lord of Uma, endued with immeasurable puissance With concentrated soul, do thou bend thy head unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hari. He is none else than that deity who, as I have repeatedly told thee, has sprung from my wrath. Thou hast, before this, heard, O Dhananjaya, of the puissance and energy that reside in him!'"

SECTION CCCXLIV

Saunaka said, "O Sauti, excellent is this narrative which thou hast recited. Verily, these ascetics, having heard it have all been filled with wonder. It is said, O Sauti, that a discourse that has Narayana for its topic, is more fruitful of merit than sojourns unto all the sacred retreats and ablutions performed in all the sacred waters on the Earth. Having listened to this discourse of thine that has Narayana for its topic, that is sacred and capable of cleansing one of every sin, all of us have certainly become holy. Adored of all the worlds, that illustrious and foremost of deities is incapable of being beheld by the deities with Brahma numbering among them and all the Rishis. That Narada was able to obtain a sight of the God Narayana, otherwise called Hari, was due, O son of Suta, to the special grace of that divine and puissant Lord. When, however, the celestial Rishi Narada had succeeded in obtaining a sight of the Supreme Lord of the universe, a residing in the form of Aniruddha, why did he again proceed so quickly (to the retreat of Vadari on the breast of Himavat) for beholding those two foremost of godly of Rishis viz., Nara and Narayana? Do you, O Sauti, tell us the reason of such conduct on the part of Narada."

Sauti said, During the continuance of his snake-sacrifice, Janamejaya, the royal son of Parikshit, availing himself of an interval in the sacrificial rites, and when all the learned Brahmanas were resting. O Saunaka, that king of kings, addressed the grandfather of his grandfather, viz., the Island-born Krishna, otherwise called Vyasa, that ocean of Vedic lore, that foremost of ascetics endued with puissance, and said these words.

Janamejaya said, "After the celestial Rishi Narada had returned from White Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what indeed, did the great ascetic next do? Arrived at the retreat known by the name of Vadari on the breast of the Himvat mountains, and seeing the two Rishis Nara and Narayana who were engaged in severe austerities at that spot, how long did Narada dwell there and what were the topics of conversation between him and the two Rishis? This discourse on Narayana, that is really an ocean of knowledge, has been raised by thy intelligent self by churning that vast history called Bharata which consists of a hundred thousand verses. As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and nectar from all the medicinal herbs, after the same manner, O ocean of austerities, hath this discourse that is like nectar and that has Narayana for its object, been raised by thee, O Brahmana, from diverse histories and Puranas existing in the world, Narayana is the Supreme Lord. Illustrious and endued with great puissance, He is the soul of all creatures. Indeed, O foremost of regenerate ones, the energy of Narayana is irresistible. Into Narayana, at the end of the Kalpa, enter all the deities having Brahman for their foremost, all the Rishis with the Gandharvas, and all things mobile and immobile. I think, therefore, that there is nothing holier on earth or in heaven, and nothing higher, than Narayana. A sojourn unto all the sacred retreats on Earth, and ablutions performed in all the sacred waters, are not productive of as much merit as a discourse that has Narayana for its topic. Having listened from the beginning to this discourse on Hari, the lord of the universe, that destroys all sins, we feel that we have been cleansed of all our sins and sanctified entirely. Nothing wonderful was accomplished by my ancestor Dhananjaya who was the victor in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his ally. I think that, person could have nothing unattainable in the three worlds, who had for his ally Vishnu himself, that great Lord of the universe. Exceedingly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for looking after their temporal and spiritual prosperity. Adored of all the worlds, the holy Narayana is capable of being beheld with the aid of austerities alone. They, however, succeeded in beholding Narayana, adorned with the beautiful whirl on his chest. More fortunate than my ancestors was the celestial Rishi Narada, the son of Prameshti. Indeed, I thank that Narada, who transcends all destruction, was endued with an energy that was not little, for repairing to White-Island he had succeeded in beholding the person of Hari. Indeed, it is evident that the sight he had obtained of the Supreme Lord was due to only the grace of that Being. Fortunate was Narada inasmuch as he had succeeded in beholding Narayana as existing in the form of Aniruddha. Having beheld Narayana in that form, why did Narada hasten once more to the retreat of Vadari for the purpose of beholding Nara and Narayana? What was the reason, O ascetic, of this step taken by Narada? How long also did Narada the son of Pramesthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, live there, and what conversations had he with them? What did those two high-souled and foremost of Rishis say unto him? It behoveth thee to say all this unto me!'"

Vaisampayana said,[1883] "Salutations unto the holy Vyasa of immeasurable energy. Through his grace I shall recite this narrative having Narayana for its topic. Arrived at White Island, Narada beheld the immutable Hari. Leaving that spot he quickly proceeded, O king, to the mountains of Meru, bearing in his mind those weighty words that Paramatma (the Supreme Lord) had said unto him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had achieved. And he said unto himself, 'How wonderful is it! The journey I have performed is a long one. Having proceeded to such a distance, I have come back safe and sound. From the mountains of Meru he then proceeded towards Gandhamadana. Traversing through the skies he quickly alighted upon that extensive retreat known by the name of Vadari. There he beheld those ancient deities, viz., those two foremost of Rishis, (called Nara and Narayana), engaged in the practice of penances, observing high vows, and devoted to the worship of their own selves. Both of those adorable persons bore on their chests the beautiful whirls called Sreevatsa, and both had matted locks on their heads. And in consequence of the effulgence with which they illumined the world they seemed to transcend the very Sun in energy. The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms reached down to their knees. Each of them had four 'Mushkas'.[1884] Each of them had sixty teeth and four arms.[1885] The voice of each was as deep as the roar of the clouds. Their faces were exceedingly handsome, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline. The heads of those two deities were large and round, resembling open umbrellas. Possessed of these marks, they were certainly very superior persons in appearance. Beholding them, Narada became filled with joy. He saluted them with reverence and was saluted by them in return. They received the celestial Rishi, saying 'Welcome', and made the ordinary enquiries. Beholding those two foremost of Beings, Narada began to reflect within himself,--'These two foremost of Rishis seem to be very like, in appearance, unto those Rishis respected by all, whom I have seen in White-island. Thinking in this way, he circumambulated them both and then sat down on the excellent seat made of Kusa grass that had been offered unto him. After this, those two Rishis that were the abode of penances, of famous achievements, and of energy,--and were endued with tranquillity of heart and self-restraint, went through their morning rites. They then, with controlled hearts, worshipped Narada with water to wash his feet and the usual ingredients of the Arghya. Having finished their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wooden planks.[1886] When those two Rishis took their seats, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty in consequence of the sacred fires when libations of clarified butter are poured upon them. Then Narayana, seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, addressed him, saying these words.

"Nara and Narayana said, 'Hast thou seen in white Island the Paramatma (Supreme Soul), who is eternal and divine, and who is the high source whence we have sprung?'

"Narada said, 'I have seen that beautiful Being who is immutable and who has the universe for his form. In Him dwell all the worlds, and all the deities with the Rishis. Even now I behold that immutable Being, in beholding you two. Those marks and indications that characterise Hari himself of undisplayed form, characterise you two that are endued with forms displayed before the senses.[1887] Verily, I behold both of you by the side of that great God. Dismissed by the Supreme Soul, I have today come hither. In energy and fame and beauty, who else in the three worlds can equal Him than you two that have been born in the race of Dharma? He has told me the entire course of duties having reference to Kshetrajna. He has also told me of all those incarnations which he will, in the future, have in this world. The inhabitants of White Island, whom I have seen, are all divested of the five senses that are owned by ordinary persons. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, viz., the Supreme Lord of the universe. They are always engaged in worshipping that great Deity, and the latter always sports with them. The holy and Supreme Soul is always fond of those that are devoted to him. He is fond also of the regenerate ones. Always fond of those that are devoted to Him, He sports with those worshippers of His. Enjoyer of the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor; He is the Cause; and He is the effect. He is endued with omnipotence and immeasurable splendour. He is the Cause whence all things spring. He is the embodiment of all the scriptural ordinances. He is the embodiment of all the topics. He is possessed of great fame. Uniting Himself with penances, He has illumined Himself with a splendour that is said to represent an energy that is higher than (what occurs in) White Island. Of soul cleansed by penances, He has ordained Peace and Tranquillity in the three worlds. With such an auspicious understanding, he is engaged in the observance of a very superior vow which is the embodiment of holiness. That realm where he resides, engaged in tie austerest penances, the Sun does not warm and the Moon does not shine. There the wind does not blow. Having constructed an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East, reciting the Vedas with their branches, he is engaged in practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahma, by the Rishis, by Pasupati himself, by the rest of the principal deities, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great divinity. Whatever rites and religious acts are performed by persons whose souls are entirely devoted to him, are all received by that great Deity on his head. No one is dearer to him in the three worlds than those persons that are awakened and possessed of high souls. Dearer even than those persons is one that is entirely devoted to him. Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said unto me. I shall henceforth reside with you two, devoted to Narayana in the form of Aniruddha.'"

SECTION CCCXLV

"Nara and Narayana said, 'Deserving art thou of the highest praise, and highly favoured hast thou been, since thou hast beheld the puissant Narayana himself (in the form of Aniruddha). None else, not even Brahma himself who was sprung from the primal lotus, has been able to behold him. That foremost of Purushas, endued with puissance and holiness, is of unmanifest origin and incapable of being seen. These words that we say unto thee are very true, O Narada. There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this, O best of regenerate ones, that he showed himself unto thee. No one can repair to that realm where the Supreme Soul is engaged in the observance of penances, except we two, O foremost of regenerate persons. In consequence of that spot being adorned by Him, its splendour resembles the effulgence of a thousands Suns collected together.[1888] From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons endued with forgiveness, springs the attribute of forgiveness which attaches to the Earth.[1889] It is from that illustrious Being who seek the welfare of all beings, that Rasa (Taste) hath arisen. The attribute of Rasa attaches to the waters which are, again, liquid. It is from Him that Heat or Light having the attribute of form or vision has arisen. It attaches itself to the sun in consequence of which the Sun becomes able to shine and give heat. It is from that illustrious and foremost of Beings that Touch also has arisen. It is attached to the Wind, in consequence of which the Wind moves about in the world producing the sensation of touch. It is from that puissant Lord of the entire universe that Sound has arisen. It attaches to Space, which, in consequence thereof, exists uncovered and unconfined. It is from that illustrious Being that Mind, which pervades all Beings, has arisen. It attaches to Chandramas, in consequence of which Chandramas comes to be invested with the attribute of displaying all the things. That spot where the divine Narayana, that partaker of the libations and other offerings made in sacrifices, resides with Knowledge alone for his companion, has in the Vedas, been called by the name of the productive cause of all things or Sat.[1890] The path that is theirs, O foremost of regenerate persons, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and felicity. Aditya, who is the dispeller of the darkness of all the worlds, is said to be the door (through which the Emancipate must pass). Entering Aditya, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be seen by anybody at any time. Reduced into invisible atoms, they then enter (Narayana in manifested form and residing in the middle of the region covered by Aditya) into the form of Aniruddha. Losing all physical attributes and being altogether and transformed into Mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of regenerate persons, including both those that are conversant with Sankhya philosophy and those that are devoted to the Supreme deity, then enter Sankarsana who is otherwise called Jiva. After this, divested of the three primal attributes of Sattwa, Rajas, and Tamas, those foremost of regenerate beings quickly enter the Paramatma (Supreme Soul) otherwise called Kshetrajna and which itself transcends the three primal attributes. Know that Vasudeva is He when called Kshetrajna. Verily shouldst thou know that, that Vasudeva is the abode or original refuge of all things in the universe. Only they whose minds are concentrated, who are observant of all kinds of restraint, whose senses are controlled, and who are devoted to One, succeed in entering Vasudeva. We two, O foremost of regenerate ones, have taken birth in the house of Dharma. Residing in this delightful and spacious retreat we are undergoing the austerest penances. We are thus engaged, O regenerate one, being moved by the desire of benefiting those manifestations of the Supreme Deity, dear to all the celestials, that will occur in the three worlds (for achieving diverse feats that are incapable of being achieved by any other Being). In accordance with such ordinances as are uncommon and as apply to us two only, O best of regenerate persons, we are duly observing all excellent and high vows fraught with the austerest penances. Thou, O celestial Rishi, endued with wealth of penances wert beheld by us in White Island when thou wert there. Having met with Narayana, thou hast made a particular resolution, which is known to us. In the three worlds consisting of mobile and immobile Beings, there is nothing that is unknown to us. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed thee!'"

Vaisampayana continued, "Having heard these words of Nara and Narayana both of whom were engaged in the practice of the austerest penances, the celestial Rishi Narada joined his hands in reverence and became entirely devoted to Narayana. He employed his time in mentally reciting, with due observances, innumerable sacred Mantras that are approved by Narayana. Worshipping the Supreme Deity Narayana, and adoring those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishi Narada, endued with great energy, continued to reside, thus employed, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand years as measured by the standard of the celestials.'"

SECTION CCCXLVI

Vaisampayana said, "On one occasion, while residing in the retreat of Nara and Narayana, Narada the son of Pramesthi, having duly accomplished the rites and observances in honour of the deities, set himself to perform thereafter the rites in honour of the Pitris. Beholding him thus prepared, the eldest son of Dharma, viz., the puissant Nara addressed him, saying, 'Whom art thou worshipping, O foremost of regenerate persons, by these rites and observances in connection with the deities and the Pitris? O foremost of all persons endued with intelligence, tell me this, agreeably to the scriptures. What is this that thou art doing? What also are the fruits desired by thee of those rites thou hast addrest thyself in performing?'

"Narada said, "Thou saidst unto me on a former occasion that rites and observances in honour of the deities should be accomplished. Thou saidst that the rites in honour of the deities constitute the highest sacrifice and are equivalent to the worship of the eternal Supreme Soul. Instructed by that teaching, I always sacrifice in honour of the eternal and immutable Vishnu, through these rites that I perform in worshipping the deities. It is from that Supreme Deity that Brahma, the Grandsire of all the worlds, took his rise in days of yore. That Brahma, otherwise called Prameshthi, filled with cheerfulness, caused my sire (Daksha) to start into being. I was the son of Brahma, created before all others, by a fiat of his will (although I had to take birth afterwards as the son of Daksha through a curse of that Rishi). O righteous and illustrious one, I am per-forming these rites in honour of the Pitris for the sake of Narayana, and agreeable to those ordinances that have been laid down by himself. The illustrious Narayana is the father, mother, and grandfather (of all creatures). In all sacrifices performed in honour of the Pitris, it is that Lord of the universe who is adored and worshipped. On one occasion, the deities, who were sires, taught their children the Srutis. Having lost their knowledge of the Srutis, the sires had to acquire it again from those sons unto whom they had communicated it. In consequence of this incident, the sons, who had thus to communicate the Mantras unto their sires, acquired the status of sires (and the sire, for having obtained the Mantras from their sons, acquired the status of sons).[1891] Without doubt, what the deities did on that occasion is well known to you two. Sons and sires (on that occasion) had thus to worship each other. Having first spread some blades of Kusa grass, the deities and the Pitris (who were their children) placed three Pindas thereon and in this way worshipped each other. I wish to know, however, the reason why the Pitris in days of yore acquired the name of Pindas.'

"Nara and Narayana said, 'The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, assuming the form of a gigantic boar, raised her up (with his mighty tusk), Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its denizens. When the sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the puissant Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The puissant Vishnu dedicated those balls of mud unto his own self, according to the rites laid down in the eternal ordinance. Regarding the three balls of mud that the puissant Lord had shaken off from his tusks as Pindas, he then, with sesame seeds of oily kernel that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of deities then, impelled by the desire of establishing rules of conduct for the denizens of the three worlds, said these words:

"Vrishakapi said, I ant the Creator of the worlds. I am resolved to create those that are to be called Pitris.--Saying these words, he began to think of those high ordinances that should regulate the rites to be gone through in honour of the Pitris. While thus engaged, he saw that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said unto himself,--These balls, shaken off my tusk, have fallen on the Earth towards the southern direction of her surface. Led by this, I declare that these should be known henceforth by the name of Pitris. Let these three that are of no particular shape, and that are only round, come to be regarded as Pitris in the world. Even thus do I create the eternal Pitris. I am the father, the grandfather, and the great grandfather, and I should be regarded as residing in these three Pindas. There is no one that is superior to me. Who is there whom I myself may worship or adore with rites? Who, again, is my sire in the universe? I myself am my grandfather. I am, indeed, the Grandsire and the Sire. I am the one cause (of all the universe).--Having said these words, that God of gods, Vrishakapi by name, offered those Pindas, O learned Brahmana, on the breast of the Varaha mountains, with elaborate rites. By those rites He worshipped His own self, and having finished the worship, disappeared there and then. Hence have the Pitris come to be called by the name of Pinda. Even this is the foundation of the designation. Agreeably to the words uttered by Vrishakapi on that occasion, the Pitris receive the worship offered by all. They who perform sacrifices in honour of and adore the Pitris, the deities, the preceptor or other reverend senior guests arrived at the house, kine, superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, are said to adore and sacrifice unto Vishnu himself. Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things. Unmoved by happiness or misery, His attitude towards all is equal. Endued with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.'"

SECTION CCCXLVII

Vaisampayana said, 'Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he devoted himself to Narayana. Having resided for a full thousand years in the retreat of Nara and 'Narayana, having beheld the immutable Hari, and heard the excellent discourse having Narayana for its topic, the celestial Rishi repaired to his own retreat on the breast of Himavat, Those foremost of ascetics viz., Nara and Narayana, however continued to reside in their delightful retreat of Vadari, engaged in the practice of the severest austerities. Thou art born in the race of the Pandavas. Thou art of immeasurable energy. O perpetuator of the race of the Pandavas, having listened to this discourse on Narayana from the beginning, thou hast certainly been cleansed of all thy sins and thy soul has been sanctified. His is neither this world nor the world hereafter, O best of kings, who hates instead of loving and reverencing the immutable Hari. The ancestors of that person who hates Narayana, who is the foremost of deities, and is otherwise called Hari, sink into hell for eternity. O tiger among men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one's own self. He who is our preceptor, viz., the Rishi Vyasa, the son of Gandhavati, has himself recited this discourse unto us on the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to thee exactly as I heard it, O sinless one. This cult, with its mysteries and its abstract of details, was obtained by Narada, O king, from that Lord of the universe, viz., Narayana himself. Even such are the particulars of this great cult. I have, before this, O foremost of kings, explained it to thee in the Hari-Gita, with a brief reference to its ordinances.[1892] Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth. Who else than he, O tiger among kings, could compile such a treatise as the Mahabharata? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and cults for the observance and adoption of men? Thou hast resolved upon performing a great sacrifice. Let that sacrifice of thine proceed as determined by thee. Having listened to the diverse kinds of duties and cults, let thy Horse-sacrifice go on."

Sauti continued, That best of kings, having heard this great discourse, began all those rites that are laid down in the ordinance, for the completion of his great sacrifice. Questioned by thee, O Saunaka, I have duly recited to thee and all these Rishis that are denizens of the Naimisha forest, that great discourse having Narayana for its topic. Formerly Narada had recited it to my preceptor in the hearing of many Rishis and the sons of Pandu and in the presence of Krishna and Bhishma also.[1893] The Supreme deity Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of vast proportions. He is the receptacle of the Srutis and of the attribute of humility. He Is the great receptacle of all those ordinances that should be practised for attaining to tranquillity of heart, as also of all those that go by the name of Yama. He is always accompanied by the foremost of regenerate persons. Let that great deity be thy refuge. Hari ever does what is agreeable and beneficial to the denizens of heaven. He is always the slayer of such Asuras (as become troublesome to the three worlds). He is the receptacle of penances. He is possessed of great fame. He is the slayer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are attained to by persons acquainted with and observant of scriptural and other duties. He dispels the fears of all persons. He takes the foremost of those offerings that are dedicated in sacrifices. He is thy refuge and protection. He is endued with attributes. He is freed from attributes. He is endued with a quadruple form. He shares the merits arising from the dedication of tanks and the observance of similar religious rites. Unvanquished and possessed of great might, it is He that always ordains the end approachable by the Soul alone, of Rishis of righteous deeds. He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with the complexion of the Sun, He is the Supreme Lord, and he is the refuge of all. Do all of you bow your heads unto Him since He who sprang from the waters (viz., Narayana himself) bends his head unto Him.[1894] He is the origin of the universe. He is that Being who is called Amrita. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Sankhyas and Yogins, of restrained souls, hold Him who is eternal in their understandings.

SECTION CCCXLVIII

Janamejaya said, 'I have heard from thee the glory of the divine and Supreme Soul. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the form of Nara and Narayana. I have also heard from thee the origin of the Pinda from the mighty Baraha (Boar) (which form the supreme Deity had assumed for raising by the submerged Earth). I have heard from thee about those deities and Rishis that were ordained for the religion of Pravritti and of those that were ordained for the religion of Nivritti. Thou hast also, O regenerate one, discoursed to us on other topics. Thou hast said also unto us of that vast form, with the Equine head, of Vishnu, that partaker of the libations and other offerings made in sacrifices,--.the form, viz., that appeared in the great ocean on the North-East. That form was beheld by the illustrious Brahman, otherwise known by the name of Parameshthi. What, however, were the exact features, and what the energy, the like of which among all great objects, had never appeared before, of that form which Hari, the upholder of the universe, displayed on that occasion? What did Brahman do, O ascetic, after having seen that foremost of deities, him whose likeness had never been seen before, him who was of immeasurable energy, him who had the Equine head, and him who was Sacredness itself? O regenerate one, this doubt hath arisen in our mind about this ancient subject of knowledge. O thou of foremost intelligence, for what reason did he supreme Deity assume that form and display himself in it unto Brahman? Thou hast certainly sanctified us by discoursing unto us on these diverse sacred subjects!'[1895]

Sauti said, I shall recite to thee that ancient history, which is perfectly consistent with the Vedas, and which the illustrious Vaisampayana recited unto the son of Parikshit on the occasion of the great Snake-sacrifice. Having heard the account of the mighty form of Vishnu, equipt with the horse-head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaisampayana.

Janamejaya said, "Tell me, O best of men, for what reason did Hari appear in that mighty form equipt with a horse-head and which Brahma, the Creator, beheld on the shores of the great northern Ocean on the occasion referred to by yourself?"

Vaisampayana said, "All existent objects, O king, in this world, are the result of a combination of the five primal elements, a combination due to the intelligence of the Supreme Lord. The puissant Narayana, endued with infinity, is the supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Divested of attributes, he is again possessed of them. Listen now, O best of kings, to me as I narrate to thee how the Destruction is brought about of all things. At first, the element of Earth becomes merged in Water and nothing then is seen save one vast expanse of Water on all sides. Water then merges into Heat, and Heat into Wind. Wind then merges into Space, which in its turn, merges into Mind. Mind merges into the Manifest (otherwise called Consciousness or Ego). The Manifest merges into the Unmanifest (or Prakriti). The Unmanifest (or Prakriti) merges into Purusha (Jivatman) and Purusha merges into the Supreme Soul (or Brahman). Then Darkness spreads over the face of the universe, and nothing can be perceived. From that primal Darkness arises Brahma (endued with the principle of Creation). Darkness is primeval and fraught with immortality. Brahma that arises from primeval Darkness develops (by its own potency) into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Divested of sex, it is called otherwise by the name of Pradhana (Supreme or Primary). That is also known by the name of Manifest, or the combination of the triple attribute, O best of kings. He exists with Knowledge alone for his companion. That illustrious and puissant Being is otherwise called by the name of Viswaksena or Hari. Yielding to Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of diversified phenomena and fraught with immeasurable attributes. While engaged in thinking of Creation, he recollects his own high attributes. From this springs the four-faced Brahma representing the Consciousness of Anirudha. The illustrious Brahma, otherwise called Hiranyagarbha, is the Grandsire of all the worlds. Endued with eyes like lotus petals, he takes birth within the Lotus that springs from (the navel of) Anirudha. Seated on that Lotus, the illustrious, puissant, and eternal Brahma of wonderful aspect saw that the waters were on all sides. Adopting the attribute of Sattwa Brahma, otherwise called Parameshthi, then commenced to create the universe. In the primeval Lotus that was endued with the effulgence of the Sun, two drops of water had been cast by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and transcending destruction, cast his eyes on those two drops of water. One of those two drops of water, of very beautiful and bright form, looked like a drop of honey. From that drop sprang, at the command of Narayana, a Daitya of the name of Madhu made up of the attribute of Tamas (Dullness). The other drop of water within the Lotus was very hard. From it sprang the Daitya Kaitabha made up of the attribute of Rajas. Endued thus with the attributes of Tamas and Rajas, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that vast primeval Lotus. They beheld within it Brahma of immeasurable effulgence, engaged in creating the four Vedas, each endued with the most delightful form. Those two foremost of Asuras, possessed of bodies, beholding the four Vedas, suddenly seized them in the very sight of their Creator. The two mighty Danavas, having seized the eternal Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom. Seeing the Vedas forcibly taken away from him, Brahma became filled with grief. Robbed of the Vedas in this way, Brahma then addressed the Supreme Lord in these words.

"Brahma said, 'The Vedas are my great eyes. The Vedas are my great strength. The Vedas are my great refuge. The Vedas are my high Brahman. All the Vedas, however, have been forcibly taken away from me by the two Danavas. Deprived of the Vedas, the worlds I have created have become enveloped in darkness. Without the Vedas (beside me), how shall I succeed in causing my excellent Creation to start into existence? Alas, great is the grief I suffer in consequence of the loss of the Vedas (through such agency). My heart is very much pained. It has become the abode of a great sorrow. Who is there that will rescue me from this ocean of grief in which I am sunk for the loss I have endured? Who is there that will bring me the Vedas I have lost? Who is there that will take compassion on me?--While Brahma was uttering these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for hymning the praises of Hari in these words. The puissant Brahma then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honour of Narayana.'"

"Brahma said, 'I bow to thee, O heart of Brahman. I bow to thee that hast been born before me. Thou art the origin of the universe. Thou art the foremost of all abodes. Thou, O puissant one, art the ocean of Yoga with all its branches. Thou art the Creator of both what is Manifest and what is Unmanifest. Thou treadest along the path whose auspiciousness is of inconceivable extent. Thou art the consumer of the universe. Thou art the Antaralock (Inner Soul) of all creatures. Thou art without any origin. Thou art the refuge of the universe. Thou art self-born; for origin thou hest none that is not thyself. As regards myself, I have sprung through thy Grace. From thee have I derived my birth. My first birth from thee, which is regarded sacred by all regenerate persons, was due to a fiat of thy Mind. My second birth in days of yore was from thy eyes. Through thy Grace, my third birth was from thy speech. My fourth birth. O puissant Lord, was from thy ears. My fifth birth, excellent in all respects, was from thy nose. O Lord, My sixth birth was, through thee, from an egg. This is my seventh birth. It has occurred, O Lord, within this Lotus, and it is meant to stimulate the intellect and desires of all the beings. At each Creation I take birth from thee as thy son, O thou that art divested of the three attributes. Indeed, O lotus-eyed one, I take birth as thy eldest son, made up of Sattwa the foremost of three attributes. Thou art endued with that nature which is Supreme. Thou springest from thyself. I have been created by thee. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which constitute my eyes, have been taken away from me. I have, therefore, become blind. Do Thou awake from this Yoga-sleep. Give me back my eyes. I am dear to thee and thou art dear to me. Thus praised by Brahma, the illustrious Purusha, with face turned towards every side, then shook off his slumber, resolved to recover the Vedas (from the Daityas that had forcibly snatched them away). Applying his Yoga-puissance, he assumed a second form. His body, equipt with an excellent nose, became as bright as the Moon. He assumed an equine head of great effulgence, which was the abode of the Vedas. The firmament, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the splendour of the rays of the Sun. The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Saraswati became his two hips. The two oceans became his two eye-brows. The Sun and the Moon became his two eyes. The twilight became his nose. The syllable Om became his memory and intelligence. The lightning became his tongue. The Soma-drinking Pitris became, it is said, his teeth. The two regions of felicity, viz., Goloka and Brahmaloka, became his upper and lower lips. The terrible night that succeeds universal destruction, and that transcends the three attributes, became his neck. Having assumed this form endued with the equine head and having diverse things for its diverse limbs, the Lord of the universe disappeared then and there, and proceeded to the nether regions. Having reached those regions, he set himself to high Yoga. Adopting a voice regulated by the rules of the science called Siksha, he began to utter loudly Vedic Mantras. His pronunciation was distinct and reverberated through the air, and was sweet in every respect. The sound of his voice filled the nether region from end to end. Endued with the properties of all the elements, it was productive of great benefits. The two Asuras, making an appointment with the Vedas in respect of the time when they would come back to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds appeared to come. Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas. Returning to where Brahma was staying, he gave the Vedas unto him. Having restored the Vedas unto Brahma, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the equine head in the North-Eastern region of the great ocean. Having (in this way) established him who was the abode of the Vedas, he once more became the equine-headed form that he was.[1896] The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds proceeded, quickly came back to that spot. They cast their eyes around but beheld that the spot on which they had thrown the Vedas was empty. Those two foremost of mighty Beings, adopting great speed of motion, rose from the nether region. Returning to where the primeval Lotus was that had given them birth, they saw the puissant Being, the original Creator, staying in the form of Aniruddha of fair complexion and endued with a splendour resembling that of the Moon. Of immeasurable prowess, he was under the influence of Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself. Possessed of great effulgence and endued with the attribute of stainless Sattwa, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to emit flames of fire for the resplendence attaching to it. Beholding the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Endued with the attributes of Rajas and Tamas, they said.--'This is that Being of white complexion. He is now lying asleep. Without doubt, this one has brought the Vedas away from the nether region. Whose is he? Whose is he? Who is he? Why is he thus asleep on the hood of a snake: Uttering these words, the two Danavas awakened Hari from his Yoga-slumber. The foremost of Beings, (viz., Narayana), thus awakened, understood that the two Danavas intended to have an encounter with him in battle. Beholding the two foremost of Asuras prepared to do battle with him, he also set his mind to gratify that desire of theirs. Thereupon an encounter took place between those two on one side and Narayana on the other. The Asuras Madhu and Kaitabha were embodiments of the attributes of Rajas and Tamas. Narayana slew them both for gratifying Brahma. He thence came to be called by the name of Madhusudana (slayer of Madhu). Having compassed the destruction of the two Asuras and restored the Vedas to Brahma, the Supreme Being dispelled the grief of Brahma. Aided then by Hari and assisted by the Vedas, Brahma created all the worlds with their mobile and immobile creatures. After this, Hari, granting unto the Grandsire intelligence of the foremost order relating to the Creation, disappeared there and then for going to the place he had come from. It was thus that Narayana, having assumed the form equipt with the horse-head, slew the two Danavas Madhu and Kaitabha (and disappeared from the sight of Brahma). Once more, however, he assumed the same form for the sake of causing the religion of Pravritti to flow in the universe.'

"Thus did the blessed Hari assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient. That person who frequently listens or mentally recites this history of the assumption by Narayana of the form equipt with the equine head, will never forget his Vedic or other lore. Having adored with the austerest penances the illustrious deity with the equine head, the Rishi Panchala (otherwise known as Galava) acquired the science of Krama by proceeding along the path pointed out by the deity (Rudra).[1897] I have thus recited to thee, O king the old story of Hayasiras, consistent with the Vedas about which thou hadst asked me. Whatever forms, the Supreme Deity desires to assume with a view to ordaining the various affairs of the universe, he assumes those forms immediately within himself by exercise of his own inherent powers. The Supreme Deity, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The puissant Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that Para Brahman of which we hear. Truth has Narayana for its refuge. Rita has Narayana for its soul. The religion of Nivritti, in which there is no return, has Narayana for its high abode. The other religion which has Pravritti for its basis, has equally Narayana for its soul. The foremost of all the attributes that belong to the element of Earth is scent. Scent has Narayana for its soul. The attributes of Water, O king, are called the Tastes (of the various kinds). These Tastes have Narayana for their soul. The foremost attribute of Light is form. Form also has Narayana for its soul. Touch, which is the attribute of Wind, is also said to have Narayana for its soul. Sound, which is an attribute of space, has like the others, Narayana for its soul. Mind also, which is the attribute of the unmanifest (Prakriti), has Narayana for its soul. Time which is computed by the motion of the celestial luminaries has similarly Narayana for its soul. The presiding deities of Fame, of Beauty, and of Prosperity have the same Supreme Deity for their soul. Both the Sankhya philosophy and Yoga have Narayana for their soul. The Supreme Being is the cause of all this, as Purusha. He is, again the cause of everything, as Pradhana (or Prakriti). He is Swabhaba (the basis on which all things rest). He is the doer or agent, and is the cause of that variety that is witnessed in the universe. He is the diverse kinds of energy that act in the universe. In these five ways he is that all-controlling invisible influence of which people speak. Those employed in investigating the several topics of enquiry with the aid of such reasons as are of wide application, regard Hari to be identical with the five reasons adverted to above and as the final refuge of all things. Indeed, the puissant Narayana, endued with the highest Yoga puissance, is the one topic (of enquiry). The thoughts of the denizen of all the worlds including Brahma and the high-souled Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul are fully known to Kesava, but none of these can know what is thoughts are. Whatever acts are performed in honour of the gods or the Pitris, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,--who is established upon his own supreme ordinances. He is named Vasudeva because of his being the abode of all creatures. He is immutable. He, is Supreme. He is the foremost of Rishis. He is endued with the highest puissance. He is said to transcend the three attributes. As Time (which runs smoothly without any sign) assumes indications when it manifests itself in the form of successive seasons, even so He, though really divested of attributes (for manifesting Himself). Even they that are high-souled do not succeed in understanding his motions. Only those foremost of Rishis that have knowledge of their Souls, succeed in beholding in their hearts that Purusha who transcends all attributes."

SECTION CCCXLIX

Janamejaya said, "The illustrious Hari becomes gracious unto them that are devoted to him with their whole souls. He accepts also all worship that is offered to Him agreeably to the ordinance. Of those persons that have burnt off their fuel,[1898] and that are divested of both merit and demerit, that have attained the Knowledge as handed down from preceptor to preceptor--such persons always attain to that end which is called the fourth, viz., the essence of the Purushottama or Vasudeva,[1899]--through the three others. Those persons, however, that are devoted to Narayana with their whole souls at once attain to the highest end[1900] Without doubt, the religion of devotion seems to be superior (to that of Knowledge) and is very dear to Narayana. These, without going through the three successive stages (of Aniruddha, Pradyumna, and Sankarshana), at once attain to the immutable Hari. The end that is attained by Brahmanas, who, attending to due observances, study the Vedas with the Upanishads according to the rules laid down for regulating such study, and by those that adopt the religion of Yatis, is inferior, I think, to that attained by persons devoted to Hari with their whole souls. Who first promulgated this religion of Devotion? Was it some deity or some Rishi that declared it? What are the practices of those that are said to be devoted with their whole souls? When did those practices begin? I have doubts on these topics. Do thou remove those doubts. Great is nay curiosity to hear thee explain the several points."[1901]

Vaisampayana said, "When the diverse divisions of the Pandava and the Kuru armies were drawn up in the array for the battle and when Arjuna became cheerless, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to thee the words of the holy one. The religion preached by the holy one on that occasion is difficult of comprehension. Men of uncleansed souls cannot apprehend it at all. Having created this religion in days of yore, viz., in the Krita age, in perfect consonance with the Samans, it is borne, O king, by the Supreme Lord, viz., Narayana, himself. This very topic was raised by the highly blessed Partha to Narada (for the latter's discourse) in the midst of the Rishis and in the presence of Krishna and Bhishma. My preceptor, viz., the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor imparted it to me in exactly the same way in which he had obtained it from the celestial Rishi. I shall now recite it to thee, O monarch, in the same way as it has been received from Narada. Listen, therefore, to me. In that Kalpa when Brahma the Creator, O king, took his birth in the mind of Narayana and issued from the latter's mouth, Narayana himself performed, O Bharata, his Daiva and Paitra rites in accordance with this religion. Those Rishis that subsist upon the froth of water then obtained it from Narayana. From the froth-eating Rishis, this religion was obtained by those Rishis that go by the name of Vaikanasas. From the Vaikanasas, Shoma got it. Afterwards, it disappeared from the universe. After the second birth of Brahma, viz., when he sprang from the eyes of Narayana, O king, the Grandsire (that is. Brahma) then received this religion from Shoma. Having received it thus, Brahma imparted this religion, which has Narayana for its soul, unto Rudra. In the Krita age of that ancient Kalpa, Rudra, devoted to Yoga, O monarch, communicated it to all those Rishis that are known by the name of Valikhilyas. Through the illusion of Narayana, it once more disappeared from the universe. In the third birth of Brahma, which was due to the speech of Narayana, this religion once more sprang up, O king, from Narayana himself. Then a Rishi of the name of Suparna obtained it from that foremost of Beings. The Rishi Suparna used to recite this excellent religion, this foremost of cults, three times during the day. In consequence of this, it came to be called by the name of Trisauparna in the world. This religion has been referred to in the Rigveda. The duties it inculcates are exceedingly difficult of observance. From the Rishi Suparna, this eternal religion was obtained, O foremost of men, by the God of wind, that sustainer of the lives of all creatures in the universe. The God of wind communicated it unto such Rishis as subsist upon what remains of sacrificial offerings after feeding guests and others. From those Rishis this excellent religion was obtained by the Great Ocean. It once more disappeared from the universe and became merged into Narayana. In the next birth of the high-souled Brahman when he Sprang from the ear of Narayana, listen, O chief of men, to what happened in that Kalpa. The illustrious Narayana, otherwise called Hari, when he resolved upon Creation, thought of a Being who would be puissant enough to create the universe. While thinking of this, a Being sprang from his ears competent to create the universe. The Lord of all called him by the name of Brahma. Addressing Brahma, the Supreme Narayana said unto him,--Do thou, O son, create all kinds of creatures from thy mouth and feet. O thou of excellent vows, I shall do what will be beneficial for thee, for I shall impart to thee both energy and strength sufficient to render thee competent for this task. Do thou receive also from me this excellent religion known by the name of Sattwata. Aided by that religion do thou create the Krita age and ordain it duly. Thus addressed, Brahma bowed his head unto the illustrious Hari, the god of the gods and received from him that foremost of all cults with all its mysteries and its abstract of details, together with the Aranyakas,--viz., that cult, which sprang from the mouth of Narayana. Narayana then instructed Brahma of immeasurable energy in that cult, and addressing him, said,--Thou art the creator of the duties that are to be observed in the respective Yugas. Having said this unto Brahma, Narayana disappeared and proceeded to that spot which is beyond the reach of Tamas, where the Unmanifest resides, and which is known by the men of acts without desire of fruits. After this, the boon-giving Brahma, the Grandsire of the worlds, created the different worlds with their mobile and immobile creatures. The age that first commenced was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa existed, pervading the entire universe.[1902] With the aid of that primeval religion of righteousness, Brahma, the Creator of all the worlds, worshipped the Lord of all the deities, viz., the puissant Narayana, otherwise called Hari. Then for the spread of that religion and desirous of benefiting the worlds, Brahman instructed that Manu who is known by the name of Swarochish in that cult. Swarochish-Manu, that Lord of all the worlds, that foremost of all persons endued with puissance, then cheerfully imparted the knowledge of that cult to his own son, O king, who was known by the name of Sankhapada. The son of Manu, viz., Sankhapada, communicated the knowledge of that to his own son Suvarnabha who was the Regent of the cardinal and subsidiary points of the compass. When, upon the expiration of the Kriti Yuga, the Treta came, that cult once more disappeared from the world. In a subsequent birth of Brahman, O best of kings, viz., that which was derived from the nose of Narayana. O Bharata, the illustrious and puissant Narayana or Hari with eyes like lotus petals, himself sang this religion in the presence of Brahma. Then the son of Brahma, created by a fiat of his will, viz., Sanatkumara, studied this cult. From Sanatkumara, the Prajapati Virana, in the beginning of the Krita age, O tiger among Kurus, obtained this cult. Virana having studied it in this way, taught it to the ascetic Raivya. Raivya, in his turn, imparted it to his son of pure soul, good vows, and great intelligence, viz., Kukshi, that righteous Regent of the cardinal and subsidiary points of the compass. After this, that cult, born of the mouth of Narayana, once more disappeared from the world. In the next birth of Brahma, viz., that which he was derived from an egg which sprang from Hari, this cult once more issued from the mouth of Narayana. It was received by Brahma, O king, and practised duly in all its details by him. Brahma then communicated it, O monarch, to those Rishis that are known by the name of Varhishada. From the Varhishadas it was obtained by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was well-versed with the Samans, therefore was he known also by the name of Jeshthya-Samavrata Hari.[1903] From the Brahmana known by the name of Jeshthya, this cult was obtained by a king of the name of Avikampana. After this, that cult, derived from the puissant Hari, once more disappeared from the world. During the seventh birth of Brahma due to the lotus, O king, that sprang from the navel of Narayana, this cult was once more declared by Narayana himself, unto the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandsire gave it in days of yore to Daksha (one of his sons created by a fiat of his will). Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, O monarch, viz., Aditya who is senior in age to Savitri. From Aditya, Vivaswat obtained it. In the beginning of the Treta Yuga, Vivaswat imparted the knowledge of this cult to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshaku.[1904] Promulgated by Ikshaku, that cult over-spreads the whole world. When the universal destruction comes, it will once more return to Narayana and be merged in Him. The religion which is followed and practised by the Yatis, has, O best of kings, been narrated to thee before this in the Hari Gita, with all its ordinances in brief. The celestial Rishi Narada got it from that Lord of universe, viz., Narayana himself, O king, with all its mysteries and abstract of details. Thus, O monarch, this foremost of cults is primeval and eternal. Incapable of being comprehended with ease and exceedingly difficult of being practised, it is always upheld by persons wedded to the attribute of Sattwa. It is by means of acts that are well-performed and accomplished with a full knowledge of duties and in which there is nothing of injury to any creature,--that Hari the Supreme Lord becomes gratified. Some persons adore Narayana as possessed of only one form, viz., that of Aniruddha. Some adore Him as endued with two forms, viz., that of Aniruddha and Pradyumna. Some adore Him as having three forms, viz., Aniruddha, Pradyumna, and Sankarshana. A fourth class adore him as consisting of four forms, viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva. Hari is Himself the Kshetrajna (Soul). He is without parts (being ever full). He is the Jiva in all creatures, transcending the five primal elements. He is the Mind, O monarch, that directs and controls the five senses. Endued with the highest intelligence. He is the Ordainer of the universe, and the Creator thereof. He is both active and inactive. He is both Cause and the Effect. He is the one immutable Purusha, who sports as He likes, O king. Thus have I recited to thee the religion of desireless Devotees, O best of kings, incapable of being comprehended by persons of uncleansed souls but this I acquired through the grace of my preceptor. Persons are very rare, O king, that are devoted to Narayana with whole souls. If, O son of Kuru's race the world had been full of such persons, that are full of universal compassion, that are endued with knowledge of the soul, and that are always employed in doing good to others, then the Krita age would have set in. All men would have betaken themselves to the accomplishment of acts without desire of fruit. It was even in this way, O monarch, that, that foremost of regenerate persons, (viz., the illustrious Vyasa), my preceptor, fully conversant with all duties, discoursed unto king Yudhishthira the just on this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had obtained it from the celestial Rishi Narada endued with wealth of penances. Those persons that are devoted to Narayana with their whole souls and are desireless succeed in attaining to the region of that highest of deities, identical with Brahma, pure in complexion, possessed of the effulgence of the moon and endued with immutability.

Janamejaya said, "I see that those regenerate persons whose souls have been awakened practise diverse kinds of duties. Why is it that other Brahmanas instead of practising those duties betake themselves to the observance of other kinds of vows and rites?"

Vaisampayana said, "Three kinds of disposition, O monarch, have been created in respect of all embodied creatures, viz., that which relates to the attribute of Sattwa, that which relates to the attribute of Rajas, and lastly that which relates to the attribute of Tamas, O Bharata. As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who is wedded to the attribute of Sattwa, for, O tiger among men, it is certain that he will attain to Emancipation. It is with the aid of this very attribute of Sattwa that one endued therewith succeeds in understanding the person that is conversant with Brahma. As regards Emancipation, it is entirely dependent upon Narayana. Hence it is that persons striving after Emancipation are regarded as made up of the attribute of Sattwa. By thinking of Purushottama the foremost of Beings, the man that is devoted with his whole soul to Narayana, acquires great wisdom. Those persons that are endued with wisdom, that have betaken themselves to the practices of Yatis and the religion of Emancipation,--those persons of quenched thirst, always find that Hari favours them with the fruition of their desire.[1905] That man subject to birth (and death) upon whom Hari casts a kind eye should be known as endued with the attribute of Sattwa and devoted to the acquisition of Emancipation. The religion followed by a person that is devoted with his whole soul to Narayana is regarded as similar or equal in merit to the system of the Sankhyas. By adopting that religion one attains to the highest end and attains to Emancipation which has Narayana for its soul. That person upon whom Narayana looks with compassion succeeds in becoming awakened.[1906] No one, O king, can become awakened through his own wishes. That nature which partakes of both Rajas and Tamas is said to be mixed. Hari never casts a kind eye upon the person subject to birth (and death) that is endued with such a mixed nature and that has, on that account, the principle of Pravritti in him. Only Brahma, the Grandsire of the worlds, looks upon the person that is subject to birth and death because of his mind being overwhelmed with the two inferior attributes of Rajas and Tamas.[1907] Without doubt, the deities and the Rishis are wedded to the attributes of Sattwa, O best of kings. But then they that are divested of that attribute in its subtile form are always regarded to be of mutable nature".[1908]

Janamejaya said, "How can one that is fraught with the principle of change succeed in attaining to that Purushottama (the foremost of Purusha)? Do tell me all this, which is, no doubt, known to thee. Do thou discourse to me also of Pravritti in due order."

Vaisampayana said, "That which is the twenty-fifth (in the enumeration of topics as made in the Sankhya system) viz., when it becomes able to abstain entirely from acts, succeeds in attaining to the Purushottama which is exceedingly subtile, which is invested with the attribute of Sattwa (in its subtile form), and which is fraught with the essences symbolised by three letters of the alphabet (viz., A, U, and M). The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all one and the same and form parts of one whole. Even this is the religion of those that are devoted with their whole souls to Narayana, the religion that has Narayana for its essence.[1909] As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Narayana, return to Narayana in the end. I have thus explained to thee, O son of Kuru's race, what the religion of Sattwa is. If thou beest competent for it, O Bharata, do thou practise that religion duly. Even thus did the highly-blessed Narada explain to my preceptor,--the Island-born Krishna--the eternal and immutable course, called Ekanta, (ending in One) followed by the Whites[1910] as also by the yellow-robed Yatis. Vyasa gratified with Dharma's son Yudhishthira, imparted this religion to king Yudhishthira the just who was possessed of great intelligence. Derived from my preceptor I have also communicated it to thee! O best of kings, this religion is for these reasons, exceedingly difficult of practice. Others, hearing it, become as much confounded as thou hast suffered thyself to be. It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O monarch."

SECTION CCCL

Janamejaya said, "The Sankhya system, the Pancharatra scriptures, and the Aranyaka-Vedas,--these different systems of knowledge or religion,--O regenerate Rishi, are current in the world. Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Questioned by me, do thou discourse to me on Pravritti in due order!"

Vaisampayana said, "I bow unto that great Rishi who is the dispeller of darkness, and whom Satyavati bore to Parasara in the midst of an island, who is possessed of great knowledge and who is endued with great liberality of soul. The learned say that he is the origin of the Grandsire Brahma; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he is endued with the puissance of Yoga; that as the only son of his parents he is an incarnate portion of Narayana; and that, born under extraordinary circumstances on an Island, he is the inexhaustible receptacle of the Vedas. In the Krita age, Narayana of great puissance and mighty energy, created him as his son. Verily, the high-souled Vyasa is unborn and ancient and is the inexhaustible receptacle of the Vedas!"

Janamejaya said, "O best of regenerate persons, it was thou that saidst before this that the Rishi Vasishtha had a son of the name of Saktri and that Saktri had a son of the name of Parasara, and that Parasara begot a son named the Island-born Krishna endued with great ascetic merit. Thou tellest me again that Vyasa is the son of Narayana. I ask, was it in some former birth that Vyasa of immeasurable energy had sprung from Narayana? O thou of great intelligence, do tell me of that birth of Vyasa which was due to Narayana!"

Vaisampayana said, "Desirous of understanding the meaning of the Srutis, my preceptor, that ocean of penances, who is exceedingly devoted to the observance of all scriptural duties and the acquisition of knowledge, dwelt for some time in a particular region of the Himavat mountains. Endued with great intelligence, he became fatigued with his penances in consequence of the great strain on his energies occasioned by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself numbering the fourth, and Suka his own son, attended on him. All of us, O king, in view of the fatigue our preceptor felt, waited dutifully upon him, engaged in doing all that was necessary for dispelling that fatigue of his. Surrounded by these disciples of his, Vyasa shone in beauty on the breast of the Himavat mountains like the Lord of all the ghostly beings, viz., Mahadeva, in the midst of those ghostly attendants of his. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having controlled his senses, was at time rapt up in thought. Availing ourselves of an interval in the conversation, we asked that foremost of regenerate persons to expound to us the meanings of the Vedas and the Verses in the Mahabharata and narrate to us the incidents as well of his own birth from Narayana. Conversant as he was with all topics of enquiry, he at first discoursed to us on the interpretations of the Srutis and the Mahabharata, and then set himself to narrate to us the following incidents relating to his birth from Narayana.

"Vyasa said, 'Listen, ye disciples, to this foremost of narratives, to this best of histories that relates again to the birth of a Rishi. Appertaining to the Krita age, this narrative has become known to me through my penances, ye regenerate ones. On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, endued with the austerest penances, transcending both good and ill, and possessed of unrivalled splendour, at first created Brahma, from his navel. After Brahma had started into birth, Narayana addressed him, saying; Thou halt sprung from my navel. Endued with puissance in respect of creation, do thou set thyself to create diverse kinds of creatures, rational and irrational. Thus addressed by the author of his being, Brahma with his mind penetrated by anxiety, felt the difficulty of his task and became unwilling to do what he was commenced to do. Bowing his head unto the boon-giving and illustrious Hari, the Lord of the universe, Brahma said these words unto him,--I bow to thee, O Lord of the deities, but I ask what puissance have I to create diverse creatures? I have no wisdom. Do thou ordain what should be ordained in view of this. Thus addressed by Brahma, the Lord of the universe, viz., Narayana, disappeared there and then from Brahma's sight. The Supreme Lord, the god of gods, the chief of those endowed with intelligence, then began to think. The Goddess of Intelligence forthwith made her appearance before the puissant Narayana. Himself transcending all Yoga, Narayana then, by dint of Yoga, applied the Goddess of Intelligence properly. The illustrious and puissant and immutable Hari, addressing the Goddess of Intelligence who was endued with activity and goodness and all the puissance of Yoga, said unto her these words:--For the accomplishment of the task of creating all the worlds do thou enter into Brahma. Commanded thus by the Supreme Lord, Intelligence forthwith entered Brahma. When Hari beheld that Brahma had become united with Intelligence. He once more addressed him, saying--Do thou now create diverse kinds of creatures.--Replaying unto Narayana by uttering the word 'Yes,' Brahma reverently accepted the command of his progenitor. Narayana then disappeared from Brahma's presence, and in a moment repaired to his own place, known by the name of Deva (Light or Effulgence). Returning to His own disposition (of Uumanifestness), Hari remained in that state of oneness. After the task of creation, however, had been accomplished by Brahma, another thought arose in the mind of Narayana. Indeed, he reflected in this strain:--Brahma, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become burthened with the weight of creatures. Many among the Daityas and Danavas and Rakshasas on Earth will become endued with great strength. Possessed of penances, they will at diverse times succeed in acquiring many excellent boons. Swelling with pride and might in consequence of those boons that they will succeed in obtaining, they will oppress and afflict the deities and the Rishis possessed of ascetic might. It is, therefore, meet that I should now and then lighten the burthen of the Earth, by assuming diverse forms one after another as occasion would require. I shall achieve this task by chastising the wicked and upholding the righteous. (Thus looked after by me), the Earth, which is the embodiment of Truth, will succeed in bearing her load of creatures. Assuming the form of a mighty snake I myself have to uphold the Earth in empty space. Upheld by me thus, she will uphold the entire creation, mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to rescue her at such times from peril. Having reflected in this way, the illustrious slayer of Madhu created diverse forms in his mind in which to appear from time to time for accomplishing the task in view. Assuming the form of a Boar, of Man-lion, of a Dwarf, and of human beings, I shall quell or slay such enemies of the deities as will become wicked and ungovernable. After this, the original Creator of the universe once more uttered the syllable, Bho, causing the atmosphere to resound with it. From this syllable of speech (Saraswati) arose a Rishi of the name Saraswat. The son, thus born of the Speech of Narayana, came to be, also called by the name of Apantara-tamas. Endued with great puissance, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.[1911] Unto that Rishi who, after birth, had bowed his head unto Narayana, the latter, who was the original Creator of all the deities and possessed of a nature that was immutable, said those words: Thou shouldst devote thy attention to the distribution of the Vedas, O foremost of all persons endued with intelligence.[1912] Do thou, therefore, O ascetic, accomplish what I command thee.--In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas sprang into existence, the latter, in the Kalpa named after the Self-born Manu, distributed and arranged the Vedas. For that act of the Rishi, the illustrious Hari became gratified with him, as also for his well-performed penances, his vow and observances, and his restraint of the senses or passions. Addressing him,--Narayana said,--At each Manwantara, O son, thou wilt act in this way with respect to the Vedas. Thou shalt, in consequence of this act of thine, be immutable, O regenerate one, and incapable of being transcended by any one. When the Kali age will set in, certain princes of Bharata's line, to be called by the name of Kauravas, will take their birth from thee. They will be celebrated over the Earth as high-souled princes ruling over powerful kingdoms. Born of thee, dissensions will break out among them ending in their destruction at one another's hands excepting yourself. O foremost of regenerate persons,[1913] in that age also, endued with austere penances, thou wilt distribute the Vedas into diverse classes. Indeed, in that dark age, thy complexion will become dark. Thou shalt cause diverse kinds of duties to flow and diverse kinds of knowledge also. Although endued with austere penances, yet thou shalt never be able to free thyself from desire and attachment to the world. Thy son, however, will be freed from every attachment like unto the Supreme Soul, through the grace of Madhava. It will not be otherwise. He whom learned Brahmanas call the mind-born son of the Grandsire, viz., Vasishtha endued with great intelligence and like unto an ocean of penances, and whose splendour transcends that of the Sun himself, will be the progenitor of a race in which a great Rishi of the name of Parasara, possessed of mighty energy and prowess, will take his birth. That foremost of persons, that ocean of Vedas, that abode of penances, will become thy sire (when thou wilt take birth in the Kali age). Thou shalt take thy birth as the son of a maiden residing in the house of her sire, through an act of congress with the great Rishi Parasara. Doubts thou wilt have none with respect to the imports of things past, present, and future. Endued with penances and instructed by me, thou wilt behold the incidents of thousands and thousands of ages long past away. Thou wilt see through thousands and thousands of ages also in the future. Thou shalt, in that birth, behold me, O ascetic,--me that am without birth and death,--incarnated on Earth (as Krishna of Yadu's race), armed with the discus. All this will happen to thee, O ascetic, through the merit that will be thine in consequence of thy ceaseless devotion to me. These words of mine will never be otherwise. Thou shalt be one of the foremost of creatures. Great shall be thy fame. Surya's son Sani (Saturn) will, in a future Kalpa, take birth as the great Manu of that period. During that Manwantara, O son, thou shalt, in respect of merits, be superior to even the Manus of the several periods. Without doubt, thou shalt be so through my grace. Whatever exists in the world represents the result of my exertion. The thoughts of others may not correspond with their acts. As regards myself, however, I always ordain what I think, without the least impediment![1914] Having said these words unto the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord dismissed him, saying unto him.--Go. I am he that was born as Apantaratamas through the command of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipayana, a delighter of the race of Vasishtha.[1915] I have thus told you, my dear disciples, the circumstances, of my own former birth which was due to the grace of Narayana in so much that I was a very portion of Narayana himself. Ye foremost of intelligent persons, I underwent, in days of yore, the austerest penances, with the aid of the highest abstraction of the mind. Ye sons, moved by my great affection for yourselves that are devoted to me with reverence, I have told you everything relating to what you wished to know from me, viz., my first birth in days of remote antiquity and that other birth subsequent to it (viz., the present one)!"

Vaisampayana continued, "I have thus narrated to thee, O monarch, the circumstances connected with the former birth of our revered preceptor, viz., Vyasa of unstained mind, as asked by thee. Listen to me once again. There are diverse kinds of cults, O royal sage, that go by diverse names such as Sankhya, Yoga, the Pancha-ratra, Vedas, and Pasupati. The promulgator of Sankhya cult is said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system. The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha. The cult known by the name of Pasupata was promulgated by the Lord of Uma, that master of all creatures, viz., the cheerful Siva, otherwise known by the name of Sreekantha, the son of Brahma. The illustrious Narayana is himself the promulgator of the cult, in its entirety, contained in the Pancharatra scriptures. In all these cults, O foremost of kings, it is seen that the puissant Narayana is the one sole object of exposition. According to the scriptures of these cults and the measure of knowledge they contain, Narayana is the one sole object of worship they inculcate. Those persons whose visions, O king, are blinded by darkness, fail to understand that Narayana is the Supreme Soul pervading the entire universe. Those persons of wisdom who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of reverent worship in the universe. I say that there is no other being like Him. The Supreme Deity, called by the name of Hari, resides in the hearts of those that have succeeded (with the aid of the scriptures and of inference) in dispelling all doubts. Madhava never resides in the hearts of those that are under the sway of doubts and that would dispute away everything with the aid of false dialectics. They that are conversant with the Pancharatra scriptures, that are duly observant of the duties laid down therein, and that are devoted to Narayana with their whole souls, succeed in entering into Narayana. The Sankhya and the Yoga systems are eternal. All the Vedas, again, O monarch, are eternal. The Rishis, in all these systems of cult, have declared that this universe existing from ancient times is Narayana's self. Thou shouldst know that whether acts, good or bad, are laid down in the Vedas and occurrence in heaven and Earth, between the sky and the waters, are all caused by and flow from that ancient Rishi Narayana.

SECTION CCCLI

Janamejaya said, "O regenerate one, are there many Purushas or is there only one? Who, in the universe, is the foremost of Purushas? What, again, is said to be the source of all things?"

Vaisampayana said, In the speculations of the Sankhya and the Yoga systems many Purushas have been spoken of, O jewel of Kuru's race. Those that follow these systems do not accept that there is but one Purusha in the universe.[1916] In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-restrained, and worthy of reverent worship. This speculation on Purusha, O king, occurs in all the Vedas. It is well known to be identical with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it. Having occupied themselves with reflection on what is called Adhyatma, diverse Rishis, O king, having Kapila for their first, have declared their opinions on the topic both generally and particularly. Through the grace of Vyasa of immeasurable energy, I shall expound to thee what Vyasa has said in brief on this question of the Oneness of Purusha. In this connection is cited the old narrative of the discourse between Brahma, O king, and the Three-eyed Mahadeva. In the midst of the Ocean of milk, there is a very high mountain of great effulgence like that of gold, known, O monarch, by the name of Vaijayanta. Repairing thither all alone, from his own abode of great splendour and felicity, the illustrious deity Brahma used very often to pass his time, engaged in thinking on the course of Adhyatma. While the four-faced Brahma of great intelligence was seated there, his son Mahadeva, who had sprung from his forehead encountered him one day in course of his wanderings through the universe. In days of yore, the Three-eyed Siva endued with puissance and high Yoga, while proceeding along the sky, beheld Brahma seated on that mountain and, therefore, dropped down quickly on its top. With a cheerful heart he presented him before his progenitor and worshipped his feet. Beholding Mahadeva prostrated at his feet, Brahma took him up with his left hand. Having thus raised Mahadeva up, Brahma, that puissant and one Lord of all creatures, then addressed his son, whom he met after a long time, in these words.

"The Grandsire said, 'Welcome art thou, O thou of mighty arms. By good luck I see thee after such a long time come to my presence. I hope, O son, that everything is right with thy penances and thy Vedic studies and recitations. Thou art always observant of the austerest penances. Hence I ask thee about the progress and well-being of those penances of thine!'

"Rudra said, 'O illustrious one, through thy grace, all is well with my penances and Vedic studies. It is all right, again, with the universe. I saw thy illustrious self a long while ago in thy own home of felicity and effulgence. I am coming thence to this mountain that is now the abode of thy feet.[1917] Great is the curiosity excited in my mind by this withdrawal of thyself into such a lone spot from thy usual region of felicity and splendour. Great must the reason be, O Grandsire, for such an act on thy part. Thy own foremost abode is free from the pains of hunger and thirst, and inhabited by both deities and Asuras, by Rishis of immeasurable splendour, as also by Gandharvas and Apsaras. Abandoning such a spot of felicity, thou residest alone in this foremost of mountains. The cause of this cannot but be grave.

"Brahma said, 'This foremost of mountains, called Vaijayanta, is always my residence. Here, with concentrated mind, I meditate on the one universal Purusha of infinite proportions.'

"Rudra said, 'Self-born thou art. Many are the Purushas that have been created by thee. Others again, O Brahma, are being created by thee. The Infinite Purusha, however, of whom thou speakest, is one and single. Who is that foremost of Purushas, O Brahma, that is being meditated by thee? Great is the curiosity I feel on this point. Do thou kindly dispel the doubt that has taken possession of my mind.

"Brahma said, 'O son, many are those Purushas of whom thou speakest. The one Purusha, however, of whom I am thinking, transcends all Purushas and is invisible. The many Purushas that exist in the universe have that one Purusha as their basis; and since that one Purushas is said to be the source whence all the innumerable Purushas have sprung, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Purusha who is identified with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all attributes."

SECTION CCCLII

'Brahma said,--'Listen, O son, as to how that Purusha is indicated. He is eternal and immutable. He is undeteriorating and immeasurable. He pervades all things.[1918] O best of all creatures, that Purusha cannot be seen by thee, or me, or others. Those that are endued with the understanding and the senses but destitute of self-restraint and tranquility of soul cannot obtain a sight of him. The Supreme Purusha is said to be one that can be seen with the aid of knowledge alone. Though divested of body, He dwells in every body. Though dwelling, again, in bodies, He is never touched by the acts accomplished by those bodies. He is my Antaratma (inner soul). He is thy inner soul. He is the all-seeing Witness dwelling within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time. The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and single, he roves through all Kshetras (Bodies) unrestrained by any limitations on his will and as he likes. Kshetra is another name for body. And because he knows all Kshetras as also all good and bad deeds, therefore he, who is the soul of Yoga, is called by the name of Kshetrajna.[1919] No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. Agreeably to the Sankhya mode, as also with the aid of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Purusha, but alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the measure of my knowledge, discourse to thee upon that eternal Purusha and his Oneness and supreme greatness. The learned speak of him as the one Purusha. That one eternal Being deserves the appellation of Mahapurusha (the great supreme Purusha). Fire is an element, but it may be seen to blaze up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of diverse kinds, but they have one common origin whence they have flowed. The Wind is one, but it blows in diverse forms in the world. The great Ocean is the one parent of all the waters in the world seen under diverse circumstances. Divested of attributes, that one Purusha is the universe displayed in infinitude. Flowing from him, the infinite universe enters into that one Purusha again who transcends all attributes, when the time of its destruction comes. By casting off the consciousness of body and the senses, by casting off all acts good and bad, by casting off both truth and falsehood, one succeeds in divesting oneself of attributes. The person who realises that inconceivable Purusha and comprehends his subtile existence in the quadruple form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, in consequence of such comprehension, attains to perfect tranquillity of heart, succeeds in entering into and identifying himself with that one auspicious Purusha. Some persons possessed of learning speak of him as the supreme soul. Others regarded him as the one soul. A third class of learned men describe him as the soul.[1920] The truth is that he who is the Supreme Soul is always divested of attributes. He is Narayana. He is the universal soul, and he is the one Purusha. He is never affected by the fruits of acts even as the leaf of the lotus is never drenched by the water one may throw upon it. The Karamta (acting Soul) is different. That Soul is sometimes engaged in acts and when it succeeds in casting off acts attains to Emancipation or identity with the Supreme Soul. The acting Soul is endued with the seven and ten possessions.[1921] Thus it is said that there are innumerable kinds of Purushas in due order. In reality, however, there is but one Purusha. He is the abode of all the ordinances in respect of the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object that is conceived. He is possessed of attributes and is free from them. What has previously, O son, been named Pradhana, and is the mother of the Mahat tattwa is no other than the Effulgence of the Supreme Soul; because He it is who is eternal, without destruction and any end and ever immutable. He it is who creates the prime ordinance in respect of Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts, possessed of excellent merits and fraught with blessings, flow in the world from the Vedas, have been caused by Him.[1922] All the deities and all the Rishis, possessed of tranquil souls, occupying their places on the altar, dedicate to him the first share of their sacrificial offerings.[1923] I, that am Brahma, the primeval master of all creatures, have started into birth from Him, and thou hast taken thy birth from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries. Divided into four portions (viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva), He sports as He pleases. That illustrious and divine Lord is even such, awakened by His own knowledge. I have thus answered thee, O son, according to thy questions, and according to the way in which the matter is expounded in the Sankha system and the Yoga philosophy."

SECTION CCCLIII

"Sauti said, 'After Vaisampayana had explained to king Janamejaya in this way the glory of Narayana, he began to discourse on another topic by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the. Pandavas and the Rishis as also of Krishna himself. Indeed, Vaisampayana began by saying what follows.[1924]

"Yudhishthira said, 'Thou hast, O grandsire discoursed to us on the duties appertaining to the religion of Emancipation. It behoveth thee now to tell us what the foremost duties are of persons belonging to the several modes of life!'[1925]

"Bhishma said, 'The duties ordained in respect of every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties which are as so many doors, to great sacrifices and gifts and none of the practices inculcated by them are futile in respect of consequence. One who adopts particular duties with steady and firm faith, praises these duties adopted by him to the exclusion of the rest, O chief of Bharata's race. This particular topic, however, on which thou wishest me to discourse was in days of yore the subject of conversation between the celestial Rishi Narada and the chief of the deities, viz., Indra. The great Rishi Narada, O king, revered by all the world is a siddha i.e., his sadhana has met fulfilment. He wanders through all the worlds unobstructed by anything, like the all-pervading wind itself. Once upon a time he repaired to the abode of Indra. Duly honoured by the chief of the deities, he sat close to his host. Beholding him seated at his ease and free from fatigue, the lord of Sachi addressed him, saying,--O great Rishi, is there any thing wonderful that has been beheld by thee, O sinless one? O regenerate Rishi, crowned with ascetic success, thou rovest, moved by curiosity, through the universe of mobile and immobile objects, witnessing all things. O celestial Rishi, there is nothing in the universe that is unknown to thee. Do thou tell me, therefore, of any wonderful incident which thou may t have seen or heard of or felt. Thus questioned, Narada, that foremost of speakers, O king, then commented to recite unto the chief of the celestials the extensive history that follows. Listen now to me as I recite that story which Narada told before Indra. I shall narrate it in the same manner in which the celestial Rishi had narrated it, and for the same purpose that he had in view!'"

SECTION CCCLIV

"Bhishma said, 'In an excellent town called by the name of Mahapadma which was situate on the southern side of the river Ganga, there lived,

O, best of men, a Brahmana of concentrated soul. Born in the race of Atri, he was endued with amiability. All his doubts had been dispelled (by faith and contemplation) and he was well conversant with the path he was to follow. Ever observant of the religious duties, he had his anger under perfect control. Always contented, he was the, complete master of his senses. Devoted to penances and study of the Vedas, he was honoured by all good men. He earned wealth by righteous means and his conduct in all things corresponded with the mode of life he led and the order to which he belonged. The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many children and spouses. His behaviour was always respectable and faultless. Observing that he had many children, the Brahmana betook himself to the accomplishment of religious acts on a large scale. His religious observances, O king, had reference to the customs of his own family.[1926] The Brahmana reflected that three kinds of duties have been laid down for observances. There were first, the duties ordained in the Vedas in respect of the order in which he was born and the mode of life he was leading (viz., a Brahmana in the observance of domesticity). There were secondly, the duties prescribed in the scriptures, viz., those especially called the Dharmasastras. And, thirdly, there were those duties that eminent and revered men of former times have followed though not occurring either in the Vedas or the scriptures.[1927] Which of these duties should I follow? Which of them, again, followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?--Thoughts like these always troubled him. He could not solve his doubts. While troubled with such reflections, a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest. The house-holder duly honoured his guest according to those ordinances of worship that are laid down in the scriptures. Beholding his guest refreshed and seated at ease, the host addressed him in the following words."

"The Brahmana said, 'O sinless one, I have become exceedingly attached to thee in consequence of the sweetness of thy conversation. Thou hast become my friend. Listen to me, for I wish to say something unto thee. O foremost of Brahmanas, after making over the duties of a householder to my son, I wish to discharge the highest duties of man. What, O regenerate one, should be my path? Relying upon the Jiva soul, I wish to achieve existence in the one (supreme) soul. Alas, bound up in the ties of attachment, I have not the heart to actually set myself to the accomplishment of that task.[1928] And since the best portion of my life has passed away in the observance of domesticity, I desire to devote the remnant of my life in earning the means of defraying the expenses of my journey in respect of the time to come. The desire has arisen in my mind of crossing the ocean of the world. Alas, whence shall I get the raft of religion (with which to accomplish my purposes)? Hearing that even the very deities are persecuted and made to endure the fruits of their acts, and beholding the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the diverse objects of pleasure with which it comes into contact. Beholding also that the Yatis depend for their sustenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do thou, aided by that religion which is founded upon the basis of intelligence and reason, set me to the observance of a particular course of duties and observance![1929]'

"Bhishma continued, 'Endued with great wisdom, the guest, hearing this speech of his host which was consistent with righteousness, said these sweet words in a melodious voice.'

"The guest said, 'I myself also am confounded with respect to this topic. The same thought occupies my mind. I am unable to arrive at definite conclusions. Heaven has many doors. There are some that applaud Emancipation. Some regenerate persons praise the fruits attainable by the performance of sacrifices. Some there are that take refuge in the forest mode of life. Some, again, betake themselves to the domestic mode of life. Some rely upon the merits attainable by an observance of the duties of kings. Some rely upon the fruits of that culture which consists in restraining the soul. Some think that the merits resulting from a dutiful obedience to preceptors and seniors are efficacious. Some betake themselves to restraints imposed on speech. Some by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of compassion, and some by practising Truth. Some rush to battle, and after laying down their lives, have attained to heaven. Some, again, attaining to success by practising the vow called Unccha, have betaken themselves to the path of heaven. Some have devoted themselves to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, possessed of intelligence, with tranquil souls, and having their senses under complete control, attain to heaven. Others characterised by simplicity and truth, have been slain by men of wickedness. Endued with pure souls, such men of truth and simplicity, have become honoured denizens of heaven. In this world, it is seen, that men betake themselves to heaven, through a thousand doors of duty, all standing wide open. My understanding has been troubled by thy question, like a fleecy cloud before the wind.'"

SECTION CCCLV

"The guest continued, 'For all that, O Brahmana, I shall endeavour to instruct thee duly. Listen to me as I recite to thee that which I have heard from my preceptor. In that place whence, in course of a former creation, the wheel of righteousness was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called after the Nagas. There, in that region, all the deities, being assembled together, had in days of old performed a grand sacrifice. There the foremost of earthly kings, Mandhatri, vanquished Indra, the chief of the celestials. A mighty Naga, of righteous soul, dwells in the city that stands in that region. That great Naga is known by the name of Padmanabha or Padma. Walking in the triple path (of acts, knowledge, and adoration) he gratifies all creatures in thought, word, and deed. Reflecting upon all things with great care, he protects the righteous and chastises the wicked by adopting the quadruple policy of conciliation, provoking dissensions, making gifts or bribes, and using force. Repairing thither, thou shouldst put to him the questions thou wishest. He will show thee truly what the highest religion is. That Naga is always fond of guests. Endued with great intelligence, he is well conversant with the scriptures. He is possessed of all desirable virtues the like of which are not to be noticed in any other person. By disposition he is always observant of those duties which are performed with or in water.[1930] He is devoted to the study of the Vedas. He is endued with penances and self-restraint. He has great wealth. He performs sacrifice, makes gifts, abstains from inflicting injury and practises forgiveness. His conduct in all respects is excellent. Truthful in speech and freed from malice, his behaviour, is good and his senses are under proper control. He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is beneficial and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure and stainless as the water of a lake in the midst of the Ganges.'"

SECTION CCCLVI

"The host replied, 'I have heard these words of thine, that are so consoling, with as much gratification as is felt by a person heavily loaded when that load is taken off his head or shoulders. The gratification that a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long while for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds savoury food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is experienced by one when meeting with a dear friend or relative about whom one had become exceedingly anxious, resembles that with which I have been filled in consequence of these words uttered by thee.[1931] Like a person with upturned gaze I have heard what has fallen from thy lips and am reflecting upon their import. With these wise words of thine thou hast truly instructed me! Yes, I shall do what thou hast commanded me to do. Thou mayst go tomorrow at dawn, passing the night happily with me and dispelling thy fatigue by such rest. Behold, the rays of the divine Surya have been partially dimmed and the god of day is proceeding in his downward course!"

"Bhishma continued, 'Hospitably waited upon by that Brahmana, the learned guest, O slayer of foes, passed that night in the company of his host. Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, viz., Sannyasa (Renunciation). So engrossing was the nature of their conversation that the night passed away as if it were day. When morning came, the guest was worshipped with due rites by the Brahmana whose heart had been eagerly set upon the accomplishment of what (according to the discourse of the guest) was regarded by him to be beneficial for himself. Having dismissed his guest, the righteous Brahmana, resolved to achieve his purpose, took leave of his kinsmen and relatives, and set out in due time for the abode of that foremost of Nagas, with heart steadily directed towards it.'"

SECTION CCCLVII

"Bhishma said, 'Proceeding by many delightful forests and lakes and sacred waters, the Brahmana at last arrived at the retreat of a certain ascetic. Arrived there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey. With a clear idea of the purpose of his journey, the Brahmana then reached the house of the Naga. Entering it duly, he proclaimed himself in proper words, saying,--Ho! who is there!' I am a Brahmana, come hither as a guest!--Hearing these words, the chaste wife of the Naga, possessed of great beauty and devoted to the observance of all duties, showed herself. Always attentive to the duties of hospitality, she worshipped the guest with due rites, and welcoming him, said, 'What can I do for you?'

"The Brahmana said, 'O lady, I am sufficiently honoured by thee with the sweet words thou hast said unto me. The fatigue of my journey has also been dispelled. I desire, O blessed lady, to see thy excellent lord. This is my high object. This is the one object of my desire. It is for this reason that I have come today to the residence of the Naga, thy husband.'

"The wife of the Naga said, 'Reverend sir, my husband has gone to drag the car of Surya for a month. O learned Brahmana, he will be back in fifteen days, and will, without doubt show himself unto thee. I have thus told thee the reason of my husband's absence from home. Be that as it may, what else is there that I can do for thee? Tell me this!'

"The Brahmana said, 'O chaste lady, I have come hither with the object of seeing thy husband. O reverend dame, I shall dwell in the adjacent forest, waiting for his return. When thy husband comes back, do kindly tell him that I have arrived at this place impelled by the desire of seeing him. Thou shouldst also inform me of his return when that event occurs. O blessed lady, I shall, till then, reside on the banks of the Gomati, waiting for his return and living all the while upon frugal fare. Having said this repeatedly unto the wife of the Naga, that foremost of Brahmanas proceeded to the banks of the Gomati for residing there till the time of the Naga's return.'"

SECTION CCCLVIII

"Bhishma continued, 'The Nagas of that city became exceedingly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to reside in the forest, entirely abstaining all the while from food, in expectation of the arrival of the Naga chief. All the kinsmen and relatives of the great Naga, including his brother and children and wife, assembling together, repaired to the spot where the Brahmana was staying. Arrived on the banks of the Gomati, they beheld that regenerate person seated in a secluded spot, abstaining from food of every kind, observant the while of excellent vows, and engaged in silently reciting certain Mantras. Approaching the presence of the Brahmana and offering him due worship, the kinsmen and relatives of the great Naga said unto him these words fraught with candour:--O Brahmana, endued with wealth of asceticism, this is the sixth day of thy arrival here, but thou sayest no word about thy food, O regenerate one, thou art devoted to righteousness. Thou hast come to us. We two are here in attendance upon thee. It is absolutely necessary that we should do the duties of hospitality to thee. We are all relations of the Naga chief with whom thou hast business. Roots or fruits, leaves, or water, or rice or meat, O best of Brahmanas, it behoveth thee to take for thy food. In consequence of thy dwelling in this forest under such circumstances of total abstention from food, the whole community of Nagas, young and old, is being afflicted, since this thy fast implies negligence on our part to discharge the duties of hospitality. We have none amongst us that has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has been born in our race that has eaten before serving the deities or guests or relatives arrived at his residence.

"The Brahmana said, 'In consequence of these solicitations of you all, I may be regarded to have broken my fast. Eight days are wanting for the day to come when the chief of the Nagas will return.[1932] If, on the expiry of the eighth night hence, the chief of the Nagas does not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is in consequence of my regard for the Naga chief. You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything in consequence of which this my vow may be broken.--The assembled Nagas, thus addressed by the Brahmana, were dismissed by him, whereupon, O foremost of men, they returned to their respective residences.'"

SECTION CCCLIX

"Bhishma said, 'Upon the expiry of the period of full fifteen days, the Naga chief (Padmanabha), having finished his task of dragging the car of Surya and obtained the latter's permission, came back to his own house. Beholding him come back, his spouse approached him quickly for washing his feet and dutifully discharging other tasks of a similar nature. Having gone through these tasks, she took her seat by his side, The Naga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying, I hope, my dear wife, that during my absence thou hast not been unmindful of worshipping the deities and guests agreeably to the instructions I gave thee, and according to the ordinances laid down in the scriptures. I hope, without yielding to that uncleansed understanding which is natural to persons of thy sex, thou hast, during my absence from home, been firm in the observance of the duties of hospitality. I trust that thou hast not transcended the barriers of duty and righteousness.'

"The wife of the Naga said, 'The duty of disciples is to wait with reverence upon their preceptor accomplishing his bidding; that of Brahmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by cherishing the good and chastising the wicked. It is said that the duties of a Kshatriya embrace the protection of all creatures from wrong and oppression. The duty of the Sudra is to serve with humility persons of the three regenerate orders, viz., Brahmanas, Kshatriyas and Vaisyas. The religion of the house-holder, O chief of the Nagas, consists in doing good to all creatures. Frugality of fare and observance of vow in due order, constitute merit (for persons of all classes) in consequence of the connection that exists between the senses and the duties of religion.[1933] Who am I? Whence have I come? What are others to me and what am I to others?--these are the thoughts to which the mind should ever be directed by him who leads that course of life which leads to Emancipation. Chastity and obedience to the husband constitute the highest duty of the wife. Through thy instruction, O chief of the Nagas, I have learnt this well. I, therefore, that am well conversant with my duty, and that have thee for my husband--thee that art devoted to righteousness,--O, why shall I, swerving from the path of duty, tread along the path of disobedience and sin? During thy absence from home, the adorations to the deities have not fallen off in any respect. I have also, without the slightest negligence, attended to the duties of hospitality towards persons arrived as guests in thy abode. Fifteen days ago a Brahmana has come here. He has not disclosed his object to me. He desires to have an interview with thee. Dwelling the while on the banks of the Gomati he is anxiously expecting thy return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of the Vedas. O chief of the Nagas, I have made a promise to him to the effect that I would despatch thee to him as soon as thou wouldst come back to thy abode. Hearing these words of mine, O best of Nagas, it behoveth thee to repair thither. O thou that hearest with thy eyes, it behoveth thee to grant unto that regenerate person the object that has brought him hither!'"[1934]

SECTION CCCLX

"The Naga said, 'O thou of sweet smiles, for whom hast thou taken that Brahmana? Is he really a human being or is he some deity that has come hither in the disguise of a Brahmana? O thou of great fame, who is there among human beings that would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with thee about dispatching me to him for paying him a visit at the place where he is dwelling? Amongst the deities and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy. Possessed of great speed, they are endued again with excellent fragrance. They deserve to be worshipped. They are capable of granting boons. Indeed, we too deserve to be followed by others in our train. I tell thee, O lady, that we are incapable of being seen by human beings.'[1935]

"The spouse of the Naga chief said, 'Judging by his simplicity and candour I know that that Brahmana is not any deity who subsists on air. O thou of great wrath, I also know this, viz., that he reveres thee with all his heart. His heart is set upon the accomplishment of some object that depends upon thy aid. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower (for slaking its thirst), even so is that Brahmana waiting in expectation of a meeting with thee.[1936] Let no calamity betake him in consequence of his inability to obtain a sight of thee. No person born like thee in a respectable family can be regarded to remain respectable by neglecting a guest arrived at his house.[1937] Casting off that wrath which is natural to thee, it behoveth thee to go and see that Brahmana. It behoveth thee not to suffer thyself to be consumed by disappointing that Brahmana. The king or the prince, by refusing to wipe the tears of persons that come to him from hopes of relief, incurs the sin of foeticide. By abstaining from speech one attains to wisdom. By practising gifts one acquires great fame. By adhering to truthfulness of speech, one acquires the gift of eloquence and comes to be honoured in heaven. By giving away land one attains to that high end which is ordained for Rishis leading the sacred mode of life. By earning wealth through righteous means, one succeeds in attaining to many desirable fruits. By doing in its entirety what is beneficial for oneself, one can avoid going to hell. That is what the righteous say.

"The Naga said, 'I had no arrogance due to pride. In consequence, however, of my birth, the measure of my arrogance was considerable. Of wrath, which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of thy excellent instructions. I do not behold, O blessed dame, any darkness that is thicker than wrath. In consequence, however, of the Naga having excess of wrath, they have become object of reproach with all persons.[1938] By succumbing to the influence of wrath, the ten-headed Ravana of great prowess, became the rival of Sakra and was for that reason slain by Rama in battle. Hearing that the Rishi Rama of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of their sire, the sons of Karttaviryya, yielding to wrath, took such entry as an insult to their royal house, and as the consequence thereof, they met with destruction at the hands of Rama. Indeed, Karttaviryya of great strength, resembling the

Thousand-eyed Indra himself, in consequence of his having yielded to wrath, was slain in battle by Rama of Jamadagni's race. Verily, O amiable lady at thy words I have restrained my wrath, that foe of penances that destroyer of all that is beneficial for myself. I praise my own self greatly since, O large-eyed one, I am fortunate enough to own thee for my wife,--thee that are possessed of every virtue and that hast inexhaustible merits. I shall now proceed to that spot where the Brahmana is staying. I shall certainly address that Brahmana in proper words and he shall certainly go hence, his wishes being accomplished."

SECTION CCCLXI

"Bhishma said, 'Having said these words unto his dear spouse, the chief of the Nagas proceeded to that place where the Brahmana was sitting in expectation of an interview with him. As he proceeded, he thought of the Brahman and wandered as to what the business could be that had brought him to the Naga city. Arrived at his presence, O chief of men, that foremost of Nagas devoted by his nature to righteousness, addressed his guest in sweet words, saying, O Brahmana do not yield to wrath. I address thee in peace. Do not be angry. After whom hast thou come hither? What is thy object? Coming to thee, I ask thee in affection, O regenerate one whom dost thou adore in this retired spot on the banks of the Gomati!'

"The Brahmana said, 'Know that my name is Dharmaranya, and that I have come hither for obtaining a sight of the Naga Padmanabha, O foremost of all regenerate persons. With him I have some business. I have heard that he is not at home and that, therefore, I am not now near his present quarters. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I regard as dear to me. For dispelling all evil from him and bringing about what is beneficial to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily.'

"The Naga said, 'Verily, thy conduct is exceedingly good. Pious thou art and devoted to the good of all righteous persons. O highly blessed Brahmana, every praise is due to thee. Thou beholdest the Naga with eyes of affection. I am that Naga, O learned Rishi, whom thou seekest. Do thou command me, as thou wishest, in respect of what is agreeable to thee and what I should do for thee. Having heard from my spouse that thou art here, I have approached this spot, O regenerate one, for beholding thee. When thou hast come hither, thou art certain to return hence with thy object fulfilled. It behoveth thee, O foremost of regenerate persons, to employ me to any task with all confidence. All of us have certainly been purchased by thee with thy merits,[1939] since thou, disregarding what is for thy own good, hast employed thy time in seeking the good of ourselves.'

"The Brahmana said, 'O highly blessed Naga, I have come hither, moved by the desire of obtaining a sight of thee. I have come here, ignorant as I am with all things, for asking thee about something, O Naga, relying on the Jiva-soul, I desire to attain to the Supreme Soul which is the end of the Jiva-soul. I am neither attached to, nor dissociated from, the world.[1940] Thou shinest with the effulgence of thy own merits covered by pure fame,--with an effulgence that is as agreeable as that of the moon. O thou that livest on air alone, do thou first answer a question that I wish to put to thee. Afterwards I shall inform thee of the object that has brought me hither!'"

SECTION CCCLXII

"The Brahmana said, 'Thou goest away for dragging the one-wheeled car of Vivaswat according to thy turn. It behoveth thee to describe to me anything wonderful that thou mayst have noticed in those regions through which thou sojournest!'

"The Naga said, 'The divine Surya is the refuge or home of innumerable wonders. All the creatures that inhabit the three worlds have flowed from Surya. Innumerable Munis, crowned with ascetic success, together with all the deities, reside in the rays of Surya like birds perching on the branches of trees. What, again, can be more wonderful than this that the mighty Wind, emanating from Surya, takes refuge in his ray and thence yawns over the universe? What can be more wonderful than this, O regenerate Rishi, that Surya, dividing the Wind into many portions from desire of doing good to all creatures, creates rain that falls in the rainy season? What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in blazing effulgence, looketh upon the universe? What can be more wonderful than this that Surya has a dark ray which transforms itself into clouds charged with rain and pours showers of rain when the season comes? What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down once again in the rainy season? In certain rays of Surya, the Soul of the universe is said to reside. From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures. What can be more wonderful, O Brahmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with exceeding effulgence, eternal, and without beginning and without end, resides in Surya? Listen however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, in consequence of my adjacence to Surya. In former times, one day at the hour of noon, while Surya was shining in all his glory and giving heat to everything we beheld a Being coming towards Surya, who seemed to shine with effulgence that was equal to that of Surya himself. Causing all the worlds to blaze up with his glory and filling them with his energy, he came, as I have already told thee, towards Surya, rending the firmament, as it were, for making his path through it. The rays that emanated from his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. In consequence of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Surya. As soon as he came near, Surya extended his two hands (for giving him a respectful reception). For honouring Surya in return, he also extended his right-hand. The latter then, piercing through the firmament, entered into

Surya's disc. Mingling then with Surya's energy, he seemed to be transformed into Surya's self. When the two energies thus met together, we were so confounded that we could not any longer distinguish which was which. Indeed, we could not make out who was Surya whom we bore on his car, and who was the Being that we had seen coming through the sky. Filled with confusion, we then addressed Surya, saying,--'O illustrious one who is this Being that has mixed himself with thee and has been transformed into thy second self?'

SECTION CCCLXIII

"Surya said, 'This Being is not the god of fire, he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained to heaven in consequence of his having been crowned with success in the observance of the vow called Unccha.[1941] This person had subsisted upon fruits and roots and upon the fallen leaves of trees. He had sometimes subsisted upon water, and sometimes upon air alone, passing his days with concentrated soul. The deity Mahadeva had been gratified by him with constant recitation of the Samhitas. He had endeavoured to accomplish those acts that lead to heaven. Through the merits of those acts he hath now attained to heaven. Without wealth and without desire of any kind, he had observed the vow called Unccha in the matter of his sustenance. This learned Brahmana, ye Nagas, had been devoted to the good of all creatures. Neither deities, nor Gandharvas, nor Asuras, nor Nagas, can be regarded as superior to those creatures that attain to this excellent end of coming into the solar disc?--Even such, O regenerate one, was the wonderful incident that I beheld on that occasion. That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success acquire, to this day, O regenerate one, goes round the Earth, staying in the disc of Surya!'"

[NOTE: There was no section CCLXIV in the source edition.--JBH]

SECTION CCCLXV

"The Brahmana said, 'Without doubt, this is very wonderful, O Naga, I have been highly gratified by listening to thee. By these words of thine that are fraught with subtile meaning, thou hast shown me the way I am to follow. Blessed be thou, I desire to depart hence O best of Nagas, thou shouldst recollect me now and then and enquire after me by sending thy servant.'

"The Naga said, 'The object that brought thee higher is still in thy breast, for thou hast not as yet disclosed it to me. Where then wilt thou go? Tell me, O regenerate one, what should be done by me, and what that object is which brought thee hither. After the accomplishment of thy business, whatever it is, expressed or unexpressed in speech, thou mayst depart, O foremost of regenerate persons, saluting me and dismissed by me cheerfully, O thou of excellent vows. Thou hast conceived a friendship for me. O regenerate Rishi, it behoveth thee not to depart from this place after having only seen me, thyself sitting under the shade of this tree. Thou hast become dear to me and I have become dear to thee, without doubt. All the persons in this city are thine. What objection then is there, O sinless one, to pass some time in my house?--'

"The Brahmana said, 'It is even so, O thou of great wisdom, O Naga that hast acquired a knowledge of the soul. It is very true that the deities are not superior to thee in any respect. He that is thyself, is verily myself, as he that is myself is truly thyself. Myself, thyself, and all other creatures, shall all have to enter into the Supreme Soul. Doubt penetrated my mind, O chief of Nagas, in the matter of the best means for winning righteousness or merit. That doubt has been dispelled by thy discourse, for I have learnt the value of the Unccha vow. I shall hence follow that which is so very efficacious in the matter of beneficial consequences. That, O blessed one, has become my certain conclusion now, based on excellent reasons. I take thy leave. Blessings to thee. My object has been accomplished, O Naga.'"

"Bhishma said, 'Having saluted that foremost of Nagas in this way, the Brahmana (named Dharmaranya), firmly resolved to follow the Unccha mode of life, proceeded to the presence, O king, of Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.[1942] Chyavana performed the Samskara rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O monarch, recited this history to king Janaka in his place. King Janaka, in his turn, narrated it to the celestial Rishi Narada of high soul. The celestial Rishi Narada too, of stainless acts, repairing on one occasion to the abode of Indra, the chief of the deities, gave to Indra this history upon being asked by him. The chief of the celestials, having obtained it thus from Narada, recited this blessed history to a conclave consisting of all the foremost Brahmanas, O monarch. On the occasion, again, of my dreadful encounter with Rama of Bhrigu's race (on the field of Kurukshetra), the celestial Vasus, O king, recited this history to me.[1943] Asked by thee, O foremost of righteous men, I have recited this history that is excellent and sacred and fraught with great merit. Thou hadst asked me about that constitutes the highest duty, O king. This history is my answer to thy query. A brave man he was, O monarch, that betook himself to the practice of the Unccha vow in this way, without expectation of any fruit. Firmly resolved, that Brahmana, instructed, by the chief of Nagas in this way about his duty, betook himself to the practice of Yama and Niyama, and subsisting the while upon such food as was allowed by the Unccha vow, proceeded to another forest.'"

The end of Santi Parva.

FOOTNOTES

1. Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the Sraddha rite, one becomes pure again. Till then, one can perform no religious rites.

2. Literally, "shall not appear to thee by inward light."

3. The meaning is this, "This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it."

4. The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.

5. Sanjata Valaratnesu is the true reading.

6. The Bombay reading Jayaphalam is correct. The Bengal reading Jammaphalam, however, is not unmeaning.

7. What Yudhishthira says here is this: all the warriors that have been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, too suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.

8. Pairs of opposites, such as heat and cold, joy and grief, etc. Comp. Gita.

9. Because wealth enables its possessor to practise the rites of religion.

10. The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.

11. There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.

12. All the possessions of a man depend upon the acts of a previous life. Wives, children and kinsmen, therefore, as agents of happiness or the reverse, depend upon one's past acts. They are effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for their acts also are supposed to affect the next life of him to whom they belong.

13. i.e., they for whom he acts do not take the consequences of his acts.

14. Bhagena is explained by Nilakantha as swargaisysaryena.

15. The sense is that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshatriyas cannot be deserving of censure.

16. The meaning is that they who perform sacrifice and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man call do.

17. The iti after vadi is really eti, the absence of sandhi in the proper form is Arsha. Literally rendered, the line becomes,--According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the Srutis declare, if one firmly regards oneself to be Siva, the success one attains here and hereafter is after the kind of that deity.

18. The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Stellar regions which are equal to that of Brahma.

19. Without attaining to the companionship of the gods and Pitris, and without obtaining Brahma, they sink in the scale of being and become worms and vermin.

20. The sense is that the gods themselves have become so by action.

21. The first word is compounded of an and astika.

22. Deva-yana is the Yana or way along which the deities have gone, the strict observance of the Vedic rites.

23. Renouncer of his own self, because he dries up his very body by denying himself food.

24. Such a person also is not a true renouncer. For a Kshatriya, again, such a mode of life would be sinful.

25. Nilakantha thinks that the object of this verse is to show that even such a life properly appertains to a Brahmana and not to a Kshatriya. Therefore, if Yudhishthira would, without reigning, live quietly in the kingdom governed by some brother of his, he would then be equally sinning.

26. Acts done from vanity, i.e., with the bragging consciousness of one being himself the actor and the arranger of everything, Acts done from a spirit of renunciation, i.e., without hope of reaping their fruits.

27. The threefold aims, i.e., Religion, Pleasure and Profit.

28. Antarala is thus explained by Nilakantha.

29. Sariram is contra-distinguished from Vahyam. The first is explained as appertaining to or encased in Sarira, i.e., the mind.

30. What Sahadeva wishes to say is that everything proceeds from selfishness is productive of death, while everything proceeding from an opposite frame of mind leads to Brahma or immortality.

31. The meaning entirely depends upon the word Swabhavam, manifestation of self. In the second line, if Vrittam be read for Bhutam the sense would remain unaltered.

32. The three kinds of angas referred to, as explained by Nilakantha are (1) the strength that depends on the master, (2) that depending on good counsels, and (3) that depending on the perseverance and the courage of the men themselves.

33. Literally, "crushed with the rod of chastisement."

34. Censure is the only punishment for a Brahmana offender. A Kshatriya may be punished by taking away all property, but care should be taken to give him food sufficient for maintaining life. A Vaisya should be punished by forfeiture of possessions. There is practically no punishment for a Sudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case; again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.

35. A fisherman who would not slay fish would go without food.

36. The sense is that if in supporting life one kills these creatures, he does not in any way commits sin.

37. Bhoga is explained by Nilakantha as Palanaya (maryyadaya).

38. The meaning seems to be that the milch cow suffers herself to be milked, only through fear of chastisement, and maidens also marry, without practising free love, through fear of chastisement by the king, society, or Yama in the next world.

39. If this does not come up to the grossness of the doctrine--spare the rod and ruin the child,--it at least is plain that the fear of being regarded a dunce and a fool and incurring the ridicule or displeasure of the tutor and class-mates, induces one to acquire knowledge.

40. The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold that remain quiet for fear of injuring that beast of prey and commit sin. For that slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.

41. Otherwise named phlegm, bile and wind.

42. The sense is that thou wert ever superior to joy and grief and never sufferedst thyself, to be elated with joy or depressed with grief.

43. The argument seems to be this: if it is thy nature to call back thy woes even when happiness is before thee, why dost thou not then recollect the insult to your wife? The recollection of this insult will fill thee with wrath and convince thee that in slaying thy foes,--those insulters of thy wife--thou hast acted very properly.

44. The meaning is that in consequence of thy abandonment of prosperity and kingdom and, therefore, of the means of effecting thy salvation by sacrifice and gifts and other act, of piety, thou shalt have to he re-born and to renew this mental battle with thy doubts.

45. This is a difficult verse, and I am not sure that I have understood it correctly. Gantavyam is explained by Nilakantha as connected with paramavyaktarupasya. According to Nilakantha, this means that thou shouldst go to, i.e. conquer, and identify thyself with, the param or foe of that which is of unmanifest form, the mind; of course, this would mean that Yudhishthira should identify himself with his own soul, for it is the soul which is his foe and with which he is battling. Such conquest and identification implies the cessation of the battle and, hence, the attainment of tranquillity.

46. The condition of Draupadi's lock,--i.e., thou hast been restored to the normal condition. Draupadi had kept her locks dishevelled since the day they had been seized by Duhsasana. After the slaughter of the Kurus, those locks were bound up as before, or restored to their normal condition.

47. The Bengal tiger acts as a fisher to both animals and men. When the tiger goes on a fishing expedition, what it usually does is to catch large fishes from shallow streams and throw them landwards far from the water's edge. The poor beast is very often followed, unperceived, by the smaller carnivorous animals, and sometimes by bands of fishermen. I have seen large fishes with the claw-marks of the tiger on them exposed for sale in a village market.

48. The sense seems to be that unless kings perform such penances they cannot escape hell. Such penances, however, are impossible for them as long as they are in the midst of luxuries. To accept wealth and not use it, therefore, is impracticable.

49. i.e., Thou art not liberated from desire.

50. The false speech, in this instance, consists in professing one's self to be really unattached white enjoying wealth and power, i.e., the hypocritical profession of renunciation in the midst of luxuries. As already said by Yudhishthira, such renunciation is impracticable.

51. The path of the Pitris means the course of Vedic rites by which one attains to bliss hereafter. The path of the gods means the abandonment of religious rites for contemplation and pious conduct.

52. This truth has been expressed in various forms of language in various passages of the Mahabharata. The fact is, the unification of infinite variety and its identification with the Supreme Soul is attainment of Brahma. One, therefore, that has attained to Brahma ceases to regard himself as separate from the rest of the universe. Selfishness, the root of sin and injury, disappears from him.

53. i.e., Sacrifice.

54. Literally, 'thy resolution is of one kind, while thy acts are of another kind!'

55. Paratantreshu is explained by Nilakantha as "dependent on destiny." If this means the fate that connects one's present life with the acts of a former one, the explanation is not incorrect. The more obvious meaning, however, is "dependent on action."

56. A wedded wife is the companion of one's religious acts.

57. Thou shouldst not, therefore, abandon action.

58. The meaning seems to be this: if a person can truly act up to his resolution of complete renunciation of everything, then that person stands alone in the midst of the world, and he is nobody's, and nobody is his. Hence, he can neither be pleased nor displeased with any one. King Janaka's abandonment, therefore, of wife and kingdom, is inconsistent with that Perfect renunciation or withdrawal of self within self. He might continue to enjoy his possessions without being at all attached to or affected by them.

59. Such libations, to be efficacious, ought to be poured upon fires properly kindled with mantras.

60. Therefore, Janaka should resume his kingdom and practise charity; otherwise, religious mendicants would be undone.

61. Such an man might rule even a kingdom without forfeiting his title to be regarded a mendicant, for he might rule without attachment.

62. Refers to the well-known definition of the soul or mind in the Nyaya philosophy, which says that it is distinguished by the attributes of desire, aversion, will, pleasure and pain, and the cognitive faculties.

63. The soul, though really bereft of attributes, nevertheless revolves in a round among creatures, i.e., enters other bodies on the dissolution of those previously occupied. The reason of this round or continual journey is Avidya or illusion, viz., that absence of true knowledge in consequence of which men engage themselves in action. When the soul is freed from this Avidya, action ceases, and the soul becomes revealed in its true nature, which consists in the absence of all attributes.

64. Hetumantah Panditah means--learned in the science of reasoning; Dridhapurve is explained by Nilakantha as persons endued with strong convictions of a past life: Suduravartah means difficult of being made to understand.

65. The sense is that instead of performing sacrifices after acquisition of wealth, it is better not to perform sacrifices if they cannot be performed without wealth. Nilakantha, by interpreting Dhanahetu as sacrifices which have wealth for the means of their accomplishment, would come to this meaning directly.

66. Atmanam is explained by Nilakantha as meaning something that is regarded as dear as self, i.e., wealth. Such a person incurs the sin of killing a foetus, because that sin proceeds from killing one's own self. Improper use of wealth is, of course, regarded as killing one's ownself.

67. The Srutis declare that he who frightens others is frightened himself; while he who frightens not, is not himself frightened. The fruits won by a person correspond with his practices. Yudhishthira is, therefore, exhorted to take the sovereignty, for sovereignty, righteously exercised and without attachment, will crown him with bliss hereafter.

68. Naikam na chapare is explained by Nilakantha thus. Literally, this means that it is not that others do not (praise) ekam or contemplation," i.e., some there are that praise contemplation or meditation.

69. Literally, the absence of contentment with present prosperity.

70. Adadana is explained as a robber or one who forcibly takes other people's property. Some texts read nareswarah. The sense should remain unaltered.

71. Manu also mentions a sixth of the produce as the king's share.

72. Santyakatatma is explained by Nilakantha as without pride or resigned self.

73. Yoga is explained as vigour in action, nyasa as the abandonment of pride.

74. And that have, by their death, escaped from all grief.

75. Murcchitah is explained by Nilakantha as Vardhitah.

76. True knowledge is knowledge of Brahma. What is said here is that our

conduct (acts) should be framed according to the opinion of persons possessed of such knowledge.

77. What the poet says here is this: it is better not to wish for or covet wealth as a means for the performance of sacrifices than to covet it for performing sacrifices. A poor man will act better by not performing sacrifices at all than by performing them with wealth acquired by the usual means.

78. The. meaning is that I must undergo such a severe penance in order that in order that in my next life I may not be born as an inferior animal but succeed in taking birth among men.

79. Even such i.e., spring from such causes.

80. Man covets freedom from decay and immortality, but instead of obtaining what he covets for, decay and death become his portion on Earth.

81. i.e., these appear and disappear in the course of Time.

82. Literally, the science of Life.

83. This inevitable and broad path is the path of Life. What is said here is that every creature is subject to birth.

84. The first line of this verse refers to the disputed question of whether the body exists independent of life, or the creature exists independent of the body. This is much disputed by Hindu philosophers. The gross body may be dissolved, but the linga sarira (composed of the subtlest elements) exists as a cause for the unborn Soul. This is maintained by many.

85. Param here is explained by Nilakantha as Paramatma. Pay court i.e., seek to obtain and enjoy them.

86. This sacrifice is one in which the performer parts with all his wealth.

87. Vasumati means possessed of wealth (from Vasu and the syllable mat).

88. The Bengal reading chainam in the first line of 31 is better than the Bombay reading chetya, which, Nilakantha explains, means chetanavan bhava.

89. These seven sacrifices were the Agnishtoma, the Atyagnishtoma, the Ukthya, the Shodashi, the Vajapeya, the Atiratra, and the Aptoryama. Each of these required the consecration of the Soma.

90. The expression used is "He caused one umbrella only to be set up." The custom is well-known that none but kings could cause umbrellas to be held over their heads.

91. Kanwa had brought up in his retreat Bharata's mother Sakuntala who had been deserted, immediately after her birth, by her mother, Menaka, Bharata himself was born in Kanwa's retreat.

92. Jaruthyan is explained by Nilakantha as Stutyan. It may also mean Triguna-dakshinan.

93. The legend about the bringing down of Ganga is very beautiful. Ganga is nothing else than the melted form of Vishnu. For a time she dwelt in the pot (Kamandalu) of Brahman. The ancestors of Bhagiratha having perished through Kapila's curse, Bhagiratha resolved to rescue their spirits by calling down Ganga from heaven and causing her sacred waters

to roll over the spot where their ashes lay. He succeeded in carrying out his resolution after conquering many difficulties. Urvasi literally means one who sits on the lap.

94. Triple-coursed, because Ganga is supposed to have one stream in heaven, one on the earth, and a third in the nether regions.

95. The sense, I think, is that such was the profusion of Dilipa's wealth that no care was taken for keeping gold-decked elephants within guarded enclosures.

96. Satadhanwan is explained by Nilakantha as one whose bow is capable of bearing a hundred Anantas.

97. Literally, "Me he shall suck."

98. The Burdwan translators take Asita and Gaya as one person called Asitangaya, and K.P. Singha takes Anga and Vrihadratha to be two different persons. Of course, both are wrong.

99. Samyapat is explained as hurling a heavy piece of wood. What it meant here is that Yayati, having erected an altar, took up and hurled a piece of wood forward, and upon the place where it fell, erected another altar. In this way he proceeded till he reached the very sea shore.

100. Dakshinah is explained by Nilakantha as men possessed of Dakshya. It may mean liberal-minded men.

101. Literally, 'there was but one umbrella opened on the earth in his time.'

102. The word in the original is nala. Nilakantha supposes that it has been so used for the sake or rhythm, the correct form being nalwa, meaning a distance of four hundred cubits.

103. Literally, one whose excreta are gold.

104. A Kshatriya should protect a Brahmana in respect of his penances and a Vaisya in respect of the duties of his order. Whatever impediments a Brahmana or a Vaisya might encounter in the discharge of his duties, must be removed by a Kshatriya.

105. i.e., thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.

106. Na Para etc., i.e., there is no Supreme Being and no next world.

107. No one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life.

108. The manner in which this great battle has been brought about shows evidence of design and not mere Chance. Nilakantha reads hatam which is evidently wrong. There can be no doubt that the correct reading is hatham.

109. Nilakantha explains this in a different way. He thinks that the expression Kritantavidhisanjuktah means,--'through their own faults.'

110. The performer of a hundred sacrifices.

111. i.e., charges his pupils a fee for teaching them the scriptures.

112. i.e., not in a sacrifice.

113. Jighansiat is Jighansi and iat, i.e., may proceed with intention to slay.

114. i.e., one who knows that the Soma is used in sacrifices for gratifying the gods.

115. The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called Krischara-bhojana. Observing this rule for six years, one may be cleansed of the sin of slaying a Brahmana.

116. The harder rule referred to is eating in the morning for seven days; in the evening for the next seven days; eating what is got without soliciting, for the next seven days; and fasting altogether for the next seven.

117. These are the five products of the cow, besides earth, water, ashes, acids and fire.

118. Appropriation etc., as in the case of the king imposing fines on offenders and appropriating them to the uses of the state. Untruth, as that of the loyal servant or follower for protecting the life of his master. Killing, as that of an offender by the king, or in the exercise of the right of self-defence.

119. There were, as now, persons with whom the reading or recitation of the scriptures was a profession. The functions of those men were not unlike those of the rhapsodists of ancient Greece.

120. i.e., one possessed of a knowledge of the Vedas.

121. With very slight verbal alterations, this verse, as also the first half or the next, like many others, occurs in Manu, Vide Manu, Ch. II, V, 157-58.

122. Pratyasanna-vyasaninam is explained by Nilakantha as 'I stand near these distressed brothers of mine' (for whose sake only I am for accepting sovereignty). This is certainly very fanciful. The plain meaning is, 'I am about to lay down my life.'

123. The priest of the Kauravas.

124. Sami is the Acacia suma; Pippala is the Piper longum; and Palasa is the Butea frondosa. Udumvara is the Ficus glomerata.

125. These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, &c.

126. For if he had acted otherwise, he would have been called ungrateful.

127. The literal meaning of Purusha, as applied to the Supreme Being, is 'One that pervades all forms in the Universe.'

128. i.e., Aditi and of Aditi's self as born in different shapes at different times.

129. Yugas may mean either the three ages Krita, Treta and Dwapara, or, the three pairs such as Virtue and Knowledge, Renunciation and Lordship, and Prosperity and Fame.

130. Virat is one superior to an Emperor and Swarat is one superior to a

Virat.

131. Vishnu, assuming the form of a dwarf, deluded the Asura Vali into giving away unto him three worlds which he forthwith restored to Indra.

132. The son of Uttanapada, who in the Krita age had adored Vishnu at a very early age and obtained the most valuable boons.

133. Sudharman was the priest of the Kurus. How came Dhaumya, who was the priest of the Pandavas, to have from before an abode in the Kuru capital?

134. This is an allusion to Krishna's having covered the three worlds with three of his steps for deluding the Asura Vali and depriving him of universal sovereignty.

135. There are three states of consciousness in the case of ordinary men, viz., waking, dream, and sound sleep. The fourth state, realisable by Yogins alone, is called Turiya. It is the state of perfect unconsciousness of this world, when the soul, abstracted within itself, is said to be fixed upon the Supreme Being or some single object.

136. Mind, as used generally in Hindu philosophy, is the seat of the senses and the feelings. Buddhi is the Understanding or the cognitive faculties of the Kantian school. The Bombay reading of the second line is correct. It is Gunadevah Kshetrajne etc. Nilakantha correctly explains it as Savdadiguna-bhajodevah, i.e., the senses.

137. The Supreme Being is called here and elsewhere Hansa, i.e., swan, because as the swan is supposed to transcend all winged creatures in the range of its flight, so the Supreme Being transcends all creatures in the universe. He is called That, as in the Vedic formula of Praise, "Thou art That," meaning, "Thou art inconceivable and incapable of being described in words."

138. Created things have attributes. It is Brahma only that has no attributes, in the sense that no attributes with which we are familiar can be affirmed of him.

139. The Vaks are the mantras; the Anuvaks are those portions of the Vedas which are called Brahmanas; the Nishads are those portions of the Vedic ritual which lead to an acquaintance with the gods. The Upanishads are those portions which treat exclusively of the knowledge of the Soul.

140. Quadruple soul, i.e., Brahma, Jiva, Mind, and Consciousness. The four names under which the Supreme Being is adored by the faithful are Vasudeva, Sankarsana, Pradyumna, and Aniruddha.

141. Penances are ever present in thee, in the sense thou art never without them, penances constituting thy essence. Performed by creatures, they live in thy limbs, in the sense that penances performed are never lost.

142. In ancient India, the Rishis living in the woods got their fire by rubbing two sticks together. These they called Arani. Brahma on earth is explained by Nilakantha to mean the Vedas, the Brahmanas, and the Sacrifices.

143. These are the twelve Adityas or chief gods.

144. Thou art pure Knowledge and resident beyond the darkness of ignorance. I bow to thee not in any of those forms in which thou art ordinarily adored but in that form of pure light which Yogins only can behold by spiritual sight.

145. The five libations are Dhana, Karambha, Parivapa, and water. The seven woofs are the seven mantras (Cchandas) predominating in the Vedic hymns, such as Gayatri, etc.

146. The Prajapatis who are the creators of the universe performed a sacrifice extending for a thousand years. The Supreme Being appeared in that sacrifice as an act of grace to the sacrificers.

147. Sandhis are those changes of contiguous vowels (in compounding two words) that are required by the rules of euphony. Akshara is literally a character or letter; word made up of characters or letters.

148. The manifest is the body. The Rishis seek thy unmanifest self within the body, in their own hearts. Kshetra is buddhi or intelligence. The Supreme Being is called Kshetrajna because he knows every mind. Intelligence or mind is one of his forms.

149. The sixteen attributes are the eleven senses and the five elements in their subtle forms called Mahabhutas. Added to this is Infinity. The Supreme Being, according to the Sankhya doctrine, is thus the embodiment of the number seventeen. Thy form as conceived by the Sankhyas, i.e., thy form as Number.

150. In cases of those that are reborn, there is always a residuum of sin and merit for which they have, in their earthly life, to suffer and enjoy. In the case, however, of those that have betaken themselves to a life of renunciation the great endeavour is to exhaust this residuum.

151. i.e. that which is chewed, that which is sucked, that which is licked, and that which is drunk.

152. All creatures are stupefied by love and affection. The great end which the Yogins propose to themselves is to tear those bonds rising superior to all the attractions of the flesh to effect their deliverance or emancipation from rebirth.

153. i.e. Brahmacharin.

154. Linum usitatissimun.

155. Samsara is the world or worldly life characterised by diverse attachments. Reflection on Hari frees one from those attachments. Or, Samsara may mean the repeated deaths and births to which the unemancipated soul is subject. Contemplation of the divine Being may prevent such repeated births and deaths by leading to emancipation.

156. i.e. One that goes thither is not subject to rebirth.

157. The Vedas constitute the speech of the Supreme Being. Everything about morality occurs in them.

158. Literally, 'Everything thou knowest shall appear to thee by inward light.'

159. The sense is, I who have already the full measure of fame can scarcely add to my fame by doing or saying anything.

160. Literally,--'the eternal bridge of virtue.'

161. In the sense of being liberal. A king should not too minutely enquire into what is done with the things belonging to him.

162. Literally, 'worthy of being used by the king.'

163. Literally 'the Brahmana that would not leave his home.' The verse has been quoted in this very Parvan previously.

164. These seven limbs are the king, army, counsellors, friends, treasury, territory, and forts.

165. These six are peace (with a foe that is stronger), war (with one of equal strength), marching (to invade the dominions of one who is weaker), halting, seeking protection (if weak in one's own fort), and sowing dissensions (among the chief officers of the enemy).

166. Asambhayan is explained by Nilakantha as 'incapable of being overreached by foes.'

167. In the sense that without royal protection, the world soon comes to grief.

168. The duties of the cow-herd should lead him to the fields. If without manifesting any inclination forgoing to the fields he likes to loiter within the village he should not be employed. Similarly the barber's duties require his presence within the village. If without being present there he likes to wander in the woods, he should never be employed, for it may then be presumed that he is wanting in that skill which experience and habit bring. These two verses are often quoted in conversation by both the learned and unlearned equally.

169. Eloquent Brahmanas learned in the scriptures are heroes of speech, Great Kshatriya kings are heroes of exertion.

170. Men, by pouring libations of clarified butter on sacrificial fires, feed the gods. The latter, fed by those libations, pour rain on the earth whence men derive their sustenance. Men. therefore are said to pour upwards and the gods pour downwards.

171. Conversation in respect of the wealth of traders and merchants; Growth in respect of the penances of ascetics; and Destruction in respect of thieves and wicked men. All these depend upon Chastisement.

172. The Burdwan Pundits have been very careless in translating the Santi Parva. Their version is replete with errors in almost every page. They have rendered verse 78 in a most ridiculous way. The first line of the verse merely explains the etymology of the word Dandaniti, the verb ni being used first in the passive and then in the active voice. The idam refers to the world, i.e., men in general. K.P. Singha's version of the Santi is better, and, of course, gives the correct sense of this verse.

173. Literally, rose above the five in the sense of having renounced the world. The Burdwan Pundits erroneously render it "died."

174. A Manwantara is a very long period of time, not unequal to a geological age.

175. "Numbered among human gods," i.e., among kings.

176. The correct reading is charanishpanda as given in the Bombay edition.

177. In both the vernacular versions the second line of 130 has been rendered wrongly. The two lines are quite unconnected with each other. Nilakantha rightly supposes that Karyam is understood after Mahikshitah. Karana, however, is not kriya as explained by Nilakantha but opportunities and means.

178. Nilakantha explains this verse erroneously. He thinks that the meaning is--"The king becomes obedient to that person who beholds his face to be amiable, etc., etc." It should be borne in mind that Bhishma is answering Yudhishthira's query as to why the whole world adores one man. One of the reasons is a mysterious influence which induces every man who beholds the amiable face of the king to render him homage.

179. The difference between a Ritwija and a Purohita is that the former is engaged on special occasions, while the services of the latter are permanent and constant.

180. viz., returning unwounded from battle.

181. For without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.

182. A Beshtana is literally a cloth tied round (the head); hence, a turban or pagree. The word Ousira is applied to both beds and seats. The Hindu Upanaha had wooden soles.

183. The Burdwan Pundits understand this verse to mean that the Sudra should offer the funeral cake unto his sonless master and support masters if old and weak. There can be little doubt that they are wrong.

184. Atirekena evidently means 'with excessive zeal.' Nilakantha explains it as 'with greater zeal than that which is shown in supporting his own relations.' It cannot mean, as K.P. Sinha puts it, 'with the surplus left after supporting his own relations.'

185. A Paka-yajna is a minor sacrifice, such as the propitiation of a planet foreboding evil, or worship offered to the inferior deities called Viswadevas. A Purnapatra is literally a large dish or basket full of rice. It should consist of 256 handfuls. Beyond a Purnapatra, the Sudra should not give any other Dakshina in any sacrifice of his.

186. This ordinance lays down that the Dakshina should be a hundred thousand animals such as kine or horses. In the case of this particular Sudra, that ordinance (without its mantras) was followed, and a hundred thousand Purnapatras were substituted for kine or horses of that number.

187. Hence the Sudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter mantras.

188. For this reason the Sudra earns the merit of the sacrifices performed by their Brahmana masters and progenitors.

189. The Brahmana conversant with the Vedas is himself a god. The Sudra, though incompetent to read the Vedas and utter Vedic mantras, has Prajapati for his god whom he can worship with rites other than those laid down in the Vedas. The Brahmanas have Agni for their god, and the Kshatriyas, Indra. Upadravah means a servant or attendant, hence, a Sudra.

190. Sacrifices are performed by the body, by words, and by the mind. The Brahmana can perform sacrifices by all the three. The Kshatriya and the Vaisya cannot perform sacrifices by means of their bodies. They must employ Brahmanas in their sacrifices. These two orders, however, can utter mantras and perform mental sacrifices. The Sudra alone cannot employ his body or utter mantras in sacrifices. The holy sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honour of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.

191. i.e.. for the Sudras also.

192. All sacrificial fires, as a rule, are procured front the houses of Vaisyas. The sacrificial fire of the Sudra is called Vitana.

193. Though originally one, the Vedas have become diverse. Similarly, from the Brahmana, who created first, all the rest have sprung.

194. Literally, 'with eyes, head, and face on all sides.'

195. The sense seems to be that influenced by past acts everyone acts in subsequent lives. If he is a hunter in this life, it is because the influence of many cruel acts of a past life pursues him even in this.

196. Men, therefore, have not always balances of good acts to their credit. These are, however, free agents; the new acts they do determine the character of their next lives.

197. i.e., Their services as priests should not be taken.

198. Although I adopt Nilakantha's explanation of Susrushu here, yet I think that word may be taken here, as elsewhere, to have been used in the sense of one doing (menial) service.

199. The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.

200. i.e., for ascertaining whether kingly duties are superior to those laid down for the several modes of life.

201. Probably, in the sense of there being exceptions and limitations in respect to them.

202. i.e., 'spread confusion on earth.'

203. The sense seems to be that having failed, after such comparison, to resolve their doubts, they waited upon Vishnu.

204. The Bengal reading satwatah seems to be an error. The Bombay text has saswatah.

205. Yama is explained by Nilakantha to mean Kshatriya dharmena.

206. Nilakantha thinks that Lingantargatam means omniscient. He is for taking this verse to mean--'Listen now to those duties about which thou askest my omniscient self.' Bhishma having acquired omniscience through Krishna's boon, refers to it here. The interpretation seems to be very far-fetched.

207. That object is Brahma.

208. i.e.. such a man acquires the merits of all the modes of life.

209. Dasadharmagatam is explained by Nilakantha as 'overcome with fear, etc.'' Keeps his eye on the duties of all men,' i.e., protects all men in the discharge of their duties.

210. If this verse has a reference to kings, nyastadandah would mean one who punishes without wrath.

211. In this and the preceding verse, Sattwa, without being taken as used for intelligence, may be taken to mean 'the quality of goodness' as well.

212. Anidram is explained by Nilakantha as a kingdom where anarchy prevails, sleeplessness being its certain indication.

213. The sense seems to be that men patiently bear the injuries inflicted upon them by others, without seeking to right themselves by force, because they can invoke the king to punish the offenders. If there were no kings, immediate vengeance for even the slightest injuries would be the universal practice.

214. i.e., becoming foremost and happy here, attains to blessedness hereafter.

215. The Wind is said to be the charioteer of Fire, because whenever there is a conflagration, the Wind, appearing aids in extending it.

216. i.e., no one should covet the possessions of the king.

217. Kalya means able or strong; anakrandam is 'without allies'; anantaram means, 'without friends'; and Vyasaktam is 'engaged at war with another.'

218. Tatparah is explained by Nilakantha as Karshanaparah.

219. I follow Nilakantha in reading this verse.

220. Chaitya trees are those that are regarded holy and unto which worship is offered by the people.

221. Nilakantha thinks that ucchvasa means breath or air. The small doors, he thinks, are directed to be kept for the admission of air.

222. The tirthas are eighteen in number, such as the council-room etc.

223. Pays off his debt, i.e., discharges his obligations to the subjects.

224. The ablative has here the sense of "towards."

225. The correct reading seems to be sreshtham and not srishtam. If the latter reading be preferred, it would mean "the age called Krita that comes in Time's course."

226. i.e., these are the true sources of the royal revenue.

227. The meaning is that if a king attends only to the acquisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.

228. Literally, 'never flourishes.'

229. The charcoal-maker uproots trees and plants, and burns them for producing his stock-in-trade. The flowerman, on the other hand, waters his trees and plants, and gathers only their produce.

230. Dharmakosha literally means the 'repository of all duties.'

231. Children is a euphemism for subjects, suggested by the word pitris to which it is antithetical.

232. Mahapathika is believed to mean a person making a voyage by the sea or the ocean, The literal meaning seems to be 'a person making a long or

distant voyage.'

233. A Ritwij is a priest employed on a special occasion. A Purohita is one who always acts as a priest.

234. Ama is raw food, such as paddy or uncooked rice, or fruits, etc.

235. The allusion is to such men as Utanka and Parasara, who although they performed such cruel acts as the snake-sacrifice and the Rakshasa sacrifice, were none-the-less entitled to heaven. So Kshatriya kings, by invading the kingdoms of their foes and slaying thousands of Mali and animals, are nevertheless regarded to be righteous and ultimately go to heaven.

236. Kshatrarthe, i.e., for protecting the subjects. Anya means someone who is not a Kshatriya. Abhibhavet means 'subdues.'

237. Idam sastram pratidhanam na is thus explained by Nilakantha. In cases of incapacity, again, to give the prescribed Dakshina, the sacrificer is directed to give away all he has. This direction or command is certainly terrible, for who can make up his mind to part with all his wealth for completing a sacrifice?

238. The falsehood consists in finding substitutes for the Dakshina actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth; a copper coin for gold; etc.

239. The fact is that although the sacrificer may not be able to give the Dakshina actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single Purnapatra (256 handfuls of rice) is as efficacious if given away with devotion, as the richest Dakshina.

240. i.e., such a sacrifice, instead of producing no merit, becomes the means of extending the cause of sacrifices. In other words, such a sacrifice is fraught with merit.

241. A Pavitra is made by a couple of Kusa blades for sprinkling clarified butter upon the sacrificial fire.

242. The fact is that Ahuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Ahuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Ahuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet not to have them both is equally painful.

243. The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever take it.

244. i.e., as long as they are paid and have in their hands what has been given to them.

245. i.e., shows these virtues in his conduct.

246. Tryavarah is explained by Nilakantha as "not less than three." The number laid down generally is five. In no case it should be less than three.

247. Water-citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built, on plains fortified with high walls and encircled with trenches all around.

Human-citadels are unfortified cities properly protected by guards and a loyal population.

248. Nilakantha says that this has reference to the second variety of citadels mentioned in the previous verse.

249. Such as banian, peepul, etc. These afford refreshing shade to sunburnt travellers.

250. 'Take wisdom,' i.e., consult with them. 'Should not always wait upon them, etc.' lest robbers should kill them, suspecting them to be depositories of the king's wealth.

251. The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely from work. The king, therefore, in taxing the outturns of work, should leave such a margin of profit to the producers.

252. The sense is that the subjects then, on occasions of their sovereign's want, hasten to place their resources at his disposal.

253. i.e., without injuring the source.

254. The Bengal reading of the first I me of this verse is vicious. The Bombay reading kinchidanapadi (for Kasyanchidpadi) is the correct one. The commentator explains that this has reference to alms, loans, and taxes. Both the Bengal translators have made nonsense of this and the following verse.

255. Karmabhedatah is explained differently by Nilakantha. He thinks that it means 'lest those acts suffer injury.'

256. Anga is literally a part. The idea, however, is that the wealthy form an estate in the realm. Kakud is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.

257. i.e., before the Brahmanas get their fill.

258. The Brahmanas are authorities for guiding other men. When, therefore, a particular Brahmana leaves the kingdom, the people lose in him a friend, teacher, and guide.

259. The king should dissuade in the manner indicated in verse 4. If that does not suffice, and if the person intending to leave refers to the king's previous neglect, the king should ask forgiveness and, of course, assign to him the means of maintenance.

260. The original is elliptical in construction. The etat of the first line has been supplied in the translation. In rendering the second line, the second half should come first. The Burdwan version, as usual, is erroneous. K.P. Singh's also is incomplete and inaccurate.

261. The word used is Dasyus, literally, robbers; here, enemies of society and order.

262. Some texts read Yoddhyavyam for Boddhyavyam, and bhunjita for yunjita.

263. i.e., thou shouldst care for such opinion, without being angry with those that censure or blame thee.

264. i.e., they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.

265. The correct reading is bharanti. Taranti also may give the same meaning. K. P. Singh has erroneously rendered the second line.

266. i.e., goes to heaven.

267. Bhishma says that this discourse is very old. Probably this verse has reference to the writer's idea of the motives that impelled the Rishis of Brahmavarta when they devised for their Indian colony the kingly form of government.

268. This verse gives the etymology of the word Rajan and Vrishala. He in whom righteousness, shines (rajate) is a Rajan; and he in whom righteousness, called Vrisha, disappear, is a Vrishala. Vide next verse.

269. The address Bharatarshabha is misplaced, seeing that it is Utathya who is speaking and Mandhatri who is listening. The sense of the verse is that it is the king who causes the age, for if he acts righteously, the age that sets in is Krita; if, on the other hand, he acts sinfully, he causes the Kali age to set in; etc. etc.

270. He who protects Weakness wins heaven, while he who persecutes it goes to bell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell everyone with whom it may come into contact.

271. The keeper of a cow has to wait, till it calves, for milk.

272. The sense is, I suppose, that if the king be overtaken by destruction, his officers also do not escape.

273. Rajnah, Nilakantha thinks, is an accusative plural.

274. Some texts read Saranikan, meaning traders that make journeys and voyages.

275. The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon bharati, which as the commentator explains means, "obtains affluence or prosperity." For Patukah some texts read Pavakah. The meaning then would be "becomes as a fire," i.e., destroys his own roots, or, probably, becomes destructive to others."

276. K.P. Singh, I think, translates this verse erroneously. The Burdwan version is correct. The speaker, in this verse, desires to illustrate the force of righteous conduct. Transcribers' note: There was no corresponding footnote reference in the text, so I have assigned this footnote to an arbitrary location on the page--JBH.

277. Teshu i.e., unto the ministers already spoken of.

278. The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.

279. The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when the Kshatriyas do not arm themselves for resisting an invader, or other orders may fight for putting down those that so arm themselves against the kings.

280. The Bengal reading of this verse, which I adopt, is better than the

Bombay reading. The Bengal reading is more consistent with what follows in verse 8. If the Bombay reading be adopted, the translation would run thus:--"One should not fight a Kshatriya in battle unless he has put on armour. One should fight with one, after challenging in those words--'Shoot, for I am shooting at thee." K.P. Singh's rendering is substantially correct. The Burdwan version, as usual, is wrong.

281. The distress referred to here is of being unhorsed or deprived of car or of weapons, etc.

282. The original is wry elliptical. I, therefore, expand it after the manner of the commentator. Regarding the last half of the second line, I do not follow Nilakantha in his interpretation.

283. This verse also is exceedingly elliptical in the original.

284. The sense seems to be that in fighting with the aid of deceit the enemy should not be slain outright, such slaughter being sinful. Slaying an enemy, however, in fair fight is meritorious.

285. This verse is not intelligible, nor does it seem to be connected with what goes before.

286. The meaning is that king Pratardana took what is proper to be taken and hence he incurred no sin. King Divodasa, however, by taking what he should not have taken, lost all the merit of his conquests.

287. Nilakantha takes Mahajanam to mean the Vaisya traders that accompany all forces. Following him, the vernacular translators take that word in the same sense. There can belittle doubt, however, that this is erroneous. The word means "vast multitudes." Why should Yudhishthira, refer to the slaughter of only the Vaisyas in the midst of troops as his reason for supposing Kshatriya practices to be sinful? Apayana mean, "flight." I prefer to read Avayana meaning 'march.'

288. The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everybody's fear.

289. i.e., not at the weapon's edge, but otherwise.

290. Ajya is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.

291. Sphis is the wooden stick with which lines are drawn on the sacrificial platform.

292. The van of the hostile army is the place of his wives, for he goes thither as cheerfully as he does to such a mansion. Agnidhras are those priests that have charge of the celestial fires.

293. To take up a straw and hold it between the lips is an indication of unconditional surrender.

294. I do not understand how this is an answer to Yudhishthira's question. Nilakantha thinks that truth, in the above, means the ordinances in respect of Kshatriya duties; that Upapatti, which I understand means reasoning (or conclusion), indicates a disregard for life, for those ordinances lead to no other conclusion. Good behaviour, according to him, means encouraging the soldiers, speaking sweetly to them, and promoting the brave, etc. Means and contrivances consist in punishing desertion and cowardliness, etc. If Nilakantha be right, what Bhishma says is that battles (which, of course, are intended for the

protection of righteousness) become possible in consequence of these four causes.

295. The seven stars of this constellation are supposed to be the seven great Rishis, viz., Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, and Vasishtha.

296. Venus.

297. Like Bhurisravas on the field of Kurukshetra.

298. Probably, one that has begun a sacrifice extending for a long period. The Yadava hero Akrura avoided challenges to battle by beginning a sacrifice. See Harivansa, the sections on the Syamantaka stone.

299. A form of expression meaning shameless.

300. This refers to death and physical pain, as explained by Nilakantha.

301. Skandha, Nilakantha thinks, means Samuha here.

302. i.e., the soldiers should be drawn up as to form a wedge-like appearance with a narrow head.

303. Kulinja has many meaning. Nilakantha think that the word, as used here, means 'snake.'

304. The object of these two verses is to indicate that a learned astrologer and a learned priest are certain means for procuring victories by warding off all calamities caused by unpropitious fate and the wrath of the gods.

305. If a single deer takes fright and runs in a particular direction, the whole herd follows it without knowing the cause. The simile is peculiarly appropriate in the case of large armies, Particularly of Asiatic hosts, if a single division takes to flight, the rest follows it. Fear is very contagious. The Bengal reading jangha is evidently incorrect. The Bombay reading is sangha. The Burdwan translators have attempted the impossible feat of finding sense by adhering to the incorrect reading. The fact is, they did not suspect the viciousness of the text.

306. I have endeavoured to give the very construction of the original. It is curious to see how the Burdwan Pundits have misunderstood the simple verse.

307. Samiti is explained by Nilakantha to mean battle, and vijasyasya as vijigishamanasya. Unless it be an instance of a cruce, vijasyasya can scarcely be understood in such a sense.

308. i.e., the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.

309. i.e., ascertaining everything regarding him.

310. The French had taken Alsace and Lorraine. That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committed the same mistake. Such injuries rankle in the heart and are never forgotten.

311. i.e., ruin him outright.

312. Brahma-dandah is the chastisement through the gods. When foes are not seen, i.e., when they are at a distance, the king should employ his priest to perform the rites of the Atharvan for bringing destruction upon them. In the case, however, of foes being seen, i.e., when they are near, he should move his troops without depending upon Atharvan rites.

313. Nipunam is explained by Nilakantha as Kusalam; and after drabhet pestum is understood.

314. The sixfold forces are foot, horse, elephants, cars, treasury, and traders following the camp.

315. I adopt Nilakantha's explanation of this verse. Loss of crops, etc. are the inevitable consequences of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.

316. i.e., starts such subjects for conversation as do not arise naturally, for what he has in view is the proclaiming of the faults of other people, a topic in which he alone is interested and not his hearers.

317. In the Bengal texts there is an error of reading viz., Satru for Yatra in the first line of verse 3. The Burdwan Pundits repeat the error in their vernacular version. K.P. Singha, of course, avoids it.

318. The Bengal texts, in the second line of verse 7, contain an error, Saktincha is evidently a misreading for Sokancha. The Burdwan version, as a matter of course, repeats the error, While K.P. Singha avoids it.

319. i.e., though dispossessed of my kingdom, I cannot yet cast off the hope of recovering it.

320. i.e., he should think that his wealth has been given to him for the sake of friends and relatives and others. He will then succeed in practising charity.

321. Nilakantha explains Kusalah as niamatsarah and anyatra as Satrau. I do not follow him.

322. The Bengal texts read Vidhitsa dhanameva cha. This is evidently erroneous. The correct reading, as given in the Bombay text, is Vidhitsasadhanena cha. Both the Bengali versions are incorrect.

323. The Vilwa is the fruit of the Egle marmelos.

324. The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.

325. i.e., for the ruler of Videhas.

326. Jitavat is explained by Nilakantha as prapta jaya.

327. The word is Gana. it literally means an assemblage. There can be no doubt that throughout this lesson the word has been employed to denote the aristocracy of wealth and blood that surround a throne.

328. If the king, moved by avarice, taxes them heavily, the aristocracy resent it and seek to pull down the king.

329. i.e., learned men of humility.

330. Probably, with the king.

331. The Burdwan Pundits make a mess of the last two verses. In 31, there is an incorrect reading in the Bengal texts. It is Pradhanaccha for pradanaccha. The Burdwan version repeats the error. K.P. Singha, of course, avoids it, but his version is rather incomplete.

332. Literally, "One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled."

333. Pratyasannah is explained by Nilakantha in a different way. I think, his interpretation is far-fetched.

334. i.e., who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth.

335. Vide ante, Karna Parva.

336. Alludes to ante, Karna Parva. The Rishi, by pointing out the place where certain innocent persons had concealed themselves while flying from a company of robbers, incurred the sin of murder.

337. The allusion is to the story of an owl going to heaven for having, with his beaks, broken a thousand eggs laid by a she-serpent of deadly poison. The Burdwan Pundits have made nonsense of the first line of verse 8. There is no connection between the first and the second lines of this verse. K.P. Singha has rendered it correctly.

338. This refers to the well-known definition of Dharma ascribed to Vasishtha, viz., "That which is laid down in the Srutis and Smritis is Dharma." The defect of this definition is that the Srutis and the Smritis do not include every duty. Hence Vasishtha was obliged to add that where these are silent, the examples and practices of the good ought to be the guides of men, etc.

339. The Burdwan translator has made a mess of verse 21. K.P. Singha quietly leaves it out. The act is, Swakaryastu is Swakariastu, meaning 'let the appropriator be.'

340. The construction is elliptical. Yah samayam chikrashet tat kurvit.

341. The meaning is that though born in a low race, that is no reason why I should act like a low person. It is conduct that determines the race and not the race that determines conduct. There may be pious persons therefore, in every race. The Burdwan version of this line is simply ridiculous,

342. Yatram means, as explained by the commentator, the duties of government.

343. Nilakantha explains aparasadhanah as aparasa adhanah, i.e., without rasa or affection and without dhana or wealth. This is very far-fetched.

344. Perhaps the sense is that men of vigorous understanding think all states to be equal.

345. The true policy, therefore, is to wait for the time when the foe becomes weak.

346. Mridustikshnena is better than Mridutikshnena.

347. A bird that is identified by Dr. Wilson with the Parra Jacana.

348. In India, the commonest form of verbal abuse among ignorant men and

women is 'Do thou meet with death,' or, 'Go thou to Yama's house.' What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive.

349. The Burdwan Pundits have totally misunderstood the first line of this verse. K.P. Singha has rendered it correctly.

350. A dog is an unclean animal in Hindu estimation.

351. The antithesis consists, as pointed out by Nilakantha, is this, viz., the man of high birth, even if ruined undeservedly, would not injure his master. The man however, that is of low birth, would become the foe of oven a kind master if only a few words of censure be addressed to him.

352. Nilakantha explains that na nirddandvah means na nishparigrahah.

353. i.e., 'speak in brief of them, or give us an abridgment of thy elaborate discourses.'

354. i.e., as the commentator explains, keenness, when he punishes and harmlessness when he shows favour.

355. i.e., 'should assume the qualities (such as keenness, etc.), necessary for his object.' K.P. Singha's version of the last line of 8 is erroneous. The Burdwan version is right.

356. Vrihadvrikshamivasravat is explained by Nilakantha as Vrihantak Vrikshah Yatra; asravat is explained as rasamprasravat. I think Vrihadvriksham may be taken as a full-grown Palmyra (1) tree. The sense is that as men always draw the juice from a full-grown tree and 'lot from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.

357. i.e., by tempering with the governors of the citadels and the garrisons of his foes, as the commentator explains.

358. i.e., that king who is vain and covetous.

359. Whether it belongs to himself or to any other person.

360. The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.

361. i.e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties one may, by such conduct, win much felicity hereafter.

362. Vyavahara is vi and avahara, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.

363. The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands Mrigaraja to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.

364. These are Righteousness, Law, Chastisement, God, and Living Creature.

365. The nearest approach in English to what is meant here by Vyavahara is Law. Three kinds of Vyavahara or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are

decided, it includes booth civil and criminal law, it is quaintly described here as Vattripratyayalakskana, i.e., 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement The second kind of Vyavahara or Law is the ecclesiastical law of the Vedas. These are the precepts or injunctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyavahara or Law is the particular customs of families or races. It is also called kulachara. Where Kulachara is not inconsistent or in open variance with the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold Kulachara, interpreting it very strictly). What Bhishma says here is that even Kulachara should not be regarded as inconsistent with the scriptures (Vedas and Smritis).

366. In the verse 52 Bhishma says that the first kind of Vyavahara or Law, i.e., the ordinary civil and criminal law of a realm, must be regarded as resting on the king. But as this kind of law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.

367. Jataharamadisat may also mean 'ordered the removal of his matted locks'--in other words, 'had a shame.'

368. i.e., to acknowledge thee as a tutor.

369. The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.

370. Though Sula is mentioned, yet it is Vishnu and not Mahadeva, that is implied. Generally the word means any weapon.

371. The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also verse 36.

372. i.e., Self-denial or discipline.

373. I have not the faintest idea of what is intended by these verses, viz., 43 and 51. Nilakantha is silent. It is very doubtful if they have really any meaning.

374. The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of Garbhadhana; there is pleasure in the act itself; and lastly, wealth or profit in the form of a son is also acquired.

375. There are three qualities or attributes that characterise human acts, viz., Goodness, Passion, and Darkness. Vide the latter sections of the Bhagavadgita. Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the, attribute of Goodness only are worthy of pursuit.

376. i.e., one should seek virtue for only compassing purity of soul;

Wealth in order that one may spend it in acts undertaken without desire of fruit; and Pleasure for only supporting the body.

377. Dharmadinkamanaishthikan, i.e., having Dharma for the first and Karna for the last, hence Virtue, Wealth and Pleasure.

378. Pisitaudanam is food mixed with pounded meat; a kind of Pilau, or, perhaps, Kabab.

379. Vagagravidyanam is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.

380. The asker wishes to rob Prahlada of his conduct.

381. This lake is at a great height on the Himalayas.

382. The spirits of those two immortal sages are supposed to dwell for ever, in that retreat in the enjoyment of true happiness.

383. i.e., Hope is slender; while things unconnected with Hope are the reverse.

384. The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.

385. The word maya repeated in verses 14 to 18 is explained by Nilakantha as having the sense of mattah. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K.P. Singha, of course, gives an accurate version.

386. For the king's disregard of the sage in former days.

387. The distress, which Yudhishthira felt at the thought of the slaughter in battle.

388. i.e., this is not a subject upon which one can or should discourse before miscellaneous audiences.

389. i.e., by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.

390. i.e., with a pure heart.

391. i.e., when the season of distress is over.

392. i.e., under ordinary situations of circumstances.

393. i.e., he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.

394. He should not seek to rescue the merit of other or of himself, i.e., he should not, at such times, refrain from any act that may injure his own merit or that of others; in other words, he may disregard all considerations about the religious merits of others and of himself His Sole concern at such a time should be to save himself, that is, his life.

395. Sankhalikhitam, i.e., that which is written on the forehead by the Ordainer.

396. Literally, "cause to be removed."

397. The army and the criminal courts.

398. The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Singh, whose unfriendliness for the British power was a matter of notoriety.

399. The sense seems to be that there are persons who hold that priests and Brahmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Sankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brahmanas may be punished when offending.

400. Duty depending on all the four foundations, i.e., as laid down in the Vedas; as laid down in the Smritis; as sanctioned by ancient usages and customs; and as approved by the heart or one's own conscience.

401. i.e., yield with ease.

402. Grammatically, the last line may mean,--'The very robbers dread a king destitute of compassion.'

403. Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, etc., should not be destroyed.

404. i.e., 'he that has wealth and forces.'

405. The sense seems to be that a poor man can have only a little of all earthly things. That little, however, is like the remnant of a strong man's dinner.

406. It is always reproachful to accept gifts from persons of questionable character.

407. The king should similarly, by punishing the wicked, cherish the good.

408. The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.

409. The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.

410. Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures.

411. i.e., if ex-casted for irreligious practices.

412. The correct reading is Jatakilwishat.

413. The sense, of course, is that such a man, when filled with fear, becomes unable to ward off his dangers and calamities. Prudence requires that one should fear as long as the cause of fear is not at hand. When, however, that cause has actually presented itself, one should put forth one's courage.

414. The hostility between Krishna and Sisupala was due to the first of these causes; that between the Kurus and the Pandavas to the second; that between Drona and Drupada to the third; that between the cat and the mouse to the fourth; and that between the bird and the king (in the present story) to the fifth.

415. The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to anger.

416. If it is Time that does all acts, there can be no individual responsibility.

417. i.e., they are indifferent to other people's sorrow.

418. Honey-seekers direct their stops through hill and dale by marking intently the course of the flight of bees. Hence they meet with frequent falls.

419. Everything decays in course of time. Vide the characteristics of the different Yugas, ante.

420. i.e., do any of these or all as occasion may require.

421. The king should imitate the cuckoo by causing his own friends or subjects to be maintained by others; he should imitate the boar by tearing up his foes by their very roots; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him he should imitate an empty chamber by keeping room enough for storing acquisitions he should imitate the actor by assuming different guises; and lastly, he should imitate devoted friend in attending to the interests of his loving subjects.

422. The crane sits patiently by the water side for hours together in expectation of fish.

423. i.e., if he passes safely through the danger.

424. The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a Means of Wealth, Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of virtue, performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.

425. Literally, 'preservation of what has been got, and acquisition of what is desired.'

426. These depend on the king, i.e., if the king happens to be good, prosperity, etc., are seen. On the other hand, if the king becomes oppressive and sinful, prosperity disappears, and every kind of evil sets in.

427. In India, during the hot months, charitable persons set up shady

thatches by the sides of roads for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.

428. Such as Rakshasas and Pisachas and carnivorous birds and beasts.

429. Abandoning his Homa fire.

430. i.e., flowers already offered to the deities.

431. No one of the three regenerate orders should take dog's meat. It thou takest such meat, where would then the distinction be between persons of those orders and men like Chandalas?

432. Agastya was a Rishi. He could not do what was sinful.

433. The idea that man comes alone into the world and goes out of it alone. Only the wife is his true associate for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become one individual for the performance of all religious and other acts.

434. The sense seems to be that our strength, though little, should be employed by us in attending to the duties of hospitality in our own way.

435. Literally, 'thou art at home,' meaning I will not spare any trouble in making thee feel and enjoy all the comforts of home in this place.

436. Mahaprasthana is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on Mahaprasthana.

437. The theory is that all distresses arise originally from mental error which clouds the understanding. Vide Bhagavadgita.

438. Making gifts, etc.

439. Here amum (the accusative of adas) evidently means 'that' and not 'this.' I think the reference, therefore, is to heaven and not to this world.

440. These are Mleccha tribes of impure behaviour.

441. i.e., for my instructions.

442. So great was the repugnance felt for the slayer of a Brahmana that to even talk with him was regarded a sin. To instruct such a man in the truths of the Vedas and of morality was to desecrate religion itself.

443. The version of 5 is offered tentatively. That a person possessed of affluence should become charitable is not wonderful. An ascetic, again, is very unwilling to exercise his power. (Witness Agastya's unwillingness to create wealth for gratifying his spouse.) What is meant by these two persons not living at a distance from each other is that the same cause which makes an affluent person charitable operates to make an ascetic careful of the kind of wealth he has.

444. That which is asamikshitam is samagram karpanyam.

445. Nilakantha explains that vala here means patience (strength to bear) and ojas (energy) means restraints of the senses.

446. Both the vernacular translators nave rendered the second line of verse 25 wrongly. They seem to think that a person by setting out for any of the sacred waters from a distance of a hundred yojanas becomes cleansed. If this meaning be accepted then no man who lives within a hundred yojanas of any of them has any chance of being cleansed. The sense, of course, is that such is the efficacy of these tirthas that a man becomes cleansed by approaching even to a spot within a hundred yojanas of their several sites.

447. These mantras form a part of the morning, noon and evening prayer of every Brahmana. Aghamarshana was a Vedic Rishi of great sanctity.

448. In the first line of 26 the correct reading is Kutah not Kritah as adopted by the Burdwan translators.

449. i.e., beasts and birds. The vernacular translators wrongly render it--'Behold the affection that is cherished by those that are good towards even the beasts and birds!'

450. The correct reading is Murtina (as in the Bombay text) and not Mrityuna. The Burdwan version adopts the incorrect reading.

451. The allusion is to the story of Rama having restored a dead Brahmana boy. During Rama's righteous reign there were no premature deaths in his kingdom. It happened, however, one day that a Brahmana father came to Rama's court and complained of the premature death of his son. Rama instantly began to enquire after the cause. Some sinful act in some corner of the kingdom, it was suspected, had caused the deed. Soon enough Rama discovered a Sudra of the name of Samvuka engaged in the heart of a deep forest in ascetic penances. The king instantly cut off the man's head inasmuch as a Sudra by birth had no right to do what that man was doing. As soon as righteousness was upheld, the deceased Brahmana boy revived. (Ramayana, Uttarakandam).

452. Literally, 'by giving up their own bodies'.

453. i.e., he is sure to come back to life.

454. The word sramana is used in Brahmanical literature to signify a certain order of ascetics or yatis that have renounced work for meditation. It is also frequently employed to mean a person of low life or profession. It should be noted, however, that in Buddhistic literature the word came to be exclusively used for Buddhist monks.

455. This is how Nilakantha seems to explain the line, Bhishma is anxious about the effect of his instructions. He says that those instructions would bear fruit if the gods will it; otherwise, his words would go for nothing, however carefully he might speak.

456. The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.

457. This is an answer to the first question viz., the general aspect of ignorance.

458. The word Sreyas has a peculiar meaning. It implies, literally, the best of all things; hence, ordinary, in such passages, it means beatitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.

459. The sense is that such a man never sets his heart upon things of

this world, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this world can give him that the attainment of even the region of Brahma cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment, but in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.

460. i.e., such a man is sure of attaining to a blessed end.

461. Such as distinctions of caste, of dress, of food, etc., etc.

462. A reference to the region of Brahma, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.

463. The word used here is Buddhasya (genitive of Buddha.) May not this verse be a reference to the Buddhistic idea of a Buddha?

464. i.e., both are equally efficacious.

465. In the Bengal texts, verse 9 is a triplet. In the second line the correct reading is nirvedat and not nirdesat. Avadya is fault. Vinivartate is understood at the end of the third line, as suggested by Nilakantha. Both the Bengali versions of 9 are incomplete, the Burdwan one being also incorrect.

466. The commentator explains that compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquillity of soul.

467. In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called Gurudakshina, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indigenous tols of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.

468. Dakshina is the present or gift made in sacrifices.

469. Vahirvyedichakrita, etc., is the correct reading.

470. i.e., such a person may perform a grand sacrifice in which Soma is offered to the gods and drunk by the sacrificer and the priests.

471. The Burdwan translator, misled by the particle nah, supposes that this verse contains an injunction against the spoliation of a Sudra. The fact is, the nah here is equal to 'ours'.

472. Who has fasted for three whole days.

473. Aswastanavidhana is the rule of providing only for today without thinking of the morrow.

474. The sense, of course, is that if a Brahmana starves, that is due to the king having neglected his duty of providing for him.

475. I follow Nilakantha in rendering abrahmanam manyamanah. It may also mean 'regarding himself to be a fallen Brahmana (for the time being)'.

476. It should be noted that the word foeticide used in such texts frequently means all sins that are regarded as equivalent to foeticide. Hence, killing a Brahmana is foeticide, etc.

477. There is a material difference of reading in this verse. Following the Bengal texts, the above version is given. The Bombay text runs as follows: 'upon his body being burnt therewith, or by death, he becomes cleansed.' The Bombay text seems to be vicious. Drinking is regarded as one of the five heinous sins. The severer injunction contained in the Bengal texts seems therefore, to be the correct reading.

478. The true reading is nigacchati and not niyacchati. The Burdwan translator has misunderstood the word papam in this verse.

479. Nilakantha correctly explains the connection of Susamsitah.

480. Nilakantha explains that the question of Nakula excited the heart of Bhishma and caused a flow of blood through his wounds. Hence Bhishma compares himself to a hill of red-chalk.

481. Durvarani, Durvaradini, Durvachadini, are some of the readings of the first line.

482. Literally, family or clan; here origin.

483. The second line of 19 is unintelligible.

484. Taddhitwa is tat hi twa. Nilakantha thinks that twa here is twam.

485. In the Bengal texts, 41 is made a triplet, and 42 is made to consist of a single line; 42 is represented as Vaisampayana's speech. This is evidently an error; 41 a couplet. 42 also is so. Rajna etc., refer to Bhima. K.P. Singha avoids the error; the Burdwan translator, as usual, makes a mess of 41 by taking it to be a triplet.

486. There can be very little doubt that the second line has a distinct reference to the principal article of faith in Buddhism. Emancipation here is identified with Extinction or Annihilation. The word used is Nirvana. The advice given is abstention from attachments of every kind. These portions of the Santi are either interpolations, or were written after the spread of Buddhism.

487. The doctrine set forth in 48 is the doctrine of either Universal Necessity as expounded by Leibnitz, or that of Occasional Causes of the Cartesian school. In fact, all the theories about the government of the universe are strangely jumbled together here.

488. i.e., they that have wives and have procreated children.

489. Raktamivavikam and not Raktamivadhikam, is the correct reading. The Burdwan translator accepts the incorrect reading.

490. The true reading is Brahmavarjitah and not that word in the accusative. Both the Bengali versions have adhered to the incorrect reading of the Bengal texts.

491. i.e., it was not a piece torn off from a full piece, but both its dasas or ends were there.

492. To this day there are many Brahmanas in India who are asudra-pratigrahins, i.e., who accept no gift, however rich, from a Sudra.

493. Kimpurusha is half-man and half-horse. The body is supposed to be

that of a horse, and the face that of a man.

494. Literally, 'for obtaining goods'.

495. At such entertainments, Hindus, to this day, sit on separate seats when eating. If anybody touches anybody else's seat, both become impure and cannot eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, i.e., a large mat or blanket or cloth, etc., spread out on the floor.

496. Agni or fire is a deity that is said to have Vayu (the wind-god) for his charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.

497. Surabhi is the celestial cow sprung from the sage Daksha.

498. Whether the word is chirat or achirat is difficult to make out.

499. In Sanskrit the ablative has sometimes the sense of 'through'. Here, mitrat means both from and through. What is said is that wealth, honours, etc., may be acquired through friends, i.e., the latter may give wealth or be instrumental in its acquisition, etc.

500. It is very difficult to literally translate such verses. The word Dharma is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. Tapah is generally rendered penance. Here, however, it has a direct reference to sravana (hearing), manana (contemplation), and nididhyasana (abstraction of the soul from everything else for absolute concentration). The Grammar of the second half of the first line is Sati apretya etc., Sat being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.

501. And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.

502. The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the Rishis.

503. The commentator explains the sense of this as follows; The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one's want, It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed is of more use than a large mansion.

504. I follow Nilakantha in rendering this verse. His interpretation is plausible. Mudatamah, according to him, are those who are in deep sleep. There are four stages of consciousness. These are (1) wakefulness, (2) dream, (3) dreamless or deep slumber, and (4) Turiya or absolute Samadhi (which the Yogin only can attain to).

505. The two extremes, of course, are dreamless slumber and Turiya or Samadhi. The two intermediate ones are wakefulness and sleep with dream.

506. Pride in consequences of having insulted or humiliated others; and success over others such as victories in, battle and other concerns of the world.

507. The first half of the second line is read variously. The sense, however, in effect, remains unaltered. What is said here is that man who succeeds in attaining to a state of Brahma by true Samadhi or abstraction from the world, can never be touched by grief.

508. In all treatises on Yoga it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.

509. This is the same as 46. The Bombay edition does not repeat it.

510. The house referred to is the body. The single column on which it is supported is the backbone, and the nine doors are the eyes, the ears, the nostrils, etc. etc.

511. The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.

512. i.e., coursing on, without waiting for any one.

513. Literally, intelligent.

514. The true reading is Jnanena and not ajnanena. Then, in the last foot, the word is a-pihitah and not apihitah. The words with ava and api frequently drop the initial a, Hence a-pihitah means not covered.

515. The word used in the text is Devanam (of the gods). There can be no doubt however, that the word deva is here used for implying the senses.

516. i.e., wild beasts and lawless men.

517. Asatyajjyam and Asatyadyam are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours)'.

518. Santi is tranquillity. The Santi-sacrifice is the endeavour to practise self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The Brahma-sacrifice is reflection on truths laid down in the Upanishads. The Word-sacrifice consists in the silent recitation (japa) of the Pranava or Om, the initial mantra. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

519. Both readings are correct, viz., Kshetrayajna and Kshetrayajna. Kshetra is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a Kshatriya, i.e., battle.' Hence, all kinds of acts involving cruelty.

520. or, seek Brahma in thy understanding. The word Atman is often synonymous with Supreme Self.

521. The commentator explains that the object of Yudhishthira's question is this: in the preceding section or lesson it has been inculcated that one may seek the acquisition of the religion of moksha or emancipation even when he is young. Yudhishthira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.

522. The verses are said to be old. Nilakantha accordingly supposes that it was not Sampaka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.

523. Kakataliyam is, literally, 'after the manner of the crow and the palmyra fruit.' The story is that once when a crow perched upon a palmyra tree a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by 'the fallacy of the crow and the palmyra fruit.'

524. Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.

525. It is difficult to resist the belief that many of the passages of the Santi are later additions. Suka was the son of Vyasa. To quote a saying of Suka (or, as he was called Sukadeva Goswamin), if Vyasa was the real writer of this passage, is rather suspicious.

526. i.e., arrive at such a point that nothing was left for him to desire.

527. i.e., with, the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.

528. Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, Kama be taken as the formulated desire after specific objects, then, perhaps, the Will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.

529. I think the Bombay reading of this verse is incorrect. Bhuttagramah (nom. sing.) should be Bhutagramam (accusative sing.). The Yah is Kamah. It is Desire that is exhorted to go away whithersoever it chooses. If the elements be thus exhorted, then it is death that the speaker desires. This would be inconsistent with the spirit of the passage.

530. The use of the plural Yushmashu might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on Rajas and Tamas.

531. Beholding all creatures in my own body and mind i.e., identifying myself with all creatures or never taking them as distinct and separated from me: in other words, professing and practising the principle of universal love.

532. The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not dhane but adhane the Sandhi being Arsha.

533. Nilakantha explains that by Saranga here is meant the bee. The anweshanam following it is 'going behind.' The whole compound means 'imitation of the bee in the forest.'

534. The allusion is to the story of Pingala, in Section 74 ante.

535. The story, evidently a very ancient one, is given in full in the Bhagavat. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brahmanas. While removing the grain

from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.

536. Animittatah is explained by Nilakantha as one that has no cause, i.e., Brahma. The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word, All phases of speculative opinion are discussed in the Santi. It is very Possible that a religious indifferentism is preached here.

537. The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no Power to alter that nature or affect it in any way.

538. The word Ajagara implies 'after the manner of a big snake that cannot move.' it is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near famishing when there is nothing.

539. The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.

540. In the Bengal texts, 44 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that Icchantaste, etc., is grammatically connected with 45.

541. The auspicious constellations are such as Pushya and others; the inauspicious are Mula Aslesha, Magha, etc; yajnaprasava may also mean the fruits of sacrifices.

542. Anwikshikim may also mean 'microscopic'.

543. The word dattam, generally rendered 'gifts' or 'charity,' means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar.
Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viswedevas, are all included in the word Ishta which is ordinarily rendered 'sacrifice.'

544. i.e., even if he seeks to avoid it.

545. i.e., becomes his inseparable associate.

546. What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place), is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.

547. The first word of this verse is diversely read. The reading I adopt is samunnam meaning drenched in water. If it be samjuktam it would mean united, with filth, of course. Another reading is samswinnam, meaning 'drenched with sweat.' Nilakantha explains upavasah here as equivalent to the renunciation of all earthly possessions. Ordinarily it means 'fasts.'

548. This verse occurs in the Santi Parva. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked.

Perhaps, it is; intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.

549. Manasa means 'appertaining to the mind,' or rather, the Will. Mahat literally means great.

550. Veda is here used in the sense of Knowledge and Power.

551. Sarvabhutatmakrit is explained by Nilakantha thus. He who is Sarvabhutatman is again bhutakrit. On the authority of the Srutis the commentator adds,--ye ete pancha akasadayodhatavo-dharana-karmanah sa eva Brahma.

552. The word Devah here is evidently used in the sense of luminous or shining ones and not in that of gods or deities.

553. The Rishis supposed that the pouring of water created the air instead only of displaying it.

554. All created things are called Bhutas, but the five principal elements, viz., fire, air, earth, water, and space, are especially called Bhutas or Mahabhutas.

555. This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigour.

556. K.P. Singha wrongly renders this verse. The Burdwan translator is right.

557. Both the Bengal and the Bombay texts read bhutani. The correct reading, however, appears to be bhutanam.

558. The word for duct is Srotas. It may also be rendered 'channel.' Very like the principal artery or aorta.

559. Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the Rishis of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.

560. In works on yoga it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of yogins, is a lot us of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, etc., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.

561. It is often said that in an advanced stage of yoga, one is enabled to behold one's Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on yoga employ this language in a figurative sense.

562. The commentator explains that the words expressive of hue or colour really mean attributes. What is intended to be said is that the Brahmanas had the attribute of Goodness (Sattwa); the second order had the attribute of Passion (Rajas); the third got a mixture of the two, i.e., both goodness and passion (Sattwa and Rajas); while the lowest order got the remaining attribute, viz., Darkness (Tamas).

563. The distinction here laid down seems to be this: the eternal

creation is due to the yoga or mental action of the Primeval Deity. That creation which we behold is the result of the penances of those sages who were first created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, etc., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.

564. The word Ghrina may also mean aversion. Of course, here it would mean, if used in that sense, aversion for all unrighteous acts.

565. The first half of the first line of 6 is differently read in the Bombay edition. Both readings are noticed by Nilakantha. I have adhered to the Bengal reading, though the Bombay reading is clearer in sense. Visati is a transitive verb having Pratishtha or some such noun for its object. The literal meaning is He who acquires fame, etc.

566. Here the speaker describes the character of Karma-sannyasa (renunciation of acts). Samarambha generally means all kinds of acts. Here, however, only sacrifices and other scriptural rites are intended. I follow Nilakantha in rendering the second line, although the plain meaning would seem to be "who poureth everything in gift."

567. The gross world is perceivable by the ordinary senses. Behind the gross world is a subtile one which the subtile senses i.e., the senses when sharpened by yoga, can perceive. With death, the gross body alone is dissolved The subtile body or form, called the Linga-sarira, and made up of what is called the Tanmatras of the primal elements, remains. Even that retains all the characteristics of the world in an incipient form. The Linga-sarira also must be destroyed before absorption into Brahma can take place.

568. The felicity that is obtained in heaven is not everlasting, being limited in point of duration by the degree or measure of merit that is achieved here.

569. The Pauranic theory of both the solar and the lunar eclipse is that the Sun and the Moon are sought to be devoured by the Daitya, Rahu.

570. The sense seems to be that Vedas declare those fruits in order that men may strive for them when they lead to happiness.

571. Nearly the whole of this section is prose.

572. It is difficult to understand in what senses the word Dharma is used in the three successive questions here.

573. In the first line the correct reading is Brahmana and not Brahmarshi. The answer attributed to Bhrigu settles this.

574. A pupil should never solicit his preceptor for instruction. He should attend only when the preceptor calls him. To this day, the rule is rigidly observed in all Tols throughout India. It should be added to the credit of those engaged in teaching that they very seldom neglect their pupils. The story is authentic of the grandfather of the great Baneswar Vidyalankar of Nuddea, himself as great a professor as Baneswar, of continuing to teach his pupils in the outer apartments even after receiving intelligence of his son's death within the inner apartments of the family dwelling. The fact is, he was utterly absorbed in his work, that when his good lady, moved by his apparent heartlessness, came out to tax him he answered her, in thorough absence of mind, saying, 'Well, do not be disturbed. If I do not weep for my son, I will do so for that grandchild in your arms.' The pupils at last recalled him to the

realities of the hour.

575. i.e., by picking up fallen grains from the field after the crop has been cut away and removed by the owner.

576. Upaskara means renunciation.

577. It is generally said that by procreating offspring, one gratifies the Pitris or pays off the debt one owes to one's deceased ancestors. Here Bhrigu says that by that act one gratifies the Creator. The idea is the same that forms the root of the command laid on the Jews,--Go and multiply.

578. The end of these attributes is Moksha or Emancipation.

579. Sishta is explained by Nilakantha as one who has been properly instructed by wise Preceptors.

580. Niyama is explained by the commentator as a rite; upayoga as a vow about food; charyya as an act like visiting sacred waters; vihita is vidhana.

581. The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain the poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the householders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.

582. The words used by Bharadwaja in the question are capable of being construed as an enquiry after the next world. Bhrigu also, in his answer, uses the word Paro lokah. The reference to Himavat, therefore, is explained by the commentator as metaphorical. The whole answer of Bhrigu, however, leaves little room for doubt that the sage speaks of a region on earth and not in the invisible world after death.

583. Nilakantha would read amritya for mritya. It is a forced correction for keeping up the metaphorical sense.

584. All knowledge there is certain.

585. i.e., to practise yoga. The Bengal reading is dharanam. The commentator goes or explaining all the verses as metaphorical. Considerable ingenuity is displayed by him, and he even cites the Srutis in support.

586. This at least is a verse that evidently refers to the other or the next world, and, therefore, lends colour to the supposition that throughout the whole passage, it is the next world and no fictitious region north of the Himalayas that is described. Some western scholars think that a verbal translation is all that is necessary. Such passages, however, are incapable of being so rendered. The translator must make his choice of, either taking the verses in a plain or a metaphorical sense. If he inclines towards the latter, he cannot possibly give a verbal version. The genius of the two tongues are quite different.

587. Pushkara in Rajputanah is supposed to be the spot where Brahman underwent his penances.

588. The Burdwan translator makes a mess of this verse 21 runs into 22 as explained by the commentator. K.P. Singha avoids the blunder, although in rendering the last line of 22 he becomes rather inaccurate.

589. The five limbs which should be washed before eating are the two feet, the two hands, and the face.

590. This may be a general direction for washing one's hand after eating; or, it may refer to the final Gandusha, i.e., the act of taking a little water in the right hand, raising it to the lips, and throwing it down, repeating a short formula.

591. The Burdwan translator has misunderstood this verse completely.

592. It is difficult to understand what this verse means. Nilakantha proposes two different kinds of interpretation. What then is Sankusuka or Sanku cuka? The above version is offered tentatively. The commentator imagines that the true sense of the verse is that it declares such men to be unable to attain to Mahadayu which is Brahma and not long life.

593. Prishtamangsa is explained by the commentator as 'the meat forming the remnant of a Sraddha offering.' I do not see the necessity of discarding the obvious meaning.

594. in the sense of being moved or used. The commentator adds that the sacred thread also should be wound round the thumb, as the Grihyasutras declare.

595. In every instance, the person who receives should say--'All-sufficient' 'Gratify to the fill', and 'Has fallen copiously' or words to that effect. Krisara or Kricara is food made of rice and pease, or rice and sesame; probably what is now called Khichree.

596. The polite form of address is Bhavan. It is in the third person singular. The second person is avoided, being too direct.

597. It is not plain in what way the sinful acts come to the sinner. The Hindu idea, of course, is that the consequences of those deeds visit the doer without fail. This verse, however, seems to say that the recollection of those sins forces itself upon the sinner and makes him miserable in spite of himself.

598. The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.

599. The sense seems to be that if one succeeds in ascertaining the ordinances about virtue or Piety, but if the mind be sinful, no associate can be of any help. The mind alone is the cause of virtue and piety.

600. Adhyatma is anything that depends on the mind. Here it is, as explained by the commentator, used for yoga-dharma as depending upon or as an attribute of the mind. Generally speaking, all speculations on the character of the mind and its relations with external objects are included in the word Adhyatma.

601. After Bhrigu's discourse to Bharadwaja this question may seem to be a repetition. The commentator explains that it arises from the declaration of Bhishma that Righteousness is a property of the mind, and is, besides, the root of everything. (V 31, sec. 193, ante). Hence the enquiry about Adhyatma as also about the origin of all things.

602. The word rendering 'perceptions' is Vijnanani. 'Cognitions' would perhaps, be better.

603. Generally, in Hindu philosophy, particularly of the Vedanta school,

a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or buddhi. The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind belong. It is represented as inactive, and as the all-seeing witness within the physical frame. It is a portion of the Supreme Soul.

604. Goodness includes all the higher moral qualities of man. Passion means love, affection, and other emotions that appertain to worldly objects. Darkness means anger, lust, and such other mischievous propensities.

605. I follow Nilakantha in his grammatical exposition of this verse. The meaning, however, is scarcely clear. The identity of the Understanding or intelligence with the senses and the mind may be allowed so far as the action of the three qualities in leading all of them to worldly attachments is concerned. But what is meant by the identity of the Understanding with all the objects it comprehends? Does Bhishma preach Idealism here? If nothing exists except as it exists in the Understanding, then, of course, with the extinction of the Understanding, all things would come to an end.

606. Brown and other followers of Reid, whether they understood Reid or not, regarded all the perceptions as only particular modifications of the mind. They denied the objective existence of the world.

607. The commentator explains this verse thus, although as regards the second line he stretches it a little. If Nilakantha be right, K.P. Singha must be wrong. Generally, however, it is the known incapacity of the ocean to transgress its continents that supplies poets with illustrations. Here, however, possibly, the rarity of the phenomenon, viz., the ocean's transgressing its continents, is used to illustrate the rare fact of the intelligence, succeeding by yoga power, in transcending the attributes of Rajas, Tamas and Sattwa.

608. on the other hand, directing one's thoughts boldly to it, one should ascertain its cause and dispel that cause, which, as stated here, is Passion.

609. The first two words of the second line are those of verse 5 of See, I, Manu.

610. Kathanchit is explained by Nilakantha as 'due to great ill-luck.'

611. I do not follow Nilakantha in rendering this verse.

612. The soul is said to be only a witness or spectator and not an actor. The Rishis understood by the soul the being to whom the mind, the senses, etc., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle of Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, viz., impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.

613. The qualities here referred to are those of Sattwa (goodness), Rajas (passion), and Tamas (darkness). What is meant by this verse is that such a person transcends the qualities instead of the qualities transcending him and his acts.

614. Nilakantha takes the third line as elliptical and is for supplying te labhante.

615. I follow the commentator in his exposition of this verse. Anavisandhipurvakam is explained as nishkamam. Ubhayam is prachinamaihikam cha karmam. Apriyam is equivalent to vadham. The substance of priyam, etc., is thus given: Moksham prati tu karmanah karanatwam duranirastam.

616. Aturam is explained as pierced by lust, wrath, etc. Asuyate is equivalent to dhikkaroti. Janah is explained by the commentator as parikshakah but it would be better to take it as standing for people generally. Tasya is an instance of the genitive for the accusative. Tat refers to nindyam karma, sarvatah means sarvashu yonishu. Janayati Janena dadati. The object of the verse is to show that sinful acts produce fear both here and hereafter.

617. Loka is in the locative case, the final vowel indicating to the locative having been dropped for sandhi. Niravishan is an adverb, equivalent to samyak-abhinivesam kurvan. Tattadeva means "those and those" i.e., possessions, such as putradaradikam. Kusalan is sarasaravivekanipunan. Ubhayam is explained as karma-mukhin and sadyomuktim. Bhisma here points out the superiority of the latter kind of Emancipation over the former; hence Vedic acts or rites must yield to that yoga which drills the mind and the understanding and enables them to transcend all earthly influences.

618. The soul-state is the state of purity. One falls away from it in consequence of worldly attachments. One may recover it by yoga which aids one in liberating oneself from those attachments.

619. The three words used here are vichara, viveka, and vitarka. They are technical terms implying different stages of progress in yoga. The commentator explains them at length.

620. Everything that man has is the product of either exertion or destiny; of exertion, that is, as put forth in acts, and destiny as dependent on the acts of a past life or the will of the gods or pure chance. Yoga felicity is unattainable through either of these two means.

621. Sankhya is understood by the commentator as implying Vedanta-vichara.

622. This verse is a triplet. The commentator explains that Vedanta in the second line means Sankhya. I think, this is said because of the agreement between the Vedanta and the Sankhya in this respect notwithstanding their difference in other respects. The object of the verse is to say that according to the Sankhya, there is no necessity for silent recitation of mantras. Mental meditation, without the utterance of particular words, may lead to Brahma.

623. Both declare, as the commentator explains, that as long as one does not succeed in beholding one's Soul, one may silently recite the Pranava or the original word Om. When, however, one succeeds in beholding one's Soul, then may one give up such recitation.

624. There are two paths which one in this world may follow. One is called Pravritti dharma and the other Nrivritti dharma. The first is a course of actions; the second of abstention from actions. The attributes

indicated in 10 and 11 belong to the first course or path. They are, therefore, called Pravartaka yajna or Sacrifice having its origin in Pravritti or action.

625. i.e., he should first cleanse his heart by observing the virtues above enumerated.

626. Samadhi is that meditation in which the senses having been all withdrawn into the mind, the mind, as explained previously, is made to dwell on Brahma alone.

627. The end declared by Bhishma in the previous section is the success of yoga, or freedom from decrepitude and death, or death at will, or absorption into Brahma, or independent, existence in a beatific condition.

628. It should be noted that 'hell,' as here used, means the opposite of Emancipation. Reciter may attain to the joys of heaven, but compared to Emancipation, they are hell, there being the obligation of rebirth attached to them.

629. Even this is a kind of hell, for there is re-birth attached to it.

630. Aiswvarya or the attributes of godhead are certain extraordinary powers attained by yogins and Reciters. They are the power to become minute or huge in shape, or go whither soever one will, etc. These are likened to hell, because of the obligation of re-birth that attaches to them. Nothing less than Emancipation or the absorption into the Supreme Soul is the end that should be striven for.

631. in the Bengal texts there is a vicious line beginning with Prajna, etc, The Bombay text omits it, making both 10 and 11 couplets, instead of taking 11 as a triplet.

632. Na samyuktah is explained by the commentator as aviraktopi hathena tyaktabhogah.

633. For there no forms exist to become the objects of such functions. All is pure knowledge there, independent of those ordinary operations that help created beings to acquire knowledge.

634. The six Angas are Siksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotish.

635. i.e., an insight not obtained in the ordinary way but by intuition.

636. K.P. Singha mistranslates the word sadhaye. It means 'I go', and not 'I will strive etc.' The Burdwan translator is correct.

637. Work and Abstention from work are the two courses of duty prescribed or followed.

638. It seems that Vikrita had given away a cow. He had then made a gift to Virupa of the merit he had won by that righteous act.

639. Picking solitary grains from the crevices in the fields after the crops have been gathered and taken away.

640. He gave me the merit he won by giving away one cow. I wish to give him in return the merit I have won by giving away two cows.

641. Verses 107 and 108 are rather obscure. What the king says in 107 seems to be that you two have referred your dispute to me who am a king. I cannot shirk my duty, but am bound to judge fairly between you. I

should see that kingly duties should not, so far as I am concerned, become futile. In 108 he says, being a king I should discharge the duties of a king, i.e., I should judge disputes, and give, if need be, but never take. Unfortunately, the situation is such that I am obliged to act as a Brahmana by taking what this particular Brahmana is desirous of offering.

642. This verse also seems to be very obscure. The king's natural inclination, it seems, prompts him to oblige the Brahmana by accepting his gift. The ordinances about kingly duties restrain him. Hence his condemnation of those duties. In the second line, he seems to say that he is morally bound to accept the gift, and intends to make a gift of his own merits in return. The result of this act, he thinks, will be to make both courses of duty (viz., the Kshatriya, and the Brahmana's) produce the same kind of rewards in the next world.

643. This is not Emancipation, but merely terminable felicity.

644. Attains to Emancipation or Absorption in-to the essence of Brahma.

645. These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.

646. The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.

647. I think, K.P. Singha misunderstands this verse. Three different ends are spoken of. One is absorption into Brahma; the other's enjoyment of ordinary felicity, which, of course, is terminable, and the last is the enjoyment of that felicity which is due to a freedom from desire and attachments; 126 speaks of this last kind of felicity.

648. In the second line saraddham is not an indeclinable; or, if it be taken as such, the sense may still remain unaltered. What the monarch does is to call upon the Brahmana to share with the monarch the rewards that the monarch had won.

649. The sense seems to be that yogins attain to Brahma even here; whereas Reciters attain to him after death.

650. The fact is, I do not know anything of Him, but still I profess to worship him. This is false behaviour. How shall I be rescued from such falsehood? This is what Vrihaspati says.

651. The Chhandas are the rules of Prosody as applicable to the Vedic hymns. Jyotish is astronomy. It forms an Anga of the Vedas. Nirukta furnishes rules for interpreting obscure passages of the Vedas, and also gives the meanings of technical or obscure words used therein. Kalpa is the description of religious rites. Siksha is the science of Pronunciation as applied to Vedic hymns and mantras.

652. They who believe that happiness is not eternal and that, therefore, they should not Pursue it, withdraw themselves from pious acts which lead to that happiness. They seek Knowledge as the best means for avoiding all that is transitory and changeful. They seek moksha or complete Emancipation which has been described in the previous sections.

653. The meaning of 'hell' as applied in such passages has been explained before.

654. This is a highly aphoristic line. I give the sense by expanding the words. By 'acts' here is meant 'sacrifices and other religious observances.' The intention of Vrihaspati is to enforce the Propriety of

acts, for without acts, the ends of life cannot, he maintains, be secured.

655. The sense is that one should devote oneself to acts as a sort of preparation. Afterwards one should abandon them for obtaining the higher end. Acts, therefore, have their use, and help one, though mediately, in the acquisition of Brahma.

656. The mind and acts have created all things. This has been explained in the last verse of section 190 ante. Both are good paths, for by both, good end maybe attained, viz., the highest, by drilling the mind, as also (mediately) by acts (as explained in verse 14 above). The fruits of actions must be mentally abandoned if the highest end is to be attained; i.e., acts may be gone through, but their fruits should never be coveted.

657. Nilakantha explains the grammar of the first line differently. His view is yatha chakshurupah praneta nayako, etc. A better construction would be yatha chaksha pranetah (bhavati) etc.

658. This verse may be said to furnish the key of the doctrine of karma or acts and why acts are to be avoided by persons desirous of Moksha or Emancipation. Acts have three attributes: for some are Sattwika (good), as sacrifices undertaken for heaven, etc., some are Rajasika (of the quality of Passion), as penances and rites accomplished from desire of superiority and victory; and some are Tamasika (of the quality of Darkness), as those undertaken for injuring others, notably the Atharvan rites of Marana, Uchatana, etc.: this being the case, the Mantras, without acts, cannot be accomplished, are necessarily subject to the same three attributes. The same is the case with rituals prescribed. It follows, therefore, that the mind is the chief cause of the kind of fruits won, i.e., it is the motive that determines the fruits, viz., of what kind it is to be. The enjoyer of the fruit, of course, is the embodied creature.

659. There can be no doubt that Nilakantha explains this verse correctly. It is really a cruce. The words Naro na samsthanagatah prabhuh syat must be taken as unconnected and independent. Na samsthana gatah is before death. Prabhuh is adhikari (jnanphale being understood). K.P. Singha gives the sense correctly, but the Burdwan translator makes nonsense of the words.

660. The subject of this verse as explained by the commentator, is to inculcate the truth that the result of all acts accomplished by the body is heaven where one in a physical state (however subtile) enjoys those fruits. If Emancipation is to be sought, it must be attained through the mind.

661. The sense depends upon the word acts. If acts are accomplished by the mind, their fruits must be enjoyed by the person in a state in which he will have a mind. Emancipation cannot be achieved by either recitation (japa) or Dhyana (meditation), for both these are acts. Perfect liberation from acts is necessary for that great end.

662. viz., Taste. etc.

663. Existent, line atom; non-existent, line space; existent-nonexistent, line Maya or illusion.

664. Aswabhavam is explained by the commentator as Pramatri-twadi vihinam.

665. i.e., one sees one's own soul.

666. i.e., which, though one, divides itself into a thousand form like the image of the moon in a quantity of agitated water.

667. The analogy consists in this: good and evil fruits, though incompatible, dwell together; similarly, knowledge, though not material, resides in the material body. Of course, knowledge is used here in the sense of the mind or the understanding.

668. It is difficult to understand why the idea of lamps set on trees is introduced here.

669. The analogy is thus explained. Fire, when fed, bursts into flames. When not fed, it dies out, but is not destroyed, for with new fuel the flames may be brought back. The current of the wind ceases, but does not suffer extinction; for if it did, there would be no current again. The same is the case with the rays of the Sun. They die in the night, to reappear in the morning. The rivers are dried up in summer and refilled during the rains. The body, once dissolved, appears in another form. It will be seen that the weakness of the reasoning is due only to incorrect notions about the objects referred to.

670. Exists in its own nature, i.e., unaffected by attributes and qualities and accidents.

671. Some of the Bengal texts read sumahan and subuddhih in the second line. Of course, this is incorrect. The true reading is samanah and sabuddhih, meaning 'with mind and with understanding.' In the Bombay edition occurs a misprint, viz., sumanah for samanah. Nilakantha cites the correct readings.

672. The Burdwan translator misunderstands the word Linga as used in both 14 and 15. K.P. Singha also wrongly renders that word as it occurs in 15. The commentator rightly explains that Linga has no reference to Linga-sarira or the invisible body composed of the tanmatra of the primal elements, but simply means the gross body. In 14, he says, Lingat sthuladehat, Lingam tadeva dehantaram. In 15, anena Lingena Savibhutena. Adristhah means alakshitah. A little care would have removed such blunders.

673. The commentator cites the Gita which furnishes a parallel passage, viz., Indriyani paranyahurindriyebhyah param manah, etc.

674. This verse seems to show that the Rishis had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been well known, otherwise some mention would have been made of it by name. The commentator calls it upanetra.

675. By death on sleep.

676. Yugapat means simultaneous: atulyakalam means differing in point of time in respect of occurrence: kritsnam qualifies indriyartham; Vidwan means Sakshi; and ekah, independent and distinct. What is intended to be said here is that when the soul, in a dream, musters together the occurrences and objects of different times and places, when, in fact, congruity in respect of both time and place does not apply to it, it must be regarded to have an existence that is distinct and independent of the senses and the body.

677. The object of this is to show that the Soul has only knowledge of the pleasures and pains arising in consequence of Sattwa and Rajas and Tamas and in connection with the three states of the understanding due to the same three attributes. The Soul, however, though knowing them, does not enjoy or suffer them. He is only the silent and inactive Witness of everything.

678. The object of the simile is to show that as wind is a separate entity although existing with the fire in a piece of wood, so the Soul, though existing with the senses is distinct from them.

679. The Bengal texts read indriyanam which I adopt. The Bombay edition reads indriyendriyam, meaning the sense of the senses, in the same way as the Srutis declare that is the Prana of Prana, the eye of the eye, the ear of the ear, etc., Sravanena darsanam tatha kritam is 'apprehended by the ear,' i.e., as rendered above, 'apprehended through the aid of the Srutis.'

680. The commentator uses the illustration of a tree. Before birth the tree was not; and after destruction, it is not; only in the interim, it is. Its formlessness or nothingness is manifest from these two states, for it has been said that which did not exist in the past and will not exist in the future cannot be regarded as existing in the present. Tadgatah is explained by the commentator as udayastamanagatah or taddarsinah.

681. Both the vernacular translators render the second line incorrectly. The first line is elliptical, and would be complete by supplying asannam pasyanti. The paraphrase of the second line is Pratyayannam Jneyam Jnanabhisamhitam(prati)ninisante. Jneyam is explained by the commentator as prapancham. Jnanabhisamhitam means that which is known by the name of Knowledge, i.e., Brahma, which has many similar names some of which the commentator quotes such as Satyam (truth), Jananam (knowledge), Anantam (infinite), Vijnanam (true knowledge), Anandam (joy or happiness).

682. Tamas is another name for Rahu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21, similarly, tamas is capable of a wider meaning. In 22, the word Rahu is used. It should be explained, however, that Rahu is no imaginary monster as the Puranas describe but the descending node of the moon, i.e., a portion of space in and about the lunar orbit.

683. This is a very difficult verse and the distinction involved in it are difficult to catch. Of course, I follow the commentator in rendering it. What is said here is that in a dream, Vyakta (manifest body) lies inactive, while the Chetanam (the subtile form) walks forth. In the state called Sushupti (deep slumber which is like death) the indriyasamyuktam (the subtile form) is abandoned, and Jnanam (the Understanding), detached from the former, remains. After this manner, abhava (non-existence, i.e., Emancipation) results from destruction of bhavah or existence as subject to its known conditions of dependence on time, manner of apprehension, etc., for Emancipation is absorption into the Supreme Soul which is independent of all the said conditions. The commentator explains that these observations become necessary to show that Emancipation is possible. In the previous section the speaker drew repeated illustrations for showing that the soul, to be manifest, depended on the body. The hearer is, therefore, cautioned against the impression that the soul's dependence on the body is of such an indissoluble kind that it is incapable of detachment from the body, which of course, is necessary for Emancipation or absorption into the Supreme Soul.

684. Caswasasya is an instance of Bhavapradhananirdesa, i.e., of a reference to the principal attribute connected by it.

685. Indriaih rupyante or nirupyante, hence Indriyarupani.

686. The objects to be abandoned are those which the senses apprehend and those which belong to primordial matter. Those last, as distinguished from the former, are, of course, all the linga or subtile forms or existents which are made up of the tanmatras of the grosser elements.

687. Or, regains his real nature.

688. I adopt the Bombay reading aptavan instead of the Bengal reading atmavit. Pravrittam Dharmam, as explained previously, is that Dharma or practice in which there is pravritti and not nivritti or abstention.

689. The sense is this: by abstaining from the objects of the senses one may conquer one's desire for them. But one does not succeed by that method alone in totally freeing oneself from the very principle of desire. It is not till one succeeds in beholding one's soul that one's principle of desire itself becomes suppressed.

690. The separate existence of an objective world is denied in the first clause here. All objects of the senses are said here to have only a subjective existence; hence the possibility of their being withdrawn into the mind. The latest definition of matter, in European philosophy, is that it is a permanent possibility of sensations.

691. Te is explained by the commentator as Brahmabhigatah. K.P. Singha wrongly renders the last foot of the second line. The Burdwan version is correct.

692. Te in the first line is equal to tava.

693. I follow the commentator in so far as he is intelligible. It is evident that the words Jnanam and Jneyam are used in the original not consistently throughout.

694. The meaning seems to be this: ordinary men regard all external objects as possessing an independent existence, and their attributes also as things different from the substances which own them. The first step to attain to is the conviction that attributes and substances are the same, or that the attributes are the substances. This accords with the European Idealism. The next stage, of course, is to annihilate the attributes themselves by contemplation. The result of this is the attainment of Brahma.

695. Antaratmanudarsini is explained by the commentator as "that which has the Antaratman for its anudarsin or witness. The Burdwan translator is incorrect in rendering the second line.

696. The first 'knowledge' refers to the perception of the true connection between the Soul and the not-Soul. 'Fruits' mean the physical forms that are gained in new births. The destruction of the understanding takes place when the senses and the mind are withdrawn into it all of them, united together, are directed towards the Soul. Jneyapratishthitam Jnanam means, of course, knowledge of Brahma.

697. The commentator explains that sorrow arises from the relation of the knower and the known. All things that depend upon that relation are transitory. They can form no part of What is eternal and what transcends that relation.

698. I take the obvious meaning, instead of the learned explanation offered by Nilakantha.

699. The very Yogins, if led away by the desire of acquiring extraordinary powers and the beatitude of the highest heaven do not behold the Supreme.

700. Gunam, literally, attributes; hence objects possessed of attributes.

701. That which is called the external world has no objective existence. It is purely subjective. Hence, it is the mind that sees and hears and touches the mind itself.

702. This verse is a cruce. There can be no doubt that Nilakantha's explanation is correct. Only, as regards budhyavara I am disposed to differ from him very slightly. The grammar of the first line is this; 'Gunadane manah sada budhiyaraya; viprayoge cha tesham budhyavaraya.' Now 'Gunadana' means the 'adana' (destruction) of 'guna'. (This root da means to cut). What is meant by the destruction of 'guna' or attribute or earthly objects is merging them in the buddhi by yoga; in other words, a withdrawal of the senses into the mind, and the senses and the mind into the understanding. "Viprayoga cha tesham" means 'in their separation,' i.e., when these objects are believed to be real and as existing independently of the mind. The result of this would be the acquisition of 'budhyavara,' implying the acquisition of those very objects. In the case of yogins, whose minds may be in such a frame, the powers called 'asiswaryya' are acquired. There is no especial necessity, however, for taking the case of yogins.

703. What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.

704. Rishavam sarvattwam literally means 'the bull of Sattwatas'. Ordinarily, it is an appellation of Krishna, the prince of the Sattwatas or Yadavas. Here, however, the word is used to signify persons prizing the attribute of Goodness; hence righteous persons.

705. Prajapati literally means 'lord of creatures.' It is a name applied to those sons of Brahman who begat children.

706. Samavartin is another name for Yama the punisher of the wicked.

707. Nirapekshan is explained by Nilakantha as nirayameva ikshante tan, i.e., those who have their gaze directed towards hell alone. The Burdwan translator takes it as indicative of houseless or nomadic habits, upon what authority, it is not plain.

708. K.P. Singha takes Naravara as the name of a tribe. Of course, it is a careless blunder.

709. I think K.P. Singha misunderstands this verse. All the texts agree in reading it in the same way. To take it, therefore, as implying that the sinful races, by warring with one another, suffered destruction is doing violence to the word Rajanath. There can be no doubt that Sandhyakala means the period of junction between the two ages (Treta and Dwapara). It is called terrible. It was at this time that, that dreadful famine occurred which compelled the royal sage Viswamitra to subsist on a canine haunch. Vide Ante.

710. The correct reading is Mahatmana (instrumental) implying Krishna. The Bengal reading Mahatmavan is vicious. K.P. Singha has rendered the verse correctly. The Burdwan translator, with Nilakantha's note before him (for he uses the very words of the commentator), adheres to the vicious reading and mistranslates the verse.

711. This verse evidently shows that there was dispute about Krishna's supremacy, as Professor Weber guesses The Krishna-cult was at first confined among a small minority, Sisupala's and Jarasandha's unwillingness to admit the divinity of Krishna distinctly points to this.

712. This is certainly a very fanciful etymology of the word Sanatana which ordinarily implies eternal.

713. Atma Atmanah is explained by Nilakantha as jivasya paramarthikam swarupam.

714. Swamatmanam is Pratyathatmyam.

715. The sense is that when all men are equal in respect of their material cause, why are such differences in the srutis and the smritis about the duties of men?

716. The meaning seems to be this: in the beginning of every celestial yuga, i.e., when the Supreme Being awaking from sleep desires to create creatures anew, an creatures or beings start again into life. With such starting of every being, the rules that regulate their relations and acts also spring up, for without a knowledge of those rules, the new creation will soon be a chaos and come to an end. Thus when man and woman start into life, they do not eat each other but combine to perpetuate the species. With the increase of the human species, again, a knowledge springs up in every breast of the duties of righteousness and of the diverse other practices, all of which help to regulate the new creation till the Creator himself, at the end of the yuga, once more withdraws everything into himself.

717. i.e., the body.

718. What is meant seems to be this: there can be no river without water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for, by yoga, one can dissociate the Soul from the body and incorporate it with Brahma.

719. The mind his no existence except as it exists in the Soul. The commentator uses the illustration of the second moon seen by the eye in water, etc., for explaining the nature of the Mind. It has no real existence as dissociated from the Soul.

720. Swabhavahetuja bhavah is explained by the commentator as the virtuous and vicious propensities. (Swabhava purvasamskara; sa eva heturyesham karmanam layah bhavah). 'All else,' of course, means Avidya or Maya, which flows directly from Brahma without being dependent on past acts. The meaning, then, is this: as soon as the Soul takes a new form or body, all the propensities and inclinations, as dependent on its past acts, take possession of it, Avidya or Maya also takes possession of it.

721. Both the vernacular translators have wrongly rendered this verse, notwithstanding the help they have derived from Nilakantha's gloss. The fact is, the gloss itself sometimes requires a gloss. Verses 3 and 4 and connected with each other. In verse, 3, the speaker mentions two analogies viz., first, that of iron, which is inanimate, following the loadstone, and, second, of Swabhavahetuja bhavah (meaning, as already explained, all such consequences as are born of the acts of previous lives), as also anyadapi, i.e., all else of a similar nature, meaning, of

course, the consequences of 'Avidya' or 'Maya' which flow directly from Brahma instead of former acts. In verse 4, reference is again made to avyaktajabhavah, meaning propensities and possessions born of 'Avidya' or 'Maya'. This is only a repetition, in another form, of what has already been stated in the second line of verse 3. The commentator explains this very clearly in the opening words of his gloss. After this comes the reference to the higher propensities and aspirations that are in the Soul. The grammar of the line is this: Tadvat Kartuh karanalakshanah (bhavah) karanat abhisanghathah. The plain meaning, of course, is that like all the darker and indifferent propensities and possessions that come to the Soul in its new life, born of the acts of past lives, all the higher aspirations also of the Soul come to it from Brahma direct. The word karana is used in both instances for Brahma as the Supreme Cause of everything.

722. The sense is this: In the beginning there was nothing save the Chit-Soul. Existent objects exist only because of Ignorance having defiled the Soul. Their connection again with the Soul is not absolute and necessary, That connection may be destroyed without the Soul losing anything. What is intended to be conveyed by this verse is that at first, i.e., before the creation, there was nothing, except jiva or the Soul with Knowledge alone for its indicating attribute. The things mentioned, viz., earth, etc., were not. Nor do they inhere to jiva with even Ignorance or Delusion for its indicating attribute, i.e., to the born, Soul. The born Soul may seem to manifest all those attributes, but it is really independent of or separate from them. Their connection with the Soul, as already said, is neither absolute nor eternal. In the next verse, the speaker explains the nature of those manifestations.

723. The connection between earth, etc., with the Soul has before been said to be neither absolute nor eternal. Whence then that connection? In 6, it is said that all the apprehensions of the Soul with regard to earth, etc., are due to Ignorance or Delusion flowing directly from Brahma and assailing it thereafter. The apprehension of the Soul that it is a man or an animal, that it has a body, that it is acting, etc., are to borrow the commentator's illustration, just like that of one's being a king in a dream who is not, however, really a king, or of one's being a child who is not, however, really a child. Being eternal or without beginning its first existence under the influence of Delusion is untraceable. As long, again, as it has Knowledge alone for its attribute, it remains indestructible, i.e., free from the mutations of existence. It occurs in every creature, i.e., in man and beast.

724. The sense seems to be this: In consequence of desires the Soul manifests itself in some form of existence. In that state it acts. Those acts again lead to desires anew, which, in their turn, bring on new forms or states of existence. The circle of existence or life thus goes on, without beginning and without end.

725. The Cause is ignorance. The Effect is the body and the senses of a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.

726. The object of this verse is to reiterate the doctrine that the possession of the body and the senses, etc., does not after the state of the Soul. The Soul is really unattached to these though it may apparently exist in a state of union with them, like the wind, which existing in a state of apparent union with the dust it bears away is even at such times pure by itself and as a substance, exists separately.

727. The Vedas contain declarations of both kinds, ix., they urge to action as also to abstention from action. The former is necessary as a

stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as conform by their conduct to those declarations thus. What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts. The second line of the verse has been expanded a little in the translation, following Nilakantha's gloss.

728. Deha-yapanam means destruction of the connection the body has with the soul. In the second line, the performance of acts is prescribed only as a preparation, for act contribute to purity of the Soul. Acts should not, the speaker says, be performed from desire of fruit, viz., heaven, by one desirous of Emancipation. K.P. Singha omits the first line of the verse, but gives the sense of the second line correctly. The Burdwan translator mis-understands the gloss he quotes and makes nonsense of the verse.

729. Vipakram is explained by Nilakantha as pakahinam; and apakvakashayakhyam as apakva-kashaye pumsi akhya upadesah yasya lam etc.

730. Anuplavan is anusaran; akramya means upamridya.

731. Vijnana here means the loss or absence of knowledge.

732. Yathartham, i.e., for the true objects of life, viz., for acting righteously and accomplishing emancipation.

733. At first there was only jiva or the Soul having knowledge alone for its attribute. When it became clothed with Ignorance, the universe sprang up around it. Consciousness is due to that union of the Soul with Ignorance. Hence, all things rest on Consciousness, and Consciousness is the root of all sorrow.

734. The sense of this verse seems to be this: if all things rest on Consciousness which is an attribute of Ignorance or Delusion, why then this uniformity instead of the irregularity that characterises all perceptions in dreams? The answer is that the uniformity is the result of Past acts, of acts which are due to Consciousness. These produce uniformity of perceptions even as time, subject to its own laws, produces the phenomena of the seasons with uniformity.

735. I have expanded the last line for bringing out the meaning of the word nasyati clearly. Of course, I follow Nilakantha's explanation of the simile.

736. In the Srutis it is said that Brahma has two attributes, Vidya (Knowledge), and Avidya (Ignorance) with Maya (delusion). it is in consequence of this Maya that chit-souls or jivas become attached to worldly things. It is in consequence of this Maya that persons, even when they understand that all is nought, cannot totally dissociate themselves from them.

737. Mana is explained by the commentator as worship of one's own self; Darpa is freedom from all restraints; and Ahankara is a complete disregard of others and centering all thoughts on ones own self. Here Ahankara is not Consciousness.

738. Kritalakshanah is explained by the Commentator as Kritaswikarah.

739. The force of the simile lies in this: Prakriti binds Kshetrajna or the Soul and obliges it to take birth, etc. Women are Prakriti, men are Souls. As the Soul should seek to avoid the contact of Prakriti and strive for emancipation, even so should men seek to avoid women. It should be added that women, in almost all the dialects of India derived

from Sanskrit, are commonly called Prakriti or symbols of Prakriti, thus illustrating the extraordinary popularity of the philosophical doctrine about Prakriti and Purusha.

740. Kritya is mantra-power or the efficacy of Atharvan rites. What is said here is that women are as frightful as Atharvan rites which can bring destruction upon even unseen foes. Rajasi antarhitah means that they are sunk so completely in that attribute as to become invisible, i.e., completely enveloped by that attribute.

741. The sense is this: parasitical vermin spring from sweat and other filth emitted by the body. Children spring from the vital seed. In the former case, it is Swabhava (nature) that supplies the active energy. In the latter, the undying influence of previous acts and propensities supply the active force. One's offspring, therefore, are like parasitical vermin on one's body. Wisdom should teach disregard or indifference for either.

742. This is a repetition of what has been asserted in various forms before. Rajas (passion) is the cause of Pravritti or propensity for acts. Sattwa (goodness) is enlightenment or the higher aspirations that lead to Brahma. Both rest on Tamas (Darkness), the first immediately, the last mediately. Chit or Jiva is pure Knowledge. When overtaken by Tamas or Avyakta, it becomes clothed with that existence which is called life or which we realise in the world, the conditions of that life being Consciousness and Intelligence.

743. The Chit or Soul is all-Knowledge. When overspread with Ignorance or Darkness, it becomes manifested by Intelligence and Consciousness, i.e., assumes a form or body. Knowledge overspread by Darkness, therefore, or Knowledge with the attributes of Intelligence and Consciousness, is the cause of Chit or soul or Jiva assuming a body. Such knowledge, therefore, is called the seed of the body. Then, again, the tadvijam (the second expression), i.e., the foundation on which knowledge overspread by ignorance (or knowledge with the attributes of intelligence and consciousness) rests, is, of course, pure Knowledge or chit or jiva or Soul as it existed before life. It is only another form of repeating a statement made several times before. Both the vernacular translators have misunderstood the last half of the second line.

744. The meaning, of course, is that while in the mother's womb, the Soul remembers the acts of past lives, and those acts influence and determine the growth of its senses as also the character it will display in its new life.

745. I do not follow Nilakantha in his grammatical exposition of the second line. That exposition seems to be very far-fetched. Besides tebhyah tyagat for tesham tyagat is no violence to grammar, the use of the ablative in this sense not being infrequent in these writings.

746. Women have before (vide verse 9 of this section) been said to be the embodiment of the senses and as antarhitah in Rajas or Passion. The senses, therefore, are, it is concluded here, originated in Rajas. By the destruction, again, of Rajas, they may be destroyed. What is wanted, therefore, is the conquest of Rajas or Passion. This may be effected with the aid of the eye whose vision has been sharpened by scriptural knowledge.

747. After indriyartham, as explained by the commentator, prapyapi is understood. There are two classes of indriyas, viz., those of knowledge and those for the performance of acts. Escapes the obligation of rebirth, i.e., attains to Emancipation.

748. Arthasamanyam is explained by Nilakantha as Phalasamyam Mokshakhyam niratisayam. The Burdwan translator, while using the very words of the commentator, mistranslates this verse: The speaker desires to show the difference between the religion of Pravritti or acts and that of Nivritti or abstention from acts. Those that follow the former cannot attain to Emancipation. What they gain are certain good qualities mentioned in the next verse, which, however, are equally gained by the followers of the religion of Nivritti.

749. The vow of Krichcchra consists of certain fasts. Pass three days in water, i.e., stand in tank or stream with water up to the chin.

750. The three Riks begin with Ritancha, Satyancha etc. Every Brahmana who knows his morning and evening prayers knows these three Riks well.

751. "With the aid of the mind" means yoga Dehakarma means one whose acts are undertaken only for the purpose of sustaining the body, i.e., one who does no act that is not strictly necessary for supporting life; hence, as the commentator explains, one who is free from all propensities leading to external objects. Manovaham Pranan nudan, i.e., bringing to sending the vital breaths to the duct called Manovaha or Sushumna. Though a physical act, its accomplishment becomes possible only by a long course of penances consisting in the withdrawal of the mind from external objects. "Reducing the (three) attributes to a state of uniformity," as explained by the commentator, means arriving at Nirvikalpa, i.e., at that state of knowledge which is independent of the senses.

752. The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, etc., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahatma is mantra-siddha, i.e., has won success by the meditation of the initial mantra, or om; it is nitya, i.e., eternal, meaning probably that though the result of Maya or Avidya, it is no longer subject to rebirth; it is virajas, i.e., free from desire and passion, and lastly it is Jyotishmat or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vasishtha's treatise on yoga which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this jivan-mukti or emancipation in life is referred to.

753. "Freeing oneself from the attributes of Passion and Darkness", i.e., by practising the religion of abstention from acts.

754. Adatte from da meaning to cut or destroy. Manasam volam as explained by the commentator, is sankalpam, i.e., desires or purposes. The man of ripe understanding, by doing this, attains to that knowledge which is not subject to decay with age. Hence, such knowledge is superior to knowledge acquired in the ordinary way.

755. Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life having been centred on a deer.

756. K.P. Singha wrongly translates this verse. Tat should be supplied before asnute; there is redundant va in the first line. The Burdwan

translator renders it correctly.

757. The buddhi here referred to is intelligence cleansed by scriptures. Samahitam manak is, as explained by the commentator, mind freed from anger and malice, etc., i.e., properly trained.

758. One should not covet, etc., like kingdoms and thrones in the case of ordinary men. "Non-existent objects," such as sons and wives that are dead or that are unborn or unwed.

759. Samsara, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, viz., that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied. How appalling is the sanction (which is not a myth) under which evil speaking is forbidden.

760. Such self-disclosure destroys the effects of those acts and prevents their recurrence.

761. Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.

762. Nishpraiharena means Niruddhena as explained by the commentator.

763. I adopt the reading prakasela and the interpretation that Nilakantha puts upon it.

764. K.P. Singha translates these words very carelessly. The Burdwan translator, by following the commentator closely, has produced a correct version. Kulmasha means ripe grains or seeds of the Phaselous radiatus. Pinyaka is the cake of mustard seed or sesamum after the oil has been pressed out. Yavaka means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.

765. What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme Brahma, took possession of it, the Soul became an ordinary creature, i.e., consciousness, mind, etc., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.

766. The correct reading, I apprehend, is upagatasprihah and not apagatasprihah. Nilakantha is silent. All that he says is that the first verse has reference to 'yogins,' the second to yogins and 'non-yogins' alike. Both the vernacular translators adhere to apagatasprihah.

767. I expand verse 8 a little for giving its meaning more clearly than a literal version would yield. All the impressions, it is said here, in dreams, are due either to the impressions of this life or those received by, the mind in the countless lives through which it has passed. All those impressions, again, are well-known to the Soul though memory may not retain them. Their reappearance in dreams is due to the action of the Soul which calls them up from the obscurity in which they are concealed. Avisena's theory of nothing being ever lost that is once acquired by the

mind and the recollection of a past impression being, due to a sudden irradiation of the divine light, was, it seems, borrowed from Hindu philosophy.

768. The sense is this: a particular attribute among the three, viz., Goodness or Passion or Darkness, is brought to the mind by the influence of past acts of either this or any previous life. That attribute immediately affects the mind in a definite way. The result of this is that the elements in their subtile forms actually produce the images that correspond with or appertain to the affecting attribute and the manner in which it affects the mind.

769. Nothing less than yoga can discard or destroy them, for they really spring from desires generated by past acts.

770. The Bombay reading Manohrishyan is better.

771. Both the external and the internal worlds are due to Consciousness, which, in its turn, arises from delusion affecting the Soul. That which is called the Mind is only a product of the Soul. The world both external and internal, is only the result of Mind as explained in previous sections. Hence the Mind exists in all things. What is meant by all things existing in the Soul is that the Soul is omniscient and he who succeeds in knowing the Soul wins omniscience.

772. The body is called the door of dreams because the body is the result of past acts, and dreams cannot take place till the Soul, through past acts, becomes encased in a body. What is meant by the body disappearing in the mind is that in dreamless slumber the mind Mo longer retains any apprehension of the body. The body being thus lost in the mind, the mind (with the body lost in it) enters the Soul, or becomes withdrawn into it. Nidarsanam is explained as Nischitadarsanam Sakshirupam. The sense of the verse is that in dreamless slumber the senses are withdrawn into the mind; the mind becomes withdrawn into the Soul. It is the Soul alone that then lives in its state of original purity, consciousness and all things which proceed from it disappearing at the time.

773. i.e., the mind becoming pure, he gains omniscience and omnipotence.

774. The Burdwan translator, using the very words of Nilakantha, jumbles them wrongly together and makes utter nonsense of both the original and the gloss.

775. Brahma cannot, as the commentator properly explains, be seized like a creature by the horns. All that one can do is to explain its nature by reason and analogy. It can be comprehended only in the way indicated, i.e., by Pratyahara.

776. The commentator thinks that the Rishi alluded to in this verse is Narayana, the companion and friend of Nara, both of whom had their retreat on the heights of Vadari where Vyasa afterwards settled himself. Tattwa here does not, the commentator thinks, mean a topic of discourse but that which exists in original purity and does not take its colour or form from the mind. Anaropitam rupam yasya tat.

777. The religion of Pravritti consists of acts. It cannot liberate one from rebirth. The whole chain of existences, being the result of acts, rests upon the religion of Pravritti. The religion of Nivritti, on the other hand, or abstention from acts, leads to Emancipation or Brahma.

778. Nidarsarkah is explained by the commentator as equivalent to drashtum ichcchan.

779. Avyakta or Unmanifest is Prakriti or primordial matter both gross and subtile. That which transcends both Prakriti and Purusha is, of course the Supreme Soul or Brahma. Visesham, is explained by the commentator as 'distinguished from everything else by its attributes.'

780. i.e., as the commentator explains, Purusha is non-creating and transcends the three attributes.

781. Asamhatau is explained by the commentator as atyantaviviktau. Purushau implies the two Purushas, i.e., the 'Chit-Soul' and the Supreme Soul.

782. The four topics are these: the points of resemblance between Prakriti and Purusha, the points of difference between them: the points of resemblance between Purusha and Iswara; and the points of difference between them. The four considerations that cover these topics are absence of beginning and end, existence as chit and in animation, distinction from all other things, and the notion of activity.

783. Yoginastam prapasyanti bhagavantam santanam--even this is what people always say to yoga and yogins.

784. The commentator in a long note explains that what is really implied by this verse is that one should betake oneself to some sacred spot such as Kasi for casting off one's life there. Death at Kasi is sure to lead to Emancipation, for the theory is that Siva himself becomes the instructor and leads one to that high end.

785. When divested of Rajas', i.e., freed from the senses and the propensities derived from their indulgence.

786. Adehat is explained by the commentator as Dehapatat. Dehantat applies to the destruction of all the three bodies. By the destruction (after death) of the gross body is meant escape from the obligation of rebirth. The karana body is a subtiler form of existence than the Linga-sarira: it is, of course, existence it; Prakriti as mentioned in verso 21.

787. Paropratyasarge means on the rise of a knowledge of Brahma. Niyati is Necessity, in consequence of which jiva goes through an endless wheel of existences; Bhavantaprabhavaprajna is bhavanamanta-prabhavayorevaprajna yesham. The object of the verse is to show that such mistaken persons as take the body, the senses, etc., and all which are not-Self, to be Self, are always taken up with the idea that things die and are born, but that there is nothing like emancipation or a complete escape from rebirth.

788. 'By the aid of patience' is explained by the commentator as without leaving their seats and changing the yoga attitude, etc. 'Withdrawing themselves from the world of senses' means attaining to a state that is perfectly independent of the senses and, therefore, of all external objects. 'Adore the senses in consequence of their subtility,' as explained by the commentator, is thinking of Prana and the Indriyas as Self or Soul. I do not understand how this amounts to the statement that such yogins attain to Brahma.

789. 'Proceeding according to (the stages indicated in) the scriptures'. alludes to the well-known verses in the Gita, beginning with Indriyebhyah parahyartha, etc. The several stages, as mentioned in those verses, are as follows: Superior to the senses are their objects. Superior to the objects is the mind. Superior to the mind is the understanding. Superior to the understanding is the Soul. Superior to the Soul is the Unmanifest. Superior to the Unmanifest is Purusha (Brahma). There is nothing above

Purusha. Dehantam is explained as that which is superior to Avyakta or Unmanifest, hence Brahma or Purusha.

790. A flash of lightning repeatedly realised becomes a mass of blazing light. Perhaps this is intended by the speaker.

791. In the Bengal texts, verse 28 is a triplet. In the second line the correct reading is Dehantam.

792. Mara, Prakriti, and Purusha, or Effects, their material Cause, and the Supreme Soul.

793. Nanapashandavashinah is another reading which is noticed by the commentator. It is explained as 'censurers of diverse sects of Lokayatikas.'

794. Panchasrotas implies the mind which is said to have five currents.

795. These are the annamaya, the pranamaya, the manomaya, the vijnanamaya, and the anandamaya. For particulars, vide Wilson's Dict.

796. The verb used is nyavedayat, literally, 'represented,' i.e., 'started' for discourse, or enquired into. The Burdwan translator renders it 'exposed' or 'promulgated,' which, I think, is incorrect.

797. The Burdwan translator makes a ridiculous blunder by supposing that Asuri obtained this knowledge in consequence of the questions of his disciple. The fact is, samprishtah, as correctly explained the commentator, means samyak prishta prasno yasya. K.P. Singha avoids the error.

798. Kutumvini means at matron or the wife of a house-holder.

799. Either Markandeya or Sanatkumara, according to the commentator.

800. I slightly expand Sarvanirvedam according to the explanation given by Nilakantha. The Sankhya doctrine proceeds upon the hypothesis that all states of life imply sorrow. To find a remedy for this, i.e., to permanently escape all sorrow, is the end of that philosophy.

801. These are the characteristics of that Delusion under which man takes birth in this world and goes on living till he can permanently conquer all sorrow.

802. The construction of the first foot is Atmano mrityuh Anatma, meaning the Soul's death (or that which is called death) is the Soul's extinction. Verse 24 recites the opinion of the Sceptics, not that of the speaker. K.P. Singha mistranslates the verse. The Burdwan translator renders it correctly.

803. This and all the following verses are statements of the sceptic's arguments.

804. Verse 29 is highly terse. The words are grammatically unconnected with one another. Only a few substantives have been used. These represent the heads of the different arguments urged by sceptics for showing the non-existence of anything besides the body which is seen and felt. I have, of course, followed the commentator in his elaboration of the sense of the verse. There can be no doubt that the commentator is right.

805. Some idea may be formed by the English reader of the extreme terseness of these verses by attending to the elaborations contained within the parentheses above. The exigencies of English grammar as also

of perspicuity have obliged me to use, even in the portions unenclosed, more words than what occur in the original Sanskrit. All these verses are cruces intended to stagger Ganesa.

806. Both the vernacular translators have rendered this verse wrongly. This fact is, without clearly understanding either the text or the gloss, they have used bits of the gloss without being able to convey any intelligible idea. The gloss sometimes requires gloss to make it intelligible. The commentator says that the theory of rebirth mentioned in verse 34 is that Of the Sugatas or Buddhists. That theory is refuted inverse 35. The objection to the Buddhistic theory is that mere ignorance and karma cannot explain rebirth. There must be an indestructible Soul. This the Buddhists do not allow, for they believe that Nirvana or annihilation is possible. The argument, as sketched, proceeds in this way: the being that is the result of the rebirth is apparently a different being. What right have we to assert its identity with the being that existed before? Ignorance and karma cannot _create_ a Soul though they may affect the surroundings of the Soul in its new birth. The objections to the Buddhistic theory became clear in the verses that follow.

807. The sense is this: it is never seen in the world that the acts of one person affect for good or for evil another person. If Chaitra exposes himself to the night air, Maitra never catches cold for it. This direct evidence should settle the controversy about the unseen, viz., whether the acts of one in a previous life can affect another in a subsequent life if there be no identity between the two beings in two lives.

808. It is needless to say that I have considerably elaborated the second line of the verse, as a literal rendering would have been entirely unintelligible. For example's sake I give that rendering; "That which is separate Consciousness is also different. That from which it is, does not recommend self."

809. If (as has already been said) the second Consciousness be the resulting effect of the loss or destruction itself of the previous Consciousness, then destruction is not annihilation, and, necessarily, after Nirvana has been once attained, there may be a new Consciousness or new birth, and, thus, after having again attained to Nirvana the same result may follow. The Buddhistic Nirvana, therefore, cannot lead to that final Emancipation which is indicated into the Brahmanical scriptures.

810. The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul, according to the Brahmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility under such conditions is a contradiction in terms, according to what is urged in this verse.

811. The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes or the substances of which they are attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owing consciousness, etc., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed,

the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisibility, etc., inhere, is no longer believed in or considered as scientific.

812. Here the speaker attacks the orthodox Brahmanical doctrine of the character of the Soul.

813. Possibly because they art based on Revelation.

814. The first five are the effects of intelligence; the vital breaths, of wind; and the juices and humours, of stomachic heat.

815. Intelligence is called avyaya because it leads to Emancipation which is such. It is also called mahat because of its power to lead to Brahma which is mahat. Tattwanischaya is called the seed of Emancipation because it leads to Emancipation.

816. That path consists of yoga.

817. By casting off the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind.

818. i.e., in each of these operations three causes must exist together.

819. The inference is that the functions being destroyed, the organs are destroyed, and the mind also is destroyed, or, the mind being destroyed, all are destroyed.

820. The commentator correctly explains that na in nanuparyeta is the nom. sing. of nri (man), meaning here, of course, the dreamer. Nilakantha's ingenuity is certainly highly commendable.

821. Uparamam is yugapadbhavasya uchcchedam or extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, etc., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the soul from the understanding, etc., which is the consequence of dreamless sleep, is the result of Tamas or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which I is not experienced in the gross body.

822. In this verse the speaker points out that the felicity of Emancipation may at first sight seem to be like the felicity of dreamless sleep, but that is only an error. In reality, the former is untouched or unstained by darkness. Na krichechramanupasyati is the reading I take, meaning "in which no one sees the slightest tincture of sorrow." The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality. Both the vernacular versions are thoroughly unmeaning.

823. In this verse the speaker again points out the similarity between dreamless sleep and Emancipation. In both swakarmapratyayah Gunah is discarded. Gunah, as explained by Nilakantha, means here the whole range of subjective and objective existences from Consciousness to gross material objects, swakarmapratyayah means karmahetu kavirbhava, i.e., having acts for the cause of their manifestation; this refers to the theory of rebirth on account of past acts.

824. The sense of the verse is this: all creatures are perceived to exist. That existence is due to the well-known cause constituted by Avidya and desire and acts. They exist also in such a way as to display a

union between the body and Soul. For all common purposes of life We treat creatures that we perceive to be really existing. The question then that arises is--which (the body or the Soul) is destructible?--We cannot answer this question in any way we like, like for swaswato va katham uchcchedavan, bhavet (i.e., how can the Soul, Which is said by the learned to be Eternal, be regarded as destructible?) Vartamaneshu should be treated as, Laukikavyavareshu. Uchcchedah is, of course, equivalent to Uchcchedavan.

825. i.e., the gross body disappears in the subtile; the subtile into the karana (potential) form of existence; and this last into the Supreme Soul.

826. Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to everything and practise the religion of abstention or nivritti. The paraphrase of the second line is asaktah alepamakasam asthaya mahati alingameva pacyanti. Alepamakasam asthaya is explained by the commentator as Sagunam Brahma asthaya.

827. Urnanabha is generic term for all worms that weave threads from within their bellies. It does not always mean the spider. Here, it implies a silk-worm. The analogy then becomes complete.

828. Nipatatyasaktah is wrongly rendered by the Burdwan translator. K.P. Singha gives the sense correctly but takes nipatali for utpatati.

829. Samudayah is explained by the commentator as equivalent to hetu.

830. Giving food and clothes to the poor and needy in times of scarcity is referred to.

831. The reading I adopt is Vrataluvdhah. If, however, the Bengal reading vrataluplah be adopted, the meaning would be "such men are deceived by their vows," the sense being that though acquiring heaven and the other objects of their desire, yet they fall down upon exhaustion of their merit and never attain to what is permanent, viz., emancipation, which is attainable by following the religion of nivritti only.

832. The object of Bhishma's two answers is to show that the giving of pain to others (sacrificing animals) is censurable, and the giving of pain to one's own self is equally censurable.

833. Existence comes into being and ceases. Non-existence also comes into being and ceases. This is the grammatical construction. The words, of course, imply only the appearance and disappearance of all kinds of phenomena.

834. This refers to the theory set forth in the previous sections about the Soul's real inactivity amidst its seeming activity in respect of all acts.

835. The Burdwan translator renders the second line as "six thousand Gandharvas used to dance before thee seven kinds of dance."

836. Both the vernacular translators have misunderstood this verse. A samya is explained as a little wooden cane measuring about six and thirty fingers breadth in altitude. What Vali did was to go round the Earth (anuparyagah, i.e., parihrityagatavan) throwing or hurling a samya. When thrown from a particular point by a strong man, the samya clears a certain distance. This space is called a Devayajana. Vali went round the globe, performing sacrifices upon each such Devayajana.

837. Pravyaharaya is explained by the commentator as prakrishtokaye.

838. I follow Nilakantha's gloss in rendering this verse. Hatam is explained as nirjivam deham, i.e., the body divested of Soul. He who slays another is himself slain, means that a person who regards his own self as the slayer is steeped in ignorance, for the Soul is never an actor. By thinking that he is the actor a person invests his Soul with the attributes of the body and the senses. Such a man (as already said) is Hatah or slain (i.e., steeped in ignorance). Comparing this with verse 19 of Sec. 11 of the Gita, we find that the same thing is asserted therein a slightly different way. 'He who regards the Soul as the slayer and he who regards it as slain are both mistaken. The Soul does not slay nor is slain.'

839. Compare this with the saying usually credited to Napoleon that St. Helena was written in the book of Fate.

840. The original, if literally rendered, would be 'Time cooks everything.'

841. Bhujyante is explained by the commentator as equivalent to palyante or samhriyante.

842. Brahma is indestructible as jiva or Soul, and is destructible as displayed in the form of not-Self.

843. I expand verse 50 for giving its sense as a literal version would be unintelligible.

844. One that is borne with great difficulty.

845. Literally, the desire for action; hence abundance or plenty that is the result of action or labour.

846. All these names imply plenty and prosperity.

847. i.e., with hands not washed after rising from his meals or while going on with his meals.

848. The commentator explains that according to the Pauranic theory, the world stands all around the mountains of Meru. The region of Brahman stands on its top. The Sun travels round Meru and shines over all the directions or points of the compass. This happens in the age called the Vaivaswata Manwantara (the age or epoch of Manu the son of Vivaswat). But after the lapse of this age, when the Savarnika Manwantara comes, the sun will shine upon only the region on the top of Meru, and all around there will be darkness.

849. i.e., all things are destructible instead of being eternal.

850. The commentator explains that Hridyam means Hritstham swarupam. By Kalyanam, of course, Moksha or Emancipation is intended.

851. As explained in previous verses, one striving to attain Emancipation must set himself to yoga. As a consequence of yoga, one acquires (without wishing for them) many wonderful powers. The accomplishment of one's objects then follows as a matter of course.

852. The sense is this: a wise man never regards himself as the actor; and hence never feels sorrow. Whatever sorrow overtakes him he views unmoved and takes it as the result of what had been ordained. Not so the foolish man. He deems himself to be the actor and looks upon sorrow as the result of his own acts. Hence, he cannot view it unmoved. Sorrow, therefore, lies in one's regarding oneself as the actor; the true view

being that one instead of being an actor is only an instrument in the hands of the great Ordainer.

853. The object of this verse is to show that right conclusions in respect of duties are very rare.

854. This is a hard hit, The listener, viz., Indra, had violated, under circumstances of the most wicked deception, the chastity of Gautama's spouse Ahalya. Gautama had to punish his wife by converting her into a stone. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his loading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, i.e., that Namuchi was not the slave of his passions but that he was the master of his senses and the how.

855. The we here is the pronoun of dignity, applying to the speaker only and not to both the speaker and the listener.

856. The sentence is an interrogative one. The Burdwan translator mistakes the Meaning. K.P. Singha is correct.

857. These things had not happened for many days in consequence of the wickedness of the Asuras. With the victory of Indra. sacrifices returned. and with them universal peace.

858. The words are Dhruvadwarabhavam. The commentator is silent. Probably a Himalayan Pass. The vernacular translators think it is the region of the Pole-star that is intended. Dhruva is a name of Brahman the Creator. It may mean, therefore, the river as it issues out of Brahman's loka or region. The Pauranic myth is that issuing from the foot of Vishnu, the stream enters the Kamandalu of Brahman and thence to the earth.

859. The reader of Lord Lytton's works may, in this connection, be reminded of the discourse between Mejnour and the neophyte introduced to him by Zanoni, in course of their evening rambles over the ridges of the Appenines.

860. K.P. Singha wrongly translates this verse.

861. It is difficult to give to non-Hindu people the idea of what is uchchhishta. The hand becomes uchchhishta when set to food that is being eaten. Without washing that hand with pure water, it is never used by a Hindu for doing any work. The food that remains in a dish after some portion of it has been eaten is uchchhishta. The idea is particular to Hinduism and is not to be seen among other races or peoples in the world.

862. Yavasa is pasture grass.

863. Payasa is a kind of pudding prepared of rice boiled in sugared milk. Krisara is milk, sesamum, and rice. Sashkuli is a sort of pie, made of rice or barley boiled in sugared water.

864. No merit attaches to the act of feeding an illiterate person.

865. The correct reading is Vyabhajat. The Bengal reading vyabhayat would imply a tautology, for the second line would then give the same meaning as the first.

866. Everything else liable to be affected by primordial nature. Only the Supreme Soul cannot be affected. Hence, Brahma is often said to be "above Prakriti." Prakriti, here, is of course used in its largest sense.

867. The second line of verse 8, and the last clause of the first line of verse 9, are wrongly rendered by both the Vernacular translators. K.P. Singha omits certain portions, while the Burdwan translator, as usual, writes nonsense. The verb is nihnuvanti, meaning 'conceal: i.e., 'do not brag of.' The verb vadishyanti is to be repeated after ahite hitam. For hitam ahitam may be read by way of antithesis.

868. K.P. Singha mistranslates this verse.

869. The Burdwan translator misunderstands the word anavajnata. K.P. Singha skips over it.

870. The sense is this: though really unattached, he seems to be attached. In this there is especial merit. A man doing the duties of a householder, without, however, being attached to wife and children and possessions, is a very superior person. Such a one has been compared to a lotus leaf, which, when dipped in water, is never soaked or drenched by it. Some, seeing the difficulty of the combat, fly away. In this there is little merit. To face all objects of desire, to enjoy them, but all the while to remain so unattached to them as not to feel the slightest pang if dissociated from them, is more meritorious.

871. Kalajnanena nishthitam are the words of the original. Vyasa's answer is taken up with assigning limits to the successive periods of Creation and Non-existence, or the durations of Brahman's wakeful and sleeping periods.

872. Agre is explained by the commentator as srishteh prak.

873. The Krita extends in all for 4,800 years. The Treta for 3,600; the Dwapara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15-17 and 20-21 occur in Manusmriti, Chapter I.

874. This verse occurs in Manusmriti, corresponding with 81 of Chapter 1. The reading, however, in Manusmriti, is slightly different, for the last clause is Manushyanpavartate. In rendering verse 23, I take this reading and follow Medhatithi's gloss. If Nilakantha's gloss and the reading in both the Bengal and the Bombay texts be followed, the passage would run thus,--"No instruction or precept of that age ran along unrighteous ways, since that was the foremost of all ages." Nilakantha explains parah as sa cha parah. K.P. Singha skips over the difficulty and the Burdwan translator, as usual, gives an incorrect version.

875. The total comes up to 12,000 years. These constitute a Devayuga. At thousand Devayugas compose a day of Brahman. Verse 28 occurs in Manusmriti, Chapter 1.

876. The reader who has gone through the previous Sections can have no difficulty in understanding: this. The external world is nothing but Mind transformed. Mind, therefore, is spoken of here as Vyaktatmaka or that which is the soul of the vyakta or that is manifest, or that which is the vyakta, or between which and the vyakta there is no difference whatever. Some of the Bengal texts do not conclude Section 231 with the 32nd verse but go on and include the whole of the 232nd Section in it. This, however, is not to be seen in the Bombay texts as also in some of the texts of Bengal that I have seen.

877. Tejomayam is explained by the commentator as Vasanamayam or having the principle of desire or wish within it, otherwise Creation could not take place. Yasya is used for yatah.

878. By Mahat is meant Pure or Subtile Intelligence. The Manifest starts into existence from Mind or has Mind for its soul. Hence, as explained in

previous Sections, Mind is called Vyaktatmakam.

879. These seven great Beings or entities are Mahat, the same speedily transformed into Mind, and the five elemental entities of Space, etc.

880. Verses 4, 5, 6 and 7 occur in Manusmriti, corresponding with the latter's 75, 76, 77 and 78 of Chapter 1.

881. Chit or Jiva is called Purusha or resider in body, because when overlaid with Avidya by the Supreme Soul, it is not possible for it to exist in any other way than by being invested with a covering or case made of primordial matter determined by the power of acts. Here, however, it means limbs or avayavam.

882. What is stated in verse 10, 11 and 12 is this: the seven great entities, in their gross form, are unable, if separate, to produce anything. They, therefore, combine with one another. Thus uniting, they first form the asrayanam of sarira i.e., the constituent parts of the body. They, at this stage, must be known by the name of Purusha of avayava, i.e., mere limbs. When these limbs again unite, then murtimat shodasatmakam sartram bhavati, i.e., the full body, possessed of form and having the six and ten attributes, comes into existence. Then the subtile Mahat and the subtile bhutas, with the unexhausted residue of acts, enter it. The plural form 'mahanti' is used because, as the commentator explains, 'pratipurusham mahatadinam bhinnatwapratipadanertham,' i.e., the same 'mahat,' by entering each different form apparently becomes many. Thus there are two bodies, one gross, and the other subtile called 'linga-sarira.' The residue of acts is thus explained: all creatures enjoy or suffer the effects of their good and bad acts. If, however, the consequences of acts, good and bad, be all exhausted, there can be no rebirth. A residue, therefore, remains in consequence of which rebirth becomes possible. Creation and destruction, again, are endlessly going on. The beginning of the _first_ Creation is inconceivable. The Creation here described is one of a series. This is further explained in the verses that follow.

883. The six and ten parts are the five gross bhutas, and the eleven senses of knowledge and action including mind. The great creatures are the tan-mantras of the gross elements, i.e., their subtile forms. At first the gross body (with the principle of growth) is formed, into it enters the subtile body or the linga-sarira. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is Brahma itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of Avidya or Maya. Tapas means, as the commentator explains, alochana.

884. i.e., this variety of Being and this variety of relations.

885. Anubhe is explained as ubhayavyatiriktam. Sattwasthas are those that depend upon the really existent, i.e., those that regard Brahma as the sole cause competent for the production of all effects.

886. It is exceedingly difficult to understand the true meaning of these verses. A verbal translation is not calculated to bring out the sense. Apparently, the statement that all things are contained in the Vedas is nonsense. In reality, however, what is intended to be said is that as the Vedas are Speech or Words, the Creator had to utter words symbolizing his ideas before creating anything. It is remarkable that there is a close resemblance between the spirit of the first chapter of Genesis with what is contained in the Srutis on the subject of Creation. Let there be Earth, and there was Earth, says the inspired poet of Genesis. Nilakantha cites exactly similar words from the Srutis as those which Brahman

uttered for creating the Earth, such as, Bhuriti vyaharau as Bhumimasrijat. Then the four modes of life with the duties of each, the modes of worship, etc., were also indicated, hence, all acts also are in the Vedas which represent the words of Brahma.

887. All things are Sujata or well-made by him. In Genesis it is said that God uttered particular words and particular objects sprang into existence, and He saw that they were good.

888. The first line contains only technical terms. Nama means Rigveda. Hence, it stands for study of all the Vedas. Bheda stands for half, i.e., for the wife, who must be associated with her husband in all religious acts. Tapah is penance; hence it stands for all kinds of observances like chandrayana, and modes of life, vanaprastha, etc. Karma means such acts as the saying of morning and evening prayers, etc. Yama is sacrifice like jyotishtoma etc. Akhya means such acts as lead to good fame, like the digging of tanks, the making of roads, etc. Aloka, meaning meditation, is of three kinds. Lastly, comes Siddhi, meaning that emancipation which is arrived at by one during this life. The instrumental plural kramaih should be construed as dasabhih karmaih namadibhi sahita Vedeshu prechate. K.P. Singha has correctly rendered the verse, omitting reference to Siddhi. The Burdwan translator has totally misunderstood it.

889. Gahanam is explained by the commentator as duravagaham Brahma; vedavadeshu means, according to him, the rites and observances laid down in the Vedas. It is better, however, to take it literally, i.e., for the words of the Vedas. Vedanteshu means 'in the Upanishads,' which come _after_ the Vedas, Both the Vernacular translators have misunderstood this verse.

890. This verse is, no doubt, pleonastic. The commentator interprets it in the way I have rendered it. Yathadharmam, according to him, means 'without transgressing acts and duties consistent with virtue'; yathagamam means 'following the authority of the scriptures'; vikriyate implies 'do from motives of advantage and gain.' The sense seems to be that in the three other yugas, men, without absolutely abandoning virtue, perform good acts and Vedic sacrifices and rites and scriptural vows and observances, from motives of low gain and not as a Preparation for Emancipation. Thus even in the Kali age, Vedic rites are not absolutely unknown. The motive, however, from which these are undertaken is connected with some low or sordid gain.

891. Samayah sthanam matam; sa eva bhutani bhavati; sa eva tan dadhati. This is the construction, as explained by the commentator.

892. From what has been said in the previous Sections, the reader will have no difficulty in understanding what is meant by abhivyaktatmakam manah. It is mind that is the essence of all that is abhivyakta or manifest. That mind swallows up the attribute of Space. Hence it is avyaktam, that swallows up the manaso vyaktam. This swallowing up is Brahmah sampratisancharah or destruction of the outward universe in its manifest vastness. The commentator gives the substance of the verse in these words: manahkalpito virat manasi eva liyate. From the verses that follow it would seem that the object of this section is to describe the yogin's pratyahara and not the actual dissolution of the universe.

893. Verses 16 and 17 are exceedingly difficult. The commentator has shown great learning in expounding them. Unfortunately, the subject is a yoga mystery, and the explanation and illustrations of the commentator refer to things beyond the reach of ordinary experience and intelligence. The words Chandramas, Kala, and Valam, and Akasa also and Ghosa (in verse 17), are technical terms of yoga. I referred the passage to more than one learned Pundit. My referees are of opinion that a yoga mystery is here

expounded, which yogins alone can understand. European scholars will probably smile at the statement that there is a hidden meaning in these words. Most readers will take the verses for nonsense. Reflection, however, has convinced me that yoga is not nonsense. One who has not studied the elements of Geometry or Algebra, cannot, however intelligent, hope to understand at once a Proposition of the Principia or the theorem of De Moivre. Failing to give the actual sense, I have contented myself with giving a verbal translation.

894. Jatakarma is the ceremony that is performed with certain Vedic mantras immediately after a child's birth. There are many such ceremonies to be performed till Samavartana or return from the preceptor's home after completion of the period of pupilage. These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.

895. In this country, no fees are charged for tuition. The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.

896. By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the Rishis; and by performing sacrifices one pays off one's debt to the deities.

897. It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally reckoned as fallen.

898. The fact is, the duty of the householder obliges him to worship the deities and the Pitris, and to become hospitable to the others named. The Brahmana, however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In this case, acceptance, therefore, for such ends is not productive of demerit.

899. Kritadapi is explained by the commentator as pakvannadapi.

900. The sense is that there is no gift which is too valuable for such persons.

901. The first and the fourth verses are triplets in the Bengal texts.

902. These are, of course, religious acts.

903. In the Bengal texts verse 12 consists of on, line. This, I think, is correct. Verses 13, 14, 15, and 16 form one sentence. Verse 12 is complete by itself. The udaka in kalodaka should be taken as meaning stream or river otherwise ahoratrajalena would be pleonastic. Again arthakamajalena, to avoid, redundancy, should be taken as implying the springs that supply the water. Vihinsa-taruvahina is, 'having benevolence for the trees that float on its water.' This idea is beautiful. Creatures that are being home away in, the stream of Time may catch these trees of benevolence for saving themselves. The Burdwan translator misunderstands vihinsa and makes nonsense of the idea. Altogether, though highly ornate, the metaphors are original. Of course, the idea is eminently oriental. Eastern rhetoric being fond of spinning out metaphors and similes, which, in the hands of Eastern poets, become highly elastic.

904. K.P. Singha misunderstands this verse. The Burdwan translator is also inaccurate.

905. The place should be a level spot, not impure (such as a crematorium, etc.), free from kankars, fire, and sand, etc.; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in yoga. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, etc. Means refer to the seat to be used, the manner of sitting, and the attitude of the body. Destruction refers to the conquest of desire and attachments, i.e., renunciation of all attractive things. Certainty means the unalterable belief that what is said about yoga in the Vedas and by preceptors is true. The nom. sing. inflection stands for the instrumental plural. Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, viz., irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, etc. In giving these meanings, I, of course, follow Nilakantha.

906. Notwithstanding Nilakantha's gloss which shows great ingenuity and which has been apparently followed by both of them, the Vernacular translators have misunderstood Portions of these verses which sketch out the course of life which one desirous of attaining to Emancipation or Brahma is to follow. Particular virtues or attributes have been represented as particular limbs of the car. It does not appear that there is (except in one or two instances), any especial aptitude in any of those virtues or attributes for corresponding with One instead of with another limb of the figurative car. Upastha is that part of the car on which the driver sits. Varutha is the wooden fence round a car for protecting it against the effects of collision. Shame is the feeling that withdraws us from all wicked acts. Kuvara is the pole to which the yoke is attached. Upaya and Apaya, which have been called the kuvara, are 'means' and destruction'--explained in verse above. Aksha is the wheel. Yuga is the yoke. Vandhura is that part of yuga where it is attached to the pole, i.e., its Middle, about which appears something like a projecting knob. Nemi is the circumference of the wheel. Nabhi is the central portion of the car upon which the rider or warrior is seated. Pratoda is the goad with which the driver urges, the steeds. The commentator explains that jiva-yuktah means having such a jiva as is desirous of attaining to Emancipation or Moksha. Such elaborate figures are favourite conceits of Oriental poets.

907. Adopting the Kantian distribution of the mental phenomena, viz., the three great divisions of Cognitive faculties, Pleasure and Pain, and Desire and Will, Sir William Hamilton subdivides the first (viz., the Cognitive faculties), into the acquisitive faculty, the retentive faculty, the reproductive faculty, the representative faculty, and reason or judgment by which concepts are compared together. Dharana corresponds with the exercise of the Representative faculty or the power by which the mind is held to or kept employed upon a particular image or notion. It is this faculty that is especially trained by yogins. Indeed, the initial stop consists in training it to the desirable extent.

908. The seven kinds of Dharanas appertain respectively to Earth, Wind, Space, Water, Fire, Consciousness and Understanding.

909. All these have been explained lower down.

910. The construction of both these lines is difficult to understand. The prose order of the line is 'yogatah yuktesu (madhye) yasya yatha, etc., vikrama (tatha vakshyami); atmani pasyatah (janasya) yuktasya yogasya (yatha) siddhi (tatha vakshyami).' Yogatah means upayatah, i.e., according to rules and ordinances. Vikrama is used in a peculiar sense,

viz., anubhavakramah, i.e., the order of conception or conceptions in other order Atmani pasyatah means 'of him who looks into himself,' i.e., who withdraws his mind from the outer world and turns it to view his own self. Without Nilakantha's aid, such verses would be thoroughly unintelligible.

911. Pasyatah means 'of that which sees,' i.e., of the Atman or Soul.

912. The Understanding is called the _soul_ of the five elements and of the consciousness of individuality because these six things rest on it or have it for their refuge. The reader will easily understand this from what has been said in the previous Sections.

913. It is from the Unmanifest or the Supreme Soul that the world or all that is Manifest, springs or emanates. The Yogin, in consequence of his superior knowledge, apprehends all that is Manifest to be but the Unmanifest Supreme Soul.

914. Na kritina, i.e., kriti eva. 'Nirakriti' is regardless of dress and appearance. K.P. Singha wrongly translates both these words.

915. i.e., who has neither friend nor foe. This means that he regards all creatures with an equal eye, showing particular favour to none, and having no dislike for any. Coldness of heart is not implied, but impartial and equal benevolence for all. Taking praise and blame equally, i.e., never rejoicing at praise nor grieving at blame.

916. It is said that with the practice of Yoga, during the first stages, certain extraordinary powers come to the Yogin whether he wishes for them or not. In a previous Section it has been said that that Yogin who suffers himself to be led away by these extraordinary acquisitions, goes to hell, i.e., fails to attain to Emancipation beside which heaven itself with the status of Indra is only hell. Hence, he who transcends the puissance that Yoga brings about becomes Emancipate.

917. Dhirah is explained as dhyanavan. Santi has reference to Emancipation, for it is Emancipation alone that can give tranquillity or final rest. The commentator points out that in this verse the speaker shows a decided preference for the Sankhya philosophy.

918. Vide Gita, verses 4 and 5, Chapter V.

919. Brahmanam is arsha for Brahmam.

920. I follow Nilakantha's gloss in rendering the words Vidya, Pravritti and Nivritti, as used in this verse. By the first, the commentator thinks, is meant that course of instruction in consequence of which error may be dispelled and truth acquired. The usual illustration of the cord and the snake is given. The former maybe mistaken for the latter, but when the mistake ceases, correct apprehension follows. Pravritti has been sufficiently indicated in the text in which the words of the gloss has been incorporated. By Nivritti is meant the doctrine of the Sunyavadins and Lokayatikas (evidently the Buddhists) who seek annihilation or extinction as the only true Emancipation. Both the Vernacular translators are wrong. The Burdwan translator, as usual, citing the very words of the gloss, misunderstands them completely.

921. The construction of the first line is 'yastu achetanah bhavam vina swabhavena (sarvam bhati iti) pasyan, etc., etc., pushyate (sa na kinchana labhate).' Bhavan is explained as 'adhishthanasattam.' The commentator is of opinion that the speaker refers in this verse to the Sunyavadins.

922. The Bombay text reads Putwatrinamishikamva.

923. Enam is singular. The commentator thinks it should be taken distributively. In verse 3, the doctrine of the Nihilists (Sunyavadins) has been referred to. In verse 4, that of the Lokayatikas. In both, Nature is spoken of as the cause, with this difference that the former regard the universe to be only an erroneous impression of an existent entity, while the latter regard it as a real entity flowing from and manifesting itself under its own nature. Both doctrines, the speaker says, are false.

924. Both the Vernacular translators skip over the word paribhava in the second line of verse 6. The commentator correctly explains that swabhava in 6 means swasyaiva bhavah sattakaranam iti, ekah pakshah. Paribhava, he explains is paritah swasya itaresham bhavah. The first refers to the Nihilists, the second to the Lokayatikas or to verses 3 and 4 respectively.

925. It is by the wisdom that all these results are achieved. Wisdom is the application of means for the accomplishment of ends. Nature, never rears palaces or produces vehicles and the diverse other comforts that man enjoys. He that would rely upon Nature for these would never obtain them however long he might wait. The need for exertion, both mental and physical, and the success which crowns that exertion furnish the best answer, the speaker thinks, to both the Nihilist sand the Lokayatikas. The word tulyalakshanah is skipped over by both the Bengali translators.

926. By para is meant the Chit or Soul, by avara, all else, i.e., non-ego or matter. The words Prajna, Jnana, and Vidya are all as used here, equivalent. The second line of this verse is wrongly rendered by both the Bengali translators, the Burdwan translator, as usual, not understanding the words of the gloss he quotes.

927. It is difficult to render the word cheshta as used here. Ordinarily it implies effort or action. It is plain, however, that here it stands for intelligent energy, implying both mental and physical effort or action, for its function is to distinguish or differentiate.

928. The itarani do not refer to Pisachas as rendered by K.P. Singha, but to birds which are called Khechare or denizens of the sky or air. Khechara may include Pisachas, but these are also Bhuchara or denizens of the surface of the earth.

929. The commentator explains that for ascertaining who are uttama or foremost, the middling, or intermediate ones are first spoken of and their distinctions mentioned in the following verses. Of course, the foremost are foremost, and the intermediate ones can never be superior to them. For all that, intermediate ones are observers of the duties of caste; the foremost ones are not so, they having transcended such distinctions; hence, tentatively, the ignorant or popular opinion is first taken, to the effect that the observers of caste are superior to those who do not observe Jatidharma.

930. This probably means that as the Vedas had not been reduced to writing, their contents rested or dwelt in memories of men versed in them.

931. To understand what is birth and what is death, and to avoid birth (add, therefore, death), are the highest fruits of knowledge of the Soul. Those that have no knowledge of the Soul have to travel in a round of repeated rebirths.

932. i.e., of power that comes of Yoga.

933. The word para (the locative form of which is used here) always means that which is high or foremost. It is frequently employed to mean either Brahma or the Soul, and as Soul is regarded to be apart of Brahma, para has but one and the same meaning. The Burdwan translator takes it for 'Scriptures other than the Vedas.' K.P. Singha skips over it. Of course, savda-Brahma stands for the Vedas.

934. To look upon everything in the universe as one's own. Soul is the highest aspiration of a righteous person. It is yoga that enables one to attain to this highest ideal of existence. One who realises this is said to be a true Brahmana, a really regenerate person, in fact, a god on Earth. Adhiyajna and Adhidaivata are words that signify the Soul.

935. What the distinction is between anta and nidhan is not obvious. The commentator is silent. K.P. Singha translates the verse correctly. The Burdwan translator makes utter nonsense of the words in the second line.

936. Whether karma is swabhava or jnanam means (as the commentator explains) whether it is obligatory or optional. Jnanam, of course, means here jnana-janakam, i.e., leading to knowledge. Knowledge is essential to success or emancipation. If acts become necessary for leading to knowledge, the doubt may then arise that they cease to be obligatory, for knowledge may be supposed to be attainable otherwise than by acts. K.P. Singha translates this verse correctly, the Burdwan translator incorrectly, and, as usual, misunderstands the gloss completely.

937. The first line of this verse is exceedingly terse. The construction, as explained by the commentator, is Tatra (samsaye) purusham prati Jnanam (jnanajanakam) chet (karma) syat, (tarhi) sa (eva) Vedavidhih. One cannot help admiring Nilakantha for his patience and ingenuity.

938. Daiva is explained by the commentator as Grahah or Kalah. I think, it is used to signify some kind of blind force whose origin is untraceable. Hence, I render it necessity. Vritti in verse 5 is evidently Exertion, for the word implies course, of conduct, Avivekam is samuchchayam or a combination of all the three.

939. Inspired with doubt,' with reference to the declarations of the Srutis. 'Possessed of tranquil souls,' i.e., not penetrated by doubts of any kind.

940. In the Treta and the other Yugas people are seen professing attachment or devotion to one only of the Vedas and not to the others, be it the Richs, the Samans, or the Yajuses. The speaker, dissatisfied with this refers to the Krita age as one in which such difference of faith were not observable. The men of that age regarded all the Vedas equally, and, in fact, as even identical.

941. Jiva or Chit becomes puissant and succeeds in creating the universe by means of penance. By penance one attains to Brahma, and, therefore, universal puissance. This has been sufficiently explained in the previous Sections.

942. This is one of the most important verses in this section, for, as the commentator explains, this furnishes the answer to the question proposed in the previous section, viz., 'what is that knowledge?' In the Vedas both acts and knowledge have been spoken of. In the province of acts, Brahma has been represented as Indra and the other gods. Brahma, therefore, as spoken of there, is 'gahana', or hidden to (or inconceivable by) even those that are conversant with that province or sphere of the Vedas. In the Vedanta, again, knowledge or Vidya has been spoken of as the means by which to attain to Brahma. The knowledge or Vidya, therefore, which is the subject of the question, is not what is

implied by Pravritti dharma or by Nivritti as used in the previous section.

943. The second line of this verse corresponds with the second line of verse 87 of Chapter II of Manusmriti.

944. They are seen and not seen is an idiomatic expression for 'becoming invisible.'

945. i.e., kine do not yield copious and sweet milk; the soil ceases to be fertile; water ceases to be sweet; and the medicinal and edible herbs lose their virtues of healing as also their flavour.

946. The commentator thinks that Swadharmasthah is connected with asramah in the first line. I prefer the more obvious construction.

947. Varshati means pushnati. Angani means the observances necessary for the practice of Yoga as also all kinds of rites and vows. The Vedas cause these to grow, and they, in their turn, aid all students of the Vedas in achieving their purposes.

948. Prabhavah is uttpattih, or origin; sthanam is poshanam. Both the Vernacular translators skip over the last word, thinking that prabhavasthanam, is one word. The commentator notices them as separate. In the beginning of the second line, yatra is understood, Swabhavena, is explained by the commentator as Brahmabhavena, natu vikritena rupena. I think the explanation is correct, and have adopted it accordingly in the text.

949. Yatha in the first line of verse means, as the commentator explains, yat prakarakam.

950. The commentator points out that by these four words the four modes of life are indicated.

951. The commentator explains that this means that amongst embodied creatures they that are ignorant take those great entities which are really non-ego for either the ego or its Possessions.

952. The commentator explains that the object of this verse is to show that the Yoga view of the Soul being only the enjoyer but not the actor, is not correct. On the other hand, the Sankhya view of the Soul being neither the enjoyer nor the actor, is true. The deities, remaining in the several senses, act and enjoy. It is through ignorance that the Soul ascribes to itself their enjoyments and their actions.

953. I render Bhutatma by knowledge, following the commentator who uses the words buddhyupadhirjivah for explaining it.

954. Niyama and Visarga are explained by the commentator as 'destruction' and 'creation.' I prefer to take them as meaning 'guiding or restraining,' and 'employing.' Practically, the explanations are identical.

955. What is meant by the objects of the senses residing within the bodies of living creatures is that (as the commentator explains) their concepts exist in 'the cavity of the heart' (probably, mind) so that when necessary or called for, they appear (before the mind's eye). Swabhava is explained as 'attributes' like heat and cold, etc.

956. This is a very difficult verse. I have rendered it, following Nilakantha's gloss. In verse the speaker lays down what entities dwell in the body. In the rest he expounds the nature of Sattwa which the

commentator takes to mean buddhi or knowledge. He begins with the statement that Sattwasya asrayah nasti. This does not mean that the knowledge has no refuge, for that would be absurd, but it means that the asraya of the knowledge, i.e., that in which the knowledge dwells, viz., the body, does not exist, the true doctrine being that the body has no real existence but that it exists like to its image in a dream. The body being non-existent, what then is the real refuge of the knowledge? The speaker answers it by saying Gunah, implying that primeval Prakriti characterised by the three attributes is that real refuge. Then it is said that Chetana (by which is implied the Soul here) is not the refuge of the knowledge for the Soul is dissociated from everything and incapable of transformation of any kind. The question is then mentally started,--May not the Gunas be the qualities of the knowledge (instead of being, as said above, its refuge)? For dispelling this doubt, it is stated that Sattwa is the product of Tejas (Desire). The Gunas are _not_ the product of Tejas. Hence the Gunas, which have a different origin cannot be the properties of Sattwa. The Gunas exist independently of Desire. Thus the knowledge, which has Desire for its originating cause, rests on the Gunas or has them for its refuge. In this verse, therefore, the nature of the body, the knowledge, and the Gunas, is expounded. The grammatical construction of the first line is exceedingly terse.

957. Such men behold Brahma in all things. Abhijanah is explained by the commentator as sishyakuladih. This seems to be the true meaning of the word here.

958. In rendering this word tatam (where it occurs in the Gita), it has been shown that to take it as equivalent to 'spread' is incorrect. In such connections, it is evident that it means 'pervaded!

959. If I have understood the gloss aright, this is what the first line of 21 means. Vedatma is explained as Vedic sound, i.e., the instructions inculcated in the Vedas. The word atma in the second clause means simply oneself or a person or individual. The sense then is this. The Vedas teach that all is one's soul. The extent to which one succeeds in realising this is the measure of one's attainment of Brahma. If one can realise it fully, one attains to Brahma fully. If partially, one's attainment of Brahma also is partial.

960. The track of such a person, it is said, is as invisible as the skies. The commentator explains that the very gods become stupefied in respect of the object which such a man seeks, the object, of course, being Brahma.

961. That, of course, in which Time is cooked, is Brahma.

962. By this the speaker says that Brahma is not to be found in any particular spot however holy.

963. Because Brahma is infinite.

964. 'Niyatah' is explained by the commentator as achanchalah, and vasi as without the fault of upadhi. 'Hansati, i.e., gachechati ite,' hence gatimati.

965. The sense is that the Soul residing within the body is identical with the Supreme Soul, and men of wisdom only know it.

966. The construction is Hansoktancha yat aksharam tat (eva) kutastham aksharam, meaning that there is no difference between Jivatman and Paramatman. Both are identical.

967. Sattwena is explained as 'by intelligence or the knowledge.'

968. The construction, as explained by the commentator, is Brahma tejomayam sukram; yasya sukrasya sarvam idam tasyapi Brahma rasah. The last word means sarah.

969. Both the Vernacular translators have skipped over this line. The meaning is this: Brahma opened his eyes for becoming many, as the Srutis declare, and thereupon he became many. This, as the commentator explains, Ikshana-kartritvena sarvatmakatwam gatam, or by a glance Brahma became the Soul of all things mobile and immobile.

970. The commentator explains that Brahmanah padam means prakritim. He thinks, therefore, that the last clause of the second line means 'should seek to subdue prakriti which is the layasthanam of mahattattwa.' I prefer the obvious sense of the words.

971. Parimitam Kalam is explained by the commentator as equivalent to six months as the srutis declare.

972. These two verses set forth the Yoga ideal. By the practice of Yoga all these are capable of being acquired or attained. But then the Yogin who suffers himself to be led away by those valuable possessions is said to fall in hell, for the enjoyment of this kind is nothing but hell compared to the high object for which Yogins should strive. Pramoha, Brahma, and Avarta, are technical terms. Equality with the wind means speed of motion, power to disappear at will, and capacity to move through the skies.

973. A chaitya is a sacred or a large tree which stands firm on its roots and about which all round a platform of earth is raised. Vrikshagra means 'in the front of a tree,' probably implying 'under the shade of its spreading branches.'

974. The commentator explains that he should imitate the wind by becoming asangah, i.e., unattached to all things. Aniketah means without a house or fixed abode.

975. It is difficult to understand what is meant by Savda-Brahmativartate. I follow the commentator. 'Brahma as represented by sound, is, of course, Pranavah or Om, the mystic monosyllable standing for the trinity.' K.P. Singha, taking Savda-Brahma for an accusative, regards it as implying,--'such a man transcends all Vedic rites.' This is precisely the meaning attached to it by the commentator where it occurs in verse 7 of section 236 ante.

976. The inferior order here referred to is, of course, the Sudra order. The commentator points out that whereas only the three superior orders axe regarded to be eligible for the study of Sankhya and for inculcation of such Srutis as Tattwamasi (That thou art), here Vyasa lays down that as regards the Yoga path, _all_ are eligible to betake themselves to it.

977. 'Fixed senses,' i.e., when the senses are fixed on the mind and the mind on the understanding. Ajaram is immutable or unchanging, or that in which there is no change for the worse (or for the better). By subtility is indicated the incapacity of being apprehended, and by mahattaram is meant infinity.

978. The anu anudrisya is explained as Guruvachanamanu. Thus seems to be the true meaning, otherwise avekshya would be pleonastic, abhutagatim is bhutasamplavaparyantam, i.e., till the destruction of all beings. Imam is sastraprasiddham.

979. The Vedas proclaim the efficacy of both acts and knowledge. Acts are

not laid down for those that have knowledge.

980. Subhashita is explained by the commentator as ayam tu paramo dharma yat yogena atmadarsanam.

981. Na vartate does not mean annihilated but, as the commentator explains, aham asmi iti na jana atmanam.

982. Manasena karmana is explained by the commentator as sankalpena.

983. The meaning is this: the man of acts is like the new-born moon, i.e., subject to growth and decay.

984. This has been explained in a previous section.

985. The soul resides in the body without partaking of any of the attributes of the body. It is, therefore, likened to a drop of water on a lotus leaf, which, though on the leaf, is not yet attached to it, in so much that it may go off without at all soaking or drenching any part of the leaf. Yogajitatmakam is yogena jito niruddha atma chittam yena tam, as explained by the commentator.

986. Literally, 'Tamas and Rajas and Sattwa have the attribute of Jiva for their essence.' The particular attribute of Jiva here referred to is the Jnanamaya kosha. Jiva, again, is all accident of the Soul. The Soul comes from the Supreme Soul. Thus the chain of existence is traced to the Supreme Soul. In verse 20 again it is said that the body, which by itself is inanimate, when it exists with the Soul, is an accident of Jiva as uninvested with attributes.

987. I follow Nilakantha substantially in his interpretation of this verse. Two kinds of creation are here referred to as those of which Vyasa has spoken in the previous Sections. The first is Ksharat prabhriti yah sargah, meaning that creation which consists of the four and twenty entities commencing with Kshara or Prakriti. The other creation, consisting of the senses with their objects, represents buddhaiswarya or the puissance of the buddhi, these being all buddhikalpitah. This second creation is also atisargah which means, according to the commentator, utkrishtah and which is also pradhanah or foremost, the reason being bandhakatwam or its power to bind all individuals. I take atisargah to mean 'derivative creation,' the second kind of creation being derived from or based upon the other, or (as I have put it in the text) transcends or overlies the other.

988. It is explained in previous sections how the course of righteousness is regulated by the character of the particular Yuga that sets in.

989. Vyasa has already explained the character of the two apparently hostile declarations. The meaning of Suka's question, therefore, is that if two declarations are only apparently hostile,--if, as explained in the Gita, they are identical,--how is that identity to be clearly ascertained? The fact is, Suka wishes his sire to explain the topic more clearly.

990. The course of conduct of human beings,' i.e., the distinctions between right and wrong. Vimuktatma is taken by the commentator to imply tyaktadehah. The second line may also mean 'having cast off (by Yoga) the consciousness of body, I shall behold my own Soul.'

991. I do not follow the commentator in his interpretation of this line.

992. 'When the huts become smokeless,' i.e., when the cooking and the eating of the inmates are over. 'When the sound of the husking rod is

hushed,' i.e., when the pestle for cleaning rice no longer works, and consequently when the inmates are not likely to be able to give much to the mendicant.

993. There is an apparent conflict between the two declarations. If both are authoritative, they cannot be regarded to be scriptural declarations in consequence of their conflict.. if one is so and the other not so, the scriptural character of the latter at least is lost. The scriptures cannot but be certain and free from fault. How then (the question proceeds) is the scriptural character of both to be maintained?

994. The Burdwan translator makes a ridiculous blunder in rendering Jaghanyasayi, which he takes to mean 'sleeping on a wretched bed.' Jaghanya implies, here as elsewhere, subsequence in point of time.

995. Both the Vernacular translators have misunderstood the last part of the second line., It does not mean that the disciple should approach the preceptor when summoned, implying that he should be prompt to answer the summons, but that he should not disturb his Preceptor by clamouring for lessons or instruction. He should go to his preceptor for taking lessons only when his preceptor summons him for it.

996. Meaning, he should cast submissive or humble glances instead of staring boldly or rudely.

997. Learning was never sold in this country in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. Vide the story of Galava in the Udyoga Parva.

998. The fourth kind of conduct, called kapoti is also called unchha. It consists of collecting such seeds of grain as have fallen down from the ears and as have been abandoned by the reapers.

999. Thus the second is more meritorious than the first, the third than the second, and the fourth than the third. The fourth or last, therefore, is the first in point of merit.

1000. It is said that the householder who cooks must give a share of the cooked food to a Brahmacharin or Yati or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brahmana. This, of course, is a high sin.

1001. The commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.

1002. The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.

1003. Vide verses 2 and 3 of this Section. Of the four courses, the first or Kusaladhanya, is left out here. The three others, of course, are the Kumbhadhanya, the Aswastana (otherwise called Unchhasila), and the Kapoti. The Burdwan translator makes a blunder in enumerating the three kinds of domesticity here referred to.

1004. The Burdwan version of this verse is incorrect.

1005. The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for homa or sacrifice with the ghee obtained from them. The story of Vasishtha's cow is well-known.

1006. These five are Agnihotra, Darsapurnamasi, Chaturmasya, Pasu sacrifice and Soma sacrifice.

1007. The Burdwan translator misunderstands the words abhravakasah. It is a well-known word occurring in almost every lexicon. Wilson explains it correctly.

1008. i.e., They do not use a regular husking or cleaning apparatus for cleaning the grain they use as food.

1009. So that very small portion of the grain comes out for drink or mixes with the water.

1010. i.e., who had no fixed residence and who never sought with any effort for the necessaries of life. The Burdwan translator takes both yathavasah and akritacramah for two independent names of Rishis instead of taking them as adjectives of Sudivatandi.

1011. i.e., whose wishes were immediately crowned with success, in respect of both blessings and curses, etc.

1012. Niranandah is explained as krichcchrachandrayanadiparatwat.

1013. Anakstrah is explained by the commentator as 'different from stars and planets but still freed from darkness' and, therefore, effulgent or luminous. Anadhrishyah is fearless.

1014. Atmayaji is explained as one who performs his own sraddha or obsequial rites. The Sandhi in the next word is arsha; atmakrida is one who does not take pleasure in wife or children but whose source of pleasure is his own self: Similarly, atmasraya is one who without depending upon kings or others takes refuge in himself.

1015. Such sacrifice, for example, as those called Brahma-yajna, etc.

1016. Yajinam yajna is the sacrifice of ordinary sacrifices, i.e., the usual sacrifices consisting of tangible offerings unto the deities, and performed with the aid of Vedic mantras. The ablative implies cause. Atmani ijya is sacrifice in Self, i.e., Yoga. The meaning of the first line, therefore, is when through performance of ordinary sacrifices and rites, the mind becomes pure and the sacrificer is enabled to practise yoga. Unto the three fires he should duly sacrifice on his own self. means, of course, that without any longer adoring his fires by visible rites and actual recitation of mantras, he should, for the sake of emancipation, worship in his own self or seek the extinction of mind and knowledge in Yoga.

1017. To this day every orthodox Brahmana or Kshatriya or Vaisya never eats without offering at the outset five small mouthfuls unto the five vital breaths, i.e., Prana, Apana, Samana, Udana, and Vyana.

1018. Vapya or Vapayitwa means causing or obtaining a shave. The Burdwan translator makes a blunder by supposing it to mean parivyapta. The Sannyasa mode of life, as well-known, can never be entered without a previous shave. K.P. Singha gives the correct version.

1019. It is difficult to render the word abhaya into English. 'To give abhaya to all creatures' is to pledge oneself to a life of total harmlessness, or to practise universal compassion or benevolence.

Abstention from every kind of injury is the great duty of the fourth mode of life.

1020. The duties included in yama (as explained by the commentator) are universal benevolence, truthfulness, faith, Brahmacharya, and freedom from attachment. Those that are included in niyama are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, etc. Swasastra sutra means the sutras of his own sastras--i.e., the duties laid down in respect of that Sannyasa which he has adopted; the chief of which is enquiry after the Soul or Self: Bhutimanta implies Vedic recitation and the sacred thread. He who has taken to Sannyasa should display energy in these, i.e., persistently enquire after the Soul and throw away all caste-marks, and other indications. 'The desirable end' is of course, gradual Emancipation of that obtained at once. Following the commentator, K.P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.

1021. The commentator correctly explains that by the first line of this verse, Vyasa answers his son's question. The two modes referred to are the first and the second, and not the second and the third as K.P. Singha in his vernacular version wrongly states. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of men's endeavour, viz., Paramartham or Brahma.

1022. Bhava-samahitah is explained as chitta-samadhanavan.

1023. The skull is to be used as a drinking vessel. Kuchela, which I render 'rags', is supposed by the commentator to signify reddish or brown cloth which has, from age, lost its colour.

1024. Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyasa.

1025. I have given a closely literal version of this verse. The commentator explains that first fine refers to the person who deems himself to be everything and everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called Pratyahara and is described in section 233 ante. The Burdwan translator gives an incorrect version. K.P. Singha follows the commentator.

1026. Suhitya, whence sauhitya, means no satiety but the full measure of gratification from eating. The speaker wishes to lay down that a mendicant or renouncer should never take food to the full measure of gratification. He should eat without completely appeasing his hunger.

1027. I follow the commentator in his exposition of kaunjara which he derives as kun (earth or the body which is made of earth) jaravati iti kunjarah, i.e., a Yogin in Samadhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulfed in the felicity of Emancipation, which Yoga alone can confer.

1028. The commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyasa. What is said, therefore, is that the observance of the single duty of harmlessness includes that of every other duty; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.

1029. Haryartham means 'for the sake of Hari.' i.e., one who takes away merit, implying a disciple or attendant. Some texts read Ratyrtham, meaning 'for the happiness (of others).'

1030. Because all acts are fraught with injury to others. Whether 'acts' betaken in its general sense or in the particular sense of 'religious acts,' their character is such.

1031. Both the vernacular translators have completely misunderstood the second line of this Verse. The commentator correctly explains that Tikshnam tanum means the religion of injury, i.e., the religion of sacrifices and acts. 'So' for 'sa' is arsha; as also anantyam for anantyam which, of course, implies moksham or Emancipation. The commentator correctly supplies yatah after apnoti and shows that prajabhyah is equivalent to prajanam. The last clause of the second line, therefore, means sa moksham apnoti, yatah prajabhyah (or prajanam) abhayam. The dative, not ablative as the vernacular translators take it, is not bad grammar, although the genitive is more agreeable with usage.

1032. A tentative version is offered here, following the actual words used in the original.

1033. All these expressions apply to the Supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament. 'Made of gold' means, as the commentator explains, Chit having knowledge only for its attribute.' 'Born of the egg,' i.e., belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart.' 'Equipped with many feathers,' i.e., having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything, and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light,' i.e., transformed into a living and active agent by means of eyes, cars, etc.

1034. The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the parva days, viz., those sacred lunations on which religious rites are performed.

1035. I give a little version of verse 33, following the commentator as regards the meaning of samprasadam. The sense, however, of the verse is this: Brahma, in the previous sections, has often been spoken of as Sushupti or the unconsciousness of dreamless slumber. The universe flows from Brahma. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, viz., gross and subtile. Jiva, finding a place within that unconsciousness existing in the form of gross and subtile, gratifies the deities, prana and the senses. These, thus gratified by jiva, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.

1036. Smriti is memory. One whose smriti, is lost means one whose conceptions of right and wrong are confounded. Atmanah sampradanena is 'by the surrender of oneself' to one's own passions or Kamadibhyah as the commentator explains.

1037. Chittam is explained by the commentator as the gross understanding, and Sattwa as the subtile understanding.. The understanding that is concerned with the images brought by the mind or the senses is called gross; while that which is concerned with ideas about Brahma is called subtile. Kalanjara is explained by the commentator either as standing for the mountain of that name, i.e., irremovable as the mountain so called; or, as one who destroys the effect of Time, i.e., one who subdues Time instead of being subdued by that universal conqueror.

1038. The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. Atmani sthitwa means living in one's real or true nature, i.e., merging everything into the Soul. This is attained when the consciousness of duality is transcended.

1039. Atmanam in the first line is the Jiva-soul, and atmani is the Supreme Soul. In the second line also, the same distinction is observed between the two words.

1040. Brahmanas, who having completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.

1041. Adhyatma is topic bearing on the Soul. Here it signifies the seven and twenty usual topics of philosophical discourse, viz., the five organs of action, the five organs of knowledge, the mind and three others called Chitta, etc., the five vital breaths, the five elementary substances, Desire. Acts, and Avidya.

1042. The second clause of the second line is explained by the commentator as yasmin kamani nimitte sati yat anupasyati.

1043. The grammatical construction is Gunebhyah paramagatah gunan na ativartante. The meaning is this: Mind, Understanding, and Nature (or individual disposition of man or animal or vegetable, etc) are all due to their own previous states. Nature in particular being the result of the desires of a past state of existence. Such being their origin, they too are due to the five entities named. As regards their functions, it is said that having reached to that which is Gunebhyah parama, i.e., Srotradikaryam swarupam, they do not transcend the gunas themselves; or in other words having become endued with the faculty or power of seizing particular attributes (such as scent, form, etc)., they actually seize or apprehend them.

1044. In other words, the senses and the mind are nothing but the understanding displayed in a particular shape or form. The principal function of the mind is to cherish and discard impressions. The understanding is nischayatmika or engaged in arriving at certainty of conclusions.

1045. Everything above the soles of, the feet and below the crown of the head, is, of course, the whole body or self or the person. Asmin kritye is, aham iti yat darsanam tasmin karaniye. There can be no doubt that the commentator correctly explains the meaning.

1046. Neniyate is as the commentator explains, an instance of karmakartari prayogah. Hence, the meaning is that both the attributes of form etc., and the senses with mind which apprehend those attributes, are the understanding itself, so that when the understanding is not, these also are not. The object of this verse is to establish the identity of the understanding with the senses, the mind, and the attribute with the senses and the mind apprehend. Both the vernacular versions are inaccurate.

1047. The three attributes of Rajas, Tamas, and Sattwa do not spring front any different thing but from their own counterparts existing in a previous state of existence or life. They arise from their respective states as they existed with the Chitta or understanding in a previous life. Hence Chitta, and the objects of the senses and the senses also arising from it, are all affected by these three Gunas.

1048. The last word in the first line is not prabodhita but aprabodhita.

1049. In the original, the word atman is used in various senses. Sometimes it stands for the Jiva-soul, sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one's own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used in what place.

1050. Vela is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas, and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the understanding are spoken of in this verse.

1051. The Bengal texts make this a verse of one line. In the Bombay text, verse 9 is made a triplet, so that this line is included in it. Medhyani is explained as medha, rupadi jnanam, tatra tani.

1052. If I have understood this verse correctly, the theory of perception laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is only a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at a particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of course, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of the sense of vision.

1053. The speaker here combats the theory that the qualities of Sattwa, Rajas, and Tamas inhere to the objects themselves of the senses. His own view is that they inhere to the Mind, the Understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness which have agency in the production of objects. The commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being gratified) in a weak-hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with circumference, the qualities of Sattwa, etc., attached to the mind, understanding and consciousness, move along with them, i.e., follow those objects in the production of which the mind, etc., are causes.

1054. This version of verse is offered tentatively. I give the substance without following the exact order of the original. Compare this verse with 42 of section 194 ante.

1055. As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.

1056. i.e., who adopts the Sannyasa or the last mode of life after having duly gone through the preceding modes.

1057. Gunan in the first line means Vishayan, in the second line it means Sattivadin, Vikriyatah is vikram bhajamanan. How the understanding creates objects has been explained in previous sections.

1058. Na nivartante is explained by the commentator as na ghatadivat nasyanti kintu rajjuragadiva badha eva, etc., and he concludes by saying that according to this theory niranvayanasa eva gunanam, or, in other words, that the Gunas are not so destroyed by knowledge that they do not return.

1059. According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.

1060. Janmasamartham is explained as certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order. Parayanam is moksha-prapakam.

1061. The Bengal reading buddhah is preferable to the Bombay reading Suddhah which would be pleonastic in view of what follows in the second line.

1062. Lokam is explained as lokyate iti lokah, i.e., objects of enjoyment such as wife, etc., aturam, is afflicted with faults or defects. Ubhayam kritakritam is as the commentator explains, sokasokarupam or aropitam and anaropitam.

1063. Many of the verses of this and the previous section correspond with those of section 194 ante. Many verbal changes, however, are noticeable. In consequences of those changes, the meaning sometimes becomes lightly and sometimes materially different.

1064. Gocharaebhyah, literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be Brahma.

1065. The absence of anything like precision in the language employed in such verses frequently causes confusion. The word atma as used in the first line is very indefinite. The commentator thinks it implies achetanabuddhi, i.e., the perishable understanding. I prefer, however, to take it as employed in the sense of Chit as modified by birth. It conies, I think, to the same thing in the end. The 'inner Soul' is, perhaps, the Soul or Chit as unmodified by birth and attributes.

1066. Abhavapratipattyartham is explained by the commentator as 'for the attainment of the unborn or the soul.'

1067. The commentator explains the first line thus: yatha sarvani matani tatha etani vachansi me. He takes the words: yatha tatha kathitani maya as implying that 'I have treated of the topic yathatathyena.'

1068. The commentator explains that tasya tasya has reference to gandhadeh. Pracharah means vyavahara. Pasyatah is Vidushah.

1069. i.e., one that only knows the Vedas and has observed the vow of Brahmacharya is not a superior Brahmana. To become so requires something more.

1070. I follow the commentator closely in rendering this verse. Sarvavit is taken in the sense of Brahmavit. Akamah is one contented with knowledge of Self. Such a man, the Srutis declare, never dies or perishes. The two negatives in the last clause nullify each other. The Burdwan translator, with the gloss before him, for he cites copiously from it, misunderstands the negatives. K.P. Singha is correct.

1071. Avidhanat is explained as dayanaishkainyayorananusaranat.

1072. Kamakantah is explained as kamaih kantah, i.e., manoharah.

1073. Heaven is Brahma invested with attributes. Tranquillity of soul is Brahma uninvested with attributes. Upanishat is explained as rahasyam. This 'render 'recondite object'. The sense of the verse is that each of the things mentioned is useless without that which comes next; and as tranquillity or Brahma uninvested with attributes is the ultimate end, the Vedas and truth, etc., are valuable only because they lead to tranquillity.

1074. Both the Vernacular translators have rendered this verse wrongly. In the first place, ichcchasi is equivalent to ichccheta. Santoshat is 'for the sake of santosha. Sattwam is buddhiprasadam. Manas is explained as sankalpa or samsaya. The grammatical order is sokamanasoh santapya kledanam. The commentator adds santapamiti namulantam, i.e., formed by the suffix namul.

1075. Samagrah is literally 'full or complete,' implying that such a man becomes jnana-triptah. Only five attributes are mentioned in this verse but santosha mentioned in verse 13 should be taken to make up six.

1076. Both the vernacular translators have rendered this verse incorrectly. In the first place shadbhih has reference to the six things mentioned in verse 11 and 12 above. These six again should be satwagunopetaih, i.e., destitute of the attributes of Rajas and Tamas. Unless freed from those two, even the six, of themselves, will not lead to knowledge of the Soul. Tribhih has reference to Sravana, manana, and nididhyasana. Ihastham is 'residing within the body.' Pretya implies transcending consciousness of body or jivati eva dehe dehabhimanadutthaya. Tam gunam is muktalakshanam. The sense, in simple words, is this: transcending all consciousness of body they that succeed in knowing the Soul which resides within the body become emancipated. The first line of the verse simply points out how the Soul may be known.

1077. Anweti is explained as vardhate.

1078. The reading I adopt is saviseshani, and not aviseshani although the latter is not incorrect. In treatises on yoga, viseshah imply the gross elements and the eleven senses including the mind. Aviseshah imply the five subtile elements (tanmatrani) and buddhi. By Gunan is meant Mahat and Avyakta or Prakriti. If aviseshani be taken, the reference to the subtile elements would imply that the grosser once have already been transcended.

1079. Atikrantaguna-kshayam, i.e., one who has transcended disregards the very puissance that the destruction of the gunas is said to bring about.

1080. Karyyatam is Prakriti which alone is active, Purusha being inactive. Paramam karanam is, of course, Brahma uninvested with attributes.

1081. Dwandwani is governed by anushthitah. Mahat here is elaborate. The speaker, having first discussed the subject elaborately, intends to speak of it in brief in this Section.

1082. Panchasu is explained by the commentator as Panchatmakeshu. Hence, he properly points out that bhava and abhava and kala are included by the speaker within bhutas or primary elements. Bhava implies the four entities called karma, samanya, visesha and samavaya. By abhava is meant a negative state with respect to attributes not possessed by a thing. We cannot think of a thing without thinking of it as uninvested with certain attributes whatever other attributes it may possess.

1083. Enlarged, the constructions of the original becomes thus: 'uttareshu (bhuteshu) (purvabhuta) gunah (santi).'

1084. Uttarah imply the three entities known by the names of Avidya (Ignorance), Kama (desire), and Karma (acts). This part of the verse is skipped over by the vernacular translators.

1085. i.e., the soul when invested with Avidya and desire becomes a living creature and engages in acts. It is through consequences then that are derived from acts that the infinite Soul (or Chit) becomes Jivatman.

1086. This is a very difficult verse and no wonder that both the vernacular versions are defective. K.P. Singha gives the substance, skipping over many of the words. The Burdwan translator, though citing largely from the gloss, misunderstands both verse and gloss completely. The grammatical construction is this: Ebhih sarvaih kalatmakaih bhavaih anwitam sarvam yah akalushiam pasyati (sah) samoham karma nanuvartate. Sarvam here refers to pranijatam or the entire assemblage of living creatures. Kalatmakaih bhavaih is punyapapadi samskaratmabhih. Bhavaih is taken by the commentator as equivalent to bhavanabhih. I prefer to take it in the sense of entity. He who looks upon these as akalusham, i.e., as unstained Chit (that is, he who has a knowledge of the Soul), becomes freed from samoham karma, i.e., succeeds in becoming nishkamah in consequence of his acquaintance with atmatattwa.

1087. 'Conversant with the scriptures,' i.e., Yogin; 'acts laid down in the scriptures' are the practices connected with Yoga. Saririnam, the commentator takes, implies the Soul as invested with a subtile body; of course, Saririn as distinguished from Sariram generally means the Soul or the owner of the Sariram without reference to the body. Hence, the word cannot be taken as referring to the Soul as uninvested with the lingasarira.

1088. I follow the commentator in his exposition of this verse. Sahitah is nividah; drisyamanah is explained as 'though unseen by the eye is yet realised through instruction and by the aid of reason.'

1089. Tapah is rasmi-mandalam. Prati-rupam is pratyupa-dhi. Sattwam is sattwapradhanalingam. The sense, in simple words, seems to be that the Yogin beholds within his own body and those of others the Souls or Chits residing there as invested in subtile forms.

1090. Both atmachintitam and karmajam rajas are governed by Jahatam. The first means all that is: 'kalpitah in self' i.e., the creations of the understanding or the mind, implying, of course, the objects of the senses or the external world. The second means kamadi vyasanam, i.e., the calamities constituted by desire, etc. Pradhanadwaidhamuktah is one who is freed from identity with Pradhana or the Universal cause; hence, the puissance that Yoga brings about. Such Yogins have their subtile forms under complete control under all conditions and at all times. They can enter at will into other forms. Sattwatma is linga-dehah.

1091. Satatam qualifies anwitah. Nityam qualifies charishnuh. Sadanityah is explained by the commentator as in reality terminable, though the words always etc., have been used. The plain meaning of the verse is that Yogins, in their linga body, rove everywhere, not excluding the most blissful regions in heaven itself.

1092. The meaning is this: like Yogins, ordinary men even have the linga-sariram. In dreams, the gross body is inactive. Only the subtile body acts and feels. The Burdwan translator misunderstands this verse completely.

1093. Atikramanti is understood at the end of the verse. Vajropamani is explained by the commentator as 'so undying that they are not destroyed at even the universal destruction; hence, of course, the karana bodies.' The karana bodies are the potentialities, existing in the tanmatra of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of Jiva in previous periods of existence.

1094. Etat is: maduktam vakyam; yogam implies yogapradhanam. Samadhau samam has reference to 'yogam.' What are the speaker wishes to say in this verse is that dhyana is not laid down for Sannyasins alone but it is laid down for all others as well.

1095. Pradhanam is Avidya or Ignorance. Viniyoga is Viparinama. The particle anu always interpreted as 'following' the scriptures or some special branch of knowledge that treats of the subject spoken of.

1096. The correct reading is ayasaih meaning 'made of iron,' and not 'ayasaih.' K.P. Singha adheres to the incorrect reading. The chains of iron here are either the diverse longings cherished by worldly men, or, perhaps, the bodies with which men are invested.

1097. The dual genitive duhkhayoh is used because worldly sukha also is regarded as duhkha. 'Tyajamannah' is equivalent to 'tyaktum ichccha.' It is an instance of hetau sanach.

1098. Yena is explained as Stryadina hetuna. 'Sah' is: Stryadih: Samrohati is: Vardhayati. 'Tam' is: Vardhakam.

1099. 'Uddhriyate' is literally 'tears up.' The use of the word 'asina' suggests also 'cutting.' The root of the tree, of course, is Avidya or Ignorance.

1100. K.P. Singha wrongly translates the first line. The Burdwan translator quotes the gloss without understanding it. The first half of the first line, literally rendered, is 'the senses are the mind-citizens,' meaning, as the commentator rightly explains, that they are citizens under the lead of the mind. 'Tadartham' means 'for the sake of the senses,' i.e., 'for cherishing them.' Prakritih is mahati kriya pravrittih, Tadartham is kriyaphalam, i.e., happiness or misery. The meaning, in brief, is this: the body is a city. The understanding is its mistress. The mind is her principal servitor. The senses are the citizens under the lead of the mind. In order to cherish the senses the mind engages in acts productive of visible and invisible fruits i.e., sacrifices and gifts, and the acquisition of houses and gardens, etc. Those acts are liable to two faults, viz., Rajas and Tamas. The senses (both in this life and the succeeding ones) depend upon the fruits (happiness or misery) of those acts.

1101. The meaning is this: the senses, the mind, the understanding, etc., are all due to acts. These, therefore, are said to rest upon acts and draw their sustenance therefrom.

1102. I expand the first line of 14 for giving the meaning clearly.

1103. The sense is that the understanding, being stained or afflicted, the Soul also becomes stained or afflicted. Enam is atmanam. Vidhritam is 'placed like an image upon a mirror.'

1104. Because the son had not yet obtained the light of full knowledge.

1105. It is curious to note how carelessly this verse is rendered in the Burdwan version. In the Bengal texts there is a misprint, viz., tatha for rasah. The Burdwan translator does not notice it, but gives just eight qualities instead of ten. Capacity to be congealed is to be inferred from cha. K.P. Singha is correct.

1106. The Rishis, it is evident, regarded an entity not as an unknown substance in which certain known properties inhered, but as the sum total of those properties themselves. So far as the human mind is concerned, there is no warrant for the proposition that matter is an unknown substance in which extension, and divisibility etc., inhere; on the other hand, matter, as it appears to us, is only extension, divisibility, etc., existing in a combined state.

1107. The elements are five in number. Their properties number fifty. The five especial properties of the understanding should be added to those five and fifty. The total, therefore, of the properties of the understanding comes up to sixty.

1108. This is a difficult verse. Anagatam is agama-viruddham. The grammatical construction, as explained by the commentator, is this: tat (tasmin or purvaslokokokte vishaya yat) anagatam tava uktam tat chintakalilam. (Twam tu) samprati iha (loke) tat (maduktam) bhutarthatattwamsarvam avapya bhuta-prabhavat santabuddhi bhava. Bhutarthah is Brahma, and bhutaprabhavat is Brahmaiswaryat. (This is an instance of the ablative with 'lyap' understood). What Bhishma wishes Yudhishthira to do is not so much to attend to the various theories about the origin of the universe but to carefully attend to the method of attaining to Brahma. To be of tranquil heart, of course, implies the possession of a nirvrittika buddhi.

1109. i.e., they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they fought.

1110. In the case of gods and Rishis, thinking and summoning are the same.

1111. The commentator explains that the accusatives in the first line of verse 5 governed by hareyam in the previous verse.

1112. A Padmaka consists of ten digits, i.e., a thousand millions or a billion according to the French method of calculation.

1113. To lead a life in the woods with the deer and after the manner of the deer confers great merit. Vide the story of Yayati's daughter Madhavi in the Udyoga Parvam ante.

1114. The commentator explains that this means that Death would attain to the status of all-pervading Brahma. Even this is the boon that the Self-born grants her for protecting her against iniquity and allaying her fears.

1115. i.e., being freed from wrath and aversion.

1116. Vasishtha's work commences with the query--What is dharmah? The first answer is 'anything consistent with the Srutis and the Smritis.' Then comes Sishtacharah or the conduct of those called Sishta or the good.

1117. However casuists may argue and moralists pretend, a lie like that of Sir Henry Lee for saving his prince from the hands of Cromwell (vide Woodstock), or like that of the goldsmith's son, even when he was dying, for saving the prince Chevalier from the hands of his would-be captors, is excusable in the estimation of many and even meritorious according to some. The world again is agreed that if an adulterer be called into the witness box, perjury would be a venal offence compared with the meanness of betraying the honour of a confiding woman. Hence, the exclusion of such a witness (according to almost every system of law) in trials for adultery. The Rishis wrote for men and not angels. The conduct referred to is that of the good and pious.

1118. In explaining verse 7, the commentator uses the words that I have enclosed within parenthesis. According to him, verse 9 hath reference to the robbed thief while he goes to the king for invoking justice.

1119. There is another reason why one should not give way to intoxication of might and should not set at naught the eternal injunction against taking what belongs to another K.P. Singha incorrectly translates this line.

1120. Implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed.

1121. K.P. Singha wrongly translates this line.

1122. The construction is not at all difficult; yet both the vernacular translators have misunderstood it, the Burdwan version being thoroughly unintelligible. This is only another form of the well-known saying--'do to others as you would that they should do to you.'

1123. The Burdwan translator gives an incorrect version of the second line: yad is equivalent to yadi: anyasya stands for anyam. The genitive inflection is used for the accusative. Tatah stands for tasmin implying aupapatye vishaye. Kuryat is driggochari-kuryat.

1124. The surplus should not be coveted for its own sake but for such use.

1125. The second line is incorrectly rendered by K.P. Singha.

1126. Priyabhyupagatam is priyena praptam and not hinsaya.

1127. I am not sure that I have understood the original correctly. Nilakantha says that the sense intended to be conveyed is that Yudhishthira finds fault with Bhishma's previous course on the indications of righteousness.

1128. The argument, as explained by the commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect to the happiness and misery enjoyed or endured therein. But living creatures, says Yudhishthira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Srutis, consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.

1129. Distress may be of infinite variety. Derogation also from duty may, therefore, be of infinite variety. It is impossible to note these derogations (justifiable in view of the degree of distress felt) in any code of morals, however comprehensive.

1130. The commentator cites the example of Sudras listening to forbidden scriptures in expectation of merit. They commit sin by such acts. Then again high Brahmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit. In persons universally called ordinary or even low, indications are observable of good behaviour, and in those acknowledged to be good and respectable, acts may be noticed that are not good. That therefore, which is called the conduct of the good is extremely unascertainable.

1131. The commentator cites the instance of the stoppage of the Horse-sacrifice in consequence of the interference of Indra with Janamejaya while the latter was bent upon celebrating one for the acquisition of merit.

1132. The vapoury edifices and forms seen in the distant sky are called Gandharva-nagara from the peculiar belief that they are cities or towns inhabited by the Gandharvas, a class of beings superior to men. They appear to the view only to disappear very soon. What the speaker wishes to say is that sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, viz., heaven and felicity. But when they are examined by the light of philosophy, they disappear or shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.

1133. The object of this verse is to show that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.

1134. The commentator cites the instance of Drona and others of that class. These men must be regarded as Mahajanas and Sadhus, but how can their conduct be regarded as righteous? What Yudhishthira means to say is that the standards of righteousness or that by which a good man may be known, is difficult of ascertainment.

1135. The example of Viswamitra, Jamadagnya, and Vasishtha are cited by the commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brahmana by the profession of arms. The third lost nothing although he punished Viswamitra's insolence by using even carnal weapons.

1136. What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the Srutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.

1137. In this connection,' i.e., the subject of the true cause to which is to be ascribed the dispensation of happiness or its reverse.

1138. His gross body was within the water. Nevertheless, by Yoga power, he was able to rove over the world in his subtile body and beheld everything he wished to see.

1139. Criya is explained by the commentator as implying the possession of Vedic lore.

1140. This was a new vow that Jajali began to observe, the vow, viz., of travelling over the entire earth, sleeping there where evening overtook him.

1141. A Beniya's shop is a miscellaneous depot. It contains chiefly spices and drugs, but there is no article for domestic use that may not be found in such a shop.

1142. Bhandajivanah is one who lays out capital and lives upon its profits.

1143. Charin is sancharanam for food.

1144. In some of the Bengal texts, verse consists of 3 lines. The 3rd line, however, is omitted in the Bombay edition.

1145. The commentator observes that in the second line the speaker explains what morality with its mysteries is.

1146. Padmaka or Padma-kashta is the rootstock of Nymphoea lotus. A kind of medicinal wood also is indicated by it, which is brought from Malwa and Southern India. To this day, it enters into the composition of many drugs used by Hindu Physicians. Tunga is either the filaments of the lotus, or the tree called Punnaga which is identified with the Calophyllum inophyllum of the Linnean genera. The Bombay reading parichcchinnaih for parachcchinnaih does not seem to be correct.

1147. In the Bengal editions, verse consists of one line. In the Bombay text, it is included with the 10th verse which is made a triplet. The meaning is that weighing creatures I regard all of them as equal. In my scales a Brahmana does not weigh heavier than a Chandala, or an elephant heavier than a dog or cat.

1148. The sense is this: there is variety in this world. It is, however, like the variety of aspects which the sky shows. It is the same Godhead that manifests itself in diverse forms even as it is the same sky that puts forth various aspects in consequence of the appearance and disappearance of clouds.

1149. Devairapihita-dwarah means persons whose doors (senses) have been closed by the deities, i.e., men with senses that are defective or lost.

1150. That state is Brahma, and there is no fear of return from it. Hence, it is called abhayam padam.

1151. The commentator explains that the mention of putra-pautrinam indicates that kulachara or family practices (if not very cruel) are authoritative.

1152. The correct reading seems to be vimuchyate.--The sense is this: there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.

1153. The word iha in verse is the only indication of the speaker's desire to allude to the union of relatives in this world.

1154. K.P. Singha. quietly omits the second half of the second line. The Burdwan translator, as usual, blunders in rendering it. The fact is, krosatah is not an adjective of vrikat, but stands for the roaring Vadava fire. The commentator distinctly mentions drishtante Vadavagnih.

1155. Both the Vernacular translators have misunderstood this verse.

1156. Alpahrillekhah is explained by the commentator as alpam vahyasukham hridilekheva pratishthitam yesham; hence, men who seek ordinary felicity, viz., that which has a termination. The patavah are of course, the truly wise, i.e., those that seek felicity that is unending. Kritsna is Brahma; tadartham abhayadanamitinirnaya yesham, i.e., the truly wise practice it for the sake of Brahma. It is almost impossible to understand verses such as these without the aid of the commentator.

1157. Padashinah has reference to Devah. The sandhi in Devapi is arsha. The deities become stupefied in his _track_, i.e., fail to see or find it out, for such a man is apadah, i.e., transcends the highest regions of felicity, such as even the region of Brahman, because of their non-eternity. Such a man attains to Brahma, which is infinite and eternal.

1158. Bhuta is explained by the commentator as Brahma, and Bhavya, as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Samah, etc., for Brahma, and sacrifices, &c., for heaven.

1159. The commentator cites some conflicting ordinances about the slaughter of kine. The subject of duty, is thus confused, contradictory declarations being noticeable in the Vedas.

1160. Badha here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These verses are a noble protest against the institution of slavery.

1161. Some texts read Prishadhro-gamlavanniva, meaning Prishadhara perpetrated a great sin by killing a cow (mistaking it for a tiger, as the story goes).

1162. The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is Prajapati, because like Prajapati he creates offspring and assists man in the production of food.

1163. Nahusha had killed a cow and a bull for honouring the Rishis. The latter, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The commentator cites the instance of how Indra was cleansed of the sin of Brahmanicide. The Rishis, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.

1164. The commentator explains that the Rishis addressed Nahusha in that style even when they knew that he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.

1165. The fact is, all Sacrifices, in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brahmanas should perform is Yoga.

1166. Sacrifices are always attractive for the fame they bring. Their performance depends upon wealth. The acquisition of wealth leads to the commission of many evil acts.

1167. The sense is that in former days when the true meaning of Sacrifice was understood and all men performed them without being urged by the desire of fruit, the beneficial consequences that flowed were the production of crops without tillage (and without injury to animals that live in holes and burrows). The good wishes the Rishis cherished for all creatures were sufficient to produce herbs and plants and trees. May not this be taken as an indication of the traditional idea of the happiness of Eden before the fall of man?

1168. 'Bereft of wisdom' is explained by the commentator as implying the non-attainment of emancipation.

1169. This verse is exceedingly terse and condensed. In the second line, the words Brahmana vartate loke, literally rendered, mean 'who believes that only Brahma exists in the world.' The commentator takes these words as implying 'who regards every essential of Sacrifice as Brahma.' Although I have followed the commentator, yet I think his interpretation to be rather far-fetched. Why may not the words be taken in a literal sense? He who takes Brahma to be all things and all things to be Brahma, becomes sinless and deserves to be called a Brahmana. The last word of the second tine simply means 'who does not regard his own self as the actor.' The view expressed in the Gita is that we should do all acts believing ourselves to be only agents or instruments of the Supreme deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.

1170. What is said in verse 17 is that when Sacrifices are done from a sense of duty, notwithstanding their incompleteness, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifices are indicated in verse 18. K.P. Singha translates 18 correctly. The Burdwan version is erroneous.

1171. Swayajna is literally 'sacrifice in one's own self'; hence, Yoga, Brahmam vedam is Pranava or Om.

1172. K.P. Singha erroneously translates this verse. The Burdwan version, so far as it goes, is correct. Sarvam Brahma is explained as Pranava, which is akhilam daivatam, for the Srutis declare that Omkarah sarvadaivatyah, Brahmani is Brahmavidi. What is intended to be said in this verse is that when such a man eats and is gratified, the whole universe becomes gratified. In the Vana Parvam, Krishna, by swallowing a particle of pottage gratified the hunger of thousands of Durvasa's pupils.

1173. Such a man regards all things as Brahma, and himself as Brahma.

1174. K.P. Singha blunders in rendering the second half of the first line. Yasah, the commentator explains, is Mahadyasah or Brahma. 'The path of the righteous,' the commentator thinks, is Yoga.

1175. i.e., they perform mental Sacrifices.

1176. 'For the reason,' i.e., because they cannot officiate at the Sacrifices of those that are truly good. In the second line (28 is a triplet), the nominative sadhavah is understood. The meaning is that such men, that is, the truly good, accomplish their own duties not for benefiting their own selves but for the good of others. What is said in the third line is that observing both kinds of behaviour, i.e., that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.

1177. Yajneshu is 'among Sacrifices.' Yani has reference to the different kinds of the Sacrifices, viz., those performed from desire of fruit and consequently productive of Return, and those not performed from desire of fruit and consequently leading to Emancipation. Tena stands for tena Yajnena. What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.

1178. The sense seems to be that they perform mental Sacrifices, and not actual sacrifices after having created by Yoga-power all the necessary articles.

1179. The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.

1180. i.e., I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.

1181. These are, of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.

1182. Verse 35 is a triplet. In the first two lines the speaker says that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, idam, refers to the duties of a true Brahmana or the indications of the Renunciation as laid down in verse 34. Daivatam kritwa, is explained by the commentator as Daivatamiva sevaniyam kritwa, Yajnam is Vishnu or Brahma as the Srutis declare.

1183. The Munis referred to in the first line are those mentioned in verse 31 above. They are the atmayajins or mental sacrificers. Kashtam is gahanam. Asya in the second line refers to the particular Yoga of those Munis. Lest the Yoga propounded by Tuladhara be regarded as altogether new, a circumstance that would detract from their merit, the commentator explains the words natah as preceded by Avekshamana api understood.

1184. Yasmin here is equivalent to Yadi, it being, as the commentator explains, Vibhaktipratirupakam avyayam. Eva is equivalent to Evam, meaning Twaduktaprakarena; atmatirtha means atmaiva tirtham or Yajnabhumistatra. Prapnuyat in the second line stands for prapnuyuh. The use of the singular for the plural is arsha.

1185. What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. Purnahuti should not, I think, be taken as different from clarified butter, etc.

1186. All these verses are exceedingly terse. Anena vidhina is the mode which the speaker himself advocates, viz., the performance of sacrifices without slaughter of animals. Niyojayan is an instance hetau satri. After prakaroti Sraddham is understood. Ishtam here means Yagam. Yajunam (as in verse 35 above) is Brahma.

1187. The soul is itself a tirtha. A tirtha, of course, is a spot containing sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the earth. 'According to his own ability' means 'according to the best of his power.' If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.

1188. Dharmasya vachanat kila is explained by the commentator as Dharmasya ahinsatmakasya samvandhino vachanat. I think the words may also mean, 'obeying the voice of Dharma.'

1189. The two negatives in the second line amount to an affirmative assertion.

1190. Vaivaswati is 'appertaining to Vivaswat or prakasarapachidatma', hence 'Brahma-vishayini. 'Daughter of Surya' means Sattwiki. Faith is vahirvangamanasi, i.e., is 'the outward form of speech and mind,' implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation).'

1191. 'Defects of speech' are the incorrect utterance of mantras. 'Defects of mind' are such as listlessness, haste, etc.

1192. Kadarya is explained by the commentator as 'miserly.' I think it may be taken also in a more extended sense. Then again vardhushi is a usurer and not necessarily a dealer in corn.

1193. The commentator is entirely silent upon this verse. The two Bengali versions have proceeded in two different ways. The four classes of persons indicated in the previous verses are (1) he that is destitute of faith but is (outwardly) pure, (2) he that has faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman, without touching other points, refers particularly to faith. The liberal man's food is sanctified by faith. The food of him that has no faith is lost. For this reason, the liberal man's food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.

1194. The commentator takes the word divam as implying hardakasam. They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.

1195. Gograhe is explained by the commentator as 'a sacrifice in which kine are stain.' Yajnavatasya is an instance of the genitive for the accusative. It means Yajnavatsthan nirdayan Brahmanan. The expression may also mean 'in the cow-pen within the sacrificial enclosure.'

1196. Avyaktaih is explained by the commentator as Yajnadi-dwaraiva khyatimichchhadbhih.

1197. Kamakara may also mean recklessness, Vahirvedyam is 'on the outer Vedi or altar.' The actual slaughter takes place on this vedi. The Burdwan translator misunderstands the word.

1198. Upasya, is explained by the commentator as 'living near an inhabited place.' Vedakritah Srutih are the fruits indicated in the Vedas of the acts laid, down in them. Acharah has reference to the duties of the domestic mode of life. Acharah should be made anacharah, i.e., should not be followed. The Sannyasa mode of life is thus recommended.

1199. The meaning is this: ordinary men abstain from tainted meat, regarding all meat as tainted which is obtained from animals that are not killed in sacrifices and in course of religious acts. The speaker, however, holds that this practise is not worthy of applause, for all meat is tainted, including that of animals slain in sacrifices. K.P. Singha gives the sense correctly though his rendering is not literal. The Burdwan translator, misunderstanding text and commentary, jumbles them together and gives an incorrect rendering.

1200. Hence there is no need for sacrifices with slaughter of animals, and alcohol, etc.

1201. The sense is this: dangers are always seeking to destroy the body. The body is always seeking to destroy those destroyers. This perpetual war or struggle implies the desire to injure. How then, asks Yudhishthira, is it possible for any man to lead a perfectly harmless life, harm being implied in the very fact of continued existence?

1202. The sense, of course, is that one should acquire religious merit without wasting one's body; one should not, that is, cause one's body to be destroyed for the sake of earning merit.

1203. On the occasion of the Jata-karma the sire says 'be thou as hard as adamant,' 'be thou an axe (unto all my foes).' The upakarma or subsidiary rite is performed on the occasion of the samavartana or return from the preceptor's abode. It is called subsidiary because it does not occur among the rites laid down in the Griha Sutras. The words uttered on that occasion are, 'Thou art my own self, O Son.'

1204. Bhogya implies such articles as dress,--etc. Bhojya implies food, etc. Pravachana is instruction in the scriptures. Garbhadhana is the ceremonial in connection with the attainment of puberty by the wife. Simantonnayana is performed by the husband in the fourth, sixth or eighth month of gestation, the principal rite being the putting of the minimum mark on the head of the wife. The mark is put on the line of partition of her locks.

1205. In India in every house two sticks were kept for producing fire by rubbing. These were replaced by the flint-stone and a piece of steel. Of course, Bryant and May's matches have now replaced those primitive arrangements almost everywhere, and in the hands of children have become a source of great danger to both life and property.

1206. Prana is the organ of generation. Samslesha is union. The desires cherished are indicated in the Griha Sutras. 'Let our child be fair of complexion.' 'Let him be long-lived! Though both parents cherish such wishes, yet their fruition depends more on the mother than the father. This is a scientific truth.

1207. The sense seems to be this. The mother only has correct knowledge of who the father is. The commands of the father, therefore, may be set aside on the ground of the suspicion that attaches to his very status as father. Then, again, if the father be adulterous, he should not be regarded on account of his sinfulness. Chirakarin asks, 'How shall I know that Gautama is my father? How again shall I know that he is not sinful?'

1208. The object of this verse is to indicate that when Gautama had ceased to protect his wife he had ceased to be her husband. His command, therefore, to slay her could not be obeyed.

1209. The commentator argue that 'man being the tempted, takes the guilt upon himself woman, being the tempted, escapes the guilt.'

1210. The sense is this: the sire is all the deities together, for by reverencing the sire, all the deities are pleased. The mother, however, is all mortal and immortal creatures together, for by gratifying her one is sure to obtain success both here and hereafter.

1211. Dharmasya is explained by the commentator as Yogadharma-sambandhi. Probably, Gautama blames his own carelessness in not having provided, by Yoga-puissance, against the commission of the offence. The commentator observes that the Rishi's exculpation of Indra himself is due to his own purity of nature and the entire absence of a desire to wrong other people. In reality, however, there can be no doubt that it was Indra who was to blame.

1212. i.e., prince Satyavat said that the persons brought out for execution should not be executed. The power of kings did not extend over the lives of their subjects. In other words the prince argued against the propriety of inflicting capital punishment upon even grave offenders.

1213. Verse 10 is a triplet.

1214. The Burdwan translator gives a very incorrect version of this verse. He misunderstands both text and commentary completely. K.P. Singha is correct.

1215. The commentator explains that the object of this line is to show that the very Sannyasin, when he offends, deserves to be chastised. K.P. Singha misunderstands the line completely. The Burdwan version is correct.

1216. Both the vernacular versions of this verse are incorrect. The first half of the first line should be taken independently. The commentator explains that after gariyamsam the words api sasyu should be supplied. Aparadhe tu punah punah, etc., is said of offenders in general, and not eminent offenders only.

1217. i.e., punishments were not necessary in former times, or very light ones were sufficient. The Burdwan version of this verse is thoroughly ridiculous.

1218. Hence extermination is the punishment that has become desirable.

1219. Hence, by slaying them no injury is done to any one in this or the other world.

1220. Padma means, the ornaments of corpses. Grave-stealers that were in every country. Pisachat is Pisachopahatat. Evidently, idiots and mad men were the persons who were regarded to have been possessed by evil spirits. Daiyatam is an accusative which, like, Samayam is governed by the transitive verb Kurvita. Yah kaschit means yah kaschit mudyhah, na tu prajnah. The Burdwan version of this verse shows that the person entrusted with this portion of the Canti was altogether incompetent for the task. K.P. Singha gives the meaning correctly.

1221. The commentator supposes that after sadhun the word kartum is understood. The line may also be taken as meaning,--'If thou dost not succeed in rescuing the honest without slaying (the wicked).' Bhuta bhavya is sacrifice. The prince speaks of exterminating the rogues by slaying them as animals in a sacrifice because of the declaration in the Srutis that those killed in sacrifices ascend to heaven, purged of all their sins. Such acts, therefore, seem to be merciful to the prince, compared to death by hanging or on the block.

1222. The world thus improves in conduct and morality through the king only behaving in a proper way. Cruel punishments are scarcely needed to reform the world.

1223. The period of human life decreases proportionately in every succeeding age, as also the strength of human beings. In awarding punishments, the king should be guided by these considerations.

1224. The word satya is used here for Emancipation. Mahaddahrmaphalam is true knowledge, so called because, of its superiority to heaven, etc. The way pointed out by Manu is, of course, the religion of harmlessness. In verse 35, there is an address to prince Satyavat. It seems, as I have pointed out, that verses 32 to 35 represent the words of the grandsire to whom the prince refers in verse 31.

1225. The redundant syllable is arsha.

1226. Both acts and knowledge have been pointed out in the Vedas. The Vedas, therefore, being authority for both, one or the other cannot be censured or applauded.

1227. Arsha means here Vedic injunctions declared through the mouths of inspired Rishis and compiled by Rishis. Viditatmanah is the Supreme Being himself. The object of the speaker is to show that no part of the Vedas can be censured, for every word in them is equally authoritative, all being God's own.

1228. Deva-yanah is explained by the commentator as Devam atmanam janti ebhiriti, i.e., those by which the Soul is reached. The relative strength or weakness of the four modes of life hath been thus indicated. The Sannyasin attains to Moksha or Emancipation; the forest recluse to the region of Brahman; the house-holder attains to heaven (region of the deities presided over by Indra) and the Brahmacharin attains to the region of the Rishis.

1229. The commentator explains that having commenced with the assertion that men should sacrifice from desire of heaven, the speaker fears that the hearer may deny the very existence of heaven. Hence, he takes a surer ground for justifying slaughter, viz., the ground that is connected with the consideration of food. Living creatures must eat in order to live. The very support of life requires the slaughter of life. Slaughter, therefore, is justified by the highest necessity.

1230. i.e., there are the essential requisites of sacrifice.

1231. The seven domestic animals are cow, goat, man, horse, sheep, mule, and ass. The seven wild ones are lion, tiger, boar, buffalo, elephant, bear, and monkey.

1232. 'Vichinwita is Vivechayet with alamvartham understood: atmanah is equivalent to jivat.

1233. All the products of the cow that are named here are not required in all sacrifices. Some are required in some, others in others. Those then that _are_ required, when coupled with Ritwijas and Dakshina, complete the respective sacrifices or uphold or sustain them.

1234. Samhritya means Ekikritya and not 'destroying' as the Burdwan translator wrongly takes it.

1235. The Burdwan translator, notwithstanding the clear language of both the text and commentary, wrongly connects the first line of verse 31 with the last line of 30, and makes nonsense of both verses.

1236. By taking the two lines of 32 with the last line of 30, the Burdwan translator makes nonsense of the passage.

1237. 'Brahmanas' here means that part of the Vedas which contains the ritual.

1238. Each constitutes the refuge of the other.

1239. There are many such expletives, such as hayi, havu, etc.

1240. For, as the commentator explains, one who has acquired an empire does not seek the dole of charity. In view of the high end that

Renunciation is certain to bring, what need has a person of the domestic mode of life which leads to rewards that are insignificant compared to the other.

1241. Varhi is grass or straw. Oshadhi here implies paddy and other grain. Vahiranya adrija implies 'other kinds of Oshadhi born on mountains,' i.e., the Soma and other useful hill plants and shrubs. Teshamapi mulam garhastyam should be supplied after the first line. Domesticity is the root of these, because these are cultivated or collected by persons leading the domestic mode of life. The argument in the second line is this: Oschadhibhyah pranah, pranat vahihna kinchit drisyate, atah viswasyapi mulam garhastyam.

1242. Literally rendered, the words are,--'Without doubt, Vedic mantras enter into persons of the regenerate classes in respect of acts whose effects are seen and acts whose effects instead of being seen depend upon the evidence of the scriptures.' Practically, what is said here is that all the acts of a Brahmana are performed with the aid of Vedic mantras.

1243. Mantras are necessary in cremating a Brahmana's dead body. Mantras are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there be rebirth). These mantras are, of course, uttered in Sraddhas. After the dead spirit has been provided, with the aid of mantras, with a body, food and drink are offered to him with the aid of mantras. Kine and animals are given away by the representatives of the dead for enabling the dead ancestor to cross the Vaitarani (the river that flows between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the Rishis: by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the Pitris. The argument then is this: when the Vedas, which are the words of Supreme Godhead, have laid down these mantras for the attainment of such objects in the next world, how can Emancipation, which involves an incorporeal existence transcending the very Karana (form) be possible? The very declarations of the Vedas in favour of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of knower and known.

1244. The mention of 'Devan' as the commentator points out--Rishis and also Pitris. The amrita here that these covet is, of course, the Sacrificial libation. 'Brahma-sanjnitah' implies 'conversant with Brahma,' for the Srutis say that 'Brahmavid Brahmaiva bhavati.'

1245. The terseness of the original has not been removed in the translation. Enam is the universal Soul dwelling within this physical frame. It refers to the person who constitutes himself to be the soul of all creatures or one who is conversant with Brahma or has become Brahma itself. That soul is said to have a fourfold nature, viz., it is virat (all-embracing), sutra (fine as the finest thread and pervading everything), antaryamin (possessed of omniscience), and suddha (stainless). Its four mouths, by which are meant the four sources of enjoyment or pleasure, are the body, the senses, the mind, and the understanding. What the speaker wishes to point out by this is the Bhotkritwa (power of enjoyment) of the Soul. The Kartritwa (power of action) is then pointed out by the mention of the doors which are the two arms, the organ of speech, the stomach and the organ of the pleasure (generation). These last operate as doors for shutting or confining the soul within its chamber. They are the screens or avaranas that conceal its real nature. The very gods feel their force, being unable to transcend them or their demands. He who would transcend them and shine in his own stainless nature should seek to control or restrain them. Practically, it is Yoga that is recommended for enabling one to attain to the position of the universal Soul.

1246. 'One who has cast off his upper garment' is one who clothes himself very scantily only for the sake of decency and not for splendour.

1247. Dwandwarama very likely means here the joys of wedded couples and not 'the pleasures derived from pairs of opposites'. The sense seems to be this that man is a Brahmana who, without marrying succeeds in enjoying singly all the felicity that attaches to married life.

1248. In reality all things are, of course, Brahma. Their external aspects are only transformations. The end of all creatures is death and rebirth till absorption takes place into Brahma by means of Yoga.

1249. The original is very terse. I have expanded it, following the commentator. Dana-yajna kriya phalam is chitta suddhi of purity or heart; antarena is equivalent to vina; anujananti governs Brahmanyam understood. Anyat phalam in the second line implies heaven and its joys (which satisfy ordinary men). The practice anu before jananti is taken to imply gurum anu, i.e., following the instructions of preceptors.'

1250. These three verses run together and are extremely abstruse. There can be no doubt that the commentator is right. The construction is this: Yam sadacharam asritya samsritanam swakarmabhih (sahitam) tapah ghoratwam agatam, tam (sadacharam) puranam puranam saswatam dhruvam dharmeshu cha sutritamkitichit charitum asaknuvantah phalavanti vyushtimanti dhruvam cha karmani (mudah) vigunani, etc., pasyanti. The second line of 36 stands by itself as an explanatory sentence referring to some of the characteristics of the sadachara that is spoken of. Samsritanam, refers to men observing the different modes of life; ghoratwam agatam is samsarandhakaranasakam bhavati. What is meant by this is that the penances of such men, along with the duties they are called upon to observe by the particular mode of life they follow, become a terrible weapon, in consequence of their sadacharah, for destroying the evils of worldliness. The sadacharah spoken of here is nishkamadharmah. The latter is no new-fangled theory of men of learning but is puranam saswatam, and dhruvam. The phalavanti vyushtimanti, and dhruva karmani which fools regard to be vigyunani and anaikatitikani are, of course, those acts which are included within the word 'Yoga.' In brief, the speaker, in these three verses, wishes to inculcate that wise men, whatever their mode of life, observe its duties. But by virtue of the nishkama dharma they follow, they convert those duties and their penances into efficient means for dispelling the darkness of ignorance. Fools, on the other hand, unable to practise that nishkama dharma, look upon it and Yoga itself as fruitless and valueless although the rewards these confer are visible.

1251. The sciences that have disputation only for their foremost object, are, according to the commentator, the sciences of the Lokayatikas, the Saughatas (or Buddhists), the Kapalikas, etc. The other sciences based on Logic that are included within the word Agama are the two Mimamsas, Sankhya, and Patanjala.

1252. Aikatmyam is explained by the commentator as Eka eva dwaita darsana hina atma yatra bhavati. Practically, it is that state of the mind in which one perceives one's identity with everything in the universe. This is that true knowledge which brings about Emancipation or is Emancipation itself.

1253. They are called 'robbers of the scriptures' because they always seek to rob the scriptures of their true meaning. They are 'depredators of Brahma' because they deny the very existence of Godhead. Nirarambhah is Camadyarambha-sunyah.

1254. The particle anu means 'following the instructions of preceptors.' Samyame refers to Dharana, Dhyana and Samadhi. Some texts read Siddhante for samyame.

1255. What is intended to be said here is that only a life of Renunciation, so hard to follow, can lead to Emancipation. The Burdwan translator makes nonsense of the second line of 64 by connecting it with the first line of 65, K.P. Singha omits it entirely.

1256. The Vedas are Savda-Brahma or Brahma as represented by sound.

1257. I have expanded this verse, following the lead of the commentator. Some idea may be given of the extreme terseness of such verses by offering a literal rendering: 'That lump of matter which is made a (human) body by what is contained in the Veda, is (afterwards) made (a body by the same means).' One approaches one's wife after performing the rite of Garbhadhana. In this rite, different deities are invoked to develop different organs and parts of the body of the child to be begotten. Thus begotten, the body of the child is, subsequent to birth, cleansed or purified. All this requires the aid of the Vedic mantras. What Kapila wishes to teach is that commencing with acts, knowledge should finally be acquired.

1258. Yoga is the only way to true knowledge, hence Jnana-nishthah is Yoga-nishthah.

1259. These and men like these are pointed out as persons deserving of gifts.

1260. i.e., in Brahma as possessed of attributes and as freed from attributes.

1261. Matra is explained as miyante vishya anya i.e., the understanding. What is meant by guile in the practice of righteousness may be exemplified as follows. Individual grains of barley may be given away instead of cloths by one unable to obtain clothes for gift. But one giving away barley grains when perfectly able to give away clothes would be guilty of guile.

1262. The scriptures frequently lay down ordinances in the alternative. The absolute or substantive provisions are for the able. Those in the alternative are for them that are unable.

1263. What is meant by the sacrifices, etc., of such men being identical with infinite Brahma is that these men were identical with Brahma and whatever they did was Brahma. They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.

1264. What is said here in effect is that at first there was only one course of duties, called sadachara or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.

1265. Both K.P. Singha and the Burdwan translator have completely misunderstood verse 23 and the first line of 24, which, as the commentator explains, should be construed together. The construction is Tam (sadacharam) santah grihebhyah nishkramya eva (sannyasam kritwaiva) vidhivatprapya paramam gatim gachcchanti. Anye santo vanamasritah tam vidhivat prapya, etc. Similarly, Grihameva bhisamsritya anye santah, etc.' Jato-anye, etc. Thus, all the four modes, commencing with the last, are spoken of.

1266. It is impossible for any one to read the Burdwan version of such verses without pitying the Pandit responsible for its accuracy. Without understanding the commentary in the least, the words of the great commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the Collocation utterly unintelligible. K.P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the verse presents almost no difficulty. The last line of 29 and the first line of 30 make one sentence. Chaturthopanishaddharmah is explained by the commentator as implying paramatma-vishayini vidya, tadartham dharmah. There are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, Turiya, which is reached by Samadhi (abstraction of Yoga-meditation), and in which Brahma becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the Chaturthopanishat or, the Knowledge of Paramatman, are sadharanah or common to all the four orders of men and modes of life. Those duties, of course, are sama, dama, uparama, titiksha, sraddha, samadhi. What is said in the last line of 30 is that Brahmanas of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that Turiya or consciousness of Brahma.

1267. Apavargamiti is explained by the commentator as apavargaprada vidya or Brahmasakshatkararupa vrittiryasmin iti. Nityin is avasyakah. Yatidharmah is a life of Renunciation. What is meant by sanatanah is sampradayagatah.

1268. Sadharana is opposed to kevala. Yathavalam implies yathavaira-gyam, Gachcchatam Gachcchatam means purushamatrasyavanigvya-dhadeh. The Burdwan translator misses the sense altogether and K.P. Singha quietly passes over the entire second line of this triplet. Durvala means he who is wanting in vairagya.

1269. The commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.

1270. The Burdwan translator gives a very erroneous version of this verse.

1271. For by Knowledge Emancipation is obtained.

1272. Vatarechaka is bhastra or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.

1273. Nasti is explained by the commentator as the past and the future. Nishtha is swarupam. Literally, what is said is that everything is the Vedas, or the Vedas are everything, This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.

1274. The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.

1275. I have endeavoured to give a literal version of verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is Tyaga implying Renunciation. The commentator correctly explains that this is that complete Renunciation which takes place in Samadhi or the perfect abstraction of Yoga. Samaptam is samyak aptam (bhavati). This samyak is Brahma. Similarly, santosha is not ordinary contentment but Brahmananda or the Supreme felicity of one who has attained to Brahma. The meaning, then, is this: in the complete abstraction of Yoga (i.e., Samadhi) is Brahma. This all the Vedas teach. In Emancipation again is the Supreme felicity of Brahma. Apavargah is not annihilation but Emancipation, which is existence in Brahma without the dual consciousness of knower and known.

1276. I have followed the commentator in his exposition of almost all the adjectives in the text.

1277. The grammatical construction of this verse is very difficult to catch. There can be no doubt that the commentator is right. Tehjah, kshama, santih,--these are anamayam subham, i.e., nirdukhasya sukhasyapraptau hetuh. Tatha, separates these from what follows. Abidham Vyoma Santanam, and dhruvam are governed by gamyate, Etaih sarvaih refers to Tejah and the two others. Abidham is explained as akittrimam; vyoma as jagatkaranam. The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in not taking anamayam subham as one and the same. K.P. Singha errs in connecting anamayam with what follows tatha.

1278. Nishkriti is literally escape. There is escape for those referred to; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.

1279. Asubheshu is explained as asubheshu karmashu upasthiteshu.

1280. The Brahman evidently refers to the indifference of Kundadhara towards him. He had thought that Kundadhara would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhara does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brahmana's indifference to the fine fabrics of cloth lying around him.

1281. Persons who have won ascetic success utter a wish and it is immediately fulfilled. 'I give thee this,' and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.

1282. The Burdwan translator makes nonsense of this verse. He forgets his grammar so completely as to take etaih as qualifying lokah.

1283. The verse is not difficult; the commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. Ekarthanam is explained as Ekam chitiasuddhih Iswarapritirva tadarthanam madhya. The question asked is dharmartham yo yajnah samahitah (viniyuktah) tadeva vruhi and not that Yajna which sukhartham (bhavati).

1284. One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the unchha mode of life. The Burdwan translator commits the ridiculous error of taking unchhavrittih as the _name_ of the Brahmana. The commentator supposes that Yajna here implies Vishnu, as expounded in the Srutis.

1285. Syamaka is a variety of paddy called Panicum frumentaceum. 'Suryaparni' is otherwise called 'Mashaparni' (Ayurvedhartha chandrika). It is identified with Tiramus labialis, syn.--Glycine deblis. 'Suvarchala' is a name applied to various plants. Here, very probably, 'Brahmisaka,' or Herpestes Monnjera (syn.--Gratiola Monniera, Linn) is intended.

1286. i.e., he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore, substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.

1287. Following the Bombay text I read the last line of 8 as Sukrasya punarajatih Parnadonamadharmavit, or Sukrasya punarjnabhih, etc.; ajatih is a 'descendant.' If ajnabhih be taken as the reading it would mean 'at the repeated commands of Sukra.' The Bengal reading apadhyanat adharmavit seems to be vicious. Both the vernacular versions are incorrect; K.P. Singha supplying something of his own will for making sense of what, he writes, and the Burdwan translator writing nonsense as usual.

1288. K.P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.

1289. Both the vernacular versions of this verse were incorrect. The commentator explains that the grammar is rasatalam didrikshuh sa Yajna-pavakam pravishtah. Yajne duscharitam kinnu, samipavarti mudo janah i.e., fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.

1290. Vaddhanjalim is an adverb, qualifying ayachata. The Burdwan translator wrongly takes it as an adjective of Satyam.

1291. In verse 8, it is said that it was a descendant of Sukra, viz., the virtuous Parnada, who had become a deer and lived in those woods as the Brahmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled supposing that Dharma first became the Rishi Parnada and then, as Parnada, was metamorphosed into a deer. Tasya nishkritim adhatta is explained by the commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a deer, provided at this juncture for his liberation from that metamorphosis. I think tasya has reference to the misled Brahmana.

1292. Yajnia is explained as yajnaya hita.

1293. Samadhanam is the absorption of meditation, or that state of mind in which one has no longer any affection for the world, Bharyayh is genitive, but the Burdwan translator takes it for the instrumental singular.

1294. Yo dhamah is the reading I take, and not no dharmah.

1295. The commentator explains the grammar as panchanam (madhya ekam) artham prapya, etc.

1296. This is the mastery or puissance that is brought by Yoga, so that the person succeeds, flats of the will, in creating whatever he desires.

1297. The Burdwan translator gives a ridiculous version of this verse. He cites the commentator's words without understanding them aright.

1298. What he does is to abandon sakamah dharmah for betaking himself to nishaamah dharmah or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.

1299. By dharma here is meant nishkama dharma, for the fruits of sakama dharma are not eternal, heaven like all things else having an end.

1300. What is said in this verse is this: when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is Pravritti or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of Nivritti is all in all.

1301. i.e., by abandoning all kinds of idleness, as explained by the commentator.

1302. i.e., by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.

1303. Nidra here is explained as ananusandhana or the absence of inquisitiveness or curiosity. By pratibha is meant inquiry after improper things or things that are of no interest.

1304. The truth is that the world is unreal and has no end.

1305. Hunger is to be subdued by Yoga, i.e., by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, i.e., desire, wrath, covetousness, error, pride, and envy.

1306. What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as Brahma.

1307. 'Pure acts' are, of course, those that are included in 'Nishkama dharmah,' and 'tranquillity of soul' is the cleansing of the soul by driving away all passions and desires.

1308. Such restraint of speech, etc., or niyamah is yogah. Kamaoanyatha is kama-vaiparityena. The sense, the commentator adds, is that one should not desire 'yoga-siddhi,' for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K.P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.

1309. Yebhyah means 'the materials from which. (Srijati) has Paramatma for its nominative (understood). Kale is the time of creation as selected by the Supreme Soul in his own wisdom. Bhavaprachoditah is 'induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity.'

1310. Kala here is, perhaps, the embodiment of the abstract idea of life of living creatures. Impelled by the Understanding, Kala or life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.

1311. The construction of the second line is this: etan shad abhinivrittan (sarveshu karyeshu anugatam) vettha; then ete yasya rasayah (karyani, tat asat). The sense of the last clause is that all this is the effect of those primal essences. All this, therefore, is of those essences. The latter are included in the word asat, or unreal, as distinguished from sat or real of substantial. The soul is sat, everything else is asat.

1312. In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable). The causes of creation are, therefore, the five primal essences, Jiva (or chit), the potencies of past acts, and Ignorance.

1313. Jnanani is Jnana-karanani, i.e., perceptions for causes of perception.

1314. The second line of 13 is very condensed. The meaning is this: the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The commentator explains this clearly Drashtri-darsanadrisya nam trayanamapi gunatamatyam upapannam. This is indicated with a little variation in the next verse. K.P. Singha skips over the line. The Burdwan translator gives an incorrect version.

1315. Manas is mind, Buddhi is Understanding, and Kshetrajna is the Soul. What, however, is Chitta is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the Chitta is placed above the Understanding.

1316. The Bengal reading yathagantam is preferable to the Bombay reading yatha mama.

1317. The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this: tayorbhavayogamanam (sushuptau) pratyaksham (drishtam); (tadeva) nityam, ipsitam (cha). What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, i.e., both (or, rather, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti Or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together, their differences disappearing totally.

1318. This is a triplet.

1319. Brahmabhava is explained as follows: when one succeeds in understanding Brahma, one is said to attain to Brahma, as the Srutis declare. The commentator explains that Pasyanti is used with reference to those that are learned in the scriptures. They behold the attainment of the highest end by Jiva _not_ with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word pasyanti.

1320. The commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joy of the region of the Creator.

1321. The commentator explains that one should not cherish 'the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means) the reason being that desire, when cherished, is sure to increase and get the better of one's heart.

1322. The commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. Sarvam includes virtue and vice. Of course, the practice of nishkama dharma is recommended.

1323. All Brahmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. This being a daily occupation and they going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.

1324. The Bengal reading sputam vyaghro mrigamiva, etc. is preferable to the Bombay reading sputam vyaghram mahaughova. If the Bombay reading be accepted, the meaning would be 'Him Death snatches away as a mighty wave sweeps away a sleeping tiger.' The idea of a sleeping tiger being swept away by a surging wave is very unfamiliar.

1325. Devas here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.

1326. Jivitarthapanayenaih is connected with hinsati. To take it (as the Burdwan translator does) as an adjective qualifying 'pranibhih' would be incorrect.

1327. The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Japa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, etc.

1328. To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.

1329. The Bombay reading danda-vidhanam is a blunder for the Bengal reading danda nidhanam. To interpret vidhanam as equivalent to abandonment or giving up, by taking the prefix vi, in the sense of vigata would be an act of violence to the word.

1330. The guha or cave referred to is the body.

1331. By Prakriti, as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water, etc.

1332. Samupodeshu is explained as upasthiteshu api, i.e., even when such objects are present and ready for enjoyment.

1333. Maitrayangatah, as explained by the commentator, is Suryavat-pratyaha-vibhinna-margah, i.e., roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K.P. Singha translates the word wrongly.

1334. In the first line, the Bengal reading madhya na chacharet is better than madhya cha nacharet. Pradakshinam is ankulam, and savyam is pratikulam. The grammar of the second line is not difficult. Besides, the commentator explains it clearly. The Burdwan translator, leaving out the words bhaikshacharyam and taking anapannah as equivalent to vipadapannah, gives a thoroughly ridiculous version. K.P. Singha, also, is not correct. The commentator explains that charyam means anekagrihatanam; anapannam is akurvan. The second foot is unconnected with the first.

1335. Muni, here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. Patrasamchara, I think, is the act of setting the dishes for those who are to dine off them. The commentator explains that it means 'the motion of those who are to distribute the food.' Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for 'setting of dishes.' The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.

1336. Matra is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapani Datta in his commentary on Charaka, triptimatram. When matra is to be disregarded, clothes, etc., need not be mentioned. Vihanyeta is equivalent to hinsito na syat.

1337. The second line is passed over by K.P. Singha. What is meant by it is that when such a man is respectfully presented with anything, he should hold it in reprobation. Vide the Sanatsujatiya Sections in Udyoga Parva, particularly the verses beginning with Yatra akathayamanasya, etc.

1338. The second line is skipped over by K.P. Singha. The Burdwan translator gives a wrong version. The commentator explains that anyam refers to paisachim, and anyatra to atmani. In the Sanatsujatiya Sections also, a Brahmana's practices are directed to be concealed. 'To enter his own Self' is to turn self on Self, i.e., to withdraw oneself from everything for understanding and contemplating the Soul.

1339. By totally abstaining from acts he should avoid both merit and demerit.

1340. This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The commentator explains that abhayastam is continuous; bhautikam is tattwajatam, atmanodehendriyadi. Hence, bhutanam means anyesham bhutanam.

1341. To think beforehand of the food one is to take is to convert oneself into gourmand. The Sannyasin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof should take what he gets without exertion.

1342. Sanjnakam from the root jna meaning marana or killing.

1343. The two negatives in the first line are equivalent to an affirmative. Prasangatah is explained by the commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, i.e., in consequence of this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare Gita, Vahunam janmanamante jnanavan mam prapadyate, etc.

1344. The object of this verse, as explained by the commentator, is to exhort Yudhishthira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to Jiva as accidents.

1345. The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable Chit, display stains of every kind. This is how the commentator puts the simile, supplying the points that have been omitted in the text.

1346. These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable. Their consequences also are terminable. Acts, therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K.P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.

1347. Intermediate i.e., as animals and birds and reptiles and worms, etc.

1348. i.e., if righteous, one attains to happiness; if otherwise, to the reverse.

1349. Verse 21 and the first line of 22 are grammatically connected.

1350. Me in the second line is equivalent to Maya. Tatah is tatra yuddhakale. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one's sins. Besides the well-known derivation of the word Narayana, the commentator here offers another, viz., the ayanam or layasthanam of Nara or Jivasangha.

1351. Vaikuntha has various etymologies. The commentator inclines to explain it as 'one who brings together all creatures.' Purusha is full; as applied to Narayana, it, of course, means one who has no defect but who is the sole representative of fullness. Sukla or Suddha or pure. Vishnu is all-pervading. Sanatan is kutastha or uniform or immutable. Munjakesa, is possessed of yellow hair, or hair of the hue of Munja grass. Harismasru is having a tawny beard.

1352. Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austerest penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to ask thee about the fruits of acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.

1353. Vaya acts are, of course, sacrifices and other religious acts; by abhyantara acts are meant santi, danti, uparati, titiksha, and samadhi, i.e., the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this verse is that sacrifices are not entirely useless. These may lead to chitta-suddhi or the cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.

1354. The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.

1355. 'Efforts born of practice' refer to both external and internal Sadhana.

1356. Karmaviseshan is explained by the commentator as equivalent to ragaviraga-hetun.

1357. Sampravartante and tishthanti are thus explained by the commentator.

1358. In the previous verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object to be known. Sreeman is explained as asriyate iti srih, i.e., upadhih, tadvan. Hari is Sambharata. Narayana is saravasrayah. Prabhu is sarvaniyanta. Deva is dyotate-iti i.e., Chinmatrah. These etymologies must be grasped for understanding this verse.

1359. The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with ignorance. The eleven modifications that constitute. His essence are the eleven senses of knowledge and action with the mind. Equipped with these eleven. He drinketh the universe, i.e., enjoys it. The rays are these senses themselves. Equipped with the senses. He enjoys the universe with the senses.

1360. 'His mind is _in_ the Moon.' i.e., His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for 'Ganges,' means the water so named.

1361. The sandhi between sa and acramanam is arsha.

1362. Dharma has various meanings all of which, however, are closely created with one another. As duty, or the assemblage of all acts which we should do, it is both Righteousness and Religion.

1363. The Sacrificial grahas or patras (vessels) are called after the names of the deities Indra, Vayu, Soma, etc. The sixteen Ritwijes are Brahman, Hotri, Adhyaryu, Udgatri, etc.

1364. Verse 21 to 23 show the unity of the Divine Being. The variety perceived is only apparent, not real.

1365. Verse 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the same.

1366. This is elaborated in the Vishnu Purana, Part I, Sec. V. There are three primary creations, viz., Mahat, the five primal essences in their subtile forms and the senses. From the Six colours again six other creations have sprung. To the Dark colour is due all immobile creatures; to the Tawny all the intermediate order of creatures (viz., the lower animals and birds, etc.); to the Blue are due human beings, to the Red the Prajapatyas; to the Yellow the deities; and to the White are due the Kumara, i.e., Sanatkumara and others.

1367. Emancipation is so difficult.

1368. The construction of the first line is this: subham darsanam (auspicious scriptures) gatwa (prapya) Devah yam gatim (identical with) darsanam (atmanubhavatmikam) aha, Gati is naturally dependent on Varna, and Varna upon 'Time or acts.'

1369. There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankara and Chitta, which are sometimes called the four Karanas. In consequence of these fourteen, fourteen different kinds or merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly, What the speaker wishes to inculcate is that these fourteen should always be towards the attribute of Sattwa or Goodness.

1370. This life, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell His existence as an immobile object is hell itself.

1371. Prajavisargah is the period for which one Creation lasts, being equal to what is called a Kalpa.

1372. The Dark and the Tawny hues of their corresponding states of existence, viz., the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. Anisa is helpless or cheerless.

1373. Cha at the end of the second line is equivalent to va. Unless cha be taken as equivalent to va the verse would yield no meaning. After Tawny comes Blue, i.e., after attainment of existence as an Intermediate creature Jiva attains to humanity. This occurs when Sattwa does not predominate. Hence anyatha should be supplied after upaiti.

1374. Vyatite is a finite verb in indicative mood, as pointed out by the commentator. It comes from root i with suffix vi. After sate supply jate sati. The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K. P. Singha gives the right meaning.

1375. When Jiva becomes a Deva, he has still the ten senses, the five Pranas, and the four internal possessions of mind, understanding, Chitta, and Ahankara, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is _not_ freed from acts, but is in niraya or hell,--acts being, under all circumstances, equivalent to hell.

1376. Vyuha implies the varied forms of one and the same thing Daivani in Sattwa-pradhanani. The five senses, with the mind, the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes emancipated, he acts through these seven in a variety of ways, Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, viz., Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight Puris (by which, perhaps, is meant the puri of Indra, that of Varuna, etc., or, Kasi, Mathura, Maya, etc., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.

1377. This is an exceedingly abstruse verse. The Burdwan version, in which unconnected bits of the commentary have been jumbled together, is utter nonsense. K.P. Singha skips over nearly the whole verse. The Eight puris referred to in the previous verse are here stated to be identical with the Sixty well-known incidents of even Sukla or White existence. This tale of Sixty is arrived at in this way: 1st, the state of wakefulness; 2nd, the gross body made up of the five primal essences; 3rd, the five attributes of sound, scent, form, taste, and touch; these come up to seven. Then come the ten senses of action and knowledge; the five breaths; mind, understanding, consciousness, and chitta: these form 19. Then come Avidya, Kama, and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, i.e., with Beings that are Sukla or White, these 60 are simply mano-viruddhani or manomatrani eva. Unlike other Beings in lower spheres of existence, they that are effulgent or Sukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the para gati of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.

1378. What the speaker wishes to lay down here is that even he that is Jivanmukta or has achieved his Emancipation though living like other, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is anistha or inauspiciousness. That Yogin who is Jivan-mukta but who is not able to cast off the felicities of Yoga-puissance, resides in one and the same body for a full century of Kalpas, in a superior form of life, and after the expiry, of that century of Kalpas, he passes through four other regions named Mahar, Jana, Tapas, and Satya. Now, _this_ is the end of such a Yogin, who, of course, belongs to the sixth colour which is White, and who is freed from attachments and who is unsuccessful though successful, i.e., who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or Brahma-sakshatkara. By anisah in this verse is meant that Yogin who is incapable of casting off the felicities brought about by Yoga-puissance. K.P. Singha gives the substance of the verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, viz., Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved Brahma-sakshatkara, without understanding that all three refer to one and the same person.

1379. Anisah here means one who, after having attained to eminence by Yoga, falls off from Yoga. Tatra means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his senses, i.e., the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.

1380. Saptakritwah is seven times. Paraiti is 'courseth through.' Lokah refers to the seven regions called respectively, Bhur, Bhuvar, Sivah, Mahar, Jana, Tapas, and Satya (or Brahmaloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence failing down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higher. In this verse Sambarevikshepa has been used to signify Samadhi and awakening from Samadhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve Brahma-sakshatkara.

1381. The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to viz., Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. Samharam is equivalent to Samhritya, having been formed by the suffix namul. Upaplavoni are sources of grief or misfortune. The first Devasya refers to Mahadeva. The Saivas call that region Kailasa. The Vaishnavas call it Vaikuntha. The Hiranya-garbhas call it Brahman's or Brahmaloka. Sesha is Ananta, a particular form of Narayana. They who call it the region of Nara are, of course, the Sankhyas, for these regard Emancipation as the goal of Jiva or every creature. The Devasya vishnoh (in the third line) is Dyotamanasya Brahmanah i.e., Chinmatrasya, or of the pure Chit when uninvested with ignorance or Avidya. The Aupanishadas regard it as the region of Para-Brahma. The commentator clearly points out what the seven regions are. K.P. Singha, misunderstanding the verse, mentions only five; the Burdwan translator six.

1382. This verse is not at all difficult; yet the Burdwan translator makes utter nonsense of it. K.P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line, I expand it, following the lead of the commentator.

1383. Sa here indicates the person conversant with Brahma. The construction is Sa yavat saseshabhuk asti tavat prajah tathaiva te sukle dyvyau cha tadangeshu (vartante). Etat in the second line is this paridrisyamanam viyadadi. What the speaker wishes to inculcate in this verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by Dhyana, Dharana, and Samadhis, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are Paravidya and Aparavidya, i.e., all knowledge including that of Brahma.

1384. Suddhena manasa,--with cleansed mind, i.e., with the aid of Sarvana (hearing), Manana (attention), Dhyana (contemplation), and Abhyasa (repeated meditation). Two stages are indicated in this verse. The first is the attention of the suddham and paramam gatim or the stainless and high end. This is equivalent to Brahma-sakshatkara. After this comes the second stage, which is the avayam sthanam or the spot which knows no deterioration, i.e., Emancipation. This is identical with the attainment of Eternal Brahma which is dushprapyam or difficult of attainment.

1385. The commentator says that the object of this verse is to inculcate the Impersonality of God. God is at the Root of all things, i.e., (as the commentator supposes according to the teaching of the Vedanta philosophy). He exists in His own unmodified nature, even as pure Chit. Both Vidya (Knowledge) and Avidya (Ignorance or illusion) exist in Him. In consequence of the latter he is Bhagavan, i.e., endued with the six grand attributes of puissance, etc.

1386. In the form of all things,--causes and effects-which constitute them.

1387. A Pyakta-parsant is explained by the commentator in this way.

Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? Avyaktam is equivalent to aspashtam.

1388. The word used in verse 4 is vinihatah and that in verse 5 is nirjitah. There can be no doubt that both imply the same idea.

1389. Astha is efforts.

1390. Rathantara is another name for certain Samans, which are so called because of men being able to cross the world with their aid as by a car. (Ratha car, and tri to cross).

1391. 'Praising thee, for thy victory, etc.,' i.e.. the Rishis are uttering hymns of praise for conferring victory on thee.

1392. Raudrah may mean also 'appertaining to Rudra, which is another name of Mahadeva.'

1393. This account of the encounter between Vritra and Indra is substantially different from what occurs in the Vana Parva. Then again the part the Rishis are made to take in the slaughter of the Asura is certainly censurable. The great Rishis, even for benefiting the three worlds, would not certainly injure any creature. In the above account, Vasishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the Vana Parva, Indra is represented as standing in awful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older than that in the Vana Parva.

1394. Amanusham is literally inhuman. The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyasa also nods.

1395. Vadhya is the slaughter in her embodied form.

1396. Dwijapravarvadhya means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kasyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.

1397. The rules or ordinance referred to it is about the killer of a Brahmana being liable to be overtaken by the sin of Brahmanicide.

1398. Anadhrishyam is, literally, unvanquishable.

1399. Uma or Parvati, the daughter of Himavat, the spouse of Siva.

1400. The self-created Brahman at first created, by flats of his holy will, certain beings who were charged to procreate for filling the universe with living creatures. These are the Prajapatis or lords of all creatures. Amongst them was Daksha. Other accounts represent Daksha as the grandson of Brahman.

1401. There are three vocatives in this verse, expressive, of course, of great surprise. I omit them in the translation.

1402. A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called Silajit, is taken internally by many men in the belief that it increases digestion and strength.

1403. The Indian cuckoo, noted for his clear musical kuhus. This is the favourite bird of Indian poets.

1404. i.e., Thou, however, art not so; therefore, it is a matter of surprise that thou shouldst not yet know me. The sense is not at all difficult, but K.P. Singha skips over it.

1405. Both the vernacular translators have erred in rendering this line. What Mahadeva says to Uma is, how is it that you have thus been stupefied? It is thou that stupefiest others! To see thee stupefied has created surprise in me.

1406. Mahadeva is called Virupaksha in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called Tryaksha for his possession of three eyes.

1407. Every worshipper of Mahadeva must fill his mouth with air and then, shutting his lips, strike his cheeks, letting the air gently out at each stroke, and helping it with air from the lungs for keeping the current steady. By doing this a kind of noise is made like Bom, Bom, Babam, Bom. Mahadeva is himself fond of this music and is represented as often making ???.

1408. Vrisha is explained by the commentator as vrishti-kartri; Vrishya as Dharmavriddhikartri; Go-vrisha as Nandirupa; Katankata as Nityagamanasila; Danda as Niyantri.

1409. Godhead is frequently likened to anahatasavda or sound not perceptible by the ear, or sound in its nascent state.

1410. Huns are mystic sounds that stand as emblems for various things. 'Beyond three Huns means, perhaps, 'beyond the influence of wrath.'

1411. In Sacrifice the butter is poured with mantras into the mouth of a selected Brahmana who represents the gods, and into also the sacred fire. What is said here is that the great god is of the form of that Brahmana and of the sacred fire.

1412. This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.

1413. The sacred stream of the Ganges, issuing out of Vishnu's feet, is held by Brahman in his Kamandalu or jar. Thence it issues out, and coursing through the heavens fall down on the head of Siva, for Siva alone is mighty enough to bear that fall. The matted locks of Siva bear the mark of the fall. This six well-known acts here referred to are Yajana, Yajana, Adhyayana, Adhyapana, Dana, and Pratigraha (i.e., performing sacrifices, assisting at the sacrifices of others, studying, teaching, making gifts, and accepting gifts). The three acts in which Siva is engaged are Yajana, Adhyayana, and Dana (i.e., the first, the third, and the fifth in the above enumeration).

1414. The commentator explains that by Sankhya the speaker means 'the propounder of the sceptical philosophy.' By Sankhya-mukhya which I render, 'the foremost of Sankhyas' is meant 'follower of the theistic philosophy of Patanjala.' By Sankhya-yoga is meant both Vedanta and Yoga.

1415. 'That hast a car and that hast no car' means, as the commentator explains, 'capable of coursing, without obstruction, through Water, Fire, Wind, and Space.'

1416. Isana is 'much desired' or 'much coveted by all persons.'

1417. i.e., thou createst and destroyest these repeatedly or settest them in motion.

1418. These are syllables with all singers of the Samans utter for lengthening short words in order to keep up the metre.

1419. i.e., He who is adored in these hymns is thyself and no other.

1420. These are the ten colours known to the Rishis.

1421. Lohitantargata-drishtih is explained by the commentator as Lohita antargata cha drishtirasya. By 'red eyes' is, of course, meant eyes of the colour of the lotus. By 'eyes turned inwards' is meant one whose gaze is upon his soul, i.e., one who is engaged in Samadhi.

1422. Chalachalah is explained as exceedingly chalah or swift. Achalah is nasti chalo yasmat; hence chaleshu (api) achalah is swift amongst the swift, or swifter than the swiftest.

1423. The great god is a fish wandering in the waters, i.e., as Jiva wanders in space; he is a fish in the net, i.e., as Jiva, invested with Darkness or Illusion, is obliged to take birth.

1424. Meghakala is the time when clouds appear, i.e., the time of the universal deluge. Samvartaka and Valahaka are the two clouds that appear on the occasion of the universal destruction.

1425. Mili-Mili is explained by the commentator differently. According to him, one connected with all things as cause is Mili. It is duplicated to show that Siva is always so. I prefer taking the word as meaning 'cause of causes.' 'The bearer of Danda, with, again, a bald head' is a Paramahansa, i.e., one who has renounced the world and its ways.

1426. The four Sacrificial fires are Treta, Avasathya, Dakshina, and Sahya.

1427. Silpika is one who is not well-skilled, or is ill-skilled, in the arts. It implies a common artisan.

1428. Dhatri is adikartri or Vishnu. Vidhatri is the four-headed. Brahman Sandhatri is he who joins all things into one; the second Vidhatri means the designer of destinies.

1429. The identity of Maheswara with Narayana or Krishna is here preached. In his incarnation of Krishna, Vishnu sported with the children of the cowherds of Vrinda and sportively lowed as a cow. He also protected the kine of Vrinda from floods, poison, etc. Govrisheswara is Nandi, the attendant of Mahadeva.

1430. The word Go in Gomargah is used to signify the senses.

1431. Durvaranah is explained by the commentator as 'irresistible when coming as Death.' Durvishah is 'destroyer of all kinds of poison in thy form of Amrita.' Durdharshah is incapable of being frightened. Durvishah is incapable of being measured.

1432. Vishagnipah is drinker of poison and fire. Siva is represented as the acceptor of all things that are rejected by others. In this consists his true divinity, for to the Deity nothing in the universe can be unacceptable or worthy of being cast off. The ashes of the funeral pyre are his, the poison produced by the churning of the ocean was his. He saved the universe by swallowing the poison on that occasion.

1433. Tushitadyapah is the correct reading. Thou protectest him who is the adya of the tushita, i.e., thou protectest Brahman himself.

1434. The commentator explains that what is meant by Mahadeva's staying 'alone' is that he is the knower, the known, and knowledge. 'On the other side of the ocean' means 'on the other side of desire and attachment, etc.' 'Overwhelming many thousands of persons' means overwhelming all creatures,' i.e., transcending them by his energy and knowledge.

1435. Of course, Yogins are spoken of.

1436. The eclipses of both the Moon and the Sun are caused, according to the Pauranic mythology, by Rahu devouring the Moon and the Sun at certain well-known intervals. Rahu is an Asura whose head only is still alive. Vide Adi Parva, On Churning of the Ocean.

1437. Garbhah means embryos or infants in the womb. The deities ere referred to by this word, for they are embryos that have been born in Mahadeva, Patitah has twattah understood after it. Anu means 'after' i.e., 'after Brahman's creation.'

1438. These Beings are Rudras or portions of the great Rudra.

1439. Tasmaih paramgatah,--param is utkrishtam i.e., Renunciation and other superior practices. Tasmai is 'for the sake of That,' i.e., for Iswarah.

1440. Hence in this, the present Kalpa too, I am obliged to do the same, for all Kalpas must be similar in respect of the events that transpire in them.

1441. Matri-pakshe seems to be a misreading for bhartripakshe.

1442. By gunah which I have rendered 'virtues,' is, of course, intended all that constitute the body, including mind and understanding, all, in fact, that become the accompaniments of the Soul.

1443. Karma-buddhi is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses, is here designated as Karma-buddhi. Mana-shashththani here simply means 'mind completing the tale of six.' It has no reference to the five senses having the mind for the sixth, for the senses have already, been named in the previous verses.

1444. Acts here means the acts of past lives, or the desire dwelling in an incipient form, due to the acts of past lives. The commentator explains that the cha in the second line means the five attributes indicated in the first line.

1445. The word Buddhya in the first line is taken by the commentator as an instrumental and not as a genitive. Hence he takes it that Kalpitani is understood after it.

1446. i.e., occupies them one after another.

1447. Murti is a misreading for apurti or discontentedness. The Burdwan translator retains murti in his Bengali version. It is not clear which reading K.P. Singha adopts. The Bengali substitute he gives is murchccha or stupefaction.

1448. i.e., there are no materials of which it is constituted. Hence Sattwa or Buddhi has no asrayah or upadana.

1449. What the speaker inculcates in verses 41 and 42 is this: some are of opinion that with the apparent destruction of the body, the attributes that make up the body do not cease to exist. It is true that they cease to become apprehensible by the senses; but then, though removed from the ken of the senses, their existence may be affirmed by inference. The argument is that, if destroyed, their reappearance would be impossible. The reappearance, however, is certain. (For rebirth is a doctrine that is believed to be a solemn truth requiring no argument to prove it). Hence, the attributes, when apparently destroyed, do continue to exist. They are regarded as then inhering in the linga or subtile body. The counter opinion is that, when destroyed, they are destroyed for ever. The latter opinion is condemned by the speaker.

1450. In the second line the word is Gadhamavidwansah, i.e., 'ignorant of its bottom or depth.' K.P. Singha gives the meaning correctly, without translating the verse literally, The Burdwan translator makes nonsense of it. Both however, wrongly take agadha as the final word in yathagadha, forgetting that agadham is a masculine adjective incapable of qualifying nadim which is feminine. Ayam is Jiva. The last clause is to be taken as buddhiyogam anuprachyuta ayam tatha.

1451. This is not a difficult verse, yet both the vernacular translators have misunderstood it. What is said in the first line is this: yat vahudosham karoti, yat (cha) purakritam, ekatah cha dushyati. Both the finite verbs have jnanin (the man of knowledge) for their nominative understood. Dushyati means nasyati or destroys. The meaning then is that the man of Knowledge destroys his sinful acts of both this and past lives. The commentator cites the well-known simile of the lotus leaf not being drenched or soaked with water even when dipped in water. Now, this is that unseen fruit of Knowledge. In the second line, the visible fruits are indicated. The man of Knowledge refrains from censuring the wicked acts of others and from perpetrating any wicked act himself. Yat cha dushyati means yat parakritam anishtam dushyati or nindati, yat karoti means yat swayam ragadi-doshat karoti; tadubhayam apriyam (sa) na karoti, the reason being dwaitadarsana-bhavah. Such a man truly regards the universe as identifiable with himself.

1452. i.e., in even thy direst distress thou dependest on thyself. To cross the fearful river of life without a raft and with the aid of only one's bare arms implies great self-dependence.

1453. That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of asat is non-existent. Our sorrows are connected with the asat. Knowing this, I have cast off all sorrows.

1454. I have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.

1455. The sense is that we who avoid acts, are not dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.

1456. Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, etc., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison with the period for which we are to exist.

1457. Hence, no one should indulge in pride, saying, 'I am happy,' nor yield to sorrow, saying, 'I am miserable.' Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.

1458. The first word is read either as bhavatmakam or bhavatmakam. The first means samsararupam; the second, drisyatmakam.

1459. I am obliged to behold them because I am a living being having a body, but then I behold them as an unconcerned witness.

1460. The scriptures contain both kinds of instruction. There are declarations that are entirely in favour of Acts or observances. There are again declarations in favour of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, i.e., whether he should betake himself to the acquisition of Knowledge or to the doing of acts.

1461. i.e., Each Asrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The commentator thinks by the word asramas is meant the four principal faiths and _not_ the modes of life.

1462. I retain the word asrama in the English version as it is very doubtful in what sense it has been used in the original. The commentator explains that by four asramas are meant the four principal forms of creed prevalent at one time in India. The first is that there is no such thing as virtue or righteousness. This is ascribed to Sakya Simha or Buddha. The second is that righteousness consists in only the worship of trees, etc. The third is that only is righteousness which the Vedas have laid down. The fourth is that transcending righteousness and its reverse there is something for whose attainment one should strive. Yatha samkalpitah is explained by the commentator as yo yena sreyastena bhavitastasya tadeva sreyah.

1463. Gunoddesam is Gunakirtanam or the announcement of merits. What Narada says here is this: the asramas are four. The merits of each have been proclaimed by their respective founders. The principal merit each claims is that it leads to knowledge of Self. Now, the announcement is nanarupam; it is also prithak; and lastly, it is viprasthitam or contradictory, for, as the commentator points out, that which a particular asrama announces to be righteous is according to another unrighteous. Both the vernacular translators give incorrect versions.

1464. Te refers to asramas. Abhipretam is atma-tattwarupam. Yanti is equivalent to prapayanti.

1465. Mitranam is taken by the commentator to be equivalent to sarva-bhuta-labhayapadanam, i.e., they who have given the pledge of harmlessness to all creatures. By enemies is meant here the envious and harmful.

1466. In previous Sections the nature of Truth has been discussed. A formal truth may be as sinful as a lie, and a lie may be as meritorious as a Truth. Hence, the ascertainment of Truth is not easy.

1467. Atiyoga and Ayoga are well-known words which have no chance of being misunderstood in the way in which they have been misunderstood by both the vernacular translators. Indeed. K.P. Singha blunders ridiculously, while the Burdwan translator limits them to only the use of food, supposing the commentator's concrete examples exhaust the meaning.

1468. i.e., where an intermingling takes place of the four orders of men, viz., where Varna-sankara occurs.

1469. Mere companionship with the righteous leads to righteous acts; while that with the sinful leads to acts of sinfulness.

1470. Anuvishayam is vishayam anu vartate, i.e., rasah or flavour. An eater of vighasa is a good or pious man. What is said here is that such men eat for only filling their stomachs and not because eating is source of enjoyment or gratification. Atmavishayan is Buddherviseshatovandhakan, i.e., rasa-viseshan.

1471. Agamayamanam is Agamam pramanajam jnanam atmana ichcchatam.

1472. Akasasthah is niralamvanah, i.e., men who have no foundations to stand upon. The Bombay text reads dosham, the Bengal texts, doshan; the sense remains unaltered. The Bombay reading is atmapujabhikama, while the Bengal reading is the same word in the plural form. I accept the singular form and take it as qualifying panditah.

1473. Some of the Bengal texts read khattam. The Bombay reading is khatwam. The commentator explains that khatwam samarudhah Tibra duhkha-grastah. Anusayi means purvakarmavasanavan. The sense seems to be this: the desires born of one's past acts, i.e., acts of previous lives, adhere to the mind. Nothing can wipe them off, save Nivritti and Tattwajnanam or knowledge of truth. One should, therefore, practise the religion of Nivritti and seek to acquire knowledge of Truth.

1474. Both the vernacular translators quietly skip over the word pratyanantarah.

1475. i.e., where the people are virtuous and given to the performance of their duties.

1476. Kamesah is possessor of all objects of desire or enjoyment. The sense is this: where the king, casting off desire, wins prosperity for himself; i.e., though possessed of wealth, is not attached to wealth. The expression may also mean 'master of desire,' i.e., where the king casts off desire and masters his desires without allowing the latter to master him.

1477. Pratyupasthite is pritipatwena upasthite, i.e., hiyantanesati.

1478. I am not sure that I have understood aright the second line of this verse. It may also mean, 'No one is able to enumerate all that is beneficial for the Soul in consequence of the wideness of subject.

1479. Vrittam has uddisya understood after it. The Bombay text reads pranihitatmanah; the Bengal reading is pranihitatmanah. If the Bengal reading be accepted, it would mean 'whose soul is fixed or established on Yoga.' Tapasa is explained by the commentator as swadharmena, in view of the question of Galava which Narada answers. The sense, however, would remain unaltered if it be taken as standing for Self-control or penances.

1480. Sampadam is explained by the commentator as upadesa-yogyata-sriyam.

1481. Some texts read sakyam; the reading sakyah also occurs. If the former be accepted, it must be taken as referring to tadawayam as the commentator explains. No alteration in sense occurs by adhering to the one reading or the other.

1482. In the second line some of the Bengal texts read lobheshu. The correct reading is lokeshu. Both the vernacular translators adhere to the wrong reading.

1483. Mokshartha is moksha-prayojanah.

1484. The argument contained in these verses is this: as thou dost not know what becomes of thy relatives when they die, thou canst not help them then. It seems plain, therefore, that when thou shalt die thy relatives will not be able to do thee any good. Hence, thou gainest nothing by bestowing thy thoughts on thy relatives, forgetting thy own great concern, viz., the acquisition of Emancipation. Similarly, when thy relatives live and suffer irrespective of thy life or death, and thou too must enjoy or endure irrespective of their existence or efforts, it is meant that thou shouldst not be forgetful of thy own highest good by busying thyself with the concerns of thy relatives.

1485. The sense is that one who takes only a handful of corn for the support of life even when millions upon millions of carts loaded with corn await his acceptance, is certainly to be regarded as freed. Literally rendered, the second line is--'who beholds a shed of bamboo or reeds in a palace,' meaning, of course, as put above, 'one who sees no difference between the two.'

1486. Avritti is want of the means of sustaining life: thence, scarcity or famine.

1487. The sense is that as the maintenance of wives and children is painful, one should withdraw from the world and retire into solitude.

1488. The sense seems to be this: Is it a life of domesticity that thou wouldst lead? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way), i.e., by retiring into solitude and betaking thyself to Sannyasa? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyasa which leads to Emancipation.

1489. The planet Venus is supposed to be the sage Usanas or Sukra.

1490. The commentator explains the allusion by saying that formerly Vishnu, induced by the deities, used his discus for striking off the head of Usanas' mother. Hence the wrath of Usanas against the deities and his desire to succour their foes, the Danavas.

1491. The construction of this verse is very difficult. The order of the words, is--Indrotha jagatah prabhuh. Dhanada, etc., tasya kosasaya prabhavishnuh.

1492. Persons crowned with Yoga-success are competent to enter the bodies of others and deprive the latter of the power of will. Indeed, the belief is that the latter then become mere automata incapable of acting in any other way except as directed by the enlivening possessor.

1493. The etymology of Pinaka is panina anamayat. The initial and final letter of pani (pi) and the middle letter of anamayat (na), with the suffix ka make Pinaka.

1494. The last half of the last line may be taken as applying to Usanas.

1495. The vriddhim that Mahadeva saw could not be his own, for the greatest cannot be greater. The commentator, therefore, is right in holding that vriddhim refers to the greatness of Usanas within Mahadeva's stomach.

1496. The sa refers to Usanas and not to Mahadeva, as the commentator rightly points out.

1497. i.e., the religions of all the orders and all the modes of life.

1498. The scriptural injunctions are that one should sacrifice in honour of the gods, pour libations on the sacred fire, make gifts etc, In these exists Righteousness.

1499. The grammar of the third line is a little involved. Tasmin refers to Dharme. Supply nisthavantah after tasmin. The sense, of course, is that believing in the efficacy of righteousness, people of all modes of life accomplish the duties of their respective modes.

1500. The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity. They that acquire Knowledge become Emancipated.

1501. Destiny here means the result of the acts of past lives.

1502. The reading I adopt is jatikritam karma etc. Hence, this Verse also represents the arguments of the sceptic or the Charvakas. The four kinds of acts are Nitya, Naimittika, Kamya, and Nishiddha. If, however, for 'jatikritam karma, etc.,' the reading yantyakritam karma be adopted, the meaning would be--'In one's next life one does not meet with fruits that are not the results of one's acts of past life. This must be so, for the opposite opinion would imply the destruction of acts and their consequences. Then again, such an opinion would conflict with the received opinion of mankind, for men, when they obtain the fruits of any act, always recollect the four kinds of acts of a past life for explaining the accession of those fruits.

1503. Verses 12 to 14 represent the theory of the sceptic, and I have rendered them as such. Only by reading verse 13 as 'yantyakritam karma, etc.,' the commentator points out that it may be taken as an observation of Parasara himself. As regards verse 15, it represents the ipse dixit of the speaker. He does not think that the sceptic is at all entitled to a reply. It is scarcely necessary to say that the Burdwan translator makes a thorough mess of these verses. K.P. Singha gives the substance correctly.

1504. The commentator shows that this is an answer to the sceptic's averment about Nature being the cause of everything. Fire is hot-by nature, therefore, it does not become hot at one time, cold at another, and _lukewarm_ at another time. One becomes either wholly happy or wholly unhappy or wholly happy and unhappy at the same time. Man's nature should not be such. The difference of state is produced by difference of causes.

1505. A Brahmana is precluded from eating many things. Many things again that he is competent to eat on all days of the year. In fact, there are many rules for regulating the fare of a Brahmana. To this day, an orthodox Brahmana abstains from many kinds of food. A Brahmana, therefore, who is unscrupulous in respect of his food, is no Brahmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, etc., one may take without offering a share thereof to guests and others. But cooked food can never be taken without a share thereof being given to others. Yati cha Brahmachari cha pakvannaswaminavubhau, hence he that takes cooked food without giving a share to these is said to eat Brahmaswam or that which belongs to a Brahmana.

1506. This is a very abstruse verse. The grammatical construction of the first line is asritena manasa vrittihinasya seva sasyate. Asritena is niralamvanena. By seva is meant homage paid to the Supreme in the form of devotion and concentrated meditation. It implies, of course, a thorough reliance on God. Vrittihina is one who has cast off the means of livelihood, implying one who abstains from worldly objects. In the second line, dwija is a vocative. Nirvritta is nishpanna, qualifying seva. Atihastat is 'from one who has transcended the use of the hand, i.e., the necessity of acts. Atihastanirvritta, means 'obtained-from a competent preceptor.' In brief, what is stated here is that such seva should be learnt from competent preceptors and not by discussion among persons in the stage of spiritual progress.

1507. The object of this verse, the commentator points out, is to show the desirability of practising that seva soon or without loss of time.

1508. In the discourse of Sanatkumara to Vritra, these six colours have been mentioned, and the nature of the acts by which one attains to a superior colour or falls down from a superior to an inferior one. Vide Sec. 280, ante.

1509. A particular kind of Chandala is called kusalin.

1510. Pratyapannasya is viparita-drishteh. Natma is dehadih. Tatah is papaddhetoh. Virochate, is viseshena atmatwena rochate.

1511. Pratyapattih is Vairagyam or Renunciation. As regards Prasthitasya it may be taken either as implying one that is dead or one that has betaken himself to Yoga. In the latter case, the verse would mean that that man who betakes himself to Yoga without adopting Renunciation meets with much sorrow.

1512. The object of this verse is to show that conscious sin can never be destroyed by expiation. The only means by which sin can be destroyed is by enduring its fruits.

1513. The Burdwan translator makes utter nonsense of this verse. Guna-yuktam is explained by the commentator as equivalent to punyakarma. Prakasam is equivalent to budhipurvakam prakasya or jnatwa. It is formed by the suffix namul.

1514. Yathatatham is sthula-sukshma-taratamyena. The sense is that all acts done knowingly produce fruits according to their nature. If gross, the fruits produced are gross; if subtile, the fruits produced are subtile.

1515. The speaker's opinion is that all acts are productive of fruits. If good, the fruits are good. If bad, the fruits are bad. There is this difference, however, between acts done knowingly and those done in ignorance: the former produce commensurate fruits i.e., if gross, their fruits are gross; if subtile, the fruits are subtile; but the latter produce fruits that are not so, so that even if heinous, the fruits do not involve a large but only a small measure of misery. There is no other difference between the two kinds of acts.

1516. The object of this verse is to show that such acts form the exception and they are kept out of my sight in this discourse on acts. The Rishi Viswamitra caused the death of the hundred sons of Vasishtha, and yet he had not to go to hell for it.

1517. The sense seems to be that when even such near relatives are cast off if found to be wanting in affection, the fact cannot be gainsaid that people never do good to others except when they hope to benefit themselves by such acts.

1518. What is intended to be said is that the acceptance of a gift from a superior person is equal in point of merit to a gift made by a poor person. A wealthy man, by making a gift, earns greater merit than by accepting a gift.

1519. i.e., by Dhyana and Dharana.

1520. This has reference to Usanas' attaining to the status of a planet (Venus) in the firmament.

1521. Nadantah is one word. It means Hinsa-sunyah. Danti cchinatti iti danta. Its reverse is Nadantah.

1522. Nirdishta refers to Seva.

1523. i.e., they take the hues of the society they keep. Hence, it is very desirable for them to live with the good.

1524. This son of Dhatri is the god of the clouds.

1525. The Burdwan translator gives a most ridiculous version of the expression Dhigdandasasanah. Unable to catch the sense, which however is certainly very plain, he actually interprets the words to mean 'living under the sway of king Dhigdanda.' K.P. Singha gives the correct meaning.

1526. In this verse also, the Burdwan translator takes Dhigdanda as the name of a king. He gives an equally ridiculous version of the second line. Abhyagachchan is explained by the commentator as having vishayan understood after it. The sense is that they began to enjoy all objects of the senses to an excess. Both Devan and Brahman are accusatives governed by Avamanya. K.P. Singha translates both the lines correctly.

1527. This verse is taken as a metaphorical statement. The three Asuras are, of course, Kama, Krodha, and Lobha. Gaganagah (staying in the firmament) is interpreted as 'existing in Maya'. Sapurah as 'with their gross, subtile, and potential forms;' 'felled on the earth is explained as 'merged into the pure chit.' The whole is taken to imply a spiritual destruction of all the evil passions and a restoration of man to his original state of purity.

1528. This chief of the Asura passions was Mahamoha or great Heedlessness. The word Devas here is taken to mean the senses. Of course, if verse 16 be not taken metaphorically, then may Devas be taken in its ordinary sense of the deities.

1529. The genius of the two languages being different, it is very difficult to render the phraseology of the first line. Literally rendered, the line would read 'they remain or stay on those acts, and establish them.' Besides being unidiomatic, the sentence would be unmeaning. 'To stay or remain on any act' is to adhere to it. 'To establish it' is to regard it as a precedent and cause it to be regarded by others as a precedent.

1530. Samsiddhadhigamam is explained by the commentator thus: Samsiddhah is nityasiddah, i.e., atman; tadadhigamam is atmajnanam.

1531. The very gods are subject to prosperity and adversity, and their effects of loves and hates. There is no mode of life in which these may not be found.

1532. After sukham supply bhavati or some such verb. Tyajatam stands by itself and refers to kamya karma, meaning they that abstain from such acts as are not nitya but as are only kamya or optional.

1533. The sense is that those who betake themselves to penances as the consequence of despair, are many. Those men, however, are very rare who adopt penances, being at once impressed that the happiness of domesticity is unreal and ends in misery.

1534. i.e., their penances of past lives.

1535. I am not sure that I have correctly understood the second line of this verse. Akrita-karmanam is explained by the commentator as anut-pannatattwajnanam and upabhogavarityagah is Renunciation or Vairagyam phalani has tapasah understood before it. But why phalani instead of phalam?

1536. The second line of this verse concludes the argument. The tasmat has reference to all the statements before, and _not_ to only the first line of 26. The statement in the second line is the same as the second line of verse 13 above.

1537. I expand the second line a little for making it intelligible.

1538. By 'stainless penances' is meant nishkamam tapah or penances undertaken without desire of fruit.

1539. Tyaktwa has nishkalmasham tapah understood after it. The order of the words is Phalarthi apriyani etc., vishyatmakam tat phalam prapnoti. The distinction between nishkamam and sakamam tapah is this; through the former one attains to happiness. Even the earthly wealth he earns becomes fraught with happiness; through the latter, however, one meets with diverse kinds of sorrow resulting from the earthly possessions he succeeds in obtaining.

1540. The grammar of the first line is this: Dharme tapasi dane cha (sati avihitakarme) vidhitsa, etc. If vidhitsa be taken with 'dharma, etc.,' the verse would be unmeaning.

1541. The first line is difficult to construe. Tatah means 'inconsequence of the pain that attends the gratification of the senses.' Sarvasya refers to vivekinah; jyayase phalartham is 'for the sake of the highest fruit,' which, of course, is Emancipation. Gunah is 'same', 'dama, etc.'

1542. The commentator points out that the object of this verse is to show that everything one owns or does is not the result of the past acts. Spouses, food, drink, etc., one obtains as the result of past acts or praravdha karma. In respect of these, purushakara or Exertion is weak. Hence, to put forth Exertion for their acquisition would not be wise. As regards the acquisition of righteousness, however, there Exertion is efficacious. Hence, one should, with Exertion, seek to conform to one's own duties as laid down in the scriptures. Without such a distinction between destiny (praravdha) and Exertion (purushakara), the injunctions and interdictions of the Scriptures would be unmeaning. The Burdwan translator, citing portions of the commentary without at all understanding them, makes utter nonsense of the verse. K.P. Singha gives the meaning correctly.

1543. Sacrifices and all other acts undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation. Tesham refers to those mentioned in the first line of verse 37. It should not be taken to mean men in general, as the Burdwan translator wrongly does.

1544. Kam is Brahmanam. The commentator explains that Brahmana (the Creator) is equivalent to Brahmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, in this verse (according to him) is that a Sudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brahmana. Thus say Brahmanas learned in the scriptures; but the opinion of Parasara is that such a Sudra, in his next life, takes birth as a Kshatriya.

1545. I am not sure that I have understood these two verses correctly. Verse 33 is evidently a cruce.

1546. Yathakarman means 'from one stage to another.' Karmapatham is yogam. The stages here referred to are vichara, vitarka, Ananda, and Asmita. What is stated in this verse is that one ho casts off all attachments, and who devotes himself to Yoga, succeeds in attaining to the felicity of Emancipation.

1547. The Burdwan translator wrongly renders the second line of this verse. All the texts read this line in the same way.

1548. Snigdhais implies affectionate seniors such as mothers, etc.; karmani is explained by the Commentator as abhyanga-karmani, i.e., the rubbing of oil, etc., Such acts, when children are ill, are often done unto them by mothers. This is forbidden, for they are menial offices which seniors should never be permitted to perform.

1549. Vinasamabhikankhatam is explained in the alternative by the commentator in a very fanciful way. Kriyavatam is explained as 'observant of the duties of Tirthavasins.'

1550. The commentator is for explaining the second line exoterically.

1551. Dehat is Deham prapya. Yena is yena pumsa. Upapaditam has reference to panchatwam in the previous verse. The sense of the verse is this: he who meets with a sudden death in a tirtha or sacred place, does not become emancipated but obtains another body in his next life similar to the one he loses. Adhyanam gatakah is that though set or placed on the path of Emancipation, yet he becomes a traveller: his state is due to the inglorious manner of his dissolution.

1552. The object of this verse is to show that the man dying in a sacred place becomes reborn as a Rudra or a Pisacha and quickly attains to Emancipation in consequence of his contiguity to Siva. Mokshabhuteshu is Moksha-yogyeshu. The neuter form of taddeham is arsha.

1553. Gunanancha in the second line of verse 14 refers to the objects of the senses, which, as explained in previous Sections, have no independent existence, for they exist only as they exist in desire. The compound of the primal essences and the other things mentioned assumes different shapes through the force of the desires of previous lives.

1554. Acts are all perishable in respect of their consequences.

1555. It is difficult to give foreigners an idea of what is called Apamrityu. All deaths that are caused by such accidents as involve ignominy are called Apamrityu. Death from snake-bite, from a fall, by drowning, at the horns of an animal, etc., are instances of Apamrityu.

1556. Both yasya and sa refer to the foe called Ignorance.' Rajaputra is a vocative. Paraiti is nasyati.

1557. Vanchate is preceded by kamena understood.

1558. It has been explained in previous sections that sreyas or nisreyas means good or excellent as applied to moral merit.

1559. By buddhiman is meant the man who is freed from attachment. Similarly, by durbuddhih is meant the man who is the slave of attachments.

1560. Karanapekshi is thus explained by the commentator: karanaphaladanatmika kriya tannirvittyapekshi. The sense is that sin can never be destroyed except by endurance of its fruits.

1561. The sense is that after the manner of the fabulous gem, Jiva attracts to itself, through Yoga, the status of Brahma.

1562. The Burdwan translator, without understanding the commentary, makes utter nonsense of this verse. K.P. Singha is not far wrong, but he does not bring out the principal point which is sought to be inculcated here. Sesame seeds are repeatedly mixed with fragrant The more they are so mixed the more fragrant do they become. After the same manner, men acquire the quality of Sattwa by associating with persons of cleansed souls. The measure of Sattwa is dependent on the measure of the association.

1563. The track is that of Knowledge. Vide verse 3 above.

1564. Having used the words vistaran (Diverse) and samkshepah (Few), in the second line of this triplet, the speaker explains their meaning in the third. By 'Diverse' is meant all those fruits that consist of unstable enjoyments; hence, the diverse acts laid down in the Vedas and other scriptures. By 'Few' is meant Renunciation, or abstention from acts. What is said, therefore, in this verse is this: they that betake themselves to acts, which for their fruits all sorts of enjoyment, meet with misery; while they that abstain from acts or practise Renunciation meet with happiness. Both the vernacular versions are incorrect.

1565. It is difficult to understand what is meant by this verse. By progress in Yoga, the Soul can certainly cast off the mind and other attributes by which it is invested. The simile is unintelligible. The stalk of the lotus has its roots in mire. Does the first line mean, therefore, that the stalk speedily springs upwards and leaves the mire at its roots?

1566. The commentator explains that the intention of this verse is to explain that the universe which is created by the mind is destroyed afterwards by the mind itself.

1567. The sense is that one who has cast off objects of enjoyment and become emancipated, does not obtain rebirth.

1568. I follow the commentator in his exposition of this verse. The practice of fishermen (in India) is to sink their boats when they leave them for their homes, and to raise them again when they require them the next day. They do not leave their boats afloat for fear of the injury the waves may do to them by tossing them too much.

1569. By Prakriti here is meant the harmony of Sattwa, Rajas, and Tamas. As long as these three qualities are in harmony with one another, i.e., as long as there is no preponderance in any of them over the other two, so long there cannot be creation or the operations of the buddhi or understanding.

1570. In this verse the word Prakriti is used in an entirely different sense. It means here Ignorance.

1571. Sariragriha-sanjnasya is 'of one who regards his body to be an accompaniment of the Soul instead of regarding it to be the Soul.' 'Who regards purity as its sacred water', i.e., who, without resorting to the sacred waters whither others go for cleansing themselves, thinks that purity, both internal and external, is capable of cleansing him.

1572. Vide note to verse 21 above.

1573. The object of the verse is to show that one should not, for the sake of friends and kinsmen and spouses and children, abstain from pursuing one's true end. The practice of charity again is the true diet which supports a man.

1574. Astapadapada is a weight of gold. The word, as used in this verse, means a quantity of gold. Whether the reading be mudreva or sutrena, the sense remains unchanged. What is said here is that the mother, etc., are like lines traced with gold by the side of real gold; i.e., the mother, etc., are of no value or use in the acquisition of prosperity. K.P. Singha misses the meaning. The Burdwan translator, however, makes a most ridiculous exhibition of himself. Without understanding the commentary at all, in fact, not having been able to read the words of the commentary aright, he has produced a ridiculous jargon that is utterly unintelligible. Daksha is a vocative, meaning 'possessed of cleverness.' The words he daksha yatha, etc., of the commentator are read by the Burdwan Pundit as: deha-kshaya, etc.'

1575. Apariharavan is incapable of being resisted. Samagatih as wind. Asmasara-vihitam is 'made by means of iron or the saw.' Asmasara stands here for krakacha or karapatra.

1576. The commentator explains that by tapah is meant the practice or observance of one's own duties. Damah is restraining the senses. Satyam is truthfulness of speech, and atmaguptih is subjugation of the mind. The knots are attachments and desires, etc.

1577. i.e., the assailant, finding his victim forgiving, himself burns with repentance.

1578. Vishayena yami is the correct reading; i.e., then here is palatal, and vishayena is in the instrumental case. The Bengal reading is vicious, for it reads Vishaye nayami.

1579. The Moon is endued with nectar, and, therefore, might have been such a man's equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears is not the equal of such a man; for the wind is changeful, having slow, middling and quick motion. The Burdwan translator makes utter nonsense of the reference to the Moon and the wind. K.P. Singha gives the sense correctly.

1580. The commentator explains that the object of this verse is to show the merits of that man whose ignorance has disappeared.

1581. i.e., when Brahmanas incur obloquy they are said to become impure; they are again regarded as possessing the status of humanity only because they die.

1582. The examples of. Viswamitra and others may be cited in this instance.

1583. Dharana is holding the soul in self-reflection, preventing it the while from wandering. Samadhi is complete abstraction.

1584. Akhandam is Sarvakalam; uposhya is tyaktwa. K.P. Singha wrongly translates this verse. He takes mansam for masam; but no difference of reading occurs between the Bengal and Bombay texts.

1585. The ten properties included in Sattwa or Goodness are gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, and lordship. The nine properties included in Rajas or Passion are belief in the deities, (ostentatious) charity, enjoyment and endurance of happiness and sorrow, disunion, exhibition of manliness, lust and wrath, intoxication, pride, malice, and disposition to revile. The eight qualities included in Tamas or Darkness are unconsciousness, stupefaction, excess of stupefaction, muddiness of the understanding; blindness (of results), sleep, heedlessness, and procrastination. The seven incidents of Buddhi or the Understanding are Mahat, consciousness, and the five subtile essences. The six incidents of Mind are Mind and the five senses. The five incidents appertaining to Space are space, water, wind, light, and earth. According to a different school of philosophy, Buddhi, or the Under-standing is said to have four incidents appertaining to it, viz., doubt, ascertainment, pride, and memory. Tames (darkness) also is otherwise regarded to have only three incidents, viz., inability of comprehension, partial comprehension, and totally erroneous comprehension. Rajas (Passion) is (according to this school) regarding as having only the two incidents of inclination (to act) and sorrow. Sattwa has but one incident viz., Enlightenment.

1586. 'Durga' is an inaccessible region such as a forest or wilderness which cannot be passed through except with great pain and danger.

1587. The correct reading seems to be sthira-vratati-samkulam.

1588. Udadhi is, literally, a water-jar. In this country most people, while swimming, use water jars as buoys. The mouth of jar being dipped into the water the air confined within it serve to support heavy weights. I have heard that the most rapid currents are crossed by milkmaids in this way, all the while bearing milk pails on their heads.

1589. In the second line of 72, dustaram janma means janma-yuktam dustaram.

1590. The sense seems to be that by practising the Sankhya doctrine men cease to have any regard for even their gross bodies. They succeed in realising their existence as independent of all earthly or heavenly objects. What is meant by the Sun bearing them in his rays and conveying to them all things from every part of the universe is that these men acquire great puissance. This is not the puissance of Yoga but of knowledge. Everything being regarded as unsubstantial and transitory, the position of Indra himself, or of Brahman, is looked upon as desirable and unworthy of acquisition. Sincere conviction of this kind and the course of conduct that is confirmable to it is literally puissance of the highest kind, for all the purposes of puissance are capable of being served by it.

1591. This is taken as meaning that the Sankhyas are conveyed to the firmament of the heart. Perhaps, what is intended by it is that they become withdrawn from external objects and even the impressions of all external things.

1592. Perhaps, this means the pleasures of heaven.

1593. i.e., they who have identified themselves with Brahma.

1594. Yudhisthira's question seems to be this. Is there or is there not consciousness in the emancipate state? Different scriptures answer this question differently. If it be said that there is consciousness in that state, then why discard heaven and its pleasures, or the religion of Pravritti or acts which lead to those pleasures? Where is the necessity then of Sannyasa or the religion of Nivritti or abstention from all acts? On the supposition of there being consciousness in the emancipate state, the Religion of Pravritti should be taken as superior. If, on the other hand, the existence of consciousness be denied, that would be an error. Dnkshataram is ayuktaram.

1595. Although I make use of the word 'perceive' yet remembering that the mind is included among the senses and regarded as the sixth sense, the functions of recollection, representation, etc., are also implied by the word pasyati. The Burdwan translator gives a ridiculously erroneous version of this verse.

1596. The commentator explains that the simile of the froth is introduced in consequence of its disappearance with the disappearance of water. K. P. Singha is incorrect in taking the instance of froth as illustrative of the quickness of the destruction.

1597. Sarvatra does not mean 'through every part of the sleeper's body' as. K. P. Singha takes it, but sarvavishaye as the commentator correctly explains it.

1598. Iha is sapne Anisah is nasti isah or pravartaah yasya.

1599. For the Soul, in dreams, sees and hears and touches and smells etc., precisely as it does while awake.

1600. The sense seems to be that a person who becomes emancipate in this life becomes so in Samadhi. When the state of Samadhi is over, his mind and senses return; and returning they do the bidding of the Supreme, i.e., bring about both happiness and misery, which, of course, are the consequences of the acts of past lives though that happiness and misery are not felt. In the next verse is said that these men very soon leave their bodies and become freed from rebirth.

1601. There are two kinds of Emancipation: one is attainable here, in this body, it is Jivan-mukti; the other is Videha-kaivalya or that which becomes one's when one is bodiless. In 98, Jivan-mukti has been spoken of. In this verse, the observations apply to Videha-kaivalya.

1602. Vadanti is stuvanti. Such men hymn its praises by regarding it as Supreme Deity possessed of attributes. Those attributes, of course, are the result of illusion, for in its real nature there can be no attributes in Brahma.

1603. Brahma is knowledge without duality i.e., knowledge without the consciousness of knower and known. The knowledge or cognition of an object, when object is annihilated, assumes the form of that knowledge which is called Brahma.

1604. The commentator explains that the object of this verse is to show that among mobile creatures those endued with knowledge are superior, and among all kinds of knowledge, the knowledge occurring in the Sankhya system is the highest.

1605. i.e., if in consequence of any defect of practice or Sadhana, the Sankhyas fail to attain to Emancipation, they at least become translated into gods.

1606. i.e., it is everything.

1607. That Narayana who does all this is the embodiment of the Sankhya system.

1608. The commentator explains the compound Adhyatmagatinischayam differently.

1609. Both the vernacular translator render this verse wrongly.

1610. Vasyante is explained by the commentator as implying Brahmanah ante and not 'at the end of that night'. The line occurs in Mann (Chap 1. 74) where ante refers to Brahmana's day and night. Vasishtha here refers to Mohapralaya and not any intermediate Pralaya.

1611. In the creation of Mahan or Prajapati or Virat, and of Consciousness, the element of Tamas or ignorance predominates.

1612. This is a very abstruse verse. I am not sure that I have understood it correctly, What is said here seems to be this from Akshara arose Hiranyagarbha: from Hiranyagarbha arose Virat. This, that or the other is worshipped by ordinary men, while persons possessed of real insight do not invest any of them with attributes worthy of worship. The speaker says that the ascription of attributes, called Ignorance, and the non-ascription for destruction of that ascriptions called Knowledge, (with respect to Virat or Hiranyagarbha or Akshara) then arose. It might be asked that when there were no men as yet to worship or to condemn such worship, how could the two arise? The answer is that the two, in their subtile forms, came into existence and were after-wards availed of by men when men come into being.

1613. From Akshara or the Indestructible is Hiranyagarbha. From Hiranyagarbha is Mahan or Virat and Consciousness. From the last are the subtile elements.

1614. The meanings of such verses depend upon the grammatical significations of certain words that are used. They can scarcely be rendered accurately into any other language not derived from Sanskrit. What is said here is that it is Prakriti which must be said to be the Adhishthatri of the universe. Vishnu is not so. Vishnu, Brahma, Akshara, or the Indestructible, however, is said to cover or _pervade_ the universe (vyapnoti). Vishnu is Vyapka but not Adhishthatri.

1615. In the previous section it has been said that through Tamas he takes birth among the intermediate orders, through Rajas among human beings, and through Sattwa among gods. The root kshi in Gunakshayat means aisarvya or puissance.

1616. The soul weaves a cocoon with attributes (or, acts which result from attributes), and though free deprives himself of freedom.

1617. Made of Chit and Not-Chit combined.

1618. The sense seems to be that the obligation to explain a treatise in the midst of a conclave always stimulates the best faculties, and if it is a conclave of the learned the friction of intellects is sure to bring out the correct sense.

1619. For enables them to conquer Ignorance.

1620. When Pranayama is performed with the aid of mantras or yapa, it is said to be saguna or sagarbha or endued with substance. Concentration of mind, however, is made without the aid of such yapa.

1621. The two and twenty sanchodans of Preranas are the two and twenty modes of transmitting the Prana breath from the toe of the foot to the crown of the head. That which transcends Prakriti is the Supreme Soul.

1622. The reading I adopt is na-kathyate.

1623. Atmanah is Iswarat parah.

1624. Parisankhyadarsanam is explained by the commentator thus: Parisankhyanam, is parivarianam, i.e., the gradual pravilapam of errors; Lena darsanam or sakshatkaram.

1625. The commentator explains that nistattwah means nirgatam tattwam aparoksham yasmat.

1626. Param Aparam, and Avyayam are theirs in consequence of Ajksharabhavatwa. Aparam means satyakamatwa, satyasamkalpatwa, etc.' i.e., puissance. Param is the indescribable felicity of Samadhi. The Srutis declare that knower of Brahma becomes Brahma.

1627. Hence, as the commentator explains, by knowing what is called the Unmanifest one is capable of attaining to omniscience.

1628. What is stated here is this, the Unmanifest or Prakriti, by modification, produces Mahat and the other principles. But the agency of Purusha also is necessary for such production, for Prakriti can do nothing without Purusha, and Purusha also can do nothing without Prakriti. The principles of Mahat and the rest, therefore, may be said to have their origin as much in Purusha as in Prakriti. Beside, the two being naturally dependent on each other, if Prakriti be called Kshara, Purusha also may be so called.

1629. i.e., Jiva or Purusha.

1630. High, such as gods, middling, such as human beings and low, such as animals.

1631. Budha is Bodha or pure Knowledge. Abudha is the reverse of Budha. The Supreme Soul is Knowledge, while Jiva is Ignorance.

1632. In consequence of Jiva's union with or attachment to Prakriti. Jiva takes this object for a vessel; that for a mountain, and that other for a third. When knowledge comes, Jiva succeeds in understanding that all his impressions are erroneous and that the external world is Only a modification of Self. In consequence of Jiva's capacity to comprehend this, he is called Budhyamana or Comprehender.

1633. Drisya and Adrisya, are the Seen and the Unseen, that is the gross and the subtile, or effects and causes. Swabhavena anugatam is inhering (unto all of them,) in its own nature, that is, Brahma pervades all things and unites with them without itself being changed as regards its own nature. Vudyate has manishibhih understood it.

1634. Tattwa is explained by the commentator as anaropitaruom, i.e., invested with any form in consequence of Ignorance; Not-Tattwa is nityaparoksham i.e., always within the ken of the understanding.

1635. That indication is 'I am Brahma.' Such conviction or knowledge even which characterises those that are awakened or Buddha, is cast off by the twenty-sixth.

1636. These examples are often used to explain the difference between the

Jiva-soul and the Supreme Soul. The Udumvara is the fruit of the Ficus glomerate. When ripe and broken, the hollow centre is seen to contain many full-grown gnats. The gnat lives in the fruit but is not the fruit, just as the fish though living in the water is not the water that is its home. Jiva, after the same way, though living in the Supreme Soul, is not the Supreme Soul.

1637. Parah is Anyah or Chidatman. Paradharma means 'partaking' of the nature of Kshetra in which he resides. Sameyta is 'kshetrena iva ekebhya.'

1638. This is a simile very often used for illustrating the danger of pursuing objects of the senses. Collectors of honey used to rove over mountains, guided by the sight of flying bees. These men frequently met with death from falls from precipices.

1639. The Burdwan translator renders this verse incorrectly.

1640. This has been repeatedly laid down in the Hindu scriptures. Gifts produce no merit unless made to deserving persons. If made to the undeserving, instead of ceasing to produce any merit, they become positively sinful. The considerations of time and place also are to be attended to. By failing to attend to them, sin is incurred where merit is expected. Truth becomes as sinful as a lie, under particular circumstances; and a falsehood becomes as meritorious as truth under circumstances. The Hindu scriptures make circumstance the test of acts.

1641. These, including Mind, form the tale of sixteen called Vikriti or modifications of Prakriti.

1642. These are the subtile principles or Tanmatras and not the gross elements.

1643. Mahat is sometimes called Buddhi hence the creation of Consciousness from Mahat must be creation relating to Buddha.

1644. Arjjava mean 'relating to straight paths or courses,' so called from the straight course of these winds or breaths. By reference to these breaths is intended the other limbs of the physical system besides those already indicated.

1645. Rishi here means Mahan or Great. Consciousness is said to have an excellent essence, and is also a Bhuta because of its capacity to produce the Great Bhutas, five in number.

1646. These, the commentator explains, are Mind, Buddhi or Understanding Consciousness, and Chitwa, considered as Vyashti instead of as Samashthi. These are the sires of the primeval sires, i.e., from these sprung the Mahabhutas or Great creatures (viz., the five primal elements).

1647. Devah's is explained by the commentator as meaning the Senses and the four inner faculties. Devaih he thinks, refers to the Bhutas or Great elements. Literally rendered, the verse would read as 'the Devas are the Children of the Pitris; with the Devas, all the worlds of Mobile Being have been covered.' It is not safe to reject the learned commentator.

1648. These two verses refer to the power of the attributes of sound etc., over Jiva. Loves and hates, and all kinds of relationship of Jiva are due to the action of the attributes named.

1649. The duration here given has reference to the day and the night of the Mahabhutas.

1650. Prakritisthah means 'in his own Prakriti or nature.' The sense of the line is that Purusha, even when residing in the case that Prakriti provides him with, does not partake of the nature of Prakriti but continues to be undefiled by her.

1651. I expand this verse for bringing out the meaning. A verbal rendering will become unintelligible.

1652. This is a difficult verse, I am not sure that I have understood it correctly. The sense to be that Prakriti, which is really unintelligent and incapable of enjoyment or endurance, becomes intelligent and capable of enjoyment or endurance in consequence of being united with Purusha who is intelligent. Thus when pleasurable or painful sensation are felt, it is the body that seems to feel it only in consequence of the Soul that presides over it.

1653. The first line of 7 is the same in sense as the second line of 8. In the Bombay text, only the second line of 8 occurs, while the first line of 7 has been justly omitted. In fact, Tattwa and the Prakriti are the same thing.

1654. This refers to the opinion of the atheistic Sankhyas.

1655. By the word Rudra is meant Prana and the other breaths. The commentator explains that the etymology is utkramana kale dehinam rodayanti iti Rudrah Pranah. By regulating the vital breaths and the senses, Yogins attain to Yoga puissance and succeed in roving wherever they please in their linga-sarira or subtile bodies.

1656. The eight limbs of Yoga are Pranayama, Pratyahara, Dhyana, Dharana, Tarka, Samadhi, with the two additional ones of Yama and Niyama.

1657. In the first line of 9 the word Pranayama is used to mean regulation of the vital breaths. In the second line, the same word implies the ayamah or nigraha of the senses with the mind. By Dharana is meant the fixing of the mind, one after another, on the sixteen things named in treatises on Yoga. By ekagrata of the mind is meant that concentration in which there is no longer any consciousness of difference between, Dhyatri, Dhyeya, and Dhyana.

1658. It is difficult for those who do not practise Pranayama to understand this fully. The fact is, Saguna Pranayama, when the breath is inhaled, the inhalation is measured by the time taken up in mentally reciting a well-known mantra. So when inhaled breath is suspended, the suspension is measured by the time taken in mentally reciting a particular mantra. When therefore, the suspended breath should be exhaled, it should be done by similarly measuring the time of exhaling. For beginners, this Saguna Pranayama is recommended. Of course only exhalation has been spoken of but it applies equally to inhalation and suspension. These three processes, in Yoga language, are Puraka, Kumbhaka, and Rechaka.

1659. Ekantasilin means a Sannyasin, Atmarama is one who takes pleasure in one's soul instead of in spouses and children.

1660. The pole-star.

1661. Chakre literally means 'I made'. The commentator explains it as equivalent to swayam avirbhut.

1662. Vipriya evidently means 'what is not agreeable.' There was evidently a dispute between Yajnavalkya and his maternal uncle Vaisampayana, the celebrated disciple of Vyasa. This dispute is particularly referred to in the next verse. Vaisampayana had been a recognised teacher of the Vedas and had collected a large number of disciples around him. When, therefore, the nephew Yajnavalkya, having obtaining the Vedas from Surya, began to teach them, he was naturally looked upon with a jealousy, which culminated (as referred to in the next verse) into an open dispute about the Dakshina to be appropriated in the Sacrifice of Janaka. The Burdwan translator incorrectly renders the word vipriya which he takes to mean as 'very agreeable.' In the Vishnu Purana it is mentioned that a dispute took place between Yajnavalkya and Paila. The tatter's preceptor, Vyasa, came, and taking his side, asked Yajnavalkya to return him the Vedas which he had obtained from him. Yajnavalkya vomited forth the Vedas. These were instantly devoured by two other Rishis in the form of Tittiri birds. These afterwards promulgated the Taittiriya Upanishads.

1663. This shows that I was then regarded as the equal of Vaisampayana himself in the matter of Vedic knowledge. Sumanta and Paila and Jaimini, with Vaisampayana, were the Rishis that assisted the great Vyasa in the task of arranging the Vedas.

1664. This is called the fourth science, the three others being the three Vedas, Axis culture, and the science of morality and chastisement.

1665. Prakriti is regarded as something in which Sattwa, Rajas, and Tamas reside in exactly equal proportion. All the principles of Mahat, etc. which flow from Prakriti, are characterised by these three attributes in diverse measure.

1666. By Mitra is meant here the deity giving light and heat. By Varuna is meant the waters that compose the universe.

1667. Kah, the commentator explained, is anandah or felicity.

1668. The comparison lies in the folly of the two persons indicated. One churning ass's milk for butter is only a fool. Similarly, one failing to understand the nature of Prakriti and Purusha from the Vedas is only a fool.

1669. give a literal rendering of this verse for showing how difficult it is to understand the meaning. The commentator correctly explains the sense which is as follows: anyah or the other is the Soul as distinguished from its reflection upon Prakriti, that is the Soul in its real character as independent of Prakriti. What is said here is that when the Soul, in its real character beholds, or acts as a witness of everything (i.e., as exists in the states of wakefulness and dream), becomes conscious of both itself (the Twenty-fifth) and Prakriti (the Twenty-fourth) when, however, it ceases to behold or act as such witness (i.e., in the state of dreamless slumber of Yoga-samadhi), it succeeds in beholding the Supreme Soul or the Twenty-sixth. In simple language what is said here is that the Soul becomes conscious of both itself and Prakriti in the state of wakefulness and dream. In Samadhi alone, it beholds the Supreme Soul.

1670. What is said here is that the Twenty-sixth or the Supreme Soul always beholds the Twenty-fifth or the Jiva-soul. The latter, however, filled with vanity, regards that there is nothing higher than it. It can easily, in Yoga-samadhi, behold the Twenty-sixth. Though thus competent to behold the Supreme Soul, it fails ordinarily to behold it. The commentator sees in this verse a reputation of the doctrine of the Charvakas and the Saugatas who deny that there is a Twenty-sixth Tattwa or even a Twenty-fifth which they identify with the Twenty-fourth.

1671. Tatsthanat is explained by the commentator as Varasya avaradhisrhanat, i.e., in consequence of vara overlying the avara. The instance of the string and the snake is cited. At first the string is erroneously taken for the snake. When the error is dispelled, the string appears as the string. Thus the Supreme and the Jiva-soul come to be taken as one when true knowledge comes.

1672. The ordinary doctrine is that the Jiva-soul is indestructible, for it is both unborn and deathless, its so called births and deaths being only changes of the forms which Prakriti undergoes in course of her association with it, an association that continues as long as the Jiva-soul does not succeed in effecting its emancipation. In this verse the ordinary doctrine is abandoned. What is said here is that the Jiva-soul is _not_ deathless, for when it becomes identified with the Supreme Soul, that alteration may be taken as its death.

1673. This is a very difficult verse. Pasya and apasya are drashtri and drisya, i.e., knower and known (or Soul and Prakriti) Kshemaya and Tattwo are drik and drisya, i.e., knowledge and known. One that sees no difference between these that is, one that regards all things as one and the same, is both Kevala and not-Kevala, etc, meaning that such a person, though still appearing as a Jiva (to others) is in reality identifiable with the Supreme Soul.

1674. This may mean that as men speak, and as speech is Brahma, all men must be regarded as utterers of Brahma. If, again, Brahma be taken to mean the Vedas in special, it may imply that all men utter the Vedas or are competent to study the Vedas. Such an exceedingly liberal sentiment from the mouth of Yajnavalkya is compatible only with the religion of Emancipation which he taught.

1675. The doctrine is that unless acts are destroyed, there can be no Emancipation.

1676. Literally, 'these are not obstacles by external nature,' and are therefore irremovable by personal exertion of the ordinary kind.

1677. Sanchodayishyanti implies questioned. Here it means questioning the king internally or by Yoga power.

1678. Utsmayan is explained by the Commentators as 'priding himself upon his own invincibleness.' Ayaya bhavam implies her determination to make the king dumb. Visesayan is abhibhavan.

1679. Sammantum is explained by the Commentator as equivalent to samyak jnatum.

1680. It is difficult to say in what sense the word vaiseshikam is used here. There is a particular system of philosophy called Vaiseshika or Kanada; the system believed to have been originally promulgated by a Rishi of the name of Kanada. That system has close resemblance to the atomic theory of European philosophers. It has many points of striking resemblance with Kapila's system or Sankhya. Then, again, some of the original principles, as enunciated in the Sankhya system, are called by the name of Visesha.

1681. The mention of Vidhi indicated, as the commentator explains, Karmakanda. The value of Karma in the path of Emancipation is to purify the Soul.

1682. K. P. Singha wrongly translates this verse.

1683. There is equal reason in taking up etc., implies that the bearing of the sceptre is only a mode of life like that of holders of the triple-stick. Both the king and the Sannyasin are free to acquire knowledge and both, therefore, may attain to Emancipation notwithstanding their respective emblems. In the emblems themselves there is no efficacy or disqualification.

1684. The object of this verse is to show that all persons, led by interest, become attached to particular things. The littleness or greatness of those things cannot aid or bar people's way to Emancipation. 'I may be a king, says Janaka, and thou mayst be a mendicant. Neither thy mendicancy nor my royalty can aid or obstruct our Emancipation. Both of us, by Knowledge, can achieve what we wish, notwithstanding our outward surroundings.

1685. Hence, by changing my royal life for that of a bearer of the triple-stick I can gain nothing.

1686. Yukte in the first line means in the Yogin. The Bombay reading Tridandanke is a mistake for Tridandakam. The Bombay text reads na muktasyasti gopana, meaning that 'there is no relief for one that has fallen down after having arisen in Yoga.' The Bengal text reads vimuktasya. I adopt the Bengal reading.

1687. What the king says is that he, the king, had made no assignation with the lady is consequence of which she could be justified in entering his body. The word Sannikarsha here means sanketa. Both the vernacular translators render this word wrongly.

1688. These faults and merits are set forth in the verses that follow.

1689. Saukshmyam, is literally minuteness. It means ambiguity here. I have rendered verse 81 very closely to give the reader an idea of the extreme terseness of these verses. For bringing out the meaning of the verse, the following illustration may serve. A sentence is composed containing some words each of which is employed in diverse senses, as the well-known verse of Parasara which has been interpreted to sanction the remarriage of Hindu widows. Here, the object indicated by the words used are varied. Definite knowledge of the meaning of each word is arrived at by means of distinctions, i.e., by distinguishing each meaning from every other. In such cases, the understanding before arriving at the definite meaning, rests in succession upon diverse points, now upon one, now upon another. Indeed, the true meaning is to be arrived at in such cases by a process of elimination. When such processes become necessary and or seizing the sense of any sentence, the fault is said to be the fault of minuteness or ambiguity.

1690. To take the same example; first take the well-known words of Parasara as really sanctioning the remarriage of widows. Several words in the verse would point to this meaning, several others would not. Weighing probabilities and reasons, let the meaning be tentatively adopted that second husbands are sanctioned by the Rishi for the Hindu widow. This is Sankhya.

1691. Having tentatively adopted the meaning the second husbands are sanctioned by the verse referred to, the conclusion should be either its acceptance or rejection. By seeing the incompatibility of the tentative meaning with other settled conclusions in respect of other texts or other writers, the tentative meaning is capable of being rejected, and the final conclusion arrived at, to the effect, that the second husband is to be taken only according to the Niyoga-vidhi and not by marriage.

1692. By prayojanam is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish, in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The section or conduct that one adopts for removing that pain is called

Prayojanam. In the Gautama-sutras it is said that yamarthamadhikritya pravartate, tat prayojanam. The two definitions are identical.

1693. By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyaya philosophy, the five requisites are Pratijna, Hetu, Udaharana, Upanaya, and Nigamana. In the Mimansa philosophy, the five requisites have been named differently. Vishaya, Samsaya, Purvapaksha, Uttara, and Nirnaya.

1694. These characteristics, the commentator points out, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called Saraswati-kanthabharana.

1695. Parartham means, as the commentator explains, of excellent sense. It does not mean Paraprayojanam as wrongly rendered by the Burdwan translator. The latter's version of the text is thoroughly unmeaning.

1696. What Sulabha says here is this: the great primal elements are the same whether they make up this body or that other body; and then it is the same Chit that pervades every combination of the great elements. The object of this observation is to show that Janaka should not have asked these questions about Sulabha, he and she being essentially the same person. To regard the two as different would indicate obscuration of vision.

1697. What is meant by this is that when creatures are said to possess more of sattwa and less of sattwa, sattwa seems to be a principle that is existent in the constitutions of creatures.

1698. By the word Kala is meant the 16 principles beginning with Prana. What is intended to be said is that as long as the principle of Desire exists, rebirth becomes possible. The universe, therefore, rests on the principle of Desire or Vasana. The senses, etc. all arise from this principle of Vasana.

1699. By Vidhi is meant that righteousness and its reverse which constitute the seed of Desire. By Sukra is meant that which helps that seed to grow or put forth its rudiments. By Vala is meant the exertion that one makes for gratifying one's desire.

1700. The fact then of continual change of particles in the body was well-known to the Hindu sages. This discovery is not new of modern physiology. Elsewhere it has been shown that Harvey's great discovery about the circulation of the blood was not unknown to the Rishis.

1701. The instance mentioned for illustrating the change of corporal particles is certainly a very happy one. The flame of a burning lamp, though perfectly steady (as in a breezeless spot), is really the result of the successive combustion of particles of oil and the successive extinguishment of such combustion Both this and the previous verse have been rendered inaccurately by K.P. Singha.

1702. Hence the questions of Janaka, asking as to who the lady was or whose, were futile.

1703. The seven ways are as follows: Righteousness and Wealth and Pleasure independently and distinct from one another count three, then the first and second, the first and third, and second and third, count three and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure. K.P. Singha omits all reference to these seven ways, while the Burdwan translator, misunderstanding the gloss, makes utter nonsense of it.

1704. The king may order some men to do some things. These men, after obeying those orders, return to him to report the fact of what they have accomplished. The king is obliged to grant them interviews for listening to them.

1705. The commentator explains that the three others are Vriddhi, Kshaya, and Sthana, all of which arise from policy. Some of the seven limbs are inanimate, such as the treasury. But it is said that the treasury supports the ministers, and the ministers support the treasury.

1706. Hence, when every kingdom has a king, and kings too are many, no one should indulge in pride at the thought of his being a king.

1707. The object of this verse is to show that as Janaka rules his kingdom without being attached to it, he cannot lay claim to the merit that belongs to kings.

1708. Upaya or means implies here the attitude of sitting (as in Yoga). Upanishad or method implies sravana and manana i.e., listening and thinking. Upasanga or practices imply the several limbs of Dhyana, etc. Nischaya or conclusion has reference to Brahma.

1709. I expand this verse fully.

1710. The na in the second line is connected with Vyayachcchate.

1711. The object of this verse is to show that the words uttered by Sulabha were unanswerable. To attain to Emancipation one must practise a life of Renunciation instead of continuing in the domestic mode.

1712. These foes are, of course, the passions.

1713. Literally, the world is only a held of action, implying that creatures, coming here, have to act: these actions lead to rewards and punishments, both here and hereafter. The way to Emancipation is, as has been often shown before, by exhausting the consequences of acts by enjoyment or sufferance and by abstaining, from further acts by adopting the religion of Nivritti.

1714. Kulapatam is explained by the commentator as Mahanadipuram. In Naram etc, venumivodahritam (as in the Bombay text) or venumivoddhhatam (as in the Bengal text) is rather unintelligible unless it be taken in the sense in which I have taken it. K. P. Singha mistranslates Kulapatam, and the Burdwan translator misunderstands both Kulaparam and venumivoddhatam.

1715. i.e., to uphold it by doing the duties of a Brahmans.

1716. Prachalita-dharma etc, implies those that have fallen away from righteousness. The Burdwan translator misunderstands the verse. Karanabhih is kriabhih.

1717. The Commentator explains that this verse is for assuring Yudhishthira that kings are competent to obtain felicity in the next world. Anupagatam is explained by the Commentator as not attainable in even thousands of births.

1718. Rudhirapah is blood-sucking worms. Uparatam is dead.

1719. The ten boundaries or commandments, as mentioned by the Commentator, are the five positive ones, viz., Purity, Contentment, Penances, Study of the Vedas, Meditation on God, and the five negative ones, viz., abstention from cruelty, from untruth, from theft, from non-observance of vows, and from acquisition of wealth.

1720. Chirasya is grammatically connected with na vudhyase, meaning 'that thou art always blind etc.' The Burdwan translator misunderstands it completely and takes it as equivalent to achirena. K. P. Singha skips over it.

1721. The Burdwan translator gives a ridiculous version of the verse.

1722. Kevalam nidhim is literally, 'ones only treasure'. It may imply either Samadhi or Brahma. Acts, whether good or bad, all arise from error. Abstention from acts is the true way to Emancipation.

1723. The passions are spoken of as wolves.

1724. The sight of golden trees is a premonitory sign of Death.

1725. Literally rendered, the verse would run thus: Before the cooking is complete of the Yavaka of a rich man, in fact, while it is still uncooked, thou mayst meet with death. Do thou, therefore, hasten. By Yavaka is meant a particular kind of food made of ghee and flour or barley.

1726. In verse 53 it is said that the Soul is the witness in the other world of all acts and omission in this life. In verse 54, what is said is that the existence of the Soul when the body is not, is possible, for Yogins, in Yoga, live in their Soul, unconscious the while of their bodies. The entrance of the acting-Chaitanya into that Chaitanya which survives as the witness means the death of the body.

1727. The Burdwan translator gives an erroneous version of this verse.

1728. I think the sense is that only righteousness can bring a man to the path that leads to happiness and not mere instructions howsoever repeated.

1729. The Commentator explains that Pramadagah is equivalent to Pramadagrihavasin and refers to Antakah. Chamum is Indriyasenam Grahitam is body. Yathagrahitam is dehamanatikramya. In this verse pura may mean either in the near future or soon, or pura may mean before, i.e., before the Destroyer makes thy senses so, etc.'

1730. The road in which thyself shalt be in front and thyself in the rear is the road of Self-knowledge. The Burdwan translator does not understand how the first line comes to mean Knowledge of Self! Accordingly, though he uses the word amajnana (following the Commentator), yet he erroneously repeats some of the words used in the line.

1731. The last word of the second line is muchyate and not yujyate. If yujyate be adhered to, meaning would be 'freed the consequences of ignorance and error, he would succeed in attaining to Brahma.'

1732. This is a very abstruse verse. I have rendered it, following the lead of the Commentator, Srutam, he explains it 'the knowledge, born of vedic declarations like Tattwamasi etc. Sarvamasnute is equivalent to samastam Brahmandam vyapnoti, meaning such knowledge leads to sarvatmyam, i.e., omniscience Tadetat etc., i.e., that omniscience is the darsanam, of parampurushartha or Moksha. Kritajna upadishtam artham is Samhitam.

1733. The sense is that in course of our repeated rebirths we have got these relations repeatedly and will get them as repeatedly. But we are, in reality, quite unconnected with them. Their union with us like the union of pieces of wood floating in a river, now joined together temporarily, now separated.

1734. Mokshadaisikam is explained by the commentator as Mokshandeshataram. K. P. Singha wrongly renders this word. This section is called pavakadhyayanam, meaning chitta-sodhakadhyayanam, that is, the lesson which, when read and mastered, is to lead to the cleansing of the heart.

1735. Time, as a personified agent, is throwing all creatures at unequal distances. Some are thrown near and some to a great distance. These distances are regulated by the nature of the acts done by the creatures thrown. Some are cast among animals, some among men. Throwing or hurling them thus, Time drags them again, the binding-cords being always in his hands.

1736. Both the vernacular translators have misunderstood the first line of this verse although there is no difficulty in it. Apastamva says drishto dharma-vyatikrama; Sahasancha purvesham. What Bhishma says here is that one should not speak of those instances of Vyatikramah and Sahasam.

1737. Although the Vedas came to Suka of their own accord, yet he was in deference to the universal custom, obliged to formally acquire them from a preceptor.

1738. Vyasa was the priest or Ritwija of the house of Mithila and as such the kings of Mithila were his Yajyas or Yajamanas. The duty of a Yajamana is to reverence every member of the priest's family. The sire, therefore, cautions the son that he should not, while living with the king of Mithila, assert his superiority over him in any respect.

1739. It is certain that one must abandon all acts before one can attain to Emancipation. But then acts should not be cast off all at once. It is according to this order that they should be abandoned, i.e., in the order of the several modes.

1740. The karanas are the inner faculties.

1741. i.e., when Emancipation and omniscience have been attained in the very first mode of life, no further need exists for conforming to the three other modes of life.

1742. i.e., behold the Supreme Soul by his own Soul.

1743. Instead of papakam some texts read pavakam, meaning of the nature of fire.

1744. After manasa, saha is understood. It does not mean that the senses are to be restrained by the mind, but the words imply that the mind and the senses are to be restrained. K. P. Singha renders the line correctly. The Burdwan translator, as usual, is careless.

1745. K. P. Singha skips over this verse.

1746. i.e., he turned his soul's gaze on his soul and withdrew himself from every worldly object.

1747. He no longer walked like ordinary men. Without trailing along the solid support of the Earth, he proceeded through the sky.

1748. Popularly, Bhimaraja, the Lanius Malabaricus.

1749. It is believed that a person, by performing austere penances, scorches the three worlds. It is in consequence of this effect of penances that the superior deities were always compelled by the Asuras and Danavas to grant them whatever boons they solicited.

1750. The sense is that if the Vedas are not constantly studied, they are likely to be forgotten.

1751. Upaplava is Rahu or the ascending node. In many parts of Upper India, during the hot months in particular, large quantities of dust are raised by whirl winds in the afternoon or at evening called Andhi the clouds of dust cover the moon for hours together.

1752. The lowest order of men, living by slaying animals.

1753. The verse in the Bengal texts is a triplet. In the Bombay edition, the third line is excluded from verse 36. There is no inconvenience in this, only, it should be cons-trued as referring to the wind called Samana or Pravaha.

1754. Some texts read Jaytamvarah. If this be accepted, it should be an adjective of Parivaha, meaning the foremost of all in the strength or energy.

1755. The sacred river Ganga has it is said, three courses or streams. One flows on the surface of the Earth; the second flows through the nether regions, and the third flows through heaven.

1756. The first line runs into the second.

1757. Penances should be protected from wrath. By penances one attains to great power. The ascetic's puissance frequently equals that of Brahman himself. If, however, the ascetic indulges in wrath and curses one from wrath, his puissance becomes diminished. For this reason, forgiveness is said to be the highest virtue a Brahmana can practise. A Brahmana's might lay in forgiveness. Knowledge also should be protected from honour and dishonour, i.e. one should never _receive_ honour for his knowledge, that is, do anything for the object of achieving honour. Similarly, one should never do anything which may have the effect of dishonouring one's knowledge. These are some of the highest duties preached in scriptures.

1758. The saying Satyadapi hitam vadet is frequently misunderstood. The scriptures do not say that truth should be sacrificed in view of what is beneficial, for such view will militate with the saying that there is nothing higher than truth. The saying has reference to those exceptional instances where truth becomes a source of positive harm. The story of the Rishi who spoke the truth respecting the place where certain travellers lay concealed, when questioned by certain robbers who were for killing the travellers, is an instance to the point. The goldsmith's son who died with a falsehood on his lips for allowing his lawful prince to escape from the hands of his pursuers did a meritorious act of loyalty. Then, again, the germ of the utilitarian theory may be detected in the second line of this verse.

1759. To conquer the unconquerable means to attain to Brahma.

1760. In the Srutis, Paravara is an equivalent for the Supreme Soul. The correct reading is nasyati at the end of the first line, and not pasyati as in some of the Bengal texts. Adhering to pasyati (which gives no meaning), the Burdwan translator gives a ridiculous and unmeaning version of this verse, K. P. Singha, of course, adopts the correct reading.

1761. This verse is not at all difficult. The sense is that the man who transcends all attachments never comes to grief if brought into union with other creatures. The Burdwan translator gives a thoroughly unmeaning version of this couplet.

1762. The object of this verse is to show that men of knowledge do not perform sacrifices, in which, as a matter of course, a large number of creatures is slain. Men wedded to the religion of Pravriti perform sacrifices, Coming into the world in consequence of past acts, they seek happiness (by repairing to heaven) along the way of sacrifices and religious rites. A large number of creatures is slain, for besides the victims ostensibly offered, an infinite number of smaller and minuter creatures are killed in the sacrificial fires and in course of the other preparations that are made in sacrifices.

1763. Sorrow increases by indulgence.

1764. This is a very doubtful verse. The commentator is silent. I follow the meaning as it lies on the surface. The object of the verse seems to be this: there are men that are employed in reflecting upon the nature of things: these should know that such occupation is useless, for truly the nature of things is beyond the grasp of the mind. The greatest philosopher is ignorant of all the virtues of a blade of grass, the purpose for which it exists, the changes that it undergoes every instant of time and from day to day. Those men, however, who have such unprofitable occupation for walking along the highest path (the path, that is, which leads to Brahma) free themselves from grief.

1765. I am not sure that I have understood this verse correctly.

1766. What is intended to be said is that the gratification of the senses leaves nothing behind. The pleasure lasts as long as the contact continues of the objects with the senses. The Burdwan translator, not suspecting that the word used is adhana, gives a ridiculous version.

1767. What is said here is this: a man has spouses and children, or wealth, etc.: there was no sorrow when these were not: with his union with these his sorrow commences. Hence, when these things disappear, an intelligent man should not indulge in any sorrow. Bonds or attachments are always productive of grief. When bonds are severed or destroyed, there ought to be no grief.

1768. i.e., whose pleasures do not depend upon external objects such as spouses and children.

1769. Vidhitsabhih is pipasabhih. It comes from dhe meaning drinking.

1770. Vyasa lived in northern India and was evidently unacquainted with the tides that appear in the Bengal rivers.

1771. The object of this verse is to show the utility and necessity of acts. Without acting no one, however clever, can earn any fruit. Both the vernacular translators give ridiculous versions of this plain aphorism.

1772. Asi is used in the sense of akansha.

1773. Naprapyanadhigachchati is na aprayam etc.

1774. I do not quite understand in what the fault lies that is referred to here. Perhaps the sense is this. In Hindu philosophy, the vital seed is said to be generated by the sight of a desirable woman. When sexual congress takes place with one whose sight has not originated the vital seed but with another it fails to be productive. Whoever indulges in such intercourse is to blame.

1775. Parasarirani has prapnuvanti understood after it. Chinnavijam means whose seed has broken, that is the creature whose gross body has met with destruction. The gross body is called the Vijam or seed of (heaven and hell). The sense of the verse is that every one, after death, attains to a new body. A creature can never exist without the bonds of body being attached to him. Of course, the case is otherwise with persons who succeed in achieving their Emancipation by the destruction of all acts. The Burdwan translator, following the commentator faithfully, renders this verse correctly. K. P. Singha skips over it entirely.

1776. This is a not a difficult verse. Then, again, the commentator explains it carefully. K. P. Singha gives a ridiculous version. The Burdwan translator is correct. Nirddagdham and vinasyantam imply the dying or dead. Jivar paradeham chalachalam ahitam bhavati means another body, as much subject to destruction, is kept ready.

1777. I expand this verse a little for bringing out its meaning. What is said here is that some come out of the womb alive; some die there before being quickened with life, the reason being that their acts of past lives bring for them other bodies even at that stage.

1778. This verse is certainly a 'crux.' The commentator, I think, displays considerable ingenuity in explaining it. The order of the words is Gatayushah tasya sahajatasya pancha saptamim navamim dasam prapnuvanti; tatah na bhavanti; sa na. The ten stages of a person's life are (1) residence within the womb, (2) birth, (3) infancy, up to 5 years, (4) childhood, up to 12 years, (5) Pauganda up to 16 years, (6) youth, up to 48 years, (7) old age, (8) decrepitude, (9) suspension of breath, (10) destruction of body.

1779. Niyuktah means employed. I take it to imply employed in the task of conquering Nature. It may also mean, set to their usual tasks by the influence of past acts. Nature here means, of course the grand laws to which human existence is subject, viz., the law of birth, of death, of disease and decrepitude etc.

1780. Uparyupari implies gradual superiority. If one becomes wealthy, one desires to be a councillor; if a councillor, one wishes to be prime minister; and so on. The sense of the verse is that man's desire to rise is insatiable.

1781. The reading I prefer is asathah and not sathah. If the latter reading be kept, it would mean of both descriptions are seen to pay court to the wicked.

1782. Avavandhah is low attachments, implying those that appertain to the body. In fact, the acquisition of the body itself is such an attachment. What is said here is that Jiva who has become enlightened becomes freed from the obligation of rebirth or contact with body once more.

1783. The mass of effulgence constituting the Sun is nothing else than Brahma. Brahma is pure effulgence. Savitri-mandala-madhyavartir-Narayanah does not mean a deity with a physical form in the midst of the solar effulgence but incorporeal and universal Brahma. That effulgence is adored in the Gayatri.

1784. The commentator takes Shomah to mean Shomagath Jivah. He does not explain the rest of the verse. The grammatical construction presents no difficulty. If, Shomah be taken in the sense in which the Commentator explains it, the meaning would be this. He who enters the solar effulgence has not to undergo any change, unlike Shomah and the deities who have to undergo changes, for they fall down upon the exhaustion of their merit and re-ascend when they once more acquire merit. Both the vernacular translators have made a mess of the verse. The fact is, there are two paths, archiradi-margah and dhumadi-margah. They who go by the former, reach Brahma and have never to return. While they who go by the latter way, enjoy felicity for some time and then come back.

1785. Here, the words Sun and Moon are indicative of the two different paths mentioned in the note immediately before.

1786. What Suka says here is that he would attain to universal Brahma and thus identify himself with all things.

1787. Jahasa hasam is an instance in Sanskrit of the cognate government of neuter verbs.

1788. The Rishis knew that the height of the atmosphere is not interminable.

1789. In this Section, Bhishma recites to Yudhishthira the fact of Suka's departure from this world, and Vyasa's grief at that occurrence. He speaks of the fact as one that had been related to him bygone times by both Narada and Vyasa himself. It is evident from this that the Suka who recited the Srimad Bhagavat to Parikshit, the grandson of Arjuna, could not possibly be the Suka who was Vyasa's son.

1790. What Bhishma says here is that without faith this subject is incapable of being understood.

1791. This is a triplet. The last word of the third line, viz., Swayambhuvah refers to Krishnah, but it has no special meaning. It is an adjective used more for the sake of measure than for anything else.

1792. The golden cars referred to here are the fleshly bodies of the two deities. The body is called the car because like the car, it is propelled by some force other than the Soul which owns it for a time, the Soul being inactive. It is regarded as golden because every one becomes attached to it as something very valuable. The eight wheels are Avidya and the rest.

1793. i.e., the hands, the feet, the stomach, and the organ of pleasure. The hands are said to be protected when they are restrained from the commission of all improper acts; the feet are said to be duly protected when they are restrained from touching all improper places. The stomach is said to be protected when one never takes any kind of improper food, and when one abstains from all evil acts for appeasing one's hunger. And lastly, one is said to restrain the organ of pleasure when one abstains from all acts of improper congress.

1794. The word Mushka as ordinarily understood, implies the scrotum or testes. The commentator Nilakantha supposes that it may stand for the shoulder-knot. He believes that the phrase implies that the people of this island had each four arms.

1795. The Sattwata ritual is explained by the Commentator to mean the Pancharatra ritual. Tachecheshena implies with what remained after Vishnu's worship was over.

1796. i.e., dedicated his possessions to the service of Narayana, and held them as the great God's custodian. In other words, he never regarded his wealth as his own, but was always ready to devote it to all good and pious purposes.

1797. i.e., the treatise those Rishis composed was the foremost of its kind in respect of choice and harmony of vocables, of import or sense and of reasons with which every assertion was fortified.

1798. There are two religions, viz., that of Pravritti, implying act and observances, and that of Nivritti, implying a complete abstention from all acts and observances. The last is also called the religion of Emancipation.

1799. Whether any work on morality and religion was over actually composed by the seven Rishis or not, no such work, it is certain, is in existence now. Besides this mention of the work in the Mahabharata, no reference to it has been made anywhere else. As to Sukra-niti it is extant, Vrihaspati's niti-sastram is defunct. It is probable, however, that before Saba-niti there was an anterior work, brief if not exhaustive on the same subjects.

1800. Paryyaya literally means a list. The fact is, in all Sanskrit lexicons words expressive of the same meanings occur together. These lists are known by the name of Paryyaya. A more definite idea of the meaning of this word may be had by the English reader when he remembers that in a lexicon like Roget's Thesaurus, groups are given of words expressive of the same signification. Such groups are called Paryyayas.

1801. The Hotri has to pour libations on the sacrificial fire, reciting mantras the while. Sadasyas are persons that watch the sacrifice, i.e., take care that the ordinances of the scriptures are duly complied with. They are, what is called, Vidhidarsinas.

1802. Clarified butter offered in sacrifices, with cakes of powdered barley steeped in it.

1803. Professor Weber supposes that in this narrative of the three Rishis Ekata, Dwita, and Trita, the poet is giving a description of either Italy or some island in the Mediterranean, and of a Christian worship that certain Hindu pilgrims might have witnessed. Indeed, a writer in the Calcutta Review has gone so far as to say that from what follows, the conjecture would not be a bold one that the whole passage refers to the impression made on certain Hindu pilgrims upon witnessing the celebration of the Eucharist according to the ordinances of the Roman Catholic Church. The Honble K. P. Telang supposes that the whole passage is based on the poets imagination. Ekantabhavepagatah is taken by some to mean worshippers of the divine Unity. I do not think that such a rendering would be correct.

1804. The Bombay reading is tadapratihato abhavat. This seems to be better than the Bengal reading tato-apratihata. If the Bengal reading be adhered to, apratihatah should be taken in the sense of nasti pratihatoyasmat. The meaning, of course, would remain the same.

1805. Yapa means the silent recitation of certain sacred mantras or of the name of some deity. In the case of the inhabitants of White Island, the silent recitation was no recitation of mantras or words, but was a meditation on incorporeal Brahma. The next verse makes this clear.

1806. This would seem to show that it was the Roman Republic which the pilgrims saw.

1807. Professor Weber thinks that this has reference to the absence of idols or images. The pilgrims saw no deities there such as they had in their own temples.

1808. Professor Weber wrongly renders the words Purvaja and sikshaksharaiamanwitah. The first word does not, as he renders it, imply, eldest son of God, but simply first-born. It is seen in almost every hymn in the Mahabharata to the Supreme Deity. It is synonymous with Adipurusha. Then siksha etc. does not, as he thinks, mean 'accompanied by teaching, but it is the science of Orthoepy and is one of the Angas (limbs) of the Vedas. The Vedas were always chanted melodiously, the science of Orthoepy was cultivated by the Rishis with great care.

1809. The Pancha-kala, or Pancha-ratra, or Sattwatas vidhi, means certain ordinances laid down by Narada and other Rishis in respect of the worship of Narayana.

1810. The sense is this; as all of them were practising that frame of mind which resembles Brahma, they did not regard us, I.e., neither honoured nor dishonoured us.

1811. Both the vernacular translators have erred in rendering this simple verse.

1812. The construction seems to be this: Parangatimanuprapta iti Brahmanah samanantaram naishthikam sthanam, etc. It does not mean, as K. P. Singha puts it, that he proceeded to Brahman's region, nor, as the Burdwan translator puts it, that having gone to Brahman's region he attained to the highest end. The sense, on the other hand, is that as his was the very highest end, he, therefore, ascended to a spot that is higher than Brahman's region. The simple meaning is that king Uparichara attained to identification with Brahma.

1813. i.e., when they have cursed thee, their curse should fructify. Thou shouldst not do anything that may have the effect of nullifying that curse.

1814. To this day, in many religious rites, these streaks of ghee are poured with mantras recited the while. They are called Vasudhara and are poured along the surface of a wall. First, a waving line of red is drawn horizontally on the wall. Then seven spots are made under that line. Then with the sacrificial ladle, Ghee is poured from each of the spots in such a way that a thick streak is poured along the wall. The length of those streaks is generally 3 to 4 feet and their breadth about half an inch.

1815. The mantras recited by Vasu were Vedic mantras.

1816. The Burdwan translator, as also K. P. Singha, both err in translating the first line of this verse. It does not mean that Narada worshipped them with a bend of his head and that they in return worshipped him mentally.

1817. In the sense of His being unmodified, even as space is an entity that cannot be modified in any way.

1818. i.e., as the commentator expands, who is displayed without any modification, all else being modifications of Thyself.

1819. i.e., from whom speech has flowed, or who is Vrihaspati the celestial priest, so famous for his learning and intelligence.

1820. i.e., the original home of the universe. The idea is that when the universal dissolution comes, all things take refuge in thee. I follow the commentator in all the interpretations he gives.

1821. i.e., who has performed the avabhrita or final bath upon the completion of all vows and observances and sacrifices.

1822. i.e., thou hast performed sacrifices.

1823. The Vedas have six limbs or divisions.

1824. Pragjyotish is the name of a particular Saman. The Rich beginning with Murdhanam etc. when sung, comes to be called by the name of jeshtha Saman. What is said hare, therefore, is that thou art both the foremost of Samanas and he that sings that Saman.

1825. In the Bombay text, the reading for Vainagarbha is Vaikhanasa which means a class or sect of ascetics.

1826. The commentator explains that by Mahayajna--great sacrifice--is meant Yoga. The Jiva-Soul is like the libation poured in the sacrifice, for by Yoga the Jiva-Soul is annihilated and merged into the Supreme Soul.

1827. In treatises on the Smriti, the indications of these three kinds or degrees of modifications are given.

1828. By this word is meant a particular conjunction of heavenly bodies. This con-junction is represented as having a peculiar form.

1829. The word Upanaha used here in the dual number, has puzzled many persons. It is difficult to conceive why the great God should appear with a pair of shoes in one of his hands. Probably, the Upanaha, in ancient times, was a wooden sandal, and what the poet means to say is that Narayana, appeared with all the requisites of a Brahmacharin on his person.

1830. i.e., merges into.

1831. This cosmogony is agreeable to the Vaishnava scriptures. Above all, without beginning is Vasudeva. From Vasudeva is Sankarshana. From Sankarashana is Pradyumna. From Pradyumna is Aniruddha. Some persons find in this quadruple creation the distinct trace of the Christian Trinity. It is very difficult, however, to say which doctrine, the Hindu or the Christian, is the original and which is derived from which.

1832. The reader is requested to mark the address 'king of kings'. This is evidently a slip of the pen. The whole speech is that of Narayana and Narada is the listener.

1833. The commentator is silent. The sense seems to be that as Brahman is to be the son of Narayana in the beginning of a Kalpa when there is no other existent object mobile or immobile, the same Brahman is to be vested with dominion over all things which he would himself create through Ahankara. Of course, as long as Brahman is without Ahankara so long there can be no Creation, i.e., no subjects mobile and immobile, to be known by different names.

1834. Nityada is always. Some persons believe that Narayana has to manifest himself always for achieving the business of the deities. This Earth is not the only world where such manifestations needed. As to the object of the manifestations considerable difference of opinion prevails. In the Gita, the great deity himself explains that that object is to rescue the good and destroy the wicked. Others hold that this is only a secondary object, the primary one being to gladden the hearts of the devout by affording them opportunities of worshipping him and applauding his acts, and to indulge in new joys by serving his own worshippers.

1835. This is a reference to the well-known description of Narayana as Savitrimandalamadhyavartih etc. It is not the visible Sun whose disc is meant, but that pure fountain of effulgence which is inconceivable for its dazzling brightness that is implied.

1836. The tense used in the original is future. What is meant, however, is that the great deity does these acts at the beginning of every Kalpa when he recreates the Earth. All cycles or Kalpas are similar in respect of the incidents that occur in them.

1837. Maheswara is Mahadeva or Siva, Mahasena is Kartikeya, the generalissimo of the celestial forces.

1838. Vana, the son of Vali, was a devout worshipper of Mahadeva. Mina's daughter Usha fell in love with Krishna's grandson Aniruddha. Aniruddha was imprisoned by Vana. It was to rescue Aniruddha that Krishna fought with Vana, after having vanquished both Mahadeva and Kartikeya. The thousand and one arms of Vana, less two, were lopped off by Krishna. The episode of the love of Aniruddha and Usha is a very beautiful one.

1839. Saubha was the name of a flying city of the Danavas. Krishna felled this city into the ocean, having killed all its Danava inhabitants. As to Kala-yavana, his death was brought about by Krishna under the following circumstances. Pursued by the Danava, Krishna took refuge in a mountain-cave in which a king of the Satya Yuga was lying asleep. Entering the cave, Krishna stood at the head of the sleeping king. The Danava, entering the cave after Krishna, found the sleeping king and awaked him. As soon as the king looked at the Danava, the latter was consumed into ashes, for the gods had given a boon to the king that he who would awake him would be consumed by a glance of his.

1840. The idea of Eternity without any conceivable beginning and conceivable end was so thoroughly realised by the Hindu sages that the chiefdom of Heaven itself was to them the concern of a moment. Nothing less than unchangeable felicity for all times was the object they pursued. All other things and states being mutable, and only Brahman being immutable, what they sought was an identification with Brahma. Such identification with the Supreme Soul was the Emancipation they sought. No other religion has ever been able to preach such a high ideal. The Hindu's concern is with Eternity. He regards his existence here as having the duration of but the millionth part of a moment. How to prevent re-birth and attain to an identification with the Supreme Soul is the object of his pursuit.

1841. K. P. Singha has completely misunderstood the sense of verse 113, Bhishma does not certainly mean that Brahman was unacquainted with the narrative. What Bhishma says is that it was not to Brahman, but to the Siddhas assembled in Brahman's abode, that Narada recited his narrative.

1842. K. P. Singha misunderstands verses 115 and 116 completely. The fact is, Surya recited the narrative unto those that precede and those that follow him in his journey through the firmament. K. P. Singha confounded the two classes of persons together. The Burdwan translator, as usual, makes nonsense of verse 116. The correct reading (as given in the Bombay text) is lokan, the grammatical construction being lokan tapatah suryasya etc. The Burdwan translator makes Surya repeat the narrative to the worlds created and placed before Surya.

1843. The drift of Saunaka's queries seems to be this the religion of Pravritti is opposed to that of Nivritti. How is it that both have been created by the same Narayana. How is it that he has made some with dispositions to follow the one, and others with dispositions to follow the others.

1844. Atmanah parinirmitam pralayam means that destruction or cessation of existences which is brought about by self-realization. What the king says here is,--If the religion of Nivritti be so superior in consequence of its superior end, why is it that the deities who are all superior to us did not pursue it? Were they ignorant of the method by which Emancipation is attainable? Were they ignorant of the means by which to win cessation of existence? K. P. Singha renders the verse correctly. The Burdwan translator misunderstands it although he repeats the exact words of the second foot of the second line.

1845. That is, the attributes of vision to Light, taste to Water, sound to Space, touch to Wind, and smell to Earth.

1846. Avritti lakshanam means that the reward to be bestowed shall not be Emancipation whence there is no return, but such reward (as the felicity of heaven) whence there will be a return for each of the receivers.

1847. Taking their rise from the fruits of Pravritti implies having their origin in their desire for such fruits as appertain to the religion of Pravritti or acts.

1848. What is stated here is that creature following the path of Pravritti cannot hope to reach the spot whence there is no return. It is by the path of Nivritti that spot is capable of being reached. The path of Pravritti is always fraught with return. One may become, by walking along that path the very chief of the celestials, but that status is not eternal. Since the beginning (if a beginning can be conceived), millions and millions of Indras have arisen and fallen down.

1849. Literally, with their four quarters entire.

1850. This salutation of Krishna unto the Supreme Soul is very characteristic. He salutes him self by saluting the Supreme Soul.

1851. Sattwa is the attribute of righteousness. It is said to consist of eight and ten qualities. The commentator mentions them all.

1852. i.e., Emancipation or complete identification with the Supreme Soul.

1853. The object of this verse, the commentator says, is to explain the meaning of the word Hrishikesa. Agni is the digestive fire, and Shoma is food. Uniting together, Agni and Shoma, therefore uphold the universe. In the form of digestive fire and food, Agni and Shoma are two gladdeners of the universe. They are called on this account Hrishi (in the dual number). And since they are, as it were, the kesa or hair of Narayana, therefore is he called Hrishikesa. All these etymologies are very fanciful. Elsewhere the word Hrishikesa is explained as the Isa or lord of Hrishika or the senses.

1854. Sat is existent or aught. Asat is naught or non-existent. Very generally, these two words are used to imply Effects and Causes, the former being gross or manifest, and the latter, subtile or unmanifest. Tamas here does not mean one of the three primal attributes but primeval darkness. Compare Manu, asitidam tamobhutam etc.

1855. I do not know whether I have understood correctly the last part of this sentence. I think what is stated is that by honouring Hari and Mantra, one honours the deities and men and the Rishis. By men, I think, dead men or the Pitris are referred to.

1856. The reading vagamritam is an error. The correct reading is gavamritam.

1857. In former times kings and chiefs always used to assign rent-free lands to learned Brahmanas for their support. Those countries where Brahmanas had not such lands assigned to them, were, as it were, under a ban. What is said in this verse is that in such countries the blessings of peace are wanting. The inhabitants are borne on vehicles drawn by oxen on steeds.

1858. In consequence of this third eye on Rudra's forehead, he came to be called by the name of Virupaksha or the ugly or fierce-eyed.

1859. A Manwantarah consists of about 72 Chaturyugas, i.e., 288 yugas according to the measurement of the celestials. The present yuga is called the Vaivaswat Manwantarah, i.e., the period connected with Manu the son of Vivaswat. At each Manwantorah a new Manu appears. The self-born Manu was a different person.

1860. By practising Yoga one acquires certain superhuman powers. These are called Yogaiswaryya. They include Anima, by which one can become very minute; Laghima, by which one can become very gross, etc.

1861. The river Ganga has three currents. One flows through heaven: one is visible on the Earth, and a third flows through the nether regions. Persons of the regenerate classes, when saying their morning, midday, or evening prayers, have to touch water often. What is meant, therefore, by 'Bharadwaja touching the water' is that Bharadwaja was saying his prayers. Vishnu assumed his three-footed form for beguiling Vali of the sovereignty of the universe. With one foot he covered the Earth, with another he covered the firmament. There was no space left for placing his third foot upon.

1862. The Sreevatsa is a beautiful whirl on Vishnu's bosom.

1863. The Hindu scriptures mention that there is an Equine-head of vast proportions which roves through the seas. Blazing fires constantly issue from its mouth and these drink up the sea-water. It always makes a roaring noise. It is called Vadava-mukha. The fire issuing from it is called Vadavanala. The waters of the Ocean are like clarified butter. The Equine-head drinks them up as the sacrificial fire drinks the libations of clarified butter poured upon it. The origin of the Vadava fire is sometimes ascribed to the wrath of Urva, a Rishi of the race of Jamadagni. Hence it is sometimes called Aurvya-fire.

1864. The etymology of the word Hrishikesa is thus explained. Agni and Shoma are called by the name of 'Hrishi' in the dual number. He is called Hrishikesa who has those two for his kesa or hair. Elsewhere, the word is explained as the Isa or lord of Hrishika.

1865. I am the Soul of all creatures, and, therefore, unborn, the Soul being Eternal, Unbeginning and Unending. Hence am I called the Unborn.

1866. The race in which Krishna took birth was known by the name of Sattwata. All these etymologies are, of course, exceedingly fanciful. Not that the etymologies do not correspond with the rules of Sanskrit Grammar, but that they are not accepted by lexicographers. The fact is that each root in Sanskrit has a variety of meanings.

1867. This verse refers to Panchikarana. The fact is, Earth, Water, Light, Wind and Space are the five primal elements. Each of these is divided into five portions and the portions so arrived at are then united or mingled together forming the different substances of the universe, the proportions in which they are mingled being unequal.

1868. Achyuta has been variously rendered into English. Its true sense is here explained. Unswerving is the meaning. He who never swerves (from his highest nature or Brahma) is Achyuta. Hence, ordinarily, immutable or undeteriorating is the rendering that I have adopted.

1869. Clarified butter is the great sustainer of the universe, for the libations poured on the sacrificial fire uphold the deities, and the deities, thus upheld, pour rain which causes crops and other food to grow, upon which, of course, the universe of living creatures live.

1870. The constituent elements, called Dhatu, of the body, are, of course Bile, Phlegm and Wind. They are due to actions because birth itself is due to actions. There can be no birth without a body, and no body without these three. Hence, these three have their origin in previous actions un-exhausted by enjoyment or endurance.

1871. Narayana is said to always dwell in the midst of Savitri-mandala. The solar disc represents eternal effulgence, or Milton's 'flaming amount' at which even the highest angels cannot gaze.

1872. Durlabha may also mean not easily attainable: i.e., they that are my devoted worshippers are as unattainable as I myself. People cannot readily obtain their grace as they cannot mine.

1873. The Yajur-Veda consists, according to this calculation, of one hundred and one branches.

1874. The Krityas are acts of incantation, performed with the aid of Atharvan Mantras. They are of great efficacy. Brahmanas conversant with the Atharvans are competent, with the aid of Krityas to alter the laws of Nature and confound the very universe.

1875. The path pointed out by Varna is the path of Dhyana or contemplation. Vama is Mahadeva or Rudra. Panchala is Galava of the Vabhravya race. The Burdwan translator makes a mess of these verses. He represents Galava as belonging to the Kundarika race. The fact is, as the Commentator explains, that Kundarika is a name derived from that of the Gotra or race to which the person belonged, Panchala is the same person as Galava of the Vabhravya race.

1876. Elsewhere it is said that Narayana took birth in Dharma's house in four forms named Nara, Narayana, Krishna, and Hari. Dharmayanam samarudau means riding on the Dharma-car, i.e., endued with bodies with which to perform all the scriptural duties.

1877. Munja literally means green, or a grass of particular kind.

1878. Nara and Narayana were the same person. Hence, Nara's weapon having been broken into pieces, Narayana came to be called by this name. Elsewhere it is explained that Mahadeva is called Khandaparasu in consequence of his having parted with his parasu (battle-axe) unto Rama of Bhrigu's race.

1879. He has been pleased to assume the forms of Rishis Nara and Narayana.

1880. i.e., he that was speaking to Arjuna.

1881. Kala is literally Time or Eternity. It frequently means, however, death or destruction, or he that brings about death or destruction.

1882. The sense is that Arjuna was only the ostensible instrument.

1883. The questions of Janamejaya, it would seem, were addressed to

Vyasa. All the editions, however, make Vaisampayana answer those questions.

1884. It is difficult to say what this word means. I think with the commentator that it means shoulder joints.

1885. The Bengal reading is ashta-bhujau. The Bombay reading ashta-dangshtrau does not seem to be correct. By accepting the Bengal reading, the word mushka becomes clear.

1886. Avyagran means with tranquil souls. It is said that with most young men what occurs is that their hearts at first leave them when they see a respected guest arrived who is to be received with due honours. A little while after, they get back their hearts. In the Nara and Narayana, however, nothing of this kind happened when they saw Narada first, although Narada was one to whom their reverence was due.

1887. Nara and Narayana are the displayed forms of the undisplayed Hari.

1888. cf. Milton's description of the mount of God. The highest angels are not competent to bear its effulgence, being obliged to cover their eyes with their wings in looking at it.

1889. Prithivi or Earth is said to be sarvamsaha. As forgiving as the Earth is a common form of expression in almost every Indian dialect.

1890. By Sat is meant all existent things. The correlative word is Asat or non-existent. Hence, aught and naught are the nearest approaches to these words. There are many secondary significations, however of these two words, Sat, for example, indicates effects or all gross objects; and asat indicates causes, etc.

1891. The story is that once on a time the deities, on the eve of going out on a campaign against the Asuras, communicated the Vedas unto their children, Agnishatta and others. In consequence, however, of the length of time for which they were occupied on the field, they forgot their Vedas. Returning to heaven, they had actually to re-acquire them from their own children and disciples. The Scriptures declare that the preceptor is ever the sire, and the disciple is the son. Difference of age would not disturb the relationship. A youth of sixteen might thus be the father of an octogenarian. With Brahmanas, reverence is due to knowledge, not age.

1892. The Hari-Gita is the Bhagavad-Gita. It is sometimes called also Narayana-Gita.

1893. It is not clear who is the Guru referred to in this verse. The commentator thinks that it is Vrihaspati, the preceptor of the celestials. The celestial preceptor never came to the Pandavas. It is probable that either Vyasa or Vaisampayana is meant.

1894. In these verses, it is to Vasudeva that the speaker is referring. The witness of the worlds means that he has witnessed innumerable Creation and Destructions and will witness them through eternity.

1895. This speech is really that of Saunaka. Some incorrect texts represent it as the speech of Janamejaya. The following speech is that of Sauti, though the texts alluded to above make it that of Vaisampayana. It is true in the speech the vocative 'Brahman' occurs, but we may easily take it as a slip of this pen. K. P. Singha makes the correction. The Burdwan translator, without perceiving the absurdity, adheres to the incorrect texts.

1896. It is difficult to settle the reading of this verse. The Bengal texts have alayah, the Bombay edition has alayam. At any rate, verse 58 seems to contradict the previous verse. If after resorting the Vedas to Brahmana, Narayana to his own nature, where would his form be that had the horse-head?

1897. Both the Vernacular translators give ridiculous versions of this verse. K. P. Singha takes Panchala to be a king and understands the verse to mean that king Panchala got back his kingdom through the grace of Narayana. The Burdwan translator errors as usual, by taking krama to imply gati or end. The fact is this verse repeats what has been already said in verses 100 to 102 of section 343 ante. Krama means the science by whose aid the words used in the Vedas are separated from each other.

1898. 'Those who have burnt of their fuel' means men that have freed themselves from desire. Param paryyagati means knowledge as handed down from preceptor to preceptor.

1899. Vasudeva is called the Fourth because below Him is Sankarshana, Pradyumna, and Aniruddha.

1900. What is stated in these two verses is the difference between the ends of those that rely on Knowledge, and those that are devoted to Narayana with their whole souls. The former attain to Vasudeva, it is true, but then they have to pass gradually through the three others one after another, viz., Aniruddha, Pradyumna, and Sankarshana. The latter, however, at once attain to Vasudeva. It is curious to note how the Burdwan translator, with the commentary before him and from which he quotes, misunderstands the second verse completely. K. P. Singha's version also is not clear though not incorrect.

1901. The word Ekantin is explained by the commentator to mean a nishkama worshipper, i.e., one who adores the Supreme Deity without the expectation of any fruit whatever. There can be no error, however in rendering it as one devoted with his whole soul. Such devotion verily implies nishkama worship.

1902. i.e., all creatures were righteous and compassionate. Of evil, there was nothing in that age.

1903. One of the foremost of Samans is called by the name of Jeshthya. One conversant with the Jeshthya Saman would have this name.

1904. Ikshaku was the progenitor of the solar race of kings.

1905. This desire, of course, relates to the acquisition of Emancipation. Yoga-kshema literally means the acquisition of what is desired and the protection of what has been acquired.

1906. Buddha or Pratibuddha literally implies _awakened_. The sense, of course, is that such a person has succeeded in casting off all impurities and desires. He has, as it were been awakened from the slumber of ignorance or darkness.

1907. Those that follow the religion of Pravritti acquire heaven, etc., through their merits. Merits however, are exhaustible. They have, therefore, to fall down from heaven. The Creator Brahma casts his eye on [(illegible--JBH)] that follow Pravritti. The religion of Nivritti, however, leads to Emancipation. It is Narayana that looks upon men that betake to Nivritti.

1908. What is stated here is this the deities and Rishis are certainly endued with Sattwa. But then that Sattwa is of a great form. Hence, they cannot attain to Emancipation. It is only that Sattwa which is of subtile form that leads to Emancipation. The deities, without being able to attain to Emancipation, remain in a state that is mutable or fraught with change.

1909. That is, the practices which constitute the religion of the Ekantins are not really different for those laid down in the scriptures adverted to above.

1910. Who are the Whites referred to in this place? The commentator explains that the word has reference to persons leading the domestic mode of life. Yatis wear robes that are coloured yellow or yellowish red. Households, however, use cloth that is white. The word may also mean the inhabitants of White Island.

1911. The name Apantara-tamas implies one whose darkness or ignorance has been dispelled.

1912. Vedakhyane Srutih karyya, literally, I think, means thou shouldst turn thy ears to the description of the Vedas, implying that thou shouldst set thyself to a distribution or arrangement of the Vedic hymns and Mantras.

1913. It is difficult to understand what is the precise meaning of the expression twamrite. Literally it means without thee. Whether however, the speaker means that all the princes will meet with destruction except thee or that they will be destroyed without thy being present among them, or that such destruction will overtake them without thyself being the cause of it, it is difficult to determine.

1914. Anyo hanyam chintayati seems to mean that the thoughts of others do not correspond with their act.

1915. It is scarcely necessary to remark that the word nandana means both sons and delighter. The etymological meaning is, of course, delighter. The son or grand-son is so called because of his being a source of delight to the sire or the grandsire with the other members of the family. In verse 58, nandana seems to be used in the sense of delighter.

1916. The commentator explains these verses in this way. So far as ordinary purposes are concerned, both the Sankhyas and Yogins speak of many Purushas. In reality, however, for purposes of the highest truth, there is but one Purusha. I do not see this limitation in the verse itself. The fact is what the commentator says is to be seen in the next Verse.

1917. The abode of thy feet means thy abode. To this day, in mentioning persons that are entitled to reverence, the Hindu speaks of them as the "feet of so and so".

1918. The commentator explains the meanings of the words used in this verse in this way--He is called Purusha, because of the attribute of fulness eternal, because he has neither beginning nor end; immutable, because there is no change in him: undeteriorating, because he has no body that may be subject to decay; immeasurable, because the mind cannot conceive of him in his fulness.

1919. Acts are called seeds. Seeds produce tree. Acts lead to the attainment of bodies. For the production of bodies, therefore, acts operate like seeds.

1920. The sense seems to be this; in the Yoga system He is called the Supreme Soul, for Yogins affirm the existence of two souls, the Jivatman and the Supreme Soul, and assert the superiority of the latter over the former. The Sankhyas regard the Jiva-soul and the Supreme Soul to be one and the same. A third class of men think everything as Soul, there being no difference between the one Soul and the universe displayed in infinitude.

1921. The acting Soul is ensconced in the Linga-sarira with which it becomes now a human being, now a deity, now an animal, etc. given and ten possessions are five pranas, mind, intelligence and ten organs of senses.

1922. Dhaturadyam Vidhanam is supposed by the commentator to imply what is known as Mahat i.e., the existence of Jiva before the consciousness of Ego arises.

1923. Pragvansa is a certain part of the altar. Both the vernacular translators omit the word in their renderings.

1924. This portion does not occur in all the texts. I have thought fit to add it for explaining the connection. Most texts begin abruptly by saying--Yudhishthira said, etc. etc.

1925. The object of the question is to ascertain which is the foremost of all the modes of life. Although Renunciation has been described to be the best of all modes, still the duties of that mode are exceedingly difficult of practice. Hence, Yudhishthira wishes to know if the duties of any other mode can be regarded as superior.

1926. Family customs are always observed with great care. Even when inconsistent with the ordinances of the scriptures, such customs do not lose their binding force. Reprehensible as the sale of a daughter or sister is, the great king Salya, when he bestowed his sister Madri on Pandu, insisted upon taking a sum of money, alleging family custom not only as an excuse but as something that was obligatory. To this day, animals are slain in the sacrifices of many families which follow the Vaishnava faith, the justification being family custom.

1927. The Vedas are, strictly speaking, not scriptures, for they are _heard_ the scriptures being those ordinances that are written down. Of course, the Vedas have been reduced into writing, but for all that, they continue to be called the Srutis, as the Common Law of England, though reduced into writing, is still called the unwritten law etc. etc.

1928. Some texts erroneously read sthitah for sthitim. Eka eva atmani sthitim kartum literally rendered, is to achieve existence in the one soul. This means to realise the union of the Jiva-soul with the 'Supreme Soul.' 'Relying upon the Soul I shall try to exist in the one Soul,' in brief, means, I shall try to unite the Jiva with Supreme Soul. The difference between Kankhami and Ichcchemi is well illustrated by the commentator by referring to the case of the man of weak stomach who craves for food of every kind but who does not wish to actually eat from fear of increasing his illness.

1929. Sattwikani implies the deities and others that are endued with the attribute of Sattwa. Samyujyamanani refers to their births and deaths as deities and men in consequence of the fruits reaped of acts done. Niryyatyamanani is distressed or afflicted in consequence of such birth and deaths'. The rows of Yama's standards and flags refer to the diverse diseases that afflict all creatures.

1930. The commentator explains that nityah-salilah means pure as water. I think this is not the sense of the word here.

1931. It is desirable to note that the word atithi which is rendered guest here and elsewhere, means a person who enters without invitation the abode of a householder. Such an individual is adorable. All the deities reside in his person. He is supposed to favour the householder by giving him an opportunity of performing the rites of hospitality. Whatever the respect, however, that is paid to a guest, he cannot expect to be served with food till the householder, has done his best for serving him as sumptuously as his circumstances would permit. Hence, by the time the food is placed before him, the guest becomes very hungry.

1932. Some of the Bengal texts have dwigunam for dwiruna. Less than ten by two is the meaning.

1933. This verse seems to be unintelligible. I think the sense is this. Frugality of fare and observance of vows constitute merit for person of all classes. These imply the restraint of the senses, for if the senses be not restrained, no one can observe vows or practise frugality. There is a connection, thus between the duties of religion and the senses.

1934. Darsana-sravas means one who hears with the eye. The Nagas or snakes are believed to have no ears, but to use their eyes both for seeing and hearing. Who the Nagas of the Mahabharata or the Puranas were, it is difficult to determine. They seem to have been a superior order of beings, having their abode in the nether regions.

1935. The meaning of annyayinah is that we should be followed by others, i.e., we deserve to walk at the head of others.

1936. The Indian bird Chataka has a natural hole on the upper part of its long neck in consequence of which it is seen to always sit with beaks upturned, so that the upper part of the neck keeps the hole covered. The Chataka is incapable of slaking its thirst in a lake or river, for it cannot bend its neck down. Rain water is what it must drink. Its cry is shrill and sharp but not without sweetness. 'Phate-e-ek-jal' is supposed to be the cry uttered by it. When the Chataka cries, the hearers expect rain. Eager expectation with respect to anything is always compared to the Chataka's expectation of rain water.

1937. The Burdwan translator erroneously renders this verse. The commentator explains that hitwa is equivalent to vina and sums up the meaning of the first line in these words, viz., twaddarsanam vina asya kopi vighnomabhut. In the second line, naprayupasate is equal to paritajya na aste.

1938. It is a pity that even such verses have not been rendered correctly by the Burdwan translator. K. P. Singha gives the sense correctly, but the translation is not accurate.

1939. A form of expression meaning that 'we are your slaves'.

1940. Atmanam is Brahma; atmasthah is 'relying in the Soul', i.e., withdrawn from all worldly objects; atmanogatim implies the end of the Jiva-soul, i.e., the Supreme Soul; the last is an adjective of atmanam.

1941. It has been explained in the previous sections that the Unccha vow consists in subsisting on grains picked up from the fields after the corn has been reaped and taken away by the owners. It is a most difficult vow to observe. The merit attaching to it is, therefore, very great.

1942. The formal initiation or diksha is a ceremony of great importance. No sacrifice or vow, no religious rite, can be performed without the diksha. The rite of diksha is performed with the assistance of a preceptor or priest. In leaving the domestic mode for the life of a forest recluse, the diksha is necessary. In following the Unccha vow, this rite is needed. Any religious act performed by one without having undergone the formal diksha, becomes sterile of results.

1943. Bhishma abducted, with the might of his single arms, the three daughters of the king of Kasi, viz., Amva, Amvika, and Amvalika. He wished to marry the princesses to his brother Vichitravirya. The eldest princess, having previously to her abduction selected king Salwa for her lord was let off. When, however, she presented herself before her lover, the latter refused to wed her. She, therefore, applied to Rama for wreaking vengeance on Bhishma whom she regarded as the author of her wrongs. Rama took up her cause and fought with Bhishma, but was obliged to acknowledge defeat at the hands of his antagonist who was his disciple in arms. For fuller particulars, vide Amvopakhyana Parvan in Udyoga Parvan

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 13
ANUSASANA PARVA

PART I

SECTION I

(Anusasanika Parva)

OM! HAVING BOWED down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Yudhishthira said, 'O grandsire, tranquillity of mind has been said to be subtile and of diverse forms. I have heard all thy discourses, but still tranquillity of mind has not been mine. In this matter, various means of quieting the mind have been related (by thee), O sire, but how can peace of mind be secured from only a knowledge of the different kinds of tranquillity, when I myself have been the instrument of bringing about all this? Beholding thy body covered with arrows and festering with bad sores, I fail to find, O hero, any peace of mind, at the thought of the evils I have wrought. Beholding thy body, O most valiant of men, bathed in blood, like a hill overrun with water from its springs, I am languishing with grief even as the lotus in the rainy season. What can be more painful than this, that thou, O grandsire, hast been brought to this plight on my account by my people fighting against their foes on the battle-field? Other princes also, with their sons and kinsmen, having met with destruction on my account. Alas, what can be more painful than this. Tell us, O prince, what destiny awaits us and the sons of Dhritarashtra, who, driven by fate and anger, have done this abhorrent act. O lord of men, I think the son of Dhritarashtra is fortunate in that he doth not behold thee in this state. But I, who am the cause of thy death as well as of that of our friends, am denied all peace of mind by beholding thee on the bare earth in this sorry condition. The wicked Duryodhana, the most infamous of his race, has, with all his troops and his brothers, perished in battle, in the observance of Kshatriya duties. That wicked-souled wight does not see thee lying on the ground. Verily, for this reason, I would deem death to be preferable to life. O hero that never swervest from virtue, had I with my brothers met with destruction ere this at the hands of our enemies on the battle-field, I would not have found thee in this pitiful plight, thus pierced with arrows. Surely, O prince, the Maker had created is to become perpetrators of evil deeds. O king, if thou wishest to do me good, do thou then instruct me in such a way that I may be cleansed of this sin in even another world.'

"Bhishma replied, 'Why, O fortunate one, dost thou consider thy soul, which is dependent (on God and Destiny and Time) to be the cause of thy actions? The manifestation of its inaction is subtle and imperceptible to the senses. In this connection is cited the ancient story of the conversation between Mrityu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady of the name of Gautami, who was possessed of great patience and tranquillity of mind. One day she found her son dead in consequence of having been bitten by a serpent. An angry fowler, by name Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her,--This wretched serpent has been the cause of thy son's death, O blessed lady. Tell me quickly how this wretch is to be destroyed. Shall I throw it into the fire or shall I hack it into pieces? This infamous destroyer of a child does not deserve to live longer.'

"Gautami replied, 'Do thou, O Arjunaka of little understanding, release this serpent. It doth not deserve death at thy hands. Who is so foolish as to disregard the inevitable lot that awaits him and burdening himself with such folly sink into sin? Those that have made themselves light by the practice of virtuous deeds, manage to cross the sea of the world even as a ship crosses the ocean. But those that have made themselves heavy with sin sink into the bottom, even as an arrow thrown into the water. By killing the serpent, this my boy will not be restored to life, and by letting it live, no harm will be caused to thee. Who would go to the interminable regions of Death by slaying this living creature?'

"The fowler said, 'I know, O lady that knowest the difference between right and wrong, that the great are afflicted at the afflictions of all creatures. But these words which thou hast spoken are fraught with instruction for only a self-contained person (and not for one plunged in sorrow). Therefore, I must kill this serpent. Those who value peace of mind, assign everything to the course of Time as the cause, but practical men soon assuage their grief (by revenge). People through constant delusion, fear loss of beatitude (in the next world for acts like these). therefore, O lady, assuage thy grief by having this serpent destroyed (by me).

"Gautami replied, 'People like us are never afflicted by (such misfortune). Good men have their souls always intent on virtue. The death of the boy was predestined: therefore, I am unable to approve of the destruction of this serpent. Brahmanas do not harbour resentment, because resentment leads to pain. Do thou, O good man, forgive and release this serpent out of compassion.'

"The fowler replied, 'Let us earn great and inexhaustible merit hereafter by killing (this creature), even as a man acquires great merit, and confers it on his victim sacrificed as well, by sacrifice upon the altar. Merit is acquired by killing an enemy: by killing this despicable creature, thou shalt acquire great and true merit hereafter.'

"Gautami replied, 'What good is there in tormenting and killing an enemy, and what good is won by not releasing an enemy in our power? Therefore, O thou of benign countenance, why should we not forgive this serpent and try to earn merit by releasing it?'

"The fowler replied, 'A great number (of creatures) ought to be protected from (the wickedness of) this one, instead of this single creature being protected (in preference to many). Virtuous men abandon the vicious (to their doom): do thou, therefore, kill this wicked creature.'

"Gautami replied, 'By killing this serpent, O fowler, my son will not be restored to life, nor do I see that any other end will be attained by its death: therefore, do thou, O fowler, release this living creature of a serpent.

"The fowler said, 'By killing Vritra, Indra secured the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do thou, therefore, destroy this serpent immediately without any misgivings in thy mind!'

"Bhishma continued, 'The high-souled Gautami, although repeatedly incited by the fowler for the destruction of the serpent did not bend her mind to that sinful act. The serpent, painfully bound with the cord: sighing a little and maintaining its composure with great difficulty, then uttered these words slowly, in a human voice.'

"The serpent said, 'O foolish Arjunaka, what fault is there of mine? I have no will of my own, and am not independent. Mrityu sent me on this errand. By his direction have I bitten this child, and not out of any anger or choice on my part. Therefore, if there be any sin in this, O fowler, the sin is his.'

"The fowler said, 'If thou hast done this evil, led thereto by another, the sin is thine also as thou art an instrument in the act. As in the making of an earthen vessel the potter's wheel and rod and other things are all regarded as causes, so art thou, O serpent, (cause in the production of this effect). He that is guilty deserves death at my hands. Thou, O serpent, art guilty. Indeed, thou confessest thyself so in this matter!'

"The serpent said, 'As all these, viz., the potter's wheel, rod, and other things, are not independent causes, even so I am not an independent cause. Therefore, this is no fault of mine, as thou shouldst grant. Shouldst thou think otherwise, then these are to be considered as causes working in unison with one another. For thus working with one other, a doubt arises regarding their relation as cause and effect. Such being the case, it is no fault of mine, nor do I deserve death on this account, nor am I guilty of any sin. Or, if thou thinkest that there is sin (in even such causation), the sin lies in the aggregate of causes.'

"The fowler said, 'If thou art neither the prime cause nor the agent in this matter, thou art still the cause of the death (of his child). Therefore, thou dost deserve death in my opinion. If, O serpent, thou thinkest that when an evil act is done, the doer is not implicated therein, then there can be no cause in this matter; but having done this, verily thou deservest death. What more dost thou think?'

"The serpent said, 'Whether any cause exists or not,[1] no effect is produced without an (intermediate) act. Therefore, causation being of no moment in either case, my agency only as the cause (in this matter) ought to be considered in its proper bearings. If, O fowler, thou thinkest me to be the cause in truth, then the guilt of this act of killing a living being rests on the shoulders of another who incited me to this end.'[2]

"The fowler said, 'Not deserving of life, O foolish one, why dost thou bandy so many words, O wretch of a serpent? Thou deservest death at my hands. Thou hast done an atrocious act by killing this infant.'

"The serpent said, 'O fowler, as the officiating priests at a sacrifice do not acquire the merit of the act by offering oblations of clarified butter to the fire, even so should I be regarded with respect as to the result in this connection.'

"Bhishma continued, 'The serpent directed by Mrityu having said this, Mrityu himself appeared there and addressing the serpent spoke thus.

"Mrityu said, 'Guided. by Kala, I, O serpent, sent thee on this errand, and neither art thou nor am I the cause of this child's death. Even as the clouds are tossed hither and thither by the wind, I am like the clouds, O serpent, influenced by Kala. All attitudes appertaining to Sattwa or Rajas, or Tamas, are provoked by Kala, and operate in all creatures. All creatures, mobile and immobile, in heaven, or earth, are influenced by Kala. The whole universe, O serpent, is imbued with this same influence of Kala. All acts in this world and all abstentions, as also all their modifications, are said to be influenced by Kala, Surya, Soma, Vishnu, Water, Wind, the deity of a hundred sacrificer, Fire, Sky, Earth, Mitra and Parjanya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala. Knowing this, why dost thou, O serpent, consider me to be guilty? If any fault attaches to me in this, thou also wouldst be to blame.'

"The serpent said, 'I do not, O Mrityu, blame thee, nor do I absolve thee from all blame. I only aver that I am directed and influenced (in my actions) by thee. If any blame attaches to Kala, or, if it be not desirable to attach any blame to him, it is not for me to scan the fault. We have no right to do so. As it is incumbent on me to absolve myself from this blame, so it is my duty to see that no blame attaches to Mrityu.'

"Bhishma continued, 'Then the serpent, addressing Arjunaka, said—Thou hast listened to what Mrityu has said. Therefore, it is not proper for thee to torment me, who am guiltless, by tying me with this cord.'

"The fowler said, 'I have listened to thee, O serpent, as well as to the words of Mrityu, but these, O serpent, do not absolve thee from all blame. Mrityu and thyself are the causes of the child's death. I consider both of you to be the cause and I do not call that to be the cause which is not truly so. Accursed be the wicked and vengeful Mrityu that causes affliction to the good. Thee too I shall kill that art sinful and engaged, in sinful acts!'

"Mrityu said, 'We both are not free agents, but are dependent on Kala, and ordained to do our appointed work. Thou shouldst not find fault with us if thou dost consider this matter thoroughly.'

"The fowler said, 'If ye both, O serpent and Mrityu, be dependent on Kala, I am curious to know how pleasure (arising from doing good) and anger (arising from doing evil) are caused.'

"Mrityu said, 'Whatever is done is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and that for this reason we both, acting under the inspiration of Kala, do our appointed work and therefore, O fowler, we two do not deserve censure from thee in any way!'

"Bhishma continued, 'Then Kala arrived at that scene of disputation on this point of morality, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.'

"Kala said, 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate exciting causes of the event. O Arjunaka, the Karma of this child formed the exciting cause of our action in this matter. There was no other cause by which this child came by its death. It was killed as a result of its own Karma. It has met with death as the result of its Karma in the past. Its Karma has been the cause of its destruction. We all are subject to the influence of our respective Karma. Karma is an aid to salvation even as sons are, and Karma also is an indicator of virtue and vice in man. We urge one another even as acts urge one another. As men make from a lump of clay whatever they wish to make, even so do men attain to various results determined by Karma. As light and shadow are related to each other, so are men related to Karma through their own actions. Therefore, neither art thou, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death. He himself is the cause here. Upon Kala, O king, expounding the matter in this way, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.'

"Gautami said, 'Neither Kala, nor Mrityu, nor the serpent, is the cause in this matter. This child has met with death as the result of its own Karma. I too so acted (in the past) that my son has died (as its consequence). Let now Kala and Mrityu retire from this place, and do thou too, O Arjunaka, release this serpent.'

"Bhishma continued, 'Then Kala and Mrityu and the serpent went back to their respective destinations, and Gautami became consoled in mind as also the fowler. Having heard all this, O king, do thou forego all grief, and attain to peace of mind. Men attain to heaven or hell as the result of their own Karma. This evil has neither been of thy own creation, nor of Duryodhana's. Know this that these lords of Earth have all been slain (in this war) as a result of acts of Kalas.'"

Vaisampayana said, "Having heard all this, the powerful and virtuous Yudhishthira became consoled in mind, and again enquired as follows."

SECTION II

"Yudhishthira said, 'O grandsire, O wisest of men, O thou that art learned in all the scriptures, I have listened to this great story, O foremost of intelligent men. I am desirous of again hearing the recital of some history full of religious instruction, and it behoves thee to gratify me. O lord of Earth, tell me if any householder has ever succeeded in conquering Mrityu by the practice of virtue. Do thou recite this to me with all details!'

"Bhishma said, 'This ancient history is recited as an illustration of the subject of the conquest by a householder, over Mrityu, through the practice of virtue. The Prajapati Manu had a son, O king, of the name of the Ikshwaku. Of that king, illustrious as Surya, were born a hundred sons. His tenth son, O Bharata, was named Dasaswa, and this virtuous prince of infallible prowess became the king of Mahismati. Dasaswa's son, O king, was a righteous prince whose mind was constantly devoted to the practice of truth and charity and devotion. He was known by the name of Madiraswa and ruled over the Earth as her lord. He was constantly devoted to the study of the Vedas as also of the science of arms. Madiraswa's son was the king named Dyutimat who possessed great good fortune and power and strength and energy. Dyutimat's son was the highly devout and pious king who was famous in all the worlds under the name of Suvira. His soul was intent on religion and he possessed wealth like another Indra, the lord of the deities. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya. And Durjya too, possessed of a body like that of Indra, had a son who beamed with splendour like that of fire. He was the great monarch named Duryodhana who was one of the foremost of royal sages. Indra used to pour rain profusely in the kingdom of this monarch, who never fled from the battlefield and was possessed of valour like unto Indra himself. The cities and the kingdom of this king were filled with riches and gems and cattle and grain of various kinds. There was no miser in his kingdom nor any person afflicted with distress or poverty. Nor was there in his kingdom any person that was weak in body or afflicted with disease. That king was very clever, smooth in speech, without envy, a master of his passions, of a righteous soul, full of compassion, endued with prowess, and not given to boasting. He performed sacrifices, and was self-restrained and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and learned in the Vedas and the Vedanta. The celestial river Narmada, auspicious and sacred and of cool waters, in her own nature, O Bharata, courted him. He begot upon that river, a lotus-eyed daughter, by name Sudarsana, who was, O king, endued with great beauty. No creature, O Yudhisthira, had ever been born before among womankind, that was, possessed of such beauty as that excellent damsel who was the daughter of Duryodhana. The god Agni himself courted the beautiful princess Sudarsana, and taking the shape of a Brahmana, O monarch, sought her hand from the king. The king was unwilling to give his daughter in marriage to the Brahmana who was poor and not of the same rank with himself. Thereupon Agni vanished from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,--Of what sin have I, ye excellent Brahmanas, or you, been guilty, that Agni should disappear from this sacrifice, even as good done unto wicked men disappears from their estimation. Great, indeed, must that sin of ours be for which Agni has thus disappeared. Either must the sin be yours, or, it must be mine. Do you fully investigate the matter.--Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, restraining speech, sought with concentrated faculties the protection of the god of fire. The divine carrier of oblations, resplendent as the autumnal Sun, appeared before them, enveloping his self in glorious refulgence. The high-souled Agni then addressed those excellent Brahmanas, saying,--I seek the daughter of Duryodhana for my own self. At this all those Brahmanas were struck with wonder, and rising on the morrow, they related to the king what had been said by the fire-god. The wise monarch, hearing the words of those utterers of Brahma, was delighted at heart, and said,--Be it so.--The king craved a boon of the illustrious fire-god as the marriage dower,--Do thou, O Agni, deign to remain always with us here.--Be it so--said the divine Agni to that lord of Earth. For this reason Agni has always been present in the kingdom of Mahismati to this day, and was seen by Sahadeva in course of his conquering expedition to the south. Then the king gave his daughter, dressed in new garments and decked with jewels, to the high-souled deity, and Agni too accepted, according to Vedic rites, the princess Sudarsana as his bride, even as he accepts libations of clarified butter at sacrifices, Agni was well pleased with her appearance, her beauty, grace, character, and nobility of birth, and was minded to beget offspring upon her. And a son by Agni, of the name of Sudarsana, was soon born of her. Sudarsana also was, in appearance, as beautiful as the full moon, and even in his childhood he attained to a knowledge of the supreme and everlasting Brahma. There was also a king of the name of Oghavat, who was the grandfather of Nriga. He had a daughter of the name of Oghavati, and a son too of the name of Ogharatha born unto him. King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarsana for wife. Sudarsana, O king, leading the life of a householder with Oghavati, used to dwell in Kurukshetra with her. This intelligent prince of blazing energy took the vow, O lord, of conquering Death by leading the life of even a householder. The son of Agni, O king, said to Oghavati,--Do thou never act contrary to (the wishes of) those that seek our hospitality. Thou shouldst make no scruple about the means by which guests are to be welcomed, even if thou have to offer thy own person. O beautiful one, this vow is always present in the mind, since for householders, there is no higher virtue than hospitality accorded to guests. Do thou always bear this in mind without ever doubting it, if my words be any authority with thee. O sinless and blessed one, if thou hast any faith in me, do thou never disregard a guest whether I be at thy side or at a distance from thee! Unto him, with hands clasped and placed on her head, Oghavati replied, saying,--'I shall leave nothing undone of what thou commandest me.--Then Mrityu, O king, desiring to over-reach Sudarsana, began to watch him for finding out his lathes. On a certain occasion, when the son of Agni went out to fetch firewood from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words:--O beautiful lady, if thou hast any faith in the virtue of hospitality as prescribed for householders, then I would request thee to extend the rites of hospitality to me to-day.--The princess of great fame, thus addressed by that Brahmana, O king, welcomed him according to the rites prescribed in the Vedas. Having offered him a seat, and water to wash his feet, she enquired, saying,--What is thy business? What can I offer thee? The Brahmana said unto her,--My business is with thy person, O blessed one. Do thou act accordingly without any hesitation in thy mind. If the duties prescribed for householders be acceptable to thee, do thou, O princess, gratify me by offering up thy person to me.--Though tempted by the princess with offers of diverse other things, the Brahmana, however, did not ask for any other gift than the offer of her own person. Seeing him resolved, that lady, remembering the directions which had before been given to her by her husband, but overcome with shame, said, to that excellent Brahmana,--Be it so.--Remembering the words of her husband who was desirous of acquiring the virtue of householders, she cheerfully approached the regenerate Rishi. Meanwhile, the son of Agni, having collected his firewood, returned to his home. Mrityu, with his fierce and inexorable nature, was constantly by his side, even, as one attends upon one's devoted friend. When the son of Pavaka returned to his own hermitage, he called Oghavati by name, and (receiving no answer) repeatedly, exclaimed,--Whether art thou gone?--But the chaste lady, devoted to her husband, being then locked in the arms of that Brahmana, gave no reply to her husband. Indeed, that chaste woman, considering herself contaminated became speechless, overcome with shame. Sudarsana, addressing her again, exclaimed,--Where can my chaste wife be? Whither has she gone? Nothing can be of greater moment to me than this (her disappearance). Why does not that simple and truthful lady, devoted to her husband, alas, answer to my call today as she used to do before with sweet smiles? Then that Brahmana, who was within the hut, thus replied to Sudarsana,--Do thou learn, O son of Pavaka, that a Brahmana guest has arrived, and though tempted by this thy wife with diverse other offers of welcome, I have, O best of Brahmanas, desired only her person, and this fair-faced lady is engaged in welcoming me with due rites. Thou art at liberty to do whatever thou thinkest to be suitable to this occasion. Mrityu, armed with the iron club, pursued the Rishi at that moment, desirous of compassing the destruction of one that would, he thought, deviate from his promise. Sudarsana was struck with wonder, but casting off all jealousy and anger by look, word, deed, or thought, said,--Do thou enjoy thyself, O Brahmana. It is a great pleasure to me. A householder obtain the highest merit by honouring a guest. It is said by the learned that, as regards the householder, there is no higher merit than what results unto him from a guest departing from his house after having been duly honoured by him. My life, my wife, and whatever other worldly possessions I have, are all dedicated to the use of my guests. Even this is the vow that I have taken. As I have truly made this statement, by that truth, O Brahmana, I shall attain to the knowledge of Self. O foremost of virtuous men, the five elements, viz., fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all present in the bodies of men, and always witness the good and evil deeds that men do. This truth has today been uttered by me, and let the gods bless me for it or destroy me if I have spoken falsely. At this, O Bharata, there arose in all directions, in repeated echoes, a voice, crying,--This is true, this is not false. Then that Brahmana came out of the hovel, and like the wind rising and encompassing both Earth and sky, and making the three worlds echo with Vedic sounds, and calling that virtuous man by name, and congratulating him said,--O sinless one, I am Dharma; All glory to thee. I came here, O truth-loving one, to try thee, and I am well pleased with thee by knowing thee to be virtuous. Thou hast subdued and conquered Mrityu who always has pursued thee, seeking thy laches? O best of men, no one in the three worlds has the ability to insult, even with looks, this chaste lady devoted to her husband, far less to touch her person. She has been protected from defilement by thy virtue and by her own chastity. There can be nothing contrary to what this proud lady will say. This utterer of Brahma, endued with austere penances, shall, for the salvation of the world, be metamorphosed into a mighty river. And thou shalt attain to all the worlds in this thy body, and as truly as the science of Yoga is within her control, this highly blessed lady will follow thee with only half of her corporeal self, and with the other half will she be celebrated as the river Oghavati! And thou shalt attain with her to all the worlds that acquired through penances, Those eternal and everlasting worlds from which none cometh back will be attained by thee even in this gross body of thine. Thou hast conquered Death, and attained to the highest of all felicities, and by thy own power (of mind), attaining to the speed of thought, thou hast risen above the power of the five elements! By thus adhering to the duties of a householder, thou hast conquered thy passions, desires, and anger, and this princess, O prince of virtuous men has, by serving thee, conquered affliction, desire, illusion, enmity and lassitude of mind!'

"Bhishma continued, 'Then the glorious Vasava (the lord of the gods), riding in a fine chariot drawn by a thousand white horses, approached that Brahmana. Death and Soul, all the worlds, all the elements, intellect, mind, time, and space as also desire and wrath, were all conquered. There-fore, O best of men, do thou bear this in mind, that to a householder there is no higher divinity than the guest. It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. Whenever a deserving guest seeks the hospitality of a householder and is not honoured by him, he takes away (with him) all the virtues of the latter giving him his sins (in return). I have now recited to thee, my son, this excellent story as to how Death was conquered of old by a householder. The recital of this excellent story confers glory, fame, and longevity (upon those that listen to it). The man that seeks worldly prosperity should consider it as efficacious in removing all evil. And, O Bharata, the learned man that daily recites this story of the life of Sudarsana attains to the regions of the blessed.'"

SECTION III

"Yudhishthira said, 'If, O prince, Brahmanahood be so difficult of attainment by the three classes (Kshatriyas, Vaisyas and Sudras), how then did the high souled Viswamitra, O king, though a Kshatriya (by birth), attain to the status of a Brahmana? I desire to know this, O sire. Therefore, do thou truly relate this matter to me. That powerful man, O sire, by virtue of his austerities, destroyed in a moment the hundred sons of the high-souled Vasishtha. While under the influence of anger, he created numerous evil spirits and Rakshasas of mighty vigour and resembling the great destroyer Kala himself. The great and learned race of Kusika, numbering hundreds of regenerate sages and belauded by the Brahmanas, was founded in this world of men by him. Sunasepha of austere penances, the son of Richika, having been sought to be slain as an animal in the great sacrifice of Amvarisha, obtained his deliverance through Viswamitra. Harishchandra, having pleased the gods at a sacrifice, became a son of the wise Viswamitra. For not having honoured their eldest brother Devarat, whom Viswamitra got as a son from the gods, the other fifty brothers of his were cursed, and all of them became Chandalas. Trisanku, the son of Ikshwaku, through the curse of Vasistha became a Chandala, and when abandoned by his friends, and remaining suspended with his head downwards in the lower regions, was translated to heaven at the pleasure of Viswamitra. Viswamitra had a large river, by name

Kausika, that was frequented by celestial Rishis. This sacred and auspicious stream was frequented by the gods and regenerate Rishis. For disturbing his devotions, the famous celestial nymph Rambha of fine bracelets, was cursed and metamorphosed into a rock. Through fear of Viswamitra the glorious Vasishtha, in olden times, binding himself with creepers, threw himself down into a river and again rose released from his bonds. In consequence of this, that large and sacred river become thenceforth celebrated by the name of Vipasa.[3] He prayed to the glorious and puissant Indra who was pleased with him and absolved him from a curse.[4] Remaining on the northern side of the firmament, he sheds his lustre from a position in the midst of the seven regenerate Rishis,[5] and Dhruva the son of Uttanpada[6]. These are his achievements as well as many others. O descendant of Kuru, as they were performed by a Kshatriya, my curiosity has been roused in this matter. Therefore, O foremost one of Bharata's race, do thou relate this matter to me truly. How without casting off his corporeal frame and taking another tenement of flesh could he become a Brahmana? Do thou, O sire, truly relate this matter to me as thou hast related to me the story of Matanga. Matanga was born as a Chandala,[7] and could not attain to Brahmanahood,(with all his austerities) but how could this man attain to the status of a Brahmana?"

SECTION IV

"Bhishma said, 'Listen truly in detail, O son of Pritha, how in olden times Viswamitra attained to the status of a Brahmana Rishi. There was, O foremost of Bharata's descendants, in the race of Bharata, a king of the name of Ajamida, who performed many sacrifices and was the best of all virtuous men. His son was the great king named Jahnu. Ganga was the daughter of this high-minded prince. The farfamed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprung the great royal sage Valakaswa. His son was named Vallabha who was like a second Dharma in embodied form. His son again was Kusika who was refulgent with glory like unto the thousand-eyed Indra. Kusika's son was the illustrious King Gadhi who, being childless and desiring to have a son born unto him, repaired to the forest. Whilst living there, a daughter was born unto him. She was called Satyavati by name, and in beauty of appearance she had no equal on Earth. The illustrious son of Chyavana, celebrated by the name of Richika, of the race of Bhrigu, endued with austere penances, sought the hand of this lady. Gadhi, the destroyer of his enemies, thinking him to be poor, did not bestow her in marriage upon the high-souled Richika. But when the latter, thus dismissed, was going away, the excellent king, addressing him said,--'If thou givest me a marriage dower thou shalt have my daughter for thy wife.'

"Richika said, 'What dower, O king, shall I offer thee for the hand of thy daughter? Tell me truly, without feeling any hesitation in the matter. Gadhi said,--'O descendant of Bhrigu, do thou give me a thousand horses fleet as the wind, and possessing the hue of moon-beams, and each having one ear black.'

"Bhishma said, 'Then that mighty son of Chyavana who was the foremost of Bhrigu's race, besought the deity Varuna, the son of Aditi, who was the lord of all the waters.--O best of gods, I pray to thee to give me a thousand horses, all endued with the speed of the wind and with complexion as effulgent as the moon's, but each having one ear black. The god Varuna, the son of Aditi, said to that excellent scion of Bhrigu's race,--Be it so. Wheresoever thou shalt seek, the horses shalt arise (in thy presence).--As soon as Richika thought of them, there arose from the waters of Ganga thousand high-mettled horses, as lustrous in complexion as the moon. Not far from Kanyakubja, the sacred bank of Ganga is still famous among men as Aswatirtha in consequence of the appearance of those horses at that place. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses unto Gadhi as the marriage-dower. King Gadhi, filled with wonder and fearing to be cursed, gave his daughter, bedecked with jewels, unto that son of Bhrigu. That foremost of regenerate Rishis accepted her hand in marriage according to the prescribed rites. The princess too was well-pleased at finding herself the wife of that Brahmana. That foremost of regenerate Rishis, O Bharata, was well pleased with her conduct and expressed a wish to grant her boon. The princess, O excellent king, related this to her mother. The mother addressed the daughter that stood before her with down-cast eyes, saving,--It behoves thee, O my daughter, to secure a favour for me also from thy husband. That sage of austere penances is capable of granting a boon to me, the boon, viz. of the birth of a son to me.--Then, O king, returning quickly to her husband Richika, the princess related to him all that had been desired by her mother. Richika said,--By my favour, O blessed one, she will soon give birth to a son possessed of every virtue. May thy request be fulfilled. Of thee too shall be born a mighty and glorious son who, endued with virtue, shall perpetuate my race. Truly do I say this unto thee! When you two shall bathe in your season, she shall embrace a peepul tree, and thou, O excellent lady, shalt likewise embrace a fig tree, and by so doing shall ye attain the object of your desire. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (charu)[8]rated with hymns, and then shall ye obtain sons (as desired).--At this, Satyavati, delighted at heart, told her mother all that had been said by Richika as also of the two balls of charu. Then the mother, addressing her daughter Satyavati, said:--O daughter, as I am deserving of greater consideration from thee than thy husband, do thou obey my words. The charu, duly consecrated with hymns, which thy husband has given to thee, do thou give unto me and thyself take the one that has been prescribed for me. O sweetly-smiling one of blameless character, if thou hast any respect for my word, let us change the trees respectively designed for us. Every one desires to possess an excellent and stainless being for his own son. The glorious Richika too must have acted from a similar motive in this matter, as will appear in the end. For this reason, O beautiful girl, my heart inclines towards thy charu, and thy tree, and thou too shouldst consider how to secure an excellent brother for thyself.--The mother and the daughter Satyavati having acted in this way, they both, O Yudhishthira, became big with child. And that great Rishi, the excellent descendant of Bhrigu, finding his wife quick with child, was pleased at heart, and addressing her, said,--O excellent lady, thou hast not done well in exchanging the charu as will soon become apparent. It is also clear that thou hast changed the trees. I had placed the entire accumulated energy of Brahma in thy charu and Kshatriya energy in the charu of thy mother. I had so ordered that thou wouldst give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she (thy mother) would give birth to an excellent Kshatriya. But now, O excellent lady, that thou hast reversed the order (of the charu) so, thy mother will give birth to an excellent Brahmana and thou too, O excellent lady, will give birth to a Kshatriya terrible in action. Thou hast not done will, O lady, by acting thus out of affection for thy mother.--Hearing this, O king the excellent lady Satyavati, struck with sorrow, fell upon the ground like a beautiful creeper cut in twain. Regaining her senses and bowing unto her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bhrigu's race,--O regenerate Rishi, O thou that art foremost amongst those versed in Brahma, do thou take pity on me, thy wife, who is thus appeasing thee and so order that a Kshatriya son may not be born unto me. Let my grandson be such a one as will be famous for his terrible achievements, if it be thy desire, but not my son, O Brahmana. Do thou confer this favour on me.--Be it so,--said that man of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni. The celebrated wife of Gadhi too gave birth to the regenerate Rishi Viswamitra versed in the knowledge of Brahma, by favour of that Rishi. The highly devout Viswamitra, though a Kshatriya, attained to the state of a Brahmana and became the founder of a race of Brahmanas. His sons became high-souled progenitors of many races of Brahmanas who were devoted to austere penances, learned in the Vedas, and founders, of many clans. The adorable Madhuchcchanda and the mighty Devrat, Akshina, Sakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthula of high vows, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galeva, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya and Narada, the one known as Kurchamuka, and Vahuli, Mushala, as also Vakshogriva, Anghrika, Naikadrik, Silayupa, Sita, Suchi, Chakraka, Marrutantavya, Vataghna, Aswalayana, and Syamayana, Gargya, and Javali, as also Susruta, Karishi, Sangsrutya, and Para Paurava, and Tantu, the great sage Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyksha, Janghari, Bhavravayani, and Suti, Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayanya, Yati, Ambhoruha, Amatsyasin, Srishin, Gardhavi Urjjayoni, Rudapekahin, and the great Rishi Naradin,--these Munis were all sons of Viswamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the highly austere and devout Viswamitra, although a Kshatriya (by descent), became a Brahmana for Richika having placed the energy of supreme Brahma (in the charu), O foremost prince of Bharata's race, I have now related to you, with all details, the story of the birth of Viswamitra who was possessed of energy of the sun, the moon, and the fire-god. O best of kings, if thou hast any doubt with regard to any other matter, do thou let me know it, so that I may remove it.'"

SECTION V

"Yudhishthira said, 'O thou that knowest the truths of religion, I wish to hear of the merits of compassion, and of the characteristics of devout men. Do thou, O sire, describe them to me.'

"Bhishma said, In this connection, this ancient legend, the story of Vasava and the high-minded Suka, is cited as an illustration. In the territories of the king of Kasi, a fowler, having poisoned arrows with him went out of his village on a hunting excursion in search of antelopes. Desirous of obtaining, meat, when in a big forest in pursuit of the chase, he discovered a drove of antelopes not far from him, and discharged his arrow at one of them. The arrows of that folder of irresistible arms, discharged for the destruction of the antelope, missed its aim and pierced a mighty forest-tree. The tree, violently pierced with that arrow tipped with virulent poison, withered away, shedding its leaves and fruits. The tree having thus withered a parrot that had lived in a hollow of its trunk all his life, did not leave his nest out of affection for the lord of the forest. Motionless and without food silent and sorrowful, that grateful and virtuous parrot also withered away with the tree. The conqueror of Paka (Indra) was struck with wonder upon finding that high-souled, and generous-hearted bird thus uninfluenced by misery or happiness and possessing extraordinary resolution. Then the thought arose in Sakra's mind,--How could this bird come to possess humane and generous feelings which are impossible in one belonging to the world of lower animals? Perchance, there is nothing wonderful in the matter, for all creatures are seen to evince kindly and generous feelings towards others.--Assuming then the shape of a Brahmana, Sakra descended on the Earth and addressing the bird, said,--O Suka, O best of birds, the grand-daughter (Suki) of Daksha has become blessed (by having thee as her offspring). I ask thee, for what reason dost thou not leave this withered tree?--Thus questioned, the Suka bowed unto him and thus replied:--Welcome to thee O chief of the gods, I have recognised thee by the merit of my austere penances--Well-done, well-done!--exclaimed the thousand-eyed deity. Then the latter praised him in his mind, saying,--O, how wonderful is the knowledge which he possesses.--Although the destroyer of Vala knew that parrot to be of a highly virtuous character and meritorious in action, he still enquired of him about the reason of his affection for the tree. This tree is withered and it is without leaves and fruits and is unfit to be the refuge of birds. Why dost thou then cling to it? This forest, too, is vast and in this wilderness there are numerous other fine trees whose hollows are covered with leaves and which thou canst choose freely and to thy heart's content. O patient one exercising due discrimination in thy wisdom, do thou forsake this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.'"

"Bhishma said, 'The virtuous Suka, hearing these words of Sakra, heaved a deep sigh and sorrowfully replied unto him, saying--O consort of Sachi, and chief of the gods, the ordinances of the deities are always to be obeyed. Do thou listen to the reason of the matter in regard to which thou hast questioned me. Here, within this tree, was I born, and here in this tree have I acquired all the good traits of my character, and here in this tree was I protected in my infancy from the assaults of my enemies. O sinless one, why art thou, in thy kindness, tampering with the principle of my conduct in life? I am compassionate, and devoutly intent on virtue, and steadfast in conduct. Kindliness of feeling is the great test of virtue amongst the good, and this same compassionate and humane feeling is the source of perennial felicity to the virtuous. All the gods question thee to remove their doubts in religion, and for this reason, O lord, thou hast been placed in sovereignty over them all. It behoves thee not, O thousand-eyed one, to advise me now to abandon this tree for ever. When it was capable of good, it supported my life. How can I forsake it now?--The virtuous destroyer of Paka, pleased with these well-meant words of the parrot, thus said to him:--I am gratified with thy humane and compassionate disposition. Do thou ask a boon of me.--At this, the compassionate parrot craved this boon of him, saying,--Let this tree revive.--Knowing the great attachment of the parrot to that tree and his high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar. Then that tree became replenished and attained to exquisite grandeur through the penances of the parrot, and the latter too, O great king, at the close of his life, obtained the companionship of Sakra by virtue of that act of compassion. Thus, O lord of men, by communion and companionship with the pious, people attain all the objects of their desire even as the tree die through its companionship with the parrot.'"

SECTION VI

"Yudhishthira said, 'Tell me, O learned sire that art versed in all the scriptures, of Exertion and Destiny which is the most powerful?'

"Bhishma said, 'This ancient story of the conversation of Vasishtha and Brahma, O Yudhishthira, is an illustration in point. In olden times the adorable Vasishtha enquired of Brahma as to which among these two, viz., the Karma of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more potent in shaping his life. Then, O king, the great god Brahma, who had sprung from the primeval lotus, answered him in these exquisite and well-reasoned words, full of meaning.'"

"Brahma said, 'Nothing comes into existence without seed. Without seed, fruits do not grow. From seeds spring other seeds. Hence are fruits known to be generated from seeds. Good or bad as the seed is that the husbandman soweth in his field, good or bad are the fruits that he reaps. As, unsown with seed, the soil, though tilled, becomes fruitless, so, without individual Exertion, Destiny is of no avail. One's own acts are like the soil, and Destiny (or the sum of one's acts in previous births) is compared to the seed. From the union of the soil and the seed doth the harvest grow. It is observed every day in the world that the doer reaps the fruit of his good and evil deeds; that happiness results from good deeds, and pain from evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises. A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound. By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by Exertion: but nothing can be gained through Destiny alone, by a man that is wanting in personal Exertion. Even so does one attain to heaven, and all the objects of enjoyment, as also the fulfilment of one's heart's desires by well-directed individual Exertion. Al! the luminous bodies in the firmament, all the deities, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have attained to their high status by evolution from man's status, through dint of their own action. Riches, friends, prosperity descending from generation to generation, as also the graces of life, are difficult of attainment by those that are wanting in Exertion. The Brahmana attains to prosperity by holy living, the Kshatriya by prowess, the Vaisya by manly exertion, and the Sudra by service. Riches and other objects of enjoyment do not follow the stingy, nor the impotent, nor the idler. Nor are these ever attained by the man that is not active or manly or devoted to the exercise of religious austerities. Even he, the adorable Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the bosom of the deep. If one's Karma bore no fruit, then all actions would become fruitless, and relying on Destiny men would become idlers. He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. In this world the apprehension that accrues from performance of good or evil actions is not so great if Destiny be unfavourable as one's apprehension of the same in the other world if Exertion be wanting while here.[9] Man's powers, if properly exerted, only follow his Destiny, but Destiny alone is incapable of conferring any good where Exertion is wanting. When it is seen that even in the celestial regions, the position of the deities themselves is unstable, how would the deities maintain their own position or that of others without proper Karma? The deities do not always approve of the good deeds of others in this world, for, apprehending their own overthrow, they try to thwart the acts of others. There is a constant rivalry between the deities and the Rishis, and if they all have to go through their Karma, still it can never be averted that there is no such thing as Destiny, for it is the latter that initiates all Karma. How does Karma originate, if Destiny form the prime spring of human action? (The answer is) that by this means, an accretion of many virtues is made even in the celestial regions. One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds. Good and evil manifest themselves through Karma. Good and evil acts do not give adequate results. Righteousness is the refuge of the gods, and by righteousness is everything attained. Destiny thwarts not the man that has attained to virtue and righteousness.

In olden times, Yayati, falling from his high estate in heaven descended on the Earth but was again restored to the celestial regions by the good deeds of his virtuous grandsons. The royal sage Pururavas, celebrated as the descendant of Ila, attained to heaven through the intercession of the Brahmanas. Saudasa, the king of Kosala, though dignified by the performance of Aswamedha and other sacrifices, obtained the status of a man-eating Rakshasa, through the curse of a great Rishi. Aswatthaman and Rama, though both warriors and sons of Munis, failed to attain to heaven by reason of their own actions in this world. Vasu, though he performed a hundred sacrifices like a second Vasava, was sent to the nethermost regions, for making a single false statement. Vali, the son of Virochana, righteously bound by his promise, was consigned to the regions under the Earth, by the prowess of Vishnu. Was not Janamejaya, who followed the foot-prints of Sakra, checked and put down by the gods for killing a Brahmana woman? Was not the regenerate Rishi Vaisampayana too, who slew a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods? In olden times the royal sage Nriga became transmuted into a lizard. He had made gifts of kine unto the Brahmanas at his great sacrifice, but this availed him not. The royal sage Dhundhumara was overwhelmed with decrepitude even while engaged in performing his sacrifices, and foregoing all the merits thereof, he fell asleep at Girivraja. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the intercession of the fates, but by recourse to their own valour. Do the Munis of rigid vows, and devoted to the practice of austere penances, denounce their curses with the aid of any supernatural power or by the exercise of their own puissance attained by individual acts? All the good which is attained with difficulty in this world is possessed by the wicked, is soon lost to them. Destiny does not help the man that is steeped in spiritual ignorance and avarice. Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does Destiny, when joined with individual Exertion, increase greatly (in potentiality). As with the diminution of oil in the lamp its light is extinguished so does the influence of Destiny is lost if one's acts stop. Having obtained vast wealth, and women and all the enjoyments of this world, the man, without action is unable to enjoy them long, but the high-souled man, who is even diligent, is able to find riches buried deep in the Earth and watched over by the fates. The good man who is prodigal (in religious charities and sacrifices) is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though abounding in wealth is looked upon by the gods as the house of dead. The man that does not exert himself is never contented in this world nor can Destiny alter the course of a man that has gone wrong. So there is no authority inherent in Destiny. As the pupil follows one's own individual perception, so the Destiny follows Exertion. The affairs in which one's own Exertion is put forth, there only Destiny shows its hand. O best of Munis, I have thus described all the merits of individual Exertion, after having always known them in their true significance with the aid of my yogic insight. By the influence of Destiny, and by putting forth individual Exertion, do men attain to heaven. The combined aid of Destiny and Exertion, becomes efficacious.'"

SECTION VII

"Yudhishthira said, 'O the best of Bharata's race and the foremost of great men, I wish to know what the fruits are of good deed. Do thou enlighten me on this point.'"

"Bhishma said, 'I shall tell thee what thou hast asked. Do thou, O Yudhishthira, listen to this which constitutes the secret knowledge of the Rishis. Listen to me as I explain what the ends, long coveted, are which are attained by men after death. Whatever actions are performed by particular corporeal beings, the fruits thereof are reaped by the doers while endued with similar corporeal bodies; for example, the fruits of actions done with mind are enjoyed at the time of dreams, and those of actions performed physically are enjoyed in the working state physically. In whatever states creatures perform good or evil deeds, they reap the fruits thereof in similar states of succeeding lives. No act done with the aid of the five organs of sensual perception, is ever lost. The five sensual organs and the immortal soul which is the sixth, remain its witnesses. One should devote one's eye to the service of the guest and should devote one's heart on the same; one should utter words that are agreeable; one should also follow and worship (one's guest). This is called Panchadakshin Sacrifice, (the sacrifice with five gifts). He who offers good food to the unknown and weary travellers fatigued by a long journey, attains to great merit. Those that use the sacrificial platform as their only bed obtain commodious mansions and beds (in subsequent births). Those that wear only rags and barks of trees for dress, obtain good apparel and ornaments in next birth. One possessed of penances and having his soul on Yoga, get vehicles and riding animals (as the fruit of their renunciation in this life). The monarch that lies down by the side of the sacrificial fire, attains to vigour and valour. The man who renounces the enjoyment of all delicacies, attains to prosperity, and he that abstains from animal food, obtains children and cattle, He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, attains to all the desired ends. He who offers shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, attains to the merits of the sacrifice with the five gifts. He who lays himself down on a warrior's bed on the battle-field in the posture of a warrior, goes to those eternal regions where all the objects of desire are fulfilled. A man, O king, attains to riches that makes charitable gifts. One secures obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and freedom from disease by abstaining from injury to others. Sovereignty falls to the lot of those that subsist on fruits and roots only. Residence in heaven is attained by those that live on only leaves of trees. A man, O king, is said to obtain happiness, by abstention from food. By confining one's diet to herbs alone, one becomes possessed of cows. By living on grass one attains to the celestial regions. By foregoing all intercourse with one's wife and making ablutions three times during the day and by inhaling the air only for purposes of subsistence, one obtains the merit of a sacrifice. Heaven is attained by the practice of truth, nobility of birth by sacrifices. The Brahmana of pure practices that subsists on water only, and performs the Agnihotra ceaselessly, and recites the Gayatri, obtains a kingdom. By abstaining food or by regulating it, one attains to residence in heaven. O king, by abstaining from all but the prescribed diet while engaged in sacrifices, and by making pilgrimage for twelve years, one attains to a place better than the abodes reserved for heroes. By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to the heavenly regions. That man who is able to renounce that intense yearning of the heart for happiness and material enjoyments,--a yearning that is difficult of conquest by the foolish and that doth not abate with the abatement of bodily vigour and that clings like a fatal disease unto him,--is able to secure happiness. As the young calf is able to recognise its dam from among a thousand cows, so does the previous acts of a man pursue him (in all his different transformations). As the flowers and fruits of a tree, unurged by visible influences, never miss their proper season, so does Karma done in a previous existence bring about its fruits in proper time. With age, man's hair grows grey, his teeth become loose; his eyes and ears too become dim in action;

but the only thing that does not abate is his desire for enjoyments. Prajapati is pleased with those acts that please one's father, and the Earth is pleased with those acts that please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honoured by him who honours these three. The acts of those that despise these three do not avail them.'"

"Vaisampayana said, 'The princes of Kuru's race became filled with wonder upon listening to this speech of Bhishma. All of them became pleased in mind and overpowered with joy. As Mantras applied with a desire to win victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become useless and lead to evil consequences, even so sin and evil results flow from falsehood in speech. O prince, I have thus related to thee this doctrine of the fruition of good and evil acts, as narrated by the Rishis of old. What else dost thou wish to hear?"

SECTION VIII

"Yudhishthira said, 'Who are deserving of worship? Who are they unto whom one may bow? Who are they, O Bharata, unto whom thou wouldst bend thy head? Who, again, are they whom thou likest? Tell me all this, O prince. What is that upon which thy mind dwells when affliction overwhelms thee? Do thou discourse to me on what is beneficial here, that is, in this region of human beings, as also hereafter.'"[10]

"Bhishma said, 'I like those regenerate persons whose highest wealth is Brahman, whose heaven consists in the knowledge of the soul, and whose penances are constituted by their diligent study of the Vedas. My heart yearns after those in whose race persons, young and old diligently bear the ancestral burthens without languishing under them. Brahmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahman and righteous in conduct, discourse in respectable assemblies like flights of swans.[11] Auspicious, agreeable, excellent, and well-pronounced are the words, O Yudhishthira, which they utter with a voice as deep as that of the clouds. Fraught with happiness both temporal and spiritual, such words are uttered by them in the courts of monarchs, themselves being received with honour and attention and served with reverence by those rulers of men. Indeed, my heart yearns after them who listen to the words uttered in assemblies or the courts of kings by persons endued with knowledge and all desirable attributes, and are respected by others. My heart, O monarch, always yearns after them who, for the gratification of Brahmanas, O Yudhishthira, give unto them, with devotion, food that is well-cooked and clean and wholesome. It is easy to fight in battle, but not so to make a gift without pride or vanity. In this world, O Yudhishthira, there are brave men and heroes by hundreds. While counting them, he that is a hero in gifts should be regarded as superior, O amiable one, if I had been even a vulgar Brahmana, I would have regarded myself as very great, not to speak of one born in a good Brahmana family endued with righteousness of conduct, and devoted to penances and learning. There is no one, O son of Pandu, in this world that is dearer to me than thou, O chief of Bharata's race but dearer to me than thou are the Brahmanas. And since, O best of the Kurus, the Brahmanas are very much dearer to me than thou, it is by that truth that I hope to go to all those regions of felicity which have been acquired by my sire Santanu. Neither my sire, nor my sire's sire, nor any one else connected with me by blood, is dearer to me than the Brahmanas. I do not expect any fruit, small or great, from my worship of the Brahmanas (for I worship them as deities because they are deserving of such worship).[12] In consequence of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now (even though I am lying on a bed of arrows). People used to call me as one devoted to the Brahmanas. This style of address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred acts. I behold many regions of beautitude waiting for me that have reverentially walked behind the Brahmanas. Very soon shall I repair to those regions for everlasting time, O son. In this world, O Yudhishthira, the duties of women have reference to and depend upon their husbands. To a woman, verily, the husband is the deity and he is the highest end after which she should strive. As the husband is to the wife, even so are the Brahmanas unto Kshatriyas. If there be a Kshatriya of full hundred years of age and a good Brahmana child of only ten years, the latter should be regarded as a father and the former as a son, for among the two, verily, the Brahmana is superior. A woman in the absence of her husband, takes his younger brother for her lord; even so the Earth, not having obtained the: Brahmana, made the Kshatriya her lord. The Brahmanas should be protected like sons and worshipped like sires or preceptors. Indeed, O best of the Kurus, they should be waited upon with reverence even as people wait with reverence upon their sacrificial or Homa fires. The Brahmanas are endued with simplicity and righteousness. They are devoted to truth. They are always engaged in the good of every creature. Yet when angry they are like snakes of virulent poison. They should, for these reasons, be always waited upon and served with reverence and humility. One should, O Yudhishthira, always fear these two, viz. Energy and Penances. Both these should be avoided or kept at a distance. The effects of both are speedy. There is the superiority, however, of Penances, viz., that Brahmanas endued with Penances, O monarch, can, if angry, slay the object of their wrath (regardless of the measure of Energy with which that object may be endued). Energy and Penances, each of the largest measure, become neutralised if applied against a Brahmana that has conquered wrath. If the two,--that is, Energy and Penances,--be set against each other, then destruction would overtake both but not destruction without, a remnant, for while Energy, applied against Penances, is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely.[13] As the herdsman, stick in hand, protects the herd, even so should the Kshatriya always protect the Vedas and the Brahmanas. Indeed, the Kshatriya should protect all righteous Brahmanas even as a sire protects his sons. He should always have his eye upon the house of the Brahmanas for seeing that their means of subsistence may not be wanting.'"

SECTION IX

"Yudhisthira said, 'O grandsire, O thou of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts unto Brahmanas after having promised to make those gifts? O thou that art the foremost of all righteous persons, do tell me what the duties are in this respect. Indeed, what becomes the end of those wicked wights that do not give after having promised to give.'"

"Bhishma said, 'The person that, after having promised, does not give, be it little or much, has the mortification to see his hopes (in every direction) become fruitless like the hopes of a eunuch in respect of progeny. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs all become fruitless. They that are conversant with the scriptures declare this as their opinion, arriving at it, O chief of the Bharatas, with the aid of a well-ordered understanding. Persons conversant with the scriptures are also of opinion that such a man may be cleansed by giving away a thousand horses with ears of a dark hue. In this connection is cited the old narrative of the discourse between a jackal and an ape. While both were human beings, O scorcher of foes, they were intimate friends. After death one of them became a jackal and the other an ape. Beholding the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's former birth as human beings, addressed him, saying,--Verily, what terrible sin didst thou perpetrate in thy former birth in consequence of which thou art obliged in this birth to feed in a crematorium upon such repulsive fare as the putrid carcase of an animal?--Thus addressed, the jackal replied unto the ape, saying,--Having promised to give unto a Brahmana I did not make him the gift. It is for that sin, O ape, that I have fallen into this wretched order of existence. It is for that reason that, when hungry, I am obliged to eat such food.'

"Bhishma continued, 'The jackal then, O best of men, addressed the ape and said,--What sin didst thou commit for which thou hast become an ape?'

"The ape said, 'In my former life I used to appropriate the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one possessed of intelligence and learning should never appropriate what belongs to Brahmanas. Verily, as one should abstain from this, one should avoid also all disputes with Brahmanas. Having promised, one should certainly make the promised gift unto them.'

"Bhishma continued, 'I heard this, O king, from my preceptor while he was engaged in discoursing upon the subject of Brahmanas. I heard this from that righteous person when he recited the old and sacred declaration on this topic. I heard this from Krishna also, O king, while he was engaged in discoursing, O son of Pandu, upon Brahmanas.[14] The property of a Brahmana should never be appropriated. They should always be let alone. Poor, or miserly, or young in years, they should never be disregarded. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in the matter of his expectations. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a blazing fire.[15] That man upon whom a Brahmana with raised expectations casts his eye, is sure, O monarch, to be consumed even as a heap of straw is capable of being consumed by a blazing fire.[16] When the Brahmana, gratified (with honours and gifts) by the king addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great benefit to the king, for he continues to live in the kingdom like a physician combating against diverse ills of the body.[17] Such a Brahmana is sure to maintain by his puissance and good wishes, the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.[18] Even such is the energy, so great, of the Brahmana like unto that of the thousand-rayed Surya himself, on the Earth. There-fore, O Yudhishthira, if one wishes to attain to a respectable or happy order of being in one's next birth, one should, having passed the promise to a Brahmana, certainly keep it by actually making the gift to him. By making gifts to a Brahmana one is sure to attain to the highest heaven. Verily, the making of gifts is the highest of acts that one can achieve. By the gifts one makes to a Brahmana, the deities and the pitris are supported. Hence one possessed of knowledge should ever make gifts unto the Brahmanas. O chief of the Bharatas, the Brahmana is regarded as the highest object unto whom gifts should be made. At no time should a Brahmana be received without being properly worshipped."

SECTION X

"Yudhisthira said, 'I wish to know, O royal sage, whether any fault is incurred by one who from interested or disinterested friendship imparts instructions unto a person belonging to a low order of birth! O grandsire, I desire to hear this, expounded to me in detail. The course of duty is exceedingly subtile. Men are often seen to be stupefied in respect of that course.'

"Bhishma said, 'In this connection, O king, I shall recite to thee, in due order, what I heard certain Rishis say in days of yore. Instruction should not be imparted unto one that belongs to a low or mean caste. It is said that the preceptor who imparts instruction to such a person incurs great fault. Listen to me, O chief of Bharata's race, as I recite to thee, O Yudhishthira, this instance that occurred in days of old, O monarch, of the evil consequences of the imparting of instruction unto a low-born person fallen into distress. The incident which I shall relate occurred in the asylum of certain regenerate sages that stood on the auspicious breast of Himavat. There, on the breast of that prince of mountains, was a sacred asylum adorned with trees of diverse kinds. Overgrown also with diverse species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was exceedingly delightful in consequence of the woods that flowered these at every season. Many were the Brahmacharins that dwelt there, and many belonging to the forest mode of life. Many also were the Brahmanas that took up their residence there, that were highly blessed and that resembled the sun or the fire in energy and effulgence. Ascetics of diverse kinds, observant of various restraints and vows, as also others, O chief of the Bharatas, that had undergone Diksha and were frugal in fare and possessed of cleansed souls, took up their residence there. Large numbers of Valakhilyas and many that were observant of the vow of Sanyasa also, used to dwell there. The asylum, in consequence of all this, resounded with the chanting of the Vedas and the sacred Mantras uttered by its inhabitants. Once upon a time a Sudra endued with compassion for all creatures, ventured to come into that asylum. Arrived at that retreat, he was duly honoured by all the ascetics. Beholding those ascetics of diverse classes that were endued with great energy, that resembled the deities (in purity and power), and that were observing diverse kinds of Diksha, O Bharata, the Sudra became highly pleased at heart. Beholding everything, O chief of Bharata's race, the Sudra felt inclined to devote himself to the practice of penances. Touching the feet of the Kulapati (the head man of the group), O Bharata, he addressed him saying,[19] 'Through thy grace, O foremost of regenerate persons, I desire, to learn (and practise) the duties of religion. It behoveth thee, O illustrious one, to discourse to me on those duties and introduce me (by performing the rites of initiation) into a life of Renunciation. I am certainly inferior in colour, O illustrious one, for I am by caste a Sudra, O best of men. I desire to wait upon and serve you here. Be gratified with me that humbly seek thy shelter.'"

"The Kulapati said, 'It is impossible that a Sudra should live here adopting the marks specially intended for those practising lives of Renunciation. If it pleases thee, thou mayest stay here, engaged in waiting upon and serving us. Without doubt, by such service thou shalt attain to many regions of high felicity.'"

"Bhishma continued, 'Thus addressed by the ascetic, the Sudra began to reflect in his mind, O king, saying, How should I now act? Great is my reverence for those religious duties that lead to merit. Let this, however, be settled, that I shall do what would be for my benefit.'[20] Proceeding to a spot that was distant from that asylum, he made a hut of the twigs and leaves of trees. Erecting also a sacrificial platform, and making a little space for his sleep, and some platforms for the use of the deities, he began, O chief of the Bharatas, to lead a life regulated by rigid observances and vows and to practise penances, abstaining entirely from speech all the while. He began to perform ablutions thrice a day, observe other vows (in respect of food and sleep), make sacrifices to the deities, pour libations on the sacrificial fire, and adore the worship and deities in this way. Restraining all carnal desires, living abstemiously upon fruits and roots, controlling all his senses, he daily welcomed and entertained all that came to his retreat as guests, offering them herbs and fruits that grew plentifully around. In this way he passed a very long time in that hermitage of his.[21] One day an ascetic came to that Sudra's retreat for the purpose of making his acquaintance. The Sudra welcomed and worshipped the Rishi with due rites, and gratified him highly. Endued with great energy, and possessed of a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the asylum of the Sudra times out of a number for the object of seeing him. On one of these occasions, the Sudra, O king, addressing the Rishi said,--I desire to perform the rites that are ordained for the Pitris. Do thou instruct me kindly in this matter.--Very well,--the Brahmana said in reply unto him, O monarch. The Sudra then, purifying himself by a bath, brought water for the Rishi to wash his feet, and he also brought some Kusa grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi. The Vrishi, however, was placed by the Sudra towards the south, with his head turned to the west. Beholding, this and knowing that it was against the ordinance, the Rishi addressed the Sudra, saying,--Place the Vrishi with its head turned towards the East, and having purified thyself, do thou sit with thy face turned towards the north--The Sudra did everything as the Rishi directed. Possessed of great intelligence, and observant of righteousness, the Sudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi endued with penances regarding the manner of spreading the Kusa grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honour of the Pitris had been accomplished, the Rishi, was dismissed by the Sudra, whereupon he returned to his own abode.[22] After a long time, the whole of which he passed in the practice of such penances and vows, the Sudra ascetic met with his death in those woods. In consequence of the merit he acquired by those practices, the Sudra in the next life, took birth in the family of a great king, and in course of time became possessed of great splendour. The regenerate Rishi also, when the time came, paid his debt in Nature. In his next life, O chief of Bharata's race, he took birth in the family of a priest. It was in this way that those two, viz., that Sudra who had passed a life of penances and that regenerate Rishi who had in kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became reborn, the one as scion of a royal race and the other as the member of a priestly family. Both of them began to grow and both acquired great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.[23] In the matter, again of all sacrifices ordained in the Sutras, of that Vedanga which deals with religious rites and observances, astrology and astronomy the reborn Rishi attained great excellence. In the Sankhya philosophy too he began to take great delight. Meanwhile, the reborn Sudra who had become a prince, when his father, the king died, performed his last rites; and after he had purified himself by accomplishing all the obsequial ceremonies, he was installed by the subjects of his father as their king on his paternal throne. But soon after his own installation as king, he installed the reborn Rishi as his priest. Indeed, having made the Brahmana his priest, the king began to pass his days in great happiness. He ruled his kingdom righteously and protected and cherished all his subjects. Everyday, however, the king on the occasion of receiving benedictions from his priest as also of the performance of religious and other sacred rites, smiled or laughed at him loudly. In this way, O monarch, the reborn Sudra who had become a king, laughed at sight of his priest on numberless occasions.[24] The priest, marking that the king always smiled or laughed whenever he happened to cast his eyes on him, became angry. On one occasion he met the king in a place where there was nobody else. He pleased the king by agreeable discourse. Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saying,--'O thou of great splendour, I pray thee to grant me a single boon.'

"The king said, 'O best of regenerate persons, I am ready to grant thee a hundred of boons, what dost thou say then of one only? From the affection I bear thee and the reverence in which I hold thee, there is nothing that I cannot give thee.'

"The priest said, 'I desire to have only one boon, O king, thou hast been pleased with me. Swear that thou wouldst tell me the truth instead of any untruth.'

"Bhishma continued, 'Thus addressed by the priest, O Yudhishthira, the king said unto him--So be it. If what thou wouldst ask me be known to me, I shall certainly tell thee truly. If on the other hand, the matter be unknown to me, I shall not say anything.'

"The priest said, 'Every day, on occasions of obtaining my benedictions, when, again, I am engaged in the performance of religious rites on thy behalf, on occasions also of the Homa and other rites of propitiation, why is it that thou laughest upon beholding me? Seeing thee laugh at me on all occasions, my mind shrinks with shame. I have caused thee to swear, O king, that thou wouldst answer me truly. It does not behove thee to say what is untrue. There must be some grave reason for thy behaviour. Thy laughter cannot be causeless. Great is my curiosity to know the reason. Do thou speak truly unto me.'

"The king said, 'When thou hast addressed me in this strain, O regenerate one, I am bound to enlighten thee, even if the matter be one that should not be divulged in thy hearing. I must tell thee the truth. Do thou listen to me with close attention, O regenerate one. Listen to me, O foremost of twice-born persons, as I disclose to thee what happened (to us) in our former births. I remember that birth. Do thou listen to me with concentrated mind. In my former life I was a Sudra employed in the practice of severe penances. Thou, O best of regenerate persons, wert a Rishi of austere penances. O sinless one, gratified with me, and impelled by the desire of doing me good, thou, O Brahmana, wert pleased to give me certain instructions in the rites I performed (on one occasion) in honour of my Pitris. The instructions thou gayest me were in respect of the manner of spreading the Vrishi and the Kusa blades and of offering libations and meat and other food to the manes, O foremost of ascetics. In consequence of this transgression of thine thou hast taken birth as a priest, and I have taken birth as a king, O foremost of Brahmanas. Behold the vicissitudes that Time brings about. Thou hast reaped this fruit in consequence of thy having instructed me (in my former birth). It is for this reason, O Brahmana, that I smile at sight of thee, O foremost of regenerate persons. I do not certainly laugh at thee from desire of disregarding thee. Thou art my preceptor.[25] At this change of condition I am really very sorry. My heart burns at the thought. I remember our former births, hence do I laugh at sight of thee. Thy austere penances were all destroyed by the instructions thou gayest me. Relinquishing thy present office of priest, do thou endeavour to regain a superior birth. Do thou exert so that thou mayst not obtain in thy next life a birth meaner than thy present one. Take as much wealth as thou wishest. O learned Brahmana, and cleanse thy soul, O best of men.'

"Bhishma continued, 'Dismissed by the king (from the office of priest), the Brahmana made many gifts, unto persons of his own order, of wealth and land and villages. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts unto Brahmanas in those places. Making gifts of kine unto persons of the regenerate order, his soul became cleansed and he succeeded in acquiring a knowledge of it. Repairing to that very asylum whither he had lived in his former birth, he practised very severe penances. As the consequence of all this, O foremost of kings, that Brahmana succeeded in attaining to the highest success. He became an object of veneration with all the ascetics that dwelt in that asylum. In this way, O best of monarchs, that regenerate Rishi fell into great distress. Unto Sudras, therefore, the Brahmanas should never give instructions. Hence, O king, the Brahmana should avoid imparting instructions (to such as are low-born), for it was by imparting instruction to a low-born person a Brahmana came to grief. O best of kings, the Brahmana should never desire to obtain instruction from, or impart instruction to, a person that belongs to the lowest order. Brahmanas and Kshatriyas and Vaisyas, the three orders, are regarded as twice-born. By imparting instruction unto these, a Brahmana does not incur any fault. They, therefore, that are good, should never discourse on any subject, for imparting any instruction, before persons of the inferior order. The course of morality is exceedingly subtile and incapable of being comprehended by persons of uncleansed souls. It is for this reason that ascetics adopt the vow of silence, and being respected by all, pass through Diksha (initiation) without indulging in speech.[26] For fear of saying what is incorrect or what may offend, ascetics often forego speech itself. Even men that are righteous and possessed of every accomplishment, and endued with truth and simplicity of behaviour, have been known to incur great fault in consequence of words spoken improperly. Instruction should never be imparted on anything unto any person. If in consequence of the instructions imparted, the instructed commit any sin, that sin, attaches to the Brahmana who imparted the instruction. The man of wisdom, therefore, that desires to earn merit, should always act with wisdom. That instruction which is imparted in barter for money always pollutes the instructor.[27] Solicited by others, one should say only what is correct after settling it with the aid of reflection. One should impart instruction in such a way that one may, by imparting it, earn merit. I have thus told thee everything respecting the subject of instructions. Very often persons become plunged into great afflictions in consequence of imparting instructions. Hence it is meet that one should abstain from giving instruction unto others.'"

SECTION XI

"Yudhishthira said, 'Tell me, O grandsire, in what kind of man or woman, O chief of the Bharatas, does the goddess of prosperity always reside?'

"Bhishma said, 'I shall, in this connection, narrate to thee what occurred and what I have heard. Once on a time, beholding the goddess of prosperity blazing with beauty and endued with the complexion of the lotus, the princess Rukmini the mother of Pradyumna that bore the device of the Makara on his banner, filled with curiosity, asked this question in the presence of Devaki's son. Who are those beings by whose side thou stayest and whom thou favours? Who again, are those whom thou dost not bless with favour. O thou that art dear unto Him that is the lord of all creatures, tell me this truly, O thou that art equal to a great Rishi in penances and puissance. Thus addressed by the princess, the goddess of prosperity, with a face as beautiful as the moon, and moved by grace, in the presence of him who has Garuda on his banner, said these words in reply that were sweet and charming.'

"Sree said, 'O blessed lady, I always reside with him that is eloquent, active, attentive to business, free from wrath, given to the worship of the deities, endued with gratitude, has his passions under complete control, and is high-minded in everything. I never reside with one that is inattentive to business, that is an unbeliever, that causes an intermixture of races in consequence of his lustfulness, that is ungrateful, that is of impure practices, that uses harsh and cruel words, that is a thief, that cherishes malice towards his preceptors and other seniors, those persons that are endued with little energy, strength, life, and honour, that are distressed at every trifle, and that always indulge in wrath. I never reside with these that think in one strain and act in a different one.[28] I never reside also with him who never desires any acquisition for himself, of him who is so blinded as to rest content with the lot in which he finds himself without any exertion or with those that are contented with small acquisitions. I reside with those that are observant of the duties of their own order, or those that are conversant with the duties of righteousness, or those that are devoted to the service of the aged or those that have their passions under control, or those that are endued with cleansed souls or those that observe the virtue of forgiveness, or those that are able and prompt in action, or with such women as are forgiving and self-restrained. I reside with those women also that are devoted to truth and sincerity and that worship the deities. I do not reside with those women also that do not attend to household furniture and provisions scattered all around the house, and that always utter words contrary to the wishes of their husbands. I always avoid those women that are fond of the houses of other people and that have no modesty. On the other hand, I reside with those women that are devoted to their husbands, that are blessed in behaviour, and that are always decked in ornaments and attired in good robes. I always reside with those women that are truthful in speech, that are of handsome and agreeable features, that are blessed and that are endued with all accomplishments. I always avoid such women as are sinful and unclean or impure, as always lick the corners of their mouths, as have no patience or fortitude, and as are fond of dispute and quarrelling, as are given to much sleep, and as always lie down. I always reside in conveyances and the animals that drag them, in maidens, in ornaments and good vestments, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that bespangle the autumnal firmament. I reside in elephants, in the cow pen, in good seats, and in lakes adorned with full-blown lotuses. I live also in such rivers as babble sweetly in their course, melodious with the music of cranes, having banks adorned with rows of diverse trees, and restored to by Brahmanas and ascetics and others crowned with success. I always reside in those rivers also that have deep and large volumes of rolling waters rendered turbid by lions and elephants plunging into them for bathing or slaking their thirst. I reside also in infuriate elephants, in bovine bulls, in kings, on the throne and good men. I always reside in that house in which the inmate pours libation on the sacrificial fire and worships kine, Brahmanas and the deities. I reside in that house where at the proper time offerings are made unto the deities, in course of worship.[29] I always reside in such Brahmanas as are devoted to the study of the Vedas, in Kshatriyas devoted to the observance of righteousness, in Vaisyas devoted to cultivation, and the Sudras devoted to the (menial) service of the three upper classes. I reside, with a heart firm and unchangeable, in Narayana, in my embodied self. In Him is righteousness in its perfection and full measure, devotion to the Brahmanas, and the quality of agreeableness. Can I not say, O lady that I do not reside in my embodied form, (in any of these places that I have mentioned, except Narayana)? That person in whom I reside in spirit increases in righteousness and fame and wealth and objects of desire.'"

SECTION XII

"Yudhishthira said, 'It behoveth, O king to tell me truly which of the two viz., man or woman derives the greater pleasure from an act of union with each other. Kindly resolve my doubt in this respect."

"Bhishma said, 'In this connection is cited this old narrative of the discourse between Bhangaswana and Sakra as a precedent illustrating the question. In days of yore there lived a king of the name of Bhangaswana. He was exceedingly righteous and was known as a royal sage. He was, however, childless, O chief of man, and therefore performed a sacrifice from desire of obtaining an issue. The sacrifice which that mighty monarch performed was the Agnishtuta. In consequence of the fact that the deity of fire is alone adored in that sacrifice, this is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the purpose of obtaining an issue they seek to cleanse themselves of their sins.[30] The highly blessed chief of the celestials, viz. Indra, learning that the monarch was desirous of performing the Agnishtuta, began from that moment to look for the laches of that royal sage of well-restrained soul (for if he could succeed in finding some laches, he could then punish his disregarder). Notwithstanding all his vigilance, however, O king, Indra failed to detect any laches, on the part of the high-souled monarch. Some time after, one day, the king went on a hunting expedition. Saying unto himself--This, indeed, is an opportunity,--Indra stupefied the monarch. The king proceeded alone on his horse, confounded because of the chief of the celestials having stupefied his senses. Afflicted with hunger and thirst, the king's confusion was so great that he could not ascertain the points of the compass. Indeed, afflicted with thirst, he began to wander hither and thither. He then beheld a lake that was exceedingly beautiful and was full of transparent water. Alighting from his steed, and plunging into the lake, he caused his animal to drink. Tying his horse then, whose thirst had been slaked, to a tree, the king plunged into the lake again for performing his ablutions. To his amazement he found that he was changed, by virtue of the waters, into a woman. Beholding himself thus transformed in respect of sex itself, the king became overpowered with shame. With his senses and mind completely agitated, he began to reflect with his whole heart in this strain:--Alas, how shall I ride my steed? How shall I return to my capital? In consequence of the Agnishtuta sacrifice I have got a hundred sons all endued with great might, and all children of my own loins. Alas, thus transformed, what shall I say unto them? What shall I say unto my spouses, my relatives and well-wishers, and my subjects of the city and the provinces? Rishis conversant with the truths of duty and religion and other matters say that mildness and softness and liability to extreme agitation are the attributes of women, and that activity, hardness, and energy are the attributes of men. Alas, my manliness has disappeared. For what reason has femininity come over me? In consequence of this transformation of sex, how shall I succeed in mounting my horse again?--Having indulged in these sad thoughts, the monarch, with great exertion, mounted his steed and came back to his capital, transformed though he had been into a woman. His sons and spouses and servants, and his subjects of the city and the provinces, beholding that extraordinary transformation, became exceedingly amazed. Then that royal sage, that foremost of eloquent men, addressing them all, said,--I had gone out on a hunting expedition, accompanied by a large force. Losing all knowledge of the points of the compass, I entered a thick and terrible forest, impelled by the fates. In that terrible forest, I became afflicted with thirst and lost my senses. I then beheld a beautiful lake abounding with fowl of every description. Plunging into that stream for performing my ablutions, I was transformed into a woman!--Summoning then his spouses and counsellors, and all his sons by their names, that best of monarchs transformed into a woman said unto them these words:--Do ye enjoy this kingdom in happiness. As regards myself, I shall repair to the woods, ye sons.--Having said so unto his children, the monarch proceeded to the forest. Arrived there, she came upon an asylum inhabited by an ascetic. By that ascetic the transformed monarch gave birth to a century of sons. Taking all those children of hers, she repaired to where her former children were, and addressing the latter, said,--Ye are the children of my loins while I was a man. These are my children brought forth by me in this state of transformation. Ye sons, do ye all enjoy my kingdom together, like brothers born of the same parents.--At this command of their parent, all the brothers, uniting together, began to enjoy the kingdom as their joint property. Beholding those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the chief of the celestials, filled with wrath, began to reflect--By transforming this royal sage into a woman I have, it seems, done him good instead of an injury. Saying this, the chief of the celestials viz., Indra of a hundred sacrifices, assuming the form of a Brahmana, repaired to the capital of the king and meeting all the children succeeded in disuniting the princes. He said unto them--Brothers never remain at peace even when they happen to be the children of the same father. The sons of the sage Kasyapa, viz., the deities and the Asuras, quarrelled with each other on account of the sovereignty of the three worlds. As regards ye princes, ye are the children of the royal sage Bhangaswana. These others are the children of an ascetic. The deities and the Asuras are children of even one common sire, and yet the latter quarrelled with each other. How much more, therefore, should you quarrel with each other? This kingdom that is your paternal property is being enjoyed by these children of an ascetic. With these words, Indra succeeded in causing a breach between them, so that they were very soon engaged in battle and slew each other. Hearing this, king Bhangaswana, who was living as an ascetic woman, burnt with grief and poured forth her lamentations. The lord of the celestials viz. Indra, assuming the guise of a Brahmana, came to that spot where the ascetic lady was living and meeting her, said,--O thou that art possessed of a beautiful face, with what grief dost thou burn so that thou art pouring forth thy lamentations?--Beholding the Brahmana the lady told him in a piteous voice,--Two hundred sons of mine O regenerate one, have been slain by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons. These were begotten by me after my own form, O best of regenerate persons. On one occasion I went on a hunting expedition. Stupefied, I wandered amidst a thick forest. Beholding at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the sovereignty of my dominions and then departed for the forest. Transformed into a woman, I bore a hundred sons to my husband who is a high souled ascetic. All of them were born in the ascetic's retreat. I took them to the capital. My children, through the influence of Time, quarrelled with each other, O twice-born one. Thus afflicted by Destiny, I am indulging in grief. Indra addressed him in these harsh words.--In former days, O lady, thou gayest me great pain, for thou didst perform a sacrifice that is disliked by Indra. Indeed, though I was present, thou didst not invoke me with honours. I am that Indra, O thou of wicked understanding. It is I with whom thou hast purposely sought hostilities. Beholding Indra, the royal sage fell at his feet, touching them with his head, and said,--Be gratified with me, O foremost of deities. The sacrifice of which thou speakest was performed from desire of offspring (and not from any wish to hurt thee). It behoveth thee therefore, to grant me thy pardon.--Indra, seeing the transformed monarch prostrate himself thus unto him, became gratified with him and desired to give him a boon. Which of your sons, O king, dost thou wish, should revive, those that were brought forth by thee transformed into a woman, or those that were begotten by thee in thy condition as a person of the male sex? The ascetic lady, joining her hands, answered Indra, saying, O Vasava, let those sons of mine come to life that were borne by me as a woman. Filled with wonder at this reply, Indra once more asked the lady, Why dost thou entertain less affection for those children of thine that were begotten by thee in thy form of a person of the male sex? Why is it that thou bearest greater affection for those children that were borne by thee in thy transformed state? I wish to hear the reason of this difference in respect of thy affection. It behoveth thee to tell me everything.'

"The lady said, 'The affection that is entertained by a woman is much greater than that which is entertained by a man. Hence, it is, O Sakra, that I wish those children to come back to life that were borne by me as a woman.'

"Bhishma continued, 'Thus addressed, Indra became highly pleased and said unto her, O lady that art so truthful, let all thy children come back into life. Do thou take another boon, O foremost of kings, in fact, whatever boon thou likest. O thou of excellent vows, do thou take from me whatever status thou choosest, that of woman or of man.'

"The lady said, 'I desire to remain a woman, O Sakra. In fact,--do not wish to be restored to the status of manhood, O Vasava.--Hearing this answer, Indra once more asked her, saying,--Why is it, O puissant one, that abandoning the status of manhood thou wishest that of womanhood? Questioned thus, that foremost of monarchs transformed into a woman answered, 'In acts of congress, the pleasure that women enjoy is always much greater than what is enjoyed by men. It is for this reason, O Sakra, that I desire to continue a woman; O foremost of the deities, truly do I say unto thee that I derive greater pleasure in my present status of womanhood. I am quite content with this status of womanhood that I now have. Do thou leave me now, O lord of heaven.--Hearing these words of hers, the lord of the celestials answered,--So be it,--and bidding her farewell, proceeded to heaven. Thus, O monarch, it is known that woman derives much greater pleasure than man under the circumstances thou hast asked.'"

SECTION XIII

"Yudhishthira said, 'What should a man do in order to pass pleasantly through this and the other world. How, indeed, should one conduct oneself? What practices should one adopt with this end in view?'

"Bhishma said, 'One should avoid the three acts that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of action. The three acts that are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or appropriation of what belongs to other persons, and the enjoyment of other people's wives. The four acts that are done with speech, O king, and that should never be indulged in or even thought of, are evil conversation, harsh words, publishing other people's faults, and falsehood. Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided.[31] Hence, one should never do any evil act in word, body, or mind. By doing good and evil acts, one is sure to enjoy or endure the just consequences thereof. Nothing can be more certain than this.'"

SECTION XIV

"Yudhishthira said, 'O son of the River Ganga, thou hast heard all the names of Maheshwara, the Lord of the universe. Do thou tell us, O grandsire, all the names that are applied, O puissant one, unto Him who is called Isa and Sambhu. Do thou tell us all those names that are applied unto Him who is called Vabhru or vast, Him that has the universe for his form, Him that is the illustrious preceptor of all the deities and the Asuras, that is called Swayambhu (self-creating) and that is the cause of the origin and dissolution of the universe. Do thou tell us also of the puissance of Mahadeva.'

"Bhishma said, 'I am quite incompetent to recite the virtues of Mahadeva of highest intelligence. He pervades all things in the universe and yet is not seen anywhere. He is the creator of universal self and the Pragna (knowing) self and he is their master. All the deities, from Brahman to the Pisachas, adore and worship him. He transcends both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of the tattwas, think and reflect. He is indestructible and Supreme Brahman. He is both existent and non-existent. Agitating both Prakriti and Purusha by means of His energy, He created therefrom the universal lord of creatures, viz., Brahma. Who is there that is competent to tell the virtues of that god of gods, that is endued with supreme Intelligence? Man is subject to conception (in the mother's womb), birth, decrepitude, and death. Being such, what man like me is competent to understand Bhava? Only Narayana, O son, that bearer of the discus and the mace, can comprehend Mahadeva. He is without deterioration. He is the foremost of all beings in attributes. He is Vishnu, because of his pervading the universe. He is irresistible. Endued with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga. It is in consequence of the devotion of the high-souled Krishna to the illustrious Rudra whom he gratified. O Bharata, in the retreat of Vadari, by penances, that he has succeeded in pervading the entire universe. O king of kings, it is through Maheswara of celestial vision that Vasudeva has obtained the attribute of universal agreeableness,--an agreeableness that is much greater than what is possessed by all articles included under the name of wealth.[32] For a full thousand years this Madhava underwent the austerest penances and at last succeeded in gratifying the illustrious and boon giving Siva, that Master of all the mobile and the immobile universe. In every new Yuga has Krishna (by such penances) gratified Mahadeva. In every Yuga has Mahadeva been gratified with the great devotion of the high-souled Krishna. How great is the puissance of the high-souled Mahadeva,--that original cause of the universe,--has been seen with his own eyes by Hari who himself transcends all deterioration, on the occasion of his penances in the retreat of Vadari undergone for obtaining a son.[33] I do not, O Bharata, behold any one that is superior to Mahadeva. To expound the names of that god of gods fully and without creating the desire of hearing more only Krishna is competent. This mighty-armed one of Yadu's race is alone competent to tell the attributes of the illustrious Siva. Verily, O king, only he is able to discourse on the puissance, in its entirety of the Supreme deity?'

"Vaisampayana continued, 'Having said these words, the illustrious Bhishma, the grandsire of the Kurus, addressing Vasudeva, said the following words, dealing with the subject of the greatness of Bhava, O monarch.

"Bhishma said, 'Thou art the Master of all the deities and the Asuras. Thou art illustrious. Thou art Vishnu in consequence of thy pervading the whole universe. It behoveth thee to discourse on those subjects connected with Siva of universal form about which Yudhishthira has asked me. In days of yore, the Rishi Tandin, sprung from Brahma, recited in Brahma's region and before Brahma himself the thousand names of Mahadeva. Do thou recite those names before this conclave so that these Rishis endued with wealth of asceticism, observant of high vows, possessed of self-restraint, and numbering the Island-born Krishna among them, may hear thee. Do thou discourse on the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator, of the universe, and who is called Mundin and Kaparddin.'[34]

"Vasudeva said, 'The very deities with Indra, and the Grandsire Brahma numbering among them, and the great Rishis also, are incompetent to understand the course of Mahadeva's acts truly and in all their details. Even He is the end which all righteous people attain. The very Adityas who are endued with subtile sight, are unable to behold his abode. How then can one that is merely a man succeed in comprehending Him?[35] I shall, therefore, truly recite to you some of the attributes of that illustrious slayer of Asuras, who is regarded as the Lord of all sacrifices and vows.

"Vaisampayana continued, 'Having said these words, the illustrious Vasudeva began his discourse on the attributes of the high-souled Mahadeva endued with the highest intelligence, after having purified himself by touching water."

"Vasudeva said, 'Hear, ye foremost of Brahmana's and thou Yudhishthira also, O sire, and hear thou too, O Ganga's son, the names that are applied unto Kaparddin. Hear ye, how in former days, I obtained a sight, so difficult to obtain, (of that great god), for the sake of Samva. Verily, in those days was the illustrious deity seen by me in consequence of Yoga-abstraction.[36] After twelve years had expired from the time when Pradyumna, the son of Rukmini, who is endued with great intelligence, slew the Asura Samvara in days of yore, my spouse Jamvavati addressed me. Indeed, beholding Pradyumna and Charudeshna and other sons born of Rukmini, Jamvavati, desirous of a son, said these words unto me, O Yudhishthira,--Grant me, O thou of unfading glory, a son endued with heroism, the foremost of mighty men, possessed of the most agreeable features, sinless in conduct, and like unto thyself. And O, let there be no delay on thy part in granting this prayer of mine. There is nothing in the three worlds that is unattainable by thee, O perpetuator of Yadu's race, thou canst create other worlds if only thou wishest it. Observing a vow for twelve years and purifying thyself, thou hadst adored the Lord of all creatures (viz., Mahadeva) and then begot upon Rukmini the sons that she has obtained from thee, viz., Charudeshna and Sucharu and Charuvesa and Yasodhana and Charusravas and Charuyasas and Pradyumna and Sambhu. O slayer of Madhu, do thou grant to me a son like unto those of great powers whom thou hast begotten upon Rukmini?--Thus addressed by the princess, I replied unto her of slender waist,--Let me have thy permission (to leave thee for some time), O queen. I shall certainly obey thy behest. She answered me, saying,--Go, and may success and prosperity always attend thee. Let Brahma and Siva and Kasyapa, the Rivers, those deities that preside over the mind, the soil, all deciduous herbs, those Chhandas (Rhymes) that are regarded as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables that are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the spouses of the deities, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, small and big divisions of time, e.g., the Kshanas, the Labas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect thee, O Yadava, and keep thee in happiness, wherever thou mayst stay. Let no danger overtake thee on thy way, and let no heedlessness be thine, O sinless one.--Thus blessed by her, I took her leave, bidding farewell unto the daughter of the prince of apes. Repairing then into the presence of that foremost of men, viz., my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the prince of the Vidyadharas, in great affliction, had said unto me. Bidding them farewell with a sorrowful heart, I then repaired to Gada and to Rama of great might. These two cheerfully addressed me saying,--Let thy penances increase without any obstruction.--Having obtained the permission of all of them, I thought of Garuda. He immediately came to me and bore me to Himavat (at my bidding). Arrived at Himavat, I dismissed him. There on that foremost of mountains, I beheld many wonderful sights. I saw an excellent, wonderful, and agreeable retreat for the practice of penances. That delightful retreat was owned by the high-souled Upamanyu who was a descendant of Vyaghrapada. That retreat is applauded and reverenced by the deities and the Gandharvas, and seemed to be covered with Vedic beauty. It was adorned with Dhavas and Kakubhas and Kadamvas and Cocas, with Kuruvakas and Ketakas and Jamvus and Patalas, with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Salas and palmyras with Vadaris and Kundas and Punnagas and Asokas and Amras and Kovidaras and Champakas and Panasas, and with diverse other trees endued with fruits and flowers. And that retreat was also decked with the straight stems of the Musa Supienta.[37] Truly, that asylum was adorned with diverse other kinds of trees and with diverse kinds of fruits forming the food of diverse kinds of birds. Heaps of ashes (of sacrificial fires) were thrown in proper places all around, which added to the beauty of the scene. It abounded with Rurus and apes and tigers and lions and leopards, with deer of diverse species and peacocks, and with cats and snakes. Indeed, large numbers of other animals also were seen there, as also buffaloes and bears. Delicious breezes constantly blew bearing the melodious strains of celestial nymphs. The babblings of mountain rivulets and springs, the sweet notes of winged choristers, the gruntings of elephants, the delicious stains of Kinnaras, and the auspicious voice of ascetics singing the Samans, O hero, and diverse other kinds of music, rendered that retreat extremely charming. The very imagination cannot conceive another retreat as delightful as the one I beheld. There were also large houses in that asylum, intended for keeping the sacred fire, and covered all over with flowering creepers. It was adorned with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all righteous persons, who were endued with high souls, and who resembled fire itself in energy.[38] Some of those ascetics subsisted upon air and some upon water, some were devoted to Japa or the silent recitation of sacred Mantras, and some were engaged in cleansing their souls by practising the virtues of compassion while some amongst them were Yogins devoted to the abstraction of Yoga-meditation. Some amongst them subsisted upon smoke only, and some subsisted upon fire, and some upon milk. Thus was that retreat adorned with many foremost of regenerate persons. And some there were amongst them that had taken the vow of eating and drinking like kine,--that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some used their teeth only for that purpose. And some subsisted by drinking only the rays of the moon, and some by drinking only froth. And some had betaken themselves to vow of living like deer.[39] And some there were that lived upon the fruits of the Ficus religiosa, and some that used to live upon water. And some dressed themselves in rags and some in animal skins and some in barks of trees. Indeed, I beheld diverse ascetics of the foremost order observing these and other painful vows. I desired then to enter that asylum. Verily, that asylum was honoured and adored by the deities and all high-souled beings, by Siva and others, O Bharata, and by all creatures of righteous acts. Thus addressed, it stood in all its beauty on the breast of Himavat, like the lunar disc in the firmament. The mongoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, in consequence of the energy of those ascetics of blazing penances and for their proximity to these high-souled ones. In that foremost of asylums, which was delightful to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many high-souled Rishis celebrated for the difficult vows they observed, I saw, as soon as I entered, a puissant Rishi with matted locks on head and dressed in rags, who seemed to blaze forth like fire with his penances and energy. Waited upon by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young in aspect. His name was Upamanyu. Unto me who bowed unto him with a nod of the head, he said,--Welcome art thou, O thou of eyes like lotus petals. Today, by this visit of thine, we see that our penances have borne fruit. Thou art worthy of our adoration, but thou adorest us still. Thou art worthy of being seen, but thou desirest to see me.--Joining my hands I addressed him the usual enquiries respecting the well-being of the animals and birds that resided in his asylum, of the progress of his righteousness, and of his disciples. The illustrious Upamanyu then addressed me in words that were exceedingly sweet and delightful,--Thou shalt, O Krishna, obtain without doubt a son like unto thyself. Betaking thyself to severe penances, do thou gratify Isana, the Lord of all creatures. That divine Master, O Adhokshaja, sporteth here with his spouse by his side. O Janarddana, it was here that the deities with all the Rishis, in days of yore, gratified that foremost of deities by their penances and Brahmacharyya and truth and self-restraint, and succeeded in obtaining the fruition of many high desires. That illustrious god is verily the vast receptacle of all energies and penances. Projecting into existence and withdrawing once more unto himself all things fraught with good and evil, that inconceivable Deity whom thou seekest, O destroyer of foes, lives here with his spouse. He who took his birth as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in obtaining from Mahadeva the puissance belonging to all the deities and enjoyed it for ten millions of years. He who was the foremost of all his sons and who was celebrated by the name of Mandara, succeeded, through the boon he had obtained from Mahadeva, in fighting Sakra for a million of years. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the slightest impression, O Kesava, in days of yore, upon the body of that great cause of universal affliction.[40] The discus which thou bearest, O sinless one, was given unto thee by Mahadeva after he had slain a Daitya that was proud of his strength and used to live within the waters. That discus, blazing with energy and like unto fire, was created by the great god having for his device the bull. Wonderful and irresistible in energy it was given unto thee by that illustrious god. In consequence of its blazing energy it was incapable of being gazed at by any person save Siva the wielder of Pinaka. It was for this reason that Bhava (Siva) bestowed upon it the name of Sudarsana. From that time the name Sudarsana came to be current in all the worlds. Even the weapon, O Kesava, failed to make the slightest impression on the body of Hiranyakashipu's son Mandara, that appeared like an evil planet in the three worlds. Hundreds of Chakras like thine and thunderbolts like that of Sakra, could not inflict a scratch on the body of that evil planet endued with great might, who had obtained a boon from Mahadeva. Afflicted by the mighty Mandara, the deities fought hard against him and his associates, all of whom had obtained boons from Mahadeva. Gratified with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the sovereign of the three worlds for a hundred thousand years. And Mahadeva said unto him,--Thou shalt become one of my attendants.--Indeed, the puissant Lord further bestowed upon him the boon of a hundred millions of children. The Master without birth, of all creatures further gave the Danava the region known by the name of Kusadwipa for his kingdom. Another great Asura, of the name of Satamukha, was created by Brahma. For a hundred years he poured on' the sacrificial fire (as offerings unto Mahadeva) the flesh of his own body. Gratified with such penances, Sankara said unto him,--What can I do for thee?--Satamukha replied unto him, saying,--O thou that art most wonderful, let me have the power of creating new creatures and animals. Give also unto me, O foremost of all deities, eternal power.--The puissant lord, thus addressed by him, said unto him,--So be it.--The Self-born Brahma, concentrating his mind in Yoga,[41] in days of yore, made a sacrifice for three hundred years, with the object of obtaining children. Mahadeva granted him a thousand sons possessed of qualifications commensurate with the merits of the sacrifice. Without doubt, thou knowest, O Krishna, the lord of Yoga, him that is, who is sung by the deities. The Rishi known by the name of Yajnavalkya is exceedingly virtuous. By adoring Mahadeva he has acquired great fame. The great ascetic who is Parasara's son, viz., Vyasa, of soul set on Yoga, has obtained great celebrity by adoring Sankara. The Valikhilyas were on a former occasion disregarded by Maghavat. Filled with wrath at this, they gratified the illustrious Rudra. That lord of the universe, that foremost one of all the deities, thus gratified by the Valikhilyas, said unto them,--Ye shall succeed by your penances in creating a bird that will rob Indra of the Amrita. Through the wrath of Mahadeva on a former occasion, all the waters disappeared. The deities gratified him by performing a sacrifice called Saptakapala, and caused, through his grace, other waters to flow into the worlds. Verily, when the three-eyed deity became gratified, water once more appeared in the world. The wife of Atri, who was conversant with the Vedas, abandoned her husband in a huff and said,--I shall no longer live in subjection to that ascetic.--Having said these words, she sought the protection of Mahadeva. Through fear of her lord, Atri, passed three hundred years, abstaining from all food. And all this time she slept on wooden clubs for the purpose of gratifying Bhava. The great deity then appeared unto her and then smilingly addressed her, saying--Thou shalt obtain a son. And thou shalt get that son without the need of a husband, simply through the grace of Rudra. Without doubt that son, born in the race of his father, shall become celebrated for his worth, and assume a name after thee. The illustrious Vikarna also, O slayer of Madhu, full of devotion to Mahadeva, gratified him with severe penances and obtained high and happy success. Sakalya, too, of restrained soul, adored Bhava in a mental sacrifice that he performed for nine hundred years, O Kesava. Gratified with him the illustrious deity said unto him,--Thou shalt become a great author. O son, inexhaustible shall thy fame be in the three worlds. Thy race also shall never come to an end and shall be adorned by many great Rishis that shall take birth in it. Thy son will become the foremost of Brahmanas and will make the Sutras of thy work. There was a celebrated Rishi of the name of Savarni in the Krita age. Here, in this asylum, he underwent severe penances for six thousand years. The illustrious Rudra said,--I am gratified with thee, O sinless one! Without being subject to decrepitude or death, thou shalt become an author celebrated through all the worlds!--In days of yore, Sakra, also, in Baranasi, filled with devotion, O Janarddana, adored Mahadeva who has empty space alone for his garments and who is smeared with ashes as an agreeable unguent. Having adored Mahadeva thus, he obtained the sovereignty of the celestials. Narada also, in days of yore, adored the great Bhava with devotion of heart. Gratified with him, Mahadeva, that preceptor of the celestial preceptor, said these words.--No one shall be thy equal in energy and penances. Thou shalt always attend upon me with thy songs and instrumental music. Hear also, O Madhava, how in former times I succeeded in obtaining a sight of that god of gods, that Master of all creatures, O Lord. Hear also in detail for what object, O thou of great puissance. I invoked with restrained senses and mind that illustrious deity endued with supreme energy. I shall, O sinless one, tell thee with full details all that I succeeded in obtaining from that god of gods, viz., Maheswara. In ancient times, viz., Krita age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their branches. I was born as the son of that Rishi and Dhaumya took birth as my younger brother. On a certain occasion, Madhava, accompanied by Dhaumya, I came upon the asylum of certain Rishis of cleansed souls. There I beheld a cow that was being milked. I saw the milk and it appeared to me to resemble Amrita itself in taste. I then came home, and impelled by childishness, I addressed my mother and said,--Give me some food prepared with milk.--There was no milk in the house, and accordingly my mother was much grieved at my asking for it. My mother took a piece of (rice) cake and boiled it in water, Madhava. The water became whitened and my mother placed it before us saying that it was milk and bade us drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the residence of some of our great kinsmen. A celestial cow, who delights the deities, was being milked on that occasion. Drinking her milk that resembled Amrita in taste, I knew what the virtues are of milk. I therefore, at once understood the origin of the substance that my mother offered me, telling me that it was milk. Verily, the taste of that cake, O son, did not afford me any pleasure whatever. Impelled by childishness I then addressed mother, saying,--This O mother, that thou hast given me is not any preparation of milk.--Filled with grief and sorrow at this, and embracing me from parental affection and smelling my head, O Madhava, she said unto me,--Whence, O child, can ascetics of cleansed souls obtain food prepared with milk? Such men always reside in the forest and subsist upon bulbs and roots and fruits. Whence shall we who live by the banks of rivers that are the resort of the Valikhilyas, we who have mountains and forest, for our home,--whence, indeed, O child, shall we obtain milk? We, dear child, live (sometimes) on air and sometimes on water. We dwell in asylums in the midst of forests and woods. We habitually abstain from all kinds of food that are taken by persons living in villages and towns. We are accustomed to only such food as is supplied by the produce of the wilderness. There cannot be any milk, O child, in the wilderness where there are no offspring of Surabhi.[42] Dwelling on the banks of rivers or in caves or on mountain-breasts, or in tirthas and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Siva being our highest refuge. Without gratifying the boon-giving Sthanu of unfading glory,--him, that is, who has three eyes,--whence, O child, can one obtain food prepared with milk and good robes and other objects of enjoyment in the world? Do thou devote thyself, O dear son, to Sankara with thy whole soul. Through his grace, O child, thou art sure to obtain all such objects as administer to the indulgence of all thy wishes,--Hearing these words of my mother, O slayer of foes, that day, I joined my hands in reverence and bowing unto her, said,--O mother, who this Mahadeva? In what manner can one gratify him? Where does that god reside? How may he be seen? With what does he become pleased? What also is the form of Sarva? How may one succeed in obtaining a knowledge of him? If gratified, will he, O mother, show himself unto me?--After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes covered with tears the while. Gently patting my body, O slayer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the deities.'

"My mother said, 'Mahadeva is exceedingly difficult to be known by persons of uncleansed souls. These men are incapable of bearing him in their hearts of comprehending him at all. They can retain him in their minds. They cannot seize him, nor can they obtain a sight of him. Men of wisdom aver that his forms are many. Many, again, are the places in which he resides. Many are the forms of his Grace. Who is there that can understand in their details the acts, which are all excellent, of Isa, or of all the forms that he has assumed in days of yore? Who can relate how Sarva sports and how he becomes gratified? Maheswara of universal form resides in the hearts of all creatures. While Munis discoursed on the auspicious and excellent acts of Isana, I have heard from them how, impelled by compassion towards his worshippers, he grants them a sight of his person. For the purpose of showing a favour unto the Brahmanas, the denizens of heaven have recited for their information the diverse forms that were assumed by Mahadeva in days of yore. Thou hast asked me about these. I shall recite them to thee, O son.'

"My mother continued, 'Bhava assumes the forms of Brahma and Vishnu and the chief of the celestials of the Rudras, the Adityas, and the Aswins; and of those deities that are called Viswadevas. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Savaras, and of all aquatic animals. That illustrious deity assumes the forms of also those Savaras that dwell in the woods and forests. He assumes the forms of tortoises and fishes and conches. He it is that assumes the forms of those coral sprouts that are used as ornaments by men. He assumes also the forms of Yakshas, Rakshasas and Snakes, of Daityas and Danavas. Indeed, the illustrious god assumes the forms of all creatures too that live in holes. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well. He it is that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and Chakravakas. Verily, he it is that assumes the forms of Chasas and of mountains also. O son, it is Mahadeva that assumes the forms of kine and elephants and horses and camels and asses. He assumes also the forms of goats and leopards and diverse other varieties of animals. It is Bhava who assumes the forms of diverse kinds of birds of beautiful plumage. It is Mahadeva who bears the forms of persons with sticks and those with umbrellas and those with calabashes among Brahmanas.[43] He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads. And he sometimes assumes forms having many millions of legs and forms having innumerable stomachs and faces and forms endued with innumerable arms and innumerable sides. He sometimes appears surrounded by innumerable spirits and ghosts. He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He sometimes assumes a form that is rendered white with the ashes he smears on it and is adorned with a half-moon on the forehead. Adored with diverse hymns uttered with diverse kinds of voice and worshipped with diverse Mantras fraught with encomiums, he, that is sometimes called Sarva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common foundation. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals). He resides everywhere and should be known as dwelling in the hearts of all creatures in the universe. He knows the desire cherished by every one of his worshippers. He becomes acquainted with the object in which one pays him adorations. Do thou then, if it pleases thee, seek the protection of the chief of the deities. He sometimes rejoices, and sometimes yields to wrath, and sometimes utters the syllable Hum with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle axe. He it is that assumes the form of Sesha who sustains the world on his head. He has snakes for his belt, and his ears are adorned with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin forms his upper garment.[44] He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by innumerable spirits and ghosts, he sometimes plays on musical instruments. Diverse, again are the instruments upon which he plays, and sweet the sounds they yield. He sometimes wanders (over crematoria), sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of one that is mad, and sometimes of one that is intoxicated, and he sometimes utters words that are exceedingly sweet. Endued with appalling fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake and sometimes yawns as he pleases. He sometimes recites sacred Mantras and sometimes becomes the deity of those Mantras which are recited. He sometimes performs penances and sometimes becomes the deity for whose adoration those penances are undergone. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga contemplation of others. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cow-pen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man. He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes. He is fair, he is darkish, he is dark, he is pale, he is of the colour of smoke, and he is red. He is possessed of eyes that are large and terrible. He has empty space for his covering and he it is that covers all things. Who is there that can truly understand the limits of Mahadeva who is formless, who is one and indivisible, who conjures of illusions, who is of the cause of all actions and destructive operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth.[45] He lives in the heart (of every creature). He is the prana, he is the mind, and he is Jiva (that is invested in the material case). He is the soul of Yoga, and it is that is called Yoga. He is the Yoga-contemplation into which Yogins enter.[46] He is the Supreme Soul. Indeed Maheswara, the purity in essence, is capable of being comprehended not by the senses but through only the Soul seizing his existence. He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes, he has one mouth, he has two mouths, he has three mouths, and he has many mouths. Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuse, do thou, O son, adore Mahadeva and then mayst thou obtain the fruition of all thy wishes. Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahadeva, having nothing else for its object. I then applied myself to the practice of the austerest penances for gratifying Sankara. For one thousand years I stood on my left toe. After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only. After that I passed seven hundred years, subsisting on air alone. In this way, I adored Mahadeva for a full thousand years of the celestials. After this, the puissant Mahadeva, the Master of all the universe, became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone, he appeared before me in the form of Sakra surrounded by all the deities. As the celebrated Sakra, he had a thousand eyes on his person and was armed with the thunderbolt. And he rode on an elephant whose complexion was of the purest white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was. A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise. Addressing me, he said,--O foremost of regenerate persons, I have been gratified with thee.

Beg of me whatever boon thou desirest,--Hearing these words of Sakra I did not become glad. Verily, O Krishna, I answered the chief of the celestials in these words.--I do not desire any boon at thy hands, or from the hands of any other deity. O amiable deity, I tell thee truly, that it is Mahadeva only from whom I have boons to ask. True, true it is, O Sakra, true are these words that I say unto thee. No other words are at all agreeable to me save those which relate to Maheswara. At the command of Pashupati, that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not obtained through the grace represented by Mahadeva's boons, the very sovereignty of the three worlds would not be acceptable to me. Let me be born among the very Chandalas but let me still be devoted to the feet of Hara. Without, again, being devoted to that Lord of all creatures, I would not like to have birth in the palace of Indra himself. If a person be wanting in devotion to that Lord of the universe,--that Master of the deities and the Asuras,--his misery will not end even if from want of food he has to subsist upon only air and water.[47] What is the need of other discourses that are even fraught with other kinds of morality and righteousness, unto those persons who do not like to live even a moment without thinking of feet of Mahadeva? When the unrighteous or sinful Kali Yuga comes, one should never pass a moment without devoting his heart upon Mahadeva. One that has drunk the Amrita constituted by the devotion to Hara, one becomes freed from the fear of the world. One that has not obtained the grace of Mahadeva can never succeed to devote oneself to Mahadeva for a single day or for half a day or for a Muhurta or for a Kshana or for a Lava (very small unit of time). At the command of Mahadeva I shall cheerfully become a worm or an insect, but I have no relish for even the sovereignty of the three worlds, if bestowed by thee, O Sakra. At the word of Hara I would become even a dog. In fact, that would accord with my highest wish. If not given by Maheswara, I would not have the sovereignty of the very deities. I do not wish to have this dominion of the Heavens. I do not wish to have the sovereignty of the celestials. I do not wish to have the region of Brahma. Indeed, I do not wish to have that cessation of individual existence which is called Emancipation and which involves a complete identification with Brahma. But I want to become the slave of Hara. As long as that Lord of all creatures, the illustrious Mahesa, with crown on his head and body possessed of the pure white complexion of the lunar disc, does not become gratified with me, so long shall I cheerfully bear all those afflictions, due to a hundred repetitions of decrepitude, death and birth, that befall to the lot of embodied beings. What person in the universe can obtain tranquillity, without gratifying Rudra that is freed from decripitude and death, that is endued with the effulgence of the Sun, the Moon, or the fire, that is the root or original cause of everything real and unreal in the three worlds, and that exists as one and indivisible entity? If in consequence of my faults, rebirths be mine, I shall, in those new births, devote myself solely to Bhava.'"

"Indra said, 'What reason canst thou assign for the existence of a Supreme Being or for His being the cause of all causes?'"

"Upamanyu said, 'I solicit boons from that great Deity named Siva whom utterers of Brahma has described as existent and non-existent, manifest and unmanifest, eternal or immutable, one and many. I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul. I solicit boons from Him whence comes all Puissance, who has not been produced by any one, who is immutable, and who, though himself unsprung from any seed, is the seed of all things in the universe. I solicit boons from Him who is blazing Effulgence, (beyond Darkness) who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow. I worship him, O Purandara, who is conversant with the creation of all elements and the thought of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything.[48] I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sankhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore.[49] I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures. I solicit boons from Him who it is that first created Brahma, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval egg.[50] Who else than that Supreme Lord could be creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called Mahat? Tell me, O Sakra, who else than Siva could create Mind, Understanding, Consciousness or Ego, the Tanmatras, and the senses? Who is there higher than Siva?[51] The wise say that the Grandsire Brahma is the creator of this universe. Brahma, however, acquired his high puissance and prosperity by adoring and gratifying Mahadeva, that God of gods. That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who is endowed with the quality of being one, who created Brahma, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there that is superior to the Supreme Lord?[52] Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance, judging by the sovereignty and the power of oppressing conferred upon the foremost of the Daityas and Danavas?[53] The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations,--these, know thou, are from Mahadeva. Tell us who is higher than the Supreme Lord? Who else is there, except Mahadeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else except Mahadeva, the grinder of the foes, has offered lordship to the principal?[54] What need, O Purandara, of many well-sounding statements fraught with spacious sophisms, when I behold thee of a thousand eyes, O best of the deities,--thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kusikas, all this is due to the grace of that God of gods viz., Mahadeva. Know, O Kesava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occur in this world, and which has the all-pervading Lord for their soul, has flowed from Maheswara and has been created (by him) for enjoyment by Jiva.[55] In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokaloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahadeva, as persons conversant with all the topics of enquiry say. If, O Sakra, the

Devas (deities) and the Asuras could see any other puissant form than Bhava's, would not both of them, especially the former, when opposed and afflicted by the latter, have sought the protection of that form? In all hostile encounters of the deities, the Yakshas, the Uragas and the Rakshasas, that terminating in mutual destruction, it is Bhava that gives unto those that meet with destruction, puissance commensurate with their respective locations as dependent upon their acts. Tell me, who else than Maheswara is there for bestowing boons upon, and once more chastising the Andhaka and Sukra and Dundubhi and Maharshi and many foremost of Yakshas, Indra and Vala and Rakshasas and the Nivatakavachas? Was not the vital seed of Mahadeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of such virtue.[56] Who else in this world is praised as having the horizon only for his garments? Who else can be said to be a Brahmacharin with his vital seed drawn up? Who else is there that has half his body occupied by his dear spouse?[57] Who else is there that has been able to subjugate Kama, the god of desire? Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing? Whose puissance and worship remain immutable? Who else is there that sports with spirits and ghosts? Tell me, O deity, who else has associate that are possessed of strength like his own and that are, therefore, proud of that strength or puissance?[58] Who else is there whose status is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy? From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things? O Indra, know Maheswara to be the original cause (of everything). He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, (of ascetic) success, and of the rites laid down in the scriptural ordinances.[59] He is adored by both the deities and the Asuras with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.[60] He is both gross and subtile. He is without compare. He cannot be conceived by the senses. He is endued with attributes and he is divested of them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheswara's. He is the cause of the maintenance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, He is the cause of every thing. He is that which is mutable, He is the unmanifest, He is Knowledge; He is ignorance; He is every act, He is every omission; He is righteousness; and He is unrighteousness. Him, O Sakra, do I call the cause of every thing. Behold, O Indra, in the image of Mahadeva the indications of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Isa, O Sakra. If it pleases thee, do thou throw thyself on his kindness and protection. Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahadeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for its immediate cause the seeds of Brahma and others. Brahma and Indra and Hutasana and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahadeva.[61] Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe,--him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself, for obtaining without delay that highest of all acquisitions, viz., Emancipation. What necessity is there of other reasons (for establishing) what I believe? The supreme Mahadeva is the cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahadeva. If Maheswara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities? He whose sign is always worshipped by Brahma, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities. Brahma has for his sign the lotus, Vishnu has for his the discus, Indra has for his sign the thunder-bolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahadeva and his spouse. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the feminine sex, have sprung from Ulna's nature as their cause, and hence it is they bear the mark of femininity that distinguishes Uma; while all creatures that are masculine, having sprung from Siva, bear the masculine mark that distinguishes Siva. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his spouse should be regarded as very wretched and should not be counted among the creatures of the universe. Every being with the mark of the masculine sex should be known to be of Isana, while every being with the mark of the feminine sex should be known to be of Uma. This universe of mobile and immobile creatures is provided by two kinds of forms (viz., male and female). It is from Mahadeva that I wish to obtain boons. Failing in this, O Kausika, I would rather prefer dissolution itself. Go or remain, O Sakra, as thou, O slayer of Vala, desirest. I wish to have boons or curses from Mahadeva. No other deity shall I ever acknowledge, nor would I have from any other deity the fruition of all my wishes.--Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahadeva not having been gratified with me not withstanding my severe austerities. Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the Jasminum pubescens, or a stalk of the lotus or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eyes was tawny like that of honey. Its horns were hard as adamant and had the colour of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth. The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed. Its flanks were possessed of great beauty and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint. And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahadeva with his spouse Uma. Verily, Mahadeva shone like the lord of stars while he is at his full. The fire born of his energy resembled in effulgence the lightening that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. The energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga. Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean. That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear. I then behold the illustrious Sthanu or Maheswara seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire. And the great god was accompanied by Parvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthanu, unattached to everything, that receptacle of all kinds of force, endued with eight and ten arms and adorned with all kinds of ornaments. Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The colour of his banner, irresistible in the universe, was white. The sacred thread round his person was also white. He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments. A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour, in consequence of his three eyes that looked like three suns. The garland of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems. I also beheld, O Govinda, the weapons in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess. The high-souled deity held a bow whose hues resembled those of the rainbow. That bow is celebrated under the name of the Pinaka and is in reality a mighty snake. Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring. And there was a shaft whose splendour looked like that of the sun or of the fire that appears at the end of the Yuga. Verily, that shaft was the excellent Pasupata that mighty and terrible weapon, which is without a second, indescribable for its power, and capable of striking every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire. Possessed of one foot, of large teeth, and a thousand heads and thousand Stomachs, it has a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually vomit fire. O thou of mighty arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Verily, it is capable of neutralising every other weapon in the universe. It was with that weapon that the illustrious Mahadeva had in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, achieved that feat. That weapon, shot by Mahadeva's arms, can, without doubt consume in half the time taken up by a twinkling of the eyes the entire universe with all its mobile and immobile creatures. In the universe there is no being including even Brahma and Vishnu and the deities, that are incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahadeva. There is another mysterious and very powerful weapon which is equal or perhaps, superior to the Pasupata weapon. I beheld that also. It is celebrated in all the worlds as the Sum of the Sula-armed Mahadeva. Hurled by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe. In days of yore, Yuvanaswa's son, king Mandhatri, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon. Endued with great might and great energy and resembling Sakra himself in prowess, the king, O Govinda, was slain by the Rakshasa Lavana with the aid of this Sula which he had got from Siva. The Sula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahadeva, as if roaring with rage, having contracted its forehead into three wrinkles. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Sula, was made of a mighty snake. It is really indescribable. It looked like the universal Destroyer himself armed with his noose. I saw this weapon, O Govinda, in the hand of Mahadeva. I beheld also another weapon, viz., that sharp-edged battle-axe which, in days of yore, was given unto Rama by the gratified Mahadeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rama (of Bhrigu's race) slew in dreadful battle the great Karttaviryya who was the ruler of all the world. It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times. Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it shone on Mahadeva's person like the flame of a blazing fire. I beheld innumerable other celestial weapons with Mahadeva of great intelligence. I have, however named only a few, O sinless one, in consequence of their principal character. On the left side of the great god stood the Grandsire Brahma seated on an excellent car unto which were attached swans endued with the speed of the mind. On the same side could be seen Narayana also, seated on the son of Vinata, and bearing the conch, the discus, and the mace. Close to the goddess Uma was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni. In the front of Mahadeva I beheld Nandi standing armed with his Sula and looking like a second Sankara (for prowess and energy). The Munis headed by the Self-born Manu and Rishis having Bhrigu for their first, and the deities with Sakra at their head, all came there. All the tribes of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with reverence. The deities were engaged in singing the praises of Mahadeva by uttering diverse hymns. The Grandsire Brahma uttering a Rathantara, praised Mahadeva. Narayana also, uttering the Jyestha Saman, sang the praises of Bhava. Sakra also did the same with the aid of those foremost of Vedic Mantras, viz., the Sata-Rudriam. Verily, Brahma and Narayana and Sakra,--those three high-souled deities,--shone there like three sacrificial fires. In their midst shone the illustrious God like the sun in the midst of his corona, emerged from autumnal clouds. I beheld myriads of suns and moons, also in the sky, O Kesava. I then praised the illustrious Lord of everything, the supreme Master of the universe.

"Upamanyu continued, 'I said, Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahadeva! Salutations to thee that assumest the form of Sakra, that art Sakra, and that disguisest thyself in the form and vestments of Sakra. Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art always armed with the Pinaka. Salutations to thee that always bearest the conch and the Sula. Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that hast a dark deer-skin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight. Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds. Salutations to thee that art red of colour, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents. Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee, that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns. Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one year, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence. Salutations to thee that art the foremost of deities, to thee that art the foremost of ascetics, to thee that art the foremost of celestials. Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body. Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant unguents.[62] Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun. Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth. Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female. Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow. Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared). Salutations to thee that wearest a beautiful garland of red colour, to thee that art clad in robes of red colour. Salutations to thee that hast the crown of the head decked with gems, to thee that art adorned with a half-moon, to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head. Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee that art inconceivable and mysterious. Salutations to thee that rangest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious. Salutations to thee that art unclad (or has the horizon alone for thy vestments), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul. Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many beautiful ornaments on thy person. Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sankhya, to thee that art a Yogin. Salutations to thee that art of the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviator of all kinds of disease and pain, to thee that art the dispeller of every sorrow. Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything. Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind. Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains[63], to thee that art adorned by all who are enemies of the gods, to thee that art possessed of fierce speed and energy. Salutations to thee that torest away one of the heads of the Grandsire Brahma, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form. Salutations to thee that art the destroyer of the triple city of the Asuras, to thee that art the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of Kama (the deity of Desire), to thee that wieldest the rod of destruction. Salutations to thee that art Skanda, to thee that art Visakha, to thee that art the rod of the Brahmana, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form. Salutations to thee that art Isana, to thee that art the destroyer of Bhaga, to thee that art the slayer of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable.[64] Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahma of all the deities, thou art the Nilardhita Red and Blue of the Rudras. Thou art the Soul of the creatures, thou art He who is called Purusha in the Sankhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible). Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices.[65] Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vasishtha amongst Rishis, thou art Surya among the planets. Thou art the lion among all wild animals, and among all domestic animals, thou art the bull that is worshipped by all people. Among the Adityas thou art Vishnu (Upendra), among the Vasu thou art Pavaka, among birds thou art the son of Vinata (Garuda), and among snakes thou art Ananta (Sesha). Among the Vedas thou art the Samans, among the Yajushes thou art the Sata-Rudriyam, among Yogins thou art Sanatkumara, and among Sankhyas thou art Kapila. Among the Maruts thou art Sakra, among the Pitris thou art Devarat, among all the regions (for the residence of created beings) thou art the region of Brahman, and amongst all the ends that creatures attain to, thou art Moksha or Emancipation. Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brahmana, and among all learned Brahmanas thou art he that has undergone and is observant of the Diksha. Thou art the Sun among all things in the world, thou art the destroyer called Kala. Thou art whatever else possessed of superior energy of eminence that exists in the universe. Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind to all thy worshippers. Salutations to thee, O lord of Yogins. I bow to thee, O original cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless, O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable. O Supreme Lord, it behoveth thee to pardon all those transgressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper. I was stupefied by thee, O Lord of all the deities, in consequence of the disguise in which thou showest thyself to me. O Maheswara, I did not give thee the Arghya or water to wash thy feet.[66] Having hymned the praises of Isana in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, being prepared to do whatever he would bid. Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water. The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure. Then Mahadeva accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,--Behold, ye deities, the devotion of the high-souled Upamanyu. Verily, steady and great is that devotion, and entirely immutable, for it exists unalterably.--Thus addressed by the great God armed with the Sula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,--O illustrious one, O God of the gods, O master of the universe, O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires.--Thus addressed by all the deities, with the Grandsire Brahma among them. Sarva, otherwise called Isa and Sankara, said these words as if smiling unto me.'"

"The illustrious Sankara said, 'O dear Upamanyu, I am gratified with thee. Behold me, O foremost of Munis, O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me. I have been very highly pleased with thee in consequence of this thy devotion to Siva. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart. Thus addressed by Mahadeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through emotion). Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,--O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth bath today borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras! Who else is more praiseworthy than I, since I am beholding with these eyes of mine, Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship? That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high. Thou art he that hadst created from thy right side the Grandsire Brahma, the Creator of all things. Thou art he that hadst created from thy left side Vishnu for protecting the Creation. Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved. That Rudra, who sprang from thee destroyed the Creation with all its mobile and immobile beings, assuming the form of Kala of great energy, of the cloud Samvartaka (charged with water which myriads of oceans are not capacious enough to bear), and of the all consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe. Thou art that Mahadeva, who is the original Creator of the universe with all its mobile and immobile entities. Thou art he, who, at the end of the Kalpa, stands, withdrawing all things into thyself. Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities. If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged. O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat.--Thus addressed by me, the illustrious Maheswara endued with supreme energy, that Master of all mobile and immobile, viz., Siva, worshipped of all the universe, then said unto me these words.'

"The illustrious Deity said, 'Be thou free from every misery and pain, and be thou above decrepitude and death. Be thou possessed of fame, be thou endued with great energy, and let spiritual knowledge be thine. Thou shalt, through my grace, be always sought for by the Rishis. Be thy behaviour good and righteous, be every desirable attribute thine, be thou possessed of universal knowledge, and be thou of agreeable appearance. Let undecaying youth be thine, and let thy energy be like that of fire. Wherever, again, thou mayst desire the presence of the ocean of milk that is so agreeable to thee, there shall that ocean appear before thee (ready for being utilised by thee and thy friends for purposes of thy food). Do thou, with thy friends, always obtain food prepared with milk, with the celestial nectar besides being mixed with it.[67] After the expiration of a Kalpa thou shalt then obtain my companionship. Thy family and race and kinsmen shall be exhaustless. O foremost of regenerate ones, thy devotion to me shalt be eternal. And. O best of Brahmanas, I shall always accord my presence to thy asylum. Live, O son, whithersoever thou likest, and let no anxiety be thine. Thought of by thee, I shall, O learned Brahmana, grant thee a sight of myself again.--Having said these words, and granted me these boons, the illustrious Isana, endued with the effulgence of millions of Suns, disappeared there and then. It was even thus, O Krishna, that I beheld, with the aid of austere penances, that God of gods. I also obtained all that was said by the great Deity endued with supreme intelligence. Behold, O Krishna, before thy eyes, these Siddhas residing here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras. Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and shedding a sweet fragrance all around. O thou of mighty arms, all these are endued with a celestial nature through the grace of that god of gods, that Supreme Lord, that high-souled Deity.'

"Vasudeva continued, 'Hearing these words of his and beholding, as it were, with my own eyes all that he had related to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said unto him,--Deserving of great praise art thou, O foremost of learned Brahmanas, for what righteous man is there other than thou whose retreat enjoys the distinction of being honoured with the presence of that God of gods? Will the puissant Siva, will the great Sankara, O chief of ascetics, grant me also a sight of his person and show me favour.'

"Upamanyu said, 'Without doubt, O thou of eyes like lotus-petals, thou wilt obtain a sight of Mahadeva very soon, even as, O sinless one, I succeeded in obtaining a sight of him. O thou of immeasurable prowess, I see with my spiritual eyes that thou wilt, in the sixth month from this, succeed in obtaining a sight of Mahadeva, O best of all persons. Thou, O foremost of the Yadus, wilt obtain from Maheswara and his spouse, four and twenty boons. I tell thee what is true. Through the grace of that Deity endued with supreme wisdom, the Past, the Future and the Present are known to me. The great Hara has favoured these Rishis numbering by thousands and others as numerous. Why will not the puissant Deity show favour to thee, O Mahadeva? The meeting of the gods is always commendable with one like thee, with one that is devoted to the Brahmanas, with one that is full of compassion and that is full of faith. I shall give thee certain Mantras. Recite them continuously. By this thou art certain to behold Sankara.'

"The blessed Vishnu continued, 'I then said unto him, O regenerate one, through thy grace, O great ascetic. I shall behold the lord of the deities, that grinder of multitudes of Diti's sons. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva. On the eighth day, I underwent the Diksha (initiation) according to due rites, at the hands of that Brahmana and received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kusa blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of Munja grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months I passed, living upon air alone. I stood all the while, supporting myself upon one foot and with my arms also raised upwards, and foregoing sleep all the while. I then beheld, O Bharata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it.[68] Within that cloud was the puissant Mahadeva. himself of dazzling splendour, accompanied by his spouse Uma. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side. The puissant Maheswara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side. The hair on my body, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs. Mahadeva was adorned with a diadem on his head. He was armed with his Sula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff (of the Sanyasin) in one of his hands. He was armed, besides with his Pinaka and the thunderbolt. His teeth was sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake. He wore an excellent garland of diversified colours on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening. Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed at for its dazzling brightness. Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises. The Adityas, the Vasus, the Sadhyas, the Viswedevas, and the twin Aswins praised that Lord of the universe by uttering the hymns occurring in the scriptures. The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahma, all uttered, in the presence of Bhava, the Rathantara Saman. Innumerable masters of Yoga, all the regenerate Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kasyapa, Vasishtha, Kasya, the Schandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishthira, standing there in their embodied forms. All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music, in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings, mobile and immobile, adorned, in thought, word and deed, that puissant Lord. Before me, that Lord of all the gods viz., Sarva, appeared seated in all his glory. Seeing that Isana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Sakra, looked at me. I, however, had not the power to look at Mahadeva. The great Deity then addressed me saying, 'Behold, O Krishna, and speak to me. Thou hast adorned me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou.'

After I had bowed unto him, his spouse, viz., the goddess Uma, became gratified with me. I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahma at their head.'

"The blessed Vishnu said, 'I saluted Mahadeva, saying,--Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth. Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhatri, thou art Tashtri, thou art Vidhatri, thou art the puissant Master of all things, and thou art everywhere. All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee. The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all-pervading Soul, and all the deities that are adored and worthy of adoration. Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other requisites of sacrifice. The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee.[69] Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children. Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity.[70] Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the thousand-rayed Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life.[71] The use of words like Mahat, Soul, Understanding, Brahman, Universe, Sambhu, and Self-born and other words occurring in succession (in the Vedas), show that thy nature has been judged (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brahmanas win over that ignorance which lies at the root of the world. Thou residest in the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things. Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the puissance of the Sun, thou art the fruit.[72] Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the various Yogic attributes of success, viz., Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability.[73] Understanding and intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always engaged in Yoga, that are devoted to or firm in Truth and that have subjugated their passions, seek thee and rest on thee.[74] They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence.[75] By understanding the seven subtile entities (viz., Mahat, Ego, and five subtile primal elements called Tanmatras), by comprehending thy six attributes (of Omniscience, Contentment of Fullness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is infinite), and being conversant with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self.--After I had said these words, O Partha, unto Bhava, that dispeller of grief and pain, the universe, both mobile and immobile, sent up a leonine shout (expressive of their approval of the correctness of my words). The innumerable Brahmanas there present, the deities and the Asuras, the Nagas, the Pisachas, the Pitris, the birds, diverse Rakshasas, diverse classes of ghosts and spirits, and all the great Rishis, then bowed down unto that great Deity. There then fell upon my head showers of celestial flowers possessed of great fragrance, and delicious winds blew on the spot. The puissant Sankara then, devoted to the good of the universe, looked at the goddess Uma and the lord of the celestials and myself also, and thus spoke unto me,--We know, O Krishna, that thou, O slayer of foes, art filled with the greatest devotion towards us. Do what is for thy good. My love and affection for thee is very great. Do thou ask for eight boons. I shall verily give them unto thee, O Krishna, O best of all persons, tell me what they are, O chief of the Yadavas. Name what thou wishest. However difficult of attainment they be, thou shalt have them still.'"[76]

SECTION XV

"The blessed Krishna said, 'Bowing my head with great joy unto that mass of energy and effulgence, I said these words unto the great Deity, with a heart filled with gladness,--Firmness in virtue, the slaughter of foes in battle, the highest fame, the greatest might, devotion to Yoga, thy adjacence, and hundreds upon hundreds of children, these are the boons I solicit of thee,--So be it,--said Sankara repeating the words I had uttered. After this, the mother of the universe, the upholders of all things, who cleanses, all things, viz., the spouse of Sarva, that vast receptacle of penances said with a restrained soul these words unto me,--'The puissant Mahadeva has granted thee, O sinless one, a son who shall be named Samva. Do thou take from me also eight boons which thou choosest. I shall certainly grant them to thee.--Bowing unto her with a bend of my head, I said unto her, O son of Pandu,--I solicit from thee non-anger against the Brahmanas, grace of my father, a hundred sons, the highest enjoyments, love for my family, the grace of my mother, the attainment of tranquillity and peace, and cleverness in every act!'
"Uma said, 'It shall be even so, O thou that art possessed of prowess and puissance equal to that of a celestial. I never say what is untrue. Thou shalt have sixteen thousand wives. Thy love for them and theirs also for thee shall be unlimited. From all thy kinsmen also, thou shalt receive the highest affection. Thy body too shall be most beautiful. Seven thousand guests will daily feed at thy palace.'

"Vasudeva continued, 'Having thus granted me boons both the god and the goddess, O Bharata, disappeared there and then with their Ganas, O elder brother of Bhima. All those wonderful facts I related fully, O best of kings, to that Brahmana of great energy, viz., Upamanyu (from whom I had obtained the Diksha before adoring Mahadeva). Bowing down unto the great God, Upamanyu said these words to me.'

"Upamanyu said, 'There is no deity like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such high boons. There is none that equal him in battle.'"

SECTION XVI

"Upamanyu said, 'There was in the Krita age, O sire, a Rishi celebrated under the name of Tandi. With great devotion of heart he adored, with the aid of Yoga-meditation, the great God for ten thousand years. Listen to me as I tell thee fruit or reward he reaped of such extraordinary devotion. He succeeded in beholding Mahadeva and praised him by uttering some hymns. Thinking, with the aid of his penances, of Him who is the supreme Soul and who is immutable and undeteriorating, Tandi became filled with wonder, and said these words,--I seek the protection of Him whom the Sankhyas describe and the Yogins think of as the Supreme, the Foremost, the Purusha, the pervader of all things, and the Master of all existent objects, of him who, the learned say, is the cause of both the creation and the destruction of the universe; of him who is superior to all the celestials, the Asuras, and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endued with supreme puissance, who is possessed of the highest felicity, and who is effulgent and sinless.--After he had said these words, Tandi beheld before him that ocean of penances, that great Deity who is immutable and undeteriorating, who is without compare, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who transcends all attributes, and who is endued with attributes, who is the highest delight of Yogins, who is without deterioration, who is called Emancipation, who is the refuge of the Mind, of Indra, of Agni, of the god of wind, of the entire universe, and of the Grandsire Brahma; who is incapable of being conceived by the Mind, who is without mutation of any kind, who is pure, who is capable of being apprehended by understanding only and who is immaterial as the Mind; who is difficult of comprehension, who is incapable of being measured, who is difficult of being attained by persons of uncleansed souls, who is the origin of the universe, and who transcends both the universe and the attribute of darkness; who is ancient, who is Purusha, who is possessed of effulgence, and who is higher than the highest. The Rishi Tandin, desirous of beholding Him who making himself endued with life-breaths, resides in what results from it viz., Jiva, in the form of that effulgence which is called the Mind, passed many years in the practice of the severest austerities, and having succeeded in beholding Him as the reward of those penances, he praised the great God in the following terms.'

"Tandi said, 'Thou art the holiest of holies[77] and the refuge of all, O foremost of all beings endued with intelligence. Thou art the fiercest energy of all kinds of energy. Thou art the austerest penance of all penances. Thou, O puissant one, art the liberal giver of blessings. Thou art the supreme Truth. Salutations to thee, O thou of a thousand rays, and, O refuge of all felicity. Thou art the giver of that Nirvana which, O puissant one, Yatis, standing in fear of birth and death, strive for so hard. The Grandsire Brahma, he of a hundred sacrifices, (viz., Indra) Vishnu, the Viswadevas, the great Rishis, are incapable of comprehending thee and thy real nature. How then can persons like ourselves hope to comprehend thee? From thee flows everything. Upon thee rests everything. Thou art called Kala, thou art called Purusha, thou art called Brahma. Celestial Rishis conversant with the Puranas, say that thou hast three bodies viz., those pertaining to Kalas, those pertaining to Purusha and those pertaining to Brahma or the three forms namely Brahma, Vishnu and Rudra. Thou art Adhi-Purusha, (occupying the physical flame from head to foot) thou art Adhyatma, thou art Adhibhuta, and Adhi-Daivata, thou art Adhi-loka, Adhi-Vijnanam and Adhi-Yajna.[78] Men of wisdom, when they succeed in knowing thee that residest in themselves and that art incapable of being known by the very gods, become freed from all bonds and pass into a state of existence that transcends all sorrow.[79] They that do not wish to know thee, O thou of great puissance, have to undergo innumerable births and deaths. Thou art the door of heaven and of Emancipation. Thou art he that projectest all beings into existence and withdrawest them again into thyself. Thou art the great giver. Thou art heaven, thou art Emancipation, thou art desire (the seed of action). Thou art wrath that inspires creatures. Thou art Sattwa, thou art Rajas, thou art Tamas, thou art the nether regions, and thou art the upper regions. Thou art the Grandsire Brahma, thou art Bhava, thou art Vishnu, thou art Skanda, thou art Indra, thou art Savitri, thou art Yama, thou art Varuna, Soma, thou art Dhatri, thou art Manu, thou art Vidhatri and thou art Kuvera, the Lord of treasures. Thou art Earth, thou art Wind, thou art Water, thou art Agni, thou art Space, thou art Speech, thou art the Understanding, thou art Steadiness, thou art Intelligence, thou art the acts that creatures do, thou art Truth, thou art Falsehood, thou art existent and thou art non-existent. Thou art the senses, thou art that which transcends Prakriti, thou art immutable. Thou art superior to the universe of existent objects, thou art superior to the universe of non-existent objects, thou art capable of being conceived, thou art incapable of being conceived. That which is supreme Brahman, that which is the highest entity, that which is the end of both the Sankhyas and the Yogins, is, without doubt, identical with thee. Verily, rewarded have I been today by thee in consequence of thy granting me a sight of thy form. I have attained the end which the righteous alone attain to. I have been rewarded with that end which is solicited by persons whose understandings have been cleansed by Knowledge. Alas, so long I was steeped in Ignorance; for this long period I was a senseless fool, since I had no knowledge of thee that art the Supreme Deity, thee that art the only eternal Entity as can be only known by all persons endued with wisdom. In course of innumerable lives have I at last succeeded in acquiring that Devotion towards thee in consequence of which thou hast shown thyself to me. O thou that art ever inclined to extend thy grace to those that are devoted to thee. He that succeeds in knowing thee is enable to enjoy immortality. Thou art that which is ever a mystery with the gods, the Asuras, and the ascetics. Brahman is concealed in the cave of the heart. The very ascetics are unable to behold or know Him.[80] Thou art that puissant deity who is the doer of everything and whose face is turned towards every direction. Thou art the Soul of all things, thou seest all things, thou pervadest all things, and thou knowest all things. Thou makest a body for thyself, and bearest that body. Thou art an embodied Being. Thou enjoyest a body, and thou art the refuge of all embodied creatures. Thou art the creator of the life-breaths, thou possessest the life-breaths, thou art one that is endued with life-breaths, thou art the giver of the life-breaths, and thou art the refuge of all beings endued with life-breaths. Thou art that Adhyatma which is the refuge of all righteous persons that are devoted to Yoga-meditation and conversant with the Soul and that are solicitous of avoiding rebirth. Verily, thou art that Supreme Lord who is identical with that refuge. Thou art the giver unto all creatures of whatever ends become theirs, fraught with happiness or misery. Thou art he that ordains all created beings to birth and death. Thou art the puissant Lord who grants success to Rishis crowned with success in respect of the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the denizens of heaven, that upholdest and cherishest them all, distributing thyself into thy well-known forms numbering Eight.[81] From thee flows everything. Upon thee rests all things. All things, again, disappear in thee. Thou art the sole object that is Eternal. Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Thou art that cessation of individual existence which Yogins seek. Thou art that Oneness which is sought by persons conversant with the soul. Brahma and the Siddhas expounding the mantras have concealed thee in a cave for preventing the deities and Asuras and human beings from beholding thee.[82] Although thou residest in the heart, yet thou are concealed. Hence, stupefied by thee, deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details. Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts.[83] By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know. Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire. By attaining to thee that art exceedingly subtile and that art the highest object of acquisition, the man of wisdom becomes immortal and immutable. The followers of the Sankhya system, well conversant with their own philosophy and possessing a knowledge of the attributes (of Sattwa, Rajas and Tamas) and of those called the topics of enquiry,--those learned men who transcend the destructible by attaining to a knowledge of the subtile or indestructible--succeed, by knowing thee, in freeing themselves from all bonds. Persons conversant with the Vedas regard thee as the one object of knowledge, which has been expounded in the Vedantas. These men, devoted to the regulation of the breaths, always meditate on thee and at last enter into thee as their highest end. Riding on the car made of Om, those men enter into Maheswara. Of that which is called the Devayana (the path of the deities) thou art the door called Aditya. Thou art again, the door, called Chandramas, of that which is called the Pitriyana (the path of the Pitris).[84] Thou art Kashtha, thou art the points of the horizon, thou art the year, and thou art the Yugas. Thine is the sovereignty of the heavens, thine is the sovereignty of the Earth, thou art the Northern and the Southern declensions. The Grandsire Brahma in days of yore uttered thy praises, O thou that art called Nilarohita (blue and red), by reciting diverse hymns and urged thee to create living creatures. Brahmanas conversant with Richs praise thee by uttering Richs, regarding thee as unattached to all things and as divested of all forms. Adhyaryus, in sacrifices, pour libations, uttering Yajushes the while, in honour of thee that art the sole object of knowledge, according to the three well-known ways.[85] Persons of cleansed understandings, that are conversant with Samans, sing thee with the aid of Samans. Those regenerate persons, again, that are conversant with the Atharvans, hymn thee as Rita, as Truth, as the Highest, and as Brahma. Thou art the highest cause, whence Sacrifice has flowed. Thou art the Lord, and thou art Supreme. The night and day are thy sense of hearing and sense of sight. The fortnights and months are thy head and arms. The seasons are thy energy, penances are thy patience, and the year is thy anus, thighs and feet. Thou art Mrityu. thou art Yama, thou art Hutasana, thou art Kala, thou art endued with speed in respect of destruction, thou art the original cause of Time, and thou art eternal Time. Thou art Chandramas and Aditya. with all the stars and planets and the atmosphere that fills space. Thou art the pole-star, thou art constellation called the seven Rishis, thou art the seven regions beginning with Bhu. Thou art Pradhana and Mahat, thou art Unmanifest, and thou art this world. Thou art the universe beginning with Brahman and ending with the lowest forms of vegetation. Thou art the beginning or original cause of all creatures. Thou art the eight Prakritis.[86] Thou art, again, above the eight Prakritis. Everything that exists, represents a portion of thy divine Self. Thou art that supreme Felicity which is also Eternal. Thou art the end which is attained to by all things. Thou art that highest existence which is sought for by the Righteous. Thou art that state which is freed from every anxiety. Thou art eternal Brahman! Thou art that highest state which constitutes the meditation of persons learned in the scriptures and the Vedangas. Thou art the highest Kashtha, thou art the highest Kala. Thou art the highest Success, and thou art the highest Refuge. Thou art the highest Tranquillity. Thou art the highest cessation of Existence. By attaining to thee, Yogins think that they attain to the highest success that is open to them. Thou art Contentment, thou art Success, thou art the Sruti, and thou art the Smriti. Thou art that Refuge of the Soul after which Yogins strive, and thou art that indestructible Prapti which men of Knowledge pursue. Thou art, without doubt, that End which those persons have in view that are habituated to sacrifices and that pour sacrificial libations, impelled by specific desires, and that make large presents on such occasions. Thou art that high End which is sought for by persons that waste and scorch their bodies with severe penances with ceaseless recitations, with those rigid vows and fasts that appertain to their tranquil lives, and with other means of self-affliction. O Eternal one, thou art that End which is theirs that are unattached to all things and that have relinquished all acts. Thou, O Eternal one, art that End which is theirs that are desirous of achieving Emancipation from rebirth, that live in dissociation from all enjoyments, and that desire the annihilation of the Prakriti elements. Thou art that high End, O illustrious one, which is indescribable, which is stainless, which is the immutable one, and which is theirs that are devoted to knowledge and science. These are the live Ends that have been declared in the Vedas and the Scriptures and the Puranas. It is through thy grace that persons attain to those Ends, or, if they fail to attain to them, it is through thy grace being denied to them.--It was thus Tandi, who was a vast heap of penances, praised Isana. And he sang also that high Brahman which in ancient days was sung by the Creator himself (in honour of Mahadeva).

"Upamanyu continued, 'Thus praised by that utterer of Brahma, Viz., Tandi, Mahadeva that illustrious and puissant Deity, who was accompanied by his spouse lima, said these words. Tandi had further said,--Neither Brahma, nor Indra nor Vishnu, nor the Viswedevas, nor the great Rishis, know thee. Gratified at this, Siva said the following words.'

"The holy one said, 'Thou shalt be indestructible and eternal. Thou shalt be freed from all sorrow. Great fame shall be thine. Thou shalt be endued with energy. Spiritual knowledge shall be thine. All the Rishis shall seek thee, and thy son, through my grace, shall become the author of Sutras, O foremost of regenerate persons. What wishes of thine shall I grant today? Tell me, O son, what those objects are which thou desirest.--At this, Tandi joined his hands and said--O Lord, let my devotion to thee be steady.'

"Upamanyu continued, 'Having given unto Tandi these boons and having received the adorations of both the deities and the Rishis, the great Deity disappeared there and then. When the illustrious deity, O lord of the Yadavas, thus, disappeared with all his followers, the Rishi came to my asylum and said unto me all that had happened to him. Do thou hear, O foremost of men, all those celebrated names (of Mahadeva) that Tandi said unto me for thy spiritual success. The Grandsire had at one time recited ten thousand names that apply to Mahadeva. In the scriptures, a thousand names occur of that illustrious deity. These names are not known to all. O thou that transcendest destruction, in days of yore, the Grandsire Brahma uttered these names for adoring the high-souled Deity. Having acquired them through the grace of the Grandsire, Tandi communicated them to me!'"[87]

SECTION XVII

"Vasudeva said, 'Concentrating his mind, O Yudhishthira. the regenerate Rishi Upamanyu, with hands joined together in reverence uttered this abstract of names (applying to Mahadeva), commencing from the beginning.'

"Upamanyu said, 'I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds,--names some of which were uttered by the Grandsire Brahma, some by the Rishis, and some of which occur in the Vedas and the Vedangas. Those names have been applied (unto the great Deity) by persons that are eminent. Those names of him that are, again, true and fraught with success and are capable of accomplishing all the purposes which the utterer may have in view, have been applied unto Mahadeva by Tandi after calling them from the Vedic lore with the aid of his devotion. Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the spiritual principles. I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious. Those names have been heard everywhere in the universe, having spread from the region of Brahma (where they were originally invented). All of them are fraught with the element of Truth. With those names I shall adore him who is Supreme Brahman, who has been declared (unto the universe) by the Vedas, and who is Eternal. I shall now tell thee, O chief of Yacht's race those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Deity. Do thou worship the illustrious Bhava, distinguishing him above all the deities. And because thou art devoted to him, I shall therefore, recite those names in thy hearing. Mahadeva is Eternal Brahman. Persons endued with Yoga; Yoga's achievements are unable to know in even a hundred years, the glory and puissance of the great Deity in their entirety. Verily, the beginning, middle or end of Mahadeva cannot be apprehended by the very deities. Indeed, when the case is such, who is there O Madhava, that can recite the attributes of Mahadeva in their entirety? For all that, I shall through the grace of that illustrious and supreme Deity of perfect wisdom, extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters. The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him. I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest. Hear, O Krishna, a few names, that were uttered by Brahma himself, of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who is possessed of supreme wisdom. These names that I shall recite are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds. As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by Grandsire Brahma. This abstract of names is capable of cleansing every sin, however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with attention by spiritual aspirants and engraved on the memory. These names fraught with auspiciousness, leading to advancement, destructive of Rakshasas,[88] and great cleansers should be imparted to only him that is devoted to the great Lord, to him that has faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated. That creature, O Krishna, who cherishes malice towards the illustrious Mahadeva who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him. This abstract of names that I shall recite to thee is looked upon as Yoga.[89] This is looked upon as the highest object of meditation. This is that which one should constantly recite as Japya. This is equivalent to Knowledge. This is the highest Mystery. If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things. Brahma, the Grandsire of all the universe, having in days of old composed it, assigned to it the foremost place among all excellent hymns. From that time, this hymn to the greatness and glory of the high-souled Mahadeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns. This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandi then obtained it from heaven. Hence is it known as the hymn composed by Tandi. From heaven Tandi brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing the heart from all sins however heinous. O thou of mighty arms, I shall recite to thee that best of all hymns. This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects, to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity, and who is the splendour of all splendours; to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis; to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all Rudras and the effulgence of all things endued with effulgence; to him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist; to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Sarva. Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes,--Om! thou art Immobile, thou art Fixed, thou art Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior.[90] Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava."[91] Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments. Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs.[92] Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things. Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things. Thou art that Pravritti whence all actions flow. Thou art that Nivritti or abstention from acts. Thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures.[93] Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures. Thou art of immeasurable form, thou art of vast body, thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form.[94] Thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things). Thou art the protector of all the lokas (the worlds). Thou art the soul residing in the inner heart and as such devoid of ahamkara originating from ignorance[95] and is one and undivided; Thou art anandam (gladness). Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunderbolt of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint.[96] Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranyagarbha, the Creator of all things. Thou art inexhaustible puissance and felicity.[97] Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma.[98] Thou art he that causest all righteous creatures assume shapes of glory for shining in the firmament. Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the moon), thou art the ascending node, thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Sukra (Venus), thou art Vudha (Mercury) thou art the worshipper of Atri's wife, thou art he who shot his shaft in wrath at Sacrifice when Sacrifice fled away from him in the form of a deer. Thou art sinless.[99] Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high minded (in consequence of thy great liberality towards thy devotees). Thou fulfillest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance. Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by Yoga-abstraction). Thou art the great seed (being the cause of causes). Thou art the displayer of what is unmanifest in the manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold.[100] Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (viz., ignorance and desire) for the means of sojourning from this world to the other and the other to this.[101] Thou hast ten arms. Thou hast winkless eyes (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy throat the poison that arose upon churning the ocean and which, if not so borne, was capable of destroying the universe). Thou art the Lord of Uma. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the tattwas (subjects of enquiry as counted by the Sankhyas). Thou art the ordainer and ruler of the tattwas. Thou art the chief of those beings that wait upon thee and are called Ganas.[102] Thou coverest infinite space.[103] Thou art Kama, the God of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance).[104] Thou art the highest Mantra for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul (and its differences from the Non-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art universal destroyer (for all that ceases to exist becomes merged unto thee who art as the unmanifest Brahman). Thou bearest in one of thy hands the calabash, and in another thou holdest the bow; in another hand thou bearest shafts and in another thou bearest a skull. Thou bearest the thunder-bolt. Thou art armed with the hundred-killer.[105] Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Sula (trident). Thou art adorable. Thou host the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest. Thou art exceedingly tall. Thou art he who has the senses for thy rays.[106] Thou art the greatest of preceptors. Thou art Supreme Brahman (being a state of pure felicitous existence).[107] Thou art he that took the shape of a jackal (for consoling the Brahmana who, when insulted by a wealthy Vaisya, had resolved to commit suicide). Thou art he whose object are all crowned with fruition, of themselves and without waiting for the puissance (derivable from penances). Thou art one who bears a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures. Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Ganga when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship.[108] Thou art a Brahmacharin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance.[109] Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all pervading. Thou art he that moves about during the day. Thou art he that moves about in the night.[110] Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances). Thou art the slayer of the mighty Asura who had come in the form of an infuriate elephant for destroying thy sacred city of Varanasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kala or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant. Thou art the Yogin who deceives Time by transcending its irresistible influence. Thou art the original sound.[111] Thou art the fruition of all desires. Thou art he that is adored in four ways.[112] Thou art a night-wanderer (like Vetala and others). Thou art he that wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials. Thou art he that hast multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rahu. Thou art without measure and hence infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe. Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on the mount Kailasa. Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which is the cause of success or victory. Thou art without idleness or procrastination that interferes with persevering activity. Thou art dauntless. Thou art fear, Thou art he who put a stop to Vali's sacrifice.[113] Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable. Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished.[114] There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and of the bull have never been measured by anybody. Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian.[115] Thou art he that sleeps on a human leaf when the universe, after dissolution, becomes one infinite expanse of water. Thou art he that shows compassion to all worshippers assuming as thou listest, the form of Hari or Hara or Ganesa or Arka or Agni or Wind, etc. Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy forms. Thou art possessed of a mouth that is hast enough to swallow the universe at once. Thou art he whose troops are adored everywhere.[116] Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts. Thou art he unto whom Vishnu paid his adorations (for obtaining his celebrated discus). Thou art the sacrifice being in the form of Vishnu. Thou art the ocean. Thou art the Barabanala Mare's head that ranges within the ocean, ceaselessly vomitting fire and drinking the saline waters as if they were sacrificial butter. Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze. Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of Mantras. Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies.[117] Thou art of the form of success or victory. Thou art he whose body is Time (for thy body is never subject to destruction). Thou art a householder for thou wearest a tuft of hair on thy head Thou art a Sanyasin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vanaprastha).[118] Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament in the heart encased in the body of every creature.[119] Thou art he who enters into the cranium (brain) of every creature. Thou bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tali. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama.[120] Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in innumerable forms that are but fractions of thyself. Thou pervadest all things.[121] Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation). Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable.[122] Thou art he that manifested himself with a golden mail.[123] Thou art he that appears in the phallic emblem. 'Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the Earth. Thou art, he that is omnipresent. Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives.[124] Thou art of the form of a snake (for thou art identical with the mighty Naga named Sesha). Thou art he that lives in mountain caves (like Jaigishavya), or any other Yogin. Thou art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects.[125] Thou art he from whom all creatures have derived their three states of birth, existence, and destruction. Thou art he that upholds all things that exist or occur in the three stages of time viz., the Past, the Present, and the Future. Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder or Asura chiefs. Thou art he who is the slayer of foes in battle.[126] Thou art that which is attainable by knowledge alone. Thou art Durvasas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahma and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices.[127] Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments.[128] Thou art Vasava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders.[129] Thou art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes. Thou art Supreme. Thou art he who is the lowest of the celestials.[130] Thou art he that is well-grown. Thou ownest the musical instrument called Kahala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, viz., the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarama (the elder brother of Krishna). Thou art the foremost of all colleted things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions, Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications or that primal element. Thou art he who falls into the pit called body.[131] Thou art he that is helpless (for, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart. Thou art exceedingly fierce in form. Thou art the Deity called Ansu. Thou art the companion of Ansu and art called Aditya. Thou art possessed of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind.[132] Thou art possessed of speed that is greater than that of the Wind. Thou art possessed of the speed of the mind. Thou art Nishachara as thou enjoyest all things, being invested with Ignorance.[133] Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou instructest in silence). Thou art he who passes out of the body, looking at the soul.[134] Thou art he that is well adored. Thou art the giver of thousands (since the lord of all the treasures derived those treasures of his from thee). Thou art the prince of birds, (being Garuda the son of Vinata and Kasyapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame. Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art Vamana (the dwarf) who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumara and others). Thou art a great Rishi (like Vasishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattatreya). Thou art a Sanyasin (like Yajnavalkya and others). Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks.[135] Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to thee). Thou art he that is called the celestial generalissimo. Thou art that Visakha who took his rise from the body of the celestial generalissimo when Indra hurled his thunder-bolt at him. Thou art conversant with the sixty tattwas or heads of enquiry in the universe. Thou art the Lord of the senses (for these achieve their respective functions guided by thee). Thou art he that is armed with the thunder-bolt (and that rives the mountains). Thou art infinite. Thou art the stupefier of Daitya ranks in the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of his foes and who conies back safe and sound after devastating then. Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of thy knowledge of Brahman). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose colour resembles that of honey. Thou art he that has taken birth after Vrihaspati.[136] Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahman. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth. Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof Thou art he that lives during even the night that follows the universal dissolution. Thou art the protector wielding the bow called Pinaka. Thou residest in even the Daityas that are the marks at which shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape Hanuman that aided Vishnu in the incarnation of Rama in his expedition against Ravana. Thou art the lord of those Ganas that are thy associates, Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer of the joys of all.[137] Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty Kalas. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all). Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who presides over the variety of evidences and tendencies for action and non-action. Thou art the lord of vision. Thou art the Lord of Yoga (in consequence of thy withdrawing all the senses into the heart and combining them together in that place). Thou art he that upholds the Krita and the other ages (by causing them to run ceaselessly). Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the Mahabharata and other histories of the kind. Thou art the treatises called Mimansa. Thou art Gautama (the founder of the science of dialectics). Thou art the author of the great treatise on Grammar that has been named after the Moon. Thou art he who chastises his foes. Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who foments quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with Bhu). Thou art the protector and cherisher of all Beings commencing from Brahma and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements. Thou art he that never enjoys anything (for thou art always unattached). Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Sakra. Thou art the chastisement that is spoken of in treatises on morality and is inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly. Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated all internal and external foes. Thou art the maker of the Vedas. Thou art the maker of those declarations that are contained in the Tantras and the Puranas and that are embodied in language that is human.[138] Thou art possessed of great learning. Thou art the grinder of foes in battle. Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mightier than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras. Thou art in the form of the Deity of Righteousness, the distributor of the fruits that attach to acts good and bad. Thou art the giver of felicity. Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects. Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a share of sacrificial offerings. Thou art he who distributes unto each his share of that is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation. Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion (being of the form of Samva, the son of Krishna). Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide extending fame. Thou hast a vast head.[139] Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast years. Thou hast vast lips. Thou art he that has vast cheeks. Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body.[140] Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap. Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast bristle.[141] Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle). Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly devoted to (Yoga) contemplation.[142] Thou art of the form of the tree of the world.[143] Thou art he that is indicated by the tree of the world.[144] Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire). Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Samans for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes. Thou hast the Yajushes for thy feet and hands.[145] Thou art the Upanishads. Thou art the entire body of rituals (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never unfulfilled. Thou art he who is always inclined to grace. Thou art he that is of beautiful form. Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects). Thou art the two and ten stages of life through which a person passes.[146] Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahman through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahman. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity).[147] Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise.[148] Thou art worshipped by the Destroyer himself. Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahma himself for the driver of thy car. Thou sleepest on ashes.[149] Thou protectest the universe with ashes.[150] Thou art he whose body is made of ashes.[151] Thou art the tree that grants the fruition of all wishes. Thou art of the form of those that constitute thy Gana. Thou art the protector of the four and ten regions. Thou transcendent all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body, speech and mind perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old. Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills). Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinata by Kasyapa, otherwise called Tarkshya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech. Thou art he that is armed with the battle-axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs.[152] Thou art an excellent friend.[153] Thou art he that bears a Vina made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring, beings higher than men and deities (viz., Brahma and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a bamboo flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire. Thou art the bonds of the worlds which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons. Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Daruka forest. Thou art he that did good unto even thy detractors, viz., those Rishis residing in the Daruka forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel). Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slayer of those that are the foes of the deities. Thou art he that resides (in the form of the snake Sesha) in the nethermost region.[154] Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of everything and unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapat. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield. Thou art the prince of physicians called Dhanwantari. Thou art a comet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhatri. Thou art Sakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole Star. Thou art he that upholds all things. Thou art he called Prabhava amongst the Vasus. Thou art the wind which is capable of going everywhere (being the Sutra-atma that connects all things in the universe with a thread). Thou art Aryaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Mandhatri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life. Thou art he who exists in diverse form. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel.[155] Thou art he within whose womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire. Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with the aid of Righteousness.[156] Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others.[157] All things lie in thee (for, as the Srutis declare, all things becomes one in thee, thyself being of the nature of that unconsciousness which exhibits itself in dreamless slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things. Thou art he who resides on the mountains of Kailasa. Thou art he who repairs to the mountains of Himavat. Thou washest away all things besides thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings. Thou art a merchant (who conveys the goods of this country to that country and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (Mimusops Elengi, Linn.) Thou art the sandal-wood tree (Santalum album, Linn.). Thou art the tree called Chcchada (Alstonia Scholaris, syn Echitis, Scholaris, Roxb.). Thou art he whose neck is very strong. Thou art he whose shoulder joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain). Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar.[158] Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion. Thou art he called the truth of truth.[159] Thou art he whose dish or plate is constituted by the Destroyer of the universe.[160] Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Saranga. Thou art a new (Young) swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice. Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent. Thou art ever fruitful. Thou art endued with Dharana and Dhyana and Samadhi. Thou art the steed Uchchaisravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honoured by all. Thou art the giver of the fruits of Righteousness and sin. Thou art the cherisher of the senses (for the senses succeed in performing their respective functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cowhides. Thou art he who dispels the grief of his devotees. Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes.[161] Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses. Thou art the note called Gandhara in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailasa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite.[162] Thou art he in whose honour the foremost of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras. Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountains of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples, although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time. Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as thou art, of the form of Garuda). Thou art he who multiplies the creation by union with the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtue and knowledge. Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven.[163] Thou art he who grants the power of bearing or upholding all things.[164] Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things).[165] Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy). Thou art he who had torn the head of Brahma after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities. Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might, being as thou art a hero of heroes. Thou art the Veda. Thou art the Smritis, the Itihasas, the Puranas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert element. Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things). Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans as so many ponds filled for thy drinking.[166] Thou art the root of the tree of the world. Thou art exceedingly beautiful and shinest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin). Thou art he that desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who possessed of great fame (in consequence of the Righteousness of his behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage), Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place.[167] Thou art of the form of Righteousness and sin and their intermixture (such as are displayed in the successive Yugas). Thou art great and formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of vast proportions. Thou art of the form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the Tattwas (and therefore, thoroughly fixed). Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (viz., Krita, Treta, and Dwapara). Thou art he whose appearance is always fraught with advantage to others. Thou art he who has three eyes (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots i.e., Visarga (in the Sanskrit alphabet which indicate the sound of the aspirated H). Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for encompassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things. Thou art he whose knowledge has arisen from the cessation of all physical and mental functions.[168] Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gandhara, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pinaka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow. Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milkpot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping one palm against another. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamantine body. Thou art exceedingly great. Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well-known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is bald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyasa, viz., the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts. Thou art he who is identical with the green-eyed king of beasts (viz., the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads.[169] Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor. Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every kind of sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras.[170] Thou art the youngest son of Aditi and Kasyapa, (being in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and tawny (being of the form which is known as Hari-Hara). Thou art the maker of the Brahmana's rod.[171] Thou art armed with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus.

Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe. Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahman. Thou art the refuge of all persons devoted to Brahman. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess.[172] Thou art the soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stalk of the primeval lotus.[173] Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her.[174] Thou art that Brahma who was unable to see thy end. Thou art adorned with a large wreath of Karnikara flowers. Thou art adorned with a diadem of blue gems. Thou art the wielder of the bow called Pinaka. Thou art the master of that knowledge which treats of Brahman.[175] Thou art he who has subjugated his senses by the aid of thy knowledge of Brahman. Thou art he who bearest Ganga on thy head.[176] Thou art the husband of Uma, the daughter of Himavat. Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou art that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female).[177] Thou art possessed of a body whose complexion is like that of gold.[178] Thou art he that is of the form of pure joy, (being, as thou art, above the five sheathes which the Jiva consists of, viz., the Anna-maya, the Prana-maya, the Mano-maya, the Vijnana-maya, and the Ananda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhana and which, consisting of the three attributes of Sattwa, Rajas, and Tamas is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction.[179] Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest). Thou art the soul of all mobile beings. Thou art of the form of the subtile soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the desire of fruits.[180] Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu, the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices. Thou art Vyasa, the author of the Puranas and other sacred histories. Thou art the creations of Vyasa's brain (because of thy being identical with the Puranas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods. Thou art the Kalas. Thou art the Kashthas. Thou art the Lavas. Thou art the Matras. Thou art the Muhurtas and Days and Nights. Thou art the Kshanas.[181] Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures [being of the form of that Unmanifest Chaitanya (consciousness) endued with Maya or illusion whence all creatures spring]. Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa). Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door to Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to the merging into Brahman). Thou art those acts of righteousness which lead to the felicity of heaven. Thou art Nirvana (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous. Thou art he who is the creator of both the deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras. Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Sukra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahamatra guides the elephant. Thou art the refuge of all the deities and the Asuras. Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both India and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Karttikeya and Kesi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis like Narada and others. Thou art the grantor of boons unto the deities and Asuras (in the form of Brahman and Rudra). Thou art he who rules the hearts of the deities and the Asuras. Thou art he into whom the universe enters (when it is dissolved). Thus art the refuge of even him who is the ruler of the hearts of both the deities and the Asuras. Thou art he whose body is made up of all the deities.[182] Thou art he who has no Being superior to thee of whom to think. Thou art he who is the inner soul of the deities. Thou art he who has sprung from his own self. Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rajas. Thou art he who transcends destruction. Thou art he in whose honour hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kalingas.[183] Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of men. Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifice. Thou art imperceptible. Thou art the sum-total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunder-bolt. Thou art the source whence the weapons called Prasas have taken their origin. Thou art he whom thy devotees attain to in diverse ways. Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity.[184] Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahma himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera, the chief of the Yakshas. Thou art complete faultlessness. Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance. Thou art the lord of all immobile things (in the form of Himavat and Meru). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart. Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiya). Thou art Brahman. Thou art the highest refuge of the devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the linga body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees. Thou art that which is incessantly undergoing changes.'

"I have thus, 'O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahma at their head are unable to praise and whom the Rishis also fail to sing? Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence. By praising with these names that enhance one's auspiciousness of the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self. These names constitute a hymn that furnishes the best means of attaining to Brahman. With the aid of this hymn one is sure to succeed in attaining to Emancipation. Rishis and the deities all praise the highest deity by uttering this hymn. Hymned by persons of restrained soul Mahadeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence, he it is that gives Emancipation to those that worship him. So also, they among men that are foremost, that are possessed of faith and devotion hear and recite for others and utter with reverence the praises of that highest and eternal Lord viz. Isana, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, viz. when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellowmen and derive great gratification and exceeding joy. When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of being, it is then that devotion springs up in his heart for Mahadeva. It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity.[185] Such stainless and pure devotion to Rudra, that has singleness of purpose and that is simply irresistible in its course, is seldom to be found among even the deities, and never among men. It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahadeva, succeed in attaining to the highest success. The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility, and throw themselves with their whole soul upon him rescues them from the world. Except the great Deity who frees creatures from rebirth, all other gods constantly nullify the penances of men, for men have no other source of puissance that is as great as these.[186] It was even thus Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things,--that great Deity clad in animal skins. Indeed, Brahma had sung this hymn in the presence of Sankara. Thou art a Brahmana (being conversant with Brahman and devoted to those that are conversant with Brahman). Thou shalt, therefore, comprehend it well. This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment. He who recites this hymn with undivided devotion to Sankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sankhya philosophy. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires. This hymn is a great mystery. It formerly resided in the breast of Brahma the Creator. Brahma imparted it unto Sakra. Sakra imparted unto Mrityu. Mrityu imparted it unto the Rudras. From the Rudras Tandi got it. Indeed Tandi acquired it in the region of Brahman as the reward of his severe austerities. Tandi communicated it to Sukra, and Sukra of Bhrigu's race communicated it to Gautama. Gautama in his turn, O descendant of Madhu, communicated it to Vaivaswata-Manu. Manu communicated it unto Narayana of great intelligence, numbered among the Sadhyas and held exceedingly dear by him. The illustrious Narayana, numbered among the Sadhyas and possessed of glory that knows no diminution, communicated it to Yama. Vaivaswat Yama communicated it to Nachiketa. Nachiketa, O thou of Vrishni's race, communicated to Markandeya. From Markandeya, O Janarddana, I obtained it as the reward of my vows and fasts. To thee, O slayer of foes, I communicate that hymn unheard by others. This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.'

"Krishna continued, 'That person, O Partha, who recites this hymn with a pure heart observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horse-sacrifice. Danavas and Yakshas and Rakshasas and Pisachas and Yatudhanas and Guhyakas and snakes can do no injury to him.'"

SECTION XVIII

"Vaisampayana said, 'After Vasudeva had ceased to speak, the great Yogin, viz. the Island-born Krishna, addressed Yudhisthira, saying,--O son, do thou recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheswara be gratified with thee. In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me. As the reward of this, I obtained the fruition of all my wishes, O son of Pandu. Thou wilt also, by reciting this same hymn, obtain from Sarva the fruition of all thy wishes.--After this, Kapila, the Rishi who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves, said,--I adore Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth.--After this, the Rishi named Charusirsha, that dear friend of Sakra and known otherwise under the name of Alamvana's son and who is filled with compassion, said,--I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Sarva, O son of king Pandu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending over a hundred thousand years--Then the illustrious Valmiki, addressing Yudhishthira, said,--Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the homa fire denounced me as one guilty of Brahmanicide. As soon as they had denounced me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for cleansing myself, sought the protection of the sinless Isana who is irresistible in energy. I become cleansed of all my sins. That dispeller of all sorrows, viz., the destroyer of the triple city of the Asuras, said unto me,--Thy fame shall be great in the world--Then Jamadagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words;--I was afflicted with the sin, O eldest son of Pandu, of Brahmanicide for having slain my brothers who were all learned Brahmanas. For purifying myself, I sought the protection, O king, of Mahadeva. I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me and gave me a battle-axe and many other celestial weapons. And he said unto me,--Thou shalt be freed from sin and thou shalt be invincible in battle; Death himself shall not succeed in overcoming thee for thou shalt be freed from disease.--Even thus did the illustrious and crested Deity of auspicious form said unto me. Through the grace of that Deity of supreme intelligence I obtained all that He had said. Then Viswamitra said,--I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brahmana Through the grace of that great Deity I succeeded in obtaining the high status of a Brahmana that is so difficult to obtain.--Then the Rishi Asita-Devala, addressing the royal son of Pandu, said,--In former days, O son of Kunti, through the curse of Sakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahadeva it was who kindly gave me back that merit together with great fame and a long life.--The illustrious Rishi Gritsamada, the dear friend of Sakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishthira of Ajamidha's race said,--The inconceivable Sakra had, in days of yore, performed a sacrifice extending over a thousand years. While that sacrifice was going on, I was engaged by Sakra in reciting the Samans. Varishtha, the son of that Manu who sprung from the eyes of Brahma, came to that sacrifice and addressing me, said.--O foremost of regenerate persons, the Rathantara is not being recited properly by thee. O best of Brahmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Samans correctly. O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of sacrifice.--Having said these words, the Rishi Varishtha, who was very wrathful, gave way to that passion and addressing me once more, said,--Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition. That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief.--As soon as he had said these words, O son of Pritha, I immediately became transformed into a deer. I then sought the protection of Maheswara. The great Deity said unto me,--Thou shalt be freed from disease of every kind, and besides immortality shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself Increase. The illustrious and puissant Mahadeva favours all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures. That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that are the best of warriors (through the grace of Mahadeva), there is none that is equal to me in learning.--After this, Vasudeva, that foremost of all intelligent men, once more said,--Mahadeva of golden eyes was gratified by me with my penances. Gratified with me, O Yudhishthira, the illustrious Deity said unto me,--Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all. Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire. Thousands of other boons Mahadeva gave unto me on that occasion. In a former incarnation I adored Mahadeva on the Manimantha mountain for millions of years. Gratified with me, the illustrious Deity said unto me these words:--Blessed be thou, do thou solicit boons as thou wishest. Bowing unto him with a bend of my head, I said these words,--If the puissant Mahadeva has been gratified with me, then let my devotion to him be unchanged, O Isana! Even this is the boon that I solicit.--The great God said unto me,--Be it so--and disappeared there and then.'

"Jaigishavya said, 'O Yudhishthira, formerly in the city of Varanasi, the puissant Mahadeva searching me out, conferred upon me the eight attributes of sovereignty.'"

"Garga said,--'O son of Pandu, gratified with me in consequence of mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, viz., the knowledge of Time with its four and sixty branches. He also, bestowed upon me, a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also that of mine have become extended to ten millions of years.'"

"Parasara said,--'In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame, arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas and be distinguished for compassion. Even such a son was desired by me from Maheswara. Knowing that this was the wish of my heart, that foremost of Deities said unto me.--Through the fruition of that object of thine which thou wishest to obtain from me, thou shalt have a son of the name of Krishna. In that creation which shall be known after the name of Savarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race. He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Sakra. Freed from diseases of every kind, that son of thine, O Parasara, shall besides, be immortal.--Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishthira, that I have obtained from that indestructible and immutable God, endued with the highest penances and supreme energy.'

"Mandavya said,--'In former times though not a thief and yet wrongly suspected of theft, I was impaled (under the orders of a king). I then adored the illustrious Mahadeva who said unto me,--Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine. Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma (viz., Truth). Thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth. And after the dissolution of thy body, I shall, O learned Brahmana, ordain that thou shall enjoy the pure felicity of heaven for unending Time.--Having said these words unto me, the adorable Deity having the bull for his vehicle, viz., Maheswara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates.'

"Galava said, Formerly I studied at the feet of my preceptor Viswamitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and weeping bitterly, said unto me,--Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint.--Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adoration with a rapt soul to Maheswara who, gratified with me, showed himself to me and said,--Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shall behold thy sire there.--Having obtained the permission of the illustrious Deity, I then repaired to my home, O Yudhishthira, and beheld my father, O son, coming out after having finished his daily sacrifice. And he came out, bearing in his hands a quantity of Homa-fuel and Kusa grass and some fallen fruits. And he seemed to have already taken his daily food, for he had washed himself properly. Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet. Embracing me he smelt my head, O son of Pandu, and said.--By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from the preceptor.'

"Vaisampayana continued, 'Hearing these marvellous and most wonderful feats of the illustrious Mahadeva recited by the ascetics, the son of Pandu became amazed. Then Krishna, that foremost of all intelligent persons, spoke once more unto Yudhishthira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.'

"Vasudeva said, 'Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,--Those sinful men that are stained with unrighteous deeds, do not succeed in attaining to Isana. Their dispositions being stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity. Even if a person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity, he comes to be regarded as the equal of forest recluses of cleansed souls. If Rudra be gratified with a person, he can confer upon him the states of ether Brahma or of Kesava or of Sakra with all the deities under him, or the sovereignty of the three worlds. Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods. A person who raises houses to the ground and destroys tanks and lakes indeed, who devastates the whole universe, does not become stained with sin, if he adores and worships the illustrious Deity of three eyes. A person that is destitute of every auspicious indication and that is stained by every sin, has all his sins destroyed by meditating upon Siva. Even worm and insects and birds, O Kesava, that devote themselves to Mahadeva, are enabled to rove in perfect fearlessness. Even this is my settled conviction that those men who devote themselves to Mahadeva become certainly emancipated from rebirth. After this, Krishna again addressed Yudhishthira the son of Dharma in the following words.

"Vishnu said, O Great King, 'Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viswedevas, Dhatri, Aryyaman, Sukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Brahma, Sakra, Maruts, the Upanishads that deal with knowledge of Brahman, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings or clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Clouds, Suyamas, Rishitas, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that restrain their speech, those that restrain their minds, those that are pure, those that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices, those beings that are competent to create by fiats of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O descendant of Ajamila, the Suparnas, the Gandharvas, the Pisachas, the Danavas, Yakshas, the Charanas, the snakes, all that is gross and all that is exceedingly subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrows that come after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior,--all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,--have sprung from that Creator of all creatures. All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtile Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons. That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaisya becomes successful in obtaining wealth and cleverness; and the Sudra, in winning happiness here and a good end hereafter. Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra. A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.'"

SECTION XIX

"Yudhishthira said, 'I ask, O chief of Bharata's race, what is the origin of the saying, about discharging all duties jointly at the time of a person's taking the hand of his spouse in marriage? Is that saying in respect of discharging all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of begetting offspring from religious motives, or has it reference to only the carnal pleasure that is expected from such union? I he doubt that fills my mind in this respect is very great. What is spoken of as joint duties by the sages is in my consideration incorrect. That which is called in this world the union for practising all duties together ceases with death and is not to be seen to subsist hereafter. This union for practising all duties together leads to heaven. But heaven, O grandsire, is attained to by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other then remain? Do tell me this. Men attain to diverse kinds of fruits by practising diverse kinds of duties. The occupations again, to which men betake themselves are of diverse kinds. Diverse, again, are the hells to which they go in consequence of such diversity of duties and acts. Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together? In the very Vedas one may read that women are false. The word 'Duty', as used in the Vedas, seems to have been coined in the first instance for general application (so that it is applied to practices that have no merit in them). Hence the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where application it has none.[187] The subject seems to me to be inexplicable although I reflect upon it incessantly. O grandsire, O thou of great wisdom, it behoveth thee to expound this to me in detail, clearly and according to what has been laid down in the Sruti. In fact, do thou explain to me what its characteristics are, and the way in which it has come to pass!'[188]

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Ashtavakra and the lady known by the name of Disa. In days of yore Ashtavakra of severe penances, desirous of marriage, begged the high-souled Rishi Vadanya of his daughter. The name by which the damsel was known was Suprabha. In beauty she was unrivalled on Earth. In virtues, dignity, conduct, and manners, she was superior to all the girls. By a glance alone that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, adorned with flowers, robs the spectator of his heart. The Rishi addressed Ashtavakra and said,--Yes, I shall bestow my daughter on thee. Listen, however, to me. Make a journey to the sacred North. Thou wilt see many things there!'[189]

"Ashtavakra said, 'It behoveth thee to tell me what I shall see in that region. Indeed, I am ready to execute whatever command may be laid upon me by thee.'"

"Vadanya said, 'Passing over the dominions of the lord of Treasures thou will cross the Himavat mountains. Thou wilt then behold the plateau on which Rudra resides. It is inhabited by Siddhas and Charanas. It abounds with the associates of Mahadeva, frolicsome and fond of dance and possessed of diverse forms. It is peopled with also many Pisachas, O master, of diverse forms and all daubed with fragrant powders of diverse hues, and dancing with joyous hearts in accompaniment with instruments of different kinds made of brass. Surrounded by these who move with electric rapidity in the mazes of the dance or refrain at times altogether from forward or backward or transverse motion of every kind, Mahadeva dwells there. That delightful spot on the mountains, we have heard, is the favourite abode of the great Deity. It is said that that great god as also his associates are always present there. It was there that the goddess Uma practised the severest austerities for the sake of (obtaining for her lord) the three-eyed Deity. Hence, it is said, that spot is much liked by both Mahadeva and Uma. In days of yore there, on the heights of the Mahaparswa, which are situate to the north of the mountains sacred to Mahadeva, the sessions, and the last Night, and many deities, and many human beings also (of the foremost order), in their embodied forms, had adored Mahadeva.[190] Thou shalt cross that region also in thy northward journey. Thou will then see a beautiful and charming forest blue of hue and resembling a mass of clouds. There, in that forest, thou wilt behold a beautiful female ascetic looking like Sree herself. Venerable in age and highly blessed, she is in the observance of the Diksha. Beholding her there thou shouldst duly worship her with reverence. Returning to this place after having beheld her, thou wilt take the hand of my daughter in marriage. If thou wanteth to make this agreement, proceed then on thy journey and do what I command thee.'"

"Ashtavakra said, 'So be it. I shall do thy bidding. Verily, I shall proceed to that region which thou speakest of, O thou of righteous soul. On thy side, let thy words, accord with truth.'"

"Bhishma continued, "The illustrious Ashtavakra set out on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains peopled by Siddhas and Charanas.[191] Arrived at the Himavat mountains, that foremost of Brahamanas then came upon the sacred river Vahuda whose waters produce great merit. He bathed in one of the delightful Tirthas of that river, which was free from mud, and gratified the deities with oblations of water. His ablutions being over, he spread a quantity of Kusa grass and laid himself down upon it for resting awhile at his ease.[192] Passing the night in this way, the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then ignited his homa fire and worshipped it with the aid of many foremost of Vedic mantras.[193] He then worshipped with due rites both Rudra and his spouse Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores he had reached. Refreshed by such rest, he set out from that region and then proceeded towards Kailasa. He then beheld a gate of gold that seemed to blaze with beauty. He saw also the Mandakini and the Nalini of the high-souled Kuvera, the Lord of Treasures.[194] Beholding the Rishi arrived there, all the Rakshasas having Manibhadra for their head, who were engaged in protecting that lake abounding with beautiful lotuses, came out in a body for welcoming and honouring the illustrious traveller. The Rishi worshipped in return those Rakshasas of terrible prowess and asked them to report, without delay, his arrival unto the Lord of Treasures. Requested by him to do this, those Rakshasas, O king, said unto him,--King Vaisravana, without waiting for the news from us, is coming of his own accord to thy presence. The illustrious Lord of Treasures is well acquainted with the object of this thy journey. Behold him,--that blessed Master,--who blazes with his own energy. Then king Vaisravana, approaching the faultless Ashtavakra, duly enquired about his welfare. The usual enquiries of politeness being over, the Lord of Treasures then addressed the regenerate Rishi, saying,--Welcome art thou here. Do tell me what it is thou seekest at my hands. Inform me of it. I shall, O regenerate one, accomplish whatever thou mayst bid me to accomplish. Do thou enter my abode as pleases thee, O foremost of Brahamanas. Duly entertained by me, and after thy business is accomplished, thou mayst go without any obstacles being placed in thy way.--Having said these words, Kuvera took the hand of that foremost of Brahmanas and led him into his palace. He offered him his own seat as also water to wash his feet and the Arghya made of the usual ingredients. After the two had taken their seats, the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them. After all of them had taken their seats, the Lord of Treasures said these words,--Understanding what thy pleasure is, the diverse tribes of Apsaras will commence their dance. It is meet that I should entertain thee with hospitality and that thou shouldst be served with proper ministrations. Thus addressed, the ascetic Ashtavakra said, in a sweet voice, Let the dance proceed. Then Urvara and Misrakesi, and Rambha and Urvasi, and Alumvusha and Ghritachi, and Chitra and Chitrangada and Ruchi, and Manohara and Sukesi and Sumukhi and Hasini and Prabha, and Vidyuta, and Prasami and Danta and Vidyota and Rati,--these and many other beautiful Apsaras began to dance. The Gandharvas played on diverse kinds of musical instruments. After such excellent music and dance had commenced, the Rishi Ashtavakra of severe penances unconsciously passed a full celestial year there in the abode of king Vaisravana.[195] Then king Vaisravana said unto the Rishi,--O learned Brahmana, behold, a little more than a year has passed away since thy arrival here. This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time). Do thou act as thou wishes or let this go on if that be thy pleasure. Thou art my guest and, therefore, worthy of adoration. This is my house. Givest thou thy commands. We are all bound to thee. The illustrious Ashtavakra, thus addressed by king Vaisravana, replied unto him, with a pleased heart, saying,--I have been duly honoured by thee. I desire now, O Lord of Treasures, to go hence. Indeed, I am highly pleased. All this befits thee, O Lord of Treasures. Through thy grace, O illustrious one, and agreeably to the command of the high-souled Rishi Vadanya, I shall now proceed to my journey's end. Let growth and prosperity be thine.--Having said these words, the illustrious Rishi set out of Kuvera's abode and proceeded northwards. He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situated that excellent region where Mahadeva, dressed as an humble ascetic, has taken up his residence. He circumambulated the spot, with concentrated mind, bending his head in reverence the while. Descending then on the Earth, he considered himself sanctified for having obtained a sight of that holy spot which is the abode of Mahadeva. Having circumambulated that mountain thrice, the Rishi, with face turned towards the north, proceeded with a joyous heart. He then beheld another forest that was very delightful in aspect. It was adorned with the fruits and roots of every season, and it resounded with the music of winged warblers numbering by thousands. There were many delightful groves throughout the forest. The illustrious Rishi then beheld a charming hermitage. The Rishi saw also many golden hills decked with gems and possessed of diverse forms. In the begemmed soil he saw many lakes and tanks also. And he saw diverse other objects that were exceedingly delightful. Beholding these things, the mind of that Rishi of cleansed soul became filled with joy. He then saw a beautiful mansion made of gold and adorned with gems of many kinds. Of wonderful structure, that mansion surpassed the place of Kuvera himself in every respect. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and many heaps of diverse kinds of jewels also were visible in that place. The Rishi beheld there the river Mandakini whose waters were strewn with many Mandara flowers. Many gems also were seen there that were self-luminous, and the soil all around was decked with diamonds of diverse species. The palatial mansion which the Rishi saw contained many chambers whose arches were embellished with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of different species. Diverse kinds of beautiful objects capable of stealing the heart and the eye, surrounded that palace. That delightful retreat was inhabited by numerous Rishis. Beholding these beautiful sights all around, the Rishi began to think where he would take shelter. Proceeding then to the gate of the mansion, he uttered these words:--Let those that live here know that a guest has come (desirous of shelter). Hearing the voice of the Rishi, a number of maidens came out together from that palace. They were seven in number, O King, of different styles of beauty, all of them were exceedingly charming. Every one of those maidens upon whom the Rishi cast his eyes, stole his heart. The sage could not, with even his best efforts, control his mind. Indeed, at the sight of those maidens of very superior beauty, his heart lost all its tranquillity. Seeing himself yielding to such influences, the Rishi made a vigorous effort and possessed as he was of great wisdom he at last succeeded in controlling himself. Those damsels then addressed the Rishi, saying,--Let the illustrious one enter. Filled with curiosity in respect of those exceedingly beautiful damsels as also of that palatial mansion, the regenerate Rishi entered as he was bidden. Entering the mansion he beheld an old lady, with indications of decrepitude, attired in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,--Good be to you.--The old lady returned his good wishes in proper form. Rising up, she offered a seat to the Rishi. Having taken his seat, Ashtavakra said,--Let all the damsels go to their respective quarters. Only let one stay here. Let that one remain here who is possessed of wisdom and who has tranquillity of heart. Indeed, let all the others go away at their will.--Thus addressed, all those damsels circumambulated the Rishi and then left the chamber. Only that aged lady remained there. The day quickly passed and night came. The Rishi seated on a splendid bed, addressed the old lady, saying,--O blessed lady, the night is deepening. Do thou address thyself to sleep. Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great splendour. Soon after, she rose from her bed and pretending to tremble with cold, she left it for going to the bed of the Rishi. The illustrious Ashtavakra welcomed her with courtesy. The lady however, stretching her arms, tenderly embraced the Rishi, O foremost of men. Beholding the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him. There is no pleasure, save that which waits upon Kama (desire), which women can derive from a person of the other sex. I am now under the influence of desire. I seek thee for that reason. Do thou seek me in return. Be cheerful, O learned Rishi, and unite thyself with me. Do thou embrace me, O learned one, for I desire thee greatly. O thou of righteous soul, even this union with me is the excellent and desirable reward of those severe penances which thou hast undergone. At the first sight I have become disposed to seek thee. Do thou also seek me. All this wealth, and everything else of value that thou seest here are mine. Do thou verily become the lord of all this along with my person and heart. I shall gratify every wish of thine. Do thou sport with me, therefore, in these delightful forest, O Brahmana, that are capable of granting every wish. I shall yield thee complete obedience in everything, and thou shall sport with me according to thy pleasure. All objects of desire that are human or that appertain to heaven shall be enjoyed by us. There is no pleasure more agreeable to women (than that which is derivable from the companionship of a person of the other sex). Verily, congress with a person of the opposite sex is the most delicious fruit of joy that we can reap. When urged by the god of desire, women become very capricious. At such times they do not feel any pain, even if they walk over a desert of burning sand.'"

"Ashtavakra said, 'O blessed lady, I never approach one that is another's spouse. One's congress with another man's wife is condemned by persons conversant with the scriptures on morality. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of wedlock for obtaining offspring. I swear by truth itself. Through the aid of offspring righteously obtained, I shall proceed to those regions of felicity which cannot be attained without such aid. O good lady, know what is consistent with morality, and knowing it, desist from thy efforts.'"

"The lady said, 'The very deities of wind and fire and water, or the other celestials, O regenerate one, are not so agreeable to women as the deity of desire. Verily, women are exceedingly fond of sexual congress. Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband. When under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother (but pursue the way that desire points out). Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women.'"[196]

"Bhishma continued, 'The Rishi, bent upon finding out the faults of women, then addressed that lady, saying,--Cease to speak to me in this strain. Yearning springs from liking. Tell me what (else) I am to do.[197]--That lady then said in return,--O illustrious one, thou shalt see according to time and place (as do whether I have anything agreeable in me). Do thou only live here (for some time). O highly blessed one, and I shall regard myself amply rewarded.--Thus addressed by her, the regenerate Rishi, O Yudhishthira, expressed his resolution to comply with her request, saying,--Verily, I shall dwell with thee in this place as long as I can venture to do so.--The Rishi then, beholding that lady afflicted with decrepitude, began to reflect earnestly on the matter. He seemed to be even tortured by his thoughts. The eyes of that foremost of Brahmanas failed to derive any delight from those parts of that lady's person whereupon they were cast. On the other hand, his glances seemed to be dispelled by the ugliness of those particular limbs.--This lady is certainly the goddess of this palace. Has she been made ugly through some curse. It is not proper that I should hastily ascertain the cause of this.--Reflecting upon this in the secrecy of his heart, and curious to know the reason, the Rishi passed the rest of that day in an anxious state. The lady then addressed him, saying,--O illustrious one, behold the aspect of the Sun reddened by the evening clouds. What service shall I do unto thee.--The Rishi addressed her, saying,--.'Fetch water for my ablutions. Having bathed, I shall say my evening prayers, restraining my tongue and the senses.'"

SECTION XX

"Bhishma said, 'Thus commanded, the lady said,--Be it so. She then brought oil (for rubbing the Rishi's body therewith) and a piece of cloth for his wear during the ablutions. Permitted by the ascetic, she rubbed every part of his body with the fragrant oil she had brought for him. Gently was the Rishi rubbed, and when the process of rubbing was over, he proceeded to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat of great splendour.[198] After the Rishi had taken his seat upon it, the old lady began to wash his person with her own soft hands whose touch was exceedingly agreeable. One after another in due order, the lady rendered the most agreeable services to the Rishi in the matter of his ablutions. Between the lukewarm water with which he was washed, and the soft hands that were employed in washing him, the Rishi of rigid vows failed to understand that the whole night had passed away in the process. Rising from the bath the Rishi became highly surprised. He saw the Sun risen above the horizon on the East. He was amazed at this and asked himself,--Was it really so or was it an error of the understanding?--The Rishi then duly worshipped the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi that was as delicious to the taste as Amrita itself. In consequence of the delicious character of that food the Rishi could not take much. In taking that little, however, the day passed away and evening came. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was assigned to the Rishi and another was occupied by herself. The Rishi and the old lady occupied different beds at first but when it was midnight, the lady left her own bed for coming to that of the Rishi.'

"Ashtavakra said, 'O blessed lady, my mind turns away from sexual congress with one who is the spouse of another. Leave my bed, O good lady. Blessed be thou, do thou desist from this of thy own accord.'[199]

"Bhishma continued, 'Thus dissuaded by that Brahmana with the aid of his self-restraint, the lady answered him, saying,--I am my own mistress. In accepting me thou wilt incur no sin.'

"Ashtavakra said, 'Women can never be their own mistresses. This is the opinion of the Creator himself, viz., that a woman never deserves to be independent.'

"The lady said, 'O learned Brahmana, I am tortured by desire. Mark my devotion to thee. Thou incurrest sin by refusing to accost me lovingly.'

"Ashtavakra said, 'Diverse faults, drag away the man that acts as he likes. As regards myself, I am able to control my inclinations by self-restraint. O good lady, do thou return to thy own bed.'

"The lady said, 'I bow to thee, bending my head. It behoves thee to show me thy grace. O sinless one, I prostrate myself before thee, do thou become my refuge. If indeed, thou seest such sin in congress with one that is not thy spouse, I yield myself unto thee. Do thou, O regenerate one, accept my hand in marriage. Thou wilt incur no sin. I tell thee truly. Know that I am my own mistress. If there by any sin in this, let it be mine alone. My heart is devoted to thee. I am my own mistress. Do thou accept me.'

"Ashtavakra said, 'How is it, O good lady, that thou art thy own mistress. Tell me the reason of this. There is not a single woman in the three worlds that deserves to be regarded as the mistress of her own self. The father protects her while she is a maiden. The husband protects her while she is in youth. Sons protect her when she is aged. Women can never be independent as long as they live!'

"The lady said, 'I have since my maidenhood, adopted the vow of Brahmacharyya. Do not doubt it. I am still a maid. Do thou make me thy wife. O Brahmana, do not kill this devotion of mine to thee.'

"Ashtavakra said, 'As thou art inclined to me, so I am inclined to thee. There is this question, however, that should be settled. Is it true that by yielding to my inclinations I shall not be regarded as acting in opposition to what the Rishi (Vadanya) wishes. This is very wonderful. Will this lead to what is beneficial? Here is a maiden adorned with excellent ornaments and robes. She is exceedingly beautiful. Why did decrepitude cover her beauty so long? At present she looks like a beautiful maiden. There is no knowing what form she may take hereafter.[200] I shall never swerve from that restraint which I have over desire and the other passions or from contentment with what I have already got. Such swerving does not seem to be good. I shall keep myself united with truth!'[201]

SECTION XXI

"Yudhishthira said, 'Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was endued with great energy? How also did Ashtavakra succeed in coming back from that place?'"

"Bhishma said, 'Ashtavakra asked her, saying,--How dost thou succeed in altering thy form so? Thou shouldst not say anything that is untrue. I wish to know this. Speakest thou truly before a Brahmana.'

"The lady said, 'O best of Brahmana, wherever thou mayst reside in heaven or on Earth, this desire of union between the sexes is to be observed. O thou of infallible prowess, listen, with concentrated attention, to this all. This trial was devised by me. O sinless one, for testing thee aright. O thou of infallible prowess, thou hast subjugated all the worlds for not foregoing your previous resolution. Know that I am the embodiment of the Northern point of the compass. Thou hast seen the lightness of the female character. Even women that are aged are tortured by the desire of sexual union. The Grandsire himself and all the deities with Indra have been pleased with thee. The object for which thy illustrious self has come here (is known to me). O foremost of regenerate persons, thou hast been despatched higher by the Rishi Vadanya--the father of thy bride--in order that I may instruct thee. Agreeably to the wishes of that Rishi I have already instructed thee. Thou wilt return home in safety. Thy journey back will not be toilsome. Thou wilt obtain for wife and girl thou hast chosen. She will bear thee a son. Through desire I had solicited thee, thou madest me the very best answer. The desire for sexual union is incapable of being transcended in the three worlds. Go back to thy quarters, having achieved such merit. What else is there that thou wishest to hear from me? I shall discourse on it, O Ashtavakra, in accordance with the truth. I was gratified by the Rishi Vadanya in the first instance for thy sake, O regenerate ascetic For the sake of honouring him, I have said all this to thee.'

"Bhishma continued, 'Hearing these words of hers, the regenerate Ashtavakra joined his hands in a reverential attitude. He then solicited the lady for her permission to go back. Obtaining the permission he came back to his own asylum. Resting himself for some time at home and obtaining the permission of his kinsmen and friends, he then in a proper way, proceeded, O delighter of the Kurus, to the Brahmana Vadanya. Welcomed with the usual enquiries by Vadanya, the Rishi Ashtavakra, with a well-pleased heart, narrated all that he had seen (in course of his sojourn to the North). He said,--Commanded by thee I proceeded to the mountains of Gandhamadana. In the regions lying to the north of these mountains I beheld a very superior goddess. I was received by her with courtesy. She named you in my hearing and also instructed me in various matters. Having listened to her I have come back, O lord. Unto him that said so, the learned Vadanya said,--Take my daughter's hand according to due rites and under the proper constellations. Thou art the fittest bridegroom I can select for the girl.'

'Bhishma continued, 'Ashtavakra said,--So be it and took the hand of the girl. Indeed, the highly righteous Rishi, having espoused the girl, became filled with joy. Having taken as his wife that beautiful damsel, the Rishi continued to dwell in his own asylum, freed from (mental) fever of every kind.'"

SECTION XXII

"Yudhishthira said, 'Whom do the eternal Brahmanas strictly observing religious rites call a proper object of gifts? Is a Brahmana that bears the symbols of the order of life he follows to be regarded as such or one who does not bear such indications is to be so regarded?'[202]

"Bhishma said, 'O monarch, it has been said that gifts should be made unto a Brahmana that adheres to the duties of his own order, whether, he bears the indications of a Brahmachari or not, for both are faultless, viz., he that bears such indications and he that is divested of them.'

"Yudhishthira said, 'What fault does an uncleansed person incur, if he makes gifts of sacrificial butter or food with great devotion unto persons of the regenerate order?'

"Bhishma said, 'Even one that is most destitute of self-restraint becomes, without doubt, cleansed by devotion. Such a man, O thou of great splendour, becomes cleansed in respect of every act (and not with reference to gift alone).'

"Yudhishthira said, 'It has been said that a Brahmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brahmana that is sought to be employed, should be examined (in the matter of both his conduct and competence).'

"Bhishma said, 'As regards acts that have reference to the deities, these fructify not in consequence of the Brahmana that is employed in doing the rites but through the grace of the deities themselves. Without doubt, those persons that perform sacrifice obtain the merit attached to those acts, through the grace of the deities.[203] The Brahmanas, O chief of the Bharatas, are always devoted of Brahman. The Rishi Markandeya, one of the greatest Rishis endued with intelligence in all the worlds, said this in days of yore.'

"Yudhishthira said, 'Why, O grandsire, are there five viz., he that is a stranger, he that is endued with learning (connected with the duties of his order), he that is connected by marriage, he that is endued with penances, and he that adheres to the performance of sacrifices, regarded as proper persons?'[204]

"Bhishma said, 'The first three, viz., strangers, relatives, and ascetics, when possessed of these attributes, viz., purity of birth, devotion to religious acts, learning, compassion, modesty, sincerity, and truthfulness, are regarded as proper persons. The other two, viz., men of learning and those devoted to sacrifices, when endued with five of these attributes, viz., purity of birth, compassion, modesty, sincerity, truthfulness, are also regarded as proper persons. Listen now to me, O son of Pritha, as I recite to thee the opinions of these four persons of mighty energy, viz., the goddess Earth, the Rishi Kasyapa, Agni (the deity of fire) and the ascetic Markandeya.'

"The Earth said, 'As a clod of mud, when thrown into the great ocean quickly dissolves away, even so every kind of sin disappears in the three high attributes viz., officiation at sacrifices, teaching and receiving of gifts.[205]

"Kasyapa said, 'The Vedas with their six branches, the Sankhya philosophy, the Puranas, and high birth, these fail to rescue a regenerate person if he falls away from good conduct.'[206]

"Agni said, 'That Brahmana who, engaged in study and regarding himself learned, seeks with the aid of his learning to destroy the reputation of others, falls away from righteousness, and comes to be regarded as dissociated from truth. Verily regions of felicity herein-after are never attained to by such a person of destructive genius.'

"Markandeya said, 'If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would weigh even half as heavy as the latter.'

"Bhishma continued, 'Having spoken these words, those four persons, each of whom is endued with immeasurable energy, viz., the goddess Earth, Kasyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.'

"Yudhishthira said, 'If Brahmanas observant of the vow of Brahmacharyya in this world solicit the offerings one makes (unto one's deceased ancestors in Sraddhas) I ask, can the Sraddha be regarded well-performed, if the performer actually makes over those offerings unto such Brahmanas.

"Bhishma said, 'If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself solicits the offering made in Sraddhas and eats the same, he is regarded to fall away from his vow. The Sraddha, however, is not regarded as stained in any way.'

"Yudhishthira said, 'The wise have said that duty of righteousness has many ends and numerous doors. Tell me, O grandsire, what however are the settled conclusions in this matter.'[207]

Bhishma said, 'Abstention from injury to others, truthfulness, the absence of wrath (forgiveness), compassion, self-restraint, and sincerity or candour, O monarch, are the indications of Righteousness. There are persons who wander over the earth, praising righteousness but without practising what they preach and engaged all the while in sin. O king, He who gives unto such persons gold or gems or steeds, has to sink in hell and to subsist there for ten years, eating the while the faeces of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others that live in the outskirts of cities and villages, and of men that publish, under the influence of wrath and folly, the acts and the ommissions of others.[208] Those foolish men who do give unto a Brahmana observant of the vow of Brahmacharyya the offerings made in Sraddhas (unto one's deceased ancestors), have to go, O monarch into regions of great misery.'

"Yudhishthira said, 'Tell me, O grandsire, what is superior to Brahmacharyya? What is the highest indication of virtue? What is the highest kind of purity?'

"Bhishma said,--'I tell thee, O son, that abstention from honey and meat is even superior to Brahmacharyya. Righteousness consists in keeping within boundaries or in self-restraint, the best indication of Righteousness is Renunciation (which is also the highest kind of purity).[209]

"Yudhishthira said, 'In what time should one practise Righteousness? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandsire, do tell me this.'

"Bhishma said,--'One should earn wealth in the first part of one's life. Then should one earn Righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these. One should regard the Brahmanas, worship one's preceptor and seniors, show compassion for all creatures, be of mild disposition and agreeable speech. To utter false-hood in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent (in heinousness) to Brahmanicide. One should never do an act of violence to the king's person. Nor should one ever strike a cow. Both these offences are equivalent to the sin of foeticide. One should never abandon one's (homa) fire. One should also never cast off one's study of the Vedas. One should never assail a Brahmana by words or acts. All these offences are equivalent to Brahmanicide.'

"Yudhishthira said,--'What kind of Brahmanas should be regarded as good? By making presents unto (what kind of) Brahmanas one may acquire great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandsire!'

"Bhishma said, 'Those Brahmanas that are freed from wrath, that are devoted to acts of righteousness, that are firm in Truth, and that practise self-restraint are regarded as good. By making gifts unto them one acquires great merit. One wins great merit by making presents unto such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, endued with mastery over their senses, devoted to the good of all creatures, and disposed to be friendly towards all. One earns great merit by making gifts unto such Brahmanas as are free from cupidity, as are pure of heart and conduct, possessed of learning and modesty, truthful in speech and observant of their own duties as laid down in the scriptures. The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their branches and is devoted to the six well-known duties (laid down in the scriptures). One acquires great merit by making gifts unto Brahmanas possessed of such qualifications. The man who makes gifts unto a deserving Brahmana multiplies his merit a thousand-fold. A single righteous Brahmana possessed of wisdom and Vedic lore, observant of the duties laid down in the scriptures, distinguished by purity of behaviour, is competent to rescue a whole race.[210] One should make gifts of kine and horses and wealth and food and other kinds of articles unto a Brahmana that is possessed of such qualifications. By making such gifts unto such persons one earns great happiness in the next world. As I have already told thee even one such Brahmana is fully competent to rescue the entire race to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts unto many Brahmanas of such qualifications? In making gifts, therefore one should always select the object to whom the gifts are to be made. Hearing of a Brahmana possessed of proper qualifications and regarded with respect by all good people, one should invite him even if he resides at a distance and welcome him when he arrives and one should worship him by all means in his power.'"

SECTION XXIII

"Yudhishthira said, 'I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Sraddhas.'

"Bhishma said, 'Having purified oneself (by baths and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all act relating to the deities in the forenoon, and all acts relating to the Pitris in the afternoon. What is given to men should be given in the midday with affection and regard. That gift which is made untimely is appropriated by Rakshasas.[211] Gifts of articles that have been leapt over by any one, o been licked or sucked, that are not given peacefully, that have been seen by women that are impure in consequence of their season having come, do not produce any merit. Such gifts are regarded as the portion belonging to the Rakshasas. Gifts of articles that have been proclaimed before many people or from which a portion has been eaten by a Sudra, or that have been seen or licked by a dog, form portions of Rakshasas. Food which is mixed with hair or in which there are worms, or which has been stained with spittle or saliva or which has been gazed at by a dog or into which tear-drops have fallen or which has been trodden upon should be known as forming the portion of Rakshasa. Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person should be known to form the portion of Rakshasas.[212] The food that is eaten by a person from which a portion has already been eaten by another, or which is eaten without a part thereof having been offered to deities and guests and children, is appropriated by Rakshasas. Such stained food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas. The food offered by the three regenerate classes in Sraddhas, in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rakshasas. The food that is distributed to guests without having been previously dedicated to the deities or the Pitris with the aid of libation on the sacred fire, which has been stained in consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rakshasas.'

"'I have told thee what the portions are of the Rakshasas. Listen now to me as I lay down the rules for ascertaining who the Brahmana is that is deserving of gift.[213] All Brahmanas that have been outcasted (on account of the commission of heinous sins), as also Brahmanas that are idiots and out of mind, do not deserve to be invited to Sraddhas in which offerings are made to either the deities or the Pitris. That Brahmana who is afflicted with leucoderma, or he that is destitute of virility, or he that has got leprosy, or he that has got phthisis or he that is labouring under epilepsy (with delusions of the sensorium), or he that is blind, should not, O king, be invited.[214] Those Brahmanas that practise the calling of physicians, those that receive regular pay for worshipping the images of deities established by the rich, or live upon the service of the deities, those that are observant of vows from pride or other false motives, and those that sell Soma, do not deserve to be invited. Those Brahmanas that are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors and athletes, do not, O king, deserve to be invited. Those Brahmanas who pour libations on the sacred fire for Sudras, or who are preceptors of Sudras, or who as servants of Sudra masters, do not deserve to be invited. That Brahmana who is paid for his services as preceptor, or who attends as pupil upon the lectures of some preceptor because of some allowance that is granted to him, does not deserve to be invited, for both of them are regarded as sellers of Vedic lore. That Brahmana who has been once induced to accept the gift of food in a Sraddha at the very outset, as also he who has married a Sudra wife, even if possessed of every kind of knowledge do not deserve to be invited.[215] Those Brahmanas that are destitute of their domestic fire, and they that attend upon corpses, they that are thieves, and they that have otherwise fallen away do not, O king, deserve to be invited.[216] Those Brahmanas whose antecedents are not known or are vile, and they that are Putrika-putras, do not, O king, deserve to be invited on occasions of Sraddhas.[217] That Brahmana who gives loans of money, or he who subsists upon the interest of the loans given by him, or he who lives by sale of living creatures, does not deserve, O king, to be invited. Persons who have been subjugated by their wives, or they who live by becoming the paramours of unchaste women, or they who abstain from their morning and evening prayers do not deserve, O king, to be invited to Sraddhas.'

"'Listen now to me as I mention who the Brahmana is that has been ordained for acts done in honour of the deities and the Pitris. Indeed, I shall tell thee what those merits, are in consequence of which one may become a giver or a recipient of gifts in Sraddhas (notwithstanding the faults mentioned above).[218] Those Brahmanas that are observant of the rites and ceremonies laid down in the scriptures, or they that are possessed of merit, or they that are conversant with the Gayatri, or they that are observant of the ordinary duties of Brahmanas, even if they happen to betake themselves to agriculture for a living, are capable, O king, of being invited to Sraddhas. If a Brahmana happens to be wellborn, he deserves to be invited to Sraddhas notwithstanding his profession of arms for fighting the battle of others.[219] That Brahmana, however, O son, who happens to betake himself to trade for a living should be discarded (even if possessed of merit). The Brahmana who pours libations every day on the sacred fire, or who resides in a fixed habitation, who is not a thief and who does the duties of hospitality to guests arrived at his house, deserves, O king, to be invited to Sraddhas. The Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who subsists upon eleemosynary charity, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, deserves, O king, to be invited to Sraddhas.[220] That Brahmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening or who is destitute of malice, or is stained by a minor fault, deserves, O king, to be invited to Sraddhas. That Brahmana who is destitute of pride or sin, who is not given to dry disputation, or who subsists upon alms obtained in his rounds of mendicancy from house to house deserves, O king, to be invited to sacrifices. One who is not observant of vows, or who is addicted to falsehood (in both speech and conduct), who is a thief, or who subsists by the sale of living creatures or by trade in general, becomes worthy of invitation to Sraddhas, O king, if he happens to offer all to the deities first and subsequently drink Soma. That man who having acquired wealth by foul or cruel means subsequently spends it in adoring the deities and discharging the duties of hospitality, becomes worthy, O king, of being invited to Sraddhas. The wealth that one has acquired by the sale of

Vedic lore, or which has been earned by a women, or which has been gained by meanness (such as giving false evidence in a court of law), should never be given to Brahmanas or spent in making offerings to the Pitris. That Brahmana, O chief of Bharata's race, who upon the completion of a Sraddha that is performed with his aid, refuses to utter the words 'astu swadha,' incurs the sin of swearing falsely in a suit for land.[221] The time for performing Sraddha, O Yudhishthira, is that when one obtains a good Brahmana and curds and ghee and the sacred day of the new moon, and the meat of wild animals such as deer and others.[222] Upon the completion of a Sraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are--Let thy Pitris be gratified.--Upon the completion of a Sraddha performed by a Vaisya, O Bharata, the words that should be uttered are--Let everything become inexhaustible.--Similarly, upon the conclusion of a Sraddha performed by a Sudra, the word that should be uttered is Swasti,--In respect of a Brahmana, the declaration regarding Punyaham should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of syllable Om. In the rites performed by a Vaisya, the words that should be uttered, instead of beings the syllable Om, are,--Let the deities be gratified.[223]--Listen now to me as I tell thee the rites that should be performed, one after another, conformably to the ordinances, (in respect of all the orders). All the rites that go by the name of Jatakarma, O Bharata, are indispensable in the case of all the three orders (that are regenerate). All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaisyas are to be performed with the aid of mantras. The girdle of a Brahmana should be made of Munja grass. That for one belonging to the royal order should be a bowstring. The Vaisya's girdle should be made of the Valwaji grass. Even this is what has been laid down in the scriptures. Listen now to me as I expound to thee what constitutes the merits and faults of both givers and recipients of gifts. A Brahmana becomes guilty of a dereliction of duty by uttering a falsehood. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaisya eight times the sin that a Brahmana incurs by uttering a falsehood. A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person whose invitation has been posterior in point of time, he becomes inferior and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.[224] So also, if he eats elsewhere after having been invited by a person of the royal order or a Vaisya, he falls away from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices. That Brahmana, O king, who eats on occasions of such rites as are performed in honour of the deities or the Pitris by Brahmanas and Kshatriyas and Vaisyas, without having performed his ablutions, incurs the sin of uttering an untruth for a cow. That Brahmana, O king, who eats on occasions of similar rites performed by persons belonging to the three higher orders, at a time when he is impure in consequence either of a birth or a death among his cognates, through temptation, knowing well that he is impure incurs the same sin.[225] He who lives upon wealth obtained under false pretences like that of sojourns to sacred places or who solicits the giver for wealth pretending that he would spend it in religious acts, incurs, O monarch, the sin of uttering a falsehood.[226] That person, belonging to any of the three higher orders, O Yudhishthira, who at Sraddhas and on other occasions distributes food with the aid of Mantras, unto such Brahmanas as do not study the Vedas and as are not observant of vows, or as have not purified their conduct, certainly incurs sin.'

"Yudhishthira said,--'I desire, O grandsire, to know by giving unto whom the things dedicated to the deities and the Pitris, one may earn the amplest rewards.'

"Bhishma said,--'Do thou, Yudhishthira, feed those Brahmanas whose spouses reverently wait for the remnants of the dishes of their husbands like tillers of the soil waiting in reverence for timely showers of rain. One earn great merit by making gifts unto those Brahmanas that are always observant of pure conduct, O king, that are emaciated through abstention from all luxuries and even full meals, that are devoted to the observances of such vows as lead to the emaciation of the body, and that approach givers with the desire of obtaining gifts. By making gifts unto such Brahmanas as regard conduct in this light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this world and attaining to felicity in the next, and as solicit wealth only when wealth is absolutely needed, one earns great merit. By making gifts unto those persons, O Yudhishthira, that having lost everything through thieves or oppressors, approach the giver, one acquires great merit.[227] By making gifts unto such Brahmanas as solicit food from the hands of even a poor person of their order who has just got something from others, one earns great merit. By making gifts unto such Brahmanas as have lost their all in times of universal distress and as have been deprived of their spouses on such occasions, and as come to givers with solicitations for alms, one acquires great merit. By making gifts unto such Brahmanas as are observant of vows, and as place themselves voluntarily under painful rules and regulations, as are respectful in their conduct to the declaration laid down in the Vedas, and as come to solicit wealth for spending it upon the rites necessary to complete their vows and other observances, one earns great merit. By making gifts unto such Brahmanas as live at a great distance from the practices that are observed by the sinful and the wicked, as are destitute of strength for want of adequate support, and as are very poor in earthly possessions, one earns great merit. By making gifts unto such Brahmanas as have been robbed of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs any how without, that is, any scruples respecting the quality of the food they take, one earns great merit. By making gifts unto such Brahmanas as beg on behalf of others that are observant of penances and devoted to them and as are satisfied with even small gifts, one earns great merit. Thou hast now, O bull of Bharata's race, heard what the declarations are of the scriptures in respect of the acquisition of great merit by the making of gifts. Listen now to me as I expound what those acts are that lead to hell or heaven. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is needed for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink into hell[228]. They who ravish other people's spouses, or have sexual congress with them, or assist at such acts of delinquency, sink in hell. They who rob others of their wealth or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell.

They who destroy the containers of such pieces of water as are used by cattle for quenching thirst, as injure such buildings as are used for purposes of public meetings, as break down bridges and causeways, and as pull down houses used for purposes of habitation, have to sink to hell. They who beguile and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink to hell. They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell. They who proclaim the faults of others, they who break down bridges or causeways, they who live by following vocations laid down for other people, and they who are ungrateful to friends for services received, have to sink in hell. They who have no faith in the Vedas and show no reverence for them, they who break the vows made by themselves or oblige others to break them, and they who fall away from their status through sin, sink in hell. They who betake themselves to improper conduct, they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell. They who are given to gambling, they who indulge in wicked acts without any scruple, and they who are given to slaughter of living creatures, have to sink in hell. They who cause the dismissal by masters of servants that are hoping for rewards or are expectant of definite need or are in the enjoyment of wages or salaries or are waiting for returns in respect of valuable services already rendered, have to sink in hell. They who themselves eat without offering portions thereof unto their spouse or their sacred fires or their servants or their guests, and they who abstain from performing the rites laid down in the scriptures for honouring the Pitris and deities, have to sink in hell. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell.[229] They who are out of the pale of the four well-known modes of life, they who betake themselves to practices interdicted by the Srutis and the scriptures, and they who live by betaking themselves to acts that are wicked or sinful or that do not belong to their order of birth, have to sink in hell. They who live by selling hair, they who subsist by selling poisons, and they who live by selling milk, have to sink in hell. They who put obstacles in the path of Brahmanas and kine and maidens, O Yudhishthira, have to sink in hell. They who sell weapons, they who forge weapons, they who make shafts, and they who make bows, have to sink in hell. 'I hey who obstruct paths and roads with stones and thorns and holes have to sink in hell. They who abandon and cast off preceptors and servants and loyal followers without any offence, O chief of Bharata's race, have to sink in hell. They who set bullocks to work before the animals attain to sufficient age, they who bore the noses of bullocks and other animals for controlling them the better while employed in work, and they who keep animals always tethered, have to sink in hell. Those kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell. They who abandon and cast off persons that are endued with forgiveness and self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of services to them, have to sink in hell. Those men who themselves eat without giving portions of the food to children and aged men and servants, have to sink in hell.'

"'All these men enumerated above have to go to hell. Listen now to me, O bull of Bharata's race, as I tell thee who those men are that ascend to heaven. The man who transgresses against a Brahmana by impeding the performances of all such acts in which the deities are adored, becomes afflicted with the loss of all his children and animals. (They who do not transgress against Brahmanas by obstructing their religious acts ascend to heaven). Those men, O Yudhishthira, who follow the duties as laid down in the scriptures for them and practise the virtues of charity and self-restraint and truthfulness, ascend to heaven. Those men who having acquired knowledge by rendering obedient services to their preceptors and observing austere penances, become reluctant to accept gifts, succeed in ascending to heaven. Those men through whom other people are relieved and rescued from fear and sin and the impediments that lie in the way of what they wish to accomplish and poverty and the afflictions of disease, succeed in ascending to heaven. Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are of auspicious conduct, succeed in ascending to heaven. Those men who abstain from honey and meat, who abstain from sexual congress with the spouses of other people, and who abstain from wines and spirituous liquors, succeed in ascending to heaven. Those men that help in the establishment of retreats for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of habitation, and lay out towns and cities succeed in ascending to heaven. Those men who give away cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.[230] Those men that have abstained from all kinds of injury or harm to all creatures, who are capable of enduring everything, and who have made themselves the refuge of all creatures, succeed in ascending to heaven. Those men who wait with humility upon their fathers and mothers, who have subjugated their senses, and who are affectionate towards their brothers, succeed in ascending to heaven. Those men that subjugate their senses notwithstanding the fact of their being rich in worldly goods and strong in might and in the enjoyment of youth, succeed in ascending to heaven. Those men that are kind towards even those that offend against them, that are mild of disposition, that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven. Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven. Those men who make gifts of gold and of kine, O chief of Bharata's race, as also those of conveyances and animals, succeed in ascending to heaven. Those men who make gifts of such articles as are needed in marriages, as also those of serving men and maids, and cloths and robes, succeed in ascending to heaven[231]. Those men who make public pleasure-houses and gardens and wells, resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.[232] Those men who make gifts of houses and fields and populated villages unto persons that solicit them, succeed in ascending to heaven. Those men who having themselves manufactured juicy drinks of sweet taste and seeds and paddy or rice, make gifts of them unto others succeed in ascending to heaven. Those men who being born in families high or low beget hundreds of children and live long lives practising compassion and keeping wrath under complete subjection, succeed in ascending to heaven. I have thus expounded to thee, O Bharata, what the rites are in honour of the deities and the Pitris which are performed by people for the sake of the other world, what the ordinances are in respect of making gifts, and what the views are of the Rishis of former times in respect of both the articles of gift and the manner of giving them.'"

SECTION XXIV

"Yudhishthira said, 'O royal son of Bharata's race, it behoveth thee to answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually slaying a Brahmana!'

"Bhishma said, 'Formerly, O monarch, I had one day requested Vyasa to explain to me this very subject. I shall now narrate to thee what Vyasa told me on that occasion. Do thou listen to it with undivided attention. Repairing to the presence of Vyasa, I addressed him, saying,--Thou, O great ascetic, art the fourth in descent from Vasishtha. Do thou explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually slaying a Brahmana,--Thus addressed by me, the son of Parasara's loins, O king, well-skilled 'n the science of morality, made me the following answer, at once excellent and fraught with certainty, Thou shouldst know that man as guilty of Brahmanicide who having of his own will invited a Brahmana of righteous conduct to his house for giving him alms subsequently refuses to give anything to him on the pretence of there being nothing in the house. Thou shouldst, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana learned in the Vedas and all their branches, and who is freed from attachments to worldly creatures and goods. Thou shouldst, O king, know that man to be guilty of Brahmanicide, who causes obstructions in the way of thirsty kine while employed in quenching that thirst. Thou shouldst take that man as guilty of Brahmanicide who, without studying the Srutis that have flowed from preceptor to pupil for ages and ages together, finds fault with the Srutis or with those scriptures that have been composed by the Rishis. Thou shouldst know that man as guilty of Brahmanicide who does not bestow upon a suitable bride-groom his daughter possessed of beauty and other excellent accomplishments. Thou shouldst know that foolish and sinful person to be guilty of Brahmanicide who inflicts such grief upon Brahmanas as afflict the very core of their hearts. Thou shouldst know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots of their all. Thou shouldst know that man to be guilty of Brahmanicide who sets fire to the retreats of ascetics or to woods or to a village or a town.'"

SECTION XXV

"Yudhishthira said, 'It has been said that sojourns to sacred waters as fraught with merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I desire to hear thee expatiate on this subject, O grandsire. It behoveth thee, O chief of Bharata's race, to mention to me the sacred waters that exist on this earth. I desire, O thou of great puissance, to hear thee discourse on this topic.'

"Bhishma said, 'O thou of great splendour, the following enumeration of the sacred waters on the Earth was made by Angiras. Blessed be thou, it behoveth thee to listen to it for thou shalt then earn great merit. Once on a time, Gautama of rigid vows, approaching the great and learned Rishi Angiras endued with tranquillity of soul, while he was dwelling in a forest, questioned him, saying,--O illustrious one, I have some doubts regarding the merits attaching to sacred waters and shrines. So I desire to hear thee discourse on that topic. Do thou, therefore, O ascetic, discourse to me. What merits are earned by a person in respect of the next world, by bathing in the sacred waters on the Earth, O thou of great wisdom? Do thou expound to me this truly and according to the ordinance.'

"Angiras said, 'A person by bathing for seven days in succession in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, observing a fast the while, is sure to become cleansed of all his sins and endued with the merit of an ascetic.[233] The very many rivers that flowing through Kasmira, fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become endued with good character and to ascend to heaven after departing from this world. By bathing in Pushkara, and Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend to heaven being seated on a celestial car, and filled with transports of joy at the adorations of Apsara. By plunging in the waters of Hiranyavindu with a concentrated mind and reverencing that sacred stream, and bathing next at Kusesaya and Devendra, one becomes cleansed of all one's sins. Repairing to Indratoya in the vicinity of the mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should observe a fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice. Bathing in Gangadwara and Kusavarta and Vilwaka in the Nita mountains, as also in Kankhala, one is sure to become cleansed of all one's sins and then ascend to heaven. If one becomes a Brahmacharin and subdues one's wrath, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Jala parda (Lake of Waters), one is sure to acquire the merit of a Horse-sacrifice. That part where Bhagirathi-Ganga flows in a northward direction is known as the union of heaven, earth, and the nether regions. Observing a fast for one month and bathing in that sacred Tirtha which is known to be acceptable to Maheswara, one becomes competent to behold the deities. One who gives oblations of water unto one's Pitris at Saptaganga and Triganga and Indramarga, obtains ambrosia for food, if one has still to undergo rebirth. The man who in a pure state of body and mind attends to his daily Agnihotra and observes a fast for one month and then baths in Mahasrama, is sure to attain success in one month. By bathing, after a fast of three days and purifying the mind of all evil passions, in the large lake of

Bhrigu Kunda, one becomes cleansed of even the sin of Brahmanicide. By bathing in Kanyakupa and performing one's ablutions in Valaka, one acquires great fame among even the deities and shines in glory. Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Aswini, one acquires, in one's next life, great beauty of form. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes cleansed of all one's sins and ascends to heaven. Bathing in Vaimanika and Kinkinika, one acquires the power of repairing everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.[234] If a person, subduing his wrath and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the retreat called Kalika, he is sure to succeed in transcending the obligation of rebirth. Bathing in the asylum that is sacred to the Krittakas and offering oblations of water to the Pitris, and then gratifying Mahadeva, one becomes pure in body and mind and ascends to heaven. If one, observing a fast for three days with a purified body and mind, bathes in Mahapura, one becomes freed from the fear of all mobile and immobile animals as also of all animals having two feet. By bathing in the Devadaru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains to the region of the deities on departing from this world. Bathing in the waterfalls at Sarastamva and Kusastambha and Dronasarmapada, one is sure to attain to the region of the Apsaras where one is waited upon with dutiful services by those superhuman beings. If one, observing a fast, bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be united with prosperity that is royal.[235] By repairing to the retreat that is known by the name of Samya and residing there for a fortnight and bathing in the sacred water that exists there, one acquires the power of disappearing at will (and enjoy the happiness that has been ordained for the Gandharvas). Repairing to the tirtha known by the name of Kausiki and residing there with a pure heart and abstaining from all food and drink for three days, one acquires the power of dwelling (in one's next life) in the happy region of the Gandharvas. Bathing in the delightful tirtha that goes by the name of Gandhataraka and residing there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then one and twenty days, of ascending to heaven. He that bathes in the lake known by the name of Matanga is sure to attain to success in one night. He that bathes in Analamva or in eternal Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the Merit of a human sacrifice.[236] Bathing in Ganga hrada and the tirtha known by the name of Utpalavana and daily offering oblations of water there for a full month to the Pitris, one acquires the merit of a Horse-sacrifice. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the Pitris for a full month, one acquires the merit that attaches to ten Horse-sacrifices. Bathing in the Shashthi lake one acquires merit much greater than what is attached to the gift of food. Ten thousand tirthas and thirsty millions of other tirthas come to Prayaga (the confluence of Ganga and Yamuna), O chief of Bharata's race in the month of Magha. He who bathes in Prayaga, with a restrained soul and observing rigid vows the while, in the month of Magha, becomes cleansed of all his sins, O chief of Bharata's race, and attains to heaven. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the Pitris, and also in that which is known by the name of Vaivaswata, one becomes cleansed of all one's sins and becomes as pure and sanctified as a tirtha. Repairing to Brahmasaras as also to the Bhagirathi and bathing there and offering oblations to the Pitris every day for a full month, abstaining from food all the while, one is sure to attain to the region of Soma, Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one acquires the merits of a Horse-sacrifice. Bathing in Asmaprishtha and Niravinda mountains and Kraunchapadi,--all three in Gaya--one becomes cleansed of the sin of Brahmanicide. A bath in the first place cleanses one of a single Brahmanicide; a bath in the second cleanses one of two offences of that character; and a bath in the third cleanses one of three such offences. Bathing in Kalavinga, one acquires a large quantity of water (for use in the next world). A man, by bathing in the city of Agni, acquires such merit as entitles him to live during his next birth in the city of Agni's daughter. Bathing in Visala in Karavirapura and offering oblations of water unto one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in glory as such. Bathing in Punaravarta-nanda as also Mahananda, a man of restrained senses and universal compassion repairs to the celestial gardens called Nandana of Indra and is waited upon there by Apsaras of diverse tribes. Bathing with concentrated soul in the tirtha that is called after the name of Urvasi and that is situate in the river Lohitya, on the day of full moon of the month of Kartika, one attains to the merits that attach to the sacrifice called Pundarika. Bathing in Ramahrada and offering oblations of water to the Pitris in the river Vipasa (Beas), and observing a fast for twelve days, one becomes cleansed of all sins. Bathing in the tirtha called Maha-hrada with a purified heart and after observing a fast for one month, one is sure to attain to the end which was the sage Jamadagni's. By exposing oneself to heat in the tirtha called Vindhya, a person devoted to truth and endued with compassion for all creatures should then betake himself to austere penances, actuated by humility. By so doing, he is sure to attain to ascetic success in course of a single month. Bathing in the Narmada as also in the tirtha known by the name of Surparaka, observing a fast for a full fortnight, one is sure to become in one's next birth a prince of the royal line. If one proceeds with restrained senses and a concentrated soul to the tirtha known under the name of Jamvumarga, one is sure to attain to success in course of a single day and night. By repairing to Chandalikasrama and bathing in the tirtha called Kokamukha, having subsisted for sometime on potherbs alone and worn rags for vestments, one is sure to obtain ten maidens of great beauty for one's spouses. One who lives by the side of the tirtha known by the name of Kanya-hrada has never to go to the regions of Yama. Such a person is sure to ascend to the regions of felicity that belong to the celestials. One who bathes with restrained senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O thou of mighty arms, of at once attaining to success and immortality. Bathing in the tirtha known by the name of Ujjanaka which occurs in the retreat of Arshtisena's son, and next in the tirtha that is situate in the retreat of Pinga, one is sure to be cleansed of all one's sins. Observing a fast for three days and bathing in the tirtha known as Kulya and reciting the sacred mantras that go by the name of Aghamarshana, one attains the merit of a horse-sacrifice. Observing a fast for one night and bathing in Pindaraka, one becomes purified on the dawn of the next day and attains to the merit of an Agnishtoma sacrifice. One who repairs to Brahmasara which is adorned by the woods called Dharmaranya, becomes cleansed of all one's sins and attains to the merit of the Pundarika sacrifice. Bathing in the waters of the Mainaka mountain and saying one's morning and evening prayers there and living at the spot for a month, restraining desire, one attains to the merit of all the sacrifices. Setting out for Kalolaka and Nandikunda and Uttara-manasa, and reaching a spot that is hundred yojanas remote from any of them, one becomes cleansed of the sin of foeticide, One who succeeds in obtaining a sight of image of Nandiswara, becomes cleansed of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman. The celebrated Himavat is sacred. That prince of mountains is the father-in-law of Sankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas. That regenerate person who is fully conversant with the Vedas and who, regarding this life to be exceedingly unstable, casts off his body on those mountains, abstaining from all food and drink in accordance with the rites laid down in the scriptures, after having adored the deities and bent his head in worship of the ascetics, is sure to attain to success and proceed to the eternal regions of Brahman. There is nothing unattainable to him who resides in a tirtha, restraining lust and subjugating wrath, in consequence of such residence. For the purpose of repairing to all the tirthas in the world, one should mentally think of those amongst them that are almost inaccessible or sojourns to which are attended with insurmountable difficulties. Sojourns to tirthas is productive of the merits of sacrifices. They are competent to cleanse everybody of sin. Fraught with great excellence, they are capable of leading to heaven. The subject is truly a great mystery. The very deities should bathe in tirthas. To them also they are sin-cleansing. This discourse on tirthas should be imparted to Brahmanas, and to such honest or righteous persons as are bent upon achieving what is for their own good. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples. Angiras possessed of great ascetic merit, had imparted this discourse to Gautama. Angiras himself had obtained it from Kasyapa of great intelligence. The great Rishi regard this discourse as worthy of constant repetition. It is the foremost of all cleansing things. If one recites it regularly every day, one is sure to become cleansed of every sin and to proceed to heaven after the termination of this life. One who listens to this discourse recited in his hearing,--this discourse, viz., of Angiras, that is regarded as a mystery,--is sure to attain in one's next life to be born in a good family and, what is more, one would become endued with the memory of one's previous existence.'"

SECTION XXVI

"Vaisampayana said,--'Equal unto Vrihaspati in intelligence and Brahma himself in forgiveness, resembling Sakra in prowess and Surya in energy, Bhishma the son of Ganga, of infinite might, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhisthira asked him these questions. The old hero was lying on a bed that is coveted by heroes, in expectation of that auspicious time when he could take leave of the physical frame. Many great Rishis had come there for seeing that foremost one of Bharata's race. Amongst them were Atri and Vasishtha and Bhrigu and Pulastya and Pulaha and Kratu. There were also Angiras and Gotama and Agastya and Sumati of well-restrained soul, and Viswamitra and Sthulasiras and Samvarta and Pramati and Dama. There were also Vrihaspati and Usanas, and Vyasa and Chyavana and Kasyapa and Dhruva, and Durvasas and Jamadagni and Markandeya and Galava, and Bharadwaja and Raibhya and Yavakrita and Trita. There were Sthulaksha and Savalaksha and Kanwa and Medhatithi and Krisa and Narada and Parvata and Sudhanwa and Ekata and Dwita. There were also Nitambhu and Bhuvana and Dhaumya and Satananda and Akritavrana and Rama, the son of Jamadagni and Kacha. All these high-souled and great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly worshipped those high-souled Rishis who had come there, one after another in proper order. Receiving that worship, those foremost of Rishis sat themselves down and began to converse with one another. Their conversation related to Bhishma, and was highly sweet and agreeable to all the senses. Hearing that talk of theirs having reference to himself, Bhishma became filled with delight and regarded himself to be already in heaven. Those Rishis then, having obtained the leave of Bhishma and of the Pandava princes, made themselves invisible, vanishing in the very sight of all the beholders. The Pandavas repeatedly bowed and offered their adorations to those highly blessed Rishis, even after they had made themselves invisible. They then with cheerful souls waited upon the son of Ganga, even as Brahmanas versed in Mantras wait with reverence upon the rising Sun. The Pandavas beheld that the points of the compass blazed forth with splendour in consequence of the energy of their penances, and became filled with wonder at the sight. Thinking of the high blessedness and puissance of those Rishis, the Pandava princes began to converse on the subject with their grandsire Bhishma."

"Vaisampayana continued, 'The conversation being over, the righteous Yudhishthira, the son of Pandu; touched Bhishma's feet with his head and then resumed his questions relating to morality and righteousness.'

"Yudhishthira said, 'Which countries, which provinces, which retreats, which mountains, and which rivers, O grandsire, are the foremost in point of sanctity?'

"Bhishma said, "In this connection is cited the old narrative of a conversation between a Brahmana in the observance of the Sila and the Unccha vows, O Yudhishthira, and a Rishi crowned with ascetic success. Once on a time, a foremost person, having roamed over this entire earth adorned with mountains, arrived at last in the house of a foremost person leading the domestic mode of life in accordance with the Sila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host. The next morning the Brahmana in the observance of the Sila vow, having finished all his morning acts and rites and purified himself duly, very cheerfully approached his guest crowned with ascetic success. Meeting with each other and seated at their ease, the two began to converse on agreeable subjects connected with the Vedas and the Upanishads. Towards the conclusion of the discourse, the Brahmana in the observance of the Sila vow respectfully addressed the Rishi crowned with success. Endued with intelligence, he put this very question which thou, O Yudhisthira, hast put to me.'

"The poor Brahmana said, 'What countries, what provinces, what retreats, what mountains, and what rivers should be regarded as the foremost in point of sanctity? Do thou discourse to me on this.'

"The Rishi crowned with success said, 'Those countries, those provinces, those retreats, and those mountains, should be regarded as the foremost in point of sanctity through which or by the side of which that foremost of all rivers, viz., Bhagirathi flows. That end which a creature is capable of attaining by penances, by Brahmacharyya, by sacrifices, or by practising renunciation, one is sure to attain by only living by the side of the Bhagirathi and bathing in its sacred waters. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in the channel of that sacred stream, have not to fall away--from heaven at any time.[237] Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely ascend to heaven after departing from this world. Even those men who, having committed diverse kinds of sinful deeds in the first part of their lives, betake themselves in after years to a residing by the side of Ganga, succeed in attaining to a very superior end. Hundreds of sacrifices cannot produce that merit which men of restrained souls are capable of acquiring by bathing in the sacred waters of Ganga. A person is treated with respect and worshipped in heaven for as long a period as his bones lie in the channel of the Ganga. Even as the Sun, when he rises at the dawn of day, blazes forth in splendour, having dispelled the gloom of night, after the same manner the person that has bathed in the waters of Ganga is seen to shine in splendour, cleansed of all his sins. Those countries and those points of the compass that are destitute of the sacred waters of Ganga are like nights without the moon or like trees without flowers. Verily, a world without Ganga is like the different orders and modes of life when they are destitute of righteousness or like sacrifices without Soma. Without doubt, countries and points of the compass that are without Ganga are like the firmament without the Sun, or the Earth without mountains, or the welkin without air. The entire body of creatures in the three worlds, if served with the auspicious waters of Ganga, derive a pleasure, the like of which they are incapable of deriving from any other source. He who drinks Ganga water that has been heated by the Sun's rays derives merit much greater than that which attaches to the vow of subsisting upon the wheat or grains of other corn picked up from cowdung. It cannot be said whether the two are equal or not, viz., he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga. It cannot be said whether the two are equal or not, viz., one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga. One who lives permanently by the side of Ganga is superior in merit to one who stays for ten thousand Yugas with head hanging downwards. As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in Ganga become consumed without a remnant. There is no end superior to Ganga for those creatures who with hearts afflicted by sorrow, seek to attain to ends that may dispel that sorrow of theirs. As snakes become deprived of their poison at the very sight of Garuda, even so one becomes cleansed of all one's sins at the very sight of the sacred stream of Ganga. They that are without good name and that are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of rescue, their refuge or cover. Many wretches among men who become afflicted with diverse sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world (if, notwithstanding their sins, they seek the aid of Ganga in their after-years). They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities with Vasava at their head. Those wretches among men that are destitute of humility or modesty of behaviour and that are exceedingly sinful, become righteous and good, O Brahmana, by betaking themselves to the side of Ganga. As Amrita is to the deities, as Swadha is to the Pritis, as Sudha is to the Nagas, even so is Ganga water to human beings. As children afflicted with hunger solicit their mothers for food, after the same manner do people desirous of their highest good pay court to Ganga. As the region of the self-born Brahma is said to be the foremost of all places, even so is Ganga said to be foremost of all rivers for those that desire to bathe. As the Earth and the cow are said to be the chief sustenance of the deities and other celestials, even so is Ganga the chief sustenance of all living creatures.[238] As the deities support themselves upon the Amrita that occurs in the Sun and the Moon and that is offered in diverse sacrifices, even so do human beings support themselves upon Ganga water. One besmeared with the sand taken from the shores of Ganga regards oneself as a denizen of heaven, adorned with celestial unguents. He who bears on his head the mud taken from the banks of Ganga presents an effulgent aspect equal to that of Sun himself bent on dispelling the surrounding darkness. When that wind which is moistened with the particles of Ganga-water touches one's person, it cleanses him immediately of every sin. A person afflicted by calamities and about to sink under their weight, finds all his calamities dispelled by the joy which springs up in his heart at sight of that sacred stream. By the melody of the swans and Kokas and other aquatic fowls that play on her breast, Ganga challenges the very Gandharvas and by her high banks the very mountains on the Earth. Beholding her surface teeming with swans and diverse other aquatic fowls, and having banks adorned with pasture lands with kine grazing on them. Heaven herself loses her pride. The high happiness which one enjoys by a residence on the banks of Ganga, can never be his who is residing even in heaven. I have no doubt in this that the person who is afflicted with sins perpetrated in speech and thought and overt act, becomes cleansed at the very sight of Ganga. By holding that sacred stream, touching it, and bathing in its waters, one rescues one's ancestors to the seventh generation, one's descendants to the seventh generation, as also other ancestors and descendant. By hearing of Ganga, by wishing to repair to that river, by drinking its waters, by touching its waters, and by bathing in them a person rescues both his paternal and maternal races. By seeing, touching, and drinking the waters of Ganga, or even by applauding Ganga, hundreds and thousands of sinful men became cleansed of all their sins. They who wish to make their birth, life and learning fruitful, should repair to Ganga and gratify the Pitris and the deities by offering them oblations of water. The merit that one earns by bathing in Ganga is such that the like of it is incapable of being earned through the acquisition of sons or wealth or the performance of meritorious acts.

Those who, although possessed of the physical ability, do not seek to have a sight of the auspicious Ganga of sacred current, are, without doubt, to be likened to persons afflicted with congenital blindness or those that are dead or those that are destitute of the power of locomotion through palsy or lameness. What man is there that would not reverence this sacred stream that is adored by great Rishis conversant with the Present, the Past, and the Future, as also by the very deities with Indra at their head. What man is there that would not seek the protection of Ganga whose protection is sought for by forest recluses and householders, and by Yatis and Brahmacharins alike? The man of righteous conduct who, with rapt soul, thinks of Ganga at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end. That man who dwells by the side of Ganga up to the time of his death, adoring her with reverence, becomes freed from the fear of every kind of calamity, of sin, and of kings. When that highly sacred stream fell from the firmament. Maheswara held it on his head. It is that very stream which is adored in heaven.[239] The three regions, viz., (Earth, Heaven, and the nether place called Patala) are adorned by the three courses of this sacred stream. The man who uses the waters of that stream becomes certainly crowned with success. As the solar ray is to the deities in heaven, as Chandramas is to the Pitris, as the king is to human beings, even such is Ganga unto all streams.[240] One who becomes bereaved of mother or father or sons or spouses or wealth does not fell that grief which becomes one's, when one becomes bereaved of Ganga. One does not obtain that joy through acts that lead to the region of Brahma, or through such sacrifices and rites that lead to heaven, or through children or wealth, which one obtain from a sight of Ganga.[241] The pleasures that men derive from a sight of Ganga is equal to what they derive from a sight of the full moon. That man becomes dear to Ganga who adores her with deep devotion, with mind wholly fixed upon her, with a reverence that refuses to take any other object within its sphere, with a feeling that there is nothing else to the universe worthy of similar adoration, and with a steadiness that knows no failing away. Creatures that live on Earth, in the welkin, or in Heaven, indeed, even beings that are very superior,--should always bathe in Ganga. Verily, this is the foremost of all duties with those that are righteous. The fame of Ganga for sanctity has spread over the entire universe, since she bore all the sons of Sagara, who had been reduced to ashes, from here to Heaven.[242] Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, became cleansed of all their sins and resemble in splendour the Sun with his thousand rays. Those men of tranquil souls that have cast off their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of conferring merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very deities. Verily, Ganga, possessed of fame and vast extent and identical with the entire universe and reverenced by the deities with Indra at their head, the Munis and human beings, is competent to bestow the fruition of all their wishes upon them that are blind, them that are idiots, and them that are destitute of all things.[243] They that sought the refuge of Ganga, that protectress of all the universe, that flows in three streams, that is filled with water at once highly sacred and sweet as honey and productive of every kind of good, have succeeded in attaining to the beatitude of Heaven.[244] That mortal who dwells by the side of Ganga and beholds her every day, becomes cleansed by her sight and touch. Unto him the deities give every kind of happiness here and a high end hereafter. Ganga is regarded as competent to rescue every creature from sin and lead him to the felicity of Heaven. She is held to be identical with Prisni, the mother of Vishnu. She is identical with the Word or Speech. She is very remote, being incapable of easy attainment. She is the embodiment of auspiciousness and prosperity. She is capable of bestowing the six well-known attributes beginning with lordship or puissance. She is always inclined to extend her grace. She is the displayer of all things in the universe, and she is the high refuge of all creatures. Those who have sought her protection in this life have surely attained heaven. The fame of Ganga has spread all over the welkin, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. Mortal creatures, by using the waters of that foremost of streams, always become crowned with high success. That person who himself beholding Ganga, points her out to others, finds that Ganga rescues him from rebirth and confers Emancipation on him. Ganga held Guha, the generalissimo of the celestial forces, in her womb. She bears the most precious of all metals, viz., gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the aggregate of three, viz., Righteousness, Wealth and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of cleansing one from every sin, she has descended from the celestial region, and her current is held in high esteem by every one. Ganga is the daughter of Himavat, the spouse of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to confer the six well-known attributes beginning with lordship or puissance. Verily O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all. Truly, O monarch, Ganga is Righteousness in liquefied form. She is energy also running in a liquid form over the Earth. She is endued with the splendour or puissance that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen performing their ablutions in her waters. Falling from Heaven, she was held by Siva on his head. The very mother of the heavens, she has sprung from the highest mountain for running over the plains and conferring the most precious benefits on all creatures of the Earth. She is the highest cause of all things; she is perfectly stainless. She is as subtile as Brahma. She affords the best bed for the dying. She leads creatures very quickly to heaven. She bears away a large volume of water. She bestows great fame on all. She is the protectress of the universe.[245] She is identical with every form. She is very much coveted by persons crowned with success. Verily, Ganga is the path to Heaven of those that have bathed in her current.[246] The Brahmanas hold Ganga as equalling the Earth in forgiveness, and in the protection and upholding of those that live by her; further, as equalling Fire and Surya in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours unto the regenerate class.[247] Those men who, in this life, even mentally seek with their whole souls that sacred stream which is praised by the Rishis, which has issued out of the feet of Vishnu, which is very ancient, and which is exceedingly sacred, succeed in repairing to the regions of Brahman. Fully convinced that children and other possessions, as also regions possessed by every kind of felicity, are transitory or liable to destruction, men of subdued souls, who are desirous of attaining to that everlasting station which is identical with Brahma, always pay their adorations to Ganga with that reverence and love which are due from a son to mother. The men of cleansed soul who is desirous of achieving success should seek the protection of Ganga who is like a cow that yields Amrita instead of ordinary milk, who is prosperity's self, who is possessed of omniscience, who exists for the entire universe of creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous persons, who is immeasurable in puissance and energy, and who charms the heart of Brahma himself. Having, with austere penances, gratified all the deities with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Repairing unto her, men always succeed in freeing themselves from every kind of fear both here and hereafter. Observing with the aid of intelligence, I have mentioned to thee only a small part of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her puissance and sanctity. One may, by putting forth one's best powers, count the stones that occur in the mountains of Meru or measure the waters that occur in the ocean, but one cannot count all the merits which belong to the waters of Ganga. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word and deed, reverence them with faith and devotion. In consequence of thy having listened to those merits which I have recited, thou art sure to fill all the three regions with fame and attain to a measure of success that is very large and that is difficult of being attained to by any other person. Verily, thou shalt, soon after that, sport in joy many a region of great felicity created by Ganga herself for those that reverence her. Ganga always extends her grace unto those that are devoted to her with humbleness of heart. She unites those that are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire thy heart and mine with such attributes as are fraught with righteousness'.

"Bhishma continued, 'The learned ascetic endued with high intelligence and great illumination, and crowned with success, having in this manner discoursed unto that poor Brahmana in the observance of the Sila vow, on the subjects of the infinite merits of Ganga, then ascended the firmament. The Brahmana in the observance of Sila vow, awakened by the words of that ascetic crowned with success, duly worshipped Ganga and attained to high success. Do thou also, O son of Kunti, seek Ganga with great devotion, for thou shalt then, as the reward thereof, attain to high and excellent success.

"Vaisampayana continued 'Hearing this discourse from Bhishma that was fraught with the praise of Ganga, Yudhishthira with his brothers became filled with great delight. That person who recites or hears recited this sacred discourse fraught with the praise of Ganga, becomes cleansed of every sin.'"

SECTION XXVII

"Yudhishthira said, 'Thou O grandsire, art endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with diverse kinds of excellent attributes, and also with years. Thou art distinguished above others by intelligence and wisdom and penances. I shall, therefore, O thou that art the foremost of all righteous men, desire to address enquiries to thee respecting Righteousness. There is not another man, O king, in all the worlds, who is worthier of being questioned on such subjects. O best of kings, how may one, if he happens to be a Kshatriya or a Vaisya or a Sudra, succeed in acquiring the status of a Brahmana? It behoveth thee to tell me the means. Is it by penances the most austere, or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds in acquiring the status of a Brahmana? Do tell me this, O grandsire!'

"Bhishma said, 'The status of a Brahmana, O Yudhishthira, is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures. Travelling through innumerable orders of existence, by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana. In this connection is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass. Once on a time a Brahmana obtained a son who, though procreated by a person belonging to a different order, had, however, the rites of infancy and youth performed in pursuance of the ordinances laid down for Brahmanas. The child was called by the name of Matanga and was possessed of every accomplishment. His father, desiring to perform a sacrifice, ordered him, O scorcher of foes, to collect the articles required for the act. Having received the command of his father, he set out for the purpose, riding on a car of great speed, drawn by an ass. It so happened that the ass yoked unto that car was of tender years. Instead therefore, of obeying the reins, the animal bore away the car to the vicinity of its dam, viz., the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike repeatedly the animal with his goad on its nose. Beholding those marks of violence on her child's nose, the she-ass, full of affection for him, said--Do not grieve, O child, for his treatment. A chandala it is that is driving thee. There is no severity in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he chastise any creature so cruelly? This fellow, however, is of sinful deeds. He hath no compassion to show unto even a creature of such tender years as thou. He is simply proving the order of his birth by conducting himself in this way. The nature which he hath derived from his sire forbids the rise of those sentiments of pity and kindness that are natural to the Brahmana. Hearing these harsh words of the she-ass, Matanga quickly, came down from the car and addressing the she-ass, said,--Tell me, O blessed dame, by what fault is my mother stained? How dost thou know that I am a Chandala? Do thou answer me without delay. How, indeed, dost thou know that I am a Chandala? How has my status as a Brahmana been lost? O thou of great wisdom, tell me all this in detail, from beginning to end.'

"The she-ass said, Begotten thou wert, upon a Brahmana woman excited with desire, by a Sudra following the profession of a barber. Thou art, therefore, a Chandala by birth. The status of Brahmana thou hast not at all.'

"Brahmana continued, 'Thus addressed by the she-ass, Matanga retraced his way homewards. Seeing him return, his father said,--I had employed thee in the difficult task of gathering the requisites of my intended sacrifice. Why hast thou come back without having accomplished thy charge? Is it the case that all is not right with thee?

"Matanga said, 'How can he who belongs to no definite order of birth, or to an order that is very low be regarded as all right and happy? How, O father, can that person be happy whose mother is stained? O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brahmani woman by a Sudra. I shall, for this reason, undergo the severest penances.--Having said these words to his father, and firmly resolved upon what he had said he proceeded to the great forest and began to undergo the austerest of penances. Setting himself to the performance of those penances for the purpose of happily acquiring the status of a Brahmana, Matanga began to scorch the very deities by the severity of his asceticism. Unto him thus engaged in penances, the chief of the celestials, viz., Indra, appeared and said,--Why, O Matanga, dost thou pass thy time in such grief, abstaining from all kinds of human enjoyments? I shall give thee boons. Do thou name the boons thou desirest. Do not delay, but tell me what is in thy breast. Even if that be unattainable, I shall yet bestow it on thee.'

"Matanga said, 'Desirous of attaining to the status of Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon solicited by me.'

"Bhishma continued, 'Hearing these words of his, Purandara said unto him. The status of a Brahmana, O Matanga, which thou desirest to acquire is really unattainable by thee. It is true, thou desirest to acquire it, but then it is incapable of acquisition by persons begotten on uncleansed souls. O thou of foolish understanding, thou art sure to meet with destruction if thou persistest in this pursuit. Desist, therefore, from this vain endeavour without any delay. This object of thy desire, viz., the status of a Brahmana, which is the foremost of everything, is incapable of being won by penances. Therefore, by coveting that foremost status, thou wilt incur sure destruction. One born as a Chandala can never attain to that status which is regarded as the most sacred among the deities and Asuras and human beings!'"

SECTION XXVIII

"Bhishma said, 'Thus addressed by Indra, Matanga of restrained vows and well regulated soul, (without hearkening to the counsels of the chief of the celestials), stood for a hundred years on one foot, O thou of unfading glory. Sakra of great fame once more appeared before him and addressing him, said,--The status of a Brahmana, O child, is unattainable. Although thou covetest it, it is impossible for thee to obtain it. O Matanga, by coveting that very high status thou art sure to be destroyed. Do not, O son, betray such rashness. This cannot be a righteous path for thee to follow. O thou of foolish understanding, it is impossible for thee to obtain it in this world. Verily, by coveting that which is unattainable, thou art sure to meet with destruction in no time. I am repeatedly forbidding thee. By striving, however, to attain that high status by the aid of thy penances, notwithstanding my repeated admonition, thou art sure to meet with destruction. From the order of brute life one attains to the status of humanity. If born as human being, he is sure to take birth as a Pukkasa or a Chandala. Verily, one having taken birth in that sinful order of existence, viz., Pukkasa, one, O Matanga, has to wander in it for a very long time. Passing a period of one thousand years in that order, one attains next to the status of a Sudra. In the Sudra order, again, one has to wander for a long time. After thirty thousand years one acquire the status of a Vaisya. There, in that order, one has to pass a very long period. After a time that is sixty times longer than what has been stated as the period of Sudra existence, one becomes a person of the fighting order. In the Kshatriya order one has to pass a very long time. After a time that is measured by multiplying the period last referred to by sixty, one becomes born as a fallen Brahmana. In this order one has to wander for a long period. After a time measured by multiplying the period last named by two hundred, one becomes born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by three hundred, one takes birth in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one takes birth in the race of such a Brahmana as is conversant with the entire Vedas and the scriptures, There, in that order, one has to wander for a very long period. While wandering in that status of existence, joy and grief, desire and aversion, vanity and evil speech, seek to enter into him and make a wretch of him. If he succeeds in subjugating those foes, he then attains a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high status like a person falling down on the ground from the high top of a palmyra tree. Knowing this for certain, O Matanga, I say unto thee, do thou name some other boon, for the status of a Brahmana is incapable of being attained by thee (that hast been born as a Chandala)!'

SECTION XXIX

"Bhishma said, 'Thus advised by Indra, Matanga, observant of vows, refused, to hear what he was bid. On the other hand, with regulated vows and cleansed soul, he practised austere penances by standing on one foot for a thousand years, and was deeply engaged in Yoga-meditation. After a thousand years had passed away, Sakra once more came to see him. Indeed, the slayer of Vala and Vritra said unto him the same words.'

'Matanga said, 'I have passed these thousand years, standing on one foot, in deep meditation, observing of the vow of Brahmacharyya. Why is it that I have not yet succeeded in acquiring the status of a Brahmana?'

'Sakra said, 'One born on a Chandala cannot, by any means acquire the status of a Brahmana. Do thou, therefore name some boon so that all this labour of thine may not prove fruitless--Thus addressed by the chief of the celestials, Matanga became filled with grief. He repaired to Prayaga, and passed there a hundred years, standing all the while on his toes. In consequence of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. Indeed, it has been heard by us that the righteous-souled Matanga, while practising those austerities at Gaya, dropped down on the ground from sheer exhaustion. The lord and giver of boons, engaged in the good of all creatures, viz., Vasava beholding him falling down, quickly came to that spot and held him fast.'

"Sakra said, 'It seems, O Matanga, that the status of a Brahmana which thou seekest is ill-suited to thee. That status is incapable of being attained by thee. Verily, in thy case, it is surrounded by many dangers. A person by worshipping a Brahmana obtains happiness; while by abstaining from such worship, he obtains grief and misery. The Brahmana is, with respect to all creatures, the giver of what they prize or covet and the protector of what they already have. It is through the Brahmanas that the Pitris and the deities become gratified. The Brahmana, O Matanga, is said to be foremost of all created Beings. The Brahmana grants all objects that are desired and in the way they are desired?[248] Wandering through innumerable orders of Being and undergoing repeated rebirths, one succeeds in some subsequent birth in acquiring the status of a Brahmana. That status is really incapable of being obtained by persons of uncleansed souls. Do thou, therefore, give up the idea. Do thou name some other boon. The particular boon which thou seekest is incapable of being granted to thee.'

"Matanga said, 'Afflicted as I am with grief, why, O Sakra, dost thou afflict me further (with such speeches as these)? Thou art striking one that is already dead, by this behaviour. I do not pity thee for having acquired the status of a Brahmana thou now failest to retain it (for thou hast no compassion to show for one like me). O thou of a hundred sacrifices, the status of a Brahmana as thou sayest be really unattainable by any of the three other orders, yet, men that have succeeded in acquiring (through natural means) that high status do not adhere to it (for what sins do net even Brahmanas commit). Those who having acquired the status of a Brahmana that, like affluence, is so difficult to acquire, do not seek to keep it up (by practising the necessary duties), must be regarded to be the lowest of wretches in this world. Indeed, they are the most sinful of all creatures. Without doubt, the status of a Brahmana is exceedingly difficult to attain, and once being attained, it is difficult to maintain it. It is capable of dispelling every kind of grief. Alas, having attained to it, men do not always seek to keep it up (by practising righteousness and the other duties that attach to it). When even such persons are regarded as Brahmanas why is it that I, who am contented with my own self, who am above all couples of opposites, who am dissociated from all worldly objects, who am observant of the duty of compassion towards all creatures and of self-restraint of conduct, should not be regarded as deserving of that status.[249] How unfortunate I am, O Purandara, that through the fault of my mother I have been reduced to this condition, although I am not unrighteous in my behaviour? Without doubt, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, notwithstanding these persistent efforts of mine, the object, upon the acquisition of which I have set my heart. When such is the case, O righteous one, it behoves thee to grant me some other boon if, indeed, I have become worthy of thy grace or if I have a little of merit.'

"Bhishma continued, 'The slayer of Vala and Vritra then said unto him,--Do thou name the boon.--Thus urged by the great Indra, Matanga said the following words:

"Matanga said, 'Let me be possessed of the power of assuming any form at will, and journeying through the skies and let me enjoy whatever pleasures I may set my heart upon. And let me also have the willing adorations of both Brahmanas and Kshatriyas. I bow to thee by bending my head, O god. It behoveth thee to do that also by which my fame, O Purandara, May live for ever in the world.'

"Sakra said, 'Thou shalt be celebrated as the deity of a particular measure of verse and thou shalt obtain the worship of all woman. Thy fame, O son, shall become unrivalled in the three worlds.'--Having granted him these boons, Vasava disappeared there and then. Matanga also, casting off his life-breaths, attained to a high place. Thou mayst thus see, O Bharata, that the status of a Brahmana is very high. That status is incapable of being acquired here (except in the natural way of birth) as said by the great Indra himself.'

SECTION XXX

"Yudhishthira said, 'I have heard this great narrative, O perpetuator of Kuru's race. Thou, O foremost of eloquent men, hast said that the status of a Brahmana is exceedingly difficult of acquisition. It is heard, however, that in former times the status of a Brahmana had been acquired by Viswamitra. Thou, however, O best of men, tellest us that status is incapable of being acquired. I have also heard that king Vitahavya in ancient times succeeded in obtaining the status of a Brahmana. I desire to hear, O puissant son of Ganga, the story of Vitahavya's promotion. By what acts did that best of kings succeed in acquiring the status of a Brahmana? Was it through some boon (obtained from some one of great puissance) or was it through the virtue of penances? It behoveth thee to tell me everything.'

"Bhishma said, 'Hear, O monarch, how the royal sage Vitahavya of great celebrity succeeded in ancient times in acquiring the status of a Brahmana that is so difficult to attain and that is held in such high reverence by all the world. While the high-souled Manu in days of yore was employed in righteously ruling his subjects, he obtained a son of righteous soul who became celebrated under the name of Saryati. In Saryati's, race, O monarch, two kings took their birth, viz., Haihaya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings. Haihaya, O monarch, had ten wives. Upon them he begot, O Bharata, a century of sons all of whom were highly inclined to fighting. All of them resembled one another in features and prowess. All of them were endued with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly. In Kasi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he was known by the name of Haryyaswa. The sons of king Haihaya, O chief of men (who was otherwise known by the name of Vitahavya), invaded the kingdom of Kasi and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyaswa and also slew him in it. Having slain king Haryyaswa in this way, the sons of Haihaya, those great car-warriors, fearlessly went back to their own delightful city in the country of the Vatsas. Meanwhile Haryyaswa's son Sudeva, who looked like a deity in splendour and who was a second god of righteousness, was installed on the throne of Kasi as its ruler. The delighter of Kasi, that righteous-souled prince ruled his kingdom for sometime, when the hundred sons of Vitahavya once more invaded his dominions and defeated him in battle. Having vanquished king Sudeva thus, the victors returned to their own city. After that Divodasa, the son of Sudeva, became installed on the throne of Kasi as its ruler. Realising the prowess of those high-souled princes, viz., the sons of Vitahavya, king Divodasa, endued with great energy, rebuilt and fortified the city of Baranasi at the command of Indra. The territories of Divodasa were full of Brahmanas and Kshatriyas, and abounded with Vaisyas and Sudras. And they teemed with articles and provisions of every kind, and were adorned with shops and marts swelling with prosperity. Those territories, O best of kings, stretched northwards from the banks of Ganga to the southern banks of Gomati, and resembled a second Amravati (the city of Indra). The Haihayas once again, O Bharata, attacked that tiger among kings, as he ruled his kingdom. The mighty king Divodasa endued with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties proved so fierce as to resemble the encounter in days of old between the deities and the Asuras. King Divodasa fought the enemy for a thousand days at the end of which, having lost a number of followers and animals, he became exceedingly distressed.[250] King Divodasa, O monarch, having lost his army and seeing his treasury exhausted, left his capital and fled away. Repairing to the delightful retreat of Bhardwaja endued with great wisdom the king, O chastiser of foes joining his hands in reverence, sought the Rishi's protection. Beholding King Divodasa before him, the eldest son of Vrihaspati, viz., Bharadwaja of excellent conduct, who was the monarch's priest, said unto him, What is the reason of thy coming here? Tell me everything, O king. I shall do that which is agreeable to thee, without any scruple.'

"The king said, 'O holy one, the sons of Vitahavya have slain all the children and men of my house. I only have escaped with life, totally discomfited by the foe. I seek thy protection. It behoveth thee, O holy one, to protect me with such affection as thou hast for a disciple. Those princes of sinful deeds have slaughtered my whole race, leaving myself only alive.'

"Bhishma continued, 'Unto him who pleaded so piteously, Bharadwaja of great energy said, Do not fear! Do not fear! O son of Sudeva, let thy fears be dispelled. I shall perform a sacrifice, O monarch, in order that thou mayst have a son through whom thou shalt be able to smite thousands upon thousands of Vitahavya's party. After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa. As the result thereof, unto Divodasa was born a son named Pratarddana. Immediately on his birth he grew up like a boy of full three and ten years and quickly mastered the entire Vedas and the whole of arms. Aided by his Yoga powers, Bharadwaja of great intelligence had entered into the prince. Indeed, collecting all the energy that occurs in the object of the universe, Bharadwaja put them together in the body of prince Pratarddana. Put on shining mail on his person and armed with the bow, Pratarddana, his praises sung by bards and the celestial Rishis, shone resplendent like the risen star of day. Mounted on his car and with the scimitar tied to his belt, he shone like a blazing fire. With scimitar and shield and whirling his shield as he went, he proceeded to the presence of his sire. Beholding the prince, the son of Sudeva, viz., king Divodasa, became filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already slain. Divodasa then installed his son Pratarddana as Yuvaraja, and regarding himself crowned with success became exceedingly happy. After this, the old king commanded that chastiser of foes, viz., prince Pratarddana to march against the sons of Vitahavya and slay them in battle. Endued with great powers. Pratarddana, that subjugator of hostile cities speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas. Hearing the clatter produced by the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city. Issuing out of their capital, those tigers among men, viz., the sons of Vitahavya, who were all skilful warriors cased in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows. Encompassing him with innumerable cars, O Yudhisthira, the Vitahavyas poured upon Pratarddana showers of weapons of various kinds like clouds pouring torrents of rain on the breast of Himavat. Baffling their weapons with his own, prince Pratarddana endued with mighty energy slew them all with his shafts that resembled the lighting fire of Indra. Their heads struck off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya fell down with blood-dyed bodies like Kinsuka trees felled by woodmen with their axes on every side. After all his warriors and sons had fallen in battle, king Vitahavya fled away from his capital to the retreat of Bhrigu. Indeed, arrived there, the royal fugitive sought the protection of Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection. Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's retreat, the son of Divodasa said in a loud voice.--Ho, listen ye disciples of the high souled Bhrigu that may happen to be present, I wish to see the sage. Go and inform him of this. Recognising that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his retreat and worshipped that best of kings according to due rites. Addressing him then, the Rishi said,--Tell me, O king, what is thy business. The king, at this, informed the Rishi of the reason of his presence.'

"The king said, 'King Vitahavya has come here, O Brahmana. Do thou give him up. His sons, O Brahmana, had destroyed my race. They had laid waste the territories and the wealth of the kingdom of Kasi. Hundred sons, however, of this king proud of his might, have all been slain by me. By slaying that king himself I shall today pay off the debt I owe to my father. Unto him that foremost of righteous men, viz., the Rishi Bhrigu, penetrated with compassion, replied by saying,--There is no Kshatriya in this retreat. They that are here are all Brahmanas. Hearing these words of Bhrigu that must accord he thought with truth, Pratarddana touched the Rishi's feet slowly and, filled with delight, said,--By this, O holy one, I am without doubt, crowned with success, since this king becomes abandoned by the very order of his birth in consequence of my prowess. Give me thy permission, O Brahmana, to leave thee, and let me solicit thee to pray for my welfare. This king, O founder of the race that goes by the name, has been compelled to leave of the very community of his birth, in consequence of my might. Dismissed by the Rishi Bhrigu, king Pratarddana then departed from that retreat, having even as a snake vomits forth its real poison and repaired to the place he had come from. Meanwhile, king Vitahavya attained to the status of a Brahmana sage by virtue of the words only of Bhrigu. And he acquired also a complete mastery over all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra. Once on a time the Daityas afflicted him much, believing him to be none else than Indra. With regard to that high-souled Rishi, one foremost of Srutis in the Richs goes like this viz., He with whom Gritsamada stays, O Brahmana, is held in high respect by all Brahmanas. Endued with great intelligence, Gritsamada become a regenerate Rishi in the observance of Brahmacharyya. Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya. Vihavya had a son of his loins who was named Vitatya and Vitatya had a son of name Satya. Satya had a son of name Santa. Santa had a son, viz., the Rishi Sravas. Sravas begot a son named Tama. Tama begot a son named Prakasa, who was a very superior Brahmana. Prakasa had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a complete master of all the Vedas and their branches. Pramati begot upon the Apsara Ghritachi a son who was named Ruru. Ruru begot a son upon his spouse Pramadvara. That son was the regenerate Rishi Sunaka. Sunaka begot a son who is named Saunaka. It was even thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, obtained the status of a Brahmana, O chief of Kshatriyas, through the grace of Bhrigu. I have also told thee the genealogy of the race that sprung from Gritsamada. What else wouldst thou ask?'

SECTION XXXI

"Yudhishthira said, 'What men, O chief of Bharata's race, are worthy of reverent homage in the three worlds? Tell me this in detail verily. I am never satiated with hearing thee discourse on these topics.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Narada and Vasudeva. Beholding Narada on one occasion worshipping many foremost of Brahmanas with joined hands, Kesava addressed him saying, Whom dost thou worship? Whom amongst these Brahmanas, O holy one dost thou worship with so great reverence? If it is a matter that I can heard of, I then wish to hear it. Do, O foremost of righteous men, tell me this!'[251]

"Narada said, 'Hear, O Govinda, as to who those are whom I am worshipping, O grinder of foes. Who else is there in this world that so much deserves to hear this? I worship the Brahmanas, O puissant one, who constantly worship Varuna and Vayu and Aditya and Parjanya and the deity of Fire, and Sthanu and Skanda and Lakshmi and Vishnu and the Brahmanas, and the lord of speech, and Chandramas, and the Waters and Earth and the goddess Saraswati. O tiger of Vrishni's race, I always worship those Brahmanas that are endued with penances, that are conversant with the Vedas, that are always devoted to Vedic study, and that are possessed of high worth. O puissant one, I bow down my head unto those persons who are freed from boastfulness, who discharge, with an empty stomach, the rites in honour of the deities, who are always contented with what they have and who are endued with forgiveness. I worship them, O Yadava, that are performers of sacrifices, that are of a forgiving disposition, and self restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and kine unto good Brahmanas.[252] I bow unto them, O Yadava, that are devoted to the observance of penances, that dwell in forests, that subsist upon fruits and roots, that never store anything for the morrow, and that are observant of all the acts and rites laid down in the scriptures. I bow unto them, O Yadava, that feed and cherish their servants, that are always hospitable to guests, and that eat only the remnants of what is offered to the deities. I worship them that have become irresistible by studying the Vedas, that are eloquent in discoursing on the scriptures, that are observant of the vow of Brahmacharyya, and that are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples. I worship them that are endued with compassion towards all creatures, and that study the Vedas till noon (i.e. till their backs are heated by the sun). I bow unto them, O Yadava, that strive to obtain the grace of their preceptors, that labour in the acquisition of their Vedas, that are firm in the observance of vows, that wait, with dutiful obedience, upon their preceptors and seniors, and that are free from malice and envy. I bow unto them, O Yadava, that are observant of excellent vows, that practice taciturnity, that have knowledge of Brahman, that are firm in truth, that are givers of libations of clarified butter and oblations of meat. I bow to them, O Yadava, that subsist upon eleemosynary alms, that are emaciated for want of adequate food and drink, that have lived in the abodes of their preceptors, that are averse to and destitute of all enjoyments, and that are poor in the goods of this Earth. I bow unto them, O Yadava, that have no affection for things of this Earth, that have no quarrels to wage with others, that do not clothe themselves, that have no wants, that have become irresistible through the acquisition of the Vedas, that are eloquent in the exposition of righteousness, and that are utterers of Brahma, I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are self-restrained, and that are peaceful in their behaviour. I bow unto them, O Yadava, that are devoted to the worship of deities and guests, that are observant of the domestic mode of life, and that follow the practice of pigeons in the matter of their subsistence.[253] I always bow unto those persons whose aggregate of three exists, without being weakened, in all their acts, and who are observant of truth and righteous behaviour,[254] I bow unto them, O Kesava, that are conversant with Brahma, that are endued with knowledge of the Vedas, that are attentive to the aggregate of three, that are free from cupidity, and that are righteous in their behaviour. I bow unto them, O Madhava, that subsist upon water only, or upon air alone, or upon the remnants of the food that is offered to deities and guests, and that are observant of diverse kinds of excellent vows. I always worship them that have no spouses (in consequence of the vow of celibacy they observe), that have spouses and the domestic fire (in consequence of the domestic mode of life they lead), that are the refuge of the Vedas, and that are the refuge of all creatures in the universe (in consequence of the compassion they feel towards them). I always bow unto those Rishis, O Krishna, that are the creators of the universe, that are the elders of the universe, that are the eldest members of the race or the family, that are dispellers of the darkness of ignorance, and that are the best of all persons in the universe (for righteousness of behaviour and knowledge of the scriptures). For these reasons, do thou also, O scion of Vrishni's race, worship every day those regenerate persons of whom I speak. Deserving as they are of reverent worship, they will when worshipped, confer happiness on thee, O sinless one. Those persons of whom I speak are always givers of happiness in this world as well as in the next. Reverenced by all, they move about in this world, and if worshipped by thee are sure to grant thee happiness. They who are hospitable to all persons that come unto them as guests, and who are always devoted to Brahmanas and kine, as also to truth (in speech and behaviour), succeed in crossing all calamities and obstacles. They who are always devoted to peacefulness of behaviour, as also they who are freed from malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and obstacles. They who bow unto all the deities (without showing a preference for any and thereby proving their tolerance), they who betake themselves to one Veda as their refuge, they who are possessed of faith and are self-restrained, succeed in crossing all calamities and obstacles. They who worship the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and obstacles. They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been cleansed by penances, succeed in crossing all calamities and obstacles. They who are devoted to the worship of the deities and guests and dependants, as also of the Pitris, and they who eat the remnant of the food that is offered to deities, Pitris, guests and dependants, succeed in crossing all calamities and obstacles. They who, having ignited the domestic fire, duly keep it burning and worship it with reverence and they who have duly poured libations (to the deities) in Soma-sacrifices, succeed in crossing all calamities and obstacles. They who behave as they should towards their mothers and fathers and preceptors and other seniors even as thou, O tiger among the Vrishnis, dost behave, succeed in crossing all calamities and obstacles--Having said these words, the celestial Rishi ceased speaking.'

"Bhishma continued. 'For these reasons, do thou also, O son of Kunti, always worship with reverence the deities, the Pitris, the Brahmanas, and guests arrived at thy mansion and as the consequence of such conduct thou art sure to attain to a desirable end!'"

SECTION XXXII

"Yudhishthira said,--'O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, I desire to hear thee discourse on topics connected with duty and Righteousness. Tell me truly, O chief of Bharata's race, what the merits are of those persons that grant protection to living creatures of the four orders when these pray for protection.'

"Bhishma said, 'O Dharma's son of great wisdom and widespread fame, listen to this old history touching the great merit of granting protection to others when protection is humbly sought. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha. The pure-souled monarch, beholding the pigeon take refuge in his lap from fear, comforted him, saying, Be comforted, O bird; do not fear, Whence hast thou taken such great fright? What hast thou done and where hast thou done it in consequence of which thou hast lost thy senses in fear and art more dead than alive? Thy colour, beautiful bird, is such as to resemble that which adorns a fresh-blown lotus of the blue variety. Thy eyes are of the hue of the pomegranate or the Asoka flower. Do not fear. I bid thee, be comforted. When thou hast sought refuge with me, know that no one will have the courage to even think of seizing thee,--thee that hast such a protector to take care of thy person. I shall for thy sake, give up today the very kingdom of the Kasi and, if need be, my lice too. Be comforted, therefore, and let no fear be thine, O pigeon.'

"The hawk said, 'This bird has been ordained to be my food. It behoves thee not, O king, to protect him from me. I have outcoursed this bird and have got him. Verily, with great effort have I got at him at last. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of gratifying me greatly. Do not, O king, place thyself between him and me in this way. Fierce is the thirst that is afflicting me, and hunger is gnawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer. I pursued him as my prey. Behold, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. It behoves thee not, O king, to protect him from me. In the exercise of that power which properly belongs to thee, thou art, indeed competent to interfere in protecting human beings when they are sought to be destroyed by human beings. Thou canst not, however, be admitted to have any power over a sky-ranging bird afflicted with thirst. Thy power may extend over thy enemies, thy servants, thy relatives, the disputes that take place between thy subjects. Indeed, it may extend over every part of thy dominions and over also thy own senses. Thy power, however, does not extend over the welkin. Displaying thy prowess over such foes as act against thy wishes, thou mayst establish thy rule over them. Thy rule, however, does not extend over the birds that range the sky. Indeed, if thou hast been desirous of earning merit (by protecting this pigeon), it is thy duty to look at me also (and do what is proper for enabling me to appease my hunger and save my life)!

"Bhishma continued, 'Hearing these words of the hawk, the royal sage became filled with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied unto him saying the following words.'

"The king said, 'Let a bovine bull or boar or deer or buffalo be dressed today for thy sake. Do thou appease thy hunger on such food today. Never to desert one that has sought my protection in my firm vow. Behold, O bird, this bird does not leave my lap!'

"The hawk said, 'I do not, O monarch, eat the flesh of the boar or the ox or of any of the diverse kinds of fowl. What need have I of food of this or that kind? My concern is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,--this is the eternal ordinance. O sinless, Usinara, if thou feelest such affection for this pigeon, do thou then give me flesh from thy own body, of weight equal to that of this pigeon.'

"The king said, 'Great is the favour thou showiest me today by speaking to me in this strain. Yes, I shall do what thou biddest. Having said this, that best of monarchs began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the spouses of king, adorned with jewels and gems, hearing what was taking place, uttered exclamations of woe and came out, stricken with grief. In consequence of those cries of the ladies, as also of the ministers and servants, a noise deep as the roar of the clouds arose in the palace. The sky that had been very clear became enveloped with thick clouds on every side. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his flanks from the arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon. In spite of all that, the pigeon continued to weigh heavier. When at last the king became a skeleton of bones, without any flesh, and covered with blood, he desired to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off. At that time, the three worlds, with Indra at their head, came to that spot for beholding him. Celestial kettle-drums and diverse drums were struck and played upon by invisible beings belonging to the firmament. King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of delicious fragrance and touch, were also showered upon him copiously and repeatedly. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandsire Brahma. The king then ascended a celestial car that surpassed (in grandeur and beauty) a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli. Through the merit of his act, the royal sage Sivi proceeded to eternal Heaven. Do thou also, O Yudhishthira, act in the same way towards those that seek thy protection. He who protects those that are devoted to him, those that are attached to him from love and affection, and those that depend upon him, and who has compassion for all creatures, succeeds in attaining to great felicity hereafter. That king who is of righteous behaviour and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward. The royal sage Sivi of pure soul and endued with great wisdom and unbaffled prowess, that ruler of the kingdom of Kasi, became celebrated over the three worlds for his deeds of righteousness. Anybody who would protect in the same way a seeker for protection, would certainly attain (like Sivi himself) to the same happy end, O best of the Bharatas. He who recites this history of the royal sage Vrishadarbha is sure to become cleansed of every sin, and the person who hears this history recited by another is sure to attain to the same result.'"

SECTION XXXIII

"Yudhishthira said, 'Which act, O grandsire, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?'

"Bhishma said, 'Even this viz., the worship of the Brahmanas, is the foremost of all those act, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of obtaining great happiness. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always worship with reverence all righteous Brahmanas possessed of Vedic lore.[255] The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brahmanas possessed of great learning who may dwell in his city or provinces. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children. The king should worship with greater reverence those amongst the Brahmanas that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty. Such individuals are worthy of adoration. Unto such the king should bow his head. Verily, they should be honoured, even as one honours one's sires and grandsires. Upon them depends the course of conduct followed by men, even as the existence of all creatures depends upon Vasava. Of prowess incapable of being baffled and endued with great energy, such men, if enraged, are capable of consuming the entire kingdom to ashes by only fiat of their will, or by acts of incantation, or by other means (derived from the power of penance). I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the farthest end of the universe. When angry, their glances fall upon men and things like a blazing flame of fire upon a forest. The most courageous men are struck with fear at their men. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the firmament cleared of clouds and darkness. Some amongst them are of fierce dispositions (like Durvasas and others of that stamp). Some are as mild and soft in disposition as cotton (like Gautama and others). Some amongst them are very cunning (like Agastya who devoured the Asura Vatapi, and Rishis of that class). Some amongst them are devoted to the practice of penances. Some amongst them are employed in agricultural pursuits (like the preceptor of Uddalaka). Some amongst them are engaged in the keep of kine (as Upamanyu while attending his preceptor). Some amongst them live upon eleemosynary alms. Some amongst them are even thieves (like Valmiki in his early years and Viswamitra during a famine). Some amongst them are fond of fomenting quarrels and disputes (like Narada). Some, again, amongst them are actors and dancers (like Bharata). Some amongst them are competent to achieve all feats, ordinary and extraordinary (like Agastya drinking up the entire ocean, as if it were a palmful of water). The Brahmanas, O chief of Bharata's race are of diverse aspects and behaviour. One should always utter the praises of the Brahmanas who are conversant with all duties, who are righteous of behaviour, who are devoted to diverse kinds of act, and who are seen to derive their sustenance from diverse kinds of occupations.[256] The Brahmanas, O ruler of men, who are highly blessed, are elder in respect of their origin than the Pitris, the deities, human beings (belonging to the three other orders), the Snakes and the Rakshasas. These regenerate persons are incapable of being vanquished by the deities or the Pitris, or the Gandharvas or the Rakshasas, or the Asuras or the Pisachas. The Brahmanas are competent to make him a deity that is not a deity They can, again, divest one that is a deity of his status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall whom they do not love or like. I tell thee truly, O king, that those foolish persons, without doubt, meet with destruction who calumniate the Brahmanas and utter their dispraise. Skilled in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy the Brahmanas, O king, always become angry with those that seek to injure others. That man whom the Brahmanas praise succeeds in growing in prosperity. That man who is censured and is cast off by the Brahmanas soon meets with discomfiture. It is in consequence of the absence of Brahmanas from among them that the Sakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into the status of Sudras. The Dravidas, the Kalingas, the Pulandas, the Usinaras, the Kolisarpas, the Mahishakas and other Kshatriyas, have, in consequence of the absence of Brahmanas from among their midst, become degraded into Sudras. Defeat at their hands is preferable to victory over them, O foremost of victorious persons. One slaying all other living creatures in the world does not incur a sin so heinous as that of slaying a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin. One should never utter the dispraise or calumny of the Brahmanas. Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that spot (for avoiding both the utterer and his words). That man has not as yet been born in this world or will not take birth here, who has been or will be able to pass his life in happiness after quarrelling with the Brahmanas. One cannot seize the wind with one's hands. One cannot touch the moon with one's hand. One cannot support the Earth on one's arms. After the same manner, O king, one is not able to vanquish the Brahmanas in this world.'"

SECTION XXXIV

"Bhishma said, 'One should always offer the most reverent worship unto the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others. They, O king, should always be cherished and protected as one cherishes and protects one's own sires and grandsires, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment, as also with such things as they may desire. The peace and happiness of the kingdom flow from such respect shown to the Brahmanas even as the peace and happiness of all living creatures flow from Vasava, the chief of the celestials. Let Brahmanas of pure behaviour and Brahma-effulgence be born in a kingdom. Kshatriyas also that are splendid car-warriors and that are capable of scorching all foes, should be desired (amongst those that settle in a kingdom). This was said unto me by Narada. There is nothing higher, O king, than this, viz., the act of causing a Brahmana possessed of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, to take up his residence in one's mansion. Such an act is productive of every kind of blessing. The sacrificial offerings given unto Brahmanas reach the very deities who accept them. Brahmanas are the sires of all creatures. There is nothing higher than a Brahmana. Aditya, Chandramas, Wind, Water, Earth, Sky and the points of the compass, all enter the body of the Brahmana and take what the Brahmana eats.[257] In that house where Brahmanas do not eat, the Pitris refuse to eat. The deities also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are gratified, the Pitris also are gratified. There is no doubt in this. They that give away the sacrificial butter unto the Brahmanas become themselves gratified (in this and the other world). Such men never meet with destruction. Verily, they succeed in attaining to high ends. Those particular offerings in sacrifices with which one gratifies the Brahmanas go to gratify both the Pitris and the deities. The Brahmana is the cause of that sacrifice whence all created things have sprung. The Brahmana is acquainted with that from which this universe has sprung and unto which, when apparently destroyed, it returns. Indeed the Brahmana knows the path that leads to Heaven and the other path that leads to the opposite place. The Brahmana is conversant with what has happened and what will happen. The Brahmana is the foremost of all two-legged beings. The Brahmana, O chief of the Bharatas, is fully conversant with the duties that have been laid down for his order. Those persons that follow the Brahmanas are never vanquished. Departing from this world, they never meet with destruction. Indeed victory is always theirs. Those high-souled persons,--indeed, those persons that have subdued their souls,--who accept the words that fall from the lips of the Brahmanas, are never vanquished. Victory always becomes theirs.[258] The energy and might of those Kshatriyas who scorch everything with their energy and might become neutralised when they encounter the Brahmanas. The Bhrigus conquered the Talajanghas. The son of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas as also the Ailas. O chief of Bharata's race. Although all these Kshatriyas were capable of using diverse kinds of arms, yet the Brahmanas named, owning only black deer skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the splendour of such a deed, one should accomplish acts through which one may succeed in attaining to the end of all things.[259] Like fire concealed within wood, everything that is said or heard or read in this world, lies ensconced in the Brahmana. In this connection is cited the old history of the conversation between Vasudeva and the Earth, O chief of Bharata's race!'

"Vasudeva said, 'O mother of all creatures, O auspicious goddess, I desire to ask thee for a solution of this doubt of mine. By what act does a man leading the domestic mode of life succeed in cleansing all his sins?'

"The Earth said, 'One should serve the Brahmanas. This conduct is cleansing and excellent. All the impurities destroyed of that man who serves the Brahmanas with reverence. From this (conduct) arises prosperity. From this arises fame. From this springs forth intelligence or knowledge of the soul. A Kshatriya by this conduct, becomes a mighty car-warrior and a scorcher of foes and succeeds in acquiring great fame. Even this is what Narada said unto me, viz., that one should always revere a Brahmana that is well-born, of rigid vows and conversant with the scriptures, if one desires every kind of prosperity. That man really grows in prosperity who is applauded by the Brahmanas, who are higher than those that are regarded superior to all men high or low. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth meets with destruction when cast into the sea. After the same manner, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin. Behold the dark spots on the Moon and the salt waters of the ocean. The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brahmanas that those marks became altered into as so many eyes. Behold, O Mahadeva how all those things took place. Desiring fame and prosperity and diverse regions of beautitude in the next world, a person of pure behaviour and soul should, O slayer of Madhu, live in obedience to the dictates of the Brahmanas.'[260]

"Bhishma continued, 'Hearing these words of the goddess Earth, the slayer of Madhu, O thou of Kuru's race, exclaimed,--Excellent, Excellent—and honoured the goddess in due form. Having heard this discourse between the goddess Earth and Madhava, do thou, O son of Pritha, always, with rapt soul, worship all superior Brahmanas. Doing this, thou shalt verily obtain what is highly beneficial for thee!'"

SECTION XXXV

"Bhishma said, 'O blessed king, Brahmana, by birth alone, becomes an object of adoration with all creatures and are entitled, as guests, to eat the first portion of all cooked food.[261] From them flow all the great objects of life (viz., Righteousness and Wealth and Pleasure and Emancipation). They are the friends of all creatures in the universe. They are again the mouths of the deities (for food poured into their mouths is eaten by the deities). Worshipped with reverence, they wish us prosperity by uttering words fraught with auspiciousness. Disregarded by our foes, let them be enraged with these, and let them wish evil unto those detractors of theirs, uttering words fraught with severe curses. In this connection, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, ordained their duties.--A Brahmana should never do anything else than what has been ordained for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain to what is mightily advantageous for them. By doing those acts that are ordained for them, they are sure to obtain Brahma-prosperity. Ye shall become the exemplars of all creatures, and reins for restraining them. A Brahmana possessed of learning should never do that which is laid down for the Sudras. By doing such acts, a Brahmana loses merit[262]. By Vedic study he is sure to obtain prosperity and intelligence and energy and puissance competent to scorch all things, as also glory of the most exalted kind. By offering oblations of clarified butter unto the deities, the Brahmanas attain to high blessedness and become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and endued with Brahma-prosperity.[263] Endued with faith that is fraught with compassion towards all creatures, and devoted to self-restraint and the study of the Vedas, ye shall attain to the fruition of all your wishes. Whatever things exist in the world of men, whatever things occur in the region of the deities, can all be achieved acquired with the aid of penances and knowledge and the observance of vows and restraints. I have thus recited to thee, O sinless one, the verses that were sung by Brahma himself. Endued with supreme intelligence and wisdom, the Creator himself ordained this, through compassion for the Brahmanas. The puissance of those among them that are devoted to penances is equal to the might of kings. They are verily irresistible, fierce, possessed of the speed of lightning, and exceedingly quick in what they do. There are amongst them those that are possessed of the might of lions and those that are possessed of the might of tigers. Some of them are endued with the might of boars, some with that of the deer, and some with that of crocodiles. Some there are amongst them whose touch resembles that of snakes of virulent poison, and some whose bite resembles that of sharks. Some amongst them are capable of compassing by speech alone the destruction of those that are opposed to them; and some are competent to destroy by a glance only of their eyes. Some, amongst them, as already said, are like snakes of virulent poison, and some of them are possessed of very mild dispositions. The dispositions, O Yudhisthira, of the Brahmanas, are of diverse kinds. The Mekalas, the Dravidas, the Lathas, the Paundras, the Konwasiras, the Saundikas, the Daradas, the Darvas, the Chauras, the Savaras, the Varvaras, the Kiratas, the Yavanas, and numerous other tribes of Kshatriyas, have become degraded into the status of Sudras through the wrath of Brahmanas. In consequence of having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the grace of the Brahmanas, the deities have become denizens of the happy regions of Heaven. The element of space or ether is incapable of being touched. The Himavat mountains are incapable of being moved from their site. The current of Ganga is incapable of being resisted by a dam.

The Brahmanas are incapable of being subjugated. Kshatriyas are incapable of ruling the Earth without cultivating the good will of the Brahmanas. The Brahmanas are high-souled beings. They are the deities of the very deities. Do thou always worship them with gifts and obedient services: if, indeed, thou wishest to enjoy the sovereignty of the whole Earth with her belt of seas. The energy and might of Brahmanas, O sinless one, become abated in consequence of the acceptance of gift. Thou shouldst protect thy race. O king, from those Brahmanas that do not desire to accept gifts!'"[264]

(Anusasana Parva Continued in Volume XI)

SECTION XXXVI

"Bhishma said, 'In this connection is cited the old history of the discourse between Sakra and Samvara. Do thou listen to it, O Yudhishthira. Once upon a time Sakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Samvara.'

"Sakra said, 'Through what conduct, O Samvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail.'

"Samvara said, 'I never cherish any ill-feelings towards the Brahmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brahmanas are engaged in interpreting the scriptures, I listen to them with great happiness. Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way. I always worship those Brahmanas that are endued with intelligence. I always seek information from them. I always worship their feet. Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge--me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brahmanas, and that am perfectly free from malice or evil passion. Whatever they say with cheerful hearts, I always accept aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them. I always lick the nectar that dwells at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, constitute nectar on earth and may also be likened to eyes of remarkable excellence.[265] Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.[266] Beholding the puissance of high-souled Brahmanas, my sire asked Chandramas the question, 'How do the Brahmanas attain to success?

'Soma said, 'The Brahmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brahmanas, however, have speech for their weapons. Undergoing the discomforts of a residence in the abode of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes. If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect people still condemn him as untravelled or homekeeping. Like a snake swallowing mice, the earth swallows up these two, viz., a king that is unwilling to fight and a Brahmana that is unwilling to leave home for acquiring knowledge.[267] Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by keeping at home. Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brahmanas. Like him, I also worship and adore all Brahmanas of high vows.'

"Bhishma continued, "Hearing these words that fell from the mouth of that prince of Danavas, Sakra began to worship the Brahmanas, and as a consequence thereof he succeeded in obtaining the chiefdom of the deities.'"

SECTION XXXVII

"Yudhishthira said, 'Which amongst these three persons, O grandsire, should be regarded as the best for making gifts unto, viz., one who is a thorough stranger, or one who is living with and who has been known to the giver for a long time, or one who presents himself before the giver, coming from a long distance?'

"Bhishma said, 'All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor's fee or for maintaining their spouses and children. The eligibility of some for receiving gifts, consists in their following the vow of wandering over the earth, never soliciting anything but receiving when given. We should also give unto one what one seeks.[268] We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one's dependants, one afflicts one's own self. The stranger,--one, that is, who has come for the first time,--should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.'

"Yudhishthira said, 'It is true that we should make gifts unto others without afflicting anyone and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.'[269]

"Bhishma said, 'If the Ritwik, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship. Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact. Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul, he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honours. Whether the person he one who is well-known and familiar, or one who has come newly, whether he has not been seen before, if he happens to possess these qualifications, he should be regarded as worthy of honours and hospitality. He who denies the authority of the Vedas, or strives to show that the scriptures should be disregarded, or approves of all breaches or restraint in society,--simply brings about his own ruin (and should not be regarded as worthy of gifts). That Brahmana who is vain of his learning, who speaks ill of the Vedas or who is devoted to the science of useless disputation, or who is desirous of gaining victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog. As a dog encounters others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures. Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time. By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brahmanas by making presents unto them and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness.'"[270]

SECTION XXXVIII

"Yudhishthira said, 'O best of the Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.'

"Bhishma said, 'In this connection is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her abode in the region of Brahman. Beholding the Apsara every limb of whose body was endued with great beauty, the ascetic addressed her, saying, 'O thou of slender waist, I have a doubt in my mind. Do thou explain it.'

"Bhishma continued, 'Thus addressed by the Rishi, the Apsara said unto him, 'If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.'

"Narada said, 'O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.'

"Bhishma continued, 'Hearing these words of the celestial Rishi, that foremost of Apsaras replied unto him, saying, 'I am unable, being myself a woman, to speak ill of women. Thou knowest what women are and with what nature they are endued. It behoveth thee not, O celestial Rishi, to set me to such a task.' Unto her the celestial Rishi said, 'It is very true, O thou of slender waist! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.' Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal faults of women are!'

"Panchachuda said, 'Even if high-born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Narada! There is nothing else that is more sinful than women. Verily, women, are the root of all faults. That is, certainly known to thee, O Narada! Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity. This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands. There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship. That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth, nor to the affection that springs up in their hearts for kinsmen and children. Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and gems and that lead a free life. Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs. Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them. They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept in obedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise.[271] Fire is never satiated with fuel. Ocean can never be filled with the waters that rivers bring unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men. This, O celestial Rishi. is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons. They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex. The destroyer, the deity of wind, death, the nether legions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire--all these exist in a state of union in women. That eternal Brahman whence the five great elements have sprung into existence, whence the Creator Brahma hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have enumerated were planted in them!'"

SECTION XXXIX

"Yudhishthira said, 'All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being. Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind. Why, O delighter of the Kurus, do men (when women are stained with so many faults) still attach themselves to women? Who, again, are those men with whom women are highly pleased and who are they with whom they are displeased? It behoveth thee, O chief of men, to explain to me how men are capable of protecting women? While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever seeking pastures new women seek new men one after another. That illusion which the Asura Samvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbbinasi had, the sum total thereof is possessed by women. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, Vrihaspati, knew, cannot be regarded to be deeper or more distinguished for subtility than what woman's intelligence naturally brings forth. Verily how can women, therefore, be restrained by men? They make a lie appear as truth, and a truth appear as a lie. They who can do this,--I ask, O hero,--how can they be ruled by persons of the opposite sex? It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of policy from observation of the understandings of women. Whether treated by men with respect or with disdain, women are seen to turn the heads and agitate the hearts of men.[272] Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How then, can this be consistent with fact)? For treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men.[273] This great doubt fills my mind, viz., when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race! It behoves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them.'"

SECTION XL

"Bhishma said, 'It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru's race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grand sire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship,--these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds. The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men? This, O chief of men, I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's spouse in ancient times. There was in days of yore a highly blessed Rishi of the name of Devasarman of great celebrity. He had a wife, Ruchi by name, who was unequalled on earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Danavas. The chastiser of Paka, viz., Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person. The great ascetic Devasarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence). The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power. Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected. Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows:

"Devasarman said, 'I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might! Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various disguises.'

Bhishma continued, 'Thus addressed by his preceptor, the ascetic Vipula with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying, 'So be it.' Once more, however, as his preceptor was about to set out Vipula asked him in these words.'

"Vipula said, Tell me, O Muni, what forms does Sakra assume when he presents himself. Of what kind is his body and what is his energy? It behoveth thee to say all this to me.'

"Bhishma continued, 'The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Sakra, O Bharata.'

"Devasarman said, 'The puissant chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses. Sometimes he wears a diadem and holds the thunderbolt. Sometimes armed with the thunderbolt and wearing a crown on his head, he adorns himself with ear-rings, in a moment he transforms himself into the shape and aspect of Chandala. Sometimes, he appears with coronal locks on his head: soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes, he assumes a goodly and gigantic frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags. Sometimes he becomes fair, sometimes darkish, sometimes dark of complexion. Sometimes he becomes ugly and sometimes as possessed of great comeliness of person. Sometimes he shows himself as young and sometimes as old Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaisya, and sometimes as a Sudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is as the son of a superior father by an inferior mother or of an inferior father by a superior mother. Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a cuckoo. He assumes the forms also of a lion, a tiger, or an elephant. Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump. Sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot destitute of all intelligence. He assumes also the forms of flies and gnats. O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat. He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind. The chastiser of Paka always assumes these disguises. Do thou, therefore, O Vipula, protect this slender-waisted spouse of mine with great care. O foremost one of Bhrigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice. Having said these words, the highly-blessed Muni, viz., Devasarman, intend upon performing a sacrifice, set out from his abode, O chief of the Bharatas. Hearing these words of his preceptor, Vipula began to think, 'I shall certainly protect this lady in every respect from the puissant chief of the celestials. But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms. Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore, for me, would be to enter (by Yoga-power) the body of this lady and remain there. By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Paka, it has been heard by me, is capable of assuming any form he likes. I shall, therefore, protect this one from Indra by my Yoga-power. For carrying out my object I shall with my body enter the body of this lady. If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of spiritual vision. This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion. Alas, the situation in which I find myself is very critical. The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall stay within her and yet not touch her person, like a drop of water on a lotus-leaf which lies on it and yet does not drench it at all. If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds, I shall, after the same manner, reside this day within the body of my preceptor's lady Verily, with mind rapt up in Yoga, I shall dwell today in this lady's body! Giving his best consideration to these points of righteousness, thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power. Vipula of Bhrigu's race took great care (for accomplishing his purpose). Listen now to me, O monarch, as I recite to thee what he did. Endued with great penances, Vipula sat himself down by the side of his preceptor's spouse as she of faultless features was sitting in her cottage, Vipula then began to discourse to her bringing her over to the cause of righteousness and truth. Directing his eyes then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether of space. Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow. Restraining every part of the lady's body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this. It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled preceptor's coming back after accomplishing the sacrifice which he had gone out to perform.'"

SECTION XLI

'Bhishma said, One day the chief of the celestials assuming a form of celestial beauty, came to the retreat of the Rishi, thinking that the opportunity he had been expecting had at last come. Verily, O king, having assumed a form unrivalled for comeliness and exceedingly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum. He saw the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes destitute of vision, like a picture drawn on the canvas. And he saw also that Ruchi was seated there, adorned with eyes whose ends were extremely beautiful, possessed of full and rotund hips, and having a deep and swelling bosom. Her eyes were large and expansive like the petals of the lotus, and her face was as beautiful and sweet as the moon at full. Seeing Indra come in that guise, the lady wished to rise up and offer him a welcome. Her wonder having been excited at the unrivalled beauty of form which the person possessed, she very much wished to ask him as to who he was. Although, however, she wished to rise up and offer him a welcome, yet her limbs having been restrained by Vipula who was dwelling within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat. The chief of the celestials then addressed her in agreeable words uttered with a sweet voice. Indeed, he said, 'O thou of sweet smiles, know that I am Indra, arrived here for thy sake! Know, O sweet lady, that I am afflicted by the deity of desire provoked by thoughts of thee! O thou of beautiful brows, I have come to thy presence. Time wears off.'[274] These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that occurred. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honouring the chief of the celestials. Her senses restrained by Vipula, she was unable to utter a word in reply. That scion of Bhrigu's race, of mighty energy, judging from the indications afforded by the body of his preceptor's wife that she was not unwilling to receive Indra with kindness, restrained her limbs and senses all the more effectually, O king, by his Yoga-powers. With Yoga-bonds he bound up all her senses. Beholding her seated without any indication of agitation on her person, the lord of Sachi, abashed a little, once more addressed that lady who was stupefied by the Yoga-powers of her husband's disciple, in these words, 'Come, come, O sweet lady!' Then the lady endeavoured to answer him. Vipula, however restrained the words that she intended to utter. The words, therefore, that actually escaped her lips (under the influence of Vipula) were. 'What is the reason of thy coming hither?' These words adorned with grammatical refinements, issued out of her mouth that was as beautiful as the moon.[275] Subject to the influence of another, she uttered these words, but became rather ashamed for uttering them. Hearing her, Purandara became exceedingly cheerless. Observing that awkward result, the chief of the celestials, O monarch, adorned with a thousand eyes saw every thing with his spiritual eye. He then beheld the ascetic staying within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror. Beholding the ascetic endued with the terrible might of penances, Purandara, O monarch, fearing the Rishi's curse, trembled in fright. Vipula then, possessed of high ascetic might, left the body of his preceptor's wife and returned to his own body that was lying near. He then addressed the terrified Indra in the following words:

"Vipula said, 'O wicked-souled Purandara, O thou of sinful mind, O wretch that hast no control over thy senses, neither the deities nor human beings will worship thee for any length of time! Hast thou forgotten it. O Sakra,--does it not still dwell in thy remembrance,--that Gautama had cursed thee in consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi's compassion, were afterwards changed into organs of vision? I know that thou art of an exceedingly foolish understanding, that thy soul is uncleansed, and that thou art of an exceedingly unstable mind! O fool, know that this lady is being protected by me. O sinful wretch, go back to that place whence thou tamest. O thou of foolish soul, I do not consume thee today into ashes with my energy. Verily, I am filled with compassion for thee. It is for this that I do not, O Vasava, wish to burn thee. My preceptor, endued with great intelligence, is possessed of terrible might. With eyes blazing with wrath, he would, if he saw thee, have burnt thy sinful self today. Thou shouldst not, O Sakra, do like this again. The Brahmanas should be regarded by thee. See that thou dost not, with thy sons and counsellors, meet with destruction, afflicted by the might of the Brahmanas. Thou thinkest that thou art an immortal and that, therefore, art at liberty to proceed in this way. Do not, however, disregard the Brahmanas. Know that there is nothing unattainable by penance.'

"Bhishma continued, 'Hearing these words of the high-souled Vipula, Sakra without saying anything, and overwhelmed with shame, made himself invisible. A moment after he had gone away, Devasarman of high ascetic merit, having accomplished the sacrifice he had intended to perform, came back to his own asylum. When his preceptor came back, Vipula, who had done an agreeable deed, gave, unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra. Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart. After his preceptor had rested a while and when he was seated with his wife on the same seat, Vipula represented unto him everything that Sakra had done. Hearing these words of Vipula, that foremost of Munis, endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances. Observing Vipula's conduct towards himself--his preceptor--and his devotion also, and noting his steadiness in virtue, the puissant Devasarman exclaimed, "Excellent, excellent!' The righteous-souled Devasarman, receiving his virtuous disciple with a sincere welcome, honoured him with a boon. Indeed, Vipula, steady in virtue obtained from his preceptor the boon that he would never swerve or fall away from righteousness. Dismissed by his preceptor he left his abode and practised the most severe austerities. Devasarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra.'"

SECTION XLII

"Bhishma said, 'Having accomplished his preceptor's behest, Vipula practised the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit, Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the earth, O monarch, regarded by all as one possessed of great fame for what he had done. The puissant Bhargava regarded that he had conquered both the worlds by that feat of his as also by his severe penances. After some time had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it.[276] Meanwhile, a certain celestial damsel endued with great beauty, was journeying through the skies. From her body as she coursed through the welkin, some flowers dropped down on the earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi's husband. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas. The sister, referred to above, of Ruchi, named Prabhavati, was the spouse of Chitraratha, the ruler of the Angas. Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received. Beholding those flowers on her hair the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law. Summoning Vipula into his presence Devasarman of severe penances commanded his disciple to bring him some flowers of the same kind, saying, 'Go, go!' Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered, 'So be it!' and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister. Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they had grown. None of them had drooped in the least. He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances. The accomplisher of his preceptor's behest, having obtained them, he felt great delight and set out speedily for the city of Champa adorned with festoons of Champaka flowers. As he proceeded, he saw on his way a human couple moving in a circle hand in hand. One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them. Indeed, one of them charged the other, saying, 'Thou hast made a quicker step!' The other answered, 'No, verily', as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted. While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered. The oath each of them took was even this, 'That one amongst us two who speaketh falsely, shall in the next world, meet with the end which will be the regenerate Vipula's!' Hearing these words of theirs, Vipula's face became very cheerless. He began to reflect, saying unto himself, 'I have undergone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?' Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done. Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula, 'He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world!' Hearing these words, however, Vipula, although he strove earnestly to recollect failed to remember any transgression of his from even his earliest years, O thou of Kuru's race. Verily he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief. In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra. 'I had penetrated the body of that lady, placing limb within limb, face within face, Although I had acted in this way, I did not yet tell my preceptor the truth!' Even this was the transgression. O thou of Kuru's race which Vipula recollected in himself. Indeed, O blessed monarch, without doubt that was the transgression which he had actually committed. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.'"

SECTION XLIII

"Bhishma said, 'Beholding his disciple returned from his mission, Devasarman of great energy addressed him in words which I shall recite to thee O king!'

"Davasarman said, 'What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest' 'They whom thou hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi.'

"Vipula said, 'O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me: who, indeed, are they to whom thou alludest in thy speech to me?'

"Devasarman said, The first couple, O regenerate one, whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty, those other men (six in number) whom, O learned Brahmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions. Having committed a sin in secrecy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else. When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always. Those regions that are reserved for the sinful shall be thine (for what thou hast done) What thou hadst done thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy. Thou didst not inform the preceptor of the whole truth, choosing to hide from him a material portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression. Day and Night and the Seasons are ever conversant of all the good and the bad deeds that are in a man. They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me of, fearing thou hadst done wrong. For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done. Thou weft fully capable, O regenerate one, of protecting my spouse whose disposition by nature, is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee! O best of Brahmanas, if I had known thee to have acted wickedly, I would without hesitation, have cursed thee. Women become united with men. Such union is very desirable with men. Thou hadst, however, protected my wife in a different spirit. If thou hadst acted otherwise, a curse would have been uttered upon thee. Even this is what I think. Thou hadst O son, protected my spouse. The manner in which thou didst it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven!' Having said these words unto Vipula, the great Rishi Devasarman, ascended to heaven with his wife and his disciple and began to pass his time there in great happiness. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had narrated to me this history on the banks of the Ganga. I, therefore, recite to thee. Women should always be protected by thee (from temptations and opportunities of every kind). Amongst them both kinds are to be seen, that is, those that are virtuous and those that are not so. Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish all creatures on every side). They, it is, O king, that uphold the earth with all her waters and forests. Those women that are sinful, that are of wicked behaviour, that are the destroyers of their races, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear, O king, on their bodies. It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way. Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like so much as they that have sexual congress with them. Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pandu! Men should feel no affection for them. Nor should they entertain any jealousy on account of them, O king! having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. Reason is respected at all times and under all circumstances. Only one man, viz., Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women.'"

SECTION XLIV

"Yudhishthira said, "Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris and of guests. I think this should be regarded as the foremost of all duties, (viz., the marriage of one's daughter). Tell me, however, O king, upon what sort of a person should one bestow one's daughter?'

"Bhishma said, 'Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms. All righteous Brahmanas, O Yudhishthira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brahma marriage, O Yudhishthira! Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage constitutes the eternal practice of all good Kshatriyas. When the father of the girl', disregarding his own wishes, bestows his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those that are conversant with the Vedas. The wise have said this, O king, to be the practice of the Asuras, viz., wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen. Slaying and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he would wed. Such wedding, O son, is called by the name of Rakshasa. Of these five (the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paisacha and the Asura forms should never be resorted to.[277] The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt. A Brahmana can take three wives. A Kshatriya can take two wives. As regards the Vaisya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal.[278] Of the three wives of a Brahmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Sudra order. Others, however, forbid the practice.

The righteous condemn the practice of begetting issue upon Sudra women. A Brahmana, by begetting children upon a Sudra woman, incurs the liability of performing an expiation. A person of thirty years of age should wed a girl of ten years of age called a Nagnika.[279] Or, a person of one and twenty years of age should wed a girl of seven years of age. That girl who has no brother nor father should not be wed, O chief of Bharata's race, for she may be intended as Putrika of her sire.[280] After the appearance of puberty, the girl (if not married) should wait for three years. On the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her). The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajapati herself. One should wed that girl who is not a Sapinda of one's mother or of the same Gotra with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared.'[281]

"Yudhishthira said, 'Desirous of marriage someone actually gives a dower to the girl's kinsmen; someone says, the girl's kinsmen consenting promises to give a dower; someone says, 'I shall abduct the girl by force;' someone simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her); someone, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grandsire, whose wife does the girl actually become? Unto its that are desirous of knowing the truth, thou art the eye with which to behold.'

"Bhishma said, 'Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful.[282] The girl himself that becomes wife, the sons born of her, the Ritwiks and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct. Manu does not applaud the practice of a girl living with a person whom she does not like.[283] Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follow. In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl's kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin. Upon the girl's kinsmen having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose. The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife). According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.'

"Yudhishthira said, 'When after the receipt of dower for a girl, the girl's sire sees a more eligible person present himself for her hand,--one, that is who is endued with the aggregate of Three in judicious proportions, does the girl's sire incur reproach by rejecting the person from whom dower had been received in favour of him that is more eligible? In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honourable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one's daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial? To us, of all duties this seems to demand the utmost measure of deliberation. We are desirous of ascertaining the truth. Thou, indeed, art our eyes! Do thou explain this to us. I am never satiated with listening to thee!'

'Bhishma said, 'The gift of the dower does not cause the status of wife to attach to the girl. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer. When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. That person, however, who won over by another's accomplishments, addresses him, saying, 'Do thou wed my girl, adorning her with proper ornaments of gold and gems,'--and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice. In matters of marriage some fathers say, 'I shall not bestow my daughter upon such and such a person;' some say, 'I shall bestow my daughter upon such a one.'--Some again say with vehemence, 'I must bestow my daughter upon such an individual.' These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been beard by us that' even this was the boon granted to men in days of old by the Maruts in respect of maidens[284]. The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think.[285] The practice has been known to human beings from a long time,--the practice, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.

"Formerly, having defeated all the Magadhas, the Kasis, and the Kosalas, I brought away by force two maidens for Vichitravirya. One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the ground that she was one for whom dowry had been paid in the form of valour. My uncle of Kuru's race, viz., king Valhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitravirya for being married by him according to due rites. Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality. I then went to my sire himself, O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage, 'I desire, O sire, to know what in truth the practices are of righteous people.' I repeated the expression of my wish several times, so great was my eagerness and curiosity. After I had uttered those words, that foremost of righteous men, viz., my sire, Valhika answered me, saying, 'If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dowry and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dowry) would so himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare. Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dowry, and not from the actual taking of the hand with due rites. The saying is well-known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be due to sale and the gift of dowry are persons that are certainly unacquainted with the scriptures. No one should bestow his daughter upon such persons. In fact, they are not men to whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter. Only those persons of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving women, regard the status of wife as capable of arising from the gift and acceptance of a dowry. On this subject some people on one occasion had asked prince Satyavat the following question, 'If the giver of a dowry unto the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours, for thou art endued with great wisdom and art honoured by the wise. Be thou the organ of vision unto ourselves that are desirous of learning the truth.' Prince Satyavat answered saying, 'The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt. Some say that the virgin wife or widow,--one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death,--may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances. In the opinion of some, the younger brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalence, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dowry previously given by another and accepted by himself. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood: so far, however, as the status of wife is concerned, no injury can occur thereto. The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made with water.[286] The gift of maidens should be made in the following way. The wise know it for certain. A superior Brahmana should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate for the usual number of times."

SECTION XLV

"Yudhishthira said, 'If a person, after having given dowry for a maiden, goes away, how should the maiden's father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!'

"Bhishma said, 'Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dowry). Indeed, if the father does not return the dowry unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dowry. She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites. Commanded by her sire, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is applauded by some; but others conversant with the scriptures, condemn it. Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality.[287] Upon this subject Sukratu, the grandson of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion. There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise? The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients[288] the relationship of husband and wife is very subtile (having reference to the acquisition of destiny, and, therefore, capable of being understood with the aid of only the inspired declarations in scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka's race.'[289]

"Yudhishthira said, 'Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.'

"Bhishma said, 'The son is even as one's own self, and the daughter is like unto the son. How, therefore, can another take the wealth when one lives in one's own self in the form of one's daughter? Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it. The daughter's son offers pindas to his own father and the father of his mother. Hence, in accordance with considerations of justice, there is no difference between the son and the daughter's son. When a person has got only a daughter and she has been invested by him with the status of a son, if he then happens to have a son, such a son (instead of taking all the wealth of his sire) shares the inheritance with the daughter.[290] When, again, a person has got a daughter and she has been invested by him with the status of a son, if he then happens to take a son by adoption or purchase then the daughter is held to be superior to such a son (for she takes three shares of her father's wealth, the son's share being limited to only the remaining two). In the following case I do not see any reason why the status of a daughter's son should attach to the sons of one's daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter's sons, to their maternal grandfather in consequence of his having sold their mother for a price and lost all his rights in or to her by that act.[291] Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people's wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called Asura, the issue becomes wicked in conduct. Persons acquainted with the histories of olden times, conversant with duties, devoted to the scriptures and firm in maintaining the restraints therein laid down, recite in this connection some metrical lines sung in days of yore by Yama. Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven terrible hells one after another, known by the name of Kalasutra. There that wretch has to feed upon sweat and urine and stools during the whole time. In that form of marriage which is called Arsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dowry (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dowry or price, and the bestowal of the daughter under such circumstances should be viewed as a sale. Notwithstanding the fact of its having been practised by a few persons it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen. Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell.[292] Even a human being with whom one has no relationship of blood should not form the subject of sale. What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed.'"

SECTION XLVI

"Bhishma said, They that are conversant with ancient history recite the following verse of Daksha, the son of Prachetas: That maiden, in respect of whom nothing is taken by her kinsmen in the form of dowry cannot be said to be sold.[293] Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage. Her sire and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage. If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race. Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to be filled with joy. There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, grieve and shed tears, that family soon becomes extinct.

Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease. O king, Mann, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men,[294] disposed to accept the love that is offered them, and devoted to truth. There are others among them that are full of malice, covetous of honours, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honoured. Do ye men show them honour. The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ye serve them and worship them. Do ye bend your wills before them. The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause. By honouring women, ye are sure to attain to the fruition of all objects. In this connection a princess of the house of Janaka the ruler of the Videhas, sang a verse. It is this: Women have no sacrifices ordained for them. There are no Sraddhas which they are called upon to perform. They are not required to observe any facts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering heaven. In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons, protect her. At no period of her life does woman deserve to be free. Deities of prosperity are women. The person that desire affluence and prosperity should honour them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity.'"

SECTION XLVII

"Yudhishthira said, 'Thou art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts. I have a doubt, do thou explain it to me, O grandsire! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution. It behoveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness. It has been laid down, O grandsire, that a Brahmana can take four wives, viz., one that belongs to his own order, one that is a Kshatriya, one that is a Vaisya, and one that is a Sudra, if the Brahmana wishes to indulge in the desire of sexual intercourse. Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father's wealth one after another? Who amongst them, O grandsire, shall take what share of the paternal wealth? I desire to hear this, viz., how the distribution has been ordained amongst them of the paternal property.'

"Bhishma said, 'The Brahmana, the Kshatriya, and the Vaisya are regarded as the three regenerate orders. To wed in these three orders has been ordained to be the duty of the Brahmana, O Yudhishthira. Through erroneous judgment or cupidity or lust, O scorcher of foes, a Brahmana takes a Sudra wife. Such a wife, however, he is not competent to take according to the scriptures. A Brahmana, by taking a Sudra woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures. That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishthira, the Brahmana gets offspring. I shall now tell thee, O Bharata, how the (paternal) wealth is to be distributed (among the children of the different spouses.) The son born of the Brahmana wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle. What remains of the Brahmana's property, O Yudhishthira, after this should be divided into ten equal portions. The son by the Brahmana wife shall take four of such portions of the paternal wealth. The son that is born of the Kshatriya wife is, without doubt, possessed of the status of a Brahmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided. The son that has been born of the wife belonging to the third order, viz., the woman of the Vaisya caste, by the Brahmana sire, shall take, O Yudhishthira, two of the three remaining shares of the father's property. It has been said that the son that has been begotten by the Brahmana sire upon the Sudra wife should not take any portion of the father's wealth, for he is not to be considered an heir. A little, however, of the paternal wealth should be given to the son of the Sudra wife, hence the one remaining share should be given to him out of compassion. Even this should be the order of the ten shares into which the Brahmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs. The son born of the Sudra wife should not be regarded as invested with the status of a Brahmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brahmanas. It has been said that there are only four orders there is no fifth that has been enumerated. The son by the Sudra wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of). That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should without doubt, be given, O Bharata, to the son of the Sudra wife. Compassion is one of the highest virtues. It is through compassion that something is given to the son of the Sudra wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit. Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Sudra wife, O Bharata, nothing more than a tenth part of the sire's wealth should be given. If a Brahmana happens to have more wealth than what is necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brahmana should never acquire wealth for nothing.[295] The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). The wealth that the husband gives unto the wife, the latter may spend or dispose of as she likes. Upon the death of the childless husband, the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose of any portion of it). The wife should never take (without her husband's knowledge) any portion of her husband's wealth. Whatever wealth, O Yudhishthira, the Brahmana wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son. The daughter, O king, has been ordained in the scriptures, to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been ordained, O bull of Bharata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly.'

"Yudhishthira said, 'If the son born of a Sudra woman by a Brahmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him? A son born of a Brahmana wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaisya wife, by a Brahmana husband, is similarly invested with the status of a Brahmana. Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brahmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate.'

"Bhishma said, 'O scorcher of foes, all spouses in this world are called by the name of Data. Although that name is applied to all, yet there is this great distinction to be observed. If, having married three wives belonging to the three other orders, a Brahmana takes a Brahmana wife the very last of all yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration. In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts. If the Brahmana wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmana wife, O Yudhishthira, should assist in these acts of the husband. The husband's food and drink and garlands and robes and ornaments, all these should be given by the Brahmana wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch, is seen to be the course of eternal usage. If a Brahmana, O Yudhishthira, led by lust, acts in a different way, he shall come to be regarded as a Chandala among Brahmanas.[296] The son born of the Kshatriya wife has been said to be equal in status to the son born of the Brahmana wife. For all that, a distinction attaches to the son of the Brahmana wife in consequence of the superiority of the Brahmana to the Kshatriya in respect of the order of birth. The Kshatriya cannot be regarded as equal to the Brahmana woman in point of birth. Hence, O best of kings, the son born of the Brahmana wife must be regarded as the first in rank and superior to the son born of the Kshatriya wife. Because, again the Kshatriya is not equal in point of birth to the Brahmana wife, hence the son of the Brahmana wife takes one after another, all the best things, O Yudhishthira, among his father's possessions. Similarly, the Vaisya cannot be regarded as the equal of the Kshatriya in point of birth. Prosperity, kingdom, and treasury, O Yudhishthira, belong to the Kshatriya. All these have been ordained for the Kshatriya. The whole earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the deities of the very deities. Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brahmanas according to due rites. Even this is the eternal usage. Coveted by thieves and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford. The Kshatriya, as the king, becomes the protector or rescuer of all the others. Hence, the son of the Kshatriya wife shall, without doubt, be held to be superior to him that is born of the Vaisya wife. The son of the Kshatriya wife, for this, takes a larger share of the paternal property than the son of the Vaisya mother.'

"Yudhishthira said, 'Thou hast duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?'

"Bhishma said, 'For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the Sudra order. Such practice prevails, it is true, but it is not sanctioned by the scriptures. Even this should be the order, O Yudhisthira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaisya wife shall take three of such shares. The remaining one or the eighth share shall be taken by the son of the Sudra wife. The son of the Sudra wife, however, shall take only when the father gives but not otherwise. For the Vaisya only one wife has been ordained. A second wife is taken from the Sudra order. The practice prevails, it is true, but it is not sanctioned by the scriptures. If a Vaisya has two wives, one of whom is a Vaisya and the other a Sudra, there is a difference between them in respect of status. The wealth of a Vaisya, O chief of Bharata's race, should be divided Into five portions. I shall now speak of the sons of a Vaisya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king his wealth is to be distributed among those children. The son born of the Vaisya wife shall take four of such shares of his father's wealth. The fifth share, O Bharata, has been said to belong to the son born of the Sudra wife. Such a son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Sudra wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire's wealth. The Sudra should have only one wife taken from his own order. He can under no circumstances, take any other spouse. Even if he happens to have a century of sons by such a spouse, all of them share equally the wealth that he may leave behind. As regards all the orders, the children born of the spouse taken from the husband's own order shall, it has been laid down, share equally the father's wealth. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of his father. Even this is the law of inheritance, O son of Pritha, as declared by the Self-born himself. Amongst children all born of the spouse taken from the husband's own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones. The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest.[297] Thus among spouses of all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kasyapa the son of Marichi.'

SECTION XLVIII

"Yudhishthira said, 'Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several order What, O grandsire, are the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this!'

"Bhishma said, 'In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice.[298] The Brahmana may take four wives, one from each of the four orders. In two of them (viz., the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own). Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (viz., Vaisya and Sudra), are inferior, their status being determined not by that of their father but by that of their mothers. The son that is begotten by a Brahmana upon a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman's body is as inauspicious as a corpse. He should serve the persons of his (father's) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him. Adopting all means in his power, he should uphold the burden of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning. A Kshatriya may take three wives. In two of them (viz., the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Sudra order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra. The Vaisya may take two spouses. In both of them (viz., the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Sudra can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Sudra. A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one If a person of a lower order begets a son upon a woman of a superior order, such a son is regarded as outside the pale of the four pure orders. Indeed, such a son becomes on object of censure with the four principal orders. If a Kshatriya begets a son upon a Brahmana woman, such a son, without being included in any of the four pure orders, comes to be regarded as a Suta The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaisya upon a woman of the Brahmana order comes to be regarded as a Vaidehaka. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.[299] If a Sudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandala. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed orders. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Sudra upon a Kshatriya women, becomes a Nishada and the duties assigned to him have reference to the catching of fish. If a Sudra happens to have intercourse with a Vaisya woman, the son begotten upon her comes to be called Ayogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brahmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth. Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring are begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders. When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouse from castes other than their own, that the children they beget become invested with inferior status. As an example of this it may be said that a Sudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandala who is much inferior). The son that is outside the pale of the four orders by uniting with women belonging to the four principal orders, begets offspring that are further degraded in point of status. From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status. It is only from sexual union of women with persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class called Magadha. The occupation of such offspring is the adornment of the bodies of kinds and others. They are well-acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Magadhas of a certain class with women of the caste called Sairindhri, there springs up another caste called Ayogava. Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits. From the Nishadas spring a caste called Madgura and another known by the name of Dasas whose occupation consists in plying boats. From the Chandala springs a race called Swapaka whose occupation consists in keeping guard over the dead. The women of the Magadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Mansa, Swadukara, Kshaudra, and Saugandha. From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishadas again springs up the Madranabha caste whose members are seen to ride on cars drawn by asses. From the Chandalas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat from broken earthenware[300]. These three castes of very low status are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas). Then again the Charmakara, uniting himself with a woman of Nishada caste, begets the class called Karavara. From the Chandala again springs up the caste known by the name of Pandusaupaka whose occupation consists in making baskets and other things with cleft bamboos. From the union of the Nishada with a woman of the Vaidehi caste springs one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka woman, a son that does not differ from the Chandala in status or occupation. A Nishada woman, by union with a Chandala, brings forth a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them. Thus to these mixed castes spring up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations. The duties have been laid down in the scriptures for only the four principal orders. As regards the others the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (to earn their livelihood). Persons unaccustomed to the performance or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous whether numbered among the four principal orders or out of their pale, by uniting themselves with women of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin. Having recourse to spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations there. The ornaments they wear are made of iron. Living in such places openly, they betake themselves to their own occupations to earn their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils. Without doubt, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if need be, by preserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success. He that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon woman that have been declared proper or fit for him. A son begotten upon a women belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight brings to grief a swimmer desirous of crossing water. Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path. This natural disposition of women is such that man's contact with her is productive of misery to him. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women.'

"Yudhishthira said, 'There are men who belong to the mixed castes, and who are of very impure birth. Though presenting the features of respectability, they are in reality disrespectable. In consequence of these external aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men?"

SECTION XLIX

"Bhishma said, 'A person that is born of an irregular union presents diverse features of disposition. One's purity of birth, again, is to be ascertained from one's acts which must resemble the acts of those who are admittedly good and righteous. A disrespectable behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other spiritual acts that lead to merit, proclaim one's impurity of origin. A son receives the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of impure birth can never succeed in concealing his true disposition. As the cub of a tiger or a leopard resembles its sire and dam in form and in (the matter of) its stripes of spots, even so a person cannot but betray the circumstance of his origin. However covered may the course of one's descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself slightly or largely. A person may, for purposes of his own, choose to tread on an insincere path, displaying such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one. Creatures in the world are endued with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures thus employed, there is nothing that is so good or precious as pure birth and righteous conduct. If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, or low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has been born, shows itself in his acts[301]. If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Sudra if he happens to be conversant with duties and be of good conduct. A person proclaims himself by his own good and acts and by his good or bad disposition and birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts. For these reasons they that are endued with wisdom should avoid those women, among these diverse castes mixed or pure, upon whom they should not beget offspring.'

"Yudhishthira said, 'Do thou discourse to us, O sire, upon the orders and classes separately, upon different kinds of sons begotten upon different types of women, upon the person entitled to have them as sons, and upon their status in life. It is known that disputes frequently arise with respect to sons. It behoveth thee, O king, to solve the doubts that have taken possession of our minds. Indeed, we are stupefied with respect to this subject.'

"Bhishma said, 'The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja. The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, viz., the son given, and the son made. There is another called Adhyudha.[302] The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are Apasadas. These are the several kinds of sons mentioned in the scriptures, learn, O Bharata!

"Yudhishthira said, 'Who are the six that are called Apadhwansajas? Who also are the Apasadas? It behoveth thee to explain all these to me in detail.'

"Bhishma said, 'The sons that a Brahmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bharata, and the sons that a Vaisya begets upon a spouse taken from the one order that is inferior to his,--are all called Apadhwansajas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas, are. The son that a Sudra begets upon a Brahmana woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Sudra order, the son is called a Vratya. He who is born of a Vaisya woman by a Sudra father is called a Vaidya. These three kinds of sons are called Apasadas. The Vaisya, by uniting himself with a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he gets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior order. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.'

"Yudhishthira said, 'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son is he who has been begotten from one's seed. Are both these kinds of sons equal? Whore, again, is the son to be? Do thou tell me this, O grandsire!

"Bhishma said, 'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such a son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyudha. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother.[303] Know that even this is what the law declares.'

"Yudhishthira said, 'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyudha should be known to be the son of him from whose seed he has sprung. How can they be sons of others by reasons of the engagement about owning and rearing them having been broken?'

"Bhishma said, 'He who having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such a son, for vital seed only cannot create sonship. Such a son must be held to belong to the person who owns the soil. When a man, desiring to have a son, weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such a son. The son that is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another).[304] As regards the son made, he is sometimes regarded as the child of the person who has made him a son and so brings him up. In his case, neither the vital seed of which he is born nor the soil in which he is born, becomes the cause of sonship.'

"Yudhishthira said, 'What kind of a son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up and in whose case neither the vital seed nor the soil of birth, O Bharata, is regarded as the cause of sonship?'

"Bhishma said, 'When a person takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such a son and the latter becomes what is called his made son. Not having anybody to own him, he becomes owned by him who brings him up. Such a son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs.'

"Yudhishthira said, How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be wedded? Do thou tell me all this, O grandsire!"

"Bhishma said, 'The rites of purification touching such a son should be performed conformably to the usage of the person himself that raises him, for, cast off by his parents, such a son obtains the order of the person that takes him and brings him up. Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites with respect to such a son according to the practices of the rearer's own race and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, who belongs to the order of the rearer himself, All this is to be done only when the order of son's true mother cannot be ascertained. Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but had brought him fourth subsequent to that are regarded as very disgraceful and degraded. Even those two, however, should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. With respect to the son that becomes his sire's in consequence of his birth in the sire's soil and of those sons that are called Apasadas and, those conceived by the spouse in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are to be found in the scriptures with respect to the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?"

SECTION L

"Yudhishthira said, 'What is the nature of the compassion or pity that is felt at the sight of another's woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one's living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behoveth thee, O grandsire, to expound all this to me.'

"Bhishma said, 'I shall, in this connection, O thou of great effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana. In days of yore O Chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always observant of high vows, became desirous of leading for some time the mode of life called Udavasa and set himself to commence it. Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years according to the rules of Udavasa. The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all. Bowing unto all the deities and having cleansed himself of all sins, he entered the water at the confluence of the Ganga and the Yamuna, and stood there like an inanimate post of wood. Placing his head against it, he bore the fierce and roaring current of the two streams united together,--the current whose speed resembled that of the wind itself. The Ganga and the Yamuna, however, and the other streams and lakes, whose waters unite together at the confluence at Prayaga, instead of afflicting the Rishi, went past him (to show him respect). Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood in an erect posture. He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips. In this way, the Rishi passed a long time at that grand confluence of waters. One day some fishermen came there. With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish. Well-formed and broad-chested, endued with great strength and courage and never returning in fear from water, those men who lived upon the earnings by their nets, came to that spot, resolved to catch fish. Arrived at the water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together. Desirous of fish, those Kaivartas, many in number united together and surrounded a portion of the waters of the Ganga and the Yamuna with their nets. Indeed, they then cast into water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth. All of them, getting into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space. All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals. And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu along with a large number of fish. His body was overgrown with the river moss. His beard and matted locks had become green. And all over his person could be seen conchs and other molluscs attached with their heads. Beholding that Rishi who was well-conversant with the Vedas dragged up by them from water, all the fishermen stood with joined palms and then prostrated themselves on the ground and repeatedly bent their heads. Through fear and pain caused by the dragging of the net, and in consequence of their being brought upon land, the fish enmeshed in the net yielded up their lives. The ascetic, beholding that great slaughter of fishes, became filled with compassion and sighed repeatedly.'

"The fishermen said, 'We have committed this sin (of dragging thy sacred self from water) through ignorance. Be gratified with us! What wish of thine shall we accomplish? Command us, O great ascetic!'

"Bhishma continued, 'This addressed by them, Chyauana, from among that heap of fishes around him, said, 'Do ye with concentrated attention hear what my most cherished wish is. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to abandon them at such a time.' When he said these words unto them, the fishermen became exceedingly terrified. With pale faces they repaired to king Nahusha and informed him of all that had taken place.'"

SECTION LI

"Bhishma said, 'King Nahusha hearing the pass to which Chyavana was reduced, quickly proceeded to that spot accompanied by his ministers and priest. Having cleansed himself duly, the king, with joined palms and concentrated attention, introduced himself unto the high-souled Chyavana. The king's priest then worshipped with due ceremonies that Rishi, O monarch, who was observant of the vow of truth and endued with a high soul, and who resembled a god himself (in splendour and energy).'

"Nahusha said, 'Tell me, O best of regenerate persons, what act shall we do that may be agreeable to thee? However difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at thy bidding.'

"Chyavana said, 'These men that live by catching fish have all been tried with labour. Do thou pay them the price that may be set upon me along with the value of these fish.'

"Nahusha said, 'Let my priest give unto these Nishadas a thousand coins as a price for purchasing these sacred one as he himself has commanded.'

"Chyavana said, 'A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with thy own intelligence what it should be.'

"Nahusha said, 'Let, O learned Brahmana, a hundred thousand coins be given unto these Nishadas. Shall this be thy price, O holy one, or dost think otherwise?'

"Chyavana said, 'I should not be purchased for a hundred thousand coins, O best of monarchs! Let a proper price be given unto them. Do thou consult with thy ministers.'

"Nahusha said, 'Let my priest give unto these Nishadas a crore of coins. If even this does not represent thy price, let more be paid unto them.'

"Chyavana said, 'O king, I do not deserve to be purchased for a crore of coins or even more. Let that price be given unto those men which would be fair or proper. Do thou 'consult with the Brahmanas.'

"Nahusha said, 'Let half of my kingdom or even the whole be given away unto these Nishadas. I think that would represent thy price. What, however, dost thou think, O regenerate one?'

"Chyavana said, 'I do not deserve to be purchased with half thy kingdom or even the whole of it, O king! Let thy price which is proper be given unto these men. Do thou consult with the Rishis.'

"Bhishma continued, 'Hearing these words of the great Rishi, Nahusha became afflicted with great grief. With his ministers and priest he began to deliberate on the matter. There then came unto king Nahusha an ascetic living in the woods and subsisting upon fruit and roots and born of a cow. That best of regenerate persons, addressing the monarch, O king, said these words, 'I shall soon gratify thee. The Rishi also will be gratified. I shall never speak an untruth.--no, not even in jest, what then need I say of other occasions? Thou shouldst, without any scruple, do what I bid thee.'

"Nahusha said, 'Do thou, O illustrious one, say what the price is of that great Rishi of Bhrigu's race. O, save me from this terrible pass, save my kingdom, and save my race! If the holy Chyavana became angry, he would destroy the three worlds: what need I say them of my poor self who is destitute of penances and who depends only upon the might of his arm? O great Rishi, do thou become the raft unto us that have all fallen into a fathomless ocean with all our counsellors and our priest! Do thou settle what the price should be of the Rishi.'

"Bhishma said, 'Hearing these words of Nahusha, the ascetic born of a cow and endued with great energy spoke in this strain, gladdening the monarch and all his counsellors, 'Brahmanas, O king, belong to the foremost of the four orders. No value, however great, can be set upon them. Cows also are invaluable. Therefore, O chief of men, do thou regard a cow as the value of the Rishi.' Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellors and priest. Proceeding then to the presence of Bhrigu's son, Chyavana, of rigid vows, h e addressed him thus, O monarch, for gratifying him to the best of his ability.'

'Nahusha said, 'Rise, rise, O regenerate Rishi, thou hast been purchased. O son of Bhirgu, with a cow as thy price. O foremost of righteous persons, even this, I think, is thy price.'

"Chyavana said. 'Yes, O king of kings, I do rise up. I have been properly purchased by thee, O sinless one! I do not, O thou of unfading glory, see any wealth that is equal to kine. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all applauded, O hero, and that are highly auspicious and sin-cleansing. Kine are always the root of prosperity. There is no fault in kine. Kine always afford the best food, in the form of Havi, unto the deities. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of sacrifices. They constitute the mouth of sacrifice. They bear and yield excellent and strength-giving nectar. They receive the worship of all the worlds and are regarded as the source of nectar. On earth, kine resemble fire in energy and form. Verily, kine represent high energy, and are bestowers of great happiness upon all creatures. That country where kine, established by their owners, breathe fearlessly, shines in beauty. The sins, also of that country are all washed off. Kine constitute the stairs that lead to heaven. Kine are adorned in heaven itself. Kine are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior!'[305]

"Bhishma continued, "Even this is what I say unto thee on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to proclaim a part only of the merits that attach to kine. I have not the ability to exhaust the subject!'

"Then Nishadas said, 'O ascetic, thou hast seen us and hast also spoken with us. It has been said that friendship with those that are good, depends upon only seven words[306]. Do thou then, O lord, show us thy grace. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of righteous soul, and possessed of great energy thou art among men, a blazing fire in energy. We propitiate thee, O thou of great learning! We surrender ourselves to thee. Do thou, for showing us favour, take back from us this cow.'

"Chyavana said, 'The eye of a person that is poor or that has fallen into distress, the eye of an ascetic, or the eye of a snake of virulent poison, consumes a man with his very roots, even as a fire that, blazing up with the assistance of the wind, consumes a stack of dry grass or straw. I shall accent the cow that ye desire to present me. Ye fishermen, freed from every sin, go ye to heaven without any delay, with these fishes also that ye have caught with your nets.'

"Bhishma continued, 'After this, in consequence of the energy of the great Rishi of cleansed soul, those fishermen along with all those fish through virtue of those words that he had uttered, proceeded to heaven. King Nahusha, beholding the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race. After this, the two Rishis, viz., the one born of a cow and the other who was Chyavana of Bhrigu's race, gladdened king Nahusha by granting him many boons. Then king Nahusha of great energy, that lord of all the earth, filled with joy, O best of the Bharatas, said, 'Sufficient!' Like unto a second Indra, the chief of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king worshipped them both with great reverence. As regards Chyavana, his vow having been completed, he returned to his own asylum. The Rishi that had taken his birth from the cow, and who was endued with great energy, also proceeded to his own retreat. The Nishadas all ascended to heaven as also the fishes they had caught, O monarch. King Nahusha, too, having obtained those valuable boons, entered his own city. I have thus, O son, told thee everything respecting what thou hadst asked me. The affection that is generated by the sight alone of others as also by the fact of living with them, O Yudhishthira, and the high-blessedness of kine too, and the ascertainment of true righteousness, are the topics upon which I have discoursed. Tell me, O hero what else is in thy breast.'"

SECTION LII

"Yudhishthira said, 'O thou of great wisdom, a doubt I have that is very great and that is as vast as the ocean itself. Listen to it, O mighty-armed one and having learnt what it is, it behoves thee to explain it unto me. I have a great curiosity with respect to Jamadagni's son, O lord, viz., Rama, that foremost of all righteous persons. It behoveth thee to gratify that curiosity. How was Rama born who was endued with prowess incapable of being baffled? He belonged by birth to a race of regenerate Rishis. How did he become a follower of Kshatriya practices? Do thou, then, O king, recite to me in detail the circumstances of Rama's birth. How also did a son of the race of Kusika who was Kshatriya become a Brahmana? Great, without doubt, was the puissance of the high-souled Rama, O chief of men, as also of Viswamitra. Why did the grandson of Richika instead of his son become a Kshatriya in conduct? Why also did the grandson of Kusika and not his son become a Brahmana? Why did such untoward incidents overtake the grandsons of both, instead of their sons? It behoveth thee to explain the truth in respect of these circumstances.'

"Bhishma said, 'In this connection is cited an old history of the discourse between Chyavana and Kusika, O Bharata! Endued with great intelligence, Chyavana of Bhrigu's race, that best of ascetics beheld (with his spiritual eye) the stain that would affect his own race (in consequence of some descendant of his becoming wedded to Kshatriya practice). Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana endued with wealth of asceticism became desirous of consuming the race of the Kusikas (for it was from that race that the stain of Kshatriya practices would, he knew, affect his own race). Repairing then to the presence of king Kusika, Chyavana said unto him, 'O sinless one, the desire has arisen in my heart of dwelling with thee for some time.'

"Kusika said, 'O holy one, residence together is an act which the learned ordain for girls when these are given away. They that are endued with wisdom always speak of the practice in such connection only. O Rishi endued with wealth of asceticism, the residence which thou seekest with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and righteousness, I shall do what thou mayst be pleased to command.'

"Bhishma continued, 'Ordering a seat to be placed for the great ascetic Chyavana, king Kusika, accompanied by his wife, stood in the presence of the ascetic. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his, servants, caused all the rites to be duly performed in honour of his high-souled guest. The high-souled Kusika, who was observant of restraints and vows, then cheerfully presented, according to due forms, the ingredients consisting of honey and the other things, to the great Rishi and induced him to accept the same. Having welcomed and honoured the learned Brahmana in this way, the king once more addressed him and said, 'We two await thy orders! Command us what we are to do for thee, O holy one! If it is our kingdom or wealth or kine, O thou of rigid vows, or all articles that are given away in sacrifices, which thou wantest, tell us the word, and we shall bestow all upon thee! This palace, the kingdom, this seat of justice, await thy pleasure. Thou art the lord of all these! Do thou rule the earth! As regards myself, I am completely dependent upon thee.' Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great delight, said unto Kusika these words in reply.'

"Chyavana said, 'I do not, O king, covet thy kingdom, nor thy wealth, nor the damsels thou hast, nor thy kine, nor thy provinces, nor articles needed for sacrifice. Do thou listen to me. If it pleases thee and thy wife, I shall commence to observe a certain vow. I desire thee and thy wife to serve me during that period without any scruples. Thus addressed by the Rishi, the king and the queen became filled with joy, O Bharata, and answered him, saving, 'Be it so, O Rishi!' Delighted with the Rishi's words, the king led him into an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room. And the king said. 'This, O holy one, is thy bed. Do thou live here as thou pleasest! O thou that art endued with wealth of asceticism, myself and my queen shall strive our best to give thee every comfort and every pleasure.' While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink, King Kusika, bowing unto the Rishi, asked him, saying, 'What kind of food is agreeable to thee? What food, indeed, shall be brought for thee?' Filled with delight, the Rishi answered that rule of men, O Bharata, saying, 'Let food that is proper be given to me.' Receiving these words with respect, the king said, 'So be it!' and then offered unto the Rishi food of the proper kind. Having finished his meals, the holy Chyavana, conversant with every duty, addressed the king and the queen, saying, 'I desire to slumber. O puissant one, sleep hinders me now.' Proceeding thence to a chamber that had been prepared for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat themselves down. The Rishi said to them, 'Do not, while I sleep, awake me. Do ye keep yourselves awake and continually press my feet as long as I sleep.' Without the least scruple, Kusika, conversant with every duty, said, 'So be it!' Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal couple, O monarch accomplished the Rishi's bidding with earnestness and attention. Meanwhile the holy Brahmana, having thus laid his commands upon the king, slept soundly, without changing his posture or turning even once, for a space of one and twenty days. The king, O delighter of the Kurus, foregoing all food, along with his wife, sat joyfully the whole time engaged in tending and serving the Rishi. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without accosting them at all. Famished and toil-worn the king and the queen followed him, but that foremost of Rishis did not deign to cast a single glance upon any of them. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal couple (making himself invisible by his Yoga-power). At this, the king, struck with grief, fell down on the earth. Comforted, he rose up soon, and accompanied by his queen, the monarch, possessed of great splendour, began to search everywhere for the Rishi.'

SECTION LIII

"Yudhishthira said, 'After the Rishi had disappeared, what did the king do and what also did highly-blessed spouse do? Tell me this, O grandsire!'

"Bhishma said, 'Having lost sight of the Rishi, the king, overwhelmed with shame, toil-worn and losing his senses, returned to his palace, accompanied by his queen. Entering his mansion in a cheerless mood, he spoke not a word with any one. He thought only of that conduct of Chyavana. With a despairing heart he then proceeded to his chamber. There he saw the son of Bhrigu stretched as before on his bed. Beholding the Rishi there, they wondered much. Indeed, they began to reflect upon that very strange incident. The sight of the Rishi dispelled their fatigue. Taking their seats once more by his side, they again set themselves to gently press his feet as before. Meanwhile, the great ascetic continued to sleep soundly as before. Only, he now lay on another side. Endued with great energy, he thus passed another period measured by one and twenty day. Agitated by their fears, the royal couple showed no change in their attitude or sentiment towards the Rishi. Awaking then from his slumber, the ascetic addressed the king and the queen, saying, 'Do ye rub my body with oil. I wish to have a bath.' Famishing and toil-worn though they were they readily assented, and soon approached the Rishi with a costly oil that had been prepared by boiling it a hundred times. While the Rishi was seated at his ease, the king and the queen, restraining speech, continued to rub him. Endued with high ascetic merit the son of Bhrigu did not once utter the word 'Sufficient.' Bhrigu's son, however, saw that the royal couple were totally unmoved. Rising up suddenly, he entered the bathing chamber. The diverse article necessary for a bath and such as were fit for a king's use, were ready there. Without honouring, however, any of those articles by appropriating them to his use, the Rishi once more disappeared there and then by his Yoga-power, in the very sight of king Kusika (and his spouse). This, however, O chief of the Bharatas, failed to disturb the equanimity of the royal couple. The next time the puissant Rishi was seen seated, after a bath on the throne. Indeed, it was from that place that he then showed himself to the king and the queen, O delighter of the Kurus. With a cheerful face, king Kusika, together with his wife, then offered the Rishi cooked food with great reverence. Endued with wisdom, and with heart totally unmoved, Kusika made this offer. 'Let the food be brought' were the words that were then uttered by the ascetic. Assisted by his spouse, the king soon brought thither the food. There were diverse kinds of meat and different preparations also thereof. There was a great variety of vegetables also and pot-herbs. There were juicy cakes too among those viands, and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands offered presented different kinds of taste. Among them there was also some food--the produce of the wilderness--such as ascetics liked and took. Diverse agreeable kinds of fruit, fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kasmaryas and Bhallatakas. Indeed, the food that was offered contained such things as are taken by persons leading a domestic mode of life as also such things as are taken by denizens of the wilderness. Through fear of the Rishi's curse, the king had caused all kinds of food to be collected and dressed for his guest. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The viands were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race set fire to all the things and reduced them to ashes. Possessed of great intelligence, the royal couple showed no wrath at this conduct of the Rishi, who once more, after this made himself invisible before the very eyes of the king and the queen. The Royal sage Kusika thereupon stood there in the same posture for the whole night, with his spouse by his side, and without speaking a word. Endued with great prosperity, he did not give way to wrath. Every day, good and pure food of diverse kinds, excellent beds, abundant articles needed for bath, and cloths of various kinds, were collected and kept in readiness in the palace for the Rishi. Indeed, Chyavana failed to notice any fault in the conduct of the king. Then the regenerate Rishi, addressing king Kusika, said unto him, 'Do thou with thy spouse, yoke thyself unto a car and bear me on it to whichever place I shall direct.' Without the least scruple, the king answered Chyavana endued with wealth of asceticism, saying, 'So be it!' and he further enquired of the Rishi, asking, 'Which car shall I bring? Shall it be my pleasure-car for making progress of pleasure, or, shall it be my battle-car? Thus addressed by the delighted and contented monarch, the ascetic said unto him, 'Do thou promptly equip that car of thine with which thou penetratest into hostile cities. Indeed that battle-car of thine, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numerous arches made of pure gold. It is always furnished with high and excellent weapons numbering by hundreds!' The king said, 'So be it!' and soon caused his great battle-car to be equipped. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the car, among its other equipments, the goad which had three handles and which had a point at once hard as the thunderbolt and sharp as the needle.[307] Having placed every requisite upon the car, the king said unto the Rishi, 'O holy one, whither shall the car proceed? O, let the son of Bhrigu issue his command! This thy car shall proceed to the place which thou mayst be pleased to indicate.' Thus addressed the holy man replied unto the king, saying, 'Let the car go hence, dragged slowly, step by step. Obedient to my will, do ye two proceed in such a way that I may not feel any fatigue, I should be borne away pleasantly, and let all thy people see this progress that I make through their midst. Let no person that comes to me, as I proceed along the road, be driven away. I shall make gifts of wealth unto all. Unto them amongst the Brahmanas that may approach me on the way, I shall grant their wishes and bestow upon all of them gems and wealth without stint. Let all this be accomplished, O king, and do not entertain any scruples.' Hearing these words of the Rishi, the king summoned his servants and said, 'Ye should, without any fear, give away whatever the ascetic will order.' Then jewels and gems in abundance, and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was borne away on that car. Cries of 'Oh' and 'Alas' arose from every part of the city which was plunged in grief at that extraordinary sight. And the king and the queen were suddenly struck by the Rishi with that goad equipped with sharp point. Though thus struck on the back and the cheeks, the royal couple still showed no sign of agitation. On the other hand, they continued to bear the Rishi on as before. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in dragging that excellent car. Repeatedly and deeply cut by the goad, the royal couple became covered with blood. Indeed, O monarch, they then looked like a couple of Kinsuka trees in the flowering season. The citizens, beholding the plight to which their king and queen had been reduced, became afflicted with great grief. Filled with fear at the prospect of the curse of the Rishi, they kept silent under their misery. Gathering in knots they said unto each other, 'Behold the might of penances! Although all of us are angry, we are still unable to look at the Rishi! Great is the energy of the holy Rishi of cleaned soul! Behold also the endurance of the king and his royal spouse! Though worn out with toil and hunger, they are still bearing the car! The son of Bhrigu notwithstanding the misery he caused to Kusika and his queen, failed to mark any sign of dissatisfaction or agitation in them.'

"Bhishma continued, 'The perpetuator of Bhrigu's race beholding the king and the queen totally unmoved, began to give away very largely (wealth obtained from the king's treasury) as if he were a second Lord of Treasures. At this act also, king Kusika Showed no mark of dissatisfaction. He did as the Rishi commanded (in the matter of those gifts). Seeing all this, that illustrious and best of ascetics became delighted. Coming down from that excellent car, he unharnessed the royal couple. Having freed them, he addressed them duly. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said, 'I am ready to give an excellent boon unto you both!' Delicate as they were, their bodies had been pierced with the goad. That best of ascetics, moved by affection, softly touched them with his hands whose healing virtues resembled those of nectar itself, O chief of the Bharatas. Then the king answered, 'My wife and I have felt no toil!' Indeed, all their fatigue had been dispelled by the puissance of the

Rishi, and hence it was that the king could say so unto the Rishi. Delighted with their conduct, the illustrious Chyavana said unto them, 'I have never before spoken an untruth. It must, therefore, be as I have said. This spot on the banks of the Ganga is very delightful and auspicious. I shall, observant of a vow, dwell for a little while here, O king! Do thou return to thy city. Thou are fatigued! Thou shalt come again. Tomorrow, O king, thou shalt, returning with thy spouse, behold me even here. Thou shouldst not give way to wrath or grief. The time is come when thou shalt reap a great reward! That which is coveted by thee and which is in thy heart shall verily be accomplished.' Thus addressed by the Rishi, king Kusika, with a delighted heart, replied unto the Rishi in these words of grave import, 'I have cherished no wrath or grief, O highly-blessed one! We have been cleansed and sanctified by thee, O holy one! We have once more become endued with youth. Behold our bodies have become exceedingly beautiful and possessed of great strength. I do not any longer see those wounds and cicatrices that were caused by thee on our persons with thy goad. Verily, with my spouse, I am in good health. I see my goddess become as beautiful in body as an Apsara. Verily, she is endued with as much comeliness and splendour as she had ever been before. All this, O great ascetic, is due to thy grace. Verily, there is nothing astonishing in all this, O holy Rishi of puissance ever unbaffled.' Thus addressed by the king, Chyavana said unto him, 'Thou shalt, with thy spouse, return hither tomorrow, O monarch!' With these words, the royal sage Kusika was dismissed. Saluting the Rishi, the monarch, endued with a handsome body, returned to his capital like unto a second chief of the celestials. The counsellors then, with the priest, came out to receive him. His troops and the dancing women and all his subjects, also did the same. Surrounded by them all, king Kusika, blazing with beauty and splendour, entered his city, with a delighted heart, and his praises were hymned by bards and encomiasts. Having entered his city and performed all his morning rites, he ate with his wife. Endued with great splendour, the monarch then passed the night happily. Each beheld the other to be possessed anew of youth. All their afflictions and pains having ceased, they beheld each other to resemble a celestial. Endued with the spendour they had obtained as a boon from that foremost of Brahmanas, and possessed as they were of forms that were exceedingly comely and beautiful, both of them passed a happy night in their bed. Meanwhile, the spreader of the feats of Bhrigu's race, viz., the Rishi possessed of the wealth of penances, converted, by his Yoga-power, that delightful wood on the bank of the Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems in consequence of which it surpassed in beauty and splendour the very abode of the chief of the celestials."

SECTION LIV

"Bhishma said, 'When that night passed away, the high-souled king Kusika awoke and went through his morning rites. Accompanied by his wife he then proceeded towards that wood which the Rishi had selected for his residence. Arrived there, the monarch saw a palatial mansion made entirely of gold. Possessed of a thousand columns each of which was made of gems and precious stones, it looked like an edifice belonging to the Gandharvas.[308] Kusika beheld in every part of that structure evidences of celestial design. And he beheld hills with delightful valleys, and lakes with lotuses on their bosom; and mansions full of costly and curious articles, and gateways and arches, O Bharata. And the king saw many open glades and open spots carpeted with grassy verdure, and resembling level fields of gold. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas and Asokas, and blossoming Kundas, and Atimuktas. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vanjulas and Karnikaras adorned with flowers. And the king beheld many Varanapushpas and the creepers called Ashtapadika all clipped properly and beautifully.[309] And the king beheld trees on which lotuses of all varieties bloomed in all their beauty, and some of which bore flowers of every season. And he noticed also many mansions that looked like celestial cars or like beautiful mountains. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were diverse kinds of excellent seats and costly beds, and bedsteads made of gold and gems and overlaid with cloths and carpets of great beauty and value. Of comestible there were enormous quantities, well-dressed and ready for use. And there were talking parrots and she-parrots and Bhringarajas and Kokilas and Catapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas.[310] Here and there he beheld bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch. And he beheld other Gandharvas at other places rejoicing with their dear spouses. The king sometimes beheld these sights and sometimes could not see them (for they seemed to disappear from before his eyes). The monarch heard also melodious strains of vocal music and the agreeable voices of preceptors engaged in lecturing to their disciples on the Vedas and the scriptures. And the monarch also heard the harmonious cackle of the geese sporting in the lakes. Beholding such exceedingly wonderful sights, the king began to reflect inwardly, saying, 'Is this a dream? Or is all this due to an aberration of my mind? Or, is it all real? O, I have, without casting off my earthly tenement, attained to the beatitude of heaven! This land is either the sacred country of the Uttara-Kurus, or the abode, called Amaravati, of the chief of the celestials! O, what are these wonderful sights that I behold!' Reflecting in this strain, the monarch at last saw that foremost of Rishis. In that palace of gold (endued) with columns (made) of jewels and gems, lay the son of Bhrigu stretched on a costly and excellent bed. With his wife by his side the king approached with a delighted heart the Rishi as he lay on that bed. Chyavana, however, quickly disappeared at this, with the bed itself upon which he lay. The king then beheld the Rishi at another part of those woods seated on a mat made of Kusa grass, and engaged in mentally reciting some high Mantras. By his Yoga-power, even thus did that Brahmana stupefy the king. In a moment that delightful wood, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees,--all disappeared. The bank of the Ganga became as silent as usual, and presented the old aspect of its being covered with Kusa grass and ant-hills. King Kusika with his wife having beheld that highly wonderful sight and its quick disappearance also, became filled with amazement. With a delighted heart, the monarch addressed his wife and said unto her, 'Behold, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just witnessed! All this is due to the grace of Bhrigu's son and the puissance of his penances. By penances all that becomes attainable which one cherishes in one's imagination. Penances are superior to even the sovereignty over the three worlds. By penances well-performed, emancipation itself may be achieved. Behold, the puissance of the high-souled and celestial Rishi Chyavana derived from his penances. He can, at his pleasure, create even other worlds (than those which exist). Only Brahmanas are born in this world to attain to speech and understanding and acts that are sacred. Who else than Chyavana could do all this? Sovereignty may be acquired with ease. But the status of a Brahmana is not so attainable. It was through the puissance of a Brahmana that we were harnessed to a car like well-broken animals!' These reflections that passed through the king's brain became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said, 'Come hither quickly!' Thus addressed, the king and the queen approached the great ascetic, and, bending their heads, they worshipped him who deserved worship. Uttering a benediction upon the monarch, the Rishi, possessed of great intelligence, O chief of men, comforted the king and said, 'Sit down on that seat!' After this, O monarch, the son of Bhrigu, without guile or insincerity of any kind, gratified the king with many soft words, and then said, 'O king, thou hast completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. Thou hast for this come out unscathed from the fiery ordeal I had prepared for thee. I have been properly honoured and adored, O son, by thee, O foremost of all persons possessed of speech. Thou hast no sin, not even a minute one, in thee! Give me leave, O king, for I shall now proceed to the place I came from. I have been exceedingly pleased with thee, O monarch! Do thou accept the boon I am ready to give.'

"Kusika said, 'In thy presence, O holy one, I have stayed like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race been consumed, is sufficient! Even this is the highest boon that has been obtained, O delighter of Bhrigu! That thou hast been gratified by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, constitute in my case the best boons. This I regard, O learned Brahmana, as a distinct evidence of thy grace. The end of my life has been accomplished. Even this is what I regard the very end of my sovereignty. Even this is the highest fruit of my penances![311] If, O learned Brahmana, thou hast been pleased with me, O delighter of Bhrigu, then do thou expound some doubts which are in my mind!'

SECTION LV

"Chyavana said, 'Do thou accept a boon from me. Do thou also, O chief of men, tell me what the doubt is that is in thy mind. I shall certainly accomplish all thy purposes.'

"Kusika said, 'If thou hast been gratified by me, O holy one, do thou then, O son of Bhrigu, tell me thy object in residing in my palace for sometime, for I desire to hear it. What was thy object in sleeping on the bed I assigned thee for one and twenty days continuously, without changing sides? O foremost of ascetics, what also was thy object, again, in going out of the room without speaking a single word? Why didst thou, again, without any ostensible reason, make thyself invisible, and once more become visible? Why, O learned Brahmana, didst thou again, lay thyself down on the bed and sleep as before for one and twenty days? For what reason didst thou go out after thou wert rubbed by us with oil in view of thy bath? Why also, after having caused diverse kinds of food in my palace to be collected, didst thou consume them with the aid of fire? What was the cause of thy sudden journey through my city on the car? What object hadst thou in view in giving away so much wealth? What was thy motive in showing us the wonders of the forest created by the Yoga-puissance? What indeed was thy motive for showing, O great ascetic, so many palatial mansions made of gold and so many bedsteads supported on posts of jewels, and gems? Why also did all these wonders vanish from our sight? I wish to hear the cause of all this. In thinking of all these acts of thine, O perpetuator of Bhrigu's race, I became stupefied repeatedly. I fail to find what the certain motive was which influenced thee! O thou, that art endued with wealth of penances, I wish to hear the truth about all those acts of thine in detail.'

"Chyavana said, 'Listen to me as I tell thee in detail the reasons which had impelled me in all these acts of mine. Asked by thee, O monarch, I cannot refuse to enlighten thee. In days past, on one occasion, when the deities had assembled together, the Grandsire Brahman said some words I heard them, O king, and shall presently repeat them to thee.' In consequence of a contention between Brahmana and Kshatriya energy, there will occur an intermixture in my race.[312] Thy grandson, O king, will become endued with great energy and puissance. Hearing this, I came hither, resolved to exterminate thy race. Indeed, I came, O Kusika, seeking the utter extermination of thy race,--in fact, for consuming into ashes all thy descendants. Impelled by this motive I came to thy palace, O monarch, and said unto thee, 'I shall observe some vow. Do thou attend upon me and serve me dutifully. While residing, however, in thy house I failed to find any laches in thee. It is for that reason, O royal sage, that thou art still alive, for otherwise thou wouldst have by this time been numbered with the dead. It was with this resolution that I slept for one and twenty days in the hope that somebody would awake me before I arose of my own accord. Thou, however, with thy wife, didst not awaken me. Even then, O best of kings, I became pleased with thee. Rising from my bed I went out of the chamber without accosting any of you. I did this, O monarch, in the hope that thou wouldst ask me and thus I would have an opportunity of cursing thee. I then made myself invisible, and again showed myself in the room of thy palace, and, once more betaking myself to Yoga, slept for one and twenty days. The motive that impelled me was this. Worn out with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this intention that I caused thyself and thy spouse to be afflicted with hunger. In thy heart however, O king, the slightest feeling of wrath or vexation did not rise. For this, O monarch, I became highly delighted with thee. When I caused diverse kinds of food to be brought and then set fire to them, I hoped that thyself with thy wife wouldst give way to wrath at the sight. Even that act however, of mine was tolerated by thee. I then ascended the car, O monarch, and addressed thee, saying, 'Do thou with thy wife bear me.' Thou didst what I bade, without the least scruple, O king! I became filled with delight at this. The gifts of wealth I made could not provoke thy anger. Pleased with thee, O king, I created with the aid of my Yoga puissance that forest which thyself with thy wife didst behold here. Listen, O monarch, to the object I had. For gratifying thee and thy queen I caused thee to have a glimpse of heaven. All those things which thou hast seen in these woods, O monarch, are a foretaste of heaven. O best of kings, for a little while I caused thee and thy spouse to behold, in even your earthly bodies, some sights of heaven. All this was done for showing the puissance of penances and the reward that is in store for righteousness. The desire that arose in thy heart, O monarch, at the sight of those delightful objects, is known to me. Thou becamest desirous of obtaining the status of a Brahmana and the merit of penances, O lord of Earth, disregarding the sovereignty of the earth, nay, the sovereignty of very heaven! That Which thou thoughtest, O king, was even this. The status of a Brahmana is exceedingly difficult to obtain; after becoming a Brahmana, it is exceedingly difficult to obtain the status of a Rishi; for even a Rishi it is difficult to become an ascetic! I tell thee that thy desire will be gratified. From thee, O Kusika, will spring a Brahmana, who shall be called after thy name. The person that will be the third in descent from thee shall attain to the status of a Brahmana. Through the energy of the Bhrigus, thy grandson, O monarch, will be an ascetic endued with the splendour of fire. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell thee the truth. O royal sage, do thou accept the boon that is now in thy mind. I shall soon set out on a tour to all the sacred waters. Time is expiring.'

"Kusika said, 'Even this, O great ascetic, is a high boon, in my case, for thou hast been gratified by me. Let that take place which thou hast said. Let my grandson become a Brahmana, O sinless one! Indeed, let the status of Brahmanahood attach to my race, O holy one. This is the boon I ask for. I desire to once more ask thee in detail, O holy one! In what way, O delighter of Bhrigu, will the status of Brahmanahood attach to my race? Who will be my friend? Who will have my affection and respect?'"[313]

SECTION LVI

"Chyavana said, 'I should certainly, O chief of men, tell you everything about the circumstance for which, O monarch, I came hither for exterminating thy race. This is well-known, O king, that the Kshatriyas should always have the assistance of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of Destiny, the Kshatriyas and the Bhargavas will fall out. The Kshatriyas, O king, will slay the descendants of Bhrigu. Afflicted by an ordinance of fate, they will exterminate the race of Bhrigu, not sparing even infants in their mothers' wombs. There will then spring in Bhrigu's race a Rishi of the name of Urva. Endued with great energy, he will in splendour certainly resemble fire or the sun. He will cherish such wrath (upon hearing of the extermination of his race) as will be sufficient to consume the three worlds. He will be competent to reduce the whole earth with all her mountains and forests into ashes. For a little while he will quell the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form will come to him, for the extermination of the entire Kshatriya race, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-puissance, communicate it to his son, the highly-blessed Jamadagni of cleansed soul. That tiger of Bhrigu's race will bear that science in his mind. O thou of righteous soul, Jamadagni will wed a girl, taking her from thy race, for spreading its glory, O chief of the Bharatas. Having obtained for wife the daughter of Gadhi and thy grand-daughter, O king that great ascetic will beget a regenerate son endued with Kshatriya accomplishments. In thy race will be born a son, a Kshatriya endued with the virtues of a Brahmana. Possessed of great righteousness, he will be the son of Gadhi. Known by the name of Viswamitra, he will in energy come to be regarded as the equal of Vrihaspati himself, the preceptor of the celestials. The illustrious Richika will grant this son to thy race, this Kshatriya that will be endued with high penances. In the matter of this exchange of sons, (viz., a Kshatriya son in the race of Bhrigu and a Brahamana son in thy race) the cause will be two women. All this will happen at the command of the grandsire. It will never be otherwise. Unto one that is third in descent from thee, the status of Brahmanahood will attach. Thou shalt become a relative (by marriage) of the Bhargavas.'

"Bhishma continued, 'Hearing these words of the high-souled ascetic Chyavana, king Kusika became filled with joy, and made answer in the following words, 'Indeed, O best of the Bharatas', he said, 'So be it!' Endued with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied, 'Very well.' From thee, O great ascetic, I shall obtain the fruition of my wish. Let my race become invested with the status of Brahmanahood, and let it always set its heart upon righteousness.' The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the monarch, set out on his intended tour to the sacred waters. I have now told thee everything, O Bharata, relating to thy questions, viz., how the Bhrigus and the Kusikas became connected with each other by marriage. Indeed, O king, everything fell out as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Viswamitra (of Kusika's race) happened in the way that Chyavana had indicated.'"

SECTION LVII

"Yudhishthira said, 'Hearing thy words I become stupefied, O grandsire! Reflecting that the earth is now destitute of a very large number of kings all of whom were possessed of great prosperity, my heart becomes filled with grief. Having conquered the earth and acquired kingdoms numbered by hundreds, O Bharata, I turn with grief, O Grandsire, at the thought of the millions of men I have slaughtered. Alas, what will be the plight of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers? Having slain those Kurus--our kinsmen, that is, our friends and well-wishers,--we shall have to sink in hell, beads (hanging) downwards. There is no doubt of this. I desire, O Bharata, to address my body to severe penances. With that end in view, O king, I wish to receive instructions from thee.'

"Vaisampayana continued, 'The high-souled Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the aid of his understanding, and addressed Yudhishthira in reply.'

"Bhishma said, 'Hear what I say unto thee. It is exceedingly wonderful, and constitutes a great mystery. The topic is the object that creatures obtain after death as the rewards of particular acts or courses of conduct they follow. One attains to Heaven by penances. By penances one attains to fame. By penances, O puissant king, one attains to length of life and all articles of enjoyment. By penances one attains to knowledge, to science, to health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race. By penances one attains to wealth. By observing the vow of taciturnity one succeeds in bringing the whole world under one's sway. By making gifts one acquires all kinds of enjoyable articles. By observing the right of Diksha one acquires birth in a good and high family. Those that spend their lives subsisting only upon fruits and roots (and avoiding cooked food) succeed in obtaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to heaven. One that subsists upon water only attains to heaven. By making gifts one simply increases one's wealth. By serving with reverence one's preceptor one acquires learning. By performing Sraddhas every day in honour of one's Pitris (manes), one acquires a large number of children. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to heaven. By bathing thrice every day with the necessary rites one acquires a large number of spouses. By drinking water alone one acquires residence in the regions of Prajapati. The Brahmana, who bathes every day and recites sacred Mantras in the twilights, becomes possessed of the status of Daksha himself. By worshipping the deities in a wilderness or desert, one acquires a kingdom or sovereignty, and by observing the vow of casting off the body by a long fast, one ascends to Heaven. One possessed of the wealth of penances and always passing his days in Yoga obtains good beds and seats and vehicles. Casting off the body by entering a blazing fire, one becomes an object of reverence in the region of Brahman. Those that lie on the hard and bare ground acquire houses and beds. Those that clothe themselves in rags and barks obtain good robes and ornaments. By avoiding the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children. One who passes some time in that mode of life which is called Udavasa, becomes the very lord of Heaven. The man who speaks the truth, O best of men, succeeds in sporting happily with the deities themselves. By making gifts one acquires great fame in consequence of one's high achievements. By abstention from cruelty one acquires health and freedom from disease. By serving Brahmanas with reverence one attains to kingdom and sovereignty, and the high status of a Brahmana. By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires diverse articles of enjoyment. One who gives peace unto all creatures (by refraining from doing them any injury), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty. By presenting lights at places which are dark and frequented by men, one acquires a good vision. By giving away good and beautiful objects one acquires a good memory and understanding. By giving away scents and garlands, one acquires fame that spreads over a large area. Those who abstain from shaving off their hair and beards succeed in obtaining excellent children.. By observing fasts and Diksha and baths, O Bharata, for twelve years (according to the ordinance), one acquires a region that is superior to that attainable by unreturning heroes. By bestowing one's daughter on an eligible bridegroom according to the Brahma form, one obtains, O best of men, male and female slaves and ornaments and fields and houses. By performing sacrifices and observing fasts, one ascends to Heaven, O Bharata. The man who gives away fruits and flowers succeeds in acquiring auspicious knowledge. The man who gives a thousand kine with horns adorned with gold, succeeds in acquiring heaven. Even this has been said by the very deities in a conclave in heaven. One who gives away a Kapila cow with her calf, with a brazen pot of milking with horns adorned with gold, and possessed of diverse other accomplishments, obtains the fruition of all his wishes from that cow. Such a person, in consequence of that act of gift, resides in heaven for as many years as there are hairs on the body of the cow and rescues in the next world (from the misery of hell) his sons and grandsons and all his race to the seventh degree.[314] The regions of the Vasus become attainable to that man who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as Dakshina. A gift of kine rescues the giver in the next world then he finds himself falling into the deep darkness of hell and restrained by his own acts in this world, like a boat with sails that have caught the air rescuing a person from being drowned in the sea. He who bestows a daughter according to the Brahma form upon an eligible person, or who makes a gift of land unto a Brahmana, or who gives food (to a Brahmana) according to due rites, succeeds in attaining to the region of Purandara. That man who makes a gift of a house, equipped with every kind of furniture, unto a Brahmana given to Vedic studies and possessed of every accomplishment and good behaviour, acquires residence in the country of the Uttara-Kurus. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gifts of gold lead to heaven. Gifts of pure gold lead to greater merit still. By making a gift of an umbrella one acquires a palatial mansion. By making a gift of a pair of sandals or shoes one acquires good vehicles. The reward attached to a gift of cloths is personal beauty, and by making gifts of scents one becomes a fragrant person in one's next life. One who gives flowers and fruits and plants and trees unto a Brahmana, acquires, without any labour, palatial mansion equipped with beautiful women and full of plenty of wealth. The giver of food and drink of different tastes and of other articles of enjoyment succeeds in acquiring a copious supply of such articles. The giver, again, of houses and cloths gets articles of a similar kind. There is no doubt about it. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and floral wreaths, unto Brahmanas, becomes freed from every disease and possessed of personal beauty, sports in joy in the region reserved for great kings. The man, O king, who makes unto a Brahmana the gift of a house that is stored with grain, furnished with beds full of much wealth, auspicious, and delightful, acquires a palatial residence. He who gives unto a Brahmana a good bed perfumed with fragrant scents, overlaid with an excellent sheet, and equipped with pillows, wins without any effort on his part a beautiful wife, belonging to a high family and of agreeable manners. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandsire Brahman himself. There is no end higher than this. Even this is what the great Rishis have declared.'

"Vaisampayana continued, 'Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became desirous of the end that is reserved for heroes and no longer expressed any disgust at leading a householder's mode of life. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said unto them, 'Let the words which our grandfather has said command your faith.' At this, all the Pandavas with the famous Draupadi amongst them, applauded the words of Yudhishthira and said, 'Yes'.'"

SECTION LVIII

"Yudhishthira said, 'I desire, O chief of the Bharatas, to hear from thee what the rewards are which are attached, O best of the Kurus, to the planting of trees and the digging of tanks.'

"Bhishma said, 'A piece of land that is agreeable to the sight, fertile, situate in the midst of delightful scenes adorned with diverse kinds of metals, and inhabited by all sorts of creatures, is regarded as the foremost of sports. A particular portion of such land should be selected for digging a tank. I shall tell thee, in due order, about the different kinds of tanks. I shall also tell thee what the merits also are that attach to the digging of tanks (with the view of drawing water for the benefit of all creatures). The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Surya himself. It also contributes to growth to the deities. It is the foremost of all things that lead to fame (with respect to the person who causes it to be excavated). The wise have said that the excavation of a tank contributes to the aggregate of three, Righteousness, Wealth and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be subservient to all the four purposes of living creatures. Tanks, again, are regarded as constituting the excellent beauty of a country. The deities and human beings and Gandharvas and Pitris and Uragas and Rakshasas and even immobile beings--all resort to a tank full of water as their refuge. I shall, therefore, tell thee what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that are attainable by persons that cause them to be excavated. The wise have said that that man reaps the merit of an Agnihotra sacrifice in whose tank water is held in the season of the rains. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is won by that man in whose tank water is held in the season of autumn. The person in whose tank water occurs in the cold season acquires the merit of one who performs a sacrifice with plentiful gifts of gold. That person in whose tanks water occurs in the season of dew, wins, the wise have said, the merits of an Agnishtoma sacrifice. That man in whose well-made tank water occurs in the season of spring acquires the merit of the Atiratra sacrifice. That man in whose tank water occurs in the season of summer acquires, the Rishis say, the merits that attach to a horse-sacrifice. That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water. That man in whose tank kine slake their thirst as also other animals and birds, and human beings, acquires the merits of a horse-sacrifice. Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavator of the tank and he enjoys the same for unending days in the next world. Water, especially in the other world, is difficult to obtain, O son. A gift of drink produces eternal happiness. Make gifts of sesame here. Make gifts of water. Do thou also give lamps (for lighting dark places.) While alive and awake, do thou sport in happiness with kinsmen. These are acts which thou shalt not be able to achieve in the other world.[315] The gift of drink, O chief of men, is superior to every other gift. In point of merit it is distinguished above all other gifts. Therefore, do thou make gifts of water. Even thus have the Rishis declared what the high merits of the excavation of tanks are I shall now discourse to thee on the planting of trees. Of immobile objects six classes have been spoken of. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds.[316] These are the several kinds of vegetables. Listen now to the merit that attaches to their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter. Such a man is applauded and reverenced in the world of the Pitris. Such a man's name does not perish even when he becomes a citizen of the world of deities. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do thou, therefore, plant trees, O Yudhishthira! The trees that a man plants become the planter's children. There is no doubt about this. Departing from this world, such a man ascends to Heaven. Verily many eternal regions of bliss become his. Trees gratify the deities by their flowers; the Pitris by their fruits; and all guests and strangers by the shadow they give. Kinnaras and Uragas and Rakshasas and deities and Gandharvas and human beings, as also Rishis, all have recourse to trees as their refuge. Trees that bear flowers and fruits gratify all men. The planter of trees is rescued in the next world by the trees he plants like children rescuing their own father. Therefore, the man that is desirous of achieving his own good, should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, the children of the planter. That Brahmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in heaven even as men that are devoted to truthfulness of speech. Hence one should cause tanks to be excavated and trees to be planted, worship the deities in diverse sacrifices, and speak the truth.'"

SECTION LIX

"Yudhishthira said, 'Amongst all those gifts that are mentioned in the treatises other than the Vedas, which gift, O chief of Kuru's race, is the most distinguished in thy opinion? O puissant one, great is the curiosity I feel with respect to this matter. Do thou discourse to me also of that gift which follows the giver into the next world.'[317]

"Bhishma said, 'An assurance unto all creatures of love and affection and abstention from every kind of injury, acts of kindness and favour done to a person in distress, gifts of articles made unto one that solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, constitute, O chief of Bharata's race, the highest and best of gifts. Gift of gold, gift of kine, and gift of earth,--these are regarded as sin-cleansing. They rescue the giver from his evil acts. O chief of men, do thou always make such gifts unto those that are righteous. Without doubt, gifts rescue the giver from all his sins. That person who wishes to make his gifts eternal should always give unto persons possessed of the requisite qualifications whatever articles are desired by all and whatever things are the best in his house. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in obtaining things that are agreeable to himself. Such a person certainly becomes agreeable unto all, both here and hereafter. That man, O Yudhishthira, is a cruel wretch, who, through vanity, does not, to the extent of his means, attend to the wishes of one who is poor and helpless, and who solicits assistance.[318] He is verily the foremost of men who shows favour unto even an helpless enemy fallen into distress when such enemy presents himself and prays for help. No man is equal to him (in merit) who satisfies the hunger of a person that is emaciated, possessed of learning, destitute of the means of support, and weakened by misery. One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who, though destitute of sons and spouses and plunged into misery, do not yet solicit others for any kind of assistance. Those persons who do not utter blessings upon the deities and men (in expectation of gifts), who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind, are regarded as veritable snakes of virulent poison. Do thou, O Bharata, always protect thyself from them by making gifts unto them. They are competent to make the foremost of Ritwikas. Thou art to find them out by means of thy spies and agents.[319] Thou shouldst honour those men by gifts of good houses equipped with every necessary article, with slaves and serving men, with good robes and vestments, O son of Kuru, and with all articles competent to contribute to one's pleasure and happiness. Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Verily good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith. There are persons bathed in learning and bathed in vows. Without depending upon anybody they obtain their means of subsistence. These Brahmanas of rigid vows are devoted to Vedic study and penances without proclaiming their practices to any one. Whatever gifts thus mayst make unto those persons of pure behaviour, of thorough mastery over their senses, and always contented with their own wedded spouses in the matter of desire, are sure to win for thee a merit that will accompany thee into all the worlds into which thou mayst go. One reaps the same merit by making gifts unto regenerate persons of restrained souls which one wins by properly pouring libations unto the sacred fire morning and evening. Even this is the sacrifice spread out for thee,--a sacrifice that is sanctified by devotion and faith and that is endued with Dakshina. It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from thee as thou givest away.[320] Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts constitutes the oblations in honour of the Pitris, and devotion and worship rendered unto such superior men, serves to free one of the debts one owes to the deities.[321] Those persons that do not yield to wrath and that never desire to take even a blade of grass belonging to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship. Such persons and others (because free from desire) never pay their regards to the giver. Nor do they strive for obtaining gifts. They should, however, be cherished by givers as they cherish their own sons. I bend my head unto them. From them also both Heaven and Hell may become one's.[322] Ritwiks and Purohitas and preceptors, when conversant with the Vedas and when behaving mildly towards disciples, become such. Without doubt, Kshatriya energy loses its force upon a Brahmana when it encounters him. Thinking that thou art a king, that thou art possessed of great power, and that thou hast affluence, do not, O Yudhishthira, enjoy thy affluence without giving anything unto the Brahmanas. Observing the duties of thy own order, do thou worship the Brahmanas with whatever wealth thou hast, O sinless one, for purposes of adornment or sustaining thy power. Let the Brahmanas live in whatever way they like. Thou shouldst always bend thy head unto them with reverence. Let them always rejoice in thee as thy children, living happily and according to their wishes. Who else than thou, O best of the Kurus, is competent to provide the means of subsistence for such Brahmanas as are endued with eternal contentment as are thy well-wishers, and as are gratified by only a little? As women have one eternal duty, in this world, viz., dependence upon and obedient service to their husbands, and as such duty constitutes their only end, even so is the service to Brahmanas Our eternal duty and end. If, at sight of cruelties and other sinful acts in Kshatriyas, the Brahmanas, O son, unhonoured by us, forsake us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to drag on our existence without being able to study the Vedas to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats? I shall, in this connection, tell thee what the eternal usage is. In days of yore, O king, the Kshatriyas used to serve the Brahmanas. The Vaisya in a similar manner used in those days to worship the royal order, and the Sudra to worship the Vaisya. Even this is what is heard. The Brahmana was like a blazing fire. Without being able to touch him or approach his presence, the Sudra used to serve the Brahmana from a distance. It was only the Kshatriya and the Vaisya who could serve the Brahmana by touching his person or approaching his presence. The Brahmanas are endued with a mild disposition. They are truthful in behaviour. They are followers of the true religion. When angry, they are like snakes of virulent poison. Such being their nature, do thou, O Yudhishthira, serve and attend upon them with obedience and reverence. The Brahmanas are superior to even those that are higher than the high and the low. The energy and penances of even those Kshatriyas who blaze forth with energy and might, become powerless and neutralised when they come in contact with the Brahmanas. My sire himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandsire, O king, is not dearer, my own self is not dearer, my life itself is not dearer, O king, to me than the Brahmanas! On earth there is nothing, O Yudhishthira, that is dearer to me than thou. But, O chief of Bharata's race, the Brahmanas are dearer to me than even thou. I tell thee truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those regions of bliss that have been Santanu's. I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thither, O son, and reside in them for unending days. Beholding these regions, O best of the Bharatas (with my spiritual eyes), I am filled with delight at the thought of all these acts which I have done in aid and honour of the Brahmanas, O monarch!'"

SECTION LX

"Yudhishthira said, 'Unto which of two Brahmanas, when both happen to be equally pure in behaviour, equally possessed of learning and purity, of birth and blood, but differing from each other in only this, viz., the one solicits and the other does not,--I ask, O grandsire, unto which of these two would a gift be more meritorious?"

"Bhishma said, 'It has been said. O son of Pritha, that a gift made unto an unsoliciting person is productive of greater merit than one made to a person who solicits. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to solicit. The Brahmana possessed of steadiness and learning and contentment gladdens the deities. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like thieves and robbers.[323] The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to grant life unto him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also. Compassion is a very high virtue. Let people make gift from compassion unto those that solicit. Those, however, that do not beg, but are plunged into poverty and distress should be respectfully invited to receive assistance. If such Brahmanas, who must be regarded as the foremost of their order, live in thy kingdom, thou shouldst regard them as fire covered with ashes. Blazing with penances, they are capable of consuming the whole earth. Such persons, O son of Kuru's race, though not generally worshipped, should still be regarded as deserving of worship in every way. Endued with knowledge and spiritual vision and penances and Yoga, such persons always deserve our worship. O scorcher of foes, do thou always offer worship unto such Brahmanas. One should repair of one's own accord unto those foremost of Brahmanas that do not solicit anybody and make unto them gifts of diverse kinds of wealth in abundance. The merit that flows from properly pouring libations into the sacred fire every morning and evening is won by the person who makes gifts unto a Brahmana endued with learning, with the Vedas and with high and excellent vows. Thou shouldst, O son of Kunti, invite those foremost of Brahmanas who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are hidden without being proclaimed from the house-top, and who are observant of excellent vows, and honour them with gifts of well-constructed and delightful houses equipped with servitors and robes and furniture, and with all other articles of pleasure and enjoyment. Conversant with all duties and possessed of minute vision, those foremost of Brahmanas, O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver. Thou shouldst invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well thou shouldst make gifts of additional food unto them so that upon their return home their expectant wives might be able to distribute that food among their children that had clamoured for food but that had been pacified with promises Brahmacharins of restrained senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be gratified with the householder at whose house they eat. Let the sacrifice of gift proceed in thy house at midday, O son, and do thou also give away kine and gold and robes (unto thy guests after feeding them well). By conducting thyself, in this way, thou art sure to gratify the chief of the celestials himself. That would constitute thy third sacrifice, O Yudhishthira, in which offerings are made unto the deities, the Pitris, and the Brahmanas. By such sacrifice thou art sure to gratify the Viswedevas. Let compassion unto all creatures, giving unto all creatures what is due unto them, restraining the senses, renunciation, steadiness, and truth, constitute the final bath of that sacrifice which is constituted by gift. Even this is the sacrifice that is spread out for thee,--a sacrifice that is sanctified by devotion and faith, and that has a large Dakshina attached to it. This sacrifice which is constituted by gift is distinguished above all other sacrifices, O son, let this sacrifice be always performed by thee.'"

SECTION LXI

"Yudhishthira said, 'I wish to know in detail, O Bharata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come hereafter? Which amongst these two (viz., Gift and Sacrifice) is said to be productive of superior merit? Unto whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask thee all these. O learned sire! Do thou discourse to me on the duty of gifts! Do tell me, O grandsire, what leads to the highest reward, viz., gifts made from the sacrificial platform or those made out of that place?[324]

'Bhishma said, 'O son, a Kshatriya is generally employed in deeds of fierceness. In his case, sacrifices and gifts are regarded as cleansing or sanctifying him. They, that are good and righteous, do not accept the gifts of persons of the royal order, who are given to sinful acts. For this reason, the king should perform sacrifices with abundant gifts in the form of Dakshina.[325] If the good and righteous would accept the gifts made unto them, the Kshatriya, O monarch, should incessantly make gifts with devotion and faith unto them. Gifts are productive of great merit, and are highly cleansing. Observant of vows, one should perform sacrifices and gratify with wealth such Brahmanas as are friends of all creatures, possessed of righteousness, conversant with the Vedas, and preeminent for acts, conduct, and penances. If such Brahmanas do not accept thy gifts, no merit becomes thine. Do thou perform sacrifices with copious Dakshina, and make gifts of good and agreeable food unto those that are righteous. By making an act of gift thou shouldst regard thyself as performing a sacrifice. Thou shouldst with gifts adore those Brahmanas who perform sacrifices. By doing this thou will acquire a share in the merits of those sacrifices of theirs. Thou shouldst support such Brahmanas as are possessed of children and as are capable of sending people to Heaven. By conducting thyself in this way thou art sure to get a large progeny--in fact as large a progeny as the Prajapati himself. They that are righteous support and advance the cause of all righteous acts. One should, by giving up one's all, support such men, as also those that do good unto all creatures. Thyself being in the enjoyment of affluence, do thou, O Yudhishthira, make unto Brahmanas gifts of kine and bullocks and food and umbrellas, and robes and sandals or shoes Do thou give unto sacrificing Brahmanas clarified butter, as also food and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds. Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bharata. Those Brahmanas that are not censurable for anything they do, and that have no means of support assigned to them, should be searched out. Covertly or publicly do thou cherish such Brahmanas by assigning them the means of support. Such conduct always confers higher benefit upon Kshatriyas than the Rajasuya and the Horse-sacrifices. Cleansing thyself of sin, thou art sure of attaining to Heaven. Filling thy treasury thou shouldst do good to thy kingdom. By such conduct thou art sure to win much wealth and become a Brahmana (in thy next life). Do thou, O Bharata, protect thy own means (of support and of doing acts of righteousness), as also the means of other people's subsistence. Do thou support thy servants as thy own children. Do thou, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts unto them of such articles as they have not. Let thy life be devoted to the purpose of the Brahmanas. Let it never be said that thou dost not grant protection to the Brahmanas. Much wealth or affluence, when possessed by a Brahmana, becomes a source of evil to him. Constant association with affluence and prosperity is certain to fill him with pride and cause him to be stupefied (in respect of his true duties). If the Brahmanas become stupefied and steeped in folly, righteousness and duties are sure to suffer destruction. Without doubt, if righteousness and duty come to an end, it will lead to the destruction of all creatures. That king who having amassed wealth makes it over (for safe keep) to his treasury officers and guards, and then commences again to plunder his kingdom, saying unto his officers, 'Do ye bring me as much wealth as you can extort from the kingdom,' and who spends the wealth that is thus collected at his command under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his are never applauded by the righteous. The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth acquired by severity and extortion. The king should then perform great sacrifices with large presents in the shape of Dakshina, when in consequence of his being devoted to the good of his subjects, the latter bathe him with copious showers of wealth brought willingly by them for the purpose. The king should protect the wealth of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any wealth from his people, if they, in a season of drought, succeed in growing any corn with the aid of water obtained from wells. Nor should he take any wealth from weeping women.[326] The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make unto the righteous gifts of all enjoyable articles in abundance. He should certainly dispel the fear of famishing which those men may have.[327] There are no men more sinful than those upon whose food children look with wistfulness without being able to eat them duly. If within thy kingdom any learned Brahmana languishes with hunger like any of those children, thou shalt then incur the sin of foeticide for having allowed such an act. King Sivi himself had said this, viz., 'Fie on that king in whose kingdom a Brahmana or even any other man languishes from hunger.' That kingdom in which a Brahmana of the Snataka class languishes with hunger becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach. That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons, uttering cries and groans of indignation and grief The subjects should arm themselves to slay that King who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is ever incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector but who does not or is unable to protect them, should be slain by his combined subjects, like a dog that is affected with the rabies and has become mad. A fourth part of whatever sins are committed by the subjects clings to that king who does not protect, O Bharata. Some authorities say that the whole of those sins is taken by such a king. Others are of opinion that a half thereof becomes his. Bearing in mind, however, the declaration of Manu, it is our opinion that a fourth part of such sins becomes the unprotecting king's. That king, O Bharata, who grants protection to his subjects obtains a fourth part of whatever merits his subjects acquire living under his protection. Do thou, O Yudhishthira, act in such a way that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree. Let all thy kinsmen and all thy friends and well-wishers, O scorcher of foes, seek thee as their refuge even as the Rakshasas seek Kuvera or the deities seek Indra as theirs.'"

SECTION LXII

"Yudhishthira said, 'People accept with affection the declarations of the Srutis which say, 'This is to be given.' 'This other thing is to be given!' As regards kings, again, they make gifts of various things unto various men. What, however, O grandsire, is the best or foremost of all gifts.'

"Bhishma said, 'Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible. It is capable of yielding unto him who owns it all the best things upon which his heart may be set. It yields robes and vestments, jewels and gems, animals, paddy and barley. Amongst all creatures, the giver of earth grows in prosperity for ever and ever. As long as the earth lasts, so long does the giver thereof grow in prosperity. There is no gift that is higher, O Yudhishthira, than the gift of earth. It hath been heard by us that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth. Whether in this or in the next world all creatures live under conditions dependent upon their own acts. Earth is Prosperity's self. She is a mighty goddess. She makes him her lord (in next life) who makes gifts of her in this life to other people. That person, O best of kings, who gives away earth, which is indestructible, as Dakshina, becomes born in next life as a man and becomes also a lord of earth. The measure of one's enjoyment in this life is commensurate with the measure of one's gifts in a previous life. Even this is the conclusion to which the scriptures point. For a Kshatriya should either give away the earth in gift or cast off his life in battle. Even this constitutes the highest source of prosperity with regard to Kshatriyas. It has been heard by us that earth, when given away, cleanses and sanctifies the giver. The man that is of sinful behaviour, that is guilty of even the slaughter of a Brahamana and of falsehood, is cleansed by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins. The righteous accept gifts of earth only and no other thing from kings that are sinful. Like one's mother, earth, when given away, cleanses the giver and the taker. This is an eternal and secret name of earth, viz., Priyadatta.[328] Given away or accepted in gift, the name that is dear to her is Priyadatta. The gift of earth is desirable. That king who makes a gift of earth unto a learned Brahmana, obtains from that gift a kingdom. Upon re-birth in this world, such a man without doubt attains to a position that is equal to that of a king. Hence a king as soon as he gets earth, should make gifts of earth unto the Brahmanas. None but a lord of earth; is competent to make gifts of earth. Nor should one that is not a deserving person accept a gift of earth. They who desire earth should, without doubt, conduct themselves in this way (i.e., make gifts of earth). That person who takes away earth belonging to a righteous person never gets any earth. By making gifts of earth unto the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter. That righteous king respecting whom the Brahmanas say, 'We live on earth given to us by him,' is such that his very enemies cannot utter the least reproach respecting his kingdom.[329] Whatever sins a man commits from want of the means of support, are all washed off by gift of only so much earth as is covered by a cow-hide. Those kings that are mean in their acts or are of fierce deeds, should be taught that gift of earth is exceedingly cleansing and is at the same time the highest gift (in respect of merit). The ancients thought that there was always very little difference between the man who performs a Horse-sacrifice and him that makes a gift of earth unto one that is righteous. The learned doubt the acquisition of merit by doing all other acts of righteousness. The only act with respect to which they do not entertain doubt is the gift of earth which, indeed, is the foremost of all gifts. The man of wisdom who makes gifts of earth, gives away all these, viz., gold, silver, cloth, gems and pearls and precious stones. Penances, sacrifice, Vedic lore, good behaviour, absence of cupidity, firmness in truth, worship of seniors, preceptors, and the deities--all these dwell in him who makes a gift of earth. They who ascend to the region of Brahman by leaving off their lives in battle, after having fought without any regard for themselves to secure the benefit to their masters--even they are unable to transcend the merit of those that make gilts of earth. As the mother always nourishes her own child with milk from her breast, even so doth the earth gratify with all the tastes the person that makes a gift of earth. Mrityu, Vaikinkara, Danda, Yama, Fire who is possessed of great fierceness, and all heinous and terrible sins are incapable of touching the person that makes a gift of earth. That man of tranquil soul who makes a gift of earth gratifies (by that act) the Pitris dwelling in their own region and the deities also hailing from the region that is theirs. The man who makes a gift of earth unto one that is emaciated and cheerless and destitute of the means of life and languishing with weakness, and who thereby supplies one with the means of subsistence, becomes entitled to the honour and merit of performing a sacrifice. Even as an affectionate cow runs towards her calf, with full udders dropping milk, the highly-blessed earth after the same manner, runs towards the person who makes a gift of earth. That man who makes unto a Brahmana a gift of earth which has been tilled, or sown with seeds or which contains standing crops, or a mansion well-equipped with every necessary, succeeds in becoming (in next life) the accomplisher of the wishes of everybody. The man who causes a Brahmana possessed of the means of life, owning a domestic fire and of pure vows and practices, to accept a gift of earth, never falls into any danger or distress. As the moon waxes day by day, even so the merit of a gift of earth becomes enhanced every time such earth produces crops. Those conversant with ancient history sing this verse in connection with the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole earth unto Kasyapa. The verse to which I refer is this, 'Receive me in gift. Give me away. By giving me away, thou (O giver) shall obtain me again!' That which is given away in this life is re-acquired in the next.[330] That Brahmana who recites this high declaration of the Vedas at the time of a Sraddha attains to the highest reward. A gift of earth is a high expiation for the sin of those puissant men who betake themselves to Atharvan rites for doing injuries to others. Indeed, by making a gift of earth one rescues ten generations of one's paternal and maternal race. That person who is even conversant with this Vedic declaration respecting the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. The earth is the original source of all creatures (for it is from earth that all creatures derive their sustenance). It has been said that the deity of fire is the presiding genius of the earth. After the coronation ceremony has been performed of a king, this Vedic declaration should be re-cited to him, so that he may make gifts of earth and may never take away earth from a righteous person. Without doubt, the entire wealth owned by the king belongs to the Brahmanas. A king well-conversant with the science of duty and morality is the first requisite of the kingdom's prosperity. Those people whose king is unrighteous and atheistic in conduct and belief can never be happy. Such people can never sleep or wake in peace. In consequence of his acts of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions according to lawful means are incidents that are not noticeable in the kingdom of such a ruler. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness. Through the blessed and righteous acts of such a king, his subjects become freed from anxiety. The subjects, restrained from wicked acts, grow in prosperity through their own conduct.

Capable of retaining what they have, they go on making new acquisitions. That king who makes gifts of earth is regarded as well-born. He is regarded as a man. He is a friend. He is righteous in his acts. He is a giver. He is regarded as possessing prowess. Those men who make gifts of ample and fertile earth unto Brahmanas conversant with the Vedas, always shine in the world, in consequence of their energy, like so many suns. As seeds scattered on the soil grow and return a goodly crop, even so all one's wishes become crowned with fruition in consequence of one's making gifts of earth. Aditya and Varuna and Vishnu and Brahman and Soma and Hutasana, and the illustrious and trident-bearing Mahadeva, all applaud the man that makes a gift of earth. Living creatures spring into life from the earth and it is into the earth that they become merged when they disappear. Living creatures which are distributed into four classes (i.e., viviparous, oviparous, filthborn, and vegetables) have earth for their constituent essence. The earth is both the mother and father of the universe of creatures, O monarch. There is no element, O ruler of men, that can compare with earth. In this connection is cited the old narrative of a discourse between the celestial preceptor Vrihaspati and Indra the ruler of Heaven, O Yudhishthira. Having adored Vishnu in a hundred sacrifices each of which was distinguished by plentiful gifts as Dakshina, Maghavat put this question to Vrihaspati, that foremost of all eloquent persons.'

"Maghavat said, 'O illustrious one, by what gift does one succeed in coming to Heaven and attaining to beatitude? O foremost of speakers, do thou tell me of that gift which is productive of high and inexhaustible merit.'

"Bhishma continued, 'Thus addressed by the chief of the celestials the preceptor of the deities, viz., Vrihaspati of great energy, said these words in reply unto him of a hundred sacrifices. Endued as he is with the merits that attach to the gift of earth, the region of felicity reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.[331] That king, O Sakra, who desires to have prosperity and who wishes to win happiness for himself, should always make gifts of earth, with due rites, unto deserving persons. If after committing numerous sins a person makes gifts of earth unto members of the regenerate class, he casts off all those sins like a snake casting off its slough. The person that makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests. By making a gift of earth, the person is said to give away lakes and tanks and wells and streams. In consequence of the moisture of earth, one is said to give away articles of diverse tastes by making a gift of earth. The man who makes a gift of earth is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks. The merit that a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with plentiful gifts in the shape of Dakshina. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal races. Similarly, by taking away earth that was given away, one hurls oneself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery. That man who having promised to make a gift of earth does not actually make it, or who having made a gift takes it back, has to pass a long time, in great misery in consequence of being tied with the noose of Varuna at the command of Death. Those men have never to go to Yama who honour and worship those foremost of Brahmanas that pour libations every day on their domestic fire, that are always engaged in the performance of sacrifices, that have scanty means of livelihood, and that receive with hospitality every guest seeking shelter in their abodes The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak belonging to the other orders. The king should never resume, O chief of the deities, earth that has been given away by another unto a Brahmana, O ruler of the celestials, that is destitute of the means of life.[332] The tears that would fall from the eyes of such cheerless and destitute Brahmanas in consequence of their lands being taken back are capable of destroying the ancestors and descendants to the third generation of the resumer. That man who succeeds by his endeavours in re-establishing a king driven away from his kingdom, obtains residence in heaven and is much honoured by the denizens thereof. That king who succeeds in making gifts of earth with such crops standing thereon as sugar-cane or barley or wheat, or with kine and horses and other draft cattle,--earth that has been won with the might of the giver's arms,--that has mineral wealth in its bowels and that is covered with every kind of wealth of the surface, wins inexhaustible regions of felicity in the next world, and such a king it is that is said to perform the earth-sacrifice. That king who makes a gift of earth becomes washed of every sin and is, therefore, pure and approved of the righteous. In this world he is highly honoured and applauded by all righteous men. The merit that attaches to a gift of earth increases every time the earth given away bears crops for the benefit of the owner, even as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface. Those heroic kings and ornaments of assemblies who cast off their lives in battle with faces towards the foe, attain, O Sakra, to the region of Brahman. Beautiful damsels skilled in music and dancing and adorned with garlands of celestial flowers, approach, O chief of the deities, the giver of earth as he comes to heaven departing from the earth. That king who makes gifts of earth with due rites unto persons of the regenerate order, sports in bliss in the celestial regions, adorned all the while by the deities and Gandharvas. A century of Apsaras, adorned with celestial garlands, approach, O chief of the deities, the giver of earth as he ascends to the region of Brahman. Flowers of excellent perfumes, an excellent conch and excellent seat, an umbrella and excellent steeds with excellent vehicles, are always ready for the person how makes gifts of earth. By making gifts of earth a king can always command flowers of excellent perfumes and heaps of gold. Possessed of all kinds of wealth the commands of such a king can never be disobeyed anywhere, and cries of victory hail him wheresoever he may approach. The rewards that attach to gifts of earth consist of residence in heaven, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusa and mineral wealth and verdant grass. A person by making a gift of earth acquires in his next life nectar yielding earth. There is no gift that is equal to a gift of earth. There is no senior worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away.'

"Bhishma continued, 'Hearing these words from the son of Angiras, Vasava made a gift unto him of the whole earth with all her jewels and gems and all her wealth of diverse kinds. If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a Sraddha, neither Rakshasas nor Asuras can succeed in appropriating any share of the offerings made in it. Without doubt, the offerings one makes unto the Pitris at such a Sraddha become inexhaustible. Hence, on occasions of Sraddhas, the man of learning should recite these verses on the subject of the merits that attach to gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating. I have thus, O chief of the Bharatas, discoursed unto thee of that gift which is the foremost of all gifts. What else dost thou wish to hear?'"

SECTION LXIII

"Yudhishthira said, 'When a king becomes desirous of making gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, unto such Brahmanas as are possessed of superior accomplishments? What gift is that by which the Brahmanas become immediately gratified? What fruits do they bestow in return? O thou of mighty arms, tell me what is the high reward attainable through the merit arising from gifts. What gifts, O king, are productive of rewards both here and hereafter? I desire to hear all this from thee. Do thou discourse to me on all this in detail.'

"Bhishma said, 'These very questions were on a former occasion put by me to Narada of celestial appearance. Hear me as I recite to thee what that celestial sage told me in reply.'

"Narada said, 'The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will be any gift that is equal to the gifts of food. Hence, men always desire particularly to make gifts of food. In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe, O puissant one. All classes of men, householders and mendicants and ascetics, exist, depending upon food. The life-breaths depend upon food. There is no doubt in this. Afflicting (if need be) one's relatives, one is desirous of one's own prosperity, should make gifts of food unto a high-souled Brahmana or a person of the mendicant order. That man who makes a gift of food unto an accomplished Brahmana who solicits the same, secures for himself in the world to come wealth of great value. The householder who is desirous of his own prosperity should receive with reverence a deserving old man that is spent with toil while proceeding on his way far from home, when such a man honours the householder's abode with his presence. That man who, casting off wrath that overleaps every bound and becoming righteous in disposition and freed from malice, makes gifts of food, is sure to attain to happiness, O king, both here and hereafter. The householder should never disregard the man that comes to his abode, nor should he insult him by sending him away. A gift of food made unto even a Chandala or a dog is never lost. That man who makes a gift of clean food unto a person on the way who is toil-worn and unknown to the giver, is sure to acquire great merit. The man who gratifies with gifts of food the Pitris, the deities, the Rishis, the Brahmanas, and guests arrived at his abode, acquires merit whose measure is very large. That person who having committed even a heinous sin makes a gift of food unto one that solicits, or unto a Brahmana, is never stupefied by that heinous sin. A gift of food made unto a Brahmana becomes inexhaustible. One made to a Sudra becomes productive of great merit. Even this is the difference between the merits that attach to gifts of food made unto Brahmanas and Sudras. Solicited by it Brahmana, one should not enquire about his race or conduct or Vedic lore. Asked for food, one should give food to him that asks. There is no doubt in tits, O king, that he who makes gifts of food obtains both here and hereafter many trees yielding food and every other object of desire. Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons would make offerings unto them of food (in Sraddhas). The Brahmana is a great being. When he comes into one's anode and solicits, saying, 'Give me,' the owner of the abode, whether influenced or not by the desire of acquiring merit, is sure to win great merit by listening to that solicitation. The Brahmana is the guest of all creatures in the universe. He is entitled to the first portion of every food. That house Increases in prosperity to which the Brahmanas repair from desire of soliciting alms and from which they return honoured in consequence of their desires being fulfilled. The owner of such a house takes birth in his next life in a family, O Bharata, that can command all the comforts and luxuries of life. A man, by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeat and all food that is sweet, attains to a residence in heaven where he is honoured by all the deities and other denizens. Food constitutes the life-breath of men. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of all articles of comfort and luxurious enjoyment. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world. If food be given duly unto a Brahmana arrived at the giver's house as a guest, the giver attains to great happiness, and is adored by the very deities. The Brahmana, O Yudhishthira, is a great being. He is also a fertile field. Whatever seed is sown on that field produces an abundant crop of merit. A gift of food is visibly and immediately productive of the happiness of both the giver and the receiver. All other gifts produce fruits that are unseen. Food is the origin of all creatures. From food, comes happiness and delight. O Bharata, know that religion and wealth both flow from food. The cure of disease or health also flows from food. In a former Kalpa, the Lord of all creatures said that food is Amrita or the source of immortality. Food is Earth, food is Heaven, food is the Firmament. Everything is established on food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From absence of food the strength of even the strongest man is seen to fail. Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none. Whatever mobile and immobile creatures exist in the universe are dependent on food. Religion and wealth, in the three worlds, are all dependent on food. Hence the wise should make gifts of food. The strength, energy, fame and achievements of the man who makes gifts of food, constantly increase in the three worlds, O king. The lord of the life-breaths, viz., the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Sakra to be poured upon the earth, O Bharata. The Sun, by means of his rays, sucks up the moisture of the earth. The deity of wind causes the moisture to fall down from the Sun.[333] When the water falls down from the clouds upon the Earth, the goddess Earth becomes moist, O Bharata. Then do people sow diverse kinds of crops upon whose outturn the universe of creatures depends. It is in the food thus produced that the flesh, fat, bones and vital seed of all beings have their origin. From the vital seed thus originated, O king, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed. Thus from food, the Sun and the deity of wind and the vital seed spring and act. All these are said to constitute one element or quantity, and it is from these that all creatures spring. That man who gives food into one who comes into his house and solicits it, is said, O chief of the Bharatas, to contribute both life and energy unto living creatures.'

'Bhishma continued, 'Thus addressed by Narada, O king, I have always made gifts of food. Do thou also, therefore, freed from malice and with a cheerful heart, make gifts of food. By making gifts of food, O king, unto deserving Brahmanas with due rites, thou mayst be sure, O puissant one, of attaining to Heaven. Hear me, O monarch, as I tell thee what the regions are that are reserved for those that make gifts of food. The mansions of those high-souled persons shine with resplendence in the regions of Heaven. Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly-risen sun, those palatial abodes are either fixed or movable. Those mansions are filled with hundreds upon hundreds of things and animals that live on land and as many things and animals living in water. Some of them are endued with the effulgence of lapis lazuli and some are possessed of the resplendence of the sun. Some of them are made of silver and some of gold. Within those mansions are many trees capable of crowning with fruition every desire of the inmates. Many tanks and roads and halls and well and lakes occur all around. Thousands of conveyances with horses and other animals harnessed thereto and with wheels whose clatter is always loud, may be seen there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also to be seen there. Numerous rivers that run milk, and hills of rice and other edibles, may also be seen there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, occur in those regions, All these are obtained by those men that make gifts of food in this world. Do thou, therefore, become a giver of food. Verily, these are the regions that are reserved for those high-souled and righteous persons that make gifts of food in this world. For these reasons, men should always make gifts of food in this world.'"

SECTION LXIV

"Yudhishthira said, 'I have heard the discourse regarding the ordinance about the gift of food. Do thou discourse to me now about the conjunction of the planets and the stars in relation to the subject of making gifts.[334]

"Bhishma said, 'In this connection is recited this ancient narrative of the discourse between Devaki and Narada, that foremost of Rishis. Once on a time when Narada of godlike feature and conversant with every duty arrived at Dwaraka, Devaki asked him this question. Unto her that had asked him, the celestial Rishi Narada duly answered in the following words. Do thou hear as I recite them.'

"Narada said, 'By gratifying, O blessed lady, deserving Brahmanas with Payasa mixed with ghee, under the constellation Krittika one attains to regions of great happiness.[335] Under the constellation Rohini, one should for freeing oneself from the debt one owes to the Brahmanas make gift unto them of many handfuls of venison along with rice and ghee and milk, and other kinds of edibles and drinks. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigasiras), proceeds from this region of human beings to a region in heaven of great felicity. One undergoing a fast and giving away Krisara mixed with sesame, transcends all difficulties in the next world, including those mountains with rocks sharp as razors. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu one becomes possessed of personal beauty and great fame and takes birth in one's next life in a family in which there is abundance of food. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines in effulgence like Soma himself in regions of surrounding gloom. He who makes a gift, under the constellation Aslesha, of silver of a bull, becomes freed from every fear and attains to great affluence and prosperity. By making a gift, under the constellation Magha, of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to felicity in the next.[336] For making gifts unto Brahmanas, under the constellation called Purva-Phalguni of food mixed with Phanita the giver observing a fast the while, reward is great prosperity both here and hereafter.[337] By making a gift, under the constellation called Uttara-Phalguni, of ghee and milk with rice called Shashthika, one attains to great honours in heaven. Whatever gifts are made by men under the constellation of Uttara-Phalguni produce great merit, which, again, becomes inexhaustible. This is very certain. Observing a fast the while, the person that makes, under the constellation Hasta, a gift of a car with four elephants, attains to regions of great felicity that are capable of granting the fruition of every wish. By making a gift, under the constellation Chitra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the woods of Nandana. By making gifts of wealth under the constellation Swati, one attains to such excellent regions as one desires and wins besides great fame. By making gifts, under constellation Visakha, of a bull, and a cow that yields a copious measure of milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear,[338] a person gratifies the Pitris and the deities attains to inexhaustible merit in the other world. Such a person never meets with any calamity and gratifies the Pitris and the deities and attains to inexhaustible merit in the other world. Such a person never meets with any calamity and certainly reaches heaven. By making gifts unto the Brahmanas of whatever articles they solicit, one attains to such means of subsistence as one desires, and becomes rescued from hell and every calamity that visits a sinner after death. This is the certain conclusion of the scriptures. By making gifts, under the constellation Anuradha of embroidered cloth and other vestments and of food, observing a fast the while, one becomes honoured in heaven for a hundred Yugas. By making a gift under the constellation Jyeshtha, of the potherb called Kalasaka with the roots, one attains to great prosperity as also to such an end as is desirable. By making unto Brahmanas a gift under the constellation Mula, of fruits and roots, with a restrained soul, one gratifies the Pitris and attains to a desirable end. By making under the constellation Purvashadha, a gift, unto a Brahmana conversant with the Vedas and of good family and conduct, of cups filled with curds, while one is in the observance of a fast, one takes birth in one's next life in a family possessed of abundant kine. One obtains the fruition of every wish, by making gifts, under the constellation Uttarashadha, of jugs full of barley-water, with ghee and inspissated juice of sugarcane in abundance. By making a gift under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to heaven and becomes an object of attention and honour there. By making under the conjunction Sravana, a gift of blankets or other cloth of thick texture, one roves freely through every region of felicity, riding on a white car of pure resplendence. By making with a restrained soul, under the constellation Dhanishtha, a gift of a vehicle with bulls yoked thereto, or heaps of cloths and wealth, one at once attains to heaven in one's next life. By making gifts, under the constellation Satabhisha, of perfumes with Aquilaria Agallocha and sandalwood, one attains in the next world to the companionship of Apsaras as also eternal perfumes of diverse kinds. By making gifts, under the constellation Purva-Bhadrapada, or Rajamasha, one attains to great happiness in the next life and becomes possessed of an abundant stock of every kind of edibles and fruits.[339] One who makes, under the constellation Uttara, a gift of mutton, gratifies the Paris by such an act attains to inexhaustible merit in the next world. Unto one who makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches in the next world, ready to grant the fruition of every wish. By making a gift, under the constellation Aswini, of a car with steeds yoked thereto, one is born in one's next life in a family possessed of numerous elephants and steeds and cars, and becomes endued with great energy. By making, under the constellation Bharani, a gift unto the Brahmanas of kine and sesame, one acquires in one's next life great fame and an abundance of kine.'

"Bhishma continued, 'Even thus did Narada discourse unto Devaki upon the subject of what gifts should be made under what constellations. Devaki herself, having listened to this discourse, recited it in her turn unto her daughters-in-law (viz., the spouses of Krishna).'"

SECTION LXV

"Bhishma said, 'The illustrious Atri, the son of the Grandsire Brahman, said, 'They who make gifts of gold are said to make gifts of everything in the world.' King Harischandra said that the gift of gold is sin-cleansing, leads to long life, and becomes productive of inexhaustible merit unto the Pitris. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated. A well full of water and from which diverse creatures draw water, is said to take off half the sinful acts of the person who has excavated it. The whole race of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and righteous people constantly quench their thirst. That man transcends every kind of calamity from whose well or tank every one draws water without restraint during the summer season. Ghee is said to gratify the illustrious Vrihaspati, Pushan, Bhaga, the twin Aswins, and the deity of fire. Ghee is possessed of high medicinal virtues. It is a high requisite for sacrifice. It is the best of all liquids. The merit a gift of ghee produces is very superior. That man who is desirous of the reward of happiness in the next world, who wishes for fame and prosperity, should with a cleansed soul and having purified himself make gifts of ghee unto the Brahmanas. Upon that man who makes gifts of ghee unto the Brahmanas in the month of Aswin, the twin Aswins, gratified, confer personal beauty. Rakshasas never invade the abode of that man who makes gifts unto the Brahmanas of Payasa mixed with ghee. That man never dies of thirst who makes gifts unto the Brahmanas of jars filled with water. Such a person obtains every necessary of life in abundance, and has never to undergo any calamity or distress. That man, who with great devotion and restrained senses makes gifts unto the foremost of Brahmanas, is said to take a sixth part of the merits won by the Brahmanas by their penances. That man who makes presents unto Brahmanas having the means of life, of firewood for purposes of cooking as also of enabling them to drive cold, finds all his purposes and all his acts crowned with success. Such a one is seen to shine with great splendour over all his enemies. The illustrious deity of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to achieve victory in battles. The man who makes a gift of an umbrella obtains children and great prosperity. Such a person is never affected by any eye-disease. The merits also that spring from the performance of a sacrifice become his. That man who makes a gift of an umbrella in the season of summer or rains, has never to meet with any heart-burning on any account. Such a man quickly succeeds in freeing himself from every difficulty and impediment. The highly blessed and illustrious Rishi Sandilya has said that, of all gifts, the gift of a car, O king, is the best.'"

SECTION LXVI

"Yudhishthira said, 'I desire to hear, O grandsire, what the merits are of that person who makes the gift of a pair of sandals unto a Brahmana whose feet are burning or being scorched by hot sand, while he is walking.'

"Bhishma said, 'The man, that gives unto the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every kind of difficulty. Such a man, O Yudhishthira, stays over the heads of all his foes. Vehicles of pure splendour, with mules harnessed thereto, and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to earn the merit of making the gift of a vehicle with well-broken steeds yoked thereto.'

"Yudhishthira said, 'Do thou tell me in detail once more, O grandsire, of the merits that attach to gifts of sesame and land and kine and food.'

"Bhishma said, 'Do thou hear, O son of Kunti, what the merits are that attach to the gift of sesame. Hearing me, do thou, then, O best of the Kurus, make gifts of sesame according to the ordinance. Sesame seeds were created by the Self-born Brahman as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly. The man who makes gifts of sesame seeds, in the month of Magha, unto the Brahmanas, has never to visit hell which abounds with all frightful creatures. He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the deities at all the sacrifices. One should never perform a Sraddha with offerings of sesame seeds without cherishing some purpose.[340] Sesame seeds sprang from the limbs of the great Rishi Kasyapa. Hence, in the matter of gifts, they have come to be regarded as possessed of high efficacy. Sesame seeds bestow both prosperity and personal beauty and cleans the giver of all his sins It is for this reason that the gift of sesame seeds is distinguished above the gift of every other article. Apastamva of great intelligence, and Kankha and Likhita, and the great Rishi Gautama have all ascended to heaven by having made gifts of sesame seeds. Those Brahmanas that make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Pravritti or acts, are regarded as equal (in purity and efficacy) to bovine Havi. The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gifts of sesame is regarded as productive of inexhaustible merit. In ancient times when Havi (clarified butter) on one occasion had become unobtainable the Rishi Kusika, O scorcher of foes, made offerings of sesame seeds to his three sacrificial fires and succeeded in attaining to an excellent end. I have thus said unto thee, O chief of the Kurus, what the regulations are respecting the excellent gift of sesame seeds. It is in consequence of these regulations that the gift of sesame seeds has come to be regarded as endued with very superior merit. After this, listen to what I would say. Once on a time the deities, desirous of making a sacrifice, repaired, O monarch, to the presence of the Self-born Brahman. Having met Brahman, being desirous of performing a sacrifice on earth, they begged him for a piece of auspicious earth, saying, 'We want it for our sacrifice.'

'The deities said, 'O illustrious one, thou art the lord of all the earth as also of all the deities. With thy permission, O highly blessed one, we desire to perform a sacrifice. The person who has not obtained by lawful means the earth whereon to make the sacrificial altar, earns not the merit of the sacrifice he performs. Thou art the Lord of all the universe consisting of its mobile and immobile objects. Hence, it behoveth thee to grant us a piece of earth for the sacrifice we wish to make.'

"Brahman said, 'Ye foremost of deities, I shall give you a piece of earth whereon, ye sons of Kasyapa, you shall perform your intended sacrifice.'

"The deities said, 'Our wishes, O holy one, have been crowned with fruition. We shall perform our sacrifice even here with large Dakshina. Let, however, the Munis always adore the piece of earth. Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishakapi, and Asita and Devala. The high-souled deities then, O thou of unfading glory, performed their sacrifice. Those foremost of gods concluded it in due time. Having completed that sacrifice of theirs on the breast of that foremost of mountains. Himavat, the deities attached to the gift of earth a sixth part of the merit arising from their sacrifice. The man who makes a gift of even a span of earth (unto a Brahmana) with reverence and faith, has never to languish under any difficulty and has never to meet with any calamity. By making a gift of a house that keeps out cold, wind, and sun, and that stand upon a piece of clean land, the giver attains to the region of the deities and does not fall down even when his merit becomes exhausted. By making a gift of a residential house, the giver, possessed of wisdom, lives, O king, in happiness in the company of Sakra. Such a person receives great honours in heaven. That person in whose house a Brahmana of restrained sense, well-versed in the Vedas, and belonging by birth to a family of preceptors, resides in contentment, succeeds in attaining to and enjoying a region of high felicity.[341] After the same manner, O best of the Bharatas, by giving away a shed for the shelter of kine that can keep out cold and rain and that is substantial in structure, the giver rescues seven generations of his race (from hell). By giving away a piece of arable earth the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race. One should never give away any earth that is barren or that is burnt (arid); nor should one give away any earth that is in close vicinity to a crematorium, or that has been owned and enjoyed by a sinful person before such gift. When a man performs a Sraddha in honour of the Pitris on earth belonging to another person, the Pitris render both the gift of that earth and the Sraddha itself futile.[342] Hence, one possessed of wisdom should buy even a small piece of earth and make a gift of it. The Pinda that is offered to one's ancestors on earth that has been duly purchased becomes inexhaustible.[343] Forests, and mountains, and rivers, and Tirthas are regarded as having no owners. No earth need be purchased here for performing Sraddhas. Even this has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall discourse to thee on the subject of the gift of kine. Kine are regarded as superior to all the ascetics. And since it is so, the divine Mahadeva for that reason performed penance in their company. Kine, O Bharata, dwell in the region of Brahman, in the company of Soma. Constituting as it does the highest end, regenerate Rishis crowned with success strive to attain to that very region. Kine benefit human beings with milk, ghee, curds, dung, skin, bones, horns, and hair, O Bharata. Kine do not feel cold or heat. They always work. The season of rains also cannot afflict them at all. And since kine attain to the highest end (viz., residence in the region of Brahman), in the company of Brahmanas, therefore do the wise say that king and Brahmanas are equal. In days of yore, king Rantideva performed a grand sacrifice in which an immense number of kine were offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river was formed that came to be called by the name of Charmanwati. Kine no longer form animals fit for sacrifice. They now constitute animals that are fit for gift. That king who makes gifts of kine unto the foremost of Brahmanas, O monarch, is sure to get over every calamity even if he falls into it. The man who makes a gift of a thousand kine has not to go to hell. Such a person, O ruler of men, obtains victory everywhere. The very chief of the deities had said that the milk of kine is nectar. For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Persons conversant with the Vedas have declared that the Ghee manufactured from cows' milk is the very best of all libations poured into the sacrificial fire. For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice. A bovine bull is the embodiment of heaven. He who makes the gift of a bovine bull unto an accomplished Brahmana, receives great honours in heaven. Kine, O chief of Bharata's race, are said to be the life-breath of living creatures. Hence, the man who makes the gift of a cow is said to make the gift of life-breath. Persons conversant with the Vedas have said that kine constitute the great refuge of living creatures. Hence, the man who makes the gift of a cow is regarded as making the gift of what is the high refuge for all creatures. The cow should never be given away for slaughter (i.e., unto one who will kill her); nor should the cow be given unto a tiller of the soil; nor should the cow be given unto an atheist. The cow should not also, O chief of the Bharatas, be given unto one whose occupation is the keeping of kine.[344] The wise have said that a person who gives away the cow unto any of such sinful persons has to sink into everlasting hell. One should never give unto a Brahmana a cow that is lean, or that produces calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil. The man that gives away ten thousand kine attains to heaven and sports in bliss in the companionship of Indra. The man who makes gifts of kine by hundred thousand acquires many regions of inexhaustible felicity. Thus have I recited to thee the merits attaching to the gift of kine and of sesame, as also to the gift of earth. Listen now to me as I discourse to thee upon the gift of food, O Bharata. The gift of food, O son of Kunti, is regarded as a very superior gift. King Rantideva in days of yore ascended to heaven by having made gifts of food. That king, who make a gift of food unto one that is toil-worn and hungry, attains to that region of supreme felicity which is the Self-born's own. Men fail to attain by gifts of gold and robes and of other thing, to that felicity to which givers of food succeed in attaining, O thou of great puissance! Food is, indeed, the first article. Food is regarded as the highest prosperity. It is from food that life springs, as also energy and prowess and strength. He who always makes gifts of food, with attention, unto the righteous, never falls into any distress.. Even this has been said by Parasara. Having worshipped the deities duly, food should be first dedicated to them. It has been said, O king, that the kind of food that is taken by particular men is taken also by the deities those men worship.[345] That man who makes a gift of food in the bright fortnight of the month of Kartika, succeeds in crossing every difficulty here add attains to inexhaustible felicity hereafter. That man who makes a gift of food unto a hungry guest arrived at his abode, attains to all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahma. The man who makes gifts of food is sure to cross every difficulty and distress. Such a person comes over every sin and cleanses himself of every evil act. I have thus discoursed to thee upon the merits of making gifts of food, of sesame, of earth, and of kine.'"

SECTION LXVII

"Yudhishthira said, 'I have heard, O sire, of the merits of the different kinds of gift upon which thou hast discoursed to me. I understand, O Bharata, that the gift of food is especially laudable and superior. What however, are the great merits of making gifts of drink. I desire to hear of this in detail, O grandsire!'

"Bhishma said, 'I shall, O chief of Bharata's race, discourse to thee upon this subject. Listen to me, O thou of unbaffled prowess, as I speak to thee. I shall, O sinless one, discourse unto thee of gifts beginning with that of drink. The merit that a man acquires by making gifts of food and drink is such that the like of it, I think, is incapable of being acquired through any other gift. There is no gift, therefore, that is superior to that of either food or drink. It is no food that all living creatures are able to exist. For this reason, food is regarded as a very superior object in all the worlds. From food the strength and energy of living creatures constantly increases. Hence, the lord of all creatures has himself said that the gift of food is a very superior gift. Thou hast heard, O son of Kunti, what the auspicious words are of Savitri herself (on the subject of the gift of food). Thou knowest for what reason those words were said, what those words were, and how they were said in course of the sacred Mantras, O thou of great intelligence. A man, by making a gift of food, really makes a gift of life itself. There is no gift in this world that is superior to the gift of life. Thou art not unacquainted with this saying of Lomasa, O thou of mighty arms! The end that was attained in former days by king Sivi in consequence of his having granted life to the pigeon is acquired by him, O monarch, who makes a gift of food unto a Brahmana. Hence, it has been heard by us that they that give life attain to very superior regions of felicity in after life. Food, O best of the Kurus, may or may not be superior to drink. Nothing can exist without the aid of what springs from water. The very lord of all the planets, viz., the illustrious Soma, has sprung from water. Amrita and Sudha and Swadha and milk as also every kind of food, the deciduous herbs, O monarch, and creepers (medicinal and of other virtues), spring from water. From these, O king, the life-breath of all living creatures flows. The deities have nectar for their food. The Nagas have Sudha. The Pitris have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, etc., constitute the food of human beings. All these, O chief of men, spring from water. Hence, there is nothing superior to the gift of water or drink. If a person wishes to secure prosperity for himself, he should always make gifts of drink. The gift of water is regarded as very praiseworthy. It leads to great fame and bestows long life on the giver. The giver of water, O son of Kunti, always stays over the heads of his enemies. Such a person obtains the fruition of all his wishes and earns everlasting fame. The giver, O chief of men, becomes cleansed of every sin and obtains unending felicity hereafter as he proceeds to heaven, O thou of great splendour. Mann himself has said that such a person earns regions of inexhaustible bliss in the other world.'"

SECTION LXVIII

"Yudhishthira said, 'Do thou discourse to me once again, O grandsire, upon the merits attaching to gifts of sesame and of lamps for lighting darkness, as also of food and robes.'

"Bhishma said, 'In this connection, O Yudhishthira, is recited the narrative of the discourse that took place in ancient times between a Brahmana and Yama. In the country lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town inhabited by Brahmanas. The town was celebrated under the name of Parnasala and was very delightful in appearance, O king. A large number of learned Brahmanas lived in it. One day, Yama, the ruler of the dead, commanded a messenger of his, who was clad in black, endued with blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying, 'Go thou to the town inhabited by Brahmanas and bring hither the person known by the name of Sarmin and belonging by birth to the race of Agastya. He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood. This other man is equal unto him I want, in virtues, study, and birth. With respect to children and conduct, this other resembles the intelligent Sarmin. Do thou bring the individual I have in view. He should be worshipped with respect (instead of being dragged hither with irreverence).' The messenger having come to the place, did the very reverse of what he had been bidden to do. Attacking that person, he brought him who had been forbidden by Yama to be brought. Possessed of great energy, Yama rose up at the sight of the Brahmana and worshipped him duly. The king of the dead then commanded his messenger, saying, 'Let this one be taken back, and let the other one be brought to me.' When the great judge of the dead said these words, that Brahmana addressed him and said, 'I have completed my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my mortal existence, I wish to pass, dwelling even here, O thou of unfading glory![346]

"Yama said, 'I cannot ascertain the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to take up one's residence here. I take note of the acts of righteousness (or otherwise) that one does in the world. Do thou, O learned Brahmana of great splendour return immediately to thy abode. 'I ell me what also is in thy mind and what I can do for thee, O thou of unfading glory!'

"The Brahmana said, 'Do thou tell me what those acts are by accomplishing which one may earn great merit. O best of all beings, thou art the foremost of authorities (on the subject) even in the three worlds.'

"Yama said, 'Do thou hear, O regenerate Rishi, the excellent ordinances regarding gifts. The gift of sesame seeds is a very superior one. It produces everlasting merit. O foremost of regenerate ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one's every wish. The gift of sesame at Sraddhas is applauded. Verily the gift of sesame is a very superior one. Do thou make gifts of sesame unto the Brahmanas according to the rites ordained in the scriptures. One should on the day of the full moon of the month of Vaisakha, make gilts of sesame unto the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford. They that are desirous of achieving what is beneficial to them should, with their whole souls, do this in their houses.[347] Without doubt, men should similarly make gifts of water and establish resting places for the distribution of drinking water.[348] One should cause tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of regenerate persons! Do thou always make gifts of water. This act is fraught with great merit. O best of regenerate persons, thou shouldst establish resting places along the roads for the distribution of water. After one has eaten, the gift unto one should especially be made of water for drink.'

"Bhishma continued, 'After Yama had said these words unto him, the messenger who had borne him from his abode conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received. Having thus conveyed him back to his abode the messenger of Yama fetched Sarmin who had really been sought by Yama. Taking Sarmin unto him, he informed his master. Possessed of great energy, the judge of the dead worshipped that righteous Brahmana, and having conversed with him a while dismissed him for being taken back to his abode. Unto him also Yama gave the same instructions. Sarmin, too, coming back into the world of men, did all that Yama had said. Like the gift of water, Yama, from a desire of doing good to the Pitris, applauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris. Hence, O best of the Bharatas, one should always give lamps for lighting dark spots. The giving of lamps enhances the visual power of the deities, the Pitris, and one's own self.[349] It has been said, O king, that the gift of gems is a very superior gift. The Brahmana, who, having accepted a gift of gems, sells the same for performing a sacrifice, incurs no fault. The Brahmana, who, having accepted a gift of gems makes a gift of them unto Brahmanas. acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he had originally received them. Conversant with every duty Manu himself has said that he, who, observant of proper restraints, earns makes a gift of gems unto a Brahmana observant of proper restraints earns inexhaustible merit himself and confers inexhaustible merit upon the recipient. The man who is content with his own wedded wife and who makes a gift of robes, earns an excellent complexion and excellent vestments for himself. I have told thee, O foremost of men, what the merits are that attach to gifts of kine, of gold, and the sesame agreeably to deserve precepts of the Vedas and the scriptures One should marry and raise offspring upon one's wedded wives. Of all acquisitions, O son of Kuru's race, that of male issue is regarded as the foremost.'"

SECTION LXIX

"Yudhishthira said, 'Do thou, O foremost one of Kuru's race, discourse unto me once again of the excellent ordinance regarding gifts, with especial reference, O thou of great wisdom, to the gift of earth. A Kshatriya should make gifts of earth unto a Brahmana of righteous deeds. Such a Brahmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of earth. It behoves thee now to tell me what these objects are that persons of all classes are free to bestow if moved by the desire of earning merit. Thou shouldst also tell me what has been said in the Vedas on this subject.'

"Bhishma said, 'There are three gifts that go by the same name and that are productive of equal merits. Indeed, these three confer the fruition of every wish. The three objects whose gifts are of such a character are kine, earth, and knowledge.[350] That person who tells his disciple words of righteous import drawn from the Vedas acquires merit equal to that which is won by making gifts of earth and kine. Similarly are kine praised (as objects of gifts). There is no object of gift higher than they. Kine are supposed to confer merit immediately. They are also, O Yudhishthira, such that a gift of them cannot but lead to great merit. Kine are the mothers of all creatures. They bestow every kind of happiness. The person that desires his own prosperity should always make gifts of kine. No one should kick at kine or proceed through the midst of kine. Kine are goddesses and homes of auspiciousness. For this reason, they always deserve worship. Formerly, the deities, while tilling the earth whereon they performed a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in tilling earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip When kine are grazing or lying down no one should annoy them in any way. When the cows are thirsty and they do not get water (in consequence of any one obstructing their access to the pool or tank or river), they, by merely looking at such a person, can destroy him with all his relatives and friends. What creatures can be more sacred than kine when with the very dung of kine altars whereon Sraddhas are performed in honour of the Pitris, or those whereon the deities are worshipped, are cleansed and sanctified? That man, who, before eating himself gives every day, for a year, only a handful of grass unto a cow belonging to another, is regarded as undergoing a vow or observance which bestows the fruition of every wish. Such a person ac-quires children and fame and wealth and prosperity, and dispels all evils and dreams.'

"Yudhishthira said, 'What should be the indications of those kine that deserve to be given away? What are those kine that should be passed over in the matter of gifts? What should be the character of those persons unto whom kine should be given? Who, again, are those unto whom kine should not be given?

"Bhishma said, 'A cow should never be given unto one that is not righteous in behaviour, or one that is sinful, or one that is covetous or one that is untruthful in speech, or one that does not make offerings unto the Pitris and deities. A person, by making a gift of ten kine unto a Brahmana learned in the Vedas, poor in earthly wealth, possessed of many children, and owning a domestic are, attains to numerous regions of great felicity. When a man performs any act that is fraught with merit assisted by what he has got in gift from another, a portion of the merit attaching to that act becomes always his with whose wealth the act has been accomplished. He that procreates a person, he that rescues a person, and he that assigns the means of sustenance to a person are regarded as the three sires. Services dutifully rendered to the preceptor destroys sin. Pride destroys even great fame. The possession of three children destroys the reproach of childlessness, and the possession of ten kine dispels the reproach of poverty. Unto one that is devoted to the Vedanta, that is endued with great learning, that has been filled with wisdom, that has a complete control over his senses, that is observant of the restraints laid down in the scriptures, that has withdrawn himself from all worldly attachments, unto him that says agreeable words unto all creatures, unto him that would never do an evil act even when impelled by hunger, unto one that is mild or possessed of a peaceful disposition, unto one that is hospitable to all guests,--verily unto such a Brahmana should a man, possessed of similar conduct and owning children and wives, assign the means of sustenance. The measure of merit that attaches to the gift of kine unto a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brahmana of what belongs to him. Under all circumstances should the spoliation of what belongs to a Brahmana be avoided, and his spouses kept at a distance.'"

SECTION LXX

"Bhishma said, 'In this connection, O perpetuator of Kuru's race, is recited by the righteous the narrative of the great calamity that overtook king Nriga in consequence of his spoliation of what had belonged to a Brahmans. Some time before, certain young men of Yadu's race, while searching for water, had come upon a large well covered with grass and creepers. Desirous of drawing water from it, they laboured very much for removing the creepers that covered its mouth. After the mouth had been cleaned, they beheld within the well a very large lizard residing within it. The young men made strong and repeated efforts for rescuing the lizard from that situation. Resembling a very hill in size, the lizard was sought to be freed by means of cords and leathern tongs. Not succeeding in their intention the young men then went to Janardana. Addressing him they said, 'Covering the entire space of a well, there is a very large lizard to be seen. Notwithstanding our best efforts we have not succeeded in rescuing it from that situation.' Even this was what they represented unto Krishna. Vasudeva then proceeded to the spot and took out the lizard and questioned it as to who it was. The lizard said that it was identical with the soul of king Nriga who had flourished in days of old and who had performed many sacrifices. Unto the lizard that said those words, Madhava spoke, 'Thou didst perform many righteous acts. No sin didst thou commit. Why, then, O king, hast thou come to such a distressful end? Do thou explain what this is and why it has been brought about. We have heard that thou didst repeatedly make gifts unto the

Brahmanas of hundreds upon hundreds of thousands and once again eight times hundreds upon hundreds of ten thousands of kine.[351] Why, therefore, has this end overtaken thee?' Nriga then replied unto Krishna, saying, 'On one occasion a cow belonging to a Brahmana who regularly worshipped his domestic fire, escaping from the owner's abode while he was absent from home entered my flock. The keepers of my cattle included that cow in their tale of a thousand. In time that cow was given away by me unto a Brahmana, acting as I did from desire of happiness in heaven. The true owner, returning home, sought for his lost cow and at last saw it in the house of another.' Finding her, the owner said, 'This cow is mine!' The other person contested his claim, till both, disputing and excited with wrath, came to me. Addressing me one of them said, 'Thou hast been the giver of this cow!' The other one said, 'Thou hast robbed me of this cow--she is mine! I then solicited the Brahmana unto whom I had given that cow, to return the gift in exchange for hundreds upon hundreds of other kine. Without acceding to my earnest solicitations, he addressed me, saying. 'The cow I have got is well-suited to time and place. She yields a copious measure of milk, besides being very quiet and very fond of us. The mills she yields is very sweet. She is regarded as worthy of every praise in my house. She is nourishing, besides, a weak child of mine that has just been weaned. She is incapable of being given up by me.' Having said these words, the Brahmana went away. I then solicited the other Brahmana offering him an exchange, and saying, 'Do thou take a hundred thousand kine for this one cow.' The Brahmana, however, replied unto me, saying, 'I do not accept gifts from persons of the kingly order. I am able to get on without help. De thou then, without loss of time, give me that very cow which was mine.' Even thus, O slayer of Madhu, did that Brahmana speak unto me. I offered to make gifts unto him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these as gift and went away. Meanwhile, urged by time's irresistible influence, I had to depart from this world. Wending to the region of the Pitris I was taken to the presence of the king of the dead. Worshipping me duly Yama addressed me, saying, 'The end cannot be ascertained, O king, of thy deed. There is, however, a little sin which was unconsciously perpetrated by thee. Do thou suffer the punishment for that sin now or afterwards as it pleases thee. Thou hadst (upon thy accession to the throne) sworn that thou wouldst protect (all persons in the enjoyment of their own). That oath of thine was not rigidly kept by thee. Thou tookest also what belonged to a Brahmana. Even this has been the two-fold sin thou hast committed.' I answered, saying, 'I shall first undergo the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!' After I had said those words unto the king of the dead, I fell down on the Earth. Though fallen down I still could hear the words that Yama said unto me very loudly. Those words were, Janardana the son of Vasudeva, will rescue thee! Upon the completion of a full thousand years, when the demerit will be exhausted of thy sinful act, thou shalt then attain to many regions of inexhaustible felicity that have been acquired by thee through thy own acts of righteousness. Falling down I found myself, with head downwards, within this well, transformed into a creature of the intermediate order. Memory, however, did not leave me. By thee I have been rescued today. What else can it testify to than the puissance of thy penances? Let me have thy permission. O Krishna! I desire to ascend to heaven! permitted then by Krishna, king Nriga bowed his head unto him and then mounted a celestial car and proceeded to heaven. After Nriga had thus proceeded to heaven, O best of the Bharatas, Vasudeva recited this verse, O delighter of the Kurus. No one should consciously appropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga! I tell thee, again, O Partha, that a meeting with the good never proves fruitless. Behold, king Nriga was rescued from hell through meeting with one that is good. As a gift is productive of merit even so an act of spoliation leads to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.'"[352]

SECTION LXXI

"Yudhishthira said, V sinless one, do thou discourse to me more in detail upon the merits that are attainable by making gifts of kine. O thou of mighty arms, I am never satiated with thy words!'

"Bhishma said, 'In this connection is recited the old history of the discourse between the Rishi Uddalaki and his son called Nachiketa. Once on a time the Rishi Uddalaki endued with great intelligence, approaching his son Nachiketa, said unto him, 'Do thou wait upon and serve me.' Upon the completion of the vow he had observed the great Rishi once more said unto his son, 'Engaged in performing my ablutions and deeply taken up with my Vedic study, I have forgotten to bring with me the firewood, the Kusa blades, the flowers, the water jar, and the potherbs I had gathered. Do thou bring me those things from the riverside.' The son proceeded to the spot indicated, but saw that all the articles had been washed away by the current. Coming back to his father, he said, 'I do not see the things!' Afflicted as he then was with hunger, thirst, and fatigue, the Rishi Uddalaki of high ascetic merit, in a sudden wrath, cursed his son, saying, 'Do thou meet with Yama today!' Thus struck by his sire with the thunder of his speech, the son, with joined palms, said, 'Be appeased with me!' Soon, however, he fell down on the earth, deprived of life. Beholding Nachiketa prostrated upon the earth, his sire became deprived of his senses through grief. He, too, exclaiming, 'Alas, what have I done,' fell down on the earth. Filled with grief, as he indulged in lamentations for his son, the rest or that day passed away and night came. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, gave signs of returning life as he lay on a mat of Kusa grass. His restoration to life under the tears of his sire resembled the sprouting forth of seeds when drenched with auspicious showers. The son just restored to consciousness was still weak. His body was smeared with fragrant unguents and he looked like one just awaking from a deep slumber. The Rishi asked him, saying, 'Hast thou, O son, acquired auspicious regions by thy own acts? By good luck, thou hast been restored to me! Thy body does not seem to be human!' Thus asked by high-souled father, Nachiketa who had seen every thing with his own eyes, made the following answer unto him in the midst of the Rishis, 'In obedience to thy command I proceeded to the extensive region of Yama which is possessed of a delightful effulgence. There I beheld a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour from every part. As soon as Yama beheld me approaching with face towards him, he commanded his attendants saying, 'Give him a good seat, verily, the king of the dead, for thy sake worshipped we with the Arghya and the other ingredients.' Thus worshipped by Yama and seated in the midst of his counsellors, I then said mildly, 'I have come to thy abode, O judge of the dead! Do thou assign me those regions which I deserve for my acts!' Yama then answered me, saying, 'Thou art not dead, O amiable one!' Endued with penances, thy father said unto thee, 'Do thou meet with Yama! The energy of thy sire is like that of a blazing fire. I could not possibly falsify that speech of his. Thou hast seen me. Do thou go hence, O child! The author of thy body is indulging in lamentations for thee. Thou art my dear guest. What wish of thine cherished by thee in thy heart shall I grant thee? Solicit the fruition of whatever desire thou mayst cherish.' Thus addressed by him, I replied unto the king of the dead, saying, 'I have arrived within thy dominions from which no traveller ever returns. If I really be an object deserving of thy attentions, I desire, O king of the dead, to have a sight of those regions of high prosperity and happiness that have been reserved for doers of righteous deeds.' Thus addressed by me, Yama caused me to be mounted upon a vehicle of splendour as effulgent as that of the sun and unto which were harnessed many excellent steeds. Bearing me on that vehicle, he showed me, O foremost of regenerate persons, all those delightful regions that are reserved for the righteous. I beheld in those regions many mansions of great resplendence intended for high-souled persons. Those mansions are of diverse forms and are adorned with every kind of gem. Bright as the disc of the moon, they are ornamented with rows of tinkling bells. Hundreds among them are of many storeys. Within them are pleasant groves and woods and transparent bodies of water. Possessed of the effulgence of lapis lazuli and the sun, and made of silver and gold, their complexion resembles the colour of the morning sun. Some of them are immovable and some movable. Within them are many hills of viands and enjoyable articles and robes and beds in abundance. Within them are many trees capable of granting the fruition of every wish. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent steeds harnessed unto them. Many rivers that run milk, many hills of ghee, and large bodies of transparent water occur there. Verily, I beheld many such regions, never seen by me before of happiness and joy, approved by the king of the dead. Beholding all those objects, I addressed the ancient and puissant judge of the dead, saying, 'For whose use and enjoyment have these rivers with eternal currents of milk and ghee been ordained?' Yama answered me saying, 'These streams of milk and ghee, know thou, are for the enjoyment of those righteous persons, that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions free from sorrow of every kind. These are reserved for those persons that are engaged in making gifts of kine.[353] The mere gift of kine is not worthy of praise. There are considerations of propriety or otherwise about the person unto whom kine should be given, the time for making those gifts, the kind of kine that should form the object of gifts, and the rites that should be observed in making the gifts. Gifts of kine should be made after ascertaining the distinctive qualifications of both Brahmanas (who are to receive them) and the kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. That Brahmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in gift. Those kine that have been rescued from distress situation, or that have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, reckoned as of high value.[354] Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the kine one intends to give away, give them unto Brahmanas after having gratified them also (with other gifts). The kine given away should be accompanied by their calves. They should, again, be such as to bring forth good calves, at the proper seasons. They should be accompanied with other articles so given away. Having completed the gift, the giver should live for three days on only milk and forbearing from food of every other kind. He, who gives a cow that is not vicious, that brings forth good calves at proper intervals, and that does not fly away from the owners' house, and accompanies such gift with a vessel of white brass for milking her, enjoys the felicity of heaven for as many years as are measured by the number of hairs on the animal's body. He, who gives unto a Brahmana a bull well-broken and capable of bearing burdens, possessed of strength and young in years, disinclined to do any mischief, large-sized and endued with energy, enjoys those regions, that are reserved for givers of kine. He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of subsistence assigned unto him. When an old man becomes ill, or when a Brahmana intends to perform a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child (born in the usual way), one should give away a beloved cow. Even these are the considerations that are applauded (in the matter of making gifts of kine) in respect of place and time. The kine that deserve to be given away are those that yield copious measures of milk, or those that are well-known (for their docility and other virtues). or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures (such as sheep and goats, etc.), or those that have been won by prowess of arms, or those that have been gained as marriage-dower (from fathers-in-law and other relations of the wife).'

"Nachiketa continued, 'Hearing these words of Vaivaswata, I once more addressed him, saying, 'What are those objects by giving which, when kine are not procurable, givers may yet go to regions reserved for men making gifts of kine?' Questioned by me, the wise Yama answered, explaining further what the end is that is attainable by making gifts of kine. He said, 'In the absence of kine, a person by making gifts of what has been regarded as the substitute of kine, wins the merit of making gifts of kine. If, in the absence of kine, one makes a gift of a cow made of ghee, observant of a vow the while, one gets for one's use these rivers of ghee all of which approach one like an affectionate mother approaching her beloved child. If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesame seeds, observing a cow the while, one succeeds with the assistance of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that thou beholdest! If in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water one succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that is, besides capable of granting the fruition of every wish.' The king of the dead explained to me all this while I was his guest, and, O thou of unfading glory, great was the joy that I felt at sight of all the wonders he showed me. I shall now tell thee what would certainly be agreeable to thee. I have now got a great sacrifice whose performance does not require much wealth. That sacrifice (constituted by gifts of kine) may be said to flow from me, O sire! Others will obtain it also. It is not inconsistent with the ordinances of the Vedas. The curse that thou hadst pronounced upon me was no curse but was in reality a blessing, since it enabled me to have a sight of the great king of the dead. There I have beheld what the rewards are that attach to gifts. I shall, henceforth, O thou of great soul, practise the duty of gift without any doubt lurking in my mind respecting its rewards. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me, 'One, who, by making frequent gifts, has succeeded in acquiring purity of mind should then make gifts of kine specially. This topic (about gifts) is fraught with sanctity. Do thou never disregard the duties in respect of gifts. Gifts, again, should be made unto deserving persons, when time and place are suitable. Do thou, therefore, always make gifts of kine. Never entertain any doubts in this respect. Devoted to the path of gifts, many high-souled persons in days of yore used to make gifts of kine. Fearing to practise austere penances, they made gifts according to the extent of their power. In time they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing Sraddhas in honour of the Pitris and in all acts of righteousness, they used to make, according to the extent of their power, gifts of kine, and as the reward of those acts they have attained to heaven and are shining in effulgence for such righteousness. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly won, unto the Brahmanas after ascertaining the eligibility of the recipients (by the ordinances already laid down). After making the gift, one should then subsist for ten days together upon only the milk of kine, their dung and their urine (abstaining from all other food the while). The merit that one acquires by making a gift of a bull is equal to that which attaches to the divine vow. By making a gift of a couple of kine one acquires, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one acquires the merit of baths in sacred waters. By making a gift of a cow of the Kapila species, one becomes cleansed of all one's sins. Verily, by giving away even a single cow of the Kapila species that has been acquired by legitimate means, one becomes cleansed of all the sins one may have committed. There is nothing higher (in point of tastes) than the milk which is yielded by kine. The gift of a cow is truly regarded as a very superior gift. Kine by yielding milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures subsist. One, who, knowing the extent of the service that kine do, does not entertain in one's heart affection for kine, is a sinner that is certain to sink in hell.[355] If one gives a thousand or a hundred or ten or five kine, verily, if one gives unto a righteous Brahmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in heaven in the form of a river of sacred water capable of granting the fruition of every wish. In respect of the prosperity and the growth that kine confer, in the matter also of the protection that kine grant unto all creatures of the earth, kine are equal to the very rays of the sun that fall on the earth.[356] The word that signifies the cow stands also for the rays of the sun. The giver of a cow becomes the progenitor of a very large race that extends over a large part of the earth. Hence, he that gives a cow shines like a second sun in resplendence. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to heaven. The selection of a preceptor (in the matter of the performance of pious deeds) is regarded as a high duty by persons conversant with the ordinances. This is, indeed, the initial ordinance. All other ordinances (respecting the gift of kine) depend upon it.[357] Selecting, after examination, an eligible person among the Brahmanas, one should make unto him the gift of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The deities and men and ourselves also, in wishing good to other, say, 'Let the merits attaching to gifts be thine in consequence of thy righteousness!' Even thus did the judge of the dead speak unto me, O regenerate Rishi. I then bowed my head unto the righteous Yama. Obtaining his permission I left his dominions and have now come to the sole of thy feet.'"

SECTION LXXII

"Yudhishthira said, 'Thou hast, O grandsire, discoursed to me the topic of gifts of kine in speaking of the Rishi Nachiketa Thou hast also impliedly discoursed, O puissant one, on the efficacy and pre-eminence of that act. Thou hast also told me, O grandsire of great intelligence, of the exceedingly afflicting character of the calamity that overtook the high-souled king Nriga in consequence of a single fault of his. He had to dwell for a tong time at Dwaravati (in the form of a mighty lizard) and how Krishna became the cause of his rescue from that miserable plight. I have, however, one doubt. It is on the subject of the regions of kine. I desire to hear, in detail, about those regions which are reserved for the residence of persons that make gifts of kine.'

"Bhishma said, 'In this connection is recited the old narrative of the discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.'

"Sakra said, 'I see, O Grandsire, that those who are residents of the region of kine transcend by their resplendence the prosperity of the denizens of heaven and pass them by (as beings of an inferior station). This has raised a doubt in my mind. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one! Verily, what is the nature of those regions that are inhabited by givers of kine? I wish to know this of what kind are those regions? What fruits do they bring? What is the highest object there which the denizens thereof succeeds in winning? What are its virtues? How also do men, freed from every kind of anxiety, succeed in going to those regions? For what period does the giver of a cow enjoy the fruits that are borne by his gift? How may persons make gifts of many kine and how may they make gifts of a few kine? What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only? How also do persons become givers of kine without giving any kine in reality? Do thou tell me all this. How does one making gifts of even many kine, O puissant lord, become the equal of one that has made gift of only a few kine? How also does one who make gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine? What kind or Dakshina is regarded as distinguished for pre-eminence in the matter of gifts of kine? It behoveth thee, O holy one, to discourse unto me on all this agreeably to truth.'"

SECTION LXXIII

"The Grandsire said, 'The questions thou hast asked me in respect of kine, beginning with their gift, are such that there is none else in the three worlds, O thou of a hundred sacrifices, who could put them! There are many kinds of regions, O Sakra, which are invisible to even thee. Those regions are seen by me, O Indra, as also by those women that are chaste and that have been attached to only one husband. Rishis observant of excellent vows, by means of their deeds of righteousness and piety, and Brahmanas of righteous souls, succeed in repairing to them in even their fleshy forms. Men that are observant of excellent vows behold those regions which resemble the bright creations of dreams, aided by their cleansed minds and by that (temporary) emancipation which succeeds the loss of one's consciousness of body.[358] Listen, O thou of a thousand eyes, to me as I tell thee what the attributes are with which those regions are endued. There the very course of Time is suspended. Decrepitude is not there, nor Fire which is omnipresent in the universe. There the slightest evil does not occur, nor disease, nor weakness of any kind. The kine that live there, O Vasava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say unto thee. Capable of going everywhere at will and actually repairing from place to place with ease, they enjoy the fruition of wish after wish as it arises in their minds. Lakes and tanks and rivers and forests of diverse kinds, and mansions and hills and all kinds of delightful objects,--delightful, that is, to all creatures,--are to be seen there. There is no region of felicity that is superior to any of these of which I speak. All those foremost of men, O Sakra, who are forgiving unto all creatures, who endure everything, who are full of affection for all things, who render dutiful obedience unto their preceptors, and who are free from pride and vanity, repair to those regions of supreme felicity. He, who abstains from every kind of flesh, who is possessed of a cleansed heart, who is endued with righteousness, who worships his parents with reverence, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgression against himself, who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with compassion,--verily, he, who is adorned with these attributes,--succeeds in attaining to the eternal and immutable region of kine. He, who is stained with adultery, sees not such a region; nor he, who is a slayer of his preceptor; nor he, who speaks falsely or indulges in idle boasts; nor he, who always disputes with others; nor he who behaves with hostility towards the Brahmanas. Indeed, that wicked wight, who is stained with such faults fails to attain even a sight of these regions of felicity; also he that injures his friends; also he that is full of guile; also he that is ungrateful; also he that is a cheat; also he that is crooked in conduct; also he that is a disregarder of religion; also he that is a slayer of Brahmanas. Such men are incapable of beholding in even imagination the region of kine that is the abode of only those who are righteous of deeds. I have told thee everything about the region of kine in minute detail, O chief of the deities! Hear now, O thou of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine. He, who make gifts of kine, after purchasing them with wealth obtained by inheritance or acquired lawfully by him, attains, as the fruit of such an act to many regions of inexhaustible felicity. He, who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Sakra, for ten thousand years of celestial measure, He, who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a cow may be given away. They that make gifts of kine so acquired obtain many eternal regions of felicity that is inexhaustible. That person, who, having acquired a cow in gift makes a gift of her with a pure heart, succeeds without doubt, O lord of Sachi, in obtaining eternal regions of beatitude. That person, who, with restrained senses speaks the truth from his birth (to the time of his death) and who endures everything at the hands of his preceptor and of the Brahmanas, and who practises forgiveness, succeeds in attaining to an end that is equal to that of kine. That speech which is improper, O lord of Sachi, should, never be addressed to a Brahmana. One, again, should not, in even one's mind, do an injury to a cow. One should, in one's conduct, imitate the cow, and show compassion towards the cow.[359] Hear, O Sakra, what the fruits are that become his, who is devoted to the duty of truth. If such a person gives away a single cow, that one cow becomes equal to a thousand kine. If a Kshatriya, possessed of such qualifications, makes a gift of a single cow, his merit becomes equal to that of a Brahmana's. That single cow, listen, O Sakra which such a Kshatriya gives away becomes the source of as much merit as the single cow that a Brahmana gives away under similar circumstances. Even this is the certain conclusion of the scriptures. If a Vaisya, possessed of similar accomplishments, were to make a gift of a single cow, that cow would be equal to five hundred kine (in respect of the merit she would produce) If a Sudra endued with humility were to make a gift of a cow, such a cow would be equal to a hundred and twenty-five kine (in respect of the merit it would produce) Devoted to penances and truth, proficient (in the scriptures and all acts) through dutiful services rendered to his preceptor, endued with forgiveness of disposition, engaged in the worship of the deities, possessed of a tranquil soul, pure (in body and mind), enlightened, observant of all duties, and freed from every kind of egotism, that man who makes a gift of a cow unto a Brahmana, certainly attains to great merit through that act of his, viz., the gift, according to proper rites, of a cow yielding copious milk. Hence, one, with singleness of devotion, observant of truth and engaged in humbly serving one's preceptor, should always make gifts of kine.[360] Hear, O Sakra, what the merit is of that person, who, duly studying the Vedas, shows reverence for kine, who always becomes glad at sight of kine, and who, since his birth has always bowed his head unto kine. The merit that becomes one's by performing the Rajasuya sacrifice, the merit that becomes one's by making gifts of heaps of gold, that high merit is acquired by a person who shows such reverence for kine. Righteous Rishis and high-souled persons crowned with success have said so. Devoted to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man, who, for a whole year before himself taking any food, regularly presents some food to kine, wins the merit, by such an act, of the gift of a thousand kine. That man, who takes only one meal a day and who gives away the entire quantity of his other meal unto kine.--verily, that man, who thus reverences kine with the steadiness of a vow and shows such compassion towards them,--enjoys for ten years' unlimited felicity. That man, who confines himself to only one meal a day and 'with the other meal saved for some time purchases a cow and makes a gift of it (unto a Brahmana), earns, through that gift, O thou of a hundred sacrifices, the eternal merit that attaches to the gift of as many kine as there are hairs on the body of that single cow so given away. These are declarations in respect of the merit that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may win. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it unto a Brahmana, acquires great felicity for five years. A Vaisya, by such conduct, acquires only half the merit of a Kshatriya, and a Sudra, by such conduct, earns half the merit that a Vaisya does. That man, who sells himself and with the proceeds thereof purchases kine and gives them away unto Brahmanas, enjoy felicity in heaven for as long a period as kine are seen on earth. It has been said, O highly blessed one, that in every hair of such kite as are purchased with the proceeds obtained by selling oneself, there is a region of inexhaustible felicity. That man, who having acquired kine by battle makes gifts of them (unto Brahmanas), acquires as much merit as he, who makes gifts of kine after having purchased the same with the proceeds of selling oneself. That man, who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is rescued by such a cow from every kind of calamity or distress. Such a man sports in great felicity. The mere gift of kine is not fraught with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed, should be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive qualifications of both Brahmanas (who are to receive them) and of kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. One, who is rich in Vedic lore, who is of pure lineage, who is endued with a tranquil soul, who is devoted to the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards kine, who is mild in behaviour, who accords protection unto all that seek it of him, and who has no means of sustenance assigned unto him, is regarded as a proper person for receiving a gift of kine. Unto a Brahmana who has no means of sustenance, unto him while he is exceedingly afflicted for want of food (in a time, of famine, for example) for purposes of agriculture, for a child born in consequence of Homa, for the purposes of his preceptor, for the sustenance of a child born (in the ordinary course), should a cow be given. Verily, the gift should be made at a proper time and in a proper place[361]. Those kine, O Sakra, whose dispositions are well-known, which have been acquired as honoraria for knowledge, or which have been purchased in exchange for other animals (such as goats, sheep, etc.), or which have been who by prowess of arms, or obtained as marriage-dower; or which have been acquired by being rescued from situations of danger, or which incapable of being maintained by their 'poor owner have been made over for careful keep, to another's house are, for such reasons, regarded as proper objects of gift. Those kine which are strong of body, which have good dispositions, and which emit an agreeable fragrance, are applauded in the matter of gifts. As Ganga is the foremost of all streams, even so is a Kapila cow the foremost of all animals of the bovine breed. Abstaining from all food and living only upon water for three nights, and sleeping for the same period upon the bare earth, one should make gifts of kine unto Brahmanas after having gratified them with other presents. Such kine, freed from every vice should, at the same time, be accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days in succession on food consisting only of the products of the cow.[362] By giving away a cow that is of good disposition, that quietly suffers herself to be milked that always brings forth living and hale calves, and that does not fly away from the owner's abode, the giver enjoys felicity in the next world for as many years as there are hairs on her body. Similarly, by giving unto a Brahmana a bull that is capable of bearing heavy burden, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour one attains to such regions as are his who gives away ten kine. That person, who rescues kine and Brahmanas (from danger) in the wilderness, O Kausika, becomes himself rescued from every kind of calamity. Hear what his merit is.[363] The merit such a man acquires is equal to the eternal merit of a Horse-sacrifice. Such a person attains to whatever end he desires at the hour of death. Many a region of felicity,--in fact, whatever happiness he covets in his heart,--becomes attainable to him in consequence of such an act of his. Verily, such man, permitted by kine, lives honoured in every region of felicity. That man, who follows kine every day in the woods himself subsisting the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses restrained from every improper object and his mind purified of all dross,--that man,--O thou of a hundred sacrifices, lives in joy and freed from the dominion of desire in my region or in any other region of happiness that he wishes, in the company of the deities!"

SECTION LXXIV

"Indra said, 'I wish to know, O Grandsire, what the end is that is attained by him who consciously steals a cow or who sells one from motives of cupidity."

"The Grandsire said, 'Hear what the consequences are that overtake those persons that steal a cow for killing her for food or selling her for wealth, or making a gift of her unto a Brahmana. He, who, without being checked by the restraints of the scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they, who, for the sake of wealth, suffer a person to kill kine,--all these, viz., he that kills, he that eats, and he that permits the slaughter,--rot in hell for as many years as there are hairs on the body of the cow so slain.[364] O thou of great puissance, those faults and those kinds of faults that have been said to attach to one that obstructs a Brahmana's sacrifice, are said to attach to the sale and the theft of kine. That man, who, having stolen a cow makes a gift of her unto a Brahmana, enjoys felicity in heaven as the reward of the gift but suffers misery in hell for the sin of theft for as long a period. Gold has been said to constitute the Dakshina, O thou of great splendour, in gifts of kine. Indeed, gold has been said to be the best Dakshina in all sacrifices. By making a gift of kine one is said to rescue one's ancestors to the seventh degree as also one's descendants to the seventh degree. By giving away kine with Dakshina of gold one rescues one's ancestors and descendants of double the number. The gift of gold is the best of gifts. Gold is, again, the best Dakshina. Gold is a great cleanser, O Sakra, and is, indeed, the best of all cleansing objects. O thou of a hundred sacrifices, gold has been said to be the sanctifier of the entire race of him who gives it away. I have thus, O thou of great splendour, told thee in brief of Dakshina.'

"Bhishma said, 'Even this was said by the Grandsire unto Indra, O chief of Bharata's race! Indra imparted it unto Dasaratha, and Dasaratha in his turn unto his son Rama, Rama of Raghu's race imparted it unto his dear brother Lakshmana of great fame. While dwelling in the woods, Lakshmana imparted it unto the Rishis. It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the earth. My preceptor, O Yudhishthira, communicated it to me. That Brahmana, who recites it every day in the assemblies of Brahmanas, in sacrifices or at gifts of kine, or when two persons meet together, obtains hereafter many regions of inexhaustible felicity where he always resides with the deities as his companions. The holy Brahman, the Supreme Lord, had said so (unto Indra on the subject of kine).'"

SECTION LXXV

"Yudhishthira said, 'I have been greatly assured, O thou of puissance, by thee thus discoursing unto me of duties. I shall, however, give expression to the doubts I have. Do thou explain them to me, O grandsire! What are the fruits, declared in the scriptures, of the vows that men observe. Of what nature are the fruits, O thou of great splendour, of observances of other kinds? What, again, are the fruits, of one's studying the Vedas properly?[365] What are the fruits of gifts, and what those of holding the Vedas in memory? What are the fruits that attach to the teaching of the Vedas? I desire to know all this. What, O grandsire, are the merits attaching to the non-acceptance of gifts in this world? What fruits are seen to attach to him who mazes gifts of knowledge? What are the merits acquired by persons that are observant of the duties of their order, as also by heroes that do not flee from battle? What are the fruits that have been declared to attach to the observance of purity and to the practice of Brahmacharya? What are the merits that attach to the service of the father and of the mother? What also are the merits of serving preceptors and teachers, and what are the merits of compassion and kindness? I desire to know all these, O grandsire, truly and in detail, O thou that art conversant with all the scriptures! Great is the curiosity f feel.'

"Bhishma said, 'Eternal regions of felicity become his, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures, without a break. The fruits of Niyamas, O king, are visible even in this world. These rewards that thou hast won are those of Niyamas and sacrifices. The fruits that attach to the study of the Vedas are seen both here and hereafter. The person, who is devoted to the study of the Vedas is seen to sport in felicity both in this world and in the region of Brahma. Listen now to me, O king, as I tell thee in detail what the fruits are of self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that felicity which attaches to the absence or subjugation of desire. They that are self-restrained are competent to go everywhere at will. They that are self-restrained are capable of destroying every foe. Without doubt, they that are self-restrained succeed in obtaining everything they seek. They that are self-restrained, O son of Pandu, obtain the fruition of every wish. The happiness that men enjoy in heaven through penances and prowess (in arms) through gift, and through diverse sacrifices, becomes theirs that are self-restrained and forgiving. Self-restraint is more meritorious than gift. A giver, after making a gift unto the Brahmanas, may yield to the Influence of wrath. A self-restrained man, however, never yields to wrath. Hence, self-restraint is superior (in point of merit) to gift. That man, who makes gifts without yielding to wrath, succeeds in attaining to eternal regions of felicity. Wrath destroys the merit of a gift. Hence, self-restraint is superior to gift. There are various invisible places, O monarch, numbering by ten thousands, in heaven. Existing in all the regions of heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become transformed into deities. O king, the great Rishis repair thither, aided only by their self-restraint, and as the end of their efforts to attain to a region of superior happiness. Hence, self-restraint is superior (in efficacy) to gift. The person, who becomes a preceptor (for teaching the Vedas), and who duly worships the fire, taking leave of all his afflictions in this world, enjoys inexhaustible felicity, O king, in the region of Brahma. That man, who, having himself studied the Vedas, imparts a knowledge thereof unto righteous disciples, and who praises the acts of his own preceptor, attain to great honours in heaven. That Kshatriya, who takes to the study of the Vedas, to the performance of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly attains to great, honours in heaven. The Vaisya, who, observant of the duties of his order, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Sudra, who duly observes the duties of his order (which consist of services rendered to the three other orders) wins heaven as the reward of such services. Diverse kinds of heroes have been spoken of (in the scriptures). Listen to me as I expound to thee what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race. There are heroes of sacrifice, heroes of self-restraint, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift of liberality among men. There are many persons, who may be called the heroes of the Sankhya faith as, indeed, there are many others that are called heroes of Yoga. There are others that are regarded as heroes in the matter of forest-life, of householding or domesticity, and of renunciation (or Sannyasa). Similarly, there are others that are called heroes of the intellect, and also heroes of forgiveness. There are other men, who live in tranquillity and who are regarded as heroes of righteousness. There are diverse other kinds of heroes that practise diverse other kinds of vows and observances. There are heroes devoted to the study of the Vedas and heroes devoted to the teaching of the same. There are, again, men that come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the reverence they show to their sires. There are heroes in respect of obedience to mothers, and heroes in the matter of the life of mendicancy they lead. There are heroes in the matter of hospitality to guests, whether living as householders. All these heroes attain to very superior, regions of felicity which are, of course, acquired by them as the rewards of their own acts. Holding all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life. A thousand horse sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand horse-sacrifices. It is by Truth that the sun is imparting heat, it is by Truth that fire blazes up, it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth that gratifies the deities, the Pitris and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence, Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in attaining to heaven and sporting there in felicity. Self-restraint is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, without doubt, attains to great honours in heaven. Listen now to me, O lord of Earth, as I expound to thee the merits of Brahmacharya. That man, who practises the vow of Brahmacharya from his birth to the time of his death, know, O king, has nothing unattainable! Many millions of Rishis are residing in the region of Brahma. All of them, while here, were devoted to Truth, and self-restrained and had their vital seed drawn up. The vow of Brahmacharya, O king, duly observed by a Brahmana, is sure to burn all his sins. The Brahmana is said to be a blazing fire. In those Brahmanas that are devoted to penances, the deity of fire becomes visible. If a Brahmacharin yields to wrath in consequence of any slight the chief of the deities himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharya that is observed by the Rishis. Listen to me, O Yudhishthira, what the merit is that attaches to the worship of the father and the mother. He, who dutifully serves his father without ever crossing him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, earns a residence in heaven. The man of cleansed soul, in consequence of such service rendered to his seniors, has never even to behold hell.'"

SECTION LXXVI

"Yudhishthira said, 'I desire, O king, to hear thee discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one attains to innumerable regions of eternal felicity.'

"Bhishma said, 'There is no gift, O lord of Earth, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the whole race of the giver. That ritual which sprang for the benefit of the righteous, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Verily, O king, listen to me as I recite to thee that ritual which affects the gift of kine.[366] In days of yore when a number of kine (intended to be given away) was brought (before him), king Mandhatri, filled with doubt in respect of the ritual he should observe (in actually giving them away), properly questioned Vrihaspati (the preceptor of the celestials) for an explanation of that doubt. Vrihaspati said, 'Duly observing restraints the while, the giver of kine should, on the previous day, properly honour the Brahmanas and appoint the (actual) time of gift. As regards the kine to be given away, they should be of the class called Rohini. The kine also should be addressed with the words--Samange and Vahule--Entering the fold where the kine are kept, the following Srutis should be uttered,--The cow is my mother. The bull is my sire. (Give me) heaven and earthly prosperity! The cow is my refuge!--Entering the fold and acting in this way, the giver should pass the night there.' He should again utter the formula when actually giving away the kine.[367] The giver, thus residing with the kine in the fold without doing anything to restrain their freedom, and lying down on the bare earth (without driving away the gnats and other insects that would annoy him as they annoy the kine), becomes immediately cleansed of all his sins in consequence of his reducing himself to a state of perfect similitude with the kine. When the sun rises in the morning, thou shouldst give away the cow, accompanied by her calf and a bull. As the reward of such an act, heaven will certainly become attainable to thee. The blessings also that are indicated by the Mantras will also be thine. The Mantras contain these references to kine: Kine are endued with the elements of strength and energetic exertion. Kine have in them the elements of wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race. Let the kine (I give away) destroy my sins. They have that in them which partakes in the nature of both Surya, and Soma. Let them be aids to my attainment of heaven. Let them betake themselves to me as a mother takes to her offspring. Let all other blessings also be mine that have not been named in the Mantras I have uttered! In the alleviation or cure of phthisis and other wasting diseases, and in the matter of achieving freedom from the body, if a person takes the help of the five products of the cow, kine become inclined to confer blessings upon the person like the river Saraswati--Ye kine, ye are always conveyers of all kinds of merit! Gratified with me, do ye appoint a desirable end for me! I have today become what ye are! By giving you away, I really give myself away. (After these words have been uttered by giver, the receiver should say),--Ye are no longer owned by him who gives you away! Ye have now become mine. Possessed of the nature of both Sutya and Soma, do ye cause both the giver and the receiver to blaze forth with all kinds of prosperity!--(As already indicated), the giver should duly utter the words occurring in the first part of the above verse. The regenerate recipient, conversant with the ritual that regulates the gift of kine, should, when receiving the kine in gift, utter (as already) said the words occurring in the latter half of the above verse. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, comes to be regarded as the giver of a cow The giver, when giving away the usual value of a cow (as the substitute of a cow) should utter the words,--This cow with face upturned is being given away. Do thou accept her!--The man who gives away cloths (as the substitute of a cow) should utter the words,--

Bhavitavya--(meaning that the gift should be regarded as representing a cow). The man who gives away gold (as the substitute of a cow) should utter the word,--Vaishnavi (meaning, this gold that I give away is of the form and nature of a cow).--Even these are the words that should be uttered in the order of the kind of gift mentioned above. The reward that is reaped by making such vicarious gifts of kine is residence in Heaven for six and thirty thousand years, eight thousand years, and twenty thousand years respectively. Even these are the merits, respectively, of gifts of things as substitute of kine. While as regards him who gives an actual cow all the merits that attach to vicarious gifts of kine become his at only the eight step (homewards) of the recipient.[368] He that gives an actual cow becomes endued with righteous behaviour in this world. He that gives the value of a cow becomes freed from every kind of fear. He that gives a cow (as a substitute in way for a real cow) never meet with sorrow. All the three, as also they that regularly go through their ablutions and other acts at early dawn, and he that is well-conversant with the Mahabharata, it is well-known, attain to the regions of Vishnu and Soma. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Commencing again from that lunation, numbering the eight, which is known by the name of Kamya, he should pass three nights, supporting himself entirely on milk and urine and dung of the cow.[369] By giving away a bull, one attains to the merit that attaches to the divine vow (Brahmacharya). By giving away a couple of kine, one acquires the mastery of the Vedas. That man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by the person who is unacquainted with that ritual (and who, therefore, gives away kine without observing the scriptural declarations). That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all desirable things on Earth collected together. What need, therefore, be said of the gift of many such kine as yield Havya and Kavya in consequence of their full udders? The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine. One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place. There are, in the world, many men that are bereft of faith. There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism.--Listen to me, O king, as I recite to thee the names of those righteous monarchs that have attained to regions of great felicity as the reward of those gifts of kine which they made agreeable to the instructions of Vrihaspati, Usinara, Viswagaswa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanaswa, king Muchukunda, Bhagiratha, Naishadha. Somaka, Pururavas, Bharata of imperial sway to whose race belongs all the Bharatas, the heroic Rama the son of Dasaratha, and many other celebrated kings of great achievement, and also king Dilipa of widely known deeds, all, in consequence of their gifts of kine agreeable to the ritual, attained to Heaven. King Mandhatri was always observant of sacrifices, gifts, penances, kingly duties, and gifts of kine. Therefore, O son of Pritha, do thou also bear in mind those instructions of Vrihaspati which I have recited unto thee (in respect of gifts of kine). Having obtained the kingdom of the Kurus, do thou, with a cheerful heart, make gifts of good kine unto foremost of Brahmanas!'

"Vaisampayana continued, 'Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma wished. Verily, king Yudhishthira bore in mind the whole of that religion which the preceptor of the deities imparted unto the royal Mandhatri. Yudhishthira from that time began to make always gifts of kine and to support himself on grains of barley and on cowdung as both his food and drink. The king also began to sleep from that day on the bare earth, and possessed of restrained soul and resembling a bull in conduct, he became the foremost of monarchs.[370] The Kuru king from that day became very attentive to kine and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking kine unto his vehicles. Wheresoever he had occasion to go, he proceeded on cars drawn by horses of good mettle.'"

SECTION LXXVII

"Vaisampayana said, 'King Yudhishthira endued with humility, once again questioned the royal son of Santanu on the subject of gifts of kine in detail.'

"The king said, 'Do thou, O Bharata, once more discourse to me in detail on the merits of giving away kine. Verily, O hero, I have not been satiated with hearing thy nectar-like words!'

"Vaisampayana continued, 'Thus addressed by king Yudhishthira the just, Santanu's son began to discourse to him once again, in detail on the merits attaching to the gift of kine.'

"Bhishma said, 'By giving unto a Brahmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one becomes cleansed of all one's sins. There are many regions (in Hell) which are sunless. One who makes the gift of a cow has not to go thither. That man, however, who gives unto a Brahmana a cow that is incapable of drinking or eating, that has her milk dried up, that is endued with senses all of which have been weakened, and that is diseased and overcome with decrepitude, and that may, therefore, be likened to a tank whose water has been dried up,--indeed, the man who gives such a cow unto a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell. That cow which is wrathful and vicious, or diseased, or weak or which has been purchased without the price agreed upon having been paid,--or which would only afflict the regenerate recipient with distress and disappointment, should never be given. The regions such a man may acquire (as the rewards of other acts of righteousness performed by him) would fail to give him any happiness or impart to him any energy. Only such kine as are strong, endued with good behaviour, young in years, and possessed of fragrance, are applauded by all (in the matter of gift). Verily, as Ganga is the foremost of all rivers, even so is a Kapila cow the foremost of all kine.'

"Yudhishthira said, 'Why, O grandsire, do the righteous applaud the gift of a Kapila cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapila cow. Thou art, verily, competent to discourse to me on this topic!'[371]

"Bhishma said, 'I have, O son, heard old men recite this history respecting the circumstances under which the Kapila cow was created. I shall recite that old history to thee! In days of yore, the Self-born Brahman commanded the Rishi Daksha, saying,--Do thou create living creatures! From desire of doing good to creatures, Daksha, in the first instance, created food. Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior. The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine.[372] The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food like children approaching their father or mother. Knowing the intention which moved all his creatures, the holy lord of all creatures, viz., Daksha, for the sake of the beings he had created, himself drank a quantity of nectar. He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation. Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilas. They were the means of sustenance for all creatures. As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing against one another, copious froth is produced that spreads on every side. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The puissant Mahadeva thereupon, filled with wrath, cast his eyes upon those kine. With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tingeing masses of clouds with diverse colours the energy that issued from the third eye of Mahadeva produced, O monarch, diverse complexion in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahadeva by entering the region of Soma, remained of the same colour with which they were born, for no change was produced in their complexion. Seeing that Mahadeva had become exceedingly angry; Daksha, the lord of all creatures, addressed him, saying--Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant.[373] Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure. After the same manner, the milk that these kine yield, being born of nectar, should not be regarded as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure. The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom. All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!--Having said these words, the lord of creatures, Daksha, made a present unto Mahadeva of a bull with certain kine. Daksha gratified the heart of Rudra, O Bharata, with that present, Mahadeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that Mahadeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity. It was on that occasion also that the celestials, uniting together, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity. Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapila kine which are endued with great energy and possessed of colour unchanged (from white). Thus are kine, the foremost of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow come to be regarded as making a gift of every article that is desired to be enjoyed by men. That man who, desiring to attain to prosperity, reads with a pure heart and body these verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals. He who makes a gift of a cow, O king, always succeeds in acquiring the merits that attach to gifts of Havya and Kavya, to the offer of oblations of water unto the Pitris, to other religious acts whose performance brings peace and happiness, to the gift of vehicles and cloths, and to the cherishing of children and the old.'

"Vaisampayana continued, 'Hearing these words of his grandsire, Pritha's son, viz., the royal Yudhishthira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colours unto foremost of Brahmanas. Verily, for the purpose of subduing regions of felicity in the next, and winning great fame, king Yudhishthira performed many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine unto such Brahmanas.'"

SECTION LXXVIII

"Bhishma said, 'In days of yore, king Saudasa born of Ikshvaku's race, that foremost of eloquent men, on one occasion approached his family priest, viz., Vasishtha, that foremost of Rishis, crowned with ascetic success, capable of wandering through every region, the receptacle of Brahma, and endued with eternal life and put him the following question.'

"Saudasa said, 'O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?'

"Bhishma said, 'Unto king Saudasa who stood before him with head bent in reverence, the learned Vasishtha having first bowed unto kine and purified himself (in body and mind), discoursed upon the mystery relating to kine, a topic that is fraught with result highly beneficial to all persons.'

"Vasishtha said, 'Kine are always fragrant. The perfume emanated by the exudation of the Amytis agallochum issues out of the bodies. Kine are the great refuge of all creatures. Kine constitute the great source of blessing unto all.[374] Kine are the Past and the Future. Kine are the source of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost. Kine constitute the highest food. They are the best Havi for the deities. The Mantras called Swaha and Vashat are forever established in kine. Kine constitute the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and Sacrifice rest on them. Morning and evening kine yield unto the Rishis, O foremost of men, Havi for use in Homa, O thou of great effulgence. They who make gift of kine succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O thou of great puissance. The man possessing ten kine and making a gift of one cow, he possessing a hundred kine and making a gift of ten kine, and he possessing a thousand kine and making a gift of a hundred kine, all earn the same measure of merit. The man who, though possessed of hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not perform sacrifices, and that man who though possessed of wealth acts as a miser (by not making gift and discharging the duties of hospitality), are all three regarded as not worthy of any respect. Those men who make gift of Kapila king with their calves and with vessel of white brass for milking them,--kine, that is, which are not vicious and which while given away, are wrapped round with cloths,--succeed in conquering both this and the other world. Such persons as succeed in making gift of a bull that is still in the prime of youth, that has all its senses strong, and that may be regarded as the foremost one among hundreds of herds, that has large horns adorned with ornaments (of gold or silver), unto a Brahmana possessed of Vedic learning, succeed, O scorcher of foes, its attaining to great prosperity and affluence each time they take birth in the world. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without a similar recitation of the names of kine. Morning and evening one should bend one's head in reverence to kine. As the consequence of such acts, one is sure to attain to great prosperity. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the flesh of kine. As the consequence of this, one is sure to attain to great prosperity. One should always take the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should take the names of kine. One should always bathe, using cow-dung at the time. One should sit on dried cowdung. One should never cast one's urine and excreta and other secretions on cowdung. One should never obstruct kine in any way. One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west, Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. One reaps, in consequence of such acts, that prosperity of which kine are the source[375]. One should pour libations on the fire, using ghee for the purpose. One should cause Brahmanas to utter blessings upon one, by presents of ghee. One should make gift of ghee. One should also eat ghee. As the reward of such acts one is sure to attain to that prosperity which kine confer. That man who inspires a vaccine form made of sesame seeds by uttering the Vedic Mantras called by the name of Gomati, and then adorns that form with every kind of gems and makes a gift of it, has never to suffer any grief on account of all his acts of omission and commission,--Let kine that yield copious measures of milk and that have horns adorned with gold,--kine viz., that are Surabhis or the daughters of Surabhis.--approach me even as rivers approach the ocean! I always look at kine. Let kine always look at me. Kine are ours. We are theirs. Ourselves are there where kine are!--Even thus, at night or day, in happiness or woe, verily, at times of even great fear,--should a man exclaim. By uttering such words he is certain to become freed from every fear.'"

SECTION LXXIX

"Vasishtha said, 'The kine that had been created in a former age practised the austerest penances for a hundred thousand years with the desire of attaining to a position of great pre-eminence. Verily, O scorcher of foes, they said unto themselves,--We shall, in this world, become the best of all kinds of Dakshina in sacrifices, and we shall not be liable to be stained with any fault! By bathing in water mixed with our dung people shall become sanctified. The deities and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also that will give us away shall attain to those regions of happiness which will be ours.[376]--The puissant Brahman, appearing unto them at the conclusion of their austerities, gave them the boons they sought, saying,--it shall be as ye wish! Do ye (thus) rescue all the worlds!--Crowned with fruition in respect of their wishes, they all rose up,--those mothers of both the Past and the Future. Every morning, people should bow with reverence unto kine. As the consequence of this, they are certain to win prosperity. At the conclusion of their penances O monarch, kine became the refuge of the world. It is for this that kine are said to be highly blessed, sacred, and the foremost of all things. It is for this kine are said to stay at the very head of all creatures. By giving away a Kapila cow with a calf resembling herself, yielding a copious measure of milk, free from every vicious habit, and covered with a piece of cloth, the giver attains to great honours in the region of Brahma. By giving away a cow of red complexion, with a calf that resembles herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Surya. By giving away a cow of variegated hue, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Soma. By giving away a cow of white complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Indra. By giving away a cow of dark complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Agni. By giving away a cow of the complexion of smoke, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Yama. By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the region of Varuna. By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf, and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Wind-god. By giving a cow of the complexion of gold, having eyes of a tawny hue with a calf and a vessel of white brass for milking her and covered with a piece of cloth, one enjoys the felicity of the region of Kuvera. By giving away a cow of the complexion of the smoke of straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Pitris. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one attains with ease to the high region of the Viswedevas. By giving away a Gouri cow, with calf similar to her, yielding milk, free from every vice, and covered with a piece of cloth, one attains to the region of the Vasus. By giving away a cow of the complexion of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the region of the Sadhyas. By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the region of the Maruts. By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the Apsaras. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajapati himself. That man, O king, habitually makes gifts of kine, proceed, piercing through the clouds, on a car of solar effulgence to Heaven and shines there in splendour. That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras.[377] The men who makes gifts of kine resides in Heaven and is honoured there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from Heaven (upon the exhaustion of his merit), such a man takes birth in the order of humanity and, in fact, in a superior family among men.'"

SECTION LXXX

"Vasishtha said, 'Kine are yielders of ghee and milk. They are the sources of ghee and they have sprung from ghee. They are rivers of ghee, and eddies of ghee. Let kine ever be in my house! Ghee is always my heart. Ghee is even established in my navel. Ghee is in every limb of mine. Ghee resides in my mind. Kine are always at my front. Kine are always at my rear. Kine are on every side of my person. I live in the midst of kine!--Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be cleansed of all the sins one may commit in course of the day. They who make gifts of a thousand kine, departing from this world, proceed to the regions of the Gandharvas and the Apsaras where there are many palatial mansions made of gold and where the celestial Ganga, called the current of Vasu, runs. Givers of a thousand kine repair thither where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss. That man who makes gifts of hundreds of thousands of kine agreeably to the ritual laid down in the scriptures, attains to high prosperity (here) and great honours in Heaven. Such a man causes both his paternal and maternal ancestors to the tenth degree to attain to regions of great felicity, and sanctifies his whole race. Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable. They should be dedicated in sacrifices. When making journeys, one should proceed by their right (i.e., keeping them to one's left). Ascertaining the proper time, they should be given away unto eligible persons. By giving away a Kapila cow having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that is so difficult to enter. One should always recite this sacred Mantra, viz.,--Kine are of beautiful form. Kine are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine approach me!--There is no gift more sacred than the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,--with all these together,--the cow upholds sacrifice. What thing is there that is more useful than the cow? Bending my head unto her with reverence, I adore the cow who is the mother of both the Past and the Future, and by whom the entire universe of mobile and immobile creatures is covered. O best of men, I have thus recited to thee only a portion of the high merits of kine. There is no gift in this world that is superior to the gift of trine. There is also no refuge in this world that is higher than kine.'

"Bhishma continued, 'That high-souled giver of land (viz., king Saudasa), thinking these words of the Rishi Vasishtha to be foremost in point of importance, then made gifts of a very large number of kine unto the Brahmanas, restraining his senses the while, and as the consequence of those gifts, the monarch succeeded in attaining to many regions of felicity in the next world.'"[378]

SECTION LXXXI

"Yudhishthira said, 'Tell me, O grandsire, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the highest of all sanctifying objects.'

"Bhishma said, 'Kine are the foremost of all objects. They are highly sacred and they rescue men (from all kinds of sin and distress). With their milk and with the Havi manufactured therefrom, kine uphold all creatures in the universe. O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and capable of cleansing others, Kine reside in a region that is even higher than the region of the deities. When given away, they rescue their givers. Men of wisdom succeed in attaining to Heaven by making gifts of kine. Yuvanaswa's son Mandhatri, Yayati, and (his sire) Nahusha, used always to give away kine in thousands. As the reward of those gifts, they have attained to such regions as are unattainable by the very deities. There is, in this connection, O sinless one, a discourse delivered of old. I shall recite it to thee. Once on a time, the intelligent Suka, having finished his morning rites, approached with a restrained mind his sire, that foremost of Rishis, viz., the Island-born Krishna, who is acquainted with the distinction between that which is superior and that which is inferior, and saluting him, said, 'What is that sacrifice which appears to thee as the foremost of all sacrifices? What is that act by doing which men of wisdom succeed in attaining to the highest region? What is that sacred act by which the deities enjoy the felicity of Heaven? What constitutes the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is regarded as the best by the deities? What is that sacrifice which transcends the sacrifices of this world? Do thou also tell me, O sire, what is that which is the most sacred of all things. Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons conversant with duties, discoursed as follows unto him.'

"Vyasa said, 'Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of merit. Kine are sacred, and kine are sanctifiers of all. Formerly kine were hornless as it has been heard by us. For obtaining horns they adored the eternal and puissant Brahmana. The puissant, Brahmana, seeing the kine paying their adorations to him and sitting in praya, granted unto each of them what each desired. Thereafter their horns grew and each got what each desired. Of diverse colours, and endued with horns, they began to shine in beauty, O son! Favoured by Brahman himself with boons, kine are auspicious and yielders of Havya and Kavya. They are the embodiments of merit. They are sacred and blessed. They are possessed of excellent form and attributes. Kine constitute high and highly excellent energy. The gift of kine is very much applauded. Those good men who, freed from pride, make gifts of kine, are regarded as doers of righteous deeds and as givers of all articles. Such men, O sinless one, attain to the highly sacred region of kine. The trees there produce sweet fruits. Indeed, those trees are always adorned with excellent flowers and fruits. Those flowers, O best of regenerate persons, are endued with celestial fragrance. The entire soil of that region is made of gems. The sands there are all gold. The climate there is such that the excellencies of every season are felt. There is no more mire, no dust. It is, indeed, highly auspicious. The streams that run there shine in resplendence for the red lotuses blooming upon their bosoms, and for the jewels and gems and gold that occur in their banks and that display the effulgence of the morning Sun. There are many lakes also in that region on whose breasts are many lotuses, mixed here and there with Nymphoea stellata, and having their petals made of costly gems, and their filaments adorned with a complexion like that of gold. They are also adorned with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing their flowery burdens. There are rivers whose banks are variegated with many bright pearls and resplendent gems and shining gold. Portions of those regions are covered with excellent trees that are decked with jewels and gems of every kind. Some of them are made of gold and some display the splendour of fire. There stand many mountains made of gold, and many hills and eminences made of jewels and gems. These shine in beauty in consequence of their tall summits which are composed of all kinds of gems. The trees that adorn those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always emit a celestial fragrance and the fruits are exceedingly sweet, O chief of Bharata's race. Those persons that are of righteous deeds, O Yudhishthira, always sport there in joy. Freed from grief and wrath, they pass their time there, crowned with the fruition of every wish. Persons of righteous deeds, possessed of fame, sport there in happiness, moving from place to place, O Bharata, on delightful vehicles of great beauty. Auspicious deed, bands of Apsaras always amuse them there, with music and dance. Indeed O Yudhishthira, a person goes to such regions as the reward of his making gifts of kine. Those regions which have for their lords Pushan, and the Maruts of great puissance, are attained to by givers of kine. In affluence the royal Varuna is regarded as pre-eminent. The giver of kine attains to affluence like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras declared by Prajapati himself (in respect of kine). Viswarupa and viz.,--Yugandharah, Surupah, Vahurupah, and Matara.[379]--He who serves kine with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from kine who become gratified with him. One should never, in even one's heart, do an injury to kine. One should, indeed, always confer happiness on them. One should, always reverence kine and worship them, with bends of one's head. He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only. That sacred thing by whose aid the deities enjoy regions of felicity, that which is the most sacred of all sacred things, viz., ghee should then be borne on the head.[380] With the aid of ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause the Brahman to utter benedictions on oneself. One should eat ghee and make gifts of ghee. As the reward of this conduct, one may then attain to that prosperity which belongs to kine. That man who, for a month, subsists upon the gruel of barley picked up every day from cow dung becomes cleansed of sins as grave as the slaughter of a Brahman. After their defeat at the hands of the Daityas, the deities practised this expiation. It was in consequence of this expiation that they succeeded in regaining their position as deities. Verily, it was through this that they regained their strength and became crowned with success. Kine are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all. By making gifts of kine unto the Brahmanas one attains to Heaven. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed (of all sins). Brahmanas of righteous deeds, who have been cleansed by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or assemblies of Brahmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras. The man who is desirous of obtaining a son may obtain one by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every wish one may cherish, by adoring these sacred Mantras. When kine are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, kine are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine.'

"Bhishma continued, 'Thus addressed by his high-souled sire, Suka, endued with great energy, began from that time to worship kine every day. Do thou also, O son, conduct thyself in the same way.'"

SECTION LXXXII

"Yudhishthira said, 'I have heard that the dung of the cow is endued with Sree. I desire to hear how this has been brought about. I have doubts, O grandsire, which thou shouldst dispel.'[381]

"Bhishma said, 'In this connection is cited the old story, O monarch, of the conversation between kine and Sree, O best of the Bharatas! Once on a time the goddess Sree, assuming a very beautiful form, entered a herd of kine. The kine, beholding her wealth of beauty, became filled with wonder.'

"The kine said, 'Who art thou, O goddess? Whence hast thou become unrivalled on earth for beauty? O highly blessed goddess, we have been filled with wonder at thy wealth of beauty. We desire to know who thou art. Who, indeed, art thou? Whither wilt thou proceed? O thou of very superior splendour of complexion, do tell us in detail all we wish to know.'

"Sri said, 'Blessed be ye, I am dear unto all creatures. Indeed, I am known by the name of Sri. Forsaken by me, the Daityas have been lost for ever. The deities, viz., Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting in joy and will do so for ever. Verily, the Rishis and the deities, only when they are endued with me, have success. Ye kine, those beings meet with destruction into whom I do not enter. Religion, wealth, and pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am possessed of even such energy! I wish to always reside in every one of you. Repairing to your presence, I solicit you. Be all of you endued with Sri.

"The kine said, 'Thou art fickle and restless. Thou sufferest thyself to be enjoyed by many persons. We do not desire to have thee. Blessed be thou, go wheresoever thou pleasest. As regards ourselves, all of us are possessed of good forms. What need have we with thee? Go wheresoever thou likest. Thou hast already (by answering our questions) gratified us exceedingly.'

"Sri said, 'Is it proper with you, ye kine that you do not welcome me? I am difficult of being attained. Why then do you not accept me? It seems, ye creatures of excellent vows, that the popular proverb is true, viz., that it is certain that when one come to another of one's own accord and without being sought, one meets with disregard. The Gods, the Danavas, the Gandharvas, the Pisachas, the Uragas, the Rakshasas and human beings succeed in obtaining me only after undergoing the severest austerities. You who have such energy, do ye take me. Ye amiable ones, I am never disregarded by any one in the three worlds of mobile and immobile creatures.'

"The kine said, 'We do not disregard thee, O goddess. We do not show thee a slight! Thou art fickle and of a very restless heart. It is for this only that we take leave of thee. What need of much talk? Do thou go wheresoever thou choosest. All of us are endued with excellent forms. What need have we with thee, O sinless one?'

"Sri said, 'Ye givers of honours, cast off by you in this way, I shall certainly be an object of disregard with all the world. Do ye show me grace. Ye are all highly blessed. Ye are ever ready to grant protection unto those that seek your protection. I have come to you soliciting your protection. I have no fault. Do you rescue me (from this situation). Know that I shall always be devoted to you. I am desirous of residing in any parts, however repulsive, of your bodies. Indeed, I wish to reside in even your rectum. Ye sinless ones, I do not see that ye have any part in your bodies that may be regarded as repulsive, for ye are sacred, and sanctifying, and highly blessed. Do ye, however, grant my prayer. Do ye tell me in which part, of your bodies I shall take up my residence.'

"Bhishma continued, 'Thus addressed by Sri, the kine, always auspicious and inclined to kindness unto all who are devoted to them, took counsel with one another, and then addressing Sri, and unto her, O king, these words.'

"The kine said, 'O thou of great fame, it is certainly desirable that we should honour thee. Do thou live in our urine and dung. Both these are sacred, O auspicious goddess!

"Sri said, 'By good luck, ye have shown me much grace implying your desire to favour me. Let it be even as ye say! Blessed be ye all, I have really been honoured by you, ye givers of happiness!

"Bhishma continued, 'Having, O Bharata, made this compact with the kine, Sri, there and then, in the very sight of those kine, rendered herself invisible. I have thus told thee, O son, the glory of the dung of kine, I shall once again discourse to thee on the glory of kine. Do thou listen to me."

SECTION LXXXIII

"Bhishma said, 'They who make gifts of kine, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, O Yudhishthira, as always performing sacrifices of every kind. No sacrifice can be performed without the aid of curds and ghee. The very character as sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice. Of all kinds of gifts, the gift of kine is applauded as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers. People should cherish kine for obtaining prosperity and even peace. The milk, curds, and ghee that kine yield are capable of cleansing one from every kind of sin. Kine are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than kine, O chief of Bharata's race. In this connection is recited the ancient narrative, O Yudhishthira, of the discourse between the Grandsire and the chief of celestials. After the Daityas had been defeated and Sakra had become the lord of the three worlds all creatures grew in prosperity and became devoted to the true religion. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures and the Prajapatis, O thou of Kuru's race, all assembled together and adored the Grandsire. There were Narada and Parvata and Viswavasu and Haha-Huhu, who sang in celestial strains for adoring that puissant lord of all creatures. The deity of wind bore thither the fragrance of celestial flowers. The Seasons also, in their embodied forms, bore the perfumes of flowers peculiar to each, unto that conclave of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the deities and bowing his head unto him with reverence, asked him, saying, 'I desire, O Grandsire, to know why the region of kine is higher, O holy one, than the region of the deities themselves who are the lords of all the worlds. What austerities, what Brahmacharya, O lord, did kine perform in consequence of which they are able to reside happily in a region that is even above that of the deities?' Thus addressed by Indra, Brahman said unto the slayer of Vala, 'Thou hast always, O slayer of Vala, disregarded kine. Hence, thou art not acquainted with the glorious pre-eminence of kine. Listen now to me, O puissant one, as I explain to thee the high energy and glorious pre-eminence of kine, O chief of the celestials! Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them, there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures. Their male calves are engaged in assisting at tillage and thereby produce diverse kinds of paddy and other seeds. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence, O chief of the deities, kine are sacred. Afflicted by hunger and thirst, they bear diverse burdens. Kine support the Munis. They uphold all creatures by diverse acts, O Vasava, kine are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours. I have thus explained to thee today, O thou of a hundred sacrifices, the reason, O Sakra of kine residing in a place that is high above that of the deities. Kine obtained many excellent forms, O Vasava, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying Listen to me also, O slayer of Vala, as I tell thee in detail the reason why kine,--the offspring of Surabhi,--have descended on the earth, O best of the deities. In day of yore, O son, when in the Devayuga the high soused Danavas became lords of the three world, Aditi underwent the severest austerities and got Vishnu within her womb (as the reward thereof). Verify, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.[382] Beholding the great goddess Aditi thus undergoing the severest austerities, the daughter of Daksha, viz., the illustrious Surabhi, herself devoted to righteousness, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailasa that are resorted to by both the deities and the Gandharvas. Established on the highest Yoga she also stood upon one leg for eleven thousand years. The deities with the Rishis and the great Nagas all became scorched with the severity of her penances. Repairing thither with me, all of them began to adore that auspicious goddess. I then addressed that goddess endued with penances and said, 'O goddess, O thou of faultless conduct, for what purpose, dost thou undergo such severe austerities. O highly blessed one, I am gratified with thy penances, O beautiful one! Do thou, O goddess, solicit what boon thou desirest. I shall grant thee whatever thou mayst ask.' Even these were my words unto her, O Purandara. Thus addressed by me, Surabhi answered me, saying, 'I have no need, O Grandsire, of boons. Even this, O sinless one, is a great boon to me that thou hast been gratified with me.' Unto the illustrious Surabhi, O chief of the celestials who said so unto me, O lord of Sachi, I answered even in these words, O foremost of the deities, viz., 'O goddess, at this exhibition of thy freedom from cupidity and desire and at these penances of thine, O thou of beautiful face, I have been exceedingly gratified. I, therefore, grant thee the boon of immortality. Thou shalt dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka. Thy offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, thy daughters will reside there. All kinds of enjoyment, celestial and human, that thou mayst think of, will immediately be thine. Whatever happiness exists in Heaven, will also be thine, O blessed one.' The regions, O thou of a hundred eyes, that are Surabhi's are endued with means for the gratification of every wish. Neither Death, nor Decrepitude, nor fire, can overcome its denizens. No ill luck, O Vasava, exists there. Many delightful woods, and delightful ornaments and objects of beauty may be seen there. There many beautiful cars, all excellently equipped, which move at the will of the rider, may be seen, O Vasava, O thou of eyes like lotus-petals, it is only by Brahmacharya, by penances, by Truth, by self-restraint, by gifts, by diverse kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous acts well-performed, that one can attain to Goloka. Thou hast asked me, O Sakra, and I have answered the in full, O slayer of Asuras, thou shouldst never disregard kine.'

"Bhishma continued, 'Having heard these words of the self-born Brahman, O Yudhishthira, Sakra of a thousand eyes began from that time to worship kine every day and to show them the greatest respect. I have thus told thee everything about the sanctifying character of kine, O thou of greet splendour. The sacred and high pre-eminence and glory of kine, that is capable of cleansing one from every sin, has, O chief of men, been thus explained to thee. That man who with senses withdrawn from every other object will recite this account unto Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitris, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish. That man who is devoted to kine succeeds in obtaining the fruition of every wish of his. Indeed, even those women that are devoted to kine succeed in obtaining the accomplishment of every wish of theirs. He that desireth sons obtaineth them. He that desireth daughters obtaineth them. He that desireth wealth succeedeth in aquiring it and he that desireth religious merit succeedeth in winning it. He that desireth knowledge acquireth it and he that desireth felicity succeedeth in acquiring it. Indeed, O Bharata, there is nothing that is unattainable to one that is devoted to kine.'"

SECTION LXXXIV

"Yudhishthira said, 'Thou hast, O grandsire, discoursed to me on the gift of kine that is fraught with great merit. In the case of kings observant of their duties, that gift is most meritorious. Sovereignty is always painful. It is incapable of being borne by persons of uncleansed souls. In the generality of cases, kings fail to attain to auspicious ends. By always making, however, gifts of earth, they succeed in cleansing themselves (of all their sins). Thou hast, O prince of Kuru's race, discoursed to me on many duties. Thou hast discoursed to me on the gifts of kine made by king Nriga in days of old. The Rishi Nachiketa, in ancient times, had discoursed on the merits of this act. The Vedas and the Upanishads also have laid down that in all sacrifices,--in fact, in all kinds of religious acts,--the Dakshina should be earth or kine or gold. The Srutis, however, declare that in all Dakshinas, gold is superior and is, indeed, the best. I desire, O grandsire, to hear thee discourse truly on this topic. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things? For what reason do men of wisdom applaud the gift of gold? For what reason is gold regarded as the best Dakshinas in all sacrifices? Why also is gold regarded as a cleanser superior to earth itself and kine? Why, indeed, is it regarded so superior as a Dakshina? Do thou, O grandsire, discourse to me on all this!'

"Bhishma said, Listen, O king, with concentrated attention to me as I recite to thee in detail the circumstances connected with the origin of gold as understood by me. When my father Santanu of great energy departed from this world, I proceeded to Gangadwara for performing his Sraddha. Arrived there, I commenced the Sraddha of my father. My mother Jahnavi, coming there, rendered me great help. Inviting many ascetics crowned with success and causing them to take their seats before me, I commenced the preliminary rites consisting of gifts of water and of other things. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake. I then saw, O king, that a handsome arm, adorned with Angadas and other ornaments, rose up, piercing the ground, through the blades of Kusa grass which I had spread. Beholding that arm rise from the ground, I became filled with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer. Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Sraddha is performed. Even this was the conviction that took possession of my mind, viz., that the obsequial cake should never be presented in this world by a man into the visible hand of the man whose obsequial rites are performed. The Pitris do not come in their visible forms for taking the cake. On the other hand, the ordinance provides that it should be presented on the blades of Kusa grass spread on the earth for the purpose. I then, disregarding that hand which constituted an indication of my father's presence, and recollecting the true ordinance depending upon the authority of the scriptures respecting the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon those blades of Kusa grass that were spread before me. Know, O prince of men, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my sire, O monarch, vanished in our very sight. On that night as I slept, the Pitris appeared to me in a dream. Gratified with me they said, O chief of Bharata's race, even these words, 'We have been pleased with thee, for the indication thou hast afforded today of thy adherence to the ordinance. It has pleased us to see that thou hast not swerved from the injunctions of the scriptures. The scriptural ordinance, having been followed by thee, has become more authoritative, O king. By such conduct thou hast honoured and maintained the authority of thyself, the scriptures, the auditions of the Vedas, the Pitris and the Rishis, the Grandsire Brahman himself, and those seniors, viz., the Prajapatis. Adherence to the scriptures has been maintained. Thou hast today, O chief of the Bharatas, acted very properly. Thou hast made gifts of earth and kine. Do thou make gifts of gold. The gifts of gold is very cleansing. O thou that art well-conversant with duties, know that by such acts of thine, both ourselves and our forefathers will all be cleansed of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them.' Even these were the words that my ancestors, appearing unto me in a dream, said unto me, I then awoke, O king, and became filled with wonder. Indeed, O chief of Bharata's race, I set my heart then upon making gifts of gold. Listen now, monarch, to this old history. It is highly praiseworthy and it extends the period of his life who listens to it. It was first recited to Rama, the son of Jamadagni In former days Jamadagni's son Rama, filled with great wrath, exterminated the Kshatriyas from off the face of the earth for thrice seven times. Having subjugated the entire earth the heroic Rama of eyes like lotus-petals began to make preparations for performing a Horse-sacrifice, O king, that is praised by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every wish. That sacrifice cleanses all creatures and enhances the energy and splendour of those who succeed in performing it. Endued with great energy, Rama, by the performance of that sacrifice became purified. Having, however, performed that foremost of sacrifices, the high-souled Rama failed yet to attain to perfect lightness of heart. Repairing unto Rishis conversant with every branch of learning as also the deities, Rama of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying, 'Ye highly blessed ones, do ye declare that which is more cleansing still for men engaged in fierce deeds.' Thus addressed by him, those great Rishis, fully acquainted with the Vedas and the scriptures, answered him, saying, 'O Rama, guided by the authority of the Vedas, do thou honour all learned Brahmanas. Following this conduct for some time do thou once more ask the regenerate Rishis as to what should be done by thee for cleansing thyself. Follow the advice which those persons of great wisdom give.' Repairing then to Vasishtha and Agastya and Kasyapa, that delighter of the Bhrigus, endued with great energy, asked them that question, 'Ye foremost of Brahmanas, even this is the wish that has arisen in my heart. How, indeed, may I succeed in cleansing myself? By what acts and rites may this be brought about? Or, if by gifts, what is that article by giving away which this wish of mine may be accomplished? Ye foremost or righteous persons, if your minds be inclined to do me a favour, then do tell me, ye that are endued with wealth of asceticism, what is that by which I may succeed in cleansing myself.'

"The Rishis said, 'O delighter of the Bhrigus, the mortal that has sinned becomes cleansed by making gifts of kine, of earth, and of wealth. Even this is what we have heard. There is another gift that is regarded as a great cleanser. Listen to us, O regenerate Rishi, as we discourse on it. That article is excellent and is endued with wonderful aspect and is, besides, the offspring of Fire. In days of yore, the god Agni burnt all the world. It has been heard by us that from his seed sprung gold of bright complexion. It came to be celebrated under the name of good complexioned. By making gifts of gold thou art sure to have thy wish crowned with fruition. Then the illustrious Vasishtha in especial, of rigid vows, addressing him, said, 'Hear, O Rama, how gold, which has the splendour of fire sprang into existence. That gold will confer merit on thee. In matters of gifts, gold is highly applauded. I shall also tell thee what is gold, whence it has come, and how it has come to be invested with superior attributes. Listen to me, O thou of mighty arms, as I discourse upon these topics. Know this as certain that gold is of the essence of Fire and Soma. The goat is Fire (for it given, it leads to the region of the deity of fire); the sheep is Varuna (for if leads to the region of Varuna the lord of waters); the horse is Surya (for if leads to the region of Surya); elephants are Nagas (for they lead to the world of Nagas); buffaloes are Asuras (for they lead to the region of Asuras); cocks and boars are Rakshasas (for they lead to the regions of the Rakshasas), O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma (for it leads to the merits of sacrifice, and to the region of kine, of the lord of waters and of Soma). Even these are the declarations of the Smritis. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O regenerate Rishi, compared to all these objects (which I have named above) gold is certainly superior. It is a precious thing, high and excellent.'[383] It is for this reason that the deities and Gandharvas and Uragas and Rakshasas and human beings and Pisachas hold it with care. All these beings, O son of Bhrigu's race, shine in splendour, with the aid of gold, after converting it into crowns and armlets and diverse kinds of ornaments. It is also for this reason that gold is regarded as the most cleansing of all cleansing things such as earth and kine and all other kinds of wealth, O prince of men. The gift of gold, O puissant king, is the highest gift. It is distinguished above the gifts of earth, of kine, and of all other things, O thou that art endued with the effulgence of an immortal, gold is an eternal cleanser. Do thou make gifts of it unto the foremost of Brahmanas as it is the foremost of cleansing things. Of all kinds of Dakshina, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the deities in one, and gold has Agni for its essence. Hence it is that the person who makes gifts of gold gives away all the deities. Hence, O chief of men, there is no gift higher than the gift of gold.'

"Vasishtha continued, 'Hear once more, O regenerate Rishi, as I discourse upon it, the pre-eminence of gold, O foremost of all wielders of weapons. I heard this formerly in the Purana, O son of Bhrigu's race. I represent the speech of Prajapati himself. After the wedding was over of the illustrious and high-souled Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his spouse, on the breast of that foremost of mountains, viz., Himavat, the illustrious and high-souled deity wished to unite himself with the goddess. Thereupon all the deities, penetrated with anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahadeva and his boon giving spouse Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying, 'This union, O illustrious and sinless one, of thine with the goddess, is a union of one endued with penances with another of penances as severe! Verily, it is the union, O lord, of one possessed of very great energy with another whose energy is scarcely less! Thou, O illustrious one, art of energy that is irresistible. The goddess Uma, also is possessed of energy that is equally irresistible. The offspring that will result from a union like this, will, without doubt, O illustrious deity, be endued with very great might. Verily, O puissant lord, that offspring will consume all things in the three worlds without leaving a remnant. Do thou then, O lord of all the universe, O thou of large eyes, grant unto these deities prostrated before thee, a boon from desire of benefiting the three worlds! Do thou, O puissant one, restrain this high energy of thine which may become the seed of offspring. Verily, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe! The offspring that will be born of you two will certainly be able to afflict the deities! Neither the goddess Earth, nor the Firmament, nor Heaven, O puissant one, nor all of them together, will be able to bear thy energy, we firmly believe. The entire universe is certain to be burnt through the force of thy energy. It behoveth thee, O puissant one, to show us favour, O illustrious deity. That favour consists in thy not begetting a son, O foremost of the deities, upon the goddess Uma. Do thou, with patience, restrain thy fiery and puissant energy!' Unto the deities that said so the holy Mahadeva having the bull for his sign, O regenerate Rishi, answered, saying, 'So be it!' Having said so, the deity that has the bull for his vehicle, drew up his vital seed. From that time he came to be called by the name, of Urdhvaretas (one that has drawn up the vital seed). The spouse of Rudra, however, at this endeavour of the deities to stop procreation, became highly incensed. In consequence of her being of the opposite sex (and, therefore, endued with little control upon her temper) she used harsh words, thus, 'Since ye have opposed my lord in the matter of procreating a child when he was desirous of procreating one upon me, as the consequence of this act, ye deities, ye all shall become sonless. Verily, since ye have opposed the birth of issue from me, therefore, ye shall have no offspring of your own.' At the time this curse was denounced, O perpetuator of Bhrigu's race, the deity of fire was not there. It is in consequence of this curse of the goddess that the deities have become childless. Rudra, solicited by them, held in himself his energy of incomparable puissance. A small quantity, however, that came out of his body fell down on the earth. That seed, falling on the earth, leaped into a blazing fire and there began to grow (in size and power) most wonderfully. The energy of Rudra, coming in contact with another energy of great puissance, became identified with it in respect of essence. Meanwhile, all the deities having Sakra at their head, were scorched a good deal by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Aswins, and the Sadhyas all became exceedingly afflicted in consequence of the prowess of that son of Diti. All the regions of the deities, their beautiful cars, and their palatial mansions, and the retreats of the Rishis, were snatched away by the Asuras. Then the deities and the Rishis, with cheerless hearts, sought the protection of the illustrious and puissant Brahman of unfading glory.'"

SECTION LXXXV

'The Deities said, 'The Asura named Taraka who has received boons from thee, O puissant one, is afflicting the deities and the Rishis. Let his death be ordained by thee. O Grandsire, great has been our fear from him. O illustrious one, do thou rescue us. We have no other refuge than thee.'

"Brahman said, 'I am equal in my behaviour towards all creatures. I cannot, however, approve of unrighteousness. Let Taraka, that opponent of the deities and Rishis, be quickly destroyed. The Vedas and the eternal duties shall not be exterminated, ye foremost of celestials! I have ordained what is proper in this matter. Let the fever of your hearts be dispelled.'

"The Deities said, 'In consequence of thy having granted him boons, that son of Diti has been proud of his might. He is incapable of being slain, by the deities. How then will his death be brought about? The boon which, O Grandsire, he has obtained from thee is that he should not be slayable by deities or Asuras or Rakshasas. The deities have also been cursed by the spouse of Rudra in consequence of their endeavour in former days to stop propagation. The curse denounced by her has been, O lord of the universe, even this, viz., that they are not to have any offspring.'

"Brahman said, 'Ye foremost of deities, Agni was not there at the time the curse was denounced by the goddess. Even he will beget a son for the destruction of the enemies of the gods. Transcending all the deities and Danavas and Rakshasas and human beings and Gandharvas and Nagas and feathery creatures, the offspring of Agni with his dart, which in his hands will be a weapon incapable of being baffled if once hurled at the foe, will destroy Taraka from whom your fear hath arisen. Verily, all other enemies of yours will also be slain by him. Will is eternal. That Will is known by the name of Kama and is identical with Rudra's seed a portion of which fell into the blazing form of Agni. That energy, which is a mighty substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to effect the destruction of the enemies of the gods. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was denounced. Let the deity of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you what the means are for the destruction of Taraka. The curses of those that are endued with energy fail to produce any effect upon those that are endued with energy. Forces, when they come into contact with something that is endued with stronger force, become weakened. They that are endued with penances are competent to destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire (which is identifiable with Agni) sprang in former times and is the most eternal of all creatures. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and existing in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, He is older than Rudra himself. Let that eater of sacrificial libations, who is a mass of energy, be searched out. That illustrious deity will accomplish this desire of your hearts.' Hearing these words of the Grandsire, the high-souled gods then proceeded to search out the god of fire with hearts cheerful in consequence of their purpose having been achieved. The gods and the Rishis then searched every part of the three worlds, their hearts filled with the thought of Agni and eagerly desiring to obtain a sight of him. Endued with penances, possessed of prosperity, celebrated over all the worlds, those high-souled ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race. They failed, however, to find out the eater of sacrificial libations who had concealed himself by merging his self into self.[384] About this time, a frog, living in water, appeared on the surface thereof from the nethermost regions, with cheerless heart in consequence of having been scorched by the energy of Agni. The little creature addressed the deities who had become penetrated with fear and who were all very eager to obtain a sight of the deity of fire, saying, 'Ye gods, Agni is now residing in the nethermost regions. Scorched by the energy of that deity, and unable to bear it longer, I have come hither. The illustrious bearer of sacrificial libations, ye gods, is now under the waters. He has created a mass of waters within which he is staying. All of us have been scorched by his energy. If, ye gods, ye desire to obtain a sight of him,--verily, if ye have any business with him,--do ye go to him thither. Do, indeed, repair thither. As regards ourselves, we shall fly from this place, ye deities, from fear of Agni.' Having said this much, the frog dived into the water'. The eater of sacrificial libations learnt of the treachery of the frog. Coming to that animal, he cursed the whole batrachian race, saying, 'Ye shall henceforth be deprived of the organ of taste. Having denounced this curse on the frog, he left the spot speedily for taking up his abode elsewhere. Verily, the puissant deity did not show himself. Seeing the plight to which the frogs were reduced for having done them a service, the deities, O best of the Bhrigus, showed favour unto those creatures. I shall tell thee everything regarding it. Do thou listen to me, O mighty-armed hero.'

"The Deities said, 'Though deprived of tongues through the curse of Agni and, therefore, reft of the sensation of taste, ye shall yet be able to utter diverse kinds of speech. Living within holes, deprived of food, reft of consciousness, wasted and dried up, and more dead than alive, all of you will be held by the Earth nevertheless. Ye shall also be able to wander about at night-time when everything is enveloped in thick darkness.' Having said this unto the frogs, the deities once more went over every part of the earth for finding out the deity of blazing flames. In spite of all their efforts, however, they failed to get at him. Then, O perpetuator of Bhrigu's race, an elephant, as large and mighty as the elephant of Sakra, addressed the gods, saying, 'Agni is now residing within this Aswattha tree!' Incensed with wrath, Agni cursed all the elephants, O descendant of Bhrigu saying, 'Your tongues will be bent back.' Having been pointed out by the elephants, the deity of fire cursed all elephants even thus and then went away and entered the heart of the Sami tree from the desire of residing within it for some time. Listen now, O puissant hero, what favour was shown unto the elephants, O foremost one of Bhrigu's race, by the deities of unbaffled prowess who were all gratified with the service a representative of their had done them.'

"The Deities said, 'With the aid of even your tongues bent inwards ye shall be able to eat all things, and with even those tongues ye shall be able to utter cries that will only be indistinct. Having blessed the elephants in this way, the denizens of Heaven once more resumed their search after Agni. Indeed, having issued out of the Aswattha tree, the deity of fire had entered the heart of Sami. This new abode of Agni was divulged by a parrot. The gods thereupon proceeded to the spot. Enraged with the conduct of the parrot, the deity of blazing flames cursed the whole parrot race, saying, 'Ye shall from this day be deprived of the power of speech.' Indeed, the eater of sacrificial libations turned up the tongues of all the parrots. Beholding Agni at the place pointed out by the parrot, and witnessing the curse denounced upon him, the gods, feeling a compassion for the poor creature, blessed him, saying, 'In consequence of thy being a parrot, thou shalt not be wholly deprived of the power of speech. Though thy tongue has been turned backwards, yet speech thou shalt have, confined to the letter K. Like that of a child or an old man, thy speech shall be sweet and indistinct and wonderful.' Having said these words unto the parrot, and beholding the deity of fire within the heart of the Sami, the gods made Sami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to reside in the heart of the Sami. Men came to regard the Sami as proper means for producing fire (in sacrifice).[385] The waters that occur in the nethermost regions had come into contact with the deity of blazing flames. Those heated waters, O thou of Bhrigu's race, are vomited forth by the mountain springs. In consequence, indeed, of Agni having resided in them for some time, they became hot through his energy. Meanwhile, Agni, beholding the gods, became grieved. Addressing the deities, he asked them, 'What is the reason of your presence here?' Unto him the deities and the great Rishi said, 'We wish to set thee to a particular task. It behoveth thee to accomplish it. When accomplished, it will redound greatly to thy credit.'

"Agni said, 'Tell me what your business is. I shall, ye gods, accomplish it. I am always willing to be set by you to any task you wish. Do not scruple, therefore, to command me.'"

"The Deities said, 'There is an Asura of the name of Taraka who has been filled with pride in consequence of the boon he has obtained from Brahman. Through his energy he is able to oppose and discomfit us. Do thou ordain his destruction. O sire, do thou rescue these deities, these Prajapatis, and these Rishis, O highly blessed Pavaka! O puissant one, do thou beget a heroic son possessed of thy energy, who will dispel, O bearer of sacrificial libations, our fears from that Asura. We have been cursed by the great goddess Uma. There is nothing else then thy energy which can be our refuge now. Do thou, therefore, O puissant deity, rescue us all.' Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying, 'Be it so', and he than proceeded towards Ganga otherwise called Bhagirathi. He united himself in (spiritual) congress with her and caused her to conceive. Verily, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows (when supplied with fuel and aided by the wind). With the energy of that god, Ganga became exceedingly agitated at heart. Indeed, she suffered great distress and became unable to bear it. When the deity of blazing flames cast his seed endued with great energy into the womb of Ganga, a certain Asura (bent on purposes of his own) uttered a frightful roar. In consequence of that frightful roar uttered by the Asura for purposes of his own (and not for terrifying her), Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation. Deprived of consciousness, she became unable to bear her body and the seed within her womb. The daughter of Jahnu, inseminated with the energy of the illustrious deity, began to tremble. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the deity of blazing fire, saying, 'I am no longer capable, O illustrious one, of bearing thy seed in my womb. Verily, I am overcome with weakness by this seed of thine. The health I had in days before is no longer mine. I have been exceedingly agitated, O illustrious one, and my heart is dead within me, O sinless one. O foremost of all persons endued with penances, I am in capable of bearing thy seed any longer. I shall cast it off, compelled by the distress that has overtaken me, and not by caprice. There has been no actual contact of my person with thy seed, O illustrious deity of blazing flames! Our union, having for its cause the distress that has overtaken the deities, has been suitable and not of the flesh, O thou of great splendour. Whatever merit or otherwise there may be in this act (intended to be done by me), O eater of sacrificial libations, must belong to thee. Verily, I think, the righteousness or unrighteousness of this deed must be thine.' Unto her the deity of fire said, 'Do thou bear the seed. Do, indeed, bear the foetus endued with my energy. It will lead to great results. Thou art, verily, capable of bearing the entire earth. Thou wilt gain nothing by not holding this energy.' That foremost of streams, though thus passed by the deity of fire as also by all the other deities, cast off the seed on the breast of Meru, that foremost of all mountains. Capable (somehow) of bearing that seed, yet oppressed by the energy of Rudra (for Agni is identical with Rudra), she failed to hold that seed longer in consequence of its burning energy. After she had cast it off, through sheer distress, that blazing seed having the splendour of fire, O perpetuator of Bhrigu's race, Agni saw her, and asked that foremost of streams, 'Is it all right with the foetus thou hast cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be endued? Do thou tell me all about it.'

"Ganga said, 'The foetus is endued with the complexion of gold. In energy it is even like thee, O sinless one! Of an excellent complexion, perfectly stainless, and blazing with splendour, it has illuminated the entire mountain. O foremost of all persons endued with penances, the fragrance emitted by it resembles the cool perfume that its scattered by lakes adorned with lotuses and Nyphoea stellata, mixed with that of the Nauclea Cadamba. With the splendour of that foetus everything around it seemed to be transformed into gold even as all things on mountain and low land seem to be transformed into gold by the rays of the Sun. Indeed, the splendour of that foetus, spreading far, falls upon mountains and rivers and springs. Indeed, it seems that the three worlds, with all their mobile and immobile creatures, are being illuminated by it. Even of this kind is thy child, O illustrious bearer of sacrificial libations. Like unto Surya or thy blazing self, in beauty it is even like a second Soma.' Having said these words, the goddess disappeared there and then. Pavaka also, of great energy, having accomplished the business of the deities proceeded to the place he liked, O delighter of the Bhrigus. It was in consequence of the result of this act that the Rishis and the deities bestowed the name of Hiranyaretas upon the deity of fire.[386] And because the Earth held that seed (after the goddess Ganga had cast it upon her), she also came to be called by the name of Vasumati. Meanwhile; that foetus, which had sprung from Pavaka and been held for a time by Ganga,[387] having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittika beheld that form resembling the rising sun. She thenceforth began to rear that child as her son with the sustenance of her breast. For this reason, that child of pre-eminent splendour came to be called Kartikeya after her name. And because he grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the solitude of a forest of reeds, concealed from everybody's view, led to his being called by the name of Guha. It was in this way that gold came into existence as the offspring of the deity of blazing flames.[388] Hence it is that gold came to be looked upon as the foremost of all things and the ornament of the very gods. It was from this circumstance that gold came to be called by the name of Jatarupam.[389] It is the foremost of all costly things, and among ornaments also it is the foremost. The cleanser among all cleansing things, it is the most auspicious of all auspicious objects. Gold is truly the illustrious Agni. the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of re-generate ones. Verily, gold is said to have for its essence Agni and Soma.'

"Vasishtha continued, 'This history also, O Rama, called Brahmadarsana, was heard by me in days of yore, respecting the achievement of the Grandsire Brahman who is identifiable with the Supreme Soul. To a sacrifice performed in days of yore by that foremost of gods, viz., Lord Rudra, O thou of great might, who on that occasion had assumed the form of Varuna, there came the Munis and all the deities with Agni at their head. To that sacrifice also came all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form. All the Samans also and all the Yajushes, numbering by thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy. The Lakshanas, the Suras, the Niruktas, the Notes arranged in rows, and the syllable Om, as also Nigraha and Pragraha, all came there and took their residence in the eye of Mahadeva. The Vedas with the Upanishads, Vidya and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Siva. The puissant Lord of all then poured libations himself into his own self. Indeed, the wielder of Pinaka caused that Sacrifice of multifarious form to look exceedingly beautiful. He is Heaven, Firmament, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose sway is owned by all obstacles. He is endued with Sri and He is identical with the deity of blazing flames. That illustrious deity is called by various names. Even He is Brahman and Siva and Rudra and Varuna and Agni and Prajapati. He is the auspicious Lord of all creatures. Sacrifice (in his embodied form), and Penance, and all the union rites, and the goddess Diksha blazing with rigid observances, the several points of the compass with the deities that respectively preside over them, the spouses of all the deities, their daughters, and the celestial mothers, all came together in a body to Pasupati, O perpetuator of Bhrigu's race. Verily, beholding that sacrifice of the high-souled Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial damsels of great beauty, the seed of Brahman came out and fell upon the earth. In consequence of the seed having fallen on the dust, Pushan (Surya) took up that dust mixed with the particles of seed from the earth with his hands and cast it into the sacrificial fire. Meanwhile, the sacrifice with the sacred fire of blazing flames was commenced and it went on. Brahman (as the Hotri) was pouring libations on the fire. While thus employed, the grandsire became excited with desire (and his seed came out). As soon as that seed came out, he took it up with the sacrificial ladle and poured it as a libation of ghee, O delighter of the Bhrigus, with the necessary Mantras, on the blazing fire. From that seed, Brahman of great energy caused the four orders of creatures to spring into existence. That seed of the Grandsire was endued with the three attributes of Sattwa, Rajas, and Tamas. From that element in it which represented the principle of Rajas, sprang all mobile creatures endued with the principle of Pravritti or action.[390] From the element of Tamas in it, sprang all immobile creatures. The principle of

Sattwa, however, which dwelt in that seed, entered both kinds of existences. That attribute of Sattwa is of the nature of Tejas or Light (being identical with Buddhi or the Understanding). It is eternal and of it is unending Space.[391] In all creatures the attribute of Sattwa is present and is identical with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there sprang from it, O mighty one, three beings into existence. They were three male persons, endued with bodies that partook of the characters of the circumstances from which they respectively sprang. One arose first from the flames of the fire (called Bhrig) and hence he came to be called by the name of Bhrigu. A second came from the burning charcoals (called Angara) and hence he came to be called by the name of Angiras. The third sprang from a heap of extinguished charcoals and he came to be called by the name of Kavi. It has been already said that the first came out with flames emanating from his body and hence he was called Bhrigu. From the rays of the sacrificial fire sprang another called Marichi. From Marichi (afterwards) sprang Kasyapa. It has been already said that from the (burning) charcoals sprang Angiras. The (diminutive) Rishis called Valakhilyas sprang from the blades of Kusa grass spread out in that sacrifice. From the same blades of Kula grass, O thou of great puissance, sprang Atri. From the ashes of the fire sprang all those that are numbered among the regenerate Rishis, viz., the Vaikhanasas, endued with penances and devoted to Vedic lore and all excellent accomplishments. From the eyes of Agni sprang the twin Aswins endued with great beauty of person. At last, from his ears, sprang all the Prajapatis. The Rishis sprang from the pores of Agni's body. From his sweat sprang Chhandas, and from his strength sprang Mind. For this reason, Agni has been said to be all the deities in his individual self, by Rishis endued with Vedic lore, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are regarded as the Months. The Juices that the fuel yields constitute the Fortnights. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatas. From his smoke sprang the Vasus. From his flames sprang the Rudras as also the (twelve) Adityas of great effulgence. The Planets and Constellations and other stars that have been set in their respective orbits in the firmament, are regarded as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all wishes. This is verily a mystery.

"After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said, 'This excellent Sacrifice is mine. I am the Grahapati in it. The there beings that first sprang from the sacrificial fire are mine. Without doubt, they should be regarded as my offspring. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.'"

"Agni said, 'These offspring have sprung from my limbs. They have all depended upon me as the cause of their starting into life. They should, therefore, be regarded, as my children. Mahadeva in the form of Varuna is in error in respect of this matter.[392] After this, the master of all the worlds, the Grandsire of all creatures, viz., Brahman, then said, 'These children are mine. The seed was mine which I poured upon the sacrificial fire. I am the accomplisher of this Sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The principal cause of these births is the seed owned by me.' The deities then repaired to the presence of the Grandsire and having bowed their heads unto him joined their hands in reverence and they said unto him, "All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are thy offspring. O sire, let Agni of blazing flames, and the illustrious and puissant Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish (in the matter of the offspring).' At these words, although born of Brahman, the puissant Mahadeva in the form of Varuna, the ruler of all aquatic creatures received the firstborn one, viz., Bhrigu endued with the effulgence of the sun as his own child. The Grandsire then intended that Angiras should become the son of Agni. Conversant with the truth in respect of everything, the Grandsire then took Kavi as his own son. Engaged in procreating creatures for peopling the earth, Bhrigu who is regarded as a Prajapati thence came to be called as Varuna's offspring. Endued with every prosperity, Angiras came to be called the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras who had sprung from the flame and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world. Verily, these three, viz., Bhrigu and Angiras and Kavi, regarded as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O puissant hero. Bhrigu begot seven sorts all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajrasirsha, Suchi, Urva, Sukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas in consequence of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. Thou belongest to the race of Bhrigu. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utathya, Payasya, Santi, Dhira, Virupa, Samvarta, and Sudhan was the eighth. These eight are regarded also as the offspring of Agni. Freed from every evil, they are devoted to knowledge only. The sons of Kavi who was appropriated by Brahman himself are also known as Varunas. Numbering eight, all of them became progenitors of races and tribes. Auspicious by nature, they are all conversant with Brahma. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Usanas endued with great intelligence, Bhrigu, Viraja, Kasi, and Ugra conversant with every duty. These are the eight sons of Kavi. By them the whole world has been peopled. They are all Prajapatis, and by them have been procreated many offspring. Thus, O chief of Bhrigu's race, hath the whole world been peopled with the progeny of Angiras, and Kavi and Bhrigu. The puissant and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are regarded as of Varuna. After that the eater of sacrificial libations, viz., the deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni. The Grandsire Brahman was, in olden days, gratified by all the deities who said unto him, 'Let these lords of the universe (referring to Bhrigu and Angiras and Kavi and their descendants) rescue us all. Let all of them become progenitors of offspring (for peopling the earth). Let all of them become endued with penances. Through thy grace, let all these rescue the world (from becoming an uninhabited wilderness). Let them become procreators and extenders of races and tribes and let them increase thy energy. Let all of them become thorough masters of the Vedas and let them be achievers of great deeds. Let all of them be friends to the cause of the deities. Indeed, let all of them become endued with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be endued with high penances and let all of them be devoted to high Brahmacharya, All of us, as also all these are thy progeny, O thou of great puissance. Thou, O Grandsire, art the Creator of both, deities and the Brahmanas. Marichi is thy first son. All these also that are called Bhargavas are thy progeny. (Ourselves also are so). Looking at this fact, O Grandsire, we shall all aid and support one another. All these shall, in this way, multiply their progeny and establish thyself at the commencement of each creation after the universal destruction.' Thus addressed by them, Brahman, the Grandsire of all the worlds, said unto them, 'So be it! I am gratified with you all! Having said so unto the deities he proceeded to the place he had come from. Even this is what happened in days of old in that sacrifice of the high-souled Mahadeva, that foremost one of all the deities, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna. Agni is Brahman. He is Pasupati. He is Sarva. He is Rudra. He is Prajapati.[393] It is well-known that gold is the offspring of Agni. When fire is not obtainable (for the purposes of a sacrifice), gold is used as substitute. Guided by the indications afforded by the auditions of the Veda, one that is conversant with authorities and that knows the identity of gold with fire, acts in this way. Placing a piece of gold on some blades of Kusa grass spread out on the ground, the sacrificer pours libations upon it. Upon also the pores of an ant-hill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, if libations are poured, the illustrious deity of fire becomes gratified and regards It as a source of his own aggrandisement as also that of the deities through his. Hence, it is that we have heard that all the deities regard Agni as their refuse and are devoted to him. Agni sprang from Brahman, and from Agni sprang gold.[394] Hence, it has been heard by us, that those persons observant of righteousness that make gifts of gold are regarded as giving away all the deities. The man who makes gifts of gold attains to a very high end. Regions of blazing effulgence are his. Verily, O Bhargava, he becomes installed as the king of kings in heaven. That person who, at sunrise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams. The man who, as soon as the sun has risen, makes a gift of gold becomes cleansed of all his sins. He who makes a gift of gold at midday destroys all his future sins. He who with restrained soul, makes a gift of gold at the second twilight succeeds in attaining to a residence with Brahman and the deity of wind and Agni and Soma in their respective regions. Such a man attains to auspicious fame in regions of great felicity that belong to Indra himself. Attaining to great fame in this world also, and cleansed of all his sins, he sports in joy and happiness. Verily, such a man attains to many other regions of happiness and becomes unequalled for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will. He has never to fall down from the regions to which he attains and the glory he acquires becomes great. Indeed, by making gifts of gold one attains to innumerable regions of felicity all of which he enjoys for eternity. That man who, having ignited a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in attaining to the fruition of all his wishes. It has been said that gold is identical with Agni. The gift of gold, therefore, is productive of great felicity. The gift of gold leads to the possession of those merits and accomplishments that are desired, and cleanses the heart.[395] I have thus told thee, O sinless one, the origin of gold. O thou of puissance, hear how Kartikeya grew up, O delighter of Bhrigu's race. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the deities with Indra at their head, as the generalissimo of the celestial forces. He slew the Daitya Taraka as also many other Asuras, at the command of the chief of the celestials, O Brahmana, and actuated also by the desire of benefiting all the worlds. I have also, O thou of great might, discoursed to thee on the merits of making gifts of gold. Do thou, therefore, O foremost of all speakers make gifts of gold.'

"Bhishma continued, 'Thus addressed by Vasishtha, Jamadagni's son of great prowess then made gifts of gold unto the Brahmanas and became cleansed of his sins. I have thus told thee, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira. Do thou also, therefore, make abundant gifts of gold unto the Brahmanas. Verily, O king, by making such gifts of gold, thou wilt surely be cleansed of all thy sins!'"

SECTION LXXXVI

"Yudhishthira said, 'Thou hast, O grandsire, discoursed to me, in detail on the merits that attach to the gift of gold agreeably with the ordinances laid down in the scriptures as indicated in the auditions of the Veda. Thou hast also narrated what the origin is of gold. Do thou tell me now how Taraka met with destruction. Thou hast said, O king, that Asura had become unslayable by the gods. Do thou tell me in detail how his destruction was brought about. O perpetuator of Kuru's race, I desire to hear this from thee. I mean the details of Taraka's slaughter. Great is my curiosity to hear the narrative.'

"Bhishma said, 'The gods and the Rishis, O monarch, reduced to great distress (by Taraka's prowess and the conduct of Ganga in casting off Agni's seed), urged the six Krittikas to rear that child. Amongst the celestial ladies there were none, save these, that could, by their energy, bear the seed of Agni in their wombs. The god of fire became exceedingly gratified with those goddesses for their readiness to sustain the conception caused by the cast off seed of Agni which was endued with his own high energy. When the energy of Agni, O king, was divided into six portions and placed within the channels (leading to the womb), the six Krittikas began to nourish the portion that each held in her womb. As the high-souled Kumara, however, began to grow within their wombs, their bodies being afflicted by his energy, they failed to obtain peace anywhere (in heaven or on earth). Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered at the same time. Though held in six different wombs, yet all the portions, as they came out, united into one. The goddess Earth held the child, taking it up from a heap of gold. Verily, the child, endued with excellent form, blazed with splendour even like the god of Fire. Of beautiful features, he began to grow in a delightful forest of reeds. The six Krittikas beheld that child of theirs looking like the morning sun in splendour. Filled with affection for him,--indeed, loving him very much,--they began to rear him with the sustenance of their breasts. In consequence of his having been born of the Krittikas and reared by them, he came to be known throughout the three worlds as Kartikeya. Having sprung from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha (the secret-born). The gods numbering three and thirty, the points of the compass (in their embodied forms) together with the deities presiding over them, and Rudra and Dhatri and Vishnu and Yama and Pushan and Aryaman and Bhaga, and Angas and Mitra and the Sadhyas and Vasava and the Vasus and the Aswins and the Waters and the Wind and the Firmament and Chandramas and all the Constellations and the Planets and Surya, and all the Ricks and Samans and Yajuses in their embodied forms, came there to behold that wonderful child who was the son of the deity of blazing flames. The Rishis uttered hymns of praise and the Gandharvas sang in honour of that child called Kumara of six heads, twice six eyes, and exceedingly devoted to the Brahmanas. His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, beholding him, became filled with great delight and regarded the great Asura as already slain. The deities then began to bring him diverse kinds of toys and articles that could amuse him. As he played like a child, diverse kinds of toys and birds were given unto him. Garuda of excellent feathers gave unto him a child of his, viz., a peacock endued with plumes of variegated hue. The Rakshasas gave unto him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour. Chandramas gave him a sheep, and Aditya gave him some dazzling rays of his. The mother of all kine, viz., Surabhi, gave him kine by hundreds and thousands. Agni gave him a goat possessed of many good qualities. Ila gave him an abundant quantity of flowers and fruit. Sudhanwan gave him a riding chariot and a car of Kuvara. Varuna gave him many auspicious and excellent, products of the Ocean, with some elephants. The chief of the celestials gave him lions and tigers and pards and diverse kinds of feathery denizens of the air, and many terrible beasts of prey and many umbrellas also of diverse kinds. Rakshasas and Asuras, in large bands, began to walk in the train of that puissant child. Beholding the son of Agni grow up, Taraka sought, by various means, to effect his destruction, but he failed to do anything unto that puissant deity. The god in time invested Agni's son born in the solitude (of a forest of reeds) with the command of their forces. And they also informed him of the oppressions committed upon them by the Asura Taraka. The generalissimo of the celestial forces grew up and became possessed of great energy and puissance. In time Guha slew Taraka, with his irresistible dart. Verily, Kumara slew the Asura as easily as if in sport. Having accomplished the destruction of Taraka he re-established the chief of the deities in his sovereignty of the three worlds. Endued with mighty prowess, the celestial generalissimo blazed with beauty and splendour. The puissant Skanda became the protector of the deities and did what was agreeable to Sankara. The illustrious son of Pavaka was endued with a golden form. Verily, Kumara is always the leader of the celestial forces. Gold is the puissant energy of the god of fire and was born with Kartikeya (from the same seed). Hence is Gold highly auspicious and, as a valuable, is excellent and endued with inexhaustible merit. Even thus, O son of Kuru's race, did Vasishtha recite this discourse unto Rama of Bhrigu's race in days of old. Do thou, therefore, O king of men, try to make gifts of Gold. By making gifts of Gold, Rama became cleansed of all his sins, and finally attained to a high place in heaven that is unattainable by other men.'"

SECTION LXXXVII

"Yudhishthira said, 'Thou hast discoursed to me, O thou of righteous soul, on the duties of the four orders. Do thou, after the same manner, Q king, discourse to me now on all the ordinances respecting the Sraddha (of deceased ancestors).'

"Vaisampayana continued, 'Thus addressed by Yudhishthira, the son of Santanu set himself to declare unto him the following ritual, consistent with the ordinance of the Sraddha.'

"Bhishma said, 'Listen, O king, with close attention, to me as I discourse to you on the ritual of the Sraddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of foes, in honour of the Pitris. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pisachas or Kinnaras,--every one should always worship the Pitris. It is seen that people worship the Pitris first, and gratify the deities next by offering them their adorations. Hence, one should always worship the Pitris with every care.[396] It is said, O king, that the Sraddha performed in honour of the Pitris is performable afterwards. But this general rule is restrained by a special one (which directs that the Sraddha in honour of the Pitris should be performed on the afternoon of the day of the New moon).[397] The (deceased) grandsires become gratified with the Sraddha that may be performed on any day. I shall, however, tell thee now what the merits and demerits are of the respective lunar days (in view of their adaptability to the performance of the Sraddha). I shall discourse to thee, O sinless one, what fruits are attained on what days by performing the Sraddha. Do thou listen to me with close attention. By adoring the Pitris on the first day of the lighted fortnight, one obtains in one's abode beautiful spouses capable of producing many children all possessed of desirable accomplishments. By performing the Sraddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many steeds. By performing it on the fourth day, one gets a large herd of smaller animals (such as goats and sheep) in one's house. They, O king, who perform the Sraddha on the fifth day, get many sons. Those men who perform the Sraddha on the sixth day acquire great splendour. By performing it on the seventh day, O monarch, one acquires great fame. By performing it on the eighth day one makes great profits in trade. By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day one acquires much wealth in kine. By performing it on the eleventh day one becomes the possessor of much wealth in clothes and utensils (of brass and other metals). Such a man also obtains many sons all of whom become endued with Brahma splendour. By performing the Sraddha on the twelfth day one always beholds, if one desires, diverse kinds of beautiful articles made of silver and gold. By performing the Sraddha on the thirteenth day one attains to eminence over one's kinsmen. Without doubt, all the young men in the family of him who performs the Sraddha on the fourteenth day meet with death. Such a man becomes entangled in war, By performing the Sraddha on the day of the new moon, one obtains the fruition of every wish. In the dark fortnight, all the days commencing with the tenth (and ending with that of the new moon), leaving only the fourteenth day out, are laudable days for the performance of the Sraddha. Other days of that fortnight are not so. Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the Sraddha.'"

SECTION LXXXVIII

"Yudhishthira said, 'O thou of great puissance, tell me what that object is which, if dedicated to the Pitris, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which (if presented) becomes eternal?'"

"Bhishma said, 'Listen to me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Sraddha regard as suitable in view of the Sraddha and what the fruits are that attach to each. With sesame seeds and rice and barley and Masha and water and roots and fruits, if given at Sraddhas, the Pitris, O king, remain gratified for the period of a month.[398] Manu has said that if a Sraddha is performed with a copious measure of sesame, such Sraddha becomes inexhaustible. Of all kinds of food, sesame seeds are regarded as the best. With fishes offered at Sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four. With the flesh of the goat, O king, they remain gratified for five months, with bacon for six months, and with the flesh of birds for seven. With venison obtained from those deer that are called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months. With the meat of the buffalo their gratification lasts for eleven months. With beef presented at the Sraddha, their gratification, it is said, lasts for a full year. Payasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vadhrinasa the gratification of the Pitris lasts for twelve years.[399] The flesh of the rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible. The potherb called Kalasaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.[400] In this connection, O Yudhishthira, there are some verses, originally sung by the Pitris, that are sung (in the world). They were communicated to me in former days by Sanatkumara.--He that has taken birth in our race should give us Payasa mixed with ghee on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course. One born in our race should, under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with ghee, dedicating it on a spot covered by the shadow of an elephant.--Many sons should be coveted so that even one may go to Gaya (for performing the Sraddha of his ancestors), where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible.[401] Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death becomes inexhaustible.'"

SECTION LXXXIX

"Bhishma continued, 'Listen to me, O Yudhishthira, as I tell thee what those optional Sraddhas are that should be performed under the different constellations and that were first spoken of by Yama unto king Sasavindu.[402] That man who always performs the Sraddha under the constellation Krittika is regarded as performing a sacrifice after establishing the sacred fire. Such a person, freed from fear, ascends to heaven with his children. He that is desirous of children should perform the Sraddha under the constellation Rohini, while he that is desirous of energy should do it under the constellation Mrigasiras. By performing the Sraddha under the constellation Ardra, a man becomes the doer of fierce deeds. A mortal, by performing the Sraddha under Punarvasu, makes such again by agriculture. The man that is desirous of growth and advancement should perform the Sraddha under Pushya. By doing it under the constellation Aslesha one begets heroic children. By doing it under the Maghas one attains to pre-eminence among kinsmen. By doing it under the prior Phalgunis, the doer of it becomes endued with good fortune. By doing the Sraddha under the later Phalgunis one attains to many children; while by performing it under Hasta, one attains to the fruition of one's wishes. By performing it under the constellation Chitra one obtains children endued with great beauty. By doing it under the constellation Swati, one makes much profit by trade. The man that desires children acquires the fruition of his wish by performing the Sraddha under the constellation Visakha. By doing it under Anuradha one becomes a king of kings.[403] By making offerings in honour of the Pitris under the constellation Jyeshtha with devotion and humility, one attains to sovereignty, O foremost one of Kuru's race. By doing the Sraddha under Mula one attains to health, and by doing it under the prior Ashadha, one acquires excellent fame. By performing it under the later Ashadha one succeeds in roving over the whole world, freed from every sorrow. By doing it under the constellation Abhijit one attains to high knowledge. By doing it under Sravana one, departing from this world, attains to a very high end. The man that performs the Sraddha under the constellation Dhanishtha becomes the ruler of a kingdom. By doing it under the constellation presided over by Varuna (viz., Satabhisha), one attains to success as a physician. By performing the Sraddha under the constellation of the prior Bhadrapada one acquires large property in goats and sheep; while by doing it under the later Bhadrapada one acquires thousands of kine. By performing the Sraddha under the constellation Revati one acquires much wealth in utensils of white brass and copper. By doing it under Aswini one acquires many steeds, while under Bharani one attains to longevity. Listening to these ordinances about the Sraddha, king Sasavindu acted accordingly, and succeeded in easily subjugating and ruling the whole earth.'"

SECTION XC

"Yudhishthira said, 'It behoves thee, O foremost one of Kuru's race, to tell me unto what kind of Brahmanas, O grandsire, should the offers made at Sraddhas be given away.'

"Bhishma said, The Kshatriya who is conversant with the ordinances about gift should never examine Brahmanas (when making gifts unto them). In all acts, however, that relate to the worship of the deities and the Pitris, an examination has been said to be proper. The deities are worshipped on earth by men only when they are filled with devotion that comes from the deities themselves. Hence, one should, approaching them, make gifts unto all Brahmanas (without any examination of their merits), regarding such gifts as are made to the deities themselves. In Sraddhas, however, O monarch, the man of intelligence should examine the Brahmanas (to be employed for assisting the doers of the Sraddha in getting through the ritual and making gifts unto them of the offerings made to the Pitris). Such examination should concern itself with their birth and conduct and age and appearance and learning and nobility (or otherwise) of parentage. Amongst the Brahmanas there are some that pollute the line and some that sanctify it. Listen to me, O king, as I tell thee who those Brahmanas are that should be excluded from the line.[404] He that is full of guile, or he that is guilty of foeticide, or he that is ill of consumption, or he that keeps animals, of is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all articles, or he that is guilty of arson, or he that is a poisoner or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ of the king, or he that is seller of oil, or he that is a cheat and false swearer, or he that has a quarrel with his father, or he that tolerates a paramour of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art, or he that puts on disguises, or he that is deceitful in his behaviour, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Sudras, or he that has betaken himself to the profession of arms, or he that wanders with dogs (for hunting), or he that has been bit by a dog, or he that has wedded before his elder brothers, or he that seems to have undergone circumcision,[405] he that violates the bed of his preceptor, he that is an actor or mime, he that lives by setting up a deity and he that lives by calculating the conjunctions of stars and planets and asterisms[406], are regarded as fit to be excluded from the line. Persons conversant with the Vedas say that the offerings made at Sraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas (instead of filling those of the Pitris), O, Yudhishthira. That person who having eaten at a Sraddha does not abstain that day from study of the Vedas or who has sexual congress that day with a Sudra woman, must know that his Pitris, in consequence of such acts of his, have to lie for a month on his dung. The offerings made at Sraddhas if presented to a Brahmana who sells Soma, become converted into human ordure; if presented to a Brahmana who is engaged in the practice of Medicine, they become converted into pus and blood; if presented to one who lives by setting up a deity, they fail to produce any fruit; if presented to one who lives upon the interest of loans they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either here or hereafter. If presented to a Brahmana who is born of a widowed mother (by a second husband), they become as fruitless as libations poured on ashes[407]. They who present the Havya and Kavya (offered at Sraddhas) unto such Brahmanas as are divested of the duties ordained for them and of those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter. That man of little intelligence who makes gifts of such articles unto such men knowing their dispositions, obliges, by such conduct, his Pitris to eat human ordure in the next world. Thou shouldst know that these wretches among Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Sudras are of the same class. A Brahmana that is blind stains sixty individual of the line; one that is destitute of virile power a hundred; while one that is afflicted with white leprosy stains as many as he looks upon, O king. Whatever offerings made at Sraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on all goes to gratify the Asuras. Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahmana himself as the portion of the prince of Asuras (viz., Vali). Dogs, and such Brahmanas as are polluters of lines, should not be allowed to cast their eyes upon the offerings made at Sraddhas. For this reason, Sraddhas should be performed in a spot that is properly hedged around or concealed from the view. That spot should also be strewn with sesame seeds. That Sraddha which is performed without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pisachas. Commensurate with the number of Brahmanas seen by one that deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Sraddha who invites him to the feast.

'I shall now, O chief of Bharata's race, tell thee who are sanctifiers of the line. Do thou find them out by examination. All those Brahmanas that are cleansed by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything. I shall now tell thee who deserve to sit in the line. Thou shouldst know them to be such whom I shall indicate presently. He that is conversant with the three Nachiketas, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six branches (called Angas) of the Veda, he that is a descendant of sires who were engaged in teaching the Vedas and is himself engaged in teaching, he that is well-conversant with the Chhandas, he that is acquainted with the Jeshtha Saman, he that is obedient to the sway of his parents, he that is conversant with the Vedas and whose ancestors have been so for ten generations, he that has congress with only his wedded wives and this at their seasons, and he who has been cleansed by knowledge, by the Veda, and by vows and observances,--even such a Brahmana,--sanctifies the line. He who reads the Atharva-siras, who is devoted to the observance of

Brahmacharya practices, and who is steady in observance of righteous vows, who is truthful and of righteous conduct, and who is duly observant of the duties laid down for his order, they also that have undergone fatigue and labour for bathing in the waters of tirthas, that have undergone the final bath after performing sacrifices with proper Mantras that are freed from the sway of wrath, that are not restless, that are endued with forgiving dispositions, that are self-restrained masters of their senses, and they are devoted to the good of all creatures,--these should be invited to Sraddhas. Anything given to these becomes inexhaustible. These indeed, are sanctifiers of lines. There are others also, highly blessed, that should be regarded as sanctifiers of the line. They are Yatis and those that are conversant with the religion of Moksha, and they that are devoted to Yoga, and they that properly observe excellent vows and they that, with collected mind recite (sacred) histories unto foremost of Brahmanas. They that are conversant with Bhashyas, they also that are devoted to grammatical studies, they that study the Puranas and they that study the Dharmasastras and having studied them (i.e., the Puranas and Dharmasastras) act up to the standard laid down in them, he that has lived (for the stated period) in the abode of his preceptor, he that is truthful in speech, he that is a giver of thousands, they that are foremost in (their knowledge of) all the Vedas and the scriptural and philosophical aphorisms,--these sanctify the line as far they look at it. And because they sanctify all who sit in the line, therefore are they called sanctifiers of lines. Utterers of Brahma say that even a single person that happens to be the descendant of sires who were teachers of the Veda and that is himself a Vedic teacher, sanctifies full seven miles around him. If he that is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Sraddha, with even the permission of the other Ritwiks there present, he is said to take (by that act of his) the sins of all who may be sitting in the line. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults that are regarded as capable of polluting the line, he shall not, O king, be regarded as fallen (by taking the foremost seat in a Sraddha). Such a man would then be really a sanctifier of the line. For these reasons, O king, thou shouldst properly examine the Brahmanas before inviting them to Sraddhas. Thou shouldst invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are possessed of great learning. He who performs Sraddhas for feeding only his friends and whose Havi does not gratify the deities and the Pitris, fails to ascend to Heaven. He who collects his friends and relatives only on the occasion of the Sraddha he performs (without keeping an eye on properly honouring deserving persons by inviting and feeding them), fails to proceed (after death) by the path of the deities (which is a lighted one and free from all afflictions and impediments). The man who makes the Sraddha he performs an occasion for only gathering his friends, never succeeds in ascending to heaven. Verily, the man who converts the Sraddha into an occasion for treating his friends, becomes dissociated from heaven even like a bird dissociated from the perch when the chain tying it breaks.[408] Therefore, he that performs a Sraddha should not honour (on such occasions) his friends. He may make gifts of wealth unto them on other occasions by collecting them together. The Havi and the Kavi offered at Sraddhas should be served unto them that are neither friends nor foes but are only indifferent or neutral. As seed sown on a sterile soil does not sprout forth, or as one that has not sown does not get a share of the produce, even so that Sraddha the offerings in which are eaten by an unworthy person, yields no fruit either here or hereafter.[409] That Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw; and becomes soon extinguished even like such a fire. The offerings made at Sraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire. When the offerings made at Sraddhas are exchanged by the performers with one another (instead of being given away unto worthy persons), they come to be regarded as Pisacha presents. Such offerings gratify neither the gods nor the Pitris. Instead of reaching the other world, they wander about even here like a cow that has lost her calf wandering about within the fold. As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the Pitris, after the same manner a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, produces no merit. The Dakshina that is presented to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any respect. Such a Dakshina is destructive and highly censurable. The Pitris of the person making it have to fall down from the path of the deities. The gods know them to be Brahmanas who always tread, O Yudhishthira, within the bounds set up by the Rishis who are conversant with all duties, and who have a firm faith in their efficacy. Those Brahmanas that are devoted to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis. The offerings made at Sraddhas should be given unto those that are devoted to knowledge. Verily, they are to be regarded as men who never speak ill of the Brahmanas. Those men should never be fed on occasions of Sraddhas who speak ill of Brahmanas in course of conversation in the midst of assemblies. If Brahmanas, O king, be calumniated, they would destroy three generations of the calumniator.[410] This is the declaration, O king, of the Vaikhanasa Rishis. Brahmanas conversant with the Vedas should be examined from a distance. Whether one likes them or feels a dislike for them, one should give unto such Brahmanas the offerings made at Sraddhas. That man who feeds thousands upon thousands of false Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be possessed of a knowledge of the Vedas, O Bharata!"

SECTION XCI

"Yudhishthira said, 'By whom was the Sraddha first conceived and at what time? What also is its essence? During the time when the world was peopled by only the descendants of Bhrigu and Angiras; who was the muni that established the Sraddha? What acts should not be done at Sraddha? What are those Sraddhas in which fruits and roots are to be offered? What species' also of paddy should be avoided in Sraddhas? Do thou tell me all this, O grandsire!'

"Bhishma said, 'Listen to me, O ruler of men, as I tell thee how the Sraddha was introduced, the time of such introduction, the essences of the rite, and the Muni who conceived it. From the Self-born Brahman sprang Atri, O thou of Kuru's race. In Atri's race was born a Muni of the name of Dattatreya. Dattatreya got a son of the name of Nimi possessed of wealth of asceticism. Nimi got a son named Srimat who was endued with great beauty of person. Upon the expiration of a full thousand years, Srimat, having undergone the severest austerities, succumbed to the influence of Time and departed from this world. His sire Nimi, having performed the Purificatory rites according to the ritual laid down in the ordinance, became filled with great grief, thinking continually of the loss of his son.[411] Thinking of that cause of sorrow the high-souled Nimi collected together various agreeable objects (of food and drink) on the fourteenth day of the moon. The next morning he rose from bed. Pained his heart was with grief, as he rose from sleep that day--he succeeded in withdrawing it from the one object upon which it had been working. His understanding succeeded in busying itself with other matters. With concentrated attention he then conceived the idea of a Sraddha. All those articles of his own food, consisting of fruits and roots, and all those kinds of staple grains that were agreeable to him, were carefully thought of by that sage possessed of wealth of penances. On the day of the New moon he invited a number of adorable Brahmanas (to his asylum). Possessed of great wisdom, Nimi caused them to be seated on seats (of Kusa grass) and honoured them by going around their persons. Approaching seven such Brahmanas whom he had brought to his abode together, the puissant Nimi gave unto them food consisting of Syamaka rice, unmixed with salt. Towards the feet of those Brahmanas engaged in eating the food that was served unto them a number of Kusa blades was spread out on the seats they occupied, with the top ends of the blades directed towards the south. With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice unto his dead son, uttering his name and family. Having done this, that foremost of Munis became filled with regret at the idea of having achieved an act that had not (to his knowledge) been laid down in any of the scriptures. Indeed, filled with regret he began to think of what he had done.[412] 'Never done before by the Munis, alas, what have I done! How shall I (for having done an act that has not been ordained) avoid being cursed by the Brahmanas (as an introducer of strange rites)?' He then thought of the original progenitor of his race. As soon as he was thought of, Atri endued with wealth of penances came there. Beholding him exceedingly afflicted with grief on account of the death of his son, the immortal Atri comforted him with agreeable counsels. He said unto him, 'O Mini, this rite that thou hast conceived, is a sacrifice in honour of the Pitris. Let no fear be thine, O thou that art possessed of the wealth of asceticism! The Grandsire Brahman himself, in days of old, laid it down! This rite that thou hast conceived has been ordained by the Self-born himself. Who else than the Self-born could ordain this ritual in Sraddhas? I shall presently tell thee, O son, the excellent ordinance laid down in respect of Sraddhas. Ordained by the Self-born himself, O son, do thou follow it. Listen to me first! Having first performed the Karana on the sacred fire with the aid of Mantras, O thou that art possessed of wealth of penances, one should always pour libations next unto the deity of fire, and Soma, and Varuna. Unto the Viswedevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings. The Earth also, as the goddess that sustains the offerings made at Sraddhas, should then be praised under the names of Vaishnavi, Kasyapi, and the inexhaustible.[413] When water is being fetched for the Sraddha, the deity Varuna of great puissance should be praised. After this, both Agni and Soma should be invoked with reverence and gratified (with libations), O sinless one. Those deities that are called by the name of Pitris were created by the Self-born. Others also, highly blessed, viz., the Ushnapsa, were created by him. For all these shares have been ordained of the offerings made at Sraddhas. By adoring all these deities at Sraddhas, the ancestors of the persons performing them become freed from all sins. The Pitris referred to above as those created by the Self-born number seven. The Viswedevas having Agni for their mouth (for it is through Agni that they feed), have been mentioned before. I shall now mention the names of those high-souled deities who deserve shares of the offerings made at Sraddhas. Those names at Vala, Dhriti, Vipapa, Punyakrit, Pavana, Parshni, Kshemak, Divysanu, Vivaswat, Viryavat, Hrimat, Kirtimat, Krita, Jitatman, Munivirya, Diptaroman, Bhayankara, Anukarman, Pratia, Pradatri, Ansumat, Sailabha, Parama krodhi, Dhiroshni, Bhupati, Sraja, Vajrin, and Vari,--these are the eternal Viswedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryasri. Others also are numbered amongst them, viz., Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushninabha, Nabhoda, Viswayu, Dipti, Chamuhara, Suresa, Vyomari, Sankara Bhava, Isa, Kartri, Kriti, Daksha, Bhuvana, Divya, Karmakrit, Ganita Panchavirya, Aditya, Rasmimat, Saptakrit, Somavachas, Viswakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Iswara:--these highly blessed ones are numbered as the Viswedevas. They are eternal and conversant with all that occurs in Time. The species of paddy which should not be offered at Sraddhas are those called Kodrava, and Pulka. Assafoetida also, among articles used in cooking, should not be offered, as also onions and garlic, the produce of the Moringa pterygosperma, Bauhinia Variegata, the meat of animals slain with envenomed shafts all varieties of Sucuribita Pepo, Sucuribita lagenaria, and black salt. The other articles that should not be offered at Sraddhas are the flesh of the domesticated hog, the meat of all animals not slaughtered at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Sitapaki, all sprouts (like those of the bamboo), and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Sraddhas, and also the fruits of the Eugenia Jamblana. All articles, again, upon which any one has spat or upon which tears have fallen should not be offered at Sraddhas. Among offerings made to the Pitris or with the Havya and Kavya offered to the deities, the potherb called Sudarsana (Menispermum tomentosum, Rox) should not be included. Havi mixed with this is not acceptable to Pitris. From the place where the Sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brahmana of mixed descent or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Sraddha is being performed,' Having said these words in days of old unto the Rishi Nimi of his own race, the illustrious Atri possessed of wealth of penances then went back to the Grandsire's assembly in Heaven.'"

SECTION XCII

"Bhishma said, 'After Nimi had acted in the way described above, all the great Rishis began to perform the sacrifice in honour of the Pitris (called the Sraddha) according to rites laid down in the ordinance. Firmly devoted to the discharge of all duties, the Rishis, having performed Sraddhas, began to also offer oblations (unto the Pitris) of sacred waters, with attention. In consequence, however, of the offerings made by persons of all classes (unto the Pitris), the Pitris began to digest that food. Soon they, and the deities also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they repaired to the presence of Soma. Approaching Soma they said, 'Alas, great is our affliction in consequence of the food that is offered to us at Sraddhas. Do thou ordain what is necessary for our ease.' Unto them Soma answered, saying, 'If, ye gods, ye are desirous of obtaining ease, do ye repair then into the abode of the Self-born. Even he will do what is for your good.' At these words of Soma, the deities and the Pitris then proceeded, O Bharata, to the Grandsire where he was seated on the summit of the mountains of Meru.'

"The deities, 'O illustrious one, with the food that is offered us in sacrifices and Sraddhas, we are being exceedingly afflicted. O lord, show us grace and do what would be for our good.' Hearing these words of theirs, the Self-born said unto them in reply, 'Here, the god of fire is sitting beside me, Even he will do what is for your benefit.'

"Agni said, 'Ye sires, when a Sraddha comes, we shall together eat the offerings made to us. If ye eat those offerings with me, ye shall then, without doubt, succeed in digesting them easily.' Hearing these words of the deity of fire, the Pitris became easy of heart. It is for this reason also that in making offerings at Sraddhas a share is first offered to the deity of fire, O king. If a portion of the offerings be first made to the deity of fire at a Sraddha, O prince of men, Rakshasas of regenerate origin cannot then do any injury to such a Sraddha.[414] Beholding the deity of fire at a Sraddha Rakshasas fly away from it. The ritual of the Sraddha is that the cake should first be offered to the (deceased) sire. Next, one should be offered to the grandsire. Next should one be offered to the great-grandsire. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Savitri Mantras. This other Mantra also should be uttered, viz., unto Soma who is fond of the Pitris. A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Sraddha is being performed. Nor should a woman (for cooking the rice to be offered in the Sraddha) be brought from a Gotra other than that of the person who is performing the Sraddha.[414] While crossing river, one should offer oblations of water unto one's Pitris, naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water. Having offered oblations of water first unto the ancestors of one's own race, one should next offer such oblations to one's (deceased) friends and relatives. When one crosses a stream on a car unto which is yoked a couple of oxen of variegated hue, or from them that cross a stream on boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated attention unto the Pitris, Every fortnight on the day of the New moon, one should make offerings unto one's deceased ancestors. Growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris. The Grandsire Brahman, Pulastya, Vasishtha, Pulaha, Angiras, Kratu and the great Rishi Kasyapa--these, O prince of Kuru's race, and regarded as great masters of Yoga. They are numbered among the Pitris. Even this is the high ritual in respect of the Sraddha, O monarch! Through Sraddhas performed on earth the deceased members of one race become freed from a position of misery. I have thus, O prince of Kuru's race, expounded to thee agreeably with the scriptures, the ordinances in respect of Sraddhas. I shall once more discourse to thee on gifts."

SECTION XCIII

"Yudhishthira said, 'If Brahmanas that are in the observance of a vow (viz., fast) eat, at the invitation of a Brahmana, the Havi (offered at a Sraddha), can they be charged with the transgression or a violation of their vow, or should they refuse the invitation of a Brahmana when such invitation is received by them? Tell me this, O grandsire!'

"Bhishma said, 'Let those Brahmanas eat, impelled by desire, who are observant of such vows as are not indicated in the Vedas. As regards those Brahmanas, however, that are observant of such vows are indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Sraddha at the request of him who performs the Sraddha.'

"Yudhishthira said, 'Some people say that fast is a penance. Is penance really identifiable with fast or is it not so? Tell me this, O grandsire!'

"Bhishma said, 'People do regard a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies one's own body is not to be regarded either as an ascetic or as one conversant with duty[415]. Renunciation, however, is regarded as the best of penances. A Brahmana should always be an abstainer from food, and observe the vow called Brahmacharya.[416] A Brahmana should always practise self-denial restraining even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of achieving righteousness. He should never sleep. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-denial. He should eat Vighasa (viz., what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his abode. He should always eat Amrita (viz., the food that remains in the house after all the family, including guests and servants have eaten) He should duly observe all rites and perform sacrifices.'"

"Yudhishthira said, "How may one come to be regarded as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of Vighasa? By doing what may one be said to be found of guest?'"

"Bhishma said, 'He who takes food only morning and evening at the prescribed hours and abstains from all food during the interval between, is said to be an abstainer from food. He who has congress with only his wedded wife and that only at her season, is said to be observant of the vow of Brahmacharya. By always making gifts, one comes to be regarded as truthful in speech. By abstaining from all meat obtained from animals slaughtered for nothing, one becomes an abstainer from meat.[417] By making gifts one becomes cleansed of all sins, and by abstaining from sleep during daytime one comes to be regarded as always awake. He who always eats what remains after serving the needs of guests and servants is said to always eat Amrita. He who abstains from eating till Brahmanas have eaten (of that food), is regarded as conquering heaven by such abstention. He who eats what remains after serving the deities, the Pitris, and relatives and dependants, is said to eat Vighasa. Such men acquire many regions of felicity in the abode of Brahman himself. There, O king, they dwell in the company of Apsaras and Gandharvas. Indeed, they sport and enjoy all sports of delight in those regions, with the deities and guests and the Pitris in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.'"

"Yudhishthira said, 'People are seen to make diverse kinds of gifts unto the Brahmanas. What, however, is the difference, O grandsire, between the giver and the receiver?'"

"Bhishma said, 'The Brahmana accepts gifts from him that is righteous, and from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If on the other hand, the giver happens to be unrighteous the receiver sinks in hell. In this connection is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata. Kasyapa and Atri and Vasishtha and Bharadwaja and Gautama and Viswamitra and Jamadagni, and the chaste Arundhati (the wife of Vasishtha), all had a common maidservant whose name was Ganda. A Sudra of the name of Pasusakha married Ganda and became her husband. Kasyapa and others, in days of old, observed the austerest penances and roved over the world, desirous of attaining to the eternal region of Brahman by the aid of Yoga-meditation. About that time, O delighter of the Kurus, there occurred a severe drought. Afflicted by hunger, the whole world of living creatures became exceedingly weak. At a sacrifice which had been performed in former times by Sivi's son he had given away unto the Ritwiks a son of his as the sacrificial present. About this time, unendued with longevity as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat surrounding him. Indeed, those foremost of Rishis, beholding the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, impelled by the pangs of hunger. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of sustenance, to such a miserable shift. While they were thus employed. Vrishadarbha's son, viz., king Saivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, impelled by the pangs of hunger.'"

"The son of Vrishadarbha said, 'The acceptance of a gift (from me) will immediately relieve you all. Do you, therefore, accept a gift for the support of your bodies! Ye ascetics endued with wealth of penances, listen to me as I declare what wealth I have! That Brahmana who solicits me (for gifts) is ever dear to me. Verily, I shall give unto you a thousand mules. Unto each of you I shall give a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, yielding milk. I shall also give unto you a thousand bulls of white complexion and of the best breed and capable of bearing heavy burdens. I shall also give you a large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.[418] Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and costly jewels. Do not seek to eat this food that is inedible. Tell me what I should give unto you for the support of your bodies!'

"The Rishis said, 'O king, an acceptance of gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers? The body of the Brahmana is the field of the deities. By penance, it is purified. Then again, by gratifying the Brahmana, one gratifies the deities. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise acquire by his penances that day. Indeed, such acceptance consumes that merit even as a blazing conflagration consumes a forest. Let happiness be thine, O king, as the result of the gifts thou makest to those that solicit thee!' Saying these words unto them, they left the spot, proceeding by another way. The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the woods in search of food. After this, the ministers of the king, urged by their master, entered those woods and plucking certain figs endeavoured to give them away unto those Rishis. The officers of the king filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them. Atri took up some of those figs, and finding them heavy refused to take them. He said, 'We are not destitute of knowledge. We are not fools! We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will produce bitter consequence hereafter. He who seeks happiness both here and hereafter should never accept these.'"

"Vasishtha said, 'If we accept even one gold coin, it will be counted as a hundred or even a thousand (in assigning the demerit that attaches to acceptance). If, therefore, we accept many coins, we shall surely attain to an unhappy end hereafter!'"

Kasyapa said, 'All the paddy and barley on earth, all the gold and animals and women that occur in the world, are incapable of gratifying the desire of a single person. Hence, one possessed of wisdom should dispelling cupidity, adopt tranquillity!'"

"Bharadwaja said, 'The horns of a Ruru, after their first appearance, begin to grow with the growth of the animal. The cupidity of man is even like this. It has no measure!'"

"Gautama said, 'All the objects that exist in the world are incapable of gratifying even a single person. Man is even like the ocean, for he can never be filled (even as the ocean can never be filled by all the waters that are discharged into it by the rivers).'"

"Viswamitra said, 'When one desire cherished by a person becomes gratified, there springs up immediately another whose gratification is sought and which pierces him like a shaft.'"

"Jamadagni said, 'Abstention from accepting guts supports penances as their foundation. Acceptance, however, destroys that wealth (viz., the merit of penances).'"

"Arundhati said, 'Some people are of opinion that things of the world may be stored with a view to spend them upon the acquisition of righteousness (by gifts and sacrifices). I think, however, that the acquisition of righteousness is better than that of worldly wealth.'"

"Ganda said, 'When these my lords, who are endued with great energy, are so very much afraid of this which seems to be a great terror a weak man as I am fear it the more.'"

"Pasusakha said, 'The wealth there is in righteousness is very superior. There is nothing superior to it. That wealth is known to the Brahmans. I wait upon them as their servant, only for learning to value that wealth.'"

"The Rishis (all together) said, 'Let happiness be his, as the result of the gifts he makes, who is the king of the people of this land. Let his gift be successful who has sent these fruits to us, enclosing gold within them.'"

"Bhishma continued, 'Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that spot and proceeded to whatever destination they liked.'"

"The ministers said, 'O king, coming to know of the existence of gold within the figs, the Rishis have gone away! Let this be known to thee!'

"Bhishma continued, 'Thus addressed by his ministers, king Vrishadarbhi became filled with wrath against all those Rishis. Indeed, to take vengeance upon them, the monarch entered his own chamber. Observing the austerest of penances, he poured on his sacred fire libations of ghee, accompanying each with Mantras uttered by him. From that fire there then arose as the result of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani. That form which had been from the incantations of the king, looking as terrible as the Last Night, appeared with joined hands before the monarch. Addressing king Vrishadarbhi, she said, 'What shall I accomplish?'"

"Vrishadarbhi said, 'Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and comprehend what the meanings are of their names. Having ascertained their names, do thou slay all of them. After slaying them thou mayst go whatever destination thou likest.'"[419]

"Bhishma continued, 'Saying, 'So be it! the Rakshasi who had been named Yatudhani, in her proper form, proceeded to that forest in which the great Rishis wandered in search of food. Indeed, O king, those great Rishis, with Atri among them, roved within the forest, subsisting upon fruits and roots. In course of their wanderings they saw a mendicant of broad shoulders, and plump arms and legs and well-nourished face and abdomen. Of limbs that were all adipose, he was wandering with a dog in his company. Beholding that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, addressing the Rishis, 'None of you will ever be able to show such well-developed features!'"

"Vasishtha said, 'The sacred fire of this person is not like ours for while he is able to pour libations on it, morning and evening, none of us are able to do the same. It is for this reason that we see both him and his dog so well-developed."

"Atri said, 'This man does not, like us, feel the pangs of hunger. His energy has not sustained, like ours, any diminution. Acquired with the greatest difficulty, his Vedas have not, like ours, disappeared. Hence, it is that we see both him and his dog so well-developed.'[420]

"Viswamitra said, 'This man is not, like us, unable to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so well-developed.'"

"Jamadagni said, 'This man has not to think of storing his annual grain and fuel as we are compelled to, do. Hence I see both him and his dog so well-developed!'

"Kasyapa said, 'This man has not, like us, four brothers of the whole blood who are begging from house to house, uttering the words, 'Give--Give!' Hence it is that I see him and his dog so well-developed.'

"Bharadwaja said, 'This man hath no regret like ours for having condemned and cursed his spouse. He hath not acted so wickedly and senselessly. Hence I see both him and his dog so well-developed!'

"Gautama said, 'This man bath not like us only three pieces of covering made of Kusa grass, and a single Ranku-skin, each of which again, is three years old. Hence it is that I see both him and his dog so well-developed!'

"Bhishma continued, 'The wandering mendicant, beholding those great Rishis, approach them, and accosted them all by touching their hand according to the custom. Conversing then with each other about the difficulty of obtaining sustenance in that forest and the consequent necessity of bearing the pangs of hunger, all of them left that spot. Indeed, they wandered through that wilderness, all bent upon a common purpose, viz., the plucking of fruits and the extraction of roots for sustenance. One day, as they were wandering they beheld a beautiful lake overgrown with lotuses. Its banks were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent. Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the colour of lapis lazuli. Diverse kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not miry and the access to the water was easy. Urged by Vrishadarbhi, the Rakshasi of frightful mien who had sprung from his incantations and who had been named Yatudhani, guarded the lake. Those foremost of Rishis, with Pasusakha in their company, proceeded towards the lake, which was thus guarded by Yatudhani for the object of gathering some lotus stalks.[421] Beholding Yatudhani, of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying, 'Who art thou that thus standest alone in these solitary woods? For whom dost thou wait here? What, indeed, is thy purpose? What dost thou do here on the banks of this lake adorned with lotuses?'"

"Yatudhani said, 'It matters not who I am. I deserve not to be questioned (respecting my name and race and purposes). Ye that are possessed of ascetic wealth, know that I am the guard set to watch this lake.'"

'The Rishis said, 'All of us are hungry. We have nothing else to eat. With thy permission we would gather some lotus-stalks!'"

"Yatudhani said, 'Agreeably with a compact, do ye take the lotus-stalks as ye please. Ye must, one by one, give me your names. Ye may then, without delay, take the stalks!'"

"Bhishma continued, 'Ascertaining that her name was, Yatudhani and that she stood there for slaying them (after knowing, from the meanings their names, what the extent was of their power), Atri, who was famishing with hunger, addressed her, and said these words.'"

"Atri said, 'I am called Atri because I cleanse the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O beautiful lady!'"

"Yatudhani said, 'O thou of great effulgence, the explanation thou hast given me of thy name is incapable of being comprehended by me. Do thou, therefore, go and plunge into this tank filled with lotuses!'"

"Vasishtha said, 'I am endued with the wealth (that consists of the Yoga attributes of puissance, etc.) I lead, again, a domestic mode of life, and am regarded as the foremost of all persons that lead such a mode of life. In consequence of being endued with (such) wealth, of my living as a householder, and of my being regarded as the foremost of all householders, I am called Vasishtha.'

"Yatudhani said, 'The etymological explanation of thy name is perfectly incomprehensible to me, in as much as the inflections which the original roots have undergone are unintelligible. Rio and plunge into this lake of lotuses!'"

"Kasyapa said, 'I always protect my body, and in consequence of my penances I have become endued with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I have come to be called by the name of Kasyapa!'

"Yatudhani said, 'O thou of great effulgence, the etymological explanation thou hast given of thy name is incapable of being comprehended by me. Go and plunge into this lake filled with lotuses!'

"Bharadwaja said, 'I always support my sons, my disciples, the deities, the Brahmanas, and my wife. In consequence of thus supporting all with ease, I am called Bharadwaja!'

"Yatudhani said, 'The etymological explanation thou hast given me of thy name is perfectly incomprehensible to me, in consequence of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses!'"

"Gotama said, 'I have conquered heaven and earth by the aid of self-restraint. In consequence of my looking upon all creatures and objects with an equal eye, I am like a smokeless fire. Hence I am incapable of being subjugated by thee. When, again, I was born, the effulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama!'

"Yatudhani said, 'The explanation thou hast given me of thy name, O great ascetic, is incapable of being understood by me. Go and plunge into this lake of lotuses!'"

"Viswamitra said, 'The deities of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, know that I am called Viswamitra!'

"Yatudhani said, 'The explanation thou hast given of thy name is incomprehensible to me in consequence of the inflections the root has undergone. Go and plunge into this lake of lotuses!'"

"Jamadagni said, 'I have sprung from the sacrificial fire of the deities. Hence am I called Jamadagni, O thou of beautiful features!'"

"Yatudhani said, 'The etymological explanation thou hast given me, O great ascetic, of thy name, is incomprehensible to me (in consequence of the diverse inflections the root has undergone) Do thou go and plunge into this lake of lotuses!'"

"Arundhati said, 'I always stay by the side of my husband, and hold the earth jointly with him. I always incline my husband's heart towards me. I am, for these reasons called Arundhati!'

"Yatudhani said, The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections the roots have undergone. Go and plunge into this lake of lotuses!'

"Ganda said, 'The Ganda means a portion of the cheek. As I have that portion a little elevated above the others, I am, O thou that hast sprung from the sacrificial fire of Saivya, called by the name of Ganda!'"

"Yatudhani said, 'The explanation which thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the root has undergone. Go and plunge into this lake of lotuses!'"

"Pasusakha said, 'I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Pasusakha, O thou that hast sprung from the (sacrificial) fire (of king Vrishadarbhi).'

"Yatudhani said, 'The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the roots have undergone. Go and plunge into this lake of lotuses!'"

"Sunahsakha said,[422] 'I am incapable of explaining the etymology of my name after the manner of these ascetics. But know, O Yatudhani, that I am called by the name of Sunahsakha!'

"Yatudhani said, 'Thou hast mentioned thy name only once. The explanation thou hast offered I have not able to catch. Do thou, therefore, mention it again, O regenerate one!'"

"Sunahsakha said, 'Since thou hast been unable to catch my name in consequence of my having mentioned it only once, I shall strike thee with my triple stick! Struck with it, be thou consumed into ashes without delay!'"

"Bhishma continued, 'Struck then, on the head, by the Sannyasin, with his triple stick which resembled the chastisement inflicted by a Brahmana, the Rakshasi who had sprung from the incantations of king. Vrishadarbhi fell down on the earth and became reduced to ashes.[423] Having thus destroyed the mighty Rakshasi, Sunahsakha thrust his stick into the earth and sat himself down on a grassy plot of land. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy. Throwing on the ground the heap of lotuses which they had gathered with much toil, they plunged once more into it for offering oblations of water to the Pitris. Coming up, they proceeded to that part of the bank where they had deposited the lotus-stalks. Reaching that spot, those foremost of men found that the stalks were nowhere to be seen.'"

"The Rishis said, 'What sinful and hard-hearted man has stolen away the lotus-stalks gathered by our hungry selves from desire of eating?'

"Bhishma continued, 'Those foremost of regenerate persons, suspecting one another, O crusher of foes, said, 'We shall each have to swear to our innocence! All those ascetics then, famishing with hunger and worn out with exertion, agreeing to the proposal, took these oaths.'

"Atri said, 'Let him who has stolen the lotus-stalk touch kine with his foot, make water facing the sun, and study the Vedas on excluded days!'"

"Vasishtha said, 'Let him who has stolen the lotus-stalks abstain from studying the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a slayer of persons that seek his protection, or live upon the proceeds of the sale of his daughter, or solicit wealth from those that are low and vile!'"

"Kasyapa, said, 'Let him who has stolen the lotus-stalks utter all kinds of words in all places, give false evidence in a court of law, eat the flesh of animals not slain in sacrifices, make gifts to undeserving persons or to deserving persons at unseasonable times, and have sexual congress with women during daytime!'"

"Bharadwaja said, 'Let him who has stolen the lotus-stalks be cruel and unrighteous in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by displaying his superior knowledge and skill. Let him study the Riks and the Yajuses, disregarding his preceptor! Let him pour libations upon fires made with dry grass or straw!"[424]

"Jamadagni said, 'Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all persons. Let him derive his maintenance from the earnings of his wife! Let him have no friends and let him have many foes! Let him be another's guest for receiving in return those acts of hospitality which he has done to that other![425]'"

"Gotama said, 'Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having studied them! Let him cast off the three sacred fires! Let him be a seller of the Soma (plant or juice)! Let him live with that Brahmana who resides in a village which has only one well from which water is drawn by all classes and who has married a Sudra woman!'"

"Viswamitra said, 'Let him who has stolen the lotus-stalks be fated to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children! Let him be always impure and a wretch among Brahmanas! Let him be proud of his possessions! Let him be a tiller of the soil and let him be filled with malice! Let him wander in the season of rains. Let him be a paid servant! Let him be the priest of the king! Let him assist at the sacrifices of such impure persons as do not deserve to be assisted at their sacrifices!'"

"Arundhati said, 'Let her who has stolen the lotus-stalks always humiliate her mother-in-law! Let her be always vexed with her husband! Let her eat whatever good things come to her house without sharing them with others! Disregarding the kinsmen of her lord, let her live in her husband's house and eat, at the day's close, the flour of fried barely! Let her come to be regarded as unenjoyable (in consequence of the stains that would tarnish her)! Let her be the mother of a heroic son![426]'"

"Ganda said, 'Let her who has stolen, the lotus-stalks be always a speaker of falsehoods! Let her always quarrel with her kinsmen! Let her bestow her daughter in marriage for a pecuniary consideration! Let her eat the food which she has cooked, alone and without sharing it with anybody! Let her pass her whole life in slavery! Indeed, let her who has stolen the lotus-stalks be quick with child in consequence of sexual congress under circumstances of guilt.'"

"Pasusakha said, 'Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless! And let him never bow to the deities.'"

"Sunahsakha said, 'Let him who has removed the lotus-stalks obtain the merit of bestowing his daughter in marriage upon a Brahmana, who has studied all the Samans and the Yajuses and who has carefully observed the vow of Brahmacharya, Let him perform the final ablutions after having studied all the Atharvans!'"

"All the Rishis said, 'The oath thou hast taken is no oath at all, for all the acts which thou hast mentioned are very desirable for the Brahmanas! It is evident, O Sunahsakha, that thou hast appropriated our lotus-stalks!'"

"Sunahsakha said, 'The lotus stalks deposited by you not being seen, what you say is perfectly true, for it is I who have actually stolen them. In the very sight of all of you I have caused the disappearance of those stalks! Ye sinless ones, the act was done by me from desire of testing you! I came hither for protecting you. That woman who lies slain there was called Yatudhani. She was of a fierce disposition. Sprung from the incantations of king Vrishadarbhi, she had come here from the desire of slaying all of you! You ascetics endued with wealth of penances, egged on by that king, she had come, but I have slain her. That wicked and sinful creature, sprung from the sacrificial fire, would otherwise have taken your lives. It was for killing her and saving you that I came here, ye learned Brahmanas! Know that I am Vasava! Ye have completely freed yourselves from the influence of cupidity. In consequence of this, ye have won many eternal regions fraught with the fruition of every wish as soon as it rises in the heart! Do ye rise, without delay, from this place and repair to those regions of beatitude, ye regenerate ones, that are reserved for you!'

"Bhishma continued, 'The great Rishis, highly gratified at this, replied unto Purandara, saying, 'So be it!' They then ascended to heaven in company of Indra himself. Even thus, those high-souled persons, though famishing with hunger and though tempted at such a time with the offer of diverse kinds of enjoyable articles, refrained from yielding to temptation. As the result of such self-denial, they attained to heaven. It seems, therefore, that one should, under all circumstances, cast off cupidity from oneself. Even this, O king, is the highest duty. Cupidity should be cast off. The man who recites this account (of the deeds of the righteous Rishis) in assemblies of men, succeeds in acquiring wealth. Such a man has never to attain to a distressful end. The Pitris, the Rishis, and the deities become all pleased with him. Hereafter, again, he becomes endued with fame and religious merit and wealth!'"

SECTION XCIV

"Bhishma said, "In this connection is cited the old history of the oaths (taken by many Rishis one after another) on the occasion of a sojourn to the sacred waters. O best of the Bharatas, the act of theft had been done by Indra, and the oaths were taken by many royal and regenerate Rishis. Once on a time, the Rishis, having assembled together, proceeded to the western Prabhasa. They held a consultation there which resulted in a resolve on their part to visit all the sacred waters on earth. There were Sakra and Angiras and Kavi of great learning and Agastya and Narada and Pravata; and Bhrigu and Vasishtha and Kasyapa and Gautama and Viswamitra and Jamadagni, O king! There were also the Rishi Galava, and Ashtaka and Bharadwaja and Arundhati and the Valakhilyas; and Sivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru. These foremost of men, placing the high-souled Satakratu, the slayer of Vritra, at their head, went to all the sacred waters one after another, and at last reached the highly sacred Kausiki on the day of the full moon in the month of Magha. Having cleansed themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis endued with energy like that of fire began to gather and eat the stalks of the lotus. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphoea stellata. Soon they found that the stalks extracted by Agastya (and deposited on the bank) had been taken away by somebody. The foremost of Rishis, Agastya, addressing them all, said, 'Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have done the act. Let him who has taken them away give them back to me. It behoves you not thus to misappropriate my stalks! It is heard that Time assails the energy of Righteousness. That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to heaven for good, before unrighteousness assails the world and establishes itself here![427] Before the time comes when Brahmanas, loudly uttering the fully Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them, before the time comes when kings often against the rules of Righteousness from motives of policy, I shall go to heaven for good! Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to heaven for good. Before Ignorance assails the world and envelops all things in darkness, I shall go to heaven for good.[428] Before the time comes when the strong begin to lord it over the weak and treat them as slaves, I shall go to heaven for good. Indeed, I dare not remain on earth for witnessing these things.' The Rishis, much concerned at what he said, addressed that great ascetic and said, 'We have not stolen thy stalks! Thou shouldst not harbour these suspicions against us. O great Rishi, we shall take the most frightful oaths!' Having said these words, conscious of their own innocence, and desirous of upholding the cause of righteousness, those Rishis and sages of royal descent then began to swear, one after another, the following oaths.'"

"Bhrigu said, 'Let him who has stolen thy stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals (slaughtered in sacrifice)!'"[429]

"Vasishtha said, 'Let him who has stolen thy stalks neglect his Vedic studies, leash hounds, and having, taken himself to the mendicant order live in a city or town!'[430]

"Kasyapa said, 'Let him who has stolen thy stalks sell all things in all places, misappropriate deposits, and give false evidence!'

"Gautama said, 'Let him who has stolen thy stalks live, displaying pride in all things, with an understanding that does not see all creatures with an equal eye, and always yielding himself to the influence of desire and wrath! Let him be a cultivator of the soil, and let him be inspired by malice!'[431]

"Angiras said, 'Let him who has stolen thy stalks be always impure! Let him be a censurable Brahmana (for his misdeeds). Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed transgressions!'"

"Dhundhumara said, 'Let him who has stolen thy stalks be ungrateful to his friends! Let him take birth in a Sudra woman! Let him eat alone any good food (coming to the house), without sharing it with others!'"[432]

"Dilipa said, 'Let him who has stolen thy stalks descend to those regions of misery and infamy which are reserved for that Brahmana who re-sides in a village having but one well and who has sexual congress with a Sudra woman!'"[433]

"Puru said, 'Let him who has stolen thy stalks adopt the occupation of a physician! Let him be supported by the earnings of his wife! Let him draw his sustenance from his father-in-law!'"

"Sukra said, 'Let him who has stolen thy stalks eat the flesh of animals not slain in sacrifices! Let him have sexual congress at day-time! Let him be a servant of the king!'"

"Jamadagni said, 'Let him who has stolen thy stalks study the Vedas on forbidden days or occasions. Let him feed friends at Sraddhas performed by him! Let him eat at the Sraddha of a Sudra!'

"Sivi said, 'Let him who has stolen thy stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the performance of sacrifices by others! Let him quarrel with those that are observant of penances!'"

"Yayati said, 'Let him who has stolen thy stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!'"

"Nahusha said, 'Let him who has stolen thy stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases (and without restraint of any kind), after having undergone the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary gratification for prelections to disciples (on any branch of knowledge that the latter come to learn)!'

"Amvarisha said, 'Let him who has stolen thy stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!'"

"Narada said, 'Let him who has stolen thy stalks be one that identifies the body with the soul! Let him study the scriptures with a preceptor that is censurable! Let him chant the Vedas, offending at each step against the rules of orthoepy! Let him disregard all his seniors!'"

"Nabhaga said, 'Let him who has stolen thy stalks always speak false-hoods and quarrel with those that are righteous! Let him bestow his daughter in marriage after accepting a pecuniary gratification offered by his son-in-law!'"

"Kavi said, 'Let him who has stolen thy stalks he guilty of striking a cow with his foot. Let him make water, facing the sun! Let him cast off the person that seeks shelter at his hands!'"

"Viswamitra said, 'Let him who has stolen thy stalks become a servant that behaves with deceit towards his master! Let him be the priest of a king! Let him be the Ritwik of one that should not be assisted at his sacrifices!'"

"Parvata said, 'Let him who has stolen thy stalks be the chief of a village! Let him make journeys on asses! Let him leash hounds for a living!'"

"Bharadwaja said, 'Let him who has stolen thy stalks be guilty of all the demerits that become his who is cruel in his behaviour and untruthful in speech!'"

"Ashtaka said, 'Let him who has stolen thy stalks be a king destitute of wisdom capricious and sinful in his behaviour, and disposed to rule the Earth unrighteously!'"

"Galava said, 'Let him who has stolen thy stalks be more infamous than a sinful man! Let him be sinful in his acts towards his kinsmen and relatives! Let him proclaim the gifts he makes to others!'"

"Arundhati said, 'Let her who has stolen thy stalks speak ill of her mother-in-law! Let her feel disgust for her lord. Let her eat alone any good food that comes to her house!'"

"The Valakhilyas said, 'Let him who has stolen thy stalks stand on one foot at the entrance of a village (for earning his subsistence)! Let him. while knowing all duties, be guilty of every breach!'"[434]

"Sunahsakha said, 'Let him who has stolen thy stalks be a Brahmana that sleeps in happiness, having disregarded his daily Homa! Let him, after becoming a religious mendicant, behave in whatever way he pleases, without observing any restraint!'"

"Surabhi said, 'Let her who has stolen thy stalks be milked, with her (hind) legs bound with a rope of human hair, and with the aid of a calf not her own, and, while milked, let her milk be held in a vessel of white brass!'[435]

"Bhishma continued, 'After the Rishis and the royal sages had sworn these diverse oaths, O Kuru king, the thousand-eyed chief of the deities, filled with joy, cast his looks on the angered Rishi Agastya. Addressing the Rishi who was very angry at the disappearance of his lotus-stalks, Maghavat thus declared what was passing in his mind. Hear, O king, what the words were that Indra spoke in the midst of those regenerate and celestial Rishis and royal sages.'"

"Sakra said, 'Let him who has stolen thy stalks be possessed of the merit of him who bestows his daughter in marriage upon a Brahmana that has duly observed the vow of Brahmacharya or that has duly studied the Samans and the Yajuses! Let him also have the merit of one that undergoes the final bath after completing one's study of the Atharva Veda! Let him who has stolen thy stalks have the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his behaviour! Indeed, let him go to the region of Brahman!'

"Agastya said, 'Thou hast, O slayer of Vala, uttered a benediction instead of a curse! (It is evident), thou hast taken my stalks!" Give them to me, for that is the eternal duty!'"

"Indra said, 'O holy one, I did not remove thy stalks, led by cupidity! Indeed, I removed them from desire of hearing this conclave recite what the duties are that we should observe. It behoveth thee not to give way to anger! Duties are the foremost of Srutis. Duties constitute the eternal path (for crossing the sea of the world)! I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that transcends all change![436] Do thou then, O foremost of learned Brahmanas, take back these stalks of thine! O holy one, it behoves thee to forgive my transgression, O thou that art free from every fault!'"

"Bhishma continued, 'Thus addressed by the chief of the deities, the ascetic, viz., Agastya, who had been very angry, took back his stalks. Endued with great intelligence, the Rishi became cheerful. After this, those denizens of the woods proceeded to diverse other sacred waters. Indeed, repairing to those sacred waters they performed their ablutions everywhere. The man who reads this narrative with close attention on every Parva day, will not have to become the progenitor of an ignorant and wicked son. He will never be destitute of learning. No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to Heaven. He who studies this Sastra observed by the Rishis, is sure, O prince of men, to attain to the eternal region of Brahman that is full of felicity!'"[437]

SECTION XCV

"Yudhishthira said, 'O chief of Bharata's rare, by whom was the custom of giving umbrellas and sandals at obsequial ceremonies introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at obsequial ceremonies but also at other religious rites. They are given on many occasions with a view to acquiring religious merit. I wish to know, in detail, O regenerate one, the true meaning of this custom!'"

"Bhishma said, 'Do thou, O prince, attentively listen to the details I shall recite in respect of the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced. I shall also tell thee in full, O prince, how it acquired the force of a permanent observance and how it came to be viewed as a meritorious act. I shall, in this connection, recite the narrative of the discourse between Jamadagni and the high-souled Surya. In ancient times, the illustrious Jamadagni, O puissant king, of Bhrigu's race, was engaged in practising with his bow. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the shafts when shot and repeatedly bring them back to that descendant, endued with blazing energy, of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly discharging his arrows which Renuka brought back into him. One day, at noontide, O monarch, in that month when the sun was in Jyesthamula, the Brahmana, having discharged all his arrows, said to Renuka, 'O large-eyed lady, go and fetch me the shafts I have shot from my bow, O thou of beautiful eye-brows! I shall again shoot them with my bow.' The lady proceeded on her errand but was compelled to sit under the shade of a tree, in consequence of her head and feet being scorched by the heat of the sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, addressed herself again to the task of collecting and bringing back the arrows. Taking them with her, the celebrated lady of graceful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband. The Rishi, filled with wrath, repeatedly addressed his fair-faced spouse, saying, 'O Renuka, why hast thou teen so late in returning?'"

"Renuka said, 'O thou that art endued with wealth of penances, my head and feet were scorched by the rays of the sun! Oppressed by the heat, I had betaken myself to the shade of a tree! Just this has been the cause of the delay! Informed of the cause, do thou, O lord, cease to be angry with me!'"

"Jamadagni said, 'O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of day with his blazing rays, that has afflicted thee in this way!'"

"Bhishma continued, 'Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the sun and watching him as he moved (in his diurnal course). Then, O son of Kunti, beholding him addressed for fight, Surya approached him in the guise of a Brahmana, and said unto him. 'What has Surya done to displease thee? Coursing through the firmament, he draws up the moisture from the earth, and in the form of rains he pours it down once more on her. It is through this, O regenerate one, that the food of human beings springs up,--food that is so agreeable to them! The Vedas say that it is food that constitutes the life-breaths. O Brahmana, hidden in the clouds and encompassed by his rays, the sun drenches the seven islands with showers of rain. O puissant one, the moisture, thus poured, diffusing itself into the leaves and fruits of vegetables and herbs, is transformed into food. O son of Bhrigu, the rites of nativity, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union (between man and man), and the acquisition of wealth, have their origin in food! Thou knowest this well! All the good and agreeable things in the universe, and all the efforts made by living creatures, flow from food. I duly recite what is well-known to thee! Indeed, thou fully knowest all that I have said! Do thou, therefore, O regenerate Rishi, appease thy anger! What wilt thou gain by annihilating the sun?'"

SECTION XCVI

"Yudhishthira said, 'What did that foremost of ascetics, viz., Jamadagni endued with great energy, do when thus besought by the maker of day?'"

"Bhishma said, 'O descendant of Kuru, despite all the supplications of Surya, the sage Jamadagni, endued with the effulgence of fire, continued to cherish his anger. Then. O king, Surya, in the guise of a Brahmana, bowed his head unto him and addressed him, with folded hands, in these soft words. 'O regenerate Rishi, the sun is always in motion! How shalt thou pierce the Lord of day who is continually moving forward?'"

"Jamadagni said, With the eye of knowledge I know thee to be both moving and motionless! I shall surely read thee a lesson this day. At midday thou seemest to stay in the heavens for a moment. It is then, O Surya, that I shall pierce thee with my arrows! There is no swerving from this my resolution!'"

"Surya said 'O regenerate Rishi, without doubt, thou knowest me, O best of archers! But, O holy one, though I have offended, behold, I am a suppliant for thy protection!'"

"Bhishma continued, 'At this, the adorable Jamadagni smilingly addressed the maker of day, saying, 'O Surya, when thou hast sought my protection, thou hast nothing to fear! He would transcend the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the sun, who would slay a suppliant for protection! The man that can slay a suppliant is capable of violating the bed of his preceptor, of slaying a Brahmana, and of drinking alcohol. Do thou, therefore, think of some remedy for this evil, by which people may be relieved when heated by the rays!'"

"Bhishma continued, 'So saying, that excellent descendant of Bhrigu remained silent for a while, and Surya forthwith made over to him an umbrella and a pair of sandals.'"

"Surya said, 'Do thou, O great Rishi, take this umbrella wherewith the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet. From this day forth the gift of these articles in all religious rites shall be established as an inflexible usage!'"

"Bhishma continued, 'This custom of giving umbrellas and shoes was introduced by Surya! O descendant of Bharata, these gifts are considered meritorious in the three worlds. Do thou, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that thou shalt then acquire great religious merit by the act. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, attains to eternal felicity after death and resides in the region of Indra, respected by Brahmanas, Apsaras, and Devas. O puissant one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the sun, attains to regions coveted by the very deities. Such a man, O Bharata, dwells in happiness in the highest Heaven after his death. O foremost one of Bharata's race, I have thus recited to thee in full, the merits of giving away shoes and umbrellas at religious ceremonies!'"

SECTION XCVII

"Yudhishthira said, 'O foremost one of Bharata's race, do thou relate to me all the duties of the household mode and tell me all that a man should do in order to attain to prosperity in this world.'

"Bhishma said, 'O Bharata, I shall, in this connection, recite to thee the old story of Vasudeva and the goddess Earth, The puissant Vasudeva. O excellent prince of Bharata's race, after hymning the praises of the goddess Earth, questioned her about this very topic that thou hast enquired about.'

"Vasudeva said, 'Having adopted the state of a householder, what acts should I, or one like me, perform and how are such acts to fructify in good?'"

"The goddess Earth said, 'O Madhava, the Rishis, the deities, the Pitris, and men should be worshipped, and sacrifices should be performed, by a householder. Do thou also learn this from me that the deities are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should gratify them with such objects as they desire. By such acts, O slayer of Madhu, the Rishis also are gratified. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings. The deities, O slayer of Madhu, are gratified with such acts. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the gratification of the Pitris, and the Vaiswadeva offering should be performed with rice boiled, and oblations of clarified butter unto Agni, Soma, and Dhanwantari. He should offer separate and distinct oblations unto Prajapati. He should make sacrificial offerings in due order; to Yama in the Southern region, to Varuna in Western region, to Soma in the Northern region, to Prajapati within the homestead, to Dhanwantari in the North-eastern region, and to Indra in the Eastern region. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house. To the Viswedevas it should be offered in open air, and to the Rakshasas and spirits the offerings should be made at night. After making these offerings, the householder should make offerings unto Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire. When a man desires to offer Sraddha to his ancestors, he should, when the Sraddha ceremony is concluded, gratify his ancestors and then make the Vali offerings in due order. He should then make offerings unto the Viswedevas. He should next invite Brahmanas and then properly regale guests arrived at his house, with food. By this act, O prince, are guests gratified. He who does not stay in the house long, or, having come, goes away after a short time, is called a guest. To his preceptor, to his father, to his friend and to a guest, a householder should say, 'I have got this in my house to offer thee today!' And he should offer it accordingly every day. The householder should do whatever they would ask him to do. This is the established usage. The householder, O Krishna, should take his food last of all after having offered food to all of them. The householder should worship, with offerings of Madhuparka his king, his priest, his preceptor, and his father-in-law as also Snataka Brahmanas even if they were to stay in his house for a whole year. In the morning as well as in the evening, food should be offered on the ground to dogs, Swapachas,[438] and birds. This is called the Vaiswadeva offering. The householder, who performs these ceremonies with a mind unclouded by passion, obtains the blessings of the Rishis in this world, and after death attains to the heavenly regions.'"

"Bhishma continued, "The puissant Vasudeva, having listened to all this from the goddess Earth, acted accordingly. Do thou also act in the same way. By performing these duties of a householder, O king, thou shalt acquire fame in this world and attain to heaven after death!'"

SECTION XCVIII

"Yudhishthira said, 'Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits that attach to it? Do thou tell me all this.'

"Bhishma said, 'In this connection, O Bharata, is recited the old narrative of the discourse between Manu, that lord of creatures, and Suvarna. There was in days of yore an ascetic, O Bharata, of the name of Suvarna. His complexion was like that of gold and hence he was called Suvarna (the gold-complexioned), Endued with a pure lineage, good behaviour, and excellent accomplishments, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in surpassing many persons of high lineage. One day that learned Brahmana saw Manu, the lord of all creatures, and approached him. Meeting with each other, they made the usual enquiries of politeness. Both of them were firm in the observance of truth. They sat down on the delightful breast of Meru, gnat mountain of gold. Seated there they began to converse with each other on diverse subjects connected with the high-souled deities and regenerate Rishis and Daityas of ancient times. Then Suvarna, addressing the Self-born Menu, said these words, 'It behoveth thee to answer one question of mine for the benefit of all creatures. O lord of all creatures, the deities are seen to be worshipped with presents of flowers and other good scents. What is this? How has this practice been originated? What also are the merits that attach to it? Do thou discourse to me on this topic.'"

"Manu said, 'In this connection is recited the old history of the discourse between Sukra and the high-souled (Daitya) Vali. Once on a time, Sukra of Bhrigu's race approached the presence of Vali, the son of Virochana, while he was ruling the three worlds. The chief of the Asuras, that giver of sacrificial presents in abundance, having worshipped the descendant of Bhrigu with the Arghya (and offering him a seat), sat down after his guest had seated himself. This very topic that thou hast started relating to the merits attaching to the gift of flowers and incense and lamps, came up on the occasion. Indeed, the chief of the Daityas put this high question to Sukra, that most learned of all ascetics.'

"Vali said, 'O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? It behoveth thee, O foremost of Brahmanas, to discourse to me on this.'

"Sukra said, 'Penance first sprang into life. Afterwards came Dharma (or compassion and other virtues). In the interval between started into life many creepers and herbs.[439] Innumerable were the species of those. All of them have (the deity) Soma for their lord. Some of these creepers and herbs came to be regarded as Amrita and some came to be regarded as Poison. Others that were neither this nor that formed one class. That is Amrita which gives immediate gratification and joy to the mind. That is Poison which tortures the mind exceedingly by its odour. Know again that Amrita is highly auspicious and that Poison is highly inauspicious. All the (deciduous) herbs are Amrita. Poison is born of the energy of fire. Flowers gladden the mind and confer prosperity. Hence, men of righteous deeds bestowed the name Sumanas on them. That man who is in a state of purity offers flowers into the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him. O ruler of the Daityas, those deities unto whom worshippers offer flowers, O lord, uttering their names the while, become gratified with the offers in consequence of their devotion. The (deciduous) herbs are of diverse kinds and possess diverse kinds of energy. They should be classed as fierce, mild, and powerful. Listen to me as I tell thee which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the deities. I shall also set forth in their due order what garlands are agreeable to the Rakshasas, what to the Uragas, what to the Yakshas, what to human beings, and what to the Pitris, in proper order. Flowers are of diverse kinds. Some are wild, some are from trees that grew in the midst of human habitations; some belong to trees that never grow unless planted on well-tilled soil; some are from trees growing on mountains; some are from trees that are not prickly; and some from trees that are prickly. Fragrance, beauty of form, and taste also may offer grounds of classification. The scent that flowers yield is of two kinds, agreeable and disagreeable. Those flowers that emit agreeable scent should be offered to the deities. The flowers of trees that are destitute of thorns are generally white in hue. Such flowers are always acceptable to the deities, O lord! One possessed of wisdom should offer garlands of aquatic flowers, such as the lotus and the like, unto the Gandharvas and Nagas and Yakshas. Such plants and herbs as produce red flowers, as are possessed of keen scent, and as are prickly, have been laid down in the Atharvana as fit for all acts of incantation for injuring foes. Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings. Such flowers as gladden the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to human beings. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy. Such flowers as are born on mountains and in vales, and as are agreeable in scent and aspect, should be offered unto the deities. Sprinkling them with sandal-paste, such agreeable flowers should be duly offered according to the ordinances of the scriptures. The deities become gratified with the scent of flowers; the Yakshas and Rakshasas with their sight, the Nagas with their touch; and human beings with all three, viz., scent, sight, and touch. Flowers, when offered to the deities gratify them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when gratified with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately accomplished. Gratified, they gratify their worshippers. Honoured, they cause their worshippers to enjoy all honours. Disregarded and insulted, they cause those vilest of men to be ruined and consumed. I shall, after this, speak to thee of the merits that attach to the ordinances about the gift of incense. Know, O prince of Asuras, that incenses are of diverse kinds. Some of them are auspicious and some in-auspicious. Some incenses consist of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of diverse articles mixed together. Their scent is of two kinds, viz., agreeable and disagreeable. Listen to me as I discourse on the subject in detail.[440] All exudations except that of the Boswellia serrata are agreeable to the deities. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul. Of all Dhupas of the Sari class, the Aquilaria Agallocha is the best. It is very agreeable to the Yakshas, the Rakshasas, and Nagas. The exudation of the Boswellia serrata, and others of the same class, are much desired by the Daityas. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, ordained for human beings. Such Dhupas are said to immediately gratify the deities, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men of purposes of pleasure or enjoyment. All the merits that have been spoken of as attaching to the offer of flowers should be known equally to attach to the gift of such Dhupas as are productive of gratification. I shall now speak of the merits that attach to the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered. Light is said to be energy and fame and has an upward motion. Hence the gift of light, which is energy, enhances the energy of men[441]. There is a hell of the name of Andhatamas. The period also of the sun's southward course is regarded as dark. For escaping that hell and the darkness of this period, one should give lights during the period when the sun is in his northward course. Such an act is applauded by the good.[442] Since, again, light has an upward course and is regarded as a remedy for darkness, therefore, one should be a giver of light. Even this is the conclusion of the scriptures. It is owing to the lights offered that the deities have become endued with beauty, energy, and resplendence. By abstention from such an act, the Rakshasas have become, endued with the opposite attributes. Hence, one should always give lights. By giving lights a man becomes endued with keen vision and resplendence One that gives lights should not be an object of jealousy with others. Lights, again, should not be stolen, nor extinguished when given by others. One that steals a light becomes blind. Such a man has to grope through darkness (in the next world) and becomes destitute of resplendence. One that gives lights shines in beauty in the celestial regions like a row of lights. Among lights, the best are those in which ghee is burnt. Next in order are those in which the juice of (the fruits yielded by) deciduous herbs is burnt. One desirous of advancement and growth should never burn (for light) fat or marrow or the juice that flows from the bones of creatures.[443] The man who desires his own advancement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human habitations, and in crossings of streets. The man who gives lights always illumines his race, attains to purity of soul and effulgence of form. Verily, such a man, after death, attains to the companionship of the luminous bodies in the firmament. I shall now discourse to thee upon the merits, with the fruits they bring about, that attach to Vali offerings made to the deities, the Yakshas, the Uragas, human beings, spirits, and Rakshasas. Those unscrupulous and wicked men that eat without first serving Brahmanas and deities and guests and children, should be known as Rakshasas. Hence, one should first offer the food one has got ready unto the deities after having worshipped them duly with restrained senses and concentrated attention. One should offer the Vali unto the deities, bending one head in reverence. The deities are always supported by food that householders offer. Verily, they bless such houses in which offerings are made to them. The Yakshas and Rakshasas and Pannagas, as also guests and all homeless persons, are supported by the food that are offered by persons leading the domestic mode of life, Indeed, the deities and the Pitris derive their sustenance from such offerings. Gratified with such offerings they gratify the offerer in return with longevity and fame and wealth. Clean food, of agreeable scent and appearance, mixed with milk and curds, should, along with flowers, be offered to the deities. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with coatings of fried paddy.[444] Valis mixed with lotuses and Utpalas are very agreeable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings. He who never takes any food without first serving therefrom the Brahmanas and deities and guests, becomes entitled to first portions of food. Such a man becomes endued with strength and energy. Hence, one should never take any food without first offering a portion thereof to the deities after worshipping them with reverence. One's house always blazes forth with beauty in consequence of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the household deities by offering them the first portion of every food. Even thus did the learned Kavi of Bhrigu's race discourse to Vali, the chief of the Asuras. That discourse was next recited by Manu unto the Rishi Suvarna, Suvarna, in his turn, recited it to Narada. The celestial Rishi Narada recited unto me the merits that attach to the several acts mentioned. Informed of those merits, do thou, O son, perform the several acts mentioned!'"

SECTION XCIX

"Yudhishthira said, 'I have, O chief of the Bharatas, heard what the merits are that are won by presenters of flowers and incense and lights. I have heard thee speak also of the merits that attach to a due observance of the ordinances in respect of the presentation of the Vali. It behoveth thee, O grandsire, to discourse unto me once more on this subject. Indeed, tell me, O sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by persons leading the domestic mode of life?'

"Bhishma said, 'In this connection is recited the old narrative of the discourse between Nahusha and Agastya and Bhrigu. The royal sage Nahusha, O monarch, possessed of wealth of penances, acquired the sovereignty of Heaven by his own good deeds. With restrained senses, O king, he dwelt in Heaven, engaged in doing diverse acts of both human and celestial nature. From that high-souled monarch flowed diverse kinds of human acts and diverse kinds of celestial acts also, O chief of men. The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusa grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy (reduced to powder), and the offer of incense and of light,--all these, O monarch, occurred daily in the abode of that high-souled king while he dwelt in heaven. Indeed, though dwelling in heaven, he performed the sacrifice of Japa (or silent recitation) and the sacrifice of meditation. And, O chastiser of foes, Nahusha, although he had become the chief of the deities, yet worshipped all the deities, as he used to do in days of yore, with due rites and ceremonies. Some time after, Nahusha realised his position as the chief of all the deities. This filled him with pride. From that time all his acts (of the kind spoken of) were suspended. Filled with arrogance in consequence of the boon he had received from all the deities, Nahusha caused the very Rishis to bear him on their shoulders. In consequence, however, of his abstention from all religious acts, his energy began to sustain a diminution. The time was very long for which Nahusha filled with pride, continued to employ the foremost of Rishis, possessed of wealth of penances, as the bearers of his vehicles. He caused the Rishis to discharge by turns his humiliating work. The day came when it was Agastya's turn to bear the vehicles, O Bharata. At that time, Bhrigu, that foremost of all persons conversant with Brahma, repaired to the presence of Agastya while the latter was seated in his asylum, and addressing him, said, 'O great ascetic, why should we patiently put up with such indignity inflicted on us by this wicked-souled Nahusha who has become the chief of the deities?'

"Agastya said, 'How can I succeed in cursing Nahusha, O great Rishi? It is known to thee how the boon-giving (Brahman) himself has given Nahusha the best of boons! Coming to heaven, the boon that Nahusha solicited was that whoever would come within the range of his vision would, deprived of all energy, come within his sway. The self-born Brahman granted him even this boon, and it is for that reason that neither thyself nor I have been able to consume him. Without doubt, is for this reason that none else amongst the foremost of Rishis has been able to consume or hurl him down from his high position, Formerly, O Lord, nectar was given by Brahman to Nahusha for quaffing. For that reason also we have become powerless against him. The supreme deity, it seems, gave that boon to Nahusha for plunging all creatures into grief. That wretch among men behaves most unrighteously towards the Brahmanas. O foremost of all speakers, do thou tell us what should be done in view of the situation. Without doubt, I shall do what thou wilt advise.'

"Bhrigu said, 'It is at the command of the Grandsire that I have come to thee with the view of counteracting the puissance of Nahusha who is possessed of great energy but who has been stupefied by fate. That exceedingly wicked-souled wight who has become the chief of the deities will today yoke thee to his car. With the aid of my energy I shall today hurl him down from his position as Indra in consequence of his having transcended all restraints! I shall today, in thy very sight, re-establish the true Indra in his position--him, viz., who has performed a hundred horse-sacrifices,--having hurled the wicked-souled and sinful Nahusha from that seat! That unrighteous chief of the deities will today insult thee by a kick, in consequence of his understanding being afflicted by fate and for bringing about his own downfall. Incensed at such an insult I shall today curse that sinful wretch, that enemy of the Brahmanas, that has transcended all restraints, saying, 'Be thou transformed into a snake!' In the very sight, O great ascetic, I shall today hurl down on the earth the wicked-souled Nahusha who shall be deprived of all energy in consequence of the cries of 'Fie' that will be uttered from all sides.[445] Verily, I shall hurl down Nahusha today, that wight of unrighteous deeds, who has, besides, been stupefied by lordship and power. I shall do this, if it be acceptable to thee, O ascetic! Thus addressed by Bhrigu, Mitravaruna's son Agastya of unfading puissance and glory, became highly gratified and freed from every anxiety.'"

SECTION C

"Yudhishthira said, 'How was Nahusha plunged into distress? How was he hurled down on the earth? How, indeed, was he deprived of the sovereignty of the gods? It behoveth thee to recite everything to me.'

"Bhishma said, 'Even thus did those two Rishis, viz., Bhrigu and Agastya, converse with each other. I have already told thee how Nahusha, when he first became the chief of the gods, acted in a becoming way. Verily, all acts of human and celestial nature flowed from that high souled royal sage! The offering of light, and all other rites of a similar kind, the due presentation of Valis, and all rites as are performed on especially sacred days,--all these were properly observed by the high-souled Nahusha who had become the sovereign of the deities.[446] Pious acts are always observed by those that are possessed of wisdom, in both the world of men and that of the deities. Verily, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the deities. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household deities. The deities become gratified with such gifts.[447] It is also well-known that the measure of gratification which the deities derive from such offerings is a hundred times as great as that which the householder himself derives from making them. Persons endued with piety and wisdom make offerings of incense and lights, accompanying them with bows and prostrations. Such acts are always fraught with advancement and prosperity to those that do them. Those rites which the learned go through in course of their ablutions, and with the aid of waters, accompanied with bows unto the gods, always contribute to the gratification of the gods. When worshipped with proper rites, the highly blessed Pitris, Rishis possessed of wealth of asceticism, and the household deities, all become gratified. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the deities, observed all these rites and duties fraught with great glory. Some time after the good fortune of Nahusha waned, and as the consequence thereof, he disregarded all these observances and began to act in defiance of all restraints in the manner I have already adverted to. The chief of the deities, in consequence of his abstention from observing the ordinances about the offers of incense and light, began to decline in energy. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, viz., Agastya, to his car. Endued with great strength, Nahusha, smiling the while, set that great Rishi quickly to the task, commanding him to bear the vehicle from the banks of the Saraswati (to the place he would indicate). At this time, Bhrigu, endued with great energy, addressed the son of Mitravaruna, saying, 'Do thou close thy eyes till I enter into the matted locks on thy head.' Having said this, Bhrigu of unfading glory and mighty energy entered into the matted locks of Agastya who stood still like a wooden post for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his vehicle. Beholding the lord of the deities Agastya addressed him, saying, 'Do thou yoke me to thy vehicle without delay. To what region shall I bear thee? O lord of the deities, I shall bear thee to the spot which thou mayst be pleased to direct.' Thus addressed by him, Nahusha caused the ascetic to be yoked to his vehicle. Bhrigu, who was staying within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to cast his eyes upon Nahusha. Fully acquainted with the energy which the illustrious Nahusha had acquired in consequence of the boon which Brahman had granted him, Bhrigu conducted himself in this way. Agastya also, though treated by Nahusha in this way, did not give way to wrath. Then, O Bharata, king Nahusha urged Agastya on with, his goad. The righteous-souled Rishi did not still give way to anger. The lord of the deities, himself giving way to anger, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was staying within Agastya's matted locks, became incensed and cursed Nahusha of sinful soul, saying, 'Since thou hast struck with thy foot on the head of this great Rishi, do thou, therefore, fall down on the earth, transformed into a snake, O wretch of wicked understanding!' Thus cursed by Bhrigu who had not been seen. Nahusha immediately became transformed into a snake and fell down on the earth, O chief of Bharata's race! If O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his energy, in hurling the former down on the earth. In consequence of the various gifts that Nahusha had made, as also his penances and religious observances though hurled down on the earth, O king, he succeeded in retaining his memory. He then began to propitiate Bhrigu with a view to the working out of the course. Agastya also, filled with compassion, joined Nahusha in pacifying Bhrigu for bringing about an end of the course. At last Bhrigu felt compassion for Nahusha and provided' for the working out of the course.'

'Bhrigu said, 'There will appear a king (on earth) of the name of Yudhishthira, the foremost of his race. He will rescue thee from this curse.' Having said this, the Rishi vanished in the very sight of Nahusha. Agastya also, of mighty energy, having thus accomplished the business of the true Indra, that performer of a hundred sacrifices, returned to his own asylum, worshipped by all members of the regenerate order. Thou hast, O king, rescued Nahusha from Bhrigu's curse. Verily, rescued by thee, he ascended to the region of Brahman in thy sight. As regards Bhrigu, having hurled Nahusha on the earth, he went to the region of Brahman and informed the Grandsire of it. The Grandsire, having called Indra back, addressed the deities, saying. 'Ye deities, through the boon I had granted him, Nahusha had obtained the sovereignty of heaven. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the earth. Ye deities, ye will not succeed in living without a chief. Do ye, therefore, once more install Indra in the sovereignty of Heaven.' Unto the Grandsire, O son of Pritha, who said so unto them, the deities filled with joy, replied, saying, 'So be it!' The divine Brahman then, O best of monarchs, installed Indra in the sovereignty of heaven. Made once more the chief' of the deities, Vasava began to shine in beauty and resplendence. Even this is what occurred in days of yore through the transgression of Nahusha. In consequence, however, of the merits he had acquired through acts of the kind I have mentioned Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life should give lights. The giver of lights is sure to acquire celestial sight after death. Verily, givers of light become as resplendent as the full moon. The giver of lights becomes endued with beauty of form and strength for as many years as correspond with the number of twinkles for which the lights given by him burn or blaze.'"[448]

SECTION CI

"Yudhishthira said, 'Where do those foolish, wretched, and sinful men go, O chief of men, that steal or misappropriate such articles as belong to Brahmanas?'

"Bhishma said, 'I shall, in this connection, O Bharata, recite to thee the old narrative of a conversation between a Chandala and a low Kshatriya.'[449]

"The person of the royal order said, 'Thou seemest, O Chandala, to be old in years, but thy conduct seems to be like that of a boy! Thy body is besmeared with the dust raised by dogs and asses, but without minding that dust thou art anxious about the little drops of vine milk that have fallen upon thy body! It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, dost thou seek to wash off the spots of milk from thy body?'[450]

"The Chandala said, 'Formerly, O king, certain kine belonging to Brahmana were stolen. While they were being carried away, some milk from their udders fell upon a number of Soma plants that grew by the roadside. Those Brahmanas that drank the juice of the plants thus bedewed with milk, as also the king who performed the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated some thing that had belonged to a Brahmana, the king with all the Brahmanas that had assisted him had to go to hell. All those men also, Brahmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell. The stolen kine also, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen although the latter treated the animals with great care and attention. As regards myself, O king, I used to live in the observance of the vow of Brahmacharya in that place where these kine were placed after they had been stolen away. The food I had obtained by begging became sprinkled over with the milk of those kine. Having taken that food, O thou of the royal order, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana obtained an infamous end. Hence, one should never steal or appropriate anything that belongs to a Brahmana. Behold to what state I am reduced in consequence of my having eaten food that had been sprinkled over with milk belonging to a Brahmana! It is for this reason that Soma plants become unsaleable by a person possessed of wisdom. They who sell the Soma plant are censured by the wise. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava when, departing from this world, they repair to the region of Yama. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a usurer and quickly meets with destruction. For three hundred times he has to sink into hell and become transformed into an animal that subsists upon human ordure. Serving a person that is vile and low, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which transcends all restraints, is the heaviest. Behold this dog, so sinful and disagreeably pale and lean! (He was a human being in his former life). It is through pride that living creatures attain to such a miserable end. As regards myself, I was born in a large family, in a former birth of mine. O lord, and I was a thorough master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride, I became blinded and ate the meat attached to the vertebral columns of animals. In consequence of such conduct and such food, I have come to this state. Behold the reverses brought about by Time! Like a person whose cloth has taken fire at one end, or who is pursued by bees, behold, I am running, penetrated with fear, and smeared with dust! They that lead the domestic mode of life are rescued from all sins by a study of the Vedas, as also by gifts of other kinds, as declared by the wise.[451] O thou of the royal order, a Brahmana that is sinful in conduct, becomes rescued from all his sins by the study of the Vedas if he betakes himself to the forest mode of life and abstains from attachment of every kind. O chief of Kshatriyas, I am in this life, born in a sinful older! I fail to see clearly how I may succeed in cleansing myself from all sins. In consequence of some meritorious act of a former life, I have not lost the memory of my previous lives. O king, I throw myself on the mercy! I ask thee! Do thou resolve my doubt. By what auspicious course of conduct should I wish to achieve my emancipation? O foremost of men, by what means shall I succeed in getting rid of my status as a Chandala?'

"The person of the royal order said, 'Know, O Chandala, the means by which thou mayst be able to attain to emancipation. By casting off thy life-breaths for the sake of a Brahmana thou mayst attain a desirable end! By throwing thy body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by casting off thy life-breaths thus, thou mayst achieve emancipation! By no other means wilt thou succeed in achieving it!'

"Bhishma continued, 'Thus addressed, that Chandala, O scorcher of foes, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's wealth and as the consequence of that act attained to a very desirable end. Hence, O son, thou shouldst always protect the property of the Brahmanas, if, O chief of Bharata's race, thou desirest, O thou of mighty arms, an end that is eternal felicity!'"

SECTION CII

"Yudhishthira said, 'O grandsire, it has been said that all pious men attain to the same region after death. Is it true, O Bharata, that there is difference of position or status among them?'

"Bhishma said, 'By different deeds, O son of Pritha, men attain to different regions. They who are righteous in conduct attain to regions of felicity, while they who are sinful attain to regions that are fraught with misery. In this connection is cited the old narrative of the discourse, O son, between the ascetic Gautama and Vasava. A certain Brahmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, beheld an infant elephant that had lost his mother and that was exceedingly cheerless on that account. Full of compassion and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and mighty elephant. One day, Indra, assuming the form of king Dhritarashtra, seized that mighty elephant which was as huge as a hill and from whose rent temples the juice was trickling down. Beholding the elephant dragged away, the great ascetic Gautama of rigid vows addressed king Dhritarashtra and said, 'O ungrateful Dhritarashtra, do not rob me of this elephant. It is looked upon by me as a son and I have reared it with much pain. It is said that between the righteous, friendship springs up if only they exchange seven words.[452] Thou shouldst see, O king, that the sin of injuring a friend does not touch thee! It behoveth thee not, O king, to take away by force this elephant that brings me my fuel and water, that protects my asylum when I am away, that exceedingly docile and obedient to his instructor, that is mindful of doing all the offices that his preceptor commands, that is mild and well-broken, and that is grateful and very dear to me! Indeed, thou shouldst not bear it away, disregarding my protestations and cries!'

"Dhritarashtra said, 'I shall give thee a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give thee diverse other kinds of wealth. What use can Brahmanas have with elephants?'

"Gautama said, Keep, O king, thy kine and maid-servants and coins of gold and various gems and diverse other kinds of wealth! What, O monarch, have Brahmanas to do with wealth?'

"Dhritarashtra said, 'Brahmana, have no use for elephants. Verily, O learned Brahmana, elephants are meant for persons of the royal order. In taking away an animal, viz., this foremost of elephants, for my use as vehicle, I cannot be regarded as committing any sin. Do thou cease obstructing me in this way, O Gautama!'

"Gautama said, 'O illustrious king, repairing even to that region of Yama where the righteous live in joy and the sinful in grief, I shall take from thee this my elephant!'

"Dhritarashtra said, 'They that are destitute of (religious) acts, they that have no faith and are atheists, they that are of sinful souls and are always engaged in gratifying their senses, only they have to go to the region of Yama and endure the misery he inflicts. Dhritarashtra shall go to a higher region, and not thither!'

"Gautama said, 'The region of Yama is such that men are there controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Repairing. thither I shall force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Only those persons, that intoxicated with pride, conduct themselves towards their eldest sister and father and mother as towards foes, have to repair, O great ascetic, to such a region. I shall repair to a higher region. Indeed, Dhritarashtra shall not have to go thither!'

"Gautama said, 'The region, called Mandakini, of king Vaisravana is attained by those highly blessed persons for whom are every joy and comfort. There Gandharvas and Yakshas and Apsaras live (gladdening all the denizens with enchanting dances and music). Repairing even thither, O king, I shall force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those persons who regard hospitality to guests as a vow, who are observant of good vows (having other objects), who give shelter to Brahmanas, and who eat what remains after distribution among all those that are dependent upon them, adorn the region called Mandakini of Kuvera. (I shall not go thither, for a higher region is reserved for me)!'

"Gautama said, 'If thou repairest to those delightful woods decked with flowers, that stand on the summit of Meru, that echo with melodious voice of Kinnaris, and that are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even thither and force thee to yield up this elephant to me!'

'Dhritarashtra said, 'Those Brahmanas that are endued with mild dispositions, that are devoted to truth, that are possessed of great learning in the scriptures, that are compassionate unto all creatures, that study the Puranas with all the histories, that pour libations on the sacred fire and make gifts of honey unto the Brahmanas, repair to such regions, O great Rishi! I shall repair to a region that is higher. Indeed Dhritarashtra shall not go thither. If thou art acquainted with any other well-known region of felicity, speak unto me, for I shall repair even thither!'

"Gautama said, 'If thou proceedest to the woods owned by Narada and held dear by him, that are adorned with flowers and that echo with the melodious songs of the prince of Kinnaras, and that are the eternal abode of Gandharvas and Apsaras, I shall follow thee thither and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'They who never solicit alms, they who cultivate music and dancing, and always rove about in joy, proceed to such regions. O great Rishi, I shall repair to a region that is higher. Indeed, Dhritarashtra shall not have to go thither!'

"Gautama said, 'If thou goest to that region where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very deities, where those beings that have their origin in fire, those that have their origin in water, and those having their origin in mountains, reside in happiness, and where Sakra raineth down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating their conduct of motions, and where there is no feeling of jealousy between the sexes,--if thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those men that are freed from desire with respect to all articles of enjoyment, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on mobile and immobile creatures, that have constituted themselves the soul of all creatures, that are entirely freed from the idea of meum, that have cast off attachments of every kind, that regard gain and loss as also praise and blame as equal,--only those men, O great Rishi, repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!'

"Gautama said, 'Next to these blaze in beauty those eternal regions, redolent with excellent perfumes, that are free from passions of every kind and that are destitute of sorrow. These constitute the abode of the high-souled king Soma. If thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those men that always make gifts without receiving any gift, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to every one, who are endued with forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their behaviour,--only those men, O great Rishi, proceed to such regions. I shall proceed to a higher region. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Next to these blaze in beauty other regions that are eternal, free from passion and darkness and sorrow, and that lie at the foot of the high-souled deity of the Sun. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those men that are attentive to the study of the Vedas, that are devoted to the service of their preceptors, that are observant of penances and excellent vows, that are firm in truth, that never utter anything that smacks of disobedience or enmity to their preceptors, that are always alert, and ever ready in service of seniors and preceptors,--they repair, O great Rishi, to such regions, they that are pure (of mind and body), that are endued with cleansed souls, that are of restrained speech, that are firm in truth, and that are well-versed in the Vedas. I shall proceed to a higher region! Verily, Dhritarashtra shall not go thither!'

"Gautama said, 'Next to those are the eternal regions that blaze in beauty, that are redolent with excellent perfumes, that are free from passion, and that are free from every sorrow. They constitute the abode of the high-souled king Varuna. If thou proceedest thither, even thither shall I go and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those men who worship the deities by observing the vow called Chaturmasya, that perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three years agreeably with the ordinances declared in the Vedas, that bear without flinching the burden of all duties, that walk steadily along the way trod by the righteous, that steadily sustain the course of conduct followed by the righteous-souled,--only they repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!'

"Gautama said, 'Above them are the regions of Indra, free from passion and sorrow, that are difficult of access and coveted by all men. Proceeding even to the abode of Indra himself of mighty energy, I shall, O king, force thee to yield up this elephant to me!'

"Dhritarashtra said, 'He who lives for a hundred years, who is endued with heroism, who studies the Vedas, and who performs sacrifices with devotion, verity, such men proceed to the region of Sakra. I shall repair to a higher region. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Above the Heavens are the regions of the Prajapatis of superior felicity abounding in every happiness, and divested of sorrow. Belonging to those puissant ones from whom the creation has sprung, they are coveted by all persons. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those kings that have bathed upon the completion of the Rajasuya sacrifice, that are endued with righteous souls, that have protected their subjects properly, and that have washed their limbs with sanctified water upon the completion of the horse-sacrifice, repair to such regions. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Next to those, blaze in beauty those eternal regions, redolent with delicious perfumes, free from passion, and transcending all sorrow. Those are the regions of kine difficult of attainment where oppression can never be. If thou repairest thither, I shall proceed even thither and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'He who, owning thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year to the best of his might, or owning only ten or even five kine gives away therefrom one cow, and they who attain to a mature old age practising the vows of Brahmacharya all their days, who obey the declarations of the Vedas, and who, endued with energy of mind, betake themselves to pilgrimages to sacred waters and shrines, dwell in felicity in the region of kine. They who repair to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara, the sacred woods of Naimisha, Vahuda, Karatoya, Ganga, Gayasiras, Vipasa, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kausiki, Champa, Saraswati, Drisadwati, and Yamuna,--indeed, those illustrious Brahmanas, steady in the observance of vows, who go to these sacred waters,--repair to the regions of which thou speakest. Endued with celestial bodies and adorned with celestial garlands those blessed individuals, always emitting the most delightful perfumes, repair to those regions of joy and gladness. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one that is agreeable or disagreeable, on friend, and on enemy: where decrepitude and death are not, and where there is neither righteousness nor sin. Proceeding even to that region which is freed from passion, which abounds with equable happiness, and where there is wisdom and the: tribute of Sattwa,--verily, proceeding to even that sacred abode of the self-born Brahman,--I shall force thee to yield up this elephant to me!'

"Dhritarashtra said, 'They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the Yoga that depends on tranquillising the mind, and who have (in this life) attained to the happiness of heaven,--those persons wedded to the attribute of Sattwa--attain to the sacred region of Brahman. O great ascetic, thou shalt not be able to discover Dhritarashtra there!'

"Gautama said, 'There where the foremost of Rathantaras is sung, where altars are strewn with the sacred Kusa blades, for the performance of Pundarika sacrifices, there where Soma-drinking Brahmanas go on vehicles drawn by excellent steeds,[453] proceeding even thither I shall force thee to yield up this elephant. I think, thou art the slayer of Vritra, viz., the deity that has performed a hundred sacrifices, engaged in roving through all the regions of the universe! I hope, I have not, through mental weakness (not recognising thee before) committed any fault by the words I have addressed thee!'

"The deity of a hundred sacrifices said, 'Yes, I am Maghavat. I came to the world of human beings, for seizing this elephant. I bow to thee. Do thou command me! I shall readily accomplish all that thou mayst be pleased to say!'

"Gautama said, 'Do thou give me, O chief of the deities, this elephant that is of white complexion and that is so young, for it is only ten years of age. I have brought it up as a child of my own. Dwelling in these woods, it has grown under my eye and has been to me a dear companion. Do thou set free this my child that thou hast seized and wishest to drag away!'

"The deity of a hundred sacrifices said, 'This elephant that has been a son to thee, O foremost of Brahmanas, cometh to thee looking wishfully at thee! Behold, it sniffs thy feet with its nostrils! My salutations to thee! Do thou pray for my welfare!'

"Gautama said, 'O chief of the deities, I do always think of thy good! I always offer thee worship! Do thou also, O Sakra, bestow thy blessings on me! Given by thee, I accept this elephant!'

"The deity of a hundred sacrifices said, 'Amongst all those high-souled and foremost of Rishis that firmly adhere to truth and that have the Vedas planted in their heart, thou alone hast been able to recognise me. For this reason I am exceedingly pleased with thee! Do thou, therefore, O Brahmana, come with me quickly, accompanied by this thy son! Thou deservest to attain to diverse regions of great felicity without the delay of even a single day!'

"Bhishma continued, 'Having said these words, the wielder of the thunderbolt, taking Gautama with him and placing him before, along with his son, viz., that elephant, proceeded to heaven, that is difficult of attainment by even the righteous. He who would listen to this history every day or would recite it, restraining his senses the while, proceedeth (after death) to the region of Brahman even as Gautama himself.'"

SECTION CIII

"Yudhishthira said, 'Thou hast discoursed to us on diverse kinds of gift, on tranquillity of soul, on Truth, on compassion, on contentment with one's wedded wife, and the merits of gift. It is known to thee, O grandsire, that there is nothing whose puissance is superior to that of penances. It behoveth thee to expound to us what constitutes the highest penances.'

"Bhishma said, 'I tell thee, O Yudhishthira, that one attains to a region of felicity that corresponds with the kind of penances that one observes. This is what I hold, O son of Kunti, that there is no penance that is superior to abstention from food! In this connection is recited the ancient narrative of the discourse between Bhagiratha and the illustrious Brahman (the Grandsire of the Creation). It has been heard by us, O Bharata, that Bhagiratha attained to that region which transcends that of the deities, of kine, and of the Rishis. Beholding this, O monarch, the Grandsire Brahman, addressing Bhagiratha, said, 'How, O Bhagiratha, hast thou attained to this region that is so difficult of attainment? Neither the deities, nor Gandharvas, nor human beings, O Bhagiratha succeed in coming here without having practised the severest austerities. How, indeed, hast thou attained to this region?'

"Bhagiratha said, 'I used to make gifts of hundreds of thousands of gold coin unto the Brahmanas, observing the Brahmacharya vow all the while, it is not through the merit on those gifts, O learned one, that I have attained to this region. I performed the Ekaratra sacrifice for ten times, and the Pancharatra sacrifice for as many times. The Ekadasaratra sacrifice was performed by me eleven times. The great sacrifice of Jyotishtoma was performed by me a hundred times. It is not, however, through the merits of those sacrifices that I have attained to this region of felicity.[454] For a hundred years I lived continuously by the side of the holy Jahnavi, all the while practising the severest austerities. There I made gifts unto the Brahmanas of thousands of male and female slaves. By the side of the Pushkara lakes I made gifts unto the Brahmanas, for a hundred thousand times, a hundred thousand steeds, and two hundred thousand kine. I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more decked with ornaments of pure gold. It is not, however, through the merits of those acts that I have succeeded in attaining to these regions.[455] O lord of the universe, performing those sacrifices known by the name of Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her. Performing many Soma sacrifices, I gave away unto each Brahmana ten kine each of whom yielded milk, and each of whom had brought forth only her first calf, besides making presents unto them of hundreds of kine belonging to that species which is known by the name of Rohini. I also gave away unto the Brahmanas twice ten Prayutas of other kine, all yielding milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in attaining to this region of felicity. I also gave away a hundred thousand horses of the Valhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those acts that I have attained to this region. I gave away eight crores of golden coins unto the Brahmanas, O Brahman, and then another ten crores also, in each sacrifice that I performed. It is not, however, through the merits of those acts that I have attained to this region of felicity. I also gave away ten and then seven crores of steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold. I also gave away ten and seven thousand elephants of huge size, of teeth as large as plough-shares, each having those whorls on its body which are called Padmas, and each adorned with garlands of gold. I gave away ten thousand cars, O Grandsire, whose limbs were made of gold, and which were adorned with diverse ornaments of gold. I also gave away seven thousand other cars with steeds yoked unto each. All the steeds that were yoked unto them were adorned with ornaments of gold. Those cars represented the Dakshinas of a sacrifice and were of exactly that kind which is indicated in the Vedas. In the ten great Vajapeya sacrifices that I performed, I gave away a thousand horses each endued with the puissance of Indra himself, judged by their prowess and the sacrifices they had performed. Spending a vast sum of money, O Grandsire, and performing eight Rajasuya sacrifices, I gave away (unto the Brahmanas that officiated in them) a thousand kings whose necks were adorned with garlands of gold, after having vanquished them in battle. It is not, however, through the merits of those acts that I have attained to this region. In those sacrifices, O Lord of the universe, the presents that flowed from me were as copious as the stream of Ganga herself. Unto each Brahmana I gave two thousand elephants decked with gold, as many steeds adorned with golden ornaments, and a hundred villages of the best kind. Verily, I gave these unto each Brahmana for three times in succession. Observant of penances, subsisting on regulated diet, adopting tranquillity of soul, and restraining speech, I dwelt for a long time on the breast of Himavat by the side of that Ganga whose irresistible current (as it fell from heaven) was borne by Mahadeva on his head. It is not through the merit of these acts, O Grand sire, that I have attained to this region. Throwing the Sami, I adored the gods in myriads of such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this region through the merits of any of those sacrifices.[456] I gave unto the Brahmanas eight thousand white-complexioned bulls, each graced with a beautiful hump, and each having one of its horns covered with gold. Unto them I also gave beautiful wives whose necks were adorned with chains of gold. I also gave away large heaps of gold and wealth of other kinds. Verily, I gave away hills of gems and precious stones. Villages, numbering by thousands and teeming with wealth and corn, were also given away by me. With all my senses about me, I gave away unto the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I performed. It is not, however, through the merits of those acts that I have attained to this region. I adored the deities in a sacrifice that is completed in eleven days. Twice I adored them in sacrifices that are completed in twelve days. I adored them also many a time in the horse-sacrifices. Six and ten times I performed the Arkayana sacrifice. It is not through the merits of those acts that I have attained to this region. I also gave unto each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that act that I have attained to this region. For thirty years, with heart perfectly freed from wrath, I observed the Turayana vow that is possessed of very superior merit, and gave away unto the Brahmanas every day nine hundred kine. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species, and yielded milk at the time I gave them away. It is not through the merits of those acts, O chief of the deities, that I have attained to this region. I worshipped thirty fires, O Brahmana, every day. I adored the deities in eight sacrifices in which the fat of all animals was poured on the fire. I adored them in seven sacrifices in which the fat of human beings was poured on the fire. I adored them in a thousand and twenty-eight Viswajit sacrifices. It is not through the merits of those sacrifices O Lord of all the deities, that I have attained to this region. On the banks of Sarayu and Vahuda and Ganga as also in the woods of Naimisha, I gave away millions of kine unto the Brahmanas. It is not through the merits of those acts that I have attained to this region. The vow of fast had been known to Indra. He had, however, kept it a secret. Sukra, the descendant of Bhrigu, obtained a knowledge of it by means of spiritual sight acquired through penances. Blazing with energy as he does, it is Usanas who first made it known to the universe. I observed that vow, O boon giving Deity! When I accomplished that very superior vow, the Brahmana became all gratified with me. A thousand Rishis came thither. All those Brahmanas and Rishis, O puissant lord, gratified with me, said, 'Do thou repair to the region of Brahmana! It is in consequence of the merits of that vow that I have succeeded in attaining to this region of very superior felicity. There is no doubt in this. Asked by the Supreme Ordainer of all things, I have duly expounded the merits of the vow of fast. In my opinion, there is no penance higher than fast. I vow to thee, O foremost of all the deities! Be thou propitious unto me!'

"Bhishma continued, 'King Bhagiratha, who had said so and who deserved every honour was on the conclusion of his speech, honoured by Brahman according to the rites ordained for that purpose. Do thou, therefore, O Yudhishthira, observe the vow of fast and worship the Brahmanas every day. The words uttered by Brahmanas can accomplish everything both here and hereafter. Indeed, the Brahmanas should ever be gratified with gifts of robes food and white complexioned kine and good dwelling houses and mansions. The very deities should gratify the Brahmanas. Freeing thyself from cupidity, do thou practise this vow of very superior merit that is not known to all!'"

SECTION CIV

"Yudhishthira said, 'Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young? By what does a man become endued with longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity? Is it by penances, or Brahmacharya, or silent recitation of sacred Mantras, or drugs? Is it by his acts, or speech? Do thou explain to me this, O grandsire!'

"Bhishma said, 'I shall tell thee what thou askest me. In fact, I shall tell thee what the reason is for which one becomes shortlived, and what the reason is for which one becomes endued with longevity. I shall also explain to thee the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall enlighten thee as to the manner in which one must live in order to be endued with all that is beneficial for him. It is by conduct that one acquires longevity, and it is by conduct that one acquires wealth and prosperity. Indeed, it is by conduct that one acquires the fame that rests upon great achievements both here and hereafter. The man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one's own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of even one that is sinful.[457] Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous. People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him. They that are atheists, they that are destitute of all acts, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, therefore, unobservant of duties, and they that are wicked of conduct, become shortlived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become shortlived here and have to go to Hell hereafter. Even those men live for a hundred years who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice. He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in acquiring a long life.[458] One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and profit. Getting up from bed, one should then wash one's face and mouth, and joining one's hands in an attitude of reverence, say the morning prayers.[459] In this way, one should when evening comes, say one's evening prayers also, restraining speech (with other people) the while. One should never look at the rising sun, nor at the setting sun.[460] Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity. Hence, one should, restraining speech, say one's prayers regularly at the two twilights. As regards those Brahmanas that do not say their prayers at the two twilights, a righteous king should set them to accomplish such acts as are ordained for the Sudras. Persons of every order should never have sexual congress with other people's wives. There is nothing that shortens life so effectually as sexual congress with other people's wives. For as many thousand years shall the adulterer have to live in Hell as the number of pores on the bodies of the women with whom he may commit the offence. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the deities, in the forenoon. One should not gaze at urine or faeces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at midday, or in the evening twilight, or with a companion that is unknown, or with a Sudra, or alone. While going along a road, one should, standing aside, always make way to a Brahmana, to kine, to kings, to an old man, to one that is weighted with a burden, to a woman quick with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon a spot where four roads meet, walk round it before pursuing one's journey. At midday, or at midnight, or at night in general, or at the two twilights, one should not proceed to spots where four roads meet. One should never wear sandals or clothes that have been worn by another. One should always observe the vow of Brahmacharya, and should never cross one's legs. One should observe the vow of Brahmacharya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not slain in sacrifice. One should never eat the flesh of the back of an animal. One should avoid censuring and calumniating others, as also all kinds of deceitful behaviour.[461] One should never pierce others with wordy shafts. Indeed, one should never utter any cruel speech. One should never accept a gift from a person that is low and vulgar. One should never jitter such words as trouble other people or as are inauspicious or are as' sinful. Wordy shafts fall from the mouth. Pierced therewith, the victim grieves day and night. The man of wisdom should never shot them for piercing the vitals of other people. A forest, pierced with shafts or cut down with the axe, grows again. The man, however, that is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death.[462] Barbed arrows and Nalikas and broadheaded shafts are capable of being extracted from the body. Wordy shafts, however, are incapable of being extracted, for they lie embedded in the very heart. One should not taunt a person that is defective of a limb or that has a limb in excess, or one that is destitute of learning, or one that is miserable, or one that is ugly or poor, or one that is destitute of strength. One should avoid atheism, calumniating the Vedas, censuring the deities, malice, pride, arrogance, and harshness. One should not, in wrath, take up the rod of chastisement for laying it upon another. Only the son or the pupil, it has been said, can be mildly chastised for purposes of instruction. One should not speak ill of Brahmanas; nor should he point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life becomes shortened. Having answered calls of nature or having walked over a road, one should wash one's feet. One should also wash one's feet before sitting to recite the Vedas or to eat any food. These are the three things which are regarded as pure and sacred by the deities and as such fit for the Brahmana's use, viz., that whose impurity is unknown, that which has been washed in water, and that which has been well-spoken of. Samyava, Krisara, meat, Sashakuli and Payasa should never be cooked for one's own self. Whenever cooked, these should be offered to the deities.[463] One should attend every day to one's fire. One should every day give alms. One should, restraining speech the while, clean one's teeth with the tooth-stick. One should never be in bed when the sun is up. If one fails any day to be up with the sun, one should then perform an expiation. Rising from bed, one should first salute one's parents, and preceptors, or other seniors deserving of respect. By so doing one attains to long life. The tooth-stick should be cast off when done with, and a new one should be used every day. One should eat only such food as is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses restrained, answer calls of nature, facing the north. One should not worship the deities without having first washed one's teeth, Without also worshipping the deities first, one should never repair to any person save one's preceptor or one that is old in years or one that is righteous or one that is possessed of wisdom. They that are wise should never see themselves in an unpolished or dirty mirror. One should never have sexual congress with a woman that is unknown or with one that is quick with child. One should never sleep with head turned towards the north or the west. One should not lie down upon a bed-stead that is broken or rickety. One should not sleep on a bed without having examined it first with the aid of a light. Nor should one sleep on a bed with another (such as wife) by one's side. One should never sleep in a transverse direction. One should never make a compact with atheists or do anything in conjunction with them.[464] One should never drag a seat with the foot and sit on it. One should never bathe in a state of nudity, nor at night. One possessed of intelligence should never suffer one's limbs to be rubbed or pressed after bathing. One should never smear unguents upon one's body without having first taken bath. Having bathed, one should never wave one's cloth in the air (for drying it). One should not always wear wet clothes. One should never take off one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments. One should never even talk with a woman during the period of her functional change. One should not answer a call of nature on a field (where crops are grown) or at a place too near an inhabited village. One should never answer a call of nature on a water. One should first wash one's mouth thrice with water before eating any food. Having finished one's meals, one should wash one's mouth thrice with water and twice again. One should eat, with face turned eastwards, one's food, restraining speech the while and without censuring the food that is eaten. One should always leave a remnant of the food that is placed before one for eating. Having finished one's meals, one should mentally touch fire. If one eats with face turned eastwards, one becomes endued with longevity. By eating with face turned southwards, one acquires great fame. By eating with face turned westwards, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech. Having finished one's meals one should wash all the upper holes of one's body with water.[465] Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or upon bones. One should, on no account, use the water that has been used by another for bathing. One should always perform the Homa for propitiating the deities, and recite the Savitri Mantra. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature in a standing posture. One should never answer a call of nature on ashes or in a cow-pen. One should wash one's feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to one's meals after having washed one's feet, lives for a hundred years. One should never touch these three things of great energy, while one is in an impure state, viz., fire, a cow, and a Brahmana. By observing this rule, one acquires longevity. One should not, while one is in an impure state, cast one's eyes on these three things of great energy, viz., the sun, the moon, and the stars. The life-breaths of a young man go upwards when an old and venerable person comes to his abode. He gets them back by standing up and properly saluting the guest. Old men should always be saluted. One should, upon seeing them, offer seats with one's own hand. After the old man has taken his seat, one should seat oneself and remain with hands joined in reverence. When an old man goes along the road, one should always follow him instead of walking ahead. One should never sit on a torn or broken seat. One should, without using it any longer, cast away a broken vessel of white brass. One should never eat without a piece of upper garment wrapping one's body. One should never bathe in a state of nudity. One should never sleep in a state of nudity. One should never even touch the remnants of other people's dishes and plates. One should never, while one is in an impure state, touch another's head, for it is said in the scriptures that the life-breaths are all concentrated in the head. One should never strike another on the head or seize another by the hair. One should not join one's hands together for scratching one's head. One should not, while bathing, repeatedly dip one's head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards, apply oil to any part of one's body. One should never take a meal without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when one is impure. Nor should one study while one is impure. When a storm rises or a bad odour permeates in the atmosphere, one should never think of the Vedas. Persons conversant with ancient history recite a Gatha sung by Yama in days of old. He that runs while impure or studies the Vedas under similar circumstances, indeed, that regenerate Brahman who studies the Vedas at forbidden times, loses his Vedas and shortens his life. Hence, one should never study the Vedas with concentrated attention at forbidden times. They who answer a call of nature, with face towards the sun, or towards a blazing fire, or towards a cow, or towards a regenerate person, or on the road, become shortlived. At daytime both calls of nature should be answered with face turned towards the north. At night, those calls should be answered facing the south. By so doing one does not shorten one's life. One that wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, viz., the Brahmana, the Kshatriya, and the snake. All three are endued with virulent poison. The snake, if angry, burns the victim with only a glance of its eyes. The Kshatriya also, if angry, burns the objects of his wrath, as soon as he sees him, with his energy. The Brahmana, stronger than any of these two, destroys not only the objects of his wrath but his whole race as well, not by vision alone but by thought also.[466] The man of wisdom should, therefore, tend these three with care. One should, never engage in any disputation with one's preceptor. O Yudhishthira, if the preceptor becomes angry, he should always be pacified by due honours being paid to him. Even if the preceptor happens to be entirely wrong, one should still follow and honour him. Without doubt, calumnious sayings against the preceptor always consume the lives of those that utter them. One should always answer a call of nature at a spot far removed from one's habitation. One should wash one's feet at a distance from one's habitation. One should always throw the remnants of one's dishes and plates at a spot far removed from one's habitation. Verily, he who desires his own good should do all these. One should not wear garlands of red flowers. Indeed, they who are possessed of wisdom should wear garlands of flowers that are white in hue. Rejecting the lotus and the lily, O thou of great might, one may bear on one's head, however, a flower that is red, even if it be an aquatic one.[467] A garland of gold can under no circumstances become impure. After one has bathed, O king, one should use perfumes mixed with water.[468] One should never wear one's upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes worn by another. One should not, again, wear a piece of cloth that has not its lateral fringes.[469] When one goes to bed, O king, one should wear a different piece of cloth. When making a journey also on a road, one should wear a different piece of cloth. So also, when worshipping the deities, one should wear a different piece of cloth.[470] The man of intelligence should smear his limbs with unguents made of Priyangu, sandalwood, Vilwa, Tagara, and Kesara.[471] In observing a fast, one should purify oneself by a bath, and adorn one's person with ornaments and unguents. One should always abstain from sexual congress on days of the full moon and the new moon. One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her functional period. One should never eat any food or drink, any liquid whose essence has been taken off. Nor should one eat anything without giving a portion thereof to persons that wishfully gaze at the food that one happens to take. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in piety.[472] All food that is forbidden in ritual acts should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who is desirous of his own good. The flesh of goats, of kine, and the peacock, should never be eaten. One should also abstain from dried flesh and all flesh that is stale. The man of intelligence should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not slain in sacrifices. One should, with concentrated attention, eat once on the morning and once in the evening, abstaining entirely from all food, during the interval. One should never eat any food in which one may detect a hair. Nor should one eat at the Sraddha of an enemy. One should eat silently; one should never eat without covering one's person with an upper garment, and without sitting down.[473] One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating.[474] The man of intelligence should first offer water and then food to one that has become his guest, and after having served the guest thus, should then sit to his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat virulent poison. As regards water and Payasa and flour of fried barley and curds and ghee and honey, one should never, after drinking or eating these, offer the remnants thereof to others. One should never, O chief of men, eat any food doubtingly.[475] One desirous of food should never drink curds at the conclusion of a meal. After the meal is finished, one should wash one's mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it. After washing, one should touch the crown of one's head with the (right) hand. With concentrated attention, one should next touch fire. The man who knows how to observe all these ordinances with care, succeeds in attaining to the foremost place among his kinsmen. One should, after finishing one's meals, with one's nose and eyes and ears and navel and both hands wash with water. One should not, however, keep one's hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma. On the back of the little finger, it is said, is situate the Deva-tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for discharging the Pitri rites, after touching water according to the ordinance.[476] One should never indulge in other people's calumny. Nor should one ever utter anything that is disagreeable. The man that desires his own good should never seek to provoke against himself the wrath of others. One should never seek to converse with a person that has fallen away from his order. The very sight of such a person should be avoided. One should never come in contact with a fallen person. By avoiding such contact one succeeds in attaining to a long life. One should never indulge in sexual congress at day-time. Nor should one have congress with a maiden, nor with a harlot nor with a barren woman. One should never have congress with a woman that has not bathed after the expiry of her functional period. By avoiding such acts one succeeds in attaining to a long life. After washing the several limbs directed, in view of religious acts, one should wash one's lips thrice, and once more twice. By doing this, one becomes purified and fit for religious acts. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body. Having done this, one should go through the worship of the Pitris and the deities, agreeably with the ordinances of the Vedas. Listen to me, O thou of Kuru's race, as I tell thee what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all acts requiring purification, the Brahmana should perform the achamana with water placed on the limb called the Brahmatirtha.[477] After ejecting any matter from the throat or spitting, one should wash one's mouth before one can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be established in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female. If female these taken to one's abode, they succeed in dispelling calamity. The same is the case with cockroaches, If fireflies and vultures and wood-pigeons and bees enter a house or seek residence in it, acts of propitiating the deities should be performed. These are creatures of evil omen, as also ospreys. One should never divulge the secrets of high-souled men; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the spouse of a king or with women that are the friends of queens. One should never cultivate intimacy with physicians, or with children, or with persons that are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brahmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life. The man of wisdom should reside in such a house as has been constructed with the aid of a Brahmana and an engineer skilled in his profession, if indeed, O king, he desires his own good.[478] One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge. The man of intelligence should never eat also at such an hour. By acting in this way one acquires a long life. One should never perform any act in honour of the Pitris at night time. One should not deck one's person after finishing one's meals. One should bathe at night, if one desires one's own advancement. One should also, O Bharata, always abstain from the flour of fried barley at night. The remnants of food and drink, as also the flowers with which one has worshipped the deities, should never be used. Inviting a guest at night, one should never, with excessive courtesy, force him to eat to the point of gratification. Nor should one eat oneself to the point of gratification, at night. One should not slay a bird (for eating it), especially after having fed it.[479] One possessed of wisdom should wed a maiden born in a high family, endued with auspicious indications, and of full age. Begetting children upon her and thus perpetuating one's race by that means, one should make over one's sons to a good preceptor for acquiring general knowledge, O Bharata, as also a knowledge of the especial customs of the family, O monarch. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence. Sons should also be established and a portion of the family inheritance, given to them, O Bharata, as their provision. One should bathe by dipping one's head in water before one sits down to perform any act in honour of the Pitris of the deities. One should never perform a Sraddha under the constellation of one's nativity. No Sraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Krittika, O Bharata. The Sraddha should never be performed under any of those constellations that are regarded as fierce (such as Aslesha, etc) and any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all these constellations should be avoided which are forbidden in treatises on astrology. One should sit facing either the east or the north while undergoing a shave at the hands of the barber. By so doing, O great king, one succeeds in acquiring a long life. One should never indulge in other people's calumny or self-reproach, for, O chief of the Bharatas, it is said that calumny is sinful, whether of others or of oneself. In wedding, one should avoid a woman that is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravaras should also be avoided; as also one that has any malformation; as also one that has been born in the race to which one's mother belongs.[480] One possessed of wisdom should never have sexual congress with a woman that is old, or one that has abandoned the domestic mode of life for entering the forest mode, or one that is true to her lord, or one whose organs of generation are not healthy or well-formed.[481] It behoveth thee not to wed a woman that is of a yellow complexion, or one that is afflicted with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called Switra (leprosy) has appeared, or one belonging by birth to a race in which there are early deaths. Only that maiden who is endued with auspicious indications, and who is accomplished for qualifications of diverse kinds, who is agreeable and handsome, should be wedded. One should wed, O Yudhishthira, in a family that is higher or at least equal to one's own. One who is desirous of one's own prosperity, should never wed a woman that is of an inferior order or that has fallen away from the order of her birth. Carefully igniting the fire, one should accomplish all those acts which have been ordained and declared in the Vedas or by the Brahmanas.[482] One should never seek to injure women. Spouses should always be protected. Malice always shortens life. Hence, one should always abstain from cherishing malice. Sleep at day-time shortens life. To sleep after the sun has risen shortens life. They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.[483] One should, O Bharata, carefully abstain from studying or reciting the Vedas, and eating, and bathing, at eventide. When the evening twilight comes, one should collect one's senses for meditation, without doing any act. One should, O king, bathe and then worship the Brahmanas. Indeed, one should bathe before worshipping the deities and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes only to see how the sacrifice is conducted. If one goes to a sacrifice (for any other purpose) without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever proceed alone to any place at night. Before evening comes, one should come back to one's house and remain within it. One should always obey the commands of one's mother and father and preceptor, without at all judging whether those commands are beneficial or otherwise. One should, O king, attend with great care to the Vedas and the science of arms. Do then, O king, carefully attend to the practice of riding an elephant, a steed, and a war-chariot. The man who attends to these with care succeeds in attaining to happiness. Such a king succeeds in becoming unconquerable by foes, and sway his servants and kinsmen without any of them being able to get the better of him. The king that attains to such a position and that carefully attends to the duty of protecting his subjects, has never to incur any loss. Thou shouldst acquire, O king, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name of Kala. One should every day hear the Puranas and the Itihasas and all the other narratives that exist, as also the life-stories of all high-souled personages. When one's spouse passes through functional period, one should never have congress with her, nor even summon her for conversation. The man endued with wisdom may accept her companionship on the fourth day after the bath of purification. If one indulges in congress on the fifth day from the first appearance of the functional operation, one gets a daughter. By indulging in congress on the sixth day, one happens to have a son. The man of wisdom should in the matter of congress, attend to this rule (about odd and even days). Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the deities in sacrifices, giving away diverse kinds of articles as sacrificial Dakshina. After the period ordained for the domestic mode of life has been passed, one should, O king, enter the life of a forest recluse. I have thus told thee all the indications, in brief, of persons who succeed in living long.[484] What remains untold by me should be heard by thee from the mouths of persons well-versed in the three Vedas, O Yudhishthira. Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame. It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. It is conduct that begets righteousness, and it is righteousness that prolongs life. Conduct is productive of fame, of long life, and of heaven. Conduct is the most efficacious rite of propitiating the deities (for bringing about auspiciousness of every kind). The Self-born Brahman himself has said that one should show compassion unto all orders of men.'"[485]

SECTION CV

"Yudhishthira said, 'Tell me, O chief of Bharata's race, how the eldest brother should behave towards his younger brothers and how the younger brothers should behave towards their eldest brother.'

"Bhishma said, 'Do thou, O son, always behave towards thy younger brothers as their eldest brother should. Thou art always the eldest of all these thy brothers. That high conduct which the preceptor should always adopt towards his disciples should be adopted by thee towards thy younger brothers. If the preceptor happens to be unendued with wisdom, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor happens to be possessed of purity and highness of conduct, the disciple also succeeds in attaining to conduct of the same kind, O Bharata. The eldest brother should at times be blind to the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any transgression, the eldest brother should correct them by indirect ways and means. If there be good understanding among brothers and if the eldest brother seek to correct his younger brothers by direct or ostensible means, persons that are enemies, O son of Kunti, that are afflicted with sorrow at the sight of such good understanding and who, therefore, always seek to bring about a disunion, set themselves to disunite the brothers and cause dissension among them. It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother happens to be unendued with sense and wicked in behaviour, he brings about the destruction of the whole family. The eldest brother who injures his younger brothers ceases to be regarded as the eldest and forfeits his share in the family property and deserves to be checked by the king. That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane.[486] That family in which a sinful person takes birth becomes subject to every evil. Such a person brings about infamy, and all the good acts of the family disappear. Such among the brothers as are wedded to evil acts forfeit their shares of the family property. In such a case; the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger brothers. If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place he may appropriate for his own use, such acquisitions, without giving any share thereof to his younger brothers. If unseparated brothers desire (during the lifetime of their father) to portion the family property, the father should give equal shares unto all his sons. If the eldest brother happens to be of sinful acts and undistinguished by accomplishments of any kind he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after. Persons conversant with the efficacy of righteousness say that righteousness is the highest good. The Upadhyaya is superior to even ten Acharyas. The sire is equal to ten Upadhyayas. The mother is equal to ten sires or even the whole earth. There is no senior equal to the mother Verily, she transcends all in respect of the reverence due to her.[487] It is for this reason that people regard the mother to deserve so much reverence. After the father has ceased to breathe, O Bharata, the eldest brother should be regarded as the father. It is the eldest brother who should assign unto them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him even as they did upon their father while he was alive. So far as the body is concerned, O Bharata, it is the father and the mother that create it. That birth, however, which the Acharya ordains, is regarded as the true birth, that is, besides, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like unto the mother The wife of the eldest brother also is like unto the mother, for the younger brother, in infancy, receives, suck from her.'"[488]

SECTION CVI

"Yudhishthira said, 'The disposition is seen, O grandsire, in all the orders of men, including the very Mlechchhas, of observing fasts. The reason, however, of this is not known to us. It has been heard by us that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandsire, are the other orders to be taken as earning any merit by the observance of fasts? How have vows and fasts come to be observed by persons of all orders, O king? What is that end to which one devoted to the observance of fasts attains? It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observe fasts? By what means is one cleansed of one's sins? By what means doth one acquire righteousness? By what means, O best of the Bharatas, doth one succeed in acquiring heaven and merit? After having observed a fast, what should one give away, O king? O, tell me, what those duties are by which one may succeed in obtaining such objects as lead to happiness?'

"Vaisampayana continued, 'Unto Kunti's son by the deity of Dharma, who was conversant with every duty and who said so unto him, Santanu's son, Bhishma, who was acquainted with every duty, answered in the following words.'

"Bhishma, said, 'In former days, O king, I heard of these high merits, O chief of Bharata's race, as attaching to the observance of fasts according to the ordinance, I had, O Bharata, asked the Rishi Angiras of high ascetic merit, the very same questions which thou hast asked me today. Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.'

"Angiras said, 'As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. (They should never go beyond three nights). As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. Indeed, for Vaisyas and Sudras, fasts for two nights have been ordained (on certain special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties. That man of wisdom who, with his senses and soul under control, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endured with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor. He who performs sacrifices for adoring the deities on the fifth and sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month called Margasirsha, should, with reverence and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes endued with prosperity, and all kinds of grain become his. He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame. He who passes the whole month of Magha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal becomes a favourite with women who, indeed, readily own his sway. He who passes the whole of the month of Chaitra, confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls. The person, whether male or female, who passes the month of Vaisakha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen. The person who passes the month of Jyaishtha confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward. He who passes the month of Ashadha confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny. He who passes the month of Sravana, confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports. That man who confines himself to only one meal a day for the whole month of Proshthapada, becomes endued with great wealth and attains, to swelling and durable affluence. The man who passes the month of Aswin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny. He who passes the month of Kartika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame. I have now told thee, O chief of men what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell thee what the rules are in respect of each of the lunar days. The man who, abstaining from it every day, takes rice at the expiration of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life. He who observes a fast for three nights every month and conducts himself thus for two and ten years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by any one endeavouring to rise to the same height. These rules that I speak of, O chief of Bharata's race, should be observed for two and ten years. Let the inclination be manifested towards it. That man who eats once in the forenoon and once after evening and abstains from drinking (or eating anything) in the interval, and who observes compassion, towards all creatures and pours libations of clarified butter on his sacred fire every day, attains to success, O king, in six years. There is no doubt in this. Such a man earns the merit that attaches to the performance of the Agnishtoma sacrifice. Endued with merit and freed from every kind of stain, he attains to the region of the Apsaras that echo with the sound of songs and dance, and passes his days in the company of a thousand damsels of great beauty. He rides on a car of the complexion of melted gold and receives high honours in the region of Brahma. After the exhaustion of that merit such a person comes back to earth and attains to pre-eminence of position. That man who passes one whole year, confining himself every day to only one meal, attains to the merit of the Atiratra sacrifice. He ascends to heaven after death and receives great honours there. Upon the exhaustion of that merit he returns to earth and attains to a position of eminence. He who passes one whole year observing fasts for three days in succession and taking food on every fourth day, and abstaining from injury from every kind adheres to truthfulness of speech and keeps his senses under control, attains to the merit of the Vajapeya sacrifice. Such a person ascends to heaven after death and receives high honours there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, acquires the merit of the Horse-sacrifice. The chariot he rides is drawn by Chakravakas. Such a man enjoys every kind of happiness in heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, acquires the merit of the Gavamaya sacrifice. The chariot he rides is drawn by swans and cranes. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, eating only at intervals of a fortnight, acquires the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man dwells in heaven for sixty thousand years. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king. He who passes a whole year, drinking only a little water at the expiration of every month, acquires, O monarch, the merit of the Viswajit sacrifice. Such a man rides a chariot drawn by lions and tigers. He dwells in heaven for seventy thousand years in the enjoyment of every kind of happiness. No fast for more than a month, O chief of men, has been ordained. Even this, O son of Pritha, is the ordinance in respect of fasts that has been declared by sages conversant with duties. That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those damsels.[489] Such a person rides on a car drawn by a thousand swans. Dwelling, again, in a region teeming with hundreds of the most beautiful damsels, he passes his time in great joy. The person who is desirous of heaven does not like the accession of strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of healing drugs when he is ill, or soothing by others when he is angry, or the mitigation, by the expenditure of wealth, of sorrows caused by poverty, Leaving this world where he suffers only privations of every kind, he proceeds to heaven and rides on cars adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of beautiful damsels, he enjoys all kinds of pleasure and happiness, cleansed of every sin. Indeed, abstaining from food and enjoyments in this world, he takes leave of this body and ascends to heaven as the fruit of his penances. There, freed from all his sins, health and happiness become his and whatever wishes arise in his mind become crowned with fruition. Such a person rides on a celestial car of golden complexion, of the effulgence of the morning sun, set with pearls and lapis lazuli, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the tinkle of celestial bells, such a person enjoys all kinds of happiness in heaven for as many years as there are pores in his body. There is no Sastra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast. There is nothing, more sacred, in heaven or earth, than Brahmanas. After the same manner there is no penance that is superior to the observance of fasts. It was by fasts that the deities have succeeded in becoming denizens of heaven. It is by fasts that the Rishis have attained to high success. Viswamitra passed a thousand celestial years, confining himself every day to only one meal, and as the consequence thereof attained to the status of a Brahmana. Chyavana and Jamadagni and Vasishtha and Gautama and Bhrigu--all these great Rishis endued with the virtue of forgiveness, have attained to heaven through observance of fasts. In former days Angiras declared so unto the great Rishis. The man who teaches another the merit of fasts have never to suffer any kind of misery. The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind. Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, become foremost of his species.'"

SECTION CVII

"Yudhishthira said, 'O high-souled grandsire, thou hast duly discoursed to us on the subject of Sacrifices, including the merits in detail that attach to them both here and hereafter. It should be remembered, however, O grandsire, that Sacrifices are incapable of being performed, by people that are poor, for these require a large store of diverse kinds of articles. Indeed, O grandsire, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those that are destitute of wealth and divested of ability and that live alone and are helpless. Do thou tell us, O grandsire, what the ordinances are in respect of those acts that are fraught with merit equal to what attaches to sacrifices and which, therefore, are capable of being performed by persons destitute of means.'[490]

"Bhishma said, 'Listen, O Yudhishthira! Those ordinances that I have told thee of,--those, viz., that were first promulgated by the great Rishi Angiras, and that have reference to meritorious facts for their soul,--are regarded as equal to Sacrifices (in respect of the fruits they bring about both here and hereafter). That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulations for a period of six years in succession, abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a car of the complexion of heated gold, and attains to a residence, for millions of years, in the region of Prajapati, in the company of celestial damsels, that ever echoes with the sound of music and dance, and blazes with the effulgence of fire. He who passes three years, confining himself every day to one meal and abstaining all the while from congress with any other woman save his own wedded wife, attains to the merit of the Agnishtoma sacrifice, Such a man is regarded as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, reverencing the Brahmanas, avoiding malice, becoming forgiving and self-restrained, and conquering wrath, a man attains to the highest end. Riding on a car of the complexion of white clouds that is drawn by swans, he lives, for millions and million of years, in the company of Apsaras. Fasting for a whole day and eating only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,--verily, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, attains to the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes. Surrounded by the most beautiful damsels, he resides in the region of Indra. That man who eats only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,--indeed, he who thus attends to his fire every day and wakes up from sleep every morning before the sun is up, attains to the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes. Proceeding to the region of the seven (celestial) Rishis, he takes up his residence there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years.[491] Fasting for three days in succession, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the high merit of the Vajapeya sacrifice. The car he ac-quires is graced by celestial damsels of great beauty that have Indra for their father. He resides in the region of Indra for millions and millions of years and experiences great happiness by witnessing the sports of the chief of the deities. Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, reverencing the Brahmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice. The car he rides is made of gold and drawn by swans and endued with the effulgence of many suns rising together. He acquires, a palatial mansion of pure white. He lives there in great happiness for full one and fifty Padmas of years.[492] Fasting for five days, he who takes food on only the sixth day, and pours libations on his sacred fire every day for a whole year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and doing his worship, and who leads a life of Brahmacharya, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice. He acquires an excellent car adorned with pure gold, possessed of the effulgence of a blazing fire and drawn by swans and peacocks. He sleeps on the lap of Apsaras and is awakened every morning by the melodious tinkle of Nupuras and Kanchis. He leads such a life of happiness for ten thousand million years and three thousand million besides and eight and ten Padmas and two Patakas.[493] Such a man resides also, honoured by all, in the region of Brahma for as many years as there are hairs on the bodies of hundreds of bears. Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year, restraining speech all the while and observing the vow of Brahmacharya, and abstaining from the use of flowers and unguents and honey and meat, attains to the region of the Maruts and of India. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by celestial damsels. He acquires the merits of a sacrifice in which abundance of gold is given away. Proceeding to the regions named, he lives there for countless years in the greatest happiness[494]. He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, adores the deities regularly, acquires the high merits of the Paundarika sacrifice. The car he rides is of a colour like that of the lotus. Without doubt, such a man acquires also a large number of damsels, possessed of youth and beauty, some having complexions that are dark, some with complexions like that of gold, and some that are Syamas, whose looks and attitudes are of the most agreeable kind. He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire every day, acquires the high merits of a thousand Horse-sacrifices. The car he rides in Heaven is as beautiful as a lotus. He always makes his journeys on that car, accompanied by the daughters of Rudra adorned with celestial garlands and endued with the effulgence of the midday sun or the fires of blazing flames. Attaining to the regions of Rudra, he lives there in great happiness for countless years. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, acquires the high merit of a thousand Horse-sacrifices, and attains to the companionship of Brahmanas' daughters endued with beauty capable of charming the hearts of all creatures. These damsels, possessed of such beauty, and some of them possessed of complexion like that of the lotus and some like that of the same flower of the blue variety, always keep him in joy[495]. He acquires a beautiful vehicle, that moves in beautiful circles and that looks like the dense cloud called Avarta, verily, it may be said to resemble also an ocean-wave. That vehicle resounds with the constant tinkle of rows of pearls and gems, and the melodious blare of conchs, and is adorned with columns made of crystals and diamonds, as also with an altar constructed of the same minerals. He makes his journeys on such a car, drawn by swans and cranes and lives for millions and millions of years in great happiness in heaven. He who fasts for ten days and eats only ghee on every eleventh day for a whole year and pours libations on his sacred fire every day, who never, in word or thought, covets the companionship of other people's wives and who never utters an untruth even for the sake of his mother and father, succeeds in beholding Mahadeva of great puissance seated on his car. Such a person acquires the high merit of a thousand Horse-sacrifices. He beholds the car of the Self-born Brahman himself approach for taking him on it. He rides in it, accompanied by celestial damsels possessed of great beauty, and complexion as effulgent as that of pure gold. Endued with the blazing splendour of the Yoga-fire, he lives for countless years in a celestial mansion in heaven, full of every happiness. For those countless years he experiences the joy of bending his head in reverence unto Rudra adored by deities and Danavas. Such a person obtains every day the sight of the great deity. That man who having fasted for eleven days eats only a little ghee on the twelfth, and observes this conduct for a whole year, succeeds in obtaining the merits attaching to all the sacrifices. The car he rides in is possessed of the effulgence of a dozen suns. Adorned with gems and pearls and corals of great value, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the residence to which he attains in the region of Brahman. That abode, O king, is always filled with men and women (who wait upon him for service). Even this is what the highly blessed Rishi Angiras, conversant with every duty, said (regarding the fruits of such a fast). That man who having fasted for twelve days eats a little ghee on the thirteenth, and bears himself in this way for a whole year, succeeds in attaining to the merits of the divine sacrifice. Such a man obtains a car of the complexion of the newly-blown lotus, adorned with pure gold and heaps of jewels and gems. He proceeds to the region of the Maruts that teem with celestial damsels, that are adorned with every kind of celestial ornament, that are redolent with celestial perfumes, and that contain every element of felicity. The number of years he resides in those happy regions is countless[496]. Soothed with the sound of music and the melodious voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly gladdened by celestial damsels of great beauty. That man who having fasted for thirteen days eats a little ghee on the fourteenth day, and bears himself in this way for a full year, obtains the merits of the Mahamedha sacrifice.[497] Celestial damsels of indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys. He is waked every morning from his bed by the melodious voice of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Verily, he resides in a superior abode, waited upon by such celestial damsels, for years as countless as the sands on the shores of Ganga. That man who, keeping his senses under control, fasts for a fortnight and takes only one meal on the sixteenth day, and bears himself in this way for a whole year, pouring libations every day on his sacred fire, acquires the high merits that attach to a thousand Rajasuya sacrifices. The car he rides in is possessed of great beauty and is drawn by swans and peacocks. Riding in such a vehicle, that is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial damsels decked with ornaments of every kind, having one column and four arches and seven altars exceedingly auspicious, endued with thousands of banners and echoing with the sound of music, celestial and of celestial attributes, embellished with gems and pearls and corals, and possessed of the effulgence of lightning, such a man lives in heaven for a thousand Yugas, having elephants and rhinoceroses for dragging that vehicle of his. That man who having fasted for fifteen days takes one meal on the sixteenth day and bears himself in this way for one whole year, acquires the merits attaching to the Soma sacrifice. Proceeding to Heaven he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of transporting himself immediately to any place he likes. Seated on his car he is waited upon by damsels of the most beautiful features and agreeable manners, and commands all articles of enjoyment. The period for which he enjoys such happiness consists of countless years.[498] That man who having fasted for sixteen days eats a little ghee on the seventeenth day and bears himself in this way for a whole year, pouring libations every day on his sacred fire, proceeds to the regions of Varuna and Indra, and Rudra and the Maruts and Usanas and Brahman himself. There he is waited upon by celestial damsels and obtains a sight of the celestial Rishi called Bhurbhuva and grasps the whole universe in his ken. The daughters of the deity of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming two and thirty forms. As long as the Sun and the Moon move in firmament, so long does that man of wisdom reside in those regions of felicity, subsisting upon the succulence of ambrosia and nectar. That man who having fasted for seventeen days eats only one meal on the eighteenth day, and bears himself in this way for a whole year, succeeds in grasping the seven regions, of which the universe consist, in his ken. While performing his journeys on his car he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial damsels blazing with ornament and beauty. Enjoying the greatest happiness, the vehicle he rides in is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces a rattle as deep as the sound of the clouds. He lives in such felicity for a thousand Kalpas subsisting upon the succulence of ambrosia that is as sweet as nectar itself. That man who having fasted for eighteen days eats only one meal on the nineteenth day and bears himself in this way for a full year, succeeds in grasping within his ken all the seven regions of which the universe consists. The region to which he attains is inhabited by diverse tribes, of Apsaras and resounds with the melodious voice of Gandharvas. The car he rides in is possessed of the effulgence of the sun. His heart being freed from every anxiety, he is waited upon by the foremost of celestial damsels. Decked with celestial garlands, and possessed of beauty of form, he lives in such happiness for millions and millions of years. That man who having fasted for nineteen days eats only one meal on every twentieth day and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other (excellent) rituals, abstaining also from meat, leading the life of a Brahmacharin, and devoted to the good of all creatures, attains to the extensive legions, of great happiness, belonging to the Adityas. While performing his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and unguents. That man who having fasted for twenty days takes a single meal on the twenty-first day and bears himself in this way for a full year, pouring libations every day on his sacred fire, attains to the regions of Usanas and Sakra, of the Aswins and the Maruts, and resides there in uninterrupted happiness of great measure. Unacquainted with sorrow of every kind, he rides in the foremost of cars for making his journeys, and waited upon by the foremost of celestials, damsels, and possessed of puissance, he sports in joy like a celestial himself. That man who having fasted for one and twenty days takes a single meal on the twenty-second day and bears himself in this way for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, adhering to truthfulness of speech, and freed from malice attains to the regions of the Vasus and becomes endued with effulgence of the sun. Possessed of the power of going everywhere at will, subsisting upon nectar, and riding in the foremost of cars, his person decked with celestial ornaments, he sports in joy in the company of celestial damsels. That man who having fasted for two and twenty days takes a single meal on the twenty-third day and bears himself in this way for a full year, thus regulating his diet and keeping his senses under control, attains to the regions of the deity of Wind, of Usanas, and of Rudra. Capable of going every where at will and always roving at will, he is worshipped by diverse tribes of Apsaras. Riding in the foremost of cars and his person decked with celestial ornaments, he sports for countless years in great felicity in the company of celestial damsels. That man who having fasted for three and twenty days eats a little ghee on the twenty-fourth day, and bears himself in this way for a full year, pouring libations on his sacred fire, resides for countless years in great happiness in the regions of the Adityas, his person decked with celestial robes and garlands and celestial perfumes and unguents. Riding in an excellent car made of gold and possessed of great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial damsels. That man who having fasted for four and twenty days eats a single meal on the twenty-fifth day and bears himself thus for a full year, succeeds in obtaining a car of the foremost kind, full of every article of enjoyment. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a rattle as deep as the roar of the clouds ridden by celestial damsels, and all made of pure gold and possessed of great beauty. Himself riding on an excellent celestial car possessed of great beauty, he resides in those regions for a thousand Kalpas, in the company of hundreds of celestial damsels, and subsisting upon the succulence of ambrosia that is sweet as nectar itself. That man who having fasted for five and twenty days eats only one meal on the twenty-sixth day, and bears himself thus for a full year in the observance of such a regulation in respect of diet, keeping his senses under control, freed from attachment (to worldly objects), and pouring libations every day on his sacred fire,--that blessed man,--worshipped by the Apsaras, attains to the regions of the seven Maruts and of the Vasus. When performing his journeys he is followed by a large train of cars made of excellent crystal and adorned with all kinds of gems, and ridden by Gandharvas and Apsaras who show him every honour. He resides in those regions, in enjoyment of such felicity, and endued with celestial energy, for two thousand Yugas. That man who having fasted for six and twenty days eats a single meal on the twenty-seventh day and bears himself in this way for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to Heaven receives honours from the deities. Residing there, he subsists on nectar, freed from thirst of every kind, and enjoying every felicity. His soul purified of every dross and performing his journeys on a celestial car of great beauty, he lives there, O king, bearing himself after the manner of the celestial Rishis and the royal sages. Possessed of great energy, he dwells there in great happiness in the company of celestial damsels of highly agreeable manners, for three thousand Yugas and Kalpas. That man who having fasted for seven and twenty days eats a single meal on the twenty-eighth day and bears himself in this way for a full year, with soul and senses under perfect control, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Possessed of every article of enjoyment, and endued with great energy, he blazes with the effulgence of the midday sun. Sportive damsels of the most delicate features and endued with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, gladden him with their company while he rides on a delightful and excellent car possessed of the effulgence of the sun and equipped with every article of enjoyment, for thousands and thousands of Kalpas. That man who having fasted for eight and twenty days eats a single meal on the twenty-ninth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech, attains to auspicious regions of great happiness that are worshipped by celestial Rishis and royal sages. The car he obtains is endued with the effulgence of the sun and the moon; made of pure gold and adorned with every kind of gem, ridden by Apsaras and Gandharvas singing melodiously. Thereon he is attained by auspicious damsels adorned with celestial ornaments of every kind. Possessed of sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a blazing fire, he shines like a celestial, with a celestial form having every excellence. The regions he attains are those of the Vasus and the Maruts, of the Sadhyas and the Aswins, of the Rudras and of Brahman himself. That man who having fasted for a full month takes a single meal on the first day of the following month and bears himself in this way for a full year, looking on all things with an equal eye attains to the regions of Brahman himself. There he subsists upon the succulence of ambrosia. Endued with a form of great beauty and highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays. Devoted to Yoga and adorned with celestial robes and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, unacquainted with the least sorrow. He shines on his car attended by damsels that blaze forth with effulgence emitted by themselves. Those damsels, the daughters of the celestial Rishis and the Rudras, adore him with veneration. Capable of assuming diverse forms that are highly delightful and highly agreeable, their speech is characterised by diverse kinds of sweetness, and they are able to gladden the person they wait upon in diverse kinds of ways. While performing his journeys, he rides on a car that looks like the firmament itself in colour (for subtlety of the material that compose it). In his rear are cars that look like the moon; before him are those that resemble the clouds; on his right are vehicles that are red; below him are those that are blue; and above him are those that are of variegated hue. He is always adored by those that wait upon him. Endued with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on that division of the earth which is called Jamvudwipa. Verily, possessed of the effulgence of a deity, he lives in that region of unalloyed felicity for as many years as the drops of rain that fall upon the earth in the season of showers. The man who, having fasted for a whole month, eats on the first day of the following month, and bears himself in this way for ten years, attains to the status of a great Rishi. He was not to undergo any change of form while proceeding to heaven for enjoying the rewards of his acts in his life. Verily, even this is the status to which one attains by restraining speech, practising self-denial, subjugating wrath, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly adoring the two twilights. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as stainless as ether and endued with effulgence like that of the sun himself.[499] Such a man, O king, proceeding to haven in even his own carnal form, enjoys all the felicity that is there like a deity at his will.

'I have thus told thee, O chief of the Bharatas, what the excellent ordinances are in respect of sacrifices, one after another, as dependent upon the fruits of fasts.[500] Poor men, O son of Pritha (who are unable to perform sacrifices) may; nevertheless, acquire the fruits thereof (by the observance of fasts). Verily, by observing these fasts, even a poor man may attain to the highest end, O foremost one of Bharata's race, attending all the while, besides, to the worship of the deities and the Brahmanas I have thus recited to thee in detail the ordinances in respect of fasts. Do not harbour any doubt in respect of those men that are so observant of vows, that are so heedful and pure and high-souled, that are so freed from pride and contentions of every kind, that are endued with such devoted understandings, and that pursue their end with such steadiness and fixity of purpose without ever deviating from their path.'"

SECTION CVIII

"Yudhishthira said, 'Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas. Indeed, it behoveth thee to expound to me what that Tirtha is which conduces to the greatest purity.'[501]

"Bhishma said, 'Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom. Adhering to eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake.[502] The fruits in the form of cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquillity. Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, etc.), that have no spouses and children and houses and gardens, etc., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas. He who is acquainted with the truths of all things and who is freed from the idea of meum, is said to be the highest Tirtha.[503] In searching the indications of purity, the gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not). Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing. That man whose limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial. Even such a person is said to be pure both inwardly and outwardly. They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity. Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind. Purity of conduct constitutes the purity of the mind. The purity that one attains by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge, is regarded as the best. Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure. These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on the earth also. Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on earth as well, and particular waters, that are regarded as sacred. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to heaven when they leave this world. In consequence of their association with persons that are righteous, through the especial efficacy of the earth itself of those spots and of particular waters, there are certain portions of the earth that have come to be regarded as sacred. The Tirthas of the mind are separate and distinct from those of the earth. That person who bathes in both attains to success without any delay. As strength without exertion, or exertion without strength can never accomplish anything, singly, and as these, when combined, can accomplish all things, even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best.'"

SECTION CIX

"Yudhishthira said, 'It behoveth thee, O grandsire, to tell me what are the highest, the most beneficial, and the most certain fruit of all hinds of fasts k this world.'

"Bhishma said, 'Listen, O king, to what was sung by the Self-born himself and by accomplishing which a person, without doubt, attains to the highest happiness. That man who fasts on the twelfth day of the moon in the month called Margasirsha and worships Krishna as Kesava for the whole day and night, attains to the merit of the Horse-sacrifice and becomes cleansed of all his sins. He who; after the same manner, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Narayana, for the whole day and night, attains to the merits of the Vajapeya sacrifice and the highest success. He who fasts on the twelfth day of the moon in the month of Magha and worships Krishna as Madhava, for the whole day and night, attains to the merits of the Rajasuya sacrifice, and rescues his own race (from misery).[504] He who fasts on the twelfth day of the moon in the month of Phalguna and worships Krishna as Govinda, for the whole day and night, attains to the merit of the Atiratra sacrifice and goes to the region of Soma. He who fasts on the twelfth day of the moon in the month of Chaitra and worship Krishna as Vishnu, for the whole day and night, attains to the merit of the Pundarika sacrifice and proceeds to the region of the deities. By observing a similar fast on the twelfth day of the month of Vaisakha and worshipping Krishna as the slayer of Madhu for the whole day and night, one attains to the merits of the Agnishtoma sacrifice and proceeds to the region of Soma. By observing a fast on the twelfth lunar day in the month of Jyaishtha and worshipping Krishna as him who had (in Vali's sacrifice) covered the universe with three steps of his, one attains to the merits of the Gomedha sacrifice and sports with the

Apsaras in great happiness. By observing a fast on the twelfth day of the moon in the month of Ashadha and worshipping Krishna as the dwarf (who beguiled the Asura king Vali), one attains to the merits of the Naramedha[505] sacrifice and sports in happiness with the Apsaras. By observing a fast for the twelfth lunar day of the month Sravana and worshipping Krishna for day and night as Sridhara, one attains to the merits of the sacrifice called Panchayajna and acquires a beautiful car in Heaven whereon he sports in joy. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and worshipping Krishna as Hrishikesa for the whole day and night, one attains to the merits of the Sautramani sacrifice and becomes cleansed of all sins. By observing a fast for the twelfth day of the moon in the month of Aswin and worship-ping Krishna as Padmanabha, one attains without doubt, to the merits of the sacrifice in which a thousand kine are given away. By observing a fast for the twelfth day of the moon in the month of Kartika and worshipping Krishna as Damodara, one attains, without doubt, to the combined merits of all the sacrifices. He who, in this way, adores Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his past births and wins much wealth in gold. Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this way, one should, at the conclusion of one's vow, feed a number of Brahmanas or make gifts unto them of ghee. The illustrious Vishnu, that ancient Being, has himself said that there is no fast that possesses merits superior to what attach to fast of this kind.'"

SECTION CX

"Vaisampayana said, 'Approaching the Kuru grandsire, venerable in years, viz., Bhishma, who was then lying on his bed of arrows, Yudhishthira possessed of great wisdom put the following question.'

"Yudhishthira said, 'How, O grandsire, does one acquire beauty of form and prosperity and agreeableness of disposition? How, indeed, does one become possessed of religious merit and wealth and pleasure? How does one become endued with happiness?'

"Bhishma said, 'In the month of Margasirsha, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Aswini, and his shins are in the two Ashadhas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in. Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Visakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Aslesha his nails, when Jyeshtha is known for his neck, when by Sravana is pointed out his ears, and his mouth by Pushya, when Swati is said to constitute his teeth and lips, when Satabhisha is his smile and Magha his nose, when Mrigasiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra constitutes his hair, O king, the vow called Chandravrata should be commenced. Upon the completion of that vow, gift of ghee should be made unto Brahmanas conversant with the Vedas. As the fruit of that vow, one becomes possessed about knowledge. Indeed, one becomes, in consequence of such a vow, as full (of every blessed attribute) as the moon himself when he is at full.'"

SECTION CXI

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom and conversant with all the scriptures. I desire to know those excellent ordinances in consequence of which mortal creatures have to travel through their rounds of rebirth. What is that conduct by following which, O king, men succeed in attaining to high heaven, and what is that conduct by which one sinks in Hell? When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those that follow them thither?'

"Bhishma said, 'Yonder comes the illustrious Vrihaspati of great intelligence! Do thou ask his blessed self. The subject is an eternal mystery. None else is capable of explaining the matter. There is no speaker like Vrihaspati.'

"Vaisampayana said, 'While the son of Pritha and the son of Ganga were thus speaking with each other, there came to that spot from the firmament the illustrious Vrihaspati of cleansed soul. King Yudhishthira, and all others, with Dhritarashtra at their head, stood up and received Vrihaspati with proper honours. Verily, the worship they offered to the preceptor of the celestials was excellent. Then Dharma's royal son, Yudhishthira, approaching the illustrious Vrihaspati, asked him the question in proper form, desirous of knowing the truth.'

"Yudhishthira said, 'O illustrious one, thou art conversant with all duties and all the scriptures. Do thou tell me, what is truly the friend of mortal creatures? Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly constitute the friend of a mortal creature? One goes to the next world, leaving one's dead body that is like a piece of wood or a clod of earth. Who is it that follows him thither?'

"Vrihaspati said, 'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot. One has really no companion in these acts. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and proceed to their own concerns. Only Righteousness follows the body that is thus abandoned by them all. Hence, it is plain, that Righteousness is the only friend and that Righteousness only should be sought by all. One endued with righteousness would attain to that high end which is constituted by heaven. If endued with unrighteousness, he goes to Hell. Hence, the man of intelligence should always seek to acquire religious merit through wealth won by lawful means. Piety is the one only friend which creatures have in the world hereafter. Let by cupidity, or stupefaction, or compassion, or fear, one destitute of much knowledge is seen to do improper acts, for the sake of even another, his judgment thus stupefied by cupidity.[506] Piety, wealth and pleasure,--these three constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.'

"Yudhishthira, said, 'I have carefully heard the words spoken by thy illustrious self,--these words that are fraught with righteousness, and that are highly beneficial. I wish now to know of the existence of the body (after death).[507] The dead body of man becomes subtil and unmanifest. It becomes invisible. How is it possible for piety to follow it?'

"Vrihaspati said, 'Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together behold as witnesses the merits (and demerits) of all living creatures. With these, Righteousness follows the creature (when dead).[508] When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, O thou of great intelligence, leave it at the same time. Endued with merit (and demerit) Jiva (after the destruction of this body) attains to another. After the attainment by Jiva of that body, the presiding deities of the five elements once more behold as witnesses all his acts good and bad. What else dost thou wish to hear? If endued with righteousness, Jiva enjoys happiness. What other topic, belonging to this or the other world, shall I discourse upon?'

"Yudhishthira said, 'Thy illustrious self has explained how Righteousness follows Jiva. I desire to know how the vital seed is originated.'

"Vrihaspati said, 'The food that these deities, O king, who dwell in the body, viz., Earth, Wind, Ether, Water, Light, and Mind eat, gratifies them. When those five elements become gratified, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O thou of cleansed soul! When an act of union takes place between male and female, the vital seed flows out and causes conception. I have thus explained to thee what thou hast asked. What else dost thou wish to hear?'

"Yudhishthira said, 'Thou hast, O illustrious one, said how conception takes place. Do thou explain how the Jiva that takes birth grows (by becoming possessed of body).'

"Vrihaspati said, 'As soon as Jiva enters the vital seed, he becomes overwhelmed by the elements already mentioned. When Jiva becomes disunited therewith, he is said to attain to the other end (viz., death). Endued as Jiva becomes with all those elements, he attains, in consequence thereof, a body. The deities, that preside over those elements behold as witnesses all his acts, good and bad. What else dost thou wish to hear?'

"Yudhishthira said, 'Leaving off skin and bone and flesh, and becoming destitute of all those elements, in what does Jiva reside, O illustrious one, for enjoying and enduring happiness and misery?'

"Vrihaspati said, 'Endued with all his acts, the Jiva quickly enters the vital seed, and utilizing the functional flow of women, takes birth in time, O Bharata. After birth, the Jiva receives woe and death from the messengers of Yama. Indeed, misery and a painful round of rebirth are his inheritance. Endued with life, O king, the Jiva in this world, from the moment of his birth, enjoys and endures his own (previous) acts, depending upon righteousness (and its reverse). If the Jiva, according to the best of his power, follows righteousness from the day of his birth, he then succeeds in enjoying, when reborn, happiness without interruption. If, on the other hand, without following righteousness without interruption, he acts sinfully, he reaps happiness at first as the reward of his righteousness and endures misery after that. Endued with unrighteousness, the Jiva has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being,[509] Listen to me as I tell thee what the different acts are by doing which the diva, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the (sacred) histories. Mortals have to go to the frightful regions of Yama. In those regions, O king, there are places that are fraught with every merit and that are worthy on that account of being the abodes of the very deities. There are, again, places in those regions that are worse than those which are inhabited by animals and birds. Indeed, there are spots of these kinds in the abode of Yama which (so far as its happier regions are concerned) is equal to the region of Brahman himself in merits. Creatures, bound by their acts, endure diverse kinds of misery. I shall, after this, tell thee what those acts and dispositions are in consequence of which a person obtains to an end that is fraught with great misery and terror. If a regenerate person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the asinine order. He has to live as an ass for five and ten years. Casting off his asinine form, he has next to take birth as an ox, in which state he has to live for seven years. Casting off his bovine form, he has next to take birth as a Rakshasa of regenerate order. Living as Rakshasa of the regenerate order for three months, he then regains his status (in his next birth) of a Brahmana.[510] A Brahmana, by officiating at the sacrifice of a fallen person, has to take birth as a vile worm. In this form he has to live for five and ten years, O Bharata. Freed from the status of a worm, be next takes birth as an ass. As an ass he has to live for five years, and then a hog, in which state also he has to remain for as many years. After that, he takes birth as a cock, and living for five years in that form, he takes birth as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year he regains his status of humanity. That foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world. Such a person, O monarch, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his asinine form, he has to wander for some time in great affliction as a spirit. After the expiration of that period, he has to take birth as a Brahmana. That sinful disciple who even in thought commits adultery with the wife of his preceptor, has in consequence of such a sinful heart, to undergo many fierce shapes in this world. First taking birth in the canine order he has to live for three years. Casting off the canine form when death comes, he takes birth as a worm or vile vermin. In this form he has to live for a year. Leaving that form he succeeds in regaining his status as a human being of the regenerate order. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, in consequence of such a wilful act of sin on his part, to take birth as a beast of prey. That son who disregards his father and mother, O king, has to take birth, after leaving off his human form as an animal of the asinine order. Assuming the asinine form he has to live for ten years. After that he has to take birth as a crocodile, in which form he has to live for a year. After that he regains the human form. That son with whom his parents become angry, has, in consequence of his evil thoughts towards them, to take birth as an ass. As an ass he has to live for ten months. He has then to take birth as a dog and to remain as such for four and ten months. After that he has to take birth as a cat and living in that form for seven months he regains his status of humanity. Having spoken ill of parents, one has to take birth as a Sarika. Striking them, one has to take birth, O king, as tortoise. Living as a tortoise for ten years, he has next to take birth as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains the status of humanity. That man who, while subsisting upon the food that his royal master supplies, commits acts that are injurious to the interests of his master,--that man, thus stupefied by folly, has after death to take birth as an ape. For ten years he has to live as an ape, and after that for five years as a mouse. After that he has to become a dog, and living in that form for a period of six months he succeeds in regaining his status of humanity. That man who misappropriates what is deposited with him in trustfulness has to undergo a hundred transformations. He at last takes birth as a vile worm. In that order he has to live for a period of ten and five years, O Bharata. Upon the exhaustion of his great demerit in this way, he succeeds in regaining his status of humanity. That man who harbours malice towards others has, after death, to take birth as a Sarngaka. That man of wicked understanding who becomes guilty of breach of trust has to take birth as a fish. Living as a fish for eight years, he takes birth, O Bharata, as a deer. Living as a deer for four months, he has next to take birth as a goat. After the expiration of a full year he casts off his goatish body, he takes birth then as a worm. After that he succeeds in regaining his status of humanity. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, has to take birth as a mouse[511]. After leading the life for some time he has to take birth as a hog. As soon as he takes birth as a hog he has to die of disease. In consequence of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his status of humanity. Having committed an act of adultery with the spouse of another man, one has to take birth as a wolf. After that he has to assume the forms of a dog and jackal and vulture. He has next to take birth as a snake and then as a Kanka and then as a crane.[512] That man of sinful soul who, stupefied by folly, commits an act of sexual congress with the spouse of a brother, has to take birth as a male Kokila and to live in that form for a whole year, O king. He who, through lust, commits an act of sexual congress with the wife of a friend, or the wife of preceptor, or the wife of his king, has, after death, to take the form of a hog. He has to live in his porcine form for five years and then to assume that of a wolf for ten years. For the next five years he has to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock. He has next to live for three months as an ant, and then as a worm for a month. Having undergone these transformations he has next to live as a vile worm for four and ten years. When his sin becomes exhausted by such chastisement, he at last regains the status of humanity. When a wedding is about to take place, or a sacrifice, or an act of gifts is about to be made, O thou of great puissance, the man who offers any obstruction, has to take birth in his next life as a vile worm, Assuming such a form he has to live, O Bharata, for five and ten years. When his demerit is exhausted by such suffering, he regains the status of humanity. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, has, O king, to take birth among vile worms. Assuming such a form, O Yudhisthira, he has to live for a period of three and ten years. Upon the exhaustion of his demerit by such sufferance, he regains the status of humanity. He who eats without having performed the rites in honour of the deities or those in honour of the Pitris or without having offered (even) oblations of water to both the Rishis and the Pitris, has to take birth as a crow. Living as a crow for a hundred years he next assumes the form of a cock. His next transformation is that of a snake for a month. After this, he regains the status of humanity. He who disregards his eldest brother who is even like a sire, has, after death, to take birth in the order of cranes. Having assumed that form he has to live in it for two years. Casting off that form at the conclusion of that period, he regains the status of humanity. That Sudra who has sexual intercourse with a Brahmana woman, has, after death, to take birth as a hog. As soon as he takes birth in the porcine order he dies of disease, O king. The wretch has next to take birth as a dog. O king, in consequence of his dire act of sin. Casting off his canine form he regains upon the exhaustion of his demerit, the status of humanity. The Sudra who begets offspring upon a Brahmana woman, leaving off his human form, becomes reborn as a mouse. The man who becomes guilty of ingratitude O king, has to go to the regions of Yama and there to undergo very painful and severe treatment at the hands of the messengers, provoked to fury, of the grim king of the dead. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, all fraught with severe pain, frightful forests of sword-blades, heated sands, thorny Salmalis--these and many other instruments of the most painful torture such a man has to endure in the regions of Yama, O Bharata! The ungrateful person, O chief of Bharata's race, having endured such terrible treatment in the regions of the grim king of the dead, has to come back to this world and take birth among vile vermin.[513] He has to live as a vile vermin for a period of five and ten years. O Bharata, He has then to enter the womb and die prematurely before birth. After this, that person has to enter the womb a hundred times in succession. Indeed, having, undergone a hundred rebirths, he at last becomes born as a creature in some intermediate order between man and inanimate nature. Having endured misery for a great many years, he has to take birth as a hairless tortoise. A person that steals curds has to take birth as a crane. One becomes a monkey by stealing raw fish. That man of intelligence who steals honey has to take birth as a gadfly. By stealing fruits or roots or cakes one becomes an ant. By stealing Nishpava one becomes a

Halagolaka.[514] By stealing Payasa one becomes in one's next birth a Tittiri bird. By stealing cakes one becomes a screech-owl. That man of little intelligence who steals iron has to take birth as a cow. That man of little understanding who steals white brass has to take birth as a bird of the Harita species. By stealing a vessel of silver one becomes a pigeon. By stealing a vessel of gold one has to take birth as a vile vermin. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.[515] By stealing a piece of muslin one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after casting off one's human body. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life. By stealing a piece of linen, one has to take birth as a hare. By stealing different kinds of colouring matter one has to take birth as a peacock. By stealing a piece of red cloth one has to take birth as a bird of the Jivajivaka species. By stealing unguents (such as sandal-paste) and perfumes in this world, the man possessed of cupidity, O king, has to take birth as a mole. Assuming the form of a mole one has to live in it for a period of five and ten years. After the exhaustion of his demerit by such sufferings he regains the status of humanity. By stealing milk, one becomes a crane. That man, O king, who through stupefaction of the understanding, steals oil, has to take birth, after casting off this body, as an animal that subsists upon oil as his form.[516] That wretch who himself well armed, slays another while that other is unarmed, from motives of obtaining his victim's wealth or from feelings of hostility, has, after casting off his human body, to take birth as an ass. Assuming that asinine form he has to live for a period of two years and then he meets with death at the edge of a weapon. Casting off in this way his asinine body he has to take birth in his next life as a deer always filled with anxiety (at the thought of foes that may kill him). Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. Thus casting off his form of a deer, he next takes birth as a fish and dies in consequence of being dragged up in net, on the expiration of the fourth month. He has next to take birth as a beast of prey. For ten years he has to live in that form, and then he takes birth as a pard in which form he has to live for a period of five years. Impelled by the change that is brought about by time, he then casts off that form, and his demerit having been exhausted he regains the status of humanity. That man of little understanding who kills a woman has to go the regions of Yama and to endure diverse kinds of pain and misery. He then has to pass through full one and twenty transformations. After that, O monarch, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the status of humanity. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his demerit becomes exhausted and he regains the status of humanity. By stealing paddy, one becomes a cat. That man who steals food mixed with sesame cakes has in his next birth to assume the form of a mouse large or small according to the largeness or smallness of the quantity stolen. He bites human beings every day and as the consequence thereof becomes sinful and travels through a varied round of rebirths. That man of foolish understanding who steals ghee has to take birth as a gallinule. That wicked person who steals fish has to take birth as a crow. By stealing salt one has to take birth as a mimicking bird. That man who misappropriates what is deposited with him through confidence, has to sustain a diminution in the period of his life, and after death has to take birth among fishes. Having lived for some time as a fish he dies and regains the human form. Regaining, however, the status of humanity, he becomes short-lived. Indeed, having committed sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people are entirely unacquainted with righteousness which has their own hearts for its authority. Those men that commit diverse acts of sin and then seek to expiate them by continuous vows and observances of piety, become endued with both happiness and misery and live in great anxiety of heart.[517] Those men that are of sinful conduct and that yield to the influence of cupidity and stupefaction, without doubt, take birth as Mlechchhas that do not deserve to be associated with. Those men on the other hand, who abstain from sin all their lives, become free from disease of every kind, endued with beauty of form and possessed of wealth. Women also, when they act in the way indicated, attain to births of the same kind. Indeed, they have to take births as the spouses of the animals I have indicated. I have told thee all the faults that relate to the appropriation of what belongs to others. I have discoursed to thee very briefly on the subject, O sinless one. In connection with some other subject, O Bharata, thou shalt again hear of those faults. I heard all this, O king, in days of old, from Brahman himself, and I asked all about it in a becoming way, when he discoursed on it in the midst of the celestial Rishis. I have told thee truly and in detail all that thou hadst asked me. Having listened to all this, O monarch, do thou always set thy heart on righteousness.'"

SECTION CXII

"Yudhishthira said, 'Thou hast told me, O regenerate one, what the end is of unrighteousness or sin. I desire now to hear, O foremost of speakers, of what the end is of Righteousness. Having committed diverse acts of sin, by what acts of people succeed in attaining to an auspicious end in this world? By what acts also do people attain to an auspicious end in heaven?'

"Vrihaspati said, 'By committing sinful acts with perverted mind, one yields to the sway of unrighteousness and as a consequence goeth to hell. That man who, having perpetrated sinful acts through stupefaction of mind, feels the pangs of repentance and sets his heart on contemplation (of the deity), has not to endure the consequences of his sins. One becomes freed from one's sins in proportion as one repents for them. If one having committed a sin, O king, proclaims it in the presence of Brahmanas conversant with duties, one becomes quickly cleansed from the obloquy arising from one's sin. Accordingly as one becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough. By making, with a concentrated mind, gifts of diverse kinds unto a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end. I shall now tell thee what those gifts are, O Yudhisthira, by making which a person, even if guilty of having committed sinful acts, may become endued with merit. Of all kinds of gifts, that of food is regarded as the best. One desirous of attaining to merit should, with a sincere heart, make gifts of food. Food is the life-breath of men. From it all creatures are born. All the worlds of living creatures are established upon food. Hence food is applauded. The deities, Rishis, Pitris, and men, all praise food. King Rantideva, in days of old, proceeded to Heaven by making gifts of food. Food that is good and that has been acquired lawfully, should be given, with a cheerful heart, unto such Brahmanas as are possessed of Vedic lore. That man has never to take birth in an intermediate order, whose food, given with a cheerful heart is taken by a thousand Brahmanas. A person, O chief of men, by feeding ten thousand Brahmanas, becomes cleansed of the piety and devoted to Yoga practices. A Brahmana conversant with the Vedas, by giving away food acquired by him as alms, unto a Brahmana devoted to the study of the Vedas, succeeds in attaining to happiness here. That Kshatriya who, without taking anything that belongs to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by the exercise of his strength, unto Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O thou of righteous soul, in cleansing himself, O son of Pandu, of all his sinful acts. That Vaisya who divides the produce of his fields into six equal shares and makes a gift of one of those shares unto Brahmanas, succeeds by such conduct in cleansing himself from every sin. That Sudra who, earning food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes cleansed from every sin. That man who, by putting forth his physical strength, earns food without doing any act of injury to any creature, and makes gift of it unto Brahmanas succeeds in avoiding all calamities. A person by cheerfully making gifts of food acquired by lawful means unto Brahmanas pre-eminent for Vedic lore, becomes cleansed of all his sins. By treading in the path of the righteous one becomes freed from all sins. A person by making gifts of such food as is productive of great energy, becomes himself possessed of great energy. The path made by charitable persons is always trod by those that are endued with wisdom. They that make gifts of food are regarded as givers of life. The merit they acquire by such gifts is eternal. Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned to make always gifts of it unto deserving men. Food is the great refuge of the world of living creatures. By making gifts of food, one has never to go to hell. Hence, one should always make gifts of food, having earned it by lawful means. The householder should always seek to eat after having made a gift of food unto a Brahmana. Every man should make the day fruitful by making gifts of food.[518] A person by feeding, O king, a thousand Brahmanas all of whom are conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for undergoing rebirths. Endued with the fruition of every wish, he enjoys great felicity hereafter. Possessed of such merit, he sports in happiness, freed from every anxiety, possessed of beauty of form and great fame and endued with wealth. I have thus told thee all about the high merit of gifts of food. Even this is the root of all righteousness and merit, as also of all gifts, O Bharata!'"

SECTION CXIII

"Yudhishthira said, 'Abstention from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors,--which amongst these is fraught with the greatest merit with respect to a person?'

"Vrihaspati said, All these six are fraught with merit. They are different doors of piety. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas! I shall tell thee what constitutes the highest good of a human being. That man who practises the religion of universal compassion achieves his highest good. That man who keeps under control the three faults, viz., lust, wrath, and cupidity, by throwing them upon all creatures (and practises the virtue of compassion), attains to success[519]. He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness, in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness. The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no track behind.[520] One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable, and the disagreeable, one should judge of their effects by a reference to one's own self.[521] When One injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this. I have told thee what Righteousness is even by this subtile way.'

"Vaisampayana continued, 'The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishthira the just, ascended upwards for proceeding to Heaven, before our eyes.'"

SECTION CXIV

"Vaisampayana said, 'After this, king Yudhishthira, endued with great energy, and the foremost of eloquent men, addressed his grandsire lying on his bed of arrows, in the following words.'

"Yudhishthira said, 'O thou of great intelligence, the Rishis and Brahmanas and the deities, led by the authority of the Vedas, all applaud that religion which has compassion for its indication. But, O king, whet I ask thee is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in cleansing himself from misery?'

"Bhishma said, 'Utterers of Brahma have said that there are four kinds of compassion or abstention from injury. If even one of those four kinds be not observed, the religion of compassion, it is said, is not observed. As all four-footed animals are incapable of standing on three legs, even so the religion of compassion cannot stand if any of those four divisions or parts be wanting. As the footprints of all other animals are engulfed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts[522]. Discarding it mentally at the outset, one should next discard in word and thought. He who, according to this rule, abstains from eating meat is said to be cleansed in a threefold way. It is heard that utterers of Brahma ascribe to three causes (the sin of eating meat). That sin may attach to the mind, to words, and to acts. It is for this reason that men of wisdom who are endued with penances refrain from eating meat. Listen to me, O king, as I tell thee what the faults are that attach to the eating of meat. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is regarded as the vilest of human beings. The union of father and mother produces an offspring. After the same manner, the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated rebirths fraught with great misery. As the tongue is the cause of the knowledge or sensation of taste, so the scriptures declare, attachment proceeds from taste.[523] Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, gradually attracts the mind and enslaves it. How will those foolish men that subsist upon meat succeed in listening to the sweet music of (celestial) drums and cymbals and lyres and harps? They who eat meat applaud it highly, suffering themselves to be stupefied by its taste which they pronounce to be something inconceivable, undescribable, and unimaginable. Such praise even of meat is fraught with demerit. In former days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of merit, have proceeded to heaven. In this way, O monarch the religion of compassion is surrounded by four considerations. I have thus declared to thee that religion which comprises all other religions within it.'"

SECTION CXV

"Yudhishthira said, 'Thou hast told it many times that abstention from injury is the highest religion. In Sraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Thou hast said so while discoursing formerly upon the ordinances in respect of Sraddhas. How can meat, however, be procured without slaying a living creature? Thy declarations, therefore, seem to me to be contradictory. A doubt has, therefore, arisen in our mind respecting the duty of abstaining from meat. What are the faults that one incurs by eating meat, and what are the merits that one wins? What are the demerits of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What the merits and demerits of him who kills a living creature for another? Or of him who eats meat buying it of others? I desire, O sinless one, that thou shouldst discourse to me on this topic in detail. I desire to ascertain this eternal religion with certainty. How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become endued with excellent indications?

"Bhishma said, 'Listen to me, O, scion of Kuru's race, what the merit is that attaches to abstention from meat. Listen to me as I declare to thee what the excellent ordinances, in truth, are on this head. Those high-souled persons who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury. On this topic, O scion of Kuru's race, innumerable discourses took place between the Rishis. Listen, O Yudhishthira, what their opinion was. The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, adores the deities every month in horse-sacrifices, is equal to his who discards honey and meat. The seven celestial Rishis, the Valakhilyas, and those Rishis who drink the rays of the sun, endued with great wisdom, applaud abstention from meat. The Self-born Manu has said that that man who does not eat meat, or who does not slay living creatures, or who does not cause them to be slain, is a friend of all creatures. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous. The righteous-souled Narada has said that that man who wishes to increase his own flesh by eating the flesh of other creatures, meets with calamity. Vrihaspati has said that that man who abstains from honey and meat acquires the merit of gifts and sacrifices and penances. In my estimation, these two persons are equal, viz., he who adores the deities every month in a horse-sacrifice for a space of hundred years and he who abstains from honey and meat. In consequence of abstention from meat one comes to be regarded as one who always adores the deities in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities. That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear. That learned person who giveth to all living creatures the Dakshina of complete assurance comes to be regarded, without doubt, as the giver of life-breaths in this world.[524] Even this is the high religion which men of wisdom applaud. The life-breaths of other creatures are as dear to them as those of one's to one's own self. Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour which they like others to observe towards themselves. It is seen that even those men who are possessed of learning and who seek to achieve the highest good in the form of Emancipation, are not free from the fear of death. What need there be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter? For this reason, O monarch, know that the discarding of meat is the highest refuge of religion, of heaven, and of happiness. Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truths from which all duty proceeds. Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be had. Hence is the fault in eating flesh. The deities who subsist upon Swaha, Swadha, and nectar, are devoted to truth and sincerity. Those persons, however, who are for gratifying the sensation of taste, should be known as Rakshasas wedded to the attribute of Passion. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, viz., in terrible wildernesses or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fright from wild animals or snakes. All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and himself has never to become anxious. If there were nobody who ate flesh there would then be nobody to kill living creatures. The man who kills living creatures kill them for the sake of the person who eats flesh. If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures goes on in the world. Since, O thou of great splendour, the period of life is shortened of persons who slaughter living creatures or cause them to be slaughtered, it is clear that the person who wishes his own good should give up meat entirely. Those fierce persons who are engaged in slaughter of living creatures, never find protectors when they are in need. Such persons should always be molested and persecuted even as beasts of prey. Through cupidity or stupefaction of the understanding, for the sake of strength and energy, or through association with the sinful, the disposition manifests itself in men for sinning. That man who seeks to increase his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families. High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, productive of fame and Heaven, and a great propitiation by itself. This I heard in days of old, O son of Kunti, from Markandeya when that Rishi discoursed on the demerits of eating flesh. He who eats the flesh of animals that are desirous of living but that have been killed by either himself or others, incurs the sin that attaches to the slaughter for his this act of cruelty. He who purchases flesh slays living creatures through his wealth. He who eats flesh slays living creatures through such act of eating. He who binds or seizes and actually kills living creatures is the slaughterer. Those are the three kinds of slaughter, each of these three acts being so. He who does not himself eat flesh but approves of an act of slaughter becomes stained with the sin of slaughter. By abstaining from meat and showing compassion to all creatures one becomes incapable of being molested by any creature, and acquires a long life, perfect health, and happiness. The merit that is acquired by a person by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, slain for nothing, and that has not been offered to the gods and Pitris with the aid of the ordinances. There is not the slightest doubt that a person by eating such meat goes to Hell. If one eats the meat that has been sanctified in consequence of its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin. That wretch among men who slays living creatures for the sake of those who would eat them, incurs great demerit. The eater's demerit is not so great. That wretch among men who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly become a resident of hell. That man who having eaten flesh abstains from it afterwards, attains to great merit in consequence of such abstention from sin. He who arranges for obtaining flesh, he who approves of those arrangements, he who slays, he who buys or sells, he who cooks, and he who eats, are all regarded as eaters of flesh. I shall now cite another authority, depending upon that was declared by the ordainer himself, and established in the Vedas. It has been said that that religion which has acts for its indications has been ordained for householders, O chief of kings, and not for those men who are desirous of emancipation. Mann himself has said that meat which is sanctified with mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honour of the Pitris, is pure. All other meat falls under the class of what is obtained by useless slaughter, and is, therefore, uneatable, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been obtained by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless slaughter and that has not been sanctified by the ordinance. That man who wishes to avoid calamity of every kind should abstain from the meat of every living creature. It is heard that in the ancient Kalpa, persons, desirous of attaining to regions of merit hereafter, performed sacrifices with seeds, regarding such animals as dedicated by them. Filled with doubts respecting the propriety of eating flesh, the Rishis asked Vasu the ruler of the Chedis for solving them. King Vasu, knowing that flesh is inedible, answered that is was edible, O monarch. From that moment Vasu fell down from the firmament on the earth. After this he once more repeated his opinion, with the result that he had to sink below the earth for it. Desirous of benefiting all men, the high-souled Agastya, by the aid of his penances, dedicated, once for all, all wild animals of the deer species to the deities. Hence, there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitris. Served with flesh according to the ordinance, the Pitris become gratified. Listen to me, O king of kings, as I tell thee this, O sinless one. There is complete happiness in abstaining from meat, O monarch. He that undergoes severe austerities for a hundred years and he that abstains from meat, are both equal in point of merit. Even this is my opinion, In the lighted fortnight of the month of Karttika in especial, one should abstain from honey and meat. In this, it has been ordained, there is great merit. He who abstains from meat for the four months of the rains acquires the four valued blessings of achievements, longevity, fame and might. He who abstains for the whole month of Karttika from meat of every kind, transcends all kinds of woe and lives in complete happiness. They who abstain from flesh by either months or fortnights at a stretch have the region of Brahma ordained for them in consequence of their abstention from cruelty. Many kings in ancient days, O son of Pritha, who had constituted themselves the souls of all creatures and who were conversant with the truths of all things, viz., Soul and Not-soul, had abstained from flesh either for the whole of the month of Karttika or for the whole of the lighted fortnight in that month. They were Nabhaga and Amvarisha and the high-souled Gaya and Ayu and Anaranya and Dilipa and Raghu and Puru and Kartavirya and Aniruddha and Nahusha and Yayati and Nrigas and Vishwaksena and Sasavindu and Yuvanaswa and Sivi, the son of Usinara, and Muchukunda and Mandhatri, and Harischandra. Do thou always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harischandra roves through heaven like a second Chandramas. These other kings also, viz., Syenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya, and Dushmanta and Karushma and Rama and Alarka and Nala, and Virupaswa and Nimi and Janaka of great intelligence, and Aila and Prithu and Virasena, and Ikshvaku, and Sambhu, and Sweta, and Sagara, and Aja and Dhundhu and Suvahu, and Haryaswa and Kshupa and Bharata, O monarch, did not eat flesh for the month of Karttika and as the consequence thereof attained to heaven, and endued with prosperity, blazed forth with effulgence in the region of Brahman, adored by Gandharvas and surrounded by thousand damsels of great beauty. Those high-souled men who practise this excellent religion which is characterised by abstention from injury succeed in attaining to a residence in heaven. These righteous men who, from the time of birth, abstain from honey and meat and wine, are regarded as Munis. That man who practises this religion consisting of abstention from meat or who recites it for causing others to hear it, will never have to go to hell even if he be exceedingly wicked in conduct in other respects. He, O king, who (often-times) reads these ordinances about abstention from meat, that are sacred and adored by the Rishis, or hears it read, becomes cleansed of every sin and attains to great felicity in consequence of the fruition of every wish. Without doubt, he attains also to a position of eminence among kinsmen. When afflicted with calamity, he readily transcends it. When obstructed with impediments, he succeeds in freeing himself from them with the utmost ease. When ill with disease, he becomes cured speedily, and afflicted with sorrow he becomes liberated from it with greatest ease. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of humanity, he attains to great beauty of person. Endued with great prosperity, O chief of Kuru's race, he acquires great fame as well. I have thus told thee, O king, all that should be said on the subject of abstention from meat, together with the ordinances respecting both the religion of Pravritti and Nivritti as framed by the Rishis."

SECTION CXVI

"Yudhishthira said, 'Alas, those cruel men, who, discarding diverse kinds of food, covet only flesh, are really like great Rakshasas! Alas, they do not relish diverse kinds of cakes and diverse sorts of potherbs and various species of Khanda with juicy flavour so much as they do flesh! My understanding, for this reason, becomes stupefied in this matter. I think, when such is the case, that, there is nothing which can compare with flesh in the matter of taste, I desire, therefore, O puissant one, to hear what the merits are of abstention from flesh, and the demerits that attach to the eating of flesh, O chief of Bharata's race. Thou art conversant with every duty. Do thou discourse to me in full agreeably to the ordinances on duty, on this subject. Do tell me what, indeed, is edible and what inedible. Tell me, O grandsire, what is flesh, of what substances it is, the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh.'

"Bhishma said, 'It is even so, O mighty-armed one, as thou sayest. There is nothing on earth that is superior to flesh in point of taste. There is nothing that is more beneficial then flesh to persons that are lean, or weak, or afflicted with disease, or addicted to sexual congress or exhausted with travel. Flesh speedily increases strength. It produces great development. There is no food, O scorcher of foes, that is superior to flesh. But, O delighter of the Kurus, the merits are great that attach to men that abstain from it. Listen to me as I discourse to thee on it. That man who wished to increase his own flesh by the flesh of another living creature is such that there is none meaner and more cruel than he. In this world there is nothing that is dearer to a creature than his life. Hence (instead of taking that valuable possession), one should show compassion to the lives of others as one does to one's own life. Without doubt, O son, flesh has its origin in the vital seed. There is great demerit attaching to its eating, as, indeed, there is merit in abstaining from it. One does not, however, incur any fault by eating flesh sanctified according to the ordinances of the Vedas. The audition is heard that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice. Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by expenditure of prowess. All deer of the wilderness were dedicated to the deities and the Pitris in days of old, O king, by Agastya. Hence, the hunting of deer is not censured. There can be no hunting without risk of one's own life. There is equality of risk between the slayer and the slain. Either the animal is killed or it kills the hunter. Hence, O Bharata, even royal sages betake themselves to the practice of hunting. By such conduct they do not become stained with sin. Indeed, the practice is not regarded as sinful. There is nothing, O delighter of the Kurus, that is equal in point of merit, either here or hereafter, to the practice of compassion to all living creatures. The man of compassion has no fear. Those harmless men that are endued with compassion have both this world and the next. Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication. The man of cleansed soul should do only such acts as have compassion for their soul. That flesh which is dedicated in sacrifices performed in honour of the deities and the Pitris is called Havi (and, as such, is worthy of being eaten). That man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature. It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down or prostrated or weakened or bruised, in whatever state he may be, all creatures protect him. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pisachas nor Rakshasas, ever slay him. When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life. It is certain that there is nothing dearer to oneself than one's life. Death, O Bharata, is a calamity or evil unto all creatures. When the time comes for Death, a trembling of the whole frame is seen in all creatures. Enduring birth in the uterus, decrepitude and afflictions of diverse kinds, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by death. While dwelling in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and faeces,--juices that produce painful sensations and are difficult to bear. There in the uterus, they have to dwell in a state of helplessness and are even repeatedly torn and pierced. They that are covetous of meat are seen to be repeatedly cooked in the uterus in such a state of helplessness. Attaining to diverse kinds of birth, they are cooked in the hell called Kumbhipaka. They are assailed and slain, and in this way have to travel repeatedly. There is nothing so dear to one as one's life when one comes to this world. Hence, a person of cleansed soul should be compassionate to all living creatures. That man, O king, who abstains from every kind of meat from his birth, without doubt, acquires a large space in Heaven, They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat, without doubt. Even this is my opinion. Since he hath eaten me, I shall eat him in return,--even this, O Bharata, constitutes the character as Mansa of Mansa.[525] The slayer is always slain. After him the eater meets with the same fate. He who acts with hostility towards another (in this life) becomes the victim of similar acts done by that other. Whatever acts one does in whatever bodies, one has to suffer the consequences thereof in those bodies.[526] Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,--all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years."

SECTION CXVII

"Yudhishthira said, 'Desiring to die or desiring to live, many persons give up their lives in the great sacrifice (of battle). Tell me, O grandsire, what is the end that these attain to. To throw away life in battle is fraught with sorrow for men. O thou of great wisdom, thou knowest that to give up life is difficult for men whether they are in prosperity, or adversity, in felicity or calamity. In my opinion, thou art possessed of omniscience. Do thou tell me the reason of this.'

"Bhishma said, 'In prosperity or adversity, in happiness or woe, living creatures, O lord of the earth, coming into this world, live according to a particular tenor. Listen to me as I explain the reason to thee. The question thou hast asked me is excellent, O Yudhishthira! In this connection, O king, I shall explain to thee the old narrative of the discourse that took place in former times between the Island-born Rishi and a crawling worm. In days of old, when that learned Brahmana, viz., the Island-born Krishna, having identified himself with Brahma, roamed over the world, he beheld, on a road over which cars used to pass, a worm moving speedily. The Rishi was conversant with the course of every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.'

"Vyasa said, 'O worm, thou seemest to be exceedingly alarmed, and to be in great haste. Tell me, whither dost thou run, and whence hast thou been afraid.'

"The worm said, 'Hearing the rattle of yonder large car I am filled with fear. O thou of great intelligence, fierce is the roar it makes. It is almost come! The sound is heard. Will it not kill me? It is for this that I am flying away. The sound, as it is heard from a near point, I catch, of the bulls I hear. They are breathing hard under the whip of the driver, as they are drawing the heavy burden. I hear also the diverse sounds made by the men who are driving the bulls. Such sounds are incapable of being heard by a creature that like us has taken his birth in the order of worms. It is for this reason that I am flying from this situation of great fright. Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of happiness to one of woe.'

"Bhishma continued, 'Thus addressed, the Island-born Vyasa said, 'O worm, whence can be thy happiness? Thou belongest to the inter-mediate order of being. I think, death would be fraught with happiness to thee! Sound, touch, taste, scent, and diverse kinds of excellent enjoyments are unknown to thee, O worm! I think, death will prove a benefit to thee!'

"The worm said, 'A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body. Human beings and those creatures that spring from immobile objects have different enjoyments. In my former life I was a human being. O puissant one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer. I was harsh in speech. I regard cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others. I was always given to taking away what belonged to others. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food. Greedy I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris although duty required me to dedicate food unto them. Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear. I used to feel unreasonable envy at seeing other people's wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions. Beholding the happiness of others, I was filled with envy and I always wished them poverty, Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people. In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. Recollecting those acts I am filled with repentance and grief even as one is filled with grief at the loss of one's dear son. In consequence of these acts of mine I do not know what the fruits are of good deeds. I, however, worshipped my old mother and on one occasion worshipped a Brahmana. Endued with birth and accomplishments, that Brahmana, in course of his wanderings, came to my house once as a guest. I received him with reverent hospitality. In consequence of the merit attaching to that act, my memory has not forsaken me. I think that in consequence of that act I shall once more succeed in regaining happiness. O thou of ascetic wealth, thou knowest everything. Do thou in kindness tell me what is for my good."

SECTION CXVIII

"Vyasa said, 'It is in consequence of a meritorious act, O worm, that thou, though born in the intermediate order of being, art not stupefied. That act is mine, O worm, in consequence of which thou art not stupefied.[527] In consequence of the puissance of my penances, I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances, I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it. Deities as well as beings crowned with ascetic success, enjoy or endure the consequence of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishment that one seeks to acquire are sought from desire of the happiness they will bring.[528] Learned or ignorant (in a former life) the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything.[529] He that becomes a superior Brahmana adores, while alive, the deities of the sun and the moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence. Attaining to that status, thou wilt enjoy all the elements converted into articles of enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status!' The worm, agreeing to the words of Vyasa, did not leave the road, but remained on it. Meanwhile, the large vehicle which was coming in that direction came to that spot.[530] Torn to pieces by the assault of the wheels, the worm gave up his life-breath. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable puissance, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through diverse orders of being, such as hedgehog and Iguana and boar and deer and bird, and Chandala and Sudra and Vaisya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined palms fell at the Rishi's feet and touched them with his head.'

"The worm said, 'My present status is that high one which is coveted by all and which is attainable by the possession of the ten well-known attributes. Indeed, I who was formerly a worm have thus attained to the status of a prince. Elephants of great strength, decked with golden chains, bear me on their backs. Unto my cars are yoked Kamvoja steeds of high mettle. Numerous vehicles, unto which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat. Worshipped by all, sleep, O highly blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow. Towards the small hours of every night, Sutas and Magadhas and encomiasts utter my praises even as the deities utter the agreeable praises of Indra, their chief. Through the grace of thyself that art firm in truth and endued with immeasurable energy, I who was before a worm have now become a person of the royal order. I bow my head to thee, O thou of great wisdom. Do thou command me as to what I should do now. Ordained by the puissance of thy penances, even this happy status hath now become mine!'

"Vyasa said, 'I have today been worshipped by thee, O king, with diverse words expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared. The sin thou committed in a former life has not yet been destroyed,--that sin, viz., which was earned by thee while thou wert a Sudra covetous of wealth and cruel in behaviour and hostile to the Brahmanas. Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brahmana, if only thou castest off thy life-breaths on the field of battle for the sake of kine or Brahmanas. O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to heaven and transformed into eternal Brahma, thou wilt have perfect beatitude. Those that take birth in the intermediate order (of animals) become (when they rise) Sudras. The Sudra rises to the status of the Vaisya; and the Vaisya to that of the Kshatriya. The Kshatriya who takes pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brahmana. The Brahmana, by following a righteous conduct, attains to heaven that is fraught with great felicity.'"

SECTION CXIX

"Bhishma said, 'Having cast off the status of a worm and taken birth as a Kshatriya of great energy, the person (of whom I am speaking), remembering his previous transformations, O monarch, began to undergo severe austerities. Beholding those severe austerities of the Kshatriya who was well-conversant with religion and wealth, the Island-born Krishna, that foremost of Brahmanas, went to him.'

"Vyasa said, The penances that appertain, O worm, to the Kshatriya order consist of the protection of all creatures. Do thou regard these duties of the Kshatriya order to be the penances laid down for thee. Thou shalt then attain to the status of a Brahmana. Ascertaining what is right and what is wrong, and cleansing thy soul, do thou duly cherish and protect all creatures, judiciously gratifying all good desires and correcting all that is unholy. Be thou of cleansed soul, be thou contented and be thou devoted to the practice of righteousness. Conducting thyself in this way, thou wilt then, when thou castest off thy life-breaths, become a Brahmana!'

"Bhishma continued, 'Although he had retired into the woods, yet, O Yudhishthira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously. Soon, O best of kings, that worm, in consequence of the due discharge of the duty of protecting his subjects, became a Brahmana after casting off his Kshatriya body. Beholding him transformed into a Brahmana, the celebrated Rishi, viz., the Island-born Krishna of great wisdom, came to him.'

"Vyasa said, 'O chief of Brahmanas, O blessed one, be not troubled (through fear of death)! He who acts righteously attains to respectable birth. He, on the other hand, who acts unrighteously attains to a low and vile birth, O thou that art conversant with righteousness, one attains to misery agreeably the measure of one's sin. Therefore, O worm, do not be troubled through fear of death. The only fear thou shouldst entertain is about the loss of righteousness. Do thou, therefore, go on practising righteousness.'

"The worm said, 'Through thy grace, O holy one, I have attained from happy to happier positions! Having obtained such prosperity as has its roots in righteousness, I think, my demerits have been lost.'

"Bhishma said, 'The worm having, at the command of the holy Rishi, attained to the status of a Brahmana that is so difficult to attain, caused the earth to be marked with a thousand sacrificial stakes. That foremost of all persons conversant with Brahma then obtained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm attained to the highest status, viz., that of eternal Brahma, as the result of his own acts done in obedience to the counsels of Vyasa. Those bulls among Kshatriyas, also, who have cast off their life-breaths (on the field of Kurukshetra) exerting their energy the while, have all attained to a meritorious end. Therefore O king, do not mourn on their account.'"

SECTION CXX

"Yudhishthira said, 'Which amongst these three is superior, viz., knowledge, penances, and gifts? I ask thee, O foremost of righteous persons! Do tell me this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of the conversation between Maitreya and the Island-born Krishna. Once on a time, the Island-born Krishna, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of Munis[531]. Seeing Vyasa arrive, that foremost of Rishis, viz., Maitreya, gave him a seat and after worshipping him with due rites, fed him with excellent food. Having eaten that good food which was very wholesome and which produced every kind of gratification, the high-souled Krishna became exceedingly delighted and as he sat there, he even laughed aloud. Seeing Krishna laugh, Maitreya addressed him, saying, 'Tell me, O righteous-souled one, what the reason is of thy laughter! Thou art an ascetic, endued with capacity to control thy emotions. Great joy, it seems, has come over thee! Saluting thee, and worshipping thee with bent head, I ask thee this, viz., what the puissance is of my penances and what the high blessedness is that is thine! The acts I do are different from those which thou doest. Thou art already emancipated though still owning life-breaths. I, however, am not yet freed. For all that I think that there is not much difference between thee and me. I am again, distinguished by birth.'[532]

"Vyasa said, 'This wonder that has filled me hath arisen from an ordinance that looks like a hyperbole, and from its paradoxical statement for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth? It has been said that there are three tracks which constitute the best vows of a man One should never injure; one should always tell the truth; and one should make gifts. The Rishis of old announced this, following the declarations of the Vedas. These injunctions were heard in days of old,--they should certainly be followed by us even in our times. Even a small gift, made under the circumstances laid down, produces great fruits[533]. Unto a thirsty man thou hast given a little water with a sincere heart. Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as, one does by many sacrifices. I am exceedingly delighted with thy very sacred gift, as also with thy penances. Thy puissance is that of Righteousness: Thy appearance is that of Righteousness. The fragrance of Righteousness is about thee. I think that all thy acts are performed agreeably to the ordinance, O son, superior to ablutions in sacred waters superior to the accomplishment of all Vedic vows, is gift. Indeed, O Brahmana, gift is more auspicious than all sacred acts. If it be not more meritorious than all sacred acts, there can be no question about its superiority. All those rites laid down in the Vedas which thou applaudest do not come up to gift, for gift without doubt, is as I hold, fraught with very superior merit. The track that has been made by those men who make gifts is the track that is trodden by the wise. They who make gifts are regarded as givers of even the life-breaths. The duties that constitute Righteousness are established in them. As the Vedas when well-studied, as the restraining of the senses, as a life of universal Renunciation, even so is gift which is fraught with very superior merit. Thou, O son, wilt rise from joy to greater joy in consequence of thy having betaken thyself to the duty of making gifts The man of intelligence (who practises this duty) certainly rises from joy to greater joy. We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof. It is always observed, O thou of great wisdom, to happen naturally that happiness is followed by misery and misery is followed by happiness.[534] Men of wisdom nave said that human beings in this world have three kinds of conduct. Some are righteous, some are sinful: and some are neither righteous nor sinful. The conduct of the person who is devoted to Brahma is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties). Those men that are devoted to sacrifices, gifts, and penances, are regarded as righteous. These, however, that injure other creatures and are unfriendly to them, are regarded as sinful. There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor sinful. Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge nor those endued with penances will then be able to get the better of thee!'"

SECTION CXXI

"Bhishma said, 'Thus addressed by Vyasa, Maitreya, who was a worshipper of acts, who had been born in a race endued with great prosperity, who was wise and possessed of great learning said unto him these words'.

"Maitreya said, 'O thou of great wisdom, without doubt it is as thou hast said, O puissant one, with thy permission I desire to say something.'

"Vyasa said, 'Whatever thou wishest to say, O Maitreya, do thou say, O man of great wisdom, for I wish to hear thee.

"Maitreya said. 'Thy words on the subject of Gift are faultless and pure. Without doubt, thy soul has been cleansed by knowledge and penances. In consequence of thy soul being cleansed, even this is the great advantage I reap from it. With the aid of my understanding I see that thou art endued with high penances. As regards ourselves we succeed in acquiring prosperity through only a sight of personages like thee I think, that is due to thy grace and flows from the nature of my own acts.[535] Penances, knowledge of the Vedas, and birth in a pure race,--these are the causes of the status which one acquires of a Brahmana. When one has these three attributes, then does he come to be called a regenerate person. If the Brahmana be gratified, the Pitris and the deities are also gratified. There is nothing superior to a Brahmana possessed of Vedic lore. Without the Brahmana, all would be darkness. Nothing would be known. The four orders would not exist. The distinction between Righteousness and Unrighteousness. Truth and Falsehood, would cease. On a well-tilled field, an abundant harvest can be reaped. Even so, one may reap great merit by making gifts unto a Brahmana possessed of great learning. If there were no Brahmanas endued with Vedic lore and good conduct for accepting gifts, the wealth possessed by wealthy people would be useless. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats (for it produces no merit to him who gives it). The food that is eaten also destroys the eater (for the eater incurs sin by eating what is offered to him). That ought to be properly termed an eatable which is given away to a deserving man, in all other cases, he that takes it makes the donor's gift thrown away and the receiver is likewise ruined for his improperly accepting it. The Brahmana possessed of learning becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant who eats the food offered to him loses his right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault that attaches to persons eating other people's food when they have not the puissance to win that food. The merit which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the acceptor depend equally upon each other. Even this is what the Rishis have said. There where Brahmanas exist, possessed of Vedic lore and conduct, people are enabled to earn the sacred fruits of gifts and to enjoy them both here and hereafter. Those men who are of pure lineage, who are exceedingly devoted to penances, and who make gifts, and study the Vedas, are regarded as worthy of the most reverent worship. It is those good men that have chalked out the path by treading on which one does not become stupefied. It is those men that are the leaders of others to heaven. They are the men who bear on their shoulders the burden of sacrifices and live for eternity."

SECTION CXXII

"Bhishma said, 'Thus addressed, the holy one replied unto Maitreya, saying 'by good luck, thou art endued with knowledge. By good luck, thy understanding is of this kind! They that are good highly applaud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming thee is due to good luck. This favour done to thee is due to the kindness of the deities. Listen to me as I discourse to thee upon what is even superior (in efficacy) to gift. Whatever scriptures and religious treatises there are, whatever (righteous) inclinations are observable in the world, they have flowed in their due order, agreeably with the lead of the Vedas, according to their due order. Following them I applaud gift. Thou praisest penances and Vedic lore. Penances are sacred. Penances are the means by which one may acquire the Vedas and heaven also. With the aid of penances and of knowledge, one attains to the highest fruits, we have heard. It is by penances that one destroys one's sins and all else that is evil. It has been heard by us that with whatever purpose in view one undergoes penances, one attains the fruition thereof in consequence of those penances. The same may be said of knowledge. Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross, can all be achieved with the aid of penances. Of all things, penances are possessed of very superior might. The man who drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of foeticide, or he that violates the bed of his preceptor, succeeds in crossing with the aid of penances. Indeed, one becomes cleansed of all these sins through penances. One possessed of all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow unto these two[536]. All men who have the Vedas for their wealth should be worshipped. Similarly, all men endued with penances deserve to be worshipped. Those who make gifts obtain happiness hereafter and much prosperity here. Righteous men of this world, by making gifts of food obtain both this world and that of Brahman himself with many other regions of superior felicity. Those men who are adored by all, themselves adore him who makes gifts. Those men that are honoured everywhere themselves honour him who make gifts. Wherever the giver goes, he bears himself praised, He who does acts and he who omits to do them gets each what is proportionate to his acts and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's acts. As regards thyself, thou wilt certainly obtain whatever food and drink thou mayst covet, Tot thou art endued with intelligence, good birth, Vedic lore, and compassion! Thou art possessed of youth, O Maitreya! Thou art observant of vows. Be thou devoted to Righteousness. Do thou take instructions from me regarding those duties which thou shouldst first follow,--the duties, viz., of householders. In that house in which the husband is gratified with his wedded wife, and the wife gratified with her husband, all auspicious results ensue. As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire even so is sin washed off by gifts and penances. Bless thee, O Maitreya, let mansions be thine! I depart hence in peace. Do thou keep in mind what I have said. Thou shalt then be able to reap many advantages! Maitreya then walked round his illustrious guest and bowed his head unto him, and joining his hands in reverence said, 'Let blessing be to thee also, O holy one!"

SECTION CXXIII

"Yudhishthira said, 'O thou that art conversant with all duties, I desire to hear, in detail, what the excellent behaviour is of good and chaste women. Do thou, O grandsire, discourse to me on this.'

"Bhishma said, 'Once on a time, in the celestial regions, a lady named Sumana of Kekaya's race addressing Sandili possessed of great energy and conversant with the truth relating to everything and endued with omniscience, said, 'By what conduct, O auspicious lady, by what course of acts, hast thou succeeded in attaining to heaven, purged of every sin? Thou blazest forth with thy own energy like a flame of fire. Thou seemest to be a daughter of the Lord of stars, come to heaven in thy own effulgence. Thou wearest vestments of pure white, and art quite cheerful and at thy ease. Seated on that celestial chariot, thou shinest, O auspicious dame, with energy multiplied a thousandfold. Thou hast not, I ween, attained to this region of happiness by inconsiderable penances and gifts and vows. Do thou tell me the truth'. Thus questioned sweetly by Sumana, Sandili of sweet smiles, addressing her fair interrogatrix, thus answered her out of the hearing of others, I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not in consequence of these acts that I have attained to the status of a celestial. I never, in heedlessness, addressed any disagreeable or evil speech to my husband. I was always devoted to the worship of the deities, the Pitris, and the Brahmanas. Always heedful I waited upon and served my mother-in-law and father-in-law. Even this was my resolution that I should never behave with deceit. I never used to stay at the door of our house nor did I speak long with anybody. I never did any evil act; I never laughed aloud; I never did any injury. I never disclosed any secret. Even thus did I bear myself always. When my husband, having left home upon any business, used to come back, I always served him by giving him a seat, and worshipped him with reverence. I never ate food of any kind which was unknown to my husband and at which my husband was not pleased. Rising at early dawn I did and caused to be done whatever was brought about and required to be accomplished for the sake of relatives and kinsmen. When my husband leaves home for going to a distant place on any business, I remain at home engaged in diverse kinds of auspicious acts for blessing his enterprise. Verily, during the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or deck my feet with lac-dye, or person with ornaments. When my husband sleeps in peace I never awake him even if important business required his attention. I was happy to sit by him lying asleep. I never urged my husband to exert more energetically for earning wealth to support his family and relatives. I always kept secrets without disclosing them to others. I used to keep always our premises clean. That woman who with concentrated attention, adheres to this path of duty, becomes the recipient of considerable honours in heaven like a second Arundhati.'

"Bhishma continued, 'The illustrious and highly blessed Sandili, of righteous conduct, having said these words unto Sumana on the subject of woman's duties towards her husband, disappeared there and then. That man, O son of Pandu, who reads this narrative at every full moon and new moon, succeeds in attaining to heaven and enjoying great felicity in the woods of Nandana."

SECTION CXXIV

"Yudhishthira said, 'Which is of superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in point of efficacy.'

'Bhishma said, 'Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other. Listen to me, O king, as I explain to thee the merits of conciliation, O chief of Bharata's race, so that the most furious creatures may be appeased by it. In this connection is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed (with the aid of conciliation). A certain Brahmana, endued with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him. The Brahmana, possessed of understanding and learning, was not at all agitated.' Without suffering himself to be stupefied at the sight of that terrible cannibal, he resolved to apply conciliation and see its effect on the Rakshasa. The Rakshasa, respectfully saluting the Brahmana so far as words went, asked him this question, 'Thou shalt escape, but tell me for what reason I am pale of hue and so lean!' Reflecting for a brief space of time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words'.

"The Brahmana said, 'Dwelling in a place that is distant from thy abode, moving in a sphere that is not thy own, and deprived of the companionship of thy friends and kinsmen, thou art enjoying vast affluence. It is for this that thou art so pale and lean. Verily, O Rakshasa, thy friends, though well-treated by thee, are still not well-disposed towards thee in consequence of their own vicious nature. It is for this that thou art pale and lean. Thou art endued with merit and wisdom and a well-regulated soul. Yet it is thy lot to see others that are destitute of merit and wisdom honoured in preference to thyself. It is for this that thou art pale and lean. Persons possessed of wealth and affluence much greater than thine but inferior to thee in point of accomplishments are, verily, disregarding thee. It is for this that thou art pale and lean. Though distressed through want of the means of support, thou art led by the highness of thy soul to disregard such means as are open to thee for drawing thy sustenance. It is for this that thou art pale and lean. In consequence of thy righteousness thou hadst stinted thyself for doing good to another, This other, O righteous Rakshasa, thinks thee deceived and subjugated (by his superior intelligence). It is for this that thou art pale and lean. I think, thou art grieving for those persons who with souls overwhelmed by the lust and wrath are suffering misery in this world. It is for this that thou art pale and lean. Though graced with the possession of wisdom, thou art ridiculed by others who are entirely destitute of it. Verily, persons of wicked conduct are condemning thee. It is for this that thou art pale and lean. Verily, some enemy of thine, with a friendly tongue, coming to thee behaved at first like a righteous person and then has left thee, beguiling thee like a knave. It is for this that thou art pale and lean. Thou art well-conversant with the course of world's affairs. Thou art well-skilled in all mysteries. Thou art endued with capacity. Those who know thee to be such do not yet respect and praise thee. It is for this that thou art pale and lean. Staying in the midst of bad men engaged together in some enterprise, thou hadst discoursed to them, dispelling their doubts. For all that they did not admit thy superior merits. It is for this that thou art pale and lean. Verily, though destitute of wealth and intelligence and Vedic lore, thou desirest yet, with the aid of thy energy alone, to accomplish something great. It is for this that thou art pale and lean. It seems that although thou art resolved to undergo severe austerities by retiring into the forest, yet thy kinsmen art not favourably inclined towards this project of thine. It is this for that thou art pale and lean. Some neighbour of thine, possessed of great wealth and endued with youth and handsome features, verily, covets thy dear spouse. It is for this that thou art pale and lean. The words spoken by thee, even when excellent, in the midst of wealthy men, are not regarded by them as wise or well-timed. It is for this that thou art pale and lean. Some dear kinsman of thine, destitute of intelligence though repeatedly instructed in the scriptures, has become angry. Thou hast not succeeded in pacifying him. It is for this that thou art pale and lean. Verily, some-body, having first set thee to the accomplishment of some object desirable to thee is now seeking to snatch the fruit thereof from thy grasp. It is for this that thou art pale and lean. Verily, though possessed of excellent accomplishments and worshipped by all on that account, thou art yet regarded by thy kinsmen as worshipped for their sake and not for thy own. It is for this that thou art pale and lean. Verily, through shame thou art unable to give out some purpose in thy heart, moved also by the inevitable delay that will occur in its accomplishment. It is for this that thou art pale and lean. Verily, thou desirest, with the aid of thy intelligence, to bring under thy influence, diverse persons with diverse kinds of understandings and inclinations. It is for this that thou art pale and lean.[537] Destitute of learning, without courage, and without much wealth, thou seekest such fame as is won by knowledge and prowess and gifts. Verily, it is for this that thou hast been pale and lean. Thou hast not been able to acquire something upon which thou hast set thy heart for a long time. Or, that which thou seekest to do is sought to be undone by somebody else. It is for this that thou art pale and lean. Verily, without being able to see any fault on thy part, thou hast been cursed by somebody. It is for this that thou art pale and lean.[538] Destitute of both wealth and accomplishments thou seekest in vain to dispel the grief of thy friends and the sorrows of sorrowing men. It is for this that thou art pale and lean. Beholding righteous persons the domestic mode of life, unrighteous persons living according to the forest mode, and emancipated persons attached to domesticity and fixed abodes, thou hast become pale and lean. Verily, thy acts connected with Righteousness, with Wealth, and with Pleasure, as also the well-timed words spoken by thee, do not bear fruit. It is for this that thou art pale and lean. Though endued with wisdom, yet desirous of living, thou livest with wealth obtained by thee in gift from somebody of evil conduct. It is for this that thou art pale and lean. Beholding unrighteousness increasing on every side and righteousness languishing, thou art filled with grief. It is for this that thou art pale and lean. Urged by time thou seekest to please all thy friends even when they are disputing and ranged on sides opposite to one another. It is for this that thou art pale and lean. Beholding persons possessed of Vedic lore engaged in improper acts, and persons of learning unable to keep their senses under control, thou art filled with grief. It is for this that thou art pale and lean.' Thus praised, the Rakshasa worshipped that learned Brahmana in return, and making him his friend and bestowing sufficient wealth upon him in gift, let him off (without devouring him).'"

SECTION CXXV

"Yudhishthira said, 'Tell me, O grandsire, how a poor man, desirous of achieving his own good, should bear himself after having acquired the status of humanity and come into this region of acts that is so difficult to attain. Tell me also what is the best of all gifts, and what should be given under what circumstances. Tell me, O son of Ganga, who art truly deserving of honour and worship. It behoveth thee to discourse to us on these mysteries.'

"Vaisampayana continued, 'Thus questioned by that famous monarch, viz., the son of Pandu, Bhishma explained (in these words) unto that king these high mysteries appertaining to duty.'

"Bhishma said, 'Listen to me with concentrated attention, O king, as I explain to thee, O Bharata, these mysteries appertaining to duties, after the same manner in which the holy Vyasa had explained them to me in days of yore. This subject is a mystery to the very deities, O monarch. Yama of stainless deeds, with the aid of vows well-observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.[539] What pleases what deity, what pleases the Pitris, the Rishis, the Pramathas (associates of Mahadeva), the goddess Sri, Chitragupta (the recording assistant of Yama), and the mighty Elephants at the cardinal points of the compass, what constitutes the religion of the Rishis--the religion, which has many mysteries and which is productive of high fruits,--the merits of what are called great gifts, and the merits that attach to all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains and acquires the merits indicated. Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtezan. Equal to ten courtezans is a single (territorial) chief.[540] A great king is said to be equal to half of these all. Hence, one should not accept, gifts from these. On the other hand, one should attend to the science, that is sacred and that has righteousness for its indications, of the aggregate of three (viz., Religion, Wealth, and Pleasure). Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with concentrated attention, listen to the sacred expositions of Religion (in particular), for the fruits are very great of listening to the mysteries of Religion. One should certainly hear every topic connected with Religion as ordained by the deities themselves. In it is contained the ritual in respect of the Sraddha in which have been declared the mysteries connected with the Pitris. The mysteries connected with all the deities have also been explained there. It comprehends the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits o f great sacrifices and those that attach to all kinds of gifts. Those men who always read the scriptures bearing on these topics, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the puissant Narayana himself. The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices,--all these are acquired by that man who treats guests with reverence. They who listen to these scriptures, they who are endued with faith, and they who have a pure heart, it is well-known, conquer many regions of happiness. Those righteous men who are endued with faith, become cleansed of all stains and no sin can touch them. Such men always increase in righteousness and succeed in attaining to heaven. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words, 'At the command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris and the deities assembled together. Why, indeed, is sexual congress interdicted for the man who performs a Sraddha and for him also who eats at a Sraddha (for the particular day)? Why are three rice-balls offered separately at a Sraddha? Unto whom should the first of those balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this.' After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east, the Pitris also, applauding that ranger of the sky, began as follows.'

"The Pitris said, 'Welcome art thou, and blessings upon thee! Do thou listen, O best of all rangers of the sky! The question thou hast asked is a high one and fraught with deep meaning. The Pitris of that man who indulges in sexual congress on the day he performs a Sraddha, or eats at a Sraddha have to lie for the period of a whole month on his vital seed. As regards the classification of the rice-balls offered at a Sraddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the ordinance that has been declared in respect of the Sraddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who act according to this ordinance become gratified with him and remain always cheerful. The progeny of such a man increases and inexhaustible wealth always remains at his command.'

"The celestial messenger said, 'Thou hast explained the division of the rice-balls and their consignment one after another to the three (viz., water, the spouse, and the blazing fire), together with the reasons thereof.[541] Whom does that rice-tall which is consigned to the waters reach? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris? The second ball is eaten by the spouse. That has been laid down in ordinance. How do the Pitris of that man (whose spouse eats the ball) become the eaters thereof? The last ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes? I desire to bear this,--that is, what are the ends attained by the rice-balls offered at Sraddhas when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire!

"The Pitris said, 'Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky! The very deities and the Munis applaud acts done in honour of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honour of the Pitris. Excepting the high souled, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Sraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the conclusions are with respect to the ordinances about the Sraddha. Listen with rapt attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is regarded as gratifying the deity of the moon. That deity, thus gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Sraddha). The Pitris, who are ever desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire. With that ball the Pitris are gratified and as the result thereof they grant the fruition of all wishes unto the person offering it. I have thus told thee everything about the end of the three rice-balls offered at the Sraddha and consigned to the three (viz., water, the spouse, and the fire). That Brahmana who becomes the Ritwik at a Sraddha constitutes himself, by that act, the Pitri of the person performing the Sraddha. Hence, he should abstain that day from sexual intercourse with even his own spouse[542]. O best of all rangers of the sky, the man who eats at Sraddha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise. Hence, the Brahmana who is invited to a Sraddha for eating the offerings should eat them after purifying himself by a bath and bear himself piously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiply and he also who feeds him reaps the same reward.'

"Bhishma continued, 'After the Pitris said so, a Rishi of austere penances, named Vidyutprabha, whose form shone with splendour like that of the sun, spoke. Having heard those mysteries of religion as propounded by the Pitris, he addressed Sakra, saying, 'Stupefied by folly, men slay numerous creatures born in the intermediate orders, such as worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by these acts. What, however, is the remedy? When this question was asked, all the gods and Rishis endued with wealth of penances and the highly blessed Pitris, applauded that ascetic.'

"Sakra said, 'Thinking in one's mind of Kurukshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara, one should dip one's head in water. By so doing one becomes cleansed of all one's sins like Chandramas freed from Rahu. One should bathe in this way for three days in succession and then fast for every day. Besides this, one should touch (after bathing) the back of a cow and bow one's head to her tail. Vidyutprabha, after this, once more addressing Vasava, said, 'I shall declare a rite that is more subtle. Listen to me, O thou of a hundred sacrifices. Rubbed with the astringent powder of the hanging roots of the banian and anointed with the oil of Priyangu, one should eat the Shashtika paddy mixed with milk. By so doing one becomes cleansed of all one's sins[543]. Listen now to another mystery unknown to many but which was discovered by the Rishis with the aid of meditation. I heard it from Vrihaspati while he recited it in the presence of Mahadeva. O chief of the deities, do thou hear it with Rudra in thy company, O lord of Sachi! If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe penances and obtains the rewards that attach to fasts. Heated by the rays of the sun, he becomes cleansed of all his sins. One who acts in this way in both the summer and the winter seasons, becomes freed from every sin. Cleansed of every sin, one acquires a splendour of complexion for all time. Such a man blazes with energy like the Sun or shines in beauty like the Moon!' After this, the chief of the deities, viz., he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, saying these excellent words, 'O holy one, do thou duly discourse on what those mysteries of religion are that are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries that attach to them!'

"Vrihaspati said, 'They who pass urine, facing the sun, they who do not show reverence for the wind, they who do not pour libations on the blazing fire, they who milk a cow whose calf is very young, moved by the desire of obtaining from her as much milk as possible, commit sins. I shall declare what those faults are, O lord of Sachi! Do thou listen to me. The Sun, Wind, the bearer of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self born himself, for rescuing all the worlds, O Sakra! These are the deities of human beings. Listen all of ye to the conclusions of religion. Those wicked men and wicked women who pass urine facing the sun, live in great infamy for six and eighty years. That man, O Sakra, who cherishes no reverence for the wind, gets children that fall away prematurely from the womb of his spouse. Those men who do not pour libations on the blazing fire find that the fire, when they do ignite it for such rites as they wish to perform, refuses to eat their libations[544]. Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.[545] Such men see their children, die and their races shrink. Even these are the consequences of the acts referred to, as observed by regenerate persons venerable for age in their respective races. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of achieving prosperity. This that I say unto thee is very true.' After the celestial preceptor had said this, the highly blessed deities, with the Maruts, and the highly blessed Rishis questioned the Pitris, saying, 'Ye Pitris, at what acts of human beings, who are generally endued with little understanding, do ye become gratified? What gifts, made in course of such rites as are gone through for improving the position of deceased persons in the other world, become inexhaustible in respect of their efficacy?[546] By performing what acts can men become freed from the debt they owe to the Pitris? We desire to hear this. Great is the curiosity we feel.'

"The Pitris said, 'Ye highly blessed ones, the doubt existing in your minds has been properly propounded. Listen as we declare what those acts are of righteous men that gratify us. Bulls endued with blue complexion should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these acts of men, they can free themselves from the debt they owe to the Pitris.[547] Such gifts never become vain. On the other hand, they become inexhaustible and productive of high fruits. The gratification we derive from them is regarded to be inexhaustible. Those men who, endued with faith, beget offspring, rescue their deceased ancestors from miserable Hell'. Hearing these words of the Pitris, Vriddha-Gargya, possessed of wealth of penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said, 'Ye that are all possessed of wealth of penances, tell us. what the merits are that attach to the setting free of bulls endued with blue complexion. What merits, again, attach to the gift of lamps in the season of rains and the gift of water with sesame seeds?'

"The Pitris said, 'If a bull of blue complexion, upon being set free, raises a (small) quantity of water with its tail, the Pitris (of the person that has set that bull free) become gratified with that water for full sixty thousand years. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, without doubt, in sending the Pitris (of the person that sets the animal free) to the region of Soma. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the attribute of Darkness. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O thou that art possessed of wealth of penances, are regarded as duly performing a Sraddha with all its mysteries. These men get children of sound health and cheerful minds. The merit acquired by the giver of the Pinda (to the Pitris) takes the form of the growth of his race. Verily, he who performs these acts with faith, becomes freed from the debt he owes to the Pitris. Even thus has been laid down the proper time for the performance of the Sraddha, the ordinance in respect of the rites to be observed, the proper person that should be fed at the Sraddha, and the merits that attach to it. I have declared everything to thee in due order.'

SECTION CXXVI

"Bhishma said, 'The chief of the deities, Indra, after the Pitri has ceased to speak, addressed the puissant Hari, saying, 'O Lord, what are those acts by which thou becomest gratified? How, indeed, do men succeed in gratifying thee?'

"Vishnu said, "That which I greatly hate is the detraction of Brahmanas; without doubt, if the Brahmanas are worshipped, I regard myself worshipped. All superior Brahmanas should always be saluted with reverence, after feeding them with hospitality. One should reverence one's own feet also (in the evening). I am gratified with men who act in this way, as also with those who worship and make offerings to the whirl that is noticeable on cowdung (when it first drops from the cow)[548]. They who behold a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil. They become freed from every sin. That man who worships every day the Aswattha (Ficus religiosa) and the substance called Gorochana and the cow, is regarded as worshipping the whole universe with the deities and Asuras and human beings. Verily, staying within these, I accept, in my own form, the worship that is offered to them. The worship that is offered to these is the worship offered to me. This has been so as long as the worlds have been created. Those men of little understanding that worship me in a different way worship me in vain, for the worship of that kind I never accept. Verily, the worship of other kinds is not at all gratifying to me.'

"Indra said, 'Why dost thou applaud the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil? It is thou who createst and it is thou who destroyest them. Thou art the eternal nature of all mortal or transitory things:'

"Bhishma continued, 'Hearing these words of Indra. Vishnu smiled a little and then said, 'It was with my circular disc that the Daityas were slain. It was with my two feet that the world was covered. Assuming the form of a boar I slew Hiranyaksha. Assuming the form of a dwarf I conquered (the Asura) king Vali. Those high-souled men who worship these gratify me. Verily, they who worship me in these forms never meet with discomfiture. If one beholding a Brahmana leading the Brahmacharya mode of life arrived at one's house, offers unto him the first portion of one's food that belongs as of right to a Brahmana, and eats what remains thereafter, one is regarded as eating Amrita. If one, after adoring the morning twilight, stands with face directed towards the sun, one reaps the merit that attaches to the performance of ablutions in all tirthas and becomes cleansed of all sins. Ye Rishis possessed of wealth of penances, I have told you in details what constitutes a great mystery. On what else shall I discourse unto you? Tell me your doubts.'

"Baladeva said, 'Listen now to another great mystery that is fraught with happiness to men. Ignorant persons, unacquainted with it, meet with much distress at the hands of other creatures. That man who, rising at early dawn, touches a cow, ghee, and curds, as also mustard seeds and the larger variety thereof called Priyangu, becomes cleansed of all sins. As regards Rishis possessed of wealth of penances, they always avoid all creatures both before and behind, as also all that is impure while performing Sraddhas.[549]

"The deities said, 'If a person, taking a vessel of copper, filling it with water, and facing the east, resolves upon a fast or the observance of a particular vow, the deities become gratified with him and all his wishes become crowned with success. By observing fasts, or vows in any other way, men of little understandings gain nothing.[550] In uttering the resolution about the observance of fasts and in making offerings to the deities, the use of a vessel of copper is preferable. In presenting the offerings to the deities, in (giving and accepting) alms, in presenting the ingredients of the Arghya and in offering oblations of water mixed with sesame seeds to the Pitris, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. Even these mysteries have been laid down relating to how the deities are gratified.'

"Dharma said, 'The offerings made in all rites in honour of the deities and in those in honour of the Pitris should never be given away to a Brahmana that has accepted service under the king, or that rings the bell or attends to subsidiary duties in acts of worship or at Sraddhas, or that keeps kine, or that is engaged in trade, or that follows some art as a profession, or that is an actor, or that quarrels with friends or that is destitute of Vedic studies, or that marries a Sudra woman[551]. The performer of the Sraddha who gives away such offerings unto such a Brahmana falls away from prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act. From the house of that person whence a guest returns unsatisfied, the

Pitris, the deities, and the sacred fires, all return disappointed in consequence of such treatment of the guest. That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine, that are ungrateful towards benefactors, that are slayers of Brahmanas, or that are violators of the beds of their preceptors.'

"Agni said, 'Listen ye with concentrated attention. I shall recite the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a blazing fire. The infamy of such a man spreads throughout the world and touches the confines of heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied on his account. Endued with great energy, Fire refuses to accept the libations poured by him. For a hundred lives he has to rot in hell. He is never rescued at any time. One should, therefore, never touch a cow with one's feet, or a Brahmana of high energy, or a blazing fire, if one is endued with faith and desires one's own good. These are the demerits declared by me of one who lifts up one's feet towards these three.'

"Viswamitra said, 'Listen to a high mystery that is unknown to the generality of men and that is connected with religion. He who offers the Pitris rice boiled in sugared milk, sitting with face directed to the south at noontide in the shade caused by an elephant's body, in the month of Bhadrapada, under the constellation Magha, acquires great merits. Listen to what those merits are. The man who makes such an offering to the Pitris under such circumstances, is regarded as performing a great Sraddha each year for thirteen years in succession.'[552]

"The kine said, 'That man becomes cleansed of all his sins who adores a cow with these Mantras, viz., 'O Vahula, O Samanga, O thou that art fearless everywhere, O thou that art forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, in days of yore, thou wert present with thy calf in the sacrifice of Indra, the wielder of the thunderbolt. Thou tookest thy station in the firmament and in the path of Agni. The deities with Narada among them adored thee on that occasion by calling thee Sarvamsaha. Such man attains to the region of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also. Such a man becomes freed from every sin, every fear, every grief. At the end, he obtains residence in the happy region of the Thousand-eyed Indra!'

"Bhishma continued, 'After this, the highly blessed and celebrated seven Rishis, with Vasishtha at their head, rose and circumambulating the Lotus-born Brahman, stood around him with hands joined in reverence. Vasishtha, that foremost of all persons conversant with Brahma, became their spokesman and asked this question that is beneficial to every creature, but especially so to Brahmanas and Kshatriyas, 'By doing what acts may men of righteous conduct who are, however, destitute of the good of this world, succeed in acquiring merits attaching to sacrifices?' Hearing this question of theirs, the Grandsire Brahman began to say what follows.'

"Brahman said, 'Excellent is this question, ye highly blessed ones! It is at once auspicious and high and fraught with a mystery. This question that ye have put is subtil and is fraught with high benefit to mankind. Ye Rishis possessed of wealth of penances, I shall recite everything to you in detail. Do ye listen with attention to what I say as to how men acquire the merits attaching to sacrifices (even when they are unable to perform them through poverty.) In the lighted fortnight of the month of Pausha, when the constellation Rohini is in conjunction, if one, purifying oneself by a bath, lies under the cope of heaven, clad in a single piece of raiment, with faith and concentrated attention, and drinks the rays of the moon, one acquires the merits that attach to the performance of great sacrifices. Ye foremost of regenerate persons, this is a high mystery that I declare unto you in reply to your questions, ye that are possessed of insight into the subtil truths of all topics of enquiry.'"

SECTION CXXVII

"Vibhavasu (otherwise called Surya) said, 'There are two offerings. One of those consists of a palmful of water and the other called Akshata consists of rice-grains with ghee. One should, on the day of the full moon, stand facing that bright orb and make unto him the two offerings mentioned, viz., a palmful of water and the rice-grains with ghee called Akshata. The man who presents these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three (principal) fires. That man of little understanding who cutteth down a large tree on the day of the new moon, becomes stained with the sin of Brahmanicide. By killing even a single leaf one incurs that sin. That foolish man who chews a tooth-brush on the day of the new moon is regarded as injuring the deity of the moon by such an act. The Pitris of such a person become annoyed with him.[553] The deities do not accept the libations poured by such a man on days of the full moon and the new moon. His Pitris become enraged with him, and his race and the family become extinct.'

"Sree said, 'That sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, the deities and Pitris leave in disgust. Verily, without accepting the offerings made unto them by the owners of such houses, the deities and the Pitris fly away from such a sinful habitation.'

"Angiras said, 'The offspring of that man increase who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds besides in his hand the roots of the Suvarchala plant.'[554]

"Gargya said, 'One should always do the duties of hospitality to one's guests. One should give lamps in the hall or shed where sacrifices are performed. One should avoid sleep during the day, and abstain from all kinds of flesh or food. One should never injure kine and Brahmanas. One should always recite names of the Pushkara lakes and the other sacred waters. Such a course of duty, is the foremost. Even this constitutes a high religion with its mysteries. If observed in practice, it is sure to produce great consequences. If a person performs even a hundred sacrifices, he is doomed to see the exhaustion of the merits attaching to the libations poured therein. The duties, however, which I have mentioned are such that when observed by a person endued with faith, their merit becomes inexhaustible. Listen now to another high mystery concealed from the view of many. The deities do not accept the libations (poured upon the fire) on the occasion of Sraddhas and rites in their honour or on the occasion of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy. The Pitris of the man who allows such a woman to come near the place where the Sraddha is being performed by him, do not become gratified with him for thirteen years. Robed in raiment of white, and becoming pure in body and mind, one should invite Brahmanas and cause them to utter their benedictions (when one performs the Sraddha). On such occasions one should also recite the Bharata. It is by observing all these that the offerings made at Sraddhas become inexhaustible.'

"Dhaumya said, 'Broken utensils, broken bedsteads, cocks and, dogs, as also such trees as have grown within the dwelling houses, are all inauspicious objects. In a broken utensil is Kali himself, while in a broken bedstead is loss of wealth. When a cock or a dog is in sight, the deities do not eat the offerings made to them. Under the roots of a tree scorpions and snakes undoubtedly find shelter. Hence, one should never plant a tree within one's abode.'[555]

"Jamadagni said, 'That man whose heart is not pure is sure to go to Hell even if he adores the deities in a Horse-sacrifice or in a hundred Vajapeya sacrifices, or if he undergoes the severest austerities with head downmost. Purity of heart is regarded as equal to sacrifices and Truth. A very poor Brahmana, by giving only a Prastha of powdered barley with a pure heart unto a Brahmana, attained to the region of Brahman himself. This is a sufficient proof (of the importance of purity of heart).'"

SECTION CXXVIII

"Vayu said, 'I shall recite some duties the observance of which is fraught with happiness to mankind. Do ye listen also with concentrated attention to certain transgressions with the secret causes upon which they depend. That man who offers for the four months of the rainy season sesame and water (unto the Pitris), and food, according to the best of his power, unto a Brahmana well-conversant with the duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honour of the Pitris, with sesame and water,--verily he who does all this with faith and concentrated attention acquires all the merits that attach to a hundred sacrifices in which animals are offered to the deities. Listen to this other high mystery that is unknown to all. That man who thinks it all right when a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin[556]. The three sacrificial fires become enraged with such a person. In his next life he has to take birth as a Sudra. His Pitris, together with the deities are never gratified with him. I shall now recite what the expiations are which one must go through for cleansing oneself from such sins. Listen to me with attention. By performing those expiatory acts, one becomes happy and free from fever. Fasting all the while, one should, for three days, with concentrated attention, pour libation, on the sacred fire, of the urine of the cow mixed with cowdung and milk and ghee. The deities accept the offerings of such a man on the expiration of a full year. His Pitris also, when the time comes for him for performing the Sraddha, become gratified with him. I have thus recited what is righteous and what is unrighteous, with all their unknown details, in respect of human beings desirous of attaining to heaven. Verily, men who abstain from these transgressions or who having committed them undergo the expiatory rites indicated, succeed, in attaining to heaven when they leave this world."

SECTION CXXIX

"Lomasa said, 'The Pitris of those men who, without having wedded wives of their own, betake themselves to the wives of other people, become filled with disappointment when the time for the Sraddhas comes. He who betakes himself to the wives of other people, he who indulges in sexual union with a woman that is barren, and he who appropriates what belongs to a Brahmana, are equally sinful. Without doubt, the Pitris of such people cut them off without desiring to have any intercourse with them. The offerings they make fail to gratify the deities and the Pitris. Hence, one should always abstain from sexual congress with women that are the wedded wives of others, as also with women that are barren. The man who desires his own good should not appropriate what belongs to a Brahmana. Listen now to another mystery, unknown to all with regard to religion. One should, endued with faith, always do the bidding of one's preceptor and other seniors. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts unto Brahmanas of ghee and the offerings that constitute Akshata. Listen to me as I say what the measure is of the merit that such a person acquires. By such an act one is said to increase Soma and the Ocean. Vasava, the chief of the celestials, confers upon him a fourth part of the merits that attach to a Horse-sacrifice. By making such gifts, a person becomes endued with great energy and prowess. The divine Soma, well-pleased with him, grants him the fruition of his wishes. Listen now to another duty, together with the foundation on which it rests, that is productive of great merit. In this age of Kali, that duty, if performed, brings about much happiness to men. That man who, rising at early dawn and purifying himself by a bath, attires himself in white robes and with the concentrated attention makes gifts unto Brahmanas of vessels full of sesame seeds, who makes offerings unto the Pitris of water with sesame seeds and honey, and who gives lamps as also the food called Krisara acquires substantial merits. Listen to me as I say what those merits are. The divine chastiser of Paka has ascribed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that are productive of eternal merit, he who performs the Agnishtoma sacrifice with copious presents in the form of Dakshina to the Brahmanas, are all regarded by the deities as acquiring, merits equal to those which one acquires by making gifts of vessels filled with sesame seeds. Gifts of water with sesame seeds are regarded by the Pitr is as productive of eternal gratification to them. The grandsires all become highly pleased with gifts of lamps and Krisara. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly applauded by both the Pitris and the deities in their respective regions.'"

SECTION CXXX

"Bhishma said, 'The Rishis there assembled, together with the Pitris and the deities, then, with concentrated attention, questioned Arundhati (the spouse of Vasishtha) who was endued with great ascetic merit. Possessed of abundant wealth of penances, Arundhati was equal to her husband, the high-souled Vasishtha in energy for in both vows and conduct she was her husband's equal. Addressing her they said, 'We desire to hear from thee the mysteries of duty and religion. It behoveth thee, O amiable lady, to tell us what thou regardest as a high mystery.'

"Arundhati said, 'The great progress I have been able to achieve in penances is due to your consideration for me in thus remembering my poor self. With your gracious permission I shall now discourse on duties that are eternal, on duties that are high mysteries. I shall discourse thereon with the causes on which they depend. Listen to me as I discourse to you elaborately. A knowledge of these should be imparted unto him only that is possessed of faith or that has a pure heart. These four, viz., he that is bereft of faith, he that is full of pride, he that is guilty of Brahmanicide, and he that violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated unto them. The merits acquired by a person who gives away a Kapila cow every day for a period of two and ten years, or by a person who adores the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not come up to those that are his with whom a guest is gratified. Listen now to another duty whose observance is fraught with happiness to mankind. It should be observed with its secret ritual by a person endued with faith, Its merits are certainly high. Listen to what they are. If a person, rising at early dawn and taking with him a quantity of water and a few blades of Kusa grass, proceeds into a cow-pen and arriving there washes a cow's horns by sprinkling thereon that water with those blades of Kusa grass and then causes the water to drip down on his own head, he is regarded, in consequence of such a bath, as one that has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honoured and resorted to by Siddhas and Charanas.' After Arundhati had said these words, all the deities and Pitris applauded her, saying, 'Excellent, Excellent,' Indeed, all the beings there were highly gratified and all of them worshipped Arundhati.'

"Brahman said, 'O highly blessed one, excellent is the duty that thou hast enunciated, together with its secret ritual. Praise be to thee! I grant thee this boon, viz., that thy penances will continually increase!'

"Yams said, 'I have heard from thee an excellent and agreeable discourse. Listen now to what Chitragupta has said and what is agreeable to me. Those words relate to duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men endued with faith and desirous of achieving their own good. Nothing is lost of either piety or sin that is committed by creatures. On days of the full moon and the new moon, those acts are conveyed to the sun where they rest. When a mortal goes into the region of the dead, the deity of the sun bears witness to all his acts. He that is righteous acquires the fruits of his righteousness there. I shall now tell you of some auspicious duties that are approved by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara especially should one make the gift of a Kapila cow unto a Brahmana conversant with the Vedas. One should also always maintain one's Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta. It behoveth them that are the best of creatures to listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution. They that are of little understanding meet with great distress in the regions of the dead, for they become afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such calamity. They have to enter into a thick darkness. I shall now tell you of those duties by performing which one may succeed in crossing such calamity. The performance of those duties costs very little but is fraught with great merit. Indeed, such performance is productive of great happiness in the other world. The merits that attach to the gift of water for drink are excellent. In the next world in especial, those merits are very high. For them that make gifts of water for drink there is ordained in the other world a large river full of excellent water. Indeed, the water contained in that river is inexhaustible and cool and sweet as nectar. He who makes gifts of water in this world drinks from that stream in the world hereafter when he goes thither. Listen now to the abundant merits that attach to the giving of lamps. The man who gives lamps in this world has never to even behold the thick darkness (of Hell). Soma and Surya and the deity of fire always give him their light when he repairs to the other world. The deities ordain that on every side of such a person there should be blazing light. Verily, when the giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana conversant with the Vedas, especially if the gift be made in Pushkara. Such a man is regarded as having made a gift of a hundred kine with a bull, a gift that is productive of eternal merit. The gift of a single Kapila cow is capable of cleansing whatever sins the giver may be guilty of even if those sins be as grave. Brahmanicide, for the gift of a single Kapila cow is regarded as equal in point of merit to that of a hundred kine. Hence, one should give away a Kapila cow at that Pushkara which is regarded as the senior (of the two Tirthas known by that name) on the day of the full moon in the month of Karttika. Men that succeed in making such a gift have never to encounter distress of any kind, or sorrow, or thorns giving pain. That man who gives away a pair of sandals unto a superior Brahmana that is deserving of the gift, attains to similar merits. By giving away an umbrella a person obtains comfortable shade in the next world. (He will not have to be exposed to the sun). A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver.' Hearing these opinions of Chitragupta, Surya's hairs stood on their ends. Endued with great splendour, he addressed all the deities and the Pitris, saying 'Ye have heard the mysteries relating to duty, as propounded by the high-souled Chitragupta. Those human beings who, endued with faith, make these gifts unto high-souled Brahmanas, become freed from fear of every kind. These five kinds of men, stained with vicious deeds, have no escape. Verily, of sinful behaviour and regarded as the worst of men, they should never be talked to. Indeed they should always be avoided. Those five are he who is the slayer of a Brahmana, he who is the slayer of a cow, he who is addicted to sexual congress with other people's wives, he who is bereft of faith (in the Vedas), and he who derives his sustenance by selling the virtue of his wife. These men of sinful conduct, when they repair to the region of the dead, rot in hell like worms that live upon pus and blood. These five are avoided by the Pitris, the deities, the Snataka Brahmanas, and other regenerate persons that are devoted to the practice of penances.'"

SECTION CXXXI

"Bhishma said, 'Then all the highly blessed deities and the Pitris, and the highly blessed Rishis also, addressing the Pramathas, said,[557] 'Ye are all highly blessed beings. Ye are invisible wanderers of the night. Why do you afflict those men that are vile and impure and that are unclean? What acts are regarded as impediments to your power? What, indeed, are those acts in consequence of which ye become incompetent to afflict men? What are those acts that are destructive of Rakshasas and that prevent you from asserting your power over the habitations of men? Ye wanderers of the night, we desire to hear all this from you.'

"The Pramathas said, 'Men are rendered unclean by acts of sexual congress. They who do not purify themselves after such acts, they who insult their superiors, they who from stupefaction eat different kinds of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps placing the head where his feet should be placed or his feet where the head should be placed,--these men are regarded by us as unclean. Verily, these men have many holes. Those also are numbered in the same class who throw their phlegm and other unclean secretions into the water. Without doubt these men deserve to be slain and eaten up by us. Verily, we afflict those human beings who are given to such conduct. Listen now to what those acts are which are regarded as antidotes and in consequence of which we fail to do any injury to men. Those men upon whose persons occur streaks of Gorochana, or who hold Vachas in their hands, or who make gifts of ghee with those ingredients that go by the name of Akshata, or who place ghee and Akshata on their heads, or those who abstain from meat are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever put out, or who keeps the skin or teeth of a wolf in his abode or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power. Verily, those householders who keep these things in their houses always find them free from the inroads of even the fiercest spirits that live on carrion. Those beings also, that like us range through different worlds in pursuit of pleasure, are unable to do any injury to such houses. Hence, ye deities, should men keep such articles in their houses,--articles that are destructive of Rakshasas (and other beings of the kind). We have thus told you everything about that respecting which ye had great doubts.'"

SECTION CXXXII

"Bhishma said, 'After this, the Grandsire Brahman, sprang from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the deities with Vasava, the lord of Sachi, at their head,--Yonder sits the mighty Naga who is a resident of the nether regions. Endued with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being. Those mighty elephants endued with great energy and power, who hold the entire earth with her hills, waters, and lakes should be interviewed by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty.--Hearing these words of the Grandsire, the deities, with well-pleased minds commissioned (the elephant) Renuka to where those upholders of the world are.'"

"Renuka, proceeding to where those elephants are, addressed them, saying, 'Ye mighty creatures, I have been commanded by the deities and the Pitris to question you about the mysteries of religion and duty. I desire to bear you discourse on that subject in detail. Ye highly blessed ones, do ye discourse on the subject as your wisdom may dictate.'

"The (eight) elephants standing in the eight quarters said, 'On the auspicious eighth day of the dark fortnight in the month of Karttika when the constellation Aslesha is in the ascendant, one should make gifts of treacle and rice. Casting aside wrath, and living on regulated diet, one should make these offerings at a Sraddha, uttering these mantras the while--Let Valadeva and other Nagas possessed of great strength, let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race, make Vali offerings to me for the enhancement of my strength and energy. Verily, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth!--Uttering these mantras, one should make Vali offerings upon an ant-hill. When the maker of day retires to his chambers in the west, upon the ant-hill selected should offerings be made of raw sugar and rice. The ant-hill should previously be scattered with Gajendra flowers, Offerings should also be made of blue cloths and fragrant unguents. If offerings are made in this way, those beings that live in the nether regions, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As regards ourselves, we also do not feel the labour of upholding the Earth, in consequence of such offerings being made to us. Afflicted with the burden we bear, even this is what we think (beneficial for men), without the slightest regard for selfish concerns. Brahmanas and Kshatriyas and Vaisyas and Sudras, by observing this rule for a full year, fasting on each occasion, acquire great merits from such gifts. We think that the making of such Vali offerings on the ant-hill is really fraught with very superior merits. By making such offerings, one is regarded as doing the duties of hospitality for a hundred years to all the mighty elephants that exist in the three worlds.' Hearing these words of the mighty elephants, the deities and the Pitris and the highly blessed Rishis, all applauded Renuka."

SECTION CXXXIII

"Maheswara said, 'Searching your memories, excellent are the duties ye all have recited. Listen all of you now to me as I declare some mysteries relating to religion and duty. Only those persons whose understanding has been set on religion and who are possessed of faith, should be instructed in respect of those mysteries of duty and religion that are fraught with high merits. Hear what the merits are that become his who, with heart free from anxiety, gives food everyday, for a month, to kine and contents himself with one meal a day throughout such period. The kine are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that are upholding the three worlds with the deities, the Asuras, and human beings. Respectful services rendered to them are fraught with high merit and grave consequences. That man who every day gives food to kine advances every day in religious merit. Formerly, in the Krita age I had expressed my approval of these creatures. Afterwards Brahman, born of the primeval lotus, solicited me (to show kindness towards kine).[558] It is for this reason that a bull to this day stands as the device on my standard overhead. I always sport with kine. Hence should kine be worshipped by all. Kine are possessed of great power. They are givers of boons. If worshipped, they would grant boons. That person who gives food to kine even for a single day receives from those beneficent creatures for that act a fourth part of the merits he may win by all his good acts in life.'"

SECTION CXXXIV

"Skanda said, 'I shall now declare a duty that is approved of by me. Do ye listen to it with concentrated attention. That person who takes a little earth from the horns of a bull of blue complexion, smears his body therewith for three days, and then performs his ablutions, acquires great merits. Hear what those merits are. By such an act he would wash away every stain and evil, and attain to sovereign sway hereafter. As many times he takes his birth in this world, so many times does he become celebrated for his heroism. Listen now to another mystery unknown to all. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as Vali unto the rising moon on the evening of the day when that luminary is at full. Do ye learn, with faith, what the merits are of the person that acts in this way. The Sadhyas, the Rudras, the Adityas, the Viswedevas, the twin Aswins, the Maruts, and the Vasus, all accept that offering. By such an offering Soma increases as also the ocean, that vast receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, is certainly fraught with great happiness.'

"Vishnu said, 'That person who, endued with faith and freed from malice, listens every day with concentrated attention to the mysteries in respect of religion and duty that are preserved by the high-souled deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear. That man who, with his senses under thorough control, reads these sections which treat of these auspicious and meritorious duties, together with their mysteries,--duties that have been declared (by the previous speakers), acquires all the merits that attach to their actual performance. Sin can never overmaster him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins abundant merits by reading these mysteries (as declared), or by reciting them to others, or by hearing them recited. The deities and the Pitris eat, for ever the Havya and the Kavya offered by such a creature. Both these, in consequence of the virtues of the offerer become inexhaustible. Even such is the merit that attaches to the person who, with concentrated attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon. Such a person, in consequence of such an act, becomes steady in the observance of all duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the deities and the Pitris. If a person becomes guilty of all sins save those which are classed as grave or heinous, he becomes cleansed of them all by only listening to the recitation of these mysteries about religion and duty.'

"Bhishma continued, 'Even these, O king of men, are the mysteries in respect of religion and duty dwelling in the breasts of the deities. Held in high respect by all the gods and promulgated by Vyasa, they have now been declared by me for thy benefit. One who is conversant with religion and duty thinks that this excellent knowledge is superior (in value) to even the whole earth full of riches and wealth. This knowledge should not be imparted to one that is bereft of faith, or to one that is an atheist, or to one that has fallen away from the duties of his order, or to one that is destitute of compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to one's preceptors, or to one that thinks all creatures to be different from oneself.'"

SECTION CXXXV

"Yudhishthira said, 'Who are those persons, O Bharata, from whom a Brahmana in this world may accept his food? From whom may a Kshatriya, a Vaisya, and a Sudra take their food respectively?'

"Bhishma said, 'A Brahmana may take his food from another Brahmana or from a Kshatriya or a Vaisya, but he must never accept food from a Sudra. A Kshatriya may take his food from a Brahmana, a Kshatriya or a Vaisya. He must, however, eschew food given by Sudras who are addicted to evil ways and who partake of all manner of food without any scruple. Brahmanas and Kshatriyas can partake of food given by such Vaisyas as tend the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya. But the man who takes food from a Sudra, swallows the very abomination of the earth, and drinks the excretions of the human body, and partakes of the filth of all the world. He partakes of the very filth of the earth who takes his food thus from a Sudra. Verily, those Brahmanas that take their food from Sudras, take the dirt of the earth. If one engages in the service of a Sudra, one is doomed to perdition though one may duly perform all the rites of one's order. A Brahmana, a Kshatriya, or a Vaisya, so engaging, is doomed, although devoted to the due performance of religious rites. It is said that a Brahmana's duty consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya's duty consists in protecting men, and that a Vaisya's in promoting their material prosperity. A Vaisya lives by distributing the fruits of his own acts and agriculture. The breeding of kine and trade are the legitimate work in which a Vaisya may engage without fear of censure. The man who abandons his own proper occupation and betakes himself to that of a Sudra, should be considered as a Sudra and on no account should any food be accepted from him. Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be considered as Sudras. And those who impudently partake of food offered at ceremonials in a Sudra's house are afflicted with a terrible calamity. In consequence of partaking such forbidden food they lose their family, strength, and energy, and attain to the status of animals, descending to the position of dogs, fallen in virtue and devoid of all religious observances. He who takes food from a physician takes that which is no better than excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood. If a Brahmana approved by the good, takes the food of one who lives by his learning, he is regarded as taking the food of a Sudra. All good men should forego such food. The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from a wicked person is considered as reprehensible as the slaying of a Brahmana. One should not accept food if one is slighted and not received with due honours by the giver. A Brahmana, who does so, is soon overtaken by disease, and his race soon becomes extinct. By accepting food from the warder of a city, one descends to the status of the lowest outcaste. If a Brahmana accepts food from one who is guilty of killing either a cow or a Brahmana or from one who has committed adultery with his preceptor's wife or from a drunkard, he helps to promote the race of Rakshasas. By accepting food from a eunuch, or from an ungrateful person, or from one who has misappropriated wealth entrusted to his charge, one is born in the country of the Savaras situated beyond the precincts of the middle country. I have thus duly recited to thee the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else thou wishest to hear from me today.'"

SECTION CXXXVI

"Yudhishthira said, 'Thou hast told me in full of those from whom food may be accepted and of those from whom it should not be taken. But I have grave doubts on one point. Do thou, O sire, enlighten me, do thou tell me what expiation a Brahmana should make (for the sin he incurs) upon accepting the different kinds of food, those especially offered in honour of the gods and the oblations made to the manes.'

"Bhishma said, 'I shall tell thee, O prince, how high-souled Brahmanas may be absolved from all sin incurred by accepting food from others. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made. In accepting meat, or honey, or salt, a Brahmana becomes purified by standing till the rising of the sun. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Vedic prayer (Gayatri) and by holding a piece of iron in his hand in the presence of the public. In accepting money or clothes or women or gold, the purification is the same as before. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugar-cane, or oil, or any sacred thing, one becomes purified by bathing thrice in the course of the day, viz., at morn, noon and eve. If one accepts, paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is made by reciting the Gayatri prayer a hundred times. In accepting shoes or clothes at obsequial ceremonies, the sin is destroyed by reciting devoutly the same hymn a hundred times. The acceptance of the gift of land at the time of an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights. The Brahmana who partakes of oblations offered to deceased ancestors, in course of the dark fortnight, is purified by fasting for a whole day and night. Without performing his ablutions a Brahmana should not say his evening prayers, nor betake himself to religious meditation, nor take his food a second time. By so doing he is purified. For this reason, the Sraddha of deceased ancestors has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be feasted, The Brahmana who partakes of food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days. After the expiration of twelve days, and going through the purification ceremonies duly, the sin is destroyed by giving clarified butter to Brahmanas. If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations before mentioned, and should recite the Savitri hymn and do the sin-destroying Ishti and Kushmanda penances. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by misfortunes. The Brahmana who takes his food in the company of Sudras is purged from all impurity by duly observing the ceremonies of purification. The Brahmana who takes his food in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on. By eating with a Sudra from off the same plate the Sudra loses his family respectability; the Vaisya by eating from off the same plate with a Vaisya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brahmana his splendour and energy. In such cases, expiations should be made, and propitiatory rites should be observed, and oblations offered to the gods. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be observed with the view of destroying the sin. If any of the above four classes partake of food partly eaten by a person of any other class, the expiation is undoubtedly made by smearing the body with auspicious substances like Rochana, Durva grass, and turmeric.'"

SECTION CXXXVII

"Yudhishthira said, 'O Bharata, of the two things charity and devotion, do thou condescend to tell me, O sire, which is the better in this world? Do thou, by this, remove a great doubt from my mind.'

"Bhishma said, 'Do thou, listen to me as I recite the names of the princes who having been devoted to virtue, and having cleansed their hearts by penances and practised gifts and other acts of piety, undoubtedly attained to the different celestial regions. The Rishi Atreya revered by all, attained, O monarch, to the excellent celestial regions, by imparting the knowledge of the unconditional Supreme Being to his pupils. King Sivi, the son of Usinara, by offering the life of his dear son, for the benefit of a Brahmana, was translated from this world to heaven. And Pratardana, the king of Kasi, by giving his son to a Brahmana, secured to himself unique and undying fame in this as well as in the other world. Rantideva, the son of Sankriti, attained to the highest heaven by duly making gifts to the high-souled Vasishtha. Devavriddha too went to heaven by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice. The worshipful Amvarisha too has attained to the region of the gods, by making a gift of all his kingdom to a Brahmana of great power. King Janamejaya of the solar race, went to the highest heaven by making a gift of ear-rings, fine vehicles, and cows to Brahmanas. The Royal sage Vrishadarbhi went to heaven by making gifts of various jewels and beautiful houses to Brahmanas. King Nimi of Vidarva, attained to heaven with his sons, friends and cattle, by giving his daughter and kingdom to the high-souled Agastya. The far-famed Rama, the son of Jamadagni, attained to the eternal regions, far beyond his expectation, by giving lands to Brahmanas. Vasishtha, the prince of Brahmanas, preserved all the creatures at a time of great drought when the god Parjjanya did not bestow his grateful showers upon the earth, and for this act he has secured eternal bliss for himself. Rama, the son of Dasaratha, whose fame is very high in this world, attained to the eternal regions by making gifts of wealth at sacrifices. The far-famed royal sage Kakshasena, went to heaven by duly making over to the high-souled Vasishtha the wealth which he had deposited with him. Marutta, the son of Parikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, immediately went to heaven. The highly devout king of Panchalal Brahmadatta, attained the blessed way by giving away a precious conch-shell. King Mitrasaha, by giving his favourite wife Madayanti to the high-souled Vasishtha, ascended to heaven. Sudyumna, the son of Manu, by causing the proper punishment to be inflicted upon the high-souled Likhita, attained to the most blessed regions. The celebrated royal sage Saharachitta went to the blessed regions, by sacrificing his dear life for the sake of a Brahmana. The king Satadyumna went to heaven by giving to Maudgaya a golden mansion replete with all the objects of desire. In ancient times, king Sumanyu by giving to Sandilya heaps of food looking like a hill, proceeded to heaven. The Salwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika. The Royal sage Madiraswa by giving his slender-waisted daughter to Hiranyahasta went to the region of the gods. The lordly Lomapada attained all the vast objects of his desire by giving his daughter Santa in marriage to Rishyasringa. The royal sage Bhagiratha, by giving his famous daughter Hansi in marriage to Kautsa, went to the eternal regions. King Bhagiratha by giving hundreds and thousands of kine with their young ones to Kohala attained to the most blessed regions. These and many other men, O Yudhishthira, have attained to heaven, by the merit of their charities and penances and they have also returned from thence again and again. Their fame will endure as long as the world will last. I have related to thee, O Yudhishthira, this story of those good householders who have attained to eternal regions by dint of their charities and penances. By their charities and by performing sacrifices and by procreating offspring, these people have attained to the heavenly regions. O foremost scion of Kuru's race, by always performing acts of charity, these men applied their virtuous intellects to the performance of sacrifices and charities. O mighty prince, as night has approached I shall explain to thee in the morning whatever doubts may arise in thy mind.'"

SECTION CXXXVIII

"Yudhishthira said, 'I have heard from thee, O sire, the names of those kings that have ascended to heaven. O thou whose power is great in the observance of the vow of truth by following the religion of gift. How many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts respectively? For what reasons, what kinds of gifts, made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail.'"

"Bhishma said, 'Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made unto all the orders of men. From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bharata! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed in five classes. With mind freed from malice one should make gifts unto Brahmanas, for by making gifts unto the one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit.) He is in the habit of making gifts; or he has already made gifts to me. Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit.) I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear.) This one is dear to me, I am also dear to him. Influenced by considerations like these, a person of intelligence, freely and with alacrity, make gifts unto a friend. (Such gifts are regarded as made from free choice.) The person that solicits me is poor. He is, again, gratified with a little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity.) These are the five kinds of gift. They enhance the giver's merits and fame. The Lord of all creatures (Brahman himself) has said that one should always make gifts according to one's power.'"

SECTION CXXXIX

"Yudhishthira said, 'O grandsire, thou art possessed of great wisdom. Indeed, thou art fully conversant with every branch of learning. In our great race thou art the only individual that swellest with all the sciences. I desire to hear from thee discourses that are interwoven with Religion and Profit, that lead to felicity hereafter, and that are fraught with wonder unto all creatures. The time that has come is fraught with great distress. The like of it does not generally come to kinsmen and friends. Indeed, save thee, O foremost of men, we have now none else that can take the place of an instructor. If, O sinless one, I with my brothers deserve the favour, it behoveth thee to answer the question I desire to ask thee. This one is Narayana who is endued with every prosperity and is honoured by all the kings. Even he waits upon thee, showing thee every indulgence and honouring thee greatly. It behoveth thee to discourse unto me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.'"

"Vaisampayana continued, 'Hearing these words of king Yudhishthira, Bhishma, the son of the river called after Bhagiratha, filled with joy in consequence of his affection for the monarch and his brothers, said what follows.'[559]

"Bhishma said, 'I shall certainly recite to thee discourses that are delightful, on the subject, O king, of the puissance of this Vishnu as displayed in days of yore and as I have heard (from my preceptors). Listen to me also as I describe the puissance of that great god who has a bull for his device. Listen to me as I narrate also the doubt that filled the mind of the spouse of Rudra and that of Rudra himself. Once on a time the righteous souled Krishna observed a vow extending for ten and two years. For beholding him who had gone through the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and the Island-born Krishna, and Dhaumya, that foremost of silent reciters, and Devala, and Kasyapa, and Hastikasyapa. Other Rishis also, endued with Diksha and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there. The son of Devaki offered them such honours of hospitality as are deserving of the highest praise and as are offered unto the gods alone. Those great Rishis sat themselves down upon seats some of which were green and some endued with the colour of gold and some that were fraught with the plumes of the peacock and some that were perfectly new and fresh. Thus seated, they began to converse sweetly with one another on subjects connected with Religion and duty as also with many royal sages and deities. At that time the energy, in the form of fire, Narayana, rising from the fuel that consisted of the rigid observance of his vow, issued out of the mouth of Krishna of wonderful feats. That fire began to consume those mountains with their trees and creepers and little plants, as also with their birds and deer and beasts of prey and reptiles. Soon the summit of that mountain presented a distressing and pitiful appearance, Inhabited by animals of diverse kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature. That fire of mighty flames, having consumed everything without leaving a remnant at last came back to Vishnu and touched his feet like a docile disciple. That crusher of foes, viz., Krishna, beholding that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition. That mountain thereupon once more became adorned with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles. Seeing that wonderful and inconceivable sight, all the ascetics became amazed. Their hairs stood on end and their vision was blurred with tears. That foremost of speakers, Narayana, beholding those Rishis thus filled with wonder, addressed them in these sweet and refreshing words, 'Why, indeed, has wonder filled the hearts of this assemblage of Rishis, these ascetics that are always free from attachment of every kind, that are divested of the idea of meum, and that are fully conversant with every sacred science? It behoveth these Rishis possessed of wealth of penances and freed from every stain to explain to me truly this doubt that has arisen in my mind.'"

"The Rishis said, 'It is thou that createst all the worlds, and it is thou that destroyest them again. It is thou that art Winter, it is thou that art Summer, and it is thou that art the season of rains. Of all the creatures, mobile and immobile, that are found on the earth, thou art the father, thou art the mother, thou art the master, and thou art the origin! Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it behoveth Thee to resolve to us that doubt, viz., the issue of fire from Thy mouth. Our fears being dispelled we shall then, O Hari, recite to thee what we have heard and seen.'"

"Vasudeva said, 'The fire that issued from my mouth and that resembles the all-consuming Yuga-fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the energy of Vishnu. Ye Rishis, ye are persons that have subjugated wrath, that have brought your senses under complete control, that are endued with wealth of penances, and that are very gods in puissance. Yet ye have suffered yourselves to be agitated and distressed! I am now engaged wholly with the observances relating to rigid vow. Verily, in consequence of my observing the vows of an ascetic, a fire issued from my mouth. It behoves you not to suffer yourselves to be agitated. It is for observing a rigid vow that I came to this delightful and auspicious mountain. The object that has brought me here is to acquire by the aid of penances a son that would be my equal in energy. In consequence of my penances, the Soul existing in my body became transformed into fire and issued out of my mouth. That fire had repaired to behold the boon-giving Grandsire of all the universe. The Grandsire, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his device would take birth as my son. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of serving me dutifully. Indeed, casting off its fury it has come back to me to its own proper nature. I have thus told you, in brief, a mystery appertaining to Him who has the lotus for his origin and who is endued with great intelligence. Ye Rishis possessed of wealth of penances, ye should not give way to fear! Ye are endued with far-reaching vision. Ye can proceed to every place without any impediment. Blazing with vows observed by ascetics, ye are adorned with knowledge and science. I now ask you to tell me something that is highly wonderful which you have heard of or seen on earth or in heaven. I feel an eager desire to taste the honey of that speech which will drop from your lips, the honey that will, I am sure, be as sweet as a jet of nectar itself. If I behold anything on earth or in heaven, which is highly delightful and of wonderful aspect but which is unknown to all of you, ye Rishis that look like so many gods, I say that that is in consequence of my own Supreme Nature which is incapable of being obstructed by anything. Anything wonderful whose knowledge dwelleth in me or is acquired by my own inspiration ceases to appear wonderful to me. Anything, however, that is recited by pious persons and that is heard from those that are good, deserves to be accepted with respect and faith. Such discourses exist on earth for a long time and are as durable as characters engraved on rocks. I desire, therefore, to hear, at this meeting something dropping from the lips of persons that are good and that cannot fail to be productive of good to men.' Hearing these words of Krishna all those ascetics became filled with surprise. They began to gaze at Janardana with those eyes of theirs that were as beautiful and large as the petals of the lotus. Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Riks. All those ascetics then appointed Narada, that foremost of all persons conversant with speech, to gratify the request of Vasudeva.'

"The ascetics said, 'It behoveth thee, O Narada, to describe, in full, from the beginning, unto Hrishikesa, that wonderful and inconceivable incident which occurred, O puissant one, on the mountains of Himavat and which, O ascetic, was witnessed by those of us that had proceeded thither in course of our pilgrimage to the sacred waters. Verily, for the benefit of all the Rishis here assembled, it behoveth thee to recite that incident.' Thus addressed by those ascetics, the celestial Rishi, viz., the divine Narada, then recited the following story whose incidents had occurred some time before.'"

SECTION CXL

"Bhishma said, 'Then Narada, that holy Rishi, that friend of Narayana, recited the following narrative of the discourse between Sankara and his spouse Uma.'

"Narada said, 'Once on a time the righteous-souled lord of all the deities, viz., Mahadeva with the bull for his device, practised severe penances on the sacred mountains of Himavat that are the resort of Siddhas and Charanas. Those delightful mountains are overgrown with diverse kinds of herbs and adorned with various species of flowers. At that time they were peopled by the different tribes of Apsaras and crowds of ghostly beings. There the great god sat, filled with joy, and surrounded by hundreds of ghostly beings who presented diverse aspects to the eye of the beholder. Some of them were ugly and awkward, some were of very handsome features, and some presented the most wonderful appearances. Some had faces like the lion's, some like the tiger's and some like the elephant's. In fact, the faces of those ghostly creatures presented every variety of animal faces. Some had faces resembling that of the jackal, some whose faces resembled the pard's; some like the ape's, some like the bull's. Some of them had faces like the owl's; some like the hawk's; some had faces like those of deer of diverse varieties. The great god was also surrounded by Kinnaras and Yakshas and Gandharvas and Rakshasas and diverse other created beings. The retreat to which Mahadeva had betaken himself also abounded with celestial flowers and blazed with celestial rays of light. It was perfumed with celestial sandal, and celestial incense was burnt on every side. And it echoed with the sounds of celestial instruments. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It teemed with ghostly beings of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread. Forming as it did the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly agreeable to the sight. It was exceedingly beautiful, resembling Heaven itself. Its entire aspect was wonderful and, indeed, it is indescribable in respect of its beauty and sweetness. Verily, with the penances of that great deity who sleeps on mountain breasts, that prince of mountains shone with great beauty. It resounded with the chant of the Vedas uttered by learned Brahmanas devoted to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became incomparable in beauty. The ascetics, beholding the great deity who is endued with a fierce form and who looks like a great festival, became filled, O Janardana, with great joy. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Sadhyas, the Viswedevas, Vasava himself, the Yakshas, the Nagas, the Pisachas, the Regents of the world, the several sacred Fires, the

Winds, and all the great creatures dwelt on that mountain with minds concentrated in Yoga. All the Seasons were present there and scattered those regions with all kinds of wonderful flowers. Diverse kinds of blazing herbs illuminated the woods and forests on that mountain. Various species of birds, filled with joy, hopped about and sang merrily on the delightful beast of that mountain. Those birds were exceedingly lovable in consequence of the notes they uttered. The high-souled Mahadeva sat, displayed in beauty, on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead. Round his loins was a tiger-skin, and a lion-skin formed his upper garments. His sacred thread consisted of a snake. His arms were decked with a pair of red Angadas, His beard was green. He had matted locks on his head. Of terrible features, he it is that inspires with fear the hearts of all the enemies of the gods. It is he, again, that assures all creatures by dispelling their fears. He is adored by his worshippers as the deity having the bovine bull for his device. The great Rishis, beholding Mahadeva, bowed to him by touching the ground with their heads. Endued with forgiving souls, they all became (in consequence of the sight they had obtained of the great deity) freed from every sin and thoroughly cleansed. The retreat of that lord of all creatures with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it became unapproachable and unbearable (by ordinary beings). Within the twinkling of the eye. O slayer of Madhu, everything there became exceedingly wonderful. Indeed, the abode of that great deity having the bovine bull for his device began to blaze with a terrible beauty. Unto Mahadeva seated there, came his spouse, the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great deity. Her attire was like that of her lord and the vows she observed were like those of his. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding deities (of her own sex) of all the mountain streams. Those auspicious ladies walked in her train. The goddess approached raining flowers on every side and diverse kinds of sweet perfumes. She who loved to reside on the breast of Himavat advanced in this guise towards her great lord. The beautiful Uma, with smiling lips and desirous of playing a jest, covered from behind, with her two beautiful hands, the eyes of Mahadeva. As soon as Mahadeva's eyes were thus covered, all the regions became dark and life seemed to be extinct everywhere in the universe. The Homa rites ceased. The universe became suddenly deprived of the sacred Vashat also. All living creatures became cheerless and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe seemed to become sunless. Soon, however, that overspreading darkness disappeared. A mighty and blazing flame of fire emanated from Mahadeva's forehead. A third eye, resembling another sun, appeared (on it). That eye began to blaze forth like the Yuga-fire and began to consume that mountain. The large-eyed daughter of Himavat, beholding what occurred, bowed her head unto Mahadeva endued with that third eye which resembled a blazing fire. She stood there with gaze fixed on her lord. When the mountain forests burned on every side, with their Was and other trees of straight Trunks, and their delightful sandals and diverse excellent medicinal herbs, herds of deer and other animals, filled with fright, came with great speed to the place where Hara sat and sought his protection. With those creatures almost filling it, the retreat of the great deity blazed forth with a kind of peculiar beauty. Meanwhile, that fire, swelling wildly, soared up to the very heavens and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in might and effulgence, covered every side like the all-destroying Yuga-fire. In a moment, the Himavat mountains were consumed, with their minerals and summits and blazing herbs. Beholding Himavat crushed and consumed, the daughter of that prince of mountains sought the protection of the great deity and stood before him her hands joined in reverence. Then Sarva, seeing Uma overcome by an accession of womanly mildness and finding that she was unwilling to behold her father Himavat reduced to that pitiable plight, cast benignant looks upon the mountain. In a moment the whole of Himavat was restored to his former condition and became as beautiful to look at as ever. Indeed, the mountain put forth a cheerful aspect. All its trees became adorned with flowers. Beholding Himavat to his natural condition, the goddess Uma, divested of every fault, addressed her lord, that master of all creatures, the divine Maheswara, in these words.'

"Uma said, 'O holy one, O lord of all creatures, O deity that art armed with the trident, O thou of high vows, a great doubt has filled my mind. It behoveth thee to resolve that doubt for me. For what reason has this third eye appeared in thy forehead? Why also was the mountain consumed with the woods and all that belonged to it? Why also, O illustrious deity, hast thou restored the mountain to its former condition? Indeed, having burnt it once, why hast thou again caused it to be covered with trees?'

"Maheswara said, 'O goddess without any fault, in consequence of thy having covered my eyes through an act of indiscretion the universe became in a moment devoid of light. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created the third eye desirous of protecting all creatures. The high energy of that eye crushed and consumed this 'mountain. For pleasing thee, however, O goddess, I once more made Himavat what he was by repairing the injury.'

"Uma said, 'O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon? And why is that face of thine which is on the south so terrible? Why are thy matted locks tawny in hue and so erect? Why is thy throat blue after the manner of the peacock's plumes? Why, O illustrious deity, is the Pinaka always in thy hand? Why art thou always a Brahmacharin with matted locks? O lord, it behoves thee to explain all these to me. I am thy spouse who seeks to follow the same duties with thee. Further, I am thy devoted worshipper, O deity, having the bull for thy mark!'

"Narada continued, 'Thus addressed by the daughter of the prince of mountains, the illustrious wielder of Pinaka, the puissant Mahadeva, became highly gratified with her. The great god then addressed her saying, 'O blessed lady, listen to me as I explain, with the reasons thereof, why my forms are so.'"

SECTION CXLI

"The blessed and holy one said, 'In days of yore, a blessed woman was created by Brahman, called Tilottama, by culling grains of beauty from every beautiful object in the universe. One day, that lady of beautiful face, unrivalled in the universe for beauty of form, came to me, O goddess, for circumambulating me but really impelled by the desire of tempting me. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared (so eager did I become to see her). All those faces of mine became agreeable to look at. Thus, in consequence of the desire of beholding her, I became four-faced, through Yoga-puissance, Thus, I showed my high Yoga-power in becoming four-faced. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe, With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features! That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures. I live as a Brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pinaka is always in my hand for accomplishing the purposes of the deities. In days of yore, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. For this reason I have become blue-throated.'

"Uma said, 'When, O foremost of all creatures, there are so many excellent vehicles endued with great beauty, why is it that thou hast selected a bovine bull for thy vehicle?'

"Maheswara said, 'In the days of yore, the Grandsire Brahma created the celestial cow Surabhi yielding abundant milk. After her creation there sprang from her a large number of kine all of which yielded copious quantities of milk sweet as nectar. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my wrath scorched all the kine which thereupon became diversified in hue. I was then pacified by the Master of all the worlds, viz., Brahma, conversant with all topics. It was he who gave me this bull both as a vehicle for bearing me and as a device on my banner.'

"Uma said, 'Thou hast many abodes in heaven, of diverse forms and possessed of every comfort and luxury. Why, O holy one, dost thou reside in the crematorium, abandoning all those delightful mansions? The crematorium is full of the hair and bones (of the dead), abounds with vulture and jackals, and is strewn with hundreds of funeral pyres. Full of carrion and muddy with fat and blood, with entrails and bones strewn all over it, and always echoing with the howls of jackals, it is certainly an unclean place.'

"Maheswara said, 'I always wander over the whole earth in search of a sacred spot. I do not, however, see any spot that is more sacred than the crematorium. Hence, of all abodes, the crematorium pleases my heart most, shaded that it generally is by branches of the banian and adorned with torn garlands of flowers. O thou of sweet smiles, the multitudes of ghostly beings that are my companions love to reside in such spots. I do not like, O goddess, to reside anywhere without those ghostly creatures being by my side. Hence, the crematorium is a sacred abode to me. Indeed, O auspicious lady, it seems to me to be the very heaven. Highly sacred and possessed of great merit, the crematorium is much applauded by persons desirous of having holy abodes.'

"Uma said, 'O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O wielder of Pinaka, O giver of boons. These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire. For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine. What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them? O puissant lord, O thou that art conversant with Religion, do thou tell me this.'

"Narada continued, 'When the daughter of Himavat put this question, conclave of Rishis there present worshipped the goddess and adored her with words adorned with Riks and with hymns fraught with deep import.'

"Maheswara said, 'Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, are the foremost duties of the householder. Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one's charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat,--these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which these embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.'

"Uma said, O holy one, I wish to ask thee another question about which I have great doubts. It behoveth thee to answer it and dispel my doubts. What are the meritorious duties of the four several orders? What duties appertain to the Brahmana? What to the Kshatriya? What are the indications of those duties that appertain to the Vaisya? And what kind of duties appertain to the Sudra?'

"The holy one said, 'O highly blessed lady, the question thou hast asked is a very proper one. Those persons that belong to the regenerate order are regarded as highly blessed, and are, indeed, gods on earth. Without doubt, the observance of fasts (i.e., subjugation of the senses) is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he attains to identity with Brahma.[560] The proper observance of the duties of Brahmacharya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread are his other duties. It is by these that he becomes truly regenerate. He becomes a Brahmana for worshipping his preceptors and other seniors as also the deities. Verily, that religion which has for its soul the study of the Vedas is the source of all piety. Even that is the religion which those embodied creatures who are devoted to piety and duty should observe and practise.'

"Uma said, 'O holy one, my doubts have not been dispelled. It behoveth thee to explain in detail what the duties are of the four respective orders of men.'

"Maheswara said, 'Listening to the mysteries of religion and duty, observance of the vows indicated in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of Brahmacharya, are the duties of the Brahmana. After the period of study is over, the Brahmana, receiving the command of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly wed a wife that is fit for him. Another duty of the Brahmana consists in avoiding the food prepared by the Sudra. Walking along the path of righteousness, always observing fasts and the practices of Brahmacharya, are his other duties.[561] The householder should keep up his domestic fire for daily worship. He should study the Vedas. He should pour libations in honour of the Pitris and the deities. He should keep his senses under proper control. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both externally and internally. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices that go by the name of Ishti and should also dedicate animals to the deities according to the ordinances. Indeed, the performance of sacrifices is his highest duty as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called Vighasa. The householder should eat Vighasa. Indeed, to eat after the members of one's family including servants and other dependants, is regarded as one of the special duties of the regenerate householder, who should, be conversant with the Vedas. The conduct of husband and wife, in the case of householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity. The householder should take care that his house is every day properly rubbed (with cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honour of the deities and the Pitris. Even these are the duties appertaining to the householder's mode of life as observable by a regenerate person. Those duties really uphold the world. Verily, those duties always and eternally flow from those righteous persons among the Brahmanas that lead a life of domesticity. Do thou listen to me with concentrated attention, O goddess, for I shall now tell thee what the duties are which appertain to the Kshatriya and about which thou hast asked me. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king is the acquirer of a fixed share of the merits earned by his subjects. By that means the king becomes endued with righteousness. That ruler of men who rules and protects his subjects righteously, acquires, by virtue of the protection he offers to others, many regions of felicity in the world to come. The other duties of a person of the kingly order consist of self-restraint and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and perseverance in acts that have been begun. Another duty of his is to award punishments according to the offences committed. It is also his duty to perform sacrifices and other religious rites according to the ordinances laid down in the Vedas. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness of speech, and interference for aiding the distressed, are the other duties by discharging which the king acquires great glory both here and hereafter. He should also lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brahmanas. Such a king acquires in Heaven such regions of felicity as are capable of being won by the performance of Horse-sacrifices. The duties of the Vaisya always consist of the keeping of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study. Trade, walking in the path of righteousness, hospitality, peacefulness, self-restraint, welcoming of Brahmanas, and renouncing things (in favour of Brahmanas), are the other eternal duties of the Vaisya. The Vaisya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumery and juices or liquid substances. He should discharge the duties of hospitality towards all. He is at liberty to pursue religion and wealth and pleasure according to his means and as much as is judicious for him. The service of the three regenerate classes constitutes the high duty of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Sudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances. That intelligent Sudra whose conduct is righteous and who worships the deities and Brahmanas, becomes endued with the desirable rewards of righteousness. O beautiful lady, I have thus recited to thee what the duties are of the four orders. Indeed, O blessed lady, I have told thee what their respective duties are. What else dost thou wish to hear?'

"Uma said, 'Thou has recited to me what the respective duties are of the four orders, auspicious and beneficial for them. Do thou now tell me, O holy one, what the common duties are of all the orders.'

"Maheswara said, 'The foremost of all beings in the universe viz., the Creator Brahma, ever desirous of righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are, verily, gods on earth. I shall at the outset tell thee what the religious acts are which they should do and what the rewards are which they win through them. That religion which has been ordained for the Brahmanas is the foremost of all religions. For the sake of the righteousness of the world, three religions were created by the Self-born One. Whenever the world is created (or re-created), those religions are created by the Grandsire. Do thou listen. These are the three eternal religions. The religion that is propounded in the Vedas is the highest; that which is propounded in the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of those who are regarded as righteous. The Brahmans possessed of learning should have the three Vedas. He should never make the study of the Vedas (or recitation of the scriptures) the means of his living.[562] He should devote himself to the three well-known acts (of making gifts, studying the Vedas, and performing sacrifices). He should transcend' the three (viz., lust, wrath, and covetousness). He should be the friend of all creatures. A person that possesses these attributes is called a Brahmans. The lord of the universe declared these six acts for the observance of Brahmanas. Listen to those eternal duties. The performance of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six acts by accomplishing which a Brahmans wins religious merit. Verily, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to the measure of his power and agreeable to the ordinance, is, in his case, much applauded. Tranquillity of mind is a high duty that has always been current among them that are righteous. Householders of pure mind are capable of earning very great merit. Indeed, he who cleanses his soul by the performance of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all regenerate guests, who lives in well-cleaned abodes, who is free from pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit. That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honouring the recipient, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those that come to his abode, is regarded as highly righteous. That householder who rises at dawn and washes his mouth and 'face and serves food to his guests, and having honoured them duly dismisses them from his abode and follows them (as a mark of honour) for a little distance, acquires eternal merit. Hospitality towards all, and the pursuit of the aggregate of three, are the duties of the householder. The duties of the Sudra consist in the pursuit of the aggregate of three. The Religion ordained for the householder is said to have Pravritti for its chief indication. Auspicious, and beneficial to all creatures, I shall expound it to thee. The householder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The householder, should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing. The Religion of Nivritti is different. It exists for emancipation (from re-birth by absorption into Brahman). I shall tell thee the conduct that constitutes it. Listen to me in detail, O goddess. One of the duties inculcated by that religion is compassion towards all creatures. The man that follows it should not reside in one place for more than one day. Desirous of achieving emancipation, the followers of this Religion free themselves from the bonds of hope (or desire). They have no attachment to habitation, to the Kamandalu they bear for keeping water, to the robes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber that houses them. A follower of this Religion sets his heart upon the workings of his soul. His mind is devoted to Supreme Brahman. He is filled with the idea of attaining to Brahman. He is always devoted to Yoga and the Sankhya Philosophy. He desires no other shelter than the foot of a tree. He houses himself in empty abodes of men. He sleeps on the banks of rivers. He takes pleasure in staying by such banks. He is freed from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul. Standing like a stake of wood, and abstaining from all food he does only such acts as point to Emancipation. Or, he may wander about, devoted to Yoga. Even these are the eternal duties of a follower of the Religion of Nivritti. He lives aloof from his species. He is freed from all attachments. He never resides in the same place for more than a day. Freed from all bonds he roves over the world. Emancipated from all ties, he never sleeps on even the same river-bank for more than a day. Even this is the religion of persons conversant with Emancipation as declared in the Vedas. Even this is the righteous path that is trodden by the righteous. He who follows in this track leaves no vestige behind. Bhikshus (or followers of the religion of Emancipation) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramahansas. The second is superior to the first, the third to the second, and the fourth to the third. There is nothing superior to the Paramahansa; nor is there anything inferior to it or beside it or before it. It is a condition that is divested of sorrow and happiness; that is auspicious and freed from decrepitude and death and that knows no change.'[563]

"Uma said, 'Thou halt recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures. O thou that art conversant with every religion, I desire now to hear what is the high religion of the Rishis. I always have a liking for those that dwell in ascetic retreats. The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight. O puissant deity, I have doubts regarding the religion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods, in detail, respecting this topic truly about which I have asked thee, O great deity!'

"The blessed and holy one said, 'Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise. O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas. The Grandsire Brahma (during the days he devoted to the observance of penances) drank some nectar (in the form of water). That water had flowed in heaven from a great sacrifice. The froth of that water is highly auspicious and (in consequence of Brahma's having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters). Even this is the conduct of those pure-souled Rishis, O lady, possessed of wealth of penances! Listen now to me as I explain to thee who the Valkhilyas are. The Valkhilyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of subsistence that is followed by the birds, those Rishis, conversant with every duty of righteousness, live according to the Unchha mode. Their attire consists of deer-skins or barks of trees. Freed from every pair of opposites, the Valkhilyas, possessed of wealth of penances, walk in this track of righteousness. They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire only to practise penance. The merits they win by their righteous conduct are very high. They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass. Others, called Chakracharas, are endued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the region of Soma. Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakshalas and Asmkuttas and Dantolukhalas.[564] These live near the Soma-drinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma. They pour libations of clarified butter on the sacred fire, and adore the Pitris under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion. The religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen. It is necessary that they who observe the different religions of the Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should be completely conquered. With corn (wealth) acquired by the Unchha mode, they should discharge the following duties, viz., the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called Dharmaratri, performance of she Soma-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents which forms the fifth, the daily performance of sacrifices, devotion to the worship of the Pitris and the deities, hospitality towards all. Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees, and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjugated (by the world). When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the Munis. One should not be arrogant, nor proud, nor cheerless and discontented; nor should one wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures."

SECTION CXLII

"Uma said, 'Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots. With concentrated attention and observant of vows and rules, they dwell in such places. I desire, O Sankara, to hear the sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone.'[565]

Maheswara said, 'Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness. Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests. Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing those sacrifices and rites that go by the name of Ishti-homa, picking up the grains of Nivara-paddy, eating fruit and roots, and using oil that is pressed out from Inguda and castor-seeds are their duties. Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called Virasana. Indeed, they should reside in those places which are inaccessible to cowards.[566] Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka Yoga, and always seated in the attitude called Virasana, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire. They subsist upon water or air or moss. They use two pieces of stones only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come). Some of them clothe themselves with rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures). Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him. The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas, devotion to (other) sacrifices, forming the eighth, observance of the Chaturmasya, performance of the Paurnamasya, and other sacrifices, and performance of the daily sacrifices, are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest. The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end. These Munis, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal region of Soma. O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail.'

"Uma said, 'O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me. Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices; others have wives. How, indeed, have their practices been laid down?'

"Mahadeva said, 'O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom; while the indications of those that sport with wedded wives consist in passing their nights at home. Performing ablutions there times a day is the duty of the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as performed by the Rishis in general. Absorption, Yoga-meditation, and adherence to those duties that constitute piety and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them. All those duties also of which I have spoken to thee before as appertaining to recluses residing in forests, are the duties of these also. Indeed, if those duties are observed, they that observe them, attain to the rewards that attach to severe penances. Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them. The religion which these virtuous men are to follow is the religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice. That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes endued with righteousness. Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards al creatures, and who constitutes himself the soul of all creatures, becomes endued with righteousness. A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit. Sincerity, it has been said, is Righteousness; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes endued with Righteousness. The man who is always devoted to sincerity of behaviour, succeeds in attaining to a residence among the deities. Hence, he who wishes to achieve the merit of righteousness should become endued with sincerity. Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties Religion, becomes endued with the merit of Righteousness. Freed from drowsiness and procrastination, the pious person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma himself.'

"Uma said. By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming endued with great splendour? By what acts again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards? By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste? O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.'

"The illustrious deity said, 'Those who observe the vows relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil. The righteous souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Diksha, sports in felicity in the next world in the company of the Nagas. That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Diksha and attends to the duties attached to it, succeeds in attaining to Amaravati (the mansions of Indra). That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to very high place. That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of diverse tribes of Apsaras. Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king. That man who, having observed vows with respect to food, practises penances for two and twelve years, carefully abstaining from all interdicted food, taken at forbidden hours, during the periods becomes in his next life a ruler of earth.[567] That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Diksha, and then casts off his body by abstaining from all food, attains to great felicity in Heaven. The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds, and costly mansions possessed of the resplendence of the moon, O lady! That man who, having subsisted upon abstemious diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to heaven and enjoying all its felicity. That man who, having lived in entire dependence upon his own self, observes for two and ten years the duties that appertain to Diksha, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who, living in entire dependence upon his own self observes the duties that attach to Diksha for two and ten years, and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc), who is freed from every kind of attachment, and who mentally observes for two and ten years such a course of conduct after Diksha, attains to Heaven and enjoys every happiness with the deities as his companions. He who lives in entire dependence upon his own self and observes for two and ten years the duties that attach to Diksha and finally casts off his body on the fire as an oblation to the deities, attains to the regions of Brahman and is held in high respect there. That regenerate man, O goddess, who having properly gone through the Diksha keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of meum, desirous of achieving righteousness, and sets out, without a covering for his body, after the due observance of the duties of Diksha for two and ten years and after having placed his sacred fire on a tree, and walks along the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes.[568] Such a man repairs to the eternal region of Sakra where he becomes crowned with the fruition of all his wishes and where he sports in joy, his person decked with garlands of celestial flowers and celestial perfumes. Indeed, that righteous souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, having undergone the Diksha and subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his. Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the region of Sakra, that blessed person always sports in joy, freed from every calamity."

SECTION CXLIII

"Uma said, 'O holy one, O thou that didst tear off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed deity, I have a great doubt. In days of yore, the Self-born One created the four orders. Through the evil consequence of what acts cloth a Vaisya become a Sudra? Through what acts doth a Kshatriya become a Vaisya and a regenerate person (Brahmana) becomes a Kshatriya? By what means may such degradation of castes be prevented? Through what acts does a Brahmana take birth in his next life, in the Sudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of Sudra? O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brahmanhood?'

"The illustrious one said, 'The status of a Brahmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya, and the Sudra, all become so through original creation. Even this is my opinion[569]. He, however, that is born a Brahmana falls away from his status through his own evil acts. Hence, the Brahmana, after having attained to the status of the first order, should always protect it (by his acts). If one, who is a Kshatriya or Vaisya, lives in the practice of those duties that are assigned to the Brahmana, after the manner of a Brahmana he becomes (in his next life) a Brahmana. That Brahmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brahmana and that has become a Kshatriya. That Brahmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaisyas forgetful of his status as a Brahmana that is exceedingly difficult to attain, comes to be regarded as one that has become a Vaisya. Similarly, one that is a Vaisya by birth may, by following the practices of a Sudra, become a Sudra. Indeed, a Brahmana, falling away from the duties of his own order, may descend to the status of even a Sudra, Such a Brahmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahmana (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Sudra. A highly blessed Kshatriya or a Vaisya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Sudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana. or a Kshatriya, or a Vaisya, sinks into the status of a Sudra. That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness. I shall now recite to thee, O goddess, a saying uttered by Brahma (the Self-born) on this subject. Those that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Sraddha of a deceased person. So also is the food that is stained in consequence of the usual faults and the food that is supplied by a Sudra. These should never be taken by a Brahmana at any time[570]. The food of a Sudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Sudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Sudra. In consequence of those remains of a Sudra's food in his stomach, he falls away from the status of a Brahmana. Such a Brahmana becomes invested with the status of a Sudra. There is no doubt in this. This Brahmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his stomach he breathes his last.[571] That man who, having attained to the auspicious status of a Brahmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his behaviour, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning or cheating, or who does not observe vows, or who weds a Sudra woman, or who derives his subsistence by pandering to the lusts of other people or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brahmanahood.[572] That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes pleasure in speaking ill of him, falls away from the status of Brahmanahood even if he be conversant with Brahman. By these good acts, again, O goddess, when performed, a Sudra becomes a Brahmana, and a Vaisya becomes a Kshatriya. The Sudra should perform all the duties laid down for him, properly and according to the ordinance. He should always wait, with obedience and humility, upon person of the three other orders and serve them with care. Always adhering to the path of righteousness, the Sudra should cheerfully do all this. He should honour the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons. With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied. If, indeed, the Sudra desires to be a Vaisya (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaisya wishes to be a Brahmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, etc.) He should be observant of the duties of peace and tranquillity. He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honour the Brahmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours he should gratify his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the Agnihotra and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinance laid down, worship the three fires. Such a Vaisya of pure conduct takes birth in his next life in a high Kshatriya family.[573] If a Vaisya, after having taken birth as a Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honoured Brahmana. Indeed, after his birth as a Kshatriya, he should make presents, adore the deities in great sacrifices with plentiful Dakshinas, study the Vedas, and desirous of attaining to Heaven should worship the three fires. He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them, and seek happiness in conduct like this. He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields.[574] He should never indulge in sexual pleasure, but live cheerfully and in independence, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season. He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusa grass spread out in his fire, chamber. He should pursue the aggregate of Three (viz., Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Sudras desirous of food, he should always answer that it is ready. He should never desire any thing from motives of gain or pleasure. He should worship the Pitris and gods and guests. In his own house he should live the life of a mendicant. He should duly adore the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations agreeably to the ordinance. With his face turned towards the foe, he should cast off his life-breath in battle fought for the benefit of kine and Brahmanas. Or he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brahmana. Endued with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own acts, becomes a Brahmana. It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, viz., a Sudra, may become a Brahmana refined of all stains and possessed of Vedic lore, One that is a Brahmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brahmanahood and becomes a Sudra. Even a Sudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brahmana. This has been said by the Self-born Brahmana himself. When a pious nature and pious deeds are noticeable in even a Sudra, he should, according to my opinion, be held superior to a person of the three regenerate classes. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the regenerate status. Verily, conduct is the only ground. All Brahmanas in this world are Brahmanas in consequence of conduct. A Sudra, if he is established on good conduct, is regarded as possessed of the status of a Brahmana. The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brahmana in whom the status of Brahma exists,--that condition which is bereft of attributes and which has no stain attached to it. The boon-giving Brahma, while he created all creatures, himself said that the distribution of human beings into the four orders dependent on birth is only for purposes of classification. The Brahmana is a great field in this world,--a field equipped with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world. That Brahmana who wishes to achieve his own good should always live upon the remains of the food that may be there in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread along the path that belongs to Brahma. He should live engaged in the study of the Samhitas and remaining at home he should discharge all the duties of a householder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study. That Brahmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma. The status of a Brahmana once gained, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, and by abstaining from the acceptance of gifts. I have thus told thee a mystery, viz., the manner in which a Sudra may become a Brahmana, or that by which a Brahmana falls away from his own pure status and becomes a Sudra."

SECTION CXLIV

"Uma said, 'O holy one, O Lord of all beings, O thou that art worshipped by the deities and Asuras equally, tell me what are the duties and derelictions of men. Indeed, O puissant one, resolve my doubts. It is by these three, viz., thought, word, and deed, that men become bound with bonds. It is by these same three that they become freed from those bonds. By pursuing what conduct, O god,--indeed, by what kind of acts,--by what behaviour and attributes and words, do men succeed in ascending to heaven?'

"The god of gods said, 'O goddess, thou art well-conversant with the true import of duties. Thou art ever devoted to righteousness and self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer. Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to heaven. Those men that are freed from all doubts, that are possessed of omniscience, and that have eyes to behold all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts. They who abstain from taking the lives of any creature, who are pious in conduct, who have compassion, who regard friends and foes in an equal light and who are self-restrained, can never be bound by acts. Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to heaven. Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to heaven. Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to heaven. Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they possess, and that live depending upon their own destiny, succeed in ascending to heaven. Those men that, in their conduct, always shut their eyes against association with other people's spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascending to heaven. Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow. Those men who are devoted to their own spouses and who seek them only in their seasons, and who turn themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence. Those who wish to ascend to Heaven should follow in this track and not in any other.'

"Uma said, 'Tell me, O illustrious deity, O sinless lord of all creatures, what are those words by which one becomes enchained and what are those words by uttering which one may be freed from one's bonds.'

"Maheswara said, 'Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven. They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven. They who never utter words that are harsh and bitter and cruel. and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven. Those men who never utter words that are fraught with deceit or that cause breach of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven. Those men who avoid harsh speeches and abstain from quarrels with others, who are impartial in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven. They who abstain from evil speech or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven. They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven. The religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.'

"Uma said, 'Do thou tell me, O god of gods, O wielder of Pinaka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained.'

"Maheswara said, 'Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are. Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil thoughts. Those men who do not seek even mentally, to take what belongs to others even when they see it lying in a lone forest, succeed in ascending to Heaven. Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven. Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven. Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven. Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven. Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven. Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven. Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven. Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brahmanas, and that are endued with perseverance in the doing of good acts, succeed in ascending to Heaven. All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?'

"Uma said, 'I have a great doubt, O Maheswara, on a subject connected with human beings. It behoveth thee to explain it to me carefully. By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life? By what acts does one become shortlived on earth? O thou that art perfectly stainless, it behoveth thee to tell me what the consequences are of acts (in the matter of bestowing a long or a short life on the doer). Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are of noble birth while others of ignoble birth. Some are of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight. Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science. Some have to endure little pain, while others there are that are weighted with heavy calamities. Even such diverse sights are seen with respect to men. It behoveth thee, O illustrious one, to tell me the reason of all this.'

"The god of gods said, 'Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that manifestation that all human beings in this world enjoy or endure the consequences of their acts. That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons, who slays living creatures, who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty,--one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, is born as a handsome man. The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure excruciating misery. One who, having sunk in Hell, rises therefrom, take birth as a man endued with short life. That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life. That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on any body, who never injures any creatures, who never causes any body to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter, who is endued with compassion towards all creatures, who behaves towards others as towards his own self,--such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man enjoys diverse kinds of luxurious articles. If such a person ever takes birth in the world of men, he becomes endued with longevity and enjoys great happiness. Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.'"

SECTION CXLV

"Uma said, 'By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven?'

"Maheswara said, 'He who is endued with a liberal disposition, who honours Brahmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed, who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all seekers what each solicits, who makes gifts of seats and beds and conveyances, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,--verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven. He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions. After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of wealth in abundance and that has a large command of every article of enjoyments. In that life he becomes endued with all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he becomes endued with affluence and a well-filled treasury. The self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features. There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of abundant wealth. Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them. They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who never make gifts,--verily, these men of little understanding, O goddess, have to sink in Hell. In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying good things, they lead lives of great wretchedness. Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the good things of the world. Indeed, O goddess, it is through their acts that persons become wretched and poor. There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve such an offer. Endued with little understandings they do not give way to them that deserve such an honour.[575] Nor do they give water for washing the feet to persons unto whom it should be given. Indeed, they do not honour, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honoured therewith. They do not offer water for washing the mouth unto such as deserve to have that honour. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honoured and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell. When their sufferings come to an end after a long course of years, they rise from Hell, and take birth in the order of humanity, in low and wretched families. Indeed. they who humiliate their preceptors and seniors, have to take their birth in such castes as those of Swapakas and Pukkasas who are exceedingly vile and bereft of intelligence. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words, who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet-tongued, who is an utterer of agreeable and cooling words, who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not hear ill will towards any creature, who lives, worshipping seniors and guests with such honours as they deserve, who is ever bent upon securing as many guests as possible, and who worships all who honour his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family. In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act of righteousness. Honoured by all creatures and receiving their reverence, he obtains the fruits of his own acts. Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old. That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to tremble in fear,--verily, that man, who conducts himself in this way, is certain to sink in Hell. If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side. He becomes an object of aversion to all the world. Wretched among men, he becomes so through the consequence of his own acts. Another, who is possessed of compassion, casts his eye on all creatures. Endued with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control, he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness. One who is endued with such practices and conduct certainly ascend to Heaven. There he lives like a god in a celestial mansion abounding with every comfort. If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness. Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions.'

"Uma said, 'In the world some men are seen well-versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom. Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom? By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties. Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this.'

"Maheswara said, 'Those men that always enquire, about what is for their benefit and what is to their detriment, Brahmanas learned in the Vedas, crowned with success, and conversant with all duties, that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here. Indeed, upon the exhaustion of their merit when they take birth in the order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born. Those men of foolish understandings who cast wicked eyes upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs. Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease. Those men of foolish and wicked deeds who indulge in sexual congress with women of orders different from their own,--those men of little wisdom,--have to take birth in their next lives as persons destitute of virility. Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscuously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.'

"Uma said, 'What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?'

"Maheswara said, 'That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brahmanas with a view to find out the path that leads to his highest good, succeed in ascending to Heaven. If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom. This, O goddess, is the line of conduct that the righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.'

"Uma said, 'There are men who hate righteousness and who are possessed of little understanding. They never wish to approach Brahmanas conversant with the Vedas. There are others who are observant of vows and who are devoted to the duty of performing Sraddhas. Others, again, are destitute of all vows. They are unmindful of observance and are like Rakshasas in conduct. Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of These different natures?'

"Maheswara said, 'Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows. Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be regarded as Brahmarakshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing thy doubts, not omitting the sins of which they become guilty.'"

SECTION CXLVI

"Narada said, 'Having said these words, the puissant Mahadeva himself became desirous of hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and she was fully inclined to act up to his desire.'

"Mahadeva said, 'Thou, O goddess, art conversant with what is Supreme and what is not.[576] Thou art acquainted with all duties, O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat, the king of mountains! Thou art skilled in every work. Thou art endued with self-restraint and thou lookest impartially upon all creatures. Divested of the sense of meum, thou art devoted to the practice of all the duties. O thou of beautiful features, I desire to ask thee about something. I wish that, asked by me, thou wilt discourse to me on that topic. Savitri is the chaste wife of Brahma. The chaste Sachi is the wife of Indra. Dhumrorna is the spouse of Markandeya, and Riddhi of (king) Vaisravana. Varuna has Gauri for his spouse, and Surya has Suvarchala. Rohini is the chaste wife of Sasin, and Swaha of Vibhavasu. Kasyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day. It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject from the beginning. Thou practisest all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austerest penances. The subject, when discoursed upon by thee, will become endued with great merit. Indeed, that discourse will then become authoritative in the world. Women, in especial, are the highest refuge of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation.[577] Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the earth, O auspicious lady, all the eternal duties of women are well-known to thee. Do thou, therefore, tell me in detail what are the duties of thy sex.'

"Uma said, 'O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind. All these Rivers (that are of my sex), O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ablutions in them.[578] After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Purusha.[579] As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me. The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams. Vipasa also here, and Vitasta, and Chandrabhaga, and Iravati, and Satadru, and the river Devika, and Kausiki, and Gomati.[580] and this celestial River who has in her all the sacred Tirthas, viz., the goddess Ganga, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams; Having said this, the spouse of that god of gods, that foremost of all righteous persons, smilingly addressed all those Rivers of her sex. Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Ganga for their first are all conversant with the duties of women.'

"Uma said, 'The illustrious god has asked a question relating to the duties of women. I desire to answer Sankara after having consulted with you. I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions! It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Siva's spouse. Then the celestial River Ganga, who worshipped the daughter of the prince of mountains in return, was selected for answering the question. Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well-conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin, possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive, sweetly smiling, uttered these, words, 'O goddess, thou art always devoted to the due performance of all duties. Thou hast favoured me highly by thus questioning me! O sinless one, thou art honoured by the entire universe, yet thou askest me that am but a river. That person who, though himself competent (to discourse on a topic) yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise. That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well-conversant with premises and inferences. A proud man, even when enriched with intelligence, by speaking in the midst of an assembly otherwise (that is, by relying upon his own powers alone and without reference to or consultation with others), finds himself uttering only words of weak import. Thou art possessed of spiritual insight, Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou, O goddess, art fully competent to discourse on the duties of women! In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. The beautiful, goddess, thus praised, then began to discourse upon all the duties of women in full.'

"Uma said, 'I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention! The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.[581] Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious, duties, that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who adorned with chastity, looks upon her spouse as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord, who is cheerful, who observes excellent vows, who is endued with good features, and whose heart is completely devoted to her husband so much that she never thinks even of any other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who treats her husband with the affection which she shows towards her child, even when he (the husband) happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct. That woman who is endued with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart, who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct. That woman who always takes a pleasure in rising at early down, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinances, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit. That woman who is endued with accomplishments, who gratifies the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merit of her husband. That woman who always observes, with a light heart vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks good of her lord, is regarded as entitled to share the merits of her husband. Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things. The husband is the god which women have. The husband is their friend, The husband is their high refuge. Women have no refuge that can compare with their husbands, and no god that can compare with him. The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial. O Maheswara, I do not desire Heaven itself if thou are not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the law of Distress. I have thus, O god, expounded, at thy command, what the duties of women are, Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband,'

"Narada continued, 'Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants. The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahadeva and departed for returning to the places whence they had come."

SECTION CXLVII

"The Rishis said, 'O wielder of Pinaka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vasudeva.'

"Maheswara said, 'Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second sun. Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whorl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities. Brahman has risen from his abdomen. I have sprung from his head, All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras. From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides. He is the Creator of this whole Earth, and He is the Lord of the three worlds He is also the Destroyer of all creatures mobile and immobile. He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent (pervading as he does everything). He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to him. He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honours, He will cause all the kings of Earth to be slain in battle, for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on earth. Without obtaining him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods[582]. Within the abdomen of this Master of the gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahma (the Grandsire). Indeed, the latter dwells happily in Hari's body which is the abode. I myself, that am called Sarva, also reside happily in that happy abode of mine. All the deities too reside in happiness in His body. Endued with great effulgence, he has eyes that resemble the petals of the lotus. Sri dwells within Him and He dwells always associated with her. The bow called Saranga and the discus (called Sudarsana) are his weapons, together with a sword. He has the enemy of the snakes (viz., Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make. He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him. He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of a thorough acquaintance with all the scriptures, and every kind of affluence, He is worshipped by all beings. Con-versant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control. For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajapati. Manu will have a son of the name of Anga. After Anga will come Antardhaman. From Antardhaman will spring Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will have an illustrious son of the name of Rachinavarhi. He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter who will be named Dakshayani. From Dakshayani will spring Aditya, and from Aditya will spring Manu. From Manu will spring a daughter named Ila and a son to be named Sudyumna. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati. From Yayati will spring a mighty son of the name of Yadu, Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat. From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha. Chitraratha will have a younger son of the name of Sura. Indeed, in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments, devoted to the performance of sacrifices and pure in behaviour,--in the pure race honoured by the Brahmanas, Sura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed of great fame. Sura, that giver of honours, will beget a son, the spreader of his race, of the name of Vasudeva, otherwise called Anakadundhuvi. Vasudeva will have a son of the name of Vasudeva. He will have four hands. He will be exceedingly liberal, and will honour the Brahmanas greatly. Identical with Brahma, he will like and love the Brahmanas, and the Brahmanas will like and love him, that scion of Yadu's race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarasandha in his capital buried among mountains. Endued with great energy, he will be rich with the jewels and gems of all the rulers of the earth. Indeed, in energy he will be unrivalled on earth, possessed of great prowess, he will be the king of all kings of the earth. Foremost among all the Surasenas, the puissant one, residing at Dwaraka, will rule and protect the whole earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech, floral wreaths, and excellent incense and perfumes. He who wishes to see me or the Grandsire Brahma should first see the illustrious Vasudeva of great puissance, If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods. In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth! That person with whom the lotus-eyed Vasudeva becomes gratified, all the deities with Brahma amongst them will also become gratified with. That man who will seek the protection of Kesava will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn, great religious merit. All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit. Endued with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness. Those millions of Rishis, thus created by that great Ordainer are no residing on the mountains of Gandhamadana, headed by Sanatkumara and engaged in the observance of penances. Hence, ye foremost of regenerate ones, that foremost of all eloquent persons, the righteous Vasudeva should be adored by all. The illustrious Hari, the puissant Narayana, is verily, the foremost of all beings in Heaven. Adored, he adores, and honoured he honours; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return, if seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as his refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return. Even this is the high practice of the faultless Vishnu. Even this is the vow that is practised by all righteous people, of that first of all deities, that puissant Lord of all creatures. He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities. Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion. The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances. Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have behold all the foremost of deities, I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar. By beholding Him one beholds the Trinity. Ourselves, i.e., all the deities, reside in Him. He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole earth. Upon the car of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard. The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them. He is called Ananta (Infinite) Verily, that illustrious one is identical with the immutable Hari. Once on a time the mighty Garuda, the son of Kasyapa, was addressed by the deities in these words, 'Do thou, O puissant one, see if this one has any end!' Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul. Supporting the whole earth on his head, he resides in the nether regions. He roves through the universe as Sesha, filled with great joy. He is Vishnu, He is the illustrious Ananta. He is the supporter of the earth. He that is Rama is Hrishikesa. He that is Achyuta is Ananta, the bearer of the earth. Both of those foremost of all creatures are celestial and endued with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honour and should be seen, I have, through my kindness for you, have thus declared to you the nature of Vasudeva. Even this, ye ascetics possessed of wealth of penances, is Righteousness, I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race."

SECTION CXLVIII

"Narada said, 'At the conclusion of Mahadeva's speech, loud roars were heard in the firmament. Thunders bellowed, with flashes of lightening. The welkin was enveloped with blue and thick clouds. The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished. Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahadeva. Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Others returned whence they came. Verily, beholding that wonderful and inconceivable sight, they became filled with amazement. The discourse too between Sankara and Uma had been heard by them with the feelings. That foremost of all Beings, of whom the high-souled Sankara spoke to us on that mountain, art Thou. Verily, thou art identical with Eternal Brahma. Some time also Mahadeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today. O mighty-armed Janardana, I have thus, O puissant one, recited to thee the glory of that god of gods, viz., him that is called Kapardin or Girisa!'

"Bhishma continued, 'Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki paid due honours unto all those Rishis. Filled with delight, those Rishis once more addressed Krishna, saying, 'O slayer of Madhu, do Thou repeatedly show Thyself to us at all times! O puissant one, Heaven itself cannot rejoice us so much as a right of Thyself Everything that was said by the illustrious Bhava (regarding Thyself) is true. O crusher of foes, we have told Thee all about that mystery. Thou art Thyself conversant with the truth of every topic. Since, however, asked by us, it pleased Thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Uma) to Thee for only pleasing Thee. There is nothing in the three worlds that is unknown to Thee. Thou art fully conversant with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it).[583] Indeed, in Thy presence, O puissant one, we indulge in incoherences from the lightness of our hearts. There is no wonderful thing that is unknown to Thee! Whatever is on earth, and whatever is in heaven, all is known to Thee! We take our leave of Thee, O Krishna, for returning to our respective abodes Mayst Thou increase in intelligence and prosperity! O sire, Thou wilt soon get a son like unto Thee or even more distinguished than Thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as Thine!'[584]

"Bhishma continued, 'After this, the great Rishis bowed unto that god of gods, that scion of Yadu's race, that foremost of all Beings. They then circumambulated Him and taking His leave, departed. As regards Narayana, who is endued with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His. His spouse Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honoured by all for his highly wonderful accomplishments. He is identical with that Kama (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras. This Krishna is that foremost of all persons. Even he, endued with the hue of the clouds is that four-handed Vasudeva. Through affection He has attached himself to the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him. Achievements, Prosperity, Intelligence, and the path that leads to heaven, are all there where this one, viz., the illustrious Vishnu of three steps, is. He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures. He. is without beginning and without destruction. He is unmanifest. He is the high-souled slayer of Madhu. Endued with mighty energy, He has taken birth (among men) for accomplishing the purpose of the gods. Verily, this Madhava is the expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Pritha, the victory thou hast obtained over thy enemies, thy unrivalled achievements, the dominion thou hast acquired over the whole earth, are all due to thy side having been taken up by Narayana. The fact of thy having got the inconceivable Narayana for thy protector and refuge, enabled thee to become an Adharyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all-destroying fire that appears at the end of the Yuga. Duryodhana, with his sons, brothers and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gandiva. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration. How incapable then must human beings be of battling against that Krishna,--human beings who, O tiger among men, are destitute of strength and might! As regards Jaya, he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana. Listen to me as I tell thee what Mahadeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of the Himavat. His utterances constitute a Purana. The advancement of greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna. Who is there that can transcend Krishna in these attributes? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is, there is unrivalled Excellence.[585] As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death. Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge.[586] O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge.[587] All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all-powerful. Thou art fully conversant with the puissance of Time. Afflicted by Time, it does not behove thee to grieve. Know that Krishna Himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand. For these reasons, O son of Kunti, it does not behove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from grief. Thou hast heard of the glory and greatness of Madhava as recited by me. That is sufficient for enabling a good man to understand Him. Having heard the words of Vyasa as also of Narada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added; from my own knowledge, something to that discourse. Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahadeva, unto that conclave of Rishis (on the breast of the Himavat). The discourse too between Maheswara and the daughter of Himavat, O Bharata, has been recited by me to thee. He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial. That man will find all his wishes fulfilled. Departing from this world he will ascend to Heaven. There is no doubt in this. That man who, desirous of obtaining what is beneficial for himself, should devote himself to Janardana. O king of the Kurus, it behoves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheswara. if thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to heaven. It behoves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit.[588] Hearing this discourse, fraught with righteousness, between Sankara and Uma, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner. One that becomes even desirous of listening to that discourse should worship Mahadeva with reverence. Verily, the person that wishes to obtain what is beneficial for him, should adore Mahadeva with a pure heart. Even this is the command of the faultless and high-souled Narada. Even he has commanded such worship of the great god, O son of Pandu, do thou obey that command of Narada. O puissant king, even these are the wonderful incidents that occurred on the sacred breast of the Himavat respecting Vasudeva and Sthanu, O son of Kunti. Those occurrences flowed from the very nature of those high-souled deities. Vasudeva, accompanied by the wielder of Gandiva, practised eternal penances in the retreat of Vadari for ten thousand years.[589] Verily, Vasudeva and Dhananjaya, both of eyes like lotus-petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Narada and Vyasa, O king. The lotus-eyed and mighty-armed Vasudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen. I do not venture, O son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishthira. Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, viz., Vasudeva, for thy friend. I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole earth has been depopulated with her seeds and elephants. Indeed, through the fault of Duryodhana, of Karna, of Sakuni, and of Duhsasana numbering the fourth, that the Kurus have perished.

"Vaisampayana continued, 'While that foremost of men, viz., the son of Ganga, addressed him in this strain, the Kuru king (Yudhishthira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma). All the kings with Dhritarashtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence. The Rishis also with Narada at their head, accepted and applauded the words of Bhishma and approved of them joyfully. These were the wonderful discourses recited by Bhishma which Pandu's son (Yudhishthira) with all his brothers heard with joy. Some time after, when king (Yudhishthira) saw that Ganga's son who had given away abundant wealth as presents unto the Brahmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows.'"

SECTION CXLIX

"Vaisampayana said, 'Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins. Yudhishthira once more addressed the son of Santanu in the following words.'

"Yudhishthira said, "Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human being would get what is beneficial? What religion is that which, according to thy judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the bonds of birth and life?'

"Bhishma said, 'One should always, with alacrity and throwing away all languor, hymn the praises of that Lord of the universe, that god of gods (viz., Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names. By always worshipping with reverence and devotion that immutable Being, by meditating on him, by hymning His praises and bowing the head unto Him, and by performing sacrifices unto Him, indeed by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow. Verily, He is devoted to the Brahmanas, conversant with all duties and practices, the enhancer of the fame and achievement of all persons, the master of all the worlds, exceedingly wonderful, and the prime cause of the origin of all creatures. Even this, in my judgment, is the foremost religion of all religions, viz., one should always worship and hymn the praises of the lotus-eyed Vasudeva with devotion. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge. He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods and He is the immutable father of all creatures. On the advent of the primal Yuga, all creatures spring from Him. On the expiration, again of a Yuga, all things disappear in Him.[590] Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds that Master of the universe, viz., Vishnu. All those names derived from His attributes, secret and well-known, of the high-souled Vasudeva which were sung by Rishis, I shall recite to thee for the good of all. They are, Om! He that enters all things, besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all, the Originator of all things (I--IX); of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible (X--XVII);[591] He upon whom the mind rests during Yoga-abstraction, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana (or Prakriti) and Purusha. He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas (XVIII--XXIV);[592] the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify (in the form of weal or woe) the Upholder of all things, the Source from which the primal elements have sprung, the Puissant One, He in whom is the unbounded Lordship over all things (XXV--XXXVII);[593] the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eyed, Loud-voiced, He that is without beginning and without end. He that upholds the universe (in the form of Ananta and others), He that ordains all acts and their fruits, He that is superior to the Grandsire Brahma (XXXVIII--XLVI);[594] the Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things, He that is vast, the Ancient one, He that is enduring (XLVII--LVI).[595] He that is incapable of being seized (by either the senses or the mind), the Eternal One, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every, creature. That which cleanses, is auspicious, and high (LVII--LXIV).[596] He that urges all creatures in respect of all their acts. He that causes the life-breaths to act. He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Sri or Lakshmi, the Slayer of Madhu (LXV--LXXII)[597]: the Omnipotent, He that is endued with great prowess, He that is armed with the bow, He that is Possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda. He that is well suited to the offerings made unto Him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests on His own true self (LXXIV--LXXXIV)[598] the Lord of all the deities, He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the day (in consequence of His awakening Jiva who is steeped in the sleep of Nescience), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things (LXXXV--XCIV):[599] the Unborn, the Lord of all creatures, He that has achieved success, He that is Success itself, He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth, He that is of immeasurable soul, He that stands aloof from all kinds of union (XCV--CIII);[600] He that is Pauaka among the deities called Vasus (or, He that dwells in His worshippers). He that is liberal soul, being freed from wrath and hatred and pride and other evil passions. Truth whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness (or He who is always engaged in granting the wishes of those that are devoted to Him), He that is of the form of Righteousness (CIV--CXIII); He that destroys all creatures (or their pains), the Many headed, He that upholds the universe, He that is the source of the universe, He who is of pure or spotless fame, the Immortal One He that is Eternal and Fixed, He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledge having penance for its indication that He is able to agitable Prakriti for evolving the universe out of her (CXIV--CXXII); He that goes everywhere (in the sense of pervading all things as their cause), the Omniscient One, He that blazes forth in unmodified effulgence, He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Danava troops are scattered in all directions). He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda, He that represents the limbs (or branches) of the Veda (i.e., all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom (CXXIII--CXXXIII); He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause, (or, He whose life has not been determined by acts achieved on any previous occasion in consequence of His transcending Prakriti). He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna, Sankarshana and Vasudeva). He that is known by four forms (as above), He that has four horns (which appeared on Him when He had assumed a human form with a lion's head for slaying the Asura chief Hiranya-Kasipu), He that has four arms (for holding the conch, discus, mace, and lotus) (CXXXIV--CXLI); He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good; He that does not bear or put up with those that are wicked, (or, He that puts up with the occasional transgressions of his devotees); He that existed before the universe started into life; He that is stainless; He that is ever victorious; He that vanquishes the very deities; He that is the material cause of the universe; He that repeatedly resides in material causes (CXLII--CL); He that is the younger brother of Indra, (or He that transcends Indra in accomplishments and attributes). He that took birth as a dwarf (from Aditi by her husband Kasyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds, and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His). He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him and those that think of Him), He that is endued with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the 'universe, He that controls the hearts of all creatures (CLI--CLXII); He that deserves to be known by those who wish to achieve what is for their highest good; He who is the celestial physician in the form of Dhanwantari, (or He who cures that foremost of all diseases, viz., the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Lakshmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (manifested in His beguiling Mahadeva and the deities on many occasions); He that puts forth great energy (in achieving mighty feats); He that transcends all in might (CLXIII--CLXXII); He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from his body; He whose body is incapable of being ascertained by the eye (or any other sense organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on his back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in its bosom; (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drowning every thing)

(CLXXIII--CLXXX); He that can shoot His shafts to a great distance, piercing through obstruction of every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity; (or He that is identical with Kama, the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion; (or, He that is incapable of being immured or restrained by any one putting forth his powers); He that is the delight of the deities, or, He that is the embodiment of fullness of joy; He that rescued the submerged Earth; (or He that understands the hymns addressed to him by His devotees); He that is the Master of ell eloquent persons (or He that dispels the calamities of all those who know him) (CLXXXL--CLXXXVIII); He that is full of blazing effulgence) He that suppressed the afflictions of His adorers; (or, He that assumes the form of Yama, the universal Destroyer, for chastising all persons that fall away from their duties); He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman; (or, He that enters into the bodies of all persons); He that has Garuda, the prince of the feathery denizens of the welkin, for His vehicle; He that is the foremost of snakes in consequence of His identity with Sesha or Ananta who upholds on his head the vast Earth, (or, He that has the hood of the prince of snakes for His bed while He lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Narayana at Vadari on the breast of Himavat; He whose navel resembles a lotus; (or, He from whose navel sprang the primeval lotus in which the Grandsire Brahma was born); He that is the Lord of all creatures (CLXXXIX--CXCVII); He that transcends death; (or, He that wards off Death from those that are devoted to him); He that always casts a kind eye on His worshippers; (or, He that sees all things in the universe); He that destroys all things; (or, He that drenches with nectar all those that worship Him with single-minded devotion); He that is the Ordainer of all ordainers; (or, He that unites all persons with the consequences of their acts); He that himself enjoys and endures the fruits of all acts, (or, He that assumed the form of Rama, the son of Dasaratha, and going into exile at the command of His sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the assistance which Sugriva promised Him for recovering from Ravana His wife Sita who had been ravished by that Rakshasa and borne away to his island home in Lanka), He that is always of the same form; (or, He that is exceedingly affectionate unto His worshippers); He that is always moving; (or, He that is of the form of Kama who springs up in the heart of every creature); He that is incapable of being endured by Danavas and Asuras (or, He that rescued His wife Sita after slaying Ravana, or, He that shows compassion towards even Chandalas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rama, for Guhaka the chief of the Chandalas, inhabiting the country known by the name of Sringaverapura); He that chastises the wicked; (or, He that regulates the conduct of all persons by the dictates of the Srutis and the Smritis); He whose soul has true knowledge for its indication; (or, He that destroyed Ravana, the foe of the gods, having assumed the form of Rama that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or, He that slays those who obstruct or forbid the giving of presents unto deserving persons) (CXCVII--CCVIII); He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grandsire Brahma; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eye on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures; (or, He whose eye never winks or sleeps); He that wears the unfading garland of victory called by the name of Vaijayanti; He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace (CCLX--CCXVIII); He that leads persons desirous of Emancipation to the foremost of all conditions, viz., Emancipation itself; (or, He that assumes the form of a mighty Fish and scudding through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert themselves; (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him); He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; (CCXIX--CCXXVI); He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable; He that is concealed from the view of all persons that are attached to the world; (or, He that has covered the eyes of all persons with the bandage of nescience); He that grinds those that turn away from him; He that sets the days a-going in consequence of His being identical with the Sun; He that is the destroyer of all-destroying Time itself; He that conveys the libations poured on the sacred fire unto those for whom they are intended; (or, He that bears the universe, placing it on only a minute fraction of His body); He that has no beginning; (or, He that has no fixed habitation) He that upholds the Earth in space (in the form of Sesha, or, rescues her in the form of the mighty boar or supports her as a subtil pervader) (CCXXVII--CCXXXV); He that is exceedingly inclined to grace, insomuch that He grants happiness to even foes like Sisupala; He that has been freed from the attributes of Rajas (passion) and Tamas (darkness) so that He is pure or stainless Sattwa by itself; (or, He that has obtained the fruition of all His wishes); He that supports the universe; He that feeds (or enjoys the universe); He that is displayed in infinite puissance; He that honours the deities, the Pitris, and His own worshippers; He that is honoured or adored by those that are themselves honoured or adored by others; (or, He whose acts are all beautiful and enduring); He that accomplishes the purposes of others; (or, He that is the benefactor of others); He that withdraws all things unto Himself at the universal dissolution; (or, He that destroys the foes of the deities or of His worshippers); He that has the waters for his home; (or, He that is the sole Refuge of all creatures or He that destroys the ignorance of all creatures (CCXXXVI--CCXLVI); He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He that gives success to all, He that bestows success upon those that solicit Him for it (CCXLVII--CCLVI); He that presides over all sacred days; (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place); He that has Righteousness in His abdomen; (or, He that protects Indra even as a mother protects the child in her womb); He that aggrandises (His worshippers), He that spreads Himself out for becoming the vast universe, He that is aloof from all things (though pervading them); He that is the receptacle of the ocean of Srutis (CCLVII--CCLXIV); He that is possessed of excellent arms (i.e., arms capable of upholding the universe); He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahman (or Veda), He that is the Lord of all Lords of the universe, He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed (CCLXV--CCLXXIV), He that is endued with great might, energy, and splendour; He that displays Himself in visible forms to His worshippers, He that scorches the unrighteous with His burning energy, He that is enriched with the sixfold attributes (of affluence, etc.), He that imparted the Veda to the Grandsire Brahma, He that is of the form of the Samans, Riks, and Yajuses (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is endued with blazing effulgence like the sun (CCLXXV--CCLXXXII); He from whose mind has sprung the moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled (CCLXXXIII--CCLXXXIX); He that is solicited by all creatures at all times, viz., the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the life-breath in the Soul; (or, He that assumes diverse forms for protecting both the Emancipated and the Unemancipated); He that kills the desires of those that are Emancipated; (or, He that prevents evil desires from arising in the minds of His worshippers); He that is the sire of Kama (the principle of desire or lust); He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplishing all acts (CCXC--CCXCIX); He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with the diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes (CCC--CCCVIII); He that is desired (by even the Grandsire and Rudra, or He that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and righteousness; He that has an ornament of (peacock's) feathers on His headgear; He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the righteous; He that fills the unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth (CCCIX--CCCXVIII); He that transcends the six well-known modifications (of inception, birth or appearance growth, maturity, decline, and dissolution); He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vasava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory (CCCXIX--CCCXXVII); He that flows in the form of nectar; (or, He that dries up all things); He upholds the path of righteousness; He that bears the burden of the universe; He that gives desirable boons unto those that solicit them: He that causes the winds to blow; He that is the son of Vasudeva; (or, He that covers the universe with His illusions and sports in the midst of it); He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns (CCCXXVIII--CCCXXXVI); He that transcends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that is possessed of infinite courage and prowess; He that is an offspring of Sura's race; He that is the master of all living creatures; He that is inclined to show His grace unto all; He that has come on earth for a hundred times (for rescuing the good, destroying the wicked, and establishing righteousness); He that holds a lotus in one of his hands; He whose eyes resemble the petals of the lotus (CCCXXXVII--CCCXLVI); He from whose navel sprang the primeval lotus; (or, He that is seated upon a lotus); He that is endued with eyes resembling the petals of the lotus; He that is adored by even worshippers as one seated within the lotus of His hearts; He that assumed the form of embodied Jiva (through His own illusion); He that is endued with puissance of every kind; He that grows in the form of the five primal elements; the Ancient Soul; He that is endued with vast eyes; He that has Garuda sitting on the standard of His car (CCCXLVII--CCCCLV); He that is incomparable; the Sarabha (the lion-killing animal); He that strikes the wicked with terror; He that knows everything that has occurred in Time; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire; He that is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He that is victorious in every battle (CCCLVI--CCCLXIV); He that is above destruction; He that assumes a red form; (or, becomes wrathful unto the enemies of His worshippers); He that is an object of search with the righteous; He that is at the root of all things; He that has the mark of the string around his abdomen (for Yasoda had bound Him with a cord while He was Krishna); He that bears or forgives all injuries; He that upholds the Earth in the form of her mountains; He that is the foremost of all objects of worship; He that is endued with great speed; He that swallows vast quantities of food (CCCLXV--CCCLXXIV); He that caused the creation to start into life; He that always agitates both Prakriti and Purusha; He that shines with resplendence; (or, sports in joy); He that has puissance in his stomach; He that is the Supreme Master of all; He that is the material out of which the universe has been made; He that is the cause or Agent who has made the universe: He that is independent of all things; He that ordains variety in the universe; He that is incapable of being comprehended; He that renders Himself invisible by the screen of illusion (CCCLXXV--CCCLXXXV); He that is Chit divested of all attributes; He on whom all things rest; He in whom all things reside when the universal dissolution comes; He that assigns the foremost place to those that worship Him; He that is durable; He that is endued with the highest puissance; He that has been glorified in the Vedanta; He that is contented; He that is always full; He whose glance is auspicious (CCCLXXXVI--CCCXCV); He that fills all Yogins with delight; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution); He that is the faultless Path; He that in the form of Jiva, leads to Emancipation; He that leads (Jiva to Emancipation); He that has none to lead Him; He that is endued with great might; He that is the foremost of all beings possessed of might; He that uphold He that is the foremost of all Beings conversant with duty and religion (CCCXCVI--CDIV); He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetrajna; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as his abdomen (whence, as from the female uterus), everything proceeds; He that destroys the foes of the deities; He that overspreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses (CDV--CDXV); He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the rest of all creatures (being, as He is, the embodiment of Emancipation); He that is endued with competence greater than that of other Beings (CDXVI--CDXXV); He in whom the whole Universe is spread out? He that is Himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the Indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no desire (in consequence of all His desires having been gratified); He that is the great cause (which covers the universe): He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire (CDXXVI--CDXXXIV); He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He who is the nave of the starry wheel that revolves in the firmament;[601] He that is the Moon among the constellations; He that is competent to achieve every feat; He that stays in His own soul when all things disappear He that cherishes the desire for Creation (CDXXXV--CDXLIV); He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is adored by persons before they take any food;[602] He that is the Refuge of those that seek emancipation; He that beholds the acts and omissions of all creatures; He whose soul transcends all attributes; He that is possessed of omniscience; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything (CDXLV--CDLIV); He that is observant of excellent vows (chief amongst which is the granting of favour unto one that solicits it with a pure heart); He that has a face always full of delight; He that is exceedingly subtle; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute); He that gives happiness (to all His worshippers); He that does good to others without expecting any return; He that fills all creatures with delight; He that has subdued wrath; He that has mighty arms (so mighty that He has slain as if in sport the mightiest of Asuras); He that tears those that are unrighteous (CDLV--CDLXIV); He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion; He that relies on Himself (being entirely independent of all persons and things); He that overspreads the entire universe; He that exists in infinite forms; He that is engaged in vocations infinite in number; He that lives in everything; He that is full of affection towards all His worshippers; He that is the universal father (all living creatures of the universe being as calves sprung from Him); He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen, He that is the Lord of all treasures (CDLXV--CDLXXIV); He that is the protector of righteousness; He that accomplishes all the duties of righteousness; He that is the substratum of righteousness; He that is existent for all time; He that is non-existent (in the form of the universe, for the manifested universe is the result of illusion); He that is destructible (in the form of the universe); He that is indestructible as Chit; He that is, in the form of Jiva, destitute of true knowledge; He that is, in the form of the Sun, is endued with a thousand rays; He that ordains (even all such great and mighty creatures as Sesha and Garuda, etc.); He that has created all the Sastras (CDLXXV--CDLXXXV); He that exists, in the form of the Sun, as the centre of innumerable rays of light; He that dwells in all creatures; He that is possessed of great prowess; He that is the Master of even Yama and others of similar puissance; He that is the oldest of the deities (existing as He does from the beginning); He that exists in His own glory, casting off all conditions; He that is the Lord of even all the deities; He that is the ruler of even him that upholds the deities (viz., Indra) (CDLXXXVI--CDXCIII); He that transcends birth and destruction; He that tended and protected kine (in the form of Krishna); He that nourishes all creatures; He that is approachable by knowledge alone; He that is Ancient; He that upholds the elements which constitute the body; He that enjoys and endures (weal and woe, in the form of Jiva); He that assumed the form of a vast Boar; (or, He that, in the form of Rama, was the Lord of a large monkey host); He that gave plentiful presents unto all in a grand sacrifice performed by Him (CDXCIV--DII); He that drinks Soma in every sacrifice; He that drinks nectar; He that, in the form of Soma (Chandramas), nourishes all the herbs and plants; He that conquers foes in a trice when even they are infinite in number; He that is of universal form and is the foremost of all existent entities; He that is the chastiser; He that is victorious over all; He whose purposes are incapable of being baffled; He that deserves gifts; He that gives what His creatures have not and who protects what they have (DIII--DXII); He that holds the life-breaths; He that beholds all His creatures as objects of direct vision; He that never beholds anything beside His own Self; He that gives emancipation; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions; He who is the receptacle of all the water; He that overwhelms all Space, all Time, and all things; He that lies on the vast expanse of waters after the universal dissolution; He that causes the destruction of all things (DXIII--DXXI); He that is without birth; He that is exceedingly adorable; He that appears in His own nature; He that has conquered all foes (in the form of wrath and other evil passions); He that delights those that meditate on Him; He that is joy; He that fills others with delight; He that swells with all causes of delight; He that has truth and other virtues for His indications; He whose foot steps are in the three worlds (DXXII--DXXX); He that is the first of the Rishis (being conversant with the entire Vedas); He that is identical with the preceptor Kapila; He that is the knower of the Universe; He that is Master of the Earth; He that has their feet; He that is the guardian of the deities; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns); He that exhausts all acts by causing their doers to enjoy or endure their fruits; (or, He that grinds the Destroyer himself) (DXXXI--DXXXVIII); the great Boar: He that is understood or apprehended by the aid of the Vedanta; He that has beautiful troops (in the form of His worshippers); He that is adorned with golden armlets; He that is concealed (being knowledge with the aid of the Upanishads only); He that is deep (in knowledge and puissance); He that is difficult of access; He that transcends both word and thought, that is armed with the discus and the mace (DXXXIX--DXLVII); the Ordainer; He that is the cause (in the form of helper of the universe); He that has never been vanquished; He that is the Island-born Krishna; He that is enduring (in consequence of His transcending decay): He that mows all things and is Himself above deterioration; the Varuna (the deity of the waters); the son of Varuna (in the form of Vasishtha or Agastya); He that is immovable as a tree; He that is displayed in His own true form in the lotus of the heart; He that creates, preserves, and destroys by only a fiat of the mind (DXLVIII--DLVIII); He that is possessed of the sixfold attributes (of sovereignty etc.); He that destroys the sixfold attributes (at the universal dissolution); He that is felicity (in consequence of His swelling with all kinds of prosperity); He that is adorned with the triumphal garland (called Vaijayanta); He that is armed with the plough (in allusion to His incarnation as Valadeva); He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali); He that is endued with effulgence like unto the Sun's; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, etc.); He that is the foremost Refuge of all things (DLIX--DLXVIII); He that is armed with the best of bows (called Saranga); He that was divested of His battle-axe (by Rama of Bhrigu's race);[603] He that is fierce; He that is the giver of all objects of desire; He that is so tall as to touch the very heavens with his head (in allusion to the form He assumed at Valis sacrifice); He whose vision extends over the entire universe; He that is Vyasa (who distributed the Vedas); He that is the Master of speech or all learning; He that has started into existence without the intervention of genital organs (DLXVIII--DLXXVI); He that is hymned with the three (foremost) Samans; He that is the singer of the Samans; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation); He that is the Medicine; He that is the Physician (who applies the medicine); He that has ordained the fourth or last mode of life called renunciation (for enabling His creatures to attain to emancipation); He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul); He that is contented (in consequence of His utter dissociation with all worldly objects); He that is the Refuge of devotion and tranquillity of Soul (DLXXVII--DLXXXV); He that is possessed of beautiful limbs; He that is the giver of tranquillity of soul; He that is Creator; He that sports in joy on the bosom of the earth; He that sleeps (in Yoga) lying on the body of the prince of snakes, Sesha, after the universal dissolution; the Benefactor of kine; (or, He that took a human form for relieving the earth of the weight of her population); the Master of the universe; the Protector of the universe; He that is endued with eyes like those of the bull; He that cherishes Righteousness with love (DLXXXVI--DXCV): He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtle form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers; He whose name, as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whorl on His breast; He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity (DXCVI--DCIV); He that give prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity; He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that holds the goddess of Prosperity on his bosom; He that bestows prosperity upon those that hear of, praise, and mediate on Him; He that is the embodiment of that condition which represents the attainment of unattainable happiness; He that is possessed of every kind of beauty; He that is the Refuge of the three worlds (DCV--DCXIV); He that is possessed of beautiful eye; He that is possessed of beautiful limbs; He that is possessed of a hundred sources of delight; He that represents the highest delight; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits); He that has subjugated His soul; He whose soul is not swayed by any superior Being; He that is always of beautiful acts; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm) (DCXV--DCXXIII); He that transcends all creatures; He whose vision extends in all directions: He that has no Master; He that at all times transcends all changes; He that (in the form of Rama) had to lie down on that bare ground; He that adorns the earth (by His incarnations); He that is puissance's self; He that transcends all grief; He that dispels the griefs of all His worshippers as soon as they remember His (DCXXIV--DCXXXII); He that is possessed of effulgence, He that is worshipped by all; He that is the water-pot (as all things reside within Him); He that is of pure soul; He that cleanses all as soon as they hear of him; He that is free and unrestrained; He whose car never turns away from battles; He that is possessed of great wealth; He whose prowess is incapable of being measured (DCXXXIII--DCXLI); He that is the slayer of the Asura named Kalanemi; He that is the Hero; He that has taken birth in the race of Sura; He that is the Lord of all the deities; the soul of the three worlds; the Master of the three worlds; He that has the solar and lunar rays for his hair; the slayer of Kesi; He that destroys all things (at the universal dissolution) (DCXLII--DCL); the Deity from whom the fruition of all desires is sought; He that grants the wishes of all; He that has desires; He that has a handsome form; He that is endued with thorough knowledge of Srutis and Smritis; He that is possessed of a form that is indescribable by attributes; He whose brightest rays overwhelm heaven; He that has no end; He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest (DCLI--DCLX); He who is the foremost object of silent recitation, of sacrifice, of the

Vedas, and of all religious acts; He that is the creator of penances and the like; He that is the form of (the grandsire) Brahman, He that is the augmentor of penances; He that is conversant with Brahma; He that is of the form of Brahmana; He that has for His limbs Him that is called Brahma; He that knows all the Vedas and everything in the universe; He that is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI--DCLXX); He whose footsteps cover vast areas; He whose feats are mighty; He who is possessed of vast energy; He that is identical with Vasuki, the king of the snakes; He that is the foremost of all sacrifices; He that is Japa, that first of sacrifices; He that is the foremost of all offerings made in sacrifices (DCLXXI--DCLXXVIII);[604] He that is hymned by all; He that loves to be hymned (by his worshippers); He that is himself the hymns uttered by His worshippers; He that is the very act of hymning; He that is the person that hymns; He that is fond of battling (with everything that is evil); He that is full in every respect; He that fills others with every kind of affluence; He that destroys all sins as soon as He is remembered; He whose acts are all righteous; He that transcends all kinds of disease (DCLXXIX--DCLXXXIX); He that is endued with the speed of the mind; He that is the creator and promulgator of all kinds of learning; He whose vital seed is gold; He that is giver of wealth (being identical with Kuvera the Lord of treasures); He that takes away all the wealth of the Asuras; the son of Vasudeva; He in whom all creatures dwell; He whose mind dwells in all things in thorough identity with them; He that takes away the sins of all who seek refuge in him (DCXC--DCXCVIII); He that is attainable by the righteous; He whose acts are always good; He that is the one entity in the universe; He that displays Himself in diverse forms; He that is the refuge of all those that are conversant with truth; He who has the greatest of heroes for his troops;[605] He that is the foremost of the Yadavas; He that is the abode of the righteous He that sports in joy (in the woods of Brinda) on the banks of Yamuna (DCXCIX--DCCVVII); He in whom all created things dwell; the deity that overwhelms the universe with His Maya (illusion); He in whom all foremost of Beings become merged (when they achieve their emancipation) He whose hunger is never gratified; He that humbles the pride of all; He that fills the righteous with just pride; He that swells with joy; He that is incapable of being seized; He that has never been vanquished (DCCVII--DCCXVI); He that is of universal form; He that is of vast form; He whose form blazes forth with energy and effulgence; He that is without form (as determined by acts); He that is of diverse forms; (He that is unmanifest); He that is of a hundred forms; He that is of a hundred faces (DCCXVII--DCCXXIV); He that is one; He that is many (through illusion); He that is full of felicity; He that forms the one grand topic of investigation; He from whom is this all; He that is called THAT; He that is the highest Refuge; He that confines Jiva within material causes; He that is coveted by all; He that took birth in the race of Madhu; He that is exceedingly affectionate towards His worshippers (DCCXXV--DCCXXXV); He that is of golden complexion; He whose limbs are like gold (in hue); He that is possessed of beautiful limbs; He whose person is decked with Angadas made with sandal-paste; He that is the slayer of heroes; He that has no equal; He that is like cipher (in consequence of no attributes being affirmable of Him); He that stands in need of no blessings (in consequence of His fulness); He that never swerves from His own nature and puissance and knowledge; He that is mobile in the form of wind (DCCXXXVI--DCCXLV); He that never identifies Himself with anything that is not-soul;[606] He that confers honours on His worshippers; He that is honoured by all; He that is the Lord of the three worlds; He that upholds the three worlds; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises; He that took birth in a sacrifice; He that is worthy of the highest praise; He whose intelligence and memory are never futile; He that upholds the earth (DCCXLVI--DCCLV); He that pours forth heat in the form of the Sun; He that is the bearer of great beauty of limbs; He that is the foremost of all bearers of weapons; He that accepts the flowery and leafy offerings made to Him by His worshippers; He that has subdued all his passions and grinds all His foes; He that has none to walk before Him; He that has four horns; He that is the elder brother of Gada (DCCLVI--DCCLXIV); He that has four arms; He from whom the four Purushas have sprung; He that is the refuge of the four modes of life and the four orders of men; He that is of four souls (Mind, Understanding, Consciousness, and Memory); He from whom spring the four objects of life, viz., Righteousness, Wealth, Pleasure, and Emancipation; He that is conversant with the four Vedas; He that has displayed only a fraction of His puissance (DCCLXV--DCCLXXII); He that sets the wheel of the world to revolve round and round; He whose soul is dissociated from all worldly attachments; He that is incapable of being vanquished; He that cannot be transcended; He that is exceedingly difficult of being attained; He that is difficult of being approached; He that is difficult of access; He that is difficult of being brought within the heart (by even Yogins); He that slays even the most powerful foes (among the Danavas) (DCCLXXIII--DCCLXXXI); He that has beautiful limbs; He that takes the essence of all things in the universe; He that owns the most beautiful warp and woof (for weaving this texture of fabric of the universe); He that weaves with ever-extending warp and woof; He whose acts are done by Indra; He whose acts are great; He who has no acts undone; He who has composed all the Vedas and scriptures (DCCLXXXII--DCCLXXXIX); He whose birth is high; He that is exceedingly handsome; He whose heart is full of commiseration; He that has precious gems in His navel; He that has excellent knowledge for His eye; He that is worthy of worship by Brahman himself and other foremost ones in the universe; He that is giver of food; He that assumed horns at the time of the universal dissolution; He that has always subjugated His foes most wonderfully; He that knows all things; He that is ever victorious over those that are of irresistible prowess (DCCXC--DCCXCIX); He whose limbs are like gold; He that is incapable of being agitated (by wrath or aversion or other passion); He that is Master of all those who are masters of all speech; He that is the deepest lake; He that is the deepest pit; He that transcends the influence of Time; He in whom the primal elements are established (DCCC--DCCCVI); He that gladdens the earth; He that grants fruits which are as agreeable as the Kunda flowers (Jasmim pubescens, Linn); He that gave away the earth unto Kasyapa (in His incarnation as Rama); He that extinguishes the three kinds of misery (mentioned in the Sankhya philosophy) like a rain-charged cloud cooling the heat of the earth by its downpour; He that cleanses all creatures; He that has none to urge Him; He that drank nectar; He that has an undying body; He that is possessed of omniscience; He that has face and eyes turned towards every direction (DCCCVIII--DCCCXVI); He that is easily won (with, that is, such gifts as consist of flowers and leaves); He that has performed excellent vows; He that is crowned with success by Himself; He that is victorious over all foes; He that scorches all foes; He that is the ever-growing and tall Banian that overtops all other trees; He that is the sacred fig tree (Ficus glomerata, Willd); He that is the Ficus religiosa; (or, He that is not durable, in consequence of His being all perishable forms in the universe even as he is all the imperishable forms that exist); He that is the slayer of Chanura of the Andhra country (DCCCXVII--DCCCXXV); He that is endued with a thousand rays; He that has seven tongues (in the forms of Kali, Karali, etc.); He that has seven flames (in consequence of His being identical with the deity of fire); He that has seven horses for bearing His vehicle; (or, He that owns the steed called Sapta); He that is formless; He that is sinless: He that is inconceivable; He that dispels all fears; He that destroys all fears (DCCCXXVI--DCCCXXXIV); He that is minute; He that is gross; He that is emaciated; He that is adipose; He that is endued with attributes; He that transcends all attributes; He that is unseizable; He that suffers Himself to be easily seized (by His worshippers); He that has an excellent face; He that has for His descendants the people of the accidental regions; He that extends the creation consisting of the fivefold primal elements (DCCCXXXV--DCCCXLVI); He that bears heavy weights (in the form of Ananta); He that has been declared by the Vedas; He that is devoted to Yoga; He that is the lord of all Yogins; He that is the giver of all wishes; He that affords an asylum to those that seek it; He that sets Yogins to practise Yoga anew after their return to life upon the conclusion of their life of felicity in heaven; He that invests Yogins with puissance even after the exhaustion of their merits; He that has goodly leaves (in the form of the Schhandas of the Vedas, Himself being the tree of the world); He that causes the winds to blow (DCCCXLVII--DCCCLVI); He that is armed with the bow (in the form of Rama); He that is conversant with the science of arms; He that is the rod of chastisement; He that is chastiser; He that executes all sentences of chastisement; He that has never been vanquished; He that is competent in all acts; He that sets all persons to their respective duties; He that has none to set Him to any work; He that has no Yama to slay Him (DCCLVII--DCCCLXVI); He that is endued with heroism and prowess; He that has the attribute of Sattwa (Goodness); He that is identical with Truth; He that is devoted to Truth and Righteousness; He that is sought by those who are resolved to achieve emancipation; (or, He towards whom the universe proceeds when the dissolution comes); He that deserves to have all objects which His worshippers present unto Him; He that is worthy of being adored (with hymns and flowers and other offering of reverence); He that does good to all; He that enhances the delights of all (DCCCLXVII--DCCCLXV); He whose track is through the firmament; He that blazes forth in His own effulgence; He that is endued with great beauty; He that eats the offerings made on the sacrificial fire; He that dwells everywhere and is endued with supreme puissance; He that sucks the moisture of the earth in the form of the Sun; He that has diverse desires; He that brings forth all things; He that is the parent of the universe; He that has the Sun for His eye (DCCCLXXVI--DCCCLXXXV); He that is Infinite; He that accepts all sacrificial offerings; He that enjoys Prakriti in the form of Mind; He that is giver of felicity; He that has taken repeated births (for the protection of righteousness and the righteous); He that is First-born of all existent things; He that transcends despair (in consequence of the fruition of all His wishes); He that forgives the righteous when they trip; He that is the foundation upon which the universe rests; He that is most wonderful (DCCCLXXXVI--DCCCXCV); He that is existent from the beginning of Time; He that has been existing from before the birth of the Grandsire and others; He that is of a tawny hue; (or, He that discovers or illumines all existent things by His rays); He that assumed the form of the great Boar; He that exists even when all things are dissolved; He that is the giver of all blessings; He that creates blessings; He that is identifiable with all blessings; He that enjoys blessings; He that is able to scatter blessings (DCCCXXI--CMV); He that is without wrath; He that lies ensconced in folds (in the form of the snake Sesha); (or, He that is adorned with ear-rings); He that is armed with the discus; He that is endued with great prowess; He whose sway is regulated by the high precepts of the Srutis and the Smritis; He that is incapable of being described by the aid of speech; He whom the Vedantas have striven to express with the aid of speech; He that is the dew which cools those who are afflicted with the three kinds of grief; He that lives in all bodies, endued with the capacity of dispelling darkness (CMVI--CMXIV); He that is divested of wrath; He that is well-skilled in accomplishing all acts by thought, word, and deed; He that can accomplish all acts within the shortest period of time; He that destroys the wicked; He that is the foremost of all forgiving persons; He that is foremost of all persons endued with knowledge; He that transcends all fear; He whose names and feats, heard and recited, lead to Righteousness (CMXV--CMXXII), He that rescues the Righteous from the tempestuous ocean of the world; He that destroys the wicked; He that is Righteousness; He that dispels all evil dreams; He that destroys all bad paths for leading His worshippers to the good path of emancipation; He that protects the universe by staying in the attribute of Sattwa; He that walks along the good path; He that is Life; He that exists overspreading the universe (CMXXIII--CMXXXI); He that is of infinite forms; He that is endued with infinite prosperity; He that has subdued wrath; He that destroys the fears of the righteous; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts; He that is immeasurable Soul; He that bestows diverse kinds of fruits on deserving persons for their diverse acts; He that sets diverse commands (on gods and men); He that attaches to every act its proper fruit (CMXXXII--CMXL); He that has no beginning; He that is the receptacle of all causes as well as of the earth; He that has the goddess of Prosperity ever by his side; He that is the foremost of all heroes; He that is adorned with beautiful armlets; He that produces all creatures; He that is the original cause of the birth of all creatures; He that is the terror of all the wicked Asuras; He that is endued with terrible prowess (CMXLI--CMXLIX); He that is the receptacle and abode of the five primal elements; He that gulps down His throat all creatures at the time of the universal dissolution; He whose smile is as agreeable as the sight of flowers; (or, He who laughs in the form of flowers); He that is always wakeful; He that stays at the head of all creatures; He whose conduct consists of those acts which the Righteous do; He that revives the dead (as in the case of Parikshit and others); He that is the initial syllable Om; He that has ordained all righteous acts (CML--CMLVIII); He that displays the truth about the Supreme Soul; He that is the abode of the five life-breaths and the senses; He that is the food which supports the life of living creatures; He that causes all living creatures to live with the aid of the life-breath called Prana; He that is the great topic of every system of philosophy; He that is the One Soul in the universe; He that transcends birth, decrepitude, and death (CMLIX--CMLXV); He that rescues the universe in consequence of the sacred syllable Bhuh, Bhuvah, Swah, and the others with which Homa offerings are made; He that is the great rescuer; He that is the sire of all; He that is the sire of even the Grandsire (Brahman); He that is of the form of Sacrifice; He that is the Lord of all sacrifices (being the great deity that is adored in them);

He that is the sacrificer; He that has sacrifices for his limbs; He that upholds all sacrifices (CMLXXVI--CMLXXXV); He that protects sacrifices; He that has created sacrifices; He that is the foremost of all performers of sacrifices; He that enjoys the rewards of all sacrifices; He that causes the accomplishment of all sacrifices; He that completes all sacrifices by accepting the full libation at the end; He that is identical with such sacrifices as are performed without desire of fruit; He that is the food which sustains all living creatures; He that is also the eater of that food (CMLXXVI--CMLXXXIV); He that is Himself the cause of His existence; He that is self-born; He that penetrated through the solid earth (and repairing to the nether regions slew Hiranyaksha and others); He that sings the Samans; He that is the delighter of Devaki; He that is the creator of all; He that is the Lord of the earth; He that is the destroyer of the sins of his worshippers (CMLXXXV--CMXXCII); He that bears the conch (Panchajanya) in His hands; He that bears the sword of knowledge and illusion; He that sets the cycle of the Yugas to revolve ceaselessly; He that invests Himself with consciousness and senses; He that is endued with the mace of the most solid understanding. He that is armed with a car-wheel; He that is incapable of being agitated; He that is armed with all kinds of weapons (CMXCIII--M). Om, salutations to Him!

'Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Kesava whose glory should always be sung That man who hears the names every day or who recites them every day, never meets with any evil either here or hereafter. If a Brahmana does this he succeeds in mastering the Vedanta; if a Kshatriya does it, he becomes always successful in battle. A Vaisya, by doing it, becomes possessed of affluence, while a Sudra earns great happiness. If one becomes desirous of earning the merit of righteousness, one succeeds in earning it (by hearing or reciting these names). If it is wealth that one desires, one succeeds in earning wealth (by acting in this way). So also the man who wishes for enjoyments of the senses succeeds in enjoying all kinds of pleasures, and the man desirous of offspring acquires offspring (by pursuing this course of conduct). That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in acquiring great fame, a position of eminence among his kinsmen, enduring prosperity, and lastly, that which is of the highest benefit to him (viz., emancipation itself). Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; splendour of complexion, strength, beauty, and accomplishments become his. The sick become hale, the afflicted become freed from their afflictions; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity. The man who hymns the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and attains to eternal Brahma. They who are devoted to Vasudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude, and disease. That man who with devotion and faith recites this hymn (consisting of the thousand names of Vasudeva) succeeds in acquiring felicity of soul, forgiveness of disposition, Prosperity, intelligence, memory, and fame. Neither wrath, nor jealousy, nor cupidity, nor evil understanding ever appears in those men of righteousness who are devoted to that foremost of beings. The firmament with the sun, moon and stars, the welkin, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the high-souled Vasudeva. The whole mobile and immobile universe with the deities, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna. The senses, mind, understanding, life, energy, strength and memory, it has been said, have Vasudeva for their soul. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their soul. Conduct (consisting of practices) is said to be the foremost of all topics treated of in the scriptures. Righteousness has conduct for its basis. The unfading Vasudeva is said to be the lord of righteousness. The Rishis, the Pitris, the deities, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has sprung from Narayana. Yoga, the Sankhya Philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have sprung from Janardana. Vishnu is the one great element or substance which has spread itself out into multifarious forms. Covering the three worlds, He the soul of all things, enjoys them all. His glory knows no diminution, and He it is that is the Enjoyer of the universe (as its Supreme Lord). This hymn in praise of the illustrious Vishnu composed by Vyasa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (viz., emancipation). Those persons that worship and adore the Lord of the universe, that deity who is inborn and possessed of blazing effulgence, who is the origin or cause of the universe, who knows on deterioration, and who is endued with eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.'"

SECTION CL

"Yudhishthira said, 'O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, what is that subject of silent recitation by reciting which every day one may acquire the merit of righteousness in a large measure? What is that Mantra for recitation which bestows success if recited on the occasion of setting out on a journey or in entering a new building, or at the commencement of any undertaking, or on the occasion of sacrifices in honour of the deities or of the Pitris? It behoveth thee to tell me what indeed, what Mantra it is, which propitiates all malevolent influences, or leads to prosperity or growth, or protection from evil, or the destruction of foes, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.'

"Bhishma said, 'Hear, O king, with concentrated, attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is possessed of great excellence. It is capable of cleansing a person immediately of all his sins. Hear, O sinless one, as I recite to thee the ordinances in respect of that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes cleansed of all one's sins. One who recites this Mantra day and night becomes never stained by sin. I shall now declare it to thee what that Mantra is. Do thou listen with concentrated attention. Indeed, the man that hears it becomes endued with long life, O prince, and attaining to the fruition of all his wishes, sports in felicity both here and hereafter. This Mantra, O king, was daily recited by the foremost of royal sages devoted to the practice to Kshatriya duties and steadily observant of the vow of truth. Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, recite this Mantra every day, succeed in acquiring unrivalled prosperity--Salutations to Vasishtha of high vows after having bowed with reverence unto Parasara, that Ocean of the Vedas! Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of unfading glory! Salutations to the Rishis, and unto Him that is the Highest of the High, the god of gods, and the giver of boons unto all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him that has a thousand names, viz., Janardana! Aja. Ekapada, Ahivradhna, the unvanquished Pinakin, Rita Pitrirupa, the three-eyed Maheswara, Vrishakapi, Sambhu, Havana, and Iswara--these are the celebrated Rudras, eleven in number, who are the lords of all the worlds. Even these eleven high-souled ones have been mentioned as a hundred in the Satarudra (of the Vedas). Ansa, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tvashtri, Pushan, Indra and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kasyapa as the Sruti declares. Dhara, Dhruva, Some, Savitra. Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus named in the scriptures, Nasataya and Dasra are said to be the two Aswins. They are the sons of Martanda born of his spouse Samjna, from whose nostrils they came out. After this I shall recite the names of those who are the witnesses of all acts in the worlds. They take note of all sacrifices, of all gifts, of all good acts. Those lords among the deities behold everything although they are invisible. Indeed, they behold all the good and bad acts of all beings. They are Mrityu, Kala, the Viswedevas, the Pitris endued with forms, the great Rishis possessed of wealth of penances, the Munis, and others crowned with success and devoted to penances and emancipation. These of sweet smiles, bestow diverse benefits upon those men that recite their names. Verily, endued with celestial energy, they bestow diverse regions of felicity created by the Grandsire upon such men. They reside in all the worlds and attentively note all acts. By reciting the names of those lords of all living creatures, one always becomes endued with righteousness and wealth and enjoyments in copious measure. One acquires hereafter diverse regions of auspiciousness and felicity created by the Lord of the universe. These three and thirty deities, who are the lords of all beings as also Nandiswara of huge body, and that pre-eminent one who has the bull for the device on his banner, and those masters of all the worlds, viz., the followers and associates of him called Ganeswara, and those called Saumyas, and called the Rudras, and those called the Yogas, and those that are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the prince of birds (viz., Garuda), all those persons on earth who have become crowned with success in consequence of their penances and who are existing in an immobile or mobile form, the Himavat, all the mountains, the four Oceans, the followers and associates of Bhava who are possessed of prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu, and Skanda, and Ambika,--these are the great souls by reciting whose name with restrained senses, one becomes cleansed of all sins. After this I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then comes Kanwa the son of the Rishi Medhatithi, and Varishada. All these are endued with the energy of Brahma and have been spoken of (in the scriptures) as creators of the universe. They have sprung from Rudra and Anala and the Vasus. By reciting their names people obtain great benefits. Indeed, by doing good deeds on earth, people sport in joy in heaven, with the deities. These Rishis are the priests of Indra. They live in the east. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and obtaining great honours there. Unmachu, Pramchu, Swastyatreya of great energy, Dridhavya, Urdhvavahu, Trinasoma, Angiras, and Agastya of great energy, the son of Mitravaruna,--these seven are the Ritwiks of Yama the king of the dead, and dwell in the southern quarter. Dridheyu and Riteyu, and Pariyadha of great fame, and Ekata, and Dwita, and Trita--the last three endued with splendour like that of the sun,--and Atri's son of righteous soul, viz., the Rishi Saraswata,--these seven who had acted as Ritwiks in the great sacrifice of Varuna--have taken up their abodes in the western quarter. Atri, the illustrious Vasishtha, the great Rishi Kasyapa, Gotama, Bharadwaja, Viswamitra, the son of Kusika, and Richika's fierce son Jamadagni of great energy,--these seven are the Ritwiks of the Lord of treasures and dwell in the northern quarter. There are seven other Rishis that live in all directions without being confined to any particular one. They, it is, who are the inducers of fame and of all this beneficial to men, and they have been sung as the creators of the worlds. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila,--these seven are the upholders of the world. Rama, Vyasa, Drona's son Aswatthaman, are the other Rishis (that are regarded as the foremost). These are the great Rishis as distributed into seven groups, each group consisting of seven. They are the creators of that peace and good that men enjoy. They are said to be the Regents of the several points of the compass. One should turn one's face to that direction in which one of these Rishis live if one wishes to worship him. Those Rishis are the creators of all creatures and have been regarded as the cleansers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasa,--these are endued with severe penance and great self-restraint, and are celebrated over the three worlds. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with reverence a sonless man obtains a son, and a pool man obtains wealth. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the earth and equal to a Prajapati, viz., that foremost of monarchs, Prithu, the son of Vena. The earth became his daughter (from love and affection). One should also name Pururavas of the Solar race and equal unto Mahendra himself in prowess. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the Krita age adored the gods in a grand Gomedha sacrifice, viz., Rantideva of great splendour, who was equal unto Mahadeva himself, should be named. Endued with penances, possessed of every auspicious mark, the source of every kind of benefit to the world, he was the conqueror of the universes. One should also take the name of the royal sage Sweta of illustrious fame. He had gratified the great Mahadeva and it was for his sake that Andhaka was slain. One should also take the name of the royal sage Bhagiratha of great fame, who, through the grace of Mahadeva, succeeded in bringing down the sacred river from heaven (for flowing over the earth and cleansing all human beings of their sins). It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be overflowed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these that were endued with the blazing effulgence of fire, great beauty of person, and high energy. Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those lords of the universe,--who are enhancers of fame. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Srutis, viz., Supreme Brahma, have been declared to be the sources of great benefit to all creatures. These are sacred and sin-cleansing and have been spoken of very highly. These are the foremost of medicines for allaying all diseases, and are the inducers of the success in respect of all deeds. Restraining one's senses, one should, O Bharata, take the names of these, morning and evening. It is these that protect. It is these that shower rain. It is these that shine and give light and heat. It is these that blow. It is these that create all things. These are regarded as the foremost of all, as the leaders of the universe, as highly clever in the accomplishment of all things, as endued with forgiveness, as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which human beings are subject. These high-souled ones are the witnesses of all good and bad deeds. Rising up in the morning one should take their names, for by this, one is sure to acquire all that is good. He who takes the names of them becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any impediment. By taking the names of these high-souled ones, one becomes free from bad dreams of every kind. Cleared from every sin, such men take birth in auspicious families. That regenerate person who, with restrained senses, recites these names on the occasions of performing the initiatory rites of sacrifices and other religious observances, becomes, as the consequence thereof, endued with righteousness, devoted to the study of the soul, possessed of forgiveness and self-restraint, and free from malice. If a man that is afflicted with disease recites them, he becomes freed from his sin in the form of disease. By reciting them within a house, all evils are dispelled from the inmates. By reciting them within a field, the growth is helped of all kinds of crops. Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's own self, of one's children and spouses, of one's wealth, and of one's seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his foes and good fortune crown him and his party. The man who recites these names on the occasions of performing the rites in honour of the deities or the Pitris, helps the Pitris and deities eat the sacrificial Havya and Kavya. The man that recites them becomes freed from fear of diseases and beasts of prey, of elephants and thieves. His load of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high success. There where these Mantras are recited, fire does not burn wood. There children do not die, nor snakes dwell. Indeed, at such places, there can be no fear of the king, nor of Pisachas and Rakshasas.[607] Verily, the man who recites these Mantras ceases to have any fear of fire or water or wind or beasts of prey. These Savitri Mantras, recited duly, contribute to the peace and well-being of all the four orders. Those men who recite them with reverence become freed from every sorrow and at last attain to a high end. Even these are the results achieved by them that recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine sees his kine become fruitful. Whether when setting out on a journey, or entering a house on coming back, one should recite these Mantras on every occasion. These Mantras constitute a great mystery of the Rishis and are the very highest of those which they silently recite. Even such are these Mantras unto them who practise the duty of recitation and pour libations on the sacrificial fire. This that I have said unto thee is the excellent opinion of Parasara. It was recited in former days unto Sakra himself. Representing as it does Truth or Eternal Brahman. I have declared it in full to thee. It constitutes that heart of all creatures, and is the highest Sruti. All the princes of the race of Soma and of Surya, viz., the Raghavas and the Kauravas, recite these Mantras every day after having purified themselves, These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the deities of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress. The sages of olden times, viz., Kasyapa, Gotama, and others, and Bhrigu Angiras and Atri and others, and Sukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have adored these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Verily, having acquired them again from Vasishtha, Sakra and the Vasus went forth to battle and succeeded in subjugating the Danavas. That man who makes a present of a hundred kine with their horns covered with plates of gold unto a Brahmana possessed of much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits. By reciting the name of Bhrigu one's righteousness becomes enhanced. By bowing to Vasishtha one's energy become enhanced. By bowing unto Raghu, one becomes victorious in battle. By reciting the praises of the Aswins, one becomes freed from diseases. I have thus, O king, told thee of the Savitri Mantras which are identical with eternal Brahman. If thou wishest to question me on any other topic thou mayst do so. I shall, O Bharata, answer thee.'"

SECTION CLI

"Yudhishthira said, 'Who deserve to be worshipped? Who are they unto whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandsire, towards what classes of persons is regarded faultless?'

"Bhishma said, 'The humiliation of Brahmanas would humiliate the very deities. By bowing unto Brahmanas one does not, O Yudhishthira, incur any fault. They, deserve to be worshipped. They deserve to have our Salutations. Thou shouldst behave towards them as if they are thy sons. Indeed, it is those men endued with great wisdom that uphold all the worlds. The Brahmanas are the great causeways of Righteousness in respect of all the worlds. Their happiness consists in renouncing all kinds of wealth. They are devoted to the vow of restraining speech. They are agreeable to all creatures, and observant of diverse excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are possessed of great fame Penances are always their great wealth. Their power consists in speech. Their energy flows from the duties they observe. Conversant with all duties, they are possessed of minute vision, so that they are cognizant of the subtlest considerations. They are of righteous desires. They live the observance of well-performed duties. They are the causeways of Righteousness. The four kinds of living creatures exist, depending upon them as their refuge. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burdens of sires and grandsires. They never droop under heavy weights even when passing along difficult-roads like strong cattle. They are attentive to the requirements of Piths and deities and guests. They are entitled to eat the first portions of Havya and Kavya. By the very food they eat, they rescue the three worlds from great fear. They are as it were, the Island (for refuge) for all worlds. They are the eyes of all persons endued with sight. The wealth they possess consists of all the branches of knowledge known by the name of Siksha and all the Srutis. Endued with great skill, they are conversant with the most subtle relations of things. They are well-acquainted with the end of all things, and their thoughts are always employed upon the science of the soul. They are endued with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist in consequence of feeling certain of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end. Freed from all attachments, cleansed of all sins, transcending all pairs of opposites (such as heat and cold, happiness and misery, etc.), they are unconnected with all worldly things. Deserving of every honour, they are always held in great esteem by persons endued with knowledge and high souls. They cast equal eyes on sandal-paste and filth or dirt, on what is food and what is not rood. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins. They would live for many days together without eating any food, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses. They would make gods of those that are not gods, and not gods of those that are gods. Enraged, they can create other worlds and other Regents of the worlds than those that exist. Through the course of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of Dandaka, unquenched by time. They are the gods of the gods, and the cause of all cause. They are the authority of all authorities. What man of intelligence and wisdom is there that would seek to humiliate them? Amongst them the young and the old all deserve honours. They honour one another (not in consequence of distinctions of age but) in consequence of distinctions in respect of penances and knowledge. Even the Brahmana that is destitute of knowledge is a god and is a high instrument for cleansing others. He amongst them, then, that is possessed of knowledge is a much higher god and like unto the ocean when full (to the brim). Learned or unlearned, Brahmana is always a high deity. Sanctified or unsanctified (with the aid of Mantras), Fire is ever a great deity. A blazing fire even when it burns on a crematorium, is not regarded as tainted in consequence of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber. So, if a Brahmana be always engaged in evil acts, he is still to be regarded as deserving of honour. Indeed, know that the Brahmana is always a high deity.'"

SECTION CLII

"Yudhishthira said, 'Tell us, O king, what is that reward attached to the worship of Brahmanas, seeing which thou worshippest them, O thou of superior intelligence! Indeed, what is that success, flowing from their worship, guided by which thou worshippest them?'

"Bhishma said, 'In this connection is cited this old narrative of a conversation between Pavana and Arjuna, O Bharata! Endued with a thousand arms and great beauty the mighty Kartavirya, in days of yore, became the lord of all the world. He had his capital in the city of Mahishmati. Of unbaffled prowess, that chief of the Haihaya race of Kshatriyas swayed the whole earth with her belt of seas, together with all her islands and all her precious mines of gold and gems. Keeping before him the duties of the Kshatriya order, as also humility and Vedic knowledge, the king made large gifts of wealth unto the Rishi Dattatreya. Indeed, the son of Kritavirya thus adored the great ascetic who, becoming pleased with him, asked him to solicit three boons. Thus requested by the Rishi in respect of boons, the king addressed him, saying, 'Let me become endued with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual only two arms! Indeed, let combatants, when engaged in battle, behold me possessed of a thousand arms, observant also of high vows, let me succeed in subjugating the whole earth by dint of my prowess. Having acquired the earth righteously, let me sway her with vigilance. There is a fourth boon which, O foremost of regenerate persons, I solicit thee to grant. O faultless one, in consequence of the disposition to favour me, it behoveth thee to grant it to me. Dependent that I am on thee, whenever I may happen to go wrong, let the righteous come forth to instruct and set me right! Thus addressed, the Brahmana replied unto the king, saying, 'So let it be!' Even thus were those boons acquired by that king of blazing effulgence. Riding then on his car whose splendour resembled that of fire or the Sun, the monarch, blinded by his great prowess, said, 'Who, indeed, is there that can be regarded as my equal in patience and energy, in fame and heroism, in prowess and strength?' After he had uttered these words, an invisible voice in the welkin said, 'O ignorant wretch, dost thou not know that the Brahmana is superior to the Kshatriya? The Kshatriya, assisted by the Brahmana rules all creatures!'

"Arjuna said, 'When gratified, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me!' The first proposition here is that the Brahmana is superior to the Kshatriya. The counter-proposition is that the Kshatriya is superior. Thou hast said, O invisible being that the two are united together (in the act upon which the Kshatriya's superiority is sought to be based). A distinction, however, is observable in this. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. indeed, throughout the earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, draw their sustenance from the Kshatriyas. The duty of protecting all creatures is vested in Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their sustenance. How then can the Brahmana be superior to the Kshatriyas? Well, I shall from today, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited! What the virgin Gayatri has said from the welkin is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent wights under my subjection. Deity or man, there is none in the three worlds who can hurl me from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas. This world that is now regarded as having Brahmanas for its foremost denizens shall soon be made such as to have Kshatriyas for its foremost denizens. There is none that is capable of bearing my might in battle! Hearing these words of Arjuna, the welkin-ranging goddess became agitated. Then the god of wind, addressing the king from the sky, said, 'Cast off this sinful attitude. Bow unto the Brahmanas. By injuring them thou wilt bring about troubles on thy kingdom. The Brahmanas will either slay thee, king though thou art, or, endued with great might that they are, they will drive thee away from thy kingdom, despoiling thee of thy energy!' The king, hearing this speech, addressed the speaker, saying, Who, indeed, art thou?' The god of wind answered, 'I am the god of wind and the messenger of the deities! I say unto thee what is for thy benefit.'

"Arjuna said, 'Oh, I see that thou hast today shown thy devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana! Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?'"

SECTION CLIII

"The god of wind said, 'Hear, O deluded man, what the attributes are that belong to Brahmanas all of whom are endued with high souls. The Brahmana is superior to all those which, O king, thou hast named! In days of yore, the earth, indulging in a spirit of rivalry with the kind of the Angas, forsook her character as Earth. The regenerate Kasyapa caused destruction to overtake her by actually paralysing her. The Brahmanas are always unconquerable, O king, in heaven as also on earth. In days of yore, the great Rishi Angiras, through his energy, drank off all the waters. The high-souled Rishi, having drank off all the waters as if they were milk, did not feel yet his thirst to be slaked. He, therefore, once more caused the earth to be filled with water by raising a mighty wave. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and dwelt for a long time concealed in the Agnihotra of the Brahmanas through fear of that Rishi. The illustrious Purandara, in consequence of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Righteousness and wealth, the Rishi did not destroy outright the chief of the deities. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.[608] Even Agni who is of the complexion of gold, and who blazes with effulgence when destitute of smoke, and whose flames uniting together burn upwards, when cursed by the angry Angiras, became divested of all these attributes.[609] Behold, the sixty thousand sons of Sagara, who came here to adore the Ocean, have all been pulverised by the Brahmana. Kapila of golden complexion. Thou art not equal to the Brahmanas. Do thou, O king, seek thy own good. The Kshatriya of even great puissance bows to Brahmana children that are still in their mothers' wombs. The large kingdom of the Dandakas was destroyed by a Brahmana. The mighty Kshatriya Talajangala was destroyed by a single Brahmana. viz., Aurva. Thou too hast acquired a large kingdom, great might, religious merit, and learning, which are all difficult of attainment, through the grace of Dattatreya. Why dost thou, O Arjuna, worship Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Art thou ignorant of this fact? Why, indeed, dost thou suffer thyself to be stupefied by folly when thou art not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world? The Lord of all creatures, Brahman, unmanifest, endued with puissance, and of unfading glory, who created this boundless universe with its mobile and immobile creatures (is a Brahman). Some persons there are, destitute of wisdom, who say that Brahman was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the earth and the heavens all sprang forth into existence. This birth of the creation was not seen by any one. How then can Brahman be said to have taken his birth from the original Egg, when especially he is declared as Unborn? It is said that vast uncreate Space is the original Egg. It was from this uncreate Space (or Supreme Brahman) that the Grandsire was born. If thou askest, 'Whereon would the Grandsire, after his birth from uncreate Space, rest, for there was then nothing else?' The answer may be given in the following words, 'There is an existent Being of the name of Consciousness. That mighty Being is endued with great energy. There is no Egg. Brahman, however, is existent. He is the creator of the universe and is its king! Thus addressed by the god of wind, king Arjuna remained silent.'"[610]

SECTION CLIV

"The god of wind said, 'Once on a time, O king, a ruler of the name of Anga desired to give away the whole earth as sacrificial present unto the Brahmanas. At this, the earth became filled with anxiety. 'I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away unto the Brahmanas? Abandoning my character as the soil, I shall now repair to the presence of my sire. Let this king with all his kingdom meet with destruction? Arrived at this conclusion, she departed for the region of Brahman The Rishi Kasyapa, beholding goddess Earth on the point of departing, himself immediately entered the visible embodiment of the goddess, casting off his own body, by the aid of Yoga.

The earth thus penetrated by the spirit of Kasyapa, grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king for the time that Kasyapa pervaded the earth, Righteousness became foremost everywhere and all fears ceased. In this way, O king, the earth remained penetrated by the spirit of Kasyapa for thirty thousand celestial years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahman's daughter. Upon the expiry of this period, the goddess returned from the region of Brahman and arrived here bowed unto Kasyapa and from that time became the daughter of that Rishi, Kasyapa is a Brahmana. Even this was the feat, O king, that a Brahmana did. Tell me the name of the Kshatriya who can be held to be superior to Kasyapa! Hearing these words, king Arjuna remained silent. Unto him the god of wind once more said, 'Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her. The famous and highly blessed maiden of faultless limbs, observing diverse vows, underwent the severest austerities from the desire of obtaining Utathya for her lord. After a while, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in copious measure, duly received the girl for his wife. It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of a wonderful aspect. It was adorned with six hundred thousand lakes. There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment. There, within that palace, the Lord of waters; O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Narada, Utathya addressed' the celestial Rishi, saying, 'Go, O Narada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up. Thou mayst say to him further, 'Thou are a protector of the worlds, O Varuna, and not a destroyer! Why then hast thou abducted Utathya's wife bestowed upon him by Soma?' Thus requested by Utathya, the celestial Rishi Narada repaired to where Varuna was and addressing him, said, 'Do thou set free the wife of Utathya. Indeed, why hast thou abducted her?' Hearing these words of Narada, Varuna replied unto him, saying, 'This timid girl is exceedingly dear to me. I dare not let her go!' Receiving this reply, Narada repaired to Utathya and cheerlessly said, 'O great ascetic, Varuna has driven me out from his house, seizing me by the throat. He is unwilling to restore to thee thy spouse. Do thou act as thou pleasest.' Hearing these words of Narada, Angiras became inflamed with wrath. Endued with wealth of penances, he solidified the waters and drank them off, aided by his energy. When all the waters were thus drunk off, the Lord of that element became very cheerless with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife. Then Utathya, that foremost of regenerate persons, filled with wrath, commanded Earth, saying, 'O amiable one, do thou show land where there are at present the six hundred thousand lakes.' At these words of the Rishi, the Ocean receded from the spot indicated, and land appeared which was exceedingly sterile. Unto the rivers that flowed through that region, Utathya said, 'O Saraswati, do thou become invisible here. Indeed, O timid lady, leaving this region, go thou to the desert! O auspicious goddess, let this region, destitute of thee, cease to become sacred.' When that region (in which the lord of waters dwelt) became dry, he repaired to Angiras, taking with him Utathya's spouse, and made her over to him. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya race, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had brought them. Conversant with every duty, the Rishi Utathya of great energy, after getting back his spouse, O king, said so unto Varuna, 'I have recovered my wife, O Lord of waters, with the aid of my penances and after inflicting such distress on thee as made thee cry aloud in anguish! Having said this, he went home, with that wife of his. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in thy opinion? What, is there a Kshatriya that is superior to Utathya?'

SECTION CLV

"Bhishma said, "Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him, 'Listen now, O king, to the story of the greatness of the Brahmana Agastya. Once on a time, the gods were subjugated by the Asuras upon which they became very cheerless. The sacrifices of the deities were all seized, and the Swadha of the Pitris was also misappropriated. Indeed, O Chief of the Haihayas, all the religious acts and observances of human beings also were suspended by the Danavas. Divested of their prosperity, the deities wandered over the earth as we have heard. One day, in course of their wandering they met Agastya of high vows, that Brahmana, O king, who was endued with great energy and splendour which was as blazing as that of the sun. Saluting him duly, the deities made the usual enquiries of politeness. They then, O King, said these words unto that high-souled one, 'We have been defeated by the Danavas in battle and have, therefore, fallen off from affluence and prosperity. Do thou, therefore, O foremost of ascetics, rescue us from this situation of great fear.' Thus informed of the plight to which the deities had been reduced, Agastya became highly incensed (with the Danavas). Possessed of great energy, he at once blazed forth like the all-consuming fire at the time of the universal dissolution. With the blazing rays that then emanated from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky. Burning with the energy of Agastya, the Danavas, abandoning both heaven and earth, fled towards the southern direction. At that time the Danava king Vali was performing a Horse-sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were dwelling in the bowels of the earth, were not burnt. The deities, upon the destruction of their foes, then regained their own regions, their fears entirely dispelled. Encouraged by what he accomplished for them, they then solicited the Rishi to destroy those Asuras who had taken refuge within the bowels of the earth or in the nether regions. Thus solicited by the gods, Agastya replied unto them, saying, 'Yes, I am fully competent to consume those Asuras that are dwelling underneath the earth; but if I achieve such a feat, my penances will suffer a diminution. Hence, I shall not exert my power.' Even thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Even thus did Agastya of cleansed soul, O monarch, accomplish that feat with the aid of his penances. O sinless one, even so was Agastya as described by me! Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?'

"Bhishma continued, 'Thus addressed, king Arjuna remained silent. The god of wind once more said, 'Hear, O king, one of the great feats of the illustrious Vasishtha. Once on a time the deities were engaged in performing a sacrifice on the shores of the lake Vaikhanasa. Knowing of his puissance, the sacrificing gods thought of Vasishtha and made him their priest in imagination. Meanwhile, seeing the gods reduced and emaciated in consequence of the Diksha they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, desired to slay them. Those amongst the Danavas that were either disabled or slain in the fight were plunged into the waters of the Manasa lake and in consequence of the boon of the Grandsire they instantly came back to vigour and life. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, causing them to swell up to the height of a hundred yojanas. They then ran against the deities numbering ten thousand. Afflicted by the Danavas, the gods then sought the protection of their chief, Vasava-Sakra, however, was soon afflicted by them. In his distress he sought the protection of Vasishtha. At this, the holy Rishi Vasishtha assured the deities, dispelling their fears. Understanding that the gods had become exceedingly cheerless, the ascetic did this through compassion. He put forth his energy and burnt, without any exertion, those Danavas called Khalins. Possessed of wealth of penances, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot. Indeed, Ganga appeared, piercing through the waters of the lake. The lake was penetrated by that river. And as that celestial stream, piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The place whereon those Danavas fell came to be called after them. Even thus were the denizens of Heaven, with Indra at their head, rescued from great distress by Vasishtha, It was thus that those Danavas, who had received boons from Brahman, were slain by that high-souled Rishi. O sinless one, I have narrated to thee the feat which Vasishtha accomplished. Shall I go on? Or, will you say anything! Was there a Kshatriya who could be said to surpass the Brahmana Vasishtha?'

SECTION CLVI

"Bhishma said, 'Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying, 'Hear me, O foremost one of the Haihayas, as I narrate to thee the achievement of the high-souled Atri. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both Surya and Soma with his arrows. The gods, overwhelmed by darkness, began to fall before the mighty Danavas, O foremost of kings! Repeatedly struck by the Asuras, the denizens of heaven began to lose their strength. They then beheld the learned Brahmana Atri, endued with wealth of penances, engaged in the observance of austerities. Addressing that Rishi who had conquered all his senses and in whom wrath had been extinguished, they said 'Behold, O Rishi, these two, viz., Soma and Surya, who have both been pierced by the Asuras with their arrows! In consequence of this, darkness has overtaken us, and we are being struck down by the foe. We do not see the end of our troubles! Do thou, O lord of great puissance, rescue us from this great fear.'

"The Rishi said, 'How, indeed, shall I protect you? They answered, saying, 'Do thou thyself become Chandramas. Do thou also become the sun, and do thou begin to slay these robbers!' Thus solicited by them, Atri assumed the form of the darkness-destroying Soma. Indeed, in consequence of his agreeable disposition, he began to look as handsome and delightful as Soma himself. Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries, began to shine forth in splendour over the field of battle, aided by the puissance of his penances. Verily Atri made the universe blaze forth in light, dispelling all its darkness. By putting forth his puissance, he also subjugated the vast multitudes of those enemies of the deities. Beholding those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly. Putting forth his prowess and mastering all his energy, it was even in this way that Atri illumined the god of day, rescued the deities, and slew the Asuras! Even this was the feat that regenerate one, aided by his sacred fire,--that silent reciter of Mantras, that one clad in deer-skins,--accomplished! Behold, O royal sage, that act achieved by that Rishi who subsisted upon fruits only! I have thus narrated to thee, in detail, the feat of the high-souled Atri. Shall I go on! Or, will you say anything? Is there a Kshatriya that is superior to this regenerate Rishi?'

"Thus addressed, Arjuna remained silent. The god of wind once more spake unto him, 'Hear, O king, the feat achieved by the high-souled Chyavana (in days of old). Having passed his promise to the twin Aswins, Chyavana addressed the chastiser of Paka, saying, 'Do thou make the Aswins drinkers of Soma with all other deities!'

"Indra said, 'The Aswins have been cast away by us. How then, can they be admitted into the sacrificial circle for drinking Soma with the others? They are not numbered with the deities. Do not, therefore, tell us so! O thou of great vows, we do not wish to drink Soma in the company of the As wins. Whatever other behest thou mayst be pleased to utter, O learned Brahmana, we are ready to accomplish.'

"Chyavana said, 'The twin Aswins shall drink Soma with all of you! Both of them are gods, O chief of the deities, for they are the sons of Surya. Let the gods do what I have said. By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.'

"Indra said, 'I shall not, O foremost of regenerate persons, drink Soma with the Aswins! Let others drink with them as they please! As regards myself, I dare not do it.'

"Chyavana said, 'If, O slayer of Vala, thou wilt not obey my words, thou shalt, this very day, drink Soma with them in sacrifice, compelled by me!

"The god of wind said, 'Then Chyavana, taking the Aswins with him, commenced a great religious rite for their benefit. The gods all became stupefied by Chyavana with his Mantras. Beholding that feat commenced by Chyavana, Indra became incensed with wrath. Taking up a huge mountain he ran against that Rishi. The chief of the deities was also armed with the thunderbolt. Then the illustrious Chyavana, endued with penances, cast an angry glance upon Indra as he advanced. Throwing a little water at him, he paralysed the chief of the deities with his thunderbolt and mountain. As the result of the religious rite he had commenced, he created a terrible Asura hostile to Indra. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Even such was the Asura that the great ascetic created with the aid of Mantras. There were a thousand teeth in his mouth, extending for a hundred yojanas. Of terrible mien, his fangs were two hundred yojanas in length. One of his cheeks rested on the earth and the other touched the heavens. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, even as fishes when they enter into the wide open mouth of a leviathan. While standing within the mouth of Mada, the gods held a quick consultation and then addressing Indra, said, 'Do thou soon bend thy head in reverence unto this regenerate personage! Freed from every scruple, we shall drink Soma with the Aswins in our company! Then Sakra, bowing down his head unto Chyavana, obeyed his behest. Even thus did Chyavana make the Aswins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the acts he was to do. That Mada was commanded to take up his residence in dice, in hunting, in drinking, and in women. Hence, O king, those men that betake themselves to these, meet with destruction, without doubt. Hence, one should always cast off these faults to a great distance. Thus, O king, I have narrated to thee the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya that is higher than the Brahmana Chyavana?'"

SECTION CLVII

"Bhishma said, 'Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him, saying, 'When the denizens of heaven, with Indra at their head, found themselves within the mouth of the Asura Mada, at that time Chyavana took away from them the earth. Deprived previously of heaven and now shorn of the earth also, the gods became very cheerless. Indeed, those high-souled ones, afflicted with grief, then threw themselves unreservedly upon the Grandsire's protection.'

"The gods said, 'O thou that art adored by all creatures of the universe, the earth has been taken away from us by Chyavana, while we have been deprived of heaven by the Kapas, O puissant one!'

"Brahmana said, 'Ye denizens of heaven, do you, with Indra at your head, repair quickly and seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the regions as before.' Thus instructed by the Grandsire, the deities repaired to the Brahmanas and became suppliants for their protection. The Brahmanas replied, enquiring, 'Whom shall we subjugate?' Thus asked, the deities said unto them, 'Do ye subjugate the Kapas.' The Brahmanas then said, 'Bringing them down on the earth first, we shall speedily subjugate them.' After this, the Brahmanas commenced a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately despatched a messenger of theirs, named Dhanin, unto those Brahmanas. Dhanin, coming to them as they sat on the earth, thus delivered to them the message of the Kapas. The Kapas are even like you all! (They are not inferior to any of you). Hence, what will be the effect of these rites which you seem to be bent upon achieving? All of them are well-conversant with the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis. The goddess of Prosperity sports among them, and they, in their turn, support her with reverence. They never indulge in acts of fruitless congress with their wives, and they never eat the flesh of such animals as have not been killed in sacrifices. They pour libations on the blazing sacrificial fire (every day) and 'are obedient to the behests of their preceptors and seniors. All of them are of souls under perfect control, and never take any food without dividing it duly among their children. They always proceed on cars and other vehicles together (without any of them riding his own vehicle while others journey on foot). They never indulge in acts of congress with their spouses when the latter are in midst of their functional period. They all act in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds. When women quick with child or old men have not eaten, they never eat anything themselves. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day. When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to subjugate them? You should abstain from the endeavour! Verily, by such abstention ye would achieve what is for your good.'

"The Brahmanas said, 'Oh, we shall subjugate the Kapas! In this matter, we art one with the deities. Hence, the Kapas deserve slaughter at your hands. As regards Dhanin, he should return whence he came! After this, Dhanin, returning to the Kapas, said unto them, 'The Brahmanas are not disposed to do you any good! 'Hearing this, all the Kapas took up their weapons and proceeded towards the Brahmanas. The Brahmanas, beholding the Kapas advancing against them with the standards of their cars upraised, forthwith created certain blazing fires for the destruction of the Kapas. Those eternal fires, created with the aid of

Vedic Mantras, having effected the destruction of the Kapas, began to shine in the firmament like so many (golden) clouds. The gods, having assembled together in battle, slew many of the Danavas. They did not know at that time that it was the Brahmanas who had effected their destruction. Then Narada of great energy, coming there, O king, informed the deities how their foes; the Kapas, had been really slain by the Brahmanas of mighty energy (and not by deities themselves). Hearing these words of Narada, the denizens of heaven became highly gratified. They also applauded those regenerate allies of theirs that were possessed of great fame. The energy and prowess of the deities then began to increase, and worshipped in all the worlds, they acquired also the boon of immortality!' After the god of wind had said these words, king Arjuna worshipped him duly and addressing him answered in these words, 'Hear, O mighty armed monarch, what Arjuna said.'

"Arjuna said, O puissant god, always and by all means do I live for the Brahmanas! Devoted to them, I worship them always! Through the grace of Dattatreya I have obtained this might of mine! Through his grace have I been able to accomplish great feats in the world and achieve high merit! Oh, I have, with attention, heard of the achievements, O god of the wind, of the Brahmanas with all their interesting details as recited by thee truly.'

"The god of wind said, 'Do thou protect and cherish the Brahmanas, in the exercise of those Kshatriya duties which are thine by birth. Do thou protect them even as thou protectest thy own senses! There is danger to thee from the race of Bhrigu! All that, however, will take place on a distant day.'"

SECTION CLVIII

"Yudhishthira said, 'Thou always worshippest, O king, Brahmanas of praiseworthy, vows. Whatever, however is that fruit seeing which thou worshippest them, O king? O thou of high vows, beholding what prosperity attaching to the worship of the Brahmanas dost thou worship them? Tell me all this, O thou of mighty arms!

"Bhishma said, 'Here is Kesava endued with great intelligence. He will tell thee everything. Of high vows and endued with prosperity, even he will tell you what the prosperity is that attaches to the worship of Brahmanas. My strength, ears, speech, mind, eyes, and that clear understanding of mine (are all clouded today). I think, the time is not distant when I shall have to cast off my body. The sun seems to me to go very slowly.[611] Those high duties, O king, that are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaisyas and Sudras, have all been recited by me. Do thou, O son of Pritha, learn from Krishna what little remains to be learnt on that head. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Kesava is of immeasurable soul. Whenever doubts arise, it is he who upholds Righteousness then.[612] It is Krishna who created the earth, and sky, and the heavens. Indeed, the earth has sprung from Krishna's body. Of terrible prowess and existing from the beginning of time, it is Krishna who became the mighty Boar and raised the submerged Earth. It is He who created all the points of the compass, together with all the mountains. Below Him are the welkin, heaven, the four cardinal points, and the four subsidiary points. It is from him that the entire creation has flowed. It is He who has created this ancient universe. In His navel appeared a Lotus. Within that Lotus sprang Brahma himself of immeasurable energy. It was Brahma, O son of Pritha, who rent that darkness which existed surpassing the very ocean (in depth and extent). In the Treta age, O Partha, Krishna existed (on the earth), in the form of Righteousness. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of might. In the Kali age he came to the earth in the form of unrighteousness. It is He who in days of yore slew the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe fraught with the seed of destruction. When the cause of Righteousness languishes, this Krishna takes birth in the race of either the gods or among men. Staying on Righteousness, this Krishna of cleansed soul (on such occasion) protects both the higher and the lower worlds. Sparing those that deserve to be spared, Krishna sets himself to the slaughter of the Asura, O Partha! It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Sakra. It is he that is Viswakarma. It is he that is of universal form. He is the destroyer and he is the Creator of the universe. He is the wielder of the Sula (lance); He is of human form; and He is of terrible form. All creatures sing his praises, for he is known by his acts. Hundreds of Gandharvas and Apsaras and deities always accompany him. The very Rakshasas hymn his praise. He is the Enhancer of Wealth; He is the one victorious Being in the universe. In Sacrifices, eloquent men hymn His praises. The singers of Samans praise Him by reciting the Rathantaras. The Brahmanas praise Him with Vedic Mantras. It is unto Him that the sacrificial priests pour their libations. The deities with Indra at their head hymned His praise when He lifted up the Gobardhana mountains for protecting the cow-herds of Brindavana against the incessant showers that Indra poured in rage. He is, O Bharata, the one Blessing unto all creatures. He, O Bharata, having entered the old Brahma cave, beheld from that place the original cover of the world in the beginning of Time.[613] Agitating all the Danavas and the Asuras, this Krishna of foremost feats rescued the earth. It is unto Him that people dedicate diverse kinds of food. It is unto Him that the warriors dedicate all kinds of their vehicles at the time of war. He is eternal, and it is under that illustrious one that the welkin, earth, heaven, all things exist and stay. He it is who has caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence sprang the Rishi known by the name of Vasishtha. It is Krishna who is the god of wind; it is He who is the puissant Aswins; it is He who is that first of gods, viz., the sun possessed of a thousand rays. It is He by whom the Asuras have been subjugated. It is He who covered the three worlds with three steps of His. He is the soul of the deities and human beings, and Pitris. It is He who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices. It is He who rises every day in the firmament (in the form of the sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards. Innumerable rays of light emanate from Him upwards and downwards and transversely and illumine the earth. Brahmanas conversant with the Vedas adore Him. Taking a portion of His rays the sun shines in the firmament. Month after month, the sacrificer ordains Him as a sacrifice. Regenerate persons conversant with the Vedas sing His praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven horses to drag it. It is in this way that He supports the triple mansion (of the seasons), Endued with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the sun, the dispeller of all darkness. He is the Creator of all. Do thou, O hero, approach that Krishna! Once on a time, the high-souled and puissant Krishna dwelt, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was He gratified (for he consumed all the medicinal herbs in that forest). Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the blazing fire. It is Krishna who gave unto Arjuna a number of white steeds. It is He who is the creator of all steeds. This world (or, human life) represents his car. He it is that yokes that car for setting it in motion. That car has three wheels (viz., the three attributes of Sattwa, Rajas, and Tamas). It has three kinds of motion (for it goes upwards or downwards or transversely, implying superior, inferior, and intermediate birth as brought about by acts). It has four horses yoked to it (viz., Time, Predestiny, the will of the deities, and one's own will). It has three naves (white, black, and mixed, implying good acts, evil acts and acts that are of a mixed character). It is this Krishna who is the refuge of the five original elements with the sky among them. It is He who created the earth and heaven and the space between. Indeed, it is this Krishna of immeasurable and blazing energy who has created the forests and the mountains. It is this Krishna who, desirous of chastising Sakra who was about to hurl his thunder at him, crossed the rivers and once paralysed him. He is the one great Indra that is adored by the Brahmanas in great sacrifices with the aid of a thousand old Riks. It was this Krishna, O king, who alone was able to keep the Rishi Durvasa of great energy as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, He creates everything from His own nature. Superior to all two deities it is He who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all acts that relate to pleasure, of all acts that are founded on the Vedas, and of all acts that appertain to the world. He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together. He is the year; He is the Seasons; He is the Fortnights; He is the Day and the Night; He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations and the seasons, have, O son of Pritha, flowed from this Krishna who is Vishwaksena. The Rudras, the Adityas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, the mother of the deities, viz., Aditi, and the seven Rishis, have all sprung from Krishna. Transforming Himself into the Wind, He scatters the universe. Of Universal form, He becomes Fire that burns all things. Changing Himself into Water, He drenches and submerges all, and assuming the form of Brahman, He creates all the diverse tribes of animate and inanimate creatures. He is Himself the Veda, yet he learns all the Vedas. He is Himself all the ordinances, yet He observes all the ordinances that have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Kesava is all the mobile and immobile universe. He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blazing effulgence. The original cause of the soul of all existent creatures, He at first created the waters. Afterwards He created this universe. Know that this Krishna is Vishnu. Know that He is the soul of the universe. Know that He is all the seasons; He is these diverse wonderful vegetations of Nature which we see; He is the clouds that pour rain and the lightening that flashes in the sky. He is the elephant Airavata. In fact, He is all the immobile and mobile universe. The abode of the universe and transcending all attributes, this Krishna is Vasudeva. When He becomes Jiva He comes to be called Sankarshana. Next, He transforms Himself into Pradyumna and then into Aniruddha. In this way, the high-souled Krishna, who has Himself for His origin divides (or displays) Himself in fourfold form. Desirous of creating this universe which consists of the fivefold primal elements. He sets himself to his task, and causes it to go on in the fivefold form of animate existence consisting of deities and Asuras and human beings and beasts and birds. He it is that then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha! Having created this universe of immobile and mobile objects distributed into four orders of being (viz., viviparous, oviparous, vegetable and filth-born), he then created the earth with her fivefold seed. He then created the firmament for pouring copious showers of water on the earth.[614] Without doubt, O king, it is this Krishna who has created this universe. His origin is in his own self; it is He who causes all things to exist through his own puissance. He it is that has created the deities, the Asuras, the human beings, the world, the Rishis, the Pitris, and all creatures. Desirous of creating, that Lord of all creatures duly created the whole universe of life. Know that good and evil, mobile and immobile, have all flowed from this One who is Vishwaksena. Whatever exists, and whatever will spring into existence, all is Kesava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is He who upholds the cause of Righteousness. Whatever existed in the past, and whatever we do not know, verily, all that also is this Vishwaksena. Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Kesava who is inconceivable. Hence, it is absurd to think of anything that is superior to Kesava. Kesava is even such. More than this, He is Narayana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.'"

SECTION CLIX

"Yudhishthira said, 'Do thou tell us, O slayer of Madhu, what the prosperity is that attaches to the worship of the Brahmanas. Thou art well-conversant with this topic. Verily, our grandsire knows thee.'

"Vasudeva said, 'Hear, O king, with rapt attention to me, O chief of Bharata's race, as I recite to thee what the merits of the Brahmanas are, in accordance with truth, O foremost one of Kuru's race! Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said, 'O slayer of Madhu, what merit attaches to the worship of the Brahmanas? Whence is their lordship derived both here and hereafter? O giver of honours, what rewards are won by constantly Worshipping the Brahmanas? Do thou kindly explain this clearly to me, for my mind is disturbed by doubts in respect of this.' When these words were addressed to me by Pradyumna, I answered him as follows, Do thou hear, O king, with close attention, what those words were, 'O child of Rukmin, listen to me as I tell thee what the prosperity is that one may win by worshipping the Brahmanas. When one sets oneself to the acquisition of the well-known aggregate of three (viz., Righteousness, Wealth, and Pleasure), or to the achievement of Emancipation, or to that of fame and prosperity, or to the treatment and cure of disease, or to the worship of the deities and the Pitris, one should take care to gratify the regenerate ones. They are each a king Soma (that sheds such agreeable light in the firmament.) They are dispensers of happiness and misery. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has its origin in the Brahmanas. I have no doubt in this! From the worship of the Brahmanas flow mighty achievements and fame and strength. The denizens of all the worlds, and the Regents of the universe, are all worshippers of Brahmanas. How then, O son, can we disregard them, filled with the idea that we are lords of the earth? O mighty-armed one, do not suffer thy wrath to embrace the Brahmanas as its object. In this as also in the next world, Brahmanas are regarded as beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry. They are capable of creating other worlds and other Regents of worlds (than those that exist). Why then should not persons who are possessed of energy and correct knowledge behave with obedience and respect towards them? Formerly, in my house, O son, dwelt the Brahmana Durvasa whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree.[615] His beard was long and he was exceedingly emaciated. He was taller in stature than the tallest man on earth. Wandering over all the worlds, viz., that which belongs to human beings and those that are for the deities and other superior beings, even this was the verse which he sang constantly among assemblies and in public squares. 'Who is there that would cause the Brahmana Durvasa to dwell in his house, doing the duties of hospitality towards him? He becomes enraged with every one if he finds even the slightest transgression? Hearing this regarding my disposition, who is there that will give me refuge? Indeed, he that would give me shelter as a guest should not do anything to anger me!' When I saw that no one ventured to give him shelter in his house. I invited him and caused him to take up his residence in my abode. On certain days he would eat the food sufficient for the needs of thousands of persons. On certain other days he would eat very little. On some days he would go out of my house and would not return. He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time there was nobody on earth that was equal to him in years. One day, entering the quarters assigned to him he burnt all the beds and coverlets and all the well-adorned damsels that were there for serving him. Doing this, he went out. Of highly praiseworthy vows, he met me shortly after this and addressing me, said, 'O Krishna, I wish to eat frumenty without delay!' Having understood his mind previously, I had set my servants to prepare every kind of food and drink. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic. Having eaten some, he quickly said unto me, 'Do thou, O Krishna, take some of this frumenty and smear all thy limbs with it!' Without any scruple I did as directed. Indeed, with the remnant of that frumenty I smeared my body and head. The ascetic at that time saw thy mother of sweet face standing near. Laughing the while, he smeared her body also with that frumenty. The ascetic then caused thy mother, whose body was smeared over with frumenty, to be yoked unto a car without any delay. Ascending that car he set out of my house. Endued with great intelligence, that Brahmana blazed with effulgence like fire, and struck, in my presence, my Rukmini endued with youth, as if she were an animal destined to drag the cars of human beings. Beholding this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Indeed, having yoked Rukmini to the car, he went out, desirous of proceeding along the high road of the city. Seeing that extraordinary sight, some Dasarhas, filled with wrath, addressed one another and began to converse in this way, 'Who else is there on earth that would draw breath after having yoked Rukmini to a car! Verily, let the world be filled with Brahmanas only! Let no other orders take birth here. The poison of a virulent snake is exceedingly keen. Keener than poison is a Brahmana. There is no physician for a person that has been bitten or burnt by the virulent snake of a Brahmana, 'As the irresistible Durvasa proceeded on the car, Rukmini tottered on the road and frequently fell down. At this the regenerate Rishi became angry and began to urge Rukmini on by striking her with the whip. At last, filled with a towering passion, the Brahmana leapt down from the car, and fled towards the south, running on foot, over a pathless ground. Beholding that foremost of Brahmanas flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him, 'Be gratified with us, O holy one! Endued with great energy, the Brahmana, seeing me, said, 'O mighty-armed Krishna, thou hast subdued wrath by the strength of thy nature? O thou of excellent vows, I have not found the slightest fault in thee! O Govinda, I have been highly gratified with thee. Do thou solicit the fruition of such wishes as thou pleasest! Behold duly, O son, what the puissance is of myself when I become gratified with any one. As long as deities and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for thee that they cherish for their food! As long, again, as there will be Righteousness in the several world, so long will the fame of thy achievements last! Indeed, thy distinction will last so long in the three worlds! O Janardana, agreeable thou shalt be to all persons! Whatever articles of thine have been broken or burnt or otherwise destroyed (by me), thou shalt see restored, O Janardana, to their former state or they will reappear even in a better form! As long, again, O thou of unfading glory, as thou wilt wish to live, so long wilt thou have no fear of death assailing thee through such parts of thy body as have been smeared with the frumenty I gave thee! O son, why didst thou not smear that frumenty on the soles of thy feet as well? By not doing it, thou have acted in a way that is not approved by me! Even these were the words that he said, well-pleased with me on that occasion. After he had ceased speaking, I saw that my body became endued with great beauty and splendour. Unto Rukmini also, the Rishi, well-pleased with her, said, 'O beautiful lady, thou shalt be the foremost one of thy sex in fame, and great glory and achievements will be thine. Decrepitude or disease or loss of complexion will never be thine! Every one will see thee engaged in waiting upon Krishna, possessed as thou already art with a fragrant odour which is always present in thee. Thou shalt become the foremost of all spouses, numbering sixteen thousand, O Kesava. At last, when the time comes for thy departure from the world, thou shalt attain to the inseparable companionship of Krishna hereafter!' Having said these words unto thy mother, the Rishi once more addressed me and uttering following words, left the spot. Indeed, the Rishi Durvasa, blazing like a fire, said, 'O Kesava, let thy understanding be always disposed even thus towards the Brahmana!' Verily after uttering these words, that Brahmana disappeared there and then before my eyes. After his disappearance I took to the observance of the vow of uttering certain Mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever behests I should receive from the Brahmanas. Having adopted this vow, O son, along with thy mother, both of us, with hearts filled with joy re-entered our palace, Entering our house I saw that everything which the Rishi had broken or burnt had reappeared and become new. Beholding those new articles, which had besides become more durable, I became filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped the Brahmanas in my mind! Even this, O chief of Bharata's race, is what I said on that occasion regarding the greatness of those Brahmanas who are the foremost of their order. Do thou also, O son of Kunti, worship the highly blessed Brahmanas every day with gifts of wealth and kine, O puissant one! It was in this way that I acquired the prosperity I enjoy, the prosperity that is born of the grace of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true!'"

SECTION CLX

"Yudhishthira said, 'It behoveth thee, O slayer of Madhu, to expound to me that knowledge which thou hast acquired through the grace of Durvasa! O foremost of all persons endued with intelligence, I desire to know everything about the high blessedness and all the names of that high-souled one truly and in detail![616]

"Vasudeva said, 'I shall recite to thee the good that I have acquired and the fame that I have won through the grace of that high-souled one. Verily, I shall discourse to thee on the topic, after having bowed unto Kapardin. O king, listen to me as I recite to thee that Sata-rudriya which I repeat; with restrained senses, every morning after rising from bed. The great lord of all creatures, viz., the Grandsire Brahman himself, endued with wealth of penances, composed those Mantras, after having observed especial penances for some time. O sire it is Sankara who created all the creatures in the universe, mobile and immobile. There is no being that is higher, O monarch, than Mahadeva. Verily, he is the highest of all beings in the three worlds. There is no one who is capable of standing before that high-souled Being. Indeed, there is no Being in the three worlds that can be regarded as his equal. When he stands, filled with rage, on the field of battle, the very odour of his body deprives all foes of consciousness and they that are not slain tremble and fall down. His roars are terrible, resembling those of the clouds. Hearing those roars in battle, the very hearts of the deities break in twain. When the wielder of Pinaka becomes angry and assuming a terrible form merely casts his eye upon deity, Asura, Gandharva, or snake, that individual fails to obtain peace of mind by taking shelter in the recesses of even a mountain-cave. When that lord of all creatures, viz., Daksha, desirous of performing a sacrifice, spread his sacrifice out, the dauntless Bhava, giving way to wrath (at Daksha's slight of him), pierced (the embodied) sacrifice, shooting his shaft from his terrible bow, he roared aloud. Indeed, when Maheswara became angry and suddenly pierced with his shaft the embodied form of sacrifice, the deities become filled with grief, losing happiness and tranquillity of heart. In consequence of the twang of his bow-string the whole universe became agitated. The deities and the Asuras, O son of Pritha, all became cheerless and stupefied. The ocean rolled in agitation and the earth trembled to her centre. The hills and mountains began to move from their bases and ran on every side. The vault of the welkin became cracked. All the worlds became enveloped in gloom. Nothing could be seen. The light of all the luminaries became darkened, along with that of the sun himself, O Bharata! The great Rishis, penetrated with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace. Meanwhile, Rudra of terrible prowess rushed against the deities. Filled with rage, he tore out the eyes of Bhaga. Incensed with wrath, he assailed Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasa). Trembling with fear, the deities bent their heads to Sankara. Without being appeased, Rudra once more placed on his bow-string a sharp and blazing arrow. Beholding his prowess, the deities and the Rishis became all alarmed. Those foremost of gods began to pacify him! Joining their hands in reverence, they began to recite the Sata-rudriya Mantras. At last Maheswara, thus praised by the deities, became gratified. The deities than assigned a large share (of the sacrificial offerings) to him. Trembling with fear, O king, they sought his protection. When Rudra became gratified, the embodiment of sacrifice, which had been pierced in twain, became once more united. Whatever limbs of his had been destroyed by the shafts of Mahadeva, became once more whole and sound. The Asuras possessed of great energy had in days of yore three cities in the firmament. One of these had been made of iron, one of silver, and the third of gold. With all his weapons, Maghavat, the chief of the deities, was unable to pierce those cities. Afflicted by the Asuras, all the deities then sought the protection of the great Rudra. Assembled together the high-souled deities addressed him, saying, 'O Rudra, the Asuras threaten to exert their destructive influence in all acts! Do thou slay the Daityas and destroy their city for the protection of the three worlds, O giver of honours!' Thus addressed by them, he replied, saying, 'So be it!' and then made Vishnu his excellent shaft-head. He made the deity of fire his shaft-reed, and Surya's son Yama the wings of that shaft. He made the Vedas his bow and the goddess Savitri his excellent bow-string. And he made the Grandsire Brahma his charioteer. Applying all these, he pierced the triple city of the Asuras with that shaft of his, consisting of three Parvans and three Salyas.[617] Indeed, O Bharata, the Asuras with their cities, were all burnt by Rudra with that shaft of his whose complexion was like that of the sun and whose energy resembled that of the fire which appears at the end of the Yuga for consuming all things. Beholding that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the deities as to who he was. Seeing the child, Sakra became suddenly filled with jealousy and wrath and resolved to kill him with his thunder. The child, however, paralysed the arm, looking like a mace of iron, of Indra with the thunderbolt in it. The deities all became stupefied, and they could not understand that the child was the Lord of universe. Verily, all of them along with the very Regents of the world, found their intellects stupefied in the matter of that child who was none else than the Supreme Being. Then the illustrious Grandsire Brahma, reflecting with the aid of his penances, found out that that child was the foremost of all Beings, the lord of Uma, Mahadeva of immeasurable prowess. He then praised the Lord. The deities also began to hymn the praises of both Uma and Rudra. The arm (which had been paralysed) of the slayer of Vala then became restored to its former state. The Mahadeva, taking birth as the Brahmana Durvasa of great energy, resided for a long time at Dwaravati in my house. While residing in my abode he did diverse acts of mischief. Though difficult of being borne, I bore them yet from magnanimity of heart. He is Rudra; he is Shiva; he is Agni; he is Sarva; he is the vanquisher of all; he is Indra, and Vayu, and the Aswins and the god of lightning. He is Chandramas; he is Isana; he is Surya; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhatri and he is Vidhatri; and he is Viswakarma; and he is conversant with all things. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of immeasurable soul. The holy and illustrious Durvasa is of the complexion of the celestials. He sometimes manifests himself singly; sometimes divides himself into two portions; and sometimes exhibits himself in many, a hundred thousand forms. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years one cannot exhaust his merits by reciting them.'"

SECTION CLXI

"Vasudeva said, 'O mighty-armed Yudhishthira, listen to me as I recite to thee the many names of Rudra as also the high blessedness of that high-souled one. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheswara; as one-eyed, and three-eyed, of universal form, and Siva or highly auspicious. Brahmanas conversant with the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms. That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya. The other form which is mild and auspicious is identical with Righteousness and water and Chandramas. Then, again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious is said to be engaged in the practice of the Brahmacharya vow. The other form of his which is supremely terrible is engaged in all operations of destruction in the universe. Because he is great (Mahat) and the Supreme Lord of all (Iswara), therefore he is called Maheswara. And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra. Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahadeva. Since he is of the form or colour of smoke, therefore he is called Dhurjati. Since by all his acts he performs sacrifices for all and seeks the good of every creature, therefore he is called Siva or the auspicious one. Staying above (in the sky) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past, and future. He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viswedevas reside in his body. He is, for this, called Viswarupa (of universal form). He is thousand-eyed; or, he is myriad-eyed; or, he has eyes on all sides and on every part of his body, His energy issues through his eyes. There is no end of his eyes. Since he always nourishes all creatures and sports also with them, and since he is their lord or master, therefore he is called Pasupati (the lord of all creatures). Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly. If there is one who worship him by creating his image, another who worships his emblem, the latter it is that attains to great prosperity for ever. The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised. If his emblem is worshipped, Maheswara becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul. This great god loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes. Employed in his legitimate function, he it is That is regarded as the Death that resides in the bodies of all creatures. He is, again, those breaths called Prana and Apana in the bodies of all embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brahmanas possessed of knowledge. Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct. The Brahmanas always recite the excellent Sata-rudriya in his honour, that occurs in the Vedas as also that which has been composed by Vyasa. Verily, the Brahmanas and Rishis call him the eldest of all beings. He is the first of all the deities, and it was from his mouth that he created Agni. That righteous-souled deity, ever willing to grant protection to all, never gives up his suppliants. He would much rather abandon his own life-breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Sakra and the other deities are, verily his. It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Iswara (the Supreme Lord or Master). Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head!'"[618]

SECTION CLXII

"Vaisampayana said, 'After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Santanu, saying, 'O thou of great intelligence; O foremost of all persons conversant with duties, which, indeed, of the two, direct perception and the scriptures, is to be regarded as authority for arriving at a conclusion?'

"Bhishma said, 'I think, there is no doubt in this. Listen to me, O thou of great wisdom! I shall answer thee. The question thou hast asked is certainly proper. It is easy to cherish doubt. But the solution of that doubt is difficult. Innumerable are the instances, in respect of both direct perception and audition (or the scriptures), in which doubts may arise. Certain persons, who delight in the name of logicians, verily imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority. They assert that nothing, however true, is existent which is not directly perceivable; or, at least they doubt the existence of those objects. Indeed, such assertions involve an absurdity and they who make them are of foolish understanding, whatever may be their pride of learning. If, on the other hand, thou doubtest as to how the one (indivisible Brahman) could be the cause, I answer that one would understand it only after a long course of years and with the assistance of Yoga practised without idleness. Indeed, O Bharata, one that lives according to such means as present themselves (without, i.e., one's being wedded to this or that settled mode of life), and one that is devoted (to the solution of the question), would be capable of understanding it. None else, truly, is competent for comprehending it. When one attains to the very end of reasons (or reasoning processes), one then attains to that excellent and all comprehending knowledge--that vast mass of effulgence which illumines all the universe (called Brahma). That knowledge, O king, which is derived from reason (or inferences) can scarcely be said to be knowledge. Such knowledge should be rejected. It should be noted that it is not defined or comprehended by the word. It should, therefore, be rejected!'"[619]

"Yudhisthira said, 'Tell me, O grandsire, which among these (four) is most authoritative, viz., direct perception, inference from observation, the science of Agama or scriptures, and diverse kinds of practices that distinguish the good.'

"Bhishma said, 'While Righteousness is sought to be destroyed by wicked persons possessed of great might, it is capable of being protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, avails not in the long run, for destruction does overtake Righteousness at the end. Then, again, Righteousness often proves a mask for covering Unrighteousness, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhisthira! In consequence of this, the practices of the good are interfered with and destroyed by the wicked. Those persons who are of evil conduct, who discard the Srutis--indeed, those wicked wights who are haters of Righteousness,--destroy that good course of conduct (which could otherwise be set up as a standard). Hence, doubts attach to direct perception, inference, and good conduct.[620] Those, therefore, among the good that are possessed of understanding born of (or cleansed by) the scriptures and that are ever contented, are to be regarded as the foremost. Let those that are anxious and deprived of tranquillity of soul, approach these. Indeed, O Yudhishthira., do thou pay court to them and seek of them the solutions of thy doubt![621] Disregarding both pleasure and wealth which always follow cupidity and awakened into the belief that only Righteousness should be sought, do thou, O Yudhishthira, wait upon and ask those persons (for enlightening thyself). The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, viz., conduct as consisting of overt acts, behaviour in respect of (mental) purity, and the Vedas together constitute Righteousness.'

"Yudhishthira said, 'O grandsire, my understanding is once more stupefied by doubt. I am on this side the ocean, employed in searching after the means of crossing it. I do not, however, behold the other shore of the ocean! If these three, viz., the Vedas, direct perception (or acts that are seen), and behaviour (or, mental purity) together constitute what is to be regarded as authority, it can be alleged that there is difference between them. Righteousness then becomes really of three kinds, although it is one and indivisible.'

"Bhishma said, 'Righteousness is sometimes seen to be destroyed by wicked wights of great power. If thou thinkest, O king, that Righteousness should really be of three kinds, my reply is that thy conclusion is warranted by reason. The truth is that Righteousness is one and indivisible, although it is capable of being viewed from three different points. The paths (indications) of those three that constitute the foundation of Righteousness have each been laid down. Do thou act according to the instructions laid down. Thou shouldst never wrangle about Righteousness and then seek to have those doubts solved into which thou mayst arrive. O chief of the Bharatas, let no doubts like these ever take possession of thy mind! Do thou obey what I say without scruple of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that of another. Abstention from injury, truth, absence of wrath (or forgiveness), and liberality of gifts,--these four, O king, that hast no foe, do thou practise, for these four constitute eternal Righteousness! Do thou also, O mighty-armed prince, pursue that conduct towards the Brahmanas which is consistent with what has been observed towards them by thy sires and grandsires. These are the principal indications of Righteousness. That man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such would himself fail to become an authority among men. Such a man becomes the cause of much grief in the world. Do thou reverence the Brahmanas and treat them with hospitality. Do thou always serve them in this way. The universe rests on them. Do thou understand them to be such!'

"Yudhishthira said, 'Tell me, O grandsire, what the respective ends are of those that hate Righteousness and of those that adore and observe it!'

"Bhishma said, 'Those men that hate Righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness. Such men have always to go to Hell. Those men, on the other hand, O monarch, who always adore and observe Righteousness, those men who are devoted to truth and sincerity, are called good. They always enjoy the pleasures or felicity of heaven. In consequence of their waiting upon their preceptors with reverence their hearts always turn towards Righteousness. Verily, they who adore Righteousness attain to the regions of the deities. Those individuals, whether human beings or deities who divest themselves of cupidity and malice and who emaciate or afflict their bodies by the observance of austerities, succeed, in consequence of the Righteousness which then becomes theirs to attain to great felicity. Those that are gifted with wisdom have said that the Brahmanas, who are the eldest sons of Brahmana, represent Righteousness. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruits.'

"Yudhishthira said, 'What is the appearance presented by those that are wicked, and what are those acts which they that are called good are to do? Explain to me this, O holy one! Indeed, tell me what the indications are of the good and the wicked.'

"Bhishma said, 'They that are wicked are evil in their practices, ungovernable or incapable of being kept within the restraints of rules, and foul mouthed. They, on the other hand, they are good, are always good in their acts. Verily, the acts these men do are regarded as the indications of that course of conduct which is called good. They that are good or righteous, O monarch, never answer the two calls of nature on the public road, or in the midst of a cow-pen, or on a field of paddy, After feeding the five they take their own food.[622] They never talk while eating, and never go to sleep with wet hands (i.e., without rubbing them dry with towels or napkins). Whenever they see any of the following, they circumambulate them for showing them reverence, viz., a blazing fire, a bull, the image of a deity, a cow-pen, a place where four roads meet, and an old and virtuous Brahmana. They give the way, themselves standing aside, unto those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings. The righteous or good man is he that protects his guests, servants and other dependents, his own relatives, and all those that seek his protection. Such a man always welcomes these with the usual enquiries of politeness. Two times have been appointed by the deities for human beings to take their food, viz., morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast. As the sacred fire waits for libations to be poured upon it when the hour for Homa arrives, even so a woman, when her functional period is over, expects an act of congress with her husband. One that never approaches one's spouses at any other time save after the functional period, is said to observe the vow of Brahmacharya. Amrita (nectar), Brahmanas, and kine,--these three are regarded as equal. Hence, one should always worship, with due rites, Brahmanas and kine. One does not incur any fault or stain by eating the meat of animals slain in sacrifices with the aid of Tantras from the Yajur Veda. The flesh of the back-bone, or that of animals not slain in sacrifice, should be avoided even as one avoids the flesh of one's own son. One should never cause one's guest to go without food whether when one resides in one's own country or in a foreign land. After completing one's study one should present the Dakshina unto one's preceptor. When one sees one's preceptor, one should congratulate him with reverence and worshipping him present him a seat. By worshipping one's preceptor, one increases the period of one's life as also one's fame and prosperity. One should never censure the old, nor send them on any business[623]. One should never be seated when any one that is old is standing. By acting in this way one protects the duration of one's life. One should never cast one's eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptors are the foremost of Tirthas; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of those that are aged. One attains to wisdom by constant waiting upon those that are venerable for years. While reading the Vedas or employed in eating, one should use one's right hand. One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked frumenty, Yavaka, Krisara, and Havi (clarified butter), one should worship the Pitris and the deities in the Sraddha called Ashtaka. The same should be used in worshipping the Planets. One should not undergo a shave without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with disease, should be blessed. The extension of their lives should be prayed for.[624] One should never address an eminent person familiarly (by using the word Twam). Under even the great difficulties one should never do this. To address such a person as Twam and to slay him are equal, persons of learning are degraded by such a style of address. Unto those that are inferior, or equal, or unto disciples, such a word can be used. The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others.[625] Such persons think that their sins are witnessed by neither men nor the deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being. The sins of such a man continually grow, even as the interest the usurer charge (on the loans he grants) increase from day to day. If, having committed a sin, one seeks to have it covered by righteousness, that sin becomes destroyed and leads to righteousness instead of other sins.[626] If a quantity of water be poured upon salt, the latter immediately dissolves away. Even so when expiation is performed, sin dissolves away. For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would destroy it immediately. If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it. The wise have said that the mind of every creature is the true test of Righteousness. Hence, all creatures in the world have an innate tendency to achieve Righteousness. One should achieve Righteousness alone or single-handed. Verily, one should not proclaim oneself Righteous and walk with the standard of Righteousness borne aloft for purpose of exhibition. They are said to be traders in Righteousness who practise it for enjoying the fruits it brings about. One should adore the deities without giving way to sentiments of pride. Similarly, one should serve one's preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter which consists in gifts made here to deserving persons.'"

SECTION CLXVIII

"Yudhishthira said, 'It is seen that if a person happens to be unfortunate, he fails to acquire wealth, how great so ever his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool. When, again, the time does not come for acquisition, one cannot make an acquisition with even one's best exertion. When, however, the time comes for acquisition, one wins great wealth without any exertion. Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. If, wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for the sake of his livelihood, of one destitute of learning, Among men, that which is not (destined) to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in achieving results even with the aid of their best exertions. One may be seen to seek wealth by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, becomes happy in its possession. Men may be seen doing evil acts continually (for wealth) and yet failing to acquire it. Others are in the enjoyment of wealth without doing any evil act whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth. One may be seen to be without any knowledge of the science of morals and policy even after one has studied all the treatises on that science. One, again, may be seen appointed as the prime minister of a king without having at all studied the science of morals and policy. A learned man may be seen that is possessed of wealth. One destitute of learning may be seen owning wealth. Both kinds of men, again, may be seen to be entirely destitute of wealth. If, by the acquisition of learning one could acquire the happiness of wealth, then no man of learning could be found living, for the very means of his subsistence, under the protection of one destitute of learning. Indeed, if one could obtain by the acquisition of learning, all desirable objects like a thirsty individual having his thirst slaked upon obtaining water, then none in this world would have shown idleness in acquiring learning. If, one's time has not come, one does not die even if one be pierced with hundreds of shafts. On the other hand, one lays down one's life, if one's hour has come, even if it be a blade of grass with which one is struck.'

"Bhishma said, 'If one, setting oneself to undertaking involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear. It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one becomes possessed of longevity by practising the duty of abstention from cruelty to all creatures. Hence, one should make gifts and not solicit (or accept them when made by others). One should worship those individuals that are righteous. Verily, one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity (both mental and external). Indeed, one should always abstain from doing injury to any creature. When in the matter of the happiness and woe of even insects and ants, their acts (of this and past lives) and Nature constitute the cause, it is meet, O Yudhishthira, that thou shouldst he tranquil!'"[627]

SECTION CLXIV

"Bhishma said, 'If one does acts oneself that are good or causes others to accomplish them, one should then expect to attain to the merits of righteousness. Similarly, if one does acts oneself that are evil, and causes others to accomplish them, one should never expect to attain to the merits of righteousness.[628] At all times, it is Time that, entering the understandings of all creatures, sets them to acts of righteousness or unrighteousness, and then confer felicity or misery upon them. When a person, beholding the fruits of Righteousness, understands Righteousness to be superior, it is then that he inclines towards Righteousness and puts faith in it. One, however, whose understanding is not firm, fails to put faith in it, As regards faith in Righteousness, it is this (and nothing else). To put faith in Righteousness is the indication of the wisdom of all persons. One that is acquainted with both (i.e., what should be done and what should not be done), with a view to opportuneness, should, with care and devotion, achieve what is right. Those Righteous men who have in this life been blessed with affluence, acting of their own motion, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the attribute of Passion predominating in them. Time (which is the supreme disposer of all things) can never make Righteousness the cause of misery. One should, therefore, know that the soul which is righteous is certainly pure (i.e., freed from the element of evil and misery). As regards Unrighteousness, it may be said that, even when of large proportions, it is incapable of even touching Righteousness which is always protected by Time and which shines like a blazing fire. These are the two results achieved by Righteousness, viz., the stainlessness of the soul and unsusceptibility of being touched by Unrighteousness. Verily, Righteousness is fraught with victory. Its effulgence is so great that it illumines the three worlds. A man of wisdom cannot catch hold of a sinful person and forcibly cause him to become righteous. When seriously urged to act righteously, the sinful only act with hypocrisy, impelled by fear. They that are righteous among the Sudras never betake themselves to such hypocrisy under the plea that persons of the Sudra order are not permitted to live according to any of the four prescribed modes. I shall tell thee particularly what the duties truly are of the four orders. So far as their bodies are concerned, the individuals belonging to all the four orders have the five primal elements for the constituent ingredients. Indeed, in this respect, they are all of the same substance. For all that, distinctions exist between them in respect of both practices relating to life or the world and the duties of righteousness. Notwithstanding these distinctions, sufficient liberty of action is left to them in consequence of which all individuals may attain to an equality of condition. The regions of felicity which represent the consequences or rewards of Righteousness are not eternal, for they are destined to come to an end. Righteousness, however, is eternal. When the cause is eternal, why is the effect not so?[629] The answer to this is as follows. Only that Righteousness is eternal which is not promoted by the desire of fruit or reward. (That Righteous, however, which is prompted by the desire of reward, not eternal. Hence, the reward though undesired that attaches to the first kind of Righteousness, viz., attainment of identity with Brahman, is eternal. The reward, however, that attaches to that Righteousness prompted by desire of fruit. Heaven is not eternal).[630] All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in respect of their nature. When dissolution comes, all else dissolve away. What remains is the inceptive will to achieve Righteousness. That, indeed, reappears (in next life) of itself.[631] When such is the result (that is, when the enjoyments and endurance of this life are due to the acts of a past life), the inequality of lot discernible among human beings cannot be regarded in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their acts, to the influence of example.'"

SECTION CLXV

"Vaisampayana said, 'That perpetuator of Kuru's race, viz., Yudhishthira the son of Pandu, desirous of obtaining such good as is destructive of sins, questioned Bhishma who was lying on a bed of arrows, (in the following words).'

"Yudhishthira said, 'What, indeed, is beneficial for a person in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one's sins? Indeed, what is that which is destructive of sins?'

"Vaisampayana continued, 'In this connection, the royal son of Santanu, O foremost of men, duly recited the names of the deities unto Yudhishthira who was desirous of hearing.'

"Bhishma said, 'O son, the following names of the deities with those of the Rishis, if duly recited morning, noon, and evening, become efficacious cleansers of all sins. Acting with the aid of one's senses (or knowledge and action), whatever sins one may commit by day or by night or by the two twilights, consciously, or unconsciously one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One that takes those names has never to become blind or deaf; indeed, by taking those names, one always succeeds in attaining to what is beneficial. Such a man never takes birth in the intermediate order of beings, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any calamity. When death comes, he never becomes stupefied. The master of all the deities and Asuras, resplendent with effulgence, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn, is the Grandsire Brahma, the Lord of the universe. His chaste spouse is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable puissance. Then comes the three-eyed Lord of Lima; then Skanda the generalissimo of the celestial forces; then Visakha; then Agni the eater of sacrificial libations; then Vayu the god of wind; then Chandramas; then Aditya the god of the sun, endued with effulgence; then the illustrious Sakra the lord of Sachi; and Yama with his spouse Dhumorna; and Varuna with Gauri; Kuvera the lord of treasures, with his spouse Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Visravas; Sankalpa, Ocean, Gangs: the other sacred Rivers; the diverse Maruts; the Valkhilyas crowned with success of penances; the island-born Krishna; Narada; Parvata; Viswavasu; the Hahas; the Huhus; Tumvuru; Chitrasena; the celestial messenger of wide celebrity; the highly blessed celestial maidens; the celestial Apsaras, Urvasi, Menaka, Rambha; Misrakesi, Alamvusha, Viswachi, Ghritachi, Panchachuda, Tilottama, the Adityas, the Vasus, the Aswins, the Pitris; Dharma (Righteousness); Vedic lore, Penances, Diksha, Perseverance (in religious acts), the Grandsire, Day and Night, Kasyapa the son of Marichi, Sukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Sanischara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda, the son of Vinata, the several Oceans, the sons of Kadru, viz., the Snakes, Satadru, Vipasa, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna Visalya, Karatoya, Amvuvahini. Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Parnasa, Gautami, the Godavari, Vena, Krishnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Visweswara or Mahadeva, viz., Kasi, that lake of crystal water, Kurukshetra full of many sacred waters, the foremost of oceans (viz., the ocean of milk), Penances, Gifts, Jamvumarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedavati, Malava, Aswavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kausiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake, Gaya, Phalgutirtha Dharmarayana (the sacred forest) that is peopled with the deities, the sacred celestial river, the lake created by the Grandsire Brahma which is sacred and celebrated over the three worlds, and auspicious and capable of cleansing all sins, the Himavat mountain endued with excellent herbs, the Vindhya mountain variegated with diverse kinds of metals, containing many Tirthas and overgrown with medicinal herbs. Meru, Mahendra, Malaya, Sweta endued with silver, Sringavat, Mandara, Nila, Nishada, Dardurna, Chitrakuta, Anjanabha, the Gandhamadana mountains; the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Viswedevas, the Firmament, the Constellations, the Planets, and the deities,--let these all, named and unnamed, rescue and cleanse us! The man who takes the names of these becomes cleansed of all his sins. By hymning their praises and gratifying them, one becomes freed from every fear. Verily, the man who delights in uttering the hymns in praise of the deities becomes cleansed of all such sins as lead to birth in impure orders. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of cleaning one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa, and the puissant Medhatithi, and Varhi possessed of every accomplishment. These all belong to the eastern region. Others, viz., Unmuchu, Pramuchu, all highly blessed, Swastyatreya of great energy, Agastya of great prowess, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis,--these live in the southern region. Listen now to me as I name those Rishis that dwell in the western region. They are Ushango with his uterine brothers, Parivyadha of great energy, Dirghatamas, Gautama, Kasyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (viz., Durvasa), and puissant Saraswat. Listen now to me as I name those Rishis that worship the deities in sacrifices, dwelling in the northern region. They are Atri, Vasishtha, Saktri, Parasara's son Vyasa of great energy; Viswamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Swetaketu, Kohala, Vipula, Devala, Devasarman, Dhaumya, Hastikasyapa, Lomasa, Nachiketa, Lomaharsana, Ugrasravas, and Bhrigu's son Chyavana. This is the tale of Rishis possessed of Vedic lore. They are primeval Rishis, O king, whose names, if taken, are capable of cleansing one of every sin. After this I shall recite the names of the principal kings. They are Nriga, Yayati, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumara, Dilipa of great prowess, Krisaswa, Yauvanaswa, Chitraswa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Yavana, Janaka, Dhrishtaratha, Raghu, that foremost of kings, Dasaratha, the heroic Rama, that slayer of Rakshasas, Sasavindu. Bhagiratha, Harischandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kasmira, Daksha, Amvarisha, Kukura, Raivata of great fame, Kuru, Samvarana, Mandhatri of unbaffled prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Sweta that foremost of royal sages, the celebrated Mahabhisha, Nimi Ashtaka, Ayu, the royal sage Kshupa, Kaksheyu, Pratardana, Devodasa, Sudasa, Kosaleswara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhara, Prishadhara, Pratipa, Santanu, Aja, the senior Varhi, Ikshwaku of great fame, Anaranya, Janujangha, the royal sage Kakshasena, and many others not named (in history). That man who rising at early dawn takes the names of these kings at the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, acquires great religious merit. One should hymn the praises of the deities, the celestial Rishis, and the royal sages and say, 'These lords of the creation will ordain my growth and long life and fame! Let no calamity be mine, let no sin defile me, and let there be no opponents or enemies of mine! Without doubt, victory will always be mine and an auspicious end hereafter!'"

SECTION CLXVI

"Janamejaya said, 'When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows,--a bed that is always coveted by heroes,--and when the Pandavas, were sitting around him, my great grandsire Yudhishthira of much wisdom, heard these expositions of mysteries with respect to the subject of duty and had all his doubts solved. He heard also what the ordinance are that apply to the subjects of gifts, and thus had all his doubts removed with respect to the topics of righteousness and wealth. It behoveth thee, O learned Brahmana, to tell me now what else did the great Pandava king do.'

"Vaisampayana said, 'When Bhishma became silent, the entire circle of king (who were seated around him) became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass. Then Vyasa the son of Satyavati, having reflected for a moment, addressed the royal son of Ganga, saying, 'O king, the Kuru chief Yudhishthira has been restored to his own nature, along with all brothers and followers. With Krishna of great intelligence by his side, he bends his head in reverence unto thee. It behoveth thee to give him leave for returning to the city.' Thus addressed by the holy Vyasa, the royal son of Santanu and Ganga dismissed Yudhishthira and his counsellors. The royal son of Santanu, addressing his grandson in a sweet voice, also said, 'Do thou return to the city, O king! Let fever of thy heart be dispelled. Do thou adore the deities in diverse sacrifices distinguished by large gifts of food and wealth, like Yayati himself, O foremost of kings, endued with devotion and self-restraint. Devoted to the practice of the Kshatriya order, do thou, O son of Pritha, gratify the Pitris and the deities. Thou shalt then earn great benefits. Indeed, let the fever of thy heart be dispelled. Do thou gladden all thy subjects. Do thou assure them and establish peace among all. Do thou also honour all thy well-wishers with such rewards as they deserve! Let all thy friends and well-wishers live, depending on thee for their means, even as birds live, depending for their means upon a full-grown tree charged with fruit and standing on a sacred spot. When the hour comes for my departure from this world, do thou come here, O king. The time when I shall take leave of my body is that period when the sun, stopping in his south-ward course, will begin to return northwards!' The son of Kunti answered, 'So be it!' And saluted his grandsire with reverence and then set out, with all his relatives and followers, for the city called after the elephant. Placing Dhritarashtra at the head and also Gandhari who was exceedingly devoted to her lord, and accompanied by the Rishis and Kesava, as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race entered the city named after the elephant.'"

SECTION CLXVII

"Vaisampayana said, 'Then the royal son of Kunti, having duly honoured the citizens and the inhabitants of the province, dismissed them to their respective homes. The Pandava king then consoled these women, who had lost their heroic husbands and sons in the battle, with abundant gift of wealth. Having recovered his kingdom, Yudhishthira of great wisdom caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by diverse acts of good will. That foremost of righteous men then set himself to earn the substantial blessing of the Brahmanas, of the foremost military officers, and the leading citizens. The blessed monarch having passed fifty nights in the capital recollected the time indicated by his grandsire as the hour of his departure from this world. Accompanied by a number of priests he then set out of the city named after the elephant, having seen that the sun ceasing to go southwards had begun to proceed in his northward course. Yudhishthira the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandalwood and Aquilaria Agallocha and dark sloe wood, for cremating the body of Bhishma. Diverse kinds of costly garlands and gems also were among those stores. Placing Dhritarashtra ahead and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also, Yudhishthira of great intelligence, accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises hymned the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession. Thus accompanied, the king set out from his city like a second chief of the deities. Soon he came upon the spot where the son of Santanu was till lying on his bed of arrows. He beheld his grandsire waited upon with reverence by Parasara's son Vyasa of great intelligence, by Narada, O royal sage, by Devala and Asita, and also by the remnant of unslain kings assembled from various parts of the country. Indeed, the king saw that his high-souled grandsire, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Alighting from his car, King Yudhishthira with his brothers saluted his grandsire, the chastiser of all foes. They also saluted the Rishis with the island-born Vyasa at their head. They were saluted in return by them. Accompanied by his priests each of whom resembled the grandsire Brahman himself, as also by his brothers, Yudhishthira of unfading glory then approached that spot whereon Bhishma lay on his bed of arrows surrounded by these reverend Rishis. Then king Yudhishthira the just, at the head of his brothers, addressed that foremost one of Kuru's race, viz., the son of the River Ganga, as he lay on that bed of his, saying, 'I am Yudhishthira, O king! Salutations to thee, O son of the River Janhavi! If thou hearest me still, tell me what I am to do for thee! Bearing with me thy sacrificial fires, I have come here, O king, and wait upon thee at the hour indicated! Preceptors of all branches of learning, Brahmanas, Ritwiks, all my brothers, thy son, viz., king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess. The remnant of unslain warriors, and all the denizens of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou behold them! Whatever should be done on this occasion has all been arranged and provided for by me. Indeed, at this hour which thou hadst indicated, all things have been kept ready!'

"Vaisampayana continued, 'Thus addressed by Kunti's son of great intelligence, the son of Ganga opened his eyes and saw all the Bharatas assembled there and standing around him. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him in a voice deep as that of the clouds. That thorough master of words said, 'By good luck, O son of Kunti, thou hast come here with all thy counsellors, O Yudhishthira! The thousand-rayed maker of day, the holy Surya has begun his northward course. I have been lying on my bed here for eight and fifty nights. Stretched on these sharp-pointed arrows I have felt this period to be as long as if it was a century. O Yudhishthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.' Having said so unto Yudhishthira the son of Dharma, Ganga's son Bhishma then saluted Dhritarashtra and said unto him as follows.'

"Bhishma said, 'O king, thou art well-conversant with duties. All thy doubts, again, relating to the science of wealth have been well-solved. Thou hast waited upon many Brahmanas of great learning. The subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas, are well-known to thee! Thou shouldst not grieve, therefore, O son of Kuru! That which was pre-ordained has happened. It could not be otherwise. Thou hast heard the mysteries relating to the deities from the lips of the island-born Rishi himself. Yudhishthira and his brothers are morally as much thy sons as they are the sons of Pandu. Observant of the duties of religion, do thou cherish and protect them. In their turn, they are always devoted to the service of their seniors. King Yudhishthira the just is pure-souled. He will always prove obedient to thee! I know that he is devoted to the virtue of compassion or abstention from injury. He is devoted to his seniors and preceptors. Thy sons were all wicked-souled. They were wedded to wrath and cupidity. Overwhelmed by envy, they were all of wicked behavior. It behoveth thee not to grieve for them!'

"Vaisampayana continued, 'Having said this much unto Dhritarashtra of great wisdom, the Kuru hero then addressed Vasudeva of mighty arms.'

"Bhishma said, 'O holy one, O god of all gods, O thou that art worshipped by all the deities and Asuras, O thou that didst cover the three worlds with three steps of thine, salutations to thee, O wielder of the conch, the discus, and the mace! Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of vast proportions. Thou art Jiva. Thou art subtle. Thou art the Supreme and eternal Soul. Do thou, O lotus-eyed one, rescue me, O foremost of all beings! Do thou, give me permission, O Krishna, to depart from this world, O thou that art Supreme felicity, O foremost of all beings! The sons of Pandu should ever be protected by thee. Thou art, indeed, already their sole refuge. Formerly, I spoke to the foolish Duryodhana of wicked understanding that thither is Righteousness where Krishna is, and that there is victory where Righteousness is. I further counselled him that relying on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him, 'This is the fittest time for thee to make peace! The foolish Duryodhana of wicked understanding, however, did not do my bidding. Having caused a great havoc on earth, at last, he himself laid down his life. Thee, O illustrious one, I know to be that ancient and best of Rishis who dwelt for many years in the company of Nara, in the retreat of Vadari. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said unto me that. Thyself and Arjuna are the old Rishis Narayana and Nara born among men. Do thou, O Krishna, grant me leave, I shall cast off my body. Permitted by thee, I shall attain to the highest end!'

"Vasudeva said, 'I give thee leave, O Bhishma! Do thou, O king, attain to the status of the Vasus, O thou of great splendour, thou hast not been guilty of a single transgression in this world. O royal sage, thou art devoted to thy sire. Thou art, therefore, like a second Markandeya! It is for that reason that death depends upon thy pleasure even as thy slave expectant of reading thy pleasure!'

"Vaisampayana continued, 'Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his, 'I desire to cast off my lifebreaths. It behoveth you to give me leave. Ye should strive for attaining to truth. Truth constitutes the highest power. Ye should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel behaviour, and who have their souls under control!' Having said these words unto his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying, 'O king, let all Brahmanas, especially those that are endued with wisdom, let them who are preceptors, let those who are priests capable of assisting as sacrifices, be adorable in thy estimation.'"

SECTION CLXVIII

"Vaisampayana said, 'Having said so unto all the Kurus, Bhishma, the son of Santanu, remained silent for sometime, O chastiser of foes He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The life-breaths of that high-souled one, restrained duly, then rose up. Those parts of the body of Santanu's son, in consequence of the adoption, of Yoga, from which the life-breaths went up, became soreless one after another. In the midst of those high-souled persons, including those great Rishis with Vyasa at their head, the sight seemed to be a strange one, O king. Within a short time, the entire body of Bhishma became shaftless and soreless. Beholding it, all those distinguished personages with Vasudeva at their head, and all the ascetics with Vyasa, became filled with wonder. The life-breaths, restrained and unable to escape through any of the outlets, at last pierced through the crown of the head and proceeded upwards to heaven. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed, 'Excellent, Excellent!' 'The life-breaths of Bhishma, piercing through the crown of his head, shot up through the welkin like a large meteor and soon became invisible. Even thus, O great king, did Santanu's son, that pillar of Bharata's race, united himself with eternity. Then the high-souled Pandavas and Vidura, taking a large quantity of wood and diverse kinds of fragrant scents, made a funeral pyre. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the high-souled Vidura wrapped Bhishma's body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella, over it Bhimasena and Arjuna both held in their hands a couple of yak-tails of pure white. The two sons of Madri held two head-gears in their hands. Yudhishthira and Dhritarashtra stood at the feet of the lord of the Kurus, taking up palmyra fans, stood around the body and began to fan it softly. The Pitri sacrifice of the high-souled Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans. Then covering the body of Ganga's son with sandal wood and black aloe and the bark wood, other fragrant fuel, and setting fire to the same, the Kurus with Dhritarashtra and others, stood on the right sight of the funeral pyre. Those foremost ones of Kuru's race, having thus cremated the body of the son of Ganga, proceeded to the sacred Bhagirathi, accompanied by the Rishis. They were followed by Vyasa, by Narada, by Asita, by Krishna, by the ladies of the Bharata race, as also by such of the citizens of Hastinapore as had come to the place. All of them, arrived at the sacred river, duly offered oblation of water unto the high-souled son of Ganga. The goddess Bhagirathi, after those oblations of water had been offered by them unto her son, rose up from the stream, weeping and distracted by sorrow. In the midst of her lamentations, she addressed the Kurus, 'Ye sinless ones, listen to me as I say unto you all that occurred (with respect to my son). Possessed of royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the seniors of his race. He was devoted to his sire and was of high vows. He could not be vanquished by even Rama of Jamadagni's race with his celestial weapons of great energy. Alas, that hero has been slain by Sikhandin. Ye kings, without doubt, my heart is made of adamant, for it does not break even at the disappearance of that son from my sight! At the Self choice at Kasi, he vanquished on a single car the assembled Kshatriyas and ravished the three princesses (for his step-brother Vichitravirya)! There was no one on earth that equalled him in might. Alas, my heart does not break upon hearing the slaughter of that son of mine by Sikhandin!' The puissant Krishna, hearing the goddess of the great river indulging in these lamentations consoled her with many soothing words. Krishna said, 'O amiable one, be comforted. Do not yield to grief, O thou of beautiful features! Without doubt, thy son has gone to the highest region of felicity! He was one of the Vasus of great energy. Through a curse, O thou of beautiful features, he had to take birth among men. It behoveth thee not to grieve for him. Agreeably to Kshatriya duties, he was slain by Dhananjaya on the field of battle while engaged in battle. He has not been slain, O goddess, by Sikhandin. The very chief of the celestials himself could not slay Bhishma in battle when he stood with stretched bow in hand. O thou of beautiful face, thy son has, in felicity, gone to heaven. All the gods assembled together could not slay him in battle. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess! Thy son has gone to heaven. Let the fever of thy heart be dispelled.'

"Vaisampayana continued, 'That foremost of all rivers, thus addressed by Krishna and Vyasa, cast off her grief, O great king, and became restored to equanimity. All the kings there present, headed by Krishna, O monarch, having honoured that goddess duly, received her permission to depart from her banks.'"

The end of Anusasana Parva.

FOOTNOTES

1. The commentator explains this passage by the illustration that in the act of felling a tree the effect is produced by the intermediate act of raising the axe by some sentient agent, but that in the case of the burning of a forest, the fire is produced by the friction of the dry branches of trees without the intervention of any sentient agent.

2. Even as the wind indicates the dry twigs to ignite,' adds the commentator.

3. Literally, the releaser from bonds.

4. Refers to the curse pronounced on Viswamitra by the son of Vasishtha, when the former acted as the priest of Trisanku. The curse was that Viswamitra would partake of canine flesh by officiating as the priest of one who himself was the partaker of such flesh. It is said that at a time of great scarcity, Viswamitra was obliged to resort to dog's flesh for food, and that as he was about to cook it, Indra pounced upon it and took it away.

5. The constellation of the Great Bear.

6. The Pole Star.

7. Matanga was begotten upon a Brahmana woman by a Sudra father.

8. Charu is properly an oblation or rice, barley, and pulse, boiled with butter and milk, for presentation to the gods in a sacrifice or ordinary worship.

9. The meaning seems to be that if Destiny be unfavourable, there need not be much fear with respect to this world. But if one be wanting in Exertion, great must his fear be with respect to the next world, for happiness can never be obtained in the next world unless one acts righteously while here.

10. The commentator explains that hitam tad vada are understood in the last line.

11. The commentator explains that the allusion here is to the adage that swans in drinking milk mixed with water always drink the milk leaving out the water. Learned Brahmanas are like swans for in discoursing upon even the topics of the world they select what is good and instructive but reject what is evil and sinful, or, as the Commentator puts it, they know the difference between what is soul and what is not soul.

12. Vrijinam is explained by the commentator as 'Sankatam, phalasa iti yavat' etc.

13. i.e., one should keep oneself aloof from both Energy and Penances, for both these can consume, if troubled or interfered with. By 'Energy' is meant both physical and mental force. It belongs to the Kshatriya as Penances belong to the Brahmana.

14. The commentator thinks that by Krishna, the Island-born Krishna or Vyasa is meant.

15. The sense is that such a Brahmana, if his expectation be not gratified, is competent to consume the person that has falsely raised

that expectation.

16. Akshyayyam is fire, because it is fire that eats the food offered to the Pitris and makes it inexhaustible.

17. The sense is that as a physician cures diverse ailments of the body, after the same manner, a gratified Brahmana cures diverse faults of the kingdom in which he continues to live honoured and gratified by the king.

18. Santirishta is the rishti or benefits caused by santi. The commentator cites Medini for explaining that 'rishti' is 'kshema'.

19. Tapasye is Tapah karishye. There being no indirect narration in Sanskrit, such forms cannot be helped. A Kulapati is an ascetic that owns ten thousand ascetics for his disciples, Kanwa, the foster-father of Sakuntala, was a Kulapati.

20. i.e. renouncing service which is the duty ordained for person of his order, he desired to betake himself to universal Renunciation or Sanyasa, without, however, the lingam or marks of that vow.

21. Sankalpa-niyamopetah means Sankalpasya nigraha, of chittavritti nirodha; tena upetah.

22. No Brahmana, the scriptures declare, should ever assist a Sudra in the performance of his religious or Pitri rites. Those Brahmanas that violate this injunction fall away from their superior position. They are condemned as Sudra-yajins. Here the Rishi, by only giving directions to the Sudra as to how the Pitri rites were to be performed, became a Sudra-yajin. There are many families to this day whose status has been lowered in consequence of such or similar acts of indiscretion on the part of their ancestors.

23. Atharva Veda Veda cha implies that the Atharvans were not generally included under the term Veda by which the first three Vedas only were meant.

24. Punyaha-vachana is a peculiar rite. The priest or some other Brahmana is invited. Gifts are then made to him, and he utters benedictions in return upon the giver. Yudhishthira used to invite every day a large number of Brahmanas and make them very valuable presents for obtaining their benedictions.

25. Or rather, superior. Guru is used to denote any senior as well as preceptor.

26. The Diksha is that rite which one passes through by way of preparation for those sacrifices and vows that one seeks to perform.

27. Satyanrite is equivalent to trade or barter.

28. Sanguptamanoratheshu is explained by the commentator as persons who conceal their real sentiments by acting differently. The reference is to hypocrites.

29. Vali (sing. of valayah) means anything offered or dedicated to the deities. The sense of the second line is that the goddess of prosperity resides in that house in which flowers are offered to the deities instead of animal life.

30. The belief is that a man remains childless in consequence of his sins. If these sins can be washed away, he may be sure to obtain children.

31. I give, in the affirmative form of speech, the three mental acts that are directed to be avoided. In the original, these are given in the negative form. Absence of coveting the possessions of others is the act that is directed to be followed. So compassion for all creatures is prescribed; and, lastly, the belief is directed to be entertained that acts have fruits, for the Vedas declare as such. He that does not believe that acts have fruits disbelieve the very Vedas which of course, is a sinful act.

32. The sense is this: wealth is always agreeable to all persons but Vasudeva is more agreeable than wealth. This attribute of being more agreeable than wealth itself, that is being agreeable to all the universe,--is due to the favour of Mahadeva. The commentator explains it in an esoteric sense, coming to the conclusion that arthat priyataratwancha means the attribute of becoming the Soul of all things in the universe.

33. The allusion is to Krishna's penances for gratifying Mahadeva in order to obtain a son. The son so obtained,--that is, as a boon from Mahadeva, was Pradyumna begotten by Krishna upon Rukmini, his favourite spouse.

34. It is not necessary to explain these names here. They have been fully explained in previous portions and will be explained later on in this very chapter.

35. Such verses are explained by the esoteric school in a different way. Bhavanam is taken as standing for Hardakasam, i.e., the firmament of the heart; adityas stand for the senses. The meaning then becomes,--'How can one that is merely a man comprehend Sambhu whom the senses cannot comprehend, for Sambhu dwells in the firmament of the heart and cannot be seen but by the internal vision that Yoga supplies.' Some texts read 'nidhanamadim meaning end and beginning.'

36. It is said that for obtaining a worthy son, Krishna underwent the austerest of penances on the breast of Himavat, with a view to gratifying the god Mahadeva. The son obtained as a boon from Mahadeva was Samva, as would appear from this and the succeeding verses. Elsewhere, however, it is stated that the son so obtained was Pradyumna begotten upon Rukmini. The inconsistency would disappear if we suppose that Krishna adored Mahadeva twice for obtaining sons.

37. Dhava is Anogeissus latifolia. Wall, sin, Conocarpus latifolia Roxb. Kakubha is otherwise called Arjuna which is identified with Terminalia Arjuna, syn. Pentaptera Arjuna. Kadamva is Nauclea cadamba, Roxb. Kuruveka is Barleria cristata, Linn. Ketaka is Pandanus odoratissimus, Linn. Jamvu is Eugenia Jambolana. Patala is Stereospermum suaveolens syn. Bignonia suaveolens, Roxb. Varunaka is Crataea, religiosa, syn. Capparis trifoliata, Roxb. Vatasanabha is Aconitum ferox, Wall. Vilwa is Aegle Marmelos. Sarala is Pinus longifolia, Roxb. Kapittha is Feronia Elephantum. Piyala is Buchanania latifolia. Sala is Shorea robusta. Vadari is Zisyphus jujuba. Kunda is Balanites Roxburghii, Punnaga is Callophyllum inophyllum. Asoka is Saraca. Indica, Linn, syn Jonesia Asoka, Roxb. Amra is Mangifera Indica. Kovidara is Bauhinia, accuminata Linn. Champaka is Michelia Champaka, Linn. Panasa is Artocarpus integrifolia, Linn.

38. Ganga is represented as the daughter of Rishi Jahnu, and hence is she known by the name of Jahnavi. What is meant by Jahnavi having been always represent there is that the goddess always stayed there in spirit, desirous of conferring merit upon those that would reverence her.

39. i.e., never searching for food but taking what they saw, and never

using their hands also.

40. Graha is literally a planet; here, Mandara who is likened to an evil planet in consequence of the mischief he did unto all.

41. Yoga in verse 84 is explained by the commentator as meaning the power of creation. Chandra-Surya-parjanya-prithivyadi-sristi-samarthyam. Similarly, by Saswatam Valam is meant that power which arises from Brahmavidya.

42. Surabhi is the celestial cow, the original progenetrix of all kine in Heaven and on Earth.

43. A Sanyasin is one that bears the stick as the badge of the mode of life he has adopted. Chatrin is the king. Kundin is one with the calabash. The meaning is that it is Mahadeva who becomes the Sanyasin or the mendicant on the one hand and the monarch on the other.

44. Every person belonging to the three superior orders bears the Upavita or sacred-thread as his badge. The deities also, including Mahadeva, bear the Upavita. Mahadeva's Upavita is made of living snakes.

45. Arupa is formless, or as the commentator explains, nishkala, i.e., without parts, being indivisible. Arupa is of the form of multifarious acts or operations or effects in the universe. Adyarupa is Hiranyagarbha.

46. The commentator explains that by saying that Maheswara is in the heart, etc., what is stated is that he is the several cases of which Jiva is made up while in his unemancipate state, viz., the Annamaya kosha, the pranamaya kosha, the Manomaya kosha, and the Vijnanmaya kosha. What is meant by Yogatman is that he is the Soul or essence of Yoga of the Chidachidgranthi, i.e., the Anandamaya kosha. By Yogasanjnita is meant that he is Yoga or the Twam padarthah.

47. The meaning seems to be this; the man that is not devoted to Mahadeva is sure to be subjected to misery. His distress will know no bounds. To think that such a man has reached the lowest depth of misery only when from want of food he has to live upon water or air would not be correct.

48. Bhuta-bhavana-Bhavajnam is one acquainted with both the bhavana and the bhava of all bhutas, i.e., all the living creatures.

49. Without the Srutis, He cannot be comprehended, for he is above all dialectics or arguments. The object which the Sankhya system has in view, flows from Him, and the object also which the Yogins have in view has its origin in Him.

50. Mahadeva, has spoken of as Brahma, first filled Space with his energy. Space forming, as it were, the material with which everything else was created. Having filled Space as it were with creative energy, he created the primeval egg and placed Brahma or the Grandsire of the universe within it.

51. Tanmatras are the subtile elements, those which we perceive being gross ones.

52. Here Mahadeva is represented as Supreme Brahman. Hence, the Being that created Brahma, Vishnu, and Rudra, derived his power to create from Mahadeva. Thus Mahadeva is Unmanifest Brahma.

53. Sampadayitum is aisaryyena samyojayitum. The difficulty lies in the first line; the ablative is to be taken as yabartha or lyablope.

54. This is an instance of crux; adhipati is a verb of incomplete predication, implying etya or encountering.

55. Here the compassion of Mahadeva is shown. The commentator explains that eshu refers to these words; chatanachetanani would include all animate and inanimate existences. The word adi following implies heaven and all unseen entities. Avyaktamuktakesa is a periphrasis for jiva; avyaktam aspashtam yathasyattatha muktah bhanti tirohitam nitya-muktatwama sya is the explanation offered. This is, no doubt correct. The sense then is that all this has flowed from Maheswara and exists for being enjoyed by Jiva.

56. The allusion is thus explained by the commentator; once upon a time the seed of Mahadeva fell upon a blazing fire. The deity of fire removed it, unable to consume it. The seed, however, thus removed became converted into a mountain of gold. Haimagiri is not Himavat or the mountains of Himalayas as the Burdwan translation wrongly renders it.

57. Ardhe sthita kanta refers to the transformation of Mahadeva into a form half of which was male and half female, the male half being the half of his own usual form, and the female half the form of his dear spouse Uma or Parvati. This transformation is known by the name of Haragauri.

58. The associates of Mahadeva are called Gana. Deva is in the vocative case. The Burdwan translator wrongly takes deva-ganah as a compound word and makes a mess of the meaning.

59. The Bombay reading is Vihitam karanam param. The commentator adopts it, and explains it as vihitam, ajnatam sat jnapitam; param karanam avyaktasyapi karanam. The Bengal reading, however, is not faulty.

60. The Bengal reading karmayoga is vicious. The Bombay text reads karmayajna which, of course, is correct. By karmayajna is meant that sacrifice which is performed with the aid of actual offerings of flowers and herbs and animals and libations of ghee, meat, etc. These are opposed to mental sacrifices or manasa yajna. It is curious to see that the Burdwan translator adheres to the vicious reading and misunderstands the meaning. Mahadeva transcends the fruits of action, i.e., he has no body unto which happiness and misery may attach.

61. The Bombay reading savikara-nirguna-ganam is correct. Then Bengal reading having gunam (and not ganam) as the last word of this compound, is vicious. The Burdwan translator adheres to the vicious reading and wrongly renders the compound. K. P. Singha skips over it. Of course, ganam means sum or total. Rectodbhavam is arsha for Retasodbhavam.

62. Mahadeva's body is half male and half female. The male half has garlands of bones, the female half garlands of flowers. The male half has everything that is rejected by others; the female half has all things that are coveted by others. This particular form of Mahadeva is called Hara-Gauri.

63. Girimala is explained by the commentator as one that sports on hills and mountains.

64. All the texts have Bhavaghnaya. The correct reading, however, seems to be Bhagaghnaya, especially as the reference to Andhaka occurs immediately after.

65. Vishnu means here the foremost of sacrifices.

66. These articles must be offered to a visitor, whether he stands in need of them or not.

67. All the texts read Kshirodasagaraschaiva. The correct reading is Kshirodasagarasyaiva. The nominative may be construed with the previous line, but the genitive would be better.

68. The commentator does not explain what is meant by, Vidyunmalagavakshakam. The word go means the Thunder-fire. Very probably, what is implied is that flashes of lightning and the Thunder-fire looked like eyes set upon that cloud. Go may also mean jyoti or effulgence.

69. Tadarpani is explained by the commentator as Twatsarupasyaprapika.

70. Kriti is Kriya, i.e., all acts that creatures do. Vikara is the fruits of kriya, i.e., joy or sorrow that creatures enjoy or endure. The Bengal texts read pralaya. The Bombay reading is pranaya. The latter is also the reading that the commentator notices, but when he explains it to mean tadabhavah, i.e., the absence of joy and sorrow, I think, through the scribe's mistake, the l has been changed into the palatal n. Prabhavah is explained as aiswaryya. Saswata is eternal, i.e., transcending the influence of acts.

71. Thou art the adi of the ganas. By ganas is meant ganayante sankhyayante iti ganah, i.e., tattwah.

72. The commentator explains this by saying that thou art the heavenly felicity which creatures earn by means of their righteous acts. Acts, again, are performed in course of Time whose divisions are caused by the Sun.

73. It has been explained in previous Sections that by success in Yoga one may make oneself as subtile as possible or as gross as possible. One may also attain to the fruition of all desires, extending to the very creation of worlds upon worlds peopled with all kinds of creatures. That Yogins do not create is due to their respect for the Grandsire and their wish not to disturb the ordinary course of things.

74. Satyasandhah is the Bengal reading. The Bombay reading is satrasatwah, meaning, as the commentator explains, satya-sankalpah.

75. Vigraham is explained by the commentator as visishthanubhanbhava-rupam or nishkalam jnaptimatram.

76. In verse 369 ante Upamanyu says that Krishna is to receive from Mahadeva sixteen and eight boons. The commentator, stretching the words has tried to explain them as signifying a total of eight, and eight i.e., eight are to be obtained from Mahadeva, and eight from his divine spouse Uma. The language, however, is such that this meaning cannot be put upon it without doing violence to it.

77. The commentator explains this as 'thou art the cleanser of all cleansing entities, i.e., it is in consequence of thee, Ganga and the others have received the power of cleansing other things and creatures.

78. Adhyatma: that occupies the inner body. Adhibhuta: elements., prima, eyes, ears, etc.; Adhidaivata: sun, moon, etc. that control over the bhutas. Adhiloka--one occupying the lokas; Adhivijnana--one occupying the plane of consciousness; Adhiyajna--one conducting the sacrifices residing in the heart of the jivas.

79. i.e., they attain to Emancipation when they behold thee in the firmament of their own hearts, or succeed in identifying their own souls with thee.

80. The guha or cave in which Brahman is concealed is the heart of every living creature.

81. The worlds or regions commonly enumerated are Bhu, Bhuva, Swa, Maha, Jana, Tapa, and Satya. The eight well-known forms of Mahadeva are Water, Fire, Hotri, Sun, Moon, Space, Earth and Wind. In his form of water he is called Bhava; in that of fire, he is called Rudra; in that of Hotri he is called Pasupati; in that of the Sun, he is called Isana, in that of the Moon, he is called Mahadeva; in that of Space, he is called Bhima; in that of Earth, he is called Sarva; and in that of wind, he is called Ugra. Compare the benediction in Kalidasa's Shakuntalam.

82. The cave in which Mahadeva has been concealed is the cave of the Scriptures: probably, difficult texts.

83. The sense is that these persons have not to make any extraordinary efforts for beholding thee. Their devotion is sufficient to induce thee to show thyself unto them.

84. Devayana and Pitriyana are the two courses or paths by which the departed have to attain to their ends. Those going by the former reach the Sun; while those that go by the latter reach the Moon.

85. The first is that which is according to the rites inculcated in the Srutis; second is according to the procedure laid down in the Smritis, and the third is the way or manner constituted by Dhyana or meditation.

86. Vide Sankhya karika. With original Prakriti, the seven beginning with Mahat and Ahankara and numbering the five Tanmatras.

87. Both the vernacular translators render the last verse most erroneously. K.P. Singha skips over every difficulty. In the Anusasana, this characteristic of his is more marked than in the Santi. The Burdwan translators very rarely skip over a verse, but they are very generally in the wrong. Nilakantha explains that Devesah is Brahma. The meaning, therefore, is that Tandi said unto me those secret names which Brahma had applied unto the high-souled one or Mahadeva. The Bengal reading Devesa, in the vocative, is incorrect.

88. i.e., if recited, it destroys all fear or Rakshasas, for these either fly away at its sound or are even killed.

89. i.e., it has the merit that is attached to either Meditation or Yoga.

90. Both Sthira and Sthanu imply immutability or freedom from change.

91. The commentator explains that Bhava is here used in the sense of that from which all things now and into which all things merge when the universal dissolution comes. Or, it may imply, mere existence, without reference, that is, to any attribute by which it is capable of being described or comprehended.

92. i.e., Virat or vast or Infinite.

93. The task of rendering these names is exceedingly difficult. In the original, many of these names are such that they are capable of more than one interpretation. The commentator often suggests more than one meaning. Each name would require a separate note for explaining all its bearings. Niyata is literally one who is observant of fasts and vows and who has restrained his senses. Hence it means an ascetic. Mahadeva is an ascetic. Smasanu is either a crematorium, the place where dead creatures lie down, or, it may mean Varanasi, the sacred city of Siva, where creatures dying have not to take rebirth. Siva is both a resident of crematoria and of

Varanasi.

94. Or, the universe is displayed in thee.

95. Probably, what is said here is that Mahadeva is the Pratyag Soul free from ignorance.

96. By Niyama is meant purity both internal and external, contentedness, with whatever is got, penances, Vedic studies, meditation on the Deity, etc.

97. Nidhi implies the largest number that can be named in Arithmetical notation. Hence, it implies, as the commentator correctly explains, the possessor of inexhaustible felicity and gladness.

98. Sahasraksha is either Indra or possessor of innumerable eyes in consequence of Mahadeva's being identical with the universe. Visalaksha is one whose eyes are of vast power, because the Past and the Future are seen by them even as the Present. Soma implies either the Moon or the juice of the Soma i.e. the libations poured in the sacrificial fire. All righteous persons, again, become luminaries in the firmament. It is Mahadeva that makes them so i.e., he is the giver of glorious forms to those that deserve them.

99. Many of these names require comments to be intelligible. Ketu is no plant but Hindu astronomers name the descending node of the Moon by that name. Hence Rahu is the ascending node of the Moon. Graha, is that which seizes; Grahapati is Mangala, so called for its malevolence, Varah is Vrihaspati or Jupiter, who is the counterself of Sukra or Venus. In Hindu mythology, Sukra is a male person, the preceptor of the Daityas and Asuras. Atri is Vudha or Mercury, represented as the sons of Atri. Atryahnamaskarta is Durvasas who was the son of Atri's wife, got by the lady through a boon of Mahadeva. Daksha's Sacrifice sought to fly away from Siva, but the latter pursued it and shot his arrow at it for destroying it downright.

100. Suvarna-retas is explained by the commentator as follows: At first he created water and then cast his seed into it. That seed became a golden egg. It may also mean that Mahadeva is Agni or the deity of fire, for gold represents the seed of Agni.

101. The sense is this: Jiva carries that seed of acts, i.e., Ignorance and Desire, with him. In consequence of this seed, Jiva travels from one world into another ceaselessly. This seed, therefore, is the conveyance or the means of locomotion of Jiva. Mahadeva is Jiva. The soul is called the rider, and the body is the car that bears the Soul on it.

102. Ganapati is Ganesa, the eldest son of Mahadeva. The Ganas are mighty beings that wait upon Mahadeva. This make up the first hundred names. The commentator takes Avala and Gana together.

103. Digvasas means nude. The Puranas say that for stupefying the wives of certain ascetics, Mahadeva became nude on one occasion. The real meaning, however, is that he is capable of covering and does actually cover even infinite space. In the sense of nude, the word means one that has empty space for his cover or vestments.

104. The meaning is that with thee Knowledge is penance instead of actual physical austerities being so. This is only another way of saying that thou hast Jnanamayam Tapah.

105. Sataghni a killer of hundred; Wilson thinks it was a kind of rocket.

106. Harikesa means one having the senses for one's rays, i.e., one who displays all objects before the soul through the doors of the senses. The meaning is that Mahadeva is he through whose puissance the mind succeeds in acquiring knowledge through the senses.

107. Krishna is explained by the commentator thus. Krish is a word signifying Bhu or Existence. The letter n (the palatal one) signifies nivritti. Hence Krishna is anandatanmatra.

108. Kaparddin is thus explained by the commentator Kam Jalam pivati iti kapah. So called because of the incident noted in the text, for the matted locks of Mahadeva had sucked up the river Ganga when it first fell from heaven. Then Rit means sovereignty or lordship. Riddah is one that gives sovereignty. Combining the two, the compound Kaparddin is formed.

109. Nabhah means space which implies puissance. That Nabhah is the sthala or abode of Mahadeva. The Bengal texts which read Nabhastala are vicious.

110. The deities are said to move about during the day, while the Asuras and Rakshasas during the night. What is said, therefore, here is that thou art the deities and thou art their foes of the Daityas and others.

111. Sound, only when manifested, becomes perceptible. When unmanifest and lying in the womb of eternal space, it is believed to have an existence. Unmanifest Brahman is frequently represented as anahatah savdah or unstruck sound.

112. These four ways are as enumerated by commentator, Visva, Taijasa, Prajna, Sivadhyana.

113. It may also mean that thou art he called Buddha who preached against all sacrifices.

114. The commentator explains that Mahadeva's defeat at the hands of Krishna in the city of Vana was due to Mahadeva's kindness for Krishna, even as Krishna broke his own vow of never taking up arms in the battle of Kurukshetra, for honouring his worshipper Bhishma who had vowed that he would compel Krishna to take up arms.

115. The sense is this: when the universal destruction cones and all becomes a mighty expanse of water, there appears a banian tree under whose shade the immortal Rishi Markandeya sees a boy who is Mahavishnu.

116. It may also mean that thou art he at whose approach all the Daitya troops fled in all directions.

117. i.e., thou art Time itself. This is the implication.

118. By these three names what is indicated is that Mahadeva is a householder, it Sanyasin and a forest-recluse. House-holders bear a tuft of hair on their heads, Sanyasins have bald heads, while forest recluses or Vanaprasthis have matted locks.

119. The sense is that Brahman is felt by every one in the firmament of his own heart. Mahadeva, as identical with Brahman is displayed in the heart that is within the physical case. Hence, he may be said to take birth or appear in his effulgence within every one's body.

120. Kalakatankatah is explained by the commentator as follows:--Kala is Yama. He is covered over with the illusion of the Supreme Deity. This all covering illusion, again, has the Supreme Deity for its cover. Thou art that Supreme Deity.

121. Vibhaga and Sarvaga, the commentator explains, are used for indicating that thou art the universe as Vyashti and Samashti.

122. Some editions read susaranab, meaning thou art he who well protects the universe.

123. The golden mail being the illusion of the Supreme Deity in consequence of which the universe has become displayed.

124. Thou art Pasupati; atodyah pratodanarhah pasavah yasya iti.

125. The commentator explains that Tarangavit, which is literally conversant with waves means one that is acquainted with the joys or pleasures that arise from the possession or enjoyment of worldly things, for such joys may truly be likened to waves which appear and disappear on the bosom of the sea or ocean of Eternity.

126. The commentator explains that the binder of Asura chiefs refers to the Supreme Deity's form of Vishnu in which he had bound Vali, the chief of the Asuras. The plural form has reference to successive Kalpas.

127. The sense is that thou art he that is well conversant with the ritual of sacrifices.

128. Or, it may mean that thou art he that has no vestments, for no vestments can cover thy vast limbs.

129. Those that uphold others are, for example, the elephants that stand at the different points of the compass, the snake Sesha, etc. What is said here is that thou art the best of all these or all such beings.

130. The sense is that thou art Vishnu who is the foremost of the celestials and thou art Agni who is the lowest of the celestials; i.e., thou art all the celestials.

131. The body is as it were a pit into which the soul falls, determined by Desire and Ignorance.

132. Vasu, the commentator explains, indicates the Wind, for it means that which establishes all things into itself.

133. Nisachara is one acting through nisa, or Avidya, i.e., one who enjoys all objects, implying Jiva invested with Ignorance.

134. The Soul can view the Soul or itself, if it can transcend the body with the aid of Yoga.

135. The commentator explains that the first word means that thou art Hansa and that the second word means thou art Paramahansa.

136. Varhaspatya is a word that is applied to a priest. The deities first got their priest for assisting them at their sacrifices. Human beings then got theirs. Those born after Vrihaspati are Vrihaspatyas.

137. This word Nandivardhanah may also mean he that withdraws or takes away the joys previously conferred.

138. The language of the Veda is divine. That of the scriptures is human.

139. Literally, crown of the head.

140. i.e., that succeeds in effecting his Emancipation.

141. Mahanakha refers to the incarnation of Narasingha or the Man-lion assumed for slaying the Daitya Hiranyakasipu, the father of Prahlada. Maharoman has reference to the form of the mighty or vast Boar that the Supreme Deity assumed for raising the submerged Earth on his tusks.

142. Mahamuni may mean either one that is very mananasilah or one that is exceedingly taciturn.

143. How the world has been likened to a tree has been explained in the Moksha sections of the Santi Parvan.

144. This is explained in the sense of no one being able to enquire after Brahman unless he has a body, however subtile, with the necessary senses and understanding. It may also mean that the tree of the world furnishes evidence of the existence of the Supreme Deity.

145. Both the vernacular translators have rendered many of these names most carelessly. The Burdwan translator takes Yaju as one name and Padabhuja as another. This is very absurd.

146. These are the ten previously enumerated, beginning with residence in the mother's womb and ending with death as the tenth, with heaven the eleventh and Emancipation the twelfth.

147. It should be remembered that Kali which is either the age of sinfulness or the presiding deity of that age and, therefore, a malevolent one, is highly propitious to Emancipation. The world being generally sinful, those who succeed in living righteously in this age or under the sway of this malevolent deity, very quickly attain to heaven if heaven be their object, or Emancipation if they strive for Emancipation.

148. Implying that thou assumest the form of the constellation called the Great Bear, and moving onward in space causest the lapse of Time. This constellation, in Hindu astronomy, is known by the name of Sisumara because of its resemblance with the form of a tortoise.

149. The word bhashma, meaning ashes, literally signifies anything that dispels, tears off all bonds, and cures every disease. Ashes are used by Sanyasins for rubbing their bodies as a mark of their having consumed every sin and cut off every bond and freed themselves from all diseases.

150. Mahadeva gave a quantity of ashes to his devotees for protecting them from sin.

151. Vide the story of Mankanaka. The Rishi of that name, beholding vegetable juice issuing from his body, began to dance in joy. The whole universe, overpowered by a sympathetic influence, began to dance with him. At this, for protecting the universe, Mahadeva showed himself to Mankanaka and, pressing his fingers, brought out a quantity of ashes, thus showing that his body was made of ashes.

152. Anukari literally means an accessory. In the form of Vishnu or Krishna, the Supreme Deity addrest himself to aid Arjuna in slaying Bhishma.

153. As Krishna the friend of Arjuna.

154. In the Pauranik myth, the Earth is described as being supported in empty space by a mighty snake called Sesha. Mahadeva is that Sesha, otherwise called Ananta.

155. i.e., Mahavishnu, from whose navel arose the primeval lotus within

which was born Brahma.

156. The Bombay text has a misprint. It reads Punya-chanchu for Punya-chunchu. In printing the commentary also, the well-known grammatical Sutra vrittanschanchu etc. The Burdwan translator repeats the misprint in his rendering. K. P. Singha avoids it.

157. The word Kurukshetra or its abbreviation Kuru means the field or department of action. It means also the actual field, so called, on which king Kuru performed his penances, and which is so sacred that its very dust cleanses a person of all sins.

158. The commentator explains that Siddharthah means Siddhantah, and that the following compound is its adjective.

159. Literally, the Soul of real existence.

160. People eat off plates of silver or gold or of other metals. Mahadeva has for his plate Kala or destroyer of the universe. Both the vernacular translators have erred in rendering this word. K. P. Singha takes the compound as really consisting of two names, etc.

161. The sense is that Mahadeva is the foremost of Sadhakas or worshippers engaged in acquiring a particular object, for he has emaciated or reduced to nothingness all his foes in the form of all passions good and evil. Prakarshena tanukritah arayah kamadayo yena sah.

162. Narah is thus explained by the commentator.

163. The commentator explains that he who is called Suparvan in heaven is otherwise called Mahan.

164. Sarva-sahana-samarthya pradah as the commentator explains. Hence, it means that Mahadeva is he who makes creatures competent to bear all things, i.e. all griefs and all joys, as also the influence all physical objects that is quietly borne without life being destroyed.

165. The etymology of Hara is thus explained by the commentator; Hanti iti ha sulah; tam rati or adatte. This is very fanciful.

166. The sense is this: a nipana is a shallow pond or ditch where cattle drink. The very oceans are the nipanas or Mahadeva.

167. The commentator thinks that this has reference to the incarnation of Trivikrama i.e., the dwarf suddenly expanding his form till with two steps he covered Heaven and Earth and demanded space for his third step.

168. i.e., thou art possessed of Yoga knowledge.

169. The two together form one name.

170. These are Vija, Sakti, and Kilakani. A kakud is a hump or elevated place in the body.

171. The thin bamboo rod in the hand of the Brahmana is mightier than the thunderbolt of Indra. The thunder scorches all existing objects upon which it falls. The Brahmana's rod (which symbolizes the Brahmana's might in the form of his curse) blasts even unborn generations. The might of the rod is derived from Mahadeva.

172. Sayambhuvah Tigmatejah is one name. The commentator explains that Brahman could not look at Mahadeva; hence this reference to his prowess.

173. Brahma, after his birth within the primeval lotus, became desirous of seeing the end of the stalk of that lotus. He went on and on, without succeeding to find what he sought. The meaning of the word, therefore, by implication is that Mahadeva is infinite.

174. Once Brahma asked Surabhi to bear evidence before Vishnu to the statement that Brahma has seen the foremost part of Siva. Surabhi having given false evidence out of fear for Brahma was cursed by Siva that her offspring will eat unholy substances.

175. Uma is another name for Brahmavidya.

176. Falling from the celestial regions, the river Ganga was held by Mahadeva on his head, among his matted locks. At the earnest solicitations of King Bhagiratha he gave her out so that flowing along the surface of the Earth she met the ocean, first passing over the spot where the ashes of Bhagiratha's ancestors, the sixty thousand sons of king Sagara of the solar race, lay.

177. This form is called Hara-Gauri, as explained before.

178. Some texts read Pritatma, implying one of contented soul. The reading noticed by the commentator is Pitatma, meaning gold-complexioned. The Burdwan translator takes Pritatma as one name. This is not correct.

179. Mahadeva is represented as possessed of five heads, four on four sides and one above.

180. Amritogovrisherwarah is one name.

181. These are names for different portions of time.

182. The Srutis declare that Fire is his head, the Sun and the Moon are his eyes, etc.

183. Mahadeva has an image in the country of the Kalingas that is called Vyaghreswara.

184. Kantah is thus explained. Kasya Sukhasya antah sima.

185. Undivided, i.e., having nothing else for its object, Sarva-bhavatah is bhagvat. The sense is that unless one becomes conversant with all the modes of worshipping Bhava, i.e., in thought, word and deed, and unless one has special good luck, one cannot have such devotion to Bhava.

186. There are numerous instances of the gods having become alarmed at the penances of men and done their best to nullify those penances by despatching celestial nymphs for attracting them of carnal pleasures.

187. I expand this verse a little for bringing out the sense clearly.

188. The subject propounded by Yudhishthira is this: marriage is always spoken of as a union of the sexes for practising all religious duties together. The king asks, how can this be. Marriage, as seems to him, is a union sought for pleasure. If it be said that the two individuals married together are married for practising religious duties jointly, such practice is suspended by death. Persons act differently and attain to different ends. There is, therefore, no prospect of a reunion after death. When, again, one of them dies, the joint practice of duties can no longer take place. The other objections, urged by Yudhishthira, to the theory of marriage being a union of the sexes for only practising religious duties jointly, are plain.

189. The sense is that if after returning from thy journey to that region thou claimest thy bride, thou mayst obtain her from me. Thy journey will be a sort of trial or test to which I mean to put thee.

190. Kala-ratri is the Night that precedes the universal dissolution.

191. The commentator thinks that uttaram means the sacred north.

192. Tirtha means here a Ghat, i.e., an easy descent from the bank for access to the water.

193. Pradhanatah is explained by the commentator to mean with foremost of Vedic mantras.

194. Mandakini is that part of the river Ganga which flows through Kailasa, while Nalini is a celebrated lake owned by the king of the Yakshas, so called because of the lotuses which occur there in plenty.

195. Divya is excellent Gandharva, meaning music and dance.

196. A woman is said to destroy a family by staining it with her unchastity.

197. Both the vernacular translators have totally misunderstood the second line. Asyatam is explained by the commentator as tushnim sthiyatam. Ruchitahchcchandah means chcchandah or yearning arises from ruchi or like. What the Rishi says is Asyet I do not yearn after thy company, for I do not like thee. Of course, if, after staying with thee for some time, I begin to like thee, I may then feel a yearning for thee!

198. Utsaditah is explained by the commentator to mean chalitah. Here, however, I think it does not mean so.

199. 'The last words may also mean--'Go to thy own bed and rest by thyself!'

200. The commentator takes the words kimivottaram bhavet to imply what will be better for me? Shall I adhere to Vadanya's daughter or shall I take this girl? I think this is rather far-fetched.

201. By Sakti is implied kamadidamanasamarthyam and by dhriti purvapraptasya atyagah. The last half of the last line of verse 25 is rendered erroneously by both the vernacular translators. Adhering to the commentator's explanation, they add their own interpretation which is different. This sort of jumble is very peculiar.

202. Linga means signs or indications. A Lingin is one that bears signs and indications. Brahmanam (in both places) means one conversant with Brahman. The first, that is, Lingin implies either a Brahmacharin or a Sanyasin that always bears the marks of his order. An Alingin is one that is divested of such marks. Yudhishthira's question is, who, amongst these, should be considered worthy of gifts?

203. The sense is that with respect to acts having reference to only the Pitris the conduct and competence of Brahmanas should be examined.

204. The commentator explains that five persons are mentioned in the question of Yudhishthira, K. P. Singha omits one. The Burdwan translator repeats the words of the original without any explanation. I take sambandhi to mean relatives by marriage. To this day, in all India, people make gifts or presents unto sons-in-law, etc.

205. The sense is that no sin can touch a Brahmana who observes these

three acts. These three acts are efficacious in washing away all sins. The commentator points out that by this the attributes of birth and knowledge are referred to.

206. By good conduct is implied modesty and candour.

207. Anekantam is explained by the commentator as Anekaphalakaram, i.e., of diverse kinds of fruits. The fruits attainable by a correct discharge of duties are of diverse kinds, because the objects of those duties, called Palms are of various kinds.

208. Verse 22 contains 4 substantives in the genitive plural. All those are connected with vishtham in the previous verse. The commentator points out this clearly. Those living in the outskirts of towns and villages are tanners and other low castes. They who publish the acts and omissions of others are regarded as very vile persons, equivalent to such low caste men mentioned above. It is difficult to differ from the commentator, but it seems that genitives in the verse as are used for datives, in which case the meaning would be that they who give unto such persons shall also sink into hell. The Burdwan translator gives a ridiculous version of verse 22.

209. The Bengal reading Brahmacharyya is better than the Bombay reading of that word in the accusative. Bhishma apparently gives two answers. These however involve three. By maryyada is meant boundaries or limits. The duties of men have known bounds. To transgress those bounds would be to transgress duty. The highest indication of Righteousness is samah or absence of desire for all worldly objects; hence Renunciation.

210. i.e., by making gifts unto even a single such Brahmana, one rescues all the ancestors and descendants of one's race.

211. One makes gifts unto the deities, the Pitris, and unto human beings. There is a time for each kind of gift. If made untimely, the gift, instead of producing any merit, becomes entirely futile, if not sinful. Untimely gifts are appropriated by Rakshasas. Even food that is taken untimely, does not strengthen the body but goes to nourish the Rakshasas and other evil beings.

212. i.e., any food, a portion of which has been eaten by any of these persons, is unworthy of being given away. If given, it is appropriated by Rakshasas. One incompetent to utter Om is, of course, a Sudra.

213. The speaker, by first mentioning who are unworthy, means to point out those that are worthy.

214. Apasmara is a peculiar kind of epilepsy in which the victim always thinks that he is pursued by some monster who is before his eyes. When epilepsy is accompanied by some delusion of the sensorium, it comes to be called by Hindu physicians as Apasmara.

215. An Agrani or Agradani is that Brahmana unto whom the food and other offerings to the Preta in the first Sraddha are given away. Such a person is regarded as fallen.

216. When corpses are taken to crematoria, certain rites have to be performed upon them before they can be consumed. Those Brahmanas that assist at the performance of those rites are regarded as fallen.

217. Sometimes the father of a daughter bestows her upon a bridegroom under the contract that the son born of that daughter by her husband should be the son of the daughter's father. Such a son, who is dissociated from the race of his own father, is called a Putrika-putra.

218. Anugraham is that merit in consequence of which faults become neutralised and the stained person may come to be regarded as deserving.

219. As Drona, Aswatthaman, Kripa, Rama and others.

220. Uditastamita means one who having earned wealth spends it all in gifts. Astamitodita is one who though poor at first succeed in earning wealth afterwards; i.e., one who having become rich, keeps that wealth for spending it on good purposes.

221. Upon the completion of a Sraddha, the Brahmana who is officiating at it should utter the words yukta which means well-applied. Certain other words such as Swadha, etc., have to be uttered. The meaning is that the Brahmana who assists the performer of the Sraddha by reciting the Mantras should, upon completion, say unto the performer that the Sraddha is well-performed. As the custom is, these words are still uttered by every Brahmana officiating at Sraddhas.

222. K. P. Singha wrongly renders the word somakshayah as equivalent to somarasah.

223. Upon the conclusion of a Sraddha or other rites, the Brahmana who officiates at it, addresses certain other Brahmanas that are invited on the occasion and says,--Do you say Punyaham--The Brahmana addressed say,--Om, let it be Punyaham!--By Punyaham is meant sacred day.

224. The fact is, the slaughter of animals in a sacrifice leads to no sin but if slaughtered for nothing (i.e., for purposes of food only), such slaughter leads to sin.

225. One is said to become impure when a birth or a death occurs among one's cognates of near degree. The period of impurity varies from one day to ten days in case of Brahmanas. Other periods have been prescribed for the other orders. During the period of impurity one cannot perform one's daily acts of worship, etc.

226. In this country, to this day, there are many persons that go about begging, stating that they desire to go to Banaras or other places of the kind. Sometimes alms are sought on the ground of enabling the seeker to invest his son with the sacred thread or perform his father's Sraddha, etc. The Rishi declares such practices to be sinful.

227. Literally that are afraid of thieves and others. The sense, of course, is that have suffered at the hands of thieves and others and are still trembling with fear.

228. The two exceptions have been much animadverted upon by unthinking persons. I have shown that according to the code of morality, that is in vogue among people whose Christianity and civilisation are unquestionable, a lie may sometimes be honourable. However casuists may argue, the world is agreed that a lie for saving life and even property under certain circumstances, and for screening the honour of a confiding woman, is not inexcusable. The goldsmith's son who died with a lie on his lips for saving the Prince Chevalier did a meritorious act. The owner also who hides his property from robbers, cannot be regarded as acting dishonourably.

229. By selling the Vedas is meant the charging of fees for teaching them. As regards the Vedas, the injunction in the scriptures is to commit them to memory and impart them from mouth to mouth. Hence to reduce them into writing was regarded as a transgression.

230. In this country to this day, the act of marrying a helpless person with a good girl by paying all the expenses of the marriage, is regarded as an act of righteousness. Of course, the man that is so married is also given sufficient property for enabling him to maintain himself and his wife.

231. Articles needed in marriages are, of course, girls and ornaments.

232. Vapra has various meanings. I think, it means here a field. Large waste lands often require to be enclosed with ditches and causeways. Unless so reclaimed, they cannot be fit for cultivation.

233. The river Chenab in the Punjab was known in former times by the name of Chandrabhaga. So the river Jhelum was known by the name of Vitasta.

234. The sense is that one proceeds to the region of the Apsaras and becomes an object of respect there.

235. i.e., one acquires sovereignty.

236. It is difficult to understand the connection of the second line of verse 31. It does not mean enters the eternal region called Andhaka that rests on nothing. Human sacrifices were performed sometimes in former days.

237. Nyastani has Gangayam understood after it.

238. The deities are supported by the offerings made in sacrifices. These offerings consist of the productions of the Earth and the butter produced by the cow. The deities, therefore, are said to be chiefly supported by the Earth and the Cow. The Asuras, by afflicting the Earth and killing kine, used to weaken the deities.

239. The river Ganga has three courses. On Earth it is called Bhagirathi or Ganga; in heaven it is called Mandakini; and in the nether regions it is known by the name of Bhogabati.

240. Devesh is lit. the lord of the deities; but here it means the King or Emperor.

241. Aranyaih is explained by the commentator as implying courses of conduct leading to Brahmaloka.

242. The story referred to is this: King Sagara of the solar (?) race had sixty thousand sons, all of whom were reduced to ashes by the curse of Kapila. Afterwards Bhagiratha, a prince of the same race, brought down Ganga from heaven for their redemption.

243. Identical with the universe because capable of conferring the fruition of every wish. Vrihati--literally, large or vast, is explained by the commentator as implying foremost or superior.

244. Madhumatim is explained as conferring the fruits of all good actions.

245. Viswam avanti iti. Here the absence of num is arsha.

246. Bhuvanasya is swargasya.

247. The construction of this verse is not difficult though the order of the words is a little involved. Both the vernacular translators have misunderstood it completely.

248. Kurute may mean also makes. The sense is that the Brahmana grants to

others whatever objects are desired by them. In his own case also, he creates those objects that he himself desires. His puissance is great and it is through his kindness that others get what they wish or seek.

249. Ekaramah is one who sports with one's own self, i.e., who is not dependant on others for his joy or happiness; one who has understood the soul.

250. Dasatirdasa is ten times hundred or one thousand Dasati, like Saptati, Navati, etc., means ten times ten. Both the Vernacular translators have erred in rendering the word.

251. Teshu (Brahmaneshu) Vahumanaprah (san) kan namsvasi--this is the Grammar, as explained by the commentator.

252. Yajanti with reference to truth and righteousness means worship, and with reference to land kine means give away.

253. Pigeons pick up scattered grains and never store for the morrow. In the Sila and other vows, the picking up of scattered and cast off grains from the field after the crops have been taken away by the owners, is recommended as the means of filling the stomach.

254. The aggregate of three is Righteousness, Wealth, and Pleasure. Persons who, in all the acts they do, keep an eye upon these three, are said to have their aggregate of three existing in all their acts.

255. Some texts read vriddhan for Ishtan. If the former reading be adopted, the meaning would be that kings should worship all aged Brahmanas possessed of Vedic lore.

256. Though really conversant with all duties, and of righteous behaviour, the Brahmanas, nevertheless, for concealing their real natures or for protecting the world, are seen to be employed in diverse kinds of occupations.

257. The argument, therefore, is that anything given to the Brahmana to eat and that is eaten by him apparently, is really eaten by these deities.

258. Bhutatmanah is explained by the commentator as Bhuta praptahvasikritahatma yaih.

259. The second line of verse 18 is a crux. The commentator explains that prakshipya means dattwa; Kun is the Earth. Van is diptim ukrvan, ubhaya-loke iti seshah. Para- [This footnote appears to have been truncated, as the last line begins with a hyphenated word.--JBH.]

260. The dark spots on the Moon were due to the curse of Daksha. The waters of the Ocean became saltish owing to the curse of a Rishi.

261. The sense is that one becomes a Brahmana by birth alone, without the aid of those purificatory rites that have been laid down in the scriptures. When food is cooked, none else than a Brahmana is entitled in the first portion thereof.

262. The commentator thinks that saudram karma has especial reference to the service of others. Hence what is interdicted for the Brahmanas is the service of others.

263. In this country to this day, when food is prepared in view of guests invited to a house, no portion of such food can be offered to any one before it is dedicated to the deities and placed before those for whom it is intended. An exception, however, is made for children. What is stated

here is that a good Brahmana can take the precedence of even children in the matter of such food.

264. What is stated here is that those Brahmanas that do not accept gifts are very superior. Their energy and might are great. Bhishma directs Yudhishthira to be always careful of how he would treat such superior Brahmanas. After rakshyam, the words swakulam are understood. The Burdwan translator misunderstands the second line of the verse.

265. The construction is Etat Brahmana-mukhat sastram, yat srutwaiha pravartate, prithivyam etc, etc. Both the vernacular translators have misunderstood the verse.

266. Etat karanam seems to refer to Brahamana-mukhat sastram. The sense seems to be that in the encounter between the deities and the Asuras the power of the Brahmanas was abundantly proved, for Sukra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.

267. In some of the Bengal texts for Bhumiretau the reading Bhumireto occurs. The fact is, the latter is a misprint or a mere clerical error. The etau has reference to the two mentioned in the second line. The Burdwan translator actually takes Bhumireto as a correct reading and makes nonsense of the verse.

268. I expand this verse. After kriya bhavati patratwam is understood. Kriya includes the diverse objects for which persons solicit alms or gifts. Upansuvratam is maunam parivrajyam.

269. It is said that food or other things, when given to an undeserving person, feels grief. What Yudhishthira asks is who the proper person is unto whom gifts may be made.

270. All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, etc.

271. Such words are unseizable and unintelligible for their depth of meaning. Women are equally unseizable and unintelligible.

272. The sense is this: women agitate the hearts of those that treat them with respect as of those that treat them with disdain. The commentator explains that Pujitah dhikkritahva tulyavat vikaram janayati.

273. All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.

274. Pura has little force here, implying 'first'. In the first place, know that I have come to thee,

275. Ladies spoke in Prakrita and not in Sanskrit. The latter is refined, the former is unrefined. Hence Indra's surprise at hearing Sanskrit words from the lady's lips.

276. The adana ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred-thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind.

277. It would be curious to see how the commentator Nilakantha seeks to include within these five the eight forms of marriage mentioned by Manu. The fact is, such parts of the Mahabharata are unquestionably more

ancient than Manu. The mention of Manu is either an instance of interpolation or there must have been an older Manu upon whose work the Manu we know has been based. The Asura and the Rakshasa forms are unequivocally condemned. Yet the commentator seeks to make out that the Rakshasa form is open to the Kshatriyas. The fact is, the Rakshasa was sometimes called the Paisacha. The distinction between those two forms was certainly of later origin.

278. Thus, there was no difference, in status, in ancient times, between children born of a Brahmana, a Kshatriya or a Vaisya mother. The difference of status was of later origin.

279. Nagnika is said to be one who wears a single piece of cloth. A girl in whom the signs of puberty have not appeared does not require more than a single piece of cloth to cover her. The mention of Nagnika, the commentator thinks, is due to an interdiction about wedding a girl of even ten years in whom signs of puberty have appeared.

280. When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son, for purposes of both Sraddha rites and inheritance, not of the husband begetting him but of the girl's father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl's father, unexpressed at the time of marriage, would convert the son into a son not of the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a putrikadharmini or 'invested with the character of a son.' To wed such a girl was not honourable. It was in effect an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living, cherished such a wish, that would convert the girl into a putrikadharmini. The repugnance to wedding girls without father and brothers exists to this day.

281. For understanding the meanings of Sapinda and Sagotra see any work on Hindu law civil or canonical.

282. These verses are exceedingly terse. The commentator explains that what is intended is that under the third and fourth circumstances the giver of the girl incurs no sin; under the second, the bestower of the girl (upon a person other than he unto whom a promise had been made) incurs fault. The status of wife, however, cannot attach simply in consequence of the promise to bestow upon the promiser of the dower. The relationship of husband and wife arises from actual wedding. For all that, when the kinsmen meet and say, with due rites, 'This girl is this one's wife,' the marriage becomes complete. Only the giver incurs sin by not giving her to the promised person.

283. Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.

284. In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others in view of more eligible husbands.

285. Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such a marriage can never make the daughter's sire or kinsmen happy.

286. One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bride-groom by her kinsmen. Formerly, she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kusa grass.

287. Hence, what Savitri did at the bidding of her sire could not be against the course of duty or morality. The Burdwan translator has misunderstood the second line of this verse, while K.P. Singha has quietly dropped it.

288. Dharmasya refers to the true or correct or eternal Aryan usage, Pradanam is khandanam, from da, to cut The sense is that the grant of liberty to women is an Asura practice.

289. Hence, no one should wed, led by desire alone. Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.

290. The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son.

291. I expand the verse for making it intelligible, by setting forth the reasons urged by Hindu lawyers and noticed by the commentator.

292. Valatah vasyam implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadra, are excluded from this denunciation.

293. The maiden may herself accept ornaments. That would not convert the transaction into a sale.

294. Swalpa-kaupinah literally is covered with a small piece of cloth, hence, capable of being easily seduced.

295. i.e., he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family.

296. i.e., if the Brahmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandala that has come to be numbered among Brahmanas.

297. The sense of this verse seems to be this: If a Brahmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest; that born of the second wife shall take a share next in value; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed unto equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention waged some years ago in Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.

298. i.e., each order was created for performing sacrifices. The Sudra is competent to perform sacrifice. Only his sacrifice should be by serving the three other orders.

299. For them there is no investiture with the sacred-thread.

300. Broken earthenpots are always cast off. They are some times utilised by persons of the lower orders.

301. The second line is exceedingly terse. The sense seems to be this: one who is of low birth must remain low in disposition. Absolute goodness may arise in his heart, but it disappears immediately without producing any effect whatsoever. The study of the scriptures, therefore, cannot

raise such a person. On the other hand, the goodness which according to its measure has ordained for one (1) the status of humanity and (2) the rank in that status, is seen to manifest itself in his act.

302. The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.

303. Such a son becomes the property of the mother's husband and not of his begetter. If however, the begetter expresses a wish to have him and rear him, he should be regarded as the begetter's. The principle upon which he becomes the child of the mother's husband is that the begetter conceals himself and never wishes to have him.

304. The objects of Yudhishthira's question will appear clearly from the answer given to it by Bhishma.

305. There is no fault in kine, etc., and kine are like fire etc. The Hindu idea is that kine are cleansing or sanctifying. The Rishis discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and a horse. The horse-dung emits an unhealthy stench, while the cowdung is an efficacious disinfectant. Western science has not yet turned its attention to the subject, but there can be little doubt that the urine and dung of the cow possess untold virtues.

306. Saptopadam mitram means that by speaking only seven words or walking only seven steps together, two persons, if they be good, become friends.

307. Vajrasuchyagram may also mean furnished with an end like that of the needle with which diamonds and other hard gems are bored through.

308. The ever-changing beautiful masses of afternoon or evening clouds, presenting diverse kinds of forms almost every minute, are regarded as the abodes or mansions of the Gandharvas.

309. Some of these trees and creepers are identifiable. Sahakara is Mangifera Indica, Linn. Ketaka is a variety of Pandanus Odoratissimus, Linn. Uddalaka is otherwise called Vahuvara and sometimes Selu. It is the Cordia Myxa, Linn. It may be a misreading for Uddanaka, which is the well-known Cirisha or the Mimosa Sirisca of Roxburgh. Dhava is Conocarpus latifolia, Roxb. Asoka is Saraca Indica, Linn., syn, Jonesia Asoka, Roxb. Kunda is Jasminum pubescens, Linn. Atimukta is otherwise called Madhavi. It is Gaertinera racemosa, Roxb. Champaka is Michelia Champaca, Linn. Tilaka sometimes stands for Lodhra, i.e., Symplocos racemosa, Roxb. The word is sometimes used for the Aswattha or Ficus religiosa, Linn. Bhavya is Dillenia Indica, Linn. Panasa is Artocarpus integrifolia, Linn. The Indian Jack-tree. Vyanjula stands for the Asoka, also Vetasa (Indian cane), and also for Vakula, i.e., Mimusops Elengi, Linn. Karnikara is Pterospermum accrifolium, Linn. Cyam#a is sometimes used for the Pilu, i.e., Salvadora Persica, Linn. Varanapushpa or Nagapushpa or Punnaga is Colophyllum inophyllum, Linn. Astapadika or padika is otherwise called Bhardravalli. It is the Vallaris dichotoma, Wall., Syn., Echites dichotoma, Roxb.

310. Bhringaraja is the Lanius Malabaricus. Kokila is the well-known Indian Koel or cuckoo. Catapatra is the wood-pecker. Koyashtika is the Lapwing. Kukkubhas are wild-cocks (Phasinus gallus). Datyuhas are a variety of Chatakas or Gallinules. Their cry resembles the words (phatikjal). Jivajivaka is a species of partridges. Chakora is the Greek partridge. Sarasa is the Indian crane. Chakravaka is the Brahmini duck or goose.

311. In verse 39 and 40 for asmi and tapacchaitat read asi and tapasaccha.

312. The Grandsire spoke of somebody becoming a Kshatriya in Bhrigu's race, and referred to the incident as the result of a stain that would be communicated to that race from Kusika's. This is the full allusion.

313. The sense seems to be that Kusika wishes to know what person of Bhrigu's race will confer this high benefit upon his race.

314. By ancestors to the seventh degree also descendants to the same degree are meant.

315. Heaven and Hell are places of only enjoyment and endurance. There can be no acts there leading to merit or demerit. This world is the only place which is called the field of acts.

316. Vrikshas are large or small trees generally. Gulma is a shrub, or bushy plant. Lata is a creeper, which cannot grow without a support. Talli is of the same variety, with this difference, perhaps, that its stems are more tree-like than those of creepers. Twaksara is the bamboo. Trina includes all kinds of grass.

317. The commentator explains that the drift of Yudhishthira's query is this: the giver and the receiver do not meet in the next world. How then can an object given away return or find its way back to the giver in the next world or next life?

318. Abhimanat is differently understood by the commentator.

319. Yuktaih is the better reading, although muktaih may not be erroneous. Yuktain is charaih; while muktath is 'men charged with a commission to do a thing'.

320. This sacrifice is the sacrifices of gifts. 'Spreading out a sacrifice' means 'spreading out the articles and placing them in proper order in view of the sacrifice.' 'Dadatah vartotam' means datustaya saryanastu.

321. The sense is this: gifts made to such superior Brahmanas serve to free a person from the debts which he owes to the deities. The 'water of gifts' means the water that the giver sprinkles, with a blade of Kusa grass, over the article given away, saying, 'I give this away'. In the sacrifice constituted by gifts, such water is like the dedication of offerings to the Pitris. A knowledge of the ritual of sacrifice is needed to understand and appreciate the figures employed in such verses.

322. Some texts read tathabham, meaning abhayam or fearlessness is from them--Tathobhayam (which I adopt) is that both, Heaven and Hell become one's through them if gratified, they bestow Heaven; if angry, they hurl into Hell.

323. Yachyam is yachanarupamkarma, Anisasya is daridrasya. Abhiharam is tirashkaram. Yachanti bhutani means those who beg or solicit. In the Santi Parva, Bhishma in one place directs beggars to be driven away from towns and cities as annoyers of respectable people. This, however, applies to professional beggars, and not persons in real distress.

324. Antarvedyan is within the platform; and Anrisamsyatah is vahirvedyan or outside the platform.

325. Sacrifices are a means of giving away unto the Brahmanas.

326. Weeping women means women of destitute condition and, therefore,

unable to pay.

327. The first word in the first line is not kshatam but kritam.

328. The Commentator explains that because giver by one that is dear or given to one that is dear, therefore is she called Priyadatta.

329. This is evidently a crux. Prasamsanti means generally praise. Here it means reproach or censure. The second line may also mean, his enemies dare not attack his kingdom.

330. This is the utterance or declaration of the earth herself.

331. Rich with every taste' the idea is that things have six tastes, viz., sweet, sour, etc. The quality of taste is drawn by things from the soil or earth. The tastes inhere in earth, for it is the same earth that produces the sugarcane and the tamarind.

332. Sparsitam is dattam.

333. The Bombay reading adityatastansha is better than the Bengal reading adityataptansha.

334. What Yudhishthira wishes to know is what conjunctions should be utilized for making what particular gifts.

335. Payasa is rice boiled in sugared milk. It is a sort of liquid food that is regarded as very agreeable.

336. Vardhamana, Sarava or Saravika. It is a flat certain cup or dish.

337. Phanita is the inspissated juice of the sugarcane.

338. A prasanga is a basket of bamboo or other material for covering paddy.

339. Rajamasha is a kind of bean. It is the Vinga sinensis, syn. Dilicheos sinensis Linn.

340. There may be akama and sakama acts, i.e., acts without desires of fruit and acts with desires of fruit. A Sraddha with Tila or sesame should never be done without desire for fruit.

341. When a residential house is given away unto such a Brahmana and the receiver resides in it, the giver reaps the reward indicated. It does not refer to the hospitable shelter to such a Brahmana given by one in one's own house.

342. To this day, in Bengal at least, a tenant never performs the first Sraddha or a Puja (worship of the deities) without obtaining in the first instance the permission of the landlord. There is in Sraddhas a Rajavarana or royal fee payable to the owner of the earth on which the Sraddha is performed.

343. Tasyam is explained by the commentator as kritayam.

344. Kinasa is either one who tills the soil with the aid of bulls or one who slays cattle. Having first mentioned vadhartham, kinasa should here be taken for a tiller. Kasai, meaning butcher, seems to be a corruption of the word kinasa.

345. One need not dedicate unto one's deities any other food than what one takes oneself. In the Ramayana it has been said that Rama offered

unto the Pitris astringent fruits while he was in exile. The Pisachas dedicate carrion unto their deities for they themselves subsist upon carrion.

346. The first line of 13 and the last line of 14 are very terse: Kalasya vihitam, as explained by the Commentator, is ayuh pramanam, na prapnami is na janami. The sense is that 'unurged by rime, I cannot allow these to take up my residence here.'

347. i.e., invite Brahmanas to feasts in which sesame should predominate.

348. In Bengal, to this day, those who can afford, particularly pious ladies, establish shady resting places in the month of Vaisakha (the hottest month of the year), by the side of the public roads, for travellers, where good cool drinking water, a handfull of well-drenched oats, and a little of raw sugar, are freely distributed. Such institutions, on the old Benares Road and the Grand Trunk Road, considerably refresh travellers. There are miles upon miles along these roads where good water is not at all procurable.

349. What is meant by the giving of lamps is the placing of lighted lamps in dark places which are the resorts of men, such as roads and ghats, etc.

350. Of equal name, because the word go means cow, earth, and speech.

351. No particular number is intended. What is meant is--innumerable.

352. The 'hence' in the last line has reference to what has been said before on the subject of kine, and not to the first line of the verse.

353. Vitasokaih in the instrumental plural refers to Bhavanaih or some such substantive understood. It may also be react as a nominative plural, referring to Lokah.

354. Very probably what is said here is that only such kine are worthy of being given away unto Brahmanas, and not lean animals.

355. Kine produce food not only by assisting at tillage of the soil, but also by aiding in the performance of sacrifices. The ghee burnt in the sacrificial fire sustains the under-deities, who pour rain and cause crops to grow.

356. That heat is the originating principle of the growth of many things was well understood by the Rishis.

357. The sense seems to be this: in doing all pious acts, one should first take the aid of a preceptor, even if one be well-conversant with the ordinances one has to follow. Without the selection of a preceptor in the first place, there can be no pious act. In the matter, therefore, of making gifts of kine according to the ordinances laid down, one should seek the help of a preceptor as well as in the matter of every other act of piety.

358. When consciousness of body is lost in Yoga or Samadhi, a temporary Moksha or Emancipation succeeds. Men with cleansed minds behold at such times those regions of supreme felicity to which the speaker refers. Such felicity, of course, is the felicity of Brahma itself.

359. Govritti is imitating the cow in the matter of providing for the morrow. Hence, one, who never thinks of the morrow and never stores anything for future use, is meant.

360. Etachcha in 25 implies gift of a cow, and enam refers to a Brahmana.

Dwijaya dattwa, etc, in the first line of 26 seems to be an elaboration of Etachcha.

361. Homyaheth prasute implies for a child born in consequence of a Homa. The fact is, ascetics sometimes created children without the intervention of women and by efficacy of the Homa alone. At such times should people make gifts of kine unto such sires. The mention of Vala-samvriddhaye afterwards implies the birth of children in the usual course.

362. Kshirapaih implies calves that are yet unweaned; that is, the cow should be given at such a time when she is still yielding milk; when, in fact, her calf has not learnt to eat or drink anything besides the milk or its dam.

363. The correct reading of the second line is kshanene vipramuchya as in the Bombay text, and not kshemena vipramuchyeran. The latter reading yields almost no sense. The Burdwan translator, who has committed grave blunders throughout the Anusasana, adheres to the incorrect reading, and makes nonsense of the verse.

364. In verse 3; vikrayartham is followed, as the Commentator rightly explains, by niyunkta or some such word. Vikrayartham hinsyat may mean 'killing for sale.' This, however should be pleonastic with reference to what follows.

365. Vratas (rendered as 'vows') and Niyamas (rendered as observances) differs in this respect that the former involves positive acts of worship along with the observance of, or abstention from, particular practices, while the latter involves only such observance or abstention.

366. The orthodox belief is that all rituals are literally eternal. As eternal, they existed before anybody declared them or set them down in holy writ. The ritual in respect of gifts of kine sprang in this way, i.e., in primeval time. It was only subsequently declared or set down in holy writ.

367. In verse 5, if instead of the reading swah, swa be adopted, the meaning would be knowing that he would have to die. A Rohini is a red cow. The words Samanga and Vahula are Vedic terms applied to the cow. The Sandh; in vahuleti is arsha. The formula or Mantras that should be uttered in actually giving away the kine occur in the scriptures.

368. The Commentator explains that gavadinam in the first line refers to gopratindhinam. The second line is very terse. The sense is that at only the eight step in the homeward journey of the recipient, all the merits attaching to vicarious gift become his who gives an actual cow: what need, therefore, be said of that merit when the recipient reaches home and draws from the cow the means of worshipping his domestic fire, entertaining his guests, etc?

369. Ashtami is the eighth day of the lunar fortnight. There must be two Ashtamis in every lunar month. A particular Ashtami is known as the Kamya or the Goshtha. On that day, kine are worshipped with sandalpaste, vermilion, floral wreaths, etc.

370. Sikhi means a bull, so called from the hump it carries. The construction is sikhi Vrishaiva etc,

371. A Kapila cow is one that gives a copious measure of milk whenever she is milked, and is possessed of various other accomplishments and virtues.

372. For without ghee, which is produced from milk, there can be no

sacrifice. The sa may refer to Soma, but sacrifice is evidently meant.

373. The idea of uchcchishta, is peculiarly Hindu and cannot be rendered into any other language. Everything that forms the remnant of meal after one has left of eating, is uchcchishta. The calf sucks its dam. The udders, however, are not washed before milking the dam, for the milk coming out of them is not held to be impure remnant.

374. Swastayana is a ceremony of propitiation, productive of blessing and destructive of misery of every kind.

375. The commentator explains that by a wet cowhide is meant a piece of cowhide that has been dipped in water and thus purified. Upavisya is understood after Charmani. The mention of bhumau implies the avoidance of dishes or plates or cups of white brass or other allowable metals. Gavam pushtim, I understand, means 'the prosperity in respect of kine.' i.e., the prosperity which kine confer.

376. The first line of verse 4 seems to be connected with verse 3. The second line of 4 seems to stand by itself. By connecting the first line of 4 with the second, the meaning will be--All mobile and immobile creatures that will give us away etc. Immobile creatures making gifts of kine would be utter nonsense.

377. Vallaki is the Indian lute. The Nupura is an ornament for the ankles.

378. Bhumidah is literally, a giver of land. King Saudasa, the commentator explains, was known by the name of Bhumidah in consequence of his liberality in the matter of giving away land unto the Brahmanas.

379. These are the several names by which kine are known. The first is probably derived from kine bearing the plough and thus assisting the tillage of the soil. The second implies beauty of form. The third is derived from the cow being regarded as the origin of all things in the universe: all things, therefore, are only so many forms of the cow. Viswarupa implies the same thing. Matara implies mothers, kine being regarded as the mothers of all.

380. Ghee is regarded so sacred because of its use in sacrifices. It is with the aid of ghee that the deities have become what they are. Itself sacred, it is also cleansing at the same time.

381. Sri is the goddess of Prosperity. The answer of Bhishma will explain the question fully.

382. Devendreshu is evidently a misreading for Daitendreshu.

383. The commentator explains that hence, by making gifts of gold, one comes to be regarded as making gifts of the entire universe.

384. i.e., into water, for water is identical with Agni.

385. This refers to the practice of making the sacrificial fire by rubbing two sticks of Sami. It is a very inflammable wood and is used hence in all sacred rites.

386. Hiranyaretas implies having gold for his vital seed.

387. Vasumati implies endued with wealth, so called because the seed of Agni, identified with gold, is wealth of the highest kind and fell on the Earth who from that time began to hold it.

388. Skanda is derived from Skanna or fallen out. Guha implies secret.

The secrecy of his birth in the wilderness led to the bestowal of this name. He has many other names.

389. Jatarupa refers to the incident of its having assumed an excellent form after its birth from Agni.

390. The commentator explains,--Pravrittipradhanam jangamamabhut.

391. Sa guna refers to Sattwa. Tejas is identical with Buddhi, because Buddhi, like Light, discovers all things. Sattwa, again, being of the nature of space, or rather being space itself, is of universal form; that is, Sattwa is all-pervading.

392. Avasatmaka is explained by the commentator as bhranta.

393. These are different names of Brahman and Mahadeva.

394. The 'hence' here does not refer to what preceded immediately, but has reference to what has been said of the identity of Agni with Brahman and Rudra.

395. Pravartakam implies leading to Pravritti for righteous acts or Chittasuddhi.

396. The commentator explains that the Pitris should be worshipped on the day of the New moon, the deities should then be worshipped on the first day of the lighted fortnight. Or, on any other day of the lighted fortnight, the Pitri-sacrifice or Sraddha should be performed first; the Deva-sacrifice or Ishti should then be performed.

397. Anwaharyam, the commentator explains, is paschatkartavyam, i.e., subsequently performable (subsequent, i.e., to the worship of the gods). There is a special ordinance, however, which lays down that the Sraddha should be performed on the afternoon of the day of the new moon. The gods should be adored on the first day of the lighted fortnight. Hence, owing to this especial ordinance, the Sraddha must precede the worship of the gods, and not succeed it.

398. Masha, is the Phascolus Roxburghii.

399. It is difficult to understand what is meant by Vadhrinasa here. It means either a large bull, or a kind of bird, or a variety of the goat. Probably the bull is intended.

400. Pitrikshaye is mrita-tithau. Kalasaka is explained by Nilakantha as identical with the common potherb called Shuka or the country sorrel (Rumex visicarius, Linn). Some hold that it is something like the sorrel, Lauham is the petals of the Kanchana flower (Bauhinia acuminata, Linn).

401. To this day the sanctity of Gaya is universally recognised by all Hindus. Sraddhas are performed there under the banian called the Akshaya or inexhaustible banian.

402. All religious acts are either nitya or kamya. The former imply acts that are obligatory and by doing which no particular merit is acquired but by not doing which sin is incurred. The latter imply those optional acts which, if done, produce merit but which, if omitted, leads to no sin.

403. Literally, 'set in motion a body of kings,' i.e., become an Overlord."

404. When Brahmanas are fed, they are made to sit in long lines. They that are stained with vices are excluded from the line. Such exclusion

from the line is regarded as equal to complete outlawry.

405. i.e., who have undergone a natural circumcision

406. Implying soothsayers.

407. This is a common form of expression to imply the fruitlessness of an act. Libations should be poured on the blazing fire. If poured on the ashes, they lead to no merit, for only Agni in his blazing form can bear them to the intended places.

408. The idea is that heaven is the result of one's deeds. It is attached to the fruits of one's acts. The man falling off from heaven is identical with heaven being dissociated from the fruits of his acts. Hence such a falling off at the man or the dissociation of heaven is likened to a bird's dissociation from its perch when the chain tying it to the perch is broken. The simile seems to be far-fetched.

409. It is painful to see how very careless the Vernacular versions of the Anusasana have been. From want of space the numerous errors that have been committed have not been pointed out, At times, however, the errors appear to be so grave that one cannot pass them by in silence. In the second half of the first line, whether the reading be avapta as in the Bengal texts or chavapta as in the Bombay texts, the meaning is that the Avapta or one that has not sown na vijabhagam prapnuyat, i.e., would not get a share of the produce. The Burdwan translators make a mess of it, while K. P. Singha skips over it.

410. The sense is that the calumniator, his sire, and son meet with destruction in consequence of such an act.

411. These purificatory rites, after the usual period of mourning, consists in shaving and bathing and wearing new clothes.

412. The act, as explained by the commentator, consisted in the father's doing that with reference to the son which, as the ordinance went, was done by sons with reference to sires.

413. In one of the vernacular versions, the wrong reading Kshama is adopted for Akshaya.

414. Ravana and other Rakshasas who spring from Pulastya's line are known as Brahma-Rakshasas or Rakshasas of regenerate origin.

415. i.e., that fast which mortifies the body is not to be regarded as equivalent to penance. True penance is something else. An observer of such a fast is not to be regarded as an ascetic. Such fasts, again, are sinful instead of being meritorious.

416. By Upavasa in the second line is meant abstention from food between the two prescribed hours for eating, and not that fast which mortifies the body. One may, again, eat the most luxurious food without being attached to it. One also, by repining at one's abstinence, may come to be regarded as actually enjoying the most luxurious food.

417. Meat of animals slaughtered in sacrifices is allowable. By taking such meat, one does not become an eater of meat. In fact, one may etc.

418. Prashthauhi means a cow pregnant with her second calf. Grishti means a cow that has brought forth only her first calf.

419. 'The commentator explains that the direction about ascertaining the names of the Rishis and the meanings of those names proceed from the

kings' desire of cautioning the Rakshasi lest in going to destroy them she might herself meet with destruction.

420. In other words, Vasishtha attributes the leanness or emaciation of himself and his companions to the failure to discharge their daily rites of religious practice.

421. Lotus-stalks are eaten in India and are mentioned by Charaka as heavy food.

422. Sunahsakha implies a friend of dogs. The newcomer who had joined the roving Rishis had a dog with him. Hence, he is called by the name of Sunahsakha.

423. Brahma-danda literally means the stick in the hand of a Brahmana. Figuratively, it implies the chastisement inflicted by a Brahmana in the form of a curse. As such it is more effective than the thunderbolt in the hands of Indra himself, for the thunderbolt blasts only those objects that lie within its immediate range. The Brahmana's curse, however, blasts even those that are unborn.

424. Libations should always be poured upon a blazing fire. Fire made with dry grass or straw blaze up quickly and become soon extinguished. By pouring libations, therefore, upon such fires, one practically pours them upon ashes and gains no merit.

425. To derive the means of sustenance from a wife was always viewed with feelings of aversion in this country. It seems, therefore, that the custom of domesticating sons-in-law was not unknown in ancient times. To receive acts of hospitality in return for those rendered was regarded as not only meanness but also destructive of merit.

426. Jnatinam is an instance of the genitive in what is called Anadara. The meaning, therefore, is disregarded them. For a Brahmana woman to bring forth a son devoted to heroic deeds is a reproach.

427. The scriptures declare that Righteousness loses its strength as Time advances. In the Krita age, it exists in entirety. In the Treta, it loses a quarter. In the Dwapara, another quarter is lost. In the Kali age, full three quarters are lost and only a quarter is all that remains.

428. The Rishis think that the distinctions between the lower, the middling, and the higher classes of society are eternal, and nothing can be a greater calamity than the effacement of those distinctions. Equality of men, in their eyes, is an unmitigated evil.

429. Forgiveness is the duty of the Brahmana. To fall off from forgiveness is to fall off from duty. To censure when censured and assail the assailer, are grave transgressions in the case of a Brahmana. The idea of retaliation should never enter the Brahmana's heart; for the Brahmana is the friend of the universe. His behaviour to friend and foe should be equal. To eat the flesh that attaches itself to the back-bone of a slaughtered animal is also a grave transgression.

430. A religious mendicant should always wander over the Earth, sleeping where night overtakes him. For such a man to reside in a city or town is sinful.

431. To till the soil is a transgression for a Brahmana.

432. Good food should never be taken alone. It should always be shared with children and servants.

433. A village having only one well should be abandoned by a Brahmana, for he should not draw water from such a well which is used by all classes of the population.

434. The penance that is involved in standing on one foot should be practised, like all other penances, in the woods. To practise a penance on the way leading to a village so that people may be induced to make gifts, is a transgression of a grave kind.

435. Some kine that are vicious have their hind legs tied with a rope while they are milked. If the rope be made of human hair, the pain felt is supposed to be very great. To obtain the aid of a calf belonging to another cow is regarded as sinful. To the cow also, the process of sucking cannot be agreeable. If the milk is held in a vessel of white brass, it becomes unfit for gods and guests.

436. The discourse is called eternal and immutable because of its subject being so. Duties are eternal truths.

437. This discourse on duties delivered by the Rishis is called a Sastra. Literally, anything that governs men, i.e., regulates their behaviour, is called a Sastra. As such, the enumeration of duties occurring in this Lesson, although it has been made by a reference to their breaches, is therefore, a Sastra.

438. Literally, they who cook for dogs, i.e., keep dogs a, companions; meaning members of the lowest caste.

439. The commentator takes Tapah or Penance as indicative of the duties of the four orders of life, and Dharma as indicative of compassion and other virtues.

440. Dhupas are incenses offered to the deities. Being of inflammable substances, they are so made that they may burn slowly or smoulder silently. They are the inseparable accompaniments of a worship of the deities.

441. Tejas is explained by the commentator, as used here for Kanti or beauty, and prakasam for kirti; there is no necessity, however, for rejecting the ordinary meaning of Tejas which is energy.

442. The sense seems to be that if a man dies during that period when the sun is in his southward course, he is dragged through a thick darkness. For escaping that darkness, one should give lights at the period mentioned.

443. What is meant by the juice of deciduous herbs is oil of mustard seeds and castor seeds, etc.

444. Well-fried paddy, reduced to powder, is sometimes used for giving a coating to dishes of meat.

445. It will be remembered that the only chastisement that was in vogue in the Krita age was the crying of 'Fie' on an offender.

446. The Bombay text has vatsakah for utsavah. If the former reading he adopted, it would mean those rites that are performed for the prosperity and longevity of children. Of course, in such rites also the deities are worshipped and propitiated.

447. For Dwijaya some text read Grahaya meaning guests.

448. 'Jwalante' has 'dwipah' for its nominative understood. A twinkle

occupies an instant of time. What is said here is that the giver of lights becomes endued with beauty and strength for as many years as the number of instants for which the lights given by him are seen to burn.

449. 'Kshatrabandhu' implies a low or vile Kshatriya.

450. Literally, 'Why dost thou dip such parts of thy body into a pond of water?'

451. The study of the Vedas is regarded as equivalent in merit of gifts. Hence actual gifts of articles are spoken of as 'gifts of other kinds.'

452. Literally 'friendship is seven-word.' Sometimes the same expression is understood as meaning 'seven-paced,' The sense, of course, is that if the righteous meet and exchange seven words (or, walk with each other for only seven steps), they become friends.

453. The Bombay text has Somapithi and upavati instead of upayanti. The Bengal text reads Somavithi which seems to be inaccurate. The sense seems to be that of Somapithi or drinker of (sacrificial) soma.

454. The Ekaratra, Pancharatra, and Ekadasaratra, sacrifices consist of fasts and gifts for the periods indicated by the names, viz., one night, five nights, and eleven nights.

455. 'Golden moons' imply those well-carved and beautifully fringed discs of gold that are worn by Hindu ladies on the forehead and that hang by thin chains of gold attached to the, hair. In Bengal, ladies of respectable houses wear a kind of ornament called 'Chandrahara' or the moon-wreath. This ornament is worn round the waist, on the hip. Several chains of gold, from half a dozen to a dozen, having a large disc of well-carved gold to which they are attached, constitute this really very beautiful ornament. The disc is divided into two halves, attached to each other by hinges, so that in sitting down, the ornament produces no inconvenience.

456. In the Santi Parva it has been explained that in ancient times kings sometimes performed sacrifices causing altars to be raised at small distances from one another. These distances were measured by hurling a heavy piece of wood called Sami, so that throwing the Sami from one altar, the next altar would be created upon the spot where it fell.

457. i.e. if a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.

458. What is said here is this; certain persons have the ugly habit of picking up little clods of earth and pound them into dust, while sitting on the ground and engaged in talking. The habit also of tearing the grass while sitting on the ground may be marked. It should be remembered that the people of India in ancient times used often to sit on the bare ground. As to cutting off the nails with the teeth, it is an ugly habit with many young men.

459. The Brahma Muhurta is that when the sun is just below the horizon.

460. The prayers said in the morning and the evening are also spoken of as adoring the two twilights.

461. 'One should always observe the vow of Brahmacharya' means that one should abstain from sexual congress except with one's wedded wives and in the proper season.

462. The Bombay text reads the second line differently. What is meant, is that the wounds inflicted by wordy shafts rankle and fester and lead to death.

463. Samyava is a thin cake of unleavened bread, fried with ghee, pounded and again made up into an oblong form with fresh bread, sugar and spices, and again fried with ghee. Krisara is a kind of liquid food made of milk, sesame, rice, sugar, and spices. Sashkuli is a kind of pie. Payasa is rice boiled in sugar and milk.

464. Antarddhane implies 'in darkness'; hence one should always examine the bed with a light before one lies down on it.

465. Pranan, the commentator explains, implies the upper holes of the body, such as the nostrils, the ear-holes and, the eyes.

466. The Brahmana is more powerful than the other two, for while the other two cannot injure except when they have, their foe within sight, the Brahmana can do so even by not seeing his enemy.

467. The custom in India, with especially all orthodox Brahmanas, is to wear a single flower on the head, inserted into the coronal lock. This flower may be a red one, it is said, after the prohibition in the previous verse about the wearing of garlands made of red flowers.

468. What is stated here is that dry perfumes should not be used, but those which are pounded with water and made into a paste.

469. The cloth worn by a Hindu has two lateral fringes which contain a lesser number of threads than the body of the cloth.

470. It has been said that Hinduism is a vast system of personal hygiene. These directions about change of attire are scrupulously observed by every rigid Hindu to this day. No change seems to have taken place in the daily habits of the people.

471. Priyangu is the Aglaia Roxburghiana. Vilwa is the Egle marmelos. Tagara is the Taberuaemontana coronaria, Linn. Kesara is probably the Eclipta alba, Hassk.

472. Na is the nom, sing. of Nri, implying man.

473. One of the Vernacular translations takes valena as signifying child and para-sraddha as meaning the first or adya sraddha.

474. This noise refers to that of chewing or sucking or licking, etc. It is an ugly habit with some people.

475. Doubting, for example, as to whether he would be able to digest it or not, or whether what he is taking is clean or not, or whether it would be too much for him.

476. In offering certain articles at the Sraddha, the articles are first placed on this part of the right hand and then offered with due Mantras to the Pitris.

477. The achamana is not exactly washing, when one is directed to perform the achamana after having eaten, there it, of course, implies an act of washing. At the commencement, however, of religious acts, the rite of achamana consists in merely touching the lips and some other parts with water.

478. The Brahmana's aid is necessary in selecting the ground, and

settling the longitudinal and other directions of the house, as also in fixing the day of commencing the work of building.

479. I adopt the meaning which Nilakantha points out. According to him, this verse forbids the killing of birds at night time and their killing after having fed and adopted them. Indeed, one may buy such birds killed by others for food. The word Dwija, however, may mean both hair and nails. The first part of the line, therefore, may be taken as a prohibition against the cutting of hair and nails after eating. The words na samarcha reta, in that case, would be difficult to interpret. Probably, it is this that has led the commentator to take Dwija here for a bird. Some texts read panam for na cha.

480. Pravaras indicate the race in which one is born. They are named from the names of the Vedic Rishis.

481. The commentator explains that ayonim implies of unknown birth and viyonim of mean birth.

482. Brahmanih here refers to the rituals in the Vedas and not persons of the first order.

483. The fact is, one is directed to bathe after a shave. One is considered impure after a shave until one bathes.

484. Uddesa means, as the commentator explains, in brief.

485. The word rendered conduct in the concluding verse of this lesson is acharah. It implies not only one's behaviour to one's own self and others, i.e., to beings inferior, equal, and superior. The word acharah, therefore, includes the entire body of acts that one does in this life, including the very sentiments that one cherishes.

486. The flower of the cane cannot be plucked for being offered to the deities.

487. An Acharya is an ordinary instructor. He is called an Upadhyaya who teaches the Vedas. The Upadhyaya is greater than even ten Acharyas or ordinary teachers. The father, again, deserves ten times as much respect as is paid to the Upadhyaya. As regards the mother, again, the reverence due to her is greater than what is due to the father. The mother is equal to the whole earth.

488. Many of the verses of this Lesson are from Manu. The relative positions of the Acharya, the Upadhyaya, the father, and the mother, as given in verse 15, is not consistent with Manu. verse 15 would show that the Upadhyaya was regarded as very much superior of the Acharya. In Manu, II--140-41, he is called an Acharya who taught all the Vedas, without any remuneration. He, on the other hand, who taught a particular Veda for a living, was called an Upadhyaya. The first line of verse 19 corresponds with Manu, II--148. The sense is that that birth which one derives from one's parents is subject to death; while the birth derived from the preceptor is true regeneration, unfading and immortal. It is a question whether any other nation paid such respect to persons employed in teaching.

489. Kanchi is an ornament worn by ladies round the waist or hips. There is a shining disc of gold or silver, which dangles on the hip. It is commonly called Chandra-hara. The Nupura is an anklet of silver, with moving bullets placed within, so that when the wearer moves, these make an agreeable sound.

490. In verse 3, Avaguna means Nirguna; Ekatma means alone and asamhta

implies without associates i.e., helpless.

491. A Padma is a very large number. Instead of rendering such words exactly, have, in some of the preceding verses, following the sense, put down 'millions upon millions of years.'

492. Avartanani means years. Four and twelve make sixteen, Sara is arrow. The arrows are five in number as possessed by Kama, the deity of love. The number of fires also is seven. The compound saragniparimana, therefore, implies five and thirty. Adding this to sixteen, the total comes up to one and fifty.

493. A countless number almost.

494. Here the exact number of years is not stated.

495. Some of the most beautiful ladies in Indian mythology and history have been of dark complexion. Draupadi, the queen of the Pandavas, was dark in colour and was called Krishna. As to women called Syamas, the description given is that their bodies are warm in winter and cold in summer, and their complexion is like that of heated gold.

496. A very large figure is given.

497. This sacrifice consisted of the slaughter of a human being.

498. The exact number of years is given, consisting of a fabulous figure.

499. Abhravakasasila is explained by Nilakantha as having the attribute of the Avakasa or place of Abhra or the clouds. Hence, as stainless as the ether, which, of course, is the purest of all the elements.

500. Sacrifices have for their soul either the actual rites laid down in the scriptures or fasts of several kinds. The observance of fasts is equal to the performance of sacrifices, for the merits of both are equal.

501. The word Tirtha as already explained (in the Santi Parva) means a sacred water. There can be no Tirtha without water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.

502. The language is figurative. By Manasa is not meant the trans-Himalayan lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word is used to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is represented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name.

503. Once freed from the idea of meum implies him who identifies himself with all creatures; him, that is, in whom the idea of self has been extinguished.

504. Such a man, through the merit he acquires, causes his deceased ancestors and descendants to be freed from every kind of misery in the next world.

505. In the Naramedha, a human being was offered up as the sacrifice.

506. The sense seems to be this: One that is not possessed of much

learning is liable to do improper acts. These acts are all done for another, viz., one's body and the senses and not oneself. The para here is, the Not-self.

507. Nichayam is, as explained by the commentator Avasthitim.

508. The sense is that when these leave the body, they are accompanied by Righteousness.

509. Intermediate. i.e., between deities and human beings; hence, animals and birds.

510. Brahma-Rakshasa is a Rakshasa that belongs, like Ravana and others, by birth to the regenerate order.

511. Masha is Phaseolus Roxburghii, Kulatta is Dolichos biflosus, Roxb. Kalaya is Pisum Sativum, Linn. Mudga is Phaseolus Mango, Linn. Atasi is Linum usitattisimam, Linn.

512. A Kanka is a bird of prey.

513. He is repeatedly struck with the clubs and hammers and mallets. He is frequently impaled. He is confined with fiery vessels. He is dragged with forests of sword-blades. He is made to walk over heated sand. He is rubbed against thorny Salmalis. The Salmali is the Bombox Malabaricum.

514. The commentator explains that Nishpava means Rajamasha which is a kind of bears. It is the Dolichas catjung. Halagolaka is a long-tailed worm.

515. A Krikara is a kind of partridge. It is spelt also as Krikala or Krikana. A Vartaka is a sort of quail.

516. Tailapayin is, literally, one that drinks oil. That name is applied to a cockroach.

517. Vyathitah and vyadhitah are the correct readings.

518. That day is sterile or lost in which no gift is made of food.

519. Kama and krodha are mentioned: but the use of cha gives by implication cupidity. What is meant by nidhaya sarvabhuteshu is, dividing them into infinite small parts, to cast them off from oneself to others. It is painful to see how the Burdwan translators misunderstand verses 2 and 3. They read Hanti for Hanta and write ridiculous nonsense.

520. In the first line, after Sarvabhutani, atmatwena is understood. The sense of this verse seems to be this; such a man leaves no trace behind him, for he becomes identified with Brahma, He is, therefore, said to be apada. The deities on the other hand, are padaishinah, for they desire a fixed abode such as heaven or a spot fraught with felicity.

521. The sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitations one addressed to that other. So with regard to the rest.

522. By committing a slaughter, one becomes guilty of it. By inciting others to it one becomes guilty. By mentally committing an act of slaughter, one becomes guilty of it.

523. i.e. by eating meat, one feels the desire for meat increasing. A taste or predilection for meat is thus created. Hence, the best course is total abstinence.

524. The sense is this: he who observes the vow of abstention from injury comes to be regarded as the giver of life-breaths in this world. The assurance given to all creatures of never injuring them on any occasion is the Dakshina or Sacrificial present of the great sacrifice that is constituted by universal compassion or abstention from injury.

525. Mansa is flesh. This verse explains the etymology of the word, Mam (me) sa; Me he eateth, therefore, I shall eat him. The words following Me he should be supplied in order to get at the meaning.

526. The sense is this; one, while endued with a human body injures another, the consequences of that injury the doer will suffer in his human body. One becomes a tiger and slays a deer. The consequences of that act one will have to endure while one becomes reborn as a tiger.

527. What the sage says is that the fact of the worm's being able to recollect the incidents of his past life is due to some meritorious act. That meritorious act is the very sight of the sage which the worm has been fortunate to obtain.

528. The sense is that among human beings also, acts are done with the intention of securing happiness. In other words, human beings also enjoy the fruits of their good acts and endure those of their evil ones.

529. Literally, the verse runs,--what is that which would forsake a creature that is destitute of etc.,' meaning that such a creature has been already forsaken by everything. Hence, 'the worm that is destitute of speech, etc.' is destitute of everything. Its condition is really fraught with great misery.

530. Jugupsita smritih jata is the paraphrase.

531. Swairini-kule implies, as the commentator explains, the race of Munis. Swam (Dharamaya) irayati is the etymology. Ajnata-charitam-dharan applied to Krishna-Dwaipayana. If it be read charam it would refer to Maitreya.

532. Prithagatman implies one whose soul is still invested with upadhis; Sukhatman is one whose soul has transcended all upadhis.

533. This literal version of the verse yields no sense. The meaning, however, is this: Atichccheda or Atichcchanda implies a hyperbolic statement, Ativaua means a paradox. It is said that by gift of even a palmful of water one may attain to a place which is attainable by a hundred sacrifices. This ordinance, which looks like a hyperbole, and its statement by Vedic teachers that looks like a paradox, fill me with wonder. The Vedas say that no one attains to such a place without a hundred sacrifices. This seems to be untrue, for people do reach it by making even slight gifts to deserving persons at proper times.

534. The sense is that those who pursue carnal pleasures meet with misery as the end, and those who practise austerities meet with felicity as their reward.

535. To obtain a sight of thee is the reward or result of my own acts. A sight of thy person leads to prosperity, through the kindness thou cherishest for us.

536. The sense is that an ascetic observant of penances, in whatever stage, and a man possessed of omniscience, are regarded as equal.

537. Such an object can never be accomplished. Hence thy paleness and

leanness.

538. Though completely innocent, thou hast yet been cursed. The anxiety due to this has made thee so.

539. Yamena praptam is the sense, as explained by the commentator.

540. The sense is this; one should not accept gifts made by a butcher or slayer of animals. Ten butchers are equal to a single oilman. By accepting a gift from an oilman, therefore, one incurs ten times as much sin as by accepting a gift from a butcher. In this way, the measure of sin goes on increasing according to the ratio given. A Nripa, as explained by the commentator, means here a small chief. A small king is equal to ten thousand butchers. A great king, however, is equal to half of that, i.e., five thousand butchers, In other words, by accepting a gift from a great king, a man incurs as much sin as is a full five thousand times of the sin which is incurred by accepting a gift from a butcher.

541. The reason is the declarations in the scriptures to that effect.

542. The sense, as explained by the commentator, is this: the Brahmana who becomes the Ritwik and eats at a Sraddha becomes a Pitri of the person performing the Sraddha. Hence, when his identity has been changed, he should, on that day, abstain from sexual congress with even his own spouse. By indulging in such congress, he incurs the sin of adultery.

543. Batakashaya is explained by the commentator as substance that is named by pounding the hanging roots of the banian. The Priyangu here mentioned is not the Aglaia Roxburghiana but the seed called Rajasarshapa, i.e., Brassica juncea; Sinapis ramasa, Roxb. The Shashtika paddy is that which ripens in sixty days.

544. The sense seems to be that the libations, few and far between, of men who do not daily worship their fire are not borne by the fire to the destined places.

545. Kshirapah means those that depend on the lacteal sustenance, hence, little children.

546. Aurddhsadehikam danam means gifts made in course of Sraddhas and other rites that are observed for improving the position of a deceased person.

547. What is meant by the gift of lamps is the lighting of lamps in the sky. These are placed on long poles which are fastened to the tallest trees.

548. The commentator explains that when evening comes, one should respectfully salute one's own feet. This custom has certainly died out in Bengal. A whirl is certainly observable on cowdung when it first drops from the cow; but the practice of making offering to it has also died out.

549. The second line seems to be unintelligible The reading I take is Sraddheshu and not Schidreshu.

550. Vows and fasts, &c., should be observed after the Sankalpa or Resolution to that effect has been formally enunciated. Even a plunge in a piece of sacred water cannel be productive of merit unless the Sankalpa has been formally enunciated. The Sankalpa is the enunciation of the purpose for which the act is performed as also of the act that is intended to be performed.

551. Vrishalipati literally means the husband of a Sudra woman. By actually marrying a woman of the lowest order, by marrying before the elder brother, by marrying a girl that has attained to puberty, and by certain other acts, a Brahmana comes to be regarded as a Vrishalipati.

552. Kutapa is the hour about noontide. The shade of the elephant's body implies a particular instant of time that is regarded as very favourable for the Sraddha. The man that performs such a Sraddha is regarded as acquiring the merits attaching to Sraddhas regularly performed for thirteen years.

553. In India the tooth-brush consists of a twig or a little branch. One end of it is chewed and softened. The softened fibres serve the purpose of a brush. Such a brush is used only once. It is thrown away after the brushing of the teeth is over.

554. It is difficult to identify what plants are meant by Karanjaka and Suvarachala.

555. Bhanda includes utensils of copper and brass such as plates and cups and jars and jugs. Broken utensils, to this day, are regarded inauspicious. They are rejected, as a rule, by every family. Kali (Evil?) has his abode in them, meaning that such utensils cause quarrels and disputes. Broken bed-steads also are regarded as capable of causing loss of wealth. Cocks and dogs should never be kept or reared in a house. The roots of trees afford shelter to scorpions and snakes and venomous insects and worms. One should not, therefore, plant trees or allow them to grow up within one's abode.

556. A Brahmana's fire should never be ignited by a Sudra. Women also should never be allowed to assist at Sraddhas for arranging the offerings.

557. Pramathas are the ghostly companions of Mahadeva. Literally, the name implies smiters.

558. Anujnatah literally implies permitted. These creatures, i.e., the kine, were permitted by me, means, perhaps, that they became my favourites. Brahman, it is said, solicited Maheswara to accept some kine in gift. The latter did accept some, and adopt from that time the device of the bull on his flag.

559. Sambhrama here means, probably, joy, or that gratification which shows itself in horripilation. It may also mean alacrity.

560. Upavasa here, as explained by the commentator, is used for Indriyajaya or subjugation of the senses.

561. He who takes his meals at the proper hours is said to observe fasts. He who avoids sexual congress with other women and associates with only his wedded spouse and that at her season, is said to observe Brahmacharya.

562. To sell the Vedas or any kind of knowledge is a great sin.

563. The correct reading of the latter half of the first line is nabaram natirogratah. The commentator explains, this means that 'there is nothing inferior to it or beside it or before it.' In the first part of the first line it has been said that there is nothing superior to it. The sense is that it includes all, being as comprehensive as Brahman.

564. Samprakshalas are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. Asmakuttas are those that use only two pieces of stone for husking their grain. Dantolukhalas are those that use their teeth for purposes of husking the grain they eat.

565. Swasarirapa-jivishu implies persons that do not stand in need of the services of others for the support of their bodies.

566. The great forests are called Virasthana for cowards cannot enter or reside in them.

567. Marum samsadhya implies abstention from even air and water as food or means of subsistence.

568. It should be noted that the word Vira in the various compounds in which, it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances. The path of heroes is the forest, for cowards cannot go there. The attitude of heroes (Virasana) is a kind of attitude for Yogins to sit in.

569. Nisargat is literally through creation or original nature, or birth. Of course, what is implied is that one becomes a Brahmana, or Kshatriya, or Vaisya or Sudra, through original creation as such, by the Self-born, that is, birth.

570. Ugra means a fierce or cruel person. It is also applied to signify a person of a mixed caste whose occupation is the slaughter of animals in the chase. The commentator is silent. I think, the food supplied by a fierce or cruel person is meant here, What is said in this verse is that the several kinds of food spoken of here should be renounced by a good Brahmana.

571. The sense is this: if a Brahmana dies with any portion of the food of a Sudra, a Vaisya, or a Kshatriya in his stomach, in his next life he has to take birth as a Sudra, a Vaisya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Sudra, a Vaisya, or a Kshatriya, he has to take birth in his next life as a Sudra, a Vaisya, or a Kshatriya.

572. Kundasin means a pander. It may also imply one who eats from off the vessel in which the food eaten has been cooked without, that is, using plates or leaves.

573. The sense seems to be this: a Vaisya ultimately becomes a Brahmans by observing the duties indicated in verses 30 to 33. As the immediate reward, however, of his observance of these duties, he becomes a great Kshatriya. What he should next do in order to become a Brahmana is said in the verses that follow.

574. This may, besides, imply the taking of a sixth portion of the merits acquired by his subjects through the righteous deeds they perform.

575. In India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brahmana, the Vaisya to the Kshatriya, and the Sudra to the Vaisya.

576. i.e. Soul (including the Supreme Soul) and Not-soul.

577. Gauri is another name for Earth.

578. The Nadies or Rivers are feminine. Of course, among Rivers there are some that are masculine, notably, the Sindhu or Indus. Tirthas are places with sacred waters.

579. One who is free from vanity or arrogance deserves to be called Purusha. The absence of vanity is implied by soliciting the help of others even when one is competent oneself. Females follow females, such

being their nature. It is a compliment that Parvati pays to Siva for Siva's questioning her when he himself is well-acquainted with the topic upon which she is asked to discourse.

580. The word Sindhu in this verse does not imply the river Indus, but stands for a river in general. Grammatically, it qualifies Devika before it. Devika is another name of Sarayu.

581. According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for better performance of all deeds of piety.

582. Trivikrama is one who covered the three worlds with three steps of his. It implies Vishnu who assumed the form of a dwarf for beguiling the Asura king Vali.

583. The sense seems to be this: Thou knowest all things, all mysteries, yet Thou canst bear all this knowledge within Thyself. We, however, are so light-minded, i.e., destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahadeva, we felt the desire of letting it out; and, indeed, we have let it out at thy request, and let out unto whom?--unto one that must be secretly laughing at us for our seeming pride.

584. It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis wish unto Krishna a son even superior to him.

585. The ward Pushti literally signifies growth or advancement. Hence, it stands generally for excellence of greatness.

586. The correct reading is not pratisrayam but pratisravam which means promise or pledge.

587. The pledge, probably, refers to the oaths taken by Bhima and others about the slaughter of the Kauravas.

588. The sense is this: the king acquires great merit by wielding the rod of chastisement properly, i.e., by punishing those that deserve punishment. The infliction of punishment is what keeps the subjects within the restraints of duty. The rod of chastisement, therefore, is the very embodiment of the righteousness or merit of the king.

589. Vasudeva is Narayana, and Arjuna is Nara. Nara and Narayana had practised severe penances at Vadari on the breast of the Himavat for many thousand years. Vyasa afterwards adopted Vadari as his retreat.

590. The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called Avantara srishti or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive as Eternity cannot have a beginning.

591. Putatman means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them
The Refuge of the Emancipated--Comp. Gita, 'Mamupetya tu Kaunteya punarjanma na vidyate,' etc., Purusha is He that lies in a pura or the nine-doored mansion, i.e., the body. Sakshi or Witness implies that He sees all things directly, without any medium obstructing His vision. Kshetrajna implies the Chit lying within the body and who knows the body; however, being inert, is not cognisant of the Chit it holds.

592. He is called Yoga because of the mind resting upon Him while it is in Yoga abstraction. Pradhana, in Sankhya philosophy, is another name of Prakriti or original Nature. All things have sprung from the union of Prakriti and Purusha. Vasudeva, however, transcends Prakriti and Purusha and is their Lord. Narasinghavapu--He assumed the human form with a lion's head for slaying the Asura Hiranyakasipu, the father of Prahlada.

593. Sarva implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution. Sambhava signifies Him who takes birth at His own will. Acts cannot touch him. The birth of all other beings is determined by their acts in previous lives. Com. Gita, Paritranaya sadhunam etc. sambhavami yuge yuge. Bhuvana means one who attaches to acts their respective fruits i.e., he in consequence of whom the weal and woe of all creatures flow as due to acts.

594. Sambhu implies one whose birth has not been determined by extraneous circumstances, or other influences than his own wish, the birth of all other creatures being determined by forces extraneous to themselves. Aditya may also mean the foremost one among the deities especially called the Adityas. They are twelve in number. Dhatri may also imply one who upholds everything in the universe by multiplying Himself infinitely. Dhaturuttama may, besides, signify one who as Chit is superior to all elements like Earth, Water, etc., which constitute all that is not-Chit.

595. Aprameya is, literally, immeasurable. Sankara thus explains it: He has no such attributes as sound, etc; in consequence of this He is not an object of direct perception by the sense; nor can He be an object of inference, in consequence of there being nothing to which belong the same attributes as His, etc. His inconceivability is the foundation of His immeasurableness. Hrishikesa is regarded by European scholars as a doubtful word. The Hindu commentators do not regard it so. It implies the lord of the senses i.e., One who has his sense under complete control. Or, it may mean One who sways the sense of others, i.e., causes them to exercise their functions. Sankara proposes another meaning, viz. He that is the form of the Sun or the Moon and as such, the rays of light emanating from those luminaries and gladdening all creatures, are the hairs on His head. Manu is another name for Mantra or sacred words having great efficacy.

596. Krishna is one of the foremost names of the supreme God-head. It means One who is always in transports of joy. It is derived from krish which implies to be, and na meaning final Emancipation or cessation of existence; the compound probably means One in whom every attribute has been extinguished; hence, absence of change, of sorrow, of gift, etc., or, eternal and highest joy. Lohitaksha is Red-eyed, from His eyes being of the hue of polished copper. Pratardana, according to Sankara, means the killer of all creatures. Others take it as implying one who destroys the cheerlessness of his worshippers. Prabhuta is One who is Great or Vast in consequence of Knowledge, Puissance, Energy, and Renunciation, etc.; Pavitram, Mangalam, Param should be taken as one name, although each of them has a separate meaning.

597. Pranada is interpreted variously. It may mean He that causes the life-breaths to operate; He that, as Time suspends the life-breaths (i.e., kills all creatures); He that connects the life-breaths (i.e., set them a-going when threatened with extinction; hence, healer of diseases). Prana implies He who is the cause of the life of every living creature being Himself, as it were, the life-breath that inspires them. Hiranyagarbha signifies He that is identical with the Grandsire. Bhugarbha is one who has the Earth for his abdomen, implying that all things on Earth are in His abdomen.

598. Atmavan, other Beings are said to be Sariravan, Indriyavan, etc., in consequence of the possession of such attributes as Sarira, Indriya, etc. But the Supreme God-head is nothing but soul. He rests on his own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist,

599. Aha is the day; He is so called because of Jiva being, as it were, awakened when he goes to Him. As long as Jiva is at a distance from Him, he is steeped in the sleep of Avidya or Nescience (a happy word which Professor Max Muller has coined) Samvatsara or the year He is so called because Time is His essence. Vyala--He is a huge and fierce snake that inspires dread.

600. Vrishakapi is otherwise explained by Valadeva Vidyabhushan, as He that showers blessings upon His worshippers and causes all His foes to tremble with fear.

601. Vishnu is supposed to be within the constellation called Sisumara or the Northern Bear. The stars, without changing their places per se, seem to revolve round this point within the constellation named.

602. In India, no man should worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.

603. Rama of Bhrigu's race went to Mahadeva for acquiring the science of arms. While dwelling in Siva's retreat, he had a quarrel with Karttikeya or Kumara, the son of Siva's loins. Rama worsted his preceptor's son in battle, at which his preceptor, gratified with him, made him a present of his own battle-axe, wherewith the regenerate here exterminated the Kshatriyas for full one and twenty times.

604. Many of these words beginning with Mahat represent Krishna's own words as spoken to Arjuna in the Gita. 'I am the foremost of sacrifices; I am the foremost of sacrificers,' etc.

605. Referring to Hanumat and others among the apes that Rama led against Ravana.

606. The universe consists of Soul and Not-soul. Jiva, when cased in matter or Not-soul takes Not-soul for himself, in his ignorance. In fact until true knowledge is attained, the body is taken for self.

607. The sense is that untimely deaths do not occur in such places; nor fear of oppression or unlawful chastisement by the king; etc.

608. The Bengal reading mrishtascha varina is incorrect. The Bombay reading mrishtasya varinsha is correct.

609. The word--kavi used in this verse, means Agni or fire, as explained by the commentator, One of the vernacular translators wrongly takes it as implying the preceptor Sukara.

610. The last verse, as read in the Bengal texts, is vicious. Nastyandam astitu Brahma, etc., is the correct reading.

611. To an afflicted person the day seems long.

612. The sense is that it is this Kesava who upholds the cause of Righteousness when dangers overtake it. cf. 'Yada yada hi dharmasya, etc.' in the Gita. It does not mean that when doubts are entertained by persons on questions of morality, it is Kesava who dispels them.

613. Refers to the existence of Brahma when all else is nought.

614. The fivefold seed consists of the four orders of creatures and acts which determine the conditions of all beings.

615. Eagle marmelos, Linn.

616. Durvasa is regarded as a portion of Mahadeva. The question of Yudhishthira, therefore, really relates to Mahadeva although the name that occurs is of Durvasa.

617. A Parvam is a knot. Reeds and bamboos consist of a series of knots. The space between two knots is called a Salya.

618. The allusion is to the fiery mare's head which is supposed to wander through the ocean.

619. Verses 4 to 9 are extremely difficult. They represent so many surceases. Nilakantha, however, has shown great ingenuity in expounding them. In the first line of 4, drishtam refers to pratyaksham, and srutam to sruti or agama. Hence, what is meant by the first line is,--Innumerable are the cases of both direct perception and scriptural assertion in which the scriptures are regarded as more authoritative, and those is which direct perception is regarded as more authoritative. In 5, the speaker refers to the atomic and other theories of the creation derived from Reason. Bhishma declares it as his opinion that all such theories are untenable or groundless. In the first line of 6, the word Ekam implies Brahma. The sense is, if thou thinkest that Brahma alone is the cause of the universe and in thinking so becomest landed on doubt. The reply to this is that Yoga for a long course of years will enable thee to comprehend the sufficiency of unassisted Brahma to evolve the universe. In 7, anekam pranayatram kalpamanena refers to one who without leading any particular or settled mode of life lives just as it suits him to live, that is, who leads the life of a religious mendicant never thinking of the morrow. In 9, anihaddham vacha implies what is not defined or indicated by the words of the Vedas or scriptures. The Burdwan Pundits have made a mess of the whole passage, or, rather, of nearly the whole of this section.

620. Teshu is equivalent to praryakshanumanachareshu. The sense, therefore, is that the three, viz., direct perception, inference, and good conduct being, for these reasons, fallible, the only infallible standard that remain, is audition or the scriptures, or, as verse 14 puts it, men with understandings born of the scriptures.

621. Atripyantah are men who like Yudhishthira are filled with anxiety: as to what they should do. Seekers after the right are so called.

622. The five who must be first fed are the deities, the Pitris, the guests, diverse creatures included under the word Bhutus, and lastly relatives.

623. Some texts read nabhibhavet, meaning one should never vanquish an old man (i.e., assert one's superiority over him).

624. In his excellent work on the Curiosities of Literature Mr. D'Israeli attempts to trace the origin of the custom of uttering a blessing on people who sneeze. The custom seems, however, to be very ancient and widespread. It exists to this day in India, among the Hindus at any rate, as it existed in the days of the Mahabharata.

625. It seems that the author is of opinion that one lightens one's sins

by admissions before the wise. To conceal a sin after having committed it proves the confirmed sinner.

626. 'Covered by righteousness' implies 'if, having once tripped, the sinner restrains himself and engages to do acts of righteousness.'

627. What is stated here is this; the condition of all living creatures is determined by their acts of this and past lives.. Nature, again, is the cause of acts. What of felicity and misery, therefore, one sees in this world, must be ascribed to these two causes. As regards the self also, O Yudhishthira, thou art not freed from that universal law. Do thou, therefore, cease to cherish doubts of any kind. If thou seest a learned man that is poor, or an ignorant man that is wealthy, if thou seest exertion failing and the absence of exertion leading to success. thou must always ascribe the result to acts and Nature.

628. What is stated here is this; one may become righteous by accomplishing oneself righteous deeds or inducing or helping others to do them. Similarly, one becomes unrighteous by doing oneself acts that are evil or by inducing or helping others to do them.

629. Righteousness leads to regions of felicity. The former is said to be eternal. While the latter are not so. The question asked (or doubt raised) is why is the effect not eternal when the cause is eternal? It is explained below.

630. There are two kinds of Righteousness, viz., nishkama and sakama. The former leads to attainment of Brahma, the latter to heaven and felicity. Brahma is eternal; the latter not so. Nishkama Righteousness being eternal, leads to an eternal reward. Sakama Righteousness not being so, does not lead to an eternal reward. The word Kala here means Sankalpa, hence Dhruvahkalah means nishkama Dharma.

631. Here, Calah means 'Sankalpa'

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 14
ASWAMEDHA PARVA

SECTION I

(Aswamedhika Parva)

OM! HAVING BOWED down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said, "After the king Dhritarashtra had offered libations of water (unto the manes of Bhisma), the mighty-armed[1] Yudhishthira, with his senses bewildered, placing the former in his front, ascended the banks (of the river), his eyes suffused with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter. Then incited by Krishna, Bhima took him up sinking. 'This must not be so,' said Krishna, the grinder of hostile hosts. The Pandavas, O king, saw Yudhishthira, the son of Dharma, troubled and lying on the ground, and also sighing again and again. And seeing the king despondent and feeble, the Pandavas, overwhelmed with grief, sat down, surrounding him. And endowed with high intelligence and having the sight of wisdom, king Dhritarashtra, exceedingly afflicted with grief for his sons, addressed the monarch, saying,--'Rise up, O thou tiger among the Kurus. Do thou now attend to thy duties. O Kunti's son, thou hast conquered this Earth according to the usage of the Kshatriyas. Do thou now, O lord of men, enjoy her with thy brothers and friends. O foremost of the righteous, I do not see why thou shouldst grieve. O lord of the Earth, having lost a hundred sons like unto riches obtained in a dream, it is Gandhari and I, who should mourn. Not having listened to the pregnant words of the high-souled Vidura, who sought our welfare, I, of perverse senses, (now) repent. The virtuous Vidura, endowed with divine insight, had told me,--'Thy race will meet with annihilation owing to the transgressions of Duryodhana. O king, if thou wish for the weal of thy line, act up to my advice. Cast off this wicked-minded monarch, Suyodhana, and let not either Karna or Sakuni by any means see him. Their gambling too do thou, without making any fuss suppress, and anoint the righteous king Yudhishthira. That one of subdued senses will righteously govern the Earth. If thou wouldst not have king Yudhishthira, son of Kunti, then, O monarch, do thou, performing a sacrifice, thyself take charge of the kingdom, and regarding all creatures with an even eye, O lord of men, do thou let thy kinsmen. O thou advancer of thy kindred, subsist on thy bounty.' When, O Kunti's son, the far-sighted Vidura said this, fool that I was I followed the wicked Duryodhana. Having turned a deaf ear to the sweet speech of that sedate one, I have obtained this mighty sorrow as a consequence, and have been plunged in an ocean of woe. Behold thy old father and mother, O king, plunged in misery. But, O master of men, I find no occasion for thy grief.'"

SECTION II

"Vaisampayana said, "Thus addressed by the intelligent king Dhritarashtra Yudhishthira, possessed of understanding, became calm. And then Kesava (Krishna) accosted him,--'If a person indulges excessively in sorrow for his departed forefathers, he grieves them. (Therefore, banishing grief), do thou (now) celebrate many a sacrifice with suitable presents to the priests; and do thou gratify the gods with Soma liquor, and the manes of thy forefathers with their due food and drink. Do thou also gratify thy guests with meat and drink and the destitute with gifts commensurate with their desires. A person of thy high intelligence should not bear himself thus. What ought to be known hath been known by thee; what ought to be done, hath also been performed. And thou hast heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi, by Krishna Dwaipayana, Narada and Vidura. Therefore thou shouldst not walk the way of the stupid; but pursuing the course of thy forefathers, sustain the burthen (of the empire). It is meet that a Kshatriya should attain heaven for certain by his (own) renown. Of heroes, those that came to be slain never shall have to turn away (from the celestial regions). Renounce thy grief, O mighty sovereign. Verily, what hath happened was destined to happen so. Thou canst in no wise see those that have been slain in this war.--Having said this unto Yudhishthira, prince of the pious, the high-spirited Govinda paused; and Yudhishthira answered him thus, 'O Govinda, full well do I know thy fondness for me. Thou hast ever favoured me with thy love and thy friendship. And, O holder of the mace and the discus. O scion of Yadu's race, O glorious one, if (now) with a pleased mind thou dost permit me to go to the ascetic's retreat in the woods, then thou wouldst compass what is highly desired by me. Peace find I none after having slain my grand-father, and that foremost of men, Karna, who never fled from the field of battle. Do thou, O Janarddana, so order that I may be freed from this heinous sin and that my mind may be purified. As Pritha's son was speaking thus, the highly-energetic Vyasa, cognisant of the duties of life, soothing him, spoke these excellent words, My child, thy mind is not yet calmed; and therefore thou art again stupefied by a childish sentiment. And wherefore, O child, do we over and over again scatter our speech to the winds? Thou knowest duties of the Kshatriyas, who live by warfare. A king that hath performed his proper part should not suffer himself to be overwhelmed by sorrow. Thou hast faithfully listened to the entire doctrine of salvation; and I have repeatedly removed thy misgivings arising out of desire. But not paying due heed to what I have unfolded, thou of perverse understanding hast doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of thee. O sinless one, thou knowest all kinds, of expiation; and thou hast also heard of the virtues of kings as well as the merits of gifts. Wherefore then, O Bharata, acquainted with every morality and versed in all the Agamas, art thou overwhelmed (with grief) as if from ignorance?'"

SECTION III

"Vyasa said, 'O Yudhishthira, thy wisdom, I conceive, is not adequate. None doth any act by virtue of his own power. It is God. who engageth him in acts good or bad, O bestower of honour. Where then is the room for repentance? Thou deemest thyself as having perpetrated impious acts. Do thou, therefore, O Bharata, harken as to the way in which sin may be removed. O Yudhishthira, those that commit sins, can always free themselves from them through penance, sacrifice and gifts. O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity. The high-souled celestials and Asuras perform sacrifices for securing religious merit; and therefore sacrifice are of supreme importance. It is through sacrifices that the high-souled celestials had waxed so wondrously powerful; and having celebrated rites did they vanquish the Danavas. Do thou, O Yudhishthira, prepare for the Rajasuya, and the horse-sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha.[2] And then as Dasaratha's son, Rama, or as Dushmanta's and Sakuntala's son, thy ancestor, the lord of the Earth, the exceedingly puissant king Bharata, had done, do thou agreeably to the ordinance celebrate the Horse-sacrifice with Dakshinas. Yudhishthira replied, 'Beyond a doubt, the Horse-sacrifice purifieth princes. But I have a purpose of which it behoveth thee to hear. Having caused this huge carnage of kindred, I cannot, O best of the regenerate ones, dispense gifts even on a small scale; I have no wealth to give. Nor can I for wealth solicit these juvenile sons of kings, staying in sorry plight, with their wounds yet green, and undergoing suffering. How, O foremost of twice-born ones, having myself destroyed the Earth can I, overcome by sorrow, levy dues for celebrating a sacrifice? Through Duryodhana's fault, O best of ascetics, the kings of the Earth have met with destruction, and we have reaped ignominy. For wealth Duryodhana hath wasted the Earth; and the treasury of that wicked-minded son of Dhritarashtra is empty. (In this sacrifice), the Earth is the Dakshina; this is the rule that is prescribed in the first instance. The usual reversal of this rule, though sanctioned, is observed, by the learned as such. Nor, O ascetic, do I like to have a substitute (for this process). In this matter, O reverend sir, it behoveth thee to favour me with thy counsel'. Thus addressed by Pritha's son, Krishna Dwaipayana, reflecting for a while, spoke unto the righteous king,--'This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavat (The Himalayas) there is gold which had been left behind by Brahmanas at the sacrifice of the high-souled Marutta.'[3] Yudhishthira asked, 'How in that sacrifice celebrated by Marutta was so much gold amassed? And, O foremost of speakers, when did he reign?' Vyasa said 'If, O Pritha's son, thou art anxious to hear concerning that king sprung from the Karandhama race, then listen to me as I tell thee when that highly powerful monarch possessed of immense wealth reigned.'"

SECTION IV

"Yudhishthira said, 'O righteous one, I am desirous of hearing the history of that royal sage Marutta. Do thou, O Dwaipayana, relate this unto me, O sinless one.'

"Vyasa said, 'O child, in the Krita age Manu was lord (of the Earth) wielding the sceptre. His son was known under the name of Prasandhi. Prasandhi had a son named Kshupa, Kshupa's son was that lord (of men), king Ikshwaku. He, O king, had a hundred sons endowed with pre-eminent piety. And all of them were made monarchs by king Ikshwaku. The eldest of them, Vinsa by name became the model of bowmen. Vinsa's son, O Bharata, was the auspicious Vivinsa. Vivinsa, O king, had five and ten sons; all of them were powerful archers, reverencial to the Brahmanas and truthful, gentle and ever speaking fair. The eldest brother, Khaninetra, oppressed all his brothers. And having conquered the entire kingdom rid of all troubles, Khaninetra could not retain his supremacy; nor were the people pleased with him. And dethroning him, they, O foremost of monarchs, invested his son Suvarcha with the rights of sovereignty and (having effected this) experienced joy (in their hearts). Seeing the reverses sustained by his site as well as his expulsion from the empire, he was ever intent on bringing about the welfare of the people, being devoted to the Brahmanas, speaking the truth, practising purity and restraining his senses and thoughts. And the subjects were well pleased with that high-minded one constant in virtue. But he being constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced. And on his treasury having become depleted, the feudatory princes swarming round him began to give him trouble. Being thus oppressed by many foes while his treasury, horses and vehicles were impoverished, the king underwent great tribulation along with his retainers and the denizens of his capital. Although his power waned greatly, yet the foes could not slay the king, for his power, O Yudhishthira, was established in righteousness. And when he had reached the extreme of misery along with the citizens, he blew his hand (with his mouth), and from that there appeared a supply of forces. And then he vanquished all the kings living along the borders of his dominions. And from this circumstance O king, he hath been celebrated as Karandhama. His son, (the first) Karandhama who was born at the beginning of the Treta age, equalled Indra himself and was endowed with grace, and invincible even by the immortals. At that time all the kings were under his control; and alike by virtue of his wealth and for his prowess, he became their emperor. In short, the righteous king Avikshit by name, became like unto Indra himself in heroism; and he was given to sacrifices, delight took in virtue and held his senses under restraint. And in energy he resembled the sun and in forbearance Earth herself; in intelligence, he was like Vrihaspati, and in calmness the mountain Himavat himself. And that king delighted the hearts of his subjects by act, thought, speech, self-restraint, and forbearance. He performed hundreds of horse-sacrifices, and the potent and learned Angira himself served him as priest. His son surpassed his sire in the possession of good qualities. Named Marutta, that lord of kings was righteous and o great renown, an possessed the might of ten thousand elephants. He was like unto Vishnu's second self. Desirous of celebrating a sacrifice, that virtuous monarch, coming to Mount Meru on the northern side of Himavat, caused thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites. And goldsmiths made basins and vessels and pans and seats without number. And the sacrificial ground was near this place. And that righteous lord of Earth, king Marutta, along with other princes, performed a sacrifice there.'"

SECTION V

"Yudhishthira said, 'O best of speakers, how that king became so powerful? And how, O twice-born one, did he obtain so much gold? And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?'

"Vyasa thereupon said,--'As the numerous offspring of the Prajapati Daksha, the Asuras and the Celestials challenged each other (to encounter), so in the same way Angira's sons, the exceedingly energetic Vrihaspati and the ascetic, Samvarta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvarta again and again. And constantly troubled by his elder brother, he, O Bharata, renouncing his riches, went to the woods, with nothing to coyer his body save the open sky.[4] (At that time), Vasava having vanquished and destroyed the Asuras, and obtained the sovereignty of the celestial regions had appointed as his priest Angira's eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama. Matchless among men in might, prowess and character; powerful like unto Satakratu, righteous souled and of rigid vows, O king, he had vehicles, and warrior, and many adherents, and superb and costly bedsteads, produced through dint of meditation by the breath of his mouth. And by his native virtues, the monarch had brought all the princes under his sway. And having lived as long as he desired, he ascended to the heaven in his corporal embodiment. And his son named Avikshit--conqueror of foes,--righteous like unto Yayati, brought all the Earth under his dominion. And both in merit and might the king resembled his sire. He had a son named Marutta, endowed with energy, and resembling Vasava himself. This earth clad in oceans; felt herself drawn towards him. He always[5] used to defy the lord of the celestials; and O son of Pandu, Vasava also defied Marutta. And Marutta,--master of Earth--was pure and possessed of perfections. And in spite of his striving, Sakra could not prevail over him. And incapable of controlling him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus, 'O Vrihaspati, if thou wishest to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the deities or the ancestral Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the lord of the Earth. How, O Brahmana, having acted as priest unto the immortal king of the celestials, wilt thou unhesitatingly perform priestly function unto Marutta subject to death? Good betide thee! Either espouse my side or that of the monarch, Marutta or forsaking Marutta, gladly come over to me.--Thus accosted by the sovereign of the celestials, Vrihaspati, reflecting for a moment, replied unto the king of the immortals. Thou art the Lord of creatures, and in thee are the worlds established, And thou hast destroyed Namuchi, Viswarupa and Vala. Thou, O hero, alone encompassest the highest prosperity of the celestials, and, O slayer of Vala, thou sustainest the earth as well as the heaven. How, O foremost of the celestials, having officiated as thy priest, shall I, O chastiser of Paka, serve a mortal prince. Do thou listen to what I say. Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun ceases to give light, I shall never deviate from the truth (that I have spoken).

Vaisampayana continued,--'On hearing this speech from Vrihaspati Indra became cured of his envious feelings, and then praising him he repaired to his own mansion.'

SECTION VI

"Vyasa said, 'The ancient legend of Vrihaspati and the wise Marutta is cited in this connection. On hearing of the compact made by Angira's son Vrihaspati with the lord of the gods (Indra), king Marutta made the necessary preparations for a great sacrifice. The eloquent grandson of Karandhama, (Marutta) having conceived the idea of a sacrifice in his mind, went to Vrihaspati and addressed him thus, 'O worshipful ascetic, I have intended to perform the sacrifice which thou didst propose to me once on a previous occasion and in accordance with thy instructions, and I now desire to appoint thee as officiating priest in this sacrifice, the materials whereof have also been collected by me.--O excellent one, thou art our family priest, therefore do thou take those sacrificial things and perform the sacrifice thyself.'

Vrihaspati said, 'O lord of the earth, I do not desire to perform thy sacrifice. I have been appointed as priest by the Lord of the gods (Indra) and I have promised to him to act as such.'

Marutta said, 'Thou art our hereditary family priest, and for this reason I entertain great regard for thee, and I have acquired the right of being assisted at sacrifices by thee, and therefore it is meet that thou shouldst officiate as priest at my sacrifice.'

Vrihaspati said, 'Having, O Marutta, acted as priest to the Immortals, how can I act as such to mortal men, and whether thou dost depart hence or stay, I tell thee, I have ceased to act as priest to any but the Immortals. O thou of mighty arms, I am unable to act as thy priest now. And according to thy own desire, thou canst appoint any one as thy priest who will perform thy sacrifice.'

Vyasa said, 'Thus told, king Marutta became confused with shame, and while returning home with his mind oppressed by anxiety, he met Narada on his way. And that monarch on seeing the divine Rishi Narada stood before him with due salutation, with his hands clasped together. Then Narada addressing him thus said,--O royal sage, thou seemest to be not well-pleased in thy mind; is all well with thee? Where hast thou been, O sinless one, and whence the cause of this thy mental disquietude? And, O king, if there be no objection to thy telling it to me, do thou, O best of kings, disclose (the cause of thy anxiety) to me, so that, O prince, I may allay the disquietude of thy mind with all my efforts.'

Vaisampayana continued, 'Thus addressed by the great Rishi Narada, king Marutta informed him of the rebuff he had received from his religious preceptor.'

Marutta said, 'Seeking for a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angira, but he did not choose to accept my offer. Having met with this rebuff from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become contaminated with sin.'

Vyasa said, 'Thus told by that king, Narada, O mighty prince, made this reply to him with words which seemed to revive that son of Avikshit.'

Narada said, 'The virtuous son of Angira, Samvarta by name is wandering over all the quarters of the earth in a naked state to the wonder of all creatures; do thou, O prince, go to him. If Vrihaspati does not desire to officiate at thy sacrifice, the powerful Samvarta, if pleased with thee, will perform thy sacrifice.'

Marutta said, 'I feel as if instilled with new life, by these thy words, O Narada, but O the best of speakers, do thou tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not abandon me, for I do not desire to live if I meet with a rebuff from him also.'

Narada said, 'Desirous of seeing Maheswara, O prince, he wanders about at his pleasure in the city of Varanasi, in the garb of a mad man. And having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou, O prince, know that man to be Samvarta, and knowing him, do thou follow his footsteps wheresoever that powerful man chooses to go and finding him (at length) in a lonely place thou must seek his protection with thy hands clasped together in supplication to him. And if he enquires of thee as to the person who has given thee the information about his own self, do thou tell him that Narada has informed thee about Samvarta. And if he should ask thee to follow me, thou must tell him without any hesitation, that I have entered into the fire.'

Vyasa said, 'Having signified his assent to the proposal of Narada, that royal sage after duly worshipping him, and taking his permission, repaired to the city of Varanasi, and having reached there, that famous prince did as he had been told, and remembering the words of Narada, he placed a corpse at the gate of the city. And by coincidence, that Brahmana also entered the gate of the city at the same time. Then on beholding the corpse, he suddenly turned away. And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands clasped together, and with the object of receiving instruction from him. And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle. And though thus worried and oppressed by Samvarta, the king followed that sage with his hands clasped together in supplication and trying to appease him. At length overcome with fatigue, and reaching the cool shade of a sacred fig tree with many branches, Samvarta desisted from his course and sat himself to rest.'

SECTION VII

"Samvarta said, 'How hast thou come to know me, and who has referred thee to me, do thou tell this to me truly, if thou wishest me to do what is good to thee. And if thou speak truly, thou shalt attain all the objects of thy desire, and shouldst thou tell a lie, thy head shall be riven in a hundred pieces.'

Marutta said, 'I have been told by Narada, wandering on his way, that thou art the son of our family-priest, and this (information) has inclined my mind (towards thee), with exquisite satisfaction.'

Samvarta said, 'Thou hast told this to me truly. He (Narada) knows me to be a performer of sacrifices. Now tell me where is Narada living at present.'

Marutta said, 'That prince of celestial saints (Narada) having given me this information about thee, and commended me to thy care, has entered into the fire.'

Vyasa said, 'Hearing these words from the king (Marutta) Samvarta was highly gratified, and he said (addressing Marutta). 'I too am quite able to do all that.' Then, O prince, that Brahmana, raving like a lunatic, and repeatedly scolding Marutta with rude words, again accosted him thus, 'I am afflicted with a cerebral disorder, and, I always act according to the random caprices of my own mind. Why art thou bent upon having this sacrifice performed by a priest of such a singular disposition? My brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in performing his sacrifices, do thou therefore have thy sacrifice performed by him. My elder brother has forcibly taken away from me all my household goods and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he is worthy of all respect from me, I cannot by any means officiate at thy sacrifice, unless with his permission. Thou must therefore go to Vrihaspati first, and taking his permission thou canst come back to me, if thou hast any desire to perform a sacrifice, and then only shall I officiate at thy sacrifice.'

Marutta said, 'Do thou listen to me, O Samvarta, I did go to Vrihaspati first, but desiring the patronage of Vasava, he did not wish to have me as his sacrificer. He said, 'Having secured the priesthood of the Immortals, I do not desire to act for mortals, and, I have been forbidden by Sakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become lord of the earth, was always filled with a desire to rival him.' And to this thy brother assented by saying to the Slayer of Vala (Indra),--Be it so. Know thou, O best of ascetics, that as he had succeeded in securing the protection of the Lord of the Celestials, I repaired to him with gratified heart, but he did not agree to act as my priest. And thus repulsed, I now desire to spend all I possess, to have this sacrifice performed by thee, and to outstrip Vasava by the merit of thy good offices. As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his aid in this sacrifice."

Samvarta said, 'I can certainly, O king, accomplish all that thou desirest, if only thou agree to do all that I shall ask thee to do, but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in performing thy sacrifice, will be filled with wrath, and do all they can to injure thee. Therefore, do thou assure me of thy steadfastness, so as to ensure my coolness and constancy, as otherwise. if I am filled with wrath against thee, I shall reduce (destroy) thee and thy kindred to ashes."

Marutta said, 'If ever I forsake thee, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to emit heat: if I forsake dice, may I never attain true wisdom, and remain for ever addicted to worldly (material) pursuits."

Samvarta said, "Listen, O son of Avikshit, excellent as it is the bent of thy mind to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that thy good things will become imperishable, and that thou shalt lord it over Sakra and the Celestials with Gandharvas. For myself, I have no desire to amass wealth or sacrificial presents, I shall only do what is disagreeable to both Indra and my brother, I shall certainly make thee attain equality with Sakra, and I tell thee truly that I shall do what is agreeable to thee."

SECTION VIII

"Samvarta said, "There is a peak named Munjaban on the summits of the Himalaya mountains, where the adorable Lord of Uma (Mahadeva) is constantly engaged in austere devotional exercises. There the mighty and worshipful god of great puissance, accompanied by his consort Uma, and armed with his trident, surrounded by wild goblins of many sorts, pursuing his random wish or fancy, constantly resides in the shade of giant forest trees, or in the caves, or on the rugged peaks of the great mountain. And there the Rudras, the Saddhyas, Viswedevas, the Vasus, Yama, Varuna, and Kuvera with all his attendants, and the spirits and goblins, and the two Aswins, the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun-gods, as well as the gods presiding over the winds, and evil spirits of all sorts, worship the high-souled lord of Uma, possessed of diverse characteristics. And there, O king, the adorable god sports with the wild and playful followers of Kuvera, possessed of weird and ghostly appearances. Glowing with its own splendour, that mountain looks resplendent as the morning sun. And no creature with his natural eyes made of flesh, can ever ascertain its shape or configuration, and neither heat nor cold prevails there, nor doth the sun shine nor do the winds blow. And, O king, neither doth senility nor hunger, nor thirst, nor death, nor fear afflict any one at that place. And, O foremost of conquerors, on all sides of that mountain, there exist mines of gold, resplendent as the rays of the sun. And O king, the attendants of Kuvera, desirous of doing good to him, protect these mines of gold from intruders, with uplifted arms. Hie thee thither, and appease that adorable god who is known by the names of Sarva, Bedha, Rudra, Sitikantha, Surapa, Suvarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Siva, Yamya, Avyaktarupa, Sadvritta, Sankara, Kshemya, Harikesa, Sthanu, Purusha, Harinetra, Munda, Krishna, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisa, Prasanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesa, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati, Lelihana, Goshtha, Shiddhamantra, Vrishnu, Pasupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Krishnanetra, Virupaksha, Tikshnadanshtra, Tikshna, Vaiswanaramukha, Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Kritivasa, Kapalmali, Suvarnamukuta, Mahadeva, Krishna, Tryamvaka, Anagha, Krodhana, Nrisansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarma, Sahasrasira, Sahasra-charana, Swadha-swarupa, Vahurupa, Danshtri, Pinaki, Mahadeva, Mahayogi, Avyaya, Trisulahasta, Varada, Tryamvaka, Bhuvaneswara, Tripuraghna, Trinayana, Trilokesa, Mahanja, Sarvabhuta-prabhava, Sarvabhuta-dharana, Dharanidhara, Isana, Sankara, Sarva, Siva, Visveswara, Bhava, Umapati, Pasupati, Viswarupa, Maheswara, Virupaksha, Dasabhuja, Vrishavadhwaja, Ugra, Sthanu, Siva, Rudra, Sarva, Girisa, Iswara, Sitakantha, Aja, Sukra, Prithu, Prithuhara, Vara, Viswarupa, Virupaksha, Vahurupa, Umapati, Anangangahara, Hara, Saranya,

Mahadeva, Chaturmukha. There bowing unto that deity, must thou crave his protection. And thus, O prince, making thy submission to that high-souled Mahadeva of great energy, shalt thou acquire that gold. And the men who go there thus, succeed in obtaining the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised. And made superhuman arrangements for the performance of his sacrifice. And artisans manufactured vessels of gold for that sacrifice. And Vrihaspati too, hearing of the prosperity of Marutta, eclipsing that of the gods, became greatly grieved at heart, and distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his frame became emaciated. And when the lord of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and addressed him thus."

SECTION IX

"Indra said, "Dost thou, O Vrihaspati, sleep in peace, and are thy servants agreeable to thee, dost thou seek the welfare of the gods, and do the gods, O Brahmana, protect thee?"

Vrihaspati said, "I do sleep in peace in my bed. O Lord of the gods, and my servants are to my liking and I always seek the welfare of the gods, and they cherish me well."

Indra said, "Whence then is this pain, mental or physical, and why art thou pale and altered in appearance (complexion) at present? Tell me, O Brahmana, who those people are, who have caused thee pain, so that I may kill them all."

Vrihaspati said, "O Indra, I have heard that Marutta will perform a great sacrifice at which exquisite presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and therefore do I desire that he may not officiate as priest at that sacrifice."

Indra said, "Thou, O Brahmana, hast attained all the object of thy desire when thou hast become the excellent priest of the gods, versed in all the sacred hymns, and hast overreached the influence of death and dotage, what can Samvarta do to thee now?"

Vrihaspati said, "Prosperity of a rival is always painful to one's feelings, and for this reason too, thou dost with try attendant gods persecute the Asuras with their with and kin, and kill the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do thou, by all means, restrain Samvarta and king Marutta."

Indra turning to Agni said, "Do thou, O Jataveda, following my direction, go to king Marutta to present Vrihaspati to him, and say unto him that this Vrihaspati will officiate at his sacrifice and make him immortal."

Agni said, "I shall presently, O adorable one, repair thither as thy messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to show respect to Vrihaspati, Agni departed."

Vyasa said, "Then the high-souled fire-god went on his errand, devastating all the forests and trees, like unto the mighty wind, roaring and revolving at random at the end of the winter season."

Marutta said, "Behold! I find the fire-god come in his own embodiment, this day, therefore do thou, O Muni, offer him a seat and water, and a cow, and water for washing the feet."

Agni said, "I accept thy offerings of water, seat, and water for washing the feet, O sinless one, do thou know me as the messenger of Indra, come to thee, in accordance with his directions."

Marutta said, "O Fire-god, is the glorious Lord of the Celestials happy, and is he pleased with us, and are the other gods loyal to him? Do thou enlighten me duly on all these points."

Agni said, "O lord of the earth, Sakra is perfectly happy, he is pleased with thee, and wishes to make thee free from senility, and all the other gods are loyal to him. Do thou, O king, listen to the message of the Lord of the Celestials. And the object for which he has sent me to thee is to present Vrihaspati to Marutta. O prince, let this priest (of the Celestials) perform thy sacrifice, and make thee, who art only a mortal, attain immortality."

Marutta said, "This twice-born Brahmana Samvarta will perform my sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra (Indra), it does not look well for him now to act as priest to mortal men."

Agni said, "If this Vrihaspati officiate as thy priest, then shalt thou by the blessings of Devaraja (Indra) attain the highest region in the celestial mansion and attaining fame shalt thou certainly conquer the heavenly region. And, O lord of men, if Vrihaspati act as thy priest, thou shalt be able to conquer all the regions inhabited by men, and the heavenly regions, and all the highest regions created by Prajapati and even the entire kingdom of the gods."

Samvarta said, "Thou must never come again thus to present Vrihaspati to Marutta: for know, O Pavaka, (Agni) if thou dost, I losing my temper, will burn thee with my fierce evil eyes."

Vyasa said, "Then Agni apprehending destruction by fire, and trembling like the leaves of the Aswattha tree (Ficus religiosa), returned to the gods, and the high-souled Sakra seeing that carrier of oblations (Agni) in the company of Vrihaspati said as follows:

Indra said, "O Jataveda (Agni), didst thou go to present Vrihaspati to Marutta according to my direction? What did that sacrificing king say unto thee and did he accept my message?"

Agni said, "Thy message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, repeatedly said, that Samvarta would act as his priest. And he also observed that he did not desire to attain the worldly and the heavenly regions and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra."

Indra said, "Do thou go back to that king and meeting him, tell him these words of mine, full of significance, and if he obey them not, I shall strike him with my thunderbolt."

Agni said, "Let this king of the Gandharvas repair thither as thy messenger, O Vasava, for, I am afraid to go thither myself. Know, O Sakra, that highly incensed Samvarta, used to ascetic practices, told me these words in a rage. 'I shall burn thee with my fierce evil eyes if thou on any account come again here to present Vrihaspati to king Marutta.'"

Sakra said, "O Jataveda, it is thou who dost burn all other things and there is none else who can reduce thee to ashes. All the world is afraid to come in contact with thee. O carrier of oblations, these words of thine are worthy of no credence."

Agni said, "Thou, O Sakra, hast encompassed the dominion of the heaven and the earth and the firmament by the might of thy own arms, but even thus how could Vritra (of old) wrest from thee the sovereignty of the celestial regions?"

Indra said, "I can reduce my foes to submission and can even reduce the size of a mountain to an atom, if I will it. But, O Vahnni, as I do not accept the libation of Soma if offered by a foe, and as I do not strike the weak with my thunderbolt, Vritra seemed to triumph over me for a time. But who among mortals can live in peace by creating feud with me. I have banished the Kalakeyas to the earth, and removed the Danavas from heaven, and have terminated the existence of Prahlada in heaven. Can there be any man who can live in peace by provoking my enmity?"

Agni said, "Dost thou, O Mahendra, remember that in olden times when the sage Chyavana officiated at the sacrifice of Saryati with the twin gods Aswins and himself appropriated the Soma offering alone, thou wert filled with wrath, and when bent upon preventing Saryati's sacrifice, thou didst violently strike Chyavana with thy thunderbolt? But that Brahmana, O Purandara, giving way to passion, was able by the power of his devotions to seize and hold fast by hand with thy thunder-bolt in it. And in a rage, he again created a terrible looking enemy of thine, the Asura named Mada assuming all shapes, on beholding whom thou didst shut thine eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick-set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he pursued thee with his terrible and uplifted pike with the object of killing thee. Thou on beholding that terrible monster, presented a (pitiful) spectacle to all the by-standers. Then, O slayer of Danavas, overcome with fear of the monster, with thy hands clasped in supplication, thou didst seek the protection of the great sage. The might of Brahmanas, O Sakra, is greater than that of the Kshatriyas. None are more powerful than Brahmanas and knowing duly, as I do, the power of Brahmanas, I do not, O Sakra, desire to come in conflict with Samvarta."

SECTION V

"Indra said, "Even so it is; the might of Brahmanas is great and there are none more powerful than Brahmanas, but I can never bear with equanimity the insolent pride of Avikshita's son, and so shall I smite him with my thunderbolt. Therefore, O Dhritarashtra, do thou according to my direction repair to king Marutta attended by Samvarta, and deliver this message to him--'Do thou, O prince, accept Vrihaspati as thy spiritual preceptor, as otherwise, I shall strike thee with my terrific thunderbolt.'"

Vyasa said, "Then Dhritarashtra betook himself to that monarch's court and delivered this message to him from Vasava."

Dhritarashtra said, "O lord of men, know that I am Dhritarashtra the Gandharva, come here with the object [of] delivering to thee the message of Indra. Do thou, O lion among kings, listen to the words which the high-souled lord of all the worlds meant for thee,--That one of incomprehensible achievements (Indra) only said this much, 'Do thou accept Vrihaspati as thy officiating priest for the sacrifice, or if thou do not comply with my request, I shall strike thee with my terrific thunderbolt.'"

Marutta said, "Thou, O Purandara, the Viswadevas, the Vasus and the Aswins ye all know, that in this world there is no escape from the consequences of playing false to a friend; it is a great sin like unto that of murdering a Brahman. Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one wielding the thunderbolt, and O prince, Samvarta will act as my priest, as neither his (Indra's) words, nor thine commend themselves to me."

The Gandharva said, "Do thou, O lion among princes, listen to the terrible war-cry of Vasava roaring, in the heavens. Assuredly, and openly will Mahendra hurl his thunderbolt at thee. Do thou therefore be-think thyself of thy good, for this is the time to do it."

Vyasa said, "Thus accosted by Dhritarashtra, and hearing the roar of howling Vasava, the king communicated this intelligence to Samvarta steadfast in devotion and the highest of all virtuous men."

Marutta said, "Verily this rain-cloud floating in the air indicates that Indra must be near at present, therefore, O prince of Brahmanas, I seek shelter from thee. Do thou, O best of Brahmanas, remove this fear of Indra from my mind. The Wielder of the thunderbolt is coming encompassing the ten directions of space with his terrible and superhuman refulgence and my assistants at this sacrificial assembly have been overcome with fright.

Samvarta said, "O lion among kings, thy fear of Sakra will soon be dispelled, and I shall soon remove this terrible pain by means of my magic lore (incantation); be calm and have no fear of being overpowered by India. Thou hast nothing to fear from the god of a hundred sacrifices. I shall use my staying charms, O king, and the weapons of all the gods will avail them not. Let the lightening flash in all the directions of space, and the winds entering into the clouds pour down the showers amid the forests and the waters deluge the heavens and the flashes of lightning that are seen will avail not. Thou hast nothing to fear, let Vasava pour down the rains and plast his terrific thunderbolt where he will, floating among the watery masses (clouds) for thy destruction, for the god Vahnni (Agni) will protect thee in every way, and make thee attain all the objects of thy desire."

Marutta said, "This appalling crash of the thunderbolt together with the howling of the winds, seem terrible to my ears and my heart is afflicted again and again, O Brahmana, and my peace of mind is gone at present."

Samvarta said, "O king, the feat in thy mind from this terrible thunderbolt will leave thee presently. I shall dispel the thunder by the aid of the winds, and setting aside all fear from thy mind, do thou accept a boon from me according to thy heart's desire, and I shall accomplish it for thee."

Marutta said, "I desire, O Brahmana, that Indra all on a sudden should come in person at this sacrifice, and accept the oblation offered to him, and that all the other gods also come and take their own shares of the offerings and accept the libations of Soma offered to them."

Samvarta said, "I have by the power of my incantations attracted Indra in person to this sacrifice. Behold, O monarch, Indra coming with his horses, and worshipped by the other gods hastening to this sacrifice."

Then the lord of the Devas attended by the other gods and riding in his chariot drawn by the most excellent steeds, approached the sacrificial altar of that son of Avikshit and drank the Soma libations of that unrivalled monarch. And king Marutta with his priest rose to receive Indra coming with the host of gods and well-pleased in mind, he welcomed the lord of the Devas with due and foremost honours according to the Sastras.

Samvarta said, "Welcome to thee, O Indra, by thy presence here, O learned one, this sacrifice has been made grand. O slayer or Vala and Vritra. Do thou again quaff this Soma juiced produced by me today.'

Marutta said, "Do thou look with kindness upon me, I bow unto thee, O Indra, by thy presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brahmana, the younger brother of Vrihaspati is engaged in performing my sacrifices."

Indra said. "I know thy priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice. I am, O monarch, well-pleased with thee and my resentment against thee hath been destroyed."

Samvarta said, "If, O prince of the Devas, thou art pleased with us, do thou thyself give all the directions for this sacrifice, and O Surendra, thyself ordain the sacrificial portions (for the gods), so that, O god, all the world may know that it hath been done by thee."

Vyasa said, "Thus accosted by the son of Angira, Sakra himself gave directions to all the gods to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a picture, and speedily to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like unto the palace of Indra in the heaven. O king, thus directed, the renowned dwellers of heaven speedily fulfilled the directions of Sakra. And then, O king, Indra well-pleased and adored, thus said to king Marutta,--O prince, by associating with thee at this sacrifice, thine ancestors who have gone before thee, as well as the other gods have been highly gratified and have accepted the oblations offered by thee. And now, O king, let the foremost of regenerate beings offer on the sacrificial altar a red bull appertaining to the Fire-god and a sacred and duly consecrated blue bull with a variegated skin, appertaining to the Viswedevas. Then, O king, the sacrificial ceremony grew in splendour, wherein the gods themselves collected the food, and Sakra, the lord of the gods, possessed of horses, and worshipped by the Brahmanas, became an assistant at the sacrifice. And then the high-souled Samvarta ascending the altar, and looking radiant as the second embodiment of the blazing fire, loudly addressing the gods with complaisance, offered oblations of clarified butter to the fire with incantation of the sacred hymns. And then the slayer of Vala first drank the Soma juice, and then the assembly of other gods drank Soma. And then in happiness and with the king's permission they returned home and well-pleased and delighted. Then that monarch, the slayer of his enemies, with a delighted heart, placed heaps of gold on diverse spots, and distributing the immense wealth to the Brahmanas, he looked glorious like Kuvera, the god of wealth. And with a buoyant heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire realm extending to the borders of the sea. So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold vas collected, and now, O prince, thou must collect that gold and worshipping the gods with due rites, do thou perform this sacrifice."

Vaisampayana continued, "Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa), and desirous of performing his sacrifice with those riches, he held repeated consultations with his ministers."

SECTION XI

Vaisampayana said, "When Vyasa of wonderful achievements had concluded his speech to the king, the highly-puissant son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen slain in battle, and appearing crest-fallen like the sun darkened eclipse, or fire smothered by smoke, that prop of the Vrishni race (Krishna), comforting the son of Dharma, essayed to address him thus."

Vasudeva said, "All crookedness of heart leads to destruction (perdition?) and all rectitude leads to Brahman (spiritual excellence). If this and this only is the aim and object of all true wisdom, then what can mental distraction do (to one who understands this)? Thy Karma has not yet been annihilated, nor have thy enemies been subjugated, for thou dost not yet know the enemies that are still lurking within thine own flesh. I shall (therefore) relate to thee truly as I have heard it, the story of the war of Indra with Vritra as it took place. In ancient times the Prithivi (earth), O king, was encompassed by Vritra, and by this abstraction of earthly matter, the seat of all odour, there arose bad odours on all sides, and the Performer of a hundred sacrifices (Indra), being much enraged by this act, hurled his thunderbolt at Vritra. And being deeply wounded by the thunderbolt of mighty Indra, Vritra entered into the (waters), and by doing so he destroyed their property. The waters being seized by Vritra, their liquid property left them. At this Indra became highly enraged and again smote him with his thunderbolt. And he (Vritra) smitten by the thunderbolt by the most powerful Indra betook himself to the Jyoti (luminous matter) and abstracted its inherent property. The luminous matter being overwhelmed by Vritra and its property, colour and form being thereby lost, the wrathful Indra again hurled his thunderbolt at him. And thus wounded again by Indra of immeasurable power, Vritra entered all on a sudden into the Vayu (gaseous matter). and thereafter made away with its inherent property. And this matter being overpowered by Vritra and its property, viz., touch being lost, Indra became again filled with wrath and flung his thunderbolt at him. And wounded therein by the mighty (Indra), he overwhelmed the Akasa (ether), and took away its inherent property, and the Akasa being overwhelmed by Vritra, and its property, sound being destroyed, the god of a hundred sacrifices highly incensed, again smote him with his thunderbolt. And thus smitten by the mighty Indra, he suddenly entered into his (Sakra's) body, and took away its essential attributes. And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the mightiest of Bharata's race, we have heard that Vasistha comforted Indra (when he was thus afflicted) and that the god of a hundred sacrifices slew Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Sakra to the great sages, and they in turn told it to me."

SECTION XII

"Vasudeva said, "There are two kinds of ailments, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never arise without the interaction of the two. The ailment that is produced in the body, is called the physical ailment, and that which has its seat in the mind, is known as the mental ailment. The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential transformations generated in the physical body, and when these humours are evenly distributed, and are present in due proportions, they are said to be symptomatic of good health. The warm humour is acted upon (allayed) by the cold, and the cold by the warm. And Sattwa, Rajas and Tamas are the attributes of the soul, and it is said by the learned that their presence in due proportions indicates health (of the mind). But if any of the three preponderates, some remedy is enjoined (to restore the equilibrium). Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, desire to recall (past) happiness, while others, while in the enjoyment of happiness, desire to recall past sorrow. But thou, O son of Kunti, dost neither desire to recall thy sorrows nor thy happiness; what else dost thou desire to recall barring this delusion of sorrow? Or, perchance, O son, of Pritha, it is thy innate nature, by which thou art at present overpowered. Thou dost not desire to recall to thy mind the painful sight of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and in the presence of all the Pandavas. And it is not meet that thou shouldst brood over thy departure from the city, and thy exile with the hide of the antelope for thy robe, and thy wanderings in the great forest, nor shouldst thou recall to thy mind the affliction from Jatasura, the fight with Chitrasena, and thy troubles from the Saindhavas. Nor it is proper, O son of Pritha, and conqueror of thy foes, that thou shouldst recall the incident of Kichaka's kicking Draupadi, during the period of thy exile passed in absolute concealment, nor the incidents of the fight which took place between thyself and Drona and Bhishma. The time has now arrived, when thou must fight the battle which each must fight single-handed with his mind. Therefore, O chief of Bharata's race, thou must now prepare to carry the struggle against thy mind, and by dint of abstraction and the merit of thine own Karma, thou must reach the other side of (overcome) the mysterious and unintelligible (mind). In this war there will be no need for any missiles, nor for friends, nor attendants. The battle which is to be fought alone and single-handed has now arrived for thee. And if vanquished in this struggle, thou shalt find thyself in the most wretched plight, and O son of Kunti, knowing this, and acting accordingly, shalt thou attain success. And knowing this wisdom and the destiny of all creatures, and following the conduct of thy ancestors, do thou duly administer thy kingdom."

SECTION XIII

"Vasudeva said, "O scion of Bharata's race, salvation is not attained by foregoing the external things (like kingdom, etc), it is only attained by giving up things which pander to the flesh (body). The virtue and happiness which are attainable by the person who has renounced only the external objects, but who is at the same time engrossed by passions and weakness of the flesh, let these be the portion of our enemies. The word with two letters is Mrit-yu (death of the soul or perdition), and the word with three letters is Sas-wa-ta (Brahman) or the eternal spirit. The consciousness that this or that thing is mine, or the state of being addicted to worldly objects is Mrityu and the absence of that feeling is Saswatam. And these two, Brahman and Mrityu, O king, have their seats in the souls of all creatures, and remaining unseen, they, without doubt, wage war with each other. And if, O Bharata, it be true that no creature is ever destroyed, then one doth not make oneself guilty of the death of a creature by piercing (destroying) its body. What matters the world to a man, if having acquired the sovereignty of the whole earth with its mobile and immobile creation, he does not become attached to it, or engrossed in its enjoyment. But the man who having renounced the world, has taken to the life of the recluse in the forest, living on wild roots and edibles, if such a man, O son of Pritha, has a craving for the good things of the world, and is addicted to them, he may be said to bear Mrityu (death) in his mouth. Do thou, O Bharata, watch and observe the character of thy external and internal enemies, (by means of thy spiritual vision), And the man who is able to perceive the nature of the eternal reality is able to overreach the influence of the great fear (perdition). Men do not look with approbation upon the conduct of those who are engrossed in worldly desires and there is no act without having a desire (at its root) and all (Kama) desires are, as it were, the limbs (offshoots) of the mind. Therefore, wise men knowing this subjugate their desires. The Yogi who holds communion with the Supreme Spirit, knows Yoga to be the perfect way (to salvation) by reason of the practices of his many former births. And remembering that, what the soul desires, is not conducive to piety and virtue, but that the suppression of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism and Vedic rites whose object is attainment of worldly prosperity, ceremonies, sacrifices, religious rules and meditation, with the motive of securing any advantage thereby. By way of illustration of this truth, the sages versed in ancient lore, recite these Gathas called by the name of Kamagita, do thou O Yudhishthira, listen to the recital of them in detail. (Kama says) No creature is able to destroy me without resorting to the proper methods (viz., subjugating of all desires and practice of Yoga etc.) If a man knowing my power, strive to destroy me by muttering prayers etc., I prevail over him by deluding him with the belief that I am the subjective ego within him. If he wish to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to annihilate me by mastering the Vedas and Vedangas, I over reach him by seeming to his mind to be the soul of virtue amongst the immobile creation. And if the man whose strength lies in truth, desire to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, desire to destroy me by means of asceticism, I appear in the guise of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation desires to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without a compeer, whom no creature can kill or destroy. For this reason thou too, O prince, divert thy desires (Kama) to Virtue, so that, by this means, thou mayst attain what is well for thee. Do thou therefore make preparations for the due performance of the horse sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents. Let not therefore grief overpower thee again, on beholding thy friends lying slain on the battlefield. Thou canst not see the men slain in this battle alive again. Therefore shouldst thou perform magnificent sacrifices with presents, so that thou mayst attain fame in this world, and reach the perfect way (hereafter)."

SECTION XIV

"Vaisampayana said, "With such speeches as these, was the royal saint Yudhishthira, bereft of his friends, consoled by those sages of great ascetic merits. And O monarch, that lord of men exhorted by the worshipful Viswarasraba himself, and by Dwaipayana (Vyasa), Krishna Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharpwitted Vijaya, as well as by other great men, and Brahmanas versed in the Sastras, became relieved of all mental affliction and sorrow arising from the death of his dear relations. And that monarch Yudhishthira after performing the obsequial ceremonies of his departed friends, and honouring the Brahmanas and Devas (gods), brought the kingdom of the earth with its girdle of oceans, under his sway. And that prince of Kuru's race having regained his kingdom, with a tranquil mind, thus addressed Vyasa, Narada and the other sages who were present. I have been comforted by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least affliction. And likewise, I have attained great wealth, with which I may worship the gods. Therefore, with your assistance, I shall now perform the sacrifice, O the best of regenerate beings. We have heard that those (Himalayan) regions are full of wonders. Therefore, O Brahmana, saint and grandsire do thou so ordain that under thy protection we may safety reach the Himalaya mountains, the performance of my sacrifice being entirely within thy control, and then the adorable celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our well being. No unlucky man in times of great tribulation and distress, has ever the good fortune to secure the services of such preceptors and friends approved by all virtuous men. Thus addressed by the king, those great saints, bidding the king and Krishna and Arjuna to repair to the Himalayan regions, then and there vanished in the presence of the assembled multitude, and the king, the lordly son of Dharma, then seated himself there for a while. And the Pandavas then in consequence of the death of Bhishma, were engaged in performing his funeral ceremonies. And their time, while thus engaged, seemed too long in passing and performing the last rites to the mortal remains of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas. And then the foremost descendant of Kuru again performed with Dhritarashtra the funeral rites (of the heroes slain in battle), and having given away immense wealth to the Brahmanas, the Pandava chief with Dhritarashtra in advance, made this entry into the city of Hastina Nagar, and consoling his lordly uncle, possessed of eyes of wisdom, that virtuous prince continued to administer the earth with his brothers.

SECTION XV

Janamejaya said, 'O the best of regenerate beings, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors, Vasudeva and Dhananjaya do?

Vaisampayana said, 'O lord of the earth, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their dominions, and they deported themselves with great satisfaction, like unto Indra and his consort in the celestial regions, and amidst picturesque woodland sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Aswins in the Nandana garden of Indra. And, O Bharata, the high-souled Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, whiled away their time in great merriment. And there, O prince, they passed their time in recounting the stirring incidents of the war, and the sufferings of their past lives. And those two high-souled ancient sages, glad at heart, recited the genealogy of the races of saints and gods. Then Kesava, knowing the full import of all matters, addressed Partha in a sweet and beautiful speech of excellent style and import. And then Janarddana comforted the son of Pritha afflicted by the death of his sons, and thousands of other relatives. And he of great ascetic merit and knowing the science of all things having duly consoled him, Arjuna rested for a while, as if a great burden had been removed from his own person. Then Govinda (Krishna) consoling Arjuna with sweet speech addressed these well-reasoned words to him.

Vasudeva said, 'O Arjuna, the terror of thine enemies, this whole earth has been conquered by the king, the son of Dharma, relying on the power of thy arms. And O the best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the might of Bhimasena and the twin brothers. O thou who knowest what virtue is, it was by righteousness alone that the king has been able to regain his kingdom free from all enemies (thorns), and it was by the action of righteousness that king Suyodhana has been killed in battle, and, O son of Pritha and pillar of the Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon an unrighteous course of conduct, having been exterminated with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with thy aid, and I too, O son of Pandu, have been pleasantly whiling away my time in thy company, amidst woodland scenes. O terror of thine enemies, what more need I tell thee, but that where thou and Pritha, and the king, the son of Dharma, and the mighty Bhimasena and the two sons of Madri are, there am I attracted with exquisite delight. O descendant of Kuru, in these delightful and sacred and heaven-like halls of assembly a long time hath fleeted away in thy company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race. And now I am desirous of repairing to the city of Dwaravati. Do thou therefore, O most valorous of men, assent to my departure. When king Yudhishthira was smitten heavily with affliction, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of assuaging his grief, and the pliant and high-minded Yudhishthira, though our sovereign and versed in all lore paid due heed to our words. That son of Dharma honours truth, and is grateful and righteous, therefore will his virtue and good sense and the stability of his power always endure. And now, O Arjuna, if it pleases thee, do thou go to that high-minded prince and tell him of my intention to depart from this place. For, O thou of mighty arms, even if death cometh to me, I am unwilling to do anything that may displease him, leaving alone my going to the city of Dwaravati. O son of Pritha and descendant of Kuru, I now tell thee truly, desiring to do only what is good and agreeable to thee, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, because, O Arjuna, that monarch the son of Dhritarashtra bath been slain with his armies and attendants, and the earth, my friend, with its girdle of seas and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the sway of that wise son of Dharma. And O foremost prince of Bharata's race, may that virtuous prince administer the entire kingdom of the earth in righteousness, and with the respect and approbation of numerous high-souled Siddhas, and having his praises always extolled by the court heralds. Do thou, O chieftain of Kuru's race, accompany me to-day to the presence of the king, the great aggrandiser of the Kuru race, and sound him of my intended return to Dwaraka. As Yudhishthira the high-souled king of the Kurus always commands my love and respect, I have, O son of Pritha, placed this my body and all the wealth that I have in my house, at his disposal. And O prince

Partha (son of Pritha), when this earth has come under thy sway and that of the worshipful Yudhishthira of excellent character, there no longer remains any necessity for my staying here except for my affection for thee. And O monarch, when the redoubtable Arjuna had been thus accosted by the noble-hearted Janarddana, he, showing all the honours due to him, sorrowfully replied by merely saying 'be it so.'

SECTION XVI

(Anugita Parva)

"Janamejaya said, "When the high-souled Kesava and Arjuna after slaying their enemies repaired to the assembly rooms, what conversation, O regenerate one, took place between them?'

Vaisampayana said, "The son of Pritha (Arjuna), having recovered his own kingdom, joyously spent his time, without doing anything else, in the company of Krishna, his heart filled with delight, in that palace of celestial beauty. One day, those two listlessly proceeded to a particular part of the palace that looked, O king, like a veritable portion of Heaven. Themselves filled with delight, they were then surrounded by their relatives and attendents. Pandu's son, Arjuna, filled with joy in the company of Krishna, surveyed that delightful mansion, and then addressed his companion, saying, 'O--mighty-armed one, thy greatness became known to me upon the approach of the battle. O son of Devaki, thy form also, as the Lord of the universe, then became known to me! What thy holy self said unto me at that time, O Kesava, through affection, has all been forgotten by me, O chief of men, in consequence of the fickleness of my mind. Repeatedly, however, have I been curious on the subject of those truths. Thou again, O Madhava, wilt repair to Dwaraka soon.'

Vaisampayana continued, 'Thus addressed by him, Krishna of mighty energy, that foremost of speakers, embraced Phalguna and replied unto him as follows.

'Vasudeva said, 'I made thee listen to truths that are regarded as mysteries. I imparted to thee truths that are eternal. Verily, I discoursed to thee on Religion in its true form and on all the eternal regions. It is exceedingly disagreeable to me to learn that thou didst not, from folly, receive what I imparted. The recollection of all that I told thee on that occasion will not come to me now. Without doubt, O son of Pandu, thou art destitute of faith and thy understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in detail, all that I said on that occasion. That religion (about which I discoursed to thee then) is more than sufficient for understanding Brahma. I cannot discourse on it again in detail. I discoursed to thee on Supreme Brahma, having concentrated myself in Yoga. I shalt now, however, recite to thee an old history upon the same topic. O foremost of all persons, observant of duty, listen to everything I now say, so that, with an understanding adapted to my teaching, thou mayst succeed in attaining to the highest end. O chastiser of foes, on one occasion, a Brahmana came to us from the regions of Heaven. Of irresistible energy, he came from the regions of the Grandsire. He was duly reverenced by us. Listen. O son of Pritha, without yielding to scruples of any kind, to what he, O chief of Bharata's race, said, in answer to our enquiries, agreeably to heavenly forms.'

The Brahmana said, That which thou askest me, O Krishna, connected with the religion of Moksha (Emancipation), led by thy compassion for all creatures (and not for thy own good),--that, indeed, which destroys all delusion, O thou that art possessed of supreme puissance[6] I shall now tell thee duly, O slayer of Madhu. Do thou listen with concentrated attention as I discourse to thee, O Madhava. A Brahmana of the name of Kasyapa, possessed of penances and the foremost of all persons conversant with duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion.[7] Indeed, the latter had mastered all the knowledge which the scriptures teach respecting the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well skilled in the truths of all topics relating to the world. He had mastered the truth about pleasure and pain. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He was a beholder of the ends attained to by embodied creatures high and low in consequence of their acts. He lived like one emancipated from the world. Crowned with ascetic success and possessed of perfect tranquillity of soul, he had all his senses under complete control. He seemed to blaze with the resplendence of Brahma and was capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to rove in the company of invisible Siddhas and celestial musicians. He used to sit and converse with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kasyapa having heard of him truly, desired to see him. Possessed of intelligence, that foremost of all Brahmanas, approached the sage. Himself possessed of penances, Kasyapa, moved by the desire of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes. Filled with wonder at the sight of those extraordinary accomplishments, Kasyapa began to wait upon that foremost of all Brahmanas, with the dutiful reverence of a disciple waiting upon his preceptor and succeeded in propitiating him. By his devotion, O scorcher of foes, rendering to hint the obedience due from a disciple to a preceptor, Kasyapa gratified that Brahmana who possessed all these accomplishments and was endued, besides, with scriptural learning and excellent conduct. Gratified with Kasyapa, that Brahmana one day addressed him cheerfully and spoke as follows, with an eye to the highest success. Listen to those words, O Janarddana, as I repeat them.

"--'The ascetic crowned with success said,'--By diverse acts, O son, as also by the aid of merit, mortal creatures attain to diverse ends here and residence in Heaven. Nowhere is the highest happiness; nowhere can residence be eternal. There are repeated falls from the highest regions acquired with such sorrow. In consequence of my indulgence in sin, I had to attain to diverse miserable and inauspicious ends, filled as I was with lust and wrath, and deluded by cupidity. I have repeatedly undergone death and rebirth. I have eaten diverse kinds of food, I have sucked at diverse breasts. I have seen diverse kinds of mothers, and diverse fathers dissimilar to one another. Diverse kinds of happiness have been mine and diverse kinds of misery, O sinless one. On diverse occasions have I been separated from what was agreeable and united with what was disagreeable. Having earned wealth with great toil I have had to put up with its loss. Insults and excessive misery I have received from king and relatives. Mental and physical pain, of great severity, have been mine. Humiliations I have undergone, and death and immurement under circumstances of great severity. Falls into Hell have been mine, and great tortures in the domains of Yama. Decrepitude and diseases have repeatedly assailed me, and calamities, as frequent, in copious measure. In this world I have repeatedly undergone all those afflictions that flow from a perception of all pairs of opposites. After all this, one day, overwhelmed with sorrow, blank despair came upon me. I took refuge in the Formless. Afflicted as I was with great distress, I gave up the world with all its joys and sorrows.[8] Understanding then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I attained to this success that thou seest. I shall not have to come to this world again (after my departure hence). Verily, till I attain to absorption into eternal Brahman, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine, and on those beings that constitute this universe.[9] Having acquired this excellent success, I shall, after departing from this world, proceed, to what is above it (i.e., Satyaloka) and thence to what is higher (i.e., absorption into Brahman). Verily, I shall attain to the condition, which is unmanifest aspect of Brahman. Let no doubt be thine as regards this. O scorcher of foes, I shall not return to this world of mortal creatures. O thou of great wisdom, I have become gratified with thee. Tell me what I shall do for thee. The time has come for the accomplishment of that purpose for which thou hast come hither. Verily, I know that object for which thou hast sought me. I shall soon depart from this world. Hence it is that I have given thee this hint. O thou of great wisdom and experience, I have been highly gratified with thee for thy behaviour. Do thou question me. I shall discourse on what is beneficial to thee, agreeably to thy desire. I think thy intelligence is great. Indeed, I applaud it much, for it was with the aid of that intelligence that thou wert able to recognise me. Surely, O Kasyapa, thou art possessed of great intelligence.'

SECTION XVII

"Vasudeva said, touching the feet of that sage, the Brahmana asked him some questions that were exceedingly difficult to answer. That foremost of all righteous persons then discoursed on those duties that were referred to.

'Kasyapa said, 'How does the body dissolve away, and how is another acquired? How does one become emancipated after passing through a repeated round of painful rebirths? Enjoying Prakriti for sometime, how does Jiva cast off the particular body (which Prakriti gives)? How does Jiva, freed from the body, attain to what is different from it (viz., Brahman)? How does a human being enjoy (and endure the fruits of) the good and bad acts done by him? Where do the acts exist of one that is devoid of body?[10]

'The Brahmana said,--Thus urged by Kasyapa, the emancipated sage answered those questions one after another. Do thou listen to me, O scion of the Vrishi race, as I recite to thee the answers he made.'

'--The Emancipated sage said, 'Upon the exhaustion of those acts capable of prolonging life and bringing on fame which are done in a particular body that Jiva assumes, the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding turns away from the proper course. The man of uncleansed soul, after even a correct apprehension of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.[11] At such a time he indulges in practices that are exceedingly harmful. He sometimes eats excessively and sometimes abstains altogether from food. He eats bad food or bad meat or takes bad drinks, or food that has been made up of ingredients incompatible with one another. He eats food that is heavy in excess of the measure that is beneficial, or before the food previously taken has been digested. He indulges in physical exercise and sexual pleasure in excess of the due measure, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced. Or, he takes food that is very juicy, or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the time comes.[12] From such excitement of the faults in his body, he gets disease ending in death itself. Sometimes the person engages in perverse or unnatural acts like hanging (for bringing about his death). Through these causes the living body of the creature dissolves away. Understand correctly the manner as I declare it to thee.[13] Urged on by the Wind which becomes violent, the heat in the body, becoming excited and reaching every part of the body one after another, restrains all the (movements of the) vital breaths. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to reside. In consequence of this, Jiva, feeling great pain, quickly takes leave of its mortal casement. Know, O foremost of regenerate persons, that when the vital parts of the physical organism become thus afflicted, Jiva slips away from the body, overwhelmed with great pain. All living creatures are repeatedly afflicted with birth and death. It is seen, O chief of Brahmanas, that the pain which is felt by a person when casting off his bodies is like what is felt by him when first entering the womb or when issuing out of it. His joints become almost dislocated and he derives much distress from the waters (of the womb).[14] Urged on by (another) violent wind, the wind that is in the body becomes excited through cold, and dissolves away the union of matter (called the body) into its respective elements numbering five.[15] That wind which resides in the vital breaths called Prana and Apana occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature.

It is even thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness. Deserted by Brahman (for Jiva is Brahman), the person is said to be dead. By those ducts through which he perceives all sensuous objects, the bearer of the body no longer perceives them. It is the eternal Jiva who creates in the body in those very duets the life-breaths that are generated by food. The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Sastras. When those vital parts are pierced, Jiva, rising up, enters the heart of the living creature and restrains the principle of animation without any delay. The creature then, though still endued with the principle of consciousness, fails to know anything. The vital parts being all overwhelmed, the knowledge of the living creature becomes overwhelmed by darkness. Jiva then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath, goes out quickly, causing the inanimate body to tremble. Dissociated from the body, Jiva, however, is surrounded by his acts. He becomes equipped on every side with all his auspicious acts of merit and with all his sins. Brahmanas endued with knowledge and equipped with the certain conclusions of the scriptures, know him, from indications, as to whether he is possessed of merit or with its reverse. Even as men possessed of eyes behold the fire-fly appearing and disappearing amid darkness, men possessed of the eye of knowledge and crowned with success of penances, behold, with spiritual vision, Jiva as he leaves the body, as he is reborn, and as he enters the womb. It is seen that Jiva has three regions assigned to him eternally. This world where creatures dwell is called the field of action. Accomplishing acts good or bad, all embodied creatures attain to the fruits thereof. In consequence of their own acts, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, in consequence of those acts of theirs, attain to Hell. This condition of sinking with head downwards, in which creatures are cooked, is one of great misery. It is such that a rescue therefrom is exceedingly difficult. Indeed; one should strive hard for saving oneself from this misery. Those regions where creatures dwell when they ascend from this world I shall now declare truly. Do thou listen to me with attention. By listening to what I say, thou shalt attain to firmness of understanding and a clear apprehension of (good and bad) acts. Know that even those are the regions of all creatures of righteous deeds, viz., the stellar worlds that shine in the firmament, the lunar disc, and the solar disc as well that shines in the universe in its own light. Upon the exhaustion, again, of their merits, they fall away from those regions repeatedly. There, in Heaven itself, is distinction of inferior, superior, and middling felicity. There, in Heaven itself, is discontent at sight of prosperity more blazing than one's own. Even these are the goals which I have mentioned in detail. I shall, after this, discourse to you on the attainment by Jiva of the condition of residence in the womb. Do thou hear me, with concentrated attention, O regenerate one, as I speak to thee!'

SECTION XVIII

"--The Brahmana said, 'The acts, good and bad, that a Jiva does are not subject to destruction. Upon attainment of body after body, those acts produce fruits corresponding with them.[16] As a fruit-bearing tree, when the season comes of productivity, yields a large quantity of fruit, similarly merit, achieved with a pure heart, yields a large crop (of felicity). After the same fashion, sin, done with a sinful heart, produces a large crop of misery. The Soul (or Jiva), placing the mind ahead, addresses himself to action. Hear then how Jiva, equipt with all his acts and overwhelmed with lust and wrath, enters the womb. The vital seed, mixed with blood, enters the womb of females and becomes the field (of Jiva), good or bad, born of (his) acts. In consequence of his subtlety and the condition of being unmanifest, Jiva does not become attached to anything even after attaining to a body. Therefore, he is called Eternal Brahman.[17] That (viz., Jiva or Brahman) is the seed of all creatures. It is in consequence of Him that living creatures live. That Jiva, entering all the limbs of the foetus part by part, accepting the attribute of mind, and residing within all the regions that belong to Prana, supports (life). In consequence of this, the foetus becoming endued with mind begins to move its limbs.[18] As liquified iron, poured (into a mould), takes the form of the mould, know that the entrance of Jiva into the foetus is even such. As fire, entering a mass of iron, heats it greatly, do thou know that the manifestation of Jiva in the foetus is such. As a lamp, burning in a room, discovers (all things within it), after the same manner mind discovers the different limbs of the body.[19] Whatever acts, good or bad, Jiva does in a former body, have certainly to be enjoyed or endured by him. By such enjoyment and endurance former acts are exhausted, and other acts, again, accumulate, till Jiva succeed in acquiring a knowledge of the duties included in that contemplation which leads to Emancipation. Regarding this, I shall tell thee those acts by which Jiva, O best of men, while coursing through a repeated round of re-births, becomes happy, Gifts, observances of austerity, Brahmacharyya, bearing Brahman according to the ordinances laid down, self-restraint, tranquillity, compassion for all creatures, restraint of passions, abstentions from cruelty as also from appropriating what belongs to others, refraining from doing even mentally all acts that are false and injurious to living creatures on the Earth, reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs, and causing of all good acts, are said to constitute the conduct of the good. From observance of such conduct, arises Righteousness which protects all creatures eternally. Such conduct one would always behold among persons that are good. Verily, such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates Righteousness. Among them is thrown that course of practices which constitutes eternal Righteousness. He who would betake himself to that Righteousness would never have to attain to a miserable end. It is by the conduct of the good that the world is restrained in the paths of Righteousness when it falls away. He that is a Yogin is Emancipated, and is, therefore, distinguished above these (viz., the good).[20] Deliverance from the world takes place, after a long time, of one who acts righteously and well on every occasion as he should. A living creature thus always meets with the acts done by him in a former life. All these acts constitute the cause in consequence of which he comes into this world in a state different from his true form.[21] There is a doubt in the world as regards the question. By what was the acceptance (by Jiva) of a body first determined. The Grandsire of all the worlds, viz., Brahma having first formed a body of his own, then created the three worlds, in their entirety, of mobile and immobile creatures. Having first himself assumed a body, he then created

Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered and whom all came to know as the highest. This that is seen is said to be destructible; while the other is immortal and indestructible. This that (is seen) is said to be Kshara (the destructible); that, however, which is Para (the other) is the Immortal, (as also) Akshara (the Indestructible). Of each Purusha taken distributively, the whole is duality among these three.[22] Seen first (to appear in an embodied form) Prajapati (then) created all the primal elements and all immobile creatures. Even this is the ancient audition. Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures and return or rebirth. All that I say is proper and correct, like to what a person who is endued with intelligence and who has seen his soul, would say on this topic of previous births.[23] That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross. Though assailed by decrepitude and death and disease, he that understands Pradhana beholds with all equal eye that Consciousness which dwells in all beings endued with consciousness. Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now impart instruction to thee, agreeably to truth, concerning this. Do thou, O learned Brahmana, understand in completeness that which constitutes the excellent knowledge, as I declare it, of that indestructible seat.--'"

SECTION XIX

"--The Brahmana said, 'He who becomes absorbed in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things,--indeed, ceasing to think of even his own existence,--gradually casting off one after another, will succeed in crossing his bonds.[24] That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul. succeeds in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity and divested of egoism is regarded as emancipated from everything. He also is emancipated who looks with an equal eye upon life and death, pleasure and pain, gain and loss, agreeable and disagreeable. He is in every way emancipated who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment. He is emancipated who has no enemy, no kinsman, and no child, who has cast off religion, wealth, and pleasure, and who is freed from desire or cupidity. He becomes emancipated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous births, who wastes the elements of his body for attaining to a tranquillised soul, and who transcends all pairs of opposites. He who abstains from all acts, who is free from desire or cupidity, who looks upon the universe as unenduring or as like an Aswattha tree, ever endued with birth, death and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that bind him.[25] He that sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes emancipated.[26] He who sees his soul devoid of the attributes of the five elements to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated.[27] Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.[28] One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated.[29] Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring, and indestructible. After this I shall declare the science of Yoga to which there is nothing superior, and how Yogins, by concentration, behold the perfect soul.[30] I shall declare the instructions regarding it duly. Do thou learn from me those doors by which directing the soul within the body one beholds that which is without beginning and end.[31] Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously undergone the severest austerities, one should practise that concentration of mind which leads to Emancipation.[32] Observant of penances and always practising concentration of mind, the learned Brahmana, endued with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body. If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme soul in his own soul. Self-restrained, and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the soul by the soul. As a person beholding some unseen individual in a dream recognises him, saying,--This is he,--when he sees him after waking, after the same manner the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from Samadhi.[33] As one beholds the fibrous pith after extracting it from a blade of the Saccharum Munja, even so the Yogin beholds the soul, extracting it from the body. The body has been called the Saccharum Munja, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga. When the bearer of a body adequately beholds the soul in Yoga, he then has no one that is master over him, for he then becomes the lord of the three worlds.[34] He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults. The self-restrained man, concentrated in Yoga, can create (for himself) the godship of the very gods. Casting off his transient body he attains to immutable Brahma.[35] No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted,--he can never be afflicted by any one. Devoid of desire and possessed of a tranquil mind, the person in Yoga is never shaken by pain and sorrow and fear, the terrible effects that flow from attachment and affection. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he. Having adequately concentrated his soul, he lives steadily on himself. Turning off decrepitude and pain and pleasure, he sleeps in comfort. Casting off this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga.[36] When one, after adequate devotion to Yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra).[37] Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay. At that time when, having deeply meditated, one beholds the All (viz., Brahman, the Soul of the universe), there is then nothing external to Brahman where the mind may dwell. Restraining all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All (or universal Brahman) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart![38]

"The Brahmana continued, 'Thus addressed by me, that intelligent disciple, O slayer of Madhu, once more asked me about this religion of Emancipation that is so difficult to explain. How does this food that is eaten from time to time become digested in the stomach? How does it become transformed into juice? How, again, into blood? How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How occurs the escape of all such elements as are not nutritive, and of all impurities separately? How does this one inhale and again, exhale? Staying upon what particular part does the Soul dwell in the body? How does Jiva, exerting himself, bear the body? Of what colour and of what kind is the body in which he dwells again (leaving a particular body)? O holy one, it behoveth thee to tell me all this accurately, O sinless one,--even thus was I interrogated by that learned Brahmana, O Madhava. I replied unto him, O thou of mighty arms, after the manner I myself had heard, O chastiser of all foes. As one placing some precious object in one's store-room should keep one's mind on it, so, placing the mind within one's own body, one should then, restraining all the senses, seek after the Soul, avoiding all heedlessness. One would, becoming always assiduous in this way and gratified with one's own self, within a very short time attain to that Brahma by beholding which one would become conversant with Pradhana.[39] He is not capable of being seized by the eye; nor even by all the senses.[40] It is only with the lamp of the mind that great Soul can be seen. He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things in the world.[41] Jiva beholds the Soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes). Then casting off Brahma as invested with form, by holding the mind in the body, he beholds Brahma as freed from all attributes.[42] He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Emancipation in me.[43] O foremost of regenerate ones, all this mystery has now been declared by me. I ask thy permission, for I shall leave this spot. Do thou (also) go withersoever thou pleasest. Thus addressed by me, O Krishna, on that occasion, that disciple of mine, endued with austere penances, that Brahmana of rigid vows, went away according to his pleasure.

"Vasudeva continued, 'That best of Brahmanas, O son of Pritha, having said these words unto me, on that occasion, properly relating to the religion of Emancipation, disappeared then and there. Has this discourse been heard by thee, O son of Pritha, with mind directed solely towards it? Even this was what thou didst hear on that occasion while thou wert on thy car. It is my opinion, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food incompatible with his body, or whose Soul is not purified.[44] O chief of Bharata's race, this is a great mystery among the deities that has been declared (to thee). At no time or place, O son of Pritha, has this been heard by man in this world. O sinless one, no other man than thyself is deserving of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused. The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities.[45] That goal, O son of Pritha, is the highest which is constituted by eternal Brahman where one, casting off the body, attains to immortality and becomes always happy. By adhering to this religion, even they who axe of sinful birth, such as women and Vaisyas and Sudras, attain to the highest goal. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas possessed of great learning, always devoted to the duties of their own orders and who are intent on (the acquisition of) the region of Brahma? This has been laid down with the reasons (on which it rests); and also the means for its acquisition; and its complete attainment and fruit, viz., Emancipation and the ascertainment of the truth regarding pain. O chief of Bharata's race, there is nothing else that is fraught with happiness greater than this. That mortal, O son of Pandu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time in obtaining the Supreme by these means. This is all that is to be said,--there is nothing else that is higher than this. Yoga takes place in his case, O son of Pritha, who devotes himself to its constant practice for a period of six months.'"

SECTION XX

"Vasudeva said, 'In this connection is cited the ancient narrative, O son of Pritha, of the discourse that took place between a married couple. A certain Brahmana's spouse, beholding the Brahmana, her husband who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said unto him,--Into what region shall I go, depending on thee as my husband,--thee that art seated, having cast off all (religious) acts, that art harsh in thy conduct towards me, and that art so undiscerning?[46] It has been heard by us that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained thee for my husband?--Thus questioned, that Brahmana of tranquil soul then said unto her, smilingly,--O blessed dame, I am not offended with these words of thine, O sinless one. Whatever acts exist that are adopted with the aid of others, that are seen (in consequence of their grossness), and that are true, are done as acts by men devoted to acts.[47] Those persons that are destitute of knowledge, only store delusion by acts. Freedom from acts, again, is incapable of being attained in this world for even a moment. From birth to the attainment of a different form, action good or bad, and accomplished by acts, mind, or speech, exists in all beings. Those paths (of action) which are characterised by visible objects (such as Soma-juice and ghee for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, without the aid of the soul.[48] There dwells Brahma transcending all pairs of opposites; there Soma with Agni: and there the urger of the understanding (viz., Vayu) always moves, upholding all creatures.[49] It is for that seat that the Grandsire Brahman and others, concentrated in Yoga, worship the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely vanquished, strive.[50] That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that is attained. It is incapable of being conquered by the eye. It transcends the sense of hearing. It is destitute of scent, taste, touch, and form as attributes. It is that from which proceeds the well-ordained universe, and it is that upon which it rests. The life-breaths called Prana and Apana and Samana and Vyana and Udana flow from it, and it is that into which they again enter. The breaths Prana and Apana move between Samana and Vyana. When the soul sleeps, both Samana and Vyana are absorbed.[51] Between Apana and Prana, Udana dwells, pervading all. Hence, Prana and Apana do not desert a sleeping person. In consequence of its controlling all the life-winds, the controlling breath is called Udana. Hence, utterers of Brahman undergo penances which have myself for their goal.[52] In the midst of all those life-breaths that swallow up one another and move within the body, blazes forth the fire called Vaiswanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding,--these are the seven tongues of that Vaiswanara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard, that which is thought of, and that which is understood,--these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which hears numbering the fifth; that which thinks, and that which understands,--these are the seven great officiating priests. Behold, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, viz., that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs.[53] Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind, and Understanding--these seven are called wombs (of all things). All the attributes which constitute the sacrificial offerings, enter into the attribute that is born of the fire, and having dwelt within that dwelling became reborn in their respective wombs. Thither also, viz., in that which generates all beings, they remain absorbed during the period for which dissolution lasts. From that is produced smell, from that is produced taste, from that is produced colour, and from that is produced touch; from that is produced sound; from that arises doubt; and from that is produced resolution. This is what is known as the sevenfold creation. It is in this very way that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.'"

SECTION XXI

"The Brahmana said, 'In this connection is cited the following ancient story. Do thou understand, of what kind the institution is of the ten Hotris (sacrificing priests). The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,--these, O beautiful one, are the ten sacrificing priests. Sound and touch, colour and taste, scent, speech, action, motion, and the discharge of vital seed, of urine and of excreta, are the ten libations. The points of the compass, Quarters, Wind, Sun, Moon, Earth, Fire, Vishnu, Indra, Prajapati, and Mitra,--these, O beautiful one, are the ten (sacrificial) fires. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are cast into these ten fires,[54] as also the mind, which is the ladle, and the wealth (viz., the good and bad acts of the sacrificer). What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from Knowledge). All objects of knowledge are Mind. Knowledge only perceives (i.e., discovers the Mind without being attached to it). The knower (or Jiva), encased in subtle form, lives within the gross body that is produced by the vital seed. The bearer of the body is the Garhapatya fire. From that is produced another. Mind is the Ahavaniya fire. Into it is poured the oblation. From that was produced the Veda (or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word). Their arises form (or colour) undistinguished by particular colours. It runs towards the Mind.'"[55]

"The Brahmana's wife said, 'Why did Word first arise and why did Mind arise afterwards, seeing that Word starts into existence after having been thought upon by Mind? Upon that authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless slumber, though separated from Mind, does not Prana apprehend (all objects)? What is that which restrains it then?'"[56]

"The Brahmana said, 'The Apana breath, becoming the lord (i.e., bringing the Prana under its control), in consequence of such lordship over it, makes it identical with itself. That restrained motion of the Prana breath (which for the time becomes identical with that of the Apana) has been said to be the motion of the mind. Hence the mind is dependent upon Prana, not Prana upon the mind. Therefore, in dreamless slumber, upon the disappearance of mind, Prana does not disappear. But since thou askest me a question about word and mind, I shall, therefore, relate to thee a discourse between them. Both Word and Mind, repairing to the Soul of matter,[57] asked him,--Do thou say who amongst us is superior. Do thou, O puissant one, dispel our doubt.--On that occasion, the holy one made this answer.--The mind undoubtedly (is superior). Unto him Word said,--'I yield to thee the fruition of all thy desires!'[58]

"The Brahmana said, 'Know that I have two minds, immovable and movable. That which is immovable is, verily, with me; the movable is in your dominion.[59] That mind is verily called movable which, in the form of Mantra, letter, or voice, is referable to your dominion. Hence, thou art superior (to the other mind which concerns itself with only the external world). But since, coming of thy own accord, O beautiful one, thou enterest into the engagement (about the fruition of all wishes), therefore, filling myself with breath, I utter thee.[60] The goddess Word used always to dwell between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, in consequence of becoming dissociated from Prana, she ran to Prajapati and said,--Be gratified with me, O holy one.--The Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything. Word always flows as endued with utterance or unendued with it.[61] Amongst those two, Word without utterance is superior to Word with utterance. Like a cow endued with excellent milk, she (Word without utterance) yields diverse kinds of meaning. This one always yields the Eternal (viz., Emancipation), speaking of Brahman. O thou of beautiful smiles, Word is a cow, in consequence of her puissance which is both divine and not divine. Behold the distinction of these two subtle forms of Word that flow.'"[62]

"The Brahmana's wife said, 'What did the goddess of Word then say, in days of old, when, though impelled by the Wish to speak, Speech could not come out?'"

"The Brahmana said, 'The Word that is generated in the body by Prana, then attains to Apana from Prana. Then transformed into Udana and issuing out of the body, envelops all the quarters, with Vyana. After that, she dwells in Samana. Even in this way did Word formerly speak. Hence Mind, in consequence of being immovable, is distinguished, and the goddess Word, in consequence of being movable, is also distinguished.'"

SECTION XXII

"The Brahmana said, 'In this connection is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding,--these are the seven sacrificing priests standing distinctly from one another. Dwelling in subtle space, they do not perceive one another. Do thou, O beautiful one, know these sacrificing priests that are seven by their nature.'"

"The Brahmana's wife said, 'How is it that dwelling in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do thou tell me this, O lord.'"

"The Brahmana said, 'Not knowing the qualities (of any object) is ignorance (of that object); while knowledge of the qualities is (called) knowledge (of the object which possesses those qualities). These seven never succeed in apprehending or knowing the qualities of one another. The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone that apprehends them. The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colours. It is the eye alone that apprehends them. The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch It is the skin alone that apprehends them. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone that apprehends them. The nose, the tongue, the eye, the skin, the ear, and the understanding never succeed in apprehending doubt. It is the mind that apprehends it. The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination (certainty in respect of knowledge). It is the understanding alone that apprehends it. In this connection, is cited, O beautiful lady, this ancient narrative of a discourse between the senses and the mind.'

"The mind said, 'The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not seize colour, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched. Without me, all creatures fail to apprehend qualities and objects, with even the senses exerting themselves, even as fuel that is wet and dry (failing to ignite a fire).'

"Hearing these words, the Senses said, 'Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects.[63] What thou thinkest, would be true, if, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments, or, if, when we are absorbed and objects are existing, thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid. If, again, thou deemest thy power over our objects to be always complete, do thou then seize colour by the nose, and taste by the eye. Do thou also take smell by the ear, and sensations of touch by the tongue. Do thou also take sounds by the skin, and likewise touch by the understanding. They that are powerful do not own the dominion of any rules. Rules exist for those only that are weak. Do thou seize enjoyments unenjoyed before; it behoves thee not to enjoy what has been tasted before (by others). As a disciple repairs to a preceptor for the sake of (acquiring) the Srutis, and then, having acquired the Srutis, dwells on their import (by obeying their injunctions), even so dost thou regard as thine those objects which are shown by us, past or future, in sleep or in wakefulness. Of creatures, again, that are of little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions.[64] It is seen also that a creature, after having formed even innumerable purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense at once.[65] One entering upon enjoyments depending on mental purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the life-breaths, like an enkindled fire upon the exhaustion of fuel. True it is that we have connections with our respective attributes; true it is, we have no knowledge of one another's attributes. But without us thou canst have no perception. Without us no happiness can come to thee.'"

SECTION XXIII

"The Brahmana said, 'In this connection, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests. The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.'"

"The Brahmana's wife said, 'That naturally there are seven sacrificing priests is what was my former conviction. Let the great principle be declared to 'me as to how, verily, the number is five of the sacrificing priests.'"

'The Brahmana said, 'The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana. Nursed by Vyana, the wind is then developed into Udana. Nursed in Udana, the wind is then generated as Samana. Those good beings in days of yore asked the first-born Grandsire, saying--Do thou say who amongst us is the foremost. He (whom thou wilt indicate) will be our chief.'

"Brahmana said, 'He upon whose extinction all the life-breaths become extinct in the bodies of living creatures, he upon whose moving they move, is verily the foremost (among you). Do ye go where ye like.'

"Prana said, 'Upon my extinction all the life-breaths become extinct in the bodies of living creatures. Upon my moving they once more move. I am (therefore) the foremost. Behold, I go into extinction!'

"The Brahmana continued, 'Prana then became extinct and once more moved about. Then Samana and Udana also, O blessed one, said these words—Thou dost not dwell here, pervading all this, as we do. Thou art not the foremost amongst us, O Prana. (Only) Apana is under thy dominion. Prana then moved about, and unto him Apana spoke.'

"Apana said, 'When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. Behold, I go into extinction!'

"The Brahmana continued, 'Unto Apana who said so, both Vyana and Udana said--O Apana, thou art not the foremost. (Only) Prana is under thy dominion. Then Apana began to move about. Vyana once more addressed him saying, I am the foremost of all (the life-winds). Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they once more move about. I am (therefore) the foremost. Behold, I go into extinction!'

"The Brahmana continued, 'Then Vyana went into extinction and once more began to move about. At this, Prana and Apana and Udana and Samana addressed him, saying, 'Thou art not the foremost among us, O Vyana! (Only) Samana is under thy dominion--Vyana then began to move about and Samana said unto him,--I am the foremost of you all. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I begin to move about, they once more move about. Hence, I am the foremost. Behold, I go into extinction! Then Samana began to move about. Unto him Udana said, I am the foremost of all the life-winds. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold, I go into extinction!--Then Udana, after having gone into extinction, began once more to move about, Prana and Apana and Samana and Vyana said, unto him, O Udana, thou art not the foremost one among us, only Vyana is under thy dominion.'

"The Brahmana continued, 'Unto them assembled together, the Lord of creatures, Brahma, said, 'No one of you is superior to others. Ye are all endued with particular attributes. All are foremost in their own spheres, and all possess special attributes. Thus said unto them, that were assembled together, the Lord of all creatures. There is one that is unmoving, and one that is moving. In consequence of special attributes, there are five life-winds. My own self is one. That one accumulates into many forms. Becoming friendly unto one another, and gratifying one another, depart in peace. Blessings to ye, do ye uphold one another!'"

SECTION XXIV

"The Brahmana said, 'In this connection is cited the ancient story of the discourse between Narada and the Rishi Devamata.'

"Devamata said, 'What verily, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana, or Vyana, or Udana?'

"Narada said, 'By whatever the creature is created, that first comes unto him which is other (or separate from him). The life winds are to be known as existing in pairs, viz., those that move transversely, upwards, and downwards.'

"Devamata said, 'By whom (among the life-winds) is a creature produced? Who (amongst) them comes first? Do thou tell me what the pairs are of the life-winds, that move transversely, upwards, and downwards.'

"Narada said, 'From Sankalpa (wish) arises Pleasure. It also arises from sound. It arises also from taste; it arises too from colour. From the semen, united with blood, first flows Prana. Upon the semen being modified by Prana, flows Apana. Pleasure arises from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union. Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards, Vyana and Samana both form a pair that moves transversely. Agni (fire) is all the deities. Even this is the teaching of the Veda. The knowledge of Agni arises in a Brahmana with intelligence. The smoke of that fire is of the form of (the attribute called) Darkness. The attribute that is known by the name of Passion is in its ashes. The quality of goodness arises from that portion of the fire into which the oblation is poured.[66] They that are conversant with sacrifices know that Samana and Vyana are from the attribute of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire. That is the excellent form (or seat) of Udana, as the Brahmanas know. Listen as I say which is distinct from the pairs. Day and Night constitute a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. First is Samana; then Vyana. The latter's function is managed through it (viz., Samana). Then, secondly, Samana once more comes into operation. Only Vyana exists for tranquillity. Tranquillity is eternal Brahman. This is the excellent seat of Udana as the Brahmanas know.'"[67]

SECTION XXV

"The Brahmana said, 'In this connection is recited the ancient story of what the institution is of the Chaturhotra (sacrifice). The ordinances are now being duly declared of that in its entirety. Listen to me, O amiable lady, as I declare this wonderful mystery. The agent, the instrument, the action and Emancipation,--these, O beautiful lady, are the four sacrificing priests by whom the universe is enveloped. Hear in its entirety the assignment of causes (relating to this topic). The nose, the tongue, the eye, the skin, the ear numbering the fifth, the mind, and the understanding,--these seven should be understood as being caused by (the knowledge of) qualities. Smell, taste, colour, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding, these seven are caused by action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth, he who thinks, and he who understands--these seven should be known as caused by the agent. Possessed of qualities, these enjoy their own qualities, agreeable or disagreeable.[68] As regards the Soul, that is destitute of qualities. These seven are the causes of Emancipation. With them that are learned and possessed of sufficient understanding, the qualities, which are in the position of deities, eat the oblations, each in its proper place, and agreeably to what has been ordained. The person who is destitute of learning, eating diverse kind of food, becomes seized with the sense of mineness.[69] Digesting food for himself, he becomes ruined through the sense of mineness. The eating of food that should not be eaten, and the drinking of wine, ruin him. He destroys the food (he takes), and having destroyed that food, he becomes destroyed himself. The man of learning, however, being possessed of puissance, destroys his food for reproducing it. The minutest transgression does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose, constitute oblations of clarified butter which should all, after restraining the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, viz., the Soul.[70] The sacrifice constituted by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which yields the fire of knowledge. The upward life-wind Prana is the Stotra of that sacrifice. The downward life-wind Apana is its Sastra. The renunciation of everything is the excellent Dakshina of that sacrifice. Consciousness, Mind, and Understanding--these becoming Brahma, are its Hotri, Adhwaryyu, and Udgatri. The Prasastri, his Sastra, is truth.[71] Cessation of separate existence (or Emancipation) is the Dakshina. In this connection, people conversant with Narayana recite some Richs. Unto the divine Narayana were animals offered in days of yore.[72] Then are sung some Samanas. On that topic occurs an authority. O timid one, know that the divine Narayana is the soul of all.'"

SECTION XXVI

"The Brahmana said, 'There is one Ruler. There is no second beside him. He that is Ruler resides in the heart. I shall speak now of him. Impelled by Him, I move as directed, like water along an inclined plane. There is one Preceptor. There is no second beside him. He resides in the heart, and of him I shall now speak. Be instructed by that preceptor; they who are always endued with feelings of animosity are like snakes. There is one kinsman. There is no second beside him. He resides in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the firmament. There is one dispeller. There is no second beside him. He resides in the heart. Of him I shall now speak. Having lived with that instructor under the proper mode of living, Sakra attained to the sovereignty of all the worlds.[73] There is one enemy. There is no second beside him. He resides in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always endued with feelings of animosity. In this connection is cited the ancient story of the instruction of the snakes, the deities, and the Rishis by the Lord of all creatures. The deities and the Rishis, the snakes, and the Asuras, seated around the Lord of all creatures, asked him, saying,--Let that which is highly beneficial for us be declared. Unto them that enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahman in one syllable. Hearing this, they ran away in various directions. Amongst them that thus ran in all directions from desire of self-instruction, the disposition first arose in snakes of biting. Of the Asuras, the disposition, born of their nature for ostentations, pride arose. The deities betook themselves to gifts, and the great Rishis to self-restraint. Having repaired to one teacher, and having been instructed (refined) by one word, the snakes, the deities, the Rishis, and the Danavas, all betook themselves to diverse different dispositions. It is that one who hears himself when speaking, and apprehends it duly. Once, again, is that heard from him when he speaks. There is no second preceptor.[74] It is in obedience to his counsels that action afterwards flows. The instructor, the apprehender, the hearer, and the enemy, are pleased within the heart. By acting sinfully in the world it is he that becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds. It is he who becomes a person of unrestrained conduct by becoming addicted to the pleasures of sense, impelled by desire. It is he who becomes a Brahmacharin by always devoting himself to the subjugation of his senses. It is he, again, that casts off vows and actions and takes refuge on Brahman alone. By moving in the world, identifying himself the while with Brahman, he becomes a Brahmacharin. Brahman. is his fuel; Brahman is his fire; Brahman is his origin; Brahman is his water; Brahman is his preceptor: he is rapt in Brahman. Brahmacharyya is even so subtle, as understood by the wise. Having understood it, they betook themselves to it, instructed by the Kshetrajna!'"[75]

SECTION XXVII

"The Brahmana said, 'Having crossed that impassable fastness (the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and wrath its robbers, I have entered the extensive forest of (Brahman)'.

"The wife of the Brahmana said, 'Where is that foremost, O thou of great wisdom? What are its trees? What its rivers? What its mountains and hills? How far is that forest?'

"The Brahmana said, 'There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it. There is nothing smaller than that. There is nothing vaster than that. There is nothing minuter than that. There is no happiness that can resemble it. Regenerate persons, entering into it, at once transcend both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them. In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. Even this a description of that forest.[76] The trees which stand filling that forest, produce excellent flowers and fruits of five colours. The trees which stand there filling that forest, produce flowers and fruits that are of excellent colours and that are, besides, of two kinds. The trees which stand there filling that forest, produce flowers and fruits that are endued with fragrance and that are, besides, of two colours. The trees which stand there filling that forest, produce flowers and fruits that are possessed of fragrance and that are, besides, of one colour. The two trees which stand filling that forest, produce many flowers and fruits that are of unmanifest colours. There is one fire here, possessed of a good mind. That is connected with Brahmana. The five senses are the fuel here. The seven forms of Emancipation flowing from them are the seven forms of Initiation. The qualities are the fruits, and the guests eat those fruits. There, in diverse places, the great Rishis accept hospitality. When they, having been worshipped, become annihilated, then another forest shines forth. In that forest, Intelligence is the tree; Emancipation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun. Its end cannot be ascertained upwards, downwards, or horizontally. Seven females always dwell there, with faces downwards, possessed of effulgence, and endued with the cause of generations. They take up all the different tastes from all creatures, even as inconstancy sucks up truth. In that itself dwell, and from that emerge, the seven Rishis who are crowned with ascetic success, with those seven having Vasishtha for their foremost. Glory, effulgence, greatness, enlightenment, victory, perfection, and energy, these seven always follow this same like rays following the sun. Hills and mountains also exist there, collected together; and rivers and streams bearing waters in their course, waters that are born of Brahma. And there happens a confluence also of streams in the secluded spot for sacrifice. Thence those that are contented with their own souls proceed to the Grandsire. Those whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been burnt off by penances, merging themselves in their souls, succeed in attaining to Brahman. Tranquillity is praised by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage. Even such is that sacred forest that is understood by Brahmanas, and understanding it, they live (in accordance with the ordinance), directed by the Kshetrajna.'"

SECTION XXVIII

"The Brahmana said, 'I do not smell scents. I do not perceive tastes. I do not see colours. I do not touch. I do not likewise hear the diverse sounds (that arise). Nor do I entertain purposes of any kind. It is Nature that desires such objects as are liked; it is Nature that hates such objects as are disliked. Desire and aversion spring from Nature, after the manner of the upward and the downward life-winds when souls have entered animate bodies. Separated from them are others; in them are eternal dispositions; (these as also) the soul of all creatures, Yogins would behold in the body. Dwelling in that, I am never attached to anything through desire and wrath, and decrepitude and death. Not having any desire for any object of desire, and not having any aversion for any evil, there is no taint on my natures, as there is no taint of a drop of water on (the leaves of) the lotus. Of this constant (principle) which looks upon diverse natures, they are inconstant possessions.[77] Though actions are performed, yet the assemblage of enjoyments does not attach itself to them, even as the assemblage of rays of the sun does not attach to the sky. In this connection is recited an ancient story of a discourse between an Adhwaryu and a Yati. Do thou hear it, O glorious lady. Beholding an animal sprinkled with water at a sacrificial ceremony, a Yati said unto the Adhwaryu seated there these words in censure,--This is destruction of life! unto him the Adhwaryu said in reply,--This goat will not be destroyed. The animal (sacrificed) meets with great good, if the Vedic declaration on this subject be true. That part of this animal which is of earth will go to earth. That part of this one which is born of water, will enter into water. His eye will enter the sun; his ear will enter the different points of the horizon; his life-winds will enter the sky. I who adhere to the scriptures incur no fault (by assisting at the killing of this animal).'

"The Yati said, 'If thou beholdest such good to the goat in this dissociation with (his) life-winds, then this sacrifice is for the goat. What need hast thou for it? Let the brother, father, mother, and friend (of this goat) give thee their approval in this. Taking him (to them) do thou consult them. This goat is especially dependent. It behoveth thee to see them who can give their consent in this. After hearing their consent; the matter will become fit for consideration. The life-winds of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think. Of those who wish to enjoy felicity by means of the inanimate body (of an animal) which is comparable with fuel, the fuel (of sacrifice) is after all the animal himself. Abstention from cruelty is the foremost of all deities. Even this is the teaching of the elders. We know this is the proposition, viz.,--No slaughter (of living creatures).--If I say anything further, (it will then appear that) diverse kinds of faulty actions are capable of being done by thee. Always abstaining from cruelty to all creatures is what meets with our approbation. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.'

"The Adhwaryu said, 'Thou enjoyest the properties of smell which belong to the earth. Thou drinkest the tastes which appertain to water. Thou seest colours which belong to lighted bodies. Thou touchest the properties which, have their origin in wind. Thou hearest the sounds which have their origin in space (or ether). Thou thinkest thoughts with the mind. All these entities, thou art of opinion, have life. Thou dost not then abstain from taking life. Really, thou art engaged in slaughter. There can be no movement without slaughter. Or, what dost thou think, O regenerate one.'

"The Yati said, 'The Indestructible and the Destructible constitute the double manifestation of the soul. Of these the Indestructible is existed. The Destructible is said to be exceedingly non-existent.[78] The life-wind, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. The Atman is above these forms and hence is without duality and hope. As regards one that is freed from these existent objects, that transcends all pairs of opposites, that does not cherish any expectation, that is alike to all creatures, that is liberated from the idea of meum, that has subjugated his self, and that is released from all his surroundings,--for him no fear exists from any source!'[79]

"The Adhwaryu said, 'O foremost of intelligent men, one should reside with those that are good. Hearing thy opinion my understanding shines with light. O illustrious one, I come to thee, believing thee to be a god; and I say I have no fault, O regenerate one, by performing these rites with the aid of Mantras!'[80]

"The Brahmana continued, 'With this conclusion, the Yati remained silent after this. The Adhwaryu also proceeded with the great sacrifice, freed from delusion. The Brahmanas understand Emancipation, which is exceedingly subtle, to be of this kind and having understood it, they live accordingly directed by the Kshetrajna, that beholder of all topics.'"

SECTION XXIX

"The Brahmana said, 'In this connection is cited the ancient story, O lady, of the discourse between Karttaviryya and the Ocean. There was a king of the name of Karttaviryya-Arjuna who was endued with a thousand arms. He conquered, with his bow, the Earth, extending to the shores of the ocean. It has been heard by us that, once on a time, as he was walking on the shores of the sea, proud of his might, he showered hundreds of shafts on that vast receptacle of waters. The Ocean, bowing down unto him, said, with joined hands,--Do not, O hero, shoot thy shafts (at me)! Say, what shall I do to thee. With these mighty arrows shot by thee, those creatures which have taken shelter in me are being killed, O tiger among kings. Do thou, O lord, grant them security.'

"Arjuna said, 'If any wielder of the bow exists that is equal to me in battle, and that would stand against me in the field, do thou name him to me!'

"The Ocean said, If thou hast heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive thee as a guest.--Then that king proceeded, filled with great wrath. Arrived at that retreat, he found Rama himself. With his kinsmen he began to do many acts that were hostile to Rama, and caused much trouble to that high-souled hero. Then the energy, which was immeasurable of Rama blazed forth, burning the troops of the foe, O lotus-eyed one. Taking up his battle-axe, Rama suddenly put forth his power, and hacked that thousand-armed hero, like a tree of many branches. Beholding him slain and prostrated on the earth, all his kinsmen, uniting together, and taking up their darts, rushed at Rama, who was then seated, from all sides. Rama also, taking up his bow and quickly ascending on his car, shot showers of arrows and chastised the army of the king. Then, some of the Kshatriyas, afflicted with the terror of Jamadagni's son, entered mountain-fastnesses, like deer afflicted by the lion. Of them that were unable, through fear of Rama, to discharge the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas.[81] In this way Dravidas and Abhiras and Pundras, together with the

Savaras, became Vrishalas through those men who had Kshatriya duties assigned to them (in consequence of their birth), falling away (from those duties). Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women that had lost their heroic children, were repeatedly destroyed by Jamadagni's son. The slaughter proceeded one and twenty times. At its conclusion a bodiless voice, sweet and proceeding from heaven, and which was heard by all people, spoke to Rama, 'O Rama, O Rama, desist! What met it dost thou see, O son, in thus destroying repeatedly these inferior Kshatriyas?'[82] In this way, O blessed dame, his grandsires, headed by Richika, addressed that high-souled one, saying. 'Do thou desist.' Rama, however, unable to forgive the slaughter of his sire, replied unto those Rishis saying, 'It behoves you not to forbid me.' The Pitris then said, 'O foremost of all victorious men, it behoves thee not to slay these inferior Kshatriyas. It is not proper that thyself, being a Brahmana, should slay these kings.'"

SECTION XXX

"The Pitris said, 'In this connection is cited this old history. Having heard it, thou shouldst act according to it, O foremost of all regenerate persons. There was a royal sage of the name Alarka endued with the austerest of penances. He was conversant with all duties, truthful in speech, of high soul, and exceedingly firm in his vows. Having, with his bow, conquered the whole Earth extending to the seas, and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle. While sitting at the root of a tree, his thoughts, O thou of great intelligence, abandoning all those great feats, turned towards that which is subtle.'

"Alarka said, 'My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by foes, I shall (henceforth) shoot my arrows at other objects. Since in consequence of its unsteadiness, it sets all mortals to accomplish acts, I shall shoot very sharp-pointed shafts at the mind.'

"The mind said, 'These arrows, O Alarka, will never pierce me through. They will pierce only thy own vital parts, Thy vital parts being pierced, thou shalt die. Do thou look out for other arrows with which to destroy me.' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'Smelling very many perfumes, the nose hankers after them only. Hence I shall shoot whetted arrows at the nose.'

"The nose said, 'These arrows will never cross through me, O Alarka. They will pierce only thy own vital parts, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.'

Hearing these words and reflecting upon them, he said as follows.

"Alarka said, This one (viz., the tongue), enjoying savoury tastes, hankers after them only. Hence I shall shoot whetted shafts at the tongue.'

"The tongue said, 'These arrows, O Alarka, will not cross through me. They will only pierce thy own vital parts and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'The skin, touching diverse objects of touch, hankers after them only. Hence, I shall tear off the skin with diverse arrows equipt with the feathers of the Kanka.'

"The skin said, 'These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.' Hearing these words and reflecting on them, he said as follows.

"Alarka said, 'Hearing diverse sounds, (the ear) hankers after them only. Hence, I shall shoot whetted shafts at the ear.'

"The ear said, 'These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me.' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'Seeing many colours, the eye hankers after them only. Hence, I shall destroy the eye with sharp-pointed arrows.'

"The eye said. 'These arrows will not, O Alarka, cross through me at all. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'This (viz., the understanding) forms many determinations with the aid of ratiocination. Hence, I shall shoot whetted arrows at the understanding.'

"The understanding said, 'These arrows will not, O Alarka, cross through me at all. They will pierce thy vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!'

"The Brahmana continued, 'Then Alarka, employing himself, even there, on penances difficult to perform and exceedingly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven. Endued with puissance, he then, with mind well concentrated, began to reflect. Then O best of regenerate ones, Alarka, that foremost of intelligent men, having reflected for a long time, failed to obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.[83] Endued with energy, he quickly slew all the senses with one arrow, having entered by Yoga into his soul and thereby attained to the highest success. Filled with wonder, that royal sage then sang this verse: Alas, it is a pity that we should have accomplished all acts that are external! Alas, that we should have, endued with the thirst for enjoyment, courted (the pleasures of) sovereignty before now! I have learnt this afterwards. There is no happiness that is higher than Yoga.--Do thou know this, O Rama. Cease to slay the Kshatriyas. Do thou practise the austerest of penances. Thou wilt then attain to what is good.--Thus addressed by his grandsires, Jamadagni's son practised the austerest penances, and having practised them, that highly blessed one attained to that success which is difficult to reach.'"

SECTION XXXI

"The Brahmana said, 'There are three foes in the world. They are said to be ninefold, agreeably to their qualities. Exultation, satisfaction, and joy,--these three qualities appertain to Goodness.[84] Cupidity, wrath, and hatred, these three qualities are said to appertain to Passion. Lassitude, procrastination, and delusion, these three qualities appertain to darkness. Cutting these with showers of arrows, the man of intelligence, free from procrastination, possessed of a tranquil soul, and with his senses under subjection, ventures to vanquish others.[85] In this connection, persons conversant with (the occurrence of) ancient cycles recite some verses which were sung in days of old by king Amvarisha who had acquired a tranquil soul. When diverse kinds of faults were in the ascendant and when the righteous were afflicted, Amvarisha of great fame put forth his strength for assuming sovereignty.[86] Subduing his own faults and worshipping the righteous, he attained to great success and sang these verses.--I have subdued many faults. I have killed all foes. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me! Urged by that fault, this Jiva fails to attain to freedom from desire. Afflicted by desire, one runs into ditches without knowing it. Urged by that fault, one indulges in acts that are forbidden. Do thou cut off, cut off, that cupidity with sharp-edged swords. From cupidity arise desires. From desire flows anxiety. The man who yields to desire acquires many qualities that appertain to passion. When these have been acquired, he gets many qualities that appertain to Darkness. In consequence of those qualities, he repeatedly takes birth, with the bonds of body united, and is impelled to action. Upon the expiration of life, with body becoming dismembered and scattered, he once meets with death which is due to birth itself.[87] Hence, duly understanding this, and subduing cupidity by intelligence, one should desire for sovereignty in one's soul. This is (true) sovereignty. There is no other sovereignty here. The soul, properly understood, is the king. Even these were the verses sung by king Ambarisha of great celebrity, on the subject of sovereignty which he kept before him,--that king who had cut off the one foremost fault viz., cupidity.'"

SECTION XXXII

"The Brahmana said, 'In this connection is cited the old narrative, O lady, of the discourse between a Brahmana and (king) Janaka. King Janaka (on a certain occasion), desirous of punishing him, said unto a Brahmana who had become guilty of some offence, 'Thou shalt not dwell within my dominions.' Thus addressed, the Brahmana replied unto that best of kings, saying, 'Tell me, O king, what the limits are of the territories subject to thee. I desire, O lord, to dwell within the dominions of another king. Verily, I wish to obey thy behest, O lord of Earth, agreeably to the scriptures.--Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply. Like the planet Rahu overwhelming the Sun, a cloudedness of understanding suddenly overwhelmed that king of immeasurable energy as he sat plunged in thought. When that cloudedness of understanding passed away and the king became comforted, he spoke after a short while these words unto that Brahmana.'

"Janaka said, 'Although a (large) inhabited tract is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth. When I failed to find it on the Earth, I then searched Mithila (for it). When I failed to find it in Mithila, I then searched for it among my own children. When I failed to find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding passed away, intelligence came back to me. Then I thought that I have no dominion, or that everything is my dominion. Even this body is not mine, or the whole Earth is mine. At the same time, O best of regenerate persons, I think that that is as much mine as it is of others. Do thou, therefore, dwell (here) as long as thy choice leads thee, and do thou enjoy as long as thou pleasest.'

"The Brahmana said, 'When there is a large inhabited tract in thy ancestral kingdom, tell me, depending upon what understanding, has the idea of meum been got rid of by thee. What also is that understanding depending upon which thou hast come to the conclusion that everything constitutes thy dominion? What, indeed, is the notion through which thou hast no dominion, or everything is thy dominion?'

"Janaka said, 'All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine.[88] (Considering) whose is this, I thought of the Vedic text about anybody's property, I could not, therefore, find, by my understanding, what should be (called) mine.[89] Depending upon this notion, I got rid of idea of mineness. Hear now what that notion is depending upon which I came to the conclusion that I have dominion everywhere. I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me.[90] I do not desire for my own self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me. I do not desire for my own self the colour or light that appertains to my eye. Therefore, light subjugated by me, is always subject to me. I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me. I do not desire for my own self those sounds which are in contact with even my ear. Therefore sounds, subjugated by me, are always subject to me. I do not desire for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is subject to me. All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests.[91]--The Brahmana then, smiling, once more said unto Janaka,--Know that I am Dharma, who have come here today for examining thee. Thou art verily the one person for setting this wheel in motion, this wheel that has the quality of Goodness for its circumference, Brahmin for its nave, and the understanding for its spokes, and which never turns back!'"[92]

SECTION XXXIII

"The Brahmana said, 'I do not, O timid one, move in this world in that manner which thou, according to thy own understanding, censurest. I am a Brahmana possessed of Vedic knowledge, I am emancipated. I am a forest recluse. I am an observer of the duties of a house-holder. I observe vows. I am not what thou seest me in good and bad acts. By me is pervaded everything that exists in this universe. Whatever creatures exist in the world, mobile or immobile, know that I am the destroyer of them all, even as fire is (the destroyer) of all kinds of wood. Of sovereignty over the whole Earth or over Heaven (on the one hand), or this knowledge (of my identity with the universe), this knowledge is my wealth.[93] This is the one path for Brahmanas, by which they who understand it proceed to house-holds, or abodes in the forest, or residence with preceptors, or among mendicants.[94] With numerous unconfused symbols, only one knowledge is worshipped. Those who, whatever the symbols and modes of life to which they adhere, have acquired an understanding having tranquillity for its essence, attain to that one entity even as numerous rivers all meeting the Ocean.[95] The path is traversable with the aid of the understanding and not of this body. Actions have both beginning and end, and the body has actions for its bonds.[96] Hence, O blessed lady, thou needst have no apprehension in respect of the world hereafter. With thy heart intent upon the real entity, it is my soul into which thou wilt come.'"

SECTION XXXIV

"The Brahmana's wife said, 'This is incapable of being understood by a person of little intelligence as also by one whose soul has not been cleansed. My intelligence is very little, and contracted, and confused. Do thou tell me the means by which the knowledge (of which thou speakest) may be acquired. I wish to learn from thee the source from which this knowledge flows.'

"The Brahmana said, 'Know that intelligence devoted to Brahman, is the lower Arani; the preceptor is the upper Arani; penances and conversance wit tithe scriptures are to cause the attrition. From this is produced the fire of knowledge.'

"The Brahmana's wife said, 'As regards this symbol of Brahman, which is designated Kshetrajna, where, indeed, occurs a description of it by which it is capable of being seized?'

"The Brahmana said, 'He is without symbols, and without qualities. Nothing exists that may be regarded as his cause. I shall, however, tell thee the means by which he can be seized or not. A good means may be found; viz., perception of hearing, etc. as flowers are perceived by bees. That means consists of an understanding cleansed by action. Those whose understandings have not been so cleansed, regard that entity, through their own ignorance, as invested with the properties of knowledge and others.[97] It is not laid down that this should be done, of that this should not be done, in the rules for achieving Emancipation,--those, that is, in which a knowledge of the soul arises only in him who sees and hears.[98] One should comprehend as many parts, unmanifest and manifest by hundreds and thousands, as one is capable of comprehending here. Indeed, one should comprehend diverse objects of diverse import, and all objects of direct perception. Then will come, from practice (of contemplation and self-restraint, etc.), that above which nothing exists.'[99]

"The holy one continued, 'Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, in consequence of the knowledge of Kshetra.'[100]

"Arjuna said, 'Where, indeed, is that Brahmana's wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success attained. Do thou, tell me about them, O thou of unfading glory.'

"The blessed and holy one said, 'Know that my mind is the Brahmana, and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya!'"

SECTION XXXV

"Arjuna said, 'It behoveth thee to expound Brahma to me,--that which is the highest object of knowledge. Through thy favour, my mind is delighted with these subtle disquisitions.'

"Vasudeva said,--'In this connection is recited the old history of the discourse between a preceptor and his disciple on the subject of Brahman. Once on a time, O scorcher of foes, an intelligent disciple questioned a certain Brahmana of rigid vows who was his preceptor, as he was seated (at his ease), saying,--What, indeed, is the highest good? Desirous of attaining to that which constitutes the highest good, I throw myself at thy feet, O holy one. O learned Brahmana, I solicit thee, bending my head, to explain to me what I ask.--Unto that disciple, O son of Pritha, who said so, the preceptor said,--O regenerate one, I shall explain to thee everything about which thou mayst have any doubts.--Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do thou hear what he said, O thou of great intelligence.'

"The Disciple said, 'Where am I? Whence art thou? Explain that which is the highest truth. From what source have sprung all creatures mobile and immobile? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called attributes by the good? What paths are to be called auspicious? What is happiness? What is sin? O holy one, O thou of excellent vows, it behoves thee to answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than thee that is capable of answering these questions? Do thou answer them, O foremost of all persons conversant with duties. My curiosity is great. Thou art celebrated in all the worlds as one well skilled in the duties relating to Emancipation. There is none else than thou that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation.'

"Vasudeva said, 'Unto that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquillity, and who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who had the life of a Yati and Brahmacharin, O son of Pritha, that preceptor possessed of intelligence and observant of vows, duly explained all the questions, O foremost one of Kuru's race, O chastiser of all foes.'

"The preceptor said, 'All this was declared (In days of old) by Brahma himself (the Grandsire of all the worlds). Applauded and practised by the foremost of Rishis, and depending on a knowledge of the Vedas, it involves a consideration of what constitutes the real entity. We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumstances, viz., the soul abiding in all creatures, succeeds in going whithersoever he wishes and comes to be regarded as the highest. That learned man who beholds the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He who does not covet anything and does not cherish the idea of mineness with regard to anything, comes to be regarded, although residing in this world, as identifiable with Brahman, He who is conversant with the truth about the qualities of Pradhana (or Nature), acquainted with the creation of all existent objects, divested of the idea of mineness, and without pride, succeeds, without doubt, in emancipating himself. Understanding properly that great tree which has the unmanifest for its seed sprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahman, and which is eternal,--and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death. The conclusions with regard to the past, present, and future, etc, and religion, pleasure and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are, indeed, eternal, I shall declare to thee, O thou of great wisdom. These constitute what is called Good. Men of wisdom, understanding them in this world, attain to success. In days of old, the Rishis Vrihaspati and Bharadwaja, and Gautama and Bhargava, and Vasishtha and Kasyapa, and Viswamitra, and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the acts each of them had done. Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahma perfectly cleansed of all sin. Bowing their heads unto that high-souled one who was seated at his ease, the great Rishis, endued with humility, asked him this grave question regarding the highest good. How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth, and what is sin? By what action are the two paths, northern and southern, obtained? What is destruction? What is Emancipation? What is birth and what is death of all existent objects? I shall tell thee, O disciple, what the Grandsire, thus addressed, said unto them, conformably to the scriptures. Do thou listen.'

"Brahma said, 'It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (of action). Understand this, O ye of excellent vows. In consequence of their own actions they live, transcending: their own origin.[101] For Truth, when united with qualities, becomes always possessed of five indications. Brahman is Truth. Penance is truth. Prajapati is truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that Brahmanas who are always devoted to Yoga, who have transcended wrath and sorrow, and who always regard Religion as the causeway (along which every one must pass for avoiding the morass below), take refuge in Truth. I shall now speak of those Brahmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life. The wise say that Religion or duty is one, (though) having four quarters. Ye regenerate ones, I shall speak to ye now of that path which is auspicious and productive of good. That path has constantly been trod over by men possessed of wisdom in order to achieve an identity with Brahman. I shall speak now of that path which is the highest and which is exceedingly difficult of being understood. Do you understand, in all its details, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that appertains to Brahmacharins. The second step is domesticity. After this is the residence in the woods. After that it should be known is the highest step, viz., that relating to Adhyatma.[102] Light, ether (or space), sun, wind, Indra, and Prajapati,--one sees these as long as one does not attain to Adhyatma. I shall declare the means (by which that Adhyatma may be attained). Do ye first understand them. The forest mode of life that is followed by ascetics residing in the woods and subsisting upon fruits and roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders. They that are possessed of wisdom say that Religion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety. That person of rigid vows who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures. I shall now declare, accurately and with reasons, the elements which reside in parts in all objects. The great soul, the unmanifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action), the five great elements, the specific characteristics of the five elements,--these constitute the eternal creation. The number of elements has been said to be four and twenty, and one (more). That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion. He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.'"[103]

SECTION XXXVI

"Brahma said, 'That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city (or mansion) of nine portals, possessed of three qualities, and consisting of five ingredients. Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven.[104] The three ducts that are in it support it constantly. These are the three Nadis. They run continually, and have the three qualities for their essence: Darkness, Passion, and Goodness. These are called the (three) qualities. These are coupled with one another. They exist, depending on one another. They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are characterised by (these) three qualities. Goodness is the match of Darkness. Of Goodness the match is Passion. Goodness is also the match of Passion, and of Goodness the match is Darkness. There where Darkness is restrained, Passion is seen to flow. There where Passion is restrained, Goodness is seen to flow. Darkness should be known to have the night (or obscurity) for its essence. It has three characteristics, and is (otherwise) called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others. Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production. Splendour, lightness, and faith,--these are the form, that is light, of Goodness among all creatures, as regarded by all good men. The true nature of their characteristics will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them. Complete delusion, ignorance; illiberality, indecision in respect of action, sleep, haughtiness, fear, cupidity, grief, censure of good acts, loss of memory,--unripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of behaviour, boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation,--all these qualities are known as belonging to Darkness. Whatever other states of mind, connected with delusion, exist in the world, all appertain to Darkness. Frequent ill-speaking of other people, censuring the deities and the Brahmanas, illiberality, vanity, delusion, wrath, unforgiveness, hostility towards all creatures, are regarded as the characteristics of Darkness. Whatever undertakings exist that are unmeritorious (in consequence of their being vain or useless), what gifts there are that are unmeritorious (in consequence of the unworthiness of the donees, the unreasonableness of the time, the impropriety of the object, etc.), vain eating,--these also appertain to Darkness. Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Darkness. Whatever men there are in this world who are characterised by these and other faults of a similar kind, and who break through the restraints (provided by the scriptures), are all regarded as belonging to the quality of Darkness. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of (birth in) the brute creation. They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds; or creatures, of the oviparous order, or quadrupeds of diverse species; or lunatics, or deaf or dumb human beings, or men that are afflicted by dreadful maladies and regarded as unclean. These men of evil conduct, always exhibiting the indications of their acts, sink in Darkness. Their course (of migrations) is always downwards. Appertaining to the quality of Darkness, they sink in Darkness. I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in attaining to the regions that exist for men of pious deeds. Those men who take birth in orders other than humanity, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own order and desirous of doing good to all creatures, succeed, through the aid of such purificatory rites, in ascending upwards. Indeed, struggling (to improve themselves), they at last attain to the same regions with these pious Brahmanas. Verily, they go to Heaven. Even this is the Vedic audition.[105] Born in orders other than humanity and growing old in their respective acts, even thus they become human beings that are, of course, ordained to return. Coming to sinful births and becoming Chandalas or human beings that are deaf or that lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, transcending the Sudra order, and other (consequences of) qualities that appertain to Darkness and that abide in it in course of migrations in this world.[106] Attachment to objects of desire is regarded as great delusion. Here Rishis and Munis and deities become deluded, desirous of pleasure. Darkness, delusion, the great delusion, the great obscurity called wrath, and death, that blinding obscurity, (these are the five great afflictions). As regards wrath, that is the great obscurity (and not aversion or hatred as is sometimes included in the list). With respect then to its colour (nature), its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything about (the quality of) Darkness. Who is there that truly understands it? Who is there that truly sees it? That, indeed, is the characteristic of Darkness, viz., the beholding of reality in what is not real. The qualities of Darkness have been declared to you in various ways. Duly has Darkness, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here, will surely succeed in becoming freed from all characteristics that appertain to Darkness.'"

SECTION XXXVII

"Brahman said, 'Ye best of beings, I shall now declare to you accurately what (the quality of) Passion is. Ye highly blessed ones, do you understand what those qualities are that appertain to Passion, Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, arguments, dissatisfaction, endurance,[107] might, valour, pride, wrath, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of meum or mineness, protection (of others), slaughter, bonds, and affliction, buying and selling, lopping off, cutting, piercing and cutting off the coat of mail that another has worn,[108] fierceness, cruelty, villifying, pointing out the faults of others, thoughts entirely devoted to worldly affairs, anxiety, animosity, reviling of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech, dispraise and praise, laudation, prowess, defiance, attendance (as on the sick and the weak), obedience (to the commands of preceptors and parents), service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy heedlessness, contumely, possessions, and diverse decorations that prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good result), diverse acts of public charity, the rites in respect of Swaha salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection generated by the merits of the object for which or whom it is felt, treachery, deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music and songs--all these qualities, ye learned Brahmanas, have been said to belong to Passion. Those men on Earth who meditate on the past, present, and the future, who are devoted to the aggregate of three, viz., Religion, Wealth, and Pleasure, who acting from impulse of desire, exult on attaining to affluence in respect of every desire, are said to be enveloped by Passion. These men have downward courses. Repeatedly reborn in this world, they give themselves up to pleasure. They covet what belongs to this world as also all those fruit, that belong to the world hereafter. They make gifts, accept gifts, offer oblations to the Pitris, and pour libations on the sacrificial fire. The qualities of Passion have (thus) been declared to you in their variety. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always freeing himself from all of them which appertain to Passion.'"

SECTION XXXVIII

"Brahmana said, 'I shall, after this discourse to you on that excellent quality which is the third (in the order of our enumeration). It is beneficial to all creatures in the world, and unblamable, and constitutes the conduct of those that are good. Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess (or liberality), absence of fear, contentment, disposition for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness, absence of wrath, absence of malice, purity, cleverness, prowess, (these appertain to the quality of Goodness). He who is devoted to the duty of Yoga, regarding knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the world hereafter. Freedom from the idea of meum, freedom from egoism, freedom from expectations, looking on all with an equal eye, and freedom from desire,--these constitute the eternal religion of the good. Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, compassion to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good behaviour, purity in all acts having for their object the attainment of tranquillity, righteous understanding, emancipation (from attachments), indifference, Brahmacharyya, complete renunciation, freedom from the idea of meum, freedom from expectations, unbroken observance of righteousness, belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain--those Brahmanas in this world, whose conduct is marked by these virtues, who adhere to righteousness, who abide in the Vedas, are said to be wise and possessed of correctness of vision. Casting off all sins and freed from grief, those men possessed of wisdom attain to Heaven and create diverse bodies (for themselves). Attaining the power of governing everything, self-restraint, minuteness, these high-souled ones make by operations of their own mind, like the gods themselves dwelling in Heaven. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to Heaven, they modify all things by their very nature. They get whatever objects they desire and enjoy them.[109] Thus have I, ye foremost of regenerate ones, described to you what that conduct is which appertains to the quality of goodness. Understanding these duly, one acquires whatever objects one desires. The qualities that appertain to goodness have been declared particularly. The conduct which those qualities constitute has also been properly set forth. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them.'"

SECTION XXXIX

"Brahmana said, 'The qualities are incapable of being declared as completely separate from one another. Passion and Goodness and Darkness are seen existing in a state of union. They are attached to one another. They depend on one another. They have one another for their refuge. They likewise follow one another. As long as goodness exists, so long does Passion exist. There is no doubt in this. As long as Darkness and Goodness exist, so long does Passion exist. They make their journey together, in union, and moving collectively. They, verily, move in body, when they act with cause or without cause. Of all these which act with one another, however, much they may differ in their development, the manner in which their increase and diminution take place will now be declared. There where Darkness exists in an increased measure, in the lower creatures (for example), Passion exists in a smaller measure and Goodness in a measure that is still less. There where Passion exists in a copious measure, in creatures of middle course, Darkness exists in a smaller measure and Goodness in a measure that is still less. There where Goodness exists in a copious measure, in creatures of upward courses, Darkness should be known to exist in a small measure and Passion in a measure that is still less. Goodness is the spring that causes the modifications of the senses. It is the great enlightener. No duty has been laid down that is higher than Goodness. They who abide in Goodness proceed upwards. They who abide in Passion remain in the middle. They who abide in Darkness, being characterised by qualities that are low, sink downwards. Darkness occurs in the Sudra; Passion in the Kshatriya; and Goodness, which is the highest, in the Brahmana. The three qualities exist even thus in the three orders. Even from a distance, the three qualities of darkness and Goodness and Passion, are seen to exist in a state of union and more collectively. They are never seen in a state of separation.[110] Beholding the sun rising, men of evil deeds become inspired with fear. Travellers on their way become afflicted with heat, and suffer distress. The Sun is Goodness developed, men of evil deeds represent Darkness; the heat which travellers on their way feel is said to be a quality of Passion. The sun representing light is Goodness; the heat is the quality of Passion; the shading (or eclipse) of the sun on Parvana days should be known to represent Darkness. Even thus, the three qualities exist in all luminous bodies. They act by turns in diverse places in diverse ways. Among immobile objects, the quality of Darkness exists in a very large measure. The qualities appertaining to Passion are those properties of theirs which undergo constant changes. Their oleaginous attributes appertain to Goodness.[111] The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnight, months, years, seasons, and conjunctions.[112] The gifts that are wide are threefold. Threefold is sacrifice that flows. Threefold are the worlds; threefold the deities; threefold is knowledge; and threefold the path or end. The past, the Present. and the Future; Religion, Wealth. and Pleasure. Prana, Apana, and Udana; these also are fraught with the three qualities. Whatever object exists in this world, everything in it is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances. Verily, the three qualities always act in an unmanifest form. The creation of those three, viz., Goodness, Passion, and Darkness is eternal. The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, Constant. unborn, womb, eternal. Nature, change or modification, destruction, Pradhana, production, and absorption, undeveloped, not small (i.e., vast), unshaking, immovable, fixed, existent, and non-existent. All these names should be known by those who meditate on matters connected with the soul. That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure operations (of the qualities), is well conversant with the truth about all distinctions and freed from the body, becomes liberated from all the qualities and enjoys absolute happiness.'"

SECTION XL

"Brahmana said, 'From the unmanifest first sprang Mahat (the Great Soul) endued with great intelligence, the source of all the qualities. That is said to be the first creation. The Great Soul is signified by these synonymous words--the Great Soul, Intelligence, Vishnu, Jishnu, Sambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brahmana has never to encounter delusion. It has hands and feet on every side, it has ears on every side. It stands, pervading everything in the universe. Of great power, that Being is stationed in the heart of all. Minuteness, Lightness and Affluence, are his. He is the lord of all, and identical with effulgence, and knows not decay. In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have subdued their senses, who are possessed of knowledge, who are freed from cupidity, who have conquered wrath, who are of cheerful hearts, who are endued with wisdom, who are liberated from ideas of meum (and teum), and who are devoid of egoism. All these, freed from every kind of attachment, attain to the status of Greatness. That person who understands that holy and high goal, viz., the Great Soul, becomes freed from delusion. The self-born Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form, the golden one, the highest goal of all persons endued with understanding,--that intelligent man lives, transcending the understanding.'"

SECTION XLI

"Brahmana said, 'That Mahat who was first produced is called Egoism. When it sprang up as I, it came to be called as the second creation. That Egoism is said to be the source of all creatures, for these have sprung from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajapati. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels--I am all this.--That is the eternal world existing for those sages who are contented with knowledge relating to the soul, who have meditated on the soul, and who have won success by Vedic study and sacrifices. By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates (all creatures) even in this way. It is that which causes all changes. It is that which causes all beings to move. By its own light it illuminates the universe likewise.'"

SECTION XLII

'Brahmana said, From Egoism were verily born the five great elements. They are earth, air, ether, water, and light numbering the fifth. In these five great elements, in the matter of the sound, touch, colour, taste, and smell, all creatures become deluded. When at the close of the destruction of the great elements, the dissolution of the universe approaches, ye that are possessed of wisdom, a great fear comes upon all living creatures. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation takes place. Indeed, as regards birth, they are born from one another. Then, when all existent objects, mobile and immobile, become dissolved, wise men endued with powerful memory never dissolve. Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion. Caused by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless. Prana and Apana, and Udana and Samana and Vyana,--these five winds are always closely attached to the soul. Together with speech, mind, and understanding, they constitute the universe of eight ingredients. He whose skin, nose, ear, eyes, tongue, and speech are restrained, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in attaining to that auspicious Brahman to which nothing superior exists. Those which have been called the eleven organs and which have sprung from Egoism, I shall now, ye regenerate ones, mention particularly. They are the ear, the skin, the two eyes, the tongue, the nose numbering the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth. These constitute the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahman shine forth (in him). Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are truly said to be connected with knowledge. The rest, however, that are connected with action, are without distinction. The mind should be regarded as belonging to both. The understanding is the twelfth in the top. Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have accomplished everything. I shall, after this, enumerate all the various organs. Space (or Ether) is the first entity. As connected with the soul, it is called the ear. As connected with objects, that is sound. The presiding deity (of this) is the quarters. The Wind is the second entity. As connected with the soul, it is known as the skin. As connected with objects, it is known as objects of touch; and the presiding deity there is touch. The third is said to be Light. As connected with the soul, it is known as the eye. As connected with objects, it is colour; and the sun is its deity. The fourth (entity) should be known as Water. As connected with the soul, it is said to be the tongue. As connected with objects, it is taste, and the presiding deity there is Soma. The fifth entity is Earth. As connected with the soul, it is said to be the nose. As connected with objects, it is scent; and the presiding deity there is the wind. Thus has the manner been declared of how the five entities are divided into sets of three. After this I shall declare everything about the diverse (other) organs. Brahmanas conversant with the truth say that the two feet are mentioned as connected with the soul. As connected with objects, it is motion; and Vishnu is there the presiding deity. The Apana wind, whose motion is downward, as connected with the soul, is called the lower duct. As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings. As connected with objects, it is the vital seed; and the presiding deity is Prajapati. The two hands are mentioned as connected with the soul by persons conversant with the relations of the soul. As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the gods. As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.[113] As connected with objects, it is the mental operation; and the presiding deity is Chandramas (moon). As connected with the soul is Egoism, which is the cause of the whole course of worldly life. As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which impels the six senses. As connected with objects, it is that which is to be understood, and the presiding deity there is Brahma. Three are the seats of all existent objects. A fourth is not possible. These are land, water, and ether. The mode of birth is fourfold. Some are born of eggs; some are born of germs which spring upwards, penetrating through the earth; some are born of filth; and some are born of fleshy balls in wombs. Thus is the mode of birth seen to be of four kinds, of all living creatures. Now, there are other inferior beings and likewise those that range the sky. These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description. This is said to be the second mode of birth and is inferior. Those living creatures that take birth after the lapse of some time, bursting through the earth, are said to be germ-born beings, ye foremost of regenerate persons. Creatures of two feet or of many feet and those which move crookedly, are the beings born of wombs. Among them are some that are deformed, ye best of men. The eternal womb of Brahma should be known to be of two kinds, viz., penance and meritorious acts. Such is the doctrine of the learned.[114] Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born; such is the teaching of the ancients. He who duly understands this, comes to be regarded as possessed of Yoga, ye chief of regenerate persons. Know also that such a man becomes freed too from all his sins. I have thus declared to you duly the doctrine of Adhyatma.[115] Ye Rishis conversant with all duties, a knowledge of this is acquired by those who are regarded as persons of knowledge. Uniting all these together, viz., the senses, the objects of the senses, and the five great entities, one should hold them in the mind.[116] When everything is attenuated (by absorption) in the mind, one no longer esteems the pleasures of life. Learned men, whose understandings are furnished with knowledge, regard that as true happiness.[117] I shall after this, tell thee of renunciation with respect to all entities by means, gentle and hard, which produces attachment to subtle topics and which is fraught with auspiciousness. That conduct which consists in treating the qualities is not qualities, which is free from attachment, which is living alone, which does not recognise distinctions, and which is full of Brahman, is the source of all happiness.[118] The learned man who absorbs all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is released from everything, becomes always happy. Restraining all desires within the soul, destroying his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahman. Through repression of all the senses which always hanker after their objects, and abandonment of inhabited places, the Adhyatma fire blazes forth in the man of contemplation. As a fire, fed with fuel, becomes bright in consequence of the blazing flames it puts forth, even so, in consequence of the repression of the senses, the great soul puts forth its effulgence. When one with a tranquil soul beholds all entities in one's own heart, then, lighted by one's own effulgence, one attains to that which is subtler than the subtle and which is unrivalled in excellence. It is settled that the body has fire for colour, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (viz., flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements; that it has nine doors and two deities;[119] that it is full of passion; that it is unfit to be seen (owing to its unholy character); that it is made up of three qualities; that it has three constituent elements, (viz., wind, bile and phelgm); that it is delighted with attachments of every kind, that it is full of delusions.[120] It is difficult of being moved in this mortal world, and it rests on the understanding as its support. That body is, in this world, the wheel of Time that is continually revolving.[121] That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the (whole) universe with the (very) immortals.[122] By restraining the senses, one casts off lust, wrath, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, exceedingly difficult to cast off.[123] He who has subjugated these in this world, viz., the three qualities and the five constituent elements of the body, has the Highest for his seat in Heaven. By him is Infinity attained. Crossing the river, that has the five senses for its steep banks, the mental inclinations for its mighty waters, and delusion for its lake, one should subjugate both lust and wrath. Such a man freed from all faults, then beholds the Highest, concentrating the mind within the mind and seeing self in self. Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as diverse, changing form from time to time.[124] Without doubt he can perceive numerous bodies like a hundred lights from one light. Verily he is Vishnu, and Mitra, and Varuna, and Agni, and Prajapati. He is the Creator and the ordainer: he is the Lord possessed of puissance, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent. Him all conclaves of learned Brahmanas, deities and Asuras, and Yakshas, and Pisachas, the Pitris, and birds, and bands of Rakshasas, and bands of ghostly beings, and all the great Rishis, praise.'"

SECTION XLIII

"Brahmana said, 'Among men, the royal Kshatriya is (endued with) the middle quality. Among vehicles, the elephant (is so); and among denizens of the forest the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bovine bull; among females, the mule.[125] There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Salmali, and Sinsapa, the Meshasringa, and the Kichaka, are the foremost ones among trees.[126] Himavat, Patipatra, Sahya, Vindhya, Trikutavat, Sweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra and Malayavat,--these are the foremost of mountains. Likewise the Maruts are the foremost of the Ganas. Surya is the lord of all the planets, and Chandramas of all the constellations. Yama is the lord of the Pitris; Ocean is the lord of all rivers. Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas. Soma is the lord of (deciduous) herbs, and Vishnu is the foremost of all that are endued with might. Tashtri is the king of Rudras, and Siva of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the deities. The North is the lord of all the points of the compass; Soma of great energy is the lord of all learned Brahmanas. Kuvera is the lord of all precious gems, and Purandara of all the deities. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahman, am the foremost. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahman, is the king of kings over all. Know him to be the ruler, the creator, the uncreated Hari. He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and Snakes and Rakshasas, and deities and Danavas and Nagas. Among those that are followed by persons full of desire is the great goddess Maheswari of beautiful eyes. She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women that are a source of pleasure, the foremost are the Apsaras who are possessed of great splendour.[127] Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones. Those kings in whose dominions good men languish are regarded as bereft of the virtues of their order. Hereafter they have to go into wrong paths. Those kings in whose dominions good men are protected, rejoice in this world and enjoy happiness hereafter. Verily, those high-souled ones attain to the highest seat. Understand this, ye foremost of regenerate ones. I shall after this state the everlasting indications of duties. Abstention from injury is the highest duty. Injury is an indication of unrighteousness. Splendour is the indication of the deities. Men have acts for their indications. Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of lighted bodies is colour, and water has taste for its characteristic. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants. Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are ascertained with accuracy by the understanding. There is no doubt in this, viz., that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is to live unperceived.[128] Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore keeping knowledge, before his view, the man of understanding should practise renunciation. The man who has betaken himself to renunciation and who is possessed of knowledge, who transcends all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal. I have thus declared to you duty what the indications are of duty. I shall, after this, tell you of the seizure (comprehension) of qualities. Smell, which appertains to earth, is seized by the nose. The wind, that dwells in the nose is likewise appointed (as an agent) in the perception of smell. Taste is the essence of water. That is seized by the tongue. Soma, who resides in the tongue, is appointed likewise in the perception of taste. The quality of a lighted body is colour. That is seized by the eye. Aditya who always resides in the eye has been appointed in the perception of colour. Touch always appertains to the wind (as its quality). That is perceived by the skin. The wind that always resides in the skin has been appointed in apprehending touch. The quality of ether is sound. That is seized by the ear. All the quarters, which reside in the ear, have been appointed in apprehending sound. The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, residing in the heart, has been appointed in apprehending the mind. The understanding is apprehended in the form of determination or certitude, and Mahat in the form of knowledge. The unperceived (Prakriti) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this.[129] The Kshetrajna which is eternal and is destitute of qualities as regards its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge. The unmanifest resides in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden. Purusha knows it: therefore is he called Kshetrajna. The Kshetrajna perceives also the operations of the qualities and absence of their operations. The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and endued with a beginning, middle, and end. No one else attains, only the Kshetrajna attains, to that which is the highest and great and which transcend the qualities and those entities which are born of the qualities. Hence one who understands duties, casting off qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna. One that is free from all pairs of opposites, that never bends his head to any one, that is divested of Swaha, that is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.'"

SECTION XLIV

"Brahmana said, 'I shall now tell you truly about all that which has a beginning, middle, and end, and which is endued with name and characteristics, together with the means of apprehension. It has been said that the Day was first, Then arose Night. The Months are said to have the lighted fortnights first. The constellations have Sravana for their first; the Seasons have that of dews (viz., Winter) for their first. Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours: the Wind of all sensations of touch. Likewise, of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, declare that which is the first and the highest of all entities. The sun is the first of all lighted bodies. Fire is said to be the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the deities. The syllable Om is the first of all the Vedas, and the life-wind Prana is the first of all winds. All that is called Savitri which is prescribed in this world.[130] The Gayatri is the first of all metres; of all (sacrificial) animals the first is the goat. Kine are the first of all quadrupeds. The twiceborn ones are the first of all human beings. The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of regenerate ones, is the snake. The Krita is the first of all the Yugas; there is no doubt in this. Gold is the first of all precious things. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Of all liquid substances to be drunk, water is the foremost. Of all immobile entities without distinction, Plaksha is said to be the first, that ever holy field of Brahman. Of all the Prajapatis I am the first. There is no doubt in this. Of inconceivable soul, the self-existent Vishnu is said to be my superior.[131] Of all the mountains the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and first-born. Ganga of three courses is said to be the firstborn of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the first-born. Iswara is the supreme Lord of all the deities and Danavas and ghostly beings and Pisachas, and snakes and Makshasas and human beings and Kinnaras and Yakshas. The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe. Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as, indeed, that is the end of every thing. Days end with the sun's setting and Nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure. All accumulations have exhaustion for their end, and all ascent have falls for their end. All associations have dissociations for their end, and life has death for its end. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is transient. Sacrifice, gift, penances, study, vows, observances,--all these have destruction for their end. Of Knowledge, there is no end. Hence, one that is possessed of a tranquil soul, that has subjugated his senses, that is freed from the sense of meum, that is devoid of egoism, is released from all sins by pure knowledge.'"

SECTION XLV

"Brahmana said, 'The wheel of life moves on. It has the understanding for its strength; the mind for the pole (on which it rests); the group of senses for its bonds, the (five) great elements for its nave, and home for its circumference.[132] It is overwhelmed by decrepitude and grief, and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise. Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain fire its joints, and hunger and thirst are the nails fixed into it. Sun-shine and shade are the ruts (it causes). It is capable of being agitated during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is enveloped in the terrible waters of delusion. It is ever revolving and void of consciousness. It is measured by months and half-months. It is not uniform (being ever-changing), and moves through all the worlds. Penances and vows are its mud. Passion's force is its mover. It is illuminated by the great egoism, and is sustained by the qualities. Vexations (caused by the non-acquisition of what is desired) are the fastenings that bind it around. It revolves in the midst of grief and destruction. It is endued with actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance. It is attended upon by fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and wrath for its possession. It is made up of entities beginning with Mahat and ending with the gross elements. It is characterised by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its boundary.[133] This wheel of life that is associated with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check. That man who always understands accurately the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures. Freed from all impressions, divested of all pairs of opposites, released from all sins, he attains to the highest goal. The householder, the Brahmacharin, the forest recluse and the mendicant,--these four modes of life have all been said to have the householder's mode for their foundation. Whatever system of rules is prescribed in this world, their observance is beneficial. Such observance has always been highly spoken of. He who has been first cleansed by ceremonies, who has duly observed vows, who belongs in respect of birth to a race possessed of high qualifications, and who understands the Vedas, should return (from his preceptor's house).[134] Always devoted to his wedded spouse, conducting himself after the manner of the good, with his senses under subjugation, and full of faith, one should in this world perform the five sacrifices. He who eats what remains after feeding deities and guests, who is devoted to the observance of Vedic rites, who duly performs according to his means sacrifices and gifts, who is not unduly active with his hands and feet, who is not unduly active with his eye, who is devoted to penances, who is not unduly active with his speech and limits, comes under the category of Sishta or the good. One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always associate with good men, making gifts and practising self-restraint. One should subjugate one's lust and stomach, practise universal compassion, and be characterised by behaviour that befits the good. One should bear a bamboo-stick, and a water-pot filled with water. Having studied, one should teach; likewise should also make sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Verily, one's conduct, should be characterised by these six acts. Know that three of these acts should constitute the livelihood of the Brahmanas, viz., teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person that is pure. As to the other duties that remain, numbering three, viz., making of gifts, study, and sacrifice, these are accompanied by merit.[135] Observant of penances, self-restrained, practising universal compassion and forgiveness, and looking upon all creatures with an equal eye, the man that is conversant with duties should never be heedless with regard to those three acts. The learned Brahmana of pure heart, who observes the domestic mode of life and practises rigid vows, thus devoted and thus discharging all duties to the best of his power, succeeds in conquering Heaven.'"

SECTION XLVI

"Brahmana said, 'Duly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one that is devoted to the duties of one's own order, possessed of learning, observant of penances, and with all the senses under restraint, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat one's food without decrying it. He should eat Havishya made from what is obtained in alms, and should stand, sit, and take exercise (as directed).[136] He should pour libations on the fire twice a day, having purified himself and with concentrated mind. He should always bear a staff made of Vilwa or Palasa.[137] The robes of the regenerate man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red. There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions every day. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows. He should also gratify the deities with oblations of pure water, his mind being restrained the while. Such a Brahmacharin is worthy of applause. With vital seed drawn up and mind concentrated, one that is thus devoted succeeds in conquering Heaven. Having attained to the highest seat, he has not to return to birth. Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of one's village and next live as an ascetic in the woods, having renounced (all attachments). Clad in animal skins or barks of trees he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place. Honouring guests when they come, he should give them shelter, and himself subsist upon fruits and leaves and common roots, and Syamaka. He should, without being slothful subsist on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation.[138] He should honour the guest that comes to him with alms of fruits and roots. He should then, without sloth, always give whatever other food he may have. Restraining speech the while, he should eat after gratifying deities and guests. His mind should be free from envy. He should eat little, and depend always on the deities. Self-restrained, practising universal compassion, and possessed of forgiveness, he should wear both beard and hair (without submitting to the operations of the barber). Performing sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth. With body always in a state of purity, endued with cleverness, ever dwelling in the forest, with concentrated mind, and senses in subjection, a forest-recluse, thus devoting himself, would conquer Heaven. A householder, or Brahmacharin, or forest-recluse, who would wish to achieve Emancipation, should have recourse to that which has been called the best course of conduct. Having granted unto all creatures the pledge of utter abstention from harm, he should thoroughly renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, subjugate all his senses, and be an ascetic. Subsisting upon food obtained without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should make his round of mendicancy in a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.[139] The person who is conversant with the conduct that leads to Emancipation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when he obtains anything, and never be depressed if he obtains nothing. Seeking just what is needed for supporting life, he should, with concentrated mind, go about his round of mendicancy, waiting for the proper time. He should not wish for earnings in common with others, nor eat when honoured. The man who leads the life of mendicancy should conceal himself for avoiding gifts with honour. While eating, he should not eat such food as forms the remains of another's dish, nor such as is bitter, or astringent, or pungent. He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is needed to keep him alive. The person conversant with Emancipation should obtain his subsistence without obstructing any creature. In his rounds of mendicancy he should never follow another (bent on the same purpose). He should never parade his piety; he should move about in a secluded place, freed from passion. Either an empty house, or a forest, or the foot of some tree, or a river, or a mountain-cave, he should have recourse to for shelter. In summer he should pass only one night in an inhabited place; in the season of rains he may live in one place. He should move about the world like a worm, his path pointed out by the Sun. From compassion for creatures, he should walk on the Earth with his eyes directed towards it. He should never make any accumulations and should avoid residence with friends. The man conversant with Emancipation should every day do all his acts with pure water. Such a man should always perform his ablutions with water that has been fetched up (from the river or the tank).[140] Abstention from harm, Brahmacharyya, truth, simplicity, freedom from wrath, freedom from decrying others, self-restraint, and habitual freedom from backbiting: these eight vows, with senses restrained, he should steadily pursue. He should always practise a sinless mode of conduct, that is not deceptive and not crooked. Freed from attachment, he should always make one who comes as a guest eat (at least) a morsel of food. He should eat just enough for livelihood, for the support of life. He should eat only such food as has been obtained by righteous means, and should not pursue the dictates of desire. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more. He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the man of wisdom should always share with others. He should not appropriate what belongs to others, nor should he take anything without being asked. He should not, having enjoyed anything become so attached to it as to desire to have it once more. One should take only earth and water and pebbles and leaves and flowers and fruits, that are not owned by any body, as they come, when one desires to do any act. One should not live by the occupation of an artisan, nor should one covet gold. One should not hate, nor teach (one that does not seek to be taught); nor should one have any belongings. One should eat only what is consecrated by faith. One should abstain from controversies. One should follow that course of conduct which has been said to be nectarine. One should never be attached to anything, and should never enter into relations of intimacy with any creature. One should not perform, nor cause to perform, any such action as involves expectation of fruit or destruction of life or the hoarding of wealth or articles. Rejecting all objects, content with a very little, one should wander about (homeless) pursuing an equal behaviour towards all creatures mobile and immobile. One should never annoy another being; not should one be annoyed with another. He who is trusted by all creatures is regarded as the foremost of those persons that understand Emancipation. One should not think of the past, nor feel anxious about the future. One should disregard the present, biding time, with concentrated mind.[141] One should never defile anything by eye, mind, or speech. Nor should one do anything that is wrong, openly or in secret. Withdrawing one's senses like the tortoise withdrawing its limbs, one should attenuate one's senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every topic. Freed from all pairs of opposites, never bending one's head in reverence, abstaining from the rites requiring the utterance of Swaha, one should be free from mineness, and egoism. With cleansed soul, one should never seek to acquire what one has not and protect what one has. Free from expectations, divested of qualities, wedded to tranquillity, one should be free from all attachments and should depend on none. Attached to one's own self and comprehending all topics, one becomes emancipated without doubt. Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the operation of all qualities, which is absolute, untainted, and stable, which is without smell, without taste, and touch, without colour, and without sound, which is to be comprehended (by close study), which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though dwelling in a house resides in all creatures, succeed in escaping death. There the understanding reaches not, nor the senses, nor the deities, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows. The attainment to it by those who are possessed of knowledge is said to be without comprehension of symbols. Hence, the man who knows the properties of that which is destitute of symbols, should practise the truths of piety.[142] The learned man, betaking himself to a life of domesticity, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety after the manner of one that is deluded, without finding fault with it. Without finding fault with the practices of the good, he should himself adopt such a conduct for practising piety as may induce others to always disrespect him. That man who is endued with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements, mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the aid of correct inferences, one attains to Heaven, released from all bonds. One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point. Then, depending on none, one attains to Emancipation. Freed from all attachments, like the wind in space, with his accumulations exhausted, without distress of any kind, he attains to his highest goal.'"

SECTION XLVII

"Brahmana said. 'The ancients who were utterers of certain truth, say that Renunciation is penance. Brahmanas, dwelling in that which has Brahman for its origin, understand Knowledge to be high Brahman.[143] Brahman is very far off, and its attainments depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is divested of all qualities; it is eternal; it is endued with unthinkable qualities: it is supreme. It is by knowledge and penance that those endued with wisdom behold that which is the highest. Verily, they that are of untainted minds, that are cleansed of every sin, and that have transcended all passion and darkness (succeed in beholding it). They who are always devoted to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is identical with the path of happiness and peace, by the aid of penance. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance. He who understands self through accurate determination of all topics, which is unperturbed, which is identical with Knowledge, and which resides in all entities, succeeds in going everywhere. The learned man who beholds association, and dissociation, and unity in diversity, is released from misery. He who never desires for anything, who despises nothing, becomes eligible, even when dwelling in this world, for assimilation with Brahman. He who is conversant with the truths about qualities of Pradhana, and understands the Pradhana as existing in all entities who is free from mineness and egoism, without doubt becomes emancipated. He who is freed from all pairs of opposites, who does not bend his head to any body, who has transcended the rites of Swadha, succeeds by the aid of tranquillity alone in attaining to that which is free from pairs of opposites, which is eternal, and which is divested of qualities. Abandoning all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, without doubt, becomes emancipated. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its assemblage of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always adorn it and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahman which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the man of wisdom, abandoning the bonds which are made of attachment and which cause birth, decrepitude and death, and freeing himself from mineness and egoism, without doubt, becomes emancipated. These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent. When the inner self, which is destitute of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and endued with an intelligence that transcends all qualities and apprehends everything, one becomes released from all sins.'"

SECTION XLVIII

"Brahmana said, 'Some regard Brahman as a tree. Some regard Brahman as a great forest. Some regard Brahman as unmanifest. Some regard it as transcendant and freed from every distress. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method called Pranayama, by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes.[144] When the quality of Goodness predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness. By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to Purusha by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness. It is by this inference that the wise believe in the identity of Purusha and Goodness, There is no doubt in this. Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct. It is said that Nature is different from Purusha: that also will imply a want to consideration. Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down. That is the doctrine of the learned. In the Gnat and Udumbara both unity and diversity are seen. As a fish in water is different from it, such is the relation of the two (viz., Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus.'"

"The preceptor continued, 'Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandsire (of all creatures).'"[145]

SECTION XLIX

"The Rishis said,--'Which among the duties is deemed to be the most worthy of being performed? The diverse modes of duty, we see, are contradictory. Some say that (it remains) after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts.[146] Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or two-fold, and others that it is mixed. Some Brahmanas who are conversant with Brahman and utterers of truth regard it to be one. Others, that it is distinct; and others again that it is manifold. Some say that both time and space exist; others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven crowns and go entirely naked. Some are for entire abstention from bathing, and some for bathing.

Such differences of views may be seen among deities and Brahmanas conversant with Brahman and endued with perceptions of truth. Some are for taking food; while some are devoted to fasts. Some applaud action; others applaud perfect tranquillity. Some applaud Emancipation; some, various kinds of enjoyments. Some desire diverse kinds of wealth; some, poverty. Some say that means should be resorted to; others, that this is not so. Some are devoted to a life of abstention from harm; others are addicted to destruction. Some are for merit and glory, others say that this is not so. Some are devoted to goodness; others are established on doubt. Some are for pleasure; some are for pain. Other people say that it is meditation. Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others applaud penances; others, the study of the scriptures. Some say that knowledge and renunciation (should be followed). Others who ponder on the elements say that it is Nature. Some extol everything; others, nothing. O foremost one of the deities, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to come to any conclusion. People stand up for acting, saying,--This is good,--This is good--He that is attached to a certain duty applauds that duty as the best. For this reason our understanding breaks down and our mind is distracted. We therefore, wish, O best of all beings, to know what is good. It behoves thee to declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Kshetrajna and Nature. Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, declared to them accurately what they asked.'"

SECTION L

"Brahmana said, 'Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him. Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost of all duties. That is the highest seat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness. Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct, have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly. I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject.[147] Purusha is always the subject; and Nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it has been pointed out, that they exist after the manner of the Gnat and the Udumbara. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it. Kshetrajna being enjoyer, Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities. He resides in everything alike, and walks, with knowledge. He always enjoys Nature, as a lotus leaf (enjoys) water. Possessed of knowledge, he is never tainted even if brought into contact with all the qualities. Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha. The relation between these two (viz., Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place taking a light with him, even so those who wish for the Supreme proceed with the light of Nature.[148] As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest. Understand this, ye learned Brahmanas. Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means. For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that ill acts there may not be fruits.[149] The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit.[150] The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth.[151] Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path.[152] The man of learning, when he sees the car path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next.[153] As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed it attains to the other shore and casts off the boat, freed from the thought of meum. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land. Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects. And as action is performed in this world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the aid of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From egoism is produced the development called the great elements. And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence. It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again. And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one quality; wind is said to have two. Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobiles, should be known as possessed of five qualities. She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, colour, taste, and smell numbering the fifth,--these are the five qualities of earth, ye foremost of regenerate persons. Smell always belongs to earth, and smell is said to be of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear. Thus smell, which belongs to the earth, should be known as of ten kinds.[154] Sound, touch, likewise colour, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties. Sound, touch, and likewise colour,--these are the three qualities which light is said to be possessed of. Colour is the quality of light, and colour is said to be of various kinds. White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties in colour which belongs to light. These should be understood by Brahmanas venerable for years, conversant with duties, and truthful in speech. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds. Rough, cold and like wise hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, conversant with duties, and possessed of a sight of truth. Now space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata.[155] Besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients. Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul.'"

SECTION LI

"Brahmana said, 'Since the mind is the ruler of these five elements, in the matter of controlling and bringing them forth, the mind, therefore, is the soul of the elements. The mind always presides over the great elements. The understanding proclaims power, and is called the Kshetrajna.[156] The mind yokes the senses as a charioteer yokes good steeds. The senses, the mind, and the understanding are always joined to the Kshetrajna. The individual soul, mounting the chariot to which big steeds are yoked and which has the understanding for the reins, drives about on all sides. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahman-car. Verily, that man endued with learning and wisdom who always understands the Brahman-car in this way, is never overwhelmed by delusion in the midst of all entities. This forest of Brahman begins with the Unmanifest and ends with gross objects. It includes mobile and immobile entities, and receives light from the radiance of the sun and the moon, and is adorned with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by diverse kinds of waters. It is the means of subsistence for all creatures. It is, again, the goal of all living creatures. In that forest the Kshetrajna always moves about. Whatever entities exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities. After the qualities (are dissolved) the five elements. Such is the gradation of entities. Gods, men, Gandharvas, Pisachas, Asuras, and Rakshasas, have all sprung from Nature, and not from actions, not from a cause. The Brahmanas, who are creators of the universe, are born here again and again. All that springs from them dissolves, when the time comes, in those very five great elements like billows in the ocean. All the great elements are beyond those elements that compose the universe. He that is released from those five elements goes to the highest goal. The puissant Prajapati created all this by the mind only. After the same manner Rishis attained to the status of deities by the aid of penance. After the same manner, those who have achieved perfection, who were capable of the concentration of Yoga, and who subsist on fruits and roots, likewise perceive the triple world by penance. Medicines and herbs and all the diverse sciences are acquired by means of penance alone, for all acquisition has penance for its root. Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, are all achievable by penance, for penance is irresistible. One that drinks alcoholic liquors, one that slays a Brahmana, one that steals, one that destroys a foetus, one that violates one's preceptor's bed, becomes cleansed of such sin by penance well performed. Human beings, Pitris, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become crowned with success by penance alone. In like manner, the deities, endued with great powers of illusion, have attained to Heaven. Those who without idleness perform acts with expectations, being full of egoism, approach the presence of Prajapati. Those high-souled ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, attain to the great and highest regions. Those who best understand the self, having attained to Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness. Those persons who are freed from the idea of mineness as also from egoism and who are reborn after having attained to the fullness of Yoga contemplation, enter (when they depart from such life) into the highest region reserved for the great, viz., the Unmanifest. Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Passion, and adhering to only the quality of Goodness, one becomes released from every sin and creates all things.[157] Such a one should be known to be Kshetrajna in perfection. He that knows him, knows the Veda.[158] Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-restrained. One necessarily becomes that on which one's mind is set. This is an eternal mystery. That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Ne-science for its indication. But do you understand that whose nature is destitute of qualities? Of two syllables is Mrityu (death); of three syllable is the eternal Brahman. Mineness is death, and the reverse of mineness is the eternal.[159] Some men who are led by bad understanding applaud action. Those, however, that are numbered among the high-souled ancients never applaud action. By action is a creature born with body which is made up of the sixteen.[160] (True) Knowledge swallows up Purusha (Self with consciousness of body). Even this is what is highly acceptable to eaters of Amrita.[161] Therefore, those whose vision extends to the other end (of the ocean of life) have no attachment for actions. This Purusha, however, is full of knowledge and not full of action.[162] He dies not who understands Him that is immortal, immutable, incomprehensible, eternal and indestructible--Him that is the restrained Soul and that transcends all attachments. He who thus understands the Soul to which there is nothing prior which is uncreated, immutable, unconquered, and incomprehensible even to those that are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means. Expelling all impressions and restraining the Soul in the Soul, he understands that auspicious Brahman than which nothing greater exists. Upon the understanding becoming clear, he succeeds in attaining to tranquillity. The indication of tranquillity is like what takes place in a dream.[163] This is the goal of these emancipated ones who are intent on knowledge. They behold all those movements which are born of successive developments.[164] This is the goal of those who are unattached to the world, This is the eternal usage. This is the acquisition of men of knowledge. This is the uncensured mode of conduct. This goal is capable of being attained by one that is alike to all creatures, that is without attachment, that is without expectations, and that looks equally on all things. I have now declared everything to you, ye foremost of regenerate Rishis. Do you act in this way forthwith; you will then acquire success.'

"The preceptor continued, 'Thus addressed by the preceptor Brahma, those high-souled sages acted accordingly and then attained to many regions (of great felicity). Do thou also, O blessed one, duly act according to the words of Brahma as declared by me, O thou of pure soul. Thou wilt then attain to success.'

"Vasudeva said,--'Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly, and then attained to Emancipation. Having done all that he should have done, the pupil, O perpetuator of Kuru's race, attained to that seat repairing whither one has not to grieve.'

"Arjuna said, 'Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janarddana. Truly, if it is fit to be heard by me, do thou then tell me, O lord!'

"Vasudeva said, 'I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for thee, O Dhananjaya, I have related this mystery to thee. If thou hast any love for me, O perpetuator of Kuru's race, do thou then, after having heard these instructions relating to the Soul, always act duly (according to them), O thou of excellent vows. Then when this religion has been duly practised, O mower of foes, thou wilt become freed from all thy sins and attain to absolute emancipation. Formerly, when the hour of battle came, this very religion, O thou of mighty arms, was declared by me (to thee)! Do thou, therefore, set thy mind on it. And now, O chief of Bharata's race, it is long since that I saw the lord my sire. I wish to see him again, with thy leave, O Phalguna!'

"Vaisampayana continued, 'Unto Krishna who had said so, Dhananjaya said in reply,--We shall go to-day from this town to the city called after the elephant. Meeting king Yudhishthira of virtuous soul there, and informing him (of thy intention) thou shalt then repair to thy own city!'"

SECTION LII

"Vaisampayana said, 'After this, Krishna ordered Daruka, saying--Let my car be yoked.--Within a very short space of time Daruka informed (his master), saying,--It has been yoked.--The son of Pandu then commanded all his attendants, saying,--Prepare yourselves and be ready. We shall repair to-day to the city named after the elephant. Thus addressed, O king, those troops accoutred themselves, and informed Pritha's son of immeasurable energy, saying,--Everything is equipt. Then those two, viz., Krishna and the son of Pandu, ascended their car and proceeded on the journey, the loving friends engaged the while in delightful conversation. Unto Vasudeva seated on the car, Dhananjaya of great energy once more said these words, O chief of Bharata's race!--O perpetuator of the Vrishni race, the king has obtained victory through thy grace. All his foes have been slain, and he has recovered his kingdom without a thorn in it (to make it disagreeable). O slayer of Madhu, through thee the Pandavas are endued with a powerful protector. Having obtained thee for our raft we have crossed the Kuru ocean. O thou that hast this universe for thy handiwork, salutations to thee, O Soul of the universe, O best of all beings in the universe. I know thee in that measure in which I am approved by thee.[165] O slayer of Madhu, the soul of every creature is always born of thy energy. Playful sport (in the from of creation, preservation, and destruction) is thine. Earth and sky, O lord, are thy illusion. This whole universe, consisting of mobile and immobile objects, is established on thee. Thou createst, by modification, the four orders of Being (viz., viviparous, oviparous, filth-born, and vegetables). Thou createst the Earth, the Welkin, and Heaven, O slayer of

Madhu. The stainless lunar light is thy smile. The seasons are thy senses. The ever-moving wind is thy breath, and death, existing eternally, is thy wrath. In thy grace is the goddess of prosperity. Verily, Sree is always established in thee, O thou of the highest intelligence. Thou art the sport (in which creatures engage); thou art their contentment; thou their intelligence, thou their forgiveness, thou their inclinations, thou their beauty. Thou art the universe with its mobile and immobile objects. At the end of the cycle, it is thou, O sinless one, that art called destruction. I am incapable of reciting all thy qualities in course of even a long period. Thou art the Soul and the Supreme Soul. I bow to thee, O thou of eyes like the petals of the lotus. O thou that art irresistible, I have learnt it from Narada and Devala and the Island-born (Vyasa), and the Kuru grandsire also, that all this (universe) rests on thee. Thou art the one Lord of all creatures. This, O sinless one, that thou hast declared unto me in consequence of thy favour for myself, I shall duly accomplish in its entirety, O Janarddana. Exceedingly wonderful is this which thou hast done from desire of doing what is agreeable to us, viz., the destruction in battle of the Kaurava (prince), the son of Dhritarashtra. Thai host had been burnt by thee which I (subsequently) vanquished in battle. That feat was achieved by thee in consequence of which victory became mine. By the power of thy intelligence was shown the means by which was duly affected the destruction of Duryodhana in battle, as also of Karna, as of the sinful icing of the Sindhus; and Bhurisravas. I shall accomplish all that which, O son of Devaki, pleased with me thou hast declared to myself. I do not entertain any scruple in this. Repairing to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss thee, O thou that art conversant with every duty. O lord, thy departure for Dwaraka meets with my approbation. Thou shalt soon see my maternal uncle, O Janarddana. Thou shalt also see the irresistible Valadeva and other chiefs of the Vrishni race.--Thus conversing with each other, the two reached the city named after the elephant. They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Sakra. They then saw, O monarch, king Dhritarashtra, and Vidura of great intelligence, and king Yudhishthira and the irresistible Bhimasena, and the two sons of Madri by Pandu; and the unvanquished Yuyatsu, seated before Dhritarashtra and Gandhari of great wisdom, and Pritha, and the beautiful Krishna, and the other ladies of Bharata's race with Subhadra counting first. They also saw all those ladies that used to wait upon Gandhari. Then approaching king Dhritarashtra, those two chastisers of foes announced their names and touched his feet. Indeed, those high-souled ones also touched the feet of Gandhari and Pritha and king Yudhishthira the Just, and Bhima. Embracing Vidura also, they enquired after his welfare. In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again). Night came and then king Dhritarashtra of great intelligence dismissed all those perpetuators of Kuru's race as also Janarddana for retiring to their respective chambers. Permitted by the king all of them entered their respective apartments. Krishna of great energy proceeded to the apartments of Dhananjaya. Worshipped duly and furnished with every object of comfort and enjoyment, Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and dealing their persons properly, proceeded to the mansion of king Yudhishthira the just. There Yudhishthira the just, of great might, sat with his ministers. The two high-souled ones, entering that well-adorned chamber, beheld king Yudhishthira the just like the two Aswins beholding the chief of the celestials. Meeting the king, he of Vrishni's race as also that foremost hero of Kuru's race, obtaining the permission of Yudhishthira who was highly pleased with them, sat themselves down. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of monarchs, that foremost of speakers addressed them in the following words.'

"Yudhishthira said, 'Ye heroes, ye foremost ones of Yadu's and Kuru's race, it seems that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon accomplish it. Do not hesitate.'

"Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.--'Vasudeva here, of great prowess, O king, is long absent from home. He desires, with thy permission, to see his sire. Let him go, if thou thinkest it meet, to the city of the Anarttas. It behoveth thee; O hero, to grant him permission!'

"Yudhishthira said, 'O lotus-eyed one, blessed be thou. O slayer of Madhu, do thou go this very day to the city of Dwaravati for seeing, O puissant one, that foremost one of Sura's race. O mighty-armed Kesava, thy departure is approved by me. Thou hast not seen my maternal uncle as also the goddess Devaki, for a long time. Meeting my maternal uncle and repairing to Valadeva also, O giver of honours, thou wilt, O thou of great wisdom, worship both of them at my word as they deserve.[166] Do thou also think of me daily as also of Bhima, that foremost of mighty men, and of Phalguna and Nakula and Sahadeva, O giver of honours. Having seen the Anarttas, and thy sire, O mighty-armed one, and the Vrishnis, thou wilt come back to my horse-sacrifice, O sinless one. Do thou then depart, taking with thee diverse kinds of gems and various sorts of wealth. Do thou, O hero of the Satwata race, also take with thee whatever else thou likest. It is through thy grace, O Kesava, that the whole Earth, O hero, has come under our dominion and all our foes have been slain.'

When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

"Vasudeva said, 'O mighty-armed one, all jewels and gems, all wealth, and the entire Earth, are thine and thine alone. Whatever wealth exists in my, abode, thou, O lord, art always the owner thereof.' Unto him Yudhishthira, the son of Dharma, said,--'Be it so'--and then duly worshipped (Krishna) the eldest brother, endued with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumambulated her person. He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then set out from Nagapura on his excellent car.[167] Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, set out, accompanied by a large train of citizens. The hero who had the foremost of apes on his banner, as also Satyaki, and the two sons of Madravati, and Vidura of immeasurable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava. Janarddana of mighty energy causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daraka, and Satyaki, saying,--'Urge the steeds to speed.' Then that grinder of hostile masses, viz., Janarddana of great prowess, accompanied by Satyaki, the foremost one of Sini's race, proceeded to the city of the Anarttas, after having slain all his foes, like He of a hundred sacrifices proceeding to Heaven (after slaughtering all his foes).'

SECTION LIII

"Vaisampayana said, 'As he of Vrishni's race was proceeding to Dwaraka, those foremost princes of Bharata's race, those chastisers of foes embraced him and fell back with their attendants. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of vision, he repeatedly turned his eyes towards him. With great difficulty, the son of Pritha withdrew his gaze that had fallen on Govinda. The unvanquished Krishna also (did the same). The indications that were manifested on the occasion of that high-souled one's departure, I shall now detail. Do thou listen to me. The wind blew with great speed before the car, clearing the path of sand-grains and dust and thorns. Vasava rained pure and fragrant showers and celestial flowers before the wielder of Saranga. As the mighty-armed hero proceeded, he came upon the desert ill supplied with water. There he beheld that foremost of ascetics, named Utanka, of immeasurable energy. The hero of large eyes and great energy worshipped that ascetic. He was then worshipped by the ascetic in return. Vasudeva then enquired after his welfare. That foremost of Brahmanas, viz., Utanka, politely accosted by Madhava, honoured him duly and then addressed him in these words.--'O Saurin, having repaired to the mansions of the Kurus and the Pandavas, hast thou succeeded in establishing a durable understanding between them such as should exist between brothers? It behoves thee to tell me everything. Dost thou come, O Kesava, after having united them in peace,--them that are thy relatives and that are ever dear to thee, O foremost one of Vrishni's race? Will the five sons of Pandu, and the children of Dhritarashtra, O scorcher of foes, sport in the world in joy with thee? Will all the kings enjoy happiness in their respective kingdoms, in consequence of the pacification of the Kauravas brought about by thee? Has that trust, O son, which I had always reposed on thee, borne fruit with regard to the Kauravas?'

"The blessed and holy one said, 'I strove my best at first, for bringing about a good understanding, in regard to the Kauravas. When I could not by any means succeed in establishing them on peace, it happened that all of them, with their relatives and kinsmen, met with death. It is impossible to transgress destiny by either intelligence or might. O great Rishi, O sinless one, this also cannot be unknown to thee. They (the Kauravas) transgressed the counsels which Bhishma and Vidura gave them referring to me.[168] Encountering one another they then became guests of Yama's abode. Only the five Pandavas constitute the remnant of the unslain, all their friends and all their children having been slaughtered. All the sons of Dhritarashtra also with their children and kinsmen, have been slain.' When Krishna had said these words, Utanka, filled with wrath, and with eyes expanded in rage, addressed him in these words.

"Utanka said,--'Since, though able, O Krishna, thou didst not rescue those foremost ones of Kuru's race, who were thy relatives and, therefore, dear to thee, I shall, without doubt, curse thee. Since thou didst not forcibly compel them to forbear, therefore, O slayer of Madhu, I shall, filled with wrath, denounce a curse on thee. It seems, O Madhava, that though fully able (to save them), thou wert indifferent to these foremost of Kurus who, overwhelmed by insincerity and hypocrisy have all met with destruction.'

"Vasudeva said, 'O scion of Bhrigu's race, listen to what I say in detail. Do thou accept my apologies also. O thou of Bhrigu's race, thou art an ascetic. After having heard my words relating to the soul, thou mayst then utter thy curse. No man is able, by a little ascetic merit, to put me down. O foremost of ascetics, I do not wish to see the destruction of all thy penances. Thou hast a large measure of blazing penances. Thou hast gratified thy preceptors and seniors.[169] O foremost of regenerate ones, I know that thou hast observed the rules of Brahmacharyya from the days of thy infancy. I do not, therefore, desire the loss or diminution of thy penances achieved with so much pain.'"

SECTION LIV

"Utanka said, 'Do thou, O Kesava, tell me that faultless Adhyatma. Having heard thy discourse I shall ordain what is for thy good or denounce a curse to thee, O Janarddana.'

"Vasudeva said, 'Know that the three qualities of Darkness and Passion and Goodness exist, depending on me as their refuge. So also, O regenerate one, know that the Rudras and the Vasus have sprung from me. In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in thy mind respecting this. So also, O regenerate one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas. Apsaras, have sprung from me. Whatever has been called existent and non-existent, whatever is manifest and not-manifest, whatever is destructible and indestructible, all have me for their soul. Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul. Whatever is non-existent, whatever is existent and non-existent, and whatever transcends that which is existent and non-existent,--all these which constitute the universe--are from me. There is nothing higher (or beyond) me who am the eternal god of gods.[170] O perpetuator of Bhrigu's race, know that all the Vedas beginning with (the original syllable) Om are identical with me. Know, O son of Bhrigu's race, that I am the sacrificial stake; I am the Soma (drunk in sacrifices); I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those acts which sacrificers perform for gratifying the deities; I am even the pourer of the sacrificial libation: and I am the Havi or libation that is poured. I am the Adharyu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi. It is me whom the Udgatri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace hymn my praises who am the artificer, O foremost of regenerate ones, of the universe. Know, O best of regenerate person, that Dharma is my eldest-born offspring, sprung from my mind, O learned Brahmana, whose essence is compassion for all creatures. Constantly transforming myself, I take birth in diverse wombs, O best of men, for upholding that son of mine, with the aid of men now existing in or departed from the world. Indeed, I do this for protecting Righteousness and for establishing it. In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Sakra. I am the origin and I am the destruction of all things. I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness. In every Yuga I have to repair the causeway of Righteousness, entering into diverse kinds of wombs from desire of doing good to my creatures. When, O son of Bhrigu's race, I live in the order of the deities, I then verily act in every respect as a deity. When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva. When I live in the order of the Nagas, I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order. Born now in the order of humanity, I must act as a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to accept my words. I frightened them, filled with wrath, referring to some great fear (as the consequence of their slighting my message). But once more I showed themselves my usual (human) form. Possessed as they were of unrighteousness, and assailed by the virtue of Time, all of them have been righteously slain in battle, and have, without doubt, gone to Heaven. The Pandavas also, O best of Brahmanas, have acquired great fame. I have thus told thee all that thou hadst asked me.'"

SECTION LV

"Utanka said, 'I know thee, O Janarddana, to be the creator of the universe. Without doubt, this knowledge that I have is the result of thy grace towards me, O thou of unfading glory, my heart is possessed of cheerful tranquillity in consequence of its being devoted to thee. Know, O chastiser of foes, that my heart is no longer inclined to curse thee. If, O Janarddana, I deserve the least grace from thee, do thou then show me once thy sovereign form.'

"Vaisampayana continued, 'Gratified with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen. Utanka beheld the high-souled Vasudeva's universal form, endued with mighty arms. The effulgence of that form was like that of a blazing fire of a thousand suns. It stood before him filling all space. It had faces on every side. Beholding that high and wonderful Vaishnava form of Vishnu, in act, seeing the Supreme Lord (in that guise), the Brahmana Utanka became filled with wonder.'

"Utanka, said, 'O thou whose handiwork is the universe, I bow to thee, O Soul of the universe, O parent of all things. With thy feet thou hast covered the whole Earth, and with thy head thou fillest the firmament. That which lies between the Earth and the firmament has been filled by thy stomach. All the points of the compass are covered by thy arms. O thou of unfading glory, thou art all this. Do thou withdraw this excellent and indestructible form of thine. I wish to behold thee now in thy own (human) form which too is eternal!'

"Vaisampayana continued, 'Unto him, O Janamejaya, Govinda of gratified soul said these words,--'Do thou ask for some boon' Unto him Utanka, however, said--Even this is a sufficient boon from thee for the present, O thou of great splendour, in that, O Krishna, I have beheld this form of thine, O foremost of all beings. Krishna, however, once more said unto him--Do not scruple in this matter. This must be done. A sight of my form cannot be fruitless.'

"Utanka said, 'I must accomplish that, O lord, which thou thinkest should be done. I desire to have water wherever my wish for it may arise. Water is scarce in such deserts.' Withdrawing that energy, the Supreme Lord then said unto Utanka--Whenever thou wilt require water, think of me! Having said so, he proceeded towards Dwaraka. Subsequently, one day, the illustrious Utanka, solicitous of water and exceedingly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory. The intelligent Rishi then beheld in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs. Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of regenerate ones beheld copious streams of water issuing from the urinary organs of that hunter. As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,--'O Utanka, O thou of Bhrigu's race, do thou accept this water from me. Beholding thee afflicted by thirst I have felt great compassion for thee.' Thus addressed by the hunter, the ascetic showed no inclination to accept that water. The intelligent Utanka even began to censure Krishna of unfading glory. The hunter, how ever, repeatedly addressed the Rishi, saying,--'Drink!' The ascetic refused to drink the water thus offered. On the other hand, with heart afflicted by hunger and thirst, he even gave way to wrath. Disregarded by the high-souled Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Beholding that (wonderful) disappearance, Utanka became filled with shame. He even thought that Krishna, that slayer of foes, had beguiled him (in the matter of the boon he had granted). Soon after, the holder of the conch and discus and mace, endued with great intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brahmana said,--'O foremost of beings, it was scarcely proper for thee to offer water unto foremost of Brahmanas in the form of a hunter's urine, O lord.' Unto Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words--'That form which it was proper to assume for offering thee water, in that form was water offered to thee. But, also, thou couldst not understand it. The wielder of the thunder bolt, Purandara, was requested by me for thy sake. My words to that puissant deity were--'Do thou give nectar in the form of water unto Utanka.' The chief of the celestials replied to me saying--It is not proper that a mortal should become immortal. Let some other boon be granted to Utanka.'--O son of Bhrigu's race, these words were repeatedly addressed to me. The lord of Sachi, however, was once more requested by me in these words, viz., even nectar should be given to Utanka.'--The chief of the celestials then, comforting me, said,--'If, O thou of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that high-souled descendant of Bhrigu's race. If that son of Bhrigu accepts it thus, I then go to him, O lord, for giving it unto him. If, however, he sends me away from disregard,--I shall not then give it to him on any account,--Having made this compact with me, Vasava appeared before thee, in that disguise, for giving thee nectar. Thou, however, didst disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more, with regard to thy desire, I am prepared to do what is in my power. Indeed, this painful thirst of thine, I shall arrange, shall be slaked. On those days, O regenerate one, in which thou wilt feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give thee savoury water to drink. Verily, those clouds will become known in the world as Utanka-clouds.' Thus addressed by Krishna, Utanka became filled with gladness, and to this day, O Bharata, Utanka-clouds (appear and) shower rain on and deserts.'"

SECTION LVI

"Janamejaya said, 'With what penances was the high-souled Utanka endued so that he entertained the wish to denounce a curse on Vishnu himself, who is the source of all puissance?'

"Vaisampayana said, 'O Janamejaya, Utanka was endued with austere penances. He was devoted to his preceptor. Endued with great energy, he abstained from worshipping anybody else. All the children of the Rishis O Bharata, entertained even this wish, viz., that their devotion to preceptors should be as great as that of Utanka. Gautama's gratification with and affection for Utanka, among his numerous disciples, were very great, O Janamejaya. Indeed, Gautama was highly pleased with the self-restraint and purity of behaviour that characterised Utanka, and with his acts of prowess and the services he rendered to him. One after another, thousands of disciples received the preceptor's permission to return home (after the completion of their pupilage). In consequence, however, of his great affection for Utanka, Gautama could not permit him to leave his retreat. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, in consequence of his devotion to his preceptor, was not conscious of it. One day, he set out, O monarch, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel. Toil-worn and hungry and afflicted by the load he bore on his head, O chastiser of foes, he threw the load down on the Earth, O king. One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, beholding that sign of old age, began to indulge in loud lamentations from excess of sorrow. Conversant with every duty, the daughter of his preceptor the, who was possessed of eyes that resembled the petals of the lotus, and of hips that were full and round, at the command of her sire, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was obliged to throw them down on the Earth. The Earth herself was unable to hold those tear-drops of Utanka. With a gratified heart, Gautama then said unto the regenerate Utanka,--Why, O son, is thy mind so afflicted with grief today? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in detail.'

"Utanka said, 'With mind entirely devoted to thee, and wholly bent upon doing what is agreeable to thee, with my, heart's devotion turned to thee, and with thoughts entirely dwelling on thee, (I have resided here till) decrepitude has come upon me without my knowing it at all. I have not, again, known any happiness. Though I have dwelt with thee for a hundred years, yet thou hast not granted me permission to depart. Many disciples of thine, that were my juniors, have, however, been permitted by thee to return. Indeed, hundreds and thousands of foremost Brahmanas have, equipt with knowledge, been permitted by thee (to depart from thy retreat and set themselves up as teachers)!'

"Gautama said, 'Through my love and affection for thee, and in consequence of thy dutiful services to me, a long time has elapsed without my knowing it, O foremost of Brahmanas. If, however, O thou of Bhrigu's race, the desire is entertained by thee of leaving this place, do thou go without delay, receiving my permission.'

"Utanka said. 'What shall I present to my preceptor? Tell me this, O best of regenerate persons. Having brought it, I shall go hence, O lord, with thy permission.'

"Gautama said. 'The good that the gratification of the preceptor is the final fee.[171] Without doubt, O regenerate one. I have been highly gratified with thy conduct. Know, O perpetuator of Bhrigu's race, that I have been exceedingly gratified with thee for this. If thou becomest a young man today of sixteen years, I shall bestow on thee, O regenerate one, this my own daughter for becoming thy wife. No other woman save this one is capable of waiting upon thy energy.' At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying,--'What shall I give thee as final fee for my preceptor? Do thou command me. I desire to accomplish, with wealth or even my life, what is agreeable and beneficial to thee. Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for thee with the aid of my penances. I have no doubt in this.'

"Ahalya said, 'I am highly gratified with thee, O learned Brahmana, with thy unintermitting devotion, O sinless one. This is enough. Blessed be thou, go whithersoever thou likest.'

"Vaisampayana continued, 'Utanka, however, O monarch, once more, said these words,--Do thou command me, O mother. It is meet that I should do something that is agreeable to thee.'

"Ahalya said, 'Blessed be thou, bring for me those celestial ear-rings that are worn by the wife of Saudasa. That which is due to thy preceptor will then be well-discharged.' Replying unto her 'So be it,'--Utanka departed, O Janamejaya, resolved to bring those ear-rings for doing what was agreeable to his preceptor's wife. That foremost of Brahmanas, Utanka, proceeded without any loss of time to Saudasa who had (through the curse of Vasishtha) become a cannibal, in order to solicit the ear-rings from him. Gautama meanwhile said unto his wife,--'Utanka is not to be seen today.' Thus addressed, she informed him how he had departed for fetching the jewelled ear-rings (of Saudasa's queen). At this, Gautama said,--'Thou hast not acted wisely. Cursed (by Vasishtha), that king (who has been transformed into a man-eater) will verily slay Utanka.'

"Ahalya said, 'Without knowing this, O holy one, I have set Utanka to this task. He shall not, however, incur any danger through thy grace. Thus addressed by her, Gautama said,--'Let it be so!' Meanwhile, Utanka met king Saudasa in a deserted forest.'"

SECTION LVII

"Vaisampayana said, "Beholding the king, who had become so, of frightful mien, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become agitated. That monarch of great energy, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,--'By good luck, O best of Brahmanas, thou hast come to me at the sixth hour of the day when I am in search of food.'

"Utanka said, 'O king, know that I have come hither in course of my wanderings for the sake of my preceptor. The wise have said that I while one is employed for the sake of one's preceptor, one should not be injured.'

"The king said, 'O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow thee to escape today.'

"Utanka said, 'Let it be so, O king. Let this compact be made with me. After I have ceased to wander for my preceptor, I shall once more come and place myself within thy power. It has been heard by me, O best of kings, that the object I seek for my preceptor is under thy control, O monarch. Therefore, O ruler of men, I solicit thee for it. Thou daily givest many foremost of gems unto superior Brahmanas. Thou art a giver, O chief of men, from whom gifts may be accepted, know that I too am a worthy object of charity present before thee, O best of kings. Having accepted from thee in gift that object for my preceptor which is under thy control, I shall, O king, in consequence of my compact, once more come back to thee and place myself under thy power. I assure thee truly of this. There is no falsehood in this. Never before have I spoken anything untrue, no, not even in jest. What shall I say then of other occasions?'

"Saudasa said, 'If the object thou seekest for thy preceptor is capable of being placed in thy hands by me, if I be regarded as one from whom a gift may be accepted, do thou then say what that object is.'

"Utanka said, 'O foremost of men, O Saudasa, in my estimation thou art a worthy person from whom gifts may be accepted. I have, therefore, come to thee for begging of thee the jewelled ear-rings (worn by thy queen).'

"Saudasa said, 'Those jewelled ear-rings, O learned and regenerate Rishi, belong to my wife. They should be asked from her. Do thou, therefore, solicit some other thing from me. I shall give it to thee, O thou of excellent vows.'

"Utanka said, 'If we be regarded as any authority, do thou cease then to urge this pretext. Do thou give those jewelled ear-rings to me. Be thou truthful in speech, O king.'

"Vaisampayana continued, 'Thus addressed, the king once more addressed Utanka and said unto him, 'Do thou, at my word, go to my venerable queen, O best of men, and ask her, saying,--Give!--She of pure vows, thus solicited by thee, will certainly, at my command, give thee, O foremost of regenerate persons, those jewelled ear-rings of hers without doubt.'

"Utanka said, 'Whither, O ruler of men, shall I be able to meet thy queen? Why dost thou not thyself go to her?'

"Saudasa said, 'Thou wilt find her today in the vicinity of a foremost fountain. I cannot see her today as the sixth hour of the day has come.'

"Vaisampayana continued, 'Thus addressed, Utanka, O chief of Bharata's race, then left that spot. Beholding Madayanti, he informed her of his object. Hearing the command of Saudasa, that lady of large eyes replied unto the highly intelligent Utanka, O Janamejaya, in these words: 'It is even so, O regenerate one. Thou shouldst, however, O sinless one, assure me that thou dost not say what is untrue. It behoves thee to bring me some sign from my husband. These celestial ear-rings of mine, made of costly gems, are such that the deities and Yakshas and great Rishis always watch for opportunities for bearing them away. If placed at any time on the Earth, this costly article would then be stolen by the Nagas. If worn by one who is impure in consequence of eating, it would then be taken away by the Yakshas. If the wearer falls asleep (without taking care of these precious ear-rings) the deities would then take them away. O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities present themselves, by deities and Rakshasas and Nagas, if worn by a heedless person. O best of regenerate ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations. O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every kind. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger. If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size. Even of such virtues are these ear-rings of mine. They are praised and honoured everywhere. Indeed, they are known over the three worlds. Do thou, therefore, bring me some sign (from my husband).'"

SECTION LVIII

"Vaisampayana said, 'Utanka, coming back to king Saudasa who was always well-disposed towards all his friends, solicited him for some sign (to convince Madayanti of the fact of his being really commissioned by the king). That foremost one of Ikshwaku's race then gave him a sign.'

"Saudasa said, 'This my present condition is intolerable. I do not behold any refuge. Knowing this to be my wish, do thou give away the jewelled ear-rings.'[172] Thus addressed by the king, Utanka went back to the queen and reported to her the words of her lord. Hearing those words, the queen gave unto Utanka her jewelled ear-rings. Having obtained the ear-rings, Utanka came back to the king and said unto him, 'I desire to hear, O monarch, what the import is of those mysterious words Which thou saidst as a sign to thy queen.'

"Saudasa said, 'Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences arise (on the part of Kshatriyas). As regards myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge. Indeed, O foremost of all persons having of a high goal, I do not behold any other refuge for myself in the matter of approaching the gates of Heaven, or in continuing here, O best of regenerate ones. It is impossible for a king that is hostile to Brahmanas to continue living in this world or in attaining to happiness in the next. Hence have I given thee these my jewelled ear-rings which were coveted by thee.[173] Do thou now keep the compact which thou hast made with me today.'

"Utanka said, 'O king, I shall certainly act according to my promise. I shall truly come back and place myself under thy power. There is, however, a question, O scorcher of foes, which I wish to ask thee.'

"Saudasa said, 'Say, O learned Brahmana, what is in thy mind. I shall certainly reply unto thy words. I shall dispel whatever doubt may be in thy mind. I have no hesitation in this.'

"Utanka said, 'Those who are skilled in the rules of duty say that Brahmanas are of restrained speech. One who behaves wrongly towards friends is regarded as vile as a thief.'[174] Thou, again, O king, hast become my friend today. Do thou then, O foremost of men, give me such counsel as is approved by the wise. As regards myself, I have now obtained the fruition of my wishes. Thou, again, art a cannibal. Is it proper for me to come back to thee or not?'

"Saudasa said, 'If it is proper (for me), O foremost of superior Brahmanas, to say what thou askest, I should then, O best of regenerate ones, tell thee that thou shouldst never come back to me. O perpetuator of Bhrigu's race, by acting even thus, thou wilt attain to what is beneficial to thee. If thou comest back, O learned Brahmana, thou wilt surely meet with death.'

"Vaisampayana continued, 'Thus addressed by the intelligent king in respect of what was beneficial for him. Utanka took leave of the monarch and set out for the presence of Ahalya. Desirous of doing what was agreeable to the wife of his preceptor, he took the ear-rings with him and set out with great speed for reaching the retreat of Gautama. Protecting them even in the manner directed by Madayanti, that is, binding them within the folds of his black deer-skin, he proceeded on his way. After he had proceeded for some distance, he became afflicted by hunger. He there beheld a Vilwa tree bent down with the weight of (ripe) fruits.[175] He climbed that tree. Causing his deer-skin, O chastiser of foes, to hang on a branch, that foremost of regenerate persons then began to pluck some fruits. While he was employed in plucking those fruits with eyes directed towards them, some of them fell, O king, on that deerskin in which those ear-rings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became untied. Suddenly that deer-skin, with the ear-rings in it, fell down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there beheld those jewelled ear-rings. That snake belonged to the race of Airavata. With great promptness he took up the ear-rings in his mouth and then entered an anthill. Beholding the ear-rings taken away by that snake, Utanka, filled with wrath and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that anthill. That best of Brahmanas, burning with wrath and the desire for revenge, ceaselessly employed himself for five and thirty days in that task. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became exceedingly anxious. Unto that regenerate Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nagas, the chief of the celestials, armed with the thunder, came there, on his car drawn by green horses. Endued with great energy, he beheld that foremost of Brahmanas, as he sat there engaged in his task.'

"Vaisampayana continued, 'Assuming the garb of a Brahmana afflicted with the sorrow of Utanka, the chief of the celestials addressed him, saying, 'This (purpose of thine) is incapable of being achieved. The regions of the Nagas are thousands of Yojanas removed from this place. I think that thy purpose is not capable of being achieved with thy walking staff.'

"Utanka said, 'If, O Brahmana, the ear-rings be not recovered by me from the regions of the Nagas, I shall cast off my life-breaths before thy eyes, O foremost of regenerate persons!'

"Vaisampayana said, 'When the thunder-armed Indra failed to divert Utanka from his purpose, he united the latter's walking staff with the force of thunder. Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, yielded a way to the (nether) regions inhabited by the Nagas. By that path Utanka entered the world of Nagas. He saw that that region lay extended thousands of Yojanas on all sides. Indeed, O blessed one, it was equipt with many walls made of pure gold and decked with jewels and gems. There were many fine tanks of water furnished with flights of stair-cases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with diverse species of birds perching on them. That perpetuator of Bhrigu's race behold the gate of that region which was full five Yojanas high and a hundred Yojanas in width. Beholding the region of the Nagas, Utanka became very cheerless. Indeed, he, despaired of getting back the earrings. Then there appeared unto him a black steed with a white tail. His face and eyes were of a coppery hue, O thou of Kuru's race, and he seemed to blaze forth with energy. Addressing Utanka, he said, 'Do thou blow into the Apana duct of my body. Thou wilt then, O learned Brahmana, get back thy ear-rings which have been taken away by a descendant of Airavata's race! Do not loathe to do my bidding, O son. Thou didst it often at the retreat of Gautama in former days.'

"Utanka said, 'How did I know thee in the retreat of my preceptor? Indeed, I wish to hear how I did in those days what thou biddest me do now.'

"The steed said, 'Know, O learned Brahmana, that I am the preceptor of thy preceptor, for I am the blazing Jatavedas (deity of fire). By thee I was often worshipped for the sake of thy preceptor, O child of Bhrigu's race, duly and with a pure heart and body. For that reason I shall accomplish what is for thy good. Do my bidding without delay.' Thus addressed by the deity of fire, Utanka did as he was directed. The deity then, gratified with him, blazed up for consuming everything. From the pores of his body, O Bharata, in consequence of his very nature, a thick smoke issued threatening terrors to the world of Nagas. With that mighty and wide-spreading smoke, O Bharata, everything became enveloped in gloom, so that nothing, O king, could any longer be seen in the world of the Nagas. Cries of woe were heard throughout the mansions of the Airavatas, uttered by the Nagas headed by Vasuki, O Janamejaya. Enveloped by that smoke, the palaces could no longer be seen, O Bharata. These resembled woods and hill overwhelmed by a thick forest. With eyes that were red in consequence of that smoke, and afflicted by the energy of the deity of fire, the Nagas came out of their mansions to the high-souled son of Bhrigu's race for ascertaining what was the matter. Having heard what the matter was from that ascetic of immeasurable energy, all the Nagas, with fear depicted on their eyes, offered him their worship according to due forms. Indeed, all the Nagas placing the old and the young one's before them, bowed unto him with their heads and joining their hands addressed him, saying, 'Be gratified with us, O holy one!' Having gratified that Brahmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nagas gave him those celestial and highly-adored ear-rings. Thus honoured by them, Utanka of great prowess, circumambulating the deity of fire, started for the retreat of his preceptor. Indeed, repairing quickly to Gautama's asylum, O king, he presented those ear-rings unto the wife of his preceptor, O sinless one. That best of Brahmanas also told his preceptor everything about Vasuki and the other Nagas that had occurred. It was even thus, O Janamejaya, that the high-souled Utanka, having wandered through the three worlds, fetched those jewelled ear-rings (for his preceptor's wife). Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was endued. I have thus told thee what thou hadst asked me.'"

SECTION LIX

"Janamejaya said, 'After having conferred that boon on Utanka, O foremost of regenerate persons, what did the mighty-armed Govinda of great celebrity next do?'

"Vaisampayana said, 'Having granted that boon to Utanka, Govinda, accompanied by Satyaki, proceeded to Dwaraka on his car drawn by his large steeds endued with great speed. Passing many lakes and rivers and forests and hills, he at last came upon the delightful city of Dwaravati. It was at the time, O king, when the festival of Raivataka had begun, that he of eyes like lotus-petals arrived with Satyaki as his companion. Adorned with many beautiful things and covered with diverse Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour. That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees that looked like the Kalpa trees of Indra's garden, and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it seemed to be broad day. On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the melodious songs of men and women. Raivataka presented a most charming prospect like Meru with all his jewels and gems. Men and women, excited and filled with delight, O Bharata, sang aloud. The swell of music that thus rose from that foremost of mountains seemed to touch the very heavens. Everywhere were heard spouts and loud whoops of men who were in all stages of excitement. The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with diverse viands and enjoyable articles. There were heaps of cloths and garlands, and the music of Vinas and flutes and Mridangas was heard everywhere. Food mixed with wines of diverse kinds was stored here and there. Gifts were being ceaselessly made to those that were distressed, or blind, or helpless. In consequence of all this, the festival of that mountain became highly auspicious. There were many sacred abodes built on the breast of that mountain, O hero, within which resided many men of righteous deeds. Even thus did the heroes of Vrishni's race sport in that festival of Raivataka. Equipt with those mansions, that mountain shone like a second Heaven. At the arrival of Krishna, O chief of Bharata's race, that prince of mountains resembled the blessed abode of Indra himself. Worshipped (by his relatives), Krishna then entered a beautiful mansion. Satyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence, having accomplished feats of great difficulty like Vasava amid the Danava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that high-souled one like the deities advancing to receive him of a hundred sacrifices. Endued with great intelligence, he honoured them in return and enquired after their welfare. With a gratified heart he then saluted his father and mother. The mighty-armed hero was embraced by both of them and comforted too (by numerous evidences of affection). He then took his seat with all the Vrishnis sitting around him. Having washed his feet and dispelled his fatigue, Krishna of mighty energy, as he sat there, then recounted the chief incidents of the great battle in answer to the questions put to him by his sire.'"

SECTION LX

"Vasudeva said, 'O thou of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle (between the Kurus and the Pandavas). Thou, however, O mighty-armed one, hast witnessed it with thy own eyes. Do thou, therefore, O sinless one, describe the battle in detail. Indeed, tell me how that battle took place between the high-souled Pandavas (on the one side) and Bhishma and Karna and Kripa and Drona and Salya and others (on the other side), between, in fact, numerous other Kshatriyas well-skilled in aims, differing from one another in mien and attire, and hailing from diverse realms.'

"Vaisampayana continued, 'Thus addressed by his sire, he of eyes like lotus-petals narrated, in the presence of his mother also, how the Kaurava heroes had been slain in battle.'

"Vasudeva said, 'The feats were highly wonderful that were achieved by those high-souled Kshatriyas. In consequence of their large number, they are incapable of being enumerated in even hundreds of years. I shall however, mention only the foremost of them. Do thou listen, therefore, to me as I mention in brief those feats achieved by the kings of Earth. O thou of godlike splendour. Bhishma of Kuru's race became the generalissimo, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces.[176] Sikhandin of great intelligence, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu. The battle between the Kurus and the Pandavas (under these leaders) raged for ten days. It was so fierce as to make one's hair stand on its end. Then Sikhandin, in great battle, aided by the wielder of Gandiva, slew, with innumerable arrows, the son of Ganga fighting bravely. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero gave up his life-breaths. Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became generalissimo.[177] That foremost of regenerate persons, ever boasting of his prowess in battle, was supported by the remnant of the Kaurava force consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others. Dhrishtadyumna conversant with many mighty weapons, and possessed of great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra. That high-souled hero, always desirous of measuring his strength with Drona, supported by the (remnant of the) Pandava army, and recollecting the wrongs inflicted (by Drona) on his sire (Drupada, the king of the Panchalas), achieved great feats in battle. In that encounter between Drona and the son of Prishata, the kings assembled from diverse realms were nearly exterminated. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna. After that, Karna became the generalissimo of Duryodhana's forces. He was supported in battle by the remnant of the Kaurava host which numbered five Akshauhinis. Of the sons of Pandu there were then three Akshauhinis. After the slaughter of innumerable heroes, protected by Arjuna, they came to battle. The Suta's son Karna, though a fierce warrior, encountering Partha, came to his end on the second day, like an insect encountering a blazing fire. After the fall of Karna, the Kauravas became dispirited and lost all energy. Numbering three Akshauhinis, they gathered round the ruler of the Madras. Having lost many car-warriors and elephants and horsemen, the remnant of the Pandava army, numbering one Akshauhini and penetrated with cheerlessness, supported Yudhishthira (as their leader). The king Yudhishthira, in the battle that ensued, achieved the most difficult feats and slew, before half the day was over, the king of the Madras. After the fall of Salya, the high-souled Sahadeva of immeasurable prowess slew Sakuni, the man who had brought about the quarrel (between the Pandavas and the Kurus). After the fall of Sakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become exceedingly cheerless, fled from the field, armed with his mace. Then Bhimasena of great prowess, filled with wrath, pursued him and discovered him within the waters of the Dwaipayana lake. With the remnant of their army, the Pandavas surrounded the lake and, filled with joy, encountered Duryodhana concealed within the waters. Their wordy shafts, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle. Then, in the great battle that ensued, the royal son of Dhritarashtra was slain by Bhimasena who put forth his great prowess, in the presence of many kings. After this the remnant of the Pandava army, as it slept in the camp, was slaughtered at night time by Drona's son who was unable to put up with the slaughter of his father (at the hands of Dhrishtadyumna). Their sons slain, their forces slain, only the five sons of Pandu are alive with myself and Yuyudhana. With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unslain remnant of the Kaurava army. Dhritarashtra's son Yuyutsu also escaped slaughter in consequence of his having adopted the side of the Pandavas. Upon the slaughter of the Kaurava king (Suyodhana) with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just. Even thus did that battle occur, O lord, for eight and ten days. Many kings of Earth, slain therein, have ascended to Heaven.'

"Vaisampayana continued, 'The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.'

SECTION LXI

"Vaisampayana said, 'After the high-souled Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his sire, it was plain that that hero had passed over the slaughter of Abhimanyu. The motive of the high-souled one was that his sire might not hear what was highly unpleasant to him. Indeed, the intelligent Krishna did not wish that his sire Vasudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief. (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,--Do thou narrate the death of my son, O Krishna--and fell down on the earth (in a swoon). Vasudeva beheld his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief. (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying, 'O lotus-eyed one, thou art famed on Earth for being truthful in speech. Why, however, O slayer of foes, dost thou not tell me today of the death of my daughter's son? O puissant one, tell me in detail of the slaughter of thy sister's son. Possessed of eyes resembling thine, alas, how was he slain in battle by foes? Since my heart does not from grief break into a hundred pieces, it seems, O thou of the Vrishni's race, that it does not die with men when its hour does not come. Oh, at the time of his fall, what words did he utter; apostrophising his mother? O lotus-eyed one what did that darling of mine, possessed of restless eyes, say unto me? I hope he has not been slain by foes while retreating from battle with his back towards them? I hope, O Govinda, that, his face did not become cheerless while fighting? He was possessed, O Krishna, of mighty energy. From a spirit of boyishness, that puissant hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle). I hope that boy does not lie on the field, slain deceitfully by Drona and Karna and Kripa and others? Do thou tell me this. That son of my daughter always used to challenge Bhishma and that foremost of all mighty warriors, viz., Karna, in battle.' Unto his sire who, from excess of grief, indulged in such lamentations, Govinda, more afflicted than he answered in these words. 'His face did not become cheerless as he fought in the van of battle. Fierce though that battle was, he did not turn his back upon it. Having slain hundreds and thousands of kings of Earth, he was brought to grief by Drona and Karna and at last succumbed to the son of Dussasana. If, O lord, he had been encountered, one to one, without intermission, he was incapable of being slain in battle by even the wielder of the thunderbolt. When his sire Arjuna was withdrawn from the main body by the Samsaptakas (who challenged to fight him separately), Abhimanyu was surrounded by the enraged Kaurava heroes headed by Drona in battle. Then, O sire, after he had slaughtered a very large number of foes in battle, thy daughter's son at last succumbed to the son of Dussasana. Without doubt, he has gone to Heaven. Kill this grief of thine, O thou of great intelligence. They that are of cleansed understandings never languish when they meet with any calamity. He by whom Drona and Karna and others were checked in battle,--heroes that were equal to Indra himself in might--why would not he ascend to Heaven? O irresistible one, do thou kill this grief of thine. Do not suffer thyself to be swayed by wrath. That conqueror of hostile cities has attained in that sanctified goal which depends upon death at the edge of weapons. After the fall of that hero, this my sister Subhadra stricken with grief, indulged in loud lamentations, when she saw Kunti, like a female ospray. When she met Draupadi, she asked her in grief,--O reverend lady, where are all our sons? I desire to behold them. Hearing her lamentations, all the Kaurava ladies embraced her and wept sitting around her. Beholding (her daughter-in-law) Uttara, she said,--'O blessed girl, where has thy husband gone? When he comes back, do thou, without losing a moment, apprise me of it. Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not thy husband come out today? Alas, O Abhimanyu, thy maternal uncles--mighty car-warriors--are all hale. They used to bless thee when they saw thee come here prepared to go out for battle. Do thou tell me the incidents of battle today as before, O chastiser of foes. Oh. why dost thou not answer me today--me who am weeping so bitterly?'--Hearing these lamentations of this daughter of the Vrishni race, Pritha, deeply afflicted with grief, addressed her and slowly said,--'O Subhadra, though protected by Vasudeva and Satyaki and by his own sire, thy youthful son has yet been slain. That slaughter is due to the influence of Time! O daughter of Yadu's race, mortal thy son was. Do not grieve. Irresistible in battle, thy son has, without doubt, attained to the highest goal. Thou art born in a high race of high-souled Kshatriyas. Do not grieve, O thou of restless glances, O girl of eyes like lotus-petals. Do thou cast thy eyes on Uttara who is quick with child. O blessed lady, do not yield to sorrow. This auspicious girl will soon bring forth a son to that hero. Having comforted her in this way, Kunti, conversant with every duty, O perpetuator of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the acquiescence of king Yudhishthira and Bhima, and the twins (viz., Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents unto the Brahmanas, and bestowed upon them many kine, O perpetuator of Yadu's race, Then the Vrishni dame (Kunti), comforted a little, addressed the daughter of Virata, saying,--O faultless daughter of Virata, thou shouldst not indulge in grief. For the sake of thy husband, O thou of rotund hips, protect the child in thy womb.--Having said these words, O thou of great splendour, Kunti ceased. With her permission I have brought Subhadra here. It was even thus, O giver of honours, that thy daughter's son met with his death. Cast off thy burning grief, O irresistible one. Indeed, do not set thy heart on sorrow.'

SECTION LXII

"Vaisampayana said, 'Having heard these words of his son Vasudeva, that descendant of Sura, of righteous soul, casting off his grief, made excellent obsequial offerings (unto Abhimanyu). Vasudeva also performed those rites for the ascension (to Heaven) of his high-souled nephew, that hero who was ever the darling of his sire (Vasudeva). He duly fed six millions of Brahmanas, endued with great energy, with edibles possessed of every recommendation. Presenting many clothes unto them, Krishna gratified the thirst for wealth of those Brahmanas. Wonderful were the heaps of gold, the number of kine and of beds and clothes, that were then given away. The Brahmanas loudly declared--'Let (Krishna's wealth) increase.' Then Vasudeva of Dasarha's race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu. Exceedingly afflicted with grief, they failed to attain comfort. The same was the case with the sons of Pandu in the city called after the elephant. Deprived of Abhimanyu, they failed to obtain peace of mind. The daughter of Virata, O monarch, for many days, totally abstained from all food, exceedingly afflicted by grief on account of the death of her husband. At this all her relatives became plunged into excess of grief. They all feared that the embryo in her womb might be destroyed. Then Vyasa, ascertaining the state of things by his spiritual vision, came there. The highly intelligent Rishi, endued with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying,--'Let this grief be abandoned. O famous lady, a son endued with mighty energy will be born to thee, through the puissance of Vasudeva and at my word. That son will rule the Earth after the Pandavas (have departed from it).' Beholding Dhananjaya, he said unto him, in the hearing of king Yudhishthira the just, and gladdening him with his words, 'O Bharata.--'The grandson, O highly blessed one, will become a high-souled prince. He will righteously rule the whole Earth to the verge of the sea. Therefore, O foremost one of Kuru's race, cast off this grief, O mower of foes. Do not doubt this. This will truly happen. That which was uttered by the Vrishni hero on a former occasion, will, without doubt, happen. Do not think otherwise. As regards Abhimanyu, he has gone to the regions of the deities, conquered by him with his own acts. That hero should not be grieved for by thee or, indeed, by the other Kurus.' Thus addressed by his grandsire, Dhananjaya of righteous soul, O king, cast off his grief and even became cheerful. Thy sire, O prince, that art conversant with all duties, began to grow in that womb, O thou of great intelligence, like the Moon in the lighted fortnight. Then Vyasa urged the royal son of Dharma for performing the horse-sacrifice. Having said so, he made himself invisible there and then. The intelligent king Yudhishthira the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth (for the sacrifice).'"

SECTION LXIII

"Janamejaya said, 'Having heard these words, O regenerate one, that were spoken by the high-souled Vyasa in respect of the horse-sacrifice, what steps were taken by Yudhishthira? Do thou tell me, O foremost of regenerate ones, how the king succeeded in obtaining the wealth which Marutta had buried in the Earth.'

"Vaisampayana said, 'Having heard the words of the Island-born ascetic, king Yudhishthira the just, summoned all his brothers, viz., Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said unto them (the following words),--'Ye heroes, you have heard the words which the highly intelligent and high-souled Krishna has said from his friendship for and the desire of doing good to the Kurus![178] Verily, you have heard those words that have been uttered by that ascetic of abundant penances, that great sage desirous of bestowing prosperity on his friends, that preceptor of righteous behaviour, viz., Vyasa of wonderful feats. You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered. Remembering those words, ye gong of Pandu, I desire to obey them duly. By obeying those words of theirs great blessedness will attach to all of you. Those words spoken by those utterers of Brahma are certain (if obeyed) to bring in their train considerable benefit. Ye perpetuators of Kuru's race, the Earth has become divested of her wealth. Ye kings, Vyasa, therefore, informed us of the wealth (that lies buried in the Earth) of Marutta. If you think that wealth abundant or sufficient, how shall we bring it (to our capital)? What, O Bhima, dost thou think as regards this? When the king, O perpetuator of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,--'The words thou hast said, O thou of mighty-arms, on the subject of bringing the wealth indicated by Vyasa, are approved by me. If, O puissant one, we succeed in getting the wealth kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished. Even this is what I think. We shall, therefore, bowing our heads unto the high-souled Girisa, and offering due worship unto that deity, bring that wealth. Blessed be thou. Gratifying that god of gods, as also his companions and followers, in words, thought, and deed, we shall, without doubt, obtain that wealth. Those Kinnaras of fierce mien who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign become gratified with us!'--Hearing these words uttered by Bhima, O Bharata, king Yudhishthira the son of Dharma became highly pleased. The others, headed by Arjuna, at the same time, said, 'So be it.' The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.[179] Causing the Brahmanas to utter benedictions on them, and having duly worshipped the great god Maheswara, the sons of Pandu get out (on their enterprise). Gratifying that high-souled deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu set out with cheerful hearts. While they thus set out, the citizen, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads). The Pandavas, circumambulating many Brahmanas that daily worshipped their fires, and bending their heads unto them, proceeded on their journey. Taking the permission of king Dhritarashtra who was afflicted with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava prince Yuyutsu, the son of Dhritarashtra, in the capital, they set out, worshipped by the citizens and by many Brahmanas possessed of great wisdom.'"

SECTION LXIV

"Vaisampayana said, 'They then set out, with cheerful hearts, and accompanied by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels. Their praises hymned by eulogists and Sutas and Magadhas and bards, and supported by their own army, they looked like so many Adityas adorned with their own rays. With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full. That foremost of men, the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he proceeded on his way. As regards the soldiers that followed the king, their confused murmurs seemed to fill the entire welkin. That host crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains. Arrived at that region where that wealth was buried, O king, the royal Yudhishthira fixed his camp with all his brothers and troops. The region selected for the purpose, O chief of Bharata's race, was perfectly level and auspicious There the king pitched his camp, placing in his van such Brahmanas as were endued with penances and learning and self-restraint, as also his priest Agnivesya, O thou of Kuru's race, who was well-conversant with the Vedas and all their branches.[180] Then the royal sons of Pandu, and the other kings (who accompanied that expedition), and the Brahmanas and priests well-skilled in sacrificial rites, having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laying out six roads and nine divisions.[181] King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants that accompanied his force. When everything was complete, he addressed the Brahmanas, saying, 'Ye foremost of Brahmanas, let that be done which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned Brahmanas, having formed this resolution, let that be done which should be done after this.' Hearing these words of the king, the Brahmanas with those amongst them that were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply, 'This very day is, an auspicious one with an auspicious constellation. We shall, therefore, strive to accomplish those high rites we propose. We shall today, O king, live upon water alone. Do you all fast also today' Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusa grass, like blazing fires in a sacrifice. And the night wore away as they listened to the discourses of the learned Brahmanas (on diverse subjects). When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma (saying as follows).'

SECTION LXV

"'The Brahmanas said, 'Let offerings be made unto the high-souled Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then strive to gain our object.' Hearing these words of those Brahmanas, Yudhishthira caused offerings to be duly made unto that deity who loved to lie down on mountain-breasts. Gratifying the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity. With diverse kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites. He next presented offerings according to the ordinance unto those ghostly beings who formed Mahadeva's train. And offerings were next made to Kuvera, the chief of the Yakshas, and unto Manibhadra also. Unto the other Yakshas also and unto them that were the foremost ones among the ghostly companions of Mahadeva, the priest offered due worship, having filled many jugs with food, with Krisaras and meat and Nivapas mixed with sesame seeds. The king gave away unto the Brahmanas thousands of kine. He then directed the presentation, according to due rites, of offerings unto those night-wandering beings (who live with Mahadeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king, became exceedingly delightful. Having performed the worship of Rudra and of all the Ganas, the king, placing Vyasa ahead, proceeded towards the place where the treasure was buried. Once more worshipping the Lord of treasures, and bowing unto him with reverence and saluting him properly, with diverse kinds of flowers and cakes and Krisara, having worshipped those foremost of gems, viz., Sankha and Nidhi, and those Yakshas who are the lords of gems, and having worshipped many foremost of Brahmanas and caused them to utter blessings, the king endued with great puissance, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of diverse and delightful forms, and Bhringaras and Katahas and Kalasas and Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just. The wealth thus dug out was placed in large 'Karaputas' for protection.[182] A portion of the wealth was caused to be borne upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for bearing away that wealth of the son of Pandu.[183] There were sixty thousands of camels and a hundred and twenty thousand horses, and of elephants, O monarch, there were one hundred thousand. Of cars there were as many, and of carts, too as many, and of she-elephants as many. Of mules and men the number was untold. That wealth which Yudhishthira caused to be dugout was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; four and twenty thousand on each elephant; (while proportionate loads were placed on horses and mules and on the backs, shoulder and heads of men). Having loaded these vehicles with that wealth and once more worshipping the great deity Siva, the son of Pandu set out for the city called after the elephant, with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, viz., the royal son of Pandu, made short marches everyday, measured by a Goyuta (4 miles). That mighty host, O king, afflicted with the weight they bore, returned, bearing that wealth, towards the capital, gladdening the hearts of all those perpetuators of the Kuru race.'"

SECTION LXVI

"Vaisampayana said, 'Meanwhile, Vasudeva of great energy accompanied by the Vrishnis, came to the city called after the elephant. While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing that the time fixed for the horse-sacrifice had come, that foremost of men came back (to the Kuru capital). Accompanied by the son of Rukmini, by Yuyudhana, by Charudeshna, by Samva, by Gada, by Kritavarman, by the heroic Sarana, by Nisatha, and by the Unmukha, Vasudeva came with Valadeva at the head of the train, with Subhadra also accompanying him. Indeed, that hero came for seeing Draupadi and Uttara and Pirtha and for comforting those Kshatriya ladies of distinction who had been bereft of many of their protectors. Beholding those heroes come, king Dhritarashtra, as also the high-souled Vidura, received them with due honours. That foremost of men, viz., Krishna of great energy, well adored by Vidura and Yuyutsu, continued to reside in the Kuru capital. It was while the Vrishni heroes, O Janamejaya, were residing in the Kuru city, O king, that thy sire, that slayer of hostile heroes, was born. The royal Parikshit, O monarch, afflicted by the Brahma weapon (of Aswatthaman), upon coming out of the womb, lay still and motionless, for life he had not. By his birth he had gladdened the citizens but soon plunged them into grief. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost verge of every point of the compass. Soon, however, (when it was known that the prince was bereft of life), that noise ceased. With great haste Krishna, his senses and mind considerably affected, with Yuyudhana in his company, entered the inner apartments of the palace. He beheld his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly. Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously. Meeting Krishna, Kunti, that daughter of the Bhoja race, said unto him, O foremost of monarchs, these words in a voice chocked with tears, 'O Vasudeva, O mighty-armed hero, Devaki by having borne thee, has come to be regarded as an excellent genetrix. Thou art our refuge, and our glory. This race (of Pandu) depends upon thee for its protector. O Yadava hero, O puissant one, this child of thy sister's son, has come out of the womb, slain by Aswatthaman. O Kesava, do thou revive him. O delighter of the Yadavas, even this was vowed by thee, O puissant one, when Aswatthaman had inspired the blade of grass into a Brahma-weapon of mighty energy. Indeed, O Kesava, thy words were even these, I shall revive that child if he comes out of the womb dead.--That child, O son, has been born dead. Behold him, O foremost of men. It behoveth thee, O Madhava, to rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula, and the irresistible Sahadeva. In this child are bound the life-breaths of the Pandavas and myself. O thou of the Dasarha race, on him depends the obsequial cake of Pandu, as also of my father-in-law, and of Abhimanyu too, blessed be thou, that darling nephew of thine who was so very like unto thee. Do thou accomplish today what will be beneficial to all these. I urge thee earnestly, O Janarddana. Uttara, O slayer of foes, always repeats the words said unto her by Abhimanyu. Without doubt, O Krishna, those words were highly agreeable to her. O thou of the Dasarha race, Arjuna's son said unto this daughter of Virata,--Thy son, O blessed girl, will go to my maternal uncles. Taking up his residence with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, diverse wonderful weapons and the whole of the science of politics and morality. Even these were the words, O son, that that slayer of hostile heroes, viz., the son of Subhadra, that irresistible hero, said unto Uttara. from his affection for her. O slayer of Madhu, bowing our heads unto thee, we pray thee for making those words of Abhimanyu true. In view also of the time that has come, do thou accomplish what is highly beneficial. Having said these words unto that hero of the Vrishni's race, Pritha of large eyes, raised her arms upwards and with the other ladies in her company, fell down on the Earth. All of them, with eyes rendered muddy by tears, repeatedly exclaimed, saying, 'Alas, the son of Vasudeva's nephew has been born dead.' After Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows.'"

SECTION LXVII

"Vaisampayana said, 'After Kunti had sat up, Subhadra, beholding her brother, began to weep aloud, and afflicted with excessive grief, said,--'O thou of eyes like lotus petals, behold the grandson of Arjuna of great intelligence. Alas, the Kuru race having been thinned, a child has been born that is feeble and dead. The blade of grass (inspired into a weapon of great efficacy), uplifted by Drona's son for compassing the destruction of Bhimasena, fell upon Uttara and Vijaya and myself.[184] Alas, that blade, O Kesava, is still existing unextracted in me, after having pierced my heart, since I do not, O irresistible hero, behold this child with (his sire who was) my son. What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna and the two sons of Madravati also say? Hearing that Abhimanyu's son was born and dead, the Pandavas, O thou of Vrishni's race, will regard themselves as cheated by Aswatthaman. Abhimanyu, O Krishna, was the favourite of all the Pandava brothers, without doubt. Hearing this intelligence, what will those heroes, vanquished by the weapon of Drona's son say? What grief, O Janarddana, can be greater than this viz., that Abhimanyu's son should be born dead! Bowing unto thee with my head, O Krishna, I seek to gratify thee today. Behold, O foremost of men, these two standing here, viz., Pritha and Draupadi. When, O Madhava, the son of Drona sought to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time, O grinder of foes, thou saidst in wrath unto Drona's son (ever these words), 'O wretch of a Brahmana, O vilest of men, I shall disappoint thy wish. I shall revive the son of Kiritin's son.' Hearing these words of thine and well knowing thy puissance, I seek to gratify thee, O irresistible hero. Let the son of Abhimanyu be revived. It having pledged thyself previously thou dost not accomplish thy auspicious vow, do thou then know for certain, O chief of the Vrishni race, that I shall cast off my life. If, O hero, this son of Abhimanyu doth not revive when thou, O irresistible one, art alive and near, of what other use wilt thou be to me? Do thou, therefore, O irresistible one, revive this son of Abhimanyu,--this child possessed of eyes similar to his,--'even as a rain-charged cloud revives the lifeless crops (on a field). Thou, O Kesava, art righteous-souled, truthful, and of prowess incapable of being baffled. It behoveth thee, O chastiser of foes, to make thy words truthful. If only thou wishest it, thou canst revive the three worlds (of being) if dead. What need I say, therefore, of this darling child, born but dead, of thy sister's son? I know thy puissance, O Krishna. Therefore, do I solicit thee. Do thou show this great favour to the sons of Pandu. It behoveth thee, O mighty-armed one, to show compassion to this Uttara or to me, thinking that I am thy sister or even a mother that hath lost her son, and one that hath thrown herself upon thy protection.'"

SECTION LXVIII

"Vaisampayana said, 'Thus addressed, O king, (by his sister and others), the slayer of Kesin, exceedingly afflicted by grief, answered,--'So be it!'--These words were uttered with sufficient loudness and they gladdened all the inmates of the inner apartments of the palace. The puissant Krishna, that foremost of men, by uttering these words, gladdened all the people assembled there, like one pouring cold water on a person afflicted with sweat. He then quickly entered the lying-in room in which thy sire was born. It was duly sanctified, O chief of men, with many garlands of white flowers, with many well-filled water pots arranged on every side; with charcoal, soaked in ghee, of Tinduka wood, and mustard seeds, O thou of mighty arms; with shining weapons properly arrayed, and several fires on every side. And it was peopled by many agreeable and aged dames summoned for waiting (upon thy grandmother). It was also surrounded by many well-skilled and clever physicians, O thou of great intelligence. Endued with great energy, he also saw there all articles that are destructive of Rakshasas, duly placed by persons conversant with the subject. Beholding the lying-in room in which thy sire was born thus equipt, Hrishikesa became very glad and said,--'Excellent, Excellent!' When he of Vrishni's race said so and presented such a cheerful countenance, Draupadi, repairing thither with great speed, addressed the daughter of Virata, saying,--'O blessed lady, here comes to thee thy father-in-law, the slayer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one.'--Virata's daughter, checking her tears, said these words in a voice suffocated with grief. Covering herself properly, the princess waited for Krishna like the deities reverentially waiting for him. The helpless lady, with heart agitated by grief, beholding Govinda coming, indulged in these lamentations; O lotus-eyed one, behold us two deprived of our child. O Janarddana, both Abhimanyu and myself have been equally slain. O thou of Vrishni's race, O slayer of Madhu, I seek to gratify thee by bending my head, O hero, unto thee. Do thou revive this child of mine that has been consumed by the weapon of Drona's son. If king Yudhishthira the just, or Bhimasena, or thyself, O lotus-eyed one, had, on that occasion, said, 'Let the blade of grass (inspired by Aswatthaman into a Brahma-weapon) destroy the unconscious mother'--O puissant one, then I would have been destroyed and this (sad occurrence) would not have happened. Alas, what benefit has been reaped by Drona's son by accomplishing this cruel deed, viz., the destruction of the child in the womb by his Brahma-weapon. The self-same mother now seeks to gratify thee, O slayer of foes, by bending her head. Surely, O Govinda, I shall cast off my life-breaths if this child does not revive. In him, O righteous one, were placed many expectations by me. Alas, when these have been frustrated by Drona's son, what need have I, O Kesava, to bear, the burden of life? The hope, O Krishna, was cherished by me that with my child on my lap, O Janarddana, I would salute thee with reverence. Alas, O Kesava, that hope has been destroyed. O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all the hopes in my breast have been destroyed. Abhimanyu of restless eyes, O slayer of Madhu, was exceedingly dear to thee. Behold this child of his slain by the Brahma-weapon. This child is very ungrateful and very heartless, like his sire, for, behold, disregarding the prosperity and affluence of the Pandavas, he has gone to Yama's abode. I had, before this, vowed, O Kesava, that if Abhimanyu fell on the field of battle, O hero, I would follow him without any loss of time. I did not, however, keep my vow, cruel that I am and fond of life. If I repair to him now, what, indeed, will Phalguna's son say?'"

SECTION LXIX

"Vaisampayana said, 'The helpless Uttara, desirous of getting back her child, having indulged in these piteous lamentations, fell down in affliction on the earth like a demented creature. Beholding the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata ladies deeply afflicted, began to weep aloud. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a mansion of sorrow where nobody could remain. Exceedingly afflicted by grief on account of her son, Virata's daughter, O king, seemed to be struck down for some time by sorrow and cheerlessness. Regaining consciousness, O chief of Bharata's race, Uttara took up her child on her lap and said these words: Thou art the child of one who was conversant with every duty. Art thou not conscious then of the sin thou committest, since thou dost not salute this foremost one of the Vrishni's race? O son, repairing to thy sire tell him these words of mine, viz.,--it is difficult for living creatures to die before their time comes, since though reft of thee, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything possessed of value.--O mighty-armed one, with the permission of king Yudhishthira the just I shall swallow some virulent poison or cast myself on the blazing fire. O sire, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not yet break into a thousand pieces. Rise, O son and behold this thy afflicted great-grandmother.

She is deeply afflicted with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow. Behold the reverend princess of Panchala, and the helpless princess of the Satwata race. Behold myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter. Rise, O child, and behold the face of this lord of the worlds, that is endued with great wisdom, and possessed of eyes like lotus-petals and resembling thy sire of restless glance. Beholding Uttara, who indulged in these lamentations, fallen on the earth, all those ladies, raising her, caused her to sit up. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in reverence and touched the earth with her head for saluting Kesava of eyes like the petals of the lotus. That foremost of beings, hearing those heart-rending lamentations of hers, touched water and withdrew the (force of the) Brahma-weapon.[185] That hero of unfading glory, belonging to the race of the Dasarhas, promised to give the child his life. Then he of pure soul, said these words in the hearing of the whole universe,--'O Uttara, I never utter an untruth. My words will prove true. I shall revive this child in the presence of all creatures. Never before have I uttered an untruth even in jest. Never have I turned back from battle. (By the merit of those acts) let this child revive! As righteousness is dear to me, as Brahmanas are specially dear to me, (by the merit of that disposition of mine) let Abhimanyu's son, who is born dead, revive! Never hath a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth! As truth and righteousness are always established in me, let this dead child of Abhimanyu revive (by the merit of these)! As Kansa and Kesi have been righteously slain by me, let this child revive today by that truth!' After these words were uttered by Vasudeva, that child, O foremost one of Bharata's race, became animate and began gradually to move, O monarch.'

SECTION LXX

"Vaisampayana said, 'When the Brahma-weapon was withdrawn by Krishna, at that time, the laying-in room was illumined by thy father with his energy. All the Rakshasas (that had come there) were forced to leave the room and many of them met with destruction. In the welkin a voice was heard, saying, 'Excellent, O Kesava, Excellent!'--The blazing Brahma-weapon then returned to the Grandsire (of all the worlds). Thy sire got back his life-breaths, O king. The child began to move according to his energy and might. The Bharata ladies became filled with joy. At the command of Govinda, the Brahmanas were made to utter benedictions. All the ladies, filled with joy, praised Janarddana. Indeed, the wives of those Bharata lions, viz., Kunti and Drupada's daughter and Subhadra, and Uttara, and the wives of other lions among men, like (ship-wrecked) persons who have reached the shore after having obtained a boat, became exceedingly glad. Then wrestlers and actors and astrologers and those who enquire after the slumbers (of princes), and bands of bards and eulogists all uttered the praises of Janarddana, while uttering benedictions fraught with the praises of the Kuru race, O chief of the Bharatas. Uttara, rising up at the proper time, with a delighted heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus. Rejoicing greatly, Krishna made gifts unto the child of many valuable gems. The other chiefs of the Vrishni race, did the same. Then the puissant Janarddana, firmly adhering to truth, bestowed a name on the infant who was thy sire, O monarch.--'Since this child of Abhimanyu has been born at a time when this race has become nearly extinct, let his name be Parikshit!' Even this is what he said. Then thy father, O king, began to grow, and gladden all the people, O Bharata. When thy father was a month old, O hero, the Pandavas came back to their capital, bringing with them a profusion of wealth. Hearing that the Pandavas were near, those foremost ones of the Vrishni race went out. The citizens decked the city called after the elephant with garlands of flowers in profusions, with beautiful pennons and standards of diverse kinds. The citizens also, O king, adorned their respective mansions. Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered diverse kinds of worship to be offered to the deities established in their respective temples. The principal streets of the city were adorned with flowers. Indeed, the city was filled with the hum of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their vocation, and with the voice of singers, the (Kuru) city then resembled the mansion of Vaisravana himself.[186] Bards and eulogists, O king, accompanied by beautiful women were seen to adorn diverse retired spots in the city. The pennons were caused by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the entire kingdom as an indication of the success of the enterprise for bringing a profusion of gems and other valuables.'"[187]

SECTION LXXI

Vaisampayana, said, 'Hearing that the Pandavas were near, that crusher of foes, viz., Vasudeva, accompanied by his ministers, went out for seeing them.

The Pandavas then, uniting with the Vrishnis according to the usual formalities, together entered, O king, the city named after the elephant. With the hum of voices and the clatter of cars of that mighty host, the Earth and the welkin, and the firmament itself, became as it were entirely filled. The Pandavas, with rejoicing hearts, accompanied by their officers and friends entered the capital, placing that treasure in their van. Repairing, agreeably to custom, to king Dhritarashtra first, they worshipped his feet, announcing their respective names. Those foremost ones of Bharata's race, O chief of kings, then paid their respectful salutations to Gandhari, the daughter of Suvala and to Kunti, They next worshipped (their uncle) Vidura and met Yuyutsu, the son of Dhritarashtra by his Vaisya wife. Those heroes were then worshipped by others and they blazed forth in beauty, O king. After this, O Bharata, those heroes heard the tidings of that highly wonderful and marvellous and glad-some birth of thy father. Hearing of that feat of Vasudeva of great intelligence, they all worshipped Krishna, the delighter of Devaki, who was every way worthy of worship. Then, after a few days, Vyasa, the son of Satyavati, endued with great energy, came to the city named after the elephant. The perpetuators of Kuru's race worshipped the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishni and the Andhaka races, paid the sage their adorations. After having conversed on various subjects, Dharma's son Yudhishthira addressed Vyasa and said, 'This treasure, O holy one, which has been brought through thy grace I wish to devote to that great sacrifice known by the name of the horse-sacrifice. O best of ascetics, I desire to have thy permission. We are all, O Rishi, at thy disposal, and at that of the high-souled Krishna.'

"Vyasa said, 'I give thee permission, O king. Do what should be done after this. Do thou worship the deities duly by performing the horse-sacrifice with profuse gifts. The horse-sacrifice, O king, is a cleanser of all sins. Without doubt, having worshipped the deities by that sacrifice thou wilt surely be cleansed of all sins.'

"Vaisampayana continued, 'Thus addressed, the Kuru king Yudhisthira of righteous soul then set his heart, O monarch, on making the necessary preparations for the horse-sacrifice. Having represented all this unto the Island-born Krishna, the king endued with great eloquence approached Vasudeva and said,--'O foremost of all beings, the goddess Devaki has, through thee, come to be regarded as the most fortunate of mothers! O thou of unfading glory, do thou accomplish that which I shall now tell thee, O mighty-armed one. O delighter of the Kurus, the diverse enjoyments we enjoy have all been acquired through thy puissance. The whole Earth has been subjugated by thee with the aid of thy prowess and intelligence. Do thou, therefore, cause thyself to undergo the rites of initiation. Thou art our highest preceptor and master. If thou performest the sacrifice, O thou of the Dasarha race, I shall be cleansed from every sin. Thou art Sacrifice. Thou art the Indestructible. Thou art this All. Thou art Righteousness. Thou art Prajapati. Thou art the goal of all creatures. Even this is my certain conclusion.'

"Vasudeva said, 'O mighty-armed one, it becomes thee to say so, O chastiser of foes. Thou art the goal of all creatures. Even this is my certain conclusion. Amongst the heroes of the Kuru race, in consequence of thy righteousness, thou shinest today in great glory. They have all been cast into the shade, O king, by thee. Thou art our king, and thou art our senior. With my approval freely granted, do thou adore the deities in the sacrifice suggested. Do thou, O Bharata, appoint us to whatever tasks thou likest. Truly, do I pledge myself that I shall accomplish all, O sinless one, that thou mayst bid me accomplish. Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when thou, O king, sacrificest.'"[188]

SECTION LXXII

"Vaisampayana said, 'Thus addressed by Krishna, Yudhishthira, the son of Dharma, endued with great intelligence, saluted Vyasa and said these words: 'Do thou cause me to be initiated when the proper hour, as thou truly knowest, comes for that rite. This my sacrifice is entirely dependent on thee.'

"Vyasa said, 'Myself, O son of Kunti, and Paila and Yajnavalkya, shall without doubt, achieve every rite at the proper time. The rite of initiating thee will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready. Let Sutas well-versed in the science of horses, and let Brahmanas also possessed of the same lore, select, after examination, a worthy horse in order that thy sacrifice maybe completed. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, displaying thy blazing glory, O king!'

"Vaisampayana continued, 'Thus addressed (by the Rishi), Yudhishthira, the son of Pandu, that lord of Earth, answered,--'So be it!'--and then, O monarch, he accomplished all that that utterer of Brahma had directed. All the articles necessary for the sacrifice, O king, were duly procured. The royal son of Dharma, possessed of immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it. Then Vyasa of great energy said unto the royal son of Dharma,--'As regards ourselves, we are all prepared to initiate thee in view of the sacrifice. Let the Sphya and the Kurcha and all the other articles that, O thou of Kuru's race, may be needed for thy sacrifice, be made of gold.[189] Let the horse also be loosened today, for roaming on the Earth, agreeably to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth.'

"Yudhishthira said, 'Let arrangements be made by thee, O regenerate one, about loosening this horse for enabling it to wander over the Earth at its will. It behoveth thee, O ascetic, to say who will protect this steed while roaming over the Earth freely according to its will.'

"Vaisampayana continued, 'Thus addressed (by king Yudhishthira), O monarch, the Island-born Krishna said,--'He who is born after Bhimasena, who is the foremost of all bowmen, who is called Jishnu, who is endued with great patience and capable of overcoming all resistance,--he will protect the horse. That destroyer of the Nivatakavachas is competent to conquer the whole Earth. In him are all celestial weapons. His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. Even he will follow this horse.--He is well versed in both Religion and wealth. He is a master of all the sciences. O foremost of kings, he will agreeably to the scriptures, cause the steed to roam and graze at its will. This mighty-armed prince, of dark complexion, is endued with eyes resembling the petals of the lotus. That hero, the father of Abhimanyu, will protect the steed. Bhimasena also is endued with great energy. The son of Kunti is possessed of immeasurable might. He is competent to protect the kingdom, aided by Nakula, O monarch. Possessed of great intelligence and fame, Sahadeva will, O thou of Kuru's race, duly attend to all the relatives that have been invited to thy capital.' Thus addressed by the Rishi, that perpetuator of Kuru's race, viz., Yudhishthira, accomplished every injunction duly and appointed Phalguna to attend to the horse.'

"Yudhishthira said, 'Come, O Arjuna, let the horse, O hero, be protected by thee. Thou alone art competent to protect it, and none else. Those kings, O mighty-armed hero, who will come forward to encounter thee, try, O sinless one, to avoid battles with them to the best of thy power. Thou shouldst also invite them all to this sacrifice of mine. Indeed, O mighty-armed one go forth but try to establish friendly relations with them.'

"Vaisampayana continued, 'The righteous-souled king Yudhishthira, having said so unto his brother Savyasachin, commanded Bhima and Nakula to protect the city. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests.'"

SECTION LXXIII

"Vaisampayana said, 'When the hour for initiation came, all those great Ritwijas duly initiated the king in view of the horse-sacrifice. Having finished the rites of binding the sacrificial animals, the son of Pandu, viz., king Yudhishthira the just endued with great energy, the initiation being over, shone with great splendour along with those Ritwijas. The horse that was brought for the horse-sacrifice was let loose, agreeably to the injunctions of the scriptures, that utterer of Brahma, viz., Vyasa himself of immeasurable energy. The king Yudhishthira the just, O monarch, after his initiation, adorned with a garland of gold around his neck, shone in beauty like a blazing fire. Having a black deer skin for his upper garment, bearing a staff in hand, and wearing a cloth of red silk, the son of Dharma, possessed of great splendour, shone like a second Prajapati seated on the sacrificial altar. All his Ritwijas also, O king, were clad in similar robes. Arjuna also shone like a blazing fire. Dhananjaya, unto whose car were yoked white steeds, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira. Repeatedly drawing his bow, named Gandiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O ruler of men, with a cheerful heart. All Hastinapore, O king, with very children, came out at that spot from desire of beholding Dhananjaya, that foremost of the Kurus on the eve of his journey. So thick was the crowd of spectators that came to behold the horse and the prince who was to follow it, that in consequence of the pressure of bodies, it seemed a fire was created. Loud was the noise that arose from that crowd of men who assembled together for beholding Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire welkin. And they said,--'There goes the son of Kunti, and there that horse of blazing beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow.'--Even these were the words which Jishnu of noble intelligence heard. The citizens also blessed him, saying,--'Let blessings he thine! Go thou safely and come back, O Bharata.' Others, O chief of men uttered these words--'So great is the press that we do not see Arjuna. His bow, however, is visible to us. Even that is celebrated bow Gandiva of terrible twang. Blessed be thou. Let all dangers fly from thy path. Let fear nowhere inspire thee. When he returns we shall behold him, for it is certain that he will come back.' The high-souled Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yajnavalkya, who was well-versed in all sacrificial rites and who was a complete master of the Vedas, proceeded with Partha for performing auspicious rites in favour of the hero. Many Brahmanas also, O king, all well-conversant with the Vedas, and many Kshatriyas too, followed the high-souled hero, at the command, O monarch, of Yudhishthira the just. The horse then roamed, O foremost of men, wherever he liked over the Earth already conquered by Pandavas with the energy of their weapons. In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to thee. The horse, O king, roamed over the whole Earth. Know, O monarch, that from the north it turned towards the East. Grinding the kingdoms of many monarchs that excellent horse wandered. And it was followed slowly by the great car-warrior Arjuna of white steeds. Countless, O monarch, was the fete of Kshatriyas,--of kings in myriads--who fought with Arjuna on that occasion, for having lost their kinsmen on the geld of Kurukshetra. Innumerable Kiratas also, O king, and Yavanas, all excellent bowmen, and diverse tribes of Mlechechas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals endued with great alacrity, and all irresistible in fight encountered the son of Pandu in battle. Thus occurred innumerable battles in diverse countries, O monarch, between Arjuna and the rulers of diverse realms who came to encounter him. I shall, O sinless king, narrate to thee those battles only which raged with great fury and which were the principal ones among all he fought.'"

SECTION LXXIV

"Vaisampayana said. 'A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas has incurred before and all of whom were well-known as mighty car-warriors. Having learnt that that foremost of steeds, which was intended for the sacrifice, had come to their realm, these heroes, casing themselves in mail, surrounded Arjuna. Mounted on their cars, drawn by excellent and well-decked horses, and with quivers on their backs, they surrounded that horse, O king, and endeavoured to capture it. The diadem-decked Arjuna, reflecting on that endeavour of theirs, forbade those heroes, with conciliatory speeches, O chastiser of foes. Disregarding Arjuna's message, they assailed him with their shafts. The diadem-decked Arjuna resisted those warriors who were under the sway of darkness and passion. Jishnu, addressed them smilingly and said, 'Desist, ye unrighteous ones. Life is a benefit (that should not be thrown away).' At the time of his setting out, he had been earnestly ordered by king Yudhishthira the just, not to slay those Kshatriyas whose kinsmen had been slain before on the field of Kurukshetra. Recollecting these commands of king Yudhishthira the just who was endued with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction. Then Arjuna vanquished Suryavarman, the king of the Trigartas, in battle, by shooting countless shafts at him and laughed in scorn. The Trigarta warriors, however, filling the ten points with the clatter of their cars and car-wheels, rushed towards Dhananjaya. Then Suryavarman, displaying his great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O monarch. The other great bowmen who followed the king and who were all desirous of compassing the destruction of Dhananjaya, shot showers of arrows on him. With countless shafts shot from his own bow-siring, the son of Pandu, O king, cut off those clouds of arrows; upon which they fell down. Endued with great energy, Ketuvarman, the younger brother of Suryavarman, and possessed of youthful vigour, fought, for the sake of his brother, against Pandu's son possessed of great fame. Beholding Ketuvarman approaching towards him for battle, Vibhatsu, that slayer of hostile heroes, slew him with many sharp-pointed arrows. Upon Ketuvarman's fall, the mighty car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him. Beholding that lightness of hand displayed by the youth Dhritavarman, Gudakesa of mighty energy and great prowess became highly gratified with him. The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bow-string aiming at him. He only saw showers of arrows in the air. For a brief space of time, Arjuna gladdened his enemy and mentally admired his heroism and skill. The Kuru hero, smiling the while, fought with that youth who resembled an angry snake. The mighty armed Dhananjaya, glad as he was in beholding the valour of Dhritavarman, did not take his life. While, however, Partha of immeasurable energy fought mildly with him without wishing to take his life, Dhritavarman shot a blazing arrow at him. Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva fell down on the Earth from his relaxed grasp. The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra (that is seen in the welkin after a shower). When that great and celestial bow fell down, O monarch, Dhritavarman laughed loudly in battle. At this, Jishnu, excited with rage, wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows. Then a loud and confused noise arose, filling the welkin and touching the very heavens as it were, from diverse creatures who applauded that feat of Dhananjaya. Beholding Jishnu inflamed with rage and looking like Yama himself as he appears at the end of the Yuga, the Trigarta warriors hastily surrounded him, rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his foes, Arjuna became more angry than before. He then quickly despatched eight and ten of their foremost warriors with many shafts of hard iron that resembled the arrows of the great Indra himself. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, with great speed, shot many shafts at them that resembled wrathful snakes of virulent poison, and laughed aloud. The mighty car-warriors of the Trigartas, with dispirited hearts, fled in all directions, exceedingly afflicted by Dhananjaya with his arrows. They then addressed that tiger among men, that slayer of the Samsaptaka host (on the field of Kurukshetra), saying, 'We are your slaves. We yield to thee.[190] Do thou command us, O Partha. Lo, we wait here as the most docile of thy servants. O delighter of the Kurus, we shall execute all thy commands.' Hearing these words expressive of their submission, Dhananjaya, said unto them, 'Do ye, O kings, save your lives, and accept my dominion.'"

SECTION LXXV

"Vaisampayana said, 'That foremost of steeds then proceeded to the realm of Pragjyotisha and began to wander there. At this, Bhagadatta's son, who was exceedingly valorous in battle, came out (for encountering Arjuna). King Vajradatta, O chief of the Bharatas, finding the (sacrificial) steed arrived within his realm, fought (for detaining it). The royal son of Bhagadatta, issuing out of his city, afflicted the steed that was coming (and seizing it), marched back towards his own place. Marking this, the mighty-armed chief of the Kuru race, speedily stretched his Gandiva, and suddenly rushed towards his foe. Stupefied by the shafts sped from Gandiva, the heroic son of Bhagadatta, letting off loose the steed, fled from Partha.[191] Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out. That mighty car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tail. Impelled by childishness and folly, he challenged Partha, the mighty car-warrior of the Pandavas, famed for terrible deeds in battle, to an encounter with him. The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth issued streams of juice indicative of excitement. Indeed, that elephant showered its secretions like a mighty mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped agreeably to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control. Urged on by the prince with the iron-hook, that mighty elephant then seemed (as it advanced) as if it would cut through the welkin (like a flying hill). Beholding it advance towards him, O king, Dhananjaya, filled with rage and standing on the earth, O Bharata, encountered the prince on its back. Filled with wrath, Vajradatta quickly sped at Arjuna a number of broad-headed shafts endued with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts. Arjuna, however, with shafts sped from Gandiva, cut off those arrows, some into two and some into three pieces. He cut them off in the welkin itself with those shafts of his coursing through the welkin. The son of Bhagadatta, beholding his broad-headed shafts thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line. Filled with rage at this, Arjuna, more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipt with golden wings. Vajradatta of mighty energy, struck with great force and pierced with these arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not desert him. Mounting on his prince of elephants again in the midst of that battle the son of Bhagadatta, desirous of victory, very coolly sped a number of shafts at Arjuna. Filled with wrath, Jishnu then sped at the prince a number of arrows that looked like blazing flames of fire and that seemed to be so many snakes of virulent poison. Pierced therewith, the mighty elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rills of water coloured with red chalk.'"

SECTION LXXVI

"Vaisampayana said, 'Thus waged that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra. On the fourth day, Vajradatta of great might laughed loudly and, addressing Arjuna, said these words: 'Wait, wait, O Arjuna. Thou shalt not escape me with life. Slaying thee I shall duly discharge the water-rite of my sire. My aged sire, Bhagadatta, who was the friend of thy sire, was slain by thee in consequence of his weight of years. Do thou, however, fight me that am but a boy!'[192] Having said these words, O thou of Kuru's race, king Vajradatta, filled with rage, urged his elephant towards the son of Pandu. Urged on by Vajradatta of great intelligence, that prince of elephants, as if desirous of cutting through the welkin, rushed towards Dhananjaya. That prince of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its downpour. Indeed, urged on by the king, elephant, repeatedly roaring like a cloud, rushed towards Phalguna, with that deep noise emitted from its mouth. Verily, urged on by Vajradatta, that prince of elephants quickly moved towards the mighty car-warrior of the Kurus, with the tread of one that seemed to dance in excitement. Beholding that beast of Vajradatta advance towards him, that slayer of foes, viz., the mighty Dhananjaya, relying on Gandiva, stood his ground without shaking with fear. Recollecting what an obstacle Vajradatta was proving to the accomplishment of his task, and remembering the old enmity of the house (of Pragjyotisha towards the Pandavas), the son of Pandu became exceedingly inflamed with wrath against the king. Filled with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea. That prince of elephants possessed of beauty (of form), thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect. Seeing his elephant impeded in its course, the royal son of Bhagadatta, deprived of sense by rage, shot many whetted arrows at Arjuna. The mighty-armed Arjuna baffled all those arrows with many foe-slaying shafts of his. The feat seemed to be exceedingly wonderful. Once more the king of the Pragjyotishas, inflamed with ire, forcibly urged his elephant, which resembled a mountain, at Arjuna. Beholding the beast once more advancing towards him, Arjuna shot with great strength a shaft at it that resembled a veritable flame of fire. Struck deeply in the very vitals, O king, by the son of Pandu, the beast suddenly fell down on the Earth like a mountain summit loosened by a thunder-bolt. Struck with Dhartanjaya's shaft, the elephant, as it lay on the Earth, looked like a huge mountain cliff lying on the ground, loosened by the bolt of Indra. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu, addressing the king who had fallen down with his beast, said,--'Do not fear. Indeed, Yudhishthira of mighty energy said unto me while commissioning me for this task even these words,--'Thou shouldst not, O Dhananjaya, slay those kings (who may encounter thee in battle). O tiger among men, thou shouldst regard thy task as accomplished if only thou disablest those hostile kings. Thou shouldst not also, O Dhananjaya, slay the warriors of those kings who may come forth to fight thee, with all their kinsmen and friends. They should be requested to come to the horse-sacrifice of Yudhishthira.'--Having heard these commands of my brother, I shall not slay thee, O king. Rise up; let no fear be thine; return to thy city safe and sound, O lord of Earth. When the day of full moon in the month of Chaitra comes, thou shalt, O great king, repair to that sacrifice of king Yudhishthira the just, for it takes place on that day. Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,--'So be it.'"

SECTION LXXVII

"Vaisampayana said, 'There occurred a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the slaughter of their clan (on the field of Kurukshetra). Hearing that he of white steeds had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu's race. Those warriors who were as terrible as virulent poison, finding the horse within their dominion, seized it without being inspired with any fear of Partha who was the younger brother of Bhimasena. Advancing against Vibhatsu who waited on foot, armed with his bow, upon the sacrificial steed, they assailed him from a near point. Defeated in battle before, those Kshatriyas of mighty energy, impelled by the desire of victory, surrounded that foremost of men. Proclaiming their names and families and their diverse feats, they showered their arrows on Partha. Pouring showers of arrows of such fierce energy as were capable of impeding the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of vanquishing him in battle. Themselves seated on cars, they fought Arjuna of fierce feats who was, on foot. From every side they began to strike that hero, that slayer of the Nivatakavachas, that destroyer of the Samasaptakas, that killer of the king of the Sindhus. Surrounding him on every side as within a cage by means of a thousand cars and ten thousand horses, those brave warriors expressed their exaltation. Recollecting the slaughter by Dhananjaya of Jayadratha in battle, O thou of Kuru's race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Over-whelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata. Seeing the son of Kunti thus afflicted with shafts, cries of Oh and Alas were uttered by the three worlds and the Sun himself became shorn of his splendour. Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon at the same time. Many meteors struck the solar disc and then shot in different directions. The prince of mountains, viz., Kailasa, began to tremble. The seven (celestial) Rishis, as also the other Rishis of Heaven, penetrated with fear, and afflicted with grief and sorrow, breathed hot sighs. Piercing through the welkin, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke and assumed a strange aspect. Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the welkin and poured flesh and bloods on the Earth. Even such was the aspect which all nature assumed when that hero was overwhelmed with showers of shafts. Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were seen. Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gandiva, fell down from his relaxed grip and his leathern fence also slipped down. When Dhananjaya became stupefied, the Saindhava warriors once more shot at that senseless warrior, without loss of time, innumerable other shafts. Understanding that the son of Pritha was deprived of consciousness, the deities, with hearts penetrated by fear, began to seek his welfare by uttering diverse benedictions. Then the celestial Rishis, the seven Rishis, and the regenerate Rishis, became engaged in silent recitations from desire of giving victory to Pritha's son of great intelligence. When at last the energy of Partha blazed forth through those acts of the denizens of Heaven, that hero, who was conversant with celestial weapons of high efficacy, stood immovable like a hill. The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some mighty machine. Like Purandara pouring rain, the puissant Arjuna then, with that bow of his, poured incessant showers of shafts on his foes. Pierced by those shafts the Saindhava warriors with their chiefs became invisible like trees when covered with locusts. They were frightened at the very sound of Gandiva, and afflicted by fear they fled away. In grief of heart they shed tears and uttered loud lamentations. The mighty warrior moved amidst that host of foes with the celerity of a fiery wheel, all the time piercing those warriors with his arrows. Like the great Indra, the wielder of the thunder-bolt, that slayer of foes, viz., Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic (instead of any human agency). The Kaurava hero, piercing the hostile host with showers of arrows, looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays.'"

SECTION LXXVIII

"Vaisampayana said, 'The irresistible wielder of Gandiva, addresst for battle, stood immovable on the field like Himavat himself. The Saindhava warriors, once more rallying, showered in great wrath repeated down-pours of shifts on him. The mighty-armed hero, laughing at his foes, who had once more rallied but who were on the point of death, addressed them in these soft words,--'Do ye fight to the best of your power and do ye endeavour to vanquish me. Do ye however, accomplish all necessary acts, for a great danger awaits you all. See, I fight all of you, baffling your clouds of arrows. Bent as you are on battle, tarry a little. I shall soon quell your pride.' The wielder of Gandiva, having said these words in wrath, recollected, however, the words, O Bharata, of his eldest brother. Those words were,--'Thou shouldst not, O child, slay those Kshatriyas who will come against thee for battle. They should, however, be vanquished by thee. That foremost of men, Phalguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect in this strain. 'Even thus was I commissioned by my brother. Warriors advancing against me should not be slain. I must act in such a way as not to falsify the words of king Yudhishthira the just.' Having arrived at this conclusion, Phalguna, that foremost of men, then said unto those Saindhavas who were all fierce in battle, these words:--'I say what is for your benefit. Though staying before me. I do not wish to slay you. He amongst you who will say unto me that he has been vanquished by me and that he is mine, will be spared by me. Having heard these words of mine, act towards me in that way which may best conduce to your benefit. By acting in a different way you will place yourselves in a situation of great fear and danger.' Having said these words unto those heroic warriors the chief of the Kurus began to fight them. Arjuna was inflamed with wrath. His foes, desirous of victory, were equally enraged. The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva. Dhananjaya, with his own whetted shafts, cut off those arrows of sharp and terrible points, resembling snakes of virulent poison, before they could come up to him. Having cut off those sharp arrows equipt with Kanka feathers, Arjuna pierced each of the warriors opposed to him with a whetted shaft. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had slain their king Jayadratha, then hurled at him darts and javelins with great force. The diadem-decked Dhananjaya of great might baffled their intent by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry. With many straight and broad-headed arrows, he felled the heads of many of those warriors who were rushing at him from desire of victory. Many fled, many rushed at Arjuna; many moved not, all of them, however, uttered such aloud noise (of wrath and grief) that it resembled the roar of the ocean. As they were slain by Partha of immeasurable might, they fought him, each according to his strength and prowess. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest shafts in that battle. Then Dussala, their queen, the daughter of Dhritarashtra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and repaired to Arjuna. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors. The queen, arrived at the presence of Dhananjaya, began to weep in sorrow. The puissant Dhananjaya, seeing her, cast off his bow. Abandoning his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied unto him, saying,--'O chief of the Bharatas, this child is the son of thy sister's son. He salutes thee, O Partha. Look at him, O foremost of men.' Thus addressed by her, Partha enquired after his son (Suratha), saying--'Where is he?' Dussala then answered him, saying,--'Burning with grief on account of the slaughter of his sire, the heroic father of this child died in great affliction of heart. Listen to me how he met with his death. 'O Dhananjaya, he had heard before that his sire Jayadratha had been slain by thee, O sinless one. Exceedingly afflicted with grief at this, and hearing of thy arrival here as the follower and protector of the sacrificial horse, he at once fell down and gave up his life-breaths. Verily, deeply afflicted with grief as he was, as go on as he heard of thy arrival he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to thee, desirous of thy protection.' Having said these words, the daughter of Dhritarashtra began to lament in deep affliction. Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said unto her brother, who was equally cheerless, these words: 'Behold thy sister. Behold the child of thy sister's son. O perpetuator of Kuru's race, O thou that art fully conversant with every duty, it behoveth thee to show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha. Even as that slayer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, sprung from Suratha. Taking him with me, O chief of men, I have come to thee, desirous of the safety of all the warriors. Do thou listen to these words of mine. This child of that wicked foe of thine hath now come to thee, O mighty-armed hero. It behoveth thee, therefore to show mercy to this infant. O chastiser of foes, this infant seeks to gratify thee by bending his head. He solicits thee for peace. O mighty-armed hero, be inclined to make peace. O thou that art conversant with every duty, be thou gratified with the child whose friends and kinsmen have all been slain and who himself knows nothing of what has happened. Do not yield to wrath. Forgetting his disreputable and cruel grandfather, who offended against thee so highly, it behoveth thee to show thy grace towards this child.' Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dussala who had said so unto him, and answered her, censuring Kshatriya practices the while. 'Fie on Duryodhana, that mean wight, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been despatched by me to the abode of Yama.' Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully he embraced her and then dismissed her, telling her to return to her palace. Dussala bade all her warriors desist from that great battle, and worshipping Partha, she of beautiful face retraced her steps towards her abode. Having vanquished those heroes, viz., the Saindhavas, thus, Dhananjaya began to follow that steed which roved at its will. The heroic Arjuna duly followed that sacrificial horse even as the divine wielder of Pinaka had in days of yore followed the deer through the firmament.[193] The steed, at its will, wandered through various realms one after another, enhancing the feats of Arjuna. In course of time, O chief of men, the horse wandering at its pleasure, at last arrived within the dominions of the ruler of Manipura, followed by the son of Pandu.'"

SECTION LXXIX

"Vaisampayana said, 'The ruler of Manipura, Vabhruvahana, hearing that his sire Arjuna had arrived within his dominions, went out with humility, with a number of Brahmanas and some treasure in his van.[194] Remembering, however, the duties of Kshatriyas, Dhananjaya of great intelligence, seeing the ruler of Manipura arrive in that guise, did not approve of it. The righteous-souled Phalguna angrily said, 'This conduct of thine is not becoming. Thou hast certainly fallen away from Kshatriya duties. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, wilt thou not fight me, seeing that I have come within thy dominions? Fie on thee, O thou of foolish understanding, fie on thee that hast fallen away from Kshatriya duties! Fie on thee that would receive me peacefully, even though I have come here for battling with thee. In thus receiving me peacefully thou actest like a woman. O thou of wretched understanding, if I had come to thee, leaving aside my arms, then would this behaviour of thine have been fit, O worst of men.' Learning that these words were addressed by her husband, the daughter of the Snake-king, viz., Ulupi unable to tolerate it, pierced through the Earth and came up to that spot.[195] She beheld her son standing there perfectly cheerless and with face hanging down. Indeed, the prince was repeatedly rebuked by his sire who was desirous of battle with him, O monarch. The daughter of the snake, with every limb possessed of beauty, viz., Ulupi, said these words consistent with righteousness and duty unto the prince who was conversant with righteousness and duty,--'Know that I am thy mother Ulupi that am the daughter of a snake. Do thou accomplish my behest, O son, for thou wouldst then attain to great merit. Fight thy father, this foremost one of Kuru's race, this hero that is irresistible in battle. Without doubt, he will then be gratified with thee.' In this way was king Vabhruvahana incited against his sire by his (step) mother. At last, endued as he was with great energy, he made up his mind, O chief of the Bharata's, to fight Dhananjaya. Putting on his armour of bright gold and his effulgent head-gear, he ascended an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had steeds yoked to it that were endued with the speed of the mind. It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every kind. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the handsome prince Vabhruvahana proceeded against his sire for battle. Coining upon the sacrificial steed which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in horse-lore. Beholding the steed seized, Dhananjaya became filled with joy. Standing on the Earth, that hero began to resist the advance of his son who was on his car. The king afflicted the hero with repeated showers of shafts endued with whetted points and resembling snakes of virulent poison. The battle that took, place between sire and son was incomparable. It resembled the encounter between the deities and the Asuras of old. Each was gratified with obtaining the other for an antagonist. Then Vabhruvahana, laughing, pierced the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight shaft. Equipt with feathers, that shaft penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the shaft went deep into the Earth. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed to outward appearance like one deprived of life. That foremost of men, then regaining consciousness, praised his son highly. Possessed of great splendour, the son of Sakra said, 'Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, beholding this feat, so worthy of thee, I am highly gratified with thee. I shall now shoot these arrows at thee, O son. Stand for fight (without running away).' Having said these words, that slayer of foes shot a shower of arrows on the prince. King Vabhruvahana, however, with his own broad-headed shafts, cut all those arrows which were shot from Gandiva and which resembled the thunder-bolt of Indra in splendour, some in twain and some into three parts. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent shafts of his. The son of Pandu, laughing, next slew the king's steeds endued with large size and great speed. Descending from his car, the king inflamed with rage, fought his sire on foot. Gratified with the prowess of his son, that foremost one of the sons of Pritha, viz., the son of the wielder of the thunder-bolt, began to afflict him greatly. The mighty Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many shafts resembling snakes of virulent poison. From a spirit of boyishness he then vigorously pierced his father in the breast with a whetted shaft equipt with excellent wings. That shaft, O king, penetrated the body of Pandu's son and reaching his very vital caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then fell down in a swoon on the Earth, O king. When that hero, that bearer of the burthens of the Kuru's fell down, the son of Chitrangada also became deprived of his senses. The latter's swoon was due to his exertions in battle as also to his grief at seeing his sire slain. He had been pierced deeply by Arjuna with clouds of arrows. He, therefore, fell down at the van of battle embracing the Earth. Rearing that her husband had been slain and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, repaired to the field of battle. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the ruler of Manipura saw her slain husband.'"

SECTION LXXX

"Vaisampayana said, 'That lady of eyes like lotus petals, having indulged in copious lamentations, and burning with grief, at last lost her senses and fell down on the Earth. Regaining consciousness and seeing Ulupi, the daughter of the snake chief, queen Chitrangada endued with celestial beauty, said unto her these words, 'Behold. O Ulupi, our ever-victorious husband slain in battle, through thee, by my son of tender years. Art thou conversant with the practices of the respectable? Art thou a wife devoted to thy lord? It is through thy deed that thy husband is laid low, slain in battle. If Dhananjaya hath offended against thee in every respect, do thou forgive him I solicit thee, do thou revive that hero. O righteous lady, thou art conversant with piety. Thou art, O blessed one, known (for thy virtues) over the three worlds. How is it that having caused thy husband to be slain by my son, thou dost not indulge in grief? O daughter of the snake chief, I do not grieve for my slain son. I grieve for only my husband who has received this hospitality from his son.' Having said these words unto the queenly Ulupi, the daughter of the snake chief, the illustrious Chitrangada proceeded to where her husband lay on the Earth and addressing him, said, 'Rise, O dear lord, thou occupiest the foremost place in the affections of the Kuru king (Yudhishthira). Here is that steed of thine. It has been set free by me. Verily, O puissant one, this sacrificial steed of king Yudhishthira the just, should be followed by thee. Why then dost thou lie still on the Earth? My life-breaths depend on thee, O delighter of the Kurus. How is it that he who is the giver of other people's life-breaths casts off his own life-breaths today? Behold, O Ulupi, this goodly sight of thy husband lying prostrate on the ground. How is it that thou dost not grieve, having caused him to be slain through my son when thou didst excite with thy words? It is fit that this boy should succumb to the power of death and lie thus on the ground beside his own sire. Oh, let Vijaya, let him that is called Gudakesa, let this hero with reddish eyes, come back O life. O blessed lady, polygamy is not fault with men. Women only incur fault by taking more than one husband. Do not, therefore, harbour such thoughts (of vengeance).[196] This relationship was ordained by the Supreme ordainer himself. It is, besides, an eternal and unchangeable one. Do thou attend to that relationship. Let thy union (with Dhananjaya) be made true. If, having slain thy husband through my son, thou dost not revive him today before my eyes, I shall then cast off my life-breaths. Without doubt, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here today in Praya in thy very sight!' Having said so unto the daughter of the snake chief, who was a co-wife with her to Arjuna, the princess Chaitravahini sat in Praya, O king, restraining speech.'[197]

"Vaisampayana continued, 'Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and wishing also the restoration of her son to life. King Vabhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said, 'What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the bare ground beside her heroic husband stretched thereon? Alas, this slayer of all foes, this foremost of all wielders of weapons, hath been slain by me in battle, It is evident that men do not die till their hour comes.[198] Oh, the heart of this princess seems to be very hard since it does not break even at the sight of her mighty-armed and broad-chested husband lying dead on the ground. It is evident that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life (at even such a sight). Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, slain by me, his son, knowingly, is lying on the ground, cut off from his body. Alas, ye Brahmanas, behold my heroic sire lying prostrate on the Earth, on a hero's bed, slain by his son. What benefit is done to this hero, slain by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the steed? Let the Brahmanas direct what expiation should now be undergone by me, a cruel and sinful wretch, that has slain his own sire in battle. Having slain my own sire, I should, suffering every kind of misery, wander over the Earth, cruel that I am, covering myself with his skin. Give me the two halves of my sire's head to day, (so that I may wander over the Earth with them for that period), for there is no other expiation for me that have slain my own sire. Behold, O daughter of the foremost of snakes, thy husband slain by me. Verily, by slaying Arjuna in battle I have accomplished what is agreeable to thee. I shall today follow in the track by which my sire has gone. O blessed one, I am unable to comfort myself. Be happy today, O mother, seeing myself and the wielder of Gandiva both embrace death today. I swear to thee by truth itself (that I shall castoff my life-breaths).' Having said these words, the king, deeply afflicted with grief, O monarch, touched water, and exclaimed in sorrow, 'Let all creatures, mobile and immobile, listen to me. Do thou also listen to me, O mother. I say the truth, O best of all daughters of the snakes. If this best of men, Jaya, my sire, does not rise up, I shall emaciate my own body, sitting on the field of battle. Having slain my sire, there is no rescue for me (from that dire sin). Afflicted as I am with the sin of slaying my sire, I shall without doubt have to sink in Hell. By slaying a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine. By slaying my sire, however, so dire has been my sin that my I rescue is impossible. This Dhananjaya, the son of Pandu, was the one hero endued with mighty energy. Possessed of righteous soul, he was the author of my being. How can I be rescued after having slain him? Having uttered these lamentations, the high-souled son of Dhananjaya, king Vabhruvahana, touched water and became silent, vowing to starve himself to death.'

"Vaisampayana continued, 'When the king of Manipura, that chastiser of foes, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the snakes, thus thought of, came there. The daughter of the prince of snakes taking it up, uttered these words that highly gladdened the combatants standing on the field. 'Rise up, O son. Do not grieve. Jishnu has not been vanquished by thee. This hero is incapable of being vanquished by men as also by the deities with Vasava himself at their head I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, viz., thy illustrious sire. O thou of Kuru's race, desirous of ascertaining the prowess of thyself, his son, this slayer of hostile heroes, O king, came here for battling with thee. It was for that reason, O son, that thou wert urged by me to do battle. O puissant king, O son, do not suspect that thou hast committed any, even the least, fault, by accepting his challenge. He is a Rishi, of a mighty soul, eternal and indestructible. O dear son, Sakra himself is incapable of vanquishing him in battle. This celestial gem has been brought by me, O king. It always revives the snakes as often as they die. O puissant king, do thou place this gem on the breast of thy sire. Thou shalt then see the son of Pandu revived.' Thus addressed, the prince who had committed no sin, moved by affection for his sire, then placed that gem on the breast of Pritha's son of immeasurable energy. After the gem had been placed on his breast; the heroic and puissant Jishnu became revived. Opening his red eyes he rose up like one who had slept long. Beholding his sire, the high-souled hero of great energy, restored to consciousness and quite at his ease, Vabhruvahana worshipped him with reverence. When that tiger among men, O puissant one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers. Kettle-drums struck by nobody, produced their music deep as the roar of the cloud. A loud uproar was heard in the welkin consisting of the words--Excellent, Excellent! The mighty-armed Dhananjaya, rising up and well-comforted, embraced Vabhruvahana and smelled his head. He saw sitting at a distance from his son, this latter's mother afflicted with grief, in the company of Ulupi. Dhananjaya asked,--'Why is it that every thing in the field of battle seems to bear the indications of grief, wonder, and joy? If, O slayer of foes, the cause is known to thee, do thou then tell me. Why has thy mother come to the field of battle? Why also has Ulupi, the daughter of the prince of snakes, come here? I know that thou hadst fought this battle with me at my own command. I desire to know what the cause is that has brought out the ladies.' The intelligent ruler of Manipura, thug questioned by Dhananjaya, gratified him by bending his head in reverence, and then said,--'Let Ulupi be questioned.'

SECTION LXXXI

"Arjuna said, 'What business brought thee here, O daughter (-in-law) of Kuru's race, and what also is the cause of the arrival on the field of battle of her who is the mother of the ruler of Manipura? Dost thou entertain friendly motives towards this king, O daughter of a snake? O thou of restless glances, dost thou wish good to me too? I hope, O thou of ample hips, that neither I, nor this Vabhruvahana here, have, O beautiful lady, done any injury to thee unconsciously? Has Chitrangada of faultless limbs, descended from the race of Chitravahana, done thee any wrong?' Unto him, the daughter of the prince of snakes answered smilingly, 'Thou hast not offended me, nor has Vabhruvahana done me any wrong; nor this prince's mother who is always obedient to me as a hand-maid. Listen, how all this has been brought about by me. Thou shouldst not be angry with me. Indeed, I seek to gratify thee by bending my head in reverence. O thou of Kuru's race, all this has been done by me for thy good, O puissant one. O mighty-armed Dhananjaya, hear all that I have done. In the great battle of the Bharata princes, thou hadst slain the royal son of Santanu by unrighteous ways. What I have done has expiated thy sin. Thou didst not overthrow Bhishma while battling with thee. He was engaged with Sikhandin. Relying on him as thy help, thou didst compass the overthrow of Santanu's son. If thou hadst died without having expiated thy sin, thou wouldst then have fallen without doubt into Hell in consequence of that sinful act of thine. Even this which thou hast got from thy son is the expiation of that sin. Formerly, O ruler of Earth, I heard this said by the Vasus while they were in the company of Ganga, O thou of great intelligence. After the fall of Santanu's son, those deities, viz., the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhagirathi herself, viz.,--Santanu's son Bhishma has been slain by Dhananjaya. Verily, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall today denounce a curse on Dhananjaya.--To this, the goddess Ganga readily assented, saying,--Be it so!--Hearing these words I became very much afflicted and penetrating into the nether regions represented everything to my sire. Informed of what had happened, my sire became plunged in grief. Repairing to the Vasus, he solicited them for thy sake, repeatedly gratifying them by every means in his power. They then said unto him, 'Dhananjaya has a highly blessed son who, endued with youth, is the ruler of Manipura. He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will happen, O prince of snakes, Arjuna will be freed from our curse. Do thou go back.--Thus addressed by the Vasus, he came back and informed me of what had happened. Having learnt all this, O hero, I have freed thee from the curse of the Vasus even in this way. The chief of the deities himself is incapable of vanquishing thee in battle. The son is one's own self. It is for this that thou hast been vanquished by him. I cannot be held, O puissant one, to have committed any fault. How, indeed, wouldst thou hold me censurable?'--Thus addressed (by Ulupi), Vijaya became cheerful of heart and said unto her, 'All this that thou hast done, O goddess, is highly agreeable to me.' After this, Jaya addressed his son, the ruler of Manipura, and said unto him in the hearing of Chitrangada, the daughter (-in-law) of Kuru's house, the Horse-sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with thy mother and thy counsellors and officers.' Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his sire, 'O thou that art conversant with every duty, I shall certainly repair, at thy command, to the great Horse-sacrifice, and take upon myself the task of distributing food among the regenerate ones. For, however, showing thy grace towards me, thou enter thy own city with thy two wives. Let no scruple, be thine as regards this, O thou that art fully acquainted with every duty. O lord, having lived for one night in thy own mansion in happiness, thou mayst then follow the steed, O foremost of victorious warriors. The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying 'Thou knowest, O mighty-armed one, what vow I am observing. O thou of large eyes, till the termination of this my vow, I cannot enter thy city. O foremost of men, this sacrificial horse wanders at will. (I have to follow it always.) Blessings on thee! I must go away. Place I have none wherein to rest for even a short while.' The son of the chastiser of Paka then, duly worshipped by his son and obtaining the permission of his two wives, left the spot and proceeded on his way.'"

SECTION LXXXII

"Vaisampayana said, 'The (sacrificial) steed, having wandered over the whole Earth bounded by the ocean, then ceased and turned his face towards the city called after the elephant. Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the steed then came to the city of Rajagriha. Beholding him arrived within his dominion, O monarch, the heroic son of Sahadeva, observant of Kshatriya duties, challenged him to battle. Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot. Possessed of great energy, Meghasandhi approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill. 'This steed of thine, O Bharata, seems to move about, protected by women only. I shall take away the horse. Do thou strive to free him. Although my sires did not teach thee in battle, I, however, shall do the duties of hospitality to you. Do thou strike me, for I shall strike thee.' Thus addressed, the son of Pandu, smiling the while, answered him, saying, 'To resist him who obstructs me is the vow cast on me by my eldest brother. Without doubt, O king, this is known to thee. Do thou strike me to the best of thy power. I have no anger.' Thus addressed, the ruler of Magadha first struck the son of Pandu, showering his arrows on him like the thousand-eyed Indra showering heavy downpour of rain. Then, O chief of Bharata's race, the heroic wielder of Gandiva, with shafts sped from his excellent bow, baffled all the arrows shot carefully at him by his antagonist. Having thus baffled that cloud of arrows, the ape-bannered hero sped a number of blazing arrows at his foe that resembled snakes with fiery mouths. These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses, sparing the body of his foe and his car-driver. Though Partha who was capable of shooting the bow with the left hand (as well as with the right) spared the body of the prince of Magadha, yet the latter thinking that his body was protected by his own prowess, shot many arrows at Partha. The wielder of Gandiva, deeply struck by the prince of Magadha, shone like a flowering Palasa (Butea frondosa) in the season of spring. Arjuna had no desire of slaying the prince of Magadha. It was for this that, having struck the son of Pandu, he succeeded in remaining before that foremost of heroes. Then Dhananjaya, becoming angry, drew his bow with great force, and slew his antagonist's steeds and then struck off the head of his car-driver. With a razor-headed shaft he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flag-staff, he caused it to fall down. The prince of Magadha, exceedingly afflicted, and deprived of his steeds and bow and driver, took up a mace and rushed with great speed at the son of Kunti. Arjuna then with many shafts of his equipt with vulturine feathers cut off into fragments, that mace of his advancing foe which was adorned with bright gold. Thus cut off into fragments, that mace with its begemmed bonds and knots all severed, fell on the Earth like a she-snake helplessly hurled down by somebody. When his foe became deprived of his car, his bow, and his mace, that foremost of warriors, viz., the intelligent Arjuna, did not wish to strike him. The ape-bannered hero then, comforting his cheerless foe who had been observant of Kshatriya duties, said unto him these words, 'O son, thou hast sufficiently displayed thy adherence to Kshatriya duties. Go now. Great have been the feats, O king, which thou hast accomplished in battle although thou art very young in years. The command I received from Yudhishthira was that kings who oppose me should not be slain. It is for this thou livest yet, O monarch, although thou hast offended me in battle. Thus addressed, the ruler of Magadha considered himself vanquished and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in reverence worshipped him. And he said, 'Vanquished have I been by thee. Blessed be thou, I do not venture to continue the battle. Tell me what I am to do now for thee. Regard thy behest as already accomplished. Comforting him again, Arjuna once more said unto him, 'Thou shouldst repair to the Horse-sacrifice of our king which takes place at the coming full moon of Chaitra.' Thus addressed by him, the son of Sahadeva said, 'So be it,'--and then duly worshipped that horse as also Phalguna, that foremost of warriors. The sacrificial horse then, equipt with beautiful manes, proceeded at his will along the sea-coast, repairing to the countries of the Bangas, the Pundras, and the Kosalas. In those realms Dhananjaya, with his bow Gandiva, O king, vanquished innumerable Mlechecha armies one after another.'"

SECTION LXXXIII

"Vaisampayana said, 'Worshipped by the ruler of Magadha, Pandu's son having white steeds yoked unto his car, proceeded along the south, following the (sacrificial) steed. Turning round in course of his wanderings at will, the mighty steed came upon the beautiful city of the Chedis called after the oyster.[199] Sarabha, the son of Sisupala, endued with great strength, first encountered Arjuna in battle and then worshipped him with due honours. Worshipped by him, O king, that best of steeds then proceeded to the realms of the Kasis, the Angas, the Kosalas, the Kiratas, and the Tanganas. Receiving due honours in all those realms, Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the country of the Dasarnas. The ruler of that people was Chitrangada who was endued with great strength and was a crusher of foes. Between him and Vijaya occurred a battle exceedingly terrible. Bringing him under his sway the diadem-decked Arjuna, that foremost of men, proceeded to the dominions of the Nishada king, viz., the son of Ekalavya. The soon of Ekalavya received Arjuna in battle. The encounter that took place between the Kuru hero and the Nishadas was so furious as to make the hair stand on end. Unvanquished in battle, the valiant son of Kunti defeated the Nishada king who proved an obstacle to the sacrifice. Having subjugated the son of Ekalavya, O king, the son of Indra, duly worshipped by the Nishadas, then proceeded towards the southern ocean. In those regions battle took place between the diadem-decked hero and the Dravidas and Andhras and the fierce Mahishakas and the hillmen of Kolwa. Subjugating those tribes without having to accomplish any fierce feats, Arjuna proceeded to the country of the Surashtras, his footsteps guided by the horse. Arrived at Gokarna, he repaired thence to Prabhasa. Next he proceeded to the beautiful city of Dwaravati protected by the heroes of the Vrishni race. When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of steeds. King Ugrasena, however, soon went out and forbade those youths from doing what they meditated. Then the ruler of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites. The two elderly chiefs honoured Arjuna duly. Obtaining their permission, the Kuru prince then proceeded to where the horse he followed, led him. The sacrificial steed then proceeded along the coast of the western ocean and at last reached the country of the five waters which swelled with population and prosperity. Thence, O king, the steed proceeded to the country of Gandharas. Arrived there, it wandered at will, followed by the son of Kunti. Then occurred a fierce battle between the diadem-decked hero and the ruler of Gandharas, viz., the son of Sakuni, who had a bitter rememberance of the grudge his sire bore to the Pandavas.'

SECTION LXXXIV

"Vaisampayana said, 'The heroic son of Sakuni, who was a mighty car-warrior among the Gandharas, accompanied by a large force, proceeded against the Kuru hero of curly hair.[200] That force was properly equipt with elephants and horses and cars, and was adorned with many flags and banners. Unable to bear and, therefore, burning to avenge, the slaughter of their king Sakuni, those warriors, armed with bows, rushed together at Partha. The unvanquished Vibhatsu of righteous soul addressed them peacefully, but they were unwilling to accept the beneficial words of Yudhishthira (through Arjuna). Though forbidden by Partha with sweet words, they still gave themselves up to wrath and surrounded the sacrificial steed. At this, the son of Pandu became filled with wrath. Then Arjuna, carelessly shooting from Gandiva many shafts with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors. While thus slaughtered by Partha, the Gandharas, O king, exceedingly afflicted, set free the horse, moved by fear and desisted from battle. Resisted, however, by those Gandhara combatants who still surrounded him on every side, the son of Pandu, possessed of great energy, felled the heads of many, previously naming those whom he thus despatched. When the Gandhara warriors were thus being slain all around him in battle, the royal son of Sakuni came forward to resist the son of Pandu. Unto the Gandhara king who was fighting with him, impelled by Kshatriya duty, Arjuna said, 'I do not intend to slay the kings who fight with me, in consequence of the commands of Yudhishthira. Cease, O hero, to fight with me. Do not court defeat.' Thus addressed the son of Sakuni, stupefied by folly, disregarded that advice and covered with many swift arrows the Kuru hero who resembled Sakra himself in the feats he accomplished in battle. Then Partha, with a crescent-shaped arrow, cut off the head-gear of his foe. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha (after he had cut it off in the battle of Kurukshetra). Beholding this feat, all the Gandhara warriors became filled with wonder. That Arjuna voluntarily spared their king was well understood by them. The prince of the Gandharas then began to fly away from the field, accompanied by all his warriors who resembled a flock of frightened deer. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed shafts, cut off the heads of many. Many there were who lost their arms in consequence of Arjuna's arrows, but so stupefied were they with fear that they were not aware of the loss of that limb. Verity, the Gandhara army was exceedingly afflicted with those large shafts which Partha sped from Gandiva. That army, which then consisted of frightened men and elephants and horses, which lost many warriors and animals, and which had been reduced to a rabble and put to rout, began to wander and wheel about the field repeatedly. Among those foes who were thus being slaughtered none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya. Then the mother of the ruler of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, bearing an excellent Arghya for Arjuna. She forbade her brave son of steady heart from fighting any longer, and gratified Jishnu who was never fatigued with toil. The puissant Vibhatsu worshipped her and became inclined to show kindness towards the Gandharas. Comforting the son of Sakuni, he said, 'Thou hast not, O mighty-armed hero, done what is agreeable to me by getting thy heart upon these measures of hostility. O slayer of heroes, thou art my brother, O sinless one.[201] Recollecting my mother Gandhari, and for the sake of Dhritarashtra also, I have not taken thy life. It is for this, O king, that thou livest still. Many of thy followers, however, have been slain by me. Let not such a thing happen again. Let hostilities cease. Let not thy understanding again go astray. Thou shouldst go to the Horse-sacrifice of our king which comes off on the day of full moon of the month of Chaitra.'

SECTION LXXXV

"Vaisampayana said, 'Having said these words, Partha set out, following the horse which wandered at its will. The sacrificial steed then turned towards the road that led to the city called after the elephant. Yudhishthira heard from his intelligence-bearers that the steed had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy.[202] Hearing also the feats, accomplished by Vijaya in the country of the Gandharas as also in another realms, the king became exceedingly glad. Meanwhile, king Yudhishthira the just, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and noticing also that the constellation was favourable, summoned all his brothers, viz., Bhima and Nakula and Sahadeva. Endued with great energy, the king, O thou of Kuru's race, that foremost of all persons conversant with duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said;--'Thy younger brother (Arjuna), O Bhimasena, is coming back with the horse. I have learnt this from those men who had followed Arjuna. The time (for the sacrifice) is come. The sacrificial horse is near. The day of full moon of the month of Magha is at hand. The month is about to expire, O Vrikodara. Let, therefore, learned Brahmanas conversant with the Vedas look for a sacrificial spot for the successful accomplishment of the Horse-sacrifice.' Thus addressed, Bhima obeyed the royal behest. He became very glad upon hearing that Arjuna of curly hair was about to come back. Then Bhima went out with a number of men well conversant with the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well-versed in all the rites of sacrifices. Bhima selected a beautiful spot and caused it to be duly measured out for laying the sacrificial compound. Numerous houses and mansions were constructed on it and high and broad roads also were laid out. Soon enough the Kaurava hero caused that ground to teem with hundreds of excellent mansions. The surface was levelled and made smooth with jewels and gems, and adorned with diverse structures made of gold. Columns were raised, ornamented with bright gold, and high and wide triumphal arches also were constructed on that sacrificial compound. All these were made of pure gold. The righteous-souled prince also caused apartments to be duly constructed for the accommodation of ladies and of the numerous kings who, hailing from many realms, were expected to grace the sacrifice with their presence. The son of Kunti also caused many mansions to be duly erected for Brahmanas who were expected to come from diverse realms. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth. Those best of kings, came to the Horse-sacrifice of the Kuru monarch for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons. The sounds that arose from those high-souled kings who resided within those pavilions touched the very heavens and resembled the noise made by the roaring ocean. King Yudhishthira, the delighter of the Kurus, assigned unto the monarchs who thus came to his sacrifice diverse kinds of food and drink, and beds also of celestial beauty. The chief of the Bharatas, viz., king Yudhishthira the just, assigned several stables well filled with different kinds of corn and sugarcane and milk to the animals (that came with the guests). To that great sacrifice of king Yudhishthira the just who was possessed of high intelligence, there also came a large number of Munis all of whom were utterers of Brahman. Indeed, O lord of Earth, all the foremost ones among the regenerate class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all. King Yudhishthira of mighty energy, casting off all pride, himself followed all his guests to the pavilions that had been assigned for their residence. Then all the mechanics and engineers, having completed the arrangements of the sacrifice informed king Yudhishthira of it. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly glad along with his brothers all of whom honoured him duly.'

"Vaisampayana continued, 'When the great sacrifice of Yudhishthira commenced, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of vanquishing one another.[203] The (invited) kings beheld the excellent preparations of that sacrifice, resembling those of the chief himself of the deities, made, O Bharata, by Bhimasena. They beheld many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different sports. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold. Many sacrificial stakes also were set up, made, according to the directions of the scriptures of wood, and adorned with gold. Endued with great effulgence, these were duly planted and dedicated (with scriptural Mantras). The king saw all animals, again, which belong to land and all those which belong to water, collected there on the occasion. And they also beheld many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey and many species of birds, and many specimens of viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants that live or grow on mountains. Beholding the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder. Large heaps of costly sweet-meats were kept ready for both the Brahmanas and the Vaisyas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat. And so large was the number fed that the sounds of drums and cymbals were repeatedly heard, indeed, from day to day those sounds continued. Thus was performed that sacrifice of king Yudhishthira of great intelligence. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of ghee. In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its realms and provinces, collected together. Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking innumerable vessels in their hands, distributed the food unto the regenerate classes by hundreds and thousands. The attendants of the Pandavas gave away unto the Brahmanas diverge kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.'"

SECTION LXXXVI

"Vaisampayana said, 'Beholding those kings--lords of Earth--all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,--'O chief of men, let proper honours be paid to these kings who have come (to my sacrifice), for these foremost of men are all worthy of the highest honours.' Thus addressed by king Yudhishthira of great fame Pandu's son Bhimasena of mighty energy did as he was enjoined, assisted by the twins. The foremost of all men, viz., Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van. He was accompanied by Yuyudhana and Pradyumna and Gada, and Nisatha and Samvo and Kritavarman. The mighty car-warrior Bhima offered them the most reverential worship. Those princes then entered the palaces, adorned with gems, that were assigned to them. At the end of a conversation he had with Yudhishthira, the slayer of Madhu referred to Arjuna who had been emaciated in consequence of many fights. The son of Kunti repeatedly asked Krishna, that chastiser of foes, about Arjuna. Unto Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Sakra. 'O king, a confidential agent of mine residing in Dwaraka came to me. He had seen Arjuna, that foremost of Pandu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles. O puissant monarch, that agent of mine informed me that the mighty-armed hero is very near to us. Do thou set thyself to accomplish thy Horse-sacrifice.' Thus addressed, king Yudhishthira the just, said unto him,--'By good luck, O Madhava, Arjuna comes back safely. I desire to ascertain from thee, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes among the song of Pandu.' Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words unto that monarch of righteous soul,--'My agent, recollecting the words of Partha, reported them thus to me, O great king,--Yudhishthira, O Krishna, should be told these words of mine when the time comes. O chief of the Kauravas. many kings will come (to thy sacrifice). When they arrive, high honours should be paid unto them. This would, indeed, be worthy for us. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a carnage similar to what took place at the time of presenting the Arghya (on the occasion of the Rajasuya-sacrifice). Let Krishna also approve of this. Let not. O king, through the ill-feeling of kings, the people be slaughtered. My man further reported, O king, these words of Dhananjaya. Listen as I repeat them, 'O monarch, the ruler of Manipura, my dear son Vabhruvahana, will come at the sacrifice. Do thou honour him duly for my sake. O puissant one. He is always attached and deeply devoted to me.'--Hearing these words, king Yudhishthira the just, approved of them and said as follows.'

SECTION LXXXVII

"Yudhishthira said, 'I have heard, O Krishna, thy agreeable words. They are such as deserve to be spoken by thee. Gladsome and sweet as nectar are they, indeed, they fill my heart with great pleasure, O puissant one. O Hrishikesa, I have heard that innumerable have been the battles which Vijaya has fought with the kings of the Earth. For what reason is Partha always dissociated from ease and comfort? Vijaya is exceedingly intelligent. This, therefore, pains my heart very much. I always, O Janarddana, think, when I am withdrawn from business, of Kunti's son Jishnu. The lot of that delighter of the Pandus is exceedingly miserable. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body in consequence of which he has always to endure misery and discomfort? That son of Kunti has to bear an exceedingly large share of unhappiness. I do not see any censurable indication in his body. It behoves thee to explain the cause to me it I deserve to hear it. Thus addressed, Hrishikesa, that enhancer of the glory of the Bhoja princes, having reflected for a long time, answered as follows--'I do not see any censurable feature in this prince, except that the cheek bones of this lion among men are a little too high. It is in consequence of this that that foremost of men has always to be on the road. I really do not see anything else in consequence of which he could be made so unhappy.' Thus answered by Krishna of great intelligence, that foremost of men, viz., king Yudhishthira, said unto the chief of the Vrishnis that it was even so. The princess Draupadi, however, looked angrily and askance at Krishna, (for she could not bear the ascription of any fault to Arjuna). The slayer of Kesi, viz., Hrishikesa, approved of that indication of love (for his friend) which the princess of Panchala, who also was his friend, displayed.[204] Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly gratified. While they were still engaged in discoursing on Arjuna, an envoy came from that high-souled hero bearing a message from him. Repairing to the presence of the Kuru king, the intelligent envoy bowed his head in reverence and informed him of the arrival of that foremost of men, viz., Phalguna. On receipt of this intelligence, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very agreeable tidings he had brought. On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came. The dust raised by the hoofs of that horse as it walked in close adjacence to Arjuna, looked as beautiful as that raised by the celestial steed Uchchaisravas. And as Arjuna advanced he heard many gladdening words uttered by the citizens. 'By good luck, O Partha, thou art out of danger. Praise to you and king Yudhishthira! Who else than Arjuna could come back after having caused the horse to wander over the whole Earth and after having vanquished all the kings in battle? We have not heard of such a feat having been achieved by even Sagara and other high-souled kings of antiquity. Future kings also will never be able to accomplish so difficult a feat, O foremost one of Kuru's race, as this which thou hast achieved.' Listening to such words, agreeable to the ear, of the citizens, the righteous-souled Phalguna entered the sacrificial compound. Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarashtra in their van, went out for receiving Dhananjaya. Saluting the feet of his sire (Dhritarashtra), and then of king Yudhishthira the just of great wisdom, and then worshipping Bhima and others, he embraced Kesava. Worshipped by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore. Meanwhile king Vabhruvahan of great wisdom, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital. The mighty-armed prince duly saluted all his seniors of Kuru's race and the other kings present there, and was honoured by them all in return. He then entered the excellent abode of his grand-mother Kunti.'"

SECTION LXXXVIII

"Vaisampayana said, 'Entering the palace of the Pandavas the mighty-armed prince saluted his grand-mother in soothing and sweet accents. Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together approached Partha and Krishna with humility. They then met Subhadra and the other ladies of the Kuru race with due formalities. Kunti gave them many gems and costly things. Draupadi and Subhadra and the other ladies of Kuru's race all made presents to them. The two ladies took up their residence there, using costly beds and seats, treated with affection and respect by Kunti herself from desire of doing what was agreeable to Partha. King Vabhruvahana of great energy, duly honoured (by Kunti), then met Dhritarashtra according to due rites. Repairing then to king Yudhishthira and Bhima and the other Pandavas, the mighty prince of Manipura saluted them all with humility. They all embraced him with great affection and honoured him duly. And those mighty car-warriors highly gratified with him, made large gifts of wealth unto him. The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his sire. Krishna gave unto the king a very costly and excellent car adorned with gold and unto which were yoked excellent steeds. Then king Yudhishthira the just, and Bhima, and Phalguna, and the twins, each separately honoured him and made costly presents unto him. On the third day, the sage Vyasa, the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira said,--'From this day, O son of Kunti, do thou begin thy sacrifice. The time for it has come. The moment for commencing the rite is at hand. The priests are urging thee. Let the sacrifice be performed in such a way that no limb may become defective. In consequence of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold. Do thou also, O great king, make the Dakshina of this sacrifice three times of what is enjoined. Let the merit of thy sacrifice increase threefold. The Brahmanas are competent for the purpose.[205] Attaining to the merits then of three Horse-sacrifices, each with profuse presents, thou shalt be freed, O king, from the sin of having slain thy kinsmen. The bath that one performs upon completion of the Horse-sacrifice, O monarch, is highly cleansing and productive of the highest merit. That merit will be thine, O king of Kuru's race. Thus addressed by Vyasa of immeasurable intelligence, the righteous-souled Yudhishthira of great energy underwent the Diksha for performance of the Horse-sacrifice.[206] The mighty-armed monarch then performed the great Horse-sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every wish and producing every merit. The priests, well conversant with the Vedas, did every rite duly, moving about in all directions. They were all well-trained, and possessed of omniscience. In nothing was there a swerving from the ordinances and nothing was down improperly. Those foremost of regenerate persons followed the procedure as laid down (in the scriptures) and as it should be followed in those points about which no directions are given.[207] Those best of regenerate ones, having first performed the rite called Pravargya, otherwise called Dharma, then duly went through the rite of Abhishava, O king.[208] Those foremost of Soma-drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite following the injunctions of the scriptures. Among those that came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar. Bhimasena of mighty energy at the command of the king, caused food to be ceaselessly distributed among those that desired to eat. Following the injunctions of the scriptures, priests, well-versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice. Amongst the Sadasayas of king Yudhishthira of great intelligence there was none who was not well conversant with the six branches of (Vedic). learning. There was none among them that was not an observer of vows, none that was not an Upadhyaya; none that was not well versed in dialectical disputations. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up that were made of Vilwa,[209] six that were made of Khadira, and six that were made of Saravarnin. Two stakes were get up by the priests that were made of Devadaru in that sacrifice of the Kuru king, and one that was made of Sleshmataka. At the command of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, that were made of gold. Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven. A number of golden bricks were made for constructing therewith a Chayana. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures (on the occasion of his great sacrifice). The Chayana measured eight and ten cubits and four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.[210] Following the injunctions of the scriptures, the priests possessed of great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.[211] Bulls, possessed of such qualifications as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites relating to the sacrificial fire had been performed. In that sacrifice of the high-souled son of Kunti, three hundred animals were tied to the stakes setup, including that foremost of steeds. That sacrifice looked exceedingly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the diverse tribes of Apsaras dancing in merriment. It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were abodes of Brahmanas crowned with ascetic success. There were daily seen the disciples of Vyasa, those foremost of regenerate ones, who are compilers of all branches of learning, and well conversant with sacrificial rites. There was Narada, and there was Tumvuru of great splendour. There were Viswavasu and Chitrasena and others, all of whom were proficient in music. At intervals of the sacrificial rites, those Gandharvas, skilled in music and well versed in dancing, used to gladden the Brahmanas who were engaged in the sacrifice.'"

SECTION LXXXIX

"Vaisampayana said, 'Having cooked, according to due rites, the other excellent animals that were sacrificed, the priests then sacrificed, agreeably to the injunctions of the scriptures, that steed (which had wandered over the whole world). After cutting that horse into pieces, conformably to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of mantras, things, and devotion, to sit near the divided animal. The Brahmanas then with cool minds, taking up the marrow of that steed, cooked it duly, O chief of Bharata's race. King Yudhishthira the just, with all his younger brothers, then smelled, agreeably to the scriptures, the smoke, capable of cleansing one from every sin, of the marrow that was thus cooked. The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom. Having thus completed the sacrifice of that monarch, who was endued with the energy of Sakra himself, the illustrious Vyasa with his disciples eulogised the king greatly. Then Yudhishthira gave away unto the Brahmanas a thousand crores of golden nishkas, and unto Vyasa he gave away the whole Earth. Satyavati's son Vyasa, having accepted the Earth, addressed that foremost one of Bharata's race, viz., king Yudhishthira the just, and said, 'O best of kings, the Earth which thou hast given me I return unto thee. Do thou give me the purchasing value, for Brahmanas are desirous of wealth (and have no use with the Earth).' The high-souled Yudhishthira of great intelligence staying with his brothers in the midst of the kings invited to his sacrifice, said unto those Brahmanas, The 'Dakshina ordained in the scriptures for the great Horse-sacrifice is the Earth. Hence, I have given away unto the sacrificial priests the Earth conquered by Arjuna. Ye foremost of Brahmanas, I shall enter the woods. Do ye divide the Earth among yourselves. Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra sacrifice. Ye best of regenerate ones I do not desire to appropriate what now belongs to the Brahmanas. Even this, ye learned Brahmanas, has been the intention always cherished by myself and my brothers.' When the king said these words, his brothers and Draupadi also said, 'Yes, it is even so.' Great was the sensation created by this announcement.

Then, O Bharata, an invisible voice was heard in the welkin, saying,--'Excellent, Excellent!' The murmurs also of crowds of Brahmanas as they spoke arose. The Island-born Krishna, highly applauding him, once more addressed Yudhishthira, in the presence of the Brahmanas, saying, 'The Earth has been given by thee to me. I, however, give her back to thee. Do thou give unto these Brahmanas gold. Let the Earth be thine.' Then Vasudeva, addressing king Yudhishthira the just, said, 'It behoveth thee to do as thou art bid by the illustrious Vyasa.' Thus addressed, the foremost one of Kuru's race, along with all his brothers, became glad of soul, and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-sacrifice. No other king will be able to accomplish what the Kuru king accomplished on that occasion after the manner of Marutta. Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it unto the sacrificial priests, dividing it into four parts. Having paid that wealth as the price of the Earth, Yudhishthira, cleansed of his sins and assured of Heaven rejoiced with his brothers. The sacrificial priests, having got that unlimited quantity of wealth, distributed it among the Brahmanas gladly and according to the desire of each recipient. The Brahmanas also divided amongst themselves, agreeably to Yudhishthira's permission, the diverse ornaments of gold that were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and diverse kinds of vessels. After the Brahmanas had taken as much as they desired, the wealth that remained was taken away by Kshatriyas and Vaisyas and Sudras and diverse tribes of Mlechechas. Thus gratified with presents by king Yudhishthira of great intelligence, the Brahmanas, filled with joy, returned to their respective abodes. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold unto Kunti. Receiving that gift of affection from her father-in-law, Pritha became glad of heart and devoted it to the accomplishment of diverge acts of merit. King Yudhishthira, having bathed at the conclusion of his sacrifice and become cleansed of all his sins, shone in the midst of his brothers, honoured by all, like the chief of the celestials in the midst of the denizens of Heaven. The sons of Pandu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars. Unto those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and large measures of gold. Indeed, Pritha's son by distributing that untold wealth among the invited monarchs, shone, O king, like Vaisravana, the lord of treasures. Summoning next the heroic king Vabhruvahana, Yudhishthira gave unto him diverse kinds of wealth in profusion and gave him permission to return home. The son of Pandu, for gratifying his sister Dussala, established her infant grandson in his paternal kingdom. The Kuru king Yudhishthira, having a full control over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.[212] The illustrious son of Pandu, that chastiser of foes, then duly worshipped the high-souled Govinda and Valadeva of great might, and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka. Even thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profuse abundance of food and wealth and jewels and gems, and oceans of wines of different kinds. There were lakes whose mire consisted of ghee, and mountains of food. There were also, O chief of Bharata's race, miry rivers made of drinks having the six kinds of taste. Of men employed in making and eating the sweetmeats called Khandavaragas, and of animals slain for food, there was no end.[213] The vast space abounded with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conches. With all these, the sacrifice became exceedingly delightful. 'Let agreeable things be given away,'--'Let agreeable food be eaten,'--these were the sounds that were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of diverse realms speak of that sacrifice to this day. Having showered wealth in torrents, and diverse objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, cleansed of all his sins, and his purpose fulfilled, entered his capital. '"

SECTION XC

"Janamejaya said, 'It behoveth thee to tell me of any wonderful incident that occurred in the sacrifice of my grandsires.'

"Vaisampayana said, 'Hear, O chief of kings of a most wonderful incident that occurred, O puissant monarch, at the conclusion of that great horse-sacrifice. After all the foremost of Brahmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones had been gratified, O chief of Bharata's race, when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just, a blue-eyed mongoose, O sinless one, with one side of his body changed into gold, came there and spoke in a voice that was as loud and deep as thunder. Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud denizen of a hole, with large body, spoke in a human voice and said, 'Ye kings, this great sacrifice is not equal to a prastha of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unccha vow.' Hearing these words of the mongoose, O king, all those foremost of Brahmanas became filled with wonder. Approaching the mongoose, they then asked him, saying, 'Whence hast thou come to this sacrifice, this resort of the good and the pious? What is the extent of thy might? What thy learning? And what thy refuge? How should we know thee that thus censurest this our sacrifice? Without having disregarded any portion of the scriptures, everything that should be done has been accomplished here according to the scriptures and agreeably to reason, with the aid of diverse sacrificial rites. Those who are deserving of worship have been duly worshipped here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the aid of proper mantras. That which should be given has been given away without pride. The regenerate class have been gratified with gifts of diverse kinds. The Kshatriyas have been gratified with battles fought according to just methods. The grandsires have been gratified with Sraddhas. The Vaisyas have been gratified by the protection offered to them, and many foremost of women have been gratified by accomplishing their desires. The Sudras have been gratified by kind speeches, and others with the remnants of the profuse wealth collected on the spot. Kinsmen and relatives have been gratified by the purity of behaviour displayed by our king. The deities have been gratified by libations of clarified butter and acts of merit, and dependants and followers by protection. That therefore, which is true, do thou truly declare unto these Brahmanas. Indeed, do thou declare what is agreeable to the scriptures and to actual experience, asked by the Brahmanas who are eager to know. Thy words seem to demand credit. Thou art wise. Thou bearest also a celestial form. Thou hast come into the midst of learned Brahmanas. It behoveth thee to explain thyself.' Thus addressed by those regenerate persons, the mongoose, smiling, answered them as follows. 'Ye regenerate ones, the words I have uttered are not false. Neither have I spoken them from pride. That which I have said may have been heard by you all. Ye foremost of regenerate persons, this sacrifice is not equal in merit to the gift of a prastha of powdered barley. Without doubt, I should say this, ye foremost of Brahmanas. Listen to me with undivided attention as I narrate what happened to thee truly. Wonderful and excellent was the occurrence that fell out. It was witnessed by me and its consequences were felt by me. The incident relates to a liberal Brahmana dwelling in Kurukshetra in the observance of the Unccha vow. In consequence of that incident he attained to Heaven, ye regenerate ones, along with his wife and son and daughter-in-law. And in consequence of what then happened half my body became transformed into gold.'

"The Mongoose continued, 'Ye regenerate ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brahmana, of a very little measure (of powdered barley) obtained by lawful means. On that righteous spot of ground known by the name of Kurukshetra, which is the abode of many righteous persons, there lived a Brahmana in the observance of what is called the Unccha vow. That mode of living is like unto that of the pigeon.[214] He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses under complete control, he adopted the mode of living that is followed by a parrot. Of excellent vows, he used to eat everyday at the sixth division.[215] If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brahmanas, there occurred a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brahmana. The herbs and plants were all dried up and the whole realm became void of foodstore. When the accustomed hours came for eating, the Brahmana had nothing to eat. This occurred day after day. All the members of his family were afflicted with hunger but were obliged to pass the days as best they could. One day, in the month of Jaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising even this penance. Unable to obtain grains of corn, the Brahmana soon became worn out with hunger and toil. Indeed, with all the members of his family, he had no food to eat. That best of Brahmanas passed the days in great suffering. One day, after the sixth division came, he succeeded in obtaining a prastha of barley. That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little measure of powdered barley amongst themselves so that the share of each came up to the measure of a Kudava.[216] As they were about to sit down for eating, there came unto their abode a guest. Beholding the person who came as a guest, all of them became exceedingly glad. Indeed, seeing him, they saluted him and made the usual enquiries of welfare. They were of pure minds, self-restrained, and endued with faith and control over the passions. Freed from malice, they had conquered wrath. Possessed of piety, they were never pained at the sight of other people's happiness. They had cast off pride and haughtiness and anger. Indeed, they were conversant with every duty, ye foremost of regenerate ones. Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said, 'This is the Arghya for thee. This water is for washing thy feet. There are scattered some Kusa grass for thy seat, O sinless one. Here is some clean Saktu acquired by lawful means, O puissant one. Given by us, O foremost of regenerate persons, do thou accept it,' Thus addressed by them, that Brahmana accepted the Kudava of powdered barley that was offered to him and ate it all. But his hunger, O king, was not appeased by what he ate. The Brahmana in the observance of the Unccha vow, seeing that his guest's hunger was still unappeased, began to think of what other food he could place before him for gratifying him. Then his wife said unto him,--'Let my share be given unto him. Let this foremost of regenerate persons be gratified and let him then go whithersoever he will.' Knowing that his chaste wife who said so was herself afflicted by hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest. Indeed, that best of Brahmanas possessed of learning, knowing from his own state that his aged, toil-worn, cheerless, and helpless wife was herself afflicted by hunger and seeing that lady who had been emaciated into mere skin and bone was quivering with weakness, addressed her and said, 'O beautiful one, with even animals, with even worms and insects, wives are fed and protected. It behoveth thee not, therefore, to say so. The wife treats her lord with kindness and feeds and protects him. Everything appertaining to religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her. The wife should know her lord by his acts. Verily, that man who fails to protect his wife earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring regions of happiness hereafter.' Thus addressed, she answered him, saying, 'O regenerate one, our religious acts and wealth are united. Do thou take a fourth of this barley. Indeed, be gratified with me. Truth, pleasure, religious merit, and Heaven as acquirable, by good qualities, of women, as also all the objects of their desire, O foremost of regenerate ones, are dependent on the husband. In the production of offspring the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the grace of the husband, women obtain both pleasure and offspring as the reward. Thou art my Pati (lord) for the protection thou givest me. Thou art my Bhartri for the means of sustenance thou givest me. Thou art, again, boon-giver to me in consequence of thy having presented me a son. Do thou, therefore, (in return for so many favours), take my share of the barley and give it unto the guest. Overcome by decrepitude, thou art of advanced years. Afflicted by hunger thou art exceedingly weakened. Worn out with fasts, thou art very much emaciated. (If thou couldst part with thy share, why should not I part with mine)' Thus addressed by her, he took her share of the powdered barley and addressing his guest said,--'O regenerate one, O best of men, do thou accept this measure of powdered barley as well.' The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet appeased. Beholding him ungratified, the Brahmana in the observance of the Unccha vow became thoughtful. His son then said unto him, 'O best of men, taking my share of the barely do thou give it to the guest. I regard this act of mine as one of great merit. Therefore, do it. Thou shouldst be always maintained by me with great care. Maintenance of the father is a duty which the good always covet. The maintenance of the father in his old age is the duty ordained for the son. Even this is the eternal sruti (audition) current in the three worlds, O learned Rishi. By barely living thou art capable of practising penances. The life-breath is the great deity that resides in the bodies of all embodied creatures.'[217]

"The father, at this, said, 'If thou attainest to the age of even a thousand years, thou wilt still seem to me to be only a little child. Having begotten a son, the sire achieves success through him. O puissant one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life-breaths. Do thou, O son, become strong (by eating the food that has fallen to thy share). Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.'

"The son said, 'I am thy offspring. The Sruti declares that one's offspring is called putra because one is rescued by him. One's own self, again, takes birth as one's son. Do thou, therefore, rescue thyself by thy own self (in the form of thy son).'

"The father said, 'In form thou art like me. In conduct and in self-restraint also thou art my like. Thou hast been examined on various occasions by me. I shall, therefore, accept thy share of the barley, O son.' Having said this, that foremost of regenerate persons cheerfully took his son's share of the barley and smilingly presented it to his regenerate guest. Having eaten that barley also, the guest's hunger was not appeased. The righteous-souled host in the observance of the unccha vow became ashamed (at the thought that he had nothing more to give). Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said, 'Through thy son, O learned Brahmana, I shall obtain a son. Do thou, therefore, take my share of the barley and give it unto this guest. Through thy grace, numerous regions of beatitude will be mine for eternity. Through the grandson one obtains those regions repairing whither one has not to endure any kind of misery. Like the triple aggregate beginning with Religion, or the triple aggregate of sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson. The son is called Putra because he frees his sires from debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.'

"The father-in-law said, 'O thou of excellent vows and conduct, beholding thee wasted by wind and sun, deprived of thy very complexion, emaciated and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of righteousness as to take thy share of the barley? O auspicious damsel, it behoves thee not to say so, for the sake of those auspicious results for which every family must strive.[218] O auspicious damsel, how can I behold thee: at even this, the sixth division of the day, abstaining from food and observing vows? Thou art endued with purity and good conduct and penances. Alas, even thou hast to pass thy days in so much misery. Thou art a child, afflicted by hunger, and belongest to the softer sex. Thou shouldst be always protected by me. Alas, I have to see thee worn out with fasts, O thou that art the delighter of all thy kinsmen.'

"The daughter-in-law said, 'Thou art the senior of my senior since thou art the deity of my deity. Thou art verily the god of my god. Do thou, therefore, O puissant one, take my share of the barley. My body, life-breaths, and religious rites have all one purpose viz., the service of my senior. Through thy grace, O learned Brahmana, I shall obtain many regions of happiness hereafter. I deserve to be looked after by thee. Know, O regenerate one, that I am wholly devoted to thee. Cherishing also this thought, viz., that my happiness is thy concern, it behoveth thee to take this my share of the barley.'

"The father-in-law said, 'O chaste lady, in consequence of such conduct of thine thou wilt for ever shine in glory, for endued with vows and steadiness in religious rites, thy eyes are directed to that conduct which should be observed towards seniors. Therefore, O daughter-in-law, I shall take thy share of the barley. Thou deservest not to be deceived by me, reckoning all thy virtues. Thou art truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.' Having said so unto her, the Brahmana took her share of the barley and gave it unto his guest. At this the guest became gratified with the high-souled Brahmana endued with great piety. With gratified soul, that first of regenerate person, possessed of great eloquence, who was none else than the deity of Righteousness in a human form, then addressed that foremost of Brahmanas and said, 'O best of regenerate ones, I am exceedingly gratified with this pure gift of thine, this gift of what was acquired by lawful means by thee, and which thou didst freely part with, agreeably to the rules of righteousness. Verily, this gift of thine is being bruited about in Heaven by the denizens of that happy region. Behold, flowers have been rained down from the firmament on the Earth. The celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all praising thee, struck with wonder at thy gift. The regenerate Rishis who dwell in the regions of Brahma, seated on their cars, are solicitous of obtaining thy sight. O foremost of regenerate persons, go to Heaven. The Pitris residing in their own region have all been rescued by thee. Others also who have not attained to the position of Pitris have equally been rescued by thee for countless Yugas. For thy Brahmacharyya, thy gifts, thy sacrifices, thy penances, and thy acts of piety done with a pure heart, go thou to Heaven. O thou of excellent vows, thou practisest penances with great devotion. Thy gifts have, therefore, gratified the deities highly, O best of regenerate ones. Since thou hast made this gift, in a season of great difficulty, with a pure heart, thou hast, by this act of thine, conquered Heaven. Hunger destroys one's wisdom and drives off one's righteous understanding.

One whose intelligence is overwhelmed by hunger casts off all fortitude. He, therefore, that conquers hunger conquers Heaven without doubt. One's righteousness is never destroyed as long as one cherishes the inclination of making gifts. Disregarding filial affection, disregarding the affection one feels for one's wife, and reckoning righteousness as the foremost, thou hast paid no heed to the cravings of nature. The acquisition of wealth is an act of slight merit. Its gift to a deserving person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion (in the matter of gift) is fraught with the highest merit. The door of Heaven is very difficult to see. Through heedlessness men fail to obtain a sight of it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Verily, Heaven's door is unapproachable. Those men who subdued wrath and conquered their passions, those Brahmanas who are endued with penances and who make gifts according to the measure of their ability, succeed in beholding it. It has been said that he that gives away a hundred, having a thousand, he that gives away ten, having a hundred, and he that gives a handful of water, having no wealth, are all equal in respect of the merit they earn. King Rantideva, when divested of all his wealth, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to Heaven. The deity of righteousness is never gratified so much with large gifts of costly things as with gifts of even things of no value, if acquired lawfully and given away with devotion and faith. King Nriga had made gifts of thousands of kine unto the regenerate class. By giving away only one cow that did not belong to him, he fell into Hell. Usinara's son Sivi of excellent vows, by giving away the flesh of his own body, is rejoicing in Heaven, having attained to the regions of the righteous. Mere wealth is not merit. Good men acquire merit by exerting to the best of their power and with the aid of pious meals. One does not acquire such merit by means of even diverse sacrifices as with even a little wealth that has been earned lawfully. Through wrath, the fruits of gifts are destroyed. Through cupidity one fails to go to Heaven. One conversant with the merits of gift, and leading a just course of conduct succeeds, through penances, in enjoying Heaven. The fruit, O Brahmana, of this gift made by thee (of a prastha of powdered barley) is much greater than what one acquires by many Rajasuya sacrifices with profuse gifts or many Horse-sacrifices. With this prastha of powdered barley thou hast conquered the eternal region of Brahman. Go thou in happiness, O learned Brahmana, to the abode of Brahman that is without the stain of darkness. O foremost of regenerate persons, a celestial car is here for all of you. Do thou ascend it as pleasest thee, O Brahmana, I am the deity of Righteousness. Behold me! Thou hast rescued thy body. The fame of thy achievement will last in the world. With thy wife, thy son, and thy daughter-in-law, go now to Heaven.'--After the deity of Righteousness had said these words, that Brahmana, with his wife, son and daughter-in-law, proceeded to Heaven. After that learned Brahmana, conversant with all duties, had thus ascended to Heaven with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole. There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given to his guest), with the contact (of my body) with the celestial flowers that had been rained down, with the particles of the barley-powder which that good man had given away, and the penances of that Brahmana, my head became gold, Behold, in consequence of the gift of that Brahmana who was firm in truth, and his penances, half of this my ample body has become golden. Ye regenerate ones, for converting the rest of my body into gold I repeatedly repair, with a cheerful heart, to the retreats of ascetics and the sacrifices performed by kings. Hearing of this sacrifice of the Kuru king endued with great wisdom, I came hither with high hopes. I have not, however, been made gold. Ye foremost of Brahmanas, it was for this that I uttered those words, viz., that this sacrifice can by no means compare with (the gift of) that prastha of powdered barley. With the grains of that prastha of powdered barley, I was made gold on that occasion. This great sacrifice however, is not equal to those grains. Even this is my opinion.' Having said those words unto all those foremost of Brahmanas, the mongoose disappeared from their sight. Those Brahmanas then returned to their respective homes.'

"Vaisampayana continued, 'O conquerer of hostile towns, I have now told thee all relating to that wonderful incident which occurred in that great Horse-sacrifice. Thou shouldst not, O king, think highly of sacrifice. Millions of Rishis have ascended to Heaven with the aid of only their penances. Abstention from injury as regards all creatures, contentment, conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice.'"

SECTION XCI

"Janamejaya said, 'O puissant Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brahmanas are observant of tranquillity of mind, peacefulness of behaviour, and self-restraint. Hence it seems that nothing can be seen in this world which can compare with the fruits of sacrifices. Even this is my conviction. That conviction, again, seems to be undoubtedly correct. Innumerable kings, O best of regenerate persons, having worshipped the deities in sacrifices, earned high fame here and obtained Heaven hereafter. Endued with great energy, the puissant chief of the deities viz., Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his wishes. When king Yudhishthira, with Bhima and Arjuna by him, resembled the chief of the deities himself in prosperity and prowess, why then did that mongoose depreciate that great Horse-sacrifice of the high-souled monarch?'

"Vaisampayana said, 'Do thou listen to me, O king, as I discourse to thee duly, O Bharata, on the excellent ordinances relating to sacrifice and the fruits also, O ruler of men, that sacrifice yields. Formerly, on one occasion Sakra performed a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in accomplishing the diverse rites ordained in the scriptures. The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The deities were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents. The time came for slaughtering the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt compassion for them. Beholding that the animals had all become cheerless, those Rishis, endued with wealth of penances, approached Sakra and said unto him, 'This method of sacrifice is not auspicious. Desirous of acquiring great merit as thou art, this is verily an indication of thy unacquaintance with sacrifice. O Purandara, animals have not been ordained to be slaughtered in sacrifices. O puissant one, these preparations of thine are destructive of merit. This sacrifice is not consistent with righteousness. The destruction of creatures can never be said to be an act of righteousness. If thou wishest it, let thy priests perform thy sacrifice according to the Agama. By performing a sacrifice according to the (true import of the) scriptural ordinances, great will be the merit achieved by thee. O thou of a hundred eyes, do thou perform the sacrifice with seeds of grain that have been kept for three years. Even this, O Sakra, would be fraught with great righteousness and productive of fruits of high efficacy.' The deity of a hundred sacrifices, however, influenced by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis. Then, O Bharata, a great dispute arose in that sacrifice of Sakra between the ascetics as to how sacrifices should be performed, that is, should they be performed with mobile creatures or with immobile objects. All of them were worn out with disputation. The Rishis then, those beholders of truth, having made an understanding with Sakra (about referring the matter to arbitration) asked king Vasu, 'O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with steeds and juices? Hearing the question, king Vasu, without all judging of the strength or weakness of the arguments on the two sides, at once answered, saying, 'Sacrifices may be performed with whichever of the two kinds of objects is ready.' Having answered the question thus, he had to enter the nether regions. Indeed the puissant ruler of the Chedis had to undergo that misery for having answered falsely. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the puissant and self-born Lord himself of creatures. Gifts made by a sinner with an impure understanding, even when they are very large, become lost. Such gifts go for nothing. By the gifts made by a person of unrighteous conduct,--one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either here or hereafter. That person of little intelligence who, from desire of acquiring merit, performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning merit. That low wretch of sinful soul, who hypocritically assuming a garb of righteousness mikes gifts unto Brahmanas, only creates the conviction in men about his own righteousness (without earning true merit). That Brahmana of uncontrolled conduct, who acquires wealth by sinful acts, over overwhelmed by passion and stupefaction, attains at last to the goal of the sinful. Someone, overwhelmed by cupidity and stupefaction, becomes bent on strong wealth. He is seen to persecute all creatures, urged by a sinful and impure understanding. He who, having acquired wealth by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world in consequence of the wealth having been earned by unrighteous means. Men endued with wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or pot-herbs or water or leaves, acquire great merit and proceed to Heaven. Even such gifts, as also compassion to all creatures, and Brahmacharyya, truthfulness of speech and kindness, and fortitude, and forgiveness, constitute the eternal foundations of Righteousness which itself is eternal. We hear of Visvamitra and other kings of ancient times. Indeed, Visvamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena, and king Sindhudwipa,--these and many other kings, endued with wealth of penances, having made gifts of articles acquired lawfully, have attained to high success. Those amongst Brahmanas and Kshatriyas and Vaisyas and Sudras who betake themselves to penances, O Bharata, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven."

SECTION XCII

"Janamejaya said, 'If, O illustrious one, Heaven is the fruit of wealth acquired by lawful means, do thou discourse to me fully on it. Thou art well-conversant with the subject and therefore, it behoveth thee to explain it. O regenerate one, thou hast said unto me what the high fruit was that accrued unto that Brahmana, who lived according to the Unccha mode, through his gift of powdered barley. Without doubt, all thou hast said is true. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of regenerate persons, it behoveth thee to expound this to me in all its details.'

"Vaisampayana said, 'In this connection is cited this old narrative, O chastiser of foes, of what occurred in former days in the great sacrifice of Agastya. In olden days, O king, Agastya of great energy, devoted to the good of all creatures, entered into a Diksha extending for twelve years.[219] In that sacrifice of the high-souled Rishi many Hotris were engaged that resembled blazing fires in the splendour of their bodies. Among them were men that subsisted upon roots or fruits, or that used two pieces of stone only for husking their corn, or that were supported by only the rays (of the moon). Among them were also men who never took any food unless it was placed before them by others solicitous of feeding them, and those who never ate anything without having first served the deities, the Pitris, and guests, and those who never washed the food which they took. There were also Yatis and Bikshus among them, O king. All of them were men who had obtained a sight of the deity of Righteousness in his embodied form. They had subjugated wrath and acquired a complete mastery over all their senses. Living in the observance of self-restraint, they were freed from pride and the desire of injuring others. They were always observant of a pure conduct and were never obstructed (in the prosecution of their purposes) by their senses. Those great Rishis attended that sacrifice and accomplished its various rites. The illustrious Rishi (Agastya) acquired the food that was collected in that sacrifice and that came up to the required measure, by lawful means according to the best of his power. Numerous other ascetics at that time performed large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk occurred among those Rishis of cleansed souls about the high-souled Agastya, viz., 'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity. The deity of the clouds, however, has ceased to pour rain. How, indeed, will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years. The deity will not pour rain for these twelve years. Reflecting on this, it behoveth you to do some favour unto this Rishi of great intelligence, viz., Agastya of severe penances.' When these words were said, Agastya of great prowess, gratifying those ascetics by bending his head, said, 'If Vasava does not pour rain for those twelve years, I shall then perform the mental sacrifice. Even this is the eternal ordinance. If Vasava does not pour rain for these twelve years, I shall then perform the Touch-sacrifice. Even this is the eternal sacrifice. If Vasava does not pour rain for these twelve years, I shall then, putting forth all my exertion, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour extending for many years.[220] I shall, with seeds, accomplish much good. No impediment will arise. This my sacrifice is incapable of being baffled. It matters little whether the deity pours rains or no downpours happen. Indeed, if Indra does not, of his own will, show any regard for me, I shall, in that case, transform myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before. I can even repeatedly create a different order of things. Let gold and whatever else of wealth there is, come to this place today. Let all the wealth that occurs in the three worlds come here today of its own accord. Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras, and Viswavasu, and others there are (of that order), approach this sacrifice of mine. Let all the wealth that exists among the Northern Kurus, come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come hither.'--After the ascetic had uttered these words, everything happened as he wished, in consequence of his penances, for Agastya was endued with a mind that resembled a blazing fire and was possessed of extraordinary energy. The Rishis who were there beheld the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave import.'

"The Rishis said, 'We have been highly gratified with the words thou hast uttered. We do not, however, wish that thy penances should suffer any diminution. Those sacrifices are approved by us which are performed by lawful means. Indeed, we desire duly those sacrifices which rest on lawful means.[221] Earning our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites. We should adore the deities, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our abode, observing lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others, is approved by us. Thou shouldst always, O puissant one, command such abstention from injury in all sacrifices. We shall then be highly gratified, O foremast of regenerate ones. After the completion of thy sacrifice, when dismissed by thee, we shall then, leaving this place, go away.' As they were saying these words, Purandara, the chief of the deities, endued with great energy, beholding the power of Agastya's penances, poured rain. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of immeasurable prowess, the deity of rain poured rain that met the wishes of men in respect of both quantity and time. Placing Vrihaspati before him, the chief of the deities came there, O royal sage, and gratified the Rishi Agastya. On the completion of that sacrifice, Agastya, filled with joy, worshipped those great Rishis duly and then dismissed them all.'

"Janamejaya said, 'Who was that mongoose with a golden head, that said all those words in a human voice? Asked by me, do thou tell me this.'

"Vaisampayana said, 'Thou didst not ask me before and, therefore, I did not tell thee. Hear as I tell thee who that mongoose was and why he could assume a human voice. In former times, the Rishi Jamadagni proposed to perform a Sraddha. His Homa cow came to him and the Rishi milked her himself. He then placed the milk in a vessel that was new, durable and pure. The deity Dharma, assuming the form of Anger, entered that vessel of milk. Indeed, Dharma was desirous of ascertaining what that foremost of Rishis would do when seeing some injury done to him. Having reflected thus, Dharma spoiled that milk. Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi. Indeed, Anger, finding that he had been conquered by that foremost one of Bhrigu's race, addressed him, saying, 'O chief of Bhrigu's race, I have been conquered by thee. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by thee. Thou art possessed of a mighty soul. Thou art endued with forgiveness. I stand here today, owning thy sway. I fear thy penances, O righteous one. Do thou, O puissant Rishi, show me favour.'

"Jamadagni said, 'I have seen thee, O Anger, in thy embodied form. Go thou whithersoever thou likest, without any anxiety. Thou hast not done me any injury today. I have no grudge against thee. Those for whom I had kept this milk are the highly blessed Pitris. Present thyself before them and ascertain their intentions.' Thus addressed, penetrated with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mongoose. He then began to gratify the Pitris in order to bring about an end of his curse. By them he was told these words, 'By speaking disrespectfully of Dharma thou shalt attain to the end of thy curse.' Thus addressed by them he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he that came to the great sacrifice of king Yudhishthira. Dispraising the son of Dharma by a reference to the prastha of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self. Even this is what occurred in the sacrifice of that high-souled king. Mongoose disappeared there in our very sight.'"[222]

The end of Aswamedha Parva

FOOTNOTES

1. Mahavahu occurs twice in this passage. One of the epithets is left out on the score of redundancy.

2. i.e., human sacrifice. From this it appears that the sacrifice of human beings was in vogue at the time.

3. King Marutta celebrated a sacrifice in the Himalayas, bestowing gold on Brahmanas. Not being able to carry the entire quantity, they had carried as much as they could, throwing away the remainder.

4. Digambara, i.e., in naked state.

5. Nityada always, left out on the ground of redundancy.

6. Bhutanam etc. is explained by Nilakantha as no swasya, and the vocative vibho is taken as Paramatman.

7. Agatagamam implies, as explained by the commentator, praptasastrarahasyam.

8. Nirakarasritena is explained by Nilakantha as Asamprajnatas-samadhi-samadhigamya Brhamabhavasritena, implying reliance on Brahman by having recourse to Samadhi or a suspension of all functions of both body and mind (through Yoga) and arrival at that state which is one of perfect unconsciousness.'

9. The dissolution here spoken of is the Mahapralaya and not the Khanda or Avantara Pralayas. Till then, the sage will look upon all beings, i.e., their repeated migrations.

10. The commentator explains that altogether seven questions are asked. The first is about the dissolution of the body. The second relates to the manner of re-acquiring a body. The third has reference to the manner in which rebirth may be avoided. The fourth relates to the causes that operate for giving a body to Jiva. By Prakriti is meant Nature or that Nescience which is the cause of body. The fifth relates to the Anyat or Param, viz., how final Emancipation or absorption into Brahman takes place. The sixth pertains to the manner in which the fruits of acts are enjoyed or endured. The seventh enquires after the way in which acts attach to Jiva even when devoid of a body.

11. Kala here means both the season of the year and the age of the person. Food that is beneficial in summer is not so in winter, or that which is beneficial in youth is otherwise at old age. All the texts that I have seen have viditwa and not aviditiwa which Telang takes in his version for the Sacred Books of the East. Kala is always interpreted by the commentators of Charaka as referring to either period of life or period of the year. This, as well as the following verses, relates to the laws of health as expounded by Charaka.

12. The faults are three, viz., Wind, Bile, and Phlegm. When existing in a state of harmony, they produce health. When one is excited or two, or all, indisposition sets in. They are called dosha or faults, because of their liability to be excited and product, disease. Telang, not suspecting that the whole passage is a reproduction of a passage in the ancient work edited by Charaka, misunderstands some expressions and wrongly renders doshan into 'disorders.'

13. Jivitam in the second line seems to be an objective of sariram in the first.

14. Garbha-sankramane is explained by Nilakantha as 'entering the foetus

in the womb after casting off the body appertaining to the other world. I think Telang is not correct in his version of 19 and 20. Atisarpana can never imply 'exhaustion'; hence, karmanam can never be the reading he adopts. Besides tadrisam seems to settle the question. The tortures felt at death are similar to those at birth.

15. Sambutatwam is sanhatatwam. Niyachachati is nasyyati Vayu is understood in the second line, or that in the first line of the next verse may be taken as the nom. of niyachachati.

16. Pachante is phalam prayachhanti.

17. Nilakantha explains this verse in a different way. According to him it means,--'in consequence of his subtlety and imperceptibility, Jiva does not become attached to anything. For this reason, one possessed of a knowledge of Brahman, having become cognisant of Brahman and attained the great object of his desire, succeeds in becoming so (i.e., dissociated from all things). This interpretation seems to be a little far-fetched.

18. Chetasa indicates upadhibhutena, for previously, Jiva was without upadhi. Pranasthaneshu implies Indriyagolokeshu or those vital parts which constitute the seats of the senses. Chetana does not, I think, mean 'consciousness.' It implies mind.

19. Causes them to grow. I do not follow Nilakantha here.

20. Nilakantha points out that one of the cha's indicates the reason or cause. Hence, the use of 'therefore' in the text.

21. Vikrita does not necessarily mean degraded. It implies 'changed or altered.' Jiva, who is pure and immaculate, takes birth in this world, failing away from his true status of Brahman owing to his acts. Acts, again, are eternal, no beginning being conceivable.

22. Parantwa-maritam-aksharam indicates two things, viz., Amritam and Aksharam. The first line speaks of Kshara, or the material case, or body; then of that which is para or other. This other is of two kinds, viz., Amritam or suddha-chaitanyam, implying Brahman in its condition of purity; and Aksharamt or Jiva as existing in the material case. In the second line, trayanam refers to Kshara, Amrita, and Akshara. Mithunam is duality, referring to that which is composed of Kshara and Akshara. What is stated in this verse is that every Purusha is a duality, made up of Kshara and Akshara. Telang gives a different version of the verse. He ignores the word trayanam totally, and takes Mithunam as implying a couple (male and female). All the texts I have seen contain trayanam.

23. Atra purvajamnani (vishaye) yatha kaschit Medhavi etc., (vadet). seems to be the correct order of the words. Telang translates the first line differently.

24. Ekayana is the one receptacle of all things, viz., Brahman. Tushni implies ahamevedam sarvamasmityabhimanamapyakurvan i.e., 'without even retaining the consciousness of his own identity with everything.' Kinchikachintayan--i.e., not even thinking that he is existing. Purvam purvam parityajya implies the gradual merging of the grosser in the subtler. i.e., the successive stages of Yoga before absorption into Brahman. I follow Nilakantha.

25. The first half of the second line of 8 is read differently in the Bengal texts. Aswasthamavasam mudham implies 'without ease or happiness, endued with slavery and ignorance.'

26. The Soul being destitute of these becomes Chinmatra, i.e., a pure

Chit without the attributes superinduced upon it by Ne-science or ignorance.

27. Formlessness implies subtlety. 'Without cause' implies increate or as identical with eternal Brahman. Dissociation from attributes while enjoying them implies an emancipate condition.

28. Nirvana, according to orthodox commentators, implies the annihilation or cessation of separate or individual existence by absorption into universal and eternal Brahman.

29. The impressions caused by objects outside self are destroyed by those belonging to contemplation. The latter, again, should be destroyed before absorption into Brahman can occur.

30. Siddham is explained as 'destitute of the errors due to Ne-science.'

31. Attnanam is Chittam; atmani is dehe; charayan is antarmukham kritwa; nityam is adyantasunyam. So Nilakantha.

32. 'Fixing the mind upon the soul' is that concentration which leads to Emancipation. This becomes possible in consequence of severe austerities undergone previously.

33. I expand the verse a little to make it intelligible. The sense is this: having seen the supreme Soul in Samadhi, upon awaking from it, he recognises it in the universe, i.e., regards the universe to be nothing else than the Supreme Soul.

34. This may also mean 'he has none superior to him; not even he that is the Lord of the universe.'

35. The first line seems to be doubtful. The sense, as I understand it, is,--such a person becomes the god of the very gods. The causal verb karayate may be taken as equivalent to karoti.

36. I follow Nilakantha in rendering the second line. The sense is clear, viz., that one should not fall away from the practice of Yoga, tempted by the puissance that Yoga brings. Telang renders the line 'one practising concentration should never become despondent.' I think, Nilakantha is right.

37. Nilakantha notes that this indicates that only that Yogin who has not advanced much may be tempted by the desire of enjoyment. He, however, who has adequately devoted himself to Yoga feels no regard for Indra himself but can turn him away like Diogenes dismissing Alexander the Great.

38. I have endeavoured to render verses 33 to 37 as literally as possible, under the guide of Nilakantha, omitting his inferences. The passage relates to the mysteries of Yoga. In the second line of 33, drishtapurvam disam, which has been rendered 'that point of the compass which has the Sun behind it,' means the instructions laid down in the Vedanta as based upon Srutis. Drishtam implies 'Sruti', for it is as authoritative as anything seen. 'Pura' implies a city, a citadel, or a mansion. Here it refers to the body. The avasatha within the pura refers to the chakra or nervous centres beginning with what is called the muladhara. At the time when Brahman is realised, the whole universe appears as Brahman and so nothing exists, besides Brahman, upon which the mind can then dwell. Telang, I think, is not correct in rendering manaschasya ... vahyatah as 'his mind should not any way wander outside'. The correct version would 'the mind is then nowhere,' implying that at that time the mind has nothing else to dwell upon. Kayamabhyantaram is kayamabhi and antaram, i.e., both within and without the body. The

several parts of the body named, beginning with teeth, etc, refer to eating and other operations, all of which influence the mind and dispose it for purity and otherwise.

39. i.e., that from which the entire universe has been created.

40. Probably, 'by any of the senses'. The plural form occurs in the original.

41. This answers the questions respecting the form of the Soul, says Nilakantha.

42. I render this verse, following Nilakantha's gloss. The second line of 50, according to that commentator, refers to the ascension of the Yogin from Brahma vested with attributes to Brahma divested of all attributes. The tam does not refer to body, as Telang takes it, but to Brahma as endued with hands and feet on all sides, etc. Deheswam dharayan means 'restraining the mind within the body'. Kevalam Brahma is Brahma without attributes.

43. The speaker here is the regenerate visitor of Krishna. The latter is repeating the words of that visitor. In this verse, Krishna, forgetting that he is merely reciting the words of another, refers to himself as the Supreme Brahman in whom one must merge for attaining to Emancipation.

44. The second line of 56 is read variously.

45. Heaven is the reward of those who follow the religion of Pravritti or acts, such as sacrifices, religious observances, etc. The followers, however, of the religion of Nivritti or inaction, i.e., they who betake themselves to the path of knowledge, become emancipated. The deities derive their sustenance from the former and become even jealous of the latter, for the emancipate state is higher than that of the deities themselves.

46. Avichakshanam is undiscerning, in the sense of the husband's not knowing that the interrogatrix as wife, has no other refuge than her lord with all his defects.

47. I follow Nilakantha. Telang adopts the views or Arjuna Misra and renders the first line as 'whatever acts are seized (by the touch, or seen, or heard, etc.') Grahyam, according to Nilakantha, implies those acts, like Diksha, etc, which are adopted with the aid of others.

48. This seat, says Nilakantha, is called Avimukta and lies between the eyebrows and the nose.

49. Nilakantha interprets this mystically. By Soma he understands the artery or duct called Ida, and by Agni the duct called Pingala. Dhira is Buddipreraka; vyavayam is sancharam. Dhirobhutani dharayan nityam vyavayam kurute is the order of the words. The sense is this: in this spot is seated Brahman; there Ida and Pingala meet; and there also is Vayu which urges the understanding and upholds all living creatures.

50. Yatra is not to be taken as a locative here. It is equivalent to yatah or for which.

51. Tasmin is taken, by Nilakantha as Apana sahite Prane.

52. Utkarshena anayati, hence Udana, says Nilakantha. The sense of the whole passage seems to be this. Worldly life is regulated by the life-breaths. These are attached to the Soul and lead to its individual manifestations. Udana controls all the breaths. Udana is controlled by

penance. It is penance then that destroys the round of rebirths and leads to absorption into Brahman.

53. The meaning seems to be this: they who renounce sensuous objects can create them when they like. One casting off smell that has earth for its object can create earth when he likes.

54. What is stated in this passage is, shortly, this: the ear, etc, are the Hotris or sacrificing priests who are to pour libations on the sacrificial fire. The perceptions and functions of those organs constitute the Havi or libations that are to be poured. The points, wind, etc, are the Agni or sacred fires on which they are to be poured. These statements are recapitulated in verse 5. The objects of the senses, of the same as those in verse 3, are the fuel, previously described as Havi or libations, which are to be burnt off by being cast into the fires.

55. The Hridaya or heart is the Garhapatya fire. From it is produced another fire, the Ahavaniya, viz., the mind. 'The heart was pierced. From the heart arose mind, for the mind arose Chandramas,' is the declaration of the Sruti cited by Nilakantha. The Ahavaniya fire or mind is the mouth. Asyam ahavaniya is the Sruti. Annamayam hi Somya manas, apomayah pranah, tejomayi vak is the Sruti that bears upon this. Food or fire, poured into the mouth develops into speech or word. Vachaspati implies the Veda or word. First arises the word, the mind sets itself upon it, desirous of creation. This corresponds with the Mosaic Genesis.--'God said; let there be light, and there was light.' The word was first.

56. The last question seems to be this: in dreamless slumber, the mind disappears totally. If it is the mind upon which Prana rests, why does not Prana also disappear? It is seen to separate itself from mind, for it continues to exist while mind does not exist. If so, i.e., if existing, as it must be admitted to do, why does it not apprehend objects? What is it that restrains its powers of apprehension?

57. Bhutatmanam is ordinary Prajapati. Nilakantha takes it to mean here individual Jiva or self.

58. It is, through words that desirable fruits, visible and invisible, are acquired. Of course, word means both ordinary speech and Vedic Mantras.

59. The speaker is the Brahmana, which Nilakantha explains to mean 'the Brahmana named Manas or Mind'. Instead of such a learned interpretation, we may take it as implying that the Brahmana is repeating the answer which Bhutatman, i.e., Prajapati or Jiva, made to Word. The Brahmana is the real speaker. He recites the words of Jiva. Immovable, according to Nilakantha, means 'that which is seizable by the external senses'; and 'movable', that which is beyond the ken of the senses, such as heaven, etc. The external world being only a manifestation of the mind, it is spoken of here as identical with it. So, the ideas in the mind which are not due to the senses, are only the mind. This is the movable mind. That mind depends on word or the scriptures.

60. Telang gives a different version of this verse. I offer a verbal tendering, without attempting to explain it.

61. i.e., as noisy or noiseless.

62. I have given as close a verbal rendering of the passage as possible. The sense, however, is not very intelligible to me. The gloss of Nilakantha is as unintelligible as the text. Telang also has given a verbal rendering which differs from the above slightly. His foot-notes do not, I think, bring out the meaning at all. As regards the two vernacular

versions, both are useless.

63. The correct reading is cha after arthan and not twam after it. Hence, the Senses say that, without ourselves and without those which are our objects, thou canst not have thy enjoyments.'

64. Thus creatures may exist through us, even though mind may be out of order.

65. Both mental purposes and dreams having failed to gratify him.

66. The reading sarvam in the second line is incorrect, though Nilakantha adopts it. The different portions of the fire are indicated as the different attributes. The smoke is of the form of Darkness (Tamas): the ashes are the attributes of Passion; while the blazing flame, that into which the oblation is thrown, is the attribute of Goodness.

67. I give a close rendering of these verses, without endeavouring to bring out the sense as explained by the commentators. The printed texts are not correct. The text adopted by Nilakantha differs from that of Arjuna Misra. The very order of the verses is not uniform in all the texts.

68. 'These' refers to action, agent and instrument. The qualities of which they are possessed are goodness, passion, and darkness.

69. What is stated in these two verses is this: it is the Senses that enjoy; and not the Soul. This is well known to those that are learned. On the other hand, those that are not learned, regard this or that to be theirs, when in reality they are different from them. They are their selves, and not their senses, although they take themselves for the latter, ignorantly identifying themselves with things which they are not.

70. What is stated here is this: Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the Soul that is within the body.

71. i.e., truth is the Sastra of the Prasastri.

72. Narayana is taken by Nilakantha to stand here for either the Veda or the Soul. The animals offered up to Narayana in days of old were the senses offered up as sacrifices.

73. Srota here means preceptor or dispeller of doubts. Amaratwam is the status of the immortal head of all.

74. I think Telang is not correct in his rendering of this verse. What is stated here is plain, viz., that it is He who is the preceptor and the disciple. Ayam srinoti,--'prochyamanam grihnati,--'tat prichcchatah ato bhuyas anye srinanti is the grammar of the construction. The conclusion then comes--'gururanyo na vidyate'.

75. One who understands the truth.

76. The seven large trees are the five senses, the mind, and the understanding. The fruits are the pleasures and pains derived from or through them. The guests are the powers of each sense, for it is they that receive those pleasures and pains. The hermitages are those very trees under which the guests take shelter. The seven forms of Yoga are the extinctions of the seven senses. The seven forms of initiation are the repudiation, one after another, of the actions of the seven senses.

77. The correct reading is bhavantyanityah and vahuswabhavan.

78. Swabhava is explained by Nilakantha as sutaram abhava.

79. The sense seems to be this; the life-winds indicate the operations of the several organs of action: the tongue, which stands here for all the organs of perception, of the sensual perceptions; the mind, of all the internal operations; the quality of goodness, of all pleasure; and the quality of passion, of all kinds of pain. These, therefore include the whole external and the internal worlds. He that is free from these, transcends sin, for sin is destroyed by freedom from these, knowledge being the means of attaining to that freedom.

80. 'I have no fault etc.'--The sense seems to be that by doing these rites with the aid of Mantras I have done that which has been approved from ages past by those who have always been regarded wise. My eyes, however, have now been opened by thee. I should not be held responsible for what I did while I was ignorant.

81. Kshatriyas always require Brahmanas for assisting them in their acts. These particular Kshatriyas, through fear of Rama, fled to the forests and mountains. They could not, accordingly, find Brahmanas for assisting them. Their children, therefore, fell away from the status of Kshatriyas and became Vrishalas or Sudras.

82. Kshatriya-bandhu always implies low or inferior Kshatriyas, as Brahma-bandhu implies low or inferior Brahmanas. The expression, very probably, is similar to Brahman-sangat in current Bengali. It does not surely mean 'kinsmen of Kshatriyas'.

83. The vocative, 'O foremost of regenerate ones' applies to Jamadagni's son. The narration is that of the Pitris. All the copies, however, represent this as the Brahmana's speech to his wife. Indeed, the Brahmana is only reciting to his wife the speech of the Pitris to Rama. The Yoga here spoken of is, as Nilakantha explains the Raja-Yoga. Previously, Alarka had been bent upon Hatha-Yoga which frequently ends in the destruction of the person practising it.

84. Praharsha, rendered 'exultation', is explained by Nilakantha as the joy that is felt at the certainty of attaining what is desired. Priti is that satisfaction which is felt when the object desired is attained. Ananda is what arises while enjoying the attained object.

85. The sense seems to be this. Having first conquered the internal foes mentioned, the man of intelligence, bent on effecting his deliverance, should then seek to vanquish all external foes standing in his way.

86. Nilakantha explains that dosha here refers to attachment, cupidity and the rest; while Sadhu implies not men but the virtues of tranquillity and the rest.

87. think Telang renders this verse wrongly. Samhatadehabandhanah does not mean 'with bodily frame destroyed' but 'with bodily frame united.' If samhata be taken as destroyed, the compound bhinna-vikirna-dehah in the second line would be a useless repetition. The meaning is that with bodily frame or the bonds of body united, he takes birth. When he dies, that frame becomes dismembered and scattered.

88. The conditions referred to are affluence and indigence, as explained by Nilakantha.

89. This is, rather, obscure. Nilakantha observes that the Vedic text referred to is: 'Do not covet anybody's property.' What Janaka says seems to be this: Thinking of this prohibition about coveting other people's

property, I thought how could it be ascertained what belongs to others.

90. The sense seems to be this: the property of smell attaches to earth. I do not desire smell for my own enjoyment. If it is perceived, it is perceived by the organ of smell. The earth, therefore, is subject to me, not I to the earth. I have transcended my sensations, and, therefore, the objects to which they inhere. The whole world represents only the objects of the sensations. The latter being mastered, the whole world has been mastered by me.

91. i.e., I live and act for these and not my own self.

92. Nilakantha's reading is erroneous, Brahma-labhasya should be Brahmana-bhasya. So also durvarasya is incorrect. Nemi may also mean the line or track that is made by a wheel as it moves. If taken in this sense, it would mean 'that is confined to, or that cannot deviate from the track constituted by goodness'. The nave, Brahman, is, of course, the Vedas.

93. The sense seems to be this. The sovereignty of the whole Earth or of Heaven, and this knowledge of my identity with the universe--of these two alternatives, I would freely choose the latter. Hence, he says--'This knowledge is my wealth.'

94. These are different modes of life.

95. The sense is this: the knowledge to be acquired is that all is one. Diverse ways there are for acquiring it. Those, again, that have attained to tranquillity have acquired it.

96. Actions are perishable and can lead to no lasting result. It is by the understanding that that knowledge, leading to what is permanent, is to be attained.

97. I expand this verse a little for making it intelligible. A literal version would run as follows: Good means may be seen, perceived as by bees. Action is (cleansed) understanding; through folly it is invested with the symbols of knowledge. Karmabudhhi never means 'action and knowledge' as rendered by Telang. Abudhitwatt means 'through ignorance.' This ignorance is of those persons whose understandings have not been cleansed by action.

98. What is stated here is this. In the matter of achieving Emancipation, no ordinances have been laid down, positive or negative, like those in respect of other things. If one wishes to attain to Heaven, he should do this and abstain from the other. For achieving Emancipation, however, only seeing and hearing are prescribed. Seeing implies contemplation, and hearing, the receiving of instructions from the preceptor. Nilakantha explains hearing as Vedantadisravanam (vide his comment on the word 'srutam' in verse 3 above).

99. The speaker wishes to inculcate that one should first contemplate an object of direct perception, such as earth, etc. Then on such 'unperceived' objects as operations of the mind. Such contemplation will gradually lead to that which is Supreme. The abhyasa or practice referred to in the second line is the practice of sama, dama, etc. I do not think that Telang's version of 8 and 9 brings out the meaning clearly.

100. The sense is that when her individual soul became merged into the Supreme soul, she became identified with Brahman. This, was, of course, due to the knowledge of Kshetra as something separate from Kshetrajna.

101. Their origin is Brahman or Truth. They live, dissociated from their

origin, in consequence of their acts. When their acts cease, they return to and become merged in Brahman.

102. i.e., that course of life which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or Brahman.

103. The specific characteristics of the five elements are, as frequently referred before, smell attaching to earth, sound to ether, taste, to water, etc. The deities referred to in the last verse are probably the senses.

104. The total eleven is made up of the three qualities, the five elements, the group of organs and senses as one, egoism and understanding.

105. Anyatha pratipannah is explained by Nilakantha as 'born in other orders'. Telang takes it as 'Behaving in a contrary way.' 'How can goats and sheep behave otherwise?' The sense seems to be that those born as goats, succeed in ascending upwards through the efficacy of the religious acts of the Brahmanas. By becoming sacrificial victims they regain their true position.

106. Qualities abiding in Darkness etc, imply those qualities that are permanently attached to Darkness.

107. Some texts read Santapah and not Sanghatah. The meaning then will be grief or sorrow.

108. This may refer to the exposure of other people's weaknesses by tearing open their veils or covers.

109. Vibhajanti implies enjoyments in this connection. Telang starts a needless objection to this word.

110. 'From even a distance.' implies that upon even a cursory view; without even being examined minutely.

111. What is said here is this: the three qualities exist in even the immobile objects of the universe. As regards Darkness, it predominates in them. As regards Passion, it dwells in such properties of theirs as pungency, sourness, sweetness, etc, which change with time or in consequence of cooking or through admixture. Their only properties are said to appertain to Goodness. Tiryagbhavagatam is explained by Nilakantha as adhikyam gatam. Telang thinks this is unwarrantable. His own version, however, of the first line is untenable. What can be the tiryagbhava or 'form of lower species' of immobile objects? Telang frequently forgets that Nilakantha represents a school of interpretation not founded by him but which existed from a time long anterior to him.

112. 'Conjunctions' are evidently the periods joining the seasons, i.e., the close of one season and the beginning of another.

113. This probably implies that the mind, through the aid of the senses, enters into all things or succeeds in knowing them.

114. The sense seems to be that through these one succeeds in taking birth as a Brahmana.

115. A repetition occurs here of about 5 verses. The passage is evidently an interpolation originally caused by carelessness.

116. Nilakantha explains that this implies that one should regard these

as really undistinguished from the mind. Indeed, created by the mind itself, these should always be taken as having no real existence beyond the mind.

117. 'That' here refers to the attenuation of all things by absorption into the mind.

118. Gunagunam is treating the qualities as not qualities; i.e., regarding bravery, magnanimity, etc, as really not merits, for these lead to pride. Ekacharyyam is ekantavasam, i.e., life in seclusion, or living without depending upon others. Anantaram is nirastasamastabheda or non-recognition of all distinctions. Some texts read Brahmamatah meaning 'existing among Brahmanas'. Ekapadam sukham is samastasukhagarbham, i.e., the source or fountain of all happiness.

119. The two deities are Jiva and Iswara.

120. The correct reading, in 53 seems to be samsargabhiratam and not samsayabhiratam.

121. In the second line, the correct words are martya and sarva. The sense of the second line seems to be that this body is ceaselessly revolving, for Emancipation is difficult to achieve. Hence this body is, as it were, the wheel of Time. Nilakantha's explanation does not seem to be satisfactory.

122. I do not think that Telang is correct in his version of this verse. What is said here seems to be this. The body is, as it were the wheel of Time; the body is the ocean of delusion; the body is the creator, destroyer and reawakener of the universe. Through the body creatures act, and hence creation, destruction, and re-creation are due to the body. This accords with what is said elsewhere regarding the body.

123. It would be wrong to take satah as implying 'the good,' the finite verses in every text being singular.

124. The correct reading seems to be atmana as the last word of the first line, and not atman.

125. What is said here is that the quality of passion predominates in these.

126. Nyagrodha is the Ficus Bengalensis, Linn. Jamvu is Eugenia Jambolana, Lamk. Pippala is Ficus religiosa, Linn. Salmali is Bombax Malabaricum. Sinsapa is Dalbergia Sissoo, Roxb. Meshasringa is Asclepia geminata, Roxb. Kichaka is a variety of mountain bamboo. Here however it evidently implies the Nimba or Melia Azadirachta, Linn.

127. Nilakantha is for taking the second line as consisting of two propositions. It would be better to take satinam as referring to strinam, and vasumatyah, as an adjective of Apsarasah.

128. The sense seems to be that good men never allow others to know what their acts are. They are strangers to ostentation.

129. The sense seems to be that the knowledge of one's own identity and of things as discriminated from one another is presided over by Prakriti. If the question is asked whence is the knowledge--'I am so,' and that 'this is so,' the answer is that it comes from Prakriti or Nature.

130. As explained by Nilakantha, the word Savitri is used here to imply all forms of worship observed by Brahmanas, etc, and the Mlecchas as well. This turning back to explain a word used before is said to be an

instance of "looking back like the lion".

131. Telang, I think, renders this verse wrongly. In the first line it is said that Brahman is superior to the Prajapatis. In the second it is pointed out that Vishnu is superior to Brahman.

132. It is difficult to understand which part of the wheel is intended to be expressedly 'bandhanam' or the bond; I take it for the spokes. Pariskandha is Samuha or the materials that together compose an object. Here it may be taken for the nave or centre. Home is called the circumference, because, as the circumference limits the wheel, even so home (wife and children) limits the affections and acts of life.

133. The words Kalachakram pravartate have been rendered in the first verse of this lesson. In verse 9, the words asaktaprabhavapavyam are explained by Nilakantha differently. Manas-krantam, I take, is equivalent to 'be bounded by the mind,' I do not know whence Telang gets 'never fatigued' as the substitute of this word.

134. Implying that he should go to the house of his preceptor, study and serve there, and after completing his course, return for leading a life of domesticity.

135. The sense seems to be that these last three duties are productive of merit and should, therefore, be performed. The first three however, are sources of living.

136. Havishya is food cooked in a particular way and offered to the deities. It must be free from meat. There may be milk or ghee in it, but the cooking must be done in a single pot or vessel continuously; no change of vessels is allowed.

137. Vilwa is the Aegle marmelos, and Palasa is the Butea frondosa of Roxburgh.

138. At first he should live on fruits and roots and leaves, etc. Next on water, and then on air. There are different sects of forests recluses. The course of life is settled at the time of the initiatory rites.

139. What is stated here is this. The Sannyasin should not ask for alms: or, if he ever seeks for aims, he should seek them in a village or house where the cooking has been already done and where every one has already eaten. This limitation is provided as otherwise the Sannyasin may be fed to his fill by the householder who sees him.

140. He should never plunge into a stream or lake or tank for bathing.

141. Kalakankhi implies, probably 'simply biding time', i.e., allowing time to pass indifferently over him.

142. The sense seems to be this; the self or soul is without qualities. He who knows the self, or rather he who pursues the self with the desire of knowing it, should practise the truths of Piety laid down above. They constitute the path that leads to the self.

143. 'That which has Brahman for its origin' implies the Vedas.

144. Commentators differ about what is implied by the ten or the twelve. Nilakantha thinks that the ten mean the eight characteristics of Yoga, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, and Tarka and Vairagya. The twelve would imply the first eight, and these four, viz., Maitri, Karuna, Mudita, and Upeksha. If ten plus twelve or two and twenty be taken, then that number would be made up by

the five modes of Yama, the five of Niyama, the remaining six of Yoga (beginning with Asana and ending with Samadhi), the four beginning with Maitri, and the two, viz., Tarka and Vairagya.

145. What is said in this Lesson seems to be this: the Unmanifest or Prakriti is that condition in which all the three qualities of Goodness, Passion, and Darkness exist in a state of combination. The unmanifest is the condition existing before creation. When one particular quality, viz., Goodness prevails over the others, there arises Purusha, viz., that from whom everything flows. The relation of Purusha and Nature is both unity and diversity. The three illustrations of the Gnat and the Udumbara the fish and water, and water drops and the lotus leaf, explain the relation between Purusha and Nature. He is in Nature, yet different from it. There is both association and dissociation.

146. The doubts appertain to duties, that is whether they should be done or not, and whether they have any effects here and hereafter.

147. The thinking or enjoying agent is subject, and that which is thought or enjoyed is object. Subject and object an two well known words in Sir W. Hamilton's philosophy. I follow Telang in adopting them.

148. Sattawa pradipa, rendered 'light of Nature,' implies, as Nilakantha explains, knowledge, which is a manifestation of Nature. Arjuna Misra's interpretation seems to be better. He says that knowledge,--that is, knowledge of truth,--is acquired by the self through Nature.

149. The sense seems to be this: one who proceeds, on a journey must provide oneself with the necessary means, otherwise one is sure to feel discomfort or meet with even destruction. So, in the journey of life, one must provide oneself with knowledge as the means. One may then avoid all discomfort and danger. Action does not constitute the proper means. It may or may not produce fruits.

150. i.e., one should not care for the external.

151. i.e., one need not do acts enjoined by the scriptures after one has attained to knowledge which is the highest seat.

152. The sense is this: riding on a car may not always be comfortable. As long as there is a car path, one should travel on one's car. If, however, the road be such as not to be fit for a car to proceed along it, one should avoid a car in going over it, for the car instead of conducing to comfort, would, on such a path, be productive of only discomfort.

153. i.e., first action with desire: then action without desire; then knowledge, according to Arjuna Misra. Nilakantha explains that action is first, then Yoga; then the state of Hansa or Paramahansa.

154. Katu is not bitter but pungent or sharp, as that which is attached to chillies.

155. These are the notes of the Hindu Gamut.

156. The understanding operates on what is placed before it by the mind. The understanding, therefore, is, as it were, the lord exercising power or sovereignty, being served by the mind.

157. Sarvan srijati i.e., creates all things by attaining to the condition of the universal cause, for the unmanifest is the universal cause. Between such a one and the Supreme Soul there is no difference. Even this is said in the last sentence.

158. The man who reads the book called Veda is not truly conversant with the Veda. He, however, who knows Kshetrajna, is regarded as truly knowing the Veda.

159. The argument is that Mrityu or death being of two syllables, the correspondence is justifiable between it and Mama or mineness which also is of two syllables. So in the case of Brahman and na-mama. Of course, what is meant by mineness being death and not-mineness being Brahman or emancipation, cannot be unintelligible to one who has carefully read the preceding sections.

160. i.e., the five great elements, four organs of knowledge with mind, and the four organs of action.

161. The word Purusha here is used in the sense of dehabhimani Jiva or individual self with consciousness of body. True knowledge destroys this condition of Jiva, for the man of knowledge identifies himself with the universe and thereby assimilates himself to Brahman. By eaters of Amrita are meant they who never take any food without offering portions thereof to the deities, Pitris, and guests. Of course, Yogins of piety are implied by it.

162. Purusha here implies Jiva divested of consciousness of body.

163. The meaning is this: in a dream what is seen is all unreal. So, when tranquillity has been attained, all the surroundings become unreal. Nilakantha gives a slightly different interpretation; it is this: when tranquillity has been attained, the Soul lives without attachment to the body and all external objects. Indeed, the Soul then lives completely in itself even as it works in course of a dream.

164. The sense is that they behold all worldly objects, present, past and future, which are, of course, due to development of previous causes.

165. This line is rather obscure. The sense seems to be this: no one can know the Supreme Deity if it is not the latter's pleasure to be known. One, therefore, understands Him in exactly that measure in which it is His pleasure to be known.

166. Krishna's father Vasudeva is maternal uncle. Yudhishthira asks Krishna to worship Vasudeva and Valadeva on his behalf, i.e., he charges Krishna to bear to them a message of respect and love from him.

167. The city of Hastinapura is sometimes called Nagapura, both Hasti and Naga being words expressive of the elephant. 'The city called after the elephant' is the usual description of the Kuru capital.

168. Mahyam is equal to 'mam uddisya' i.e., referring to my divine nature.

169. An ascetic loses his penances by cursing another rightly or wrongly. Hence, forgiveness was always practised by the Brahmanas who were ascetics. A Brahmana's strength consisted in forgiveness. The more forgiving he was, the more powerful he became.

170. The first asat or non-existent refers to such objects as the horns of the hare. The second, viz., sadasat, or existent and non-existent refers to such objects as exist and meet with destruction. Sadasat param or that which transcends the existent and non-existent, refers to the unmanifest. The universe consists of these three. All this is from Vasudeva.

171. To this day preceptors in India have to feed and teach their disciples without any pecuniary compensation. In fact, the sale of

knowledge has been strictly forbidden. Pupils, however, after completing their studies, had to give the final Dakshina which varied according to their means. The kings and princes of India thought themselves honoured if solicited by pupils in search of the final Dakshina. What Gautama says here is that the object of the final present is to gratify the preceptor. He (Gautama), however, had already been gratified with the dutiful conduct of Utanka. There was no need, therefore, of any present.

172. These words of the king are intended to be reported to his queen who would understand the allusion. The sense is this: cursed by Vasishtha, I have become a cannibal. My condition is intolerable. By this gift of the ear-rings to a deserving Brahmana, much merit may arise. That merit may relieve me.

173. This also is an allusion to the dreadful curse of Vasishtha. The king refers to Madayanti as his only refuge. She may save him by doing an act or special merit, viz., giving away her costly ear-rings to a truly deserving Brahmana.

174. The sense is this: a Brahmana is never loose of tongue. He is truthful. Hence, having passed my word to thee about my return, thou mayst be sure that I would keep my word. One, again, that acts improperly towards a friend, comes to be regarded as a thief. By this, Utanka reminds the king that he should not inflict any wrong on him by carrying out his intention of eating him up.

175. Vilwa is the Aegle marmalos.

176. Chamu here is used in a general sense, viz., a division. Of course it stands for an Akshauhini.

177. Kavi or Kavya is another name of Sukra, the preceptor of the Daityas.

178. Krishna implies Vyasa here. The great Rishi was called 'the island-born Krishna'.

179. The commentator explains that by the constellation Dhruba is implied Rohini and the Uttaras numbering three. Sunday, again is called the Dhruba-day.

180. Agnivesya was another name of Dhaumya.

181. Three roads running north to south, and three running cast to west and intersecting the former, are the six roads that are directed to be laid out in pitching encampments. Those give nine squares with two boundary lines at right angles with each other.

182. Karaputa is made up of two wooden chests united with each other by chains or cords and intended to be borne by camels and bullocks.

183. The first line of 17 is exceedingly terse. Literally rendered, it runs,--'Each vessel was united with another, and became half the (total) weight slung on balance.'

184. Vilava is Arjuna.

185. Before performing any rite or act of a grave nature, Hindus are required to touch water or perform what is called the 'achamana'. A little quantity of water is taken on the palm of the right hand, and with it are touched the lips, the nostrils, the ears, and the eyes.

186. The abode of Vaisravana is called Alaka. Vaisravana is, of course, Kuvera, the lord of treasures, friend of Mahadeva, and chief of the

Yakshas.

187. The last line is slightly expanded.

188. The sense is this: thou art the eldest brother of the Pandavas; if thou sacrificest, thy brothers also will come to be regarded as sacrificing with thee.

189. Sphya was a wooden sword or scimitar, used for slaying the sacrificial animal. Kurcha is a handful of Kusa grass. All these things are directed by Vyasa to be made of pure gold.

190. It will be remembered that the Samsaptaka host which had engaged Arjuna for several days on the field of Kurukshetra, all consisted of Trigarta warriors led by their king Susarman, Samsaptaka means 'sworn'. Those soldiers who took the oath that they would either conquer or die, wore called by that name.

191. The reading in every edition seems to be vicious. For obvious reasons, I read Parthadupadravat instead of Parthamupadravat.

192. Bhagadatta was the friend of Indra, the father of Arjuna.

193. The allusion is to Mahadeva's pursuing Sacrifice when the latter fled from him in the form of a deer.

194. The Brahmanas were to receive Arjuna duly and the treasure was intended as a present or offering of respect.

195. Ulupi was one of the wives of Arjuna. She was, therefore, the step-mother of Vabhruvahana.

196. Yahubharyyata, meaning polygamy in the first line, should, as the noun of reference for Eshah be taken as vahunam bharyyata, i.e., polyandry, in the second line.

197. To sit in Praya is to remain seated in a particular spot, abstaining from food and drink with a view to cast off one's life-breaths.

198. The sense is, that 'grief does not kill; one does not die till one's hour comes. If it were otherwise, I would have died, so heavy is the load of my affliction.'

199. The name of the city was Suktimati.

200. The etymology of Gudakesa as the lord of Gudaka or sleep, is fanciful.

201. Sakuni was the maternal uncle of Duryodhana and, therefore, of Arjuna also. Sakuni's son and Arjuna, hence, were cousins.

202. The word chara does not mean always a spy. The ancient kings of India had their spies it is true, but they had a regular intelligence department. It was the business of these men to send correct reports to the king of every important occurrence. The news letter-writers of the Mussalman time, or Harkaras, were the successors of the charas of Hindu times.

203. Hetuvadins are dialecticians or philosophers who dispute on the reasons of things.

204. It is worthy of note that Draupadi was always styled by Krishna as his sakhi or 'friend'. Krishna was highly chivalrous to the other sex at

an age when women were universally regarded as the inferiors of men.

205. The sense is this: for a horse-sacrifice, the Dakshina or sacrificial present, payable to the principal Ritwija or to be distributed among all the Ritwijas including the other Brahmanas, is enjoined to be of a certain measure. Vyasa advises Yudhishthira to make that Dakshina triple of what the enjoined measure is. By thus increasing the Dakshina, the merit of the sacrificer will increase correspondingly.

206. The Diksha is the ceremony of initiation. Certain mantras are uttered in which the intention is declared of performing what is desired to be performed.

207. The Karma of a sacrifice or religious rite is the procedure. It is, of course, laid down in the scriptures on the ritual. There are certain acts, however, which, though not laid down, should be done agreeably to reasonable inferences. What is said, therefore, in the second line of 20 is that the procedure was fully followed, both as laid down and as consistent with inferences.

208. Pravargya is a special preliminary rite performed in a sacrifice. 'Abhishva' is the extraction of the juice of the Soma plant after its consecration with Mantras.

209. Vitwa is the Aegle marmelos, Linn. Khadira is Acacia catechu, Linn, or Mimosa catechu; Saravarnin is otherwise called, as explained by Nilakantha, Palasa. It is the Butea frondosa of Roxburgh. Devadaru is Pinus Deodara of Roxburgh, or Cedruz Deodara. Sleshmataka is a small tree identified with the Cordia latifolia. Here probably, some other tree is intended.

210. It is difficult to understand what these constructions or figures were. They were probably figures drawn on the sacrificial altar, with gold-dust. At the present day, powdered rice, coloured red, yellow, blue, etc, is used.

211. Each animal is supposed to be agreeable to a particular deity.

212. Suvibhaktan implies that they were properly classed or grouped so that there was no dispute or dissatisfaction among them regarding questions of precedence.

213. Nilakantha explains that Khandavaraga was made of piper longum and dried ginger (powdered), and the juice of Phaseolus Mungo, with sugar. Probably, it is identical with what is now called Mungka laddu in the bazars of Indian towns.

214. The unccha vow consists of subsisting upon grains of corn picked up after the manner of the pigeon from the field after the crops have been cut and removed by the owners.

215. The day of 12 hours is divided into 8 divisions.

216. A prastha is made up of four Kudavas. A Kudava is equal to about twelve double handfuls.

217. This verse is rather obscure. I am not sure that I have understood it correctly. The sense seems to be this: thou art capable of enduring much. Indeed, by barely living, thou art capable of capable of earning religious merit, for life-breath is a great deity. He should not be cast off. Thy life is at stake, for if this guest be not gratified, the thought of it will kill thee. Do thou, therefore, protect thy life by gratifying this guest with my share of the barley.

218. The sense is this: for the sake of those auspicious results after which every family should strive, the daughter-in-law should be well treated. How then can I deprive thee of food?

219. The Diksha consists of the initiatory rites undergone by one desirous of performing a particular sacrifice or completing a particular vow. Some auspicious day is selected. Mantras are uttered and the purpose is expressed in words. There were many long-extending sacrifices which were partly of the nature of vows. Till their completion the performer or observer is said to undergo the period of Diksha.

220. The first line of 20 is differently read in the Bombay text. It runs,--'steadfastly observing my vow, I shall make arrangements for many sacrifices, creating the articles I want by thought alone (or fiats of my will).'

221. Probably, the sense is this: If a Brahmana produced extraordinary results by his penances, a portion of his penances was supposed to be destroyed. The Rishis did not like that any portion of Agastya's penances should be spent for completing his sacrifice.

222. It is difficult to resist the conviction that as much of this section as relates to the mongoose is an interpolation. The Brahmanas could not bear the idea of a sacrifice with such profusion of gifts, as that of Yudhishthira, being censurable. Hence the invention about the transformation of the mongoose. Truly speaking, the doctrine is noble of the gift of a small quantity of barley made under the circumstances being superior in point of merit to even a Horse-sacrifice performed by a king with gifts in profusion made to the Brahmanas

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 15
ASRAMAVASIKA PARVA

SECTION I

(Asramavasa Parva)

OM! AFTER HAVING bowed down to Narayana, and Nara, the foremost of men, and unto the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said 'After having acquired their kingdom, how did my grandsires, the high-souled Pandavas, conduct themselves towards the high-souled king Dhritarashtra? How, indeed, did that king who had all his counsellors and sons slain, who was without a refuge, and whose affluence had disappeared, behave? How also did Gandhari of great fame conduct herself? For how many years did my high-souled grandsires rule the kingdom? It behoveth thee to tell me all this.'

"Vaisampayana said, 'Having got back their kingdom, the high-souled Pandavas, their foes all slain, ruled the Earth, placing Dhritarashtra at their head. Vidura, and Sanjaya and Yuyutsu of great intelligence, who was Dhritarashtra's son by his Vaisya wife, used to wait upon Dhritarashtra. The Pandavas used to take the opinion of that king in all matters. Indeed, for ten and five years, they did all things under the advice of the old king. Those heroes used very often to go to that monarch and sit beside him, after having worshipped his feet, agreeably to the wishes of king Yudhishthira the just. They did all things under the command of Dhritarashtra who smelt their heads in affection. The daughter of king Kuntibhoja also obeyed Gandhari in everything. Draupadi and Subhadra and the other ladies of the Pandavas behaved towards the old king and the queen as if they were their own father-in-law and mother-in-law. Costly beds and robes and ornaments, and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use, were presented by king Yudhishthira unto Dhritarashtra. Similarly Kunti behaved towards Gandhari as towards a senior. Vidura, and Sanjaya, and Yuyutsu, O thou of Karu's race, used to always wait upon the old king whose sons had all been slain. The dear brother-in-law of Drona, viz., the very Superior Brahmana, Kripa, that mighty bowman, also attended upon the king. The holy Vyasa also used to often meet with the old monarch and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas. Vidura, under the orders of Dhritarashtra, superintended the discharge of all acts of religious merit and all that related to the administration of the law. Through the excellent policy of Vidura, by the expenditure of even a small wealth, the Pandavas obtained numerous agreeable services from their feudatories and followers. King Dhritarashtra liberated prisoners and pardoned those that were condemned to death. King Yudhishthira the just never said anything to this. On those occasions when the son of Amvika went on pleasure excursions, the Kuru king Yudhishthira of great energy used to give him every article of enjoyment. Aralikas, and juice-makers, and makers of Ragakhandavas waited on king Dhritarashtra as before.[1] Pandu's son, collected costly robes and garlands of diverse kinds and duly offered them to Dhritarashtra. Maireya wines, fish of various kinds, and sherbets and honey, and many delightful kinds of food prepared by modifications (of diverse articles), were caused to be made for the old king as in his days of prosperity. Those kings of Earth who came there one after another, all used to wait upon the old Kuru monarch as before. Kunti, and Draupadi, and she of the Sattwata race, possessed of great fame, and Ulupi, the daughter of the snake chief, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha,--these and many other ladies, O chief of men, used to wait upon the daughter of Suvala like maids of all work. That Dhritarashtra, who was deprived of all his children, might not feel unhappy in any matter, was what Yudhishthira often said unto his brothers to see. They also, on their part, listening to these commands of grave import from king Yudhishthira, showed particular obedience to the old king. There was one exception, however. It embraced Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not disappear from the heart of that hero. (He remembered those incidents still).'"

SECTION II

"Vaisampayana said, 'Thus worshipped by the Pandavas, the royal soil of Amvika passed his time happily as before, waited upon and honoured by the Rishis. That perpetuator of Kuru's race used to make those foremost of offerings which should be given to the Brahmanas. The royal son of Kunti always placed those articles under Dhritarashtra's control. Destitute of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and councillors, the king said, 'King Dhritarashtra should be honoured both by myself and you all. He. indeed, is a well-wisher of mine who is obedient to the commands of Dhritarashtra. He, on the other hand, who behaves otherwise towards him, is my enemy. Such a man should certainly be punished by me. On days of performing the rites ordained for the Pitris, as also in the Sraddhas performed for his sons and all well-wishers, the high-souled Kuru king Dhritarashtra, gave away unto Brahmanas, as each deserved, as profuse measures of wealth as he liked. King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was agreeable to the old king, used to execute all his orders. They always took care that the old king who was afflicted with the slaughter of his sons and grandsons,--with, that is, grief caused by the Pandavas themselves,--might not die of his grief Indeed, the Pandavas bore themselves towards him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which had been his while his sons lived. The five brothers, viz., the sons of Pandu, behaved themselves even thus towards Dhritarashtra, living under his command. Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, adopted the affectionate behaviour of a preceptor towards them in return. Gandhari, by performing the diverse rites of the Sraddha and making gifts unto Brahmanas of diverse objects of enjoyment, became freed from the debt she owed to her slain children. Thus did that foremost of righteous men, viz., king Yudhishthira the just, possessed of great intelligence, along with his brothers, worship king Dhritarashtra.'

"Vaisampayana continued, 'Possessed of great energy, that perpetuator of Kuru's race, viz., the old king Dhritarashtra, could not notice any ill-will in Yudhishthira Seeing that the high-souled Pandavas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Amvika, became gratified with them. Suvala's daughter, Gandhari, casting off all sorrow for her (slain) children, began to show great affection for the Pandavas as if they were her own children. Endued with great energy, the Kuru king Yudhishthira, never did anything that was disagreeable to the royal son of Vichitraviryya. On the other hand, he always behaved towards him in a highly agreeable way. Whatever acts, grave or light, were directed by king Dhritarashtra, or the helpless Gandhari to be done, were all accomplished with reverence, O monarch, by that slayer of hostile heroes, viz., the Pandava king. The old king became highly gratified with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son. Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle. Making the usual gifts unto the Brahmanas and causing them to utter benedictions, and Pouring libations on the sacred fire, the old king prayed for long life to the Pandavas. Indeed, the king had never derived that great happiness from his own sons which he always derived from the sons of Pandu. King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the diverse bands of Vaisyas and Sudras of his realm. Whatever wrongs were done to him by the sons of Dhritarashtra, king Yudhishthira, forgot them all, and reverenced his uncle. If any man did anything that was not agreeable to the son of Amvika, he became thereby an object of hatred to the intelligent son of Kunti. Indeed, through fear of Yudhishthira, nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra. Both Gandhari and Vidura also wore well pleased with the capacity the king Ajatasatru showed for bearing wrongs. They were, however, not so pleased, O slayer of foes, with Bhima. Dharma's son, Yudhishthira, was truly obedient to his uncle. Bhima, however, at the sight of Dhritarashtra, became very cheerless. That slayer of foes, seeing Dharma's son reverencing the old king, reverenced him outwardly with a very unwilling heart.'"

SECTION III

"Vaisampayana said, 'The people who lived in the Kuru kingdom failed to notice any variance in the cordiality that subsisted between king Yudhishthira and the father of Duryodhana. When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima. Bhimasena also, O king, impelled by a heart that seemed to be wicked, was unable to put up with king Dhritarashtra. Vrikodara secretly did many acts that were disagreeable to the old king. Through deceitful servitors he caused the commands of his uncle to be disobeyed. Recollecting the evil counsels of the old king and some acts of his, Bhima, one day, in the midst of his friends, slapped his armpits, in the hearing of Dhritarashtra and of Gandhari. The wrathful Vrikodara, recollecting his foes Duryodhana and Karna and Dussasana, gave way to a transport of passion, and said these harsh words: 'The sons of the blind king, capable of fighting with diverse kinds of weapons, have all been despatched by me to the other world with these arms of mine that resemble a pair of iron clubs. Verily, these are those two arms of mine, looking like maces of iron, and invincible by foes, coming within whose clasp the sons of Dhritarashtra have all met with destruction. These are those two well-developed and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarashtra have all met with destruction. Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been despatched to the other world along with all his sons and kinsmen.' Hearing these and many other words, O king, of Vrikodara, that were veritable darts, king Dhritarashtra gave way to cheerlessness and sorrow. Queen Gandhari, however, who was conversant with every duty and possessed of great intelligence, and who knew what Time brings on its course, regarded them as untrue. After five and ten years had passed away, O monarch, king Dhritarashtra afflicted (constantly) by the wordy darts of Bhima, became penetrated with despair and grief. King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white steeds, nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Madri, conversant with every duty and who were always engaged in acting after the wishes of Dhritarashtra. Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence. Addressing 'them with tearful eyes, He said these words.'

"Dhritarashtra said, 'How the destruction of the Kurus has happened is well known to you. All that was brought about by my fault though the Kauravas approved of all my counsels. Fool that I was, I installed the wicked minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus. Vasudeva had said unto me, 'Let this sinful wretch of wicked understanding be killed along with all his friends and counsellors.' I did not listen to those words of grave import. All wisemen gave me the same beneficial advice. Vidura, and Bhishma, and Drona, and Kripa, said the same thing. The holy and high-souled Vyasa repeatedly said the same, as also Sanjaya and Gandhari. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect. I also repent for not having bestowed that blazing prosperity, derived from sires and grand sires, on the high-souled Pandavas possessed of every accomplishment. The eldest brother of Gada foresaw the destruction of all the kings; Janarddana, however, regarded that destruction as highly beneficial.[2] So many Anikas of troops, belonging tome, have been destroyed. Alas, my heart is pierced with thousands of darts in consequence of all these results. Of wicked understanding as I am, now after the lapse of five and ten years, I am seeking to expiate my sins. Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply conquering my thirst. Gandhari knows this. All my attendants are under the impression that I eat as usual. Through fear of Yudhishthira alone I concealed my acts, for if the eldest son of Pandu came to know of my vow, he would feel great pain. Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kusa grass, and pass the time in silent recitations. Gandhari of great fame passes her time in the observance of similar vows. Even thus do we both behave, we that have lost a century of gong none of whom even retreated from battle. I do not, however, grieve for those children of mine. They have all died in the observance of Kshatriya duties.' Having said these words, the old king then addressed Yudhishthira in particular and said, 'Blessed be thou, O son of the princess of Yadu's race. Listen now to what I say. Cherished by thee, O son, I have lived these years very happily. I have (with thy help) made large gifts and performed Sraddhas repeatedly.[3] I have, O son, to the best of my power, achieved merit largely. This Gandhari, though destitute of sons, has lived with great fortitude, looking all the while at me. They whom inflicted great wrongs on Draupadi and robbed thee of thy affluence,--those cruel wights--have all left the world, slain in battle agreeably to the practice of their order.

I have nothing to do for them, O delighter of the Kurus. Stain with their faces towards battle, they have attained to those regions which are for wielders of weapons.[4] I should now accomplish what is beneficial and meritorious for me as also for Gandhari. It behoveth thee, O great king, to grant me permission. Thou art the foremost of all righteous persons. Thou art always devoted to righteousness. The king is the preceptor of all creatures. It is for this that I say so. With thy permission, O hero, I shall retire into the woods, clad in rags and barks. O king, alone with this Gandhari, I shall live in the woods, always blessing thee. It is meet, O son, for the members of our race, to make over sovereignty, when old age comes, to children and lead the forest mode of life. Subsisting there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities. Thou shalt be a sharer of these penances, O son, for thou art the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.'[5]

"Yudhishthira said, 'When thou, O king, art thus subject to grief, sovereignty does not please me at all. Fie on me that am of wicked understanding, devoted to the pleasures of rule, and utterly heedless of my true concerns. Alas, I, with all my brothers, was ignorant of thyself having so long been afflicted with grief, emaciated with fasts, abstaining from food, and lying on the bare ground. Alas, foolish that I am, I have been deceived by thee that hast deep intelligence, inasmuch as, having inspired me with confidence at first thou hast latterly undergone such grief. What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when thou, O king, hast undergone go much affliction? I regard my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing thee? Thou art our father, thou art our mother; thou art our foremost of superiors. Deprived of thy presence, how shall we live? O best of king, let Yuyutsu, the son of thy loins, be made king, or, indeed, anybody else whom thou mayst wish. I shall go into the woods. Do thou rule the kingdom. It behoveth thee not to burn me that am already burned by infamy. I am not the king. Thou art the king. I am dependent on thy will. How can I dare grant permission to thee that art my preceptor? O sinless one, I harbour no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. Both ourselves and others were stupefied (by fate). We are thy children as Duryodhana and others were. My conviction is that Gandhari is as much my mother as Kunti. If thou, O king of kings, goest to the woods leaving me, I shall the, follow thee. I swear by my soul. This Earth, with her belt of seas, go full of wealth, will not be a source of joy to me when I am deprived of thy presence. All this belongs to thee. I gratify thee, bending my head. We are all dependent on thee, O king of kings. Let the fever of thy heart be dispelled. I think, O lord of Earth, that all this that has come upon thee is due to destiny. By good luck, I had thought, that waiting upon thee and executing thy commands obediently, I would rescue thee from the fever of thy heart.'

"Dhritarashtra said, 'O delighter of the Kurus, my mind is fixed, O son, on penances. O puissant one, it is meet for our race that I should retire into the woods. I have lived long under thy protection, O son, I have for many years been served by thee with reverence. I am now old. It behoveth thee, O king, to grant me permission (to take up my abode in the woods).'

"Vaisampayana continued, 'Having said these words unto king Yudhishthira, the just, king Dhritarashtra, the son of Amvika, trembling the while and with hands joined together, further said unto the high-souled Sanjaya and the great car-warrior Kripa, these words, 'I wish to solicit the king through you. My mind has become cheerless, my mouth has become dry, through the weakness of age and the exertion of speaking.' Having said so, that perpetuator of Kuru's race, viz., the, righteous-souled old king, blessed with prosperity, leaned on Gandhari and suddenly looked like one deprived of life. Beholding him thus seated like one deprived of consciousness, that slayer of hostile heroes, viz., the royal son of Kunti, became penetrated by a poignant grief.

"Yudhishthira said, 'Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sitteth today, leaning on a woman. Alas! he by whom the iron image of Bhima on a former occasion wag reduced to fragments, leaneth today on a weak woman. Fie on me that am exceedingly unrighteous! Fie on my understanding! Fie on my knowledge of the scripture! Fie on me for whom this lord of Earth lieth today in a manner that is not becoming of him! I also shall fast even as my preceptor. Verily, I shall fast if this king and Gandhari of great fame abstain from food.'

"Vaisampayana continued, 'The Pandava king, conversant with every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old monarch. At the touch of the king's hand which was auspicious and fragrant, and on which were jewels and medicinal herbs, Dhritarashtra regained his senses.[6]

"Dhritarashtra said, 'Do thou again touch me, O son of Pandu, with thy hand, and do thou embrace me. O thou of eyes like lotus petals, I am restored to my senses through the auspicious touch of thy hand. O ruler of men, I desire to smell thy head. The clasp of thy arms is highly gratifying to me. This is the eighth division of the day and, therefore, the hour of taking my food. For not having taken my food, O child of Kuru's race, I am so weak as to be unable to move. In addressing my solicitations to thee, great hag been my exertion. Rendered cheerless by it, O son, I had fainted. O perpetuator of Kuru's race, I think that receiving the touch of thy hand, which resembles nectar in its vivifying effects I have been restored to my senses.'

"Vaisampayana said, 'Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body. Regaining his life-breaths, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head. Vidura and others wept aloud in great grief. In consequence, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu. Gandhari, conversant with every duty, bore her sorrow with fortitude, and loaded as her heart was, O king, said nothing. The other ladies, Kunti among them, became greatly afflicted. They wept, shedding copious tears, and sat surrounding the old king. Then 'Dhritarashtra, once more addressing Yudhishthira, said these words, Do thou, O king, grant me permission to practise penances. By speaking repeatedly, O son, my mind becomes weakened. It behoveth thee not, O son, to afflict me after this.' When that foremost one of Kuru's race was saying go unto Yudhishthira, a loud sound of wailing arose from all the warriors there present. Beholding his royal father of great splendour, emaciated and pale, reduced to a state unbecoming of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more said these words. 'O foremost of men, I do not desire life and the Earth. O scorcher of foes, I shall employ myself in doing what is agreeable to thee. If I deserve thy favour, if I am dear to thee, do thou eat something. I shall then know what to do.' Endued with great energy, Dhritarashtra then said to Yudhishthira,--'I wish, O son, to take some food, with thy permission.' When Dhritarashtra said these words to Yudhishthira, Satyavati's son Vyasa came there and said as follows.`

SECTION IV

"Vyasa said, 'O mighty-armed Yudhishthira, do without any scruple what Dhritarashtra of Kuru's race hag said. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long. The highly blessed Gandhari, possessed of great wisdom and endued with kindly speech, bears with fortitude her excessive grief owing to the logs of her song. I also tell thee (what the old king says). Do thou obey my words. Let the old king have thy permission. Let him not die an inglorious death at home. Let this king follow the path of all royal sages of old. Verily, for all royal sages, retirement into the woods comes at last.'"

"Vaisampayana said, 'Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, possessed of mighty energy, said unto the great ascetic these words, 'Thy holy self is held by us in great reverence. Thou alone art our preceptor. Thou alone art the refuge of this our kingdom as also of our race. I am thy son. Thou, O holy one, art my father. Thou art our king, and thou art our preceptor. The son should, agreeably to every duty, be obedient to the commands of his sire.'

"Vaisampayana continued, 'Thus addressed by the king. Vyasa, that foremost of poets, foremost of all persons conversant with the Vedas, endued with great energy once more said unto Yudhishthira these words, 'It is even so, O mighty-armed one. It is even as thou sayest, O Bharata. This king has reached old age. He is now in the last stage of life. Permitted both by me and thee, let this lord of Earth do what he proposes. Do not stand as an impediment in his way. Even this is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the woods agreeably to the scriptures. Thy royal sire, Pandu, O king of kings, reverenced this old king as a disciple reverences his preceptor. (At that time) he adored the gods in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well. Having obtained a large progeny and a swelling kingdom, he enjoyed great influence for thirteen years while you were in exile, and gave away much wealth. Thyself also, O chief of men, with thy servants, O sinless one, hast adored this king and the famous Gandhari with that ready obedience which. a disciple pays to his preceptor. Do thou grant permission to thy father. The time has come for him to attend to the practice of penances. He does not harbour, O Yudhishthira, even the slightest anger against any of you.'

"Vaisampayana continued, 'Having said these words, Vyasa soothed the old king. Yudhishthira then answered him, saying, 'So be it.' The great ascetic then left the palace for proceeding to the woods. After the holy Vyasa had gone away, the royal son of

Pandu softly said these words unto his old father, bending himself in humility,--What the holy Vyasa has said, what is thy own purpose, what the great bowman Kripa has said, what Vidura has expressed, and what has been asked for by Yuyutsu and Sanjaya, I shall accomplish with speed. All these are worthy of my respect, for all of them are well-wishers of our race. This, however, O king, I beg of thee by bending my head. Do thou first eat and afterwards go to thy forest retreat.'"

SECTION V

"Vaisampayana said, 'Having received the king's permission, king Dhritarashtra of great energy then proceeded to his own palace, followed by Gandhari. With weakened strength and slow motion, that king of great intelligence walked with difficulty, like the leader, worn out with age, of an elephantine herd. He was followed by Vidura of great learning, and his charioteer Sanjaya, as also that mighty bowman Kripa, the son of Saradwata. Entering his mansion, O king, he went through the morning rites and after gratifying many foremost of Brahmanas he took some food. Gandhari conversant with every duty, as also Kunti of great intelligence, worshipped with offers of various articles by their daughters-in-law, then took some food, O Bharata. After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king. Then the son of Amvika, O monarch, addressing Kunti's son who was seated near him and touching his back with his hand, said, 'Thou shouldst always, O delighter of the Kurus, act without heedlessness as regards everything connected with thy kingdom consisting of eight limbs, O foremost of rulers, and in which the claims of righteousness should ever be kept foremost.[7] Thou art possessed, O son of Kunti, of intelligence and learning. Listen to me, O king, as I tell thee what the means are by which, O son of Pandu, the kingdom is capable of being righteously protected. Thou shouldst always, O Yudhishthira, honour those persons that are old in learning. Thou shouldst listen to what they would say, and act accordingly without any scruple. Rising at dawn, O king, worship them with due rites, and when the time comes for action, thou shouldst consult them about thy (intended) acts. When, led by the desire of knowing what would be beneficial to thee in respect of thy measures, thou honourest them; they will, O son, always declare what is for thy good, O Bharata. Thou shouldst always keep thy senses, as thou keepest thy horses. They will then prove beneficial to thee, like wealth that is not wasted. Thou shouldst employ only such ministers as have passed the tests of honesty, (i.e., as are possessed of loyalty, disinterestedness, continence, and courage), as are hereditary officers of state, possessed of pure conduct, self-restrained, clever in the discharge of business, and endued with righteous conduct. Thou shouldst always collect information through spies in diverse disguises, whose faithfulness have been tasted, who are natives of thy kingdom, and who should not be known to thy foes. Thy citadel should be properly protected with strong walls and arched gates. On every side the walls, with watch-towers on them standing close to one another, should be such as to admit of six persons walking side by side on their top.[8] The gates should all be large and sufficiently strong. Kept in proper places those gates should be carefully guarded. Let thy purposes be accomplished through men whose families and conduct are well known. Thou shouldst always protect thy person also with care, in matters connected with thy food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands thou wearest and the beds thou liest upon. The ladies of thy household should be properly protected, looked over by aged and trusted servitors, of good behaviour, well-born, and possessed of learning, O Yudhishthira. Thou shouldst make ministers of Brahmanas possessed of learning, endued with humility, well-born, conversant with religion and wealth, and adorned with simplicity of behaviour. Thou shouldst hold consultations with them. Thou shouldst not, however, admit many persons into thy consultations. On particular occasions thou mayst consult with the whole of thy council or with a portion of it. Entering a chamber or spot that is well protected (from intruders) thou shouldst hold thy consultation. Thou mayst hold thy consultation in a forest that is divested of grass. Thou shouldst never consult at night time.[9] Apes and birds and other animals that can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals. I think that the evils that flow from the divulgence of the counsels of kings are such that they cannot be remedied. Thou shouldst repeatedly refer, in the midst of thy counsellors, to the evils that arise from the divulgence of counsels, O chastiser of foes, and to the merits that flow from counsels properly kept. Thou shouldst, O Yudhishthira, act in such a manner as to ascertain the merits and faults of the inhabitants of thy city and the provinces. Let thy laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good behaviour. Their acts should also be ascertained by thee through spies. Let thy judicial officers, O Yudhishthira, inflict punishments, according to the law, on offenders after careful ascertainment of the gravity of the offences. They that are disposed to take bribes, they that are the violators of the chastity of other people's wives, they that inflict heavy punishments, they that are utterers of false speeches, they that are revilers, they that are stained by cupidity, they that are murderers, they that are doers of rash deeds, they that are disturbers of assemblies and the sports of others, and they that bring about a confusion of castes, should, agreeably to considerations of time and place, be punished with either fines or death.[10] In the morning thou shouldst see those that are employed in making thy disbursements. After that thou shouldst look to thy toilet and then to thy food. Thou shouldst next supervise thy forces, gladdening them on every occasion. Thy evenings should be set apart for envoys and spies. The latter end of the night should be devoted by thee to settle what acts should be done by thee in the day. Mid-nights and mid-days should be devoted to thy amusements and sports. At all times, however thou shouldst think of the means for accomplishing thy purposes. At the proper time, adorning thy person, thou shouldst sit prepared to make gifts in profusion. The turns for different acts, O son, ceaselessly revolve like wheels. Thou shouldst always exert thyself to fill thy treasuries of various kinds by lawful means. Thou shouldst avoid all unlawful means towards that end. Ascertaining through thy spies who thy foes are that are bent on finding out thy laches, thou shouldst, through trusted agents, cause them to be destroyed from a distance. Examining their conduct, thou shouldst O perpetuator of Kuru's race, appoint thy servants. Thou shouldst cause all thy acts to be accomplished through thy servitors: whether they are appointed for those acts or not. The commandant of thy forces should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to thy good. Artisans and mechanics, O son of Pandu, dwelling in thy provinces, should always do thy acts like kine and asses.[11] Thou shouldst always, O Yudhishthira, be careful to ascertain thy own laches as also those of thy foes. The laches also of thy own men as also of the men of thy foes should equally be ascertained. Those men of thy kingdom, that are well skilled in their respective vocations, and are devoted to thy good, should be favoured by thee with adequate means of support. A wise king, O ruler of men, should always see that the accomplishments of his accomplished subjects might be kept up. They would then be firmly devoted to thee, seeing that they did not fall away from their skill.'"

SECTION VI

"Dhritarashtra said, Thou shouldst always ascertain the Mandalas that belong to thee, to thy foes, to neutrals, and to those that are disposed equally towards thee and thy foes, O Bharata.[12] The Mandalas also of the four kinds of foes, of these called Atatayins, and of allies, and the allies of foes, should be distinguished by thee, O crusher of foes.[13] The ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru's race, may or may not be tampered with. (Thou shouldst, therefore, behave in such a manner that these may not be tampered with by thy foes). The twelve (enumerated above), O son of Kunti, constitute the principal concerns of kings. These twelve, as also sixty, having Ministers for their foremost, should be looked after by the king.[14] Professors conversant with the science of politics call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these. Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O thou of mighty arms, as resting on the two and seventy (already enumerated), should also be carefully understood. When one's own side has become strong and the side of the foe his become weak, it is then, O son of Kunti, that the king should war against the foe and strive to will victory. When the enemy is strong and one's own side is weak, then the weak king, if possessed of intelligence, should seek to make peace with the enemy. The king should collect a large store of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata. Besides, he should on that occasion set his men to offices for which they are fit, without being moved by any other consideration. (When obliged to yield a portion of his territories) he should give his foe only such land as does not produce crops in abundance. (When obliged to give wealth), he should give gold containing much base metal. (When obliged to give a portion of his forces), he should give such men as are not noted for strength. One that is skilled in treaties should, when taking land or gold or men from the foe, take what is possessed of attributes the reverse of this.[15] In making treaties of peace, the son of the (defeated) king, should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be beneficial, O son. If a calamity comes over the king, he should, with knowledge of means-and counsels, strive to emancipate himself from it.[16] The king, O foremost of monarchs, should maintain the cheerless and the destitute (such as the blind, the deaf and dumb, and the diseased) among his people. Himself protecting his own kingdom, the king, possessed of great might, should direct all his efforts, either one after another or simultaneously, against his foes. He should afflict and obstruct them and seek to drain their treasury. The king that desires his own growth should never injure the subordinate chieftains that are under his sway. O son of Kunti, thou shouldst never seek to war with that king who desires to conquer the whole Earth. Thou shouldst seek to gain advantages by producing, with the aid of thy ministers, dissensions among his aristocracy and subordinate chieftains. A powerful king should never seek to exterminate weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, thou shouldst live, adopting the behaviour of the cane.[17] If a strong king advances against a weak one, the latter should make him desist, by adopting conciliation and other modes. If unable to stop the invader in this way, then he, as also those that are disposed to do him good, should fall upon the foe for battling with him. Indeed, with his ministers and treasury and citizens, he should thus adopt force against the invader. If battling with the foe becomes hopeless, then he should fall, sacrificing his resources one after another. Casting off his life in this way, he will attain to liberation from all sorrow.'"

SECTION VII

"Dhritarashtra said, 'O best of kings, thou shouldst also reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.[18] O thou of Kuru's race, thou shouldst, with coolness, reflect on the two (viz., thy strength and weakness) with regard to thyself. Thou shouldst not suddenly march against a foe that is possessed of contented and healthy soldiers, and that is endued with intelligence. On the other hand, thou shouldst think carefully of the means of vanquishing him.[19] Thou shouldst march against a foe that is not provided with contented and healthy combatants. When everything is favourable, the foe may be beaten. After that, however, the victor should retire (and stay in a strong position). He should next cause the foe to be plunged into various calamities, and sow dissensions among his allies. He should afflict the foe and inspire terror in his heart, and attacking him weaken his forces. The king, conversant with the scriptures that marches against a foe, should think of the three kinds of strength, and, indeed, reflect on his own strength and of his foe.[20] Only that king, O Bharata, who is endued with alacrity, discipline, and strength of counsels, should march against a foe. When his position is otherwise, he should avoid defensive operations.[21] The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O puissant one.[22] Among all these, power of allies and power of wealth are superior to the rest. The power of classes and that of the standing army are equal. The power of spies is regarded by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each. Calamity, O king, as it overtakes rulers should be regarded as of many forms. Listen, O thou of Kuru's race, as to what those diverge forms are. Verily of various kinds are calamities, O son of Pandu. Thou shouldst always count them, distinguishing their forms, O king, and strive to meet them by applying the well-known ways of conciliation and the rest (without concealing them through idleness). The king should, when equipt with a good force, march (out against a foe), O scorcher of enemies. He should attend also to the considerations of time and place, while preparing to march, as also to the forces he has collected and his own merits (in other respects). That king who is attentive to his own growth and advancement should not march unless equipt with cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season. The king should make a river having quivers for its stones, steeds and cars for its current, and standards for the trees that cover its banks, and which is miry with foot-soldiers and elephants. Even such a river should the king apply for the destruction of his foe. Agreeably to the science known to Usanas, arrays called Sakata, Padma, and Vijra, should be formed, O Bharata, for fighting the enemy.[23] Knowing everything about the enemy's strength through spies, and examining his own strength himself the king should commence war either within his own territories or within those of his foe.[24] The king should always gratify his army, and hurl all his strongest warriors (against the enemy). First ascertaining the state of his kingdom, he should apply conciliation or the other well-known means. By all means, O king, should the body be protected. One should do that which is highly beneficial for one both here and hereafter. The king, O monarch, by behaving duly according to these ways, attains to Heaven hereafter, after ruling his subjects righteously in this world. O foremost one of Kuru's race, it is even thus that thou shouldst always seek the good of thy subjects for attaining to both the worlds.[25] Thou hast been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should also, O best of kings, from the affection I bear thee, give thee these instructions. O giver of profuse presents in sacrifices, thou shouldst do all this duly. Thou shalt, by conducting thyself in this way, become dear to thy subjects and attain to felicity in Heaven. That king who adores the deities in a hundred horse-sacrifices, and he who rules his subjects righteously, acquire merit that is equal.'"

SECTION VIII

"Yudhishthira said, 'O lord of Earth, I shall do as thou biddest me. O foremost of kings, I should be further instructed by thee. Bhishma has ascended to Heaven. The slayer of Madhu has departed (for Dwaraka). Vidura and Sanjaya also will accompany thee to the forest. Who else, therefore, than thee will teach me? Those instructions which thou imparted today, desirous of doing good to me, I shall certainly follow, O lord of Earth. Be thou assured of this, O king.'

"Vaisampayana continued, 'Thus addressed by king Yudhishthira the just, of great intelligence, the royal sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king's permission (about his retirement to the forest). And he said, 'Cease, O son, great has been my toil.' Having said these words, the old king entered the apartments of Gandhari. Unto that husband of hers who resembled a second Lord of all creatures, while resting on a seat, Gandhari of righteous conduct, conversant with the opportuneness of everything, said these words, the hour being suited to them,--'Thou hast obtained the permission of that great Rishi, viz., Vyasa himself. When, however, wilt thou go to the forest, with the permission of Yudhishthira?'

"Dhritarashtra said, 'O Gandhari, I have received the permission of my high-souled sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the woods. I desire, however, to give away some wealth capable of following the status of Preta, in respect of all those sons of mine who were addicted to calamitous dice. Verily, I desire to make those gifts, inviting all the people to my mansion.'[26]

"Vaisampayana continued, 'Having said so (to Gandhari), Dhritarashtra sent for Yudhishthira. The latter, at his uncle's command, brought all the articles necessary. Many Brahmanas residing in Kuru-jangala, and many Kshatriyas, many Vaisyas, and many Sudras also, came to Dhritarashtra's mansion, with gratified hearts. The old king, coming out of the inner apartments, beheld them all, as also his subjects assembled together. Beholding all those assembled citizens and inhabitants of the provinces, and his well-wishers also thus gathered together, and the large number of Brahmanas arrived from diverge realms, king Dhritarashtra of great intelligence, O monarch, said these words,--'Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each employed in doing good to the other. What I shall now say in view of the opportunity that has come, should be accomplished by you all even as disciples accomplish the biddings of their preceptors. I have set my heart upon retiring into the woods, along with Gandhari as my companion. Vyasa has approved of this, as also the son of Kunti. Let me have your permission too. Do not hesitate in this. That goodwill, which has always existed between you and us, is not to be seen, I believe, in other realms between the rulers and the ruled. I am worn out with this load of years on my head. I am destitute of children. Ye sinless ones, I am emaciated with fasts, along with Gandhari. The kingdom having passed to Yudhishthira, I have enjoyed great happiness. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereignty. What other refuge can I have, old as I am and destitute of children, save the woods? Ye highly blessed ones, it behoves you to grant me the permission I seek. Hearing these words of his, all these residents of Kurujangala, uttered loud lamentations, O best of the Bharatas, with voices choked with tears. Desirous of telling those grief-stricken people something more, Dhritarashtra of great energy, once more addressed them and said as follows.'"

SECTION IX

"Dhritarashtra said, 'Santanu duly ruled this Earth. Similarly, Vichitraviryya also, protected by Bhishma, ruled you. Without doubt, all this is known to you. It is also known to you how Pandu, my brother, was dear to me as also to you. He also ruled you duly. Ye sinless ones, I have also served you. Whether those services have come up to the mark or fallen short of it, it behoveth you to forgive me, for I have attended to my duties without heedlessness. Duryodhana also enjoyed this kingdom without a thorn in his side. Foolish as he was and endued with wicked understanding, he did not, however, do any wrong to you. Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great carnage has taken place of persons of the royal order. Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to dispel all remembrance of it from your hearts.--This one is old; this one has lost all his children; this one is afflicted with grief; this one was our king;--this one is a descendant of former kings;--considerations like these should induce you to forgive me. This Gandhari also is cheerless and old. She too has lost her children and is helpless. Afflicted with grief for the loss of her sops, she solicits you with me. Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection. This Kuru king, Yudhishthira, the son of Kunti, should be looked after by you all, in prosperity as well as in adversity. He will never fall into distress, he that has for his counsellors four such brothers of abundant prowess. All of them are conversant with both righteousness and wealth, and resemble the very guardians of the world. Like the illustrious Brahman himself, the Lord of the universe of creatures, this Yudhishthira of mighty energy will rule you. That which should certainly be said is now said by me. I make over to you it this Yudhishthira here as a deposit. I make you also a deposit in the hands of this hero. It behoves you all to forget and forgive whatever injury has been done to you by those sons of mine that are no longer alive, or, indeed, by any one else belonging to me. Ye never harboured any wrath against me on any previous occasion. I join my hands before you who are distinguished for loyalty. Here, I bow to you all. Ye sinless one, I, with Gandhari by my side, solicit your pardon now for anything done to you by those sons of mine, of restless understandings, stained by cupidity, and ever acting as their desires prompted.' Thus addressed by the old monarch, all those citizens and inhabitants of the provinces, filled with tears, said nothing but only looked at one another.'"

SECTION X

"Vaisampayana said, 'Thus addressed, O thou of Kuru's race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men deprived of consciousness. King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying, 'Ye best of men, old as I am, sonless, and indulging, through cheerlessness of heart, in diverse lamentations along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who is conversant with every duty, ye righteous denizens of this kingdom. Ye sinless ones, I, with Gandhari, repeatedly solicit you with bent heads. It behoves you all to grant us permission.'

"Vaisampayana continued, 'Hearing these pitiable words of the Kuru king, O monarch, the assembled denizens of Kurujangala all began to weep. Covering their faces with their hands and upper garments, all those men burning with grief, wept for a while as fathers and mothers would weep (at the prospect of a dear son about to leave them for ever). Bearing in their hearts, from which every other thought had been dispelled, the sorrow born of Dhritarashtra's desire to leave the world, they looked like men deprived of all consciousness. Checking that agitation of heart due to the announcement of Dhritarashtra's desire of going to the forest, they gradually were able to address one another, expressing their wishes. Settling their words in brief, O king, they charged a certain Brahmana with the task of replying unto the old monarch. That learned Brahmana, of good behaviour, chosen by unanimous consent, conversant with all topics, master of all the Richs, and named Samba, endeavoured to speak. Taking the permission of the whole assembly and with its full approbation, that learned Brahmana of great intelligence, conscious of his own abilities, said these words unto the king,--'O monarch, the answer of this assembly has been committed to my care. I shall voice it, O hero. Do thou receive it, O king. What thou gayest, O king of kings, is all true, O puissant one. There is nothing in it that is even slightly untrue. Thou art our well-wisher, as, indeed, we are thine. Verily, in this race of kings, there never wag a king who coming to rule his subjects became unpopular with them. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong. Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, verily, our foremost of instructors. Left by thee, O monarch, we shall have to pass our days in grief and sorrow, filled with remembrance of thy hundreds of virtues. We were well protected and ruled by king Duryodhana even as we had been ruled by king Santanu, or by Chitrangada, or by thy father, O monarch, who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by thee in all his acts. Thy son, O monarch, never did us the slightest wrong. We lived, relying on that king as trustfully as on our own father. It is known to thee how we lived (under that ruler). After the same manner, we have enjoyed great happiness, O monarch, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom[27]. This righteous-souled king who performs sacrifices with gifts in profusion, follows the conduct of the royal sages of old, belonging to thy race, of meritorious deeds, having Kuru and Samvara and others and Bharata of great intelligence among them. There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthira's rule. Protected and ruled by thee, we have all lived in great happiness. The slightest demerit is incapable of being alleged against thee and thy son. Regarding what thou hast said about Duryodhana in the matter of this carnage of kinsmen, I beg thee, O delighter of the Kurus (to listen to me).'

"The Brahmana continued, 'The destruction that has overtaken the Kurus was not brought about by Duryodhana. It was not brought about by thee. Nor was it brought about by Karna and Suvala's son. We know that it was brought about by destiny, and that it was incapable of being counteracted. Verily, destiny is not capable of being resisted by human exertion. Eight and ten Akshauhinis of troops, O monarch, were brought together. In eight and ten days that host was destroyed by the foremost of Kuru warriors, viz., Bhishma and Drona and Kripa and others, and the high-souled Karna, and the heroic Yuyudhana, and Dhrishtadyumna, and by the four sons of Pandu, that is, Bhima and Arjuna and twins. This (tremendous) carnage, O king, could not happen without the influence of destiny. Without doubt, by Kshatriyas in particular, should foes be slain and death encountered in battle. By those foremost of men, endued with science and might of arms, the Earth has been exterminated with her steeds and cars and elephants. Thy son was not the cause of that carnage of high-souled kings. Thou wert not the cause, nor thy servants, nor Karna, nor Suvala's son. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was brought about by destiny. Who can say anything else in this? Thou art regarded as the Guru and the master of the whole world. We, therefore, in thy presence, absolve thy righteous-souled son. Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brahmanas, let him sport blissfully in heaven. Thou also shalt attain to great merit, and unswerving steadiness in virtue. O thou of excellent vows, follow thou fully the duties indicated in the Vedas. It is not necessary for either thee or ourselves to look after the Pandavas. They are capable of ruling the very Heavens, what need then be said of the Earth? O thou of great intelligence, in prosperity as in adversity, the subjects of this kingdom, O foremost one of Kuru's race, will be obedient to the Pandavas who have conduct for their ornament. The son of Pandu makes those valuable gifts which are always to be made to foremost of regenerate persons in sacrifices and in obsequial rites, after the manner of all the great kings of antiquity. The high-minded son of Kunti is mild, and self-restrained, and is always disposed to spend as if he were a second Vaisravana. He has great ministers that attend on him. He is compassionate to even his foes. Indeed, that foremost one of Bharata's race is of pure conduct. Endued with great intelligence, he is perfectly straight-forward in his dealings and rules and protects us like a father protecting his children. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never do us the least wrong. They are mild, O thou of Kuru's race, unto them that are mild, and fierce like snakes of virulent poison unto them that are fierce. Possessed of great energy, those high-souled ones are always devoted to the good of the people. Neither Kunti, nor thy (daughter-in-law) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people.[28] The affection which thou hast shown towards us and which in Yudhishthira is seen to exist in a still larger measure is incapable of being forgotten by the people of the city and the provinces. Those mighty car-warriors, viz., the son of Kunti, themselves devoted to the duties of the righteousness, will protect and cherish the people even if these happen to be unrighteous. Do thou, therefore, O king, dispelling all anxiety of heart on account of Yudhishthira, set thyself to the accomplishment of all meritorious acts, O foremost of men.'

"Vaisampayana continued, 'Hearing these words, fraught with righteousness and merit, of that Brahmana and approving of them, every person in that assembly said, 'Excellent, Excellent' and accepted them as his own. Dhritarashtra also, repeatedly applauding those words, slowly dismissed that assembly of his subjects. Thus honoured by them and looked upon with auspicious glances, the old king, O chief of Bharata's race, joined his hands and honoured them all in return. He then entered his own mansion with Gandhari. Listen now to what he did after that night had passed away.'"

SECTION XI

"Vaisampayana said, 'After that night had passed away, Dhritarashtra, the son of Amvika, despatched Vidura to Yudhishthira's mansion. Endued with great energy and the foremost of all persons possessed of intelligence, Vidura, having arrived at Yudhishthira's mansion, addressed that foremost of men, that king of unfading glory, in these words, 'King Dhritarashtra has undergone the preliminary rites for accomplishing his purpose of retiring into the woods. He will set out for the woods, O king, on the coming day of full moon of the month of Kartika. He now solicits from thee, O foremost one of Kuru's race, some wealth. He wishes to perform the Sraddha of the high-souled son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence, and of all his sons as also of all well-wishers of his that have been slain, and, if thou permittest it, of that wicked-souled wight, viz., the ruler of the Sindhus.'[29] Hearing these words of Vidura, both Yudhishthira, and Pandit's son Arjuna of curly hair, became very glad and applauded them highly. Bhima, however, of great energy and unappeasable wrath, did not accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. The diadem-decked Phalguna, understanding the thoughts of Bhimasena, slightly bending his face downwards, addressed that foremost of men in these words, 'O Bhima, our royal father who is advancing in years, has resolved to retire into the woods. He wishes to make gifts for advancing the happiness of his slain kinsmen and well-wishers now in the other world. O thou of Kuru's race, he wishes to give away wealth that belongs to thee by conquest. Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. It behoves thee to grant thy permission. By good luck it is, O thou of mighty arms that Dhritarashtra today begs wealth of us, he who was formerly begged by us. Behold the reverse brought about by Time. That king who was before the lord and protector of the whole Earth, now desires to go into the woods, his kinsmen and associates all slain by foes. O chief of men, let not thy views deviate from granting the permission asked for. O mighty-armed one, refusal, besides bringing infamy, will be productive d demerit. Do thou learn your duty in this matter from the king, thy eldest brother, who is lord of all. It becometh thee to give instead of refusing, O chief of Bharata's race. Vibhatsu who was saying so wag applauded by king Yudhishthira the just. Yielding to wrath, Bhimasena said these words, 'O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurisravas, of the royal sage Valhika, and of the high-souled Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Sraddhas. Even this is what I think. Let not our foes be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position. Alas, it was those wretches of their race that caused the whole Earth to be exterminated. How hast thou been able to forget that anxiety of twelve long years, and our residence in deep incognito that was so painful to Draupadi? Where was Dhritarashtra's affection for us then? Clad in a black deer-skin and divested of all thy ornaments, with the princess of Panchala in thy company, didst thou not follow this king? Where were Bhishma and Drona then, and where was Somadatta? Thou hadst to live for thirteen years in the woods, supporting thyself on the products of the wilderness. Thy eldest father did not then look at thee with eyes of parental affection. Hast thou forgotten, O Partha, that it was this wretch of our race, of wicked understanding, that enquired of Vidura, when the match at dice was going on,--'What has been won?' Hearing thus far, king Yudhishthira, the son of Kunti, endued with great intelligence, rebuked him and told him to be silent.'"

SECTION XII

"Arjuna said, 'O Bhima, thou art my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every respect. They that are good, they that are distinguished above the common level, they that break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have received.' Hearing these words of the high-souled Phalguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words, 'Instructed by me, O Kshattri, do thou say unto the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his song, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be cheerless at this!'

"Vaisampayana continued, 'Having said these words, king Yudhishthira the just, highly applauded Arjuna. Meanwhile Bhimasena began to cast angry glances at Dhananjaya. Then Yudhishthira, endued with great intelligence, once more addressed Vidura and said, 'It behoves not king Dhritarashtra to be angry with Bhimasena. This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while residing in the woods. All this is not unknown to thee. Do thou, however, instructed by me, say unto the king, O foremost one of Bharata's race, that he may take from my house whatever articles he wishes and in whatever measure also he likes. Thou shalt also tell the king that he should not allow his heart to dwell on this exhibition of pride in which Bhima, deeply afflicted, has indulged. Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarashtra. Even this thou shouldst tell him. Let the king make gifts unto the Brahmanas. Let him spend as largely as he likes. Let him free himself from the debt he owes to his sons and well-wishers. Let him be told besides,--O Monarch, this very body of mine is at thy disposal and all the wealth I have. Know this, and let there be no doubt in this.

SECTION XIII

"Vaisampayana said, 'Thus addressed by king Yudhishthira, Vidura, that foremost of all intelligent persons, returned to Dhritarashtra and said unto him these words of grave import. 'I at first reported thy message to king Yudhishthira. Reflecting on thy words, Yudhishthira of great splendour applauded them highly. Vibhatsu also, of great energy, places all his mansions, with all the wealth therein, as also his very life-breaths, at thy disposal. Thy son, king Yudhishthira, too, offers thee, O royal sage, his kingdom and life-breath and wealth and all else that belongs to him. Bhima, however, of mighty arms, recollecting all his innumerable sorrows, has with difficulty given his consent, breathing many heavy sighs. That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to assume relations of cordiality towards thee. King Yudhishthira the just, his prayed thee not to give way to dissatisfaction for the improper conduct which Bhima has displayed at the recollection of former hostilities. This is generally the behaviour of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas. Both myself and Arjuna, O king, repeatedly beg thee for pardoning Vrikodara. Be gracious unto us. Thou art our lord. Whatever wealth we have, thou mayst give away as thou likest, O ruler of Earth. Thou, O Bharata. art the Master of this kingdom and of all lives in it. Let the foremost one of Kuru's race give away, for the obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas. Indeed, let him make those gifts unto persons of the regenerate order, taking away from our mansions jewels and gems, and kine, and slaves both mate and female, and goats and sheep. Let gifts be made unto also those that are poor or sightless or in great distress, selecting the objects of his charity as he likes. Let, O Vidura, large pavilions be constructed, rich with food and drink of diverse tastes collected in profusion. Let reservoirs of water be constructed for enabling kine to drink, and let other works of merit be accomplished.--Even these were the words said unto me by the king as also by Pritha's son Dhananjaya. It behoveth thee to say what should be done next. After Vidura had said these words, O Janamejaya, Dhritarashtra his satisfaction at them and set his heart upon making large presents on the day of full moon in the month of Kartika.'"

SECTION XIV

"Vaisampayana said,--'Thus addressed by Vidura, king Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu. Inviting then, after proper examination, thousands of deserving Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends, and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and costly articles to be collected, and villages and fields, and other kines of wealth to be kept ready, as also elephants and steeds decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the advancement of the dead, naming each of them in due order as the gifts were made. Naming Drona, and Bhishma, and Somadatta, and Valhika, and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha numbering first, those gifts were made in due order. With the approval of Yudhishthira, that Sraddha-sacrifice became characterised by large gifts of wealth and profuse presents of jewels and gems and other kinds of treasure. Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king.--Do thou command, O monarch, what gifts should be made to these. All things are ready here.--As soon as the king spoke, they gave away what he directed.[30] Unto him that was to receive a hundred, a thousand was given, and unto him that was to receive a thousand was given ten thousand, at the command of the royal son of Kunti.[31] Like the, clouds vivifying the crops with their downpours, that royal cloud gratified the Brahmanas by downpours of wealth. After all those gifts had been distributed, the king, O thou of great intelligence, then deluged the assembled guests of all the four orders with repeated surges of food and drink of diverge tastes. Verily, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts constituting its verdant islands, heaps of diverse kinds of precious articles for its rich caves, elephants and steeds for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stories for its waves, deluged the Earth. It was even in this way, O king, that that monarch made gifts for the advancement in the other world of his sons and grandsons and Pitris as also of himself and Gandhari. At last when he became tired with the task of making gifts in such profusion, that great Gift-sacrifice carne to an end. Even thus did that king of Kuru's race perform his Gift-sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the merriment of all the guests. Food and drink of diverse tastes were given away in large quantities. Making gifts in this way for ten days, the royal son of Amvika, O chief of Bharata's race, became freed from the debts he owed to his sons and grandsons.'"

SECTION XV

"Vaisampayana said,--'The royal son of Amvika, viz., Dhritarashtra, having settled the hour of his departure for the woods, summoned those heroes, the Pandavas. Possessed of great intelligence, the old monarch, with Gandhari, duly accosted those princes. Having caused the minor rites to be performed, by Brahmanas conversant with the Vedas, on that day which was the day of full moon in the month of Kartika, he caused the fire which he worshipped daily to be taken up. Leaving his usual robes he wore deer-skins and barks, and accompanied by his daughters-in-law, he set out of his mansion. When the royal son of Vichitraviryya thus set out, a loud wail was uttered by the Pandava and the Kaurava ladies as also by other women belonging to the Kaurava race. The king worshipped the mansion in which he had lived with fried paddy and excellent flowers of diverse kinds. He also honoured all his servants with gifts of wealth, and then leaving that abode set out on his journey. Then O son, king Yudhishthira, trembling all over, with utterance choked with tears, said these words in a loud voice, viz.,--'O righteous monarch, where dost thou go?--and fell down in a swoon. Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave in that manner, stood cheerlessly and with heart plunged into distress. Vrikodara, the heroic Phalguna, the two sons of Madri, Vidura, Sanjaya, Dhritarashtra's son by his Vaisya wife, and Kripa, and Dhaumya, and other Brahmanas, all followed the old monarch, with voices choked in grief. Kunti walked ahead, bearing on her shoulders the hand of Gandhari who walked with her bandaged eyes. King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder.[32] Drupada's daughter Krishna, she of the Sattwata race, Uttara the daughter-in-law of the Kauravas, who had recently become a mother, Chitrangada, and other ladies of the royal house-hold, all proceeded with the old monarch. The wail they uttered on that occasion, O king, from grief, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens,--Brahmanas and Kshatriyas and Vaisyas and Sudras,--also came out into the streets from every side. At Dhritarashtra's departure, O king, all the citizens of Hastinapore became as distressed as they had been, O monarch, when they had witnessed the departure of the Pandavas in former days after their defeat at the match at dice. Ladies that had never seen the sun or the moon, came out into the streets on the occasion, in great grief, when king Dhritarashtra proceeded towards the great forest.'"

SECTION XVI

"Vaisampayana said, 'Great was the uproar, at that time, O king, of both men and women standing on the terraces of mansions or on the Earth. Possessed of great intelligence, the old king, with joined hands, and trembling with weakness, proceeded with difficulty along the principal street which was crowded with persons of both sexes. He left the city called after the elephant by the principal gate and then repeatedly bade that crowd of people to return to their homes. Vidura had set his heart on going to the forest along with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarashtra, was of the same heart. King Dhritarashtra however, caused Kripa and the mighty car-warrior Yuyutsu to refrain from following him. He made them over into Yudhishthira's hands. After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house-hold, prepared to stop, at the command of Dhritarashtra. seeing that his mother Kunti was desirous of retiring into the woods, the king said unto her, 'I shall follow the old monarch. Do thou desist.' It behoveth thee, O queen, to return to the city, accompanied by these thy daughters-in-law. This monarch proceeds to the woods, firmly resolved to practise penances. Though king Yudhishthira said these words unto her, with his eyes bathed in tears, Kunti, however, without answering him, continued to proceed, catching hold of Gandhari.

"Kunti said, 'O king, never show any disregard for Sahadeva. He is very much attached to me, O monarch, and to thee also always. Thou shouldst always bear in mind Karna who never retreated from battle. Through my folly that hero has been slain in the field of battle. Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of Surya. When such has been the case, O chastiser of foes, what can I now do? I am very much to blame for not having proclaimed the truth about the birth of Surya's child. O crusher of foes, I hope thou wilt, with all thy brothers, make excellent gifts for the sake of that son of Surya. O mower of foes, thou shouldst always do what is agreeable to Draupadi. Thou shouldst look after Bhimasena and Arjuna and Nakula and Sahadeva. The burthens of the Kuru race have now fallen on thee, O king. I shall live in the woods with Gandhari, besmearing my body with filth, engaged in the performance of penances, and devoted to the service of my father-in-law and mother-in-law.'[33]

'Vaisampayana continued, 'Thus addressed by her, the righteous-souled Yudhishthira, with passions under complete control, became, with all his brothers, plunged into great distress. Endued with great intelligence, the king said not a word. Having reflected for a little while, king Yudhishthira the Just, cheerless and plunged in anxiety and sorrow, addressed his mother, saying,--'Strange, indeed, is this purpose of thine? It behoves thee not to accomplish it. I can never grant thee permission. It behoves thee to show us compassion. 'Formerly, when we were about to set out of Hastinapore for the woods, O thou of agreeable features, it was thou who, reciting to us the story of Vidula's instructions to her son, excited us to exertion. It behoves thee not to abandon us now. Having slain the kings of Earth, I have won sovereignty, guided by thy words of wisdom communicated through Vasudeva. Where now is that understanding of thine about which I had heard from Vasudeva? Dost thou wish now to fall away from those Kshatriya practices about which thou hadst instructed us? Abandoning ourselves, this kingdom, and this daughter-in-law of thine who is possessed of great fame, how wilt thou live in the inaccessible woods? Do thou relent! Kunti, with tears in her eyes, heard these words of her son, but continued to proceed on her way. Then Bhima addressed her, saying,--'When, O Kunti, sovereignty has been won, and when the time has come for thee to enjoy that sovereignty thus acquired by thy children, when the duties of royalty await discharge by thee, whence has this desire got hold of thy mind? Why then didst thou cause us to exterminate the Earth? For what reason wouldst thou leave all and wish to take up thy abode in the woods? We were born in the woods. Why then didst thou bring us from the woods while we were children? Behold, the two sons of Madri are overwhelmed with sorrow and grief. Relent, O mother, O thou of great fame, do not go into the woods now. Do thou enjoy that prosperity which acquired by might, has become Yudhishthira's today.' Firmly resolved to retire into the woods, Kunti disregarded these lamentations of her sons. Then Draupadi with a cheerless face, accompanied by Subhadra, followed her weeping mother-in-law who was journeying on from desire of going into the woods. Possessed of great wisdom and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children. The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words.'"

SECTION XVII

"Kunti said, 'It is even so, O mighty-armed son of Pandu, as thou sayest. Ye kings, formerly when ye were cheerless, it was even in this way that I excited you all. Yes, seeing that your kingdom was wrested from you by a match at dice, seeing that you all fell from happiness, seeing that you were domineered over by kinsmen, I instilled courage and high thoughts into your minds. Ye foremost of men, I encouraged you in order that they that were the sons of Pandu might not be lost, in order that their fame might not be lost. You are all equal to Indra. Your prowess resembles that of the very gods. In order that you might not live, watching the faces of others, I acted in that way.[34] I instilled courage into thy heart in order that thou who art the foremost of all righteous persons, who art equal to Vasava, might not again go into the woods and live in misery. I instilled courage into your hearts in order that this Bhima who is possessed of the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin. I instilled courage into your hearts in order that this Vijaya, who was born after Bhimasena, and who is equal unto Vasava himself might not be cheerless. I instilled courage into your hearts in order that Nakula and Sahadeva, who are always devoted to their seniors, might not be weakened and rendered cheerless by hunger. I acted in that way in order that this lady of well-developed proportions and of large expansive eyes might not endure the wrongs inflicted on her in the public hall without being avenged. In the very sight of you all, O Bhima, Dussasana, through folly, dragged her trembling all over like a plantain plant, during the period of her functional illness, and after she had been won at dice, as if she were a slave. All this was known to me. Indeed, the race of Pandu had been subjugated (by foes). The Kurus, viz., my father-in-law and others, were cheerless when she, desirous of a protector, uttered loud lamentations like a she-osprey. When she was dragged by her fair locks by the sinful Dussasana with little intelligence, I was deprived of my senses, O king. Know, that for enhancing your energy, I instilled that courage into your hearts by reciting the words of Vidula, O my sons. I instilled courage into your hearts, O my sons, in order that the race of Pandu, represented by my children, might not be lost. The sons and grandsons of that person who brings a race to infamy never succeed in attaining to the regions of the righteous. Verily, the ancestors of the Kaurava race were in danger of losing those regions of felicity which had become theirs. As regards myself, O my sons, I, before this, enjoyed the great fruits of that sovereignty which my husband had acquired. I made large gifts. I duly drank the Soma juice in sacrifice.[35] It was not for my own sake that I had urged Vasudeva with the stirring words of Vidula. It was for your sake that I had called upon you to follow that advice. O my sons, I do not desire the fruits of that sovereignty which has been won by my children. O thou of great puissance, I wish to attain, by my penances, to those regions of felicity which have been acquired by my husband. By rendering obedient service to my father-in-law and mother-in-law both of whom wish to take up their abode in the woods, and by penances, I desire, O Yudhishthira, to waste my body. Do thou cease to follow me, O foremost one of Kuru's race, along with Bhima and others. Let thy understanding be always devoted to righteousness. Let thy mind be always great.'"

SECTION XVIII

"Vaisampayana said, 'Hearing these words of Kunti, the sinless Pandavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of-Panchala, from following her.[36] Beholding Kunti resolved to go into the woods, the ladies of the Pandava household uttered loud lamentations. The Pandavas then circumambulated the king and saluted him duly. They ceased to follow further, having failed to persuade Pritha to return. Then Amvika's son of great energy, viz., Dhritarashtra, addressing Gandhari and Vidura and supporting himself on them, said, 'Let the royal mother of Yudhishthira cease to go with us. What Yudhishthira has said is all very true. Abandoning this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible woods, leaving her children like a person of little intelligence? Living in the enjoyment of sovereignty, she is capable of practising penances and observing the high vow of gifts. Let her, therefore, listen to my words. O Gandhari, I have been much gratified with the services rendered to me by this daughter-in-law of mine. Conversant as thou art with all duties, it behoveth thee to command her return.' Thus addressed by her lord, the daughter of Suvala repeated unto Kunti all those words of the old king and added her own words of grave import. She, however, failed to cause Kunti to desist inasmuch as that chaste lady, devoted to righteousness, had firmly set her heart upon residing in the woods. The Kuru ladies, understanding how firm her resolution was regarding her retirement into the woods, and seeing that those foremost ones of Kuru's race (viz., their own lords), had ceased to follow her, set up a loud wail of lamentation. After all the sons of Pritha and all the ladies had retraced their steps, king Yudhishthira of great wisdom continued his journey to the woods. The Pandavas, exceedingly cheerless and afflicted with grief and sorrow accompanied by their wives, returned to the city, on their cars. At that time the city of Hastinapura, with its entire population of men, both old and young, and women, became cheerless and plunged into sorrow. No festivals of rejoicing were observed. Afflicted with grief, the Pandavas were without any energy. Deserted by Kunti, they were deeply afflicted with grief, like calves destitute of their dams. Dhritarashtra reached that day a place far removed from the city. The puissant monarch arrived at last on the banks of the Bhagirathi and took rest there for the night. Brahmanas conversant with the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brahmanas, those sacred fires blazed forth in beauty. The sacred fire of the old king was also ignited. Sitting near his own fire, he poured libations on it according to due rites, and then worshipped the thousand-rayed sun as he was on the point of setting. Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kusa grass. Near the bed of that Kuru hero they made another for Gandhari. In close proximity to Gandhari, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down. Within hearing distance of those three, slept Vidura and others. The Yajaka Brahmanas and other followers of the king laid themselves down on their respective beds. The foremost of Brahmanas that were there chanted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night, therefore, seemed as delightful to them as a Brahmi night.[37] When the night passed away, they all arose from their beds and went through their morning acts. Pouring libations then on the sacred fire, they continued their journey. Their first day's experience of the forest proved very painful to them on account of the grieving inhabitants of both the city and the provinces of the Kuru kingdom."

SECTION XIX

"Vaisampayana said. 'Following the advice of Vidura, the king took up his abode on the banks of the Bhagirathi which were sacred and deserved to be peopled with the righteous. There many Brahmanas who had taken up their abode in the woods, as also many Kshatriyas and Vaisyas and Sudras, came to see the old monarch. Sitting in their midst, he gladdened them all by his words. Having duly worshipped the Brahmanas with their disciples, he dismissed them all. As evening came, the king, and Gandhari of great fame, both descended into the stream of the Bhagirathi and duly performed their ablutions for purifying themselves. The king and the queen, and Vidura and others, O Bharata, having bathed in the sacred stream, performed the usual rites of religion. After the king had purified himself by a bath, the daughter of Kuntibhoja gently led both him, who was to her as her father-in-law and Gandhari from the water into the dry bank. The Yajakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured libations then on the fire. From the banks of the Bhagirathi the old king, with his followers, observant of vows and with senses restrained, then proceeded to Kurukshetra. Possessed of great intelligence, the king arrived at the retreat of the royal sage Satayupa of great wisdom and had an interview with him. Satayupa, O scorcher of foes, had been the great king of the Kekayas. Having made over the sovereignty of his kingdom to his son he had come into the woods. Satayupa, received king Dhritarashtra with due rites. Accompanied by him, the latter proceeded to the retreat of Vyasa. Arrived at Vyasa's retreat, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his abode in the retreat of Satayupa. The high-souled Satayupa, instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa. In this way the high-souled Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct. Queen Gandhari also, O monarch, along with Kunti, assumed barks of trees and deer-skins for her robe, and set herself to the observance of the same vows as her lord. Restraining their senses in thought, words, and deeds, as well as by eye, they began to practise severe austerities. Divested of all stupefaction of mind, king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins. Vidura, conversant with the true interpretations of righteousness, and endued with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under subjection, Vidura and Sanjaya also reduced themselves, and wore barks and rags.'"

SECTION XX

"Vaisampayana said, 'Those foremost of ascetics, viz. Narada and Parvata and Devala of austere penances, came there to see king Dhritarashtra. The Island-born Vyasa with all his disciples, and other persons endued with great wisdom and crowned with ascetic success, and the royal sage Satayupa of advanced years and possessed of great merit, also came. Kunti worshipped them with due rites, O king. All those ascetics were highly gratified with the worship offered to them. Those great Rishis gladdened the high-souled king Dhritarashtra with discourses on religion and righteousness. At the conclusion of their converse, the celestial Rishi Narada, beholding all things as objects of direct perceptions, said the following words.'

"Narada said, 'There was a ruler of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Satayupa. Resigning his kingdom to his eldest son endued with a large measure of righteousness, the virtuous king Sahasrachitya retired into the woods. Reaching the other end of blazing penances, that lord of Earth. endued with great splendour, attained to the region of Purandara where he continued to live in his company. On many occasions, while visiting the region of Indra, O king, I saw the monarch, whose sins had all been burnt off by penances, residing in Indra's abode. After the same manner, king Sailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances. There was another king, O monarch, of the name of Prishadhra who resembled the wielder of the thunder-bolt himself. That king also, by his penances proceeded from the Earth to Heaven. In this very forest, O king, that lord of Earth, Purukutsa, the soil of Mandhatri, attained to high success. That foremost of rivers, viz., Narmada, became the consort of that king. Having undergone penances in this very forest, that ruler of Earth proceeded to Heaven. There was another king, highly righteous, of the name of Sasaloman. He too underwent severe austerities in this forest and then ascended to Heaven. Thou also, O monarch, having arrived at this forest, shalt, through the grace of the Island-born, attain to a goal that is very high and that is difficult of attainment. Thou also, O foremost of kings, at the end of thy penances, become endued with great prosperity and, accompanied by Gandhari, attain to the goal reached by those high-souled ones. Dwelling in the presence of the slayer of Vala, Pandu thinks of thee always. He will, O monarch, certainly assist thee in the attainment of prosperity. Through serving thee and Gandhari, this daughter-in-law of thine, possessed of great fame, will attain to residence with her husband in the other world. She is the mother of Yudhishthira who is the eternal Dharma. We behold all this, O king, with our spiritual vision. Vidura will enter into the high-souled Yudhishthira. Sanjaya also, through meditation, will ascend from this world into Heaven.'

"Vaisampayana continued, 'That high-souled chief of Kuru's race, possessed of learning, having, with his wife, heard these words of Narada, praised them and worshipped Narada with unprecedented honours. The conclave of Brahmanas there present became filled with great joy, and desirous of gladdening king Dhritarashtra, O monarch, themselves worshipped Narada with profound regards. Those foremost of regenerate persons also praised the words of Narada. Then the royal sage Satayupa, addressing Narada, said, 'Thy holy self hath enhanced the devotion of the Kuru king, of all those people here, and of myself also, O thou of great splendour. I have, however, the wish to ask thee something. Listen to me as I say it. It has reference to the king Dhritarashtra, O celestial Rishi, that art worshipped by all the worlds. Thou art acquainted with the truth of every affair. Endued with celestial sight, thou beholdest, O regenerate Rishi, what the diverse goals are of human beings. Thou hast said what the goal has been of the kings mentioned by thee, viz., association with the chief of celestials. Thou hast not, however, O great Rishi, declared what those regions are that will be acquired by this king. O puissant one, I wish to hear from thee what region will be acquired by the royal Dhritarashtra. It behoveth thee to tell me truly the kind of region that will be his and the time when he will attain to it.' Thus addressed by him, Narada of celestial sight and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.'

"Narada said, 'Repairing at my will to the mansion of Sakra, I have seen Sakra the lord or Sachi; and there, O royal sage. I have beheld king Pandu. There a talk arose, O monarch, regarding this Dhritarashtra and those highly austere penances which he is performing. There I heard from the lips of Sakra himself that there are three years yet of the period of life allotted to this king. After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honoured by that king of kings. He will go there on a car moving at his will, his person adorned with celestial ornaments. He is the son of a Rishi; he is highly blessed; he has burnt all his sins by his penances. Endued with a righteous soul, lie will rove at will through the regions of the deities, the Gandharvas, and the Rakshasas. That about which thou hast enquired is a mystery of the gods. Through my affection for you, I have declared this high truth. Ye all are possessed of the wealth of Srutis and have consumed all your sins by your penances.'

"Vaisampayana continued.. "Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly cheered and highly pleased. Having cheered Dhritarashtra of great wisdom with such talk, they left the spot, wending away by the path that belongs to those who are crowned with success."'

SECTION XXI

" Vaisampayana said, 'Upon the retirement of the chief of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very cheerless. The citizens also of Hastinapura were possessed by deep sorrow. The Brahmanas always talked of the old king. 'How, indeed, will the king, who has become old, live in the solitary woods? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there? The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in deep woods, what is now the condition of that personage of royal descent, who is, again, bereft of vision? Difficult is the feat that Kunti has achieved by separating herself from her sons. Alas casting off kingly prosperity, she chose a life in the woods. What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is the intelligent son of Gavalgani who is so faithful to the food given him by his master? Verily, the citizens, including those of even nonage meeting together, asked one another these questions. The Pandavas also, exceedingly afflicted with grief, sorrowed for their old mother, and could not live in their city long, Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they failed to enjoy peace of mind. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas. Despair penetrated their souls as they thought of the old king and as they repeatedly reflected on that terrible slaughter of kinsmen. Indeed, thinking of the slaughter of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from the fray, of the sons of Draupadi, and of other friends of theirs, those heroes became exceedingly cheerless. They failed to obtain peace or mind upon repeatedly reflecting that the Earth had become divested of both her heroes and her wealth. Draupadi had lost all her children, and the beautiful Subhadra also had become childless. They too were of cheerless hearts and grieved exceedingly. Beholding, however, the son of Virata's daughter, viz., thy sire Parikshit, thy grandsires somehow held their life-breaths.'

SECTION XXII

"Vaisampayana said, 'Those foremost of men, the heroic Pandavas,--those delighters of their mother--became exceedingly afflicted with grief. They who had formerly been always engaged in kingly offices, did not at that time attend to those acts at all in their capital. Afflicted with deep grief, they failed to derive pleasure from anything. If any body accosted them, they never honoured him with an answer. Although those irresistible heroes were in gravity like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt. Thinking of their mother, the sons of Pandu were filled with anxiety as to how their emaciated mother was serving the old couple. 'How, indeed, is that king, whose sons have all been slain and who is without refuge, living alone, with only his wife, in the woods that are the haunt of beasts of prey? Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been slain, follow her blind lord in the solitary woods?'--Even such was the anxiety manifested by the Pandavas when they talked with one another. They then set their hearts upon seeing the king in his forest retreat. Then Sahadeva, bowing down to the king, said, 'I see thy heart to be set upon seeing our sire. From my respect for thee, however, I could not speedily open my mouth on the subject of our journey to the woods. The time for that sojourn is now come. By good luck I shall see Kunti living in the observance of penances, with matted locks on her head, practising severe austerities, and emaciated with sleeping on blades of Kusa and Kasa. She was brought up in palaces and mansions, and nursed in every comfort and luxury. Alas, when shall I see my mother who is now toil-worn and plunged into exceeding misery? Without doubt, O chief of Bharata's race, the ends of mortals are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the woods.' Hearing these words of Sahadeva, queen Draupadi, that foremost of all women duly honouring the king said, with proper salutations,--Alas, when shall I see queen Pritha, if, indeed, she be yet alive. I shall consider my life as not passed in vain if I succeed in beholding her once more, O king. Let this sort of understanding be ever stable in thee. Let thy mind always take a pleasure in such righteousness as is involved, O king of kings, in thy desire of bestowing such a high boon on us. Know, O king, that all these ladies of thy house are staying with their feet raised for the journey, from desire of beholding Kunti, and Gandhari, and my father-in-law. Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his forces to his presence and told them,--'Cause my army, teeming with cars and elephants, to march out. I shall behold king Dhritarashtra who is now living in the woods.' Unto those that supervised the concerns of the ladies, the king gave the order, 'Let diverse kinds of conveyances be properly equipt, and all my closed litters that count by thousands. Let carriages and granaries, and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic retreats on Kurukshetra. Whoever amongst the citizens wishes to see the king is allowed to do so without any restriction. Let him proceed, properly protected. Let cooks and superintendents of kitchens, and the whole culinary establishment, and diverse kinds of edibles and viands, be ordered to be borne out on carts and conveyances. Let it be proclaimed that we march out tomorrow. Indeed, let no delay occur (in carrying out the arrangements). Let pavilions and resting houses of diverse kinds be erected on the way.' Even these were the commands which the eldest son of Pandu gave, with his brothers. When morning came, O monarch, the king set out, with a large train of women and old men. Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him, and then proceeded towards the forest.'"

SECTION XXIII

"Vaisampayana said. 'That foremost one of Bharata's race, then ordered his troops, which were protected by heroes that were headed by Arjuna and that resembled the very guardians of the universe, to march out. Instantly, a loud clamour arose consisting of the words--Equip, Equip!--of horse-men, O Bharata, engaged in equipping and their steeds. Some proceeded on carriages and vehicles, some on horses of great speed, and some on cars made of gold endued with the splendour of blazing fires. Some proceeded on mighty elephants, and some on camels, O king. Some proceeded on foot, that belonged to that class of combatants which is armed with tiger-like claws.[38] The citizens and inhabitants of the provinces, desirous of seeing Dhritarashtra, followed the king on diverse kinds of conveyances. The preceptor Kripa also, of Gotama's race, that great leader of forces, taking all the forces with him, proceeded, at the command of the king, towards the old monarch's retreat. The Kuru king Yudhishthira, that perpetuator of Kuru's race, surrounded by a large number of Brahmanas, his praises sung by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head and encompassed around by a large number of cars, set out on his journey. Vrikodara, the son of the Wind-god, proceeded on an elephant as gigantic as a hill, equipt with strung bow and machines and weapons of attack and defence. The twin sons of Madri proceeded on two fleet steeds, well cased in mail, well protected, and equipt with banners. Arjuna of mighty energy, with senses under control, proceeded on an excellent car endued with solar effulgence and unto which were equipt excellent steeds of white hue. The ladies of the royal household, headed by Draupadi, proceeded in closed litters protected by the superintendents of women. They scattered copious showers of wealth as they proceeded. Teeming with cars and elephants and steeds, and echoing with the blare of trumpets and the music of Vinas, the Pandava host, O monarch, blazed with great beauty. Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch. Yuyutsu of mighty energy, and Dhaumya, the priest at the command of Yudhishthira, were engaged in protecting the city. By slow marches, king Yudhishthira reached Kurukshetra, and then, crossing the Yamuna, that highly sacred river, he beheld from a distance the retreat, O thou of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of glee, O chief of Bharata's race.'"

SECTION XXIV

"Vaisampayana said, 'The Pandavas alighted, at a distance, from their cars and proceeded on foot to the retreat of the king, bending themselves in humility. All the combatants also, and all the denizens of the kingdom, and the spouses of the Kuru chiefs, followed them on foot. The Pandavas then reached the sacred retreat of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants. Many ascetics of rigid vows, filled with curiosity, came there for beholding the Pandavas who had arrived at the retreat. The king, with tears in his eyes, asked them, saying,--'Where has my eldest sire, the perpetuator of Kuru's race, gone?' They answered, O monarch, telling him that he had gone to the Yamuna for his ablutions, as also for fetching flowers and waters. Proceeding quickly on foot along the path pointed out by them, the Pandavas beheld all of them from a distance. Desirous of meeting with their sire they walked with a rapid pace. Then Sahadeva ran with speed towards the spot where Pritha was. Touching the feet of his mother, he began to weep aloud. With tears gushing down her cheeks, she saw her darling child. Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival. Then seeing the king and Bhimasena and Arjuna, and Nakula, Pritha endeavoured to advance quickly towards them. She was walking in advance of the childless old couple, and was dragging them forward. The Pandavas, beholding her, fell down on the earth. The puissant and high-souled monarch, endued with great intelligence, recognising them by their voices and also by touch, comforted them one after another. Shedding tears, those high-souled princes, with due formalities, approached the old king and Gandhari, as also their own mother. Indeed, regaining their senses, and once more comforted by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying, forbearing them themselves. The ladies of those lions among men, and all the women of the royal household, as also all the inhabitants of the city and provinces, then beheld the old king. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and races, and then himself worshipped his eldest sire with reverence. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, regarded himself as once more staying in the midst of the city called after the elephant. Saluted with reverence by all his daughters-in-law headed by Krishna, king Dhritarashtra, endued with great intelligence, with Gandhari and Kunti, became filled with joy. He then reached his forest-retreat that was applauded by Siddhas and Charanas, and that then teemed with vast crowds of men all desirous of beholding him, like the firmament teeming with innumerable stars."

SECTION XXV

"Vaisampayana said, 'The king, O chief of Bharata's race, with those foremost of men, viz., his brothers, who were all possessed of eyes that resembled lotus-petals, took his seat in the retreat of his eldest sire. There sat around him many highly-blessed ascetics, hailing from diverse regions, from desire of beholding the sons of that lord of Kuru's race., viz., the Pandavas of wide chests. They said, 'We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is Draupadi of great fame.' Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas. naming each, and Draupadi too as also the other ladies of the Kuru household.'

"Sanjaya said, 'This one that is as fair of complexion as pure gold, that is endued with a body which looks like that of a full-grown lion, that is possessed of a large aquiline nose, and wide and expansive eyes that are, again, of a coppery hue, is the Kuru king. This one, whose tread resembles that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions and whose arms are long and stout, is Vrikodara. Behold him well! The mighty bowman who sits besides him, of darkish complexion and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna. Those two foremost of men, that are sitting besides Kunti, are the twins, resembling Vishnu and Mahendra. In this whole world of men, they have not their equals in beauty and strength and excellence of conduct. This lady, of eyes as expansive as lotus petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess of Heaven, is Krishna, the embodied form of the goddess of prosperity.[39] She who sits besides her, possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of the other ladies, is, ye foremost of regenerate ones, the sister of that unrivalled hero who wields the discus. This other, as fair as pure gold, is the daughter of the snake-chief and wife of Arjuna.[40] This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada. This one, that is possessed of the complexion of an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara. This is the daughter of the king of Magadha who was known by the name of Jarasandha. Possessed of the complexion of an assemblage of Champakas, she is the wife of the youngest son of Madravati. Possessed of a complexion as darkish as that of the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus-petals, is the wife of the eldest son of Madravati, This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata. She is the wife of that Abhimanyu who, while divested of his car, was slain by Drona and others fighting from their cars.[41] These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the slain sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been slain by heroic foes. I have now pointed them out in the order of precedence. In consequence of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by me,--these princesses of the Kaurava house-hold,--in answer to your queries.'

"Vaisampayana continued, 'Thus that king of Kuru's race, of very advanced years, having met with those sons of him that was a deity among men. enquired about their welfare after all the ascetics had gone away. The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, alighting from their cars and the animals they rode. Indeed, after all the crowd, viz., the ladies, the old men, and the children, had been seated, the old king duly addressed them, making the usual enquiries of politeness.'"

SECTION XXVI

"Dhritarashtra said. 'O Yudhishthira, art thou in peace and happiness, with all thy brothers and the inhabitants of the city and the provinces? Are they that live in dependance on thee also happy? Are they ministers, and servitors, and all thy seniors and preceptors also, happy? Are those also that live in thy dominions free from fear? Dost thou follow the old and traditional conduct of rulers of men? Is thy treasury filled without disregarding the restraints imposed by justice and equity? Dost thou behave as thou shouldst towards foes, neutrals, and allies? Dost thou duly look after the Brahmanas, always making them the first gifts (ordained in sacrifices and religious rites)? What need I say of the citizens, and thy servants, and kinsmen,--are they foes, O chief of Bharata's race, gratified with thy behaviour? Dost thou, O king of kings, adore with devotion the Pitris and the deities? Dost thou worship guests with food and drink, O Bharata? Do the Brahmanas in thy dominions, devoted to the duties of their order, walk along the path of righteousness? Do the Kshatriyas and Vaisyas and Sudras also within thy kingdom, and all thy relatives, observe their respective duties? I hope the women, the children, and the old, among thy subjects, do not grieve (under distress) and do not beg (the necessaries of life). Are the ladies of thy household duly honoured in thy house, O best of men? I hope, O monarch, that this race of royal sages, having obtained thee for their king, have not fallen away from fame and glory.'

"Vaisampayana continued, 'Unto the old king who said so, Yudhishthira, conversant with morality and justice, and well-skilled in acts and speech, spoke as follows, putting some questions about his welfare.'

"Yudhishthira said, 'Doth thy peace, O king, thy self-restraint, thy tranquillity of heart, grow? Is this my mother able to serve thee without fatigue and trouble? Will, O king, her residence in the woods be productive of fruits? I hope this queen, who is my eldest mother, who is emaciated with (exposure to) cold and wind and the toil of walking, and who is now devoted to the practice of severe austerities, no longer gives way, to grief for her children of mighty energy, all of whom, devoted to the duties of the Kshatriya order, have been slain on the field of battle. Does she accuse us, sinful wretches, that are responsible for their slaughter? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, observant of penances, is in peace and happiness.

"Vaisampayana continued, 'Thus addressed, Dhritarashtra answered king Yudhishthira, saying,--'O son. Vidura is well. He is performing austere penances, subsisting on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brahmanas.' While Dhritarashtra was saying this Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was exceedingly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers. When Kshattri was beheld from a distance, the fact was reported to Yudhishthira. Vidura suddenly stopped, O king, casting his eyes towards the retreat (and seeing it peopled by so many individuals). King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes not seen by the pursuer. He said aloud, 'O Vidura, O Vidura, I am king Yudhishthira, thy favourite!'--Exclaiming thus, Yudhishthira, with great exertion, followed Vidura. That foremost of intelligent men, viz., Vidura, having reached a solitary spot in the forest, stood still, leaning against a tree. He was exceedingly emaciated. He retained only the shape of a human being (all his characteristic features having totally disappeared). Yudhishthira of great intelligence recognised him, however, (in spite of such change). Standing before him, Yudhishthira addressed him, saying, 'I am Yudhishthira!' Indeed, worshipping Vidura properly, Yudhishthira said these words in the hearing of Vidura. Meanwhile Vidura eyed the king with a steadfast gaze. Casting his gaze thus on the king, he stood motionless in Yoga. Possessed of great intelligence, he then (by his Yoga-power) entered the body of Yudhishthira, limb by limb. He united his life-breaths with the king's life-breaths, and his senses with the king's senses. Verify, with the aid of Yoga-power, Vidura, blazing with energy, thus entered the body of king Yudhishthira the just. Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed in a steadfast gaze. The king soon saw that life had fled out of it. At the same time, he felt that he himself had become stronger than before and that he had acquired many additional virtues and accomplishments. Possessed of great learning and energy, O monarch, Pandu's son, king Yudhishthira the just, then recollected his own state before his birth among men.[42] Endued with mighty energy, he had heard of Yoga practice from Vyasa. King Yudhishthira the just, possessed of great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard,--saying,--'O king, this body that belonged to him called Vidura should not be cremated. In him is thy body also. He is the eternal deity of Righteousness. Those regions of felicity which are known by the name of Santanika will be his, O Bharata. He was an observer of the duties of Yatis. Thou shouldst not, O scorcher of foes, grieve for him at all. Thus addressed, king Yudhishthira the just, returned from that spot, and represented everything unto the royal son of Vichitraviryya. At this, that king of great splendour, all these men, and Bhimasena and others, became filled with wonder. Hearing what had happened, king Dhritarashtra became pleased and then, addressing the son of Dharma. said,--'Do thou accept from me these gifts of water and roots and fruits. It has been said, O king, that one's guest should take that which one takes oneself.' Thus addressed, Dharma's son answered the king, saying,--'So be it.' The mighty-armed king ate the fruits and roots which the monarch gave him. Then they all spread their beds under a tree and passed that night thus, having eaten fruits and roots and drunk the water that the old king had given them.'"

SECTION XXVII

"Vaisampayana said, 'They passed that night which was characterised by auspicious constellations even thus, O king, in that retreat of righteous ascetics. The conversation that occurred was characterised by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with diverse citations from the Srutis. The Pandavas, O king, leaving costly beds, laid themselves down, near their mother, on the bare ground. Indeed, those heroes passed that night, having eaten the food which was the food of the high-souled king Dhritarashtra. After the night had passed away, king Yudhishthira, having gone through his morning acts, proceeded to survey that retreat in the company of his brothers. With the ladies of his household the servants, and his priest, the king roved about the retreat in all directions, as he pleased, at the command of Dhritarashtra. He beheld many sacrificial altars with sacred fires blazing on them and with many ascetics seated on them, that had performed their oblations and poured libations in honour of the deities. Those altars were overspread with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies that looked like the embodied Vedas and with many that belonged to the lay brotherhood. Herds of deer were grazing, or resting here and there, freed from every fear. Innumerable birds also were there, engaged in uttering their melodious notes, O king. The whole forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers.[43] Some spots echoed with the chant of Vedic hymns recited by learned Brahmanas. Some were adorned with large heaps of fruits and roots gathered from the wilderness. King Yudhishthira then gave those ascetics jars made of gold or copper which he had brought for them, and many deer-skins and blankets and sacrificial ladles made of wood, and Kamandalus and wooden platters, and pots and pans, O Bharata.[44] Diverse kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked. King Yudhishthira of righteous soul, having thus roved through the woods and beheld the diverse retreats of ascetics and made many gifts, returned to the place where his uncle was. He saw king Dhritarashtra, that lord of Earth, at his ease, with Gandhari beside him, after having finished his morning rites. The righteous-souled monarch saw also his mother, Kunti, seated not much remote from that place, like a disciple with bent head, endued with humility. He saluted the old king, proclaiming his name. 'Sit down' were the words the old king said. Receiving Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusa grass. Then the other sons of Pandu with Bhima among them, O thou of Bharata's race, saluted the king and touched his feet and sat themselves down, receiving his permission. The old Kuru king, surrounded by them, looked exceedingly beautiful. Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials. After they had sat themselves down, many great Rishis, viz., Satayupa and others, who were denizens of Kurukshetra, came there. The illustrious and learned Vyasa, possessed of great energy, and reverenced by even the celestial Rishis, showed himself, at the head of his numerous disciples, unto Yudhishthira. The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and advancing a few steps, saluted those guests. Approaching near, Vyasa, surrounded by Satayupa and others, addressed king Dhritarashtra, saying,--'Be thou seated.' The illustrious Vyasa then took an excellent seat made of Kusa grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him. After Vyasa had been seated, all those foremost of regenerate persons, endued with abundant energy, sat themselves down, having received the permission of the Island-born sage."

SECTION XXVIII

"Vaisampayana said, 'After the high-souled Pandavas had all been seated, Satyavati's son Vyasa said,--O Dhritarashtra of mighty arms, hast thou been able to achieve penances? Is thy mind, O king, pleased with thy residence in the woods? Has the grief that was thine, born of the slaughter of thy sons in battle, disappeared from thy heart? Are all thy perceptions, O sinless one, now clear? Dost thou practise the ordinances of forest life after having made thy heart firm? Does my daughter-in-law, Gandhari, allow herself to be overwhelmed by grief? She is possessed of great wisdom. Endued with intelligence, that queen understands both Religion and Wealth. She is well conversant with the truths that relate to both prosperity and adversity. Does she still grieve? Does Kunti, O king, who in consequence of her devotion to the service of her seniors, left her children, attend to thy wants and serve thee with all humility? Have the high-minded and high-souled king, Yudhishthira, the son of Dharma and Bhima and Arjuna and the twins been sufficiently comforted? Dost thou feet delight at seeing them? Has thy mind become freed from every stain? Has thy disposition, O king, become pure in consequence of the increase of thy knowledge? This aggregate of three, O king, is the foremost of all concerns, O Bharata, viz., abstension from injury to any creature, truth, and freedom from anger. Does thy forest life any longer prove painful to thee? Art thou able to earn with thy own exertions the products of the wilderness for thy food? Do fasts give thee any pain now? Hast thou learnt, O king, how the high-souled Vidura, who was Dharma's self, left this world? Through the curse of Mandavya, the deity of Righteousness became born as Vidura. He was possessed of great intelligence. Endued with high penances, he was high-souled and high-minded. Even Vrihaspati among the celestials, and Sukra among the Asuras, was not possessed of such intelligence as that foremost of persons. The eternal deity of Righteousness was stupefied by the Rishi Mandavya with an expenditure of his penances earned for a long time with great care.[45] At the command of the Grandsire, and through my own energy, Vidura of great intelligence was procreated by me upon a soil owned by Vichitraviryya. A deity of deities, and eternal, he was, O king, thy brother. The learned know him to be Dharma in consequence of his practices of Dharana and Dhyana.[46] He grows with (the growth of) truth, self-restraint, tranquillity of heart, compassion, and gifts. He is always engaged in penances, and is eternal. From that deity of Righteousness, through Yoga-puissance, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence. Dharma exists both here and hereafter, and is like fire or wind or water or earth or space. He is, O king of kings, capable of going everywhere and exists, pervading the whole universe. He is capable of being beheld by only those that are the foremost of the deities and those that are cleansed of every sin and crowned with ascetic success. He that is Dharma is Vidura; and he that is Vidura is the (eldest) son of Pandu. That son of Pandu. O king, is capable of being perceived by thee. He stays before thee as thy servitor. Endued with great Yoga-puissance, thy high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti, has entered into his person. These also, O chief of Bharata's race, I shall unite with great benefit. Know, O son, that I am come here for dispelling thy doubts. Some feat that has never been accomplished before by any of the great Rishis, some wonderful effect of my penances,--I shall show thee. What object is that, O king, whose accomplishment thou desirest from me? Tell me what is that which thou wishest to see or ask or hear? O sinless one, I shall accomplish it.'

SECTION XXIX

(Putradarsana Parva)

"Janamejaya said, 'Tell me. O learned Brahmana, what that wonderful feat was which the great Rishi Vyasa of high energy accomplished after his promise to the old king, made when Dhritarashtra, that lord of Earth, that foremost one of Kuru's race, had taken up his abode in the forest, with his wife and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were staying in the ascetic retreat. For how many days did the Kuru king Yudhishthira of unfading glory stay, with his men, in the woods? On what food, O puissant one, did the high-souled Pandavas support themselves, with their men, and wives, while they lived in the woods? O sinless one, do thou tell me this.'

"Vaisampayana said, 'With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, supported themselves on diverse kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyasa came there. While all those princes sat around Vyasa, engaged in conversation on diverse subjects, other Rishis came to that spot. They were Narada, and Parvata and Devala of austere penances, and Viswavasu and Tumvuru, and Chitrasena., O Bharata. Endued with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, worshipped them according to due rites. Having obtained that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusa grass), as also on excellent seats made of peacock feathers. After they had all taken their seats, the Kuru king of high intelligence took his seat there, surrounded by the sons of Pandu. Gandhari and Kunti and Draupadi, and she of the Sattwata race, and other ladies of the royal household also sat down. The conversation that then arose was excellent and had reference to topics connected with piety, and the Rishis of old, and the deities and the Asuras. At the close of that conversation Vyasa of great energy, that foremost of eloquent men, that first of all persons conversant with the Vedas, highly gratified, addressed the blind monarch and once more said,--'Burning as thou art with grief on account of thy children, I know, O king of kings, what object is cherished by thee in thy heart. The sorrow that always exists in the heart of Gandhari, that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadra also cherishes, are all known to me. Hearing of this meeting, O king, of thine with all these princes and princesses of thy house, I have come here, O delighter of the Kauravas, for dispelling thy doubts. Let the deities and Gandharvas, and all these great Rishis, behold today the energy of those penances which I have acquired for these long years. Therefore, O king, tell me what wish of thine I shall grant today. I am puissant enough to grant thee a boon. Behold the fruit of my penances.' Thus addressed by Vyasa of immeasurable understanding, king Dhritarashtra reflected for a moment and then prepared to speak. He said,--'I am exceedingly fortunate. Lucky am I in obtaining thy favour. My life is crowned with success today,--since this meeting has happened between me and ye all of great piety. Today I shall attain to that highly happy goal which is reserved for me, since, ye ascetics endued with wealth of penances, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all. There is not the least doubt that this sight that I have obtained of you all has cleansed me of every sin. Ye sinless ones, I have no longer any fear in respect of my end in the next world. Full as I am of love for my children, I always cherish their remembrance. My mind, however, is always tortured by the recollection of the diverse acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Possessed of a sinful understanding, he always persecuted the innocent Pandavas. Alas, the whole Earth has been devastated by him, with her steeds, elephants and men. Many high-souled kings, rulers of diverse realms, came for siding my son and succumbed to death. Alas, leaving their beloved sires and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O regenerate one, has been attained by those men who have been slain, for the sake of their friend, in battle? What end also has been attained by my sons and grandsons who have fallen in the fray? My heart is always pained at the thought of my having brought about the slaughter of the mighty Bhishma, the son of Santanu, and of Drona, that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends. Desirous of obtaining the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated.

Reflecting on all this, I burn day and night with grief. Deeply afflicted with pain and grief, I am unable to obtain peace of mind. Indeed, O father, thinking of all this, I have no peace of mind.'

"Vaisampayana continued, 'Hearing these lamentations expressed in diverse ways, of that royal sage, the grief, O Janamejaya, of Gandhari, became fresh. The grief also of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the Kuru race, became equally green. Queen Gandhari, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the slaughter of her sons, she said,--'O foremost of ascetics, sixteen years have passed over the head of this king grieving for the death of his sons and divested of peace of mind. Afflicted with grief on account of the slaughter of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night. O great Rishi, through the power of thy penances thou art competent to create new worlds. What need I say then about showing this king his children who are now in the other world? This Krishna, the daughter of Drupada, hath lost all her kinsmen and children. For this, she who is the dearest of my daughters-in-law grieves exceedingly. The sister of Krishna, viz., Subhadra of sweet speech, burning with the loss of her son, grieves as deeply. This lady that is respected by all, that is the wife of Bhurisravas, afflicted with grief on account of the fate that has overtaken her husband, always indulges in heart-rending lamentations. Her father-in-law was the intelligent Valhika of Kuru's race. Alas, Somadatta also was slain, along with his sire, in the great battle![47] Alas, a century of sons, heroes that never retreated from battle, belonging to this son of thine, this king of great intelligence and great prosperity, has been slain in battle. The hundred wives of those sons are all grieving and repeatedly enhancing the grief of both the king and myself. O great ascetic, stricken by that great slaughter, they have gathered round me. Alas, those high-souled heroes, those great car warriors, my fathers-in-law, Somadatta and others,--alas, what end has been theirs, O puissant one? Through thy grace, O holy one, that will happen in consequence of which this lord of Earth, myself, and this daughter-in-law of thine, viz., Kunti, shall all become freed from our grief. After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son endued with solar effulgence. The boon giving Rishi Vyasa, capable of both beholding and hearing what happened at a remote distance, saw that the royal mother of Arjuna was afflicted with grief. Unto her Vyasa said,--'Tell me, O blessed one, what is in thy mind. Tell me what thou wishest to say. At this, Kunti, bending her head unto her father-in-law, and overcome with bashfulness, said these words unto him, relating to the occurrences of the past.'"

SECTION XXX

"Kunti said, 'O holy one, thou art my father-in-law and therefore, my deity of deities. Verily, thou art my god of gods. Hear my words of truth. An ascetic named Durvasas, who is of the regenerate order and who is full of wrath, came to my father's house for eleemosynary charity. I succeeded in gratifying him by the purity of my external behaviour and of my mind, as also by refusing to notice the many wrongs he did. I did not give way to wrath although there was much in his behaviour quite capable of exciting that passion. Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. 'Thou must accept the boon I shall give,' were his words to me. Fearing his curse, I answered him, saying,--'So be it.' The regenerate Rishi once more said unto me,--'O blessed damsel, O thou of beautiful face, thou wilt become the mother of Dharma. Those deities whom thou wilt summon will be obedient to thee.' Having said those words, the regenerate one vanished away from my sight. I became filled with wonder. The mantra, however, which the Rishi gave has dwelt in my memory at all times. One day, sitting within my chamber I beheld the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi. Without any consciousness of the fault I committed, I summoned the deity from mere girlishness. The deity, however, of a thousand rays, (summoned by me) came to my presence. He divided himself in twain. With one portion he was in the firmament, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me. He told me, while I was trembling at his sight, these words,--'Do thou ask a boon of me.' Bowing unto him with my head, I asked him to leave me. He replied unto me, saying,--'I cannot bear the idea of coming to thee fruitlessly. I shall consume thee as also that Brahmana who gave thee the Mantra as a boon.' The Brahmana who had done no evil--I wished to protect from Surya's curse. I therefore, said--'Let me have a son like thee, O god.' The deity of thousand rays then penetrated me with his energy and stupefied me completely. He then said unto me,--'Thou wilt have a son,' and then went back to the firmament. I continued to live in the inner apartments and desirous of saying the honour of my sire, I cast into the waters my infant son named Karna who thus came into the world secretly. Without doubt, through the grace of that god, I once more became a virgin, O regenerate one, even as the Rishi Durvasas had said unto me. Foolish that I am, although he knew me for his mother when he grew up, I yet made no effort to acknowledge him. This burns me, O regenerate Rishi, as is well-known to thee. Whether it is sinful or not so, I have told thee truth. It behoveth thee, O holy one, to gratify the craving I feel for beholding that son of mine. O foremost of ascetics, let this king also, O sinless one, obtain the fruition today of that wish of his which he cherishes in his bosom and which has become known to thee.' Thus addressed by Kunti, Vyasa, that foremost of all persons, said unto her in reply,--'Blessed be thou; all that thou hast said unto me will happen. (As regards the birth of Karna) no fault is ascribable to thee. Thou wert restored to virginity. The deities are possessed of (Yoga) puissance. They are able to penetrate human bodies.[48] There are deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods. Thou belongest to the order of humanity. Thou hast no fault (in what happened). Know this. O Kunti. Let the fever of thy heart be dispelled. For those that are mighty, everything is becoming. 'For those that are mighty, everything is pure. For those that are mighty, everything is meritorious. For those that are mighty, everything is their own.'"

SECTION XXXI.

"Vyasa said, 'Blessed be thou, O Gandhari, thou shalt behold thy sons and brothers and friends and kinsmen along with thy sires this night like men risen from sleep. Kunti also shall behold Karna, and she of Yadu's race shall behold her son Abhimanyu. Draupadi shall behold her five sons, her sires, and her brothers also. Even before ye had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by thee, O Gandhari, and by Kunti. Thou shouldst not grieve for those foremost of men. They met with death in consequence of their devotion to the established practices of Kshatriyas. O faultless one, the work of the gods could not but be accomplished. It was for accomplishing that object that those heroes came down on Earth. They were all portions of the deities. Gandharvas and Apsaras, and Pisachas and Guhyakas and Rakshasas, many persons of great sanctity, many individuals crowned with success (of penances), celestial Rishis, deities and Danavas and heavenly Rishis of spotless character, met with death on the battle-field of Kurukshetra.[49] It is heard that he that was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as thy lord Dhritarashtra. Know that Pandu of unfading glory and distinguished above all others, sprung from the Maruts. Kshattri and Yudhishthira are both portions of the deity of Righteousness. Know that Duryodhana was Kali, and Sakuni was Dwapara. O thou of good features, know that Dussasana and others were all Rakshasas. Bhimasena of great might, that chastiser of foes, is from the Maruts. Know that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara. Hrishikesa is Narayana, and the twins are the Aswins. The foremost of heat-giving ones, viz., Surya, having divided his body in twain, continued with one portion to give heat to the worlds and with another to live (on Earth.) as Karna. He that took his birth as the son of Arjuna, that gladdener of all, that heir to the possessions of the Pandavas, who was slain by six great car-warriors (fighting together), was Soma. He was born of Subhadra. Through Yoga-puissance he had divided himself in twain. Dhrishtadyumna who sprung with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Sikhandin was a Rakshasa. Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Ganga's son Bhishma was one of the Vasus that became born as a human being. Thus, O thou of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have gone back to Heaven. That sorrow which is in the hearts of you all, relating to the return of these to the other world, I shall today dispel. Do you all go towards the Bhagirathi.--You will then behold all those that have been slain on the field of battle.'

"Vaisampayana continued, 'All the persons there present, having heard the words of Vyasa, raised a loud leonine shout and then proceeded towards the Bhagirathi. Dhritarashtra with all his ministers and the Pandavas, as also with all those foremost of Rishis and Gandharvas that had come there, set out as directed. Arrived at the banks of Ganga, that sea of men took up their abode as pleased them. The king possessed of great intelligence, with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household. They passed that day as if it were a whole year, waiting for the advent of the night when they would behold the deceased princes. The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred stream, finished their evening rites.'"

SECTION XXXII

"Vaisampayana said, 'When night came, all those persons, having finished their evening rites, approached Vyasa. Dhritarashtra of righteous soul, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company. The ladies of the royal household sat with Gandhari in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years. Then the great ascetic, Vyasa, of mighty energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors, viz., those that had fought on the side of the Pandavas, those that had fought for the Kauravas, including highly blessed kings belonging to diverse realms. At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the forces of the Kurus and the Pandavas. Then those kings, headed by Bhishma and Drona, with all their troops, arose by thousands from the waters of the Bhagirathi. There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and the Rakshasa Ghatotkacha. There were Karna and Duryodhana, and the mighty car-warrior Sakuni, and the other children, endued with great strength, of Dhritarashtra, headed by Dussasana. There were the son of Jarasandha, and Bhagadatta, and Jalasandha of great energy, and Bhurisravas, and Sala, and Salya, and Vrishasena with his younger brother. There were prince Lakshmana (the son of Duryodhana), and the son of Dhrishtadyumna, and all the children of Sikhandin, and Dhrishtaketu, with his younger brother. There were Achala and Vrishaka, and the Rakshasa Alayudha, and Valhika, and Somadatta, and king Chekitana. These and many others, who for their number cannot be conveniently named, appeared on that occasion. All of them rose from the waters of the Bhagirathi, with resplendent bodies. Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field. All of them were now robed in celestial vestments and all had brilliant ear-rings. They were free from all animosity and pride, and divested of wrath and jealousy. Gandharvas sang their praises, and bards waited on them, chanting their deeds. Robed in celestial vestments and wearing celestial garlands, each of them was waited upon by bands of Apsaras. At that time, through the puissance of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarashtra, gave him celestial vision. Endued with celestial knowledge and strength, Gandhari of great fame saw all her children as also all that had been slain in battle. All persons assembled there beheld with steadfast gaze and hearts filled with wonder that amazing and inconceivable phenomenon which made the hair on their bodies stand on its end. It looked like a high carnival of gladdened men and women. That wondrous scene looked like a picture painted on the canvas. Dhritarashtra, beholding all those heroes, with his celestial vision obtained through the grace of that sage, became full of joy, O chief of Bharata's race.'"

SECTION XXXIII

"Vaisampayana said. 'Then those foremost of men divested of wrath and jealousy, and cleansed of every sin, met with one another, agreeably to those high and auspicious ordinances that have been laid down by regenerate Rishis. All of them were happy of hearts and looked like gods moving in Heaven. Son met with sire or mother, wives with husbands, brother with brother, and friend with friend, O king. The Pandavas, full of joy, met with the mighty bowman Karna as also with the son of Subhadra, and the children of Draupadi. With happy hearts the sons of Pandu approached Karna, O monarch, and became reconciled with him. All those warriors, O chief of Bharata's race, meeting with one another through the grace of the great ascetic, became reconciled with one another. Casting off all unfriendliness, they became established on amity and peace. It was even thus that all those foremost of men, viz., the Kauravas and other kings became united with the Kurus rid other kinsmen of theirs as also with their children. The whole of that night they passed in great happiness. Indeed, the Kshatriya warriors, in consequence of the happiness they felt, regarded that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region, as those warriors, O monarch, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies cast off all grief and felt great raptures of delight. Having sported with one another thus for one night, those heroes and those ladies, embracing one another and taking one another's leave returned to the places they had come from. Indeed, that foremost of ascetics dismissed that concourse of warriors. Within the twinkling of an eye that large crowd disappeared in the very sight of all those (living) persons. Those high-souled persons, plunging into the sacred river Bhagirathi proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings proceeded to the region of Surya. Amongst the Rakshasas and Pisachas some proceeded to the country of Uttara-Kurus. Others, moving in delightful attitudes, went in the company of the deities. Even thus did all those high-souled persons disappear with their vehicles and animals and with all their followers. After all of them had gone away, the great sage, who was standing in the waters of the sacred stream viz., Vyasa of great righteousness and energy, that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words, 'Let those amongst these foremost of women that are desirous of attaining to the regions acquired by their husbands cast away all sloth and quickly plunge into the sacred Bhagirathi.--Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi. Freed from human bodies, those chaste ladies then proceeded, O king, with their husbands to the regions acquired by the latter. Even thus, those ladies of virtuous conduct, devoted to their husbands entering, the waters of the Bhagirathi, became freed from their mortal tenements and attained to the companionship of their husbands in the regions acquired by them. Endued with celestial forms, and adorned with celestial ornaments, and wearing celestial vestments and garlands, they proceeded to those regions where their husbands had found their abodes. Possessed of excellent behaviour and many virtues, their anxieties all dispelled, they were seen to ride on excellent cars, and endued with every accomplishment they found those regions of happiness which were theirs by right. Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted unto all the men there assembled the fruition of the wishes they respectively cherished. People of diverse realms, hearing of this meeting between the hallowed dead and living human beings, became highly delighted. That man who duly listens to this narrative meets with everything that is dear to him. Indeed, he obtains all agreeable objects both here and hereafter. That man of learning and science, that foremost of righteous persons, who recites this narrative for the hearing of others acquires great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects. Such a man has not to undergo painful labour for his sustenance, and meets with all sorts of auspicious objects in life. Even these are the rewards reaped by a person who, endued with devotion to Vedic studies and with penances, recites this narrative in the hearing of others. Those persons who possessed of good conduct, devoted to self-restraint, cleansed of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful parvan, surely attain to the highest goal hereafter."

SECTION XXXIV

"Sauti said, 'Hearing this story of the re-appearance and departure of his forefathers, king Janamejaya of great intelligence became highly pleased. Filled with joy, he once more questioned Vaisampayana on the subject of the reappearance of dead men, saying,--"How is it possible for persons whose bodies have been destroyed to re-appear in those very forms?" Thus asked, that foremost of regenerate persons, viz., the disciple of Vyasa, that first of speakers, possessed of great energy, thus answered Janamejaya.

"Vaisampayana said, 'This is certain, viz., that acts are never destroyed (without their consequences being enjoyed or endured). Bodies, O king, are born of acts; so also are features. The great primal elements are eternal (indestructible) in consequence of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed. Acts done without exertion are true and foremost, and bear real fruit. The soul, united however with such acts as require exertion for their accomplishment, enjoys pleasure and pain.[50] Though united so (that is, with pleasure and pain), yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.[51] As long as one's acts are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does one regard the body to be oneself. The man, however, whose acts have been exhausted, without regarding the body to be self, takes the self to be something otherwise.[52] Diverse existent objects (such as the primal elements and the senses, etc.) attaining to a body, become united as one. To men of knowledge who understand the difference (between the body and self), those very objects become eternal.[53] In the Horse-sacrifice, this Sruti is heard in the matter of the slaying of the horse. Those which are the certain possessions of embodied creatures, viz., their life-breaths (and the senses, etc.), exist eternally even when they are borne to the other world. I shall tell thee what is beneficial, if it be agreeable to thee, O king. Thou hast, while employed in thy sacrifices, heard of the paths of the deities. When preparations were made for any sacrifice of thine, the deities became beneficially inclined to thee. When indeed, the deities were thus disposed and came to thy sacrifices, they were lords in the matter of the passage (from this to the next world) of the animals slain.[54] For this reason, the eternal ones (viz., Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent goals. When the five primal elements are eternal, when the soul also is eternal, he called Purusha (viz., the soul invested with case) is equally so. When such is the case, he who beholds a creature as disposed to take diverse forms, is regarded as having an erroneous understanding. He who indulges in too much grief at separation is, I think, a foolish person. He who sees evil in separation should abandon union. By standing aloof, no unions are formed, and sorrow is cast off, for sorrow in the world is born of separation.[55] Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous conviction. He that knows the other (viz., self) attains to the highest understanding and becomes freed from error.[56] As regards creatures. they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.[57] He that is not possessed of puissance enjoys or endures the fruits of all his acts in those too dies in which he does them. If the act be a mental one, its consequences are enjoyed or endured mentally; if it be done with the body, its consequences are to be enjoyed or endured in the body.'"[58]

SECTION XXXV

"Vaisampayana said, 'King Dhritarashtra had never beheld his own sons. Obtaining eye-sight through the grace of the Rishi, he beheld, for the first time, O perpetuator of Kuru's race, those children of his that were very like his own self. That foremost of men, viz., the Kuru monarch, had learnt all the duties of kings, as also the Vedas and the Upanishadas, and had acquired certitude of understanding (from the same source). Vidura of great wisdom attained to high success through the power of his penances. Dhritarashtra also attained to great success in consequence of having met the ascetic Vyasa.'

"Janamejaya said, 'If Vyasa, disposed to grant me a boon, kindly show me my sire in that form which he had, clad as he used to be clad, and as old as he was when he departed from this world, I may then believe all that thou hast told me. Such a sight will be most agreeable to me. Indeed, I shall regard myself crowned with success. I shall have gained a certainty of conclusion. O, let my wish be crowned with fruition through the grace of that foremost of Rishis.'

"Sauti said,--'After king Janamejaya had said these words, Vyasa of great energy and intelligence showed his grace and brought Parikshit (from the other world). King Janamejaya beheld his royal father, possessed of great beauty, brought down from Heaven, in the same form that he had and of the same age as he was (at the time of leaving this world). The high-souled Samika also, and his son Sringin, were similarly brought there. All the counsellors and ministers of the king beheld them. King Janamejaya. performing the final bath in his sacrifice, became highly glad. He poured the sacred water on his father, even as he caused it to be poured on himself. Having undergone the final bath, the king addressed the regenerate Astika who had sprung from the race of the Yayavaras and who was the son of Jaratkaru, and said these words,--'O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me--he who has dispelled all my sorrows.'

"Astika said, 'The performer of that sacrifice in which the ancient Rishi, the Island-born Vyasa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds. O son of the Pandavas, thou hast heard a wonderful history. The snakes have been consumed into ashes and have followed the footsteps of thy sire. Through thy truthfulness, O monarch, Takshaka has with difficulty escaped a painful fate. The Rishis have all been worshipped. Thou hast seen also the end that has been attained by thy high-souled sire. Having heard this sin-cleansing history thou hast achieved abundant merit. The knots of thy heart have been untied through sight of this foremost of person. They that are the supporters of the wings of Righteousness, they that are of good conduct and excellent disposition, they at sight of whom sins become attenuated,--we should all bow to them.'

"Sauti continued, 'Having heard this from that foremost of regenerate ones, King Janamejaya worshipped that Rishi, repeatedly honouring him in every way. Conversant with all duties he then asked the Rishi Vaisampayana of unfading glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the woods.'"

SECTION XXXVI

"Janamejaya said, 'Having seen his sons and grandsons with all their friends and followers, what, indeed, did that ruler of men, viz., Dhritarashtra, and king Yudhishthira also, do?'

"Vaisampayana said, 'Beholding that exceedingly wonderful sight, viz., the re-appearance of his children, the royal sage, Dhritarashtra, became divested of his grief and returned (from the banks of the Bhagirathi) to his retreat. The common people and all the great Rishis, dismissed by Dhritarashtra, returned to the places they respectively wished. The high-souled Pandavas, accompanied by their wives, and with a small retinue, went to the retreat of the high-souled monarch. Then Satyavati's son, who was honoured by regenerate Rishis and all other persons, arrived at the retreat, addressed Dhritarashtra, saying,--'O mighty-armed Dhritarashtra. O son of Kuru's race, listen to what I say. Thou hast heard diverse discourses from Rishis of great knowledge and sacred deeds, of wealth of penances and excellence of blood, of conversance with the Vedas and their branches, of piety and years, and of great eloquence. Do not set thy mind again on sorrow. He that is possessed of wisdom is never agitated at ill luck. Thou hast also heard the mysteries of the deities from Narada of celestial form. Thy children have all attained, through observance of Kshatriya practices, to that auspicious goal which is sanctified by weapons. Thou hast seen how they move about at will in great happiness. This Yudhishthira of great intelligence is awaiting thy permission, with all his brothers and wives and kinsmen. Do thou dismiss him. Let him go back to his kingdom and rule it. They have passed more than a month in thus residing in the woods. The station of sovereignty should always be well guarded. O king, O thou of Kuru's race, [thy] kingdom has many foes.' Thus addressed by Vyasa of incomparable energy, the Kuru king, well-versed in words, summoned Yudhishthira and said unto him,--'O Ajatasatru, blessings on thee! Do thou listen to me, with all thy brothers. Through thy grace, O king, grief no longer stands in my way. I am living as happily, O son, with thee here as if I were in the city called after the elephant. With thee as my protector, O learned one, I am enjoying all agreeable objects. I have obtained from thee all those services which a son renders to his sire. I am highly gratified with thee. I have not the least dissatisfaction with thee, O mighty-armed one. Go now, O son, without tarrying here any longer. Meeting with thee, my penances are being slackened. This my body, endued with penances, I have been able to sustain only in consequence of my meeting with thee.[59] These two mothers of thine, subsisting now upon fallen leaves of trees, and observing vows similar to mine, will not live long. Duryodhana and others, who have become denizens of the other world, have been seen by us, through the puissance of Vyasa's penances and through (the merit of) this my meeting with thee. O sinless one, the purpose of my life has been attained. I now wish to set myself to the practice of the austerest of penances. It behoveth thee to grant me permission. On thee now the obsequial cake, the fame and achievements, and the race of our ancestors, rest. O mighty-armed one, do thou then depart either tomorrow or this very day. Do not tarry, O son. O chief of Bharata's race, thou hast repeatedly heard what the duties are of kings. I do not see what more I can say unto thee. I have no longer any need with thee, O thou of great puissance.'

"Vaisampayana continued, 'Unto the (old) monarch who said so, king Yudhishthira replied,--'O thou that art conversant with every rule of righteousness, it behoveth thee, not to cast me off in this way. I am guilty of no fault. Let all my brothers and followers depart as they like. With steadfast vows I shall wait upon thee and upon these two mothers of mine.' Unto him Gandhari then said,--'O son, let it not be so. Listen, the race of Kuru is now dependant on thee. The obsequial cake also of my father-in-law depends on thee. Depart then, O son. We have been sufficiently honoured and served by thee. Thou shouldst do what the king says. Indeed, O son, thou shouldst obey the behests of thy sire.'

"Vaisampayana continued,--'Thus addressed by Gandhari, King Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words of lament. 'The king casts me off, as also Gandhari of great fame. My heart, however, is bound to thee. How shall I, filled as I am with grief, leave thee? I do not, however, at the same time, venture to obstruct thy penances, O righteous lady. There is nothing higher than penances. It is by penances that one attains to the Supreme. O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now. The whole Earth is empty now. O auspicious lady, she does not please me any longer. Our kinsmen have been reduced in number. Our strength is no longer what it was before. The Panchalas have been wholly exterminated. They exist in name only. O auspicious lady, I do not behold any one that may assist as their re-establishment and growth. All of them have been consumed to ashes by Drona on the field of battle. Those that remained were slain by Drona's son at night. The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vasudeva having upheld them. Beholding only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not wealth or enjoyment. Do thou cast auspicious looks upon us all. To obtain thy sight will be difficult for us. The king will commence to practise the most austere and unbearable of penances.' Hearing these words, that lord of battle, the mighty-armed Sahadeva, with eyes bathed in tears, addressed Yudhishthira, saying,--'O chief of Bharata's race, I dare not leave my mother. Do thou return to the capital soon. I shall practise penances, O puissant one. Even here I shall emaciate my body by penances, engaged in serving the feet of the king and of these my mothers.' Unto that mighty-armed hero, Kunti, after an embrace, said--'Depart, O son. Do not say so. Do my bidding. Do all of you go hence. Let peace be yours. Ye sons, let happiness be yours. By your stay here, our penances will be obstructed. Bound by the ties of my affection for thee, I shall fall off from my high penances. Therefore, O son, leave us. Short is the period that we have of life, O thou of great puissance.' By these and diverse other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed. Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.'

"Yudhishthira said, 'Gladdened by auspicious blessings, we shall return to the capital. Indeed, O king, having received thy permission, we shall leave this retreat, freed from every sin.' Thus addressed by the high-souled king Yudhishthira the just, that royal sage, viz., Dhritarashtra, blessed Yudhishthira and gave him permission. The king comforted Bhima, that foremost of all persons endued with great strength. Endued with great energy and great intelligence, Bhima showed his submissiveness to the king. Embracing Arjuna and clasping those foremost of men, viz., the twins also, and blessing them repeatedly, the Kuru king gave them permission to depart. They worshipped the feet of Gandhari and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then circumambulated the king like calves, when prevented from sucking their dams. Indeed, they repeatedly walked round him, looking steadfastly at him.[60] Then all the ladies of the Kaurava household, headed by Draupadi, worshipped their father-in-law according to the rites laid down in the scriptures, and took his leave. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law instructed them as to how they should conduct themselves. Obtaining leave, they then departed, with their husbands. Then loud sounds were heard, uttered by the charioteers that said,--'Yoke, yoke,'--as also of camels that grunted aloud and of steeds that neighed briskly. King Yudhishthira, with his wives and troops and all his kinsmen, set out for Hastinapura.'"

SECTION XXXVII

(Naradagamana Parva)

"Vaisampayana said, 'After two years had elapsed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira. The mighty-armed Kuru king, that foremost of speakers, viz., Yudhishthira, having duly worshipped him, caused him to take a seat. After the Rishi had rested awhile, the king asked him, saying,--'It is after a long time that I behold thy holy self arrived at my court. Art thou in peace and happiness, O learned Brahmana? What are those countries which thou hast passed through? What shall I do to thee? Do thou tell me. Thou art the foremost of regenerate ones, and thou art our highest refuge.'

"Narada said, 'I have not seen thee for a long while. Hence it is that I have come to thee from my ascetic retreat. I have seen many sacred waters, and the sacred stream Ganga also, O king.'

"Yudhishthira said, 'People dwelling on the banks of Ganga report that the high-souled Dhritarashtra is practising the austerest of penances. Hast thou seen him there? Is that perpetuator of Kuru's race in peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also, in peace? How, indeed, is it faring with that royal sire of mine? I desire to hear this, O holy one, if thou hast seen the king (and knowest of his condition).'

"Narada said, 'Listen, O king, with calmness to me as I tell thee what I have heard and seen in that ascetic retreat. After thy return from Kurukshetra, O delighter of the Kurus, thy sire, O king, proceeded towards Gangadwara. That intelligent monarch took with him his (sacred) fire, Gandhari and his daughter-in-law Kunti, as also Sanjaya of the Suta caste, and all the Yajakas. Possessed of wealth of penances, thy sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his subsistence, and abstained altogether from speech. Engaged in severe penances, he was worshipped by all the ascetics in the woods. In six months the king was reduced only to a skeleton. Gandhari subsisted on water alone, while Kunti took a little every sixth day. The sacred fire, O monarch, (belonging to the Kuru king) was duly worshipped by the sacrificing assistants that were with him, with libations of clarified butter poured on it. They did this whether the king saw the rite or not. The king had no fixed habitation. He became a wanderer through those woods. The two queens, as also Sanjaya, followed him. Sanjaya acted as the guide on even and uneven land. The faultless Pritha, O king, became the eye of Gandhari. One day, that best of kings proceeded to a spot on the margin of Ganga. He then bathed in the sacred stream and finishing his ablutions turned his face towards his retreat. The wind rose high. A fierce forest-conflagration set in. It began to burn that forest all around. When the herds of animals were being burnt all around, as also the snakes that inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters. When that forest was thus afflicted on all sides and such distress came upon all the living creatures residing there, the king, who had taken no food, was incapable of moving or exerting himself at all. Thy two mothers also, exceedingly emaciated, were unable to move. The king, seeing the conflagration approach him from all sides, addressed the Suta Sanjaya, that foremost of skilful charioteers, saying,--'Go, O Sanjaya, to such a place where the fire may not burn thee. As regards ourselves, we shall suffer our bodies to be destroyed by this fire and attain to the highest goal.' Unto him, Sanjaya, that foremost of speakers, said,--'O king, this death, brought on by a fire that is not sacred, will prove calamitous to thee. I do not, however, see any means by which thou canst escape from this conflagration. That which should next be done should be indicated by thee.' Thus addressed by Sanjaya the king once more said,--'This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food,[61] (as means of death), are laudable for ascetics. Do thou, therefore, leave us, O Sanjaya, without any delay. Having said these words to Sanjaya, the king concentrated his mind. Facing the east, he sat down, with Gandhari and Kunti. Beholding him in that attitude, Sanjaya walked round him. Endued with intelligence, Sanjaya said,--'Do thou concentrate thy soul, O puissant one.' The son of a Rishi, and himself possessed of great wisdom, the king acted as he was told. Restraining all the senses, he remained like a post of wood. The highly blessed Gandhari, and thy mother Pritha too, remained in the same attitude. Then thy royal sire was overtaken by the forest-conflagration. Sanjaya, his minister, succeeded in escaping from that conflagration. I saw him on the banks of Ganga in the midst of ascetics. Endued with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat. Even thus the high-souled Kuru king met with his death, and it was even thus that Gandhari and Kunti, thy two mothers, also met with death, O monarch. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata. Many ascetics came to that retreat, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt. O king of kings, thou shouldst not grieve for him. The monarch, of his own will, as also Gandhari and thy mother, obtained that contact with fire.'

"Vaisampayana continued,--'Hearing of the exit of Dhritarashtra from this world, the high-souled Pandavas all gave way to great grief. Loud sounds or wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, uttered loud lamentations. 'O fie! cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same. Hearing that Pritha had met with such a fate, the ladies of the royal household tittered loud lamentations of grief. All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gandhari too had shared his fate. When those sounds of wailing ceased for a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words.'"

SECTION XXXVIII

"Yudhishthira said, 'When such a fate overtook that high-souled monarch who was engaged in austere penances, notwithstanding the fact of his having such kinsmen as ourselves all alive, it seems to me, O regenerate one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death. He had a hundred sons each endued with mighty arms and possessed of great prosperity. The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a forest-conflagration! Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women was fanned by vultures with their wings after he had been burnt to death in a forest-conflagration! He who was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the bare ground through the acts of my sinful self. I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has attained to those very regions which have become his. I grieve, however, for Pritha who, abandoning the blazing prosperity of her sons, became desirous of residing in the woods. Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas! Though alive, we are really dead! O foremost of superior Brahmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, abandoning sovereignty, became desirous of taking up her abode in the forest. How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to deathlike a helpless creature. Thinking of this I become stupefied. In vain was the deity of fire gratified at Khandava by Arjuna. Ingrate that he is, forgetting that service he has burnt to death the mother of his benefactor! Alas, how could that deity burn the mother of Arjuna. Putting on the guise of a Brahmana, he had formerly come to Arjuna for soliciting a favour. Fie on the deity of fire! Fie on the celebrated success of Partha's shafts! This is another incident, O holy one, that appears to me to be productive of greater misery, for that lord of Earth met with death by union with a fire that was not sacred. How could such a death overtake that royal sage of Kuru's race who, after having ruled the whole Earth, was engaged in the practice of penances. In that great forest there were fires that had been sanctified with mantras. Alas, my father has made his exit from this world, coming in contact with an unsanctified fire! I suppose that Pritha, emaciated and reduced to a form in which all her nerves became visible, must have trembled in fear and cried aloud, saying,--O son Yudhishthira, and awaited the terrible approach of the conflagration. She must have also said,--O Bhima, rescue me from this danger--when she, my mother, was surrounded on all sides by that terrible conflagration. Among all her sons, Sahadeva, was her darling. Alas, that heroic son of Madravati did not rescue her.' Hearing these lamentations of the king, those persons that were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe. The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very welkin.'"

SECTION XXXIX

"Narada said, 'The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell thee, O Bharata, such has not been the fate of Vichitraviryya. It has been heard by us that when the old king endued with great intelligence and subsisting on air alone entered the woods (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all. Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the woods and went away as they liked on other errands, O foremost one of Bharata's race. The fire thus cast off grew in the woods. It then produced a general conflagration in the forest. Even this is what I have heard from the ascetics dwelling on the banks of Ganga. United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said unto thee, met with death on the banks of Ganga. O sinless one, this is what the ascetics have told me,--those, viz., whom I saw on the banks of the sacred Bhagirathi, O Yudhishthira. Thus O lord of Earth, king Dhritarashtra, coming into contact with his own sacred fire, departed from this world and attained to that high goal that has been his. Through service rendered by her to her seniors, thy mother, O lord of men, has attained to very great success. There is not the slightest doubt of this. It behoveth thee, O king of kings, to now discharge the rites of water to their honour, with all thy brothers. Let, therefore, the necessary steps be taken towards that end.'

"Vaisampayana continued,--'Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household. The inhabitants of the city as also those of the provinces, impelled by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only single peace of raiment. Then all those foremost of men, having plunged into the stream, placed Yuyutsu at their head, and began to offer oblations of water unto the high-souled king. And they also gave similar oblations unto Gandhari and Pritha, naming each separately and mentioning their families. Having finished those rites that cleanse the living, they came back but without entering their capital took up their residence outside of it. They also despatched a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death. The king, having rewarded those men beforehand, commanded them to accomplish those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited.[62] On twelfth day, the king, properly purified, duly performed the Sraddhas of his deceased relations, which were characterised by gifts in abundance. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds. Uttering the names of Gandhari and Pritha, the king, endued with great energy, made many excellent gifts. Every man received what thing he wished and as much of it as he wished. Beds and food, and cars and conveyances, and jewels and gems, and other wealth were given away in profusion. Indeed, the king referring to his two mothers, gave away cars and conveyances, robes and coverlets, various kinds of food, and female slaves adorned with diverse ornaments. Having thus made many kinds of gifts in profusion, that lord of Earth then entered his capital called after the elephant. Those men who had gone to the banks of Ganga at the command of the king, having disposed of (by cremation) the remains of the king and two queens, returned to the city. Having duly honoured those remains with garlands and scents of diverse kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task. The great Rishi Narada, having comforted king Yudhishthira of righteous soul, went away to where he liked. Even thus did king Dhritarashtra make his exit from this world after having passed three years in the forest and ten and five years in the city. Having lost all his children in battle, he had many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people. King Yudhishthira after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty.

One should listen with rapt attention to this Asramavasika Parvan, and having heard it recited, one should feed Brahmanas with Habishya, honouring them with scents and garlands.'"

The end of Asramavasika Parvan.

FOOTNOTES

1. The derivation of Aralikas is explained by Nilakantha thus; Potherbs cut off with a kind of weapon called Ara are called Aralu. They who were expert in cooking those potherbs were called Aralikas. Ragakhandava was manufactured from piper longum, dry ginger, sugar, and the juice of Phaseolus Mango.

2. It will be remembered, Earth, unable to bear her load of population, prayed to the Grandsire for lightening that load. The Grandsire urged Vishnu to do the needful. Hence Vishnu incarnated himself as Krishna and brought about a lightening of Earth's load.

3. Mahadana implies such gifts as elephants, boats, cars, horses, etc. Everybody does not accept these gifts, for their acceptance causes a Brahmana to fall away from his status.

4. Some of the Bengal texts read avimukham hatah for abhimukam hatah. The sense is the same.

5. The king gets a sixth share of the penances performed by the Rishis living under his protection. The demerit, again, of all evil deeds done within his realm is shared by the king, for such deeds become possible through absence of supervision by the king.

6. Formerly kings and noblemen wore jewels and medicinal herbs on their arms. The last were enclosed in drum-like capsules of gold, hermetically closed on both sides. It was believed that jewels and medicinal herbs are a great protection against many evils.

7. The eight limbs of a kingdom are the law, the judge, the assessors, the scribe, the astrologer, gold, fire, and water.

8. Atta is explained by Nilakantha as the space kept for the soldiers to tread upon.

9. Grass may conceal the spies of foes. The darkness of night also may do the same.

10. Adanaruchi is a very civil way of indicating corrupt officials and thieves. Inflictors of severe punishments were looked upon as tyrants deserving of being put down. Heavy fines were at one time interdicted in England. Sahasapriya is a doer of rash deeds, such as culpable homicide not amounting to murder, to adopt the terminology of the Indian Penal Code.

11. i.e., content to work on receiving their food only. Their wages should not be higher that' what is needed to feed them.

12. The word Mandala has been explained below in verse 5. The distinction between Udasinas and Madhyasthas, as explained by Nilakantha, is that the former are neutrals, while the latter are those who cherish equal sentiments towards both the parties.

13. The four kinds of foes, as explained by the commentator, are (1) foes proper, (2) allies of foes, (3) those that wish victory to both sides, and (4) those that wish defeat to both sides. As regards Atatayins, they are six, viz., (1) he that sets fire to one's house, (2) he that mixes poison with one's food, (3) he that advances, weapon in hand, with hostile intent, (4) he that robs one of one's wealth, (5) he that invades one's fields, and (6) he that steals one's wife.

14. The sixty are thus made up. Eight consisting of agriculture and the rest; twenty-eight consisting of forces and the rest; fourteen consisting of atheists and the rest and eighteen consisting of counsels and the rest.

15. i.e., land that is fertile, gold that is pure, and men that are strong.

16. The wards Kasyanchidapadi should be construed with what follows.

17. The cane yields when pressure is directed towards it. In the Santi Parva occurs the detailed conversation between the Ocean and the Rivers. The former enquired why, when the Rivers washed down the largest trees, they could not wash into the Ocean a single cane. The answer was that the cane was yielding; the trees were not so.

18. War and peace are each of two kinds, i.e., war with a strong foe and that with a weak foe: peace with a strong foe and that with a weak foe. The Bengal texts wrongly read dividhopayam or vividhopayam.

19. I expand this verse a little, following the commentator.

20. Strength is of three kinds, as explained in the next verse.

21. Utsaha is readiness or alacrity, of the forces to attack the foe: prabhusakti is the complete mastery of the king over his forces, i.e., through discipline. By strength of counsels, in this connection, is meant well-formed plans of attack and defence.

22. Maulam is explained as the strength of money. In modern warfare also, money is called 'the sinews of war'. Atavivala or the force consisting of foresters, was, perhaps, the body of Irregulars that supported a regular army of combatants. Bhritavala implies the regular army, drawing pay from the state at all times. In India, standing armies have existed from remote times. Sreni-vala is, perhaps, the forces of artisans, mechanics, and engineers, who looked after the roads and the transport, as also of traders who supplied the army with provision.

23. A sakata array was an array after the form of a car. It is described in Sukraniti fully, and occurs in the Drona Parva, ante. The Padma is a circular array with angular projections. It is the same with what is now called the starry with angular projections. It is the same what is now called the starry array, many modern forts being constructed on this plan. The Vajra is a wedge-like array. It penetrates into the enemy's divisions like a wedge and goes out, routing the foe. It is otherwise called suchivyuha.

24. i.e., meet the foe whether within his own kingdom or invade the foe's

realm and thus oblige the foe to fall back for resisting him there.

25. i.e., for obtaining fame here and felicity hereafter.

26. Those who die become at first what is called Preta. They remain so for one year, till the Sapindikarana Sraddha is performed. They then become united with the Pitris. The gifts made in the first Sraddha as also in the monthly ones, have the virtue of rescuing the Preta or bringing him an accession of merit. The gifts in annual Sraddhas also have the same efficacy.

27. The text in verse 2, where mention is made of thousands of years as embracing the rule of Yudhishthira, is evidently vitiated.

28. The correct reading is jane and not kshane.

29. 'It is difficult to imagine why the rider of the Sindhus, Jayadratha, only should be regarded as a wrong-doer to the Pandavas. In the matter of the slaying of Abhimanyu he played a very minor part, by only guarding the entrance of the array against the Pandava warriors. It is true he had attempted to abduct Draupadi from the forest retreat of the Pandavas, but even in this, the wrong was not so great as that which Duryodhana and others inflicted on the Pandavas by dragging Draupadi to the court of the Kurus.

30. The usual way in which gifts are made at the present day on occasions of Sraddhas and marriages or other auspicious rites very nearly resembles what is described here. Instead of dedicating each gift with mantras and water and making it over to the receiver, all the articles in a heap are dedicated with the aid of mantras. The guests are then assembled, and are called up individually. The Adhyaksha or superintendent, according to a list prepared, names the gifts to be made to the guest called up. The tellers actually make them over, the scribes noting them down.

31. Each gift that was indicated by Dhritarashtra was multiplied ten times at the command of Yudhishthira.

32. As Dhritarashtra was blind, his queen Gandhari, whose devotion to her lord was very great, had, from the days of her marriage, kept her eyes bandaged refusing to look on the world which her lord could not see.

33. Nilakantha explains that as Dhritarashtra is Pandu's elder brother, therefore, Kunti regards him as Pandu's father. Queen Gandhari therefore is Kunti's mother-in-law. The eldest brother is looked upon as a father.

34. To live watching the faces of others is to live in dependence on others.

35. It has been pointed out before that mahadana means gifts of such things as elephants, horses, cars and other vehicles, boats, etc. The giver wins great merit by making them, but the receiver incurs demerit by acceptance, unless he happens to be a person of exceptional energy. To this day, acceptors of such gifts are looked upon as fallen men.

36. The words that Kunti spoke were just. The opposition her sons offered was unreasonable. Hence, their shame.

37. 'Brahmi night' implies a night in course of which sacred hymns are sung.

38. Nakharaprasa-yodhina, Nilakantha explains, are those combatants who are armed with tiger-like claws made of iron and tied to their waists.

39. Suradevata is like karivringhati or govalivardda.

40. Ulupi is implied.

41. Implying the unfair character of the fight, for one on the earth should never be assailed by one on his car.

42. Yudhishthira was Dharma's self, Vidura also was Dharma born as a Sudra through the curse of the Rishi Animandavya. Both, therefore, were of the same essence. When Vidura left his human body, he entered the body of Yudhishthira and thus the latter felt himself strengthened greatly by the accession.

43. Nilakantha here implies the peacock and not the blue jay, for the word keka is applied to the notes of the peacock alone. Datyuhas are gallinules or a species of Chatakas whose cry resembles, Phatik jal--phatik jal--phatik jal! repeated very distinctly, the second syllable being lengthened greatly.

44. Audumvaran is an adjective of kalasan. It means 'made of copper'. Praveni is a kutha or blanket. Sruk is a ladle having the cup like cavity at one extremity only. Sruv is a ladle having cup-like cavities at both extremities.

45. Whenever a Brahmana cursed another, his penances underwent a diminution. Forgiveness was the highest virtue of the Brahmana. His power lay in forgiveness. Hence, when Mandavya cursed Dharma, he had to spend a portion of his hard-earned penances. Previously, the plea of minority or non-age could not be urged in the court of Dharma. Mandavya forced Dharma to admit that plea in the matter of punishment for offences.

46. Both Dharana and Dhyana are processes or, rather, stages of Yoga. The former implies the fixing of the mind on one thing; the latter is the abstraction of the mind from surrounding objects.

47. Valhika was the sire of Somadatta and the grandsire of Bhurisravas. Valhika, therefore, was the grand-father-in-law of the lady mentioned by Gandhari.

48. The puissance here referred to is that of Anima, Laghima, etc. i.e., the capacity of becoming minute and subtile, etc.

49. The sense is that those had been incarnated as human beings and fighting with one another met with death as regards their human existence.

50. Nilakantha explains that anayasakritani karma implies the religion of Nivritti, for the religion of Pravritti consists of acts that require ayasa or exertion for their accomplishment. The religion of Nivritti or abstention from acts is said hereto be true and superior, and productive of real fruit, in the form, that is, of Emancipation. The soul, however, in the generality of cases, united with ebhih, by which is meant ayasa-kritam karma, that is, the acts done in pursuance of the religion of Pravritti, becomes embodied and, therefore, enjoys happiness or endures misery as the case may be.

51. The sense seems to be this--when a creature stands before a mirror, its image is formed in the mirror; such reflection, however, never affects the mirror in the least, for when the object leaves the vicinity of the mirror, the image or reflection vanishes away. The soul is like the mirror. Pleasure and pain are like reflections in it. They come and go away without the soul being at all modified by them in anyway. Pleasure and pain are destructible, but not so the soul.

52. The ordinary man thinks this conglomeration of diverse objects to be his self. The man of wisdom who has exhausted his acts does not think so. He is freed from the obligation of taking a body.

53. The sense probably is this. En the case of ordinary men, the component parts of the body dissolve away, while Yogins can keep such parts from dissolution as long as they like.

54. The sense is, the deities bear away to the next world the animals slain in sacrifices Through the bodies of such animals are apparently destroyed, yet their life-breaths and senses continue to exist.

55. The sense is that as wives etc., when lost, are sources of sorrow, wise men should abstain from contracting such relations. They might then be free from sorrow.

56. Paraparajnah is one that understands the distinction between body and sell. Apara is, therefore, one that is not possessed of such knowledge; hence, as Nilakantha explains, it implies one who has not attained to Jnana nishtha. What is said in the second line is that he that adores saguna Brahma, succeeds afterwards, through such adoration, in reaching to nirguna Brahma.

57. The sense seems to be this: we spring from the unmanifest and disappear once more in the unmanifest. The Bengal texts read the first line incorrectly. It is adarsanalapatitah. The second line is unintelligible. Naham tam vedini is taken by Nilakantha as implying 'I do not know him,' i.e., him that is Emancipate. Asau cha no vetti mam is explained as a due to karanabhat. But who is asau? 'I have no renunciation,' or 'renunciation is not yet mine,' implies that Emancipation, which directly flows from renunciation, is not mine.

58. What is stated here is that if a man does an act that is bad, its consequences he will have to endure in a human body. The same with regard to rewards. By doing a meritorious act in one's human form, one will enjoy its good consequences in one's human body. So acts done mentally affect the mind and those done with the body affect the body.

It should be noted that the whole of the above translation is offered tentatively. A verbal rendering has been attempted. The chain of reasoning is not at all clear. The commentator has done much to elucidate the sense, but the original obscurities have scarcely been removed.

59. The Bengal reading manah is incorrect. It should be punah.

60. Nripam pradakshinam chakru is the construction. Nivarana has snanapanat understood after it.

61. Vikarshanam is emaciation of the body by abstention from all food.

62. The verb anvacat from root sas can govern two objectives. Here the two objectives are purushan and krityani

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BOOK 16
Mausala-parva

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Jaya" be uttered.

Vaishampayana said: "When the thirty-sixth year (after the battle) was reached, the delighter of the Kurus, Yudhishthira, beheld many unusual portents. Winds, dry and strong, and showering gravels, blew from every side. Birds began to wheel, making circles from right to left. The great rivers ran in opposite directions. The horizon on every side seemed to be always covered with fog. Meteors, showering (blazing) coals, fell on the Earth from the sky. The Suns disc, O king, seemed to be always covered with dust. At its rise, the great luminary of day was shorn of splendour and seemed to be crossed by headless trunks (of human beings). Fierce circles of light were seen every day around both the Sun and the Moon. These circles showed three hues. Their edges seemed to be black and rough and ashy-red in colour. These and many other omens, foreshadowing fear and danger, were seen, O king, and filled the hearts of men with anxiety. A little while after, the Kuru king Yudhishthira heard of the wholesale carnage of the Vrishnis in consequence of the iron bolt. The son of Pandu, hearing that only Vasudeva and Rama had escaped with life, summoned his brothers and took counsel with them as to what they should do. Meeting with one another, they became greatly distressed upon hearing that the Vrishnis had met with destruction through the Brahmanas rod of chastisement. The death of Vasudeva, like the drying up of the ocean, those heroes could not believe. In fact the destruction of the wielder of Saranga was incredible to them. Informed of the incident about the iron bolt, the Pandavas became filled with grief and sorrow. In fact, they sat down, utterly cheerless and penetrated with blank despair."

Janamejaya said: "Indeed, O holy one, how was it that the Andhakas along with Vrishnis, and those great car-warriors, the Bhojas, met with destruction in the very sight of Vasudeva?"

Vaishampayana continued: "When the thirty-sixth year was reached (after the great battle) a great calamity overtook the Vrishnis. Impelled by Time, they all met with destruction in consequence of the iron bolt."

Janamejaya said: "Cursed by whom did those heroes, the Vrishnis, the Andhakas, and the Bhojas, met with destruction? O foremost regenerate persons, do thou tell me this in detail.

Vaishampayana continued: "One day, the Vrishni heroes numbering Sarana amongst them, saw Vishvamitra and Kanwa and Narada arrived at Dwaraka. Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Samva to be disguised like a woman, approached those ascetics and said, This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth?

"Hear now, O king, what those ascetics, attempted to be thus deceived, said: This heir of Vasudeva, by name Samva, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas. Ye wicked and cruel ones, intoxicated with pride, through that iron bolt ye will become the exterminators of your race with the exception of Rama and Janarddana. The blessed hero armed with the plough will enter the ocean, casting off his body, while a hunter of the name of Jara will pierce the high-souled Krishna while lying on the ground.

"Endeavoured to be deceived by those wicked ones, those ascetics, with eyes red in wrath, looked at each other and uttered those words. Having said so they then proceeded to see Keshava. The slayer of Madhu, informed of what had taken place, summoned all the Vrishnis and told them of it. Possessed of great intelligence and fully acquainted with what the end of his race would be, he simply said that that which was destined would surely happen. Hrishikesa having said so, entered his mansion. The Lord of the universe did not wish to ordain otherwise. When the next day came, Samva actually brought forth an iron bolt through which all the individuals in the race of the Vrishnis and the Andhakas became consumed into ashes. Indeed, for the destruction of the Vrishnis and the Andhakas, Samva brought forth, through that curse, a fierce iron bolt that looked like a gigantic messenger of death. The fact was duly reported to the king. In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder. Men were employed, O king, to cast that powder into the sea. At the command of Ahuka, of Janarddana, of Rama, and of the high-souled Vabhru, it was, again, proclaimed throughout the city that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating spirits of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen. Through fear of the king, and knowing that it was the command of Rama also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits."

Vaishampayana said: "While the Vrishnis and the Andhakas were thus endeavouring (to avoid the impending calamity), the embodied form of Time (death) every day wandered about their houses. He looked like a man of terrible and fierce aspect. Of bald head, he was black and of tawny complexion. Sometimes he was seen by the Vrishnis as he peered into their houses. The mighty bowmen among the Vrishnis shot hundreds and thousands of shafts at him, but none of these succeeded in piercing him, for he was none else than the Destroyer of all creatures. Day by day strong winds blew, and many were the evil omens that arose, awful and foreboding the destruction of the Vrishnis and the Andhakas. The streets swarmed with rats and mice. Earthen pots showed cracks or broke from no apparent cause. At night, the rats and mice ate away the hair and nails of slumbering men. Sarikas chirped, sitting within the houses of the Vrishnis. The noise made by those birds ceased not for even a short while by day or by night. The Sarashas were heard to imitate the hooting of the owl, and goats imitated the cries, O Bharata, of jackals. Many birds appeared, impelled by Death, that were pale of complexion but that had legs red of hue. Pigeons were seen to always disport in the houses of the Vrishnis. Asses were born of kine, and elephants of mules. Cats were born of bitches, and mouse of the mongoose. The Vrishnis, committing sinful acts, were not seen to feel any shame. They showed disregard for Brahmanas and the Pitris and the deities, They insulted and humiliated their preceptors and seniors. Only Rama and Janardana acted differently. Wives deceived their husbands, and husbands deceived their wives. Fires, when ignited, cast their flames towards the left. Sometimes they threw out flames whose splendour was blue and red. The Sun, whether when rising or setting over the city, seemed to be surrounded by headless trunks of human form. In cook rooms, upon food that was clean and well-boiled, were seen, when it was served out for eating, innumerable worms of diverse kinds. When Brahmanas, receiving gifts, blessed the day or the hour (fixed for this or that undertaking) or when high-souled men were engaged in silent recitations, the heavy tread was heard of innumerable men running about, but no one could be seen to whom the sound of such tread could be ascribed. The constellations were repeatedly seen to be struck by the planets. None amongst the Yadavas could, however, obtain a sight of the constellation of his birth. When the Panchajanya was blown in their houses, asses of dissonant and awful voice brayed aloud from every direction. "Beholding these signs that indicated the perverse course of Time, and seeing that the day of the new moon coincided with the thirteenth (and the fourteenth) lunation, Hrishikesa, summoning the Yadavas, said unto them these words: The fourteenth lunation has been made the fifteenth by Rahu once more. Such a day had happened at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction. "The slayer of Keshi, Janardana, thinking upon the omens that Time showed, understood that the thirty-sixth year had come, and that what Gandhari, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to transpire. The present is exactly similar to that time when Yudhishthira noted at such awful omens when the two armies had been arrayed in order of battle. Vasudeva, having said so, endeavoured to bring about those occurrences which would make Gandharis words true. That chastiser of foes commanded the Vrishnis to make a pilgrimage to some sacred water. The messengers forthwith proclaimed at the command of Keshava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean."

Vaishampayana said: "At that time the Vrishni ladies dreamed every night that a woman of black complexion and white teeth, entering their abodes, laughed aloud and ran through Dvaraka, snatching from them the auspicious threads in their wrists. The men dreamt that terrible vultures, entering their houses and fire-chambers, gorged themselves on their bodies. Their ornaments and umbrellas and standards and armour were seen to be taken away by terrible Rakshasas. In the very sight of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the firmament. In the very sight of Daruka, the excellent car of Vasudeva, of solar effulgence, and properly equipped, was taken away by the horses yoked unto it. Those foremost of steeds, numbering four, (Saivya, Sugriva, Meghapushpa and Valahaka), and endued with the speed of thought, fled away, dragging the car after them along the surface of the ocean. The two great standards of Krishnas car and Valadevas car, that with the device of Garuda and that bearing the device of the palmyra, which were reverently worshipped by those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to set out on a pilgrimage to some sacred water. When these omens were seen and heard, those foremost of men, the mighty car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water. They prepared diverse kinds of viands and edibles and diverse kinds of wines and meat. The troops of the Vrishnis and the Andhakas, blazing with beauty and endued with fierce energy, then set out from the city on cars and steeds and elephants. The Yadavas, then, with their wives, proceeded to Prabhasa and took up their residence there, each in the (temporary) habitation that was assigned to him, and all having an abundance of provisions consisting of edibles and drink.

"Hearing that they had taken up their abode on the sea-coast, Uddhava, the wisest of men, who was, besides, well-versed in Yoga, proceeded there and took his leave (for departing). Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destructions of the Vrishnis was at hand, did not feel any disposition to prevent him. The mighty car-warriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the whole welkin with his splendour. The Vrishnis, mixing with wine the food that had been cooked for high-souled Brahmanas, gave it away unto monkeys and apes. Those heroes of fierce energy then began their high revels, of which drinking formed the chief feature, at Prabhasa. The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers plying their vocations. In the very sight of Krishna, Rama began to drink, with Kritavarma, Yuyudhana and Gada; and Vabhru also did the same. Then Yuyudhana, inebriated with wine, derisively laughing at and insulting Kritavarma in the midst of that assembly, said, What Kshatriya is there who, armed with weapons, will slay men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridika, the Yadavas will never tolerate what thou hast done. When Yuyudhana had said these words, Pradyumna, that foremost of car-warriors, applauded them, expressing his disregard for the son of Hridika.

"Highly incensed at this, Kritavarma, emphasising his disregard for Satyaki, by pointing to him with his left hand, said these words: Professing thyself to be a hero, how couldst thou so cruelly slay the armless Bhurishrava who, on the field of battle, (gave up all hostile intentions and) sat in praya?

"Hearing these words of his, Keshava, that slayer of hostile heroes, giving way to wrath, cast an angry glance at Kritavarma. Then Satyaki informed the slayer of Madhu as to how Kritavarma had behaved towards Satrajit for taking away from him the celebrated gem Syamantaka. Hearing the narrative, Satyabhama, giving way to wrath and tears, approached Keshava and sitting on his lap enhanced his anger (for Kritavarma). Then rising up in a rage, Satyaki said, I swear to thee by Truth that I shall soon cause this one to follow in the wake of the five sons of Draupadi, and of Dhrishtadyumna and Shikhandithey that were slain by this sinful wretch, while they were asleep, with the assistance of Dronas son. O thou of slender waist, Kritavarmas period of life and fame have come to their end.

"Having said these words, Satyaki rushed at Kritavarma and severed his head with a sword in the very sight of Keshava. Yuyudhana, having achieved this feat, began to strike down others there present. Hrishikesa ran to prevent him from doing further mischief. At that time, however, O monarch, the Bhojas and Andhakas, impelled by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Sini. Janardana of mighty energy, knowing the character of the hour, stood unmoved without giving way to anger at the sight of those heroes rushing in wrath at Satyaki from every side. Urged by fate and inebriated with drink, they began to strike Yuyudhana with the pots from which they had been eating. When the son of Sini was being thus assaulted, Rukminis son became highly enraged. He rushed forward for rescuing Satyaki who was engaged with the Bhojas and the Andhakas. Endued with might of arms and wealth of energy, those two heroes exerted themselves with great courage. But as the odds were overwhelming, both of them were slain in the very sight of Krishna. The delighter of the Yadus, beholding his own son, and the son of Sini too, slain, took up, in wrath, a handful of the Eraka grass that grew there. That handful of grass became a terrible bolt of iron endued with the energy of the thunderbolt. With it Krishna slew all those that came before him. Then the Andhakas and the Bhojas, the Saineyas and the Vrishnis, urged by Time, struck one another in that fearful melee. Indeed, O king, whoever amongst them took up in wrath a few blades of the Eraka grass, these, in his hands, became soon converted into a thunderbolt, O puissant one. Every blade of grass there was seen to be converted into a terrible iron bolt. All this, know, O king, was due to the curse denounced by Brahmanas. He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable. In fact, every blade was seen to become a terrible bolt having the force of thunder. Son killed sire, and sire killed son, O Bharata. Inebriated with wine, they rushed and fell upon one another. The Kukuras and the Andhakas met with destruction like insects rushing at a blazing fire. As they were thus being slaughtered, no one among them thought of escaping by fight. Knowing that the hour of destruction had come, the mighty-armed Keshava stood there, eyeing everything. Indeed, the slayer of Madhu stood, raising a bolt of iron formed of a blade of grass. Beholding that Samva was slain, as also Charudeshna and Pradyumna and Aniruddha, Madhava became filled with rage. Beholding Gada lying dead on the ground, his wrath became enhanced. The wielder of Sarnga and the discus and the mace then exterminated the Vrishnis and the Andhakas. Hear, O king, what that conquerer of hostile towns, Vabhru of mighty energy and Daruka then said to Krishna, O holy one, a very large number of men has been slain by thee. Turn now to where Rama has gone. We wish to go there where he has proceeded."

Vaishampayana said: "Then Daruka and Keshava and Vabhru left that spot, following in the wake of Rama (for discovering his retreat). They beheld that hero of infinite energy sitting thoughtfully, reclining his back against a tree, in a solitary spot of earth. Finding Rama of great soul, Krishna commanded Daruka, saying, Going to the Kurus, inform Partha of this great slaughter of the Yadus. Let Arjuna come here quickly, hearing of the destruction of the Yadavas through the Brahmanas curse.

"Thus addressed, Daruka, deprived of his senses by grief, proceeded on a car to the (capital of the) Kurus. After Daruka had gone away, Keshava, seeing Vabhru waiting on him, told him these words: Do thou go quickly for protecting the ladies. Let not robbers do them any injury, tempted by the wealth (that is with them). Thus commanded by Keshava, Vabhru, still helpless with wine but cheerless at the slaughter of his kinsmen, departed. He had rested for a while by the side of Keshava, but as soon as he had proceeded to a distance, the iron-bolt, attaching itself to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yadava race and slew him, who also had been included in the curse of the Brahmanas. Beholding Vabhru slain, Keshava of great energy addressed his elder brother and said, Do thou, O Rama wait for me here till I place the ladies under the care of kinsmen.

"Entering the city of Dwaravati, Janardana said these words unto his father, Do thou protect all the ladies of our house, till Dhananjaya comes. At the skirts of the forest Rama is waiting for me. I shall meet him today. This great carnage of the Yadus has been beheld by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kurus race. It is impossible for me to see this city of the Yadavas without the Yadus beside me. Know that proceeding to the woods I shall practise penances with Rama in my company. Having said these words, Krishna touched the feet of his father with his head, and quickly left his presence. Then a loud wail of sorrow arose from the ladies and children of his house. Hearing that loud sound of wailing uttered by the weeping ladies, Keshava retraced his foot-steps and said unto them, Arjuna will come here. That foremost of man will relieve you of your grief.

"Proceeding then to the forest, Keshava beheld Rama sitting in a solitary spot thereof. He also saw that Rama had set himself to Yoga and that from out his mouth was issuing a mighty snake. The colour of that snake was white. Leaving the human body (in which he had dwelt so long), that high-souled naga of a 1,000 heads and having a form as large as that of a mountain, endued besides with red eyes, proceeded along that way which led to the ocean. Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honour. There were Karkotaka and Vasuki and Takshaka and Prithusravas and Varuna and Kunjara, and Misri and Sankha and Kumuda and Pundarika, and the high-souled Dhritarashtra, and Hrada and Kratha and Sitikantha of fierce energy, and Chakramanda and Atishanda, and that foremost of Nagas called Durmukha, and Amvarisha, and king Varuna himself, O monarch. Advancing forward and offering him the Arghya and water to wash his feet, and with diverse other rites, they all worshipped the mighty Naga and saluted him by making the usual enquiries.

"After his brother had thus departed from the (human) world, Vasudeva of celestial vision, who was fully acquainted with the end of all things, wandered for some time in that lonely forest thoughtfully. Endued with great energy he then sat down on the bare earth. He had thought before this of everything that had been fore-shadowed by the words uttered by Gandhari in former days. He also recollected the words that Durvasas had spoken at the time his body was smeared by that Rishi with the remnant of the Payasa he had eaten (while a guest at Krishnas house). The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous slaughter of the Kurus, concluded that the hour (for his own departure from the world) had come. He then restrained his senses (in Yoga). Conversant with the truth of every topic, Vasudeva, though he was the Supreme Deity, wished to die, for dispelling all doubts and establishing a certainty of results (in the matter of human existence), simply for upholding the three worlds and for making the words of Atris son true. Having restrained all his senses, speech, and mind, Krishna laid himself down in high Yoga.

"A fierce hunter of the name of Jara then came there, desirous of deer. The hunter, mistaking Keshava, who was stretched on the earth in high Yoga, for a deer, pierced him at the heel with a shaft and quickly came to that spot for capturing his prey. Coming up, Jara beheld a man dressed in yellow robes, rapt in Yoga and endued with many arms. Regarding himself an offender, and filled with fear, he touched the feet of Keshava. The high-souled one comforted him and then ascended upwards, filling the entire welkin with splendour. When he reached Heaven, Vasava and the twin Ashvinis and Rudra and the Adityas and the Vasus and the Viswedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him. Then, O king, the illustrious Narayana of fierce energy, the Creator and Destroyer of all, that preceptor of Yoga, filling Heaven with his splendour, reached his own inconceivable region. Krishna then met the deities and (celestial) Rishis and Charanas, O king, and the foremost ones among the Gandharvas and many beautiful Apsaras and Siddhas and Saddhyas. All of them, bending in humility, worshipped him. The deities all saluted him, O monarch, and many foremost of Munis and Rishis worshipped him who was the Lord of all. The Gandharvas waited on him, hymning his praises, and Indra also joyfully praised him."

Vaishampayana said: "Meanwhile Daruka, going to the Kurus and seeing those mighty car-warriors, the son of Pritha, informed them of how the Vrishnis had slain one another with iron bolts. Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been slain, the Pandavas, burning with grief, became highly agitated. Then Arjuna, the dear friend of Keshava, bidding them farewell, set out for seeing his maternal uncle. He said that destruction would soon overtake everything. Proceeding to the city of the Vrishnis with Daruka in his company, O puissant king, that hero beheld that the city of Dwaraka looked like a woman bereft of her husband. Those ladies who had, before this, the very Lord of the universe for their protector, were now lordless. Seeing that Partha had come for protecting them, they all set up a loud wail. 16,000 ladies had been wedded to Vasudeva. Indeed, as soon as they saw Arjuna arrive, they uttered a loud cry of sorrow. As soon as the Kuru prince met those beauteous ones deprived of the protection of Krishna and of their sons as well, he was unable to look at them, his vision being obstructed by tears. The Dwaraka river had the Vrishnis and the Andhakas for its water, steeds for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its abundant moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the still large lakes in its course. Rama and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the fierce Vaitarani bound up with Times net. Indeed, the son of Vasava, endued with great intelligence, beheld the city to look even thus, reft as it was of the Vrishni heroes. Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Beholding the sight that Dwaraka presented, and seeing the numerous wives of Krishna, Arjuna wailed aloud with eyes bathed in tears and fell down on the earth. Then Satya, the daughter of Satrajit, and Rukmini too, O king, fell down beside Dhananjaya and uttered loud wails of grief. Raising him then they caused him to be seated on a golden seat. The ladies sat around that high-souled one, giving expression to their feelings. Praising Govinda and talking with the ladies, the son of Pandu comforted them and then proceeded to see his maternal uncle."

Vaishampayana said: "The Kuru prince beheld the heroic and high-souled Anakadundubhi lying on the ground and burning with grief on account of his sons. The broad-chested and mighty-armed son of Pritha, more afflicted than his uncle, with eyes bathed in tears, touched his uncles feet, O Bharata. The mighty-armed Anakadundubhi wished to smell the head of his sisters son but failed to do it, O slayer of foes. The old man of mighty arms, deeply afflicted, embraced Partha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughters sons, and friends.

"Vasudeva said, Without beholding those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! Methinks, I have no death! Through the fault of those two heroes who were thy dear disciples and who were much regarded by thee, also, O Partha, the Vrishnis have been destroyed. Those two who were regarded as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation thou wert wont to indulge in pride, and who, O chief of Kurus race, were ever dear to Krishna himselfalas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis! I do not censure the son of Sini or the son of Hridika, O Arjuna. I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause. How is it that that lord of the universe, the slayer of Madhu, who had put forth his prowess for achieving the destruction of Kesin and Kansa, and Chaidya swelling with pride, and Ekalavya, the son of the ruler of the Nishadas, and the Kalingas and the Magadhas, and the Gandharas and the king of Kasi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South, and many kings of the mountainous regionsalas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis? Thyself, Narada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory. Alas, being puissant Vishnu himself, he witnessed, without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen. He was the Lord of the universe. He did not, however, wish to falsify the words of Gandhari and the Rishis, O scorcher of foes. In thy very sight, O hero, thy grandson, who had been slain by Ashvatthama, was revived through his energy. That friend, however, of yours did not wish to protect his kinsmen. Beholding his sons and grandsons and brothers and friends lying dead, he said unto me these words, O chief of Bharatas race, "The destruction of this our race has at last come. Vibhatsu will come to this city, Dwaravati. Tell him what has occurred, this great carnage of the Vrishnis. I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here without any loss of time. Know, O father, that I am Arjuna and Arjuna is myself. That should be done by thee which he would say. The son of Pandu will do what is best for the women and the children. Even he will perform thy funeral rites. This city of Dwaravati, after Arjunas departure, will, with its walls and edifices, be swallowed up by the ocean without any delay. As regards myself, retiring to some sacred place, I shall bide my hour, with the intelligent Rama in my company, observing strict vows all the while." Having said these words unto me, Hrishikesa of inconceivable prowess, leaving me with the children, has gone away to some spot which I do not know. Thinking of those two high-souled brothers of thine, as also of the terrible carnage of my kinsmen, I have abstained from all food, and am emaciated with grief. I shall neither eat, nor live. By good luck thou meetest me, O son of Pandu. Do thou accomplish all, O Partha, that Krishna has said. This kingdom, with all these women, and all the wealth here, is thine now, O son of Pritha. As regards myself, O slayer of foes, I shall cast off my life-breaths dear though they be."

Vaishampayana said: "That scorcher of foes, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, unto Vasudeva who was equally cheerless, saying, O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishnis race and those my other kinsmen. The king and Bhimasena and Sahadeva and Nakula and Yajnaseni, numbering the sixth, are of the same mind with myself in this matter. The time has come for the departure of the king also. Know this, that the hour of our departure too is at hand. Thou art the foremost of those that are well conversant with the course of time. I shall, however, O chastiser of foes, first remove to Indraprastha the women of the Vrishni race as also the children and the aged. Having said so unto his uncle, Arjuna next addressed Daruka, saying, I wish to see without any delay the chief officers of the Vrishni heroes. Having uttered these words, the heroic Arjuna, grieving for those great car-warriors (who had been slain), entered the great hall of the Yadavas (where they used to hold their court), called Sudharma. When he had taken his seat there, all the citizens, including the Brahmanas, and all the ministers of state came and stood surrounding him. Then Partha, more grieved than they, addressed those grieving and cheerless citizens and officers who were more dead than alive, and said these words that were well suited to the occasion: I shall take away with me the remnants of the Vrishnis and the Andhakas. The sea will soon engulf this city. Equip all your cars and place on them all your wealth. This Vajra (the grandson of Krishna) will be your king at Shakraprastha. On the seventh day from this, at sunrise, we shall set out. Make your preparations without delay.

"Thus addressed by Prithas son of pure deeds, all of them hastened their preparations with eagerness for achieving their safety. Arjuna passed that night in the mansion of Keshava. He was suddenly overwhelmed with great grief and stupefaction. When morning dawned, Vasudeva of great energy and prowess attained, through the aid of Yoga, to the highest goal. A loud and heart-rending sound of wailing was heard in Vasudevas mansion, uttered by the weeping ladies. They were seen with dishevelled hair and divested of ornaments and floral wreaths. Beating their breasts with their hands, they indulged in heart-rending lamentations. Those foremost of women, Devaki and Bhadra and Rohini and Madira threw themselves on the bodies of their lord. Then Partha caused the body of his uncle to be carried out on a costly vehicle borne on the shoulders of men. It was followed by all the citizens of Dwaraka and the people of the provinces, all of whom, deeply afflicted by grief, had been well-affected towards the deceased hero. Before that vehicle were borne the umbrella which had been held over his head at the conclusion of the horse-sacrifice he had achieved while living, and also the blazing fires he had daily worshipped, with the priests that had used to attend to them. The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters-in-law. The last rites were then performed at that spot which had been agreeable to him while he was alive. The four wives of that heroic son of Sura ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his. The son of Pandu burnt the body of his uncle together with those four wives of his, using diverse kinds of scents and perfumed wood. As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chant of Samans and the wailing of the citizens and others who witnessed the rite. After it was all over, the boys of the Vrishni and Andhaka races, headed by Vajra, as also the ladies, offered oblations of water to the high-souled hero.

"Phalguna, who was careful in observing every duty, having caused this duty to be performed, proceeded, O chief of Bharatas race, next to the place where the Vrishnis were slaughtered. The Kuru prince, beholding them lying slaughtered all around, became exceedingly cheerless. He, however, did what was required to be done in view of that which had happened. The last rites were performed, according to the order of seniority, unto the bodies of those heroes slain by the iron bolts born, by virtue of the curse denounced by the Brahmanas, of the blades of Eraka grass. Searching out the bodies then of Rama and Vasudeva, Arjuna caused them to be burnt by persons skilled in that act. The son of Pandu, having next performed duly those sraddha rites that are done to the dead, quickly set out on the seventh day, mounting on his car. The widows of the Vrishni heroes, wailing aloud, followed the high-souled son of Pandu. Dhananjaya, on cars drawn by bullocks and mules and camels. All were in deep affliction. The servants of the Vrishnis, their horsemen, and their car-warriors too, followed the procession. The citizens and the inhabitants of the country, at the command of Prithas son, set out at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children. The warriors who fought from the backs of elephants proceeded on elephants as huge as hills. The foot-soldiers also set out, together with the reserves. The children of the Andhaka and the Vrishni races, all followed Arjuna. The Brahmanas and Kshatriyas, and Vaisyas, and wealthy Sudras, set out, keeping before them the 16,000 women that had formed Vasudevas harem, and Vajra, the grandson of the intelligent Krishna. The widows of the other heroes of the Bhoja, the Vrishni, and the Andhaka races, lordless now, that set out with Arjuna, numbered many millions. That foremost of car-warriors, that conqueror of hostile towns, the son of Pritha, escorted this vast procession of Vrishnis, which still abounded with wealth, and which looked like a veritable ocean.

"After all the people had set out, the ocean, that home of sharks and alligators, flooded Dvaraka, which still teemed with wealth of every kind, with its waters. Whatever portion of the ground was passed over, ocean immediately flooded over with his waters. Beholding this wonderful sight, the inhabitants of Dvaraka walked faster and faster, saying, Wonderful is the course of fate! Dhananjaya, after abandoning Dvaraka, proceeded by slow marches, causing the Vrishni women to rest in pleasant forests and mountains and by the sides of delightful streams. Arrived at the country of the five waters, the puissant Dhananjaya planted a rich encampment in the midst of a land that abounded with corn and kine and other animals. Beholding those lordless widows escorted by Prithas son alone O Bharata, the robbers felt a great temptation (for plunder). Then those sinful wretches, with hearts overwhelmed by cupidity, those Abhiras of ill omen, assembled together and held a consultation. They said, Here there is only one bowman, Arjuna. The cavalcade consists of children and the old. He escorts them, transgressing us. The warriors (of the Vrishnis) are without energy. Then those robbers, numbering by thousands, and armed with clubs, rushed towards the procession of the Vrishnis, desirous of plunder. Urged by the perverse course of time they fell upon that vast concourse, frightening it with loud leonine shouts and desirous of slaughter. The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the procession. Smiling the while, that mighty-armed warrior addressed the assailants, saying, You sinful wretches, forbear, if ye love your lives. Ye will rue this when I pierce your bodies with my shafts and take your lives. Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna. Then Arjuna endeavoured to string his large, indestructible, celestial bow with some effort. He succeeded with great difficulty in stringing it, when the battle had become furious. He then began to think of his celestial weapons but they would not come to his mind. Beholding that furious battle, the loss of the might of his arm, and the non-appearance of his celestial weapons, Arjuna became greatly ashamed. The Vrishni warriors including the foot-soldiers, the elephant-warriors, and the car-men, failed to rescue those Vrishni women that were being snatched away by the robbers. The concourse was very large. The robbers assailed it at different points. Arjuna tried his best to protect it, but could not succeed. In the very sightof all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord. The puissant Arjuna, supported by the servants of the Vrishnis, struck the robbers with shafts sped from Gandiva. Soon, however. O king, his shafts were exhausted. In former days his shafts had been inexhaustible. Now, however, they proved otherwise. Finding his shafts exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow. Those Mlecchas, however, O Janamejaya, in the very sight of Partha, retreated, taking away with them many foremost ladies of the Vrishnis and Andhakas. The puissant Dhananjaya regarded it all as the work of destiny. Filled with sorrow he breathed heavy sighs at the thought of the non-appearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him, and the exhaustion of his shafts. Regarding it all as the work of destiny, he became exceedingly cheerless. He then ceased, O king, to make further efforts, saying, he had not the power which he had before. The high-souled one, taking with him the remnant of the Vrishni women, and the wealth that was still with them, reached Kurukshetra. Thus bringing with him the remnant of the Vrishnis. he established them at different places. He established the son of Kritavarma at the city called Marttikavat, with the remnant of the women of the Bhoja king. Escorting the remainder, with children and old men and women, the son of Pandu established them, who were reft of heroes, in the city of Indraprastha. The dear son of Yuyudhana, with a company of old men and children and women, the righteous-souled Arjuna established on the banks of the Sarasvati. The rule of Indraprastha was given to Vajra. The widows of Akrura then desired to retire into the woods. Vajra asked them repeatedly to desist, but they did not listen to him. Rukmini, the princess of Gandhara, Saivya, Haimavati, and queen Jamvabati ascended the funeral pyre. Satyabhama and other dear wives of Krishna entered the woods, O king, resolved to set themselves to the practice of penances. They began to live on fruits and roots and pass their time in the contemplation of Hari. Going beyond the Himavat, they took up their abode in a place called

Kalpa. Those men who had followed Arjuna from Dwaravati, were distributed into groups, and bestowed upon Vajra. Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the retreat of Vyasa. There he beheld the Island-born Rishi seated at his ease."

Vaishampayana said: "As Arjuna entered the asylum of the truthful Rishi, he beheld the son of Satyavati seated in a secluded spot.

"Approaching that Rishi of high vows and endued with a knowledge of all duties, he said, I am Arjuna, and then awaited his pleasure. Satyavatis son, endued with high penances, answered, saying Welcome! Of tranquil soul, the great Muni further said, Take thy seat. Seeing that the son of Pritha was exceedingly cheerless and breathing heavy sighs repeatedly and filled with despair, Vyasa addressed him, saying, "Hast thou been sprinkled with water from anybodys nails or hair, or the end of anybodys cloth, or from the mouth of a jar? Hast thou had sexual congress with any woman before the cessation of her functional flow? Hast thou slain a Brahmana? Hast thou been vanquished in battle? Thou lookest like one shorn of prosperity. I do not know that thou hast been defeated by anyone. Why then, O chief of Bharatas race, this exceedingly dejected aspect? It behoveth thee, O son of Pritha, to tell me all, if, indeed, there be no harm in telling it."

"Arjuna said, He whose complexion was like that of a (newly-risen) cloud, he whose eyes were like a pair of large lotus petals, Krishna, has, with Rama, cast off his body and ascended to Heaven. At Prabhasa, through iron bolts generated by the curse denounced by Brahmanas, the destruction has taken place of the Vrishni heroes. Awful hath that carnage been, and not even a single hero has escaped. The heroes of the Bhoja, the Andhaka, and the Vrishni races, O Brahmana, who were all endued with high souls, great might, and leonine pride, have slaughtered one another in battle. Possessed of arms that looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas, they have all been slain with blades of Eraka grass. Behold the perverse course of Time. 500,000 mighty-armed warriors have thus been laid low. Encountering one another, they have met with destruction. Thinking repeatedly of this carnage of the Yadava warriors of immeasurable energy and of the illustrious Krishna, I fail to derive peace of mind. The death of the wielder of Sarnga is as incredible as the drying up of the ocean, the displacement of a mountain, the falling down of the vault of heaven, or the cooling property of fire. Deprived of the company of the Vrishni heroes, I desire not to live in this world. Another incident has happened that is more painful than this, O thou that art possessed of wealth of penances. Repeatedly thinking of it, my heart is breaking. In my very sight, O Brahmana, thousands of Vrishni ladies were carried away by the Abhiras of the country of the five waters, who assailed us. Taking up my bow I found myself unequal to even string it. The might that had existed in my arms seemed to have disappeared on that occasion. O great ascetic, my weapons of diverse kinds failed to make their appearance. Soon, again, my shafts became exhausted. That person of immeasurable soul, of four arms, wielding the conch, the discus, and the mace, clad in yellow robes, dark of complexion, and possessing eyes resembling lotus-petals, is no longer seen by me. Alas, reft of Govinda, what have I to live for, dragging my life in sorrow? He who used to stalk in advance of my car, that divine form endued with great splendour and unfading puissance, consuming as he proceeded all hostile warriors, can no longer be seen by me. No longer beholding him who by his energy first burnt all hostile troops whom I afterwards despatched with shafts sped from Gandiva, I am filled with grief and my head swims, O best of men. Penetrated with cheerlessness and despair, I fail to obtain peace of mind. I dare not live, reft of the heroic Janardana. As soon as I heard that Vishnu had left the Earth, my eyes became dim and all things disappeared from my vision. O best of men, it behoveth thee to tell me what is good for me now, for I am now a wanderer with an empty heart, despoiled of my kinsmen and of my possession.

"Vyasa said, The mighty car-warriors of the Vrishni and the Andhaka races have all been consumed by the Brahmanas curse. O chief of Kurus race, it behoveth thee not to grieve for their destruction. That which has happened had been ordained. It was the destiny of those high-souled warriors. Krishna suffered it to take place although he was fully competent to baffle it. Govinda was able to alter the very course of the universe with all its mobile and immobile creatures. What need then be said of the curse of even high-souled Brahmanas? He who used to proceed in front of thy car, armed with discus and mace, through affection for thee, was the four-armed Vasudeva, that ancient rishi. That high-souled one of expansive eyes, Krishna, having lightened the burthen of the Earth and cast off his (human) body, has attained to his own high seat. By thee also, O foremost of men, with Bhima for thy helpmate and the twins, O mighty-armed hero, has the great work of the gods been accomplished. O foremost one of Kurus race, I regard thee and thy brothers as crowned with success, for ye have accomplished the great purpose of your lives. The time has come for your departure from the world. Even this, O puissant one, is what is beneficial for you now. Even thus, understanding and prowess and foresight, O Bharata, arise when days of prosperity have not outrun. These very acquisitions disappear when the hour of adversity comes. All this has Time for its root. Time is, indeed, the seed of the universe, O Dhananjaya. It is Time, again, that withdraws everything at its pleasure. One becomes mighty, and, again, losing that might, becomes weak. One becomes a master and rules others, and, again, losing that position, becomes a servant for obeying the behests of others. Thy weapons, having achieved success, have gone away to the place they came from. They will, again, come into thy hands when the Time for their coming approaches. The time has come, O Bharata, for you all to attain to the highest goal. Even this is what I regard to be highly beneficial for you all, O chief of Bharatas race."

Vaishampayana continued: "Having heard these words of Vyasa of immeasurable energy, the son of Pritha, receiving his permission, returned to the city named after the elephant. Entering it, the hero approached Yudhishthira and informed him of all that had taken place with reference to the Vrishnis."

The end of Mausala-parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 17
Mahaprasthanika-parva

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Jaya" be uttered.

Janamejaya said: "Having heard of that encounter with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishnas ascension to Heaven, what did the Pandavas do?"

Vaishampayana said: "Having heard the particulars of the great slaughter of the Vrishnis, the Kaurava king set his heart on leaving the world. He addressed Arjuna, saying, O thou of great intelligence, it is Time that cooks every creature (in his cauldron). I think that what has happened is due to the cords of Time (with which he binds us all). It behoveth thee also to see it.

"Thus addressed by his brother, the son of Kunti only repeated the word Time, Time! and fully endorsed the view of his eldest brother gifted with great intelligence. Ascertaining the resolution of Arjuna, Bhimasena and the twins fully endorsed the words that Arjuna had said. Resolved to retire from the world for earning merit, they brought Yuyutsu before them. Yudhishthira made over the kingdom to the son of his uncle by his Vaisya wife. Installing Parikshit also on their throne, as king, the eldest brother of the Pandavas, filled with sorrow, addressed Subhadra, saying, This son of thy son will be the king of the Kurus. The survivor of the Yadus, Vajra, has been made a king. Parikshit will rule in Hastinapura, while the Yadava prince, Vajra, will rule in Shakraprastha. He should be protected by thee. Never set thy heart on unrighteousness.

"Having said these words, king Yudhishthira the just, along with his brothers, promptly offered oblations of water unto Vasudeva of great intelligence, as also unto his old maternal uncle and Rama and others. He then duly performed the Sraddhas of all those deceased kinsmen of his. The king, in honour of Hari and naming him repeatedly, fed the Island-born Vyasa, and Narada, and Markandeya possessed of wealth of penances, and Yajnavalkya of Bharadwajas race, with many delicious viands. In honour of Krishna, he also gave away many jewels and gems, and robes and clothes, and villages, and horses and cars, and female slaves by hundreds and thousands unto foremost of Brahmanas. Summoning the citizens. Kripa was installed as the preceptor and Parikshit was made over to him as his disciple, O chief of Bharatas race.

"Then Yudhishthira once more summoned all his subjects. The royal sage informed them of his intentions. The citizens and the inhabitants of the provinces, hearing the kings words, became filled with anxiety and disapproved of them. This should never be done, said they unto the king. The monarch, well versed with the changes brought about by time, did not listen to their counsels. Possessed of righteous soul, he persuaded the people to sanction his views. He then set his heart on leaving the world. His brothers also formed the same resolution. Then Dharmas son, Yudhishthira, the king of the Kurus, casting off his ornaments, wore barks of trees. Bhima and Arjuna and the twins, and Draupadi also of great fame, similarly clad themselves in bark of trees, O king. Having caused the preliminary rites of religion, O chief of Bharatas race, which were to bless them in the accomplishment of their design, those foremost of men cast off their sacred fires into the water. The ladies, beholding the princes in that guise, wept aloud. They seemed to look as they had looked in days before, when with Draupadi forming the sixth in number they set out from the capital after their defeat at dice. The brothers, however, were all very cheerful at the prospect of retirement. Ascertaining the intentions of Yudhishthira and seeing the destruction of the Vrishnis, no other course of action could please them then.

"The five brothers, with Draupadi forming the sixth, and a dog forming the seventh, set out on their journey. Indeed, even thus did king Yudhishthira depart, himself the head of a party of seven, from the city named after the elephant. The citizen and the ladies of the royal household followed them for some distance. None of them, however, could venture to address the king for persuading him to give up his intention. The denizens of the city then returned; Kripa and others stood around Yuyutsu as their centre. Ulupi, the daughter of the Naga chief, O thou of Kuntis race, entered the waters of Ganga. The princess Chitrangada set out for the capital of Manipura. The other ladies who were the grandmothers of Parikshit centered around him. Meanwhile the high-souled Pandavas, O thou of Kurus race, and Draupadi of great fame, having observed the preliminary fast, set out with their faces towards the east. Setting themselves on Yoga, those high-souled ones, resolved to observe the religion of

Renunciation, traversed through various countries and reached diverse rivers and seas. Yudhishthira, proceeded first. Behind him was Bhima; next walked Arjuna; after him were the twins in the order of their birth; behind them all, O foremost one of Bharatas race, proceeded Draupadi, that first of women, possessed of great beauty, of dark complexion, and endued with eyes resembling lotus petals. While the Pandavas set out for the forest, a dog followed them.

"Proceeding on, those heroes reached the sea of red waters. Dhananjaya had not cast off his celestial bow Gandiva, nor his couple of inexhaustible quivers, actuated, O king, by the cupidity that attaches one to things of great value. The Pandavas there beheld the deity of fire standing before them like a hill. Closing their way, the god stood there in his embodied form. The deity of seven flames then addressed the Pandavas, saying, Ye heroic sons of Pandu, know me for the deity of fire. O mighty-armed Yudhishthira, O Bhimasena that art a scorcher of foes, O Arjuna, and ye twins of great courage, listen to what I say! Ye foremost ones of Kurus race, I am the god of fire. The forest of Khandava was burnt by me, through the puissance of Arjuna and of Narayana himself. Let your brother Phalguna proceed to the woods after casting off Gandiva, that high weapon. He has no longer any need of it. That precious discus, which was with the high-souled Krishna, has disappeared (from the world). When the time again comes, it will come back into his hands. This foremost of bows, Gandiva, was procured by me from Varuna for the use of Partha. Let it be made over to Varuna himself.

"At this, all the brothers urged Dhananjaya to do what the deity said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers. After this, O chief of Bharatas race, the god of the fire disappeared then and there. The heroic sons of Pandu next proceeded with their faces turned towards the south. Then, by the northern coast of the salt sea, those princes of Bharatas race proceeded to the south-west. Turning next towards the west, they beheld the city of Dwaraka covered by the ocean. Turning next to the north, those foremost ones proceeded on. Observant of Yoga, they were desirous of making a round of the whole Earth."

Vaishampayana said: "Those princes of restrained souls and devoted to Yoga, proceeding to the north, beheld Himavat, that very large mountain. Crossing the Himavat, they beheld a vast desert of sand. They then saw the mighty mountain Meru, the foremost of all high-peaked mountains. As those mighty ones were proceeding quickly, all rapt in Yoga, Yajnaseni, falling of from Yoga, dropped down on the Earth. Beholding her fallen down, Bhimasena of great strength addressed king Yudhishthira the just, saying, O scorcher of foes, this princess never did any sinful act. Tell us what the cause is for which Krishna has fallen down on the Earth!

"Yudhishthira said: O best of men, though we were all equal unto her she had great partiality for Dhananjaya. She obtains the fruit of that conduct today, O best of men."

Vaishampayana continued: "Having said this, that foremost one of Bharatas race proceeded on. Of righteous soul, that foremost of men, endued with great intelligence, went on, with mind intent on itself. Then Sahadeva of great learning fell down on the Earth. Beholding him drop down, Bhima addressed the king, saying, He who with great humility used to serve us all, alas, why is that son of Madravati fallen down on the Earth?

"Yudhishthira said, He never thought anybody his equal in wisdom. It is for that fault that this prince has fallen down.

Vaishampayana continued: "Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kuntis son Yudhishthira went on, with his brothers and with the dog. Beholding both Krishna and the Pandava Sahadeva fallen down, the brave Nakula, whose love for kinsmen was very great, fell down himself. Upon the falling down of the heroic Nakula of great personal beauty, Bhima once more addressed the king, saying, This brother of ours who was endued with righteousness without incompleteness, and who always obeyed our behests, this Nakula who was unrivalled for beauty, has fallen down.

"Thus addressed by Bhimasena, Yudhishthira, said, with respect to Nakula, these words: He was of righteous soul and the foremost of all persons endued with intelligence. He, however, thought that there was nobody that equalled him in beauty of person. Indeed, he regarded himself as superior to all in that respect. It is for this that Nakula has fallen down. Know this, O Vrikodara. What has been ordained for a person, O hero, must have to be endured by him.

"Beholding Nakula and the others fall down, Pandus son Arjuna of white steeds, that slayer of hostile heroes, fell down in great grief of heart. When that foremost of men, who was endued with the energy of Shakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said unto the king, I do not recollect any untruth uttered by this high-souled one. Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has fallen down on the Earth?

"Yudhishthira said, Arjuna had said that he would consume all our foes in a single day. Proud of his heroism, he did not, however, accomplish what he had said. Hence has he fallen down. This Phalguna disregarded all wielders of bows. One desirous of prosperity should never indulge in such sentiments."

Vaishampayana continued: "Having said so, the king proceeded on. Then Bhima fell down. Having fallen down, Bhima addressed king Yudhishthira the just, saying, O king, behold, I who am thy darling have fallen down. For what reason have I dropped down? Tell me if thou knowest it.

"Yudhishthira said, Thou wert a great eater, and thou didst use to boast of thy strength. Thou never didst attend, O Bhima, to the wants of others while eating. It is for that, O Bhima, that thou hast fallen down.

"Having said these words, the mighty-armed Yudhishthira proceeded on, without looking back. He had only one companion, the dog of which I have repeatedly spoken to thee, that followed him now.

Vaishampayana said: "Then Shakra, causing the firmament and the Earth to be filled by a loud sound, came to the son of Pritha on a car and asked him to ascend it. Beholding his brothers fallen on the Earth, king Yudhishthira the just said unto that deity of a 1,000 eyes these words: My brothers have all dropped down here. They must go with me. Without them by me I do not wish to go to Heaven, O lord of all the deities. The delicate princess (Draupadi) deserving of every comfort, O Purandara, should go with us. It behoveth thee to permit this.

"Shakra said, Thou shalt behold thy brothers in Heaven. They have reached it before thee. Indeed, thou shalt see all of them there, with Krishna. Do not yield to grief, O chief of the Bharatas. Having cast off their human bodies they have gone there, O chief of Bharatas race. As regards thee, it is ordained that thou shalt go thither in this very body of thine.

"Yudhishthira said, This dog, O lord of the Past and the Present, is exceedingly devoted to me. He should go with me. My heart is full of compassion for him.

"Shakra said, Immortality and a condition equal to mine, O king, prosperity extending in all directions, and high success, and all the felicities of Heaven, thou hast won today. Do thou cast off this dog. In this there will be no cruelty.

"Yudhishthira said, O thou of a 1,000 eyes. O thou that art of righteous behaviour, it is exceedingly difficult for one that is of righteous behaviour to perpetrate an act that is unrighteous. I do not desire that union with prosperity for which I shall have to cast off one that is devoted to me.

"Indra said, There is no place in Heaven for persons with dogs. Besides, the (deities called) Krodhavasas take away all the merits of such persons. Reflecting on this, act, O king Yudhishthira the just. Do thou abandon this dog. There is no cruelty in this.

"Yudhishthira said, It has been said that the abandonment of one that is devoted is infinitely sinful. It is equal to the sin that one incurs by slaying a Brahmana. Hence, O great Indra, I shall not abandon this dog today from desire of my happiness. Even this is my vow steadily pursued, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my protection, saying that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that is solicitous of life. I shall never give up such a one till my own life is at an end.

"Indra said, Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhavasas. Do thou, therefore, abandon this dog. By abandoning this dog thou wilt attain to the region of the deities. Having abandoned thy brothers and Krishna, thou hast, O hero, acquired a region of felicity by thy own deeds. Why art thou so stupefied? Thou hast renounced everything. Why then dost thou not renounce this dog? "Yudhishthira said, This is well known in all the worlds that there is neither friendship nor enmity with those that are dead. When my brothers and Krishna died, I was unable to revive them. Hence it was that I abandoned them. I did not, however, abandon them as long as they were alive. To frighten one that has sought protection, the slaying of a woman, the theft of what belongs to a Brahmana, and injuring a friend, each of these four, O Shakra, is I think equal to the abandonment of one that is devoted."

Vaishampayana continued: "Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Righteousness, who, well pleased, said these words unto him in a sweet voice fraught with praise.

"Dharma said: Thou art well born, O king of kings, and possessed of the intelligence and the good conduct of Pandu. Thou hast compassion for all creatures, O Bharata, of which this is a bright example. Formerly, O son, thou wert once examined by me in the woods of Dwaita, where thy brothers of great prowess met with (an appearance of) death. Disregarding both thy brothers Bhima and Arjuna, thou didst wish for the revival of Nakula from thy desire of doing good to thy (step-) mother. On the present occasion, thinking the dog to be devoted to thee, thou hast renounced the very car of the celestials instead of renouncing him. Hence. O king, there is no one in Heaven that is equal to thee. Hence, O Bharata, regions of inexhaustible felicity are thine. Thou hast won them, O chief of the Bharatas, and thine is a celestial and high goal."

Vaishampayana continued: "Then Dharma, and Shakra, and the Maruts, and the Ashvinis, and other deities, and the celestial Rishis, causing Yudhishthira to ascend on a car, proceeded to Heaven. Those beings crowned with success and capable of going everywhere at will, rode their respective cars. King Yudhishthira, that perpetuator of Kurus race, riding on that car, ascended quickly, causing the entire welkin to blaze with his effulgence. Then Narada, that foremost of all speakers, endued with penances, and conversant with all the worlds, from amidst that concourse of deities, said these words: All those royal sages that are here have their achievements transcended by those of Yudhishthira. Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to Heaven in his own (human) body. None else than the son of Pandu has been heard to achieve this.

"Hearing these words of Narada, the righteous-souled king, saluting the deities and all the royal sages there present, said, Happy or miserable, whatever the region be that is now my brothers, I desire to proceed to. I do not wish to go anywhere else.

"Hearing this speech of the king, the chief of the deities, Purandara, said these words fraught with noble sense: Do thou live in this place, O king of kings, which thou hast won by thy meritorious deeds. Why dost thou still cherish human affections? Thou hast attained to great success, the like of which no other man has ever been able to attain. Thy brothers, O delighter of the Kurus, have succeeded in winning regions of felicity. Human affections still touch thee. This is Heaven. Behold these celestial Rishis and Siddhas who have attained to the region of the gods.

"Gifted with great intelligence, Yudhishthira answered the chief of the deities once more, saying, O conqueror of Daityas, I venture not to dwell anywhere separated from them. I desire to go there, where my brothers have gone. I wish to go there where that foremost of women, Draupadi, of ample proportions and darkish complexion and endued with great intelligence and righteous of conduct, has gone."

The end of Mahaprasthanika-parva

The Mahabharata
of
Krishna-Dwaipayana Vyasa

BOOK 18
Svargarohanika-parva

Om! Having bowed down into Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Jaya" be uttered.

Janamejaya said, "Having attained to Heaven, what regions were respectively attained by my grandsires of old, viz., the Pandavas and the sons of Dhritarashtra? I desire to hear this. I think that thou art conversant with everything, having been taught by the great Rishi Vyasa of wonderful feats.

Vaishampayana said, "Listen now to what thy grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities. Arrived at Heaven, king Yudhishthira the just, beheld Duryodhana endued with prosperity and seated on an excellent seat. He blazed with effulgence like the sun and wore all those signs of glory which belong to heroes. And he was in the company of many deities of blazing effulgence and of Sadhyas of righteous deeds. Yudhishthira, beholding Duryodhana and his prosperity, became suddenly filled with rage and turned back from the sight.

"He loudly addressed his companions, saying, I do not desire to share regions of felicity with Duryodhana who was stained by cupidity and possessed of little foresight. It was for him that friends, and kinsmen, over the whole Earth were slaughtered by us whom he had afflicted greatly in the deep forest. It was for him that the virtuous princess of Pancala, Draupadi of faultless features, our wife, was dragged into the midst of the assembly before all our seniors. Ye gods, I have no desire to even behold Suyodhana. I wish to go there where my brothers are.

"Narada, smiling, told him, It should not be so, O king of kings. While residing in Heaven, all enmities cease. O mighty-armed Yudhishthira, do not say so about king Duryodhana. Hear my words. Here is king Duryodhana. He is worshipped with the gods by those righteous men and those foremost of kings who are now denizens of Heaven. By causing his body to be poured as a libation on the fire of battle, he has obtained the end that consists in attainment of the region for heroes. You and your brothers, who were veritable gods on Earth, were always persecuted by this one. Yet through his observance of Kshatriya practices he has attained to this region. This lord of Earth was not terrified in a situation fraught with terror.

"O son, thou shouldst not bear in mind the woes inflicted on thee on account of the match at dice. It behoveth thee not to remember the afflictions of Draupadi. It behoveth thee not to remember the other woes which were yours in consequence of the acts of your kinsmen,the woes, viz., that were due to battle or to other situations. Do thou meet Duryodhana now according to the ordinances of polite intercourse. This is Heaven, O lord of men. There can be no enmities here.

"Though thus addressed by Narada, the Kuru king Yudhishthira, endued with great intelligence, enquired about his brothers and said, If these eternal regions reserved for heroes be Duryodhanas, that unrighteous and sinful wight, that man who was the destroyer of friends and of the whole world, that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that wight for whose sake we were burnt with wrath in thinking of how best we might remedy our wrongs, I desire to see what regions have been attained by those high-souled heroes, my brothers of high vows, steady achievers of promises, truthful in speech, and distinguished for courage. The high-souled Karna, the son of Kunti, incapable of being baffled in battle, Dhrishtadyumna, Satyaki, the sons of Dhrishtadyumna and those other Kshatriyas who met with death in the observance of Kshatriya practices, where are those lords of Earth, O Brahmana? I do not see them here, O Narada. I desire to see, O Narada, Virata and Drupada and the other great Kshatriyas headed by Dhrishtaketu, as also Shikhandi, the Pancala prince, the sons of Draupadi, and Abhimanyu, irresistible in battle.

"Yudhishthira said, Ye deities, I do not see here Radhas son of immeasurable prowess, as also my high-souled brothers, and Yudhamanyu and Uttamaujas, those great car-warriors that poured their bodies (as libations) on the fire of battle, those kings and princes that met with death for my sake in battle. Where are those great car-warriors that possessed the prowess of tigers? Have those foremost of men acquired this region? If those great car-warriors have obtained these regions, then only do you know, ye gods, that I shall reside here with those high-souled ones. If this auspicious and eternal region has not been acquired by those kings, then know, ye gods, that without those brothers and kinsmen of mine, I shall not live here. At the time of performing the water rites (after the battle), I heard my mother say, Do thou offer oblations of water unto Karna. Since hearing those words of my mother, I am burning with grief. I grieve also incessantly at this, ye gods, that when I marked the resemblance between the feet of my mother and those of Karna of immeasurable soul, I did not immediately place myself under orders of that afflicter of hostile ranks. Ourselves joined with Karna, Shakra himself would have been unable to vanquish in battle. Wherever may that child of Surya be, I desire to see him. Alas, his relationship with us being unknown, I caused him to be slain by Arjuna. Bhima also of terrible prowess and dearer to me than my life-breaths, Arjuna too, resembling Indra himself, the twins also that resembled the Destroyer himself in prowess, I desire to behold. I wish to see the princess of Pancala, whose conduct was always righteous. I wish not to stay here. I tell you the truth. Ye foremost ones among the deities, what is Heaven to me if I am dissociated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven.

"The gods said, If thou longest to be there, go then, O son, without delay. At the command of the chief of the deities, we are ready to do what is agreeable to thee.

Vaishampayana continued: Having said so, the gods then ordered the celestial messenger, O scorcher of foes, saying, Do thou show unto Yudhishthira his friends and kinsmen. Then the royal son of Kunti and the celestial messenger proceeded together, O foremost of kings, to that place where those chiefs of men (whom Yudhishthira had wished to see) were. The celestial messenger proceeded first, the king followed him behind. The path was inauspicious and difficult and trodden by men of sinful deeds. It was enveloped in thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the stench of sinners, and miry with flesh and blood, it abounded with gadflies and stinging bees and gnats and was endangered by the inroads of grisly bears. Rotting corpses lay here and there. Overspread with bones and hair, it was noisome with worms and insects. It was skirted all along with a blazing fire. It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it abounded with inaccessible fastnesses like the Vindhya mountains. Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.

"Along that path so disagreeable with the stench of corpses and awful with other incidents, the righteous-souled king proceeded, filled with diverse thoughts. He beheld a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors. There were plains full of fine white sand exceedingly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them. Many a Kuta-salmalika was there, with sharp thorns and, therefore, exceedingly painful to the touch. The son of Kunti beheld also the tortures inflicted upon sinful men.

"Beholding that inauspicious region abounding with every sort of foulness, Yudhishthira asked the celestial messenger, saying, How far shall we proceed along a path like this? It behoveth thee to tell me where those brothers of mine are. I desire also to know what region is this of the gods?

"Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying, Thus far is your way. The denizens of Heaven commanded me that having come thus far, I am to stop. If thou art tired, O king of kings, thou mayst return with me.

"Yudhishthira, however, was exceedingly disconsolate and stupefied by the foul odour. Resolved to return, O Bharata, he retraced his steps. Afflicted by sorrow and grief, the righteous-souled monarch turned back. Just at that moment he heard piteous lamentations all around, O son of Dharma, O royal sage, O thou of sacred origin, O son of Pandu, do thou stay a moment for favouring us. At thy approach, O invincible one, a delightful breeze hath begun to blow, bearing the sweet scent of thy person. Great hath been our relief at this. O foremost of kings, beholding thee, O first of men, great hath been our happiness. O son of Pritha, let that happiness last longer through thy stay here, for a few moments more. Do thou remain here, O Bharata, for even a short while. As long as thou art here, O thou of Kurus race, torments cease to afflict us. These and many similar words, uttered in piteous voices by persons in pain, the king heard in that region, wafted to his ears from every side.

"Hearing those words of beings in woe, Yudhishthira of compassionate heart exclaimed aloud, Alas, how painful! And the king stood still. The speeches of those woe-begone and afflicted persons seemed to the son of Pandu to be uttered in voices that he had heard before although he could not recognise them on that occasion.

"Unable to recognise voices, Dharmas son, Yudhishthira, enquired, saying, Who are you? Why also do you stay here?

"Thus addressed, they answered him from all sides, saying, I am Karna! I am Bhimasena! I am Arjuna! I am Nakula! I am Sahadeva! I am Dhrishtadyumna! I am Draupadi! We are the sons of Draupadi! Even thus, O king, did those voices speak.

"Hearing those exclamations, O king, uttered in voices of pain suitable to that place, the royal Yudhishthira asked himself What perverse destiny is this? What are those sinful acts which were committed by those high-souled beings, Karna and the sons of Draupadi, and the slender-waisted princess of Pancala, so that their residence has been assigned in this region of foetid smell and great woe? I am not aware of any transgression that can be attributed to these persons of righteous deeds. What is that act by doing which Dhritarashtras son, king Suyodhana, with all his sinful followers, has become invested with such prosperity? Endued with prosperity like that of the great Indra himself, he is highly adored. What is that act through the consequence of which these (high-souled ones) have fallen into Hell? All of them were conversant with every duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices; were righteous in their acts; were performers of sacrifices; and givers of large presents unto brahmanas. Am I asleep or awake? Am I conscious or unconscious? Or, is all this a mental delusion due to disorders of the brain?

"Overwhelmed by sorrow and grief, and with his senses agitated by anxiety, king Yudhishthira indulged in such reflections for a long time. The royal son of Dharma then gave way to great wrath. Indeed, Yudhishthira then censured the gods, as also Dharma himself. Afflicted by the very foul odour, he addressed the celestial messenger, saying, Return to the presence of those whose messenger thou art. Tell them that I shall not go back to where they are, but shall stay even here, since, in consequence of my companionship, these afflicted brothers of mine have become comforted. Thus addressed by the intelligent son of Pandu, the celestial messenger returned to the place where the chief of the deities was, viz., he of a hundred sacrifices. He represented unto him the acts of Yudhishthira. Indeed, O ruler of men, he informed Indra of all that Dharmas son had said!

Vaishampayana said, "King Yudhishthira the just, the son of Pritha, had not stayed there for more than a moment when, O thou of Kurus race, all the gods with Indra at their head came to that spot. The deity of Righteousness in his embodied form also came to that place where the Kuru king was, for seeing that monarch. Upon the advent of those deities of resplendent bodies and sanctified and noble deeds, the darkness that had overwhelmed that region immediately disappeared. The torments undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Salmali, the iron jars, and the boulders of rock, so terrible to behold, also vanished from sight. The diverse repulsive corpses also, which the Kuru king had seen, disappeared at the same time. Then a breeze, delicious and fraught with pleasant perfumes, perfectly pure and delightfully cool, O Bharata, began to blow on that spot in consequence of the presence of the gods. The Maruts, with Indra, the Vasus with the twin Ashvinis, the Sadhyas, the Rudras, the Adityas, and the other denizens of Heaven, as also the Siddhas and the great Rishis, all came there where Dharmas royal son of great energy was.

"Then Shakra, the lord of the deities, endued with blazing prosperity, addressed Yudhishthira and comforting him, said, O Yudhishthira of mighty arms, come, come, O chief of men. These illusions have ended, O puissant one. Success has been attained by thee, O mighty-armed one, and eternal regions (of felicity) have become thine. Thou shouldst not yield to wrath. Listen to these words of mine. Hell, O son, should without doubt be beheld by every king. Of both good and bad there is abundance, O chief of men. He who enjoys first the fruits of his good acts must afterwards endure Hell. He, on the other hand, who first endures Hell, must afterwards enjoy Heaven. He whose sinful acts are many enjoys Heaven first. It is for this, O king, that desirous of doing thee good, I caused thee to be sent for having a view of Hell. Thou hadst, by a pretence, deceived Drona in the matter of his son. Thou hast, in consequence thereof, been shown Hell by an act of deception. After the manner of thyself, Bhima and Arjuna, and Draupadi, have all been shown the place of sinners by an act of deception. Come, O chief of men, all of them have been cleansed of their sins. All those kings who had aided thee and who have been slain in battle, have all attained to Heaven. Come and behold them, O foremost one of Bharatas race.

"Karna, the mighty bowman, that foremost of all wielders of weapons for whom thou art grieving, has also attained to high success. Behold, O puissant one, that foremost of men, viz., the son of Surya. He is in that place which is his own, O mighty-armed one. Kill this grief of thine, O chief of men. Behold thy brothers and others, those kings, that is, who had espoused thy side. They have all attained to their respective places (of felicity). Let the fever of thy heart be dispelled. Having endured a little misery first, from this time, O son of Kurus race, do thou sport with me in happiness, divested of grief and all thy ailments dispelled. O mighty-armed one, do thou now enjoy, O king, the rewards of all thy deeds of righteousness of those regions which thou hast acquired thyself by thy penances and of all thy gifts. Let deities and Gandharvas, and celestial Apsaras, decked in pure robes and excellent ornaments, wait upon and serve thee for thy happiness. Do thou, O mighty-armed one, enjoy now those regions (of felicity) which have become thine through the Rajasuya sacrifice performed by thee and whose felicities have been enhanced by the sacrificial scimitar employed by thee. Let the high fruits of thy penances be enjoyed by thee. Thy regions, O Yudhishthira, are above, those of kings. They are equal to those of Hariscandra, O son of Pritha. Come, and sport there in bliss. There where the royal sage Mandhatri is, there where king Bhagiratha is, there where Dushmantas son Bharata is, there wilt thou sport in bliss. Here is the celestial river, sacred and sanctifying the three worlds. It is called Heavenly Ganga. Plunging into it, thou wilt go to thy own regions. Having bathed in this stream, thou wilt be divested of thy human nature. Indeed, thy grief dispelled, thy ailments conquered, thou wilt be freed from all enmities.

"While, O Kuru king, the chief of the gods was saying so unto Yudhishthira, the deity of Righteousness, in his embodied form, then addressed his own son and said, O king, I am greatly pleased, O thou of great wisdom, with thee, O son, by thy devotion to me, by thy truthfulness of speech, and forgiveness, and self-restraint. This, indeed, is the third test, O king, to which I put thee. Thou art incapable, O son of Pritha, of being swerved from thy nature or reason. Before this, I had examined thee in the Dwaita woods by my questions, when thou hadst come to that lake for recovering a couple of fire sticks. Thou stoodst it well. Assuming the shape of a dog, I examined thee once more, O son, when thy brothers with Draupadi had fallen down. This has been thy third test; thou hast expressed thy wish to stay at Hell for the sake of thy brothers. Thou hast become cleansed, O highly blessed one. Purified of sin, be thou happy.

O son of Pritha, thy brothers, O king, were not such as to deserve Hell. All this has been an illusion created by the chief of the gods. Without doubt, all kings, O son, must once behold Hell. Hence hast thou for a little while been subjected to this great affliction. O king, neither Arjuna, nor Bhima, nor any of those foremost of men, viz., the twins, nor Karna, ever truthful in speech and possessed of great courage, could be deserving of Hell for a long time. The princess Krishna too, O Yudhishthira, could not be deserving of that place of sinners. Come, come, O foremost one of the Bharatas, behold Ganga who spreads her current over the three worlds.

"Thus addressed, that royal sage, viz., thy grandsire, proceeded with Dharma and all the other gods. Having bathed in the celestial river Ganga, sacred and sanctifying and ever adored by the Rishis, he cast off his human body. Assuming then a celestial form, king Yudhishthira the just, in consequence of that bath, became divested of all his enmities and grief. Surrounded by the deities, the Kuru king Yudhishthira then proceeded from that spot. He was accompanied by Dharma, and the great Rishis uttered his praises. Indeed, he reached that place where those foremost of men, those heroes, viz., the Pandavas and the Dhartarashtras, freed from (human) wrath, were enjoying each his respective status.

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Vaishampayana said, "King Yudhishthira, thus praised by the gods, the Maruts and the Rishis, proceeded to that place where those foremost ones of Kurus race were. He beheld Govinda endued with his Brahma-form. It resembled that form of his which had been seen before and which, therefore, helped the recognition. Blazing forth in that form of his, he was adorned with celestial weapons, such as the terrible discus and others in their respective embodied forms. He was being adored by the heroic Phalguna, who also was endued with a blazing effulgence. The son of Kunti beheld the slayer of Madhu also in his own form. Those two foremost of Beings, adored by all the gods, beholding Yudhishthira, received him with proper honours.

"In another place, the delighter of the Kurus beheld Karna, that foremost one among all wielders of weapons, resembling a dozen Suryas in splendour. In another part he beheld Bhimasena of great puissance, sitting in the midst of the Maruts, and endued with a blazing form. He was sitting by the side of the God of Wind in his embodied form. Indeed, he was then in a celestial form endued with great beauty, and had attained to the highest success. In place belonging to the Ashvinis, the delighter of the Kurus beheld Nakula and Sahadeva, each blazing with his own effulgence.

"He also beheld the princess of Pancala, decked in garlands of lotuses. Having attained to Heaven, she was sitting there, endued with a form possessed of solar splendour. King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the chief of the gods, spoke to him, This one is Sree herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, issuing not from any mothers womb, O Yudhishthira, endued with agreeable perfume and capable of delighting the whole world. For your pleasure, she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all. These five highly blessed Gandharvas endued with the effulgence of fire, and possessed of great energy, were, O king, the sons of Draupadi and yourself.

"Behold Dhritarashtra, the king of the Gandharvas, possessed of great wisdom. Know that this one was the eldest brother of thy sire. This one is thy eldest brother, the son of Kunti, endued with effulgence of fire. The son of Surya, thy eldest brother, the foremost of men, even this one was known as the son of Radha. He moves in the company of Surya. Behold this foremost of Beings. Among the tribes of the Saddhyas, the gods, the Viswedevas, and the Maruts, behold, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, viz., those heroes having Satyaki for their first, and those mighty ones among the Bhojas. Behold the son of Subhadra, invincible in battle, now staying with Soma. Even he is the mighty bowman Abhimanyu, now endued with the gentle effulgence of the great luminary of the night. Here is the mighty bowman Pandu, now united with Kunti and Madri. Thy sire frequently comes to me on his excellent car. Behold the royal Bhishma, the son of Santanu, now in the midst of the Vasus. Know that this one by the side of Brihaspati is thy preceptor Drona. These and other kings, O son of Pandu, who had warred on thy side now walk with the Gandharvas or Yakshas or other sacred beings. Some have attained to the status of Guhyakas, O king. Having cast off their bodies, they have conquered Heaven by the merit they had acquired through word, thought and deed.

5
Janamejaya said, "Bhishma and Drona, those two high-souled persons, king Dhritarashtra, and Virata and Drupada, and Sankha and Uttara. Dhrishtaketu and Jayatsena and king Satyajit, the sons of Duryodhana, and Shakuni the son of Subala, Karnas sons of great prowess, king Jayadratha, Ghatotkaca and others whom thou hast not mentioned, the other heroic kings of blazing formstell me for what period they remained in Heaven. O foremost of regenerate persons, was theirs an eternal place in Heaven? What was the end attained to by those foremost of men when their acts came to an end? I desire to hear this, O foremost of regenerate persons, and therefore have I asked thee. Through thy blazing penances thou seest all things.

Sauti said: Thus questioned, that regenerate Rishi, receiving the permission of the high-souled Vyasa, set himself to answer the question of the king.

Vaishampayana said, "Every one, O king of men, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, indeed a good question asked by thee. Hear, O king, this which is a mystery of the gods, O chief of Bharatas race. It was explained (to us) by Vyasa of mighty energy, celestial vision and great prowess, that ancient ascetic, O Kauravya, who is the son of Parasara and who always observes high vows, who is of immeasurable understanding, who is omniscient, and who, therefore knows the end attached to all acts.

"Bhishma of mighty energy and great effulgence attained to the status of the Vasus. Eight Vasus, O chief of Bharatas race, are now seen. Drona entered into Brihaspati, that foremost one of Angirasas descendants. Hridikas son Kritavarma entered the Maruts. Pradyumna entered Sanatkumara whence he had issued. Dhritarashtra obtained the regions, so difficult of acquisition, that belong to the Lord of treasures. The famous Gandhari obtained the same regions with her husband Dhritarashtra. With his two wives, Pandu proceeded to the abode of the great Indra. Both Virata and Drupada, the king Dhrishtaketu, as also Nishatha, Akrura, Samva, Bhanukampa, and Viduratha, and Bhurishrava and Sala and king Bhuri, and Kansa, and Ugrasena, and Vasudeva, and Uttara, that foremost of men, with his brother Sankhaall these foremost of persons entered the deities. Somas son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phalguna, that lion among men. Having fought, agreeably to Kshatriya practices, with bravery such as none else had ever been able to show, that mighty-armed and righteous-souled being entered Soma. Slain on the field of battle, O foremost of men, Karna entered Surya. Shakuni obtained absorption into Dwapara, and Dhrishtadyumna into the deity of fire. The sons of Dhritarashtra were all Rakshasas of fierce might. Sanctified by death caused by weapons, those high-souled beings of prosperity all succeeded in attaining to Heaven. Both Kshattri and king Yudhishthira entered into the god of Righteousness. The holy and illustrious Ananta (who had taken birth as Balarama) proceeded to the region below the Earth. Through the command of the Grandsire, he, aided by his Yoga power, supported the Earth. Vasudeva was a portion of that eternal god of gods called Narayana. Accordingly, he entered into Narayana. 16,000 women had been married to Vasudeva as his wives. When the time came, O Janamejaya, they, plunged into the Sarasvati. Casting off their (human) bodies there, they re-ascended to Heaven. Transformed into Apsaras, they approached the presence of Vasudeva. Those heroic and mighty car-warriors, Ghatotkaca and others, who were slain in the great battle, attained to the status, some of gods and some of Yakshas. Those that had fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O king, they have all attained to excellent regions of felicity. Those foremost of men have proceeded, some to the abode of Indra, some to that of Kuvera of great intelligence, and some to that of Varuna. I have now told thee, O thou of great splendour, everything about the acts, O Bharata, of both the Kurus and the Pandavas.

Sauti said: Hearing this, ye foremost of regenerate ones, at the intervals of sacrificial rites, king Janamejaya became filled with wonder. The sacrificial priests then finished the rites that remained to be gone through. Astika, having rescued the snakes (from fiery death), became filled with joy. King Janamejaya then gratified all the Brahmanas with copious presents. Thus worshipped by the king, they returned to their respective abodes. Having dismissed those learned Brahmanas, king Janamejaya came back from Takshasila to the city named after the elephant.

I have now told everything that Vaishampayana narrated, at the command of Vyasa, unto the king at his snake sacrifice. Called a history, it is sacred, sanctifying and excellent. It has been composed by the ascetic Krishna, O Brahmana, of truthful speech. He is omniscient, conversant with all ordinances, possessed of a knowledge of all duties, endued with piety, capable of perceiving what is beyond the ken of the senses, pure, having a soul cleansed by penances, possessed of the six high attributes, and devoted to Sankhya Yoga. He has composed this, beholding everything with a celestial eye that has been cleansed (strengthened) by varied lore. He has done this, desiring to spread the fame, throughout the world, of the high-souled Pandavas, as also of other Kshatriyas possessed of abundant wealth of energy.

That learned man who recites this history of sacred days in the midst of a listening auditory becomes cleansed of every sin, conquers Heaven, and attains to the status of Brahma. Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born) Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off. The Pitris of that man who recites even a small portion of this history at a Sraddha, obtain inexhaustible food and drink. The sins that one commits during the day by ones senses or the mind are all washed off before evening by reciting a portion of the Mahabharata. Whatever sins a Brahmana may commit at night in the midst of women are all washed off before dawn by reciting a portion of the Mahabharata.

The high race of the Bharatas is its topic. Hence it is called Bharata. And because of its grave import, as also of the Bharatas being its topic, it is called Mahabharata. He who is versed in interpretations of this great treatise, becomes cleansed of every sin. Such a man lives in righteousness, wealth, and pleasure, and attains to Emancipation also, O chief of Bharatas race.

That which occurs here occurs elsewhere. That which does not occur here occurs nowhere else. This history is known by the name of Jaya. It should be heard by every one desirous of Emancipation. It should be read by Brahmanas, by kings, and by women quick with children. He that desires Heaven attains to Heaven; and he that desires victory attains to victory. The woman quick with child gets either a son or a daughter highly blessed. The puissant Island-born Krishna, who will not have to come back, and who is Emancipation incarnate, made an abstract of the Bharata, moved by the desire of aiding the cause of righteousness. He made another compilation consisting of sixty lakhs of verses. Thirty lakhs of these were placed in the region of the deities. In the region of the Pitris fifteen lakhs, it should be known, are current; while in that of the Yakshas fourteen lakhs are in vogue. One lakh is current among human beings.

Narada recited the Mahabharata to the gods; Asita-Devala to the Pitris; Suka to the Rakshasas and the Yakshas; and Vaishampayana to human beings. This history is sacred, and of high import, and regarded as equal to the Vedas. That man, O Saunaka, who hears this history, placing a Brahmana before him, acquires both fame and the fruition of all his wishes. He who, with fervid devotion, listens to a recitation of the Mahabharata, attains (hereafter) to high success in consequence of the merit that becomes his through understanding even a very small portion thereof. All the sins of that man who recites or listens to this history with devotion are washed off.

In former times, the great Rishi Vyasa, having composed this treatise, caused his son Suka to read it with him, along with these four Verses. Thousands of mothers and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will (arise and) similarly depart. There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him that is ignorant but never him that is wise. With uplifted arms I am crying aloud but nobody hears me. From Righteousness is Wealth as also Pleasure. Why should not Righteousness, therefore, be courted? For the sake neither of pleasure, nor of fear, nor of cupidity should any one cast off Righteousness. Indeed, for the sake of even life one should not cast off Righteousness. Righteousness is eternal. Pleasure and Pain are not eternal. Jiva is eternal. The cause, however, of Jivas being invested with a body is not so.

That man who, waking up at dawn, reads this Savittri of the Bharata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma. As the sacred Ocean, as the Himavat mountain, are both regarded as mines of precious gems, even so is this Bharata (regarded as a mine of precious gems). The man of learning, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, earns wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bharata, attains to high success. What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata, while it is recited to him? It represents the nectar that fell from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious.

6

Janamejaya said, "O holy one, according to what rites should the learned listen to the Bharata? What are the fruits (acquirable by hearing it)? What deities are to be worshipped during the several paranas? What should be the gifts that one should make, O holy one, at every parva or sacred day (during the continuance of the recitation)? What should be the qualification of the reciter to be engaged? Tell me all this!

Vaishampayana said, "Hear, O king, what the procedure is, and what the fruits, O Bharata, are that will spring from ones listening (to a recitation of the Bharata). Even this, O king of kings, is what thou askest me. The deities of Heaven, O ruler of Earth, came to this world for sport. Having achieved their task, they ascended once more to Heaven. Listen to what I shall tell thee in brief. In the Mahabharata is to be found the births of Rishis and deities on the Earth. In this treatise, called Bharata, O foremost one of Bharatas race, are to be seen in one place the eternal Rudras, the Saddhyas, and the Viswedevas; the Adityas, the two deities named the Ashvinis, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse deities, the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas and Rivers, the diverse tribes of Apsaras; the Planets, the Years, the Half-years, and the Seasons; and the whole universe of mobile and immobile entities, with all the gods and Asuras.

"Hearing their celebrity, and in consequence of a recitation of their names and achievements, a man that has committed even terrible sins, will be cleansed. Having, with a concentrated soul and cleansed body, heard this history duly, from the beginning, and having reached its end, one should make Sraddha offerings, O Bharata, unto those (foremost of persons who have been mentioned in it). Unto the Brahmanas also, O chief of Bharatas race, should, with due devotion and according to ones power, be made large gifts and diverse kinds of gems, and kine, and vessels of white brass for milking kine, and maidens decked with every ornament, and possessed of every accomplishment suited to enjoyment, as also diverse kinds of conveyances, beautiful mansions, plots of land, and cloths. Animals also should be given, such as horses and elephants in rage, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars. Whatever objects occur in the house, of the foremost kind, whatever wealth of great value occurs in it, should be given away unto Brahmanas. Indeed, one should give away ones own self, wives, and children.

"One desirous of hearing the Bharata, should hear it without a doubting heart, with cheerfulness and joy; and as, he proceeds listening to its recitation, he should according to the extent of his power, make gifts with great devotion.

"Hear how a person that is devoted to truth and sincerity, that is self-restrained, pure (in mind), and observant of those acts which lead to purity of body, that is endued with faith, and that has subjugated wrath, attains to success (in the matter of a recitation of the Bharata). He should appoint as reciter one that is pure (of body), that is endued with good and pious conduct, that should be robed in white, that should have a complete mastery over his passions, that is cleansed of all offences, that is conversant with every branch of learning, that is endued with faith, that is free from malice, that is possessed of handsome features, that is blessed, self-restrained, truthful, and with passions under control, and that is beloved of all for the gifts he makes and the honours of which he is the possessor.

"The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without too much slowness, without a labouring voice, without being fast or quick, quietly, with sufficient energy, without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would indicate the sense giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation. Bowing unto Narayana, and to Nara, that foremost of men, as also to the goddess Sarasvati, should the word Jaya be uttered.

"Listening to the Bharata, O king, when recited, O thou of Bharatas race, by a reader of this kind, the listener, observant of vows all the while and cleansed by purificatory rites, acquires valuable fruits. When the first Parana is reached, the hearer should gratify Brahmanas with presents of all desirable objects. By doing this, one obtains the fruits of the Agnishtoma sacrifice. He acquires a large (celestial) car teeming with diverse orders of Apsaras (that wait upon him). With a glad heart, and with the deities in his company, he proceeds to Heaven, his heart rapt (in felicity).

"When the second Parana is reached, the hearer acquires the fruits of the Atiratra vow. Indeed, he ascends a celestial car made entirely of precious gems. Wearing celestial garlands and robes, and decked with celestial unguents and always shedding a celestial fragrance around, he receives high honours in Heaven.

"When the third Parana is reached, he acquires the fruits of the Dwadasaha vow. Indeed be resides in Heaven for myriads of years, like a god.

"At the fourth Parana he acquires the fruits of the Vajapeya sacrifice.

"At the fifth, twice those fruits are his. Ascending a celestial car that resembles the rising sun or a blazing fire, and with the deities for his companions, he goes to Heaven and sports in felicity for myriads of years in the abode of Indra.

"At the sixth Parana, twice, and at the seventh, thrice those fruits become his. Ascending a celestial car that resembles the summit of the Kailasa mountains (in beauty), that is equipt with an altar made of stones of lapis lazuli and other precious gems, that is surrounded by beautiful objects of diverse kinds, that is decked with gems and corals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the regions of felicity, like a second deity of the Sun.

"At the eight Parana, he acquires the fruits of the Rajasuya sacrifice. He ascends a car as beautiful as the rising moon, and unto which are yoked steeds white as the rays of the moon and endued with the speed of thought. He is served by women of the foremost beauty and whose faces are more charming than the moon. He hears the music of the garlands that encircle their waists and the Nupuras encircling their ankles. Sleeping with his head resting on the laps of women of transcendent beauty, he awakes greatly refreshed.

"At the ninth Parana, he acquires, O Bharata, the fruits of that foremost of sacrifices, viz., the Horse-sacrifice. Ascending on a car equipt with a chamber consisting of a top supported by columns of gold, furnished with a seat made of stones of lapis lazuli, with windows on all sides made of pure gold, and teeming with waiting Apsaras and Gandharvas and other celestials, he blazes forth in splendour. Wearing celestial garlands and robes, and decked with celestial unguents, he sports in bliss, with deities for his companions, in Heaven, like a second deity himself.

"Reaching the tenth Parana and gratifying Brahmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of lapis lazuli, which has a net-work of gold all round, which has turrets made of corals, which is adorned with Gandharvas and Apsaras well-skilled in singing, and which is fit for the residence of the Righteous. Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his person smeared with celestial sandalpaste, garnished with celestial wreaths, he roves through all celestial regions, enjoying all celestial objects of enjoyment, and endued with great splendour, through the grace of the deities.

"Thus accoutred, he receives high honours in Heaven for many long years. With Gandharvas in his company, for full 21,000 years, he sports in bliss with Indra himself in abode of Indra. He roves at pleasure every day through the diverse regions of the gods, riding on celestial cars and conveyances, and surrounded by celestial damsels of transcendent beauty. He is able to go to the abode of the solar deity, of the lunar deity, and of Siva, O king. Indeed, he succeeds in living in the same region with Vishnu himself. It is even so, O monarch. There is no doubt in this. A person listening with faith, becomes even so. My preceptor has said this. Unto the reciter should be given all such objects as he may wish. Elephants and steeds and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold, a pair of ear-rings, sacred threads, beautiful robes, and perfumes in especial (should be given). By worshipping him as a deity one attains to the regions of Vishnu.

"After this I shall declare what should be given away, as each parva is reached of the Bharata in course of its recitation, unto brahmanas, after ascertaining their birth, country, truthfulness, and greatness, O chief of Bharatas race, as also their inclination for piety, and unto kshatriyas too, O king, after ascertainment of similar particulars. Causing the Brahmanas to utter benedictions, the business of recitation should be begun. When a parva is finished, the brahmanas should be worshipped to the best of ones power. At first, the reciter, clad in good robes and smeared with perfumed paste, should, O king, be duly fed with honey and frumenty of the best kind.

"When the Astika-parva is being recited, brahmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.

"When the Sabha-parva is being recited, brahmanas should be fed with habisya along with apupas and pupas and modakas, O king.

"When the Aranyaka-parva is being recited, superior brahmanas should be fed with fruits and roots.

"When the Arani-parva is reached, water-pots full of water should be given away. Many superior kinds of delicious food, also rice and fruits and roots, and food possessed of every agreeable attribute, should be presented unto the brahmanas.

"During the recitation of the Virata-parva diverse kinds of robes should be given away; and during that of the Udyoga-parva, O chief of the Bharatas, the twice-born ones, after being decked with perfumes and garlands, should be entertained with food possessed of every agreeable quality.

"During the recitation of the Bhishma-parva, O king of kings, after giving them excellent cars and conveyances, food should be given that is pure and well-cooked and possessed of every desirable attribute.

"During the Drona-parva food of very superior kind should be given to learned brahmanas, as also beds, O monarch, and bows and good swords.

"During the recitation of the Karna-parva, food of the foremost kind, besides being pure and well-cooked, should be presented unto the brahmanas by the house-holder with rapt mind.

"During the recitation of the Shalya-parva, O king of kings, food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive viands and drinks should be presented.

"During the recitation of the Gada-parva, brahmanas should be entertained with food mixed with mudga.

"During the recitation of the Stri-parva, foremost of brahmanas should be entertained with gems and precious stones; and during the recitation of the Aishika-parva, rice boiled in ghee should first be given, and then food pure and well-cooked, and possessed of every desirable quality, should be presented.

"During the recitation of the Shanti-parva, the brahmanas should be fed with havisya.

"When the Asvamedhika-parva is reached, food possessed of every agreeable quality should be given; and when the Asramvasika is reached, brahmanas should be entertained with havisya.

"When the Mausala is reached, scents and garlands possessed of agreeable qualities should be given away.

"During the Mahaprasthanika, similar presents should be made, possessed of every quality of an agreeable kind.

"When the Svarga-parva is reached, the brahmanas should be fed with havisya.

"Upon the conclusion of the Harivansa, a 1,000 brahmanas should be fed. Unto each of them should be presented a cow accompanied with a piece of gold. Half of this should be presented to each poor man, O king.

"Upon the conclusion of all the Parvas, the house-holder of wisdom should give unto the reciter a copy of the Mahabharata with a piece of gold. When the Harivansa Parva is being recited, Brahmanas should be fed with frumenty at each successive Parana, O king. Having finished all the Parvas, one versed in the scriptures, robing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahabharata on an auspicious spot and cover it with a piece of silken cloth and worship it, according to due rites, with scents and garlands, offering each at a time. Indeed, O king, the several volumes of this treatise should be worshipped by one with devotion and concentrated mind. Offerings should be made unto them of diverse kinds of food and garlands and drinks and diverse auspicious articles of enjoyment. Gold and other precious metals should be given as Dakshina. The names should then be taken of all the deities as also of Nara and Narayana. Then, adorning the persons of some foremost of Brahmanas with scents and garlands, they should be gratified with diverse kinds of gifts of enjoyable and very superior or costly articles. By doing this, one attains to the merits of the Atiratra sacrifice. Indeed, at each successive Parva, he acquires the merits that attach to the performance of a sacrifice. The reciter, O chief of the Bharatas, should be possessed of learning and endued with a good voice and a clear utterance respecting both letters and words. Even such a man should, O chief of the Bharatas, recite the Bharata. After entertaining a number of foremost Brahmanas, presents should be made unto them according to the ordinances. The reciter also, O chief of the Bharatas, should be decked with ornaments and fed sumptuously. The reciter being gratified, the house-holder attains to an excellent and auspicious contentment. If the Brahmanas are gratified, all the deities are gratified. After this, O chief of the Bharatas, Brahmanas should be duly entertained with diverse kinds of enjoyable articles and superior things.

"I have thus indicated the ordinances, O foremost of men, (about the manner of reciting these scriptures) in answer to thy enquiries. Thou shouldst observe them with faith. In listening to a recitation of the Bharata and at each Parana, O best of kings, one that desires to attain to the highest good should listen with the greatest care and attention. One should listen to the Bharata every day. One should proclaim the merits of the Bharata every day. One in whose house the Bharata occurs, has in his hands all those scriptures which are known by the name of Jaya. The Bharata is cleansing and sacred. In the Bharata are diverse topics. The Bharata is worshipped by the very gods. The Bharata is the highest goal. The Bharata, O chief of the Bharatas, is the foremost of all scriptures. One attains to Emancipation through the Bharata. This that I tell thee is certain truth. One that proclaims the merits of this history called the Mahabharata, of the Earth, of the cow, of Sarasvati (the goddess of speech), of Brahmanas, and of Keshava, has never to languish.

"In the Vedas, in the Ramayana, and in the sacred Bharata, O chief of Bharatas race, Hari is sung in the beginning, the middle, and at the end. That in which occur excellent statements relating to Vishnu, and the eternal Srutis, should be listened to by men desirous of attaining to the highest goal. This treatise is sanctifying. This is the highest indicator as regards duties; this is endued with every merit. One desirous of prosperity should listen to it. Sins committed by means of the body, by means of words, and by means of the mind, are all destroyed (through listening to the Bharata) as Darkness at sunrise. One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Puranas. There is no doubt in this. Men and women (by listening to this) would certainly attain to the status of Vishnu. Women desirous of having children should certainly listen to this which proclaims the fame of Vishnu. One desirous of attaining to the fruits that attach to a recitation of the Bharata should, according to ones power, give unto the reciter Dakshina, as also an honorarium in gold. One desirous of ones own good should give unto the reciter a Kapila cow with horns cased in gold and accompanied by her calf, covered with a cloth. Ornaments, O chief of Bharatas race, for the arms, as also those for the ears, should be given. Besides these, other kinds of wealth should be presented. Unto the reciter, O king of men, gift of land should be made. No gift like that of land could ever be or will be. The man that listens (to the Bharata) or that recites it to other people, becomes cleansed of all his sins and attains at last to the status of Vishnu. Such a man rescues his ancestors to the eleventh degree, as also himself with his wives and sons, O chief of Bharatas race. After concluding a recitation of the Bharata, one should, O king, perform a Homa with all its ten parts.

"I have thus, O chief of men, told everything in thy presence. He that listens with devotion to this Bharata from the beginning becomes cleansed of every sin even if he be guilty of Brahmanicide or the violation of his preceptors bed, or even if he be a drinker of alcohol or a robber of other peoples wares, or even if he be born in the Chandala order. Destroying all his sins like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu like Vishnu himself."

The End of the Svargarohanika-parva

The Eighteen parvas of the Mahabharata are thus complete

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Mahāniddesa-aṭṭhakathā

Ganthārambhakathā

Avijjālaṅgiṃ ghātento, nandirāgañca mūlato;
Bhāventaṭṭhaṅgikaṃ maggaṃ, phusi yo amataṃ padaṃ.

Pāpuṇitvā jino bodhiṃ, migadāyaṃ vigāhiya;
Dhammacakkaṃ pavattetvā, theraṃ koṇḍaññamādito.

Aṭṭhārasannaṃ koṭīnaṃ, bodhesi tāpaso tahiṃ;
Vandehaṃ sirasā tañca, sabbasattānamuttamaṃ.

Tathā dhammuttamañceva, saṅghañcāpi anuttaraṃ;
Saṃkhittena hi yo vuttaṃ, dhammacakkaṃ vibhāgaso.

Sāriputto mahāpañño, satthukappo jinatrajo;
Dhammacakkaṃ vibhājetvā, mahāniddesamabravi;
Pāṭho visiṭṭho niddeso, taṃnāmavisesito ca.

Taṃ **sāriputtaṃ** jinarājaputtaṃ, theraṃ thirānekaguṇādhivāsaṃ;
Paññāpabhāvuggatacārukittiṃ, sunīcavuttiñca atho namitvā.

Khamādayādiyuttena, yuttamuttādivādinā;
Bahussutena therena, devena abhiyācito.

Mahāvihāravāsīnaṃ, sajjhāyamhi patiṭṭhito;
Gahetabbaṃ gahetvāna, porāṇesu vinicchayaṃ.

Avokkamento samayaṃ sakañca, anāmasanto samayaṃ parañca;
Pubbopadesaṭṭhakathānayañca, yathānurūpaṃ upasaṃharanto.

Ñāṇappabhedāvahanassa tassa, yogīhi nekehi nisevitassa;
Atthaṃ apubbaṃ anuvaṇṇayanto, suttañca yuttiñca anukkamento.

Ārabhissaṃ samāsena, **mahāniddesavaṇṇanaṃ**;
Saddhammabahumānena, nāttukkaṃsanakamyatā.

Vakkhāmahaṃ aṭṭhakathaṃ janassa, hitāya saddhammaciraṭṭhitatthaṃ;
Sakkacca **saddhammapajotikaṃ** taṃ, suṇātha dhāretha ca sādhu santoti.

Tattha **‘‘pāṭho visiṭṭho niddeso, taṃnāmavisesito cā’’**ti vuttattā duvidho pāṭho – byañjanapāṭho, atthapāṭho ca. Tesu byañjanapāṭho akkharapadabyañjanaākāraniruttiniddesavasena chabbidho. Atthapāṭho saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chabbidho. Tattha tīsu dvāresu parisuddhapayogabhāvena visuddhakaruṇānaṃ cittena pavattitadesanā vācāhi akathitattā adesitattā akkharamiti saññitā, taṃ pārāyanikabrāhmaṇānaṃ manasā pucchitapañhānaṃ vasena bhagavatā ratanaghare nisīditvā sammasitapaṭṭhānamahāpakaraṇavasena ca akkharaṃ nāmāti gahetabbaṃ.

Atha vā aparipuṇṇaṃ padaṃ akkharamiti gahetabbaṃ ‘‘saṭṭhivassasahassānī’’ti evamādīsu (pe. va. 802; jā. 1.4.54; netti. 120) viya. Ettha hi **sa**kāra **na**kāra **so**kārādīni akkharamiti, ekakkharaṃ vā padaṃ akkharamiti eke. ‘‘Yāyaṃ taṇhā ponobhavikā’’ti evamādīsu (mahāva. 14; vibha. 203; ma. ni. 3.374; paṭi. ma. 2.30) vibhatyantaṃ atthajotakaṃ akkharapiṇḍaṃ padaṃ. ‘‘Nāmañca rūpañcā’’ti evamādīsu (dha. sa. dukamātikā 109; su. ni. 878; mahāni. 107; cūḷani. ajitamāṇavapucchāniddeso 6; netti. 45) bahuakkharehi yuttaṃ padaṃ nāma. Saṃkhittena vuttaṃ padaṃ vibhāveti. Padena abhihitaṃ byañjayati byattaṃ pākaṭaṃ karotīti byañjanaṃ, vākyameva. ‘‘Cattāro iddhipādā’’ti saṅkhepena kathitamatthaṃ. ‘‘Katame cattāro? Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Vīriyacittavīmaṃsasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāvetī’’tiādīsu (vibha. 431; saṃ. ni. 5.813; dī. ni.

3.306; a. ni. 4.276) pākaṭakaraṇabhāvena byañjanaṃ nāma. Byañjanavibhāgapakāso ākāro. ‘‘Tattha katamo chando? Yo chando chandikatā kattukamyatā’’ti evamādīsu (vibha. 433) kathitabyañjanaṃ anekavidhena vibhāgakaraṇaṃ ākāro nāma. Ākārābhihitassa nibbacanaṃ nirutti. ‘‘Phasso, vedanā’’ti evamādīsu (dha. sa. 1) ākārena kathitaṃ ‘‘phusatīti phasso. Vediyatīti vedanā’’ti nīharitvā vacanaṃ nirutti nāma. Nibbacanavitthāro nissesato desoti niddeso, vediyatīti vedanāti nibbacanaladdhapadaṃ ‘‘sukhā dukkhā adukkhamasukhā, sukhayatīti sukhā, dukkhayatīti dukkhā, neva dukkhayati na sukhayatīti adukkhamasukhā’’ti atthavitthāro niravasesena kathitattā niddeso nāma.

Evaṃ chabbidhāni byañjanapadāni jānitvā ca chasu atthapadesu saṅkhepato kāsanā dīpanā saṅkāsanā, ‘‘maññamāno kho, bhikkhu, bandho mārassa amaññamāno mutto pāpimato’’ti evamādīsu saṅkhepena atthadīpanā saṅkāsanā nāma. Eso pana thero ‘‘buddhena bhagavatā evaṃ saṅkhepaṃ katvā vuttamatthaṃ ‘aññātaṃ bhagavā, aññātaṃ sugatā’’’ti kathetuṃ samattho paṭivijjhi.

Upari vattabbamatthaṃ ādito kāsanā dīpanā pakāsanā, ‘‘sabbaṃ, bhikkhave, āditta’’nti evamādīsu (mahāva. 54; saṃ. ni. 4.28) pacchā kathitabbamatthaṃ paṭhamavacanena dīpanā pakāsanā nāma. Evaṃ paṭhamaṃ dīpitaṃ atthaṃ puna pākaṭaṃ katvā dīpanena ‘‘kiñca, bhikkhave, sabbaṃ ādittaṃ? Cakkhuṃ, bhikkhave, ādittaṃ, rūpā ādittā’’ti evamādīsu (mahāva. 54; saṃ. ni. 4.28) kathitesu ‘‘tikkhindriyo saṅkhepena vuttaṃ paṭivijjhatī’’ti kathitattā dve atthapadāni tikkhindriyassa upakāravasena vuttāni.

Saṃkhittassa vitthārābhidhānaṃ sakiṃ vuttassa ca punapi abhidhānaṃ vivaraṇaṃ, ‘‘kusalā dhammā’’ti (dha. sa. 1) saṅkhepena nikkhittassa. ‘‘Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hotī’’ti (dha. sa. 1) niddesavasena vitthāraṇaṃ vitthāravasena puna kathanaṃ vivaraṇaṃ nāma.

Taṃ vibhāgakaraṇaṃ vibhajanaṃ, ‘‘yasmiṃ samaye’’ti (dha. sa. 1) vivarite kusale dhamme ‘‘tasmiṃ samaye phasso hoti, vedanā hotī’’ti (dha. sa. 1) vibhāgakaraṇaṃ vibhajanaṃ nāma. Vivarassa vitthārābhidhānena vibhattassa ca upamābhidhānena paṭipādanaṃ uttānīkaraṇaṃ, vivaraṇena vivaritatthassa ‘‘katamo tasmiṃ samaye phasso hoti? Yo tasmiṃ samaye phasso phusanā samphusanā’’ti (dha. sa. 2) ativivaritvā kathanañca vibhajanena vibhattassa ‘‘seyyathāpi, bhikkhave, gāvī niccammā, evameva khvāhaṃ, bhikkhave, phassāhāro daṭṭhabboti vadāmī’’ti (saṃ. ni. 2.63) evamādiupamākathanañca uttānīkaraṇaṃ nāma. Dhammaṃ suṇantānaṃ dhammadesanena cittassa anekavidhena somanassauppādanañca atikhiṇabuddhīnaṃ anekavidhena ñāṇassa tikhiṇabhāvakaraṇañca paññatti nāma, tesaṃ suṇantānaṃ taṃcittatosanena taṃcittanisāmanena ca paññāyatīti paññatti. Tattha bhagavā akkharehi saṅkāsayati, padehi pakāsayati, byañjanehi vivarati, ākārehi vibhajati, niruttīhi uttānīkaroti, niddesehi paññāpayatīti. Kiṃ vuttaṃ hoti? Buddhā bhagavanto ekacce veneyye ekasmiṃ desane akkharehi atthasaṅkāsanaṃ karonti…pe… niddesehi atthapaññāpanaṃ karontīti ayamettha adhippāyo.

Atha vā akkharehi saṅkāsayitvā padehi pakāsayati, byañjanehi vivaritvā ākārehi vibhajati, niruttīhi uttānīkatvā niddesehi paññāpayati. Kiṃ vuttaṃ hoti? Evarūpena dhammadesanena ekaccesu ṭhānesu ekaccānaṃ veneyyānaṃ vinayatīti.

Atha vā akkharehi ugghāṭayitvā padehi pakāsento vinayati ugghaṭitaññuṃ, byañjanehi vivaritvā ākārehi vibhajanto vinayati vipañcitaññuṃ, niruttīhi uttānīkatvā niddesehi paññāpento vinayati neyyaṃ. Iti veneyyavasenapi yojetabbameva.

Atthato panettha katamo byañjanapāṭho, katamo atthapāṭhoti? Buddhānaṃ bhagavantānaṃ dhammaṃ desentānaṃ yo atthāvagamako saviññattikasaddo, so byañjanapāṭho. Yo tena abhisametabbo lakkhaṇarasādisahito dhammo, so atthapāṭhoti veditabbo. Punapi sandhāyabhāsito byañjanabhāsito sāvasesapāṭho anavasesapāṭho nīto neyyoti chabbidho pāṭho. Tattha anekatthavattā sandhāyabhāsito ‘‘mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye’’ti evamādi (dha. pa. 294). Ekatthavattā byañjanabhāsito ‘manopubbaṅgamā dhammā’’ti evamādi (dha. pa. 1.2; netti. 89, 92; peṭako. 14). Sāvaseso ‘‘sabbaṃ, bhikkhave, āditta’’nti evamādi (mahāva. 54; saṃ. ni. 4.28). Viparīto anavaseso ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’ti evamādi (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddeso 85; paṭi. ma. 3.5). Yathā vacanaṃ, tathā avagantabbo nīto ‘‘aniccaṃ dukkhaṃ anattā’’ti evamādi. Yuttiyā anussaritabbo neyyo ‘‘ekapuggalo bhikkhave’’ti evamādi (a. ni. 1.170).

Attho pana anekappakāro pāṭhattho sabhāvattho ñāyattho pāṭhānurūpo napāṭhānurūpo sāvasesattho niravasesattho nītattho neyyattho iccādi. Tattha yo appassatthassa ñāpanatthamuccāriyate, so pāṭhattho ‘‘sātthaṃ sabyañjana’’ntiādīsu (pārā. 1; dī. ni. 1.190) viya. Rūpārūpadhammānaṃ lakkhaṇarasādisabhāvattho ‘‘sammādiṭṭhiṃ bhāvetī’’tiādīsu (vibha. 485; saṃ. ni. 5.3) viya. Yo ñāyamāno hitāya saṃvattati, so ñātuṃ arahatīti ñāyattho – ‘‘atthavādī dhammavādī’’tiādīsu (dī. ni. 1.9, 194; 3.238; ma. ni. 1.411) viya. Yathāpāṭhaṃ bhāsito pāṭhānurūpo ‘‘cakkhu, bhikkhave, purāṇakamma’’nti (saṃ. ni. 4.146) bhagavatā vuttaṃ. Tasmā cakkhumapi kammanti. Byañjanacchāyāya atthaṃ paṭibāhayamānena vutto attho napāṭhānurūpo, so pāṭhato ananuññāto akatapaṭikkhepo viyutto. So ca saṅgahetabbampi asaṅgahetvā, parivajjetabbampi vā kiñci aparivajjetvā parisesaṃ katvā vutto sāvasesattho ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ (saṃ. ni. 4.60; mahāni. 107). Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno’’tiādīsu (dha. pa. 129) viya. Viparīto niravasesattho ‘‘sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca (dī. ni. 2.155; mahāva. 287; netti. 114). Tatra, bhikkhave, ko mantā ko saddhātā…pe… aññatra diṭṭhapadehī’’tiādīsu (a. ni. 7.66) viya. Saddavaseneva veditabbo nītattho ‘‘rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā’’tiādīsu (saṃ. ni. 1.151, 165; mahāva. 33) viya. Sammutivasena veditabbo neyyattho ‘‘cattārome, bhikkhave, valāhakūpamā puggalā’’tiādīsu (a. ni. 4.101-102) viya. Evamidha pāṭhañca atthañca vivaritvā ṭhito asaṃhīro bhavati paravādīhi dīgharattaṃ titthavāsena.

Iti asaṃhīrabhāvena yāva āgamādhigamasampadaṃ, tāva vattuṃ sakkoti. Saṅkhepavitthāranayena hetudāharaṇādīhi avabodhayituṃ samattho. Evaṃvidho attānañca parañca sodhetuṃ samatthabhāvena dussīlyadiṭṭhimalavirahitattā suci. Dussīlo hi attānaṃ upahanati, tena nādeyyavāco ca bhavati sabyohāramāno idha niccāturo vejjova. Duddiṭṭhi paraṃ upahanati, nāvassayo ca bhavati vāḷagahākulo iva kamalasaṇḍo. Ubhayavipanno pana sabbathāpi anupāsanīyo bhavati gūthagatamiva chavālātaṃ gūthagato viya ca kaṇhasappo. Ubhayasampanno pana sabbathāpi upāsanīyo sevitabbo ca viññūhi, nirupaddavo iva ratanākaro, evaṃ bhūto evaṃ amaccharo ahīnācariyamuṭṭhi. Suttasuttānulomaācariyavādaattanomatisaṅkhātānañca catunnaṃ apariccāgī, tesaṃ vasena byākhyāto.

‘‘Ekaṃsavacanaṃ ekaṃ, vibhajjavacanaṃ padaṃ;
Tatiyaṃ paṭipuccheyya, catutthaṃ pana ṭhāpaye’’ti.

Etesaṃ vā apariccāgī. Tato eva sotūnaṃ hite niyuttattā nesaṃ avabodhanaṃ pati akilāsu bhavatīti. Āha cettha –

‘‘Pāṭhatthavidasaṃhīro, vattā suci amaccharo;
Catunnaṃ apariccāgī, desakassa hitānvito’’ti.

Ettha **desakassā**ti desako assa, bhaveyyāti attho. **Hitānvito**ti hite anugato hitacitto. So eso sucittā piyo, catunnaṃ apariccāgittā garu, asaṃhīrattā bhāvanīyo, desakattā vattā, hitānvitattā vacanakkhamo, pāṭhatthavidattā gambhīrakathaṃ kattā, amaccharattā na cāṭṭhāne niyojako iti –

‘‘Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no cāṭṭhāne niyojako’’ti. (a. ni. 7.37; netti. 113);

‘‘Abhihito desako so, tāva dāni abhidhīyate’’.

Tattha dhammagaruttā kathaṃ na paribhavati, ācariyagaruttā kathikaṃ na paribhavati, saddhāpaññādiguṇapaṭimaṇḍitattā attānaṃ na paribhavati, asaṭhāmāyāvittā amatābhimukhattā ca avikkhittacitto bhavati, sumedhattā yoniso manasi karotīti. Vuttañhetaṃ –

> ‘‘Pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi? Na kathaṃ paribhoti, na kathikaṃ paribhoti, na attānaṃ paribhoti, avikkhittacitto dhammaṃ suṇāti ekaggacitto, yoniso manasi karotī’’ti (a. ni. 5.151).

Taṃlakkhaṇappattattā bhāvanaṃ bhajatīti. Āha cettha –

‘‘Dhammācariyagaru saddhāpaññādiguṇamaṇḍito;
Asaṭhāmāyāvikassa, sumedho amatābhimukho’’. –

Iti vattā ca sotā ca.

Evaṃ vuttappakāraṃ byañjanañca atthañca dassetvā idāni yo atiaggaṃ katvā kathitattā mahāsamuddamahāpathavī viya mahā ca so niddeso cāti mahāniddeso, taṃ **mahāniddesaṃ** vaṇṇayissāmi.

Tadetaṃ mahāniddesaṃ atthasampannaṃ byañjanasampannaṃ gambhīraṃ gambhīratthaṃ lokuttarappakāsakaṃ suññatappaṭisaṃyuttaṃ paṭipattimaggaphalavisesasādhanaṃ paṭipattipaṭipakkhapaṭisedhanaṃ yogāvacarānaṃ ñāṇavararatanākarabhūtaṃ dhammakathikānaṃ dhammakathāvilāsavisesahetubhūtaṃ saṃsārabhīrukānaṃ dukkhanissaraṇatadupāyadassanena assāsajananatthaṃ tappaṭipakkhanāsanatthañca gambhīratthānañca anekesaṃ suttantapadānaṃ atthavivaraṇena sujanahadayaparitosajananatthaṃ, tathāgatena arahatā sammāsambuddhena sabbattha appaṭihatasabbaññutaññāṇamahādīpobhāsena sakalajanavitthatamahākaruṇāsinehena veneyyajanahadayagatakilesandhakāravidhamanatthaṃ samujjalitassa saddhammamahāpadīpassa tadadhippāyavikāsanasinehaparisekena pañcavassasahassamaticirasamujjalanamicchatā lokānukampakena satthukappena dhammarājassa dhammasenāpatinā āyasmatā sāriputtattherena bhāsitaṃ sutvā āyasmā ānando paṭhamamahāsaṅgītikāle yathāsutameva saṅgahaṃ āropesi.

So panesa vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpanno, dīghanikāyo majjhimanikāyo saṃyuttanikāyo aṅguttaranikāyo khuddakanikāyoti pañcasu mahānikāyesu khuddakamahānikāyapariyāpanno, suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallanti navasu satthusāsanaṅgesu yathāsambhavaṃ gāthaṅgaveyyākaraṇaṅgadvayasaṅgahito.

‘‘Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;

Caturāsīti sahassāni, ye me dhammā pavattino''ti. (theragā. 1027) –

Dhammabhaṇḍāgārikattherena pañcasu ṭhānesu etadaggaṃ āropitena paṭiññātānaṃ caturāsītiyā dhammakkhandhasahassānaṃ bhikkhuto gahitesu dvīsu dhammakkhandhasahassesu anekasatadhammakkhandhasaṅgahito. Tassa dve vaggā aṭṭhakavaggo pārāyanavaggo khaggavisāṇasuttañca, ekekasmiṃ vagge soḷasa soḷasa katvā khaggavisāṇasuttañcāti tettiṃsa suttāni kāmasuttādikhaggavisāṇasuttapariyosānāni. Evaṃ anekadhā vavatthāpitassa imassa mahāniddesassa anupubbapadatthavaṇṇanaṃ karissāmi. Ayañhi mahāniddeso pāṭhato atthato ca uddisantena niddisantena ca sakkaccaṃ uddisitabbo niddisitabbo ca, uggaṇhantenāpi sakkaccaṃ uggaṇhitabbo dhāretabbo ca. Taṃ kissa hetu? Gambhīrattā imassa mahāniddesassa lokahitāya loke ciraṭṭhitatthanti.

1. Aṭṭhakavaggo

1. Kāmasuttaniddesavaṇṇanā

Tattha kāmasuttaṃ ādi. Tasmimpi ''kāmaṃ kāmayamānassā''ti gāthā ādi. Sā uddesaniddesapaṭiniddesavasena tidhā ṭhitā. ''Kāmaṃ kāmayamānassā''ti evamādi uddeso. ''Kāmāti uddānato dve kāmā – vatthukāmā ca kilesakāmā cā''ti niddeso. ''Katame vatthukāmā? Manāpikā rūpā''ti evamādi paṭiniddeso.

1. Tattha **kāma**nti manāpiyarūpāditebhūmakadhammasaṅkhātaṃ vatthukāmaṃ. **Kāmayamānassā**ti icchamānassa. **Tassa cetaṃ samijjhatī**ti tassa kāmayamānassa sattassa taṃ kāmasaṅkhātaṃ vatthu samijjhati ce, sace so taṃ labhatīti vuttaṃ hoti. **Addhā pītimano hotī**ti ekaṃsaṃ tuṭṭhacitto hoti. **Laddhā**ti labhitvā. **Macco**ti satto. **Yadicchatī**ti yaṃ icchati. Idaṃ pana saṅkhepato padatthasambandhamattameva, vitthāro pana upari pāḷiyaṃ āgatanayeneva veditabbo. Yathā ca imasmiṃ, evaṃ ito paraṃ sabbesupīti.

Kāmāti uddisitabbapadaṃ. **Uddānato**ti niddisitabbapadaṃ. **Uddānato**ti vaggavasena ''macchuddānaṃ kineyyā''ti ādīsu viya. Atha vā uparūpari dānato uddānaṃ, uddhaṃ uddhaṃ sodhanato byavadānaṭṭhena vodānaṃ viya. Vitthārakaraṇabhāvena vā. Kāmā iti pāṭhasesaṃ katvā vattabbaṃ. **Dve**ti gaṇanaparicchedo, na ekaṃ, na tayo. **Vatthukāmā cā**ti manāpiyarūpādivatthukāmā ca. Upatāpanaṭṭhena vibādhanaṭṭhena ca **kilesakāmā ca**. Tesu vatthukāmo pariññeyyo, kilesakāmo pahātabbo. Tattha vatthukāmo kilesakāmena patthayitabboti kāmīyatīti kāmo. Kilesakāmo vatthukāmānaṃ paccāsīsanassa kāraṇabhāvena kāmīyate anenāti kāmo. Tattha rūpādikkhandhe saṅgahito vatthukāmo, saṅkhārakkhandhe saṅgahito kilesakāmo. Chahi viññāṇehi vijānitabbo vatthukāmo, manoviññāṇena jānitabbo kilesakāmo. Kilesānaṃ patiṭṭhaṭṭhena kāraṇaṭṭhena ārammaṇaṭṭhena ca vatthukāmo.

''Nete kāmā yāni citrāni loke, saṅkapparāgo purisassa kāmo;
Tiṭṭhanti citrāni tatheva loke, athettha dhīrā vinayanti chanda''nti. (a. ni. 6.63);

Nandamāṇavaka- (dha. pa. aṭṭha. 1.68 uppalavaṇṇattherīvatthu) soreyyaseṭṭhiputtādīnaṃ (dha. pa. 43) vatthūni cettha nidassanaṃ. Kilesakāmo tāpanaṭṭhena bādhanaṭṭhena ca sayaṃ kāmetīti kāmo. Vuttampi cetaṃ ''ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi cetetī''ti ca ''ratto kho, brāhmaṇa, pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇatī''ti (a. ni. 3.54) ca evamādi nidassanaṃ.

Tameva paṭiniddesavasena vitthāretvā vattukāmo – **''katame vatthukāmā''**tiādimāha. Tattha **katame**ti kathetukamyatāpucchā. Pañcavidhā hi pucchā, tāsaṃ vibhāgo upari pāḷiyaṃyeva āvi bhavissati. Tāsu ayaṃ kathetukamyatāpucchā. Tattha **manāpikā**ti manaṃ appāyanti vaddhentīti manāpā, manāpā eva manāpikā. **Rūpā**ti kammacittautuāhārasamuṭṭhānavasena catusamuṭṭhānikā rūpārammaṇā. Rūpayantīti rūpā, vaṇṇavikāraṃ āpajjamānā hadayaṅgatabhāvaṃ pakāsentīti attho.

Tattha kenaṭṭhena rūpanti? Ruppanaṭṭhena. Vuttañhetaṃ bhagavatā –

> ''Kiñca, bhikkhave, rūpaṃ vadetha? Ruppatīti kho, bhikkhave, tasmā 'rūpa'nti vuccati. Kena ruppati? Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṃsamakasavātātapasarīsapasamphassenapi ruppati. Ruppatīti kho, bhikkhave, tasmā 'rūpa'nti vuccatī''ti (saṃ. ni. 3.79).

Tattha **ruppatī**ti kuppati ghaṭṭīyati pīḷīyati, bhijjatīti attho. **Sītena** tāva **ruppanaṃ** lokantarikaniraye pākaṭaṃ. Mahiṃsakaraṭṭhādīsupi himapātasītalesu padesesu etaṃ pākaṭameva. Tattha hi sattā sītena bhinnachinnasarīrā jīvitakkhayampi pāpuṇanti.

Uṇhena ruppanaṃ avīcimahāniraye pākaṭaṃ. Tattha hi tattāya lohapathaviyā nipajjāpetvā pañcavidhabandhanādikaraṇakāle sattā mahādukkhaṃ anubhavanti.

Jighacchāya ruppanaṃ pettivisaye ceva dubbhikkhakāle ca pākaṭaṃ. Pettivisayasmiñhi sattā dve tīṇi buddhantarāni kiñcideva āmisaṃ hatthena gahetvā mukhe pakkhipantā nāma na honti, antoudaraṃ ādittasusirarukkho viya hoti. Dubbhikkhe kañjikamattampi alabhitvā maraṇasattānaṃ pamāṇaṃ natthi.

Pipāsāya ruppanaṃ kālakañjikādīsu pākaṭaṃ. Tattha hi sattā dve tīṇi buddhantarāni hadayatemanamattaṃ vā jivhātemanamattaṃ vā udakabindumpi laddhuṃ na sakkonti. ‘‘Pānīyaṃ pivissāmā’’ti nadiṃ gatānaṃ jalaṃ vālukātalaṃ sampajjati. Mahāsamuddaṃ pakkhantānampi samuddo piṭṭhipāsāṇoyeva hoti. Te sussantā balavadukkhapīḷitā viravanti. **Ḍaṃsādīhi ruppanaṃ** ḍaṃsamakkhikādibahulesu padesesu pākaṭaṃ. Taṃ pana – ‘‘katamaṃ taṃ rūpaṃ sanidassanaṃ? Sappaṭigha’’nti ādinā nayena abhidhamme (dha. sa. 656, 658) vitthāritameva.

Sappantīti **saddā,** udāharīyantīti attho. Utucittavasena dvisamuṭṭhānikā saddā. Gandhayantīti **gandhā,** attano vatthūni sūcayantīti attho. Rasanti te sattāti **rasā,** assādentīti attho. Phusīyantīti **phoṭṭhabbā**. Ete gandhādayo catusamuṭṭhānikāva. Tesaṃ vibhāgo abhidhamme (dha. sa. 622-624) vitthāritoyeva.

Tamevatthaṃ vitthāravasena dassento **‘‘attharaṇā pāvuraṇā’’**tiādimāha. Tattha attharitvā nipajjiyantīti **attharaṇā**. Sarīraṃ veṭhetvā pārupīyantīti **pāvuraṇā**. Antojātādayo cattāro dāsī ca dāso ca **dāsidāsā. Khettaṃ** nāma yasmiṃ pubbaṇṇaṃ ruhati. **Vatthu** nāma yasmiṃ aparaṇṇaṃ ruhati. Yattha vā ubhayampi ruhati, taṃ khettaṃ. Tadatthāya katabhūmibhāgo vatthu. Khettavatthusīsena cettha vāpītaḷākādīnipi saṅgahitāni. **Hiraññа**nti kahāpaṇo. **Suvaṇṇa**nti jātarūpaṃ. Tesaṃ gahaṇena lohamāsako jatumāsako dārumāsakoti sabbepi saṅgahaṃ gacchanti. **Gāmanigamarājadhāniyo**ti ekakuṭikādi **gāmo**. Āpaṇayutto **nigamo**. Ekassa rañño āṇāpavattiṭṭhānaṃ **rājadhānī. Raṭṭha**nti janapadekadesaṃ. **Janapado**ti kāsikosalādijanapado. **Koso**ti catubbidho koso – hatthī asso ratho patti. **Koṭṭhāgāra**nti tividhaṃ koṭṭhāgāraṃ – dhanakoṭṭhāgāraṃ dhaññakoṭṭhāgāraṃ vatthakoṭṭhāgāraṃ. **Yaṃ kiñcī**ti anavasesapariyādānavacanaṃ. **Rajanīya**nti rañjetuṃ yuttaṭṭhena.

Ito paraṃ tikavasena dassetuṃ atītattikaajjhattattikahīnattikaokāsattikasaṃyogattikakāmāvacarattikavasena chattike āha. Tattha atītattike tāva attano sabhāvaṃ uppādādikkhaṇaṃ vā patvā atikkantāti **atītā**. Tadubhayampi na āgatāti **anāgatā**. Taṃ taṃ kāraṇaṃ paṭicca uppannāti **paccuppannā**. Idaṃ bhavena paricchannaṃ. Paṭisandhito hi paṭṭhāya atītabhavesu nibbattā anantarabhave vā nibbattā hontu kappakoṭisatasahassamatthake vā, sabbe atītāyeva nāma. Cutito paṭṭhāya anāgatabhavesu nibbattanakā kāmā anantarabhave vā nibbattantu kappakoṭisatasahassamatthake vā, sabbe anāgatāyeva nāma. Cutipaṭisandhiantare pavattā kāmā paccuppannā nāma.

Ajjhattattike ‘‘evaṃ pavattamānā mayaṃ attāti gahaṇaṃ gamissāmā’’ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattā attano santāne pavattā pāṭipuggalikā kāmā **ajjhattā kāmā** nāma. Tato bahibhūtā pana indriyabaddhā vā anindriyabaddhā vā **bahiddhā** nāma. Tatiyapadaṃ tadubhayavasena vuttaṃ.

Hīnattike **hīnā**ti lāmakā. **Majjhimā**ti hīnapaṇītānaṃ majjhe bhavāti majjhimā. Avasesā uttamaṭṭhena **paṇītā**. Api ca upādāyupādāya hīnamajjhimapaṇītatā veditabbā. Nerayikānañhi kāmā koṭippattā hīnā nāma. Te upādāya tiracchānesu nāgasupaṇṇānaṃ kāmā paṇītā nāma. Sesatiracchānagatānaṃ kāmā majjhimā nāma. Tesampi kāmā hīnā. Te upādāya mahesakkhapetānaṃ kāmā paṇītā nāma. Avasesānaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya jānapadānaṃ kāmā paṇītā nāma. Paccantavāsīnaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya gāmabhojakānaṃ kāmā paṇītā nāma. Tesaṃ paricārikānaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya janapadasāmikānaṃ kāmā paṇītā nāma. Tesaṃ paricārikānaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya padesarājūnaṃ kāmā paṇītā nāma. Tesaṃ amaccānaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya cakkavattirañño kāmā paṇītā nāma. Tassa amaccānaṃ kāmā majjhimā nāma. Tassapi hīnā. Te upādāya bhummadevānaṃ kāmā paṇītā nāma. Tesaṃ paricārikānaṃ devānaṃ kāmā majjhimā nāma. Tesampi hīnā. Te upādāya cātumahārājikānaṃ devānaṃ kāmā paṇītātiādinā nayena yāva akaniṭṭhadevānaṃ kāmā matthakappattā paṇītā nāma. Evaṃ upādāyupādāya hīnamajjhimapaṇītatā veditabbā.

Okāsattike **āpāyikā kāmā**ti avaḍḍhisaṅkhātesu apagataayesu catūsu apāyesu nibbattakāmā **āpāyikā**. Manussesu nibbattakāmā **mānusikā**. Devesu nibbattakāmā **dibbā**.

Saṃyogattike paccupaṭṭhitānaṃ kāmānaṃ paribhuñjanato ṭhapetvā nerayike sesaapāyasattānaṃ manussānaṃ cātumahārājike deve upādāya yāva tusitakāyikānañca devānaṃ kāmā **paccupaṭṭhitā kāmā** nāma. Pakatipaṭiyattārammaṇato atirekena ramitukāmatākāle yathārucitaṃ ārammaṇaṃ nimminitvā nimminitvā ramantīti nimmānaratīnaṃ devānaṃ kāmā **nimmitā kāmā** nāma. Attano ajjhāsayaṃ ñatvā parehi nimmite ārammaṇe sevantīti paranimmitavasavattīnaṃ kāmā **paranimmitā kāmā** nāma. **Pariggahitā**ti ‘‘mayhaṃ eta’’nti gahitā kāmā. **Apariggahitā**ti tathā apariggahitā uttarakurukānaṃ kāmā. **Mamāyitā**ti taṇhāvasena ‘‘mama eta’’nti gahitā. **Amamāyitā**ti vuttapaṭipakkhā.

Sabbepi kāmāvacarā dhammāti ‘‘heṭṭhato avīcinirayaṃ pariyantaṃ karitvā’’tiādinā (dha. sa. 1287) nayena vuttesu kāmāvacaradhammesu pariyāpannā. Tatrāyaṃ vacanattho – uddānato dve kāmā, vatthukāmo ca kilesakāmo cāti. Tattha kilesakāmo atthato chandarāgo. Vatthukāmo tebhūmakaṃ vaṭṭaṃ. Kilesakāmo cettha kāmetīti kāmo. Itaro kāmīyatīti. Yasmiṃ pana padese duvidhopeso kāmo pavattivasena avacarati, so catunnaṃ apāyānaṃ manussānaṃ channañca devalokānaṃ vasena ekādasavidho padeso kāmo ettha avacaratīti kāmāvacaro. Tattha pariyāpannadhamme sandhāya ‘‘sabbepi kāmāvacarā dhammā’’ti vuttaṃ. Attano sabhāvaṃ dhārentīti dhammā. **Rūpāvacarā dhammā**ti ‘‘heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve antokaritvā’’tiādinā (dha. sa. 1289) nayena vuttānaṃ rūpāvacaradhammānaṃ vasena sabbepi dhammā rūpāvacarā. **Arūpāvacarā dhammā**ti ‘‘heṭṭhato ākāsānañcāyatanupage deve pariyantaṃ karitvā uparito nevasaññānāsaññāyatanupage deve antokaritvā’’tiādinā (dha. sa. 1291) nayena vuttā sabbepi arūpāvacarā dhammā. Tattha rūpe avacarantīti rūpāvacarā. Arūpe avacarantīti arūpāvacarā. **Taṇhāvatthukā**ti patiṭṭhatthena kāraṇatthena ca taṇhāya vatthubhūtā. **Taṇhārammaṇā**ti taṇhāpavattivasena taṇhāya ārammaṇabhūtā. **Kāmanīyaṭṭhenā**ti paccāsīsitabbaṭṭhena. **Rajanīyaṭṭhenā**ti rañjetuṃ yuttaṭṭhena. **Madanīyaṭṭhenā**ti kulamadādimadaṃ uppādanīyaṭṭhena.

Tattha ‘‘katame vatthukāmā? Manāpikā rūpā’’tiādiṃ katvā ‘‘yaṃ kiñci rajanīyaṃ vatthū’’ti pariyosānaṃ saviññāṇakaaviññāṇakavasena vuttaṃ. Avasesaṃ ekacatukkādikachattikanti veditabbaṃ.

Evaṃ vatthukāmaṃ dassetvā kilesakāmaṃ dassetuṃ **‘‘katame kilesakāmā’’**tiādimāha. Tattha **chando**ti dubbalarāgo. **Rāgo**ti tato balavataro. Upari tayopi rāgā imehi balavatarā. **Kāmesū**ti pañcasu kāmaguṇesu. **Kāmacchando**ti kāmasaṅkhāto chando, na kattukamyatāchando, na dhammacchando. Kāmanavasena rajjanavasena ca kāmoyeva rāgo **kāmarāgo**. Kāmanavasena nandanavasena ca kāmoyeva nandī **kāmanandī**. Evaṃ sabbattha kāmatthaṃ viditvā taṇhāyanaṭṭhena **kāmataṇhā**. Sinehanaṭṭhena **kāmasneho**. Pariḍayhanaṭṭhena **kāmapariḷāho**. Mucchanaṭṭhena **kāmamucchā**. Gilitvā pariniṭṭhāpanaṭṭhena **kāmajjhosānaṃ**. Vaṭṭasmiṃ oghehi osīdāpetīti **kāmogho**. Vaṭṭasmiṃ yojetīti **kāmayogo**. Daḷhavasena taṇhādiṭṭhiggahaṇaṃ **upādānaṃ**. Cittaṃ nīvarati pariyonandhatīti **nīvaraṇaṃ**.

Addasanti addakkhiṃ. **Kāmā**ti ālapanaṃ. **Te**ti tava. **Mūla**nti patiṭṭhaṃ. **Saṅkappā**ti parikappena. **Na taṃ saṅkappayissāmī**ti taṃ parikappanaṃ na karissāmi. **Na hohisī**ti na bhavissasi.

Icchamānassāti paccāsīsantassa. **Sādiyamānassā**ti assādiyamānassa. **Patthayamānassā**ti patthanaṃ uppādentassa. **Pihayamānassā**ti pāpuṇituṃ icchaṃ uppādentassa. **Abhijappamānassā**ti taṇhāvasena tittiṃ uppādentassa. Atha vā abhivadantassa.

Khattiyassa vātiādi catujjātivasena vuttaṃ. **Gahaṭṭhassa vā pabbajitassa vā**ti liṅgavasena vuttaṃ. **Devassa vā manussassa vā**ti upapattivasena vuttaṃ. **Ijjhatī**ti nipphajjati. **Samijjhatī**ti sammā nipphajjati. **Ijjhati** visesarūpapaṭilābhavasena. **Labhati** dassanīyarūpapaṭilābhavasena. **Paṭilabhati** pasādanīyarūpapaṭilābhavasena. **Adhigacchati** saṇṭhānarūpapaṭilābhavasena. **Vindati** chavippasādarūpapaṭilābhavasena. Atha vā puññamahattena **ijjhati**. Jātimahattena **labhati**. Issariyamahattena **paṭilabhati**. Sukhamahattena **adhigacchati**. Sampattimahattena **vindatī**ti.

Ekaṃsavacananti ekakoṭṭhāsavacanaṃ. ‘‘Ekaṃsaṃ cīvaraṃ katvā (pārā. 349, 367), ekaṃsabyākaraṇīyo pañho’’tiādīsu (dī. ni. 3.312; a. ni. 4.42) viya anekaṃsagahaṇapaṭikkhepo. **Nissaṃsayavacana**nti saṃsayavirahitavacanaṃ, sandehapaṭikkhepavacananti attho. **Nikkaṅkhāvacana**nti ‘‘kathamidaṃ kathamida’’nti kaṅkhāpaṭikkhepavacanaṃ. **Advejjhavacana**nti dvidhābhāvaṃ dvejjhaṃ, taṃabhāvena advejjhavacanaṃ. Dvidhābhāvavirahitaṃ ‘‘advejjhavacanā buddhā’’tiādīsu viya vimatipaṭikkhepo. **Adveḷhakavacana**nti dvihadayābhāvena adveḷhakaṃ. ‘‘Itihāsa, itihāsā’’ti dveḷhakapaṭikkhepavacanaṃ. **Niyogavacana**nti ekasmiṃ atthe dve na yujjantīti niyogavacanaṃ dvidhāpathapaṭikkhepo. Aññattha pana ‘‘niyogā anāgatārammaṇā natthī’’ti āgataṃ. **Apaṇṇakavacana**nti palāsarahitaṃ sāravacanaṃ aviraddhakāraṇaṃ ‘‘apaṇṇakaṃ ṭhānameke’’tiādīsu (jā. 1.1.1) viya, apaṇṇakamaṇi viya sappatiṭṭhavacanaṃ. **Avatthāpanavacanameta**nti etaṃ vacanaṃ otaritvā patiṭṭhitaṃ santiṭṭhāpanaṃ ṭhapanaṃ.

Yāni imasmiṃ mahāniddese vibhattiṃ āropitāni padāni, tāni vibhattiṃ gacchantāni tīhi kāraṇehi vibhattiṃ gacchanti, nānā hontāni catūhi kāraṇehi nānā bhavanti. Aparadīpanā panettha dve ṭhānāni gacchanti. Kathaṃ? Tāni hi byañjanavasena upasaggavasena atthavasena vāti imehi tīhi kāraṇehi vibhattiṃ gacchanti. Tattha ‘‘kodho kujjhanā kujjhitattaṃ, doso dussanā dussitatta’’nti (dha. sa. 1066) evaṃ byañjanavasena vibhattigamanaṃ veditabbaṃ. Tattha hi ekova kodho byañjanavasena evaṃ vibhattiṃ labhati. ‘‘Ijjhati samijjhati labhati paṭilabhati gacchati adhigacchatī’’ti evaṃ pana upasaggavasena vibhattigamanaṃ veditabbaṃ. ‘‘Paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā’’ti (dha. sa. 16) evaṃ atthavasena vibhattigamanaṃ veditabbaṃ.

Tesu pītipadaniddese tāva imā tisso vibhattiyo labbhanti. **Pīti pāmojja**nti hi byañjanavasena vibhattigamanaṃ hoti. **Āmodanā pamodanā pahāso**ti upasaggavasena. **Vitti tuṭṭhi odagyaṃ attamanatā**ti atthavasena. Iminā nayena sabbapadaniddesesu vibhattigamanaṃ veditabbaṃ.

Nānā hontānipi nāmanānattena lakkhaṇanānattena kiccanānattena paṭikkhepanānattenāti imehi catūhi kāraṇehi nānā honti. Tattha ‘‘katamo tasmiṃ samaye byāpādo hoti? Yo tasmiṃ samaye doso dussanā’’ti ettha byāpādoti vā dosoti vā dvepi ete kodho eva, nāmena pana nānattaṃ gatāti evaṃ nāmanānattena nānattaṃ veditabbaṃ.

Rāsaṭṭhena ca pañcapi khandhā ekova khandho hoti. Ettha pana rūpaṃ ruppanalakkhaṇaṃ, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇanti iminā lakkhaṇanānattena pañcakkhandhā honti. Evaṃ lakkhaṇanānattena nānattaṃ veditabbaṃ.

‘‘Cattāro sammappadhānā – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya…pe… cittaṃ paggaṇhāti padahatī''ti (vibha. 390; dī. ni. 2.402) ekameva vīriyaṃ kiccanānattena catūsu ṭhānesu āgataṃ. Evaṃ kiccanānattena nānattaṃ veditabbaṃ.

''Cattāro asaddhammā kodhagarutā, na saddhammagarutā, makkhagarutā, na saddhammagarutā, lābhagarutā, na saddhammagarutā, sakkāragarutā, na saddhammagarutā''ti evamādīsu (a. ni. 4.44) pana paṭikkhepanānattena nānattaṃ veditabbaṃ.

Imāni pana cattāri nānattāni na pītiyāyeva labbhanti, sabbesupi yathālābhavasena labbhanti. Pītiyā hi pītīti nāmaṃ, cittassa cittanti nāmaṃ. Pīti ca pharaṇalakkhaṇā, vedanā vedayitalakkhaṇā, saññā sañjānanalakkhaṇā, cetanā cetayitalakkhaṇā, viññāṇaṃ vijānanalakkhaṇaṃ.

Tathā pīti pharaṇakiccā, vedanā anubhavanakiccā, saññā sañjānanakiccā, cetanā cetayitakiccā, viññāṇaṃ vijānanakiccanti evaṃ kiccanānattena nānattaṃ veditabbaṃ. Paṭikkhepanānattaṃ pītipade natthi.

Alobhādiniddese pana ''alobho alubbhanā alubbhitatta''ntiādinā (dha. sa. 35) nayena labbhatīti evaṃ paṭikkhepanānattena nānattaṃ veditabbaṃ. Evaṃ sabbapadaniddesesu labbhamānavasena catubbidhampi nānattaṃ veditabbaṃ.

Aparadīpanā pana padatthuti vā hoti daḷhīkammaṃ vāti evaṃ dve ṭhānāni gacchati. Yaṭṭhikoṭiyā uppīḷentena viya hi sakimeva ''pītī''ti vutte etaṃ padaṃ phullitamaṇḍitavibhūsitaṃ nāma na hoti, punappunaṃ byañjanavasena upasaggavasena atthavasena ''pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vittī''ti (dha. sa. 9) vutte phullitamaṇḍitavibhūsitaṃ nāma hoti. Yathā hi daharakumāraṃ nahāpetvā manoramaṃ vatthaṃ paridahāpetvā pupphāni piḷandhāpetvā akkhīni añjetvā athassa nalāṭe ekameva manosilābinduṃ kareyya, na tassa ettāvatā cittatilako nāma hoti, nānāvaṇṇehi pana parivāretvā bindūsu katesu cittatilako nāma hoti. Evaṃ sampadamidaṃ veditabbaṃ. Ayaṃ padatthuti nāma.

Byañjanavasena pana upasaggavasena atthavasena ca punappunaṃ bhaṇanameva daḷhīkammaṃ nāma. Yathā hi ''āvuso''ti vā ''bhante''ti vā ''yakkho''ti vā ''sappo''ti vā vutte daḷhīkammaṃ nāma na hoti, ''āvuso āvuso, bhante bhante, yakkho yakkho, sappo sappo''ti vutte pana daḷhīkammaṃ nāma hoti, evameva sakiṃdeva yaṭṭhikoṭiyā uppīḷentena viya ''pītī''ti vuttamatte daḷhīkammaṃ nāma na hoti, punappunaṃ byañjanavasena upasaggavasena atthavasena ''pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vittī''ti vutteyeva daḷhīkammaṃ nāma hotīti evaṃ aparadīpanā dve ṭhānāni gacchati. Etissāpi vasena labbhamānakapadaniddesesu sabbattha attho veditabbo.

Tattha pīnayatīti **pīti**. Sā sampiyāyanalakkhaṇā, kāyacittapīṇanarasā pharaṇarasā vā, odagyapaccupaṭṭhānā. **Yā pañcakāmaguṇapaṭisaññutta**ti yā rūpādipañcakāmakoṭṭhāsapaṭisaṃyuttā pīti, sā pīnayatīti **pīti,** idaṃ sabhāvapadaṃ. Pamuditassa bhāvo **pāmojjaṃ**. Āmodanākāro **āmodanā**. Pamodanākāro **pamodanā**. Yathā vā bhesajjānaṃ vā telānaṃ vā uṇhodakasītodakānaṃ vā ekato karaṇaṃ ''modanā''ti vuccati, evamayampi pītidhammānaṃ ekato karaṇena modanā. Upasaggavasena pana maṇḍetvā ''āmodanā pamodanā''ti vuttā.

Hāsetīti **hāso**. Pahāsetīti **pahāso,** haṭṭhapahaṭṭhākārānametaṃ adhivacanaṃ. **Vittī**ti vittaṃ, dhanassetaṃ nāmaṃ. Ayaṃ pana somanassapaccayattā vittisarikkhatāya vitti. Yathā hi dhanino dhanaṃ paṭicca somanassaṃ uppajjati, evaṃ pītimatopi pītiṃ paṭicca somanassaṃ uppajjati. Tasmā ''vittī''ti vuttā. **Tuṭṭhī**ti sabhāvasaṇṭhitāya pītiyā etaṃ nāmaṃ. Pītimā pana puggalo kāyacittānaṃ uggatattā abbhuggatattā ''udaggo''ti vuccati, udaggassa bhāvo **odagyaṃ**.

Attano manatā **attamanatā**. Anabhiraddhassa hi mano dukkhapadaṭṭhānattā na attano mano nāma hoti, abhiraddhassa sukhapadaṭṭhānattā attano mano nāma hoti, iti attano manatā attamanatā, sakamanatā, sakamanassa bhāvoti attho. Sā pana yasmā na aññassa kassaci attano manatā, cittasseva panesā bhāvo cetasiko dhammo, tasmā ''attamanatā cittassā''ti vuttā.

Cittavicittatāya **cittaṃ**. Ārammaṇaṃ minamānaṃ jānātīti **mano. Mānasa**nti mano eva, ''antalikkhacaro pāso, yvāyaṃ carati mānaso''ti (mahāva. 33; saṃ. ni. 1.151) hi ettha pana sampayuttakadhammo ''mānaso''ti vutto.

''Kathañhi bhagavā tuyhaṃ, sāvako sāsane rato;
Appattamānaso sekkho, kālaṃkayirā jane sutā''ti. (saṃ. ni. 1.159) –

Ettha arahattaṃ ''mānasa''nti vuttaṃ. Idha pana mano eva mānasaṃ, byañjanavasena hetaṃ padaṃ vaḍḍhitaṃ.

Hadayanti cittaṃ. ''Cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmī''ti (su. ni. āḷavakasuttaṃ; saṃ. ni. 1.237; 246) ettha uro ''hadaya''nti vuttaṃ. ''Hadayā hadayaṃ maññe aññāya tacchatī''ti (ma. ni. 1.63) ettha cittaṃ. ''Vakkaṃ hadaya''nti (khu. pā. 3.dvatiṃsākāro; dī. ni. 2.377; ma. ni. 1.110) ettha hadayavatthu. Idha pana cittameva abbhantaraṭṭhena ''hadaya''nti vuttaṃ. Tameva parisuddhaṭṭhena **paṇḍaraṃ,** bhavaṅgaṃ sandhāyetaṃ vuttaṃ. Yathāha – ''pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha''nti (a. ni. 1.49). Tato nikkhantattā pana akusalampi gaṅgāya nikkhantā nadī gaṅgā viya godhāvarito nikkhantā godhāvarī viya ca ''paṇḍara''ntveva vuttaṃ.

Mano manāyatananti idha pana manoggahaṇaṃ manasseva āyatanabhāvadīpanatthaṃ. Tenetaṃ dīpeti ''nayidaṃ devāyatanaṃ viya manassa āyatanattā manāyatanaṃ, atha kho mano eva āyatanaṃ manāyatana''nti. Tattha nivāsaṭṭhānaṭṭhena ākaraṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca **āyatanaṃ** veditabbaṃ. Tathā hi loke ''issarāyatanaṃ, vāsudevāyatana''ntiādīsu nivāsaṭṭhānaṃ ''āyatana''nti vuccati. ''Suvaṇṇāyatanaṃ, rajatāyatana''ntiādīsu ākaro. Sāsane pana ''manorame āyatane, sevanti naṃ vibhaṅgamā''tiādīsu (a. ni. 5.38) samosaraṇaṭṭhānaṃ. ''Dakkhiṇāpatho gunnaṃ āyatana''ntiādīsu sañjātideso. ''Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane''tiādīsu (a. ni. 3.102; 5.23; ma. ni. 3.158) kāraṇaṃ. Idha pana sañjātidesaṭṭhena samosaraṇaṭhānaṭṭhena kāraṇaṭṭhenāti tidhāpi vaṭṭati.

Phassādayo hi dhammā ettha sañjāyantīti sañjātidesaṭṭhenapi etaṃ āyatanaṃ. Bahiddhā rūpasaddagandharasaphoṭṭhabbā ārammaṇabhāvenettha osarantīti samosaraṇaṭhānaṭṭhenapi āyatanaṃ. Phassādīnaṃ pana sahajātādipaccayaṭṭhena kāraṇattā kāraṇaṭṭhenapi āyatananti veditabbaṃ. Tadeva mananalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ, mano eva indriyaṃ **manindriyaṃ**.

Vijānātīti **viññāṇaṃ**. Viññāṇameva khandho **viññāṇakkhandho**. Tassa rāsiādivasena attho veditabbo. ''Mahāudakakkhandhotveva saṅkhaṃ gacchatī''ti (a. ni. 4.51) ettha hi rāsaṭṭhena khandho vutto. ''Sīlakkhandho samādhikkhandho''tiādīsu (dī. ni. 3.555) guṇaṭṭhena. ''Addasā kho bhagavā mahantaṃ dārukkhandha''nti (saṃ. ni. 4.241-242) ettha paṇṇattimattaṭṭhena. Idha pana ruḷhito khandho vutto. Rāsaṭṭhena hi viññāṇakkhandhassa ekadeso ekaṃ viññāṇaṃ. Tasmā yathā rukkhassa ekadesaṃ chindanto ''rukkhaṃ chindatī''ti vuccati, evameva viññāṇakkhandhassa ekadesabhūtaṃ ekampi viññāṇaṃ rūḷhito ''viññāṇakkhandho''ti vuttaṃ.

Tajjā manoviññāṇadhātūti tesaṃ phassādīnaṃ dhammānaṃ anucchavikā manoviññāṇadhātu. Imasmiñhi pade ekameva cittaṃ minanaṭṭhena **mano,** vijānanaṭṭhena **viññāṇaṃ,** sabhāvaṭṭhena nissattaṭṭhena vā **dhātū**ti tīhi nāmehi vuttaṃ. **Sahagato**ti avijahito. **Sahajāto**ti saddhiṃ niggato. **Saṃsaṭṭho**ti saṃsaggo hutvā ṭhito. **Sampayutto**ti samaṃ pakārehi yutto. Katamehi pakārehīti? Ekuppādādīhi. Natthi keci dhammā kehici dhammehi sampayuttāti? Āmantā. Iti hi imassa pañhassa paṭikkhepe ''nanu atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā''ti (kathā. 473) evaṃ ekuppādatādīnaṃ vasena sampayogattho vutto. Iti imehi ekuppādatādīhi samaṃ pakārehi yutto sampayutto. **Ekuppādo**ti ekato uppanno, na vināti attho. **Ekanirodho**ti ekato nirodho. **Ekavatthuko**ti hadayavatthuvasena ekavatthuko. **Ekārammaṇo**ti rūpādivasena ekārammaṇo.

Ettha sahagatasaddo tabbhāve, vokiṇṇe, ārammaṇe, nissaye, saṃsaṭṭheti pañcasu atthesu dissati jinavacane. ''Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā''ti (mahāva. 14; vibha. 203; ma. ni. 3.374; saṃ. ni. 5.1081; paṭi. ma. 2.30) ettha tabbhāve veditabbo, nandirāgabhūtāti attho. ''Yā, bhikkhave, vīmaṃsā kosajjasahagatā kosajjasampayuttā''ti (saṃ. ni. 5.832) ettha vokiṇṇe, antarantarā uppajjamānena kosajjena vokiṇṇāti ayamettha attho. ''Lābhī hoti rūpasahagatānaṃ vā samāpattīnaṃ arūpasahagatānaṃ vā samāpattīna''nti (pu. pa. 3-6) ettha ārammaṇe, rūpārammaṇānaṃ arūpārammaṇānanti attho. ''Aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāvetī''ti (saṃ. ni. 5.238) ettha nissaye, aṭṭhikasaññaṃ nissāya aṭṭhikasaññaṃ bhāvetvā paṭiladdhanti attho. ''Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ sampayutta''nti (vibha. 578) ettha saṃsaṭṭhe, saṃmissanti attho. Imasmimpi ṭhāne saṃsaṭṭhe āgato.

Sahajātasaddo ''sahajātaṃ purejātaṃ pacchājāta''nti (paṭṭha. 1.1.435) ettha viya sahajāte. Saṃsaṭṭhasaddo ''gihīhi saṃsaṭṭho''ti ca, ''evaṃ saṃsaṭṭho, bhante''ti (saṃ. ni. 3.3) cāti evamādīsu saṃsagge. ''Kise thūle vivajjetvā saṃsaṭṭhā yojitā hayā''ti (jā. 2.22.70) ettha sadise.

''Pucimandaparivāro, ambo te dadhivāhana;
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākhā sākhā nisevare''ti. (jā. 1.2.72) –

Ettha upacite. ''Cittasaṃsaṭṭhā dhammā''ti (dha. sa. dukamātikā 59) ettha cittasampayuttadhamme. Idha pana yo phalappadāne aviyogadhammo vinibbhogaṃ akatvā ekuppādādidhammo hutvā ''sampayutto''ti vuccati. Taṃvisayo. Atha vā ''sahagato''ti vatvā pacchato pacchato āgatasuttena viya so na hotīti dassetuṃ **''sahajāto''**ti vuttaṃ. Ekato uppannarūpārūpaṃ viya sopi na hotīti dassetuṃ **''saṃsaṭṭho''**ti vuttaṃ.

Khīrodakaṃ viya ca sopi na hotīti dassetuṃ **''sampayutto''**ti vuttaṃ. Vinibbhogaṃ kātuṃ asakkuṇeyyaṭṭhena hi sahuppannā dhammā sampayuttāpi atthi khīratelaṃ viya. Tathā vippayuttāpi khīrato apanītaṃ navanītaṃ viya. Evaṃ lakkhaṇasampayutto ekuppādādilakkhaṇoyeva hotīti dassetuṃ **''ekuppādo''**tiādi vuttaṃ. Ettha ekuppādasahajātānaṃ kiṃ nānattaṃ? Uppāde antaravirahito **ekuppādo**. Khīrakālamuttassāpi dadhino mathane mathane pākaṭaṃ navanītaṃ viya purebhattapacchābhattavasena ekadivasameva jāto viya so na hotīti dassetuṃ ekakkhaṇe nibbattoti **sahajāto. Ekavatthuko**ti patiṭṭhaṭṭhena ekaparicchedena ekavatthuko, dvinnaṃ bhikkhūnaṃ ekavatthukatā viya ṭhānantaravirahito. **Ekārammaṇo**ti aniyatekārammaṇo na cakkhuviññāṇaṃ viyāti evameke vaṇṇayanti.

Maccoti mūlapadaṃ. Rūpādīsu satto laggo laggitoti **satto**. Vuttañhetaṃ ''satto sattoti, bhante, vuccati, kittāvatā nu kho, bhante, 'satto'ti vuccatīti? Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra satto tatra visatto, tasmā 'satto'ti vuccatī''ti (saṃ. ni. 3.161; mahāni. 7). Sattayogena vā satto. Sugatiduggatiṃ naratīti **naro**. Manuno puttoti **mānavo**. Upakaraṇena sayaṃ posayatīti **poso**. Puṃ vuccati nirayo, taṃ galatīti **puggalo**. Jīvitindriyaṃ dhāretīti **jīvo**. Cutito jātiṃ gacchatīti **jāgu**. Jiyatīti **jantu**. Indriyena gacchatīti **indagu**. Atha vā indabhūtena kammunā gacchatīti **indagu**. ''Hindagū''tipi pāḷi. Hindanti maraṇaṃ, taṃ gacchatīti hindagu. Manuto jātoti **manujo**. **Yaṃ sādiyatī**ti yaṃ rūpādiṃ assādiyati. Sesaṃ vuttanayameva. Ito paraṃ vuttamatthaṃ nigamento tenāha bhagavā –

> **‘‘Kāmaṃ kāmayamānassa…pe… laddhā macco yadicchatī’’**ti;

Ito paraṃ ettakampi avatvā visesamattameva vakkhāma.

2. **Tassa ce kāmayānassā**ti tassa puggalassa kāme icchamānassa, kāmena vā yāyamānassa. **Chandajātassā**ti jātataṇhassa. **Jantuno**ti sattassa. **Te kāmā parihāyantī**ti te kāmā parihāyanti ce. **Sallaviddhova ruppatī**ti atha so ayomayādinā sallena viddho viya pīḷīyati. Ito paraṃ vuttaṃ vajjetvā avuttesu yaṃ yaṃ anuttānaṃ, taṃ tadeva kathayissāmi.

Cakkhupīṇanaṃ ārammaṇaṃ pāpuṇanavasena **yāyati** gacchati. Dassanīyavasena piyattaṃ ārammaṇavasena appāpetīti **niyyati**. Savanīyaṃ hutvā kaṇṇasotapīṇanaṃ ārammaṇavasena parikaḍḍhatīti **vuyhati**. Saritabbaṃ hutvā cittapīṇanaṃ ārammaṇavasena gahetvā upasaṃharīyatīti **saṃharīyati. Yathā**ti opammatthe nipāto. Hatthinā yāyati gacchatīti **hatthiyānena vā, vā**iti vikappatthe. Assena yāyati gacchatīti **assayānena vā**. Goyuttaṃ vayhādiyānaṃ goyānaṃ, tena **goyānena**. Ajayānādīsupi eseva nayo. Iṭṭhavasena jāto **sañjāto**.

Ārammaṇapiyattavasena nibbatto **abhinibbatto**. Ārammaṇamanāpabhāvena **pātubhūto**. Atha vā kāmarāgavasena jāto **sañjāto**. Kāmanandivasena nibbatto **abhinibbatto**. Kāmataṇhāvasena kāmasinehavasena kāmacchandavasena kāmapariḷāhavasena ca **pātubhūto**ti veditabbo.

Te vā kāmā parihāyantīti te vatthukāmādayo parihāyanti vigacchanti. **So vā kāmehi parihāyatī**ti eso khattiyādipuggalo vatthukāmādikāmehi parihāyati vigacchati ‘‘pubbeva maccaṃ vijahanti bhogā, macco dhane pubbataraṃ jahātī’’ti (jā. 1.5.2) evamādīsu viya. **Katha**nti kena pakārena. **Tiṭṭhantassevā**ti dharantasseva. **Te bhoge**ti te vatthukāmādayo bhoge. **Rājāno vā**ti pathabyādirājāno. **Harantī**ti gahetvā gacchanti, apaharanti vā. **Corā vā**ti sandhicchedādikā. **Aggi vā**ti dāvaggiādi. **Dahatī**ti jhāpeti bhasmaṃ karoti. **Udakaṃ vā**ti oghādiudakaṃ. **Vahatī**ti gahetvā mahāsamuddaṃ pāpeti. **Appiyā vā**ti akantā amanāpā. **Dāyādā harantī**ti dāyajjavirahitā assāmikā haranti. **Nihitaṃ vā**ti nidhānaṃ katvā ṭhapitaṃ. **Nādhigacchatī**ti na vindati na paṭilabhati, na passatīti attho. **Duppayuttā**ti visamapayogena yojitā kasivāṇijjādikammantā. **Bhijjantī**ti bhedaṃ pāpuṇanti, na pavattantīti attho. ‘‘Bhañjanti rathaṃ ayānakā’’tiādīsu (jā. 2.21.296) sambhavo veditabbo.

Kule vā kulaṅgāro uppajjatīti khattiyādikule kulajhāpako kule antimapuriso nibbattati. ‘‘Kulaṅkaro’’tipi pāḷi. **Yo te bhoge vikiratī**ti yo eso kule pacchimako te hiraññādike bhoge khepeti. **Vidhamatī**ti viyogaṃ karoti, dūre khipati. **Viddhaṃsetī**ti nāseti adassanaṃ gameti. Atha vā itthidhutto hutvā **vikirati**. Surādhutto hutvā **vidhamati**. Akkhadhutto hutvā **viddhaṃseti**. Vikirati vā uppannaṃ āyaṃ ajānanena. Vidhamati vissajjanamukhaṃ ajānanena. Viddhaṃseti ṭhapitaṭṭhāne ārakkhaṃ asaṃvidhānenāti evamādinā yojetabbaṃ.

Aniccatāyeva aṭṭhamīti vināsabhāvo eva aṭṭhamo. **Hāyantī**ti adassanaṃ yanti. **Parihāyantī**ti na puna paññāyanti. **Paridhaṃsentī**ti ṭhānato apagacchanti. **Paripatantī**ti paggharanti. **Antaradhāyantī**ti antaradhānaṃ adassanaṃ gacchanti. **Vippalujjantī**ti cuṇṇavicuṇṇā hutvā apagacchanti.

Tiṭṭhanteva te bhogeti tesaṃ dhanānaṃ ṭhitakāle ‘‘tiṭṭhante nibbute cāpī’’ti evamādīsu (vi. va. 806) viya. **So**ti so bhogasāmiko puggalo. **Cavati** devalokato. **Marati** manussalokato. **Vippalujjati** nāgasupaṇṇādilokato. Atha vā **hāyati** dhaññakoṭṭhāgāravasena. **Parihāyati** dhanakoṭṭhāgāravasena. **Paridhaṃsati** balibaddahatthiassādivasena. **Paripatati** dāsidāsavasena. **Antaradhāyati** dārābharaṇavasena. **Nassati** udakādivasenāti eke vaṇṇayanti.

Ayomayenāti kāḷalohādinibbattena. **Sallenā**ti kaṇḍena. **Aṭṭhimayenā**ti manussaṭṭhiṃ ṭhapetvā avasesena. **Dantamayenā**ti hatthidantādinā. **Visāṇamayenā**ti govisāṇādinā. **Kaṭṭhamayenā**ti veḷukaṭṭhādinā. **Viddho**ti vuttappakārasallānaṃ aññataraññatarena pahaṭo. **Ruppatī**ti vikirati, vikāraṃ āpajjati. **Kuppatī**ti calati, kopaṃ uppādeti. **Ghaṭṭīyatī**ti ghaṭṭito hoti. **Pīḷīyatī**ti pīḷito hoti, laddhappahāro **kuppati**. ‘‘Tatiyadivase salākaṃ pavesetvā dhovanakāle **ghaṭṭīyati**. Khārappadāne **pīḷīyati**. Pahāradhovane vā **ruppati**. Tasmiṃ dukkhuppādane **kuppati**. Salākapavesane **pīḷīyati**. Khārappadāne **ghaṭṭīyatī’’**ti evameke vaṇṇayanti.

Byādhitoti laddhappahāro hutvā pīḷito. **Domanassito**ti domanassappatto. **Vipariṇāmaññathābhāvā**ti pakatibhāvaṃ jahitvā aññathābhāvaṃ upanītena, antososādi **soko** ca vācāvippalāpo **paridevo** ca kāyapīḷanādi **dukkhañca** cittapīḷanādi **domanassañca** bhuso āyāso **upāyāso** ca. Ete vuttappakārā sokādayo uppajjanti samudācāraṃ gacchanti.

3. Tatiyagāthāyaṃ saṅkhepattho – yo pana ime kāme tattha chandarāgavikkhambhanena vā samucchedena vā attano pādena sappassa siraṃ viya parivajjeti, so bhikkhu sabbalokaṃ vipphāretvā ṭhitattā loke visattikāsaṅkhātaṃ taṇhaṃ sato hutvā samativattatīti.

Yoti vibhajitabbaṃ padaṃ. **Yo yādiso**tiādīni tassa vibhajanapadāni. Ettha ca yasmā **yo**ti atthapadaṃ. tañca aniyamena puggalaṃ dīpeti. Tasmā tassa atthaṃ dassento aniyamena puggaladīpakaṃ yo-saddameva āha. Tasmā ettha evamattho veditabbo – **yo**ti yo kocīti. Yasmā yo yo koci nāma, so avassaṃ yathāliṅgayathāyuttayathāvihitayathāppakārayaṃṭhānapattayaṃdhammasamannāgatavasena ekenākārena paññāyati, tasmā taṃ tattha ñāpetuṃ taṃ bhedaṃ pakāsento **''yādiso''**tiādimāha. Tattha **yādiso**ti liṅgavasena yādiso vā tādiso vā hotu, dīgho vā rasso vā kāḷo vā odāto vā maṅguracchavi vā kiso vā thūlo vāti attho.

Yathāyuttoti yogavasena yena vā tena vā yutto hotu, navakammayutto vā uddesayutto vā vāsadhurayutto vāti attho. **Yathāvihito**ti yathāṭhapito navakammādhiṭṭhāyikādivasena. **Yathāpakāro**ti yathāpakārena patiṭṭhito padīpanāyakādivasena. **Yaṃṭhānappatto**ti yaṃ ṭhānantaraṃ patto senāpatiseṭṭhiṭṭhānādivasena. **Yaṃdhammasamannāgato**ti yena dhammena upāgato dhutaṅgādivasena.

Vikkhambhanato vāti upacārappanāsamādhīti kilesānaṃ dūrīkaraṇato vā ghaṭappahārena sevālānaṃ viya. **Samucchedato vā**ti puna appavattiṃ katvā accantato maggena kilesānaṃ ucchinnamūlato pahānavasena samucchedato vā. **Aṭṭhikaṅkalūpamā kāmā**tiādīni ekādasa padāni vipassanāvasena vuttāni.

Buddhānussatiṃ bhāventopītiādīni cha padāni **maraṇassatiṃ bhāventopi, upasamānussatiṃ bhāventopī**ti imāni ca upacārajjhānavasena vuttāni. **Ānāpānassatiṃ bhāventopi, kāyagatāsatiṃ bhāventopi, paṭhamaṃ jhānaṃ bhāventopī**tiādīni **nevasaññānāsaññāyatanasamāpattiṃ bhāventopī**ti pariyosānāni appanājjhānavasena vuttāni. Tattha **aṭṭhikaṅkalūpamā kāmā**ti sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ aṭṭhikaṅkalaṃ upamā etesaṃ kāmānanti aṭṭhikaṅkalūpamā kāmā. **Appassādaṭṭhenā**ti ''appaṃ parittaṃ sukhassādaṃ ādīnavo ettha bhiyyo''ti dassanaṭṭhena. **Passanto**ti ''yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assā''ti ñāṇacakkhunā passanto. **Parivajjetī**ti dūraṅgameti. Vuttañhetaṃ bhagavatā –

> ''Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa, tamenaṃ dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ upasumbheyya. Taṃ kiṃ maññasi, gahapati, api nu kho so kukkuro amhaṃ aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā''ti? ''No hetaṃ, bhante''. ''Taṃ kissa hetu''? ''Aduñhi, bhante, aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ, yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assā''ti. ''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati 'aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā, taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā, yattha sabbaso lokāmisupādānā aparisesā nirujjhanti, tamevūpekkhaṃ bhāvetī''ti (ma. ni. 2.42).

Gijjhādīhi sādhāraṇā maṃsapesi upamā etesanti **maṃsapesūpamā**. Bahūnaṃ sādhāraṇaṭṭhena **bahusādhāraṇā**. Ādittaṃ tiṇukkaṃ upamā etesanti **tiṇukkūpamā. Anudahanaṭṭhenā**ti hatthādijhāpanaṭṭhena. Sādhikaporisappamāṇā vītaccikānaṃ vītadhūmānaṃ aṅgārānaṃ pūrā aṅgārakāsu upamā etesanti **aṅgārakāsūpamā. Mahāpariḷāhaṭṭhenā**ti mahantaparitāpanaṭṭhena. Ārāmarāmaṇeyyādikaṃ supinaṃ upamā etesanti **supinakūpamā. Ittarapaccupaṭṭhānaṭṭhenā**ti appatvā, na upagantvā tiṭṭhanaṭṭhena. Yācitena laddhaṃ yānādibhaṇḍaṃ upamā etesanti **yācitakūpamā. Tāvakālikaṭṭhenā**ti anibandhanaṭṭhena. Sampannaphalarukkho upamā etesanti **rukkhaphalūpamā. Sambhañjanaparibhañjanaṭṭhenā**ti sākhābhañjanaṭṭhena ceva samantato bhañjitvā rukkhapātanaṭṭhena ca. Asi ca sūnā ca upamā etesanti **asisūnūpamā. Adhikuṭṭanaṭṭhenā**ti chindanaṭṭhena. Sattisūlaṃ upamā etesanti **sattisūlūpamā. Vinivijjhanaṭṭhenā**ti nipatetvā gamanaṭṭhena. Bhayajananaṭṭhena sappasiraṃ upamā etesanti **sappasirūpamā. Sappaṭibhayaṭṭhenā**ti saha abhimukhe bhayaṭṭhena. Dukkhajananaṃ aggikkhandhaṃ upamā etesanti **aggikkhandhūpamā. Mahābhitāpanaṭṭhenā**ti mahantaabhitāpakāyapīḷāuppādanaṭṭhenāti kāmaṃ parivajjetīti. Vuttañhetaṃ –

> ''Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uḍḍīyeyya, tamenaṃ gijjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyuṃ vissajjeyyuṃ. Taṃ kiṃ maññasi, gahapati, sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippameva paṭinissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkha''nti ''evaṃ, bhante''. ''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati 'maṃsapesūpamā kāmā vuttā bhagavatā…pe… tamevūpekkhaṃ bhāveti. Seyyathāpi, gahapati, puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya. Taṃ kiṃ maññasi, gahapati, sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva paṭinissajjeyya, tassa sā ādittā tiṇukkā hatthaṃ vā daheyya, bāhuṃ vā daheyya, aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkha''nti? ''Evaṃ, bhante''. ''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati 'tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā…pe… tamevūpekkhaṃ bhāveti. Seyyathāpi, gahapati, aṅgārakāsu sādhikaporisā pūrā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikkūlo, tamenaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ. Taṃ kiṃ maññasi gahapati, api nu so puriso iti citi ceva kāyaṃ sannāmeyyā''ti? ''Evaṃ, bhante''. ''Taṃ kissahetu''? ''Viditañhi, bhante, tassa purisassa 'imañca ahaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkha'''nti. ''Evameva kho gahapati ariyasāvako iti paṭisañcikkhati 'aṅgārakāsūpamā kāmā vuttā bhagavatā…pe… tamevūpekkhaṃ bhāveti. Seyyathāpi, gahapati, puriso supinakaṃ passeyya ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakaṃ, so paṭibuddho na kiñci paṭipasseyya. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati 'supinakūpamā kāmā vuttā bhagavatā…pe… tamevūpekkhaṃ bhāveti. Seyyathāpi, gahapati, puriso yācitakaṃ bhogaṃ yācitvā yānaṃ vā

> poriseyyaṃ pavaramaṇikuṇḍalaṃ. So tehi yācitakehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya. Tamenaṃ jano disvā evaṃ vadeyya ‘bhogī vata bho puriso, evaṃ kira bho bhogino bhogāni bhuñjantī’ti. Tamenaṃ sāmikā yattha yattheva tāni passeyyuṃ, tattha tattheva tāni hareyyuṃ. Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Taṃ kissahetu’’? ‘‘Sāmino hi, bhante, tāni harantī’’ti. ‘‘Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati ‘yācitakūpamā kāmā vuttā bhagavatā…pe… tamevūpekkhaṃ bhāveti. Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo, tatrassa rukkho sampannaphalo ca upapannaphalo ca. Na cassu kānici phalāni bhūmiyaṃ patitāni. Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa ‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni, jānāmi kho panāhaṃ rukkhaṃ āropituṃ. Yaṃnūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthañca khādeyyaṃ, ucchaṅgañca pūreyya’nti? So taṃ rukkhaṃ ārohitvā yāvadatthañca khādeyya, ucchaṅgañca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa ‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni, na kho panāhaṃ jānāmi rukkhaṃ ārohituṃ. Yaṃnūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthañca khādeyyaṃ, ucchaṅgañca pūreyya’nti. So taṃ rukkhaṃ mūlatova chindeyya. Taṃ kiṃ maññasi, gahapati, amuko so puriso paṭhamaṃ rukkhaṃ ārūḷho, sace so na khippameva oroheyya, tassa so rukkho papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhañjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkha’’nti? ‘‘Evaṃ, bhante’’. ‘‘Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati ‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā, taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā. Yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti. Tamevūpekkhaṃ bhāvetī’’ti (ma. ni. 2.43-48).

Evaṃ aṭṭhikaṅkalādikaaggikkhandhūpamapariyosānato vipassanaṃ dassetvā idāni upacārasamādhiṃ dassento **‘‘buddhānussatiṃ bhāvento’’**tiādimāha.

Tattha punappunaṃ uppajjanato sati eva anussati. Pavattitabbaṭṭhānamhiyeva ca pavattattā saddhāpabbajitassa kulaputtassa anurūpā satītipi anussati. Buddhaṃ ārabbha uppannā anussati buddhānussati. Arahatādibuddhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ, taṃ **buddhānussatiṃ. Bhāvento**ti vaḍḍhento byūhento. Dhammaṃ ārabbha uppannā anussati **dhammānussati,** svākkhātatādidhammaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Saṅghaṃ ārabbha uppannā anussati **saṅghānussati,** suppaṭipannatādisaṅghaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Sīlaṃ ārabbha uppannā anussati **sīlānussati,** attano akhaṇḍatādisīlaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Cāgaṃ ārabbha uppannā anussati **cāgānussati,** attano muttacāgatādicāgaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Devatā ārabbha uppannā anussati **devatānussati,** devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Ānāpāne ārabbha uppannā sati **ānāpānassati,** ānāpānanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Maraṇaṃ ārabbha uppannā sati **maraṇassati,** ekabhavapariyāpannajīvitindriyupacchedasaṅkhātamaraṇārammaṇāya satiyā etaṃ adhivacanaṃ.

Kucchitānaṃ kesādīnaṃ paṭikkūlānaṃ āyattā ākarattā kāyoti saṅkhaṃ gate sarīre gatā pavattā sati **kāyagatāsati,** tādisaṃ vā kāyaṃ gatā sati ‘‘kāyagatasatī’’ti vattabbe rassaṃ akatvā ‘‘kāyagatāsatī’’ti vuttaṃ. Kesādikesu kāyakoṭṭhāsesu paṭikkūlanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Upasamaṃ ārabbha uppannā anussati. **Upasamānussati,** sabbadukkhūpasamārammaṇāya satiyā etaṃ adhivacanaṃ.

Vitakkavicārapītisukhacittekaggatāsampayuttaṃ paṭhamajjhānaṃ bhāvento. Pītisukhacittekaggatāsampayuttaṃ dutiyajjhānaṃ bhāvento. Sukhacittekaggatāsampayuttaṃ tatiyajjhānaṃ bhāvento. Upekkhācittekaggatāsampayuttaṃ catutthajjhānaṃ bhāvento…pe… nevasaññānāsaññāyatanaṃ bhāventopi kāme parivajjetīti.

Vikkhambhanappahānaṃ dassetvā idāni samucchedena kāmānaṃ pahānaṃ dassetuṃ **‘‘sotāpattimaggaṃ bhāventopī’’**tiādimāha. Tattha maggasotassa āpajjanaṃ sotāpatti, sotāpattiyā maggo sotāpattimaggo. **Apāyagamanīye kāme**ti yehi apāyaṃ gacchanti, te apāyagamanīye kāme samucchedato sotāpattimaggaṃ bhāvento parivajjeti. Paṭisandhivasena sakiṃyeva imaṃ lokaṃ āgacchatīti sakadāgāmī, tassa maggo sakadāgāmimaggo. Taṃ maggaṃ bhāvento. **Oḷārike**ti pariḷāhappatte. Paṭisandhivaseneva kāmabhavaṃ nāgacchatīti anāgāmī, tassa maggo anāgāmimaggo. Taṃ maggaṃ bhāvento. **Anusahagate**ti sukhumabhāvappatte. Kilesehi ārakattā, kilesārīnaṃ hatattā, saṃsāracakkassa arānaṃ hatattā, pāpakaraṇe rahābhāvā, paccayādīnaṃ arahattā ca arahaṃ, arahato bhāvo arahattaṃ. Kiṃ taṃ? Arahattaphalaṃ. Arahattassa maggo arahattamaggo. Taṃ arahattamaggaṃ bhāvento. **Sabbena sabba**nti sabbenākārena sabbaṃ. **Sabbathā sabba**nti sabbappakārena sabbaṃ. **Asesaṃ nissesa**nti niravasesaṃ gandhamattampi aṭṭhapetvā. Atha vā **sabbena sabbaṃ** mūlavasena. **Sabbathā sabbaṃ** ākāranippadesavasena. **Asesaṃ nissesaṃ** bhāvanānippadesavasena. Tathā purimena duccaritābhāvena. Dutiyena pariyuṭṭhānābhāvena. Tatiyena anusayābhāvena evameke vaṇṇayanti.

Sappo vuccati ahīti yo koci saranto gacchati. **Kenaṭṭhenā**ti kena atthena. **Saṃsappanto gacchatī**ti yasmā sammā saṃsaranto gacchatīti **sappo. Bhujanto**ti vaṅkavaṅko hutvā. **Pannasiro**ti nipannasīso hutvā. **Sirena supatī**ti sīsaṃ bhogantare katvā supanabhāvena sirasā supatīti **sarīsapo**. Bile sayatīti **bilāsayo**. ‘‘Bilasayo’’tipi pāḷi, taṃ sundaraṃ. Guhāyaṃ setīti **guhāsayo. Dāṭhā tassa āvudho**ti tassa sappassa duve dāṭhā paharaṇasatthasaṅkhāto āvudho. **Visaṃ tassa ghora**nti tassa sappassa byāpakasaṅkhātaṃ visaṃ dāruṇaṃ kakkhaḷaṃ. **Jivhā tassa duvidhā**ti tassa sappassa dvedhā jivhā. **Dvīhi jivhāhi rasaṃ sāyatī**ti duvidhāhi jivhāhi rasaṃ jānāti assādaṃ vindati sādiyatīti. Jīvituṃ kāmayatīti **jīvitukāmo**. Amarituṃ kāmayatīti **amaritukāmo**. Sukhaṃ kāmayatīti **sukhakāmo. Dukkhappaṭikkūlo**ti dukkhaṃ anicchamāno. **Pādenā**ti attano pādena. **Sappasira**nti sappassa sīsaṃ. **Vajjeyyā**ti dūrato vajjeyya. **Vivajjeyyā**ti tassa pamāṇena. **Parivajjeyyā**ti samantato. **Abhinivajjeyyā**ti catutthappamāṇena. Atha vā purimena sīsato. Dutiyatatiyena dvīhi passehi. Catutthena pacchato. ‘‘Kāme pana appattassa pariyesanamūladukkhavatthubhāvena **vajjeyya**. Pattassa ārakkhamūladukkhavatthubhāvena **vivajjeyya**. Aññāṇapariḷāhadukkhavatthubhāvena **parivajjeyya**. Vināsamukhe piyavippayogadukkhavatthubhāvena **abhinivajjeyyā’’**ti evameke vaṇṇayanti.

Rañjanavasena **rāgo**. Balavarañjanaṭṭhena **sārāgo**. Visaye sattānaṃ anu anu nayanato **anunayo**. Anurujjhatīti **anurodho,** kāmetīti attho. Yattha katthaci bhave sattā etāya nandantīti **nandī,** sayaṃ vā nandatīti **nandī**. Nandī ca sā rañjanaṭṭhena rāgo cāti **nandirāgo**. Tattha ekasmiṃ ārammaṇe sakiṃ uppannā taṇhā nandī, punappunaṃ uppajjamānā nandirāgoti vuccati. **Cittassa sārāgo**ti yo heṭṭhā ‘‘balavarañjanaṭṭhena sārāgo’’ti vutto, so na sattassa, cittasseva sārāgoti attho.

Icchanti etāya ārammaṇānīti **icchā**. Bahalakilesabhāvena mucchanti etāya pāṇinoti **mucchā**. Gilitvā pariniṭṭhapetvā gahaṇavasena **ajjhosānaṃ**. Iminā sattā gijjhanti gedhaṃ āpajjantīti **gedho**. Bahalaṭṭhena vā **gedho**. ‘‘Gedhaṃ vā pana pavanasaṇḍa’’nti hi bahalaṭṭheneva vuttaṃ. Anantarapadaṃ upasaggavasena vaḍḍhitaṃ, sabbatobhāgena vā gedhoti **paligedho**. Sajjanti etenāti **saṅgo**. Lagganaṭṭhena vā **saṅgo**. Osīdanaṭṭhena **paṅko**. Ākaḍḍhanavasena **ejā**. ‘‘Ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā’’ti hi vuttaṃ. Vañcanaṭṭhena **māyā**. Vaṭṭasmiṃ sattānaṃ jananaṭṭhena **janikā**. ‘‘Taṇhā janeti purisaṃ, cittamassa vidhāvatī’’ti (saṃ. ni. 1.55) hi vuttaṃ. Vaṭṭasmiṃ satte dukkhena saṃyojayamānā janetīti **sañjananī**. Ghaṭanaṭṭhena **sibbinī**. Ayañhi vaṭṭasmiṃ satte cutipaṭisandhivasena sibbati ghaṭeti tunnakāro viya pilotikāya pilotikaṃ, tasmā ‘‘ghaṭanaṭṭhena sibbinī’’ti vuttā. Anekappakāraṃ visayajālaṃ taṇhāvipphanditanivesasaṅkhātaṃ vā jālamassā atthīti **jālinī**.

Ākaḍḍhanaṭṭhena sīghasotā saritā viyāti **saritā**. Allaṭṭhena vā **saritā**. Vuttañhetaṃ ‘‘saritāni sinehitāni ca somanassāni bhavanti jantuno’’ti (dha. pa. 341). Allāni ceva siniddhāni cāti ayañhettha attho. Anayabyasanāpādanaṭṭhena kummānubandhasuttakaṃ viyāti **suttaṃ**. Vuttañhetaṃ ‘‘suttanti kho, bhikkhave, nandirāgassetaṃ adhivacana’’nti (saṃ. ni. 2.159). Rūpādīsu vitthataṭṭhena **visatā**. Tassa tassa paṭilābhatthāya satte āyūhāpetīti **āyūhinī**. Ukkaṇṭhituṃ apadānato sahāyaṭṭhena **dutiyā**. Ayañhi sattānaṃ vaṭṭasmiṃ ukkaṇṭhituṃ na deti, gatagataṭṭhāne piyasahāyo viya abhiramāpeti. Teneva vuttaṃ –

> ‘‘Taṇhādutiyo puriso, dīghamaddhānasaṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattatī’’ti. (itivu. 15; a. ni. 4.9; mahāni. 191; cūḷani. pāyāyanānugītigāthāniddesa 107);

Paṇidhānakavasena **paṇidhi. Bhavanettī**ti bhavarajju. Etāya hi sattā rajjuyā gīvāyaṃ baddhā goṇā viya icchiticchitaṭṭhānaṃ niyyanti. Taṃ taṃ ārammaṇaṃ vanati bhajati allīyatīti **vanaṃ,** vanati yācatīti vā **vanaṃ. Vanatho**ti byañjanena padaṃ vaḍḍhitaṃ. Anatthadukkhānaṃ vā samuṭṭhāpanaṭṭhena gahanaṭṭhena ca vanaṃ viyāti **vanaṃ**. Balavataṇhāyetaṃ nāmaṃ. Gahanataraṭṭhena pana tato balavatarā **vanatho** nāma. Tena vuttaṃ –

> ‘‘Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ;
> Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo’’ti. (dha. pa. 283);

Santhavanavasena **santhavo,** saṃsaggoti attho. So duvidho – taṇhāsanthavo mittasanthavo ca. Tesu idha taṇhāsanthavo adhippeto. Sinehavasena **sneho**. Ālayakaraṇavasena kampamānā apekkhatīti **apekkhā**. Vuttampi cetaṃ ‘‘imāni te deva caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni, ettha deva chandaṃ janehi jīvite apekkhaṃ karohī’’ti (dī. ni. 2.266). Ālayaṃ karohīti ayañhettha attho. Pāṭiyekke pāṭiyekke ārammaṇe bandhatīti **paṭibandhu,** ñātakaṭṭhena vā pāṭiyekko bandhūtipi **paṭibandhu**. Niccasannissitaṭṭhenapi sattānaṃ taṇhāsamo bandhu nāma natthi. Ārammaṇānaṃ asanato **āsā**. Ajjhottharaṇato ceva tittiṃ anugantvāva paribhuñjanato cāti attho. Āsīsanavasena **āsīsanā**. Āsīsitassa bhāvo **āsīsitattaṃ**.

Idāni tassā pavattiṭṭhānaṃ dassetuṃ **‘‘rūpāsā’’**tiādi vuttaṃ. Tattha āsīsanavasena āsāti āsāya atthaṃ gahetvā rūpe āsā **rūpāsā**. Evaṃ navapi padāni veditabbāni. Ettha ca purimāni pañca pañcakāmaguṇavasena vuttāni, parikkhāralobhavasena chaṭṭhaṃ. Taṃ visesato pabbajitānaṃ, tato parāni tīṇi atittiyavatthuvasena gahaṭṭhānaṃ. Na hi tesaṃ dhanaputtajīvitehi aññaṃ piyataraṃ atthi. ‘‘Idaṃ mayhaṃ, idaṃ mayha’’nti vā ‘‘asukena me idaṃ dinnaṃ, idaṃ dinna’’nti vā evaṃ satte jappāpetīti **jappā**. Parato dve padāni upasaggena vaḍḍhitāni, tato paraṃ aññenākārena vibhajituṃ āraddhattā puna ‘‘jappā’’ti vuttaṃ. Jappanākāro **jappanā**. Jappitassa bhāvo **jappitattaṃ**. Punappunaṃ visaye lumpati ākaḍḍhatīti lolupo, lolupassa bhāvo **loluppaṃ**. Loluppanākāro **loluppāyanā**. Loluppasamaṅgino bhāvo **loluppāyitattaṃ**.

Pucchañjikatāti yāya taṇhāya lābhaṭṭhānesu pucchaṃ cālayamānā sunakhā viya kampamānā vicaranti, taṃ tassā kampanataṇhāya nāmaṃ. Sādhu manāpamanāpe visaye kāmetīti sādhukāmo, tassa bhāvo **sādhukamyatā**. Mātāmātucchātiādike ayuttaṭṭhāne rāgoti **adhammarāgo**. Yuttaṭṭhānepi balavā hutvā uppanno lobho **visamalobho**. ‘‘Rāgo visama’’ntiādivacanato (vibha. 924) vā yuttaṭṭhāne vā ayuttaṭṭhāne vā uppanno chandarāgo adhammaṭṭhena adhammarāgo. Visamaṭṭhena visamalobhoti veditabbo. Ārammaṇānaṃ nikāmanavasena **nikanti**. Nikāmanākāro **nikāmanā**. Patthayanavasena

patthanā. Pihāyanavasena **pihanā**. Suṭṭhu patthanā **sampatthanā**. Pañcasu kāmaguṇesu taṇhā **kāmataṇhā**. Rūpārūpabhavesu taṇhā **bhavataṇhā**. Ucchedasaṅkhāte vibhave taṇhā **vibhavataṇhā**. Suddhe rūpabhavasmiṃyeva taṇhā **rūpataṇhā**. Arūpabhave taṇhā **arūpataṇhā**. Ucchedadiṭṭhisahagato rāgo, nirodhe taṇhā **nirodhataṇhā**. Rūpe taṇhā **rūpataṇhā**. Sadde taṇhā **saddataṇhā. Gandhataṇhā**dīsupi eseva nayo. **Oghā**dayo vuttatthāva.

Kusaladhamme āvaratīti **āvaraṇaṃ**. Chādanavasena **chadanaṃ**. Satte vaṭṭasmiṃ bandhatīti **bandhanaṃ**. Cittaṃ upahantvā kilissati saṃkiliṭṭhaṃ karotīti **upakkileso**. Thāmagataṭṭhena anu anu setīti **anusayo**. Uppajjamānaṃ cittaṃ pariyuṭṭhātīti **pariyuṭṭhānaṃ,** uppajjituṃ apadānena kusalavāraṃ gaṇhātīti attho. ‘‘Corā magge pariyuṭṭhiṃsu, dhuttā magge pariyuṭṭhiṃsū’’tiādīsu (cūḷava. 430) hi maggaṃ gaṇhiṃsūti attho. Evamidhāpi gahaṇaṭṭhena pariyuṭṭhānaṃ veditabbaṃ. Paliveṭhanaṭṭhena latā viyāti **latā**. ‘‘Latā uppajja tiṭṭhatī’’ti (dha. pa. 340) āgataṭṭhānepi ayaṃ taṇhā latāti vuttā. Vividhāni vatthūni icchatīti **vevicchaṃ**. Vaṭṭadukkhassa mūlanti **dukkhamūlaṃ**. Tasseva dukkhassa nidānanti **dukkhanidānaṃ**. Taṃ dukkhaṃ ito pabhavatīti **dukkhappabhavo**. Bandhanaṭṭhena pāso viyāti pāso, mārassa pāso **mārapāso**. Duruggilanaṭṭhena baḷisaṃ viyāti baḷisaṃ, mārassa baḷisaṃ **mārabaḷisaṃ**. Taṇhābhibhūtā mārassa visayaṃ nātikkamanti, tesaṃ upari māro vasaṃ vattetīti iminā pariyāyena mārassa visayoti **māravisayo**. Sandanaṭṭhena taṇhāva nadī **taṇhānadī**. Ajjhottharaṇaṭṭhena taṇhāva jālaṃ **taṇhājālaṃ**. Yathā sunakhā gaddūlabaddhā yadicchakaṃ niyyanti, evaṃ taṇhābaddhā sattāti daḷhabandhanaṭṭhena gaddūlaṃ viyāti gaddūlaṃ, taṇhāva gaddūlaṃ **taṇhāgaddūlaṃ**. Duppūraṇaṭṭhena taṇhāva samuddo **taṇhāsamuddo**. Abhijjhāyanaṭṭhena **abhijjhā**. Lubbhanti etena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. Sampayuttakānaṃ **akusalānaṃ** patiṭṭhaṭṭhena **mūlaṃ**.

Visattikātīti visattikā iti. **Kenaṭṭhenā**ti kena sabhāvena. **Visatā**ti vitthaṭā rūpādīsu. **Visālā**ti vipulā. **Visaṭā**ti tebhūmakabyāpakavasena visaṭā. Purimavacanameva takārassa ṭakāraṃ katvā byañjanavibhāgaṃ katvā vuttaṃ. **Visakkatī**ti parisappati sahati vā. Ratto hi rāgavatthunā pādena tāḷiyamānopi sahati. Osakkanaṃ vipphandanaṃ vā ‘‘visakkana’’ntipi vadanti. ‘‘Kusalākusalānaṃ patī’’ti keci vaṇṇayanti. **Visaṃharatī**ti tathā tathā kāmesu ānisaṃsaṃ passantī vividhehi ākārehi nekkhammābhimukhappavattito cittaṃ saṃharati saṅkhipati, visaṃ vā dukkhaṃ, taṃ harati, vahatīti attho. **Visaṃvādikā**ti aniccādiṃ niccādito gaṇhantī visaṃvādikā hoti. Dukkhanibbattakassa kammassa hetubhāvato **visamūlā**, visaṃ vā dukkhadukkhādibhūtā vedanā mūlaṃ etissāti **visamūlā**. Dukkhasamudayattā visaṃ phalaṃ etissāti **visaphalā**. Yāya taṇhāya rūpādikassa dukkhasseva paribhogo hoti, na amatassāti sā ‘‘visaparibhogā’’ti vuttā. Sabbattha niruttivasena padasiddhi veditabbā.

Tassā visayaṃ dassetukāmo **‘‘visālā vā pana sā taṇhā rūpe’’**tiādimāha. Tattha **visālā vā panā**ti mahantī eva taṇhāyanaṭṭhena taṇhā, rūpādayo pañca pañcakāmaguṇikarāgavasena vuttā. **Kule gaṇe**tiādīni ekādasa padāni loluppādavasena vuttāni. Kāmadhātuttiko kammavaṭṭavasena vibhatto, kāmabhavattiko vipākavaṭṭavasena vibhatto, saññābhavattiko saññāvasena vibhatto, ekavokārabhavattiko khandhavasena vibhatto. Atītattiko kālavasena, diṭṭhacatukko ārammaṇavasena, apāyattiko okāsavasena, khandhattiko nissattanijjīvavasena vibhattoti ñātabbaṃ. Tatrāyaṃ saṅkhepena atthadīpanā vibhāvanā ca –

‘‘Tattha katamā kāmadhātu? Heṭṭhato avīcinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavattideve antokaritvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātuāyatanā rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ, ayaṃ vuccati kāmadhātu’’ (dha. sa. 1287).

‘‘Tattha katamā rūpadhātu? Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve antokaritvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā, ayaṃ vuccati rūpadhātu’’ (dha. sa. 1289).

‘‘Tattha katamā arūpadhātu? Heṭṭhato ākāsānañcāyatanupage deve pariyantaṃ karitvā uparito nevasaññānāsaññāyatanupage deve antokaritvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā, ayaṃ vuccati arūpadhātū’’ti (dha. sa. 1291). Aṭṭhakathāyaṃ pana **‘‘kāmadhātū**ti kāmabhavo, pañcakkhandhā labbhanti. **Rūpadhātū**ti rūpabhavo, pañcakkhandhā labbhanti. **Arūpadhātū**ti arūpabhavo, cattāro khandhā labbhantī’’ti vuttaṃ.

Atha vā kāmarāgasaṅkhātena kāmena yuttā dhātu **kāmadhātu,** kāmasaṅkhātā vā dhātu **kāmadhātu**. Kāmaṃ pahāya rūpena yuttā dhātu **rūpadhātu,** rūpasaṅkhātā vā dhātu **rūpadhātu**. Kāmañca rūpañca pahāya arūpena yuttā dhātu **arūpadhātu,** arūpasaṅkhātā vā dhātu **arūpadhātu**. Tā eva dhātuyo puna bhavapariyāyena vuttā. Bhavantīti hi bhavāti vuccanti. Saññāya yutto bhavo, saññāvataṃ vā bhavo, saññā vā ettha bhave atthīti **saññābhavo**. So kāmabhavo ca asaññābhavamutto rūpabhavo ca nevasaññānāsaññābhavamutto arūpabhavo ca hoti.

Na saññābhavo **asaññābhavo,** so rūpabhavekadeso. Oḷārikattābhāvato nevasaññā, sukhumattena sabbhāvato nāsaññāti nevasaññānāsaññā, tāya yutto bhavo **nevasaññānāsaññābhavo**. Atha vā oḷārikāya saññāya abhāvā sukhumāya ca bhāvā nevasaññānāsaññā asmiṃ bhaveti **nevasaññānāsaññābhavo,** so arūpabhavekadeso. Ekena rūpakkhandhena vokiṇṇo bhavo, eko vā vokāro, assa bhavassāti **ekavokārabhavo,** so asaññābhavova. Catūhi arūpakkhandhehi vokiṇṇo bhavo, cattāro vā vokārā assa bhavassāti **catuvokārabhavo,** so arūpabhavo eva. Pañcahi khandhehi vokiṇṇo bhavo, pañca vā vokārā assa bhavassāti **pañcavokārabhavo,** so kāmabhavo ca rūpabhavekadeso ca hoti. Atītattiko heṭṭhā vuttanayova. **Diṭṭha**nti catusamuṭṭhānikaṃ rūpārammaṇaṃ. **Suta**nti dvisamuṭṭhānikaṃ saddārammaṇaṃ. **Muta**nti phusitvā gahetabbāni catusamuṭṭhānikāni gandharasaphoṭṭhabbārammaṇāni. **Viññātabbaṃ** nāma manasā jānitabbaṃ dhammārammaṇaṃ. Tesu diṭṭhasutamutaviññātabbesu dhammesu. **Visaṭā vitthatā**ti mahantā patthaṭā.

Apāyaloketi vaḍḍhisaṅkhātassa ayassa abhāvena apāyo, tasmiṃ apāyaloke. **Khandhaloke**ti rāsaṭṭhena rūpādayo pañcakkhandhā eva loko. **Dhātuloke**ti suññataṭṭhena cakkhudhātuādayo aṭṭhārasa dhātuyo eva loko. **Āyatanaloke**ti āyatanādīhi kāraṇehi dvādasāyatanāni eva loko. Sabbepi lujjanapalujjanaṭṭhena loko, vuttappakāre loke visaṭā vitthaṭāti visattikā. **Sato**ti saratīti sato, puggalena sati vuttā.

Tattha saraṇalakkhaṇā **sati**. Saranti tāya, sayaṃ vā sarati, saraṇamattameva vā esāti sati. Sā panesā apilāpanalakkhaṇā, asammosanarasā, ārakkhapaccupaṭṭhānā, visayābhimukhabhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā. Ārammaṇe daḷhapatiṭṭhitattā pana esikā viya, cakkhudvārādīnaṃ rakkhaṇato dovāriko viya ca daṭṭhabbā.

Tassā pavattiṭṭhānaṃ dassento **‘‘kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato’’**tiādinā nayena catubbidhaṃ satipaṭṭhānamāha. Tattha **kāye**ti rūpakāye. Rūpakāyo hi idha aṅgapaccaṅgānaṃ kesādīnañca dhammānaṃ samūhaṭṭhena hatthikāyarathakāyādayo viya ‘‘kāyo’’ti adhippeto. Yathā ca samūhaṭṭhena, evaṃ kucchitānaṃ āyaṭṭhena. Kucchitānañhi paramajegucchānaṃ so āyotipi kāyo. **Āyo**ti uppattideso. Tatrāyaṃ vacanattho – āyanti tatoti āyo. Ke āyantīti? Kucchitā kesādayo. Iti kucchitānaṃ kesādīnaṃ āyoti **kāyo**.

Kāyānupassanāti kāyassa anupassanā, kāyaṃ vā anupassanā, **‘‘kāye’’**ti ca vatvāpi puna **‘‘kāyānupassanā’’**ti dutiyaṃ kāyaggahaṇaṃ asammissato vavatthānaghanavinibbhogādidassanatthaṃ katanti veditabbaṃ.

Tena na kāye vedanānupassanā cittadhammānupassanā vā, atha kho kāyānupassanāyevāti kāyasaṅkhāte vatthusmiṃ kāyānupassanākārasseva dassanena asammissato vavatthānaṃ dassitaṃ hoti, tathā na kāye aṅgapaccaṅgavinimuttaekadhammānupassanā, nāpi kesalomādivinimuttaitthipurisānupassanā. Yopi cettha kesalomādiko bhūtupādāyasamūhasaṅkhāto kāyo, tatthāpi na bhūtupādāyavinimuttaekadhammānupassanā, atha kho rathasambhārānupassakassa viya aṅgapaccaṅgasamūhānupassanā, nagarāvayavānupassakassa viya kesalomādisamūhānupassanā, kadalikkhandhapattavaṭṭivinibhujanakassa viya rittamuṭṭhiviniveṭhakassa viya ca bhūtupādāyasamūhānupassanāyevāti samūhavaseneva kāyasaṅkhātassa vatthuno nānappakārato dassentena ghanavinibbhogo dassito hoti. Na hettha yathāvuttasamūhavinimutto kāyo vā itthī vā puriso vā añño vā koci dhammo dissati, yathāvuttadhammasamūhamatteyeva pana tathā tathā sattā micchābhinivesaṃ karonti. Tenāhu porāṇā –

> ‘‘Yaṃ passati na taṃ diṭṭhaṃ, yaṃ diṭṭhaṃ taṃ na passati;
> Apassaṃ bajjhate mūḷho, bajjhamāno na muccatī’’ti. (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106);

Ghanavinibbhogādidassanatthanti vuttaṃ. Ādisaddena cettha ayampi attho veditabbo. Ayañhi etasmiṃ kāye kāyānupassanāyeva, na aññadhammānupassanā. Yathā anudakabhūtāyapi marīciyā udakānupassanā hoti, na evaṃ aniccadukkhānattāsubhabhūteyeva imasmiṃ kāye niccasukhattasubhabhāvānupassanā, atha kho kāyānupassanā aniccadukkhānattāsubhākārasamūhānupassanāyevāti vuttaṃ hoti.

Atha vā yvāyaṃ mahāsatipaṭṭhāne ‘‘idha, bhikkhave, bhikkhu araññagato vā…pe… so satova assasatī’’tiādinā (dī. ni. 2.374; ma. ni. 1.107) nayena assāsapassāsādicuṇṇikajātaaṭṭhikapariyosāno kāyo vutto, yo ca paṭisambhidāyaṃ satipaṭṭhānakathāyaṃ ‘‘idhekacco pathavīkāyaṃ aniccato anupassati. Āpokāyaṃ. Tejokāyaṃ. Vāyokāyaṃ. Kesakāyaṃ. Lomakāyaṃ. Chavikāyaṃ. Cammakāyaṃ. Maṃsakāyaṃ. Ruhirakāyaṃ. Nhārukāyaṃ. Aṭṭhikāyaṃ. Aṭṭhimiñjakāya’’nti kāyo vutto, tassa sabbassa imasmiṃyeva kāye anupassanato kāye kāyānupassanāti evampi attho daṭṭhabbo.

Atha vā kāye ‘‘aha’’nti vā ‘‘mama’’nti vā evaṃ gahetabbassa yassa kassaci anupassanato tassa tasseva pana kesalomādikassa nānādhammasamūhassa anupassanato kāye kesādisamūhasaṅkhātakāyānupassanāti evamattho daṭṭhabbo. Api ca ‘‘imasmiṃ kāye aniccato anupassati, no niccato’’tiādinā (paṭi. ma. 3.35) anukkamena paṭisambhidāyaṃ āgatanayassa sabbasseva aniccalakkhaṇādino ākārasamūhasaṅkhātassa kāyassa anupassanatopi kāye kāyānupassanāti evampi attho daṭṭhabbo. Ayaṃ pana catusatipaṭṭhānasādhāraṇo attho.

Satipaṭṭhānanti tayo satipaṭṭhānā satigocaropi, tidhā paṭipannesu sāvakesu satthuno paṭighānunayavītivattatāpi, satipi. ‘‘Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi, taṃ suṇātha sādhukaṃ manasi karotha… pe… ko ca, bhikkhave, kāyassa samudayo? Āhārasamudayā kāyasamudayo’’tiādīsu (saṃ. ni. 5.408) hi satigocaro ‘‘satipaṭṭhāna’’nti vuccati. Tathā ‘‘kāyo upaṭṭhānaṃ, no sati, sati upaṭṭhānañceva sati cā’’tiādīsupi (paṭi. ma. 3.35). Tassattho – patiṭṭhāti asminti paṭṭhānaṃ. Kā patiṭṭhāti? Sati. Satiyā paṭṭhānaṃ **satipaṭṭhānaṃ,** padhānaṭṭhānanti vā paṭṭhānaṃ, satiyā paṭṭhānaṃ satipaṭṭhānaṃ, hatthiṭṭhānaassaṭṭhānādīni viya.

‘‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatī’’ti (ma. ni. 3.304, 311) ettha tidhā paṭipannesu sāvakesu satthuno paṭighānunayavītivattatā ‘‘satipaṭṭhāna’’nti vuttā. Tassattho – paṭṭhapetabbato paṭṭhānaṃ, pavattayitabbatoti attho. Kena paṭṭhapetabboti? Satiyā, satiyā paṭṭhānaṃ satipaṭṭhānanti. ‘‘Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī’’tiādīsu (ma. ni. 3.147) pana satiyeva ‘‘satipaṭṭhāna’’nti vuccati. Tassattho – patiṭṭhātīti paṭṭhānaṃ, upaṭṭhāti okkantitvā pakkhanditvā pavattatīti attho. Satiyeva paṭṭhānanti satipaṭṭhānaṃ. Atha vā saraṇaṭṭhena sati, upaṭṭhānaṭṭhena paṭṭhānaṃ. Iti sati ca sā paṭṭhānañcātipi satipaṭṭhānaṃ. Idamidha adhippetaṃ. Taṃ satipaṭṭhānaṃ. **Bhāvento**ti vaḍḍhento. Ettha ca yaṃ tidhā paṭipannesu sāvakesu satthuno paṭighānunayavītivattatā ‘‘satipaṭṭhāna’’nti vuttaṃ, taṃ iminā suttena gahetabbaṃ. Vuttañhetaṃ bhagavatā –

‘‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatī’’ti (ma. ni. 3.304, 311) iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya ‘‘idaṃ vo hitāya idaṃ vo sukhāyā’’ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthu sāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, paṭhamaṃ satipaṭṭhānaṃ. Yadariyo…pe… marahati.

‘‘Puna caparaṃ, bhikkhave, satthā…pe… idaṃ vo sukhāyāti. Tassa ekacce sāvakā na sussūsanti…pe… vattanti. Ekacce sāvakā sussūsanti…pe… na ca vokkamma satthu sāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti. Anattamanatā ca attamanatā ca tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno. Idaṃ vuccati, bhikkhave, dutiyaṃ…pe….

‘‘Puna caparaṃ…pe… idaṃ vo sukhāyāti. Tassa sāvakā sussūsanti…pe… vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ vuccati, bhikkhave, tatiya’’nti (dī. ni. 3.311).

Evaṃ paṭighānunayehi anavassutatā niccaṃ upaṭṭhitasatitāya tadubhayaṃ vītivattatā ‘‘satipaṭṭhāna’’nti vuttā. Buddhānameva kira niccaṃ upaṭṭhitasatitā hoti, na paccekabuddhādīnanti.

Vedanāsu vedanānupassanātiādīsu vedanādīnaṃ puna vacane payojanaṃ kāyānupassanāyaṃ vuttanayeneva yathāyogaṃ yojetvā veditabbaṃ. Ayampi sādhāraṇattho. Sukhādīsu anekappabhedāsu vedanāsu visuṃ visuṃ aniccādito ekekavedanānupassanā. Sarāgādike soḷasappabhede citte visuṃ visuṃ aniccādito ekekacittānupassanā. Kāyavedanācittāni ṭhapetvā sesatebhūmakadhammesu visuṃ visuṃ aniccādito ekekadhammānupassanā satipaṭṭhānasuttante vuttanayena nīvaraṇādidhammānupassanāti. Ettha ca kāyeti ekavacanaṃ, sarīrassa ekattā. Citteti ekavacanaṃ, cittassa sabhāvabhedābhāvato jātiggahaṇena katanti veditabbaṃ. Yathā ca vedanādayo anupassitabbā, tathānupassanto vedanāsu vedanānupassanā, citte cittānupassanā, dhammesu dhammānupassanāti veditabbā. Kathaṃ vedanā anupassitabbā? Sukhā tāva vedanā dukkhato, dukkhā vedanā sallato, adukkhamasukhā aniccato anupassitabbā. Yathāha –

> ‘‘Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;
> Adukkhamasukhaṃ santaṃ, addakkhi naṃ aniccato;
> Sa ve sammaddaso bhikkhu, parijānāti vedanā’’ti. (saṃ. ni. 4.253);

Sabbā eva cetā dukkhatopi anupassitabbā. Vuttañhetaṃ ‘‘yaṃ kiñci vedayitaṃ, taṃ dukkhasminti vadāmī’’ti (saṃ. ni. 4.259). Sukhadukkhatopi ca anupassitabbā. Yathāha ‘‘sukhā vedanā ṭhitisukhā, vipariṇāmadukkhā. Dukkhā vedanā ṭhitidukkhā, vipariṇāmasukhā. Adukkhamasukhā vedanā ñāṇasukhā, aññāṇadukkhā’’ti (ma. ni. 1.465). Api ca aniccādisattavipassanāvasenāpi anupassitabbā. Cittadhammesupi cittaṃ tāva ārammaṇādhipatisahajātabhūmikammavipākakiriyādinānattabhedānaṃ aniccādisattānupassanānaṃ sarāgādisoḷasabhedānañca vasena anupassitabbaṃ. Dhammā salakkhaṇasāmaññalakkhaṇānaṃ suññatadhammassa aniccādisattānupassanānaṃ santāsantādīnañca vasena anupassitabbā.

Ime cattāro satipaṭṭhānā pubbabhāge nānācittesu labbhanti. Aññeneva hi cittena kāyaṃ pariggaṇhāti, aññena vedanaṃ, aññena cittaṃ, aññena dhamme pariggaṇhāti, lokuttaramaggakkhaṇe pana ekacitteyeva labbhantīti. Ādito hi kāyaṃ pariggaṇhitvā āgatassa vipassanāsampayuttā sati kāyānupassanā nāma, tāya satiyā samannāgato puggalo kāyānupassī nāma. Vipassanaṃ ussukkāpetvā ariyamaggaṃ pattassa maggakkhaṇe maggasampayuttā sati kāyānupassanā nāma, tāya satiyā samannāgato puggalo kāyānupassī nāma.

Vedanaṃ pariggaṇhitvā cittaṃ pariggaṇhitvā dhamme pariggaṇhitvā āgatassa vipassanāsampayuttā sati dhammānupassanā nāma, tāya satiyā samannāgato puggalo dhammānupassī nāma. Vipassanaṃ ussukkāpetvā ariyamaggaṃ pattassa maggakkhaṇe maggasampayuttā sati dhammānupassanā nāma, tāya satiyā samannāgato puggalo dhammānupassī nāma, evaṃ tāva desanā puggale tiṭṭhati, kāye pana ‘‘subha’’nti vipallāsappahānā kāyapariggāhikā sati maggena samijjhatīti kāyānupassanā nāma. Vedanāya ‘‘sukha’’nti vipallāsappahānā vedanāpariggāhikā sati maggena samijjhatīti vedanānupassanā nāma. Citte ‘‘nicca’’nti vipallāsappahānā cittapariggāhikā sati maggena samijjhatīti cittānupassanā nāma. Dhammesu ‘‘attā’’ti vipallāsappahānā dhammapariggāhikā sati maggena samijjhatīti dhammānupassanā nāma. Iti ekāva maggasampayuttā sati catukiccasādhakaṭṭhena cattāri nāmāni labhati. Tena vuttaṃ ‘‘lokuttaramaggakkhaṇe pana ekacitteyeva labbhantī’’ti.

Puna upakāravasena ca aparihīnavasena ca guṇavasena ca apare tayo catukkā vuttā. Tattha **asatiparivajjanāyā**ti na sati asati, sati ettha natthīti vā asati, muṭṭhassatiyā etaṃ adhivacanaṃ. **Parivajjanāyā**ti samantato vajjanena. Bhattanikkhittakākasadise hi muṭṭhasatipuggale parivajjanena upaṭṭhitasatipuggalasevanena ṭhānanisajjādīsu satisamuṭṭhāpanatthaṃ ninnapoṇapabbhāracittatāya ca sati uppajjati. **Satikaraṇīyānaṃ dhammāna**nti satiyā kātabbānaṃ dhammānaṃ. **Katattā**ti katabhāvena. Catunnaṃ maggānaṃ katattā, bhāvitattāti attho. **Satiparibandhānaṃ dhammānaṃ hatattā**ti kāmacchandādīnaṃ nāsitabhāvena. **Satinimittānaṃ dhammānaṃ asammuṭṭhattā**ti satiyā kāraṇānaṃ kāyādiārammaṇānaṃ anaṭṭhabhāvena.

Satiyā samannāgatattāti satiyā sammā āgatattā aparihīnattā ca. **Vasitattā**ti vasibhāvappattena. **Pāguññatāyā**ti paguṇabhāvena. **Apaccorohaṇatāyā**ti anivattanabhāvena apaccosakkanabhāvena.

Sattattāti sabhāvena vijjamānattā. **Santattā**ti nibbutasabhāvattā. **Samitattā**ti kilesānaṃ vūpasamitabhāvattā. **Santadhammasamannāgatattā**ti sappurisadhammehi aparihīnattā. Buddhānussatiādayo heṭṭhā vuttanayā eva. Saraṇakavasena sati, idaṃ satiyā sabhāvapadaṃ. Punappunaṃ saraṇato anussaraṇavasena **anussati**. Abhimukhaṃ gantvā viya saraṇato paṭisaraṇavasena **paṭissati**. Upasaggavasena vā vaḍḍhitamattameva. Saraṇākāro **saraṇatā**. Yasmā pana saraṇatāti tiṇṇaṃ saraṇānampi nāmaṃ, tasmā taṃ paṭisedhetuṃ puna satiggahaṇaṃ kataṃ. Satisaṅkhātā saraṇatāti ayañhettha attho. Sutapariyattassa dhāraṇabhāvato **dhāraṇatā**. Anupavisanasaṅkhātena ogāhanaṭṭhena apilāpanabhāvo **apilāpanatā**. Yathā hi udake lābukaṭāhādīni palavanti, na anupavisanti, na tathā ārammaṇe sati. Ārammaṇañhi esā anupavisati, tasmā ‘‘apilāpanatā’’ti vuttā. Cirakatacirabhāsitānaṃ na sammussanabhāvato **asammussanatā**. Upaṭṭhānalakkhaṇe jotanalakkhaṇe ca indaṭṭhaṃ kāretīti indriyaṃ, satisaṅkhātaṃ indriyaṃ **satindriyaṃ**. Pamāde na kampatīti **satibalaṃ**. Yāthāvasati niyyānasati kusalasatīti **sammāsati**. Bujjhanakassa aṅgoti bojjhaṅgo, pasaṭṭho sundaro vā bojjhaṅgo sambojjhaṅgo, satiyeva sambojjhaṅgo **satisambojjhaṅgo**.

Ekāyanamaggoti ekamaggo, ayaṃ maggo na dvedhāpathabhūtoti evamattho daṭṭhabbo. Atha vā ekena ayitabboti ekāyano. Ekenāti gaṇasaṅgaṇikaṃ pahāya vūpakaṭṭhena pavivittacittena. Ayitabbo paṭipajjitabbo, ayanti vā etenāti ayano, saṃsārato nibbānaṃ gacchatīti attho. Ekassa ayano ekāyano. Ekassāti seṭṭhassa. Sabbasattānaṃ seṭṭhova bhagavā, tasmā ‘‘bhagavato’’ti vuttaṃ hoti. Kiñcāpi hi tena aññepi ayanti, evaṃ santepi bhagavatova so ayano tena uppāditattā. Yathāha ‘‘so hi brāhmaṇa bhagavā anuppannassa maggassa uppādetā’’tiādi (saṃ. ni. 1.215; paṭi. ma. 3.5; ma. ni. 3.79). Ayatīti vā ayano, gacchati pavattatīti attho. Ekasmiṃ ayano ekāyano. Imasmiṃyeva dhammavinaye pavattati, na aññatthāti vuttaṃ hoti. Yathāha ‘‘imasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhatī’’ti (dī. ni. 2.214). Desanābhedoyeva heso, atthato pana ekova. Api ca ekaṃ ayatīti ekāyano. Pubbabhāge nānāmukhabhāvanānayena pavattopi aparabhāge ekaṃ nibbānameva gacchatīti vuttaṃ hoti. Yathāha brahmā sahampati –

> ‘‘Ekāyanaṃ jātikhayantadassī, maggaṃ pajānāti hitānukampī;
> Etena maggena tariṃsu pubbe, tarissanti ye ca taranti ogha’’nti. (saṃ. ni. 5.384, 409);

Maggoti kenaṭṭhena maggo? Nibbānaṃ gamanaṭṭhena, nibbānatthikehi magganīyaṭṭhena ca. **Upeto**ti āsannaṃ gato. **Samupeto**ti tato āsannataraṃ gato. Ubhayenapi satiyā aparihīnoti attho. **Upagato**ti upagantvā ṭhito. **Samupagato**ti sampayutto hutvā ṭhito. ‘‘Upāgato samupāgato’’tipi pāḷi. Ubhayenāpi satisamīpaṃ āgatoti attho. **Upapanno**ti aviyogāpanno. **Samupapanno**ti paripuṇṇo. **Samannāgato**ti avikalo vijjamāno. ‘‘Upeto samupetoti dvīhi padehi pavattaṃ kathitaṃ. Upagato samupagatoti dvīhi padehi paṭivedho. Upapanno samupapanno samannāgatoti tīhi padehi paṭilābho kathito’’ti evameke vaṇṇayanti.

Loke vā sā visattikāti yā esā anekappakārena vuttā visattikā, sā khandhaloke eva, na aññatra khandhehi pavattatīti attho. **Loke vā taṃ visattika**nti khandhaloke eva pavattaṃ etaṃ visattikasaṅkhātaṃ taṇhaṃ. **Tarati** kāme parivajjento. **Uttarati** kilese pajahanto. **Patarati** tesaṃ patiṭṭhāhetuṃ chindanto. **Samatikkamati** saṃsāraṃ atikkamanto. **Vītivattati** paṭisandhiabhabbuppattikaṃ karonto. Atha vā **tarati uttarati** kāyānupassanena. **Patarati** vedanānupassanena. **Samatikkamati** cittānupassanena. Atha vā **tarati** sīlena. **Uttarati** samādhinā. **Patarati** vipassanāya. **Samatikkamati** maggena. **Vītivattati** phalenāti evamādinā yojetabbaṃ.

4. Catutthagāthāya ayaṃ saṅkhepattho – yo ekaṃ sālikhettādikhettaṃ vā gharavatthādivatthuṃ vā kahāpaṇasaṅkhātaṃ hiraññaṃ vā goassādibhedaṃ gavāssaṃ vā antojātādidāse vā bhatakādikammakare vā itthisaññitā thiyo vā ñātibandhavādibandhū vā aññe vā manāpiyarūpādike puthukāme anugijjhatīti. **Sālikkhetta**nti yattha sāliyo viruhanti. **Vīhikkhettā**dīsupi eseva nayo. **Vīhī**ti avasesavīhayo. Modayatīti **muggo. Gharavatthu**nti gharapatiṭṭhāpanatthaṃ katākatabhūmibhāgo. Koṭṭhakavatthādīsupi eseva nayo. **Koṭṭhako**ti dvārakoṭṭhādi. **Pure**ti gharassa purato. **Pacchā**ti gharassa pacchato. Ettha ārāmenti cittaṃ tosentīti **ārāmo,** pupphenapi phalenapi chāyāyapi dakenapi ramantīti attho.

Pasukādayoti eḷakādayo. **Antojātako**ti antogharadāsiyā kucchimhi jāto. **Dhanakkītako**ti dhanena kīṇitvā parivattetvā gahito. **Sāmaṃ vā**ti sayaṃ vā. **Dāsabya**nti dāsassa bhāvo dāsabyaṃ, taṃ dāsabyaṃ. **Upetī**ti upagacchati. **Akāmako vā**ti attano aruciyā vā karamarānīto.

Te cattāro punapi dassetuṃ **‘‘āmāya dāsāpi bhavanti heke’’**ti āha. **Āmāya dāsā**ti antojātadāsā. ‘‘Yattha dāso āmajāto ṭhito thullāni gacchatī’’ti etthāpi eteva vuttā. **Dhanena kītā**ti dhanadāsā. **Sāmañca eke**ti sayaṃ dāsā. **Bhayāpaṇunnā**ti akāmadāsā. Bhayena paṇunnā khipitā.

Bhatakāti bhatiyā jīvanakā. Kasikammādikammaṃ karontīti **kammakarā. Upajīvino**ti sammantanādinā upagantvā nissayaṃ katvā jīvantīti upajīvino.

Itthīti thiyati etissaṃ gabbhoti itthī. **Pariggaho**ti sahāyī sassāmikā. Mātāpitibandhavāpi **ñātibandhu**. Sagotto **gottabandhu**. Ekācariyakule vā ekajātimantaṃ vā uggahitamanto **mantabandhu**. Dhanusippādisaddhiṃ uggahitako **sippabandhu**. ''Mittabandhavātipi bandhū''ti katthaci potthake pāṭho dissati.

Gijjhatīti kilesakāmena pattheti. **Anugijjhatī**ti anu anu gijjhati punappunaṃ pattheti. **Paligijjhatī**ti samantato pattheti. **Palibajjhatī**ti visesena pattheti. ''Oḷārikattena nimittaggāhavasena **gijjhati, anugijjhati,** anubyañjanaggāhavasena **paligijjhati, palibajjhatī''**ti evameke vaṇṇayanti.

5. Pañcamagāthāyaṃ ayaṃ saṅkhepattho – taṃ puggalaṃ abalakhyā kilesā balīyanti sahanti maddanti. Saddhābalādivirahena vā abalaṃ taṃ puggalaṃ abalā kilesā balīyanti, abalattā balīyantīti attho. Atha vā taṃ kāmagiddhaṃ kāmarattaṃ kāmapariyesantañca sīhādayo ca pākaṭaparissayā, kāyaduccaritādayo ca apākaṭaparissayā maddanti. Tato apākaṭaparissayehi abhibhūtaṃ taṃ puggalaṃ jātiādidukkhaṃ bhinnaṃ nāvaṃ udakaṃ viya anveti.

Abalāti natthi etesaṃ balanti abalā, balavirahitā. **Dubbalā**ti mandapayogābalena kattabbakiccavirahitā. **Appabalā**ti appaṃ parittaṃ etesaṃ balanti appabalā, yujjhituṃ asamatthā. **Appathāmakā**ti appo paritto thāmo etesaṃ vāyāmo ussāhoti appathāmakā. **Hīnā nihīnā** payogahīnena. **Omakā** thāmahīnena. **Lāmakā** paccayahīnena. **Chatukkā** ajjhāsayahīnena. **Parittā** pattihīnena. **Sahantī**ti maddanti ghaṭṭanaṃ uppādenti. **Parisahantī**ti sabbato maddanti. **Abhibhavanti** aparāparaṃ uppattivasena. **Ajjhottharanti** punappunaṃ uppattivasena. **Pariyādiyanti** sussosetvā ṭhānena. **Maddanti** kusaluppattinivāraṇena.

Saddhābalanti saddahanti etāya, sayaṃ vā saddahati, saddahanamattameva vā esāti saddhā. Sā saddahanalakkhaṇā, okappanalakkhaṇā vā, sampasādanarasā udakappasādakamaṇi viya. Pakkhandanarasā vā oghuttaraṇo viya. Akālusiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā. Saddheyyavatthupadaṭṭhānā, sotāpattiyaṅgapadaṭṭhānā vā. Sā hatthavittabījāni viya daṭṭhabbā. Asaddhiye na kampatīti **saddhābalaṃ. Vīriyabala**nti vīrassa bhāvo vīriyaṃ, vīrānaṃ vā kammaṃ vīriyaṃ, vidhinā vā nayena upāyena īrayitabbaṃ pavattayitabbanti vīriyaṃ. Taṃ panetaṃ upatthambhanalakkhaṇañca paggahaṇalakkhaṇañca vīriyaṃ, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, ''saṃviggo yoniso padahatī''ti vacanato (a. ni. 4.113) saṃvegapadaṭṭhānaṃ, vīriyārambhavatthupadaṭṭhānaṃ vā. Sammā āraddhaṃ sabbasampattīnaṃ mūlanti daṭṭhabbaṃ. Kosajje na kampatīti **vīriyabalaṃ**. Satiyā lakkhaṇādīni vuttāneva.

Muṭṭhassacce na kampatīti **satibalaṃ**. Sahajātāni sammā ādhīyati ṭhapetīti samādhi. So pāmokkhalakkhaṇo avikkhepalakkhaṇo vā, sahajātānaṃ dhammānaṃ ārammaṇe sampiṇḍanaraso nhāniyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno, ñāṇapaccupaṭṭhāno vā. ''Samāhito yathābhūtaṃ pajānāti passatī''ti hi vuttaṃ. Visesato sukhapadaṭṭhāno nivāte padīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbo. Uddhacce na kampatīti **samādhibalaṃ**. Pajānātīti paññā. Kiṃ pajānāti? ''Idaṃ dukkha''ntiādinā (mahāva. 15) nayena ariyasaccāni. Sā yathāsabhāvapaṭivedhalakkhaṇā, akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya, visayobhāsanarasā padīpo viya, asammohapaccupaṭṭhānā araññagatasudesako viya. Avijjāya na kampatīti **paññābalaṃ. Hiribalaṃ ottappabala**nti ahirike na kampatīti hiribalaṃ. Anottappe na kampatīti ottappabalaṃ. Ayaṃ ubhayavasena atthavaṇṇanā hoti. Kāyaduccaritādīhi hirīyatīti hirī, lajjāyetaṃ adhivacanaṃ. Tehi eva ottappatīti ottappaṃ, pāpato ubbegassetaṃ adhivacanaṃ.

Tesaṃ nānākaraṇadīpanatthaṃ – ''samuṭṭhānaṃ adhipati, lajjādilakkhaṇena cā''ti imaṃ mātikaṃ ṭhapetvā ayaṃ vitthārakathā vuttā – ajjhattasamuṭṭhānā hirī nāma, bahiddhāsamuṭṭhānaṃ ottappaṃ nāma. Attādhipati hirī nāma, lokādhipati ottappaṃ nāma. Lajjāsabhāvasaṇṭhitā hirī nāma, bhayasabhāvasaṇṭhitaṃ ottappaṃ nāma. Sappatissavalakkhaṇā hirī nāma, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappaṃ nāma.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti – jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? ''Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ idaṃ kammaṃ, mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakammaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā ''pāpakammaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ. Mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta''nti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ ajjhattasamuṭṭhānā hirī nāma hoti. Kathaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma? ''Sace tvaṃ pāpakammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi –

> ‘‘Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
> Vajjito sīlavantehi, kathaṃ bhikkhu karissasī’’ti. (dha. sa. aṭṭha. 1 kāmāvacarakusala dhammuddesakathā) –

Evaṃ paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti, evaṃ bahiddhāsamuṭṭhānaṃ ottappaṃ nāma hoti.

Kathaṃ attādhipati hirī nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā ‘‘mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa na yuttaṃ pāpakammaṃ kātu’’nti pāpaṃ na karoti. Evaṃ attādhipati hirī nāma hoti. Tenāha bhagavā ‘‘so attānaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhaṃ attānaṃ pariharatī’’ti (dha. sa. aṭṭha. 1 kāmāvacarakusala dhammuddesakathā; a. ni. 3.40).

Kathaṃ lokādhipati ottappaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha –

> ‘‘Mahā kho panāyaṃ lokasannivāso, mahantasmiṃ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti. Tepi maṃ evaṃ jāneyyuṃ ‘passatha bho imaṃ kulaputtaṃ saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. Devatāpi kho santi iddhimantiniyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti. Tāpi maṃ evaṃ jāneyyuṃ ‘passatha bho imaṃ kulaputtaṃ saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. So iti paṭisañcikkhati ‘āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekagga’nti. So lokaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhaṃ attānaṃ pariharatī’’ti (dha. sa. aṭṭha. 1 kāmāvacarakusala dhammuddesakathā; a. ni. 3.40).

Evaṃ lokādhipati ottappaṃ nāma hoti. ‘‘Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappa’’nti ettha pana lajjāti lajjanākāro, tena sabhāvena saṇṭhitā hirī. Bhayanti apāyabhayaṃ, tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayampi pāpaparivajjane pākaṭaṃ hoti. Ekacco hi yathā nāma eko kulaputto uccārapassāvādīni karonto lajjitabbayuttakaṃ ekaṃ disvā lajjanākārappatto bhaveyya hīḷito, evameva ajjhattaṃ lajjīdhammaṃ okkamitvā pāpakammaṃ na karoti. Ekacco apāyabhayabhīto hutvā pāpakammaṃ na karoti.

Tatridaṃ opammaṃ – yathā hi dvīsu ayoguḷesu eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto. Tattha paṇḍito sītalaṃ gūthamakkhitattā jigucchanto na gaṇhāti, itaraṃ ḍāhabhayena. Tattha sītalassa gūthamakkhanajigucchāya agaṇhanaṃ viya ajjhattaṃ lajjīdhammaṃ okkamitvā pāpassa akaraṇaṃ, uṇhassa ḍāhabhayena agaṇhanaṃ viya apāyabhayena pāpassa akaraṇaṃ veditabbaṃ.

‘‘Sappatissavalakkhaṇā hirī, vajjabhīrukabhayadassāvilakkhaṇaṃ ottappa’’nti idampi dvayaṃ pāpaparivajjane eva pākaṭaṃ hoti. Ekacco hi jātimahattapaccavekkhaṇā satthumahattapaccavekkhaṇā dāyajjamahattapaccavekkhaṇā sabrahmacārimahattapaccavekkhaṇāti catūhi kāraṇehi sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayanti catūhākārehi vajjabhīrukabhāvadassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Tattha jātimahattapaccavekkhaṇādīni ceva attānuvādabhayādīni ca vitthāretvā kathetabbāni. Evaṃ vuttaṃ sattavidhaṃ balaṃ yassa puggalassa natthi, te kilesā taṃ puggalaṃ sahanti…pe… pariyādiyanti maddantīti.

Dve parissayāti pākaṭāpākaṭavasena dve eva upaddavā, na ekaṃ, na tīṇi. Te vibhāgato dassetuṃ **‘‘katame pākaṭaparissayā’’**tiādimāha. Tattha **kokā**ti kekā. Ayameva vā pāṭho. **Corā**ti coriyakammehi yuttā. **Māṇavā**ti sāhasikakammehi yuttā. **Katakammā**ti sandhicchedādikatacorikakammā. **Akatakammā**ti taṃ kammaṃ kātuṃ nikkhantā. Ettha **assū**ti bhaveyyunti attho. **Cakkhurogo**ti cakkhusmiṃ uppannarogo, rujatīti rogo. Cakkhurogotiādayo vatthuvasena veditabbā. Nibbattitapasādānañhi rogo nāma natthi. **Kaṇṇarogo**ti bahikaṇṇarogo. **Mukharogo**ti mukhe uppannarogo. **Dantarogo**ti dantasūlaṃ. **Kāso**ti khayarogo. **Sāso**ti svāso uggārarogo. **Pināso**ti bahināsikāya rogo. **Ḍāho**ti abbhantare uppajjanako uṇho. **Mucchā**ti sativissajjanakā. **Pakkhandikā**ti lohitapakkhandikā atisāro. **Sūlā**ti āmasūlā kucchivāto. **Visūcikā**ti mahanto virecanako. **Kilāso**ti sabalo. **Soso**ti sukkhanako sosabyādhi. **Apamāro**ti amanussaggāho veriyakkhābādho. **Daddū**ti daddupīḷakā. **Kaṇḍū**ti khuddakapīḷakā. **Kacchū**ti mahākacchu. **Rakhasā**ti nakhehi vilikhitaṭṭhāne rogo. ‘‘Nakhasā’’tipi pāḷi. **Vitacchikā**ti hatthatalapādatalesu hīraṃ hīraṃ katvā phālento uppajjanakarogo. **Lohitapitta**nti soṇitapittaṃ, rattapittanti vuttaṃ hoti. **Madhumeho**ti sarīrabbhantare ukkaṭṭharogo. Vuttañhetaṃ ‘‘api ca madhumeho ābādho ukkaṭṭho’’ti (pāci. 15).

Aṃsāti arisarogo. **Pīḷakā**ti lohitapīḷakā. Bhagaṃ dālayatīti **bhagandalā,** vaccamaggaṃ phāletīti attho. **Pittasamuṭṭhānā**ti pittena samuṭṭhānaṃ uppatti etesanti pittasamuṭṭhānā. Te kira dvattiṃsa honti. **Semhasamuṭṭhānā**dīsupi eseva nayo. **Sannipātikā**ti vātapittasemhānaṃ sannipātena ekībhāvena uppannā. Ābādhaṭṭhena **ābādhā. Utupariṇāmajā**ti utupariṇāmena. **Accuṇhā**ti sītena uppajjanakarogā. **Visamaparihārajā**ti atiṭṭhānanisajjādinā visamaparihārena jātā. **Opakkamikā**ti vadhabandhanādinā upakkamena jātā. **Kammavipākajā**ti balavakammavipākasambhūtā. **Sītaṃ uṇhaṃ…pe… samphasso**ti ime pākaṭā eva. **Iti vā**ti evaṃ vā. **Ime vuccantī**ti nigamento āha.

Katame paṭicchannaparissayāti apākaṭā acchāditaupaddavā katameti pucchati. Tattha **kāyaduccarita**nti pāṇātipātaadinnādānamicchācāracetanā veditabbā. **Vacīduccarita**nti musāvādapisuṇavācāpharusavācāsamphappalāpacetanā veditabbā. **Manoduccarita**nti abhijjhābyāpādamicchādiṭṭhiyo veditabbā. Kāye pavattaṃ, kāyato vā pavattaṃ, duṭṭhu caritaṃ, kilesapūtikattā vā duṭṭhu caritanti kāyaduccaritaṃ. Vacīmanoduccaritesupi eseva nayo.

Kāmīyantīti kāmā, pañca kāmaguṇā. Kāmesu chando kāmacchando. Kāmayatīti vā kāmo, kāmo eva chando, kāmacchando na kattukamyatāchando, na dhammacchando vā. Kāmataṇhāva evaṃnāmikā. Kusaladhamme nīvaratīti nīvaraṇaṃ, kāmacchando eva nīvaraṇaṃ **kāmacchandanīvaraṇaṃ**. Evaṃ sesesupi. Byāpajjati tena cittaṃ pūtibhāvaṃ upagacchati, byāpādayati vā vinayācārarūpasampattihitasukhādīnīti vā **byāpādo**. Thinanatā thinaṃ. Middhanatā middhaṃ, anussāhasaṃhananatā asattivighātatā cāti attho. Thinañca middhañca **thinamiddhaṃ**. Tattha thinaṃ anussāhanalakkhaṇaṃ, vīriyavinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ. Middhaṃ akammaññatālakkhaṇaṃ, onahanarasaṃ, līnabhāvapaccupaṭṭhānaṃ, pacalāyikāniddāpaccupaṭṭhānaṃ vā. Ubhayampi aratitandīvijambhitādīsu ayonisomanasikārapadaṭṭhānanti.

Uddhatassa bhāvo **uddhaccaṃ**. Taṃ avūpasamalakkhaṇaṃ vātābhighātacalajalaṃ viya, anavaṭṭhānarasaṃ vātābhighātacaladhajapaṭākaṃ viya, bhantattapaccupaṭṭhānaṃ pāsāṇābhighātasamuddhatabhasmaṃ viya, cetaso avūpasamo ayonisomanasikārapadaṭṭhānaṃ. Cittavikkhepoti daṭṭhabbaṃ. Kucchitaṃ kataṃ kukataṃ, tassa bhāvo **kukkuccaṃ**. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ dāsabyaṃ viya daṭṭhabbaṃ. Uddhaccañca kukkuccañca **uddhaccakukkuccaṃ**. Vigatā cikicchāti **vicikicchā,** sabhāvaṃ vā vicinanto etāya kicchati kilamatīti **vicikicchā,** sā saṃsayalakkhaṇā, saṃsappanarasā, anicchayapaccupaṭṭhānā, anekaṃsaggāhapaccupaṭṭhānā vā, ayonisomanasikārapadaṭṭhānā. Paṭipattiantarāyakarāti daṭṭhabbā.

Rajjanalakkhaṇo **rāgo**. Dussanalakkhaṇo **doso**. Muyhanalakkhaṇo **moho**. Kujjhanalakkhaṇo **kodho,** caṇḍikkalakkhaṇo vā, āghātakaraṇaraso, dūsanapaccupaṭṭhāno. Upanandhanalakkhaṇo **upanāho,** veraappaṭinissajjanaraso, kodhānubandhabhāvapaccupaṭṭhāno. Vuttañcetaṃ ‘‘pubbakālaṃ kodho, aparakālaṃ upanāho’’tiādi (vibha. 891).

Paraguṇamakkhanalakkhaṇo **makkho**. Tesaṃ vināsanaraso, tadacchādanapaccupaṭṭhāno. Yugaggāhalakkhaṇo **paḷāso,** paraguṇehi attano guṇānaṃ samīkaraṇaraso, paresaṃ guṇappamāṇena upaṭṭhānapaccupaṭṭhāno.

Parasampattikhīyanalakkhaṇā **issā,** tassa akkhamanalakkhaṇā vā, tattha anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā. Attano sampattinigūhanalakkhaṇaṃ **macchariyaṃ,** attano sampattiyā parehi sādhāraṇabhāvaṃ akkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ.

Katapāpapaṭicchādanalakkhaṇā **māyā,** tassa nigūhanarasā, tadāvaraṇapaccupaṭṭhānā. Attano avijjamānaguṇappakāsanalakkhaṇaṃ **sāṭheyyaṃ,** tesaṃ samudāharaṇarasaṃ, sarīrākārehipi tesaṃ vibhūtakaraṇapaccupaṭṭhānaṃ.

Cittassa uddhumātabhāvalakkhaṇo **thambho,** appatissavavuttiraso, amaddavapaccupaṭṭhāno. Karaṇuttariyalakkhaṇo **sārambho,** vipaccanīkatāraso, agāravapaccupaṭṭhāno.

Uṇṇatilakkhaṇo **māno,** ahaṃkāraraso, uddhumātabhāvapaccupaṭṭhāno. Abbhuṇṇatilakkhaṇo **atimāno,** ativiya ahaṃkāraraso, accuddhumātabhāvapaccupaṭṭhāno.

Mattabhāvalakkhaṇo **mado,** madaggahaṇaraso, ummādapaccupaṭṭhāno. Pañcasu kāmaguṇesu cittassa vossaggalakkhaṇo **pamādo,** vossaggānuppadanaraso, sativippavāsapaccupaṭṭhānoti evaṃ imesaṃ dhammānaṃ lakkhaṇādīni veditabbāni. Ayamettha saṅkhepo, vitthāro pana ‘‘tattha katamo kodho’’tiādinā vibhaṅge (vibha. 891) vuttanayeneva veditabbo.

Visesato cettha āmisagiddho attanā alabhanto aññassa lābhino kujjhati, tassa sakiṃ uppanno kodho kodhoyeva. Taduttari upanāho. So evaṃ kuddho upanayhanto ca santepi aññassa lābhino guṇaṃ makkheti ‘‘ahampi tādiso’’ti ca yugaggāhaṃ gaṇhāti. Ayamassa makkho ca palāso ca, so evaṃ makkhī palāsī tassa lābhasakkārādīsu ‘‘kiṃ imassa iminā’’ti issati padussati, ayamassa issā. Sace panassa kāci sampatti hoti, tassā tena sādhāraṇabhāvaṃ na sahati, idamassa maccheraṃ. Lābhahetu kho pana attano santepi dose paṭicchādeti, ayamassa māyā. Asantepi guṇe pakāseti, idamassa sāṭheyyaṃ. So evaṃ paṭipanno sace pana yathādhippāyaṃ lābhaṃ labhati, tena thaddho hoti amuducitto ‘‘na idaṃ evaṃ kātabba’’nti ovadituṃ asakkuṇeyyo, ayamassa thambho. Sace pana naṃ koci kiñci vadati ‘‘na idaṃ evaṃ kātabba’’nti, tena sāraddhacitto hoti, bhākuṭikamukho ‘‘ko me tva’’nti pasayhabhāṇī, ayamassa sārambho. Tato thambhena ‘‘ahameva seyyo’’ti attānaṃ maññanto mānī hoti. Sārambhena ‘‘ke ime’’ti pare atimaññanto atimānī, ayamassa māno ca atimāno ca. So tehi mānātimānehi jātimadādianekarūpaṃ madaṃ janeti, matto samāno kāmaguṇādibhedesu vatthūsu pamajjati, ayamassa mado ca pamādo cāti veditabbaṃ.

Sabbe kilesāti sabbepi akusalā dhammā. Upatāpanaṭṭhena vibādhanaṭṭhena ca **kilesā**. Kilesapūtikattā **duccaritā**. Kilesadarathakaraṇaṭṭhena **darathā**. Antoḍāhādikaraṇaṭṭhena **pariḷāhā**. Sadā tāpanaṭṭhena **santāpā**. Akosallasambhūtaṭṭhena abhisaṅkharaṇaṭṭhena ca sabbe **akusalābhisaṅkhārā**.

Kenaṭṭhenāti kena atthena. Abhibhavanāditividhaṃ atthaṃ dassetuṃ **‘‘parisahantīti parissayā’’**tiādimāha. **Parisahantī**ti dukkhaṃ uppādenti abhibhavanti. **Parihānāya saṃvattantī**ti kusalānaṃ dhammānaṃ pariccajanāya saṃvattanti. **Tatrāsayā**ti tasmiṃ sarīre akusalā dhammā āsayanti nivasanti uppajjantīti attho. **Te parissayā**ti kāyaduccaritādayo upaddavā. **Kusalānaṃ dhammānaṃ antarāyāyā**ti upari vattabbānaṃ sammāpaṭipadādito kosallasambhūtānaṃ dhammānaṃ antaradhānāya adassanatthāya saṃvattanti. **Sammāpaṭipadāyā**ti sundarāya pasatthāya vā paṭipadāya, na micchāpaṭipadāya. **Anulomapaṭipadāyā**ti aviruddhapaṭipadāya, na paṭilomapaṭipadāya. **Apaccanīkapaṭipadāyā**ti na paccanīkapaṭipadāya, apaccatthikapaṭipadāya. **Anvatthapaṭipadāyā**ti atthaanugatāya paṭipadāya, uparūpari vaḍḍhitāya paṭipadāya. Yathā attho, tathā paṭipajjitabbāya paṭipadāyāti vuttaṃ hoti. ‘‘Attatthapaṭipadāyā’’tipi pāḷi, taṃ na sundaraṃ. **Dhammānudhammapaṭipadāyā**ti dhammo nāma navalokuttaradhammo. Anudhammo nāma vipassanādi. Tassa dhammassa anurūpā dhammapaṭipadā dhammānudhammapaṭipadā, tassā dhammānudhammapaṭipadāya.

Sīlesu paripūrikāritāyāti pātimokkhasīlesu pāripūriṃ katvā ṭhitatāya. **Indriyesu guttadvāratāyā**ti ‘‘cakkhunā rūpaṃ disvā’’tiādinā (dī. ni. 1.213; a. ni. 3.16; ma. ni. 2.24; cūḷani. mettagūmāṇavapucchāniddesa 18) nayena vuttesu manacchaṭṭhesu indriyesu sugopitadvārabhāvassa. **Bhojane mattaññutāyā**ti paṭiggahaṇādīsu pamāṇayuttatāya. Alaṃsāṭakādiṃ muñcitvā mitabhojanatāya.

Jāgariyānuyogassāti ‘‘divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehī’’ti (a. ni. 3.16; ma. ni. 2.24) evamādinā nayena pañca jāgaraṇadhamme anuyogassa. **Satisampajaññassā**ti sabbakammaṭṭhānabhāvanānuyuttānaṃ sabbayogīnaṃ sabbadā upakārakassa satisampajaññassa.

Satipaṭṭhānānanti ārammaṇesu okkantitvā pakkanditvā upaṭṭhānato paṭṭhānaṃ, satiyeva paṭṭhānaṃ satipaṭṭhānaṃ. Kāyavedanācittadhammesu panassā asubhadukkhāniccānattākāragahaṇavasena subhasukhaniccattasaññāpahānakiccasādhanavasena ca pavattito catudhā pabhedo hoti, tesaṃ catunnaṃ satipaṭṭhānānaṃ.

Catunnaṃ sammappadhānānanti padahanti etenāti padhānaṃ, sobhanaṃ padhānaṃ sammappadhānaṃ, sammā vā padahanti etenāti sammappadhānaṃ, sobhanaṃ vā taṃ kilesavirūpattavirahato, padhānañca hitasukhanipphādakaṭṭhena seṭṭhabhāvāvahanato, padhānabhāvakaraṇato cāti sammappadhānaṃ, vīriyassetaṃ adhivacanaṃ. Uppannuppannānaṃ anuppannuppannānañca catunnaṃ akusalakusalānaṃ pahānānuppattiuppādaṭṭhitikiccasādhanavasena pavattito panassa catudhā pabhedo hoti, tesaṃ catunnaṃ sammappadhānānaṃ.

Catunnaṃ iddhipādānanti ettha chandavīriyacittavīmaṃsāsu ekeko ijjhatīti iddhi, samijjhati nipphajjatīti attho. Ijjhanti vā etāya sattā iddhā vuddhā ukkaṃsagatā hontīti iddhi. Paṭhamena atthena iddhiyeva pādoti iddhipādo, iddhikoṭṭhāsoti attho. Dutiyena atthena iddhiyā pādoti iddhipādo, pādoti patiṭṭhā adhigamupāyoti attho. Tena hi yasmā uparūparivisesasaṅkhātaṃ iddhiṃ pajjanti pāpuṇanti, tasmā pādoti vuccati. Tesaṃ catunnaṃ iddhipādānaṃ.

Sattannaṃ bojjhaṅgānanti bodhiyā, bodhissa vā aṅgāti bojjhaṅgā. Idaṃ vuttaṃ hoti, yā esā dhammasāmaggī yāya lokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhatīti katvā ‘‘bodhī’’ti vuccati, **bujjhatī**ti kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikaroti, tassā dhammasāmaggisaṅkhātāya bodhiyā aṅgātipi bojjhaṅgā jhānaṅgamaggaṅgādīni viya. Yo panesa yathāvuttappakārāya etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako ‘‘bodhī’’ti vuccati, tassa bodhissa aṅgātipi bojjhaṅgā senaṅgarathaṅgādayo viya. Tenāhu aṭṭhakathācariyā ‘‘bujjhanakassa puggalassa aṅgāti bojjhaṅgā’’ti. Tesaṃ sattannaṃ bojjhaṅgānaṃ.

Ariyassa aṭṭhaṅgikassa maggassāti ariyoti taṃtaṃmaggavajjhakilesehi ārakattā ariyabhāvakarattā ariyaphalapaṭilābhakarattā ca ariyo. Aṭṭhaṅgāni assāti aṭṭhaṅgiko. Svāyaṃ caturaṅgikā viya senā, pañcaṅgikaṃ viya ca tūriyaṃ aṅgamattameva hoti, aṅgavinimutto natthi. Nibbānaṃ maggati, kilese vā mārento gacchatīti maggo, tassa ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogassa. **Imesaṃ kusalānaṃ dhammāna**nti vuttappakārānaṃ lokiyalokuttarakusaladhammānaṃ. **Antarāyāyā**ti lokuttarakusaladhammānaṃ antarāyāya antaradhānāya lokiyakusaladhammānaṃ pariccāgāya.

Tesu lokuttarakusaladhammānaṃ uppajjituṃ appadānaṭṭhena **parissayā** nāma. Te hi uppajjitvā nirujjhamānā upaddavaṃ nāvahanti. **Tatthete**ti tasmiṃ attabhāve ete. **Pāpakā**ti lāmakā. **Attabhāvasannissayā**ti attabhāvaṃ upanissāya ārammaṇaṃ katvā uppajjantīti attabhāvasannissayā. **Dake**ti udake.

Vuttaṃ hetanti kathitañhi etaṃ. **Sāntevāsiko**ti antevāsikasaṅkhātena kilesena saha vasatīti sāntevāsiko. **Sācariyako**ti samudācaraṇasaṅkhātena kilesena saha vasatīti sācariyako.

Cakkhunā rūpaṃ disvāti cakkhuviññāṇena rūpaṃ passitvā. Upari **sotena saddaṃ sutvā**tiādīsupi eseva nayo. **Uppajjantī**ti samudācaranti. **Sarasaṅkappā**ti nānārammaṇe saṃsaraṇavasena uppannā parikappā. **Saṃyojaniyā**ti ārammaṇabhāvaṃ upagantvā saṃyojanasambandhanena saṃyojanānaṃ hitā. **Tyassā**ti te pāpakā assa puggalassa. **Anto**

vasantīti abbhantare citte nivasanti. **Anvāsavantīti** kilesasantānaṃ anugantvā bhusaṃ savanti anubandhanti. **Te nanti** taṃ puggalaṃ ete akusalā dhammā. **Samudācarantīti** sammā ācaranti pavattantīti attho.

Kilissanaṭṭhena **malā**. Sattuatthena **amittā**. Veriatthena **sapattā**. Hananaṭṭhena **vadhakā**. Paccāmittaṭṭhena **paccatthikā**. Atha vā **malā** sūriyassopakkilesavalāhakā viya. **Amittā** sūriyassa dhūmaṃ viya. Sapattā sūriyassa himaṃ viya. **Vadhakā** sūriyassa rajaṃ viya. **Paccatthikā** sūriyassa rāhu viya. **‘‘Malā** suvaṇṇassa malaṃ viya cittappabhānāsakā. **Amittā** kāḷalohamalaṃ viya citte siniddhabhāvanāsakā, **sapattā** yuganaddhaṃ yujjhantā sapattā viya citte patiṭṭhitadhammadhaṃsakā. **Vadhakā** manussaghātakā viya dhammaghātakā. **Paccatthikā** raññā upagatassa vināso viya mokkhamaggassa paṭisedhakā’’ti evameke vaṇṇayanti.

Anatthajananoti na atthaṃ anatthaṃ, taṃ anatthaṃ uppādetīti anatthajanano. Ko so? Lobho. **Cittappakopano**ti cittassa pakopano calano, kusalaṃ nivāretvā cittaṃ rundhatīti attho. **Bhayamantarato jāta**nti abbhantare attano citteyeva jātaṃ, anatthajananādibhayahetu. **Taṃ jano nāvabujjhatīti** taṃ bhayaṃ bālamahājano avagantvā otaritvā na jānāti. **Attha**nti luddho puggalo lokiyalokuttaraatthaṃ na jānāti. **Dhamma**nti tassa hetuṃ. **Andhatama**nti bahalandhakāraṃ. **Ya**nti yasmā, yaṃ naraṃ vā. **Sahate**ti abhibhavati.

Ajjhattanti sakasantāne. **Uppajjamānā uppajjantīti** pubbantato uddhaṃ uppajjamānā ahitāya uppajjanti dukkhāya. Tadubhayena aphāsuvihārāya. **Ahitāyā**ti cetasikadukkhatthāya. **Dukkhāyā**ti kāyikadukkhatthāya. **Aphāsuvihārāyā**ti tadubhayena na sukhavihāratthāya. Atha vā **‘‘uppajjamānā uppajjantīti** bhavaṅgacalanato paṭṭhāya yāva voṭṭhabbanā, tāva uppajjamānā nāma. Voṭṭhabbanaṃ pana patvā anivattanabhāvena uppajjanti nāmā’’ti evameke vaṇṇayanti.

Tacasāraṃva samphalanti attano phalena nāsitaṃ tacasārasaṅkhātaṃ veḷu viya. **Aratīti** kusalesu dhammesu ukkaṇṭhitatā. **Ratīti** pañcakāmaguṇe abhirati. **Lomahaṃso**ti kaṇṭakasadiso hutvā uddhaggalomo. **Itonidānā**ti ayaṃ attabhāvo nidānaṃ paccayo etesanti itonidānā. **Itojā**ti ito attabhāvato jātā. **Ito samuṭṭhāya manovitakkā**ti yathā dīghasuttakena pāde baddhaṃ kākaṃ kumārakā tassa suttassa pariyantaṃ aṅguliṃ veṭhetvā ossajjanti, so dūraṃ gantvāpi puna tesaṃ pādamūleyeva patati, evameva ito attabhāvato samuṭṭhāya pāpavitakkā cittaṃ ossajjanti.

‘‘Sāntevāsiko’’tiādikaṃ paṭhamasuttaṃ kilesena sahavāsaṃ sandhāya vuttaṃ. ‘‘Tayome, bhikkhave, antarāmalā’’tiādikaṃ dutiyaṃ kusaladhammamalīnakaraṇavasena atthānatthassa ajānanavasena ca. ‘‘Tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā’’tiādikaṃ tatiyaṃ attano nissayaghātanavasena. ‘‘Rāgo ca doso ca itonidānā’’tiādikaṃ catutthaṃ kilesānaṃ patiṭṭhādassanavasena vuttanti ñātabbaṃ.

Tato tato parissayatoti tamhā tamhā upaddavā. **Taṃ puggala**nti vuttappakārakilesasamaṅgīpuggalaṃ. **Dukkhaṃ anvetīti** dukkhaṃ anu eti mātu pacchato khīrapivako viya. **Anugacchatīti** samīpaṃ gacchati coraghātako viya vajjhappattassa. **Anvāyikaṃ hotīti** sampattaṃ hoti dhammaganthikāya paricchedo viya. **Jātidukkha**nti jātisaddassa tāva aneke atthā paveditā. Yathā –

Bhavo kulaṃ nikāyo ca, sīlaṃ paññatti lakkhaṇaṃ;
Pasūti sandhi cevāti, jātiatthā paveditā.

Tathā hissa ‘‘ekampi jātiṃ dvepi jātiyo’’tiādīsu (pārā. 12; dī. ni. 1.31; ma. ni. 2.257) bhavo attho. ‘‘Akkhitto anupakkuṭṭho jātivādenā’’ti (dī. ni. 1.303) ettha kulaṃ. ‘‘Atthi, visākhe, nigaṇṭhā nāma samaṇajātī’’ti (a. ni. 3.71) ettha nikāyo. ‘‘Yatohaṃ, bhagini, ariyāya jātiyā jāto nābhijānāmī’’ti (ma. ni. 2.351) ettha ariyasīlaṃ. ‘‘Tiriyā nāma tiṇajāti nābhiyā uggantvā nabhaṃ āhacca ṭhitā ahosī’’ti (a. ni. 5.196) ettha paññatti. ‘‘Jāti dvīhi khandhehi saṅgahitā’’ti (dhātu. 71) ettha saṅkhatalakkhaṇaṃ. ‘‘Sampatijāto, ānanda, bodhisatto’’ti (dī. ni. 2.31; ma. ni. 3.207) ettha pasūti. ‘‘Bhavapaccayā jātī’’ti (mahāva. 1; udā. 1; ma. ni. 1.403; saṃ. ni. 2.53; vibha. 225; kathā. 450) ca, ‘‘jātipi dukkhā’’ti (mahāva. 14; vibha. 190; dī. ni. 2.387; ma. ni. 2.373; saṃ. ni. 5.1081; paṭi. ma. 2.30) ca ettha pariyāyato paṭisandhikkhaṇo, nippariyāyato pana tattha tattha nibbattamānānaṃ sattānaṃ ye ye khandhā pātubhavanti, tesaṃ tesaṃ paṭhamapātubhāvo jāti nāma.

Kasmā panesā jāti dukkhāti ce? Anekesaṃ dukkhānaṃ vatthubhāvato. Anekāni hi dukkhāni. Seyyathidaṃ – dukkhadukkhaṃ vipariṇāmadukkhaṃ saṅkhāradukkhaṃ paṭicchannadukkhaṃ appaṭicchannadukkhaṃ pariyāyadukkhaṃ nippariyāyadukkhanti.

Tattha kāyikacetasikā dukkhavedanā sabhāvato ca nāmato ca dukkhattā **‘‘dukkhadukkha’’**nti vuccati.

Sukhavedanā vipariṇāmena dukkhuppattihetuto **vipariṇāmadukkhaṃ**. Upekkhāvedanā ceva avasesā ca tebhūmakā saṅkhārā udayabbayapīḷitattā **saṅkhāradukkhaṃ**.

Kaṇṇasūladantasūlarāgajapariḷāhadosamohajapariḷāhādi kāyikacetasiko ābādho pucchitvā jānitabbato upakkamassa ca apākaṭabhāvato **paṭicchannadukkhaṃ**. Apākaṭadukkhantipi vuccati.

Dvattiṃsakammakāraṇādisamuṭṭhāno ābādho apucchitvāva jānitabbato upakkamassa ca pākaṭabhāvato

appaṭicchannadukkhaṃ. Pākaṭadukkhantipi vuccati.

Ṭhapetvā dukkhadukkhaṃ sesaṃ dukkhasaccavibhaṅge āgataṃ jātiādi sabbampi tassa tassa dukkhassa vatthubhāvato **pariyāyadukkhaṃ**. Dukkhadukkhaṃ pana **nippariyāyadukkha**nti vuccati.

Tatrāyaṃ jāti yaṃ taṃ **bālapaṇḍitasuttādīsu** (ma. ni. 3.246 ādayo) bhagavatāpi upamāvasena pakāsitaṃ āpāyikaṃ dukkhaṃ, yañca sugatiyampi manussaloke gabbhokkantimūlakādibhedaṃ dukkhaṃ uppajjati, tassa vatthubhāvato dukkhā.

Tatridaṃ gabbhokkantimūlakādibhedaṃ dukkhaṃ – ayañhi satto mātukucchimhi nibbattamāno na uppalapadumapuṇḍarikādīsu nibbattati, atha kho heṭṭhā āmāsayassa upari pakkāsayassa udarapaṭalapiṭṭhikaṇṭakānaṃ vemajjhe paramasambādhe tibbandhakāre nānākuṇapagandhaparibhāvite asuciparamaduggandhapavanavicarite adhimattajegucche kucchippadese pūtimacchapūtikummāsacandanikādīsu kimi viya nibbattati. So tattha nibbatto dasa māse mātukucchisambhavena usmanā puṭapākaṃ viya paccamāno piṭṭhapiṇḍi viya sediyamāno samiñjanapasāraṇādivirahito adhimattaṃ dukkhaṃ paccanubhotīti, idaṃ tāva **gabbhokkantimūlakaṃ** dukkhaṃ.

Yaṃ pana so mātu sahasā upakkhalanagamananisīdanavuṭṭhānaparivattanādīsu surādhuttahatthagato eḷako viya ahituṇḍikahatthagato sappapotako viya ca ākaḍḍhanaparikaḍḍhanaodhunanaddhunanādinā upakkamena adhimattaṃ dukkhaṃ anubhavati, yañca mātu sītudakapānakāle sītanarakupapanno viya uṇhayāgubhattādiajjhoharaṇakāle aṅgāravuṭṭhisamparikiṇṇo viya loṇambilādiajjhoharaṇakāle khārāpaṭicchakādikammakāraṇapatto viya tibbaṃ dukkhaṃ anubhoti, idaṃ **gabbhapariharaṇamūlakaṃ** dukkhaṃ.

Yaṃ panassa mūḷhagabbhāya mātuyā mittāmaccasuhajjādīhipi adassanārahe dukkhuppattiṭṭhāne chedanaphālanādīhi dukkhaṃ uppajjati, idaṃ **gabbhavipattimūlakaṃ** dukkhaṃ.

Yaṃ vijāyamānāya mātuyā kammajehi vātehi parivattetvā narakapapātaṃ viya atibhayānakaṃ yonimaggaṃ paṭipātiyamānassa paramasambādhena ca yonimukhena tāḷacchiggaḷena viya mahānāgassa nikaḍḍhiyamānassa narakasattassa viya ca saṅghātapabbatehi vicuṇṇiyamānassa dukkhaṃ uppajjati, idaṃ **vijāyanamūlakaṃ** dukkhaṃ.

Yaṃ pana jātassa taruṇavaṇasadisasukhumālasarīrassa hatthaggahaṇanhāpanadhovanacoḷaparimajjanādikāle sūcimukhakhuradhārāhi vijjhanaphālanasadisaṃ dukkhaṃ uppajjati, idaṃ mātukucchito **bahinikkhamanamūlakaṃ** dukkhaṃ.

Yaṃ pana tato paraṃ pavattiyaṃ attanāva attānaṃ vadhentassa acelakavatādivasena ātāpanaparitāpanānuyogamanuyuttassa kodhavasena abhuñjantassa ubbandhantassa ca dukkhaṃ hoti, idaṃ **attūpakkamamūlakaṃ** dukkhaṃ.

Yaṃ pana parato vadhabandhanādīni anubhavantassa dukkhaṃ uppajjati, idaṃ **parūpakkamamūlakaṃ** dukkhanti.

Iti imassa sabbassāpi dukkhassa ayaṃ jāti vatthumeva hoti, idaṃ **jātidukkhaṃ** anveti.

Jarādukkhanti duvidhā jarā – saṅkhatalakkhaṇañca khaṇḍiccādisammato santatiyaṃ ekabhavapariyāpanno khandhapurāṇabhāvo ca, sā idha adhippetā. Sā panesā dukkhā saṅkhāradukkhabhāvato ceva dukkhavatthuto ca. Yaṃ hidaṃ aṅgapaccaṅgasithilabhāvato indriyavikāravirūpatā yobbanavināsabalūpaghātasatimativippavāsaparaparibhavādianekapaccayaṃ kāyikacetasikaṃ dukkhamuppajjati, jarā tassa vatthu. Tenetaṃ vuccati –

> ‘‘Aṅgānaṃ sithilabhāvā, indriyānaṃ vikārato;
> Yobbanassa vināsena, balassa upaghātato.
>
> ‘‘Vippavāsā satādīnaṃ, puttadārehi attano;
> Appasādanīyato ceva, bhiyyo bālattapattiyā.
>
> ‘‘Pappoti dukkhaṃ yaṃ macco, kāyikaṃ mānasaṃ tathā;
> Sabbametaṃ jarāhetu, yasmā tasmā jarā dukhā’’ti. (vibha. aṭṭha. 192; visuddhi. 2.542);

Idaṃ jarādukkhaṃ anvetīti sambandho. **Byādhī**ti vividhaṃ dukkhaṃ ādahati vidahatīti byādhi. Byādhayati tāpayati kampayatīti vā **byādhi**.

Maraṇadukkhanti etthāpi duvidhaṃ maraṇaṃ saṅkhatalakkhaṇañca, yaṃ sandhāya vuttaṃ ‘‘jarāmaraṇaṃ dvīhi khandhehi saṅgahita’’nti (dhātu. 71). Ekabhavapariyāpannajīvitindriyapabandhavicchedo ca, yaṃ sandhāya vuttaṃ ‘‘niccaṃ maraṇato bhaya’’nti (su. ni. 581; jā. 1.11.88). Taṃ idha adhippetaṃ. Jātipaccayā maraṇaṃ upakkamamaraṇaṃ sarasamaraṇaṃ āyukkhayamaraṇaṃ puññakkhayamaraṇantipi tasseva nāmaṃ. Puna khaṇikamaraṇaṃ sammutimaraṇaṃ samucchedamaraṇanti ayampi bhedo veditabbo. Pavatte rūpārūpadhammānaṃ bhedo **khaṇikamaraṇaṃ** nāma. Tisso mato phusso matoti idaṃ paramatthato sattassa abhāvā, sassaṃ mataṃ, rukkho matoti idampi jīvitindriyassa abhāvā **sammutimaraṇaṃ** nāma.

Khīṇāsavassa appaṭisandhikā kālakiriyā **samucchedamaraṇaṃ** nāma. Bāhirasammutimaraṇaṃ ṭhapetvā itaraṃ sammutimaraṇañca idha yathāvuttappabandhavicchedanabhāvena saṅgahitaṃ, dukkhassa pana vatthubhāvato dukkhaṃ. Tenetaṃ vuccati –

> ‘‘Pāpassa pāpakammādi-nimittamanupassato;
> Bhaddassāpasahantassa, viyogaṃ piyavatthukaṃ;
> Mīyamānassa yaṃ dukkhaṃ, mānasaṃ avisesato.
>
> ‘‘Sabbesañcāpi yaṃ sandhi-bandhanacchedanādikaṃ;
> Vitujjamānamammānaṃ, hoti dukkhaṃ sarīrajaṃ.
>
> ‘‘Asayhamappatikāraṃ, dukkhassetassidaṃ yato;
> Maraṇaṃ vatthu tenetaṃ, dukkhamicceva bhāsita’’nti. (vibha. aṭṭha. 193; visuddhi. 2.543);

Sokaparidevadukkhadomanassupāyāsadukkhanti ettha sokādīsu **soko** nāma ñātibyasanādīhi phuṭṭhassa antonijjhānalakkhaṇo cittasantāpo. Dukkho panassa dukkhadukkhattā ceva dukkhassa ca vatthubhāvato. Tenetaṃ vuccati –

> ‘‘Sattānaṃ hadayaṃ soko, sallaṃ viya vitujjati;
> Aggitattova nārāco, bhusañca ḍahate puna.
>
> ‘‘Samāvahati ca byādhi-jarāmaraṇabhedanaṃ;
> Dukkhampi vividhaṃ yasmā, tasmā dukkhoti vuccatī’’ti. (vibha. aṭṭha. 194; visuddhi. 2.544);

Paridevo nāma ñātibyasanādīhi phuṭṭhassa vacīpalāpo. Dukkho panassa saṃsāradukkhabhāvato dukkhavatthuto ca. Tenetaṃ vuccati –

> ‘‘Yaṃ sokasallavihato paridevamāno, kaṇṭhoṭṭhatālutalasosajamappasayhaṃ;
> Bhiyyodhimattamadhigacchatiyeva dukkhaṃ, dukkhoti tena bhagavā paridevamāhā’’ti. (vibha. aṭṭha. 195; visuddhi. 2.545);

Dukkhaṃ nāma kāyapīḷanalakkhaṇaṃ kāyikaṃ dukkhaṃ. Dukkhaṃ panassa dukkhadukkhattā ceva mānasadukkhāvahanato ca. Tenetaṃ vuccati –

> ‘‘Pīḷeti kāyikamidaṃ, dukkhaṃ dukkhañca mānasaṃ bhiyyo;
> Janayati yasmā tasmā, dukkhanti visesato vutta’’nti. (vibha. aṭṭha. 196-197; visuddhi. 2.546);

Domanassaṃ nāma cittapīḷanalakkhaṇaṃ mānasaṃ dukkhaṃ. Dukkhaṃ panassa dukkhadukkhattā ceva kāyikadukkhāvahanato ca. Cetodukkhasamappitā hi kese pakiriya kandanti, urāni patipisenti, āvaṭṭanti, vivaṭṭanti, chinnapapātaṃ papatanti, satthaṃ āharanti, visaṃ khādanti, rajjuyā ubbandhanti, aggiṃ pavisanti, nānappakāraṃ dukkhaṃ anubhavanti. Tenetaṃ vuccati –

> ‘‘Pīḷeti yato cittaṃ, kāyassa ca pīḷanaṃ samāvahati;
> Dukkhanti domanassampi, domanassaṃ tato ahū’’ti. (vibha. aṭṭha. 196-197; visuddhi. 2.547);

Upāyāso nāma ñātibyasanādīhi phuṭṭhassa adhimattacetodukkhappabhāvito dosoyeva. **Saṅkhārakkhandhapariyāpanno eko dhammo**ti eke. Dukkho panassa saṅkhāradukkhabhāvato cittaṃ paridahanato kāyassa vihananato ca. Tenetaṃ vuccati –

> ‘‘Cittassa ca paridahanā, kāyassa vihananato ca adhimattaṃ;
> Yaṃ dukkhamupāyāso, janeti dukkho tato vutto’’ti. (vibha. aṭṭha. 198; visuddhi. 2.548);

Ettha ca mandagginā antobhājane pāko viya **soko,** tikkhagginā paccamānassa bhājanato bahi nikkhamanaṃ viya **paridevo,** bahi nikkhantāvasesassa nikkhamitumpi appahontassa antobhājaneyeva yāva parikkhayā pāko viya **upāyāso** daṭṭhabbo.

Nerayikaṃ dukkhanti niraye pañcavidhabandhanādikaṃ dukkhaṃ anveti, taṃ devadūtasuttena dīpetabbaṃ. Tenetaṃ vuccati –

> ‘‘Jāyetha no ce narakesu satto, tatthaggidāhādikamappasayhaṃ;
> Labhetha dukkhaṃ nu kuhiṃ patiṭṭhaṃ, iccāha dukkhāti munīdha jāti’’nti. (vibha. aṭṭha. 191; visuddhi. 2.541);

Tiracchānayonikaṃ dukkhanti tiracchānesu kasāpatodatāḷanavijjhanādikaṃ anekavidhaṃ dukkhaṃ anveti, taṃ bālapaṇḍitasuttato gahetabbaṃ. Tenetaṃ vuccati –

‘‘Dukkhaṃ tiracchesu kasāpatodadaṇḍābhighātādibhavaṃ anekaṃ;
Yaṃ taṃ kathaṃ tattha bhaveyya jātiṃ, vinā tahiṃ jāti tatopi dukkhā’’ti. (vibha. aṭṭha. 191; visuddhi. 2.541);

Pettivisayikaṃ dukkhanti petesu pana khuppipāsa vātātapādinibbattaṃ dukkhañca lokantare tibbandhakāre asayhasītādidukkhañca anveti. Tenetaṃ vuccati –

‘‘Petesu dukkhaṃ pana khuppipāsāvātātapādippabhavaṃ vicittaṃ;
Yasmā ajātassa na tattha atthi, tasmāpi dukkhaṃ muni jātimāha.

‘‘Tibbandhakāre ca asayhasīte, lokantare yaṃ asuresu dukkhaṃ;
Na taṃ bhave tattha na cassa jāti, yato ayaṃ jāti tatopi dukkhā’’ti. (vibha. aṭṭha. 191; visuddhi. 2.541);

Mānusikaṃ dukkhanti manussesu vadhabandhanādikaṃ dukkhaṃ. **Gabbhokkantimūlakaṃ dukkha**nti ‘‘ayañhi satto mātukucchimhi nibbattamāno na uppalapadumapuṇḍarikādīsu nibbattatī’’tiādinā nayena yaṃ jātidukkhaṃ vuttaṃ, idaṃ tāva gabbhokkantimūlakaṃ dukkhaṃ anveti. **Gabbhe ṭhitimūlakaṃ dukkha**nti yaṃ pana ‘‘so mātu sahasā upakkhalanagamananisīdanā’’tiādinā nayena yaṃ tibbaṃ dukkhaṃ vuttaṃ, idaṃ gabbhe ṭhitimūlakaṃ dukkhaṃ anveti. **Gabbhā vuṭṭhānamūlakaṃ dukkha**nti ‘‘yaṃ panassa mūḷhagabbhāya mātuyā mittāmaccasuhajjādīhipi adassanārahe dukkhuppattiṭṭhāne’’tiādinā nayena yaṃ dukkhaṃ vuttaṃ, idaṃ mātukucchito bahi nikkhantamūlakaṃ dukkhaṃ anveti. Tenetaṃ vuccati –

‘‘Yañcāpi gūthanarake viya mātugabbhe,
Satto vasaṃ ciramato bahi nikkhamanañca;
Pappoti dukkhamatighoramidampi natthi,
Jātiṃ vinā itipi jāti ayañhi dukkhā.

‘‘Kiṃ bhāsitena bahunā nanu yaṃ kuhiñci,
Atthīdha kiñcirapi dukkhamidaṃ kadāci;
Nevatthi jātivirahe yadato mahesi,
Dukkhāti sabbapaṭhamaṃ imamāha jāti’’nti. (vibha. aṭṭha. 191; visuddhi. 2.541);

Jātassūpanibandhakaṃ dukkhanti jātassa upanibandhanaṃ nhānalepanakhādanapivanādijagganadukkhaṃ anveti. **Jātassa parādheyyakaṃ dukkha**nti parassa aññassa āyattaṃ issariyadukkhaṃ anveti. ‘‘Sabbaṃ paravasaṃ dukkha’’nti hi vuttaṃ. **Attūpakkamaṃ dukkha**nti yaṃ attanāva attānaṃ vadhentassa acelakavatādivasena ātāpanaparitāpanānuyogamanuyuttassa kodhavasena abhuñjantassa ubbandhantassa ca dukkhaṃ hoti, idaṃ attūpakkamaṃ dukkhaṃ anveti. **Parūpakkamaṃ dukkha**nti yaṃ parato vadhabandhanādīni anubhavantassa uppajjati, idaṃ parūpakkamaṃ dukkhaṃ anveti. **Dukkhadukkha**nti kāyikacetasikā dukkhā vedanā sabhāvato ca nāmato ca dukkhattā dukkhadukkhaṃ, idaṃ dukkhadukkhaṃ anveti. **Saṅkhāradukkha**nti upekkhāvedanā ceva avasesā ca tebhūmakasaṅkhārā udayabbayapīḷitattā saṅkhāradukkhaṃ, idaṃ saṅkhāradukkhaṃ anveti. **Vipariṇāmadukkha**nti sukhavedanā vipariṇāmadukkhassa hetuto vipariṇāmadukkhaṃ, idaṃ vipariṇāmadukkhaṃ anveti.

Mātumaraṇanti mātuyā maraṇaṃ. **Pitumaraṇa**nti pituno maraṇaṃ. **Bhātumaraṇa**nti jeṭṭhakaniṭṭhabhātūnaṃ maraṇaṃ. **Bhaginimaraṇa**nti jeṭṭhakaniṭṭhabhaginīnaṃ maraṇaṃ. **Puttamaraṇa**nti puttānaṃ maraṇaṃ. **Dhītumaraṇa**nti dhītūnaṃ maraṇaṃ. **Ñātibyasanaṃ dukkha**nti ñātīnaṃ byasanaṃ, corarogabhayādīhi ñātikkhayo, ñātivināsoti attho. Tena ñātibyasanena phuṭṭhassa ajjhotthaṭassa abhibhūtassa uppannaṃ dukkhaṃ ñātibyasanaṃ dukkhaṃ, taṃ ñātibyasanaṃ dukkhaṃ anveti. Sesesupi eseva nayo. Ayaṃ pana viseso – bhogānaṃ byasanaṃ **bhogabyasanaṃ,** rājacorādivasena bhogakkhayo, bhogavināsoti attho. Vuttanayena taṃ bhogabyasanaṃ dukkhaṃ anveti. **Rogabyasana**nti rogo eva byasanaṃ rogabyasanaṃ. Rogo hi ārogyaṃ byasati vināsetīti byasanaṃ, vuttanayena taṃ rogabyasanaṃ dukkhaṃ anveti. **Sīlabyasanaṃ dukkha**nti sīlassa byasanaṃ sīlabyasanaṃ, dussīlyassetaṃ nāmaṃ. Vuttanayena taṃ sīlabyasanaṃ dukkhaṃ anveti. Sammādiṭṭhiṃ vināsayamānā uppannā diṭṭhiyeva byasanaṃ **diṭṭhibyasanaṃ,** vuttanayena taṃ diṭṭhibyasanaṃ dukkhaṃ anveti. Ettha ca purimāni dve anipphannāni, pacchimāni tīṇi nipphannāni tilakkhaṇāhatāni. Purimāni ca tīṇi neva kusalāni nākusalāni. Sīladiṭṭhibyasanadvayaṃ akusalaṃ.

Yathāti opamme. **Bhinnaṃ nāva**nti sithilabandhanaṃ nāvaṃ, jajjarībhūtaṃ vā padarugghāṭimaṃ vā. **Dakamesi**nti udakadāyiṃ udakappavesaniṃ. **Tato tato udakaṃ anvetī**ti tato tato bhinnaṭṭhānato udakaṃ pavisati. **Puratopī**ti nāvāya purimabhāgatopi. **Pacchatopī**ti tassā pacchimabhāgatopi. **Heṭṭhatopī**ti adhobhāgatopi. **Passatopī**ti ubhayapassatopi. Yaṃ antarantarā na vuttaṃ, taṃ pāṭhānusārena veditabbaṃ.

Tasmā kāyagatāsatiādibhāvanāya jantu, sadā sato hutvā vikkhambhanasamucchedavasena rūpādīsu vatthukāmesu sabbappakārampi kilesakāmaṃ parivajjento kāmāni parivajjeyya. Evaṃ te kāme pahāya tappahānakaramaggeneva catubbidhampi oghaṃ tareyya tarituṃ sakkuṇeyya. Tato yathā puriso garukaṃ nāvaṃ udakaṃ siñcitvā lahukāya nāvāya appakasireneva pāragū bhaveyya pāraṃ gaccheyya, evamevaṃ attabhāvanāvaṃ kilesūdakagarukaṃ siñcitvā lahukena attabhāvena pāragū bhaveyya. Sabbadhammapāraṃ nibbānaṃ gato bhaveyya, arahattappattiyā gaccheyya anupādisesāya nibbānadhātuyā parinibbānenāti arahattanikūṭena desanaṃ niṭṭhāpesi.

Tasmāti yasmā jātiādikaṃ dukkhaṃ etaṃ puggalaṃ anveti, tasmā. **Taṃkāraṇā taṃhetū**tiādīsupi eseva nayo. Yasmā vuttappakāradukkhaṃ etaṃ anveti, taṃhetu. Yasmā anveti tappaccayā, yasmā anveti taṃnidānanti evaṃ padayojanā kātabbā. **Hetū**tiādīni kāraṇavevacanāni. Kāraṇañhi tena tassa phalaṃ hinoti pavattatīti hetu. Taṃ taṃ paṭicca phalaṃ eti pavattatīti **paccayo**. ''Handa naṃ gaṇhathā''ti dassentaṃ viya attano phalaṃ nidetīti **nidānaṃ**.

''Taṃkāraṇāti akāraṇanikkāraṇapaṭisedho. **Taṃhetū**ti ahetumahābhūtahetupaṭisedho. **Tappaccayā**ti appaccayena saddhiṃ asādhāraṇapaccayapaṭisedho. **Taṃnidānā**ti anidānena saha āgamādhigamanidānapaṭisedho''ti evameke vaṇṇayanti. **Etaṃ ādīnavaṃ sampassamāno**ti etaṃ vuttappakāraṃ upaddavaṃ vipassanāñāṇena sammā passamāno dakkhamāno.

Sadāti mūlapadaṃ. Puna **sadā**ti atthapadaṃ. **Sadā**ti sabbadivase. **Sabbadā**ti sabbasmiṃ kāle. **Sabbakāla**nti pubbaṇhādisabbakālaṃ. **Niccakāla**nti divase divase. **Dhuvakāla**nti abbocchinnakālaṃ. **Satata**nti nirantaraṃ. **Samita**nti ekībhūtaṃ. **Abbokiṇṇa**nti aññena asammissaṃ. **Poṅkhānupoṅkha**nti paṭipāṭiyā ghaṭitaṃ ''poṅkhānupoṅkhaṃ avirādhitaṃ upaṭṭhātī''tiādīsu (saṃ. ni. 5.1115) viya. **Udakūmikajāta**nti nibbattaudakaūmitaraṅgaṃ viya. **Avīcī**ti aviraḷaṃ. **Santatī**ti anupacchinnaṃ. **Sahita**nti ghaṭitaṃ ekībhūtaṃ vā ''sahitaṃ me, asahitaṃ te''tiādīsu (dī. ni. 1.202) viya. **Phassita**nti phusitaṃ ''nivāte phusitaggale''tiādīsu viya. **Purebhattaṃ pacchābhatta**nti dve padāni divākālavibhāgavasena. **Purimaṃ yāmaṃ majjhimaṃ yāmaṃ pacchimaṃ yāma**nti tīṇi rattivibhāgavasena. **Kāḷe juṇhe**ti aḍḍhamāsavasena. **Vasse…pe… gimhe**ti tīṇi utuvasena. **Purime vayokhandhe…pe… pacchime vayokhandhe**ti tīṇi vayovibhāgavasena vuttānīti ñātabbaṃ.

Satoti catūhi kāraṇehi sato. ''Kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato''tiādīni ''evaṃ samucchedato kāme parivajjeyyā''ti pariyosānāni vuttatthāneva. Api ca **sattattā sato**ti tīsu vatthūsu sattabhāvena vā tayo kilese paṭikkamāpetuṃ sattibhāvena vā satattā **sato. Santattā**ti kilesopakkilese palāpetvā ṭhānena ca ārammaṇena ca pamocetvā santattā **sato. Samitattā**ti iṭṭhaphaladāyakapuññena ca aniṭṭhaphaladāyakapāpena ca samitattā **sato. Santadhammasamannāgato**ti sappurisadhamme bhajanato buddhādiariyapuggale sevanato santadhammasamannāgatattā **sato**.

Vatthukāme parijānitvāti ete vuttappakāre tebhūmake vatthukāme tīraṇapariññāya jānitvā. **Pahāyā**ti kilesakāme pahānapariññāya pariccajitvā. **Pajahitvā**ti chaḍḍetvā. Kiṃ kacavaraṃ viya piṭakenāti? Na hi, api ca kho taṃ vinodetvā taritvā vijjhitvā nīharitvā. Kiṃ balibaddamiva patodenāti? Na hi, atha kho taṃ **byantiṃ karitvā** vigatantaṃ karitvā. Yathāssa antopi nāvasissati, antamaso bhaṅgamattampi, tathā taṃ karitvā. Kathaṃ pana taṃ tathā katanti? **Anabhāvaṃ gahetvā** anu abhāvaṃ gametvā. Samucchedappahānena yathā samucchinnā hoti, tathā karitvāti vuttaṃ hoti. Esa nayo kāmacchandanīvaraṇādīsu.

Kāmoghantiādīsu pañcakāmaguṇikarāgo avasīdanaṭṭhena ''kāmogho''ti vuccati. **Bhavogho**ti rūpārūpabhavesu chandarāgo jhānanikanti ca. **Diṭṭhogho**ti sassatadiṭṭhādisahagatā bhave patthanāyeva, diṭṭhogho bhavoghe eva samodhānaṃ gacchati. Avijjogho catūsu saccesu aññāṇaṃ. Tattha kāmaguṇe assādato manasi karoto anuppanno ca kāmogho uppajjati, uppanno ca kāmogho saṃvaḍḍhati. Mahaggatadhamme assādato manasi karoto anuppanno ca bhavogho uppajjati, uppanno ca saṃvaḍḍhati. Tebhūmakadhammesu catuvipallāsapadaṭṭhānabhāvena anuppanno ca avijjogho uppajjati, uppanno ca saṃvaḍḍhatīti veditabbo. Vuttanayapaccanīkato sukkapakkho vitthāretabbo.

Appaṇihitavimokkhaṃ paṭipanno **kāmoghaṃ,** animittavimokkhaṃ paṭipanno **bhavoghaṃ,** suññatavimokkhaṃ paṭipanno **avijjoghañca** tareyya. Paṭhamamaggavasena **tareyya,** dutiyamaggavasena **uttareyya,** tatiyamaggavasena **patareyya,** catutthamaggavasena **samatikkameyya,** phalavasena **vītivatteyyā**ti. Atha vā ''kāmoghavasena **tareyya,** bhavoghavasena **uttareyya,** diṭṭhoghavasena **patareyya,** avijjoghavasena **samatikkameyya,** sabboghavasena **vītivatteyyā''**ti evameke vaṇṇayanti.

Garukanti na sallahukaṃ. **Bhārika**nti bhārabhaṇḍaṃ ettha ṭhapayantīti bhārikaṃ. **Udakaṃ sitvā**ti udakaṃ siñcitvā. **Osiñcitvā**ti atirekaṃ siñcitvā. **Chaḍḍetvā**ti pātetvā. **Lahukāyā**ti sallahukāya. **Khippa**nti sīghaṃ. **Lahu**nti taṃkhaṇaṃ. **Appakasirenevā**ti nidukkheneva. **Pāraṃ vuccati amataṃ nibbāna**nti sakkāyaorato pārabhūtaṃ pāraṃ. Taṇhāvānato nikkhantaṃ nibbānaṃ kathīyati. **Yoso**ti yo eso. **Sabbasaṅkhārasamatho**tiādi sabbaṃ nibbānameva. Yasmā hi taṃ āgamma sabbasaṅkhāravipphanditāni samanti vūpasamanti, tasmā ''sabbasaṅkhārasamatho''ti vuccati. Yasmā cetaṃ āgamma sabbe upadhayo paṭinissaṭṭhā honti, sabbā taṇhā khīyanti, sabbe kilesarajjā virajjanti, sabbaṃ dukkhaṃ nirujjhati, tasmā ''sabbūpadhipaṭinissaggo, taṇhakkhayo, virāgo, nirodho''ti vuccati. Yā panesā taṇhā bhavena bhavaṃ, phalena vā saddhiṃ kammaṃ vinati saṃsibbatīti katvā vānanti vuccati, tato nikkhantaṃ vānatoti nibbānaṃ. **Pāraṃ gaccheyya** nimittavasena ekato vuṭṭhānagotrabhuñāṇena nibbānapāraṃ pāpuṇeyya. **Adhigaccheyya** nimittapavattehi ubhatovuṭṭhānamaggañāṇena nibbānapāraṃ visesena pāpuṇeyya. **Phuseyya** nibbānārammaṇaphalacittavasena nibbānapāraṃ phuseyya. **Sacchikareyya** guṇavasena phusitvā paccavekkhaṇañāṇena nibbānapāraṃ paccakkhaṃ kareyya. Atha vā ''paṭhamamaggena **pāraṃ gaccheyya,** dutiyena **adhigaccheyya,** tatiyena **phuseyya,** catutthena **sacchi kareyyā''**ti evameke vaṇṇayanti. **Yopi pāraṃ gantukāmo**ti yo koci vipassanāñāṇe ṭhito puggalo nibbānapāraṃ gantukāmo, sopi avassaṃ tattha gamissatīti **pāragū**. Vuttañhetaṃ – ''otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehī''tiādi. Pubbabhāge ajjhāsayavasena vipassanāyogena ca, sopi pāragū nāma. **Yopi pāraṃ gacchatī**ti yopi maggasamaṅgī nibbānapāraṃ gacchati, sopi pāragū nāma. **Yopi pāraṃ gato**ti yopi maggena kiccaṃ niṭṭhāpetvā phale ṭhito nibbānapāraṅgato, sopi pāragū nāma.

Taṃ jinavacanena dassetuṃ **‘‘vuttampi hetaṃ bhagavatā – tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo’’**tiādimāha. **Abhiññāpāragū**ti adhigatena ñāṇena ñātapariññāya nibbānapāraṃ gantukāmo gacchati, gatoti pāragū. **Pariññāpāragū**ti sabbadhammānaṃ tīraṇapariññāya samatikkamitvā vuttanayena pāragū. **Pahānapāragū**ti samudayapakkhikānaṃ kilesānaṃ pahānapariññāya samatikkamitvā vuttanayena pāragū. Yo hi sabbadhammaṃ parijānāti, so tīhi pariññāhi parijānāti ñātapariññāya tīraṇapariññāya pahānapariññāyāti. Tattha katamā ñātapariññā? Sabbadhammaṃ jānāti ‘‘ime ajjhattikā, ime bāhirā, idamassa lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānānī’’ti, ayaṃ **ñātapariññā**. Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā labbhamānavasena sabbadhammaṃ tīreti ‘‘aniccato dukkhato rogato’’tiādinā (saṃ. ni. 3.122), ayaṃ **tīraṇapariññā**. Katamā pahānapariññā? Evaṃ tīrayitvā aggamaggena dhammesu chandarāgaṃ pajahati, ayaṃ **pahānapariññā**ti. Imā pariññāyo sandhāya ‘‘so abhiññāpāragū pariññāpāragū pahānapāragū’’ti āha.

Bhāvanāpāragūti bhāvanāya koṭiṃ patvā maggavasena nibbānapāraṃ gato. **Sacchikiriyāpāragū**ti phalanibbānavasena sacchi kiriyāphalanibbānapāraṃ gato. **Samāpattipāragū**ti aṭṭhannaṃ samāpattīnaṃ pāraṃ patto. **Sabbadhammāna**nti pañcakkhandhādisabbadhammānaṃ. **Sabbadukkhāna**nti jātidukkhādisabbadukkhānaṃ. **Sabbakilesāna**nti kāyaduccaritādisabbakilesānaṃ. **Ariyamaggāna**nti sotāpattimaggādicatunnaṃ ariyamaggānaṃ. **Nirodhassā**ti nibbānassa. **Sabbasamāpattīna**nti sabbāsampi aṭṭhannaṃ rūpārūpasamāpattīnaṃ. **So**ti so ariyo. **Vasippatto**ti vasībhāvappatto. Atha vā kantabhāvaṃ issariyabhāvaṃ nipphannabhāvaṃ patto. **Pāramippatto**ti pāramīti avasānaṃ niṭṭhānaṃ, uttamabhāvaṃ vā taṃ patto. Kattha pattoti āha **‘‘ariyasmiṃ sīlasmi’’**ntiādi. Tattha **ariyasmiṃ sīlasmi**nti niddose sīlasmiṃ. **Ariyasmiṃ samādhismi**nti niddose samādhismiṃ. **Ariyāya paññāyā**ti niddosāya paññāya. **Ariyāya vimuttiyā**ti niddosāya phalavimuttiyā. Purimena vācākammantājīvā gahitā, dutiyena vāyāmasatisamādhayo gahitā, tatiyena vitakkasammādiṭṭhiyo gahitā, catutthena taṃsampayuttā sesadhammā gahitāti veditabbā.

Antagatoti maggena saṅkhāralokantaṃ gato. **Antappatto**ti tameva lokantaṃ phalena patto. **Koṭigato**ti maggena saṅkhārakoṭiṃ gato. **Koṭippatto**ti tameva koṭiṃ phalena patto. **Pariyantagato**ti maggena khandhāyatanādilokapariyantaṃ paricchedaṃ parivaṭumaṃ katvā gato. **Pariyantappatto**ti tameva lokaṃ phalena pariyantaṃ katvā patto. **Vosānagato**ti maggena avasānaṃ gato. **Vosānappatto**ti phalena avasānaṃ patto. **Tāṇagato**ti maggena tāyanaṃ gato. **Tāṇappatto**ti phalena tāyanaṃ patto. **Leṇagato**ti maggena nilīyanaṃ gato. **Leṇappatto**ti taṃ phalena nilīyanaṃ patto. **Saraṇagato**ti maggena patiṭṭhaṃ gato. **Saraṇappatto**ti phalena saraṇaṃ patto. **Abhayagato**ti maggena nibbhayaṃ gato. **Abhayappatto**ti phalena nibbhayaṃ nibbānaṃ patto. **Accutagato**ti cutivirahitaṃ nibbānaṃ maggena gato. **Accutappatto**ti taṃ phalena patto. **Amatagato**ti maraṇarahitaṃ nibbānaṃ maggena gato. **Amatappatto**ti taṃ phalena patto. **Nibbānagato**ti taṇhāvānato nikkhantaṃ nibbānaṃ maggena gato. **Nibbānappatto**ti tameva phalena patto. **So vuṭṭhavāso**ti so arahā dasasu ariyavāsesu vasi parivasi vuṭṭho vuṭṭhāti ca vuṭṭhavāso. **Ciṇṇacaraṇo**ti sīlena saha aṭṭhasu samāpattīsu ciṇṇavasīti ciṇṇacaraṇo. **Gataddho**ti saṃsāraddhānaṃ atikkanto. **Gatadiso**ti supinantenapi agatapubbaṃ nibbānadisaṃ gato. **Gatakoṭiko**ti anupādisesanibbānakoṭiṃ gato hutvā ṭhito. **Pālitabrahmacariyo**ti rakkhitabrahmacariyo. **Uttamadiṭṭhippatto**ti uttamaṃ sammādiṭṭhiṃ patto. **Paṭividdhākuppo**ti akuppaṃ acalanaṃ arahattaphalaṃ paṭivijjhitvā ṭhito. **Sacchikatanirodho**ti nirodhaṃ nibbānaṃ sacchikatvā ṭhito.

Dukkhaṃ tassa pariññātanti tividhaṃ dukkhaṃ tena samatikkamitvā paricchinnaṃ. **Abhiññeyya**nti sabhāvalakkhaṇāvabodhavasena sobhanena ākārena jānitabbaṃ. **Abhiññāta**nti adhikena ñāṇena ñātaṃ. **Pariññeyya**nti sāmaññalakkhaṇāvabodhavasena kiccasamāpannavasena ca byāpitvā parijānitabbaṃ. **Pariññāta**nti samantato ñātaṃ. **Bhāvetabba**nti vaḍḍhetabbaṃ. **Sacchikātabba**nti paccakkhaṃ kātabbaṃ. Duvidhā hi sacchikiriyā paṭilābhasacchikiriyā ārammaṇasacchikiriyā cāti.

Ukkhittapalighoti ettha **paligho**ti vaṭṭamūlikā avijjā. Ayañhi dukkhipanaṭṭhena ‘‘paligho’’ti vuccati. Tenesa tassā ukkhittattā ‘‘ukkhittapaligho’’ti vutto. **Saṃkiṇṇaparikho**ti parikhā vuccati punabbhavadāyako bhavesu jāyanavasena ceva saṃsaraṇavasena ca ‘‘jātisaṃsāro’’ti laddhanāmānaṃ punabbhavakkhandhānaṃ paccayo kammābhisaṅkhāro. So hi punappunaṃ uppattikaraṇavasena parikkhipitvā ṭhitattā ‘‘parikhā’’ti vuccati. Tenesa tassā saṃkiṇṇattā vikiṇṇattā ‘‘saṃkiṇṇaparikho’’ti vutto. **Abbūḷhesiko**ti esikāti vaṭṭamūlikā taṇhā. Ayañhi gambhīrānugataṭṭhena ‘‘esikā’’ti vuccati. Tenesa tassā abbūḷhattā luñcitvā chaḍḍitattā ‘‘abbūḷhesiko’’ti vuccati. **Niraggaḷo**ti aggaḷaṃ vuccanti orambhāgajanakāni kāmabhave uppattipaccayāni orambhāgiyāni. Etāni hi mahākavāṭaṃ viya nagaradvāraṃ cittaṃ pidahitvā ṭhitattā ‘‘aggaḷa’’nti vuccanti. Tenesa tesaṃ niraggaḷattā bhinnattā ‘‘niraggaḷo’’ti vutto. **Ariyo**ti nikkileso parisuddho. **Pannaddhajo**ti pātitamānaddhajo. **Pannabhāro**ti khandhabhārakilesabhāraabhisaṅkhārabhārapañcakāmaguṇabhārā pannā oropitā assāti pannabhāro. Api ca idha mānabhārasseva oropitattā ‘‘pannabhāro’’ti adhippeto. **Visaṃyutto**ti catūhi yogehi sabbakilesehi ca visaṃyutto. Idha pana mānayogeneva visaṃyuttattā ‘‘visaṃyutto’’ti adhippeto.

Ettāvatā therena maggena kilese khepetvā nirodhasayanavaragatassa khīṇāsavassa nibbānārammaṇaṃ phalasamāpattiṃ appetvā viharaṇakālo dassito. Yathā hi dve nagarāni ekaṃ coranagaraṃ, ekaṃ khemanagaraṃ. Atha ekassa mahāyodhassa evaṃ icchā uppajjeyya ‘‘yāvimaṃ coranagaraṃ tiṭṭhati, tāva khemanagaraṃ bhayato na muccati. Coranagaraṃ anagaraṃ karissāmī’’ti sannāhaṃ katvā khaggaṃ gahetvā coranagaraṃ upasaṅkamitvā nagaradvāre ussāpite esikatthambhe khaggena chinditvā saddhiṃ dvārabāhāhi kavāṭaṃ bhinditvā palighaṃ ukkhipitvā pākāraṃ bhindanto parikhaṃ saṃkiritvā nagarasobhanatthāya ussāpite dhaje pātetvā nagaraṃ agginā jhāpetvā khemanagaraṃ pavisitvā uparipāsādamāruyha ñātigaṇaparivuto surasabhojanaṃ bhuñjeyya. Evaṃ coranagaraṃ viya sakkāyo, khemanagaraṃ viya nibbānaṃ, mahāyodho viya yogāvacaro. Tassevaṃ hoti ‘‘yāva sakkāyavaṭṭaṃ vaṭṭati, tāva dvattiṃsakammakāraṇehi aṭṭhanavutirogehi pañcavīsatimahabbhayehi ca parimuccanaṃ natthī’’ti. So mahāyodho viya sannāhaṃ sīlasannāhaṃ katvā paññātiṇhakhaggaṃ gahetvā khaggena esikatthambhe viya arahattamaggena taṇhesikaṃ chinditvā, so yodho sadvārabāhakaṃ nagarakavāṭaṃ viya pañcorambhāgiyasaṃyojanaggaḷaṃ ugghoṭetvā, so yodho palighaṃ viya avijjāpalighaṃ ukkhipitvā, so yodho pākāraṃ bhindanto parikhaṃ viya kammābhisaṅkhārapākāraṃ bhindanto jātisaṃsāraparikhaṃ saṃkiritvā, so yodho nagarasobhanatthāya ussāpite dhaje viya mānaddhaje pātetvā sakkāyanagaraṃ jhāpetvā, so yodho khemanagaraṃ pavisitvā uparipāsāde surasabhojanaṃ bhuñjanto viya nibbānanagaraṃ pavisitvā amatanirodhārammaṇaṃ phalasamāpattisukhaṃ anubhavamāno kālaṃ vītināmeti. Vuttañhetaṃ bhagavatā (a. ni. 5.71) –

> ‘‘Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti? Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.
>
> ‘‘Kathañca, bhikkhave, bhikkhu saṃkiṇṇaparikho hoti? Idha, bhikkhave, bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti…pe… evaṃ kho, bhikkhave, bhikkhu saṃkiṇṇaparikho hoti.
>
> ‘‘Kathañca, bhikkhave, bhikkhu abbūḷhesiko hoti? Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti…pe… evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.
>
> ‘‘Kathañca, bhikkhave, bhikkhu niraggaḷo hoti? Idha, bhikkhave, bhikkhuno pañcorambhāgiyāni saṃyojanāni pahīnāni honti…pe… evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.
>
> ‘‘Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti (a. ni. 5.71).
>
> ‘‘Evaṃ vimuttacittaṃ kho, bhikkhave, bhikkhuṃ saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti ‘idaṃnissitaṃ tathāgatassa viññāṇa’’’nti (ma. ni. 1.246).

Pañcaṅgavippahīnoti kāmacchandādipañcaṅgāni vividhehi upāyehi pajahitvā ṭhito. Vuttañhetaṃ –

> ‘‘Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti? Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hotī’’ti (dī. ni. 3.348, 360).

Chaḷaṅgasamannāgatoti channaṃ aṅgānaṃ pūretvā chasu dvāresu rūpādiārammaṇe paṭighānunayaṃ vajjetvā upekkhāvasena sato sampajāno hutvā viharaṇavasena chaḷaṅgāni pūretvā paripuṇṇaṃ katvā ṭhitattā ‘‘chaḷaṅgasamannāgato’’ti vutto. Vuttañhetaṃ –

> ‘‘Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hotī’’ti (dī. ni. 3.348, 360).

Ekārakkhoti satiārakkhena eko uttamo ārakkho assāti ekārakkho. Vuttañhetaṃ –

> ‘‘Kathañcāvuso, bhikkhu ekārakkho hoti? Idhāvuso, bhikkhu satārakkhena cetasā samannāgato viharati. Evaṃ kho, āvuso, bhikkhu ekārakkho hotī’’ti (dī. ni. 3.348, 360).

Caturāpassenoti paññāya paṭisevanaparivajjanavinodanapajahanānaṃ vasena catunnaṃ apassayānaṃ ito cito ca aparivattamānānaṃ vasena caturāpasseno, tesaṃ pāpuṇitvā ṭhito. Vuttañhetaṃ –

> ‘‘Kathañcāvuso, bhikkhu caturāpasseno hoti? Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ parivajjeti. Saṅkhāyekaṃ vinodeti, saṅkhāyekaṃ pajahatī’’tiādinā (dī. ni. 3.348, 360) nayena vitthāretabbaṃ.

Paṇunnapaccekasaccoti ‘‘idameva dassanaṃ saccaṃ, idameva sacca’’nti evaṃ pāṭiekkaṃ gahitattā paccekasaṅkhātāni diṭṭhisaccāni paṇunnāni nihaṭāni pahīnāni assāti paṇunnapaccekasacco.

Samavayasaṭṭhesanoti ettha avayāti anūnā. Saṭṭhāti vissaṭṭhā. Sammā avayā saṭṭhā esanā assāti samavayasaṭṭhesano. Sammā vissaṭṭhasabbaesanoti attho. **Kevalī**ti paripuṇṇo. **Vusitavā**ti vusitabrahmacariyo, garusaṃvāse ariyamaggepi dasasu ariyavāsesupi vusitavanto. **Uttamapuriso**ti khīṇakilesattā visesapuriso ājaññapuriso. **Paramapuriso**ti uttamapuriso, paramaṃ vā paṭilābhaṃ pattattā uttamaṃ pattabbaṃ arahattapaṭilābhaṃ patto anuttarapuññakkhettabhūto uttamapuriso, tenevatthena paramapuriso. Anuttaraṃ samāpattiṃ samāpajjituṃ amataṃ paṭilābhaṃ pattattā **paramapattippatto**. Atha vā ‘‘gharāvāse ādīnavaṃ sañjānitvā sāsanapavisanavasena **uttamapuriso**. Attabhāve ādīnavaṃ sañjānitvā vipassanāpavisanavasena

paramapuriso. Kilese ādīnavaṃ sañjānitvā ariyabhūmantaraṃ paviṭṭho **paramapattippatto**ti evameke vaṇṇayanti.

Nevācinatīti kusalākusalānaṃ pahīnattā tesaṃ vipākaṃ na vaḍḍheti. **Nāpacinatī**ti phale ṭhitattā na viddhaṃseti. **Apacinitvā ṭhito**ti paṭippassaddhipahāne ṭhitattā kilese viddhaṃsetvā ṭhito. Ito paraṃ tīhipi padehi maggaphalavaseneva yojetabbaṃ. **Neva pajahatī**ti pahātabbābhāvena kilese na pajahati. **Na upādiyatī**ti taṇhāmānadiṭṭhīhi gahetabbābhāvato tehi na gaṇhāti. **Pajahitvā ṭhito**ti cajitvā ṭhito. **Neva saṃsibbatī**ti taṇhāvasena neva saṃsibbati. **Na ussinetī**ti mānavasena na ukkaṃsati. **Visinitvā ṭhito**ti taṇhāsaṃsīvanaṃ akatvā ṭhitoti evameke vaṇṇayanti. **Neva vidhūpetī**ti kilesaggiṃ na nibbāpeti. **Na sandhūpetī**ti kilesaggiṃ na jālāpeti. **Vidhūpetvā ṭhito**ti taṃ nibbāpetvā ṭhito.

Asekkhena sīlakkhandhenāti sikkhitabbābhāvena asekkhena vācākammantājīvasīlakkhandhena sīlarāsinā samannāgatattā ṭhito, aparihīnabhāvena ṭhito. **Samādhikkhandhenā**ti vāyāmasatīhi sampayuttena samādhinā. **Vimuttikkhandhenā**ti phalavimuttisampayuttakkhandhena. **Vimuttiñāṇadassanakkhandhenā**ti paccavekkhaṇañāṇena. **Saccaṃ sampaṭipādiyitvā**ti catuariyasaccaṃ sabhāvavasena sakasantāne sampādiyitvā paṭivijjhitvā ṭhito. **Ejaṃ samatikkamitvā**ti kampanataṇhaṃ atikkamitvā. **Kilesaggi**nti rāgādikilesaggiṃ. **Pariyādiyitvā**ti khepetvā nibbāpetvā. **Aparigamanatāyā**ti saṃsāre agamanabhāvena punāgamanābhāvenāti attho. **Kaṭaṃ samādāyā**ti jayaggāhaṃ gahetvā. **Muttipaṭisevanatāyā**ti sabbakilesehi muccitvā rūpādiārammaṇasevanavasena. Atha vā sabbakilesehi muttaphalasamāpattisevanavasena. **Mettāya pārisuddhiyā**ti upakkilesamuttāya parisuddhabhāve ṭhitāya mettāya ṭhito. **Karuṇā**dīsupi eseva nayo.

Accantapārisuddhiyāti atikkantaparisuddhabhāvena parisuddhiyā antaṃ pāpuṇitvā ṭhito. **Atammayatāyā**ti taṇhādiṭṭhimānā ‘‘tammayā’’ti vuccanti. Tesaṃ abhāvo atammayatā, tāya taṇhādiṭṭhimānavirahitatāya ṭhito. Vuttañhetaṃ –

‘‘So tādiso lokavidū sumedho, sabbesu dhammesu atammayo munī’’ti (a. ni. 3.40). Etthāpi taṇhāmānadiṭṭhivirahitoti attho. **Vimuttattā**ti sabbakilesehi muttabhāvena. **Santussitattā**ti yathālābhayathābalayathāsāruppasantosavasena santuṭṭhabhāvena ṭhito.

Khandhapariyanteti ekacatupañcakkhandhānaṃ tīhi pariññaggīhi jhāpetvā ante avasāne ṭhito, natthi etassa antoti vā pariyantaṃ, tasmiṃ pariyante. **Dhātupariyantā**dīsupi eseva nayo. Ayaṃ pana viseso – **dhātupariyante**ti aṭṭhārasannaṃ dhātūnaṃ pariyante. **Āyatanapariyante**ti dvādasannaṃ āyatanānaṃ. **Gatipariyante**ti nirayādipañcannaṃ gatīnaṃ. **Upapattipariyante**ti sugatiduggatīsu nibbattiyā. **Paṭisandhipariyante**ti kāmarūpārūpabhavesu paṭisandhiyā. **Bhavapariyante**ti ekavokāracatupañcasaññīasaññīnevasaññīnāsaññīkāmarūpaarūpabhavānaṃ. **Saṃsārapariyante**ti khandhadhātuāyatanānaṃ abbocchinnapavattiyā. **Vaṭṭapariyante**ti kammavipākakilesavaṭṭānaṃ pariyante. **Antime bhave**ti avasāne upapattibhave. **Antime samussaye ṭhito**ti avasāne samussaye sarīre ṭhito. **Antimadehadharo**ti antimaṃ avasānadehaṃ sarīraṃ dhāretīti antimadehadharo. **Arahā**ti ārakattā arīnaṃ, arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvā arahā.

Tassāyaṃ pacchimakoti tassa khīṇāsavassa ayaṃ samussayo attabhāvo avasāno. **Carimo**ti appo mando carimo ālopo, carimaṃ kabaḷaṃ viya. Puna paṭisandhiyā natthibhāvaṃ sandhāya **‘‘jātimaraṇasaṃsāro, natthi tassa punabbhavo’’**ti āha. Jananaṃ jāti, maranti tenāti maraṇaṃ, khandhādīnaṃ abbocchinnā saṃsārapavatti ca tassa khīṇāsavassa puna natthīti vuttaṃ gāthaṃ nigamento āha **tenāha bhagavā** –

‘‘Tasmā jantu…pe… nāvaṃ sitvāva pāragū’’ti.

Imasmiṃ sutte yaṃ antarantarā na vuttaṃ, taṃ pāṭhānusārena gahetabbaṃ.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Kāmasuttaniddesavaṇṇanā niṭṭhitā.

2. Guhaṭṭhakasuttaniddesavaṇṇanā

7. Dutiye – **satto**ti laggo. **Guhāya**nti kāye. Kāyo hi rāgādīnaṃ vāḷānaṃ vasanokāsato ‘‘guhā’’ti vuccati. **Bahunābhichanno**ti bahunā rāgādikilesajātena abhicchanno. Etena ajjhattabandhanaṃ vuttaṃ. **Tiṭṭha**nti rāgādivasena tiṭṭhanto. **Mohanasmiṃ pagāḷho**ti mohanaṃ vuccati kāmaguṇo. Ettha hi devamanussā muyhanti tesu ajjhogāḷhā hutvā; etena bāhirabandhanaṃ vuttaṃ. **Dūre vivekā hi tathāvidho so**ti so tathārūpo naro tividhāpi kāyavivekādivivekā dūre, anāsanne. Kiṃkāraṇā? **Kāmā hi loke na hi suppahāyā**ti yasmā loke kāmā suppahāyā na honti, tasmāti vuttaṃ hoti.

Sattoti hi kho vuttanti ‘‘satto, naro, mānavo’’ti evamādinā nayena kathitoyeva. **Guhā tāva vattabbā**ti guhā tāva kathetabbā. **Kāyoti vā**tiādīsu ayaṃ tāva padayojanā – kāyo iti vā guhā iti vā…pe… kumbho iti vāti. Tattha **kāyo**ti ‘‘kucchitānaṃ āyoti kāyo’’tiādinā heṭṭhā satipaṭṭhānakathāyaṃ vuttoyeva. Rāgādivāḷānaṃ vasanokāsaṭṭhena **guhā,** ‘‘paṭicchādanaṭṭhenā’’tipi eke. ‘‘Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsaya’’ntiādīsu (dha. pa. 37) viya. Rāgādīhi jhāpanaṭṭhena **deho** ‘‘te hitvā mānusaṃ deha’’ntiādīsu (dī. ni. 2.332 thokaṃ visadisaṃ) viya. Pamattakaraṇaṭṭhena **sandeho** ‘‘bhijjati pūtisandeho, maraṇantañhi jīvita’’ntiādīsu (dha. pa. 148) viya. Saṃsāre sañcaraṇaṭṭhena **nāvā** ‘‘siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessatī’’tiādīsu (dha. pa. 369) viya. Iriyāpathassa atthibhāvaṭṭhena **ratho** ‘‘ratho sīlaparikkhāro, jhānakkho cakkavīriyo’’tiādīsu (saṃ. ni. 5.4) viya. Accuggataṭṭhena **dhajo** ‘‘dhajo rathassa paññāṇa’’ntiādīsu (jā. 2.22.1841) viya.

Kimikulānaṃ āvāsabhāvena **vammiko** ‘‘vammikoti kho, bhikkhu, imassetaṃ cātumahābhūtikassa kāyassa adhivacana’’ntiādīsu (ma. ni. 1.251) viya. Yatheva hi bāhirako vammiko, vamati vantako vantussayo vantasinehasambaddhoti catūhi kāraṇehi ‘‘vammiko’’ti vuccati. So hi ahinakulaundūragharagoḷikādayo nānappakāre pāṇake vamatīti vammiko. Upacikāhi vantakoti vammiko. Upacikāhi vamitvā mukhatuṇḍakehi ukkhittapaṃsucuṇṇena kaṭippamāṇenapi porisappamāṇenapi ussitoti vammiko. Upacikāhi vantakheḷasinehena ābaddhatāya sattasattāhaṃ deve vassantepi na vippakirīyati, nidāghepi tato paṃsumuṭṭhiṃ gahetvā tasmiṃ muṭṭhinā pīḷiyamāne sineho nikkhamati, evaṃ vantasinehena sambaddhoti vammiko. Evamayaṃ kāyopi ‘‘akkhimhā aggigūthako’’tiādinā nayena nānappakāraṃ asucikalimalaṃ vamatīti vammiko. Buddhapaccekabuddhakhīṇāsavā imasmiṃ attabhāve nikantipariyādānena attabhāvaṃ chaḍḍetvā gatāti ariyehi vantakotipi vammiko. Yehi cāyaṃ tīhi aṭṭhisatehi ussito nahārusambaddho maṃsāvalepano allacammapariyonaddho chavirañjito satte vañceti, taṃ sabbaṃ ariyehi vantamevāti vantussayotipi vammiko. ‘‘Taṇhā janeti purisaṃ, cittamassa vidhāvatī’’ti (saṃ. ni. 1.55-57) evaṃ taṇhāya janitattā ariyehi vanteneva taṇhāsinehena sambaddho ayanti vantasinehena sambaddhotipi vammiko. Yathā ca vammikassa anto nānappakārā pāṇakā tattheva jāyanti, uccārapassāvaṃ karonti, gilānā sayanti, matā nipatanti. Iti so tesaṃ sūtigharaṃ vaccakuṭi gilānasālā susānañca hoti. Evaṃ khattiyamahāsālādīnampi kāyo ‘‘ayaṃ gopitarakkhito maṇḍitapasādito mahānubhāvānaṃ kāyo’’ti acintetvā chavinissitā pāṇā cammanissitā pāṇā maṃsanissitā pāṇā nahārunissitā pāṇā aṭṭhinissitā pāṇā aṭṭhimiñjanissitā pāṇāti evaṃ kulagaṇanāya asītimattāni kimikulasahassāni antokāyasmiṃyeva jāyanti, uccārapassāvaṃ karonti, gelaññena āturitāni sayanti, matāmatā nipatanti. Iti ayampi tesaṃ pāṇānaṃ sūtigharaṃ vaccakuṭi gilānasālā susānañca hotīti ‘‘vammiko’’ti saṅkhaṃ gato.

Manāpāmanāpapatanaṭṭhena **nagaraṃ** ‘‘sakkāyanagara’’ntiādīsu viya. Rogādīnaṃ nīḷabhāvena kulāvakabhāvena **nīḷaṃ** ‘‘roganīḷaṃ pabhaṅgura’’ntiādīsu (dha. pa. 148) viya. Paṭisandhiyā nivāsagehaṭṭhena **kuṭi** ‘‘pañcadvārāyaṃ kuṭikāyaṃ pasakkiyā’’tiādīsu (theragā. 125) viya. Pūtibhāvena **gaṇḍo** ‘‘rogoti bhikkhave, gaṇḍoti bhikkhave, salloti bhikkhave, kāyassetaṃ adhivacana’’ntiādīsu (a. ni. 9.15) viya. Bhijjanaṭṭhena **kumbho** ‘‘kumbhūpamaṃ kāyamimaṃ viditvā’’tiādīsu (dha. pa. 40) viya. **Kāyassetaṃ adhivacana**nti etaṃ vuttappakāraṃ catumahābhūtamayassa kucchitadhammānaṃ āyassa adhivacanaṃ, kathananti attho. **Guhāya**nti sarīrasmiṃ. **Satto**ti allīno. **Visatto**ti vaṇṇarāgādivasena vividho allīno. Saṇṭhānarāgavasena **āsatto**. Tattheva ‘‘subhaṃ sukha’’nti gahaṇavasena **laggo**. Attaggahaṇavasena **laggito. Palibuddho**ti phassarāgavasena amuñcitvā ṭhito. **Bhittikhile**ti bhittiyaṃ ākoṭitakhāṇuke. **Nāgadante**ti tatheva hatthidantasadise vaṅkadaṇḍake. **Satta**nti bhittikhile laggaṃ. **Visatta**nti nāgadante laggaṃ. **Āsatta**nti cīvaravaṃse laggaṃ. **Lagga**nti cīvararajjuyā laggaṃ. **Laggita**nti pīṭhapāde laggaṃ. **Palibuddha**nti mañcapāde lagganti evamādinā nayena yojetabbaṃ.

Lagganādhivacananti visesena allīyanakathanaṃ. **Channo**ti vuttappakārehi kilesehi chādito. Punappunaṃ uppattivasena uparūpari channoti **ucchanno. Āvuto**ti āvarito. **Nivuto**ti vārito. **Ophuto**ti avattharitvā chādito. **Pihito**ti bhājanena ukkhalimukhaṃ viya paliguṇṭhito. **Paṭicchanno**ti āvaṭo. **Paṭikujjito**ti adhomukhaṃ ṭhapito. Tattha tiṇapaṇṇādīhi chāditaṃ viya channo. Ucchanno nadiṃ āvaraṇasetu viya. Āvuto janasañcaraṇamaggāvaraṇaṃ viya.

Vinibaddho mānavasenāti nānāvidhena mānātimānavasena nānāvidhe ārammaṇe baddho hutvā tiṭṭhati. **Parāmaṭṭho diṭṭhivasenā**ti dvāsaṭṭhidiṭṭhīnaṃ vasena parāmaṭṭho āmasitvā gahito. **Vikkhepagato uddhaccavasenā**ti ārammaṇe asantiṭṭhanavasena cittavikkhepaṃ patto upagato. **Aniṭṭhaṅgato vicikicchāvasenā**ti ratanattayādīsu kaṅkhāsaṅkhātāya vicikicchāya vasena sanniṭṭhānaṃ appatto. **Thāmagato anusayavasenā**ti dunnīharaṇaappahīnānusayavasena thirabhāvaṃ patto upagato hutvā tiṭṭhati.

Rūpūpayanti taṇhādiṭṭhūpayavasena rūpaṃ upagantvā ārammaṇaṃ katvā. **Viññāṇaṃ tiṭṭhamānaṃ tiṭṭhatī**ti tasmiṃ ārammaṇe rūpārammaṇaṃ viññāṇaṃ tiṭṭhantaṃ tiṭṭhati. **Rūpārammaṇaṃ rūpapatiṭṭha**nti rūpameva ārammaṇaṃ ālambitvā rūpameva patiṭṭhaṃ katvā. **Nandūpasecana**nti sappītikataṇhodakena āsittaṃ viññāṇaṃ. **Vuddhi**nti vuddhibhāvaṃ. **Virūḷhi**nti javanavasena uparito virūḷhibhāvaṃ. **Vepulla**nti tadārammaṇavasena vepullaṃ.

Atthi rāgotiādīni lobhasseva nāmāni. So hi rañjanavasena **rāgo,** nandanavasena **nandī,** taṇhāyanavasena **taṇhā**ti vuccati. **Patiṭṭhitaṃ tattha viññāṇaṃ virūḷha**nti kammaṃ javāpetvā paṭisandhiākaḍḍhanasamatthatāya patiṭṭhitañceva virūḷhañca. **Yatthā**ti tebhūmakavaṭṭe bhummaṃ. Sabbattha vā purimapade etaṃ bhummaṃ. **Atthi tattha saṅkhārānaṃ vuddhī**ti idaṃ imasmiṃ vipākavaṭṭe ṭhitassa āyatiṃ vaṭṭahetuke saṅkhāre sandhāya vuttaṃ. **Yattha atthi āyatiṃ punabbhavābhinibbattī**ti yasmiṃ ṭhāne āyatiṃ punabbhavābhinibbatti atthi. Tattha purimasuttaṃ rūpādiārammaṇalagganavasena vuttaṃ, dutiyasuttaṃ tadevārammaṇaṃ abhinandanavasena vuttaṃ, tatiyaṃ viññāṇapatiṭṭhānavasena vuttaṃ, catutthaṃ catubbidhaāhāravasena, kusalākusalaviññāṇapatiṭṭhānavasena vuttanti ñātabbaṃ.

Yebhuyyenāti pāyena. **Muyhantī**ti mohaṃ āpajjanti. **Sammuyhantī**ti visesena muyhanti. **Sampamuyhantī**ti sabbākārena muyhanti. Atha vā rūpārammaṇaṃ paṭicca **muyhanti,** saddārammaṇaṃ paṭicca **sammuyhanti,** mutārammaṇaṃ paṭicca **sampamuyhanti. Avijjāya andhīkatā**ti aṭṭhasu ṭhānesu aññāṇāya avijjāya andhīkatā. ‘‘Gatā’’ti vā pāṭho, andhabhāvaṃ upagatāti attho. **Pagāḷho**ti paviṭṭho. **Ogāḷho**ti heṭṭhābhāgaṃ paviṭṭho. **Ajjhogāḷho**ti adhiogāhitvā avattharitvā visesena paviṭṭho **nimuggo**ti adhomukhaṃ hutvā paviṭṭho. Atha vā dassanasaṃsaggena **ogāḷho**. Savanasaṃsaggena **ajjhogāḷho**. Vacanasaṃsaggena **nimuggo**. Sappurisasaṃsaggavirahito vā **ogāḷho**. Saddhammasevanavirahito vā **ajjhogāḷho**. Dhammānudhammapaṭipattivirahito vā **nimuggo**.

Vivekāti vivitti, viviccanaṃ vā viveko. **Tayo**ti gaṇanaparicchedo. **Kāyaviveko**ti kāyena vivitti, vinā apasakkanaṃ. **Cittavivekā**dīsupi eseva nayo. **Idha bhikkhū**ti imasmiṃ sāsane. Saṃsāre bhayaṃ ikkhanato bhikkhu. **Vivitta**nti suññaṃ, appasaddaṃ appanigghosanti attho. Etadeva hi sandhāya vibhaṅge ‘‘vivittanti santike cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi, tena taṃ vivitta’’nti (vibha. 526) vuttaṃ. Seti ceva āsati ca etthāti senāsanaṃ, mañcapīṭhādīnametamadhivacanaṃ. Tenāha –

> ‘‘Senāsananti mañcopi senāsanaṃ, pīṭhampi… bhisipi… bibbohanampi… vihāropi… aḍḍhayogopi… pāsādopi… aṭṭopi… māḷopi… leṇampi… guhāpi… rukkhamūlampi… veḷugumbopi… yattha vā pana bhikkhū paṭikkamanti, sabbametaṃ senāsana’’nti (vibha. 527).

Api ca vihāro aḍḍhayogo pāsādo hammiyaṃ guhāti idaṃ **vihārasenāsanaṃ** nāma. Mañco pīṭhaṃ bhisi bibbohananti idaṃ **mañcapīṭhasenāsanaṃ** nāma. Cimilikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāroti idaṃ **santhatasenāsanaṃ** nāma. Yattha vā pana bhikkhū paṭikkamanti, idaṃ **okāsasenāsanaṃ** nāmāti evaṃ catubbidhaṃ senāsanaṃ hoti. Taṃ sabbampi senāsanaggahaṇena gahitameva.

Idha panassa sakuṇasadisassa cātuddisassa bhikkhuno anucchavikasenāsanaṃ dassento **‘‘araññaṃ rukkhamūla’’**ntiādimāha. Tattha **arañña**nti ‘‘nikkhamitvā bahi indakhīlā sabbametaṃ arañña’’nti (vibha. 529) idaṃ bhikkhunīnaṃ vasena āgataṃ. ‘‘Āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchima’’nti (pārā. 654) idaṃ pana imassa bhikkhuno anurūpaṃ. Tassa lakkhaṇaṃ visuddhimagge dhutaṅganiddese (visuddhi. 1.31) vuttaṃ. **Rukkhamūla**nti yaṃkiñci santacchāyaṃ vivittaṃ rukkhamūlaṃ. **Pabbata**nti selaṃ. Tattha hi udakasoṇḍīsu udakakiccaṃ katvā sītāya rukkhacchāyāya nisinnassa nānādisāsu khāyamānāsu sītena vātena bījiyamānassa cittaṃ ekaggaṃ hoti. **Kandara**nti kaṃ vuccati udakaṃ, tena dāritaṃ, udakena bhinnaṃ pabbatapadesaṃ. Yaṃ ‘‘nadītumba’’ntipi ‘‘nadīkuñja’’ntipi vadanti. Tattha hi rajatapaṭṭasadisā vālukā hoti, matthake maṇivitānaṃ viya vanagahanaṃ, maṇikhandhasadisaṃ udakaṃ sandati. Evarūpaṃ kandaraṃ oruyha pānīyaṃ pivitvā gattāni sītāni katvā vālukaṃ ussāpetvā paṃsukūlacīvaraṃ paññapetvā nisinnassa samaṇadhammaṃ karoto cittaṃ ekaggaṃ hoti. **Giriguha**nti dvinnaṃ pabbatānaṃ antaraṃ, ekasmiṃyeva vā umaṅgasadisaṃ mahāvivaraṃ. Susānalakkhaṇaṃ visuddhimagge (visuddhi. 1.34) vuttaṃ.

Vanapatthanti gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ yattha na kasanti na vapanti. Tenevāha ‘‘vanapatthanti dūrānametaṃ senāsanānaṃ adhivacana’’ntiādi (vibha. 531). **Abbhokāsa**nti acchannaṃ. Ākaṅkhamāno panettha cīvarakuṭiṃ katvā vasati. **Palālapuñja**nti palālarāsiṃ. Mahāpalālapuñjato hi palālaṃ nikkaḍḍhitvā pabbhāraleṇasadise ālaye karonti, gacchagumbādīnampi upari palālaṃ pakkhipitvā heṭṭhā nisinnā samaṇadhammaṃ karonti. Sabbametaṃ sandhāya vuttaṃ ‘‘kāyena vivitto viharatī’’tiādi. Eko caṅkamaṃ adhiṭṭhāti pavattayatīti vuttaṃ hoti. **Iriyatī**ti iriyāpathaṃ vattayati. **Vattatī**ti iriyāpathavuttiṃ uppādeti. **Pāletī**ti iriyāpathaṃ rakkhati. **Yapetī**ti yapayati. **Yāpetī**ti yāpayati.

Paṭhamaṃ jhānaṃ samāpannassāti kusalajjhānasamaṅgissa. **Nīvaraṇehi cittaṃ vivitta**nti upacārena nīvaraṇehi vivittampi samānaṃ antoappanāyaṃ suṭṭhu vivittaṃ nāma hotīti dassetuṃ ‘‘paṭhamaṃ jhānaṃ samāpannassa nīvaraṇehi cittaṃ vivittaṃ hotī’’ti vuttaṃ. Eseva nayo vitakkavicārapītisukhadukkhehi dutiyatatiyacatutthajjhānāni samāpannānanti. **Rūpasaññāyā**ti kusalavipākakiriyavasena pañcadasannaṃ rūpāvacarajjhānānaṃ saññāya. **Paṭighasaññāyā**ti cakkhurūpādisaṅghaṭṭanena uppannāya kusalākusalavipākavasena dvipañcaviññāṇasaṅkhātāya paṭighasaññāya ca. **Nānattasaññāyā**ti nānārammaṇe pavattāya catucattālīsakāmāvacarasaññāya ca cittaṃ vivittaṃ hoti suññaṃ hoti.

Ākāsānañcāyatanaṃ samāpannassāti ettha nāssa antoti anantaṃ, ākāsaṃ anantaṃ ākāsānantaṃ, ākāsānantameva ākāsānañcaṃ, taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa devānaṃ devāyatanamivāti ākāsānañcāyatanaṃ, kasiṇugghāṭimākāsārammaṇajhānassetaṃ adhivacanaṃ. Taṃ ākāsānañcāyatanaṃ samāpannassa kusalakiriyajhānaṃ samāpannassa. **Rūpasaññāyā**ti saññāsīsena rūpāvacarajjhānato ceva tadārammaṇato ca. Rūpāvacarajjhānampi hi ‘‘rūpa’’nti vuccati ‘‘rūpī rūpāni passatī’’tiādīsu (paṭi. ma. 1.209), tassa ārammaṇampi ‘‘bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī’’tiādīsupi (paṭi. ma. 1.209). Tasmā idha rūpe saññā rūpasaññāti evaṃ saññāsīsena rūpāvacarajjhānassetaṃ adhivacanaṃ. Rūpe saññā assāti rūpasaññaṃ, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ. Etāya kusalavipākakiriyāvasena pañcadasavidhāya jhānasaṅkhātāya rūpasaññāya. Etāya ca pathavīkasiṇādivasena aṭṭhavidhāya ārammaṇasaṅkhātāya rūpasaññāya.

Paṭighasaññāyāti cakkhādīnaṃ vatthūnaṃ rūpādīnaṃ ārammaṇānañca paṭighātena samuppannā saññā paṭighasaññā, rūpasaññādīnaṃ etaṃ adhivacanaṃ. Yathāha – ‘‘tattha katamā paṭighasaññā? Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā, imā vuccanti paṭighasaññāyo’’ti (vibha. 603). Tā kusalavipākā pañca akusalavipākā pañcāti etāya paṭighasaññāya.

Nānattasaññāyāti nānatte gocare pavattāya saññāya, nānattāya vā saññāya. Yathāha – ‘‘tattha katamā nānattasaññā?

Asamāpannassa manodhātusamaṅgissa vā manoviññāṇadhātusamaṅgissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti nānattasaññāyo''ti (vibha. 604) evaṃ vibhaṅge vibhajitvā vuttā. Tā idha adhippetā. Asamāpannassa manodhātumanoviññāṇadhātusaṅgahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti. Yasmā cesā aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti evaṃ catucattālīsampi saññā nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā ''nānattasaññā''ti vuttā, tāya nānattasaññāya.

Cittaṃ vivittaṃ hotīti ākāsānañcāyatanaṃ samāpannassa rūpasaññāpaṭighasaññānānattasaññāsaṅkhātāhi saññāhi jhānacittaṃ vivittaṃ hoti vinā hoti apasakkanaṃ hoti. **Viññāṇañcāyatana**nti etadeva viññāṇaṃ adhiṭṭhānaṭṭhena āyatanamassāti viññāṇañcāyatanaṃ, ākāse pavattaviññāṇārammaṇassa jhānassetaṃ adhivacanaṃ. Taṃ jhānaṃ samāpannassa vuttappakārāya ākāsānañcāyatanasaññāya cittaṃ vivittaṃ hoti.

Ākiñcaññāyatananti ettha pana nāssa kiñcananti akiñcanaṃ, antamaso bhaṅgamattampi assa avasiṭṭhaṃ natthīti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ, ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ. Taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena āyatanamassāti ākiñcaññāyatanaṃ, ākāse pavattitaviññāṇāpagamārammaṇajhānassetaṃ adhivacanaṃ. Taṃ ākiñcaññāyatanaṃ samāpannassa tāya viññāṇañcāyatanasaññāya cittaṃ vivittaṃ.

Nevasaññānāsaññāyatananti ettha pana yāya saññāya bhāvato taṃ ''nevasaññānāsaññāyatana''nti vuccati, yathāpaṭipannassa sā saññā hoti, taṃ tāva dassetuṃ vibhaṅge (vibha. 620) ''nevasaññīnāsaññī''ti uddharitvā taññeva ''ākiñcaññāyatanaṃ santato manasi karoti, saṅkhārāvasesasamāpattiṃ bhāveti, tena vuccati nevasaññīnāsaññī''ti vuttaṃ. Tattha santato manasi karotīti ''santovatāyaṃ samāpatti, yatra hi nāma natthibhāvampi ārammaṇaṃ karitvā vasatī''ti evaṃ santārammaṇatāya naṃ ''santā''ti manasi karoti. Taṃ nevasaññānāsaññāyatanaṃ appetvā nisinnassa tāya ākiñcaññāyatanasaññāya jhānacittaṃ suññaṃ hoti.

Sotāpannassāti sotāpattiphalaṃ pattassa. **Sakkāyadiṭṭhiyā**ti vīsativatthukāya sakkāyadiṭṭhiyā. **Vicikicchāyā**ti aṭṭhasu ṭhānesu kaṅkhāya. **Sīlabbataparāmāsā**ti ''sīlena suddhi, vatena suddhī''ti parāmasitvā uppajjanakadiṭṭhi. **Diṭṭhānusayā**ti appahīnaṭṭhena santāne anusayakā diṭṭhānusayā. Tathā **vicikicchānusayā. Tadekaṭṭhehi cā**ti tehi sakkāyadiṭṭhiādīhi ekato ṭhitehi ca. Upatāpenti vibādhenti cāti kilesā, tehi sakkāyadiṭṭhiyādikilesehi cittaṃ vivittaṃ suññaṃ hoti. Ettha ''tadekaṭṭha''nti duvidhaṃ ekaṭṭhaṃ pahānekaṭṭhaṃ sahajekaṭṭhañca. Apāyagamanīyā hi kilesā yāva sotāpattimaggena na pahīyanti, tāva diṭṭhivicikicchāhi saha ekasmiṃ puggale ṭhitāti pahānekaṭṭhā. Dasasu hi kilesesu idha diṭṭhivicikicchā eva āgatā. Anusayesu diṭṭhānusayavicikicchānusayā āgatā. Sesā pana apāyagamanīyo lobho doso moho māno thinaṃ uddhaccaṃ ahirikaṃ anottappanti aṭṭha kilesā diṭṭhivicikicchāhi saha pahānekaṭṭhā hutvā dvīhi anusayehi saddhiṃ sotāpattimaggena pahīyanti. Rāgadosamohapamukhesu vā diyaḍḍhesu kilesasahassesu sotāpattimaggena diṭṭhiyā pahīyamānāya diṭṭhiyā saha vicikicchā pahīnā, diṭṭhānusayavicikicchānusayehi saha apāyagamanīyā sabbakilesā pahānekaṭṭhavasena pahīyanti. Sahajekaṭṭhā pana diṭṭhiyā saha vicikicchāya ca saha ekekasmiṃ citte ṭhitā avasesakilesā.

Sotāpattimaggena hi cattāri diṭṭhisahagatāni vicikicchāsahagatañcāti pañca cittāni pahīyanti. Tattha dvīsu diṭṭhisampayuttaasaṅkhārikacittesu pahīyamānesu tehi sahajāto lobho moho uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti, dvīsu diṭṭhisampayuttasasaṅkhārikacittesu pahīyamānesu tehi sahajāto lobho moho thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti, vicikicchāsahagatacitte pahīyamāne tena sahajāto moho uddhaccaṃ ahirikaṃ anottappanti ime kilesā sahajekaṭṭhavasena pahīyanti. Tehi duvidhekaṭṭhehi kilesehi cittaṃ vivittaṃ hotīti maggacittaṃ viviccati, phalacittaṃ vivittaṃ viyuttaṃ apasakkitaṃ suññaṃ hotīti attho.

Sakadāgāmissa oḷārikā kāmarāgasaññojanāti oḷārikabhūtā kāyadvāre vītikkamassa paccayabhāvena thūlabhūtā methunarāgasaṅkhātā saññojanā. So hi kāmabhave saññojetīti ''saññojana''nti vuccati. **Paṭighasaññojanā**ti byāpādasaññojanā. So hi ārammaṇe paṭihaññatīti ''paṭigha''nti vuccati. Te eva thāmagataṭṭhena santāne anusentīti **anusayā. Aṇusahagatā**ti sukhumabhūtā kāmarāgasaññojanā paṭighasaññojanā aṇusahagatā kāmarāgānusayā paṭighānusayāti appahīnaṭṭhena santāne anusayanavasena sukhumabhūtā kāmarāgapaṭighānusayā. **Tadekaṭṭhehi cā**ti vuttatthehi duvidhekaṭṭhehi kilesehi cittaṃ vivittaṃ suññaṃ hoti.

Arahatoti kilesārīnaṃ hatattā ''arahā''ti laddhanāmassa. **Rūparāgā**ti rūpabhave chandarāgā. **Arūparāgā**ti arūpabhave chandarāgā. **Mānā**ti arahattamaggavajjhā mānā eva. Tathā uddhaccaavijjāmānānusayādayo arahattamaggavajjhā. Etesu uṇṇatilakkhaṇo māno. Avūpasamalakkhaṇaṃ uddhaccaṃ. Andhabhāvalakkhaṇā avijjā. Rūparāgaarūparāgavasena pavattā bhavarāgānusayā. **Tadekaṭṭhehi cā**ti tehi ekato ṭhitehi ca kilesehi. **Bahiddhā ca sabbanimittehī**ti ajjhattacittasantāne akusalakkhandhe upādāya ''bahiddhā''ti saṅkhaṃ gatehi ajjhattaṃ muñcitvā bahiddhā pavattehi sabbasaṅkhāranimittehi maggacittaṃ viviccati vinā hoti apasakkati, phalacittaṃ vivittaṃ viyuttaṃ apasakkitaṃ hoti.

Tattha kilesapaṭipāṭiyā maggapaṭipāṭiyā cāti dvidhā anusayānaṃ abhāvo veditabbo. Kilesapaṭipāṭiyā hi kāmarāgānusayapaṭighānusayānaṃ tatiyamaggena abhāvo hoti, mānānusayassa catutthamaggena, diṭṭhānusayavicikicchānusayānaṃ paṭhamamaggena, bhavarāgānusayāvijjānusayānaṃ catutthamaggeneva. Maggapaṭipāṭiyā pana paṭhamamaggena diṭṭhānusayavicikicchānusayānaṃ abhāvo hoti, dutiyamaggena kāmarāgānusayapaṭighānusayānaṃ tanubhāvo, tatiyamaggena sabbaso abhāvo, catutthamaggena mānānusayabhavarāgānusayāvijjānusayānaṃ abhāvo hoti.

Cittavivekoti mahaggatalokuttaracittānaṃ kilesehi suññabhāvo, tucchabhāvoti attho.

Upadhivivekoti kilesakkhandhaabhisaṅkhārasaṅkhātānaṃ upadhīnaṃ suññabhāvo. Upadhiṃ tāva dassetuṃ **''upadhi vuccanti kilesā cā''**tiādimāha. Rāgādayo yassa uppajjanti, taṃ upatāpenti vibādhentīti **kilesā** ca. Upādānagocarā rūpādayo **pañcakkhandhā** ca. Upādānasambhūtā puññāpuññaāneñjā**bhisaṅkhārā** ca. **Amata**nti natthi etassa maraṇasaṅkhātaṃ matanti amataṃ, kilesavisapaṭipakkhattā agadantipi amataṃ. Saṃsārayonigatiupapattiviññāṇaṭṭhitisattāvāsesu saṃsibbati vinatīti taṇhā ''vāna''nti vuccati, taṃ tattha natthīti **nibbānaṃ. Vivekaṭṭhakāyāna**nti gaṇasaṅgaṇikāya apagatasarīrānaṃ. **Nekkhammābhiratāna**nti nekkhamme kāmādito nikkhante paṭhamajjhānādike abhiratānaṃ tanninnānaṃ. **Paramavodānappattāna**nti uttamaparisuddhabhāvaphalaṃ pāpuṇitvā ṭhitānaṃ. ''Upakkilesābhāvena parisuddhacittānaṃ, kilesehi muttabhāvena **paramavodānappattānaṃ**. Vikkhambhanappahānena parisuddhacittānaṃ, samucchedappahānena **paramavodānappattāna''**nti evameke vaṇṇayanti. **Nirūpadhīna**nti vigatūpadhīnaṃ. **Visaṅkhāragatāna**nti saṅkhārārammaṇaṃ cajitvā vigatasaṅkhāraṃ nibbānaṃ ārammaṇavasena upagatānaṃ. **Visaṅkhāragataṃ citta**nti etthapi hi nibbānameva ''visaṅkhāra''nti vuttaṃ.

Vidūreti vividhe dūre. **Suvidūre**ti suṭṭhu vidūre. **Na santike**ti na samīpe. **Na sāmantā**ti na ekapasse. **Anāsanne**ti anaccantasamīpe. **Vivekaṭṭhe**ti atidūre, vigateti attho. **Tādiso**ti taṃsadiso. **Tassaṇṭhito**ti tena ākārena ṭhito. **Tappakāro**ti tena pakārena ṭhito. **Tappaṭibhāgo**ti taṃkoṭṭhāsiko. Atha vā ''attabhāvaguhāya laggabhāvena **tādiso**. Kilesehi channabhāvena **tassaṇṭhito**. Mohanasmiṃ pagāḷhabhāvena **tappakāro**. Tīhi vivekehi dūrabhāvena **tappaṭibhāgo**ti evameke vaṇṇayanti.

Duppahāyāti sukhena pahātabbā na honti. **Duccajjā**ti sukhena jahituṃ na sakkā. **Duppariccajjā**ti sabbākārena jahituṃ na sakkā. **Dunnimmadayā**ti nimmadaṃ amadaṃ kātuṃ na sakkā. **Dubbiniveṭhayā**ti viniveṭhanaṃ mocanaṃ kātuṃ na sakkā. **Duttarā**ti uttaritvā atikkantuṃ na sakkā. **Duppatarā**ti visesetvā tarituṃ na sakkā. **Dussamatikkamā**ti dukkhena atikkamitabbā. **Dubbinivattā**ti nivattetuṃ dukkhā. Atha vā ''pakativasena duppariccajjā. Goṇapatāsaṃ viya **dunnimmadayā**. Nāgapāsaṃ viya **dubbiniveṭhayā**. Gimhasamaye marukantāraṃ viya **duttarā duppatarā**. Byagghapariggahitā aṭavī viya **dussamatikkamā**. Samuddavīci viya **dubbinivattā**ti evameke vaṇṇayanti.

8. Evaṃ paṭhamagāthāya ''dūre vivekā hi tathāvidho''ti sādhetvā puna tathāvidhānaṃ sattānaṃ dhammataṃ āvi karonto **''icchānidānā''**tiādigāthamāha. Tattha **icchānidānā**ti taṇhāhetukā. **Bhavasātabaddhā**ti sukhavedanādimhi bhavasātena baddhā. **Te duppamuñcā**ti te bhavasātavatthubhūtā dhammā. Te vā tattha baddhā icchānidānā sattā duppamocayā. **Na hi aññamokkhā**ti aññe ca mocetuṃ na sakkonti. Kāraṇavacanaṃ vā etaṃ. Te sattā duppamuñcā. Kasmā? Yasmā aññena mocetabbā na honti. Yadi sattā muñceyyuṃ, sakena thāmena muñceyyunti ayamassa attho. **Pacchā pure vāpi apekkhamānā**ti anāgate atīte vā kāme apekkhamānā. **Ime va kāme purime va jappa**nti ime vā paccuppanne kāme purime vā duvidhepi atītānāgate balavataṇhāya patthayamānā. Imesañca dvinnaṃ padānaṃ ''te duppamuñcā na hi aññamokkhā''ti imināva saha sambandho veditabbo. Itarathā apekkhamānā jappaṃ kiṃ karonti, kiṃ vā katāti na paññāyeyyuṃ.

Bhavasātabaddhāti bhave sātaṃ bhavasātaṃ, tena bhavasātena sukhassādena baddhā hutvā ṭhitā. Taṃ bhājetvā dassetuṃ **''ekaṃ bhavasātaṃ – sukhā vedanā''**tiādimāha. Yobbanabhāvo **yobbaññaṃ**. Arogabhāvo **ārogyaṃ**. Jīvitindriyassa pavattabhāvo **jīvitaṃ. Lābho**ti catunnaṃ paccayānaṃ lābho. **Yaso**ti parivāro. **Pasaṃsā**ti kitti. **Sukha**nti kāyikacetasikaṃ sukhaṃ. **Manāpikā rūpā**ti manavaḍḍhanakā rūpā. Sesesupi eseva nayo.

Cakkhusampadāti cakkhussa sampadā. ''Mayhaṃ cakkhu sampannaṃ maṇivimāne ugghāṭitasīhapañjaraṃ viya khāyatī''ti uppannaṃ sukhassādaṃ sandhāya ''cakkhusampadā''ti vuttaṃ. **Sotasampadā**dīsupi eseva nayo. **Sukhāya vedanāya sātabaddhā…pe… vibaddhā**ti vividhākārena **baddhā. Ābaddhā**ti visesena ādito baddhā. **Laggā**ti ārammaṇena saddhiṃ appitā. **Laggitā**ti nāgadante phāṇitavārako viya laggitā. Yamettha ca avuttaṃ, taṃ satto visattotiādimhi vuttanayena gahetabbaṃ.

Na hi aññamokkhāti na parehi mokkhā. **Te vā bhavasātavatthū duppamuñcā**ti bhave sukhassādavatthubhūtā dhammā te muñcituṃ dukkhā. **Sattā vā etto dummocayā**ti sattā eva vā etasmā bhavasātavatthuto mocetuṃ dukkhā.

Duruddharāti uddharituṃ dukkhā. **Dussamuddharā**ti samantato chinnataṭe narakāvāṭe patito viya uddhaṃ katvā uddharituṃ dukkhā. **Dubbuṭṭhāpayā**ti uṭṭhāpetuṃ dukkhā. **Dussamuṭṭhāpayā**ti sukhumaattabhāvaṃ pathaviyaṃ patiṭṭhāpanaṃ viya ussāpetuṃ ativiya dukkhā.

Te attanā palipapalipannāti gambhīrakaddame yāva sīsato nimuggā na sakkonti. **Paraṃ palipapalipannaṃ uddharitu**nti aparaṃ tatheva nimuggaṃ hatthe vā sīse vā gahetvā uddharitvā thale patiṭṭhāpetuṃ na sakkonti. **So vata cundā**ti **so**ti vattabbākārapuggalaniddeso. Tassa ''yo''ti imaṃ uddesavacanaṃ āharitvā yo attanā palipapalipanno, so vata, cunda, paraṃ palipapalipannaṃ uddharissatīti. Evaṃ sesapadesu sambandho veditabbo. **Palipapalipanno**ti gambhīrakaddame nimuggo vuccati. Yathā, cunda, koci puriso yāva sīsato gambhīrakaddame nimuggo, parampi tatheva nimuggaṃ hatthe vā sīse vā gahetvā uddharissatīti netaṃ ṭhānaṃ vijjati. Na hi taṃ kāraṇamatthi, yena so taṃ uddharitvā thale patiṭṭhāpeyyāti. **Adanto avinīto aparinibbuto**ti ettha pana anibbisevanatāya **adanto**. Asikkhitavinayatāya **avinīto**. Anibbutakilesatāya **aparinibbuto**ti veditabbo. **So** tādiso paraṃ **damessati** nibbisevanaṃ karissati, **vinessati** tisso sikkhā sikkhāpessati. **Parinibbāpessati** tassa kilese nibbāpessati.

Natthañño kocīti añño koci puggalo mocetuṃ samattho natthi. **Sakena thāmenā**ti attano ñāṇathāmena. **Balenā**ti ñāṇabalena. **Vīriyenā**ti ñāṇasampayuttacetasikavīriyena. **Purisaparakkamenā**ti paraṃ paraṃ ṭhānaṃ akkamanena mahantavīriyena.

Nāhaṃ sahissāmīti ahaṃ na sahissāmi na sakkomi, na vāyamissāmīti vuttaṃ hoti. **Pamocanāyā**ti pamocetuṃ. **Kathaṃkathi**nti sakaṅkhaṃ. **Dhotakā**ti ālapanaṃ. **Taresī**ti tareyyāsi.

> ‘‘Attanā hi kataṃ pāpaṃ, attanā saṃkilissati;
> Attanā akataṃ pāpaṃ, attanāva visujjhati;
> Suddhī asuddhi paccattaṃ, nāñño aññaṃ visodhaye’’ti. (dha. pa. 165; kathā. 743) –

Etthāyamattho – yena attanā akusalaṃ kammaṃ kataṃ hoti, so catūsu apāyesu dukkhaṃ anubhavanto attanāva saṃkilissati. Yena pana attanā akataṃ pāpaṃ, so sugatiñceva agatiñca gacchanto attanāva visujjhati. Kusalakammasaṅkhātā suddhi akusalakammasaṅkhātā ca asuddhi paccattaṃ kārakasattānaṃ attaniyeva vipaccati. Añño puggalo aññaṃ puggalaṃ na visodhaye neva visodheti, na kilesetīti vuttaṃ hoti.

Tiṭṭhateva nibbānanti amatamahānibbānaṃ tiṭṭhatiyeva. **Nibbānagāmimaggo**ti pubbabhāgavipassanāto paṭṭhāya ariyamaggo. **Tiṭṭhāmahaṃ samādapetā**ti ahaṃ gaṇhāpetā patiṭṭhāpetā tiṭṭhāmi. **Evaṃ ovadiyamānā evaṃ anusāsiyamānā**ti mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā. Ettha uppanne vatthusmiṃ vadanto **ovadati** nāma, anuppanne vatthusmiṃ anusāsanto ‘‘ayasopi te bhavissatī’’tiādivasena anāgataṃ dassento **anusāsati** nāma. Sammukhā vadantopi **ovadati** nāma, parammukhā dūtasāsanaṃ vā pesento **anusāsati** nāma. Sakiṃ vadantopi **ovadati** nāma, punappunaṃ vadanto **anusāsati** nāma. Ovadanto eva vā **anusāsati** nāma. **Appekacce**ti api ekacce, eketi attho. **Accantaniṭṭhaṃ nibbānaṃ ārādhentī**ti khayavayasaṅkhātaṃ antaṃ atītanti accantaṃ, accantañca taṃ sabbasaṅkhārānaṃ appavattiṭṭhānattā niṭṭhañcāti accantaniṭṭhaṃ, ekantaniṭṭhaṃ, satataniṭṭhanti attho. Taṃ accantanibbānaṃ ārādhenti sampādenti. **Nārādhentī**ti na sampādenti, na paṭilabhantīti attho. **Ettha kyāha**nti etesu kiṃ ahaṃ, kiṃ karomīti attho. **Maggakkhāyī**ti paṭipadāmaggakkhāyī. **Ācikkhati** katheti. **Attanā paṭipajjamānā muñceyyu**nti paṭipajjantā mayaṃ muñceyyuṃ.

Atītaṃ upādāyāti atītaṃ paṭicca. **Kathaṃ pure apekkhaṃ karotī**ti kena pakārena ikkhaṃ olokanaṃ karoti. **Evaṃrūpo ahosi**nti dīgharassaaṇukathūlādivasena evaṃjātiko evarūpo abhaviṃ. **Tattha nandiṃ samannānetī**ti tasmiṃ rūpārammaṇe taṇhaṃ sammā ānayati upaneti. **Vedanā**dīsupi eseva nayo.

‘‘Iti me cakkhū’’tiādayo vatthuārammaṇavasena taṇhuppattiṃ dassento āha. **Iti rūpātī**ti evaṃ rūpā iti. **Tattha chandarāgapaṭibaddha**nti tesu cakkhurūpesu dubbalasaṅkhāto chando ca balavasaṅkhāto rāgo ca, tena chandarāgena paṭibaddhaṃ allīnaṃ. **Viññāṇa**nti javanacittaṃ. **Chandarāgapaṭibaddhattā viññāṇassā**ti tassa javanaviññāṇassa chandarāgena baddhabhāvā. **Tadabhinandatī**ti taṃ ārammaṇaṃ taṇhāvasena abhinandati.

Yānissa tānīti yāni assa tāni. **Pubbe**ti atīte. **Saddhi**nti ekato. **Hasitalapitakīḷitānī**ti dantavidaṃsādihasitāni ca, vacībhedaṃ katvā lapitāni ca, kāyakhiḍḍādikīḷitāni ca. **Tadassādetī**ti taṃ assādayati assādaṃ vindati sādiyati. **Taṃ nikāmetī**ti taṃ nikāmayati paccāsīsati. **Vittiṃ āpajjatī**ti tuṭṭhiṃ pāpuṇāti.

Siyanti bhaveyyaṃ. **Appaṭiladdhassa paṭilābhāyā**ti appattassa pāpuṇanatthāya. **Cittaṃ paṇidahatī**ti cittaṃ ṭhapeti. **Cetaso paṇidhānapaccayā**ti cittassa ṭhapanakāraṇā.

Sīlena vāti pañcasīlādisīlena vā. **Vatena vā**ti dhutaṅgasamādānena vā. **Tapena vā**ti vīriyasamādānena vā. **Brahmacariyena vā**ti methunaviratiyā vā. **Devo vā**ti mahānubhāvo devarājā vā. **Devaññataro vā**ti tesaṃ aññataro vā.

Jappantāti guṇavasena kathentā. **Pajappantā**ti pakārena kathentā. **Abhijappantā**ti visesena kathentā, upasaggavasena vā vaḍḍhitaṃ.

9. Evaṃ paṭhamagāthāya ‘‘dūre vivekā hi tathāvidho’’ti sādhetvā dutiyagāthāya ca tathāvidhānaṃ dhammataṃ āvi katvā idāni tesaṃ pāpakaraṇaṃ āvi karonto **‘‘kāmesu giddhā’’**ti gāthamāha.

Tassattho – **te** sattā kāmesu paribhogataṇhāya **giddhā,** pariyesanādimanuyuttattā **pasutā,** sammohamāpannattā **pamūḷhā,** avagamanatāya maccharitāya buddhādīnaṃ vacanaṃ anādiyatāya ca **avadāniyā,** kāyavisamādimhi **visame** niviṭṭhā, antakāle maraṇa**dukkhūpanītā,** ‘‘kiṃsu bhavissāma ito cutāse’’ti paridevayantīti.

Giddhāti kāmarāgena giddhā. **Gadhitā**ti saṅkapparāgena paccāsīsamānā hutvā gadhitā. **Mucchitā**ti kāmataṇhāya mucchāparetā. **Ajjhosannā**ti kāmanandiyā adhiosannā ajjhotthaṭā. **Laggā**ti kāmasinehena allīnā. **Laggitā**ti kāmapariḷāhena ekībhūtā. **Palibuddhā**ti kāmasaññāya āvaṭṭitā. Atha vā ‘‘diṭṭhidassane **giddhā**. Abhiṇhadassane **gadhitā**. Saṃsaggakiriyasmiṃ **mucchitā**. Vissāsakiriyasmiṃ **ajjhosannā.** Sinehavaḷañjasmiṃ **laggā**. Dvayaṃdvayasamāpattimhi **laggitā**. Aparāparaṃ amuñcamānā hutvā **palibuddhā’’**ti evameke vaṇṇayanti.

Esantīti paccāsīsanti. **Gavesantī**ti maggayanti. **Pariyesantī**ti sabbākārena icchanti patthenti. Atha vā diṭṭhārammaṇe subhāsubhaṃ atthi, natthīti **esanti**. Subhāsubhārammaṇe paccakkhaṃ katvā vaḷañjanatthāya piyaṃ karontā **gavesanti**. Cittavasena **esanti**. Payogavasena **gavesanti**. Karaṇavasena **pariyesanti**. Te duvidhe kāme paṭicca otaritvā carantīti **taccaritā**. Te ca kāme bahulaṃ yebhuyyena vaḍḍhenti pavattayantīti **tabbahulā**. Te ca kāme garuṃ katvā rahantīti **taggarukā**. Tesu kāmesu ninnā namitā hutvā vasantīti **tanninnā**. Tesu kāmesu sanninnā hutvā vasantīti **tappoṇā**. Tesu kāmesu avalambitā hutvā tesuyeva namitā vasantīti **tappabbhārā**. Tesu kāmesu avattharitvā mucchāparetappasaṅgā hutvā vadantīti **tadadhimuttā**. Te ca kāme adhipatiṃ jeṭṭhakaṃ katvā vasantīti **tadadhipateyyā**. Atha vā ‘‘ārammaṇassa iṭṭhabhāvena **taccaritā**. Ārammaṇassa kantabhāvena **tabbahulā**. Ārammaṇassa manāpabhāvena **taggarukā**. Ārammaṇassa piyabhāvena **tanninnā**. Ārammaṇassa kāmupasaṃhitabhāvena **tappoṇā**. Ārammaṇassa rajanīyabhāvena **tappabbhārā**. Ārammaṇassa mucchanīyabhāvena **tadadhimuttā**. Ārammaṇassa bandhanīyabhāvena **tadadhipateyyā’’**ti evameke vaṇṇayanti.

Rūpe pariyesantītiādīsu **pariyesantī**ti aladdhassa lābhāya esanavasena. **Paṭilabhantī**ti hatthagatavasena. **Paribhuñjantī**ti vaḷañjanavasena vuttanti ñātabbaṃ. Kalahaṃ vivādaṃ karotīti **kalahakārako**. Tasmiṃ niyuttoti **kalahapasuto. Kammakārakā**dīsupi eseva nayo. **Gocare caranto**ti vesiyādigocare, satipaṭṭhānādigocare vā caramāno. Tesu niyutto **gocarapasuto**. Ārammaṇūpanijjhānavasena jhānaṃ assa atthīti **jhāyī**. Tasmiṃ niyutto **jhānapasuto**.

Avagacchantīti apāyaṃ gacchanti. **Maccharino**ti sakasampattiṃ niguhantā. **Vacana**nti kathanaṃ. **Byapatha**nti vākyapathaṃ. **Desana**nti vissajjanaovādaṃ. **Anusiṭṭhi**nti anusāsaniṃ. **Nādiyantī**ti na gaṇhanti na garuṃ karonti. ‘‘Na paṭissantī’’ti vā pāṭho, soyeva attho. Vatthuto macchariyadassanatthaṃ **‘‘pañca macchariyāni āvāsamacchariya’’**ntiādi vuttaṃ. Tattha āvāse macchariyaṃ **āvāsamacchariyaṃ**. Sesapadesupi eseva nayo.

Āvāso nāma sakalārāmopi pariveṇampi ekovarakopi rattiṭṭhānādīnipi. Tesu vasantā sukhaṃ vasanti, paccaye labhanti. Eko bhikkhu vattasampannasseva pesalassa bhikkhuno tattha āgamanaṃ na icchati, āgatopi ‘‘khippaṃ gacchatū’’ti cintesi, idaṃ **āvāsamacchariyaṃ** nāma. Bhaṇḍanakārakādīnaṃ pana tattha vāsaṃ anicchato āvāsamacchariyaṃ nāma na hoti.

Kulanti upaṭṭhākakulampi ñātikulampi. Tattha aññassa upasaṅkamanaṃ anicchato **kulamacchariyaṃ** hoti. Pāpapuggalassa pana upasaṅkamanaṃ anicchatopi macchariyaṃ nāma na hoti. So hi tesaṃ pasādabhedāya paṭipajjati. Pasādaṃ rakkhituṃ samatthasseva pana bhikkhuno tattha upasaṅkamanaṃ anicchato macchariyaṃ nāma hoti.

Lābhoti catupaccayalābhova. Taṃ aññasmiṃ sīlavanteyeva labhante ‘‘mā labhatū’’ti cintentassa **lābhamacchariyaṃ** hoti. Yo pana saddhādeyyaṃ vinipāteti, aparibhogadupparibhogādivasena vināseti, pūtibhāvaṃ gacchantampi aññassa na deti, taṃ disvā ‘‘sace imaṃ esa na labheyya, añño sīlavā labheyya, paribhogaṃ gaccheyyā’’ti cintentassa macchariyaṃ nāma natthi.

Vaṇṇo nāma sarīravaṇṇopi guṇavaṇṇopi. Tattha sarīravaṇṇe maccharī ‘‘paro pāsādiko rūpavā’’ti vutte taṃ na kathetukāmo hoti. Guṇavaṇṇamaccharī parassa sīlena dhutaṅgena paṭipadāya ācārena vaṇṇaṃ na kathetukāmo hoti.

Dhammoti pariyattidhammo ca paṭivedhadhammo ca. Tattha ariyasāvakā paṭivedhadhammaṃ na maccharāyanti, attanā paṭividdhadhamme sadevakassa lokassa paṭivedhaṃ icchanti. Taṃ pana paṭivedhaṃ ‘‘pare jānantū’’ti icchanti, tantidhammeyeva pana **dhammamacchariyaṃ** nāma hoti. Tena samannāgato puggalo yaṃ guḷhaṃ ganthaṃ vā kathāmaggaṃ vā jānāti, taṃ aññe na jānāpetukāmo hoti. Yo pana puggalaṃ upaparikkhitvā dhammānuggahena dhammaṃ vā upaparikkhitvā puggalānuggahena na deti, ayaṃ dhammamaccharī nāma na hoti. Tattha ekacco puggalo lolo hoti, kālena samaṇo hoti, kālena brāhmaṇo, kālena nigaṇṭho. Yo hi bhikkhu ‘‘ayaṃ puggalo paveṇiāgataṃ tantiṃ saṇhaṃ sukhumaṃ dhammantaraṃ bhinditvā āluḷessatī’’ti na deti, ayaṃ puggalaṃ upaparikkhitvā dhammānuggahena na deti nāma. Yo pana ‘‘ayaṃ dhammo saṇho sukhumo, sacāyaṃ puggalo gaṇhissati, aññaṃ byākaritvā attānaṃ āvi katvā nassissatī’’ti na deti, ayaṃ dhammaṃ upaparikkhitvā puggalānuggahena na deti nāma. Yo pana ‘‘sacāyaṃ imaṃ dhammaṃ gaṇhissati, amhākaṃ samayaṃ bhindituṃ samattho bhavissatī’’ti na deti, ayaṃ dhammamaccharī nāma hoti.

Imesu pañcasu macchariyesu āvāsamacchariyena tāva yakkho vā peto vā hutvā tasseva āvāsassa saṅkāraṃ sīsena ukkhipitvā vicarati. Kulamacchariyena tasmiṃ kule aññesaṃ dānamānanādīni karonte disvā ‘‘bhinnaṃ vatidaṃ kulaṃ mamā’’ti cintayato lohitampi mukhato uggacchati, kucchivirecanampi hoti, antānipi khaṇḍākhaṇḍāni hutvā nikkhamanti. Lābhamacchariyena saṅghassa vā gaṇassa vā santake lābhe maccharāyitvā puggalikaparibhogaṃ viya paribhuñjitvā yakkho vā peto vā mahāajagaro vā hutvā nibbattati. Sarīravaṇṇaguṇavaṇṇamaccharena pana pariyattidhammamacchariyena ca attanova vaṇṇaṃ vaṇṇeti, paresaṃ vaṇṇe ‘‘kiṃ vaṇṇo eso’’ti taṃ taṃ dosaṃ vadanto pariyattidhammañca kassaci kiñci adento dubbaṇṇo ceva eḷamūgo ca hoti.

Api ca āvāsamacchariyena lohagehe paccati, kulamacchariyena appalābho hoti, lābhamacchariyena gūthaniraye nibbattati, vaṇṇamacchariyena bhave bhave nibbattassa vaṇṇo nāma na hoti, dhammamacchariyena kukkuḷaniraye nibbattatīti.

Maccharāyanavasena **macchariyaṃ**. Maccharāyanākāro **maccharāyanā**. Maccharena ayitassa maccherasamaṅgino bhāvo **maccharāyitattaṃ**. ‘‘Mayhameva hontu, mā aññassā’’ti sabbāpi attano sampattiyo byāpetuṃ na icchatīti viviccho, vivicchassa bhāvo **vevicchaṃ,** mudumacchariyassetaṃ nāmaṃ. Kadariyo vuccati anādaro, tassa bhāvo **kadariyaṃ,** thaddhamacchariyassetaṃ nāmaṃ. Tena hi samannāgato puggalo parampi paresaṃ dadamānaṃ nivāreti. Vuttampi cetaṃ –

‘‘Kadariyo pāpasaṅkappo, micchādiṭṭhianādaro;
Dadamānaṃ nivāreti, yācamānāna bhojana’’nti. (saṃ. ni. 1.132);

Yācake disvā kaṭukabhāvena cittaṃ añcati saṅkocetīti kaṭukañcuko, tassa bhāvo **kaṭukañcukatā**. Aparo nayo – kaṭukañcukatā vuccati kaṭacchuggāho. Samatittikapuṇṇāya hi ukkhaliyā bhattaṃ gaṇhanto sabbatobhāgena saṅkuṭitena aggakaṭacchunā gaṇhāti pūretvā gahetuṃ na sakkoti, evaṃ maccharipuggalassa cittaṃ saṅkucati, tasmiṃ saṅkucite kāyopi tatheva saṅkucati paṭikuṭati paṭinivattati na sampasārīyatīti maccheraṃ ‘‘kaṭukañcukatā’’ti vuttaṃ.

Aggahitattaṃ cittassāti paresaṃ upakārakaraṇe dānādinā ākārena yathā na sampasārīyati, evaṃ āvaritvā gahitabhāvo cittassa. Yasmā pana maccharipuggalo attano santakaṃ paresaṃ adātukāmo hoti, parasantakaṃ gaṇhitukāmo. Tasmā ‘‘idaṃ acchariyaṃ mayhameva hotu, mā aññassā’’ti pavattivasenassa attasampattinigūhanalakkhaṇatā parasampattiggahaṇalakkhaṇatā ca veditabbā.

Khandhamacchariyampi macchariyanti attano pañcakkhandhasaṅkhātaṃ upapattibhavaṃ aññehi asādhāraṇaṃ ‘‘acchariyaṃ mayhameva hotu, mā aññassā’’ti pavattaṃ macchariyaṃ khandhamacchariyaṃ nāma. **Dhātuāyatanamacchariyesu**pi eseva nayo. **Gāho**ti gāhanicchayavasena gahaṇaṃ. **Avadaññutāyā**ti sabbaññubuddhānampi kathitaṃ ajānanabhāvena. Yācakānaṃ adadamāno hi tehi kathitaṃ na jānāti nāma. **Janā pamattā**ti sativippavāsā janā. **Vacana**nti saṅkhepavacanaṃ. **Byappatha**nti vitthāravacanaṃ. **Desana**nti upamaṃ dassetvā atthasandassanavacanaṃ. **Anusiṭṭhi**nti punappunaṃ saṃlakkhāpanavacanaṃ. Atha vā dassetvā kathanaṃ **vacanaṃ** nāma. Gaṇhāpetvā kathanaṃ **byappathaṃ** nāma. Tosetvā kathanaṃ **desanaṃ** nāma. Padassetvā kathanaṃ **anusiṭṭhi** nāma. Atha vā paritāpadukkhaṃ nāsetvā kathanaṃ **vacanaṃ** nāma. Pariḷāhadukkhaṃ nāsetvā kathanaṃ **byappathaṃ** nāma. Apāyadukkhaṃ nāsetvā kathanaṃ **desanaṃ** nāma. Bhavadukkhaṃ nāsetvā kathanaṃ **anusiṭṭhi** nāma. Atha vā dukkhasaccapariññāpaṭivedhayuttaṃ **vacanaṃ**. Samudayasaccapahānapaṭivedhayuttaṃ **byappathaṃ**. Nirodhasaccasacchikiriyapaṭivedhayuttaṃ **desanaṃ**. Maggasaccabhāvanāpaṭivedhayuttaṃ **anusiṭṭhī**ti evamādinā nayena eke vaṇṇayanti.

Na sussusantīti na suṇanti. **Na sotaṃ odahantī**ti savanatthaṃ kaṇṇasotaṃ na ṭhapenti. **Na aññā cittaṃ upaṭṭhapentī**ti jānanatthaṃ cittaṃ na patiṭṭhapenti. **Anassavā**ti ovādaṃ asuṇamānā. **Avacanakarā**ti suṇamānāpi vacanaṃ na karontīti avacanakarā. **Paṭilomavuttino**ti paṭāṇī hutvā pavattanakā. **Aññeneva mukhaṃ karontī**ti karontāpi mukhaṃ na dentīti attho.

Visameti kāyasucaritādisammatassa samassa paṭipakkhattā visamaṃ, tasmiṃ visame. **Niviṭṭhā**ti paviṭṭhā dunnīharā. **Kāyakamme**ti kāyato pavatte, kāyena vā pavatte kāyakamme. **Vacīkammā**dīsupi eseva nayo.

Tattha kāyakammavacīkammamanokammāni duccaritavasena vibhattāni, pāṇātipātādayo dasaakusalakammapathavasena vibhattāti ñātabbaṃ. Ayaṃ tāvettha sādhāraṇapadavaṇṇanā, asādhāraṇesu pana pāṇassa atipāto **pāṇātipāto,** pāṇavadho pāṇaghātoti vuttaṃ hoti. Pāṇoti cettha vohārato satto, paramatthato jīvitindriyaṃ. Tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpitā kāyavacīdvārānaṃ aññataradvārapavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādīsu pāṇesu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya, payogasamattepi vatthumahantatāya. Guṇavantesu manussādīsu appaguṇe pāṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjoti veditabbo.

Tassa pañca sambhārā honti – pāṇo pāṇasaññitā vadhakacittaṃ upakkamo tena maraṇanti. Chappayogā – sāhatthiko āṇattiko nissaggiyo thāvaro vijjāmayo iddhimayoti. Imasmiṃ panatthe vitthāriyamāne atipapañco hoti, tasmā naṃ na vitthārayissāma. Aññañca evarūpaṃ, atthikehi pana samantapāsādikaṃ vinayaṭṭhakathaṃ (pārā. aṭṭha. 2.172) oloketvā gahetabbaṃ.

Adinnassa ādānaṃ **adinnādānaṃ,** parassa haraṇaṃ theyyaṃ corikāti vuttaṃ hoti. Tattha **adinna**nti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti, tasmiṃ pana parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parasantake vatthusmiṃ appasāvajjaṃ, paṇīte mahāsāvajjaṃ. Kasmā? Vatthupaṇītatāya, vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ. Taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ.

Tassa pañca sambhārā honti – parapariggahitaṃ parapariggahitasaññitā theyyacittaṃ upakkamo tena haraṇanti. Chappayogā sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro pasayhāvahāro paṭicchannāvahāro parikappāvahāro kusāvahāroti imesaṃ pañcannaṃ avahārānaṃ vasena pavattanti. Ayamettha saṅkhepo. Vitthāro pana samantapāsādikāyaṃ vutto.

Kāmesumicchācāroti ettha pana **kāmesū**ti methunasamācāresu. **Micchācāro**ti ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammasevanādhippāyena kāyadvārappavattā agamanīyaṭṭhānavītikkamacetanā kāmesumicchācāro.

Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sārakkhā saparidaṇḍāti māturakkhitādayo dasa, dhanakkītā chandavāsinī bhogavāsinī paṭavāsinī odapattakinī obhatacumbaṭakā dāsī ca bhariyā kammakārī ca bhariyā dhajāhaṭā muhuttikāti etā dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dvīnnaṃ sārakkhasaparidaṇḍānaṃ dasannañca dhanakkītādīnanti dvādasannaṃ itthīnaṃ aññe purisā, idaṃ agamanīyaṭṭhānaṃ nāma.

So panesa micchācāro sīlādiguṇarahite agamanīyaṭṭhāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Tassa cattāro sambhārā – agamanīyavatthu tasmiṃ sevanacittaṃ sevanapayogo maggena maggapaṭipattiadhivāsananti. Eko payogo sāhatthiko eva.

Musāti visaṃvādanapurekkhārassa atthabhañjanako vacīpayogo kāyapayogo vā. Visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo**. Aparo nayo – **musā**ti abhūtaṃ ataccham vatthu. **Vādo**ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā **musāvādo**. So yamatthaṃ bhañjati, tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya ‘‘natthī’’tiādinayappavatto appasāvajjo, sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo. Pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena ‘‘ajja gāme telaṃ nadī maññe sandatī’’ti pūraṇakathānayena pavatto appasāvajjo, adiṭṭhaṃyeva pana diṭṭhantiādinā nayena vadantānaṃ mahāsāvajjo.

Tassa cattāro sambhārā honti – atathaṃ vatthu visaṃvādanacittaṃ tajjo vāyāmo parassa tadatthavijānananti. Eko payogo sāhatthikova. So ca kāyena vā kāyapaṭibaddhena vā vācāya vā paravisaṃvādakakiriyākaraṇe daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikā cetanākkhaṇeyeva musāvādakammunā bajjhati.

Pisuṇavācātiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati, tassa hadaye attano piyabhāvaṃ parassa ca suññabhāvaṃ karoti, sā **pisuṇavācā**. Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā neva kaṇṇasukhā na hadayaṅgamā, ayaṃ **pharusavācā**. Yena samphaṃ palapati niratthakaṃ, so **samphappalāpo**. Tesaṃ mūlabhūtāpi cetanā pisuṇavācādināmameva labhati, sā eva idha adhippetāti.

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā **pisuṇavācā**. Sā yassa bhedaṃ karoti, tassa appaguṇāya appasāvajjā, mahāguṇatāya mahāsāvajjā.

Tassā cattāro sambhārā honti – bhinditabbo paro ‘‘iti ime nānā bhavissanti vinā bhavissantī’’ti bhedapurekkhāratā vā, ‘‘iti ahaṃ piyo bhavissāmi vissāsiko’’ti viyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā **pharusavācā**. Mammacchedakopi payogo cittasaṇhatāya pharusavācā na hoti. Mātāpitaro hi kadāci puttake evampi vadanti ‘‘corā vo khaṇḍākhaṇḍikaṃ karontū’’ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti ‘‘kiṃ ime ahirikā anottappino caranti, niddhamatha ne’’ti. Atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusavācā na hoti, evaṃ vacanasaṇhatāya apharusavācāpi na hoti. Na hi mārāpetukāmassa ‘‘imaṃ sukhaṃ sayāpethā’’ti vacanaṃ apharusavācā hoti, cittapharusatāya panesā pharusavācāva, sā yaṃ sandhāya pavattitā. Tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā. Tassā tayo sambhārā – akkositabbo paro kupitacittaṃ akkosananti.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā **samphappalāpo**. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā honti – bhāratayuddhasītāharaṇādiniratthakakathāpurekkhāratā tathārūpīkathākathanañcāti.

Abhijjhāyatīti **abhijjhā,** parabhaṇḍābhimukhī hutvā tanninnatāya pavattatīti attho. Sā ‘‘aho vata idaṃ mamāssā’’ti evaṃ parabhaṇḍābhijjhāyanalakkhaṇā. Adinnādānaṃ viya appasāvajjā mahāsāvajjā ca. Tassā dve sambhārā honti – parabhaṇḍaṃ attano pariṇāmanañcāti. Parabhaṇḍavatthuke hi lobhe uppannepi na tāva kammapathabhedo hoti, yāva ‘‘aho vatidaṃ mamāssā’’ti attano na pariṇāmeti.

Hitasukhaṃ byāpādayatīti **byāpādo,** so paravināsāya manopadosalakkhaṇo. Pharusavācā viya appasāvajjo mahāsāvajjo ca. Tassa dve sambhārā honti – parasatto ca tassa ca vināsacintāti. Parasattavatthuke hi kodhe uppannepi na tāva kammapathabhedo hoti, yāva ‘‘aho vatāyaṃ ucchijjeyya vinasseyyā’’ti tassa vināsaṃ na cintesi.

Yathābhuccagahaṇābhāvena micchā passatīti **micchādiṭṭhi**. Sā ‘‘natthi dinna’’ntiādinā nayena viparītadassanalakkhaṇā. Samphappalāpo viya appasāvajjā mahāsāvajjā ca.

Saññī, asaññī, nevasaññīnāsaññī bhavissāmāti rūpādivasena kaṅkhanti. **Bhavissāma nu kho maya**ntiādinā attānaṃ kaṅkhanti. Tattha **bhavissāma nu kho. Na nu kho bhavissāmā**ti tassa sassatākārañca ucchedākārañca nissāya anāgate attānaṃ vijjamānatañca avijjamānatañca kaṅkhanti. **Kiṃ nu kho bhavissāmā**ti jātiliṅgupapattiyo nissāya ‘‘khattiyā nu kho bhavissāma, brāhmaṇavessasuddagahaṭṭhapabbajitadevamanussānaṃ aññatarā’’ti kaṅkhanti. **Kathaṃ nu kho bhavissāmā**ti saṇṭhānākāraṃ nissāya ‘‘dīghā nu kho bhavissāma, rassaodātakaṇhapamāṇikaappamāṇikādīnaṃ aññatarā’’ti kaṅkhanti. Keci pana ‘‘issaranimmānādīni nissāya ‘kena nu kho kāraṇena bhavissāmā’ti hetuto kaṅkhantī’’ti vadanti. **Kiṃ hutvā kiṃ bhavissāma nu kho maya**nti jātiādīni nissāya ‘‘khattiyā hutvā nu kho brāhmaṇā bhavissāma…pe… devā hutvā manussā’’ti attano paramparaṃ kaṅkhanti. Sabbattheva pana **addhāna**nti kālādhivacanametaṃ.

10. Yasmā etadeva **tasmā hi sikkhetha…pe… āhu dhīrā**ti. Tattha **sikkhethā**ti tisso sikkhā āvajjeyya. **Idhevā**ti imasmiṃyeva sāsane. Tattha sikkhitabbāti **sikkhā. Tisso**ti gaṇanaparicchedo. **Adhisīlasikkhā**ti adhikaṃ uttamaṃ sīlanti adhisīlaṃ, adhisīlañca taṃ sikkhitabbaṭṭhena sikkhā cāti adhisīlasikkhā. Esa nayo adhicittaadhipaññāsikkhāsu.

Katamaṃ panettha sīlaṃ, katamaṃ adhisīlaṃ, katamaṃ cittaṃ, katamaṃ adhicittaṃ, katamā paññā, katamā adhipaññāti? Vuccate – pañcaṅgadasaṅgasīlaṃ tāva sīlameva. Tañhi buddhe uppannepi anuppannepi loke pavattati. Uppanne buddhe tasmiṃ sīle buddhāpi sāvakāpi mahājanaṃ samādapenti, anuppanne buddhe paccekabuddhā ca kammavādino ca dhammikā samaṇabrāhmaṇā ca cakkavattī ca mahārājāno mahābodhisattā ca samādapenti, sāmampi paṇḍitā samaṇabrāhmaṇā samādiyanti. Te taṃ kusalaṃ dhammaṃ paripūretvā devesu ca manussesu ca sampattiṃ anubhonti.

Pātimokkhasaṃvarasīlaṃ pana ‘‘adhisīla’’nti vuccati. Tañhi sūriyo viya pajjotānaṃ sineru viya pabbatānaṃ sabbalokiyasīlānaṃ adhikañceva uttamañca, buddhuppādeyeva ca pavattati, na vinā buddhuppādā. Na hi taṃ paññattiṃ uddharitvā añño satto ṭhapetuṃ sakkoti. Buddhāyeva pana sabbaso kāyavacīdvāraajjhācārasotaṃ chinditvā tassa tassa vītikkamassa anucchavikaṃ taṃ sīlasaṃvaraṃ paññapenti. Pātimokkhasaṃvaratopi ca maggaphalasampayuttameva sīlaṃ adhisīlaṃ.

Kāmāvacarāni pana aṭṭha kusalacittāni lokiyaaṭṭhasamāpatticittāni ca ekajjhaṃ katvā cittamevāti veditabbāni. Buddhuppādānuppāde cassa pavatti, samādapanaṃ samādānañca sīle vuttanayeneva veditabbaṃ.

Vipassanāpādakaṃ aṭṭhasamāpatticittaṃ pana ‘‘adhicitta’’nti vuccati. Tañhi adhisīlaṃ viya sīlānaṃ, sabbalokiyacittānaṃ adhikañceva uttamañca, buddhuppādeyeva ca hoti, na vinā buddhuppādā. Tatopi ca maggaphalacittameva adhicittaṃ.

‘‘Atthi dinnaṃ atthi yiṭṭha’’ntiādinayappavattaṃ (ma. ni. 2.94) pana kammassakatāñāṇaṃ paññā. Sā hi buddhe uppannepi anuppannepi loke pavattati. Uppanne buddhe tassā paññāya buddhāpi sāvakāpi mahājanaṃ samādapenti, anuppanne buddhe paccekabuddhā ca kammavādino ca dhammikā samaṇabrāhmaṇā ca cakkavattī ca mahārājāno mahābodhisattā ca samādapenti, sāmampi paṇḍitā sattā samādiyanti. Tathā hi aṅkuro dasavassasahassāni mahādānaṃ adāsi. Velāmo vessantaro aññe ca bahū paṇḍitamanussā mahādānāni adaṃsu. Te taṃ kusalaṃ dhammaṃ paripūretvā devesu ca manussesu ca sampattiṃ anubhaviṃsu.

Tilakkhaṇākāraparicchedakaṃ pana vipassanāñāṇaṃ ‘‘adhipaññā’’ti vuccati. Sā hi adhisīlaadhicittāni viya sīlacittānaṃ, sabbalokiyapaññānaṃ adhikā ceva uttamā ca, na ca vinā buddhuppādā loke pavattati. Tatopi ca maggaphalapaññāva adhipaññā.

Idāni ekekaṃ dassento **‘‘katamā adhisīlasikkhā – idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharatī’’**tiādimāha. **Idhā**ti vacanaṃ pubbabhāgakaraṇīyasampadāya sampannassa sabbapakārasīlaparipūrakassa puggalassa sannissayabhūtasāsanaparidīpanaṃ, aññasāsanassa ca tathābhāvapaṭisedhanaṃ. Vuttañhetaṃ – ‘‘idheva, bhikkhave, samaṇo… pe… suññā parappavādā samaṇebhi aññehī’’ti (ma. ni. 1.139-140). **Bhikkhū**ti tassa sīlassa paripūrakassa puggalassa paridīpanaṃ. **Pātimokkhasaṃvarasaṃvuto**ti idamassa pātimokkhasaṃvare patiṭṭhitabhāvaparidīpanaṃ. **Viharatī**ti idamassa tadanurūpavihārasamaṅgībhāvaparidīpanaṃ. **Ācāragocarasampanno**ti idamassa pātimokkhasaṃvarassa upakārakadhammaparidīpanaṃ. **Aṇumattesu vajjesu bhayadassāvī**ti idamassa pātimokkhato acavanadhammatāparidīpanaṃ. **Samādāyā**ti idamassa sikkhāpadānaṃ anavasesato ādānaparidīpanaṃ. **Sikkhatī**ti idamassa sikkhāya samaṅgībhāvaparidīpanaṃ. **Sikkhāpadesū**ti idamassa sikkhitabbadhammaparidīpanaṃ.

Tattha **bhikkhū**ti saṃsāre bhayaṃ ikkhatīti bhikkhu. Sīlamassa atthīti sīlavāti ettha **sīla**nti sīlanaṭṭhena sīlaṃ. Kimidaṃ sīlanaṃ nāma? Samādhānaṃ vā, kāyakammādīnaṃ susīlyavasena avippakiṇṇatāti attho. Upadhāraṇaṃ vā, kusalānaṃ dhammānaṃ patiṭṭhāvasena ādhārabhāvoti attho. Etadeva hi ettha atthadvayaṃ saddalakkhaṇavidū anujānanti. Aññe pana ‘‘adhisevanaṭṭhena ācāraṭṭhena sīlanaṭṭhena siraṭṭhena sītalaṭṭhena sivaṭṭhena **sīla’’**nti vaṇṇayanti.

Sīlanaṃ lakkhaṇaṃ tassa, bhinnassāpi anekadhā;
Sanidassanattaṃ rūpassa, yathā bhinnassanekadhā.

Yathā hi nīlapītādibhedenanekadhā bhinnassāpi rūpāyatanassa sanidassanattaṃ lakkhaṇaṃ nīlādibhedena bhinnassāpi sanidassanabhāvānatikkamanato. Tathā sīlassa cetanādibhedena anekadhā bhinnassāpi yadetaṃ kāyakammādīnaṃ samādhānavasena, kusalānañca dhammānaṃ patiṭṭhāvasena vuttaṃ sīlanaṃ, tadeva lakkhaṇaṃ cetanādibhedena bhinnassāpi samādhānapatiṭṭhābhāvānatikkamanato. Evaṃ lakkhaṇassa panassa –

Dussīlyaviddhaṃsanatā, anavajjaguṇo tathā;
Kiccasampattiatthena, raso nāma pavuccati.

Tasmā idaṃ sīlaṃ nāma kiccaṭṭhena rasena dussīlyaviddhaṃsanarasaṃ, sampattiatthena rasena anavajjarasanti veditabbaṃ.

Soceyyapaccupaṭṭhānaṃ, tayidaṃ tassa viññūbhi;
Ottappañca hirī ceva, padaṭṭhānanti vaṇṇitaṃ.

Tañhidaṃ sīlaṃ ‘‘kāyasoceyyaṃ vacīsoceyyaṃ manosoceyya’’nti evaṃ vuttasoceyyapaccupaṭṭhānaṃ, soceyyabhāvena paccupaṭṭhāti gahaṇabhāvaṃ gacchati. Hirottappañca pana tassa viññūhi padaṭṭhānanti vaṇṇitaṃ, āsannakāraṇanti attho. Hirottappe hi sati sīlaṃ uppajjati ceva tiṭṭhati ca, asati neva uppajjati ceva na tiṭṭhati cāti evaṃvidhena sīlena sīlavā hoti. Etaṃ sīlaṃ nāma pāṇātipātādīhi vā viramantassa, vattapaṭipattiṃ vā pūrentassa cetanādayo dhammā veditabbā. Vuttañhetaṃ paṭisambhidāyaṃ ‘‘kiṃ sīlanti? Cetanā sīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīla’’nti (paṭi. ma. 1.39).

Tattha **cetanā sīlaṃ** nāma pāṇātipātādīhi vā viramantassa vattapaṭipattiṃ vā pūrentassa cetanā. **Cetasikaṃ sīlaṃ** nāma pāṇātipātādīhi viramantassa virati. Api ca cetanā sīlaṃ nāma pāṇātipātādīni pajahantassa sattakammapathacetanā. Cetasikaṃ sīlaṃ nāma ‘‘abhijjhaṃ pahāya vigatābhijjhena cetasā viharatī’’tiādinā (dī. ni. 1.217) nayena saṃyuttamahāvagge vuttā anabhijjhābyāpādasammādiṭṭhidhammā. **Saṃvaro sīla**nti ettha pañcavidhena saṃvaro veditabbo – pātimokkhasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaro. Tassa nānākaraṇaṃ upari āvi bhavissati. **Avītikkamo sīla**nti samādinnasīlassa kāyikavācasiko avītikkamo. Ettha ca saṃvarasīlaṃ, avītikkamasīlanti idameva nippariyāyato sīlaṃ. Cetanāsīlaṃ, cetasikaṃ sīlanti pariyāyato sīlanti veditabbaṃ.

Pātimokkhanti sikkhāpadasīlaṃ. Tañhi yo naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehi, tasmā ‘‘pātimokkha’’nti vuttaṃ. **Pātimokkhasaṃvarasaṃvuto**ti pātimokkhasaṃvarasīlena samannāgato. **Ācāragocarasampanno**ti ācārena ceva gocarena ca sampanno. **Aṇumattesū**ti appamattakesu. **Vajjesū**ti akusaladhammesu. **Bhayadassāvī**ti bhayadassī. **Samādāyā**ti sammā ādiyitvā. **Sikkhati sikkhāpadesū**ti taṃ taṃ sikkhāpadaṃ samādiyitvā sikkhati. Api ca samādāya sikkhati sikkhāpadesūti yaṃkiñci sikkhāpadesu sikkhākoṭṭhāsesu sikkhitabbaṃ kāyikaṃ vā cetasikaṃ vā, taṃ sabbaṃ samādāya sikkhati.

Khuddako sīlakkhandhoti saṅghādisesādisāvaseso sīlakkhandho. **Mahanto**ti pārājikādiniravaseso. Yasmā pana pātimokkhasīlena bhikkhu sāsane patiṭṭhāti nāma, tasmā taṃ ‘‘patiṭṭhā’’ti vuttaṃ. Patiṭṭhahati vā ettha bhikkhu, kusalā dhammā eva vā ettha patiṭṭhahantīti patiṭṭhā. Ayamattho ‘‘sīle patiṭṭhāya naro sapañño’’ti (saṃ. ni. 1.23, 192) ca, ‘‘patiṭṭhānalakkhaṇaṃ, mahārāja, sīlaṃ sabbesaṃ kusalānaṃ dhammāna’’nti (mi. pa. 2.1.9) ca, ‘‘sīle patiṭṭhito kho, mahārāja…pe… sabbe kusalā dhammā na parihāyantī’’ti (mi. pa. 2.1.9) ca ādisuttavasena veditabbo.

Tadetaṃ pubbuppattiatthena **ādi**. Vuttampi cetaṃ ‘‘tasmātiha tvaṃ uttiya ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ, sīlañca suvisuddhaṃ diṭṭhi ca ujukā’’ti (saṃ. ni. 5.382). Yathā hi nagaravaḍḍhakī nagaraṃ māpetukāmo paṭhamaṃ nagaraṭṭhānaṃ sodheti, tato aparabhāge vīthicatukkasiṅghāṭakādiparicchedena vibhajitvāva nagaraṃ māpeti. Evameva yogāvacaro ādito sīlaṃ visodheti, tato aparabhāge samādhivipassanāmaggaphalanibbānāni sacchikaroti. Yathā vā pana rajako paṭhamaṃ tīhi khārehi vatthaṃ dhovitvā parisuddhe vatthe yadicchakaṃ raṅgajātaṃ upaneti, yathā vā pana cheko cittakāro rūpaṃ likhitukāmo āditova bhittiparikammaṃ karoti, tato aparabhāge rūpaṃ samuṭṭhāpeti. Evameva yogāvacaro āditova sīlaṃ visodhetvā aparabhāge samathavipassanādayo dhamme sacchikaroti. Tasmā sīlaṃ ‘‘ādī’’ti vuttaṃ.

Tadetaṃ caraṇasarikkhatāya **caraṇaṃ**. Caraṇāti hi pādā vuccanti. Yathā hi chinnacaraṇassa purisassa disaṃ gamanābhisaṅkhāro na jāyati, paripuṇṇapādasseva jāyati, evameva yassa sīlaṃ bhinnaṃ hoti khaṇḍaṃ aparipuṇṇaṃ, tassa nibbānagamanāya ñāṇagamanaṃ na sampajjati. Yassa pana taṃ abhinnaṃ hoti akhaṇḍaṃ paripuṇṇaṃ, tassa nibbānagamanāya ñāṇagamanaṃ sampajjati. Tasmā sīlaṃ ‘‘caraṇa’’nti vuttaṃ.

Tadetaṃ saṃyamanavasena **saṃyamo**. Saṃvaraṇavasena **saṃvaro**ti ubhayenāpi sīlasaṃyamo ceva sīlasaṃvaro ca kathito. Vacanattho panettha saṃyameti vītikkamavipphandanaṃ, puggalaṃ vā saṃyameti vītikkamavasena tassa vipphandituṃ na detīti saṃyamo. Vītikkamassa pavesanadvāraṃ saṃvarati pidahatīti saṃvaro.

Mokkhanti uttamaṃ mukhabhūtaṃ vā. Yathā hi sattānaṃ catubbidho āhāro mukhena pavisitvā aṅgamaṅgāni pharati, evaṃ yoginopi catubhūmakakusalaṃ sīlamukhena pavisitvā atthasiddhiṃ sampādeti. Tena ‘‘mokkha’’nti. Pamukhe sādhūti **pāmokkhaṃ,** pubbaṅgamaṃ seṭṭhaṃ padhānanti attho. **Kusalānaṃ dhammānaṃ samāpattiyā**ti catubhūmakakusalānaṃ paṭilābhatthāya pāmokkhaṃ pubbaṅgamaṃ seṭṭhaṃ padhānanti veditabbaṃ.

Vivicceva kāmehīti kāmehi vivicca vinā hutvā apakkamitvā. Yo panāyamettha evakāro, so niyamatthoti veditabbo. Yasmā ca niyamattho, tasmā tasmiṃ paṭhamaṃ jhānaṃ upasampajja viharaṇasamaye avijjamānānampi kāmānaṃ tassa paṭhamajjhānassa paṭipakkhabhāvaṃ kāmapariccāgeneva cassa adhigamaṃ dīpeti. Kathaṃ? ‘‘Vivicceva kāmehī’’ti evañhi niyame kariyamāne idaṃ paññāyati, nūnimassa jhānassa kāmā paṭipakkhabhūtā, yesu sati idaṃ na pavattati andhakāre sati padīpobhāso viya, tesaṃ pariccāgeneva cassa adhigamo hoti orimatīrapariccāgena pārimatīrasseva. Tasmā niyamaṃ karotīti.

Tattha siyā ‘‘kasmā panesa pubbapadeyeva vutto na uttarapade, kiṃ akusalehi dhammehi aviviccāpi jhānaṃ upasampajja vihareyyā’’ti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Taṃnissaraṇato hi pubbapade eva esa vutto. Kāmadhātusamatikkamanato hi kāmarāgapaṭipakkhato ca idaṃ jhānaṃ kāmānameva nissaraṇaṃ. Yathāha – ‘‘kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhamma’’nti (itivu. 72). Uttarapadepi pana yathā ‘‘idheva, bhikkhave, samaṇo, idha dutiyo samaṇo’’ti (ma. ni. 1.139) ettha evakāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehipi nīvaraṇasaṅkhātehi akusalehi dhammehi avivicca jhānaṃ upasampajja viharituṃ. Tasmā vivicceva kāmehi vivicceva akusalehi dhammehīti evaṃ padadvayepi esa daṭṭhabbo. Padadvayepi ca kiñcāpi viviccāti iminā sādhāraṇavacanena tadaṅgavivekādayo kāyavivekādayo ca sabbepi vivekā saṅgahaṃ gacchanti, tathāpi pubbabhāge kāyavivekacittavivekavikkhambhanavivekā daṭṭhabbā. Lokuttaramaggakkhaṇe kāyavivekacittavivekasamucchedavivekanissaraṇavivekā.

Kāmehīti iminā pana padena ye ca idha ‘‘katame vatthukāmā manāpikā rūpā’’tiādinā nayena vatthukāmā vuttā, ye ca idheva vibhaṅge ‘‘chando kāmo rāgo kāmo chandarāgo kāmo saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo’’ti evaṃ kilesakāmā vuttā, te sabbepi saṅgahitā icceva daṭṭhabbā. Evañhi sati vivicceva kāmehīti vatthukāmehipi viviccevāti attho yujjati. Tena kāyaviveko vutto hoti.

Vivicca akusalehi dhammehīti kilesakāmehi sabbākusalehi vā viviccāti attho yujjati. Tena cittaviveko vutto hoti. Purimena cettha vatthukāmehi vivekavacanato eva kāmasukhapariccāgo, dutiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāmakilesakāmavivekavacanatoyeva ca etesaṃ paṭhamena saṃkilesavatthuppahānaṃ, dutiyena saṃkilesappahānaṃ. Paṭhamena lolabhāvassa hetupariccāgo, dutiyena bālabhāvassa. Paṭhamena ca payogasuddhi, dutiyena āsayaposanaṃ vibhāvitaṃ hotīti ñātabbaṃ. Esa tāva nayo ‘‘kāmehī’’ti ettha vuttakāmesu vatthukāmapakkhe.

Kilesakāmapakkhe pana chandoti ca rāgoti ca evamādīhi anekabhedo kāmacchandova ‘‘kāmo’’ti adhippeto. So ca akusalapariyāpannopi samāno ‘‘tattha katamo kāmacchando, kāmo’’tiādinā nayena vibhaṅge jhānapaṭipakkhato visuṃ vutto. Kilesakāmattā vā purimapade vutto, akusalapariyāpannattā dutiyapade. Anekabhedato cassa kāmatoti avatvā kāmehīti vuttaṃ. Aññesampi ca dhammānaṃ akusalabhāve vijjamāne ‘‘tattha katame akusalā dhammā, kāmacchando’’tiādinā nayena vibhaṅge (vibha. 564) uparijhānaṅgānaṃ paccanīkapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. Nīvaraṇāni hi jhānaṅgapaccanīkāni tesaṃ jhānaṅgāneva paṭipakkhāni, viddhaṃsakāni vighātakānīti vuttaṃ hoti. Tathā hi ‘‘samādhi kāmacchandassa paṭipakkho, pīti byāpādassa, vitakko thinamiddhassa, sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāyā’’ti peṭake vuttaṃ.

Evamettha vivicceva kāmehīti iminā kāmacchandassa vikkhambhanaviveko vutto hoti, vivicca akusalehi dhammehīti iminā pañcannampi nīvaraṇānaṃ. Aggahitaggahaṇena pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānaṃ. Tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavatthubhedādivisayānaṃ dosamohānaṃ. Oghādīsu vā dhammesu paṭhamena kāmoghakāmayogakāmāsavakāmupādānaabhijjhākāyaganthakāmarāgasaṃyojanānaṃ, dutiyena avasesaoghayogāsavaupādānaganthasaṃyojanānaṃ. Paṭhamena ca taṇhāya taṃsampayuttakānañca, dutiyena avijjāya taṃsampayuttakānañca. Api ca paṭhamena lobhasampayuttaaṭṭhacittuppādānaṃ, dutiyena sesānaṃ catunnaṃ akusalacittuppādānaṃ vikkhambhanaviveko vutto hotīti veditabbo.

Ettāvatā ca paṭhamassa jhānassa pahānaṅgaṃ dassetvā idāni sampayogaṅgaṃ dassetuṃ **‘‘savitakkaṃ savicāra’’**ntiādi vuttaṃ. Tattha ārammaṇe cittassa abhiniropanalakkhaṇo vitakko, ārammaṇānumajjanalakkhaṇo vicāro. Santepi ca nesaṃ katthaci aviyoge oḷārikaṭṭhena pubbaṅgamaṭṭhena ca ghaṇḍābhighāto viya cetaso paṭhamābhinipāto vitakko, sukhumaṭṭhena anumajjanasabhāvena ca ghaṇḍānuravo viya anupabandho vicāro. Vipphāravā cettha vitakko paṭhamuppattikāle paripphandanabhūto cittassa, ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya, padumābhimukhapāto viya ca gandhānubandhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya, paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge.

Dukanipātaṭṭhakathāyaṃ pana ‘‘ākāse gacchato mahāsakuṇassa ubhohi pakkhehi vātaṃ gahetvā pakkhe sannisīdāpetvā gamanaṃ viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko, vātaggahaṇatthaṃ pakkhe phandāpayamānassa gamanaṃ viya anumajjanabhāvena pavatto vicāro’’ti vuttaṃ. Taṃ anuppabandhena pavattiyaṃ yujjati. So pana nesaṃ viseso paṭhamadutiyajjhānesu pākaṭo hoti. Api ca malaggahitaṃ kaṃsabhājanaṃ ekena hatthena daḷhaṃ gahetvā itarena hatthena cuṇṇatelavālaṇḍupakena parimajjantassa daḷhaggahaṇahattho viya vitakko. Parimajjanahattho viya vicāro. Tathā kumbhakārassa daṇḍappahārena cakkaṃ bhamayitvā bhājanaṃ karontassa uppīḷanahattho viya vitakko. Ito cito ca sañcaraṇahattho viya vicāro. Tathā maṇḍalaṃ karontassa majjhe sannirumbhitvā ṭhitakaṇṭako viya abhiniropano vitakko. Bahi paribbhamanakaṇṭako viya anumajjamāno vicāro. Iti iminā ca vitakkena iminā ca vicārena saha vattati rukkho viya pupphena ca phalena cāti idaṃ jhānaṃ ‘‘savitakkaṃ savicāra’’nti vuccati.

Vivekajanti ettha vivitti viveko, nīvaraṇavigamoti attho. Vivittoti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsīti attho. Tasmā vivekā, tasmiṃ vā viveke jātanti vivekajaṃ. **Pītisukha**nti ettha piṇayatīti pīti, sā sampiyāyanalakkhaṇā. Sā panesā khuddikāpīti, khaṇikāpīti, okkantikāpīti, ubbegāpīti, pharaṇāpītīti pañcavidhā hoti.

Tattha khuddikāpīti sarīre lomahaṃsamattameva kātuṃ sakkoti. Khaṇikāpīti khaṇe khaṇe vijjuppādasadisā hoti. Okkantikāpīti samuddatīraṃ vīci viya, kāyaṃ okkamitvā okkamitvā bhijjati. Ubbegāpīti balavatī hoti, kāyaṃ uddhaggaṃ katvā ākāse laṅghāpanappamāṇapattā.

Pharaṇāpīti atibalavatī hoti. Tāya hi uppannāya sakalasarīraṃ dhamitvā pūritavatthi viya mahatā udakoghena pakkhandapabbatakucchi viya ca anuparipphuṭaṃ hoti. Sā panesā pañcavidhā pīti gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ passaddhiṃ paripūreti kāyapassaddhiñca cittapassaddhiñca, passaddhi gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhampi sukhaṃ paripūreti kāyikaṃ cetasikañca, sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti khaṇikasamādhiṃ upacārasamādhiṃ appanāsamādhiñcāti. Tāsu yā appanāsamādhissa mūlaṃ hutvā vaḍḍhamānā samādhisampayogaṅgatā pharaṇāpīti, ayaṃ imasmiṃ atthe adhippetā pītīti.

Itaraṃ pana sukhayatīti **sukhaṃ,** yassa uppajjati, taṃ sukhitaṃ karotīti attho. Sukhanaṃ vā sukhaṃ, suṭṭhu vā khādati khaṇati ca kāyacittābādhanti sukhaṃ, somanassavedanāyetaṃ nāmaṃ. Taṃ sātalakkhaṇaṃ. Santepi ca nesaṃ katthaci avippayoge iṭṭhārammaṇapaṭilābhatuṭṭhi pīti, paṭiladdharasānubhavanaṃ sukhaṃ. Yattha pīti, tattha sukhaṃ, yattha sukhaṃ, tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ. Kantārakhinnassa vanantodakadassanasavanesu viya pīti, vanacchāyappavesanaudakaparibhogesu viya sukhaṃ. Tasmiṃ tasmiṃ samaye pākaṭabhāvato cetaṃ vuttanti veditabbaṃ. Iti ayañca pīti idañca sukhaṃ assa jhānassa, asmiṃ vā jhāne atthīti idaṃ jhānaṃ ‘‘pītisukha’’nti vuccati.

Atha vā pīti ca sukhañca pītisukhaṃ dhammavinayādayo viya. Vivekajaṃ pītisukhaṃ assa jhānassa, asmiṃ vā jhāne atthīti evampi vivekajaṃpītisukhaṃ. Yatheva hi jhānaṃ, evaṃ pītisukhampettha vivekajameva hoti, tañcassa atthi, tasmā alopasamāsaṃ katvā ekapadeneva ‘‘vivekajaṃpītisukha’’ntipi vattuṃ yujjati.

Paṭhamanti gaṇanānupubbatā paṭhamaṃ, idaṃ paṭhamaṃ uppannantipi paṭhamaṃ. **Jhāna**nti duvidhaṃ jhānaṃ ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānañcāti. Tattha aṭṭha samāpattiyo pathavīkasiṇādiārammaṇaṃ upanijjhāyantīti **ārammaṇūpanijjhāna**nti saṅkhyaṃ gatā. Vipassanāmaggaphalāni pana **lakkhaṇūpanijjhānaṃ** nāma. Tattha vipassanā aniccādilakkhaṇassa upanijjhānato lakkhaṇūpanijjhānaṃ. Vipassanāya katakiccassa maggena ijjhanato maggo lakkhaṇūpanijjhānaṃ, phalaṃ pana nirodhasaccaṃ tathalakkhaṇaṃ upanijjhāyatīti lakkhaṇūpanijjhānaṃ. Tesu idha pubbabhāge ārammaṇūpanijjhānaṃ, lokuttaramaggakkhaṇe lakkhaṇūpanijjhānaṃ adhippetaṃ. Tasmā ārammaṇūpanijjhānato ca lakkhaṇūpanijjhānato ca paccanīkajhāpanato ca jhānanti veditabbaṃ.

Upasampajjāti upagantvā, pāpuṇitvāti vuttaṃ hoti. Upasampādayitvā vā, nipphādetvāti vuttaṃ hoti. **Viharatī**ti tadanurūpena iriyāpathavihārena iriyati, vuttappakārajhānasamaṅgī hutvā attabhāvassa iriyanaṃ vuttiṃ abhinipphādeti.

Taṃ panetaṃ paṭhamajjhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ tividhakalyāṇaṃ, dasalakkhaṇasampannaṃ. Tattha kāmacchando byāpādo thinamiddhaṃ uddhaccakukkuccaṃ vicikicchāti imesaṃ pañcannaṃ nīvaraṇānaṃ pahānavasena pañcaṅgavippahīnatā veditabbā. Na hi etesu appahīnesu jhānaṃ uppajjati. Tenassetāni pahānaṅgānīti vuccanti. Kiñcāpi hi jhānakkhaṇe aññepi akusalā dhammā pahīyanti, tathāpi etāneva visesena jhānantarāyakarāni. Kāmacchandena hi nānāvisayappalobhitaṃ cittaṃ na ekattārammaṇe samādhiyati, kāmacchandābhibhūtaṃ vā, taṃ na kāmadhātuppahānāya paṭipadaṃ paṭipajjati. Byāpādena vā ārammaṇe paṭihaññamānaṃ na nirantaraṃ pavattati. Thinamiddhābhibhūtaṃ akammaññaṃ hoti. Uddhaccakukkuccaparetaṃ avūpasantameva hutvā paribbhamati. Vicikicchāya upahataṃ jhānādhigamasādhikaṃ paṭipadaṃ nārohati. Iti visesena jhānantarāyakarattā etāneva pahānaṅgānīti vuttāni.

Yasmā pana vitakko ārammaṇe cittaṃ abhiniropeti, vicāro anupabandhati, tehi avikkhepāya sampāditapayogassa cetaso payogasampattisambhavā pīti pīṇanaṃ sukhañca upabrūhanaṃ karoti. Athassa sesasampayuttadhammā etehi abhiniropanānubandhanapīṇanupabrūhanehi anuggahitā ekaggatā ekattārammaṇe samaṃ sammā ca ādhiyati. Tasmā vitakko vicāro pīti sukhaṃ cittekaggatāti imesaṃ pañcannaṃ uppattivasena pañcaṅgasamannāgatatā veditabbā. Uppannesu hi etesu pañcasu jhānaṃ uppannaṃ nāma hoti. Tenassa etāni pañcaṅgasamannāgatānīti vuccanti. Tasmā na etehi samannāgataṃ aññadeva jhānaṃ nāma atthīti gahetabbaṃ. Yathā pana aṅgamattavaseneva caturaṅginī senā, pañcaṅgikaṃ tūriyaṃ, aṭṭhaṅgiko ca maggoti vuccati, evamidampi aṅgamattavaseneva pañcaṅgikanti vā pañcaṅgasamannāgatanti vā vuccatīti veditabbaṃ.

Etāni ca pañcaṅgāni kiñcāpi upacārakkhaṇepi atthi, atha kho upacāre pakaticittato balavatarāni. Idha pana upacāratopi balavatarāni rūpāvacaralakkhaṇappattāni nipphannāni. Ettha hi vitakko suvisadena ākārena ārammaṇe cittaṃ abhiniropayamāno uppajjati. Vicāro ativiya ārammaṇaṃ anumajjamāno. Pītisukhaṃ sabbāvantampi kāyaṃ pharamānaṃ. Tenevāha – ‘‘nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hotī’’ti (dī. ni. 1.226). Cittekaggatāpi heṭṭhimamhi samuggapaṭale uparimaṃ samuggapaṭalaṃ viya ārammaṇesu phusitā hutvā uppajjati, ayametesaṃ itarehi viseso. Tattha cittekaggatā kiñcāpi ‘‘savitakkaṃ savicāra’’nti imasmiṃ pāṭhe na niddiṭṭhā, tathāpi vibhaṅge (vibha. 565) ‘‘jhānanti vitakko vicāro pīti sukhaṃ cittekaggatā’’ti evaṃ vuttattā aṅgameva. Yena hi adhippāyena bhagavatā uddeso kato, soyeva tena vibhaṅge pakāsitoti.

Tividhakalyāṇaṃ

Tividhakalyāṇaṃ dasalakkhaṇasampannanti ettha pana ādimajjhapariyosānavasenatividhakalyāṇatā. Tesaṃyeva ca ādimajjhapariyosānānaṃ lakkhaṇavasena dasalakkhaṇasampannatā veditabbā. Tatrāyaṃ pāḷi –

> ‘‘Paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhanā majjhe, sampahaṃsanā pariyosānaṃ, paṭhamassa jhānassa paṭipadāvisuddhi ādi. Ādissa kati lakkhaṇāni? Ādissa tīṇi lakkhaṇāni – yo tassa paripantho, tato cittaṃ visujjhati, visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, paṭipannattā tattha cittaṃ pakkhandati. Yañca paripanthato cittaṃ visujjhati, yañca visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, yañca paṭipannattā tattha cittaṃ pakkhandati. Paṭhamassa jhānassa paṭipadāvisuddhi ādi, ādissa imāni tīṇi lakkhaṇāni. Tena vuccati –

> ‘paṭhamaṃ jhānaṃ ādikalyāṇañceva hoti tilakkhaṇasampannañcā’ti.
>
> ‘‘Paṭhamassa jhānassa upekkhānubrūhanā majjhe. Majjhassa kati lakkhaṇāni? Majjhassa tīṇi lakkhaṇāni – visuddhaṃ cittaṃ ajjhupekkhati, samathapaṭipannaṃ ajjhupekkhati, ekattupaṭṭhānaṃ ajjhupekkhati. Yañca visuddhaṃ cittaṃ ajjhupekkhati, yañca samathapaṭipannaṃ ajjhupekkhati, yañca ekattupaṭṭhānaṃ ajjhupekkhati. Paṭhamassa jhānassa upekkhānubrūhanā majjhe, majjhassa imāni tīṇi lakkhaṇāni. Tena vuccati – ‘paṭhamaṃ jhānaṃ majjhekalyāṇañceva hoti tilakkhaṇasampannañcā’ti.
>
> ‘‘Paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ. Pariyosānassa kati lakkhaṇāni? Pariyosānassa cattāri lakkhaṇāni – tattha jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā, indriyānaṃ ekarāsaṭṭhena sampahaṃsanā, tadupagavīriyavāhanaṭṭhena sampahaṃsanā, āsevanaṭṭhena sampahaṃsanā. Paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ, pariyosānassa imāni cattāri lakkhaṇāni. Tena vuccati ‘paṭhamaṃ jhānaṃ pariyosānakalyāṇañceva hoti catulakkhaṇasampannañcā’’’ti (paṭi. ma. 1.158).

‘‘Tatra **paṭipadāvisuddhi** nāma sasambhāriko upacāro. **Upekkhānubrūhanā** nāma appanā. **Sampahaṃsanā** nāma paccavekkhaṇā’’ti evameke vaṇṇayanti. Yasmā pana ‘‘ekattagataṃ cittaṃ paṭipadāvisuddhipakkhandañceva hoti upekkhānubrūhitañca ñāṇena ca sampahaṃsita’’nti pāḷiyaṃ vuttaṃ, tasmā antoappanāyameva āgamanavasena **paṭipadāvisuddhi,** tatramajjhattupekkhāya kiccavasena **upekkhānubrūhanā,** dhammānaṃ anativattanādibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena **sampahaṃsanā** ca veditabbā.

Kathaṃ? Yasmiñhi vāre appanā uppajjati, tasmiṃ yo nīvaraṇasaṅkhāto kilesagaṇo tassa jhānassa paripantho, tato cittaṃ visujjhati. Visuddhattā āvaraṇavirahitaṃ hutvā majjhimaṃ samathanimittaṃ paṭipajjati. **Majjhimasamathanimittaṃ** nāma samappavatto appanāsamādhiyeva. Tadanantaraṃ pana purimacittaṃ ekasantatipariṇāmanayena tathattaṃ upagacchamānaṃ majjhimaṃ samathanimittaṃ paṭipajjati nāma, evaṃ paṭipannattā tathattupagamanena tattha pakkhandati nāma. Evaṃ tāva purimacitte vijjamānākāranipphādikā paṭhamassa jhānassa uppādakkhaṇeyeva āgamanavasena paṭipadāvisuddhi veditabbā.

Evaṃ visuddhassa pana tassa puna visodhetabbābhāvato visodhane byāpāraṃ akaronto visuddhaṃ cittaṃ ajjhupekkhati nāma. Samathabhāvūpagamanena samathapaṭipannassa puna samādhāne byāpāraṃ akaronto samathapaṭipannaṃ ajjhupekkhati nāma. Samathapaṭipannabhāvato eva cassa kilesasaṃsaggaṃ pahāya ekattena upaṭṭhitassa puna ekattupaṭṭhāne byāpāraṃ akaronto ekattupaṭṭhānaṃ ajjhupekkhati nāma. Evaṃ tatramajjhattupekkhāya kiccavasena upekkhānubrūhanā veditabbā.

Ye panete evaṃ upekkhānubrūhite tattha jātā samādhipaññāsaṅkhātā yuganaddhadhammā aññamaññaṃ anativattamānā hutvā pavattā, yāni ca saddhādīni indriyāni nānākilesehi vimuttattā vimuttirasena ekarasāni hutvā pavattāni, yañcesa tadupagaṃ tesaṃ anativattanaekarasabhāvānaṃ anucchavikaṃ vīriyaṃ vāhayati, yā cassa tasmiṃ khaṇe pavattā āsevanā, sabbepi te ākārā yasmā ñāṇena saṃkilesavodānesu taṃ taṃ ādīnavañca ānisaṃsañca disvā tathā tathā sampahaṃsitattā visodhitattā pariyodāpitattā nipphannāva, tasmā ‘‘dhammānaṃ anativattanādibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena sampahaṃsanā veditabbā’’ti vuttaṃ.

Vitakkavicārānaṃ vūpasamāti vitakkassa ca vicārassa cāti imesaṃ dvinnaṃ vūpasamā samatikkamā, dutiyajjhānakkhaṇe apātubhāvāti vuttaṃ hoti. Tattha kiñcāpi dutiyajjhāne sabbepi paṭhamajjhānadhammā na santi, aññeyeva hi paṭhamajjhāne phassādayo, aññe idha. Oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotīti dassanatthaṃ ‘‘vitakkavicārānaṃ vūpasamā’’ti evaṃ vuttanti veditabbaṃ. **Ajjhatta**nti idha niyakajjhattaṃ adhippetaṃ, **vibhaṅge** pana ‘‘ajjhattaṃ paccatta’’nti (vibha. 573) ettakameva vuttaṃ. Yasmā niyakajjhattaṃ adhippetaṃ, tasmā attani jātaṃ, attano santāne nibbattanti ayamettha attho.

Sampasādananti sampasādanaṃ vuccati saddhā. Sampasādanayogato jhānampi sampasādanaṃ, nīlavaṇṇayogato nīlavatthaṃ viya. Yasmā vā taṃ jhānaṃ sampasādanasamannāgatattā vitakkavicārakkhobhavūpasamanena ca ceto sampasādayati, tasmāpi ‘‘sampasādana’’nti vuttaṃ. Imasmiñca atthavikappe sampasādanaṃ cetasoti evaṃ padasambandho veditabbo. Purimasmiṃ pana atthavikappe cetasoti etaṃ ekodibhāvena saddhiṃ yojetabbaṃ.

Tatrāyaṃ atthayojanā – eko udetīti **ekodi,** vitakkavicārehi anajjhārūḷhattā aggo seṭṭho hutvā udetīti attho. Seṭṭhopi hi loke ekoti vuccati. Vitakkavicāravirahito vā eko asahāyo hutvātipi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatīti udi, uṭṭhāpetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti **ekodi,** samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhetīti idaṃ dutiyajjhānaṃ **ekodibhāvaṃ**. So panāyaṃ ekodi yasmā cetaso, na sattassa, na jīvassa. Tasmā etaṃ **‘‘cetaso ekodibhāva’’**nti vuttaṃ.

Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, ayañca ekodināmako samādhi, atha kasmā idameva ‘‘sampasādanaṃ cetaso ekodibhāva’’nti vuttanti? Vuccate – aduñhi paṭhamajjhānaṃ vitakkavicārakkhobhena vīcitaraṅgasamākulamiva jalaṃ na suppasannaṃ hoti, tasmā satiyāpi saddhāya sampasādananti na vuttaṃ. Na suppasannattāyeva cettha samādhipi na suṭṭhu pākaṭo, tasmā ekodibhāvantipi na vuttaṃ. Imasmiṃ pana jhāne vitakkavicārapalibodhābhāvena laddhokāsā balavatī saddhā, balavasaddhāsahāyapaṭilābheneva ca samādhipi pākaṭo. Tasmā idameva evaṃ vuttanti veditabbaṃ.

Avitakkaṃ avicāranti bhāvanāya pahīnattā etasmiṃ, etassa vā vitakko natthīti avitakkaṃ. Imināva nayena avicāraṃ. Etthāha ‘‘nanu ca ‘vitakkavicārānaṃ vūpasamā’ti imināpi ayamattho siddho. Atha kasmā puna vuttaṃ ‘avitakkaṃ avicāra’’’nti? Vuccate – evametaṃ, siddhovāyamattho. Na panetaṃ tadatthadīpakaṃ, nanu avocumha ‘‘oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ samadhigamo hotīti dassanatthaṃ ‘vitakkavicārānaṃ vūpasamā’ti evaṃ vutta’’nti.

Api ca vitakkavicārānaṃ vūpasamā idaṃ sampasādanaṃ, na kilesakālussiyassa. Vitakkavicārānañca vūpasamā ekodibhāvaṃ, na upacārajjhānamiva nīvaraṇappahānā, na paṭhamajjhānamiva ca aṅgapātubhāvāti evaṃ sampasādanaekodibhāvānaṃ hetuparidīpakamidaṃ vacanaṃ. Tathā vitakkavicārānaṃ vūpasamā idaṃ avitakkaṃ avicāraṃ, na tatiyacatutthajjhānāni viya cakkhuviññāṇādīni viya ca abhāvāti, evaṃ avitakkaavicārabhāvassa hetuparidīpakañca, na vitakkavicārābhāvamattaparidīpakaṃ. Vitakkavicārābhāvamattaparidīpakameva pana ‘‘avitakkaṃ avicāra’’nti idaṃ vacanaṃ. Tasmā purimaṃ vatvāpi puna vattabbamevāti.

Samādhijanti paṭhamajjhānasamādhito sampayuttasamādhito vā jātanti attho. Tattha kiñcāpi paṭhamampi sampayuttasamādhito jātaṃ, atha kho ayameva samādhi ‘‘samādhī’’ti vattabbataṃ arahati, vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca. Tasmā imassa vaṇṇabhaṇanatthaṃ idameva ‘‘samādhija’’nti vuttaṃ. **Pītisukha**nti idaṃ vuttanayameva.

Dutiyanti gaṇanānupubbatā dutiyaṃ. Idaṃ dutiyaṃ uppannantipi dutiyaṃ.

Pītiyā ca virāgāti virāgo nāma vuttappakārāya pītiyā jigucchanaṃ vā samatikkamo vā. Ubhinnaṃ pana antarā **ca**-saddo sampiṇḍanattho, so vūpasamaṃ vā sampiṇḍeti vitakkavicāravūpasamaṃ vā. Tattha yadā vūpasamameva sampiṇḍeti, tadā pītiyā virāgā ca, kiñca bhiyyo vūpasamā cāti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo jigucchanattho hoti, tasmā pītiyā jigucchanā ca samatikkamā cāti ayamattho daṭṭhabbo. Yadā pana vitakkavicāravūpasamaṃ sampiṇḍeti, tadā pītiyā ca virāgā, kiñca bhiyyo vitakkavicārānañca vūpasamāti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo samatikkamanattho hoti, tasmā pītiyā ca samatikkamā vitakkavicārānañca vūpasamāti ayamattho daṭṭhabbo.

Kāmañcete vitakkavicārā dutiyajjhāneyeva vūpasantā, imassa pana jhānassa maggaparidīpanatthaṃ vaṇṇabhaṇanatthañcetaṃ vuttaṃ. ‘‘Vitakkavicārānaṃ vūpasamā’’ti hi vutte idaṃ paññāyati ‘‘nūna vitakkavicāravūpasamo maggo imassa jhānassā’’ti. Yathā ca tatiye ariyamagge appahīnānampi sakkāyadiṭṭhādīnaṃ ‘‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā’’ti (ma. ni. 2.132-133) evaṃ pahānaṃ vuccamānaṃ vaṇṇabhaṇanaṃ hoti, tadadhigamāya ussukkānaṃ ussāhajanakaṃ, evameva idha avūpasantānampi vitakkavicārānaṃ vūpasamo vuccamāno vaṇṇabhaṇanaṃ hoti, tenāyamattho vutto ‘‘pītiyā ca samatikkamā vitakkavicārānañca vūpasamā’’ti.

Upekkhako ca viharatīti ettha upapattito ikkhatīti upekkhā, samaṃ passati, apakkhapatitā hutvā passatīti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgī ‘‘upekkhako’’ti vuccati.

Upekkhā pana dasavidhā hoti – chaḷaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā vīriyupekkhā saṅkhārupekkhā vedanupekkhā vipassanupekkhā tatramajjhattupekkhā jhānupekkhā pārisuddhupekkhāti.

Tattha yā ‘‘idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako ca viharati sato sampajāno’’ti (ma. ni. 6.1) evamāgatā khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanākārabhūtā upekkhā, ayaṃ **chaḷaṅgupekkhā** nāma.

Yā pana ‘‘upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’ti (dī. ni. 1.556; ma. ni. 1.77) evamāgatā sattesu majjhattākārabhūtā upekkhā, ayaṃ **brahmavihārupekkhā** nāma.

Yā pana ‘‘upekkhāsambojjhaṅgaṃ bhāveti vivekanissita’’nti (ma. ni. 2.247) evamāgatā sahajātānaṃ dhammānaṃ majjhattākārabhūtā upekkhā, ayaṃ **bojjhaṅgupekkhā** nāma.

Yā pana ‘‘kālena kālaṃ upekkhānimittaṃ manasi karotī’’ti (a. ni. 3.103) evamāgatā anaccāraddhanātisithilavīriyasaṅkhātā upekkhā, ayaṃ **vīriyupekkhā** nāma.

Yā pana ‘‘kati saṅkhārupekkhā samathavasena uppajjanti, kati saṅkhārupekkhā vipassanāvasena uppajjanti? Aṭṭha saṅkhārupekkhā samathavasena uppajjanti, dasa saṅkhārupekkhā vipassanāvasena uppajjantī’’ti (paṭi. ma. 1.57) evamāgatā nīvaraṇādipaṭisaṅkhāsantiṭṭhanāgahaṇe majjhattabhūtā upekkhā, ayaṃ **saṅkhārupekkhā** nāma.

Yā pana ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagata’’nti (dha. sa. 150) evamāgatā adukkhamasukhasaṅkhātā upekkhā, ayaṃ **vedanupekkhā** nāma.

Yā pana ‘‘yadatthi yaṃ bhūtaṃ, taṃ pajahati, upekkhaṃ paṭilabhatī’’ti (ma. ni. 3.71-72; a. ni. 7.55) evamāgatā vicinane majjhattabhūtā upekkhā, ayaṃ **vipassanupekkhā** nāma.

Yā pana chandādīsu yevāpanakesu āgatā sahajātānaṃ samavāhitabhūtā upekkhā, ayaṃ **tatramajjhattupekkhā** nāma.

Yā pana ‘‘upekkhako ca viharatī’’ti evamāgatā aggasukhepi tasmiṃ apakkhapātajananī upekkhā, ayaṃ **jhānupekkhā** nāma.

Yā pana ‘‘upekkhāsatipārisuddhiṃ catutthaṃ jhāna’’nti (dha. sa. 165; dī. ni. 1.232) evamāgatā sabbapaccanīkaparisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayaṃ **pārisuddhupekkhā** nāma.

Tattha chaḷaṅgupekkhā ca brahmavihārupekkhā ca bojjhaṅgupekkhā ca tatramajjhattupekkhā ca jhānupekkhā ca pārisuddhupekkhā ca atthato ekā, tatramajjhattupekkhāva hoti. Tena tena avatthābhedena panassā ayaṃ bhedo. Ekassāpi sato sattassa kumārayuvatherasenāpatirājādivasena bhedo viya, tasmā tāsu yattha chaḷaṅgupekkhā, na tattha bojjhaṅgupekkhādayo. Yattha vā pana bojjhaṅgupekkhā, na tattha chaḷaṅgupekkhādayo hontīti veditabbā.

Yathā cetāsaṃ atthato ekībhāvo, evaṃ saṅkhārupekkhāvipassanupekkhānampi. Paññā eva hi esā, kiccavasena dvidhā bhinnā, yathā hi purisassa sāyaṃ gehaṃ paviṭṭhaṃ sappaṃ ajapadadaṇḍaṃ gahetvā pariyesamānassa taṃ thusakoṭṭhake nipannaṃ disvā ‘‘sappo nu kho no’’ti avalokentassa sovatthikattayaṃ disvā nibbematikassa ‘‘sappo na sappo’’ti vicinane majjhattatā uppajjati, evameva yā āraddhavipassakassa vipassanāñāṇena lakkhaṇattaye diṭṭhe saṅkhārānaṃ aniccabhāvādivicinane majjhattatā uppajjati, ayaṃ vipassanupekkhā. Yathā pana tassa purisassa ajapadadaṇḍakena gāḷhaṃ sappaṃ gahetvā ‘‘kintāhaṃ imaṃ sappaṃ aviheṭhento attānañca iminā aḍaṃsāpento muñceyya’’nti muñcanākārameva pariyesato gahaṇe majjhattatā hoti, evameva yā lakkhaṇattayassa diṭṭhattā āditte viya tayo bhave passato saṅkhāraggahaṇe majjhattatā, ayaṃ saṅkhārupekkhā. Iti vipassanupekkhāya siddhāya saṅkhārupekkhāpi siddhāva hoti. Iminā panesā vicinanaggahaṇesu majjhattatāsaṅkhātena kiccena dvidhā bhinnāti. Vīriyupekkhā pana vedanupekkhā ca aññamaññañca avasesāhi ca atthato bhinnāyevāti. Āha cettha –

‘‘Majjhattabrahmabojjhaṅgachaḷaṅgajhānasuddhiyo;
Vipassanā ca saṅkhāravedanāvīriyaṃ iti.

‘‘Vitthārato dasopekkhā-chamajjhattādito tato;
Duve paññā tato dvīhi, catassova bhavantimā’’ti.

Iti imāsu upekkhāsu jhānupekkhā idha adhippetā. Sā majjhattalakkhaṇā, anābhogarasā, abyāpārapaccupaṭṭhānā, pītivirāgapadaṭṭhānāti. Etthāha – ‘‘nanu cāyaṃ atthato tatramajjhattupekkhāva hoti, sā ca paṭhamadutiyajjhānesupi atthi. Tasmā tatrāpi ‘upekkhako ca viharatī’ti evamayaṃ vattabbā siyā, sā kasmā na vuttā’’ti? Aparibyattakiccato. Aparibyattañhi tassā tattha kiccaṃ, vitakkādīhi abhibhūtattā. Idha panāyaṃ vitakkavicārapītīhi anabhibhūtattā ukkhittasirā viya hutvā paribyattakiccā jātā, tasmā vuttāti.

Sato ca sampajānoti ettha saratīti **sato**. Sampajānātīti **sampajāno**. Iti puggalena sati ca sampajaññañca vuttaṃ. Tattha saraṇalakkhaṇā sati, asammussanarasā ārakkhapaccupaṭṭhānā. Asammohalakkhaṇaṃ sampajaññaṃ, tīraṇarasaṃ, pavicayapaccupaṭṭhānaṃ.

Tattha kiñcāpi idaṃ satisampajaññaṃ purimajjhānesupi atthi, muṭṭhassatissa hi asampajānassa upacāramattampi na sampajjati, pageva appanā. Oḷārikattā pana tesaṃ jhānānaṃ bhūmiyaṃ viya purisassa cittassa gati sukhā hoti, abyattaṃ tattha satisampajaññakiccaṃ. Oḷārikaṅgappahānena pana sukhumattā imassa jhānassa purisassa khuradhārāyaṃ viya satisampajaññakiccapariggahitā eva cittassa gati icchitabbāti idheva vuttaṃ. Kiñca bhiyyo – yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenuṃ upagacchati, evamidaṃ tatiyajjhānasukhaṃ pītito apanītampi satisampajaññārakkhena arakkhiyamānaṃ punadeva pītiṃ upagaccheyya, pītisampayuttameva siyā, sukhe vāpi sattā sārajjanti. Idañca atimadhurasukhaṃ, tato paraṃ sukhābhāvā. Satisampajaññānubhāvena panettha sukhe asārajjanā hoti, no aññathāti imampi atthavisesaṃ dassetuṃ idamidheva vuttanti veditabbaṃ.

Idāni **sukhañca kāyena paṭisaṃvedetī**ti ettha kiñcāpi tatiyajjhānasamaṅgino sukhapaṭisaṃvedanābhogo natthi, evaṃ santepi yasmā tassa nāmakāyena sampayuttaṃ sukhaṃ. Yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃsamuṭṭhānenassa yasmā atipaṇītena rūpena rūpakāyo phuṭo, yassa phuṭattā jhānā vuṭṭhitopi sukhaṃ paṭisaṃvedeyya, tasmā etamatthaṃ dassento ‘‘sukhañca kāyena paṭisaṃvedetī’’ti āha.

Idāni **yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī**ti ettha yaṃjhānahetu yaṃjhānakāraṇā taṃ tatiyajjhānasamaṅgīpuggalaṃ buddhādayo ariyā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti pakāsenti, pasaṃsantīti adhippāyo. Kinti? Upekkhako satimā sukhavihārīti. Taṃ tatiyajjhānaṃ upasampajja viharatīti evamettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasaṃsantīti? Pasaṃsārahato. Ayañhi yasmā atimadhurasukhe sukhapāramippattepi tatiyajjhāne upekkhako, na tattha sukhābhisaṅgena ākaḍḍhīyati. Yathā ca pīti na uppajjati, evaṃ upaṭṭhitasatitāya satimā. Yasmā ca ariyakantaṃ ariyajanasevitameva ca asaṃkiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti, tasmā pasaṃsāraho. Iti pasaṃsārahato naṃ ariyā te evaṃ pasaṃsāhetubhūte guṇe pakāsento ‘‘upekkhako satimā sukhavihārī’’ti evaṃ pasaṃsantīti veditabbaṃ. **Tatiya**nti gaṇanānupubbatā tatiyaṃ, idaṃ tatiyaṃ uppannantipi tatiyaṃ.

Sukhassa ca pahānā dukkhassa ca pahānāti kāyikasukhassa ca kāyikadukkhassa ca pahānā. **Pubbevā**ti tañca kho pubbeva, na catutthajjhānakkhaṇe. **Somanassadomanassānaṃ atthaṅgamā**ti cetasikasukhassa ca cetasikadukkhassa cāti imesampi dvinnaṃ pubbeva atthaṅgamā, pahānā icceva vuttaṃ hoti.

Kadā pana nesaṃ pahānaṃ hoti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassañhi catutthajjhānassa upacārakkhaṇeyeva pahīyati, dukkhadomanassasukhāni paṭhamadutiyatatiyajjhānānaṃ upacārakkhaṇesu. Evametesaṃ pahānakkamena avuttānaṃ, **indriyavibhaṅge** pana indriyānaṃ uddesakkameneva idhāpi vuttānaṃ sukhadukkhasomanassadomanassānaṃ pahānaṃ veditabbaṃ.

Yadi panetāni tassa tassa jhānassa upacārakkhaṇeyeva pahīyanti, atha kasmā ‘‘kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, ettha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. Kattha cuppannaṃ domanassindriyaṃ… sukhindriyaṃ… somanassindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu, sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhatī’’ti (saṃ. ni. 5.510) evaṃ jhānesveva nirodho vuttoti. Atisayanirodhattā. Atisayanirodho hi nesaṃ paṭhamajjhānādīsu, na nirodhoyeva. Nirodhoyeva pana upacārakkhaṇe nātisayanirodho.

Tathā hi nānāvajjane paṭhamajjhānūpacāre niruddhassāpi dukkhindriyassa ḍaṃsamakasādisamphassena vā visamāsanupatāpena vā siyā uppatti, na tveva antoappanāyaṃ. Upacāre vā niruddhampetaṃ na suṭṭhu niruddhaṃ hoti, paṭipakkhena avihatattā. Antoappanāyaṃ pana pītipharaṇena sabbo kāyo sukhokkanto hoti, sukhokkantakāyassa ca suṭṭhu niruddhaṃ hoti dukkhindriyaṃ, paṭipakkhena vihatattā. Nānāvajjaneyeva ca dutiyajjhānūpacāre pahīnassāpi domanassindriyassa yasmā etaṃ vitakkavicārapaccayepi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve neva uppajjati. Yattha pana uppajjati, tattha vitakkavicārabhāve. Appahīnāyeva ca dutiyajjhānūpacāre vitakkavicārāti tatthassa siyā uppatti, na tveva dutiyajjhāne, pahīnappaccayattā. Tathā tatiyajjhānūpacāre pahīnassāpi sukhindriyassa pītisamuṭṭhānapaṇītarūpaphuṭakāyassa siyā uppatti, na tveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso niruddhāti. Tathā catutthajjhānūpacāre pahīnassāpi somanassindriyassa āsannattā, appanāpattāya upekkhāya abhāvena sammā anatikkantattā ca siyā uppatti, na tveva catutthajjhāne. Tasmā eva ca ‘‘etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī’’ti tattha tattha aparisesaggahaṇaṃ katanti.

Etthāha – ‘‘athevaṃ tassa tassa jhānassupacāre pahīnāpi etā vedanā idha kasmā samāhaṭā’’ti? Sukhaggahaṇatthaṃ. Yā hi ayaṃ **adukkhamasukha**nti ettha adukkhamasukhā vedanā vuttā, sā sukhumā dubbiññeyyā, na sakkā sukhena gahetuṃ, tasmā yathā nāma duṭṭhassa yathā vā tathā vā upasaṅkamitvā gahetuṃ asakkuṇeyyassa goṇassa sukhagahaṇatthaṃ gopo ekasmiṃ vaje sabbā gāvo samāharati, athekekaṃ nīharanto paṭipāṭiyā āgataṃ ‘‘ayaṃ so gaṇhatha na’’nti tampi gāhāpeti, evameva bhagavā sukhaggahaṇatthaṃ sabbā etā samāharīti. Evañhi samāhaṭā etā dassetvā ‘‘yaṃ neva sukhaṃ, na dukkhaṃ, na somanassaṃ, na domanassaṃ, ayaṃ adukkhamasukhā vedanā’’ti sakkā hoti esā gāhayituṃ.

Api ca adukkhamasukhāya cetovimuttiyā paccayadassanatthañcāpi etā vuttāti veditabbā. Dukkhappahānādayo hi tassā paccayā. Yathāha – ‘‘cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso, bhikkhu sukhassa ca pahānā …pe… catutthaṃ jhānaṃ upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā’’ti (ma. ni. 1.458). Yathā vā aññattha pahīnāpi sakkāyadiṭṭhiādayo tatiyamaggassa vaṇṇabhaṇanatthaṃ ‘‘tattha pahīnā’’ti vuttā, evaṃ vaṇṇabhaṇanatthampetassa jhānassetā idha vuttātipi veditabbā. Paccayaghātena vā ettha rāgadosānaṃ atidūrabhāvaṃ dassetumpetā vuttāti veditabbā. Etāsu hi sukhaṃ somanassassa paccayo, somanassaṃ rāgassa, dukkhaṃ domanassassa, domanassaṃ dosassa. Sukhādighātena ca te sappaccayā rāgadosā hatāti atidūre hontīti.

Adukkhamasukhanti dukkhābhāvena adukkhaṃ, sukhābhāvena asukhaṃ. Etenettha sukhadukkhapaṭipakkhabhūtaṃ tatiyavedanaṃ dīpeti, na dukkhasukhābhāvamattaṃ. Tatiyavedanā nāma adukkhamasukhā, upekkhātipi vuccati. Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānāti veditabbā.

Upekkhāsatipārisuddhinti upekkhāya janitasatipārisuddhiṃ. Imasmiñhi jhāne suparisuddhā sati, yā ca tassā satiyā pārisuddhi, sā upekkhāya katā, na aññena. Tasmā etaṃ ‘‘upekkhāsatipārisuddhi’’nti vuccati. Yāya ca upekkhāya ettha sati pārisuddhi hoti, sā atthato tatramajjhattatāti veditabbā. Na kevalañcettha tāya satiyeva parisuddhā, api ca kho sabbepi sampayuttadhammā, satisīsena pana desanā vuttā.

Tattha kiñcāpi ayaṃ upekkhā heṭṭhāpi tīsu jhānesu vijjati, yathā pana divā sūriyappabhābhibhavā sommabhāvena ca attano upakārakattena vā sabhāgāya rattiyā alābhā divā vijjamānāpi candalekhā aparisuddhā hoti apariyodātā, evamayampi tatramajjhattupekkhācandalekhā vitakkādipaccanīkadhammatejābhibhavā sabhāgāya ca upekkhāvedanārattiyā apaṭilābhā vijjamānāpi paṭhamajjhānādibhedesu aparisuddhā hoti. Tassā ca aparisuddhāya divā aparisuddhacandalekhāya pabhā viya sahajātāpi satiādayo aparisuddhāva honti. Tasmā tesu ekampi ‘‘upekkhāsatipārisuddhi’’nti na vuttaṃ. Idha pana vitakkādipaccanīkadhammatejābhibhavābhāvā sabhāgāya ca upekkhāvedanārattiyā paṭilābhā ayaṃ tatramajjhattupekkhācandalekhā ativiya parisuddhā, tassā parisuddhattā parisuddhacandalekhāya pabhā viya sahajātāpi satiādayo parisuddhā honti pariyodātā. Tasmā idameva ‘‘upekkhāsatipārisuddhi’’nti vuttanti veditabbaṃ. **Catuttha**nti gaṇanānupubbatā catutthaṃ. Idaṃ catutthaṃ uppannantipi catutthaṃ.

Paññavā hotīti paññā assa atthīti paññavā. **Udayatthagāminiyā**ti udayagāminiyā ceva atthagāminiyā ca. **Samannāgato**ti paripuṇṇo. **Ariyāyā**ti niddosāya. **Nibbedhikāyā**ti nibbedhapakkhikāya. **Dukkhakkhayagāminiyā**ti nibbānagāminiyā. **So idaṃ dukkha**nti evamādīsu ‘‘ettakaṃ dukkhaṃ na ito bhiyyo’’ti sabbampi dukkhasaccaṃ sarasalakkhaṇapaṭivedhena yathābhūtaṃ pajānāti paṭivijjhati. Tassa ca dukkhassa nibbattikaṃ taṇhaṃ **‘‘ayaṃ dukkhasamudayo’’**ti. Tadubhayampi yaṃ ṭhānaṃ patvā nirujjhati, taṃ tesaṃ appavattiṃ nibbānaṃ **‘‘ayaṃ dukkhanirodho’’**ti. Tassa ca sampāpakaṃ ariyamaggaṃ **‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’**ti sarasalakkhaṇapaṭivedhena yathābhūtaṃ pajānāti paṭivijjhatīti evamattho veditabbo.

Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento **‘‘ime āsavā’’**tiādimāha. Te vuttanayeneva veditabbā. Evaṃ tisso sikkhāyo dassetvā idāni tāsaṃ pāripūrikkamaṃ dassetuṃ **‘‘imā tisso sikkhāyo āvajjanto sikkheyyā’’**tiādimāha. Tassattho – paccekaṃ paripūretuṃ āvajjantopi sikkheyya, āvajjitvāpi ‘‘ayaṃ nāma sikkhā’’ti jānantopi sikkheyya, jānitvā punappunaṃ passantopi sikkheyya, passitvā yathādiṭṭhaṃ paccavekkhantopi sikkheyya, paccavekkhitvā tattheva cittaṃ acalaṃ katvā patiṭṭhapentopi sikkheyya, taṃtaṃsikkhāsampayuttasaddhāvīriyasatisamādhipaññāhi sakasakakiccaṃ karontopi sikkheyya, abhiññeyyābhijānanakālepi taṃ taṃ kiccaṃ karontopi tisso sikkhāyo sikkheyya, adhisīlaṃ ācareyya, adhicittaṃ sammā careyya, adhipaññaṃ samādāya vatteyya.

Idhāti mūlapadaṃ. **Imissā diṭṭhiyā**tiādīhi dasahi padehi sikkhattayasaṅkhātaṃ sabbaññubuddhasāsanameva kathitaṃ. Tañhi buddhena bhagavatā diṭṭhattā **diṭṭhī**ti vuccati. Tasseva khamanavasena **khanti,** ruccanavasena **ruci,** gahaṇavasena **ādāyo,** sabhāvaṭṭhena **dhammo,** sikkhitabbaṭṭhena **vinayo,** tadubhayenapi **dhammavinayo,** pavuttavasena **pāvacanaṃ,** seṭṭhacariyaṭṭhena **brahmacariyaṃ,** anusiṭṭhidānavasena **satthusāsana**nti vuccati. Tasmā ‘‘imissā diṭṭhiyā’’tiādīsu imissā buddhadiṭṭhiyā imissā buddhakhantiyā imissā buddharuciyā imasmiṃ buddhaādāye imasmiṃ buddhadhamme imasmiṃ buddhavinaye.

> ‘‘Ye kho tvaṃ, gotami, dhamme jāneyyāsi ‘ime dhammā sarāgāya saṃvattanti, no virāgāya, saññogāya saṃvattanti, no visaññogāya, ācayāya saṃvattanti, no apacayāya, mahicchatāya saṃvattanti, no appicchatāya, asantuṭṭhiyā saṃvattanti, no santuṭṭhiyā, saṅgaṇikāya saṃvattanti, no pavivekāya, kosajjāya saṃvattanti, no vīriyārambhāya, dubbharatāya saṃvattanti, no subharatāyā’ti. Ekaṃsena, gotami, dhāreyyāsi ‘neso dhammo, neso vinayo, netaṃ satthusāsana’nti.
>
> ‘‘Ye ca kho tvaṃ, gotami, dhamme jāneyyāsi ‘ime dhammā virāgāya saṃvattanti, no sarāgāya…pe… subharatāya saṃvattanti, no dubbharatāyā’ti. Ekaṃsena, gotami, dhāreyyāsi ‘eso dhammo, eso vinayo, etaṃ satthusāsana’’nti (a. ni. 8.53; cūḷava. 406) –

Evaṃ vutte imasmiṃ buddhadhammavinaye imasmiṃ buddhapāvacane imasmiṃ buddhabrahmacariye imasmiṃ buddhasāsaneti evamattho veditabbo.

Api cetaṃ sikkhattayasaṅkhātaṃ sakalaṃ sāsanaṃ bhagavatā diṭṭhattā sammādiṭṭhipaccayattā sammādiṭṭhipubbaṅgamattā ca diṭṭhi. Bhagavato khamanavasena khanti. Ruccanavasena ruci. Gahaṇavasena ādāyo. Attano kārakaṃ apāyesu apatamānaṃ katvā dhāretīti dhammo. Sova saṃkilesapakkhaṃ vinetīti vinayo. Dhammo ca so vinayo cāti dhammavinayo. Kusaladhammehi vā akusaladhammānaṃ esa vinayoti dhammavinayo. Teneva vuttaṃ –

> ‘‘Ye ca kho tvaṃ, gotami, dhamme jāneyyāsi ‘ime dhammā virāgāya saṃvattanti, no sarāgāya…pe… ekaṃsena gotami dhāreyyāsi ‘eso dhammo, eso vinayo, etaṃ satthusāsana’’nti (a. ni. 8.53; cūḷava. 406).

Dhammena vā vinayo, na daṇḍādīhīti dhammavinayo. Vuttampi cetaṃ –

‘‘Daṇḍeneke damayanti, aṅkusehi kasāhi ca;
Adaṇḍena asatthena, nāgo danto mahesinā’’ti. (cūḷava. 342; ma. ni. 2.352);

Tathā –

‘‘Dhammena nīyamānānaṃ, kā usūyā vijānata’’nti. (mahāva. 63);

Dhammāya vā vinayo dhammavinayo. Anavajjadhammatthañhesa vinayo, na bhavabhogāmisatthaṃ. Tenāha bhagavā ‘‘nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanattha’’nti (a. ni. 4.25) vitthāro. Puṇṇattheropi āha ‘‘anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’’ti (ma. ni. 1.259). Visiṭṭhaṃ vā nayatīti vinayo. Dhammato vinayo dhammavinayo. Saṃsāradhammato hi sokādidhammato vā esa visiṭṭhaṃ nibbānaṃ nayati. Dhammassa vā vinayo, na titthakarānanti dhammavinayo. Dhammabhūto hi bhagavā, tasseva vinayo.

Yasmā vā dhammā eva abhiññeyyā pariññeyyā pahātabbā bhāvetabbā sacchikātabbā ca, tasmā esa dhammesu vinayo, na sattesu na jīvesu cāti dhammavinayo. Sātthasabyañjanatādīhi aññesaṃ vacanato padhānaṃ vacananti pavacanaṃ, pavacanameva pāvacanaṃ. Sabbacariyāhi visiṭṭhacariyabhāvena brahmacariyaṃ. Devamanussānaṃ satthubhūtassa bhagavato sāsananti satthusāsanaṃ. Satthubhūtaṃ vā sāsanantipi satthusāsanaṃ. ‘‘So vo mamaccayena satthāti (dī. ni. 2.216) hi dhammavinayova satthā’’ti vuttoti evametesaṃ padānaṃ attho veditabbo.

Yasmā pana imasmiṃyeva sāsane sabbappakārajjhānanibbattako bhikkhu dissati, na aññatra, tasmā tattha tattha ‘‘imissā’’ti ca ‘‘imasmi’’nti ca ayaṃ niyamo katoti veditabbo.

Jīvanti tena taṃsampayuttakā dhammāti jīvitaṃ. Anupālanalakkhaṇe indaṭṭhaṃ kāretīti indriyaṃ. Jīvitameva indriyaṃ **jīvitindriyaṃ**. Taṃ pavattasantatādhipateyyaṃ hoti. Lakkhaṇādīhi pana attanā avinibhuttānaṃ dhammānaṃ anupālanalakkhaṇaṃ jīvitindriyaṃ, tesaṃ pavattanarasaṃ, tesaṃyeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Santepi ca anupālanalakkhaṇādimhi vidhāne atthikkhaṇeyeva taṃ te dhamme anupāleti, udakaṃ viya uppalādīni. Yathāsakaṃ paccayehi uppannepi ca dhamme pāleti, dhāti viya kumāraṃ, sayaṃpavattitadhammasambandheneva ca pavattati, niyāmako viya nāvaṃ. Na bhaṅgato uddhaṃ pavattayati, attano ca pavattayitabbānañca abhāvā. Na bhaṅgakkhaṇe ṭhapeti, sayaṃ bhijjamānattā, khīyamāno viya vaṭṭisineho padīpasikhaṃ, na ca anupālanapavattanaṭṭhapanānubhāvavirahitaṃ, yathāvuttakkhaṇe tassa tassa sādhanatoti daṭṭhabbaṃ. **Ṭhitiparittatāya vā**ti ṭhitikkhaṇassa mandatāya thokatāya. **Appaka**nti mandaṃ lāmakaṃ. **Sarasaparittatāya vā**ti attano paccayabhūtānaṃ kiccānaṃ sampattīnaṃ vā appatāya dubbalatāya.

Tesaṃ dvinnaṃ kāraṇaṃ vibhāgato dassetuṃ **‘‘kathaṃ ṭhitiparittatāyā’’**tiādimāha. Tattha ‘‘atīte cittakkhaṇe jīvitthāti evamādi pañcavokārabhave pavattiyaṃ cittassa nirujjhanakāle sabbasmiṃ rūpārūpadhamme anirujjhantepi rūpato arūpassa paṭṭhānabhāvena arūpajīvitaṃ sandhāya, cuticittena vā saddhiṃ sabbesaṃ rūpārūpānaṃ nirujjhanabhāvena pañcavokārabhave cuticittaṃ sandhāya, catuvokārabhave rūpassa abhāvena catuvokārabhavaṃ sandhāya kathita’’nti veditabbaṃ. **Atīte cittakkhaṇe**ti atītacittassa bhaṅgakkhaṇasamaṅgīkāle taṃsamaṅgīpuggalo ‘‘jīvittha’’ iti vattuṃ labbhati. **Na jīvatī**ti ‘‘jīvatī’’tipi vattuṃ na labbhati. **Na jīvissatī**ti ‘‘jīvissatī’’tipi vattuṃ na labbhati. **Anāgate cittakkhaṇe jīvissatī**ti anāgatacittassa anuppajjanakkhaṇasamaṅgīkāle ‘‘jīvissatī’’ti vattuṃ labbhati. **Na jīvatī**ti ‘‘jīvatī’’ti vattuṃ na labbhati. **Na jīvitthā**ti ‘‘jīvittha’’itipi vattuṃ na labbhati. **Paccuppanne cittakkhaṇe**ti paccuppannacittakkhaṇasamaṅgīkāle. **Jīvatī**ti ‘‘idāni jīvatī’’ti vattuṃ labbhati. **Na jīvitthā**ti ‘‘jīvittha’’iti vattuṃ na labbhati. **Na jīvissatī**ti ‘‘jīvissatī’’tipi vattuṃ na labbhati.

Jīvitaṃ attabhāvo ca sukhadukkhā cāti ayaṃ gāthā pañcavokārabhavaṃ amuñcitvā labbhamānāya dukkhāya vedanāya gahitattā pañcavokārabhavameva sandhāya vuttāti veditabbā. Kathaṃ? **Jīvita**nti jīvitasīsena saṅkhārakkhandho. **Attabhāvo**ti rūpakkhandho. ‘‘Upekkhā pana santattā, sukhamicceva bhāsitā’’ti (vibha. aṭṭha. 232) vuttattā upekkhāvedanā antokaritvā **sukhadukkhā cā**ti vedanākkhandho, cittaṃ iti viññāṇakkhandho vutto. Imesaṃ catunnaṃ khandhānaṃ kathitattāyeva khandhalakkhaṇena ekalakkhaṇabhāvena lakkhaṇākāravasena saññākkhandhopi kathitoti veditabbo. Evaṃ vuttesu pañcasu khandhesu arūpadhammaṃ muñcitvā kammasamuṭṭhānādirūpassa appavattanabhāvena **ekacittasamāyuttā**ti arūpapadhānabhāvo kathito hoti. Kathaṃ? Asaññasatte rūpampi idhupacitakammabalaṃ amuñcitvāva pavattati, nirodhasamāpannānaṃ rūpampi paṭhamasamāpannasamāpattibalaṃ amuñcitvāva pavattati. Evaṃ attano appavattiṭṭhānepi rūpapavattiṃ attano santakameva katvā pavattanasabhāvassa arūpadhammassa attano pavattiṭṭhāne rūpapavattiyā padhānakāraṇabhāvena ekacittasamāyuttāti cittapadhānabhāvo kathitoti veditabbo.

Evaṃ pañcavokārabhave pavattiyaṃ rūpapavattiyā padhānabhūtacittanirodhena rūpe dharamāneyeva pavattānaṃ nirodho nāma hotīti arūpadhammavasena eva **‘‘lahuso vattate khaṇo’’**ti vuttaṃ. Atha vā pañcavokārabhave cuticittaṃ sandhāya kathitāti veditabbā. Evaṃ kathiyamāne sukhadukkhā cāti kāyikacetasikasukhavedanā ca kāyikacetasikadukkhavedanā ca cuticittakkhaṇe ahontīpi ekasantativasena cuticittena saddhiṃ nirujjhatīti kathitā. Catuvokārabhavaṃ vā sandhāya kathitātipi veditabbā. Kathaṃ? Aññasmiṃ ṭhāne attabhāvoti saññākkhandhassa vuttabhāvena attabhāvoti saññākkhandhova gahito. Brahmaloke kāyikasukhadukkhadomanassaṃ ahontampi sukhadukkhā cāti vedanāsāmaññato labbhamāno vedanākkhandho gahitoti veditabbaṃ. Sesaṃ vuttasadisameva. Imesu ca tīsu vikappesu **kevalā**ti dhuvasukhasubhaattā natthi, kevalaṃ tehi avomissā. **Lahuso vattati khaṇo**ti vuttanayena ekacittakkhaṇikatāya lahuko atiparitto jīvitādīnaṃ khaṇo vattati.

Ekato dvinnaṃ cittānaṃ appavattiṃ dassento **‘‘cullāsītisahassānī’’**ti gāthamāha. **Cullāsītisahassāni, kappā tiṭṭhanti ye marū**ti ye devagaṇā caturāsīti kappasahassāni āyuṃ gahetvā nevasaññānāsaññāyatane tiṭṭhanti. ‘‘Ye narā’’tipi pāḷi. **Na tveva tepi jīvanti, dvīhi cittasamohitā**ti tepi devā dvīhi cittehi samohitā ekato hutvā yuganaddhena cittena na tu eva jīvanti, ekenekena cittena jīvantīti attho.

Idāni maraṇakālaṃ dassento **‘‘ye niruddhā’’**ti gāthamāha. Tattha **ye niruddhā**ti ye khandhā niruddhā atthaṅgatā. **Marantassā**ti matassa. **Tiṭṭhamānassa vā**ti dharamānassa vā. **Sabbepi sadisā khandhā**ti cutito uddhaṃ niruddhakkhandhā vā pavatte niruddhakkhandhā vā puna ghaṭetuṃ asakkuṇeyyaṭṭhena sabbepi khandhā sadisā. **Gatā appaṭisandhikā**ti niruddhakkhandhānaṃ puna āgantvā paṭisandhānābhāvena gatā appaṭisandhikāti vuccanti.

Idāni tīsu kālesu niruddhakkhandhānaṃ nānattaṃ natthīti dassetuṃ **‘‘anantarā’’**ti gāthamāha. Tattha **anantarā ca ye bhaggā, ye ca bhaggā anāgatā**ti ye khandhā anantarātītā hutvā bhinnā niruddhā, ye ca anāgatā khandhā bhijjissanti. **Tadantare**ti tesaṃ antare niruddhānaṃ paccuppannakhandhānaṃ. **Vesamaṃ natthi lakkhaṇe**ti visamassa bhāvo vesamaṃ, taṃ vesamaṃ natthi, tehi nānattaṃ natthīti attho. Lakkhīyatīti lakkhaṇaṃ, tasmiṃ lakkhaṇe.

Idāni anāgatakkhandhānaṃ vattamānakkhandhehi asammissabhāvaṃ kathento **‘‘anibbattena na jāto’’**ti gāthamāha. **Anibbattena na jāto**ti ajātena apātubhūtena anāgatakkhandhena na jāto na nibbatto. Etena anāgatakkhandhassa vattamānakkhandhena asammissabhāvaṃ kathesi. **Paccuppannena jīvatī**ti khaṇapaccuppannena vattamānakkhandhena jīvati. Etena ekakkhaṇe dvīhi cittehi na jīvatīti kathitaṃ. **Cittabhaggā mato**ti dvīhi cittehi ekakkhaṇe ajīvanabhāvena cittabhaṅgena mato. ‘‘Uparito cittabhaṅgā’’tipi pāḷi, taṃ ujukameva. **Paññatti paramatthiyā**ti ‘‘rūpaṃ jīrati maccānaṃ, nāmagottaṃ na jīratī’’ti (saṃ. ni. 1.76) vacanakkamena paṇṇattimattaṃ na jīraṇasabhāvena paramā ṭhiti etissāti paramatthiyā, sabhāvaṭṭhitikāti attho. ‘‘Datto mato, mitto mato’’ti paṇṇattimattameva hi tiṭṭhati. Atha vā **paramatthiyā**ti paramatthikā. Paramo attho etissāti paramatthikā. Ajaṭākāsoti paññattiyā natthidhammaṃ paṭicca kathanaṃ viya matoti paññatti natthidhammaṃ paṭicca na kathiyati, jīvitindriyabhaṅgasaṅkhātaṃ dhammaṃ paṭicca kathiyati.

Anidhānagatā bhaggāti ye khandhā bhinnā, te nidhānaṃ nihitaṃ nicayaṃ na gacchantīti anidhānagatā. **Puñjo natthi anāgate**ti anāgatepi nesaṃ puñjabhāvo rāsibhāvo natthi. **Nibbattāyeva tiṭṭhantī**ti paccuppannavasena uppannā ṭhitikkhaṇe vayadhammāva hutvā tiṭṭhanti. Kimiva? **Āragge sāsapūpamā**ti sūcimukhe sāsapo viya.

Idāni khandhānaṃ dassanabhāvaṃ dassento **‘‘nibbattāna’’**nti gāthamāha. Tattha **nibbattānaṃ dhammāna**nti paccuppannānaṃ khandhānaṃ. **Bhaṅgo nesaṃ purakkhato**ti etesaṃ bhedo purato katvā ṭhapito. **Palokadhammā**ti nassanasabhāvā. **Purāṇehi adhissitā**ti pure uppannehi khandhehi na missitā na saṃsaggā.

Idāni khandhānaṃ adassanabhāvaṃ dassento **‘‘adassanato āyantī’’**ti gāthamāha. Tattha **adassanato āyantī**ti adissamānāyeva āgacchanti uppajjanti. **Bhaṅgā gacchantidassana**nti bhedā bhaṅgato uddhaṃ adassanabhāvaṃ gacchanti. **Vijjuppādova ākāse**ti vivaṭākāse vijjulatāniccharaṇaṃ viya. **Uppajjanti vayanti cā**ti pubbantato uddhaṃ uppajjanti ca bhijjanti ca, nassantīti attho. ‘‘Udeti āpūrati veti cando’’ti (jā. 1.5.3) evamādīsu viya.

Evaṃ ṭhitiparittataṃ dassetvā idāni sarasaparittataṃ dassento **‘‘kathaṃ sarasaparittatāyā’’**tiādimāha. Tattha **assāsūpanibandhaṃ jīvita**nti abbhantarapavisananāsikavātapaṭibaddhaṃ jīvitindriyaṃ. **Passāso**ti bahinikkhamananāsikavāto. **Assāsapassāso**ti tadubhayaṃ. **Mahābhūtūpanibandha**nti catusamuṭṭhānikānaṃ pathavīāpatejavāyānaṃ mahābhūtānaṃ paṭibaddhaṃ jīvitaṃ. **Kabaḷīkārāhārūpanibandha**nti asitapītādikabaḷīkāraāhārena upanibandhaṃ. **Usmūpanibandha**nti kammajatejodhātūpanibandhaṃ. **Viññāṇūpanibandha**nti bhavaṅgaviññāṇūpanibandhaṃ. Yaṃ sandhāya vuttaṃ ‘‘āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantima’’nti (saṃ. ni. 3.95).

Idāni nesaṃ dubbalakāraṇaṃ dassento **‘‘mūlampi imesaṃ dubbala’’**ntiādimāha. Tattha **mūlampī**ti patiṭṭhaṭṭhena mūlabhūtampi. Assāsapassāsānañhi karajakāyo mūlaṃ. Mahābhūtādīnaṃ avijjākammataṇhāhārā. **Imesa**nti vuttappakārānaṃ assāsādīnaṃ jīvitindriyapavattikāraṇavasena vuttānaṃ. Etesu hi ekekasmiṃ asati jīvitindriyaṃ na tiṭṭhati. **Dubbala**nti appathāmaṃ. **Pubbahetūpī**ti atītajātiyaṃ imassa vipākavaṭṭassa hetubhūtā kāraṇasaṅkhātā avijjāsaṅkhārataṇhupādānabhavāpi. **Imesaṃ dubbalā ye paccayā tepi dubbalā**ti ye ārammaṇādisādhāraṇapaccayā. **Pabhāvikā**ti padhānaṃ hutvā uppādikā bhavataṇhā. **Sahabhūmī**ti sahabhavikāpi rūpārūpadhammā. **Sampayogāpī**ti ekato yuttāpi arūpadhammā. **Sahajāpī**ti saddhiṃ ekacitte uppannāpi. **Yāpi payojikā**ti cutipaṭisandhivasena yojetuṃ niyuttāti payojikā, vaṭṭamūlakā taṇhā. Vuttañhetaṃ ‘‘taṇhādutiyo puriso’’ti (itivu. 15, 105). **Niccadubbalā**ti nirantarena dubbalā. **Anavaṭṭhitā**ti na avaṭṭhitā, otaritvā na ṭhitā. **Paripātayanti ime**ti ime aññamaññaṃ pātayanti khepayanti. **Aññamaññassā**ti añño aññassa, eko ekassāti attho. **Hi**-iti kāraṇatthe nipāto. **Natthi tāyitā**ti tāyano rakkhako natthi. **Na cāpi ṭhapenti aññamañña**nti aññe aññaṃ ṭhapetuṃ na sakkonti. **Yopi nibbattako so na vijjatī**ti yopi imesaṃ uppādako dhammo, so idāni natthi.

Na ca kenaci koci hāyatīti koci ekopi kassaci vasena na parihāyati. **Gandhabbā ca ime hi sabbaso**ti sabbe hi ime khandhā sabbākārena bhaṅgaṃ pāpuṇituṃ yuttā. **Purimehi pabhāvitā ime**ti pubbahetupaccayehi ime vattamānakā uppādikā. **Yepi pabhāvikā**ti yepi ime vattamānakā uppādakā pubbahetupaccayā. **Te pure matā**ti te vuttappakārapaccayā vattamānaṃ apāpuṇitvā paṭhamameva maraṇaṃ pattā. **Purimāpi ca pacchimāpi cā**ti purimā pubbahetupaccayāpi ca pacchimā vattamāne paccayasamuppannā ca. **Aññamaññaṃ na kadāci maddasaṃsū**ti aññamaññaṃ kismiñci kāle na diṭṭhapubbā. **Ma**-kāro padasandhivasena vutto.

Cātumahārājikānaṃ devānanti dhataraṭṭhavirūḷhakavirūpakkhakuverasaṅkhātā catumahārājā issarā etesanti cātumahārājikā. Rūpādīhi dibbanti kīḷantīti **devā**. Te sinerupabbatassa vemajjhe honti. Tesu atthi pabbataṭṭhakāpi, atthi ākāsaṭṭhakāpi. Tesaṃ paramparā cakkavāḷapabbataṃ pattā. Khiḍḍāpadosikā manopadosikā sītavalāhakā uṇhavalāhakā candimā devaputto sūriyo devaputtoti ete sabbepi cātumahārājikadevalokaṭṭhā eva tesaṃ cātumahārājikānaṃ jīvitaṃ. **Upādāyā**ti paṭicca. **Parittaka**nti vuddhipaṭisedho. **Thoka**nti mandakālaṃ, dīghadivasapaṭisedho. **Khaṇika**nti mandakālaṃ, kālantarapaṭisedho. **Lahuka**nti sallahukaṃ, alasapaṭisedho. **Itara**nti sīghabalavapaṭisedho. **Anaddhanīya**nti kālavasena na addhānakkhamaṃ. **Naciraṭṭhitika**nti divasena ciraṃ na tiṭṭhatīti naciraṭṭhitikaṃ, divasapaṭisedho.

Tāvatiṃsānanti tettiṃsajanā tattha upapannāti tāvatiṃsā. Api ca tāvatiṃsāti tesaṃ devānaṃ nāmamevātipi vuttaṃ. Tepi atthi pabbataṭṭhakā, atthi ākāsaṭṭhakā, tesaṃ paramparā cakkavāḷapabbataṃ pattā. Tathā **yāmā**dīnaṃ. Ekadevalokepi hi devānaṃ paramparā cakkavāḷapabbataṃ appattā nāma natthi. Dibbasukhaṃ yātā payātā sampattāti **yāmā**. Tuṭṭhā pahaṭṭhāti

tusitā. Pakatipaṭiyattārammaṇato atirekena nimmitukāmakāle yathārucite bhoge nimminitvā ramantīti **nimmānaratī**. Cittācāraṃ ñatvā parehi nimmitesu bhogesu vasaṃ vattentīti **paranimmitavasavattī**. Brahmakāye brahmaghaṭāya niyuttāti **brahmakāyikā**. Sabbepi pañcavokārabrahmāno gahitā.

Gamaniyoti gandhabbo. **Samparāyo**ti paraloko. **Yo bhikkhave ciraṃ jīvati, so vassasata**nti yo ciraṃ tiṭṭhamāno, so vassasatamattaṃ tiṭṭhati. **Appaṃ vā bhiyyo**ti vassasatato upari tiṭṭhamāno dve vassasatāni tiṭṭhamāno nāma natthi. **Hīḷeyya na**nti naṃ jīvitaṃ avaññātaṃ kareyya, lāmakato cinteyya. ‘‘Hīḷeyyāna’’nti ca paṭhanti. **Accayantī**ti atikkamanti. **Ahorattā**ti rattindivaparicchedā. **Uparujjhatī**ti jīvitindriyaṃ nirujjhati, abhāvaṃ upagacchati. **Āyu khiyyati maccāna**nti sattānaṃ āyusaṅkhāro khayaṃ yāti. **Kunnadīnaṃva odaka**nti yathā udakacchinnāya kunnadiyā udakaṃ, evaṃ maccānaṃ āyu khiyyati. Paramatthato hi atiparitto sattānaṃ jīvitakkhaṇo ekacittakkhaṇikamattoyeva. Yathā nāma rathacakkaṃ pavattamānampi ekeneva nemipadesena pavattati, tiṭṭhamānampi ekeneva tiṭṭhati, evameva ekacittakkhaṇikaṃ sattānaṃ jīvitaṃ tasmiṃ citte niruddhamatte satto niruddhoti vuccati.

Dhīrāti dhīrā iti. Puna **dhīrā**ti paṇḍitā. **Dhitimā**ti dhiti assa atthīti dhitimā. **Dhitisampannā**ti paṇḍiccena samannāgatā. **Dhīkatapāpā**ti garahitapāpā. Taṃyeva pariyāyaṃ dassetuṃ **‘‘dhī vuccati paññā’’**tiādimāha. Tattha pajānātīti **paññā**. Kiṃ pajānāti? ‘‘Idaṃ dukkha’’ntiādinā nayena ariyasaccāni. Aṭṭhakathāyaṃ pana ‘‘paññāpanavasena paññā’’ti vuttā. Kinti paññāpeti? ‘‘Aniccaṃ dukkhaṃ anattā’’ti paññāpeti. Sāva avijjāya abhibhavanato adhipatiyaṭṭhena indriyaṃ, dassanalakkhaṇe vā indaṭṭhaṃ kāretītipi indriyaṃ, paññāva indriyaṃ **paññindriyaṃ**. Sā panesā obhāsanalakkhaṇā, pajānanalakkhaṇā ca; yathā hi catubhittike gehe rattibhāge dīpe jalite andhakāraṃ nirujjhati, āloko pātubhavati, evameva obhāsanalakkhaṇā paññā. Paññobhāsasamo obhāso nāma natthi. Paññavato hi ekapallaṅkena nisinnassa dasasahassilokadhātu ekālokā hoti. Tenāha thero –

‘‘Yathā, mahārāja, puriso andhakāre gehe telappadīpaṃ paveseyya, paviṭṭho padīpo andhakāraṃ viddhaṃseti, obhāsaṃ janeti, ālokaṃ vidaṃseti, pākaṭāni ca rūpāni karoti; evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ viddhaṃseti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidaṃseti, pākaṭāni ariyasaccāni karoti. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā’’ti (mi. pa. 2.1.15).

Yathā pana cheko bhisakko āturānaṃ sappāyāsappāyāni bhojanādīni jānāti, evaṃ paññā uppajjamānā kusalākusale sevitabbāsevitabbe hīnappaṇītakaṇhasukkasappaṭibhāgaappaṭibhāge dhamme pajānāti. Vuttampi cetaṃ dhammasenāpatinā ‘‘pajānāti pajānātīti kho, āvuso, tasmā paññavāti vuccati. Kiñca pajānāti? Idaṃ dukkhanti pajānātī’’ti (ma. ni. 1.449) vitthāretabbaṃ. Evamassā pajānanalakkhaṇatā veditabbā.

Aparo nayo – yathāsabhāvapaṭivedhalakkhaṇā paññā, akkhalitapaṭivedhalakkhaṇā vā, kusalissāsakhittausupaṭivedho viya. Visayobhāsarasā, padīpo viya. Asammohapaccupaṭṭhānā, araññagatasudesako viya.

Khandhadhīrāti pañcasu khandhesuñāṇaṃ pavattentīti khandhadhīrā. Aṭṭhārasasu dhātūsu ñāṇaṃ pavattentīti **dhātudhīrā**. Sesesupi iminā nayena attho netabbo. **Te dhīrā evamāhaṃsū**ti ete paṇḍitā evaṃ kathayiṃsu. **Kathentī**ti ‘‘appakaṃ parittaka’’nti kathayanti. **Bhaṇantī**ti ‘‘thokaṃ khaṇika’’nti bhāsanti. **Dīpayantī**ti ‘‘lahukaṃ ittara’’nti patiṭṭhapenti. **Voharantī**ti ‘‘anaddhanikaṃ naciraṭṭhitika’’nti nānāvidhena byavaharanti.

11. Idāni ye tathā na karonti, tesaṃ byasanuppattiṃ dassento **‘‘passāmī’’**ti gāthamāha. Tattha **passāmī**ti maṃsacakkhuādīhi pekkhāmi. **Loke**ti apāyādimhi. **Pariphandamāna**nti ito cito ca phandamānaṃ. **Pajaṃ ima**nti imaṃ sattakāyaṃ. **Taṇhāgata**nti taṇhāya gataṃ abhibhūtaṃ nipātitanti adhippāyo. **Bhavesū**ti kāmabhavādīsu. **Hīnā narā**ti hīnakammantā narā. **Maccumukhe lapantī**ti antakāle sampatte maraṇamukhe paridevanti. **Avītataṇhāse**ti avigatataṇhā. **Bhavā**ti kāmabhavādikā. **Bhavesū**ti kāmabhavādikesu. Atha vā **bhavābhavesū**ti bhavabhavesu, punappunabhavesūti vuttaṃ hoti.

Passāmīti maṃsacakkhunāpi passāmīti duvidhaṃ maṃsacakkhu – sasambhāracakkhu pasādacakkhūti. Tattha yoyaṃ akkhikūpake patiṭṭhito heṭṭhā akkhikūpakaṭṭhikena upari bhamukaṭṭhikena ubhato akkhikūṭehi bahiddhā akkhilomehi paricchinno akkhikūpakamajjhā nikkhantena nhārusuttakena matthaluṅge ābaddho setakaṇhamaṇḍalavicitto maṃsapiṇḍo, idaṃ **sasambhāracakkhu** nāma. Yo pana ettha sito ettha paṭibaddho catunnaṃ mahābhūtānaṃ upādāya pasādo, idaṃ **pasādacakkhu** nāma. Idamadhippetaṃ. Tadetaṃ tassa sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattipadese diṭṭhamaṇḍale sattasu picupaṭalesu āsittatelaṃ picupaṭalāni viya sattakkhipaṭalāni byāpetvā pamāṇato ūkāsiramattaṃ cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Taṃ cakkhatīti cakkhu, tena maṃsacakkhunā passāmi. **Dibbacakkhunā**ti ‘‘addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā’’ti (ma. ni. 1.284) evaṃvidhena dibbacakkhunā. **Paññācakkhunā**ti ‘‘virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ti (ma. ni. 2.395; mahāva. 16) evaṃ āgatena paññācakkhunā. **Buddhacakkhunā**ti ‘‘addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento’’ti (ma. ni. 1.283) evamāgatena buddhacakkhunā. **Samantacakkhunā**ti ‘‘samantacakkhu vuccati sabbaññutaññāṇa’’nti (cūḷani. dhotakamāṇavapucchāiddesa 32; mogharājamāṇavapucchāniddesa 85) evamāgatena samantacakkhunā. **Passāmī**ti maṃsacakkhunā hatthatale ṭhapitāmalakaṃ viya rūpagataṃ maṃsacakkhunā.

Dakkhāmīti sañjānāmi dibbena cakkhunā cutūpapātaṃ. **Olokemī**ti avalokemi paññācakkhunā catusaccaṃ. **Nijjhāyāmī**ti cintemi buddhacakkhunā saddhāpañcamakāni indriyāni. **Upaparikkhāmī**ti samantato ikkhāmi pariyesāmi samantacakkhunā pañca neyyapathe.

Taṇhāphandanāya phandamānanti taṇhācalanāya calamānaṃ. Ito paraṃ diṭṭhiphandanādidiṭṭhibyasanena dukkhena phandamānapariyosānaṃ vuttanayattā uttānameva. **Samphandamāna**nti punappunaṃ phandamānaṃ. **Vipphandamāna**nti nānāvidhena calamānaṃ. **Vedhamāna**nti kampamānaṃ. **Pavedhamāna**nti padhānena kampamānaṃ. **Sampavedhamāna**nti punappunaṃ kampamānaṃ. Upasaggena vā padaṃ vaḍḍhitaṃ.

Taṇhānugatanti taṇhāya anupaviṭṭhaṃ. **Taṇhāyānusaṭa**nti taṇhāya anupatthaṭaṃ. **Taṇhāyāsanna**nti taṇhāya nimuggaṃ. **Taṇhāya pātita**nti taṇhāya khittaṃ. ‘‘Paripātita’’nti vā pāṭho. **Abhibhūta**nti taṇhāya madditaṃ ajjhotthaṭaṃ. **Pariyādinnacitta**nti khepetvā gahitacittaṃ. Atha vā oghena gataṃ viya **taṇhāgataṃ**. Upādiṇṇakarūpapaccayehi patitvā gataṃ viya **taṇhānugataṃ**. Udakapiṭṭhiṃ chādetvā patthaṭanīlikā udakapiṭṭhi viya **taṇhānusaṭaṃ**. Vaccakūpe nimuggaṃ viya **taṇhāyāsannaṃ**. Rukkhaggato patitvā narake patitaṃ viya **taṇhāpātitaṃ**. Upādiṇṇakarūpaṃ saṃyogaṃ viya **taṇhāya abhibhūtaṃ.** Upādiṇṇakarūpapariggāhakassa uppannavipassanaṃ viya taṇhāya **pariyādinnacittaṃ**. Atha vā kāmacchandena **taṇhāgataṃ**. Kāmapipāsāya **taṇhānugataṃ**. Kāmāsavena **taṇhānusaṭaṃ**. Kāmapariḷāhena **taṇhāyāsannaṃ**. Kāmajjhosānena **taṇhāya pātitaṃ**. Kāmoghena **taṇhāya abhibhūtaṃ**. Kāmupādānena taṇhāya **pariyādinnacitta**nti evameke vaṇṇayanti. **Kāmabhave**ti kāmāvacare. **Rūpabhave**ti rūpāvacare. **Arūpabhave**ti arūpāvacare. Tesaṃ nānattaṃ heṭṭhā pakāsitaṃyeva.

Bhavābhavesūti bhavābhaveti **bhavo**ti kāmadhātu. **Abhavo**ti rūpārūpadhātu. Atha vā **bhavo**ti kāmadhātu rūpadhātu. **Abhavo**ti arūpadhātu. Tesu bhavābhavesu. **Kammabhave**ti kammavaṭṭe. **Punabbhave**ti ponobhavike vipākavaṭṭe. **Kāmabhave**ti kāmadhātuyā. **Kammabhave**ti kammavaṭṭe. Tattha kammabhavo bhāvayatīti bhavo. **Kāmabhave punabbhave**ti kāmadhātuyā upapattibhave vipākavaṭṭe. Vipākabhavo bhavatīti bhavo. **Rūpabhavā**dīsupi eseva nayo. Ettha ca ‘‘kāmabhave rūpabhave arūpabhave’’ti okāsabhavaṃ sandhāya vuttaṃ. Tīsupi ‘‘kammabhave’’ti kammabhavaṃ, tathā ‘‘punabbhave’’ti upapattibhavaṃ sandhāya vuttaṃ. **Punappunabbhave**ti aparāparaṃ uppattiyaṃ. **Gatiyā**ti pañcagatiyā aññatarāya. **Attabhāvābhinibbattiyā**ti attabhāvānaṃ abhinibbattiyā. **Avītataṇhā**ti mūlapadaṃ. **Avigatataṇhā**ti khaṇikasamādhi viya khaṇikappahānābhāvena na vigatā taṇhā etesanti avigatataṇhā. **Acattataṇhā**ti tadaṅgappahānābhāvena apariccattataṇhā. **Avantataṇhā**ti vikkhambhanappahānābhāvena na vantataṇhāti avantataṇhā. **Amuttataṇhā**ti accantasamucchedappahānābhāvena na muttataṇhā. **Appahīnataṇhā**ti paṭippassaddhippahānābhāvena na pahīnataṇhā. **Appaṭinissaṭṭhataṇhā**ti nissaraṇappahānābhāvena bhave patiṭṭhitaṃ anusayakilesaṃ appaṭinissajjitvā ṭhitattā appaṭinissaṭṭhataṇhā.

12. Idāni yasmā avigatataṇhā evaṃ phandanti ca lapanti ca, tasmā taṇhāvinaye samādapento **‘‘mamāyite’’**ti gāthamāha. Tattha **mamāyite**ti taṇhādiṭṭhimamattehi ‘‘mama’’nti pariggahite vatthusmiṃ. **Passathā**ti sotāre ālapanto āha. **Etampī**ti etampi ādīnavaṃ. Sesaṃ pākaṭameva.

Dve mamattāti dve ālayā. **Yāvatā**ti paricchedaniyamatthe nipāto. **Taṇhāsaṅkhātenā**ti taṇhākoṭṭhāsena, saṅkhā saṅkhātanti atthato ekaṃ ‘‘saññānidānā hi papañcasaṅkhā’’tiādīsu (su. ni. 880) viya. **Sīmakata**nti aparicchedadosavirahitaṃ mariyādakataṃ ‘‘tiyojanaparamaṃ sīmaṃ sammannitu’’nti ādīsu (mahāva. 140) viya. **Odhikata**nti vacanaparicchedadosavirahitaṃ paricchedakataṃ sīmantarikarukkho viya. **Pariyantakata**nti paricchedakataṃ. Sīmantarikarukkho pana dvinnaṃ sādhāraṇaṃ, ayaṃ pana ekābaddhatālapanti viya katanti pariyantakataṃ. **Pariggahita**nti kālantarepi parāyattaṃ muñcitvā sabbākārena gahitaṃ. **Mamāyita**nti ālayakataṃ vassūpagataṃ senāsanaṃ viya. **Idaṃ mama**nti samīpe ṭhitaṃ. **Etaṃ mama**nti dūre ṭhitaṃ. **Ettaka**nti parikkhāraniyamanaṃ ‘‘ettakampi nappaṭibhāseyyā’’ti viya. **Ettāvatā**ti paricchedatthepi nipātaniyamanaṃ ‘‘ettāvatā kho mahānāmā’’ti viya. **Kevalampi mahāpathavi**nti sakalampi mahāpathaviṃ.

Aṭṭhasataṃ taṇhāvicaritanti aṭṭhuttarasataṃ taṇhāgamanavitthāraṃ. Aṭṭhuttarasataṃ kathaṃ hotīti ce? Rūpataṇhā… pe… dhammataṇhāti evaṃ cakkhudvārādīsu javanavīthiyā pavattā taṇhā ‘‘seṭṭhiputto, brāhmaṇaputto’’ti evamādīsu pitito laddhanāmā viya pitusadisārammaṇe bhūtā. Ettha ca rūpārammaṇā rūpe taṇhāti rūpataṇhā. Sā kāmarāgabhāvena rūpaṃ assādentī pavattamānā kāmataṇhā. Sassatadiṭṭhisahagatarāgabhāvena ‘‘rūpaṃ niccaṃ dhuvaṃ sassata’’nti evaṃ assādentī pavattamānā bhavataṇhā. Ucchedadiṭṭhisahagatarāgabhāvena ‘‘rūpaṃ ucchijjati vinassati pacchedaṃ bhavissatī’’ti evaṃ assādentī pavattamānā vibhavataṇhāti evaṃ tividhā hoti. Yathā ca rūpataṇhā, tathā saddataṇhādayopīti etāni aṭṭhārasa taṇhāvicaritāni honti. Tāni ajjhattarūpādīsu aṭṭhārasa, bahiddhārūpādīsu aṭṭhārasāti chattiṃsa, iti atītāni chattiṃsa, anāgatāni chattiṃsa, paccuppannāni chattiṃsāti aṭṭhasataṃ. Ajjhattikassa upādāya ‘‘asmī’’ti hoti, ‘‘itthasmī’’ti hotīti vā evamādīni ajjhattikarūpādinissitāni aṭṭhārasa, bāhirassupādāya iminā ‘‘asmī’’ti hoti, iminā ‘‘itthasmī’’ti hotīti bāhirarūpādinissitāni aṭṭhārasāti chattiṃsa. Iti atītāni chattiṃsa, anāgatāni chattiṃsa, paccuppannāni chattiṃsāti evampi aṭṭhasatataṇhāvicaritāni honti.

Vīsativatthukā sakkāyadiṭṭhīti rūpādīnaṃ pañcannaṃ khandhānaṃ ekekampi ‘‘rūpaṃ attato samanupassatī’’tiādinā (paṭi. ma. 1.130-131) nayena catudhā gāhavasena pavattāni vatthūni katvā uppannā vijjamānaṭṭhena sati khandhapañcakasaṅkhāte kāye diṭṭhīti sakkāyadiṭṭhi. **Dasavatthukā micchādiṭṭhī**ti ‘‘natthi dinnaṃ, natthi yiṭṭha’’ntiādinayappavattā micchādiṭṭhi, ayāthāvadiṭṭhi virajjhitvā gahaṇato vā vitathā diṭṭhi micchādiṭṭhi, anatthāvahattā paṇḍitehi kucchitā diṭṭhītipi micchādiṭṭhi. Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānamadassanakāmatādipadaṭṭhānā, paramavajjāti daṭṭhabbā. **Dasavatthukā antaggāhikā diṭṭhī**ti sassato loko, asassato loko, antavā loko''ti ādinayappavattā ekekaṃ koṭṭhāsaṃ patiṭṭhaṃ katvā gahaṇavasena evaṃ pavattā diṭṭhi dasavatthukā antaggāhikā diṭṭhi. **Yā evarūpā diṭṭhī**ti yā evaṃjātikā diṭṭhi. **Diṭṭhigata**nti diṭṭhīsu gataṃ. Idaṃ dassanaṃ dvāsaṭṭhidiṭṭhiantogadhattāti diṭṭhigataṃ, diṭṭhiyeva duratikkamanaṭṭhena gahanaṃ **diṭṭhigahanaṃ** tiṇagahanavanagahanapabbatagahanāni viya. Sāsaṅkasappaṭibhayaṭṭhena **diṭṭhikantāraṃ** corakantāravāḷakantāranirudakakantāradubbhikkhakantārā viya. Sammādiṭṭhiyā vinivijjhanaṭṭhena vilomanaṭṭhena ca **diṭṭhivisūkāyikaṃ**. Micchādassanañhi uppajjamānaṃ sammādassanaṃ vinivijjhati ceva vilometi ca. Kadāci sassatassa, kadāci ucchedassa gahaṇato diṭṭhiyā virūpaṃ phanditanti **diṭṭhivipphanditaṃ**. Diṭṭhigatiko hi ekasmiṃ patiṭṭhātuṃ na sakkoti. Kadāci sassataṃ anussarati, kadāci ucchedaṃ. Diṭṭhiyeva bandhanaṭṭhena saṃyojananti **diṭṭhisaṃyojanaṃ**. Susumārādayo viya purisaṃ ārammaṇaṃ daḷhaṃ gaṇhātīti **gāho**. Patiṭṭhahanato **patiṭṭhāho**. Ayañhi balavapavattibhāvena patiṭṭhahitvā gaṇhāti. Niccādivasena abhinivisatīti **abhiniveso**. Dhammasabhāvaṃ atikkamitvā niccādivasena parato āmasatīti **parāmāso**. Anatthāvahattā kucchito maggo, kucchitānaṃ vā apāyānaṃ maggoti **kummaggo**. Ayāthāvapathato **micchāpatho**. Yathā hi disāmūḷhena ''ayaṃ asukagāmassa nāma patho''ti gahitopi taṃ gāmaṃ na sampāpeti, evaṃ diṭṭhigatikena ''sugatipatho''ti gahitāpi diṭṭhi sugatiṃ na pāpetīti ayāthāvapathato micchāpatho. Micchāsabhāvato **micchattaṃ**. Tattheva paribbhamanato taranti ettha bālāti titthaṃ, titthañca taṃ anatthānañca āyatananti **titthāyatanaṃ,** titthiyānaṃ vā sañjātidesaṭṭhena nivāsaṭṭhānaṭṭhena ca āyatanantipi **titthāyatanaṃ**. Vipariyesabhūto gāho, vipariyesato vā gāhoti **vipariyesaggāho**. Asabhāvagāhoti **viparītaggāho**. ''Anicce nicca''nti ādinayappavattavasena parivattetvā gāho **vipallāsaggāho**. Anupāyagāho **micchāgāho**. Ayāthāvakasmiṃ vatthusmiṃ na sabhāvasmiṃ vatthusmiṃ tathaṃ yāthāvakaṃ sabhāvanti gāho **''ayāthāvakasmiṃ yāthāvaka''nti gāho. Yāvatā**ti yattakā. **Dvāsaṭṭhidiṭṭhigatānī**ti brahmajāle (dī. ni. 1.29 ādayo) āgatāni dvāsaṭṭhidiṭṭhigatāni.

Acchedasaṃkinopi phandantīti acchinditvā pasayha balakkārena gaṇhissantīti uppannasaṃkinopi calanti. **Acchindantepī**ti vuttanayena acchijjantepi. **Acchinnepī**ti vuttanayena acchinditvā gahitepi. **Vipariṇāmasaṃkinopī**ti parivattetvā aññathābhāvena āsaṃkinopi. **Vipariṇāmantepī**ti viparivattanakālepi. **Vipariṇatepī**ti viparivattitepi. **Phandantī**ti calanti. **Samphandantī**ti sabbākārena calanti. **Vipphandantī**ti vividhākārena phandanti. **Vedhantī**ti bhayaṃ disvā kampanti. **Pavedhantī**ti chambhitattā bhayena visesena kampanti. **Sampavedhantī**ti lomahaṃsanabhayena sabbākārena kampanti. **Phandamāne**ti upayogabahuvacanaṃ. **Appodake**ti mandodake. **Parittodake**ti luḷitodake. **Udakapariyādāne**ti khīṇodake. **Balākāhi vā**ti vuttāvasesāhi pakkhijātīhi. **Paripātiyamānā**ti vihiṃsiyamānā ghaṭṭiyamānā. **Ukkhipiyamānā**ti kaddamantarato nīhariyamānā giliyamānā vā. **Khajjamānā**ti khādiyamānā. **Phandanti** kākehi. **Samphandanti** kulalehi. **Vipphandanti** balākāhi. **Vedhanti** tuṇḍena gahitakāle maraṇavasena. **Pavedhanti** vijjhanakāle. **Sampavedhanti** maraṇasamīpe.

Passitvāti aguṇaṃ passitvā. **Tulayitvā**ti guṇāguṇaṃ tulayitvā. **Tīrayitvā**ti guṇāguṇaṃ vitthāretvā. **Vibhāvayitvā**ti vatthuhānabhāgiṃ muñcitvā vajjetvā. **Vibhūtaṃ katvā**ti nipphattiṃ pāpetvā āveṇikaṃ katvā. Atha vā saṃkiṇṇadosaṃ mocetvā vatthuvibhāgakaraṇena **passitvā**. Aparicchedadosaṃ mocetvā pamāṇakaraṇavasena **tulayitvā**. Vatthudosaṃ mocetvā vibhāgakaraṇavasena **tīrayitvā**. Sammohadosaṃ mocayitvā aggavibhāgakaraṇavasena **vibhāvayitvā**. Ghanadosaṃ mocetvā pakativibhāgakaraṇena **vibhūtaṃ katvā. Pahāyā**ti pajahitvā. **Paṭinissajjitvā**ti nissajjitvā. **Amamāyanto**ti taṇhādiṭṭhīhi ālayaṃ akaronto. **Agaṇhanto**ti diṭṭhiyā pubbabhāge paññāya taṃ na gaṇhanto. **Aparāmasanto**ti vitakkena ūhanaṃ akaronto. **Anabhinivesanto**ti niyāmokkantidiṭṭhivasena nappavisanto.

Akubbamānoti pariggāhataṇhāvasena akaronto. **Ajanayamāno**ti ponobhavikataṇhāvasena ajanayamāno. **Asañjanayamāno**ti visesena asañjanayamāno. **Anibbattayamāno**ti patthanātaṇhāvasena na nibbattayamāno. **Anabhinibbattayamāno**ti sabbākārena na abhinibbattayamāno. Upasaggavasena vā etāni padāni vaḍḍhitāni. Evamettha paṭhamagāthāya assādaṃ.

13. Tato parāhi catūhi gāthāhi ādīnavañca dassetvā idāni saupāyaṃ nissaraṇaṃ nissaraṇānisaṃsañca dassetuṃ, sabbāhi vā etāhi kāmānaṃ ādīnavaṃ okāraṃ saṃkilesañca dassetvā idāni nekkhamme ānisaṃsaṃ dassetuṃ **''ubhosu antesū''**ti gāthādvayamāha. Tattha **ubhosu antesū**ti phassaphassasamudayādīsu dvīsu, dvīsu paricchedesu. **Vineyya chanda**nti chandarāgaṃ vinetvā. **Phassaṃ pariññāyā**ti cakkhusamphassādiphassaṃ, phassānusārena vā taṃsampayutte sabbepi arūpadhamme, tesaṃ vatthudvārārammaṇavasena rūpadhamme cāti sakalampi nāmarūpaṃ tīhi pariññāhi parijānitvā. **Anānugiddho**ti rūpādīsu sabbadhammesu agiddho. **Yadattagarahī tadakubbamāno**ti yaṃ attanā garahati, taṃ akurumāno. **Na limpatī diṭṭhasutesu dhīro**ti so evarūpo dhitisampanno dhīro diṭṭhesu ca sutesu ca dhammesu dvinnaṃ lepānaṃ ekenāpi lepena na limpati, ākāsamiva nirupalitto accantavodānappatto hoti.

Phasso eko antoti phasso ekaparicchedo. Phusatīti phasso. Svāyaṃ phusanalakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno. Ayañhi arūpadhammopi samāno ārammaṇe phusanākāreneva pavattatīti phusanalakkhaṇo. Ekadeseneva anallīyamānopi rūpaṃ viya cakkhuṃ, saddo viya ca sotaṃ cittaṃ ārammaṇañca saṅghaṭṭetīti saṅghaṭṭanaraso, vatthārammaṇasaṅghaṭṭanato vā uppannattā sampattiatthenapi rasena ''saṅghaṭṭanaraso''ti veditabbo. Vuttañhetaṃ **aṭṭhakathāyaṃ** –

> ''Catubhūmakaphasso no phusanalakkhaṇo nāma natthi, saṅghaṭṭanaraso pana pañcadvārikova hoti. Pañcadvārikassa hi phusanalakkhaṇotipi saṅghaṭṭanarasotipi nāmaṃ. Manodvārikassa phusanalakkhaṇotveva nāmaṃ,

na saṅghaṭṭanaraso''ti (dha. sa. aṭṭha. 1, kāmāvacarakusala, dhammuddesakathā).

Idañca vatvā idaṃ suttaṃ (mi. pa. 2.3.8) ābhataṃ –

> ''Yathā, mahārāja, dve meṇḍā yujjheyyuṃ, yathā eko meṇḍo, evaṃ cakkhu daṭṭhabbaṃ. Yathā dutiyo meṇḍo, evaṃ rūpaṃ daṭṭhabbaṃ. Yathā tesaṃ sannipāto, evaṃ phasso daṭṭhabbo. Evaṃ phusanalakkhaṇo ca phasso saṅghaṭṭanaraso ca. Yathā, mahārāja, dve sammā vajjeyyuṃ, dve pāṇī vajjeyyuṃ. Yathā eko pāṇi, evaṃ cakkhu daṭṭhabbaṃ. Yathā dutiyo pāṇi, evaṃ rūpaṃ daṭṭhabbaṃ. Yathā tesaṃ sannipāto, evaṃ phasso daṭṭhabbo. Evaṃ phusanalakkhaṇo ca phasso saṅghaṭṭanaraso cā''ti vitthāro.

Yathā vā ''cakkhunā rūpaṃ disvā''tiādīsu (dha. sa. 1352, 1354) cakkhuviññāṇādīni cakkhuādināmena vuttāni, evamidhāpi tāni cakkhuādināmeneva vuttānīti veditabbāni. Tasmā ''evaṃ cakkhu daṭṭhabba''ntiādīsu evaṃ cakkhuviññāṇaṃ daṭṭhabbanti iminā nayena attho veditabbo. Evaṃ sante cittārammaṇasaṅghaṭṭanato imasmimpi sutte kiccaṭṭheneva rasena ''saṅghaṭṭanaraso''ti siddho hoti. Tiṇṇaṃ sannipātasaṅkhātassa pana attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. Ayañhi tattha tattha ''tiṇṇaṃ saṅgati phasso''ti evaṃ kāraṇasseva vasena paveditoti. Imassa ca suttapadassa tiṇṇaṃ saṅgatiyā phassoti ayamattho, na saṅgatimattameva phasso.

Evaṃ paveditattā pana tenevākārena paccupaṭṭhātīti ''sannipātapaccupaṭṭhāno''ti vutto. Phalaṭṭhena pana paccupaṭṭhānenesa vedanāpaccupaṭṭhāno nāma hoti. Vedanaṃ hesa paccupaṭṭhāpeti, uppādetīti attho. Uppādayamāno ca yathā bahiddhā uṇhapaccayāpi samānā lākhāsaṅkhātadhātunissitā usmā attano nissaye mudubhāvakārī hoti, na attano paccayabhūtepi bahiddhā vītaccitaṅgārasaṅkhāte uṇhabhāve. Evaṃ vatthārammaṇasaṅkhātaaññapaccayopi samāno cittanissitattā attano nissayabhūte citte eva esa vedanuppādako hoti, na attano paccayabhūtepi vatthumhi ārammaṇevāti veditabbo. Tajjena samannāhārena pana indriyena ca parikkhate visaye anantarāyena uppajjanato esa ''āpāthagatavisayapadaṭṭhāno''ti vuccati.

Phasso yato samudeti uppajjati, so ''phassasamudayo''ti vuccati. Vuttañhetaṃ – ''saḷāyatanapaccayā phasso''ti (mahāva. 1; vibha. 225). Atītaduko kālavasena vutto. Vedanāduko ''upekkhā pana santattā, sukhamicceva bhāsitā''ti (vibha. aṭṭha. 232) vuttattā upekkhāvedanaṃ sukhameva katvā sukhadukkhavasena, nāmarūpaduko rūpārūpavasena, āyatanaduko saṃsārapavattivasena, sakkāyaduko pañcakkhandhavasena vuttoti veditabbo. Tattha sukhayatīti **sukhā**. Vedayatīti **vedanā**. Dukkhayatīti **dukkhā**. Namanalakkhaṇaṃ **nāmaṃ**. Ruppanalakkhaṇaṃ **rūpaṃ**. Cakkhāyatanādīni **cha ajjhattikāni**. Rūpāyatanādīni **cha bāhirāni**. Rūpakkhandhādayo pañcakkhandhā vijjamānaṭṭhena **sakkāyo**. Avijjākammataṇhāāhāraphassanāmarūpā **sakkāyasamudayo**.

Cakkhusamphassoti cakkhatīti cakkhu, rūpaṃ assādeti vibhāveti cāti attho. Cakkhuto pavatto samphasso cakkhusamphasso. So pana attanā sampayuttāya vedanāya sahajātaaññamaññanissayavipākaāhārasampayuttaatthiavigatavasena aṭṭhadhā paccayo hoti. Suṇātīti **sotaṃ**. Taṃ sasambhārasotabilassa anto tanutambalomācite aṅguliveṭhakasaṇṭhāne padese sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Sotato pavatto samphasso **sotasamphasso. Ghānasamphassā**dīsupi eseva nayo. Ghāyatīti ghānaṃ. Taṃ sasambhārabilassa anto ajapadasaṇṭhāne padese ghānaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Jīvitamavhāyatīti **jivhā,** sāyanaṭṭhena vā **jivhā**. Sā sasambhārajivhāya atiaggamūlapassāni vajjetvā uparimatalamajjhe bhinnauppaladalaggasaṇṭhāne padese jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati. Kucchitānaṃ sāsavadhammānaṃ āyoti **kāyo**. Āyoti uppattideso. Yāvatā imasmiṃ kāye upādiṇṇapavatti nāma atthi, tattha yebhuyyena kāyappasādo kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamāno tiṭṭhati. Munātīti **mano,** vijānātīti attho. **Mano**ti sahāvajjanabhavaṅgaṃ; manato pavatto samphasso **manosamphasso**.

Chabbidhampi phassaṃ duvidhameva hotīti dassetuṃ **''adhivacanasamphasso paṭighasamphasso''**ti āha. Manodvāriko **adhivacanasamphasso**. Pañcadvāriko vatthārammaṇādipaṭighena uppajjanato **paṭighasamphasso**.

Sukhavedanāya ārammaṇe **sukhavedanīyo**. Dukkhavedanāya ārammaṇe **dukkhavedanīyo**. Adukkhamasukhavedanāya ārammaṇe **adukkhamasukhavedanīyo**. Tattha sukhayatīti sukhaṃ, yassuppajjati, taṃ sukhitaṃ karotīti attho. Suṭṭhu vā khanati, khādati ca kāyacittābādhanti sukhaṃ. Dukkhayatīti dukkhaṃ, yassuppajjati, taṃ dukkhitaṃ karotīti attho. Na dukkhaṃ na sukhanti adukkhamasukhaṃ, **ma-**kāro padasandhivasena vutto.

Kusalotiādayo jātivasena vuttā. Tattha **kusalo**ti ekavīsatikusalacittasampayutto. **Akusalo**ti dvādasākusalacittasampayutto. **Abyākato**ti avasesavipākakiriyābyākatacittasampayutto.

Puna bhavappabhedavasena niddisanto **''kāmāvacaro''**tiādimāha. Catupaññāsakāmāvacaracittasampayutto **kāmāvacaro**. Kāmaṃ pahāya rūpe avacaratīti **rūpāvacaro,** kusalābyākatavasena pañcadasarūpāvacaracittasampayutto. Kāmañca rūpañca pahāya arūpe avacaratīti **arūpāvacaro,** kusalābyākatavasena dvādasārūpāvacaracittasampayutto.

Idāni abhinivesavasena dassento **''suññato''**tiādimāha. Tattha **suññato**ti rāgadosamohehi suññattā suññato. Rāgadosamohanimittehi animittattā **animitto**. Rāgadosamohapaṇidhīnaṃ abhāvato **appaṇihito**ti vuccati.

Idāni vaṭṭapariyāpannaapariyāpannavasena dassento **‘‘lokiyo’’**tiādimāha. Loko vuccati lujjanapalujjanaṭṭhena vaṭṭaṃ, tasmiṃ pariyāpannabhāvena loke niyuttoti **lokiyo**. Uttiṇṇoti uttaro, loke apariyāpannabhāvena lokato uttaroti **lokuttaro. Phusanā**ti phusanākāro. **Samphusanā samphusitatta**nti upasaggena padaṃ vaḍḍhitaṃ.

Evaṃ ñātaṃ katvāti evaṃ pākaṭaṃ katvā jānanto **tīreti** tīrayati, upari vattabbākārena cinteti. Aniccantikatāya ādiantavantatāya ca **aniccato** tīreti. Uppādavayapaṭipīḷanatāya dukkhavatthutāya ca **dukkhato**. Paccayayāpanīyatāya rogamūlatāya ca **rogato**. Dukkhatāsūlayogitāya kilesāsucipaggharatāya uppādajarābhaṅgehi uddhumātaparipakkapabhinnatāya ca **gaṇḍato**. Pīḷājanakatāya antotudanatāya dunnīharaṇīyatāya ca **sallato**. Vigarahaṇīyatāya avaḍḍhiāvahanatāya aghavatthutāya ca **aghato**. Aseribhāvajanakatāya ābādhapadaṭṭhānatāya ca **ābādhato**. Avasatāya avidheyyatāya ca **parato**. Byādhijarāmaraṇehi lujjanapalujjanatāya **palokato**. Anekabyasanāvahanatāya **ītito**. Aviditānaṃyeva vipulānaṃ anatthānaṃ āvahanato sabbūpaddavavatthutāya ca **upaddavato**. Sabbabhayānaṃ ākaratāya ca dukkhavūpasamasaṅkhātassa paramassāsassa paṭipakkhabhūtatāya ca **bhayato**. Anekehi anatthehi anubaddhatāya dosūpasaṭṭhatāya, upasaggo viya anadhivāsanārahatāya ca **upasaggato**. Byādhijarāmaraṇehi ceva lābhādīhi ca lokadhammehi pacalitatāya **calato**. Upakkamena ceva sarasena ca pabhaṅgupagamanasīlatāya **pabhaṅguto**. Sabbāvatthāvinipātitāya, thirabhāvassa ca abhāvatāya **adhuvato**. Atāyanatāya ceva alabbhaneyyakhematāya ca **atāṇato**. Allīyituṃ anarahatāya, allīnānampi ca leṇakiccākāritāya **aleṇato**. Nissitānaṃ bhayasārakattābhāvena **asaraṇato**. Yathāparikappitehi dhuvasubhasukhattabhāvehi rittatāya **rittato**. Rittatāyeva **tucchato,** appakattā vā. Appakampi hi loke ‘‘tuccha’’nti vuccati. Sāminivāsivedaka kārakādhiṭṭhāyakavirahitatāya **suññato**.

Sayañca asāmikabhāvāditāya **anattato**. Pavattidukkhatāya, dukkhassa ca ādīnavatāya **ādīnavato**. Atha vā ādīnaṃ vāti gacchati pavattatīti ādīnavo, kapaṇamanussassetaṃ adhivacanaṃ. Khandhāpi ca kapaṇāyevāti ādīnavasadisatāya **ādīnavato**. Jarāya ceva maraṇena cāti dvedhā pariṇāmapakatitāya **vipariṇāmadhammato**. Dubbalatāya, pheggu viya sukhabhañjanīyatāya ca **asārakato**. Aghahetutāya **aghamūlato**. Mittamukhasapatto viya vissāsaghātitāya **vadhakato**. Vigatabhavatāya vibhavasambhūtatāya ca **vibhavato**. Āsavapadaṭṭhānatāya **sāsavato**. Hetupaccayehi abhisaṅkhatatāya **saṅkhatato**. Maccumārakilesamārānaṃ āmisabhūtatāya **mārāmisato**. Jātijarābyādhimaraṇapakatitāya **jātijarābyādhimaraṇadhammato**. Sokaparidevaupāyāsahetutāya **sokaparidevaupāyāsadhammato**. Taṇhādiṭṭhiduccaritasaṃkilesānaṃ visayadhammatāya **saṃkilesadhammato**. Avijjākammataṇhāsaḷāyatanavasena uppattito **samudayato**. Tesaṃ abhāvena **atthaṅgamato**. Phasse chandarāgavasena madhurassādena **assādato**. Phassassa vipariṇāmena **ādīnavato**. Ubhinnaṃ nissaraṇena **nissaraṇato tīretī**ti sabbesu ca imesu ‘‘tīretī’’ti pāṭhaseso daṭṭhabbo.

Pajahatīti sakasantānato nīharati. **Vinodetī**ti tudati. **Byantiṃ karotī**ti vigatantaṃ karoti. **Anabhāvaṃ gametī**ti anu anu abhāvaṃ gameti. Ariyamaggasatthena ucchinnaṃ taṇhāavijjāmayaṃ mūlametesanti **ucchinnamūlā**. Tālavatthu viya nesaṃ vatthu katanti **tālāvatthukatā**. Yathā hi tālarukkhaṃ samūlaṃ uddharitvā tassa vatthumatte tasmiṃ padese kate na puna tassa tālassa uppatti paññāyati, evaṃ ariyamaggasatthena samūle rūpādirase uddharitvā tesaṃ pubbe uppannapubbabhāvena vatthumatte cittasantāne kate sabbepi te ‘‘tālāvatthukatā’’ti vuccanti. **Yassaso**ti yassa puggalassa eso gedho. **Samucchinno**ti ucchinno. **Vūpasanto**ti phalena vūpasanto. **Paṭipassaddho**ti paṭipassaddhippahānena paṭipassambhito. Upasaggena vā padaṃ vaḍḍhitaṃ. **Abhabbuppattiko**ti puna uppajjituṃ abhabbo. **Ñāṇagginā daḍḍho**ti maggañāṇagginā jhāpito. Atha vā visanikkhittaṃ bhājanena saha chaḍḍitaṃ viya vatthunā saha pahīno. Mūlacchinnavisavalli viya samūlacchinnoti **samucchinno**. Uddhane udakaṃ siñcitvā nibbāpitaaṅgāraṃ viya **vūpasanto**. Nibbāpitaaṅgāre patitaudakaphusitaṃ viya **paṭipassaddho**. Aṅkuruppattiyā hetucchinnabījaṃ viya **abhabbuppattiko**. Asanipātavisarukkho viya **ñāṇ**agginā **daḍḍho**ti evameke vaṇṇayanti.

Vītagedhoti idaṃ sakabhāvapariccajanavasena vuttaṃ. **Vigatagedho**ti idaṃ ārammaṇe sālayabhāvapariccajanavasena. **Cattagedho**ti idaṃ puna anādiyanabhāvadassanavasena. **Muttagedho**ti idaṃ santatito vinimocanavasena. **Pahīnagedho**ti idaṃ muttassāpi kvaci anavaṭṭhānadassanavasena. **Paṭinissaṭṭhagedho**ti idaṃ ādinnapubbassa nissaggadassanavasena vuttaṃ. **Vītarāgo vigatarāgo cattarāgo**ti vuttanayena yojetabbaṃ. Tattha gijjhanavasena **gedho**. Rañjanavasena **rāgo. Nicchāto**ti nittaṇho. ‘‘Nicchado’’tipi pāṭho, taṇhāchadanavirahitoti attho. **Nibbuto**ti nibbutasabhāvo. **Sītibhūto**ti sītasabhāvo. **Sukhapaṭisaṃvedī**ti kāyikacetasikasukhaṃ anubhavanasabhāvo. **Brahmabhūtenā**ti uttamasabhāvena. **Attanā**ti cittena.

Katattā cāti pāpakammānaṃ katabhāvena ca. **Akatattā cā**ti kusalānaṃ akatabhāvena ca. **Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita**ntiādayo dvāravasena avirativirativasena kammapathavasena ca vuttā. **Sīlesumhi na paripūrakārī**tiādayo catupārisuddhisīlavasena. **Jāgariyamananuyutto**ti pañcajāgaraṇavasena. **Satisampajaññenā**ti sātthakādisampajaññavasena. **Cattāro satipaṭṭhānā**tiādayo bodhipakkhiyadhammā lokiyalokuttaravasena. **Dukkhaṃ me apariññāta**ntiādayo cattāro ariyasaccavasena vuttāti veditabbaṃ. Te atthato tattha tattha vuttanayattā pākaṭāyeva.

Dhīro paṇḍitoti satta padā vuttatthāyeva. Api ca dukkhe akampiyaṭṭhena **dhīro**. Sukhe anuppilavaṭṭhena **paṇḍito**. Diṭṭhadhammikasamparāyikatthe kataparicayaṭṭhena **paññavā**. Attatthaparatthe niccalaṭṭhena **buddhimā**. Gambhīrauttānatthe apaccosakkanaṭṭhena **ñāṇī**. Guḷhapaṭicchannatthe obhāsanaṭṭhena **vibhāvī**. Nikkilesabyavadānaṭṭhena tulāsadisoti **medhāvī**. **Na limpatī**ti sajātiyā na limpati ākāse lekhā viya. **Na palimpatī**ti visesena na limpati. **Na upalimpatī**ti saññogo hutvāpi na limpati hatthatale lekhā viya. **Alitto**ti saññogo hutvāpi na kilissati kāsikavatthe ṭhapitamaṇiratanaṃ viya. **Apalitto**ti visesena na kilissati maṇiratane paliveṭhitakāsikavatthaṃ viya. **Anupalitto**ti upagantvāpi na allīyati pokkharapatte udakabindu viya. **Nikkhanto**ti bahi nikkhanto bandhanāgārato palāto viya. **Nissaṭo**ti pāpapahīno amittassa paṭicchāpitakiliṭṭhavatthu viya. **Vippamutto**ti suṭṭhu mutto gayhūpage vatthumhi ratiṃ nāsetvā puna nāgamanaṃ viya. **Visaññutto**ti kilesehi ekato na yutto byādhinā muttagilāno viya. **Vimariyādikatena cetasā**ti vigatamariyādakatena cittena, sabbabhavena sabbārammaṇena sabbakilesehi muttacittenāti attho.

14. **Saññaṃ pariññā**ti gāthāya pana ayaṃ saṅkhepattho – na kevalañca phassameva, api ca kho pana kāmasaññādibhedaṃ saññaṃ, saññānusārena vā pubbe vuttanayeneva nāmarūpaṃ tīhi pariññāhi parijānitvā imāya paṭipadāya catubbidhampi vitareyya **oghaṃ,** tato so tiṇṇogho taṇhādiṭṭhipariggahesu taṇhādiṭṭhikilesappahānena anupalitto khīṇāsavamuni rāgādisallānaṃ abbūḷhattā **abbūḷhasallo,** sativepullappattiyā **appamatto caraṃ,** pubbabhāge vā appamatto caranto tena appamādacārena abbūḷhasallo hutvā sakaparattabhāvādibhedaṃ **nāsīsati lokamimaṃ parañca,** aññadatthu carimacittanirodhā nirupādānova jātavedo parinibbātīti arahattanikūṭena desanaṃ niṭṭhāpesi, dhammanettiṭhapanameva karonto; na tu imāya desanāya maggaṃ vā phalaṃ vā uppādesi, khīṇāsavassa desitattāti.

Nīlādibhedaṃ ārammaṇaṃ sañjānātīti **saññā**. Sā sañjānanalakkhaṇā paccābhiññāṇarasā. Catubhūmikasaññā hi nosañjānanalakkhaṇā nāma natthi, sabbā sañjānanalakkhaṇāva. Yā panettha abhiññāṇena sañjānāti, sā paccābhiññāṇarasā nāma hoti. Tassā vaḍḍhakissa dārumhi abhiññāṇaṃ katvā puna tena abhiññāṇena taṃ paccābhijānanakāle, purisassa kāḷatilakādiabhiññāṇaṃ sallakkhetvā puna tena abhiññāṇena ‘‘asuko nāma eso’’ti tassa paccābhijānanakāle, rañño piḷandhanagopakabhaṇḍāgārikassa tasmiṃ tasmiṃ piḷandhane nāmapaṇṇakaṃ bandhitvā ‘‘asukaṃ piḷandhanaṃ nāma āharā’’ti vutte dīpaṃ jāletvā sāragabbhaṃ pavisitvā paṇṇaṃ vācetvā tassa tasseva piḷandhanassa āharaṇakāle ca pavatti veditabbā.

Aparo nayo – sabbasaṅgāhikavasena hi sañjānanalakkhaṇā saññā, punasañjānanapaccayanimittakaraṇarasā dāruādīsu tacchakādayo viya, yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā hatthidassakaandho viya, ārammaṇe anogāḷhavuttitāya aciraṭṭhānapaccupaṭṭhānā vā vijju viya, yathāupaṭṭhitavisayapadaṭṭhānā tiṇapurisakesu migapotakānaṃ purisāti uppannasaññā viya. Yā panettha ñāṇasampayuttā hoti, sā ñāṇameva anuvattati, sasambhārapathavīādīsu sesadhammā pathavīādīni viyāti veditabbā.

Kāmapaṭisaññuttā saññā **kāmasaññā**. Byāpādapaṭisaññuttā saññā **byāpādasaññā**. Vihiṃsāpaṭisaññuttā saññā **vihiṃsāsaññā**. Tesu dve sattesupi saṅkhāresupi uppajjanti. Kāmasaññā hi piye manāpe satte vā saṅkhāre vā vitakkentassa uppajjati. Byāpādasaññā appiye amanāpe satte vā saṅkhāre vā kujjhitvā olokanakālato paṭṭhāya yāva vināsanā uppajjati. Vihiṃsāsaññā saṅkhāresu na uppajjati. Saṅkhāro hi dukkhāpetabbo nāma natthi. ‘‘Ime sattā haññantu vā, ucchijjantu vā, vinassantu vā, mā vā ahesu’’nti cintanakāle pana sattesu uppajjati. Nekkhammapaṭisaññuttā saññā **nekkhammasaññā,** sā asubhapubbabhāge kāmāvacarā hoti, asubhajhāne rūpāvacarā, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttarā. Abyāpādapaṭisaññuttā saññā **abyāpādasaññā,** sā mettāpubbabhāge kāmāvacarā hoti, mettājhāne rūpāvacarā, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttarā. Avihiṃsāpaṭisaññuttā saññā **avihiṃsāsaññā,** sā karuṇāpubbabhāge kāmāvacarā, karuṇājhāne rūpāvacarā, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttarā. Yadā alobho sīsaṃ hoti, tadā itare dve tadanvāyikā bhavanti. Yadā mettā sīsaṃ hoti, tadā itare dve tadanvāyikā bhavanti. Yadā karuṇā sīsaṃ hoti, tadā itare dve tadanvāyikā bhavanti. Rūpārammaṇaṃ ārabbha uppannā saññā **rūpasaññā. Saddasaññā**dīsupi eseva nayo. Idaṃ tassāyeva ārammaṇato nāmaṃ. Ārammaṇānaṃ vuttattā cakkhusamphassajādivatthūnipi vuttāneva honti.

Yā evarūpā saññāti aññāpi ‘‘paṭighasamphassajā saññā adhivacanasamphassajā saññā’’ti evamādikā veditabbā. Tattha adhivacanasamphassajā saññātipi pariyāyena chadvārikāyeva. Tayo hi arūpino khandhā sayaṃ piṭṭhivaṭṭakā hutvā attanā sahajātasaññāya ‘‘adhivacanasamphassajā saññā’’ti nāmaṃ karonti, nippariyāyena pana paṭighasamphassajā saññā nāma pañcadvārikā saññā, adhivacanasamphassajā saññā nāma manodvārikā saññā. Etā atirekasaññā pariggahitāti veditabbā.

Saññāti sabhāvanāmaṃ. **Sañjānanā**ti sañjānanākāro. **Sañjānitatta**nti sañjānitabhāvo.

Avijjoghanti pūretuṃ ayuttaṭṭhena kāyaduccaritādi avindiyaṃ nāma, aladdhabbanti attho. Taṃ avindiyaṃ vindatīti avijjā. Tabbiparītato kāyasucaritādi vindiyaṃ nāma, taṃ vindiyaṃ na vindatīti avijjā. Khandhānaṃ rāsaṭṭhaṃ, āyatanānaṃ āyatanaṭṭhaṃ, dhātūnaṃ suññaṭṭhaṃ, indriyānaṃ adhipatiyaṭṭhaṃ, saccānaṃ tathaṭṭhaṃ aviditaṃ karotītipi avijjā. Dukkhādīnaṃ pīḷanādivasena vuttaṃ catubbidhaṃ atthaṃ aviditaṃ karotītipi avijjā. Antavirahite saṃsāre yonigatibhavaviññāṇaṭṭhitisattāvāsesu satte javāpetīti avijjā. Paramatthato avijjamānesu itthipurisādīsu javati, vijjamānesu khandhādīsu na javatīti avijjā. Api ca cakkhuviññāṇādīnaṃ vatthārammaṇānaṃ paṭiccasamuppādapaṭiccasamuppannānañca dhammānaṃ chādanatopi avijjā, taṃ avijjoghaṃ. Kāmoghavasena **uttareyya**. Bhavoghavasena **patareyya**. Diṭṭhoghavasena **samatikkameyya**. Avijjoghavasena **vītivatteyya**. Atha vā sotāpattimaggena pahānavasena **uttareyya**. Sakadāgāmimaggena pahānavasena **patareyya**. Anāgāmimaggena pahānavasena **samatikkameyya**. Arahattamaggena pahānavasena **vītivatteyya**. Atha vā **‘‘tareyyādi**pañcapadaṃ tadaṅgādipañcapahānena yojetabba’’nti keci vadanti.

‘‘Monaṃ vuccati ñāṇa’’nti vatvā taṃ pabhedato dassetuṃ **‘‘yā paññā pajānanā’’**tiādimāha. Taṃ vuttanayameva ṭhapetvā ‘‘amoho dhammavicayo’’ti padaṃ. **Amoho** kusalesu dhammesu abhāvanāya paṭipakkho bhāvanāhetu. Amohena aviparītaṃ gaṇhāti mūḷhassa viparītaggahaṇato. Amohena yāthāvaṃ yāthāvato dhārento yathāsabhāve pavattati. Mūḷho hi ‘‘tacchaṃ atacchaṃ, atacchañca taccha’’nti gaṇhāti; tathā icchitālābhadukkhaṃ na hoti. Amūḷhassa ‘‘taṃ kutettha labbhā’’ti evamādipaccavekkhaṇasambhavato maraṇadukkhaṃ na hoti. Sammohamaraṇañhi dukkhaṃ, na ca taṃ amūḷhassa hoti. Pabbajitānaṃ sukhasaṃvāso hoti, tiracchānayoniyaṃ nibbatti na hoti. Mohena hi niccasammūḷhā tiracchānayoniṃ upapajjanti. Mohapaṭipakkho ca amoho mohavasena amajjhattabhāvassa abhāvakaro. Amohena avihiṃsāsaññā dhātusaññā majjhimāya paṭipattiyā paṭipajjanaṃ, pacchimaganthadvayassa pabhedanañca hoti. Pacchimāni dve satipaṭṭhānāni tasseva ānubhāvena ijjhanti. Amoho dīghāyukatāya paccayo hoti. Amūḷho hi hitāhitaṃ ñatvā ahitaṃ parivajjento hitañca paṭisevamāno dīghāyuko hoti, attasampattiyā aparihīno hoti. Amūḷho hi attano hitameva karonto attānaṃ sampādeti. Ariyavihārassa paccayo hoti, udāsinapakkhesu nibbuto hoti amūḷhassa sabbābhisaṅgatāya abhāvato. Amohena anattadassanaṃ hoti. Asammūḷho hi yāthāvagahaṇakusalo apariṇāyakaṃ khandhapañcakaṃ apariṇāyakato bujjhati. Yathā ca etena anattadassanaṃ, evaṃ attadassanaṃ mohena. Ko hi nāma attasuññataṃ bujjhitvā puna sammohaṃ āpajjeyyāti.

Tena ñāṇena samannāgatoti etena vuttappakārena ñāṇena samaṅgībhūto sekkhādayo muni. **Monappatto**ti paṭiladdhañāṇo munibhāvaṃ patto. **Tīṇī**ti gaṇanaparicchedo. **Moneyyānī**ti munibhāvakarā moneyyakarā paṭipadā dhammā. **Kāyamoneyya**ntiādīsu viññattikāyarūpakāyavasena paññāpetabbaṃ **kāyamoneyyaṃ**. Viññattivācāsaddavācāvasena paññāpetabbaṃ **vacīmoneyyaṃ**. Manodvārikacittādivasena paññāpetabbaṃ **manomoneyyaṃ. Tividhakāyaduccaritānaṃ pahāna**nti pāṇātipātādividhānaṃ kāyato pavattānaṃ duṭṭhu caritānaṃ pajahanaṃ. **Kāyasucarita**nti kāyato pavattaṃ suṭṭhu caritaṃ. **Kāyārammaṇe ñāṇa**nti kāyaṃ ārammaṇaṃ katvā aniccādivasena pavattaṃ kāyārammaṇe ñāṇaṃ. **Kāyapariññā**ti kāyaṃ ñātatīraṇappahānapariññāhi jānanavasena pavattaṃ ñāṇaṃ. **Pariññāsahagato maggo**ti ajjhattikaṃ kāyaṃ sammasitvā uppāditamaggo pariññāsahagato. **Kāye chandarāgassa pahāna**nti kāye taṇhāchandarāgassa pajahanaṃ. **Kāyasaṅkhāranirodho**ti assāsapassāsānaṃ nirodho āvaraṇo, catutthajjhānasamāpattisamāpajjanaṃ. **Vacīsaṅkhāranirodho**ti vitakkavicārānaṃ nirodho āvaraṇo, dutiyajjhānasamāpattisamāpajjanaṃ. **Cittasaṅkhāranirodho**ti saññāvedanānaṃ nirodho āvaraṇo, saññāvedayitanirodhasamāpattisamāpajjanaṃ.

Paṭhamagāthāya **kāyamuni**ntiādīsu kāyaduccaritappahānavasena **kāyamuni**. Vacīduccaritappahānavasena **vācāmuni**. Manoduccaritappahānavasena **manomuni**. Sabbākusalappahānavasena **anāsavamuni. Moneyyasampanna**nti jānitabbaṃ jānitvā phale ṭhitattā moneyyasampannaṃ. **Āhu sabbappahāyina**nti sabbakilese pajahitvā ṭhitattā sabbappahāyinaṃ kathayanti.

Dutiyagāthāya **ninhātapāpaka**nti yo ajjhattabahiddhasaṅkhāte sabbasmimpi āyatane ajjhattabahiddhārammaṇavasena uppattirahāni sabbapāpakāni maggañāṇena ninhāya dhovitvā ṭhitattā ninhātapāpakaṃ āhūti evamattho daṭṭhabbo. Agāramajjhe vasantā **agāramunino**. Pabbajjupagatā **anagāramunino**. Tattha sekkhā **sekkhamunino**. Arahanto **asekkhamunino**. Paccekabuddhā **paccekamunino**. Sammāsambuddhā **munimunino**.

Puna kathetukamyatāpucchāvasena **‘‘katame agāramunino’’**ti āha. **Agārikā**ti kasigorakkhādiagārikakamme niyuttā. **Diṭṭhapadā**ti diṭṭhanibbānā. **Viññātasāsanā**ti viññātaṃ sikkhattayasāsanaṃ etesanti viññātasāsanā. **Anagārā**ti kasigorakkhādiagāriyakammaṃ etesaṃ natthīti pabbajitā ‘‘anagārā’’ti vuccanti. **Satta sekkhā**ti sotāpannādayo satta. Tīsu sikkhāsu sikkhantīti sekkhā. Arahanto na sikkhantīti asekkhā. Taṃ taṃ kāraṇaṃ paṭicca ekakāva anācariyakāva catusaccaṃ bujjhitavantoti **paccekabuddhā paccekamunino**.

Munimunino vuccanti tathāgatāti ettha aṭṭhahi kāraṇehi bhagavā tathāgato – tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā **tathā āgatoti tathāgato**? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā. Kiṃ vuttaṃ hoti? Yenābhinīhārena purimakā bhagavanto āgatā, teneva amhākampi bhagavā āgato. Atha vā yathā purimakā bhagavanto dānasīlanekkhammapaññāvīriyakhantisaccādhiṭṭhānamettupekkhāsaṅkhātā dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samatiṃsapāramiyo pūretvā aṅgapariccāgaṃ nayanadhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā pubbayogapubbacariyadhammakkhānañātatthacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgatā, tathā amhākampi bhagavā āgato. Yathā ca purimakā bhagavanto cattāro satipaṭṭhāne, cattāro sammappadhāne, cattāro iddhipāde, pañcindriyāni, pañca balāni, satta bojjhaṅge, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā pūretvā āgatā, tathā amhākampi bhagavā āgato. Evaṃ tathā āgatoti tathāgato.

‘‘Yathā ca dīpaṅkarabuddhaādayo, sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato, tathāgato vuccati tena cakkhumā’’ti.

Kathaṃ **tathā gatoti tathāgato**? Yathā sampatijātā purimakā bhagavanto gatā. Kathañca te gatā? Te hi sampatijātā samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukhā sattapadavītihārena gatā. Yathāha –

> ‘‘Sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne sabbā ca disā anuviloketi, āsabhiñca vācaṃ bhāsati – ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’’’ti (dī. ni. 2.31; ma. ni. 3.207).

Tañcassa gamanaṃ tathaṃ ahosi avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena. Yañhi so sampatijāto samehi pādehi patiṭṭhāti, idamassa caturiddhipādapaṭilābhassa pubbanimittaṃ. Uttaramukhabhāvo panassa sabbalokuttarabhāvassa pubbanimittaṃ. Sattapadavītihāro sattabojjhaṅgaratanapaṭilābhassa. ‘‘Suvaṇṇadaṇḍā vītipatanti cāmarā’’ti (su. ni. 693) ettha vuttacāmarukkhepo pana sabbatitthiyanimmadanassa. Setacchattadhāraṇaṃ arahattavimuttivaravimalasetacchattapaṭilābhassa. Sabbadisānuvilokanaṃ sabbaññutānāvaraṇañāṇapaṭilābhassa. Āsabhivācābhāsanaṃ pana appaṭivattiyavaradhammacakkapavattanassa pubbanimittaṃ. Tathā ayaṃ bhagavāpi gato. Tañcassa gamanaṃ tathaṃ ahosi avitathaṃ tesaṃyeva visesādhigamānaṃ pubbanimittabhāvena. Tenāhu porāṇā –

> ‘‘Muhuttajātova gavampatī yathā, samehi pādehi phusī vasundharaṃ;
> So vikkamī satta padāni gotamo, setañca chattaṃ anudhārayuṃ marū.
>
> ‘‘Gantvāna so satta padāni gotamo, disā vilokesi samā samantato;
> Aṭṭhaṅgupetaṃ giramabbhudīrayi, sīho yathā pabbatamuddhaniṭṭhito’’ti. (paṭi. ma. aṭṭha. 1.1.37; itivu. aṭṭha. 38);

Evaṃ tathā gatoti tathāgato.

Atha vā yathā purimakā bhagavanto, ayampi bhagavā tatheva nekkhammena kāmacchandaṃ…pe… paṭhamajjhānena nīvaraṇe…pe… aniccānupassanāya niccasaññaṃ…pe… arahattamaggena sabbakilese pahāya gato, evampi tathā gatoti tathāgato.

Kathaṃ **tathalakkhaṇaṃ āgatoti tathāgato**? Pathavīdhātuyā kakkhaḷattalakkhaṇaṃ tathaṃ avitathaṃ, āpodhātuyā paggharaṇalakkhaṇaṃ, tejodhātuyā uṇhattalakkhaṇaṃ, vāyodhātuyā vitthambhanalakkhaṇaṃ, ākāsadhātuyā asamphuṭṭhalakkhaṇaṃ, viññāṇadhātuyā vijānanalakkhaṇaṃ.

Rūpassa ruppanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, saññāya sañjānanalakkhaṇaṃ, saṅkhārānaṃ abhisaṅkharaṇalakkhaṇaṃ, viññāṇassa vijānanalakkhaṇaṃ.

Vitakkassa abhiniropanalakkhaṇaṃ, vicārassa anumajjanalakkhaṇaṃ, pītiyā pharaṇalakkhaṇaṃ, sukhassa sātalakkhaṇaṃ, cittekaggatāya avikkhepalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ.

Saddhindriyassa adhimokkhalakkhaṇaṃ, vīriyindriyassa paggahalakkhaṇaṃ, satindriyassa upaṭṭhānalakkhaṇaṃ, samādhindriyassa avikkhepalakkhaṇaṃ, paññindriyassa pajānanalakkhaṇaṃ.

Saddhābalassa assaddhiye akampiyalakkhaṇaṃ, vīriyabalassa kosajje, satibalassa muṭṭhassacce, samādhibalassa uddhacce, paññābalassa avijjāya akampiyalakkhaṇaṃ.

Satisambojjhaṅgassa upaṭṭhānalakkhaṇaṃ, dhammavicayasambojjhaṅgassa pavicayalakkhaṇaṃ, vīriyasambojjhaṅgassa paggahalakkhaṇaṃ, pītisambojjhaṅgassa pharaṇalakkhaṇaṃ, passaddhisambojjhaṅgassa upasamalakkhaṇaṃ, samādhisambojjhaṅgassa avikkhepalakkhaṇaṃ, upekkhāsambojjhaṅgassa paṭisaṅkhānalakkhaṇaṃ.

Sammādiṭṭhiyā dassanalakkhaṇaṃ, sammāsaṅkappassa abhiniropanalakkhaṇaṃ, sammāvācāya pariggahalakkhaṇaṃ, sammākammantassa samuṭṭhānalakkhaṇaṃ, sammāājīvassa vodānalakkhaṇaṃ, sammāvāyāmassa paggahalakkhaṇaṃ, sammāsatiyā upaṭṭhānalakkhaṇaṃ, sammāsamādhissa avikkhepalakkhaṇaṃ.

Avijjāya aññāṇalakkhaṇaṃ, saṅkhārānaṃ cetanālakkhaṇaṃ, viññāṇassa vijānanalakkhaṇaṃ, nāmassa namanalakkhaṇaṃ, rūpassa ruppanalakkhaṇaṃ, saḷāyatanassa āyatanalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, taṇhāya hetulakkhaṇaṃ, upādānassa gahaṇalakkhaṇaṃ, bhavassa āyūhanalakkhaṇaṃ, jātiyā nibbattilakkhaṇaṃ, jarāya jīraṇalakkhaṇaṃ, maraṇassa cutilakkhaṇaṃ.

Dhātūnaṃ suññatalakkhaṇaṃ, āyatanānaṃ āyatanalakkhaṇaṃ, satipaṭṭhānānaṃ upaṭṭhānalakkhaṇaṃ, sammappadhānānaṃ padahanalakkhaṇaṃ, iddhipādānaṃ ijjhanalakkhaṇaṃ, indriyānaṃ adhipatilakkhaṇaṃ, balānaṃ akampiyalakkhaṇaṃ, bojjhaṅgānaṃ niyyānalakkhaṇaṃ, maggassa hetulakkhaṇaṃ.

Saccānaṃ tathalakkhaṇaṃ, samathassa avikkhepalakkhaṇaṃ, vipassanāya anupassanālakkhaṇaṃ, samathavipassanānaṃ ekarasalakkhaṇaṃ, yuganaddhānaṃ anativattanalakkhaṇaṃ.

Sīlavisuddhiyā saṃvaraṇalakkhaṇaṃ, cittavisuddhiyā avikkhepalakkhaṇaṃ, diṭṭhivisuddhiyā dassanalakkhaṇaṃ, khaye ñāṇassa samucchedalakkhaṇaṃ, anuppāde ñāṇassa passaddhilakkhaṇaṃ, chandassa mūlalakkhaṇaṃ.

Manasikārassa samuṭṭhānalakkhaṇaṃ, phassassa samodhānalakkhaṇaṃ, vedanāya samosaraṇalakkhaṇaṃ, samādhissa pamukhalakkhaṇaṃ, satiyā ādhipateyyalakkhaṇaṃ, paññāya tatuttariyalakkhaṇaṃ, vimuttiyā sāralakkhaṇaṃ, amatogadhassa nibbānassa pariyosānalakkhaṇaṃ tathaṃ avitathaṃ, etaṃ tathalakkhaṇaṃ ñāṇagatiyā āgato avirajjhitvā patto anuppattoti tathāgato. Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ **tathadhamme yāthāvato abhisambuddhoti tathāgato**? Tathadhammā nāma cattāri ariyasaccāni. Yathāha –

> ‘‘Cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti vitthāro (saṃ. ni. 5.1090).

Tāni ca bhagavā abhisambuddhoti tathānaṃ abhisambuddhattā tathāgatoti vuccati. Abhisambuddhattho hi ettha gatasaddo.

Api ca jarāmaraṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho…pe… saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho. Tathā avijjāya saṅkhārānaṃ paccayaṭṭho…pe… jātiyā jarāmaraṇassa paccayaṭṭho tatho avitatho anaññatho. Taṃ sabbaṃ bhagavā abhisambuddho, tassāpi tathānaṃ abhisambuddhattā tathāgato. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ **tathadassitāya tathāgato**? Bhagavā yaṃ sadevake loke…pe… sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthaṃ āgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ sabbākārena jānāti passati. Evaṃ jānatā passatā ca tena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā ‘‘katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 616) nayena anekehi nāmehi terasahi vārehi dvipaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsupi āpāthamāgacchantesu saddādīsu. Vuttampi cetaṃ bhagavatā –

> ‘‘Yaṃ, bhikkhave, sadevakassa lokassa…pe… sadevamanussāya pajāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi…pe… tamahaṃ abbhaññāsiṃ. Taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’’ti (a. ni. 4.24).

Evaṃ tathadassitāya tathāgato. Tattha tathadassīatthe tathāgatoti padasambhavo veditabbo.

Kathaṃ **tathavāditāya tathāgato**? Yaṃ rattiṃ bhagavā bodhimaṇḍe aparājitapallaṅke nisinno catunnaṃ mārānaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyampi majjhimabodhiyampi pacchimabodhiyampi yaṃ bhagavatā bhāsitaṃ suttaṃ geyyaṃ…pe… vedallaṃ. Sabbaṃ taṃ atthato byañjanato ca anupavajjaṃ anūnamanadhikaṃ sabbākāraparipuṇṇaṃ rāgamadanimmadanaṃ dosamohamadanimmadanaṃ, natthi tattha vālaggamattampi pakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya, ekanāḷiyā mitaṃ viya, ekatulāya tulitaṃ viya ca tathameva hoti avitathaṃ anaññathaṃ. Yathāha –

> ‘‘Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti no aññathā, tasmā ‘tathāgato’ti vuccatī’’ti (dī. ni. 3.188).

Gadaattho hi ettha gatasaddo. Evaṃ tathavāditāya tathāgato.

Api ca āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado assāti dakārassa takāraṃ katvā tathāgatoti evametasmiṃ atthe padasiddhi veditabbā.

Kathaṃ **tathākāritāya tathāgato**? Bhagavato hi vācāya kāyo anulometi, kāyassāpi vācā. Tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathā vācā, kāyopi tathā gato pavattoti attho. Yathā ca kāyo, vācāpi tathā gatā pavattāti tathāgato. Tenevāha – ‘‘yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. ‘Tasmā tathāgato’ti vuccatī’’ti (a. ni. 4.23). Evaṃ tathākāritāya tathāgato.

Kathaṃ **abhibhavanaṭṭhena tathāgato**? Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassanena, na tassa tulā vā pamāṇaṃ vā atthi, atha kho atulo appameyyo anuttaro rājātirājā devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā. Tenāha –

> ‘‘Sadevake, bhikkhave, loke…pe… sadevamanussāya pajāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23).

Tatthevaṃ padasiddhi veditabbā – agado viya agado. Ko panesa? Desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvilāsamayo ceva puññamayo ca agado assāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Api ca tathāya gatotipi tathāgato, tathaṃ gatotipi tathāgato. **Gato**ti avagato, atīto patto paṭipannoti attho. Tattha sakalaṃ lokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato, lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato, lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato, lokanirodhagāminiṃ paṭipadaṃ tathaṃ gato paṭipannoti tathāgato. Tena yaṃ vuttaṃ bhagavatā –

‘‘Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa lokassa…pe… anuvicaritaṃ manasā, sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23).

Tassa evampi attho veditabbo. Idampi ca tathāgatassa tathāgatabhāvadīpena mukhamattameva. Sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya. Yasmā pana sabbabuddhā tathāgataguṇenāpi samasamā, tasmā sabbesaṃ vasena ‘‘tathāgatā’’ti āha.

Arahantoti kilesehi ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvā tathāgato arahaṃ. Ārakā hi so sabbakilesehi suvidūravidūre ṭhito maggena savāsanānaṃ kilesānaṃ viddhaṃsitattāti ārakattā arahaṃ.

‘‘So tato ārakā nāma, yassa yenāsamaṅgitā;
Asamaṅgī ca dosehi, nātho tenārahaṃ mato’’.

Te cānena kilesārayo maggena hatāti arīnaṃ hatattāpi arahaṃ.

‘‘Yasmā rāgādisaṅkhātā, sabbepi arayo hatā;
Paññāsatthena nāthena, tasmāpi arahaṃ mato’’.

Yañcetaṃ avijjābhavataṇhāmayanābhiṃ puññādiabhisaṅkhārānaṃ jarāmaraṇanemiṃ āsavasamudayamayena akkhena vijjhitvā tibhavarathe samāyojitaṃ anādikālappavattaṃ saṃsāracakkaṃ, tassānena bodhimaṇḍe vīriyapādehi sīlapathaviyaṃ patiṭṭhāya saddhāhatthena kammakkhayakaraṃ ñāṇapharasuṃ gahetvā sabbe arā hatāti arahaṃ.

‘‘Arā saṃsāracakkassa, hatā ñāṇāsinā yato;
Lokanāthena tenesa, ‘araha’nti pavuccati’’.

Aggadakkhiṇeyyattā ca cīvarādipaccaye arahati pūjāvisesañca, teneva ca uppanne tathāgate ye keci mahesakkhā devamanussā, na te aññattha pūjaṃ karonti. Tathā hi brahmā sahampati sinerumattena ratanadāmena tathāgataṃ pūjesi, yathābalañca aññe devā ca manussā ca bimbisārakosalarājādayo. Parinibbutampi ca bhagavantaṃ uddissa channavutikoṭidhanaṃ vissajjetvā asokamahārājā sakalajambudīpe caturāsītivihārasahassāni patiṭṭhāpesi. Ko pana vādo aññesaṃ pūjāvisesānanti paccayādīnaṃ arahattāpi arahaṃ.

‘‘Pūjāvisesaṃ saha paccayehi, yasmā ayaṃ arahati lokanātho;
Atthānurūpaṃ arahanti loke, tasmā jino arahati nāmametaṃ’’.

Yathā ca loke ye keci paṇḍitamānino bālā asilokabhayena raho pāpaṃ karonti, evamesa na kadāci pāpaṃ karotīti pāpakaraṇe rahābhāvatopi arahaṃ.

‘‘Yasmā natthi raho nāma, pāpakammesu tādino;
Rahābhāvena tenesa, arahaṃ iti vissuto’’.

Evaṃ sabbathāpi –

‘‘Ārakattā hatattā ca, kilesārīna so muni;
Hatasaṃsāracakkāro, paccayādīna cāraho;
Na raho karoti pāpāni, arahaṃ tena vuccatī’’ti.

Yasmā pana sabbe buddhā arahattaguṇenāpi samasamā, tasmā sabbesampi vasena ‘‘arahanto’’ti āha. **Sammāsambuddhā**ti sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddho. Tathā hesa sabbadhamme sammāsambuddho, abhiññeyye dhamme abhiññeyyato, pariññeyye dhamme pariññeyyato, pahātabbe dhamme pahātabbato, sacchikātabbe dhamme sacchikātabbato, bhāvetabbe dhamme bhāvetabbato. Tenevāha –

‘‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti. (su. ni. 563; ma. ni. 2.399);

Atha vā cakkhu dukkhasaccaṃ, tassa mūlakāraṇabhāvena samuṭṭhāpikā purimataṇhā samudayasaccaṃ, ubhinnaṃ appavatti nirodhasaccaṃ, nirodhapajānanā paṭipadā maggasaccanti evaṃ ekekapaduddhārenāpi sabbadhamme sammā sāmañca buddho. Esa nayo sotaghānajivhākāyamanesu. Eteneva ca nayena rūpādīni cha āyatanāni, cakkhuviññāṇādayo cha viññāṇakāyā, cakkhusamphassādayo cha phassā, cakkhusamphassajā vedanādayo cha vedanā, rūpasaññādayo cha saññā, rūpasañcetanādayo cha cetanā, rūpataṇhādayo cha taṇhākāyā, rūpavitakkādayo cha vitakkā, rūpavicārādayo cha vicārā, rūpakkhandhādayo pañcakkhandhā, dasa kasiṇāni, dasa anussatiyo, uddhumātakasaññādivasena dasa saññā, kesādayo dvattiṃsākārā, dvādasāyatanāni, aṭṭhārasa dhātuyo, kāmabhavādayo nava bhavā, paṭhamādīni cattāri jhānāni, mettābhāvanādayo catasso appamaññāyo, catasso arūpasamāpattiyo, paṭilomato jarāmaraṇādīni, anulomato avijjādīni paṭiccasamuppādaṅgāni ca yojetabbāni.

Tatrāyaṃ ekapadayojanā – jarāmaraṇaṃ dukkhasaccaṃ, jāti samudayasaccaṃ, ubhinnaṃ nissaraṇaṃ nirodhasaccaṃ, nirodhapajānanā paṭipadā maggasaccanti evaṃ ekekapaduddhārena sabbadhamme sammā sāmañca buddho anubuddho paṭividdho. Yaṃ vā pana kiñci atthi neyyaṃ nāma, sabbassa sammā sambuddhattā vimokkhantikañāṇavasena sammāsambuddho. Tesaṃ pana vibhāgo upari āvi bhavissati. Yasmā pana sabbabuddhā sammāsambuddhaguṇenāpi samasamā, tasmā sabbesampi vasena ‘‘sammāsambuddhā’’ti āha.

Monenāti kāmañhi moneyyapaṭipadāsaṅkhātena maggañāṇamonena muni nāma hoti, idha pana tuṇhībhāvaṃ sandhāya ‘‘na monenā’’ti vuttaṃ. **Mūḷharūpo**ti tuccharūpo. **Aviddasū**ti aviññū. Evarūpo hi tuṇhībhūtopi muni nāma na hoti. Atha vā moneyyamuni nāma na hoti, tucchabhāvo ca pana aññāṇī ca hotīti attho. **Yo ca tulaṃva paggayhā**ti yathā hi tulaṃ gahetvā ṭhito atirekaṃ ce hoti, harati, ūnaṃ ce hoti, pakkhipati; evameva so atirekaṃ haranto viya pāpaṃ harati parivajjeti, ūnake pakkhipanto viya kusalaṃ paripūreti. Evañca pana karonto sīlasamādhipaññāvimuttivimuttiñāṇadassanasaṅkhātaṃ **varaṃ** uttamameva ādāya **pāpāni** akusalakammāni **parivajjeti sa muni** nāmāti attho. **Tena so munī**ti kasmā pana so munīti ce? Yaṃ heṭṭhā vuttakāraṇaṃ, tena so munīti attho. **Yo munāti ubho loke**ti yo puggalo imasmiṃ khandhādiloke tulaṃ āropetvā minanto viya ‘‘ime ajjhattikā khandhā, ime bāhirā’’tiādinā nayena ime ubho atthe munāti. **Muni tena pavuccatī**ti tena pana kāraṇena ‘‘munī’’ti vuccatiyevāti attho.

Asatañcāti gāthāya ayaṃ saṅkhepattho – yvāyaṃ akusalakusalappabhedo, asatañca satañca dhammo, taṃ ‘‘ajjhattaṃ bahiddhā’’ti imasmiṃ sabbaloke pavicayañāṇena asatañca satañca ñatvā dhammaṃ. Tassa ñātattā eva, rāgādibhedato sattavidhaṃ **saṅgaṃ** taṇhādiṭṭhibhedato duvidhaṃ **jāla**ñca **aticca** atikkamitvā ṭhito, so tena monasaṅkhātena pavicayañāṇena samannāgatattā **muni. Devamanussehi pūjito**ti idaṃ panassa thutivacanaṃ. So hi khīṇāsavamunittā devamanussānaṃ pūjāraho hoti, tasmā evaṃ vuttoti.

Sallanti mūlapadaṃ. **Satta sallānī**ti gaṇanaparicchedo. **Rāgasalla**nti rañjanaṭṭhena rāgo ca pīḷājanakatāya antotudanatāya dunnīharaṇatāya sallañcāti rāgasallaṃ. **Dosasallā**dīsupi eseva nayo. **Abbūḷhasallo**ti mūlapadaṃ. **Abbahitasallo**ti nīhaṭasallo. **Uddhatasallo**ti uddhaṃ haṭasallo uddharitasallo. **Samuddhatasallo**ti upasaggavasena vutto. **Uppāṭitasallo**ti luñcitasallo. **Samuppāṭitasallo**ti upasaggavaseneva.

Sakkaccakārīti dānādīnaṃ kusaladhammānaṃ bhāvanāya puggalassa vā deyyadhammassa vā sakkaccakaraṇavasena sakkaccakārī. Satatabhāvakaraṇena **sātaccakārī**. Aṭṭhitakaraṇena **aṭṭhitakārī**. Yathā nāma kakaṇṭako thokaṃ gantvā thokaṃ tiṭṭhati, na nirantaraṃ gacchati; evameva yo puggalo ekadivasaṃ dānaṃ datvā pūjaṃ vā katvā dhammaṃ vā sutvā samaṇadhammaṃ vā katvā puna cirassaṃ karoti, taṃ na nirantaraṃ pavatteti. So ‘‘asātaccakārī, anaṭṭhitakārī’’ti vuccati. Ayaṃ evaṃ na karotīti aṭṭhitakārī. **Anolīnavuttiko**ti nirantarakaraṇasaṅkhātassa vipphārassa bhāvena na līnavuttikoti anolīnavuttiko. **Anikkhittacchando**ti kusalakaraṇe vīriyacchandassa anikkhittabhāvena anikkhittacchando. **Anikkhittadhuro**ti vīriyadhurassa anoropanena anikkhittadhuro, anosakkitamānasoti attho. **Yo tattha chando ca vāyāmo cā**ti yo tesu kusaladhammesu kattukamyatādhammacchando ca payattasaṅkhāto vāyāmo ca. Ussahanavasena **ussāho ca**. Adhimattussahanavasena **ussoḷhī ca**. Vāyāmo ceso pāraṃ gamanaṭṭhena. Ussāho ceso pubbaṅgamanaṭṭhena. Ussoḷhī ceso adhimattaṭṭhena. **Appaṭivāni cā**ti anivattanā ca. **Sati ca sampajañña**nti saratīti sati. Sampajānātīti sampajaññaṃ, samantato pakārehi jānātīti attho. Sātthakasampajaññaṃ sappāyasampajaññaṃ gocarasampajaññaṃ asammohasampajaññanti imassa sampajānassa vasena bhedo veditabbo. **Ātappa**nti kilesatāpanavīriyaṃ. **Padhāna**nti uttamavīriyaṃ. **Adhiṭṭhāna**nti kusalakaraṇe patiṭṭhābhāvo. **Anuyogo**ti anuyuñjanaṃ. **Appamādo**ti nappamajjanaṃ, satiyā avippavāso.

Imaṃ lokaṃ nāsīsatīti mūlapadaṃ. **Sakattabhāva**nti attano attabhāvaṃ. **Parattabhāva**nti paraloke attabhāvaṃ. Sakarūpavedanādayo attano pañcakkhandhe, pararūpavedanādayo ca paraloke pañcakkhandhe. **Kāmadhātu**nti kāmabhavaṃ. **Rūpadhātu**nti rūpabhavaṃ. **Arūpadhātu**nti arūpabhavaṃ. Puna rūpārūpavasena dukaṃ dassetuṃ kāmadhātuṃ rūpadhātuṃ ekaṃ katvā, arūpadhātuṃ ekaṃ katvā vuttaṃ. **Gatiṃ vā**ti patiṭṭhānavasena pañcagati vuttā. **Upapattiṃ vā**ti nibbattivasena catuyoni vuttā. **Paṭisandhiṃ vā**ti tiṇṇaṃ bhavānaṃ ghaṭanavasena paṭisandhi vuttā. **Bhavaṃ vā**ti kammabhavavasena. **Saṃsāraṃ vā**ti khandhādīnaṃ abbocchinnavasena. **Vaṭṭaṃ vā**ti tebhūmakavaṭṭaṃ **nāsīsatī**ti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Guhaṭṭhakasuttaniddesavaṇṇanā niṭṭhitā.

3. Duṭṭhaṭṭhakasuttaniddesavaṇṇanā

15. Duṭṭhaṭṭhake paṭhamagāthāyaṃ tāva tattha **vadantī**ti bhagavantaṃ bhikkhusaṅghañca upavadanti. **Duṭṭhamanāpi eke, athopi ve saccamanā**ti ekacce duṭṭhacittā, ekacce tathasaññinopi hutvā titthiyā tuṭṭhacittā, ye tesaṃ sutvā saddahiṃsu, te saccamanāti adhippāyo. **Vādañca jāta**nti etaṃ akkosavādaṃ uppannaṃ. **Muni no upetī**ti akārakatāya ca akuppanatāya ca buddhamuni na upeti. **Tasmā munī natthi khilo kuhiñcī**ti tena kāraṇena ayaṃ muni, rāgādikhilehi natthi khilo kuhiñcīti veditabbo.

Duṭṭhamanāti uppannehi dosehi dūsitacittā. **Viruddhamanā**ti tehi kilesehi kusalassa dvāraṃ adatvā āvaritacittā. **Paṭiviruddhamanā**ti upasaggavasena padaṃ vaḍḍhitaṃ. **Āhatamanā**ti paṭighena āhataṃ cittaṃ etesanti āhatamanā. **Paccāhatamanā**ti upasaggavaseneva. **Āghātitamanā**ti vihiṃsāvasena āghātitaṃ manaṃ etesanti āghātitamanā. **Paccāghātitamanā**ti upasaggavaseneva. Atha vā ‘‘kodhavasena **duṭṭhamanā,** upanāhavasena **paduṭṭhamanā,** makkhavasena **viruddhamanā,** paḷāsavasena **paṭiviruddhamanā,** dosavasena **āhatapaccāhatamanā,** byāpādavasena **āghātitapaccāghātitamanā**. Paccayānaṃ alābhena **duṭṭhamanā paduṭṭhamanā,** ayasena **viruddhamanā paṭiviruddhamanā,** garahena **āhatapaccāhatamanā,** dukkhavedanāsamaṅgībhāvena **āghātitapaccāghātitamanā’’**ti evamādinā nayena eke vaṇṇayanti. **Upavadantī**ti garahaṃ uppādenti. **Abhūtenā**ti asaṃvijjamānena.

Saddahantāti pasādavasena saddhaṃ uppādentā. **Okappentā**ti guṇavasena otaritvā avakappayantā. **Adhimuccantā**ti sampasādanavasena sanniṭṭhānaṃ katvā tesaṃ kathaṃ adhivāsentā. **Saccamanā**ti tacchamanā. **Saccasaññino**ti tacchasaññino. **Tathamanā**ti aviparītamanā. **Bhūtamanā**ti bhūtatthamanā. **Yāthāvamanā**ti niccalamanā. **Aviparītamanā**ti nicchayamanā. Tattha ‘‘saccamanā saccasaññino’’ti saccavādiguṇaṃ, ‘‘tathamanā tathasaññino’’ti saccasaddhāguṇaṃ, ‘‘bhūtamanā bhūtasaññino’’ti ṭhitaguṇaṃ, ‘‘yāthāvamanā yāthāvasaññino’’ti paccayikaguṇaṃ, ‘‘aviparītamanā aviparītasaññino’’ti avisaṃvādaguṇaṃ kathitanti ñātabbaṃ.

Paratoghosoti aññesaṃ santikā uppannasaddo. **Akkoso**ti jātiādīsu dasasu akkosesu aññataro. **Yo vādaṃ upetī**ti yo puggalo upavādaṃ upagacchati. **Kārako vā**ti katadoso vā. **Kārakatāyā**ti dosassa katabhāvena **vuccamāno**ti kathiyamāno. **Upavadiyamāno**ti dosaṃ upavajjamāno. **Kuppatī**ti kopaṃ karoti.

Khīlajātatāpi natthīti cittabandhabhāvacittakacavarabhāvasaṅkhātaṃ paṭighakhilaṃ jātaṃ assāti khilajāto, tassa bhāvo khilajātatā, tāpi natthi na santi. **Pañcapi cetokhilā**ti kāme avītarāgo, kāye avītarāgo, rūpe avītarāgo, yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi, devaññataro vā’’ti (ma. ni. 1.186) evarūpā pañcapi cittassa bandhabhāvakacavarabhāvasaṅkhātā cetokhilā natthi.

16. Imañca gāthaṃ vatvā bhagavā ānandattheraṃ pucchi – ‘‘evaṃ khuṃsetvā vambhetvā vuccamānā bhikkhū, ānanda, kiṃ vadantī’’ti, ‘‘na kiñci bhagavā’’ti. ‘‘Na, ānanda, ‘ahaṃ sīlavā’ti sabbattha tuṇhī bhavitabbaṃ. Loke hi nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍita’’nti (saṃ. ni. 2.241) vatvā ‘‘bhikkhū, ānanda, te manusse evaṃ paṭicodentū’’ti dhammadesanatthāya ‘‘abhūtavādī nirayaṃ upetī’’ti (dha. pa. 306; udā. 38; itivu. 48; su. ni. 666) imaṃ gāthaṃ abhāsi. Thero taṃ uggahetvā bhikkhū āha – ‘‘manussā tumhehi imāya gāthāya paṭicodetabbā’’ti. Bhikkhū tathā akaṃsu. Paṇḍitamanussā tuṇhī ahesuṃ. Rājāpi rājapurise sabbattha pesetvā yesaṃ dhuttānaṃ lañjaṃ datvā titthiyā taṃ mārāpesuṃ, te gahetvā niggayha taṃ pavattiṃ ñatvā titthiye paribhāsi. Manussāpi titthiye disvā leḍḍunā hananti, paṃsunā okiranti ‘‘bhagavato ayasaṃ uppādesu’’nti. Ānandatthero taṃ disvā bhagavato ārocesi, bhagavā therassa imaṃ gāthamabhāsi **‘‘sakañhi diṭṭhiṃ…pe… vadeyyā’’**ti.

Tassa attho – yāyaṃ diṭṭhi titthiyajanassa ‘‘sundariṃ māretvā samaṇānaṃ sakyaputtiyānaṃ avaṇṇaṃ pakāsetvā etenupāyena laddhaṃ sakkāraṃ sādiyissāmā’’ti so taṃ diṭṭhiṃ kathaṃ atikkameyya? Atha kho so ayaso tameva titthiyajanaṃ paccāgato taṃ diṭṭhiṃ accetuṃ asakkontaṃ. Yo vā sassatādivādī, sopi **sakaṃ diṭṭhiṃ kathamaccayeyya,** tena diṭṭhi**chandena anunīto** tāya ca diṭṭhi**ruciyā niviṭṭho,** api ca kho pana **sayaṃ samattāni pakubbamāno** attanāva paripuṇṇāni tāni diṭṭhigatāni karonto **yathā jāneyya, tatheva vadeyyā**ti.

Avaṇṇaṃ pakāsayitvāti aguṇaṃ pākaṭaṃ katvā. **Sakkāra**nti catunnaṃ paccayānaṃ sakkaccakaraṇaṃ. **Sammāna**nti cittena bahumānanaṃ. **Paccāharissāmā**ti etaṃ lābhādiṃ nibbattessāma. **Evaṃdiṭṭhikā**ti evaṃladdhikā. Yathā taṃ ‘‘lābhādiṃ nibbattessāmā’’ti evaṃ ayaṃ laddhi tesaṃ atthi, tathā ‘‘atthi me vuttappakāro dhammo’’ti etesaṃ khamati ceva ruccati ca, evaṃsabhāvameva vā tesaṃ cittaṃ ‘‘atthi me citta’’nti. Tadā tesaṃ diṭṭhi vā, diṭṭhiyā saha khanti vā, diṭṭhikhantīhi saddhiṃ ruci vā, diṭṭhikhantirucīhi saddhiṃ laddhi vā, diṭṭhikhantiruciladdhīhi saddhiṃ ajjhāsayo vā, diṭṭhikhantiruciladdhiajjhāsayehi saddhiṃ adhippāyo vā hotīti dassento **‘‘evaṃdiṭṭhikā…pe… evaṃadhippāyā’’**ti āha. **Sakaṃ diṭṭhi**nti attano dassanaṃ. **Sakaṃ khanti**nti attano sahanaṃ. **Sakaṃ ruci**nti attano ruciṃ. **Sakaṃ laddhi**nti attano laddhiṃ. **Sakaṃ ajjhāsaya**nti attano ajjhāsayaṃ. **Sakaṃ adhippāya**nti attano bhāvaṃ. **Atikkamitu**nti samatikkamituṃ. **Atha kho sveva ayaso**ti so eva ayaso ekaṃsena. **Te paccāgato**ti tesaṃ patiāgato. **Te**ti sāmiatthe upayogavacanaṃ.

Atha vāti atthantaradassanaṃ. **Sassato**ti nicco dhuvo. **Loko**ti attabhāvo. **Idameva saccaṃ, moghamañña**nti idaṃ eva tacchaṃ tathaṃ, aññaṃ tucchaṃ. **Samattā**ti sampuṇṇā. **Samādinnā**ti sammā ādinnā. **Gahitā**ti upagantvā gahitā.

Parāmaṭṭhāti sabbākārena parāmasitvā gahitā. **Abhiniviṭṭhā**ti visesena laddhappatiṭṭhā. **Asassato**ti vuttavipariyāyena veditabbo.

Antavāti saanto. **Anantavā**ti vuddhianantavā. **Taṃ jīva**nti so jīvo, liṅgavipallāso kato. **Jīvo**ti ca attāyeva. **Tathāgato**ti satto, ‘‘araha’’nti eke. **Paraṃ maraṇā**ti maraṇato uddhaṃ, paraloketi attho. **Na hoti tathāgato paraṃ maraṇā**ti maraṇato uddhaṃ na hoti. **Hoti ca na ca hoti tathāgato paraṃ maraṇā**ti maraṇato uddhaṃ hoti ca na hoti ca. **Neva hoti na na hoti tathāgato paraṃ maraṇā**ti ucchedavasena neva hoti, takkikavasena na na hoti.

Sakāya diṭṭhiyātiādayo karaṇavacanaṃ. **Allīno**ti ekībhūto.

Sayaṃ samattaṃ karotīti attanā ūnabhāvaṃ mocetvā sammā attaṃ samattaṃ karoti. **Paripuṇṇa**nti atirekadosaṃ mocetvā sampuṇṇaṃ. **Anoma**nti hīnadosaṃ mocetvā alāmakaṃ. **Agga**nti ādiṃ. **Seṭṭha**nti padhānaṃ niddosaṃ. **Visesa**nti jeṭṭhakaṃ. **Pāmokkha**nti adhikaṃ. **Uttama**nti visesaṃ na heṭṭhimaṃ. **Pavaraṃ karotī**ti atirekena uttamaṃ karoti. Atha vā ‘‘āsayadosamocanena **aggaṃ,** saṃkilesadosamocanena **seṭṭhaṃ,** upakkilesadosamocanena **visesaṃ,** pamattadosamocanena **pāmokkhaṃ,** majjhimadosamocanena **uttamaṃ,** uttamamajjhimadosamocanena **pavaraṃ karotī’’**ti evameke vaṇṇayanti. **Ayaṃ satthā sabbaññū**ti ayaṃ amhākaṃ satthā sabbajānanavasena sabbaññū. **Ayaṃ dhammo svākkhāto**ti ayaṃ amhākaṃ dhammo suṭṭhu akkhāto. **Ayaṃ gaṇo suppaṭipanno**ti ayaṃ amhākaṃ gaṇo suṭṭhu paṭipanno. **Ayaṃ diṭṭhi bhaddikā**ti ayaṃ amhākaṃ laddhi sundarā. **Ayaṃ paṭipadā supaññattā**ti ayaṃ amhākaṃ pubbabhāgā attanta pādipaṭipadā suṭṭhu paññattā. **Ayaṃ maggo niyyāniko**ti ayaṃ amhākaṃ niyyāmokkantiko maggo niyyānikoti **sayaṃ samattaṃ karoti**.

Katheyya ‘‘sassato loko’’ti. **Bhaṇeyya** ‘‘idameva saccaṃ moghamañña’’nti. **Dīpeyya** ‘‘antavā loko’’ti. **Vohareyya** nānāvidhena gaṇhāpeyya ‘‘hoti ca na ca hotī’’ti.

17. Atha rājā sattāhaccayena taṃ kuṇapaṃ chaḍḍāpetvā sāyanhasamayaṃ vihāraṃ gantvā bhagavantaṃ abhivādetvā āha – ‘‘nanu, bhante, īdise ayase uppanne mayhampi ārocetabbaṃ siyā’’ti? Evaṃ vutte bhagavā ‘‘na, mahārāja, ‘ahaṃ sīlavā guṇasampanno’ti paresaṃ ārocetuṃ ariyānaṃ paṭirūpa’’nti vatvā tassā aṭṭhuppattiyā **‘‘yo attano sīlavatānī**ti avasesagāthāyo abhāsi.

Tattha **sīlavatānī**ti pātimokkhādīni sīlāni, āraññikādīni dhutaṅgavatāni ca. **Anānupuṭṭho**ti apucchito. **Pāvā**ti vadati. **Anariyadhammaṃ kusalā tamāhu, yo ātumānaṃ sayameva pāvā**ti yo evaṃ attānaṃ sayameva vadati, tassa taṃ vādaṃ ‘‘anariyadhammo eso’’ti kusalā evaṃ kathenti.

Atthi sīlañceva vatañcāti sīlanaṭṭhena sīlañceva atthi, samādānaṭṭhena vatañca atthi, **vataṃ na sīla**nti vuttatthena vataṃ atthi, taṃ na sīlaṃ. **Katama**nti kathetukamyatāpucchā. **Idha bhikkhu sīlavā**tiādayo vuttanayā eva. **Saṃvaraṭṭhenā**ti saṃvaraṇaṭṭhena, vītikkamadvāraṃ pidahanaṭṭhena. **Samādānaṭṭhenā**ti taṃ taṃ sikkhāpadaṃ sammā ādānaṭṭhena. **Āraññikaṅga**nti araññe nivāso sīlaṃ assāti āraññiko, tassa aṅgaṃ āraññikaṅgaṃ. **Piṇḍapātikaṅga**nti bhikkhāsaṅkhātānaṃ paraāmisapiṇḍānaṃ pāto piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatananti vuttaṃ hoti. Taṃ piṇḍapātaṃ uñchati taṃ taṃ kulaṃ upasaṅkamanto gavesatīti piṇḍapātiko, piṇḍāya vā patituṃ vatametassāti piṇḍapātī. **Patitu**nti carituṃ. Piṇḍapātī eva piṇḍapātiko, tassa aṅgaṃ piṇḍapātikaṅgaṃ. **Aṅga**nti kāraṇaṃ vuccati. Tasmā yena samādānena so piṇḍapātiko hoti, tassetaṃ adhivacananti veditabbaṃ. Eteneva nayena rathikāsusānasaṅkārakūṭādīnaṃ yattha katthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena tesu paṃsukūlamivāti paṃsukūlaṃ. Atha vā paṃsu viya kucchitabhāvaṃ ulatīti paṃsukūlaṃ, kucchitabhāvaṃ gacchatīti vuttaṃ hoti. Evaṃ laddhanibbacanassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ, paṃsukūlaṃ sīlamassāti paṃsukūliko, paṃsukūlikassa aṅgaṃ **paṃsukūlikaṅgaṃ**. Saṅghāṭiuttarāsaṅgaantaravāsakasaṅkhātaṃ ticīvaraṃ sīlamassāti tecīvariko, tecīvarikassa aṅgaṃ **tecīvarikaṅgaṃ. Sapadānacārikaṅga**nti **dānaṃ** vuccati avakhaṇḍanaṃ, apetaṃ dānato apadānaṃ, anavakhaṇḍananti attho. Saha apadānena sapadānaṃ, avakhaṇḍanavirahitaṃ, anugharanti vuttaṃ hoti. Sapadānaṃ carituṃ idamassa sīlanti sapadānacārī, sapadānacārīyeva sapadānacāriko, tassa aṅgaṃ sapadānacārikaṅgaṃ. **Khalupacchābhattikaṅga**nti **khalū**ti paṭisedhanatthe nipāto. Pavāritena satā pacchā laddhaṃ bhattaṃ pacchābhattaṃ nāma, tassa pacchābhattassa bhojanaṃ pacchābhattabhojanaṃ, tasmiṃ pacchābhattabhojane pacchābhattasaññaṃ katvā pacchābhattaṃ sīlamassāti pacchābhattiko, na pacchābhattiko khalupacchābhattiko, samādānavasena paṭikkhittātirittabhojanassetaṃ nāmaṃ, tassa aṅgaṃ khalupacchābhattikaṅgaṃ. **Nesajjikaṅga**nti sayanaṃ paṭikkhipitvā nisajjāya viharituṃ sīlamassāti nesajjiko, tassa aṅgaṃ nesajjikaṅgaṃ. **Yathāsanthatikaṅga**nti yadeva santhataṃ yathāsanthataṃ, ‘‘idaṃ tuyhaṃ pāpuṇātī’’ti evaṃ paṭhamaṃ uddiṭṭhasenāsanassetaṃ adhivacanaṃ. Tasmiṃ yathāsanthate viharituṃ sīlamassāti yathāsanthatiko, tassa aṅgaṃ yathāsanthatikaṅgaṃ. Sabbāneva panetāni tena tena samādānena dhutakilesattā dhutassa bhikkhuno aṅgāni, kilesadhunanato vā dhutanti laddhavohāraṃ ñāṇaṃ aṅgaṃ etesanti **dhutaṅgāni**. Atha vā dhutāni ca tāni paṭipakkhānaṃ dhunanato aṅgāni ca paṭipattiyātipi **dhutaṅgāni**. Evaṃ tāvettha atthato viññātabbo vinicchayo. Sabbāneva cetāni samādānacetanālakkhaṇāni. Vuttampi cetaṃ –

> ‘‘Yo samādiyati, so puggalo. Yena samādiyati, cittacetasikā ete dhammā. Yā samādānacetanā, taṃ dhutaṅgaṃ. Yaṃ paṭikkhipati, taṃ vatthu’’nti (visuddhi. 1.23).

Sabbāneva ca loluppaviddhaṃsanarasāni, nilloluppabhāvapaccupaṭṭhānāni, appicchatādiariyadhammapadaṭṭhānāni. Evamettha lakkhaṇādīhi vinicchayo veditabbo.

Vīriyasamādānampīti vīriyaggahaṇampi. **Kāma**nti ekaṃsatthe nipāto. **Taco ca nhāru cā**ti chavi ca nhāruvalliyo ca. **Aṭṭhi cā**ti sabbā aṭṭhiyo ca. **Avasissatū**ti tiṭṭhatu. **Upasussatu maṃsalohita**nti sabbaṃ maṃsañca lohitañca sukkhatu.

‘‘Taco’’ti ekaṃ aṅgaṃ, ‘‘nhārū’’ti ekaṃ, ‘‘aṭṭhī’’ti ekaṃ, ‘‘upasussatu maṃsalohita’’nti ekaṃ aṅgaṃ. **Yaṃ ta**nti upari vattabbapadena sambandho. **Purisathāmenā**ti purisassa kāyikena balena, **balenā**ti ñāṇabalena. **Vīriyenā**ti cetasikañāṇavīriyatejena. **Parakkamenā**ti paraṃ paraṃ ṭhānaṃ akkamanena ussāhappattavīriyena. **Pattabba**nti yaṃ taṃ pāpuṇitabbaṃ. **Na taṃ apāpuṇitvā**ti taṃ pattabbaṃ appatvā. **Vīriyassa saṇṭhānaṃ bhavissatī**ti vuttappakārassa vīriyassa sithilattaṃ osīdanaṃ na bhavissati. ‘‘Paṭṭhāna’’ntipi pāṭho, ayamevattho. **Cittaṃ paggaṇhātī**ti cittaṃ ussāhaṃ gaṇhāpeti. **Padahatī**ti patiṭṭhāpeti.

Nāsissanti na khādissāmi na bhuñjissāmi. **Na pivissāmī**ti yāgupānādīni na pivissāmi. **Vihārato na nikkhame**ti senāsanato bahi na nikkhameyyaṃ. **Napi passaṃ nipātessa**nti passaṃ mañce vā pīṭhe vā bhūmiyaṃ vā kaṭasantharake vā pātanaṃ ṭhapanaṃ na karissāmi. **Taṇhāsalle anūhate**ti taṇhāsaṅkhāte kaṇḍe anuddhaṭe, avigateti attho.

Imaṃ pallaṅkanti samantato ābhujitaṃ ūrubaddhāsanaṃ. **Na bhindissāmī**ti na vijahissāmi. **Yāva me na anupādāyā**ti catūhi upādānehi gahaṇaṃ aggahetvā. **Āsavehī**ti kāmāsavādīhi catūhi āsavehi. **Vimuccissatī**ti samucchedavimuttiyā na muccissati. **Na tāvāhaṃ imamhā āsanā vuṭṭhahissāmī**ti ādiṃ katvā yāva **rukkhamūlā nikkhamissāmī**ti okāsavasena vuttā. **Imasmiññeva pubbaṇhasamayaṃ ariyadhammaṃ āharissāmī**ti ādiṃ katvā yāva **gimhe**ti kālavasena vuttā. **Purime vayokhandhe**tiādayo vayavasena vuttā. Tattha **āsanā na vuṭṭhahissāmī**ti nisinnāsanā na uṭṭhahissāmi. **Aḍḍhayogā**ti nikuṇḍagehā. **Pāsādā**ti dīghapāsādā. **Hammiyā**ti muṇḍacchadanagehā. **Guhāyā**ti paṃsuguhāya. **Leṇā**ti mariyādachinnacchiddā pabbataleṇā. **Kuṭiyā**ti ullittādikuṭiyā. **Kūṭāgārā**ti kaṇṇikaṃ āropetvā katagehato. **Aṭṭā**ti dvāraṭṭālakā. **Māḷā**ti vaṭṭagehā. Uddaṇḍo nāma eko patissayaviseso. ‘‘Tichadanageho’’tipi eke. **Upaṭṭhānasālā**ti sannipātasālā bhojanasālā vā. **Maṇḍapā**dayo pākaṭāyeva. **Ariyadhamma**nti anavajjadhammaṃ, ariyānaṃ vā buddhapaccekabuddhabuddhasāvakānaṃ dhammaṃ. **Āharissāmī**ti mama cittasamīpaṃ ānayissāmi sīlena. **Samāharissāmī**ti visesena ānayissāmi samādhinā. **Adhigacchissāmī**ti paṭilābhavasena gamissāmi tadaṅgena. **Phassayissāmī**ti phusissāmi maggena. **Sacchikarissāmī**ti paccakkhaṃ karissāmi phalena. Atha vā sotāpattimaggena **āharissāmi**. Sakadāgāmimaggena **samāharissāmi,** anāgāmimaggena **adhigacchissāmi,** arahattamaggena **phassayissāmi,** paccavekkhaṇena **sacchikarissāmi**. Dvīsupi nayesu phassayissāmīti nāmakāyena nibbānaṃ phusissāmīti attho.

Apuṭṭhoti mūlapadaṃ, tassa apucchitoti attho. **Apucchito**ti ajānāpito. **Ayācito**ti anāyācito. **Anajjhesito**ti anāṇāpito, ‘‘na icchito’’ti eke. **Apasādito**ti na pasādāpito. **Pāvadatī**ti kathayati. **Ahamasmī**ti ahaṃ asmi bhavāmi. **Jātiyā vā**ti khattiyabrāhmaṇajātiyā vā. **Gottena vā**ti gotamādigottena vā. **Kolaputtiyena vā**ti kulaputtabhāvena vā. **Vaṇṇapokkharatāya vā**ti sarīrasundaratāya vā. **Dhanena vā**ti dhanasampattiyā vā. **Ajjhenena vā**ti ajjhāyakaraṇena vā. **Kammāyatanena vā**ti kammameva kammāyatanaṃ, tena kammāyatanena, kasigorakkhakammādinā vā. **Sippāyatanena vā**ti dhanusippādinā vā. **Vijjāṭṭhānena vā**ti aṭṭhārasavijjāṭṭhānena vā. **Sutena vā**ti bahussutaguṇena vā. **Paṭibhānena vā**ti kāraṇākāraṇapaṭibhānasaṅkhātañāṇena vā. **Aññataraññatarena vā vatthunā**ti jātiādīnaṃ ekekena vatthunā vā.

Uccā kulāti khattiyabrāhmaṇakulā, etena jātigottamahattaṃ dīpeti. **Mahābhogakulā**ti gahapatimahāsālakulā, etena aḍḍhamahattaṃ dīpeti. **Uḷārabhogakulā**ti avasesavessādikulā, etena pahūtajātarūparajatādiṃ dīpeti. Caṇḍālāpi hi uḷārabhogā honti. **Ñāto**ti pākaṭo. **Yassassī**ti parivārasampanno. **Suttantiko**ti suttante niyutto. **Vinayadharo**ti vinayapiṭakadharo. **Dhammakathiko**ti ābhidhammiko. **Āraññiko**tiādayo dhutaṅgapubbaṅgamapaṭipattidassanatthaṃ vuttā. **Paṭhamassa jhānassa lābhī**tiādayo rūpārūpaaṭṭhasamāpattiyo dassetvā paṭivedhadassanavasena vuttā. **Pāvadatī**ti mūlapadaṃ. **Kathetī**ti ‘‘piṭakācariyosmī’’ti kathayati. **Bhaṇatī**ti ‘‘dhutaṅgikomhī’’ti pākaṭaṃ karoti. **Dīpayatī**ti ‘‘rūpajjhānaṃ lābhīmhī’’ti paridīpayati. **Voharatī**ti ‘‘arūpajjhānaṃ lābhīmhī’’ti vākyabhedaṃ karoti.

Khandhakusalāti pañcasu khandhesu salakkhaṇasāmaññalakkhaṇesu chekā, ñātatīraṇapahānavasena kusalāti attho. **Dhātuāyatanapaṭiccasamuppādā**dīsupi eseva nayo. **Nibbānakusalā**ti nibbāne chekā. **Anariyāna**nti na ariyānaṃ. **Eso dhammo**ti eso sabhāvo. **Bālāna**nti apaṇḍitānaṃ. **Asappurisāna**nti na sobhanapurisānaṃ. **Attā**ti attānaṃ.

18. **Santo**ti rāgādikilesūpasamena santo. Tathā **abhinibbutatto. Iti’hanti sīlesu akatthamāno**ti ‘‘ahamasmi sīlasampanno’’tiādinā nayena iti sīlesu akatthamāno, sīlanimittaṃ attupanāyikaṃ vācaṃ abhāsamānoti vuttaṃ hoti. **Tamariyadhammaṃ kusalā vadantī**ti tassa taṃ akatthanaṃ ‘‘ariyadhammo eso’’ti buddhādayo khandhādikusalā vadanti. **Yassussadā natthi kuhiñci loke**ti yassa khīṇāsavassa rāgādayo sattussadā kuhiñci loke natthi. Tassa taṃ akatthanaṃ ‘‘ariyadhammo eso’’ti evaṃ kusalā vadantīti sambandho.

Santoti mūlapadaṃ. **Rāgassa samitattā**ti rañjanalakkhaṇassa rāgassa samitabhāvena. **Dosā**dīsupi eseva nayo. **Vijjhātattā**ti sabbapariḷāhānaṃ jhāpitattā. **Nibbutattā**ti sabbasantāpānaṃ nibbāpitabhāvena. **Vigatattā**ti sabbākusalābhisaṅkhārānaṃ vigatabhāvena dūrabhāvena. **Paṭipassaddhattā**ti sabbākārena abhabbuppattikabhāvena. **Sattannaṃ dhammānaṃ bhinnattā bhikkhū**ti upari vattabbānaṃ sattadhammānaṃ bhinditvā ṭhitabhāvena bhikkhu. Sakkāyadiṭṭhivicikicchāsīlabbataparāmāsoti ime tayo kilesā sotāpattimaggena bhinnā, rāgo dosoti ime dve kilesā oḷārikā sakadāgāmimaggena bhinnā, te eva aṇusahagatā anāgāmimaggena bhinnā, moho mānoti ime dve kilesā arahattamaggena bhinnā. Avasese kilese dassetuṃ **‘‘bhinnāssa honti pāpakā akusalā dhammā’’**ti āha. **Saṃkilesikā**ti kilesapaccayā. **Ponobhavikā**ti punabbhavadāyikā. **Sadarā**ti kilesadarathā ettha santīti sadarā. ‘‘Saddarā’’tipi pāṭho, sahadarathāti attho. **Dukkhavipākā**ti phalakāle dukkhadāyikā. **Āyatiṃ jātijarāmaraṇiyā**ti anāgate jātijarāmaraṇassa paccayā.

Pajjena katena attanāti gāthāya ayaṃ piṇḍattho – yo attanā bhāvitena maggena parinibbānaṃ gato, kilesaparinibbānaṃ patto, parinibbānagatattā eva ca **vitiṇṇakaṅkho,** vipattisampattihānivuddhiucchedasassataapuññapuññappabhedaṃ **bhavañca vibhavañca vippahāya** maggavāsaṃ **vusitavā** khīṇapunabbhavoti etesaṃ thutivacanānaṃ araho **so bhikkhū**ti.

Itihanti, **idahantī**ti duvidho pāṭho. **Itīti padasandhi**ādayo sandhāya ''idaha''nti pāṭhaṃ na rocenti. Tattha **itī**ti yaṃ vuttaṃ. **Padasandhī**ti padānaṃ sandhi padasandhi, padaghaṭananti attho. **Padasaṃsaggo**ti padānaṃ ekībhāvo. **Padapāripūrī**ti padānaṃ paripūraṇaṃ dvinnaṃ padānaṃ ekībhāvo. **Akkharasamavāyo**ti ekībhūtopi aparipuṇṇopi hoti, ayaṃ na evaṃ. Akkharānaṃ samavāyo sannipāto hotīti dassanatthaṃ ''akkharasamavāyo''ti āha. **Byañjanasiliṭṭhatā**ti byañjanasamuccayo padamīti vuttānaṃ byañjanānaṃ atthabyañjanānaṃ atthabyattikāraṇānaṃ vā madhurabhāvattā pāṭhassa mudubhāvo. **Padānupubbatā metanti** padānaṃ anupubbabhāvo padānupubbatā, padapaṭipāṭibhāvoti attho. **Meta**nti etaṃ. Katamanti ce? **Itī**ti idaṃ. **Meta**nti ettha ma-kāro padasandhivasena vutto. **Katthī hotī**ti ''ahamasmi sīlasampanno''ti attānaṃ ukkaṃsetvā kathanasīlo hoti. **Katthatī**ti vuttanayena kathayati. **Vikatthatī**ti vividhā kathayati. **Katthanā**ti kathanā. **Ārato**ti dūrato rato. **Virato**ti ṭhānasaṅkantivasena vigatabhāvena rato. **Paṭivirato**ti tato nivattitvā sabbākārena viyutto hutvā rato. Tattha pisācaṃ viya disvā palāto ārato. Hatthimhi maddante viya paridhāvitvā gato virato. Yodhasampahāraṃ viya pothetvā maddetvā gato paṭivirato.

Khīṇāsavassāti khīṇakilesāsavassa. **Kammussado**ti puññābhisaṅkhāraapuññābhisaṅkhāraāneñjābhisaṅkhārasaṅkhātānaṃ kammānaṃ ussado ussannatā. **Yassime**ti yassa khīṇāsavassa ime ussadā.

19. Evaṃ khīṇāsavapaṭipattiṃ dassetvā idāni diṭṭhigatikānaṃ titthiyānaṃ paṭipattiñca dassento āha **''pakappitā saṅkhatā''**ti. Tattha **pakappitā**ti parikappitā. **Saṅkhatā**ti paccayābhisaṅkhatā. **Yassā**ti yassa kassaci diṭṭhigatikassa. **Dhammā**ti diṭṭhiyo. **Purakkhatā**ti purato katā. **Santī**ti saṃvijjanti. **Avīvadātā**ti avodātā. **Yadattani passati ānisaṃsaṃ, taṃ nissito kuppapaṭiccasanti**nti yassete diṭṭhidhammā 'purakkhatā avodātā santi, so evaṃvidho yasmā attani tassā diṭṭhiyā diṭṭhadhammikañca sakkārādiṃ, samparāyikañca gativisesādiṃ ānisaṃsaṃ sampassati, tasmā tañca ānisaṃsaṃ, tañca kuppatāya ca paṭiccasamuppannatāya ca sammutisantitāya ca kuppapaṭiccasantisaṅkhātaṃ diṭṭhiṃ nissito ca hoti. So taṃ nissitattā attānaṃ vā ukkaṃseyya, pare vā vambheyya abhūtehipi guṇadosehi.

Saṅkhatāti mūlapadaṃ. **Saṅkhatā**ti paccayehi samāgantvā katā. Upasaggavasena padaṃ vaḍḍhitaṃ. **Abhisaṅkhatā**ti paccayehi abhikatā. **Saṇṭhapitā**ti paccayavaseneva sammā ṭhapitā. **Aniccā**ti hutvā abhāvena. **Paṭiccasamuppannā**ti vatthārammaṇaṃ paṭicca uppannā. **Khayadhammā**ti kamena khayasabhāvā. **Vayadhammā**ti pavattivasena parihāyanasabhāvā. **Virāgadhammā**ti anivattī hutvā vigacchanasabhāvā. **Nirodhadhammā**ti nirujjhanasabhāvā, anuppattidhammā hutvā nirujjhanasabhāvāti attho. **Diṭṭhigatikassā**ti dvāsaṭṭhidiṭṭhiyo gahetvā ṭhitapuggalassa.

Purekkhārāti pure katā. **Taṇhādhajo**ti ussāpitaṭṭhena taṇhādhajo, taṇhāpaṭākā assa atthīti taṇhādhajo. Purecārikaṭṭhena taṇhā eva ketu assāti **taṇhāketu. Taṇhādhipateyyo**ti chandādhipativasena, taṇhā adhipatito āgatāti vā taṇhādhipateyyo, taṇhādhipati vā etassa atthīti taṇhādhipateyyo. **Diṭṭhidhajā**dīsupi eseva nayo. **Avodātā**ti aparisuddhā. **Saṃkiliṭṭhā**ti sayaṃ kiliṭṭhā. **Saṃkilesikā**ti tapanīyā.

Dve ānisaṃse passatīti dve guṇe dakkhati. **Diṭṭhadhammikañca ānisaṃsa**nti imasmiṃyeva attabhāve paccakkhadhammānisaṃsañca. **Samparāyika**nti paraloke pattabbaṃ ānisaṃsañca. **Yaṃdiṭṭhiko satthā hotī**ti satthā yathāladdhiko bhavati. **Taṃdiṭṭhikā sāvakā hontī**ti tassa vacanaṃ suṇantā sāvakāpi tathāladdhikā honti. **Sakkarontī**ti sakkārappattaṃ karonti. **Garuṃ karontī**ti garukārappattaṃ karonti. **Mānentī**ti manasā piyāyanti. **Pūjentī**ti catupaccayābhihārapūjāya pūjenti. **Apacitiṃ karontī**ti apacitippattaṃ karonti. Tattha yassa cattāro paccaye sakkaritvā suabhisaṅkhate paṇīte katvā denti, so sakkato. Yasmiṃ garubhāvaṃ paṭṭhapetvā denti, so garukato. Yaṃ manasā piyāyanti, so mānito. Yassa sabbampetaṃ karonti, so pūjito. Yassa abhivādanapaccupaṭṭhānaañjalikammādivasena paramanipaccakāraṃ karonti, so apacito. Keci **''sakkaronti** kāyena, **garuṃ karonti** vācāya, **mānenti** cittena, **pūjenti** lābhenā''ti vaṇṇayanti. **Alaṃ nāgattāya vā**ti nāgabhāvāya nāgarājabhāvāya vā alaṃ pariyattaṃ. **Supaṇṇattāya vā**ti supaṇṇarājabhāvāya. **Yakkhattāya vā**ti yakkhasenāpatibhāvāya. **Asurattāya vā**ti asurabhāvāya. **Gandhabbattāya vā**ti gandhabbadevaghaṭe nibbattabhāvāya. **Mahārājattāya vā**ti catunnaṃ mahārājānaṃ aññatarabhāvāya. **Indattāya vā**ti sakkabhāvāya. **Brahmattāya vā**ti brahmakāyikādīnaṃ aññatarabhāvāya. **Devattāya vā**ti sammutidevādīnaṃ aññatarabhāvāya. **Suddhiyā**ti parisuddhabhāvāya alaṃ pariyattaṃ. **Visuddhiyā**ti sabbamalarahitaaccantaparisuddhabhāvāya. **Parisuddhiyā**ti sabbākārena parisuddhabhāvāya.

Tattha tiracchānayoniyaṃ adhipaccattaṃ suddhiyā. Devaloke adhipaccattaṃ visuddhiyā. Brahmaloke adhipaccattaṃ parisuddhiyā. Caturāsītikappasahassāni atikkamitvā muccanatthaṃ **muttiyā**. Antarāyābhāvena muccanatthaṃ **vimuttiyā**. Sabbākārena muttiyā **parimuttiyā. Sujjhantī**ti tasmiṃ samaye pabbajitabhāvena suddhiṃ pāpuṇanti. **Visujjhantī**ti pabbajjaṃ gahetvā paṭipattiyā yuttabhāvena vividhena sujjhanti. **Parisujjhantī**ti nipphattiṃ pāpetvā sabbākārena sujjhanti. **Muccanti** tesaṃ samayantaradhammena. **Vimuccanti** etassa satthuno ovādena. **Parimuccanti** etassa satthuno anusāsanena. **Sujjhissāmī**tiādayo anāgatavasena vuttā. **Āyatiṃ phalapāṭikaṅkhī**ti anāgate vipākaphalamākaṅkhamāno. Idaṃ diṭṭhigatikānaṃ icchāmattaṃ. Diṭṭhigatañhi ijjhamānaṃ nirayaṃ vā tiracchānayoniṃ vā nipphādeti.

Accantasantīti atiantanissaraṇasanti. **Tadaṅgasantī**ti paṭhamajjhānādiguṇaṅgena nīvaraṇādiaguṇaṅgaṃ sametīti jhānaṃ tadaṅgasanti. **Sammutisantī**ti samāhāravasena diṭṭhisanti. Tā vibhāgato dassetuṃ **''katamā accantasantī''**tiādimāha.

Amataṃ nibbānanti evamādayo heṭṭhā vuttatthāyeva. **Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇā santā hontī**ti evamādayo anto appanāyaṃ atisayavasena vuttā. Api ca sammutisanti imasmiṃ atthe adhippetā, santīti itare dve santiyo paṭikkhipitvā sammutisantimeva dīpeti. **Kuppasanti**nti vipākajanakavasena parivattanavasena calasantiṃ. **Pakuppasanti**nti visesena calasantiṃ. **Eritasanti**nti kampanasantiṃ. **Sameritasanti**nti visesena kampitasantiṃ. **Calitasanti**nti tasseva vevacanaṃ. **Ghaṭṭitasanti**nti pīḷitasantiṃ. **Santiṃ nissito**ti diṭṭhisaṅkhātaṃ santiṃ nissito. **Assito**ti āsito visesena nissito. **Allīno**ti ekībhūto.

20. Evaṃ nissite tāva **''diṭṭhīnivesā...pe... ādiyatī ca dhamma''**nti tattha **diṭṭhīnivesā**ti idaṃsaccābhinivesasaṅkhātāni diṭṭhinivesanāni. **Na hi svātivattā**ti sukhena ativattitabbā na honti. **Dhammesu niccheyya samuggahīta**nti dvāsaṭṭhidiṭṭhigatesu taṃ taṃ samuggahitaṃ abhiniviṭṭhadhammaṃ nicchinitvā pavattā diṭṭhinivesā na hi svātivattāti vuttaṃ hoti. **Tasmā naro tesu nivesanesu, nirassatī ādiyatī ca dhamma**nti yasmā na hi svātivattā, tasmā naro tesuyeva diṭṭhinivesanesu ajasīlagosīlakukkurasīlapañcātapamaruppapātaukkuṭikappadhānakaṇṭakāpassayādibhedaṃ satthāraṃ dhammakkhānaṃ gaṇādibhedañca taṃ taṃ dhammaṃ nirassati ca ādiyati ca jahati ca gaṇhāti ca vanamakkaṭo viya taṃ taṃ sākhanti vuttaṃ hoti.

Evaṃ nirassanto ca ādiyanto ca anavaṭṭhitacittattā asantehipi guṇadosehi attano vā parassa vā yasāyasaṃ uppādeyya. **Durativattā**ti atikkamituṃ dukkhā. **Duttarā**ti duuttarā. **Duppatarā dussamatikkamā dubbinivattā**ti upasaggena vaḍḍhitā.

Nicchinitvāti sassatavasena nicchayaṃ katvā. **Vinicchinitvā**ti attavasena nānāvidhena vinicchayaṃ katvā. **Vicinitvā**ti pariyesitvā. **Pavicinitvā**ti attaniyavasena sabbākārena pariyesitvā. ''Nicinitvā viccinitvā''tipi pāṭho. **Odhiggāho**ti avadhiyitvā gāho. **Bilaggāho**ti koṭṭhāsavasena gāho ''bilaso vibhajitvā''tiādīsu (dī. ni. 2.378; ma. ni. 1.111) viya. **Varaggāho**ti uttamagāho. **Koṭṭhāsaggāho**ti avayavavasena gāho. **Uccayaggāho**ti rāsivasena gāho. **Samuccayaggāho**ti koṭṭhāsavasena rāsivasena ca gāho. **Idaṃ sacca**nti idameva sabhāvaṃ. **Taccha**nti tathabhāvaṃ aviparītasabhāvaṃ. **Tatha**nti vipariṇāmarahitaṃ. **Bhūta**nti vijjamānaṃ. **Yāthāva**nti yathāsabhāvaṃ. **Aviparīta**nti na viparītaṃ.

Nirassatīti niassati vikkhipati. **Paravicchindanāya vā**ti parehi vissajjāpanena. **Anabhisambhuṇanto vā**ti asampāpuṇanto vā asakkonto vā vissajjeti. **Paro vicchindetī**ti añño viyogaṃ karoti. **Natthetthā**ti natthi ettha. **Sīlaṃ anabhisambhuṇanto**ti sīlaṃ asampādento. **Sīlaṃ nirassatī**ti sīlaṃ vissajjeti. Ito paresupi eseva nayo.

21. Yo panāyaṃ sabbadiṭṭhigatādidosadhunanāya paññāya samannāgatattā dhono, tassa **dhonassa hi...pe... anūpayo so**. Kiṃ vuttaṃ hoti? Dhonadhammasamannāgamā **dhonassa** dhutasabbapāpassa arahato katthaci **loke** tesu tesu **bhavesu** saṃkappanā **diṭṭhi natthi**. So tassā diṭṭhiyā abhāvā, yāya ca attanā kataṃ pāpakammaṃ paṭicchādentā titthiyā māyāya vā mānena vā evaṃ agatiṃ gacchanti, tampi **māyañca mānañca pahāya dhono** rāgādīnaṃ dosānaṃ **kena gaccheyya,** diṭṭhadhamme samparāye vā nirayādīsu gativisesesu kena saṅkhaṃ gaccheyya, **anūpayo so,** so hi taṇhādiṭṭhiupayānaṃ dvinnaṃ abhāvena anūpayoti.

Kiṃ kāraṇāti kena kāraṇena. **Dhonā vuccati paññā**ti dhonā iti kiṃkāraṇā paññā kathīyati. **Tāya paññāya kāyaduccarita**nti tāya vuttappakārāya paññāya kāyato pavattaṃ duṭṭhu kilesapūtikattā vā caritanti kāyaduccaritaṃ. **Dhūtañca dhotañcā**ti kampitañca dhovitañca. **Sandhotañcā**ti sammā dhovitañca. **Niddhotañcā**ti visesena suṭṭhu niddhotañca. **Rāgo dhuto cā**tiādayo catunnaṃ maggānaṃ vasena yojetabbā.

Sammādiṭṭhiyā micchādiṭṭhi dhutā cāti maggasampayuttāya sammādiṭṭhiyā micchādiṭṭhi kampitā calitā dhovitā. **Sammāsaṅkappā**dīsupi eseva nayo. Vuttañhetaṃ ''sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi nijjiṇṇā hotī''ti suttaṃ (a. ni. 10.106; dī. ni. 3.360) vitthāretabbaṃ. **Sammāñāṇenā**ti maggasampayuttañāṇena, paccavekkhaṇañāṇena vā. **Micchāñāṇa**nti viparītañāṇaṃ ayāthāvañāṇaṃ, pāpakiriyāsu upacintāvasena pāpaṃ katvā ''sukataṃ mayā''ti paccavekkhaṇākārena ca uppanno moho. **Sammāvimuttiyā micchāvimuttī**ti samucchedavimuttiyā viparītā ayāthāvavimuttiyeva cetovimuttisaññitā.

Arahā imehi dhoneyyehi dhammehīti rāgādīhi kilesehi dūre ṭhito arahā imehi vuttappakārehi kilesadhovanehi dhammehi upeto hoti. **Dhono**ti dhono puggalo, teneva **''so dhutarāgo''**tiādayo āha.

Māyā vuccati vañcanikācariyāti vañcanakiriyaṃ vañcanakaraṇaṃ assā atthīti vañcanikācariyā. **Tassa paṭicchādanahetū**ti tesaṃ duccaritānaṃ appakāsanakāraṇā. **Pāpikaṃ icchaṃ paṇidahatī**ti lāmakaṃ patthanaṃ patiṭṭhāpeti. **''Mā maṃ jaññā''ti icchatī**ti ''mayhaṃ kataṃ pāpaṃ pare mā jāniṃsū''ti paccāsīsati. **Saṅkappetī**ti vitakkaṃ uppādeti. **Vācaṃ bhāsatī**ti jānaṃyeva paṇṇattiṃ vītikkamanto bhikkhu bhāriyaṃ karoti. ''Amhākaṃ vītikkamaṭṭhānaṃ nāma natthī''ti upasanto viya bhāsati. **Kāyena parakkamatī**ti ''mayā kataṃ idaṃ pāpakammaṃ mā keci jāniṃsū''ti kāyena vattaṃ karoti. Vijjamānadosapaṭicchādanato cakkhumohanamāyā assāti māyāvī, māyāvino bhāvo **māyāvitā**. Katvā pāpaṃ puna paṭicchādanato aticca assarati etāya sattoti **accasarā**. Kāyavācākiriyāhi aññathā dassanato vañcetīti **vañcanā**. Etāya sattā nikarontīti **nikati,** micchā karontīti attho. ''Nāhaṃ evaṃ karomī''ti pāpānaṃ vikkhipanato **nikiraṇā.** ''Nāhaṃ evaṃ karomī''ti parivajjanato **pariharaṇā**. Kāyādīhi saṃharaṇato **gūhanā**. Samabhāgena gūhanā **parigūhanā**. Tiṇapaṇṇehi viya gūthaṃ kāyavacīkammehi pāpaṃ chādetīti **chādanā**. Sabbato bhāgena chādanā **paricchādanā**. Na uttāniṃ katvā dassetīti **anuttānikammaṃ**. Na pākaṭaṃ katvā dassetīti **anāvikammaṃ**. Suṭṭhu chādanā **vocchādanā**. Katapaṭicchādanavasena punapi pāpassa karaṇato **pāpakiriyā. Ayaṃ vuccatī**ti ayaṃ katapaṭicchādanalakkhaṇā māyā nāma vuccati, yāya samannāgato puggalo bhasmapaṭicchanno viya aṅgāro, udakapaṭicchanno viya khāṇu, pilotikapaliveṭhitaṃ viya ca satthaṃ hoti.

Ekavidhena mānoti ekaparicchedena ekakoṭṭhāsena māno. **Yā cittassa unnatī**ti yā cittassa abbhussāpanā, ayaṃ mānoti attho. Ettha puggalaṃ anāmasitvā nibbattitamānova vutto.

Attukkaṃsanamānoti attānaṃ upari ṭhapanamāno. **Paravambhanamāno**ti pare lāmakakaraṇamāno. Ime dve mānā yebhuyyena tathā pavattākāravasena vuttā.

''Seyyohamasmī''ti mānoti jātiādīni nissāya ''ahamasmi seyyo''ti uppanno māno. **Sadisamānā**dīsupi eseva nayo. Evamimepi tayo mānā puggalavisesaṃ anissāya tathā pavattākāravasena vuttā. Tesu ekeko tiṇṇampi seyyasadisahīnānaṃ uppajjati. Tattha ''seyyohamasmī''ti māno seyyasseva yāthāvamāno, sesānaṃ ayāthāvamāno. ''Sadisohamasmī''ti māno sadisasseva yāthāvamāno, sesānaṃ ayāthāvamāno. ''Hīnohamasmī''ti māno hīnasseva yāthāvamāno, sesānaṃ ayāthāvamāno.

Catubbidhena māno lokadhammavasena vutto. Pañcavidhena māno pañcakāmaguṇavasena vutto. Chabbidhena māno cakkhādisampattivasena vutto. Tattha **mānaṃ janetī**ti mānaṃ uppādeti.

Sattavidhena mānaniddese **māno**ti unnamo. **Atimāno**ti ''jātiādīhi mayā sadiso natthī''ti atikkamitvā maññanavasena uppanno māno. **Mānātimāno**ti ''ayaṃ pubbe mayā sadiso, idāni ahaṃ seṭṭho, ayaṃ hīnataro''ti uppanno māno. Ayaṃ bhārātibhāro viya purimaṃ sadisamānaṃ upādāya mānātimāno nāmāti dassetuṃ **''mānātimāno''**ti āha. **Omāno**ti hīnamāno. Yo ''hīnohamasmī''ti māno nāma vutto, ayaṃ omāno nāma. Api cettha ''tvaṃ jātimā, kākajāti viya te jāti. Tvaṃ gottavā, caṇḍālagottaṃ viya te gottaṃ. Tuyhaṃ saro atthi, kākasaro viya te saro''ti evaṃ attānaṃ heṭṭhā katvā pavattanavasena ayaṃ ''omāno''ti veditabbo.

Adhimānoti cattāri saccāni appatvā pattasaññissa, catūhi maggehi kattabbe kicce akateyeva katasaññissa, catusaccadhamme anadhigate adhigatasaññissa, arahatte asacchikate sacchikatasaññissa uppanno adhigatamāno adhimāno nāma. Ayaṃ pana kassa uppajjati, kassa na uppajjatīti? Ariyasāvakassa tāva na uppajjati. So hi maggaphalanibbānapahīnakilesāvasiṭṭhakilesapaccavekkhaṇena sañjātasomanasso ariyaguṇapaṭivedhe nikkaṅkho, tasmā sotāpannādīnaṃ ''ahaṃ sakadāgāmī''tiādivasena māno na uppajjati, dussīlassa ca na uppajjati. So hi ariyaguṇādhigame nirāsova. Sīlavatopi pariccattakammaṭṭhānassa niddārāmatādimanuyuttassa na uppajjati, parisuddhasīlassa pana kammaṭṭhāne appamattassa nāmarūpaṃ vavatthapetvā paccayapariggahena vitiṇṇakaṅkhassa tilakkhaṇaṃ āropetvā saṅkhāre sammasantassa āraddhavipassakassa uppajjati, uppanne ca suddhasamathalābhī suddhavipassanālābhī vā antarā ṭhapeti. So hi dasapi vassāni vīsampi vassāni tiṃsampi vassāni asītipi vassāni kilesasamudācāraṃ apassanto ''ahaṃ sotāpanno''ti vā ''sakadāgāmī''ti vā ''anāgāmī''ti vā maññati, samathavipassanālābhī pana arahatteyeva ṭhapeti. Tassa hi samādhibalena kilesā vikkhambhitā, vipassanābalena saṅkhārā supariggahitā, tasmā saṭṭhipi vassāni asītipi vassāni vassasatampi kilesā na samudācaranti, khīṇāsavasseva cittācāro hoti. So evaṃ dīgharattaṃ kilesasamudācāraṃ apassanto antarā aṭṭhatvāva ''arahā aha''nti maññati.

Asmimānoti rūpe asmītiādinā nayena pañcasu khandhesu ''ahaṃ rūpādayo''ti uppanno māno. **Micchāmāno**ti pāpakehi kammāyatanasippāyatanavijjāṭṭhānasutapaṭibhānasīlabbatehi, pāpikāya ca diṭṭhiyā uppanno māno. Tattha **pāpakaṃ kammāyatanaṃ** nāma kevaṭṭamacchabandhanesādānaṃ kammaṃ. **Pāpakaṃ sippāyatanaṃ** nāma macchajālakhipakumīnakaraṇesu ceva pāsaoḍḍanasūlāropanādīsu ca chekatā. **Pāpakaṃ vijjāṭṭhānaṃ** nāma yā kāci parūpaghātavijjā. **Pāpakaṃ sutaṃ** nāma bhāratayuddhasītāharaṇādipaṭisaṃyuttaṃ. **Pāpakaṃ paṭibhānaṃ** nāma dubbhāsitayuttaṃ kappanāṭakavilappanādipaṭibhānaṃ. **Pāpakaṃ sīlaṃ** nāma ajasīlaṃ gosīlaṃ. **Vatampi** ajavatagovatameva. **Pāpikā diṭṭhi** pana dvāsaṭṭhiyā diṭṭhigatesu yākāci diṭṭhi. **Aṭṭhavidhamāno** uttānatthoyeva.

Navavidhena mānaniddese **seyyassa ''seyyohamasmī''**tiādayo nava mānā puggalaṃ nissāya vuttā. Ettha pana **seyyassa ''seyyohamasmī''ti māno** rājānañceva pabbajitānañca uppajjati. Rājā hi ''raṭṭhena vā dhanavāhanehi vā ko mayā sadiso atthī''ti etaṃ mānaṃ karoti. Pabbajitopi ''sīladhutaṅgādīhi ko mayā sadiso atthī''ti etaṃ mānaṃ karoti.

Seyyassa ''sadisohamasmī''ti mānopi etesaṃyeva uppajjati. Rājā hi ''raṭṭhena vā dhanavāhanehi vā aññarājūhi saddhiṃ mayhaṃ kiṃ nānākaraṇa''nti etaṃ mānaṃ karoti. Pabbajitopi ''sīladhutaṅgādīhi aññena bhikkhunā mayhaṃ kiṃ nānākaraṇa''nti etaṃ mānaṃ karoti.

Seyyassa ''hīnohamasmī''ti mānopi etesaṃyeva uppajjati. Yassa hi rañño raṭṭhaṃ vā dhanavāhanādīni vā nātisampannāni honti, so ''mayhaṃ rājāti vohārasukhamattakameva, kiṃ rājā nāma aha''nti etaṃ mānaṃ karoti. Pabbajitopi appalābhasakkāro ''ahaṃ dhammakathiko, bahussuto, mahātheroti kathāmattameva, kiṃ dhammakathiko nāmāhaṃ, kiṃ bahussuto nāmāhaṃ, kiṃ mahāthero nāmāhaṃ, yassa me lābhasakkāro natthī''ti etaṃ mānaṃ karoti.

Sadisassa ''seyyohamasmī''ti mānādayo amaccādīnaṃ uppajjanti. Amacco vā hi raṭṭhiyo vā ''bhogayānavāhanādīhi ko mayā sadiso añño rājapuriso atthī''ti vā, ''mayhaṃ aññehi saddhiṃ kiṃ nānākaraṇa''nti vā, ''amaccoti nāmameva mayhaṃ, ghāsacchādanamattampi me natthi, kiṃ amacco nāmāha''nti vā ete māne karoti.

Hīnassa ''seyyohamasmī''ti mānādayo dāsādīnaṃ uppajjanti. Dāso hi ''mātito vā pitito vā ko mayā sadiso añño dāso nāma atthi, aññe jīvituṃ asakkontā kucchihetu dāsā nāma jātā, ahaṃ pana paveṇīāgatattā seyyo''ti vā, ''paveṇīāgatabhāvena ubhatosuddhikadāsattena asukadāsena nāma saddhiṃ ki mayhaṃ nānākaraṇa''nti vā, ''kucchivasenāhaṃ dāsabyaṃ upagato, mātāpitukoṭiyā pana me dāsaṭṭhānaṃ natthi, kiṃ dāso nāma aha''nti vā ete māne karoti. Yathā ca dāso, evaṃ pukkusacaṇḍālādayopi ete māne karontiyeva.

Ettha ca seyyassa ''seyyohamasmī''ti uppannamānova yāthāvamāno, itare dve ayāthāvamānā. Tathā sadisassa ''sadisohamasmī''ti, hīnassa ''hīnohamasmī''ti uppannamānova yāthāvamāno, itare dve ayāthāvamānā. Tattha yāthāvamānā arahattamaggavajjhā, ayāthāvamānā sotāpattimaggavajjhā.

Ettha ca seyyassa ''seyyohamasmī''ti māno uttamassa uttamaṭṭhena ''ahaṃ seyyo''ti evaṃ uppannamāno, seyyassa ''sadisohamasmī''ti māno uttamassa samaṭṭhena ''ahaṃ sadiso''ti evaṃ uppannamāno. Seyyassa ''hīnohamasmī''ti māno uttamassa lāmakaṭṭhena ''ahaṃ hīno''ti evaṃ uppannamāno. Evaṃ seyyamāno sadisamāno hīnamānoti ime tayo mānā seyyassa uppajjanti. Sadisassāpi ahaṃ seyyo, sadiso, hīnoti tayo mānā uppajjanti. Hīnassāpi ahaṃ hīno, sadiso, seyyoti tayo mānā uppajjanti.

Dasavidhamānaniddese **idhekacco mānaṃ janetī**ti ekacco puggalo mānaṃ janayati. **Jātiyā vā**ti khattiyabhāvādijātisampattiyā vā. **Gottena vā**ti gotamagottādinā ukkaṭṭhagottena vā. **Kolaputtiyena vā**ti mahākulabhāvena vā. **Vaṇṇapokkharatāya vā**ti vaṇṇasampannasarīratāya vā. Sarīrañhi ''pokkhara''nti vuccati, tassa vaṇṇasampattiyā abhirūpabhāvenāti attho. **Dhanena vā**ti dhanasampannabhāvena vā, mayhaṃ nidhānagatassa dhanassa pamāṇaṃ natthīti attho. **Ajjhenena vā**ti ajjhāyanavasena vā. **Kammāyatanena vā**ti ''avasesā sattā chinnapakkhakākasadisā, ahaṃ pana mahiddhiko mahānubhāvo''ti vā, ''ahaṃ yaṃ yaṃ kammaṃ karomi, taṃ taṃ samijjhatī''ti vā evamādinayappavattena kammāyatanena vā. **Sippāyatanena vā**ti ''avasesā sattā nisippā, ahaṃ sippavā''ti evamādinayappavattena sippāyatanena vā. **Vijjāṭṭhānena vā**ti idaṃ heṭṭhā vuttanayameva. **Sutena vā**ti ''avasesā sattā appassutā, ahaṃ pana bahussuto''ti evamādisutena vā. **Paṭibhānena vā**ti ''avasesā sattā appaṭibhānā, mayhaṃ pana paṭibhānappamāṇaṃ natthī''ti evamādipaṭibhānena vā. **Aññataraññatarena vā vatthunā**ti avuttena aññena vatthunā vā. **Yo evarūpo māno**ti mānakaraṇavasena māno. **Maññanā maññitatta**nti ākārabhāvaniddeso. Ussitaṭṭhena **unnati**. Yassuppajjati, taṃ puggalaṃ unnāmeti ukkhipitvā ṭhapetīti **unnāmo**. Samussitaṭṭhena **dhajo**. Ukkhipanaṭṭhena cittaṃ sampaggaṇhātīti **sampaggāho**. Ketu vuccati bahūsu dhajesu accuggatadhajo. Mānopi punappunaṃ uppajjamāno aparāpare upādāya accuggataṭṭhena ketu viyāti ketu, taṃ ketuṃ icchatīti ketukamyaṃ, tassa bhāvo **ketukamyatā**. Sā pana cittassa, na attano. Tena vuttaṃ ''ketukamyatā cittassā''ti. Mānasampayuttañhi cittaṃ ketuṃ icchati, tassa bhāvo, ketusaṅkhāto mānoti. **Dhono māyañca mānañca pahāya pajahitvā** yo so dhono arahā heṭṭhā vuttanayena vinodanabyantikaraṇādivasena kilese pajahitvā ṭhito, so tena rāgādinā kilesena gaccheyya.

Nerayikoti vāti niraye nibbattakasattoti vā. **Tiracchānayonikā**dīsupi eseva nayo. **So hetu natthī**ti yena janakahetunā gatiyādīsu nibbatteyya, so hetu natthi. **Paccayo**ti tasseva vevacanaṃ. **Kāraṇa**nti ṭhānaṃ. Kāraṇañhi tadāyattavuttitāya attano phalassa ṭhānanti vuccati. Tasmā yena hetunā yena paccayena gatiyādīsu nibbatteyya, taṃ kāraṇaṃ natthi.

22. Yo pana nesaṃ dvinnaṃ upayānaṃ bhāvena upayo hoti, so **upayo hi…pe… diṭṭhimidheva sabba**nti. Tattha **upayo**ti taṇhādiṭṭhinissito. **Dhammesu upeti vāda**nti ''ratto''ti vā ''duṭṭho''ti vā evaṃ tesu tesu dhammesu upeti vādaṃ. **Anūpayaṃ kena kathaṃ vadeyyā**ti taṇhādiṭṭhippahānena pana anūpayaṃ khīṇāsavaṃ kena rāgena vā dosena vā kathaṃ ''ratto''ti vā ''duṭṭho''ti vā vadeyya. Evaṃ anupavajjo ca so kiṃ titthiyā viya katapaṭicchādako bhavissatīti adhippāyo. **Attā nirattā na hi tassa atthī**ti tassa hi attadiṭṭhi vā ucchedadiṭṭhi vā natthi, gahaṇamuñcanaṃ vāpi attanirattasaññitaṃ natthi. Kiṃ kāraṇā natthīti ce? **Adhosi so diṭṭhimidheva sabba**nti. Yasmā so idheva attabhāve ñāṇambunā sabbadiṭṭhigataṃ adhosi pajahi vinodesīti arahattanikūṭena desanaṃ niṭṭhāpesi. Taṃ sutvā rājā attamano bhagavantaṃ abhivādetvā pakkāmīti.

Rattoti vāti rāgena rattoti vā. **Duṭṭhoti vā**tiādīsupi eseva nayo. **Te abhisaṅkhārā appahīnā**ti ye puññāpuññaāneñjābhisaṅkhārā, te appahīnā. **Abhisaṅkhārānaṃ appahīnattā**ti tesaṃ vuttappakārānaṃ kammābhisaṅkhārānaṃ na pahīnabhāvena. **Gatiyā vādaṃ upetī**ti pañcannaṃ gatīnaṃ aññatarāya kathanaṃ upagacchati. Tenevāha – **''nerayikoti vā…pe… vādaṃ upeti upagacchatī''**ti. **Vadeyyā**ti katheyya. **Gahitaṃ natthī**ti gahetabbaṃ natthi. **Muñcitabbaṃ natthī**ti muñcitvā ṭhitattā mocetabbaṃ natthi.

Yassatthi gahitanti yassa puggalassa ''ahaṃ mamā''ti gahitaṃ atthi. **Tassatthi muñcitabba**nti tassa puggalassa mocetabbaṃ atthi. Upari padāni parivattetvā yojetabbāni. **Gahaṇaṃ muñcanā samatikkanto**ti gahaṇamocanā arahā atikkanto. **Buddhiparihānivītivatto**ti vaḍḍhiñca parihāniñca atikkamitvā pavatto. **So vuṭṭhavāso**tiādiṃ katvā **ñāṇagginā daḍḍhānī**ti pariyosānaṃ heṭṭhā vuttanayameva. **Adhosī**ti kantesi. **Dhuni sandhuni niddhunī**ti upasaggena padaṃ vaḍḍhitaṃ.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Duṭṭhaṭṭhakasuttaniddesavaṇṇanā niṭṭhitā.

4. Suddhaṭṭhakasuttaniddesavaṇṇanā

23. Catutthe suddhaṭṭhake paṭhamagāthāya tāvattho – na, bhikkhave, evarūpena dassanena suddhi hoti, api ca kho kilesamalīnattā asuddhaṃ, kilesarogānaṃ adhigamā sarogameva candābhaṃ brāhmaṇaṃ, aññaṃ vā evarūpaṃ disvā diṭṭhigatiko bālo abhijānāti **‘‘passāmi suddhaṃ paramaṃ arogaṃ,** tena ca diṭṭhisaṅkhātena dassanena **saṃsuddhi narassa hotī’’**ti, so evaṃ abhijānanto taṃ dassanaṃ **‘‘parama’’nti ñatvā** tasmiṃ dassane **suddhānupassī** samāno taṃ dassanaṃ ‘‘maggañāṇa’’nti **pacceti**. Taṃ pana maggañāṇaṃ na hoti.

Paramaṃ ārogyappattanti uttamaṃ nibyādhiṃ pāpuṇitvā ṭhitaṃ. **Tāṇappatta**nti tathā pālanappattaṃ. **Leṇappatta**nti nilīyanappattaṃ.**Saraṇappatta**nti patiṭṭhāpattaṃ, dukkhanāsanaṃ vā pattaṃ. **Abhayappatta**nti nibbhayabhāvappattaṃ. **Accutappatta**nti niccalabhāvaṃ pattaṃ. **Amatappatta**nti amataṃ mahānibbānaṃ pattaṃ. **Nibbānappatta**nti vānavirahitaṃ pattaṃ.

Abhijānantoti visesena jānanto. **Ājānanto**ti ājānamāno. **Vijānanto**ti anekavidhena jānamāno. **Paṭivijānanto**ti taṃ taṃ paṭicca vijānamāno. **Paṭivijjhanto**ti hadaye kurumāno.

Cakkhuviññāṇaṃ rūpadassanenāti cakkhuviññāṇena rūpadassanaṃ. **Ñāṇanti paccetī**ti paññā iti saddahati. **Maggoti paccetī**ti ‘‘upāyo’’ti saddahati. **Patho**ti sañcāro. **Nīyāna**nti gahetvā yātīti nīyānaṃ. ‘‘Niyyāna’’nti vā pāṭho.

24. **‘‘Diṭṭhena ce suddhī’’**ti dutiyagāthā. Tassattho – tena rūpadassanasaṅkhātena **diṭṭhena** yadi kilesa**suddhi narassa hoti,** tena **vā ñāṇena so** yadi jātiādi**dukkhaṃ pajahāti,** evaṃ sante ariyamaggato **aññena** asuddhimaggeneva **so sujjhati,** rāgādīhi upadhīhi saupadhiko eva samāno sujjhatīti vattabbataṃ āpanno hoti, na ca evaṃvidho sujjhati. Tasmā **diṭṭhī hi naṃ pāva tathā vadānaṃ,** sā naṃ diṭṭhiyeva ‘‘micchādiṭṭhiko aya’’nti katheti, diṭṭhianurūpaṃ ‘‘sassato loko’’tiādinā nayena tathā tathā vadatīti.

Rāgena saha vattatīti **sarāgo,** rāgavāti attho. **Sadoso**tiādīsupi eseva nayo.

25. **Na brāhmaṇo**ti tatiyagāthā. Tassattho – yo pana bāhitapāpattā **brāhmaṇo** hoti, so maggena adhigatāsavakkhayo khīṇāsavabrāhmaṇo ariyamaggañāṇato aññena abhimaṅgalasammatarūpasaṅkhāte **diṭṭhe,** tathāvidhasaddasaṅkhāte **sute,** avītikkamasaṅkhāte **sīle,** hatthivatādibhede **vate,** pathaviādibhede **mute** ca uppannena micchāñāṇena **suddhiṃ na** āhāti. Sesamassa brāhmaṇassa vaṇṇabhaṇanāya vuttaṃ. So hi tedhātuka**puññe** sabbasmiñca **pāpe anūpalitto,** kasmā? Tassa pahīnattā tassa attadiṭṭhiyā, yassa kassaci vā gahaṇassa pahīnattā **attañjaho,** puññābhisaṅkhārādīnaṃ akaraṇato **‘‘nayidha pakubbamāno’’**ti vuccati. Tasmā naṃ evaṃ pasaṃsanto āha. Sabbasseva cassa purimapādena sambandho veditabbo – puññe ca pāpe ca anūpalitto attañjaho nayidha pakubbamāno na brāhmaṇo aññato suddhimāhāti. **Nāti paṭikkhepo**ti na iti paṭisedho.

Bāhitvā sabbapāpakānīti gāthāyattho – yo catutthamaggena bāhitvā sabbapāpakāni **ṭhitatto** ṭhitoicceva vuttaṃ hoti. Bāhitapāpattā eva ca **vimalo** vimalabhāvaṃ brahmabhāvaṃ seṭṭhabhāvaṃ patto, paṭinissaṭṭhasamādhivikkhepakarakilesamalena aggamaggaphalasamādhinā **sādhusamāhito,** saṃsārahetusamatikkamena **saṃsāramaticca** pariniṭṭhitakiccatāya **kevalī**ti ca, taṇhādiṭṭhīhi anissitattā **anissito**ti ca, lokadhammehi nibbikārattā **tādī**ti ca pavuccati. Evaṃ thutiraho **sa brahmā** so brāhmaṇoti.

Aññatra satipaṭṭhānehīti cattāro satipaṭṭhāne muñcitvā. **Sammappadhānā**dīsupi eseva nayo.

Santeke samaṇabrāhmaṇāti ekacce lokasaṅketena ‘‘samaṇabrāhmaṇā’’ti laddhavohārā saṃvijjanti. **Diṭṭhasuddhikā**ti diṭṭhena suddhiṃ icchamānā. **Te ekaccānaṃ rūpānaṃ dassana**nti ete diṭṭhasuddhikā etesaṃ rūpārammaṇānaṃ olokanaṃ. **Maṅgalaṃ paccentī**ti iddhikāraṇaṃ buddhikāraṇaṃ sabbasampattikāraṇaṃ patiṭṭhāpenti. **Amaṅgalaṃ paccentī**ti aniddhikāraṇaṃ na buddhikāraṇaṃ na sampattikāraṇaṃ patiṭṭhāpenti. **Te kālato vuṭṭhahitvā**ti ete diṭṭhādimaṅgalikā puretarameva uṭṭhahitvā. **Abhimaṅgalagatānī**ti visesena vuḍḍhikāraṇagatāni. **Rūpāni passantī**ti nānāvidhāni rūpārammaṇāni dakkhanti. **Cāṭakasakuṇa**nti evaṃnāmakaṃ. **Phussaveḷuvalaṭṭhi**nti phussanakkhattena uppannaṃ taruṇabeḷuvalaṭṭhiṃ. **Gabbhinitthi**nti sagabbhaṃ itthiṃ. **Kumārakaṃ khandhe āropetvā gacchanta**nti taruṇadārakaṃ aṃse ussāpetvā gacchamānaṃ. **Puṇṇaghaṭa**nti udakapuṇṇaghaṭaṃ. **Rohitamaccha**nti rattarohitamacchaṃ. **Ājaññaratha**nti sindhavayuttarathaṃ. **Usabha**nti maṅgalausabhaṃ. **Gokapila**nti kapilagāviṃ.

Palālapuñjanti thusarāsiṃ. **Takkaghaṭa**nti gotakkādipūritacāṭiṃ. **Rittaghaṭa**nti tucchaghaṭaṃ. **Naṭa**nti naṭakādiṃ. ‘‘Dhuttakiriya’’nti eke. **Naggasamaṇaka**nti niccoḷasamaṇaṃ. **Khara**nti gadrabhaṃ. **Kharayāna**nti gadrabhayuttaṃ vayhādikaṃ. **Ekayuttayāna**nti ekena vāhanena saṃyuttaṃ yānaṃ. **Kāṇa**nti ekakkhiubhayakkhikāṇaṃ. **Kuṇi**nti hatthakuṇiṃ. **Khañja**nti khañjapādaṃ tiriyagatapādaṃ. **Pakkhahata**nti pīṭhasappiṃ. **Jiṇṇaka**nti jarājiṇṇaṃ. **Byādhika**nti byādhipīḷitaṃ. **Mata**nti kālaṅkataṃ.

Sutasuddhikāti sotaviññāṇena sutena suddhiṃ icchamānā. **Saddānaṃ savana**nti saddārammaṇānaṃ savanaṃ. **Vaḍḍhāti vā**tiādayo loke pavattasaddamattāni gahetvā vuttā. Amaṅgalaṃ pana **‘‘kāṇo’’**tiādinā tena tena nāmena vuttasaddāyeva. **‘‘Chinda’’nti vā**ti hatthapādādicchinnanti vā. **‘‘Bhinda’’nti vā**ti sīsādibhinnanti vā. **‘‘Daḍḍha’’nti vā**ti agginā jhāpitanti vā. **‘‘Naṭṭha’’nti vā**ti corādīhi vināsitanti vā. **‘‘Natthī’’ti vā**ti na vijjatīti vā.

Sīlasuddhikāti sīlena visuddhiṃ icchanakā. **Sīlamattenā**ti saṃvaraṇamattena. **Saṃyamamattenā**ti uparamamattena. **Saṃvaramattenā**ti dvārathakanamattena. **Avītikkamamattenā**ti na atikkamitamattena. **Samaṇo muṇḍikāputto**ti mātito laddhanāmaṃ. **Sampannakusala**nti paripuṇṇakusalaṃ. **Paramakusala**nti uttamakusalaṃ. **Uttamapattippatta**nti uttamaṃ arahattaṃ pāpuṇitabbataṃ patvā ṭhitaṃ. **Ayojja**nti parājetuṃ asakkuṇeyyaṃ samaṇaṃ.

Vatasuddhikāti samādānena vatena suddhiṃ icchanakā. **Hatthivatikā vā**ti samādinnaṃ hatthivataṃ etesaṃ atthīti hatthivatikā, sabbahatthikiriyaṃ karontīti attho. Kathaṃ? ‘‘Ajja paṭṭhāya hatthīhi kātabbaṃ karissāmī’’ti evaṃ uppannacittā hatthīnaṃ gamanākāraṃ tiṭṭhanākāraṃ nisīdanākāraṃ sayanākāraṃ uccārapassāvakaraṇākāraṃ, aññe hatthī disvā soṇḍaṃ ussāpetvā gamanākārañca sabbaṃ karontīti **hatthivatikā. Assavatikā**dīsupi labbhamānavasena yathāyogaṃ yojetabbaṃ. Tesu avasāne **disāvatikā vā**ti puratthimādidisānaṃ namassanavasena samādinnadisāvatikā, etesaṃ vuttappakārānaṃ samaṇabrāhmaṇānaṃ vatasamādānaṃ sampajjamānaṃ hatthiādīnaṃ sahabyataṃ upaneti. Sace kho panassa micchādiṭṭhi hoti ‘‘imināhaṃ sīlavatasamādānabrahmacariyena devo vā devaññataro vā homī’’ti cintayantassa nirayatiracchānayonīnaṃ aññataro hotīti ñātabbaṃ. Vuttañhetaṃ bhagavatā (ma. ni. 2.79) –

> ‘‘Idha, puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedā paraṃ maraṇā kukkurānaṃ sahabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi nirayaṃ vā tiracchānayoniṃ vā. Iti kho, puṇṇa, sampajjamānaṃ kukkuravataṃ kukkurānaṃ sahabyataṃ upaneti, vipajjamānaṃ niraya’’nti.

Gandhabbavatikādayo gandhabbādīnaṃ sahabyataṃ upagacchantīti attho na gahetabbo, micchādiṭṭhiyā gahitattā nirayatiracchānayonimeva upagacchantīti gahetabbo.

Mutasuddhikāti phusitena suddhikā. **Pathaviṃ āmasantī**ti sasambhārikaṃ mahāpathaviṃ kāyena phusanti. **Harita**nti allanīlasaddalaṃ. **Gomaya**nti gavādigomayaṃ. **Kacchapa**nti aṭṭhikacchapādianekavidhaṃ. **Phālaṃ akkamantī**ti ayaphālaṃ maddanti. **Tilavāha**nti tilasakaṭaṃ tilarāsiṃ vā. **Phussatilaṃ khādantī**ti maṅgalapaṭisaṃyuttaṃ tilaṃ khādanti. **Phussatelaṃ makkhentī**ti tathārūpaṃ tilatelaṃ sarīrabbhañjanaṃ karonti. **Dantakaṭṭha**nti dantapoṇaṃ. **Mattikāya nhāyantī**ti kuṅkuṭṭhādikāya saṇhamattikāya sarīraṃ ubbaṭṭetvā nhāyanti. **Sāṭakaṃ nivāsentī**ti maṅgalapaṭisaṃyuttaṃ vatthaṃ paridahanti. **Veṭhanaṃ veṭhentī**ti sīsaveṭhanaṃ pattuṇṇādipaṭaṃ sīse ṭhapenti paṭimuccanti.

Tedhātukaṃ kusalābhisaṅkhāranti kāmadhāturūpadhātuarūpadhātūsu paṭisandhidāyakaṃ kosallasambhūtaṃ paccayābhisaṅkhāraṃ. **Sabbaṃ akusala**nti dvādasavidhaṃ akosallasambhūtaṃ akusalaṃ. **Yato**ti yadā. Te dasavidho puññābhisaṅkhāro ca, dvādasavidho apuññābhisaṅkhāro ca, catubbidho āneñjābhisaṅkhāro ca yathānurūpaṃ samucchedappahānena pahīnā honti. **Attadiṭṭhijaho**ti ‘‘eso me attā’’ti gahitadiṭṭhiṃ jaho. **Gāhaṃ jaho**ti ‘‘esohamasmī’’ti mānasampayuttagahaṇaṃ jaho. Puna **attañjaho**ti ‘‘etaṃ mamā’’ti taṇhāgahaṇavasena ca diṭṭhigahaṇavasena ca parāmasitvā gahitaṃ, parato āmaṭṭhañca, tasmiṃ abhiniviṭṭhañca, balavataṇhāvasena gilitvā ajjhositañca, balavamucchitañca. **Sabbaṃ taṃ cattaṃ hotī**tiādayo vuttanayāyeva.

26. Evaṃ ‘‘na brāhmaṇo aññato suddhimāhā’’ti vatvā idāni ye diṭṭhigatikā aññato suddhiṃ bruvanti, tesaṃ tassā diṭṭhiyā anibbāhakabhāvaṃ dassento **‘‘purimaṃ pahāyā’’**ti gāthamāha. Tassattho – tehi aññato suddhivādā samānāpi yassā diṭṭhiyā appahīnattā gahaṇamuñcanaṃ hoti, tāya **purimaṃ** satthārādiṃ **pahāya aparaṃ** nissitā, **ejā**saṅkhātāya taṇhāya **anugatā** abhibhūtā rāgādibhedaṃ **na taranti saṅgaṃ,** tañca atarantā taṃ taṃ dhammaṃ uggaṇhanti ca **nirassajanti** ca makkaṭova **sākha**nti.

Purimaṃ satthāraṃ pahāyāti purimagahitaṃ satthupaṭiññaṃ vajjetvā. **Paraṃ satthāraṃ nissitā**ti aññaṃ satthupaṭiññaṃ nissitā allīnā. **Purimaṃ dhammakkhānaṃ pahāyā**tiādīsupi eseva nayo.

Ejānugāti taṇhāya anugā. **Ejānugatā**ti taṇhāya anugatā. **Ejānusaṭā**ti taṇhāya anusaṭā pakkhandā vā. **Ejāya pannā patitā**ti taṇhāya nimuggā ca nikkhipitā ca.

Makkaṭoti vānaro. **Araññe**ti vipine. **Pavane**ti mahāvane. **Caramāno**ti gacchamāno. **Evamevā**ti opammasaṃsandanaṃ. **Puthū**ti nānā. **Puthudiṭṭhigatānī**ti nānāvidhāni diṭṭhigatāni. **Gaṇhanti ca muñcanti cā**ti gahaṇavasena gaṇhanti ca cajanavasena muñcanti ca. **Ādiyanti ca nirassajanti cā**ti palibodhaṃ karonti ca vissajjenti ca khipanti ca.

27. Pañcamagāthāya ca sambandho – yo ca so ‘‘diṭṭhī hi naṃ pāva tathā vadāna’’nti vutto, so sayaṃ samādāyāti. Tattha **saya**nti sāmaṃ. **Samādāyā**ti gahetvā. **Vatānī**ti hatthivatādīni. **Uccāvaca**nti aparāparaṃ, hīnapaṇītaṃ vā satthārato satthārādiṃ. **Saññasatto**ti kāmasaññādīsu laggo. **Vidvā ca vedehi samecca dhamma**nti paramatthavidvā ca arahā catūhi maggañāṇavedehi catusaccadhammaṃ abhisameccāti. Sesaṃ pākaṭameva.

Sāmaṃ samādāyāti sayameva gahetvā. **Ādāyā**ti ādiyitvā gaṇhitvā. **Samādāyā**ti sammā ādāya. **Ādiyitvā**ti palibodhaṃ katvā. **Samādiyitvā**ti sammā palibodhaṃ katvā. **Gaṇhitvā**ti avissajjetvā. **Parāmasitvā**ti dassitvā. **Abhinivisitvā**ti patiṭṭhahitvā. **Kāmasaññādayo** vuttanayā eva.

Vidvāti medhāvī. **Vijjāgato**ti vijānanabhāvaṃ gato. **Ñāṇī**ti paññāsampanno. **Vibhāvī**ti ñāṇena vīmaṃsako. **Medhāvī**ti aniccādīhi tulitañāṇo. **Paññā**tiādayo heṭṭhā vuttanayāyeva. Catusaccadhammaṃ vicinātīti **dhammavicayasambojjhaṅgo**. Bojjhaṅgattho heṭṭhā vuttova. **Vīmaṃsā**ti catusaccadhammavicinanā paññāva. ‘‘Vīmaṃsā dhammacintanā’’ti hi vuttā. **Vipassanā**ti maggasampayuttā vividhākārena passanā paññāva. **Sammādiṭṭhī**ti sobhanā pasaṭṭhā sundarā maggasampayuttā sammādiṭṭhi. **Tehi vedehī**ti eteheva catūhi maggañāṇehi. **Antagato**ti jātijarāmaraṇassa pariyosānaṃ gato. **Koṭigato**tiādayo heṭṭhā vuttanayāva. **Vedānaṃ vā antagato**ti jānitabbānaṃ avasānappatto. **Vedehi vā antagato**ti catūhi maggañāṇavedehi vaṭṭadukkhassa pariyantabhāvena antasaṅkhātaṃ nibbānaṃ gato. **Viditattā**ti viditabhāvena jānitabhāvena.

Vedāni viceyya kevalānīti gāthāya ayamattho – yo catūhi maggañāṇavedehi kilesakkhayaṃ karonto gato, so paramatthato vedagū nāma hoti. **Sova** sabba**samaṇabrāhmaṇānaṃ** satthasaññitāni **vedāni** tāyeva maggabhāvanāya kiccato aniccādivasena **viceyya**. Tattha chandarāgappahānena tameva **sabbaṃ vedamaticca** yāpi vedapaccayā, aññathā vā uppajjanti vedanā, tāsu **sabbavedanāsu vītarāgo** hoti. Tasmā tamatthaṃ dassento ‘‘kiṃ pattinamāhu vedagu’’nti (su. ni. 533) puṭṭho ‘‘idaṃ pattina’’nti avatvā ‘‘vedāni viceyya…pe… vedagū so’’ti āha. Yasmā vā yo pavicayapaññāya **vedāni viceyya,** tattha chandarāgappahānena **sabbaṃ vedamaticca** vattati. **So** satthasaññitāni **vedāni** gato ñāto atikkantova hoti. Yo **vedanāsu vītarāgo,** sopi vedanāsaññitāni **vedāni** gato atikkanto, ativedanaṃ gatotipi **vedagū**. Tasmā tampi atthaṃ dassento ‘‘idaṃ pattina’’nti avatvā ‘‘vedāni viceyya…pe… vedagū so’’ti āha.

Sameccāti ñāṇena samāgantvā. **Abhisameccā**ti ñāṇena paṭivijjhitvā. **Dhamma**nti catusaccadhammaṃ. **Sabbe saṅkhārā**ti sabbe sappaccayā dhammā. Te hi saṅkhatasaṅkhārā nāma. Paccayehi saṅgamma karīyantīti saṅkhārā, te evaṃ paccayehi saṅgamma katattā ‘‘saṅkhatā’’ti visesetvā vuttā. ‘‘Kammanibbattā tebhūmakarūpārūpadhammā abhisaṅkhatasaṅkhārā’’ti (visuddhi. 2.587) aṭṭhakathāsu vuttā. Tepi ‘‘aniccā vata saṅkhārā’’tiādīsu (dī. ni. 2.221, 272; saṃ. ni. 1.186) saṅkhatasaṅkhāresu saṅgahaṃ gacchanti. ‘‘Avijjāgatoyaṃ, bhikkhave, purisapuggalo puññañce saṅkhāraṃ abhisaṅkharotī’’tiādīsu (saṃ. ni. 2.51) avijjāpaccayā saṅkhārāva āgatā. Tebhūmikakusalākusalacetanā abhisaṅkharaṇakasaṅkhārā nāma. ‘‘Yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsī’’tiādīsu (a. ni. 3.15) āgataṃ kāyikacetasikavīriyaṃ payogābhisaṅkhāro nāma. ‘‘Saññāvedayitanirodhaṃ samāpannassa kho, āvuso visākha, bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro’’tiādīsu (ma. ni. 1.464) āgatā vitakkavicārā vācaṃ saṅkharontīti vacīsaṅkhārā, assāsapassāsā kāyena saṅkharīyantīti kāyasaṅkhārā, saññā ca vedanā ca cittena saṅkharīyantīti cittasaṅkhārā. Idha pana saṅkhatasaṅkhārā adhippetā. **Aniccā** hutvā abhāvaṭṭhena. **Dukkhā** paṭipīḷanaṭṭhena. **Sabbe dhammā**ti nibbānampi antokatvā vuttā. **Anattā** avasavattanaṭṭhena. **Avijjāpaccayā saṅkhārā**ti ettha yaṃ paṭicca phalameti, so paccayo. **Paṭiccā**ti na vinā, apaccakkhitvāti attho. **Etī**ti uppajjati ceva pavattati cāti attho. Apica upakārakaṭṭho paccayaṭṭho. Avijjā ca sā paccayo cāti avijjāpaccayo, tasmā avijjāpaccayā. Saṅkhārā **sambhavantī**ti nibbattanti, evaṃ sambhavantisaddassa sesapadehipi yojanā kātabbā.

Tattha katamā avijjā? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ. Katame saṅkhārā? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro, kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro, aṭṭha kāmāvacarakusalacetanā, pañca rūpāvacarakusalacetanā puññābhisaṅkhāro, dvādasa akusalacetanā apuññābhisaṅkhāro, catasso arūpāvacarakusalacetanā āneñjābhisaṅkhāro, kāyasañcetanā kāyasaṅkhāro, vacīsañcetanā vacīsaṅkhāro, manosañcetanā cittasaṅkhāro.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ ‘‘ime saṅkhārā avijjāpaccayā hontī’’ti? Avijjābhāve bhāvato. Yassa hi dukkhādīsu avijjāsaṅkhātaṃ aññāṇaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādīsu ca aññāṇena saṃsāradukkhaṃ sukhasaññāya gahetvā tasseva hetubhūte tividhepi saṅkhāre ārabhati. Samudaye aññāṇena dukkhahetubhūtepi taṇhāparikkhāre saṅkhāre sukhahetuto maññamāno ārabhati. Nirodhe pana magge ca aññāṇena dukkhassa anirodhabhūtepi gativisese dukkhanirodhasaññī hutvā nirodhassa ca amaggabhūtesupi yaññāmaratapādīsu nirodhamaggasaññī hutvā dukkhanirodhaṃ patthayamāno yaññāmaratapādimukhena tividhepi saṅkhāre ārabhati.

Api ca so tāya catūsu saccesu appahīnāvijjatāya visesato jātijarārogamaraṇādianekādīnavavokiṇṇampi puññaphalasaṅkhātaṃ dukkhaṃ dukkhato ajānanto tassa adhigamāya kāyavacīcittasaṅkhārabhedaṃ puññābhisaṅkhāraṃ ārabhati devaccharakāmako viya maruppapātaṃ. Sukhasammatassāpi ca tassa puññaphalassa ante mahāpariḷāhajanikaṃ vipariṇāmadukkhataṃ appassādatañca apassantopi tappaccayaṃ vuttappakārameva puññābhisaṅkhāraṃ ārabhati salabho viya dīpasikhābhinipātaṃ, madhubindugiddho viya ca madhulittasatthadhārālehanaṃ.

Kāmupasevanādīsu ca savipākesu ādīnavaṃ apassanto sukhasaññāya ceva kilesābhibhūtatāya ca dvārattayappavattampi apuññābhisaṅkhāraṃ ārabhati bālo viya gūthakīḷanaṃ, maritukāmo viya ca visakhādanaṃ. Āruppavipākesu cāpi saṅkhāravipariṇāmadukkhataṃ anavabujjhamāno sassatādivipallāsena cittasaṅkhārabhūtaṃ āneñjābhisaṅkhāraṃ ārabhati disāmūḷho viya pisācanagarābhimukhamaggagamanaṃ. Evaṃ yasmā avijjābhāvatova saṅkhārabhāvo, na abhāvato. Tasmā jānitabbametaṃ ‘‘ime saṅkhārā avijjāpaccayā hontī’’ti.

Etthāha – gaṇhāma tāva etaṃ ‘‘avijjā saṅkhārānaṃ paccayo’’ti, kiṃ panāyamekāva avijjā saṅkhārānaṃ paccayo, udāhu aññepi paccayā santīti? Kiṃ panettha yadi tāva ekāva, ekakāraṇavādo āpajjati. Atha aññepi santi, ‘‘avijjāpaccayā saṅkhārā’’ti ekakāraṇaniddeso nupapajjatīti? Na nupapajjati. Kasmā? Yasmā –

‘‘Ekaṃ na ekato idha, nānekamanekatopi no ekaṃ;
Phalamatthi atthi pana eka-hetuphaladīpane attho’’. (vibha. aṭṭha. 226, saṅkhārapadaniddesa; paṭi. ma. aṭṭha. 1.1.105; visuddhi. 2.617);

Bhagavā hi katthaci padhānattā, katthaci pākaṭattā, katthaci asādhāraṇattā desanāvilāsassa ca veneyyānañca anurūpato ekameva hetuṃ vā phalaṃ vā dīpeti. Tasmā ayamidha avijjā vijjamānesupi aññesu vatthārammaṇasahajātadhammādīsu saṅkhārakāraṇesu ‘‘assādānupassino taṇhā pavaḍḍhatī’’ti (saṃ. ni. 2.52) ca, ‘‘avijjāsamudayā āsavasamudayo’’ti (ma. ni. 1.104) ca vacanato aññesampi taṇhādīnaṃ saṅkhārahetūnaṃ hetūti padhānattā, ‘‘avidvā, bhikkhave, avijjāgato puññābhisaṅkhārampi abhisaṅkharotī’’ti pākaṭattā, asādhāraṇattā ca saṅkhārānaṃ hetubhāvena dīpitāti veditabbā. Eteneva ca ekekahetuphaladīpanaparihāravacanena sabbattha ekekahetuphaladīpane payojanaṃ veditabbanti.

Etthāha – evaṃ santepi ekantāniṭṭhaphalāya sāvajjāya avijjāya kathaṃ puññāneñjābhisaṅkhārapaccayattaṃ yujjati? Na hi nimbabījato ucchu uppajjatīti. Kathaṃ na yujjissati? Lokasmiñhi –

‘‘Viruddho cā viruddho ca, sadisāsadiso tathā;
Dhammānaṃ paccayo siddho, vipākā eva te ca na’’.

Iti ayaṃ avijjā vipākavasena ekantāniṭṭhaphalā, sabhāvavasena ca sāvajjāpi samānā sabbesampi etesaṃ puññābhisaṅkhārādīnaṃ yathānurūpaṃ ṭhānakiccasabhāvaviruddhāviruddhapaccayavasena, sadisāsadisapaccayavasena ca paccayo hotīti veditabbā. Api ca ayaṃ aññopi pariyāyo –

‘‘Cutūpapāte saṃsāre, saṅkhārānañca lakkhaṇe;
Yo paṭiccasamuppanna-dhammesu ca vimuyhati.

‘‘Abhisaṅkharoti so ete, saṅkhāre tividhe yato;
Avijjā paccayo tesaṃ, tividhānampayaṃ tato.

‘‘Yathāpi nāma jaccandho, naro apariṇāyako;
Ekadā yāti maggena, ummaggenāpi ekadā.

‘‘Saṃsāre saṃsaraṃ bālo, tathā apariṇāyako;
Karoti ekadā puññaṃ, apuññamapi ekadā.

‘‘Yadā ca ñatvā so dhammaṃ, saccāni abhisamessati;
Tadā avijjūpasamā, upasanto carissatī’’ti.

Saṅkhārapaccayā viññāṇanti chaviññāṇakāyā cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Tattha cakkhuviññāṇaṃ kusalavipākaṃ akusalavipākanti duvidhaṃ. Tathā sotaghānajivhākāyaviññāṇāni. Manoviññāṇaṃ pana dve vipākamanodhātuyo, tisso ahetukavipākamanoviññāṇadhātuyo, aṭṭha sahetukavipākacittāni, pañca rūpāvacaravipākacittāni, cattāri arūpāvacaravipākacittānīti bāvīsatividhaṃ. Iti sabbāni bāttiṃsalokiyavipākaviññāṇāni.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ ‘‘idaṃ vuttappakāraṃ viññāṇaṃ saṅkhārapaccayā hotī’’ti? Upacitakammābhāve vipākābhāvato. Vipākañhetaṃ, vipākañca na upacitakammābhāve uppajjati, yadi uppajjeyya, sabbesaṃ sabbavipākāni uppajjeyyuṃ, na ca uppajjantīti jānitabbametaṃ ‘‘saṅkhārapaccayā idaṃ viññāṇaṃ hotī’’ti. Sabbameva hi idaṃ pavattipaṭisandhivasena dvedhā pavattati. Tattha dve pañcaviññāṇāni, dve manodhātuyo, somanassasahagatā ahetukamanoviññāṇadhātūti imāni terasa pañcavokārabhave pavattiyaṃyeva pavattanti. Sesāni ekūnavīsati tīsu bhavesu yathānurūpaṃ pavattiyampi paṭisandhiyampi pavattanti.

‘‘Laddhappaccayamiti dhamma-mattametaṃ bhavantaramupeti;
Nāssa tato saṅkanti, na tato hetuṃ vinā hoti’’.

Iti hetaṃ laddhappaccayaṃ rūpārūpadhammamattaṃ uppajjamānaṃ ‘‘bhavantaramupetī’’ti vuccati, na satto na jīvo. Tassa ca nāpi atītabhavato idha saṅkanti atthi, nāpi tato hetuṃ vinā idha pātubhāvo. Ettha ca purimaṃ cavanato cuti, pacchimaṃ bhavantarādipaṭisandhānato paṭisandhīti vuccati.

Etthāha – nanu evaṃ asaṅkantipātubhāve sati ye imasmiṃ manussattabhāve khandhā, tesaṃ niruddhattā, phalapaccayassa ca kammassa tattha agamanato, aññassa aññato ca taṃ phalaṃ siyā, upabhuñjake ca asati kassa taṃ phalaṃ siyā, tasmā na sundaramidaṃ vidhānanti? Tatridaṃ vuccati –

‘‘Santāne yaṃ phalaṃ etaṃ, nāññassa na ca aññato;
Bījānaṃ abhisaṅkhāro, etassatthassa sādhako.

‘‘Phalassuppattiyā eva, siddhā bhuñjakasammuti;
Phaluppādena rukkhassa, yathā phalati sammutī’’ti.

Yopi vadeyya ‘‘evaṃ santepi ete saṅkhārā vijjamānā vā phalassa paccayā siyuṃ, avijjamānā vā. Yadi ca vijjamānā, pavattikkhaṇeyeva nesaṃ vipākena bhavitabbaṃ. Atha avijjamānā, pavattito pubbe pacchā ca niccaṃ phalāvahā siyu’’nti. So evaṃ vattabbo –

‘‘Katattā paccayā ete, na ca niccaṃ phalāvahā;
Pāṭibhogādikaṃ tattha, veditabbaṃ nidassana’’nti.

Viññāṇapaccayā nāmarūpanti idha vedanāsaññāsaṅkhārakkhandhā nāmaṃ, cattāri mahābhūtāni catunnañca mahābhūtānaṃ upādāyarūpaṃ rūpaṃ. Abhāvakagabbhaseyyakānaṃ aṇḍajānañca paṭisandhikkhaṇe vatthudasakaṃ kāyadasakanti vīsati rūparūpāni, tayo ca arūpino khandhāti ete tevīsati dhammā ‘‘viññāṇapaccayā nāmarūpa’’nti veditabbā. Sabhāvakānaṃ bhāvadasakaṃ pakkhipitvā tettiṃsa, opapātikasattesu brahmakāyikādīnaṃ paṭisandhikkhaṇe cakkhusotavatthudasakāni jīvitindriyanavakañcāti ekūnacattālīsa rūparūpāni, tayo ca arūpino khandhāti ete bācattālīsa dhammā ‘‘viññāṇapaccayā nāmarūpa’’nti veditabbā. Kāmabhave pana sesaopapātikānaṃ, saṃsedajānaṃ vā sabhāvakaparipuṇṇāyatanānaṃ paṭisandhikkhaṇe cakkhusotaghānajivhākāyavatthubhāvadasakānīti sattati rūparūpāni, tayo ca arūpino khandhāti ete tesattati dhammā ‘‘viññāṇapaccayā nāmarūpa’’nti veditabbā. Esa ukkaṃso, avakaṃsena pana taṃtaṃdasakavikalānaṃ tassa tassa vasena hāpetvā hāpetvā paṭisandhiyaṃ viññāṇapaccayā nāmarūpasaṅkhā veditabbā. Arūpīnaṃ pana tayova arūpino khandhā. Asaññīnaṃ rūpato jīvitindriyanavakamevāti. Esa tāva paṭisandhiyaṃ nayo.

Pavatte pana sabbattha rūpapavattidese paṭisandhicittassa ṭhitikkhaṇe paṭisandhicittena saha pavattaututo utusamuṭṭhānaṃ suddhaṭṭhakaṃ pātubhavati. Paṭhamabhavaṅgato pabhuti cittasamuṭṭhānaṃ suddhaṭṭhakaṃ, saddapātubhāvakāle ututo ceva cittato ca saddanavakaṃ, kabaḷīkārāhārūpajīvīnaṃ āhārasamuṭṭhānaṃ suddhaṭṭhakanti evaṃ āhārasamuṭṭhānassa, suddhaṭṭhakassa, utucittasamuṭṭhānānañca dvinnaṃ navakānaṃ vasena chabbīsatividhaṃ, ekekacitte tikkhattuṃ uppajjamānaṃ vuttakammasamuṭṭhānañca sattatividhanti channavutividhaṃ rūpaṃ, tayo ca arūpino khandhāti navanavutidhammā yathāsambhavaṃ ‘‘viññāṇapaccayā nāmarūpa’’nti veditabbā.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ ‘‘paṭisandhināmarūpaṃ viññāṇapaccayā hotī’’ti? Suttato yuttito ca. Sutte hi ‘‘cittānuparivattino dhammā’’tiādinā (dha. sa. dukamātikā 62) nayena bahudhā vedanādīnaṃ viññāṇapaccayatā siddhā. Yuttito pana –

‘‘Cittajena hi rūpena, idha diṭṭhena sijjhati;
Adiṭṭhassāpi rūpassa, viññāṇaṃ paccayo itī’’ti.

Nāmarūpapaccayā saḷāyatananti nāmaṃ vuttameva. Idha pana rūpaṃ niyamato cattāri mahābhūtāni, cha vatthūni, jīvitindriyanti ekādasavidhaṃ. Saḷāyatanaṃ pana cakkhāyatanaṃ sotaghānajivhākāyamanāyatanaṃ.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ ‘‘nāmarūpaṃ saḷāyatanassa paccayo’’ti? Nāmarūpabhāve bhāvato. Tassa tassa hi nāmassa rūpassa ca bhāve taṃ taṃ āyatanaṃ hoti, na aññathāti.

Saḷāyatanapaccayā phassoti –

‘‘Chaḷeva phassā saṅkhepā, cakkhusamphassaādayo;
Viññāṇamiva bāttiṃsa, vitthārena bhavanti te’’.

Phassapaccayā vedanāti –

‘‘Dvārato vedanā vuttā, cakkhusamphassajādikā;
Chaḷeva tā pabhedena, idha bāttiṃsa vedanā’’.

Vedanāpaccayā taṇhāti –

‘‘Rūpataṇhādibhedena, cha taṇhā idha dīpitā;
Ekekā tividhā tattha, pavattākārato matā.

‘‘Dukkhī sukhaṃ patthayati, sukhī bhiyyopi icchati;

Upekkhā pana santattā, sukhamicceva bhāsitā.

‘‘Taṇhāya paccayā tasmā, honti tissopi vedanā;
Vedanāpaccayā taṇhā, iti vuttā mahesinā’’ti.

Taṇhāpaccayā upādānanti cattāri upādānāni kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ. **Upādānapaccayā bhavo**ti idha kammabhavo adhippeto, upapattibhavo pana paduddhāravasena vutto. **Bhavapaccayā jātī**ti kammabhavapaccayā jāti paṭisandhikhandhānaṃ pātubhavo.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ ‘‘bhavo jātiyā paccayo’’ti ce? Bāhirapaccayasamattepi hīnapaṇītatādivisesadassanato. Bāhirānañhi janakajananisukkasoṇitāhārādīnaṃ paccayānaṃ samattepi sattānaṃ yamakānampi sataṃ hīnapaṇītatādiviseso dissati. So ca na ahetuko sabbadā ca sabbesañca abhāvato, na kammabhavato aññahetuko tadabhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvatoti kammabhavahetukova. Kammañhi sattānaṃ hīnapaṇītatādivisesassa hetu. Tenāha bhagavā – ‘‘kammaṃ satte vibhajati yadidaṃ hīnapaṇītatāyā’’ti (ma. ni. 3.289). Tasmā jānitabbametaṃ ‘‘bhavo jātiyā paccayo’’ti.

Jātipaccayā jarāmaraṇantiādīsu yasmā asati jātiyā jarāmaraṇañceva sokādayo ca dhammā na honti, jātiyā pana sati jarāmaraṇañceva jarāmaraṇasaṅkhātadukkhadhammaphuṭṭhassa bālassa jarāmaraṇādisambandhā vā tena tena dukkhadhammena phuṭṭhassa anabhisambandhā vā sokādayo ca dhammā honti. Tasmā jātipaccayā jarāmaraṇanti. **Samecca abhisamecca dhamma**nti ñāṇena samāgantvā catusaccadhammaṃ paṭivijjhitvā.

Evaṃ dvādasapadikaṃ paccayākārappavattiṃ dassetvā idāni vivaṭṭavasena avijjādīnaṃ nirodhadassanatthaṃ **‘‘avijjānirodhā saṅkhāranirodhoti samecca abhisamecca dhamma’’**ntiādimāha. Tattha **avijjānirodhā**ti avijjāya anuppādanirodhā puna appavattinirodhena. **Saṅkhāranirodho**ti saṅkhārānaṃ anuppādanirodho hoti. Evaṃ sesapadesupi. **Idaṃ dukkha**ntiādayo pubbe vuttanayā eva. **Ime dhammā abhiññeyyā**ti ime tebhūmakā dhammā sabhāvalakkhaṇāvabodhavasena sobhanākārena, adhikena ñāṇena vā sabhāvato jānitabbā. **Pariññeyyā**ti sāmaññalakkhaṇāvabodhavasena, kiccasamāpanavasena ca byāpitvā jānitabbā. **Ime dhammā pahātabbā**ti ime samudayapakkhikā dhammā tena tena guṇaṅgena pahātabbā. **Bhāvetabbā**ti vaḍḍhetabbā. **Sacchikātabbā**ti paccakkhaṃ kātabbā. Duvidhā sacchikiriyā paṭilābhasacchikiriyā ca ārammaṇasacchikiriyā ca. **Channaṃ phassāyatanāna**nti cakkhādīnaṃ channaṃ āyatanānaṃ. **Samudayañca atthaṅgamañcā**ti uppādañca nirodhañca.

Bhūripaññoti bhūri viyāti bhūri, tāya bhūripaññāya samannāgato bhūripañño. **Mahāpañño**tiādīsu mahāpaññādīhi samannāgatoti attho.

Tatridaṃ mahāpaññādīnaṃ nānattaṃ – katamā mahāpaññā? Mahante atthe pariggaṇhātīti mahāpaññā. Mahante dhamme…pe… mahantā niruttiyo… mahantāni paṭibhānāni pariggaṇhātīti mahāpaññā. Mahante sīlakkhandhe pariggaṇhātīti mahāpaññā. Mahante samādhikkhandhe…pe… paññākkhandhe… vimuttikkhandhe… vimuttiñāṇadassanakkhandhe pariggaṇhātīti mahāpaññā. Mahantāni ṭhānāṭhānāni…pe… mahāvihārasamāpattiyo… mahantāni ariyasaccāni… mahante satipaṭṭhāne… sammappadhāne… iddhipāde… mahantāni indriyāni … balāni… bojjhaṅgāni… mahante ariyamagge… mahantāni sāmaññaphalāni… mahāabhiññāyo… mahantaṃ paramatthaṃ nibbānaṃ pariggaṇhātīti mahāpaññā.

Katamā puthupaññā? Puthunānākhandhesu ñāṇaṃ pavattatīti puthupaññā. Puthunānādhātūsu…pe… puthunānāāyatanesu… puthunānāpaṭiccasamuppādesu… puthunānāsuññatamanupalabbhesu… puthunānāatthesu… dhammesu… niruttīsu… paṭibhānesu… puthunānāsīlakkhandhesu… puthunānāsamādhipaññāvimuttivimuttiñāṇadassanakkhandhesu… puthunānāṭhānāṭhānesu… puthunānāvihārasamāpattīsu… puthunānāariyasaccesu… puthunānāsatipaṭṭhānesu… sammappadhānesu… iddhipādesu… indriyesu… balesu… bojjhaṅgesu… puthunānāariyamaggesu… sāmaññaphalesu… abhiññāsu… puthunānājanasādhāraṇe dhamme samatikkamma paramatthe nibbāne ñāṇaṃ pavattatīti puthupaññā.

Katamā hāsapaññā? Idhekacco hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo sīlaṃ paripūreti. Indriyasaṃvaraṃ paripūreti. Bhojane mattaññutaṃ…pe… jāgariyānuyogaṃ… sīlakkhandhaṃ… samādhikkhandhaṃ… paññākkhandhaṃ… vimuttikkhandhaṃ… vimuttiñāṇadassanakkhandhaṃ paripūretīti hāsapaññā. Hāsabahulo…pe… pāmojjabahulo ṭhānāṭhānaṃ paṭivijjhatīti hāsapaññā. Hāsabahulo vihārasamāpattiyo paripūretīti hāsapaññā. Hāsabahulo ariyasaccāni paṭivijjhatīti hāsapaññā. Satipaṭṭhāne bhāveti sammappadhāne… iddhipāde… indriyāni… balāni… bojjhaṅge… ariyamaggaṃ bhāvetīti hāsapaññā, hāsabahulo sāmaññaphalāni sacchikarotīti hāsapaññā, abhiññāyo paṭivijjhatīti hāsapaññā, hāsabahulo paramatthaṃ nibbānaṃ sacchikarotīti hāsapaññā.

Katamā javanapaññā? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ aniccato khippaṃ javatīti javanapaññā. Dukkhato, anattato khippaṃ javatīti javanapaññā. Yā kāci vedanā…pe… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ viññāṇaṃ aniccato… dukkhato… anattato khippaṃ javatīti javanapaññā. Cakkhuṃ…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccato… dukkhato… anattato khippaṃ javatīti javanapaññā.

Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatīti javanapaññā. Vedanā… saññā… saṅkhārā… viññāṇaṃ… cakkhuṃ…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti tulayitvā…pe… vibhūtaṃ katvā jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā…pe… vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatīti javanapaññā. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ… cakkhuṃ…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccaṃ…pe… nirodhadhammanti tulayitvā…pe… vibhūtaṃ katvā jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

Katamā tikkhapaññā? Khippaṃ kilese chindatīti tikkhapaññā. Uppannaṃ kāmavitakkaṃ nādhivāseti. Uppannaṃ byāpādavitakkaṃ… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme… uppannaṃ rāgaṃ… uppannaṃ dosaṃ… mohaṃ… kodhaṃ… upanāhaṃ… makkhaṃ… paḷāsaṃ… issaṃ… macchariyaṃ… māyaṃ… sāṭheyyaṃ… thambhaṃ… sārambhaṃ… mānaṃ… atimānaṃ… madaṃ… pamādaṃ… sabbe kilese… sabbe duccarite… sabbe abhisaṅkhāre… sabbe bhavagāmikamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā. Ekamhi āsane cattāro ariyamaggā, cattāri ca sāmaññaphalāni, catasso ca paṭisambhidāyo, cha abhiññāyo adhigatā honti sacchikatā phassitā paññāyāti tikkhapaññā.

Katamā nibbedhikapaññā? Idhekacco sabbasaṅkhāresu ubbegabahulo hoti uttāsabahulo ukkaṇṭhanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaṅkhāresu, anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā. Anibbiddhapubbaṃ apadālitapubbaṃ dosakkhandhaṃ…pe… mohakkhandhaṃ… kodhaṃ… upanāhaṃ…pe… sabbe bhavagāmikamme nibbijjhati padāletīti nibbedhikapaññā.

28. **Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā**ti so bhūripañño khīṇāsavo yaṃ kiñci diṭṭhaṃ vā sutaṃ vā mutaṃ vā tesu sabbadhammesu mārasenaṃ vināsetvā ṭhitabhāvena visenibhūto. **Tameva dassi**nti taṃ eva visuddhadassiṃ. **Vivaṭaṃ caranta**nti taṇhāchadanādivigamena vivaṭaṃ hutvā carantaṃ. **Kenīdha lokasmi vikappayeyyā**ti kena idha loke taṇhākappena vā diṭṭhikappena vā koci vikappeyya, tesaṃ vā pahīnattā rāgādinā pubbe vuttenāti.

Kāmā te paṭhamā senātiādīsu catūsu gāthāsu ayamattho – yasmā āditova agāriyabhūte satte vatthukāmesu kilesa**kāmā** mohayanti, te abhibhuyya anagāriyabhāvaṃ upagatānaṃ pantesu vā senāsanesu, aññataraññataresu vā adhikusalesu dhammesu **arati** uppajjati. Vuttañcetaṃ – ‘‘pabbajitena kho, āvuso, abhirati dukkarā’’ti (saṃ. ni. 4.331). Tato te parapaṭibaddhajīvikattā **khuppipāsā** bādheti, tāya bādhitānaṃ pariyesana**taṇhā** cittaṃ kilamayati, atha nesaṃ kilantacittānaṃ **thinamiddhaṃ** okkamati tato visesamanadhigacchantānaṃ durabhisambhavesu araññavanapatthesu senāsanesu viharataṃ utrāsasaññitā **bhīru** jāyati, tesaṃ ussaṅkitaparisaṅkitānaṃ dīgharattaṃ vivekarasamanassādayamānānaṃ viharataṃ ‘‘na siyā nu kho esa maggo’’ti paṭipattiyaṃ **vicikicchā** uppajjati, taṃ vinodetvā viharataṃ appamattakena visesādhigamena **mānamakkhathambhā** jāyanti, tepi vinodetvā viharataṃ tato adhikataraṃ visesādhigamaṃ nissāya **lābhasakkārasilokā** uppajjanti, lābhādimucchitā dhammapaṭirūpakāni pakāsentā **micchāyasaṃ** adhigantvā tattha ṭhitā jātiādīhi **attānaṃ ukkaṃsenti, paraṃ vambhenti**. Tasmā kāmādīnaṃ paṭhamasenādibhāvo veditabbo.

Evametaṃ dasavidhaṃ senaṃ uddisitvā yasmā sā kaṇhadhammasamannāgatattā kaṇhassa namucino upakārāya saṃvattati, tasmā naṃ ‘‘tava senā’’ti niddisanto āha – **‘‘esā namuci te senā, kaṇhassābhippahārinī’’**ti. Tattha **abhippahārinī**ti samaṇabrāhmaṇānaṃ ghātinī nippothinī, antarāyakarīti attho. **Na naṃ asūro jināti, jetvāva labhate sukha**nti evaṃ tava senaṃ asūro kāye ca jīvite ca sāpekkho puriso na jināti, sūro pana jināti, jetvāva maggasukhaṃ phalasukhañca adhigacchati.

Yato catūhi ariyamaggehīti yadā catūhi niddosanibbānamagganasaṅkhātehi maggehi. **Mārasenā**ti mārassa senā vacanakarā kilesā. **Paṭisenikarā**ti paṭipakkhakarā. **Jitā cā**ti parājayamānā hanitā ca. **Parājitā cā**ti niggahitā ca. **Bhaggā**ti bhinnā. **Vippaluggā**ti cuṇṇavicuṇṇā. **Parammukhā**ti vimukhabhāvaṃ pāpitā. **Visenibhūto**ti nikkileso hutvā ṭhito.

Vodātadassinti byavadātadassiṃ. **Tāni chadanānī**ti etāni taṇhādikilesachadanāni. **Vivaṭānī**ti pākaṭīkatāni. **Viddhaṃsitānī**ti ṭhitaṭṭhānato apahatāni. **Ugghāṭitānī**ti uppāṭitāni. **Samugghāṭitānī**ti visesena uppāṭitāni.

29. **Na kappayantī**ti gāthāya sambandho attho ca – kiñca bhiyyo? Te hi tādisā santo dvinnaṃ kappānaṃ purekkhārānañca kenaci **na kappayanti, na purekkharonti**. Paramatthaṃ accantasuddhiṃ adhigatattā anaccantasuddhiṃyeva akiriyasassatadiṭṭhiṃ **‘‘accantasuddhī’’ti na te vadanti. Ādānaganthaṃ gatitaṃ visajjā**ti catubbidhampi rūpādīnaṃ ādāyakattā ādānaganthaṃ attano cittasantāne gathitaṃ baddhaṃ ariyamaggasatthena vissajja chinditvā. Sesaṃ pākaṭameva.

Accantasuddhinti accantaṃ paramatthaṃ suddhiṃ. **Saṃsārasuddhi**nti saṃsārato suddhiṃ. **Akiriyadiṭṭhi**nti karoto na karīyati pāpanti akiriyadiṭṭhiṃ. **Sassatavāda**nti ‘‘nicco dhuvo sassato’’ti vacanaṃ. **Na vadanti** na kathenti.

Ganthāti nāmakāyaṃ ganthenti, cutipaṭisandhivasena vaṭṭasmiṃ ghaṭentīti ganthā. Abhijjhā ca sā nāmakāyaghaṭanavasena gantho cāti **abhijjhākāyagantho**. Hitasukhaṃ byāpādayatīti **byāpādo**. Byāpādo ca so vuttanayena gantho cāti **byāpādo kāyagantho. Sīlabbataparāmāso**ti ‘‘ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhī’’ti (dha. sa. 1143, 1222) parato āmāso. **Idaṃsaccābhiniveso**ti sabbaññubhāsitampi paṭikkhipitvā ‘‘sassato loko, idameva saccaṃ, moghamañña’’nti (dha. sa. 1144) iminā ākārena abhiniveso idaṃsaccābhiniveso. **Attano diṭṭhiyā rāgo**ti attanā abhinivisitvā gahitāya diṭṭhiyā chandarāgo. **Paravādesu āghāto**ti parassa vacanesu kopo. **Appaccayo**ti atuṭṭhākāro. **Attano sīlaṃ vā**ti attanā samādinnaṃ gosīlādisīlaṃ vā. **Attano diṭṭhī**ti attanā gahitā parāmaṭṭhā diṭṭhi. **Tehi ganthehī**ti etehi vuttehi nāmakāyaghaṭanehi. **Rūpaṃ ādiyantī**ti catusamuṭṭhānikaṃ rūpārammaṇaṃ ādiyanti gaṇhanti. **Upādiyantī**ti upagantvā gaṇhanti taṇhāgahaṇena. **Parāmasanti** diṭṭhigahaṇena. **Abhinivisanti** mānagahaṇena. **Vaṭṭa**nti tebhūmakavaṭṭaṃ. **Ganthe**ti bandhane.

Vosajjitvā vāti sammā vissajjitvā vā. **Gathite**ti bandhane. **Ganthite**ti ganthanena ganthite. **Vibandhe**ti visesena bandhe. **Ābandhe**ti anekavidhena bandhe. **Palibuddhe**ti amuñcite. **Bandhane poṭayitvā**ti taṇhāmānadiṭṭhibandhanāni pappoṭayitvā. **Visajjā**ti cajitvā.

Ime pana cattāro ganthe kilesapaṭipāṭiyāpi āharituṃ vaṭṭati, maggapaṭipāṭiyāpi – kilesapaṭipāṭiyā abhijjhākāyagantho arahattamaggena pahīyati, byāpādo kāyagantho anāgāmimaggena, sīlabbataparāmāso kāyagantho idaṃsaccābhiniveso kāyagantho sotāpattimaggena. Maggapaṭipāṭiyā sīlabbataparāmāso kāyagantho idaṃsaccābhiniveso kāyagantho sotāpattimaggena, byāpādo kāyagantho anāgāmimaggena, abhijjhākāyagantho arahattamaggenāti. Ete cattāro ganthā yassa saṃvijjanti, taṃ cutipaṭisandhivasena vaṭṭasmiṃ ganthenti ghaṭentīti ganthā. Te catuppabhedā abhijjhāyanti etāya, sayaṃ vā abhijjhāyati, abhijjhāyanamattameva vā esāti **abhijjhā**. Lobhoyeva nāmakāyaṃ gantheti cutipaṭisandhivasena vaṭṭasmiṃ ghaṭetīti **kāyagantho**. Byāpajjati tena cittaṃ pūtibhāvaṃ gacchati, byāpādayati vā vinayācārarūpasampattihitasukhādīnīti **byāpādo**. ‘‘Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhī’’ti parāmasanaṃ sīlabbataparāmāso, sabbaññubhāsitampi paṭikkhipitvā ‘‘sassato loko, idameva saccaṃ, moghamañña’’ntiādinā ākārena abhinivisatīti idaṃsaccābhiniveso. **Yathā vayhaṃ vā**tiādiṃ vayhādivisaṅkharaṇaṃ ganthānaṃ viyogakaraṇe upamaṃ dassento āha.

Na janentīti na uppādenti. **Na sañjanentī**ti na nibbattenti. **Nābhinibbattentī**ti upasaggavasena padaṃ vaḍḍhitaṃ. Na sañjanentīti uppādakkhaṇaṃ. Na nibbattenti nābhinibbattentīti pavattikkhaṇaṃ sandhāya vuttaṃ.

30. **Sīmātigo**ti gāthā ekapuggalādhiṭṭhānāya desanāya vuttā. Pubbasadiso eva panassā sambandho, so evaṃ atthavaṇṇanāya saddhiṃ veditabbo – kiñca bhiyyo? So īdiso bhūripañño catunnaṃ kilesasīmānaṃ atītattā **sīmātigo,** bāhitapāpattā ca **brāhmaṇo,** itthambhūtassa ca **tassa natthi,** paracittapubbenivāsañāṇehi **ñatvā** vā maṃsadibbacakkhūhi **disvā** vā kiñci **samuggahītaṃ,** abhiniviṭṭhanti vuttaṃ hoti. So ca kāmarāgābhāvato **na rāgarāgī** rūpārūparāgābhāvato **na virāgaratto,** yato evaṃvidhassa **tassa** ‘‘idaṃ parama’’nti kiñci **idha uggahītaṃ natthī**ti arahattanikūṭena desanaṃ niṭṭhāpesi.

Catasso sīmāyoti cattāro paricchedā. **Diṭṭhānusayo**ti diṭṭhi ca sā appahīnaṭṭhena anusayo cāti diṭṭhānusayo. **Vicikicchānusayā**dīsupi eseva nayo. Kenaṭṭhena anusayā? Anusayanaṭṭhena. Ko esa anusayaṭṭho nāmāti? Appahīnaṭṭho. Ete hi appahīnaṭṭhena tassa tassa santāne anusenti nāma, tasmā ‘‘anusayā’’ti vuccanti. **Anusentī**ti anurūpaṃ kāraṇaṃ labhitvā uppajjantīti attho. Athāpi siyā – anusayaṭṭho nāma appahīnākāro, appahīnākāro ca ‘‘uppajjatī’’ti vattuṃ na yujjati, tasmā na anusayā uppajjantīti. Tatridaṃ paṭivacanaṃ – appahīnākāro anusayo, anusayoti pana appahīnaṭṭhena thāmagatā kilesā vuccanti. So cittasampayutto sārammaṇo sappaccayaṭṭhena sahetuko ekantākusalo atītopi hoti anāgatopi paccuppannopi, tasmā ‘‘uppajjatī’’ti vattuṃ yujjati.

Tatridaṃ pamāṇaṃ – **paṭisambhidāyaṃ** tāva abhisamayakathāyaṃ (paṭi. ma. 3.21) ‘‘paccuppanne kilese pajahatī’’ti pucchitvā anusayānaṃ paccuppannabhāvassa atthitāya ‘‘thāmagato anusayaṃ pajahatī’’ti vuttaṃ. **Dhammasaṅgaṇiyaṃ** mohassa padabhājane (dha. sa. 390) ‘‘avijjānusayo avijjāpariyuṭṭhānaṃ, avijjālaṅgī moho akusalamūlaṃ, ayaṃ tasmiṃ samaye moho hotī’’ti akusalacittena saddhiṃ avijjānusayassa uppannabhāvo vutto. **Kathāvatthusmiṃ** ‘‘anusayā abyākatā anusayā ahetukā anusayā cittavippayuttā’’ti (kathā. 605) sabbe vādā paṭisedhitā. **Anusayayamake** sattannaṃ mahāvārānaṃ aññatarasmiṃ uppajjanavāre ‘‘yassa kāmarāgānusayo uppajjati tassa paṭighānusayo uppajjatī’’tiādi vuttaṃ. Tasmā ‘‘anusentīti anurūpaṃ kāraṇaṃ labhitvā uppajjantī’’ti yaṃ vuttaṃ, taṃ iminā tantippamāṇena suvuttanti veditabbaṃ. Yampi ‘‘cittasampayutto sārammaṇo’’tiādi vuttaṃ, tampi suvuttameva. Anusayo hi nāmesa parinipphanno cittasampayutto akusaladhammoti niṭṭhamettha gantabbaṃ.

Tattha diṭṭhānusayo catūsu diṭṭhisampayuttesu, vicikicchānusayo vicikicchāsahagate, avijjānusayo dvādasasu akusalacittesu sahajātavasena ārammaṇavasena ca; tayopi avasesatebhūmakadhammesu ārammaṇavasena diṭṭhivicikicchāmohā. Kāmarāgānusayo cettha lobhasahagatacittesu sahajātavasena ārammaṇavasena ca, manāpesu avasesakāmāvacaradhammesu ārammaṇavasena uppajjamāno lobho. Paṭighānusayo domanassasahagatacittesu sahajātavasena ārammaṇavasena ca, amanāpesu avasesakāmāvacaradhammesu ārammaṇavaseneva uppajjamāno doso. Mānānusayo diṭṭhivippayuttalobhasahagatacittesu sahajātavasena ārammaṇavasena ca, dukkhavedanāvajjesu avasesakāmāvacaradhammesu rūpārūpāvacaradhammesu ca ārammaṇavaseneva uppajjamāno māno. Bhavarāgānusayo catūsu diṭṭhivippayuttesu uppajjamānopi sahajātavasena vutto. Ārammaṇavaseneva pana rūpārūpāvacaradhammesu uppajjamāno lobho vutto.

Tattha **diṭṭhānusayo**ti dvāsaṭṭhividhā diṭṭhi. **Vicikicchānusayo**ti aṭṭhavatthukā vicikicchā. **Tadekaṭṭhā ca kilesā**ti sahajekaṭṭhavasena diṭṭhiyā vicikicchāya, sahajekaṭṭhavasena ekato ṭhitā. **Mānānusayo**ti navavidhamāno. **Paramatthañāṇena vā ñatvā**ti paresaṃ cittācārajānanapaññāya jānitvā, cetopariyañāṇena jānitvāti vuttaṃ hoti. **Pubbenivāsānussatiñāṇena vā**ti atīte nivuṭṭhakkhandhānussaraṇañāṇena jānitvā. **Maṃsacakkhunā vā**ti pakaticakkhunā. **Dibbacakkhunā vā**ti dibbasadisena dibbavihārasannissitena vā dibbacakkhunā passitvā. **Rāgarattā**ti rāgena rañjitā. **Ye pañcasu kāmaguṇesū**ti ye pañcasu rūpādivatthukāmakoṭṭhāsesu. **Virāgarattā**ti virāgasaṅkhātāsu rūpārūpasamāpattīsu atirattā allīnā. **Yato kāmarāgo cā**ti yadā kāmabhave rāgo ca. **Rūpārūparāgesu**pi eseva nayo.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Suddhaṭṭhakasuttaniddesavaṇṇanā niṭṭhitā.

5. Paramaṭṭhakasuttaniddesavaṇṇanā

31. Pañcame paramaṭṭhakasutte **paramanti diṭṭhīsu paribbasāno**ti idaṃ paramanti gahetvā sakāya sakāya diṭṭhiyā vasamāno. **Yaduttariṃ kurute**ti yaṃ attano satthārādiṃ seṭṭhaṃ karoti. **Hīnāti aññe tato sabbamāhā**ti taṃ attano satthārādiṃ ṭhapetvā tato aññe sabbe ''hīnā ime''ti āha. **Tasmā vivādāni avītivatto**ti tena kāraṇena so diṭṭhikalahe avītivattova hoti.

Vasantīti paṭhamuppannadiṭṭhivasena vasanti. **Pavasantī**ti pavisitvā vasanti. **Āvasantī**ti visesena vasanti. **Parivasantī**ti sabbabhāgena vasanti. Taṃ upamāya sādhento **''yathā āgārikā vā''**tiādimāha. **Āgārikā vā**ti gharasāmikā. **Gharesu vasantī**ti attano gharesu āsaṅkavirahitā hutvā nivasanti. **Sāpattikā vā**ti āpattibahulā. **Sakilesā vā**ti rāgādikilesabahulā. **Uttariṃ karotī**ti atirekaṃ karoti. **Ayaṃ satthā sabbaññū**ti 'ayaṃ amhākaṃ satthā sabbaṃ jānāti'.

Sabbe parappavāde khipatīti sabbā paraladdhiyo chaḍḍeti. **Ukkhipatī**ti nīharati. **Parikkhipatī**ti parammukhe karoti. **Diṭṭhimedhagānī**ti diṭṭhivihesakāni.

32. Dutiyagāthāyattho – evaṃ avītivatto ca **yaṃ diṭṭhe sute sīlavate mute**ti etesu catūsu vatthūsu uppannadiṭṭhisaṅkhāte **attani** pubbe vuttappakāraṃ **ānisaṃsaṃ passati, tadeva so tattha** sakāya diṭṭhiyā ānisaṃsaṃ ''idaṃ seṭṭha''nti abhinivisitvā **aññaṃ sabbaṃ** parasatthārādikaṃ **nihīnato passati**.

Dve ānisaṃse passatīti dve guṇe oloketi. **Diṭṭhadhammikañcā**ti diṭṭhe paccakkhe attabhāve vipaccanakaraṇaṃ. **Samparāyikañcā**ti paraloke paṭilabhitabbaguṇañca. **Yaṃdiṭṭhiko satthā**ti yaṃladdhiko titthāyatanasāmiko. **Alaṃ nāgattāya vā**ti nāgarājabhāvāya vā pariyattaṃ. **Supaṇṇattā**dīsupi eseva nayo. **Devattāya vā**ti sammutidevādibhāvāya. **Āyatiṃ phalapāṭikaṅkhī hotī**ti anāgate vipākaphalaṃ patthayāno hoti. **Diṭṭhasuddhiyāpi dve ānisaṃse passatī**ti cakkhuviññāṇena diṭṭharūpāyatanassa vasena suddhiyā hetuttāpi attano gahitagahaṇena dve guṇe oloketi. **Sutasuddhiyā**dīsupi eseva nayo.

33. Tatiyagāthāyattho – evaṃ passato ca **yaṃ** attano satthārādiṃ **nissito aññaṃ** parasatthārādiṃ **hīnaṃ passati, taṃ** pana dassanaṃ **gantha**meva **kusalā vadanti,** bandhananti vuttaṃ hoti. Yasmā etadeva, **tasmā hi diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ bhikkhu na nissayeyya,** nābhiniveseyyāti vuttaṃ hoti.

Kusalāti khandhādijānane chekā. **Khandhakusalā**ti rūpādīsu pañcasu khandhesu kusalā. **Dhātuāyatanapaṭiccasamuppādasatipaṭṭhānasammappadhānaiddhipādaindriyabalabojjhaṅgamaggaphalanibbānesu**pi eseva nayo. Tattha **maggakusalā**ti catūsu maggesu. **Phalakusalā**ti catūsu phalesu. **Nibbānakusalā**ti duvidhe nibbāne chekā. **Te kusalā**ti te etesu vuttappakāresu chekā. **Evaṃ vadantī**ti evaṃ kathenti. **Gantho eso**ti passato ca attano satthārādinissitañca aññaṃ parasatthārādiṃ hīnato dassanañca gantho bandhano esoti vadanti. **Lagganaṃ eta**nti etaṃ vuttappakāraṃ nāgadante laggitaṃ viya adholambanaṃ. **Bandhanaṃ eta**nti nicchindituṃ dukkhaṭṭhena saṅkhalikādibandhanaṃ viya etaṃ bandhanaṃ. **Palibodho eso**ti saṃsārato nikkhamituṃ appadānaṭṭhena eso palibodho.

34. Catutthagāthāyattho – na kevalaṃ diṭṭhasutādīsu na nissayeyya, apica kho pana asañjātaṃ uparūpari **diṭṭhimpi lokasmiṃ na kappayeyya,** na janeyyāti vuttaṃ hoti. Kīdisaṃ? **Ñāṇena vā sīlavatena vāpi,** samāpattiñāṇādiñāṇena vā sīlavatena vā yā kappiyati, etaṃ diṭṭhiṃ na kappeyya. Na kevalañca diṭṭhiṃ na kappayeyya, apica kho pana mānenapi jātiādīhi vatthūhi **samoti attānamanūpaneyya, hīno na maññetha visesi vāpī**ti.

Aṭṭhasamāpattiñāṇena vāti paṭhamajjhānādīnaṃ aṭṭhannaṃ samāpattīnaṃ sampayuttapaññāya vā. **Pañcābhiññāñāṇena vā**ti lokiyānaṃ pañcannaṃ abhiññānaṃ sampayuttapaññāya vā. **Micchāñāṇena vā**ti viparītasabhāvena pavattāya paññāya amutte muttaṃ passāti evaṃ uppannena micchāñāṇena vā.

35. Pañcamagāthāyattho – evañhi diṭṭhiṃ akappento amaññamāno ca **attaṃ pahāya anupādiyāno** yaṃ pubbe gahitaṃ, taṃ pahāya paraṃ agganhanto tasmimpi vuttappakāre ñāṇe duvidhaṃ **nissayaṃ no karoti,** akaronto ca **sa ve viyattesu** nānādiṭṭhivasena bhinnesu sattesu **na vaggasārī** chandādivasena agacchanadhammo hutvā dvāsaṭṭhiyā diṭṭhīsu **kiñci diṭṭhiṃ na pacceti,** na paccāgacchatīti vuttaṃ hoti.

Catūhi upādānehīti kāmupādānādīhi catūhi bhusaṃ gahaṇehi **sa ve viyattesū**ti so puggalo nicchitesu. **Bhinnesū**ti dvidhā bhinnesu.

36. Idāni yo so imāya gāthāya vutto khīṇāsavo, tassa vaṇṇabhaṇanatthaṃ **‘‘yassūbhayante’’**tiādikā tisso gāthāyo āha. Tattha paṭhamagāthāya **yassūbhayante**ti pubbe vutte phassādibhede. **Paṇidhī**ti taṇhā. **Bhavābhavāyā**ti punappunabhavāya. **Idha vā huraṃ vā**ti sakattabhāvādibhede idha vā parattabhāvādibhede parattha vā.

Phasso eko antoti cakkhusamphassādiko eko koṭṭhāso. **Phassasamudayo**ti vatthārammaṇo. Yato samudeti uppajjati, so samudayo. **Dutiyo anto**ti dutiyo koṭṭhāso. **Atīta**nti ati itaṃ atītaṃ, atikkantanti vuttaṃ hoti. **Anāgata**nti na āgataṃ, anuppannanti vuttaṃ hoti. **Sukhā vedanā**dayo visabhāgavasena. **Nāmarūpa**dukaṃ namanaruppanavasena. **Ajjhattikā**dayo ajjhattabāhiravasena. **Sakkāyā**dayo khandhapañcakānaṃ pavattisamudayavasena vuttāti veditabbā.

Sakattabhāvoti attano attabhāvo. **Parattabhāvo**ti parassa attabhāvo.

37. Dutiyagāthāya **diṭṭhe vā**ti diṭṭhasuddhiyā vā. Esa nayo **sutā**dīsu. **Saññā**ti saññāsamuṭṭhāpikā diṭṭhi.

Aparāmasantanti taṇhāmānadiṭṭhīhi na parāmasantaṃ. **Anabhinivesanta**nti teheva anabhinivisantaṃ.

‘‘Vinibaddho’’ti vāti mānena vinibaddhoti vā. **‘‘Parāmaṭṭho’’ti vā**ti parato niccasukhasubhādīhi parāmaṭṭhoti vā. **Vikkhepagato**ti uddhaccavasena. **Aniṭṭhaṅgato**ti vicikicchāvasena. **Thāmagato**ti anusayavasena. **Gatiyā**ti gantabbavasena.

38. Tatiyagāthāya **dhammāpi tesaṃ na paṭicchitāse**ti dvāsaṭṭhidiṭṭhigatadhammāpi tesaṃ ‘‘idameva saccaṃ, moghamañña’’nti (udā. 54) evaṃ na paṭicchitā. **Pāraṅgato na pacceti tādī**ti nibbānapāraṃ gato tena tena maggena pahīne kilese puna nāgacchati pañcahi ca ākārehi tādī hotīti. Sesaṃ pākaṭameva.

Vīsativatthukā sakkāyadiṭṭhīti ‘‘rūpaṃ attato samanupassatī’’tiādinā (paṭi. ma. 1.132) nayena ekekasmiṃ khandhe catūhi catūhi ākārehi pañcakkhandhe patiṭṭhaṃ katvā pavattā vijjamāne kāye diṭṭhi. **Dasavatthukā micchādiṭṭhī**ti ‘‘natthi dinna’’ntiādinayappavattā (dha. sa. 1221) diṭṭhi. **Antaggāhikādiṭṭhī**ti ‘‘sassato loko idameva saccaṃ, moghamañña’’ntiādinayappavattā (ma. ni. 3.27) ekekaṃ antaṃ atthīti gahetvā pavattā diṭṭhi. **Yā evarūpā diṭṭhī**ti idāni vuccamānānaṃ ekūnavīsapadānaṃ sādhāraṇaṃ mūlapadaṃ. Yā diṭṭhi, tadeva **diṭṭhigataṃ;** yā diṭṭhi, tadeva **diṭṭhigahana**nti sabbesaṃ sambandho kātabbo. Yā ayāthāvadassanaṭṭhena diṭṭhi, tadeva diṭṭhīsu gataṃ dassanaṃ dvāsaṭṭhidiṭṭhiyā antogatattāti **diṭṭhigataṃ**. Heṭṭhāpissa attho vuttoyeva.

Dvinnaṃ antānaṃ ekantagatattātipi **diṭṭhigataṃ**. Tattha **sassato**ti nicco. **Loko**ti attā. ‘‘Idha sarīraṃyeva nassati, attā pana idha parattha ca soyevā’’ti maññanti. So hi sāmaññeva āloketīti katvā lokoti maññati. **Asassato**ti anicco. Attā sarīreneva saha nassatīti maññanti. **Antavā**ti paritte kasiṇe jhānaṃ uppādetvā taṃ parittakasiṇārammaṇaṃ cetanaṃ ‘‘sapariyanto attā’’ti maññanti. **Ananta vā**ti na antavā appamāṇe kasiṇe jhānaṃ uppādetvā taṃ appamāṇakasiṇārammaṇaṃ cetanaṃ ‘‘apariyanto attā’’ti maññanti. **Taṃ jīvaṃ taṃ sarīra**nti jīvo ca sarīrañca taṃyeva. Jīvoti attā, liṅgavipallāsena napuṃsakavacanaṃ kataṃ. **Sarīra**nti rāsaṭṭhena khandhapañcakaṃ. **Aññaṃ jīvaṃ aññaṃ sarīra**nti añño jīvo aññaṃ khandhapañcakaṃ. **Hoti tathāgato paraṃ maraṇā**ti khandhā idheva vinassanti, satto maraṇato paraṃ hoti vijjati na nassati, **tathāgato**ti cetaṃ sattādhivacananti. Keci pana **‘‘tathāgato**ti arahā’’ti vadanti. Ime **na hotī**ti pakkhe dosaṃ disvā evaṃ gaṇhanti. **Na hoti tathāgato paraṃ maraṇā**ti khandhāpi idheva nassanti, tathāgato ca maraṇato paraṃ na hoti ucchijjati. Ime **hotī**ti pakkhe dosaṃ disvā evaṃ gaṇhanti. **Hoti ca na ca hotī**ti ime ekekapakkhapariggahe dosaṃ disvā ubhayapakkhaṃ gaṇhanti. **Neva hoti na na hotī**ti ime ubhayapakkhapariggahe ubhayadosāpattiṃ disvā ‘‘hoti ca na hotī’’ti ca ‘‘neva hoti na na hotī’’ti ca amarāvikkhepapakkhaṃ gaṇhanti.

Ayaṃ panettha aṭṭhakathānayo (paṭi. ma. aṭṭha. 2.1.113) – ‘‘sassato loko’’ti vātiādīhi dasahākārehi diṭṭhipabhedova vutto. Tattha **sassato loko**ti ca khandhapañcakaṃ lokoti gahetvā ‘‘ayaṃ loko nicco dhuvo sabbakāliko’’ti gaṇhantassa sassatanti gahaṇākārappavattā diṭṭhi. **Asassato**ti tameva lokaṃ ‘‘ucchijjati vinassatī’’ti gaṇhantassa ucchedaggahaṇākārappavattā diṭṭhi. **Antavā**ti parittakasiṇalābhino suppamatte vā sarāvamatte vā kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme ‘‘loko’’ti ca kasiṇaparicchedantena ‘‘antavā’’ti ca gaṇhantassa ‘‘antavā loko’’ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhipi hoti ucchedadiṭṭhipi. Vipulakasiṇalābhino pana tasmiṃ kasiṇe samāpannassa antosamāpattiyaṃ pavattitarūpārūpadhamme ‘‘loko’’ti ca kasiṇaparicchedantena ca ‘‘ananto’’ti gaṇhantassa ‘‘anantavā loko’’ti gahaṇākārappavattā diṭṭhi. Sā sassatadiṭṭhi hoti, ucchedadiṭṭhipi. **Taṃ jīvaṃ taṃ sarīra**nti bhedanadhammassa sarīrasseva ‘‘jīva’’nti gahitattā ‘‘sarīre ucchijjamāne jīvampi ucchijjatī’’ti ucchedaggahaṇākārappavattā diṭṭhi. Dutiyapadena sarīrato aññassa jīvassa gahitattā ‘‘sarīre ca ucchijjamānepi jīvaṃ na ucchijjatī’’ti sassatagahaṇākārappavattā diṭṭhi. **Hoti tathāgato**tiādīsu ‘‘satto tathāgato nāma, so paraṃ maraṇā hotī’’ti gaṇhato paṭhamā sassatadiṭṭhi. ‘‘Na hotī’’ti gaṇhato dutiyā ucchedadiṭṭhi. ‘‘Hoti ca na ca hotī’’ti gaṇhato tatiyā ekaccasassatadiṭṭhi. ‘‘Neva hoti na na hotī’’ti gaṇhato catutthā amarāvikkhepadiṭṭhīti vuttappakārā dasavidhā diṭṭhi. Yathāyogaṃ bhavadiṭṭhi ca vibhavadiṭṭhi cāti dvidhā hoti. Tāsu ekāpi tesaṃ khīṇāsavānaṃ na paṭicchitāti attho.

Ye kilesāti ye kilesā **sotāpattimaggena pahīnā,** te kilese. **Na punetī**ti na puna eti. **Na paccetī**ti puna nibbattetvā na paṭieti, **na paccāgacchatī**ti paccabhave nāgacchati. **Pañcahākārehi tādī**ti pañcahi kāraṇehi koṭṭhāsehi vā sadiso. **Iṭṭhāniṭṭhe**

tādīti iṭṭhārammaṇe ca aniṭṭhārammaṇe ca anunayapaṭighaṃ muñcitvā ṭhitattā dvīsu sadiso. **Cattāvī**ti kilese cajitavā. **Tiṇṇāvī**ti saṃsāraṃ atikkamitavā. **Muttāvī**ti rāgādito muttavā. **Taṃniddesā tādī**ti tena tena sīlasaddhādinā niddisitvā niddisitvā kathetabbato sadiso.

Taṃ pañcavidhaṃ vitthāretvā kathetukāmo **''kathaṃ arahā iṭṭhāniṭṭhe tādī''**tiādimāha. Tattha **lābhepī**ti catunnaṃ paccayānaṃ lābhepi. **Alābhepī**ti tesaṃ alābhepi. **Yasepī**ti parivārepi. **Ayasepī**ti parivāravipattiyāpi. **Pasaṃsāyapī**ti vaṇṇabhaṇanāyapi. **Nindāyapī**ti garahāyapi. **Sukhepī**ti kāyikasukhepi. **Dukkhepī**ti kāyikadukkhepi. **Ekañce bāhaṃ gandhena limpeyyu**nti sace ekaṃ bāhaṃ catujātiyagandhena lepaṃ uparūpari dadeyyuṃ. **Vāsiyā taccheyyu**nti yadi ekaṃ bāhaṃ vaḍḍhakī vāsiyā tacchetvā tacchetvā tanuṃ kareyyuṃ. **Amusmiṃ natthi rāgo**ti amusmiṃ gandhalepane sineho natthi na saṃvijjati. **Amusmiṃ natthi paṭigha**nti amusmiṃ vāsiyā tacchane paṭihananasaṅkhātaṃ paṭighaṃ kopaṃ natthi na saṃvijjati. **Anunayapaṭighavippahīno**ti sinehañca kopañca pajahitvā ṭhito. **Ugghātinighātivītivatto**ti anunayavasena anuggahañca paṭighavasena niggahañca atikkamitvā ṭhito. **Anurodhavirodhasamatikkanto**ti anunayañca paṭighañca sammā atikkanto.

Sīle satīti sīle saṃvijjamāne. **Sīlavā**ti sīlasampanno. Tena niddesaṃ kathanaṃ labhatīti **tādī. Saddhāya sati saddho**ti evamādīsupi eseva nayo.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Paramaṭṭhakasuttaniddesavaṇṇanā niṭṭhitā.

6. Jarāsuttaniddesavaṇṇanā

39. Chaṭṭhe jarāsutte **appaṃ vata jīvitaṃ ida**nti idaṃ vata manussānaṃ jīvitaṃ appakaṃ parittaṃ ṭhitiparittatāya sarasaparittatāyāti guhaṭṭhakasuttepi vuttanayametaṃ. **Oraṃ vassasatāpi miyyatī**ti vassasatā oraṃ kalalādikālepi miyyati. **Aticcā**ti vassasataṃ atikkamitvā. **Jarasāpi miyyatī**ti jarāya miyyati. Ito paraṃ guhaṭṭhakasuttavaṇṇanāya vuttanayeneva gahetabbaṃ.

Appanti mandaṃ. **Gamanīyo samparāyo**ti paraloko gantabbo. **Kalalakālepī**ti ettha kalalakālaṃ nāma paṭisandhikkhaṇe tīhi jātiuṇṇaṃsūhi katasuttagge ṭhitatelabinduppamāṇaṃ acchaṃ vippasannakalalaṃ hoti. Yaṃ sandhāya vuttaṃ –

''Tilatelassa yathā bindu, sappimaṇḍo anāvilo;
Evaṃ vaṇṇappaṭibhāgaṃ, kalalaṃ sampavuccatī''ti. (saṃ. ni. aṭṭha. 1.1.235; vibha. aṭṭha. 26 pakiṇṇakakathā);

Tasmiṃ kalalakālepi. **Cavatī**ti jīvitaṃ gaḷati. **Maratī**ti jīvitaviyogaṃ āpajjati. **Antaradhāyatī**ti adassanaṃ pāpuṇāti. **Vippalujjatī**ti chijjati. ''Aṇḍajayoniyā **cavati**. Jalābujayoniyā **marati**. Saṃsedajayoniyā **antaradhāyati**. Opapātikayoniyā **vippalujjatī''**ti evameke vaṇṇayanti. **Abbudakālepī**ti abbudaṃ nāma kalalato sattāhaccayena maṃsadhovanaudakavaṇṇaṃ hoti, kalalanti nāmaṃ antaradhāyati. Vuttampi cetaṃ –

''Sattāhaṃ kalalaṃ hoti, paripakkaṃ samūhataṃ;
Vivaṭṭamānaṃ tabbhāvaṃ, abbudaṃ nāma jāyatī''ti. (saṃ. ni. aṭṭha. 1.1.235);

Tasmiṃ abbudakālepi. **Pesikālepī**ti tasmāpi abbudā sattāhaccayena vilīnatipusadisā pesi nāma sañjāyati. Sā maricaphāṇitena dīpetabbā. Gāmadārikā hi supakkāni maricāni gahetvā sāṭakante bhaṇḍikaṃ katvā pīḷetvā maṇḍaṃ ādāya kapāle pakkhipitvā ātape ṭhapenti, taṃ sukkhamānaṃ sabbabhāgehi muccati. Evarūpā pesi hoti, abbudanti nāmaṃ antaradhāyati. Vuttampi cetaṃ –

''Sattāhaṃ abbudaṃ hoti, paripakkaṃ samūhataṃ;
Vivaṭṭamānaṃ tabbhāvaṃ, pesi nāma pajāyatī''ti. (saṃ. ni. aṭṭha. 1.1.235);

Tasmiṃ pesikālepi. **Ghanakālepī**ti tatopi pesito sattāhaccayena kukkuṭaṇḍasaṇṭhāno ghano nāma maṃsapiṇḍo nibbattati, pesīti nāmaṃ antaradhāyati. Vuttampi cetaṃ –

''Sattāhaṃ pesi bhavati, paripakkaṃ samūhataṃ;
Vivaṭṭamānaṃ tabbhāvaṃ, ghanoti nāma jāyati.

''Yathā kukkuṭiyā aṇḍaṃ, samantā parimaṇḍalaṃ;
Evaṃ ghanassa saṇṭhānaṃ, nibbattaṃ kammapaccayā''ti. (saṃ. ni. aṭṭha. 1.1.235);

Tasmiṃ ghanakālepi. **Pasākhakālepī**ti pañcame sattāhe dvinnaṃ dvinnaṃ hatthapādānaṃ sīsassa catthāya pañca pīḷakā jāyanti, yaṃ sandhāya vuttaṃ – ''pañcame, bhikkhave, sattāhe pañca pīḷakā saṇṭhahanti kammato''ti. Tasmiṃ pasākhakālepi.

Tato paraṃ chaṭṭhasattamādīni sattāhāni atikkamma desanaṃ saṅkhipitvā dvācattālīsasattāhe pariṇatakāle kesalomanakhādīnaṃ uppattikālañca. Tassa ca nābhito uṭṭhito nāḷo mātu udarapaṭalena ekābaddho hoti, so uppaladaṇḍako viya chiddo, tena āhāraraso saṃsaritvā āhārasamuṭṭhānarūpaṃ samuṭṭhāpeti. Evaṃ so dasamāse yāpeti, taṃ sabbaṃ avatvā **''sūtighare''**ti āha. Yaṃ sandhāya vuttaṃ –

> ''Kesā lomā nakhāni ca'';
> ''Yañcassa bhuñjatī mātā, annaṃ pānañca bhojanaṃ;
> Tena so tattha yāpeti, mātukucchigato naro''ti. (saṃ. ni. 1.235; kathā. 692);

Tattha **sūtighare**ti sūtikaghare, vijāyanaghareti attho. ''Sūtikāghare''ti vā pāṭho, sūtikāyāti padacchedo. **Addhamāsikopī**ti jātadivasato paṭṭhāya addhamāso etassa atthīti addhamāsiko. **Dvemāsikā**dīsupi eseva nayo. Jātadivasato paṭṭhāya ekaṃ saṃvaccharaṃ etassa atthīti saṃvacchariko. Upari **dvevassikā**dīsupi eseva nayo.

Yadā jiṇṇo hotīti yasmiṃ kāle jarājiṇṇo bhavati jajjarībhūto. **Vuddho**ti vayovuddho. **Mahallako**ti jātimahallako. **Addhagato**ti tayo addhe atikkanto. **Vayoanuppatto**ti tatiyaṃ vayaṃ anuppatto. **Khaṇḍadanto**ti antarantarā patitā dantā phālitā ca jarānubhāvena khaṇḍā dantā jātā assāti khaṇḍadanto. **Palitakeso**ti paṇḍarakeso. **Vilūna**nti luñcitvā gahitakesā viya khallāṭasīso. **Khalitasiro**ti mahākhallāṭasīso. **Valina**nti sañjātavali. **Tilakāhatagatto**ti setatilakakāḷatilakehi vikiṇṇasarīro. **Bhoggo**ti bhaggo, imināpissa vaṅkabhāvaṃ dīpeti. **Daṇḍaparāyaṇo**ti daṇḍapaṭissaraṇo daṇḍadutiyo. **So jarāyapī**ti so puggalo jarāyapi abhibhūto marati. **Natthi maraṇamhā mokkho**ti maraṇato muñcanupāyo natthi nupalabbhati.

Phalānamiva pakkānaṃ, pāto patanato bhayanti paripākagatānaṃ sithilavaṇṭānaṃ panasaphalādipakkānaṃ paccūsakāle avassaṃ patissantīti phalasāmikānaṃ bhāyamānānaṃ viya. **Evaṃ jātāna maccānaṃ, niccaṃ maraṇato bhaya**nti evameva uppannānaṃ sattānaṃ maccusaṅkhātamaraṇato satataṃ kālaṃ bhayaṃ.

Yathāpi kumbhakārassāti yathā nāma mattikābhājanaṃ karontassa. **Kataṃ mattikabhājana**nti (su. ni. 582) tena niṭṭhāpitabhājanaṃ. **Sabbaṃ bhedanapariyanta**nti pakkāpakkaṃ sabbaṃ bhedanaṃ bhijjapariyantaṃ avasānaṃ assāti bhedanapariyantaṃ. **Evaṃ maccāna jīvita**nti evameva sattānaṃ āyusaṅkhāraṃ.

Daharā ca mahantā cāti taruṇā ca mahallakā ca. **Ye bālā ye ca paṇḍitā**ti ye ca assāsapassāsāyattā jīvitā bālā ye ca paṇḍiccena samannāgatā buddhādayo. **Sabbe maccuvasaṃ yantī**ti ete vuttappakārā daharādayo sabbe maccuno issariyaṃ upagacchanti.

Tesaṃ maccuparetānanti etesaṃ maccunā parivāritānaṃ. **Gacchataṃ paralokato**ti ito manussalokato paralokaṃ gacchantānaṃ. **Na pitā tāyate putta**nti pitā puttaṃ na rakkhati. **Ñātī vā pana ñātake**ti mātāpitipakkhikā ñātī vā teyeva ñātake rakkhituṃ na sakkonti.

Pekkhataññeva ñātīnanti vuttavidhānaṃyeva ñātīnaṃ pekkhantānaṃyeva olokentānaṃyeva. **Passa lālappataṃ puthū**ti **passā**ti ālapanaṃ. Lālapantānaṃ vilapantānaṃ puthūnaṃ nānappakārānaṃ. **Ekamekova maccānaṃ, govajjho viya niyyatī**ti sattānaṃ ekameko vadhāya niyyamānagoṇo viya maraṇāya niyyati pāpuṇīyati. **Evamabbhāhato loko**ti evameva sattaloko bhusaṃ āhato. **Maccunā ca jarāya cā**ti maraṇena ca jarāya ca abhibhūto.

40. **Mamāyite**ti mamāyitavatthukāraṇā. **Vinābhāvaṃ santamevida**nti santaṃ vijjamānaṃ vinābhāvameva idaṃ, na sakkā avinābhāvena bhavituntі vuttaṃ hoti.

Socantīti cittena socanaṃ karonti. **Kilamantī**ti kāyena kilamathaṃ pāpuṇanti. **Paridevantī**ti nānāvidhaṃ vācāvilāpaṃ bhaṇanti. **Urattāḷiṃ kandantī**ti uraṃ tāḷetvā tāḷetvā kandanti. **Sammohaṃ āpajjantī**ti sammohabhāvaṃ pāpuṇanti.

Aniccoti hutvā abhāvaṭṭhena. **Saṅkhato**ti paccayehi saṅgamma kato. **Paṭiccasamuppanno**ti paccayasāmaggiṃ paṭicca na paccakkhāya saha sammā ca uppanno. **Khayadhammo**ti khayaṃ gamanasabhāvo. **Vayadhammo**ti vayaṃ gamanasabhāvo, bhaṅgavasena bhaṅgagamanasabhāvoti attho. **Virāgadhammo**ti virajjanasabhāvo. **Nirodhadhammo**ti nirujjhanasabhāvo. **Yvāyaṃ pariggaho**ti yo ayaṃ pariggaho. ''Yāya pariggaho''tipi pāṭho, ayameva padacchedo. **Nicco**ti satatakāliko. **Dhuvo**ti thiro. **Sassato**ti acavano. **Avipariṇāmadhammo**ti pakatiajahanasabhāvo. **Sassati samaṃ tatheva ṭhassatī**ti candasūriyasinerumahāsamuddapathavīpabbatādayo viya tiṭṭheyya.

Nānābhāvoti jātiyā nānābhāvo. **Vinābhāvo**ti maraṇena viyogabhāvo. **Aññathābhāvo**ti sabbhāvato aññathābhāvo. **Purimānaṃ purimānaṃ khandhāna**nti anantare pure uppannānaṃ khandhānaṃ. **Vipariṇāmaññathābhāvā**ti pakatibhāvaṃ jahitvā aññathābhāvena. Pacchimā pacchimā khandhādayo pavattanti uppajjantīti sambandho.

Sabbaṃ gharāvāsapalibodhanti sakalaṃ gihibhāvajaṭaṃ. **Ñātimittāmaccapalibodha**nti mātāpitupakkhikā **ñātī, mittā** sahāyā, **amaccā** bhaccā. **Sannidhipalibodha**nti nidhānajaṭaṃ chinditvā. **Kesamassuṃ ohāretvā**ti kese ca massūni ca oropayitvā. **Kāsāyāni vatthānī**ti kasāyarasapītāni vatthāni.

41. **Māmako**ti mama upāsako bhikkhu vāti saṅkhaṃ gato, buddhādīni vā vatthūni mamāyamāno.

Tesaṃ tesaṃ sattānanti anekesaṃ sattānaṃ sādhāraṇaniddeso. ‘‘Yaññadattassa maraṇaṃ, somadattassa maraṇa’’nti evañhi divasampi kathiyamāne neva sattā pariyādānaṃ gacchanti, na sabbaṃ aparattadīpanaṃ sijjhati. Imehi pana dvīhi padehi na koci satto apariyādinno hoti, na kiñci aparattādīpanaṃ na sijjhati. **Tamhā tamhā**ti ayaṃ gativasena anekesaṃ nikāyānaṃ sādhāraṇaniddeso. **Sattanikāyā**ti sattānaṃ nikāyā, sattaghaṭā sattasamūhāti attho. **Cutī**ti cavanavasena vuttaṃ. Ekacatupañcakkhandhāya cutiyā sāmaññavacanametaṃ. **Cavanatā**ti bhāvavacanena lakkhaṇanidassanaṃ. **Bhedo**ti cutikhandhānaṃ bhaṅguppattiparidīpanaṃ. **Antaradhāna**nti ghaṭassa viya bhinnassa bhinnānaṃ khandhānaṃ yena kenaci pariyāyena ṭhānābhāvaparidīpanaṃ. **Maccumaraṇa**nti maccusaṅkhātaṃ maraṇaṃ, na khaṇikamaraṇaṃ. Kālo nāma antako, tassa kiriyāti **kālaṃkiriyā**. Ettāvatā sammutimaraṇaṃ dīpitaṃ. Idāni paramatthena dīpetuṃ **‘‘khandhānaṃ bhedo’’**tiādimāha. Paramatthena hi khandhāyeva bhijjanti, na satto nāma koci marati. Khandhesu pana bhijjamānesu satto marati, bhinnesu ‘‘mato’’ti vohāro hoti.

Ettha ca catuvokārapañcavokāravasena khandhānaṃ bhedo, ekavokāravasena kaḷevarassa nikkhepo. Catuvokāravasena vā khandhānaṃ bhedo, sesadvayavasena kaḷevarassa nikkhepo veditabbo. Kasmā? Kāmarūpabhavadvayepi rūpakāyasaṅkhātassa kaḷevarassa sabbhāvato. Yasmā vā cātumahārājikādīsu khandhā bhijjanteva, na kiñci nikkhipanti, tasmā tesaṃ vasena khandhānaṃ bhedo, manussādīsu kaḷevarassa nikkhepo. Ettha ca kaḷevarassa nikkhepakaraṇato maraṇaṃ ‘‘kaḷevarassa nikkhepo’’ti vuttaṃ. **Jīvitindriyassupacchedo**ti iminā indriyabaddhasseva maraṇaṃ nāma hoti, anindriyabaddhassa maraṇaṃ nāma natthīti dasseti. ‘‘Sassaṃ mataṃ, rukkho mato’’ti idaṃ pana vohāramattameva. Atthato pana evarūpāni vacanāni sassādīnaṃ khayavayabhāvameva dīpenti. **Rūpagata**nti rūpameva rūpagataṃ. **Vedanāgata**ntiādīsupi eseva nayo.

Tattha **pubbeva macca**nti maccaṃ vā bhogā pubbeva paṭhamataraññeva vijahanti. Macco vā te bhoge pubbataraṃ jahati. **Kāmakāmī**ti corarājānaṃ ālapati. Ambho kāme kāmayamāna kāmakāmi bhogino nāma loke asassatā, bhogesu vā naṭṭhesu jīvamānā ca abhogino honti. Bhoge vā pahāya sayaṃ nassanti, tasmā ahaṃ mahājanassa sokakālepi na socāmīti attho.

Viditā mayā sattuka lokadhammāti corarājānaṃ ālapanto āha. Ambho sattuka mayā lābho alābho yaso ayasotiādayo lokadhammā viditā. Yatheva hi cando udeti ca pūrati ca puna ca khīyati, yathā ca sūriyo andhakāraṃ vidhamento mahantaṃ lokappadesaṃ tapitvāna puna sāyaṃ atthaṃ paleti atthaṃ gacchati na dissati, evameva bhogā uppajjanti ca vinassanti ca, tattha kiṃ sokena, tasmā na socāmīti attho.

Taṇhāmaññanāya maññatīti taṇhāya janitamānamaññanāya maññati. **Mānaṃ karoti diṭṭhimaññanāyā**ti diṭṭhiṃ upanissayaṃ katvā uppannāya maññanāya. **Mānamaññanāyā**ti sahajātamānamaññanāya. **Kilesamaññanāyā**ti vuttappakārāya upatāpanaṭṭhena kilesamaññanāya maññati.

Kuhāti vimhāpakā. **Thaddhā**ti khāṇu viya thaddhā. **Lapā**ti paccayanimittena lapanakā.

42. **Saṅgata**nti samāgataṃ, diṭṭhaṃ phuṭṭhaṃ vā. **Piyāyita**nti piyakataṃ.

Saṅgatanti sammukhībhūtaṃ. **Samāgata**nti samīpaṃ āgataṃ. **Samāhita**nti ekībhūtaṃ. **Sannipatita**nti piṇḍitaṃ. **Supinagato**ti supinaṃ paviṭṭho. **Senābyūhaṃ passatī**ti senāsannivesaṃ dakkhati. **Ārāmarāmaṇeyyaka**nti pupphārāmādīnaṃ ramaṇīyabhāvaṃ. **Vanarāmaṇeyyakā**dīsupi eseva nayo. **Peta**nti ito paralokaṃ gataṃ. **Kālaṅkata**nti mataṃ.

43. **Nāmaṃyevāvasissati**, **akkheyya**nti sabbaṃ rūpādidhammajātaṃ pahīyati, nāmamattameva tu avasissati ‘‘buddharakkhito dhammarakkhito’’ti evaṃ akkhātuṃ kathetuṃ.

Ye cakkhuviññāṇābhisambhūtāti ye sayaṃ cakkhuviññāṇena abhisambhūtā rāsikatā diṭṭhā catusamuṭṭhānikā rūpā. **Sotaviññāṇābhisambhūtā**ti paratoghosena sotaviññāṇena rāsikatā sutā dvisamuṭṭhānikā saddā.

44. **Munayo**ti khīṇāsavamunayo. **Khemadassino**ti nibbānadassino.

Sokoti sokaniddese – byasatīti byasanaṃ, hitasukhaṃ khipati viddhaṃsetīti attho. Ñātīnaṃ byasanaṃ ñātibyasanaṃ, corarogabhayādīhi ñātikkhayo ñātivināsoti attho. Tena **ñātibyasanena. Phuṭṭhassā**ti ajjhotthaṭassa, abhibhūtassa samannāgatassāti attho. Sesesupi eseva nayo. Ayaṃ pana viseso – bhogānaṃ byasanaṃ **bhogabyasanaṃ,** rājacorādivasena bhogakkhayo bhogavināsoti attho. Rogoyeva byasanaṃ **rogabyasanaṃ**. Rogo hi ārogyaṃ byasati vināsetīti byasanaṃ. Sīlassa byasanaṃ **sīlabyasanaṃ,** dussilyassetaṃ nāmaṃ. Sammādiṭṭhiṃ vināsayamānā uppannā diṭṭhiyeva byasanaṃ **diṭṭhibyasanaṃ**. Ettha ca purimāni dve anipphannāni, pacchimāni tīṇi nipphannāni tilakkhaṇabbhāhatāni. Purimāni ca tīṇi neva kusalāni nākusalāni, sīladiṭṭhibyasanadvayaṃ akusalaṃ.

Aññataraññatarenāti gahitesu vā yena kenaci aggahitesu vā mittāmaccabyasanādīsu yena kenaci. **Samannāgatassā**ti samanubandhassa aparimuccamānassa. **Aññataraññatarena dukkhadhammenā**ti yena kenaci sokadukkhassa uppattihetunā. **Soko**ti socanakavasena soko. Idaṃ tehi kāraṇehi uppajjanakasokassa sabhāvapaccattaṃ. **Socanā**ti socanākāro. **Socitatta**nti socitabhāvo. **Antosoko**ti abbhantarasoko. Dutiyapadaṃ upasaggena vaḍḍhitaṃ. So hi abbhantaraṃ sukkhāpento viya parisukkhāpento viya uppajjatīti ‘‘antosoko antoparisoko’’ti vuccati. **Antodāho**ti abbhantaradāho. Dutiyapadaṃ upasaggena vaḍḍhitaṃ. **Cetaso parijjhāyanā**ti cittassa jhānanākāro. Soko hi uppajjamāno aggi viya cittaṃ jhāpeti dahati, ‘‘cittaṃ me jhāmaṃ, na me kiñci paṭibhātī’’ti vadāpeti. Dukkhito mano dummano, tassa bhāvo **domanassaṃ**. Anupaviṭṭhaṭṭhena sokova sallanti **sokasallaṃ**.

Paridevaniddese – ‘‘mayhaṃ dhītā, mayhaṃ putto’’ti evaṃ ādissa ādissa devanti rodanti etenāti **ādevo**. Taṃ taṃ vaṇṇaṃ parikittetvā parikittetvā devanti etenāti **paridevo**. Tato parāni dve dve padāni purimadvayasseva ākārabhāvaniddesavasena vuttāni. **Vācā**ti vacanaṃ. **Palāpo**ti tucchaṃ niratthakavacanaṃ. Uppaḍḍhabhaṇitaaññabhaṇitādivasena virūpo palāpo **vippalāpo. Lālappo**ti punappunaṃ lapanaṃ. Lālappanākāro **lālappanā**. Lālappitassa bhāvo **lālappitattaṃ**. Macchariyādīni vuttatthāneva.

45. Sattamagāthā evaṃ maraṇabbhāhate loke anurūpapaṭipattidassanatthaṃ vuttā. Tattha **patilīnacarassā**ti tato tato patilīnaṃ cittaṃ katvā carantassa. **Bhikkhuno**ti kalyāṇaputhujjanassa vā sekkhassa vā. **Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye**ti tassetaṃ patirūpamāhu, yo evaṃpaṭipanno nirayādibhede bhavane attānaṃ na dassaye. Evañhi so imamhā maraṇā mucceyyāti adhippāyo.

Patilīnacarā vuccantīti tato tato līnacittācārā kathīyanti. **Satta sekkhā**ti adhisīlādīsu tīsu sikkhāsu sikkhantīti sotāpattimaggaṭṭhaṃ ādiṃ katvā yāva arahattamaggaṭṭhā satta sekkhā. **Arahā**ti phalaṭṭho. So niṭṭhitacittattā **patilīno**. Sekkhānaṃ patilīnacaraṇabhāve kāraṇaṃ dassento **‘‘kiṃ kāraṇā’’**tiādimāha. **Te tato tato**ti te satta sekkhā tehi tehi ārammaṇehi **cittaṃ patilīnentā**ti attano cittaṃ nilīnentā. **Patikuṭentā**ti saṅkocentā. **Pativaṭṭentā**ti kaṭasārakaṃ viya ābhujentā. **Sanniruddhantā**ti sannirujjhantā. **Sanniganhantā**ti niggahaṃ kurumānā. **Sannivārentā**ti vārayamānā. **Rakkhantā**ti rakkhaṃ kurumānā. **Gopentā**ti cittamañjūsāya gopayamānā.

Idāni dvāravasena dassento **‘‘cakkhudvāre’’**tiādimāha. Tattha **cakkhudvāre**ti cakkhuviññāṇadvāre. **Sotadvārā**dīsupi eseva nayo. **Bhikkhunoti puthujjanakalyāṇakassa vā bhikkhuno, sekkhassa vā bhikkhuno**ti bhikkhusaddassa vacanatthaṃ avatvā idhādhippetabhikkhuyeva dassito. Tattha puthujjano ca so kilesānaṃ asamucchinnattā, kalyāṇo ca sīlādipaṭipattiyuttattāti puthujjanakalyāṇova puthujjanakalyāṇako, tassa **puthujjanakalyāṇakassa**. Adhisīlādīni sikkhatīti **sekkho,** tassa sekkhassa vā sotāpannassa vā sakadāgāmino vā anāgāmino vā.

Āsanti nisīdanti etthāti **āsanaṃ. Yatthā**ti yesu mañcapīṭhādīsu. **Mañco**tiādīni āsanassa pabhedavacanāni. Mañcopi hi nisajjāyapi okāsattā idha āsanesu vutto, so pana masārakabundikābaddhakuḷīrapādakaāhaccapādakānaṃ aññataro. **Pīṭha**mpi tesaṃ aññatarameva. **Bhisī**ti uṇṇabhisi coḷabhisi vākabhisi tiṇabhisi paṇṇabhisīnaṃ aññatarā. **Taṭṭikā**ti tālapaṇṇādīhi vinitvā katā. **Cammakhaṇḍo**ti nisajjāraho yo koci cammakhaṇḍo. **Tiṇasanthārā**dayo tiṇādīni gumbetvā katā. **Asappāyarūpadassanenā**ti asappāyānaṃ iṭṭharūpānaṃ olokanena. **Rittanti** abbhantarato tucchaṃ. **Vivitta**nti bahiddhāpavesanena suññaṃ. **Pavivitta**nti koci gahaṭṭho tattha natthīti atirekena suññaṃ. **Asappāyasaddassavane**pi eseva nayo. **Pañcahi kāmaguṇehī**ti itthirūpasaddagandharasaphoṭṭhabbehi pañcahi kāmakoṭṭhāsehi. Vuttampi cetaṃ –

> ‘‘Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;
> Pañca kāmaguṇā loke, itthirūpasmiṃ dissare’’ti. (a. ni. 5.55);

Bhajatoti cittena sevanaṃ karontassa. **Sambhajato**ti sammā sevantassa. **Sevato**ti upasaṅkamantassa. **Nisevato**ti nissayaṃ katvā sevantassa. **Saṃsevato**ti suṭṭhu sevantassa. **Paṭisevato**ti punappunaṃ upasaṅkamantassa.

Gaṇasāmaggīti samaṇānaṃ ekībhāvo samaggabhāvo. **Dhammasāmaggī**ti sattatiṃsabodhipakkhiyadhammānaṃ samūhabhāvo. **Anabhinibbattisāmaggī**ti anibbattamānānaṃ anuppajjamānānaṃ anupādisesāya nibbānadhātuyā parinibbutānaṃ arahantānaṃ samūho. **Samaggā**ti kāyena aviyogā. **Sammodamānā**ti cittena suṭṭhu modamānā tussamānā. **Avivadamānā**ti vācāya vivādaṃ akurumānā. **Khīrodakībhūtā**ti khīrena saṃsaṭṭhaudakasadisā.

Te ekato pakkhandantīti te bodhipakkhiyadhammā ekaṃ ārammaṇaṃ pavisanti. **Pasīdantī**ti tasmiṃyeva ārammaṇe pasādamāpajjanti. **Anupādisesāyā**ti upādivirahitāya.

Nibbānadhātuyāti amatamahānibbānadhātuyā. **Ūnattaṃ vā**ti ettha unabhāvo ūnattaṃ, aparipuṇṇabhāvoti attho. **Puṇṇattaṃ vā**ti paripuṇṇabhāvo puṇṇattaṃ, puṇṇabhāvo vā na paññāyati natthīti attho.

Nerayikānanti niraye nibbattanakakammānaṃ atthibhāvena. Nirayaṃ arahantīti nerayikā, tesaṃ nerayikānaṃ. **Nirayo bhavana**nti nirayo eva tesaṃ vasanaṭṭhānaṃ gharaṃ. **Tiracchānayonikāna**ntiādīsupi eseva nayo. **Tassesā sāmaggī**ti tassa khīṇāsavassa esā nibbānasāmaggī. **Etaṃ channa**nti etaṃ anucchavikaṃ. **Patirūpa**nti sadisaṃ paṭibhāgaṃ, asadisaṃ appaṭibhāgaṃ na hoti. **Anucchavika**nti etaṃ samaṇabrāhmaṇānaṃ vā dhammānaṃ, maggaphalanibbānasāsanadhammānaṃ vā anucchavikaṃ. Tesaṃ chaviṃ chāyaṃ sundarabhāvaṃ anveti anugacchati, atha kho santikāva tehi dhammehi anucchavikattā eva ca anulomaṃ. Tesañca anulometi, atha kho na vilomaṃ na paccanīkabhāve ṭhitaṃ.

46. Idāni ‘‘yo attānaṃ bhavane na dassaye’’ti evaṃ khīṇāsavo vibhāvito, tassa vaṇṇabhaṇanatthaṃ ito parā tisso gāthāyo āha. Tattha paṭhamagāthāya **sabbatthā**ti dvādasasu āyatanesu. Na piyaṃ kubbati nopi appiyanti niddese **piyā**ti citte pītikarā. Te vibhāgato dassento **‘‘katame sattā piyā, idha yassa te hontī’’**ti āha. Tattha **yassa te**ti ye assa te. **Hontī**ti bhavanti. **Atthakāmā**ti vaḍḍhikāmā. **Hitakāmā**ti sukhakāmā. **Phāsukāmā**ti sukhavihārakāmā. **Yogakkhemakāmā**ti catūhi yogehi khemaṃ nibbhayaṃ kāmā. Mamāyatīti **mātā**. Piyāyatīti **pitā**. Bhajatīti **bhātā**. **Bhaginī**ti etthāpi eseva nayo. Puṃ tāyati rakkhatīti **putto**. Kulavaṃsaṃ dhāretīti **dhītā. Mittā** sahāyā. **Amaccā** bhaccā. **Ñātī** pitupakkhikā. **Sālohitā** mātipakkhikā. **Ime sattā piyā**ti ime sattā pītijanakā. Vuttavipariyāyena appiyā veditabbā.

47. **Yadidaṃ diṭṭhasutamutesu vā**ti ettha pana yadidaṃ diṭṭhasutaṃ, ettha vā mutesu vā dhammesu; evaṃ muni na upalimpatīti evaṃ sambandho veditabbo.

Udakathevoti udakassa thevo. ‘‘Udakatthevako’’tipi pāṭho. **Padumapatte**ti paduminipatte.

48. **Dhono na hi tena maññati, yadidaṃ diṭṭhasutamutesu vā**ti atrāpi yadidaṃ diṭṭhasutaṃ, tena vatthunā na maññati, mutesu vā dhammesu na maññatīti evameva sambandho veditabbo. **Na hi so rajjati, no virajjatī**ti bālaputhujjano viya na rajjati, kalyāṇaputhujjanasekkhā viya na virajjati, rāgassa khīṇattā ‘‘viratto’’tveva saṅkhaṃ gacchati. Sesaṃ pākaṭamevāti.

Tāya paññāya kāyaduccaritanti sampayuttāya pubbabhāgāyeva vā paññāya pariggahetabbe pariggaṇhanto yogī tividhaṃ kāyaduccaritaṃ samucchedavasena dhunāti. Ayañca puggalo vipannadhammaṃ desanādhammesu dhunantesu taṃdhammasamaṅgīpuggalopi dhunāti nāma. Te ca dhamme paññāya attano pavattikkhaṇe dhunitumāraddho dhutāti vuccati, yathā bhuñjitumāraddho bhuttoti vuccati. Lakkhaṇaṃ panettha saddasatthato veditabbaṃ. **Dhuta**nti kattusādhanaṃ. **Dhutaṃ** paṭhamamaggena. **Dhotaṃ** dutiyamaggena. **Sandhotaṃ** tatiyamaggena. **Niddhotaṃ** catutthamaggena.

Dhono diṭṭhaṃ na maññatīti arahā maṃsacakkhunā diṭṭhaṃ dibbacakkhunā diṭṭhaṃ rūpāyatanaṃ na maññati tīhi maññanāhi, kathaṃ? Rūpāyatanaṃ subhasaññāya sukhasaññāya ca passanto na tattha chandarāgaṃ janeti na taṃ assādeti nābhinandati, evaṃ diṭṭhaṃ taṇhāmaññanāya na maññati. ‘‘Iti me rūpaṃ siyā anāgatamaddhāna’’nti vā panettha nandiṃ na samannāneti. Rūpasampadaṃ vā ākaṅkhamāno dānaṃ na deti, sīlaṃ na samādiyati, uposathakammaṃ na karoti. Evampi diṭṭhaṃ taṇhāmaññanāya na maññati, attano pana parassa ca rūpasampattivipattiṃ nissāya mānaṃ na janeti. ‘‘Imināhaṃ seyyosmīti vā, sadisosmīti vā, hīnosmīti vā’’ti evaṃ diṭṭhaṃ mānamaññanāya na maññati. Rūpāyatanaṃ pana ‘‘niccaṃ dhuvaṃ sassata’’nti na maññati. Attānaṃ ‘‘attaniya’’nti na maññati. Maṅgalaṃ ‘‘amaṅgala’’nti na maññati. Evaṃ diṭṭhaṃ diṭṭhimaññanāya na maññati. **Diṭṭhasmiṃ na maññatī**ti rūpasmiṃ attānaṃ samanupassananayena amaññanto diṭṭhasmiṃ na maññati. Yathā vā thane thaññaṃ, evaṃ rūpasmiṃ rāgādayoti amaññantopi diṭṭhasmiṃ na maññati. Tasmiṃyeva panassa diṭṭhimaññanāya amaññite vatthusmiṃ sinehaṃ mānañca na uppādayato taṇhāmānamaññanāpi natthīti veditabbā. Evaṃ diṭṭhasmiṃ na maññati. **Diṭṭhato na maññatī**ti ettha pana **diṭṭhato**ti nissakkavacanaṃ. Tasmā saupakāraṇassa attano vā parassa vā yathāvuttappabhedato diṭṭhato upapatti vā niggamanaṃ vā diṭṭhato vā añño attāti amaññamāno diṭṭhato na maññatīti veditabbo. Ayamassa na diṭṭhimaññanā. Tasmiṃyeva panassa diṭṭhimaññanāya amaññite vatthusmiṃ sinehaṃ mānañca na uppādayato na taṇhāmānamaññanāpi veditabbā.

Diṭṭhā meti na maññatīti ettha pana ‘‘etaṃ mamā’’ti taṇhāvasena amamāyamāno diṭṭhaṃ taṇhāmaññanāya na maññati. **Suta**nti maṃsasotenapi sutaṃ, dibbasotenapi sutaṃ, saddāyatanassetaṃ adhivacanaṃ. **Muta**nti mutvā munitvā ca gahitaṃ āhacca upagantvāti attho. Indriyānaṃ ārammaṇānañca aññamaññaṃ saṃkilese viññātanti vuttaṃ hoti. Gandharasaphoṭṭhabbāyatanānaṃ etaṃ adhivacanaṃ. **Viññāta**nti manasā viññātaṃ, sesānaṃ sattānaṃ āyatanānametaṃ adhivacanaṃ, dhammārammaṇassa vā, idha pana sakkāyapariyāpannameva labbhati. Vitthāro panettha diṭṭhavāre vuttanayena veditabbo.

Idāni bhagavatā vuttasuttavasena dassento **‘‘asmīti bhikkhave’’**tiādimāha. Tattha **asmī**ti bhavāmi, niccassetaṃ adhivacanaṃ. **Maññitameta**nti diṭṭhikappanaṃ etaṃ. **Ayamahamasmī**ti ayaṃ ahaṃ asmi bhavāmi.

Aññatra satipaṭṭhānehīti ṭhapetvā catusatipaṭṭhāne.

Sabbe bālaputhujjanā rajjantīti sakalā andhabālā nānājanā lagganti. **Satta sekkhā virajjantī**ti sotāpannādayo satta ariyajanā virāgaṃ āpajjanti. **Arahā neva rajjati no virajjatī**ti kilesānaṃ parinibbāpitattā ubhayampi na karoti. **Khayā rāgassā**tiādayo tividhāpi nibbānameva.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Jarāsuttaniddesavaṇṇanā niṭṭhitā.

7. Tissametteyyasuttaniddesavaṇṇanā

49. Sattame tissametteyyasutte **methunamanuyuttassā**ti methunadhammaṃ samāyuttassa. **Itī**ti evamāha. **Āyasmā**ti piyavacanametaṃ. **Tisso**ti nāmaṃ tassa therassa. Sopi hi tissoti nāmena. **Metteyyo**ti gottaṃ, gottavaseneva esa pākaṭo ahosi.

Tasmā aṭṭhuppattiyaṃ (su. ni. aṭṭha. 2.821) vuttaṃ – ‘‘tissametteyyā nāma dve sahāyā’’ti. **Vighāta**nti upaghātaṃ. **Brūhī**ti ācikkha. **Mārisā**ti piyavacanametaṃ, niddukkhāti vuttaṃ hoti. **Sutvāna tava sāsana**nti tava vacanaṃ sutvā. **Viveke sikkhissāmase**ti sahāyaṃ ārabbha dhammadesanaṃ yācanto bhaṇati, so pana sikkhitasikkhoyeva.

Methunadhammo nāmāti idaṃ niddisitabbassa methunadhammassa upadesapadaṃ. **Asaddhammo**ti asataṃ nīcajanānaṃ dhammo. **Gāmadhammo**ti gāmavāsīnaṃ sevanadhammo. **Vasaladhammo**ti vasalānaṃ dhammo, kilesavassanato vā sayameva vasalo dhammoti vasaladhammo. **Duṭṭhullo**ti duṭṭho ca kilesehi duṭṭhattā, thūlo ca anipuṇabhāvatoti duṭṭhullo. Yasmā ca tassa dhammassa parivārabhūtaṃ dassanampi gahaṇampi āmasanampi phusanampi ghaṭṭanampi duṭṭhullaṃ, tasmāpi duṭṭhullo so methunadhammo. **Odakantiko**ti udakaṃ assa ante suddhatthaṃ ādiyatīti udakanto, udakantoyeva odakantiko. Raho paṭicchanne okāse kattabbatāya **rahasso**. Vinaye pana ‘‘duṭṭhullaṃ odakantikaṃ rahassa’’nti (pārā. 39) pāṭho. Tattha tīsu padesu **yo so**ti padaṃ parivattetvā yaṃ tanti katvā yojetabbaṃ ‘‘yaṃ taṃ duṭṭhullaṃ, so methunadhammo, yaṃ taṃ odakantikaṃ so methunadhammo, yaṃ taṃ rahassaṃ, so methunadhammo’’ti. Idha pana ‘‘yo so asaddhammo, so methunadhammo…pe… yo so rahasso, so methunadhammo’’ti evaṃ yojanā veditabbā. Dvayena dvayena samāpajjitabbato **dvayaṃdvayasamāpatti**. Tattha yojanā – yā sā dvayaṃdvayasamāpatti, so methunadhammo nāmāti. **Kiṃkāraṇā vuccati methunadhammo**ti kena kāraṇena kena pariyāyena methunadhammoti kathīyati. Taṃ kāraṇaṃ dassento **‘‘ubhinnaṃ rattāna’’**ntiādimāha. Tattha **ubhinnaṃ rattāna**nti dvinnaṃ itthipurisānaṃ rāgena rañjitānaṃ. **Sārattāna**nti visesena suṭṭhu rañjitānaṃ. **Avassutāna**nti kilesena tintānaṃ. **Pariyuṭṭhitāna**nti kusalācāraṃ pariyādiyitvā madditvā ṭhitānaṃ ‘‘magge corā pariyuṭṭhitā’’tiādīsu viya. **Pariyādinnacittāna**nti kusalacittaṃ pariyādiyitvā khepetvā ṭhitacittānaṃ. **Ubhinnaṃ sadisāna**nti dvinnaṃ kilesena sadisānaṃ. **Dhammo**ti sabhāvo. **Taṃ kāraṇā**ti tena kāraṇena. Taṃ upamāya sādhento **‘‘ubho kalahakārakā’’**tiādimāha. Tattha **ubho kalahakārakā**ti pubbabhāge kalahakārakā dve. **Methunakāti vuccantī**ti sadisāti vuccanti. **Bhaṇḍanakārakā**ti tattha tattha gantvā bhaṇḍanaṃ karontā. **Bhassakārakā**ti vācākalahaṃ karontā. **Vivādakārakā**ti nānāvacanaṃ karontā. **Adhikaraṇakārakā**ti vinicchayapāpuṇanavisesakāraṇaṃ karontā. **Vādino**ti vādapaṭivādino. **Sallāpakā**ti vācaṃ kathentā **evameva**nti upamāsaṃsandanaṃ.

Yuttassāti saññuttassa. **Payuttassā**ti ādarena yuttassa. **Āyuttassā**ti visesena yuttassa. **Samāyuttassā**ti ekato yuttassa. **Taccaritassā**ti taṃcaritaṃ karontassa. **Tabbahulassā**ti taṃbahulaṃ karontassa. **Taggarukassā**ti taṃgaruṃ karontassa. **Tanninnassā**ti tasmiṃ natacittassa. **Tapponassā**ti tasmiṃ natakāyassa. **Tappabbhārassā**ti tasmiṃ abhimukhakāyassa. **Tadadhimuttassā**ti tasmiṃ adhiharitassa. **Tadadhipateyyassā**ti taṃ adhipatiṃ jeṭṭhakaṃ katvā pavattassa.

Vighātanti niddesassa uddesavacanaṃ. **Vighāta**nti pīḷanaṃ. **Upaghāta**nti samīpaṃ katvā pīḷanaṃ. **Pīḷana**nti ghaṭṭanaṃ. **Ghaṭṭana**nti pīḷanaṃ. Sabbaṃ aññamaññavevacanaṃ. **Upaddava**nti hiṃsanaṃ. **Upasagga**nti tattha tattha upagantvā pīḷanākāraṃ. **Brūhī**ti kathehi. **Ācikkhā**ti vissajjehi. **Desehī**ti dassehi. **Paññapehī**ti ñāpehi. **Paṭṭhapehī**ti ṭhapehi. **Vivarā**ti pākaṭaṃ karohi. **Vibhajā**ti bhājehi. **Uttānīkarohī**ti tīraṃ pāpehi. **Pakāsehī**ti pākaṭaṃ karohi.

Tuyhaṃ vacananti tava vācaṃ. **Byappatha**nti vacanaṃ. **Desana**nti ācikkhanaṃ. **Anusāsana**nti ovādaṃ. **Anusiṭṭha**nti anusāsanaṃ. **Sutvā**ti sotena sutvā. **Suṇitvā**ti tasseva vevacanaṃ. **Uggahetvā**ti sammā gahetvā. **Upadhārayitvā**ti anāsetvā. **Upalakkhayitvā**ti sallakkhetvā.

50. **Mussate vāpi sāsana**nti pariyattipaṭipattito duvidhampi sāsanaṃ nassati. **Vāpī**ti padapūraṇamattaṃ. **Etaṃ tasmiṃ anariya**nti tasmiṃ puggale etaṃ anariyaṃ, yadidaṃ micchāpaṭipadā. **Gāravādhivacana**nti guṇavisiṭṭhasabbasattuttamagarugāravādhivacanaṃ. Tenāhu porāṇā –

‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, **bhagavā** tena vuccatī’’ti. (visuddhi. 1.142);

Catubbidhaṃ vā nāmaṃ āvatthikaṃ, liṅgikaṃ, nemittikaṃ, adhiccasamuppannanti. Adhiccasamuppannaṃ nāma lokiyavohārena ‘‘yadicchaka’’nti vuttaṃ hoti. Tattha vaccho, dammo, balībaddhoti evamādi **āvatthikaṃ,** daṇḍī, chattī, sikhī, karīti evamādi **liṅgikaṃ,** tevijjo, chaḷabhiññoti evamādi **nemittikaṃ,** sirivaḍḍhako, dhanavaḍḍhakoti evamādi vacanatthaṃ anapekkhitvā pavattaṃ **adhiccasamuppannaṃ**. Idaṃ pana **bhagavā**ti nāmaṃ nemittikaṃ, na mahāmāyāya, na suddhodanamahārājena, na asītiyā ñātisahassehi kataṃ, na sakkasantusitādīhi devatāvisesehi kataṃ. Vakkhati ca ‘‘bhagavāti netaṃ nāmaṃ mātarā kataṃ…pe… paṭilābhā sacchikā paññatti yadidaṃ bhagavā’’ti (mahāni. 84).

‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu **bhagavā** tato’’ti. (visuddhi. 1.144);

Tattha –

‘‘Vaṇṇāgamo vaṇṇavipariyāyo, dve cāpare vaṇṇavikāranāsā;
Dhātūnamatthātisayena yogo, taduccate pañcavidhaṃ nirutti’’nti. –

Evaṃ vuttaniruttilakkhaṇaṃ gahetvā padasiddhi veditabbā. Tattha ‘‘nakkhattarājāriva tārakāna’’nti ettha rakārāgamo viya avijjamānassa akkharassa āgamo **vaṇṇāgamo** nāma. ‘‘Hiṃsanā, hiṃso’’ti vattabbe ‘‘sīho’’ti viya vijjamānakkharānaṃ heṭṭhupariyavasena parivattanaṃ **vaṇṇavipariyāyo** nāma. ‘‘Nave channake dānaṃ diyyatī’’ti ettha akārassa ekārāpajjanatā viya aññakkharassa aññakkharāpajjanatā **vaṇṇavikāro** nāma. ‘‘Jīvanassa mūto jīvanamūto’’ti vattabbe ‘‘jīmūto’’ti vakāranakārānaṃ vināso viya vijjamānakkharavināso **vaṇṇavināso** nāma. ‘‘Pharusāhi vācāhi pakrubbamāno āsajja maṃ tvaṃ vadasi kumārā’’ti ettha pakrubbamānoti padassa abhibhavamānoti atthapaṭipādanaṃ viya tattha tattha yathāyogaṃ visesatthayogo **dhātūnaṃ atthātisayena yogo** nāma.

Evaṃ niruttilakkhaṇaṃ gahetvā saddanayena vā pisodarādinissito patiṭṭhānīti pisodarādipakkhepalakkhaṇaṃ gahetvā yasmā lokiyalokuttarasukhābhinibbattakaṃ dānasīlādipārappattaṃ bhāgyamassa atthi, tasmā ‘‘bhāgyavā’’ti vattabbe ‘‘bhagavā’’ti vuccatīti ñātabbaṃ.

Yasmā pana lobhadosamohaviparītamanasikāraahirikānottappakodhūpanāhamakkhapaḷāsaissāmacchariyamāyāsāṭheyyathambhasārambhamānātimānamadapamādataṇhāavijjātividhākusalamūladuccaritasaṃkilesamalavisamasaññāvitakkapapañcacatubbidhavipariyesaāsavaganthaoghayogaagatitaṇhuppādupādānapañcacetokhīlavinibandhanīvaraṇābhinandanachavivādamūlataṇhākāyasattānusayaaṭṭhamicchattanavataṇhāmūlakadasākusalakammapathadvāsaṭṭhidiṭṭhigataaṭṭhasatataṇhāvicaritappabhesabbadarathapariḷāhakilesasatasahassāni, saṅkhepato vā pañca kilesakhandhaabhisaṅkhāradevaputtamaccumāre abhañji, tasmā bhaggattā etesaṃ parissayānaṃ ‘‘bhaggavā’’ti vattabbe **‘‘bhagavā’’**ti vuccati. Āha cettha –

‘‘Bhaggarāgo bhaggadoso, bhaggamoho anāsavo;
Bhaggāssa pāpakā dhammā, **bhagavā** tena vuccatī’’ti. (pārā. aṭṭha. 1.96; visuddhi. 1.144);

Bhāgyavantatāya cassa satapuññajalakkhaṇavarassa rūpakāyasampatti dīpitā hoti. Bhaggadosatāya dhammakāyasampatti. Tathā lokiyasarikkhakānaṃ bahumatabhāvo, gahaṭṭhapabbajitehi abhigamanīyatā, abhigatānañca nesaṃ kāyacittadukkhāpanayane paṭibalabhāvo, āmisadānadhammadānehi upakāritā, lokiyalokuttarasukhehi ca saññojanasamatthatā dīpitā hoti.

Yasmā ca loke issariyadhammayasasirikāmapayattesu chasu dhammesu bhagasaddo pavattati, paramañcassa sakacitte **issariyaṃ,** aṇimālaṅghimādikaṃ vā lokiyasammataṃ sabbākāraparipūraṃ atthi, tathā lokuttaro **dhammo,** lokattayabyāpako yathābhuccaguṇādhigato ativiya parisuddho **yaso,** rūpakāyadassanabyāvaṭajananayanappasādajananasamatthā sabbākāraparipūrā sabbaṅgapaccaṅga**sirī,** yaṃ yaṃ etena icchitaṃ patthitaṃ attahitaṃ parahitaṃ vā, tassa tassa tatheva abhinipphannattā icchiticchitatthanipphattisaññito **kāmo,** sabbalokagarubhāvappattihetubhūto sammāvāyāmasaṅkhāto **payatto** ca atthi, tasmā imehi bhagehi yuttattāpi **bhagā assa santī**ti iminā atthena **‘‘bhagavā’’**ti vuccati.

Yasmā pana kusalādīhi bhedehi sabbadhamme, khandhāyatanadhātusaccaindriyapaṭiccasamuppādādīhi vā kusalādidhamme, pīḷanasaṅkhatasantāpavipariṇāmaṭṭhena vā **dukkhamariyasaccaṃ,** āyūhananidānasaṃyogapalibodhaṭṭhena **samudayaṃ,** nissaraṇavivekāsaṅkhataamataṭṭhena nirodhaṃ, niyyānikahetudassanādhipateyyaṭṭhena **maggaṃ** vibhattavā, vibhajitvā vivaritvā desitavāti vuttaṃ hoti, tasmā **‘‘vibhattavā’’**ti vattabbe **‘‘bhagavā’’**ti vuccati.

Yasmā ca esa dibbabrahmaariyavihāre kāyacittaupadhiviveke suññatappaṇihitānimittavimokkhe aññe ca lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakāsi, tasmā **‘‘bhattavā’’**ti vattabbe **‘‘bhagavā’’**ti vuccati.

Yasmā pana tīsu bhavesu taṇhāsaṅkhātaṃ gamanaṃ anena vantaṃ, tasmā ‘‘bhavesu vantagamano’’ti vattabbe bhavasaddato bhakāraṃ gamanasaddato gakāraṃ vantasaddato vakārañca dīghaṃ katvā ādāya **‘‘bhagavā’’**ti vuccati, yathā loke ‘‘mehanassa khassa mālā’’ti vattabbe ‘‘mekhalā’’ti vuccati.

Puna aparampi pariyāyaṃ niddisanto **‘‘api ca bhaggarāgoti bhagavā’’**tiādimāha. Tattha bhaggo rāgo assāti bhaggarāgo. **Bhaggadosā**dīsupi eseva nayo. **Kaṇḍako**ti vinivijjhanaṭṭhena kilesā eva. **Bhajī**ti uddesavasena vibhāgaṃ katvā bhājesi. **Vibhajī**ti niddesavasena vividhā bhājesi. **Pavibhajī**ti paṭiniddesavasena pakārena vibhaji. Ugghaṭitaññūnaṃ vasena **bhaji**. Vipañcitaññūnaṃ vasena **vibhaji**. Neyyānaṃ vasena **pavibhaji**.

Dhammaratananti –

‘‘Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī’’ti. (khu. pā. aṭṭha. 6.3; dī. ni. aṭṭha. 2.33) –

Evaṃ vaṇṇitaṃ dhammaratanaṃ tividhena bhājesi. **Bhavānaṃ antakaro**ti kāmabhavādīnaṃ navannaṃ bhavānaṃ paricchedaṃ pariyantaṃ parivaṭumaṃ kārako. **Bhāvitakāyo**ti vaḍḍhitakāyo. Tathā itaresupi. **Bhajī**ti sevi. **Araññavanapatthānī**ti gāmassa vā nagarassa vā indakhīlato bahi araññaṃ. Vanapatthāni manussūpacārātikkantāni vanasaṇḍāni. **Pantānī**ti yattha manussā na kasanti na vapanti dūrāni senāsanāni. Keci pana ‘‘vanapattānīti yasmā yattha byagghādayo atthi, taṃ vanaṃ te pālayanti rakkhanti, tasmā tehi rakkhitattā vanapattānī’’ti vadanti. **Senāsanānī**ti seti ceva āsati ca etthāti senāsanāni. **Appasaddānī**ti vacanasaddena appasaddāni. **Appanigghosānī**ti gāmanagaranigghosasaddena appanigghosāni. **Vijanavātānī**ti antosañcaraṇajanassa sarīravātena virahitāni. ‘‘Vijanavādānī’’tipi pāṭho, ‘‘antojanavādena virahitānī’’ti attho. ‘‘Vijanapātānī’’tipi pāṭho, ‘‘janasañcāravirahitānī’’ti attho. **Manussarāhasseyyakānī**ti manussānaṃ rahassakaraṇaṭṭhānāni. **Paṭisallānasāruppānī**ti vivekānurūpāni. **Bhāgī vā**ti ‘‘bhāgo cīvarādikoṭṭhāso assa atthī’’ti bhāgī. ‘‘Paṭilābhavasena attharasādibhāgo assa atthī’’ti bhāgī. **Attharasassā**ti hetuphalasampattisaṅkhātassa attharasassa. **Dhammarasassā**ti hetusampattisaṅkhātassa dhammarasassa. Vuttañhetaṃ ‘‘hetuphale ñāṇaṃ atthapaṭisambhidā, hetumhi ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 720). **Vimuttirasassā**ti phalasampattisaṅkhātassa vimuttirasassa. Vuttampi cetaṃ ‘‘kiccasampattiatthena, raso nāma pavuccatī’’ti (paṭi. ma. aṭṭha. 1.1.2 mātikāvaṇṇanā; visuddhi. 1.8).

Catunnaṃ jhānānanti paṭhamajjhānādīnaṃ catunnaṃ jhānānaṃ. **Catunnaṃ appamaññāna**nti mettādīnaṃ pharaṇappamāṇavirahitānaṃ catunnaṃ brahmavihārānaṃ. **Catunnaṃ arūpasamāpattīna**nti ākāsānañcāyatanādīnaṃ catunnaṃ arūpajjhānānaṃ. **Aṭṭhannaṃ vimokkhāna**nti ‘‘rūpī rūpāni passatī’’tiādinā (dha. sa. 248) nayena vuttānaṃ ārammaṇavimuttānaṃ aṭṭhannaṃ vimokkhānaṃ. **Abhibhāyatanāna**nti ettha abhibhūtāni āyatanāni etesaṃ jhānānanti abhibhāyatanāni, jhānāni. **Āyatanānī**ti adhiṭṭhānaṭṭhena āyatanasaṅkhātāni kasiṇārammaṇāni. Ñāṇuttariko hi puggalo visadañāṇoti kiṃ ettha ārammaṇe samāpajjitabbaṃ, na mayi cittekaggatākaraṇe bhāro atthīti tāni ārammaṇāni abhibhavitvā samāpajjati. Saha nimittuppādenevettha appanaṃ nibbattetīti attho. Evaṃ uppāditāni jhānāni abhibhāyatanānīti vuccanti, tesaṃ aṭṭhannaṃ abhibhāyatanānaṃ. **Navannaṃ anupubbavihārasamāpattīna**nti pubbaṃ pubbaṃ anu anupubbaṃ, anupubbaṃ viharitabbato samāpajjitabbato anupubbavihārasamāpatti, anupaṭipāṭiyā samāpajjitabbāti attho, tāsaṃ navannaṃ anupubbavihārasamāpattīnaṃ. **Dasannaṃ saññābhāvanāna**nti girimānandasutte (a. ni. 10.60) āgatānaṃ aniccasaññādīnaṃ dasannaṃ saññābhāvanānaṃ. **Dasannaṃ kasiṇasamāpattīna**nti sakalaṭṭhena kasiṇasaṅkhātānaṃ pathavīkasiṇajjhānādīnaṃ dasannaṃ jhānānaṃ. **Ānāpānassatisamādhissā**ti ānāpānassatisampayuttasamādhissa. **Asubhasamāpattiyā**ti asubhajjhānasamāpattiyā. **Dasannaṃ tathāgatabalāna**nti dasabalabalānaṃ dasannaṃ. **Catunnaṃ vesārajjāna**nti visāradabhāvānaṃ catunnaṃ vesārajjānaṃ. **Catunnaṃ paṭisambhidāna**nti paṭisambhidāñāṇānaṃ catunnaṃ. **Channaṃ abhiññāṇāna**nti iddhividhādīnaṃ channaṃ abhiññāṇānaṃ. **Channaṃ buddhadhammāna**nti ‘‘sabbaṃ kāyakammaṃ ñāṇānuparivattī’’tiādinā (cūḷani. mogharājamāṇavapucchāniddesa 85; netti. 15) nayena upari āgatānaṃ channaṃ buddhadhammānaṃ.

Tattha cīvarādayo bhāgyasampattivasena vuttā. Attharasatiko paṭivedhavasena vutto. Adhisīlatiko paṭipattivasena. Jhānattiko rūpārūpajjhānavasena. Vimokkhattiko samāpattivasena. Saññācatukko upacārappanāvasena. Satipaṭṭhānādayo sattatiṃsabodhipakkhiyadhammavasena. **Tathāgatabalāna**ntiādayo āveṇikadhammavasena vuttāti veditabbā.

Ito paraṃ **bhagavāti netaṃ nāma**ntiādi ‘‘atthamanugatā ayaṃ paññattī’’ti ñāpanatthaṃ vuttaṃ. Tattha **samaṇā** pabbajjupagatā. **Brāhmaṇā** bhovādino samitapāpabāhitapāpā vā. **Devatā** sakkādayo brahmāno ca. **Vimokkhantika**nti vimokkho arahattamaggo, vimokkhassa anto arahattaphalaṃ, tasmiṃ vimokkhante bhavaṃ vimokkhantikaṃ nāmaṃ. Sabbaññubhāvo hi arahattamaggena sijjhati, arahattaphalādhigamena siddho hoti. Tasmā sabbaññubhāvo vimokkhante bhavo hoti. Taṃ nemittikampi nāmaṃ vimokkhante bhavaṃ nāma hoti. Tena vuttaṃ – ‘‘vimokkhantikametaṃ buddhānaṃ bhagavantāna’’nti. **Bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā**ti mahābodhirukkhamūle yathāvuttakkhaṇe sabbaññutaññāṇassa paṭilābhena saha. **Sacchikā paññattī**ti arahattaphalasacchikiriyāya sabbadhammasacchikiriyāya vā jātā paññatti. **Yadidaṃ bhagavā**ti yā ayaṃ bhagavāti paññatti.

Dvīhi kāraṇehīti dvīhi koṭṭhāsehi. **Pariyattisāsana**nti tepiṭakaṃ buddhavacanaṃ. **Paṭipattī**ti paṭipajjati etāyāti paṭipatti. **Yaṃ tassa pariyāpuṭa**nti tena puggalena yaṃ pariyāpuṭaṃ sajjhāyitaṃ karaṇatthe sāmivacanaṃ. ‘‘Pariyāpuṭṭa’’ntipi pāṭho. **Sutta**nti ubhatovibhaṅganiddesakhandhakaparivārā, suttanipāte maṅgalasutta- (khu. pā. 5.1 ādayo; su. ni. 261 ādayo) ratanasutta- (khu. pā. 6.1 ādayo) tuvaṭakasuttāni (su. ni. 921 ādayo), aññampi ca suttanāmakaṃ tathāgatavacanaṃ suttanti veditabbaṃ. **Geyya**nti sabbampi sagāthakaṃ suttaṃ geyyanti veditabbaṃ, visesena saṃyuttake sakalopi sagāthāvaggo. **Veyyākaraṇa**nti sakalaṃ abhidhammapiṭakaṃ niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ, taṃ ‘‘veyyākaraṇa’’nti veditabbaṃ. **Gāthā**ti dhammapadaṃ, theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca ‘‘gāthā’’ti veditabbā. **Udāna**nti somanassañāṇamayikagāthāpaṭisaṃyuttā dveasīti suttantā ‘‘udāna’’nti veditabbaṃ. **Itivuttaka**nti ‘‘vuttañhetaṃ bhagavatā’’tiādinayappavattā (itivu. 1 ādayo) dasuttarasatasuttantā ‘‘itivuttaka’’nti veditabbaṃ. **Jātaka**nti apaṇṇakajātakādīni (jā. 1.1.1) paṇṇāsādhikāni pañcajātakasatāni ‘‘jātaka’’nti veditabbaṃ. **Abbhutadhamma**nti ‘‘cattārome, bhikkhave, acchariyā abbhutadhammā ānande’’tiādinayappavattā (dī. ni. 2.209; a. ni. 4.129) sabbepi acchariyaabbhutadhammapaṭisaṃyuttā suttantā ‘‘abbhutadhamma’’nti veditabbaṃ. **Vedalla**nti cūḷavedalla- (ma. ni. 1.460 ādayo) mahāvedalla- (ma. ni. 1.449 ādayo) sammādiṭṭhi- (ma. ni. 1.89 ādayo) sakkapañha- (dī. ni. 2.344 ādayo) saṅkhārabhājaniyamahāpuṇṇamasuttādayo (ma. ni. 3.85 ādayo) sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā ‘‘vedalla’’nti veditabbaṃ. **Idaṃ pariyattisāsana**nti idaṃ vuttappakāraṃ tepiṭakaṃ buddhavacanaṃ pariyāpuṇitabbaṭṭhena pariyatti, anusāsanaṭṭhena sāsananti katvā pariyattisāsanaṃ. **Tampi mussatī**ti tampi pariyattisāsanaṃ nassati. **Sammussatī**ti ādito nassati. **Paribāhiro hotī**ti parammukho hoti.

Katamaṃ paṭipattisāsananti lokuttaradhammato pubbabhāgo tadatthaṃ paṭipajjīyatīti paṭipatti. Sāsīyanti ettha veneyyāti sāsanaṃ. **Sammāpaṭipadā**tiādayo vuttanayā eva.

Pāṇampi hanatīti jīvitindriyampi ghāteti. **Adinnampi ādiyatī**ti parapariggahitampi vatthuṃ gaṇhāti. **Sandhimpi chindatī**ti gharasandhimpi chindati. **Nillopampi haratī**ti gāme paharitvā mahāvilopampi karoti. **Ekāgārikampi karotī**ti paṇṇāsamattehipi saṭṭhimattehipi parivāretvā jīvaggāhaṃ gahetvāpi dhanaṃ āharāpeti. **Paripanthepi tiṭṭhatī**ti panthadūhanakammaṃ karoti. **Paradārampi gacchatī**ti paradāresu cārittaṃ āpajjati. **Musāpi bhaṇatī**ti atthabhañjanakaṃ musāpi vadati. **Anariyadhammo**ti anariyasabhāvo.

51. **Eko pubbe caritvānā**ti pabbajjāsaṅkhātena vā gaṇāvavassaggaṭṭhena vā pubbe loke viharitvā. **Yānaṃ bhantaṃva taṃ loke, hīnamāhu puthujjana**nti taṃ vibbhantakaṃ puggalaṃ yathā hatthiyānādiyānaṃ adantaṃ visamampi ārohati, ārohanakampi bhañjati, papātepi papatati, evaṃ kāyaduccaritādivisamārohanena nirayādīsu, atthabhañjanena jātipapātādīsu papatanena ca yānaṃ bhantaṃva hīnaṃ puthujjanañca āhūti.

Pabbajjāsaṅkhātena vāti pabbajjākoṭṭhāsena vā ''pabbajito samaṇo''ti gaṇanāropanena vā. **Gaṇāvavassaggaṭṭhena vā**ti gaṇasaṅgaṇikārāmataṃ vissajjetvā vassaggaṭṭhena vā.

Eko paṭikkamatīti ekakova gāmato nivattati. **Yo nisevatī**ti niddesassa uddesapadaṃ. **Aparena samayenā**ti aññasmiṃ kāle aparabhāge. **Buddha**nti sabbaññubuddhaṃ. **Dhamma**nti svākkhātatādiguṇayuttaṃ dhammaṃ. **Saṅgha**nti suppaṭipannatādiguṇayuttaṃ saṅghaṃ. **Sikkha**nti adhisīlādisikkhitabbaṃ sikkhaṃ. **Paccakkhāyā**ti buddhādiṃ paṭikkhipitvā. **Hīnāyā**ti hīnatthāya gihibhāvāya. **Āvattitvā**ti nivattitvā. **Sevati** ekavāraṃ sevati. **Nisevati** anekavidhena sevati. **Saṃsevati** allīyitvā sevati. **Paṭisevati** punappunaṃ sevati.

Bhantanti vibbhantaṃ. **Adanta**nti dantabhāvaṃ anupanītaṃ. **Akārita**nti susikkhitakiriyaṃ asikkhāpitaṃ. **Avinīta**nti na vinītaṃ ācārasampattiyā asikkhitaṃ. **Uppathaṃ gaṇhātī**ti vuttappakāraṃ yānaṃ adantātiyuttaṃ bhantaṃ visamamaggaṃ upeti. **Visamaṃ khāṇumpi pāsāṇampi abhiruhatī**ti visamaṃ hutvā ṭhitaṃ kharakhāṇumpi tathā pabbatapāsāṇampi ārohati. **Yānampi ārohanakampi bhañjatī**ti vayhādiyānaṃ ārohantassa pājentassa hatthapādādimpi bhindati. **Papātepi papatatī**ti ekatocchinnapabbhārapapātepi pāteti. **So vibbhantako**ti so paṭikkantako. **Bhantayānapaṭibhāgo**ti anavaṭṭhitayānasadiso. **Uppathaṃ gaṇhātī**ti kusalakammapathato paṭikkamitvā apāyapathabhūtaṃ uppathaṃ micchāmaggaṃ upeti. **Visamaṃ kāyakammaṃ abhiruhatī**ti samassa paṭipakkhaṃ kāyaduccaritasaṅkhātaṃ visamaṃ kāyakammaṃ ārohati. Sesesupi eseva nayo. **Niraye attānaṃ bhañjatī**ti nirassādasaṅkhāte niraye attabhāvaṃ cuṇṇavicuṇṇaṃ karoti. **Manussaloke attānaṃ bhañjatī**ti vividhakammakāraṇavasena bhañjati. **Devaloke attānaṃ bhañjatī**ti piyavippayogādidukkhavasena. **Jātipapātampi papatatī**ti jātipapātepi pāteti. **Jarāpapātā**dīsupi eseva nayo. **Manussaloke**ti idha adhippetalokameva dasseti.

Puthujjanāti niddesassa uddesapadaṃ. Tattha puthujjanāti –

Puthūnaṃ jananādīhi, kāraṇehi puthujjano;
Puthujjanantogadhattā, puthuvāyaṃ jano iti.

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhipi kāraṇehi puthujjano. Taṃ vibhāgato dassetuṃ **''puthu kilese janentī''**tiādimāha. Tattha bahūnaṃ nānappakārānaṃ sakkāyadiṭṭhīnaṃ avihatattā vā tā janenti, tāhi janitāti vā puthujjanā. Avihatamevatthaṃ janasaddo vadati. **Puthu satthārānaṃ mukhullokikā**ti ettha puthū nānājanā satthupaṭiññā etesanti puthujjanāti vacanattho. **Puthu sabbagatīhi avuṭṭhitā**ti ettha janetabbā janayanti etthāti janā, gatiyo. Puthū janā etesanti puthujjanā. Ito pare jāyanti etehīti janā, abhisaṅkhārādayo. Te etesaṃ vijjantīti puthujjanā. Abhisaṅkharaṇādiattho eva vā janasaddo daṭṭhabbo. **Nānāsantāpehi santapantī**ti rāgaggiādayo santāpā. Te eva vā sabbepi vā kilesā pariḷāhā. **Puthu pañcasu kāmaguṇesū**ti ettha jāyatīti jano, rāgo gedhoti evamādiko, puthu jano etesanti puthujjanā. Puthu jātā rattāti evaṃ rāgādiattho eva vā janasaddo daṭṭhabbo. **Palibuddhā**ti sambaddhā. **Āvutā**ti āvaritā. **Nivutā**ti vāritā. **Ovutā**ti uparito pihitā. **Pihitā**ti heṭṭhābhāgena pihitā. **Paṭicchannā**ti apākaṭā. **Paṭikujjitā**ti adhomukhagatā.

Atha vā puthūnaṃ vā gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjanā. Puthu vā ayaṃ visuṃyeva saṅkhaṃ gato, visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi janotipi puthujjano.

Evaṃ ye te –

''Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano''ti. –

Dveva puthujjanā vuttā, tesu andhaputhujjano vutto hotīti veditabbo.

52. **Yaso kitti cā**ti lābhasakkāro pasaṃsā ca. **Pubbe**ti pabbajitabhāve. **Hāyate vāpi tassa sā**ti tassa vibbhantakassa sato so ca yaso sā ca kitti hāyati. **Etampi disvā**ti etampi pubbe yasakittīnaṃ lābhaṃ pacchā ca hāniṃ disvā. **Sikkhetha methunaṃ vippahātave**ti tisso sikkhāyo sikkhetha. Kiṃ kāraṇā? **Methunaṃ vippahātave,** methunappahānatthāyāti vuttaṃ hoti.

Kittivaṇṇagatoti bhagavā kittivaṇṇo, kittisaddañceva guṇañca ukkhipitvā vadanto hotīti attho. Cittaṃ nānānayena kathanaṃ assa atthīti **cittakathī. Kalyāṇapaṭibhāno**ti sundarapañño.

Hāyatīti niddesassa uddesapadaṃ. **Parihāyatī**ti samantato hāyati. **Paridhaṃsatī**ti adhopathaviṃ patati. **Paripatatī**ti samantato apagacchati. **Antaradhāyatī**ti adassanaṃ yāti. **Vippalujjatī**ti ucchijjati.

Khuddako sīlakkhandhoti thullaccayādi. **Mahanto sīlakkhandho**ti pārājikasaṃṅghādiseso.

Methunadhammassa pahānāyāti tadaṅgādipahānena pajahanatthāya. **Vūpasamāyā**ti malānaṃ vūpasamanatthāya. **Paṭinissaggāyā**ti pakkhandanapariccāgapaṭinissaggatthāya. **Paṭipassaddhiyā**ti paṭipassaddhisaṅkhātassa phalassa atthāya.

53. Yo hi methunaṃ na vippajahati **saṅkappehi…pe… tathāvidho**. Tattha **pareto**ti samannāgato. **Paresaṃ nigghosa**nti upajjhāyādīnaṃ nindāvacanaṃ. **Maṅku hotī**ti dummano hoti.

Kāmasaṅkappenāti kāmapaṭisaṃyuttena vitakkena. Upariṭṭhepi eseva nayo. **Phuṭṭho**ti vitakkehi phusito. **Pareto**ti aparihīno. **Samohito**ti sammā ohito anto paviṭṭho. **Kapaṇo viyā**ti duggatamanusso viya. **Mando viyā**ti aññāṇī viya. **Momūho viyā**ti sammohabhūto viya. **Jhāyatī**ti cinteti. **Pajjhāyatī**ti bhusaṃ cinteti. **Nijjhāyatī**ti anekavidhena cinteti. **Apajjhāyatī**ti tato apagantvā cinteti. **Ulūko**ti ulūkasakuṇo. **Rukkhasākhāya**nti rukkhe uṭṭhitasākhāya, viṭape vā. **Mūsikaṃ magayamāno**ti mūsikaṃ gavesamāno, ‘‘maggayamāno’’tipi paṭhanti. **Kotthū**ti siṅgālo. **Biḷāro**ti babbu. **Sandhisamalasaṅkaṭire**ti dvinnaṃ gharānaṃ antare ca udakaniddhamanacikkhallakacavaranikkhipanaṭṭhāne ca thaṇḍile ca. **Vahacchinno**ti piṭṭhigīvamaṃsacchinno. Ito parā gāthā pākaṭasambandhā eva.

54. Tāsu **satthānī**ti kāyaduccaritādīni. Tāni hi attano paresañca chedanaṭṭhena ‘‘satthānī’’ti vuccanti. Tesu vāyaṃ visesena tāva ādito musāvacanasatthāneva karoti, ‘‘iminā kāraṇenāhaṃ vibbhanto’’ti bhaṇanto. Tenevāha – **‘‘esa khvassa mahāgedho, mosavajjaṃ pagāhatī’’**ti. Tattha **esa khvassā**ti esa kho assa. **Mahāgedho**ti mahābandhanaṃ. Katamoti ce? Yadidaṃ mosavajjaṃ pagāhati, svāyaṃ musāvādajjhogāho ‘‘mahāgedho’’ti veditabbo.

Tīṇi satthānīti tayo chedakā. Kāyaduccaritaṃ **kāyasatthaṃ. Vacīsatthā**dīsupi eseva nayo. Taṃ vibhāgato dassetuṃ **‘‘tividhaṃ kāyaduccaritaṃ kāyasattha’’**nti āha. **Sampajānamusā bhāsatī**ti jānanto tucchaṃ vācaṃ bhāsati. **Abhirato ahaṃ bhante ahosiṃ pabbajjāyā**ti sāsane pabbajjāya anabhirativirahito ahaṃ āsiṃ. **Mātā me posetabbā**ti mātā mayā posetabbā. **Tenamhi vibbhantoti bhaṇatī**ti tena kāraṇena paṭikkanto asmītipi katheti. **Pitā me posetabbo**tiādīsupi eseva nayo.

Eso tassa mahāgedhoti tassa puggalassa eso mahābandho. **Mahāvana**nti mahantaṃ duṭṭhavanaṃ. **Gahana**nti duratikkamaṃ. **Kantāro**ti corakantārādisadiso. **Visamo**ti kaṇṭakavisamo. **Kuṭilo**ti vaṅkakaṭakasadiso. **Paṅko**ti pallalasadiso. **Palipo**ti kaddamasadiso. **Palibodho**ti mahādukkho. **Mahābandhana**nti mahantaṃ dumocayabandhanaṃ. **Yadidaṃ sampajānamusāvādo**ti yo ayaṃ sampajānamusāvādo.

Sabhaggato vāti sabhāyaṃ ṭhito vā. **Parisaggato vā**ti gāmaparisāyaṃ ṭhito vā. **Ñātimajjhagato vā**ti dāyādānaṃ majjhe ṭhito vā. **Pūgamajjhagato vā**ti senīnaṃ majjhe ṭhito vā. **Rājakulamajjhagato vā**ti rājakulassa majjhe mahāvinicchaye ṭhito vā. **Abhinīto**ti pucchanatthāya nīto. **Sakkhipuṭṭho**ti sakkhiṃ katvā pucchito. **Ehambho purisā**ti ālapanametaṃ. **Attahetu vā parahetu vā**ti attano vā parassa vā hatthapādādihetu vā dhanahetu vā. **Āmisakiñcikkhahetu vā**ti ettha **āmisa**nti lābho adhippeto. **Kiñcikkha**nti yaṃ vā taṃ vā appamattakaṃ, antamaso tittiravaṭṭakasappipiṇḍanavanītapiṇḍādimattakassapi lābhassa hetūti attho. **Sampajānamusā bhāsatī**ti jānantoyeva musāvādaṃ karoti.

Puna aññaṃ pariyāyaṃ dassento **‘‘api ca tīhākārehi musāvādo hoti, pubbevassa hotī’’**tiādimāha. Tattha **tīhākārehī**ti sampajānamusāvādassa aṅgabhūtehi tīhi kāraṇehi. **Pubbevassa hotī**ti pubbabhāgeyeva assa puggalassa evaṃ hoti ‘‘musā bhaṇissa’’nti. **Bhaṇantassa hotī**ti bhaṇamānassa hoti. **Bhaṇitassa hotī**ti bhaṇite assa hoti. Yaṃ vattabbaṃ tasmiṃ vutte hotīti attho. Atha vā **bhaṇitassā**ti vuttavato niṭṭhitavacanassa hotīti. Yo evaṃ pubbabhāgepi jānāti, bhaṇantopi jānāti, pacchāpi jānāti ‘‘musā mayā bhaṇita’’nti, so evaṃ vadanto musāvādakammunā bajjhatīti ayamettha attho dassito. Kiñcāpi dassito, atha kho ayamettha viseso – pucchā tāva hoti, ‘‘musā bhaṇissa’’nti pubbabhāgo atthi, ‘‘musā mayā bhaṇita’’nti pacchābhāgo natthi. Vuttamattameva hi koci pamussati kiṃ tassa musāvādo hoti, na hotīti? Sā evaṃ **aṭṭhakathāsu** vissajjitā – pubbabhāge ‘‘musā bhaṇissa’’nti ca, bhaṇantassa ‘‘musā bhaṇāmī’’ti ca jānato pacchābhāge ‘‘musā mayā bhaṇita’’nti na sakkā na bhavituṃ, sacepi na hoti, musāvādoyeva. Purimameva hi aṅgadvayaṃ pamāṇaṃ. Yassāpi pubbabhāge ‘‘musā bhaṇissa’’nti ābhogo natthi, bhaṇanto pana ‘‘musā bhaṇāmī’’ti jānāti. Bhaṇitepi ‘‘musā mayā bhaṇita’’nti jānāti. So musāvādena na kāretabbo. Pubbabhāgo hi pamāṇataro. Tasmiṃ asati davā bhaṇitaṃ vā, ravā bhaṇitaṃ vā hotīti.

Ettha ca taṃññāṇatā ca ñāṇasamodhānañca pariccajitabbaṃ. **Taṃññāṇatā pariccajitabbā**ti yena cittena ‘‘musā bhaṇissa’’nti jānāti, teneva ‘‘musā bhaṇāmī’’ti ca, ‘‘musā mayā bhaṇita’’nti ca jānātīti evaṃ ekacitteneva tīsu khaṇesu jānātīti ayaṃ taṃññāṇatā pariccajitabbā. Na hi sakkā teneva cittena taṃ cittaṃ jānituṃ, yathā na sakkā teneva asinā so asi chinditunti. Purimaṃ purimaṃ pana cittaṃ pacchimassa pacchimassa cittassa tathā uppattiyā paccayo hutvā nirujjhati. Tenetaṃ vuccati –

‘‘Pamāṇaṃ pubbabhāgova, tasmiṃ sati na hessati;
Sesadvayanti nattheta, miti vācā tivaṅgikā’’ti. (pārā. aṭṭha. 2.200);

Ñāṇasamodhānaṃ pariccajitabbanti etāni tīṇi cittāni ekakkhaṇe uppajjantīti na gahetabbāni. Idañhi cittaṃ nāma –

‘‘Aniruddhamhi paṭhame, na uppajjati pacchimaṃ;
Nirantaruppajjanato, ekaṃ viya pakāsatī’’ti. (pārā. aṭṭha. 2.200);

Ito paraṃ pana yvāyaṃ ajānaṃyeva ‘‘jānāmī’’tiādinā nayena sampajānamusā bhaṇati, yasmā so ‘‘idaṃ abhūta’’nti evaṃdiṭṭhiko hoti, tassa hi attheva ayaṃ laddhi. Tathā ‘‘idaṃ abhūta’’nti evamassa khamati ceva ruccati ca. Evamassa saññā, evaṃsabhāvameva cassa cittaṃ ‘‘idaṃ abhūta’’nti. Yadā pana musā vattukāmo hoti, tadā taṃ diṭṭhiṃ vā diṭṭhiyā saha khantiṃ vā diṭṭhikhantīhi saddhiṃ ruciṃ vā diṭṭhikhantirucīhi saddhiṃ saññaṃ vā diṭṭhikhantirucisaññāhi saddhiṃ bhāvaṃ vā vinidhāya nikkhipitvā paṭicchādetvā abhūtaṃ katvā bhaṇati. Tasmā tesampivasena aṅgabhedaṃ dassetuṃ **‘‘api ca catūhākārehī’’**tiādi vuttaṃ.

Ettha ca **vinidhāya diṭṭhi**nti balavadhammavinidhānavasenetaṃ vuttaṃ. **Vinidhāya khanti**ntiādīni tato dubbaladubbalānaṃ vinidhānavasena. **Vinidhāya saññā**nti idaṃ panettha sabbadubbaladhammavinidhānavasena. Saññāmattampi nāma avinidhāya sampajānamusā bhāsissatīti netaṃ ṭhānaṃ vijjati.

55. **Mandova parikissatī**ti pāṇavadhādīni karonto tatonidānañca dukkhamanubhonto bhogapariyesanārakkhaṇāni ca karonto momūho viya parikilissati.

Tamenaṃ rājāno gahetvā vividhā kammakāraṇā kārentīti na rājāno karonti, rājādhīnapurisā nānāvidhāni kammakāraṇāni karonti. **Kasāhipi tāḷentī**ti kasādaṇḍakehipi vitajjenti. **Vettehī**ti vettalatāhi. **Addhadaṇḍakehī**ti muggarehi, pahārasādhanatthaṃ vā catuhatthadaṇḍaṃ dvedhā chetvā gahitadaṇḍakehi. **Bilaṅgathālika**nti kañjiyaukkhalikakammakāraṇaṃ. Taṃ karontā sīsakapālaṃ uppāṭetvā tattaṃ ayoguḷaṃ saṇḍāsena gahetvā tattha pakkhipanti, tena matthaluṅgaṃ pakkuṭṭhitvā upari uttarati. **Saṅkhamuṇḍika**nti saṅkhamuṇḍakammakāraṇaṃ. Taṃ karontā uttaroṭṭhaubhatokaṇṇacūḷikagalavāṭakaparicchedena cammaṃ chinditvā sabbakese ekato gaṇṭhiṃ katvā daṇḍakena veṭhetvā uppāṭenti, saha kesehi cammaṃ uṭṭhahati. Tato sīsakaṭāhaṃ thūlasakkharāhi ghaṃsitvā dhovantā saṅkhavaṇṇaṃ karonti. **Rāhumukha**nti rāhumukhakammakāraṇaṃ. Taṃ karontā saṅkunā mukhaṃ vivaritvā antomukhe dīpaṃ jālenti, kaṇṇacūḷikāhi vā paṭṭhāya mukhaṃ nikhādanena khananti, lohitaṃ paggharitvā mukhaṃ pūreti.

Jotimālikanti sakalasarīraṃ telapilotikāya veṭhetvā ālimpenti. **Hatthapajjotika**nti hatthe telapilotikāya veṭhetvā dīpaṃ viya pajjālenti. **Erakavattika**nti erakavattakammakāraṇaṃ. Taṃ karontā heṭṭhāgīvato paṭṭhāya cammavaṭṭe kantitvā gopphake pātenti. Atha naṃ yottehi bandhitvā kaḍḍhanti. So attano cammavaṭṭe akkamitvā akkamitvā patati. **Cirakavāsika**nti cirakavāsikakammakāraṇaṃ. Taṃ karontā tatheva cammavaṭṭe kantitvā kaṭiyaṃ ṭhapenti, kaṭito paṭṭhāya kantitvā gopphakesu ṭhapenti, uparimehi heṭṭhimasarīraṃ cirakanivāsananivatthaṃ viya hoti. **Eṇeyyaka**nti eṇeyyakakammakāraṇaṃ. Taṃ karontā ubhosu kapparesu ca ubhosu jaṇṇukesu ca ayavalayāni datvā ayasūlāni koṭṭenti, so catūhi ayasūlehi bhūmiyaṃ patiṭṭhahati. Atha naṃ parivāretvā aggiṃ karonti. ‘‘Eṇeyyako jotipariggaho yathā’’ti āgataṭṭhānepi idameva vuttaṃ. Taṃ sandhito sandhito sūlāni apanetvā catūhi aṭṭhikoṭīhiyeva ṭhapenti. Evarūpā kammakāraṇā nāma natthi.

Baḷisamaṃsikanti ubhatomukhehi baḷisehi paharitvā cammamaṃsanhārūni uppāṭenti. **Kahāpaṇika**nti sakalasarīraṃ tiṇhāhi vāsīhi koṭito paṭṭhāya kahāpaṇamattaṃ kahāpaṇamattaṃ pātentā koṭṭenti. **Khārāpatacchika**nti sarīraṃ tattha tattha āvudhehi paharitvā kocchehi khāraṃ ghaṃsenti, cammamaṃsanhārūni paggharitvā pasavanti, aṭṭhikasaṅkhalikāva tiṭṭhati. **Palighaparivattika**nti ekena passena nipajjāpetvā kaṇṇacchiddena ayasūlaṃ koṭṭetvā pathaviyā ekābaddhaṃ karonti. Atha naṃ pāde gahetvā āviñchanti. **Palālapīṭhaka**nti chekā kāraṇikā chavicammaṃ acchinditvā nisadapotakāhi aṭṭhīni chinditvā kesesu gahetvā ukkhipanti, maṃsarāsiyeva hoti. Atha naṃ keseheva pariyonandhitvā gaṇhanti, palālapīṭhaṃ viya katvā paliveṭhenti. **Sunakhehipī**ti katipayāni divasāni āhāraṃ adatvā chātasunakhehi khādāpenti. Te muhuttena aṭṭhisaṅkhalikameva karonti. **Evampi kissatī**ti evampi vighātaṃ pāpuṇāti. **Parikissatī**ti sabbabhāgena vighātaṃ pāpuṇāti. **Parikilissatī**ti upatāpaṃ pāpuṇāti.

Puna aññaṃ kāraṇaṃ dassento **‘‘atha vā kāmataṇhāya abhibhūto’’**tiādimāha. Tattha **kāmataṇhāyā**ti pañcakāmaguṇikalobhena. **Abhibhūto**ti tena maddito. **Pariyādinnacitto**ti kusalācāraṃ khepetvā gahitacitto. **Bhoge pariyesanto**ti dhanaṃ gavesamāno. **Nāvāya mahāsamuddaṃ pakkhandatī**ti taraṇīsaṅkhātāya nāvāya mahantaṃ loṇasāgaraṃ pavisati. **Sītassa purakkhato**ti sītaṃ purato katvā. **Uṇhassa purakkhato**ti uṇhaṃ purato katvā. **Ḍaṃsā**ti piṅgalamakkhikā. **Makasā**ti makasā eva. **Pīḷiyamāno**ti ḍaṃsādisamphassehi vihesiyamāno. **Khuppipāsāya miyyamāno**ti khuddāpipāsāya maramāno. **Tigumbaṃ gacchatī**tiādīni **mūlapadaṃ gacchatī**tipariyosānāni catuvīsati padāni raṭṭhanāmena vuttāni. **Marukantāraṃ gacchatī**ti vālukakantāraṃ tārakasaññāya gacchati. **Jaṇṇupatha**nti jāṇūhi gantabbamaggaṃ. **Ajapatha**nti ajehi gantabbamaggaṃ. **Meṇḍapathe**pi eseva nayo.

Saṅkupathanti khāṇuke koṭṭetvā tehi uggamitabbaṃ khāṇumaggaṃ, taṃ gacchanto pabbatapāde ṭhatvā ayasiṅghāṭakaṃ yottena bandhitvā uddhaṃ khipitvā pabbate laggāpetvā yottenāruyha vajiraggena lohadaṇḍena pabbataṃ vijjhitvā khāṇukaṃ koṭṭetvā tattha ṭhatvā siṅghāṭakaṃ ākaḍḍhitvā puna upari laggāpetvā tattha ṭhito cammayottaṃ olambetvā taṃ ādāya otaritvā heṭṭhimakhāṇuke bandhitvā vāmahatthena yottaṃ gahetvā dakkhiṇahatthena muggaraṃ ādāya yottaṃ paharitvā khāṇukaṃ nīharitvā puna abhiruhati. Etenupāyena pabbatamatthakaṃ abhiruyha parato otaranto purimanayeneva paṭhamaṃ pabbatamatthake khāṇukaṃ koṭṭetvā cammapasibbake yottaṃ bandhitvā khāṇuke veṭhetvā sayaṃ antopasibbake nisīditvā makkaṭakānaṃ suttavissajjanākārena yottaṃ viniveṭhetvā otarati. Tena vuttaṃ – ‘‘khāṇuke koṭṭetvā tehi uggamitabbaṃ khāṇumagga''nti. **Chattapatha**nti cammachattena vātaṃ gāhāpetvā sakuṇehi viya otaritabbaṃ maggaṃ. **Vaṃsapatha**nti veṇugumbachedanasatthena chinditvā rukkhaṃ pharasunā koṭṭetvā maggaṃ karonto veḷuvane nisseṇiṃ katvā veḷugumbe āruyha veḷuṃ chinditvā aparassa veḷugumbassa upari pātetvā veḷugumbamatthakeneva gantabbaṃ maggaṃ sandhāya ''vaṃsapathaṃ gacchatī''ti vuttanti veditabbaṃ.

Gavesanto na vindati, alābhamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedetīti avindanamūlakampi kāyikacetasikaṃ dukkhaṃ paṭilabhati.

Laddhāti labhitvā. **Ārakkhamūlaka**nti rakkhaṇamūlakampi. **Kinti me bhoge**ti kena upāyena mama bhoge. **Neva rājāno hareyyuṃ…pe… na appiyā dāyādā hareyyu**nti. **Gopayato**ti mañjūsādīhi gopayantassa. **Vippalujjantī**ti vinassanti.

56. **Etamādīnavaṃ ñatvā, muni pubbāpare idhā**ti etaṃ ''yaso kitti ca yā pubbe, hāyate vāpi tassa sā''ti ito pabhuti vutte pubbāpare idha imasmiṃ sāsane pubbato apare samaṇabhāvato vibbhantakabhāve ādīnavaṃ muni ñatvā.

Daḷhaṃ kareyyāti niddesapadassa uddesapadaṃ. **Thiraṃ kareyyā**ti asithilaṃ kareyya. **Daḷhaṃ samādāno assā**ti thirapaṭiñño bhaveyya. **Avaṭṭhitasamādāno**ti sanniṭṭhānapaṭiñño.

57. **Etaṃ ariyānamuttama**nti yadidaṃ vivekacariyā, etaṃ buddhādīnaṃ ariyānaṃ uttamaṃ. Tasmā vivekaṃyeva sikkhethāti adhippāyo. **Na tena seṭṭho maññethā**ti tena ca vivekena attānaṃ ''seṭṭho aha''nti na maññeyya, tena mānathaddho na bhaveyyāti vuttaṃ hoti.

Unnatinti ussāpanaṃ. **Unnama**nti uggantvā paṭṭhapanaṃ. **Māna**nti ahaṃkāraṃ. **Thāma**nti balakkāraṃ. **Thambha**nti thaddhakaraṇaṃ. **Thaddho**ti amaddavo. **Patthaddho**ti visesena amaddavo. **Paggahitasiro**ti uṭṭhitasīso. **Sāmantā**ti na ārakā. **Āsanne**ti na dūre. **Avidūre**ti samīpe. **Upakaṭṭhe**ti santike.

58. **Rittassā**ti vivittassa, kāyaduccaritādīhi virahitassa. **Oghatiṇṇassa pihayanti, kāmesu gadhitā pajā**ti vatthukāmesu laggā sattā tassa caturoghatiṇṇassa pihayanti iṇāyikā viya āṇaṇyassāti arahattanikūṭena desanaṃ niṭṭhāpesi.

Rittassāti sabbakilesehi tucchassa. **Vivittassā**ti suññassa. **Pavivittassā**ti ekakassa. Idāni yehi ritto hoti, te dassento **''kāyaduccaritena rittassā''**tiādimāha. Tattha kilesapaṭipāṭiyā maggapaṭipāṭiyāti dvidhā rittatā veditabbā. Kilesapaṭipāṭiyā tāva rāgo moho thambho sārambho māno madoti, imehi chahi kilesehi arahattamaggena ritto hoti; doso kodho upanāho pamādoti, imehi catūhi kilesehi anāgāmimaggena ritto hoti; atimāno makkho paḷāso issā macchariyaṃ māyā sāṭheyyanti, imehi sattahi sotāpattimaggena ritto hoti.

Maggapaṭipāṭiyā pana sotāpattimaggena atimāno makkho paḷāso issā macchariyaṃ māyā sāṭheyyanti; imehi sattahi ritto hoti, anāgāmimaggena doso kodho upanāho pamādoti, imehi catūhi ritto hoti; arahattamaggena rāgo moho thambho sārambho māno madoti, imehi chahi ritto hoti. Tīṇi duccaritāni sabbakilesehītiādinā nayena avasesāpi yathāyogaṃ yojetabbā.

Vatthukāme parijānitvāti tebhūmake vatthukāme ñātatīraṇapariññāhi samāpanavasena jānitvā. **Kilesakāme pahāyā**ti chandādayo kilesakāme pahānapariññāya jahitvā. **Byantiṃ karitvā**ti vigatantaṃ vigatakoṭiṃ karitvā.

Kāmoghaṃ tiṇṇassāti anāgāmimaggena avasānasaṅkhātaṃ kāmoghaṃ taritvā ṭhitassa. **Bhavogha**nti arahattamaggena. **Diṭṭhogha**nti sotāpattimaggena. **Avijjogha**nti arahattamaggena. **Sabbaṃ saṃsārapatha**nti sabbakhandhadhātuāyatanapaṭipāṭisaṅkhātaṃ pathaṃ arahattamaggeneva taritvā ṭhitassa. Sotāpattimaggena **uttiṇṇassa**. Sakadāgāmimaggena **nittiṇṇassa**. Anāgāmimaggena kāmadhātuṃ **atikkantassa**. Arahattamaggena sabbabhavaṃ **samatikkantassa**. Phalasamāpattivasena **vītivattassa. Pāraṃgatassā**tiādīni nibbānavasena vuttāni. **Yathā iṇāyikā āṇaṇya**nti pavaḍḍhakaiṇaṃ ādāya vicarantā āṇaṇyaṃ. **Patthentī**ti patthanaṃ uppādenti. **Ābādhikā ārogya**nti pittādirogāturo bhesajjakiriyāya taṃrogavūpasamanatthaṃ ārogyaṃ. **Yathā bandhanabaddhā**ti nakkhattadivase bandhanāgāre baddhapurisā. **Yathā dāsā bhujissa**nti yasmā bhujissā purisā yaṃ icchanti, taṃ karonti, na naṃ koci balakkārena tato nivatteti, tasmā dāsā bhujissabhāvaṃ patthenti. **Yathā kantāraddhānapakkhandā**ti yasmā balavanto purisā hatthabhāraṃ gahetvā sajjāvudhā saparivārā kantāraṃ paṭipajjanti, te corā dūratova disvā palāyanti. Te sotthinā kantāraṃ nittharitvā khemantaṃ patvā haṭṭhatuṭṭhā honti. Tasmā kantārapakkhandā khemantabhūmiṃ patthenti. Desanāpariyosāne tisso sotāpattiphalaṃ patvā pacchā pabbajitvā arahattaṃ sacchākāsi.

Saddhammapajjotikāya mahāniddesaṭṭhakathāya

Tissametteyyasuttaniddesavaṇṇanā niṭṭhitā.

8. Pasūrasuttaniddesavaṇṇanā

59. Aṭṭhame pasūrasuttaniddese paṭhamagāthāya tāva saṅkhepo – ime diṭṭhigatikā attano diṭṭhiṃ sandhāya ''idheva suddhī’’ti vadanti. Aññesu pana dhammesu visuddhiṃ nāhu, evaṃ yaṃ attano satthārādiṃ nissitā, tattheva ‘‘esa vādo subho’’ti evaṃ subhavādā hutvā puthū samaṇabrāhmaṇā ‘‘sassato loko’’tiādīsu paccekasaccesu niviṭṭhā.

Sabbe paravāde khipantīti sabbā paraladdhiyo chaḍḍenti. **Ukkhipantī**ti dūrato khipanti. **Parikkhipantī**ti samantato khipanti. **Subhavādā**ti niddesassa uddesapadaṃ. **Sobhanavādā**ti ‘‘etaṃ sundara’’nti kathentā. **Paṇḍitavādā**ti ‘‘paṇḍitā maya’’nti evaṃ kathentā. **Thiravādā**ti ‘‘niddosavādaṃ vadāmā’’ti kathentā. **Ñāyavādā**ti ‘‘yuttavādaṃ vadāmā’’ti kathentā. **Hetuvādā**ti ‘‘kāraṇasahitaṃ vadāmā’’ti kathentā. **Lakkhaṇavādā**ti ‘‘sallakkhetabbaṃ vadāmā’’ti vadantā. **Kāraṇavādā**ti ‘‘udāharaṇayuttavādaṃ vadāmā’’ti kathentā. **Ṭhānavādā**ti ‘‘pakkamituṃ asakkuṇeyyavādaṃ vadāmā’’ti vadantā.

Niviṭṭhāti antopaviṭṭhā. **Patiṭṭhitā**ti tattheva ṭhitā.

60. Evaṃ niviṭṭhā ca **‘‘te vādakāmā’’**ti dutiyagāthā. Tattha **bālaṃ dahantī mithu aññamañña**nti ‘‘ayaṃ bālo, ayaṃ bālo’’ti evaṃ dvepi janā aññamaññaṃ bālaṃ dahanti, bālato passanti. **Vadanti te aññasitā kathojja**nti te aññamaññasatthārādinissitā kalahaṃ vadanti. **Pasaṃsakāmā kusalāvadānā**ti pasaṃsatthikā ubhopi ‘‘mayaṃ kusalāvadānā paṇḍitavādā’’ti evaṃ saññino hutvā.

Vādatthikāti vādena atthikā. **Vādādhippāyā**ti vādajjhāsayā. **Vādapurekkhārā**ti vādameva purato katvā caramānā. **Vādapariyesanaṃ carantā**ti vādameva gavesanaṃ caramānā. **Vigayhā**ti pavisitvā. **Ogayhā**ti otaritvā. **Ajjhogāhetvā**ti nimujjitvā. **Pavisitvā**ti antokatvā.

Anojavantīti nihīnaojavatī, tejavirahitāti attho. **Sā kathā**ti esā vācā. **Kathojjaṃ vadantī**ti nittejaṃ bhaṇanti. Evaṃ vadānesu ca tesu eko niyamato eva.

61. **Yutto kathāya**nti gāthā. Tattha **yutto kathāya**nti vādakathāya ussukko. **Pasaṃsamicchaṃ vinighāti hotī**ti attano pasaṃsaṃ icchanto ‘‘kathaṃ nu kho niggahessāmī’’tiādinā nayena pubbeva vādā kathaṃkathī vinighātī hoti. **Apāhatasmi**nti pañhavīmaṃsakehi ‘‘atthāpagataṃ te bhaṇitaṃ, byañjanāpagataṃ te bhaṇita’’ntiādinā nayena apaharite vāde. **Nindāya so kuppatī**ti evaṃ apāhatasmiñca vāde uppannāya nindāya so kuppati. **Randhamesī**ti yassa randhameva gavesanto.

Thomananti vaṇṇabhaṇanaṃ. **Kitti**nti pākaṭakaraṇaṃ. **Vaṇṇahāriya**nti guṇavaḍḍhanaṃ. **Pubbeva sallāpā**ti sallāpato puretarameva. ‘‘Kathamidaṃ kathamida’’nti kathaṃkathā assa atthīti **kathaṃkathī. Jayo nu kho me**ti mama jayo. **Kathaṃ niggaha**nti kena pakārena niggaṇhanaṃ. **Paṭikammaṃ karissāmī**ti mama laddhiṃ parisuddhiṃ karissāmi. **Visesa**nti atirekaṃ. **Paṭivisesa**nti punappunaṃ visesaṃ. **Āveṭhiyaṃ karissāmī**ti pariveṭhanaṃ karissāmi. **Nibbeṭhiya**nti mama nibbeṭhanaṃ mocanaṃ nikkhamanaṃ. **Cheda**nti vādachindanaṃ. **Maṇḍala**nti vādasaṅghātaṃ. **Pārisajjā**ti paricārikā. **Pāsārikā**ti kāraṇitā. **Apaharantī**ti paṭibāhanti.

Atthāpagatanti atthato apagataṃ, attho natthīti. **Atthato apaharantī**ti atthamhā paṭibāhanti. **Attho te dunnito**ti tava attho na sammā upanīto. **Byañjanaṃ te duropita**nti tava byañjanaṃ duppatiṭṭhāpitaṃ. **Niggaho te akato**ti tayā niggaho na kato. **Paṭikammaṃ te dukkaṭa**nti tayā attano laddhipatiṭṭhāpanaṃ duṭṭhu kataṃ. **Visamakathaṃ dukkathita**nti na sammā kathitaṃ. **Dubbhaṇita**nti bhaṇantenapi duṭṭhu bhaṇitaṃ. **Dullapita**nti na sammā vissajjitaṃ. **Durutta**nti aññathā bhaṇitaṃ. **Dubbhāsita**nti virūpaṃ bhāsitaṃ.

Nindāyāti garahaṇena. **Garahāyā**ti dosakathanena. **Akittiyā**ti aguṇakathanena. **Avaṇṇahārikāyā**ti aguṇavaḍḍhanena.

Kuppatīti pakatibhāvaṃ jahetvā calati. **Byāpajjatī**ti dosavasena pūtibhāvaṃ āpajjati. **Patiṭṭhīyatī**ti kodhavasena gaṇabhāvaṃ gacchati. **Kopañcā**ti kupitabhāvaṃ. **Dosañcā**ti dūsanaṃ. **Apaccayañcā**ti atuṭṭhākārañca. **Pātukarotī**ti pākaṭaṃ karoti. **Randhamesī**ti antaragavesī. **Virandhamesī**ti chiddagavesī. **Aparaddhamesī**ti guṇaṃ apanetvā dosameva gavesī. **Khalitamesī**ti pakkhalanagavesī. **Gaḷitamesī**ti patanagavesī. ‘‘Ghaṭṭitamesī’’tipi pāṭho, tassa pīḷanagavesīti attho. **Vivaramesī**ti dosagavesī.

62. Na kevalañca so kuppati, apica kho pana **‘‘yamassa vāda’’**nti gāthā. Tattha **parihīnamāhu, apāhata**nti atthabyañjanādito apāhataṃ parihīnaṃ vadanti. **Paridevatī**ti tatonimittaṃ so ‘‘aññaṃ mayā āvajjita’’ntiādīhi vippalapati. **Socatī**ti ‘‘tassa jayo’’tiādīni ārabbha socati. **‘‘Upaccagā ma’’nti anutthunātī**ti ‘‘so maṃ vādena vādaṃ atikkanto’’tiādinā nayena suṭṭhutaraṃ vippalapati.

Parihāpitanti na vaḍḍhitaṃ. **Aññaṃ mayā āvajjita**nti aññaṃ kāraṇaṃ mayā avanamitaṃ. **Cintita**nti vīmaṃsitaṃ. **Mahāpakkho**ti mahanto ñātipakkho etassāti mahāpakkho. **Mahāpariso**ti mahāparicārikapariso. **Mahāparivāro**ti mahādāsadāsiparivāro. **Parisā cāyaṃ vaggā**ti ayañca parisā vaggā, na ekā. **Puna bhañjissāmī**ti puna bhindissāmi.

63. **Ete vivādā samaṇesū**ti ettha pana samaṇā vuccanti bāhiraparibbājakā. **Etesu ugghātinighāti hotī**ti etesu vādesu jayaparājayādivasena cittaugghātanighātaṃ vā pāpuṇanto ugghāti ca nighāti ca hoti. **Virame kathojja**nti pajaheyya kalahaṃ. **Na haññadatthatthi pasaṃsalābhā**ti na hi ettha pasaṃsalābhato añño attho atthi. **Uttāno vā**ti na gambhīroti attho ‘‘pañcime kāmaguṇā''tiādīsu (a. ni. 6.63) viya.

Gambhīro vāti duppaveso appatiṭṭho paṭiccasamuppādo viya. **Gūḷho vā**ti paṭicchanno hutvā ṭhito ''abhirama nanda ahaṃ te pāṭibhogo''tiādīsu (udā. 22) viya. **Paṭicchanno vā**ti apākaṭo ''mātaraṃ pitaraṃ hantvā''tiādīsu (dha. pa. 294; netti. 113) viya. **Neyyo vā**ti nīharitvā kathetabbo ''asaddho akataññū cā''tiādīsu (dha. pa. 97) viya. **Nīto vā**ti pāḷiyā ṭhitaniyāmena kathetabbo ''cattārome, bhikkhave, ariyavaṃsā''tiādīsu (a. ni. 4.28) viya. **Anavajjo vā**ti niddosattho ''kusalā dhammā''tiādīsu (dha. sa. tikamātikā 1) viya. **Nikkileso vā**ti kilesavirahito vipassanā viya. **Vodāno vā**ti parisuddho lokuttaraṃ viya. **Paramattho vā**ti uttamattho uttamatthabhūto attho khandhadhātuāyatananibbānāni viya.

64. Chaṭṭhagāthāyattho – yasmā ca na haññadatthatthi pasaṃsalābhā, tasmā paramaṃ lābhaṃ labhantopi ''sundaro aya''nti **tattha** diṭṭhiyā **pasaṃsito vā pana hotī**ti taṃ **vādaṃ parisāya majjhe** dīpetvā tato so tena jayatthena tuṭṭhiṃ vā dantavidaṃsakaṃ vā āpajjanto **hassati,** mānena ca **unnamati**. Kiṃ kāraṇaṃ? Yasmā taṃ jayatthaṃ **pappuyya yathāmano** jāto.

Thambhayitvāti pūretvā. **Brūhayitvā**ti vaḍḍhetvā. Imissā gāthāya niddeso uttānattho.

65. Evaṃ unnamato ca **''yā unnatī''**ti gāthā. Tattha **mānātimānaṃ vadate paneso**ti eso pana taṃ unnatiṃ ''vighātabhūmī''ti abujjhamāno mānañca atimānañca vadati. Evaṃ imissāpi gāthāya niddeso uttānattho.

66. Evaṃ vāde dosaṃ dassetvā idāni tassa vādaṃ asampaṭicchanto **''sūro''**ti gāthamāha. Tattha **rājakhādāyā**ti rājakhādanīyena, bhattavetanenāti vuttaṃ hoti. **Abhigajjameti paṭisūramicchan**ti yathā so paṭisūraṃ icchanto abhigajjanto eti, evaṃ diṭṭhigatiko diṭṭhigatikanti dasseti. **Yeneva so tena palehī**ti yena so tuyhaṃ paṭisūro, tena gaccha. **Pubbeva natthi yadidaṃ yudhāyā**ti yaṃ pana kilesajātaṃ yuddhāya siyā, taṃ idha pubbeva natthi, bodhimūleyevassa pahīnanti dasseti.

Sūroti niddesassa uddesapadaṃ. Suṭṭhu uro sūro, vissaṭṭhauro ninnauroti attho. **Vīro**ti parakkamavanto. **Vikkanto**ti saṅgāmaṃ pavisanto. **Abhīrū**tiādayo vuttanayā eva. **Puṭṭho**ti niddesassa uddesapadaṃ. **Posito**ti thūlakato. **Āpādito**ti upaḍḍhabalito paṭipādito. **Vaḍḍhito**ti tato tato bhāvito.

Gajjantoti abyattasarena gajjanto. **Uggajjanto**ti ukkuṭṭhiṃ karonto. **Abhigajjanto**ti sīhanādaṃ karonto. **Etī**ti āgacchati. **Upetī**ti tato samīpaṃ gacchati. **Upagacchatī**ti tato samīpaṃ gantvā na nivattati. **Paṭisūra**nti nibbhayaṃ. **Paṭipurisa**nti sattupurisaṃ. **Paṭisattu**nti sattu hutvā abhimukhe ṭhitaṃ. **Paṭimalla**nti paṭisedhaṃ hutvā yujjhantaṃ. **Icchanto**ti ākaṅkhamāno.

Palehīti gaccha. **Vajā**ti mā tiṭṭha. **Gacchā**ti samīpaṃ upasaṅkama. **Abhikkamā**ti parakkamaṃ karohi.

Bodhiyā mūleti mahābodhirukkhassa samīpe. **Ye paṭisenikarā kilesā**ti ye kilesā paṭipakkhakarā. **Paṭilomakarā**ti paṭāṇīkarā. **Paṭikaṇṭakakarā**ti vinivijjhanakarā. **Paṭipakkhakarā**ti sattukarā.

67. Ito paraṃ sesagāthā pākaṭasambandhā eva. Tattha **vivādayantī**ti vivadanti. **Paṭisenikattā**ti paṭilomakārakā. ''Na tvaṃ imaṃ dhammavinayaṃ ājānāsī''tiādinā nayena viruddhavacanaṃ vivādo.

Sahitaṃ meti mama vacanaṃ atthasaṃhitaṃ. **Asahitaṃ te**ti tava vacanaṃ anatthasaṃhitaṃ. **Adhiciṇṇaṃ te viparāvatta**nti yaṃ taṃ adhiciṇṇaṃ cirakālasevanavasena paguṇaṃ, taṃ mama vādaṃ āgamma nivattaṃ. **Āropito te vādo**ti tuyhaṃ upari mayā doso āropito. **Cara vādappamokkhāyā**ti bhattapuṭaṃ ādāya taṃ taṃ upasaṅkamitvā vādā pamokkhatthāya uttaraṃ pariyesamāno vicara. **Nibbeṭhehi vā**ti atha vā mayā āropitadosato attānaṃ mocehi. **Sace pahosī**ti sace sakkosi.

Āveṭhiyāya āveṭhiyanti āveṭhetvā nivattanena nivattanaṃ. **Nibbeṭhiyāya nibbeṭhiya**nti dosato mocanena mocanaṃ. **Chedena cheda**nti evamādi heṭṭhā vuttanayattā yathāyogaṃ yojetabbaṃ.

68. **Visenikatvā**ti kilesasenaṃ vināsetvā. **Kiṃ labhethā**ti paṭimallaṃ kiṃ labhissasi. **Pasūrā**ti taṃ paribbājakaṃ ālapati. **Yesīdha natthī**ti yesaṃ idha natthi. Imāyapi gāthāya niddeso uttānatthoyeva.

69. **Pavitakka**nti ''jayo nu kho me bhavissatī''tiādīni vitakkento. **Dhonena yugaṃ samāgamā**ti dhutakilesena buddhena saddhiṃ yugaggāhaṃ samāpanno. **Na hi tvaṃ sakkhasi sampayātave**ti kotthuādayo viya sīhādīhi dhonena saha yugaṃ gahetvā ekapadampi sampayātuṃ yugaggāhameva vā sampādetuṃ na sakkhissasīti.

Manoti niddesassa uddesapadaṃ. **Citta**nti cittatāya cittaṃ. ''Ārammaṇaṃ minamānaṃ jānātī''ti mano. **Mānasa**nti mano eva. ''Antalikkhacaro pāso, yvāyaṃ carati mānaso''ti (mahāva. 33; saṃ. ni. 1.151) hi ettha pana sampayuttakadhammo mānasoti vutto.

''Kathañhi bhagavā tuyhaṃ, sāvako sāsane rato;
Appattamānaso sekkho, kālaṃkayirā janesutā''ti. (saṃ. ni. 1.159) –

Ettha arahattaṃ mānasanti vuttaṃ. Idha pana manova mānasaṃ, byañjanavasena hetaṃ padaṃ vaḍḍhitaṃ.

Hadayanti cittaṃ. ‘‘Cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmī’’ti (su. ni. āḷavakasutta; saṃ. ni. 1.237) ettha uro hadayanti vuttaṃ. ‘‘Hadayā hadayaṃ maññe aññāya tacchatī’’ti (ma. ni. 1.63) ettha cittaṃ. ‘‘Vakkaṃ hadaya’’nti (dī. ni. 2.377; ma. ni. 1.110; khu. pā. 3.dvattiṃsākāra) ettha hadayavatthu. Idha pana cittameva abbhantaraṭṭhena ‘‘hadaya’’nti vuttaṃ. Tameva parisuddhaṭṭhena **paṇḍaraṃ,** bhavaṅgaṃ sandhāyetaṃ vuttaṃ. Yathāha ‘‘pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha’’nti (a. ni. 1.49). Tato nikkhantattā pana akusalampi gaṅgāya nikkhantā nadī gaṅgā viya godhāvarito nikkhantā godhāvari viya ca ‘‘paṇḍara’’ntveva vuttaṃ.

Mano manāyatananti idha pana manogahaṇaṃ manasseva āyatanabhāvadīpanatthaṃ. Tenetaṃ dīpeti ‘‘nayidaṃ devāyatanaṃ viya manassa āyatanattā manāyatanaṃ, atha kho mano eva āyatanaṃ manāyatana’’nti. Tattha nivāsaṭṭhānaṭṭhena ākaraṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca **āyatanaṃ** veditabbaṃ. Tathā hi loke ‘‘issarāyatanaṃ vāsudevāyatana’’ntiādīsu nivāsaṭṭhānaṃ āyatananti vuccati. ‘‘Suvaṇṇāyatanaṃ rajatāyatana’’ntiādīsu ākaro. Sāsane pana ‘‘manorame āyatane, sevanti naṃ vihaṅgamā’’tiādīsu (a. ni. 5.38) samosaraṇaṭṭhānaṃ. ‘‘Dakkhiṇāpatho gunnaṃ āyatana’’ntiādīsu sañjātideso. ‘‘Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane’’tiādīsu (a. ni. 3.102; ma. ni. 3.158) kāraṇaṃ. Idha pana sañjātidesaṭṭhena samosaraṇaṭṭhānaṭṭhena kāraṇaṭṭhenāti tidhāpi vaṭṭati.

Phassādayo hi dhammā ettha sañjāyantīti sañjātidesaṭṭhenapi etaṃ āyatanaṃ. Bahiddhā rūpasaddagandharasaphoṭṭhabbā ārammaṇabhāvenettha osarantīti samosaraṇaṭṭhānaṭṭhenapi āyatanaṃ. Phassādīnaṃ pana sahajātādipaccayaṭṭhena kāraṇattā kāraṇaṭṭhenāpi āyatananti veditabbaṃ. **Manindriyaṃ** vuttatthameva.

Vijānātīti **viññāṇaṃ**. Viññāṇameva khandho **viññāṇakkhandho**. Tassa rāsiādivasena attho veditabbo. ‘‘Mahāudakakkhandhotveva saṅkhaṃ gacchatī’’ti (a. ni. 4.51) ettha hi rāsaṭṭhena khandho vutto. ‘‘Sīlakkhandho samādhikkhandho’’tiādīsu (dī. ni. 3.355) guṇaṭṭhena. ‘‘Addasa kho bhagavā mahantaṃ dārukkhandha’’nti (saṃ. ni. 4.241) ettha paṇṇattimattaṭṭhena. Idha pana rūḷhito khandho vutto. Rāsaṭṭhena hi viññāṇakkhandhassa ekadeso ekaṃ viññāṇaṃ. Tasmā yathā rukkhassa ekadesaṃ chindanto rukkhaṃ chindatīti vuccati, evameva viññāṇakkhandhassa ekadesabhūtaṃ ekampi viññāṇaṃ rūḷhito viññāṇakkhandhoti vuttaṃ.

Tajjā manoviññāṇadhātūti tesaṃ phassādīnaṃ dhammānaṃ anucchavikā manoviññāṇadhātu. Imasmiñhi pade ekameva cittaṃ minanaṭṭhena mano, vijānanaṭṭhena viññāṇaṃ, sabhāvaṭṭhena nissattaṭṭhena vā dhātūti tīhi nāmehi vuttaṃ.

Saddhiṃ yugaṃ samāgamanti ekappahārena saddhiṃ. **Sammāgantvā**ti pāpuṇitvā. **Yugaggāhaṃ gaṇhitvā**ti yugapaṭibhāgaṃ gahetvā. **Sākacchetu**nti saddhiṃ kathetuṃ. **Sallapitu**nti allāpasallāpaṃ kātuṃ. **Sākacchaṃ samāpajjitu**nti saddhiṃ kathanaṃ paṭipajjituṃ. Na paṭibalabhāve kāraṇaṃ dassetuṃ **‘‘taṃ kissahetu, pasūro paribbājako hīno’’**tiādimāha. **So hi bhagavā aggo cā**ti asadisadānaaggattā asamānapaññattā aggo ca. **Seṭṭho cā**ti sabbaguṇehi appaṭisamaṭṭhena seṭṭho ca. **Mokkho cā**ti savāsanehi kilesehi muttattā mokkho ca. **Uttamo cā**ti attano uttaritaravirahitattā uttamo ca. **Pavaro cā**ti sabbalokena abhipatthanīyattā pavaro ca. **Mattena mātaṅgenā**ti pabhinnamadena hatthinā.

Kotthukoti jiraṇasiṅgālo. **Sīhena migaraññā saddhi**nti kesarasīhena migarājena saha. **Taruṇako**ti chāpako. **Dhenupako**ti khīrapako. **Usabhenā**ti maṅgalasammatena usabhena. **Calakakunā saddhi**nti calamānakakunā saddhiṃ. **Dhaṅko**ti kāko. **Garuḷena venateyyena saddhi**nti ettha **garuḷenā**ti jātivasena nāmaṃ. **Venateyyenā**ti gottavasena. **Caṇḍālo**ti chavacaṇḍālo. **Raññā cakkavattinā**ti cātuddīpikacakkavattinā. **Paṃsupisācako**ti kacavarachaḍḍanaṭṭhāne nibbattako yakkho. **Indena devaraññā saddhi**nti sakkena devarājena saha. **So hi bhagavā mahāpañño**tiādīni chappadāni heṭṭhā vitthāritāni. Tattha **paññāpabhedakusalo**ti attano anantavikappe paññābhede cheko. **Pabhinnañāṇo**ti anantappabhedapattañāṇo. Etena paññāpabhedakusalattepi sati tāsaṃ paññānaṃ anantabhedattaṃ dasseti. **Adhigatapaṭisambhido**ti paṭiladdhaaggacatupaṭisambhidañāṇo. **Catuvesārajjappatto**ti cattāri visāradabhāvasaṅkhātāni ñāṇāni patto. Yathāha –

> ‘‘Sammāsambuddhassa te paṭijānato ‘ime dhammā anabhisambuddhā’ti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi, etamahaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
>
> ‘‘Khīṇāsavassa te paṭijānato ‘ime āsavā aparikkhīṇā’ti…pe… ‘ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālaṃ antarāyāyā’’ti…pe… yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi, etamahaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmī’’ti (a. ni. 4.8; ma. ni. 1.150).

Dasabalabaladhārīti dasa balāni etesanti dasabalā, dasabalānaṃ balāni dasabalabalāni, tāni dasabalabalāni dhārayatīti dasabalabaladhārī, dasabalañāṇabaladhārīti attho. Etehi tīhi vacanehi anantappabhedānaṃ neyyānaṃ pabhedamukhamattaṃ dassitaṃ. Soyeva paññāpayogavasena abhimaṅgalasammataṭṭhena **purisāsabho**. Asantāsaṭṭhena **purisasīho**. Mahantaṭṭhena **purisanāgo**. Pajānanaṭṭhena **purisājañño**. Lokakiccadhuravahanaṭṭhena **purisadhorayho**.

Atha tejādikaṃ anantañāṇato laddhaṃ guṇavisesaṃ dassetukāmo tesaṃ tejādīnaṃ anantañāṇamūlabhāvaṃ dassento **‘‘anantañāṇo’’**ti vatvā **‘‘anantatejo’’**tiādimāha. Tattha **anantañāṇo**ti gaṇanavasena ca pabhāvavasena ca antavirahitañāṇo. **Anantatejo**ti veneyyasantāne mohatamavidhamanena anantañāṇatejo. **Anantayaso**ti paññāguṇeheva lokattayavitthatānantakittighoso. **Aḍḍho**ti paññādhanasamiddhiyā samiddho. **Mahaddhano**ti paññādhanavaḍḍhattepi pabhāvamahattena mahantaṃ pavattapaññādhanamassāti mahaddhano. ‘‘Mahādhano’’ti vā pāṭho. **Dhanavā**ti pasaṃsitabbapaññādhanavattā niccayuttapaññādhanavattā atisayabhāvena paññādhanavattā dhanavā. Etesupi hi tīsu atthesu idaṃ vacanaṃ saddavidū icchanti.

Evaṃ paññāguṇena bhagavato attasampattisiddhiṃ dassetvā puna paññāguṇeneva lokahitasampattisiddhiṃ dassento **‘‘netā’’**tiādimāha. Tattha veneyye saṃsārasaṅkhātabhayaṭṭhānato nibbānasaṅkhātaṃ khemaṭṭhānaṃ **netā**. Tattha nayanakāle eva saṃvaravinayapahānavinayavasena veneyye **vinetā**. Dhammadesanākāle eva saṃsayacchedanena **anunetā**. Saṃsayaṃ chinditvā saññāpetabbaṃ atthaṃ **saññāpetā**. Tathā saññāpitānaṃ nicchayakaraṇena **nijjhāpetā**. Tathā nijjhāpitassa atthassa paṭipattipayojanavasena **pekkhetā**. Tathāpaṭipanne paṭipattibalena **pasādetā**. **So hi bhagavā**ti ettha **hi**-kāro anantaraṃ vuttassa atthassa kāraṇopadese nipāto.

Anuppannassa maggassa uppādetāti sakasantāne nauppannapubbassa chaasādhāraṇañāṇahetubhūtassa ariyamaggassa bodhimūle lokahitatthaṃ sakasantāne uppādetā. **Asañjātassa maggassa sañjanetā**ti veneyyasantāne asañjātapubbassa sāvakapāramīñāṇahetubhūtassa ariyamaggassa dhammacakkappavattanato pabhuti yāvajjakālā veneyyasantāne sañjanetā. Sāvakaveneyyānampi hi santāne bhagavatā vuttavacaneneva ariyamaggassa sañjananato bhagavā sañjanetā nāma hoti. **Anakkhātassa maggassa akkhātā**ti aṭṭhadhammasamannāgatānaṃ buddhabhāvāya kathābhinīhārānaṃ bodhisattānaṃ buddhabhāvāya byākaraṇaṃ datvā anakkhātapubbassa pāramitāmaggassa ‘‘buddho bhavissatī’’ti byākaraṇamatteneva bodhimūle uppajjitabbassa ariyamaggassa akkhātā. Ayaṃ nayo paccekabodhisattabyākaraṇepi labbhatiyeva. **Maggaññū**ti paccavekkhaṇāvasena attano uppāditassa ariyamaggassa ñātā. **Maggavidū**ti veneyyasantāne janetabbassa ariyamaggassa kusalo. **Maggakovido**ti bodhisattānaṃ akkhātabbamagge vicakkhaṇo. Atha vā abhisambodhipaṭipatti **maggaññū,** paccekabodhipaṭipatti **maggavidū,** sāvakabodhipaṭipatti **maggakovido**. Atha vā –

> ‘‘Etena maggena tariṃsu pubbe,
> Tarissanti ye ca taranti ogha’’nti. (saṃ. ni. 5.409) –

Vacanato yathāyogaṃ atītānāgatapaccuppannabuddhapaccekabuddhasāvakānaṃ maggavasena ca suññatānimittaappaṇihitamaggavasena ca ugghaṭitaññūvipañcitaññūneyyapuggalānaṃ maggavasena ca yathākkamenettha yojanaṃ karonti. **Maggānugā ca panassā**ti bhagavato gatamaggānugāmino hutvā. Ettha **ca**-saddo hetuatthe nipāto, etena ca bhagavatā magguppādanādiguṇādhigamāya hetu vutto hoti. **Pana**-saddo katatthe nipāto, tena bhagavatā katamaggakaraṇaṃ vuttaṃ hoti. **Pacchā samannāgatā**ti paṭhamaṃ gatassa bhagavato pacchā sīlādiguṇena samannāgatā. Iti thero ‘‘anuppannassa maggassa uppādetā’’tiādīhi yasmā sabbepi bhagavato sīlādayo guṇā arahattamaggameva nissāya āgatā, tasmā arahattamaggameva nissāya guṇaṃ kathesi.

Jānaṃ jānātīti jānitabbaṃ jānāti, sabbaññutāya yaṃkiñci paññāya jānitabbaṃ nāma atthi, taṃ sabbaṃ pañcaneyyapathabhūtaṃ paññāya jānātīti attho. **Passaṃ passatī**ti passitabbaṃ passati, sabbadassāvitāya taṃyeva neyyapathaṃ cakkhunā diṭṭhaṃ viya karonto paññācakkhunā passatīti attho. Yathā vā ekacco viparītaṃ gaṇhanto jānantopi na jānāti, passantopi na passati, na evaṃ bhagavā. Bhagavā pana yathāsabhāvaṃ gaṇhanto jānanto jānātiyeva, passanto passatiyeva. Svāyaṃ nayana pariṇāyakaṭṭhena **cakkhubhūto**. Viditatādiatthena **ñāṇabhūto**. Aviparītasabhāvaṭṭhena vā pariyattidhammapavattanato hadayena cintetvā vācāya nicchāritadhammamayoti vā **dhammabhūto**. Seṭṭhaṭṭhena **brahmabhūto**. Atha vā cakkhu viya bhūtoti **cakkhubhūto**. Ñāṇaṃ viya bhūtoti **ñāṇabhūto**. Aviparītadhammo viya bhūtoti **dhammabhūto**. Brahmā viya bhūtoti **brahmabhūto**. Yvāyaṃ dhammassa vacanato vattanato vā **vattā**. Nānappakārehi vacanato vattanato vā **pavattā**. Atthaṃ nīharitvā dassanato **atthassa ninnetā**. Amatādhigamāya paṭipattidesanato, amatappakāsanāya vā dhammadesanāya amatassa adhigamāpanato **amatassa dātā**. Lokuttarassa dhammassa uppāditattā veneyyānurūpena yathāsukhaṃ lokuttaradhammassa dānena ca dhammesu issaroti **dhammassāmī**. Tathāgatapadaṃ heṭṭhā vuttatthaṃ.

Idāni ‘‘jānaṃ jānātī’’tiādīhi vuttaguṇaṃ sabbaññutāya visesetvā dassetukāmo sabbaññutaṃ sādhento **‘‘natthī’’**tiādimāha. Evaṃbhūtassa hi tassa bhagavato pāramitāpuññaphalappabhāvanipphannena arahattamaggañāṇena sabbadhammesu savāsanassa sammohassa vihatattā asammohato sabbadhammānaṃ ñātattā **aññātaṃ** nāma natthi. Tatheva ca sabbadhammānaṃ cakkhunā viya ñāṇacakkhunā diṭṭhattā **adiṭṭhaṃ** nāma natthi. Ñāṇena pattattā **aviditaṃ** nāma natthi. Asammohasacchikiriyāya sacchikatattā **asacchikataṃ** nāma natthi. Asammohapaññāya phuṭṭhattā paññāya **aphassitaṃ** nāma natthi.

Paccuppannanti paccuppannaṃ kālaṃ vā dhammaṃ vā. **Upādāyā**ti ādāya, antokatvāti attho. Upādāyavacaneneva kālavinimuttaṃ nibbānampi gahitameva hoti. ‘‘Atītā’’divacanāni ca ‘‘natthī’’tiādivacaneneva ghaṭiyanti, ‘‘sabbe’’tiādivacanena vā. **Sabbe dhammā**ti sabbasaṅkhatāsaṅkhatadhammapariyādānaṃ. **Sabbākārenā**ti sabbadhammesu ekekasseva dhammassa aniccākārādisabbākārapariyādānaṃ. **Ñāṇamukhe**ti ñāṇābhimukhe. **Āpāthaṃ āgacchantī**ti osaraṇaṃ upenti. **Jānitabba**nti padaṃ **neyya**nti padassa atthavivaraṇatthaṃ vuttaṃ.

Attattho vātiādīsu **vā**-saddo samuccayattho. **Attattho**ti attano attho. **Parattho**ti paresaṃ tiṇṇaṃ lokānaṃ attho. **Ubhayattho**ti attano ca paresañcāti sakiṃyeva ubhinnaṃ attho. **Diṭṭhadhammiko**ti diṭṭhadhamme niyutto, diṭṭhadhammappayojano vā attho. Samparāye niyutto, samparāyappayojano vā **samparāyiko. Uttāno**tiādīsu vohāravasena vattabbo sukhapatiṭṭhattā uttāno. Vohāraṃ atikkamitvā vattabbo suññatāpaṭisaṃyutto dukkhapatiṭṭhattā **gambhīro**. Lokuttaro accantatirokkhattā **gūḷho**. Aniccatādiko ghanādīhi paṭicchannattā **paṭicchanno**. Apacuravohārena vattabbo yathārutaṃ aggahetvā adhippāyassa netabbato **neyyo**. Pacuravohārena vattabbo vacanamatteneva adhippāyassa nītattā **nīto**. Suparisuddhasīlasamādhivipassanattho tadaṅgavikkhambhanavasena vajjavirahitattā **anavajjo**. Kilesasamucchedanato ariyamaggattho **nakkileso**. Kilesapaṭippassaddhattā ariyaphalattho **vodāno**. Saṅkhatāsaṅkhatesu aggadhammattā nibbānaṃ **paramattho. Parivattatī**ti buddhañāṇassa visayabhāvato abahibhūtattā antobuddhañāṇe byāpitvā vā samantā vā alaṅkaritvā vā visesena vā vattati.

‘‘Sabbaṃ kāyakamma’’ntiādīhi bhagavato ñāṇavisayataṃ dasseti. **Ñāṇānuparivattī**ti ñāṇaṃ anuparivatti, ñāṇavirahitaṃ na hotīti attho. **Appaṭihata**nti nirāvaraṇataṃ dasseti. Puna sabbaññutaṃ upamāya sādhetukāmo **‘‘yāvataka’’**ntiādimāha. Tattha jānitabbanti **neyyaṃ**. Neyyapariyanto neyyāvasānamassa atthīti **neyyapariyantikaṃ**. Asabbaññūnaṃ pana neyyāvasānameva natthi. **Ñāṇapariyantike**pi eseva nayo. Purimayamake vuttatthameva iminā yamakena visesetvā dasseti, tatiyayamakena paṭisedhavasena niyametvā dasseti. Ettha ca neyyaṃ ñāṇassa pathattā **neyyapatho. Aññamaññapariyantaṭṭhāyino**ti neyyañca ñāṇañca khepetvā ṭhānato aññamaññassa pariyante ṭhānasīlā.

Āvajjanapaṭibaddhāti manodvārāvajjanāyattā, āvajjitānantarameva jānātīti attho. **Ākaṅkhapaṭibaddhā**ti ruciāyattā, āvajjanānantaraṃ javanañāṇena jānātīti attho. Itarāni dve padāni imesaṃ dvinnaṃ padānaṃ yathākkamena atthappakāsanatthaṃ vuttāni. **Āsayaṃ jānātī**ti ettha āsayanti nissayanti etthāti āsayo, micchādiṭṭhiyā sammādiṭṭhiyā kāmādīhi nekkhammādīhi vā paribhāvitassa santānassetaṃ adhivacanaṃ. Sattasantānaṃ anusenti anupavattentīti anusayā, thāmagatānaṃ kāmarāgādīnaṃva etaṃ adhivacanaṃ. **Anusayaṃ jānātī**ti anusayakathā heṭṭhā vuttāyeva.

Caritanti pubbe katakusalākusalakammaṃ. **Adhimutti**nti sampati kusale akusale vā cittavosaggo. **Apparajakkhe**ti paññāmaye akkhimhi appaṃ rāgādirajo etesanti apparajakkhā. Appaṃ rāgādirajo etesanti vā apparajakkhā, te apparajakkhe. **Mahārajakkhe**ti ñāṇamaye akkhimhi mahantaṃ rāgādirajo etesanti mahārajakkhā. Mahantaṃ rāgādirajo etesanti vā mahārajakkhā, te mahārajakkhe. **Tikkhindriye mudindriye**ti tikkhāni saddhādīni indriyāni etesanti tikkhindriyā. Mudūni saddhādīni indriyāni etesanti mudindriyā. **Svākāre dvākāre**ti sundarā saddhādayo ākārā koṭṭhāsā etesanti svākārā. Kucchitā garahitā asaddhādayo ākārā koṭṭhāsā etesanti dvākārā. **Suviññāpaye duviññāpaye**ti ye kathitaṃ kāraṇaṃ sallakkhenti sukhena sakkā honti viññāpetuṃ, te suviññāpayā. Tabbiparītā duviññāpayā. **Bhabbābhabbe**ti bhabbe ca abhabbe ca. Ariyāya jātiyā bhavanti jāyantīti **bhabbā**. Vattamānasamīpe vattamānavacanaṃ. Bhavissanti jāyissanti vāti bhabbā, bhājanabhūtāti attho. Ye ariyamaggapaṭivedhassa anucchavikā upanissayasampannā, te bhabbā. Vuttapaṭipakkhā **abhabbā**.

Satte pajānātīti rūpādike ārammaṇe lagge laggite satte pajānāti. **Sadevako loko**ti saha devehi sadevako. Saha mārena **samārako**. Saha brahmunā **sabrahmako**. Saha samaṇabrāhmaṇehi **sassamaṇabrāhmaṇī**. Pajātattā **pajā**. Saha devamanussehi **sadevamanussā**. ‘‘Pajā’’ti sattalokassa pariyāyavacanametaṃ. Tattha sadevakavacanena pañcakāmāvacaradevaggahaṇaṃ, samārakavacanena chaṭṭhakāmāvacaradevaggahaṇaṃ. Sabrahmakavacanena brahmakāyikādibrahmaggahaṇaṃ. Sassamaṇabrāhmaṇīvacanena sāsanassa paccatthikapaccāmittasamaṇabrāhmaṇaggahaṇaṃ samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca. Pajāvacanena sattalokaggahaṇaṃ. Sadevamanussavacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi padehi okāsaloko. Dvīhi pajāvasena sattaloko gahitoti veditabbo.

Aparo nayo – sadevakaggahaṇena arūpāvacaraloko gahito, samārakaggahaṇena chakāmāvacaraloko, sabrahmakaggahaṇena rūpāvacarabrahmaloko, sassamaṇabrāhmaṇādiggahaṇena catuparisavasena sammutidevehi vā saha manussaloko, avasesasabbasattaloko vā. Api cettha sadevakavacanena ukkaṭṭhaparicchedato sabbassapi lokassa antobuddhañāṇe parivattanabhāvaṃ sādheti. Tato yesaṃ siyā ‘‘māro mahānubhāvo chakāmāvacarissaro vasavattī, kiṃ sopi antobuddhañāṇe parivattatī’’ti. Tesaṃ vimatiṃ vidhamento ‘‘samārako’’ti āha. Yesaṃ pana siyā ‘‘brahmā mahānubhāvo, ekaṅguliyā ekasmiṃ cakkavāḷasahasse ālokaṃ pharati. Dvīhi…pe… dasahi aṅgulīhi dasasu cakkavāḷasahassesu ālokaṃ pharati, anuttarañca jhānasamāpattisukhaṃ paṭisaṃvedeti, kiṃ sopi antobuddhañāṇe parivattatī’’ti. Tesaṃ vimatiṃ vidhamento ‘‘sabrahmako’’ti āha. Tato yesaṃ siyā ‘‘puthū samaṇabrāhmaṇā sāsanapaccatthikā, kiṃ tepi antobuddhañāṇe parivattantī’’ti. Tesaṃ vimatiṃ vidhamento ‘‘sassamaṇabrāhmaṇī pajā’’ti āha.

Evaṃ ukkaṭṭhānaṃ antobuddhañāṇe parivattanabhāvaṃ pakāsetvā atha sammutideve avasesamanusse ca upādāya ukkaṭṭhaparicchedavasena sesasattalokassa antobuddhañāṇe parivattanabhāvaṃ pakāsento ‘‘sadevamanussā’’ti āha. Ayamettha anusandhikkamo. Porāṇā panāhu **‘‘sadevako**ti devatāhi saddhiṃ avasesaloko. **Samārako**ti mārena saddhiṃ avasesaloko. **Sabrahmako**ti brahmehi saddhiṃ avasesaloko. Evaṃ sabbepi tibhavūpage satte tīhākārehi tīsu padesu pakkhipitvā puna dvīhākārehi pariyādātuṃ **‘sassamaṇabrāhmaṇī pajā sadevamanussā’**ti vuttaṃ. Evaṃ pañcahi padehi tena tena ākārena tedhātukameva pariyādinnaṃ hotī’’ti.

Antamasoti uparimantena. **Timitimiṅgala**nti ettha timi nāma ekā macchajāti, timiṃ gilituṃ samatthā tato mahantasarīrā timiṅgalā nāma ekā macchajāti, timiṅgalampi gilituṃ samatthā pañcayojanasatikasarīrā timitimiṅgalā nāma ekā macchajāti. Idha jātiggahaṇena ekavacanaṃ katanti veditabbaṃ. **Garuḷaṃ venateyya**nti ettha **garuḷo**ti jātivasena nāmaṃ. **Venateyyo**ti gottavasena. **Padese**ti ekadese. **Sāriputtasamā**ti sabbabuddhānaṃ dhammasenāpatitthere gahetvā vuttanti veditabbaṃ. Sesasāvakā hi paññāya dhammasenāpatittherena samā nāma natthi. Yathāha – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sāriputto’’ti (a. ni. 1.188-189). Aṭṭhakathāyañca (visuddhi. 1.171; paṭi. ma. aṭṭha. 2.3.5) vuttaṃ –

‘‘Lokanāthaṃ ṭhapetvāna, ye caññe santi pāṇino;
Paññāya sāriputtassa, kalaṃ nāgghanti soḷasi’’nti.

Pharitvāti buddhañāṇaṃ sabbadevamanussānampi paññaṃ pāpuṇitvā ṭhānato tesaṃ paññaṃ pharitvā byāpitvā tiṭṭhati. **Abhibhavitvā**ti sabbadevamanussānampi paññaṃ atikkamitvā, tesaṃ avisayabhūtampi sabbaṃ neyyaṃ abhibhavitvā tiṭṭhatīti attho.

Paṭisambhidāyaṃ (paṭi. ma. 3.5) pana ‘‘atighaṃsitvā’’ti pāṭho, ghaṃsitvā tuditvāti attho. **Yepi te**tiādīhi evaṃ pharitvā abhibhavitvā ṭhānassa paccakkhakāraṇaṃ dasseti. Tattha **paṇḍitā**ti paṇḍiccena samannāgatā. **Nipuṇā**ti saṇhasukhumabuddhino sukhume atthantare paṭivijjhanasamatthā. **Kataparappavādā**ti viññātaparappavādā ceva parehi saddhiṃ katavādaparicayā ca. **Vālavedhirūpā**ti vālavedhidhanuggahasadisā. **Vo bhindantā maññe caranti paññāgatena diṭṭhigatānī**ti vālavedhī viya vālaṃ sukhumānipi paresaṃ diṭṭhigamanāni attano paññāgamanena bhindantā viya carantīti attho. Atha vā ‘‘gūthagataṃ muttagata’’ntiādīsu (a. ni. 9.11) viya paññā eva **paññāgataṃ**. Diṭṭhiyo eva **diṭṭhigatāni. Pañhe abhisaṅkharitvā abhisaṅkharitvā**ti dvipadampi tipadampi catupadampi pucchaṃ racayitvā tesaṃ pañhānaṃ atibahukattā sabbasaṅgahatthaṃ dvikkhattuṃ vuttaṃ. **Gūḷhāni ca paṭicchannāni ca** atthajātānīti pāṭhaseso. Tesaṃ tathā vinayaṃ disvā attanā abhisaṅkhataṃ pañhaṃ pucchantīti evaṃ bhagavatā adhippetattā pañhaṃ pucchanti. Aññesaṃ pana pucchāya okāsameva adatvā bhagavā upasaṅkamantānaṃ dhammaṃ deseti. Yathāha –

> ‘‘Te pañhaṃ abhisaṅkharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma, sace no samaṇo gotamo evaṃ puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma, evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti, aññadatthu samaṇasseva gotamassa sāvakā sampajjantī’’ti (ma. ni. 1.289).

Kasmā pañhe na pucchantīti ce? Bhagavā kira parisamajjhe dhammaṃ desento parisāya ajjhāsayaṃ oloketi, tato passati ‘‘ime paṇḍitā gūḷhaṃ rahassaṃ pañhaṃ ovaṭṭikasāraṃ katvā āgatā’’ti. So tehi apuṭṭhoyeva ‘‘pañhapucchāya ettakā dosā, vissajjane ettakā, atthe, pade, akkhare ettakāti; imaṃ pañhaṃ pucchanto evaṃ puccheyya, vissajjento evaṃ vissajjeyyā’’ti; iti ovaṭṭikasāraṃ katvā ānīte pañhe dhammakathāya antare pakkhipitvā dasseti. Te paṇḍitā ‘‘seyyā vata no, ye mayaṃ ime pañhe na pucchimhā. Sacepi mayaṃ puccheyyāma, appatiṭṭhite no katvā samaṇo gotamo khipeyyā’’ti attamanā bhavanti.

Api ca buddhā nāma dhammaṃ desentā parisaṃ mettāya pharanti. Mettāpharaṇena dasabalesu mahājanassa cittaṃ pasīdati. Buddhā nāma rūpaggappattā honti dassanasampannā madhurassarā mudujivhā suphusitadantāvaraṇā, amatena hadayaṃ siñcantā viya dhammaṃ kathenti. Tatra nesaṃ mettāpharaṇena pasannacittānaṃ evaṃ hoti – ‘‘evarūpaṃ advejjhakathaṃ amoghakathaṃ niyyānikakathaṃ kathentena bhagavatā saddhiṃ na sakkhissāma paccanīkaggāhaṃ gaṇhitu’’nti attano pasannabhāveneva pañhe na pucchantīti.

Kathitā vissajjitā vāti ‘‘evaṃ tumhe pucchathā’’ti apucchitapañhānaṃ uccāraṇena te pañhā bhagavatā kathitā eva honti. Yathā ca te vissajjetabbā, tathā vissajjitā eva honti. **Niddiṭṭhakāraṇā**ti iminā kāraṇena iminā hetunā evaṃ hontīti evaṃ sahetukaṃ katvā vissajjanena bhagavatā niddiṭṭhakāraṇā eva honti te pañhā. **Upakkhittakā ca te bhagavato sampajjantī**ti khattiyapaṇḍitādayo bhagavato pañhavissajjaneneva bhagavato samīpe khittakā pakkhittakā sampajjanti; sāvakā vā sampajjanti, upāsakā vāti attho; sāvakasampattiṃ vā pāpuṇanti, upāsakasampattiṃ vāti vuttaṃ hoti. **Athā**ti anantaratthe, tesaṃ upakkhittakasampattisamanantaramevāti attho. **Tatthā**ti tasmiṃ ṭhāne, tasmiṃ adhikāre vā. **Atirocatī**ti ativiya jotati pakāsati. **Yadidaṃ paññāyā**ti yāyaṃ bhagavato paññā, tāya paññāya bhagavāva atirocatīti attho. **Iti**-saddo kāraṇattho, iminā kāraṇenāti attho. Sesaṃ sabbattha pākaṭamevāti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Pasūrasuttaniddesavaṇṇanā niṭṭhitā.

9. Māgaṇḍiyasuttaniddesavaṇṇanā

70. Navame māgaṇḍiyasuttaniddese paṭhamagāthāya tāva ajapālanigrodhamūle nānārūpāni nimminitvā abhikāmaṃ āgataṃ māradhītaraṃ **disvāna taṇhaṃ aratiṃ ragañca** chandamattampi **methunasmiṃ nāhosi, kimevidaṃ** imissā dārikāya **muttakarīsapuṇṇaṃ** rūpaṃ disvā bhavissati, sabbathā **pādāpi naṃ samphusituṃ na icche,** kutonena saṃvasitunti.

Muttapuṇṇanti āhārautuvasena vatthipuṭantaraṃ pūretvā ṭhitamuttena pūritaṃ. **Karīsapuṇṇa**nti pakkāsayasaṅkhāte heṭṭhānābhipiṭṭhikaṇṭakamūlānaṃ antare ubbedhena aṭṭhaṅgulamatte antāvasāne ṭhitavaccena puṇṇaṃ. **Semhapuṇṇa**nti udarapaṭale ṭhitaekapattappamāṇena semhena pūritaṃ. **Ruhirapuṇṇa**nti yakanassa heṭṭhābhāgaṃ pūretvā hadayavakkapapphāsānaṃ upari thokaṃ thokaṃ paggharantena vakkahadayayakanapapphāse temayamānena ṭhitena ekapattassa pūraṇamattena sannicitalohitasaṅkhātena ca kesalomanakhadantānaṃ maṃsavinimuttaṭṭhānañceva thaddhasukkhacammañca ṭhapetvā dhamanījālānusārena sabbaṃ upādiṇṇakasarīraṃ pharitvā ṭhitasaṃsaraṇalohitasaṅkhātena ca duvidhena ruhirena puṇṇaṃ.

Aṭṭhisaṅghātanti sakalasarīre heṭṭhā aṭṭhīnaṃ upariṭṭhitāni sādhikāni tīṇi aṭṭhisatāni, tehi aṭṭhīhi ghaṭitaṃ. **Nhārusambandha**nti sakalasarīre aṭṭhīni ābandhitvā ṭhitāni nava nhārusatāni, tehi nhārūhi sambandhaṃ ābandhaṃ. **Rudhiramaṃsāvalepana**nti saṃsaraṇalohitena ca sādhikāni tīṇi aṭṭhisatāni anulimpetvā ṭhitena navamaṃsapesisatena ca anulittaṃ sarīraṃ. **Cammavinaddha**nti sakalasarīraṃ pariyonandhitvā pākaṭakilomakassa upari chaviyā heṭṭhā ṭhitaṃ cammaṃ, tena cammena vinaddhaṃ pariyonaddhaṃ. ‘‘Cammāvanaddha’’ntipi pāḷi. **Chaviyā paṭicchanna**nti atisukhumachaviyā paṭicchannaṃ chādetvā ṭhitaṃ. **Chiddāvachidda**nti anekachiddaṃ. **Uggharanta**nti akkhimukhādīhi uggharantaṃ. **Paggharanta**nti adhobhāgena paggharantaṃ. **Kimisaṅghanisevita**nti sūcimukhādīhi nānāpāṇakulasamūhehi āsevitaṃ. **Nānākalimalaparipūra**nti anekavidhehi asucikoṭṭhāsehi pūritaṃ.

71. Tato māgaṇḍiyo ‘‘pabbajitā nāma mānusake kāme pahāya dibbakāmatthāya pabbajanti, ayañca dibbepi kāme na icchati, idampi itthiratanaṃ, kā nu assa diṭṭhī’’ti pucchituṃ dutiyaṃ gāthamāha. Tattha **etādisaṃ ce ratana**nti dibbitthiratanaṃ sandhāya bhaṇati. **Nāri**nti attano dhītaraṃ sandhāya. **Diṭṭhigataṃ sīlavataṃ nu jīvita**nti diṭṭhiñca sīlañca vatañca jīvitañca. **Bhavūpapattiñca vadesi kīdisa**nti attano bhavūpapattiṃ vā tuvaṃ kīdisaṃ vadesi.

72. Ito parā dve gāthā vissajjanapucchānayena pavattattā pākaṭasambandhāyeva. Tāsu paṭhamagāthāya saṅkhepattho – **tassa** mayhaṃ māgaṇḍiya dvāsaṭṭhidiṭṭhigata**dhammesu** nicchinitvā ‘‘idameva saccaṃ, moghamañña’’nti (ma. ni. 3.27, 301) evaṃ **idaṃ vadāmīti samuggahītaṃ na hoti** natthi na vijjati, kiṃ kāraṇā? Ahañhi passanto **diṭṭhīsu** ādīnavaṃ kañci diṭṭhiṃ aggahetvā saccāni pavicinanto ajjhattaṃ rāgādīnaṃ santibhāvena **ajjhattasanti**saṅkhātaṃ nibbānameva addasanti.

Ādīnavanti upaddavaṃ. **Sadukkha**nti kāyikadukkhena sadukkhaṃ. **Savighāta**nti cetasikadukkhena sahitaṃ. **Saupāyāsa**nti upāyāsasahitaṃ. **Sapariḷāha**nti sadarathaṃ. **Na nibbidāyā**ti na vaṭṭe nibbindanatthāya. **Na virāgāyā**ti na vaṭṭe virāgatthāya. **Na nirodhāyā**ti na vaṭṭassa nirodhatthāya. **Na upasamāyā**ti na vaṭṭassa upasamatthāya. **Na abhiññāyā**ti na vaṭṭassa abhijānanatthāya. **Na sambodhāyā**ti na kilesaniddāvigamena vaṭṭato sambujjhanatthāya. **Na nibbānāyā**ti na amatanibbānatthāya. Ettha pana ‘‘nibbidāyā’’ti vipassanā. ‘‘Virāgāyā’’ti maggo. ‘‘Nirodhāya upasamāyā’’ti nibbānaṃ. ‘‘Abhiññāya sambodhāyā’’ti maggo. ‘‘Nibbānāyā’’ti nibbānameva. Evaṃ ekasmiṃ ṭhāne vipassanā, tīsu maggo, tīsu nibbānaṃ vuttanti evaṃ vavatthānakathā veditabbā. Pariyāyena pana sabbānipetāni maggavevacanānipi nibbānavevacanānipi hontiyeva.

Ajjhattaṃ rāgassa santinti ajjhattarāgassa santabhāvena nibbutabhāvena ajjhattasantisaṅkhātaṃ nibbānaṃ olokesiṃ. **Dosassa santi**ntiādīsupi eseva nayo. **Pacina**nti niddesassa uddesapadaṃ. **Vicinanto**ti saccāni vaḍḍhento vibhāvento. **Pavicinanto**ti tāneva paccekaṃ vibhāvento. Keci ‘‘gavesanto’’ti vaṇṇayanti. **Adassa**nti olokesiṃ. **Adakkhi**nti vinivijjhiṃ. **Aphassi**nti paññāya phusiṃ. **Paṭivijjhi**nti ñāṇena paccakkhaṃ akāsiṃ.

73. Dutiyagāthāya saṅkhepattho – **yāni**māni diṭṭhigatāni tehi tehi sattehi vinicchinitvā gahitattā **‘‘vinicchayā’’**ti ca attano paccayehi abhisaṅkhatabhāvādinā nayena **‘‘pakappitānī’’**ti ca vuccanti, **te ve munī** diṭṭhigatadhamme aggahetvā **ajjhattasantīti yametamatthaṃ brūsi,** ācikkha me, **kathaṃ nu dhīrehi paveditaṃ taṃ** kathaṃ pakāsitaṃ dhīrehīti vadati.

Imissā gāthāya niddeso uttānattho ṭhapetvā paramatthapadaṃ. Tattha **yaṃ paramattha**nti yaṃ uttamaṃ nibbānaṃ.

74. Athassa bhagavā yathā yena upāyena taṃ padaṃ dhīrehi pakāsitaṃ, taṃ upāyaṃ sapaṭipakkhaṃ dassento **‘‘na diṭṭhiyā’’**ti gāthamāha. Tattha **na diṭṭhiyā**tiādīhi diṭṭhisutiaṭṭhasamāpattiñāṇabāhirasīlabbatāni paṭikkhipati. **‘‘Suddhimāhā’’**ti ettha vuttaṃ **āha**-saddaṃ sabbattha nakārena saddhiṃ yojetvā purimapadattayaṃ netvā ‘‘diṭṭhiyā suddhiṃ nāha na kathemī’’ti evamattho veditabbo. Yathā cettha, evaṃ uttarapadesupi. Tattha ca **adiṭṭhiyā nāhā**ti dasavatthukaṃ sammādiṭṭhiṃ vinā na kathemi. Tathā **assutiyā**ti navaṅgaṃ savanaṃ vinā. **Añāṇā**ti kammassakatasaccānulomikañāṇaṃ vinā. **Asīlatā**ti pātimokkhasaṃvaraṃ vinā. **Abbatā**ti dhutaṅgavataṃ vinā. **Nopi tenā**ti tesu ekamekena diṭṭhiādimattenāpi na kathemīti evamattho veditabbo. **Ete ca nissajja anuggahāyā**ti ete ca purimadiṭṭhiādibhede kaṇhapakkhike dhamme samugghātakaraṇena nissajja, pacchime adiṭṭhiādibhede sukkapakkhikepi atammayatāpajjanena anuggahāya. **Santo anissāya bhavaṃ na jappe**ti imāya paṭipattiyā rāgādivūpasamena santo cakkhādīsu kañci dhammaṃ anissāya ekampi bhavaṃ na jappe, apihetuṃ apatthetuṃ samattho siyā, ayamassa ajjhattasantīti adhippāyo.

Savanampi icchitabbanti suttādivasena suṇanampi ākaṅkhitabbaṃ. **Sambhārā ime dhammā**ti sammādiṭṭhiādikā ime dhammā upakāraṭṭhena sambhārā honti. **Kaṇhapakkhikāna**nti akusalapakkhe bhavānaṃ. **Samugghātato pahānaṃ icchitabba**nti sammā hananato samucchedato pahānaṃ ākaṅkhitabbaṃ. **Tedhātukesu kusalesu dhammesū**ti kāmarūpārūpasaṅkhātesu tebhūmakesu kosallasambhūtesu. **Atammayatā**ti nittaṇhabhāvo.

75. Evaṃ vutte vacanatthaṃ asallakkhento māgaṇḍiyo **‘‘no ce kirā’’**ti gāthamāha. Tattha diṭṭhādīni vuttanayāneva. Kaṇhapakkhikāniyeva pana sandhāya ubhayatrāpi āha. **Āha**-saddaṃ pana ‘‘no ce’’ti saddena yojetvā **no ce kira āha** no ce kira kathesīti evaṃ attho daṭṭhabbo. **Momūha**nti atimūḷhaṃ, mohanaṃ vā. **Paccentī**ti jānanti. Imissāpi gāthāya niddeso uttāno.

76. Athassa bhagavā taṃ diṭṭhiṃ nissāya pucchaṃ paṭikkhipanto **‘‘diṭṭhiñca nissāyā’’**ti gāthamāha. Tassattho – tvaṃ māgaṇḍiya **diṭṭhiṃ nissāya** punappunaṃ pucchamāno yāni te diṭṭhigatāni samuggahitāni, tesveva **samuggahītesu pamohaṃ** āgato tvaṃ **ito** ca mayā vuttaajjhattasantito paṭipattito dhammadesanato vā **aṇumpi** yutta**saññaṃ** na passasi, tena kāraṇena tvaṃ imaṃ dhammaṃ **momūhato** passasīti.

Lagganaṃ nissāya laggananti diṭṭhilagganaṃ allīyitvā diṭṭhilagganaṃ. **Bandhana**nti diṭṭhibandhanaṃ. **Palibodha**nti diṭṭhipalibodhaṃ.

Andhakāraṃ pakkhandosīti bahalandhakāraṃ paviṭṭhosi. **Yuttasañña**nti samaṇadhamme yuttasaññaṃ. **Pattasañña**nti samaṇadhamme paṭiladdhasaññaṃ. **Lagganasañña**nti sañjānitasaññaṃ. **Kāraṇasañña**nti hetusaññaṃ. **Ṭhānasañña**nti kāraṇasaññaṃ. **Na paṭilabhasī**ti na vindasi. **Kuto ñāṇa**nti maggañāṇaṃ pana kena kāraṇena labhissasi. **Aniccaṃ vā**ti hutvā abhāvaṭṭhena pañcakkhandhā aniccaṃ. **Aniccasaññānulomaṃ vā**ti ‘‘pañcakkhandhā aniccā’’ti uppannā saññā aniccasaññā, tāya saññāya anulomaṃ appaṭikkūlaṃ aniccasaññānulomaṃ. Kiṃ taṃ? Vipassanāñāṇaṃ. Dvinnaṃ vipassanāñāṇānaṃ dukkhānattasaññānulomānampi eseva nayo.

77. Evaṃ samuggahitesu pamohena māgaṇḍiyassa vivādāpattiṃ dassetvā idāni tesu aññesu ca dhammesu vigatappamohassa attano nibbivādataṃ dassento **‘‘samo visesī’’**ti gāthamāha. Tassattho – **yo** evaṃ tidhā mānena vā diṭṭhiyā vā puggalena vā **maññati, so tena** mānena tāya vā diṭṭhiyā tena vā puggalena vivadeyya. Yo pana amhādiso imāsu **tīsu vidhāsu avikampamāno, samo visesī**ti **na tassa hoti,** na ca hīnoti pāṭhaseso. Imissāpi gāthāya niddeso uttānova.

78. Kiñca bhiyyo – **‘‘saccanti so’’**ti gāthā. Tassattho – **so** evarūpo pahīnamānadiṭṭhiko ‘‘mādiso ‘bāhitapāpattā’dinā nayena **brāhmaṇo,** idameva sacca’’nti **kiṃ vadeyya** kiṃ vatthuṃ bhaṇeyya, kena vā kāraṇena bhaṇeyya, ‘‘mayhaṃ saccaṃ, tuyhaṃ musā’’ti vā **kena** mānena diṭṭhiyā puggalena vā vivadeyya. **Yasmiṃ** mādise khīṇāsave ‘‘sadisohamasmī’’ti pavattiyā **samaṃ** vā, itaradvayabhāvena pavattiyā **visamaṃ vā** maññitaṃ **natthi,** samānādīsu **kena vādaṃ paṭisaṃyujeyya** paṭippharayyāti. Imissāpi gāthāya niddeso uttāno.

79. Nanu ekaṃseneva evarūpo puggalo? **‘‘Okaṃ pahāyā’’**ti gāthā. Tattha **okaṃ pahāyā**ti rūpadhātvādiviññāṇassokāsaṃ tatra chandarāgappahānena chaḍḍetvā. **Aniketasārī**ti rūpanimittaniketādīni taṇhāvasena asaranto. **Gāme akubbaṃ muni santhavānī**ti gāme gihisanthavāni akaronto. **Kāmehi ritto**ti kāmesu chandarāgābhāvena sabbakāmehi puthubhūto. **Apurakkharāno**ti āyatiṃ attabhāvaṃ anabhinibbattento. **Kathaṃ na viggayha janena kayirā**ti janena saddhiṃ viggāhikakathaṃ na katheyya.

Hāliddakānīti evaṃnāmako gahapati. **Yenāyasmā mahākaccāno tenupasaṅkamī**ti **yenā**ti bhummatthe karaṇavacanaṃ. Tasmā yattha mahākaccāno, tattha upasaṅkamīti evamettha attho daṭṭhabbo. Yena vā kāraṇena mahākaccāno devamanussehi upasaṅkamitabbo, tena kāraṇena upasaṅkamīti evamettha attho daṭṭhabbo. Kena ca kāraṇena mahākaccāno upasaṅkamitabbo? Nānappakāraguṇavisesādhigamādhippāyena, sāduphalūpabhogādhippāyena dijagaṇehi niccaphalitamahārukkho viya. Upasaṅkamīti ca gatoti vuttaṃ hoti. **Upasaṅkamitvā**ti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gato tato āsannataraṃ ṭhānaṃ mahākaccānassa samīpasaṅkhātaṃ gantvātipi vuttaṃ hoti.

Abhivādetvāti pañcapatiṭṭhitena vanditvā. Idāni yenatthena mahākaccānassa upaṭṭhānaṃ āgato, taṃ pucchitukāmo dasanakhasamodhānasamujjalaṃ añjaliṃ sirasi patiṭṭhāpetvā ekamantaṃ nisīdi. **Ekamanta**nti bhāvanapuṃsakaniddeso ‘‘visamaṃ candimasūriyā parivattantī’’tiādīsu (a. ni. 4.7) viya. Tasmā yathā nisinno ekamantaṃ nisinno hoti, evaṃ nisīdīti evamettha attho daṭṭhabbo. Bhummatthe vā etaṃ upayogavacanaṃ. **Nisīdī**ti nisajjaṃ kappesi. Paṇḍitā hi devamanussā garuṭṭhāniyaṃ upasaṅkamitvā āsanakusalatāya ekamantaṃ nisīdanti. Ayañca gahapati tesaṃ aññataro, tasmā ekamantaṃ nisīdi.

Kathaṃ nisinno ca pana ekamantaṃ nisinno hotīti? Cha nisajjadose vajjetvā. Seyyathidaṃ? Atidūraṃ accāsannaṃ uparivātaṃ unnatappadesaṃ atisammukhaṃ atipacchāti. Atidūre nisinno hi sace kathetukāmo hoti, uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅghaṭṭanaṃ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadese nisinno agāravaṃ pakāseti. Atisammukhā nisinno sace daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno sace daṭṭhukāmo hoti, gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayampi ete cha nisajjadose vajjetvā nisīdi. Tena vuttaṃ – ‘‘ekamantaṃ nisīdī’’ti.

Etadavocāti etaṃ avoca. **Vuttamidaṃ bhante kaccāna bhagavatā aṭṭhakavaggiye māgaṇḍiyapañhe**ti aṭṭhakavaggiyamhi māgaṇḍiyapañho nāma atthi, tasmiṃ pañhe.

Rūpadhātūti rūpakkhandho adhippeto. **Rūpadhāturāgavinibandha**nti rūpadhātumhi rāgena vinibaddhaṃ. **Viññāṇa**nti kammaviññāṇaṃ. **Okasārī**ti gehasārī ālayasārī. Kasmā panettha ‘‘viññāṇadhātu kho gahapatī’’ti na vuttanti? Sammohavighātatthaṃ. ‘‘Oko’’ti hi atthato paccayo vuccati, purejātañca kammaviññāṇaṃ pacchājātassa kammaviññāṇassapi vipākaviññāṇassapi, vipākaviññāṇañca vipākaviññāṇassapi kammaviññāṇassapi paccayo hoti, tasmā ‘‘kataraṃ nu kho idha viññāṇa’’nti sammoho bhaveyya. Tassa vighātatthaṃ taṃ aggahetvā asambhinnāva desanā katāti. Apica vipākaārammaṇavasena catasso abhisaṅkhāraviññāṇaṭṭhitiyoti vuttāti tā dassetumpi idha viññāṇaṃ na gahitaṃ.

Upayupādānāti taṇhūpayadiṭṭhūpayavasena dve upayā, kāmupādānādīni cattāri upādānāni ca. **Cetaso adhiṭṭhānābhinivesānusayā**ti akusalacittassa adhiṭṭhānabhūtā ceva abhinivesabhūtā ca anusayabhūtā ca. **Tathāgatassā**ti sammāsambuddhassa. Sabbesampi hi khīṇāsavānaṃ ete pahīnāva, satthu pana khīṇāsavabhāvo loke atipākaṭoti uparimakoṭiyā evaṃ vuttaṃ. **Viññāṇadhātuyā**ti idha viññāṇaṃ kasmā gahitaṃ? Kilesappahānadassanatthaṃ. Kilesā hi na kevalaṃ catūsuyeva khandhesu pahīnā pahīyanti, pañcasupi pahīyantiyevāti kilesappahānadassanatthaṃ gahitaṃ. **Evaṃ kho gahapati anokasārī hotī**ti evaṃ kammaviññāṇena okaṃ asarantena anokasārī nāma hoti.

Rūpanimittaniketavisāravinibandhāti rūpameva kilesānaṃ paccayaṭṭhena nimittaṃ, ārammaṇakiriyasaṅkhātena nivāsaṭṭhena niketanti rūpanimittaniketaṃ. Visāro ca vinibandho ca visāravinibandhā. Ubhayenapi hi kilesānaṃ patthaṭabhāvo ca vinibandhanabhāvo ca vutto, rūpanimittanikete visāravinibandhāti rūpanimittaniketavisāravinibandhā, tasmā rūpanimittaniketamhi uppannena kilesavisārena ceva kilesavinibandhanena cāti attho. **Niketasārīti vuccatī**ti ārammaṇakaraṇavasena nivāsaṭṭhānaṭṭhena niketasārīti vuccati. **Pahīnā**ti te rūpanimittanikete kilesavisāravinibandhā pahīnā.

Kasmā panettha pañcakkhandhā ca ‘‘okā’’ti vuttā, cha ārammaṇāni ‘‘niketa’’nti? Chandarāgassa balavadubbalatāya. Samānepi hi etesaṃ ālayaṭṭhena visayabhāve **oko**ti nippariyāyena suddhaṃ gehameva vuccati, **niketa**nti ‘‘ajja asukaṭṭhāne kīḷissāmā’’ti katasaṅketānaṃ nivāsanaṭṭhānaṃ uyyānādi. Tattha yathā puttadāradhanadhaññapuṇṇagehe chandarāgo balavā hoti, evaṃ ajjhattikesu khandhesu. Yathā pana uyyānaṭṭhānādīsu tato dubbalataro hoti, evaṃ bāhiresu chasu ārammaṇesūti chandarāgassa balavadubbalatāya evaṃ desanā katāti veditabbā.

Sukhitesu sukhitoti upaṭṭhākesu dhanadhaññalābhādivasena sukhitesu ‘‘idānāhaṃ manāpaṃ cīvaraṃ manāpaṃ bhojanaṃ labhissāmī’’ti gehassitasukhena sukhito hoti, tehi pattasampattiṃ attanā anubhavamāno viya carati. **Dukkhitesu dukkhito**ti tesaṃ kenacideva kāraṇena dukkhe uppanne sayaṃ dviguṇena dukkhena dukkhito hoti. **Kiccakaraṇīyesū**ti kiccasaṅkhātesu karaṇīyesu. **Voyogaṃ āpajjatī**ti upayogaṃ sayaṃ tesaṃ kiccānaṃ kattabbataṃ āpajjati.

Kāmesūti vatthukāmesu. **Evaṃ kho gahapati kāmehi aritto hotī**ti evaṃ kilesakāmehi aritto hoti.

Anto kāmānaṃ bhāvena atuccho. Sukkapakkho tesaṃ abhāvena ritto tucchoti veditabbo.

Purakkharānoti vaṭṭaṃ purato kurumāno. **Evaṃrūpo siya**ntiādīsu dīgharassakāḷodātādīsu rūpesu evaṃrūpo nāma bhaveyyanti pattheti. Sukhādīsu vedanāsu **evaṃvedano** nāma. Nīlasaññādīsu saññāsu **evaṃsañño** nāma. Puññābhisaṅkhārādīsu saṅkhāresu **evaṃsaṅkhāro** nāma. Cakkhuviññāṇādīsu viññāṇesu **evaṃviññāṇo** nāma bhaveyyanti pattheti.

Apurakkharānoti vaṭṭaṃ purato akurumāno. **Sahitaṃ me, asahitaṃ te**ti tuyhaṃ vacanaṃ asahitaṃ asiliṭṭhaṃ, mayhaṃ sahitaṃ siliṭṭhaṃ madhuraṃ madhurapānasadisaṃ. **Adhiciṇṇaṃ te viparāvatta**nti yaṃ tuyhaṃ dīghena kālena paricitaṃ suppaguṇaṃ, taṃ mama vādaṃ āgamma sabbaṃ khaṇena viparāvattaṃ nivattaṃ. **Āropito te vādo**ti tuyhaṃ doso mayā āropito. **Cara vādappamokkhāyā**ti taṃ taṃ ācariyaṃ upasaṅkamitvā uttaraṃ pariyesanto imassa vādassa mokkhāya cara āhiṇḍa. **Nibbeṭhehi vā sace pahosī**ti atha sayameva pahosi, idheva nibbeṭhehīti.

80. So evarūpo **‘‘yehi vivitto’’**ti gāthā. Tattha **yehī**ti yehi diṭṭhigatādīhi. **Vivitto vicareyyā**ti ritto careyya. **Na tāni uggayha vadeyya nāgo**ti ‘‘āguṃ na karotī’’tiādinā (cūḷani. bhadrāvudhamāṇavapucchāniddesa 70; pārāyanānugītiniddesa 102) nayena nāgo tāni diṭṭhigatāni uggahetvā na careyya. **Elambuja**nti elasaññite ambumhi jātaṃ kaṇṭakanāḷaṃ vārijaṃ, padumanti vuttaṃ hoti. **Yathā jalena paṅkena canūpalitta**nti taṃ padumaṃ yathā jalena ca paṅkena ca anupalittaṃ hoti. **Evaṃ muni santivādo agiddho**ti evaṃ ajjhattasantivādo muni gedhābhāvena agiddho. **Kāme ca loke ca anūpalitto**ti duvidhepi kāme apāyādike ca loke dvīhi silesehi anupalitto hoti.

Āguṃ na karotīti akusalādidosaṃ na karoti. **Na gacchatī**ti agativasena na gacchati. **Nāgacchatī**ti pahīnakilese na upeti. **Pāpakā**ti lāmakā. **Akusalā**ti akosallasambhūtā. **Te kilese na punetī**ti ye kilesā pahīnā, te kilese puna na eti. **Na paccetī**ti paṭi na upeti. **Na paccāgacchatī**ti puna na nivattati.

Kharadaṇḍoti kharapattadaṇḍo pharusadaṇḍo. **Cattagedho**ti vissaṭṭhagedho. **Vantagedho**ti vamitagedho. **Muttagedho**ti chinnabandhanagedho. **Pahīnagedho**ti pajahitagedho. **Paṭinissaṭṭhagedho**ti yathā na puna cittaṃ āruhati, evaṃ paṭivissajjitagedho. Upari **vītarāgā**dīsupi eseva nayo. Sabbāneva tāni gahitaggahaṇassa vissaṭṭhabhāvavevacanāni.

81. Kiñca bhiyyo – **‘‘na vedagū’’**ti gāthā. Tattha **na vedagū diṭṭhiyāyako**ti catumaggavedagū mādiso diṭṭhiyāyako na hoti, diṭṭhiyā gacchanto vā, taṃ sārato paccento vā na hoti. Tattha vacanattho – yāyatīti yāyako. Karaṇavacanena diṭṭhiyā yāyatīti diṭṭhiyāyako. Upayogatthe sāmivacanenapi diṭṭhiyā yātītipi diṭṭhiyāyako. **Na mutiyā sa mānametī**ti mutarūpādibhedāya mutiyāpi so mānaṃ na eti. **Na hi tammayo so**ti taṇhādiṭṭhivasena tammayo hoti tapparāyaṇo, ayaṃ pana na tādiso. **Na kammunā nopi sutena neyyo**ti puññābhisaṅkhārādinā kammunā vā, sutasuddhiādinā sutena vā so netabbo na hoti. **Anūpanīto sa nivesanesū**ti so dvinnampi upayānaṃ pahīnattā sabbesu taṇhādiṭṭhinivesanesu anupanīto.

Mutarūpena vāti ettha mutarūpaṃ nāma gandharasaphoṭṭhabbāni. **Mānaṃ netī**ti asmimānaṃ na eti. **Na upetī**ti samīpaṃ na eti. **Na upagacchatī**ti upagantvā na tiṭṭhati. **Tammayo**ti tappakato.

82. Tassa ca evaṃvidhassa **''saññāvirattassā''**ti gāthā. Tattha **saññāvirattassā**ti nekkhammasaññāpubbaṅgamāya bhāvanāya pahīnakāmādisaññassa. Iminā padena ubhatobhāgavimutto samathayāniko adhippeto. **Paññāvimuttassā**ti vipassanāpubbaṅgamāya bhāvanāya sabbakilesehi vimuttassa. Iminā sukkhavipassako adhippeto. **Saññañca diṭṭhiñca ye aggahesuṃ, te ghaṭṭamānā vicaranti loke**ti ye pana kāmasaññādikaṃ saññaṃ aggahesuṃ, te visesato gahaṭṭhā kāmādhikaraṇaṃ, ye ca diṭṭhiṃ aggahesuṃ, te visesato pabbajitā dhammādhikaraṇaṃ aññamaññaṃ ghaṭṭentā vicarantīti.

Yo samathapubbaṅgamaṃ ariyamaggaṃ bhāvetīti yo puggalo samathapubbaṅgamaṃ purecārikaṃ katvā sahavipassanaṃ ariyamaggaṃ bhāveti, paṭhamaṃ samādhiṃ uppādetvā pacchā sahavipassanaṃ ariyamaggaṃ uppādetīti attho. **Tassa ādito**ti tassa puggalassa paṭhamajjhānādito. **Upādāyā**ti paṭicca āgamma. **Ganthā vikkhambhītā hontī**ti ganthā dūrīkatā bhavanti. **Arahatte patte**ti arahattaphalaṃ patte. **Arahato**ti arahattaphale ṭhitassa. **Ganthā ca mohā cā**tiādayo sabbe kilesā pahīnā honti.

Yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāvetīti yo puggalo vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā ariyamaggaṃ bhāveti, paṭhamaṃ vipassanaṃ uppādetvā pacchā ariyamaggasampayuttaṃ samādhiṃ bhāvetīti attho. **Tassa ādito upādāyā**ti tassa puggalassa vipassanato paṭṭhāya vipassanaṃ paṭicca. **Mohā vikkhambhitā hontī**ti ettha **vikkhambhitā**ti dūraṃ pāpitā saññāvasena. **Ghaṭṭentī**ti ye kāmasaññādiṃ gaṇhanti, te saññāvasena pīḷenti. **Saṅghaṭṭentī**ti tato tato pīḷenti. Idāni ghaṭṭente dassetuṃ **''rājānopi rājūhi vivadantī''**tiādinā nayena vitthāro vutto. **Aññamaññaṃ pāṇīhipi upakkamantī**ti ettha aññamaññaṃ hatthehi paharanti. **Leḍḍūhī**ti kapālakhaṇḍehi. **Daṇḍehī**ti aḍḍhadaṇḍakehi. **Satthehī**ti ubhatodhārehi satthehi.

Abhisaṅkhārānaṃ appahīnattāti puññādiabhisaṅkhārānaṃ appahīnabhāvena. **Gatiyā ghaṭṭentī**ti gantabbāya patiṭṭhābhūtāya gatiyā pīḷenti ghaṭṭanaṃ āpajjanti. **Nirayā**dīsupi eseva nayo. Sesamettha vuttanayattā uttānameva.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Māgaṇḍiyasuttaniddesavaṇṇanā niṭṭhitā.

10. Purābhedasuttaniddesavaṇṇanā

83. Dasame purābhedasuttaniddese **kathaṃdassī**ti imassa suttassa ito paresañca pañcannaṃ kalahavivādacūḷabyūhamahābyūhatuvaṭakaattadaṇḍasuttānaṃ sammāparibbājanīyasuttavaṇṇanāyaṃ (su. ni. aṭṭha. 2.362 ādayo) vuttanayeneva sāmaññato uppatti veditabbā. Visesato pana yatheva tasmiṃ mahāsamaye rāgacaritadevatānaṃ sappāyavasena dhammaṃ desetuṃ nimmitabuddhena attānaṃ pucchāpetvā sammāparibbājanīyasuttanta- (su. ni. 361 ādayo) mabhāsi, evaṃ tasmiṃyeva mahāsamaye ''kiṃ nu kho purā sarīrabhedā kattabba''nti uppannacittānaṃ devatānaṃ cittaṃ ñatvā tāsaṃ anuggahatthaṃ aḍḍhateḷasabhikkhusataparivāraṃ nimmitabuddhaṃ ākāsena ānetvā tena attānaṃ pucchāpetvā imaṃ suttamabhāsi.

Kathaṃ? Buddhā nāma mahantā ete sattavisesā, yaṃ sadevakassa lokassa diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā na kiñci katthaci nīlādivasena vibhattarūpārammaṇesu vibhattarūpārammaṇaṃ vā, bherisaddādivasena vibhattasaddārammaṇādīsu saddādiārammaṇaṃ vā atthi, yaṃ etesaṃ ñāṇamukhe āpāthaṃ nāgacchati. Yathāha – ''yaṃ, bhikkhave, sadevakassa lokassa…pe… sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi tamahaṃ abbhaññāsi''nti (a. ni. 4.24). Evaṃ sabbattha appaṭihatañāṇo bhagavā sabbāpi tā devatā bhabbābhabbavasena dve koṭṭhāse akāsi. ''Kammāvaraṇena vā samannāgatā''tiādinā (pu. pa. 12) hi nayena vuttā sattā abhabbā nāma. Te ekavihāre vasantepi buddhā na olokenti. Viparītā pana bhabbā nāma. Te dūre vasantepi gantvā saṅgaṇhanti. Tasmiṃ devatāsannipāte ye abhabbā, te pahāya bhabbe pariggahesi. Pariggahetvā ''ettakā ettha rāgacaritā, ettakā dosādicaritā''ti cariyavasena cha koṭṭhāse akāsi. Atha nesaṃ sappāyadhammadesanaṃ upadhārento ''rāgacaritānaṃ devānaṃ sammāparibbājanīyasuttaṃ (su. ni. 361 ādayo) kathessāmi, dosacaritānaṃ kalahavivādasuttaṃ (su. ni. 868 ādayo), mohacaritānaṃ mahābyūhasuttaṃ (su. ni. 901 ādayo), vitakkacaritānaṃ cūḷabyūhasuttaṃ (su. ni. 884 ādayo), saddhācaritānaṃ tuvaṭakasuttaṃ (su. ni. 921 ādayo), buddhicaritānaṃ purābhedasuttaṃ (su. ni. 854 ādayo) kathessāmī''ti desanaṃ vavatthāpetvā puna taṃ parisaṃ manasākāsi ''attajjhāsayena nu kho jāneyya, parajjhāsayena, aṭṭhuppattikena, pucchāvasenā''ti. Tato ''pucchāvasena jāneyyā''ti ñatvā ''atthi nu kho koci devatānaṃ ajjhāsayaṃ gahetvā cariyavasena pañhaṃ pucchituṃ samattho''ti ''tesu pañcasatesu bhikkhūsu ekopi na sakkotī''ti addasa. Tato asītimahāsāvake, dve aggasāvake ca samannāharitvā ''tepi na sakkontī''ti disvā cintesi – ''sace paccekabuddho bhaveyya, sakkuṇeyya nu kho''ti. ''Sopi na sakkuṇeyyo''ti ñatvā ''sakkasuyāmādīsu koci sakkuṇeyyā''ti samannāhari. Sace hi tesu koci sakkuṇeyya, taṃ pucchāpetvā attanā vissajjeyya. Na pana tesupi koci sakkoti. Athassa etadahosi – ''mādiso buddhoyeva sakkuṇeyya, atthi pana katthaci añño buddho''ti anantāsu lokadhātūsu anantañāṇaṃ pattharitvā lokaṃ olokento na aññaṃ buddhaṃ addasa.

Anacchariyañcetaṃ, idāni attanā samaṃ na passeyya, yo jātadivasepi brahmajālavaṇṇanāyaṃ (dī. ni. aṭṭha. 1.7) vuttanayena attanā samaṃ apassanto ‘‘aggohamasmi lokassā’’ti (dī. ni. 2.31) appaṭivattiyaṃ sīhanādaṃ nadi. Evaṃ aññaṃ attanā samaṃ apassitvā cintesi ‘‘sace ahaṃ pucchitvā ahameva vissajjeyyaṃ, evaṃ tā devatā na sakkhissanti paṭivijjhituṃ. Aññasmiṃ pana buddheyeva pucchante mayi ca vissajjante accherakaṃ bhavissati, sakkhissanti ca devatā paṭivijjhituṃ, tasmā nimmitabuddhaṃ māpessāmī’’ti abhiññāpādakaṃ jhānaṃ samāpajjitvā vuṭṭhāya ‘‘pattacīvaraggahaṇaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritañca mama sadisaṃyeva hotū’’ti kāmāvacaracittehi parikammaṃ katvā ‘‘pācīnayugandharaparikkhepato ullaṅghayamānaṃ candamaṇḍalaṃ bhinditvā nikkhamanto viya āgacchatū’’ti rūpāvacaracittena adhiṭṭhāsi. Devasaṅgho taṃ disvā ‘‘aññopi nu kho bho, cando uggato’’ti āha. Atha candaṃ ohāya āsannatare jāte ‘‘na cando, sūriyo uggato’’ti. Puna āsannatare jāte ‘‘na sūriyo, devavimānaṃ eta’’nti. Puna āsannatare jāte ‘‘na devavimānaṃ, devaputto eso’’ti. Puna āsannatare jāte ‘‘na devaputto, mahābrahmā eso’’ti. Puna āsannatare jāte ‘‘na mahābrahmā, aparopi bho buddho āgato’’ti āha.

Tattha puthujjanadevatā cintayiṃsu – ‘‘ekabuddhassa tāva ayaṃ devatāsannipāto. Dvinnaṃ kīvamahanto bhavissatī’’ti. Ariyadevatā cintayiṃsu – ‘‘ekissā lokadhātuyā dve buddhā nāma natthi, addhā bhagavā attanā sadisaṃ aññaṃ ekaṃ buddhaṃ nimminī’’ti. Athassa devasaṅghassa passantasseva nimmitabuddho āgantvā dasabalaṃ avanditvāva sammukhaṭṭhāne samasamaṃ katvā māpite āsane nisīdi. Bhagavato bāttiṃsamahāpurisalakkhaṇāni, nimmitassāpi, bhagavato sarīrā chabbaṇṇarasmiyo nikkhamanti, nimmitassāpi, bhagavato sarīrarasmiyo nimmitasarīre paṭihaññanti, nimmitassa rasmiyo bhagavato kāye paṭihaññanti. Tā dvinnampi buddhānaṃ sarīrato uggamma bhavaggaṃ āhacca tato tato paṭinivattitvā devatānaṃ matthakamatthakapariyantena otaritvā cakkavāḷamukhavaṭṭiyaṃ patiṭṭhahiṃsu. Sakalacakkavāḷagabbhaṃ suvaṇṇamayavaṅkagopānasivinaddhamiva cetiyagharaṃ virocittha. Dasasahassacakkavāḷadevatā ekacakkavāḷe rāsibhūtā dvinnaṃ buddhānaṃ rasmiabbhantaraṃ pavisitvā aṭṭhaṃsu. Nimmito nisīdantoyeva **‘‘kathaṃdassī kathaṃsīlo, upasantoti vuccatī’’**tiādinā nayena adhipaññādikaṃ pucchanto gāthamāha.

Tattha pucchāya tāva so nimmito **kathaṃdassī**ti adhipaññaṃ, **kathaṃsīlo**ti adhisīlaṃ, **upasanto**ti adhicittaṃ pucchati. Sesaṃ pākaṭameva.

Nimmitabuddhādivibhāvanatthaṃ peṭake –

‘‘Upeti dhammaṃ paripucchamāno, kusalaṃ atthupasañhitaṃ;
Na jīvati na nibbuto na mato, taṃ puggalaṃ katamaṃ vadanti buddhā. (pari. 479);

‘‘Saṃsārakhīṇo na ca vantarāgo, na cāpi sekkho na ca diṭṭhadhammo;
Akhīṇāsavo antimadehadhārī, taṃ puggalaṃ katamaṃ vadanti buddhā.

‘‘Na dukkhasaccena samaṅgibhūto, na maggasaccena kuto nirodho;
Samudayasaccato suvidūravidūro, taṃ puggalaṃ katamaṃ vadanti buddhā.

‘‘Ahetuko nopi ca rūpanissito, apaccayo nopi ca so asaṅkhato;
Asaṅkhatārammaṇo nopi ca rūpī, taṃ puggalaṃ katamaṃ vadanti buddhā’’ti. –
Vuttaṃ.

Tattha paṭhamagāthā nimmitabuddhaṃ sandhāya, dutiyagāthā pacchimabhavikabodhisattaṃ sandhāya, tatiyagāthā arahattaphalaṭṭhaṃ sandhāya, catutthagāthā arūpe nibbānapaccavekkhaṇamanodvārapurecārikacittasamaṅgiṃ sandhāya vuttāti ñātabbā. **Kīdisena dassanenā**ti kīdisavasena dassanena. **Kiṃsaṇṭhitenā**ti kiṃsarikkhena. **Kiṃpakārenā**ti kiṃvidhena. **Kiṃpaṭibhāgenā**ti kiṃākārena.

Yaṃ pucchāmīti yaṃ puggalaṃ pucchāmi, taṃ mayhaṃ viyākarohi. **Yācāmī**ti āyācāmi. **Ajjhesāmī**ti āṇāpemi. **Pasādemī**ti tava santāne somanassaṃ uppādemi. **Brūhī**ti niddesassa uddesapadaṃ. **Ācikkhā**ti desetabbānaṃ ‘‘imāni nāmānī’’ti nāmavasena kathehi. **Desehī**ti dassehi. **Paññapehī**ti jānāpehi. Ñāṇamukhavasena hi appanaṃ ṭhapento ‘‘paññapehī’’ti vuccati. **Paṭṭhapehī**ti paññāpehi, pavattāpehīti attho. Ñāṇamukhe ṭhapehīti vā. **Vivarā**ti vivaṭaṃ karohi, vivaritvā dassehīti attho. **Vibhajā**ti vibhāgakiriyāya vibhāvento dassehīti attho. **Uttānīkarohī**ti pākaṭabhāvaṃ karohi.

Atha vā **ācikkhā**ti desanādīnaṃ channaṃ padānaṃ mūlapadaṃ. Desanādīni cha padāni etassa atthassa vivaraṇatthaṃ vuttāni. Tattha **desehī**ti ugghaṭitaññūnaṃ vasena saṅkhepato paṭhamaṃ uddesavasena desehi. Ugghaṭitaññū hi saṅkhepena vuttaṃ paṭhamaṃ vuttañca paṭivijjhanti. **Paññapehī**ti vipañcitaññūnaṃ vasena tesaṃ cittatosanena buddhinisānena ca paṭhamaṃ saṃkhittassa vitthārato niddesavaseneva paññapehi. **Paṭṭhapehī**ti tesaṃyeva niddiṭṭhassa niddesassa paṭiniddesavasena vitthāritavasena ṭhapeti paṭṭhapehi. **Vivarā**ti niddiṭṭhassāpi punappunaṃ vacanena vivarāhi. **Vibhajā**ti punappunaṃ vuttassāpi vibhāgakaraṇena vibhajāhi. **Uttānīkarohī**ti vivaṭassa vitthāratarvacanena vibhattassa ca nidassanavacanena uttāniṃ karohi. Ayaṃ desanā neyyānampi paṭivedhāya hotīti.

84. Vissajjane pana bhagavā sarūpena adhipaññādīni avissajjetvāva adhipaññādippabhāvena yesaṃ kilesānaṃ upasamā ‘‘upasanto’’ti vuccati, nānādevatānaṃ āsayānulomena tesaṃ upasamameva dīpento **‘‘vītataṇho’’**tiādikā gāthāyo abhāsi. Tattha ādito aṭṭhannaṃ gāthānaṃ ‘‘taṃ brūmi upasanto’’ti imāya gāthāya sambandho veditabbo, tato parāsaṃ ‘‘sa ve santoti vuccatī''ti iminā sabbapacchimena padena.

Anupadavaṇṇanānayo – **vītataṇho purābhedā**ti yo sarīrabhedā pubbameva pahīnataṇho. **Pubbamantamanissito**ti atītaddhādibhedaṃ pubbaantaṃ anissito. **Vemajjhe nupasaṅkheyyo**ti paccuppannepi addhani ''ratto''tiādinā nayena na upasaṅkhātabbo. **Tassa natthi purakkhata**nti tassa arahato dvinnaṃ purekkhārānaṃ abhāvā anāgate addhani purakkhatamapi natthi, taṃ brūmi upasantoti evamettha yojanā veditabbā. Esa nayo sabbattha.

Purā kāyassa bhedāti karajakāyassa bhedato pubbeyeva. **Attabhāvassā**ti sakalattabhāvassa. **Kaḷevarassa nikkhepā**ti kaḷevarassa nikkhepato sarīrassa ṭhapanato. **Jīvitindriyassa upacchedā**ti duvidhassa jīvitindriyassa upacchedato pubbameva.

Pubbanto vuccati atīto addhāti pubbasaṅkhāto anto koṭṭhāso ''atīto addhāti, atikkanto kālo''ti kathīyati. **Atītaṃ addhānaṃ ārabbhā**ti atītakālaṃ paṭicca taṇhā pahīnā.

Aparampi bhaddekarattapariyāyaṃ (ma. ni. 3.272 ādayo) dassento **''atha vā''**tiādimāha. Tattha **evaṃrūpo ahosi**nti kāḷopi samāno indanīlamaṇivaṇṇo ahosinti evaṃ manuññarūpavaseneva evaṃrūpo ahosiṃ. Kusalasukhasomanassavedanāvaseneva **evaṃvedano**. Taṃ sampayuttānaṃyeva saññādīnaṃ vasena **evaṃsañño. Evaṃsaṅkhāro. Evaṃviññāṇo ahosiṃ atītamaddhānanti tattha nandiṃ na samannānetī**ti tesu rūpādīsu taṇhaṃ vā taṇhāsampayuttadiṭṭhiṃ vā nānupavattayati. Aparena pariyāyena mahākaccānabhaddekarattapariyāyaṃ dassento **''atha vā iti me cakkhu ahosī''**tiādimāha. Tattha **cakkhū**ti cakkhupasādo. **Rūpā**ti catusamuṭṭhānikarūpā. Iminā nayena sesāyatanānipi veditabbāni. **Viññāṇa**nti nissayaviññāṇaṃ. **Na tadabhinandatī**ti taṃ cakkhuñceva rūpañca taṇhādiṭṭhivasena nābhinandati. **Iti me mano ahosi iti dhammā**ti ettha pana **mano**ti bhavaṅgacittaṃ. **Dhammā**ti tebhūmakadhammārammaṇaṃ. **Hasitalapitakīḷitānī**ti dantavidaṃsakahasitañca vācālapitañca kāyakīḷādikīḷitañcāti hasitalapitakīḷitāni. **Na tadassādetī**ti tāni hasitādīni nābhinandati. **Na taṃ nikāmetī**ti kantaṃ na karoti. **Na ca tena vittiṃ āpajjatī**ti tena ca tuṭṭhiṃ na pāpuṇāti.

Taṃ taṃ paccayaṃ paṭicca uppannoti **paccuppanno. Rattoti nupasaṅkheyyo**ti rāgena rattoti gaṇanaṃ na upanetabbo. Uparipi eseva nayo. **Evarūpo siya**ntiādīsu paṇītamanuññarūpādivaseneva taṇhādiṭṭhipavattanasaṅkhātā nandī samannānayanā veditabbā. **Na paṇidahatī**ti patthanāvasena na ṭhapeti. **Appaṇidhānapaccayā**ti na patthanāṭhapanakāraṇena.

85. **Asantāsī**ti tena tena alābhato asantasanto. **Avikatthī**ti sīlādīhi avikatthanasīlo. **Akukkuco**ti hatthakukkuccādivirahito. **Mantabhāṇī**ti mantāya pariggahetvā vācaṃ bhāsitā. **Anuddhato**ti uddhaccavirahito. **Sa ve vācāyato**ti so vācāya yato saṃyato catudosavirahitaṃ vācaṃ bhāsitā hoti.

Akkodhanoti yañhi kho vuttanti ''na kodhano akodhano kodhavirahito''ti yaṃ kathitaṃ, taṃ paṭhamaṃ tāva kodhaṃ kathetukāmo **''apica kodho tāva vattabbo''**ti āha. **Kodho tāva vattabbo**ti paṭhamaṃ kodho kathetabbo. **Dasahākārehi kodho jāyatī**ti dasahi kāraṇehi kodho uppajjati. **Anatthaṃ me acarī**ti avaḍḍhiṃ me akāsi, iminā upāyena sabbapadesu attho veditabbo. **Aṭṭhāne vā pana kodho jāyatī**ti akāraṇe kodho uppajjati. Ekacco hi ''devo ativassatī''ti kuppati, ''na vassatī''ti kuppati, ''sūriyo tappatī''ti kuppati, ''na tappatī''ti kuppati, vāte vāyantepi kuppati, avāyantepi kuppati, sammajjituṃ asakkonto bodhipaṇṇānaṃ kuppati, cīvaraṃ pārupituṃ asakkonto vātassa kuppati, upakkhalitvā khāṇukassa kuppati. Idaṃ sandhāya vuttaṃ – ''aṭṭhāne vā pana kodho jāyatī''ti. Tattha heṭṭhā navasu ṭhānesu satte ārabbha uppannattā kammapathabhedo hoti.

Aṭṭhānaghāto pana saṅkhāresu uppanno kammapathabhedaṃ na karoti. Cittaṃ āghātento uppannoti **cittassa āghāto**. Tato balavataro **paṭighāto**. Paṭihaññanavasena **paṭighaṃ**. Paṭivirujjhatīti **paṭivirodho**. Kuppanavasena **kopo. Pakopo sampakopo**ti upasaggavasena padaṃ vaḍḍhitaṃ. Dussanavasena **doso. Padoso sampadoso**ti upasaggavasena padaṃ vaḍḍhitaṃ. **Cittassa byāpattī**ti cittassa vipannatā viparivattanākāro. Manaṃ padūsayamāno uppajjatīti **manopadoso**. Kujjhanavasena **kodho**. Kujjhanākāro **kujjhanā**. Kujjhitassa bhāvo **kujjhitattaṃ**. Dussatīti **doso. Dussanā**ti dussanākāro. **Dussitatta**nti dussitabhāvo. Pakatibhāvavijahanaṭṭhena byāpajjanaṃ **byāpatti. Byāpajjanā**ti byāpajjanākāro. Virujjhatīti **virodho**. Punappunaṃ virujjhatīti **paṭivirodho**. Viruddhākārapaṭiviruddhākāravasena vā idaṃ vuttaṃ. Caṇḍiko vuccati caṇḍo, thaddhapuggalo, tassa bhāvo **caṇḍikkaṃ**. Na etena suropitaṃ vacanaṃ hoti, duruttaṃ aparipuṇṇameva hotīti **asuropo**. Kuddhakāle hi paripuṇṇavacanaṃ nāma natthi, sacepi kassaci hoti, taṃ appamāṇaṃ. Apare pana ''assujananaṭṭhena assuropanato assuropo''ti vadanti, taṃ akāraṇaṃ somanassassāpi assujananato. Heṭṭhāvuttaattamanatāpaṭipakkhato na attamanatāti **anattamanatā**. Sā pana yasmā cittasseva, na sattassa, tasmā **''cittassā''**ti vuttaṃ.

Adhimattaparittatā veditabbāti adhimattabhāvo parittabhāvo ca, balavabhāvo mandabhāvoti attho. **Kañci kāle**ti ekadā. ''Kañci kāla''ntipi pāṭho. **Cittāvilakaraṇamatto hotī**ti cittassa āvilakaraṇappamāṇo, cittakiliṭṭhakaraṇappamāṇoti attho. ''Cittālasakaraṇamatto''tipi pāṭho, taṃ na sundaraṃ. Tassa cittakilamathakaraṇamattoti attho. **Na ca tāva mukhakulānavikulāno hotī**ti mukhassa saṅkocanavisaṅkocano na ca tāva hoti. **Na ca tāva hanusañcopano hotī**ti dvinnaṃ hanūnaṃ aparāparaṃ calano na ca tāva hoti. **Na ca tāva pharusavācaṃ nicchārano hotī**ti paresaṃ mammacchedakaṃ pharusavācaṃ mukhato nīharaṇena bahi nikkhamano na ca tāva hoti. **Na ca tāva disāvidisānuvilokano hotī**ti parassa abbhukkiraṇatthaṃ daṇḍādiatthāya disañca anudisañca punappunaṃ vilokano na ca tāva hoti.

Na ca tāva daṇḍasatthaparāmasano hotīti āghātanatthaṃ daṇḍañca ekatodhārādisatthañca ādiyano na ca tāva hoti. **Na**

ca tāva daṇḍasatthaabbhukkiraṇo hotīti vuttappakāraṃ daṇḍasatthaṃ ukkhipitvā paharaṇo na ca tāva hoti. **Na ca tāva daṇḍasatthaabhinipātano hotī**ti etaṃ duvidhaṃ parassa paharaṇatthaṃ na ca tāva khipano hoti. **Na ca tāva chinnavicchinnakaraṇo hotī**ti daṇḍasatthādikhipanena parasarīraṃ dvidhākaraṇo ca vividhākārena vaṇakaraṇo ca na tāva hoti. ‘‘Chiddavicchiddakaraṇo’’tipi pāṭho. **Na ca tāva sambhañjanapalibhañjano hotī**ti sarīraṃ bhañjitvā cuṇṇavicuṇṇakaraṇo na ca tāva hoti. **Na ca tāva aṅgamaṅgaapakaḍḍhano hotī**ti aṅgapaccaṅgaṃ sampaggahetvā apanetvā kaḍḍhano na ca tāva hoti. **Na ca tāva jīvitā voropano hotī**ti jīvitindriyato voropano na ca tāva hoti. **Na ca tāva sabbacāgapariccāgāya saṇṭhito hotī**ti sabbaṃ parassa jīvitaṃ nāsetvā attano jīvitanāsanatthāya saṇṭhito na ca tāva hoti. Idaṃ vuttaṃ hoti – yadā aññaṃ jīvitā voropetvā attānaṃ jīvitā voropanatthāya ṭhito, tadā sabbacāgapariccāgā nāma hoti. Vuttañhetaṃ bhagavatā –

‘‘Kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati;
Kodhassa visamūlassa, madhuraggassa brāhmaṇa;
Vadhaṃ ariyā pasaṃsanti, tañhi chetvā na socatī’’ti. (saṃ. ni. 1.187, 267);

Yatoti yadā. **Parapuggalaṃ ghāṭetvā**ti parapuggalaṃ nāsetvā. **Attānaṃ ghāṭetī**ti attānaṃ māreti. **Paramussadagato**ti atibalavabhāvaṃ gato. **Paramavepullappatto**ti ativipulabhāvaṃ patto. **Kodhassa pahīnattā**ti anāgāmimaggena vuttappakārassa kodhassa pahīnabhāvena. **Kodhavatthussa pariññātattā**ti kodhassa patiṭṭhābhūtassa kāraṇabhūtassa piyāpiyaaṭṭhānasaṅkhātassa vatthussa ñātatīraṇapariññāhi byāpetvā ñātabhāvena. **Kodhahetussa upacchinnattā**ti kodhassa janakahetuno domanassasahagatacittuppādassa ucchinnabhāvena.

Tāsīti bhāyanasīlo hoti. **Uttāsī**ti atibhāyanasīlo. **Parittāsī**ti samantato bhāyanasīlo. **Bhāyatī**ti bhayaṃ uppajjati. **Santāsaṃ āpajjatī**ti virūpabhāvaṃ pāpuṇāti. **Katthī hotī**ti attano vaṇṇabhaṇanasīlo hoti. **Vikatthī**ti vividhā nānappakārato vaṇṇabhaṇanasīlo. **Jātiyā vā**ti khattiyabhāvādijātisampattiyā vā. **Gottena vā**ti gotamagottādinā ukkaṭṭhagottena vā. **Kolaputtiyena vā**ti mahākulabhāvena vā. **Vaṇṇapokkharatāya vā**ti vaṇṇasampannasarīratāya vā. Sarīrañhi ‘‘pokkhara’’nti vuccati, tassa vaṇṇasampattiyā abhirūpabhāvenāti attho. **Dhanena vā**tiādīni uttānatthāneva.

Kukkuccanti niddesassa uddesapadaṃ. Tattha **kukkucca**nti kucchitaṃ kataṃ kukataṃ, tassa bhāvo kukkuccaṃ. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ, dāsabyaṃ viya daṭṭhabbaṃ. **Hatthakukkuccampī**ti hatthehi kucchitaṃ kataṃ kukataṃ, tassa bhāvo hatthakukkuccaṃ. **Pādakukkuccā**dīsupi eseva nayo.

Akappiye kappiyasaññitāti acchamaṃsaṃ sūkaramaṃsanti khādati, dīpimaṃsaṃ migamaṃsanti khādati, akappiyabhojanaṃ kappiyabhojananti bhuñjati, vikāle kālasaññitāya bhuñjati, akappiyapānakaṃ kappiyapānakanti pivati. Ayaṃ akappiye kappiyasaññitā. **Kappiye akappiyasaññitā**ti sūkaramaṃsaṃ acchamaṃsanti khādati, migamaṃsaṃ dīpimaṃsanti khādati, kappiyabhojanaṃ akappiyabhojananti bhuñjati, kāle vikālasaññitāya bhuñjati, kappiyapānakaṃ akappiyapānakanti pivati. Ayaṃ kappiye akappiyasaññitā. **Avajje vajjasaññitā**ti niddose dosasaññitā. **Vajje avajjasaññitā**ti sadose niddosasaññitā. **Kukkuccāyanā**ti kukkuccāyanākāro. **Kukkuccāyitatta**nti kukkuccāyitabhāvo. **Cetaso vippaṭisāro**ti cittassa virūpo paṭisaraṇabhāvo. **Manovilekho**ti cittassa vilekho.

Katattā ca akatattā cāti kāyaduccaritādīnaṃ katabhāvena ca kāyasucaritādīnaṃ akatabhāvena ca. **Kataṃ me kāyaduccarita**nti mayā kāyena kilesapūtikattā duṭṭhu caritaṃ kāyena kataṃ. **Akataṃ me kāyasucarita**nti mayā kāyena suṭṭhu caritaṃ na kataṃ. **Vacīduccaritavacīsucaritā**dīsupi eseva nayo **nirodha**pariyosānesu.

Cittassāti na sattassa na posassa. **Uddhacca**nti uddhatākāro. **Avūpasamo**ti na vūpasamo. Ceto vikkhipatīti **cetaso vikkhepo, bhantattaṃ cittassā**ti cittassa bhantabhāvo bhantayānabhantagoṇādīnaṃ viya. Iminā ekārammaṇasmiṃyeva vipphandanaṃ kathitaṃ. Uddhaccañhi ekārammaṇe vipphandati, vicikicchā nānārammaṇeti. **Idaṃ vuccati uddhacca**nti ayaṃ uddhatabhāvo kathīyati.

Musāvādaṃ pahāyāti ettha **musā**ti visaṃvādanapurekkhārassa atthabhañjako vacīpayogo kāyapayogo vā. Visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā musāvādo.

Aparo nayo – **musā**ti abhūtaṃ atacchaṃ vatthu. **Vādo**ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā musāvādo, taṃ **musāvādaṃ. Pahāyā**ti imaṃ musāvādacetanāsaṅkhātaṃ dussīlyaṃ pajahitvā. **Paṭivirato**ti pahīnakālato paṭṭhāya tato dussīlyato orato viratova. Natthi tassa vītikkamissāmīti cakkhusotaviññeyyā dhammā, pageva kāyaviññeyyāti iminā nayena aññesupi evarūpesu padesu attho veditabbo.

Saccaṃ vadatīti **saccavādī**. Saccena saccaṃ sandahati ghaṭetīti saccasandho, na antarantarā musā vadatīti attho. Yo hi puriso kadāci musā vadati, kadāci saccaṃ, tassa musāvādena antaritattā saccaṃ saccena na ghaṭiyati, tasmā so na saccasandho, ayaṃ pana na tādiso, jīvitahetupi musā avatvā saccena saccaṃ sandahatiyevāti saccasandho.

Thetoti thiro, thirakathoti attho. Eko hi puggalo haliddirāgo viya, thusarāsimhi nikhātakhāṇu viya, assapiṭṭhe ṭhapitakumbhaṇḍamiva ca na thirakatho hoti, eko pāsāṇalekhā viya, indakhīlā viya ca thirakatho hoti, asinā sīsaṃ chindantepi dve kathā na katheti, ayaṃ vuccati theto.

Paccayikoti pattiyāyitabbako, saddhāyitabbakoti attho. Ekacco hi puggalo na paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘mā tassa vacanaṃ saddahathā’’ti vattabbataṃ āpajjati. Eko paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘yadi tena vuttaṃ, idameva pamāṇaṃ, idāni upaparikkhitabbaṃ natthi, evameva ida’’nti vattabbataṃ āpajjati, ayaṃ vuccati paccayiko.

Avisaṃvādako lokassāti tāya saccavāditāya lokaṃ na visaṃvādetīti attho.

Pisuṇaṃ vācaṃ pahāyātiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati, tassa hadaye attano piyabhāvaṃ parassa ca suññabhāvaṃ karoti, sā **pisuṇā vācā**. Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā, neva kaṇṇasukhā na hadayaṅgamā, ayaṃ **pharusā vācā**. Yena samphaṃ palapati niratthakaṃ, so **samphappalāpo**. Yā tesaṃ mūlabhūtā cetanāpi pisuṇavācādināmameva labhati, sā eva ca idha adhippetā.

Imesaṃ bhedāyāti yesaṃ ito vuttānaṃ santike sutaṃ, tesaṃ bhedāya. **Bhinnānaṃ vā sandhātā**ti dvinnaṃ mittānaṃ vā samānupajjhāyakādīnaṃ vā kenacideva kāraṇena bhinnānaṃ ekamekaṃ upasaṅkamitvā ‘‘tumhākaṃ īdise kule jātānaṃ evaṃ bahussutānaṃ idaṃ na yutta’’ntiādīni vatvā sandhānaṃ kattā anukattā.

Anuppadātāti sandhānānuppadātā. Dve jane samagge disvā ‘‘tumhākaṃ evarūpe kule jātānaṃ evarūpehi guṇehi samannāgatānaṃ anucchavikameta’’ntiādīni vatvā daḷhīkammaṃ kattāti attho. Samaggo ārāmo assāti **samaggārāmo,** yattha samaggā natthi, tattha vasitumpi na icchatīti attho. ‘‘Samaggarāmo’’tipi pāḷi, ayamevettha attho. **Samaggarato**ti samaggesu rato, te pahāya aññatra gantumpi na icchatīti attho. Samagge disvāpi sutvāpi nandatīti **samagganandī. Samaggakaraṇiṃ vācaṃ bhāsitā**ti yā vācā satte samaggeyeva karoti, taṃ sāmaggiguṇaparidīpikameva vācaṃ bhāsati, na itaranti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā **pharusā vācā, nelā**ti elaṃ vuccati doso, nassā elanti nelā, niddosāti attho ‘‘nelaṅgo setapacchādo’’ti ettha (udā. 65; peṭako. 25) vuttanelaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. atthamadhuratāya sakalasarīre kopaṃ ajanetvā pemaṃ janetīti **pemanīyā**. Hadayaṃ gacchati apaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī,** pure saṃvaḍḍhanārī viya sukumārātipi **porī,** purassa esātipi **porī,** nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti, pitimattaṃ pitāti bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti **bahujanamanāpā**.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā **samphappalāpo**. Kālena vadatīti **kālavādī,** vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ tathaṃ tacchaṃ sabhāvameva vadatīti **bhūtavādī**. Diṭṭhadhammikasamparāyikatthasannissitameva katvā vadatīti **atthavādī**. Navalokuttaradhammasannissitaṃ katvā vadatīti **dhammavādī**. Saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti **vinayavādī**.

Nidhānaṃ vuccati ṭhapanokāso, nidhānamassa atthīti **nidhānavatī,** hadaye nidhātabbayuttakaṃ vācaṃ bhāsitāti attho. **Kālenā**ti evarūpiṃ bhāsamānopi ca ‘‘ahaṃ nidhānavatiṃ vācaṃ bhāsissāmī’’ti na akālena bhāsati, yuttakālaṃ pana apekkhitvāva bhāsatīti attho. **Sāpadesa**nti saupamaṃ, sakāraṇanti attho. **Pariyantavati**nti paricchedaṃ dassetvā yathāssā paricchedo paññāyati, evaṃ bhāsatīti attho. **Atthasaṃhita**nti anekehipi nayehi vibhajantena pariyādātuṃ asakkuṇeyyatāya atthasampannaṃ bhāsati. Yaṃ vā so atthavādī atthaṃ vadati, tena atthena sahitattā atthasaṃhitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsatīti vuttaṃ hoti. **Catuddosāpagataṃ vācaṃ bhāsatī**ti musāvādādīhi catūhi dosehi apagataṃ vācaṃ bhāsati. **Dvattiṃsāya tiracchānakathāyā**ti dvattiṃsāya saggamokkhānaṃ tiracchānabhūtāya kathāya.

Dasa kathāvatthūnīti appicchatādīni dasa vivaṭṭanissitāya kathāya vatthubhūtāni kāraṇāni. **Appicchakatha**nti ettha appicchoti icchāvirahito aniccho nittaṇho. Ettha hi byañjanaṃ sāvasesaṃ viya, attho pana niravaseso. Na hi khīṇāsavassa aṇumattāpi icchā nāma atthi.

Apicettha atricchatā pāpicchatā mahicchatā appicchatāti ayaṃ bhedo veditabbo – tattha sakalābhe atittassa paralābhapatthanā **atricchatā** nāma, tāya samannāgatassa ekabhājane pakkapūvepi attano patte patite na supakko viya khuddako viya ca khāyati, sveva pana parassa patte pakkhitto supakko viya mahanto viya ca khāyati. Asantaguṇasambhāvanatā pana paṭiggahaṇe ca amattaññutā **pāpicchatā** nāma, sā ‘‘idhekacco asaddho samāno saddhoti maṃ jano jānātū’’tiādinā (vibha. 851) nayena atreva āgatāyeva. Tāya ca samannāgato puggalo kohaññe patiṭṭhāti. Santaguṇasambhāvanatā pana paṭiggahaṇe ca amattaññutā **mahicchatā** nāma, sāpi ‘‘idhekacco saddho samāno saddhoti maṃ jano jānātūti icchati, sīlavā samāno sīlavāti maṃ jano jānātū’’ti (vibha. 851) iminā nayena āgatāyeva. Tāya samannāgato puggalo dussantappayo hoti, vijātamātāpissa cittaṃ gahetuṃ na sakkoti. Tenetaṃ vuccati –

> ‘‘Aggikkhandho samuddo ca, mahiccho cāpi puggalo;
> Sakaṭena paccaye detu, tayopete atappayā’’ti. (ma. ni. aṭṭha. 1.252; a. ni. aṭṭha. 1.1.63; udā. aṭṭha. 31);

Santaguṇanigūhanatā pana paṭiggahaṇe ca mattaññutā **appicchatā** nāma, tāya samannāgato puggalo attani vijjamānampi guṇaṃ paṭicchādetukāmatāya saddho samāno ‘‘saddhoti maṃ jano jānātū’’ti na icchati. Sīlavā… pavivitto… bahussuto… āraddhavīriyo… samādhisampanno… paññavā… khīṇāsavo samāno ‘‘khīṇāsavoti maṃ jano jānātū’’ti na icchati seyyathāpi **majjhantikatthero**. Evaṃ appiccho ca pana bhikkhu anuppannaṃ lābhaṃ uppādeti, uppannaṃ thāvaraṃ karoti, dāyakānaṃ cittaṃ ārādheti, yathā yathā hi so attano appicchatāya appaṃ gaṇhāti, tathā tathā tassa vatte pasannā manussā bahū denti.

Aparopi catubbidho appiccho paccayaappiccho dhutaṅgaappiccho pariyattiappiccho adhigamaappicchoti. Tattha catūsu paccayesu appiccho **paccayaappiccho**. So dāyakassa vasaṃ jānāti, deyyadhammassa vasaṃ jānāti, attano thāmaṃ jānāti. Yadi hi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhāti. Deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhāti. Deyyadhammopi bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇeneva gaṇhāti.

Dhutaṅgasamādānassa attani atthibhāvaṃ na jānāpetukāmo **dhutaṅgaappiccho** nāma. Yo pana bahussutabhāvaṃ na jānāpetukāmo, ayaṃ **pariyattiappiccho** nāma. Yo pana sotāpannādīsu aññataro hutvā sotāpannādibhāvaṃ jānāpetuṃ na icchati, **ayaṃ adhigamaappiccho** nāma. Khīṇāsavo pana atricchataṃ pāpicchataṃ mahicchataṃ pahāya sabbaso icchāpaṭipakkhabhūtāya alobhasaṅkhātāya parisuddhāya appicchatāya samannāgatattā appiccho nāma. ‘‘Āvuso, atricchatā pāpicchatā mahicchatāti, ime dhammā pahātabbāti, tesu ādīnavaṃ dassetvā evarūpaṃ appicchataṃ samādāya vattitabba’’nti vadanto appicchakathaṃ katheti nāma.

Santuṭṭhīkathantiādīsu visesatthameva dīpayissāma, yojanā pana vuttanayeneva veditabbā. **Santuṭṭhīkatha**nti itarītarapaccayasantosaṃ nissitaṃ kathaṃ. So panesa santoso dvādasavidho hoti. Seyyathidaṃ – cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsupi.

Tassāyaṃ pabhedavaṇṇanā – idha bhikkhu cīvaraṃ labhati sundaraṃ vā asundaraṃ vā. So teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa cīvare **yathālābhasantoso**. Atha pana yo pakatidubbalo vā hoti, ābādhajarābhibhūto vā, garucīvaraṃ pārupanto kilamati. So sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti. Ayamassa cīvare **yathābalasantoso**. Aparo paṇītapaccayalābhī hoti. So pattuṇṇacīvarādīnaṃ aññataraṃ mahagghacīvaraṃ, bahūni vā pana cīvarāni labhitvā ‘‘idaṃ therānaṃ cirapabbajitānaṃ, idaṃ bahussutānaṃ anurūpaṃ, idaṃ gilānānaṃ, idaṃ appalābhīnaṃ hotū’’ti datvā tesaṃ purāṇacīvaraṃ vā saṅkārakūṭādito vā nantakāni uccinitvā tehi saṅghāṭiṃ katvā dhārentopi santuṭṭhova hoti. Ayamassa cīvare **yathāsāruppasantoso**.

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa piṇḍapāte **yathālābhasantoso**. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā piṇḍapātaṃ labhati, yenassa paribhuttena aphāsu hoti, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato sappāyabhojanaṃ bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti. Ayamassa piṇḍapāte **yathābalasantoso**. Aparo bahuṃ paṇītaṃ piṇḍapātaṃ labhati, so taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā tesaṃ vā sesakaṃ piṇḍāya vā caritvā missakāhāraṃ bhuñjantopi santuṭṭhova hoti. Ayamassa piṇḍapāte **yathāsāruppasantoso**.

Idha pana bhikkhu senāsanaṃ labhati manāpaṃ vā amanāpaṃ vā, so tena neva somanassaṃ na domanassaṃ uppādeti, antamaso tiṇasanthārakenāpi yathāladdheneva tussati. Ayamassa senāsane **yathālābhasantoso**. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā senāsanaṃ labhati, yatthassa vasato aphāsu hoti, so taṃ sabhāgassa bhikkhuno datvā tassa santake sappāyasenāsane vasantopi santuṭṭhova hoti. Ayamassa senāsane **yathābalasantoso**.

Aparo mahāpuñño leṇamaṇḍapakūṭāgārādīni bahūni paṇītasenāsanāni labhati, so taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā yattha katthaci vasantopi santuṭṭhova hoti. Ayamassa senāsane **yathāsāruppasantoso**. Yopi ‘‘uttamasenāsanaṃ nāma pamādaṭṭhānaṃ, tattha nisinnassa thinamiddhaṃ okkamati, niddābhibhūtassa puna paṭibujjhato pāpavitakkā pātubhavantī’’ti paṭisañcikkhitvā tādisaṃ senāsanaṃ pattampi na sampaṭicchati, so taṃ paṭikkhipitvā abbhokāsarukkhamūlādīsu vasantopi santuṭṭhova hoti. Ayamassa senāsane **yathāsāruppasantoso**.

Idha pana bhikkhu bhesajjaṃ labhati lūkhaṃ vā paṇītaṃ vā, so yaṃ labhati, teneva tussati, aññaṃ na pattheti, labhantopi na gaṇhāti. Ayamassa gilānapaccaye **yathālābhasantoso**. Yo pana telena atthiko phāṇitaṃ labhati, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato telaṃ gahetvā aññadeva vā pariyesitvā bhesajjaṃ karontopi santuṭṭhova hoti. Ayamassa gilānapaccaye **yathābalasantoso**.

Aparo mahāpuñño bahuṃ telamadhuphāṇitādipaṇītabhesajjaṃ labhati, so taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā tesaṃ ābhatena yena kenaci yāpentopi santuṭṭhova hoti. Yo pana ekasmiṃ bhājane catumadhuraṃ ṭhapetvā ekasmiṃ muttaharītakaṃ ‘‘gaṇha, bhante, yadicchasī’’ti vuccamāno ‘‘sacassa tesu aññatarenapi rogo vūpasammati, atha muttaharītakaṃ nāma buddhādīhi vaṇṇita’’nti catumadhuraṃ paṭikkhipitvā muttaharītakena bhesajjaṃ karonto paramasantuṭṭhova hoti. Ayamassa gilānapaccaye **yathāsāruppasantoso**. Imesaṃ pana paccekapaccayesu tiṇṇaṃ tiṇṇaṃ santosānaṃ yathāsāruppasantosova aggo. Arahā ekekasmiṃ paccaye imehi tīhipi santuṭṭhova.

Pavivekakathanti pavivekanissitaṃ kathaṃ. Tayo hi vivekā kāyaviveko cittaviveko upadhivivekoti. Tattha eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko abhikkamati, eko caṅkamaṃ adhiṭṭhāti, eko carati, eko viharatīti ayaṃ **kāyaviveko** nāma. Aṭṭha samāpattiyo pana **cittaviveko** nāma. Nibbānaṃ **upadhiviveko** nāma.

Vuttampi hetaṃ – ''kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ. Cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ. Upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatāna''nti (mahāni. 57).

Asaṃsaggakathanti ettha pana savanasaṃsaggo dassanasaṃsaggo samullapanasaṃsaggo sambhogasaṃsaggo kāyasaṃsaggoti pañcavidho saṃsaggo. Tesu idha bhikkhu suṇāti ''amukasmiṃ gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā''ti, so taṃ sutvā saṃsīdati visīdati, na sakkoti brahmacariyaṃ sandhāretuṃ, sikkhādubbalyaṃ anāvikatvā hīnāyāvattati. Evaṃ parehi kathiyamānarūpādisampattiṃ attanā vā hasitalapitagītasaddaṃ suṇantassa sotaviññāṇavīthivasena uppanno rāgo **savanasaṃsaggo** nāma.

''Idha bhikkhu na heva kho suṇāti, api ca kho sāmaṃ passati itthiṃ vā kumāriṃ vā abhirūpaṃ dassanīyaṃ pāsādikaṃ paramāya vaṇṇapokkharatāya samannāgataṃ, so taṃ disvā saṃsīdati visīdati, na sakkoti brahmacariyaṃ sandhāretuṃ, sikkhādubbalyaṃ anāvikatvā hīnāyāvattati. Evaṃ visabhāgarūpaṃ olokentassa pana cakkhuviññāṇavīthivasena uppannarāgo **dassanasaṃsaggo** nāma.

Aññamaññaṃ allāpasallāpavasena uppannarāgo pana **samullapanasaṃsaggo** nāma. Bhikkhuno bhikkhuniyā santakaṃ bhikkhuniyā vā bhikkhussa santakaṃ gahetvā paribhogakaraṇavasena uppannarāgo **sambhogasaṃsaggo** nāma. Hatthaggāhādivasena uppannarāgo pana **kāyasaṃsaggo** nāma. Arahā imehi pañcahi saṃsaggehi catūhipi parisāhi saddhiṃ asaṃsaṭṭho, gāhamuttako ceva saṃsaggamuttako ca. Asaṃsaggassa vaṇṇaṃ bhaṇanto asaṃsaggakathaṃ katheti nāma.

Vīriyārambhakathanti ettha yo paggahitavīriyo paripuṇṇakāyikacetasikavīriyo hoti, gamane uppannaṃ kilesaṃ ṭhānaṃ pāpuṇituṃ na deti, ṭhāne uppannaṃ kilesaṃ nisajjaṃ, nisajjāya uppannaṃ kilesaṃ sayanaṃ pāpuṇituṃ na deti, daṇḍena kaṇhasappaṃ uppīḷetvā gaṇhanto viya amittaṃ gīvāya akkamanto viya ca vicarati, tādisassa āraddhavīriyassa vaṇṇaṃ bhaṇanto vīriyārambhakathaṃ katheti nāma.

Sīlakathantiādīsu **sīla**nti catupārisuddhisīlaṃ. **Samādhī**ti vipassanāpādakā aṭṭha samāpattiyo. **Paññā**ti lokiyalokuttarañāṇaṃ. **Vimuttī**ti arahattaphalavimutti. **Vimuttiñāṇadassana**nti ekūnavīsatividhaṃ paccavekkhaṇañāṇaṃ. Sīlādīnaṃ guṇaṃ pakāsento sīlādikathaṃ katheti nāma.

Satipaṭṭhānakathantiādīni **saṅgajālamaticca so munī**tipariyosānāni pubbe vuttānusārena veditabbāni.

86. **Nirāsattī**ti nittaṇho. **Vivekadassī phassesū**ti paccuppannesu cakkhusamphassādīsu attādibhāvavivekaṃ passati. **Diṭṭhīsu ca na nīyatī**ti dvāsaṭṭhiyā diṭṭhīsu kāyaci diṭṭhiyā na nīyati.

Vipariṇataṃ vā vatthuṃ na socatīti pakatibhāvaṃ jahitvā naṭṭhe kismiñci vatthusmiṃ na sokaṃ āpajjati. **Vipariṇatasmiṃ vā**ti vinassamāne vatthumhi.

Cakkhusamphassoti cakkhuṃ vatthuṃ katvā cakkhuviññāṇasahajāto phasso cakkhusamphasso. Sesesupi eseva nayo. Ettha ca purimā cakkhupasādādivatthukāva, manosamphasso hadayavatthukopi avatthukopi sabbo catubhūmako phasso. **Adhivacanasamphasso**ti pariyāyena etassa nāmaṃ hotiyeva. Tayo hi arūpino khandhā sayaṃ piṭṭhivaṭṭakā hutvā attano sahajātasamphassassa adhivacanasamphassoti nāmaṃ karonti. **Paṭighasamphasso**ti nippariyāyena pana paṭighasamphasso nāma pañcadvārikaphasso. Adhivacanasamphasso nāma manodvārikaphasso. **Sukhavedanīyo phasso**ti sukhavedanāya hito uppādako phasso. Itaradvayepi eseva nayo. **Kusalo phasso**ti ekavīsatikusalacittasahajāto phasso. **Akusalo**ti dvādasaakusalasahajāto phasso. **Abyākato**ti chappaññāsaabyākatasahajāto phasso. **Kāmāvacaro**ti catupaññāsakāmāvacarasahajāto phasso. **Rūpāvacaro**ti kusalādipañcadasarūpāvacarasampayutto. **Arūpāvacaro**ti kusalābyākatavasena dvādasaarūpāvacarasampayutto.

Suññatoti anattānupassanāvasena vipassantassa uppanno maggo suññato, tena sahajāto phasso suññato phasso. Itaradvayepi eseva nayo. **Animitto**ti ettha aniccānupassanāvasena vipassantassa uppanno maggo animitto. **Appaṇihito**ti dukkhānupassanāvasena vipassantassa uppanno maggo appaṇihito. **Lokiyo**ti loko vuccati lujjanapalujjanaṭṭhena vaṭṭo, tasmiṃ pariyāpannabhāvena loke niyuttoti lokiyo, tebhūmako dhammo. **Lokuttaro**ti lokato uttaro uttiṇṇoti lokuttaro, loke apariyāpannabhāvenapi lokuttaro. **Attena vā**ti attabhāvena vā. **Attaniyena vā**ti attāyattena vā.

87. **Patilīno**ti rāgādīnaṃ pahīnattā tato apagato. **Akuhako**ti avimhāpako tīhi kuhanavatthūhi. **Apihālū**ti apihanasīlo, patthanātaṇhāya rahitoti vuttaṃ hoti. **Amaccharī**ti pañcamaccheravirahito. **Appagabbho**ti kāyapāgabbhiyādivirahito. **Ajegucchо**ti sampannasīlāditāya ajegucchanīyo asecanako manāpo. **Pesuṇeyye ca no yuto**ti dvīhi ākārehi upasaṃharitabbe pisuṇakamme ayutto.

Rāgassa pahīnattāti arahattamaggena rāgakilesassa pahīnabhāvena. **Asmimāno pahīno hotī**ti asmīti unnatimāno samucchedavasena pahīno hoti.

Tīṇi kuhanavatthūnīti tīṇi vimhāpanakāraṇāni. **Paccayapaṭisevanasaṅkhātaṃ kuhanavatthū**tiādīsu cīvarādīhi nimantitassa tadatthikasseva sato pāpicchataṃ nissāya paṭikkhipanena te ca gahapatike attani suppatiṭṭhitapasāde ñatvā puna tesaṃ ‘‘aho ayyo appiccho, na kiñci paṭiggaṇhituṃ icchati, suladdhaṃ vata no assa, sace appamattakampi kiñci paṭiggaṇheyyā’’ti nānāvidhehi upāyehi paṇītāni cīvarādīni upanentānaṃ tadanuggahakāmataṃyeva avikatvā paṭiggahaṇena ca tato pabhuti api sakaṭabhārehi upanāmanahetubhūtaṃ vimhāpanaṃ **paccayapaṭisevanasaṅkhātaṃ kuhanavatthū**ti veditabbaṃ. Pāpicchasseva pana sato sambhāvanādhippāyena katena iriyāpathena vimhāpanaṃ **iriyāpathasaṅkhātaṃ kuhanavatthū**ti veditabbaṃ. Pāpicchasseva pana sato uttarimanussadhammādhigamaparidīpanavācāya tathā tathā vimhāpanaṃ **sāmantajappanasaṅkhātaṃ kuhanavatthū**ti veditabbaṃ.

Katamaṃ paccayapaṭisevanasaṅkhātanti ettha paccayapaṭisevananti evaṃ saṅkhātaṃ paccayapaṭisevanasaṅkhātaṃ. **Nimantentī**ti idha gahapatikā ‘‘bhikkhaṃ gaṇhathā’’ti bhikkhū nimantenti. Ayameva vā pāṭho. ‘‘Nimantetī’’ti vā ‘‘vadantī’’ti vā keci paṭhanti. Tādise nimantāpenti. Nimantentīti pāṭhassa sambhavo daṭṭhabbo. **Cīvaraṃ paccakkhātī**ti cīvaraṃ paṭikkhipati. **Etaṃ sāruppaṃ, yaṃ samaṇo**ti yaṃ cīvaradhāraṇaṃ samaṇo karoti, etaṃ sāruppaṃ anucchavikaṃ. **Pāpaṇikā vā nantakānī**ti āpaṇadvāre patikāni antavirahitāni pilotikāni. **Uccinitvā**ti saṃkaḍḍhitvā. **Uñchācariyāyā**ti bhikkhācaraṇena. **Piṇḍiyālopenā**ti piṇḍaṃ katvā laddhaālopena. **Pūtimuttena vā**ti gomuttena vā. **Osadhaṃ kareyyā**ti bhesajjakiccaṃ kareyya. **Tadupādāyā**ti tato paṭṭhāya. **Dhutavādo**ti dhutaguṇavādī. **Bhiyyo bhiyyo nimantentī**ti uparūpari nimantenti. **Sammukhībhāvā**ti sammukhībhāvena, vijjamānatāyāti attho. **Pasavatī**ti paṭilabhati. Saddhāya sammukhībhāvena sakkā kātunti **‘‘saddhāya sammukhībhāvā’’**tiādimāha. Deyyadhammā sulabhā dakkhiṇeyyā ca, saddhā pana dullabhā. Puthujjanassa hi saddhā athāvarā, padavāre padavāre nānā hoti. Tenevassa mahāmoggallānasadisopi aggasāvako pāṭibhogo bhavituṃ asakkonto āha ‘‘dvinnaṃ kho nesaṃ āvuso dhammānaṃ pāṭibhogo bhogānañca jīvitassa ca, saddhāya pana tvaṃ pāṭibhogo’’ti.

Evaṃ tumhe puññena paribāhirā bhavissathāti ettha **puññenā**ti nissakkatthe karaṇavacanaṃ. Puññato parihīnā parammukhā bhavissatha. **Bhākuṭikā**ti mukhānaṃ padhānapurimaṭṭhitabhāvadassanena bhākuṭikaraṇaṃ, mukhasaṅkocoti vuttaṃ hoti. Bhākuṭikaraṇaṃ sīlamassāti **bhākuṭiko,** bhākuṭikassa bhāvo **bhākuṭiyaṃ. Kuhanā**ti vimhāpanā. Kuhassa āyanā **kuhāyanā**. Kuhitassa bhāvo **kuhitattaṃ**.

Pāpicchoti asantaguṇadīpanakāmo. **Icchāpakato**ti icchāya apakato, upaddutoti attho. **Sambhāvanādhippāyo**ti bahumānajjhāsayo. **Gamanaṃ saṇṭhapetī**ti abhikkamādigamanaṃ abhisaṅkharoti, pāsādikabhāvaṃ karotīti vuttaṃ hoti. Itaresupi eseva nayo. **Paṇidhāya gacchatī**ti patthanaṃ ṭhapetvā gacchati. Sesesupi eseva nayo. **Samāhito viya gacchatī**ti upacārappatto viya gacchati. Sesesupi eseva nayo.

Āpāthakajjhāyīva hotīti sammukhā āgatānaṃ manussānaṃ jhānaṃ samāpajjanto viya santabhāvaṃ dasseti. **Iriyāpathassā**ti catuiriyāpathassa. **Āṭhapanā**ti ādiṭṭhapanā, ādarena vā ṭhapanā. **Ṭhapanā**ti ṭhapanākāro. **Saṇṭhapanā**ti abhisaṅkharaṇaṃ, pāsādikabhāvakaraṇanti vuttaṃ hoti. **Ariyadhammasannissita**nti lokuttaradhammapaṭibaddhaṃ. **Kuñcika**nti avāpuraṇaṃ. **Mittā**ti sinehavanto. **Sandiṭṭhā**ti diṭṭhamattā. **Sambhattā**ti daḷhamittā. **Uddaṇḍe**ti eko patissayaviseso.

Korajikakorajikoti saṅkocasaṅkocako, atisaṅkocakoti vuttaṃ hoti. ‘‘Koracakakoracako’’ti vā pāṭho. **Bhākuṭikabhākuṭiko**ti ativiya mukhasaṅkocanasīlo. **Kuhakakuhako**ti ativiya vimhāpako. **Lapakalapako**ti ativiya sallāpako. **Mukhasambhāviko**ti attano mukhavasena aññehi saha sambhāviko, appitacittoti eke. **Santāna**nti kilesasantatāya santānaṃ. **Samāpattīna**nti samāpajjitabbānaṃ. **Gambhīra**nti ninnapatiṭṭhānaṃ. **Gūḷha**nti dassetuṃ dukkhaṃ. **Nipuṇa**nti sukhumaṃ. **Paṭicchanna**nti padatthena duppaṭivijjhādhippāyaṃ. **Lokuttara**nti dhammadīpakaṃ. **Suññatāpaṭisaññutta**nti nibbānapaṭisaññuttaṃ. Atha vā **lokuttarasuññatāpaṭisaññutta**nti lokuttaradhammabhūtanibbānapaṭisaññuttaṃ.

Kāyikaṃ pāgabbhiyanti kāye bhavaṃ kāyikaṃ. Vācasikacetasikesupi eseva nayo. **Acittīkārakato**ti bahumānakiriyarahito. **Anupāhanānaṃ caṅkamantāna**nti upāhanavirahitānaṃ caṅkamantānaṃ samīpe, anādare vā sāmivacanaṃ. **Saupāhano**ti upāhanārūḷho hutvā caṅkamati. **Nīce caṅkame caṅkamantāna**nti akataparicchedāya bhūmiyā caṅkamante paricchedaṃ katvā vālukaṃ ākiritvā ālambanaṃ yojetvā katacaṅkame nīcepi caṅkame caṅkamante. **Ucce caṅkame caṅkamatī**ti iṭṭhakacayanasampanne vedikāparikkhitte ucce caṅkame caṅkamati. Sace pākāraparikkhitto hoti dvārakoṭṭhakayutto, pabbatantaravanantarabhūmantarassa vā suppaṭicchanno, tādise caṅkame caṅkamituṃ vaṭṭati, appaṭicchannepi upacāraṃ muñcitvā vaṭṭati. **Ghaṭṭayantopi tiṭṭhatī**ti atisamīpe tiṭṭhati. **Puratopi tiṭṭhatī**ti puratthimatopi tiṭṭhati. **Ṭhitakopi bhaṇatī**ti khāṇuko viya anonamitvā bhaṇati. **Bāhāvikkhepako**ti bāhuṃ khipitvā khipitvā bhaṇati.

Anupakhajjāti sabbesaṃ nisinnaṭṭhānaṃ pavisitvā. **Navepi bhikkhū āsanena paṭibāhatī**ti attano pattāsane anisīditvā pure vā pacchā vā pavisanto āsanena paṭibāhati nāma.

Anāpucchampi kaṭṭhaṃ pakkhipatīti anāpucchitvā anapaloketvā aggimhi dāruṃ khipati. **Dvāraṃ pidahatī**ti jantāghare pidahati.

Otaratīti udakatitthaṃ pavisati. **Nhāyatī**ti sarīraṃ sineheti. **Uttaratī**ti udakatitthato tīraṃ uggacchati.

Vokkammāpīti atikkamitvāpi. **Ovarakānī**ti gabbhe patiṭṭhitasayanagharāni.

Gūḷhānīti paṭicchannāni. **Paṭicchannānī**ti aññehi paṭicchāditāni.

Anajjhiṭṭho vāti therehi ‘‘dhammaṃ bhaṇāhī’’ti anāṇatto anāyācito ca.

Pāpadhammoti lāmakadhammo. **Asucisaṅkasarasamācāro**ti aññehi ‘‘ayaṃ dussīlo’’ti saṅkāya saritabbo ācāro saṃyogo etassāti asucisaṅkasarasamācāro. Saṅkassarasamācāroti sakāraṃ saṃyogaṃ katvāpi paṭhanti. **Paṭicchannakammanto**ti paṭicchāditakāyavacīkammanto. **Assamaṇo**ti na samaṇo. **Samaṇapaṭiñño**ti ‘‘ahaṃ samaṇo’’ti paṭijānanto. **Abrahmacārī**ti seṭṭhacariyā virahito. **Brahmacāripaṭiñño**ti vuttapaṭipakkho. **Antopūtī**ti abbhantare kusaladhammavirahitattā antopūtibhāvamāpanno. **Avassuto**ti rāgena tinto. **Kasambujāto**ti saṅkārasabhāvo. **Ācāragocarasampanno**ti ettha bhikkhu sagāravo sappatisso hirottappasampanno sunivattho supāruto pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjitena pasāritena okkhittacakkhu iriyāpathasampanno indriyesu guttadvāro bhojane mattaññū jāgariyamanuyutto satisampajaññena samannāgato appiccho santuṭṭho āraddhavīriyo ābhisamācārikesu sakkaccakārī garucittīkārabahulo viharati, ayaṃ vuccati ācāro. Evaṃ tāva ācāro veditabbo.

Gocaro pana tividho upanissayagocaro ārakkhagocaro upanibandhagocaroti. Tattha katamo **upanissayagocaro**? Dasakathāvatthuguṇasamannāgato kalyāṇamitto, yaṃ nissāya assutaṃ suṇāti, sutaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujuṃ karoti, cittaṃ pasādeti; yassa vā pana anusikkhamāno saddhāya vaḍḍhati, sīlena, sutena, cāgena, paññāya vaḍḍhati. Ayaṃ vuccati upanissayagocaro.

Katamo **ārakkhagocaro**? Idha bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno okkhittacakkhu yugamattadassāvī susaṃvuto gacchati, na hatthiṃ olokento, na assaṃ, na rathaṃ, na pattiṃ, na itthiṃ, na purisaṃ olokento, na uddhaṃ ullokento, na adho olokento, na disāvidisaṃ pekkhamāno gacchati. Ayaṃ vuccati ārakkhagocaro.

Katamo **upanibandhagocaro**? Cattāro satipaṭṭhānā yattha cittaṃ upanibandhati. Vuttañhetaṃ bhagavatā – ‘‘ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā’’ti (saṃ. ni. 5.372), ayaṃ vuccati upanibandhagocaroti. Iti iminā ca ācārena iminā ca gocarena upeto…pe… samannāgato. Tenapi vuccati ācāragocarasampannoti.

Aṇumattesu vajjesu bhayadassāvīti aṇuppamāṇesu asañcicca āpannasekhiyaakusalacittuppādādibhedesu vajjesu bhayadassanasīlo. **Samādāya sikkhati sikkhāpadesū**ti yaṃkiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbaṃ sammā ādāya sikkhati. Ettha ca ‘‘pātimokkhasaṃvarasaṃvuto’’ti ettāvatā ca puggalādhiṭṭhānāya desanāya pātimokkhasaṃvarasīlaṃ dassitaṃ. ‘‘Ācāragocarasampanno’’tiādi pana sabbaṃ yathāpaṭipannassa taṃ sīlaṃ sampajjati, taṃ paṭipattiṃ dassetuṃ vuttanti veditabbaṃ.

88. **Sātiyesu anassāvī**ti sātavatthūsu kāmaguṇesu taṇhāsanthavavirahito. **Saṇho**ti saṇhehi kāyakammādīhi samannāgato. **Paṭibhānavā**ti pariyattiparipucchādhigamapaṭibhānehi samannāgato. **Na saddho**ti sāmaṃ adhigatadhammaṃ na kassaci saddahati. **Na virajjatī**ti khayā rāgassa virattattā idāni na virajjati.

Yesaṃ esāti yesaṃ puggalānaṃ sātavatthūsu kāmaguṇesu icchā taṇhā. **Appahīnā**ti santhavasampayuttā taṇhā arahattamaggena appahīnā. **Tesaṃ cakkhuto rūpataṇhā savatī**ti etesaṃ cakkhudvārato pavattajavanavīthisampayuttā rūpārammaṇā taṇhā uppajjati. **Āsavatī**ti okāsato yāva bhavaggā dhammato yāva gotrabhū savati. **Sandatī**ti nadīsotaṃ viya adhomukhaṃ sandati. **Pavattatī**ti punappunaṃ uppattivasena pavattati. Sesadvāresupi eseva nayo. Sukkapakkhe vuttavipariyāyena taṇhā arahattamaggena suppahīnā. Tesaṃ cakkhuto rūpataṇhā na savati.

Saṇhena kāyakammena samannāgatoti apharusena mudunā kāyakammena samaṅgībhūto ekībhūto. **Vacīkammā**dīsupi eseva nayo. **Saṇhehi satipaṭṭhānehī**tiādīsu satipaṭṭhānādayo lokiyalokuttaramissakā. Pariyāpuṇanaatthādiparipucchālokiyalokuttaradhammādhigamavasena sallakkhaṇavibhāvanavavatthānakaraṇasamatthā tisso paṭibhānappabhedasaṅkhātā paññā yassa atthi, so **paṭibhānavā. Tassa pariyattiṃ nissāya paṭibhāyatī**ti tassa puggalassa pariyāpuṇanaṃ allīyitvā ñāṇaṃ jāyati ñāṇaṃ abhimukhaṃ hoti. **Cattāro satipaṭṭhānā**ti sattatiṃsa bodhipakkhiyadhammā lokiyalokuttaramissakavasena vuttā. Maggaphalāni nibbattitalokuttaravasena. Catasso paṭisambhidāyo cha ca abhiññāyo vimokkhantikavasena vuttāti ñātabbā.

Tattha **catasso paṭisambhidāyo**ti cattāro ñāṇappabhedāti attho. Iddhividhādiāsavakkhayapariyosānāni adhikāni cha ñāṇāni. **Tassā**ti parassa, attho paṭibhāyatīti sambandho. **Attho**ti saṅkhepato hetuphalaṃ. Tañhi yasmā hetuanusārena arīyati adhigamīyati pāpuṇīyati, tasmā atthoti vuccati. Pabhedato pana yaṃkiñci paccayuppannaṃ nibbānaṃ bhāsitattho vipāko kiriyāti ime pañca dhammā atthoti veditabbā, taṃ atthaṃ paccavekkhantassa so attho pabhedato ñāto pākaṭo hoti. **Dhammo**ti saṅkhepato paccayo. So hi yasmā taṃ taṃ vidahati pavatteti ceva pāpeti ca, tasmā dhammoti vuccati. Pabhedato pana yo koci phalanibbattako hetu ariyamaggo bhāsitaṃ kusalaṃ akusalanti ime pañca dhammā dhammoti veditabbā, taṃ dhammaṃ paccavekkhantassa so dhammo pabhedato ñāto pākaṭo hoti, tasmiṃ atthe ca dhamme ca yā sabhāvanirutti abyabhicārī vohāro, tassa abhilāpe bhāsane udīraṇe taṃ lapitaṃ bhāsitaṃ udīritaṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassa sā nirutti ñātā pākaṭā hoti.

Ettha **atthe ñāte attho paṭibhāyatī**ti idāni tassa saddaṃ āharitvā vuttappabhede atthe pākaṭībhūte vuttappabhedo attho tassa puggalassa paṭibhāyati ñāṇābhimukho hoti. **Dhamme ñāte dhammo paṭibhāyatī**ti vuttappabhede dhamme pākaṭībhūte vuttappabhedo dhammo paṭibhāyati. **Niruttiyā ñātāya nirutti paṭibhāyatī**ti vuttappabhedāya niruttiyā pākaṭāya vuttappabhedā nirutti paṭibhāyati. **Imesu tīsu ñāṇesu ñāṇa**nti atthadhammaniruttīsu imesu tīsu sabbatthakañāṇamārammaṇaṃ katvā paccavekkhantassa tesu tīsu ñāṇesu pabhedagataṃ ñāṇaṃ, yathāvuttesu vā tesu tīsu ñāṇesu gocarakiccādivasena vitthāragataṃ ñāṇaṃ paṭibhānapaṭisambhidā. **Imāya paṭibhānapaṭisambhidāyā**ti imāya vuttappakārāya yathāvuttavitthārapaññāya upeto hoti. **So vuccati paṭibhānavā**ti nigamento āha. **Yassa pariyatti natthī**ti pariyatti nāma buddhavacanaṃ. Tañhi uggaṇhantassa paṭisambhidā visadā honti. Yassa puggalassa evarūpā pariyatti natthi. **Paripucchā natthī**ti paripucchā nāma pāḷiaṭṭhakathādīsu gaṇṭhipadaatthapadavinicchayakathā. Uggahitapāḷiādīsu hi atthaṃ kathentassa paṭisambhidā visadā honti. **Adhigamo natthī**ti adhigamo nāma arahattappatti. Arahattañhi pattassa paṭisambhidā visadā honti. Yassa vuttappakārā tividhā sampatti natthi. **Kiṃ tassa paṭibhāyissatī**ti kena kāraṇena tassa puggalassa pabhedagataṃ ñāṇaṃ upaṭṭhahissati.

Sāmanti sayameva. **Sayaṃ abhiññāta**nti sayameva tena ñāṇena avagamitaṃ. **Attapaccakkhaṃ dhamma**nti attanā paṭivijjhitaṃ paccavekkhitaṃ dhammaṃ. **Na kassaci saddahatī**ti attapaccakkhatāya paresaṃ na saddahati, saddhāya na gacchati. **Avijjāpaccayā saṅkhārā**tiādikaṃ dvādasapadikapaccayākāradassanavasena vuttaṃ. **Avijjānirodhā**tiādayo saṃsāranivattiṃ sandhāya vuttā. **Idaṃ dukkha**ntiādi saccadassanavasena. **Ime āsavā**tiādayo aparena pariyāyena kilesavasena paccayadassanavasena. **Ime dhammā abhiññeyyā**tiādayo abhiññeyyapariññeyyapahātabbabhāvetabbasacchikātabbadhammānaṃ dassanavasena. **Channaṃ phassāyatanāna**ntiādayo phassāyatanānaṃ uppattiñca atthaṅgamañca assādañca upaddavañca nissaraṇañca dassanavasena. **Pañcannaṃ upādānakkhandhānaṃ** pañcavīsatividhena udayañca vayañca, tesu chandarāgavasena assādañca, tesaṃ vipariṇāmaṃ ādīnavañca, nissaraṇasaṅkhātaṃ nibbānañca. **Catunnaṃ mahābhūtānaṃ** avijjādisamudayañca, avijjādinirodhe atthaṅgamañca evamādidassanavasena vuttā. Ete dhammā tattha tattha vuttanayena veditabbā.

Amatogadhanti natthi etassa maraṇasaṅkhātaṃ matanti amataṃ. Kilesavisapaṭipakkhattā agadantipi amataṃ. Tasmiṃ ninnatāya **amatogadhaṃ. Amataparāyana**nti vuttappakāraṃ amataṃ paraṃ ayanaṃ gati patiṭṭhā assāti amataparāyanaṃ. **Amatapariyosāna**nti taṃ amataṃ saṃsārassa niṭṭhābhūtattā pariyosānamassāti amatapariyosānaṃ.

89. **Lābhakamyā na sikkhatī**ti lābhapatthanāya suttantādīni na sikkhati. **Aviruddho ca taṇhāya, rasesu nānugijjhatī**ti virodhābhāvena ca aviruddho hutvā taṇhāya mūlarasādīsu gedhaṃ nāpajjati.

Kena nu khoti lābhapatthanāya kāraṇacintena pihassa pariyesane nipāto. **Lābhābhinibbattiyā**ti catunnaṃ paccayānaṃ visesena uppattiyā. **Lābhaṃ paripācento**ti paccaye paripācayanto.

Attadamatthāyāti vipassanāsampayuttāya paññāya attano damanatthāya. **Attasamatthāyā**ti samādhisampayuttāya paññāya attano samādhānatthāya. **Attaparinibbāpanatthāyā**ti duvidhenāpi ñāṇena attano anupādāparinibbānatthāya. Vuttañhetaṃ ‘‘anupādāparinibbānatthaṃ kho āvuso bhagavati brahmacariyaṃ vussatī’’ti (ma. ni. 1.259). **Appicchaññeva nissāyā**ti ettha paccayaappiccho adhigamaappiccho pariyattiappiccho dhutaṅgaappicchoti cattāro appicchā, tesaṃ nānatthaṃ heṭṭhā vitthāritaṃ eva, taṃ appicchaṃ allīyitvā. **Santuṭṭhiññevā**ti catūsu paccayesu ca tividhaṃ santosaṃ allīyitvā, etesaṃ vibhāgo heṭṭhā vitthāritoyeva. **Sallekhaññevā**ti kilesalekhanaṃ. **Idamatthitaññevā**ti imehi kusaladhammehi atthi idamatthi, tassa bhāvo idamatthitā, taṃ idamatthitaṃyeva nissāya allīyitvā.

Rasoti niddesassa uddesapadaṃ. **Mūlaraso**ti yaṃkiñci mūlaṃ paṭicca nibbattaraso. **Khandharasā**dīsupi eseva nayo. **Ambila**nti takkambilādi. **Madhura**nti ekantato gosappiādi. Madhu pana kasāvayuttaṃ ciranikkhittaṃ kasāvaṃ hoti, phāṇitaṃ khāriyuttaṃ ciranikkhittaṃ khāriyaṃ hoti. Sappi pana ciranikkhittaṃ vaṇṇagandhe jahantampi rasaṃ na jahatīti tadeva ekantamadhuraṃ. **Tittaka**nti nimbapaṇṇādi. **Kaṭuka**nti siṅgiveramaricādi. **Loṇika**nti sāmuddikaloṇādi. **Khārika**nti vātiṅgaṇakaḷīrādi. **Lambika**nti badarāmalakakapiṭṭhasālavādi. **Kasāva**nti harītakādi. Ime sabbepi rasā vatthuvasena vuttā. Taṃtaṃvatthuko panettha raso ca ambilādīni nāmehi vuttoti veditabbo. **Sādū**ti iṭṭharaso. **Asādū**ti aniṭṭharaso. Iminā padadvayena sabbopi raso pariyādinno. **Sīta**nti sītaraso. **Uṇha**nti uṇharaso. Evamayaṃ mūlarasādinā bhedena bhinnopi raso lakkhaṇādīhi abhinnoyeva. Sabbopi hesa jivhāpaṭihananalakkhaṇo, jivhāviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno. **Te jivhaggena rasaggānī**ti ete samaṇabrāhmaṇā pasādajivhaggena uttamarasāni. **Pariyesantā**ti gavesamānā. **Āhiṇḍantī**ti tattha tattha vicaranti. **Te ambilaṃ labhitvā anambilaṃ pariyesantī**ti takkādiambilaṃ laddhā anambilaṃ gavesanti. Evaṃ sabbaṃ parivattetvā parivattetvā yojitaṃ.

Paṭisaṅkhā yoniso āhāraṃ āhāretīti paṭisaṅkhānapaññāya jānitvā upāyena āhāraṃ āhāreti. Idāni upāyaṃ dassetuṃ **‘‘neva davāyā’’**tiādi vuttaṃ.

Tattha **neva davāyā**ti davatthāya na āhāreti. Tattha naṭalaṅghakādayo davatthāya āhārenti nāma. Yañhi bhojanaṃ bhuttassa naccagītakabbasilokasaṅkhāto davo atirekatarena paṭibhāti, taṃ bhojanaṃ adhammena visamena pariyesitvā te āhārenti. Ayaṃ pana bhikkhu na evamāhāreti.

Na madāyāti mānamadapurisamadānaṃ vaḍḍhanatthāya na āhāreti. Tattha rājarājamahāmattā madatthāya āhārenti nāma. Te hi attano mānamadapurisamadānaṃ vaḍḍhanatthāya piṇḍarasabhojanādīni paṇītabhojanāni bhuñjanti. Ayaṃ pana bhikkhu evaṃ nāhāreti.

Na maṇḍanāyāti sarīramaṇḍanatthāya na āhāreti. Tattha rūpūpajīviniyo mātugāmā antepurikādayo ca sappiphāṇitādīni pivanti, siniddhamudumaddavabhojanaṃ āhārenti. Evaṃ no aṅgalaṭṭhi susaṇṭhitā bhavissati, sarīre chavivaṇṇo pasanno bhavissatīti. Ayaṃ pana bhikkhu evaṃ na āhāreti.

Na vibhūsanāyāti sarīre maṃsavibhūsanatthāya na āhāreti. Tattha nibbuddhamallamuṭṭhikamallaceṭakādayo susiniddhehi macchamaṃsādīhi sarīraṃ pīṇenti ‘‘evaṃ no maṃsaṃ ussadaṃ bhavissati pahārasahanatthāyā’’ti. Ayaṃ pana bhikkhu evaṃ sarīre maṃsavibhūsanatthāya na āhāreti.

Yāvadevāti āhārāharaṇapayojanassa paricchedaniyamadassanaṃ. **Imassa kāyassa ṭhitiyā**ti imassa catumahābhūtikassa karajakāyassa ṭhapanatthāya āhāreti, idamassa āhārāharaṇe payojananti attho. **Yāpanāyā**ti jīvitindriyayāpanatthāya āhāreti. **Vihiṃsūparatiyā**ti vihiṃsā nāma abhuttapaccayā uppajjanakakhuddā, tassā uparatiyā vūpasamanatthāya āhāreti. **Brahmacariyānuggahāyā**ti brahmacariyaṃ nāma tisso sikkhā sakalasāsanaṃ, tassa anuggaṇhatthāya āhāreti.

Itīti upāyanidassanaṃ, iminā upāyenāti attho. **Purāṇañca vedanaṃ paṭihaṅkhāmī**ti purāṇavedanaṃ nāma abhuttapaccayā uppajjanakavedanā, taṃ paṭihanissāmīti āhāreti. **Navañca vedanaṃ na uppādessāmī**ti navavedanā nāma atibhuttapaccayena uppajjanakavedanā, na taṃ uppādessāmīti āhāreti. Atha vā navavedanā nāma bhuttapaccayā na uppajjanakavedanā, tassā anuppannāya anuppajjanatthameva āhāreti.

Yātrā ca me bhavissatīti yāpanā ca me bhavissati. **Anavajjatā cā**ti ettha atthi sāvajjaṃ, atthi anavajjaṃ. Tattha adhammikapariyesanā adhammikapaṭiggahaṇaṃ adhammena paribhogoti idaṃ sāvajjaṃ nāma. Dhammena pana pariyesitvā dhammena paṭiggahetvā paccavekkhitvā paribhuñjanaṃ anavajjaṃ nāma. Ekacco anavajjeyeva sāvajjaṃ karoti, ‘‘laddhaṃ me’’ti katvā pamāṇātikkantaṃ bhuñjati, taṃ jīrāpetuṃ asakkonto uddhaṃvirecanaadhovirecanādīhi kilamati, sakalavihāre bhikkhū tassa sarīrapaṭijagganabhesajjapariyesanādīsu ussukkaṃ āpajjanti, ‘‘kiṃ ida’’nti vutte ‘‘asukassa nāma udaraṃ uddhumāta’’ntiādiṃ vadanti. ‘‘Esa niccakālampi evaṃ pakatikoyeva, attano kucchippamāṇaṃ nāma na jānātī’’ti nindanti garahanti. Ayaṃ anavajjeyeva sāvajjaṃ karoti nāma. Evaṃ akatvā ‘‘anavajjatā ca me bhavissatī’’ti āhāreti.

Phāsuvihāro cāti etthāpi atthi phāsuvihāro, atthi na phāsuvihāro. Tattha āharahatthako alaṃsāṭako tatravaṭṭako kākamāsako bhuttavamitakoti imesaṃ pañcannaṃ brāhmaṇānaṃ bhojanaṃ na phāsuvihāro nāma. Etesu hi **āharahatthako** nāma bahuṃ bhuñjitvā attano dhammatāya uṭṭhātuṃ asakkonto ‘‘āhara hattha’’nti vadati. **Alaṃsāṭako** nāma accuddhumātakucchitāya uṭṭhitopi sāṭakaṃ nivāsetuṃ na sakkoti. **Tatravaṭṭako** nāma uṭṭhātuṃ asakkonto tatreva parivaṭṭati. **Kākamāsako** nāma yathā kākehi āmasituṃ sakkoti, evaṃ yāva mukhadvārā āhāreti. **Bhuttavamitako** nāma mukhena sandhāretuṃ asakkonto tattheva vamati. Evaṃ akatvā ‘‘phāsuvihāro ca me bhavissatī’’ti āhāreti. Phāsuvihāro nāma catūhi pañcahi ālopehi ūnūdaratā. Ettakañhi bhuñjitvā pānīyaṃ pivato cattāro iriyāpathā sukhena pavattanti. Tasmā dhammasenāpati evamāha –

> ‘‘Cattāro pañca ālope, abhutvā udakaṃ pive;
> Alaṃ phāsuvihārāya, pahitattassa bhikkhuno’’ti. (theragā. 983; mi. pa. 6.5.10);

Imasmiṃ pana ṭhāne aṅgāni samodhānetabbāni. Neva davāyāti hi ekaṃ aṅgaṃ, na madāyāti ekaṃ, na maṇḍanāyāti ekaṃ, na vibhūsanāyāti ekaṃ, yāvadeva imassa kāyassa ṭhitiyā yāpanāyāti ekaṃ, vihiṃsūparatiyā brahmacariyānuggahāyāti ekaṃ, iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmīti ekaṃ, yātrā ca me bhavissatīti ekaṃ aṅgaṃ, anavajjatā ca phāsuvihāro cāti ayamettha bhojanānisaṃso.

Mahāsivatthero panāha – ‘‘heṭṭhā cattāri aṅgāni paṭikkhepo nāma, upari pana aṭṭhaṅgāni samodhānetabbānī’’ti. Tattha yāvadeva imassa kāyassa ṭhitiyāti ekaṃ aṅgaṃ, yāpanāyāti ekaṃ, vihiṃsūparatiyāti ekaṃ, brahmacariyānuggahāyāti ekaṃ, iti purāṇañca vedanaṃ paṭihaṅkhāmīti ekaṃ, navañca vedanaṃ na uppādessāmīti ekaṃ, yātrā ca me bhavissatīti ekaṃ, anavajjatā cāti ekaṃ, phāsuvihāro pana bhojanānisaṃsoti. Evaṃ aṭṭhaṅgasamannāgataṃ āhāraṃ āhāreti.

90. **Upekkhako**ti chaḷaṅgupekkhāya samannāgato. **Sato**ti kāyānupassanādisatiyutto.

Upekkhakoti chaḷaṅgupekkhāya samannāgatoti ettha chaḷaṅgupekkhādhammo nāma koti? Ñāṇādayo. ‘‘Ñāṇa’’nti vutte kiriyato cattāri ñāṇasampayuttāni labbhanti, ‘‘satatavihāro’’ti vutte aṭṭha mahācittāni labbhanti, ‘‘rajjanadussanaṃ natthī’’ti vutte dasa cittāni labbhanti. Somanassaṃ āsevanavasena labbhati. **Cakkhunā rūpaṃ disvā**ti kāraṇavasena cakkhūti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu – cakkhu rūpaṃ na passati acittakattā, cittampi na passati acakkhukattā. Dvārārammaṇasaṅghaṭṭanena pana pasādavatthukena cittena passati. Īdisesu pana ṭhānesu ‘‘dhanunā vijjhatī’’tiādīsu viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvāti ayamevettha attho.

Neva sumano hotīti lobhuppattivasena chandarāguppattivasena somanasso na hoti. **Na dummano**ti paṭighuppattivasena duṭṭhacitto na hoti. **Upekkhako**ti upapattito ikkhako hoti, apakkhapatito hutvā iriyāpathaṃ pavatteti. **Sato sampajāno**ti satimā ñāṇasampanno. **Manāpaṃ nābhigijjhatī**ti manavaḍḍhanakaṃ iṭṭhārammaṇaṃ nābhigijjhati na pattheti. **Nābhihaṃsatī**ti na tussati. **Na rāgaṃ janetī**ti tattha tattha rañjanaṃ na uppādeti. **Tassa ṭhitova kāyo hotī**ti tassa khīṇāsavassa cakkhādikāyo kampārahitattā ṭhito niccalo hoti. **Amanāpa**nti aniṭṭhārammaṇaṃ. **Na maṅku hotī**ti domanassito na hoti. **Appatiṭṭhitacitto**ti kodhavasena ṭhitamano na hoti. **Alīnamanaso**ti alīnacitto. **Abyāpannacetaso**ti byāpādarahitacitto.

Rajanīye na rajjatīti rajanīyasmiṃ vatthusmiṃ na rāgaṃ uppādeti. **Dussanīye na dussatī**ti dosuppāde vatthusmiṃ na dosaṃ uppādeti. **Mohanīye na muyhatī**ti mohanīyasmiṃ vatthusmiṃ na mohaṃ uppādeti. **Kopanīye na kuppatī**ti kodhanīyasmiṃ vatthusmiṃ na calati. **Madanīye na majjatī**ti madanīyasmiṃ vatthusmiṃ na saṃsīdati. **Kilesanīye na kilissatī**ti upatapanīyasmiṃ vatthusmiṃ na upatappati. **Diṭṭhe diṭṭhamatto**ti rūpārammaṇe cakkhuviññāṇena diṭṭhe diṭṭhamatto. **Sute sutamatto**ti saddāyatane sotaviññāṇena sute sutamatto. **Mute mutamatto**ti ghānajivhākāyaviññāṇena pāpuṇitvā gahite gahitamatto. **Viññāte viññātamatto**ti manoviññāṇena ñāte ñātamatto. **Diṭṭhe na limpatī**ti cakkhuviññāṇena diṭṭhe rūpārammaṇe taṇhādiṭṭhilepena na limpati. **Diṭṭhe anūpayo**ti rūpārammaṇe nittaṇho hoti. **Anapāyo**ti apaduṭṭhacitto.

Saṃvijjatīti labbhati. **Passatī**ti oloketi. **Chandarāgo**ti sineho. **Rūpārāma**nti rūpaṃ ārāmaṃ assāti rūpārāmaṃ. Rūpe ratanti **rūparataṃ**. Rūpe santuṭṭhīti **rūpasammuditaṃ**.

Dantaṃ nayanti samitinti uyyānakīḷāmaṇḍalādīsu mahājanamajjhaṃ gacchantā dantameva goṇajātiṃ vā assajātiṃ vā yāne yojetvā nayanti. **Rājā**ti tathārūpāneva ṭhānāni gacchanto rājāpi dantameva abhiruhati. **Manussesū**ti manussesupi catūhi ariyamaggehi danto nibbisevanova seṭṭho. **Yotivākya**nti yo evarūpaṃ atikkamavacanaṃ punappunaṃ vuccamānampi titikkhati na paṭipphandati na vihaññati, evarūpo danto seṭṭhoti attho.

Assatarāti vaḷavāya gadrabhena jātā. **Ājānīyā**ti yaṃ assadammasārathi kāraṇaṃ kāreti, tassa khippaṃ jānanasamatthā. **Sindhavā**ti sindhavaraṭṭhe jātā assā. **Mahānāgā**ti kuñjarasaṅkhātā mahāhatthino. **Attadanto**ti ete assatarā vā ājānīyā vā sindhavā vā kuñjarā vā varā dantā, na adantā. Yo pana catumaggasaṅkhātena attadantena dantatāya attadanto nibbisevano, ayaṃ tatopi varaṃ, sabbehipi etehi uttaritaroti attho.

Na hi etehi yānehīti yāni etāni hatthiyānādiyānāni, na hi etehi yānehi koci puggalo supinantenapi agatapubbattā **‘‘agata’’**nti saṅkhātaṃ nibbāna**disaṃ,** taṃ ṭhānaṃ gaccheyya. Yathā pubbabhāge indriyadamena **dantena** aparabhāge ariyamaggabhāvanāya **sudantena danto** nibbisevano sappañño puggalo taṃ agatapubbaṃ disaṃ gacchati, dantabhūmiṃ pāpuṇāti. Tasmā attadamanameva varanti attho.

Vidhāsu na vikampantīti seyyassa seyyohamasmītiādīsu mānavidhāsu na calanti nappavedhanti. **Vippamuttā punabbhavā**ti punabbhavapaṭisandhiyā punappunaṃ uppattito suṭṭhu muttā muñcitvā ṭhitā. **Dantabhūmimanuppattā**ti ekantadamanaṃ arahattaphalabhūmiṃ pāpuṇitvā ṭhitā. **Te loke vijitāvino**ti te arahanto sattaloke vijitavijayā vijitavanto nāma honti.

Yasmā ca bhāvitindriyo nibbhayo nibbikāro danto hoti, tasmā tamatthaṃ dassento **‘‘yassindriyānī’’**ti gāthamāha. Tassattho – **yassa** cakkhādīni **chaḷindriyāni** gocarabhāvanāya aniccāditilakkhaṇaṃ āropetvā vāsanābhāvanāya satisampajaññagandhaṃ gāhāpetvā **bhāvitāni,** tāni ca kho **ajjhatta**gocarabhāvanāya, evaṃ pana **bahiddhā ca sabbaloke**ti yattha yattha indriyānaṃ vekallatā vekallato vā sambhavo, tattha nābhijjhādivasena **bhāvitānī**ti evaṃ **nibbijjha** ñatvā paṭivijjhitvā **imaṃ parañca lokaṃ** sakasantatikhandhalokaṃ parasantatikhandhalokañca dantamaraṇaṃ maritukāmo **kālaṃ kaṅkhati,** jīvitakkhayakālaṃ āgameti patimāneti, na bhāyati maraṇassa. Yathāha –

> ‘‘Maraṇe me bhayaṃ natthi, nikanti natthī jīvite’’. (theragā. 20);
>
> ‘‘Nābhikaṅkhāmi maraṇaṃ, nābhikaṅkhāmi jīvitaṃ;
> Kālañca patimānemi, nibbisaṃ bhatako yathā’’ti. (theragā. 606, 654, 1002; mi. pa. 2.2.4 thokaṃ visadisaṃ);

Bhāvito sa dantoti evaṃ bhāvitindriyo so danto.

91. **Nissayatā**ti taṇhādiṭṭhinissayā. **Ñatvā dhamma**nti aniccādīhi ākārehi dhammaṃ jānitvā. **Anissito**ti evaṃ tehi nissayehi anissito. Tena aññatra dhammaññāṇā natthi nissayānaṃ abhāvoti dīpeti. **Bhavāya vibhavāya vā**ti sassatāya ucchedāya vā. Imissā gāthāya niddeso uttāno.

92. **Taṃ brūmi upasanto**ti taṃ evarūpaṃ ekekagāthāya vuttaṃ upasantoti kathemi. **Atarī so visattika**nti so imaṃ visatādibhāvena visattikāsaṅkhātaṃ mahātaṇhaṃ atari.

Attano diṭṭhiyā rāgo abhijjhākāyaganthoti sayaṃ gahitadiṭṭhiyā rañjanasaṅkhāto rāgo abhijjhākāyagantho. **Paravādesu āghāto appaccayo**ti paresaṃ vādapaṭivādesu kopo ca atuṭṭhākāro ca byāpādo kāyagantho. **Attano sīlaṃ vā vataṃ vā**ti sayaṃ gahitamethunaviratisaṅkhātaṃ sīlaṃ vā govatādivataṃ vā. **Sīlabbataṃ vā**ti tadubhayaṃ vā. **Parāmāso**ti iminā suddhītiādivasena parato āmasati. **Attano diṭṭhi idaṃsaccābhiniveso kāyagantho**ti sayaṃ gahitadiṭṭhiṃ ‘‘idameva saccaṃ moghamañña’’nti (udā. 54; ma. ni. 3.27, 301) ayoniso abhiniveso idaṃsaccābhiniveso kāyagantho. **Ganthā tassa na vijjantī**ti tassa khīṇāsavassa dve diṭṭhiganthā sotāpattimaggena na santi. Byāpādo kāyagantho anāgāmimaggena. Abhijjhākāyagantho arahattamaggena.

93. Idāni tameva upasantaṃ pasaṃsanto āha **‘‘na tassa puttā’’**ti evamādi. Tattha puttā atrajādayo cattāro. Ettha ca puttapariggahādayo puttādināmena vuttāti veditabbā. Te hissa na vijjanti, tesaṃ vā abhāvena puttādayo na vijjantīti. **Attā**ti ‘‘attā atthī’’ti gahitā sassatadiṭṭhiṃ natthi. **Nirattā**ti ‘‘ucchijjatī’’ti gahitā ucchedadiṭṭhi.

Natthīti gahetabbaṃ natthi. **Muñcitabbaṃ natthī**ti mocetabbaṃ natthi. **Yassa natthi gahita**nti yassa puggalassa taṇhādiṭṭhivasena gahitaṃ na vijjati. **Tassa natthi muñcitabba**nti tassa puggalassa muñcitabbaṃ na vijjati. **Gāhamuñcanasamatikkanto**ti gahaṇañca mocanañca vītivatto. **Vuddhiparihānivītivatto**ti vuḍḍhiñca hāniñca atikkanto.

94. **Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā**ti yena taṃ rāgādinā vajjena puthujjanā sabbepi devamanussā itova bahiddhā samaṇabrāhmaṇā ca rattoti vā duṭṭhoti vā vadeyyuṃ. **Taṃ tassa apurakkhata**nti taṃ rāgādivajjaṃ tassa arahato apurakkhataṃ. **Tasmā vādesu nejatī**ti taṃkāraṇā nindāvacanesu na kampati.

Nejatīti niddesassa uddesapadaṃ. **Na iñjatī**ti calanaṃ na karoti. **Na calatī**ti na tattha namati. **Na vedhatī**ti kampetuṃ asakkuṇeyyatāya na phandati. **Nappavedhatī**ti na kampati. **Na sampavedhatī**ti na parivattati.

95. **Na ussesu vadate**ti visiṭṭhesu attānaṃ antokatvā ‘‘ahaṃ visiṭṭho’’ti atimānavasena na vadati. Esa nayo itaresu dvīsu. **Kappaṃ neti akappiyo**ti so evarūpo duvidhampi kappaṃ na eti. Kasmā? Yasmā akappiyo, pahīnakappoti vuttaṃ hoti. Imissāpi gāthāya niddeso uttānova.

96. **Saka**nti mayhanti pariggahitaṃ. **Asatā ca na socatī**ti avijjamānādinā asatā ca na socati. **Dhammesu ca na gacchatī**ti sabbadhammesu chandādivasena na gacchati. **Sa ve santoti vuccatī**ti so evarūpo naruttamo ‘‘santo’’ti vuccati. Imissāpi gāthāya niddeso uttānova. Arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne koṭisatasahassadevatānaṃ arahattappatti ahosi, sotāpannādīnaṃ gaṇanā natthīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Purābhedasuttaniddesavaṇṇanā niṭṭhitā.

11. Kalahavivādasuttaniddesavaṇṇanā

97. Ekādasame kalahavivādasuttaniddese **kutopahūtā kalahā vivādā**ti kalaho ca tassa pubbabhāgo vivādo cāti ime kuto jātā. **Paridevasokā sahamaccharā cā**ti paridevasokā ca sahamaccharā ca kuto pahūtā. **Mānātimānā sahapesuṇā cā**ti mānā ca atimānā ca pesuṇā ca kuto pahūtā. **Te**ti te sabbepi aṭṭha kilesadhammā. **Tadiṅgha byūhī**ti taṃ mayā pucchitamatthaṃ brūhi, yācāmi taṃ ahanti. Yācanattho hi **iṅghā**ti nipāto.

Ekena ākārenāti ekena kāraṇena. **Aparena ākārenā**ti aparena kāraṇena. **Āgārikā daṇḍapasutā**ti gahapatino vihesamānā. **Pabbajitā āpattiṃ āpajjantā**ti anagārikā sattasu āpattikkhandhesu aññataraṃ āpajjamānā.

Kutopahūtāti kutobhūtā. **Kutojātā**ti kuto paṭiladdhabhāvā. **Kutosañjātā**ti upasaggena padaṃ vaḍḍhitaṃ. **Kutonibbattā**ti kuto nibbattalakkhaṇaṃ pattā. Upasaggena padaṃ vaḍḍhetvā **‘‘kutoabhinibbattā’’**ti vuttaṃ. **Kutopātubhūtā**ti kutopākaṭībhūtā. **Kiṃ nidānā**tiādīsu attano phalaṃ nidetīti **nidānaṃ**. Etasmā phalaṃ samudetīti **samudayo**. Etasmā phalaṃ jāyatīti **jāti**. Etasmā phalaṃ pabhavatīti **pabhavo. Mūlaṃ pucchatī**ti kalahassa kāraṇaṃ pucchati. Kāraṇañhi patiṭṭhaṭṭhena mūlaṃ. Attano phalanipphādanatthaṃ hinoti pavattatīti **hetu**. ‘‘Handa naṃ gaṇhathā’’ti dassentaṃ viya attano phalaṃ nidetīti **nidānaṃ**. Etasmā phalaṃ sambhavatīti **sambhavo**. Pabhavati phalaṃ etasmāti **pabhavo**. Samuṭṭhāti ettha phalaṃ, etena vā samuṭṭhātīti **samuṭṭhānaṃ**. Attano phalaṃ āharatīti **āhāro**. Apaṭikkhipitabbaṭṭhena attano phalaṃ ārametīti **ārammaṇaṃ**. Etaṃ paṭicca apaṭikkhipitvā phalaṃ eti pavattatīti **paccayo**. Etasmā phalaṃ samudetīti **samudayo**ti evametesaṃ padānaṃ vacanattho veditabbo. Taṃ sandhāya ‘‘kalahassa ca vivādassa ca mūlaṃ pucchatī’’tiādinā nayena desanā vuttā.

98. **Piyappahūtā**ti piyavatthuto jātā. **Maccherayuttā kalahā vivādā**ti iminā kalahavivādādīnaṃ na kevalaṃ piyavatthumeva, macchariyampi paccayaṃ dasseti. Kalahavivādasīsena cettha sabbepi te dhammā vuttāti veditabbā. Yathā ca etesaṃ macchariyaṃ, tathā pesuṇānañca vivādaṃ. Tenāha **‘‘vivādajātesu ca pesuṇānī’’**ti. Imissā gāthāya niddeso uttānatthoyeva.

99. **Piyā su lokasmiṃ kutonidānā, ye cāpi lobhā vicaranti loke**ti ‘‘piyappahūtā kalahā’’ti ye ettha vuttā, te piyā lokasmiṃ kutonidānā, na kevalañca piyā, ye cāpi khattiyādayo loke vicaranti lobhahetu lobhenābhibhūtā vicaranti, tesaṃ so lobho ca kutonidānoti dve atthe ekāya pucchāya pucchati. **Kutonidānā**ti cettha kiṃnidānā kiṃhetukāti paccattavacanassa toādeso veditabbo, samāse cassa lopābhāvo. Atha vā **nidānā**ti jātā, uppannāti attho. Tasmā kuto jātā kuto uppannāti vuttaṃ hoti. **Āsā ca niṭṭhā cā**ti āsā ca tassā āsāya samiddhi ca. **Ye samparāyāya narassa hontī**ti ye narassa samparāyāya honti, parāyanā hontīti vuttaṃ hoti. Ekā evāyampi pucchā.

Dīpā hontīti patiṭṭhā bhavanti. **Saraṇā hontī**ti dukkhanāsanā honti. **Niṭṭhāparāyanā hontī**ti samiddhiparāyanā honti.

100. **Chandānidānānī**ti kāmacchandādichandanidānāni. **Ye cāpi lobhā vicarantī**ti ye cāpi khattiyādayo lobhā vicaranti, tesaṃ lobhopi chandanidānoti dvepi atthe ekato vissajjeti. **Itonidānā**ti chandanidānā evāti vuttaṃ hoti. ''Itonidānā''ti hi chandaṃ sandhāyāha. Chandanidānā hi lobhādayo. ''Itonidānā''ti saddasiddhi cettha ''kutonidānā''ti ettha vuttanayena veditabbā. Āsāya samiddhi vuccati **niṭṭhā**ti ajjhāsayanibbattipaṭilābho kathīyati.

101. **Vinicchayā**ti taṇhādiṭṭhivinicchayā. **Ye cāpi dhammā samaṇena vuttā**ti ye ca aññepi kodhādīhi sampayuttā, tathārūpā vā akusalā dhammā buddhasamaṇena vuttā, te **kutopahūtā**ti.

Aññajātikāti aññasabhāvā. **Aññavihitakā**ti aññenākārena ṭhitā. **Samitapāpenā**ti nibbāpitapāpena. **Bāhitapāpadhammenā**ti pahīnalāmakadhammena. **Bhinnakilesamūlenā**ti kilesamūlāni bhinditvā ṭhitena. **Sabbākusalamūlabandhanā pamuttenā**ti dvādasaakusalabandhanaṃ mocetvā ṭhitena. **Vuttā**ti kathitā. **Pavuttā**ti pakārena kathitā.

102. **Tamūpanissāya pahoti chando**ti taṃ sukhadukkhavedanaṃ tadubhayavatthusaṅkhātaṃ sātāsātaṃ upanissāya saṃyogaviyogapatthanāvasena chando pahoti. Ettāvatā ''chando nu lokasmiṃ kutonidāno''ti ayaṃ pañho vissajjito hoti. **Rūpesu disvā vibhavaṃ bhavañcā**ti rūpesu vayañca uppādañca disvā. **Vinicchayaṃ kubbati jantu loke**ti apāyādike loke ayaṃ jantu bhogādhigamatthaṃ taṇhāvinicchayaṃ ''attā me uppanno''tiādinā nayena diṭṭhivinicchayañca kurute. Ettāvatā ''vinicchayā cāpi kutopabhūtā''ti ayaṃ pañho vissajjito hoti.

Sātāsātaṃ nissāyāti madhurañca amadhurañca upanissayaṃ katvā. **Iṭṭhāniṭṭha**nti iṭṭhārammaṇañca aniṭṭhārammaṇañca.

Surāmerayamajjappamādaṭṭhānānuyoganti ettha **surā**ti piṭṭhasurā pūvasurā odanasurā kiṇṇapakkhittā sambhārasaṃyuttāti pañca surā. **Meraya**nti pupphāsavo phalāsavo madhvāsavo guḷāsavo sambhārasaṃyuttoti pañca āsavā. Taṃ sabbampi madakaraṇavasena majjaṃ. **Pamādaṭṭhāna**nti pamādakāraṇaṃ, yāya cetanāya taṃ majjaṃ pivati, tassetaṃ adhivacanaṃ. **Anuyoga**nti taṃ surāmerayamajjappamādaṭṭhānānuyogaṃ anuāyogaṃ punappunaṃ karaṇaṃ. Yasmā ca pana taṃ anuyuttassa me uppannā ceva bhogā parihāyanti, anuppannā ca nuppajjanti, tasmā ''me bhogā parikkhayaṃ khīṇabhāvaṃ gacchantī''ti jānāti. Evaṃ sabbattha. **Vikālavisikhācariyānuyoga**nti avelāya visikhāsu cariyānuyuttaṃ. **Samajjābhicaraṇa**nti naccādidassanavasena samajjābhigamanaṃ. **Ālasyānuyoga**nti kāyālasiyatāya yuttappayuttataṃ. **Apāyamukhāni na sevatī**ti bhogānaṃ vināsadvārāni na sevati.

Kasiyā vāti kasikammena vā. **Vaṇijjāya vā**ti dhammikavaṇijjakammena vā. **Gorakkhena vā**ti gopālakammena vā. **Issatthena vā**ti dhanusippena vā. **Rājaporisena vā**ti rājasevakakammena vā. **Sippaññatarena vā**ti kumbhakārādisippānaṃ aññatarena vā. **Paṭipajjatī**ti payogaṃ karoti. **Cakkhusmiṃ uppanne jānātī**ti sasambhāracakkhusmiṃ uppanne jānāti. **''Attā me uppanno''**ti diṭṭhiṃ gaṇhāti. **Cakkhusmiṃ antarahite**ti tasmiṃ vinaṭṭhe. **Attā me antarahito**ti ''mama attā vinaṭṭho''ti diṭṭhiṃ gaṇhāti. **Vigato me attā**ti vītikkanto mama attā. **Sotasmi**ntiādīsupi eseva nayo.

103. **Etepi dhammā dvayameva sante**ti ete kodhādayo dhammā sātāsātadvaye sante eva honti uppajjanti. Ettāvatā tatiyapañhopi vissajjito hoti. Idāni yo evaṃ vissajjitesu etesu pañhesu kathaṃkathī bhaveyya, tassa kathaṃkathāpahānūpāyaṃ dassento āha **''kathaṃkathī ñāṇapathāya sikkhe''**ti, ñāṇadassanañāṇādhigamanatthaṃ tisso sikkhā sikkheyyāti vuttaṃ hoti. Kiṃkāraṇā? **Ñatvā pavuttā samaṇena dhammā**. Buddhasamaṇena hi ñatvā dhammā vuttā, natthi tassa dhammesu aññāṇaṃ, attano pana ñāṇānubhāvena te ajānanto na jāneyya, na desanādosena. Tasmā **kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā**ti.

Pakkhepabandhanena vā baddhoti nāgarikabandhena baddho. **Parikkhepabandhanena vā**ti vatiparikkhepabandhanena vā. **Gāmabandhanenā**tiādīsu tasmā tasmā ṭhānato nikkhamituṃ alabhanto gāmabandhanādīhi baddho nāma hoti. **Tassa bandhanassa mokkhatthāyā**ti etassa vuttappakārassa bandhanassa mocanatthaṃ.

Ñāṇampi ñāṇapathoti pure uppannaṃ ñāṇaṃ aparāparuppannassa ñāṇampi ñāṇassa sañcaraṇamaggoti ñāṇampi ñāṇapatho. **Ñāṇassa ārammaṇampi ñāṇapatho**ti ñāṇassa paccayopi taṃ ālambitvā uppajjanato ñāṇapatho. **Ñāṇasahabhunopi dhammā ñāṇapatho**ti ñāṇena sahuppannā avasesā cittacetasikā dhammāpi ñāṇapatho. Idāni upamāya sādhento **''yathā ariyamaggo ariyapatho''**tiādimāha.

Kathaṃkathī puggaloti vicikicchāvanto puggalo. **Sakaṅkho**ti sadveḷhako. **Savilekho**ti cittarājivanto. **Sadveḷhako**ti kaṅkhāvanto. **Savicikiccho**ti sandehavanto. **Ñāṇādhigamāyā**ti ñāṇapaṭilābhatthāya. **Ñāṇaphusanāyā**ti ñāṇapaṭivijjhanatthāya. Atha vā ñāṇavindanatthāya. **Ñāṇasacchikiriyāyā**ti ñāṇassa paccakkhakaraṇatthāya. **Sanidānāha**nti ahaṃ sanidānaṃ sapaccayaṃ katvā dhammadesanaṃ karomi. **Sappāṭihāriya**nti niyyānikaṃ katvā. **No appāṭihāriya**nti aniyyānikaṃ akatvā dhammadesanaṃ karomi.

104. **Sātaṃ asātañca kutonidānā**ti ettha sātāsātanti sukhadukkhavedanā eva adhippetā. **Na bhavanti hete**ti na bhavanti ete. **Vibhavaṃ bhavañcāpi yametamatthaṃ, etaṃ me pabrūhi yatonidāna**nti sātāsātānaṃ vibhavaṃ bhavañca etampi yaṃ atthaṃ. Liṅgabyattayo ettha kato. Idaṃ pana vuttaṃ hoti – sātāsātānaṃ vibhavo bhavo cāti yo esa attho, etaṃ me pabrūhi yatonidānanti. Ettha ca sātāsātānaṃ vibhavabhavavatthukā vibhavabhavadiṭṭhiyo eva vibhavabhavāti atthato veditabbā. Tathā hi imassa pañhassa vissajjanapakkhe ‘‘bhavadiṭṭhipi phassanidānā, vibhavadiṭṭhipi phassanidānā’’ti upari niddese (mahāni. 105) vakkhati. Imāya gāthāya niddese vattabbaṃ natthi.

105. **Itonidāna**nti phassanidānaṃ. Imāyapi vattabbaṃ natthi.

106. **Kismiṃ vibhūte na phusanti phassā**ti kismiṃ vītivatte cakkhusamphassādayo pañca phassā na phusanti. Imāyapi vattabbaṃ natthi.

107. **Nāmañca rūpañca paṭiccā**ti sampayuttakanāmañca vatthārammaṇarūpañca paṭicca. **Rūpe vibhūte na phusanti phassā**ti rūpe vītivatte pañca phassā na phusanti.

Tiṇṇaṃ saṅgati phassoti cakkhurūpaviññāṇānaṃ tiṇṇannaṃ saṅgatiyā phasso jāyati. **Cakkhu ca rūpā ca rūpasmi**nti pasādacakkhuñca rūpārammaṇāni ca rūpabhāge rūpakoṭṭhāse katvā. **Cakkhusamphassaṃ ṭhapetvā**ti tiṇṇaṃ saṅgatiyā uppannaphassaṃ muñcitvā. **Sampayuttakā dhammā nāmasmi**nti avasesā vedanādayo phassena sahajātā dhammā nāmabhāge. **Sotañca paṭiccā**tiādīsupi eseva nayo.

Catūhākārehi rūpaṃ vibhūtaṃ hotīti catūhi kāraṇehi rūpaṃ vītivattaṃ hoti. **Ñātavibhūtenā**ti pākaṭaṃ katvā vītivattena. **Tīraṇavibhūtenā**ti aniccādito tīrayitvā vītivattena. **Pahānavibhūtenā**ti chandarāgapahānato vītivattena. **Samatikkamavibhūtenā**ti catunnaṃ arūpasamāpattīnaṃ paṭilābhavasena vītivattena.

108. **Kathaṃ sametassā**ti kathaṃ paṭipannassa. **Vibhoti rūpa**nti rūpaṃ vibhavati, na bhaveyya vā. **Sukhaṃ dukhañcā**ti iṭṭhāniṭṭharūpameva pucchati.

Jāneyyāmāti jānissāma. **Ājāneyyāmā**ti visesena jānissāma. **Vijāneyyāmā**ti anekavidhena jānissāma. **Paṭivijāneyyāmā**ti sammā jānissāma. **Paṭivijjheyyāmā**ti cittena bujjhissāma.

109. **Na saññasaññī**ti yathā sametassa vibhoti rūpaṃ, so pakatisaññāya saññīpi na hoti. **Na visaññasaññī**ti visaññāyapi virūpāya saññāya visaññī na hoti ummattako vā khittacitto vā. **Nopi asaññī**ti saññāvirahitopi na hoti nirodhasamāpanno vā asaññasatto vā. **Na vibhūtasaññī**ti ‘‘sabbaso rūpasaññāna’’ntiādinā (vibha. 508) nayena samatikkantasaññīpi na hoti arūpajjhānalābhī. **Evaṃ sametassa vibhoti rūpa**nti etasmiṃ saññasaññītādibhāve aṭṭhatvā yadetaṃ vuttaṃ ‘‘so evaṃ samāhite citte…pe… ākāsānañcāyatanasamāpattipaṭilābhatthāya cittaṃ abhinīharatī’’ti, evaṃ sametassa arūpamaggasamaṅgino vibhoti rūpaṃ. **Saññānidānā hi papañcasaṅkhā**ti evaṃ paṭipannassāpi ca yā saññā, taṃnidānā taṇhādiṭṭhipapañcāssa appahīnāva hontīti dasseti.

Asaññino vuccanti nirodhasamāpannāti saññāvedanā nirodhetvā nirodhasamāpannā saññābhāvena asaññinoti kathīyanti. **Asaññasattā**ti sabbena sabbaṃ saññābhāvena asaññabhave nibbattā.

So evaṃ samāhite citteti tattha **so**ti so bhikkhu. **Eva**nti catutthajjhānakkamanidassanametaṃ, iminā kamena catutthajjhānaṃ paṭilabhitvāti vuttaṃ hoti. **Samāhite**ti iminā catutthajjhānasamādhinā samāhite. **Parisuddhe**tiādīsu pana upekkhāsatipārisuddhibhāvena parisuddhe. Parisuddhattāyeva **pariyodāte,** pabhassareti vuttaṃ hoti. Sukhādīnaṃ paccayānaṃ ghātena vihatarāgādiaṅgaṇattā **anaṅgaṇe**. Anaṅgaṇattā eva ca **vigatūpakkilese**. Aṅgaṇena hi cittaṃ upakkilissati. Subhāvitattā **mudubhūte,** vasībhāvappatteti vuttaṃ hoti. Vase vattamānañhi cittaṃ mudūti vuccati. Muduttāyeva ca **kammaniye,** kammakkhame kammayoggeti vuttaṃ hoti. Mudu hi cittaṃ kammaniyaṃ hoti suddhantamiva suvaṇṇaṃ. Tadubhayampi ca subhāvitattāyeva. Yathāha ‘‘nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitaṃ kammaniyaṃ hoti yathayidaṃ, bhikkhave, citta’’nti (a. ni. 1.22).

Etesu hi parisuddhabhāvādīsu ṭhitattā **ṭhite**. Ṭhitattāyeva **āneñjappatte** acale niriñjaneti vuttaṃ hoti. Mudukammaññabhāvena vā attano vase ṭhitattā **ṭhite**. Saddhādīhi pariggahitattā **āneñjappatte**. Saddhāpariggahitañhi cittaṃ assaddhiyena na iñjati, vīriyapariggahitaṃ kosajjena na iñjati, satipariggahitaṃ pamādena na iñjati, samādhipariggahitaṃ uddhaccena na iñjati, paññāpariggahitaṃ avijjāya na iñjati, obhāsagataṃ kilesandhakārena na iñjati. Imehi chahi dhammehi pariggahituṃ āneñjappattaṃ hoti. Evaṃ aṭṭhaṅgasamannāgataṃ cittaṃ abhinīhārakkhamaṃ hoti ākāsānañcāyatanasamāpattipaṭilābhatthāya.

Aparo nayo – catutthajjhānasamādhinā **samāhite**. Nīvaraṇadūrībhāvena **parisuddhe**. Vitakkādisamatikkamena **pariyodāte**. Jhānapaṭilābhapaccanikānaṃ pāpakānaṃ icchāvacarānañca abhāvena **anaṅgaṇe**. Icchāvacarānanti icchāya avacarānaṃ, icchāvasena otiṇṇānaṃ pavattānaṃ nānappakārānaṃ kopaappaccayānanti attho. Abhijjhādīnaṃ cittūpakkilesānaṃ vigamena **vigatūpakkilese**. Ubhayampi cetaṃ aṅgaṇasuttavatthasuttānusāreneva (ma. ni. 1.57 ādayo, 70 ādayo) veditabbaṃ. Vasippattiyā **mudubhūte**. Iddhipādabhāvūpagamanena **kammaniye**. Bhāvanāpāripūriyā paṇītabhāvūpagamena **ṭhite āneñjappatte,** yathā āneñjabhāvaṃ āneñjappattaṃ hoti, evaṃ ṭhiteti attho. Evampi aṭṭhaṅgasamannāgamena cittaṃ abhinīhārakkhamaṃ hoti ākāsānañcāyatanasamāpattipaṭilābhatthāya pādakaṃ padaṭṭhānabhūtaṃ.

Āruppamaggasamaṅgīti arūpasamāpattiyā gamanamaggena aparihīno. **Papañcāyeva papañcasaṅkhā**ti taṇhādipapañcāyeva papañcasaṅkhā.

110. **Ettāvataggaṃ nu vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse. Udāhu aññampi vadanti etto**ti ettāvatā nu idha paṇḍitā samaṇabrāhmaṇā aggaṃ suddhiṃ sattassa vadanti, udāhu aññampi etto arūpasamāpattito adhikañca vadantīti pucchati.

Etto arūpasamāpattitoti etasmā arūpasamāpattito.

111. **Ettāvataggampi vadanti heke**ti eke sassatavādā samaṇabrāhmaṇā paṇḍitamānino ettāvatāpi aggaṃ suddhiṃ vadanti. **Tesaṃ paneke samayaṃ vadantī**ti tesaññeva eke ucchedavādā samayaṃ ucchedaṃ vadanti. **Anupādisese kusalāvadānā**ti anupādisese kusalavādā samānā.

Bhavatajjitāti bhavato bhītā. **Vibhavaṃ abhinandantī**ti ucchedaṃ paṭicca tussanti. **Te sattassa saman**ti te ucchedavādino puggalassa samaṃ anuppattiṃ vadanti. **Upasaman**ti atīva samaṃ. **Vūpasaman**ti santaṃ. **Nirodhan**ti anuppādaṃ. **Paṭipassaddhin**ti apunuppattiṃ.

112. **Ete ca ñatvā upanissitā**ti ete ca diṭṭhigatike sassatucchedadiṭṭhiyo nissitāti ñatvā. **Ñatvā munī nissaye so vīmaṃsī**ti nissaye ca ñatvā so vīmaṃsī paṇḍito buddhamuni. **Ñatvā vimutto**ti dukkhāniccādito dhamme ñatvā vimutto. **Bhavābhavāya na sametī**ti punappunaṃ upapattiyā na samāgacchati. **Aparāmasan**ti aparāmasanto. Parāmāsaṃ nāpajjantoti attho.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Kalahavivādasuttaniddesavaṇṇanā niṭṭhitā.

12. Cūḷabyūhasuttaniddesavaṇṇanā

Dvādasame cūḷabyūhasuttaniddese **sakaṃsakaṃdiṭṭhiparibbasānā**ti idampi tasmiṃyeva mahāsamaye ‘‘sabbepime diṭṭhigatikā ‘sādhurūpāmhā’ti bhaṇanti, kiṃ nu kho sādhurūpāva ime attano eva diṭṭhiyā patiṭṭhahanti, udāhu aññampi diṭṭhiṃ gaṇhantī’’ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ.

113. Tattha ādito dvepi gāthā pucchāgāthāyeva. Tāsu **sakaṃ sakaṃ diṭṭhiparibbasānā**ti attano attano diṭṭhiyā vasamānā. **Viggayha nānā kusalā vadantī**ti taṃ diṭṭhiṃ balavaggāhaṃ gahetvā ‘‘tattha kusalāmhā’’ti paṭijānamānā puthu puthu vadanti, ekaṃ na vadanti. **Yo evaṃ jānāti sa vedi dhammaṃ, idaṃ paṭikkosamakevalī so**ti tañca diṭṭhiṃ sandhāya yo evaṃ jānāti, so dhammaṃ vediyi. Idaṃ pana paṭikkosanto hīno hotīti ca vadanti.

Nānā vadantīti nānākāraṇaṃ bhaṇanti. **Vividhaṃ vadantī**ti nānāvidhaṃ bhaṇanti. **Aññoññaṃ vadantī**ti ekaṃ avatvā aññaṃ aññaṃ gahetvā vadanti. **Akevalī so**ti yo akusalo ayaṃ. **Asamatto**ti na paripūro. **Aparipuṇṇo**ti na sampuṇṇo.

114. **Bālo**ti hīno. **Akkusalo**ti avidvā.

115. Idāni tisso vissajjanagāthā hontīti. Tā purimaḍḍhena vuttamatthaṃ pacchimaḍḍhena paṭibyūhitvā ṭhitā. Tena byūhena uttarasuttato ca appakattā idaṃ suttaṃ ‘‘cūḷabyūha’’nti nāmaṃ labhi. Tattha paṭhamagāthāyaṃ tāva **parassa ce dhamman**ti parassa diṭṭhiṃ. **Sabbevime bālā**ti evaṃ sante sabbeva ime bālā hontīti adhippāyo. Kiṃkāraṇā? **Sabbevime diṭṭhiparibbasānā**ti.

116. **Sandiṭṭhiyā ceva na vīvadātā, saṃsuddhapaññā kusalā mutīmā**ti sakāya diṭṭhiyā anavīvadātā avodātā saṃkiliṭṭhāva samānā saṃsuddhapaññā ca kusalā ca mutimanto ca te honti ce. Atha vā ‘‘sandiṭṭhiyā ce vadātā’’ti pāṭho, tassattho – sakāya pana diṭṭhiyā vodātā saṃsuddhapaññā kusalā mutimanto honti ce, **na tesaṃ koci**ti evaṃ sante tesaṃ ekopi nihīnapañño na hoti, kiṃkāraṇā? **Diṭṭhī hi tesampi tathā samattā,** yathā itaresanti.

117. **Na vāhametan**ti gāthāya saṅkhepattho – **yaṃ** te **mithu** dve dve janā **aññamaññaṃ** ‘‘bālo’’ti āhu, ahaṃ **etaṃ tathiyan**ti tacchanti **neva brūmi**. Kiṃkāraṇā? Yasmā sabbeva te **sakaṃ sakaṃ diṭṭhiṃ** ‘‘idameva **saccaṃ** moghamañña’’nti **akaṃsu,** tena ca kāraṇena **paraṃ ‘‘bālo’’**ti **dahanti**. Ettha ca tathiyaṃ, tathevanti (su. ni. aṭṭha. 2.889) dvepi pāṭhā.

Tacchanti atucchaṃ. **Tatha**nti aviparītaṃ, **bhūta**nti santaṃ. **Yāthāva**nti saṃvijjamānaṃ. **Aviparita**nti na visaṅketaṃ.

118. **Yamāhū**ti pucchāgāthāya **''yaṃ** diṭṭhi**saccaṃ tathiya''nti eke āhu**.

119. **Ekañhi sacca**nti vissajjanagāthāya ekaṃ saccaṃ nirodho maggo vā. **Yasmiṃ pajā no vivade pajāna**nti yamhi sacce pajānanto pajā no vivadeyyuṃ. **Sayaṃ thunantī**ti attanā vadanti.

120. **Kasmā nū**ti pucchāgāthāya **pavādiyāse**ti vādino. **Udāhu te takkamanussarantī**ti te vādino udāhu attano takkamattaṃ anugacchanti.

Takkapariyāhatanti vitakkena samantato āhataṃ. **Vīmaṃsānucarita**nti attano upaṭṭhitapaññāya vicaritaṃ. **Sayaṃpaṭibhāna**nti attano paṭibhānaṃ.

121. **Na hevā**ti vissajjanagāthāya **aññatra saññāya niccānī**ti ṭhapetvā saññāmattena niccanti gahitaggahaṇāni. **Takkañca diṭṭhīsu pakappayitvā**ti attano niccasaṅkappamattaṃ diṭṭhīsu janetvā.

Yasmā pana diṭṭhīsu vitakkaṃ janentā diṭṭhiyo sañjanenti, tasmā vuttaṃ ''diṭṭhigatāni janenti sañjanentī''tiādi. **Janentī**ti uparūpari diṭṭhiṃ uppādentā janenti. **Sañjanentī**tiādīni upasaggavasena padaṃ vaḍḍhetvā vuttāni. **Mayhaṃ sacca**nti mama vacanaṃ tacchaṃ.

122. Idāni evaṃ nānāsaccesu asantesu takkamattaṃ anussarantānaṃ diṭṭhigatikānaṃ vippaṭipattiṃ dassetuṃ **''diṭṭhe sute''**tiādikā gāthāyo abhāsi. Tattha **diṭṭhe**ti diṭṭhaṃ, diṭṭhasuddhinti adhippāyo. Esa nayo sutādīsu. **Ete ca nissāya vimānadassī**ti ete diṭṭhidhamme nissayitvā suddhibhāvasaṅkhātaṃ vimānaṃ asammānaṃ passantopi. **Vinicchaye ṭhatvā pahassamāno, bālo paro akkusaloti cāhā**ti evaṃ vimānadassīpi tasmiṃ diṭṭhivinicchaye ṭhatvā tuṭṭhijāto hāsajāto hutvā paro ''hīno ca avidvā cā''ti evaṃ vadatiyeva.

Na sammānetītipi vimānadassīti na bahumānaṃ karotīti evampi vimānadassī na bahumānadassī. **Domanassaṃ janetī**ti paṭhamaṃ diṭṭhinissayaṃ allīyitvā domanassaṃ patvā pacchā diṭṭhivinicchaye ṭhitakāle somanassaṃ uppādetīti attho.

Vinicchayadiṭṭhiyā ṭhatvāti sanniṭṭhānaṃ katvā gahitadiṭṭhiyā ṭhatvā.

123. Evaṃ sante **yenevā**ti gāthā. Tattha **sayamattanā**ti sayameva attānaṃ. **Vimānetī**ti garahati. **Tadeva pāvā**ti tadeva vacanaṃ diṭṭhiṃ vadati, taṃ vā puggalaṃ.

124. **Atisāradiṭṭhiyā**ti gāthāyattho – **so** evaṃ tāya lakkhaṇātisāriniyā **atisāradiṭṭhiyā samatto** paripuṇṇo uddhumāto, tena ca diṭṭhi**mānena matto** ''paripuṇṇo ahaṃ kevalī''ti evaṃ **paripuṇṇamānī. Sayameva** attānaṃ **manasā** ''ahaṃ paṇḍito''ti abhisiñcati. Kiṃkāraṇā? **Diṭṭhī hi sā tassa tathā samattā**ti.

Sabbā tā diṭṭhiyo lakkhaṇātikkantāti tā sabbā dvāsaṭṭhidiṭṭhiyo lakkhaṇaṃ atītā atisarantīti atikkantā. **Anomo**ti anūno.

125. **Parassa ce**ti gāthāya sambandho attho ca – kiñca bhiyyo? Yo so vinicchaye ṭhatvā pahassamāno ''bālo paro akkusalo''ti cāha, tassa **parassa ce hi vacasā** so tena vuccamāno **nihīno** hoti, **tumo sahā hoti nihīnapañño,** sopi teneva saha nihīnapañño hoti. Sopi hi taṃ ''bālo''ti vadati. Atha tassa vacanaṃ appamāṇaṃ, so pana **sayameva vedagū** ca **dhīro** ca **hoti**. Evaṃ sante **na koci bālo samaṇesu atthi**. Sabbepi hi te attano icchāya paṇḍitā.

Vācāyāti kathanena. **Vacanenā**ti bhāsitena. **Ninditakāraṇā**ti garahahetunā. **Garahitakāraṇā**ti avaññātahetunā. **Upavaditakāraṇā**ti upavādahetunā.

126. **Aññaṃ ito**ti gāthāya sambandho attho ca – ''atha ce sayaṃ vedagū hoti dhīro. Na koci bālo samaṇesu atthī''ti evañhi vuttepi siyā kassaci ''kasmā''ti. Tattha vuccate – yasmā **aññaṃ ito yābhivadanti dhammaṃ, aparaddhā suddhimakevalī te. Evampi titthyā puthuso vadanti,** ye ito aññaṃ diṭṭhiṃ abhivadanti, te aparaddhā viraddhā suddhimaggaṃ, akevalino ca teti evaṃ puthutitthiyā yasmā vadantīti vuttaṃ hoti. Kasmā panevaṃ vadantīti ce? **Sandiṭṭhirāgena hi tebhirattā,** yasmā sakena diṭṭhirāgena te abhirattāti vuttaṃ hoti.

Te suddhimagganti te aññatitthiyā akiliṭṭhamaggaṃ. **Visuddhimagga**nti niddosamaggaṃ. **Parisuddhimagga**nti sukkamaggaṃ. **Vodātamagga**nti paṇḍaramaggaṃ. **Pariyodātamagga**nti pabhāvantamaggaṃ. **Viraddhā**ti vuttavidhinā maggena virajjhitvā ṭhitā. **Aparaddhā**ti aparajjhitvā ṭhitā. **Khalitā**ti parihīnā. **Galitā**ti tato bhaṭṭhā. **Aññāyā**ti aññāṇena. **Aparaddhā**ti parājayamāpannā. Atha vā ''ñāyāparaddhā''tipi pāṭho. Ñāyena maggena viraddhāti attho.

127. Evaṃ abhirattā ca – **idheva suddhi**nti gāthā. Tattha **sakāyane**ti sakamagge. **Daḷhaṃ vadānā**ti daḷhavādā.

Thiravādāti sanniṭṭhānavādā. **Balikavādā**ti balavantavādā. **Avaṭṭhitavādā**ti patiṭṭhahitvā kathitavādā.

128. Ye evañca daḷhavādā, tesu yo koci titthiyo sakāyane vāpi daḷhaṃ vadāno **kamettha bāloti paraṃ daheyya,** saṅkhepato tattha sassatucchedasaṅkhāte vitthārato natthikaissarakārakaniyatiādibhede sake ayane ‘‘idameva sacca’’nti daḷhaṃ vadāno kaṃ paraṃ ettha diṭṭhigate ‘‘bālo’’ti saha dhammena passeyya, nanu sabbopi tassa matena paṇḍito eva suppaṭipanno eva ca. Evaṃ sante **sayameva so medhagamāvaheyya, paraṃ vadaṃ bālamasuddhidhammaṃ**. Sopi paraṃ ‘‘bālo ca asuddhidhammo ca aya’’nti vadanto attanāva kalahaṃ āvaheyya. Kasmā? Yasmā sabbopi tassa matena paṇḍitoyeva suppaṭipannoyeva ca.

129. Evaṃ sabbathāpi **vinicchaye ṭhatvā sayaṃ pamāya, uddhaṃ sa lokasmiṃ vivādametī**ti diṭṭhiyā ṭhatvā sayañca satthārādiṃ minitvā so bhiyyo vivādametīti. Evaṃ pana vinicchayesu ādīnavaṃ ñatvā ariyamaggena **hitvāna sabbāni vinicchayāni, na medhagaṃ kubbati jantu loke**ti arahattanikūṭena desanaṃ niṭṭhāpesi.

Sayaṃ pamāyāti attanā minitvā. **Paminitvā**ti pamāṇaṃ katvā. ‘‘Pavinetvā’’tipi pāṭho, taṃ na sundaraṃ. **Uddhaṃ vādena saddhi**nti attano upari kathentena saha. Desanāpariyosāne purābhedasutte (mahāni. 83) vuttasadiso eva abhisamayo ahosīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Cūḷabyūhasuttaniddesavaṇṇanā niṭṭhitā.

13. Mahābyūhasuttaniddesavaṇṇanā

130. Terasame mahābyūhasuttaniddese **ye kecime diṭṭhiparibbasānā**ti idampi ‘‘kiṃ nu kho ime diṭṭhiparibbasānā viññūnaṃ santikā nindameva labhanti, udāhu pasaṃsampī’’ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ āvikātuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ. Tattha **anvānayantī**ti anu ānayanti punappunaṃ āharanti.

Nindameva anventīti garahameva upagacchanti.

131. Idāni yasmā te ‘‘idameva sacca’’nti vadantāpi diṭṭhigatikavādino kadāci katthaci pasaṃsampi labhanti, yaṃ etaṃ pasaṃsāsaṅkhātaṃ vādaphalaṃ, taṃ appaṃ, rāgādīnaṃ samāya samatthaṃ na hoti, ko pana vādo dutiye nindāphale, tasmā etamatthaṃ dassento imaṃ tāva vissajjanagāthaṃ āha **‘‘appañhi etaṃ na alaṃ samāya, duve vivādassa phalāni brūmī’’**ti. Tattha **duve vivādassa phalānī**ti nindā ca pasaṃsā ca jayaparājayādīni vā taṃsabhāgāni. **Etampi disvā**ti ‘‘nindā aniṭṭhā eva, pasaṃsā nālaṃ samāyā’’ti etampi vivādaphale ādīnavaṃ disvā. **Khemābhipassaṃ avivādabhūmi**nti avivādabhūmiṃ nibbānaṃ khemanti passamāno.

Appakanti mandaṃ. **Parittaka**nti thokaṃ. **Omaka**nti heṭṭhimakaṃ. **Lāmaka**nti pāpakaṃ. **Samāyā**ti rāgādīnaṃ samanatthāya. **Upasamāyā**ti uparūpari samanatthāya. **Vūpasamāyā**ti sannisīdāpanatthāya. **Nibbānāyā**ti amatamahānibbānatthāya. **Paṭinissaggāyā**ti maggena kilesānaṃ nissajjanatthāya. **Paṭipassaddhiyā**ti phalena paṭipassaddhānaṃ anuppajjanatthāya nālaṃ.

132. Evañhi avivādamāno – **yā kācimā**ti gāthā. Tattha **sammutiyo**ti diṭṭhiyo. **Puthujjā**ti puthujjanasambhavā. **So upayaṃ kimeyyā**ti so upagantabbaṭṭhena upayaṃ rūpādīsu ekampi dhammaṃ kiṃ upeyya, kena vā kāraṇena upeyya. **Diṭṭhe sute khantimakubbamāno**ti diṭṭhasutasuddhīsu pemaṃ akaronto.

Puthujjanehi janitāti puthujjanehi uppāditā. **Sammutiyo**ti diṭṭhiyo. **Puthu nānājanehi janitā vā**ti anekavidhehi diṭṭhigatikehi uppāditā vā. **Netī**ti na eti. **Na upetī**ti samīpaṃ na eti. **Na upagacchatī**ti nivattati. **Nābhinivisatī**ti pavisitvā nappatiṭṭhati.

133. Ito bāhirā pana – **sīluttamā**ti gāthā tassattho – sīlaṃyeva ‘‘uttama’’nti maññamānā **sīluttamā**ti eke bhonto saṃyamamattena **suddhiṃ** vadanti, hatthivatādiñca **vataṃ samādāya upaṭṭhitāse. Idheva** diṭṭhiyaṃ **assa** satthuno **suddhiṃ bhavūpanītā** bhavajjhositā samānā vadanti, api ca te **kusalāvadānā** ‘‘kusalā maya’’nti evaṃvādā.

134. Evaṃ sīluttamesu ca tesu tathā paṭipanno yo koci – **sace cuto**ti gāthā. Tassattho – **sace** tato **sīlavatato** paravicchindanena vā anabhisambhuṇanto vā **cuto hoti,** so taṃ sīlabbatakammaṃ puññābhisaṅkhārādikammaṃ vā **virādhayitvā vedhatī**. Na kevalañca vedhati, api ca kho taṃ sīlabbatasuddhiṃ **pajappatī** ca vippalapati ca **patthayatī** ca. Kimiva? **Satthāva hīno pavasaṃ gharamhā,** gharamhā pavasanto satthato hīno yathā taṃ gharaṃ vā satthaṃ vā patthayatīti.

Paravicchindanāya vāti parena vāriyamāno vā. **Anabhisambhuṇanto vā**ti taṃ paṭipattiṃ asampādento vā.

Aññāya aparaddhoti nibbānena parihīno maggato vā. **Taṃ vā satthaṃ anubandhatī**ti taṃ vā satthaṃ sabbattha pacchato gacchati.

135. Evaṃ pana sīluttamānaṃ pavedhanakāraṇaṃ ariyasāvako **sīlabbataṃ vāpi pahāya sabba**nti gāthā. Tattha **sāvajjānavajja**nti sabbākusalaṃ lokiyakusalañca. **Etaṃ suddhiṃ asuddhinti apatthayāno**ti pañcakāmaguṇādibhedaṃ suddhiṃ akusalādibhedaṃ asuddhiñca apatthayamāno. **Virato care**ti suddhiyā asuddhiyā ca virato careyya. **Santi manuggahāyā**ti diṭṭhiṃ aggahetvā.

Kaṇhaṃ kaṇhavipākanti akusalakammaṃ akusalavipākadāyakaṃ. **Sukkaṃ sukkavipāka**nti lokiyakusalaṃ attanā sadisaṃ sukkavipākadāyakaṃ.

Niyāmāvakkantinti maggapavisanaṃ. **Sekkhā**ti satta sekkhā. **Aggadhamma**nti uttamadhammaṃ, arahattaphalaṃ.

136. Evaṃ ito bāhirake sīluttame saṃyamena visuddhivāde tesañca vipākaṃ sīlabbatapahāyino arahato ca paṭipattiṃ dassetvā idāni aññathāpi suddhivāde bāhirake dassento **''tamūpanissāyā''**ti gāthamāha. Tassattho – santaññepi samaṇabrāhmaṇā, te **jigucchitaṃ** amarantapaṃ vā diṭṭhasuddhiādīsu vā aññataraññataraṃ **upanissāya**akiriyadiṭṭhiyā vā **uddhaṃsarā** hutvā **bhavābhavesu avītataṇhā suddhi'manutthunanti** vadanti kathentīti.

Tapojigucchavādāti kāyapīḷanāditapena pāpahirīyanavādā. **Tapojigucchasārā**ti teneva tapena hirīyanasāravanto. **Uddhaṃsarāvādā**ti saṃsārena suddhiṃ kathayantā.

137. Evaṃ tesaṃ avītataṇhānaṃ suddhiṃ anutthunantānaṃ yopi suddhippattameva attānaṃ maññeyya, tassāpi avītataṇhattā bhavābhavesu taṃ taṃ vatthuṃ **patthayamānassa hi jappitāni** punappunaṃ hontiyevāti adhippāyo. Taṇhā hi āsevitā taṇhaṃ vaḍḍhayateva, na kevalañca jappitāni, **pavedhitaṃ vāpi pakappitesu,** taṇhādiṭṭhīhi cassa pakappitesu vatthūsu pavedhitampi hotīti vuttaṃ hoti. Bhavābhavesu pana vītataṇhattā āyatiṃ **cutūpapāto idha yassa natthi, sa kena vedheyya kuhiṃ va jappe**ti ayametissā gāthāya sambandho.

Āgamananti puna āgamanaṃ. **Gamana**nti ito aññattha gamanaṃ. **Gamanāgamana**nti ito gantvā puna nivattanaṃ. **Kāla**nti maraṇaṃ. **Gatī**ti gamanavasena gatiyā gantabbaṃ.

138. **Yamāhu dhamma**nti pucchāgāthā.

139. Idāni yasmā ekopi ettha vādo sacco natthi, kevalaṃ diṭṭhimattakena hi te vadanti, tasmā tamatthaṃ dassento **''sakaṃ hī''**ti imaṃ tāva vissajjanagāthamāha. Tattha **sammuti**nti diṭṭhiṃ. **Anoma**nti anūnaṃ.

140. Evametesu sakaṃ dhammaṃ paripuṇṇaṃ brūvantesu aññassa dhammaṃ pana hīnanti vadantesu yassa kassaci – **parassa ce vambhayitena hīno**ti gāthā. Tassattho – yadi **parassa** ninditakāraṇā **hīno** bhaveyya, **na koci dhammesu visesi** aggo bhaveyya. Kiṃkāraṇā? **Puthū hi aññassa vadanti dhammaṃ nihīnato** sabbeva te **samhi daḷhaṃ vadānā**sakadhamme daḷhavādā eva.

Vambhayitakāraṇāti dhaṃsitakāraṇā. **Garahitakāraṇā**ti lāmakakatakāraṇā. **Upavaditakāraṇā**ti akkositakāraṇā. **Sakāyana**nti sakamaggaṃ.

141. Kiñca bhiyyo – **saddhammapūjā**ti gāthā. Tassattho – te ca titthiyā **yathā pasaṃsanti sakāyanāni, saddhammapūjāpi nesaṃ tatheva** vattati. Te hi ativiya satthārādīni sattaronti. Tattha yadi te pamāṇā siyuṃ, evaṃ sante **sabbeva vādā tathiyā bhaveyyuṃ**. Kiṃkāraṇā? **Suddhī hi nesaṃ paccattameva**. Na sā aññattha sijjhati, nāpi paramatthato. Attani diṭṭhigāhamattameva hi taṃ tesaṃ parapaccayaneyyabuddhīnaṃ. **Paccattamevā**ti pāṭekkameva.

142. Yo pana viparītato bāhitapāpattā brāhmaṇo, tassa **na brāhmaṇassa paraneyyamatthī**ti gāthā. Tassattho – **brāhmaṇassa** hi ''sabbe saṅkhārā aniccā''tiādinā nayena sudiṭṭhattā parena netabbaṃ ñāṇaṃ natthi. Diṭṭhi**dhammesu** ''idameva sacca''nti nicchinitvā **sumaggahīta**mpi natthi. Taṃkāraṇā so diṭṭhikalahāni atikkanto, **na hi** so **seṭṭhato passati dhammamaññaṃ** aññatra satipaṭṭhānādīhi.

Na paraneyyoti parena netabbo jānāpetabbo na hoti. **Na parapattiyo na parapaccayo**ti paresaṃ paccetabbo na hoti. **Na parapaṭibaddhagū**ti paresaṃ paṭibaddhagamano na hoti.

143. **Jānāmī**ti gāthāya sambandho attho ca – evaṃ tāva paramatthabrāhmaṇo na hi seṭṭhato passati dhammamaññaṃ, aññe pana titthiyā paracittañāṇādīhi jānantāpi passantāpi **''jānāmi passāmi tatheva eta''**nti evaṃ vadantāpi ca **diṭṭhiyā suddhiṃ paccenti**. Kasmā? Yasmā tesu ekopi adakkhi ce addasa cepi **tena** paracittañāṇādinā yathābhūtamatthaṃ, **kiñhi tumassa tena** tassa tena dassanena kiṃ kataṃ, kiṃ dukkhapariññā sādhitā, udāhu samudayappahānādīnaṃ aññataraṃ, yato sabbathāpi atikkamitvā ariyamaggaṃ te titthiyā aññeneva **vadanti suddhiṃ,** atikkamitvā vā te titthiye buddhādayo aññeneva vadanti suddhinti.

144. **Passaṃ naro**ti gāthāya sambandho attho ca – kiñca bhiyyo? Yvāyaṃ paracittañāṇādīhi addakkhi, so **passaṃ naro dakkhati nāmarūpaṃ,** na tato paraṃ, **disvāna vā ñassati tānimeva** nāmarūpāni niccato sukhato vā, na aññathā; so evaṃ passanto **kāmaṃ bahuṃ passatu appakaṃ vā** nāmarūpaṃ niccato sukhato ca athassa evarūpena dassanena **na hi tena suddhiṃ kusalā vadanti**.

145. **Nivissavādī**ti gāthāya sambandho attho ca – tena ca dassanena suddhiyā asatiyāpi yo ''jānāmi passāmi tatheva eta''nti evaṃ nivissavādī, etaṃ vā dassanaṃ paṭicca diṭṭhiyā suddhiṃ paccento ''idameva sacca''nti evaṃ nivissavādī, so **subbinayo** na hoti taṃ tathā **pakappitaṃ** abhisaṅkhataṃ **diṭṭhiṃ purakkharāno**. So hi **yaṃ** satthārādiṃ **nissito, tattheva subhaṃ vadāno suddhiṃ vado,** ''parisuddhivādo parisuddhidassano vā aha''nti attānaṃ maññamāno **tattha tathaddasā so,** tattha sakāya diṭṭhiyā aviparītameva so addasa. Yathā sā diṭṭhi pavattati, tatheva taṃ addasa, na aññathā passituṃ icchatīti adhippāyo.

Nivissavādīti patiṭṭhahitvā kathento. **Dubbinayo**ti vinetuṃ dukkho. **Duppaññāpayo**ti ñāpetuṃ cittena labbhāpetuṃ dukkho. **Dunnijjhāpayo**ti cittena vīmaṃsitvā gahaṇatthaṃ punappunaṃ nijjhāpayituṃ dukkho. **Duppekkhāpayo**ti ikkhāpayituṃ dukkho. **Duppasādayo**ti citte pasādaṃ uppādetuṃ dukkho.

Appassīti ñāṇena paṭivedhaṃ pāpuṇi. **Paṭivijjhī**ti cittena avabodhaṃ pāpuṇi.

146. Evaṃ pakappitaṃ diṭṭhiṃ purakkharānesu titthiyesu – **na brāhmaṇo kappamupeti saṅkhā**ti gāthā. Tattha **saṅkhā**ti saṅkhāya, jānitvāti attho. **Napi ñāṇabandhū**ti samāpattiñāṇādinā akatataṇhādiṭṭhibandhu. Tattha viggaho – nāpi assa ñāṇena kato bandhu atthīti napi ñāṇabandhu. **Sammutiyo**ti diṭṭhisammutiyo. **Puthujjā**ti puthujjanasambhavā. **Uggahaṇanti maññe**ti uggahaṇanti aññe, aññe tā sammutiyo uggaṇhantīti vuttaṃ hoti.

Upekkhatīti upapattito apakkhapatito hutvā passati.

147. Kiñca bhiyyo – **vissajja ganthānī**ti gāthā. Tattha **anuggaho**ti uggahaṇavirahito, sopi nāssa uggahoti anuggaho. Na vā uggaṇhātīti anuggaho.

Ganthe vossajjitvāti abhijjhādike ganthe cajitvā. **Vissajjā**ti puna anādiyanavasena jahitvā. **Gadhite**ti ghaṭite. **Ganthite**ti suttena saṅgahite viya ganthite. **Bandhe**ti suṭṭhu bandhe. **Vibandhe**ti vividhā bandhe. **Palibuddhe**ti samantato bandhanena bandhe. **Bandhane**ti kilesabandhane. **Phoṭayitvā**ti papphoṭetvā. **Saccaṃ vissajjaṃ karontī**ti visaṅkharitvā aparibhogaṃ karonti. **Vikopentī**ti cuṇṇavicuṇṇaṃ karonti.

148. Kiñca bhiyyo – so evarūpo – **pubbāsave**ti gāthā. Tattha **pubbāsave**ti atītarūpādīni ārabbha uppajjanadhammakilese. **Nave**ti paccuppannarūpādīni ārabbha uppajjanadhamme. **Na chandagū**ti chandādivasena na gacchati. **Anattagarahī**ti katākatavasena attānaṃ agarahanto.

149. Evaṃ anattagarahī ca – **sa sabbadhammesū**ti gāthā. Tattha **sabbadhammesū**ti dvāsaṭṭhidiṭṭhidhammesu ''yaṃ kiñci diṭṭhaṃ vā''ti evampabhedesu. **Pannabhāro**ti patitabhāro. Na kappetīti **na kappiyo,** duvidhampi kappaṃ na karotīti attho. **Nūparato**ti puthujjanakalyāṇakasekkhā viya uparatisamaṅgīpi no hoti. **Na patthiyo**ti nittaṇho. Taṇhā hi patthayatīti patthiyā, nāssa patthiyāti na patthiyo. Ito parañca heṭṭhā ca tattha tattha vuttanayattā uttānatthameva. Evaṃ arahattanikūṭeneva desanaṃ niṭṭhāpesi, desanāpariyosāne purābhedasutte (mahāni. 83) vuttasadiso eva abhisamayo ahosīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Mahābyūhasuttaniddesavaṇṇanā niṭṭhitā.

14. Tuvaṭakasuttaniddesavaṇṇanā

150. Cuddasame tuvaṭakasuttaniddese **pucchāmi ta**nti idampi tasmiṃyeva mahāsamaye ''kā nu kho arahattappattiyā paṭipattī''ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ.

Tattha ādipucchāgāthāya tāva **pucchāmī**ti ettha adiṭṭhajotanādivasena pucchā vibhajitā. **Ādiccabandhū**ti ādiccassa gottabandhu. **Vivekaṃ santipadañcā**ti vivekañca santipadañca. **Kathaṃ disvā**ti kena kāraṇena disvā, kathaṃ pavattadassano hutvāti vuttaṃ hoti.

Tisso pucchāti gaṇanaparicchedo. **Adiṭṭhajotanā**ti yaṃ na diṭṭhaṃ na paṭividdhaṃ, tassa pākaṭakaraṇatthāya pucchā. **Diṭṭhasaṃsandanā**ti yaṃ ñāṇacakkhunā diṭṭhaṃ, tassa ghaṭanatthāya. **Vimaticchedanā**ti yā kaṅkhā, tassācchedanatthaṃ. **Pakatiyā lakkhaṇaṃ aññāta**nti dhammānaṃ tathalakkhaṇaṃ pakatiyā na ñātaṃ. **Adiṭṭha**nti na diṭṭhaṃ. ''Na niṭṭha''ntipi pāṭho. **Atulita**nti tulāya tulitaṃ viya na tulitaṃ. **Atīrita**nti tīraṇāya na tīritaṃ. **Avibhūta**nti na pākaṭaṃ. **Avibhāvita**nti paññāya na vaḍḍhitaṃ. **Tassa ñāṇāyā**ti tassa dhammassa lakkhaṇajānanatthāya. **Dassanāyā**ti dassanatthāya. **Tulanāyā**ti tulanatthāya. **Tīraṇāyā**ti tīraṇatthāya. **Vibhāvanāyā**ti vibhāgakaraṇatthāya. **Aññehi paṇḍitehī**ti aññehi buddhisampannehi. **Saṃsayapakkhando**ti sandehaṃ paviṭṭho.

Manussapucchāti manussānaṃ pucchā. **Amanussapucchā**ti nāgasupaṇṇādīnaṃ pucchā. **Gahaṭṭhā**ti avasesagahaṭṭhā. **Pabbajitā**ti liṅgavasena vuttā. **Nāgā**ti suphassādayo nāgā. **Supaṇṇā**ti supaṇṇasaṃyuttavasena (saṃ. ni. 3.392 ādayo). **Yakkhā**ti yakkhasaṃyuttavasena (saṃ. ni. 10.235 ādayo) ca veditabbā. **Asurā**ti pahārādādayo. **Gandhabbā**ti pañcasikhagandhabbaputtādayo. **Mahārājāno**ti cattāro mahārājāno. **Ahīnindriya**nti saṇṭhānavasena avikalindriyaṃ. **So nimmito**ti so bhagavatā nimmito buddho.

Vodānatthapucchāti visesadhammapucchā. **Atītapucchā**ti atīte dhamme ārabbha pucchā. **Anāgatā**dīsupi eseva nayo. **Kusalapucchā**ti anavajjadhammapucchā. **Akusalapucchā**ti sāvajjadhammapucchā. **Abyākatapucchā**ti tadubhayaviparītadhammapucchā.

Ajjhesāmi tanti taṃ āṇāpemi. **Kathayassu me**ti mayhaṃ kathehi. **Gottañātako**ti gottena ñātako. **Gottabandhū**ti gottajjhattiko. **Ekenākārenā**ti ekena koṭṭhāsena.

Santipadanti santisaṅkhātaṃ nibbānapadaṃ. **Ye dhammā santādhigamāyā**ti ye satipaṭṭhānādayo dhammā nibbānapaṭilābhatthāya. **Santiphusanāyā**ti ñāṇaphassena nibbānaphusanatthāya. **Sacchikiriyāyā**ti paccakkhakaraṇatthāya. **Mahantaṃ sīlakkhandha**nti mahantaṃ sīlarāsiṃ. **Samādhikkhandhā**dīsupi eseva nayo. Sīlakkhandhādayo lokiyalokuttarā, vimuttiñāṇadassanaṃ lokiyameva.

Tamokāyassa padālananti avijjārāsissa viddhaṃsanaṃ. **Vipallāsassa bhedana**nti catubbidhavipallāsassa bhedanaṃ. **Taṇhāsallassa abbuhana**nti taṇhākaṇṭakassa luñcanaṃ. **Abhisaṅkhārassa vūpasama**nti puññādiabhisaṅkhārassa nibbāpanaṃ. **Bhārassa nikkhepana**nti pañcakkhandhabhārassa ṭhapanaṃ. **Saṃsāravaṭṭassa upacchedana**nti saṃsārapavattassa chedanaṃ. **Santāpassa nibbāpana**nti kilesasantāpassa nibbuti. **Pariḷāhassa paṭipassaddhi**nti kilesadarathassa sannisīdanaṃ. **Devadevo**ti devānaṃ atidevo.

151. Atha bhagavā yasmā yathā passanto kilese uparundhati, tathā disvā tathā pavattadassano hutvā parinibbāti, tasmā tamatthaṃ āvikaronto nānappakārena taṃ devaparisaṃ kilesappahāne niyojento **''mūlaṃ papañcasaṅkhāyā''**ti ārabhitvā pañca gāthā abhāsi.

Tattha ādigāthāya tāva saṅkhepattho – **papañcasaṅkhā**ti papañcāti saṅkhātattā papañcā eva papañcasaṅkhā. Tassā avijjādayo kilesā mūlaṃ, taṃ papañcasaṅkhāya mūlaṃ **asmī**ti pavattamānañca sabbaṃ mantāya **uparundhe. Yā kāci ajjhattaṃ taṇhā** uppajjeyyuṃ. **Tāsaṃ vinayāya** pahānāya **sadā sato sikkhe** upaṭṭhitassati hutvā sikkheyyāti.

Ajjhattasamuṭṭhānā vāti citte uppannā vā. **Purebhatta**nti divābhattato purekālaṃ. Accantasaṃyogatthe upayogavacanaṃ, atthato pana bhummameva purebhatteti, esa nayo pacchābhattādīsu. **Pacchābhatta**nti divābhattato pacchākālaṃ. **Purimaṃ yāma**nti rattiyā paṭhamakoṭṭhāsaṃ. **Majjhimaṃ yāma**nti rattiyā dutiyakoṭṭhāsaṃ. **Pacchimaṃ yāma**nti rattiyā tatiyakoṭṭhāsaṃ. **Kāḷe**ti kāḷapakkhe. **Juṇhe**ti sukkapakkhe. **Vasse**ti cattāro vassānamāse. **Hemante**ti cattāro hemantamāse. **Gimhe**ti cattāro gimhānamāse. **Purime vayokhandhe**ti paṭhame vayokoṭṭhāse, paṭhamavayeti attho. Tīsu ca vayesu vassasatāyukassa purisassa ekekasmiṃ vaye catumāsādhikāni tettiṃsa vassāni honti.

152. Evaṃ paṭhamagāthāya tāva tīhi sikkhāhi yuttaṃ desanaṃ arahattanikūṭena desetvā puna mānappahānavasena desetuṃ **''yaṃ kiñcī''**ti gāthamāha. Tattha **yaṃ kiñci dhammamabhijaññā ajjhatta**nti yaṃ kiñci uccākulīnatādikaṃ attano guṇaṃ jāneyya. **Atha vāpi bahiddhā**ti atha vā bahiddhāpi ācariyupajjhāyānaṃ vā guṇaṃ jāneyya. **Na tena thāmaṃ kubbethā**ti tena guṇena mānaṃ na kareyya.

Satānanti santaguṇavantānaṃ. **Santāna**nti nibbutasantānaṃ. **Na vuttā**ti na kathitā. **Nappavuttā**ti na vissajjitā.

153. Idānissa akaraṇavidhiṃ dassento **''seyyo na tenā''**ti gāthamāha. Tassattho – **tena** ca mānena ''seyyoha''nti vā ''nīcoha''nti vā ''sarikkhoha''nti vāpi **na maññeyya**. Tehi ca uccākulīnatādīhi guṇehi **phuṭṭho anekarūpehi** ''ahaṃ uccā kulā pabbajito''tiādinā nayena attānaṃ vikappento na tiṭṭheyyāti.

154. Evaṃ mānappahānavasenapi desetvā idāni sabbakilesūpasamavasena desetuṃ **''ajjhattamevā''**ti gāthamāha. Tattha **ajjhattamevupasame**ti attani eva rāgādisabbakilese upasameyya. **Na aññato bhikkhu santimeseyyā**ti ṭhapetvā ca satipaṭṭhānādīni aññena upāyena santiṃ na pariyeseyya. **Kuto nirattā vā**ti nirattā kutoyeva.

Na eseyyāti sīlabbatādīhi na maggeyya. **Na gaveseyyā**ti na olokeyya. **Na pariyeseyyā**ti punappunaṃ na ikkheyya.

155. Idāni ajjhattaṃ upasantassa khīṇāsavassa tādibhāvaṃ dassento **''majjhe yathā''**ti gāthamāha. Tassattho – **yathā**

mahā**samuddassa** uparihet̤t̤himabhāgānaṃ vemajjhasaṅkhāte catuyojanasahassappamāṇe **majjhe** pabbatantare ṭhitassa vā majjhe samuddassa **ūmi no jāyati, ṭhito**va so **hoti** avikampamāno, **evaṃ** anejo khīṇāsavo lābhādīsu **ṭhito** assa avikampamāno, so tādiso rāgādi**ussadaṃ bhikkhu na kareyya kuhiñcī**ti.

Ubbedhenāti heṭṭhābhāgena. **Gambhīro**ti udakapiṭṭhito paṭṭhāya **caturāsītiyojanasahassāni** gambhīro. ''Ubbedho''tipi pāṭho, taṃ na sundaraṃ. **Heṭṭhā**ti antoudakaṃ. **Uparī**ti uddhaṃudakaṃ. **Majjhe**ti vemajjhe. **Na kampatī**ti ṭhitaṭṭhānato na calati. **Na vikampatī**ti ito cito ca na calati. **Na calatī**ti niccalaṃ hoti. **Na vedhatī**ti na phandati. **Nappavedhatī**ti na parivattati. **Na sampavedhatī**ti na paribbhamati. **Anerito**ti na erito. **Aghaṭṭito**ti akkhobho. **Acalito**ti na kampito. **Aluḷito**ti na kalalībhūto. **Tatra ūmi no jāyatī**ti tasmiṃ ṭhāne vīci na uppajjati.

Sattannaṃ pabbatānaṃ antarikāsūti yugandharādīnaṃ sattannaṃ pabbatānaṃ antarantarā. **Sīdantarā**ti antamaso simbalītūlampi tesu patitapatitaṃ sīdatīti sīdā, pabbatantare jātattā antarā. ''Antarasīdā''tipi pāṭho.

156. Idāni evaṃ arahattanikūṭena desitaṃ dhammadesanaṃ abbhānumodento tassa ca arahattassa ādipaṭipadaṃ pucchanto nimmitabuddho **''akittayī''**ti gāthamāha. Tattha **akittayī**ti ācikkhi. **Vivaṭacakkhū**ti vivaṭehi anāvaraṇehi pañcahi cakkhūhi samannāgato. **Sakkhidhamma**nti sakāyattaṃ sayaṃ abhiññātaṃ attapaccakkhadhammaṃ. **Parissayavinaya**nti parissayavinayanaṃ. **Paṭipadaṃ vadehī**ti idāni paṭipattiṃ vadehi. **Bhaddante**ti bhaddaṃ tava atthūti bhagavantaṃ ālapanto āha. Atha vā bhaddaṃ sundaraṃ tava paṭipadaṃ vadehītipi vuttaṃ hoti. **Pātimokkhaṃ atha vāpi samādhi**nti tameva paṭipadaṃ bhinditvā pucchati. Paṭipadanti etena vā maggaṃ pucchati. Itarehi sīlaṃ samādhiñca pucchati.

Maṃsacakkhunāpīti sasambhārikamaṃsacakkhunāpi. **Dibbacakkhunāpī**ti dibbasadisattā dibbaṃ. Devānañhi sucaritakammanibbattaṃ pittasemharuhirādīhi apalibuddhaṃ upakkilesavinimuttatāya dūrepi ārammaṇasampaṭicchanasamatthaṃ dibbaṃ pasādacakkhu hoti. Idañcāpi vīriyabhāvanābalanibbattaṃ ñāṇacakkhu tādisamevāti dibbasadisattā dibbaṃ. Dibbavihāravasena paṭiladdhattā, attanā ca dibbavihārasannissitattāpi dibbaṃ. Ālokapariggahena mahājutikattāpi dibbaṃ. Tirokuṭṭādigatarūpadassanena mahāgatikattāpi dibbaṃ. Taṃ sabbaṃ saddasatthānusārena veditabbaṃ. Dassanaṭṭhena cakkhu, cakkhukiccakaraṇena cakkhumivātipi cakkhu, dibbañca taṃ cakkhu cāti dibbacakkhu. Tena dibbacakkhunāpi vivaṭacakkhu. Idāni pañcavidhaṃ cakkhuṃ vitthārena kathetuṃ **''kathaṃ bhagavā maṃsacakkhunāpi vivaṭacakkhū''**tiādimāha. **Maṃsacakkhumhi bhagavato pañcavaṇṇā saṃvijjantī**ti ettha sasambhārādikacakkhumhi buddhassa bhagavato pañca koṭṭhāsā paccekaṃ paccekaṃ upalabbhanti.

Nīlo ca vaṇṇoti umāpupphavaṇṇo. **Pītako ca vaṇṇo**ti kaṇikārapupphavaṇṇo. **Lohitako ca vaṇṇo**ti indagopakavaṇṇo. **Kaṇho ca vaṇṇo**ti añjanavaṇṇo. **Odāto ca vaṇṇo**ti osadhitārakavaṇṇo. **Yattha ca akkhilomāni patiṭṭhitānī**ti yasmiṃ ṭhāne akkhilomāni patiṭṭhahitvā uṭṭhitāni. **Taṃ nīlaṃ hoti sunīla**nti ettha **nīla**nti sabbasaṅgāhakavasena vuttaṃ. **Sunīla**nti antaravirahitaṃ suṭṭhu nīlaṃ. **Pāsādika**nti pasādajanakaṃ. **Dassaneyya**nti dassanīyaṃ. **Umāpupphasamāna**nti dakasītalapupphasadisaṃ. **Tassa parato**ti tassa samantā bāhirapasse. **Pītaka**nti sabbasaṅgāhakaṃ. **Supītaka**nti antaravirahitaṃ suṭṭhu pītakaṃ. **Ubhayato ca akkhikūṭānī**ti dve ca akkhikoṭiyo. **Lohitakānī**ti sabbasaṅgāhakavasena vuttaṃ. **Sulohitakānī**ti apaññāyamānavivarāni suṭṭhu lohitakāni. **Majjhe kaṇha**nti akkhīnaṃ majjhimaṭṭhānaṃ añjanasadisaṃ kaṇhaṃ. **Sukaṇha**nti antaravirahitaṃ suṭṭhu kaṇhaṃ. **Alūkha**nti pāsādikaṃ. **Siniddha**nti paṇītaṃ. **Bhaddāriṭṭhakasamāna**nti apanītatacabhaddāriṭṭhakaphalasadisaṃ. ''Addāriṭṭhakasamāna''ntipi pāḷi, tassā tintakākasadisanti attho. **Odāta**nti sabbasaṅgāhakavasena vuttaṃ. **Suodāta**nti antaravirahitaṃ rajatamaṇḍalasadisaṃ suṭṭhu odātaṃ. **Setaṃ paṇḍara**nti dvīhipi atiodātataṃ dasseti. **Pākatikena maṃsacakkhunā**ti pakatimaṃsacakkhunā. **Attabhāvapariyāpannenā**ti attabhāvasannissitena. **Purimasucaritakammābhinibbattenā**ti purimesu tattha tatthuppannesu attabhāvesu kāyasucaritādikammunā uppāditena. **Samantā yojanaṃ passatī**ti samantato catugāvutappamāṇe yojane tirokuṭṭādigataṃ rūpaṃ āvaraṇavirahitaṃ pakatimaṃsacakkhunā dakkhati.

Divā ceva rattiñcāti divasabhāge ca rattibhāge ca. **Caturaṅgasamannāgato**ti catūhi aṅgehi samannāgato paripuṇṇaandhakāro ālokavirahito. **Sūriyo vā atthaṅgato**ti sūrabhāvaṃ janayanto uṭṭhito sūriyo vigato. **Kāḷapakkho ca uposatho**ti kāḷapakkhe cātuddasīuposathadivaso ca. **Tibbo ca vanasaṇḍo**ti gahano ca rukkharāsi. **Mahā ca kāḷamegho abbhuṭṭhito**ti mahanto kāḷamegho abbhapaṭalo ca uṭṭhito hoti. **Kuṭṭo vā**ti iṭṭhakācayo vā. **Kavāṭaṃ vā**ti dvāravātapānādikavāṭaṃ vā. **Pākāro vā**ti mattikādipākāro vā. **Pabbato vā**ti paṃsupabbatādipabbato vā. **Gacchaṃ vā**ti taruṇagacchādigacchaṃ vā. **Latā vā**ti karavindādi latā vā. **Āvaraṇaṃ rūpānaṃ dassanāyā**ti rūpārammaṇānaṃ dassanatthāya paṭisedhaṃ natthi. **Ekañce tilaphalaṃ nimittaṃ katvā**ti sace ekaṃ tilabījaṃ saññāṇaṃ katvā. **Tilavāhe pakkhipeyyā**ti dve sakaṭe tilarāsimhi khipeyya. Keci pana ''vāho nāma kumbhātirekadvesakaṭa''nti vadanti. **Taññeva tilaphalaṃ uddhareyyā**ti taṃnimittakataṃ tilabījaṃyeva uddharitvā gaṇheyya.

Dibbena cakkhunāti idaṃ vuttatthameva. **Visuddhenā**ti cutūpapātadassanena diṭṭhivisuddhihetuttā visuddhena. Yo hi cutimattameva passati na upapātaṃ, so ucchedadiṭṭhiṃ gaṇhāti. Yo upapātameva passati na cutiṃ, so navasattapātubhāvasassatadiṭṭhiṃ gaṇhāti. Yo pana tadubhayaṃ passati, so yasmā duvidhampi taṃ diṭṭhigataṃ ativattati, tasmāssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti, ubhayañcetaṃ buddhaputtā passanti. Tena vuttaṃ – ''cutūpapātadassanena diṭṭhivisuddhihetuttā visuddha''nti. Manussūpacāraṃ atikkamitvā rūpadassanena atikkantamānusakaṃ, mānusakaṃ vā maṃsacakkhuṃ atikkantattā atikkantamānusakanti veditabbaṃ.

Tena dibbena cakkhunā visuddhena **atikkantamānusakena satte passatī**ti manussamaṃsacakkhunā viya satte oloketi. **Cavamāne upapajjamāne**ti ettha cutikkhaṇe upapattikkhaṇe vā dibbacakkhunā daṭṭhuṃ na sakkā. Ye pana āsannacutikā idāni cavissanti, te cavamānā. Ye ca gahitapaṭisandhikā sampatinibbattāva, te upapajjamānāti adhippetā. Te evarūpe cavamāne upapajjamāne ca passatīti dasseti. **Hīne**ti mohanissandayuttattā hīne. Tabbiparīte **paṇīte. Suvaṇṇe**ti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte. Tabbiparīte **dubbaṇṇe,** abhirūpe virūpeti attho. **Sugate**ti sugatigate, alobhanissandayuttattā vā aḍḍhe mahaddhane. **Duggate**ti duggatigate, lobhanissandayuttattā vā dalidde appannapāne. **Yathākammūpage**ti yaṃ yaṃ kammaṃ upacitaṃ, tena tena upagate. Tattha purimehi ‘‘cavamāne’’tiādīhi dibbacakkhukiccaṃ vuttaṃ. Iminā pana padena yathākammūpagañāṇakiccaṃ.

Tassa ca ñāṇassa ayamuppattikkamo – idha bhikkhu heṭṭhānirayābhimukhaṃ ālokaṃ vaḍḍhetvā nerayike satte passati mahādukkhaṃ anubhavamāne, taṃ dassanaṃ dibbacakkhukiccameva. So evaṃ manasi karoti ‘‘kiṃ nu kho kammaṃ katvā ime sattā etaṃ dukkhaṃ anubhavantī’’ti, athassa ‘‘idaṃ nāma katvā’’ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Tathā uparidevalokābhimukhaṃ ālokaṃ vaḍḍhetvā nandanavana missakavana phārusakavanādīsu satte passati mahāsampattiṃ anubhavamāne. Tampi dassanaṃ dibbacakkhukiccameva. So evaṃ manasi karoti ‘‘kiṃ nu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavantī’’ti. Athassa ‘‘idaṃ nāma katvā’’ti taṃ kammārammaṇaṃ ñāṇamuppajjati. Idaṃ yathākammūpagañāṇaṃ nāma. Imassa visuṃ parikammaṃ nāma natthi. Yathā ca imassa, evaṃ anāgataṃsañāṇassāpi. Dibbacakkhupādakāneva hi imāni dibbacakkhunā saheva ijjhanti.

Ime vata bhontotiādīsu **ime**ti dibbacakkhunā diṭṭhānaṃ nidassanavacanaṃ. **Vatā**ti anusocanatthe nipāto. **Bhonto**ti bhavanto. Duṭṭhu caritaṃ, duṭṭhuṃ vā caritaṃ kilesapūtikattāti duccaritaṃ; kāyena duccaritaṃ, kāyato vā uppannaṃ duccaritanti **kāyaduccaritaṃ**. Itaresupi eseva nayo. **Samannāgatā**ti samaṅgībhūtā.

Ariyānaṃ upavādakāti buddhapaccekabuddhabuddhasāvakānaṃ ariyānaṃ antamaso gihisotāpannānampi anatthakāmā hutvā antimavatthunā vā guṇaparidhaṃsanena vā upavādakā, akkosakā garahakāti vuttaṃ hoti. Tattha ‘‘natthi imesaṃ samaṇadhammo, assamaṇā ete’’ti vadanto antimavatthunā upavadati. ‘‘Natthi imesaṃ jhānaṃ vā vimokkho vā maggo vā phalaṃ vā’’tiādīni vadanto guṇaparidhaṃsanena upavadatīti veditabbo. So ca jhānaṃ vā upavadeyya ajhānaṃ vā, ubhayathāpi ariyūpavādova hoti; atibhāriyaṃ kammaṃ, anantariyakammasadisaṃ, saggāvaraṇaṃ maggāvaraṇañca, satekicchaṃ pana hoti. Tasmā yo ariyaṃ upavadati, tena gantvā sace attanā vuḍḍhataro hoti, ukkuṭikaṃ nisīditvā ‘‘ahaṃ āyasmantaṃ idañcidañca avacaṃ, taṃ me khamāhī’’ti khamāpetabbo. Sace pana navakataro hoti, vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘ahaṃ, bhante, tumhe idañcidañca avacaṃ, taṃ me khamathā’’ti khamāpetabbo. Sace so nakkhamati, disāpakkanto vā hoti, sayaṃ vā gantvā saddhivihārike vā pesetvā khamāpetabbo. Sace nāpi gantuṃ na pesetuṃ sakkā hoti, ye tasmiṃ vihāre bhikkhū vasanti, tesaṃ santikaṃ gantvā sace navakatarā honti, ukkuṭikaṃ nisīditvā sace vuḍḍhatarā, vuḍḍhe vuttanayeneva paṭipajjitvā ‘‘ahaṃ, bhante, asukaṃ nāma āyasmantaṃ idañcidañca avacaṃ, taṃ khamatu me so āyasmā’’ti vatvā khamāpetabbo. Sammukhā akhamantepi etadeva kātabbaṃ. Sace ekacārikabhikkhu hoti, neva tassa vasanaṭṭhānaṃ na gataṭṭhānaṃ paññāyati, ekassa paṇḍitassa bhikkhuno santikaṃ gantvā ‘‘ahaṃ, bhante, asukaṃ nāma āyasmantaṃ idañcidañca avacaṃ, taṃ me anussarato anussarato vippaṭisāro hoti, kiṃ karomī’’ti vattabbaṃ. So vakkhati ‘‘tumhe mā cintayittha, thero tumhākaṃ khamati, cittaṃ vūpasamethā’’ti. Tenapi ariyassa gatadisābhimukhena añjaliṃ paggahetvā ‘‘khamathā’’ti vattabbaṃ. Yadi so parinibbuto hoti, parinibbutamañcaṭṭhānaṃ gantvā yāva sivathikaṃ gantvāpi khamāpetabbo. Evaṃ kate neva saggāvaraṇaṃ na maggāvaraṇaṃ hoti, pākatikameva hotīti.

Micchādiṭṭhikāti viparītadassanā. **Micchādiṭṭhikammasamādānā**ti micchādiṭṭhivasena samādinnanānāvidhakammā, ye ca micchādiṭṭhimūlakesu kāyakammādīsu aññepi samādapenti. Ettha ca vacīduccaritaggahaṇeneva ariyūpavāde, manoduccaritaggahaṇena ca micchādiṭṭhiyā saṅgahitāyapi imesaṃ dvinnaṃ punavacanaṃ mahāsāvajjabhāvadassanatthanti veditabbaṃ. Mahāsāvajjo hi ariyūpavādo ānantariyasadiso. Vuttampi cetaṃ –

> ‘‘Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃsampadamidaṃ, sāriputta, vadāmi. Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye’’ti (ma. ni. 1.149).

Micchādiṭṭhito ca mahāsāvajjataraṃ nāma aññaṃ natthi. Yathāha –

> ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃmahāsāvajjaṃ yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiparamāni bhikkhave, mahāsāvajjānī’’ti (a. ni. 1.310).

Kāyassa bhedāti upādinnakkhandhapariccāgā. **Paraṃ maraṇā**ti tadanantarābhinibbattakkhandhaggahaṇe. Atha vā **kāyassa bhedā**ti jīvitindriyassupacchedā. **Paraṃ maraṇā**ti cuticittato uddhaṃ. **Apāya**nti evamādi sabbaṃ nirayavevacanameva. Nirayo hi saggamokkhahetubhūtā puññasammatā ayā apetattā, sukhānaṃ vā āyassa abhāvā apāyo. Dukkhassa gati paṭisaraṇanti **duggati,** dosabahulatāya vā duṭṭhena kammunā nibbattā gatīti **duggati**. Vivasā nipatanti tattha dukkaṭakārinoti **vinipāto,** vinassantā vā ettha nipatanti sambhijjamānaṅgapaccaṅgātipi **vinipāto**. Natthi ettha assādasaññito ayoti **nirayo**.

Atha vā apāyaggahaṇena tiracchānayoniṃ dīpeti, tiracchānayoni hi apāyo sugatito apetattā. Na duggati, mahesakkhānaṃ nāgarājādīnaṃ sambhavato. Duggatiggahaṇena pettivisayaṃ dīpeti, so hi apāyo ceva duggati ca sukhato apetattā dukkhassa ca gatibhūtattā, na tu vinipāto, asurakāyasadisaṃ avinipatitattā. Vinipātaggahaṇena asurakāyaṃ dīpeti. So hi yathāvuttena atthena apāyo ceva duggati ca sabbasamussayehi ca vinipatitattā vinipātoti vuccati. Nirayaggahaṇena avīciādianekappakāraṃ nirayameva dīpetīti. **Upapannā**ti upagatā, tattha abhinibbattāti adhippāyo. Vuttavipariyāyena sukkapakkho veditabbo. Ayaṃ pana viseso – tattha sugatiggahaṇena manussagatipi saṅgayhati. Saggaggahaṇena devagatiyeva. Tattha sundarā gatīti **sugati**. Rūpādīhi visayehi suṭṭhu aggoti **saggo**. So sabbopi lujjanapalujjanaṭṭhena **loko**ti ayaṃ vacanattho. **Iti dibbena cakkhunā**tiādi sabbaṃ nigamanavacanaṃ.

Evaṃ dibbena cakkhunā passatīti ayamettha saṅkhepattho – dibbacakkhuñāṇaṃ parittapaccuppannaajjhattabahiddhārammaṇavasena catūsu ārammaṇesu pavattati. Yathākammūpagañāṇaṃ parittamahaggatātītaajjhattabahiddhārammaṇavasena pañcasu ārammaṇesu pavattati. Anāgataṃsañāṇaṃ parittamahaggataappamāṇamaggaanāgataajjhattabahiddhānavattabbārammaṇavasena aṭṭhasu ārammaṇesu pavattatīti.

Ākaṅkhamāno ca bhagavāti bhagavā icchamāno. **Ekampi lokadhātuṃ passeyyā**ti ekaṃ cakkavāḷaṃ olokeyya. **Sahassimpi cūḷanika**nti ettha yāvatā candimasūriyā pariharanti, disā bhānti virocamānā, tāva sahassadhā loko, esā sahassicūḷanikā nāma. **Cūḷanika**nti khuddakaṃ. **Dvisahassimpi majjhimikaṃ lokadhātu**nti ettha sahassacakkavāḷānaṃ sahassabhāgena gaṇetvā dasasatasahassacakkavāḷaparimāṇā dvisahassī majjhimikā lokadhātu nāma. Ettakena buddhānaṃ jātikkhettaṃ nāma dassitaṃ. Bodhisattānañhi pacchimabhave devalokato cavitvā mātukucchiyaṃ paṭisandhiggahaṇadivase ca mātukucchito nikkhamanadivase ca mahābhinikkhamanadivase ca sambodhidhammacakkapavattanaāyusaṅkhārossajjanaparinibbānadivasesu ca ettakaṃ ṭhānaṃ kampati.

Tisahassimpi. Mahāsahassimpi lokadhātunti sahassito paṭṭhāya tatiyāti tisahassī, paṭhamasahassiṃ sahassadhā katvā gaṇitaṃ majjhimikaṃ sahassadhā katvā gaṇitattā mahantehi sahassehi gaṇitāti mahāsahassī. Ettāvatā koṭisatasahassacakkavāḷaparimāṇo loko dassito hoti. Gaṇakaputtatissatthero pana evamāha – ‘‘na hi tisahassimahāsahassilokadhātuyā etaṃ parimāṇaṃ. Idañhi ācariyānaṃ sajjhāyamūlakaṃ vācāya parihīnaṭṭhānaṃ, dasakoṭisatasahassacakkavāḷaparimāṇaṃ pana ṭhānaṃ tisahassimahāsahassilokadhātu nāmā’’ti. Ettāvatā hi bhagavato āṇākkhettaṃ nāma dassitaṃ. Etasmiñhi antare āṭānāṭiyaparitta- (dī. ni. 3.275 ādayo) isigiliparitta- (ma. ni. 3.133 ādayo) dhajaggaparitta- (saṃ. ni. 1.249) bojjhaṅgaparittakhandhaparitta- (a. ni. 4.67) moraparitta- (jā. 1.2.17-18) mettaparitta- (khu. pā. 9.1 ādayo; su. ni. 143 ādayo) ratanaparittānaṃ (khu. pā. 6.1 ādayo; su. ni. 224 ādayo) āṇā pharati.

Yāvatakaṃ vā pana ākaṅkheyyāti yattakaṃ vā iccheyya. Iminā visayakkhettaṃ dassitaṃ. Buddhānañhi visayakkhettassa pamāṇaparicchedo nāma natthi, natthikabhāve cassa imaṃ upamaṃ āharanti – koṭisatasahassacakkavāḷamhi yāva brahmalokā sāsapehi pūretvā sace koci puratthimāya disāya ekacakkavāḷe ekaṃ sāsapaṃ pakkhipanto āgaccheyya, sabbepi te sāsapā parikkhayaṃ gaccheyyuṃ. Na tveva puratthimāya disāya cakkavāḷāni. Dakkhiṇādīsupi eseva nayo. Tattha buddhānaṃ avisayo nāma natthi. **Tāvatakaṃ passeyyā**ti tattakaṃ olokeyya. Evaṃ parisuddhaṃ bhagavato dibbacakkhūti dibbacakkhukathaṃ niṭṭhāpesi.

Kathaṃ bhagavā paññācakkhunāpi vivaṭacakkhūti kenappakārena paññācakkhunā apihitacakkhu? **Mahāpañño puthupañño**tiādikaṃ **tattha atirocati yadidaṃ paññāyā**ti pariyosānaṃ heṭṭhā vuttatthameva.

Buddhacakkhunāti indriyaparopariyattañāṇena ca āsayānusayañāṇena ca. Imesaṃ dvinnaṃ ñāṇānaṃ buddhacakkhūti nāmaṃ, sabbaññutaññāṇassa samantacakkhūti, tiṇṇaṃ maggañāṇānaṃ dhammacakkhūti. **Lokaṃ volokento addasa satte**ti satte addakkhi. **Apparajakkhe**tiādīsu yesaṃ vuttanayeneva paññācakkhumhi rāgādirajaṃ appaṃ, te **apparajakkhā**. Yesaṃ taṃ mahantaṃ, te **mahārajakkhā**. Yesaṃ saddhādīni indriyāni tikkhāni, te **tikkhindriyā**. Yesaṃ tāni mudūni, te **mudindriyā**. Yesaṃ teyeva saddhādayo ākārā sundarā, te **svākārā**. Ye kathitakāraṇaṃ sallakkhenti, sukhena sakkā honti viññāpetuṃ te **suviññāpayā**. Ye paralokañceva vajjañca bhayato passanti, te **paralokavajjabhayadassāvino** nāma.

Uppaliniyanti uppalavane. Itaresupi eseva nayo. **Antonimuggaposīnī**ti yāni antonimuggāneva posiyanti. **Udakaṃ accuggamma tiṭṭhantī**ti udakaṃ atikkamitvā tiṭṭhanti. Tattha yāni yāni accuggamma ṭhitāni, tāni tāni sūriyarasmisamphassaṃ āgamayamānāni ṭhitāni ajja pupphanakāni. Yāni samodakaṃ ṭhitāni, tāni sve pupphanakāni. Yāni udakā anuggatāni antonimuggaposīni, tāni tatiyadivaseva pupphanakāni. Udakā pana anuggatāni aññānipi sarogauppalāni nāma atthi, yāni neva pupphissanti, macchakacchapabhakkhāneva bhavissanti, tāni pāḷiṃ nārūḷhāni, āharitvā pana dīpetabbānīti dīpitāni.

Yatheva hi tāni catubbidhapupphāni, evameva ugghaṭitaññū vipañcitaññū neyyo padaparamoti cattāro puggalā. Yassa puggalassa udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo **ugghaṭitaññū**. Yassa puggalassa saṃkhittena bhāsitassa vitthārena atthe vibhajīyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo **vipañcitaññū**. Yassa puggalassa uddesato paripucchato yoniso manasikaroto kalyāṇamitte sevato bhajato payirupāsato dhammābhisamayo hoti, ayaṃ vuccati puggalo **neyyo**. Yassa puggalassa bahumpi suṇato bahumpi bhaṇato bahumpi dhārayato bahumpi vācato na tāya jātiyā dhammābhisamayo hoti, ayaṃ vuccati puggalo **padaparamo**. Tattha bhagavā uppalavanādisadisaṃ dasasahassilokadhātuṃ olokento ajja pupphanakāni ugghaṭitaññū, sve pupphanakāni vipañcitaññūti evaṃ sabbākārato ca addasa. Tattha tiṇṇaṃ puggalānaṃ imasmiṃyeva attabhāve bhagavato dhammadesanā atthaṃ sādheti, padaparamānaṃ anāgatatthāya vāsanā hoti.

Rāgacaritotiādīsu rajjanavasena ārammaṇe caraṇaṃ etassa atthīti rāgacarito. Dussanavasena ārammaṇe caraṇaṃ etassa atthīti **dosacarito**. Muyhanavasena ārammaṇe caraṇaṃ etassa atthīti **mohacarito**. Vitakkanavasena ūhanavasena ārammaṇe caraṇaṃ etassa atthīti **vitakkacarito**. Okappanasaddhāvasena ārammaṇe caraṇaṃ etassa atthīti **saddhācarito**. Ñāṇameva caraṇaṃ, ñāṇena vā caraṇaṃ, ñāṇassa vā caraṇaṃ, ñāṇato vā caraṇaṃ etassa atthīti **ñāṇacarito. Rāgacaritassā**ti rāgussadassa rāgabahulassa. Paratopi eseva nayo.

Asubhakathaṃ kathetīti uddhumātakādidasavidhaṃ asubhapaṭisaṃyuttakathaṃ ācikkhati. Vuttañhetaṃ – ''asubhā bhāvetabbā rāgassa pahānāyā''ti (a. ni. 9.1). **Mettābhāvanaṃ ācikkhatī**ti mettābhāvanaṃ cittasinehanaṃ katheti. Vuttañhetaṃ – ''mettā bhāvetabbā byāpādassa pahānāyā''ti. **Uddese**ti sajjhāyane. **Paripucchāyā**ti aṭṭhakathāya. **Kālena dhammassavane**ti yuttappattakāle uttari pariyattidhammassavane. **Dhammasākacchāyā**ti aññehi saddhiṃ sākacchāya. **Garusaṃvāse**ti garūnaṃ payirupāsane. **Nivesetī**ti ācariyānaṃ santike patiṭṭhāpeti. **Ānāpānassatiṃ ācikkhatī**ti ānāpānassatisampayuttakammaṭṭhānaṃ katheti. Vuttañhetaṃ – ''ānāpānassati bhāvetabbā vitakkupacchedāyā''ti (a. ni. 9.1). **Pasādanīyaṃ nimittaṃ ācikkhatī**ti cūḷavedalla- (ma. ni. 1.460 ādayo) mahāvedallā- (ma. ni. 1.449 ādayo) dipasādajanakaṃ suttaṃ katheti. **Buddhasubodhi**nti buddhassa bhagavato buddhattapaṭivedhaṃ. **Dhammasudhammata**nti navavidhalokuttaradhammassa svākkhātataṃ. **Saṅghasuppaṭipatti**nti aṭṭhavidhaariyasaṅghassa suppaṭipannatādisuṭṭhupaṭipattiṃ. **Sīlāni ca attano**ti attano santakasīlāni ca. **Ācikkhati vipassanānimitta**nti udayabbayādipaṭisaṃyuttaṃ katheti. **Aniccākāra**nti hutvā abhāvākāraṃ. **Dukkhākāra**nti udayabbayapaṭipīḷanākāraṃ. **Anattākāra**nti avasavattanākāraṃ.

Sele yathā pabbatamuddhaniṭṭhitoti selamaye ekagghane pabbatamuddhani ṭhitova, na hi tattha ṭhitassa dassanatthaṃ abhimukhe gīvukkhipanapasāraṇādikiccaṃ atthi. **Tathūpama**nti tappaṭibhāgaṃ selapabbatūpamaṃ. Ayaṃ panettha saṅkhepattho – yathā selapabbatamuddhanti ṭhitova cakkhunā puriso **samantato janataṃ** passeyya. **Sumedha** sundarapañña sabbaññutaññāṇena **samantacakkhu** bhagavā **dhammamayaṃ** paññāmayaṃ **pāsādamāruyha** sayaṃ **apetasoko sokāvatiṇṇaṃ jātijarābhibhūta**ñca **janataṃ avekkhassu** upadhārayatu upaparikkhatu.

Ayaṃ panettha adhippāyo – yathā hi pabbatapādasāmantā mahantaṃ khettaṃ katvā tattha kedārapāḷīsu kuṭiyo katvā rattiṃ aggiṃ jāleyya, caturaṅgasamannāgatañca andhakāraṃ assa, atha tassa pabbatassa matthake ṭhatvā cakkhumato purisassa bhūmiṃ olokayato neva khettaṃ na kedārapāḷiyo na kuṭiyo na tattha sayitamanussā paññāyeyyuṃ, kuṭikāsu pana aggijālamattameva paññāyeyya. Evaṃ dhammapāsādaṃ āruyha sattakāyaṃ olokayato tathāgatassa ye te akatakalyāṇā sattā, te ekavihāre dakkhiṇajāṇupasse nisinnāpi buddhacakkhussa āpāthaṃ nāgacchanti, rattiṃ khittasarā viya honti. Ye pana katakalyāṇā veneyyapuggalā, te evassa dūrepi ṭhitā āpāthaṃ gacchanti, te eva aggi viya himavantapabbato viya ca. Vuttampi cetaṃ –

''Dūre santo pakāsenti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā yathā sarā''ti. (dha. pa. 304; netti. 11);

Sabbaññutaññāṇanti ettha pañcaneyyapathappabhedaṃ sabbaṃ aññāsīti sabbaññū. Saṅkhatāsaṅkhatādibhedā sabbadhammā hi saṅkhāro vikāro lakkhaṇaṃ nibbānaṃ paññattīti pañceva neyyapathā honti. Sabbaññussa bhāvo sabbaññutā, sabbaññutā eva ñāṇaṃ ''sabbaññutāñāṇa''nti vattabbe ''sabbaññutaññāṇa''nti vuttaṃ. Sabbaññūti ca kamasabbaññū sakiṃsabbaññū satatasabbaññū sattisabbaññū ñātasabbaññūti pañcavidhā sabbaññuno siyuṃ. Tesu kamena sabbajānanakālāsambhavato kamasabbaññutā na hoti, sakiṃ sabbārammaṇaggahaṇābhāvato sakiṃsabbaññutā na hoti, cakkhuviññāṇādīnaṃ yathārammaṇacittasambhavato bhavaṅgacittavirodhato yuttiabhāvato ca satatasabbaññutā na hoti, parisesato sabbajānanasamatthatāya sattisabbaññutā vā siyā, viditasabbadhammattā ñātasabbaññutā vā, sattisabbaññuno sabbajānanattaṃ natthīti tampi na yujjati, ''na tassa adiṭṭhamidhatthi kiñci…pe… samantacakkhū''ti vuttattā ñātasabbaññutā eva yujjati. Evañhi sati kiccato asammohato kāraṇasiddhito āvajjanapaṭibaddhato sabbaññutameva hotīti. **Tena ñāṇenā**ti tena sabbajānanañāṇena.

Puna aparena pariyāyena sabbaññubhāvasādhanatthaṃ **''na tassā''**ti gāthamāha. Tattha **na tassa addiṭṭhamidhatthi kiñcī**ti tassa tathāgatassa idha imasmiṃ tedhātuke loke imasmiṃ paccuppannakāle vā paññācakkhunā adiṭṭhaṃ nāma kiñci appamattakampi na atthi na saṃvijjati. **Atthī**ti idaṃ vattamānakālikaṃ ākhyātapadaṃ, iminā paccuppannakālikassa sabbadhammassa ñātabhāvaṃ dasseti. Gāthābandhasukhatthaṃ panettha **da**-kāro payutto. **Atho aviññāta**nti ettha **atho**ti vacanopādāne nipāto. **Aviññāta**nti atītakālikaṃ aviññātaṃ nāma kiñci dhammajātaṃ nāhosīti pāṭhaseso. Abyayabhūtassa **atthi-**saddassa gahaṇe pāṭhasesaṃ vināpi yujjatiyeva. Iminā atītakālikassa sabbadhammassa ñātabhāvaṃ dasseti. **Ajānitabba**nti anāgatakālikaṃ ajānitabbaṃ nāma dhammajātaṃ na bhavissati natthīti. Iminā anāgatakālikassa sabbadhammassa ñātabhāvaṃ dasseti. Jānanakiriyāvisesamattameva vā ettha **a**-kāro. **Sabbaṃ abhiññāsi yadatthi neyya**nti ettha yaṃ tekālikaṃ vā kālavinimuttaṃ vā neyyaṃ jānitabbaṃ kiñci dhammajātaṃ atthi, taṃ sabbaṃ tathāgato abhiññāsi adhikena sabbaññutaññāṇena jāni paṭivijjhi, ettha **atthi-**saddena tekālikassa kālavimuttassa ca gahaṇā **atthi-**saddo abyayabhūtoyeva daṭṭhabbo. **Tathāgato tena samantacakkhū**ti kālavasena okāsavasena ca nippadesattā samantā sabbato pavattaṃ ñāṇacakkhu assāti samantacakkhu, tena yathāvuttena kāraṇena tathāgato samantacakkhu sabbaññūti vuttaṃ hoti. Imissā gāthāya puggalādhiṭṭhānāya desanāya sabbaññutaññāṇaṃ sādhitaṃ.

Na itihitihanti ''evaṃ kira āsi, evaṃ kira āsī''ti na hoti. **Na itikirāyā**ti ''evaṃ kira eta''nti na hoti. **Na paramparāyā**ti paramparakathāyāpi na hoti. **Na piṭakasampadāyā**ti amhākaṃ piṭakatantiyā saddhiṃ sametīti na hoti. **Na takkahetū**ti takkaggāhenapi na hoti. **Na ākāraparivitakkenā**ti ‘‘sundaramidaṃ kāraṇa’’nti evaṃ kāraṇaparivitakkenapi na hoti. **Na diṭṭhinijjhānakkhantiyā**ti amhākaṃ nijjhāyitvā khamitvā gahitadiṭṭhiyā saddhiṃ sametītipi na hoti.

Atha vāpi samādhinti ettha **samādhi**nti kusalacittekaggatā samādhi. Kenaṭṭhena samādhīti? Samādhānaṭṭhena. Kimidaṃ samādhānaṃ nāma? Ekārammaṇe cittacetasikānaṃ samaṃ sammā ca ādhānaṃ, ṭhapananti vuttaṃ hoti. Tasmā yassa dhammassa ānubhāvena ekārammaṇe cittacetasikā samaṃ sammā ca avikkhippamānā avippakiṇṇā ca hutvā tiṭṭhanti, idaṃ samādhānanti veditabbaṃ. Tassa kho pana samādhissa –

‘‘Lakkhaṇaṃ tu avikkhepo, vikkhepaddhaṃsanaṃ raso;
Akampanamupaṭṭhānaṃ, padaṭṭhānaṃ sukhaṃ pana’’. (paṭi. ma. aṭṭha. 1.1.3);

Samādhi anāvilaacalabhāvena ārammaṇe tiṭṭhatīti **ṭhiti**. Parato padadvayaṃ upasaggavasena vaḍḍhitaṃ. Api ca sampayuttadhamme ārammaṇamhi sampiṇḍetvā tiṭṭhatīti **saṇṭhiti**. Ārammaṇaṃ ogāhetvā anupavisitvā tiṭṭhatīti **avaṭṭhiti**. Kusalapakkhasmiñhi cattārova dhammā ārammaṇaṃ ogāhanti saddhā sati samādhi paññāti. Teneva saddhā ‘‘okappanā’’ti vuttā, sati ‘‘apilāpanatā’’ti, samādhi ‘‘avaṭṭhitī’’ti, paññā ‘‘pariyogāhanā’’ti. Akusalapakkhe pana tayo dhammā ārammaṇaṃ ogāhanti taṇhā diṭṭhi avijjāti. Tenevete ‘‘oghā’’ti vuttā. Cittekaggatā panettha na balavatī hoti. Yathā hi rajuṭṭhānaṭṭhāne udakena siñcitvā sammaṭṭhe thokameva kālaṃ rajo sannisīdati, sukkhante sukkhante puna pakatibhāveneva vuṭṭhāti, evameva akusalapakkhe cittekaggatā na balavatī hoti.

Uddhaccavicikicchāvasena pavattassa visāhārassa paṭipakkhato **avisāhāro**. Uddhaccavicikicchāvaseneva gacchantaṃ cittaṃ vikkhipati nāma. Ayaṃ pana tathāvidho vikkhepo na hotīti **avikkhepo**. Uddhaccavicikicchāvaseneva cittaṃ visāhaṭaṃ nāma hoti, ito cito ca harīyati, ayaṃ pana evaṃ avisāhaṭamānasassa bhāvoti **avisāhaṭamānasatā. Samatho**ti tividho samatho cittasamatho adhikaraṇasamatho sabbasaṅkhārasamathoti. Tattha aṭṭhasu samāpattīsu cittekaggatā **cittasamatho** nāma. Tañhi āgamma cittacalanaṃ cittavipphanditaṃ sammati vūpasammati, tasmā so ‘‘cittasamatho’’ti vuccati. Sammukhāvinayādisattavidho samatho **adhikaraṇasamatho** nāma. Tañhi āgamma tāni tāni adhikaraṇāni sammanti vūpasammanti, tasmā so ‘‘adhikaraṇasamatho’’ti vuccati. Yasmā pana sabbe saṅkhārā nibbānaṃ āgamma sammanti vūpasammanti vūpasammanti, tasmā taṃ ‘‘sabbasaṅkhārasamatho’’ti vuccati. Imasmiṃ atthe cittasamatho adhippeto. Samādhilakkhaṇe indaṭṭhaṃ kāretīti **samādhindriyaṃ**. Uddhacce na kampatīti **samādhibalaṃ. Sammāsamādhī**ti yāthāvasamādhi niyyānikasamādhi.

157. Athassa bhagavā yasmā indriyasaṃvaro sīlassa rakkhā, yasmā vā iminānukkamena desiyamānā ayaṃ desanā tāsaṃ devatānaṃ sappāyā, tasmā indriyasaṃvarato pabhuti paṭipadaṃ dassento **‘‘cakkhūhī’’**tiādi āraddho. Tattha **cakkhūhi neva lolassā**ti adiṭṭhadakkhitabbādivasena cakkhūhi lolo neva assa. **Gāmakathāya āvaraye sota**nti tiracchānakathāya sotaṃ āvareyya.

Cakkhuloliyenāti cakkhudvāre uppannalolavasena cakkhuloliyena. **Adiṭṭhaṃ dakkhitabba**nti adiṭṭhapubbaṃ rūpārammaṇaṃ passituṃ yuttaṃ. **Diṭṭhaṃ samatikkamitabba**nti diṭṭhapubbarūpārammaṇaṃ atikkamituṃ yuttaṃ. **Ārāmena ārāma**nti pupphārāmādiārāmena phalārāmādiṃ vā pupphārāmādiṃ vā. **Dīghacārika**nti dīghacaraṇaṃ. **Anavaṭṭhitacārika**nti asanniṭṭhānacaraṇaṃ. **Anuyutto hoti rūpadassanāyā**ti rūpārammaṇadassanatthāya punappunaṃ yutto hoti.

Antaragharaṃ paviṭṭhoti ummārabbhantaraṃ paviṭṭho. **Vīthiṃ paṭipanno**ti antaravīthiṃ otiṇṇo. **Gharamukhāni olokento**ti gharadvārāni avalokento. **Uddhaṃ ullokento**ti uparidisaṃ uddhaṃmukho hutvā vilokento.

Cakkhunā rūpaṃ disvāti kāraṇavasena cakkhūti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu – ‘‘cakkhu rūpaṃ na passati acittakattā, cittaṃ na passati acakkhukattā. Dvārārammaṇasaṅghaṭṭe pana pasādavatthukena cittena passati. Īdisī panesā ‘dhanunā vijjhatī’tiādīsu viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvāti ayamettha attho’’ti. **Nimittaggāhī**ti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ chandarāgavasena gaṇhāti, diṭṭhamatteyeva na saṇṭhāti. **Anubyañjanaggāhī**ti kilesānaṃ anuanubyañjanato pākaṭabhāvakaraṇato anubyañjananti laddhavohāraṃ hatthapādasitahasitakathitaālokitavilokitādibhedaṃ ākāraṃ gaṇhāti. **Yatvādhikaraṇamenan**tiādimhi yaṃkāraṇā yassa cakkhundriyāsaṃvarassa hetu etaṃ puggalaṃ satikavāṭena cakkhundriyaṃ **asaṃvutaṃ** apihitacakkhudvāraṃ hutvā viharantaṃ ete abhijjhādayo dhammā **anvāssaveyyuṃ** anuppabandheyyuṃ ajjhottharеyyuṃ. **Tassa saṃvarāya na paṭipajjatī**ti tassa cakkhundriyassa satikavāṭena pidahanatthāya na paṭipajjati. Evaṃbhūtoyeva ca **na rakkhati cakkhundriyaṃ. Na cakkhundriye saṃvaraṃ āpajjatī**tipi vuccati. Tattha kiñcāpi cakkhundriye saṃvaro vā asaṃvaro vā natthi. Na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Apica yadā rūpārammaṇaṃ cakkhussa āpāthaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyāmanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccaṃ, tato manodhātu sampaṭicchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati.

Tatrāpi neva bhavaṅgasamaye na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana sace dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ honto pana so ‘‘cakkhundriye asaṃvaro’’ti vuccati. Kasmā? Yasmā tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi āvajjanādīnipi vīthicittāni. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvārakoṭṭhakagabbhādayo saṃvutā, tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārena hi pavisitvā corā yadicchanti taṃ kareyyuṃ, evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīnipi vīthicittāni.

Saddhādeyyānīti kammañca phalañca idhalokañca paralokañca saddahitvā dinnāni. ‘‘Ayaṃ me ñātīti vā, mittoti vā, idaṃ vā paṭikarissati, idaṃ vānena katapubba’’nti vā evaṃ na dinnānīti attho. Evaṃ dinnāni hi na saddhādeyyāni nāma honti. **Bhojanānī**ti ca desanāsīsamattametaṃ, atthato pana saddhādeyyāni bhojanāni bhuñjitvā cīvarāni pārupitvā senāsanāni sevamānā gilānapaccayabhesajjaṃ paribhuñjamānāti sabbametaṃ vuttameva hoti.

Seyyathidanti nipāto. Tassattho, katamo hoti. **Naccaṃ** nāma yaṃkiñci naccaṃ, taṃ maggaṃ gacchantenāpi gīvaṃ pasāretvā daṭṭhuṃ na vaṭṭati. **Gītan**ti yaṃkiñci gītaṃ. **Vāditan**ti yaṃkiñci vāditaṃ. **Pekkhan**ti naṭasamajjaṃ. **Akkhānan**ti bhāratarāmāyanādikaṃ. Yasmiṃ ṭhāne kathīyati, tattha gantumpi na vaṭṭati. **Pāṇissaran**ti kaṃsatāḷaṃ, ‘‘pāṇitāḷa’’ntipi vadanti. **Vetāḷan**ti ghanatāḷaṃ, ‘‘mantena matasarīruṭṭhāpana’’ntipi eke. **Kumbhathūṇan**ti caturassaambaṇakatāḷaṃ, ‘‘kumbhasadda’’ntipi eke. **Sobhanakan**ti naṭānaṃ abbhokkiraṇaṃ; sobhanakaraṃ vā, paṭibhānacittanti vuttaṃ hoti. **Caṇḍālan**ti ayoguḷakīḷā, ‘‘caṇḍālānaṃ sāṇadhovanakīḷā’’tipi vadanti. **Vaṃsan**ti veṇuṃ ussāpetvā kīḷanaṃ.

Dhovananti aṭṭhidhovanaṃ, ekaccesu kira janapadesu kālaṅkate ñātake na jhāpenti, nikhaṇitvā ṭhapenti. Atha tesaṃ pūtibhūtaṃ kāyaṃ ñatvā nīharitvā aṭṭhīni dhovitvā gandhehi makkhetvā ṭhapenti. Te nakkhattakāle ekasmiṃ ṭhāne aṭṭhīni ṭhapetvā ekasmiṃ ṭhāne surādīni ṭhapetvā rodantā paridevantā suraṃ pivanti. Vuttampi cetaṃ ‘‘atthi bhikkhave dakkhiṇesu janapadesu dhovanaṃ nāma, tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi gītampi vāditampi. Atthekaṃ bhikkhave dhovanaṃ, netaṃ natthīti vadāmī’’ti (a. ni. 10.107). Ekacce pana ‘‘indajālena aṭṭhidhovanaṃ dhovana’’nti vadanti. **Hatthiyuddhā**dīsu bhikkhuno neva hatthiādīhi saddhiṃ yujjhituṃ, na te yujjhāpetuṃ, na yujjhante daṭṭhuṃ vaṭṭati. **Nibbuddhan**ti mallayuddhaṃ. **Uyyodhikan**ti yattha sampahāro diyyati. **Balaggan**ti balagaṇanaṭṭhānaṃ. **Senābyūhan**ti senāniveso, sakaṭabyūhādivasena senāya nivesanaṃ. **Anīkadassanan**ti ‘‘tayo hatthī pacchimaṃ hatthānīka’’ntiādinā (pāci. 324) nayena vuttassa anīkassa dassanaṃ.

Na nimittaggāhī hotīti chandarāgavasena vuttappakāraṃ nimittaṃ na gaṇhāti. Evaṃ sesapadānipi vuttapaṭipakkhanayena veditabbāni. Yathā ca heṭṭhā javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti, bhavaṅgampi āvajjanādīnipi vīthicittānīti vuttaṃ, evamidha tasmiṃ sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi āvajjanādīnipi vīthicittāni. Yathā kiṃ? Yathā nagaradvāresu saṃvutesu kiñcāpi antogharādayo asaṃvutā honti, tathāpi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti, nagaradvāresu pihitesu corānaṃ paveso natthi. Evameva javane sīlādīsu uppannesu dvārampi guttaṃ hoti, bhavaṅgampi āvajjanādīnipi vīthicittāni. Tasmā javanakkhaṇe uppajjamānopi ‘‘cakkhundriye saṃvaro’’ti vutto. Ito paraṃ heṭṭhā ca upari ca vuttapariyāyena attho veditabbo.

Visūkadassanāti paṭāṇīdassanato. **Gāmakathā**ti gāmavāsīnaṃ kathā. **Bāttiṃsā**ti dvattiṃsa. Aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtā kathāti **tiracchānakathā**. Tattha rājānaṃ ārabbha ‘‘mahāsammato mandhātā dhammāsoko evaṃ mahānubhāvo’’tiādinā nayena pavattā kathā **rājakathā**. Esa nayo **corakathā**dīsu. Tesu ‘‘asuko rājā abhirūpo dassanīyo’’tiādinā nayena gehassitakathāva tiracchānakathā hoti. ‘‘Sopi nāma evaṃ mahānubhāvo khayaṃ gato’’ti evaṃ pavattā pana kammaṭṭhānabhāve tiṭṭhati. Coresupi ‘‘mūladevo evaṃ mahānubhāvo, meghamālo evaṃ mahānubhāvo’’ti tesaṃ kammaṃ paṭicca ‘‘aho sūrā’’ti gehassitakathāva tiracchānakathā. Yuddhepi bhāratayuddhādīsu ‘‘asukena asuko evaṃ mārito evaṃ viddho’’ti kāmassādavaseneva kathā tiracchānakathā. ‘‘Tepi nāma khayaṃ gatā’’ti evaṃ pavattā pana sabbattha kammaṭṭhānameva hoti.

Api ca annādīsu ‘‘evaṃ vaṇṇavantaṃ gandhavantaṃ rasavantaṃ phassasampannaṃ khādimha bhuñjimha pivimha paribhuñjimhā’’ti kāmassādavasena kathetuṃ na vaṭṭati, sātthakaṃ pana katvā ‘‘pubbe evaṃ vaṇṇādisampannaṃ annaṃ pānaṃ vatthaṃ sayanaṃ mālaṃ gandhaṃ sīlavantānaṃ adamha, cetiyapūjaṃ akarimhā’’ti kathetuṃ vaṭṭati. **Ñātikathā**dīsu pana ‘‘amhākaṃ ñātakā sūrā samatthā’’ti vā, ‘‘pubbe mayaṃ evaṃ vicitrehi yānehi vicarimhā’’ti vā assādavasena vattuṃ na vaṭṭati, sātthakaṃ pana katvā ‘‘tepi no ñātakā khayaṃ gatā’’ti vā, ‘‘pubbe mayaṃ evarūpā upāhanā saṅghassa adamhā’’ti vā kathetuṃ vaṭṭati. Gāmakathāpi suniviṭṭhadunniviṭṭhasubhikkhadubbhikkhādivasena ‘‘asukagāmavāsino sūrā samatthā’’ti vā evaṃ assādavasena vattuṃ na vaṭṭati, sātthakaṃ pana katvā ‘‘saddhā pasannā’’ti vā, ‘‘khayavayaṃ gatā’’ti vā vattuṃ vaṭṭati.

Nigamanagarajanapadakathāsupi eseva nayo. Itthikathāpi vaṇṇasaṇṭhānādīni paṭicca assādavasena na vaṭṭati, ‘‘saddhā pasannā, khayavayaṃ gatā’’ti evameva vaṭṭati. **Sūrakathā**pi ‘‘nandimitto nāma yodho sūro ahosī’’ti assādavasena na vaṭṭati. ‘‘Saddho ahosi, khayavayaṃ gato’’ti evameva vaṭṭati. **Visikhākathā**pi ‘‘asukā visikhā suniviṭṭhā dunniviṭṭhā sūrā samatthā’’ti assādavasena na vaṭṭati. ‘‘Saddhā pasannā, khayavayaṃ gatā’’icceva vaṭṭati.

Kumbhaṭṭhānakathāti udakaṭṭhānakathā, ‘‘udakatitthakathā’’tipi vuccati, kumbhadāsikathā vā. Sāpi ‘‘pāsādikā, naccituṃ gāyituṃ chekā’’ti assādavasena na vaṭṭati, ‘‘saddhā pasannā’’tiādinā nayena vaṭṭati. **Pubbapetakathā**ti atītañātikathā. Tattha vattamānañātikathāsadisova vinicchayo.

Nānattakathāti purimapacchimakathāhi vimuttā avasesā nānāsabhāvā niratthakakathā. **Lokakkhāyikā**ti ‘‘ayaṃ loko kena nimmito? Asukena nāma nimmito. Kāko seto aṭṭhīnaṃ setattā, balākā rattā lohitassa rattattā''ti evamādikā lokāyatavitaṇḍasallāpakathā.

Samuddakkhāyikā nāma kasmā samuddo sāgaro? Sāgaradevena khatattā sāgaro, ''khato me''ti hatthamuddāya sayaṃ niveditattā samuddoti evamādikā niratthakā samuddakkhānakathā. **Bhavo**ti vuddhi. **Abhavo**ti hāni. Iti bhavo iti abhavoti yaṃ vā taṃ vā niratthakakāraṇaṃ vatvā pavattitakathā **itibhavābhavakathā**.

Āvareyyāti āvaraṇaṃ kareyya. **Nivāreyyā**ti ārammaṇato vāreyya. **Saṃvareyyā**ti sammā nissesaṃ katvā vāreyya. **Rakkheyyā**ti rakkhaṃ kareyya. **Gopeyyā**ti saṃgopeyya. **Pidaheyyā**ti pidahanaṃ kareyya. **Pacchindeyyā**ti sotaṃ chindeyya.

Tena tena na tussantīti tena tena ambilādinā rasena na santosaṃ āpajjanti. **Aparāparaṃ pariyesantī**ti uparūpari gavesanti.

158. **Phassenā**ti rogaphassena. **Bhavañca nābhijappeyyā**ti tassa phassassa vinodanatthāya kāmabhavādibhavañca na pattheyya. **Bheravesu ca na sampavedheyyā**ti tassa phassassa paccayabhūtesu sīhabyagghādīsu bheravesu ca na sampavedheyya, avasesesu vā ghānindriyamanindriyavisayesu na sampavedheyya. Evaṃ paripūro indriyasaṃvaro ca vutto hoti. Purimehi vā indriyasaṃvaraṃ dassetvā iminā ''araññe vasatā bheravaṃ disvā vā sutvā vā nappavedhitabba''nti dasseti.

Ekenākārenāti ekena kāraṇena. **Bhayampi bheravampi taññevā**ti bhayanti ca bheravanti ca khuddakampi mahantampi uttāsanimittameva. Tamevatthaṃ dassetuṃ **''vuttaṃ heta''**ntiādimāha. **Bhaya**nti tappaccayā uppannabhayaṃ. **Bhayānaka**nti ākāraniddeso. **Chambhitatta**nti bhayavasena gattacalanaṃ. **Lomahaṃso**ti lomānaṃ haṃsanaṃ uddhaggabhāvo. Iminā padadvayena kiccato bhayaṃ dassetvā puna **''cetaso ubbego utrāso''**ti sabhāvato dasseti. **Ubbego**ti bhīruko, **utrāso**ti cittakkhobho. **Jātibhaya**nti jātiṃ paṭicca uppannabhayaṃ. Sesesupi eseva nayo. Rājato uppannabhayaṃ **rājabhayaṃ**. Sesesupi eseva nayo. **Attānuvādabhaya**nti pāpakammino attānaṃ anuvadantassa uppajjanakabhayaṃ. **Parānuvādabhaya**nti parassa anuvādato uppajjanakabhayaṃ.

Daṇḍabhayanti āgārikassa raññā pavattitadaṇḍaṃ, anāgārikassa vinayadaṇḍaṃ paṭicca uppajjanakabhayaṃ. **Duggatibhaya**nti cattāro apāye paṭicca uppajjanakabhayaṃ. **Ūmibhaya**nti mahāsamudde udakaṃ orohantassa pavattabhayaṃ. Mahāsamudde kira mahindavīci nāma saṭṭhi yojanāni uggacchati, taraṅgavīci nāma paṇṇāsa yojanāni, rohaṇavīci nāma cattālīsa yojanāni uggacchati. Evarūpā ūmiyo paṭicca pavattaṃ ūmibhayaṃ. Kumbhīlato pavattaṃ bhayaṃ **kumbhīlabhayaṃ**. Udakāvaṭṭato bhayaṃ **āvaṭṭabhayaṃ**. Susukā vuccati caṇḍamaccho, tato bhayaṃ **susukābhayaṃ. Ājīvikabhaya**nti jīvitavuttito bhayaṃ ājīvikabhayaṃ. **Asilokabhaya**nti garahato bhayaṃ.

159. **Laddhā na sannidhiṃ kayirā**ti etesaṃ annādīnaṃ yaṃkiñci dhammena labhitvā ''araññe ca senāsane vasatā dullabha''nti cintetvā sannidhiṃ na kareyya.

Odanoti sāli vīhi yavo godhumo kaṅgu varako kudrūsakoti sattannaṃ dhaññānaṃ dhaññānulomānañca taṇḍulehi nibbatto. **Kummāso**ti yavehi nibbatto. **Sattū**ti sāliādīhi katasattu. **Maccho** dakasambhavo. **Maṃsaṃ** pākaṭameva. **Ambapāna**nti āmehi vā pakkehi vā ambehi katapānaṃ. Tattha āmehi karontena ambataruṇāni bhinditvā udake pakkhipitvā ātape ādiccapākena pacitvā parissāvetvā tadahu paṭiggahitehi madhusakkarakappūrādīhi yojetvā kātabbaṃ. **Jambupāna**nti jambuphalehi katapānaṃ. **Cocapāna**nti aṭṭhikehi kadaliphalehi katapānaṃ. **Mocapāna**nti anaṭṭhikehi kadaliphalehi katapānaṃ. **Madhukapāna**nti madhukānaṃ jātirasena katapānaṃ. Taṃ pana udakasambhinnaṃ vaṭṭati, suddhaṃ na vaṭṭati. **Muddikapāna**nti muddikā udake madditvā ambapānaṃ viya katapānaṃ. **Sālūkapāna**nti rattuppalanīluppalādīnaṃ sālūke madditvā katapānaṃ. **Phārusakapāna**nti phārusakehi ambapānaṃ viya katapānaṃ. **Kosambapāna**nti kosambaphalehi katapānaṃ. **Kolapāna**nti kolaphalehi katapānaṃ. **Badarapāna**nti mahākolaphalehi ambapānaṃ viya katapānaṃ. Imāni ekādasa pānāni, tānipi ādiccapākāni vaṭṭanti.

Ghatapānanti sappipānaṃ. **Telapāna**nti tilatelādīnaṃ pānaṃ. **Payopāna**nti khīrapānaṃ. **Yāgupāna**nti sītalādiyāgupānaṃ. **Rasapāna**nti sākādirasapānaṃ. **Piṭṭhakhajjaka**nti sattannaṃ tāva dhaññānaṃ dhaññānulomānaṃ aparaṇṇānañca piṭṭhaṃ panasapiṭṭhaṃ labujapiṭṭhaṃ ambāṭakapiṭṭhaṃ sālapiṭṭhaṃ khīravallipiṭṭhañcāti evamādīnaṃ piṭṭhehi kataṃ piṭṭhakhajjakaṃ. **Pūvakhajjaka**mpi etehiyeva kataṃ. **Mūlakhajjaka**nti mūlakamūlaṃ khārakamūlaṃ cuccumūlanti evamādi. **Tacakhajjaka**nti ucchutacādayo. **Pattakhajjaka**nti nimbapaṇṇakuṭajapaṇṇapaṭolapaṇṇasulasapaṇṇādayo. **Pupphakhajjaka**nti mūlakapupphakhārakapupphasetavaraṇasigguuppalapadumakādayo. **Phalakhajjaka**nti panasalabujatālanāḷikeraambāṭakatintiṇikamātuluṅgakapiṭṭhaphalaalābukumbhaṇḍaphussaphalatimbarūsakatilavātiṅgaṇacocamocamadhukādīnaṃ phalānaṃ khajjakaṃ.

Na kuhanāyāti na vimhāpanāya. **Na lapanāyā**ti paccayatthaṃ na lapanāya. Vihāraṃ āgate manusse disvā ''kimatthāya bhonto āgatā''ti bhikkhū nimantetunti. ''Yadi evaṃ gacchatha, ahaṃ pacchato gahetvā āgacchāmī''ti evaṃ na lapanāya. Atha vā attānaṃ upanetvā ''ahaṃ tisso, mayi rājā pasanno, mayi asuko rājā asuko ca rājamahāmatto pasanno''ti evaṃ na lapanāya. **Na nemittikatāyā**ti yena kenaci paresaṃ paccayadānasaññājanakena kāyavacīkammena na nemittikatāya. **Na nippesikatāyā**ti yā paresaṃ akkosanādikiriyā yasmā veḷupesikā viya abbhaṅgaṃ parassa guṇaṃ nippeseti nipuñchati, yasmā vā gandhajātaṃ nipisitvā gandhamagganā viya paraguṇe nipisitvā vicuṇṇetvā esā lābhamagganā hoti, tasmā ''nippesikatā''ti vuccati. Na evarūpāya nippesikatāya. **Na lābhena lābhaṃ nijigīsanatāyā**ti ettha **nijigīsanatā**ti magganā, aññato laddhañhi aññattha haraṇavasena lābhena lābhamagganā nāma hoti. Na evarūpāya lābhena lābhamagganāya.

Na dārudānenāti na paccayahetukena dārudānena vihāre uṭṭhitañhi araññato vā āharitvā rakkhitagopitadāruṃ ''evaṃ me paccayaṃ dassantī''ti upaṭṭhākānaṃ dātuṃ na vaṭṭati. Evañhi jīvikaṃ kappento anesanāya micchājīvena jīvati, so diṭṭheva dhamme garahaṃ pāpuṇāti, samparāye ca apāyaparipūrako hoti. Attano puggalikaṃ dāruṃ kusalaṅgahatthāya dadanto kuladūsakadukkaṭaṃ āpajjati, parapuggalikaṃ theyyacittena dadanto bhaṇḍagghena kāretabbo. Saṅghikepi eseva nayo. Sace pana taṃ issaratāya deti, garubhaṇḍavissajjanaṃ āpajjati. Kataraṃ pana dāru garubhaṇḍaṃ hoti, kataraṃ na hotīti? Yaṃ tāva aropimaṃ sayaṃjātaṃ, taṃ saṅghena paricchinnaṭṭhāneyeva garubhaṇḍaṃ, tato paraṃ na garubhaṇḍaṃ. Ropimaṭṭhāne ca sabbena sabbaṃ garubhaṇḍaṃ, pamāṇato sūcidaṇḍakappamāṇaṃ garubhaṇḍaṃ.

Na veḷudānenātiādīsupi **na veḷudānenā**ti na paccayahetukena veḷudānenātiādi sabbaṃ na dārudānenāti ettha vuttanayeneva veditabbaṃ. Veḷu pana pamāṇato telanāḷippamāṇo garubhaṇḍaṃ, na tato heṭṭhā. Manussā vihāraṃ gantvā veḷuṃ yācanti, bhikkhū ''saṅghiko''ti dātuṃ na visahanti, manussā punappunaṃ yācanti vā tajjenti vā, tadā bhikkhūhi ''daṇḍakammaṃ katvā gaṇhathā''ti vattuṃ vaṭṭati, veḷudānaṃ nāma na hoti. Sace te daṇḍakammatthāya vāsipharasuādīni vā khādanīyaṃ vā bhojanīyaṃ vā denti, gahetuṃ na vaṭṭati.

Vinayaṭṭhakathāyaṃ pana ''daḍḍhagehā manussā gaṇhitvā gacchantā na vāretabbā''ti vuttaṃ. Sace saṅghassa veḷugumbe veḷudūsikā uppajjati, taṃ akoṭṭāpentānaṃ veḷu nassati. ''Kiṃ kātabba''nti bhikkhācāre manussānaṃ ācikkhitabbaṃ. Sace koṭṭetuṃ na icchanti, ''samaṃ bhāgaṃ labhissathā''ti vattabbā. Na icchantiyeva, ''dve koṭṭhāse labhissathā''ti vattabbā. Evampi anicchantesu naṭṭhena attho natthi, ''tumhākaṃ khaṇe sati daṇḍakammaṃ karissatha, koṭṭetvā gaṇhathā''ti vattabbā, veḷudānaṃ nāma na hoti. Veḷugumbe aggimhi uṭṭhitepi udakena vuyhamānaveḷūsupi eseva nayo.

Pattadāne garubhaṇḍatāya ayaṃ vinicchayo – pattampi hi yattha vikkāyati, gandhakārādayo gandhapaliveṭhanādīnaṃ atthāya gaṇhanti, tādise dullabhaṭṭhāneyeva garubhaṇḍaṃ hoti. Esa tāva kiṃsukapattakaṇṇapiḷandhanatālapattādīsu vinicchayo. Tālapaṇṇampi imasmiṃyeva ṭhāne kathetabbaṃ – tālapaṇṇampi hi sayaṃjāte tālavane saṅghena paricchinnaṭṭhāneyeva garubhaṇḍaṃ, na tato paraṃ, ropimatālesu sabbampi garubhaṇḍaṃ, tassa pamāṇaṃ heṭṭhimakoṭiyā aṭṭhaṅgulappamāṇopi rittapotthako. Tiṇampi ettheva pakkhipitvā kathetabbaṃ. Yattha pana tiṇaṃ natthi, tattha tālanāḷikerapaṇṇādīhipi chādenti. Tasmā tānipi tiṇeneva saṅgahitāni. Iti muñjapalālādīsu yaṃkiñci muṭṭhippamāṇaṃ tiṇaṃ. Nāḷikerapaṇṇādīsu ca ekapaṇṇampi saṅghassa dinnaṃ vā tattha jātaṃ vā bahiārāme saṅghassa tiṇavatthumhi jātatiṇaṃ vā rakkhitagopitaṃ vā garubhaṇḍaṃ hoti. Taṃ pana saṅghakamme ca cetiyakamme ca kate atirekaṃ puggalikakamme dātuṃ vaṭṭati. Heṭṭhā vuttadāruveḷūsupi eseva nayo.

Pupphadāne ''ettakesu rukkhesu pupphāni vissajjitvā yāgubhattatthāya upanentu, ettakesu senāsanapaṭisaṅkharaṇe upanentū''ti evaṃ niyamitaṭṭhāneyeva pupphāni garubhaṇḍāni honti. Yadi sāmaṇerā pupphāni ocinitvā rāsiṃ karonti, pañcaṅgasamannāgato pupphabhājako bhikkhu bhikkhusaṅghaṃ gaṇetvā koṭṭhāse karoti. So sampattaparisāya saṅghaṃ anāpucchitvāva dātuṃ labhati. Asammatena pana āpucchitvā dātabbaṃ. Bhikkhuno pana kassa pupphāni dātuṃ labbhati, kassa na labbhatīti? Mātāpitūnaṃ gehaṃ haritvāpi gehato pakkosāpetvāpi ''vatthupūjaṃ karothā''ti dātuṃ labbhati, piḷandhanatthāya na labbhati. Sesañātīnaṃ pana haritvā na dātabbaṃ, pakkosāpetvā pūjanatthāya dātabbaṃ. Sesajanassa pūjanaṭṭhānaṃ sampattassa apaccāsīsantena dātabbaṃ, pupphadānaṃ nāma na hoti.

Vihāre bahūni pupphāni pupphanti, bhikkhunā piṇḍāya carantena manusse disvā ''vihāre bahūni pupphāni pūjethā''ti vattabbaṃ, vacanamatte doso natthi, ''manussā khādanīyabhojanīyaṃ ādāya āgamissantī''ti cittena pana na vattabbaṃ. Sace vadati, khādanīyabhojanīyaṃ na paribhuñjitabbaṃ. Manussā attano dhammatāya ''vihāre pupphāni atthī''ti pucchitvā ''asukadivase vihāraṃ āgamissāma, sāmaṇerānaṃ pupphāni ocinituṃ mā dethā''ti vadanti. Bhikkhu sāmaṇerānaṃ kathetuṃ pamuṭṭho, sāmaṇerehi pupphāni ocitāni, manussā bhikkhuṃ upasaṅkamitvā mayaṃ tumhākaṃ asukadivase evaṃ ārocayimha ''sāmaṇerānaṃ pupphāni ocinituṃ mā dethā''ti, kasmā na vārayitthāti? ''Sati me pamuṭṭhā, pupphāni ocinitamattāneva, na tāva pūjā katā''ti vattabbaṃ, ''gaṇhatha pūjethā''ti na vattabbaṃ. Sace vadati, āmisaṃ na paribhuñjitabbaṃ. Aparo bhikkhu sāmaṇerānaṃ ācikkhati ''asukagāmavāsino 'pupphāni mā ocinitthā'ti āhaṃsū''ti manussāpi āmisaṃ āharitvā dānaṃ datvā vadanti ''amhākaṃ manussā na bahukā, sāmaṇere amhehi saha pupphāni ocinituṃ āṇāpethā''ti. ''Sāmaṇerehi bhikkhā laddhā. Ye bhikkhācāraṃ na gacchanti, te sayameva jānissanti upāsakā''ti vattabbaṃ. Ettakaṃ nayaṃ labhitvā sāmaṇere putte vā bhātike vā katvā pupphāni ocināpetuṃ doso natthi, pupphadānaṃ nāma na hoti.

Phaladāne phalampi pupphaṃ viya niyamitameva garubhaṇḍaṃ hoti. Vihāre bahukasmiṃ phalāphale sati aphāsukamanussā āgantvā yācanti, bhikkhū ''saṅghika''nti dātuṃ na ussahanti, manussā vippaṭisārino akkosanti paribhāsanti, tattha kiṃ kātabbanti? Phalehi vā rukkhehi vā paricchinditvā kathikā kātabbā ''asuke ca rukkhe asuke ca rukkhe ettakāni phalāni gaṇhantā, ettakesu vā rukkhesu phalāni gaṇhantā na vāretabbā''ti. Corā vā issarā vā balakkārena gaṇhantā na vāretabbā. Kuddhā hi te sakalavihārampi nāseyyuṃ, ādīnavo pana kathetabboti.

Sinānadāne sinānacuṇṇāni koṭṭitāni na garubhaṇḍāni, akoṭṭito rukkhe ṭhitova rukkhataco garubhaṇḍaṃ, cuṇṇaṃ pana agilānassa rajananipakkaṃ vaṭṭati. Gilānassa yaṃkiñci cuṇṇaṃ dātuṃ vaṭṭatiyeva.

Na cuṇṇadānenāti vuttanayena sirīsacuṇṇādīnaṃ dānena. **Mattikādāne**mattikā hi yattha dullabhā hoti, tattheva garubhaṇḍaṃ. Sāpi heṭṭhimakoṭiyā tiṃsapalaguḷapiṇḍappamāṇāva, tato heṭṭhā na garubhaṇḍanti.

Dantakaṭṭhadāne dantakaṭṭhaṃ acchinnakameva garubhaṇḍaṃ. Yesaṃ sāmaṇerānaṃ saṅghato dantakaṭṭhavāro pāpuṇāti, te attano ācariyupajjhāyānaṃ pāṭiyekkaṃ dātuṃ na labhanti. Yehi pana ‘‘ettakāni dantakaṭṭhāni āharitabbānī’’ti paricchinditvā vārā gahitā, te atirekāni ācariyupajjhāyānaṃ dātuṃ labhanti. Ekena bhikkhunā dantakaṭṭhamāḷakato bahūni dantakaṭṭhāni na gahetabbāni, devasikaṃ ekekameva gahetabbaṃ. Pāṭiyekkaṃ vasantenāpi bhikkhusaṅghaṃ gaṇayitvā yattakāni attano pāpuṇanti, tattakāneva gahetvā gantabbaṃ. Antarā āgantukesu vā āgatesu disaṃ vā pakkamantesu āharitvā gahitaṭṭhāneyeva ṭhapetabbāni. **Na mukhodakadānenā**ti na mukhadhovanaudakadānena.

Na cāṭukamyatāyātiādīsu cāṭukamyatā vuccati attānaṃ dāsaṃ viya nīcaṭṭhāne ṭhapetvā parassa khalitavacanampi saṇṭhapetvā piyakāmatāya paggayhavacanaṃ. **Na muggasūpyatāyā**ti na muggasūpasamānatāya. Muggasūpasamānatāti saccālikena jīvikaṃ kappanatāya etaṃ adhivacanaṃ. Yathā hi muggasūpe paccante bahū muggā pākaṃ gacchanti thokā na gacchanti, evameva saccālikena jīvikakappake puggale bahu alikaṃ hoti, appakaṃ saccaṃ. Yathā vā muggasūpassa apavisanaṭṭhānaṃ nāma natthi, evameva saccālikavuttino puggalassa appatiṭṭhānaṃ nāma natthi. Siṅghāṭakaṃ viya icchiticchitaṭṭhānassa patiṭṭhāti. Tenassa sā musāvāditā ‘‘muggasūpyatā’’ti vuttā. **Na pāribhaṭyatāyā**ti na paribhaṭakammabhāvena. Paribhaṭassa hi kammaṃ pāribhaṭyaṃ, tassa bhāvo pāribhaṭyatā, alaṅkārakaraṇādīhi dārakakīḷāpanassetaṃ adhivacanaṃ. **Na pīṭhamaddikatāyā**ti na sahasā gharaṃ pavisitvā pīṭhake nisīdanakatāya.

Na vatthuvijjāyātiādīsu **vatthuvijjā** nāma gāmanigamanagarādīnaṃ suniviṭṭhadunniviṭṭhajānanasatthaṃ. **Tiracchānavijjā** nāma aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtā aṅgasatthanimittādikā avasesavijjā. **Aṅgavijjā** nāma itthipurisānaṃ subhagadubbhagalakkhaṇajānanaṃ. **Nakkhattavijjā** nāma nakkhattānaṃ yogajānanasatthaṃ.

Na dūtagamanenāti na dūteyyaṃ katvā gamanena. **Na pahiṇagamanenā**ti na gihīnaṃ sāsanaṃ gahetvā gharā gharaṃ pahitassa gamanena. **Na jaṅghapesaniyenā**ti gāmantaradesantarādīsu tesaṃ tesaṃ gihīnaṃ sāsanapaṭisāsanaṃ haraṇena. Idañhi jaṅghapesaniyaṃ nāma attano mātāpitūnaṃ, ye cāssa mātāpitaro upaṭṭhahanti, tesaṃ sāsanaṃ gahetvā katthaci gamanavasena vaṭṭati. Cetiyassa vā saṅghassa vā attano vā kammaṃ karontānaṃ vaḍḍhakīnampi sāsanaṃ harituṃ vaṭṭati. Manussā ‘‘dānaṃ dassāma, pūjaṃ karissāma, bhikkhusaṅghassa ācikkhathā’’ti ca vadanti; ‘‘asukattherassa nāma dethā’’ti piṇḍapātaṃ vā bhesajjaṃ vā cīvaraṃ vā denti, ‘‘vihāre pūjaṃ karothā’’ti mālāgandhavilepanādīni vā dhajapaṭākādīni vā niyyātenti. Sabbaṃ harituṃ vaṭṭati, jaṅghapesaniyaṃ nāma na hoti. Sesasāsanaṃ gahetvā gacchantassa padavāre padavāre doso.

Na vejjakammenāti na vejjena hutvā kāyatikicchanādibhesajjakaraṇena. Bhesajjaṃ pana pañcannaṃ sahadhammikānaṃ kātabbaṃ bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. Samasīlasaddhāpaññānañhi etesaṃ tīsu sikkhāsu yuttānaṃ bhesajjaṃ akātuṃ na labbhati. Mātāpitūnaṃ tadupaṭṭhākānaṃ attano veyyāvaccakarassa paṇḍupalāsassāti etesaṃ pañcannampi kātuṃ vaṭṭati. Jeṭṭhabhātu, kaniṭṭhabhātu, jeṭṭhabhaginiyā, kaniṭṭhabhaginiyā, cūḷamātuyā, mahāmātuyā, cūḷapituno, mahāpituno, pitucchāya, mātucchāyāti etesaṃ pana dasannampi karontena tesaṃyeva santakaṃ bhesajjaṃ gahetvā kevalaṃ yojetvā dātabbaṃ. Sace nappahoti, attano santakaṃ tāvakālikaṃ dātabbaṃ. Etesaṃ puttaparamparā yāva sattamā kulaparivaṭṭā, tāva cattāro paccaye āharāpentassa akataviññatti vā, bhesajjaṃ karontassa vejjakammaṃ vā, kuladūsakāpatti vā na hoti.

Na piṇḍapaṭipiṇḍakenāti ettha piṇḍapāto kassa dātabbo, kassa na dātabbo? Mātāpitūnaṃ tadupaṭṭhākānaṃ veyyāvaccakarassa paṇḍupalāsassa sampattassa dāmarikacorassa issarassāpi dātabbo. Etesaṃ datvā pacchā laddhampi piṇḍapaṭipiṇḍaṃ nāma na hoti. **Na dānānuppadānenā**ti attano dinnakānaṃ na puna dānena. **Dhammenā**ti dhammena uppannaṃ. **Samenā**ti kāyasucaritādinā. **Laddhā**ti kāyena laddhā. **Labhitvā**ti cittena pāpuṇitvā. **Adhigantvā**ti sampāpuṇitvā. **Vinditvā**ti ñāṇena vinditvā. **Paṭilabhitvā**ti punappunaṃ labhitvā.

Annasannidhinti ettha duvidhā annakathā vinayavasena ca sallekhavasena ca. Vinayavasena tāva yaṃkiñci annaṃ ajja paṭiggahitaṃ aparajju sannidhikārakaṃ hoti, tassa paribhoge pācittiyaṃ. Attanā laddhaṃ pana sāmaṇerānaṃ datvā tehi laddhaṃ ṭhapāpetvā dutiyadivase bhuñjituṃ vaṭṭati, sallekho pana na hoti.

Pānasannidhimhipi eseva nayo. Ettha pānaṃ nāma ambapānādīni aṭṭha pānāni, yāni ce tesaṃ anulomāni.

Vatthasannidhintiādimhi anadhiṭṭhitāvikappitaṃ sannidhi ca hoti sallekhañca kopeti. Ayaṃ pariyāya kathāva, nippariyāyato pana ticīvarasantuṭṭhena bhavitabbaṃ, catutthaṃ labhitvā aññassa dātabbaṃ. Sace yassa kassaci dātuṃ na sakkoti, yassa pana dātukāmo hoti, so uddesatthāya vā paripucchatthāya vā gato, āgatamatte dātabbaṃ, adātuṃ na vaṭṭati. Cīvare pana appahonte satiyā paccāsāya anuññātakālaṃ ṭhapetuṃ vaṭṭati. Sūcisuttacīvarakārakānaṃ alābhena tato parampi vinayakammaṃ katvā ṭhapetuṃ vaṭṭati. ‘‘Imasmiṃ jiṇṇe puna īdisaṃ kuto labhissāmī’’ti pana ṭhapetuṃ na vaṭṭati, sannidhi ca hoti, sallekhañca vikopeti.

Yānasannidhimhi yānaṃ nāma vayhaṃ ratho sakaṭaṃ sandamānikā sivikā pāṭaṅkīti netaṃ pabbajitassa yānaṃ. Upāhanā pana pabbajitassa yānaṃyeva. Ekabhikkhussa hi eko araññatthāya, ekā dhotapādakatthāyāti ukkaṃsato dve upāhanasaṅghāṭā vaṭṭanti, tatiyaṃ labhitvā aññassa dātabbo, ‘‘imasmiṃ jiṇṇe aññaṃ kuto labhissāmī’’ti hi ṭhapetuṃ na vaṭṭati, sannidhi ca hoti, sallekhañca vikopeti.

Sayanasannidhimhi sayananti mañco. Ekassa bhikkhuno eko gabbhe eko divāṭṭhāneti ukkaṃsato dve mañcā vaṭṭanti, tato uttari labhitvā aññassa bhikkhuno vā gaṇassa vā dātabbo, adātuṃ na vaṭṭati, sannidhi ceva hoti, sallekhañca kopeti.

Gandhasannidhimhi bhikkhuno kaṇḍukacchuchavidosādiābādhe sati gandho vaṭṭati. Tena gandhena tasmiṃ roge vūpasante aññesaṃ vā ābādhikānaṃ dātabbo. Dvāre pañcaṅgulagharadhūpanādīsu vā upanetabbo. ‘‘Puna roge sati bhavissatī’’ti ṭhapetuṃ na vaṭṭati, gandhasannidhi ca hoti, sallekhañca kopeti.

Āmisanti annādivuttāvasesaṃva daṭṭhabbaṃ. Seyyathidaṃ – idhekacco bhikkhu ‘‘tathārūpe kāle upakārāya bhavissantī’’ti tilataṇḍulamuggamāsanāḷikeraloṇamacchamaṃsavallūrasappitelaguḷa- bhājanādīni āharāpetvā ṭhapeti. So vassakāle kālasseva sāmaṇerehi yāguṃ pacāpetvā bhuñjitvā ‘‘sāmaṇera udakakaddame dukkhaṃ gāmaṃ pavisituṃ, gaccha asukakulaṃ gantvā mayhaṃ vihāre nisinnabhāvaṃ ārocehi, asukakulato dadhiādīni āharā’’ti peseti. Bhikkhūhi ‘‘kiṃ, bhante, gāmaṃ pavisathā’’ti vuttepi ‘‘duppaveso āvuso idāni gāmo’’ti vadati. Te ‘‘hotu, bhante, acchatha tumhe, mayaṃ bhikkhaṃ pariyesitvā āharissāmā’’ti gacchanti. Atha sāmaṇeropi dadhiādīni āharitvā bhattañca byañjanañca sampādetvā upaneti, taṃ bhuñjantasseva upaṭṭhākā bhattaṃ pahiṇanti, tatopi manāpaṃ manāpaṃ bhuñjati. Atha bhikkhū piṇḍapātaṃ gahetvā āgacchanti, tatopi manāpaṃ manāpaṃ gīvāyāmakaṃ bhuñjatiyeva. Evaṃ catumāsampi vītināmeti. Ayaṃ vuccati bhikkhu ‘‘muṇḍakuṭumbikajīvikaṃ jīvati, na samaṇajīvika’’nti. Evarūpo āmisasannidhi nāma hoti.

Bhikkhuno pana vasanaṭṭhāne ekā taṇḍulanāḷi eko guḷapiṇḍo catubhāgamattaṃ sappīti ettakaṃ nidhetuṃ vaṭṭati akāle sampattacorānaṃ atthāya. Te hi ettakampi āmisapaṭisanthāraṃ alabhantā jīvitāpi voropeyyuṃ, tasmā sacepi ettakaṃ natthi, āharāpetvāpi ṭhapetuṃ vaṭṭati. Aphāsukakāle ca yadettha kappiyaṃ, taṃ attanāpi paribhuñjituṃ vaṭṭati. Kappiyakuṭiyaṃ pana bahuṃ ṭhapentassāpi sannidhi nāma natthi.

160. **Jhāyī na pādalolassā**ti jhānābhirato ca na ca pādalolo assa. **Virame kukkuccā nappamajjeyyā**ti hatthakukkuccādikukkuccaṃ vinodeyya, sakkaccakāritāya cettha nappamajjeyya.

Ekattamanuyuttoti ekībhāvaṃ anuyutto. **Paramatthagaruko**ti uttamatthagaruko. ‘‘Sakatthagaruko’’ti vā pāṭho.

Paṭisallānārāmoti āramaṇaṃ ārāmo, tato tato ārammaṇato paṭisaṃharitvā ekībhāve paṭisallāne ārāmo yassa so paṭisallānārāmo. **Assā**ti bhaveyya. Tasmiṃ ratoti **paṭisallānarato**. Etehi sīlesu paripūrakāritaṃ dasseti. Taṃ kissa hetu? Sīlavipannassa ekaggatāpi na sampajjati. **Ajjhattaṃ cetosamathamanuyutto**ti attano cittasamathe yutto. Ettha hi ajjhattanti vā attanoti vā etaṃ ekatthaṃ, byañjanameva nānaṃ. Bhummatthe panetaṃ upayogavacanaṃ. **Anū**ti iminā upasaggena yoge siddhaṃ.

Anirākatajjhānoti bahi anihatajjhāno avināsitajjhāno vā. Nīharaṇavināsatthañhi idaṃ nirākaraṇaṃ nāma. ‘‘Thambhaṃ niraṃkatvā nivātavuttī’’tiādīsu (su. ni. 328) cassa payogo daṭṭhabbo. **Vipassanāya samannāgato**ti sattavidhāya anupassanāya yutto. Sattavidhā anupassanā nāma aniccānupassanā dukkhānupassanā anattānupassanā nibbidānupassanā virāgānupassanā nirodhānupassanā paṭinissaggānupassanāti. Tā visuddhimagge (visuddhi. 2.741 ādayo, 849 ādayo) vitthāritā. **Byūhetā suññāgārāna**nti vaḍḍhetā suññāgārānaṃ. Ettha ca samathavipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññāgāraṃ pavisitvā nisīdamāno bhikkhu ‘‘brūhetā suññāgārāna’’nti veditabbo. Ekabhūmakādibhede pāsāde kurumānopi suññāgārānaṃ brūhetāti daṭṭhabbo.

Sakkaccakārītiādīsu dānādīnaṃ kusaladhammānaṃ bhāvanāya puggalassa vā deyyadhammassa vā sakkaccakāritāvasena sakkaccakārī. **Assā**ti bhaveyya. Satatabhāvo sātaccaṃ, sātaccakāritāvasena **sātaccakārī**. Nirantarakāritāya **aṭṭhitakārī**. Yathā nāma kakaṇṭako thokaṃ gantvā thokaṃ tiṭṭhati, na nirantaraṃ gacchati, evameva yo puggalo ekadivasaṃ dānaṃ datvā pūjaṃ vā katvā dhammaṃ vā sutvā samaṇadhammaṃ vā katvā puna cirassaṃ karoti, taṃ na nirantaraṃ pavatteti. So ‘‘asātaccakārī, ṭhitakārī’’ti vuccati. Yo pana evaṃ na hoti, so aṭṭhitakārī. **Anolīnavuttiko**ti nirantarakaraṇasaṅkhātassa vipphārassa atthitāya na olīnavuttiko. **Anikkhittacchando**ti kusalakiriyāya vīriyacchandassa anikkhittabhāvena anikkhittacchando. **Anikkhittadhuro**ti vīriyadhurassa anoropako, anosakkitamānasoti attho.

Appaṭivānīti anivattanaṃ. **Adhiṭṭhāna**nti kusalakaraṇe patiṭṭhābhāvo. **Anuyogo**ti anuyuñjanaṃ. **Appamādo**ti satiyā avippavāso.

161. **Tandiṃ māyaṃ hassaṃ khiḍḍa**nti ālasiyañca māyañca hassañca kāyikaṃ vācasikaṃ khiḍḍañca. **Savibhūsa**nti saddhiṃ vibhūsāya.

Rattindivaṃ chakoṭṭhāsaṃ karitvāti purimayāmamajjhimayāmapacchimayāmavasena rattiṃ tayo tathā divāti chabbidhaṃ koṭṭhāsaṃ katvā. **Pañcakoṭṭhāsaṃ paṭijaggeyyā**ti rattiṃ majjhimayāmaṃ vissajjetvā avasesapañcakoṭṭhāsesu na niddaṃ okkameyya. **Ekakoṭṭhāsaṃ nipajjeyyā**ti ekaṃ majjhimayāmakoṭṭhāsaṃ sato sampajāno nipajjitvā niddaṃ okkameyya.

Idha bhikkhu divasampi pubbaṇhe majjhanhe sāyanheti tayopi divasakoṭṭhāsā gahitā. **Caṅkamena nisajjāyā**ti sakalaṃ divasaṃ iminā iriyāpathadvayeneva viharanto cittassa āvaraṇato **āvaraṇīyehi dhammehi** pañcahi nīvaraṇehi sabbākusaladhammehi vā. **Cittaṃ parisodheyyā**ti tehi dhammehi cittaṃ visodheyya. Ṭhānaṃ panettha kiñcāpi na gahitaṃ, caṅkamanisajjāsannissitaṃ pana katvā gahetabbameva. **Paṭhamaṃ yāma**nti sakalasmimpi paṭhamayāme.

Seyyanti ettha kāmabhogīseyyā petaseyyā sīhaseyyā tathāgataseyyāti catasso seyyā. Tattha ‘‘yebhuyyena, bhikkhave, kāmabhogī vāmena passena sentī’’ti (a. ni. 1.4246) ayaṃ **kāmabhogīseyyā**. Tesu hi yebhuyyena dakkhiṇapassena sayāno nāma natthi. ‘‘Yebhuyyena, bhikkhave, petā uttānā sentī’’ti (a. ni. 4.246) ayaṃ **petaseyyā**. Appamaṃsalohitattā hi aṭṭhisaṅghāṭaghaṭṭitā ekena passena sayituṃ na sakkonti, uttānāva senti. ‘‘Sīho, bhikkhave, migarājā dakkhiṇena passena seyyaṃ kappeti…pe… attamano hotī’’ti (a. ni. 4.246) ayaṃ **sīhaseyyā**. Tejussadattā hi sīho migarājā dve purimapāde ekasmiṃ pacchimapāde ekasmiṃ ṭhāne ṭhapetvā naṅguṭṭhaṃ antarasatthimhi pakkhipitvā purimapādapacchimapādanaṅguṭṭhānaṃ ṭhitokāsaṃ sallakkhetvā dvinnaṃ purimapādānaṃ matthake sīsaṃ ṭhapetvā sayati. Divasampi sayitvā pabujjhamāno na utrasto pabujjhati, sīsaṃ pana ukkhipitvā purimapādādīnaṃ ṭhitokāsaṃ sallakkheti. Sace kiñci ṭhānaṃ vijahitvā ṭhitaṃ hoti, ‘‘nayidaṃ tuyhaṃ jātiyā, na sūrabhāvassa anurūpa’’nti anattamano hutvā tattheva sayati, na gocarāya pakkamati. Avijahitvā ṭhite pana ‘‘tuyhaṃ jātiyā ca sūrabhāvassa ca anurūpamida’’nti haṭṭhatuṭṭho uṭṭhāya sīhavijambhitaṃ vijambhitvā kesarabhāraṃ vidhunitvā tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Catutthajjhānaseyyā pana **tathāgataseyyā**ti vuccati. Tāsu idha sīhaseyyā āgatā. Ayañhi tejussadairiyāpathattā uttamaseyyā nāma.

Pāde pādanti dakkhiṇapāde vāmapādaṃ. **Accādhāyā**ti atiādhāya īsakaṃ atikkamma ṭhapetvā. Gopphakena hi gopphake, jāṇunā vā jāṇumhi saṅghaṭṭiyamāne abhiṇhaṃ vedanā uppajjati, cittaṃ ekaggaṃ na hoti, seyyā aphāsu hoti. Yathā pana na saṅghaṭṭeti, evaṃ atikkamma ṭhapite vedanā nuppajjati, cittaṃ ekaggaṃ hoti, seyyā phāsu hoti. Tena vuttaṃ – ‘‘pāde pādaṃ accādhāyā’’ti. **Sato sampajāno**ti satiyā ceva sampajānapaññāya ca samannāgato hutvā. Iminā supariggāhakaṃ satisampajaññaṃ kathitaṃ. **Uṭṭhānasaññaṃ manasikaritvā**ti ‘‘asukavelāya nāma uṭṭhahissāmī’’ti evaṃ uṭṭhānavelāparicchedakaṃ uṭṭhānasaññaṃ citte ṭhapetvā. Evaṃ katvā nipanno hi yathāparicchinnakāleyeva uṭṭhāti.

Vīriyindriyaniddese **cetasiko**ti idaṃ vīriyassa niyamato cetasikabhāvadīpanatthaṃ vuttaṃ, idañhi vīriyaṃ ‘‘yadapi, bhikkhave, kāyikaṃ vīriyaṃ, tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyaṃ, tadapi vīriyasambojjhaṅgoti. Itihidaṃ uddesaṃ gacchatī’’ti evamādīsu suttesu (saṃ. ni. 5.233) caṅkamādīni karontassa uppajjanatāya kāyikanti vuccamānampi kāyaviññāṇaṃ viya kāyikaṃ nāma natthi, cetasikameva panetanti dīpetuṃ ‘‘cetasiko’’ti vuttaṃ. **Vīriyārambho**ti vīriyasaṅkhāto ārambho. Ayañhi ārambhasaddo kamme āpattiyaṃ kiriyāyaṃ vīriye hiṃsāyaṃ vikopaneti anekesu atthesu āgato.

> ‘‘Yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ ārambhapaccayā;
> Ārambhānaṃ nirodhena, natthi dukkhassa sambhavo’’ti. (su. ni. 749) –

Ettha hi kammaṃ ārambhoti āgataṃ. ‘‘Ārambhati ca vippaṭisārī ca hotī’’ti (a. ni. 5.142; pu. pa. 191) ettha āpatti. ‘‘Mahāyaññā mahārambhā, na te honti mahapphalā’’ti (a. ni. 4.39; saṃ. ni. 1.120) ettha yūpussāpanādikiriyā. ‘‘Ārambhatha nikkamatha, yuñjatha buddhasāsane’’ti (saṃ. ni. 1.185; kathā. 333; netti. 29; peṭako. 38; mi. pa. 5.1.4) ettha vīriyaṃ. ‘‘Samaṇaṃ gotamaṃ uddissa pāṇaṃ ārambhantī’’ti (ma. ni. 2.51) ettha hiṃsā. ‘‘Bījagāmabhūtagāmasamārambhā paṭivirato hotī’’ti (dī. ni. 1.10; ma. ni. 1.293) ettha chedanabhañjanādikaṃ vikopanaṃ. Idha pana vīriyameva adhippetaṃ. Tenāha ‘‘vīriyārambhoti vīriyasaṅkhāto ārambho’’ti. Vīriyañhi ārambhanavasena ārambhoti vuccati. Idamassa sabhāvapadaṃ. Kosajjato nikkhamanavasena **nikkamo**. Paraṃ paraṃ ṭhānaṃ akkamanavasena **parakkamo**. Uggantvā yamanavasena **uyyāmo**. Vāyamanavasena **vāyāmo**. Ussahanavasena **ussāho**. Adhimattussahanavasena **ussoḷhī**. Thirabhāvaṭṭhena **thāmo**. Cittacetasikānaṃ dhāraṇavasena avicchedato vā pavattanavasena kusalasantānaṃ dhāretīti **dhiti**.

Aparo nayo – **nikkamo** ceso kāmānaṃ panudanāya. **Parakkamo** ceso bandhanacchedāya. **Uyyāmo** ceso oghassa nittharaṇāya. **Vāyāmo** ceso pāraṃ gamanaṭṭhena. **Ussāho** ceso pubbaṅgamaṭṭhena. **Ussoḷhī** ceso adhimattaṭṭhena. **Thāmo** ceso palighugghāṭanatāya. **Dhiti** ceso aṭṭhitakāritāyāti.

‘‘Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatū’’ti (a. ni. 2.5) evaṃ pavattikāle asithilaparakkamavasena **asithilaparakkamatā,** thiraparakkamo daḷhaparakkamoti attho. Yasmā panetaṃ vīriyaṃ kusalakammakaraṇaṭṭhāne chandaṃ na nikkhipati, dhuraṃ na nikkhipati, na otāreti na vissajjeti, anosakkitamānasataṃ āvahati, tasmā **‘‘anikkhittacchandatā anikkhittadhuratā’’**ti vuttaṃ. Yathā pana tajjātike udakasambhinnaṭṭhāne dhuravāhagoṇaṃ ‘‘gaṇhathā’’ti vadanti, so jāṇunā bhūmiṃ uppīḷetvāpi dhuraṃ vahati, bhūmiyaṃ patituṃ na deti, evameva vīriyaṃ kusalakammakaraṇaṭṭhāne dhuraṃ na nikkhipati paggaṇhāti, tasmā **‘‘dhurasampaggāho’’**ti vuttaṃ. Paggahalakkhaṇe indaṭṭhaṃ kāretīti **vīriyindriyaṃ**. Kosajje na kampatīti **vīriyabalaṃ**. Yāthāvaniyyānikakusalavāyāmatāya **sammāvāyāmo**.

Tandīti jātiālasiyaṃ. **Tandiyanā**ti tandiyanākāro. **Tandimanakatā**ti tandiyā abhibhūtacittatā. Alasassa bhāvo **ālasyaṃ,** ālasyāyanākāro **ālasyāyanā**. Ālasyāyitassa bhāvo **ālasyāyitattaṃ**. Iti sabbehi imehi padehi kilesavasena kāyālasiyaṃ kathitaṃ.

Vañcanikā cariyāti vañcanikā kiriyā. **Mā maṃ jaññāti vācaṃ bhāsatī**ti jānaṃyeva paṇṇattiṃ vītikkamanto bhikkhu bhāriyaṃ karoti, amhākaṃ pana vītikkamaṭṭhānaṃ nāma natthīti upasanto viya bhāsati. **Kāyena parakkamatī**ti ‘‘mayā kataṃ idaṃ pāpakammaṃ mā keci jāniṃsū''ti kāyena vattaṃ karoti. Vijjamānadosapaṭicchādanato cakkhumohanamāyā viyāti māyā, māyāvino bhāvo **māyāvitā**. Katvā pāpaṃ puna paṭicchādanato ati assarati etāya sattoti **accasarā**. Kāyavācākiriyāhi aññathā dassanato vañcetīti **vañcanā**. Etāya sattā nikarontīti **nikati,** micchā karontīti attho. ''Nāhaṃ evaṃ karomī''ti pāpānaṃ nikkhipanato **nikiraṇā**. ''Nāhaṃ evaṃ karomī''ti parivajjanato **pariharaṇā**. Kāyādīhi saṃvaraṇato **gūhanā**. Sabbato bhāgena gūhanā **parigūhanā**. Tiṇapaṇṇehi viya gūthaṃ kāyavacīkammehi pāpaṃ chādiyatīti **chādanā**. Sabbato bhāgena chādanā **paricchādanā**. Na uttānaṃ katvā dassetīti **anuttānīkammaṃ**. Na pākaṭaṃ katvā dassetīti **anāvikammaṃ**. Suṭṭhu chādanā **vocchādanā**. Katapāpapaṭicchādanavasena punapi pāpassa karaṇato **pāpakiriyā. Ayaṃ vuccatī**ti ayaṃ katapaṭicchādanalakkhaṇā māyā nāma vuccati. Yāya samannāgato puggalo bhasmāpaṭicchanno viya aṅgāro, udakapaṭicchanno viya khāṇu, pilotikāya paliveṭhitaṃ viya ca satthaṃ hoti. **Ativelaṃ dantavidaṃsakaṃ hasatī**ti pamāṇātikkantaṃ dantaṃ vivaritvā paresaṃ dassetvā hāsaṃ somanassaṃ uppādetvā hasati.

Kāyikā ca khiḍḍāti kāyena pavattā kīḷā. Eseva nayo **vācasikāya**pi. **Hatthīhipi kīḷantī**ti hatthīhi kīḷitatthāya purato dhāvanaādhāvanapiṭṭhanisīdanādikīḷāya kīḷanti. Eseva nayo **assarathesu**pi. **Aṭṭhapadepi kīḷantī**ti ekekāya pantiyā aṭṭha aṭṭha padāni assāti aṭṭhapadaṃ, tasmiṃ aṭṭhapade. **Dasapade**pi eseva nayo. **Ākāsepī**ti aṭṭhapadadasapadesu viya ākāseyeva kīḷanti. **Parihārapathepī**ti bhūmiyaṃ nānāpathamaṇḍalaṃ katvā tattha pariharitabbapathaṃ pariharantā kīḷanti. **Santikāyapi kīḷantī**ti santikakīḷāya kīḷanti, ekajjhaṃ ṭhapitā sāriyo vā pāsāṇasakkharāyo vā acālentā nakheneva apanenti ca upanenti ca. Sace tattha kāci calati, parājayo hotīti.

Khalikāyāti jūtaphalake pāsakakīḷāya kīḷanti. **Ghaṭikāyā**ti ghaṭikā vuccati dīghadaṇḍakena rassadaṇḍakaṃ paharaṇakīḷā, tāya kīḷanti. **Salākahatthenā**ti lākhāya vā mañjaṭṭhiyā vā piṭṭhodakena vā salākahatthaṃ temetvā ''kiṃ hotū''ti bhūmiyaṃ vā bhittiyaṃ vā taṃ paharitvā hatthiassādirūpāni dassentā kīḷanti. **Akkhenā**ti guḷena. **Paṅkacīrenā**ti paṅkacīraṃ vuccati paṇṇanāḷikā, taṃ dhamantā kīḷanti. **Vaṅkakenā**ti gāmadārakānaṃ kīḷanakena khuddakanaṅgalena. **Mokkhacikāyā**ti samparivattakakīḷāya, ākāse vā daṇḍaṃ gahetvā bhūmiyaṃ vā sīsaṃ ṭhapetvā heṭṭhupariyabhāvena parivattantā kīḷantīti vuttaṃ hoti. **Ciṅgulakenā**ti ciṅgulakaṃ vuccati tālapaṇṇādīhi kataṃ vātappahārena paribbhamanacakkaṃ, tena kīḷanti. **Pattāḷhakenā**ti pattāḷhakaṃ vuccati paṇṇanāḷi, tāya vālikādīni minantā kīḷanti. **Rathakenā**ti khuddakarathena. **Dhanukenā**ti khuddakadhanunā. **Akkharikāyā**ti akkharikā vuccati ākāse vā piṭṭhiyaṃ vā akkharajānanakīḷā, tāya kīḷanti. **Manesikāyā**ti manesikā vuccati manasā cintitajānanakīḷā, tāya kīḷanti. **Yathāvajjenā**ti yathāvajjaṃ vuccati kāṇakuṇikhujjādīnaṃ yaṃ yaṃ vajjaṃ, taṃ taṃ payojetvā dassanakīḷā, tāya kīḷanti. **Mukhabherika**nti mukhasaddena bherī viya vādanaṃ. **Mukhālambara**nti mukhānulittabherisaddakaraṇaṃ. **Mukhaḍiṇḍimaka**nti mukhena pahatabherisaddakaraṇaṃ. **Mukhavalimaka**nti oṭṭhamaṃsaṃ jimhaṃ katvā saddakaraṇaṃ. ''Mukhatalika''ntipi pāṭho, mukhaṃ parivattetvā dhamanaṃ. **Mukhabheruḷaka**nti mukhena bherivādanaṃ. **Nāṭaka**nti abhinayaṃ dassetvā uggaṇhāpanaṃ. ''Naṭṭaka''ntipi pāṭho. **Lāpa**nti ukkuṭṭhitakaraṇaṃ. **Gīta**nti gāyanaṃ. **Davakamma**nti hassakīḷākaraṇaṃ. **Ayaṃ vācasikā khiḍḍā**ti ayaṃ kīḷā vācāya jātā vacīdvāre uppannā.

Kesā ca massu cātiādīsu kesānaṃ kattarikāya ṭhānātirittāni akatvā kattarikāya chedanaṃ massūnaṃ dāṭhikaṃ ṭhapetvā kappāsanañca ekatovaṇḍikādi**mālā** ca mūlagandhādi**gandhā** ca chavikaraṇa**vilepanā** ca. Gīvādīsu piḷandhana**ābharaṇā** ca sīse paṭimuñcanapasādhana**piḷandhanā** ca sarīranivāsanavicitra**vatthā** ca saṃvelliyabandhanapasādhanañca. ''Parāsana''ntipi pāṭho. Sīsaveṭhanapaṭasaṅkhāta**veṭhanañca**.

Ucchādanādīsu mātukucchito nikkhantadārakānaṃ sarīragandho dvādasamattavassakāle nassati, tesaṃ sarīragandhaharaṇatthāya gandhacuṇṇādīhi ucchādenti, evarūpaṃ **ucchādanaṃ** na vaṭṭati. Puññavante pana dārake ūrūsu nipajjāpetvā telena makkhetvā hatthapādaūrunābhiādīnaṃ saṇṭhānasampādanatthaṃ parimaddanti, evarūpaṃ **parimaddanaṃ** na vaṭṭati.

Nhāpananti tesaṃyeva dārakānaṃ gandhādīhi nhāpanaṃ. **Sambāhana**nti mahāmallānaṃ viya hatthapāde muggarādīhi paharitvā bāhuvaḍḍhanaṃ. **Ādāsa**nti yaṃkiñci ādāsaṃ pariharituṃ na vaṭṭati. **Añjanaṃ** alaṅkārañjanameva. **Mālā**ti baddhamālā vā abaddhamālā vā. **Vilepana**nti yaṃkiñci chavirāgakaraṇaṃ. **Mukhacuṇṇakaṃ mukhalepana**nti mukhe kāḷapīḷakādīnaṃ haraṇatthāya mattikākakkaṃ denti. Tena lohite calite sāsapakakkaṃ denti, tena dose khādite tilakakkaṃ denti, tena lohite sannisinne haliddikakkaṃ denti, tena chavivaṇṇe ārūḷhe mukhacuṇṇakena mukhaṃ cuṇṇenti, taṃ sabbaṃ na vaṭṭati.

Hatthabandhādīsu hatthe vicitrasaṅkhakapālādīni bandhitvā vicaranti, taṃ vā aññaṃ vā sabbampi hatthābharaṇaṃ na vaṭṭati. Apare sikhaṃ bandhitvā vicaranti, suvaṇṇacīrakamuttāvaḷiādīhi ca taṃ parikkhipanti, taṃ sabbaṃ na vaṭṭati. Apare catuhatthadaṇḍaṃ vā aññaṃ vā pana alaṅkatadaṇḍakaṃ gahetvā vicaranti, tathā itthipurisarūpādivicittaṃ bhesajjanāḷikaṃ suparikkhittaṃ vāmapasse olaggenti, apare anekacitrakosaṃ atitikhiṇaṃ asiṃ, pañcavaṇṇasuttasibbitaṃ makaradantakādivicittaṃ chattaṃ, suvaṇṇarajatādivicitrā morapiñchādiparikkhittā upāhanā, keci ratanamattāyāmaṃ caturaṅgulavitthataṃ kesantaparicchedaṃ dassetvā meghamukhe vijjulataṃ viya nalāṭe uṇhīsapaṭṭaṃ bandhitvā cūḷāmaṇiṃ dhārenti, cāmaravālabījaniṃ dhārenti, taṃ sabbaṃ na vaṭṭati.

Imassa vā pūtikāyassāti imassa cātumahābhūtamayassa kuṇapasarīrassa. **Keḷanā**ti kīḷāpanā. **Parikeḷanā**ti sabbato bhāgena kīḷāpanā. **Gedhitatā**ti abhikaṅkhitatā. **Gedhitatta**nti giddhabhāvo abhikaṅkhitabhāvo. **Capalatā**ti alaṅkārakaraṇaṃ. **Cāpalya**nti capalabhāvaṃ.

Savibhūsantiādīsu vibhūsāya saha savibhūsaṃ. Chavirāgakaraṇasaṅkhātena parivārena saha **saparivāraṃ**. Paribhaṇḍena saha **saparibhaṇḍaṃ**. Parikkhārena saha **saparikkhāraṃ**.

162. **Āthabbaṇa**nti āthabbaṇikamantappayogaṃ. **Supina**nti supinasatthaṃ. **Lakkhaṇa**nti maṇilakkhaṇādiṃ. **No vidahe**ti nappayojeyya. **Virutañcā**ti migādīnaṃ vaṭṭetvā vassitaṃ.

Āthabbaṇikāti parūpaghātamantajānanakā. **Āthabbaṇaṃ payojentī**ti āthabbaṇikā kira sattāhaṃ aloṇakaṃ bhuñjitvā dabbe attharitvā pathaviyaṃ sayamānā tapaṃ caritvā sattame divase susānabhūmiṃ sajjetvā sattame pade ṭhatvā hatthaṃ vaṭṭetvā vaṭṭetvā mukhena vijjaṃ parijappanti, atha tesaṃ kammaṃ samijjhati. Evarūpaṃ sandhāya **''āthabbaṇaṃ payojentī''**ti āha. Tattha **payojentī**ti yuttappayuttā honti. **Nagare vā ruddhe**ti nagare samantato rundhitvā āvaritvā gahite. **Saṅgāme vā paccupaṭṭhite**ti raṇe upagantvā ṭhite. **Paccatthikesu paccāmittesū**ti paṭāṇībhūtesu verīsu. **Ītiṃ uppādentī**ti sarīracalanaṃ kampanaṃ, tassa uppādanaṃ karonti. **Upaddava**nti kāyapīḷanaṃ karonti. **Roga**nti byādhiṃ. **Pajjaraka**nti jaraṃ. **Sūla**nti uddhumātakaṃ. **Visūcika**nti vijjhanaṃ. **Pakkhandika**nti lohitapakkhandikaṃ. **Karontī**ti uppādenti.

Supinapāṭhakāti supinabyākaraṇakā. **Ādisantī**ti byākaronti. **Yo pubbaṇhasamayaṃ supinaṃ passatī**tiādīsu accantasaṃyoge upayogavacanaṃ, pubbaṇhasamayeti attho. **Evaṃ vipāko hotī**ti iṭṭhāniṭṭhavasena evarūpo vipāko hoti. **Avakujja nipanno**ti adhomukho hutvā nipanno passati. Evaṃ supinapāṭhakā supinaṃ ādisanti.

Tañca pana supinaṃ passanto catūhi kāraṇehi passati dhātukkhobhato vā anubhūtapubbato vā devatopasaṃhārato vā pubbanimittato vāti. Tattha pittādīnaṃ khobhakaraṇapaccayayogena khubhitadhātuko **dhātukkhobhato** supinaṃ passati, passanto ca nānāvidhaṃ supinaṃ passati. **Anubhūtapubbato** passanto pubbe anubhūtapubbaṃ ārammaṇaṃ passati. **Devatopasaṃhārato** passanto devatānaṃ ānubhāvena ārammaṇāni passati. **Pubbanimittato** passanto puññāpuññavasena uppajjitukāmassa atthassa vā anatthassa vā pubbanimittabhūtaṃ supinaṃ passati. Tattha yaṃ dhātukkhobhato anubhūtapubbato ca supinaṃ passati, na taṃ saccaṃ hoti. Yaṃ devatopasaṃhārato passati, taṃ saccaṃ vā hoti alikaṃ vā. Kuddhā hi devatā upāyena vināsetukāmā viparītampi katvā dassenti. Yaṃ pana pubbanimittato passati, taṃ ekantasaccameva hoti. Etesaṃ catunnaṃ mūlakāraṇānaṃ saṃsaggabhedatopi supinabhedo hotiyeva. Tañca panetaṃ catubbidhaṃ supinaṃ sekkhaputhujjanāva passanti appahīnavipallāsattā. Asekkhā na passanti pahīnavipallāsattā.

Kiṃ panetaṃ passanto sutto passati, udāhu paṭibuddho, udāhu neva sutto na paṭibuddhoti? Kiñcettha – yadi tāva sutto passati, abhidhammavirodho āpajjati. Bhavaṅgacittena hi supati, taṃ rūpanimittādiārammaṇaṃ rāgādisampayuttaṃ vā na hoti, supinaṃ passantassa ca īdisāni cittāni uppajjanti. Atha paṭibuddho passati, vinayavirodho āpajjati. Yañhi paṭibuddho passati, taṃ sabbohārikacittena passati, sabbohārikacittena ca kate vītikkame anāpatti nāma natthi, supinaṃ passantena pana kate vītikkame ekantaṃ anāpatti eva. Atha neva sutto na paṭibuddho passati, ko nāma passati. Evañca sati supinassa abhāvova āpajjati, na abhāvo. Kasmā? Yasmā kapiniddāpareto passati. Vuttañhetaṃ – ''majjhūpagato, mahārāja, kapiniddāpareto supinaṃ passatī''ti (mi. pa. 5.3.5).

Kapiniddāparetoti makkaṭaniddāya yutto. Yathā hi makkaṭassa niddā lahuparivattā hoti, evaṃ yā niddā punappunaṃ kusalādicittavokiṇṇattā lahuviparivattā. Yassā pavattiyaṃ punappunaṃ bhavaṅgato uttaraṇaṃ hoti, tāya yutto supinaṃ passati. Tenāyaṃ supino kusalopi hoti akusalopi abyākatopi. Tattha supinante cetiyavandanadhammassavanadhammadesanādīni karontassa kusalo, pāṇātipātādīni karontassa akusalo, dvīhi antehi mutto āvajjanatadārammaṇakkhaṇe abyākatoti veditabbo. Svāyaṃ dubbalavatthukattā cetanāya paṭisandhiṃ ākaḍḍhituṃ asamattho, pavatte pana aññehi kusalākusalehi upatthambhito vipākaṃ deti.

Maṇilakkhaṇādīsu evarūpo maṇi pasattho, evarūpo apasattho, sāmino ārogyaissariyādīnaṃ hetu hoti, na hotīti evaṃ vaṇṇasaṇṭhānādivasena maṇiādīnaṃ lakkhaṇaṃ ādisantīti attho. Tattha **āvudhalakkhaṇa**nti ṭhapetvā asiādīni avasesaṃ āvudhaṃ. **Itthilakkhaṇā**dīnipi yamhi kule itthipurisādayo vasanti, tassa vuddhihānivaseneva veditabbāni. **Ajalakkhaṇā**dīsu pana ''evarūpānaṃ ajādīnaṃ maṃsaṃ khāditabbaṃ, evarūpānaṃ na khāditabba''nti ayampi viseso veditabbo.

Api cettha godhāya lakkhaṇe cittakammapiḷandhanādīsupi ''evarūpāya godhāya sati idaṃ nāma hotī''ti ayampi viseso veditabbo. **Kaṇṇikālakkhaṇaṃ** piḷandhanakaṇṇikāyapi gehakaṇṇikāyapi vasena veditabbaṃ. **Kacchapalakkhaṇa**mpi godhalakkhaṇasadisameva. **Migalakkhaṇaṃ** sabbasaṅgāhikaṃ sabbacatuppadānaṃ lakkhaṇavasena vuttaṃ. **Evaṃ lakkhaṇapāṭhakā lakkhaṇaṃ ādisantī**ti evaṃ lakkhaṇasatthavācakā lakkhaṇaṃ ādisanti kathenti.

Nakkhattānīti kattikādīni aṭṭhavīsati nakkhattāni. **Iminā nakkhattena gharappaveso kātabbo**ti gehappavesamaṅgalaṃ kātabbaṃ. **Makuṭaṃ bandhitabba**nti pasādhanamaṅgalaṃ kātabbaṃ. **Vāreyya**nti ''imassa dārakassa asukakulato asukanakkhattena dārikaṃ ānethā''ti āvāhakaraṇañca ''imaṃ dārikaṃ asukassa nāma dārakassa asukanakkhattena detha, evaṃ etesaṃ vuḍḍhi bhavissatī''ti vivāhakaraṇañca vatvā vāreyyasaṅkhātaṃ āvāhavivāhamaṅgalaṃ kātabbanti ādisanti. **Bījanīhāro**ti bījānaṃ vappatthāya bahi nīharaṇaṃ. ''Niharo''tipi pāḷi. **Migavākka**nti idaṃ sabbasaṅgāhikanāmaṃ, sabbasakuṇacatuppadānaṃ rutañāṇavaseneva vuttaṃ. **Migavākkapāṭhakā**ti sakuntacatuppadānaṃ saddabyākaraṇakā. **Migavākkaṃ ādisantī**ti tesaṃ saddaṃ sutvā byākaronti. **Ruta**nti saddaṃ. ''Ruda''nti vā pāḷi. **Vassita**nti vācaṃ. **Gabbhakaraṇīyā**ti vinassamānassa gabbhassa puna avināsāya osadhadānena gabbhasaṇṭhānakārakā. Gabbho hi vātena pāṇakehi kammunā cāti tīhi kāraṇehi vinassati. Tattha vātena vinassante vātavināsanaṃ sītalaṃ bhesajjaṃ deti. Pāṇakehi vinassante pāṇakānaṃ paṭikammaṃ karoti. Kammunā vinassante pana buddhāpi paṭibāhituṃ na sakkonti. Tasmā na taṃ idha gahitaṃ. **Sālākiya**nti salākavejjakammaṃ. **Sallakattiya**nti sallakattavejjakammaṃ. **Kāyatikiccha**nti mūlabhesajjādīni yojetvā kāyatikicchavejjakammaṃ. **Bhūtiya**nti bhūtavejjakammaṃ. **Komārabhacca**nti komārakavejjakammaṃ. **Kuhā**ti vimhāpakā. **Thaddhā**ti dārukkhandhaṃ viya thaddhasarīrā. **Lapā**ti paccayapaṭibaddhavacanakā. **Siṅgi**ti maṇḍanapakatikā. **Unnaḷā**ti uggatamānanaḷā. **Asamāhitā**ti upacārappanāsamādhivirahitā.

Na gaṇheyyātiādīsu uddesaggahaṇavasena **na gaṇheyya**. Sajjhāyavasena **na uggaṇheyya**. Citte ṭhapanavasena **na dhāreyya**. Samīpaṃ katvā ṭhapanavasena **na upadhāreyya**. Upaparikkhāvasena **na upalakkheyya**. Aññesaṃ vācanavasena **nappayojeyya**.

163. **Pesuṇiya**nti pesuññaṃ. Sesaniddeso ca vuttatthoyeva.

164. **Kayavikkaye**ti pañcahi sahadhammikehi saddhiṃ vañcanavasena vā udayapatthanāvasena vā na tiṭṭheyya. **Upavādaṃ bhikkhu na kareyyā**ti upavādakare kilese anibbattento attani parehi samaṇabrāhmaṇehi upavādaṃ na janeyya. **Gāme ca nābhisajjeyyā**ti gāme ca gihisaṃsaggādīhi nābhisajjeyya. **Lābhakamyā janaṃ na lapayeyyā**ti lābhakāmatāya janaṃ na lapayeyya.

Ye kayavikkayā vinaye paṭikkhittāti ye dānapaṭiggahaṇavasena kayavikkayasikkhāpade (pārā. 593 ādayo) na vaṭṭatīti paṭikkhittā, idhādhippetaṃ kayavikkayaṃ dassetuṃ **‘‘pañcannaṃ saddhiṃ pattaṃ vā cīvaraṃ vā’’**tiādimāha. Tattha **pañcannaṃ saddhi**nti pañcahi sahadhammikehi saha. Pañca sahadhammikā nāma bhikkhubhikkhunīsikkhamānasāmaṇerasāmaṇeriyo. **Vañcaniyaṃ vā**ti paṭirūpakaṃ dassetvā vañcaniyaṃ vā. **Udayaṃ vā patthayanto**ti vuḍḍhiṃ patthento vā. **Parivattetī**ti parivattanaṃ karoti.

Iddhimantoti ijjhanapabhāvavanto. **Dibbacakkhukā**ti dibbasadisañāṇacakkhukā. Atha vā dibbavihārasannissayena laddhañāṇacakkhukā. **Paracittaviduno**ti attano cittena paresaṃ cittajānanakā. **Te dūratopi passantī**ti ekayojanatopi yojanasatatopi yojanasahassatopi yojanasatasahassatopi cakkavāḷatopi dvetīṇicattāripañcadasavīsaticattālīsasahassatopi tato atirekatopi cakkavāḷato passanti dakkhanti. **Āsannāpi na dissantī**ti samīpe ṭhitāpi nisinnāpi na paññāyanti. **Cetasāpi cittaṃ pajānantī**ti attano cittenāpi paresaṃ cittaṃ pajānanti. **Devatāpi kho santi iddhimantiniyo**ti devatāpi evaṃ saṃvijjanti ijjhanapabhāvavantiniyo. **Paracittaviduniyo**ti paresaṃ cittaṃ jānantiyo. **Oḷārikehi vā kilesehī**ti kāyaduccaritādikehi vā upatāpehi. **Majjhimehi vā**ti kāmavitakkādikehi vā. **Sukhumehi vā**ti ñātivitakkādikehi vā. Kāyaduccaritādayo kammapathavasena, kāmavitakkādayo vaṭṭamūlakakilesavasena veditabbā.

Ñātivitakkādīsu ‘‘mayhaṃ ñātayo sukhajīvino sampattiyuttā’’ti evaṃ pañcakāmaguṇasannissitena gehasannissitapemena ñātake ārabbha uppannavitakko **ñātivitakko**. ‘‘Mayhaṃ ñātayo khayaṃ gatā vayaṃ gatā saddhā pasannā’’ti evaṃ pavatto pana ñātivitakko nāma na hoti.

‘‘Amhākaṃ janapado subhikkho sampannasasso’’ti tuṭṭhamānasassa gehassitapemavasena uppannavitakko **janapadavitakko**. ‘‘Amhākaṃ janapade manussā saddhā pasannā khayaṃ gatā vayaṃ gatā’’ti evaṃ pavatto pana janapadavitakko nāma na hoti.

Amarattāya vitakko, amaro vā vitakkoti **amaravitakko**. Tattha ukkuṭikappadhānādīhi dukkhe nijiṇṇe samparāye attā sukhī hoti. **Amaro**ti dukkarakārikaṃ karontassa tāya dukkarakārikāya paṭisaṃyutto vitakko amarattāya vitakko nāma. Diṭṭhigatiko pana ‘‘sassataṃ vadesī’’tiādīni puṭṭho ‘‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’’ti vikkhepaṃ āpajjati, tassa so diṭṭhigatapaṭisaṃyutto vitakko, yathā amaro nāma maccho udake gahetvā māretuṃ na sakkā, ito cito ca dhāvati gāhaṃ na gacchati, evameva ekasmiṃ pakkhe asaṇṭhahanato na maratīti amaro nāma hoti, taṃ duvidhampi ekato katvā ‘‘amaravitakko’’ti vuttaṃ.

Parānuddayatāpaṭisaññuttoti anuddayatāpaṭirūpakena gehassitapemena paṭisaṃyutto. Upaṭṭhākesu nandakesu socantesu ca tehi saddhiṃ diguṇaṃ nandati diguṇaṃ socati, tesu sukhitesu diguṇaṃ sukhito hoti, dukkhitesu diguṇaṃ dukkhito hoti. Uppannesu kiccakaraṇīyesu attanā voyogaṃ āpajjati. Tāni tāni kiccāni sādhento paññattiṃ vītikkamati, sallekhaṃ kopeti. Yo tasmiṃ saṃsaṭṭhavihāre tasmiṃ vā voyogāpajjane gehassito vitakko, ayaṃ parānuddayatāpaṭisaññutto vitakko nāma.

Lābhasakkārasilokapaṭisaññuttoti cīvarādilābhena ceva sakkārena ca kittisaddena ca saddhiṃ ārammaṇakaraṇavasena paṭisaññutto. **Anavaññattipaṭisaññutto**ti ‘‘aho vata maṃ pare na avajāneyyuṃ, na sodhetvā visodhetvā katheyyu’’nti evaṃ anavaññātabhāvapatthanāya saddhiṃ uppajjanakavitakko. So tasmiṃ ‘‘mā maṃ pare avajāniṃsū’’ti uppanne vitakke pañcakāmaguṇasaṅkhātagehanissito hutvā uppannavitakko anavaññattipaṭisaññutto vitakko.

Tatra tatra sajjatīti tesu tesu ārammaṇesu laggati. **Tatra tatra gaṇhātī**ti vuttappakāraṃ ārammaṇaṃ pavisati. **Bajjhatī**ti tehi tehi ārammaṇehi saddhiṃ bajjhati ekībhavati. **Anayabyasana**nti tattha tattha avaḍḍhiṃ vināsaṃ. **Āpajjatī**ti pāpuṇāti.

Āmisacakkhukassāti cīvarādiāmisalolassa. **Lokadhammagarukassā**ti lokuttaradhammaṃ muñcitvā rūpādilokadhammameva garuṃ katvā carantassa. **Ālapanā**ti vihāraṃ āgatamanusse disvā ‘‘kimatthāya bhonto āgatā, kiṃ bhikkhū nimantetuṃ, yadi evaṃ gacchatha, ahaṃ pacchato bhikkhū gahetvā āgacchāmī’’ti evaṃ āditova lapanā. Atha vā attānaṃ upanetvā ‘‘ahaṃ tisso, mayi rājā pasanno, mayi asuko ca asuko ca rājamahāmatto pasanno’’ti evaṃ attupanāyikā lapanāti **ālapanā. Lapanā**ti puṭṭhassa sato vuttappakārameva lapanaṃ.

Sallapanāti gahapatikānaṃ ukkaṇṭhane bhītassa okāsaṃ datvā suṭṭhu lapanā. **Ullapanā**ti ‘‘mahākuṭumbiko mahānāviko mahādānapatī’’ti evaṃ uddhaṃ katvā lapanā. **Samullapanā**ti sabbato bhāgena uddhaṃ katvā lapanā. **Unnahanā**ti ‘‘upāsakā pubbe īdise kāle navadānaṃ detha, idāni kiṃ na dethā’’ti evaṃ yāva ‘‘dassāma bhante, okāsaṃ na labhāmā’’tiādīni vadanti, tāva uddhaṃ uddhaṃ nahanā, veṭhanāti vuttaṃ hoti. Atha vā ucchuhatthaṃ disvā ‘‘kuto ābhataṃ upāsakā’’ti pucchati. Ucchukhettato bhanteti. Kiṃ tattha ucchu madhuranti. Khāditvā bhante jānitabbanti. Na upāsakā ‘‘bhikkhussa ucchuṃ dethā’’ti vattuṃ vaṭṭatīti yā evarūpā nibbeṭhentassapi niveṭhanakakathā, sā **unnahanā**. Sabbato bhāgena punappunaṃ unnahanā **samunnahanā. Ukkācanā**ti ‘‘etaṃ kulaṃ maṃyeva jānāti, sace ettha deyyadhammo uppajjati, mayhaṃyeva detī’’ti evaṃ ukkhipitvā kācanā ukkācanā, uddīpanāti vuttaṃ hoti. Sabbato bhāgena pana punappunaṃ ukkācanā **samukkācanā. Anuppiyabhāṇitā**ti paccayavasena punappunaṃ piyavacanabhaṇanā. **Saṇhavācatā**ti muduvacanatā. **Sakhilavācatā**ti mandapamāṇayuttavacanatā sithilavacanatā vā. **Sithilavācatā**ti allīyavacanatā. **Apharusavācatā**ti madhuravacanatā.

Purāṇaṃ mātāpettikanti pure uppannaṃ mātāpitūnaṃ santakaṃ. **Antarahita**nti paṭicchannaṃ tirobhūtaṃ. **Ñāyāmī**ti pākaṭo homi. **Asukassa kulūpako**ti asukassa amaccassa kulapayirupāsako. **Asukāyā**ti asukāya upāsikāya. **Maṃ ujjhitvā**ti maṃ vissajjitvā.

165. **Payutta**nti cīvarādīhi sampayuttaṃ, tadatthaṃ vā payojitaṃ. **Imissā gāthāya niddeso sabbo heṭṭhā vuttanayova.**

166. Mosavajje na niyyethā**ti musāvāde na niyyetha.**Jīvitenā**ti jīvikāya.**

Saṭhoti asantaguṇadīpanato na sammā bhāsitā. Sabbato bhāgena saṭho **parisaṭho. Yaṃ tatthā**ti yaṃ tasmiṃ puggale. **Saṭha**nti asantaguṇadīpanaṃ kerāṭiyaṃ. **Saṭhatā**ti saṭhākāro. **Sāṭheyya**nti saṭhabhāvo. **Kakkaratā**ti padumanāḷassa viya aparāmasanakkhamo pharusabhāvo. **Kakkariya**ntipi tasseva vevacanaṃ. **Parikkhattatā pārikkhattiya**nti padadvayena nikhaṇitvā ṭhapitaṃ viya daḷhakerāṭiyaṃ vuttaṃ. Keci pana **‘‘kakkaratā**ti sambhāvayitvā vacanaṃ. **Kakkariya**nti sambhāvayitvā vacanabhāvo. **Parikkhattatā**ti alaṅkaraṇākāro. **Pārikkhattiya**nti alaṅkaraṇabhāvo’’ti atthaṃ vaṇṇayanti. **Idaṃ vuccatī**ti idaṃ attano avijjamānaguṇappakāsanalakkhaṇaṃ sāṭheyyaṃ nāma vuccati. Yena samannāgatassa puggalassa kucchiṃ vā piṭṭhiṃ vā jānituṃ na sakkā.

> ‘‘Vāmena sūkaro hoti, dakkhiṇena ajāmigo;
> Sarena nelako hoti, visāṇena jaraggavo’’ti. (dī. ni. aṭṭha. 2.296; vibha. aṭṭha. 894) –

Evaṃ vuttayakkhasūkarasadiso hoti. **Atimaññatī**ti atikkamitvā maññati.

Kiṃ panāyaṃ bahulājīvoti ayaṃ pana puggalo ko nāma bahulājīvako. **Sabbaṃ saṃbhakkhetī**ti laddhaṃ sabbaṃ khādati. **Appapuñño**ti mandapuñño. **Appesakkho**ti parivāravirahito. **Paññāsampanno**ti sampannapañño paripuṇṇapañño. **Pañhaṃ vissajjetī**ti pañhaṃ katheti byākaroti.

167. **Sutvā rusito bahuṃ vācaṃ, samaṇānaṃ vā puthujanāna**nti rusito ghaṭṭito parehi tesaṃ samaṇānaṃ vā khattiyādibhedānaṃ vā aññesaṃ puthujanānaṃ bahumpi aniṭṭhaṃ vācaṃ sutvā. **Na paṭivajjā**ti na paṭivadeyya. Kiṃ kāraṇā? **Na hi santo paṭiseniṃ karonti**.

Kakkhaḷenāti dāruṇena. **Santo**ti nibbutakilesā. **Paṭiseni**nti paṭisattuṃ. **Paṭimalla**nti paṭiyodhaṃ. **Paṭikaṇṭaka**nti paṭiveriṃ. **Paṭipakkha**nti kilesapaṭipakkhaṃ, kilesavasena saṅgaṃ na karontīti attho.

168. **Etañca dhammamaññāyā**ti sabbametaṃ yathāvuttaṃ dhammaṃ ñatvā. **Vicina**nti vicinanto. **Santīti nibbutiṃ ñatvā**ti nibbutiṃ rāgādīnaṃ santīti ñatvā.

Samañcāti kāyasucaritādiṃ. **Visamañcā**ti kāyaduccaritādiṃ. **Pathañcā**ti dasakusalakammapathaṃ. **Vipathañcā**ti dasaakusalakammapathaṃ. **Sāvajjañcā**ti akusalañca. **Anavajjañcā**ti kusalañca. **Hīnapaṇītakaṇhasukkaviññūgarahitaviññūpasattha**nti idampi kusalākusalameva. Tattha kāyasucaritādi samakaraṇato **samaṃ**. Kāyaduccaritādi visamakaraṇato **visamaṃ**. Dasakusalakammapathā sugatigamanapathattā **pathaṃ**. Dasaakusalakammapathā sugatigamanapaṭipakkhattā apāyagamanapathattā **vipathaṃ**. Akusalaṃ sadosattā **sāvajjaṃ**. Kusalaṃ niddosattā **anavajjaṃ**. Tathā mohena vā dosamohena vā lobhamohena vā sampayuttattā **hīnaṃ**. Alobhaadosaamohasampayuttattā **paṇītaṃ**. Kaṇhavipākattā **kaṇhaṃ**. Sukkavipākattā **sukkaṃ**. Buddhādīhi viññūhi garahitattā **viññūgarahitaṃ**. Tehi eva thomitattā **viññūpasattha**nti ñātabbaṃ.

169. Kiṃ kāraṇā nappamajjeyya iti ce – **abhibhū hi so**ti gāthā. Tattha **abhibhū**ti rūpādīnaṃ abhibhavitā. **Anabhibhūto**ti tehi anabhibhūto. **Sakkhidhammamanītihamaddasī**ti paccakkhameva anītihaṃ dhammaṃ addakkhi. **Sadā namassa’manusikkhe**ti sadā namassanto tisso sikkhāyo sikkheyya.

Kehici kilesehīti kehici rāgādiupatāpakarehi kilesehi. **Abhibhosi ne**ti te kilese abhibhavi. Sesaṃ sabbattha pākaṭameva.

Kevalaṃ pana ettha ‘‘cakkhūhi neva lolo’’tiādīhi indriyasaṃvaro, ‘‘annānamatho pānāna’’ntiādīhi sannidhipaṭikkhepamukhena paccayapaṭisevanasīlaṃ, methunamosavajjapesuṇiyādīhi pātimokkhasaṃvarasīlaṃ, ‘‘āthabbaṇaṃ supinaṃ lakkhaṇa’’ntiādīhi ājīvapārisuddhisīlaṃ, ‘‘jhāyī na pādalolassā’’ti iminā samādhi, ‘‘vicinaṃ bhikkhū’’ti iminā paññā, ‘‘sadā sato sikkhe’’ti iminā puna saṅkhepato tissopi sikkhā, ‘‘atha āsanesu sayanesu, appasaddesu bhikkhu vihareyya, niddaṃ na bahulīkareyyā’’tiādīhi sīlasamādhipaññānaṃ upakārānupakārasaṅgaṇhanavinodanāni vuttānīti. Evaṃ bhagavā nimmitassa paripuṇṇapaṭipadaṃ vatvā arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne purābhedasutte (mahāni. 83 ādayo) vuttasadisoyevābhisamayo ahosīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Tuvaṭakasuttaniddesavaṇṇanā niṭṭhitā.

15. Attadaṇḍasuttaniddesavaṇṇanā

170. Pannarasame attadaṇḍasuttaniddese **attadaṇḍā bhayaṃ jāta**nti paṭhamagāthāya attho – yaṃ lokassa diṭṭhadhammikaṃ vā samparāyikaṃ vā bhayaṃ jātaṃ, taṃ sabbaṃ **attadaṇḍā bhayaṃ jātaṃ** attano duccaritakāraṇā jātaṃ, evaṃ santepi **janaṃ passatha medhagaṃ,** imaṃ sākiyādijanaṃ passatha aññamaññaṃ medhagaṃ hiṃsakaṃ bādhakanti. Evaṃ taṃ paṭiviruddhaṃ vippaṭipannaṃ janaṃ paribhāsitvā attano sammā paṭipattidassanena tassa saṃvegaṃ janetuṃ āha **‘‘saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā’’**ti. Pubbe bodhisatteneva satāti adhippāyo.

Tayoti gaṇanaparicchedo. **Daṇḍā**ti duccaritā. **Kāyadaṇḍo**ti kāyaduccaritaṃ. **Vacīdaṇḍā**dīsupi eseva nayo. **Tividhaṃ kāyaduccarita**nti pāṇātipātādikāyato pavattaṃ duṭṭhuṃ caritaṃ, kilesapūtikattā vā duṭṭhu caritanti laddhanāmaṃ tividhaṃ duccaritaṃ kāyaduccaritaṃ. **Catubbidha**nti musāvādādicatubbidhaṃ. **Tividha**nti abhijjhāditividhaṃ. **Diṭṭhadhammika**nti diṭṭheva dhamme imasmiṃyeva attabhāve paṭisaṃvedanīyaṃ. **Samparāyika**nti anāgate attabhāve paṭisaṃvedanīyaṃ. **Āgucārī**ti pāpakārī aparādhakārī. **Tamenaṃ rājā paribhāsatī**ti pāpakāriṃ rājā paribhāsati, bhayaṃ uppādeti. **Dukkhaṃ domanassaṃ paṭisaṃvedetī**ti kāyikaṃ dukkhaṃ cetasikaṃ domanassaṃ vindati. **Etaṃ bhayaṃ dukkhaṃ domanassa**nti evarūpaṃ bhayañca dukkhañca domanassañca. **Kuto tassā**ti tassa corassa kuto uppannaṃ. **Attadaṇḍato jāta**nti attanā kataduccaritato uppannaṃ.

Antamasoti heṭṭhimato. **Savacanīyampi karoti ‘‘na te labbhā ito pakkamitu’’**nti ito imamhā gāmādinā gantuṃ na labbhā. Na sakkā bahi nikkhamitunti palibodhaṃ saṅgaṃ karoti. **Dhanajānipaccayāpī**ti dhanaparihānikāraṇāpi. Rājā tassa vividhā kammakāraṇā kārāpeti. **Kasāhipi tāḷetī**ti kasādaṇḍakehi potheti. **Vettehipi tāḷetī**ti sakaṇṭakavettalatāhi potheti. **Aḍḍhadaṇḍakehī**tiādayo heṭṭhā vuttanayāyeva. **Sunakhehipi khādāpetī**ti katipayāni divasāni āhāre adatvā chātasunakhehi khādāpeti. Te muhuttena aṭṭhikasaṅkhalikameva karoti. **Sūle uttāsetī**ti sūlaṃ āropeti. **Rājā imesaṃ catunnaṃ daṇḍānaṃ issaro**ti imāsaṃ catunnaṃ āṇānaṃ kātuṃ rājā samattho.

Sakena kammenāti sayaṃkatena kammena. **Tamenaṃ nirayapālā**ti ettha ekacce therā ‘‘nirayapālā nāma natthi, yantarūpaṃ viya kammameva kāraṇaṃ kāretī’’ti vadanti. Tesaṃ taṃ ‘‘atthi nirayesu nirayapālāti, āmantā. Atthi ca kāraṇikā’’tiādinā nayena abhidhamme (kathā. 866 ādayo) paṭisedhitameva. Yathā hi manussaloke kammakāraṇakārakā atthi, evameva nirayesu nirayapālā atthīti. **Tattaṃ ayokhila**nti tigāvutaṃ attabhāvaṃ sampajjalitāya lohapathaviyā uttānakaṃ nipajjāpetvā dakkhiṇahatthe tālappamāṇaṃ ayasūlaṃ pavesenti, tathā vāmahatthādīsu. Yathā ca uttānakaṃ nipajjāpetvā evaṃ urenapi vāmapassenapi dakkhiṇapassenapi nipajjāpetvā taṃ kammakāraṇaṃ karontiyeva.

Saṃvesetvāti jalitāya lohapathaviyā tigāvutaṃ attabhāvaṃ nipajjāpetvā. **Kuṭhārīhī**ti mahatīhi gehacchādanassa ekapakkhamattāhi kuṭhārīhi tacchenti, lohitaṃ nadī hutvā sandati, lohapathavito jālā uṭṭhahitvā tacchitaṭṭhānaṃ gaṇhāti, mahādukkhaṃ uppajjati, tacchantā pana suttāhataṃ karitvā dāru viya aṭṭhaṃsampi chaḷaṃsampi karonti. **Vāsīhī**ti mahāsuppapamāṇāhi vāsīhi. **Rathe yojetvā**ti saddhiṃ yugayottaupakkharacakkakubbarapājanehi sabbato pajjalite rathe yojetvā. **Mahanta**nti mahākūṭāgārappamāṇaṃ. **Āropentī**ti sampajjalitehi ayamuggarehi pothentā āropenti. **Sakimpi uddha**nti supakkutthitāya ukkhaliyā pakkhittataṇḍulaṃ viya uddhaṃ adho tiriyañca gacchati. **Mahāniraye**ti avīcimahānirayamhi.

Catukkaṇṇoti caturassamañjūsāsadiso. **Vibhatto**ti catudvāravasena vibhatto. **Bhāgaso mito**ti dvāravīthīnaṃ vasena bhāge ṭhapetvā ṭhapetvā vibhatto. **Pariyanto**ti parikkhitto. **Ayasā**ti upari navayojanikena ayapattena chādito. **Samantā yojanasataṃ pharitvā tiṭṭhatī**ti evaṃ pharitvā tiṭṭhati, yathā samantā yojanasate ṭhatvā olokentassa akkhīni yamakagoḷakā viya nikkhamanti. **Kadariyātapanā**ti sabbepi te ussadehi saddhiṃ aṭṭha mahānirayā kadariyā niccaṃ tapantīti kadariyātapanā. Balavadukkhatāya **ghorā**. Kappaṭṭhikānaṃ accīnaṃ atthitāya **accimanto**. Āsādetuṃ ghaṭṭetuṃ dukkaratāya **durāsadā**. Diṭṭhamattā vā sutamattā vā lomāni haṃsentīti **lomahaṃsanarūpā**. Bhīsanatāya **bhismā**. Bhayajananatāya **paṭibhayā**. Sukhābhāvena **dukhā**.

Puratthimāya bhittiyātiādigāthānaṃ evaṃ avīcinirayoti pariyantaṃ katvā ayaṃ saṅkhepattho – aggijālānaṃ vā pana sattānaṃ vā tesaṃ dukkhassa vā vīci antaraṃ natthi etthāti avīci. Tatra hi puratthimādīhi bhittīhi jālārāsi uṭṭhahitvā pāpakammino puggale jhāpento pacchimādīsu bhittīsu paṭihaññati paharati, tā ca bhittiyo vinivijjhitvā parato yojanasataṃ gaṇhāti, heṭṭhā uṭṭhitā upari paṭihaññati, upari uṭṭhitā heṭṭhā paṭihaññati. Evaṃ tāvettha jālānaṃ vīci nāma natthi. Tassa pana anto yojanasataṭṭhānaṃ khīravallipiṭṭhassa pūritanāḷi viya sattehi nirantaraṃ pūritaṃ catūhi iriyāpathehi paccantānaṃ sattānaṃ pamāṇaṃ natthi, na ca aññamaññaṃ byābādhenti, sakasakaṭṭhāneyeva paccanti. Evamettha sattānaṃ vīci nāma natthi. Yathā pana jivhagge cha madhubindūni sattamassa tambalohabinduno anudahanabalavatāya abbohārikāni honti, tathā tattha anudahanabalavatāya sesā cha akusalavipākupekkhā abbohārikā honti, dukkhameva nirantaraṃ paññāyati. Evamettha dukkhassa vīci nāma natthi. Nirassādaṭṭhena **nirayo**.

Tattha sattā mahāluddāti tasmiṃ nibbattā sattā mahantā luddā. **Mahākibbisakārino**ti mahantadāruṇakammakārino. **Accantapāpakammantā**ti ekaṃsena pāpakammino. **Paccanti na ca miyyare**ti channaṃ jālānamantare paccanti, na ca miyyanti. **Jātavedasamo kāyo**ti tesaṃ sarīraṃ aggisadisaṃ. **Tesaṃ nirayavāsina**nti tesaṃ pāpakammānaṃ nirayavāsīnaṃ. **Passa kammānaṃ daḷhatta**nti pāpakammānaṃ thirabhāvaṃ olokehi. **Na bhasmā hoti napī masī**ti chārikāpi na hoti aṅgāropi. **Puratthimenā**ti yadā taṃ dvāraṃ apārutaṃ hoti, atha tadabhimukhā dhāvanti, tesaṃ tattha chaviādīni jhāyanti. Dvārasamīpaṃ pattānañca tesaṃ taṃ pīdhīyati, pacchimaṃ apārutaṃ viya khāyati. Esa nayo sabbattha. **Abhinikkhamitāsā te**ti nirayā nikkhamituṃ āsā etesanti nikkhamitāsā. **Mokkhagavesino**ti muñcanupāyaṃ esantā gavesantāpi. **Na te tato nikkhamituṃ, labhanti kammapaccayā**ti te sattā nirayato nikkhamanadvāraṃ pāpakammapaccayā nādhigacchanti. **Tesañca pāpakammantaṃ, avipakkaṃ kataṃ bahu**nti tesañca sattānaṃ lāmakaṃ dāruṇakammaṃ avipākaṃ bahuvidhaṃ nānappakāraṃ adinnavipākaṃ kataṃ upacitaṃ atthi.

Saṃveganti vinilanaṃ. **Ubbega**nti ṭhitaṭṭhānato gamanaṃ. **Utrāsa**nti ubbejanaṃ asanniṭṭhānaṃ. **Bhaya**nti cittutrāsanaṃ. **Pīḷana**nti ghaṭṭanaṃ. **Ghaṭṭana**nti pīḷākaraṇaṃ. **Upaddava**nti ītiṃ. **Upasagga**nti rundhanaṃ.

171. Idāni yathānena saṃvijitaṃ, taṃ pakāraṃ dassento **‘‘phandamāna’’**ntiādimāha. Tattha **phandamāna**nti taṇhādiṭṭhīhi kampamānaṃ. **Appodake**ti appe udake. **Aññamaññehi byāruddhe disvā**ti nānāsatte ca aññamaññehi saddhiṃ viruddhe disvā. **Maṃ bhayamāvisī**ti maṃ bhayaṃ paviṭṭhaṃ.

Kilesaphandanāya phandamānanti rāgādikilesacalanāya calamānaṃ. **Payogo**ti kāyavacīmanopayogo.

Viruddhāti virodhamāpannā. **Paṭiviruddhā**ti paṭimukhaṃ hutvā virodhamāpannā, suṭṭhu viruddhā vā. **Āhatā**ti kodhena āhatā pahatā. **Paccāhatā**ti paṭimallā hutvā āhatā. **Āghātitā**ti ghaṭṭitā. **Paccāghātitā**ti visesena ghaṭṭitā. **Pāṇīhipi upakkamantī**ti hatthehipi paharanti.

172. **Samantamasāro loko**ti nirayaṃ ādiṃ katvā samantato loko asāro niccasārādirahito. **Disā sabbā sameritā**ti sabbā disā aniccatāya kampitā. **Icchaṃ bhavanamattano**ti attano tāṇaṃ icchanto. **Nāddasāsiṃ anosita**nti kiñci ṭhānaṃ jarādīhi anajjhāvuṭṭhaṃ nāddakkhinti.

Asāroti na sāro, sāravirahito vā. **Nissāro**ti sabbena sabbaṃ sāravirahito. **Sārāpagato**ti sārato apagato. **Niccasārasārena vā**ti satatasārasaṅkhātena sārena vā. Uparipadadvayepi eseva nayo. **Ye puratthimāya disāya saṅkhārā**ti ye puratthimāya disāya paccayehi saṅgamma samāgamma katā saṅkhārā. **Tepi eritā**ti tepi saṅkhārā kampitā. **Sameritā**ti sammā kampitā. **Calitā**ti calanaṃ gatā. **Ghaṭṭitā**ti udayabbayena pīḷitā. **Aniccatāyā**ti hutvā abhāvatāya. **Jātiyā anugatā**ti nibbattiyā anupaviṭṭhā. **Jarāya anusaṭā**ti paripakkatāya anupatthaṭā. **Byādhinā abhibhūtā**ti cātuvisamena uppannabyādhinā ajjhotthaṭā. **Maraṇena abbhāhatā**ti maccunā abhiāhatā pahatā. **Atāṇā**ti rakkhavirahitā. **Aleṇā**ti leṇavirahitā. **Asaraṇā**ti natthi etesaṃ saraṇanti asaraṇā. **Asaraṇībhūtā**ti sayaṃ saraṇakiccaṃ na karontīti asaraṇībhūtā.

Attano bhavananti niddesapadassa uddesapadaṃ. **Tāṇa**nti pālanaṃ. **Leṇa**nti leṇaṭṭhānaṃ. **Saraṇa**nti dukkhanāsanaṃ. **Gati**nti patiṭṭhaṃ. **Parāyana**nti paraṃ ayanaṃ. **Ajjhositaṃyeva addasa**nti jarādīhi madditaṃyeva addakkhiṃ. **Sabbaṃ yobbañña**nti yobbanabhāvo yobbaññaṃ, sacetanānaṃ sabbaṃ yobbaññaṃ. **Jarāya osita**nti paripākāya jarāya avasitaṃ madditaṃ. Evaṃ sabbattha.

173. **Osāne tveva byāruddhe, disvā me aratī ahū**ti yobbaññādīnaṃ osāneyeva antagamake eva vināsake eva jarādīhi byāruddhe āhatacitte satte disvā arati me ahosi. **Athettha salla**nti atha etesu sattesu rāgādisallaṃ. **Hadayassita**nti cittanissitaṃ.

Yobbaññaṃ jarā osāpetīti jarā atthaṅgameti vināseti. Evaṃ sabbattha.

174. ‘‘Kathaṃ ānubhāvaṃ salla’’nti ce? **Yena sallena otiṇṇo**ti gāthā. Tattha **disā sabbā vidhāvatī**ti sabbā duccaritadisāpi puratthimādidisāpi vidisāpi dhāvati. **Tameva sallamabbuyha, na dhāvati na sīdatī**ti tameva sallaṃ uddharitvā tā ca disā na dhāvati, caturoghe ca na sīdati.

Aññāṇantiādīsu ñāṇadassanapaṭipakkhato aññāṇaṃ adassanaṃ. Abhimukho hutvā dhammena na sameti na samāgacchatīti **anabhisamayo**. Anurūpato dhamme bujjhatīti **anubodho**. Tappaṭipakkhatāya **ananubodho**. Aniccādīhi saddhiṃ yojetvā na bujjhatīti **asambodho**. Asantaṃ asamañca bujjhatītipi **asambodho**. Catusaccadhammaṃ na paṭivijjhatīti

appaṭivedho. Rūpādīsu ekadhammampi aniccādisāmaññato na saṅgaṇhātīti **asaṅgāhaṇā**. Tameva dhammaṃ na pariyogāhatīti **apariyogāhaṇā**. Na samaṃ pekkhatīti **asamapekkhanā**. Dhammānaṃ sabhāvaṃ pati na apekkhatīti **apaccavekkhaṇā**.

Kusalākusalakammesu viparītavuttiyā sabhāvagahaṇābhāvena vā ekampi kammaṃ etassa paccakkhaṃ natthi, sayaṃ vā kassaci dhammassa paccakkhakaraṇaṃ nāma na hotīti **apaccakkhakammaṃ**. Yaṃ etasmiṃ anuppajjamāne cittasantānaṃ mejjhaṃ bhaveyya suci vodānaṃ, taṃ duṭṭhuṃ mejjhaṃ imināti **dummejjhaṃ**. Bālānaṃ bhāvo **bālyaṃ**. Muyhatīti **moho**. Balavataro moho **pamoho**. Samantato muyhatīti **sammoho**. Vijjāya paṭipakkhabhāvato na vijjāti **avijjā. Oghayoga**ttho vuttoyeva. Thāmagataṭṭhena anusetīti **anusayo**. Cittaṃ pariyuṭṭhāti abhibhavatīti **pariyuṭṭhānaṃ**. Hitaggahaṇābhāvena hitābhimukhaṃ gantuṃ na sakkoti aññadatthu laṅgatiyevāti **laṅgī,** khañjatīti attho. Durugghāṭanaṭṭhena vā **laṅgī**. Yathā hi mahāpalighasaṅkhātā laṅgī durugghāṭā hoti, evamayampi laṅgī viyāti **laṅgī**. Sesaṃ uttānatthameva.

Yā evarūpā kaṅkhāti ettha kaṅkhanavasena **kaṅkhā**. Kaṅkhaṃ ānayatīti **kaṅkhāyanā**. Purimakaṅkhā hi uttarakaṅkhaṃ ānayati nāma. Ākāravasena vā etaṃ vuttaṃ. Kaṅkhāsamaṅgicittaṃ kaṅkhāya āyitattā kaṅkhāyitaṃ nāma. Tassa bhāvo **kaṅkhāyitattaṃ. Vimat**īti vigatā mati vimati. **Vicikicchā**ti vigatā cikicchā vicikicchā, sabhāvaṃ vā vicinanto kicchati kilamati etāyāti **vicikicchā**. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekaṃsaggāhapaccupaṭṭhānā vā, ayonisomanasikārapadaṭṭhānā, paṭipattiyā antarāyakarāti daṭṭhabbā.

Kampanaṭṭhena dvidhā eḷayatīti **dveḷhakaṃ**. Paṭipattinivāraṇena dvidhāpatho viyāti **dvedhāpatho**. ‘‘Niccaṃ vā idaṃ aniccaṃ vā’’tiādipavattiyā ekasmiṃ ākāre saṇṭhātuṃ asamatthatāya samantato setīti **saṃsayo**. Ekaṃsaṃ gahetuṃ asamatthatāya na ekaṃsaggāhoti **anekaṃsaggāho**. Nicchetuṃ asakkontī ārammaṇato osakkatīti **āsappanā**. Ogāhituṃ asakkontī parisamantato sappatīti **parisappanā**. Pariyogāhituṃ asamatthatāya **apariyogāhaṇā**. Nicchayavasena ārammaṇe pavattituṃ asamatthatāya **chambhitattaṃ cittassa,** thaddhabhāvoti attho. Vicikicchā hi uppajjitvā cittaṃ thaddhaṃ karoti, yasmā pana sā uppajjamānā ārammaṇaṃ gahetvā manaṃ vilikhantī viya, tasmā **manovilekho**ti vuttā.

Viddhoti sallena laddhappahāro. **Phuṭṭho**ti ghaṭṭito. **Pareto**ti pīḷito. **Dhāvatī**ti purato gacchati. **Vidhāvatī**ti anekavidhena gacchati. **Sandhāvatī**ti vegena dhāvati. **Saṃsaratī**ti ito cito ca carati.

Acelakoti niccolo, naggoti attho. **Muttācāro**ti visaṭṭhācāro, uccārakammādīsu lokiyakulaputtācārena virahito ṭhitakova uccāraṃ karoti, passāvaṃ karoti, khādati bhuñjati. **Hatthāpalekhano**ti hatthe piṇḍamhi ṭhite jivhāya hatthaṃ apalikhati, uccāraṃ vā katvā hatthamhiyeva daṇḍakasaññī hutvā hatthena apalikhati. Te kira daṇḍakaṃ ‘‘satto’’ti paññapenti. Bhikkhāgahaṇatthaṃ ‘‘ehi bhadante’’ti vutto na etīti **na ehibhadantiko**. Tena hi ‘‘tiṭṭha bhadante’’ti vuttopi na tiṭṭhatīti **na tiṭṭhabhadantiko**. Tadubhayampi kira so ‘‘etassa vacanaṃ kataṃ bhavissatī’’ti na karoti.

Abhihaṭanti puretaraṃ gahetvā āhaṭaṃ bhikkhaṃ. **Uddissakata**nti ‘‘idaṃ tumhe uddissa kata’’nti evaṃ ārocitaṃ bhikkhaṃ. **Na nimantana**nti ‘‘asukaṃ nāma kulaṃ vā vīthiṃ vā gāmaṃ vā paviseyyāthā’’ti evaṃ nimantitabhikkhampi na sādiyati na gaṇhāti. **Na kumbhimukhā**ti kumbhito uddharitvā diyyamānaṃ bhikkhaṃ na gaṇhāti. **Na kaḷopimukhā**ti kaḷopīti ukkhali vā pacchi vā, tatopi na gaṇhāti. Kasmā? Kumbhikaḷopiyo maṃ nissāya kaṭacchunā pahāraṃ labhantīti. **Na eḷakamantara**nti ummāraṃ antaraṃ karitvā diyyamānaṃ na gaṇhāti. Kasmā? Ayaṃ maṃ nissāya antarakaraṇaṃ labhatīti. **Daṇḍamusalesu**pi eseva nayo.

Na dvinnanti dvīsu bhuñjamānesu ekasmiṃ uṭṭhāya dente na gaṇhāti. Kasmā? Kabaḷantarāyo hotīti. **Na gabbhiniyā**tiādīsu pana ‘‘gabbhiniyā kucchiyaṃ dārako kilamatī’’ti, pāyantiyā dārakassa khīrantarāyo hotī’’ti, ‘‘purisantaragatāya ratiantarāyo hotī’’ti na gaṇhāti. **Na saṃkittīsu**ti saṃkittetvā katabhattesu. Dubbhikkhasamaye kira acelakasāvakā acelakānamatthāya tato tato taṇḍulādīni samādapetvā bhattaṃ pacanti, ukkaṭṭho acelako tatopi na paṭiggaṇhāti. **Na yattha sā**ti yattha sunakho ‘‘piṇḍaṃ labhissāmī’’ti upaṭṭhito hoti, tattha tassa adatvā āhaṭaṃ na gaṇhāti. Kasmā? Etassa piṇḍantarāyo hotīti. **Saṇḍasaṇḍacārinī**ti samūhasamūhacārinī. Sace hi acelakaṃ disvā ‘‘imassa bhikkhaṃ dassāmā’’ti manussā bhattagehaṃ pavisanti, tesu ca pavisantesu kaḷopimukhādīsu nilīnā makkhikā uppatitvā saṇḍasaṇḍā caranti. Tato āhaṭaṃ bhikkhaṃ na gaṇhāti. Kasmā? Maṃ nissāya makkhikānaṃ gocarantarāyo jātoti. **Thusodaka**nti sabbasassasambhārehi kataṃ sovīrakaṃ. Ettha ca surāpānameva sāvajjaṃ, ayaṃ pana sabbesupi sāvajjasaññī.

Ekāgārikoti yo ekasmiṃyeva gehe bhikkhaṃ labhitvā nivattati. **Ekālopiko**ti yo ekeneva ālopena yāpeti. **Dvāgārikā**dīsupi eseva nayo. **Ekissāpi dattiyā**ti ekāya dattiyā. Datti nāma ekā khuddakapāti hoti, yattha aggabhikkhaṃ pakkhipitvā ṭhapenti. **Ekāhika**nti ekadivasantarikaṃ. **Aḍḍhamāsika**nti aḍḍhamāsantarikaṃ. **Pariyāyabhattabhojana**nti vārabhattabhojanaṃ, ekāhavārena dvīhavārena sattāhavārena aḍḍhamāsavārenāti evaṃ divasavārena ābhataṃ bhattabhojanaṃ.

Sākabhakkhotiādīni vuttatthāneva. **Ubbhaṭṭhako**ti uddhaṃ ṭhitako. **Ukkuṭikappadhānamanuyutto**ti ukkuṭikaṃ vīriyaṃ anuyutto. Gacchantopi ukkuṭikova hutvā uppatitvā uppatitvā gacchati. **Kaṇṭakāpassayiko**ti ayakaṇṭake vā pakatikaṇṭake vā bhūmiyaṃ koṭṭetvā tattha cammaṃ attharitvā ṭhānacaṅkamādīni karoti. **Seyya**nti sayantopi tattheva seyyaṃ kappeti. **Phalakaseyya**nti rukkhaphalake seyyaṃ. **Thaṇḍilaseyya**nti thaṇḍile ucce bhūmiṭṭhāne seyyaṃ. **Ekapassayiko**ti ekapasseneva sayati. **Rajojalladharo**ti sarīraṃ telena makkhetvā rajuṭṭhānaṭṭhāne tiṭṭhati, athassa sarīre rajojallaṃ laggati, taṃ dhāreti. **Yathāsanthatiko**ti laddhaṃ āsanaṃ akopetvā yadeva labhati, tattheva nisīdanasīlo. **Vekaṭiko**ti vikaṭakhādanasīlo, vikaṭanti gūthaṃ vuccati. **Apānako**ti paṭikkhittasītudakapāno. Sāyaṃ tatiyaṃ assāti **sāyatatiyakaṃ**. Pāto majjhanhike sāyanti divasassa tikkhattuṃ ‘‘pāpaṃ pavāhessāmī’’ti **udakorohanānuyogaṃ anuyutto viharati**.

Te salle abhisaṅkharotīti te rāgādisattasalle abhinibbatteti. **Abhisaṅkharonto**ti abhinibbattento. **Sallābhisaṅkhāravasenā**ti sallābhinibbattāpanakāraṇā. **Puratthimaṃ disaṃ dhāvatī**ti purimaṃ disaṃ gacchati. **Te sallābhisaṅkhārā appahīnā**ti ete rāgādisallā payogā nappahīnā. **Sallābhisaṅkhārānaṃ appahīnattā**ti sallapayogānaṃ appahīnabhāvena. **Gatiyā dhāvatī**ti gatiyaṃ dhāvati. **Gatiyā gati**nti gatito gatiṃ.

Na sīdatīti na nimujjati. **Na saṃsīdatī**ti na samantato mujjati. **Na osīdatī**ti na osakkati. **Na avasīdatī**ti na paccosakkati. **Na avagacchatī**ti na heṭṭhā gacchati.

175. Evaṃ mahānubhāvena sallena otiṇṇesu ca sattesu – **tattha sikkhānugīyanti, yāni loke gadhitānī**ti gāthā. Tassattho – ye **loke** pañca kāmaguṇā paṭilābhāya gijjhantīti katvā ‘‘gadhitānī’’ti vuccanti, cirakālasevitattā vā ‘‘gadhitānī’’ti vuccanti. **Tattha** taṃ nimittaṃ hatthisikkhādikā anekā **sikkhā** kathīyanti, uggayhanti vā. Passatha yāva samattho vāyaṃ loko, yato paṇḍito kulaputto **tesu** vā gadhitesu tāsu vā sikkhāsu adhimutto **na siyā,** aññadatthu aniccādidassanena **nibbijjha sabbaso kāme. Attano nibbānameva sikkhe**ti.

Paṭivijjhitvāti ñāṇena nikkhametvā vā nibbijjhitvā vā.

176. Idāni yathā nibbānāya sikkhitabbaṃ, taṃ dassento **‘‘sacco siyā’’**tiādimāha. Tattha **sacco**ti vācāsaccena ñāṇasaccena maggasaccena ca samannāgato. **Rittapesuṇo**ti pahīnapesuṇo. **Vevicchа**nti macchariyaṃ.

177. **Niddaṃ tandiṃ sahe thīna**nti pacalāyikañca kāyālasiyañca cittālasiyañcāti ime tayo dhamme abhibhaveyya. **Nibbānamānaso**ti nibbānaninnacitto.

Kāyassa akalyatāti khandhattayasaṅkhātassa nāmakāyassa gilānabhāvo. Gilāno hi akallakoti vuccati. Vinayepi (pārā. 151) vuttaṃ – ‘‘nāhaṃ, bhante, akallako’’ti. **Akammaññatā**ti kāyagelaññasaṅkhāto akammaññatākāro. Megho viya ākāsaṃ kāyaṃ onayhatīti **onāho**. Sabbato bhāgena onāho **pariyonāho**. Abbhantare samorundhatīti **antosamorodho**. Medhatīti **middhaṃ,** akammaññabhāvena vihiṃsatīti attho. Supanti tenāti **suppaṃ**. Akkhidalādīnaṃ pacalabhāvaṃ karotīti **pacalāyikā. Suppanā suppitatta**nti ākārabhāvaniddesā. **Olīyanā**ti olīyanākāro. Dutiyaṃ upasaggavasena vaḍḍhitaṃ. **Līna**nti avipphārikatāya paṭikuṭikaṃ. Itare dve ākārabhāvaniddesā. **Thina**nti sappipiṇḍo viya avipphārikatāya ghanabhāvena ṭhitaṃ. **Thiyanā**ti ākāraniddeso. Thiyitassa bhāvo **thiyitattaṃ,** avipphāravasena thaddhatāti attho.

Sabbasaṅkhāradhātuyāti nibbānaninnamānaso sabbatebhūmikasaṅkhātadhātuyā. **Cittaṃ paṭivāpetvā**ti cittaṃ nivattāpetvā. **Etaṃ santa**nti etaṃ nibbānaṃ. Kilesasantatāya **santaṃ**. Atappakaṭṭhena **paṇītaṃ**.

Na paṇḍitā upadhisukhassa hetūti dabbajātikā kāmasukhassa kāraṇā dānāni na denti. **Kāmañca te upadhiparikkhayāyā**ti ekaṃsena te paṇḍitā kāmakkhayāya kāmakkhepanatthaṃ dānāni denti. **Apunabbhavāyā**ti nibbānatthāya. **Jhānāni bhāventī**ti paṭhamajjhānādīni vaḍḍhenti. **Punabbhavāyā**ti punabbhavakāraṇā. **Te** paṇḍitā nibbānaṃ abhimukhaṃ hutvā dānaṃ dadanti.

178. **Sāhasā**ti rattassa rāgacaritādibhedā sāhasākāraṇā. Niddeso uttānatthoyeva.

179. **Purāṇaṃ nābhinandeyyā**ti atītaṃ rūpādiṃ nābhinandeyya. **Nave**ti paccuppanne. **Hīyamāne**ti vinassamāne. **Ākāsaṃ na sito siyā**ti taṇhānissito na bhaveyya. Taṇhā hi rūpādīnaṃ ākāsanato ‘‘ākāso’’ti vuccati.

Vemāneti abhavamāne. **Vigacchamāne**ti apagacchamāne.

‘‘Ākāsatī’’ti ‘‘ākassatī’’ti ca duvidho pāṭho.

180. Kiṃ kāraṇā ākāsaṃ na sito siyāti ce? **Gedhaṃ brūmī**ti gāthā. Tassattho – ahañhi imaṃ ākāsasaṅkhātaṃ taṇhaṃ rūpādīsu gijjhanato **gedhaṃ brūmi** ‘‘gedho’’ti vadāmi. Kiñca bhiyyo – avahananaṭṭhena **‘‘ogho’’**ti ca ājavanaṭṭhena **‘‘ājava’’**nti ca ‘‘idaṃ mayhaṃ, idaṃ mayha’’nti jappakāraṇato **‘‘jappana’’**nti ca dummuñcanaṭṭhena **‘‘ārammaṇa’’**nti ca kampakaraṇaṭṭhena **‘‘kampana’’**nti ca brūmi, esāva lokassa palibodhaṭṭhena duratikkamanīyaṭṭhena ca **‘‘kāmapaṅko duraccayo’’**ti.

Ājavanti āpaṭisandhito javati dhāvatīti ājavaṃ, vaṭṭamūlatāya punabbhave paṭisandhidānataṇhāyetaṃ adhivacanaṃ. **Jappana**nti patthanā, taṇhāyetaṃ adhivacanaṃ. **Ārammaṇampi vuccati taṇhā**ti rūpādīsu ārammaṇesu uppannataṇhā muccituṃ asakkuṇeyyaṭṭhena ārammaṇāti kathīyati. **Kāmapaṅko**ti osīdanaṭṭhena kalalaṃ. **Kaddamo**ti saṅgaṭṭhena kaddamo. Tāpanaṭṭhena **kileso**. Niyyāsaṃ viya laggāpanaṭṭhena **palipo**. Rundhitvā dhāraṇaṭṭhena **palirodho**. Evametaṃ gedhādipariyāyaṃ ākāsaṃ anissito.

181. **Saccā avokkama**nti gāthā. Tassattho – pubbe vuttā tividhāpi saccā avokkamaṃ moneyyapattiyā **munī**ti saṅkhaṃ gato nibbānathale **tiṭṭhati brāhmaṇo, sa ve**evarūpo sabbāni āyatanāni nissajjitvā **''santo''**ti vuccati. Niddese vattabbaṃ natthi.

182. Kiñca bhiyyo – **sa ve vidvā**ti gāthā. Tattha **ñatvā dhamma**nti aniccādinayena saṅkhatadhammaṃ aññāya. **Sammā so loke iriyāno**ti asammāiriyanakarānaṃ kilesānaṃ pahānā sammā so loke iriyamāno.

183. Evaṃ apihento ca – **yodha kāme**ti gāthā. Tattha **saṅga**nti sattavidhaṃ saṅgaṃ yo accatari. **Nājjhetī**ti na abhijjhāyati.

184. Tasmā tumhesupi yo evarūpo hotuṃ icchati, taṃ vadāmi – **yaṃ pubbe**ti gāthā. Tattha **yaṃ pubbe**ti atīte saṅkhāre ārabbha uppajjanadhammaṃ kilesajātaṃ atītaṃ kammañca. **Pacchā te māhu kiñcana**nti anāgatepi saṅkhāre ārabbha uppajjanadhammaṃ rāgādikiñcanaṃ mā ahu. **Majjhe ce no gahessasī**ti paccuppannarūpādidhammepi na gahessasi ce. Evaṃ upasanto carissasi.

Abījaṃ karohīti maggañāṇena na bījaṃ karohi. **Rāgakiñcana**nti rāgaphandanaṃ. **Dosakiñcanā**dīsupi eseva nayo.

185. Evaṃ arahattappattiṃ dassetvā idāni arahato thutivasena ito parā gāthāyo abhāsi. Tattha **sabbaso**ti gāthāya **mamāyita**nti mamattakaraṇaṃ. ''Mama ida''nti gahitaṃ vā vatthu. **Asatā ca na socatī**ti avijjamānakāraṇā asantakāraṇā na socati. **Na jīyatī**ti jāniṃ nādhigacchati.

Ahu vata meti mayhaṃ ahosi vata. **Taṃ vata me natthī**ti yaṃ atīte ahosi, taṃ mayhaṃ idāni na santi. **Siyā vata me**ti yaṃ mayhaṃ bhavissati, **taṃ vatāhaṃ na labhāmī**ti idāni ahaṃ ekaṃsena na pāpuṇāmi.

186. Kiñca bhiyyo – **yassa natthī**ti gāthā. Tattha **kiñcana**nti kiñci rūpādidhammajātaṃ.

Abhisaṅkhatanti kammena saṅkharitaṃ. **Abhisañcetayita**nti cittena rāsikataṃ. **Avijjāya tvevā**ti avijjāya tu eva. **Asesavirāganirodhā**ti virāgasaṅkhātena maggena niravasesanirodhā.

Suññato lokaṃ avekkhassūti avasavattisallakkhaṇavasena vā tucchasaṅkhārasamanupassanavasena vāti dvīhākārehi suññato lokaṃ passa. **Attānudiṭṭhiṃ ūhaccā**ti sakkāyadiṭṭhiṃ uddharitvā. **Evaṃ maccutaro siyā**ti evaṃ maraṇassa taraṇo bhaveyya. **Evaṃ lokaṃ avekkhanta**nti evaṃ khandhalokaṃ passantaṃ. **Maccurājā na passatī**ti maraṇarājā na oloketi na dakkhati.

Nāññaṃ patthayate kiñcīti aññaṃ appamattakampi na patthayati na pihayati. **Aññatra appaṭisandhiyā**ti nibbānaṃ ṭhapetvā. ''Aññatrappaṭisandhiyā''ti ekapadaṃ katvāpi paṭhanti.

187. Kiñca bhiyyo – **aniṭṭhurī**ti gāthā. Tattha **aniṭṭhurī**ti anissukī. ''Aniṭṭharī''tipi keci paṭhanti. **Sabbadhī samo**ti sabbattha samo, upekkhakoti adhippāyo. Kiṃ vuttaṃ hoti? Yo so ''natthi me''ti na socati, tamahaṃ avikampinaṃ puggalaṃ puṭṭho samāno aniṭṭhurī ananugiddho, anejo **sabbadhī samo**ti imaṃ tasmiṃ puggale catubbidhaṃ ānisaṃsaṃ brūmīti.

Niṭṭhuriyoti issukī. Niṭṭhurabhāvo **niṭṭhuriyaṃ,** taṃ nissāya ettakampi natthīti kheḷapātanti attho. **Niṭṭhuriyakamma**nti niṭṭhuriyakaraṇaṃ. Gahaṭṭho vā hi gahaṭṭhaṃ bhikkhu vā bhikkhuṃ nissāya vasanto appamattakeneva kujjhitvā taṃ nissāya ettakampi natthīti kheḷaṃ pātetvā pādena maddanto viya niṭṭhuriyaṃ nāma karoti. Tassa taṃ kammaṃ ''niṭṭhuriyakamma''nti vuccati. **Issā**ti sabhāvaniddeso. Tato parā dve ākārabhāvaniddesā. Itarattayaṃ pariyāyavacanaṃ. Lakkhaṇādito panesā parasampattīnaṃ usūyanalakkhaṇā issā; tattha ca anabhiratirasā; tato vimukhabhāvapaccupaṭṭhānā; parasampattipadaṭṭhānā.

Lābhepi na iñjatīti paccayalābhe na calati. **Alābhepī**ti paccayānaṃ alābhepi.

188. Kiñca bhiyyo – **anejassā**ti gāthā. Tattha **nisaṅkhatī**ti puññābhisaṅkhārādīsu yo koci saṅkhāro. So hi yasmā nisaṅkhariyati, nisaṅkharoti vā, tasmā ''nisaṅkhatī''ti vuccati. **Viyārambhā**ti vividhā puññābhisaṅkhārādikā ārambhā. **Khemaṃ passati sabbadhī**ti sabbattha abhayameva passati.

Ārambhāti kammānaṃ paṭhamārambhā. **Viyārambhā**ti uparūpari vividhaārambhanavasena vīriyārambhā. Tīsu bhavesu paṭisandhijanakakammānaṃ etaṃ adhivacanaṃ. Tasmā viyārambhā ārato.

189. Evaṃ passanto **na samesū**ti gāthā. Tattha **na vadate**ti ''sadisohamasmī''tiādinā mānavasena samesupi attānaṃ na vadati omesupi ussesupi. **Nādeti na nirassatī**ti rūpādīsu kañci dhammaṃ na gaṇhāti na nissajjati. Sesaṃ sabbattha tattha tattha vuttanayattā pākaṭameva. Evaṃ arahattanikūṭeneva desanaṃ niṭṭhāpesīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Attadaṇḍasuttaniddesavaṇṇanā niṭṭhitā.

16. Sāriputtasuttaniddesavaṇṇanā

190. Soḷasame **na me diṭṭho**ti sāriputtasuttaniddeso. Tattha **ito pubbe**ti ito saṅkassanagare otaraṇato pubbe. **Vagguvado**ti sundaravado. **Tusitā gaṇimāgato**ti tusitakāyā cavitvā mātukucchiṃ āgatattā tusitā āgato. Gaṇācariyattā **gaṇī**. Santuṭṭhaṭṭhena vā tusitasaṅkhātā devalokā gaṇiṃ āgato, tusitānaṃ vā arahantānaṃ gaṇiṃ āgatoti.

Iminā cakkhunāti iminā attabhāvapariyāpannena pakatimaṃsacakkhunā. **Iminā attabhāvenā**ti iminā pacchimena attabhāvena. **Tāvatiṃsabhavane**ti tāvatiṃsadevaloke. **Päricchattakamūle**ti koviḷārarukkhassa heṭṭhā. **Paṇḍukambalasilāya**nti rattakambalasadisapāsāṇapiṭṭhe. **Vassaṃ vuṭṭho**ti vuṭṭhavasso. **Devagaṇaparivuto**ti devasaṅghena parivārito. **Otiṇṇo**ti avatiṇṇo. **Imaṃ dassanaṃ pubbe**ti aññatra imamhā dassanā pubbe. **Na diṭṭho**ti aññadā na diṭṭhapubbo.

Khattiyassa vāti khattiyassa vadantassa na suto. **Brāhmaṇā**dīsupi eseva nayo.

Madhuravadotiādīsu byañjanasampannaṃ madhuraṃ vadatīti **madhuravado**. Pemajanakaṃ pemārahaṃ vadatīti **pemanīyavado**. Hadayaṅgamacitte ṭhapanayogyaṃ vadatīti **hadayaṅgamavado**. Karavīkasakuṇasaddo viya madhuraghoso assāti **karavīkarutamañjughoso. Vissaṭṭho cā**ti apalibuddho tattha tattha apakkhalano. **Viññeyyo cā**ti suvijāneyyo ca. **Mañju cā**ti madhuro ca. **Savanīyo cā**ti kaṇṇasukho ca. **Bindu cā**ti ghano ca. **Avisārī cā**ti na patthaṭo ca. **Gambhīro cā**ti na uttāno ca. **Ninnādi cā**ti ghosavanto ca. **Assā**ti assa satthuno. **Bahiddhā parisāyā**ti parisato bahi. **Na niccharatī**ti na nikkhamati. Kiṃkāraṇā? Evarūpo madhurasaddo nikkāraṇā mā vinassatūti. **Brahmassaro**ti aññe chinnassarāpi bhinnassarāpi kākassarāpi honti, ayaṃ pana mahābrahmuno sarasadisena sarena samannāgato. Mahābrahmuno hi pittasemhehi apalibuddhattā saro visuddho hoti, bhagavatāpi katakammaṃ vatthuṃ sodheti, vatthuno suddhattā nābhito paṭṭhāya samuṭṭhahanto saro visuddho aṭṭhaṅgasamannāgatāva samuṭṭhāti. Karavīko viya bhaṇatīti **karavīkabhāṇī,** mattakaravīkarutamañjughosoti attho.

Tāretīti akhemantaṭṭhānaṃ atikkāmeti. **Uttāretī**ti khemantabhūmiṃ upanento tāreti. **Nittāretī**ti akhemantaṭṭhānato nikkhāmento tāreti. **Patāretī**ti pariggahetvā tāreti, hatthena pariggahetvā viya tāretīti attho. Sabbampetaṃ tāraṇuttāraṇādikhemantaṭṭhāne ṭhapanamevāti āha – ‘‘**khemantabhūmiṃ sampāpetī**’’ti. **Satte**ti veneyyasatte. Mahāgahanatāya mahānatthatāya dunnittariyatāya ca jātiyeva kantāro jātikantāro, taṃ **jātikantāraṃ**.

Gaṇassa sussūsatīti gaṇo assa vacanaṃ sussūsati suṇāti upalakkheti. **Sotaṃ odahatī**ti sotukāmatāya sotaṃ avadahati patiṭṭhāpeti. **Aññā cittaṃ upaṭṭhapetī**ti ñātukāmaṃ cittaṃ paṇidahati. **Gaṇaṃ akusalā vuṭṭhāpetvā**ti janasamūhaṃ akosallasambhūtā akusalā uṭṭhāpetvā. **Kusale patiṭṭhāpetī**ti kosallasambhūte kusale ṭhapeti. **Saṅghī**ti rāsivasena saṅgho assa atthīti saṅghī. Parisavasena gaṇo assa atthīti **gaṇī**. Gaṇassa ācariyoti **gaṇācariyo**.

191. Dutiyagāthāya **sadevakassa lokassa, yathā dissatī**ti sadevakassa lokassa viya manussānampi dissati. Yathā vā dissatīti tacchato aviparītato dissati. **Cakkhumā**ti uttamacakkhumā. **Eko**ti pabbajjāsaṅkhātādīhi eko. **Rati**nti nekkhammaratiādiṃ.

Patirūpakoti suvaṇṇapatirūpako kuṇḍalo. **Mattikākuṇḍalovā**ti mattikāya katakuṇḍalo viya. **Lohaḍḍhamāsova suvaṇṇachanno**ti suvaṇṇena paṭicchanno lohamāsako viya. **Parivārachannā**ti parivārena chāditā. **Anto asuddhā**ti abbhantarato rāgādīhi aparisuddhā. **Bahi sobhamānā**ti cīvarādīhi bāhirato sundarā.

Akappitairiyāpathā cāti asajjitairiyāpathā. **Paṇidhisampannā**ti paripuṇṇapatthanā.

Visuddhasaddoti parisuddhakittisaddo, yathābhūtathutighosoti attho. **Gatakittisaddasiloko**ti kittisaddañca silokañca gahetvā caraṇasīlo. Kattha visuddhasaddoti ce? ‘‘**Nāgabhavane ca supaṇṇabhavane cā**’’tiādinā nayena vitthāretvā vuttaṭṭhāne. **Tato ca bhiyyo**ti tato vuttappakārato ca veneyyavasena atirekataropi dissati.

Sabbaṃ rāgatamanti sakalaṃ rāgandhakāraṃ. **Dosatamā**dīsupi eseva nayo. **Andhakaraṇa**nti paññālokanivāraṇakaraṇaṃ. **Acakkhukaraṇa**nti paññācakkhuno akaraṇaṃ. **Aññāṇakaraṇa**nti ñāṇena ajānanakaraṇaṃ. **Paññānirodhika**nti paññānayananāsakaṃ. **Vighātapakkhika**nti pīḷākoṭṭhāsikaṃ. **Anibbānasaṃvattanika**nti apaccayaamatanibbānatthāya na saṃvattanikaṃ.

Sabbaṃ taṃ tena bodhiñāṇena bujjhīti taṃ sakalaṃ tena catumaggañāṇavasena bujjhi. Paṭhamamaggavasena jāni **anubujjhi**. Dutiyamaggavasena puna aññāsi **paṭivijjhi**. Tatiyamaggavasena paṭivedhaṃ pāpuṇi **sambujjhi**. Catutthamaggavasena nissesapaṭivedhena **sammābujjhi. Adhigacchi phassesi sacchākāsī**ti etaṃ tayaṃ phalavasena yojetabbaṃ. Paṭhamadutiyavasena paṭilabhi. Tatiyavasena ñāṇaphassena phusi. Catutthavasena paccakkhaṃ akāsi. Atha vā ekekaphalassa tayopi labbhanti eva.

Nekkhammaratinti pabbajjādīni nissāya uppannaratiṃ. **Vivekarati**nti kāyavivekādimhi uppannaratiṃ. **Upasamarati**nti kilesavūpasame ratiṃ. **Sambodhirati**nti maggaṃ paccavekkhantassa uppannaratiṃ.

192. Tatiyagāthāya **bahūnamidha baddhāna**nti idha bahūnaṃ khattiyādīnaṃ sissānaṃ. Sissā hi ācariyapaṭibaddhavuttittā ‘‘baddhā’’ti vuccanti. **Atthi pañhena āgama**nti atthiko pañhena āgatomhi, atthikānaṃ vā pañhena āgamanaṃ, pañhena atthi āgamanaṃ vāti.

Buddhoti padassa abhāvepi **taṃ buddha**nti pade yo so buddho, taṃ niddisitukāmena **‘‘buddho’’**ti vuttaṃ. **Sayambhū**ti upadesaṃ vinā sayameva bhūto. **Anācariyako**ti sayambhūpadassa atthavivaraṇaṃ. Yo hi ācariyaṃ vinā saccāni paṭivijjhati, so sayambhū nāma hotīti. **Pubbe ananussutesū**tiādi anācariyakabhāvassa atthappakāsanaṃ. **Ananussutesū**ti ācariyato ananussutesu. **Sāma**nti sayameva. **Abhisambujjhī**ti bhusaṃ sammā paṭivijjhi. **Tattha ca sabbaññutaṃ pāpuṇī**ti tesu ca saccesu sabbaññubhāvaṃ pāpuṇi. Yathā saccāni paṭivijjhantā sabbaññuno honti, tathā saccānaṃ paṭividdhattā evaṃ vuttaṃ. ‘‘Sabbaññutaṃ patto’’tipi pāṭho. **Balesu ca vasībhāva**nti dasasu ca tathāgatabalesu issarabhāvaṃ pāpuṇi. Yo so evaṃ bhūto, so buddhoti vuttaṃ hoti. Tattha sabbadhammesu appaṭihatañāṇanimittānuttaravimokkhādhigamaparibhāvitakhandhasantānaṃ upādāya paṇṇattiko, sabbaññutapadaṭṭhānaṃ vā saccābhisambodhimupādāya paṇṇattiko sattaviseso buddho. Ettāvatā atthato buddhavibhāvanā katā hoti.

Idāni byañjanato vibhāvento **‘‘buddhoti kenaṭṭhena buddho’’**tiādimāha. Tattha yathā loke avagantā ‘‘avagato’’ti vuccati, evaṃ **bujjhitā saccānīti buddho**. Yathā paṇṇasosā vātā ‘‘paṇṇasusā’’ti vuccanti, evaṃ **bodhetā pajāyāti buddho. Sabbaññutāya buddho**ti sabbadhammabujjhanasamatthāya buddhiyā buddhoti vuttaṃ hoti. **Sabbadassāvitāya buddho**ti sabbadhammānaṃ ñāṇacakkhunā diṭṭhattā buddhoti vuttaṃ hoti. **Anaññaneyyatāya buddho**ti aññena abodhanīyato sayameva buddhattā buddhoti vuttaṃ hoti. **Visavitāya buddho**ti nānāguṇavikasanato padumamiva vikasanaṭṭhena buddhoti vuttaṃ hoti. **Khīṇāsavasaṅkhātena buddho**tiādīhi chahi pariyāyehi cittasaṅkocakaradhammappahānena niddāya vibuddho puriso viya sabbakilesaniddāya vibuddhattā buddhoti vuttaṃ hoti. Saṅkhā saṅkhātanti atthato ekattā **saṅkhātenā**ti vacanassa koṭṭhāsenāti attho. Taṇhālepadiṭṭhilepābhāvena nirupalepasaṅkhātena savāsanānaṃ sabbakilesānaṃ pahīnattā ekantavacanena visesetvā vuttaṃ. **Ekantanikkileso**ti rāgadosamohāvasesehi sabbakilesehi nikkileso.

Ekāyanamaggaṃ gatoti buddhoti gamanatthānaṃ dhātūnaṃ bujjhanatthattā bujjhanatthāpi dhātuyo gamanatthā honteva, tasmā ekāyanamaggaṃ gatattā buddhoti vuttaṃ hoti. Ekāyanamaggo cettha –

> ‘‘Maggo pantho patho pajjo, añjasaṃ vaṭumāyanaṃ;
> Nāvā uttarasetū ca, kullo ca bhisi saṅkamo’’ti. (cūḷani. pārāyanatthutigāthāniddesa 101) –

Maggassa bahūsu nāmesu ayananāmena vuttamagganāmena vutto. Tasmā ekamaggabhūto maggo, na dvedhāpathabhūtoti attho. Atha vā ekena ayitabbo maggoti ekāyanamaggo. Ekenāti gaṇasaṅgaṇikaṃ pahāya pavivittena. Ayitabboti paṭipajjitabbo, ayanti vā etenāti ayano, saṃsārato nibbānaṃ gacchantīti attho. Ekesaṃ ayanoti ekāyano. **Ekesa**nti seṭṭhānaṃ. Sabbasattaseṭṭhā ca sammāsambuddhā, tasmā ekesaṃ maggabhūto sammāsambuddhānaṃ ayanabhūto maggoti vuttaṃ hoti. Ayatīti vā ayano, gacchati pavattatīti attho. Ekasmiṃ ayano maggoti ekāyanamaggo. Ekasmiṃyeva buddhasāsane pavattamāno maggo, na aññatthāti vuttaṃ hoti. Api ca ekaṃ ayatīti ekāyano. Pubbabhāge nānāmukhabhāvanānayappavattopi aparabhāge ekaṃ nibbānameva gacchatīti vuttaṃ hoti, tasmā **ekāyanamaggo**ti ekanibbānagamanamaggoti attho.

Eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti na parehi buddhattā buddho, kintu sayameva anuttaraṃ sammāsambodhiṃ abhisambuddhattā buddhoti vuttaṃ hoti. **Abuddhivihatattā buddhipaṭilābhattā buddho**ti buddhi buddhaṃ bodhoti pariyāyavacanametaṃ. Tattha yathā ‘‘nīlarattaguṇayogā nīlo paṭo, ratto paṭo’’ti vuccati, evaṃ buddhaguṇayogā ‘‘buddho’’ti ñāpetuṃ vuttaṃ.

Tato paraṃ **buddhoti netaṃ nāma**ntiādi ‘‘atthamanugatā ayaṃ paññattī’’ti ñāpanatthaṃ vuttaṃ. Tattha **mittā** sahāyā. **Amaccā** bhaccā. **Ñātī** pitupakkhikā. **Sālohitā** mātupakkhikā. **Samaṇā** pabbajjupagatā. **Brāhmaṇā** bhovādino, samitapāpabāhitapāpā vā. **Devatā** sakkādayo brahmāno ca. **Vimokkhantika**nti vimokkho arahattamaggo, vimokkhassa anto arahattaphalaṃ, tasmiṃ vimokkhante bhavaṃ vimokkhantikaṃ nāmaṃ. Sabbaññubhāvo hi arahattamaggena sijjhati, arahattaphalodaye siddhaṃ hoti. Tasmā sabbaññubhāvo vimokkhante bhavo hoti. Taṃ nemittikampi nāmaṃ vimokkhante bhavaṃ nāma hoti. Tena vuttaṃ – ‘‘vimokkhantikametaṃ buddhānaṃ bhagavantāna’’nti. **Bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā**ti mahābodhirukkhamūle yathāvuttakkhaṇe sabbaññutaññāṇassa paṭilābhena saha. **Sacchikā paññattī**ti arahattaphalasacchikiriyāya sabbadhammasacchikiriyāya vā jātā paññatti. **Yadidaṃ buddho**ti paññatti. Ayaṃ byañjanato buddhavibhāvanā. Ito paraṃ **vahassetaṃ bhāra**nti pariyosānaṃ tattha tattha vuttanayattā yathāpāḷimeva niyyāti.

193. Catutthagāthāya **vijigucchato**ti jātiādīhi aṭṭīyato. **Rittamāsana**nti vivittaṃ mañcapīṭhaṃ. **Pabbatānaṃ guhāsu vā**ti pabbataguhāsu vā rittamāsanaṃ bhajatoti sambandhitabbaṃ.

Jātiyā vijigucchatoti jātiṃ vijigucchato. **Jarāya. Byādhinā**tiādīsupi eseva nayo. **Bhajato**ti evamādīsu **bhajato**ti bhajantassa. **Sevato**ti sevantassa. **Nisevato**ti sammā sevantassa. **Saṃsevato**ti punappunaṃ sevantassa. **Paṭisevato**ti upagantvā sevantassa. **Pabbatapabbhārā**ti pabbatakucchiyo.

194. Pañcamagāthāya **uccāvacesū**ti hīnapaṇītesu. **Sayanesū**ti vihārādīsu senāsanesu. **Kīvanto tattha bheravā**ti kittakā tattha bhayakāraṇā. ‘‘Kuvanto’’tipi pāṭho, kūjantoti cassa attho.

Kuvantoti saddāyanto. **Kūjanto**ti abyattasaddaṃ karonto. **Nadanto**ti ukkuṭṭhiṃ karonto. **Saddaṃ karonto**ti vācaṃ bhāsanto. **Katī**ti pucchā. **Kittakā**ti pamāṇapucchā. **Kīvatakā**ti paricchedapucchā. **Kīvabahukā**ti pamāṇaparicchedapucchā. **Te bheravā**ti ete bhayajananupaddavā bhayārammaṇā. **Kīvabahukā**ti pucchite ārammaṇe dassetuṃ **‘‘sīhā byagghā dīpī’’**tiādīhi vissajjeti.

195. Chaṭṭhagāthāya **kati parissayā**ti kittakā upaddavā. **Agataṃ disa**nti nibbānaṃ. Tañhi agatapubbattā agataṃ, niddisitabbato disā cāti. Tena vuttaṃ – ‘‘agataṃ disa’’nti. Amataṃ disa’’ntipi pāṭho. **Abhisambhave**ti abhisambhaveyya. **Pantamhī**ti pariyante.

Agatapubbā sā disāti yā disā supinantenapi na gatapubbā. **Na sā disā gatapubbā**ti esā disā vuttanayena na gatapubbā. **Iminā dīghena addhunā**ti anena dīghakālena.

Samatittikanti antomukhavaṭṭilekhaṃ pāpetvā samabharitaṃ. **Anavaseka**nti anavasiñcanakaṃ aparisiñcanakaṃ katvā. **Telapatta**nti pakkhittatelaṃ telapattaṃ. **Parihareyyā**ti hareyya ādāya gaccheyya. **Evaṃ sacittamanurakkhe**ti taṃ telabharitaṃ pattaṃ viya attano cittaṃ kāyagatāya satiyā gocare ceva sampayuttasatiyā cāti ubhinnaṃ antare pakkhipitvā yathā muhuttampi bahiddhā gocare na vikkhipati, tathā paṇḍito yogāvacaro rakkheyya gopayeyya. Kiṃkāraṇā? Etassa hi –

‘‘Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ’’. (dha. pa. 35);

Tasmā –

‘‘Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ’’. (dha. pa. 36);

Idañhi –

‘‘Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā’’. (dha. pa. 37);

Itarassa pana –

‘‘Anavaṭṭhitacittassa, saddhammaṃ avijānato;
Pariplavapasādassa, paññā na paripūrati’’. (dha. pa. 38);

Thirakammaṭṭhānasahāyassa pana –

‘‘Anavassutacittassa, ananvāhatacetaso;
Puññapāpapahīnassa, natthi jāgarato bhayaṃ’’. (dha. pa. 39);

Tasmā etaṃ –

‘‘Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ;
Ujuṃ karoti medhāvī, usukārova tejanaṃ’’. (dha. pa. 33);

Evaṃ ujuṃ karonto sacittamanurakkhe.

Patthayāno disaṃ agatapubbanti imasmiṃ kāyagatāsatikammaṭṭhāne kammaṃ ārabhitvā anamatagge saṃsāre agatapubbaṃ disaṃ patthento vuttanayena sakaṃ cittaṃ rakkheyyāti attho. Kā panesā disā nāma –

‘‘Mātāpitā disā pubbā, ācariyā dakkhiṇā disā;
Puttadārā disā pacchā, mittāmaccā ca uttarā.

‘‘Dāsakammakarā heṭṭhā, uddhaṃ samaṇabrāhmaṇā;
Etā disā namasseyya, alamatto kule gihī’’ti. (dī. ni. 3.273) –

Ettha tāva mātāpitādayo ‘‘disā’’ti vuttā.

‘‘Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Katamaṃ disaṃ tiṭṭhati nāgarājā, yamaddasā supine chabbisāṇa’’nti. (jā. 1.16.104) –

Ettha puratthimādibhedā disāva ‘‘disā’’ti vuttā.

> ‘‘Agārino annadapānavatthadā, avhāyikā tampi disaṃ vadanti;
> Esā disā paramā setaketu, yaṃ patvā dukkhī sukhino bhavantī’’ti . (jā. 1.6.9) –

Ettha nibbānaṃ ‘‘disa’’nti vuttaṃ. Idhāpi tadeva adhippetaṃ. Taṇhakkhayaṃ virāgantiādīhi dissati apadissati tasmā ‘‘disā’’ti vuccati. Anamatagge pana saṃsāre kenaci bālaputhujjanena supinenapi agatapubbatāya ‘‘agatapubbā disā nāmā’’ti vuccati. Taṃ patthayantena kāyagatāsatiyā yogo karaṇīyoti. **Vajato**tiādīsu ettha magguppādato samīpaṃ vajato. Ṭhitikkhaṇe **gacchato**. Phalodayato **atikkamato**.

Anteti antamhi ṭhite. **Pante**ti vanagahanagambhīre ṭhite. **Pariyante**ti dūrabhāvena pariyante ṭhite. **Selante**ti pabbatānaṃ ante. **Vanante**ti vanaghaṭānaṃ ante. **Nadante**ti nadīnaṃ ante. **Udakante**ti udakānaṃ pariyante. **Yattha na kasīyati na vapīyatī**ti yasmiṃ kasanañca vapanañca na karīyati. **Janantaṃ atikkamitvā** ṭhite. **Manussānaṃ anupacāre**ti kasanavapanavasena manussehi anupacaritabbe senāsane.

196. Sattamagāthāya **kyāssa byappathayo assū**ti kidisāni tassa vacanāni assu.

Musāvādaṃ pahāyāti ettha musāti visaṃvādanapurekkhārassa atthabhañjanako vacīpayogo kāyapayogo vā. Visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo**. Aparo nayo – **musā**ti abhūtaṃ atacchaṃ vatthu, **vādo**ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā **musāvādo**. So yamatthaṃ bhañjati, tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya ‘‘natthī’’tiādinayappavatto appasāvajjo, sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo. Pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena ‘‘ajja gāme telaṃ nadī maññe sandatī’’ti pūraṇakathānayena pavatto appasāvajjo, adiṭṭhaṃyeva pana diṭṭhantiādinā nayena vadantānaṃ mahāsāvajjo.

Tassa cattāro sambhārā honti – atathaṃ vatthu visaṃvādanacittaṃ tajjo vāyāmo parassa tadatthavijānananti. Eko payogo sāhatthikova. So ca kāyena vā kāyapaṭibaddhena vā vācāya vā paravisaṃvādakakiriyākaraṇe daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikā cetanākkhaṇeyeva musāvādakammunā bajjhati.

Saccaṃ vadatīti **saccavādī**. Saccena saccaṃ sandahati ghaṭetīti **saccasandho,** na antarantarā musā vadatīti attho. Yo hi puriso kadāci musā vadati, kadāci saccaṃ, tassa musāvādena antarikatāya saccaṃ saccena na ghaṭiyati, tasmā na so saccasandho. Ayaṃ pana na tādiso, jīvitahetupi musā avatvā saccena saccaṃ sandahatiyevāti saccasandho.

Thetoti thiro, thirakathoti attho. Eko puggalo haliddirāgo viya thusarāsimhi nikhātakhāṇu viya assapiṭṭhe ṭhapitakumbhaṇḍamiva ca na thirakatho hoti. Eko pāsāṇalekhā viya indakhīlo viya ca thirakatho hoti, asinā sīsaṃ chindantepi dvekathā na katheti. Ayaṃ vuccati theto.

Paccayikoti pattiyāyitabbo, saddhāyitabbakoti attho. Ekacco hi puggalo na paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘mā tassa vacanaṃ saddahathā’’ti vattabbataṃ āpajjati. Eko paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘yadi tena vuttaṃ, idameva pamāṇaṃ, idāni upaparikkhitabbaṃ natthi, evameva ida’’nti vattabbataṃ āpajjati, ayaṃ vuccati paccayiko. **Avisaṃvādako lokassā**ti tāya saccavāditāya lokaṃ na visaṃvādetīti attho.

Pisuṇaṃ vācaṃ pahāyātiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati, tassa hadaye attano piyabhāvaṃ parassa ca suññabhāvaṃ karoti, sā pisuṇavācā. Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā, neva kaṇṇasukhā na hadayaṅgamā, ayaṃ **pharusavācā**. Yena samphaṃ palapati niratthakaṃ, so **samphappalāpo**. Tesaṃ mūlabhūtāpi cetanā pisuṇavācādināmameva labhati, sā eva idha adhippetāti.

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā **pisuṇavācā**. Sā yassa bhedaṃ karoti, tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā.

Tassā cattāro sambhārā honti – bhinditabbo paro, ‘‘iti ime nānā bhavissanti vinā bhavissantī’’ti bhedapurekkhāratā vā, ‘‘iti ahaṃ piyo bhavissāmi vissāsiko’’ti piyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti.

Imesaṃ bhedāyāti yesaṃ itoti vuttānaṃ santike sutaṃ, tesaṃ bhedāya. **Bhinnānaṃ vā sandhātā**ti dvinnaṃ mittānaṃ vā samānupajjhāyakādīnaṃ vā kenacideva kāraṇena bhinnānaṃ ekamekaṃ upasaṅkamitvā ‘‘tumhākaṃ īdise kule jātānaṃ evaṃ bahussutānaṃ idaṃ na yutta’’ntiādīni vatvā sandhānaṃ kattā. **Anuppadātā**ti sandhānānuppadātā, dve jane samagge disvā ‘‘tumhākaṃ evarūpe kule jātānaṃ evarūpehi guṇehi samannāgatānaṃ anucchavikameta’’ntiādīni vatvā daḷhīkammaṃ kattāti attho.

Samaggo ārāmo assāti **samaggārāmo,** yattha samaggā natthi, tattha vasitumpi na icchatīti attho. ‘‘Samaggarāmo’’tipi pāḷi, ayamevattho. **Samaggarato**ti samaggesu rato, te pahāya aññatra gantumpi na icchatīti attho. Samagge disvāpi sutvāpi nandatīti

samagganandī. **Samaggakaraṇiṃ vācaṃ bhāsitā**ti yā vācā satte samaggeyeva karoti, taṃ sāmaggiguṇaparidīpakameva vācaṃ bhāsati, na itaranti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā **pharusavācā**. Mammacchedakopi payogo cittasaṇhatāya pharusavācā na hoti. Mātāpitaro hi kadāci puttake evampi vadanti ‘‘corā vo khaṇḍākhaṇḍikaṃ karontū’’ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti ‘‘kiṃ ime ahirikā anottappino caranti, niddhamatha ne’’ti. Atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusavācā na hoti, evaṃ vacanasaṇhatāya apharusavācāpi na hoti. Na hi mārāpetukāmassa ‘‘imaṃ sukhaṃ sayāpethā’’ti vacanaṃ apharusavācā hoti, cittapharusatāya panesā pharusavācāva, sā yaṃ sandhāya pavattitā. Tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā. Tassā tayo sambhārā – akkositabbo paro kupitacittaṃ akkosanāti.

Nelāti elaṃ vuccati doso, nāssā elanti nelā, niddosāti attho. ‘‘Nelaṅgo setapacchādo’’ti (udā. 65; peṭako. 25) ettha vuttanelaṃ viya. **Kaṇṇasukhā**ti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sakalasarīre kopaṃ ajanetvā pemaṃ janetīti **pemaniyā**. Hadayaṃ gacchati apaṭihaññamānā sukhena cittaṃ pavisatīti **hadayaṅgamā**. Guṇaparipuṇṇatāya pure bhavāti **porī**. Pure saṃvaddhanārī viya sukumārātipi **porī**. Purassa esātipi **porī,** nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti, pitimattaṃ pitāti bhātimattaṃ bhātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti **bahujanakantā**. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti **bahujanamanāpā**.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā **samphappalāpo**. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā – bhāratayuddhasītāharaṇādiniratthakakathā purekkhāratā, tathārūpīkathākathanañca.

Kālena vadatīti **kālavādī,** vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ tacchaṃ sabhāvameva vadatīti **bhūtavādī**. Diṭṭhadhammikasamparāyikatthasannissitameva katvā vadatīti **atthavādī**. Navalokuttaradhammasannissitaṃ katvā vadatīti **dhammavādī**. Saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti **vinayavādī**. Nidhānaṃ vuccati ṭhapanokāso, nidhānamassā atthīti **nidhānavatī,** hadaye nidhātabbayuttaṃ vācaṃ bhāsitāti attho. **Kālenā**ti evarūpiṃ bhāsamānopi ca ‘‘ahaṃ nidhānavatiṃ vācaṃ bhāsissāmī’’ti na akālena bhāsati, yuttakālaṃ pana apekkhitvāva bhāsatīti attho. **Sāpadesa**nti saupamaṃ, sakāraṇanti attho. **Pariyantavati**nti paricchedaṃ dassetvā yathāssā paricchedo paññāyati, evaṃ bhāsatīti attho. **Atthasaṃhita**nti anekehi nayehi vibhajantena pariyādātuṃ asakkuṇeyyatāya atthasampannaṃ. Yaṃ vā so atthavādī atthaṃ vadati, tena atthena sahitattā atthasaṃhitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsatīti vuttaṃ hoti.

Catūhi vacīsucaritehīti ‘‘musāvādaṃ pahāyā’’tiādinā nayena vuttehi catūhi vācāhi yuttehi suṭṭhu caritehi. **Samannāgato**ti aparihīno. **Catudosāpagataṃ vācaṃ bhāsatī**ti appiyādīhi catūhi dosehi apagataṃ parihīnaṃ vācaṃ bhāsati.

Atthi agocaroti kiñcāpi thero samaṇācāraṃ samaṇagocaraṃ kathetukāmo ‘‘atthi agocaro, atthi gocaro’’ti padaṃ uddhari, yathā pana maggakusalo puriso maggaṃ ācikkhanto ‘‘vāmaṃ muñca, dakkhiṇaṃ gaṇhā’’ti paṭhamaṃ muñcitabbaṃ sabhayamaggaṃ uppathamaggaṃ ācikkhati, pacchā gahetabbaṃ khemamaggaṃ ujumaggaṃ, evameva maggakusalapurisasadiso dhammasenāpati paṭhamaṃ pahātabbaṃ buddhapaṭikuṭṭhaṃ agocaraṃ ācikkhitvā pacchā gocaraṃ ācikkhitukāmo **‘‘katamo agocaro’’**tiādimāha. Purisena hi ācikkhitamaggo sampajjeyya vā na vā, tathāgatena ācikkhitamaggo apaṇṇako indavissaṭṭhaṃ vajiraṃ viya avirajjhanako nibbānanagaraṃyeva samosarati. Tena vuttaṃ – ‘‘puriso maggakusaloti kho tissa tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’ti (saṃ. ni. 3.84).

Yasmā vā sasīsaṃ nhānena pahīnasedamalajallikassa purisassa mālāgandhavilepanādivibhūsanavidhānaṃ viya pahīnapāpadhammassa kalyāṇadhammasamāyogo sampannarūpo hoti, tasmā sedamalajallikaṃ viya pahātabbaṃ paṭhamaṃ agocaraṃ ācikkhitvā pahīnasedamalajallikassa mālāgandhavilepanādivibhūsanavidhānaṃ viya pacchā gocaraṃ ācikkhitukāmopi **‘‘katamo agocaro’’**tiādimāha.

Tattha **gocaro**ti piṇḍapātādīnaṃ atthāya upasaṅkamituṃ yuttaṭṭhānaṃ. Ayuttaṭṭhānaṃ **agocaro**. Vesiyā gocaro assāti **vesiyāgocaro,** mittasanthavavasena upasaṅkamitabbaṭṭhānanti attho. Tattha vesiyā nāma rūpūpajīviniyo yena kenacideva sulabhajjhācāratā mittasanthavasinehavasena upasaṅkamanto vesiyāgocaro nāma hoti. Tasmā evaṃ upasaṅkamituṃ na vaṭṭati. Kiṃkāraṇā? Ārakkhavipattito. Evaṃ upasaṅkamantassa hi cirarakkhitagopitopi samaṇadhammo katipāheneva nassati. Sacepi na nassati, garahaṃ labhati. Dakkhiṇāvasena pana upasaṅkamantena satiṃ upaṭṭhapetvā upasaṅkamitabbaṃ.

Vidhavā vuccanti matapatikā vā pavuṭṭhapatikā vā. **Thullakumāriyo**ti mahallikā anibbiddhakumāriyo. **Paṇḍakā**ti lokāmisanissitakathābahulā ussannakilesā avūpasantapariḷāhā napuṃsakā. Tesaṃ sabbesampi upasaṅkamane ādīnavo vuttanayeneva veditabbo. **Bhikkhunīsu**pi eseva nayo. Api ca bhikkhū nāma ussannabrahmacariyā honti, tathā bhikkhuniyo. Te aññamaññaṃ santhavavasena katipāheneva rakkhitagopitasamaṇadhammaṃ nāsenti. Gilānapucchakena pana gantuṃ vaṭṭati. Bhikkhunā pupphāni labhitvā pūjanatthāyapi ovādadānatthāyapi gantuṃ vaṭṭatiyeva.

Pānāgāranti surāpānagharaṃ, taṃ brahmacariyantarāyakarehi surāsoṇḍehi avivittaṃ hoti. Tattha tehi saddhiṃ sahasoṇḍavasena upasaṅkamituṃ na vaṭṭati, brahmacariyantarāyo hoti. **Saṃsaṭṭho viharati rājūhī**tiādīsu **rājāno**ti abhisittā vā hontu anabhisittā vā, ye rajjamanusāsanti. **Rājamahāmattā**ti rājūnaṃ issariyasadisāya mahatiyā issariyamattāya samannāgatā. **Titthiyā**ti viparītadassanā bāhiraparibbājakā. **Titthiyasāvakā**ti bhattivasena tesaṃ paccayadāyakā, etehi saddhiṃ saṃsaggajāto hotīti attho.

Ananulomikena saṃsaggenāti ananulomikasaṃsaggo nāma tissannaṃ sikkhānaṃ ananulomo paccanīkasaṃsaggo. Yena brahmacariyantarāyaṃ paññattivītikkamaṃ sallekhaparihāniñca pāpuṇāti. Seyyathidaṃ? Rājarājamahāmattehi saddhiṃ sahasokitā sahananditā samasukhadukkhatā uppannesu kiccakaraṇīyesu attanā yogaṃ āpajjanatā titthiyatitthiyasāvakehi saddhiṃ ekacchandarucisamācāratā ekacchandarucisamācārabhāvāvaho vā sinehabahumānasanthavo. Tattha rājarājamahāmattehi saddhiṃ saṃsaggo brahmacariyantarāyakaro, itarehi titthiyasāvakehi tesaṃ laddhiggahaṇaṃ. Tesaṃ pana vādaṃ bhinditvā attano laddhiṃ gaṇhāpetuṃ samatthena upasaṅkamituṃ vaṭṭati.

Idāni aparenapi pariyāyena agocaraṃ dassetuṃ **''yāni vā pana tāni kulānī''**tiādi āraddhaṃ. Tattha **assaddhānī**ti buddhādīsu saddhāvirahitāni. Tāni ''buddho sabbaññū, dhammo niyyāniko, saṅgho suppaṭipanno''ti na saddahanti. **Appasannānī**ti cittaṃ pasannaṃ anāvilaṃ kātuṃ na sakkonti. **Akkosakaparibhāsakānī**ti akkosakāni ceva paribhāsakāni ca. ''Corosi, bālosi, mūḷhosi, oṭṭhosi, goṇosi, gadrabhosi, āpāyikosi, nerayikosi, tiracchānagatosi, natthi tuyhaṃ sugati, duggatiyeva tuyhaṃ pāṭikaṅkhā''ti evaṃ dasahi akkosavatthūhi akkosanti. ''Hotu, idāni taṃ paharissāma, bandhissāma, vadhissāmā''ti evaṃ bhayadassanena paribhāsanti cāti attho.

Anatthakāmānīti atthaṃ na icchanti, anatthameva icchanti. **Ahitakāmānī**ti ahitameva icchanti, hitaṃ na icchanti. **Aphāsukāmānī**ti phāsukaṃ na icchanti, aphāsukameva icchanti. **Ayogakkhemakāmānī**ti catūhi yogehi khemaṃ nibbhayaṃ na icchanti, sabhayameva icchanti. **Bhikkhūna**nti ettha sāmaṇerāpi saṅgahaṃ gacchanti. **Bhikkhunīna**nti ettha sikkhamānāsāmaṇeriyopi. Sabbesampi hi bhagavantaṃ uddissa pabbajitānañceva saraṇagatānañca catunnampi parisānaṃ tāni anatthakāmāniyeva. **Tathārūpāni kulānī**ti evarūpāni khattiyakulādīni kulāni. **Sevatī**ti nissāya jīvati. **Bhajatī**ti upasaṅkamati. **Payirupāsatī**ti punappunaṃ upasaṅkamati. **Ayaṃ vuccatī**ti ayaṃ vesiyādigocarassa vesiyādiko rājādisaṃsaṭṭhassa rājādiko assaddhakulādisevakassa assaddhakulādiko cāti tippakāropi ayuttagocaro ''agocaro''ti veditabbo.

Tassa imināpi pariyāyena agocaratā veditabbā – vesiyādiko tāva pañcakāmaguṇanissayato agocaro veditabbo. Yathāha – ''ko ca, bhikkhave, bhikkhuno agocaro paravisayo, yadidaṃ pañca kāmaguṇā''ti. Rājādiko jhānānuyogassa anupanissayato lābhasakkārāsanicakkanipphādanato diṭṭhivipattihetuto ca, assaddhakulādiko saddhāhānicittapadosāvahanato agocaro.

Antaragharappavesādiko ca cakkhunā rūpaṃ disvā nimittaggāhādiko ca saddhādeyyāni bhojanāni bhuñjitvā visūkadassanānuyogo ca pañca kāmaguṇā cāti catubbidhopi pana kilesuppattivasena agocaroti veditabbo.

Mā bhikkhave agocare carathati carituṃ ayuttaṭṭhāne mā caratha. **Paravisaye**ti sattuvisaye. **Agocare bhikkhave carata**nti ayuttaṭṭhāne carantānaṃ. ''Cara''ntipi pāṭho. **Lacchatī**ti labhissati passissati. **Māro**ti devaputtamāropi maccumāropi. **Otāra**nti randhaṃ chiddaṃ vivaraṃ.

Gocaraniddese **na vesiyāgocaro hotī**tiādīni vuttapaṭipakkhavasena veditabbāni. Ayaṃ pana viseso – **cattāro satipaṭṭhānā gocaro**ti carituṃ yuttaṭṭhānavasena catusatipaṭṭhānā gocaro. **Sake**ti attano santake. **Pettike visaye**ti pitito āgatavisaye.

Āraddhavīriyassāti sammāupaṭṭhitacatusammappadhānavīriyavantassa. **Thāmagatassā**ti balappattassa. **Daḷhaparakkamassā**ti thiravīriyassa. **Yassatthāya pesito**ti yena arahattatthāya attabhāvo pariccatto. **Attatthe cā**ti attano atthe arahattaphale ca. **Ñāye cā**ti ariye aṭṭhaṅgike magge ca. **Lakkhaṇe cā**ti aniccādilakkhaṇapaṭivedhe ca. **Kāraṇe cā**ti hetumhi ca. **Ṭhānāṭhāne cā**ti ṭhāne ca aṭṭhāne ca, kāraṇākāraṇe cāti attho. Idāni vitthāretvā dassetuṃ **''sabbe saṅkhārā aniccā''**tiādimāha.

197. Aṭṭhamagāthāya **ekodi nipako**ti ekaggacitto paṇḍito.

Jātarūpassa oḷārikampi malaṃ dhamatīti suvaṇṇassa thūlaṃ jallaṃ aggisaṃyogena nīharati. **Sandhamatī**ti sammā nīharati. **Niddhamatī**ti apunabhavappattikaṃ katvā nīharati. ''Jhāpetī''ti keci vadanti. **Majjhimakampī**ti tato sukhumatarampi. **Sukhumakampī**ti atisukhumatarampi. **Evamevā**ti opammasampaṭipādanaṃ. **Attano oḷārikepi kilese dhamatī**ti kāyaduccaritādike thūlakilese vīriyātapena nīharati. **Majjhimakepi kilese**ti kāmavitakkādike oḷārikasukhumānaṃ majjhimakepi. **Sukhumakepī**ti ñātivitakkādike atisaṇhakepi kilese. **Sammādiṭṭhiyā micchādiṭṭhiṃ dhamatī**ti saha vipassanāya maggasampayuttāya sammādiṭṭhiyā viparītasaṅkhātaṃ micchādiṭṭhiṃ nīharati. **Sammāsaṅkappā**dīsupi eseva nayo.

198. Evaṃ āyasmatā sāriputtena tīhi gāthāhi bhagavantaṃ thometvā pañcahi gāthāhi pañcasatānaṃ sissānamatthāya ca senāsanagocarasīlavatādīni pucchito tamatthaṃ pakāsetuṃ **''vijigucchamānassā''**tiādinā nayena vissajjanamāraddhaṃ. Tattha paṭhamagāthāya tāvattho – jātiādīhi **jigucchamānassa rittāsanaṃ sayanaṃ sevato ve sambodhikāmassa** sāriputta bhikkhuno **yadidaṃ phāsu** yo phāsuvihāro **yathānudhammaṃ** yo ca anudhammo, **taṃ te pavakkhāmi yathā pajānaṃ** yathā pajānanto vadeyya, evaṃ vadāmīti. **Yaṃ phāsuvihāra**nti yaṃ sukhavihāraṃ. **Asappāyarūpadassanenā**ti itthirūpādisamaṇāsappāyarūpadassanena. **Taṃ bodhiṃ bujjhitukāmassā**ti taṃ catumaggañāṇasaṅkhātaṃ bodhiṃ bujjhituṃ icchantassa. **Anubujjhitukāmassā**ti anurūpāya paṭipattiyā bujjhitukāmassa. **Paṭivijjhitukāmassā**ti abhimukhe katvā nibbijjhitukāmassa. **Sambujjhitukāmassā**ti pahīnakilese apaccāgamanavasena sammā bujjhituṃ icchantassa. **Adhigantukāmassā**ti pāpuṇitukāmassa. **Sacchikātukāmassā**ti paṭilābhasacchikiriyāya pattukāmassa. Atha vā **bujjhitukāmassā**ti sotāpattimaggañāṇaṃ ñātukāmassa. **Anubujjhitukāmassā**ti sakadāgāmimaggañāṇaṃ puna ñātukāmassa. **Paṭivijjhitukāmassā**ti anāgāmimaggañāṇaṃ paṭivedhavasena ñātukāmassa. **Sambujjhitukāmassā**ti arahattamaggañāṇaṃ sammā ñātukāmassa. **Adhigantukāmassā**ti catubbidhampi adhigantukāmassa. **Phassitukāmassā**ti ñāṇaphusanāya phusitukāmassa. **Sacchikātukāmassā**ti paccavekkhaṇāya paccakkhaṃ kattukāmassa.

Catunnaṃ maggānaṃ pubbabhāge vipassanāti catunnaṃ ariyamaggānaṃ purimakoṭṭhāse uppannaudayabbayādivipassanāñāṇāni.

199. Dutiyagāthāya **sapariyantacārī**ti sīlādīsu catūsu pariyantesu caramāno. **Ḍaṃsādhipātāna**nti piṅgalamakkhikānañca sesamakkhikānañca. Te hi tato tato adhipatitvā khādanti, tasmā ‘‘adhipātā’’ti vuccanti. **Manussaphassāna**nti corādiphassānaṃ.

Cattāro pariyantāti cattāro mariyādā paricchedā. **Antopūtibhāvaṃ paccavekkhamāno**ti abbhantare kucchitabhāvaṃ sīlavirahitabhāvaṃ olokayamāno. **Anto sīlasaṃvarapariyante caratī**ti sīlasaṃvaraparicchedabbhantare carati vicarati. **Mariyādaṃ na bhindatī**ti sīlamariyādaṃ sīlaparicchedaṃ na kopeti.

Ādittapariyāyaṃ paccavekkhamānoti ādittadesanaṃ (mahāva. 54; saṃ. ni. 3.61; 4.28) olokento. **Akkhabbhañjanavaṇapaṭicchādanaputtamaṃsūpamaṃ paccavekkhamāno**ti sākaṭikassa akkhabbhañjanaupamañca, kuṭṭhabyādhino vaṇānaṃ paṭicchādanatelapilotikaupamañca, kantārapaṭipannānaṃ jāyampatikānaṃ puttamaṃsakhādanaupamañca (saṃ. ni. 2.63; mi. pa. 6.1.2) olokento. **Bhaddekarattavihāraṃ paccavekkhamāno**ti –

> ‘‘Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
> Taṃ ve ‘bhaddekaratto’ti, santo ācikkhate munī’’ti. (ma. ni. 3.280; netti. 103) –

Evaṃ vuttaṃ bhaddekarattavihāraṃ olokento. **Tā uppatitvā uppatitvā khādantī**ti nippatitvā nippatitvā khādanti.

200. Tatiyagāthāya **paradhammikā** nāma sattasahadhammikavajjā sabbepi te bāhirakā. **Kusalānuesī**ti kusaladhamme anvesamāno.

Satta sahadhammike ṭhapetvāti bhikkhubhikkhunīsikkhamānāsāmaṇerasāmaṇerīupāsakaupāsikāyo vajjetvā. **Athāparānipi atthi abhisambhotabbānī**ti aparānipi madditabbāni atthi saṃvijjanti.

201. Catutthagāthāya **ātaṅkaphassenā**ti rogaphassena. **Sītaṃ athuṇha**nti sītañca uṇhañca. **So tehi phuṭṭho bahudhā**ti so tehi ātaṅkādīhi anekehi ākārehi phuṭṭho samāno. **Anoko**ti abhisaṅkhāraviññāṇādīnaṃ anokāsabhūto. **Abbhantaradhātupakopavasena vā**ti sarīrabbhantare āpodhātukkhobhavasena vā aññadhātukkhobhavasena vā. **Uṇha**nti sarīrabbhantare tejodhātukkhobhavasena uṇhaṃ bhavati. **Abhisaṅkhārasahagataviññāṇassā**ti kusalākusalacetanāsampayuttacittassa. **Okāsaṃ na karotī**ti avakāsaṃ patiṭṭhaṃ na karoti. **Avatthitasamādāno**ti otaritvā gāhako.

202. Evaṃ ‘‘bhikkhuno vijigucchato’’tiādīhi tīhi gāthāhi puṭṭhamatthaṃ vissajjetvā idāni ‘‘kyāssa byappathayo’’tiādinā nayena puṭṭhaṃ vissajjento **‘‘theyyaṃ na kāre’’**tiādimāha. Tattha **phasse**ti phuseyya. **Yadāvilattaṃ manaso vijaññā**ti yaṃ cittassa āvilattaṃ vijāneyya, taṃ sabbaṃ **‘‘kaṇhassa pakkho’’**ti vinodayeyya.

Adinnādānaṃ pahāyāti ettha adinnassa ādānaṃ adinnādānaṃ, parasaṃharaṇaṃ, theyyaṃ corikāti vuttaṃ hoti. Tattha **adinna**nti parapariggahitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti; tasmiṃ parapariggahite parapariggahitasaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parassa santake appasāvajjaṃ, paṇīte mahāsāvajjaṃ. Kasmā? Vatthupaṇītatāya. Vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ, taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ.

Tassa pañca sambhārā honti – parapariggahitaṃ, parapariggahitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. **Pahāyā**ti imaṃ adinnādānacetanāsaṅkhātaṃ dussīlyaṃ pajahitvā. **Paṭivirato**ti pahīnakālato paṭṭhāya tato dussīlyato orato viratova. Dinnameva ādiyatīti **dinnādāyī**. Cittenapi dinnameva paṭikaṅkhatīti **dinnapāṭikaṅkhī**. Thenetīti theno, na thenena **athenena**. Athenattāyeva **sucibhūtena. Attanā**ti attabhāvena, athenaṃ sucibhūtaṃ attabhāvaṃ katvā viharatīti vuttaṃ hoti. Ito paraṃ vuttanayameva.

Mettāyanavasena **metti**. Mettākāro **mettāyanā**. Mettāya ayitassa mettāsamaṅgino cittassa bhāvo **mettāyitattaṃ**. Anudayatīti **anudayā,** rakkhatīti attho. Anudayākāro **anudayanā**. Anudayitassa bhāvo **anudayitattaṃ**. Hitassa esanavasena **hitesitā**. Anukampanavasena **anukampā**. Sabbehipi imehi padehi upacārappanāppattāva mettā vuttā. **Vipulenā**ti ettha pharaṇavasena vipulatā daṭṭhabbā. Bhūmivasena pana taṃ **mahaggataṃ**. Paguṇavasena **appamāṇaṃ**. Sattārammaṇavasena ca **appamāṇaṃ**. Byāpādapaccatthikappahānena **averaṃ**. Domanassappahānato **abyāpajjaṃ,** niddukkhanti vuttaṃ hoti.

Āvilanti appasannaṃ. **Luḷita**nti kalalaṃ. **Erita**nti asanniṭṭhānaṃ. **Ghaṭṭita**nti ārammaṇena ghaṭṭanamāpāditaṃ. **Calita**nti kampamānaṃ. **Bhanta**nti vibbhantaṃ. **Avūpasanta**nti anibbutaṃ.

Yo so māroti evamādīsu mahājanaṃ anatthe niyojetvā māretīti **māro**. Kaṇhakammattā **kaṇho**. Kāmāvacarissarattā **adhipati**. Maraṇaṃ pāpanato **antagū**. Muñcituṃ appadānaṭṭhena **namuci**. Mārassa baḷisanti **mārabaḷisaṃ**. Vaṭṭasannissitaṭṭhena mārassa āmisanti **mārāmisaṃ**. Vasavattanaṭṭhena mārassa visayoti **māravisayo**. Gocaraṭṭhena mārassa nivāsoti **māranivāso**. Kāmacāraṃ caraṭṭhena mārassa gocaroti **māragocaro**. Duppamuñcanaṭṭhena mārassa bandhananti **mārabandhanaṃ. Dukkhuddayo**ti dukkhabandhano.

203. **Mūlampi tesaṃ palikhañña tiṭṭhe**ti tesaṃ kodhātimānānaṃ yaṃ avijjādikaṃ mūlaṃ, tampi palikhaṇitvā tiṭṭheyya. **Addhā bhavanto abhisambhaveyyā**ti etaṃ piyāpiyaṃ abhibhavanto ekaṃseneva abhibhaveyya, na tattha sithilaṃ parakkameyyāti adhippāyo.

Avijjā mūlantiādayo avijjā kodhassa upanissayasahajātādivasena mūlaṃ hoti. Anupāyamanasikāro ca asmimāno ca ime dve upanissayavaseneva. Ahirikaanottappauddhaccā ime tayo upanissayasahajātādivasena mūlāni honti, tathā atimānassāpi.

204. **Paññaṃ purakkhatvā**ti paññaṃ pubbaṅgamaṃ katvā. **Kalyāṇapītī**ti kalyāṇapītiyā samannāgato. **Caturo sahetha paridevadhamme**ti anantaragāthāya vuccamāne paridevanīyadhamme saheyya.

Vicayabahuloti parivīmaṃsanabahulo. **Pavicayabahulo**ti visesena vīmaṃsanabahulo. **Pekkhāyanabahulo**ti ikkhaṇabahulo. **Samekkhāyanabahulo**ti esanabahulo. **Vibhūtavihārī**ti pākaṭaṃ katvā ñātavihārī.

Abhikkante paṭikkanteti ettha tāva abhikkantaṃ vuccati gamanaṃ. Paṭikkantaṃ nivattanaṃ. Tadubhayampi catūsu iriyāpathesu labbhati. Gamane tāva purato kāyaṃ abhiharanto abhikkamati nāma. Paṭinivattento paṭikkamati nāma. Ṭhānepi ṭhitakova kāyaṃ purato onamento abhikkamati nāma. Pacchato apanāmento paṭikkamati nāma. Nisajjāyapi nisinnakova āsanassa purimaaṅgābhimukho saṃsaranto abhikkamati nāma. Pacchimaaṅgappadesaṃ pacchā saṃsaranto paṭikkamati nāma. Nipajjāyapi eseva nayo.

Sampajānakārī hotīti sampajaññena sabbakiccakārī, sampajaññameva vā kārī hoti. So hi abhikkantādīsu sampajaññaṃ karoteva, na katthaci sampajaññavirahito hoti. **Ālokite vilokite**ti ettha pana ālokitaṃ nāma purato pekkhanaṃ. Vilokitaṃ nāma anudisāpekkhanaṃ. Aññānipi heṭṭhā upari pacchato pekkhanavasena olokitaullokitaapalokitāni nāma honti. Tāni idha na gahitāni. Sāruppavasena pana imāneva dve gahitāni, iminā vā mukhena sabbāni gahitānevāti.

Samiñjite pasāriteti pabbānaṃ samiñjanapasāraṇe. **Saṅghāṭipattacīvaradhāraṇe**ti ettha saṅghāṭicīvarānaṃ nivāsanapārupanavasena, pattassa bhikkhāpaṭiggahaṇādivasena paribhogo dhāraṇaṃ nāma. **Asitā**dīsu **asite**ti piṇḍapātabhojane. **Pīte**ti yāguādipāne. **Khāyite**ti piṭṭhakhajjakādikhādane. **Sāyite**ti madhuphāṇitādisāyane. **Uccārapassāvakamme**ti uccārassa ca passāvassa ca karaṇe. **Gatā**dīsu **gate**ti gamane. **Ṭhite**ti ṭhāne. **Nisinne**ti nisajjāya.

Sutteti sayane. **Jāgarite**ti jāgaraṇe. **Bhāsite**ti kathane. Tattha upādārūpassa saddāyatanassa appavatte sati bhāsitā nāma na hoti, tasmiṃ pavattante hotīti pariggāhako bhikkhu bhāsite sampajānakārī nāma hoti. Vimuttāyatanasīsena dhammaṃ desentopi bāttiṃsatiracchānakathaṃ pahāya dasakathāvatthunissitaṃ kathaṃ kathentopi bhāsite sampajānakārī nāma. **Tuṇhībhāve**ti akathane. Tattha upādārūpassa saddāyatanassa pavattiyaṃ tuṇhībhāvo nāma natthi, appavattiyaṃ hotīti pariggāhako bhikkhu tuṇhībhāve sampajānakārī nāma hoti. Aṭṭhatiṃsaārammaṇesu cittaruciyaṃ kammaṭṭhānaṃ gahetvā nisinnopi dutiyajjhānaṃ samāpannopi tuṇhībhāve sampajānakārī nāma. Ettha ca eko iriyāpatho dvīsu ṭhānesu āgato. So heṭṭhā abhikkante paṭikkanteti ettha bhikkhācāragāmaṃ gacchato āgacchato ca addhānagamanavasena kathito. Gate ṭhiteti ettha vihāre cuṇṇikapāduddhāravasena kathitoti veditabbo. **Buddhānussativasenā**tiādayo heṭṭhā tattha tattha pakāsitā eva.

Aratīti ratipaṭikkhepo. **Aratitā**ti aramanākāro. **Anabhiratī**ti anabhiratabhāvo. **Anabhiramanā**ti anabhiramanākāro. **Ukkaṇṭhitā**ti ukkaṇṭhanākāro. **Paritassitā**ti ukkaṇṭhanavaseneva paritassanā.

205. **Kiṃ sū asissa**nti kiṃ bhuñjissāmi. **Kuva vā asissa**nti kuhiṃ vā asissāmi. **Dukkhaṃ vata settha kuvajja sessa**nti imaṃ rattiṃ dukkhaṃ sayiṃ, ajja āgamanarattiṃ kattha sayissaṃ. **Ete vitakke**ti ete piṇḍapātanissite dve, senāsananissite dveti cattāro vitakke. **Aniketacārī**ti apalibodhacārī nittaṇhacārī.

Phalake vāti vaṅkādiphalakapīṭhe ca. **Āgāmiratti**nti āgamanirattiyaṃ. **Ādevaneyye**ti visesena devaniyye. **Paridevaneyye**ti samantato devaniyye.

206. **Kāle**ti piṇḍapātakāle piṇḍapātasaṅkhātaṃ annaṃ vā, cīvarakāle cīvarasaṅkhātaṃ vasanaṃ vā laddhā dhammena samenāti adhippāyo. **Mattaṃ sa jaññā**ti pariggahe ca paribhoge ca so pamāṇaṃ jāneyya. **Idhā**ti sāsane, nipātamattameva vā etaṃ. **Tosanattha**nti santosatthaṃ, etadatthaṃ mattaṃ jāneyyāti vuttaṃ hoti. **So tesu gutto**ti so bhikkhu tesu paccayesu gutto. **Yatacārī**ti saññatavihāro, rakkhitairiyāpatho rakkhitakāyavacīmanodvāro cāti vuttaṃ hoti. ‘‘Yaticārī’’tipi pāṭho, esoyevattho. **Rusito**ti rosito. Ghaṭṭitoti vuttaṃ hoti.

Dvīhi kāraṇehi mattaṃ jāneyyāti dvīhi bhāgehi pamāṇaṃ jāneyya. **Paṭiggahaṇato vā**ti parehi diyyamānaggahaṇakālato vā. **Paribhogato vā**ti paribhuñjanakālato vā. **Thokepi diyyamāne**ti appakepi diyyamāne. **Kulānudayāyā**ti kulānaṃ anudayatāya. **Kulānurakkhāyā**ti kulānaṃ anurakkhaṇatthāya. **Paṭiggaṇhātī**ti thokampi gaṇhāti. **Bahukepi diyyamāne**ti anappakepi diyyamāne. **Kāyaparihārikaṃ cīvaraṃ paṭiggaṇhātī**ti ettha kāyaṃ pariharati posetīti kāyaparihārikaṃ. **Kucchiparihārika**nti kucchiṃ pariharati posetīti kucchiparihārikaṃ. Itarītarapaccayasantosena samannāgatassa bhikkhuno aṭṭha parikkhārā vaṭṭanti tīṇi cīvarāni patto dantakaṭṭhacchedanavāsi ekā sūci kāyabandhanaṃ parissāvananti. Vuttampi cetaṃ –

''Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;
Parissāvanena aṭṭhete, yuttayogassa bhikkhuno''ti. (dī. ni. aṭṭha. 1.215; ma. ni. aṭṭha. 1.294; 2.349; a. ni. aṭṭha. 2.4.198);

Te sabbe kāyaparihārikāpi honti kucchiparihārikāpi. Kathaṃ? Ticīvaraṃ tāva nivāsetvā ca pārupitvā ca vicaraṇakāle kāyaṃ pariharati posetīti kāyaparihārikaṃ hoti. Cīvarakaṇṇena udakaṃ parissāvetvā pivanakāle khāditabbaphalāphalaggahaṇakāle ca kucchiṃ pariharati posetīti kucchiparihārikaṃ hoti.

Pattopi tena udakaṃ uddharitvā nhānakāle kuṭiparibhaṇḍakaraṇakāle ca kāyaparihāriko hoti. Āhāraṃ gahetvā bhuñjanakāle kucchiparihāriko. Vāsipi tāya dantakaṭṭhacchedanakāle mañcapīṭhānaṃ aṅgapādacīvarakuṭidaṇḍakasajjanakāle ca kāyaparihārikā hoti. Ucchucchedananāḷikerāditacchanakāle kucchiparihārikā. Sūci cīvarasibbanakāle kāyaparihārikā hoti. Pūvaṃ vā phalaṃ vā vijjhitvā khādanakāle kucchiparihārikā. Kāyabandhanaṃ bandhitvā vicaraṇakāle kāyaparihārikaṃ. Ucchuādīni bandhitvā gahaṇakāle kucchiparihārikaṃ. Parissāvanaṃ tena udakaṃ parissāvetvā nhānakāle senāsanaparibhaṇḍakaraṇakāle ca kāyaparihārikaṃ, pānīyapāṇakaparissāvanakāle teneva tilataṇḍulaputhukādīni gahetvā khādanakāle ca kucchiparihārikaṃ.

Paṭisaṅkhāyonisoti upāyena pathena paṭisaṅkhāya ñatvā, paccavekkhitvāti attho. Ettha ca ''sītassa paṭighātāyā''tiādinā nayena vuttapaccavekkhaṇameva yoniso paṭisaṅkhāti veditabbaṃ. Tattha **cīvara**nti antaravāsakādīsu yaṃkiñci. **Paṭisevatī**ti paribhuñjati nivāseti vā pārupati vā. **Yāvadevā**ti payojanāvadhiparicchedaniyamavacanaṃ. Ettakameva hi yogino cīvarapaṭisevane payojanaṃ, yadidaṃ sītassa paṭighātāyātiādi, na ito bhiyyo. **Sītassā**ti ajjhattadhātukkhobhavasena vā bahiddhā utupariṇāmanavasena vā uppannassa yassa kassaci sītassa.

Paṭighātāyāti paṭihananatthaṃ. Yathā sarīre ābādhaṃ na uppādeti, evaṃ tassa vinodanatthaṃ. Sītabbhāhate hi sarīre vikkhittacitto yoniso padahituṃ na sakkoti. Tasmā sītassa paṭighātāya cīvaraṃ sevitabbanti bhagavā anuññāsi. Esa nayo sabbattha. Kevalañhettha **uṇhassā**ti aggisantāpassa, tassa vanadāhādīsu sambhavo veditabbo. **Ḍaṃsamakasavātātapasarīsapasamphassāna**nti ettha pana **ḍaṃsā**ti ḍaṃsanamakkhikā. ''Andhamakkhikā''tipi vuccanti. **Makasā**ti makasā eva. **Vātā**ti sarajaarajādibhedā. **Ātapo**ti sūriyātapo. **Sarīsapā**ti ye keci sarantā gacchanti dīghajātikā sappādayo, tesaṃ daṭṭhasamphasso ca phuṭṭhasamphasso cāti duvidho samphasso; sopi cīvaraṃ pārupitvā nisinnaṃ na bādhati. Tasmā tādisesu ṭhānesu tesaṃ paṭighātatthāya paṭisevati. **Yāvadevā**ti puna etassa vacanaṃ niyatapayojanāvadhiparicchedadassanatthaṃ. **Hirikopīnapaṭicchādanattha**nti niyatapayojanaṃ, itarāni kadāci honti. Tattha **hirikopīna**nti taṃ taṃ sambādhaṭṭhānaṃ. Yasmiṃ yasmiñhi aṅge vivariyamāne hirī kuppati vinassati, taṃ taṃ hiriṃ kopanato hirikopīnanti vuccati. Tassa ca hirikopīnassa paṭicchādanatthanti hirikopīnapaṭicchādanatthaṃ. ''Hirikopīnaṃ paṭicchādanattha''ntipi pāṭho.

Piṇḍapātanti yaṃkiñci āhāraṃ. Yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā ''piṇḍapāto''ti vuccati. Piṇḍānaṃ vā pāto piṇḍapāto, tattha tattha laddhānaṃ bhikkhānaṃ sannipāto, samūhoti vuttaṃ hoti. Sesaṃ heṭṭhā vuttanayameva.

Senāsananti sayanañca āsanañca. Yattha yattha hi seti vihāre vā aḍḍhayogādimhi vā, taṃ senaṃ. Yattha yattha āsati nisīdati, taṃ āsanaṃ, taṃ ekato katvā ''senāsana''nti vuccati. **Utuparissayavinodanapaṭisallānārāmattha**nti parisahanaṭṭhena utuyeva utuparissayo. Utuparissayassa vinodanatthañca paṭisallānārāmatthañca. Yo sarīrābādhacittavikkhepakaro asappāyo utu senāsanapaṭisevanena vinodetabbo hoti, tassa vinodanatthaṃ ekībhāvasukhatthañcāti vuttaṃ hoti. Kāmañca sītapaṭighātādināva utuparissayavinodanaṃ vuttameva. Yathā pana cīvarapaṭisevane ''hirikopīnapaṭicchādanaṃ niyatapayojanaṃ, itarāni kadāci kadāci bhavantī''ti vuttaṃ, evamidhāpi niyatautuparissayavinodanaṃ sandhāya idaṃ vuttanti veditabbaṃ. Atha vā ayaṃ vuttappakāro utu utuyeva. Parissayo pana duvidho pākaṭaparissayo ca paṭicchannaparissayo ca. Tattha **pākaṭaparissayo** sīhabyagghādayo, **paṭicchannaparissayo** rāgadosādayo. Te yattha apariguttiyā ca asappāyarūpadassanādinā ca ābādhaṃ na karonti, taṃ senāsanaṃ evaṃ jānitvā paccavekkhitvā paṭisevanto bhikkhu paṭisaṅkhā yoniso senāsanaṃ utuparissayavinodanatthaṃ paṭisevatīti veditabbo.

Gilānapaccayabhesajjaparikkhāranti ettha rogassa paṭiayanaṭṭhena paccayo, paccanīkagamanaṭṭhenāti attho. Yassa kassaci sappāyassetaṃ adhivacanaṃ. Bhisakkassa kammaṃ tena anuññātattāti bhesajjaṃ. Gilānapaccayova bhesajjaṃ gilānapaccayabhesajjaṃ, yaṃ kiñci gilānassa sappāyaṃ bhisakkakammaṃ telamadhuphāṇitādīti vuttaṃ hoti. Parikkhāroti pana ''sattahi nagaraparikkhārehi suparikkhattaṃ hotī''tiādīsu (a. ni. 7.67) parivāro vuccati. ''Ratho sīlaparikkhāro, jhānakkho cakkavīriyo''tiādīsu (saṃ. ni. 5.4) alaṅkāro. ''Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā''tiādīsu (ma. ni. 1.191-192) sambhāro. Idha pana sambhāropi parivāropi vaṭṭati. Tañca gilānapaccayabhesajjaṃ jīvitassa parivāropi hoti, jīvitanāsakābādhuppattiyā antaraṃ adatvā rakkhaṇato sambhāropi. Yathāciraṃ pavattati, evamassa kāraṇabhāvato; tasmā ‘‘parikkhāro’’ti vuccati. Evaṃ gilānapaccayabhesajjañca taṃ parikkhāro cāti gilānapaccayabhesajjaparikkhāro, taṃ gilānapaccayabhesajjaparikkhāraṃ. Gilānassa yaṃ kiñci sappāyaṃ bhisakkānuññātaṃ telamadhuphāṇitādijīvitaparikkhāranti vuttaṃ hoti.

Uppannānanti jātānaṃ bhūtānaṃ nibbattānaṃ. **Veyyābādhikāna**nti ettha byābādhoti dhātukkhobho taṃsamuṭṭhānā ca kuṭṭhagaṇḍapīḷakādayo, byābādhato uppannattā veyyābādhikā. **Vedanāna**nti dukkhavedanā, akusalavipākavedanā, tāsaṃ veyyābādhikānaṃ vedanānaṃ. **Abyābajjhaparamatāyā**ti niddukkhaparamatāya. Yāva taṃ dukkhaṃ sabbaṃ pahīnaṃ hoti, tāvāti attho.

Santuṭṭho hotīti paccayasantosena santuṭṭho hoti. **Itarītarena cīvarenā**ti thūlasukhumalūkhapaṇītathirajiṇṇānaṃ yena kenaci. Atha kho yathāladdhādīnaṃ itarītarena yena kenaci santuṭṭho hotīti attho. Cīvarasmiñhi tayo santosā yathālābhasantoso yathābalasantoso yathāsāruppasantosoti. Piṇḍapātādīsupi eseva nayo.

Vaṇṇavādīti eko santuṭṭho hoti, santosassa vaṇṇaṃ na katheti, eko na santuṭṭho hoti, santosassa vaṇṇaṃ katheti, eko neva santuṭṭho hoti, na santosassa vaṇṇaṃ katheti, eko santuṭṭho ca hoti, santosassa vaṇṇaṃ katheti, taṃ dassetuṃ **‘‘itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’’**ti vuttaṃ. **Anesana**nti dūteyyapahīnagamanānuyogappabhedaṃ nānappakāraṃ anesanaṃ. **Appatirūpa**nti ayuttaṃ. **Aladdhā cā**ti alabhitvā. Yathā ekacco ‘‘kathaṃ nu kho cīvaraṃ labhissāmī’’ti puññavantehi bhikkhūhi saddhiṃ ekato hutvā kohaññaṃ karonto uttassati paritassati, santuṭṭho bhikkhu evaṃ **aladdhā ca cīvaraṃ na paritassati. Laddhā cā**ti dhammena samena labhitvā. **Agadhito**ti vigatalobhavanto. **Amucchito**ti adhimattataṇhāya mucchaṃ anāpanno. **Anajjhāpanno**ti taṇhāya anotthaṭo apariyonaddho. **Ādīnavadassāvī**ti anesanāpattiyañca gadhitaparibhoge ca ādīnavaṃ passamāno. **Nissaraṇapañño**ti ‘‘yāvadeva sītassa paṭighātāyā’’ti (ma. ni. 1.23) vuttaṃ nissaraṇaṃ eva pajānanto. **Itarītaracīvarasantuṭṭhiyā**ti yena kenaci cīvarena santuṭṭhiyā. **Nevattānukkaṃsetī**ti ‘‘ahaṃ paṃsukūliko, mayā upasampadamāḷeyeva paṃsukūlikaṅgaṃ gahitaṃ, ko mayā sadiso atthī’’ti attukkaṃsanaṃ na karoti. **Na paraṃ vambhetī**ti ‘‘ime panaññe bhikkhū na paṃsukūlikā’’ti vā ‘‘paṃsukūlikamattampi etesaṃ natthī’’ti vā evaṃ paraṃ na vambheti.

Yo hi tattha dakkhoti yo tasmiṃ cīvarasantose vaṇṇavādī, tāsu vā dakkho cheko byatto. **Analaso**ti sātaccakiriyāya ālasiyavirahito. **Sampajāno patissato**ti sampajānapaññāya ceva satiyā ca yutto. **Porāṇe**ti na adhunuppattike. **Aggaññe**ti ‘‘aggo’’ti jānitabbe. **Ariyavaṃse ṭhito**ti ariyānaṃ vaṃse patiṭṭhito. Ariyavaṃsoti ca yathā hi khattiyavaṃso brāhmaṇavaṃso vessavaṃso suddavaṃso samaṇavaṃso kulavaṃso rājavaṃso, evaṃ ayampi aṭṭhamo ariyavaṃso ariyatanti ariyapaveṇī nāma hoti. So kho panāyaṃ ariyavaṃso imesaṃ vaṃsānaṃ mūlagandhādīnaṃ kāḷānusārigandhādayo viya aggamakkhāyati. Ke pana te ariyā yesaṃ eso vaṃsoti? Ariyā vuccanti buddhā ca paccekabuddhā ca tathāgatasāvakā ca, etesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Ito pubbe hi satasahassakappādikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake taṇhaṅkaro meṅkero saraṇaṅkaro dīpaṅkaroti cattāro buddhā uppannā, te ariyā, tesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Tesaṃ buddhānaṃ parinibbānato aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā koṇḍañño nāma buddho uppanno…pe… imasmiṃ kappe kakusandho koṇāgamano kassapo amhākaṃ bhagavā gotamoti cattāro buddhā uppannā, tesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Api ca atītānāgatapaccuppannānaṃ sabbabuddhapaccekabuddhasāvakānaṃ ariyānaṃ vaṃsoti ariyavaṃso, tasmiṃ ariyavaṃse patiṭṭhito.

Itarītarena piṇḍapātenāti yena kenaci piṇḍapātena. **Senāsanā**dīsupi eseva nayo. **Āyatanesū**ti cakkhādīsu āyatanesu.

Yatoti saññato. **Yatto**ti yattavā. **Paṭiyatto**ti ativiya yattavā. **Gutto**ti rakkhito. **Gopito**ti mañjūsāya viya paṭṭhapito. **Rakkhito**ti paṭisāmito. **Saṃvuto**ti dvārasaṃvaraṇena pihito. **Khuṃsito**ti garahito. **Vambhito**ti apasādito. **Ghaṭṭito**ti ghaṭṭanamāpādito. **Garahito**ti avamaññito. **Upavadito**ti akkosito.

Pharusenāti mammacchedanavacanena. **Kakkhaḷenā**ti dāruṇena. **Nappaṭivajjā**ti paṭippharitvā na katheyya.

207. **Jhānānuyutto**ti anuppannuppādanena uppannasevanena ca jhānena anuyutto. **Upekkhamārabbha samāhitatto**ti catutthajjhānupekkhaṃ uppādetvā samāhitacitto. **Takkāsayaṃ kukkuccañcupacchinde**ti kāmavitakkādivitakkañca kāmasaññādikaṃ vitakkassa āsayañca hatthakukkuccādikukkuccañca upacchindeyya.

Anuppannassa vā paṭhamassa jhānassa uppādāyāti tasmiṃ attabhāve anuppannassa vā uppajjitvā parihīnassa vā paṭhamajjhānassa uppādanatthaṃ attano santāne paṭilābhatthaṃ. **Uppannaṃ vā paṭhamaṃ jhānaṃ āsevatī**tiādīsu ettha ādarena sevati paguṇaṃ karoti **bhāveti** vaḍḍheti **bahulīkaroti** punappunaṃ karoti.

Upekkhāti catutthajjhāne uppannā tatramajjhattupekkhā. **Upekkhā**ti sabhāvapadaṃ. **Upekkhanā**ti upapattito ikkhanākāro. **Ajjhupekkhanā**ti adhikā hutvā ikkhanā. **Cittasamatā**ti cittassa samatā cittassa ūnātirittataṃ vajjetvā samabhāvo. **Cittappassaddhatā**ti cittassa appagabbhatā, athaddhabhāvoti attho. **Majjhattatā cittassā**ti na sattassa na posassa, cittassa majjhattabhāvoti attho. **Catutthe jhāne upekkhaṃ ārabbhā**ti catutthasmiṃ jhānasmiṃ uppannaṃ tatramajjhattupekkhaṃ paṭicca. **Ekaggacitto**ti ekārammaṇe pavattacitto. **Avikkhittacitto**ti uddhaccavirahito na vikkhittacitto.

Nava vitakkā vuttanayā eva. **Kāmavitakkānaṃ kāmasaññāsayo**ti kāmavitakkaṃ vitakkentassa uppannā kāmasaññā tesaṃ vitakkānaṃ āsayo vasanokāsoti kāmasaññāsayo. **Byāpādavitakkā**dīsupi eseva nayo.

208. **Cudito vacībhi satimābhinande**ti upajjhāyādīhi vācāhi codito samāno satimā hutvā taṃ codanaṃ abhinandeyya. **Vācaṃ pamuñce kusala**nti ñāṇasamuṭṭhitaṃ vācaṃ pamuñceyya. **Nātivela**nti ativelaṃ pana vācaṃ kālavelañca sīlavelañca atikkantaṃ nappamuñceyya. **Janavādadhammāyā**ti janaparivādakathāya. **Na cetayeyyā**ti cetanaṃ na uppādeyya.

Idaṃ te appattanti idaṃ tava na pattaṃ. **Asāruppa**nti tava payogaṃ asāruppaṃ. **Asīlaṭṭha**nti tava payogaṃ na sīle patiṭṭhanti asīlaṭṭhaṃ, sīle ṭhitassa payogaṃ na hotīti vuttaṃ hoti. Keci ''asiliṭṭha''nti paṭhanti, amaṭṭhavacananti atthaṃ vaṇṇayanti.

Nidhīnanti tattha tattha nidahitvā ṭhapitānaṃ hiraññasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ. **Pavattāra**nti kicchajīvike duggatamanusse anukampaṃ katvā ''ehi sukhena te jīvanupāyaṃ dassessāmī''ti nidhiṭṭhānaṃ netvā hatthaṃ pasāretvā ''imaṃ gahetvā sukhaṃ jīvā''ti ācikkhitāraṃ viya. **Vajjadassina**nti dve vajjadassino ''iminā naṃ asāruppena vā khalitena vā saṅghamajjhe niggaṇhissāmī''ti randhagavesako ca aññātaṃ ñāpanatthāya ñātaṃ anuggaṇhatthāya sīlādinā cassa vuddhikāmatāya taṃ taṃ vajjaṃ olokanena ullapanasabhāvasaṇṭhito ca. Ayaṃ idha adhippeto. Yathā hi duggatamanusso ''imaṃ gaṇhāhī''ti tajjetvā poṭṭhetvāpi nidhiṃ dassente kopaṃ na karoti, pamuditova hoti, evameva evarūpe puggale asāruppaṃ vā khalitaṃ vā disvā ācikkhante kopo na kātabbo, tuṭṭheneva bhavitabbaṃ. ''Bhante mahantaṃ vo kataṃ kammaṃ, mayhaṃ ācariyupajjhāyaṭṭhāne ṭhatvā ovadantehi punapi maṃ vadeyyāthā''ti pavāretabbameva. **Niggayhavādi**nti ekacco hi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā ''ayaṃ me mukhodakadānādīhi sakkaccaṃ upaṭṭhahati, sace naṃ vakkhāmi, na maṃ upaṭṭhahissati, evaṃ mama parihāni bhavissatī''ti vattuṃ avisahanto na niggayhavādī nāma hoti, so imasmiṃ sāsane kacavaraṃ ākirati. Yo pana tathārūpaṃ vajjaṃ disvā vajjānurūpaṃ tajjetvā paṇāmento daṇḍakammaṃ karonto vihārā nīharanto sikkhāpeti, ayaṃ niggayhavādī nāma seyyathāpi sammāsambuddho. Vuttañhetaṃ – ''niggayha niggayhāhaṃ, ānanda, vakkhāmi, pavayha pavayhāhaṃ, ānanda, vakkhāmi, yo sāro so ṭhassatī''ti (ma. ni. 3.196). **Medhāvi**nti dhammojapaññāya samannāgataṃ. **Tādisa**nti evarūpaṃ paṇḍitaṃ bhajeyya payirupāseyya. Tādisañhi ācariyaṃ bhajamānassa antevāsikassa seyyova hoti, na pāpiyo, vuḍḍhiyeva hoti, no parihānīti.

Ovadeyyāti uppanne vatthusmiṃ vadanto ovadati nāma, anuppanne ''ayasopi te siyā''tiādivasena anāgataṃ dassento anusāsati nāma. Sammukhā vadantopi ovadati nāma, parammukhā dūtaṃ vā sāsanaṃ vā pesento anusāsati nāma. Sakiṃ vadantopi ovadati nāma, punappunaṃ vadanto anusāsati nāma. Ovadanto eva vā anusāsati nāmāti evaṃ ovadeyya anusāseyya. **Asabbhā**ti akusaladhammā nivāreyya, kusaladhamme patiṭṭhapeyyāti attho. **Satañhi so piyo hotī**ti so evarūpo puggalo buddhādīnaṃ sappurisānaṃ piyo hoti. Ye pana adiṭṭhadhammā avitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā, tesaṃ asataṃ so ovādako anusāsako ''na tvaṃ amhākaṃ upajjhāyo, na ācariyo, kasmā amhākaṃ ovadasī''ti evaṃ mukhasattīhi vijjhantānaṃ appiyo hotīti.

Ekakammanti apalokanakammādikaṃ ekakammaṃ. **Ekuddeso**ti nidānuddesādiko ekuddeso. **Samasikkhatā**ti samānasikkhatā. **Āhatacittata**nti kodhena pahatacittabhāvaṃ. **Khilajātata**nti thaddhabhāvaṃ. **Pañcapi cetokhile**ti buddhadhammasaṅghasikkhāsabrahmacārīsu pañcasupi cittassa thaddhabhāve.

Ñāṇasamuṭṭhitaṃ vácanti ñāṇasampayuttacittena uppāditaṃ vākyaṃ. **Muñceyyā**ti vissajjeyya. **Atthūpasaṃhita**nti atthasahitaṃ kāraṇasahitaṃ. **Dhammūpasaṃhita**nti dhammena yuttaṃ. **Kālātikkantaṃ vācaṃ na bhāseyyā**ti kālātītaṃ vācaṃ na katheyya tassa kālassa atikkantattā. **Velātikkanta**nti mariyādātītaṃ vacanaṃ na bhaṇeyya vacanamariyādassa atikkantattā. Ubhayavasena kālavelā.

Yo ve kāle asampatteti attano vacanakāle asampatte. **Ativela**nti velātikkantaṃ katvā atirekappamāṇaṃ bhāsati. **Nihato setī**ti nigghātito sayati. **Kokilāyeva atrajo**ti kākiyā paṭijaggito kokilāya abbhantare jāto kokilapotako viya.

209. **Athāpara**nti atha idāni ito parampi. **Pañca rajānī**ti rūparāgādīni pañca rajāni. **Yesaṃ satīmā vinayāya sikkhe**ti yesaṃ upaṭṭhitassati hutvāva vinayanatthaṃ tisso sikkhā sikkheyya. Evaṃ sikkhanto hi **rūpesu...pe... phassesu sahetha rāgaṃ,** na aññeti.

Rūparajoti rūpārammaṇaṃ paṭicca uppanno rāgādirajo. **Saddarajā**dīsupi eseva nayo.

210. Tato so tesaṃ vinayāya sikkhanto anukkamena – **etesu dhammesū**ti gāthā. Tattha **etesū**ti rūpādīsu. **Kālena so sammā dhammaṃ parivīmaṃsamāno**ti so bhikkhu yvāyaṃ ''uddhate citte samathassa kālo''tiādinā (saṃ. ni. 5.234) nayena kālo vutto, tena kālena sabbaṃ saṅkhatadhammaṃ aniccādinayena parivīmaṃsamāno. **Ekodibhūto vihane tamaṃ so**ti so ekaggacitto sabbaṃ mohāditamaṃ vihaneyya, natthi ettha saṃsayo.

Uddhate citteti vīriyindriyavasena citte avūpasante. Balavavīriyañhi mandasamādhiṃ vīriyassa uddhaccapakkhattā uddhaccaṃ abhibhavati. Evaṃ uddhate citte. **Samathassa kālo**ti samādhissa bhāvanāya kālo. **Samāhite citte**ti upacārappanāhi citte samāhite. Balavasamādhi hi mandavīriyaṃ samādhissa kosajjapakkhattā kosajjaṃ abhibhavati. Samādhi vīriyena saññojito kosajje patituṃ na labhati. Vīriyaṃ samādhinā saññojitaṃ uddhacce patituṃ na labhati. Tasmā tadubhayaṃ samaṃ kātabbaṃ. Ubhayasamatāya hi appanā hoti. **Vipassanāya kālo**ti evaṃ samāhite aniccādivasena vividhāya passanāya kālo, samādhikammikassa balavatīpi saddhā vaṭṭati. Evaṃ saddahanto okappento appanaṃ pāpuṇāti. Samādhipaññāsu pana samādhikammikassa balavatī ekaggatā vaṭṭati. Evañhi so appanaṃ pāpuṇāti. Vipassanākammikassa pana paññā balavatī vaṭṭati. Evañhi so lakkhaṇappaṭivedhaṃ pāpuṇāti. Ubhinnaṃ pana samattepi appanā hoti eva.

Kāle paggaṇhati cittanti yasmiṃ samaye atisithilavīriyatādīhi līnaṃ cittaṃ hoti, tasmiṃ samaye dhammavicayavīriyapītisambojjhaṅgasamuṭṭhāpanena taṃ cittaṃ paggaṇhāti. **Niggaṇhatī**ti yasmiṃ samaye accāraddhavīriyatādīhi uddhataṃ cittaṃ hoti, tasmiṃ samaye passaddhisamādhiupekkhāsambojjhaṅgasamuṭṭhāpanena taṃ cittaṃ niggaṇhāti. **Sampahaṃsati kālenā**ti yasmiṃ samaye cittaṃ paññāpayogamandatāya vā upasamasukhānaṃ vigamena vā nirassādaṃ hoti, tasmiṃ samaye aṭṭhasaṃvegavatthupaccavekkhaṇena saṃvejeti. Aṭṭha saṃvegavatthūni nāma – jātijarābyādhimaraṇāni cattāri, apāyadukkhaṃ pañcamaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkhanti. Ratanattayaguṇānussaraṇenāssa pasādaṃ janeti. Ayaṃ vuccati ‘‘sampahaṃsati kālenā’’ti. **Kāle cittaṃ samādahe**ti yasmiṃ samaye saddhāpaññānaṃ samādhivīriyānañca samabhāvo, tasmiṃ kāle cittaṃ samādaheyya.

Ajjhupekkhati kālenāti yasmiṃ samaye sammā paṭipattiṃ āgamma alīnaṃ anuddhataṃ anirassādaṃ ārammaṇe samappavattaṃ samathavīthipaṭipannaṃ cittaṃ hoti, tadāssa paggahaniggahasampahaṃsanesu na byāpāraṃ āpajjati sārathi viya samappavattesu assesu. Ayaṃ vuccati ‘‘ajjhupekkhati kālenā’’ti. **So yogī kālakovido**ti eso vuttappakāro kammaṭṭhānayoge niyutto paggahaniggahasampahaṃsanasamādahanaajjhupekkhanakālesu cheko byatto. **Kimhi kālamhī**tiādinā paggahādikālaṃ pucchati.

Idāni paggahādikālaṃ vissajjento **‘‘līne cittamhī’’**tiādimāha. Atisithilavīriyatādīhi citte līnabhāvaṃ gate dhammavicayavīriyapītisambojjhaṅgasamuṭṭhāpanena paggaho. **Uddhatasmiṃ viniggaho**ti accāraddhavīriyatādīhi uddhate citte passaddhisamādhiupekkhāsambojjhaṅgasamuṭṭhāpanena niggaho. **Nirassādagataṃ cittaṃ, sampahaṃseyya tāvade**ti paññāpayogamandatāya vā upasamasukhānaṃ vigamena vā assādavirahitaṃ gataṃ aṭṭhasaṃvegavatthupaccavekkhaṇena vā ratanattayaguṇānussaraṇena vā tasmiṃ khaṇe cittaṃ sampahaṃseyya.

Sampahaṭṭhaṃ yadā cittanti yasmiṃ kāle vuttanayeneva sampahaṃsitaṃ cittaṃ hoti. **Alīnaṃ bhavati nuddhata**nti vīriyasamādhīhi saññojitattā līnuddhaccavirahitañca hoti. **Samathanimittassā**ti samatho ca nimittañca samathanimittaṃ, tassa samathanimittassa. **So kālo**ti yo so līnuddhaccavirahitakālo vutto, so kālo. **Ajjhattaṃ ramaye mano**ti jhānasampayuttaṃ cittaṃ kasiṇādigocarajjhatte toseyya abhiramāpeyya.

Etena mevupāyenāti etena vuttaupāyena eva. **Ma**-kāro padasandhivasena vutto. **Ajjhupekkheyya tāvade**ti yadā upacārappanāhi taṃ cittaṃ samāhitaṃ, tadā ‘‘samāhitaṃ citta’’nti jānitvā paggahaniggahasampahaṃsanesu byāpāraṃ akatvā tasmiṃ khaṇe ajjhupekkhanameva kareyya.

Idāni ‘‘kimhi kālamhi paggāho’’ti puṭṭhagāthaṃ nigamento **‘‘evaṃ kālavidū dhīro’’**tiādimāha. **Kālena kālaṃ cittassa, nimittamupalakkhaye**ti kālānukālaṃ samādhisampayuttacittassa ārammaṇaṃ sallakkheyya, upaparikkheyyāti attho. Sesaṃ sabbattha pākaṭameva. Evaṃ arahattanikūṭena desanaṃ niṭṭhāpesīti.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Sāriputtasuttaniddesavaṇṇanā niṭṭhitā.

Aṭṭhakavaggavaṇṇanā niṭṭhitā.

Saddhammappajjotikā nāma mahāniddesa-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Mahāniddesapāḷi

1. Aṭṭhakavaggo

1. Kāmasuttaniddeso

1. **Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;**
Addhā pītimano hoti, laddhā macco yadicchati.

Kāmaṃ kāmayamānassāti **kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca. Katame **vatthukāmā?** Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā; attharaṇā pāvuraṇā [pāpuraṇā (sī. syā.)] dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, yaṃ kiñci rajanīyaṃ vatthu – vatthukāmā.

Api ca atītā kāmā anāgatā kāmā paccuppannā kāmā; ajjhattā kāmā bahiddhā kāmā ajjhattabahiddhā kāmā; hīnā kāmā majjhimā kāmā paṇītā kāmā; āpāyikā kāmā mānusikā kāmā dibbā kāmā paccupaṭṭhitā kāmā; nimmitā kāmā animmitā kāmā paranimmitā kāmā; pariggahitā kāmā, apariggahitā kāmā, mamāyitā kāmā, amamāyitā kāmā; sabbepi kāmāvacarā dhammā, sabbepi rūpāvacarā dhammā, sabbepi arūpāvacarā dhammā, taṇhāvatthukā taṇhārammaṇā kāmanīyaṭṭhena rajanīyaṭṭhena madanīyaṭṭhena kāmā – ime vuccanti vatthukāmā.

Katame **kilesakāmā?** Chando kāmo rāgo kāmo chandarāgo kāmo; saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo; yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ.

‘‘Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi;
Na taṃ saṅkappayissāmi, evaṃ kāma na hohisī’’ti [na hehisīti (syā.)]. –

Ime vuccanti kilesakāmā. **Kāmayamānassā**ti kāmayamānassa icchamānassa sādiyamānassa patthayamānassa pihayamānassa abhijappamānassāti – kāmaṃ kāmayamānassa.

Tassa ce taṃ samijjhatīti. **Tassa ce**ti tassa khattiyassa vā brāhmaṇassa vā vessassa vā suddassa vā gahaṭṭhassa vā pabbajitassa vā devassa vā manussassa vā. **Ta**nti vatthukāmā vuccanti – manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā. **Samijjhatī**ti ijjhati samijjhati labhati paṭilabhati adhigacchati vindatīti – tassa ce taṃ samijjhati.

Addhā pītimano hotīti. **Addhā**ti ekaṃsavacanaṃ nissaṃsayavacanaṃ nikkaṅkhāvacanaṃ advejjhavacanaṃ adveḷhakavacanaṃ niyogavacanaṃ apaṇṇakavacanaṃ avatthāpanavacanametaṃ – addhāti. **Pītī**ti yā pañcakāmaguṇapaṭisaññuttā pīti pāmujjaṃ āmodanā pamodanā hāso pahāso vitti tuṭṭhi odagyaṃ attamanatā abhipharaṇatā cittassa. **Mano**ti yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu, ayaṃ vuccati mano. Ayaṃ mano imāya pītiyā sahagato hoti sahajāto saṃsaṭṭho sampayutto ekuppādo ekanirodho ekavatthuko ekārammaṇo. **Pītimano hotī**ti pītimano hoti tuṭṭhamano haṭṭhamano pahaṭṭhamano attamano udaggamano muditamano pamoditamano hotīti – addhā pītimano hoti.

Laddhā macco yadicchatīti. **Laddhā**ti labhitvā paṭilabhitvā adhigantvā vinditvā. **Macco**ti satto naro mānavo poso puggalo jīvo jāgu [jātu (syā.), jagu (ka.)] jantu indagu [hindagū (sī. syā.)] manujo. **Yadicchatī**ti yaṃ icchati yaṃ sādiyati yaṃ pattheti yaṃ piheti yaṃ abhijappati, rūpaṃ vā saddaṃ vā gandhaṃ vā rasaṃ vā phoṭṭhabbaṃ vāti, laddhā macco yadicchati.

Tenāha bhagavā –

‘‘Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchatī’’ti.

2. **Tassa ce kāmayānassa, chandajātassa jantuno;**
Te kāmā parihāyanti, sallaviddhova ruppati.

Tassa ce kāmayānassāti. **Tassa ce**ti tassa khattiyassa vā brāhmaṇassa vā vessassa vā suddassa vā gahaṭṭhassa vā pabbajitassa vā devassa vā manussassa vā. **Kāmayānassā**ti kāme icchamānassa sādiyamānassa patthayamānassa pihayamānassa abhijappamānassa. Atha vā kāmataṇhāya yāyati niyyati vuyhati saṃharīyati. Yathā hatthiyānena vā assayānena vā goyānena vā ajayānena vā meṇḍayānena vā oṭṭhayānena vā kharayānena vā yāyati niyyati vuyhati saṃharīyati; evamevaṃ kāmataṇhāya yāyati niyyati vuyhati saṃharīyatīti – tassa ce kāmayānassa.

Chandajātassa jantunoti. **Chando**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ, tassa so kāmacchando jāto hoti sañjāto nibbatto abhinibbatto pātubhūto. **Jantuno**ti sattassa narassa mānavassa posassa puggalassa jīvassa jāgussa jantussa indagussa manujassāti – chandajātassa jantuno.

Te kāmā parihāyantīti – te vā kāmā parihāyanti, so vā kāmehi parihāyati. Kathaṃ te kāmā parihāyanti? Tassa tiṭṭhantasseva te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti, nihitaṃ vā nādhigacchati, duppayuttā vā kammantā bhijjanti, kule vā kulaṅgāro uppajjati, yo te bhoge vikirati vidhamati [vidhameti (syā.)] viddhaṃseti aniccatāyeva aṭṭhamī. Evaṃ te kāmā hāyanti parihāyanti paridhaṃsenti paripatanti antaradhāyanti vippalujjanti. Kathaṃ so kāmehi parihāyati? Tiṭṭhanteva te bhoge so cavati marati vippalujjati. Evaṃ so kāmehi hāyati parihāyati paridhaṃseti paripatati antaradhāyati vippalujjati.

Corā haranti rājāno, aggi dahati nassati;
Atha antena jahati [atho antena heti (syā.), asahantena dahati (ka.)], sarīraṃ sapariggahaṃ;
Etadaññāya medhāvī, bhuñjetha ca dadetha ca.

Datvā ca bhutvā ca yathānubhāvaṃ, anindito saggamupeti ṭhānanti, te kāmā parihāyanti.

Sallaviddhova ruppatīti. Yathā ayomayena vā sallena viddho, aṭṭhimayena vā sallena dantamayena vā sallena visāṇamayena vā sallena kaṭṭhamayena vā sallena viddho ruppati kuppati ghaṭṭīyati pīḷīyati, byādhito domanassito hoti, evameva vatthukāmānaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. So kāmasallena ca sokasallena ca viddho, ruppati kuppati ghaṭṭīyati pīḷīyati byādhito domanassito hotīti – sallaviddhova ruppati.

Tenāha bhagavā –

‘‘Tassa ce kāmayānassa, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppatī’’ti.

3. **Yo kāme parivajjeti, sappasseva padā siro;**
Somaṃ visattikaṃ loke, sato samativattati.

Yo kāme parivajjetīti. **Yo**ti yo yādiso yathāyutto yathāvihito yathāpakāro yaṃṭhānappatto yaṃdhammasamannāgato khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā devo vā manusso vā. **Kāme parivajjetī**ti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Kāme parivajjetī**ti dvīhi kāraṇehi kāme parivajjeti – vikkhambhanato vā samucchedato vā. Kathaṃ vikkhambhanato kāme parivajjeti? ‘‘Aṭṭhikaṅkalūpamā kāmā appassādaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘maṃsapesūpamā kāmā bahusādhāraṇaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘tiṇukkūpamā kāmā anudahanaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘aṅgārakāsūpamā kāmā mahāpariḷāhaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘supinakūpamā kāmā ittarapaccupaṭṭhānaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘yācitakūpamā kāmā tāvakālikaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘rukkhaphalūpamā kāmā sambhañjanaparibhañjanaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘asisūnūpamā kāmā adhikuṭṭanaṭṭhenā’’ti [adhikantanaṭṭhenāti (syā.)] passanto vikkhambhanato kāme parivajjeti, ‘‘sattisūlūpamā kāmā vinivijjhanaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘sappasirūpamā kāmā sappaṭibhayaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti, ‘‘aggikkhandhūpamā kāmā mahābhitāpanaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeti.

Buddhānussatiṃ bhāventopi vikkhambhanato kāme parivajjeti, dhammānussatiṃ bhāventopi…pe… saṅghānussatiṃ bhāventopi… sīlānussatiṃ bhāventopi… cāgānussatiṃ bhāventopi… devatānussatiṃ bhāventopi… ānāpānassatiṃ [ānāpānasatiṃ (sī.)] bhāventopi… maraṇassatiṃ bhāventopi… kāyagatāsatiṃ bhāventopi… upasamānussatiṃ bhāventopi vikkhambhanato kāme parivajjeti.

Paṭhamaṃ jhānaṃ bhāventopi vikkhambhanato kāme parivajjeti, dutiyaṃ jhānaṃ bhāventopi…pe… tatiyaṃ jhānaṃ bhāventopi… catutthaṃ jhānaṃ bhāventopi… ākāsānañcāyatanasamāpattiṃ bhāventopi… viññāṇañcāyatanasamāpattiṃ bhāventopi… ākiñcaññāyatanasamāpattiṃ bhāventopi … nevasaññānāsaññāyatanasamāpattiṃ bhāventopi vikkhambhanato kāme parivajjeti. Evaṃ vikkhambhanato kāme parivajjeti.

Kathaṃ samucchedato kāme parivajjeti? Sotāpattimaggaṃ bhāventopi apāyagamanīye kāme samucchedato parivajjeti, sakadāgāmimaggaṃ bhāventopi oḷārike kāme samucchedato parivajjeti, anāgāmimaggaṃ bhāventopi anusahagate kāme samucchedato parivajjeti, arahattamaggaṃ bhāventopi sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ samucchedato kāme parivajjeti. Evaṃ samucchedato kāme parivajjetīti – yo kāme parivajjeti.

Sappasseva padā siroti. **Sappo** vuccati ahi. Kenaṭṭhena sappo? Saṃsappanto gacchatīti sappo; bhujanto gacchatīti bhujago; urena gacchatīti urago; pannasiro gacchatīti pannago; sirena supatīti [sappatīti (ka.)] sarīsapo [siriṃsapo (sī.)]; bile sayatīti bilāsayo; guhāyaṃ sayatīti guhāsayo; dāṭhā tassa āvudhoti dāṭhāvudho; visaṃ tassa ghoranti ghoraviso; jivhā tassa duvidhāti dvijivho; dvīhi jivhāhi rasaṃ sāyatīti dvirasaññū. Yathā puriso jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo pādena sappasiraṃ vajjeyya vivajjeyya parivajjeyya abhinivajjeyya; evameva sukhakāmo dukkhapaṭikkūlo kāme vajjeyya vivajjeyya parivajjeyya abhinivajjeyyāti – sappasseva padā siro.

Somaṃ visattikaṃ loke, sato samativattatīti. **So**ti yo kāme parivajjeti. Visattikā vuccati taṇhā. Yo rāgo sārāgo anunayo anurodho nandī nandirāgo, cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho [paḷigedho (sī.)] saṅgo paṅko, ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā, suttaṃ visatā āyūhinī [āyūhanī (sī. syā.)] dutiyā paṇidhi bhavanetti, vanaṃ vanatho sandhavo sneho apekkhā paṭibandhu, āsā āsīsanā āsīsitattaṃ, rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā, lābhāsā janāsā puttāsā jīvitāsā, jappā pajappā abhijappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā, adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā, kāmataṇhā bhavataṇhā vibhavataṇhā, rūpataṇhā arūpataṇhā nirodhataṇhā, rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chadanaṃ bandhanaṃ, upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ, dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo, taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ.

Visattikāti. Kenaṭṭhena visattikā? Visatāti visattikā; visālāti visattikā; visaṭāti visattikā; visakkatīti visattikā; visaṃharatīti visattikā; visaṃvādikāti visattikā; visamūlāti visattikā; visaphalāti visattikā; visaparibhogoti visattikā; visālā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe, kule gaṇe āvāse lābhe yase, pasaṃsāya sukhe cīvare piṇḍapāte senāsane gilānapaccayabhesajjaparikkhāre, kāmadhātuyā rūpadhātuyā arūpadhātuyā, kāmabhave rūpabhave arūpabhave, saññābhave asaññābhave nevasaññānāsaññābhave, ekavokārabhave catuvokārabhave pañcavokārabhave, atīte anāgate paccuppanne, diṭṭhasutamutaviññātabbesu dhammesu visaṭā vitthatāti visattikā.

Loketi apāyaloke manussaloke devaloke, khandhaloke dhātuloke āyatanaloke. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu…pe… citte… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato.

Aparehipi catūhi kāraṇehi sato – asatiparivajjanāya sato, satikaraṇīyānaṃ dhammānaṃ katattā sato, satiparibandhānaṃ dhammānaṃ hatattā sato, satinimittānaṃ dhammānaṃ asammuṭṭhattā sato.

Aparehipi catūhi kāraṇehi sato – satiyā samannāgatattā sato, satiyā vasitattā sato, satiyā pāguññatāya sato, satiyā apaccorohaṇatāya [apaccoropanatāya (sī.)] sato.

Aparehipi catūhi kāraṇehi sato – sattattā sato, santattā sato, samitattā sato, santadhammasamannāgatattā sato. Buddhānussatiyā sato, dhammānussatiyā sato, saṅghānussatiyā sato, sīlānussatiyā sato, cāgānussatiyā sato, devatānussatiyā sato, ānāpānassatiyā sato, maraṇassatiyā sato, kāyagatāsatiyā sato, upasamānussatiyā sato. Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo, ayaṃ vuccati sati. Imāya satiyā upeto hoti samupeto upagato samupagato upapanno samupapanno samannāgato, so vuccati sato.

Somaṃ visattikaṃ loke, sato samativattatīti. Loke vā sā visattikā, loke vā taṃ visattikaṃ sato tarati uttarati patarati samatikkamati vītivattatīti – somaṃ visattikaṃ loke, sato samativattati.

Tenāha bhagavā –

‘‘Yo kāme parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattatī’’ti.

4. **Khettaṃ vatthuṃ hiraññaṃ vā, gavāssaṃ dāsaporisaṃ;**
Thiyo bandhū puthu kāme, yo naro anugijjhati.

Khettaṃ vatthuṃ hiraññaṃ vāti. **Khetta**nti sālikkhettaṃ vīhikkhettaṃ muggakkhettaṃ māsakkhettaṃ yavakkhettaṃ godhumakkhettaṃ tilakkhettaṃ. **Vatthu**nti gharavatthuṃ koṭṭhakavatthuṃ purevatthuṃ pacchāvatthuṃ ārāmavatthuṃ vihāravatthuṃ. **Hirañña**nti hiraññaṃ vuccati kahāpaṇoti –

khettaṃ vatthuṃ hiraññaṃ vā.

Gavāssaṃ dāsaporisanti. **Gava**nti gavā [gāvo (ka.)] vuccanti. **Assā**ti pasukādayo vuccanti. **Dāsā**ti cattāro dāsā – antojātako dāso, dhanakkītako dāso, sāmaṃ vā dāsabyaṃ upeti, akāmako vā dāsavisayaṃ upeti.

‘‘Āmāya dāsāpi bhavanti heke, dhanena kītāpi bhavanti dāsā;
Sāmañca eke upayanti dāsyaṃ, bhayāpanuṇṇāpi bhavanti dāsā’’ti.

Purisāti tayo purisā – bhatakā, kammakarā, upajīvinoti – gavāssaṃ dāsaporisaṃ.

Thiyo bandhū puthu kāmeti. **Thiyo**ti itthipariggaho vuccati. **Bandhū**ti cattāro bandhū – ñātibandhavāpi bandhu, gottabandhavāpi bandhu, mantabandhavāpi bandhu, sippabandhavāpi bandhu. **Puthu kāme**ti bahū kāme. Ete puthu kāmā manāpikā rūpā…pe… manāpikā phoṭṭhabbāti – thiyo bandhū puthu kāme.

Yo naro anugijjhatīti. **Yo**ti yo yādiso yathāyutto yathāvihito yathāpakāro yaṃṭhānappatto yaṃdhammasamannāgato khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito pvā devo vā manusso vā. **Naro**ti satto naro mānavo poso puggalo jīvo jāgu jantu indagu manujo. **Anugijjhatī**ti kilesakāmena vatthukāmesu gijjhati anugijjhati paligijjhati palibajjhatīti – yo naro anugijjhati.

Tenāha bhagavā –

‘‘Khettaṃ vatthuṃ hiraññaṃ vā, gavāssaṃ dāsaporisaṃ;
Thiyo bandhū puthu kāme, yo naro anugijjhatī’’ti.

5. **Abalā naṃ balīyanti, maddante naṃ parissayā;**
Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodakaṃ.

Abalā naṃ balīyantīti. **Abalā**ti abalā kilesā dubbalā appabalā appathāmakā hīnā nihīnā ( ) [(parihīnā) (sī. syā.)] omakā lāmakā chatukkā parittā. Te kilesā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddantīti, evampi abalā naṃ balīyanti. Atha vā, abalaṃ puggalaṃ dubbalaṃ appabalaṃ appathāmakaṃ hīnaṃ nihīnaṃ omakaṃ lāmakaṃ chatukkaṃ parittaṃ, yassa natthi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ. Te kilesā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddantīti – evampi abalā naṃ balīyantīti.

Maddante naṃ parissayāti. Dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca. Katame **pākaṭaparissayā**? Sīhā byagghā dīpī acchā taracchā kokā mahiṃsā [mahisā (sī. syā.)] hatthī ahivicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vā, cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo, kāso sāso pināso ḍāho jaro, kucchirogo mucchā pakkhandikā sūlā visūcikā, kuṭṭhaṃ gaṇḍo kilāso soso apamāro, daddu kaṇḍu kacchu rakhasā [rakkhasā (ka.)] vitacchikā lohitapittaṃ, madhumeho aṃsā piḷakā bhagandalā, pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā, opakkamikā ābādhā kammavipākajā ābādhā, sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassā iti vā – ime vuccanti pākaṭaparissayā.

Katame **paṭicchannaparissayā**? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ, rāgo doso moho kodho upanāho makkho paḷāso issā macchariyaṃ, māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā – ime vuccanti paṭicchannaparissayā.

Parissayāti kenaṭṭhena parissayā? Parisahantīti parissayā, parihānāya saṃvattantīti parissayā, tatrāsayāti parissayā. Kathaṃ parisahantīti parissayā? Te parissayā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddanti. Evaṃ parisahantīti parissayā. Kathaṃ parihānāya saṃvattantīti parissayā? Te parissayā kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Katamesaṃ kusalānaṃ dhammānaṃ? Sammāpaṭipadāya anulomapaṭipadāya apaccanīkapaṭipadāya aviruddhapaṭipadāya anvatthapaṭipadāya dhammānudhammapaṭipadāya, sīlesu paripūrikāritāya indriyesu guttadvāratāya bhojane mattaññutāya, jāgariyānuyogassa satisampajaññassa, catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogassa catunnaṃ sammappadhānānaṃ bhāvanānuyogassa catunnaṃ iddhipādānaṃ bhāvanānuyogassa, pañcannaṃ indriyānaṃ bhāvanānuyogassa pañcannaṃ balānaṃ bhāvanānuyogassa, sattannaṃ bojjhaṅgānaṃ bhāvanānuyogassa ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogassa – imesaṃ kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Evaṃ parihānāya saṃvattantīti – parissayā.

Kathaṃ tatrāsayāti parissayā? Tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayā. Yathā bile bilāsayā pāṇā sayanti, dake dakāsayā pāṇā sayanti, vane vanāsayā pāṇā sayanti, rukkhe rukkhāsayā pāṇā sayanti, evameva tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayā. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Sāntevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ na phāsu viharati. Kathañca, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharati? Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti ye pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāsavanti pāpakā akusalā dhammāti – tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti. Samudācaranti naṃ pāpakā akusalā dhammāti – tasmā sācariyakoti vuccati.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno sotena saddaṃ sutvā, ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya uppajjanti ye pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāsavanti pāpakā akusalā dhammāti – tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti. Samudācaranti naṃ pāpakā akusalā dhammāti – tasmā sācariyakoti vuccati. Evaṃ kho, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharatī’’ti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Tayome, bhikkhave, antarāmalā – antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalaṃ [antarāmalo (syā.)] antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Doso…pe… moho, bhikkhave, antarāmalaṃ antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā – antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā.

‘‘Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhantamaṃ [andhatamaṃ (syā. ka.)] tadā hoti, yaṃ lobho sahate naraṃ.

‘‘Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ doso sahate naraṃ.

‘‘Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ moho sahate nara’’nti.

Evampi tatrāsayāti – parissayā.

Vuttampi hetaṃ bhagavatā – ‘‘tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti, ahitāya dukkhāya aphāsuvihārāya. Katame tayo? Lobho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati, ahitāya dukkhāya aphāsuvihārāya. Doso kho, mahārāja…pe… moho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati, ahitāya dukkhāya aphāsuvihārāya. Ime kho, mahārāja, tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti, ahitāya dukkhāya aphāsuvihārāya.

‘‘Lobho doso ca moho ca, purisaṃ pāpacetasaṃ;
Hiṃsanti attasambhūtā, tacasāraṃva samphala’’nti.

Evampi tatrāsayāti – parissayā.

Vuttampi cetaṃ bhagavatā –

‘‘Rāgo ca doso ca itonidānā, arati rati lomahaṃso itojā;
Ito samuṭṭhāya manovitakkā, kumārakā dhaṅkamivossajantī’’ti [dhaṅkamivossajjanti (syā.)].

Evampi tatrāsayāti – parissayā. **Maddante naṃ parissayā**ti. Te parissayā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddantīti – maddante naṃ parissayā.

Tato naṃ dukkhamanvetīti. **Tato**ti tato tato parissayato taṃ puggalaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hoti, jātidukkhaṃ anveti anugacchati anvāyikaṃ hoti, jarādukkhaṃ anveti anugacchati anvāyikaṃ hoti, byādhidukkhaṃ anveti anugacchati anvāyikaṃ hoti, maraṇadukkhaṃ anveti anugacchati anvāyikaṃ hoti, sokaparidevadukkhadomanassupāyāsadukkhaṃ anveti anugacchati anvāyikaṃ hoti, nerayikaṃ dukkhaṃ, tiracchānayonikaṃ dukkhaṃ, pettivisayikaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hoti, mānusikaṃ dukkhaṃ… gabbhokkantimūlakaṃ dukkhaṃ… gabbhe ṭhitimūlakaṃ dukkhaṃ… gabbhā vuṭṭhānamūlakaṃ dukkhaṃ… jātassūpanibandhakaṃ dukkhaṃ… jātassa parādheyyakaṃ dukkhaṃ… attūpakkamaṃ dukkhaṃ… parūpakkamaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hoti, dukkhadukkhaṃ anveti anugacchati anvāyikaṃ hoti, saṅkhāradukkhaṃ… vipariṇāmadukkhaṃ … cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo, kāso sāso pināso ḍāho jaro, kucchirogo mucchā pakkhandikā sūlā visūcikā, kuṭṭhaṃ gaṇḍo kilāso soso apamāro, daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṃ, madhumeho aṃsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā, opakkamikā ābādhā kammavipākajā ābādhā, sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassadukkhaṃ… mātumaraṇaṃ dukkhaṃ… pitumaraṇaṃ dukkhaṃ… bhātumaraṇaṃ dukkhaṃ… bhaginimaraṇaṃ dukkhaṃ… puttamaraṇaṃ dukkhaṃ… dhītumaraṇaṃ dukkhaṃ … ñātibyasanaṃ dukkhaṃ… bhogabyasanaṃ dukkhaṃ… rogabyasanaṃ dukkhaṃ… sīlabyasanaṃ dukkhaṃ… diṭṭhibyasanaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hotīti – tato naṃ dukkhamanveti.

Nāvaṃ bhinnamivodakanti. Yathā bhinnaṃ nāvaṃ dakamesiṃ [udakadāyito (sī.), udakaṃ anvāyikaṃ (syā.)] tato tato udakaṃ anveti anugacchati anvāyikaṃ hoti, puratopi udakaṃ anveti anugacchati anvāyikaṃ hoti, pacchatopi… heṭṭhatopi… passatopi udakaṃ anveti anugacchati anvāyikaṃ hoti; evameva tato tato parissayato taṃ puggalaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hoti, jātidukkhaṃ anveti anugacchati anvāyikaṃ hoti…pe… diṭṭhibyasanaṃ dukkhaṃ anveti anugacchati anvāyikaṃ hotīti – nāvaṃ bhinnamivodakaṃ.

Tenāha bhagavā –

‘‘Abalā naṃ balīyanti, maddante naṃ parissayā;
Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodaka’’nti.

6. **Tasmā jantu sadā sato, kāmāni parivajjaye;**
Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū.

Tasmā jantu sadā satoti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā etaṃ ādīnavaṃ sampassamāno kāmesūti – tasmā. **Jantū**ti satto naro mānavo poso puggalo jīvo jāgu jantu indagu manujo. **Sadā**ti sadā sabbadā sabbakālaṃ niccakālaṃ dhuvakālaṃ satataṃ samitaṃ abbokiṇṇaṃ poṅkhānupoṅkhaṃ udakūmikajātaṃ avīci santati sahitaṃ phassitaṃ [phusitaṃ (sī. syā.)], purebhattaṃ pacchābhattaṃ purimayāmaṃ majjhimayāmaṃ pacchimayāmaṃ, kāḷe juṇhe vasse hemante gimhe, purime vayokhandhe majjhime vayokhandhe pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu… citte… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato. Aparehi catūhi kāraṇehi sato…pe… so vuccati satoti – tasmā jantu sadā sato.

Kāmāni parivajjayeti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Kāmāni parivajjaye**ti dvīhi kāraṇehi kāme parivajjeyya – vikkhambhanato vā samucchedato vā. Kathaṃ vikkhambhanato kāme parivajjeyya? ‘‘Aṭṭhikaṅkalūpamā kāmā appassādaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeyya, ‘‘maṃsapesūpamā kāmā bahusādhāraṇaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeyya, ‘‘tiṇukkūpamā kāmā anudahanaṭṭhenā’’ti passanto vikkhambhanato kāme parivajjeyya…pe… nevasaññānāsaññāyatanasamāpattiṃ bhāvento vikkhambhanato kāme parivajjeyya. Evaṃ vikkhambhanato kāme parivajjeyya…pe… evaṃ samucchedato kāme parivajjeyyāti – kāmāni parivajjaye.

Te pahāya tare oghanti. **Te**ti vatthukāme parijānitvā kilesakāme pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gamitvā; kāmacchandanīvaraṇaṃ pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gamitvā; byāpādanīvaraṇaṃ…pe… thinamiddhanīvaraṇaṃ… uddhaccakukkuccanīvaraṇaṃ… vicikicchānīvaraṇaṃ pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gamitvā kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tareyya uttareyya patareyya samatikkameyya vītivatteyyāti – te pahāya tare oghaṃ.

Nāvaṃ sitvāva pāragūti. Yathā garukaṃ nāvaṃ bhārikaṃ udakaṃ sitvā [siñcitvā (sī. syā.)] osiñcitvā chaḍḍetvā lahukāya nāvāya khippaṃ lahuṃ appakasireneva pāraṃ gaccheyya; evameva vatthukāme parijānitvā kilesakāme pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gamitvā; kāmacchandanīvaraṇaṃ… byāpādanīvaraṇaṃ… thinamiddhanīvaraṇaṃ… uddhaccakukkuccanīvaraṇaṃ… vicikicchānīvaraṇaṃ pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gamitvā khippaṃ lahuṃ appakasireneva pāraṃ gaccheyya. Pāraṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Pāraṃ gaccheyyā**ti – pāraṃ adhigaccheyya, pāraṃ phuseyya, pāraṃ sacchikareyya. **Pāragū**ti yopi pāraṃ gantukāmo sopi pāragū; yopi pāraṃ gacchati sopi pāragū; yopi pāraṃ gato, sopi pāragū.

Vuttampi hetaṃ bhagavatā –

Tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti. Brāhmaṇoti kho, bhikkhave, arahato etaṃ adhivacanaṃ. So abhiññāpāragū pariññāpāragū pahānapāragū bhāvanāpāragū sacchikiriyāpāragū samāpattipāragū. Abhiññāpāragū sabbadhammānaṃ, pariññāpāragū sabbadukkhānaṃ, pahānapāragū sabbakilesānaṃ, bhāvanāpāragū catunnaṃ ariyamaggānaṃ, sacchikiriyāpāragū nirodhassa, samāpattipāragū sabbasamāpattīnaṃ. So vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā. So pāraṃ gato pārappatto antagato antappatto koṭigato koṭippatto pariyantagato pariyantappatto vosānagato vosānappatto tāṇagato tāṇappatto leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbānagato nibbānappatto. So vuṭṭhavāso ciṇṇacaraṇo gataddho gatadiso gatakoṭiko pālitabrahmacariyo uttamadiṭṭhippatto bhāvitamaggo pahīnakileso paṭividdhākuppo sacchikatanirodho, dukkhaṃ tassa pariññātaṃ, samudayo pahīno, maggo bhāvito, nirodho sacchikato, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ.

So ukkhittapaligho saṃkiṇṇaparikkho abbuḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto pañcaṅgavippahīno chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño kevalī vusitavā uttamapuriso paramapuriso paramapattippatto. So nevācinati [neva ācināti (sī. syā.)] nāpacinati, apacinitvā ṭhito. Neva pajahati na upādiyati, pajahitvā ṭhito. Neva saṃsibbati [neva sineti (sī.), neva visīneti (syā.)] na ussineti, visinitvā ṭhito. Neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito. Asekkhena sīlakkhandhena samannāgatattā ṭhito. Asekkhena samādhikkhandhena… asekkhena paññākkhandhena… asekkhena vimuttikkhandhena… asekkhena vimuttiñāṇadassanakkhandhena samannāgatattā ṭhito. Saccaṃ sampaṭipādiyitvā ṭhito. Ejaṃ samatikkamitvā ṭhito. Kilesaggiṃ pariyādiyitvā ṭhito, aparigamanatāya ṭhito, kaṭaṃ samādāya ṭhito, muttipaṭisevanatāya ṭhito, mettāya pārisuddhiyā ṭhito, karuṇāya… muditāya… upekkhāya pārisuddhiyā ṭhito, accantapārisuddhiyā ṭhito, akammayatāya [atammayatāya (sī.), akammaññatāya (syā.)] pārisuddhiyā ṭhito, vimuttattā ṭhito, santussitattā ṭhito, khandhapariyante ṭhito, dhātupariyante ṭhito, āyatanapariyante ṭhito, gatipariyante ṭhito, upapattipariyante ṭhito, paṭisandhipariyante ṭhito, (bhavapariyante ṭhito, saṃsārapariyante ṭhito vaṭṭapariyante ṭhito, antime bhave ṭhito,) [( ) natthi sīhaḷapotthake] antime samussaye ṭhito, antimadehadharo arahā.

> ‘‘Tassāyaṃ pacchimako bhavo, carimoyaṃ samussayo;
> Jātimaraṇasaṃsāro, natthi tassa punabbhavo’’ti.

Nāvaṃ sitvāva pāragūti. Tenāha bhagavā –

> ‘‘Tasmā jantu sadā sato, kāmāni parivajjaye;
> Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū’’ti.

Kāmasuttaniddeso paṭhamo.

2. Guhaṭṭhakasuttaniddeso

Atha guhaṭṭhakasuttaniddesaṃ vakkhati –

7. **Satto guhāyaṃ bahunābhichanno, tiṭṭhaṃ naro mohanasmiṃ pagāḷho;**
Dūre vivekā hi tathāvidho so, kāmā hi loke na hi suppahāyā.

Satto guhāyaṃ bahunābhichannoti. Sattoti hi kho vuttaṃ, api ca guhā tāva vattabbā. **Guhā** vuccati kāyo. Kāyoti vā guhāti vā dehoti vā sandehoti vā nāvāti vā rathoti vā dhajoti vā vammikoti vā nagaranti vā niḍḍanti vā kuṭīti vā gaṇḍoti vā kumbhoti vā nāgoti vā kāyassetaṃ adhivacanaṃ. **Satto guhāya**nti guhāyaṃ satto visatto āsatto laggo laggito palibuddho. Yathā bhittikhile vā nāgadante vā gaṇḍaṃ sattaṃ visattaṃ āsattaṃ laggaṃ laggitaṃ palibuddhaṃ; evameva guhāyaṃ satto visatto āsatto laggo laggito palibuddho. Vuttañhetaṃ bhagavatā –

‘‘Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusayā, tatra satto tatra visatto; tasmā sattoti vuccati. Vedanāya kho, rādha…pe… saññāya kho, rādha… saṅkhāresu kho, rādha… viññāṇe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusayā, tatra satto tatra visatto; tasmā sattoti vuccati. Sattoti lagganādhivacana’’nti – satto guhāyaṃ. **Bahunābhichanno**ti bahukehi kilesehi channo, rāgena channo dosena channo mohena channo kodhena channo upanāhena channo makkhena channo paḷāsena channo issāya channo macchariyena channo māyāya channo sāṭheyyena channo thambhena channo sārambhena channo mānena channo atimānena channo madena channo pamādena channo. Sabbakilesehi sabbaduccaritehi sabbadarathehi sabbapariḷāhehi sabbasantāpehi sabbākusalābhisaṅkhārehi channo vichanno ucchanno āvuto nivuto ovuto [ophuto (syā.)] pihito paṭicchanno paṭikujjitoti – satto guhāyaṃ bahunābhichanno.

Tiṭṭhaṃ naro mohanasmiṃ pagāḷhoti tiṭṭhanto naro ratto rāgavasena tiṭṭhati, duṭṭho dosavasena tiṭṭhati, mūḷho mohavasena tiṭṭhati, vinibaddho mānavasena tiṭṭhati, parāmaṭṭho diṭṭhivasena tiṭṭhati, vikkhepagato uddhaccavasena tiṭṭhati, aniṭṭhaṅgato vicikicchāvasena tiṭṭhati, thāmagato anusayavasena tiṭṭhati. Evampi tiṭṭhaṃ naro.

Vuttañhetaṃ bhagavatā – ‘‘santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Santi, bhikkhave, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā… manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhatī’’ti. Evampi tiṭṭhaṃ naro.

Vuttañhetaṃ bhagavatā – ‘‘rūpūpayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati, rūpārammaṇaṃ rūpapatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati. Vedanūpayaṃ vā, bhikkhave…pe… saññūpayaṃ… saṅkhārūpayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati, saṅkhārārammaṇaṃ saṅkhārapatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjatī’’ti. Evampi tiṭṭhaṃ naro.

Vuttampi hetaṃ bhagavatā – ‘‘kabaḷīkāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassāvakkanti. Yattha atthi nāmarūpassāvakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhinibbatti. Yattha atthi āyatiṃ punabbhavābhinibbatti, atthi tattha āyatiṃ jātijarāmaraṇaṃ. Yattha atthi āyatiṃ jātijarāmaraṇaṃ, sasokaṃ taṃ, bhikkhave, sarajaṃ saupāyāsanti vadāmī’’ti. Evampi tiṭṭhaṃ naro.

‘‘Phasse ce, bhikkhave, āhāre…pe… manosañcetanāya ce, bhikkhave, āhāre… viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassāvakkanti. Yattha atthi nāmarūpassāvakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhinibbatti. Yattha atthi āyatiṃ punabbhavābhinibbatti, atthi tattha āyatiṃ jātijarāmaraṇaṃ. Yattha atthi āyatiṃ jātijarāmaraṇaṃ, sasokaṃ taṃ, bhikkhave, sarajaṃ saupāyāsanti vadāmī’’ti. Evampi tiṭṭhaṃ naro.

Mohanasmiṃ pagāḷhoti. Mohanā vuccanti pañca kāmaguṇā. Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā; sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Kiṃ kāraṇā mohanā vuccanti pañca kāmaguṇā? Yebhuyyena devamanussā pañcasu kāmaguṇesu muyhanti sammuyhanti sampamuyhanti, mūḷhā sammūḷhā sampamūḷhā avijjāya andhīkatā āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitā, taṃ kāraṇā mohanā vuccanti pañca kāmaguṇā. **Mohanasmiṃ pagāḷho**ti mohanasmiṃ pagāḷho ogāḷho ajjhogāḷho nimuggoti – tiṭṭhaṃ naro mohanasmiṃ pagāḷho.

Dūre vivekā hi tathāvidho soti. **Vivekā**ti tayo vivekā – kāyaviveko, cittaviveko, upadhiviveko. Katamo kāyaviveko? Idha bhikkhu vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Kāyena vivitto viharati. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vattati pāleti yapeti yāpeti. Ayaṃ kāyaviveko.

Katamo cittaviveko? Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇehi cittaṃ vivittaṃ hoti. Dutiyaṃ jhānaṃ samāpannassa vitakkavicārehi cittaṃ vivittaṃ hoti. Tatiyaṃ jhānaṃ samāpannassa pītiyā cittaṃ vivittaṃ hoti. Catutthaṃ jhānaṃ samāpannassa sukhadukkhehi cittaṃ vivittaṃ hoti. Ākāsānañcāyatanaṃ samāpannassa rūpasaññāya paṭighasaññāya nānattasaññāya cittaṃ vivittaṃ hoti. Viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññāya cittaṃ vivittaṃ hoti. Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññāya cittaṃ vivittaṃ hoti. Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññāya cittaṃ vivittaṃ hoti. Sotāpannassa sakkāyadiṭṭhiyā vicikicchāya sīlabbataparāmāsā diṭṭhānusayā vicikicchānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Sakadāgāmissa oḷārikā kāmarāgasaññojanā paṭighasaññojanā oḷārikā kāmarāgānusayā paṭighānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Anāgāmissa anusahagatā kāmarāgasaññojanā paṭighasaññojanā anusahagatā kāmarāgānusayā paṭighānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Arahato rūpārūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā, tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimittehi cittaṃ vivittaṃ hoti. Ayaṃ cittaviveko.

Katamo upadhiviveko? Upadhi vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Upadhiviveko vuccati amataṃ nibbānaṃ. Yo sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Ayaṃ upadhiviveko. Kāyaviveko ca vivekaṭṭhakāyānaṃ [vūpakaṭṭhakāyānaṃ (syā.)] nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ, upadhiviveko ca nirūpadhīnaṃ puggalānaṃ visaṅkhāragatānaṃ.

Dūre vivekā hīti. Yo so evaṃ guhāyaṃ satto, evaṃ bahukehi kilesehi channo, evaṃ mohanasmiṃ pagāḷho, so kāyavivekāpi dūre, cittavivekāpi dūre, upadhivivekāpi dūre vidūre suvidūre na santike na sāmantā anāsanne vivekaṭṭhe [vavakaṭṭhe (sī.), anupakaṭṭhe (syā.)]. **Tathāvidho**ti tādiso tassaṇṭhito tappakāro tappaṭibhāgo yo so mohanasmiṃ pagāḷhoti – dūre vivekā hi tathāvidho so.

Kāmā hi loke na hi suppahāyāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca. Katame vatthukāmā? Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā, attharaṇā pāvuraṇā dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā, khettaṃ vatthu hiraññaṃ suvaṇṇaṃ, gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, yaṃ kiñci rajanīyaṃ vatthu – vatthukāmā. Api ca atītā kāmā anāgatā kāmā paccuppannā kāmā, ajjhattā kāmā bahiddhā kāmā ajjhattabahiddhā kāmā, hīnā kāmā majjhimā kāmā paṇītā kāmā, āpāyikā kāmā mānusikā kāmā dibbā kāmā paccupaṭṭhitā kāmā, nimmitā kāmā animmitā kāmā paranimmitā kāmā, pariggahitā kāmā apariggahitā kāmā, mamāyitā kāmā amamāyitā kāmā, sabbepi kāmāvacarā dhammā, sabbepi rūpāvacarā dhammā, sabbepi arūpāvacarā dhammā, taṇhāvatthukā taṇhārammaṇā kāmanīyaṭṭhena rajanīyaṭṭhena madanīyaṭṭhena kāmā. Ime vuccanti vatthukāmā.

Katame kilesakāmā? Chando kāmo rāgo kāmo chandarāgo kāmo, saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo, yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ.

> ‘‘Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi;
> Na taṃ saṅkappayissāmi, evaṃ kāma na hohisī’’ti. –

Ime vuccanti kilesakāmā. **Loke**ti apāyaloke manussaloke devaloke, khandhaloke dhātuloke āyatanaloke. **Kāmā hi loke na hi suppahāyā**ti. Kāmā hi loke duppahāyā duccajjā duppariccajjā dunnimmadayā dunniveṭhayā dubbiniveṭhayā duttarā duppatarā dussamatikkamā dubbinivattāti – kāmā hi loke na hi suppahāyā.

Tenāha bhagavā –

> ‘‘Satto guhāyaṃ bahunābhichanno, tiṭṭhaṃ naro mohanasmiṃ pagāḷho;
> Dūre vivekā hi tathāvidho so, kāmā hi loke na hi suppahāyā’’ti.

8. **Icchānidānā bhavasātabaddhā, te duppamuñcā na hi aññamokkhā;**
Pacchā pure vāpi apekkhamānā, ime va kāme purime va jappaṃ.

Icchānidānā bhavasātabaddhāti. Icchā vuccati taṇhā. Yo rāgo sārāgo anunayo anurodho nandī nandirāgo, cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko, ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā, suttaṃ visaṭā āyūhinī dutiyā paṇidhi bhavanetti, vanaṃ vanatho sandhavo sneho apekkhā paṭibandhu, āsā āsīsanā āsīsitattaṃ, rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā, lābhāsā dhanāsā puttāsā jīvitāsā, jappā pajappā abhijappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañchikatā sādhukamyatā, adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā, kāmataṇhā bhavataṇhā vibhavataṇhā, rūpataṇhā arūpataṇhā nirodhataṇhā, rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chadanaṃ bandhanaṃ, upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ, dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo, taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ. **Icchānidānā**ti icchānidānakā icchāhetukā icchāpaccayā icchākāraṇā icchāpabhavāti – icchānidānā.

Bhavasātabaddhāti. Ekaṃ bhavasātaṃ – sukhā vedanā. Dve bhavasātāni – sukhā ca vedanā iṭṭhañca vatthu. Tīṇi bhavasātāni – yobbaññaṃ, ārogyaṃ, jīvitaṃ. Cattāri bhavasātāni – lābho, yaso, pasaṃsā, sukhaṃ. Pañca bhavasātāni – manāpikā rūpā, manāpikā saddā, manāpikā gandhā, manāpikā rasā, manāpikā phoṭṭhabbā. Cha bhavasātāni – cakkhusampadā, sotasampadā, ghānasampadā, jivhāsampadā, kāyasampadā, manosampadā. Bhavasātabaddhā, sukhāya vedanāya sātabaddhā, iṭṭhasmiṃ vatthusmiṃ baddhā, yobbaññe baddhā, ārogye baddhā, jīvite baddhā, lābhe baddhā, yase baddhā, pasaṃsāyaṃ baddhā, sukhe baddhā, manāpikesu rūpesu baddhā, saddesu… gandhesu… rasesu… manāpikesu phoṭṭhabbesu baddhā, cakkhusampadāya baddhā, sotaghānajivhākāyamanosampadāya baddhā, vibaddhā ābaddhā laggā laggitā palibaddhāti – icchānidānā bhavasātabaddhā.

Te duppamuñcā na hi aññamokkhāti te vā bhavasātavatthū duppamuñcā, sattā vā etto dummocayā. Kathaṃ te bhavasātavatthū duppamuñcā? Sukhā vedanā duppamuñcā, iṭṭhaṃ vatthu duppamuñcaṃ, yobbaññaṃ duppamuñcaṃ, ārogyaṃ duppamuñcaṃ, jīvitaṃ duppamuñcaṃ, lābho duppamuñco, yaso duppamuñco, pasaṃsā duppamuñcā, sukhaṃ duppamuñcaṃ, manāpikā rūpā duppamuñcā, manāpikā saddā… gandhā… rasā… phoṭṭhabbā duppamuñcā, cakkhusampadā duppamuñcā, sotaghānajivhākāyamanosampadā duppamuñcā dummocayā duppamocayā dunniveṭhayā dubbiniveṭhayā, duttarā duppatarā dussamatikkamā dubbinivattā. Evaṃ te bhavasātavatthū duppamuñcā.

Kathaṃ sattā etto dummocayā? Sukhāya vedanāya sattā dummocayā, iṭṭhasmā vatthusmā dummocayā, yobbaññā dummocayā, ārogyā dummocayā, jīvitā dummocayā, lābhā dummocayā, yasā dummocayā, pasaṃsāya dummocayā, sukhā dummocayā, manāpikehi rūpehi dummocayā, manāpikehi saddehi… gandhehi… rasehi… phoṭṭhabbehi dummocayā, cakkhusampadāya dummocayā, sotaghānajivhākāyamanosampadāya dummocayā duruddharā [duddharā (ka.)], dussamuddharā dubbuṭṭhāpayā dussamuṭṭhāpayā dunniveṭhayā dubbiniveṭhayā duttarā duppatarā dussamatikkamā dubbinivattā. Evaṃ sattā etto dummocayāti – te duppamuñcā.

Na hi aññamokkhāti te attanā palipapalipannā na sakkonti paraṃ palipapalipannaṃ uddharituṃ. Vuttañhetaṃ bhagavatā – ‘‘so vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati vinessati parinibbāpessatīti netaṃ ṭhānaṃ vijjatī’’ti. Evampi na hi aññamokkhā.

Atha vā natthañño koci mocetā. Te yadi muñceyyuṃ, sakena thāmena sakena balena sakena vīriyena sakena parakkamena sakena purisathāmena sakena purisabalena sakena purisavīriyena sakena purisaparakkamena attanā sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipajjamānā muñceyyunti. Evampi na hi aññamokkhā.

Vuttampi hetaṃ bhagavatā –

‘‘Nāhaṃ sahissāmi pamocanāya, kathaṃkathiṃ dhotaka kiñci loke;
Dhammañca seṭṭhaṃ abhijānamāno, evaṃ tuvaṃ oghamimaṃ taresī’’ti.

Evampi na hi aññamokkhā.

Vuttampi hetaṃ bhagavatā –

‘‘Attanāva kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhī asuddhi paccattaṃ, nāñño aññaṃ visodhaye’’ti.

Evampi na hi aññamokkhā.

Vuttampi hetaṃ bhagavatā – ‘‘evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmimaggo, tiṭṭhāmahaṃ samādapetā. Atha ca pana mama sāvakā mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā appekacce accantaniṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti. Ettha kyāhaṃ, brāhmaṇa, karomi? Maggakkhāyī, brāhmaṇa, tathāgato. Maggaṃ buddho ācikkhati. Attanā paṭipajjamānā muñceyyu’’nti. Evampi na hi aññamokkhāti – te duppamuñcā na hi aññamokkhā.

Pacchā pure vāpi apekkhamānāti. Pacchā vuccati anāgataṃ, pure vuccati atītaṃ. Api ca atītaṃ upādāya anāgatañca paccuppannañca pacchā, anāgataṃ upādāya atītañca paccuppannañca pure. Kathaṃ pure apekkhaṃ karoti? ‘‘Evaṃrūpo ahosiṃ atītamaddhāna’’nti tattha nandiṃ samannāneti. ‘‘Evaṃvedano ahosiṃ… evaṃsañño ahosiṃ… evaṃsaṅkhāro ahosiṃ… evaṃviññāṇo ahosiṃ atītamaddhāna’’nti tattha nandiṃ samannāneti. Evampi pure apekkhaṃ karoti.

Atha vā ‘‘iti me cakkhu ahosi atītamaddhānaṃ, iti rūpā’’ti – tattha chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Chandarāgapaṭibaddhattā viññāṇassa tadabhinandati. Tadabhinandanto evampi pure apekkhaṃ karoti. ‘‘Iti me sotaṃ ahosi atītamaddhānaṃ, iti saddā’’ti…pe… ‘‘iti me ghānaṃ ahosi atītamaddhānaṃ, iti gandhā’’ti… ‘‘iti me jivhā ahosi atītamaddhānaṃ, iti rasā’’ti… ‘‘iti me kāyo ahosi atītamaddhānaṃ, iti phoṭṭhabbā’’ti… ‘‘iti me mano ahosi atītamaddhānaṃ, iti dhammā’’ti – tattha chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Chandarāgapaṭibaddhattā viññāṇassa tadabhinandati. Tadabhinandanto evampi pure apekkhaṃ karoti.

Atha vā yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni tadassādeti taṃ nikāmeti, tena ca vittiṃ āpajjati. Evampi pure apekkhaṃ karoti.

Kathaṃ pacchā apekkhaṃ karoti? ‘‘Evaṃrūpo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ samannāneti. ‘‘Evaṃvedano siyaṃ… evaṃsañño siyaṃ… evaṃsaṅkhāro siyaṃ… evaṃviññāṇo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ samannāneti. Evampi pacchā apekkhaṃ karoti.

Atha vā ‘‘iti me cakkhu siyā anāgatamaddhānaṃ, iti rūpā’’ti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso paṇidhānapaccayā tadabhinandati. Tadabhinandanto evampi pacchā apekkhaṃ karoti. ‘‘Iti me sotaṃ siyā anāgatamaddhānaṃ, iti saddā’’ti… ‘‘iti me ghānaṃ siyā anāgatamaddhānaṃ, iti gandhā’’ti… ‘‘iti me jivhā siyā anāgatamaddhānaṃ, iti rasā’’ti… ‘‘iti me kāyo siyā anāgatamaddhānaṃ, iti phoṭṭhabbā’’ti… ‘‘iti me mano siyā anāgatamaddhānaṃ, iti dhammā’’ti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso paṇidhānapaccayā tadabhinandati. Tadabhinandanto evampi pacchā apekkhaṃ karoti.

Atha vā ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’’ti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso paṇidhānapaccayā tadabhinandati. Tadabhinandanto evampi pacchā apekkhaṃ karotīti – pacchā pure vāpi apekkhamānā.

Ime va kāme purime va jappanti. **Ime va kāme**ti paccuppanne pañca kāmaguṇe icchantā sādiyantā patthayantā pihayantā abhijappantā. Purime va jappanti atīte pañca kāmaguṇe jappantā pajappantā abhijappantāti – ime va kāme purime va jappaṃ.

Tenāha bhagavā –

> ‘‘Icchānidānā bhavasātabaddhā, te duppamuñcā na hi aññamokkhā;
> Pacchā pure vāpi apekkhamānā, ime va kāme purime va jappa’’nti.

9. **Kāmesu giddhā pasutā pamūḷhā, avadāniyā te visame niviṭṭhā;**
Dukkhūpanītā paridevayanti, kiṃsū bhavissāma ito cutāse.

Kāmesu giddhā pasutā pamūḷhāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Kilesakāmena vatthukāmesu rattā giddhā gadhitā mucchitā ajjhosannā [ajjhopannā (sī. syā.)] laggā laggitā palibuddhāti – kāmesu giddhā.

Pasutāti yepi kāme esanti gavesanti pariyesanti, taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe esanti gavesanti pariyesanti… sadde… gandhe… rase… phoṭṭhabbe…pe… pariyesanti taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe paṭilabhanti… sadde… gandhe … rase… phoṭṭhabbe paṭilabhanti taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe paribhuñjanti … sadde… gandhe… rase… phoṭṭhabbe paribhuñjanti taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yathā kalahakārako kalahapasuto, kammakārako kammapasuto, gocare caranto gocarapasuto, jhāyī jhānapasuto; evameva yepi kāme esanti gavesati pariyesanti, taccaritā tabbahulā taggarukā tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe esanti gavesanti pariyesanti… sadde… gandhe… rase… phoṭṭhabbe…pe… pariyesanti taccaritā tabbahulā taggarukā tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe paṭilabhanti… sadde… gandhe… rase… phoṭṭhabbe paṭilabhanti taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā. Yepi taṇhāvasena rūpe paribhuñjanti… sadde… gandhe… rase… phoṭṭhabbe paribhuñjanti taccaritā tabbahulā taggarukā, tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyā, tepi kāmapasutā.

Pamūḷhāti yebhuyyena devamanussā pañcasu kāmaguṇesu muyhanti sammuyhanti sampamuyhanti mūḷhā sammūḷhā sampamūḷhā avijjāya andhīkatā āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti – kāmesu giddhā pasutā pamūḷhā.

Avadāniyā te visame niviṭṭhāti. **Avadāniyā**ti avagacchantītipi avadāniyā, maccharinopi vuccanti avadāniyā, buddhānaṃ sāvakānaṃ vacanaṃ byappathaṃ desanaṃ anusiṭṭhiṃ nādiyantīti – avadāniyā. Kathaṃ avagacchantīti avadāniyā? Nirayaṃ gacchanti, tiracchānayoniṃ gacchanti, pettivisayaṃ gacchantīti, evaṃ āgacchantīti – avadāniyā. Kathaṃ maccharino vuccanti avadāniyā? Pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ macchariyaṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa, idaṃ vuccati macchariyaṃ. Api ca, khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ gāho. Idaṃ vuccati macchariyaṃ. Iminā macchariyena avadaññutāya samannāgatā janā pamattā. Evaṃ maccharino vuccanti avadāniyā. Kathaṃ buddhānaṃ sāvakānaṃ vacanaṃ byappathaṃ desanaṃ anusiṭṭhiṃ nādiyantīti – avadāniyā? Buddhānaṃ sāvakānaṃ vacanaṃ byappathaṃ desanaṃ anusiṭṭhiṃ na ādiyanti na sussusanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, anassavā avacanakarā paṭilomavuttino, aññeneva mukhaṃ karonti. Evaṃ buddhānaṃ sāvakānaṃ [buddhānaṃ buddhasāvakānaṃ (sī. syā.)] vacanaṃ byappathaṃ desanaṃ anusiṭṭhiṃ nādiyantīti avadāniyāti – avadāniyā.

Te visame niviṭṭhāti visame kāyakamme niviṭṭhā, visame vacīkamme niviṭṭhā, visame manokamme niviṭṭhā, visame pāṇātipāte niviṭṭhā, visame adinnādāne niviṭṭhā, visame kāmesumicchācāre niviṭṭhā, visame musāvāde niviṭṭhā, visamāya pisuṇāya vācāya niviṭṭhā, visamāya pharusāya vācāya… visame samphappalāpe… visamāya abhijjhāya niviṭṭhā, visame byāpāde… visamāya micchādiṭṭhiyā niviṭṭhā, visamesu saṅkhāresu niviṭṭhā, visamesu pañcasu kāmaguṇesu niviṭṭhā, visamesu pañcasu nīvaraṇesu niviṭṭhā viniviṭṭhā patiṭṭhitā allīnā upagatā ajjhositā adhimuttā laggā laggitā palibuddhāti – avadāniyā te visame niviṭṭhā.

Dukkhūpanītā paridevayantīti. **Dukkhūpanītā**ti dukkhappattā dukkhasampattā dukkhūpagatā, mārappattā mārasampattā mārūpagatā, maraṇappattā maraṇasampattā maraṇūpagatā. **Paridevayantī**ti lapanti lālapanti [sallapanti (sī.)], socanti kilamanti paridevanti urattāḷiṃ kandanti sammohaṃ āpajjantīti – dukkhūpanītā paridevayanti.

Kiṃsū bhavissāma ito cutāseti ito cutā kiṃ bhavissāma? Nerayikā bhavissāma, tiracchānayonikā bhavissāma, pettivisayikā bhavissāma, manussā bhavissāma, devā bhavissāma, rūpī bhavissāma, arūpī bhavissāma, saññī bhavissāma, asaññī bhavissāma, nevasaññīnāsaññī bhavissāma, ‘‘bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhāna’’nti saṃsayapakkhandā vimatipakkhandā dveḷhakajātā lapanti lālapanti, socanti kilamanti paridevanti urattāḷiṃ kandanti sammohaṃ āpajjantīti – kiṃsū bhavissāma ito cutāse.

Tenāha bhagavā –

‘‘Kāmesu giddhā pasutā pamūḷhā, avadāniyā te visame niviṭṭhā;
Dukkhūpanītā paridevayanti, kiṃsū bhavissāma ito cutāse’’ti.

10. **Tasmā hi sikkhetha idheva jantu, yaṃ kiñci jaññā visamanti loke;**
Na tassa hetū visamaṃ careyya, appañhidaṃ jīvitamāhu dhīrā.

Tasmā hi sikkhetha idheva jantūti. **Tasmā**ti taṃkāraṇā taṃhetu tappaccayā tannidānā, etamādīnavaṃ sampassamāno kāmesūti – tasmā. **Sikkhethā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.

Katamā adhisīlasikkhā? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Khuddako sīlakkhandho, mahanto sīlakkhandho, sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mokkhaṃ pāmokkhaṃ kusalānaṃ dhammānaṃ samāpattiyā – ayaṃ adhisīlasikkhā.

Katamā adhicittasikkhā? Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati – ayaṃ adhicittasikkhā.

Katamā adhipaññāsikkhā? Idha bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. So ‘‘idaṃ dukkha’’nti yathābhūtaṃ pajānāti, ‘‘ayaṃ dukkhasamudayo’’ti yathābhūtaṃ pajānāti, ‘‘ayaṃ dukkhanirodho’’ti yathābhūtaṃ pajānāti, ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti. ‘‘Ime āsavā’’ti yathābhūtaṃ pajānāti, ‘‘ayaṃ āsavasamudayo’’ti yathābhūtaṃ pajānāti, ‘‘ayaṃ āsavanirodho’’ti yathābhūtaṃ pajānāti, ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti – ayaṃ adhipaññāsikkhā.

Imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaṃ adhiṭṭhahanto sikkheyya, saddhāya adhimuccanto sikkheyya, vīriyaṃ paggaṇhanto sikkheyya, satiṃ upaṭṭhapento sikkheyya, cittaṃ samādahanto sikkheyya, paññāya pajānanto sikkheyya, abhiññeyyaṃ abhijānanto sikkheyya, pariññeyyaṃ parijānanto sikkheyya, pahātabbaṃ pajahanto sikkheyya, bhāvetabbaṃ bhāvento sikkheyya, sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyya.

Idhāti imissā diṭṭhiyā imissā khantiyā imissā ruciyā imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvacane imasmiṃ brahmacariye imasmiṃ satthusāsane imasmiṃ attabhāve imasmiṃ manussaloke – tena vuccati idhāti. **Jantū**ti satto naro…pe… manujoti – tasmā hi sikkhetha idheva jantu.

Yaṃ kiñci jaññā visamanti loketi. **Yaṃ kiñcī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ [paridāyavacanametaṃ (syā.)] – yaṃ kiñcīti. **Visamanti jaññā**ti visamaṃ kāyakammaṃ visamanti jāneyya, visamaṃ vacīkammaṃ visamanti jāneyya, visamaṃ manokammaṃ visamanti jāneyya, visamaṃ pāṇātipātaṃ visamoti jāneyya, visamaṃ adinnādānaṃ visamanti jāneyya, visamaṃ kāmesumicchācāraṃ visamoti jāneyya, visamaṃ musāvādaṃ visamoti jāneyya, visamaṃ pisuṇaṃ vācaṃ visamāti jāneyya, visamaṃ pharusaṃ vācaṃ visamāti jāneyya, visamaṃ samphappalāpaṃ visamoti jāneyya, visamaṃ abhijjhaṃ visamāti jāneyya, visamaṃ byāpādaṃ visamoti jāneyya, visamaṃ micchādiṭṭhiṃ visamāti jāneyya, visame saṅkhāre visamāti jāneyya, visame pañca kāmaguṇe visamāti jāneyya, visame pañca nīvaraṇe visamāti jāneyya ājāneyya vijāneyya paṭivijāneyya paṭivijjheyya. **Loke**ti apāyaloke…pe… āyatanaloketi – yaṃ kiñci jaññā visamanti loke.

Na tassa hetū visamaṃ careyyāti. Visamassa kāyakammassa hetu visamaṃ na careyya, visamassa vacīkammassa hetu visamaṃ na careyya, visamassa manokammassa hetu visamaṃ na careyya, visamassa pāṇātipātassa hetu visamaṃ na careyya, visamassa adinnādānassa hetu visamaṃ na careyya, visamassa kāmesumicchācārassa hetu visamaṃ na careyya, visamassa musāvādassa hetu visamaṃ na careyya, visamāya pisuṇāya vācāya hetu visamaṃ na careyya, visamāya pharusāya vācāya hetu visamaṃ na careyya, visamassa samphappalāpassa hetu visamaṃ na careyya, visamāya abhijjhāya hetu visamaṃ na careyya, visamassa byāpādassa hetu visamaṃ na careyya, visamāya micchādiṭṭhiyā hetu visamaṃ na careyya, visamānaṃ saṅkhārānaṃ hetu visamaṃ na careyya, visamānaṃ pañcannaṃ kāmaguṇānaṃ hetu visamaṃ na careyya, visamānaṃ pañcannaṃ nīvaraṇānaṃ hetu visamaṃ na careyya, visamāya cetanāya hetu visamaṃ na careyya, visamāya patthanāya hetu visamaṃ na careyya, visamāya paṇidhiyā hetu visamaṃ na careyya na ācareyya na samācareyya na samādāya vatteyyāti – na tassa hetū visamaṃ careyya.

Appañhidaṃ jīvitamāhu dhīrāti. **Jīvita**nti āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ. Api ca, dvīhi kāraṇehi appakaṃ jīvitaṃ – ṭhitiparittatāya vā appakaṃ jīvitaṃ, sarasaparittatāya vā appakaṃ jīvitaṃ. Kathaṃ ṭhitiparittatāya appakaṃ jīvitaṃ? Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; paccuppanne cittakkhaṇe jīvati, na jīvittha na jīvissati.

‘‘Jīvitaṃ attabhāvo ca, sukhadukkhā ca kevalā;
Ekacittasamāyuttā, lahuso vattate khaṇo.

‘‘Cullāsītisahassāni, kappā tiṭṭhanti ye marū;
Natveva tepi jīvanti, dvīhi cittehi saṃyutā.

‘‘Ye niruddhā marantassa, tiṭṭhamānassa vā idha;
Sabbepi sadisā khandhā, gatā appaṭisandhikā.

‘‘Anantarā ca ye bhaggā [bhaṅgā (sī. syā.)], ye ca bhaggā anāgatā;
Tadantare niruddhānaṃ, vesamaṃ natthi lakkhaṇe.

‘‘Anibbattena na jāto, paccuppannena jīvati;
Cittabhaggā mato loko, paññatti paramatthiyā.

‘‘Yathā ninnā pavattanti, chandena pariṇāmitā;
Acchinnadhārā vattanti, saḷāyatanapaccayā.

‘‘Anidhānagatā bhaggā, puñjo natthi anāgate;
Nibbattā ye ca [nibbattāyeva (sabbattha)] tiṭṭhanti, āragge sāsapūpamā.

‘‘Nibbattānañca dhammānaṃ, bhaṅgo nesaṃ purakkhato;
Palokadhammā tiṭṭhanti, purāṇehi amissitā.

‘‘Adassanato āyanti, bhaṅgā gacchanti dassanaṃ;
Vijjuppādova ākāse, uppajjanti vayanti cā’’ti.

Evaṃ ṭhitiparittatāya appakaṃ jīvitaṃ.

Kathaṃ sarasaparittatāya appakaṃ jīvitaṃ? Assāsūpanibandhaṃ jīvitaṃ, passāsūpanibandhaṃ jīvitaṃ, assāsapassāsūpanibandhaṃ jīvitaṃ, mahābhūtūpanibandhaṃ jīvitaṃ, kabaḷīkārāhārūpanibandhaṃ jīvitaṃ, usmūpanibandhaṃ jīvitaṃ, viññāṇūpanibandhaṃ jīvitaṃ. Mūlampi imesaṃ dubbalaṃ, pubbahetūpi imesaṃ dubbalā. Ye paccayā tepi dubbalā, yepi pabhāvikā tepi dubbalā. Sahabhūmi imesaṃ dubbalā, sampayogāpi imesaṃ dubbalā, sahajāpi imesaṃ dubbalā, yāpi payojikā sāpi dubbalā, aññamaññaṃ ime niccadubbalā, aññamaññaṃ anavaṭṭhitā ime. Aññamaññaṃ paripātayanti ime, aññamaññassa hi natthi tāyitā, na cāpi ṭhapenti aññamaññaṃ ime. Yopi nibbattako so na vijjati.

‘‘Na ca kenaci koci hāyati, gandhabbā ca ime hi sabbaso;
Purimehi pabhāvikā ime, yepi pabhāvikā te pure matā;
Purimāpi ca pacchimāpi ca, aññamaññaṃ na kadāci maddasaṃsū’’ti.

Evaṃ sarasaparittatāya appakaṃ jīvitaṃ.

Api ca cātumahārājikānaṃ devānaṃ jīvitaṃ upādāya manussānaṃ appakaṃ jīvitaṃ parittakaṃ jīvitaṃ thokaṃ [thokakaṃ (ka.)] jīvitaṃ khaṇikaṃ jīvitaṃ lahukaṃ jīvitaṃ ittaraṃ jīvitaṃ anaddhanīyaṃ jīvitaṃ naciraṭṭhitikaṃ jīvitaṃ. Tāvatiṃsānaṃ devānaṃ…pe… yāmānaṃ devānaṃ… tusitānaṃ devānaṃ… nimmānaratīnaṃ devānaṃ… paranimmitavasavattīnaṃ devānaṃ… brahmakāyikānaṃ devānaṃ jīvitaṃ upādāya manussānaṃ appakaṃ jīvitaṃ parittakaṃ jīvitaṃ thokaṃ jīvitaṃ khaṇikaṃ jīvitaṃ lahukaṃ jīvitaṃ ittaraṃ jīvitaṃ anaddhanīyaṃ jīvitaṃ naciraṭṭhitikaṃ jīvitaṃ.

Vuttañhetaṃ bhagavatā –

‘‘Appamidaṃ, bhikkhave, manussānaṃ āyu. Gamaniyo samparāyo mantāya boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ. Yo, bhikkhave, ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo’’.

‘‘Appamāyu manussānaṃ, hīḷeyya naṃ suporiso;
Careyyādittasīsova natthi maccussanāgamo.

‘‘Accayanti ahorattā, jīvitaṃ uparujjhati;
Āyu khiyyati maccānaṃ, kunnadīnaṃva odaka’’nti.

Appañhidaṃ jīvitamāhu dhīrāti. Dhīrāti dhīrā, dhitimāti dhīrā, dhitisampannāti dhīrā, dhīkatapāpāti dhīrā. Dhī vuccati paññā. Yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūri medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi, tāya paññāya samannāgatattā dhīrā. Api ca khandhadhīrā dhātudhīrā āyatanadhīrā, paṭiccasamuppādadhīrā satipaṭṭhānadhīrā sammappadhānadhīrā iddhipādadhīrā, indriyadhīrā baladhīrā bojjhaṅgadhīrā maggadhīrā phaladhīrā nibbānadhīrā. Te dhīrā evamāhaṃsu – ‘‘manussānaṃ appakaṃ jīvitaṃ, parittakaṃ jīvitaṃ, thokaṃ jīvitaṃ, khaṇikaṃ jīvitaṃ, lahukaṃ jīvitaṃ, ittaraṃ jīvitaṃ, anaddhanīyaṃ jīvitaṃ, naciraṭṭhitikaṃ jīvita’’nti. Evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – appañhidaṃ jīvitamāhu dhīrā.

Tenāha bhagavā –

‘‘Tasmā hi sikkhetha idheva jantu, yaṃ kiñci jaññā visamanti loke;
Na tassa hetū visamaṃ careyya, appañhidaṃ jīvitamāhu dhīrā’’ti.

11. Passāmi loke pariphandamānaṃ, pajaṃ imaṃ taṇhagataṃ bhavesu;

Hīnā narā maccumukhe lapanti, avītataṇhāse bhavābhavesu.

Passāmi loke pariphandamānanti. **Passāmī**ti maṃsacakkhunāpi passāmi, dibbacakkhunāpi passāmi, paññācakkhunāpi passāmi, buddhacakkhunāpi passāmi, samantacakkhunāpi passāmi dakkhāmi olokemi nijjhāyāmi upaparikkhāmi. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke.

Pariphandamānanti taṇhāphandanāya phandamānaṃ, diṭṭhiphandanāya phandamānaṃ, kilesaphandanāya phandamānaṃ, payogaphandanāya phandamānaṃ, vipākaphandanāya phandamānaṃ, duccaritaphandanāya phandamānaṃ, rattaṃ rāgena phandamānaṃ, duṭṭhaṃ dosena phandamānaṃ, mūḷhaṃ mohena phandamānaṃ, vinibaddhaṃ mānena phandamānaṃ, parāmaṭṭhaṃ diṭṭhiyā phandamānaṃ, vikkhepagataṃ uddhaccena phandamānaṃ, aniṭṭhaṅgataṃ vicikicchāya phandamānaṃ, thāmagataṃ anusayehi phandamānaṃ, lābhena phandamānaṃ, alābhena phandamānaṃ, yasena phandamānaṃ, ayasena phandamānaṃ, pasaṃsāya phandamānaṃ, nindāya phandamānaṃ, sukhena phandamānaṃ, dukkhena phandamānaṃ, jātiyā phandamānaṃ, jarāya phandamānaṃ, byādhinā phandamānaṃ, maraṇena phandamānaṃ, sokaparidevadukkhadomanassupāyāsehi phandamānaṃ, nerayikena dukkhena phandamānaṃ, tiracchānayonikena dukkhena phandamānaṃ, pettivisayikena dukkhena phandamānaṃ, mānusikena dukkhena phandamānaṃ, gabbhokkantimūlakena dukkhena phandamānaṃ, gabbhe ṭhitimūlakena dukkhena phandamānaṃ, gabbhā vuṭṭhānamūlakena dukkhena phandamānaṃ, jātassūpanibandhakena dukkhena phandamānaṃ, jātassa parādheyyakena dukkhena phandamānaṃ, attūpakkamena dukkhena phandamānaṃ, parūpakkamena dukkhena phandamānaṃ, dukkhadukkhena phandamānaṃ, saṅkhāradukkhena phandamānaṃ, vipariṇāmadukkhena phandamānaṃ, cakkhurogena dukkhena phandamānaṃ, sotarogena dukkhena phandamānaṃ, ghānarogena dukkhena…pe… jivhārogena… kāyarogena… sīsarogena… kaṇṇarogena… mukharogena… dantarogena… kāsena… sāsena… pināsena… dāhena… jarena… kucchirogena… mucchāya… pakkhandikāya… sūlāya … visucikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena… dadduyā… kaṇḍuyā… kacchuyā… rakhasāya… vitacchikāya… lohitena… pittena… madhumehena… aṃsāya… piḷakāya… bhagandalena [bhagandalāya (syā.)] … pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena… opakkamikena ābādhena … kammavipākajena ābādhena… sītena… uṇhena… jighacchāya… pipāsāya … uccārena… passāvena… ḍaṃsamakasavātātapasarīsapasamphassena dukkhena… mātumaraṇena dukkhena… pitumaraṇena dukkhena… bhātumaraṇena dukkhena… bhaginimaraṇena dukkhena… puttamaraṇena dukkhena… dhītumaraṇena dukkhena… ñātibyasanena… bhogabyasanena… rogabyasanena… sīlabyasanena… diṭṭhibyasanena dukkhena phandamānaṃ samphandamānaṃ vipphandamānaṃ vedhamānaṃ pavedhamānaṃ sampavedhamānaṃ passāmi dakkhāmi olokemi nijjhāyāmi upaparikkhāmīti – passāmi loke pariphandamānaṃ.

Pajaṃ imaṃ taṇhagataṃ bhavesūti. **Pajā**ti sattādhivacanaṃ. **Taṇhā**ti rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. **Taṇhagata**nti taṇhāgataṃ taṇhānugataṃ taṇhāyānusaṭaṃ taṇhāyāsannaṃ taṇhāya pātitaṃ abhibhūtaṃ pariyādinnacittaṃ. **Bhavesū**ti kāmabhave rūpabhave arūpabhaveti – pajaṃ imaṃ taṇhagataṃ bhavesu.

Hīnā narā maccumukhe lapantīti. **Hīnā narā**ti hīnā narā hīnena kāyakammena samannāgatāti hīnā narā, hīnena vacīkammena samannāgatāti hīnā narā, hīnena manokammena samannāgatāti hīnā narā, hīnena pāṇātipātena samannāgatāti hīnā narā, hīnena adinnādānena…pe… hīnena kāmesumicchācārena… hīnena musāvādena… hīnāya pisuṇāya vācāya… hīnāya pharusāya vācāya… hīnena samphappalāpena… hīnāya abhijjhāya… hīnena byāpādena… hīnāya micchādiṭṭhiyā… hīnehi saṅkhārehi… hīnehi pañcahi kāmaguṇehi nīvaraṇehi… hīnāya cetanāya… hīnāya patthanāya… hīnāya paṇidhiyā samannāgatāti hīnā narā hīnā nihīnā ohīnā omakā lāmakā chatukkā parittāti – hīnā narā. **Maccumukhe lapantī**ti. **Maccumukhe**ti māramukhe maraṇamukhe, maccuppattā maccusampattā maccūpāgatā, mārappattā mārasampattā mārūpāgatā, maraṇappattā maraṇasampattā maraṇūpāgatā lapanti lālapanti socanti kilamanti paridevanti urattāḷiṃ kandanti sammohaṃ āpajjantīti – hīnā narā maccumukhe lapanti.

Avītataṇhāse bhavābhavesūti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Bhavābhavesū**ti bhavābhave kammabhave punabbhave kāmabhave, kammabhave kāmabhave punabbhave rūpabhave, kammabhave rūpabhave punabbhave arūpabhave, kammabhave arūpabhave punabbhave punappunabbhave, punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā, avītataṇhā avigatataṇhā acattataṇhā avantataṇhā. Amuttataṇhā appahīnataṇhā appaṭinissaṭṭhataṇhāti – avītataṇhāse bhavābhavesu.

Tenāha bhagavā –

‘‘Passāmi loke pariphandamānaṃ, pajaṃ imaṃ taṇhagataṃ bhavesu;
Hīnā narā maccumukhe lapanti, avītataṇhāse bhavābhavesū’’ti.

12. **Mamāyite passatha phandamāne, maccheva** [macchova (sī.)] **appodake khīṇasote;**
Etampi disvā amamo careyya, bhavesu āsattimakubbamāno.

Mamāyite passatha phandamāneti. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca. Katamaṃ taṇhāmamattaṃ? Yāvatā taṇhāsaṅkhātena sīmakataṃ mariyādikataṃ odhikataṃ pariyantakataṃ pariggahitaṃ mamāyitaṃ. Idaṃ mamaṃ, etaṃ mamaṃ, ettakaṃ mamaṃ, ettāvatā mamaṃ, mama rūpā saddā gandhā rasā phoṭṭhabbā, attharaṇā pāvuraṇā dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, kevalampi mahāpathaviṃ taṇhāvasena mamāyati. Yāvatā aṭṭhasataṃ taṇhāvicaritaṃ, idaṃ taṇhāmamattaṃ.

Katamaṃ diṭṭhimamattaṃ? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikā diṭṭhi; yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphandikaṃ diṭṭhisaññojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho viparītaggāho vipallāsaggāho micchāgāho ‘‘ayāthāvakasmiṃ yāthāvaka’’nti gāho. Yāvatā dvāsaṭṭhidiṭṭhigatāni, idaṃ diṭṭhimamattaṃ. **Mamāyite passatha phandamāne**ti mamāyitaṃ vatthuṃ acchedasaṃkinopi phandanti, acchindantepi phandanti, acchinnepi phandanti, mamāyitaṃ vatthuṃ vipariṇāmasaṃkinopi phandanti, vipariṇāmantepi phandanti, vipariṇatepi phandanti paphandanti samphandanti vipphandanti vedhanti [vedhenti (syā.)] pavedhanti sampavedhanti. Evaṃ phandamāne paphandamāne samphandamāne vipphandamāne vedhamāne pavedhamāne sampavedhamāne passatha dakkhatha oloketha nijjhāyatha upaparikkhathāti – mamāyite passatha phandamāne.

Maccheva appodake khīṇasoteti. Yathā macchā appodake parittodake udakapariyādāne kākehi vā kulalehi vā balākāhi vā paripātiyamānā ukkhipiyamānā khajjamānā phandanti paphandanti samphandanti vipphandanti vedhanti pavedhanti sampavedhanti; evameva pajā mamāyitaṃ vatthuṃ acchedasaṃkinopi phandanti, acchindantepi phandanti, acchinnepi phandanti, mamāyitaṃ vatthuṃ vipariṇāmasaṃkinopi phandanti, vipariṇāmantepi phandanti, vipariṇatepi phandanti paphandanti samphandanti vipphandanti vedhanti pavedhanti sampavedhantīti – maccheva appodake khīṇasote.

Etampi disvā amamo careyyāti. Etaṃ ādīnavaṃ disvā passitvā tulayitvā tīrayitvā [tirayitvā (ka.)] vibhāvayitvā vibhūtaṃ katvā mamattesūti – etampi disvā. **Amamo careyyā**ti **mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca…pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. Taṇhāmamattaṃ pahāya diṭṭhimamattaṃ paṭinissajjitvā cakkhuṃ amamāyanto sotaṃ amamāyanto ghānaṃ amamāyanto jivhaṃ amamāyanto kāyaṃ amamāyanto manaṃ amamāyanto rūpe… sadde…

gandhe… rase… phoṭṭhabbe… dhamme… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme amamāyanto agaṇhanto aparāmasanto anabhinivisanto careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – etampi disvā amamo careyya.

Bhavesu āsattimakubbamānoti. **Bhavesū**ti kāmabhave rūpabhave arūpabhave. **Āsatti** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Bhavesu āsattimakubbamāno**ti. Bhavesu āsattiṃ akubbamāno, chandaṃ pemaṃ rāgaṃ khantiṃ akubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamānoti – bhavesu āsattimakubbamāno.

Tenāha bhagavā –

‘‘Mamāyite passatha phandamāne, maccheva appodake khīṇasote;
Etampi disvā amamo careyya, bhavesu āsattimakubbamāno’’ti.

13. **Ubhosu antesu vineyya chandaṃ, phassaṃ pariññāya anānugiddho;**
Yadattagarahī tadakubbamāno, na limpatī [na lippati (sī.)] diṭṭhasutesu dhīro.

Ubhosu antesu vineyya chandanti. **Antā**ti phasso eko anto phassasamudayo dutiyo anto, atīto eko anto anāgato dutiyo anto, sukhā vedanā eko anto dukkhā vedanā dutiyo anto, nāmaṃ eko anto rūpaṃ dutiyo anto, cha ajjhattikāni āyatanāni eko anto cha bāhirāni āyatanāni dutiyo anto, sakkāyo eko anto sakkāyasamudayo dutiyo anto. **Chando**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ. **Ubhosu antesu vineyya chanda**nti ubhosu antesu chandaṃ vineyya paṭivineyya pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – ubhosu antesu vineyya chandaṃ.

Phassaṃ pariññāya anānugiddhoti. **Phasso**ti cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, adhivacanasamphasso, paṭighasamphasso, sukhavedanīyo samphasso dukkhavedanīyo samphasso adukkhamasukhavedanīyo samphasso, kusalo phasso akusalo phasso abyākato phasso, kāmāvacaro phasso rūpāvacaro phasso arūpāvacaro phasso, suññato phasso animitto phasso appaṇihito phasso, lokiyo phasso lokuttaro phasso, atīto phasso anāgato phasso paccuppanno phasso, yo evarūpo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati phasso.

Phassaṃ pariññāyāti phassaṃ tīhi pariññāhi parijānitvā – ñātapariññāya, tīraṇapariññāya [tiraṇapariññāya (syā.)], pahānapariññāya. Katamā ñātapariññā? Phassaṃ jānāti – ayaṃ cakkhusamphasso, ayaṃ sotasamphasso, ayaṃ ghānasamphasso, ayaṃ jivhāsamphasso, ayaṃ kāyasamphasso, ayaṃ manosamphasso, ayaṃ adhivacanasamphasso, ayaṃ paṭighasamphasso, ayaṃ sukhavedanīyo phasso, ayaṃ dukkhavedanīyo phasso, ayaṃ adukkhamasukhavedanīyo phasso, ayaṃ kusalo phasso, ayaṃ akusalo phasso, ayaṃ abyākato phasso, ayaṃ kāmāvacaro phasso, ayaṃ rūpāvacaro phasso, ayaṃ arūpāvacaro phasso, ayaṃ suññato phasso, ayaṃ animitto phasso, ayaṃ appaṇihito phasso, ayaṃ lokiyo phasso, ayaṃ lokuttaro phasso, ayaṃ atīto phasso, ayaṃ anāgato phasso, ayaṃ paccuppanno phassoti jānāti passati – ayaṃ ñātapariññā.

Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā phassaṃ tīreti. Aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato ītito upaddavato bhayato upasaggato calato pabhaṅguto adhuvato atāṇato aleṇato asaraṇato rittato tucchato suññato anattato ādīnavato vipariṇāmadhammato asārakato aghamūlato vadhakato vibhavato sāsavato saṅkhatato mārāmisato jātijarābyādhimaraṇadhammato sokaparidevadukkhadomanassupāyāsadhammato saṃkilesadhammato samudayato atthaṅgamato assādato ādīnavato nissaraṇato tīreti – ayaṃ tīraṇapariññā.

Katamā pahānapariññā? Evaṃ tīrayitvā phasse chandarāgaṃ pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. Vuttañhetaṃ bhagavatā – ‘‘yo, bhikkhave, phassesu chandarāgo taṃ pajahatha. Evaṃ so phasso pahīno bhavissati ucchinnamūlo tālāvatthukato anabhāvaṃ kato āyatiṃ anuppādadhammo’’ti – ayaṃ pahānapariññā. **Phassaṃ pariññāyā**ti. Phassaṃ imāhi tīhi pariññāhi parijānitvā. **Anānugiddho**ti. **Gedhā**e vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yasseso gedho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati agiddho. So rūpe agiddho sadde agiddho gandhe agiddho rase agiddho phoṭṭhabbe agiddho kule… gaṇe… āvāse… lābhe… yase… pasaṃsāya… sukhe… cīvare… piṇḍapāte… senāsane… gilānapaccayabhesajjaparikkhāre agiddho kāmadhātuyā… rūpadhātuyā… arūpadhātuyā… kāmabhave… rūpabhave… arūpabhave… saññābhave… asaññābhave… nevasaññānāsaññābhave… ekavokārabhave… catuvokārabhave… pañcavokārabhave… atīte… anāgate… paccuppanne… diṭṭhasutamutaviññātabbesu dhammesu agiddho agadhito amucchito anajjhāpanno vītagedho vigatagedho cattagedho vantagedho muttagedho pahīnagedho paṭinissaṭṭhagedho vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti – phassaṃ pariññāya anānugiddho.

Yadattagarahī tadakubbamānoti. **Yada**nti yaṃ. **Attagarahī**ti dvīhi kāraṇehi attānaṃ garahati – katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca attānaṃ garahati? Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucaritanti – attānaṃ garahati. Kataṃ me vacīduccaritaṃ, akataṃ me vacīsucaritanti – attānaṃ garahati. Kataṃ me manoduccaritaṃ, akataṃ me manosucaritanti – attānaṃ garahati. Kato me pāṇātipāto, akatā me pāṇātipātā veramaṇīti – attānaṃ garahati. Kataṃ me adinnādānaṃ, akatā me adinnādānā veramaṇīti – attānaṃ garahati. Kato me kāmesumicchācāro, akatā me kāmesumicchācārā veramaṇīti – attānaṃ garahati. Kato me musāvādo, akatā me musāvādā veramaṇīti – attānaṃ garahati. Katā me pisuṇā vācā, akatā me pisuṇāya vācāya veramaṇīti – attānaṃ garahati. Katā me pharusā vācā, akatā me pharusāya vācāya veramaṇīti – attānaṃ garahati. Kato me samphappalāpo, akatā me samphappalāpā veramaṇīti – attānaṃ garahati. Katā me abhijjhā, akatā me anabhijjhāti – attānaṃ garahati. Kato me byāpādo, akato me abyāpādoti – attānaṃ garahati. Katā me micchādiṭṭhi, akatā me sammādiṭṭhīti – attānaṃ garahati. Evaṃ katattā ca akatattā ca attānaṃ garahati. Atha vā, sīlesumhi na paripūrakārīti – attānaṃ garahati. Indriyesumhi aguttadvāroti – attānaṃ garahati. Bhojanemhi [bhojane (syā.)] amattaññūti – attānaṃ garahati. Jāgariyaṃ ananuyuttoti – attānaṃ garahati. Satisampajaññena asamannāgatoti – attānaṃ garahati. Abhāvitā me cattāro satipaṭṭhānāti – attānaṃ garahati. Abhāvitā me cattāro sammappadhānāti – attānaṃ garahati. Abhāvitā me cattāro iddhipādāti – attānaṃ garahati. Abhāvitāni me pañcindriyānīti – attānaṃ garahati. Abhāvitāni me pañca balānīti – attānaṃ garahati. Abhāvitā me satta bojjhaṅgāti – attānaṃ garahati. Abhāvito me ariyo aṭṭhaṅgiko maggoti – attānaṃ garahati. Dukkhaṃ me apariññātanti – attānaṃ garahati. Samudayo me appahīnoti – attānaṃ garahati. Maggo me abhāvitoti – attānaṃ garahati. Nirodho me asacchikatoti – attānaṃ garahati. Evaṃ katattā ca akatattā ca attānaṃ garahati. Evaṃ attagarahitaṃ kammaṃ akubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamānoti – yadattagarahī tadakubbamāno. **Na limpatī diṭṭhasutesu dhīro**ti. **Lepo**ti dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo…pe… ayaṃ diṭṭhilepo. **Dhīro**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. Dhīro taṇhālepaṃ pahāya diṭṭhilepaṃ paṭinissajjitvā diṭṭhe na limpati, sute na limpati, mute na limpati, viññāte na limpati, na palimpati [na saṃlimpati (syā.)], na upalimpati. Alitto apalitto [asaṃlitto (syā.)] anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – na limpatī diṭṭhasutesu dhīroti.

Tenāha bhagavā –

‘‘Ubhosu antesu vineyya chandaṃ, phassaṃ pariññāya anānugiddho;

Yadattagarahī tadakubbamāno, na limpatī diṭṭhasutesu dhīro’’ti.

14. **Saññaṃ pariññā vitareyya oghaṃ, pariggahesu muni nopalitto;**
Abbūḷhasallo caramappamatto, nāsīsatī lokamimaṃ parañca.

Saññaṃ pariññā vitareyya oghanti. **Saññā**ti kāmasaññā byāpādasaññā vihiṃsāsaññā nekkhammasaññā abyāpādasaññā avihiṃsāsaññā rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā dhammasaññā – yā evarūpā saññā sañjānanā sañjānitattaṃ – ayaṃ vuccati saññā. **Saññaṃ pariññā**ti saññaṃ tīhi pariññāhi parijānitvā – ñātapariññāya, tīraṇapariññāya, pahānapariññāya.

Katamā ñātapariññā? Saññaṃ jānāti – ayaṃ kāmasaññā, ayaṃ byāpādasaññā, ayaṃ vihiṃsāsaññā, ayaṃ nekkhammasaññā, ayaṃ abyāpādasaññā, ayaṃ avihiṃsāsaññā, ayaṃ rūpasaññā, ayaṃ saddasaññā, ayaṃ gandhasaññā, ayaṃ rasasaññā, ayaṃ phoṭṭhabbasaññā, ayaṃ dhammasaññāti jānāti passati – ayaṃ ñātapariññā.

Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā saññaṃ tīreti. Aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato ītito upaddavato bhayato upasaggato calato pabhaṅguto…pe… samudayato atthaṅgamato assādato ādīnavato nissaraṇato tīreti – ayaṃ tīraṇapariññā.

Katamā pahānapariññā? Evaṃ tīrayitvā saññāya chandarāgaṃ pajahati vinodeti anabhāvaṃ gameti. Vuttampi hetaṃ bhagavatā – ‘‘yo, bhikkhave, saññāya chandarāgo, taṃ pajahatha. Evaṃ sā saññā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃ katā āyatiṃ anuppādadhammā’’ti – ayaṃ pahānapariññā. **Saññaṃ pariññā**ti saññaṃ imāhi tīhi pariññāhi parijānitvā. **Vitareyya ogha**nti kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tareyya uttareyya patareyya samatikkameyya vītivatteyyāti – saññaṃ pariññā vitareyya oghaṃ.

Pariggahesu muni nopalittoti. **Pariggahā**ti dve pariggahā – taṇhāpariggaho ca diṭṭhipariggaho ca…pe… ayaṃ taṇhāpariggaho…pe… ayaṃ diṭṭhipariggaho. **Munī**ti. Monaṃ vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi, tena ñāṇena samannāgato muni monappattoti. Tīṇi moneyyāni – kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ.

Katamaṃ kāyamoneyyaṃ? Tividhakāyaduccaritānaṃ pahānaṃ kāyamoneyyaṃ, tividhaṃ kāyasucaritaṃ kāyamoneyyaṃ, kāyārammaṇe ñāṇaṃ kāyamoneyyaṃ, kāyapariññā kāyamoneyyaṃ, pariññāsahagato maggo kāyamoneyyaṃ, kāye chandarāgassa pahānaṃ kāyamoneyyaṃ, kāyasaṅkhāranirodho catutthajjhānasamāpatti kāyamoneyyaṃ – idaṃ kāyamoneyyaṃ.

Katamaṃ vacīmoneyyaṃ? Catubbidhavacīduccaritānaṃ pahānaṃ vacīmoneyyaṃ, catubbidhaṃ vacīsucaritaṃ vacīmoneyyaṃ, vācārammaṇe ñāṇaṃ vacīmoneyyaṃ, vācāpariññā vacīmoneyyaṃ, pariññāsahagato maggo vacīmoneyyaṃ, vācāya chandarāgassa pahānaṃ vacīmoneyyaṃ, vacīsaṅkhāranirodho dutiyajjhānasamāpatti vacīmoneyyaṃ – idaṃ vacīmoneyyaṃ.

Katamaṃ manomoneyyaṃ? Tividhamanoduccaritānaṃ pahānaṃ manomoneyyaṃ, tividhaṃ manosucaritaṃ manomoneyyaṃ, cittārammaṇe ñāṇaṃ manomoneyyaṃ, cittapariññā manomoneyyaṃ, pariññāsahagato maggo manomoneyyaṃ, citte chandarāgassa pahānaṃ manomoneyyaṃ, cittasaṅkhāranirodho saññāvedayitanirodhaṃ manomoneyyaṃ – idaṃ manomoneyyaṃ.

‘‘Kāyamuniṃ vācāmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu sabbappahāyinaṃ.

‘‘Kāyamuniṃ vācāmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu ninhātapāpaka’’nti [niṃnhātapāpakanti (syā.)].

Imehi tīhi moneyyehi dhammehi samannāgatā cha munino [cha munayo (syā.)] – agāramunino, anagāramunino, sekhamunino, asekhamunino, paccekamunino, munimuninoti. Katame agāramunino? Ye te agārikā diṭṭhapadā viññātasāsanā – ime agāramunino. Katame anagāramunino? Ye te pabbajitā diṭṭhapadā viññātasāsanā – ime anagāramunino. Satta sekhā sekhamunino. Arahanto asekhamunino. Paccekabuddhā paccekamunino. Munimunino vuccanti tathāgatā arahanto sammāsambuddhā.

‘‘Na monena muni hoti, mūḷharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

‘‘Pāpāni parivajjeti, sa muni tena so muni;
Yo munāti ubho loke, muni tena pavuccati.

‘‘Asatañca satañca ñatvā dhammaṃ, ajjhattaṃ bahiddhā ca sabbaloke;
Devamanussehi pūjito yo, saṅgajālamaticca so munī’’ti.

Lepāti dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo…pe… ayaṃ diṭṭhilepo. Muni taṇhālepaṃ pahāya diṭṭhilepaṃ paṭinissajjitvā pariggahesu na limpati na palimpati na upalimpati. Alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – pariggahesu muni nopalitto.

Abbūḷhasallo caramappamattoti. **Salla**nti satta sallāni – rāgasallaṃ, dosasallaṃ, mohasallaṃ, mānasallaṃ, diṭṭhisallaṃ, sokasallaṃ, kathaṃkathāsallaṃ [duccaritasallaṃ (sī.)]. Yassete sallā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati abbūḷhasallo abbahitasallo uddhatasallo samuddhatasallo uppāṭitasallo samuppāṭitasallo cattasallo vantasallo muttasallo pahīnasallo paṭinissaṭṭhasallo nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti – abbūḷhasallo.

Caranti caranto viharanto iriyanto vattanto pālento yapento yāpento. **Appamatto**ti sakkaccakārī sātaccakārī aṭṭhitakārī anolīnavuttiko anikkhittacchando anikkhittadhuro kusalesu dhammesu. ‘‘Kathāhaṃ aparipūraṃ vā sīlakkhandhaṃ paripūreyyaṃ, paripūraṃ vā sīlakkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivāni ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesu. ‘‘Kathāhaṃ aparipūraṃ vā samādhikkhandhaṃ paripūreyyaṃ, paripūraṃ vā samādhikkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti…pe… kusalesu dhammesu. ‘‘Kathāhaṃ aparipūraṃ vā paññākkhandhaṃ paripūreyyaṃ… vimuttikkhandhaṃ… vimuttiñāṇadassanakkhandhaṃ paripūreyyaṃ, paripūraṃ vā vimuttiñāṇadassanakkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivāni ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesu. ‘‘Kathāhaṃ apariññātaṃ vā dukkhaṃ parijāneyyaṃ, appahīne vā kilese pajaheyyaṃ, abhāvitaṃ vā maggaṃ bhāveyyaṃ, asacchikataṃ vā nirodhaṃ sacchikareyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivāni ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesūti – abbūḷhasallo caramappamatto.

Nāsīsatī lokamimaṃ parañcāti imaṃ lokaṃ nāsīsati sakattabhāvaṃ, paralokaṃ nāsīsati parattabhāvaṃ; imaṃ lokaṃ nāsīsati sakarūpavedanāsaññāsaṅkhāraviññāṇaṃ, paraṃ lokaṃ nāsīsati pararūpavedanāsaññāsaṅkhāraviññāṇaṃ; imaṃ lokaṃ nāsīsati cha ajjhattikāni āyatanāni, paraṃ lokaṃ nāsīsati cha bāhirāni āyatanāni; imaṃ lokaṃ nāsīsati manussalokaṃ, paraṃ lokaṃ nāsīsati devalokaṃ. Imaṃ lokaṃ nāsīsati kāmadhātuṃ, paraṃ lokaṃ nāsīsati rūpadhātuṃ arūpadhātuṃ; imaṃ lokaṃ nāsīsati kāmadhātuṃ rūpadhātuṃ, paraṃ lokaṃ nāsīsati arūpadhātuṃ. Puna gatiṃ vā upapattiṃ vā paṭisandhiṃ vā bhavaṃ vā saṃsāraṃ vā vaṭṭaṃ vā nāsīsati na icchati na sādiyati na pattheti na piheti nātijappatīti – nāsīsatī lokamimaṃ parañcāti.

Tenāha bhagavā –

‘‘Saññaṃ pariññā vitareyya oghaṃ, pariggahesu muni nopalitto;
Abbūḷhasallo caramappamatto, nāsīsatī lokamimaṃ parañcā’’ti.

Guhaṭṭhakasuttaniddeso dutiyo.

3. Duṭṭhaṭṭhakasuttaniddeso

Atha duṭṭhaṭṭhakasuttaniddesaṃ vakkhati –

15. **Vadanti ve duṭṭhamanāpi eke, athopi** [aññepi te (sī.), aññepi (syā.)] **ve saccamanā vadanti;**
Vādañca jātaṃ muni no upeti, tasmā munī natthi khilo kuhiñci.

Vadanti ve duṭṭhamanāpi eketi te titthiyā duṭṭhamanā viruddhamanā paṭiviruddhamanā āhatamanā paccāhatamanā āghātitamanā paccāghātitamanā vadanti upavadanti bhagavantañca bhikkhusaṅghañca abhūtenāti – vadanti ve duṭṭhamanāpi eke.

Athopi ve saccamanā vadantīti ye tesaṃ titthiyānaṃ saddahantā okappentā adhimuccantā saccamanā saccasaññino bhūtamanā bhūtasaññino tathamanā tathasaññino yāthāvamanā yāthāvasaññino aviparītamanā aviparītasaññino vadanti upavadanti bhagavantañca bhikkhusaṅghañca abhūtenāti – athopi ve saccamanā vadanti.

Vādañca jātaṃ muni no upetīti. So vādo jāto hoti sañjāto nibbatto abhinibbatto pātubhūto paratoghoso akkoso upavādo bhagavato ca bhikkhusaṅghassa ca abhūtenāti – vādañca jātaṃ. **Muni no upetī**ti. **Munī**ti. Monaṃ vuccati ñāṇaṃ. Yā paññā pajānanā amoho dhammavicayo sammādiṭṭhi, tena ñāṇena samannāgato muni monappatto…pe… saṅgajālamaticca so muni. Yo vādaṃ upeti so dvīhi kāraṇehi vādaṃ upeti – kārako kārakatāya vādaṃ upeti, atha vā vuccamāno upavadiyamāno kuppati byāpajjati patiṭṭhiyati kopañca dosañca appaccayañca pātukaroti. Akārakomhīti yo vādaṃ upeti so imehi dvīhi kāraṇehi vādaṃ upeti. Muni dvīhi kāraṇehi vādaṃ na upeti – akārako muni akārakatāya vādaṃ na upeti, atha vā vuccamāno upavadiyamāno na kuppati na byāpajjati na patiṭṭhiyati na kopañca dosañca appaccayañca pātukaroti. Akārakomhīti muni imehi dvīhi kāraṇehi vādaṃ na upeti na upagacchati na gaṇhāti na parāmasati na abhinivisatīti – vādañca jātaṃ muni no upeti.

Tasmā munī natthi khilo kuhiñcīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānaṃ munino āhatacittatā khilajātatāpi natthi. Pañcapi cetokhilā natthi, tayopi khilā natthi. Rāgakhilo dosakhilo mohakhilo natthi na santi na saṃvijjati nupalabbhati, pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – tasmā munī natthi khilo kuhiñcīti.

Tenāha bhagavā –

‘‘Vadanti ve duṭṭhamanāpi eke, athopi ve saccamanā vadanti;
Vādañca jātaṃ muni no upeti, tasmā munī natthi khilo kuhiñcī’’ti.

16. **Sakañhi diṭṭhiṃ kathamaccayeyya, chandānunīto ruciyā niviṭṭho;**
Sayaṃ samattāni pakubbamāno, yathā hi jāneyya tathā vadeyya.

Sakañhi diṭṭhiṃ kathamaccayeyyāti. Yaṃ te titthiyā sundariparibbājikaṃ hantvā samaṇānaṃ sakyaputtiyānaṃ avaṇṇaṃ pakāsayitvā ‘‘evaṃ etaṃ lābhaṃ yasasakkāraṃ sammānaṃ paccāharissāmā’’ti te evaṃdiṭṭhikā evaṃkhantikā evaṃrucikā evaṃladdhikā evaṃajjhāsayā evaṃadhippāyā, te nāsakkhiṃsu sakaṃ diṭṭhiṃ sakaṃ khantiṃ sakaṃ ruciṃ sakaṃ laddhiṃ sakaṃ ajjhāsayaṃ sakaṃ adhippāyaṃ atikkamituṃ; atha kho sveva ayaso te paccāgatoti, evampi – sakañhi diṭṭhiṃ kathamaccayeyya. Atha vā ‘‘sassato loko, idameva saccaṃ moghamañña’’nti yo so evaṃvādo, so sakaṃ diṭṭhiṃ sakaṃ khantiṃ sakaṃ ruciṃ sakaṃ laddhiṃ sakaṃ ajjhāsayaṃ sakaṃ adhippāyaṃ kathaṃ accayeyya atikkameyya samatikkameyya vītivatteyya? Taṃ kissa hetu? Tassa sā diṭṭhi tathā samattā samādinnā gahitā parāmaṭṭhā abhiniviṭṭhā ajjhositā adhimuttāti. Evampi – sakañhi diṭṭhiṃ kathamaccayeyya? ‘‘Asassato loko…pe… antavā loko… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti yo so evaṃ vādo, so sakaṃ diṭṭhiṃ sakaṃ khantiṃ sakaṃ ruciṃ sakaṃ laddhiṃ sakaṃ ajjhāsayaṃ sakaṃ adhippāyaṃ kathaṃ accayeyya atikkameyya samatikkameyya vītivatteyya? Taṃ kissa hetu? Tassa sā diṭṭhi tathā samattā samādinnā gahitā parāmaṭṭhā abhiniviṭṭhā ajjhositā adhimuttāti. Evampi – sakañhi diṭṭhiṃ kathamaccayeyya.

Chandānunīto ruciyā niviṭṭhoti. **Chandānunīto**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā yāyati niyyati vuyhati saṃharīyati. Yathā hatthiyānena vā assayānena vā rathayānena vā goyānena vā ajayānena vā meṇḍayānena vā oṭṭhayānena vā kharayānena vā yāyati niyyati vuyhati saṃharīyati, evameva sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā yāyati niyyati vuyhati saṃharīyatīti – chandānunīto. **Ruciyā niviṭṭho**ti sakāya diṭṭhiyā sakāya ruciyā sakāya laddhiyā niviṭṭho patiṭṭhito allīno upagato ajjhosito adhimuttoti – chandānunīto ruciyā niviṭṭho.

Sayaṃ samattāni pakubbamānoti. Sayaṃ samattaṃ karoti paripuṇṇaṃ karoti anomaṃ karoti aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti. ‘‘Ayaṃ satthā sabbaññū’’ti sayaṃ samattaṃ karoti paripuṇṇaṃ karoti anomaṃ karoti aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti. ‘‘Ayaṃ dhammo svākkhāto…pe… ayaṃ gaṇo suppaṭipanno… ayaṃ diṭṭhi bhaddikā… ayaṃ paṭipadā supaññattā… ayaṃ maggo niyyāniko’’ti sayaṃ samattaṃ karoti paripuṇṇaṃ karoti anomaṃ karoti aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti janeti sañjaneti nibbatteti abhinibbattetīti – sayaṃ samattāni pakubbamāno.

Yathā hi jāneyya tathā vadeyyāti yathā jāneyya, tathā vadeyya katheyya bhaṇeyya dīpayeyya vohareyya. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti yathā jāneyya, tathā vadeyya katheyya bhaṇeyya dīpayeyya vohareyya. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti yathā jāneyya, tathā vadeyya katheyya bhaṇeyya dīpayeyya vohareyyāti – yathā hi jāneyya tathā vadeyya.

Tenāha bhagavā –

‘‘Sakañhi diṭṭhiṃ kathamaccayeyya, chandānunīto ruciyā niviṭṭho;
Sayaṃ samattāni pakubbamāno, yathā hi jāneyya tathā vadeyyā’’ti.

17. **Yo attano sīlavatāni jantu, anānupuṭṭhova** [anānupuṭṭho ca (syā.)] **paresa pāva** pāvā (sī. syā.) **;**
Anariyadhammaṃ kusalā tamāhu, yo ātumānaṃ sayameva pāva [pāvā (sī. syā.)] **.**

Yo attano sīlavatāni jantūti. **Yo**ti yo yādiso yathāyutto yathāvihito yathāpakāro yaṃṭhānappatto yaṃdhammasamannāgato khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā devo vā manusso vā. **Sīlavatānī**ti atthi sīlañceva vatañca [vattañca (syā.), evamuparipi], atthi vataṃ na sīlaṃ. Katamaṃ sīlañceva vatañca? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yo tattha saṃyamo saṃvaro avītikkamo, idaṃ sīlaṃ. Yaṃ samādānaṃ taṃ vataṃ. Saṃvaraṭṭhena sīlaṃ;

samādānaṭṭhena vataṃ – idaṃ vuccati sīlañceva vatañca. Katamaṃ vataṃ, na sīlaṃ? Aṭṭha dhutaṅgāni – āraññikaṅgaṃ, piṇḍapātikaṅgaṃ, paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, sapadānacārikaṅgaṃ, khalupacchābhattikaṅgaṃ, nesajjikaṅgaṃ, yathāsanthatikaṅgaṃ – idaṃ vuccati vataṃ, na sīlaṃ. Vīriyasamādānampi vuccati vataṃ, na sīlaṃ. ‘‘Kāmaṃ taco ca nhāru [nahāru (sī. syā.)] ca aṭṭhi ca avasissatu [avasussatu (syā.)], sarīre upassussatu maṃsalohitaṃ. Yaṃ taṃ purisathāmena purisabalena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī’’ti – cittaṃ paggaṇhāti padahati. Evarūpaṃ vīriyasamādānaṃ – idaṃ vuccati vataṃ, na sīlaṃ.

‘‘Nāsissaṃ na pivissāmi, vihārato na nikkhame;
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate’’ti.

Cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. ‘‘Na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’’ti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. ‘‘Na tāvāhaṃ imamhā āsanā vuṭṭhahissāmi, caṅkamā orohissāmi, vihārā nikkhamissāmi, aḍḍhayogā nikkhamissāmi, pāsādā nikkhamissāmi, hammiyā nikkhamissāmi, guhāya nikkhamissāmi, leṇā nikkhamissāmi, kuṭiyā nikkhamissāmi, kūṭāgārā nikkhamissāmi, aṭṭā nikkhamissāmi, māḷā nikkhamissāmi, uddaṇḍā [uṭṭaṇḍā (ka.)] nikkhamissāmi upaṭṭhānasālāya nikkhamissāmi maṇḍapā nikkhamissāmi, rukkhamūlā nikkhamissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’’ti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. ‘‘Imasmiññeva pubbaṇhasamayaṃ ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmī’’ti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. ‘‘Imasmiññeva majjhanhikasamayaṃ, sāyanhasamayaṃ, purebhattaṃ, pacchābhattaṃ, purimaṃ yāmaṃ, majjhimaṃ yāmaṃ, pacchimaṃ yāmaṃ, kāḷe, juṇhe, vasse, hemante, gimhe, purime vayokhandhe, majjhime vayokhandhe, pacchime vayokhandhe ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmī’’ti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. **Jantū**ti satto naro mānavo [māṇavo (ka.)] poso puggalo jīvo jāgu jantu indagu manujoti – yo attano sīlavatāni jantu.

Anānupuṭṭhova paresa pāvāti. **Paresa**nti paresaṃ khattiyānaṃ brāhmaṇānaṃ vessānaṃ suddānaṃ gahaṭṭhānaṃ pabbajitānaṃ devānaṃ manussānaṃ. **Anānupuṭṭho**ti apuṭṭho apucchito ayācito anajjhesito apasādito. **Pāvā**ti attano sīlaṃ vā vataṃ vā sīlabbataṃ vā pāvadati. Ahamasmi sīlasampannoti vā, vatasampannoti vā, sīlabbatasampannoti vā jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena [vijjaṭṭhānena (syā.)] vā sutena vā paṭibhānena [paṭibhāṇena (sī. syā. ka.)] vā aññataraññatarena vā vatthunā, uccā kulā pabbajitoti vā, mahākulā pabbajitoti vā, mahābhogakulā pabbajitoti vā, uḷārabhogakulā pabbajitoti vā, ñāto yasassī sagahaṭṭhapabbajitānanti vā, lābhimhi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti vā, suttantikoti vā, vinayadharoti vā, dhammakathikoti vā, āraññikoti vā, piṇḍapātikoti vā, paṃsukūlikoti vā, tecīvarikoti vā, sapadānacārikoti vā, khalupacchābhattikoti vā, nesajjikoti vā, yathāsanthatikoti vā, paṭhamassa jhānassa lābhīti vā, dutiyassa jhānassa lābhīti vā, tatiyassa jhānassa lābhīti vā, catutthassa jhānassa lābhīti vā, ākāsānañcāyatanasamāpattiyā lābhīti vā, viññāṇañcāyatanasamāpattiyā lābhīti vā, ākiñcaññāyatanasamāpattiyā lābhīti vā, nevasaññānāsaññāyatanasamāpattiyā lābhīti vā pāvadati katheti bhaṇati dīpayati voharatīti – anānupuṭṭhova paresaṃ pāva.

Anariyadhammaṃ kusalā tamāhūti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā, te kusalā evamāhaṃsu – ‘‘anariyānaṃ eso dhammo, neso dhammo ariyānaṃ; bālānaṃ eso dhammo, neso dhammo paṇḍitānaṃ; asappurisānaṃ eso dhammo, neso dhammo sappurisāna’’nti. Evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – anariyadhammaṃ kusalā tamāhu.

Yo ātumānaṃ sayameva pāvāti. **Ātumā** vuccati attā. **Sayameva pāvā**ti sayameva attānaṃ pāvadati – ‘‘ahamasmi sīlasampannoti vā, vatasampannoti vā, sīlabbatasampannoti vā, jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā, uccā kulā pabbajitoti vā, mahākulā pabbajitoti vā, mahābhogakulā pabbajitoti vā, uḷārabhogakulā pabbajitoti vā, ñāto yasassī sagahaṭṭhapabbajitānanti vā, lābhimhi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti vā, suttantikoti vā, vinayadharoti vā, dhammakathikoti vā, āraññikoti vā, piṇḍapātikoti vā, paṃsukūlikoti vā, tecīvarikoti vā, sapadānacārikoti vā, khalupacchābhattikoti vā, nesajjikoti vā, yathāsanthatikoti vā, paṭhamassa jhānassa lābhīti vā, dutiyassa jhānassa lābhīti vā, tatiyassa jhānassa lābhīti vā, catutthassa jhānassa lābhīti vā, ākāsānañcāyatanasamāpattiyā lābhīti vā, viññāṇañcāyatanasamāpattiyā lābhīti vā,

Vibhavañca bhavañca vippahāya, vusitavā khīṇapunabbhavo sa bhikkhū’’ti.

Ākiñcaññāyatanasamāpattiyā lābhīti vā, nevasaññānāsaññāyatanasamāpattiyā lābhīti vā’’ pāvadati katheti bhaṇati dīpayati voharatīti – yo ātumānaṃ sayameva pāvāti.

Tenāha bhagavā –

‘‘Yo attano sīlavatāni jantu, anānupuṭṭhova paresa pāva;
Anariyadhammaṃ kusalā tamāhu, yo ātumānaṃ sayameva pāvā’’ti.

18. **Santo ca bhikkhu abhinibbutatto, itihanti sīlesu akatthamāno;**
Tamariyadhammaṃ kusalā vadanti, yassussadā natthi kuhiñci loke.

Santo ca bhikkhu abhinibbutattoti. **Santo**ti rāgassa samitattā santo, dosassa samitattā santo, mohassa samitattā santo, kodhassa…pe… upanāhassa… makkhassa… paḷāsassa [palāsassa (sī. ka.)] … issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ… sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti – santo. **Bhikkhū**ti sattannaṃ dhammānaṃ bhinnattā bhikkhu – sakkāyadiṭṭhi bhinnā hoti, vicikicchā bhinnā hoti, sīlabbataparāmāso bhinno hoti, rāgo bhinno hoti, doso bhinno hoti, moho bhinno hoti, māno bhinno hoti. Bhinnāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā [ponobbhavikā (syā. ka.)] sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

‘‘Pajjena katena attanā, [sabhiyāti bhagavā]
Parinibbānagato vitiṇṇakaṅkho;
Vibhavañca [vibhavaṃ (sī. ka.) su. ni. 519] bhavañca vippahāya,
Vusitavā khīṇapunabbhavo sa bhikkhū’’ti.

Santo ca bhikkhu abhinibbutattoti rāgassa nibbāpitattā abhinibbutatto, dosassa nibbāpitattā abhinibbutatto, mohassa nibbāpitattā abhinibbutatto, kodhassa…pe… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ… sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ nibbāpitattā abhinibbutattoti – santo ca bhikkhu abhinibbutatto.

Itihanti sīlesu akatthamānoti. **Itiha**nti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ [padānupubbatā metaṃ (syā. ka.)] – itihanti. **Sīlesu akatthamāno**ti. Idhekacco katthī hoti vikatthī. So katthati vikatthati. Ahamasmi sīlasampannoti vā, vatasampannoti vā, sīlabbatasampannoti vā, jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā…pe… nevasaññānāsaññāyatanasamāpattiyā lābhīti vā katthati vikatthati. Evaṃ na katthati na vikatthati. Katthanā ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – itihanti sīlesu akatthamāno.

Tamariyadhammaṃ kusalā vadantīti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā, te kusalā evaṃ vadanti – ‘‘ariyānaṃ eso dhammo, neso dhammo anariyānaṃ; paṇḍitānaṃ eso dhammo, neso dhammo bālānaṃ; sappurisānaṃ eso dhammo, neso dhammo asappurisāna’’nti. Evaṃ vadanti, ariyānaṃ evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – tamariyadhammaṃ kusalā vadanti.

Yassussadā natthi kuhiñci loketi. **Yassā**ti arahato khīṇāsavassa. **Ussadā**ti sattussadā – rāgussado, dosussado, mohussado, mānussado, diṭṭhussado, kilesussado, kammussado. Yassime [tassime (sī. syā.)] ussadā natthi na santi na vijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vā. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloketi – yassussadā natthi kuhiñci loke.

Tenāha bhagavā –

‘‘Santo ca bhikkhu abhinibbutatto, itihanti sīlesu akatthamāno;
Tamariyadhammaṃ kusalā vadanti, yassussadā natthi kuhiñci loke’’ti.

19. **Pakappitā saṅkhatā yassa dhammā, purakkhatā** [purekkhatā (sī. ka.)] **santi avīvadātā;**
Yadattani passati ānisaṃsaṃ, taṃ nissito kuppapaṭiccasantiṃ.

Pakappitā saṅkhatā yassa dhammāti. **Pakappanā**ti dve pakappanā – taṇhāpakappanā ca diṭṭhipakappanā ca…pe… ayaṃ taṇhāpakappanā…pe… ayaṃ diṭṭhipakappanā. **Saṅkhatā**ti saṅkhatā abhisaṅkhatā saṇṭhapitātipi – saṅkhatā. Atha vā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammātipi – saṅkhatā. **Yassā**ti diṭṭhigatikassa. **Dhammā** vuccanti dvāsaṭṭhi diṭṭhigatānīti – pakappitā saṅkhatā yassa dhammā.

Purakkhatā santi avīvadātāti. **Purakkhatā**ti dve purekkhārā – taṇhāpurekkhāro ca diṭṭhipurekkhāro ca…pe… ayaṃ taṇhāpurekkhāro…pe… ayaṃ diṭṭhipurekkhāro. Tassa taṇhāpurekkhāro appahīno, diṭṭhipurekkhāro appaṭinissaṭṭho. Tassa taṇhāpurekkhārassa appahīnattā, diṭṭhipurekkhārassa appaṭinissaṭṭhattā so taṇhaṃ vā diṭṭhiṃ vā purato katvā carati taṇhādhajo taṇhāketu taṇhādhipateyyo, diṭṭhidhajo diṭṭhiketu diṭṭhādhipateyyo, taṇhāya vā diṭṭhiyā vā parivārito caratīti – purakkhatā. **Santī**ti santi saṃvijjanti atthi upalabbhanti. **Avīvadātā**ti avevadātā avodātā aparisuddhā saṃkiliṭṭhā saṃkilesikāti – purakkhatā santi avīvadātā.

Yadattani passati ānisaṃsanti. **Yadattanī**ti yaṃ attani. **Attā** vuccati diṭṭhigataṃ. Attano diṭṭhiyā dve ānisaṃse passati – diṭṭhadhammikañca ānisaṃsaṃ, samparāyikañca ānisaṃsaṃ. Katamo diṭṭhiyā diṭṭhadhammiko ānisaṃso? Yaṃdiṭṭhiko satthā hoti, taṃdiṭṭhikā sāvakā honti. Taṃdiṭṭhikaṃ satthāraṃ sāvakā sakkaronti garuṃ karonti [garukaronti (sī. syā.)] mānenti pūjenti apacitiṃ karonti. Labhati ca tatonidānaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ – ayaṃ diṭṭhiyā diṭṭhadhammiko ānisaṃso. Katamo diṭṭhiyā samparāyiko ānisaṃso? Ayaṃ diṭṭhi alaṃ nāgattāya vā supaṇṇattāya vā yakkhattāya vā asurattāya vā gandhabbattāya vā mahārājattāya vā indattāya vā brahmattāya vā devattāya vā. Ayaṃ diṭṭhi suddhiyā visuddhiyā parisuddhiyā, muttiyā vimuttiyā parimuttiyā. Imāya diṭṭhiyā sujjhanti visujjhanti parisujjhanti muccanti vimuccanti parimuccanti. Imāya diṭṭhiyā sujjhissāmi visujjhissāmi parisujjhissāmi, muccissāmi vimuccissāmi parimuccissāmīti āyatiṃ phalapāṭikaṅkhī hoti – ayaṃ diṭṭhiyā samparāyiko ānisaṃso. Attano diṭṭhiyā ime dve ānisaṃse passati dakkhati oloketi nijjhāyati upaparikkhatīti – yadattani passati ānisaṃsaṃ.

Taṃ nissito kuppapaṭiccasantinti. Tisso santiyo – accantasanti, tadaṅgasanti, sammutisanti. Katamā **accantasanti**? Accantasanti vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Ayaṃ accantasanti. Katamā **tadaṅgasanti**? Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇā santā honti; dutiyaṃ jhānaṃ samāpannassa vitakkavicārā santā honti; tatiyaṃ jhānaṃ samāpannassa pīti santā hoti; catutthaṃ jhānaṃ samāpannassa sukhadukkhā santā honti; ākāsānañcāyatanaṃ samāpannassa rūpasaññā paṭighasaññā nānattasaññā santā hoti; viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññā santā hoti; ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā santā hoti; nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā santā hoti. Ayaṃ tadaṅgasanti. Katamā **sammutisanti**? Sammutisantiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisantiyo. Api ca sammutisanti imasmiṃ atthe adhippetā santīti. **Taṃ nissito kuppapaṭiccasanti**nti. Kuppasantiṃ pakuppasantiṃ eritasantiṃ sameritasantiṃ calitasantiṃ ghaṭṭitasantiṃ kappitasantiṃ pakappitasantiṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ, santiṃ nissito asito allīno upagato ajjhosito adhimuttoti – taṃ nissito kuppapaṭiccasantiṃ.

Tenāha bhagavā –

> ‘‘Pakappitā saṅkhatā yassa dhammā, purakkhatā santi avīvadātā;
> Yadattani passati ānisaṃsaṃ, taṃ nissito kuppapaṭiccasanti’’nti.

20. **Diṭṭhīnivesā na hi svātivattā, dhammesu niccheyya samuggahītaṃ;**
Tasmā naro tesu nivesanesu, nirassatī ādiyatī ca dhammaṃ.

Diṭṭhīnivesā na hi svātivattāti. **Diṭṭhīnivesā**ti ‘‘sassato loko, idameva saccaṃ moghamañña’’nti abhinivesaparāmāso diṭṭhinivesanaṃ. ‘‘Asassato loko…pe… antavā loko… anantavā loko … taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti abhinivesaparāmāso diṭṭhinivesananti. **Diṭṭhīnivesā na hi svātivattā**ti diṭṭhinivesā na hi svātivattā durativattā duttarā duppatarā dussamatikkamā dubbinivattāti – [dubbītivattāti (sī. syā. ka.)] diṭṭhīnivesā na hi svātivattā.

Dhammesu niccheyya samuggahītanti. **Dhammesū**ti dvāsaṭṭhi diṭṭhigatesu. **Niccheyyā**ti nicchinitvā vinicchinitvā vicinitvā pavicinitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Samuggahīta**nti nivesanesu odhiggāho bilaggāho varaggāho koṭṭhāsaggāho uccayaggāho samuccayaggāho. Idaṃ saccaṃ tacchaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparītaṃ gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttanti – dhammesu niccheyya samuggahītaṃ.

Tasmā naro tesu nivesanesūti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānaṃ. **Naro**ti satto naro mānavo poso puggalo jīvo jāgu jantu indagu manujo. **Tesu nivesanesū**ti tesu diṭṭhinivesanesūti – tasmā naro tesu nivesanesu.

Nirassatī ādiyatī ca dhammanti. **Nirassatī**ti dvīhi kāraṇehi nirassati – paravicchindanāya vā nirassati, anabhisambhuṇanto vā nirassati. Kathaṃ paravicchindanāya nirassati? Paro vicchindeti – so satthā na sabbaññū, dhammo na svākkhāto, gaṇo na suppaṭipanno, diṭṭhi na bhaddikā, paṭipadā na supaññattā, maggo na niyyāniko, natthettha suddhi vā visuddhi vā parisuddhi vā mutti vā vimutti vā parimutti vā, natthettha sujjhanti vā visujjhanti vā parisujjhanti vā muccanti vā vimuccanti vā parimuccanti vā, hīnā nihīnā omakā lāmakā chatukkā [jatukkā (sī. syā.)] parittāti – evaṃ paro vicchindeti. Evaṃ vicchindiyamāno satthāraṃ nirassati, dhammakkhānaṃ nirassati, gaṇaṃ nirassati, diṭṭhiṃ nirassati, paṭipadaṃ nirassati, maggaṃ nirassati. Evaṃ paravicchindanāya nirassati. Kathaṃ anabhisambhuṇanto nirassati? Sīlaṃ anabhisambhuṇanto sīlaṃ nirassati, vataṃ anabhisambhuṇanto vataṃ nirassati, sīlabbataṃ anabhisambhuṇanto sīlabbataṃ nirassati. Evaṃ anabhisambhuṇanto nirassati. **Ādiyatī ca dhamman**ti. Satthāraṃ gaṇhāti, dhammakkhānaṃ gaṇhāti, gaṇaṃ gaṇhāti, diṭṭhiṃ gaṇhāti, paṭipadaṃ gaṇhāti, maggaṃ gaṇhāti parāmasati abhinivisatīti – nirassatī ādiyatī ca dhammaṃ.

Tenāha bhagavā –

‘‘Diṭṭhīnivesā na hi svātivattā, dhammesu niccheyya samuggahītaṃ;
Tasmā naro tesu nivesanesu, nirassatī ādiyatī ca dhamma’’nti.

21. **Dhonassa hi natthi kuhiñci loke, pakappitā diṭṭhi bhavābhavesu;**
Māyañca mānañca pahāya dhono, sa kena gaccheyya anūpayo so.

Dhonassa hi natthi kuhiñci loke pakappitā diṭṭhi bhavābhavesūti. **Dhono**ti. Dhonā vuccati paññā – yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūri medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi. Kiṃkāraṇā dhonā vuccati paññā? Tāya paññāya kāyaduccaritaṃ dhutañca dhotañca sandhotañca niddhotañca; vacīduccaritaṃ… manoduccaritaṃ dhutañca dhotañca sandhotañca niddhotañca; rāgo dhuto ca dhoto ca sandhoto ca niddhoto ca; doso…pe… moho… kodho… upanāho… makkho… paḷāso dhuto ca dhoto ca sandhoto ca niddhoto ca; issā dhutā ca dhotā ca sandhotā ca niddhotā ca; macchariyaṃ dhutañca dhotañca sandhotañca niddhotañca; māyā dhutā ca dhotā ca sandhotā ca niddhotā ca; sāṭheyyaṃ dhutañca dhotañca sandhotañca niddhotañca; thambho dhuto ca dhoto ca sandhoto ca niddhoto ca; sārambho… māno… atimāno… mado… pamādo dhuto ca dhoto ca sandhoto ca niddhoto ca; sabbe kilesā, sabbe duccaritā, sabbe darathā, sabbe pariḷāhā, sabbe santāpā, sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Taṃkāraṇā dhonā vuccati paññā.

Atha vā sammādiṭṭhiyā micchādiṭṭhi dhutā ca dhotā ca sandhotā ca niddhotā ca; sammāsaṅkappena micchāsaṅkappo dhuto ca dhoto ca sandhoto ca niddhoto ca; sammāvācāya micchāvācā dhutā ca dhotā ca…pe… sammākammantena micchākammanto dhuto ca… sammāājīvena micchāājīvo dhuto ca… sammāvāyāmena micchāvāyāmo dhuto ca… sammāsatiyā micchāsati dhutā ca… sammāsamādhinā micchāsamādhi dhuto ca dhoto ca sandhoto ca niddhoto ca; sammāñāṇena micchāñāṇaṃ dhutaṃ ca… sammāvimuttiyā micchāvimutti dhutā ca dhotā ca sandhotā ca niddhotā ca.

Atha vā ariyena aṭṭhaṅgikena maggena sabbe kilesā, sabbe duccaritā, sabbe darathā, sabbe pariḷāhā, sabbe santāpā, sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Arahā imehi dhoneyyehi dhammehi upeto samupeto upagato samupagato upapanno samupapanno samannāgato; tasmā arahā dhono. So dhutarāgo dhutapāpo dhutakileso dhutapariḷāhoti – dhono. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vā. **Loke**ti apāyaloke…pe… āyatanaloke.

Pakappitāti dve pakappanā – taṇhāpakappanā ca diṭṭhipakappanā ca…pe… ayaṃ taṇhāpakappanā…pe… ayaṃ diṭṭhipakappanā. **Bhavābhavesū**ti bhavābhave kammabhave punabbhave kāmabhave, kammabhave kāmabhave punabbhave rūpabhave, kammabhave rūpabhave punabbhave arūpabhave, kammabhave arūpabhave punabbhave punappunabhave punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā. **Dhonassa hi natthi kuhiñci loke pakappitā diṭṭhi bhavābhavesū**ti dhonassa kuhiñci loke bhavābhavesu ca kappitā pakappitā abhisaṅkhatā saṇṭhapitā diṭṭhi natthi na santi na saṃvijjati nupalabbhati, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – dhonassa hi natthi kuhiñci loke pakappitā diṭṭhi bhavābhavesu.

Māyañca mānañca pahāya dhonoti. **Māyā** vuccati vañcanikā cariyā. Idhekacco kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā tassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati – ‘‘mā maṃ jaññā’’ti icchati, ‘‘mā maṃ jaññā’’ti saṅkappeti, ‘‘mā maṃ jaññā’’ti vācaṃ bhāsati, ‘‘mā maṃ jaññā’’ti kāyena parakkamati. Yā evarūpā māyā māyāvitā accasarā vañcanā nikati nikiraṇā pariharaṇā gūhanā parigūhanā chādanā paricchādanā anuttānikammaṃ anāvikammaṃ vocchādanā pāpakiriyā, ayaṃ vuccati māyā.

Mānoti ekavidhena māno – yā cittassa unnati [uṇṇati (syā. ka.)]. Duvidhena māno – attukkaṃsanamāno, paravambhanamāno. Tividhena māno – ‘‘seyyohamasmī’’ti māno, ‘‘sadisohamasmī’’ti māno, ‘‘hīnohamasmī’’ti māno. Catubbidhena māno – lābhena mānaṃ janeti, yasena mānaṃ janeti, pasaṃsāya mānaṃ janeti, sukhena mānaṃ janeti. Pañcavidhena māno – ‘‘lābhimhi manāpikānaṃ rūpāna’’nti mānaṃ janeti, ‘‘lābhimhi manāpikānaṃ saddānaṃ…pe… gandhānaṃ… rasānaṃ… phoṭṭhabbāna’’nti mānaṃ janeti. Chabbidhena māno – cakkhusampadāya mānaṃ janeti, sotasampadāya… ghānasampadāya… jivhāsampadāya… kāyasampadāya… manosampadāya mānaṃ janeti. Sattavidhena māno – māno, atimāno, mānātimāno, omāno, adhimāno, asmimāno, micchāmāno. Aṭṭhavidhena māno – lābhena mānaṃ janeti, alābhena omānaṃ janeti, yasena mānaṃ janeti, ayasena omānaṃ janeti, pasaṃsāya mānaṃ janeti, nindāya omānaṃ janeti, sukhena mānaṃ janeti, dukkhena omānaṃ janeti. Navavidhena māno – seyyassa seyyohamasmīti māno, seyyassa sadisohamasmīti māno, seyyassa hīnohamasmīti māno, sadisassa seyyohamasmīti māno, sadisassa sadisohamasmīti māno, sadisassa hīnohamasmīti māno, hīnassa seyyohamasmīti māno, hīnassa sadisohamasmīti māno, hīnassa hīnohamasmīti māno. Dasavidhena māno – idhekacco mānaṃ janeti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo [uṇṇamo (syā. ka.)] dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati māno. **Māyañca mānañca pahāya dhono**ti. Dhono māyañca mānañca pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – māyañca mānañca pahāya dhono.

Sa kena gaccheyya anūpayo soti. **Upayā**ti dve upayā – taṇhūpayo ca diṭṭhūpayo ca…pe… ayaṃ taṇhūpayo…pe… ayaṃ diṭṭhūpayo. Tassa taṇhūpayo pahīno, diṭṭhūpayo paṭinissaṭṭho. Taṇhūpayassa pahīnattā, diṭṭhūpayassa paṭinissaṭṭhattā anūpayo puggalo kena rāgena gaccheyya, kena dosena gaccheyya, kena mohena gaccheyya, kena mānena gaccheyya, kāya diṭṭhiyā gaccheyya, kena uddhaccena gaccheyya, kāya vicikicchāya gaccheyya, kehi anusayehi gaccheyya – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā pahīnā. Abhisaṅkhārānaṃ pahīnattā gatiyo kena gaccheyya – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi paccayo natthi kāraṇaṃ natthi, yena gaccheyyāti – sa kena gaccheyya anūpayo so.

Tenāha bhagavā –

‘‘Dhonassa hi natthi kuhiñci loke, pakappitā diṭṭhi bhavābhavesu;
Māyañca mānañca pahāya dhono, sa kena gaccheyya anūpayo so’’ti.

22. **Upayo hi dhammesu upeti vādaṃ, anūpayaṃ kena kathaṃ vadeyya;**
Attā nirattā na hi tassa atthi, adhosi so diṭṭhimidheva sabbaṃ.

Upayo hi dhammesu upeti vādanti. **Upayā**ti dve upayā – taṇhūpayo ca diṭṭhūpayo ca…pe… ayaṃ taṇhūpayo…pe… ayaṃ diṭṭhūpayo. Tassa taṇhūpayo appahīno, diṭṭhūpayo appaṭinissaṭṭho. Taṇhūpayassa appahīnattā, diṭṭhūpayassa appaṭinissaṭṭhattā dhammesu vādaṃ upeti – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā appahīnā. Abhisaṅkhārānaṃ appahīnattā gatiyā vādaṃ upeti. Nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā vādaṃ upeti upagacchati gaṇhāti parāmasati abhinivisatīti – upayo hi dhammesu upeti vādaṃ.

Anūpayaṃ kena kathaṃ vadeyyāti. **Upayā**ti dve upayā – taṇhūpayo ca diṭṭhūpayo ca…pe… ayaṃ taṇhūpayo…pe… ayaṃ diṭṭhūpayo. Tassa taṇhūpayo pahīno, diṭṭhūpayo paṭinissaṭṭho. Taṇhūpayassa pahīnattā, diṭṭhūpayassa paṭinissaṭṭhattā anūpayaṃ puggalaṃ kena rāgena vadeyya, kena dosena vadeyya, kena mohena vadeyya, kena mānena vadeyya, kāya diṭṭhiyā vadeyya, kena uddhaccena vadeyya, kāya vicikicchāya vadeyya, kehi anusayehi vadeyya – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā pahīnā. Abhisaṅkhārānaṃ pahīnattā gatiyo kena vadeyya – nerayikoti vā…pe… nevasaññīnāsaññīti vā. So hetu natthi, paccayo natthi, kāraṇaṃ natthi, yena vadeyya katheyya bhaṇeyya dīpayeyya vohareyyāti – anūpayaṃ kena kathaṃ vadeyya.

Attā nirattā na hi tassa atthīti. **Attā**ti attānudiṭṭhi natthi. **Nirattā**ti ucchedadiṭṭhi natthi. **Attā**ti gahitaṃ natthi. **Nirattā**ti muñcitabbaṃ natthi. Yassatthi gahitaṃ, tassatthi muñcitabbaṃ; yassatthi muñcitabbaṃ, tassatthi gahitaṃ. Gahaṇaṃ muñcanā samatikkanto arahā buddhiparihānivītivatto. So vuṭṭhavāso ciṇṇacaraṇo gataddho gatadiso jātimaraṇasaṃsāro, natthi tassa punabbhavoti – attā nirattā na hi tassa atthi.

Adhosi so diṭṭhimidheva sabbanti tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So sabbadiṭṭhigataṃ idheva adhosi dhuni sandhuni niddhuni pajahi vinodesi byantiṃ akāsi anabhāvaṃ gamesīti – adhosi so diṭṭhimidheva sabbaṃ.

Tenāha bhagavā –

‘‘Upayo hi dhammesu upeti vādaṃ, anūpayaṃ kena kathaṃ vadeyya;
Attā nirattā na hi tassa atthi, adhosi so diṭṭhimidheva sabba’’nti.

Duṭṭhaṭṭhakasuttaniddeso tatiyo.

4. Suddhaṭṭhakasuttaniddeso

Atha suddhaṭṭhakasuttaniddesaṃ vakkhati –

23. **Passāmi suddhaṃ paramaṃ arogaṃ, diṭṭhena saṃsuddhi narassa hoti;**
Evābhijānaṃ paramanti ñatvā, suddhānupassīti pacceti ñāṇaṃ.

Passāmi suddhaṃ paramaṃ aroganti. **Passāmi suddha**nti passāmi suddhaṃ, dakkhāmi suddhaṃ, olokemi suddhaṃ, nijjhāyāmi suddhaṃ, upaparikkhāmi suddhaṃ. **Paramaṃ aroga**nti paramaṃ ārogyappattaṃ tāṇappattaṃ leṇappattaṃ saraṇappattaṃ abhayappattaṃ accutappattaṃ amatappattaṃ nibbānappattanti – passāmi suddhaṃ paramaṃ arogaṃ.

Diṭṭhena saṃsuddhi narassa hotīti. Cakkhuviññāṇaṃ [cakkhuviññāṇena (sī. syā.)] rūpadassanena narassa suddhi visuddhi parisuddhi, mutti vimutti parimutti hoti, naro sujjhati visujjhati parisujjhati, muccati vimuccati parimuccatīti – diṭṭhena saṃsuddhi narassa hoti.

Evābhijānaṃ paramanti ñatvāti. Evaṃ abhijānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto. ‘‘Idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavara’’nti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – evābhijānaṃ paramanti ñatvā.

Suddhānupassīti pacceti ñāṇanti. Yo suddhaṃ passati, so suddhānupassī, **pacceti ñāṇa**nti cakkhuviññāṇaṃ rūpadassanena ñāṇanti pacceti, maggoti pacceti, pathoti pacceti, niyyānanti paccetīti – suddhānupassī pacceti ñāṇaṃ.

Tenāha bhagavā –

‘‘Passāmi suddhaṃ paramaṃ arogaṃ, diṭṭhena saṃsuddhi narassa hoti;
Evābhijānaṃ paramanti ñatvā, suddhānupassīti pacceti ñāṇa’’nti.

24. **Diṭṭhena ce suddhi narassa hoti, ñāṇena vā so pajahāti dukkhaṃ;**
Aññena so sujjhati sopadhīko, diṭṭhī hi naṃ pāva tathā vadānaṃ.

Diṭṭhena ce suddhi narassa hotīti. Cakkhuviññāṇaṃ rūpadassanena ce narassa suddhi visuddhi parisuddhi, mutti vimutti parimutti hoti, naro sujjhati visujjhati parisujjhati, muccati vimuccati parimuccatīti – diṭṭhena ce suddhi narassa hoti.

Ñāṇena vā so pajahāti dukkhanti cakkhuviññāṇaṃ rūpadassanena ce naro jātidukkhaṃ pajahati, jarādukkhaṃ pajahati, byādhidukkhaṃ pajahati, maraṇadukkhaṃ pajahati, sokaparidevadukkhadomanassupāyāsadukkhaṃ pajahatīti – ñāṇena vā so pajahāti dukkhaṃ.

Aññena so sujjhati sopadhīkoti. Aññena asuddhimaggena micchāpaṭipadāya aniyyānikapathena aññatra satipaṭṭhānehi aññatra sammappadhānehi aññatra iddhipādehi aññatra indriyehi aññatra balehi aññatra bojjhaṅgehi aññatra ariyā aṭṭhaṅgikā maggā naro sujjhati visujjhati parisujjhati, muccati vimuccati parimuccati. **Sopadhīko**ti sarāgo sadoso samoho samāno sataṇho sadiṭṭhi sakileso saupādānoti – aññena so sujjhati sopadhīko.

Diṭṭhī hi naṃ pāva tathā vadānanti. Sāva diṭṭhi taṃ puggalaṃ pāvadati – iti vāyaṃ puggalo micchādiṭṭhiko viparītadassano. **Tathā vadāna**nti tathā vadantaṃ kathentaṃ bhaṇantaṃ dīpayantaṃ voharantaṃ. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti tathā vadantaṃ kathentaṃ bhaṇantaṃ dīpayantaṃ voharantaṃ. ‘‘Asassato loko…pe… antavā loko… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti tathā vadantaṃ kathentaṃ bhaṇantaṃ dīpayantaṃ voharantanti – diṭṭhī hi naṃ pāva tathā vadānaṃ.

Tenāha bhagavā –

‘‘Diṭṭhena ce suddhi narassa hoti, ñāṇena vā so pajahāti dukkhaṃ;
Aññena so sujjhati sopadhīko, diṭṭhī hi naṃ pāva tathā vadāna’’nti.

25. **Na brāhmaṇo aññato suddhimāha, diṭṭhe sute sīlavate mute vā;**
Puññe ca pāpe ca anūpalitto, attañjaho nayidha pakubbamāno.

Na brāhmaṇo aññato suddhimāha diṭṭhe sute sīlavate mute vāti. **Nā**ti paṭikkhepo. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo – sakkāyadiṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīlabbataparāmāso bāhito hoti, rāgo bāhito hoti, doso bāhito hoti, moho bāhito hoti, māno bāhito hoti. Bāhitāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Bāhitvā sabbapāpakāni, [sabhiyāti bhagavā]
Vimalo sādhusamāhito ṭhitatto;
Saṃsāramaticca kevalī so, asito [anissito (syā.)] tādi pavuccate sa brahmā.

Na brāhmaṇo aññato suddhimāhāti. Brāhmaṇo aññena asuddhimaggena micchāpaṭipadāya aniyyānikapathena aññatra satipaṭṭhānehi aññatra sammappadhānehi aññatra iddhipādehi aññatra indriyehi aññatra balehi aññatra bojjhaṅgehi aññatra ariyena aṭṭhaṅgikena maggena suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ, nāha na katheti na bhaṇati na dīpayati na voharatīti – na brāhmaṇo aññato suddhimāha.

Diṭṭhe sute sīlavate mute vāti. Santeke samaṇabrāhmaṇā diṭṭhisuddhikā. Te ekaccānaṃ rūpānaṃ dassanaṃ maṅgalaṃ paccenti, ekaccānaṃ rūpānaṃ dassanaṃ amaṅgalaṃ paccenti. Katamesaṃ rūpānaṃ dassanaṃ maṅgalaṃ paccenti? Te kālato vuṭṭhahitvā abhimaṅgalagatāni rūpāni passanti – cāṭakasakuṇaṃ [vātasakuṇaṃ (syā.), cāpasakuṇaṃ (ka.)] passanti, phussaveḷuvalaṭṭhiṃ passanti, gabbhinitthiṃ passanti, kumārakaṃ khandhe āropetvā gacchantaṃ passanti, puṇṇaghaṭaṃ passanti, rohitamacchaṃ passanti, ājaññaṃ passanti, ājaññarathaṃ passanti, usabhaṃ passanti, gokapilaṃ passanti. Evarūpānaṃ rūpānaṃ dassanaṃ maṅgalaṃ paccenti. Katamesaṃ rūpānaṃ dassanaṃ amaṅgalaṃ paccenti? Palālapuñjaṃ passanti, takkaghaṭaṃ passanti, rittaghaṭaṃ passanti, naṭaṃ passanti, naggasamaṇakaṃ passanti, kharaṃ passanti, kharayānaṃ passanti, ekayuttayānaṃ passanti, kāṇaṃ passanti, kuṇiṃ passanti, khañjaṃ passanti, pakkhahataṃ [pakkhapādaṃ (ka.)] passanti, jiṇṇakaṃ passanti, byādhikaṃ [byādhitaṃ (sī.)] passanti. Evarūpānaṃ rūpānaṃ dassanaṃ amaṅgalaṃ paccenti. Ime te samaṇabrāhmaṇā diṭṭhisuddhikā. Te diṭṭhena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti.

Santeke samaṇabrāhmaṇā sutasuddhikā. Te ekaccānaṃ saddānaṃ savanaṃ maṅgalaṃ paccenti, ekaccānaṃ saddānaṃ savanaṃ amaṅgalaṃ paccenti. Katamesaṃ saddānaṃ savanaṃ maṅgalaṃ paccenti? Te kālato vuṭṭhahitvā abhimaṅgalagatāni saddāni suṇanti – vaḍḍhāti vā vaḍḍhamānāti vā puṇṇāti vā phussāti vā asokāti vā sumanāti vā sunakkhattāti vā sumaṅgalāti vā sirīti vā sirīvaḍḍhāti vā. Evarūpānaṃ saddānaṃ savanaṃ maṅgalaṃ paccenti. Katamesaṃ saddānaṃ savanaṃ amaṅgalaṃ paccenti? Kāṇoti vā kuṇīti vā khañjoti vā pakkhahatoti vā jiṇṇakoti vā byādhikoti vā matoti vā chindanti vā bhindanti vā daḍḍhanti vā naṭṭhanti vā natthīti vā. Evarūpānaṃ saddānaṃ savanaṃ amaṅgalaṃ paccenti. Ime te samaṇabrāhmaṇā sutasuddhikā. Te sutena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti.

Santeke samaṇabrāhmaṇā sīlasuddhikā. Te sīlamattena saṃyamamattena saṃvaramattena avītikkamamattena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti. Samaṇomuṇḍikāputto [samaṇo maṇḍikāputto (sī.), samaṇamuṇḍikāputto (syā.)] evamāha – ‘‘catūhi kho ahaṃ, gahapati [thapati (sī. syā.) evamuparipi], dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampannakusalaṃ paramakusalaṃ uttamapattippattaṃ samaṇaṃ ayojjaṃ. Katamehi catūhi? Idha, gahapati, na kāyena pāpakaṃ kammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappati, na pāpakaṃ ājīvaṃ ājīvati. Imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampannakusalaṃ paramakusalaṃ uttamapattippattaṃ samaṇaṃ ayojjaṃ’’. Evameva santeke samaṇabrāhmaṇā sīlasuddhikā, te sīlamattena saṃyamamattena saṃvaramattena avītikkamamattena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti.

Santeke samaṇabrāhmaṇā vatasuddhikā. Te hatthivatikā vā honti, assavatikā vā honti, govatikā vā honti, kukkuravatikā vā honti, kākavatikā vā honti, vāsudevavatikā vā honti, baladevavatikā vā honti, puṇṇabhaddavatikā vā honti, maṇibhaddavatikā vā honti, aggivatikā vā honti, nāgavatikā vā honti, supaṇṇavatikā vā honti, yakkhavatikā vā honti, asuravatikā vā honti, gandhabbavatikā vā honti, mahārājavatikā vā honti, candavatikā vā honti, sūriyavatikā vā honti, indavatikā vā honti, brahmavatikā vā honti, devavatikā vā honti, disāvatikā vā honti. Ime te samaṇabrāhmaṇā vatasuddhikā. Te vatena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti.

Santeke samaṇabrāhmaṇā mutasuddhikā. Te kālato uṭṭhahitvā pathaviṃ āmasanti, haritaṃ āmasanti, gomayaṃ āmasanti, kacchapaṃ āmasanti, phālaṃ akkamanti, tilavāhaṃ āmasanti, phussatilaṃ khādanti, phussatelaṃ makkhenti, phussadantakaṭṭhaṃ khādanti, phussamattikāya nhāyanti, phussasāṭakaṃ nivāsenti, phussaveṭhanaṃ veṭhenti. Ime te samaṇabrāhmaṇā mutasuddhikā. Te mutena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ paccenti. Na brāhmaṇo aññato suddhimāha.

Diṭṭhe sute sīlavate mute vāti. Brāhmaṇo diṭṭhasuddhiyāpi suddhiṃ nāha, sutasuddhiyāpi suddhiṃ nāha, sīlasuddhiyāpi suddhiṃ nāha, vatasuddhiyāpi suddhiṃ nāha, mutasuddhiyāpi suddhiṃ nāha na katheti na bhaṇati na dīpayati na voharatīti – na brāhmaṇo aññato suddhimāha diṭṭhe sute sīlavate mute vā.

Puññe ca pāpe ca anūpalittoti. **Puññaṃ** vuccati yaṃ kiñci tedhātukaṃ kusalābhisaṅkhāraṃ, **apuññaṃ** vuccati sabbaṃ akusalaṃ. Yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; ettāvatā puññe ca pāpe ca na limpati na palimpati na upalimpati alitto apalitto anūpalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – puññe ca pāpe ca anūpalitto.

Attañjaho nayidha pakubbamānoti. **Attañjaho**ti attadiṭṭhijaho. **Attañjaho**ti gāhaṃ jaho [gāhajaho (sī. syā.), attagāhaṃ jaho (ka.)]. **Attañjaho**ti taṇhāvasena diṭṭhivasena gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ, sabbaṃ taṃ cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ. **Nayidha pakubbamāno**ti puññābhisaṅkhāraṃ vā apuññābhisaṅkhāraṃ vā āneñjābhisaṅkhāraṃ vā apakubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamānoti – attañjaho nayidha pakubbamāno.

Tenāha bhagavā –

‘‘Na brāhmaṇo aññato suddhimāha, diṭṭhe sute sīlavate mute vā;
Puññe ca pāpe ca anūpalitto, attañjaho nayidha pakubbamāno’’ti.

26. **Purimaṃ pahāya aparaṃ sitāse, ejānugā te na taranti saṅgaṃ;**
Te uggahāyanti nirassajanti, kapīva sākhaṃ pamuñcaṃ [pamukhaṃ (sī. syā.)] **gahāya.**

Purimaṃ pahāya aparaṃ sitāseti. Purimaṃ satthāraṃ pahāya paraṃ satthāraṃ nissitā; purimaṃ dhammakkhānaṃ pahāya aparaṃ dhammakkhānaṃ nissitā; purimaṃ gaṇaṃ pahāya aparaṃ gaṇaṃ nissitā; purimaṃ diṭṭhiṃ pahāya aparaṃ diṭṭhiṃ nissitā; purimaṃ paṭipadaṃ pahāya aparaṃ paṭipadaṃ nissitā; purimaṃ maggaṃ pahāya aparaṃ maggaṃ nissitā sannissitā allīnā upagatā ajjhositā adhimuttāti – purimaṃ pahāya aparaṃ sitāse.

Ejānugā te na taranti saṅganti. **Ejā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Ejānugā**ti ejānugā ejānugatā ejānusaṭā ejāya pannā patitā abhibhūtā pariyādinnacittā. **Te na taranti saṅga**nti rāgasaṅgaṃ dosasaṅgaṃ mohasaṅgaṃ mānasaṅgaṃ diṭṭhisaṅgaṃ kilesasaṅgaṃ duccaritasaṅgaṃ na taranti na uttaranti na pataranti na samatikkamanti na vītivattantīti – ejānugā te na taranti saṅgaṃ.

Te uggahāyanti nirassajantīti satthāraṃ gaṇhanti, taṃ muñcitvā aññaṃ satthāraṃ gaṇhanti; dhammakkhānaṃ gaṇhanti, taṃ muñcitvā aññaṃ dhammakkhānaṃ gaṇhanti; gaṇaṃ gaṇhanti, taṃ muñcitvā aññaṃ gaṇaṃ gaṇhanti; diṭṭhiṃ gaṇhanti, taṃ muñcitvā aññaṃ diṭṭhiṃ gaṇhanti; paṭipadaṃ gaṇhanti, taṃ muñcitvā aññaṃ paṭipadaṃ gaṇhanti; maggaṃ gaṇhanti, taṃ muñcitvā aññaṃ maggaṃ gaṇhanti; gaṇhanti ca muñcanti ca ādiyanti ca nirassajanti cāti – te uggahāyanti nirassajanti.

Kapīva sākhaṃ pamuñcaṃ gahāyāti. Yathā makkaṭo araññe pavane caramāno sākhaṃ gaṇhāti, taṃ muñcitvā aññaṃ sākhaṃ gaṇhāti. Evameva puthusamaṇabrāhmaṇā puthudiṭṭhigatāni gaṇhanti ca muñcanti ca ādiyanti ca nirassajanti cāti – kapīva sākhaṃ pamuñcaṃ gahāya.

Tenāha bhagavā –

‘‘Purimaṃ pahāya aparaṃ sitāse, ejānugā te na taranti saṅgaṃ;
Te uggahāyanti nirassajanti, kapīva sākhaṃ pamuñcaṃ gahāyā’’ti.

27. **Sayaṃ samādāya vatāni jantu, uccāvacaṃ gacchati saññasatto;**
Vidvā ca vedehi samecca dhammaṃ, na uccāvacaṃ gacchati bhūripañño.

Sayaṃ samādāya vatāni jantūti. **Sayaṃ samādāyā**ti sāmaṃ samādāya. **Vatānī**ti hatthivataṃ vā assavataṃ vā govataṃ vā kukkūravataṃ vā kākavataṃ vā vāsudevavataṃ vā baladevavataṃ vā puṇṇabhaddavataṃ vā maṇibhaddavataṃ vā aggivataṃ vā nāgavataṃ vā supaṇṇavataṃ vā yakkhavataṃ vā asuravataṃ vā…pe… disāvataṃ vā ādāya samādāya ādiyitvā samādiyitvā gaṇhitvā parāmasitvā abhinivisitvā. **Jantū**ti satto naro …pe… manujoti – sayaṃ samādāya vatāni jantu.

Uccāvacaṃ gacchati saññasattoti satthārato satthāraṃ gacchati; dhammakkhānato dhammakkhānaṃ gacchati; gaṇato gaṇaṃ gacchati; diṭṭhiyā diṭṭhiṃ gacchati; paṭipadāya paṭipadaṃ gacchati; maggato maggaṃ gacchati. **Saññasatto**ti kāmasaññāya byāpādasaññāya vihiṃsāsaññāya diṭṭhisaññāya satto visatto āsatto laggo laggito palibuddho. Yathā bhittikhile vā nāgadante vā bhaṇḍaṃ sattaṃ visattaṃ āsattaṃ laggaṃ laggitaṃ palibuddhaṃ, evameva kāmasaññāya byāpādasaññāya vihiṃsāsaññāya diṭṭhisaññāya satto visatto āsatto laggo laggito palibuddhoti – uccāvacaṃ gacchati saññasatto.

Vidvā ca vedehi samecca dhammanti. **Vidvā**ti vidvā vijjāgato ñāṇī vibhāvī medhāvī. **Vedehī**ti **vedā** vuccanti catūsu maggesu ñāṇaṃ paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Tehi vedehi jātijarāmaraṇassa antagato antappatto, koṭigato koṭippatto, pariyantagato pariyantappatto, vosānagato vosānappatto, tāṇagato tāṇappatto, leṇagato leṇappatto, saraṇagato saraṇappatto, abhayagato abhayappatto, accutagato accutappatto, amatagato amatappatto, nibbānagato nibbānappatto. Vedānaṃ vā antagatoti **vedagū**, vedehi vā antagatoti vedagū, sattannaṃ vā dhammānaṃ viditattā vedagū. Sakkāyadiṭṭhi viditā hoti, vicikicchā viditā hoti, sīlabbataparāmāso vidito hoti, rāgo vidito hoti, doso vidito hoti, moho vidito hoti, māno vidito hoti, viditāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Vedāni viceyya kevalāni, [sabhiyāti bhagavā]
Samaṇānaṃ yānīdhatthi [yānipatthi (sī. syā.) su. ni. 534] brāhmaṇānaṃ;
Sabbavedanāsu vītarāgo, sabbaṃ vedamaticca vedagū soti.

Vidvā ca vedehi samecca dhammanti. Samecca abhisamecca dhammaṃ. Sabbe saṅkhārā aniccāti samecca abhisamecca dhammaṃ; sabbe saṅkhārā dukkhāti samecca abhisamecca dhammaṃ; sabbe dhammā anattāti samecca abhisamecca dhammaṃ; avijjāpaccayā saṅkhārāti samecca abhisamecca dhammaṃ; saṅkhārapaccayā viññāṇanti samecca abhisamecca dhammaṃ; viññāṇapaccayā nāmarūpanti…pe… nāmarūpapaccayā saḷāyatananti… saḷāyatanapaccayā phassoti… phassapaccayā vedanāti… vedanāpaccayā taṇhāti… taṇhāpaccayā upādānanti… upādānapaccayā bhavoti… bhavapaccayā jātīti… jātipaccayā jarāmaraṇanti samecca abhisamecca dhammaṃ; avijjānirodhā saṅkhāranirodhoti samecca abhisamecca dhammaṃ; saṅkhāranirodhā viññāṇanirodhoti samecca abhisamecca dhammaṃ; viññāṇanirodhā nāmarūpanirodhoti… nāmarūpanirodhā saḷāyatananirodhoti… saḷāyatananirodhā phassanirodhoti… phassanirodhā vedanānirodhoti… vedanānirodhā taṇhānirodhoti… taṇhānirodhā upādānanirodhoti… upādānanirodhā bhavanirodhoti… bhavanirodhā jātinirodhoti… jātinirodhā jarāmaraṇanirodhoti samecca abhisamecca dhammaṃ; idaṃ dukkhanti samecca abhisamecca dhammaṃ; ayaṃ dukkhasamudayoti… ayaṃ dukkhanirodhoti… ayaṃ dukkhanirodhagāminī paṭipadāti samecca abhisamecca dhammaṃ; ime āsavāti samecca abhisamecca dhammaṃ; ayaṃ āsavasamudayoti… ayaṃ āsavanirodhoti… ayaṃ āsavanirodhagāminī paṭipadāti samecca abhisamecca dhammaṃ; ime dhammā abhiññeyyāti samecca abhisamecca dhammaṃ; ime dhammā pariññeyyāti… ime dhammā pahātabbāti… ime dhammā bhāvetabbāti … ime dhammā sacchikātabbāti samecca abhisamecca dhammaṃ. Channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca samecca abhisamecca dhammaṃ. Pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca samecca abhisamecca dhammaṃ. Catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca samecca abhisamecca dhammaṃ. Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti samecca abhisamecca dhammanti – vidvā ca vedehi samecca dhammaṃ.

Na uccāvacaṃ gacchati bhūripaññoti na satthārato satthāraṃ gacchati, na dhammakkhānato dhammakkhānaṃ gacchati, na gaṇato gaṇaṃ gacchati, na diṭṭhiyā diṭṭhiṃ gacchati, na paṭipadāya paṭipadaṃ gacchati, na maggato maggaṃ gacchati. **Bhūripañño**ti bhūripañño mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño. **Bhūri** vuccati pathavī. Tāya pathavisamāya paññāya vipulāya vitthatāya samannāgatoti – na uccāvacaṃ gacchati bhūripañño.

Tenāha bhagavā –

‘‘Sayaṃ samādāya vatāni jantu, uccāvacaṃ gacchati saññasatto;
Vidvā ca vedehi samecca dhammaṃ, na uccāvacaṃ gacchati bhūripañño’’ti.

28. **Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā;**
Tameva dassiṃ vivaṭaṃ carantaṃ, kenīdha lokasmi vikappayeyya.

Sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vāti. **Senā** vuccati mārasenā. Kāyaduccaritaṃ mārasenā, vacīduccaritaṃ mārasenā, manoduccaritaṃ mārasenā, rāgo mārasenā, doso mārasenā, moho mārasenā, kodho mārasenā, upanāho…pe… sabbākusalābhisaṅkhārā mārasenā.

Vuttañhetaṃ bhagavatā –

‘‘Kāmā te paṭhamā senā, dutiyā arati vuccati;
Tatiyā khuppipāsā te, catutthī taṇhā vuccati.

‘‘Pañcamī thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo.

‘‘Lābho siloko sakkāro, micchāladdho ca yo yaso;
Yo cattānaṃ samukkaṃse, pare ca avajānati.

‘‘Esā namuci te senā, kaṇhassābhippahārinī;
Na naṃ asuro jināti, jetvāva labhate sukha’’nti.

Yato catūhi ariyamaggehi sabbā ca mārasenā sabbe ca paṭisenikarā kilesā jitā ca parājitā ca bhaggā vippaluggā parammukhā, so vuccati visenibhūto. So diṭṭhe visenibhūto, sute visenibhūto, mute visenibhūto, viññāte visenibhūtoti – sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā.

Tameva dassiṃ vivaṭaṃ carantanti. Tameva suddhadassiṃ visuddhadassiṃ parisuddhadassiṃ vodātadassiṃ pariyodātadassiṃ. Atha vā, suddhadassanaṃ visuddhadassanaṃ parisuddhadassanaṃ vodātadassanaṃ pariyodātadassanaṃ. **Vivaṭa**nti taṇhāchadanaṃ diṭṭhichadanaṃ kilesachadanaṃ duccaritachadanaṃ avijjāchadanaṃ. Tāni chadanāni vivaṭāni honti viddhaṃsitāni ugghāṭitāni samugghāṭitāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. **Caranta**nti carantaṃ vicarantaṃ viharantaṃ iriyantaṃ vattentaṃ pālentaṃ yapentaṃ yāpentanti – tameva dassiṃ vivaṭaṃ carantaṃ.

Kenīdha lokasmi vikappayeyyāti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho. Taṇhākappassa pahīnattā diṭṭhikappassa paṭinissaṭṭhattā kena rāgena kappeyya, kena dosena kappeyya, kena mohena kappeyya, kena mānena kappeyya, kāya diṭṭhiyā kappeyya, kena uddhaccena kappeyya, kāya vicikicchāya kappeyya, kehi anusayehi kappeyya – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā pahīnā. Abhisaṅkhārānaṃ pahīnattā gatiyo kena kappeyya – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi, paccayo natthi, kāraṇaṃ natthi, yena kappeyya vikappeyya vikappaṃ āpajjeyya. **Lokasmi**nti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloketi – kenīdha lokasmiṃ vikappayeyya.

Tenāha bhagavā –

> ‘‘Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā;
> Tameva dassiṃ vivaṭaṃ carantaṃ, kenīdha lokasmi vikappayeyyā’’ti.

29. **Na kappayanti na purekkharonti, accantasuddhīti na te vadanti;**
Ādānaganthaṃ gathitaṃ visajja, āsaṃ na kubbanti kuhiñci loke.

Na kappayanti na purekkharontīti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tesaṃ taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho. Taṇhākappassa pahīnattā, diṭṭhikappassa paṭinissaṭṭhattā taṇhākappaṃ vā diṭṭhikappaṃ vā na kappenti na janenti na sañjanenti na nibbattenti nābhinibbattentīti – na kappayanti. **Na purekkharontī**ti. **Purekkhārā**ti dve purekkhārā – taṇhāpurekkhāro ca diṭṭhipurekkhāro ca…pe… ayaṃ taṇhāpurekkhāro…pe… ayaṃ diṭṭhipurekkhāro. Tesaṃ taṇhāpurekkhāro pahīno, diṭṭhipurekkhāro paṭinissaṭṭho. Taṇhāpurekkhārassa pahīnattā, diṭṭhipurekkhārassa paṭinissaṭṭhattā na taṇhaṃ vā na diṭṭhiṃ vā purato katvā caranti, na taṇhādhajā na taṇhāketū na taṇhādhipateyyā, na diṭṭhidhajā na diṭṭhiketū na diṭṭhādhipateyyā, na taṇhāya vā na diṭṭhiyā vā parivāritā carantīti – na kappayanti na purekkharonti.

Accantasuddhīti na te vadantīti accantasuddhiṃ saṃsārasuddhiṃ akiriyadiṭṭhiṃ sassatavādaṃ na vadanti na kathenti na bhaṇanti na dīpayanti na voharantīti – accantasuddhīti na te vadanti.

Ādānaganthaṃ gathitaṃ visajjāti. **Ganthā**ti cattāro ganthā – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. Attano diṭṭhiyā rāgo abhijjhā kāyagantho; paravādesu āghāto appaccayo byāpādo kāyagantho; attano sīlaṃ vā vataṃ vā sīlavataṃ vā parāmasantīti sīlabbataparāmāso kāyagantho, attano diṭṭhi idaṃsaccābhiniveso kāyagantho. Kiṃkāraṇā vuccati ādānagantho? Tehi ganthehi rūpaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti; vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ … upapattiṃ… paṭisandhiṃ…

bhavaṃ… saṃsāravaṭṭaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti. Taṃkāraṇā vuccati ādānagantho. **Visajjā**ti ganthe vosajjitvā vā – visajja. Atha vā ganthe gadhite ganthite bandhe vibandhe ābandhe lagge laggite palibuddhe bandhane poṭayitvā – [phoṭayitvā (syā.)] visajja. Yathā vayhaṃ vā rathaṃ vā sakaṭaṃ vā sandamānikaṃ vā sajjaṃ visajjaṃ karonti vikopenti; evameva ganthe vosajjitvā – visajja. Atha vā ganthe gadhite ganthite bandhe vibandhe ābandhe lagge laggite palibuddhe bandhane poṭayitvā visajjāti – ādānaganthaṃ gathitaṃ visajja.

Āsaṃ na kubbanti kuhiñci loketi. **Āsā** vuccati taṇhā yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Āsaṃ na kubbantī**ti āsaṃ na kubbanti na janenti na sañjanenti na nibbattenti na abhinibbattenti. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vā. **Loke**ti apāyaloke…pe… āyatanaloketi – āsaṃ na kubbanti kuhiñci loke.

Tenāha bhagavā –

‘‘Na kappayanti na purekkharonti, accantasuddhīti na te vadanti;
Ādānaganthaṃ gathitaṃ visajja, āsaṃ na kubbanti kuhiñci loke’’ti.

30. **Sīmātigo brāhmaṇo tassa natthi, ñatvā ca disvā ca samuggahītaṃ;**
Na rāgarāgī na virāgaratto, tassīdha natthi paramuggahītaṃ.

Sīmātigo brāhmaṇo tassa natthi, ñatvā ca disvā ca samuggahītanti. **Sīmā**ti catasso sīmāyo – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, diṭṭhānusayo, vicikicchānusayo, tadekaṭṭhā ca kilesā – ayaṃ paṭhamā sīmā. Oḷārikaṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ, oḷāriko kāmarāgānusayo, paṭighānusayo, tadekaṭṭhā ca kilesā – ayaṃ dutiyā sīmā. Anusahagataṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ, anusahagato kāmarāgānusayo, paṭighānusayo, tadekaṭṭhā ca kilesā – ayaṃ tatiyā sīmā. Rūparāgo arūparāgo māno uddhaccaṃ avijjā, mānānusayo bhavarāgānusayo avijjānusayo, tadekaṭṭhā ca kilesā – ayaṃ catutthā sīmā. Yato ca catūhi ariyamaggehi imā catasso sīmāyo atikkanto hoti samatikkanto vītivatto, so vuccati sīmātigo. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo – sakkāyadiṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīlabbataparāmāso bāhito hoti…pe… asito tādi pavuccate sa brahmā. **Tassā**ti arahato khīṇāsavassa.

Ñatvāti paracittañāṇena vā ñatvā pubbenivāsānussatiñāṇena vā ñatvā. **Disvā**ti maṃsacakkhunā vā disvā dibbacakkhunā vā disvā. **Sīmātigo brāhmaṇo tassa natthi, ñatvā ca disvā ca samuggahīta**nti. Tassa idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ [viseṭṭhaṃ (sī. syā.)] pāmokkhaṃ uttamaṃ pavaranti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – sīmātigo brāhmaṇo tassa natthi ñatvā ca disvā ca samuggahītaṃ.

Na rāgarāgī na virāgarattoti. **Rāgarattā** vuccanti ye pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā. Virāgarattā vuccanti ye rūpāvacaraarūpāvacarasamāpattīsu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā. **Na rāgarāgī na virāgaratto**ti yato kāmarāgo ca rūparāgo ca arūparāgo ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā [anabhāvakatā (sī.), anabhāvaṃgatā (syā.)] āyatiṃ anuppādadhammā. Ettāvatā na rāgarāgī na virāgaratto.

Tassīdha natthi paramuggahītanti. **Tassā**ti arahato khīṇāsavassa. Tassa idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaranti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – tassīdha natthi paramuggahītaṃ.

Tenāha bhagavā –

‘‘Sīmātigo brāhmaṇo tassa natthi, ñatvā ca disvā ca samuggahītaṃ;
Na rāgarāgī na virāgaratto, tassīdha natthi paramuggahīta’’nti.

Suddhaṭṭhakasuttaniddeso catuttho.

5. Paramaṭṭhakasuttaniddeso

Atha paramaṭṭhakasuttaniddesaṃ vakkhati –

31. **Paramanti diṭṭhīsu paribbasāno, yaduttariṃ kurute jantu loke;**
Hīnāti aññe tato sabbamāha, tasmā vivādāni avītivatto.

Paramanti diṭṭhīsu paribbasānoti. Santeke samaṇabrāhmaṇā diṭṭhigatikā. Te dvāsaṭṭhiyā diṭṭhigatānaṃ aññatarаññataraṃ diṭṭhigataṃ ‘‘idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavara’’nti gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti pavasanti āvasanti parivasanti. Yathā āgārikā vā gharesu vasanti, sāpattikā vā āpattīsu vasanti, sakilesā vā kilesesu vasanti; evameva santeke samaṇabrāhmaṇā diṭṭhigatikā. Te dvāsaṭṭhiyā diṭṭhigatānaṃ aññatarаññataraṃ diṭṭhigataṃ ‘‘idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavara’’nti gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti pavasanti [saṃvasanti (syā.) natthi sīhaḷapotthake] āvasanti parivasantīti – paramanti diṭṭhīsu paribbasāno.

Yaduttariṃ kurute jantu loketi. **Yada**nti yaṃ. **Uttariṃ kurute**ti uttariṃ karoti, aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti ‘‘ayaṃ satthā sabbaññū’’ti uttariṃ karoti, aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti. ‘‘Ayaṃ dhammo svākkhāto…, ayaṃ gaṇo suppaṭipanno…, ayaṃ diṭṭhi bhaddikā…, ayaṃ paṭipadā supaññattā…, ayaṃ maggo niyyāniko’’ti uttariṃ karoti, aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ karoti nibbatteti abhinibbatteti. **Jantū**ti satto naro…pe… manujo. **Loke**ti apāyaloke…pe… āyatanaloketi – yaduttariṃ kurute jantu loke.

Hīnāti aññe tato sabbamāhāti attano satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ ṭhapetvā sabbe parappavāde khipati ukkhipati parikkhipati. ‘‘So satthā na sabbaññū, dhammo na svākkhāto, gaṇo na suppaṭipanno, diṭṭhi na bhaddikā, paṭipadā na supaññattā, maggo na niyyāniko, natthettha suddhi vā visuddhi vā parisuddhi vā mutti vā vimutti vā parimutti vā, natthettha sujjhanti vā visujjhanti vā parisujjhanti vā muccanti vā vimuccanti vā parimuccanti vā, hīnā nihīnā omakā lāmakā chatukkā parittā’’ti evamāha evaṃ katheti evaṃ bhaṇati evaṃ dīpayati evaṃ voharatīti – hīnāti aññe tato sabbamāha.

Tasmā vivādāni avītivattoti. **Tasmā**ti taṃkāraṇā taṃhetu tappaccayā taṃnidānā. **Vivādānī**ti diṭṭhikalahāni diṭṭhibhaṇḍanāni diṭṭhiviggahāni diṭṭhivivādāni diṭṭhimedhagāni ca. **Avītivatto**ti anatikkanto asamatikkanto avītivattoti – tasmā vivādāni avītivatto.

Tenāha bhagavā –

‘‘Paramanti diṭṭhīsu paribbasāno, yaduttariṃ kurute jantu loke;
Hīnāti aññe tato sabbamāha, tasmā vivādāni avītivatto’’ti.

32. **Yadattanī passati ānisaṃsaṃ, diṭṭhe sute sīlavate mute vā;**
Tadeva so tattha samuggahāya, nihīnato passati sabbamaññaṃ.

Yadattanī passati ānisaṃsaṃ, diṭṭhe sute sīlavate mute vāti. **Yadattanī**ti yaṃ attani. **Attā** vuccati diṭṭhigataṃ. Attano diṭṭhiyā dve ānisaṃse passati – diṭṭhadhammikañca ānisaṃsaṃ, samparāyikañca ānisaṃsaṃ. Katamo diṭṭhiyā diṭṭhadhammiko ānisaṃso? Yaṃdiṭṭhiko satthā hoti, taṃdiṭṭhikā sāvakā honti. Taṃdiṭṭhikaṃ satthāraṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, labhati ca tatonidānaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ. Ayaṃ diṭṭhiyā diṭṭhadhammiko ānisaṃso. Katamo diṭṭhiyā samparāyiko ānisaṃso? Ayaṃ diṭṭhi alaṃ nāgattāya vā supaṇṇattāya vā yakkhattāya vā asurattāya vā gandhabbattāya vā mahārājattāya vā indattāya vā brahmattāya vā devattāya vā; ayaṃ diṭṭhi alaṃ suddhiyā visuddhiyā parisuddhiyā muttiyā vimuttiyā parimuttiyā; imāya diṭṭhiyā sujjhanti visujjhanti parisujjhanti muccanti vimuccanti parimuccanti; imāya diṭṭhiyā sujjhissāmi visujjhissāmi parisujjhissāmi muccissāmi vimuccissāmi parimuccissāmi āyatiṃ phalapāṭikaṅkhī hoti. Ayaṃ diṭṭhiyā samparāyiko ānisaṃso. Attano diṭṭhiyā ime dve ānisaṃse passati, diṭṭhasuddhiyāpi dve ānisaṃse passati, sutasuddhiyāpi dve ānisaṃse passati, sīlasuddhiyāpi dve ānisaṃse passati, vatasuddhiyāpi dve ānisaṃse passati, mutasuddhiyāpi dve ānisaṃse passati – diṭṭhadhammikañca ānisaṃsaṃ samparāyikañca ānisaṃsaṃ. Katamo mutasuddhiyā diṭṭhadhammiko ānisaṃso? Yaṃdiṭṭhiko satthā hoti taṃdiṭṭhikā sāvakā honti…pe… ayaṃ mutasuddhiyā diṭṭhadhammiko ānisaṃso. Katamo mutasuddhiyā samparāyiko ānisaṃso? Ayaṃ diṭṭhi alaṃ nāgattāya vā…pe… ayaṃ mutasuddhiyā samparāyiko ānisaṃso. Mutasuddhiyāpi ime dve ānisaṃse passati dakkhati oloketi nijjhāyati upaparikkhatīti – yadattanī passati ānisaṃsaṃ diṭṭhe sute sīlavate mute vā.

Tadeva so tattha samuggahāyāti. **Tadevā**ti taṃ diṭṭhigataṃ. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Samuggahāyā**ti idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaranti gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvāti – tadeva so tattha samuggahāya.

Nihīnato passati sabbamaññanti. Aññaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ hīnato nihīnato omakato lāmakato chatukkato parittato dissati passati dakkhati oloketi nijjhāyati upaparikkhatīti – nihīnato passati sabbamaññaṃ.

Tenāha bhagavā –

‘‘Yadattanī passati ānisaṃsaṃ, diṭṭhe sute sīlavate mute vā;
Tadeva so tattha samuggahāya, nihīnato passati sabbamañña’’nti.

33. **Taṃ vāpi** [cāpi (sī.)] **ganthaṃ kusalā vadanti, yaṃ nissito passati hīnamaññaṃ;
Tasmā hi diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ bhikkhu na nissayeyya.**

Taṃ vāpi ganthaṃ kusalā vadantīti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā, te kusalā evaṃ vadanti – ‘‘gantho eso, lagganaṃ etaṃ, bandhanaṃ etaṃ, palibodho eso’’ti. Evaṃ vadanti evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – taṃ vāpi ganthaṃ kusalā vadanti.

Yaṃ nissito passati hīnamaññanti. **Yaṃ nissito**ti yaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ nissito sannissito allīno upagato ajjhosito adhimutto. **Passati hīnamañña**nti aññaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ hīnato nihīnato omakato lāmakato chatukkato parittato dissati passati dakkhati oloketi nijjhāyati upanijjhāyati upaparikkhatīti – yaṃ nissito passati hīnamaññaṃ.

Tasmā hi diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ bhikkhu na nissayeyyāti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā diṭṭhaṃ vā diṭṭhasuddhiṃ vā sutaṃ vā sutasuddhiṃ vā mutaṃ vā mutasuddhiṃ vā sīlaṃ vā sīlasuddhiṃ vā vataṃ vā vatasuddhiṃ vā na nissayeyya na gaṇheyya na parāmaseyya nābhiniveseyyāti – tasmā hi diṭṭhaṃ va sutaṃ mutaṃ vā sīlabbataṃ bhikkhu na nissayeyya.

Tenāha bhagavā –

‘‘Taṃ vāpi ganthaṃ kusalā vadanti, yaṃ nissito passati hīnamaññaṃ;
Tasmā hi diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ bhikkhu na nissayeyyā’’ti.

34. **Diṭṭhimpi lokasmiṃ na kappayeyya, ñāṇena vā sīlavatena vāpi;**
Samoti attānamanūpaneyya, hīno na maññetha visesi vāpi.

Diṭṭhimpi lokasmiṃ na kappayeyya, ñāṇena vā sīlavatena vāpīti. Aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā micchāñāṇena vā, sīlena vā vatena vā sīlabbatena vā, diṭṭhiṃ na kappayeyya na janeyya na sañjaneyya na nibbatteyya na abhinibbatteyya. **Lokasmi**nti apāyaloke…pe… āyatanaloketi – diṭṭhimpi lokasmiṃ na kappayeyya ñāṇena vā sīlavatena vāpi.

Samoti attānamanūpaneyyāti. Sadisohamasmīti attānaṃ na upaneyya jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññatarаññatarena vā vatthunāti – samoti attānamanūpaneyya.

Hīno na maññetha visesi vāpīti. Hīnohamasmīti attānaṃ na upaneyya jātiyā vā gottena vā…pe… aññatarаññatarena vā vatthunā. Seyyohamasmīti attānaṃ na upaneyya jātiyā vā gottena vā…pe… aññatarаññatarena vā vatthunāti – hīno na maññetha visesi vāpi.

Tenāha bhagavā –

‘‘Diṭṭhimpi lokasmiṃ na kappayeyya, ñāṇena vā sīlavatena vāpi;
Samoti attānamanūpaneyya, hīno na maññetha visesi vāpī’’ti.

35. **Attaṃ pahāya anupādiyāno, ñāṇenapi so nissayaṃ no karoti;**
Sa ve viyattesu na vaggasārī, diṭṭhimpi so na pacceti kiñci.

Attaṃ pahāya anupādiyānoti. **Attaṃ pahāyā**ti attadiṭṭhiṃ pahāya. **Attaṃ pahāyā**ti gāhaṃ [attagāhaṃ (sī. ka.)] pahāya. **Attaṃ pahāyā**ti taṇhāvasena diṭṭhivasena gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – attaṃ pahāya. **Anupādiyāno**ti catūhi upādānehi anupādiyamāno agaṇhamāno aparāmāsamāno anabhinivisamānoti – attaṃ pahāya anupādiyāno.

Ñāṇenapi so nissayaṃ no karotīti aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā micchāñāṇena vā taṇhānissayaṃ vā diṭṭhinissayaṃ vā na karoti na janeti na sañjaneti na nibbatteti na abhinibbattetīti – ñāṇenapi so nissayaṃ no karoti.

Sa ve viyattesu na vaggasārīti sa ve viyattesu bhinnesu dvejjhāpannesu dveḷhakajātesu nānādiṭṭhikesu nānākhantikesu nānārucikesu nānāladdhikesu nānādiṭṭhinissayaṃ nissitesu chandāgatiṃ gacchantesu dosāgatiṃ gacchantesu mohāgatiṃ gacchantesu bhayāgatiṃ gacchantesu na chandāgatiṃ gacchati na dosāgatiṃ gacchati na mohāgatiṃ gacchati na bhayāgatiṃ gacchati na rāgavasena gacchati na dosavasena gacchati na mohavasena gacchati na mānavasena gacchati na diṭṭhivasena gacchati na uddhaccavasena gacchati na vicikicchāvasena gacchati na anusayavasena gacchati na vaggehi dhammehi yāyati niyyati vuyhati saṃharīyatīti – sa ve viyattesu na vaggasārī.

Diṭṭhimpi so na pacceti kiñcīti. Tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So kiñci diṭṭhigataṃ na pacceti na paccāgacchatīti – diṭṭhimpi so na pacceti kiñci.

Tenāha bhagavā –

‘‘Attaṃ pahāya anupādiyāno, ñāṇenapi so nissayaṃ no karoti;
Sa ve viyattesu na vaggasārī, diṭṭhimpi so na pacceti kiñcī’’ti.

36. **Yassūbhayante paṇidhīdha natthi, bhavābhavāya idha vā huraṃ vā;**
Nivesanā tassa na santi keci, dhammesu niccheyya samuggahītaṃ.

Yassūbhayante paṇidhīdha natthi, bhavābhavāya idha vā huraṃ vāti **yassā**ti arahato khīṇāsavassa. **Anto**ti [antāti (syā.)] phasso eko anto, phassasamudayo dutiyo anto; atīto eko anto, anāgato dutiyo anto; sukhā vedanā eko anto, dukkhā vedanā dutiyo anto; nāmaṃ eko anto, rūpaṃ dutiyo anto; cha ajjhattikāni āyatanāni eko anto, cha bāhirāni āyatanāni dutiyo anto; sakkāyo eko anto, sakkāyasamudayo dutiyo anto. **Paṇidhi** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ.

Bhavābhavāyāti bhavābhavāya kammabhavāya punabbhavāya kāmabhavāya, kammabhavāya kāmabhavāya punabbhavāya rūpabhavāya, kammabhavāya rūpabhavāya punabbhavāya arūpabhavāya, kammabhavāya arūpabhavāya punabbhavāya punappunabhavāya punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā. **Idhā**ti sakattabhāvo, **hurā**ti parattabhāvo; **idhā**ti sakarūpavedanāsaññāsaṅkhāraviññāṇaṃ, **hurā**ti pararūpavedanāsaññāsaṅkhāraviññāṇaṃ; **idhā**ti cha ajjhattikāni āyatanāni, **hurā**ti cha bāhirāni āyatanāni; **idhā**ti manussaloko, **hurā**ti devaloko; **idhā**ti kāmadhātu, **hurā**ti rūpadhātu arūpadhātu; **idhā**ti kāmadhātu rūpadhātu. **Hurā**ti arūpadhātu. **Yassūbhayante paṇidhīdha natthi bhavābhavāya idha vā huraṃ vā**ti. Yassa ubho ante ca bhavābhavāya ca idha hurañca paṇidhi taṇhā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – yassūbhayante paṇidhīdha natthi bhavābhavāya idha vā huraṃ vā.

Nivesanā tassa na santi kecīti. **Nivesanā**ti dve nivesanā – taṇhānivesanā ca diṭṭhinivesanā ca… pe… ayaṃ taṇhānivesanā…pe… ayaṃ diṭṭhinivesanā. **Tassā**ti arahato khīṇāsavassa. **Nivesanā tassa na santi kecī**ti nivesanā tassa na santi keci natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – nivesanā tassa na santi keci.

Dhammesu niccheyya samuggahītanti. **Dhammesū**ti dvāsaṭṭhiyā diṭṭhigatesu. **Niccheyyā**ti nicchinitvā vinicchinitvā vicinitvā pavicinitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Samuggahīta**nti odhiggāho bilaggāho varaggāho koṭṭhāsaggāho uccayaggāho samuccayaggāho, ‘‘idaṃ saccaṃ tacchaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparīta’’nti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi na santi na saṃvijjanti nupalabbhanti, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – dhammesu niccheyya samuggahītaṃ.

Tenāha bhagavā –

‘‘Yassūbhayante paṇidhīdha natthi, bhavābhavāya idha vā huraṃ vā;
Nivesanā tassa na santi keci, dhammesu niccheyya samuggahīta’’nti.

37. **Tassīdha diṭṭhe va sute mute vā, pakappitā natthi aṇūpi saññā;**
Taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ, kenīdha lokasmiṃ vikappayeyya.

Tassīdha diṭṭhe va sute mute vā, pakappitā natthi aṇūpi saññāti. **Tassā**ti arahato khīṇāsavassa. Tassa diṭṭhe vā diṭṭhasuddhiyā vā sute vā sutasuddhiyā vā mute vā mutasuddhiyā vā saññāpubbaṅgamatā saññāvikappayeyyatā saññāviggahena saññāya uṭṭhapitā samuṭṭhapitā kappitā pakappitā saṅkhatā abhisaṅkhatā saṇṭhapitā, diṭṭhi natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – tassīdha diṭṭhe va sute mute vā pakappitā natthi aṇūpi saññā.

Taṃ brāhmaṇaṃ diṭṭhimanādiyānanti. Brāhmaṇoti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo – sakkāyadiṭṭhi bāhitā hoti…pe… asito tādi pavuccate sa brahmā. Taṃ brāhmaṇaṃ diṭṭhimanādiyānanti. Taṃ brāhmaṇaṃ diṭṭhimanādiyantaṃ agaṇhantaṃ aparāmasantaṃ anabhinivesantanti – taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ.

Kenīdha lokasmiṃ vikappayeyyāti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho. Taṇhākappassa pahīnattā, diṭṭhikappassa paṭinissaṭṭhattā kena rāgena kappeyya kena dosena kappeyya kena mohena kappeyya kena mānena kappeyya kāya diṭṭhiyā kappeyya kena uddhaccena kappeyya kāya vicikicchāya kappeyya kehi anusayehi kappeyya – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā pahīnā. Abhisaṅkhārānaṃ pahīnattā gatiyo kena kappeyya – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi paccayo natthi kāraṇaṃ natthi, yena kappeyya vikappeyya vikappaṃ āpajjeyya. **Lokasmi**nti apāyaloke…pe… āyatanaloketi – kenīdha lokasmiṃ vikappayeyya.

Tenāha bhagavā –

‘‘Tassīdha diṭṭhe va sute mute vā, pakappitā natthi aṇūpi saññā;
Taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ, kenīdha lokasmiṃ vikappayeyyā’’ti.

38. **Na kappayanti na purekkharonti, dhammāpi tesaṃ na paṭicchitāse;**
Na brāhmaṇo sīlavatena neyyo, pāraṅgato na pacceti tādī.

Na kappayanti na purekkharontīti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca. Katamo taṇhākappo? Yāvatā taṇhāsaṅkhātena sīmakataṃ mariyādikataṃ odhikataṃ pariyantakataṃ pariggahitaṃ mamāyitaṃ – ‘‘idaṃ mamaṃ, etaṃ mamaṃ, ettakaṃ mamaṃ, ettāvatā mamaṃ, mama rūpā saddā gandhā rasā phoṭṭhabbā, attharaṇā pāvuraṇā dāsidāsā [dāsīdāsā (syā. ka.)] ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, kevalampi mahāpathaviṃ taṇhāvasena mamāyati, yāvatā aṭṭhasatataṇhāvicaritaṃ – ayaṃ taṇhākappo. Katamo diṭṭhikappo? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikādiṭṭhi, yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho [vipariyesaggāho (sī. syā. ka.)] viparītaggāho vipallāsaggāho micchāgāho, ayāthāvakasmiṃ yāthāvakanti gāho, yāvatā dvāsaṭṭhi diṭṭhigatāni – ayaṃ diṭṭhikappo. Tesaṃ taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho. Taṇhākappassa pahīnattā, diṭṭhikappassa paṭinissaṭṭhattā taṇhākappaṃ vā diṭṭhikappaṃ vā na kappenti na janenti na sañjanenti na nibbattenti na abhinibbattentīti – na kappayanti.

Na purekkharontīti. **Purekkhārā**ti dve purekkhārā – taṇhāpurekkhāro ca diṭṭhipurekkhāro ca…pe… ayaṃ taṇhāpurekkhāro…pe… ayaṃ diṭṭhipurekkhāro. Tesaṃ taṇhāpurekkhāro pahīno, diṭṭhipurekkhāro paṭinissaṭṭho. Taṇhāpurekkhārassa pahīnattā, diṭṭhipurekkhārassa paṭinissaṭṭhattā na taṇhaṃ vā na diṭṭhiṃ vā purato katvā caranti na taṇhādhajā na taṇhāketū na taṇhādhipateyyā na diṭṭhidhajā na diṭṭhiketū na diṭṭhādhipateyyā. Na taṇhāya vā na diṭṭhiyā vā parivāretvā carantīti – na kappayanti na purekkharonti.

Dhammāpi tesaṃ na paṭicchitāseti. **Dhammā** vuccanti dvāsaṭṭhi diṭṭhigatāni. **Tesa**nti tesaṃ arahantānaṃ khīṇāsavānaṃ. **Na paṭicchitāse**ti ‘‘sassato loko, idameva saccaṃ moghamañña’’nti na paṭicchitāse. ‘‘Asassato loko… antavā loko… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti na paṭicchitāseti – dhammāpi tesaṃ na paṭicchitāse.

Na brāhmaṇo sīlavatena neyyoti. **Nā**ti paṭikkhepo. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo – sakkāyadiṭṭhi bāhitā hoti…pe… asito tādi vuccate sa brahmā. **Na brāhmaṇo sīlavatena neyyo**ti. Brāhmaṇo sīlena vā vatena vā sīlabbatena vā na yāyati na niyyati na vuyhati na saṃharīyatīti – na brāhmaṇo sīlavatena neyyo.

Pāraṅgato na pacceti tādīti. Pāraṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. So pāraṅgato pārappatto antagato antappatto koṭigato koṭippatto [vitthāro] jātimaraṇasaṃsāro, natthi tassa punabbhavoti – pāraṅgato. **Na paccetī**ti sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Sakadāgāmimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Anāgāmimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Arahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti – pāraṅgato na pacceti. **Tādī**ti arahā pañcahākārehi tādī – iṭṭhāniṭṭhe tādī, cattāvīti tādī, tiṇṇāvīti tādī, muttāvīti tādī, taṃniddesā tādī.

Kathaṃ arahā iṭṭhāniṭṭhe tādī? Arahā lābhepi tādī, alābhepi tādī, yasepi tādī, ayasepi tādī, pasaṃsāyapi tādī, nindāyapi tādī, sukhepi tādī, dukkhepi tādī. Ekacce bāhaṃ [aṅgaṃ (sī.)] gandhena limpeyyuṃ, ekacce bāhaṃ [aṅgaṃ (sī.)] vāsiyā taccheyyuṃ – amusmiṃ natthi rāgo, amusmiṃ natthi paṭighaṃ, anunayapaṭighavippahīno ugghātinighātivītivatto anurodhavirodhasamatikkanto. Evaṃ arahā iṭṭhāniṭṭhe tādī.

Kathaṃ arahā cattāvīti tādī? Arahato rāgo catto vanto mutto pahīno paṭinissaṭṭho. Doso…pe… moho… kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā cattā vantā muttā pahīnā paṭinissaṭṭhā. Evaṃ arahā cattāvīti tādī.

Kathaṃ arahā tiṇṇāvīti tādī? Arahā kāmoghaṃ tiṇṇo bhavoghaṃ tiṇṇo diṭṭhoghaṃ tiṇṇo avijjoghaṃ tiṇṇo sabbaṃ saṃsārapathaṃ tiṇṇo uttiṇṇo nittiṇṇo atikkanto samatikkanto vītivatto. So vuṭṭhavāso ciṇṇacaraṇo jātimaraṇasaṃsāro, natthi tassa punabbhavoti. Evaṃ arahā tiṇṇāvīti tādī.

Kathaṃ arahā muttāvīti tādī? Arahato rāgā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, dosā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, mohā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, kodhā…pe… upanāhā… makkhā… paḷāsā… issāya… macchariyā… māyāya… sāṭheyyā… thambhā… sārambhā… mānā… atimānā… madā… pamādā… sabbakilesehi… sabbaduccaritehi… sabbadarathehi… sabbapariḷāhehi… sabbasantāpehi… sabbākusalābhisaṅkhārehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ. Evaṃ arahā muttāvīti tādī.

Kathaṃ arahā taṃniddesā tādī? Arahā sīle sati sīlavāti taṃniddesā tādī; saddhāya sati saddhoti taṃniddesā tādī; vīriye sati vīriyavāti taṃniddesā tādī; satiyā sati satimāti taṃniddesā tādī; samādhimhi sati samāhitoti taṃniddesā tādī; paññāya sati paññavāti taṃniddesā tādī; vijjāya sati tevijjoti taṃniddesā tādī; abhiññāya sati chaḷabhiññoti taṃniddesā tādī. Evaṃ arahā taṃniddesā tādīti – pāraṅgato na pacceti tādī.

Tenāha bhagavā –

‘‘Na kappayanti na purekkharonti, dhammāpi tesaṃ na paṭicchitāse;
Na brāhmaṇo sīlavatena neyyo, pāraṅgato na pacceti tādī’’ti.

Paramaṭṭhakasuttaniddeso pañcamo.

6. Jarāsuttaniddeso

Atha jarāsuttaniddesaṃ vakkhati –

39. **Appaṃ vata jīvitaṃ idaṃ, oraṃ vassasatāpi miyyati** [mīyati (sī.)] **;**
Yo cepi aticca jīvati, atha kho so jarasāpi miyyati.

Appaṃ vata jīvitaṃ idanti. **Jīvita**nti āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ. Api ca, dvīhi kāraṇehi appakaṃ jīvitaṃ thokaṃ jīvitaṃ – ṭhitiparittatāya vā appakaṃ jīvitaṃ, sarasaparittatāya vā appakaṃ jīvitaṃ. Kathaṃ ṭhitiparittatāya vā appakaṃ jīvitaṃ? Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; paccuppanne cittakkhaṇe jīvati, na jīvittha na jīvissati.

‘‘Jīvitaṃ attabhāvo ca, sukhadukkhā ca kevalā;
Ekacittasamāyuttā, lahuso vattate khaṇo.

‘‘Cullāsītisahassāni, kappā tiṭṭhanti ye marū;
Na tveva tepi jīvanti, dvīhi cittehi saṃyutā [samohitā (sī. syā. ka.)].

‘‘Ye niruddhā marantassa, tiṭṭhamānassa vā idha;
Sabbepi sadisā khandhā, gatā appaṭisandhikā.

‘‘Anantarā ca ye bhaggā, ye ca bhaggā anāgatā;
Tadantare niruddhānaṃ, vesamaṃ natthi lakkhaṇe.

‘‘Anibbattena na jāto, paccuppannena jīvati;
Cittabhaggā mato loko, paññatti paramatthiyā.

‘‘Yathā ninnā pavattanti, chandena pariṇāmitā;
Acchinnadhārā vattanti, saḷāyatanapaccayā.

‘‘Anidhānagatā bhaggā, puñjo natthi anāgate;
Nibbattā ye ca tiṭṭhanti, āragge sāsapūpamā.

‘‘Nibbattānañca dhammānaṃ, bhaṅgo nesaṃ purakkhato;
Palokadhammā tiṭṭhanti, purāṇehi amissitā.

‘‘Adassanato āyanti, bhaṅgā gacchanti dassanaṃ;
Vijjuppādova ākāse, uppajjanti vayanti cā’’ti.

Evaṃ ṭhitiparittatāya appakaṃ jīvitaṃ.

Kathaṃ sarasaparittatāya appakaṃ jīvitaṃ? Assāsūpanibaddhaṃ [assāsūpanibandhaṃ (ka.)]

jīvitaṃ, passāsūpanibaddhaṃ jīvitaṃ, assāsapassāsūpanibaddhaṃ jīvitaṃ, mahābhūtūpanibaddhaṃ jīvitaṃ, kabaḷīkārāhārūpanibaddhaṃ jīvitaṃ, usmūpanibaddhaṃ jīvitaṃ, viññāṇūpanibaddhaṃ jīvitaṃ. Mūlampi imesaṃ dubbalaṃ, pubbahetūpi imesaṃ dubbalā, ye paccayā tepi dubbalā, yepi pabhāvikā tepi dubbalā, sahabhūpi imesaṃ dubbalā, sampayogāpi imesaṃ dubbalā, sahajāpi imesaṃ dubbalā, yāpi payojikā sāpi dubbalā. Aññamaññaṃ ime niccadubbalā, aññamaññaṃ anavaṭṭhitā ime. Aññamaññaṃ paripātayanti ime, aññamaññassa hi natthi tāyitā, na cāpi ṭhapenti aññamaññaṃ ime. Yopi nibbattako so na vijjati.

‘‘Na ca kenaci koci hāyati, gandhabbā ca ime hi sabbaso;
Purimehi pabhāvikā ime, yepi pabhāvikā te pure matā;
Purimāpi ca pacchimāpi ca, aññamaññaṃ na kadāci maddasaṃsū’’ti.

Evaṃ sarasaparittatāya appakaṃ jīvitaṃ.

Api ca, cātumahārājikānaṃ [cātummahārājikānaṃ (sī. syā.)] devānaṃ jīvitaṃ upādāya manussānaṃ appakaṃ jīvitaṃ parittaṃ jīvitaṃ thokaṃ jīvitaṃ khaṇikaṃ jīvitaṃ lahukaṃ jīvitaṃ ittaraṃ jīvitaṃ anaddhanīyaṃ jīvitaṃ naciraṭṭhitikaṃ jīvitaṃ. Tāvatiṃsānaṃ devānaṃ…pe… yāmānaṃ devānaṃ… tusitānaṃ devānaṃ… nimmānaratīnaṃ devānaṃ… paranimmitavasavattīnaṃ devānaṃ… brahmakāyikānaṃ devānaṃ jīvitaṃ upādāya manussānaṃ appakaṃ jīvitaṃ parittaṃ jīvitaṃ thokaṃ jīvitaṃ khaṇikaṃ jīvitaṃ lahukaṃ jīvitaṃ ittaraṃ jīvitaṃ anaddhanīyaṃ jīvitaṃ naciraṭṭhitikaṃ jīvitaṃ. Vuttañhetaṃ bhagavatā – ‘‘appamidaṃ, bhikkhave, manussānaṃ āyu, gamaniyo samparāyo, mantāya boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ. Yo, bhikkhave, ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo.

‘‘Appamāyu manussānaṃ, hīḷeyya naṃ suporiso;
Careyyādittasīsova natthi maccussanāgamo.

‘‘Accayanti ahorattā, jīvitaṃ uparujjhati;
Āyu khiyyati maccānaṃ, kunnadīnaṃva odaka’’nti.

Appaṃ vata jīvitaṃ idaṃ.

Oraṃ vassasatāpi miyyatīti. Kalalakālepi cavati marati antaradhāyati vippalujjati, abbudakālepi cavati marati antaradhāyati vippalujjati, pesikālepi cavati marati antaradhāyati vippalujjati, ghanakālepi cavati marati antaradhāyati vippalujjati, pasākhakālepi cavati marati antaradhāyati vippalujjati, jātamattopi cavati marati antaradhāyati vippalujjati, sūtigharepi [pasūtighare (syā.), sūtikaghare (ka.)] cavati marati antaradhāyati vippalujjati, addhamāsikopi cavati marati antaradhāyati vippalujjati, māsikopi cavati marati antaradhāyati vippalujjati, dvemāsikopi…pe… temāsikopi… catumāsikopi… pañcamāsikopi cavati marati antaradhāyati vippalujjati, chamāsikopi… sattamāsikopi… aṭṭhamāsikopi… navamāsikopi… dasamāsikopi… saṃvaccharikopi cavati marati antaradhāyati vippalujjati, dvevassikopi… tivassikopi… catuvassikopi… pañcavassikopi … chavassikopi… sattavassikopi… aṭṭhavassikopi… navavassikopi… dasavassikopi… vīsativassikopi… tiṃsavassikopi… cattārīsavassikopi… paññāsavassikopi… saṭṭhivassikopi… sattativassikopi… asītivassikopi… navutivassikopi cavati marati antaradhāyati vippalujjatīti – oraṃ vassasatāpi miyyati.

Yo cepi aticca jīvatīti. Yo vassasataṃ atikkamitvā jīvati so ekaṃ vā vassaṃ jīvati, dve vā vassāni jīvati, tīṇi vā vassāni jīvati, cattāri vā vassāni jīvati, pañca vā vassāni jīvati…pe… dasa vā vassāni jīvati, vīsati vā vassāni jīvati, tiṃsaṃ vā vassāni jīvati, cattārīsaṃ vā vassāni jīvatīti – yo cepi aticca jīvati. **Atha kho so jarasāpi miyyatī**ti. Yadā jiṇṇo hoti vuddho mahallako addhagato vayoanuppatto khaṇḍadanto palitakeso vilūnaṃ khalitasiro [khalitaṃ siro (sī.)] valinaṃ tilakāhatagatto vaṅko bhoggo daṇḍaparāyano, so jarāyapi cavati marati antaradhāyati vippalujjati, natthi maraṇamhā mokkho.

‘‘Phalānamiva pakkānaṃ, pāto patanato [papatato (sī.)] bhayaṃ;
Evaṃ jātāna maccānaṃ, niccaṃ maraṇato bhayaṃ.

‘‘Yathāpi kumbhakārassa, katā mattikabhājanā;
Sabbe bhedanapariyantā, evaṃ maccāna jīvitaṃ.

‘‘Daharā ca mahantā ca, ye bālā ye ca paṇḍitā;
Sabbe maccuvasaṃ yanti, sabbe maccuparāyanā.

‘‘Tesaṃ maccuparetānaṃ, gacchataṃ paralokato;
Na pitā tāyate puttaṃ, ñātī vā pana ñātake.

‘‘Pekkhataññeva ñātīnaṃ, passa lālappataṃ puthu;
Ekamekova maccānaṃ, govajjho viya niyyati;
Evamabbhāhato loko, maccunā ca jarāya cā’’ti.

Atha kho so jarasāpi miyyati.

Tenāha bhagavā –

‘‘Appaṃ vata jīvitaṃ idaṃ, oraṃ vassasatāpi miyyati;
Yo cepi aticca jīvati, atha kho so jarasāpi miyyatī’’ti.

40. Socanti janā mamāyite, na hi santi niccā pariggahā;
Vinābhāvaṃ santamevidaṃ, iti disvā nāgāramāvase.

Socanti janā mamāyiteti. **Janā**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca…pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. Mamāyitaṃ vatthuṃ acchedasaṅkinopi socanti, acchijjantepi socanti, acchinnepi socanti. Mamāyitaṃ vatthuṃ vipariṇāmasaṅkinopi socanti, vipariṇāmantepi socanti, vipariṇatepi socanti kilamanti paridevanti urattāḷiṃ kandanti sammohaṃ āpajjantīti – socanti janā mamāyite.

Na hi santi niccā pariggahāti. Dve pariggahā – taṇhāpariggaho ca diṭṭhipariggaho ca…pe… ayaṃ taṇhāpariggaho…pe… ayaṃ diṭṭhipariggaho. Taṇhāpariggaho anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammo. Diṭṭhipariggahopi anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo vipariṇāmadhammo. Vuttañhetaṃ bhagavatā – ‘‘passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāyaṃ pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Ahampi kho etaṃ, bhikkhave, pariggahaṃ na samanupassāmi, yvāyaṃ pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’’ti. Pariggahā niccā dhuvā sassatā avipariṇāmadhammā natthi na santi na saṃvijjanti na labbhantīti – na hi santi niccā pariggahā.

Vinābhāvaṃ santamevidanti. Nānābhāve vinābhāve aññathābhāve sante saṃvijjamāne upalabbhiyamāne. Vuttañhetaṃ bhagavatā – ‘‘alaṃ, ānanda! Mā soci mā paridevi. Nanu etaṃ, ānanda, mayā paṭikacceva [paṭigacceva (sī.)] akkhātaṃ – ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā – yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ vata mā palujjī’ti! Netaṃ ṭhānaṃ vijjati. Purimānaṃ purimānaṃ khandhānaṃ dhātūnaṃ āyatanānaṃ vipariṇāmaññathābhāvā pacchimā pacchimā khandhā ca dhātuyo ca āyatanāni ca pavattantī’’ti – vinābhāvaṃ santamevidaṃ.

Iti disvā nāgāramāvaseti. **Itī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ. **Itī**ti iti disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā mamattesūti – iti disvā. **Nāgāramāvase**ti sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – iti disvā nāgāramāvase.

Tenāha bhagavā –

‘‘Socanti janā mamāyite, na hi santi niccā pariggahā;
Vinābhāvaṃ santamevidaṃ, iti disvā nāgāramāvase’’ti.

41. **Maraṇenapi taṃ pahīyati** [pahiyyati (ka.)] **yaṃ puriso mamidanti maññati;**
Etampi viditvāna [etaṃ disvāna (sī. ka.)] **paṇḍito, na mamattāya nametha māmako.**

Maraṇenapi taṃ pahīyatīti. **Maraṇa**nti yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālaṃkiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo. **Ta**nti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ. **Pahīyatī**ti pahīyati jahīyati vijahīyati antaradhāyati vippalujjati. Bhāsitampi hetaṃ –

‘‘Pubbeva maccaṃ vijahanti bhogā, maccova ne pubbataraṃ jahāti;
Asassatā bhogino kāmakāmī, tasmā na socāmahaṃ sokakāle.

‘‘Udeti āpūrati veti cando, attaṃ gametvāna paleti sūriyo;
Viditā mayā sattuka lokadhammā, tasmā na socāmahaṃ sokakāle’’ti.

Maraṇenapi taṃ pahīyati. **Yaṃ puriso mamidanti maññatī**ti. **Ya**nti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ. **Puriso**ti saṅkhā samaññā paññatti vohāro [lokavohāro (syā.)] nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo. **Mamidanti maññatī**ti taṇhāmaññanāya maññati, diṭṭhimaññanāya maññati, mānamaññanāya maññati, kilesamaññanāya maññati, duccaritamaññanāya maññati, payogamaññanāya maññati, vipākamaññanāya maññatīti – yaṃ puriso mamidanti maññati.

Etampi viditvāna paṇḍitoti. Etaṃ ādīnavaṃ ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā mamattesūti, etampi viditvā paṇḍito dhīro paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti – etampi viditvāna paṇḍito.

Na mamattāya nametha māmakoti. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca…pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. **Māmako**ti buddhamāmako dhammamāmako saṅghamāmako. So bhagavantaṃ mamāyati, bhagavā taṃ puggalaṃ pariggaṇhāti. Vuttañhetaṃ bhagavatā – ‘‘ye te, bhikkhave, bhikkhū kuhā thaddhā [baddhā (ka.) itivu. 108] lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā; apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā. Na ca te imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Ye ca kho te, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā; anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā. Te ca imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti’’.

‘‘Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;
Na te dhamme virūhanti, sammāsambuddhadesite.

‘‘Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;
Te ve dhamme virūhanti, sammāsambuddhadesite’’.

Na mamattāya nametha māmakoti. Māmako taṇhāmamattaṃ pahāya diṭṭhimamattaṃ paṭinissajjitvā mamattāya na nameyya na onameyya, na taṃninno assa na tappoṇo na tappabbhāro na tadadhimutto na tadadhipateyyoti – na mamattāya nametha māmako.

Tenāha bhagavā –

‘‘Maraṇenapi taṃ pahīyati, yaṃ puriso mamidanti maññati;
Etampi viditvāna paṇḍito, na mamattāya nametha māmako’’ti.

42. **Supinena yathāpi saṅgataṃ, paṭibuddho puriso na passati;**
Evampi piyāyitaṃ janaṃ, petaṃ kālaṅkataṃ [kālakataṃ (sī. syā.)] **na passati.**

Supinena yathāpi saṅgatanti. Saṅgataṃ samāgataṃ samāhitaṃ sannipatitanti – supinena yathāpi saṅgataṃ. **Paṭibuddho puriso na passatī**ti yathā puriso supinagato candaṃ passati, sūriyaṃ passati, mahāsamuddaṃ passati, sineruṃ pabbatarājānaṃ passati, hatthiṃ passati, assaṃ passati, rathaṃ passati, pattiṃ passati, senābyūhaṃ passati, ārāmarāmaṇeyyakaṃ passati, vanarāmaṇeyyakaṃ…pe… bhūmirāmaṇeyyakaṃ… pokkharaṇīrāmaṇeyyakaṃ passati; paṭibuddho na kiñci passatīti – paṭibuddho puriso na passati.

Evampi piyāyitaṃ jananti. **Eva**nti opammasampaṭipādanaṃ. **Piyāyitaṃ jana**nti mamāyitaṃ janaṃ mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginiṃ vā puttaṃ vā dhītaraṃ vā mittaṃ vā amaccaṃ vā ñātiṃ vā sālohitaṃ vāti – evampi piyāyitaṃ janaṃ.

Petaṃ kālaṅkataṃ na passatīti. **Peto** vuccati mato. Kālaṅkataṃ na passati na dakkhati nādhigacchati na vindati na paṭilabhatīti – petaṃ kālaṅkataṃ na passati.

Tenāha bhagavā –

‘‘Supinena yathāpi saṅgataṃ, paṭibuddho puriso na passati;
Evampi piyāyitaṃ janaṃ, petaṃ kālaṅkataṃ na passatī’’ti.

43. **Diṭṭhāpi sutāpi te janā, yesaṃ nāmamidaṃ pavuccati;**
Nāmaṃyevāvasissati, [nāmamevā’vasissati (sī. syā.)] **akkheyyaṃ petassa jantuno.**

Diṭṭhāpi sutāpi te janāti. **Diṭṭhā**ti ye cakkhuviññāṇābhisambhūtā. **Sutā**ti ye sotaviññāṇābhisambhūtā. **Te janā**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā cāti – diṭṭhāpi sutāpi te janā.

Yesaṃ nāmamidaṃ pavuccatīti. **Yesa**nti yesaṃ khattiyānaṃ brāhmaṇānaṃ vessānaṃ suddānaṃ gahaṭṭhānaṃ pabbajitānaṃ devānaṃ manussānaṃ. **Nāma**nti saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo. **Pavuccatī**ti vuccati pavuccati kathīyati bhaṇīyati dīpīyati voharīyatīti – yesaṃ nāmamidaṃ pavuccati.

Nāmaṃyevāvasissati akkheyyanti. Rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ pahīyati jahīyati vijahīyati antaradhāyati vippalujjati, nāmaṃyevāvasissati. **Akkheyya**nti. Akkhātuṃ kathetuṃ bhaṇituṃ dīpayituṃ voharituntі – nāmaṃ evāvasissati akkheyyaṃ. **Petassa jantuno**ti. **Petassā**ti matassa kālaṅkatassa. **Jantuno**ti sattassa narassa mānavassa posassa puggalassa jīvassa jāgussa jantussa indagussa manujassāti – petassa jantuno.

Tenāha bhagavā –

‘‘Diṭṭhāpi sutāpi te janā, yesaṃ nāmamidaṃ pavuccati;
Nāmaṃyevāvasissati, akkheyyaṃ petassa jantuno’’ti.

44. **Sokapparidevamaccharaṃ, na pajahanti giddhā mamāyite;**
Tasmā munayo pariggahaṃ, hitvā acariṃsu khemadassino.

Sokapparidevamaccharaṃ na pajahanti giddhā mamāyiteti. **Soko**ti ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko antodāho antoparidāho [antoḍāho antopariḍāho (syā.)] cetaso parijjhāyanā domanassaṃ sokasallaṃ. **Paridevo**ti ñātibyasanena vā phuṭṭhassa…pe… diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappāyanā lālappāyitattaṃ. **Macchariya**nti pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ macchariyaṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyaṃ. Api ca khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ gāho – idaṃ vuccati macchariyaṃ. Gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca …pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. Mamāyitaṃ vatthuṃ acchedasaṅkinopi socanti, acchijjantepi socanti, acchinnepi socanti, mamāyitaṃ vatthuṃ vipariṇāmasaṅkinopi socanti, vipariṇāmantepi socanti, vipariṇatepi socanti, mamāyitaṃ vatthuṃ acchedasaṅkinopi paridevanti, acchijjantepi paridevanti, acchinnepi paridevanti. Mamāyitaṃ vatthuṃ vipariṇāmasaṅkinopi paridevanti, vipariṇāmantepi paridevanti, vipariṇatepi paridevanti. Mamāyitaṃ vatthuṃ rakkhanti gopenti pariggaṇhanti mamāyanti maccharāyanti; mamāyitasmiṃ vatthusmiṃ sokaṃ na jahanti, paridevaṃ na jahanti, macchariyaṃ na jahanti, gedhaṃ na jahanti nappajahanti na vinodenti na byantiṃ karonti na anabhāvaṃ gamentīti – sokapparidevamaccharaṃ nappajahanti giddhā mamāyite.

Tasmā munayo pariggahaṃ, hitvā acariṃsu khemadassinoti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā etaṃ ādīnavaṃ sampassamānā mamattesūti – tasmā. **Munayo**ti **monaṃ** vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Tena ñāṇena samannāgatā munayo monappattā. Tīṇi moneyyāni – kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ…pe… saṅgajālamaticca so muni. **Pariggaho**ti dve pariggahā – taṇhāpariggaho ca diṭṭhipariggaho ca…pe… ayaṃ taṇhāpariggaho…pe… ayaṃ diṭṭhipariggaho. Munayo taṇhāpariggahaṃ pariccajitvā diṭṭhipariggahaṃ paṭinissajjitvā cajitvā pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā acariṃsu vihariṃsu iriyiṃsu vattiṃsu pāliṃsu yapiṃsu yāpiṃsu. **Khemadassino**ti **khemaṃ** vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Khemadassino**ti khemadassino tāṇadassino leṇadassino saraṇadassino abhayadassino accutadassino amatadassino nibbānadassinoti – tasmā munayo pariggahaṃ hitvā acariṃsu khemadassino.

Tenāha bhagavā –

‘‘Sokapparidevamaccharaṃ, na jahanti giddhā mamāyite;
Tasmā munayo pariggahaṃ, hitvā acariṃsu khemadassino’’ti.

45. **Patilīnacarassa bhikkhuno, bhajamānassa vivittamāsanaṃ;**
Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye.

Patilīnacarassa bhikkhunoti. Patilīnacarā vuccanti satta sekkhā [sekhā (sī. syā.)]. Arahā patilīno. Kiṃkāraṇā patilīnacarā vuccanti satta sekkhā? Te tato tato cittaṃ patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā [sannirumbhentā (sī.)] sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti, cakkhudvāre cittaṃ patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti, sotadvāre cittaṃ…pe… ghānadvāre cittaṃ… jivhādvāre cittaṃ… kāyadvāre cittaṃ… manodvāre cittaṃ patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti. Yathā kukkuṭapattaṃ vā nhārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativaṭṭati na sampasāriyati; evameva tato tato cittaṃ patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti, cakkhudvāre cittaṃ…pe… sotadvāre cittaṃ… ghānadvāre cittaṃ… jivhādvāre cittaṃ… kāyadvāre cittaṃ… manodvāre cittaṃ patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti. Taṃkāraṇā patilīnacarā vuccanti satta sekkhā. **Bhikkhuno**ti puthujjanakalyāṇakassa vā bhikkhuno sekkhassa vā bhikkhunoti – patilīnacarassa bhikkhuno.

Bhajamānassa vivittamāsananti **āsanaṃ** vuccati yattha nisīdanti – mañco pīṭhaṃ bhisi taṭṭikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāro palālasanthāro. Taṃ āsanaṃ asappāyarūpadassanena rittaṃ vivittaṃ pavivittaṃ, asappāyasaddassavanena rittaṃ vivittaṃ pavivittaṃ, asappāyagandhaghāyanena… asappāyarasasāyanena… asappāyaphoṭṭhabbaphusanena… asappāyehi pañcahi kāmaguṇehi rittaṃ vivittaṃ pavivittaṃ. Taṃ vivittaṃ āsanaṃ bhajato sambhajato sevato nisevato saṃsevato paṭisevatoti – bhajamānassa vivittamāsanaṃ.

Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassayeti. **Sāmaggiyo**ti tisso sāmaggiyo – gaṇasāmaggī, dhammasāmaggī, anabhinibbattisāmaggī. Katamā gaṇasāmaggī? Bahu cepi bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti – ayaṃ gaṇasāmaggī. Katamā dhammasāmaggī? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Te ekato pakkhandanti pasīdanti sampatiṭṭhanti vimuccanti; na tesaṃ dhammānaṃ vivādo pavivādo atthi – ayaṃ dhammasāmaggī. Katamā anabhinibbattisāmaggī? Bahu cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti; na tesaṃ nibbānadhātuyā [tena (sī.)] ūnattaṃ vā puṇṇattaṃ vā paññāyati – ayaṃ anabhinibbattisāmaggī. **Bhavane**ti nerayikānaṃ nirayo bhavanaṃ, tiracchānayonikānaṃ tiracchānayoni bhavanaṃ, pettivisayikānaṃ pettivisayo bhavanaṃ, manussānaṃ manussaloko bhavanaṃ, devānaṃ devaloko bhavananti. **Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye**ti. Tassesā sāmaggī etaṃ channaṃ etaṃ patirūpaṃ etaṃ anucchavikaṃ etaṃ anulomaṃ, yo evaṃ paṭicchanne niraye attānaṃ na dasseyya, tiracchānayoniyaṃ attānaṃ na dasseyya, pettivisaye attānaṃ na dasseyya, manussaloke attānaṃ na dasseyya, devaloke attānaṃ na dasseyyāti evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye.

Tenāha bhagavā –

‘‘Patilīnacarassa bhikkhuno, bhajamānassa vivittamāsanaṃ;
Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye’’ti.

46. **Sabbattha munī anissito, na piyaṃ kubbati nopi appiyaṃ;**
Tasmiṃ paridevamaccharaṃ, paṇṇe vāri yathā na limpati.

Sabbattha munī anissitoti. Sabbaṃ vuccati dvādasāyatanāni – cakkhuñceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca. **Munī**ti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Anissito**ti. Dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. Muni taṇhānissayaṃ pahāya diṭṭhinissayaṃ paṭinissajjitvā cakkhuṃ anissito sotaṃ anissito ghānaṃ anissito jivhaṃ anissito kāyaṃ anissito manaṃ anissito rūpe… sadde… gandhe… rase… phoṭṭhabbe… dhamme… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ … nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… sabbe dhamme anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – sabbattha muni anissito.

Na piyaṃ kubbati nopi appiyanti. **Piyā**ti dve piyā – sattā vā saṅkhārā vā. Katame sattā piyā? Idha yassa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā puttā vā dhītarā vā mittā vā amaccā vā ñātī vā sālohitā vā – ime sattā piyā. Katame saṅkhārā piyā? Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā – ime saṅkhārā piyā. **Appiyā**ti dve appiyā – sattā vā saṅkhārā vā. Katame sattā appiyā? Idha yassa te honti anatthakāmā ahitakāmā aphāsukāmā ayogakkhemakāmā jīvitā voropetukāmā – ime sattā appiyā. Katame saṅkhārā appiyā? Amanāpikā rūpā amanāpikā saddā amanāpikā gandhā amanāpikā rasā amanāpikā phoṭṭhabbā – ime saṅkhārā appiyā. **Na piyaṃ kubbati nopi appiya**nti. ‘‘Ayaṃ me satto piyo, ime ca saṅkhārā manāpā’’ti rāgavasena piyaṃ na karoti; ‘‘ayaṃ me satto appiyo, ime ca saṅkhārā amanāpā’’ti paṭighavasena appiyaṃ na karoti na janeti na sañjaneti na nibbatteti nābhinibbattetīti – na piyaṃ kubbati nopi appiyaṃ.

Tasmiṃ paridevamaccharaṃ paṇṇe vāri yathā na limpatīti. **Tasmi**nti tasmiṃ puggale arahante khīṇāsave. **Paridevo**ti ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappāyanā lālappāyitattaṃ. **Macchariya**nti pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ macchariyaṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyaṃ. Api ca khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ gāho – idaṃ vuccati macchariyaṃ.

Paṇṇe vāri yathā na limpatīti. **Paṇṇa**ṃ vuccati padumapattaṃ. **Vāri** vuccati udakaṃ. Yathā vāri padumapattaṃ na limpati na palimpati na upalimpati alittaṃ apalittaṃ anupalittaṃ, evameva tasmiṃ puggale arahante khīṇāsave paridevo macchariyañca na limpati na palimpati na upalimpati alittā apalittā anupalittā. So ca puggalo arahanto tehi kilesehi na limpati na palimpati na upalimpati alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – tasmiṃ paridevamaccharaṃ paṇṇe vāri yathā na limpati.

Tenāha bhagavā –

‘‘Sabbattha munī anissito, na piyaṃ kubbati nopi appiyaṃ;
Tasmiṃ paridevamaccharaṃ, paṇṇe vāri yathā na limpatī’’ti.

47. **Udabindu yathāpi pokkhare, padume vāri yathā na limpati;**
Evaṃ muni nopalimpati, yadidaṃ diṭṭhasutamutesu [diṭṭhasute mutesu (sī.), diṭṭhasutaṃ mutesu (syā. ka.)] **vā.**

Udabindu yathāpi pokkhareti. Udabindu vuccati udakathevo. Pokkharaṃ vuccati padumapattaṃ.

Yathā udabindu padumapatte na limpati na palimpati na upalimpati alittaṃ apalittaṃ anupalittanti – udabindu yathāpi pokkhare. **Padume vāri yathā na limpatī**ti. Padumaṃ vuccati padumapupphaṃ. Vāri vuccati udakaṃ. Yathā vāri padumapupphaṃ na limpati na palimpati na upalimpati alittaṃ apalittaṃ anupalittanti – padume vāri yathā na limpati.

Evaṃ muni nopalimpati, yadidaṃ diṭṭhasutamutesu vāti. **Eva**nti opammasampaṭipādanaṃ. **Munī**ti. **Monaṃ** vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Lepā**ti dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo…pe… ayaṃ diṭṭhilepo. Muni taṇhālepaṃ pahāya diṭṭhilepaṃ paṭinissajjitvā diṭṭhe na limpati, sute na limpati, mute na limpati, viññāte na limpati na palimpati na upalimpati alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – evaṃ muni nopalimpati, yadidaṃ diṭṭhasutamutesu vā.

Tenāha bhagavā –

‘‘Udabindu yathāpi pokkhare, padume vāri yathā na limpati;
Evaṃ muni nopalimpati, yadidaṃ diṭṭhasutamutesu vā’’ti.

48. Dhono na hi tena maññati, yadidaṃ diṭṭhasutamutesu vā;
Nāññena visuddhimicchati, na hi so rajjati no virajjati.

Dhono na hi tena maññati, yadidaṃ diṭṭhasutamutesu vāti. **Dhono**ti **dhonā** vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Kiṃkāraṇā dhonā vuccati paññā? Tāya paññāya kāyaduccaritaṃ dhutañca dhota ca sandhotañca niddhotañca, vacīduccaritaṃ…pe… manoduccaritaṃ dhutañca dhotañca sandhotañca niddhotañca, rāgo dhuto ca dhoto ca sandhoto ca niddhoto ca, doso… moho… kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Taṃkāraṇā dhonā vuccati paññā.

Atha vā sammādiṭṭhiyā micchādiṭṭhi dhutā ca dhotā ca sandhotā ca niddhotā ca, sammāsaṅkappena micchāsaṅkappo dhuto ca dhoto ca sandhoto ca niddhoto ca, sammāvācāya micchāvācā dhutā ca… sammākammantena micchākammanto dhuto ca… sammāājīvena micchāājīvo dhuto ca… sammāvāyāmena micchāvāyāmo dhuto ca… sammāsatiyā micchāsati dhutā ca… sammāsamādhinā micchāsamādhi dhuto ca… sammāñāṇena micchāñāṇaṃ dhutañca… sammāvimuttiyā micchāvimutti dhutā ca dhotā ca sandhotā ca niddhotā ca.

Atha vā ariyena aṭṭhaṅgikena maggena sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Arahā imehi dhonehi dhammehi upeto samupeto upagato samupagato upapanno samupapanno samannāgato. Tasmā arahā dhono. So dhutarāgo dhutapāpo dhutakileso dhutapariḷāhoti – dhono.

Dhono na hi tena maññati, yadidaṃ diṭṭhasutamutesu vāti. Dhono diṭṭhaṃ na maññati, diṭṭhasmiṃ na maññati, diṭṭhato na maññati, diṭṭhā meti na maññati; sutaṃ na maññati, sutasmiṃ na maññati, sutato na maññati, sutaṃ meti na maññati; mutaṃ na maññati, mutasmiṃ na maññati, mutato na maññati, mutaṃ meti na maññati; viññātaṃ na maññati, viññātasmiṃ na maññati, viññātato na maññati, viññātaṃ meti na maññati. Vuttampi hetaṃ bhagavatā – ‘‘asmīti, bhikkhave, maññitametaṃ, ayamahamasmīti maññitametaṃ, bhavissanti maññitametaṃ, na bhavissanti maññitametaṃ, rūpī bhavissanti maññitametaṃ, arūpī bhavissanti maññitametaṃ, saññī bhavissanti maññitametaṃ, asaññī bhavissanti maññitametaṃ, nevasaññīnāsaññī bhavissanti maññitametaṃ. Maññitaṃ [maññitaṃ hi (sī.)], bhikkhave, rogo, maññitaṃ gaṇḍo, maññitaṃ sallaṃ, maññitaṃ upaddavo. Tasmātiha, bhikkhave, amaññamānena cetasā viharissāmāti, evañhi vo, bhikkhave, sikkhitabba’’nti – dhono na hi tena maññati yadidaṃ diṭṭhasutamutesu vā.

Nāññena visuddhimicchatīti. Dhono aññena asuddhimaggena micchāpaṭipadāya aniyyānikapathena aññatra satipaṭṭhānehi aññatra sammappadhānehi aññatra iddhipādehi aññatra indriyehi aññatra balehi aññatra bojjhaṅgehi aññatra ariyā aṭṭhaṅgikā maggā suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ na icchati na sādiyati na pattheti na piheti nābhijappatīti – nāññena visuddhimicchati.

Na hi so rajjati no virajjatīti. Sabbe bālaputhujjanā rajjanti, puthujjanakalyāṇakaṃ upādāya satta sekkhā virajjanti; arahā neva rajjati no virajjati. Viratto so khayā rāgassa vītarāgattā, khayā dosassa vītadosattā, khayā mohassa vītamohattā. So vuṭṭhavāso ciṇṇacaraṇo…pe… jātijarāmaraṇasaṃsāro, natthi tassa punabbhavoti – na hi so rajjati no virajjati.

Tenāha bhagavā –

‘‘Dhono na hi tena maññati, yadidaṃ diṭṭhasutamutesu vā;
Nāññena visuddhimicchati, na hi so rajjati no virajjatī’’ti.

Jarāsuttaniddeso chaṭṭho.

7. Tissametteyyasuttaniddeso

Atha tissametteyyasuttaniddesaṃ vakkhati –

49. **Methunamanuyuttassa**, **[iccāyasmā tisso metteyyo]**
Vighātaṃ brūhi mārisa;
Sutvāna tava sāsanaṃ, viveke sikkhissāmase.

Methunamanuyuttassāti. **Methunadhammo** nāma yo so asaddhammo gāmadhammo vasaladhammo duṭṭhullo odakantiko rahasso dvayaṃdvayasamāpatti. Kiṃkāraṇā vuccati methunadhammo? Ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti – taṃkāraṇā vuccati methunadhammo. Yathā ubho kalahakārakā methunakāti vuccanti, ubho bhaṇḍanakārakā methunakāti vuccanti, ubho bhassakārakā methunakāti vuccanti, ubho vivādakārakā methunakāti vuccanti, ubho adhikaraṇakārakā methunakāti vuccanti, ubho vādino methunakāti vuccanti, ubho sallāpakā methunakāti vuccanti; evamevaṃ ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti – taṃkāraṇā vuccati methunadhammo.

Methunamanuyuttassāti. Methunadhamme yuttassa payuttassa āyuttassa samāyuttassa taccaritassa tabbahulassa taggarukassa tanninnassa tappoṇassa tappabbhārassa tadadhimuttassa tadadhipateyyassāti – methunamanuyuttassa.

Iccāyasmā tisso metteyyoti. **Iccā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravavacanaṃ sappatissavacanametaṃ – āyasmāti. **Tisso**ti tassa therassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo. **Metteyyo**ti tassa therassa gottaṃ saṅkhā samaññā paññatti vohāroti – iccāyasmā tisso metteyyo.

Vighātaṃ brūhi mārisāti. **Vighāta**nti vighātaṃ upaghātaṃ pīḷanaṃ ghaṭṭanaṃ upaddavaṃ upasaggaṃ brūhi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi [uttāniṃ karohi (ka.)]

pakāsehi. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravavacanaṃ sappatissavacanametaṃ mārisāti – vighātaṃ brūhi mārisa.

Sutvāna tava sāsananti. Tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhiṃ sutvā suṇitvā uggahetvā upadhārayitvā upalakkhayitvāti – sutvāna tava sāsanaṃ.

Viveke sikkhissāmaseti. **Viveko**ti tayo vivekā – kāyaviveko, cittaviveko, upadhiviveko. Katamo kāyaviveko? Idha bhikkhu vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palāsapuñjaṃ, kāyena vivitto viharati. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati, eko viharati iriyati vattati pāleti yapeti yāpeti – ayaṃ kāyaviveko.

Katamo cittaviveko? Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇehi cittaṃ vivittaṃ hoti, dutiyaṃ jhānaṃ samāpannassa vitakkavicārehi cittaṃ vivittaṃ hoti, tatiyaṃ jhānaṃ samāpannassa pītiyā cittaṃ vivittaṃ hoti, catutthaṃ jhānaṃ samāpannassa sukhadukkhehi cittaṃ vivittaṃ hoti, ākāsānañcāyatanaṃ samāpannassa rūpasaññāya paṭighasaññāya nānattasaññāya cittaṃ vivittaṃ hoti, viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññāya cittaṃ vivittaṃ hoti, ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññāya cittaṃ vivittaṃ hoti, nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññāya cittaṃ vivittaṃ hoti, sotāpannassa sakkāyadiṭṭhiyā vicikicchāya sīlabbataparāmāsā diṭṭhānusayā vicikicchānusayā tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti, sakadāgāmissa oḷārikā kāmarāgasaññojanā paṭighasaññojanā oḷārikā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti, anāgāmissa anusahagatā kāmarāgasaññojanā paṭighasaññojanā anusahagatā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti, arahato rūparāgā arūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimittehi cittaṃ vivittaṃ hoti – ayaṃ cittaviveko.

Katamo upadhiviveko? **Upadhi** vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Upadhiviveko vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ – ayaṃ upadhiviveko. Kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ; cittaviveko ca parisuddhacittānaṃ paramavodānapattānaṃ; upadhiviveko ca nirūpadhīnaṃ puggalānaṃ visaṅkhāragatānaṃ. **Viveke sikkhissāmase**ti. So thero pakatiyā sikkhitasikkho. Api ca dhammadesanaṃ upādāya dhammadesanaṃ sāvento [yācanto (sī. syā.)] evamāha – viveke sikkhissāmaseti.

Tenāha thero tissametteyyo –

‘‘Methunamanuyuttassa, [iccāyasmā tisso metteyyo]
Vighātaṃ brūhi mārisa;
Sutvāna tava sāsanaṃ, viveke sikkhissāmase’’ti.

50. Methunamanuyuttassa, [metteyyāti bhagavā]
Mussate vāpi sāsanaṃ;
Micchā ca paṭipajjati, etaṃ tasmiṃ anāriyaṃ.

Methunamanuyuttassāti. Methunadhammo nāma yo so asaddhammo gāmadhammo vasaladhammo duṭṭhullo odakantiko rahasso dvayaṃdvayasamāpatti. Kiṃkāraṇā vuccati methunadhammo? Ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti – taṃkāraṇā vuccati methunadhammo. Yathā ubho kalahakārakā methunakāti vuccanti, ubho bhaṇḍanakārakā methunakāti vuccanti, ubho bhassakārakā methunakāti vuccanti, ubho vivādakārakā methunakāti vuccanti, ubho adhikaraṇakārakā methunakāti vuccanti, ubho vādino methunakāti vuccanti, ubho sallāpakā methunakāti vuccanti; evamevaṃ ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti – taṃkāraṇā vuccati methunadhammo.

Methunamanuyuttassāti. Methunadhamme yuttassa payuttassa āyuttassa samāyuttassa taccaritassa tabbahulassa taggarukassa tanninnassa tappoṇassa tappabbhārassa tadadhimuttassa tadadhipateyyassāti – methunamanuyuttassa.

Metteyyāti bhagavā taṃ theraṃ gottena ālapati. **Bhagavā**ti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggakaṇḍakoti [bhaggakaṇḍakoti (sī. syā.)] bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā, bhaji vā bhagavā araññavanapatthāni [araññe vanapatthāni (sī.)] pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni [manussarāhaseyyakāni (sī. syā.)] paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ [abhiññāṇānaṃ (sī.)] channaṃ buddhadhammānanti bhagavā. Bhagavāti netaṃ nāmaṃ mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ. Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – metteyyāti bhagavā.

Mussate vāpi sāsananti. Dvīhi kāraṇehi sāsanaṃ mussati – pariyattisāsanampi mussati, paṭipattisāsanampi mussati. Katamaṃ pariyattisāsanaṃ? Yaṃ tassa pariyāpuṭaṃ – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ – idaṃ pariyattisāsanaṃ. Tampi mussati sammussati pamussati sampamussati paribāhiro hotīti – evampi mussate vāpi sāsanaṃ.

Katamaṃ paṭipattisāsanaṃ? Sammāpaṭipadā anulomapaṭipadā apaccanīkapaṭipadā anvatthapaṭipadā dhammānudhammapaṭipadā sīlesu paripūrakāritā indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satisampajaññaṃ cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo – idaṃ paṭipattisāsanaṃ. Tampi mussati sammussati pamussati sampamussati paribāhiro hotīti. Evampi mussate vāpi sāsanaṃ.

Micchā ca paṭipajjatīti. Pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇatīti – micchā ca paṭipajjati.

Etaṃ tasmiṃ anāriyanti. Etaṃ tasmiṃ puggale anariyadhammo bāladhammo mūḷhadhammo aññāṇadhammo amarāvikkhepadhammo, yadidaṃ micchāpaṭipadāti – etaṃ tasmiṃ anāriyaṃ.

Tenāha bhagavā –

‘‘Methunamanuyuttassa, [metteyyāti bhagavā]
Mussate vāpi sāsanaṃ;

Micchā ca paṭipajjati, etaṃ tasmiṃ anāriya''nti.

51. **Eko pubbe caritvāna, methunaṃ yo nisevati;**
Yānaṃ bhantaṃva taṃ loke, hīnamāhu puthujjanaṃ.

Eko pubbe caritvānāti. Dvīhi kāraṇehi eko pubbe caritvāna – pabbajjāsaṅkhātena vā gaṇāvavassaggaṭṭhena vā. Kathaṃ pabbajjāsaṅkhātena eko pubbe caritvāna? Sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vattati pāleti yapeti yāpeti. Evaṃ pabbajjāsaṅkhātena eko pubbe caritvāna.

Kathaṃ gaṇāvavassaggaṭṭhena eko pubbe caritvāna? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vattati pāleti yapeti yāpeti. Evaṃ gaṇāvavassaggaṭṭhena eko pubbe caritvāna.

Methunaṃ yo nisevatīti. **Methunadhammo** nāma yo so asaddhammo…pe… taṃkāraṇā vuccati methunadhammo. **Methunaṃ yo nisevatī**ti. Yo aparena samayena buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā methunaṃ dhammaṃ sevati nisevati saṃsevati paṭisevatīti – methunaṃ yo nisevati.

Yānaṃ bhantaṃva taṃ loketi. **Yāna**nti hatthiyānaṃ assayānaṃ goyānaṃ ajayānaṃ meṇḍayānaṃ oṭṭhayānaṃ kharayānaṃ bhantaṃ adantaṃ akāritaṃ avinītaṃ uppathaṃ gaṇhāti, visamaṃ khāṇumpi pāsāṇampi abhiruhati, yānampi ārohanakampi bhañjati, papātepi papatati. Yathā taṃ bhantaṃ yānaṃ adantaṃ akāritaṃ avinītaṃ uppathaṃ gaṇhāti; evamevaṃ so vibbhantako bhantayānapaṭibhāgo uppathaṃ gaṇhāti, micchādiṭṭhiṃ gaṇhāti…pe… micchāsamādhiṃ gaṇhāti. Yathā taṃ bhantaṃ yānaṃ adantaṃ akāritaṃ avinītaṃ visamaṃ khāṇumpi pāsāṇampi abhiruhati; evamevaṃ so vibbhantako bhantayānapaṭibhāgo visamaṃ kāyakammaṃ abhiruhati, visamaṃ vacīkammaṃ abhiruhati, visamaṃ manokammaṃ abhiruhati, visamaṃ pāṇātipātaṃ abhiruhati, visamaṃ adinnādānaṃ abhiruhati, visamaṃ kāmesumicchācāraṃ abhiruhati, visamaṃ musāvādaṃ abhiruhati, visamaṃ pisuṇavācaṃ abhiruhati, visamaṃ pharusavācaṃ abhiruhati, visamaṃ samphappalāpaṃ abhiruhati, visamaṃ abhijjhaṃ abhiruhati, visamaṃ byāpādaṃ abhiruhati, visamaṃ micchādiṭṭhiṃ abhiruhati, visame saṅkhāre abhiruhati, visame pañca kāmaguṇe abhiruhati, visame nīvaraṇe abhiruhati. Yathā taṃ bhantaṃ yānaṃ adantaṃ akāritaṃ avinītaṃ yānampi ārohanakampi bhañjati; evamevaṃ so vibbhantako bhantayānapaṭibhāgo niraye attānaṃ bhañjati, tiracchānayoniyaṃ attānaṃ bhañjati, pettivisaye attānaṃ bhañjati, manussaloke attānaṃ bhañjati, devaloke attānaṃ bhañjati. Yathā taṃ bhantaṃ yānaṃ adantaṃ akāritaṃ avinītaṃ papāte papatati; evamevaṃ so vibbhantako bhantayānapaṭibhāgo jātipapātampi papatati, jarāpapātampi papatati, byādhipapātampi papatati, maraṇapapātampi papatati, sokaparidevadukkhadomanassupāyāsapapātampi papatati. **Loke**ti apāyaloke manussaloketi – yānaṃ bhantaṃva taṃ loke.

Hīnamāhu puthujjananti. **Puthujjanā**ti kenaṭṭhena puthujjanā? Puthu kilese janentīti puthujjanā, puthu avihatasakkāyadiṭṭhikāti puthujjanā, puthu satthārānaṃ mukhullokikāti puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre [nānābhisaṅkhārehi (syā.)] abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhantīti puthujjanā, puthu nānāsantāpehi santapantīti puthujjanā, puthu nānāpariḷāhehi paridayhantīti puthujjanā, puthu pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhosannā [ajjhopannā (sī. syā.)] laggā laggitā palibuddhāti puthujjanā, puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā. **Hīnamāhu puthujjana**nti. Puthujjanaṃ hīnaṃ nihīnaṃ omakaṃ lāmakaṃ chatukkaṃ parittanti evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – hīnamāhu puthujjanaṃ.

Tenāha bhagavā –

‘‘Eko pubbe caritvāna, methunaṃ yo nisevati;
Yānaṃ bhantaṃva taṃ loke, hīnamāhu puthujjana’’nti.

52. **Yaso kitti ca yā pubbe, hāyate vāpi tassa sā;**
Etampi disvā sikkhetha, methunaṃ vippahātave.

Yaso kitti ca yā pubbe, hāyate vāpi tassa sāti. Katamo yaso? Idhekacco pubbe samaṇabhāve sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ – ayaṃ yaso. Katamā kitti? Idhekacco pubbe samaṇabhāve kittivaṇṇagato hoti paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno – suttantikoti vā vinayadharoti vā dhammakathikoti vā āraññikoti vā piṇḍapātikoti vā paṃsukūlikoti vā tecīvarikoti vā sapadānacārikoti vā khalupacchābhattikoti vā nesajjikoti vā yathāsanthatikoti vā paṭhamassa jhānassa lābhīti vā dutiyassa jhānassa lābhīti vā tatiyassa jhānassa lābhīti vā catutthassa jhānassa lābhīti vā ākāsānañcāyatanasamāpattiyā lābhīti vā viññāṇañcāyatanasamāpattiyā lābhīti vā ākiñcaññāyatanasamāpattiyā lābhīti vā nevasaññānāsaññāyatanasamāpattiyā lābhīti vā, ayaṃ kittīti – yaso kitti ca yā pubbe.

Hāyate vāpi tassa sāti. Tassa aparena samayena buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattassa so ca yaso sā ca kitti hāyati parihāyati paridhaṃsati paripatati antaradhāyati vippalujjatīti – yaso kitti ca yā pubbe hāyate vāpi tassa sā.

Etampi disvā sikkhetha methunaṃ vippahātaveti. **Eta**nti pubbe samaṇabhāve yaso kitti ca, aparabhāge buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattassa ayaso ca akitti ca; etaṃ sampattiṃ vipattiṃ. **Disvā**ti passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – etampi disvā. **Sikkhethā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. Katamā adhisīlasikkhā? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Khuddako sīlakkhandho, mahanto sīlakkhandho. Sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā – ayaṃ adhisīlasikkhā.

Katamā adhicittasikkhā? Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati…pe… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati – ayaṃ adhicittasikkhā.

Katamā adhipaññāsikkhā? Idha bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti, ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti – ayaṃ adhipaññāsikkhā. **Methunadhammo** nāma yo so asaddhammo…pe… taṃkāraṇā vuccati methunadhammo.

Etampi disvā sikkhetha, methunaṃ vippahātaveti. Methunadhammassa pahānāya vūpasamāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya. Imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaṃ adhiṭṭhahanto sikkheyya, saddhāya adhimuccanto sikkheyya, vīriyaṃ paggaṇhanto sikkheyya, satiṃ upaṭṭhapento sikkheyya, cittaṃ samādahanto sikkheyya, paññāya pajānanto sikkheyya, abhiññeyyaṃ abhijānanto sikkheyya, pariññeyyaṃ parijānanto sikkheyya, pahātabbaṃ pajahanto sikkheyya, bhāvetabbaṃ bhāvento sikkheyya, sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – etampi disvā sikkhetha, methunaṃ vippahātave.

Tenāha bhagavā –

‘‘Yaso kitti ca yā pubbe, hāyate vāpi tassa sā;
Etampi disvā sikkhetha, methunaṃ vippahātave’’ti.

53. **Saṅkappehi pareto so, kapaṇo viya jhāyati;**
Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidho.

Saṅkappehi pareto so, kapaṇo viya jhāyatīti. Kāmasaṅkappena byāpādasaṅkappena vihiṃsāsaṅkappena diṭṭhisaṅkappena phuṭṭho pareto samohito samannāgato pihito kapaṇo viya mando viya momūho viya jhāyati pajjhāyati nijjhāyati apajjhāyati [avajjhāyati (syā.)]. Yathā ulūko rukkhasākhāyaṃ mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, yathā kotthu nadītīre macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, yathā biḷāro sandhisamalasaṅkaṭire mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, yathā gadrabho vahacchinno sandhisamalasaṅkaṭire jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevaṃ so vibbhantako kāmasaṅkappena byāpādasaṅkappena vihiṃsāsaṅkappena diṭṭhisaṅkappena phuṭṭho pareto samohito samannāgato pihito kapaṇo viya mando viya momūho viya jhāyati pajjhāyati nijjhāyati apajjhāyatīti – saṅkappehi pareto so kapaṇo viya jhāyati.

Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidhoti. **Paresa**nti upajjhāyā vā ācariyā vā samānupajjhāyakā vā samānācariyakā vā mittā vā sandiṭṭhā vā sambhattā vā sahāyā vā codenti – ‘‘tassa te, āvuso, alābhā, tassa te dulladdhaṃ, yaṃ tvaṃ evarūpaṃ uḷāraṃ satthāraṃ labhitvā evaṃ svākkhāte dhammavinaye pabbajitvā evarūpaṃ ariyagaṇaṃ labhitvā hīnassa methunadhammassa kāraṇā buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattosi. Saddhāpi nāma te nāhosi kusalesu dhammesu, hirīpi nāma te nāhosi kusalesu dhammesu, ottappampi nāma te nāhosi kusalesu dhammesu, vīriyampi nāma te nāhosi kusalesu dhammesu, satipi nāma te nāhosi kusalesu dhammesu, paññāpi nāma te nāhosi kusalesu dhammesū’’ti. Tesaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhiṃ sutvā suṇitvā uggahetvā upadhārayitvā upalakkhayitvā maṅku hoti, pīḷito ghaṭṭito byādhito domanassito hoti. **Tathāvidho**ti tathāvidho tādiso tassaṇṭhito tappakāro tappaṭibhāgo. Yo so vibbhantakoti – sutvā paresaṃ nigghosaṃ maṅku hoti tathāvidho.

Tenāha bhagavā –

‘‘Saṅkappehi pareto so, kapaṇo viya jhāyati;
Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidho’’ti.

54. **Atha satthāni kurute, paravādehi codito;**
Esa khvassa mahāgedho, mosavajjaṃ pagāhati [saṃgāhati (ka.)] **.**

Atha satthāni kurute, paravādehi coditoti. **Athā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – athāti. **Satthānī**ti tīṇi satthāni – kāyasatthaṃ, vacīsatthaṃ, manosatthaṃ. Tividhaṃ kāyaduccaritaṃ kāyasatthaṃ, catubbidhaṃ vacīduccaritaṃ vacīsatthaṃ, tividhaṃ manoduccaritaṃ manosatthaṃ. **Paravādehi codito**ti. Upajjhāyehi vā ācariyehi vā samānupajjhāyakehi vā samānācariyakehi vā mittehi vā sandiṭṭhehi vā sambhattehi vā sahāyehi vā codito sampajānamusā bhāsati. ‘‘Abhirato ahaṃ, bhante, ahosiṃ pabbajjāya. Mātā me posetabbā, tenamhi vibbhanto’’ti bhaṇati. ‘‘Pitā me posetabbo, tenamhi vibbhanto’’ti bhaṇati. ‘‘Bhātā me posetabbo… bhaginī me posetabbā… putto me posetabbo… dhītā me posetabbā… mittā me posetabbā… amaccā me posetabbā… ñātakā me posetabbā… sālohitā me posetabbā, tenamhi vibbhanto’’ti bhaṇati. Vacīsatthaṃ karoti saṅkaroti janeti sañjaneti nibbatteti abhinibbattetīti – atha satthāni kurute, paravādehi codito.

Esa khvassa mahāgedhoti. Eso tassa mahāgedho mahāvanaṃ mahāgahanaṃ mahākantāro mahāvisamo mahākuṭilo mahāpaṅko mahāpalipo mahāpalibodho mahābandhanaṃ, yadidaṃ sampajānamusāvādoti – esa khvassa mahāgedho.

Mosavajjaṃ pagāhatīti. Mosavajjaṃ vuccati musāvādo. Idhekacco sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘‘ehambho purisa, yaṃ jānāsi taṃ vadehī’’ti, so ajānaṃ vā āha – ‘‘jānāmī’’ti, ‘‘jānaṃ’’ vā āha – ‘‘na jānāmī’’ti, apassaṃ vā āha – ‘‘passāmī’’ti, passaṃ vā āha – ‘‘na passāmī’’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsati – idaṃ vuccati mosavajjaṃ.

Api ca tīhākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti. Imehi tīhākārehi musāvādo hoti. Api ca catūhākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti, vinidhāya diṭṭhiṃ. Imehi catūhākārehi musāvādo hoti. Api ca pañcahākārehi… chahākārehi… sattahākārehi… aṭṭhahākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya saññaṃ, vinidhāya bhāvaṃ. Imehi aṭṭhahākārehi musāvādo hoti. **Mosavajjaṃ pagāhatī**ti. Mosavajjaṃ pagāhati ogāhati ajjhogāhati pavisatīti – mosavajjaṃ pagāhati.

Tenāha bhagavā –

> ‘‘Atha satthāni kurute, paravādehi codito;
> Esa khvassa mahāgedho, mosavajjaṃ pagāhatī’’ti.

55. **Paṇḍitoti samaññāto, ekaccariyaṃ** [ekacariyaṃ (sī. syā.)] **adhiṭṭhito;**
Sa cāpi methune yutto, mandova parikissati.

Paṇḍitoti samaññātoti. Idhekacco pubbe samaṇabhāve kitti vaṇṇagato hoti – ‘‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno suttantikoti vā vinayadharoti vā dhammakathikoti vā… pe… nevasaññānāsaññāyatanasamāpattiyā lābhī’’ti vā. Evaṃ ñāto hoti paññāto samaññāto hotīti – paṇḍitoti samaññāto.

Ekaccariyaṃ adhiṭṭhitoti. Dvīhi kāraṇehi ekaccariyaṃ adhiṭṭhito – pabbajjāsaṅkhātena vā gaṇāvavassaggaṭṭhena vā. Kathaṃ pabbajjāsaṅkhātena ekaccariyaṃ adhiṭṭhito? Sabbaṃ gharāvāsapalibodhaṃ chinditvā…pe… evaṃ pabbajjāsaṅkhātena ekaccariyaṃ adhiṭṭhito. Kathaṃ gaṇāvavassaggaṭṭhena ekaccariyaṃ adhiṭṭhito? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni…pe… evaṃ gaṇāvavassaggaṭṭhena ekaccariyaṃ adhiṭṭhitoti – ekaccariyaṃ adhiṭṭhito.

Sa cāpi methune yuttoti. **Methunadhammo** nāma yo so asaddhammo gāmadhammo…pe… taṃkāraṇā vuccati methunadhammo. **Sa cāpi methune yutto**ti. So aparena samayena buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā methunadhamme yutto [yutto saṃyutto (sī.)] payutto āyutto samāyuttoti – sa cāpi methune yutto.

Mandova parikissatīti. Kapaṇo viya mando viya momūho viya kissati parikissati parikilissati. Pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati. Evampi kissati parikissati parikilissati.

Tamenaṃ rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cirakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi [khārāpaṭicchakampi (ka.)] karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Evampi kissati parikissati parikilissati.

Atha vā kāmataṇhāya abhibhūto pariyādinnacitto bhoge pariyesanto nāvāya mahāsamuddaṃ pakkhandati, sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīsapasamphassehi pīḷiyamāno khuppipāsāya miyyamāno tigumbaṃ gacchati, takkolaṃ gacchati, takkasīlaṃ gacchati, kālamukhaṃ gacchati, purapūraṃ gacchati, vesuṅgaṃ gacchati, verāpathaṃ gacchati, javaṃ gacchati, tāmaliṃ [kamaliṃ (syā.), taṃmaliṃ (ka.)] gacchati, vaṅgaṃ gacchati, eḷabandhanaṃ gacchati, suvaṇṇakūṭaṃ gacchati, suvaṇṇabhūmiṃ gacchati, tambapāṇiṃ gacchati, suppādakaṃ gacchati, bhārukacchaṃ gacchati, suraṭṭhaṃ gacchati, bhaṅgalokaṃ gacchati, bhaṅgaṇaṃ gacchati, saramataṃ gaṇaṃ gacchati, yonaṃ gacchati, paramayonaṃ [pīnaṃ (syā.)] gacchati, vinakaṃ [navakaṃ (sī.)] gacchati, mūlapadaṃ gacchati, marukantāraṃ gacchati, jaṇṇupathaṃ gacchati, ajapathaṃ gacchati, meṇḍapathaṃ gacchati, saṅkupathaṃ gacchati, chattapathaṃ gacchati, vaṃsapathaṃ gacchati, sakuṇapathaṃ gacchati, mūsikapathaṃ gacchati, daripathaṃ gacchati, vettācāraṃ gacchati. Evampi kissati parikissati parikilissati.

Gavesanto na vindati, alābhamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Evampi kissati parikissati parikilissati.

Gavesanto vindati, laddhāpi ārakkhamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti – ‘‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggī daheyyuṃ, na udakaṃ vaheyya, na apiyā dāyādā hareyyu’’nti. Tassa evaṃ ārakkhato gopayato te bhogā vippalujjanti. So vippayogamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Evampi kissati parikissati parikilissatīti – sa cāpi methune yutto, mandova parikissati.

Tenāha bhagavā –

‘‘Paṇḍitoti samaññāto, ekaccariyaṃ adhiṭṭhito;
Sa cāpi methune yutto, mandova parikissatī’’ti.

56. Etamādīnavaṃ ñatvā, muniṃ pubbāpare idha;
Ekaccariyaṃ daḷhaṃ kayirā, na nisevetha methunaṃ.

Etamādīnavaṃ ñatvā, muni pubbāpare idhāti. **Eta**nti pubbe samaṇabhāve yaso ca kitti ca, aparabhāge buddhaṃ dhammaṃ saṅghaṃ sikkhaṃ paccakkhāya hīnāyāvattassa ayaso ca akitti ca; etaṃ sampattiṃ vipattiñca. **Ñatvā**ti jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Munī**ti. **Monaṃ** vuccati ñāṇaṃ. Yā paññā pajānanā…pe… saṅgajālamaticca so muni. **Idhā**ti imissā diṭṭhiyā imissā khantiyā imissā ruciyā imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvacane imasmiṃ brahmacariye imasmiṃ satthusāsane imasmiṃ attabhāve imasmiṃ manussaloketi – etamādīnavaṃ ñatvā muni pubbāpare idha.

Ekaccariyaṃ daḷhaṃ kayirāti. Dvīhi kāraṇehi ekaccariyaṃ daḷahaṃ kareyya – pabbajjāsaṅkhātena vā gaṇāvavassaggaṭṭhena vā. Kathaṃ pabbajjāsaṅkhātena ekaccariyaṃ daḷhaṃ kareyya? Sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyya. Evaṃ pabbajjāsaṅkhātena ekaccariyaṃ daḷhaṃ kareyya.

Kathaṃ gaṇāvavassaggaṭṭhena ekaccariyaṃ daḷhaṃ kareyya? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭiseveyya appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko gaccheyya, eko tiṭṭheyya, eko nisīdeyya, eko seyyaṃ kappeyya, eko gāmaṃ piṇḍāya paviseyya, eko paṭikkameyya, eko raho nisīdeyya, eko caṅkamaṃ adhiṭṭheyya, eko careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyya. Evaṃ gaṇāvavassaggaṭṭhena ekaccariyaṃ daḷhaṃ kareyyāti – ekaccariyaṃ daḷhaṃ kareyya, thiraṃ kareyya, daḷhaṃ samādāno assa, avaṭṭhitasamādāno assa kusalesu dhammesūti – ekaccariyaṃ daḷhaṃ kayirā.

Na nisevetha methunanti. **Methunadhammo** nāma yo so asaddhammo gāmadhammo…pe… taṃkāraṇā vuccati methunadhammo. Methunadhammaṃ na seveyya na niseveyya na saṃseveyya na paṭiseveyya na careyya na samācareyya na samādāya vatteyyāti – na nisevetha methunaṃ.

Tenāha bhagavā –

‘‘Etamādīnavaṃ ñatvā, muni pubbāpare idha;
Ekaccariyaṃ daḷhaṃ kayirā, na nisevetha methuna’’nti.

57. **Vivekaññeva sikkhetha, etaṃ ariyānamuttamaṃ;**
Na tena seṭṭho maññetha, sa ve nibbānasantike.

Vivekaññeva sikkhethāti. **Viveko**ti tayo vivekā – kāyaviveko, cittaviveko, upadhiviveko. Katamo kāyaviveko…pe… ayaṃ upadhiviveko. Kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ. Cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ. Upadhiviveko ca nirūpadhīnaṃ puggalānaṃ visaṅkhāragatānaṃ. **Sikkhā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. **Vivekaññeva sikkhethā**ti vivekaññeva sikkheyya ācareyya samācareyya samādāya vatteyyāti – vivekaññeva sikkhetha.

Etaṃ ariyānamuttamanti. **Ariyā** vuccanti buddhā ca buddhasāvakā ca paccekabuddhā ca. Ariyānaṃ etaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ yadidaṃ vivekacariyāti – etaṃ ariyānamuttamaṃ.

Na tena seṭṭho maññethāti. Kāyavivekacariyāya unnatiṃ na kareyya, unnamaṃ na kareyya, mānaṃ na kareyya, thāmaṃ na kareyya, thambhaṃ na kareyya, na tena mānaṃ janeyya, na tena thaddho assa patthaddho paggahitasiroti – tena seṭṭho na maññetha.

Sa ve nibbānasantiketi. So nibbānassa santike sāmantā āsanne avidūre upakaṭṭheti – sa ve nibbānasantike.

Tenāha bhagavā –

‘‘Vivekaññeva sikkhetha, etaṃ ariyānamuttamaṃ;
Na tena seṭṭho maññetha, sa ve nibbānasantike’’ti.

58. **Rittassa munino carato, kāmesu anapekkhino;**
Oghatiṇṇassa pihayanti, kāmesu gadhitā pajā.

Rittassa munino caratoti. Rittassa vivittassa pavivittassa, kāyaduccaritena rittassa vivittassa pavivittassa. Vacīduccaritena…pe… manoduccaritena… rāgena… dosena… mohena… kodhena… upanāhena… makkhena… paḷāsena… issāya… macchariyena… māyāya… sāṭheyyena… thambhena… sārambhena… mānena… atimānena… madena… pamādena… sabbakilesehi… sabbaduccaritehi… sabbadarathehi… sabbapariḷāhehi… sabbasantāpehi… sabbākusalābhisaṅkhārehi rittassa vivittassa pavivittassa. **Munino**ti. **Monaṃ** vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Carato**ti carato viharato iriyato vattato pālayato yapayato yāpayatoti – rittassa munino carato.

Kāmesu anapekkhinoti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Vatthukāme parijānitvā kilesakāme pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā kāmesu anapekkhamāno cattakāmo vantakāmo muttakāmo pahīnakāmo paṭinissaṭṭhakāmo, vītarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto [sītībhūto (sī.)] sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – kāmesu anapekkhino.

Oghatiṇṇassa pihayanti, kāmesu gadhitā pajāti. **Pajā**ti sattādhivacanaṃ pajā kāmesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā. Te kāmoghaṃ tiṇṇassa bhavoghaṃ tiṇṇassa diṭṭhoghaṃ tiṇṇassa avijjoghaṃ tiṇṇassa sabbasaṅkhārapathaṃ tiṇṇassa uttiṇṇassa nittiṇṇassa atikkantassa samatikkantassa vītivattassa pāraṃ gatassa pāraṃ pattassa antaṃ gatassa antaṃ pattassa koṭiṃ gatassa koṭiṃ pattassa pariyantaṃ gatassa pariyantaṃ pattassa vosānaṃ gatassa vosānaṃ pattassa tāṇaṃ gatassa tāṇaṃ pattassa leṇaṃ gatassa leṇaṃ pattassa saraṇaṃ gatassa saraṇaṃ pattassa abhayaṃ gatassa abhayaṃ pattassa accutaṃ gatassa accutaṃ pattassa amataṃ gatassa amataṃ pattassa nibbānaṃ gatassa nibbānaṃ pattassa icchanti sādiyanti patthayanti pihayanti abhijappanti. Yathā iṇāyikā ānaṇyaṃ [āṇaṇyaṃ (aṭṭha.)] patthenti pihayanti, yathā ābādhikā ārogyaṃ patthenti pihayanti, yathā bandhanabaddhā bandhanamokkhaṃ patthenti pihayanti, yathā dāsā bhujissaṃ patthenti pihayanti, yathā kantāraddhānapakkhandā [kantāraddhānapakkhantā (sī.), kantāraddhānapakkhannā (syā.)] khemantabhūmiṃ patthenti pihayanti; evamevaṃ pajā kāmesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā te kāmoghaṃ tiṇṇassa bhavoghaṃ tiṇṇassa…pe… nibbānaṃ gatassa nibbānaṃ pattassa icchanti sādiyanti patthayanti pihayanti abhijappantīti – oghatiṇṇassa pihayanti, kāmesu gadhitā pajā.

Tenāha bhagavā –

‘‘Rittassa munino carato, kāmesu anapekkhino;
Oghatiṇṇassa pihayanti, kāmesu gadhitā pajā’’ti.

Tissametteyyasuttaniddeso sattamo.

8. Pasūrasuttaniddeso

Atha pasūrasuttaniddesaṃ vakkhati –

59. Idheva suddhiṃ iti vādayanti, nāññesu dhammesu visuddhimāhu;
Yaṃ nissitā tattha subhaṃ vadānā, paccekasaccesu puthū niviṭṭhā.

Idheva suddhiṃ iti vādayantīti. Idheva suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko … antavā loko… anantavā loko… taṃ jīvaṃ taṃ sarīraṃ… aññaṃ jīvaṃ aññaṃ sarīraṃ… hoti tathāgato paraṃ maraṇā… na hoti tathāgato paraṃ maraṇā… hoti ca na ca hoti tathāgato paraṃ maraṇā… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – idheva suddhiṃ iti vādayanti.

Nāññesu dhammesu visuddhimāhūti. Attano satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ ṭhapetvā sabbe paravāde khipanti ukkhipanti parikkhipanti. ‘‘So satthā na sabbaññū, dhammo na svākkhāto, gaṇo na suppaṭipanno, diṭṭhi na bhaddikā, paṭipadā na supaññattā, maggo na niyyāniko, natthettha suddhi vā visuddhi vā parisuddhi vā mutti vā vimutti vā parimutti vā, na tattha sujjhanti vā visujjhanti vā parisujjhanti vā muccanti vā vimuccanti vā parimuccanti vā, hīnā nihīnā omakā lāmakā chatukkā parittā’’ti – evamāhaṃsu evaṃ vadanti evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – nāññesu dhammesu visuddhimāhu.

Yaṃ nissitā tattha subhaṃ vadānāti. **Yaṃ nissitā**ti yaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ nissitā ānissitā [patiṭṭhitā (sī.), sannissitā (syā.)] allīnā upagatā ajjhositā adhimuttā. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Subhaṃ vadānā**ti subhavādā sobhanavādā paṇḍitavādā thiravādā [dhīravādā (syā.)] ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – yaṃ nissitā tattha subhaṃ vadānā.

Paccekasaccesu puthū niviṭṭhāti. Puthū samaṇabrāhmaṇā puthū paccekasaccesu niviṭṭhā patiṭṭhitā allīnā upagatā ajjhositā adhimuttā. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti niviṭṭhā patiṭṭhitā allīnā upagatā ajjhositā adhimuttā. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti niviṭṭhā patiṭṭhitā allīnā upagatā ajjhositā adhimuttāti – paccekasaccesu puthū niviṭṭhā.

Tenāha bhagavā –

‘‘Idheva suddhiṃ iti vādayanti, nāññesu dhammesu visuddhimāhu;
Yaṃ nissitā tattha subhaṃ vadānā, paccekasaccesu puthū niviṭṭhā’’ti.

60. **Te vādakāmā parisaṃ vigayha, bālaṃ dahantī mithu aññamaññaṃ;**
Vadanti te aññasitā kathojjaṃ, pasaṃsakāmā kusalāvadānā.

Te vādakāmā parisaṃ vigayhāti. **Te vādakāmā**ti te vādakāmā vādatthikā vādādhippāyā vādapurekkhārā vādapariyesanaṃ carantā. **Parisaṃ vigayhā**ti khattiyaparisaṃ brāhmaṇaparisaṃ gahapatiparisaṃ samaṇaparisaṃ vigayha ogayha ajjhogāhetvā pavisitvāti – te vādakāmā parisaṃ vigayha.

Bālaṃ dahantī mithu aññamaññanti. **Mithū**ti dve janā dve kalahakārakā dve bhaṇḍanakārakā dve bhassakārakā dve vivādakārakā dve adhikaraṇakārakā dve vādino dve sallāpakā; te aññamaññaṃ bālato hīnato nihīnato omakato lāmakato chatukkato parittato dahanti passanti dakkhanti olokenti nijjhāyanti upaparikkhantīti – bālaṃ dahantī mithu aññamaññaṃ.

Vadanti te aññasitā kathojjanti. Aññaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ nissitā ānissitā allīnā upagatā ajjhositā adhimuttā. **Kathojjaṃ** vuccati kalaho bhaṇḍanaṃ viggaho vivādo medhagaṃ. Atha vā **kathojja**nti anojavantī nisākathā kathojjaṃ vadanti, kalahaṃ vadanti, bhaṇḍanaṃ vadanti, viggahaṃ vadanti, vivādaṃ vadanti, medhagaṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – vadanti te aññasitā kathojjaṃ.

Pasaṃsakāmā kusalāvadānāti. **Pasaṃsakāmā**ti pasaṃsakāmā pasaṃsatthikā pasaṃsādhippāyā pasaṃsapurekkhārā pasaṃsapariyesanaṃ carantā. **Kusalāvadānā**ti kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – pasaṃsakāmā kusalāvadānā.

Tenāha bhagavā –

‘‘Te vādakāmā parisaṃ vigayha, bālaṃ dahantī mithu aññamaññaṃ;
Vadanti te aññasitā kathojjaṃ, pasaṃsakāmā kusalāvadānā’’ti.

61. **Yutto kathāyaṃ parisāya majjhe, pasaṃsamicchaṃ vinighāti hoti;**
Apāhatasmiṃ pana maṅku hoti, nindāya so kuppati randhamesī.

Yutto kathāyaṃ parisāya majjheti. Khattiyaparisāya vā brāhmaṇaparisāya vā gahapatiparisāya vā samaṇaparisāya vā majjhe attano kathāyaṃ yutto payutto āyutto samāyutto sampayutto kathetunti – yutto kathāyaṃ parisāya majjhe.

Pasaṃsamicchaṃ vinighāti hotīti. **Pasaṃsamiccha**nti pasaṃsaṃ thomanaṃ kittiṃ vaṇṇahāriyaṃ icchanto sādiyanto patthayanto pihayanto abhijappanto. **Vinighāti hotī**ti pubbeva sallāpā kathaṃkathī vinighātī hoti. ‘‘Jayo nu kho me bhavissati, parājayo nu kho me bhavissati, kathaṃ niggahaṃ karissāmi, kathaṃ paṭikammaṃ karissāmi, kathaṃ visesaṃ karissāmi, kathaṃ paṭivisesaṃ karissāmi, kathaṃ āveṭhiyaṃ [āvedhiyaṃ (syā.)] karissāmi, kathaṃ nibbeṭhiyaṃ [nibbedhiyaṃ (syā. ka.)] karissāmi, kathaṃ chedaṃ karissāmi, kathaṃ maṇḍalaṃ karissāmī’’ti, evaṃ pubbeva sallāpā kathaṃkathī vinighāti hotīti – pasaṃsamicchaṃ vinighāti hoti.

Apāhatasmiṃ pana maṅku hotīti. Ye te pañhavīmaṃsakā parisā pārisajjā pāsārikā [pāsanikā (syā.)], te apaharanti. ‘‘Atthāpagataṃ bhaṇita’’nti atthato apaharanti, ‘‘byañjanāpagataṃ bhaṇita’’nti byañjanato apaharanti, ‘‘atthabyañjanāpagataṃ bhaṇita’’nti atthabyañjanato apaharanti, ‘‘attho te dunnīto, byañjanaṃ te duropitaṃ, atthabyañjanaṃ te dunnītaṃ duropitaṃ, niggaho te akato, paṭikammaṃ te dukkaṭaṃ, viseso te akato, paṭiviseso te dukkaṭo, āveṭhiyā te akatā, nibbeṭhiyā te dukkaṭā, chedo te akato, maṇḍalaṃ te dukkaṭaṃ visamakathaṃ dukkathitaṃ dubbhaṇitaṃ dullapitaṃ duruttaṃ dubbhāsita’’nti apaharanti. **Apāhatasmiṃ pana maṅku hotī**ti. Apāhatasmiṃ maṅku hoti pīḷito ghaṭṭito byādhito domanassito hotīti – apāhatasmiṃ pana maṅku hoti.

Nindāya so kuppati randhamesīti. Nindāya garahāya akittiyā avaṇṇahārikāya kuppati byāpajjati patiṭṭhīyati, kopañca dosañca appaccayañca pātukarotīti – nindāya so kuppati. **Randhamesī**ti virandhamesī aparaddhamesī khalitamesī gaḷitamesī vivaramesīti – nindāya so kuppati randhamesī.

Tenāha bhagavā –

‘‘Yutto kathāyaṃ parisāya majjhe, pasaṃsamicchaṃ vinighāti hoti;
Apāhatasmiṃ pana maṅku hoti, nindāya so kuppati randhamesī’’ti.

62. **Yamassa vādaṃ parihīnamāhu, apāhataṃ pañhavimaṃsakāse** [pañhavimaṃsakā ye (syā.)] **;**
Paridevati socati hīnavādo, upaccagā manti anutthunāti.

Yamassa vādaṃ parihīnamāhūti yaṃ tassa vādaṃ hīnaṃ nihīnaṃ parihīnaṃ parihāpitaṃ na paripūritaṃ, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – yamassa vādaṃ parihīnamāhu.

Apāhataṃ pañhavimaṃsakāseti. Ye te pañhavīmaṃsakā parisā pārisajjā pāsārikā, te apaharanti. ‘‘Atthāpagataṃ bhaṇita’’nti atthato apaharanti, ‘‘byañjanāpagataṃ bhaṇita’’nti byañjanato apaharanti, ‘‘atthabyañjanāpagataṃ bhaṇita’’nti atthabyañjanato apaharanti, ‘‘attho te dunnīto, byañjanaṃ te duropitaṃ, atthabyañjanaṃ te dunnītaṃ duropitaṃ, niggaho te akato, paṭikammaṃ te dukkaṭaṃ, viseso te akato, paṭiviseso te dukkaṭo, āveṭhiyā te akatā, nibbeṭhiyā te dukkaṭā, chedo te akato, maṇḍalaṃ te dukkaṭaṃ visamakathaṃ dukkathitaṃ dubbhaṇitaṃ dullapitaṃ duruttaṃ dubbhāsita’’nti, apaharantīti – apāhataṃ pañhavimaṃsakāse.

Paridevati socati hīnavādoti. **Paridevatī**ti ‘‘aññaṃ mayā āvajjitaṃ aññaṃ cintitaṃ aññaṃ upadhāritaṃ, aññaṃ upalakkhitaṃ so mahāpakkho mahāpariso mahāparivāro; parisā cāyaṃ vaggā, na samaggā; samaggāya parisāya hetu kathāsallāpo puna bhañjissāmī’’ti, yā evarūpā [yo evarūpo (syā.)] vācā palāpo vippalāpo lālappo lālappāyanā lālappāyitattanti – paridevati. **Socatī**ti ‘‘tassa jayo’’ti socati ‘‘mayhaṃ parājayo’’ti socati, ‘‘tassa lābho’’ti socati, ‘‘mayhaṃ alābho’’ti socati, ‘‘tassa yaso’’ti socati, ‘‘mayhaṃ ayaso’’ti socati, ‘‘tassa pasaṃsā’’ti socati, ‘‘mayhaṃ nindā’’ti socati, ‘‘tassa sukha’’nti socati, ‘‘mayhaṃ dukkha’’nti socati, ‘‘so sakkato garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, ahamasmi asakkato agarukato amānito apūjito anapacito na lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjatīti – paridevati socati. **Hīnavādo**ti hīnavādo nihīnavādo parihīnavādo parihāpitavādo na paripūravādoti – paridevati socati hīnavādo.

Upaccagā manti anutthunātīti. So maṃ vādena vādaṃ accagā upaccagā atikkanto samatikkanto vītivattoti. Evampi upaccagā manti. Atha vā maṃ vādena vādaṃ abhibhavitvā ajjhottharitvā pariyādiyitvā maddayitvā carati viharati iriyati vattati pāleti yapeti yāpetīti. Evampi upaccagā manti. Anutthunā vuccati vācā palāpo vippalāpo lālappo lālappāyanā lālappāyitattanti – upaccagā manti anutthunāti.

Tenāha bhagavā –

> ‘‘Yamassa vādaṃ parihīnamāhu, apāhataṃ pañhavimaṃsakāse;
> Paridevati socati hīnavādo, upaccagā manti anutthunātī’’ti.

63. Ete vivādā samaṇesu jātā, etesu ugghātinighāti hoti;
Etampi disvā virame kathojjaṃ, na haññadatthatthi pasaṃsalābhā.

Ete vivādā samaṇesu jātāti. **Samaṇā**ti ye keci ito bahiddhā paribbajūpagatā paribbajasamāpannā. Ete diṭṭhikalahā diṭṭhibhaṇḍanā diṭṭhiviggahā diṭṭhivivādā diṭṭhimedhagā samaṇesu jātā sañjātā nibbattā abhinibbattā pātubhūtāti – ete vivādā samaṇesu jātā.

Etesu ugghātinighāti hotīti. Jayaparājayo hoti, lābhālābho hoti, yasāyaso hoti, nindāpasaṃsā hoti, sukhadukkhaṃ hoti, somanassadomanassaṃ hoti, iṭṭhāniṭṭhaṃ hoti, anunayapaṭighaṃ hoti, ugghātitanigghātitaṃ hoti, anurodhavirodho hoti, jayena cittaṃ ugghātitaṃ hoti parājayena cittaṃ nigghātitaṃ hoti, lābhena cittaṃ ugghātitaṃ hoti alābhena cittaṃ nigghātitaṃ hoti, yasena cittaṃ ugghātitaṃ hoti ayasena cittaṃ nigghātitaṃ hoti, pasaṃsāya cittaṃ ugghātitaṃ hoti nindāya cittaṃ nigghātitaṃ hoti, sukhena cittaṃ ugghātitaṃ hoti dukkhena cittaṃ nigghātitaṃ hoti, somanassena cittaṃ ugghātitaṃ hoti domanassena cittaṃ nigghātitaṃ hoti, unnatiyā [uṇṇatiyā (syā. ka.)] cittaṃ ugghātitaṃ hoti onatiyā [oṇatiyā (syā. ka.)] cittaṃ nigghātitaṃ hotīti – etesu ugghātinighāti hoti.

Etampi disvā virame kathojjanti. **Etampi disvā**ti etaṃ ādīnavaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā diṭṭhikalahesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhivivādesu diṭṭhimedhagesūti – **etampi disvā virame kathojja**nti. **Kathojja**ṃ vuccati kalaho bhaṇḍanaṃ viggaho vivādo medhagaṃ. Atha vā **kathojja**nti anojavantī nisākathā kathojjaṃ na kareyya, kalahaṃ na kareyya, bhaṇḍanaṃ na kareyya, viggahaṃ na kareyya, vivādaṃ na kareyya, medhagaṃ na kareyya, kalahabhaṇḍanaviggahavivādamedhagaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kalahabhaṇḍanaviggahavivādamedhagā ārato assa virato paṭivirato nikkhanto nissaṭo vippayutto visaññutto vimariyādikatena cetasā vihareyyāti – etampi disvā virame kathojjaṃ.

Na haññadatthatthi pasaṃsalābhāti. Pasaṃsalābhā añño attho natthi attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho, samparāyiko vā attho, uttāno vā attho, gambhīro vā attho, gūḷho vā attho, paṭicchanno vā attho, neyyo vā attho, nīto vā attho, anavajjo vā attho, nikkileso vā attho, vodāno vā attho, paramattho vā attho natthi na santi na saṃvijjanti nupalabbhantīti – na haññadatthatthi pasaṃsalābhā.

Tenāha bhagavā –

> ‘‘Ete vivādā samaṇesu jātā, etesu ugghātinighāti hoti;
> Etampi disvā virame kathojjaṃ, na haññadatthatthi pasaṃsalābhā’’ti.

64. **Pasaṃsito vā pana tattha hoti, akkhāya vādaṃ parisāya majjhe;**
So [so taṃ (sī.)] **hassatī unnamatī** [uṇṇamatī (syā. ka.)] **ca tena, pappuyya tamatthaṃ yathā mano ahu.**

Pasaṃsito vā pana tattha hotīti. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā pasaṃsito thomito kittito vaṇṇito hotīti – pasaṃsito vā pana tattha hoti.

Akkhāya vādaṃ parisāya majjheti. Khattiyaparisāya vā brāhmaṇaparisāya vā gahapatiparisāya vā samaṇaparisāya vā majjhe attano vādaṃ akkhāya ācikkhitvā anuvādaṃ akkhāya ācikkhitvā thambhayitvā brūhayitvā dīpayitvā jotayitvā voharitvā pariggaṇhitvāti – akkhāya vādaṃ parisāya majjhe.

So hassatī unnamatī ca tenāti. So tena jayatthena tuṭṭho hoti haṭṭho pahaṭṭho attamano paripuṇṇasaṅkappo. Atha vā dantavidaṃsakaṃ hasamāno. **So hassatī unnamatī ca tenā**ti so tena jayatthena unnato hoti unnamo dhajo sampaggāho ketukamyatā cittassāti – so hassatī unnamatī ca tena.

Pappuyya tamatthaṃ yathā mano ahūti. Taṃ jayatthaṃ pappuyya pāpuṇitvā adhigantvā vinditvā paṭilabhitvā. **Yathā mano ahū**ti yathā mano ahu, yathā citto ahu, yathā saṅkappo ahu, yathā viññāṇo ahūti – pappuyya tamatthaṃ yathā mano ahu.

Tenāha bhagavā –

> ‘‘Pasaṃsito vā pana tattha hoti, akkhāya vādaṃ parisāya majjhe;
> So hassatī unnamatī ca tena, pappuyya tamatthaṃ yathā mano ahū’’ti.

65. **Yā unnatī sāssa vighātabhūmi, mānātimānaṃ vadate paneso;**
Etampi disvā na vivādayetha, na hi tena suddhiṃ kusalā vadanti.

Yā unnatī sāssa vighātabhūmīti. Yā unnati unnamo dhajo sampaggāho ketukamyatā cittassāti – yā unnati. **Sāssa vighātabhūmī**ti sā tassa vighātabhūmi upaghātabhūmi pīḷanabhūmi ghaṭṭanabhūmi upaddavabhūmi upasaggabhūmīti – yā unnatī sāssa vighātabhūmi.

Mānātimānaṃ vadate panesoti. So puggalo mānañca vadati atimānañca vadatīti – mānātimānaṃ vadate paneso.

Etampi disvā na vivādayethāti. Etaṃ ādīnavaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā diṭṭhikalahesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhivivādesu diṭṭhimedhagesūti – etampi disvā. **Na vivādayethā**ti na kalahaṃ kareyya na bhaṇḍanaṃ kareyya na viggahaṃ kareyya na vivādaṃ kareyya, na medhagaṃ kareyya, kalahabhaṇḍanaviggahavivādamedhagaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kalahabhaṇḍanaviggahavivādamedhagā ārato assa virato paṭivirato nikkhanto nissaṭo vippayutto visaññutto vimariyādikatena cetasā vihareyyāti – etampi disvā na vivādayetha.

Na hi tena suddhiṃ kusalā vadantīti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā, te kusalā diṭṭhikalahena diṭṭhibhaṇḍanena diṭṭhiviggahena diṭṭhivivādena diṭṭhimedhagena suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ na vadanti na kathenti na bhaṇanti na dīpayanti na voharantīti – na hi tena suddhiṃ kusalā vadanti.

Tenāha bhagavā –

‘‘Yā unnatī sāssa vighātabhūmi, mānātimānaṃ vadate paneso;
Etampi disvā na vivādayetha, na hi tena suddhiṃ kusalā vadantī’’ti.

66. **Sūro yathā rājakhādāya puṭṭho, abhigajjameti paṭisūramicchaṃ;**
Yeneva so tena palehi sūra, pubbeva natthi yadidaṃ yudhāya.

Sūro yathā rājakhādāya puṭṭhoti. **Sūro**ti sūro vīro vikkanto abhīrū achambhī anutrāsī apalāyī. **Rājakhādāya puṭṭho**ti rājakhādanīyena rājabhojanīyena puṭṭho posito apādito vaḍḍhitoti – sūro yathā rājakhādāya puṭṭho.

Abhigajjameti paṭisūramicchanti. So gajjanto uggajjanto abhigajjanto eti upeti upagacchati paṭisūraṃ paṭipurisaṃ paṭisattuṃ paṭimallaṃ icchanto sādiyanto patthayanto pihayanto abhijappantoti – abhigajjameti paṭisūramicchaṃ.

Yeneva so tena palehi sūrāti. Yeneva so diṭṭhigatiko tena palehi, tena vaja, tena gaccha, tena atikkama, so tuyhaṃ paṭisūro paṭipuriso paṭisattu paṭimalloti – yeneva so tena palehi sūra.

Pubbeva natthi yadidaṃ yudhāyāti. Pubbeva bodhiyā mūle ye paṭisenikarā kilesā paṭilomakarā paṭikaṇḍakakarā paṭipakkhakarā te natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā. **Yadidaṃ yudhāyā**ti yadidaṃ yuddhatthāya kalahatthāya bhaṇḍanatthāya viggahatthāya vivādatthāya medhagatthāyāti – pubbeva natthi yadidaṃ yudhāya.

Tenāha bhagavā –

‘‘Sūro yathā rājakhādāya puṭṭho, abhigajjameti paṭisūramicchaṃ;
Yeneva so tena palehi sūra, pubbeva natthi yadidaṃ yudhāyā’’ti.

67. **Ye diṭṭhimuggayha vivādayanti, idameva saccanti ca vādayanti;**
Te tvaṃ vadassū na hi tedha atthi, vādamhi jāte paṭisenikattā.

Ye diṭṭhimuggayha vivādayantīti ye dvāsaṭṭhidiṭṭhigatānaṃ aññataraññataraṃ diṭṭhigataṃ gahetvā gaṇhitvā uggaṇhitvā parāmasitvā abhinivisitvā vivādayanti kalahaṃ karonti bhaṇḍanaṃ karonti ‘viggahaṃ karonti vivādaṃ karonti, medhagaṃ karonti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’’ti – ye diṭṭhimuggayha vivādayanti.

Idameva saccanti ca vādayantīti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti vādayanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti vādayanti kathenti bhaṇanti dīpayanti voharantīti – idameva saccanti ca vādayanti.

Te tvaṃ vadassū na hi tedha atthi, vādamhi jāte paṭisenikattāti. Te tvaṃ diṭṭhigatike vadassu vādena vādaṃ, niggahena niggahaṃ, paṭikammena paṭikammaṃ, visesena visesaṃ, paṭivisesena paṭivisesaṃ, āveṭhiyāya āveṭhiyaṃ, nibbeṭhiyāya nibbeṭhiyaṃ, chedena chedaṃ, maṇḍalena maṇḍalaṃ, te tuyhaṃ paṭisūrā paṭipurisā paṭisattū paṭimallāti – te tvaṃ vadassū na hi tedha atthi. **Vādamhi jāte paṭisenikattā**ti. Vāde jāte sañjāte nibbatte abhinibbatte pātubhūteyeva paṭisenikattā [paṭisenikatā (ka.), evaṃ sesesu tīsu padesupi] paṭilomakattā paṭibhaṇḍakattā paṭipakkhakattā kalahaṃ kareyyuṃ bhaṇḍanaṃ kareyyuṃ viggahaṃ kareyyuṃ vivādaṃ kareyyuṃ medhagaṃ kareyyuṃ, te natthi na santi na saṃvijjanti nupalabbhanti, pahīnā…pe… ñāṇagginā daḍḍhāti – te tvaṃ vadassū na hi tedha atthi vādamhi jāte paṭisenikattā.

Tenāha bhagavā –

‘‘Ye diṭṭhimuggayha vivādayanti, idameva saccanti ca vādayanti;
Te tvaṃ vadassū na hi tedha atthi, vādamhi jāte paṭisenikattā’’ti.

68. **Visenikatvā pana ye caranti, diṭṭhīhi diṭṭhiṃ avirujjhamānā;**
Tesu tvaṃ kiṃ labhetha pasūra, yesīdha natthi paramuggahītaṃ.

Visenikatvā pana ye carantīti. Senā vuccati mārasenā. Kāyaduccaritaṃ mārasenā, vacīduccaritaṃ mārasenā, manoduccaritaṃ mārasenā, lobho mārasenā, doso mārasenā, moho mārasenā, kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā mārasenā.

Vuttañhetaṃ bhagavatā –

‘‘Kāmā te paṭhamā senā, dutiyā arati vuccati…pe…;
Na naṃ asuro jināti, jetvāva labhate sukha’’nti.

Yato catūhi ariyamaggehi sabbā ca mārasenā sabbe ca paṭisenikarā kilesā jitā ca parājitā ca bhaggā vippaluggā parammukhā, tena vuccati visenikatvāti. **Ye**ti arahanto khīṇāsavā. **Carantī**ti caranti viharanti iriyanti vattenti pālenti yapenti yāpentīti – visenikatvā pana ye caranti.

Diṭṭhīhi diṭṭhiṃ avirujjhamānāti. Yesaṃ dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni, te diṭṭhīhi diṭṭhiṃ avirujjhamānā appaṭivirujjhamānā appahīyamānā appaṭihaññamānā appaṭihatamānāti – diṭṭhīhi diṭṭhiṃ avirujjhamānā.

Tesu tvaṃ kiṃ labhetha pasūrāti. Tesu arahantesu khīṇāsavesu kiṃ labhetha paṭisūraṃ paṭipurisaṃ paṭisattuṃ paṭimallanti – tesu tvaṃ kiṃ labhetha pasūra.

Yesīdha natthi paramuggahītanti. Yesaṃ arahantānaṃ khīṇāsavānaṃ ‘‘idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavara’’nti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ, natthi na santi na saṃvijjanti nupalabbhanti, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – yesīdha natthi paramuggahītaṃ.

Tenāha bhagavā –

‘‘Visenikatvā pana ye caranti, diṭṭhīhi diṭṭhiṃ avirujjhamānā;
Tesu tvaṃ kiṃ labhetha pasūra, yesīdha natthi paramuggahīta’’nti.

69. **Atha tvaṃ pavitakkamāgamā,** [pavitakkamāgama (sī.), savitakkamāgamā (ka.)] **manasā diṭṭhigatāni cintayanto;**
Dhonena yugaṃ samāgamā, na hi tvaṃ sakkhasi sampayātave.

Atha tvaṃ pavitakkamāgamāti. **Athā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – athāti. **Pavitakkamāgamā**ti takkento vitakkento saṅkappento ‘‘jayo nu kho me bhavissati, parājayo nu kho me bhavissati, kathaṃ niggahaṃ karissāmi, kathaṃ paṭikammaṃ karissāmi, kathaṃ visesaṃ karissāmi, kathaṃ paṭivisesaṃ karissāmi, kathaṃ āveṭhiyaṃ karissāmi, kathaṃ nibbeṭhiyaṃ karissāmi, kathaṃ chedaṃ karissāmi, kathaṃ maṇḍalaṃ karissāmi’’ evaṃ takkento vitakkento saṅkappento āgatosi upagatosi sampattosi mayā saddhiṃ samāgatosīti – atha tvaṃ pavitakkamāgamā.

Manasā diṭṭhigatāni cintayantoti. **Mano**ti yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ, mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Cittena diṭṭhiṃ cintento vicintento ‘‘sassato loko’’ti vā, ‘‘asassato loko’’ti vā…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vāti – manasā diṭṭhigatāni cintayanto.

Dhonena yugaṃ samāgamā, na hi tvaṃ sakkhasi sampayātaveti. **Dhonā** vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Kiṃkāraṇā dhonā vuccati paññā? Tāya paññāya kāyaduccaritaṃ dhutañca dhotañca sandhotañca niddhotañca, vacīduccaritaṃ…pe… sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Atha vā sammādiṭṭhiyā micchādiṭṭhi… sammāsaṅkappena micchāsaṅkappo…pe… sammāvimuttiyā micchāvimutti dhutā ca dhotā ca sandhotā ca niddhotā ca. Atha vā ariyena aṭṭhaṅgikena maggena sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. Bhagavā imehi dhoneyyehi dhammehi upeto samupeto upagato samupagato upapanno samupapanno samannāgato, tasmā bhagavā dhono. So dhutarāgo dhutapāpo dhutakileso dhutapariḷāhoti – dhonoti.

Dhonena yugaṃ samāgamā, na hi tvaṃ sakkhasi sampayātaveti. Pasūro paribbājako na paṭibalo dhonena buddhena bhagavatā saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhitvā sākacchetuṃ sallapituṃ sākacchaṃ samāpajjituṃ. Taṃ kissa hetu? Pasūro paribbājako hīno nihīno omako lāmako chatukko paritto. So hi bhagavā aggo ca seṭṭho ca visiṭṭho ca pāmokkho ca uttamo ca pavaro ca. Yathā saso na paṭibalo mattena mātaṅgena saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; yathā kotthuko na paṭibalo sīhena migaraññā saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; yathā vacchako taruṇako dhenupako na paṭibalo usabhena calakakunā [balakkakunā (syā.)] saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; yathā dhaṅko na paṭibalo garuḷena venateyyena saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; yathā caṇḍālo na paṭibalo raññā cakkavattinā saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; yathā paṃsupisācako na paṭibalo indena devaraññā saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhituṃ; evameva pasūro paribbājako na paṭibalo dhonena buddhena bhagavatā saddhiṃ yugaṃ samāgamaṃ samāgantvā yugaggāhaṃ gaṇhitvā sākacchetuṃ sallapituṃ sākacchaṃ samāpajjituṃ. Taṃ kissa hetu? Pasūro paribbājako hīnapañño nihīnapañño omakapañño lāmakapañño chatukkapañño parittapañño. So hi bhagavā mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño, paññāpabhedakusalo pabhinnañāṇo adhigatapaṭisambhido, catuvesārajjappatto dasabaladhārī, purisāsabho purisasīho purisanāgo purisājañño purisadhorayho, anantañāṇo anantatejo anantayaso aḍḍho mahaddhano dhanavā, netā vinetā anunetā, paññāpetā nijjhāpetā pekkhetā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca panassa etarahi sāvakā viharanti pacchā samannāgatā.

So hi bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato; natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ [aphusitaṃ (syā.)] paññāya. Atītaṃ anāgataṃ paccuppannaṃ upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti. Yaṃ kiñci neyyaṃ nāma atthi dhammaṃ jānitabbaṃ. Attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho, samparāyiko vā attho, uttāno vā attho, gambhīro vā attho, gūḷho vā attho, paṭicchanno vā attho, neyyo vā attho, nīto vā attho, anavajjo vā attho, nikkileso vā attho, vodāno vā attho, paramattho vā attho, sabbaṃ taṃ antobuddhañāṇe parivattati.

Sabbaṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ vacīkammaṃ ñāṇānuparivatti, sabbaṃ manokammaṃ ñāṇānuparivatti. Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate appaṭihataṃ ñāṇaṃ, paccuppanne appaṭihataṃ ñāṇaṃ, yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā. Yathā dvinnaṃ samuggapaṭalānaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati aññamaññapariyantaṭṭhāyino; evameva buddhassa bhagavato neyyañca ñāṇañca aññamaññapariyantaṭṭhāyino; yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati.

Sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā ākaṅkhapaṭibaddhā manasikārapaṭibaddhā cittuppādapaṭibaddhā. Sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati, sabbesañca sattānaṃ bhagavā āsayaṃ jānāti anusayaṃ jānāti caritaṃ jānāti adhimuttiṃ jānāti. Apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbābhabbe satte pajānāti. Sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati.

Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya antomahāsamudde parivattanti; evameva sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati. Yathā ye keci pakkhī antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti; evameva yepi te sāriputtasamā paññāya tepi buddhañāṇassa padese parivattanti. Buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā abhibhavitvā tiṭṭhatiyeva.

Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā. Vobhindantā [te bhindantā (ka.)] maññe caranti paññāgatena diṭṭhigatāni. Te pañhe abhisaṅkharitvā abhisaṅkharitvā tathāgate upasaṅkamitvā pucchanti gūḷhāni ca paṭicchannāni ca. Kathitā visajjitāva te pañhā bhagavatā honti niddiṭṭhakāraṇā upakkhittakā ca. Te bhagavato sampajjanti. Atha kho bhagavāva tattha atirocati yadidaṃ paññāyāti – dhonena yugaṃ samāgamā, na hi tvaṃ sakkhasi sampayātave.

Tenāha bhagavā –

> ‘‘Atha tvaṃ pavitakkamāgamā, manasā diṭṭhigatāni cintayanto;
> Dhonena yugaṃ samāgamā, na hi tvaṃ sakkhasi sampayātave’’ti.

Pasūrasuttaniddeso aṭṭhamo.

9. Māgaṇḍiyasuttaniddeso

Atha māgaṇḍiyasuttaniddesaṃ vakkhati –

70. **Disvāna taṇhaṃ aratiṃ ragañca, nāhosi chando api methunasmiṃ;**
Kimevidaṃ muttakarīsapuṇṇaṃ, pādāpi naṃ samphusituṃ na icche.

Disvāna taṇhaṃ aratiṃ ragañca, nāhosi chando api methunasminti. Taṇhañca aratiñca ragañca māradhītaro disvā passitvā methunadhamme chando vā rāgo vā pemaṃ vā nāhosīti – disvāna taṇhaṃ aratiṃ ragañca nāhosi chando api methunasmiṃ.

Kimevidaṃ muttakarīsapuṇṇaṃ, pādāpi naṃ samphusituṃ na iccheti. Kimevidaṃ sarīraṃ muttapuṇṇaṃ karīsapuṇṇaṃ semhapuṇṇaṃ ruhirapuṇṇaṃ aṭṭhisaṅghātanhārusambandhaṃ rudhiramaṃsāvalepanaṃ cammavinaddhaṃ chaviyā paṭicchannaṃ chiddāvachiddaṃ uggharantaṃ paggharantaṃ kimisaṅghanisevitaṃ nānākalimalaparipūraṃ pādena akkamituṃ na iccheyya, kuto pana saṃvāso vā samāgamo vāti – kimevidaṃ muttakarīsapuṇṇaṃ, pādāpi naṃ samphusituṃ na icche. Anacchariyañcetaṃ manusso dibbe kāme patthayanto mānusake kāme na iccheyya, mānusake vā kāme patthayanto dibbe kāme na iccheyya. Yaṃ tvaṃ ubhopi na icchasi na sādiyasi na patthesi na pihesi nābhijappasi, kiṃ te dassanaṃ, katamāya tvaṃ diṭṭhiyā samannāgatoti pucchatīti.

Tenāha bhagavā –

‘‘Disvāna taṇhaṃ aratiṃ ragañca, nāhosi chando api methunasmiṃ;
Kimevidaṃ muttakarīsapuṇṇaṃ, pādāpi naṃ samphusituṃ na icche’’ti.

71. **Etādisaṃ ce ratanaṃ na icchasi, nāriṃ narindehi bahūhi patthitaṃ;**
Diṭṭhigataṃ sīlavataṃ nu jīvitaṃ, bhavūpapattiñca vadesi kīdisaṃ.

72. **Idaṃ vadāmīti na tassa hoti, [māgaṇḍiyāti** [māgandiyāti (sī. syā.)] **bhagavā]**
Dhammesu niccheyya samuggahītaṃ;
Passañca diṭṭhīsu anuggahāya, ajjhattasantiṃ pacinaṃ adassaṃ.

Idaṃ vadāmīti na tassa hotīti. **Idaṃ vadāmī**ti idaṃ vadāmi, etaṃ vadāmi, ettakaṃ vadāmi, ettāvatā vadāmi, idaṃ diṭṭhigataṃ vadāmi – ‘‘sassato loko’’ti vā…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vā. **Na tassa hotī**ti na mayhaṃ hoti, ‘‘ettāvatā vadāmī’’ti na tassa hotīti – idaṃ vadāmīti na tassa hoti.

Māgaṇḍiyāti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti yadidaṃ bhagavāti – māgaṇḍiyāti bhagavā.

Dhammesu niccheyya samuggahītanti. **Dhammesū**ti dvāsaṭṭhiyā diṭṭhigatesu. **Niccheyyā**ti nicchinitvā vinicchinitvā vicinitvā pavicinitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, odhiggāho bilaggāho varaggāho koṭṭhāsaggāho uccayaggāho samuccayaggāho, ‘‘idaṃ saccaṃ tacchaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparīta’’nti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ, natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – dhammesu niccheyya samuggahītaṃ.

Passañca diṭṭhīsu anuggahāyāti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Atha vā ‘‘sassato loko, idameva saccaṃ moghamañña’’nti diṭṭhigatametaṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ, sadukkhaṃ savighātaṃ saupāyāsaṃ sapariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattatīti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Atha vā ‘‘asassato loko, antavā loko, anantavā loko, taṃ jīvaṃ taṃ sarīraṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ, hoti tathāgato paraṃ maraṇā, na hoti tathāgato paraṃ maraṇā, hoti ca na ca hoti tathāgato paraṃ maraṇā, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti diṭṭhigatametaṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ, sadukkhaṃ savighātaṃ saupāyāsaṃ sapariḷāhaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattatīti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Atha vā imā diṭṭhiyo evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyāti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Atha vā imā diṭṭhiyo nirayasaṃvattanikā tiracchānayonisaṃvattanikā pettivisayasaṃvattanikāti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Atha vā imā diṭṭhiyo aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammāti. Diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmi. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi passañca diṭṭhīsu anuggahāya.

Ajjhattasantiṃ pacinaṃ adassanti. Ajjhattasantiṃ ajjhattaṃ rāgassa santiṃ, dosassa santiṃ, mohassa santiṃ, kodhassa… upanāhassa… makkhassa … paḷāsassa… issāya… macchariyassa … māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ… sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ santiṃ upasantiṃ vūpasantiṃ nibbutiṃ paṭipassaddhiṃ santiṃ. **Pacina**nti pacinanto vicinanto pavicinanto tulayanto tīrayanto vibhāvayanto vibhūtaṃ karonto, ‘‘sabbe saṅkhārā aniccā’’ti pacinanto vicinanto pavicinanto tulayanto tīrayanto vibhāvayanto vibhūtaṃ karonto, ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti pacinanto vicinanto pavicinanto… ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti pacinanto vicinanto pavicinanto tulayanto tīrayanto vibhāvayanto vibhūtaṃ karonto. **Adassa**nti adassaṃ adakkhiṃ apassiṃ paṭivijjhinti – ajjhattasantiṃ pacinaṃ adassaṃ.

Tenāha bhagavā –

‘‘Idaṃ vadāmīti na tassa hoti, [māgaṇḍiyāti bhagavā]
Dhammesu niccheyya samuggahītaṃ;
Passañca diṭṭhīsu anuggahāya;
Ajjhattasantiṃ pacinaṃ adassa’’nti.

73. **Vinicchayā yāni pakappitāni, [iti māgaṇḍiyo]**
Te ve munī brūsi anuggahāya;
Ajjhattasantīti yametamatthaṃ, kathaṃ nu dhīrehi paveditaṃ taṃ.

Vinicchayā yāni pakappitānīti. Vinicchayā vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhivinicchayā. **Pakappitānī**ti kappitā pakappitā abhisaṅkhatā saṇṭhapitātipi pakappitā. Atha vā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā vipariṇāmadhammātipi pakappitāti – vinicchayā yāni pakappitāni.

Iti māgaṇḍiyoti. **Itī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – itīti. **Māgaṇḍiyo**ti tassa brāhmaṇassa nāmaṃ saṅkhā samaññā paññatti vohāro – iti māgaṇḍiyoti.

Te ve munī brūsi anuggahāya, ajjhattasantīti yametamatthanti. **Te ve**ti dvāsaṭṭhi diṭṭhigatāni. **Munī**ti. **Monaṃ** vuccati ñāṇaṃ…pe… saṅgajālamaticca so munīti. **Anuggahāyā**ti diṭṭhīsu ādīnavaṃ passanto diṭṭhiyo na gaṇhāmi na parāmasāmi nābhinivisāmīti ca bhaṇasi, ajjhattasantīti ca bhaṇasi. **Yametamattha**nti yaṃ paramatthanti – te ve munī brūsi anuggahāya, ajjhattasantīti yametamatthaṃ.

Kathaṃ nu dhīrehi paveditaṃ tanti. **Kathaṃ nū**ti padaṃ saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā, evaṃ nu kho nanu kho kiṃ nu kho kathaṃ nu khoti – kathaṃ nu. **Dhīrehī**ti dhīrehi paṇḍitehi paññavantehi [paññāvantehi (sī. syā.)] buddhimantehi ñāṇīhi vibhāvīhi medhāvīhi. **Pavedita**nti veditaṃ paveditaṃ ācikkhitaṃ desitaṃ paññāpitaṃ paṭṭhapitaṃ vivaṭaṃ vibhattaṃ uttānīkataṃ pakāsitanti – kathaṃ nu dhīrehi paveditaṃ taṃ.

Tenāha so brāhmaṇo –

‘‘Vinicchayā yāni pakappitāni, [iti māgaṇḍiyo]
Te ve munī brūsi anuggahāya;
Ajjhattasantīti yametamatthaṃ, kathaṃ nu dhīrehi paveditaṃ ta’’nti.

74. **Na diṭṭhiyā na sutiyā na ñāṇena, [māgaṇḍiyāti bhagavā]
Sīlabbatenāpi na suddhimāha;
Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tena;
Ete ca nissajja anuggahāya, santo anissāya bhavaṃ na jappe.**

Na diṭṭhiyā na sutiyā na ñāṇenāti. Diṭṭhenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; sutenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; diṭṭhasutenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; ñāṇenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasīti – na diṭṭhiyā na sutiyā na ñāṇena.

Māgaṇḍiyāti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti yadidaṃ bhagavāti – māgaṇḍiyāti bhagavā.

Sīlabbatenāpi na suddhimāhāti. Sīlenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; vatenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; sīlabbatenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasīti – sīlabbatenāpi na suddhimāha.

Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tenāti. Diṭṭhipi icchitabbā. Dasavatthukā sammādiṭṭhi – atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukatadukkaṭānaṃ [sukaṭadukkaṭānaṃ (sī.)] kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti; savanampi icchitabbaṃ – parato ghoso, suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ; ñāṇampi icchitabbaṃ – kammassakatañāṇaṃ, saccānulomikañāṇaṃ [kammassakataṃ ñāṇaṃ saccānulomikaṃ ñāṇaṃ (sī. ka.) ñāṇavibhaṅgepi], abhiññāñāṇaṃ, samāpattiñāṇaṃ; sīlampi icchitabbaṃ – pātimokkhasaṃvaro; vatampi icchitabbaṃ – aṭṭha dhutaṅgāni – āraññikaṅgaṃ, piṇḍapātikaṅgaṃ, paṃsukūlikaṅgaṃ, tecīvarikaṅga, sapadānacārikaṅgaṃ, khalupacchābhattikaṅgaṃ, nesajjikaṅgaṃ, yathāsanthatikaṅganti.

Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tenāti. Nāpi sammādiṭṭhimattena, nāpi savanamattena, nāpi ñāṇamattena, nāpi sīlamattena, nāpi vatamattena ajjhattasantiṃ patto hoti, nāpi vinā etehi dhammehi ajjhattasantiṃ pāpuṇāti. Api ca sambhārā ime dhammā honti ajjhattasantiṃ pāpuṇituṃ adhigantuṃ phassituṃ sacchikātunti – adiṭṭhiyā assutiyā añāṇā asīlatā abbatā nopi tena.

Ete ca nissajja anuggahāyāti. **Ete**ti kaṇhapakkhikānaṃ dhammānaṃ samugghātato pahānaṃ icchitabbaṃ, tedhātukesu kusalesu dhammesu atammayatā [akammayatā (sī. ka.)] icchitabbā, yato kaṇhapakkhiyā dhammā samugghātapahānena pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tedhātukesu ca kusalesu dhammesu atammayatā hoti, ettāvatāpi na gaṇhāti na parāmasati nābhinivisati. Atha vā na gaṇhitabbā na parāmasitabbā nābhinivisitabbāti. Evampi ete ca nissajja anuggahāya. Yato taṇhā ca diṭṭhi ca māno ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti, ettāvatāpi na gaṇhāti na parāmasati nābhinivisatīti. Evampi ete ca nissajja anuggahāya.

Yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti, ettāvatāpi na gaṇhāti na parāmasati nābhinivisatīti. Evampi ete ca nissajja anuggahāya.

Santo anissāya bhavaṃ na jappeti. **Santo**ti rāgassa samitattā santo, dosassa samitattā santo, mohassa samitattā santo, kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ… sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti – santo.

Anissāyāti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. Taṇhānissayaṃ pahāya diṭṭhinissayaṃ paṭinissajjitvā cakkhuṃ anissāya, sotaṃ anissāya, ghānaṃ anissāya, jivhaṃ anissāya, kāyaṃ anissāya, manaṃ anissāya, rūpe… sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme anissāya aggaṇhitvā aparāmasitvā anabhinivisitvāti – santo anissāya. **Bhavaṃ na jappe**ti kāmabhavaṃ na jappeyya, rūpabhavaṃ na jappeyya, arūpabhavaṃ na jappeyya nappajappeyya na abhijappeyyāti – santo anissāya bhavaṃ na jappe.

Tenāha bhagavā –

‘‘Na diṭṭhiyā na sutiyā na ñāṇena, [māgaṇḍiyāti bhagavā]
Sīlabbatenāpi na suddhimāha;
Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tena;

Ete ca nissajja anuggahāya, santo anissāya bhavaṃ na jappe''ti.

75. **No ce kira diṭṭhiyā na sutiyā na ñāṇena, [iti māgaṇḍiyo]**
Sīlabbatenāpi na suddhimāha;
Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tena;
Maññāmahaṃ momuhameva dhammaṃ, diṭṭhiyā eke paccenti suddhiṃ.

No ce kira diṭṭhiyā na sutiyā na ñāṇenāti. Diṭṭhiyāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasi; sutenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ… diṭṭhasutenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ… ñāṇenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasīti – no ce kira diṭṭhiyā na sutiyā na ñāṇena.

Iti māgaṇḍiyoti **itī**ti padasandhi…pe…. **Māgaṇḍiyo**ti tassa brāhmaṇassa nāmaṃ…pe… iti māgaṇḍiyo.

Sīlabbatenāpi na suddhimāhāti. Sīlenāpi suddhiṃ visuddhiṃ parisuddhiṃ…pe… vatenāpi suddhiṃ visuddhiṃ parisuddhiṃ…pe… sīlabbatenāpi suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ nāha na kathesi na bhaṇasi na dīpayasi na voharasīti – sīlabbatenāpi na suddhimāha.

Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tenāti. Diṭṭhipi icchitabbāti evaṃ bhaṇasi, savanampi icchitabbanti evaṃ bhaṇasi, ñāṇampi icchitabbanti evaṃ bhaṇasi, na sakkosi ekaṃsena anujānituṃ, napi sakkosi ekaṃsena paṭikkhipituntі – adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tena.

Maññāmahaṃ momuhameva dhammanti. Momūhadhammo ayaṃ tuyhaṃ bāladhammo mūḷhadhammo aññāṇadhammo amarāvikkhepadhammoti evaṃ maññāmi evaṃ jānāmi evaṃ ājānāmi evaṃ vijānāmi evaṃ paṭivijānāmi evaṃ paṭivijjhāmīti – maññāmahaṃ momuhameva dhammaṃ.

Diṭṭhiyā eke paccenti suddhinti. Suddhidiṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccenti; ''sassato loko, idameva saccaṃ moghamañña''nti diṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccenti; ''asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña''nti diṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccentīti – diṭṭhiyā eke paccenti suddhiṃ.

Tenāha so brāhmaṇo –

''No ce kira diṭṭhiyā na sutiyā na ñāṇena, [iti māgaṇḍiyo]
Sīlabbatenāpi na suddhimāha;
Adiṭṭhiyā assutiyā añāṇā, asīlatā abbatā nopi tena;
Maññāmahaṃ momuhameva dhammaṃ, diṭṭhiyā eke paccenti suddhi''nti.

76. **Diṭṭhiñca** [diṭṭhīsu (sī. syā. ka.)] **nissāyanupucchamāno, [māgaṇḍiyāti bhagavā]**
Samuggahītesu pamohamāgā [samohamāgā (ka.)] **;**
Ito ca nāddakkhi aṇumpi saññaṃ, tasmā tuvaṃ momuhato dahāsi.

Diṭṭhiñca nissāyanupucchamānoti. Māgaṇḍiyo brāhmaṇo diṭṭhiṃ nissāya diṭṭhiṃ pucchati, lagganaṃ nissāya lagganaṃ pucchati, bandhanaṃ nissāya bandhanaṃ pucchati, palibodhaṃ nissāya palibodhaṃ pucchati. **Anupucchamāno**ti punappunaṃ pucchatīti – diṭṭhiñca nissāyanupucchamāno.

Māgaṇḍiyāti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti yadidaṃ bhagavāti – māgaṇḍiyāti bhagavā.

Samuggahītesu pamohamāgāti. Yā sā diṭṭhi tayā gahitā parāmaṭṭhā abhiniviṭṭhā ajjhositā adhimuttā, tāyeva tvaṃ diṭṭhiyā mūḷhosi pamūḷhosi sammūḷhosi mohaṃ āgatosi pamohaṃ āgatosi sammohaṃ āgatosi andhakāraṃ pakkhandosīti – samuggahītesu pamohamāgā.

Ito ca nāddakkhi aṇumpi saññānti. Ito ajjhattasantito vā paṭipadāto vā dhammadesanāto vā, yuttasaññaṃ pattasaññaṃ lakkhaṇasaññaṃ kāraṇasaññaṃ ṭhānasaññaṃ na paṭilabhati, kuto ñāṇanti. Evampi ito ca nāddakkhi aṇumpi saññaṃ. Atha vā aniccaṃ vā aniccasaññānulomaṃ vā, dukkhaṃ vā dukkhasaññānulomaṃ vā, anattaṃ vā anattasaññānulomaṃ vā, saññuppādamattaṃ vā sañjānitamattaṃ vā na paṭilabhati, kuto ñāṇanti. Evampi ito ca nāddakkhi aṇumpi saññaṃ.

Tasmā tuvaṃ momuhato dahāsīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā momūhadhammato bāladhammato mūḷhadhammato aññāṇadhammato amarāvikkhepadhammato dahāsi passasi dakkhasi olokesi nijjhāyasi upaparikkhasīti – tasmā tuvaṃ momuhato dahāsi.

Tenāha bhagavā –

‘‘Diṭṭhiñca nissāyanupucchamāno, [māgaṇḍiyāti bhagavā]
Samuggahītesu pamohamāgā;
Ito ca nāddakkhi aṇumpi saññaṃ, tasmā tuvaṃ momuhato dahāsī’’ti.

77. **Samo visesī uda vā nihīno, yo maññati so vivadetha tena;**
Tīsu vidhāsu avikampamāno, samo visesīti na tassa hoti.

Samo visesī uda vā nihīno, yo maññati so vivadetha tenāti. Sadisohamasmīti vā seyyohamasmīti vā hīnohamasmīti vā yo maññati, so tena mānena tāya diṭṭhiyā tena vā puggalena kalahaṃ kareyya bhaṇḍanaṃ kareyya viggahaṃ kareyya vivādaṃ kareyya medhagaṃ kareyya – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’’ti – samo visesī uda vā nihīno yo maññati so vivadetha tena.

Tīsu vidhāsu avikampamāno, samo visesīti na tassa hotīti. Yassetā tisso vidhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so tīsu vidhāsu na kampati na vikampati, avikampamānassa puggalassa sadisohamasmīti vā seyyohamasmīti vā hīnohamasmīti vā. **Na tassa hotī**ti. Na mayhaṃ hotīti tīsu vidhāsu avikampamāno, samo visesīti – na tassa hoti.

Tenāha bhagavā –

‘‘Samo visesī uda vā nihīno, yo maññati so vivadetha tena;
Tīsu vidhāsu avikampamāno, samo visesīti na tassa hotī’’ti.

78. **Saccanti so brāhmaṇo kiṃ vadeyya, musāti vā so vivadetha kena;**
Yasmiṃ samaṃ visamaṃ vāpi natthi, sa kena vādaṃ paṭisaṃyujeyya.

Saccanti so brāhmaṇo kiṃ vadeyyāti. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo… pe… asito tādi pavuccate sa brahmā. **Saccanti so brāhmaṇo kiṃ vadeyyā**ti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti brāhmaṇo kiṃ vadeyya kiṃ katheyya kiṃ bhaṇeyya kiṃ dīpayeyya kiṃ vohareyya; ‘‘asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti brāhmaṇo kiṃ vadeyya kiṃ katheyya kiṃ bhaṇeyya kiṃ dīpayeyya kiṃ vohareyyāti – saccanti so brāhmaṇo kiṃ vadeyya.

Musāti vā so vivadetha kenāti. Brāhmaṇo mayhaṃva saccaṃ, tuyhaṃ musāti kena mānena, kāya diṭṭhiyā, kena vā puggalena kalahaṃ kareyya bhaṇḍanaṃ kareyya viggahaṃ kareyya vivādaṃ kareyya medhagaṃ kareyya – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti – musāti vā so vivadetha kena.

Yasmiṃ samaṃ visamaṃ vāpi natthīti. **Yasmi**nti yasmiṃ puggale arahante khīṇāsave sadisohamasmīti māno natthi, seyyohamasmīti māno natthi, hīnohamasmīti omāno natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – yasmiṃ samaṃ visamaṃ vāpi natthi.

Sa kena vādaṃ paṭisaṃyujeyyāti. So kena mānena, kāya diṭṭhiyā, kena vā puggalena vādaṃ paṭisaññojeyya paṭibaleyya kalahaṃ kareyya bhaṇḍanaṃ kareyya viggahaṃ kareyya vivādaṃ kareyya medhagaṃ kareyya – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti – sa kena vādaṃ paṭisaṃyujeyya.

Tenāha bhagavā –

‘‘Saccanti so brāhmaṇo kiṃ vadeyya, musāti vā so vivadetha kena;
Yasmiṃ samaṃ visamaṃ vāpi natthi, sa kena vādaṃ paṭisaṃyujeyyā’’ti.

79. Okaṃ pahāya aniketasārī, gāme akubbaṃ muni santhavāni [sandhavāni (ka.)] **;**
Kāmehi ritto apurekkharāno, kathaṃ na viggayha janena kayirā.

Atha kho hāliddakāni [haliddakānī (sī.)] gahapati yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho hāliddakāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘vuttamidaṃ bhante, kaccāna, bhagavatā aṭṭhakavaggike māgaṇḍiyapañhe –

‘‘Okaṃ pahāya aniketasārī, gāme akubbaṃ muni santhavāni;
Kāmehi ritto apurekkharāno, kathaṃ na viggayha janena kayirā’’ti.

‘‘Imassa nu kho bhante, kaccāna, bhagavatā saṅkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo’’ti?

‘‘Rūpadhātu kho, gahapati, viññāṇassa oko rūpadhātu rāgavinibandhañca [rāgavinibaddhañca (sī.)] pana viññāṇaṃ okasārīti vuccati. Vedanādhātu kho, gahapati… saññādhātu kho, gahapati… saṅkhāradhātu kho, gahapati, viññāṇassa oko saṅkhāradhātu rāgavinibandhañca pana viññāṇaṃ okasārīti vuccati. Evaṃ kho, gahapati, okasārī hoti.

‘‘Kathañca, gahapati, anokasārī hoti? Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upāyupādānā [upayupādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; tasmā tathāgato anokasārīti vuccati. Vedanādhātuyā kho, gahapati… saññādhātuyā kho, gahapati… saṅkhāradhātuyā kho, gahapati… viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; tasmā tathāgato anokasārīti vuccati. Evaṃ kho, gahapati, anokasārī hoti.

‘‘Kathañca, gahapati, niketasārī hoti? Rūpanimittaniketavisāravinibandhā kho, gahapati, niketasārīti vuccati. Saddanimitta… gandhanimitta… rasanimitta… phoṭṭhabbanimitta… dhammanimittaniketavisāravinibandhā kho, gahapati, niketasārīti vuccati. Evaṃ kho, gahapati, niketasārī hoti.

‘‘Kathañca, gahapati, aniketasārī hoti? Rūpanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; tasmā tathāgato aniketasārīti vuccati. Saddanimitta… gandhanimitta… rasanimitta… phoṭṭhabbanimitta… dhammanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; tasmā tathāgato aniketasārīti vuccati. Evaṃ kho, gahapati, aniketasārī hoti.

‘‘Kathañca, gahapati, gāme santhavajāto hoti? Idha, gahapati, ekacco bhikkhu gihīhi saṃsaṭṭho viharati sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā voyogaṃ āpajjati. Evaṃ kho, gahapati, gāme santhavajāto hoti.

‘‘Kathañca, gahapati, gāme na santhavajāto hoti? Idha, gahapati, ekacco bhikkhu gihīhi asaṃsaṭṭho viharati na sahanandī na sahasokī, na sukhitesu sukhito, na dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu na attanā voyogaṃ āpajjati. Evaṃ kho, gahapati, gāme na santhavajāto hoti.

‘‘Kathañca, gahapati, kāmehi aritto hoti? Idha, gahapati, ekacco bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Evaṃ kho, gahapati, kāmehi aritto hoti.

‘‘Kathañca, gahapati, kāmehi ritto hoti? Idha, gahapati, ekacco bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Evaṃ kho, gahapati, kāmehi ritto hoti.

‘‘Kathañca, gahapati, purekkharāno hoti? Idha, gahapati, ekaccassa bhikkhuno evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhāna’nti tattha nandiṃ samannāneti, ‘evaṃvedano siyaṃ… evaṃsañño siyaṃ… evaṃsaṅkhāro siyaṃ… evaṃviññāṇo siyaṃ anāgatamaddhāna’nti tattha nandiṃ samannāneti. Evaṃ kho, gahapati, purekkharāno hoti.

‘‘Kathañca, gahapati, apurekkharāno hoti? Idha, gahapati, ekaccassa bhikkhuno evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhāna’nti na tattha nandiṃ samannāneti, ‘evaṃvedano siyaṃ… evaṃsañño siyaṃ… evaṃsaṅkhāro siyaṃ… evaṃviññāṇo siyaṃ anāgatamaddhāna’nti na tattha nandiṃ samannāneti. Evaṃ kho, gahapati, apurekkharāno hoti.

‘‘Kathañca, gahapati, kathaṃ viggayha janena kattā hoti? Idha, gahapati, ekacco evarūpiṃ kathaṃ kattā hoti – ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’ti. Evaṃ kho, gahapati, kathaṃ viggayha janena kattā hoti.

‘‘Kathañca, gahapati, kathaṃ viggayha janena na kattā hoti? Idha, gahapati, ekacco na evarūpiṃ kathaṃ kattā hoti – ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’ti. Evaṃ kho, gahapati, viggayha janena na kattā hoti. Iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā aṭṭhakavaggike māgaṇḍiyapañhe –

‘‘Okaṃ pahāya aniketasārī, gāme akubbaṃ muni santhavāni;

Kāmehi ritto apurekkharāno, kathaṃ na viggayha janena kayirā’’ti.

‘‘Imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti.

Tenāha bhagavā –

‘‘Okaṃ pahāya aniketasārī, gāme akubbaṃ muni santhavāni;
Kāmehi ritto apurekkharāno, kathaṃ na viggayha janena kayirā’’ti.

80. **Yehi vivitto vicareyya loke, na tāni uggayha vadeyya nāgo;**
Elambujaṃ kaṇḍakavārijaṃ [kaṇṭakaṃ vārijaṃ (sī.)] **yathā, jalena paṅkena canūpalittaṃ;**
Evaṃ munī santivādo agiddho, kāme ca loke ca anūpalitto.

Yehi vivitto vicareyya loketi. **Yehī**ti yehi diṭṭhigatehi. **Vivitto**ti kāyaduccaritena ritto vivitto pavivitto, vacīduccaritena… manoduccaritena… rāgena…pe… sabbākusalābhisaṅkhārehi ritto vivitto pavivitto. **Vicareyyā**ti vicareyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyya. **Loke**ti manussaloketi – yehi vivitto vicareyya loke.

Na tāni uggayha vadeyya nāgoti. **Nāgo**ti āguṃ na karotīti – nāgo, na gacchatīti – nāgo, nāgacchatīti – nāgo. Kathaṃ āguṃ na karotīti – nāgo? Āgū vuccanti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Āguṃ na karoti kiñci loke, [sabhiyāti bhagavā]
Sabbasaññoge visajja bandhanāni;
Sabbattha na sajjati vimutto, nāgo tādī pavuccate tathattā.

Evaṃ āguṃ na karotīti – nāgo.

Kathaṃ na gacchatīti – nāgo? Na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, nānusayavasena gacchati, na vaggehi dhammehi yāyati nīyati vuyhati saṃharīyati. Evaṃ na gacchatīti – nāgo.

Kathaṃ nāgacchatīti – nāgo? Sotāpattimaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati. Sakadāgāmimaggena… anāgāmimaggena… arahattamaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati. Evaṃ nāgacchatīti – nāgo.

Na tāni uggayha vadeyya nāgoti. Nāgo na tāni diṭṭhigatāni gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā vadeyya katheyya bhaṇeyya dīpayeyya vohareyya; ‘‘sassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti vadeyya katheyya bhaṇeyya dīpayeyya vohareyyāti – na tāni uggayha vadeyya nāgo.

Elambujaṃ kaṇḍakavārijaṃ yathā, jalena paṅkena canūpalittanti. Elaṃ vuccati udakaṃ, ambujaṃ vuccati padumaṃ, kaṇḍako vuccati kharadaṇḍo, vāri vuccati udakaṃ, vārijaṃ vuccati padumaṃ vārisambhavaṃ, jalaṃ vuccati udakaṃ, paṅko vuccati kaddamo. Yathā padumaṃ vārijaṃ vārisambhavaṃ jalena ca paṅkena ca na limpati na palimpati na upalimpati, alittaṃ asaṃlittaṃ anupalittanti – elambujaṃ kaṇḍakavārijaṃ yathā jalena paṅkena canūpalittaṃ.

Evaṃ munī santivādo agiddho, kāme ca loke ca anūpalittoti. **Eva**nti opammasampaṭipādanaṃ.

Munīti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Santivādo**ti santivādo muni tāṇavādo leṇavādo saraṇavādo abhayavādo accutavādo amatavādo nibbānavādoti – evaṃ muni santivādo. **Agiddho**ti. Gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yasseso gedho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho so vuccati agiddho. So rūpe agiddho, sadde… gandhe… rase… phoṭṭhabbe… kule… gaṇe… āvāse… lābhe… yase… pasaṃsāya… sukhe… cīvare… piṇḍapāte … senāsane… gilānapaccayabhesajjaparikkhāre… kāmadhātuyā … rūpadhātuyā… arūpadhātuyā… kāmabhave… rūpabhave… arūpabhave… saññābhave… asaññābhave… nevasaññānāsaññābhave… ekavokārabhave… catuvokārabhave… pañcavokārabhave… atīte… anāgate… paccuppanne… diṭṭha-suta-muta-viññātabbesu dhammesu agiddho agadhito amucchito anajjhosanno [anajjhāpanno (sī.), anajjhopanno (syā.)], vītagedho vigatagedho cattagedho vantagedho muttagedho pahīnagedho paṭinissaṭṭhagedho, vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo, nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – evaṃ muni santivādo agiddho.

Kāme ca loke ca anūpalittoti. **Kāmā**ti udānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Lepā**ti dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo…pe… ayaṃ diṭṭhilepo. Muni taṇhālepaṃ pahāya diṭṭhilepaṃ paṭinissajjitvā kāme ca loke ca na limpati na palimpati na upalimpati, alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – evaṃ munī santivādo agiddho, kāme ca loke ca anūpalitto.

Tenāha bhagavā –

‘‘Yehi vivitto vicareyya loke, na tāni uggayha vadeyya nāgo;
Elambujaṃ kaṇḍakavārijaṃ yathā, jalena paṅkena canūpalittaṃ;
Evaṃ munī santivādo agiddho, kāme ca loke ca anūpalitto’’ti.

81. **Na vedagū diṭṭhiyā** [diṭṭhiyāyako (ka. aṭṭha.) su. ni. 852] **na mutiyā, sa mānameti na hi tammayo so;**
Na kammunā nopi sutena neyyo, anūpanīto sa nivesanesu.

Na vedagū diṭṭhiyā na mutiyā, sa mānametīti. **Nā**ti paṭikkhepo. **Vedagū**ti. Vedo vuccati catūsu maggesu ñāṇaṃ, paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Tehi vedehi jātijarāmaraṇassa antagato antappatto, koṭigato koṭippatto, pariyantagato pariyantappatto, vosānagato vosānappatto, tāṇagato tāṇappatto, leṇagato leṇappatto, saraṇagato saraṇappatto, abhayagato abhayappatto, accutagato accutappatto, amatagato amatappatto, nibbānagato nibbānappatto, vedānaṃ vā antaṃ gatoti vedagū, vedehi vā antaṃ gatoti vedagū, sattannaṃ vā dhammānaṃ viditattā vedagū, sakkāyadiṭṭhi viditā hoti, vicikicchā viditā hoti, sīlabbataparāmāso vidito hoti, rāgo vidito hoti, doso vidito hoti, moho vidito hoti, māno vidito hoti, viditāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Vedāni viceyya kevalāni, [sabhiyāti bhagavā]
Samaṇānaṃ yānīdhatthi brāhmaṇānaṃ;
Sabbavedanāsu vītarāgo, sabbaṃ vedamaticca vedagū soti.

Na diṭṭhiyāti tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So diṭṭhiyā na yāyati na nīyati na vuyhati na saṃharīyati, napi taṃ diṭṭhigataṃ sārato pacceti na paccāgacchatīti – na vedagū diṭṭhiyā. **Na mutiyā**ti mutarūpena vā parato ghosena vā mahājanasammutiyā vā mānaṃ neti na upeti na upagacchati na gaṇhāti na parāmasati nābhinivisatīti – na vedagū diṭṭhiyā na mutiyā sa mānameti.

Na hi tammayo soti na taṇhāvasena diṭṭhivasena tammayo hoti tapparamo tapparāyano. Yato taṇhā ca diṭṭhi ca māno cassa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā ettāvatā na tammayo hoti na tapparamo na tapparāyanoti – sa mānameti na hi tammayo so.

Na kammunā nopi sutena neyyoti. **Na kammunā**ti puññābhisaṅkhārena vā apuññābhisaṅkhārena vā āneñjābhisaṅkhārena vā na yāyati na nīyati na vuyhati na saṃharīyatīti – na kammunā. **Nopi sutena neyyo**ti sutasuddhiyā vā parato ghosena vā mahājanasammutiyā vā na yāyati na nīyati na vuyhati na saṃharīyatīti – na kammunā nopi sutena neyyo.

Anūpanīto sa nivesanesūti. **Upayā**ti dve upayā – taṇhūpayo ca diṭṭhūpayo ca…pe… ayaṃ taṇhūpayo…pe… ayaṃ diṭṭhūpayo. Tassa taṇhūpayo pahīno, diṭṭhūpayo paṭinissaṭṭho. Taṇhūpayassa pahīnattā, diṭṭhūpayassa paṭinissaṭṭhattā so nivesanesu anūpanīto anupalitto anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – anūpanīto sa nivesanesu.

Tenāha bhagavā –

> ‘‘Na vedagū diṭṭhiyā na mutiyā, sa mānameti na hi tammayo so;
> Na kammunā nopi sutena neyyo, anūpanīto sa nivesanesū’’ti.

82. **Saññāvirattassa na santi ganthā, paññāvimuttassa na santi mohā;**
Saññañca diṭṭhiñca ye aggahesuṃ, te ghaṭṭamānā [ghaṭṭayantā (syā.) su. ni. 853] **vicaranti loke.**

Saññāvirattassa na santi ganthāti. Yo samathapubbaṅgamaṃ ariyamaggaṃ bhāveti tassa ādito upādāya ganthā vikkhambhitā honti, arahatte patte arahato ganthā ca mohā ca nīvaraṇā ca kāmasaññā byāpādasaññā vihiṃsāsaññā diṭṭhisaññā ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti – saññāvirattassa na santi ganthā.

Paññāvimuttassa na santi mohāti. Yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāveti, tassa ādito upādāya mohā vikkhambhitā honti, arahatte patte arahato mohā ca ganthā ca nīvaraṇā ca kāmasaññā byāpādasaññā vihiṃsāsaññā diṭṭhisaññā ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti – paññāvimuttassa na santi mohā.

Saññañca diṭṭhiñca ye aggahesuṃ, te ghaṭṭamānā vicaranti loketi. Ye saññaṃ gaṇhanti kāmasaññaṃ byāpādasaññaṃ vihiṃsāsaññaṃ te saññāvasena ghaṭṭenti saṅghaṭṭenti. Rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhaginīpi bhaginiyā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādamāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi [leṭṭūhipi (ka.)] upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ye diṭṭhiṃ gaṇhanti ‘‘sassato loko’’ti vā…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vā te diṭṭhivasena ghaṭṭenti saṅghaṭṭenti, satthārato satthāraṃ ghaṭṭenti, dhammakkhānato dhammakkhānaṃ ghaṭṭenti, gaṇato gaṇaṃ ghaṭṭenti, diṭṭhiyā diṭṭhiṃ ghaṭṭenti, paṭipadāya paṭipadaṃ ghaṭṭenti, maggato maggaṃ ghaṭṭenti.

Atha vā te vivadanti, kalahaṃ karonti, bhaṇḍanaṃ karonti, viggahaṃ karonti, vivādaṃ karonti, medhagaṃ karonti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti. Tesaṃ abhisaṅkhārā appahīnā; abhisaṅkhārānaṃ appahīnattā gatiyā ghaṭṭenti, niraye ghaṭṭenti, tiracchānayoniyā ghaṭṭenti, pettivisaye ghaṭṭenti, manussaloke ghaṭṭenti, devaloke ghaṭṭenti, gatiyā gatiṃ… upapattiyā upapattiṃ… paṭisandhiyā paṭisandhiṃ… bhavena bhavaṃ… saṃsārena saṃsāraṃ… vaṭṭena vaṭṭaṃ ghaṭṭenti saṅghaṭṭenti vadanti vicaranti viharanti iriyanti vattenti pālenti yapenti yāpenti. **Loke**ti apāyaloke…pe… āyatanaloketi – saññañca diṭṭhiñca ye aggahesuṃ te ghaṭṭamānā vicaranti loke.

Tenāha bhagavā –

‘‘Saññāvirattassa na santi ganthā, paññāvimuttassa na santi mohā;
Saññañca diṭṭhiñca ye aggahesuṃ, te ghaṭṭamānā vicaranti loke’’ti.

Māgaṇḍiyasuttaniddeso navamo.

10. Purābhedasuttaniddeso

Atha purābhedasuttaniddesaṃ vakkhati –

83. **Kathaṃdassī kathaṃsīlo, upasantoti vuccati;**
Taṃ me gotama pabrūhi, pucchito uttamaṃ naraṃ.

Kathaṃdassī kathaṃsīlo, upasantoti vuccatīti. **Kathaṃdassī**ti kīdisena dassanena samannāgato, kiṃsaṇṭhitena, kiṃpakārena, kiṃpaṭibhāgenāti – kathaṃdassī. **Kathaṃsīlo**ti kīdisena sīlena samannāgato, kiṃsaṇṭhitena, kiṃpakārena, kiṃpaṭibhāgenāti – kathaṃdassī kathaṃsīlo. **Upasantoti vuccatī**ti santo upasanto vūpasanto nibbuto paṭipassaddhoti vuccati pavuccati kathīyati bhaṇīyati dīpīyati voharīyati. Kathaṃdassīti adhipaññaṃ pucchati, kathaṃsīloti adhisīlaṃ pucchati, upasantoti adhicittaṃ pucchatīti – kathaṃdassī kathaṃsīlo upasantoti vuccati.

Taṃ me gotama pabrūhīti. **Ta**nti yaṃ pucchāmi, yaṃ yācāmi, yaṃ ajjhesāmi, yaṃ pasādemi. **Gotamā**ti so nimmito buddhaṃ bhagavantaṃ gottena ālapati. **Pabrūhī**ti brūhi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – taṃ me gotama pabrūhi.

Pucchito uttamaṃ naranti. **Pucchito**ti puṭṭho pucchito yācito ajjhesito pasādito. **Uttamaṃ nara**nti aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ naranti – pucchito uttamaṃ naraṃ.

Tenāha so nimmito –

‘‘Kathaṃdassī kathaṃsīlo, upasantoti vuccati;
Taṃ me gotama pabrūhi, pucchito uttamaṃ nara’’nti.

84. **Vītataṇho purābhedā, [iti bhagavā]**
Pubbamantamanissito;
Vemajjhe nupasaṅkheyyo,
Tassa natthi purakkhataṃ.

Vītataṇho purābhedāti. Purā kāyassa bhedā, purā attabhāvassa bhedā, purā kaḷevarassa nikkhepā, purā jīvitindriyassa upacchedā vītataṇho vigatataṇho cattataṇho vantataṇho muttataṇho pahīnataṇho paṭinissaṭṭhataṇho, vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo, nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Bhagavāti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggataṇhoti bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā, bhaji vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ paññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā. Bhagavāti netaṃ nāmaṃ mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ; vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – vītataṇho purābhedāti bhagavā.

Pubbamantamanissitoti pubbanto vuccati atīto addhā. Atītaṃ addhānaṃ ārabbha taṇhā pahīnā, diṭṭhi paṭinissaṭṭhā taṇhāya pahīnattā, diṭṭhiyā paṭinissaṭṭhattā. Evampi pubbamantamanissito. Atha vā ‘‘evaṃrūpo ahosiṃ atītamaddhāna’’nti tattha nandiṃ na samannāneti, ‘‘evaṃvedano ahosiṃ… evaṃsañño ahosiṃ… evaṃsaṅkhāro ahosiṃ… evaṃviññāṇo ahosiṃ atītamaddhāna’’nti tattha nandiṃ na samannāneti. Evampi pubbamantamanissito. Atha vā ‘‘iti me cakkhu [cakkhuṃ (sī. ka.)] ahosi atītamaddhānaṃ – iti rūpā’’ti tattha na chandarāgapaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgapaṭibaddhattā viññāṇassa na tadabhinandati; na tadabhinandanto. Evampi pubbamantamanissito. ‘‘Iti me sotaṃ ahosi atītamaddhānaṃ – iti saddā’’ti, ‘‘iti me ghānaṃ ahosi atītamaddhānaṃ – iti gandhā’’ti, ‘‘iti me jivhā ahosi atītamaddhānaṃ – iti rasā’’ti, ‘‘iti me kāyo ahosi atītamaddhānaṃ – iti phoṭṭhabbā’’ti, ‘‘iti me mano ahosi atītamaddhānaṃ – iti dhammā’’ti tattha na chandarāgapaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgapaṭibaddhattā viññāṇassa na tadabhinandati; na tadabhinandanto. Evampi pubbamantamanissito. Atha vā yāni tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni na tadassādeti, na taṃ nikāmeti, na ca tena vittiṃ āpajjati. Evampi pubbamantamanissito.

Vemajjhe nupasaṅkheyyoti. Vemajjhaṃ vuccati paccuppanno addhā. Paccuppannaṃ addhānaṃ ārabbha taṇhā pahīnā, diṭṭhi paṭinissaṭṭhā. Taṇhāya pahīnattā, diṭṭhiyā paṭinissaṭṭhattā rattoti nupasaṅkheyyo, duṭṭhoti nupasaṅkheyyo, mūḷhoti nupasaṅkheyyo, vinibaddhoti nupasaṅkheyyo, parāmaṭṭhoti nupasaṅkheyyo, vikkhepagatoti nupasaṅkheyyo, aniṭṭhaṅgatoti nupasaṅkheyyo, thāmagatoti nupasaṅkheyyo; te abhisaṅkhārā pahīnā; abhisaṅkhārānaṃ pahīnattā gatiyā nupasaṅkheyyo, nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi paccayo natthi kāraṇaṃ natthi yena saṅkhaṃ gaccheyyāti – vemajjhe nupasaṅkheyyo.

Tassa natthi purakkhatanti. **Tassā**ti arahato khīṇāsavassa. **Purekkhārā**ti dve purekkhārā – taṇhāpurekkhāro ca diṭṭhipurekkhāro ca…pe… ayaṃ taṇhāpurekkhāro…pe… ayaṃ diṭṭhipurekkhāro. Tassa taṇhāpurekkhāro pahīno, diṭṭhipurekkhāro paṭinissaṭṭho. Taṇhāpurekkhārassa pahīnattā, diṭṭhipurekkhārassa paṭinissaṭṭhattā na taṇhaṃ vā diṭṭhiṃ vā purato katvā carati, na taṇhādhajo na taṇhāketu na taṇhādhipateyyo, na diṭṭhidhajo na diṭṭhiketu na diṭṭhādhipateyyo, na taṇhāya vā diṭṭhiyā vā parivārito carati. Evampi tassa natthi purakkhataṃ. Atha vā ‘‘evaṃrūpo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ na samannāneti, ‘‘evaṃvedano siyaṃ… evaṃsañño siyaṃ… evaṃsaṅkhāro siyaṃ… evaṃviññāṇo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ na samannāneti. Evampi tassa natthi purakkhataṃ. Atha vā ‘‘iti me cakkhu siyā anāgatamaddhānaṃ – iti rūpā’’ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi tassa natthi purakkhataṃ. ‘‘Iti me sotaṃ siyā anāgatamaddhānaṃ – iti saddā’’ti, ‘‘iti me ghānaṃ siyā anāgatamaddhānaṃ – iti gandhā’’ti, ‘‘iti me jivhā siyā anāgatamaddhānaṃ – iti rasā’’ti, ‘‘iti me kāyo siyā anāgatamaddhānaṃ – iti phoṭṭhabbā’’ti, ‘‘iti me mano siyā anāgatamaddhānaṃ – iti dhammā’’ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi tassa natthi purakkhataṃ. Atha vā ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro’’ti vā appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandato. Evampi tassa natthi purakkhataṃ.

Tenāha bhagavā –

‘‘Vītataṇho purābhedā, [iti bhagavā]
Pubbamantamanissito;
Vemajjhe nupasaṅkheyyo,
Tassa natthi purakkhata’’nti.

85. Akkodhano asantāsī, avikatthī akukkuco;
Mantabhāṇī anuddhato, sa ve vācāyato muni.

Akkodhano asantāsīti. **Akkodhano**ti yañhi kho vuttaṃ. Api ca kodho tāva vattabbo. Dasahākārehi kodho jāyati – ‘‘anatthaṃ me acarī’’ti kodho jāyati, ‘‘anatthaṃ me caratī’’ti kodho jāyati, ‘‘anatthaṃ me carissatī’’ti kodho jāyati, ‘‘piyassa me manāpassa anatthaṃ acari… anatthaṃ carati… anatthaṃ carissatī’’ti kodho jāyati, ‘‘appiyassa me amanāpassa atthaṃ acari… atthaṃ carati… atthaṃ carissatī’’ti kodho jāyati, aṭṭhāne vā pana kodho jāyati. Yo evarūpo cittassa āghāto paṭighāto, paṭighaṃ paṭivirodho, kopo pakopo sampakopo, doso padoso sampadoso, cittassa byāpatti manopadoso, kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattaṃ, byāpatti byāpajjanā byāpajjitattaṃ, virodho paṭivirodho caṇḍikkaṃ, asuropo [assuropo (sī. ka.)] anattamanatā cittassa – ayaṃ vuccati kodho.

Api ca kodhassa adhimattaparittatā veditabbā. Atthi kañci [kiñci (ka.)] kālaṃ kodho cittāvilakaraṇamatto hoti, na ca tāva mukhakulānavikulāno hoti; atthi kañci kālaṃ kodho mukhakulānavikulānamatto hoti, na ca tāva hanusañcopano hoti; atthi kañci kālaṃ kodho hanusañcopanamatto hoti, na ca tāva pharusavācaṃ nicchāraṇo [pharusavācanicchāraṇo (syā.)] hoti; atthi kañci kālaṃ kodho pharusavācaṃ nicchāraṇamatto hoti, na ca tāva disāvidisānuvilokano hoti; atthi kañci kālaṃ kodho disāvidisānuvilokanamatto hoti, na ca tāva daṇḍasatthaparāmasano hoti; atthi kañci kālaṃ kodho daṇḍasatthaparāmasanamatto hoti, na ca tāva daṇḍasatthaabbhukkiraṇo hoti; atthi kañci kālaṃ kodho daṇḍasatthaabbhukkiraṇamatto hoti, na ca tāva daṇḍasatthaabhinipātano hoti; atthi kañci kālaṃ kodho daṇḍasatthaabhinipātamatto hoti, na ca tāva chinnavicchinnakaraṇo hoti; atthi kañci kālaṃ kodho chinnavicchinnakaraṇamatto hoti, na ca tāva sambhañjanapalibhañjano hoti; atthi kañci kālaṃ kodho sambhañjanapalibhañjanamatto hoti, na ca tāva aṅgamaṅgaapakaḍḍhano hoti; atthi kañci kālaṃ kodho aṅgamaṅgaapakaḍḍhanamatto hoti, na ca tāva jīvitāvoropano [jīvitapanāsano (syā.)] hoti; atthi kañci kālaṃ kodho jīvitāvoropanamatto hoti, na ca tāva sabbacāgapariccāgāya saṇṭhito hoti. Yato kodho parapuggalaṃ ghāṭetvā attānaṃ ghāṭeti, ettāvatā kodho paramussadagato paramavepullappatto hoti. Yassa so kodho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati akkodhano. Kodhassa pahīnattā akkodhano, kodhavatthussa pariññātattā akkodhano, kodhahetussa upacchinnattā akkodhanoti – akkodhano.

Asantāsīti idhekacco tāsī hoti uttāsī parittāsī, so tasati na uttasati parittasati bhāyati santāsaṃ āpajjati. Kulaṃ vā na labhāmi, gaṇaṃ vā na labhāmi, āvāsaṃ vā na labhāmi, lābhaṃ vā na labhāmi, yasaṃ vā na labhāmi, pasaṃsaṃ vā na labhāmi, sukhaṃ vā na labhāmi, cīvaraṃ vā na labhāmi, piṇḍapātaṃ vā na labhāmi, senāsanaṃ vā na labhāmi, gilānapaccayabhesajjaparikkhāraṃ vā na labhāmi, gilānupaṭṭhākaṃ vā na labhāmi, appaññātomhīti tasati uttasati parittasati bhāyati santāsaṃ āpajjati.

Idha bhikkhu asantāsī hoti anuttāsī aparittāsī; so na tasati na uttasati na parittasati na bhāyati na santāsaṃ āpajjati. Kulaṃ vā na labhāmi, gaṇaṃ vā na labhāmi, āvāsaṃ vā na labhāmi, lābhaṃ vā na labhāmi, yasaṃ vā na labhāmi, pasaṃsaṃ vā na labhāmi, sukhaṃ vā na labhāmi, cīvaraṃ vā na labhāmi, piṇḍapātaṃ vā na labhāmi, senāsanaṃ vā na labhāmi, gilānapaccayabhesajjaparikkhāraṃ vā na labhāmi, gilānupaṭṭhākaṃ vā na labhāmi, appaññātomhīti na tasati na uttasati na parittasati na bhāyati na santāsaṃ āpajjatīti – akkodhano asantāsī.

Avikatthī akukkucoti. Idhekacco katthī hoti vikatthī, so katthati vikatthati – ahamasmi sīlasampannoti vā vatasampannoti vā sīlabbatasampannoti vā jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā. Uccā kulā pabbajitoti vā mahākulā pabbajitoti vā, mahābhogakulā pabbajitoti vā uḷārabhogakulā pabbajitoti vā, ñāto yasassī gahaṭṭhapabbajitānanti vā, lābhimhi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti vā, suttantikoti vā vinayadharoti vā dhammakathikoti vā, āraññikoti vā piṇḍapātikoti vā paṃsukūlikoti vā tecīvarikoti vā, sapadānacārikoti vā khalupacchābhattikoti vā nesajjikoti vā yathāsanthatikoti vā, paṭhamassa jhānassa lābhīti vā dutiyassa jhānassa lābhīti vā tatiyassa jhānassa lābhīti vā catutthassa jhānassa lābhīti vā, ākāsānañcāyatanasamāpattiyā… viññāṇañcāyatanasamāpattiyā… ākiñcaññāyatanasamāpattiyā… nevasaññānāsaññāyatanasamāpattiyā lābhīti vā katthati vikatthati. Evaṃ na katthati na vikatthati, katthanā vikatthanā ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – avikatthī.

Akukkucoti. **Kukkuccan**ti hatthakukkuccampi kukkuccaṃ, pādakukkuccampi kukkuccaṃ, hatthapādakukkuccampi kukkuccaṃ, akappiye kappiyasaññitā kappiye akappiyasaññitā, vikāle kālasaññitā kāle vikālasaññitā, avajje vajjasaññitā vajje avajjasaññitā; yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho – idaṃ vuccati kukkuccaṃ.

Api ca dvīhi kāraṇehi uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho? ‘‘Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita’’ntiuppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘kataṃ me vacīduccaritaṃ, akataṃ me vacīsucaritaṃ… kataṃ me manoduccaritaṃ, akataṃ me manosucarita’’nti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘kato me pāṇātipāto, akatā me pāṇātipātā veramaṇī’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘kataṃ me adinnādānaṃ, akatā me adinnādānā veramaṇī’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘kato me kāmesumicchācāro, akatā me kāmesumicchācārā veramaṇī’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘kato me musāvādo, akatā me musāvādā veramaṇī’’ti… ‘‘katā me pisuṇā vācā, akatā me pisuṇāya vācāya veramaṇī’’ti… ‘‘katā me pharusā vācā, akatā me pharusāya vācāya veramaṇī’’ti… ‘‘kato me samphappalāpo, akatā me samphappalāpā veramaṇī’’ti… ‘‘katā me abhijjhā, akatā me anabhijjhā’’ti… ‘‘kato me byāpādo, akato me abyāpādo’’ti… ‘‘katā me micchādiṭṭhi, akatā me sammādiṭṭhī’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. Evaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho.

Atha vā ‘‘sīlesumhi na paripūrakārī’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘indriyesumhi aguttadvāro’’ti… ‘‘bhojane amattaññumhī’’ti… ‘‘jāgariyaṃ ananuyuttomhī’’ti… ‘‘na satisampajaññena samannāgatomhī’’ti… ‘‘abhāvitā me cattāro satipaṭṭhānā’’ti… ‘‘abhāvitā me cattāro sammappadhānā’’ti… ‘‘abhāvitā me cattāro iddhipādā’’ti… ‘‘abhāvitāni me pañcindriyānī’’ti… ‘‘abhāvitāni me pañca balānī’’ti… ‘‘abhāvitā me satta bojjhaṅgā’’ti… ‘‘abhāvito me ariyo aṭṭhaṅgiko maggo’’ti… ‘‘dukkhaṃ me apariññāta’’nti… ‘‘samudayo me appahīno’’ti… ‘‘maggo me abhāvito’’ti…

‘‘nirodho me asacchikato’’ti – uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. Yassetaṃ kukkuccaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so vuccati akukkuccoti – avikatthī akukkuco.

Mantabhāṇī anuddhatoti. Mantā vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Mantāya pariggahetvā pariggahetvā vācaṃ bhāsati bahumpi kathento bahumpi bhaṇanto bahumpi dīpayanto bahumpi voharanto. Dukkathitaṃ dubbhaṇitaṃ dullapitaṃ duruttaṃ dubbhāsitaṃ vācaṃ na bhāsatīti – mantabhāṇī. **Anuddhato**ti. Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati uddhaccaṃ. Yassetaṃ uddhaccaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so vuccati anuddhatoti – mantabhāṇī anuddhato.

Sa ve vācāyato munīti. Idha bhikkhu musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti – kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Catūhi vacīsucaritehi samannāgato catuddosāpagataṃ vācaṃ bhāsati, bāttiṃsāya tiracchānakathāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharati.

Dasa kathāvatthūni kathesi, seyyathidaṃ – appicchakathaṃ katheti, santuṭṭhīkathaṃ katheti, pavivekakathaṃ… asaṃsaggakathaṃ… vīriyārambhakathaṃ… sīlakathaṃ… samādhikathaṃ… paññākathaṃ… vimuttikathaṃ … vimuttiñāṇadassanakathaṃ… satipaṭṭhānakathaṃ… sammappadhānakathaṃ… iddhipādakathaṃ… indriyakathaṃ… balakathaṃ… bojjhaṅgakathaṃ… maggakathaṃ… phalakathaṃ… nibbānakathaṃ katheti. **Vācāyato**ti yatto pariyatto gutto gopito rakkhito vūpasanto. **Munī**ti. **Mona**ṃ vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi…pe… saṅgajālamaticca so munīti – sa ve vācāyato muni.

Tenāha bhagavā –

‘‘Akkodhano asantāsī, avikatthī akukkuco;
Mantabhāṇī anuddhato, sa ve vācāyato munī’’ti.

86. **Nirāsatti anāgate, atītaṃ nānusocati;**
Vivekadassī phassesu, diṭṭhīsu ca na nīyati.

Nirāsatti anāgateti. **Āsatti** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā āsatti taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti. Evampi nirāsatti anāgate. Atha vā ‘‘evaṃrūpo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ na samannāneti, ‘‘evaṃvedano siyaṃ… evaṃsañño siyaṃ… evaṃsaṅkhāro siyaṃ… evaṃviññāṇo siyaṃ anāgatamaddhāna’’nti tattha nandiṃ na samannāneti. Evampi nirāsatti anāgate. Atha vā ‘‘iti me cakkhu siyā anāgatamaddhānaṃ – iti rūpā’’ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi nirāsatti anāgate. ‘‘Iti me sotaṃ siyā anāgatamaddhānaṃ – iti saddā’’ti…pe… ‘‘iti me mano siyā anāgatamaddhānaṃ – iti dhammā’’ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi nirāsatti anāgate. Atha vā ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’’ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi nirāsatti anāgate.

Atītaṃ nānusocatīti. Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati, ‘‘cakkhu me vipariṇata’’nti na socati, ‘‘sotaṃ me… ghānaṃ me… jivhā me… kāyo me… rūpā me… saddā me… gandhā me… rasā me… phoṭṭhabbā me… kulaṃ me… gaṇo me… āvāso me… lābho me… yaso me… pasaṃsā me… sukhaṃ me… cīvaraṃ me… piṇḍapāto me… senāsanaṃ me… gilānapaccayabhesajjaparikkhāro me… mātā me… pitā me… bhātā me… bhaginī me… putto me… dhītā me… mittā me… amaccā me… ñātakā me… sālohitā me vipariṇatā’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti – atītaṃ nānusocati.

Vivekadassī phassesūti. Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, adhivacanasamphasso paṭighasamphasso, sukhavedanīyo phasso dukkhavedanīyo phasso adukkhamasukhavedanīyo phasso, kusalo phasso akusalo phasso abyākato phasso, kāmāvacaro phasso rūpāvacaro phasso arūpāvacaro phasso, suññato phasso animitto phasso appaṇihito phasso, lokiyo phasso lokuttaro phasso, atīto phasso anāgato phasso paccuppanno phasso; yo evarūpo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati phasso.

Vivekadassī phassesūti. Cakkhusamphassaṃ vivittaṃ passati attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā, sotasamphassaṃ vivittaṃ passati… ghānasamphassaṃ vivittaṃ passati… jivhāsamphassaṃ vivittaṃ passati… kāyasamphassaṃ vivittaṃ passati… manosamphassaṃ vivittaṃ passati… adhivacanasamphassaṃ vivittaṃ passati… paṭighasamphassaṃ vivittaṃ passati… sukhavedanīyaṃ phassaṃ… dukkhavedanīyaṃ phassaṃ… adukkhamasukhavedanīyaṃ phassaṃ… kusalaṃ phassaṃ… akusalaṃ phassaṃ… abyākataṃ phassaṃ… kāmāvacaraṃ phassaṃ… rūpāvacaraṃ phassaṃ… arūpāvacaraṃ phassaṃ… lokiyaṃ phassaṃ vivittaṃ passati attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā.

Atha vā atītaṃ phassaṃ anāgatehi ca paccuppannehi ca phassehi vivittaṃ passati, anāgataṃ phassaṃ atītehi ca paccuppannehi ca phassehi vivittaṃ passati, paccuppannaṃ phassaṃ atītehi ca anāgatehi ca phassehi vivittaṃ passati. Atha vā ye te phassā ariyā anāsavā lokuttarā suññatapaṭisaññuttā, te phasse vivitte passati rāgena dosena mohena kodhena upanāhena makkhena paḷāsena issāya macchariyena māyāya sāṭheyyena thambhena sārambhena mānena atimānena madena pamādena sabbakilesehi sabbaduccaritehi sabbadarathehi sabbapariḷāhehi sabbasantāpehi sabbākusalābhisaṅkhārehi vivitte passatīti – vivekadassī phassesu.

Diṭṭhīsu ca na nīyatīti. Tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So diṭṭhiyā na yāyati na nīyati na vuyhati na saṃharīyati; napi taṃ diṭṭhigataṃ sārato pacceti na paccāgacchatīti – diṭṭhīsu ca na nīyati.

Tenāha bhagavā –

‘‘Nirāsatti anāgate, atītaṃ nānusocati;
Vivekadassī phassesu, diṭṭhīsu ca na nīyatī’’ti.

87. **Patilīno akuhako, apihālu amaccharī;**
Appagabbho ajeguccho, pesuṇeyye ca no yuto.

Patilīno akuhakoti. **Patilīno**ti rāgassa pahīnattā patilīno, dosassa pahīnattā patilīno, mohassa pahīnattā patilīno, kodhassa… upanāhassa … makkhassa… paḷāsassa… issāya… macchariyassa…pe… sabbākusalābhisaṅkhārānaṃ pahīnattā patilīno. Vuttañhetaṃ bhagavatā – ‘‘kathañca, bhikkhave, bhikkhu patilīno hoti? Imassa, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu patilīno hotī''ti – patilīno.

Akuhakoti tīṇi kuhanavatthūni – paccayapaṭisevanasaṅkhātaṃ kuhanavatthu, iriyāpathasaṅkhātaṃ kuhanavatthu, sāmantajappanasaṅkhātaṃ kuhanavatthu.

Katamaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu? Idha gahapatikā bhikkhuṃ nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. So pāpiccho icchāpakato atthiko cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ bhiyyokamyataṃ upādāya cīvaraṃ paccakkhāti, piṇḍapātaṃ paccakkhāti, senāsanaṃ paccakkhāti, gilānapaccayabhesajjaparikkhāraṃ paccakkhāti. So evamāha – ''kiṃ samaṇassa mahagghena cīvarena! Etaṃ sāruppaṃ yaṃ samaṇo susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ katvā dhāreyya. Kiṃ samaṇassa mahagghena piṇḍapātena! Etaṃ sāruppaṃ yaṃ samaṇo uñchācariyāya piṇḍiyālopena jīvikaṃ kappeyya. Kiṃ samaṇassa mahagghena senāsanena! Etaṃ sāruppaṃ yaṃ samaṇo rukkhamūliko vā assa sosāniko vā abbhokāsiko vā. Kiṃ samaṇassa mahagghena gilānapaccayabhesajjaparikkhārena! Etaṃ sāruppaṃ yaṃ samaṇo pūtimuttena vā haritakīkhaṇḍena vā osadhaṃ kareyyā''ti. Tadupādāya lūkhaṃ cīvaraṃ dhāreti, lūkhaṃ piṇḍapātaṃ paribhuñjati, lūkhaṃ senāsanaṃ paṭisevati, lūkhaṃ gilānapaccayabhesajjaparikkhāraṃ paṭisevati. Tamenaṃ gahapatikā evaṃ jānanti – ''ayaṃ samaṇo appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhavīriyo dhutavādo''ti bhiyyo bhiyyo nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. So evamāha – ''tiṇṇaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati. Saddhāya sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, deyyadhammassa sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, dakkhiṇeyyānaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati. 'Tumhākañcevāyaṃ saddhā atthi, deyyadhammo ca saṃvijjati, ahañca paṭiggāhako. Sacehaṃ na paṭiggahessāmi, evaṃ tumhe puññena paribāhirā bhavissanti. Na mayhaṃ iminā attho. Api ca tumhākaṃyeva anukampāya paṭiggaṇhāmī'''ti. Tadupādāya bahumpi cīvaraṃ paṭiggaṇhāti, bahumpi piṇḍapātaṃ paṭiggaṇhāti, bahumpi gilānapaccayabhesajjaparikkhāraṃ paṭiggaṇhāti. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu.

Katamaṃ iriyāpathasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo, ''evaṃ maṃ jano sambhāvessatī''ti, gamanaṃ saṇṭhapeti ṭhānaṃ saṇṭhapeti nisajjaṃ saṇṭhapeti sayanaṃ saṇṭhapeti, paṇidhāya gacchati paṇidhāya tiṭṭhati paṇidhāya nisīdati paṇidhāya seyyaṃ kappeti, samāhito viya gacchati samāhito viya tiṭṭhati samāhito viya nisīdati samāhito viya seyyaṃ kappeti, āpāthakajjhāyīva hoti. Yā evarūpā iriyāpathassa ṭhapanā āṭhapanā [aṭṭhapanā (sī.)] saṇṭhapanā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ iriyāpathasaṅkhātaṃ kuhanavatthu.

Katamaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo, ''evaṃ maṃ jano sambhāvessatī''ti, ariyadhammasannissitaṃ vācaṃ bhāsati. ''Yo evarūpaṃ cīvaraṃ dhāreti so samaṇo mahesakkho''ti bhaṇati; ''yo evarūpaṃ pattaṃ dhāreti… lohathālakaṃ dhāreti… dhammakaraṇaṃ dhāreti… parisāvanaṃ dhāreti… kuñcikaṃ dhāreti… upāhanaṃ dhāreti… kāyabandhanaṃ dhāreti… āyogaṃ dhāreti so samaṇo mahesakkho''ti bhaṇati; ''yassa evarūpo upajjhāyo so samaṇo mahesakkho''ti bhaṇati; ''yassa evarūpo ācariyo… evarūpā samānupajjhāyakā… samānācariyakā… mittā… sandiṭṭhā… sambhattā… sahāyā so samaṇo mahesakkho''ti bhaṇati; ''yo evarūpe vihāre vasati so samaṇo mahesakkho''ti bhaṇati; ''yo evarūpe aḍḍhayoge vasati… pāsāde vasati… hammiye vasati… guhāyaṃ vasati… leṇe vasati… kuṭiyā vasati… kūṭāgāre vasati… aṭṭe vasati … māḷe vasati… uddaṇḍe vasati… upaṭṭhānasālāyaṃ vasati… maṇḍape vasati… rukkhamūle vasati, so samaṇo mahesakkho''ti bhaṇati.

Atha vā korajikakorajiko [korañjikakorañjiko (sī.)] bhākuṭikabhākuṭiko kuhakakuhako lapakalapako mukhasambhāviko, ‘‘ayaṃ samaṇo imāsaṃ evarūpānaṃ santānaṃ vihārasamāpattīnaṃ lābhī’’ti tādisaṃ gambhīraṃ gūḷhaṃ nipuṇaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaṃyuttaṃ kathaṃ kathesi. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu. Yassimāni tīṇi kuhanavatthūni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni, so vuccati akuhakoti – patilīno akuhako.

Apihālu amaccharīti. Pihā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā pihā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati apihālu. So rūpe na piheti, sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ … nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme na piheti na icchati na sādiyati na pattheti nābhijappatīti – apihālu. **Amaccharī**ti pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ maccharaṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyaṃ. Api ca khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ gāho – idaṃ vuccati macchariyaṃ. Yassetaṃ macchariyaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so vuccati amaccharīti – apihālu amaccharī.

Appagabbho ajegucchoti. Pāgabbhiyanti tīṇi pāgabbhiyāni – kāyikaṃ pāgabbhiyaṃ, vācasikaṃ pāgabbhiyaṃ, cetasikaṃ pāgabbhiyaṃ. Katamaṃ kāyikaṃ pāgabbhiyaṃ? Idhekacco saṅghagatopi kāyikaṃ pāgabbhiyaṃ dasseti, gaṇagatopi kāyikaṃ pāgabbhiyaṃ dasseti, bhojanasālāyampi kāyikaṃ pāgabbhiyaṃ dasseti, jantāgharepi kāyikaṃ pāgabbhiyaṃ dasseti, udakatitthepi kāyikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ pavisantopi kāyikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ paviṭṭhopi kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ saṅghagato kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco saṅghagato acittīkārakato [acittikārakato (syā. ka.)] there bhikkhū ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvāpi nisīdati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ saṅghagato kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ gaṇagato kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco gaṇagato acittīkārakato therānaṃ bhikkhūnaṃ anupāhanānaṃ caṅkamantānaṃ saupāhano caṅkamati, nīce caṅkame caṅkamantānaṃ ucce caṅkame caṅkamati, chamāya caṅkamantānaṃ caṅkame caṅkamati, ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvā nisīdati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ gaṇagato kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ bhojanasālāyaṃ kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco bhojanasālāyaṃ acittīkārakato there bhikkhū anupakhajja nisīdati, navepi bhikkhū āsanena paṭibāhati, ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvāpi nisīdati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ bhojanasālāyaṃ kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ jantāghare kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco jantāghare acittīkārakato there bhikkhū ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, anāpucchampi anajjhiṭṭhopi kaṭṭhaṃ pakkhipati, dvārampi pidahati, bāhāvikkhepakopi bhaṇati. Evaṃ jantāghare kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ udakatitthe kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco udakatitthe acittīkārakato there bhikkhū ghaṭṭayantopi otarati, puratopi otarati, ghaṭṭayantopi nhāyati [nahāyati (sī.)], puratopi nhāyati, uparitopi nhāyati, ghaṭṭayantopi uttarati, puratopi uttarati, uparitopi uttarati. Evaṃ udakatitthe kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ pavisanto kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ pavisanto acittīkārakato there bhikkhū ghaṭṭayantopi gacchati, puratopi gacchati, vokkammāpi therānaṃ bhikkhūnaṃ purato purato gacchati. Evaṃ antaragharaṃ pavisanto kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ paviṭṭho kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ paviṭṭho, ‘‘na pavisa [pavisatha (sī.) evamaññesu padadvayesupi], bhante’’ti vuccamāno pavisati, ‘‘na tiṭṭha, bhante’’ti vuccamāno tiṭṭhati, ‘‘na nisīda, bhante’’ti vuccamāno nisīdati, anokāsampi pavisati, anokāsepi tiṭṭhati, anokāsepi nisīdati, yānipi tāni honti kulānaṃ ovarakāni gūḷhāni ca paṭicchannāni ca. Yattha kulitthiyo kuladhītaro kulasuṇhāyo kulakumāriyo nisīdanti, tatthapi sahasā pavisati kumārakassapi siraṃ parāmasati. Evaṃ antaragharaṃ paviṭṭho kāyikaṃ pāgabbhiyaṃ dasseti – idaṃ kāyikaṃ pāgabbhiyaṃ dasseti.

Katamaṃ vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco saṅghagatopi vācasikaṃ pāgabbhiyaṃ dasseti, gaṇagatopi vācasikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ paviṭṭhopi vācasikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ saṅghagato vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco saṅghagato acittīkārakato there bhikkhū anāpucchaṃ vā anajjhiṭṭho vā ārāmagatānaṃ bhikkhūnaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, pātimokkhaṃ uddisati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ saṅghagato vācasikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ gaṇagato vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco gaṇagato acittīkārakato there bhikkhū anāpucchaṃ vā anajjhiṭṭho vā ārāmagatānaṃ bhikkhūnaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Ārāmagatānaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ gaṇagato vācasikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ paviṭṭho vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ paviṭṭho itthiṃ vā kumāriṃ vā evamāha – ‘‘itthaṃnāme itthaṃgotte kiṃ atthi? Yāgu atthi, bhattaṃ atthi, khādanīyaṃ atthi. Kiṃ pivissāma, kiṃ bhuñjissāma, kiṃ khādissāma? Kiṃ vā atthi, kiṃ vā me dassathā’’ti vippalapati, yā evarūpā vācā palāpo vippalāpo lālappo lālappanā lālappitattaṃ. Evaṃ antaragharaṃ paviṭṭho vācasikaṃ pāgabbhiyaṃ dasseti – idaṃ vācasikaṃ pāgabbhiyaṃ.

Katamaṃ cetasikaṃ pāgabbhiyaṃ? Idhekacco na uccā kulā pabbajito samāno uccā kulā pabbajitena saddhiṃ sadisaṃ attānaṃ dahati cittena, na mahākulā pabbajito samāno mahākulā pabbajitena saddhiṃ sadisaṃ attānaṃ dahati cittena, na mahābhogakulā pabbajito samāno mahābhogakulā pabbajitena saddhiṃ sadisaṃ attānaṃ dahati cittena, na uḷārabhogakulā pabbajito samāno… na suttantiko samāno suttantikena saddhiṃ sadisaṃ attānaṃ dahati cittena, na vinayadharo samāno… na dhammakathiko samāno… na āraññiko samāno… na piṇḍapātiko samāno… na paṃsukūliko samāno… na tecīvariko samāno… na sapadānacāriko samāno… na khalupacchābhattiko samāno… na nesajjiko samāno… na yathāsanthatiko samāno… na paṭhamassa jhānassa lābhī samāno paṭhamassa jhānassa lābhinā saddhiṃ sadisaṃ attānaṃ dahati cittena…pe… na nevasaññānāsaññāyatanasamāpattiyā lābhī samāno nevasaññānāsaññāyatanasamāpattiyā lābhinā saddhiṃ sadisaṃ attānaṃ dahati cittena – idaṃ cetasikaṃ pāgabbhiyaṃ. Yassimāni tīṇi pāgabbhiyāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni, so vuccati appagabbhoti – appagabbho.

Ajegucchoti. Atthi puggalo jeguccho, atthi ajeguccho. Katamo ca puggalo jeguccho? Idhekacco puggalo dussīlo hoti pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto – ayaṃ vuccati puggalo jeguccho. Atha vā kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati, kopañca dosañca appaccayañca pātukaroti – ayaṃ vuccati puggalo jeguccho. Atha vā kodhano hoti upanāhī, makkhī hoti paḷāsī, issukī hoti maccharī, saṭho hoti māyāvī, thaddho hoti atimānī, pāpiccho hoti micchādiṭṭhi [micchādiṭṭhī (sī.)], sandiṭṭhiparāmāsī hoti ādānaggāhī duppaṭinissaggī – ayaṃ vuccati puggalo jeguccho.

Katamo ca puggalo ajeguccho? Idha bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu – ayaṃ vuccati puggalo ajeguccho. Atha vā akkodhano hoti anupāyāsabahulo, bahumpi vutto samāno na abhisajjati na kuppati na byāpajjati na patiṭṭhīyati, na kopañca dosañca appaccayañca pātukaroti – ayaṃ vuccati puggalo ajeguccho. Atha vā akkodhano hoti anupanāhī, amakkhī hoti apaḷāsī, anissukī hoti amaccharī, asaṭho hoti amāyāvī, athaddho hoti anatimānī, na pāpiccho hoti na micchādiṭṭhi, asandiṭṭhiparāmāsī hoti anādānaggāhī suppaṭinissaggī – ayaṃ vuccati puggalo ajeguccho. Sabbe bālaputhujjanā jegucchā, puthujjanakalyāṇakaṃ upādāya aṭṭha ariyapuggalā ajegucchāti – appagabbho ajeguccho.

Pesuṇeyye ca no yutoti. Pesuññanti idhekacco pisuṇavāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā [bhedo (ka.)], bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ bhāsitā hoti – idaṃ vuccati pesuññaṃ.

Api ca dvīhi kāraṇehi pesuññaṃ upasaṃharati – piyakamyatāya vā, bhedādhippāyena [bhedādhippāyo (bahūsu)] vā. Kathaṃ piyakamyatāya pesuññaṃ upasaṃharati? Imassa piyo bhavissāmi, manāpo bhavissāmi, vissāsiko bhavissāmi, abbhantariko bhavissāmi, suhadayo bhavissāmīti. Evaṃ piyakamyatāya pesuññaṃ upasaṃharati. Kathaṃ bhedādhippāyena pesuññaṃ upasaṃharati? ‘‘Kathaṃ ime nānā assu vinā assu vaggā assu dvedhā assu dvejjhā assu dve pakkhā assu bhijjeyyuṃ na samāgaccheyyuṃ dukkhaṃ na phāsu [aphāsuṃ (sī.)] vihareyyu’’nti. Evaṃ bhedādhippāyena pesuññaṃ upasaṃharati. Yassetaṃ pesuññaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so pesuññe no yuto na yutto na payutto na sammāyuttoti – pesuṇeyye ca no yuto.

Tenāha bhagavā –

‘‘Patilīno akuhako, apihālu amaccharī;
Appagabbho ajeguccho, pesuṇeyye ca no yuto’’ti.

88. **Sātiyesu anassāvī, atimāne ca no yuto;**
Saṇho ca paṭibhānavā, na saddho na virajjati.

Sātiyesu anassāvīti. **Sātiyā** vuccanti pañca kāmaguṇā. Kiṃkāraṇā sātiyā vuccanti pañca kāmaguṇā? Yebhuyyena devamanussā pañca kāmaguṇe icchanti sātiyanti patthayanti pihayanti abhijappanti, taṃkāraṇā sātiyā vuccanti pañca kāmaguṇā. Yesaṃ esā sātiyā taṇhā appahīnā tesaṃ cakkhuto rūpataṇhā savati āsavati [pasavati (syā.)] sandati pavattati, sotato saddataṇhā… ghānato gandhataṇhā… jivhāto rasataṇhā… kāyato phoṭṭhabbataṇhā… manato dhammataṇhā savati āsavati sandati pavattati. Yesaṃ esā sātiyā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā tesaṃ cakkhuto rūpataṇhā na savati nāsavati [na pasavati (syā.)] na sandati na pavattati, sotato saddataṇhā…pe… manato dhammataṇhā na savati nāsavati na sandati na pavattatīti – sātiyesu anassāvī.

Atimāne ca no yutoti. Katamo atimāno? Idhekacco paraṃ atimaññati jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati atimāno. Yasseso atimāno pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so atimāne ca no yuto na yutto nappayutto na sammāyuttoti – atimāne ca no yuto.

Saṇho ca paṭibhānavāti. **Saṇho**ti saṇhena kāyakammena samannāgatoti saṇho, saṇhena vacīkammena… saṇhena manokammena samannāgatoti saṇho, saṇhehi satipaṭṭhānehi samannāgatoti saṇho, saṇhehi sammappadhānehi… saṇhehi iddhipādehi… saṇhehi indriyehi… saṇhehi balehi… saṇhehi bojjhaṅgehi samannāgatoti saṇho, saṇhena ariyena aṭṭhaṅgikena maggena samannāgatoti – saṇho.

Paṭibhānavāti tayo paṭibhānavanto – pariyattipaṭibhānavā, paripucchāpaṭibhānavā, adhigamapaṭibhānavā. Katamo pariyattipaṭibhānavā? Idhekaccassa pakatiyā pariyāpuṭaṃ hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, tassa pariyattiṃ nissāya paṭibhāyati – ayaṃ pariyattipaṭibhānavā. Katamo paripucchāpaṭibhānavā? Idhekacco paripucchitā [paripucchitaṃ (sī.), paripucchako (syā.)] hoti attatthe ca ñāyatthe ca lakkhaṇe ca kāraṇe ca ṭhānāṭhāne ca, tassa taṃ paripucchaṃ nissāya paṭibhāyati – ayaṃ paripucchāpaṭibhānavā. Katamo adhigamapaṭibhānavā? Idhekaccassa adhigatā honti cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo cattāro ariyamaggā cattāri sāmaññaphalāni catasso paṭisambhidāyo cha abhiññāyo, tassa attho ñāto dhammo ñāto nirutti ñātā, atthe ñāte attho paṭibhāyati, dhamme ñāte dhammo paṭibhāyati, niruttiyā ñātāya nirutti paṭibhāyati; imesu tīsu ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Imāya paṭibhānapaṭisambhidāya upeto samupeto upagato samupagato upapanno samupapanno samannāgato so vuccati paṭibhānavā. Yassa pariyatti natthi, paripucchā natthi, adhigamo natthi, kiṃ tassa paṭibhāyissatīti – saṇho ca paṭibhānavā.

Na saddho na virajjatīti. **Na saddho**ti sāmaṃ sayaṃ abhiññātaṃ attapaccakkhaṃ dhammaṃ na kassaci saddahati aññassa samaṇassa vā brāhmaṇassa vā devassa vā mārassa vā brahmuno vā. ‘‘Sabbe saṅkhārā aniccā’’ti sāmaṃ sayaṃ abhiññātaṃ…pe… ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti… ‘‘avijjāpaccayā saṅkhārā’’ti…pe… ‘‘jātipaccayā jarāmaraṇa’’nti… ‘‘avijjānirodhā saṅkhāranirodho’’ti…pe… ‘‘jātinirodhā jarāmaraṇanirodho’’ti… ‘‘idaṃ dukkha’’nti…pe… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti… ‘‘ime āsavā’’ti…pe… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti… ‘‘ime dhammā abhiññeyyā’’ti…pe… ‘‘ime dhammā sacchikātabbā’’ti sāmaṃ sayaṃ abhiññātaṃ…pe… channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca, pañcannaṃ upādānakkhandhānaṃ samudayañca…pe… catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca sāmaṃ sayaṃ abhiññātaṃ…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti sāmaṃ sayaṃ abhiññātaṃ attapaccakkhaṃ dhammaṃ na kassaci saddahati aññassa samaṇassa vā brāhmaṇassa vā devassa vā mārassa vā brahmuno vā [brahmuno vā…pe… (sī. ka.)].

Vuttañhetaṃ bhagavatā – ‘‘saddahasi tvaṃ, sāriputta, saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānaṃ; vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosāna’’nti?

‘‘Na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi saddhindriyaṃ… vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānaṃ. Yesaṃ nūnetaṃ, bhante, aññātaṃ assa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya, te tattha paresaṃ saddhāya gaccheyyuṃ saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānaṃ. Vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ … paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānaṃ. Yesañca kho etaṃ, bhante, ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya, nikkaṅkhā te tattha nibbicikicchā. Saddhindriyaṃ… vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānaṃ. Mayhañca kho, etaṃ bhante, ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya, nikkaṅkhohaṃ tattha nibbicikiccho. Saddhindriyaṃ… vīriyindriyaṃ… satindriyaṃ… samādhindriyaṃ… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosāna’’nti.

‘‘Sādhu sādhu, sāriputta! Yesañhetaṃ, sāriputta, aññātaṃ assa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya, te tattha paresaṃ saddhāya gaccheyyuṃ saddhindriyaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyanaṃ amatapariyosānanti.

‘‘Assaddho akataññū ca, sandhicchedo ca yo naro;
Hatāvakāso vantāso, sa ve uttamaporiso’’ti.

Na saddho na virajjatīti. Sabbe bālaputhujjanā rajjanti, puthujjanakalyāṇakaṃ upādāya satta sekkhā virajjanti. Arahā neva rajjati no virajjati, viratto so khayā rāgassa vītarāgattā khayā dosassa vītadosattā, khayā mohassa vītamohattā. So vuṭṭhavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti – na saddho na virajjati.

Tenāha bhagavā –

‘‘Sātiyesu anassāvī, atimāne ca no yuto;
Saṇho ca paṭibhānavā, na saddho na virajjatī’’ti.

89. Lābhakamyā na sikkhati, alābhe ca na kuppati;
Aviruddho ca taṇhāya, rasesu [rase ca (sī. syā.)] **nānugijjhati.**

Lābhakamyā na sikkhati, alābhe ca na kuppatīti. Kathaṃ lābhakamyā sikkhati? Idha, bhikkhave, bhikkhu bhikkhuṃ passati lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tassa evaṃ hoti – ‘‘kena nu kho ayamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti? Tassa evaṃ hoti – ‘‘ayaṃ kho āyasmā suttantiko, tenāyamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti. So lābhahetu lābhapaccayā lābhakāraṇā lābhābhinibbattiyā lābhaṃ paripācento suttantaṃ pariyāpuṇāti. Evampi lābhakamyā sikkhati.

Atha vā bhikkhu bhikkhuṃ passati lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tassa evaṃ hoti – ‘‘kena nu kho ayamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti? Tassa evaṃ hoti – ‘‘ayaṃ kho āyasmā vinayadharo…pe… dhammakathiko… ābhidhammiko, tenāyamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti. So lābhahetu lābhapaccayā lābhakāraṇā lābhābhinibbattiyā lābhaṃ paripācento abhidhammaṃ pariyāpuṇāti. Evampi lābhakamyā sikkhati.

Atha vā bhikkhu bhikkhuṃ passati lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tassa evaṃ hoti – ‘‘kena nu kho ayamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti? Tassa evaṃ hoti – ‘‘ayaṃ kho āyasmā āraññiko… piṇḍapātiko… paṃsukūliko… tecīvariko… sapadānacāriko… khalupacchābhattiko… nesajjiko… yathāsanthatiko, tenāyamāyasmā lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti. So lābhahetu lābhapaccayā lābhakāraṇā lābhābhinibbattiyā lābhaṃ paripācento āraññiko hoti…pe… yathāsanthatiko hoti. Evampi lābhakamyā sikkhati.

Kathaṃ na lābhakamyā sikkhati? Idha bhikkhu na lābhahetu, na lābhapaccayā, na lābhakāraṇā, na lābhābhinibbattiyā, na lābhaṃ paripācento, yāvadeva attadamatthāya attasamatthāya attaparinibbāpanatthāya suttantaṃ pariyāpuṇāti, vinayaṃ pariyāpuṇāti, abhidhammaṃ pariyāpuṇāti. Evampi na lābhakamyā sikkhati.

Atha vā bhikkhu na lābhahetu, na lābhapaccayā, na lābhakāraṇā, na lābhābhinibbattiyā, na lābhaṃ paripācento, yāvadeva appicchaññeva [appicchaṃyeva (sī.)] nissāya santuṭṭhiññeva nissāya sallekhaññeva nissāya pavivekaññeva nissāya idamatthitaññeva [idamatthikataññeva (sī.)] nissāya āraññiko hoti, piṇḍapātiko hoti, paṃsukūliko hoti, tecīvariko hoti, sapadānacāriko hoti, khalupacchābhattiko hoti, nesajjiko hoti, yathāsanthatiko hoti. Evampi na lābhakamyā sikkhatīti – lābhakamyā na sikkhati.

Alābhe ca na kuppatīti. Kathaṃ alābhe kuppati? Idhekacco ‘‘kulaṃ vā na labhāmi, gaṇaṃ vā na labhāmi, āvāsaṃ vā na labhāmi, lābhaṃ vā na labhāmi, yasaṃ vā na labhāmi, pasaṃsaṃ vā na labhāmi, sukhaṃ vā na labhāmi, cīvaraṃ vā na labhāmi, piṇḍapātaṃ vā na labhāmi, senāsanaṃ vā na labhāmi, gilānapaccayabhesajjaparikkhāraṃ vā na labhāmi, gilānupaṭṭhākaṃ vā na labhāmi, appaññātomhī’’ti kuppati byāpajjati patiṭṭhīyati, kopañca dosañca appaccayañca pātukaroti. Evaṃ alābhe kuppati.

Kathaṃ alābhe na kuppati? Idha bhikkhu ‘‘kulaṃ vā na labhāmi gaṇaṃ vā na labhāmi…pe… appaññātomhī’’ti na kuppati na byāpajjati na patiṭṭhīyati, na kopañca dosañca appaccayañca pātukaroti. Evaṃ alābhe na kuppatīti – lābhakamyā na sikkhati alābhe ca na kuppati.

Aviruddho ca taṇhāya, rasesu nānugijjhatīti. **Viruddho**ti yo cittassa āghāto paṭighāto, paṭighaṃ paṭivirodho, kopo pakopo sampakopo, doso padoso sampadoso, cittassa byāpatti manopadoso, kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattaṃ, byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho, caṇḍikkaṃ, asuropo, anattamanatā cittassa – ayaṃ vuccati virodho. Yasseso virodho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati aviruddho. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Raso**ti mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso, ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambikaṃ [lapilaṃ (sī.), lambilaṃ (syā.), labilaṃ (ka.), āyatanavibhaṅge] kasāvo sādu asādu sītaṃ uṇhaṃ. Santeke samaṇabrāhmaṇā rasagiddhā. Te jivhaggena rasaggāni pariyesantā āhiṇḍanti, te ambilaṃ labhitvā anambilaṃ pariyesanti, anambilaṃ labhitvā ambilaṃ pariyesanti; madhuraṃ labhitvā amadhuraṃ pariyesanti, amadhuraṃ labhitvā madhuraṃ pariyesanti; tittakaṃ labhitvā atittakaṃ pariyesanti, atittakaṃ labhitvā tittakaṃ pariyesanti; kaṭukaṃ labhitvā akaṭukaṃ pariyesanti, akaṭukaṃ labhitvā kaṭukaṃ pariyesanti; loṇikaṃ labhitvā aloṇikaṃ pariyesanti, aloṇikaṃ labhitvā loṇikaṃ pariyesanti; khārikaṃ labhitvā akhārikaṃ pariyesanti, akhārikaṃ labhitvā khārikaṃ pariyesanti; lambikaṃ labhitvā kasāvaṃ pariyesanti, kasāvaṃ labhitvā lambikaṃ pariyesanti; sāduṃ labhitvā asāduṃ pariyesanti, asāduṃ labhitvā sāduṃ pariyesanti; sītaṃ labhitvā uṇhaṃ pariyesanti, uṇhaṃ labhitvā sītaṃ pariyesanti. Te yaṃ yaṃ labhitvā tena tena na santussanti aparāparaṃ pariyesanti, manāpikesu rasesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā. Yassesā rasataṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’’ti.

Yathā vanaṃ ālimpeyya yāvadeva ropanatthāya, yathā vā pana akkhaṃ abbhañjeyya yāvadeva bhārassa nittharaṇatthāya, yathā vā pana puttamaṃsaṃ āhāraṃ āhareyya yāvadeva kantārassa nittharaṇatthāya; evameva bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘‘neva davāya…pe…

phāsuvihāro cā’’ti. Rasataṇhaṃ pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti, rasataṇhāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – aviruddho ca taṇhāya rasesu nānugijjhati.

Tenāha bhagavā –

‘‘Lābhakamyā na sikkhati, alābhe ca na kuppati;
Aviruddho ca taṇhāya, rasesu nānugijjhatī’’ti.

90. Upekkhako sadā sato, na loke maññate samaṃ;
Na visesī na nīceyyo, tassa no santi ussadā.

Upekkhako sadā satoti. **Upekkhako**ti chaḷaṅgupekkhāya samannāgato. Cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Cakkhunā rūpaṃ disvā manāpaṃ nābhigijjhati nābhihaṃsati [nābhihasati (sī. syā.)] na rāgaṃ janeti, tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na maṅku hoti appatiṭṭhitacitto [appatiṭṭhīna citto (syā.), appatiṭṭhanacitto (ka.)] alīnamanaso [ādinamanaso (syā.)] abyāpannacetaso, tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya manāpaṃ nābhigijjhati nābhihaṃsati na rāgaṃ janeti, tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Manasā kho paneva dhammaṃ viññāya amanāpaṃ na maṅku hoti appatiṭṭhitacitto alīnamanaso abyāpannacetaso, tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

Cakkhunā rūpaṃ disvā manāpāmanāpesu rūpesu tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya manāpāmanāpesu dhammesu tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

Cakkhunā rūpaṃ disvā rajanīye na rajjati, dussanīye [dosanīye (bahūsu)] na dussati, mohanīye na muyhati, kopanīye na kuppati, madanīye na majjati, kilesanīye na kilissati. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya rajanīye na rajjati dussanīye na dussati, mohanīye na muyhati, kopanīye na kuppati, madanīye na majjati, kilesanīye na kilissati. Diṭṭhe diṭṭhamatto, sute sutamatto, mute mutamatto, viññāte viññātamatto. Diṭṭhe na limpati, sute na limpati, mute na limpati, viññāte na limpati. Diṭṭhe anūpayo anapāyo anissito appaṭibaddho vippamutto visaññutto vimariyādikatena cetasā viharati. Sute… mute… viññāte anūpayo anapāyo anissito appaṭibaddho vippamutto visaññutto vimariyādikatena cetasā viharati.

Saṃvijjati arahato cakkhu, passati arahā cakkhunā rūpaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Saṃvijjati arahato sotaṃ, suṇāti arahā sotena saddaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Saṃvijjati arahato ghānaṃ, ghāyati arahā ghānena gandhaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Saṃvijjati arahato jivhā, sāyati arahā jivhāya rasaṃ…pe… saṃvijjati arahato kāyo, phusati arahā kāyena phoṭṭhabbaṃ…pe… saṃvijjati arahato mano, vijānāti arahā manasā dhammaṃ. Chandarāgo arahato natthi suvimuttacitto arahā.

Cakkhu rūpārāmaṃ rūparataṃ rūpasammuditaṃ, taṃ arahato dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Sotaṃ saddārāmaṃ…pe… ghānaṃ gandhārāmaṃ… jivhā rasārāmā rasaratā rasasammuditā, sā arahato dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Kāyo phoṭṭhabbārāmo…pe… mano dhammārāmo dhammarato dhammasammudito, so arahato danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti.

‘‘Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
Danto seṭṭho manussesu, yotivākyaṃ titikkhati.

‘‘Varamassatarā dantā, ājānīyā ca [ājāniyāva (syā.)] sindhavā;
Kuñjarā ca mahānāgā, attadanto tato varaṃ.

‘‘Na hi etehi yānehi, gaccheyya agataṃ disaṃ;
Yathāttanā sudantena, danto dantena gacchati.

‘‘Vidhāsu na vikampanti, vippamuttā punabbhavā;
Dantabhūmimanuppattā, te loke vijitāvino.

‘‘Yassindriyāni bhāvitāni [vibhāvitāni (sī.)], ajjhattaṃ bahiddhā ca [ajjhattabahiddhā ca (sī.), ajjhattañca bahiddhā ca (syā. ka.) su. ni. 521] sabbaloke;
Nibbijjha imaṃ [nibbijjhimaṃ (syā.), nibbijja imaṃ (ka.)] parañca lokaṃ, kālaṃ kaṅkhati bhāvito sa danto’’ti.

Upekkhako sadāti. Sadā sabbadā sabbakālaṃ niccakālaṃ dhuvakālaṃ…pe… pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu… citte… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati satoti – upekkhako sadā sato.

Na loke maññate samanti. ‘‘Sadisohamasmī’’ti mānaṃ na janeti jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunāti – na loke maññate samaṃ.

Na visesī na nīceyyoti. ‘‘Seyyohamasmī’’ti atimānaṃ na janeti jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. ‘‘Hīnohamasmī’’ti omānaṃ na janeti jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunāti – na visesī na nīceyyo.

Tassa no santi ussadāti. **Tassā**ti arahato khīṇāsavassa. **Ussadā**ti sattussadā – rāgussado dosussado mohussado mānussado diṭṭhussado kilesussado kammussado. Tassime ussadā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – tassa no santi ussadā.

Tenāha bhagavā –

‘‘Upekkhako sadā sato, na loke maññate samaṃ;
Na visesī na nīceyyo, tassa no santi ussadā’’ti.

91. **Yassa nissayatā** [nissayanā (ka.)] **natthi, ñatvā dhammaṃ anissito;**
Bhavāya vibhavāya vā, taṇhā yassa na vijjati.

Yassa nissayatā natthīti. **Yassā**ti arahato khīṇāsavassa. **Nissayā**ti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. Tassa taṇhānissayo pahīno, diṭṭhinissayo paṭinissaṭṭho; taṇhānissayassa pahīnattā diṭṭhinissayassa paṭinissaṭṭhattā nissayatā yassa natthi na santi na saṃvijjati nupalabbhati, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – yassa nissayatā natthi.

Ñatvā dhammaṃ anissitoti. **Ñatvā**ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā aniccā’’ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntntti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Anissito**ti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. Taṇhānissayaṃ pahāya diṭṭhinissayaṃ paṭinissajjitvā cakkhuṃ anissito, sotaṃ anissito, ghānaṃ anissito, jivhaṃ anissito, kāyaṃ anissito, manaṃ anissito, rūpe… sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ…pe… diṭṭhasutamutaviññātabbe dhamme anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – ñatvā dhammaṃ anissito.

Bhavāya vibhavāya vā, taṇhā yassa na vijjatīti. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Yassā**ti arahato khīṇāsavassa. **Bhavāyā**ti bhavadiṭṭhiyā, **vibhavāyā**ti vibhavadiṭṭhiyā; **bhavāyā**ti sassatadiṭṭhiyā, **vibhavāyā**ti ucchedadiṭṭhiyā; **bhavāyā**ti punappunabhavāya punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā. Taṇhā yassa natthi na santi na saṃvijjati nupalabbhati, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – bhavāya vibhavāya vā taṇhā yassa na vijjati.

Tenāha bhagavā –

‘‘Yassa nissayatā natthi, ñatvā dhammaṃ anissito;
Bhavāya vibhavāya vā, taṇhā yassa na vijjatī’’ti.

92. **Taṃ brūmi upasantoti, kāmesu anapekkhinaṃ;**
Ganthā tassa na vijjanti, atarī so visattikaṃ.

Taṃ brūmi upasantoti. Upasanto vūpasanto nibbuto paṭipassaddhoti. Taṃ brūmi taṃ kathemi taṃ bhaṇāmi taṃ dīpayāmi taṃ voharāmīti – taṃ brūmi upasantoti.

Kāmesu anapekkhinanti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Vatthukāme parijānitvā, kilesakāme pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā kāmesu anapekkhino vītakāmo cattakāmo vantakāmo muttakāmo pahīnakāmo paṭinissaṭṭhakāmo, kāmesu vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – kāmesu anapekkhinaṃ.

Ganthā tassa na vijjantīti. **Ganthā**ti cattāro ganthā – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. Attano diṭṭhiyā rāgo abhijjhā kāyagantho, paravādesu āghāto appaccayo byāpādo kāyagantho, attano sīlaṃ vā vataṃ vā sīlabbataṃ vā parāmāso sīlabbataparāmāso kāyagantho, attano diṭṭhi idaṃsaccābhiniveso kāyagantho. **Tassā**ti arahato khīṇāsavassa. **Ganthā tassa na vijjantī**ti. Ganthā tassa natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – ganthā tassa na vijjanti.

Atarī so visattikanti. **Visattikā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā? Visatāti visattikā, visālāti visattikā, visaṭāti visattikā, visamāti visattikā, visakkatīti visattikā, visaṃharatīti visattikā, visaṃvādikāti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā, visālā vā pana sā taṇhā rūpe… sadde… gandhe… rase… phoṭṭhabbe… kule… gaṇe… āvāse…pe… diṭṭhasutamutaviññātabbesu dhammesu visataṃ vitthatāti visattikā. **Atarī so visattika**nti. So imaṃ visattikaṃ taṇhaṃ atari uttari patari samatikkami vītivattīti – atarī so visattikaṃ.

Tenāha bhagavā –

‘‘Taṃ brūmi upasantoti, kāmesu anapekkhinaṃ;
Ganthā tassa na vijjanti, atarī so visattika’’nti.

93. **Na tassa puttā pasavo, khettaṃ vatthuñca vijjati;**
Attā vāpi nirattā vā, na tasmiṃ upalabbhati.

Na tassa puttā pasavo, khettaṃ vatthuñca vijjatīti. **Nā**ti paṭikkhepo. **Tassā**ti arahato khīṇāsavassa. **Puttā**ti cattāro puttā – attajo putto, khettajo putto, dinnako putto, antevāsiko putto. **Pasavo**ti. Ajeḷakā kukkuṭasūkarā hatthigāvāssavaḷavā. **Khetta**nti sālikhettaṃ vīhikhettaṃ muggakhettaṃ māsakhettaṃ yavakhettaṃ godhumakhettaṃ tilakhettaṃ. **Vatthu**nti gharavatthuṃ koṭṭhavatthuṃ purevatthuṃ pacchāvatthuṃ ārāmavatthuṃ vihāravatthuṃ. **Na tassa puttā pasavo, khettaṃ vatthuñca vijjatī**ti. Tassa puttapariggaho vā pasupariggaho vā khettapariggaho vā vatthupariggaho vā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – na tassa puttā pasavo, khettaṃ vatthuñca vijjati.

Attā vāpi nirattā vā, na tasmiṃ upalabbhatīti. **Attā**ti attadiṭṭhi, **nirattā**ti ucchedadiṭṭhi; **attā**ti gahitaṃ natthi, **nirattā**ti muñcitabbaṃ natthi. Yassa natthi gahitaṃ tassa natthi muñcitabbaṃ. Yassa natthi muñcitabbaṃ tassa natthi gahitaṃ. Gāhamuñcanasamatikkanto arahā vuddhiparihānivītivatto. So vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti – attā vāpi nirattā vā, na tasmiṃ upalabbhati.

Tenāha bhagavā –

‘‘Na tassa puttā pasavo, khettaṃ vatthuñca vijjati;
Attā vāpi nirattā vā, na tasmiṃ upalabbhatī’’ti.

94. **Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā;**
Taṃ tassa apurakkhataṃ, tasmā vādesu nejati.

Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇāti. **Puthujjanā**ti puthu kilese janentīti puthujjanā, puthu avihatasakkāyadiṭṭhikāti puthujjanā, puthu satthārānaṃ mukhullokikāti [mukhullokakāti (sī.)] puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhantīti puthujjanā, puthu nānāsantāpehi santappentīti puthujjanā, puthu nānāpariḷāhehi pariḍayhantīti puthujjanā, puthu pañcasu kāmaguṇesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhāti puthujjanā, puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti – puthujjanā. **Samaṇā**ti ye keci ito bahiddhā paribbajūpagatā paribbajasamāpannā. **Brāhmaṇā**ti ye keci bhovādikā. **Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā**ti. Puthujjanā yena taṃ rāgena vadeyyuṃ, yena dosena vadeyyuṃ, yena mohena vadeyyuṃ, yena mānena vadeyyuṃ, yāya diṭṭhiyā vadeyyuṃ, yena uddhaccena vadeyyuṃ, yāya vicikicchāya vadeyyuṃ, yehi anusayehi vadeyyuṃ, rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā te abhisaṅkhārā pahīnā; abhisaṅkhārānaṃ pahīnattā gatiyā [gatiyo (syā.)] yena taṃ vadeyyuṃ – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi paccayo natthi kāraṇaṃ natthi yena naṃ vadeyyuṃ katheyyuṃ bhaṇeyyuṃ dīpayeyyuṃ vohareyyunti – yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā.

Taṃ tassa apurakkhatanti. **Tassā**ti arahato khīṇāsavassa. **Purekkhārā**ti dve purekkhārā – taṇhāpurekkhāro ca diṭṭhipurekkhāro ca…pe… ayaṃ taṇhāpurekkhāro…pe… ayaṃ diṭṭhipurekkhāro. Tassa taṇhāpurekkhāro pahīno, diṭṭhipurekkhāro paṭinissaṭṭho; taṇhāpurekkhārassa pahīnattā, diṭṭhipurekkhārassa paṭinissaṭṭhattā na taṇhaṃ vā diṭṭhiṃ vā purato katvā carati, na taṇhādhajo na taṇhāketu na taṇhādhipateyyo, na diṭṭhidhajo na diṭṭhiketu na diṭṭhādhipateyyo, na taṇhāya vā na diṭṭhiyā vā parivārito caratīti – taṃ tassa apurakkhataṃ.

Tasmā vādesu nejatīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā vādesu upavādesu nindāya garahāya akittiyā avaṇṇahārikāya nejati na iñjati na calati na vedhati nappavedhati na sampavedhatīti – tasmā vādesu nejati.

Tenāha bhagavā –

‘‘Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā;
Taṃ tassa apurakkhataṃ, tasmā vādesu nejatī’’ti.

95. **Vītagedho amaccharī, na ussesu vadate muni;**
Na samesu na omesu, kappaṃ neti akappiyo.

Vītagedho amaccharīti. **Gedho** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yasseso gedho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati vītagedho. So rūpe agiddho…pe… diṭṭhasutamutaviññātabbesu dhammesu agiddho agadhito amucchito anajjhosito, vītagedho vigatagedho cattagedho vantagedho muttagedho pahīnagedho paṭinissaṭṭhagedho nicchāto…pe… brahmabhūtena attanā viharatīti – vītagedho. **Amaccharī**ti **macchariyanti** pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ…pe… gāho – idaṃ vuccati macchariyaṃ. Yassetaṃ macchariyaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so vuccati amaccharīti – vītagedho amaccharī.

Na ussesu vadate muni, na samesu na omesūti. **Munī**ti. **Monaṃ** vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. ‘‘Seyyohamasmī’’ti vā, ‘‘sadisohamasmī’’ti vā, ‘‘hīnohamasmī’’ti vā na vadati na katheti na bhaṇati na dīpayati na voharatīti – na ussesu vadate muni, na samesu na omesu.

Kappaṃ neti akappiyoti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho; taṇhākappassa pahīnattā, diṭṭhikappassa paṭinissaṭṭhattā taṇhākappaṃ vā diṭṭhikappaṃ vā neti na upeti na upagacchati na gaṇhāti na parāmasati nābhinivisatīti – kappaṃ neti. **Akappiyo**ti. Kappāti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho; tassa taṇhākappassa pahīnattā, diṭṭhikappassa paṭinissaṭṭhattā taṇhākappaṃ vā diṭṭhikappaṃ vā na kappeti na janeti na sañjaneti na nibbatteti nābhinibbattetīti – kappaṃ neti akappiyo.

Tenāha bhagavā –

‘‘Vītagedho amaccharī, na ussesu vadate muni;
Na samesu na omesu, kappaṃ neti akappiyo’’ti.

96. **Yassa loke sakaṃ natthi, asatā ca na socati;**
Dhammesu ca na gacchati, sa ve santoti vuccati.

Yassa loke sakaṃ natthīti. **Yassā**ti arahato khīṇāsavassa. **Loke sakaṃ natthī**ti. Tassa mayhaṃ vā idaṃ paresaṃ vā idanti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ, natthi na santi…pe… ñāṇagginā daḍḍhanti – yassa loke sakaṃ natthi. **Asatā ca na socatī**ti. Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati. Cakkhu me vipariṇatanti na socati. Sotaṃ me… ghānaṃ me… jivhā me… kāyo me… mano me… rūpā me… saddā me… gandhā me… rasā me… phoṭṭhabbā me… kulaṃ me… gaṇo me… āvāso me… lābho me… yaso me… pasaṃsā me… sukhaṃ me… cīvaraṃ me… piṇḍapāto me… senāsanaṃ me… gilānapaccayabhesajjaparikkhāro me… mātā me… pitā me… bhātā me… bhaginī me… putto me… dhītā me… mittā me… amaccā me… ñātakā me… sālohitā me vipariṇatāti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi, asatā ca na socati.

Atha vā asantāya [asatāya (sī.), asātāya (syā.)] dukkhāya vedanāya phuṭṭho pareto samohito samannāgato na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Cakkhurogena phuṭṭho pareto samohito samannāgato na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati, sotarogena… ghānarogena… jivhārogena… kāyarogena… sīsarogena… kaṇṇarogena… mukharogena… dantarogena… kāsena… sāsena… pināsena… ḍāhena… jarena… kucchirogena… mucchāya… pakkhandikāya… sūlena… visūcikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena… dadduyā… kaṇḍuyā… kacchuyā… rakhasāya … vitacchikāya… lohitena… pittena… madhumehena… aṃsāya… piḷakāya… bhagandalena [bhagandalāya (sī. syā.)] … pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena… opakkamikena ābādhena… kammavipākajena ābādhena… sītena… uṇhena… jighacchāya… pipāsāya… ḍaṃsamakasavātātapasarīsapasamphassehi phuṭṭho pareto samohito samannāgato na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi, asatā ca na socati.

Atha vā asante asaṃvijjamāne anupalabbhamāne [anupalabbhiyamāne (syā. ka.)] – ‘‘aho vata me taṃ natthi, siyā vata me taṃ, taṃ vatāhaṃ na ca labhāmī’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi asatā ca na socati. **Dhammesu ca na gacchatī**ti na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, na anusayavasena gacchati na ca vaggehi dhammehi yāyati nīyati vuyhati saṃharīyatīti – dhammesu ca na gacchati.

Sa ve santoti vuccatīti. So santo upasanto vūpasanto nibbuto paṭipassaddhoti vuccati pavuccati kathīyati bhaṇīyati dīpīyati voharīyatīti – sa ve santoti vuccati.

Tenāha bhagavā –

‘‘Yassa loke sakaṃ natthi, asatā ca na socati;
Dhammesu ca na gacchati, sa ve santoti vuccatī’’ti.

Purābhedasuttaniddeso dasamo.

11. Kalahavivādasuttaniddeso

Atha kalahavivādasuttaniddesaṃ vakkhati –

97. **Kutopahūtā kalahā vivādā, paridevasokā sahamaccharā ca;**
Mānātimānā sahapesuṇā ca, kutopahūtā te tadiṅgha brūhi.

Kutopahūtā kalahā vivādāti. **Kalaho**ti ekena ākārena kalaho; vivādotipi taññeva. Yo kalaho so vivādo, yo vivādo so kalaho. Atha vā aparena ākārena vivādo vuccati kalahassa pubbabhāgo vivādo. Rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati – ayaṃ vivādo. Katamo kalaho? Āgārikā daṇḍapasutā kāyena vācāya kalahaṃ karonti, pabbajitā āpattiṃ āpajjantā kāyena vācāya kalahaṃ karonti – ayaṃ kalaho.

Kutopahūtā kalahā vivādāti. Kalahā ca vivādā ca kutopahūtā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti kalahassa ca vivādassa ca mūlaṃ pucchati, hetuṃ pucchati, nidānaṃ pucchati, sambhavaṃ pucchati, pabhavaṃ pucchati, samuṭṭhānaṃ pucchati, āhāraṃ pucchati, ārammaṇaṃ pucchati, paccayaṃ pucchati, samudayaṃ pucchati papucchati yācati ajjhesati [ajjhosati (sī.)] pasādetīti – kutopahūtā kalahā vivādā.

Paridevasokā sahamaccharā cāti. **Paridevo**ti ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena vā byasanena samannāgatassa, aññataraññatarena vā dukkhadhammena phuṭṭhassa, ādevo paridevo, ādevanā paridevanā, ādevitattaṃ paridevitattaṃ, vācā palāpo vippalāpo lālappo lālappāyanā lālappāyitattaṃ. **Soko**ti ñātibyasanena vā phuṭṭhassa, bhogarogasīladiṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena vā byasanena samannāgatassa, aññataraññatarena vā dukkhadhammena phuṭṭhassa, soko socanā socitattaṃ, antosoko antoparisoko, antoḍāho antopariḍāho, cetaso parijjhāyanā domanassaṃ sokasallaṃ. **Maccharan**ti pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ macchariyaṃ maccharāyanaṃ maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyaṃ. Api ca, khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ gāho. Idaṃ vuccati macchariyanti – paridevasokā sahamaccharā ca.

Mānātimānā sahapesuṇā cāti. **Māno**ti idhekacco mānaṃ janeti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā. **Atimāno**ti idhekacco paraṃ atimaññati jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. **Pesuñña**nti idhekacco pisuṇavāco hoti – ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti – idaṃ vuccati pesuññaṃ. Api ca dvīhi kāraṇehi pesuññaṃ upasaṃharati – piyakamyatāya vā bhedādhippāyena vā. Kathaṃ piyakamyatāya pesuññaṃ upasaṃharati? Imassa piyo bhavissāmi, manāpo bhavissāmi, vissāsiko bhavissāmi, abbhantariko bhavissāmi, suhadayo bhavissāmīti – evaṃ piyakamyatāya pesuññaṃ upasaṃharati. Kathaṃ bhedādhippāyena pesuññaṃ upasaṃharati? Kathaṃ ime nānā assu, vinā assu, vaggā assu, dvidhā assu, dvejjhā assu, dve pakkhā assu, bhijjeyyuṃ na samāgaccheyyuṃ, dukkhaṃ na phāsu vihareyyunti – evaṃ bhedādhippāyena pesuññaṃ upasaṃharatīti – mānātimānā sahapesuṇā ca.

Kutopahūtā te tadiṅgha brūhīti. Kalaho ca vivādo ca paridevo ca soko ca macchariyañca māno ca atimāno ca pesuññañcāti – ime aṭṭha kilesā kutopahūtā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti. Imesaṃ aṭṭhannaṃ kilesānaṃ mūlaṃ pucchati, hetuṃ pucchati, nidānaṃ pucchati, sambhavaṃ pucchati, pabhavaṃ pucchati, samuṭṭhānaṃ pucchati, āhāraṃ pucchati, ārammaṇaṃ pucchati, paccayaṃ pucchati, samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – kutopahūtā te tadiṅghaṃ brūhīti. Iṅgha brūhi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – kutopahūtā te tadiṅgha brūhi.

Tenāha so nimmito –

‘‘Kutopahūtā kalahā vivādā, paridevasokā sahamaccharā ca;
Mānātimānā sahapesuṇā ca, kutopahūtā te tadiṅgha brūhī’’ti.

98. Piyappahūtā kalahā vivādā, paridevasokā sahamaccharā ca;

Mānātimānā sahapesuṇā ca, maccherayuttā kalahā vivādā;
Vivādajātesu ca pesuṇāni.

Piyappahūtā kalahā vivādā, paridevasokā sahamaccharā cāti. **Piyā**ti dve piyā – sattā vā saṅkhārā vā. Katame sattā piyā? Idha yassa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā putto vā dhītā vā mittā vā amaccā vā ñātī vā sālohitā vā – ime sattā piyā. Katame saṅkhārā piyā? Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā – ime saṅkhārā piyā.

Piyaṃ vatthuṃ acchedasaṅkinopi kalahaṃ karonti, acchijjantepi kalahaṃ karonti, acchinnepi kalahaṃ karonti. Piyaṃ vatthuṃ vipariṇāmasaṅkinopi kalahaṃ karonti, vipariṇāmantepi kalahaṃ karonti, vipariṇatepi kalahaṃ karonti. Piyaṃ vatthuṃ acchedasaṅkinopi vivadanti, acchijjantepi vivadanti, acchinnepi vivadanti. Piyaṃ vatthuṃ vipariṇāmasaṅkinopi vivadanti, vipariṇāmantepi vivadanti, vipariṇatepi vivadanti. Piyaṃ vatthuṃ acchedasaṅkinopi paridevanti, acchijjantepi paridevanti, acchinnepi paridevanti. Piyaṃ vatthuṃ vipariṇāmasaṅkinopi paridevanti, vipariṇāmantepi paridevanti, vipariṇatepi paridevanti. Piyaṃ vatthuṃ acchedasaṅkinopi socanti, acchijjantepi socanti, acchinnepi socanti. Piyaṃ vatthuṃ vipariṇāmasaṅkinopi socanti, vipariṇāmantepi socanti, vipariṇatepi socanti. Piyaṃ vatthuṃ rakkhanti gopenti pariggaṇhanti mamāyanti maccharāyanti.

Mānātimānā sahapesuṇā cāti. Piyaṃ vatthuṃ nissāya mānaṃ janenti, piyaṃ vatthuṃ nissāya atimānaṃ janenti. Kathaṃ piyaṃ vatthuṃ nissāya mānaṃ janenti? Mayaṃ lābhino manāpikānaṃ rūpānaṃ saddānaṃ gandhānaṃ rasānaṃ phoṭṭhabbānanti. Evaṃ piyaṃ vatthuṃ nissāya mānaṃ janenti. Kathaṃ piyaṃ vatthuṃ nissāya atimānaṃ janenti? Mayaṃ lābhino manāpikānaṃ rūpānaṃ saddānaṃ gandhānaṃ rasānaṃ phoṭṭhabbānaṃ, ime panaññe na lābhino manāpikānaṃ rūpānaṃ saddānaṃ gandhānaṃ rasānaṃ phoṭṭhabbānanti. Evaṃ piyaṃ vatthuṃ nissāya atimānaṃ janenti. **Pesuñña**nti idhekacco pisuṇavāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya…pe… evaṃ bhedādhippāyena pesuññaṃ upasaṃharatīti…pe… mānātimānā sahapesuṇā ca.

Maccherayuttā kalahā vivādāti. Kalaho ca vivādo ca paridevo ca soko ca māno ca atimāno ca pesuññañcāti – ime satta kilesā macchariye yuttā payuttā āyuttā samāyuttāti – maccherayuttā kalahā vivādā.

Vivādajātesu ca pesuṇānīti. Vivāde jāte sañjāte nibbatte abhinibbatte pātubhūte pesuññaṃ upasaṃharanti; ito sutvā amutra akkhāyanti imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhāyanti amūsaṃ bhedāya. Iti samaggānaṃ vā bhettāro, bhinnānaṃ vā anuppadātāro, vaggārāmā vaggaratā vagganandī vaggakaraṇiṃ vācaṃ bhāsitāro honti – idaṃ vuccati pesuññaṃ. Api ca dvīhi kāraṇehi pesuññaṃ upasaṃharanti – piyakamyatāya vā bhedādhippāyena vā. Kathaṃ piyakamyatāya pesuññaṃ upasaṃharanti? Imassa piyā bhavissāma, manāpā bhavissāma, vissāsikā bhavissāma, abbhantarikā bhavissāma, suhadayā bhavissāmāti. Evaṃ piyakamyatāya pesuññaṃ upasaṃharanti. Kathaṃ bhedādhippāyena pesuññaṃ upasaṃharanti? ‘‘Kathaṃ ime nānā assu, vinā assu, vaggā assu, dvedhā assu, dvejjhā assu, dve pakkhā assu, bhijjeyyuṃ na samāgaccheyyuṃ, dukkhaṃ na phāsu vihareyyu’’nti – evaṃ bhedādhippāyena pesuññaṃ upasaṃharantīti – vivādajātesu ca pesuṇāni.

Tenāha bhagavā –

‘‘Piyappahūtā kalahā vivādā, paridevasokā sahamaccharā ca;
Mānātimānā sahapesuṇā ca, maccherayuttā kalahā vivādā;
Vivādajātesu ca pesuṇānī’’ti.

99. **Piyā su lokasmiṃ kutonidānā, ye cāpi lobhā vicaranti loke;**
Āsā ca niṭṭhā ca kutonidānā, ye samparāyāya narassa honti.

Piyā su lokasmiṃ kutonidānāti. Piyā kutonidānā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti piyānaṃ mūlaṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – piyā su lokasmiṃ kutonidānā.

Ye cāpi lobhā vicaranti loketi. **Ye cāpī**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Lobhā**ti yo lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlaṃ. **Vicarantī**ti vicaranti viharanti iriyanti vattanti pālenti yapenti yāpenti. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloketi – ye cāpi lobhā vicaranti loke.

Āsā ca niṭṭhā ca kutonidānāti. Āsā ca niṭṭhā ca kutonidānā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti āsāya ca niṭṭhāya ca mūlaṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – āsā ca niṭṭhā ca kutonidānā. **Ye samparāyāya narassa hontī**ti. Ye narassa parāyanā honti dīpā honti tāṇā honti leṇā honti saraṇā honti niṭṭhā parāyanā hontīti – ye samparāyāya narassa honti.

Tenāha so nimmito –

‘‘Piyā su lokasmiṃ kutonidānā, ye cāpi lobhā vicaranti loke;
Āsā ca niṭṭhā ca kutonidānā, ye samparāyāya narassa hontī’’ti.

100. **Chandānidānāni piyāni loke, ye cāpi** [ye vāpi (syā.)] **lobhā vicaranti loke;**
Āsā ca niṭṭhā ca itonidānā, ye samparāyāya narassa honti.

Chandānidānāni piyāni loketi. **Chando**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ. Api ca pañca chandā – pariyesanacchando, paṭilābhacchando, paribhogacchando, sannidhicchando, visajjanacchando. Katamo pariyesanacchando? Idhekacco ajjhositoyeva atthiko chandajāto rūpe pariyesati, sadde… gandhe… rase… phoṭṭhabbe pariyesati – ayaṃ pariyesanacchando. Katamo paṭilābhacchando? Idhekacco ajjhositoyeva atthiko chandajāto rūpe paṭilabhati, sadde… gandhe… rase… phoṭṭhabbe paṭilabhati – ayaṃ paṭilābhacchando. Katamo paribhogacchando? Idhekacco ajjhositoyeva atthiko chandajāto rūpe paribhuñjati, sadde… gandhe… rase… phoṭṭhabbe paribhuñjati – ayaṃ paribhogacchando. Katamo sannidhicchando? Idhekacco ajjhositoyeva atthiko chandajāto dhanasannicayaṃ karoti ‘‘āpadāsu bhavissatī’’ti – ayaṃ sannidhicchando. Katamo visajjanacchando? Idhekacco ajjhositoyeva atthiko chandajāto dhanaṃ visajjeti hatthārohānaṃ assārohānaṃ rathikānaṃ dhanuggahānaṃ pattikānaṃ ‘‘ime maṃ rakkhissanti gopissanti samparivārissantī’’ti – ayaṃ visajjanacchando. **Piyānī**ti dve piyā – sattā vā saṅkhārā vā…pe… ime sattā piyā…pe… ime saṅkhārā piyā. **Chandānidānāni piyāni loke**ti. Piyā chandanidānā chandasamudayā chandajātikā chandapabhavāti – chandānidānāni piyāni loke.

Ye cāpi lobhā vicaranti loketi. **Ye cāpī**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Lobhā**ti yo lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlaṃ. **Vicarantī**ti vicaranti viharanti iriyanti vattanti pālenti yapenti yāpenti. **Loke**ti apāyaloke…pe… āyatanaloketi – ye cāpi lobhā vicaranti loke.

Āsā ca niṭṭhā ca itonidānāti. Āsā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Niṭṭhā**ti idhekacco rūpe pariyesanto rūpaṃ paṭilabhati, rūpaniṭṭho hoti, sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ … suttantaṃ… vinayaṃ… abhidhammaṃ… āraññikaṅgaṃ… piṇḍapātikaṅgaṃ… paṃsukūlikaṅgaṃ…

tecīvarikaṅgaṃ… sapadānacārikaṅgaṃ… khalupacchābhattikaṅgaṃ… nesajjikaṅgaṃ… yathāsanthatikaṅgaṃ… paṭhamaṃ jhānaṃ… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ… ākāsānañcāyatanasamāpattiṃ… viññāṇañcāyatanasamāpattiṃ… ākiñcaññāyatanasamāpattiṃ … nevasaññānāsaññāyatanasamāpattiṃ pariyesanto nevasaññānāsaññāyatanasamāpattiṃ paṭilabhati, nevasaññānāsaññāyatanasamāpattiniṭṭho hoti.

> ‘‘Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
> Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
> Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatī’’ti.

Āsāya samiddhi vuccate niṭṭhā. **Āsā ca niṭṭhā ca itonidānā**ti. Āsā ca niṭṭhā ca ito chandanidānā chandasamudayā chandajātikā chandapabhavāti – āsā ca niṭṭhā ca itonidānā.

Ye samparāyāya narassa hontīti. Ye narassa parāyanā honti dīpā honti tāṇā honti leṇā honti saraṇā honti niṭṭhā parāyanā hontīti – ye samparāyāya narassa honti.

Tenāha bhagavā –

> ‘‘Chandānidānāni piyāni loke, ye cāpi lobhā vicaranti loke;
> Āsā ca niṭṭhā ca itonidānā, ye samparāyāya narassa hontī’’ti.

101. **Chando nu lokasmiṃ kutonidāno, vinicchayā cāpi** [vāpi (sī. syā.)] **kutopahūtā;**
Kodho mosavajjañca kathaṃkathā ca, ye cāpi dhammā samaṇena vuttā.

Chando nu lokasmiṃ kutonidānoti. Chando kutonidāno kutojāto kutosañjāto kutonibbatto kutoabhinibbatto kutopātubhūto, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavoti chandassa mūlaṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – chando nu lokasmiṃ kutonidāno.

Vinicchayā cāpi kutopahūtāti. Vinicchayā kutopahūtā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti vinicchayānaṃ mūlaṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – vinicchayā cāpi kutopahūtā.

Kodho mosavajjañca kathaṃkathā cāti. **Kodho**ti yo evarūpo cittassa āghāto paṭighāto, paṭighaṃ paṭivirodho, kopo pakopo sampakopo, doso padoso sampadoso, cittassa byāpatti manopadoso, kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattaṃ, byāpatti byāpajjanā byāpajjitattaṃ, virodho paṭivirodho, caṇḍikkaṃ asuropo anattamanatā cittassa. Mosavajjaṃ vuccati musāvādo. Kathaṃkathā vuccati vicikicchāti – kodho mosavajjañca kathaṃkathā ca.

Ye cāpi dhammā samaṇena vuttāti. **Ye cāpī**ti ye kodhena ca mosavajjena ca kathaṃkathāya ca sahagatā sahajātā saṃsaṭṭhā sampayuttā, ekuppādā ekanirodhā ekavatthukā ekārammaṇā – ime vuccanti ye cāpi dhammā. Atha vā ye te kilesā aññajātikā aññavihitakā – ime vuccanti ye cāpi dhammā. **Samaṇena vuttā**ti samaṇena samitapāpena brāhmaṇena bāhitapāpadhammena bhikkhunā bhinnakilesamūlena sabbākusalamūlabandhanā pamuttena vuttā pavuttā ācikkhitā desitā paññapitā paṭṭhapitā vivaṭā vibhattā uttānīkatā pakāsitāti – ye cāpi dhammā samaṇena vuttā.

Tenāha so nimmito –

> ‘‘Chando nu lokasmiṃ kutonidāno, vinicchatā cāpi kutopahūtā;
> Kodho mosavajjañca kathaṃkathā ca, ye cāpi dhammā samaṇena vuttā’’ti.

102. **Sātaṃ asātanti yamāhu loke, tamūpanissāya pahoti chando;**
Rūpesu disvā vibhavaṃ bhavañca, vinicchayaṃ kubbati [kūrute (syā.)] **jantu loke.**

Sātaṃ asātanti yamāhu loketi. **Sāta**nti sukhā ca vedanā, iṭṭhañca vatthu [vatthuṃ (sī. ka.)]. **Asāta**nti dukkhā ca vedanā, aniṭṭhañca vatthu. **Yamāhu loke**ti yaṃ āhaṃsu yaṃ kathenti yaṃ bhaṇanti yaṃ dīpenti yaṃ voharantīti – sātaṃ asātanti yamāhu loke.

Tamūpanissāya pahoti chandoti. Sātāsātaṃ nissāya, sukhadukkhaṃ nissāya, somanassadomanassaṃ nissāya, iṭṭhāniṭṭhaṃ nissāya, anunayapaṭighaṃ nissāya chando pahoti pabhavati jāyati sañjāyati nibbattati abhinibbattatīti – tamūpanissāya pahoti chando.

Rūpesu disvā vibhavaṃ bhavañcāti. **Rūpesū**ti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Katamo rūpānaṃ bhavo? Yo rūpānaṃ bhavo jāti sañjāti nibbatti abhinibbatti pātubhāvo – ayaṃ rūpānaṃ bhavo. Katamo rūpānaṃ vibhavo? Yo rūpānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – ayaṃ rūpānaṃ vibhavo. **Rūpesu disvā vibhavaṃ bhavañcā**ti rūpesu bhavañca vibhavañca disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – rūpesu disvā vibhavaṃ bhavañca.

Vinicchayaṃ kubbati jantu loketi. **Vinicchayā**ti dve vinicchayā – taṇhāvinicchayo ca, diṭṭhivinicchayo ca. Kathaṃ taṇhāvinicchayaṃ karoti? Idhekaccassa anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti. Tassa evaṃ hoti – ‘‘kena nu kho me upāyena anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchantī’’ti. Tassa pana evaṃ hoti ‘‘surāmerayamajjappamādaṭṭhānānuyogaṃ anuyuttassa me anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti; vikālavisikhācariyānuyogaṃ anuyuttassa me anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti; samajjābhicaraṇaṃ anuyuttassa me… jutappamādaṭṭhānānuyogaṃ anuyuttassa me… pāpamittānuyogaṃ anuyuttassa me anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti; ālasyānuyogaṃ anuyuttassa me anuppannā ceva bhogā na uppajjanti, uppannā ca bhogā parikkhayaṃ gacchantī’’ti evaṃ ñāṇaṃ katvā cha bhogānaṃ apāyamukhāni na sevati, cha bhogānaṃ āyamukhāni sevati. Evampi taṇhāvinicchayaṃ karoti.

Atha vā kasiyā vā vaṇijjāya vā gorakkhena vā issatthena [issattena (ka. sī. ka.) isu + sattha] vā rājaporisena vā sippaññatarena vā paṭipajjati. Evampi taṇhāvinicchayaṃ karoti. Kathaṃ diṭṭhivinicchayaṃ karoti? Cakkhusmiṃ uppanne jānāti – ‘‘attā me uppanno’’ti, cakkhusmiṃ antarahite jānāti – ‘‘attā me antarahito vigato me attā’’ti. Evampi diṭṭhivinicchayaṃ karoti. Sotasmiṃ… ghānasmiṃ… jivhāya… kāyasmiṃ… rūpasmiṃ… saddasmiṃ… gandhasmiṃ… rasasmiṃ… phoṭṭhabbasmiṃ uppanne jānāti – ‘‘attā me uppanno’’ti, phoṭṭhabbasmiṃ antarahite jānāti – ‘‘attā me antarahito vigato me attā’’ti. Evampi diṭṭhivinicchayaṃ karoti janeti sañjaneti nibbatteti abhinibbatteti. **Jantū**ti satto naro mānavo…pe… manujo. **Loke**ti apāyaloke …pe… āyatanaloketi – vinicchayaṃ kubbati jantu loke.

Tenāha bhagavā –

‘‘Sātaṃ asātanti yamāhu loke, tamūpanissāya pahoti chando;
Rūpesu disvā vibhavaṃ bhavañca, vinicchayaṃ kubbati jantu loke’’ti.

103. **Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;**
Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā.

Kodho mosavajjañca kathaṃkathā cāti. **Kodho**ti yo evarūpo cittassa āghāto paṭighāto…pe… mosavajjaṃ vuccati musāvādo. Kathaṃkathā vuccati vicikicchā. Iṭṭhaṃ vatthuṃ nissāyapi kodho jāyati, aniṭṭhaṃ vatthuṃ nissāyapi kodho jāyati. Iṭṭhaṃ vatthuṃ nissāyapi musāvādo uppajjati, aniṭṭhaṃ vatthuṃ nissāyapi musāvādo uppajjati. Iṭṭhaṃ vatthuṃ nissāyapi kathaṃkathā uppajjati, aniṭṭhaṃ vatthuṃ nissāyapi kathaṃkathā uppajjati.

Kathaṃ aniṭṭhaṃ vatthuṃ nissāya kodho jāyati? Pakatiyā aniṭṭhaṃ vatthuṃ nissāya kodho jāyati. Anatthaṃ me acarīti kodho jāyati, anatthaṃ me caratīti kodho jāyati, anatthaṃ me carissatīti kodho jāyati; piyassa me manāpassa anatthaṃ acari … anatthaṃ carati… anatthaṃ carissatīti kodho jāyati; appiyassa me amanāpassa atthaṃ acari… atthaṃ carati… atthaṃ carissatīti kodho jāyati. Evaṃ aniṭṭhaṃ vatthuṃ nissāya kodho jāyati.

Kathaṃ iṭṭhaṃ vatthuṃ nissāya kodho jāyati? Iṭṭhaṃ vatthuṃ acchedasaṅkinopi kodho jāyati, acchijjantepi kodho jāyati, acchinnepi kodho jāyati. Iṭṭhaṃ vatthuṃ vipariṇāmasaṅkinopi kodho jāyati, vipariṇāmantepi kodho jāyati, vipariṇatepi kodho jāyati. Evaṃ iṭṭhaṃ vatthuṃ nissāya kodho jāyati.

Kathaṃ aniṭṭhaṃ vatthuṃ nissāya musāvādo uppajjati? Idhekacco andubandhanena [addubandhanena (syā. ka.)] vā baddho [bandho (syā. ka.)]; tassa bandhanassa mokkhatthāya sampajānamusā bhāsati… rajjubandhanena vā baddho… saṅkhalikabandhanena vā baddho… vettabandhanena vā baddho… latābandhanena vā baddho… pakkhepabandhanena vā baddho… parikkhepabandhanena vā baddho… gāmanigamanagararaṭṭhabandhanena vā baddho… janapadabandhanena vā baddho; tassa bandhanassa mokkhatthāya sampajānamusā bhāsati. Evaṃ aniṭṭhaṃ vatthuṃ nissāya musāvādo uppajjatīti.

Kathaṃ iṭṭhaṃ vatthuṃ nissāya musāvādo uppajjati? Idhekacco manāpikānaṃ [manāpānaṃ (sī.)] rūpānaṃ hetu sampajānamusā bhāsati… manāpikānaṃ saddānaṃ… gandhānaṃ… rasānaṃ… phoṭṭhabbānaṃ hetu… cīvarahetu… piṇḍapātahetu… senāsanahetu… gilānapaccayabhesajjaparikkhārahetu sampajānamusā bhāsati. Evaṃ iṭṭhaṃ vatthuṃ nissāya musāvādo uppajjati.

Kathaṃ aniṭṭhaṃ vatthuṃ nissāya kathaṃkathā uppajjati? ‘‘Muccissāmi [muñcissāmi (sī.)] nu kho cakkhurogato, na nu kho muccissāmi cakkhurogato. Muccissāmi nu kho sotarogato… ghānarogato… jivhārogato… kāyarogato… sīsarogato… kaṇṇarogato… mukharogato… muccissāmi nu kho dantarogato, na nu kho muccissāmi dantarogato’’ti. Evaṃ aniṭṭhaṃ vatthuṃ nissāya kathaṃkathā uppajjati.

Kathaṃ iṭṭhaṃ vatthuṃ nissāya kathaṃkathā uppajjati? ‘‘Labhissāmi nu kho manāpike [manāpiye (sī. ka.)] rūpe, na nu kho labhissāmi manāpike rūpe. Labhissāmi nu kho manāpike sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāra’’nti. Evaṃ iṭṭhaṃ vatthuṃ nissāya kathaṃkathā uppajjatīti – kodho mosavajjañca kathaṃkathā ca.

Etepi dhammā dvayameva santeti. Sātāsāte sante, sukhadukkhe sante, somanassadomanasse sante, iṭṭhāniṭṭhe sante, anunayapaṭighe sante saṃvijjamāne atthi upalabbhamāneti – etepi dhammā dvayameva sante.

Kathaṃkathī ñāṇapathāya sikkheti. Ñāṇampi ñāṇapatho, ñāṇassa ārammaṇampi ñāṇapatho, ñāṇasahabhunopi dhammā ñāṇapatho. Yathā ariyamaggo ariyapatho, devamaggo devapatho, brahmamaggo brahmapatho; evameva ñāṇampi ñāṇapatho, ñāṇassa ārammaṇampi ñāṇapatho, ñāṇasahabhunopi dhammā ñāṇapatho.

Sikkheti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. Katamā adhisīlasikkhā? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, khuddako sīlakkhandho… mahanto sīlakkhandho… sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā – ayaṃ adhisīlasikkhā. Katamā adhicittasikkhā? Idha bhikkhu vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharati – ayaṃ adhicittasikkhā. Katamā adhipaññāsikkhā? Idha bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. So ‘‘idaṃ dukkha’’nti yathābhūtaṃ pajānāti…pe… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti, ‘‘ime āsavā’’ti yathābhūtaṃ pajānāti…pe… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti – ayaṃ adhipaññāsikkhā.

Kathaṃkathī ñāṇapathāya sikkheti. Kathaṃkathī puggalo sakaṅkho savilekho sadveḷhako savicikiccho, ñāṇādhigamāya ñāṇaphusanāya ñāṇasacchikiriyāya adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya; imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaṃ adhiṭṭhahanto sikkheyya, saddhāya adhimuccanto sikkheyya, vīriyaṃ paggaṇhanto sikkheyya, satiṃ upaṭṭhahanto sikkheyya, cittaṃ samādahanto sikkheyya, paññāya pajānanto sikkheyya, abhiññeyyaṃ abhijānanto sikkheyya, pariññeyyaṃ parijānanto sikkheyya, pahātabbaṃ pajahanto sikkheyya, bhāvetabbaṃ bhāvento sikkheyya, sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – kathaṃkathī ñāṇapathāya sikkhe.

Ñatvā pavuttā samaṇena dhammāti. **Ñatvā**ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā vuttā pavuttā ācikkhitā desitā paññapitā paṭṭhapitā vivaṭā vibhattā uttānīkatā [uttāniṃ katā (ka.)] pakāsitā. ‘‘Sabbe saṅkhārā aniccā’’ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā vuttā pavuttā ācikkhitā desitā paññapitā paṭṭhapitā vivaṭā vibhattā uttānīkatā pakāsitā, ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti… ‘‘avijjāpaccayā saṅkhārā’’ti…pe… ‘‘jātipaccayā jarāmaraṇa’’nti… ‘‘avijjānirodhā saṅkhāranirodho’’ti…pe… ‘‘jātinirodhā jarāmaraṇanirodho’’ti… ‘‘idaṃ dukkha’’nti…pe… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti… ‘‘ime āsavā’’ti…pe… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti… ‘‘ime dhammā abhiññeyyā’’ti… ‘‘ime dhammā pariññeyyā’’ti… ‘‘ime dhammā pahātabbā’’ti… ‘‘ime dhammā bhāvetabbā’’ti… ‘‘ime dhammā sacchikātabbā’’ti… channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca… pañcannaṃ upādānakkhandhānaṃ… catunnaṃ mahābhūtānaṃ… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntntti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā vuttā pavuttā ācikkhitā desitā paññapitā paṭṭhapitā vivaṭā vibhattā uttānīkatā pakāsitā.

Vuttañhetaṃ bhagavatā – ‘‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi, no anabhiññāya. Sanidānāhaṃ, bhikkhave, dhammaṃ desemi, no anidānaṃ. Sappāṭihāriyāhaṃ, bhikkhave, dhammaṃ desemi, no appāṭihāriyaṃ. Tassa mayhaṃ, bhikkhave, abhiññāya dhammaṃ desayato, no anabhiññāya, sanidānaṃ dhammaṃ desayato, no anidānaṃ, sappāṭihāriyaṃ dhammaṃ desayato, no appāṭihāriyaṃ, karaṇīyo ovādo, karaṇīyā anusāsanī. Alañca pana, bhikkhave, vo tuṭṭhiyā alaṃ pāmojjāya alaṃ somanassāya sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅghoti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne dasasahassī lokadhātu akampitthā’’ti – ñatvā pavuttā samaṇena dhammā.

Tenāha bhagavā –

‘‘Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;
Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā’’ti.

104. **Sātaṃ asātañca kutonidānā, kismiṃ asante na bhavanti hete;**
Vibhavaṃ bhavañcāpi yametamatthaṃ, etaṃ me pabrūhi yatonidānaṃ.

Sātaṃ asātañca kutonidānāti. Sātā asātā kutonidānā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti sātāsātānaṃ mūlaṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – sātaṃ asātañca kutonidānā.

Kismiṃ asante na bhavanti heteti. Kismiṃ asante asaṃvijjamāne natthi anupalabbhamāne sātāsātā na bhavanti nappabhavanti na jāyanti na sañjāyanti na nibbattanti na abhinibbattantīti – kismiṃ asante na bhavanti hete.

Vibhavaṃ bhavañcāpi yametamatthanti. Katamo sātāsātānaṃ bhavo? Yo sātāsātānaṃ bhavo pabhavo jāti sañjāti nibbatti abhinibbatti pātubhāvo – ayaṃ sātāsātānaṃ bhavo. Katamo sātāsātānaṃ vibhavo? Yo sātāsātānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – ayaṃ sātāsātānaṃ vibhavo. **Yametamattha**nti yaṃ paramatthanti – vibhavaṃ bhavañcāpi yametamatthaṃ.

Etaṃ me pabrūhi yatonidānanti. **Eta**nti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemi. **Pabrūhī**ti brūhi vadehi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – etaṃ me pabrūhi. **Yatonidāna**nti yaṃnidānaṃ yaṃsamudayaṃ yaṃjātikaṃ yaṃpabhavanti – etaṃ me pabrūhi yatonidānaṃ.

Tenāha so nimmito –

‘‘Sātaṃ asātañca kutonidānā, kismiṃ asante na bhavanti hete;
Vibhavaṃ bhavañcāpi yametamatthaṃ, etaṃ me pabrūhi yatonidāna’’nti.

105. **Phassanidānaṃ sātaṃ asātaṃ, phasse asante na bhavanti hete;**
Vibhavaṃ bhavañcāpi yametamatthaṃ, etaṃ te pabrūmi itonidānaṃ.

Phassanidānaṃ sātaṃ asātanti. Sukhavedanīyaṃ phassaṃ paṭicca uppajjati sukhā vedanā. Yā tasseva sukhavedanīyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ sukhavedanīyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammati. Dukkhavedanīyaṃ phassaṃ paṭicca uppajjati dukkhā vedanā. Yā tasseva dukkhavedanīyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ dukkhavedanīyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammati. Adukkhamasukhavedanīyaṃ phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. Yā tasseva adukkhamasukhavedanīyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedanīyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, vūpasammati. **Phassanidānaṃ sātaṃ asāta**nti. Sātāsātā phassanidānā phassasamudayā phassajātikā phassappabhavāti – phassanidānaṃ sātaṃ asātaṃ.

Phasse asante na bhavanti heteti. Phasse asante asaṃvijjamāne natthi anupalabbhamāne sātāsātā na bhavanti nappabhavanti na jāyanti na sañjāyanti na nibbattanti nābhinibbattanti na pātubhavantīti – phasse asante na bhavanti hete.

Vibhavaṃ bhavañcāpi yametamatthanti. Bhavadiṭṭhipi phassanidānā, vibhavadiṭṭhipi phassanidānā. **Yametamattha**nti yaṃ paramatthanti – vibhavaṃ bhavañcāpi yametamatthaṃ.

Etaṃ te pabrūmi itonidānanti. **Eta**nti yaṃ pucchasi yaṃ yācasi yaṃ ajjhesasi yaṃ pasādesi. **Pabrūmī**ti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – etaṃ te pabrūmi. **Itonidāna**nti ito phassanidānaṃ phassasamudayaṃ phassajātikaṃ phassappabhavanti – etaṃ te pabrūmi itonidānaṃ.

Tenāha bhagavā –

‘‘Phassanidānaṃ sātaṃ asātaṃ, phasse asante na bhavanti hete;
Vibhavaṃ bhavañcāpi yametamatthaṃ, etaṃ te pabrūmi itonidāna’’nti.

106. **Phasso nu lokasmiṃ kutonidāno, pariggahā cāpi** [vāpi (sī. syā.)] **kutopahūtā;
Kismiṃ asante na mamattamatthi, kismiṃ vibhūte na phusanti phassā.**

Phasso nu lokasmiṃ kutonidānoti. Phasso kutonidāno kutojāto kutosañjāto kutonibbatto kutoabhinibbatto kutopātubhūto, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavoti phassassa mūlaṃ pucchati hetuṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – phasso nu lokasmiṃ kutonidāno.

Pariggahā cāpi kutopahūtāti pariggahā kutopahūtā kutojātā kutosañjātā kutonibbattā kutoabhinibbattā kutopātubhūtā, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti pariggahānaṃ mūlaṃ pucchati hetuṃ pucchati…pe… samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – pariggahā cāpi kutopahūtā.

Kismiṃ asante na mamattamatthīti. Kismiṃ asante asaṃvijjamāne natthi anupalabbhamāne mamattā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – kismiṃ asante na mamattamatthi.

Kismiṃ vibhūte na phusanti phassāti. Kismiṃ vibhūte vibhavite atikkante samatikkante vītivatte phassā na phusantīti – kismiṃ vibhūte na phusanti phassā.

Tenāha so nimmito –

‘‘Phasso nu lokasmiṃ kutonidāno, pariggahā cāpi kutopahūtā;
Kismiṃ asante na mamattamatthi, kismiṃ vibhūte na phusanti phassā’’ti.

107. **Nāmañca rūpañca paṭicca phasso, icchānidānāni pariggahāni;
Icchāyasantyā na mamattamatthi, rūpe vibhūte na phusanti phassā.**

Nāmañca rūpañca paṭicca phassoti. Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Cakkhu ca [cakkhuñca (bahūsu)] rūpā ca rūpasmiṃ cakkhusamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso. Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Sotañca saddā ca rūpasmiṃ sotasamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso. Ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Ghānañca gandhā ca rūpasmiṃ ghānasamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso. Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Jivhā ca rasā ca rūpasmiṃ jivhāsamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso. Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Kāyo ca phoṭṭhabbā ca rūpasmiṃ kāyasamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso. Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso. Vatthu rūpaṃ rūpasmiṃ, dhammā rūpino rūpasmiṃ manosamphassaṃ ṭhapetvā sampayuttakā dhammā nāmasmiṃ. Evampi nāmañca rūpañca paṭicca phasso.

Icchānidānāni pariggahānīti. Icchā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Pariggahā**ti dve pariggahā – taṇhāpariggaho ca diṭṭhipariggaho ca…pe… ayaṃ taṇhāpariggaho…pe… ayaṃ diṭṭhipariggaho. **Icchānidānāni pariggahānī**ti. Pariggahā icchānidānā icchāhetukā icchāpaccayā icchākāraṇā icchāpabhavāti – icchānidānāni pariggahāni.

Icchāyasantyā na mamattamatthīti. Icchā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca …pe… idaṃ taṇhāmamattaṃ …pe… idaṃ diṭṭhimamattaṃ. **Icchāyasantyā na mamattamatthī**ti. Icchāya asantyā asaṃvijjamānāya natthi anupalabbhamānāya mamattā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – icchāyasantyā na mamattamatthi.

Rūpe vibhūte na phusanti phassāti. **Rūpe**ti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. **Rūpe vibhūte**ti catūhākārehi [catūhi kāraṇehi (syā.)] rūpaṃ vibhūtaṃ hoti – ñātavibhūtena [ñāṇavibhūtena (sī.), tadaṭṭhakathāyaṃ pana ñātavītivattenāti dissati], tīraṇavibhūtena, pahānavibhūtena, samatikkamavibhūtena. Kathaṃ ñātavibhūtena rūpaṃ vibhūtaṃ hoti? Rūpaṃ jānāti – ‘‘yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri ca mahābhūtāni catunnañca mahābhūtānaṃ upādāya rūpa’’nti jānāti passati. Evaṃ ñātavibhūtena rūpaṃ vibhūtaṃ hoti.

Kathaṃ tīraṇavibhūtena rūpaṃ vibhūtaṃ hoti? Evaṃ ñātaṃ katvā rūpaṃ tīreti, aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato ītito upaddavato bhayato upasaggato calato pabhaṅguto adhuvato atāṇato aleṇato asaraṇato rittato tucchato suññato anattato ādīnavato vipariṇāmadhammato asārakato aghamūlato vadhakato vibhavato sāsavato saṅkhatato mārāmisato jātidhammato jarādhammato byādhidhammato maraṇadhammato, sokaparidevadukkhadomanassupāyāsadhammato saṃkilesikadhammato samudayato atthaṅgamato, assādato ādīnavato nissaraṇato tīreti. Evaṃ tīraṇavibhūtena rūpaṃ vibhūtaṃ hoti.

Kathaṃ pahānavibhūtena rūpaṃ vibhūtaṃ hoti? Evaṃ tīrayitvā rūpe chandarāgaṃ pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. Vuttañhetaṃ bhagavatā – ‘‘yo, bhikkhave, rūpe chandarāgo taṃ pajahatha. Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamma’’nti. Evaṃ pahānavibhūtena rūpaṃ vibhūtaṃ hoti.

Kathaṃ samatikkamavibhūtena rūpaṃ vibhūtaṃ hoti. Catasso arūpasamāpattiyo paṭiladdhassa rūpā vibhūtā honti vibhāvitā atikkantā samatikkantā vītivattā. Evaṃ samatikkamavibhūtena rūpaṃ vibhūtaṃ hoti. Imehi catūhi kāraṇehi rūpaṃ vibhūtaṃ hoti.

Rūpe vibhūte na phusanti phassāti. Rūpe vibhūte vibhāvite atikkante samatikkante vītivatte pañca phassā na phusanti – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphassoti – rūpe vibhūte na phusanti phassā.

Tenāha bhagavā –

‘‘Nāmañca rūpañca paṭicca phasso, icchānidānāni pariggahāni;
Icchāyasantyā na mamattamatthi, rūpe vibhūte na phusanti phassā’’ti.

108. **Kathaṃ sametassa vibhoti rūpaṃ, sukhaṃ dukhañcāpi** [dukkhaṃ vāpi (syā.)] **kathaṃ vibhoti;**
Etaṃ me pabrūhi yathā vibhoti, taṃ jāniyāmāti [jānissāmāti (sī. ka.)] **me mano ahu.**

Kathaṃ sametassa vibhoti rūpanti. **Kathaṃ sametassā**ti kathaṃ sametassa kathaṃ paṭipannassa kathaṃ iriyantassa kathaṃ vattentassa kathaṃ pālentassa kathaṃ yapentassa kathaṃ yāpentassa rūpaṃ vibhoti vibhāvīyati atikkamīyati samatikkamīyati [vibhāviyyati atikkamiyyati samatikkamiyyati (bahūsu)] vītivattīyatīti – kathaṃ sametassa vibhoti rūpaṃ.

Sukhaṃ dukhañcāpi kathaṃ vibhotīti sukhañca dukkhañca kathaṃ vibhoti vibhāvīyati atikkamīyati samatikkamīyati vītivattīyatīti – sukhaṃ dukhañcāpi kathaṃ vibhoti.

Etaṃ me pabrūhi yathā vibhotīti. **Eta**nti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemīti – etaṃ. **Me pabrūhī**ti me pabrūhi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – etaṃ me pabrūhi. **Yathā vibhotī**ti yathā vibhoti vibhāvīyati atikkamīyati samatikkamīyati vītivattīyatīti – etaṃ me pabrūhi yathā vibhoti.

Taṃ jāniyāmāti me mano ahūti. **Taṃ jāniyāmā**ti taṃ jāneyyāma ājāneyyāma vijāneyyāma paṭivijāneyyāma paṭivijjheyyāmāti – taṃ jāniyāma. **Iti me mano ahū**ti iti me mano ahu, iti me cittaṃ ahu, iti me saṅkappo ahu, iti me viññāṇaṃ ahūti – taṃ jāniyāma iti me mano ahu.

Tenāha so nimmito –

‘‘Kathaṃ sametassa vibhoti rūpaṃ, sukhaṃ dukhañcāpi kathaṃ vibhoti;
Etaṃ me pabrūhi yathā vibhoti, taṃ jāniyāmāti me mano ahū’’ti.

109. **Na saññasaññī na visaññasaññī, nopi asaññī na vibhūtasaññī;**
Evaṃ sametassa vibhoti rūpaṃ, saññānidānā hi papañcasaṅkhā.

Na saññasaññī na visaññasaññīti. Saññasaññino vuccanti ye pakatisaññāya ṭhitā, napi so pakatisaññāya ṭhito. Visaññasaññino vuccanti ummattakā ye ca khittacittā [ukkhittacittā (syā.)], napi so ummattako, nopi khittacittoti – na saññasaññī na visaññasaññī.

Nopi asaññī na vibhūtasaññīti. Asaññino vuccanti nirodhasamāpannā ye ca asaññasattā, napi so nirodhasamāpanno, napi asaññasatto. Vibhūtasaññino vuccanti ye catunnaṃ arūpasamāpattīnaṃ lābhino, napi so catunnaṃ arūpasamāpattīnaṃ lābhīti – nopi asaññī na vibhūtasaññī.

Evaṃ sametassa vibhoti rūpanti. Idha bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ākāsānañcāyatanasamāpattipaṭilābhatthāya cittaṃ abhinīharati abhininnāmeti āruppamaggasamaṅgīti. Evaṃ sametassa evaṃ paṭipannassa evaṃ iriyantassa evaṃ vattentassa evaṃ pālentassa evaṃ yapentassa evaṃ yāpentassa rūpaṃ vibhoti vibhāvīyati atikkamīyati samatikkamīyati vītivattīyatīti – evaṃ sametassa vibhoti rūpaṃ.

Saññānidānā hi papañcasaṅkhāti. Papañcāyeva papañcasaṅkhā taṇhāpapañcasaṅkhā, diṭṭhipapañcasaṅkhā, mānapapañcasaṅkhā saññānidānā saññāsamudayā saññājātikā saññāpabhavāti – saññānidānā hi papañcasaṅkhā.

Tenāha bhagavā –

‘‘Na saññasaññī na visaññasaññī, nopi asaññī na vibhūtasaññī;
Evaṃ sametassa vibhoti rūpaṃ, saññānidānā hi papañcasaṅkhā’’ti.

110. **Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;**
Ettāvataggaṃ nu vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse;
Udāhu aññampi vadanti etto.

Yaṃ taṃ apucchimha akittayī noti. Yaṃ taṃ apucchimha ayācimha ajjhesimha pasādayimha. **Akittayī no**ti kittitaṃ pakittitaṃ ācikkhitaṃ desitaṃ paññapitaṃ paṭṭhapitaṃ vivaṭaṃ vibhattaṃ uttānīkataṃ pakāsitanti – yaṃ taṃ apucchimha akittayī no.

Aññaṃ taṃ pucchāma tadiṅgha brūhīti. Aññaṃ taṃ pucchāma, aññaṃ taṃ yācāma, aññaṃ taṃ ajjhesāma, aññaṃ taṃ pasādema, uttariṃ taṃ pucchāma. **Tadiṅgha brūhī**ti iṅgha brūhi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – aññaṃ taṃ pucchāma tadiṅgha brūhi.

Ettāvataggaṃ nu vadanti heke yakkhassa suddhiṃ idha paṇḍitāseti. Eke samaṇabrāhmaṇā etā arūpasamāpattiyo aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ vadanti kathenti bhaṇanti dīpayanti voharanti. **Yakkhassā**ti sattassa narassa mānavassa posassa puggalassa jīvassa jāgussa jantussa indagussa manujassa. **Suddhi**nti suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ. **Idha paṇḍitāse**ti idha paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – ettāvataggaṃ nu vadanti heke yakkhassa suddhiṃ idha paṇḍitāse.

Udāhu aññampi vadanti ettoti. Udāhu eke samaṇabrāhmaṇā etā arūpasamāpattiyo atikkamitvā samatikkamitvā vītivattetvā etto arūpasamāpattito aññaṃ uttariṃ yakkhassa suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – udāhu aññampi vadanti etto.

Tenāha so nimmito –

''Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;
Ettāvataggaṃ nu vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse;
Udāhu aññampi vadanti etto''ti.

111. **Ettāvataggampi vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse;**
Tesaṃ paneke samayaṃ vadanti, anupādisese kusalāvadānā.

Ettāvataggampi vadanti heke, yakkhassa suddhiṃ idha paṇḍitāseti. Santeke samaṇabrāhmaṇā sassatavādā, etā arūpasamāpattiyo aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ vadanti kathenti bhaṇanti dīpayanti voharanti. **Yakkhassā**ti sattassa narassa mānavassa posassa puggalassa jīvassa jāgussa jantussa indagussa manujassa. **Suddhi**nti suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ. **Idha paṇḍitāse**ti idha paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – ettāvataggampi vadanti heke yakkhassa suddhiṃ idha paṇḍitāse.

Tesaṃ paneke samayaṃ vadanti, anupādisese kusalāvadānāti tesaṃyeva samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ucchedavādā bhavatajjitā vibhavaṃ abhinandanti, te sattassa samaṃ upasamaṃ vūpasamaṃ nirodhaṃ paṭipassaddhinti vadanti, yato kiṃ, bho, ayaṃ attā kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā anupādisesoti. **Kusalāvadānā**ti kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – tesaṃ paneke samayaṃ vadanti anupādisese kusalāvadānā.

Tenāha bhagavā –

''Ettāvataggampi vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse;
Tesaṃ paneke samayaṃ vadanti, anupādisese kusalāvadānā''ti.

112. **Ete ca ñatvā upanissitāti, ñatvā munī nissaye so vīmaṃsī;**
Ñatvā vimutto na vivādameti, bhavābhavāya na sameti dhīro.

Ete ca ñatvā upanissitāti. **Ete**ti diṭṭhigatike. **Upanissitā**ti sassatadiṭṭhinissitāti ñatvā, ucchedadiṭṭhinissitāti ñatvā, sassatucchedadiṭṭhinissitāti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – ete ca ñatvā upanissitāti.

Ñatvā munī nissaye so vīmaṃsīti. **Munī**ti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. Muni sassatadiṭṭhinissitāti ñatvā, ucchedadiṭṭhinissitāti ñatvā, sassatucchedadiṭṭhinissitāti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **So vīmaṃsī**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti ñatvā muni nissaye so vīmaṃsī. **Ñatvā vimutto na vivādametī**ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Vimutto**ti mutto vimutto parimutto suvimutto accantaanupādāvimokkhena. ''Sabbe saṅkhārā aniccā''ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā mutto vimutto parimutto suvimutto accantaanupādāvimokkhena. ''Sabbe saṅkhārā dukkhā''ti… ''sabbe dhammā anattā''ti…pe… ''yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma''nti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā mutto vimutto parimutto suvimutto accantaanupādāvimokkhenāti – ñatvā vimutto. **Na vivādametī**ti na kalahaṃ karoti, na bhaṇḍanaṃ karoti, na viggahaṃ karoti, na vivādaṃ karoti, na medhagaṃ karoti. Vuttañhetaṃ bhagavatā – ''evaṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena ca voharati aparāmasa''nti – ñatvā vimutto na vivādameti.

Bhavābhavāya na sameti dhīroti. **Bhavābhavāyā**ti bhavāya kammabhavāya punabbhavāya kāmabhavāya, kammabhavāya kāmabhavāya punabbhavāya rūpabhavāya, kammabhavāya rūpabhavāya punabbhavāya arūpabhavāya, kammabhavāya arūpabhavāya punabbhavāya punappunabbhavāya punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvāya punappunābhinibbattiyā na sameti na samāgacchati na gaṇhāti na parāmasati nābhinivisati. **Dhīro**ti dhīro paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti – bhavābhavāya na sameti dhīro.

Tenāha bhagavā –

''Ete ca ñatvā upanissitāti, ñatvā munī nissaye so vīmaṃsī;
Ñatvā vimutto na vivādameti, bhavābhavāya na sameti dhīro''ti.

Kalahavivādasuttaniddeso ekādasamo.

12. Cūḷaviyūhasuttaniddeso

Atha cūḷaviyūhasuttaniddesaṃ vakkhati –

113. **Sakaṃ sakaṃ diṭṭhiparibbasānā, viggayha nānā kusalā vadanti;**
Yo evaṃ jānāti [evaṃ pajānāti (sī.)] **sa vedi dhammaṃ, idaṃ paṭikkosamakevalī so.**

Sakaṃ sakaṃ diṭṭhiparibbasānāti. Santeke samaṇabrāhmaṇā diṭṭhigatikā; te dvāsaṭṭhiyā diṭṭhigatānaṃ aññataraññataraṃ diṭṭhigataṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti saṃvasanti āvasanti parivasanti. Yathā agārikā gharesu vasanti, sāpattikā vā āpattīsu vasanti, sakilesā vā kilesesu vasanti; evameva santeke samaṇabrāhmaṇā diṭṭhigatikā, te dvāsaṭṭhiyā diṭṭhigatānaṃ aññataraññataraṃ diṭṭhigataṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti saṃvasanti āvasanti parivasantīti – sakaṃ sakaṃ diṭṭhiparibbasānā.

Viggayha nānā kusalā vadantīti. **Viggayhā**ti gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā nānā vadanti vividhaṃ vadanti aññoññaṃ vadanti puthu [puthuṃ (sī.)] vadanti, na ekaṃ vadanti kathenti bhaṇanti dīpayanti voharanti. **Kusalā**ti kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – viggayha nānā kusalā vadanti.

Yo evaṃ jānāti sa vedi dhammanti. Yo imaṃ [idaṃ (sī. ka.)] dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ jānāti so dhammaṃ vedi aññāsi apassi paṭivijjhīti – yo evaṃ jānāti sa vedi dhammaṃ.

Idaṃ paṭikkosamakevalī soti. Yo imaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ paṭikkosati, akevalī so asamatto so aparipuṇṇo so hīno nihīno omako lāmako chatukko parittoti – idaṃ paṭikkosamakevalī so.

Tenāha so nimmito –

‘‘Sakaṃ sakaṃ diṭṭhiparibbasānā, viggayha nānā kusalā vadanti;
Yo evaṃ jānāti sa vedi dhammaṃ, idaṃ paṭikkosamakevalī so’’ti.

114. **Evampi viggayha vivādayanti, bālo paro akkusaloti cāhu;**
Sacco nu vādo katamo imesaṃ, sabbeva hīme kusalāvadānā.

Evampi viggayha vivādayantīti. Evaṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā vivādayanti, kalahaṃ karonti, bhaṇḍanaṃ karonti, viggahaṃ karonti, vivādaṃ karonti, medhagaṃ karonti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti – evampi viggayha vivādayanti.

Bālo paro akkusaloti cāhūti. Paro bālo hīno nihīno omako lāmako chatukko paritto akusalo avidvā avijjāgato aññāṇī avibhāvī duppaññoti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – bālo paro akkusaloti cāhu.

Sacco nu vādo katamo imesanti. Imesaṃ samaṇabrāhmaṇānaṃ vādo katamo sacco taccho tatho bhūto yāthāvo aviparītoti – sacco nu vādo katamo imesaṃ.

Sabbeva hīme kusalāvadānāti. Sabbevime samaṇabrāhmaṇā kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – sabbeva hīme kusalāvadānā.

Tenāha so nimmito –

‘‘Evampi viggayha vivādayanti, bālo paro akkusaloti cāhu;
Sacco nu vādo katamo imesaṃ, sabbeva hīme kusalāvadānā’’ti.

115. **Parassa ce dhammamanānujānaṃ, bālomako hoti nihīnapañño;**
Sabbeva bālā sunihīnapaññā, sabbevime diṭṭhiparibbasānā.

Parassa ce dhammamanānujānanti. Parassa dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ anānujānanto anānupassanto anānumananto anānumaññanto anānumodantoti – parassa ce dhammamanānujānaṃ.

Bālomako hoti nihīnapaññoti. Paro bālo hoti hīno nihīno omako lāmako chatukko paritto, hīnapañño nihīnapañño omakapañño lāmakapañño chatukkapañño parittapaññoti – bālomako hoti nihīnapañño.

Sabbeva bālā sunihīnapaññāti. Sabbevime samaṇabrāhmaṇā bālā hīnā nihīnā omakā lāmakā chatukkā parittā, sabbeva hīnapaññā nihīnapaññā omakapaññā lāmakapaññā chatukkapaññā parittapaññāti – sabbeva bālā sunihīnapaññā.

Sabbevime diṭṭhiparibbasānāti. Sabbevime samaṇabrāhmaṇā diṭṭhigatikā; te dvāsaṭṭhiyā diṭṭhigatānaṃ aññataraññataraṃ diṭṭhigataṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti saṃvasanti āvasanti parivasanti. Yathā agārikā vā gharesu vasanti, sāpattikā vā āpattīsu vasanti, sakilesā vā kilesesu vasanti; evameva sabbevime samaṇabrāhmaṇā diṭṭhigatikā…pe… parivasantīti – sabbevime diṭṭhiparibbasānā.

Tenāha bhagavā –

‘‘Parassa ce dhammamanānujānaṃ, bālomako hoti nihīnapañño;
Sabbeva bālā sunihīnapaññā, sabbevime diṭṭhiparibbasānā’’ti.

116. **Sandiṭṭhiyā ceva navīvadātā,** [cevanavevadātā (sī.), ce pana vivadātā (syā.)] **saṃsuddhapaññā kusalā mutīmā;**
Na tesaṃ koci parihīnapañño, diṭṭhī hi tesampi tathā samattā.

Sandiṭṭhiyā ceva navīvadātāti. Sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā anavīvadātā avodātā apariyodātā saṃkiliṭṭhā saṃkilesikāti – sandiṭṭhiyā ceva navīvadātā.

Saṃsuddhapaññā kusalā mutīmāti. Suddhapaññā visuddhapaññā parisuddhapaññā vodātapaññā pariyodātapaññā. Atha vā suddhadassanā visuddhadassanā parisuddhadassanā vodātadassanā pariyodātadassanāti – saṃsuddhapaññā. **Kusalā**ti kusalā paṇḍitā paññavanto iddhimanto ñāṇino vibhāvino medhāvinoti – saṃsuddhapaññā kusalā. **Mutīmā**ti mutimā paṇḍitā paññavanto iddhimanto ñāṇino vibhāvino medhāvinoti – saṃsuddhapaññā kusalā mutīmā.

Tesaṃ na koci parihīnapaññoti. Tesaṃ samaṇabrāhmaṇānaṃ na koci hīnapañño nihīnapañño omakapañño lāmakapañño chatukkapañño parittapañño atthi. Sabbeva seṭṭhapaññā visiṭṭhapaññā pāmokkhapaññā uttamapaññā pavarapaññāti – tesaṃ na koci parihīnapañño.

Diṭṭhī hi tesampi tathā samattāti. Tesaṃ samaṇabrāhmaṇānaṃ diṭṭhi tathā samattā samādinnā gahitā parāmaṭṭhā abhiniviṭṭhā ajjhositā adhimuttāti – diṭṭhī hi tesampi tathā samattā.

Tenāha bhagavā –

‘‘Sandiṭṭhiyā ceva navīvadātā, saṃsuddhapaññā kusalā mutīmā;
Tesaṃ na koci parihīnapañño, diṭṭhī hi tesampi tathā samattā’’ti.

117. **Na vāhametaṃ tathiyanti** [tathivanti (syā.)] **brūmi, yamāhu bālā mithu aññamaññaṃ;**
Sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ, tasmā hi bāloti paraṃ dahanti.

Na vāhametaṃ tathiyanti brūmīti. **Nā**ti paṭikkhepo. **Eta**nti ‘‘dvāsaṭṭhidiṭṭhigatāni nāhaṃ etaṃ tacchaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparīta’’nti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – na vāhametaṃ tathiyanti brūmi.

Yamāhu bālā mithu aññamaññanti. **Mithū**ti dve janā, dve kalahakārakā, dve bhaṇḍanakārakā, dve bhassakārakā, dve vivādakārakā, dve adhikaraṇakārakā, dve vādino, dve sallapakā; te aññamaññaṃ bālo [bālato (sī. ka.) evamaññesu chappadesupi topaccayantavasena] hīno nihīno omako lāmako chatukko parittoti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – yamāhu bālā mithu aññamaññaṃ.

Sakaṃ sakaṃ diṭṭhimakaṃsu saccanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti – sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ. ‘‘Asassato loko, idameva saccaṃ moghamañña’’nti…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti – sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ.

Tasmā hi bāloti paraṃ dahantīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā paraṃ bālo hīno nihīno omako lāmako chatukko parittoti dahanti passanti dakkhanti olokenti nijjhāyanti upaparikkhantīti – tasmā hi bāloti paraṃ dahanti.

Tenāha bhagavā –

> ‘‘Na vāhametaṃ tathiyanti brūmi, yamāhu bālā mithu aññamaññaṃ;
> Sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ, tasmā hi bāloti paraṃ dahantī’’ti.

118. **Yamāhu saccaṃ tathiyanti eke, tamāhu aññepi** [aññe (sī. ka.)] **tucchaṃ musāti;**
Evampi viggayha vivādayanti, kasmā na ekaṃ samaṇā vadanti.

Yamāhu saccaṃ tathiyanti eketi. Yaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘idaṃ saccaṃ tacchaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparīta’’nti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – yamāhu saccaṃ tathiyanti eke.

Tamāhu aññepi tucchaṃ musātīti. Tameva dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘tucchaṃ etaṃ, musā etaṃ, abhūtaṃ etaṃ, alikaṃ etaṃ, ayāthāvaṃ eta’’nti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – tamāhu aññepi tucchaṃ musāti.

Evampi viggayha vivādayantīti. Evaṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā vivādayanti, kalahaṃ karonti, bhaṇḍanaṃ karonti, viggahaṃ karonti, vivādaṃ karonti, medhagaṃ karonti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti – evampi viggayha vivādayanti.

Kasmā na ekaṃ samaṇā vadantīti. **Kasmā**ti kasmā kiṃkāraṇā kiṃhetu kiṃpaccayā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā na ekaṃ vadanti nānā vadanti vividhaṃ vadanti aññoññaṃ [aññoññe (ka.)] vadanti puthu vadanti kathenti bhaṇanti dīpayanti voharantīti – kasmā na ekaṃ samaṇā vadanti.

Tenāha so nimmito –

> ‘‘Yamāhu saccaṃ tathiyanti eke, tamāhu aññepi tucchaṃ musāti;
> Evampi viggayha vivādayanti, kasmā na ekaṃ samaṇā vadantī’’ti.

119. **Ekañhi saccaṃ na dutīyamatthi, yasmiṃ pajā no vivade pajānaṃ;**
Nānā te saccāni sayaṃ thunanti, tasmā na ekaṃ samaṇā vadanti.

Ekañhi saccaṃ na dutīyamatthīti. Ekaṃ saccaṃ vuccati dukkhanirodho nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Atha vā ekaṃ saccaṃ vuccati – maggasaccaṃ, niyyānasaccaṃ, dukkhanirodhagāminī paṭipadā, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhīti – ekañhi saccaṃ na dutīyamatthi.

Yasmiṃ pajā no vivade pajānanti. **Yasmi**nti yasmiṃ sacce. **Pajā**ti sattādhivacanaṃ. **Pajāna**nti [pajānaṃ (sī. ka.), pajā (syā.)] yaṃ saccaṃ pajānantā ājānantā vijānantā paṭivijānantā paṭivijjhantā na kalahaṃ kareyyuṃ, na bhaṇḍanaṃ kareyyuṃ, na viggahaṃ kareyyuṃ, na vivādaṃ kareyyuṃ, na medhagaṃ kareyyuṃ, kalahaṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ pajaheyyuṃ, vinodeyyuṃ, byantiṃ kareyyuṃ [byantīkareyyuṃ (sī. syā.)], anabhāvaṃ gameyyunti – yasmiṃ pajā no vivade pajānaṃ.

Nānā te saccāni sayaṃ thunantīti. Nānā te saccāni sayaṃ thunanti vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti sayaṃ thunanti vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti sayaṃ thunanti vadanti kathenti bhaṇanti dīpayanti voharantīti – nānā te saccāni sayaṃ thunanti.

Tasmā na ekaṃ samaṇā vadantīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā na ekaṃ vadanti nānā vadanti vividhaṃ vadanti aññoññaṃ vadanti puthu vadanti kathenti bhaṇanti dīpayanti voharantīti – tasmā na ekaṃ samaṇā vadanti.

Tenāha bhagavā –

‘‘Ekañhi saccaṃ na dutīyamatthi, yasmiṃ pajā no vivade pajānaṃ;
Nānā te saccāni sayaṃ thunanti, tasmā na ekaṃ samaṇā vadantī’’ti.

120. **Kasmā nu saccāni vadanti nānā, pavādiyāse kusalāvadānā;**
Saccāni sutāni bahūni nānā, udāhu te takkamanussaranti.

Kasmā nu saccāni vadanti nānāti. **Kasmā**ti kasmā kiṃkāraṇā kiṃhetu kiṃpaccayā kiṃnidānā saccāni nānā [nānāni (ka.)] vadanti, vividhāni vadanti, aññoññāni vadanti, puthūni vadanti kathenti bhaṇanti dīpayanti voharantīti – kasmā nu saccāni vadanti nānā.

Pavādiyāse kusalāvadānāti. **Pavādiyāse**ti vippavadantītipi pavādiyāse. Atha vā sakaṃ sakaṃ diṭṭhigataṃ pavadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti pavadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti pavadanti kathenti bhaṇanti dīpayanti voharanti. **Kusalāvadānā**ti kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – pavādiyāse kusalāvadānā.

Saccāni sutāni bahūni nānāti saccāni sutāni bahukāni nānāni vividhāni aññoññāni puthūnīti – saccāni sutāni bahūni nānā.

Udāhu te takkamanussarantīti udāhu takkena saṅkappena yāyanti nīyanti vuyhanti saṃharīyantīti. Evampi udāhu te takkamanussaranti. Atha vā takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃ paṭibhānaṃ vadanti kathenti bhaṇanti dīpayanti voharantīti. Evampi udāhu te takkamanussaranti.

Tenāha so nimmito –

‘‘Kasmā nu saccāni vadanti nānā, pavādiyāse kusalāvadānā;
Saccāni sutāni bahūni nānā, udāhu te takkamanussarantī’’ti.

121. **Na heva saccāni bahūni nānā, aññatra saññāya niccāni loke;**
Takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammamāhu.

Na heva saccāni bahūni nānāti na heva saccāni bahukāni nānāni vividhāni aññoññāni puthūnīti – na heva saccāni bahūni nānā.

Aññatra saññāya niccāni loketi aññatra saññāya niccaggāhā ekaññeva saccaṃ loke kathīyati bhaṇīyati dīpīyati voharīyati – dukkhanirodho nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Atha vā ekaṃ saccaṃ vuccati maggasaccaṃ, niyyānasaccaṃ, dukkhanirodhagāminī paṭipadā, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ –

sammādiṭṭhi …pe… sammāsamādhīti – aññatra saññāya niccāni loke.

Takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammamāhūti. Takkaṃ vitakkaṃ saṅkappaṃ takkayitvā vitakkayitvā saṅkappayitvā diṭṭhigatāni janenti sañjanenti nibbattenti abhinibbattenti. Diṭṭhigatāni janetvā sañjanetvā nibbattetvā abhinibbattetvā ‘‘mayhaṃ saccaṃ tuyhaṃ musā’’ti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – takkañca diṭṭhīsu pakappayitvā saccaṃ musāti dvayadhammamāhu.

Tenāha bhagavā –

‘‘Na heva saccāni bahūni nānā, aññatra saññāya niccāni loke;
Takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammamāhū’’ti.

122. **Diṭṭhe sute sīlavate mute vā, ete ca** [etesu (sī.)] **nissāya vimānadassī;**
Vinicchaye ṭhatvā pahassamāno, bālo paro akkusaloti cāha.

Diṭṭhe sute sīlavate mute vā, ete ca nissāya vimānadassīti. Diṭṭhaṃ vā diṭṭhasuddhiṃ vā, sutaṃ vā sutasuddhiṃ vā, sīlaṃ vā sīlasuddhiṃ vā, vataṃ vā vatasuddhiṃ vā, mutaṃ vā mutasuddhiṃ vā nissāya upanissāya gaṇhitvā parāmasitvā abhinivisitvāti – diṭṭhe sute sīlavate mute vā. **Ete ca nissāya vimānadassī**ti. Na sammānetītipi vimānadassī. Atha vā domanassaṃ janetītipi vimānadassīti – diṭṭhe sute sīlavate mute vā ete ca nissāya vimānadassī.

Vinicchaye ṭhatvā pahassamānoti. Vinicchayā vuccanti dvāsaṭṭhi diṭṭhigatāni. Diṭṭhivinicchaye vinicchayadiṭṭhiyā ṭhatvā patiṭṭhahitvā gaṇhitvā parāmasitvā abhinivisitvāti – vinicchaye ṭhatvā. **Pahassamāno**ti tuṭṭho hoti haṭṭho pahaṭṭho attamano paripuṇṇasaṅkappo. Atha vā dantavidaṃsakaṃ pahassamānoti – vinicchaye ṭhatvā pahassamāno.

Bālo paro akkusaloti cāhāti. Paro bālo hīno nihīno omako lāmako chatukko paritto akusalo avidvā avijjāgato aññāṇī avibhāvī amedhāvī duppaññoti, evamāha evaṃ katheti evaṃ bhaṇati evaṃ dīpayati evaṃ voharatīti – bālo paro akkusaloti cāha.

Tenāha bhagavā –

‘‘Diṭṭhe sute sīlavate mute vā, ete ca nissāya vimānadassī;
Vinicchaye ṭhatvā pahassamāno, bālo paro akkusaloti cāhā’’ti.

123. **Yeneva bāloti paraṃ dahāti, tenātumānaṃ kusaloti cāha;**
Sayamattanā so kusalāvadāno, aññaṃ vimāneti tadeva pāva.

Yeneva bāloti paraṃ dahātīti. Yeneva hetunā yena paccayena yena kāraṇena yena pabhavena paraṃ bālato hīnato nihīnato omakato lāmakato chatukkato parittato dahati passati dakkhati oloketi nijjhāyati upaparikkhatīti – yeneva bāloti paraṃ dahāti.

Tenātumānaṃ kusaloti cāhāti. **Ātumāno** vuccati attā. Sopi teneva hetunā tena paccayena tena kāraṇena tena pabhavena attānaṃ ahamasmi kusalo paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti – tenātumānaṃ kusaloti cāha.

Sayamattanā so kusalāvadānoti. Sayameva attānaṃ kusalavādo paṇḍitavādo thiravādo ñāyavādo hetuvādo lakkhaṇavādo kāraṇavādo ṭhānavādo sakāya laddhiyāti – sayamattanā so kusalāvadāno.

Aññaṃ vimāneti tadeva pāvāti. Na sammānetītipi aññaṃ vimāneti. Atha vā domanassaṃ janetītipi aññaṃ vimāneti. **Tadeva pāvā**ti tadeva taṃ diṭṭhigataṃ pāvadati ‘‘itipāyaṃ puggalo micchādiṭṭhiko viparītadassano’’ti – aññaṃ vimāneti tadeva pāvada.

Tenāha bhagavā –

‘‘Yeneva bāloti paraṃ dahāti, tenātumānaṃ kusaloti cāha;
Sayamattanā so kusalāvadāno, aññaṃ vimāneti tadeva pāvā’’ti.

124. **Atisāradiṭṭhiyā so samatto, mānena matto paripuṇṇamānī;**
Sayameva sāmaṃ manasābhisitto, diṭṭhī hi sā tassa tathā samattā.

Atisāradiṭṭhiyā so samattoti. Atisāradiṭṭhiyo vuccanti dvāsaṭṭhi diṭṭhigatāni. Kiṃkāraṇā atisāradiṭṭhiyo vuccanti dvāsaṭṭhi diṭṭhigatāni? Sabbā tā diṭṭhiyo kāraṇātikkantā lakkhaṇātikkantā ṭhānātikkantā, taṃkāraṇā atisāradiṭṭhiyo vuccanti dvāsaṭṭhi diṭṭhigatāni. Sabbāpi diṭṭhiyo atisāradiṭṭhiyo [sabbepi titthiyā atisāradiṭṭhiyā (syā.)]. Kiṃkāraṇā sabbāpi diṭṭhiyo vuccanti atisāradiṭṭhiyo? Te [tā (ka.)] aññamaññaṃ atikkamitvā samatikkamitvā vītivattitvā diṭṭhigatāni janenti sañjanenti nibbattenti abhinibbattenti, taṃkāraṇā sabbāpi diṭṭhiyo vuccanti atisāradiṭṭhiyo. **Atisāradiṭṭhiyā so samatto**ti. Atisāradiṭṭhiyā samatto paripuṇṇo anomoti – atisāradiṭṭhiyā so samatto.

Mānena matto paripuṇṇamānīti. Sakāya diṭṭhiyā diṭṭhimānena matto pamatto ummatto atimattoti – mānena matto. **Paripuṇṇamānī**ti paripuṇṇamānī samattamānī anomamānīti – mānena matto paripuṇṇamānī.

Sayameva sāmaṃ manasābhisittoti. Sayameva attānaṃ cittena abhisiñcati ‘‘ahamasmi kusalo paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī’’ti – sayameva sāmaṃ manasābhisitto.

Diṭṭhī hi sā tassa tathā samattāti. Tassa sā diṭṭhi tathā samattā samādinnā gahitā parāmaṭṭhā abhiniviṭṭhā ajjhositā adhimuttāti – diṭṭhī hi sā tassa tathā samattā.

Tenāha bhagavā –

‘‘Atisāradiṭṭhiyā so samatto, mānena matto paripuṇṇamānī;
Sayameva sāmaṃ manasābhisitto, diṭṭhī hi sā tassa tathā samattā’’ti.

125. **Parassa ce hi vacasā nihīno, tumo sahā hoti nihīnapañño;**
Atha ce sayaṃ vedagū hoti dhīro, na koci bālo samaṇesu atthi.

Parassa ce hi vacasā nihīnoti parassa ce vācāya vacanena ninditakāraṇā garahitakāraṇā upavaditakāraṇā paro bālo hoti hīno nihīno omako lāmako chatukko parittoti – parassa ce hi vacasā nihīno. **Tumo sahā hoti nihīnapañño**ti. Sopi teneva sahā hoti hīnapañño nihīnapañño omakapañño lāmakapañño chatukkapañño parittapaññoti – tumo sahā hoti nihīnapañño.

Atha ce sayaṃ vedagū hoti dhīroti atha ce sayaṃ vedagū hoti dhīro paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti – atha ce sayaṃ vedagū hoti dhīro.

Na koci bālo samaṇesu atthīti. Samaṇesu na koci bālo hīno nihīno omako lāmako chatukko paritto atthi, sabbeva seṭṭhapaññā [aggapaññā seṭṭhapaññā (syā.)] visiṭṭhapaññā pāmokkhapaññā uttamapaññā pavarapaññāti – na koci bālo samaṇesu atthi.

Tenāha bhagavā –

‘‘Parassa ce hi vacasā nihīno, tumo sahā hoti nihīnapañño;
Atha ce sayaṃ vedagū hoti dhīro, na koci bālo samaṇesu atthī’’ti.

126. **Aññaṃ ito yābhivadanti dhammaṃ, aparaddhā suddhimakevalī te;**
Evampi titthyā puthuso vadanti, sandiṭṭhirāgena hi tebhirattā.

Aññaṃ ito yābhivadanti dhammaṃ, aparaddhā suddhimakevalī teti. Ito aññaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ ye abhivadanti, te suddhimaggaṃ visuddhimaggaṃ parisuddhimaggaṃ vodātamaggaṃ pariyodātamaggaṃ viraddhā aparaddhā khalitā galitā aññāya aparaddhā akevalī te, asamattā te, aparipuṇṇā te, hīnā nihīnā omakā lāmakā chatukkā parittāti – aññaṃ ito yābhivadanti dhammaṃ, aparaddhā suddhimakevalī te.

Evampi titthyā puthuso vadantīti. Titthaṃ vuccati diṭṭhigataṃ. Titthiyā vuccanti diṭṭhigatikā. Puthudiṭṭhiyā puthudiṭṭhigatāni vadanti kathenti bhaṇanti dīpayanti voharantīti – evampi titthyā puthuso vadanti.

Sandiṭṭhirāgena hi tebhirattāti. Sakāya diṭṭhiyā diṭṭhirāgena rattā abhirattāti – sandiṭṭhirāgena hi tebhirattā.

Tenāha bhagavā –

‘‘Aññaṃ ito yābhivadanti dhammaṃ, aparaddhā suddhimakevalī te;
Evampi titthyā puthuso vadanti, sandiṭṭhirāgena hi tebhirattā’’ti.

127. **Idheva suddhiṃ iti vādayanti, nāññesu dhammesu visuddhimāhu;**
Evampi titthyā puthuso niviṭṭhā, sakāyane tattha daḷhaṃ vadānā.

Idheva suddhiṃ iti vādayantīti. Idha suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti idha suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti idha suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – idheva suddhiṃ iti vādayanti.

Nāññesu dhammesu visuddhimāhūti. Attano satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ ṭhapetvā sabbe paravāde khipanti ukkhipanti parikkhipanti. ‘‘So satthā na sabbaññū, dhammo na svākkhāto, gaṇo na suppaṭipanno, diṭṭhi na bhaddikā, paṭipadā na supaññattā, maggo na niyyāniko, natthettha suddhi vā visuddhi vā parisuddhi vā, mutti vā vimutti vā parimutti vā, natthettha sujjhanti vā visujjhanti vā parisujjhanti vā, muccanti vā vimuccanti vā parimuccanti vā hīnā nihīnā omakā lāmakā chatukkā parittā’’ti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – nāññesu dhammesu visuddhimāhu.

Evampi titthyā puthuso niviṭṭhāti. Titthaṃ vuccati diṭṭhigataṃ. Titthiyā vuccanti diṭṭhigatikā. Puthudiṭṭhiyā [puthutitthiyā (sī. ka.) purimagāthāya pāṭhabhedo natthi] puthudiṭṭhigatesu niviṭṭhā patiṭṭhitā allīnā upagatā ajjhositā adhimuttāti – evampi titthyā puthuso niviṭṭhā.

Sakāyane tattha daḷhaṃ vadānāti. Dhammo sakāyanaṃ, diṭṭhi sakāyanaṃ, paṭipadā sakāyanaṃ, maggo sakāyanaṃ, sakāyane daḷhavādā thiravādā balikavādā avaṭṭhitavādāti – sakāyane tattha daḷhaṃ vadānā.

Tenāha bhagavā –

‘‘Idheva suddhiṃ iti vādayanti, nāññesu dhammesu visuddhimāhu;
Evampi titthyā puthuso niviṭṭhā, sakāyane tattha daḷhaṃ vadānā’’ti.

128. **Sakāyane vāpi daḷhaṃ vadāno, kamettha** [kaṃ tattha (sī. ka.)] **bāloti paraṃ daheyya;**
Sayaṃva [sayameva (syā.)] **so medhagamāvaheyya, paraṃ vadaṃ bālamasuddhidhammaṃ.**

Sakāyane vāpi daḷhaṃ vadānoti. Dhammo sakāyanaṃ, diṭṭhi sakāyanaṃ, paṭipadā sakāyanaṃ, maggo sakāyanaṃ, sakāyane daḷhavādo thiravādo balikavādo avaṭṭhitavādoti – sakāyane vāpi daḷhaṃ vadāno.

Kamettha bāloti paraṃ daheyyāti. **Etthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā paraṃ bālato hīnato nihīnato omakato lāmakato chatukkato parittato kaṃ daheyya kaṃ passeyya kaṃ dakkheyya kaṃ olokeyya kaṃ nijjhāyeyya kaṃ upaparikkheyyāti – kamettha bāloti paraṃ daheyya.

Sayaṃva so medhagamāvaheyya, paraṃ vadaṃ bālamasuddhidhammanti. Paro bālo hīno nihīno omako lāmako chatukko paritto asuddhidhammo avisuddhidhammo aparisuddhidhammo avodātadhammoti – evaṃ vadanto evaṃ kathento evaṃ bhaṇanto evaṃ dīpayanto evaṃ voharanto sayameva kalahaṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ āvaheyya samāvaheyya āhareyya samāhareyya ākaḍḍheyya samākaḍḍheyya gaṇheyya parāmaseyya abhiniviseyyāti – sayaṃva so medhagamāvaheyya paraṃ vadaṃ bālamasuddhidhammaṃ.

Tenāha bhagavā –

‘‘Sakāyane vāpi daḷhaṃ vadāno, kamettha bāloti paraṃ daheyya;
Sayaṃva so medhagamāvaheyya, paraṃ vadaṃ bālamasuddhidhamma’’nti.

129. **Vinicchaye ṭhatvā sayaṃ pamāya, uddhaṃsa** [uddhaṃ so (syā.)] **lokasmiṃ vivādameti;**
Hitvāna sabbāni vinicchayāni, na medhagaṃ kubbati jantu loke.

Vinicchaye ṭhatvā sayaṃ pamāyāti. Vinicchayā vuccanti dvāsaṭṭhi diṭṭhigatāni. Vinicchayadiṭṭhiyā ṭhatvā patiṭṭhahitvā gaṇhitvā parāmasitvā abhinivisitvā vinicchaye ṭhatvā. **Sayaṃ pamāyā**ti sayaṃ pamāya paminitvā. ‘‘Ayaṃ satthā sabbaññū’’ti sayaṃ pamāya paminitvā, ‘‘ayaṃ dhammo svākkhāto… ayaṃ gaṇo suppaṭipanno… ayaṃ diṭṭhi bhaddikā… ayaṃ paṭipadā supaññattā… ayaṃ maggo niyyāniko’’ti sayaṃ pamāya paminitvāti – vinicchaye ṭhatvā sayaṃ pamāya.

Uddhaṃsa lokasmiṃ vivādametīti. Uddhaṃso vuccati anāgataṃ. Attano vādaṃ uddhaṃ ṭhapetvā sayameva kalahaṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ eti upeti upagacchati gaṇhāti parāmasati abhinivisatīti. Evampi uddhaṃsa lokasmiṃ vivādameti. Atha vā aññena uddhaṃ vādena saddhiṃ kalahaṃ karoti bhaṇḍanaṃ karoti viggahaṃ karoti vivādaṃ karoti medhagaṃ karoti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti. Evampi uddhaṃsa lokasmiṃ vivādameti.

Hitvāna sabbāni vinicchayānīti. Vinicchayā vuccanti dvāsaṭṭhi diṭṭhigatāni. Diṭṭhivinicchayā sabbe vinicchaye [sabbā vinicchitadiṭṭhiyo (syā.), sabbā vinicchayadiṭṭhiyo (ka.)] hitvā cajitvā pariccajitvā jahitvā pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – hitvāna sabbāni vinicchayāni.

Na medhagaṃ kubbati jantu loketi. Na kalahaṃ karoti, na bhaṇḍanaṃ karoti, na viggahaṃ karoti, na vivādaṃ karoti, na medhagaṃ karoti. Vuttañhetaṃ bhagavatā – ‘‘evaṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena ca voharati aparāmasa’’nti. **Jantū**ti satto naro mānavo poso puggalo jīvo jāgu jantu indagu manujo. **Loke**ti apāyaloke…pe… āyatanaloketi – na medhagaṃ kubbati jantu loketi.

Tenāha bhagavā –

‘‘Vinicchaye ṭhatvā sayaṃ pamāya, uddhaṃsa lokasmiṃ vivādameti;
Hitvāna sabbāni vinicchayāni, na medhagaṃ kubbati jantu loke’’ti.

Cūḷaviyūhasuttaniddeso dvādasamo.

13. Mahāviyūhasuttaniddeso

Atha mahāviyūhasuttaniddesaṃ vakkhati –

130. **Ye kecime diṭṭhiparibbasānā, idameva saccanti ca vādayanti** [saccanti pavādayanti (syā.)] **;**
Sabbeva te nindamanvānayanti, atho pasaṃsampi labhanti tattha.

Ye kecime diṭṭhiparibbasānāti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Diṭṭhiparibbasānā**ti. Santeke samaṇabrāhmaṇā diṭṭhigatikā; te dvāsaṭṭhiyā diṭṭhigatānaṃ aññataraññataraṃ diṭṭhigataṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā sakāya sakāya diṭṭhiyā vasanti saṃvasanti āvasanti parivasanti. Yathā agārikā vā gharesu vasanti, sāpattikā vā āpattīsu vasanti, sakilesā vā kilesesu vasanti; evameva santeke…pe… parivasantīti – ye kecime diṭṭhiparibbasānā.

Idameva saccanti ca vādayantīti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti vadanti kathenti bhaṇanti dīpayanti voharanti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti vadanti kathenti bhaṇanti dīpayanti voharantīti – idameva saccanti ca vādayanti.

Sabbeva te nindamanvānayantīti. Sabbeva te samaṇabrāhmaṇā nindameva anventi, garahameva anventi, akittimeva anventi; sabbe ninditāyeva honti, garahitāyeva honti, akittitāyeva hontīti – sabbeva te nindamanvānayanti.

Atho pasaṃsampi labhanti tatthāti. Tattha sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā pasaṃsaṃ thomanaṃ kittiṃ vaṇṇahārikaṃ labhanti paṭilabhanti upagacchanti vindantīti – atho pasaṃsampi labhanti tattha.

Tenāha so nimmito –

‘‘Ye kecime diṭṭhiparibbasānā, idameva saccanti ca vādayanti;
Sabbeva te nindamanvānayanti, atho pasaṃsampi labhanti tatthā’’ti.

131. **Appañhi etaṃ na alaṃ samāya, duve vivādassa phalāni brūmi;**
Etampi disvā na vivādayetha, khemābhipassaṃ avivādabhūmiṃ.

Appañhi etaṃ na alaṃ samāyāti. **Appañhi eta**nti appakaṃ etaṃ, omakaṃ etaṃ, thokakaṃ etaṃ, lāmakaṃ etaṃ, chatukkaṃ etaṃ, parittakaṃ etanti – appañhi etaṃ. **Na alaṃ samāyā**ti nālaṃ rāgassa samāya, dosassa samāya, mohassa samāya, kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ … sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ samāya upasamāya vūpasamāya nibbānāya paṭinissaggāya paṭipassaddhiyāti – appañhi etaṃ na alaṃ samāya.

Duve vivādassa phalāni brūmīti. Diṭṭhikalahassa diṭṭhibhaṇḍanassa diṭṭhiviggahassa diṭṭhivivādassa diṭṭhimedhagassa dve phalāni honti – jayaparājayo hoti, lābhālābho hoti, yasāyaso hoti, nindāpasaṃso hoti, sukhadukkhaṃ hoti, somanassadomanassaṃ hoti, iṭṭhāniṭṭhaṃ hoti, anunayapaṭighaṃ hoti, ugghātinigghāti hoti, anurodhavirodho hoti. Atha vā taṃ kammaṃ nirayasaṃvattanikaṃ, tiracchānayonisaṃvattanikaṃ, pettivisayasaṃvattanikanti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – duve vivādassa phalāni brūmi.

Etampi disvā na vivādayethāti. **Etampi disvā**ti etaṃ ādīnavaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā diṭṭhikalahesu diṭṭhibhaṇḍanesu diṭṭhiviggahesu diṭṭhivivādesu diṭṭhimedhagesūti – etampi disvā. **Na vivādayethā**ti na kalahaṃ kareyya, na bhaṇḍanaṃ kareyya, na viggahaṃ kareyya, na vivādaṃ kareyya, na medhagaṃ kareyya, kalahaṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kalahā bhaṇḍanā viggahā vivādā medhagā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – etampi disvā na vivādayetha.

Khemābhipassaṃ avivādabhūminti. Avivādabhūmiṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Etaṃ avivādabhūmiṃ khemato tāṇato leṇato saraṇato abhayato accutato amatato nibbānato passanto dakkhanto olokento nijjhāyanto upaparikkhantoti – khemābhipassaṃ avivādabhūmiṃ.

Tenāha bhagavā –

‘‘Appañhi etaṃ na alaṃ samāya, duve vivādassa phalāni brūmi;
Etampi disvā na vivādayetha, khemābhipassaṃ avivādabhūmi’’nti.

132. **Yā kācimā sammutiyo puthujjā, sabbāva etā na upeti vidvā;**
Anūpayo so upayaṃ kimeyya, diṭṭhe sute khantimakubbamāno.

Yā kācimā sammutiyo puthujjāti. **Yā kācī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – yā kācīti. **Sammutiyo**ti. Sammutiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisammutiyo. **Puthujjā**ti puthujjanehi janitā sammutiyoti puthujjā, puthu nānājanehi janitā vā sammutiyoti puthujjāti – yā kācimā sammutiyo puthujjā.

Sabbāva etā na upeti vidvāti. Vidvā vijjāgato ñāṇī vibhāvī medhāvī. Sabbāva etā diṭṭhisammutiyo neti na upeti na upagacchati na gaṇhāti na parāmasati nābhinivisatīti – sabbāva etā na upeti vidvā.

Anūpayo so upayaṃ kimeyyāti. **Upayo**ti dve upayā – taṇhūpayo ca diṭṭhūpayo ca…pe… ayaṃ taṇhūpayo…pe… ayaṃ diṭṭhūpayo. Tassa taṇhūpayo pahīno, diṭṭhūpayo paṭinissaṭṭho; taṇhūpayassa pahīnattā, diṭṭhūpayassa paṭinissaṭṭhattā anūpayo puggalo kiṃ rūpaṃ upeyya upagaccheyya gaṇheyya parāmaseyya abhiniviseyya attā meti. Kiṃ vedanaṃ… kiṃ saññaṃ… kiṃ saṅkhāre… kiṃ viññāṇaṃ… kiṃ gatiṃ… kiṃ upapattiṃ… kiṃ paṭisandhiṃ… kiṃ bhavaṃ … kiṃ saṃsāraṃ… kiṃ vaṭṭaṃ upeyya upagaccheyya gaṇheyya parāmaseyya abhiniveseyyāti – anūpayo so upayaṃ kimeyya.

Diṭṭhe sute khantimakubbamānoti. Diṭṭhe vā diṭṭhasuddhiyā vā sute vā sutasuddhiyā vā mute vā mutasuddhiyā vā khantiṃ akubbamāno chandaṃ akubbamāno pemaṃ akubbamāno rāgaṃ akubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamānoti – diṭṭhe sute khantimakubbamāno.

Tenāha bhagavā –

‘‘Yā kācimā sammutiyo puthujjā, sabbāva etā na upeti vidvā;
Anūpayo so upayaṃ kimeyya, diṭṭhe sute khantimakubbamāno’’ti.

133. **Sīluttamā saññamenāhu suddhiṃ, vataṃ samādāya upaṭṭhitāse;**
Idheva sikkhema athassa suddhiṃ, bhavūpanītā kusalāvadānā.

Sīluttamā saññamenāhu suddhinti. Santeke samaṇabrāhmaṇā sīluttamavādā; te sīlamattena saññamamattena saṃvaramattena avītikkamamattena suddhiṃ visuddhiṃ parivisuddhiṃ, muttiṃ vimuttiṃ parivimuttiṃ āhu [āhaṃsu (sī. ka.)] vadanti kathenti bhaṇanti dīpayanti voharanti.

Samaṇamuṇḍikāputto evamāha – ‘‘catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Katamehi catūhi? Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpikaṃ [pāpakaṃ (sī.)] vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati. Imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ; evameva santeke samaṇabrāhmaṇā sīluttamavādā; te sīlamattena saññamamattena saṃvaramattena avītikkamamattena suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ āhu vadanti kathenti bhaṇanti dīpayanti voharantī’’ti – sīluttamā saññamenāhu suddhiṃ.

Vataṃ samādāya upaṭṭhitāseti. **Vata**nti hatthivataṃ vā assavataṃ vā govataṃ vā kukkuravataṃ vā kākavataṃ vā vāsudevavataṃ vā baladevavataṃ vā puṇṇabhaddavataṃ vā maṇibhaddavataṃ vā aggivataṃ vā nāgavataṃ vā supaṇṇavataṃ vā yakkhavataṃ vā asuravataṃ vā gandhabbavataṃ vā mahārājavataṃ vā candavataṃ vā sūriyavataṃ vā indavataṃ vā brahmavataṃ vā devavataṃ vā disāvataṃ vā ādāya samādāya ādiyitvā samādiyitvā gaṇhitvā parāmasitvā abhinivisitvā upaṭṭhitā paccupaṭṭhitā allīnā upagatā ajjhositā adhimuttāti – vataṃ samādāya upaṭṭhitāse.

Idheva sikkhema athassa suddhinti. **Idhā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Sikkhemā**ti sikkhema ācarema samācarema samādāya vattemāti – idheva sikkhema. **Athassa suddhi**nti athassa suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttinti – idheva sikkhema athassa suddhiṃ.

Bhavūpanītā kusalāvadānāti. **Bhavūpanītā**ti bhavūpanītā bhavūpagatā bhavajjhositā bhavādhimuttāti – bhavūpanītā. **Kusalāvadānā**ti kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – bhavūpanītā kusalāvadānā.

Tenāha bhagavā –

‘‘Sīluttamā saññamenāhu suddhiṃ, vataṃ samādāya upaṭṭhitāse;
Idheva sikkhema athassa suddhiṃ, bhavūpanītā kusalāvadānā’’ti.

134. **Sace cuto sīlavatato hoti, pavedhatī** [sa vedhatī (sī syā.)] **kammavirādhayitvā;**
Pajappatī [sa jappatī (sī. syā.)] **patthayatī ca suddhiṃ, satthāva hīno pavasaṃ gharamhā.**

Sace cuto sīlavatato hotīti. Dvīhi kāraṇehi sīlavatato cavati – paravicchindanāya vā cavati, anabhisambhuṇanto vā cavati. Kathaṃ paravicchindanāya cavati? Paro vicchindati so satthā na sabbaññū, dhammo na svākkhāto, gaṇo na suppaṭipanno, diṭṭhi na bhaddikā, paṭipadā na supaññattā, maggo na niyyāniko, natthettha suddhi vā visuddhi vā parisuddhi vā, mutti vā vimutti vā parimutti vā, natthettha sujjhanti vā visujjhanti vā parisujjhanti vā, muccanti vā vimuccanti vā, parimuccanti vā, hīnā nihīnā omakā lāmakā chatukkā parittāti. Evaṃ paro vicchindati. Evaṃ vicchindiyamāno satthārā cavati, dhammakkhānā cavati, gaṇā cavati, diṭṭhiyā cavati, paṭipadāya cavati, maggato cavati. Evaṃ parivicchindanāya cavati. Kathaṃ anabhisambhuṇanto cavati? Sīlaṃ anabhisambhuṇanto sīlato cavati, vataṃ anabhisambhuṇanto vatato cavati, sīlabbataṃ anabhisambhuṇanto sīlabbatato cavati. Evaṃ anabhisambhuṇanto cavatīti – sace cuto sīlavatato hoti.

Pavedhati kammavirādhayitvāti. **Pavedhatī**ti sīlaṃ vā vataṃ vā sīlabbataṃ vā ‘‘viraddhaṃ mayā, aparaddhaṃ mayā, khalitaṃ mayā, galitaṃ mayā, aññāya aparaddho aha’’nti vedhati pavedhati sampavedhatīti – pavedhati. **Kammavirādhayitvā**ti puññābhisaṅkhāraṃ vā apuññābhisaṅkhāraṃ vā āneñjābhisaṅkhāraṃ vā ‘‘viraddhaṃ mayā, aparaddhaṃ mayā, khalitaṃ mayā, galitaṃ mayā, aññāya aparaddho aha’’nti vedhati pavedhati sampavedhatīti – pavedhati kammavirādhayitvā.

Pajappatī patthayatī ca suddhinti. **Pajappatī**ti sīlaṃ vā jappati, vataṃ vā jappati, sīlabbataṃ vā jappati pajappati abhijappatīti – pajappati. **Patthayatī ca suddhi**nti sīlasuddhiṃ vā pattheti, vatasuddhiṃ vā pattheti, sīlabbatasuddhiṃ vā pattheti piheti abhijappatīti – pajappatī patthayatī ca suddhiṃ.

Satthāva hīno pavasaṃ gharamhāti. Yathā puriso gharato nikkhanto satthena pavasaṃ vasanto satthā ohīno, taṃ vā satthaṃ anubandhati sakaṃ vā gharaṃ paccāgacchati; evameva so diṭṭhigatiko taṃ vā satthāraṃ gaṇhāti aññaṃ vā satthāraṃ gaṇhāti, taṃ vā dhammakkhānaṃ gaṇhāti aññaṃ vā dhammakkhānaṃ gaṇhāti, taṃ vā gaṇaṃ gaṇhāti aññaṃ vā gaṇaṃ gaṇhāti, taṃ vā diṭṭhiṃ gaṇhāti aññaṃ vā diṭṭhiṃ gaṇhāti, taṃ vā paṭipadaṃ gaṇhāti aññaṃ vā paṭipadaṃ gaṇhāti, taṃ vā maggaṃ gaṇhāti aññaṃ vā maggaṃ gaṇhāti parāmasati abhinivisatīti – satthāva hīno pavasaṃ gharamhā.

Tenāha bhagavā –

‘‘Sace cuto sīlavatato hoti, pavedhatī kammavirādhayitvā;
Pajappatī patthayatī ca suddhiṃ, satthāva hīno pavasaṃ gharamhā’’ti.

135. **Sīlabbataṃ vāpi pahāya sabbaṃ, kammañca sāvajjanavajjametaṃ;**
Suddhiṃ asuddhinti apatthayāno, virato care santimanuggahāya.

Sīlabbataṃ vāpi pahāya sabbanti. Sabbā sīlasuddhiyo pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā, sabbā vatasuddhiyo pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā, sabbā sīlabbatasuddhiyo pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – sīlabbataṃ vāpi pahāya sabbaṃ.

Kammañca sāvajjanavajjametanti. Sāvajjakammaṃ vuccati – kaṇhaṃ kaṇhavipākaṃ. Anavajjakammaṃ vuccati – sukkaṃ sukkavipākaṃ. Sāvajjañca kammaṃ anavajjañca kammaṃ pahāya pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – kammañca sāvajjanavajjametaṃ.

Suddhiṃ asuddhinti apatthayānoti. **Asuddhi**nti asuddhiṃ patthenti, akusale dhamme patthenti. **Suddhi**nti suddhiṃ patthenti, pañca kāmaguṇe patthenti; asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe patthenti; suddhiṃ patthenti, dvāsaṭṭhi diṭṭhigatāni patthenti, asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe patthenti, dvāsaṭṭhi diṭṭhigatāni patthenti; suddhiṃ patthenti, tedhātuke kusale dhamme patthenti, asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe patthenti, dvāsaṭṭhi diṭṭhigatāni patthenti, tedhātuke kusale dhamme patthenti; suddhiṃ patthenti, puthujjanakalyāṇakā [kalyāṇaputhujjanā (syā.) evamīdisesu ṭhānesu] niyāmāvakkantiṃ [niyāmāvattantiṃ (ka.)] patthenti. Sekkhā aggadhammaṃ arahattaṃ patthenti. Arahatte patte arahā neva akusale dhamme pattheti, napi pañca kāmaguṇe pattheti, napi dvāsaṭṭhi diṭṭhigatāni pattheti, napi tedhātuke kusale dhamme pattheti, napi niyāmāvakkantiṃ pattheti, napi aggadhammaṃ arahattaṃ pattheti. Patthanā samatikkanto arahā vuddhipārihānivītivatto [vuddhipārihāniṃ vītivatto (sī.)]. So vuṭṭhavāso ciṇṇacaraṇo…pe… jātijarāmaraṇasaṃsāro natthi tassa punabbhavoti – suddhiṃ asuddhinti apatthayāno.

Virato care santimanuggahāyāti. **Virato**ti suddhiasuddhiyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto, vimariyādikatena cetasā viharatīti – virato. **Care**ti careyya vicareyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – virato care. **Santimanuggahāyā**ti santiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisantiyo agaṇhanto aparāmasanto anabhinivisantoti – virato care santimanuggahāya.

Tenāha bhagavā –

‘‘Sīlabbataṃ vāpi pahāya sabbaṃ, kammañca sāvajjanavajjametaṃ;
Suddhiṃ asuddhinti apatthayāno, virato care santimanuggahāyā’’ti.

136. **Tamūpanissāya jigucchitaṃ vā, atha vāpi diṭṭhaṃ va sutaṃ mutaṃ vā;**
Uddhaṃsarā suddhimanutthunanti, avītataṇhāse bhavābhavesu.

Tamūpanissāya jigucchitaṃ vāti. Santeke samaṇabrāhmaṇā tapojigucchavādā tapojigucchasārā tapojigucchanissitā ānissitā allīnā upagatā ajjhositā adhimuttāti – tamūpanissāya jigucchitaṃ vā.

Atha vāpi diṭṭhaṃ va sutaṃ mutaṃ vāti. Diṭṭhaṃ vā diṭṭhasuddhiṃ vā sutaṃ vā sutasuddhiṃ vā mutaṃ vā mutasuddhiṃ vā nissāya upanissāya gaṇhitvā parāmasitvā abhinivisitvāti – atha vāpi diṭṭhaṃ va sutaṃ mutaṃ vā.

Uddhaṃsarā suddhimanutthunantīti. Santeke samaṇabrāhmaṇā uddhaṃsarāvādā. Katame te samaṇabrāhmaṇā uddhaṃsarāvādā? Ye te samaṇabrāhmaṇā accantasuddhikā, saṃsārasuddhikā, akiriyadiṭṭhikā, sassatavādā – ime te samaṇabrāhmaṇā uddhaṃsarāvādā. Te saṃsāre suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ thunanti vadanti kathenti bhaṇanti dīpayanti voharantīti – uddhaṃsarā suddhimanutthunanti.

Avītataṇhāse bhavābhavesūti. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Bhavābhavesū**ti bhavābhave kammabhave punabbhave kāmabhave, kammabhave kāmabhave punabbhave rūpabhave, kammabhave rūpabhave punabbhave arūpabhave, kammabhave arūpabhave punabbhave punappunabbhave punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā avītataṇhā avigatataṇhā acattataṇhā avantataṇhā amuttataṇhā appahīnataṇhā appaṭinissaṭṭhataṇhāti – avītataṇhāse bhavābhavesu.

Tenāha bhagavā –

‘‘Tamūpanissāya jigucchitaṃ vā, atha vāpi diṭṭhaṃ va sutaṃ mutaṃ vā;
Uddhaṃsarā suddhimanutthunanti, avītataṇhāse bhavābhavesū’’ti.

137. **Patthayamānassa hi jappitāni, pavedhitaṃ vāpi pakappitesu;**
Cutūpapāto idha yassa natthi, sa kena vedheyya kuhiṃ va jappe.

Patthayamānassa hi jappitānīti. Patthanā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Patthayamānassā**ti patthayamānassa icchamānassa sādiyamānassa pihayamānassa abhijappayamānassāti – patthayamānassa hi. **Jappitānī**ti. **Jappanā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlanti – patthayamānassa hi jappitāni.

Pavedhitaṃ vāpi pakappitesūti. **Pakappanā**ti dve pakappanā – taṇhāpakappanā ca diṭṭhipakappanā ca…pe… ayaṃ taṇhāpakappanā…pe… ayaṃ diṭṭhipakappanā. **Pavedhitaṃ vāpi pakappitesū**ti. Pakappitaṃ vatthuṃ acchedasaṅkinopi vedhenti, acchijjantepi vedhenti, acchinnepi vedhenti; pakappitaṃ vatthuṃ vipariṇāmasaṅkinopi vedhenti, vipariṇamantepi vedhenti, vipariṇatepi vedhenti pavedhenti sampavedhentīti – pavedhitaṃ vāpi pakappitesu.

Cutūpapāto idha yassa natthīti. **Yassā**ti arahato khīṇāsavassa. Yassa gamanaṃ āgamanaṃ gamanāgamanaṃ kālaṃgati bhavābhavo cuti ca upapatti ca nibbatti ca bhedo ca jāti ca jarāmaraṇañca natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – cutūpapāto idha yassa natthi.

Sa kena vedheyya kuhiṃ va jappeti. So kena rāgena vedheyya, kena dosena vedheyya, kena mohena vedheyya, kena mānena vedheyya, kāya diṭṭhiyā vedheyya, kena uddhaccena vedheyya, kāya vicikicchāya vedheyya, kehi anusayehi vedheyya – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti vā thāmagatoti vā. Te abhisaṅkhārā pahīnā; abhisaṅkhārānaṃ pahīnattā gatiyā kena vedheyya – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā, so hetu natthi paccayo natthi kāraṇaṃ natthi yena vedheyya pavedheyya sampavedheyyāti – sa kena vedheyya. **Kuhiṃva jappe**ti kuhiṃ vā jappeyya kimhi jappeyya, kattha jappeyya pajappeyya abhijappeyyāti – sa kena vedheyya kuhiṃ va jappe.

Tenāha bhagavā –

‘‘Patthayamānassa hi jappitāni, pavedhitaṃ vāpi pakappitesu;
Cutūpapāto idha yassa natthi, sa kena vedheyya kuhiṃ va jappe’’ti.

138. **Yamāhu dhammaṃ paramanti eke, tameva hīnanti panāhu aññe;**
Sacco nu vādo katamo imesaṃ, sabbeva hīme kusalāvadānā.

Yamāhu dhammaṃ paramanti eketi. Yaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘idaṃ paramaṃ aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavara’’nti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – yamāhu dhammaṃ paramanti eke.

Tameva hīnanti panāhu aññeti tameva dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘hīnaṃ etaṃ, nihīnaṃ etaṃ, omakaṃ etaṃ, lāmakaṃ etaṃ, chatukkaṃ etaṃ, parittakaṃ eta’’nti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – tameva hīnanti panāhu aññe.

Sacco nu vādo katamo imesanti. Imesaṃ samaṇabrāhmaṇānaṃ vādo katamo sacco taccho tatho bhūto yāthāvo aviparītoti – sacco nu vādo katamo imesaṃ.

Sabbeva hīme kusalāvadānāti. Sabbevime samaṇabrāhmaṇā kusalavādā paṇḍitavādā thiravādā ñāyavādā hetuvādā lakkhaṇavādā kāraṇavādā ṭhānavādā sakāya laddhiyāti – sabbeva hīme kusalāvadānā.

Tenāha so nimmito –

‘‘Yamāhu dhammaṃ paramanti eke, tameva hīnanti panāhu añ&ntilde;e;
Sacco nu vādo katamo imesaṃ, sabbeva hīme kusalāvadānā’’ti.

139. **Sakañhi dhammaṃ paripuṇṇamāhu, aññassa dhammaṃ pana hīnamāhu;**
Evampi viggayha vivādayanti, sakaṃ sakaṃ sammutimāhu saccaṃ.

Sakañhi dhammaṃ paripuṇṇamāhūti sakaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘idaṃ samattaṃ paripuṇṇaṃ anoma’’nti, evamāhaṃsu…pe… evaṃ voharantīti – sakañhi dhammaṃ paripuṇṇamāhu.

Aññassa dhammaṃ pana hīnamāhūti. Aññassa dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ eke samaṇabrāhmaṇā ‘‘hīnaṃ etaṃ, nihīnaṃ etaṃ, omakaṃ etaṃ, lāmakaṃ etaṃ, chatukkaṃ etaṃ, parittakaṃ eta’’nti, evamāhaṃsu evaṃ kathenti evaṃ bhaṇanti evaṃ dīpayanti evaṃ voharantīti – aññassa dhammaṃ pana hīnamāhu.

Evampi viggayha vivādayantīti evaṃ gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivisitvā vivādayanti, kalahaṃ karonti, bhaṇḍanaṃ karonti, viggahaṃ karonti, vivādaṃ karonti, medhagaṃ karonti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti – evampi viggayha vivādayanti.

Sakaṃ sakaṃ sammutimāhu saccanti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti – sakaṃ sakaṃ sammutimāhu saccaṃ. ‘‘Asassato loko …pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti – sakaṃ sakaṃ sammutimāhu saccaṃ.

Tenāha bhagavā –

‘‘Sakañhi dhammaṃ paripuṇṇamāhu, aññassa dhammaṃ pana hīnamāhu;
Evampi viggayha vivādayanti, sakaṃ sakaṃ sammutimāhu sacca’’nti.

140. **Parassa ce vambhayitena hīno, na koci dhammesu visesi assa;**
Puthū hi aññassa vadanti dhammaṃ, nihīnato samhi daḷhaṃ vadānā.

Parassa ce vambhayitena hīnoti parassa ce vambhayitakāraṇā ninditakāraṇā garahitakāraṇā upavaditakāraṇā paro bālo hoti hīno nihīno omako lāmako chatukko parittoti – parassa ce vambhayitena hīno.

Na koci dhammesu visesi assāti. Dhammesu na koci aggo seṭṭho visiṭṭho pāmokkho uttamo pavaro assāti – na koci dhammesu visesi assa.

Puthū hi aññassa vadanti dhammaṃ, nihīnatoti. Bahukāpi bahūnaṃ dhammaṃ vadanti upavadanti nindanti garahanti hīnato nihīnato omakato lāmakato chatukkato parittato, bahukāpi ekassa dhammaṃ vadanti upavadanti nindanti garahanti hīnato nihīnato omakato lāmakato chatukkato parittato, ekopi bahūnaṃ dhammaṃ vadati upavadati nindati garahati hīnato nihīnato omakato lāmakato chatukkato parittato, ekopi ekassa dhammaṃ vadati upavadati nindati garahati hīnato nihīnato omakato lāmakato chatukkato parittatoti – puthū hi aññassa vadanti dhammaṃ.

Nihīnato samhi daḷhaṃ vadānāti. Dhammo sakāyanaṃ, diṭṭhi sakāyanaṃ, paṭipadā sakāyanaṃ, maggo sakāyanaṃ, sakāyane daḷhavādā thiravādā balikavādā aṭṭhitavādāti – nihīnato samhi daḷhaṃ vadānā.

Tenāha bhagavā –

‘‘Parassa ce vambhayitena hīno, na koci dhammesu visesi assa;
Puthū hi aññassa vadanti dhammaṃ, nihīnato samhi daḷhaṃ vadānā’’ti.

141. **Saddhammapūjāpi** [saddhammapūjā ca (sī. syā.)] **panā tatheva, yathā pasaṃsanti sakāyanāni;**
Sabbeva vādā [sabbe pavādā (syā.)] **tathiyā** [tathi vā (bahūsu)] **bhaveyyuṃ, suddhī hi nesaṃ paccattameva.**

Saddhammapūjāpi panā tathevāti. Katamā saddhammapūjā? Sakaṃ satthāraṃ sakkaroti garuṃ karoti māneti pūjeti ‘‘ayaṃ satthā sabbaññū’’ti – ayaṃ saddhammapūjā. Sakaṃ dhammakkhānaṃ sakaṃ gaṇaṃ sakaṃ diṭṭhiṃ sakaṃ paṭipadaṃ sakaṃ maggaṃ sakkaroti garuṃ karoti māneti pūjeti ‘‘ayaṃ maggo niyyāniko’’ti – ayaṃ saddhammapūjā. **Saddhammapūjāpi panā tathevā**ti saddhammapūjā tathā tacchā bhūtā yāthāvā aviparītāti – saddhammapūjāpi panā tatheva.

Yathā pasaṃsanti sakāyanānīti. Dhammo sakāyanaṃ diṭṭhi sakāyanaṃ paṭipadā sakāyanaṃ maggo sakāyanaṃ, sakāyanāni pasaṃsanti thomenti kittenti vaṇṇentīti – yathā pasaṃsanti sakāyanāni.

Sabbeva vādā tathiyā bhaveyyunti sabbeva vādā tathā tacchā bhūtā yāthāvā aviparītā bhaveyyunti – sabbeva vādā tathiyā bhaveyyuṃ.

Suddhī hi nesaṃ paccattamevāti. Paccattameva tesaṃ samaṇabrāhmaṇānaṃ suddhi visuddhi parisuddhi, mutti vimutti parimuttīti – suddhī hi nesaṃ paccattameva.

Tenāha bhagavā –

‘‘Saddhammapūjāpi panā tatheva, yathā pasaṃsanti sakāyanāni;
Sabbeva vādā tathiyā bhaveyyuṃ, suddhī hi nesaṃ paccattamevā’’ti.

142. **Na brāhmaṇassa paraneyyamatthi, dhammesu niccheyya samuggahītaṃ;**
Tasmā vivādāni upātivatto, na hi seṭṭhato passati dhammamaññaṃ.

Na brāhmaṇassa paraneyyamatthīti. **Nā**ti paṭikkhepo. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo…pe… asito tādi pavuccate sa brahmā. **Na brāhmaṇassa paraneyyamatthī**ti brāhmaṇassa paraneyyatā natthi, brāhmaṇo na paraneyyo, na parapattiyo, na parapaccayo, na parapaṭibaddhagū [parapaṭibandhagū (ka.)] jānāti passati asammūḷho sampajāno paṭissato. ‘‘Sabbe saṅkhārā aniccā’’ti brāhmaṇassa paraneyyatā natthi, brāhmaṇo na paraneyyo, na parapattiyo, na parapaccayo, na parapaṭibaddhagū jānāti passati asammūḷho sampajāno paṭissato. ‘‘Sabbe saṅkhārā dukkhā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntntti brāhmaṇassa paraneyyatā natthi, brāhmaṇo na paraneyyo, na parapattiyo, na parapaccayo, na parapaṭibaddhagū jānāti passati asammūḷho sampajāno paṭissatoti – na brāhmaṇassa paraneyyamatthi.

Dhammesu niccheyya samuggahītanti. **Dhammesū**ti dvāsaṭṭhiyā diṭṭhigatesu. **Niccheyyā**ti nicchinitvā vinicchinitvā vicinitvā pavicinitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. Odhiggāho bilaggāho varaggāho koṭṭhāsaggāho uccayaggāho samuccayaggāho ‘‘idaṃ saccaṃ tathaṃ bhūtaṃ yāthāvaṃ aviparīta’’nti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – dhammesu niccheyya samuggahītaṃ.

Tasmā vivādāni upātivattoti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā diṭṭhikalahāni diṭṭhibhaṇḍanāni diṭṭhiviggahāni diṭṭhivivādāni diṭṭhimedhagāni upātivatto atikkanto samatikkanto vītivattoti – tasmā vivādāni upātivatto.

Na hi seṭṭhato passati dhammamaññanti. Aññaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ aññatra satipaṭṭhānehi, aññatra sammappadhānehi, aññatra iddhipādehi, aññatra indriyehi, aññatra balehi, aññatra bojjhaṅgehi, aññatra ariyā aṭṭhaṅgikā maggā, aggaṃ seṭṭhaṃ visiṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ dhammaṃ na passati na dakkhati na oloketi na nijjhāyati na upaparikkhatīti – na hi seṭṭhato passati dhammamaññaṃ.

Tenāha bhagavā –

‘‘Na brāhmaṇassa paraneyyamatthi, dhammesu niccheyya samuggahītaṃ;
Tasmā vivādāni upātivatto, na hi seṭṭhato passati dhammamañña’’nti.

143. **Jānāmi passāmi tatheva etaṃ, diṭṭhiyā eke paccenti suddhiṃ;**
Adakkhi ce kiñhi tumassa tena, atisitvā aññena vadanti suddhiṃ.

Jānāmi passāmi tatheva etanti. **Jānāmī**ti paracittañāṇena [paracittavijānanañāṇena (sī.) aṭṭhakathā oloketabbā] vā jānāmi, pubbenivāsānussatiñāṇena vā jānāmi. **Passāmī**ti maṃsacakkhunā vā passāmi, dibbena cakkhunā vā passāmi. **Tatheva eta**nti etaṃ tathaṃ tacchaṃ bhūtaṃ yāthāvaṃ aviparītanti – jānāmi passāmi tatheva etaṃ.

Diṭṭhiyā eke paccenti suddhinti. Diṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccenti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti diṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccenti. ‘‘Asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti diṭṭhiyā eke samaṇabrāhmaṇā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ paccentīti – diṭṭhiyā eke paccenti suddhiṃ.

Adakkhi ce kiñhi tumassa tenāti. **Adakkhī**ti paracittañāṇena vā adakkhi, pubbenivāsānussatiñāṇena vā adakkhi, maṃsacakkhunā vā adakkhi, dibbena cakkhunā vā adakkhīti – adakkhi ce. **Kiñhi tumassa tenā**ti. Tassa tena dassanena kiṃ kataṃ? Na dukkhapariññā atthi, na samudayassa pahānaṃ atthi, na maggabhāvanā atthi, na phalasacchikiriyā atthi, na rāgassa samucchedapahānaṃ atthi, na dosassa samucchedapahānaṃ atthi, na mohassa samucchedapahānaṃ atthi, na kilesānaṃ samucchedapahānaṃ atthi, na saṃsāravaṭṭassa upacchedo atthīti – adakkhi ce kiñhi tumassa tena.

Atisitvā aññena vadanti suddhinti te titthiyā suddhimaggaṃ visuddhimaggaṃ parisuddhimaggaṃ vodātamaggaṃ parivodātamaggaṃ atikkamitvā samatikkamitvā vītivattitvā aññatra satipaṭṭhānehi, aññatra sammappadhānehi, aññatra iddhipādehi, aññatra indriyehi, aññatra balehi aññatra bojjhaṅgehi, aññatra ariyā aṭṭhaṅgikā maggā suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti. Evampi atisitvā aññena vadanti suddhiṃ.

Atha vā buddhā ca buddhasāvakā ca paccekabuddhā ca tesaṃ titthiyānaṃ asuddhimaggaṃ avisuddhimaggaṃ aparisuddhimaggaṃ avodātamaggaṃ aparivodātamaggaṃ atikkamitvā samatikkamitvā vītivattitvā catūhi satipaṭṭhānehi catūhi sammappadhānehi catūhi iddhipādehi pañcahi indriyehi pañcahi balehi sattahi bojjhaṅgehi ariyena aṭṭhaṅgikena maggena suddhiṃ visuddhiṃ parisuddhiṃ, muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – evampi atisitvā aññena vadanti suddhiṃ.

Tenāha bhagavā –

‘‘Jānāmi passāmi tatheva etaṃ, diṭṭhiyā eke paccenti suddhiṃ;
Adakkhi ce kiñhi tumassa tena, atisitvā aññena vadanti suddhi’’nti.

144. **Passaṃ naro dakkhati nāmarūpaṃ, disvāna vā ñāyati** [ñassati (sī. syā.)] **tānimeva;**
Kāmaṃ bahuṃ passatu appakaṃ vā, na hi tena suddhiṃ kusalā vadanti.

Passaṃ naro dakkhati nāmarūpanti passaṃ naro dakkhati paracittañāṇena vā passanto, pubbenivāsānussatiñāṇena vā passanto, maṃsacakkhunā vā passanto, dibbena cakkhunā vā passanto nāmarūpaṃyeva dakkhati niccato sukhato attato, na tesaṃ dhammānaṃ samudayaṃ vā atthaṅgamaṃ vā assādaṃ vā ādīnavaṃ vā nissaraṇaṃ vā dakkhatīti – passaṃ naro dakkhati nāmarūpaṃ.

Disvāna vā ñāyati tānimevāti. **Disvā**ti paracittañāṇena vā disvā, pubbenivāsānussatiñāṇena vā disvā, maṃsacakkhunā vā disvā, dibbena cakkhunā vā disvā, nāmarūpaṃyeva disvā ñāyati niccato sukhato attato, na tesaṃ dhammānaṃ samudayaṃ vā atthaṅgamaṃ vā assādaṃ vā ādīnavaṃ vā nissaraṇaṃ vā ñāyatīti – disvāna vā ñāyati tānimeva.

Kāmaṃ bahuṃ passatu appakaṃ vāti. Kāmaṃ bahukaṃ vā passanto nāmarūpaṃ appakaṃ vā niccato sukhato attatoti – kāmaṃ bahuṃ passatu appakaṃ vā.

Na hi tena suddhiṃ kusalā vadantīti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā, te kusalā paracittañāṇena vā pubbenivāsānussatiñāṇena vā maṃsacakkhunā vā dibbena cakkhunā vā nāmarūpadassanena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ na vadanti na kathenti na bhaṇanti na dīpayanti na voharantīti – na hi tena suddhiṃ kusalā vadanti.

Tenāha bhagavā –

‘‘Passaṃ naro dakkhati nāmarūpaṃ, disvāna vā ñāyati tānimeva;
Kāmaṃ bahuṃ passatu appakaṃ vā, na hi tena suddhiṃ kusalā vadantī’’ti.

145. **Nivissavādī na hi subbināyo, pakappitā diṭṭhipurekkharāno;**
Yaṃ nissito tattha subhaṃ vadāno, suddhiṃ vado tattha tathaddasā so.

Nivissavādī na hi subbināyoti. ‘‘Sassato loko, idameva saccaṃ moghamañña’’nti nivissavādī, ‘‘asassato loko…pe… neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti – nivissavādī. **Na hi subbināyo**ti. Nivissavādī dubbinayo duppaññāpayo [duppaññāpiyo (sī.) evamīdisesu ṭhānesu] dunnijjhāpayo duppekkhāpayo duppasādayoti – nivissavādī na hi subbināyo.

Pakappitā diṭṭhipurekkharānoti. Kappitā pakappitā abhisaṅkhatā saṇṭhapitā diṭṭhiṃ purekkhato katvā carati. Diṭṭhidhajo diṭṭhiketu diṭṭhādhipateyyo diṭṭhiyā parivārito caratīti – pakappitā diṭṭhipurekkharāno.

Yaṃ nissito tattha subhaṃ vadānoti. **Yaṃ nissito**ti yaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ diṭṭhiṃ paṭipadaṃ maggaṃ nissito ānissito allīno upagato ajjhosito adhimuttoti – yaṃ nissito. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Subhaṃ vadāno**ti subhavādo sobhanavādo paṇḍitavādo thiravādo ñāyavādo hetuvādo lakkhaṇavādo kāraṇavādo ṭhānavādo sakāya laddhiyāti – yaṃ nissito tattha subhaṃ vadāno.

Suddhiṃ vado tattha tathaddasā soti. Suddhivādo visuddhivādo parisuddhivādo vodātavādo parivodātavādo. Atha vā suddhidassano visuddhidassano parisuddhidassano vodātadassano parivodātadassanoti – suddhiṃ vādo. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā tathaṃ tacchaṃ bhūtaṃ yāthāvaṃ aviparītanti addassa adakkhi apassi paṭivijjhīti – suddhiṃ vādo tattha tathaddasā so.

Tenāha bhagavā –

‘‘Nivissavādī na hi subbināyo, pakappitā diṭṭhipurekkharāno;
Yaṃ nissito tattha subhaṃ vadāno, suddhiṃ vado tattha tathaddasā so’’ti.

146. **Na brāhmaṇo kappamupeti saṅkhā, na diṭṭhisārī napi ñāṇabandhu;**
Ñatvā ca so sammutiyo puthujjā, upekkhatī uggahaṇanti maññe.

Na brāhmaṇo kappamupeti saṅkhāti. **Nā**ti paṭikkhepo. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo…pe… asito tādi pavuccate sa brahmā. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Saṅkhā vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. **Na brāhmaṇo kappamupeti saṅkhā**ti. Brāhmaṇo saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā aniccā… sabbe saṅkhārā dukkhā…pe… yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntnti saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā taṇhākappaṃ vā diṭṭhikappaṃ vā neti na upeti na upagacchati na gaṇhāti na parāmasati nābhinivisatīti – na brāhmaṇo kappamupeti saṅkhā.

Na diṭṭhisārī napi ñāṇabandhūti. Tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So diṭṭhiyā na yāyati na nīyati na vuyhati na saṃharīyati napi taṃ diṭṭhigataṃ sārato pacceti na paccāgacchatīti – na diṭṭhisārī. **Napi ñāṇabandhū**ti aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā taṇhābandhuṃ vā diṭṭhibandhuṃ vā na karoti na janeti na sañjaneti na nibbatteti nābhinibbattetīti – na diṭṭhisārī napi ñāṇabandhu.

Ñatvā ca so sammutiyo puthujjāti. **Ñatvā**ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā aniccā’’ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – ñatvā ca so. **Sammutiyo** vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisammutiyo. **Puthujjā**ti puthujjanehi janitā vā tā sammutiyoti – puthujjā. Puthu nānājanehi janitā vā sammutiyoti puthujjāti – ñatvā ca so sammutiyo puthujjā.

Upekkhatī uggahaṇanti maññeti. Aññe taṇhāvasena diṭṭhivasena gaṇhanti parāmasanti abhinivisanti. Arahā upekkhati na gaṇhāti na parāmasati nābhinivisatīti – upekkhatī uggahaṇanti maññe.

Tenāha bhagavā –

‘‘Na brāhmaṇo kappamupeti saṅkhā, na diṭṭhisārī napi ñāṇabandhu;
Ñatvā ca so sammutiyo puthujjā, upekkhatī uggahaṇanti maññe’’ti.

147. **Vissajja ganthāni munīdha loke, vivādajātesu na vaggasārī;**
Santo asantesu upekkhako so, anuggaho uggahaṇanti maññe.

Vissajja ganthāni munīdha loketi. **Ganthā**ti cattāro ganthā – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. Attano diṭṭhiyā rāgo abhijjhā kāyagantho, paravādesu āghāto appaccayo byāpādo kāyagantho, attano sīlaṃ vā vataṃ vā sīlabbataṃ vā parāmasati sīlabbataparāmāso kāyagantho, attano diṭṭhiṃ abhiniveso kāyagantho idaṃsaccābhiniveso kāyagantho. **Vissajjā**ti ganthe vossajjitvā vissajja. Atha vā ganthe gadhite ganthite [gathite gaṇṭhite (bahūsu) suddhaṭṭhakasutte sattamagāthāvaṇṇanā oloketabbā] bandhe vibandhe ābandhe [baddhe vibaddhe ābaddhe (sī.)] lagge laggite palibuddhe bandhane phoṭayitvā vissajja. Yathā vayhaṃ vā rathaṃ vā sakaṭaṃ vā sandamānikaṃ vā sajjaṃ vissajjaṃ karonti vikopenti; evameva ganthe vossajjitvā vissajja. Atha vā ganthe gathite gaṇṭhite bandhe vibandhe ābandhe lagge laggite palibuddhe bandhane phoṭayitvā vissajja. **Munī**ti. **Monaṃ** vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Idhā**ti imissā diṭṭhiyā…pe… imasmiṃ manussaloketi – vissajja ganthāni munīdha loke.

Vivādajātesu na vaggasārīti. Vivādajātesu sañjātesu nibbattesu abhinibbattesu pātubhūtesu [vivāde jāte sañjāte nibbatte abhinibbatte pātubhūte (sī. ka.)] chandāgatiṃ gacchantesu dosāgatiṃ gacchantesu bhayāgatiṃ gacchantesu mohāgatiṃ gacchantesu na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na bhayāgatiṃ gacchati, na mohāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, na anusayavasena gacchati, na vaggehi dhammehi yāyati nīyati vuyhati saṃharīyatīti – vivādajātesu na vaggasārī.

Santo asantesu upekkhako soti. **Santo**ti rāgassa santattā santo, dosassa santattā santo, mohassa santattā santo…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti – santo. **Asantesū**ti asantesu anupasantesu avūpasantesu anibbutesu appaṭipassaddhesūti – santo asantesu. **Upekkhako so**ti arahā chaḷaṅgupekkhāya samannāgato cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā…pe… kālaṃ kaṅkhati bhāvito santoti – santo asantesu upekkhako so.

Anuggaho uggahaṇanti maññeti. Aññe taṇhāvasena diṭṭhivasena gaṇhante parāmasante abhinivisante. Arahā upekkhati na gaṇhāti na parāmasati nābhinivisatīti – anuggaho uggahaṇanti maññe.

Tenāha bhagavā –

‘‘Vissajja ganthāni munīdha loke, vivādajātesu na vaggasārī;
Santo asantesu upekkhako so, anuggaho uggahaṇanti maññe’’ti.

148. **Pubbāsave hitvā nave akubbaṃ, na chandagū nopi nivissavādī;**
Sa vippamutto diṭṭhigatehi dhīro, na limpati loke anattagarahī.

Pubbāsave hitvā nave akubbanti. **Pubbāsavā** vuccanti atītā rūpavedanāsaññāsaṅkhāraviññāṇā. Atīte saṅkhāre ārabbha ye kilesā uppajjeyyuṃ te kilese hitvā cajitvā pariccajitvā pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – pubbāsave hitvā. **Nave akubba**nti navā vuccanti paccuppannā rūpavedanāsaññāsaṅkhāraviññāṇā. Paccuppanne saṅkhāre ārabbha chandaṃ [khantiṃ (ka.)] akubbamāno pemaṃ akubbamāno rāgaṃ akubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamānoti – pubbāsave hitvā nave akubbaṃ.

Na chandagū nopi nivissavādīti. Na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, na anusayavasena gacchati, na vaggehi dhammehi yāyati nīyati vuyhati na saṃharīyatīti – na chandagū. **Nopi nivissavādī**ti ‘‘sassato loko, idameva saccaṃ moghamañña’’nti na nivissavādī…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti na nivissavādīti – na chandagū nopi nivissavādī.

Sa vippamutto diṭṭhigatehi dhīroti tassa dvāsaṭṭhi diṭṭhigatāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. So diṭṭhigatehi vippamutto visaññutto vimariyādikatena cetasā viharati. **Dhīro**ti dhīro paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvīti – sa vippamutto diṭṭhigatehi dhīro.

Na limpati loke anattagarahīti. **Lepā**ti dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo …pe… ayaṃ diṭṭhilepo. Tassa taṇhālepo pahīno, diṭṭhilepo paṭinissaṭṭho; tassa taṇhālepassa pahīnattā, diṭṭhilepassa paṭinissaṭṭhattā apāyaloke na limpati, manussaloke na limpati, devaloke na limpati, khandhaloke na limpati, dhātuloke na limpati, āyatanaloke na limpati na palimpati na upalimpati, alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – na limpati loke.

Anattagarahīti dvīhi kāraṇehi attānaṃ garahati – katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca attānaṃ garahati? ‘‘Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita’’nti attānaṃ garahati. ‘‘Kataṃ me vacīduccaritaṃ…pe… kataṃ me manoduccaritaṃ … kato me pāṇātipāto…pe… katā me micchādiṭṭhi, akatā me sammādiṭṭhī’’ti attānaṃ garahati. Evaṃ katattā ca akatattā ca attānaṃ garahati.

Atha vā ‘‘sīlesumhi na paripūrakārī’’ti attānaṃ garahati. ‘‘Indriyesumhi aguttadvāro’’ti… ‘‘bhojanemhi amattaññū’’ti… ‘‘jāgariyamhi ananuyutto’’ti… ‘‘na satisampajaññenāmhi samannāgato’’ti… ‘‘abhāvitā me cattāro satipaṭṭhānā’’ti… ‘‘abhāvitā me cattāro sammappadhānā’’ti… ‘‘abhāvitā me cattāro iddhipādā’’ti… ‘‘abhāvitāni me pañcindriyānī’’ti… ‘‘abhāvitāni me pañca balānī’’ti… ‘‘abhāvitā me satta bojjhaṅgā’’ti… ‘‘abhāvito me ariyo aṭṭhaṅgiko maggo’’ti… ‘‘dukkhaṃ me apariññāta’’nti… ‘‘dukkhasamudayo me appahīno’’ti… ‘‘maggo me abhāvito’’ti… ‘‘nirodho me asacchikato’’ti attānaṃ garahati. Evaṃ katattā ca akatattā ca attānaṃ garahati. Evaṃ attagarahī. Tayidaṃ kammaṃ akubbamāno ajanayamāno asañjanayamāno anibbattayamāno anabhinibbattayamāno anattagarahīti – na limpati loke anattagarahī.

Tenāha bhagavā –

‘‘Pubbāsave hitvā nave akubbaṃ, na chandagū nopi nivissavādī;
Sa vippamutto diṭṭhigatehi dhīro, na limpati loke anattagarahī’’ti.

149. Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā;
Sa pannabhāro muni vippamutto, na kappiyo nūparato na patthiyo.[iti bhagavā]

Sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vāti. **Senā** vuccati mārasenā. Kāyaduccaritaṃ mārasenā, vacīduccaritaṃ mārasenā, manoduccaritaṃ mārasenā, rāgo… doso… moho… kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā… sabbākusalābhisaṅkhārā mārasenā.

Vuttañhetaṃ bhagavatā –

‘‘Kāmā te paṭhamā senā, dutiyā arati vuccati…pe…;
Na naṃ asuro jināti, jetvāva labhate sukha’’nti.

Yato catūhi ariyamaggehi sabbā ca mārasenā sabbe ca paṭisenikarā kilesā jitā ca parājitā ca bhaggā vippaluggā parammukhā – so vuccati visenibhūto. So diṭṭhe visenibhūto, sute… mute … viññāte visenibhūtoti – sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā.

Sa pannabhāro muni vippamuttoti. **Bhārā**ti tayo bhārā – khandhabhāro, kilesabhāro, abhisaṅkhārabhāro. Katamo khandhabhāro? Paṭisandhiyā rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ – ayaṃ khandhabhāro. Katamo kilesabhāro? Rāgo doso moho…pe… sabbākusalābhisaṅkhārā – ayaṃ kilesabhāro. Katamo abhisaṅkhārabhāro? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro – ayaṃ abhisaṅkhārabhāro. Yato khandhabhāro ca kilesabhāro ca abhisaṅkhārabhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, so vuccati pannabhāro patitabhāro oropitabhāro samoropitabhāro nikkhittabhāro paṭipassaddhabhāro.

Munīti monaṃ vuccati ñāṇaṃ. Yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā, paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūri medhā parināyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi. Tena ñāṇena samannāgato muni monappatto.

Tīṇi moneyyāni – kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ. Katamaṃ kāyamoneyyaṃ? Tividhānaṃ kāyaduccaritānaṃ [tividhakāyaduccaritānaṃ (ka.) mahāni. 14] pahānaṃ kāyamoneyyaṃ, tividhaṃ kāyasucaritaṃ kāyamoneyyaṃ, kāyārammaṇe ñāṇaṃ kāyamoneyyaṃ, kāyapariññā kāyamoneyyaṃ, pariññāsahagato maggo kāyamoneyyaṃ, kāye chandarāgassa pahānaṃ kāyamoneyyaṃ, kāyasaṅkhāranirodho catutthajjhānasamāpatti kāyamoneyyaṃ – idaṃ kāyamoneyyaṃ.

Katamaṃ vacīmoneyyaṃ? Catubbidhānaṃ vacīduccaritānaṃ pahānaṃ vacīmoneyyaṃ, catubbidhaṃ vacīsucaritaṃ vacīmoneyyaṃ, vācārammaṇe ñāṇaṃ vacīmoneyyaṃ, vācāpariññā vacīmoneyyaṃ, pariññāsahagato maggo vacīmoneyyaṃ, vācāya chandarāgassa pahānaṃ vacīmoneyyaṃ, vacīsaṅkhāranirodho dutiyajjhānasamāpatti vacīmoneyyaṃ – idaṃ vacīmoneyyaṃ.

Katamaṃ manomoneyyaṃ? Tividhānaṃ manoduccaritānaṃ pahānaṃ manomoneyyaṃ, tividhaṃ manosucaritaṃ manomoneyyaṃ, cittārammaṇe ñāṇaṃ manomoneyyaṃ, cittapariññā manomoneyyaṃ, pariññāsahagato maggo manomoneyyaṃ, citte chandarāgassa pahānaṃ manomoneyyaṃ, cittasaṅkhāranirodho saññāvedayitanirodhasamāpatti manomoneyyaṃ – idaṃ manomoneyyaṃ.

‘‘Kāyamuniṃ vācāmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu sabbappahāyinaṃ.

‘‘Kāyamuniṃ vācāmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu ninhātapāpaka’’nti [ninahātapāpakanti (sī.)].

Imehi tīhi moneyyehi dhammehi samannāgatā cha munino [munayo (sī. syā. ka.)] – agāramunino, anagāramunino, sekhamunino, asekhamunino, paccekamunino, munimuninoti [munimunino (sī. syā. ka.) mahāni. 14]. Katame agāramunino? Ye te agārikā diṭṭhapadā viññātasāsanā – ime agāramunino. Katame anagāramunino? Ye te pabbajitā diṭṭhapadā viññātasāsanā – ime anagāramunino. Satta sekhā sekhamunino, arahanto asekhamunino. Paccekabuddhā paccekamunino. Munimunino vuccanti tathāgatā arahanto sammāsambuddhā.

‘‘Na monena muni hoti, mūḷharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

‘‘Pāpāni parivajjeti, sa muni tena so muni;
Yo munāti ubho loke, muni tena pavuccati.

‘‘Asatañca satañca ñatvā dhammaṃ, ajjhattaṃ bahiddhā ca sabbaloke;
Devamanussehi pūjito yo, saṅgajālamaticca so muni’’.

Vippamuttoti munino rāgā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ; dosā cittaṃ… mohā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ…pe… sabbākusalābhisaṅkhārehi cittaṃ muttaṃ vimuttaṃ suvimuttanti – sa pannabhāro muni vippamutto.

Na kappiyo nūparato na patthiyoti bhagavāti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho; taṇhākappassa pahīnattā diṭṭhikappassa paṭinissaṭṭhattā taṇhākappaṃ vā diṭṭhikappaṃ vā na kappeti na janeti na sañjaneti na nibbatteti nābhinibbattetīti – na kappiyo. **Nūparato**ti. Sabbe bālaputhujjanā rajjanti, puthujjanakalyāṇakaṃ upādāya satta sekhā appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya āramanti viramanti paṭiviramanti, arahā ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – na kappiyo nūparato. **Na patthiyo**ti. **Patthanā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā patthanā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati na patthiyo.

Bhagavāti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggakaṇḍakoti bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā; bhāgī vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā, bhagavāti netaṃ nāmaṃ mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ; vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – na kappiyo nūparato na patthiyo iti bhagavā.

Tenāha bhagavā –

‘‘Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃ va sutaṃ mutaṃ vā;
Sa pannabhāro muni vippamutto, na kappiyo nūparato na patthiyo’’.[iti bhagavāti]

Mahāviyūhasuttaniddeso terasamo.

14. Tuvaṭṭakasuttaniddeso

Atha tuvaṭṭakasuttaniddesaṃ vakkhati –

150. **Pucchāmi taṃ ādiccabandhu,** [ādiccabandhū (sī. syā.)] **vivekaṃ santipadañca mahesi** [mahesiṃ (sī. syā.)] **;**
Kathaṃ disvā nibbāti bhikkhu, anupādiyāno lokasmiṃ kiñci.

Pucchāmi taṃ ādiccabandhūti. **Pucchā**ti tisso pucchā – adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā. Katamā adiṭṭhajotanā pucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhāvanāya pañhaṃ pucchati – ayaṃ adiṭṭhajotanā pucchā. Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ, aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati – ayaṃ diṭṭhasaṃsandanā pucchā. Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhando [saṃsayapakkhanno (sī. syā.)] hoti vimatipakkhando dveḷhakajāto, ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti so vimaticchedanatthāya pañhaṃ pucchati – ayaṃ vimaticchedanā pucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – manussapucchā, amanussapucchā, nimmitapucchā. Katamā manussapucchā? Manussā buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, bhikkhū pucchanti, bhikkhuniyo pucchanti, upāsakā pucchanti, upāsikāyo pucchanti, rājāno pucchanti, khattiyā pucchanti, brāhmaṇā pucchanti, vessā pucchanti, suddā pucchanti, gahaṭṭhā pucchanti, pabbajitā pucchanti – ayaṃ manussapucchā. Katamā amanussapucchā? Amanussā buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, nāgā pucchanti, supaṇṇā pucchanti, yakkhā pucchanti, asurā pucchanti, gandhabbā pucchanti, mahārājāno pucchanti, indā pucchanti, brahmāno pucchanti, devatāyo pucchanti – ayaṃ amanussapucchā. Katamā nimmitapucchā? Yaṃ bhagavā rūpaṃ abhinimmināti manomayaṃ sabbaṅgapaccaṅgaṃ ahīnindriyaṃ taṃ so nimmito buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchati, bhagavā tassa [natthi sī. syā. potthakesu] visajjeti – ayaṃ nimmitapucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – attatthapucchā, paratthapucchā, ubhayatthapucchā. Aparāpi tisso pucchā – diṭṭhadhammikatthapucchā, samparāyikatthapucchā, paramatthapucchā. Aparāpi tisso pucchā – anavajjatthapucchā, nikkilesatthapucchā [nikkhepatthapucchā (sī. ka.)], vodānatthapucchā. Aparāpi tisso pucchā – atītapucchā, anāgatapucchā, paccuppannapucchā. Aparāpi tisso pucchā – ajjhattapucchā, bahiddhāpucchā, ajjhattabahiddhāpucchā. Aparāpi tisso pucchā – kusalapucchā, akusalapucchā, abyākatapucchā. Aparāpi tisso pucchā – khandhapucchā, dhātupucchā, āyatanapucchā. Aparāpi tisso pucchā – satipaṭṭhānapucchā, sammappadhānapucchā, iddhipādapucchā. Aparāpi tisso pucchā – indriyapucchā, balapucchā, bojjhaṅgapucchā. Aparāpi tisso pucchā – maggapucchā, phalapucchā, nibbānapucchā.

Pucchāmi tanti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ, ‘‘kathayassu me’’ti – pucchāmi taṃ. **Ādiccabandhū**ti. Ādicco vuccati sūriyo [suriyo (sī. syā.)]. Sūriyo gotamo gottena, bhagavāpi gotamo gottena, bhagavā sūriyassa gottañātako gottabandhu; tasmā buddho ādiccabandhūti – pucchāmi taṃ ādiccabandhu.

Vivekaṃ santipadañca mahesīti. **Vivekā**ti tayo vivekā – kāyaviveko, cittaviveko, upadhiviveko. Katamo kāyaviveko? Idha bhikkhu vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ kāyena vivittena viharati. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vattati pāleti yapeti yāpeti – ayaṃ kāyaviveko.

Katamo cittaviveko? Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇehi cittaṃ vivittaṃ hoti, dutiyaṃ jhānaṃ samāpannassa vitakkavicārehi cittaṃ vivittaṃ hoti, tatiyaṃ jhānaṃ samāpannassa pītiyā cittaṃ vivittaṃ hoti, catutthaṃ jhānaṃ samāpannassa sukhadukkhehi cittaṃ vivittaṃ hoti, ākāsānañcāyatanaṃ samāpannassa rūpasaññāya paṭighasaññāya nānattasaññāya cittaṃ vivittaṃ hoti, viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññāya cittaṃ vivittaṃ hoti, ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññāya cittaṃ vivittaṃ hoti, nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññāya cittaṃ vivittaṃ hoti. Sotāpannassa sakkāyadiṭṭhiyā vicikicchāya sīlabbataparāmāsā diṭṭhānusayā vicikicchānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Sakadāgāmissa oḷārikā kāmarāgasaññojanā paṭighasaññojanā oḷārikā kāmarāgānusayā paṭighānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Anāgāmissa anusahagatā kāmarāgasaññojanā paṭighasaññojanā anusahagatā kāmarāgānusayā paṭighānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti. Arahato rūparāgā arūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā, tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimittehi cittaṃ vivittaṃ hoti – ayaṃ cittaviveko.

Katamo upadhiviveko? **Upadhi** vuccati kilesā ca khandhā ca abhisaṅkhārā ca. Upadhiviveko vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ – ayaṃ upadhiviveko. Kāyaviveko ca vivekaṭṭhakāyānaṃ [vūpakaṭṭhakāyānaṃ (sī.)] nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodānapattānaṃ, upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatānaṃ. **Santī**ti ekena ākārena santipi santipadampi taṃyeva amataṃ nibbānaṃ, yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Vuttañhetaṃ bhagavatā – ‘‘santametaṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbāna’’nti. Atha aparena ākārena ye dhammā santādhigamāya santiphusanāya santisacchikiriyāya saṃvattanti, seyyathidaṃ – cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo – ime vuccanti santipadaṃ tāṇapadaṃ leṇapadaṃ saraṇapadaṃ abhayapadaṃ accutapadaṃ amatapadaṃ nibbānapadaṃ.

Mahesīti mahesi bhagavā. Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti mahesi, mahantaṃ samādhikkhandhaṃ…pe… mahantaṃ paññākkhandhaṃ… mahantaṃ vimuttikkhandhaṃ… mahantaṃ vimuttiñāṇadassanakkhandhaṃ esī gavesī pariyesīti mahesi; mahato tamokāyassa padālanaṃ, mahato vipallāsassa bhedanaṃ, mahato taṇhāsallassa abbahanaṃ [abbūhanaṃ (sī. syā.), abbhuhanaṃ (ka.)], mahato diṭṭhisaṅghātassa viniveṭhanaṃ, mahato mānadhajassa papātanaṃ [pavāhanaṃ (syā.)], mahato abhisaṅkhārassa vūpasamaṃ, mahato oghassa nittharaṇaṃ, mahato bhārassa nikkhepanaṃ, mahato saṃsāravaṭṭassa upacchedaṃ, mahato santāpassa nibbāpanaṃ, mahato pariḷāhassa paṭipassaddhiṃ, mahato dhammadhajassa ussāpanaṃ esī gavesī pariyesīti mahesi, mahante satipaṭṭhāne mahante sammappadhāne mahante iddhipāde mahantāni indriyāni mahantāni balāni mahante bojjhaṅge mahantaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ mahantaṃ paramatthaṃ amataṃ nibbānaṃ esī gavesī pariyesīti mahesi; mahesakkhehi vā sattehi esito gavesito pariyesito kahaṃ buddho kahaṃ bhagavā kahaṃ devadevo kahaṃ narāsabhoti mahesīti – vivekaṃ santipadañca mahesi.

Kathaṃ disvā nibbāti bhikkhūti. Kathaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā attano rāgaṃ nibbāpeti, dosaṃ nibbāpeti, mohaṃ nibbāpeti, kodhaṃ…pe… upanāhaṃ… makkhaṃ… paḷāsaṃ… issaṃ… macchariyaṃ… māyaṃ… sāṭheyyaṃ… thambhaṃ… sārambhaṃ… mānaṃ… atimānaṃ… madaṃ… pamādaṃ… sabbe kilese… sabbe duccarite… sabbe darathe… sabbe pariḷāhe… sabbe santāpe … sabbākusalābhisaṅkhāre nibbāpeti sameti upasameti vūpasameti paṭipassambheti. **Bhikkhū**ti puthujjanakalyāṇako vā bhikkhu sekho vā bhikkhūti – kathaṃ disvā nibbāti bhikkhu.

Anupādiyāno lokasmiṃ kiñcīti. Catūhi upādānehi anupādiyamāno agaṇhayamāno aparāmasamāno anabhinivisamāno. **Lokasmi**nti apāyaloke manussaloke devaloke, khandhaloke dhātuloke āyatanaloke. **Kiñcī**ti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagatanti – anupādiyāno lokasmiṃ kiñci.

Tenāha so nimmito –

‘‘Pucchāmi taṃ ādiccabandhu, vivekaṃ santipadañca mahesi;
Kathaṃ disvā nibbāti bhikkhu, anupādiyāno lokasmiṃ kiñcī’’ti.

151. **Mūlaṃ papañcasaṅkhāya, [iti bhagavā]**
Mantā asmīti sabbamuparundhe [sabbamuparuddhe (syā.)] **;**
Yā kāci taṇhā ajjhattaṃ, tāsaṃ vinayā sadā sato sikkhe.

Mūlaṃ papañcasaṅkhāya, [iti bhagavā] mantā asmīti sabbamuparundheti. Papañcāyeva papañcasaṅkhā. Taṇhāpapañcasaṅkhā diṭṭhipapañcasaṅkhā. Katamaṃ taṇhāpapañcassa mūlaṃ? Avijjāmūlaṃ, ayonisomanasikāro mūlaṃ, asmimāno mūlaṃ, ahirikaṃ mūlaṃ, anottappaṃ mūlaṃ, uddhaccaṃ mūlaṃ – idaṃ taṇhāpapañcassa mūlaṃ. Katamaṃ diṭṭhipapañcassa mūlaṃ? Avijjāmūlaṃ, ayonisomanasikāro mūlaṃ, asmimāno mūlaṃ, ahirikaṃ mūlaṃ, anottappaṃ mūlaṃ, uddhaccaṃ mūlaṃ – idaṃ diṭṭhipapañcassa mūlaṃ.

Bhagavāti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggakaṇḍakoti bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā; bhāgī vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā, bhagavāti netaṃ nāmaṃ mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ; vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – mūlaṃ papañcasaṅkhāya iti bhagavā.

Mantā asmīti sabbamuparundheti. **Mantā** vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. **Asmī**ti rūpe asmīti māno asmīti chando asmīti anusayo; vedanāya… saññāya… saṅkhāresu… viññāṇe asmīti māno asmīti chando asmīti anusayoti. Mūlaṃ papañcasaṅkhāya iti bhagavā. **Mantā asmīti sabbamuparundhe**ti. Papañcasaṅkhāya mūlañca asmimānañca mantāya sabbaṃ rundheyya uparundheyya nirodheyya vūpasameyya atthaṅgameyya paṭipassambheyyāti – mūlaṃ papañcasaṅkhāya iti bhagavā, mantā asmīti sabbamuparundhe.

Yā kāci taṇhā ajjhattanti. **Yā kācī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – yā kācīti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Ajjhatta**nti ajjhattasamuṭṭhānā vā [ajjhattaṃ samuṭṭhāti (syā.)] sā taṇhāti – ajjhattaṃ. Atha vā **ajjhattikaṃ** vuccati cittaṃ. Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Cittena sā taṇhā sahagatā sahajātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇātipi ajjhattanti – yā kāci taṇhā ajjhattaṃ.

Tāsaṃ vinayā sadā sato sikkheti. **Sadā**ti sadā sabbadā sabbakālaṃ niccakālaṃ dhuvakālaṃ, satataṃ samitaṃ abbokiṇṇaṃ poṅkhānupoṅkhaṃ udakūmigajātaṃ avīcisantatisahitaṃ phusitaṃ, purebhattaṃ pacchābhattaṃ, purimaṃ yāmaṃ majjhimaṃ yāmaṃ pacchimaṃ yāmaṃ, kāḷe juṇhe, vasse hemante gimhe, purime vayokhandhe majjhime vayokhandhe pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu…pe… citte…pe… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato. Aparehipi catūhi kāraṇehi sato – asati parivajjanāya sato, satikaraṇīyānaṃ dhammānaṃ katattā sato, satipaṭipakkhānaṃ dhammānaṃ hatattā sato, satinimittānaṃ asammuṭṭhattā sato. Aparehipi catūhi kāraṇehi sato – satiyā samannāgatattā sato, satiyā vasitattā sato, satiyā pāguññatāya sato, satiyā apaccorohanatāya sato. Aparehipi catūhi kāraṇehi sato – sattattā sato, santattā sato, samitattā sato, santadhammasamannāgatattā sato. Buddhānussatiyā sato, dhammānussatiyā sato, saṅghānussatiyā sato, sīlānussatiyā sato, cāgānussatiyā sato, devatānussatiyā sato, ānāpānassatiyā sato, maraṇassatiyā sato, kāyagatāsatiyā sato, upasamānussatiyā sato. Yā sati anussati paṭissati, sati saraṇatā dhāraṇatā apilāpanatā asammussanatā, sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo – ayaṃ vuccati sati. Imāya satiyā upeto samupeto, upagato samupagato, upapanno samupapanno, samannāgato so vuccati sato.

Sikkheti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. Katamā adhisīlasikkhā? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, khuddako sīlakkhandho… mahanto sīlakkhandho, sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā – ayaṃ adhisīlasikkhā.

Katamā adhicittasikkhā? Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘‘upekkhako satimā sukhavihārī’’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā **adukkhamasukhaṃ** upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati – ayaṃ adhicittasikkhā.

Katamā adhipaññāsikkhā? Idha bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti, ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti – ayaṃ adhipaññāsikkhā.

Tāsaṃ vinayā sadā sato sikkheti. Tāsaṃ taṇhānaṃ vinayāya paṭivinayāya pahānāya vūpasamāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya; imā tisso sikkhāyo āvajjanto sikkheyya, pajānanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaṃ adhiṭṭhahanto sikkheyya, saddhāya adhimuccanto sikkheyya, vīriyaṃ paggaṇhanto sikkheyya, satiṃ upaṭṭhapento sikkheyya, cittaṃ samādahanto sikkheyya, paññāya pajānanto sikkheyya, abhiññeyyaṃ abhijānanto sikkheyya, pariññeyyaṃ parijānanto sikkheyya, pahātabbaṃ pajahanto sikkheyya, bhāvetabbaṃ bhāvento sikkheyya, sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – tāsaṃ vinayā sadā sato sikkhe.

Tenāha bhagavā –

‘‘Mūlaṃ papañcasaṅkhāya, [iti bhagavā]
Mantā asmīti sabbamuparundhe;
Yā kāci taṇhā ajjhattaṃ, tāsaṃ vinayā sadā sato sikkhe’’ti.

152. Yaṃ kiñci dhammamabhijaññā, ajjhattaṃ atha vāpi bahiddhā;
Na tena thāmaṃ kubbetha, na hi sā nibbuti sataṃ vuttā.

Yaṃ kiñci dhammamabhijaññā ajjhattanti. Yaṃ kiñci attano guṇaṃ jāneyya kusale vā dhamme abyākate vā dhamme. Katame attano guṇā? Uccā kulā pabbajito vā assaṃ [assa (syā.)], mahābhogakulā pabbajito vā assaṃ, uḷārabhogakulā pabbajito vā assaṃ, ñāto yasassī sagahaṭṭhapabbajitānanti vā assaṃ, lābhimhi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti vā assaṃ, suttantiko vā assaṃ, vinayadharo vā assaṃ, dhammakathiko vā assaṃ, āraññiko vā assaṃ, piṇḍapātiko vā assaṃ, paṃsukūliko vā assaṃ, tecīvariko vā assaṃ, sapadānacāriko vā assaṃ, khalupacchābhattiko vā assaṃ, nesajjiko vā assaṃ, yathāsanthatiko vā assaṃ, paṭhamassa jhānassa lābhīti vā assaṃ, dutiyassa jhānassa lābhīti vā assaṃ, tatiyassa jhānassa lābhīti vā assaṃ, catutthassa jhānassa lābhīti vā assaṃ, ākāsānañcāyatanasamāpattiyā lābhīti vā assaṃ, viññāṇañcāyatanasamāpattiyā… ākiñcaññāyatanasamāpattiyā… nevasaññānāsaññāyatanasamāpattiyā lābhīti vā assaṃ – ime vuccanti attano guṇā. Yaṃ kiñci attano guṇaṃ jāneyya ājāneyya vijāneyya paṭivijāneyya paṭivijjheyyāti – yaṃ kiñci dhammamabhijaññā ajjhattaṃ. **Atha vāpi bahiddhā**ti. Upajjhāyassa vā ācariyassa vā te guṇā assūti [assūti ajjhattaṃ (bahūsu)] – atha vāpi bahiddhā.

Na tena thāmaṃ kubbethāti. Attano vā guṇena paresaṃ vā guṇena thāmaṃ na kareyya, thambhaṃ na kareyya, mānaṃ na kareyya, unnatiṃ na kareyya, unnamaṃ na kareyya, na tena mānaṃ janeyya, na tena thaddho assa patthaddho paggahitasiroti – na tena thāmaṃ kubbetha.

Na hi sā nibbuti sataṃ vuttāti. Satānaṃ santānaṃ sappurisānaṃ buddhānaṃ buddhasāvakānaṃ paccekabuddhānaṃ sā nibbutīti na vuttā na pavuttā na ācikkhitā na desitā na paññapitā na paṭṭhapitā na vivaṭā na vibhattā na uttānīkatā nappakāsitāti – na hi sā nibbuti sataṃ vuttā.

Tenāha bhagavā –

‘‘Yaṃ kiñci dhammamabhijaññā, ajjhattaṃ atha vāpi bahiddhā;
Na tena thāmaṃ kubbetha, na hi sā nibbuti sataṃ vuttā’’ti.

153. **Seyyo na tena maññeyya, nīceyyo atha vāpi sarikkho;**
Phuṭṭho anekarūpehi, nātumānaṃ vikappayaṃ tiṭṭhe.

Seyyo na tena maññeyyāti. ‘‘Seyyohamasmī’’ti atimānaṃ na janeyya jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunāti – seyyo na tena maññeyya.

Nīceyyo atha vāpi sarikkhoti. ‘‘Hīnohamasmī’’ti omānaṃ na janeyya jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. ‘‘Sadisohamasmī’’ti mānaṃ na janeyya jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunāti – nīceyyo atha vāpi sarikkho.

Phuṭṭho anekarūpehīti. Anekavidhehi ākārehi phuṭṭho pareto samohito samannāgatoti – phuṭṭho anekarūpehi.

Nātumānaṃ vikappayaṃ tiṭṭheti. **Ātumā** vuccati attā. Attānaṃ kappento vikappento vikappaṃ āpajjanto na tiṭṭheyyāti – nātumānaṃ vikappayaṃ tiṭṭhe.

Tenāha bhagavā –

‘‘Seyyo na tena maññeyya, nīceyyo atha vāpi sarikkho;
Phuṭṭho anekarūpehi, nātumānaṃ vikappayaṃ tiṭṭhe’’ti.

154. **Ajjhattamevupasame, na aññato bhikkhu santimeseyya;**
Ajjhattaṃ upasantassa, natthi attā [attaṃ (syā.)] **kuto nirattā** [nirattaṃ (syā.)] **vā.**

Ajjhattamevupasameti. Ajjhattaṃ rāgaṃ sameyya, dosaṃ sameyya, mohaṃ sameyya, kodhaṃ… pe… upanāhaṃ… makkhaṃ… paḷāsaṃ… issaṃ… macchariyaṃ… māyaṃ… sāṭheyyaṃ… thambhaṃ… sārambhaṃ … mānaṃ… atimānaṃ… madaṃ… pamādaṃ… sabbe kilese… sabbe duccarite… sabbe darathe… sabbe pariḷāhe… sabbe santāpe… sabbākusalābhisaṅkhāre sameyya upasameyya vūpasameyya nibbāpeyya paṭipassambheyyāti – ajjhattamevupasame.

Na aññato bhikkhu santimeseyyāti. Aññato asuddhimaggena, micchāpaṭipadāya, aniyyānapatena, aññatra satipaṭṭhānehi, aññatra sammappadhānehi, aññatra iddhipādehi, aññatra indriyehi, aññatra balehi, aññatra bojjhaṅgehi, aññatra ariyā aṭṭhaṅgikā maggā santiṃ upasantiṃ vūpasantiṃ nibbutiṃ paṭipassaddhiṃ na eseyya na gaveseyya na pariyeseyyāti – na aññato bhikkhu santimeseyya.

Ajjhattaṃ upasantassāti. Ajjhattaṃ rāgaṃ santassa, dosaṃ santassa, mohaṃ santassa…pe… sabbākusalābhisaṅkhāre santassa upasantassa vūpasantassa nibbutassa paṭipassaddhiyāti – ajjhattaṃ upasantassa.

Natthi attā kuto nirattā vāti. **Natthī**ti paṭikkhepo. **Attā**ti attadiṭṭhi natthi; **nirattā**ti ucchedadiṭṭhi natthi. **Attā**ti gahitaṃ natthi; **nirattā**ti muñcitabbaṃ natthi. Yassatthi gahitaṃ, tassatthi muñcitabbaṃ. Tassa gahitaṃ gāhaṃ muñcanaṃ samatikkanto arahā vuddhipārihānivītivatto. So vuṭṭhavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro, natthi tassa punabbhavoti – natthi attā kuto nirattā vā.

Tenāha bhagavā –

‘‘Ajjhattamevupasame, na aññato bhikkhu santimeseyya;
Ajjhattaṃ upasantassa, natthi attā kuto nirattā vā’’ti.

155. **Majjhe yathā samuddassa, ūmi no jāyatī ṭhito hoti;**
Evaṃ ṭhito anejassa, ussadaṃ bhikkhu na kareyya [kare (sī.)] **kuhiñci.**

Majjhe yathā samuddassa, ūmi no jāyatī ṭhito hotīti. Samuddo caturāsītiyojanasahassāni ubbedhena gambhīro. Heṭṭhā cattārīsayojanasahassāni udakaṃ macchakacchapehi kampati. Upari cattārīsayojanasahassāni udakaṃ vātehi kampati. Majjhe cattārīsayojanasahassāni udakaṃ na kampati na vikampati na calati na vedhati nappavedhati na sampavedhati. Anerito aghaṭṭito acalito aluḷito abhanto vūpasanto tatra ūmi no jāyati, ṭhito hoti samuddoti. Evampi majjhe yathā samuddassa ūmi no jāyatī ṭhito hoti.

Atha vā sattannaṃ pabbatānaṃ antarikāsu sattasīdantarā mahāsamuddā. [sīdantarasamuddo (syā.)] Tatra udakaṃ na kampati na vikampati na calati na vedhati nappavedhati na sampavedhati. Anerito aghaṭṭito acalito aluḷito abhanto vūpasanto tatra ūmi no jāyati, ṭhito hoti samuddoti. Evampi majjhe yathā samuddassa ūmi no jāyatī ṭhito hoti.

Evaṃ ṭhito anejassāti. **Evan**ti opammasampaṭipādanaṃ. **Ṭhito**ti lābhepi na kampati, alābhepi na kampati, yasepi na kampati, ayasepi na kampati, pasaṃsāyapi na kampati, nindāyapi na kampati, sukhepi na kampati, dukkhepi na kampati na vikampati na calati na vedhati nappavedhati na sampavedhatīti – evaṃ ṭhito. **Anejassā**ti ejā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā ejā taṇhā pahīnā ucchinnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati anejo. Ejāya pahīnattā anejo; so lābhepi na iñjati, alābhepi na iñjati, yasepi na iñjati, ayasepi na iñjati, pasaṃsāyapi na iñjati, nindāyapi na iñjati, sukhepi na iñjati, dukkhepi na iñjati, na calati na vedhati nappavedhati na sampavedhatīti – evaṃ ṭhito anejassa.

Ussadaṃ bhikkhu na kareyya kuhiñcīti. **Ussadā**ti sattussadā – rāgussadaṃ [rāgussado (syā.)], dosussadaṃ, mohussadaṃ, mānussadaṃ, diṭṭhussadaṃ, kilesussadaṃ, kammussadaṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya. **Kuhiñcī**ti kuhiñci kismiñci katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – ussadaṃ bhikkhu na kareyya kuhiñci.

Tenāha bhagavā –

‘‘Majjhe yathā samuddassa, ūmi no jāyatī ṭhito hoti;

Evaṃ ṭhito anejassa, ussadaṃ bhikkhu na kareyya kuhiñcī’’ti.

156. **Akittayī vivaṭacakkhu, sakkhidhammaṃ parissayavinayaṃ;**
Paṭipadaṃ vadehi bhaddante, pātimokkhaṃ atha vāpi samādhiṃ.

Akittayī vivaṭacakkhūti. **Akittayī**ti kittitaṃ ācikkhitaṃ desitaṃ paññapitaṃ paṭṭhapitaṃ vivaṭaṃ vibhattaṃ uttānīkataṃ pakāsitanti – akittayi [akittayīti akittayi parikittayi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānimakāsi pakāsesīti akittayi (syā.)]. **Vivaṭacakkhū**ti bhagavā pañcahi cakkhūhi vivaṭacakkhu – maṃsacakkhunāpi vivaṭacakkhu, dibbena cakkhunāpi vivaṭacakkhu, paññācakkhunāpi vivaṭacakkhu, buddhacakkhunāpi vivaṭacakkhu, samantacakkhunāpi vivaṭacakkhu.

Kathaṃ bhagavā maṃsacakkhunāpi vivaṭacakkhu? Maṃsacakkhumhipi bhagavato pañca vaṇṇā saṃvijjanti – nīlo ca vaṇṇo, pītako ca vaṇṇo, lohitako ca vaṇṇo, kaṇho ca vaṇṇo, odāto ca vaṇṇo. Akkhilomāni ca bhagavato yattha ca akkhilomāni patiṭṭhitāni taṃ nīlaṃ hoti sunīlaṃ pāsādikaṃ dassaneyyaṃ umāpupphasamānaṃ [ummāpupphasamānaṃ (sī. ka.), ummārapupphasamānaṃ (syā.)]. Tassa parato pītakaṃ hoti supītakaṃ suvaṇṇavaṇṇaṃ pāsādikaṃ dassaneyyaṃ kaṇikārapupphasamānaṃ. Ubhayato ca akkhikūṭāni bhagavato lohitakāni honti sulohitakāni pāsādikāni dassaneyyāni indagopakasamānāni. Majjhe kaṇhaṃ hoti sukaṇhaṃ alūkhaṃ siniddhaṃ pāsādikaṃ dassaneyyaṃ addāriṭṭhakasamānaṃ [aḷāriṭṭhakasamānaṃ (syā.)]. Tassa parato odātaṃ hoti suodātaṃ setaṃ paṇḍaraṃ pāsādikaṃ dassaneyyaṃ osadhitārakasamānaṃ. Tena bhagavā pākatikena maṃsacakkhunā attabhāvapariyāpannena purimasucaritakammābhinibbattena samantā yojanaṃ passati divā ceva rattiñca. Yadā hipi caturaṅgasamannāgato andhakāro hoti. Sūriyo vā atthaṅgato hoti. Kāḷapakkho ca uposatho hoti. Tibbo ca vanasaṇḍo hoti. Mahā ca kāḷamegho [akālamegho (syā.)] abbhuṭṭhito hoti. Evarūpepi caturaṅgasamannāgate andhakāre samantā yojanaṃ passati. Natthi so kuṭṭo [kuḍḍo (sī.)] vā kavāṭaṃ vā pākāro vā pabbato vā gaccho vā latā vā āvaraṇaṃ rūpānaṃ dassanāya. Ekañce tilaphalaṃ nimittaṃ katvā tilavāhe pakkhipeyya. Taññeva tilaphalaṃ uddhareyya. Evaṃ parisuddhaṃ bhagavato pākatikaṃ maṃsacakkhu. Evaṃ bhagavā maṃsacakkhunāpi vivaṭacakkhu.

Kathaṃ bhagavā dibbena cakkhunāpi vivaṭacakkhu? Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate. Yathākammūpage satte pajānāti – ‘‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti. Ākaṅkhamāno ca bhagavā ekampi lokadhātuṃ passeyya, dvepi lokadhātuyo passeyya, tissopi lokadhātuyo passeyya, catassopi lokadhātuyo passeyya, pañcapi lokadhātuyo passeyya, dasapi lokadhātuyo passeyya, vīsampi lokadhātuyo passeyya, tiṃsampi lokadhātuyo passeyya, cattālīsampi lokadhātuyo passeyya, paññāsampi lokadhātuyo passeyya, satampi lokadhātuyo passeyya, sahassimpi cūḷanikaṃ lokadhātuṃ passeyya, dvisahassimpi majjhimikaṃ lokadhātuṃ passeyya, tisahassimpi lokadhātuṃ passeyya, mahāsahassimpi [tisahassiṃ mahāsahassimpi (sī. ka.)] lokadhātuṃ passeyya. Yāvatakaṃ vā pana ākaṅkheyya tāvatakaṃ passeyya. Evaṃ parisuddhaṃ bhagavato dibbacakkhu. Evaṃ bhagavā dibbena cakkhunāpi vivaṭacakkhu.

Kathaṃ bhagavā paññācakkhunāpi vivaṭacakkhu? Bhagavā mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño paññāpabhedakusalo pabhinnañāṇo adhigatapaṭisambhido catuvesārajjappatto dasabaladhārī purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantañāṇo anantatejo anantayaso aḍḍho mahaddhano dhanavā netā vinetā anunetā paññāpetā anijjhāpetā pekkhetā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā.

So hi bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. Natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya. Atītaṃ anāgataṃ paccuppannaṃ [atītānāgatapaccuppannaṃ (syā.) mahāni. 69] upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti. Yaṃ kiñci neyyaṃ nāma atthi jānitabbaṃ [atthi dhammaṃ jānitabbaṃ (sī. ka.)] attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanno vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkileso vā attho vodāno vā attho paramattho vā attho, sabbaṃ taṃ [paramattho vā, sabbantaṃ (syā.)] antobuddhañāṇe parivattati.

Sabbaṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti sabbaṃ vacīkammaṃ… sabbaṃ manokammaṃ… atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate paccuppanne appaṭihataṃ ñāṇaṃ. Yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ; neyyapariyantikaṃ ñāṇaṃ ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā. Yathā dvinnaṃ samuggapaṭalānaṃ sammāphusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati, aññamaññapariyantaṭṭhāyino; evameva buddhassa bhagavato neyyañca ñāṇañca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ; neyyapariyantikaṃ ñāṇaṃ ñāṇapariyantikaṃ neyyaṃ. Neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā.

Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā ākaṅkhapaṭibaddhā manasikārapaṭibaddhā cittuppādapaṭibaddhā. Sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesaṃ sattānaṃ bhagavā āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbābhabbe satte pajānāti. Sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati [parivattanti (ka.) pasūrasuttaniddese avasānepi].

Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya antomahāsamudde parivattanti; evameva sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati [parivattanti (ka.) pasūrasuttaniddese avasānepi]. Yathā ye keci pakkhī antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti; evameva yepi te sāriputtasamā paññāya tepi buddhañāṇassa padese parivattanti; buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā abhibhavitvā tiṭṭhati. Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te pañhaṃ abhisaṅkharitvā abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti gūḷhāni ca paṭicchannāni ca. Kathitā visajjitā ca te pañhā bhagavatā honti niddiṭṭhakāraṇā. Upakkhittakā ca te bhagavato sampajjanti. Atha kho bhagavā tattha atirocati yadidaṃ paññāyāti. Evaṃ bhagavā paññācakkhunāpi vivaṭacakkhu.

Kathaṃ bhagavā buddhacakkhunāpi vivaṭacakkhu? Bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, appekacce na paralokavajjabhayadassāvino viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā anuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma tiṭṭhanti anupalittāni udakena;

evameva bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, appekacce na paralokavajjabhayadassāvino viharante. Jānāti bhagavā – ‘‘ayaṃ puggalo rāgacarito, ayaṃ dosacarito, ayaṃ mohacarito, ayaṃ vitakkacarito, ayaṃ saddhācarito, ayaṃ ñāṇacarito’’ti. Rāgacaritassa bhagavā puggalassa asubhakathaṃ katheti; dosacaritassa bhagavā puggalassa mettābhāvanaṃ ācikkhati; mohacaritassa bhagavā puggalassa uddese paripucchāya kālena dhammassavane kālena dhammasākacchāya garusaṃvāse niveseti; vitakkacaritassa bhagavā puggalassa ānāpānassatiṃ ācikkhati; saddhācaritassa bhagavā puggalassa pasādanīyaṃ nimittaṃ ācikkhati buddhasubodhiṃ [buddhasubuddhataṃ (ka.)] dhammasudhammataṃ saṅghasuppaṭipattiṃ sīlāni ca; attano ñāṇacaritassa bhagavā puggalassa ācikkhati vipassanānimittaṃ aniccākāraṃ dukkhākāraṃ anattākāraṃ.

‘‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedha, pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṃ janatamapetasoko, avekkhassu jātijarābhibhūta’’nti.

Evaṃ bhagavā buddhacakkhunāpi vivaṭacakkhu.

Kathaṃ bhagavā samantacakkhunāpi vivaṭacakkhu? **Samantacakkhu** vuccati sabbaññutañāṇaṃ. Bhagavā sabbaññutañāṇena upeto samupeto upagato samupagato upapanno samupapanno samannāgato.

‘‘Na tassa adiṭṭhamidhatthi kiñci, atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi neyyaṃ, tathāgato tena samantacakkhū’’ti.

Evaṃ bhagavā samantacakkhunāpi vivaṭacakkhūti – akittayi vivaṭacakkhu.

Sakkhidhammaṃ parissayavinayanti. **Sakkhidhamma**nti na itihitihaṃ, na itikirāya, na paramparāya, na piṭakasampadāya, na takkahetu, na nayahetu, na ākāraparivitakkena, na diṭṭhinijjhānakkhantiyā sāmaṃ sayamabhiññātaṃ attapaccakkhaṃ dhammanti – sakkhidhammaṃ. **Parissayavinaya**nti. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca. Katame pākaṭaparissayā? Sīhā byagghā dīpī acchā taracchā kokā mahiṃsā [gomahisā (syā.) mahāni. 5] hatthī ahi vicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vā, cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso pināso ḍāho [ḍaho (sī. syā.) mahāni. 5] jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṃ [lohitaṃ pittaṃ (syā. ka.)] madhumeho aṃsā piḷakā bhagandalā, pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā, sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassā iti vā – ime vuccanti pākaṭaparissayā.

Katame paṭicchannaparissayā? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ rāgo doso moho kodho upanāho makkho paḷāso issā macchariyaṃ māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā – ime vuccanti paṭicchannaparissayā.

Parissayāti kenaṭṭhena parissayā? Parisahantīti parissayā, parihānāya saṃvattantīti parissayā, tatrāsayāti parissayā. Kathaṃ parisahantīti parissayā? Te parissayā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddanti. Evaṃ parisahantīti – parissayā.

Kathaṃ parihānāya saṃvattantīti parissayā? Te parissayā kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Katamesaṃ kusalānaṃ dhammānaṃ? Sammāpaṭipadāya anulomapaṭipadāya apaccanīkapaṭipadāya aviruddhapaṭipadāya anvatthapaṭipadāya dhammānudhammapaṭipadāya sīlesu paripūrakāritāya indriyesu guttadvāratāya bhojane mattaññutāya jāgariyānuyogassa satisampajaññassa catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogassa catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogassa – imesaṃ kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Evampi parihānāya saṃvattantīti – parissayā.

Kathaṃ tatrāsayāti parissayā? Tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayā. Yathā bile bilāsayā pāṇā sayanti, dake dakāsayā pāṇā sayanti, vane vanāsayā pāṇā sayanti, rukkhe rukkhāsayā pāṇā sayanti; evameva tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayāti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘sāntevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ na phāsu viharati. Kathañca, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharati? Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti, samudācaranti [samudācārenti (sī.)] naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā … manasā dhammaṃ viññāya uppajjanti pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati. Evaṃ kho, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharatī’’ti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘tayome, bhikkhave, antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo [antarāmalaṃ (sī. ka.) itivu. 88] antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko; doso, bhikkhave…pe… moho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā’’ti.

‘‘Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhantamaṃ [andhatamaṃ (syā.) itivu. 88] tadā hoti, yaṃ lobho sahate naraṃ.

‘‘Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ doso sahate naraṃ.

‘‘Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ moho sahate nara’’nti.

Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya. Katame tayo? Lobho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya; doso kho, mahārāja…pe… moho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya. Ime kho, mahārāja, tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya.

‘‘Lobho doso ca moho ca, purisaṃ pāpacetasaṃ;
Hiṃsanti attasambhūtā, tacasāraṃva samphala’’nti.

Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Rāgo ca doso ca ito nidānā, aratī ratī lomahaṃso itojā;
Ito samuṭṭhāya manovitakkā, kumārakā dhaṅkamivossajantī’’ti.

Evampi tatrāsayāti – parissayā.

Parissayavinayanti parissayavinayaṃ parissayappahānaṃ parissayavūpasamaṃ parissayapaṭinissaggaṃ parissayapaṭipassaddhiṃ amataṃ nibbānanti – sakkhidhammaṃ parissayavinayaṃ.

Paṭipadaṃ vadehi bhaddanteti. Paṭipadaṃ vadehi – sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ aviruddhapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ sīlesu paripūrakāritaṃ indriyesu guttadvārataṃ bhojane mattaññutaṃ jāgariyānuyogaṃ satisampajaññaṃ cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ vadehi ācikkha desehi paññapehi paṭṭhapehi vivara vibhaja uttānīkarohi pakāsehīti – paṭipadaṃ vadehi. **Bhaddante**ti so nimmito buddhaṃ bhagavantaṃ ālapati. Atha vā yaṃ tvaṃ dhammaṃ ācikkhasi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesi sabbaṃ taṃ sundaraṃ bhaddakaṃ kalyāṇaṃ anavajjaṃ sevitabbanti – paṭipadaṃ vadehi bhaddante.

Pātimokkhaṃ atha vāpi samādhinti. **Pātimokkha**nti sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā. **Atha vāpi samādhi**nti yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhatamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhīti – pātimokkhaṃ atha vāpi samādhiṃ.

Tenāha so nimmito –

‘‘Akittayī vivaṭacakkhu, sakkhidhammaṃ parissayavinayaṃ;
Paṭipadaṃ vadehi bhaddante, pātimokkhaṃ atha vāpi samādhi’’nti.

157. **Cakkhūhi neva lolassa, gāmakathāya āvaraye sotaṃ;**
Rase ca nānugijjheyya, na ca mamāyetha kiñci lokasmiṃ.

Cakkhūhi neva lolassāti. Kathaṃ cakkhuloloti? Idhekacco cakkhuloliyena samannāgato hoti – ‘‘adiṭṭhaṃ dakkhitabbaṃ, diṭṭhaṃ samatikkamitabba’’nti ārāmena ārāmaṃ uyyānena uyyānaṃ gāmena gāmaṃ nigamena nigamaṃ nagarena nagaraṃ raṭṭhena raṭṭhaṃ janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ [anavatthitacārikaṃ (sī. syā.)] anuyutto ca hoti rūpassa dassanāya. Evampi cakkhulolo hoti.

Atha vā bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno asaṃvuto gacchati hatthiṃ olokento, assaṃ olokento, rathaṃ olokento, pattiṃ olokento, itthiyo olokento, purise olokento, kumārake olokento, kumārikāyo olokento, antarāpaṇaṃ olokento, gharamukhāni olokento, uddhaṃ olokento, adho olokento, disāvidisaṃ vipekkhamāno gacchati. Evampi cakkhulolo hoti.

Atha vā bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Evampi cakkhulolo hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ [kumbhathūnaṃ (sī. syā. ka.)] sobhanakaṃ [sobhanagarakaṃ (sī. syā.)] caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ [mahisayuddhaṃ (sī. syā.)] usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā. Evampi cakkhulolo hoti.

Kathaṃ na cakkhulolo hoti? Idha bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno saṃvuto gacchati na hatthiṃ olokento, na assaṃ olokento, na rathaṃ olokento, na pattiṃ olokento, na itthiyo olokento, na purise olokento, na kumārake olokento, na kumārikāyo olokento, na antarāpaṇaṃ olokento, na gharamukhāni olokento, na uddhaṃ olokento, na adho olokento, na disāvidisāvipekkhamāno gacchati. Evampi na cakkhulolo hoti.

Atha vā bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Evampi na cakkhulolo hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ ananuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ…pe… anīkadassanaṃ iti vā. Evarūpā visūkadassanā paṭivirato hoti. Evampi na cakkhulolo hoti.

Cakkhūhi neva lolassāti. Cakkhuloliyaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, cakkhuloliyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – cakkhūhi neva lolassa.

Gāmakathāya āvaraye sotanti. Gāmakathā vuccati bāttiṃsa tiracchānakathā, seyyathidaṃ – rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā yānakathā sayanakathā mālākathā gandhakathā ñātikathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā [itthikathā purisakathā (bahūsu)] sūrakathā visikhākathā kumbhaṭṭhānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā. **Gāmakathāya āvaraye sota**nti. Gāmakathāya sotaṃ āvareyya nivāreyya saṃvareyya rakkheyya gopeyya pidaheyya pacchindeyyāti – gāmakathāya āvaraye sotaṃ.

Rase ca nānugijjheyyāti. **Rase cā**ti mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambikaṃ kasāvo sādu asādu sītaṃ uṇhaṃ. Santeke samaṇabrāhmaṇā rasagiddhā; te jivhaggena rasaggāni pariyesantā āhiṇḍanti, te ambilaṃ labhitvā anambilaṃ pariyesanti, anambilaṃ labhitvā ambilaṃ pariyesanti…pe… sītaṃ labhitvā uṇhaṃ pariyesanti, uṇhaṃ labhitvā sītaṃ pariyesanti. Te yaṃ yaṃ labhitvā tena tena na tussanti, aparāparaṃ pariyesanti, manāpikesu rasesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhā. Yassesā rasataṇhā pahīnā samucchinnā…pe… ñāṇagginā daḍḍhā, so paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya…pe… anavajjatā ca phāsuvihāro cāti.

Yathā vaṇaṃ ālimpeyya yāvadeva āruhaṇatthāya [āruhanatthāya (ka.) purābhedasuttaniddese sattamagāthāvaṇṇanāyaṃ], yathā vā pana akkhaṃ abbhañjeyya yāvadeva bhārassa nittharaṇatthāya, yathā vā puttamaṃsaṃ āhāraṃ āhāreyya yāvadeva kantārassa nittharaṇatthāya; evamevaṃ bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya…pe… anavajjatā ca phāsuvihāro cāti rasataṇhaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, rasataṇhāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – rase ca nānugijjheyya.

Na ca mamāyetha kiñci lokasminti. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca …pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. Taṇhāmamattaṃ pahāya diṭṭhimamattaṃ paṭinissajjitvā cakkhuṃ na mamāyeyya na gaṇheyya na parāmaseyya nābhiniviseyya; sotaṃ… ghānaṃ… jivhaṃ… kāyaṃ… rūpe… sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ … ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ … atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme na mamāyeyya na gaṇheyya na parāmaseyya nābhiniviseyya. **Kiñcī**ti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ. **Lokasmi**nti apāyaloke…pe… āyatanaloketi – na ca mamāyetha kiñci lokasmiṃ.

Tenāha bhagavā –

‘‘Cakkhūhi neva lolassa, gāmakathāya āvaraye sotaṃ;
Rase ca nānugijjheyya, na ca mamāyetha kiñci lokasmi’’nti.

158. **Phassena yadā phuṭṭhassa, paridevaṃ bhikkhu na kareyya kuhiñci;**
Bhavañca nābhijappeyya, bheravesu ca na sampavedheyya.

Phassena yadā phuṭṭhassāti. **Phasso**ti rogaphasso. Rogaphassena phuṭṭho pareto samohito samannāgato assa; cakkhurogena phuṭṭho pareto samohito samannāgato assa, sotarogena…pe… ghānarogena… jivhārogena… kāyarogena… sīsarogena… kaṇṇarogena… mukharogena… dantarogena… kāsena… sāsena… pināsena… ḍāhena… jarena… kucchirogena… mucchāya… pakkhandikāya… sūlāya… visūcikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena… dadduyā… kaṇḍuyā … kacchuyā… rakhasāya… vitacchikāya… lohitena… pittena… madhumehena… aṃsāya… piḷakāya… bhagandalena… pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena… opakkamikena ābādhena… kammavipākajena ābādhena… sītena… uṇhena… jighacchāya… pipāsāya… uccārena… passāvena… ḍaṃsamakasavātātapasarīsapasamphassehi phuṭṭho pareto samohito samannāgato assāti – phassena yadā phuṭṭhassa.

Paridevaṃ bhikkhu na kareyya kuhiñcīti. Ādevaṃ paridevaṃ ādevanaṃ paridevanaṃ ādevitattaṃ paridevitattaṃ vācā palāpaṃ vippalāpaṃ lālappaṃ lālappāyanaṃ lālappāyitattaṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – paridevaṃ bhikkhu na kareyya kuhiñci.

Bhavañca nābhijappeyyāti. Kāmabhavaṃ na jappeyya, rūpabhavaṃ na jappeyya, arūpabhavaṃ na jappeyya na pajappeyya nābhijappeyyāti – bhavañca nābhijappeyya.

Bheravesu ca na sampavedheyyāti. **Bheravā**ti ekenākārena bhayampi bheravampi taññeva. Vuttañhetaṃ bhagavatā – ‘‘etaṃ nūna taṃ bhayaṃ bheravaṃ na jahe āgacchatī’’ti. Bahiddhārammaṇaṃ vuttaṃ sīhā byagghā dīpī acchā taracchā kokā mahiṃsā assā hatthī ahi vicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vā. Athāparena ākārena bhayaṃ vuccati ajjhattikaṃ cittasamuṭṭhānaṃ bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso ubbego utrāso, jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ [suṃsukābhayaṃ (syā.)] ājīvikabhayaṃ asilokabhayaṃ parisāya sārajjabhayaṃ madanabhayaṃ duggatibhayaṃ bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso ubbego utrāso. **Bheravesu ca na sampavedheyyā**ti bherave passitvā vā suṇitvā vā na vedheyya na pavedheyya na sampavedheyya na taseyya na uttaseyya na paritaseyya na bhāyeyya na santāsaṃ āpajjeyya, abhīrū assa achambhī anutrāsī apalāyī, pahīnabhayabheravo vigatalomahaṃso vihareyyāti – bheravesu ca na sampavedheyya.

Tenāha bhagavā –

‘‘Phassena yadā phuṭṭhassa, paridevaṃ bhikkhu na kareyya kuhiñci;
Bhavañca nābhijappeyya, bheravesu ca na sampavedheyyā’’ti.

159. **Annānamatho pānānaṃ, khādanīyānamathopi vatthānaṃ;**
Laddhā na sannidhiṃ kayirā, na ca parittase tāni alabhamāno.

Annānamatho pānānaṃ, khādanīyānamathopi vatthānanti. **Annāna**nti odano kummāso sattu maccho maṃsaṃ. **Pānāna**nti aṭṭha pānāni – ambapānaṃ, jambupānaṃ, cocapānaṃ, mocapānaṃ, madhupānaṃ, muddikapānaṃ, sālukapānaṃ, phārusakapānaṃ. Aparānipi aṭṭha pānāni – kosambapānaṃ, kolapānaṃ, badarapānaṃ, ghatapānaṃ, telapānaṃ, payopānaṃ, yāgupānaṃ, rasapānaṃ. **Khādanīyāna**nti piṭṭhakhajjakaṃ, pūvakhajjakaṃ, mūlakhajjakaṃ, tacakhajjakaṃ, pattakhajjakaṃ, pupphakhajjakaṃ, phalakhajjakaṃ. **Vatthāna**nti cha cīvarāni – khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅganti – annānamatho pānānaṃ khādanīyānamathopi vatthānaṃ.

Laddhā na sannidhiṃ kayirāti. **Laddhā**ti laddhā labhitvā adhigantvā vinditvā paṭilabhitvā na kuhanāya, na lapanāya, na nemittikatāya, na nippesikatāya, na lābhena lābhaṃ nijigīsanatāya [nijigiṃsanatāya (sī. syā.)], na kaṭṭhadānena, na veḷudānena, na pattadānena, na pupphadānena, na phaladānena, na sinānadānena, na cuṇṇadānena, na mattikādānena, na dantakaṭṭhadānena, na mukhodakadānena, na cāṭukamyatāya, na muggasūpyatāya [na muggasuppatāya (sī.), na muggasūpatāya (syā.)], na pāribhaṭayayatāya, na pīṭhamaddikatāya [piṭṭhimaṃsikatāya (sī.), piṭṭhimaddikatāya (ka.)], na vatthuvijjāya, na tiracchānavijjāya, na aṅgavijjāya, na nakkhattavijjāya, na dūtagamanena, na pahiṇagamanena, na jaṅghapesaniyena, na vejjakammena, na navakammena, na piṇḍapaṭipiṇḍakena, na dānānuppadānena dhammena samena laddhā labhitvā adhigantvā vinditvā paṭilabhitvāti – laddhā. **Na sannidhiṃ kayirā**ti annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyyāti – laddhā na sannidhiṃ kayirā.

Na ca parittase tāni alabhamānoti. Annaṃ vā na labhāmi, pānaṃ vā na labhāmi, vatthaṃ vā na labhāmi, kulaṃ vā na labhāmi, gaṇaṃ vā na labhāmi, āvāsaṃ vā na labhāmi, lābhaṃ vā na labhāmi, yasaṃ vā na labhāmi, pasaṃsaṃ vā na labhāmi, sukhaṃ vā na labhāmi, cīvaraṃ vā na labhāmi, piṇḍapātaṃ vā na labhāmi, senāsanaṃ vā na labhāmi, gilānapaccayabhesajjaparikkhāraṃ vā na labhāmi, gilānupaṭṭhākaṃ vā na labhāmi, ‘‘appaññātomhī’’ti na taseyya na uttaseyya na parittaseyya na bhāyeyya na santāsaṃ āpajjeyya, abhīrū assa achambhī anutrāsī apalāyī, pahīnabhayabheravo vigatalomahaṃso vihareyyāti – na ca parittase tāni alabhamāno.

Tenāha bhagavā –

‘‘Annānamatho pānānaṃ, khādanīyānamathopi vatthānaṃ;
Laddhā na sannidhiṃ kayirā, na ca parittase tāni alabhamāno’’ti.

160. **Jhāyī na pādalolassa, virame kukkuccā nappamajjeyya;**
Athāsanesu sayanesu, appasaddesu bhikkhu vihareyya.

Jhāyī na pādalolassāti. **Jhāyī**ti paṭhamenapi jhānena jhāyī, dutiyenapi jhānena jhāyī, tatiyenapi jhānena jhāyī, catutthenapi jhānena jhāyī, savitakkasavicārenapi jhānena jhāyī, avitakkavicāramattenapi jhānena jhāyī, avitakkaavicārenapi jhānena jhāyī, sappītikenapi jhānena jhāyī, nippītikenapi jhānena jhāyī, pītisahagatenapi jhānena jhāyī, sātasahagatenapi jhānena jhāyī, sukhasahagatenapi jhānena jhāyī, upekkhāsahagatenapi jhānena jhāyī, suññatenapi jhānena jhāyī, animittenapi jhānena jhāyī, appaṇihitenapi jhānena jhāyī, lokiyenapi jhānena jhāyī, lokuttarenapi jhānena jhāyī, jhānarato ekattamanuyutto paramatthagarukoti [sadatthagarukoti (sī. syā.)] – jhāyī.

Na pādalolassāti. Kathaṃ pādalolo hoti? Idhekacco pādaloliyena samannāgato hoti ārāmena ārāmaṃ uyyānena uyyānaṃ gāmena gāmaṃ nigamena nigamaṃ nagarena nagaraṃ raṭṭhena raṭṭhaṃ janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ anuyutto viharati. Evampi pādalolo hoti.

Atha vā bhikkhu antopisaṅghārāme pādaloliyena samannāgato hoti. Na atthahetu na kāraṇahetu uddhato avūpasantacitto pariveṇato pariveṇaṃ gacchati vihārato vihāraṃ gacchati aḍḍhayogato aḍḍhayogaṃ gacchati pāsādato pāsādaṃ gacchati hammiyato hammiyaṃ gacchati guhāya guhaṃ gacchati leṇato leṇaṃ gacchati kuṭito kuṭiṃ gacchati kūṭāgārato kūṭāgāraṃ gacchati aṭṭato aṭṭaṃ gacchati māḷato māḷaṃ gacchati uddaṇḍato uddaṇḍaṃ gacchati upaṭṭhānasālato upaṭṭhānasālaṃ gacchati maṇḍalamāḷato maṇḍalamāḷaṃ gacchati rukkhamūlato rukkhamūlaṃ gacchati. Yattha vā pana bhikkhū nisīdanti tahiṃ gacchati, tattha ekassa vā dutiyo hoti, dvinnaṃ vā tatiyo hoti, tiṇṇaṃ vā catuttho hoti. Tattha bahuṃ samphappalāpaṃ palapati, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ yānakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ iti bhavābhavakathaṃ iti vā. Evampi pādalolo hoti.

Na pādalolassāti. Pādaloliyaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, pādaloliyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyya careyya vicareyya iriyeyya vatteyya pāleyya yapeyya yāpeyya, paṭisallānārāmo assa paṭisallānarato ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanā samannāgato brūhetā suññāgārānaṃ jhāyī jhānarato ekattamanuyutto paramatthagarukoti – jhāyī na pādalolassa.

Virame kukkuccā nappamajjeyyāti. **Kukkucca**nti hatthakukkuccampi kukkuccaṃ, pādakukkuccampi kukkuccaṃ, hatthapādakukkuccampi kukkuccaṃ, akappiye kappiyasaññitā, kappiye akappiyasaññitā, avajje vajjasaññitā, vajje avajjasaññitā, yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho – idaṃ vuccati kukkuccaṃ.

Api ca dvīhi kāraṇehi uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho – katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho? ‘‘Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita’’nti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho, ‘‘kataṃ me vacīduccaritaṃ, akataṃ me vacīsucarita’’nti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho, ‘‘kataṃ me manoduccaritaṃ, akataṃ me manosucaritanti…pe… ‘‘kato me pāṇātipāto, akatā me pāṇātipātā veramaṇī’’ti uppajjati kukkuccaṃ…pe… manovilekho, ‘‘kataṃ me adinnādānaṃ… kato me kāmesumicchācāro… kato me musāvādo… katā me pisuṇavācā… katā me pharusavācā… kato me samphappalāpo… katā me abhijjhā… kato me byāpādo… katā me micchādiṭṭhi, akatā me sammādiṭṭhī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. Evaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho.

Atha vā ‘‘sīlesumhi na paripūrakārī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho, ‘‘indriyesumhi aguttadvāro’’ti…pe… ‘‘bhojane amattaññumhī’’ti… ‘‘jāgariyaṃ ananuyuttomhī’’ti… ‘‘na satisampajaññena samannāgatomhī’’ti… ‘‘abhāvitā me cattāro satipaṭṭhānā’’ti… ‘‘abhāvitā me cattāro sammappadhānā’’ti… ‘‘abhāvitā me cattāro iddhipādā’’ti… ‘‘abhāvitāni me pañcindriyānī’’ti… ‘‘abhāvitāni me pañca balānī’’ti… ‘‘abhāvitā me satta bojjhaṅgā’’ti… ‘‘abhāvito me ariyo aṭṭhaṅgiko maggo’’ti… ‘‘dukkhaṃ me apariññāta’’nti… ‘‘samudayo me appahīno’’ti… ‘‘maggo me abhāvito’’ti… ‘‘nirodho me asacchikato’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. **Virame kukkuccā**ti kukkuccā ārameyya virameyya paṭivirameyya kukkuccaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya. Kukkuccā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – virame kukkuccā.

Nappamajjeyyāti sakkaccakārī assa sātaccakārī aṭṭhitakārī anolīnavuttiko anikkhittacchando anikkhittadhuro appamādo kusalesu dhammesu. ‘‘Kadāhaṃ aparipūraṃ vā sīlakkhandhaṃ paripūreyyaṃ, paripūraṃ vā sīlakkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti? Yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca thāmo ca appaṭivānī ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesu. ‘‘Kadāhaṃ aparipūraṃ vā samādhikkhandhaṃ… pe… paññākkhandhaṃ… vimuttikkhandhaṃ… vimuttiñāṇadassanakkhandhaṃ… kadāhaṃ apariññātaṃ vā dukkhaṃ parijāneyyaṃ, appahīne vā kilese pajaheyyaṃ, abhāvitaṃ vā maggaṃ bhāveyyaṃ, asacchikataṃ vā nirodhaṃ sacchikareyya’’nti? Yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca thāmo ca appaṭivānī ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesūti – virame kukkuccā nappamajjeyya.

Athāsanesu sayanesu, appasaddesu bhikkhu vihareyyāti. **Athā**ti padasandhi…pe… āsanaṃ vuccati yattha nisīdati – mañco pīṭhaṃ bhisi taṭṭikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāro palālasanthāro. Sayanaṃ vuccati senāsanaṃ vihāro aḍḍhayogo pāsādo hammiyaṃ guhāti – athāsanesu sayanesu.

Appasaddesu bhikkhu vihareyyāti. Appasaddesu appanigghosesu vijanavātesu manussarāhasseyyakesu paṭisallānasāruppesu senāsanesu careyya vicareyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – athāsanesu sayanesu appasaddesu bhikkhu vihareyya.

Tenāha bhagavā –

‘‘Jhāyī na pādalolassa, virame kukkuccā nappamajjeyya;
Athāsanesu sayanesu, appasaddesu bhikkhu vihareyyā’’ti.

161. **Niddaṃ na bahulīkareyya, jāgariyaṃ bhajeyya ātāpī;**
Tandiṃ māyaṃ hassaṃ khiḍḍaṃ, methunaṃ vippajahe savibhūsaṃ.

Niddaṃ na bahulīkareyyāti. Rattindivaṃ chakoṭṭhāsaṃ kāretvā pañcakoṭṭhāsaṃ paṭipajjeyya ekakoṭṭhāsaṃ nippajjeyyāti – niddaṃ na bahulīkareyya.

Jāgariyaṃ bhajeyya ātāpīti. Idha bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheyya, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheyya, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeyya pādepādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheyya.

Jāgariyaṃ bhajeyyāti jāgariyaṃ bhajeyya sambhajeyya seveyya niseveyya saṃseveyya paṭiseveyyāti – jāgariyaṃ bhajeyya.

Ātāpīti. Ātappaṃ vuccati vīriyaṃ [viriyaṃ (sī. syā.)]. Yo cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo ṭhiti asithilaparakkamatā anikkhittacchandatā anikkhittadhuratā dhurasampaggaho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo. Iminā ātāpena upeto samupeto upagato samupagato upapanno samupapanno samannāgato so vuccati ātāpīti – jāgariyaṃ bhajeyya ātāpī.

Tandiṃ māyaṃ hassaṃ khiḍḍaṃ, methunaṃ vippajahe savibhūsanti. **Tandī**ti [tandinti (sī.)] tandī tandiyanā tandiyitattaṃ [natthi attadaṇḍasuttaniddese khuddakavatthuvibhaṅgepi] tandimanakatā ālasyaṃ ālasyāyanā ālasyāyitattaṃ. Māyā vuccati vañcanikā cariyā. Idhekacco kāyena duccaritaṃ caritvā…pe… vācāya manasā duccaritaṃ caritvā tassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati. Mā maṃ jaññāti [jaññūti (ka.)] icchati, mā maṃ jaññāti saṅkappeti, mā maṃ jaññāti vācaṃ bhāsati, mā maṃ jaññāti kāyena parakkamati. Yā evarūpā māyāvitā accasarā vañcanā nikati nikiraṇā pariharaṇā gūhanā parigūhanā chādanā paricchādanā [paṭicchādanā (sī. ka.) mahāniddese] anuttānīkammaṃ anāvikammaṃ vocchādanā pāpakiriyā – ayaṃ vuccati māyā. **Hassa**nti idhekacco ativelaṃ dantavidaṃsakaṃ hasati. Vuttañhetaṃ bhagavatā – ‘‘kumārakamidaṃ, bhikkhave, ariyassa vinaye yadidaṃ ativelaṃ dantavidaṃsakaṃ hasita’’nti.

Khiḍḍāti dve khiḍḍā – kāyikā ca khiḍḍā vācasikā ca khiḍḍā. Katamā kāyikā khiḍḍā? Hatthīhipi kīḷanti, assehipi kīḷanti, rathehipi kīḷanti, dhanūhipi kīḷanti, aṭṭhapadehipi kīḷanti, dasapadehipi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅkacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, ciṅgulakenapi kīḷanti, pattāḷhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti – ayaṃ kāyikā khiḍḍā. Katamā vācasikā khiḍḍā? Mukhabherikaṃ [mukhabheriyaṃ (syā.)] mukhālambaraṃ mukhaḍiṇḍimakaṃ [mukhadeṇḍimakaṃ (sī. syā.)] mukhavalimakaṃ mukhabheruḷakaṃ [mukhabherulakaṃ (sī.)] mukhadaddarikaṃ nāṭakaṃ lāpaṃ gītaṃ davakammaṃ – ayaṃ vācasikā khiḍḍā.

Methunadhammo nāma yo so asaddhammo gāmadhammo vasaladhammo duṭṭhullo odakantiko rahasso dvayaṃdvayasamāpatti. Kiṃkāraṇā vuccati methunadhammo? Ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti, taṃkāraṇā vuccati methunadhammo. Yathā ubho kalahakārakā methunakāti vuccanti, ubho bhaṇḍanakārakā…pe… ubho bhassakārakā… ubho adhikaraṇakārakā… ubho vivādakārakā… ubho vādino… ubho sallāpakā methunakāti vuccanti; evameva ubhinnaṃ rattānaṃ sārattānaṃ avassutānaṃ pariyuṭṭhitānaṃ pariyādinnacittānaṃ ubhinnaṃ sadisānaṃ dhammoti, taṃkāraṇā vuccati methunadhammo.

Vibhūsāti dve vibhūsā – atthi agāriyassa vibhūsā, atthi pabbajitassa vibhūsā. Katamā agāriyassa vibhūsā? Kesā ca massu ca mālā ca gandhā ca vilepanā ca ābharaṇā ca pilandhanā ca vatthañca sayanāsanañca veṭhanañca ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāvilepanaṃ mukhacuṇṇakaṃ mukhalepaṃ hatthabandhaṃ sikhābandhaṃ [vasikkhābandhaṃ (syā.)] daṇḍanāḷiyaṃ khaggaṃ chattaṃ citrā upāhanā uṇhīsaṃ maṇiṃ vāḷabījaniṃ odātāni vatthāni dīghadasāni iti vā – ayaṃ agāriyassa vibhūsā. Katamā pabbajitassa vibhūsā? Cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā imassa vā pūtikāyassa bāhirānaṃ vā parikkhārānaṃ maṇḍanā vibhūsanā keḷanā parikeḷanā gedhitatā gedhitattaṃ capalatā cāpalyaṃ – ayaṃ pabbajitassa vibhūsā.

Tandiṃ māyaṃ hassaṃ khiḍḍaṃ, methunaṃ vippajahe savibhūsanti. Tandiñca māyañca hassañca khiḍḍañca methunadhammañca savibhūsaṃ saparivāraṃ saparibhaṇḍaṃ saparikkhāraṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – tandiṃ māyaṃ hassaṃ khiḍḍaṃ, methunaṃ vippajahe savibhūsaṃ.

Tenāha bhagavā –

> ‘‘Niddaṃ na bahulīkareyya, jāgariyaṃ bhajeyya ātāpī;
> Tandiṃ māyaṃ hassaṃ khiḍḍaṃ, methunaṃ vippajahe savibhūsa’’nti.

162. **Āthabbaṇaṃ supinaṃ lakkhaṇaṃ, no vidahe athopi nakkhattaṃ;**
Virutañca gabbhakaraṇaṃ, tikicchaṃ māmako na seveyya.

Āthabbaṇaṃ supinaṃ lakkhaṇaṃ, no vidahe athopi nakkhattanti. Āthabbaṇikā āthabbaṇaṃ payojenti, nagare vā ruddhe [rundhe (ka.)] saṅgāme vā paccupaṭṭhite parasenapaccatthikesu paccāmittesu ītiṃ uppādenti, upaddavaṃ uppādenti, rogaṃ uppādenti, pajjarakaṃ karonti, sūlaṃ karonti, visūcikaṃ karonti, pakkhandikaṃ karonti. Evaṃ āthabbaṇikā āthabbaṇaṃ payojenti.

Supinapāṭhakā supinaṃ ādisanti, yo pubbaṇhasamayaṃ supinaṃ passati, evaṃ vipāko hoti. Yo majjhanhikasamayaṃ [majjhantikasamayaṃ (bahūsu)] supinaṃ passati, evaṃ vipāko hoti. Yo sāyanhasamayaṃ supinaṃ passati, evaṃ vipāko hoti. Yo purime yāme…pe… yo majjhime yāme… yo pacchime yāme… yo dakkhiṇena passena nipanno… yo vāmena passena nipanno… yo uttānaṃ nipanno… yo avakujja nipanno… yo candaṃ passati… yo sūriyaṃ passati… yo mahāsamuddaṃ passati… yo sineruṃ pabbatarājānaṃ passati… yo hatthiṃ passati… yo assaṃ passati… yo rathaṃ passati… yo pattiṃ passati… yo senābyūhaṃ passati… yo ārāmarāmaṇeyyakaṃ passati… yo vanarāmaṇeyyakaṃ passati… yo bhūmirāmaṇeyyakaṃ passati… yo pokkharaṇīrāmaṇeyyakaṃ [pokkharaṇirāmaṇeyyakaṃ (syā.)] passati, evaṃ vipāko hotīti. Evaṃ supinapāṭhakā supinaṃ ādisanti.

Lakkhaṇapāṭhakā lakkhaṇaṃ ādisanti – maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ vatthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumārikālakkhaṇaṃ kumāralakkhaṇaṃ dāsilakkhaṇaṃ dāsalakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahiṃsalakkhaṇaṃ usabhalakkhaṇaṃ goṇalakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vāti. Evaṃ lakkhaṇapāṭhakā lakkhaṇaṃ ādisanti.

Nakkhattapāṭhakā nakkhattaṃ ādisanti. Aṭṭhavīsati nakkhattāni. Iminā nakkhattena gharappaveso kattabbo, iminā nakkhattena makuṭaṃ bandhitabbaṃ, iminā nakkhattena vāreyyaṃ kāretabbaṃ, iminā nakkhattena bījanīhāro [bījanihāro (syā. ka.)] kattabbo, iminā nakkhattena saṃvāso [gharavāso (syā.)] gantabboti. Evaṃ nakkhattapāṭhakā nakkhattaṃ ādisanti.

Āthabbaṇaṃ supinaṃ lakkhaṇaṃ, no vidahe athopi nakkhattanti. Āthabbaṇañca supinañca lakkhaṇañca nakkhattañca no vidaheyya na careyya na samācareyya na samādāya vatteyya. Atha vā na gaṇheyya na uggaṇheyya na dhāreyya na upadhāreyya na upalakkheyya nappayojeyyāti – āthabbaṇaṃ supinaṃ lakkhaṇaṃ, no vidahe athopi nakkhattaṃ.

Virutañca gabbhakaraṇaṃ, tikicchaṃ māmako na seveyyāti. Virutaṃ vuccati migavākkaṃ. Migavākkapāṭhakā [migacakkaṃ. migacakkapāṭhakā (syā.)] migavākkaṃ ādisanti – sakuntānaṃ vā catuppadānaṃ vā rutaṃ [rudaṃ (syā.)] vassitaṃ jānantīti. Evaṃ migavākkapāṭhakā migavākkaṃ ādisanti. Gabbhakaraṇīyā gabbhaṃ saṇṭhāpenti. Dvīhi kāraṇehi gabbho na saṇṭhāti – pāṇakehi vā vātakuppehi vā. Pāṇakānaṃ vā vātakuppānaṃ vā paṭighātāya osadhaṃ dentīti. Evaṃ gabbhakaraṇīyā gabbhaṃ saṇṭhāpenti. **Tikicchā**ti pañca tikicchā – sālākiyaṃ, sallakattiyaṃ, kāyatikicchaṃ, bhūtiyaṃ, komārabhaccaṃ. **Māmako**ti buddhamāmako dhammamāmako saṅghamāmako, so vā bhagavantaṃ mamāyati bhagavā vā taṃ puggalaṃ pariggaṇhāti. Vuttañhetaṃ bhagavatā – ‘‘ye te, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā na me te, bhikkhave, bhikkhū māmakā, apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā, na ca te bhikkhū imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Ye ca kho, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā te kho me, bhikkhave, bhikkhū māmakā na ca apagatā te, bhikkhave, bhikkhū imasmā dhammavinayā, te ca bhikkhū imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti’’.

‘‘Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;
Na te dhamme virūhanti, sammāsambuddhadesite.

‘‘Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;
Te ve dhamme virūhanti, sammāsambuddhadesite’’.

Virutañca gabbhakaraṇaṃ, tikicchaṃ māmako na seveyyāti. Virutañca gabbhakaraṇañca tikicchañca māmako na seveyya na niseveyya na saṃseveyya nappaṭiseveyya na careyya na samācareyya na samādāya vatteyya. Atha vā na gaṇheyya na uggaṇheyya na dhāreyya na upadhāreyya na upalakkheyya nappayojeyyāti – virutañca gabbhakaraṇaṃ tikicchaṃ māmako na seveyya.

Tenāha bhagavā –

‘‘Āthabbaṇaṃ supinaṃ lakkhaṇaṃ, no vidahe athopi nakkhattaṃ;
Virutañca gabbhakaraṇaṃ, tikicchaṃ māmako na seveyyā’’ti.

163. **Nindāya nappavedheyya, na unnameyya pasaṃsito bhikkhu;**
Lobhaṃ saha macchariyena, kodhaṃ pesuṇiyañca panudeyya.

Nindāya nappavedheyyāti. Idhekacce bhikkhū nindanti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā nindanti garahanti upavadanti, nindito garahito upavadito nindāya garahāya upavādena akittiyā avaṇṇahārikāya na vedheyya nappavedheyya na sampavedheyya na taseyya na uttaseyya na paritaseyya na bhāyeyya na santāsaṃ āpajjeyya, abhīrū assa achambhī anutrāsī apalāyī, pahīnabhayabheravo vigatalomahaṃso vihareyyāti – nindāya nappavedheyya.

Na unnameyya pasaṃsito bhikkhūti. Idhekacce bhikkhū pasaṃsanti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā pasaṃsanti thomenti kittenti vaṇṇenti, pasaṃsito thomito kittito vaṇṇito pasaṃsāya thomanena kittiyā vaṇṇahārikāya unnatiṃ na kareyya unnamaṃ na kareyya mānaṃ na kareyya thambhaṃ na kareyya, na tena mānaṃ janeyya na tena thaddho assa patthaddho paggahitasiroti – na unnameyya pasaṃsito bhikkhu.

Lobhaṃ saha macchariyena, kodhaṃ pesuṇiyañca panudeyyāti. **Lobho**ti yo lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlaṃ. **Macchariya**nti pañca macchariyāni – āvāsamacchariyaṃ…pe… gāho vuccati macchariyaṃ. **Kodho**ti yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho, kopo pakopo sampakopo, doso padoso sampadoso, cittassa byāpatti manopadoso, kodho kujjhanā kujjhitattaṃ, doso dussanā dussitattaṃ, byāpattiṃ byāpajjanā byāpajjitattaṃ, virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa. **Pesuñña**nti idhekacco pisuṇavāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti – idaṃ vuccati pesuññaṃ.

Api ca dvīhi kāraṇehi pesuññaṃ upasaṃharati – piyakamyatāya vā bhedādhippāyena vā. Kathaṃ piyakamyatāya pesuññaṃ upasaṃharati? Imassa piyo bhavissāmi manāpo bhavissāmi vissāsiko bhavissāmi abbhantariko bhavissāmi suhadayo bhavissāmīti. Evaṃ piyakamyatāya pesuññaṃ upasaṃharati. Kathaṃ bhedādhippāyena pesuññaṃ upasaṃharati? Kathaṃ ime nānā assu vinā assu vaggā assu dvedhā assu dvejjhā assu dve pakkhā assu bhijjheyyuṃ na samāgaccheyyuṃ dukkhaṃ na phāsu vihareyyunti. Evaṃ bhedādhippāyena pesuññaṃ upasaṃharati. **Lobhaṃ saha macchariyena, kodhaṃ pesuṇiyañca panudeyyā**ti. Lobhañca macchariyañca kodhañca pesuññañca nudeyya panudeyya pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – lobhaṃ saha macchariyena, kodhaṃ pesuṇiyañca panudeyya.

Tenāha bhagavā –

‘‘Nindāya nappavedheyya, na unnameyya pasaṃsito bhikkhu;
Lobhaṃ saha macchariyena, kodhaṃ pesuṇiyañca panudeyyā’’ti.

164. **Kayavikkaye na tiṭṭheyya, upavādaṃ bhikkhu na kareyya kuhiñci;**
Gāme ca nābhisajjeyya, lābhakamyā janaṃ na lapayeyya.

Kayavikkaye na tiṭṭheyyāti. Ye kayavikkayā vinaye paṭikkhittā na te imasmiṃ atthe adhippetā. Kathaṃ kayavikkaye tiṭṭhati? Pañcannaṃ saddhiṃ pattaṃ vā cīvaraṃ vā aññaṃ vā kiñci parikkhāraṃ vañcaniyaṃ vā karonto udayaṃ vā patthayanto parivatteti. Evaṃ kayavikkaye tiṭṭhati. Kathaṃ kayavikkaye na tiṭṭhati? Pañcannaṃ saddhiṃ pattaṃ vā cīvaraṃ vā aññaṃ vā kiñci parikkhāraṃ na vañcaniyaṃ vā karonto na udayaṃ vā patthayanto parivatteti. Evaṃ kayavikkaye na tiṭṭhati. **Kayavikkaye na tiṭṭheyyā**ti. Kayavikkaye na tiṭṭheyya na santiṭṭheyya, kayavikkayaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kayavikkayā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – kayavikkaye na tiṭṭheyya.

Upavādaṃ bhikkhu na kareyya kuhiñcīti. Katame upavādakarāti kilesā? Santeke samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti āsannāpi na dissanti cetasāpi cittaṃ pajānanti, devatāpi kho santi iddhimantiniyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti cetasāpi cittaṃ pajānanti. Te oḷārikehi vā kilesehi majjhimehi vā kilesehi sukhumehi vā kilesehi upavadeyyuṃ. Katame oḷārikā kilesā? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ – ime vuccanti oḷārikā kilesā. Katame majjhimā kilesā? Kāmavitakko byāpādavitakko vihiṃsāvitakko – ime vuccanti majjhimā kilesā. Katame sukhumā kilesā? Ñātivitakko, janapadavitakko, aparavitakko, parānudayatā paṭisaññutto vitakko, lābhasakkārasilokapaṭisaññutto vitakko, anavaññattipaṭisaññutto vitakko – ime vuccanti sukhumā kilesā. Te oḷārikehi vā kilesehi majjhimehi vā kilesehi sukhumehi vā kilesehi na upavadeyya upavādaṃ na kareyya upavādakare kilese na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya, upavādakare kilese pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, upavādakarehi kilesehi ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyya. **Kuhiñcī**ti kuhiñci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – upavādaṃ bhikkhu na kareyya kuhiñci.

Gāme ca nābhisajjeyyāti. Kathaṃ gāme sajjati? Idha bhikkhu gāme gihīhi saṃsaṭṭho viharati sahanandī sahasokī sukhitesu sukhito dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā voyogaṃ āpajjati. Evampi gāme sajjati.

Atha vā bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṃvutehi indriyehi. So tatra tatra sajjati tatra tatra gaṇhāti tatra tatra bajjhati tatra tatra anayabyasanaṃ āpajjati. Evampi gāme sajjati.

Kathaṃ gāme na sajjati? Idha bhikkhu gāme gihīhi asaṃsaṭṭho viharati na sahanandī na sahasokī na sukhitesu sukhito na dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu na attanā voyogaṃ āpajjati. Evampi gāme na sajjati.

Atha vā bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena upaṭṭhitāya satiyā saṃvutehi indriyehi. So tatra tatra na sajjati tatra tatra na gaṇhāti tatra tatra na bajjhati tatra tatra na anayabyasanaṃ āpajjati. Evampi gāme na sajjati. **Gāme ca nābhisajjeyyā**ti gāme na sajjeyya na gaṇheyya na bajjheyya na palibajjheyya, agiddho assa agadhito amucchito anajjhosanno vītagedho vigatagedho cattagedho… pe… brahmabhūtena attanā vihareyyāti – gāme ca nābhisajjeyya.

Lābhakamyā janaṃ na lapayeyyāti. Katamā lapanā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa āmisacakkhukassa lokadhammagarukassa yā paresaṃ ālapanā lapanā sallapanā ullapanā samullapanā unnahanā samunnahanā ukkācanā samukkācanā [ukkāpanā samukkāpanā (syā.)] anupiyabhāṇitā cātukamyatā muggasūpyatā pāribhaṭayatā parapiṭṭhimaṃsikatā [piṭṭhimaṃsikatā (ka.) visuddhimagge sīlaniddesavaṇṇanā oloketabbā], yā tattha saṇhavācatā sakhilavācatā sithilavācatā [mettavācakatā (syā.)] apharusavācatā – ayaṃ vuccati lapanā.

Api ca dvīhi kāraṇehi janaṃ lapati – attānaṃ vā nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento janaṃ lapati, attānaṃ vā uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento janaṃ lapati. Kathaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento janaṃ lapati? ‘‘Tumhe me bahūpakārā, ahaṃ tumhe nissāya labhāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ, yepi me aññe dātuṃ vā kātuṃ vā maññanti, tumhe nissāya tumhe sampassantā yampi me purāṇaṃ mātāpettikaṃ nāmadheyyaṃ tampi me antarahitaṃ. Tumhehi ahaṃ ñāyāmi asukassa kulūpako asukāya kulūpako’’ti. Evaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento janaṃ lapati.

Kathaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento janaṃ lapati? ‘‘Ahaṃ tumhākaṃ bahūpakāro, tumhe maṃ āgamma buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā, pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjappamādaṭṭhānā paṭiviratā. Ahaṃ tumhākaṃ uddesaṃ demi, paripucchaṃ demi, uposathaṃ ācikkhāmi, navakammaṃ adhiṭṭhāmi. Atha pana tumhe maṃ ujjhitvā aññe sakkarotha garuṃ karotha mānetha pūjethā’’ti. Evaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento janaṃ lapati.

Lābhakamyā janaṃ na lapayeyyāti. Lābhahetu lābhapaccayā lābhakāraṇā lābhābhinibbattiyā lābhaṃ paripācento janaṃ na lapayeyya, lapanaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, lapanā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – lābhakamyā janaṃ na lapayeyya.

Tenāha bhagavā –

‘‘Kayavikkaye na tiṭṭheyya, upavādaṃ bhikkhu na kareyya kuhiñci;
Gāme ca nābhisajjeyya, lābhakamyā janaṃ na lapayeyyā’’ti.

165. **Na ca katthiko** [katthitā (syā. ka.)] **siyā bhikkhu, na ca vācaṃ payuttaṃ bhāseyya;**
Pāgabbhiyaṃ na sikkheyya, kathaṃ viggāhikaṃ na kathayeyya.

Na ca katthiko siyā bhikkhūti. Idhekacco katthī hoti vikatthī. So katthati vikatthati ahamasmi sīlasampannoti vā vatasampannoti vā sīlabbatasampannoti vā jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā. Uccā kulā pabbajitoti vā mahābhogakulā pabbajitoti vā uḷārabhogakulā pabbajitoti vā suttantikoti vā vinayadharoti vā dhammakathikoti vā āraññikoti vā…pe… nevasaññānāsaññāyatanasamāpattiyā lābhīti vā katthati vikatthati. Evaṃ na kattheyya na vikattheyya, katthaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, katthanā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – na ca katthiko siyā bhikkhu.

Na ca vācaṃ payuttaṃ bhāseyyāti. Katamā payuttavācā? Idhekacco cīvarapayuttaṃ vācaṃ bhāsati, piṇḍapātapayuttaṃ vācaṃ bhāsati, senāsanapayuttaṃ vācaṃ bhāsati, gilānapaccayabhesajjaparikkhārapayuttaṃ vācaṃ bhāsati – ayampi vuccati payuttavācā.

Atha vā cīvarahetu piṇḍapātahetu senāsanahetu gilānapaccayabhesajjaparikkhārahetu saccampi bhaṇati musāpi bhaṇati, pisuṇampi bhaṇati apisuṇampi bhaṇati, pharusampi bhaṇati apharusampi bhaṇati, samphappalāpampi bhaṇati asamphappalāpampi bhaṇati, mantāpi vācaṃ bhāsati – ayampi vuccati payuttavācā. Atha vā pasannacitto paresaṃ dhammaṃ deseti – ‘‘aho vata me dhammaṃ suṇeyyuṃ, sutvāva dhammaṃ pasīdeyyuṃ, pasannā ca me pasannākāraṃ kareyyu’’nti – ayaṃ vuccati payuttavācā. **Na ca vācaṃ payuttaṃ bhāseyyā**ti. Antamaso dhammadesanaṃ vācaṃ upādāya payuttavācaṃ na bhāseyya na katheyya na bhaṇeyya na dīpeyya na vohareyya, payuttaṃ vācaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, payuttavācāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – na ca vācaṃ payuttaṃ bhāseyya.

Pāgabbhiyaṃ na sikkheyyāti. **Pāgabbhiya**nti tīṇi pāgabbhiyāni – kāyikaṃ pāgabbhiyaṃ, vācasikaṃ pāgabbhiyaṃ, cetasikaṃ pāgabbhiyaṃ. Katamaṃ kāyikaṃ pāgabbhiyaṃ? Idhekacco saṅghagatopi kāyikaṃ pāgabbhiyaṃ dasseti, gaṇagatopi kāyikaṃ pāgabbhiyaṃ dasseti, bhojanasālāyapi kāyikaṃ pāgabbhiyaṃ dasseti, jantāgharepi kāyikaṃ pāgabbhiyaṃ dasseti, udakatitthepi kāyikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ pavisantopi kāyikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ paviṭṭhopi kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ saṅghagato kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco saṅghagato acittīkārakato there bhikkhū ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvā nisīdati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ saṅghagato kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ gaṇagato kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco gaṇagato acittīkārakato therānaṃ bhikkhūnaṃ anupāhanānaṃ caṅkamantānaṃ saupāhano caṅkamati, nīce caṅkame caṅkamantānaṃ ucce caṅkame caṅkamati, chamāya caṅkamantānaṃ caṅkame caṅkamati, ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvāpi nisīdati, ṭhitopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ gaṇagato kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ bhojanasālāya kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco bhojanasālāya acittīkārakato there bhikkhū anupakhajja nisīdati, navepi bhikkhū āsanena paṭibāhati, ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, sasīsaṃ pārupitvā nisīdati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ bhojanasālāya kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ jantāghare kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco jantāghare acittīkārakato there bhikkhū ghaṭṭayantopi tiṭṭhati, ghaṭṭayantopi nisīdati, puratopi tiṭṭhati, puratopi nisīdati, uccepi āsane nisīdati, anāpucchāpi kaṭṭhaṃ pakkhipati, anāpucchāpi dvāraṃ pidahati. Evaṃ jantāghare kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ udakatitthe kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco udakatitthe acittīkārakato there bhikkhū ghaṭṭayantopi otarati, puratopi otarati, ghaṭṭayantopi nhāyati, puratopi nhāyati, uparitopi nhāyati, ghaṭṭayantopi uttarati, puratopi uttarati. Evaṃ udakatitthe kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ pavisanto kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ pavisanto acittīkārakato there bhikkhū ghaṭṭayantopi gacchati, puratopi gacchati, vokkammapi therānaṃ bhikkhūnaṃ purato gacchati. Evaṃ antaragharaṃ pavisanto kāyikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ paviṭṭho kāyikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ paviṭṭho ‘‘na pavisa, bhante’’ti vuccamāno pavisati, ‘‘na tiṭṭha, bhante’’ti vuccamāno tiṭṭhati, ‘‘na nisīda, bhante’’ti vuccamāno nisīdati, anokāsampi pavisati, anokāsepi tiṭṭhati, anokāsepi nisīdati, yānipi tāni honti kulānaṃ ovarakāni gūḷhāni ca paṭicchannāni ca, yattha kulitthiyo kuladhītaro kulasuṇhāyo kulakumāriyo nisīdanti tatthapi sahasā pavisati, kumārakassa sīsampi parāmasati. Evaṃ antaragharaṃ paviṭṭho kāyikaṃ pāgabbhiyaṃ dasseti – idaṃ kāyikaṃ pāgabbhiyaṃ.

Katamaṃ vācasikaṃ pāgabbhiyaṃ? Idhekacco saṅghagatopi vācasikaṃ pāgabbhiyaṃ dasseti, gaṇagatopi vācasikaṃ pāgabbhiyaṃ dasseti, antaragharaṃ paviṭṭhopi vācasikaṃ pāgabbhiyaṃ dasseti. Kathaṃ saṅghagato vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco saṅghagato acittīkārakato there bhikkhū anāpucchaṃ vā anajjhiṭṭho vā ārāmagatānaṃ bhikkhūnaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, pātimokkhaṃ uddisati, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ saṅghagato vācasikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ gaṇagato vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco gaṇagato acittīkārakato there bhikkhū anāpucchaṃ vā anajjhiṭṭho vā ārāmagatānaṃ bhikkhūnaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati; ārāmagatānaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ dhammaṃ bhaṇati, pañhaṃ visajjeti, ṭhitakopi bhaṇati, bāhāvikkhepakopi bhaṇati. Evaṃ gaṇagato vācasikaṃ pāgabbhiyaṃ dasseti.

Kathaṃ antaragharaṃ paviṭṭho vācasikaṃ pāgabbhiyaṃ dasseti? Idhekacco antaragharaṃ paviṭṭho itthiṃ vā kumāriṃ vā evamāha – ‘‘itthannāme itthaṃgotte kiṃ atthi? Yāgu atthi, bhattaṃ atthi, khādanīyaṃ atthi? Kiṃ pivissāma, kiṃ bhuñjissāma, kiṃ khādissāma, kiṃ vā atthi, kiṃ vā me dassathā’’ti vippalapati. Evaṃ antaragharaṃ paviṭṭho vācasikaṃ pāgabbhiyaṃ dasseti – idaṃ vācasikaṃ pāgabbhiyaṃ.

Katamaṃ cetasikaṃ pāgabbhiyaṃ? Idhekacco na uccā kulā pabbajito samāno uccā kulā pabbajitena saddhiṃ sadisaṃ attānaṃ karoti cittena, na mahābhogakulā pabbajito samāno mahābhogakulā pabbajitena saddhiṃ sadisaṃ attānaṃ karoti cittena, na uḷārabhogakulā pabbajito samāno uḷārabhogakulā pabbajitena saddhiṃ sadisaṃ attānaṃ karoti cittena, na suttantiko samāno suttantikena saddhiṃ sadisaṃ attānaṃ karoti cittena, na vinayadharo samāno vinayadharena… na dhammakathiko samāno dhammakathikena… na āraññiko samāno āraññakena… na piṇḍapātiko samāno piṇḍapātikena… na paṃsukūliko samāno paṃsukūlikena… na tecīvariko samāno tecīvarakena… na sapadānacāriko samāno sapadānacārikena… na khalupacchābhattiko samāno khalupacchābhattikena… na nesajjiko samāno nesaññikena… na yathāsanthatiko samāno yathāsanthatikena saddhiṃ sadisaṃ attānaṃ karoti cittena, na paṭhamassa jhānassa lābhī samāno paṭhamassa jhānassa lābhinā saddhiṃ sadisaṃ attānaṃ karoti cittena, na dutiyassa jhānassa lābhī samāno dutiyassa… na tatiyassa jhānassa lābhī samāno tatiyassa… na catutthassa jhānassa lābhī samāno lābhī samāno catutthassa… na ākāsānañcāyatanasamāpattiyā lābhī samāno ākāsanañcāyatanasamāpattiyā… na viññāṇañcāyatanasamāpattiyā lābhī samāno viññāṇañcāyatana samāpattiyā… na ākiñcaññāyatanasamāpattiyā lābhī samāno ākiñcaññāyatana samāpattiyā… na nevasaññānāsaññāyatanasamāpattiyā lābhī samāno nevasaññānāsaññāyatanasamāpattiyā lābhinā saddhiṃ sadisaṃ attānaṃ karoti cittena – idaṃ cetasikaṃ pāgabbhiyaṃ. **Na sikkheyyā**ti pāgabbhiyaṃ na sikkheyya na careyya na ācareyya na samācareyya na samādāya vatteyya, pāgabbhiyaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, pāgabbhiyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – pāgabbhiyaṃ na sikkheyya.

Kathaṃ viggāhikaṃ na kathayeyyāti. Katamā viggāhikā kathā? Idhekacco evarūpiṃ kathaṃ kattā hoti – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi…pe… nibbeṭhehi vā sace pahosī’’ti. Vuttañhetaṃ bhagavatā – ‘‘viggāhikāya kho, moggallāna, kathāya sati kathābāhullaṃ pāṭikaṅkhaṃ, kathābāhulle sati uddhaccaṃ, uddhatassa asaṃvaro, asaṃvutassa ārā cittaṃ samādhimhā’’ti. **Kathaṃ viggāhikaṃ na kathayeyyā**ti. Viggāhikaṃ kathaṃ na katheyya na bhaṇeyya na dīpeyya na vohareyya, viggāhikaṃ kathaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, viggāhikakathāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – kathaṃ viggāhikaṃ na kathayeyya.

Tenāha bhagavā –

‘‘Na ca katthiko siyā bhikkhu, na ca vācaṃ payuttaṃ bhāseyya;
Pāgabbhiyaṃ na sikkheyya, kathaṃ viggāhikaṃ na kathayeyyā’’ti.

166. Mosavajje na niyyetha, sampajāno saṭhāni na kayirā;
Atha jīvitena paññāya, sīlabbatena nāññamatimaññe.

Mosavajje na niyyethāti. Mosavajjaṃ vuccati musāvādo. Idhekacco sabhaggato [sabhāgaggato (sī. ka.)] vā parisaggato [parisagato (sī. ka.)] vā…pe… āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti – idaṃ vuccati mosavajjaṃ. Api ca tīhākārehi musāvādo hoti – pubbevassa hoti ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti ‘‘musā mayā bhaṇita’’nti, imehi tīhākārehi musāvādo hoti. Api ca catūhākārehi… pañcahākārehi… chahākārehi… sattahākārehi… aṭṭhahākārehi… musāvādo hoti – pubbevassa hoti ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti ‘‘musā mayā bhaṇita’’nti vinidhāya diṭṭhiṃ vinidhāya khantiṃ vinidhāya ruciṃ vinidhāya saññaṃ vinidhāya bhāvaṃ – imehi aṭṭhahākārehi musāvādo hoti. **Mosavajje na niyyethā**ti. Mosavajje na yāyeyya na niyyāyeyya na vaheyya [na vuyheyya (sī. ka.), natthi syā. potthake] na saṃhareyya, mosavajjaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, mosavajjā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – mosavajje na niyyetha.

Sampajāno saṭhāni na kayirāti. Katamaṃ sāṭheyyaṃ? Idhekacco saṭho hoti parisaṭho, yaṃ tattha saṭhaṃ saṭhatā sāṭheyyaṃ kakkaratā kakkariyaṃ parikkhattatā pārikkhattiyaṃ – idaṃ vuccati sāṭheyyaṃ. **Sampajāno saṭhāni na kayirā**ti. Sampajāno hutvā sāṭheyyaṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya, sāṭheyyaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, sāṭheyyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – sampajāno saṭhāni na kayirā.

Atha jīvitena paññāya, sīlabbatena nāññamatimaññeti. **Athā**ti padasandhi…pe… padānupubbatāpetaṃ – athāti. Idhekacco lūkhajīvitaṃ jīvanto paraṃ paṇītajīvitaṃ jīvantaṃ atimaññati – ‘‘kiṃ panāyaṃ bahulājīvo sabbaṃ saṃbhakkheti, seyyathidaṃ – mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamaṃ asanivicakkadantakūṭasamaṇappadhānenā’’ti [asanīva cakkaṃ dantakūṭaṃ samaṇappadhānenāti (sī.)]. So tāya lūkhajīvitāya paraṃ paṇītajīvitaṃ jīvantaṃ atimaññati.

Idhekacco paṇītajīvitaṃ jīvanto paraṃ lūkhajīvitaṃ jīvantaṃ atimaññati – ‘‘kiṃ panāyaṃ appapuñño appesakkho na lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti. So tāya paṇītajīvitāya paraṃ lūkhajīvitaṃ jīvantaṃ atimaññati. Idhekacco paññāsampanno hoti. So puṭṭho pañhaṃ visajjeti. Tassa evaṃ hoti – ‘‘ahamasmi paññāsampanno, ime panaññe na paññāsampannā’’ti. So tāya paññāsampadāya paraṃ atimaññati. Idhekacco sīlasampanno hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

Tassa evaṃ hoti – ‘‘ahamasmi sīlasampanno, ime panaññe bhikkhū dussīlā pāpadhammā’’ti. So tāya sīlasampadāya paraṃ atimaññati. Idhekacco vatasampanno hoti āraññiko vā piṇḍapātiko vā paṃsukūliko vā tecīvariko vā sapadānacāriko vā khalupacchābhattiko vā nesajjiko vā yathāsanthatiko vā. Tassa evaṃ hoti – ‘‘ahamasmi vata sampanno, ime panaññe na vatasampannā’’ti. So tāya vatasampadāya paraṃ atimaññati. **Atha jīvitena paññāya, sīlabbatena nāññamatimaññe**ti. Lūkhajīvitāya vā paṇītajīvitāya vā paññāsampadāya vā sīlasampadāya vā vatasampadāya vā paraṃ nātimaññeyya, nāvajāneyya, na tena mānaṃ janeyya, na tena thaddho assa, patthaddho paggahitasiroti – atha jīvitena paññāya sīlabbatena nāññamatimaññe.

Tenāha bhagavā –

‘‘Mosavajje na niyyetha, sampajāno saṭhāni na kayirā;
Atha jīvitena paññāya, sīlabbatena nāññamatimaññe’’ti.

167. **Sutvā rusito** [dūsito (sī. syā.)] **bahuṃ vācaṃ, samaṇānaṃ vā puthujanānaṃ** [puthuvacanānaṃ (sī. syā.)] **;**
Pharusena ne na paṭivajjā, na hi santo paṭiseniṃ karonti [paṭiseni karoti (syā.)] **.**

Sutvā rusito bahuṃ vācaṃ, samaṇānaṃ puthujanānanti. **Rusito**ti dūsito khuṃsito ghaṭṭito vambhito garahito upavadito. **Samaṇāna**nti ye keci ito bahiddhā paribbajūpagatā paribbajasamāpannā. **Puthujanāna**nti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca, te bahukāhi vācāhi aniṭṭhāhi akantāhi amanāpāhi akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viroseyyuṃ hiṃseyyuṃ vihiṃseyyuṃ heṭheyyuṃ viheṭheyyuṃ ghāteyyuṃ upaghāteyyuṃ upaghātaṃ kareyyuṃ tesaṃ bahuṃ vācaṃ aniṭṭhaṃ akantaṃ amanāpaṃ sutvā suṇitvā uggahitvā upadhārayitvā upalakkhayitvāti – sutvā rusito bahuṃ vācaṃ, samaṇānaṃ vā puthujanānaṃ.

Pharusena ne na paṭivajjāti. **Pharusenā**ti pharusena kakkhaḷena na paṭivajjā nappaṭibhaṇeyya, akkosantaṃ na paccakkoseyya, rosantaṃ nappaṭiroseyya, bhaṇḍanaṃ nappaṭibhaṇḍeyya na kalahaṃ kareyya na bhaṇḍanaṃ kareyya na viggahaṃ kareyya na vivādaṃ kareyya na medhagaṃ kareyya, kalahabhaṇḍanaviggahavivādamedhagaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kalahabhaṇḍanaviggahavivādamedhagā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – pharusena ne na paṭivajjā.

Na hi santo paṭiseniṃ karontīti. **Santo**ti rāgassa santattā santo, dosassa… mohassa… kodhassa… upanāhassa…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti – santo. **Na hi santo paṭiseniṃ karontī**ti. Santo paṭiseniṃ paṭimallaṃ paṭikaṇṭakaṃ [paṭibandhanaṃ (sī.)] paṭipakkhaṃ na karonti na janenti na sañjanenti na nibbattenti nābhinibbattentīti – na hi santo paṭiseniṃ karonti.

Tenāha bhagavā –

‘‘Sutvā rusito bahuṃ vācaṃ, samaṇānaṃ vā puthujanānaṃ;
Pharusena ne na paṭivajjā, na hi santo paṭiseniṃ karontī’’ti.

168. **Etañca dhammamaññāya, vicinaṃ bhikkhu sadā sato sikkhe;**
Santīti nibbutiṃ ñatvā, sāsane gotamassa nappamajjeyya.

Etañca dhammamaññāyāti. **Eta**nti ācikkhitaṃ desitaṃ paññapitaṃ paṭṭhapitaṃ vivaṭaṃ vibhattaṃ uttānīkataṃ pakāsitaṃ dhammaṃ aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti. Evampi etañca dhammamaññāya. Atha vā samañca visamañca pathañca vipathañca sāvajjañca anavajjañca hīnañca paṇītañca kaṇhañca sukkañca viññūgarahitañca viññūpasatthañca dhammaṃ aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti. Evampi etañca dhammamaññāya. Atha vā sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ aviruddhapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ sīlesu paripūrakāritaṃ indriyesu guttadvārataṃ bhojane mattaññutaṃ jāgariyānuyogaṃ satisampajaññaṃ, cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ, nibbānañca nibbānagāminiñca paṭipadaṃ dhammaṃ aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti. Evampi tañca dhammamaññāya.

Vicinaṃ bhikkhu sadā sato sikkheti. **Vicina**nti vicinanto pavicinanto tulayanto tīrayanto vibhāvayanto vibhūtaṃ karonto. ‘‘Sabbe saṅkhārā aniccā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti vicinanto pavicinanto tulayanto tīrayanto vibhāvayanto vibhūtaṃ karontoti – vicinaṃ bhikkhu. **Sadā**ti sadā sabbadā sabbakālaṃ…pe… pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati sato. **Sikkhe**ti tisso sikkhāyo – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. Imā tisso sikkhāyo āvajjanto sikkheyya…pe… sikkheyya ācareyya samācareyya samādāya vatteyyāti – vicinaṃ bhikkhu sadā sato sikkhe.

Santīti nibbutiṃ ñatvāti. Rāgassa nibbutiṃ santīti ñatvā, dosassa… mohassa…pe… sabbākusalābhisaṅkhārānaṃ nibbutiṃ santīti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – santīti nibbutiṃ ñatvā.

Sāsane gotamassa nappamajjeyyāti. Gotamassa sāsane buddhasāsane jinasāsane tathāgatasāsane devasāsane arahantasāsane. **Nappamajjeyyā**ti sakkaccakārī assa sātaccakārī aṭṭhitakārī anolīnavuttiko anikkhittacchando anikkhittadhuro kusalesu dhammesu. ‘‘Kadāhaṃ aparipūraṃ vā sīlakkhandhaṃ paripūreyyaṃ…pe… aparipūraṃ vā samādhikkhandhaṃ… paññākkhandhaṃ… vimuttikkhandhaṃ… vimuttiñāṇadassanakkhandhaṃ? Kadāhaṃ apariññātaṃ vā dukkhaṃ parijāneyyaṃ, appahīne vā kilese pajaheyyaṃ, abhāvitaṃ vā maggaṃ bhāveyyaṃ, asacchikataṃ vā nirodhaṃ sacchikareyya’’nti? Yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca thāmo ca appaṭivānī ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamādo kusalesu dhammesūti – sāsane gotamassa nappamajjeyya.

Tenāha bhagavā –

‘‘Etañca dhammamaññāya, vicinaṃ bhikkhu sadā sato sikkhe;
Santīti nibbutiṃ ñatvā, sāsane gotamassa nappamajjeyyā’’ti.

169. **Abhibhū hi so anabhibhūto, sakkhidhammamanītihamaddasi;**
Tasmā hi tassa bhagavato sāsane, appamatto sadā namassamanusikkhe.[iti bhagavā]

Abhibhū hi so anabhibhūtoti. **Abhibhū**ti rūpābhibhū [abhibhūtarūpā (syā.) evamaññesu pañcapadesupi] saddābhibhū gandhābhibhū rasābhibhū phoṭṭhabbābhibhū dhammābhibhū, anabhibhūto kehici kilesehi, abhibhosi ne pāpake [abhibhū hi ne hīne pāpake (sī. ka.), abhibhū hi pāpake (syā.)] akusale dhamme saṃkilesike ponobhavike sadare dukkhavipāke āyatiṃ jātijarāmaraṇiyeti – abhibhū hi so anabhibhūto.

Sakkhidhammamanītihamaddasīti. **Sakkhidhamma**nti na itihitihaṃ na itikiriyāya na paramparāya na piṭakasampadāya na takkahetu na nayahetu na ākāraparivitakkena na diṭṭhinijjhānakkhantiyā sāmaṃ sayamabhiññātaṃ attapaccakkhadhammaṃ addasi addakkhi apassi paṭivijjhīti – sakkhidhammamanītihamaddasi.

Tasmā hi tassa bhagavato sāsaneti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā. **Tassa bhagavato sāsane**ti. Tassa bhagavato sāsane gotamasāsane buddhasāsane jinasāsane tathāgatasāsane devasāsane arahantasāsaneti – tasmā tassa bhagavato sāsane.

Appamatto sadā namassamanusikkhe (iti bhagavā)ti. **Appamatto**ti sakkaccakārī…pe… appamādo kusalesu dhammesu. **Sadā**ti sadā sabbakālaṃ…pe… pacchime vayokhandhe. **Namassa**nti kāyena vā namassamāno vācāya vā namassamāno cittena vā namassamāno anvatthapaṭipattiyā vā namassamāno dhammānudhammapaṭipattiyā vā namassamāno sakkurumāno garukurumāno [sakkāramāno garukāramāno (syā.)] mānayamāno pūjayamāno apacayamāno. **Anusikkhe**ti tisso sikkhāyo – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. Imā tisso sikkhāyo āvajjanto sikkheyya…pe… sacchikātabbaṃ sacchikaronto sikkheyya careyya ācareyya samācareyya samādāya vatteyya. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti yadidaṃ bhagavāti – appamatto sadā namassamanusikkhe. (Iti bhagavā).

Tenāha bhagavā –

‘‘Abhibhū hi so anabhibhūto, sakkhidhammamanītihamaddasi;
Tasmā hi tassa bhagavato sāsane, appamatto sadā namassamanusikkhe’’. [iti bhagavāti]

Tuvaṭṭakasuttaniddeso [tuvaṭakasuttaniddeso (sī. syā.) suttanipātepi] cuddasamo.

15. Attadaṇḍasuttaniddeso

Atha attadaṇḍasuttaniddesaṃ vakkhati –

170. **Attadaṇḍā bhayaṃ jātaṃ, janaṃ passatha medhagaṃ;**
Saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā.

Attadaṇḍā bhayaṃ jātanti. **Daṇḍā**ti tayo daṇḍā – kāyadaṇḍo, vacīdaṇḍo, manodaṇḍo. Tividhaṃ kāyaduccaritaṃ kāyadaṇḍo, catubbidhaṃ vacīduccaritaṃ vacīdaṇḍo, tividhaṃ manoduccaritaṃ manodaṇḍo. **Bhaya**nti dve bhayāni – diṭṭhadhammikañca bhayaṃ samparāyikañca bhayaṃ. Katamaṃ diṭṭhadhammikaṃ bhayaṃ? Idhekacco kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati. Tamenaṃ gahetvā rañño dassenti – ‘‘ayaṃ, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’’ti. Tamenaṃ rājā paribhāsati. So paribhāsapaccayā bhayampi uppādeti, dukkhaṃ domanassaṃ [dukkhadomanassaṃ (syā.)] paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ.

Ettakenapi rājā na tussati. Tamenaṃ rājā bandhāpeti andubandhanena vā rajjubandhanena vā saṅkhalikabandhanena vā vettabandhanena vā latābandhanena vā pakkhepabandhanena vā [pekkhabandhanena vā (syā.)] parikkhepabandhanena vā gāmabandhanena vā nigamabandhanena vā nagarabandhanena vā raṭṭhabandhanena vā janapadabandhanena vā antamaso savacanīyampi karoti – ‘‘na te labbhā ito pakkamitu’’nti. So bandhanapaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ.

Ettakenapi rājā na tussati. Rājā tassa dhanaṃ āharāpeti – sataṃ vā sahassaṃ vā satasahassaṃ vā. So dhanajānipaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ.

Ettakenapi rājā na tussati. Tamenaṃ rājā vividhā kammakāraṇā kārāpeti – kasāhipi tāḷeti, vettehipi tāḷeti, aḍḍhadaṇḍakehipi tāḷeti, hatthampi chindati, pādampi chindati, hatthapādampi chindati, kaṇṇampi chindati, nāsampi chindati, kaṇṇanāsampi chindati, bilaṅgathālikampi karoti, saṅkhamuṇḍikampi karoti, rāhumukhampi karoti, jotimālikampi karoti, hatthapajjotikampi karoti, erakapattikampi karoti, cīrakavāsikampi karoti, eṇeyyakampi karoti, baḷisamaṃsikampi karoti, kahāpaṇikampi karoti, khārāpatacchikampi karoti, palighaparivattakampi karoti, palālapīṭhakampi karoti, tattenapi telena osiñcati, sunakhehipi khādāpeti, jīvantampi sūle uttāseti, asināpi sīsaṃ chindati. So kammakāraṇapaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ. Rājā imesaṃ catunnaṃ daṇḍānaṃ issaro.

So sakena kammena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tamenaṃ nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ kārenti – tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti. So tattha dukkhā tibbā [tippā (syā.)] kaṭukā vedanā vedeti; na ca tāva kālaṃkaroti yāva na taṃ pāpakammaṃ byantīhoti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ.

Tamenaṃ nirayapālā saṃvesetvā [saṃvesitvā (syā.) ma. ni. 3.267] kuṭhārīhi [kudhārīhi (syā. ka.)] tacchenti. So tattha dukkhā tibbā kaṭukā vedanā vedeti; na ca tāva kālaṃkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ nirayapālā uddhaṃpādaṃ [uddhapādaṃ (sī.)] adhosiraṃ gahetvā vāsīhi tacchenti. Tamenaṃ nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi [hārentipi paccāhārentipi (sī. ka.)] …pe… tamenaṃ nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi…pe… tamenaṃ nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakaṃ paccati. So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tattha dukkhā tibbā kaṭukā vedanā vedeti; na ca tāva kālaṃkaroti yāva na taṃ pāpakammaṃ byantīhoti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ. Tamenaṃ nirayapālā mahāniraye pakkhipanti. So kho pana mahānirayo –

‘‘Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;
Ayopākārapariyanto [… pariyatto (syā. ka.)], ayasā paṭikujjito.

‘‘Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā.

‘‘Kadariyātapanā ghorā, accimanto durāsadā;
Lomahaṃsanarūpā ca, bhismā paṭibhayā dukhā.

‘‘Puratthimāya bhittiyā, accikkhandho samuṭṭhito;
Dahanto pāpakammante, pacchimāya paṭihaññati.

‘‘Pacchimāya ca bhittiyā, accikkhandho samuṭṭhito;
Dahanto pāpakammante, puratthimāya paṭihaññati.

‘‘Uttarāya ca bhittiyā, accikkhandho samuṭṭhito;
Dahanto pāpakammante, dakkhiṇāya paṭihaññati.

‘‘Dakkhiṇāya ca bhittiyā, accikkhandho samuṭṭhito;
Dahanto pāpakammante, uttarāya paṭihaññati.

‘‘Heṭṭhato ca samuṭṭhāya, accikkhandho bhayānako;
Dahanto pāpakammante, chadanasmiṃ paṭihaññati.

‘‘Chadanamhā samuṭṭhāya, accikkhandho bhayānako;
Dahanto pāpakammante, bhūmiyaṃ paṭihaññati.

‘‘Ayokapālamādittaṃ, santattaṃ jalitaṃ yathā;
Evaṃ avīcinirayo, heṭṭhā upari passato.

‘‘Tattha sattā mahāluddā, mahākibbisakārino;
Accantapāpakammantā, paccanti na ca miyyare [mīyare (sī.)].

‘‘Jātavedasamo kāyo, tesaṃ nirayavāsinaṃ;
Passa kammānaṃ daḷhattaṃ, na bhasmā hoti napī masi.

‘‘Puratthimenapi dhāvanti, tato dhāvanti pacchimaṃ;
Uttarenapi dhāvanti, tato dhāvanti dakkhiṇaṃ.

‘‘Yaṃ yaṃ disaṃ padhāvanti [disampi dhāvanti (syā.)], taṃ taṃ dvāraṃ pidhīyati [pithīyati (sī. syā.)];
Abhinikkhamitāsā te, sattā mokkhagavesino.

‘‘Na te tato nikkhamituṃ, labhanti kammapaccayā;
Tesañca pāpakammantaṃ, avipakkaṃ kataṃ bahu’’nti.

Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto tassa? Attadaṇḍato jātaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ. Yāni ca nerayikāni dukkhāni yāni ca tiracchānayonikāni dukkhāni yāni ca pettivisayikāni dukkhāni yāni ca mānusikāni dukkhāni; tāni kuto jātāni kuto sañjātāni kuto nibbattāni kuto abhinibbattāni kuto pātubhūtāni? Attadaṇḍato jātāni sañjātāni nibbattāni abhinibbattāni pātubhūtānīti – attadaṇḍā bhayaṃ jātaṃ.

Janaṃ passatha medhaganti. **Jana**nti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca medhagaṃ janaṃ kalahaṃ janaṃ viruddhaṃ janaṃ paṭiviruddhaṃ janaṃ āhataṃ janaṃ paccāhataṃ janaṃ āghātitaṃ janaṃ paccāghātitaṃ janaṃ passatha dakkhatha oloketha nijjhāyetha upaparikkhathāti – janaṃ passatha medhagaṃ.

Saṃvegaṃ kittayissāmīti. Saṃvegaṃ ubbegaṃ utrāsaṃ bhayaṃ pīḷanaṃ ghaṭṭanaṃ upaddavaṃ upasaggaṃ. **Kittayissāmī**ti pakittayissāmi ācikkhissāmi desessāmi paññapessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsissāmīti – saṃvegaṃ kittayissāmi.

Yathā saṃvijitaṃ mayāti. Yathā mayā attanāyeva attānaṃ saṃvejito ubbejito saṃvegamāpāditoti – yathā saṃvijitaṃ mayā.

Tenāha bhagavā –

‘‘Attadaṇḍā bhayaṃ jātaṃ, janaṃ passatha medhagaṃ;
Saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā’’ti.

171. Phandamānaṃ pajaṃ disvā, macche appodake yathā;
Aññamaññehi byāruddhe, disvā maṃ bhayamāvisi.

Phandamānaṃ pajaṃ disvāti. **Pajā**ti sattādhivacanaṃ. Pajaṃ taṇhāphandanāya phandamānaṃ diṭṭhiphandanāya phandamānaṃ kilesaphandanāya phandamānaṃ duccaritaphandanāya phandamānaṃ payogaphandanāya phandamānaṃ vipākaphandanāya phandamānaṃ rattaṃ rāgena phandamānaṃ duṭṭhaṃ dosena phandamānaṃ mūḷhaṃ mohena phandamānaṃ vinibaddhaṃ mānena phandamānaṃ parāmaṭṭhaṃ diṭṭhiyā phandamānaṃ vikkhepagataṃ uddhaccena phandamānaṃ aniṭṭhaṅgataṃ vicikicchāya phandamānaṃ thāmagataṃ anusayehi phandamānaṃ lābhena phandamānaṃ alābhena phandamānaṃ yasena phandamānaṃ ayasena phandamānaṃ pasaṃsāya phandamānaṃ nindāya phandamānaṃ sukhena phandamānaṃ dukkhena phandamānaṃ jātiyā phandamānaṃ jarāya phandamānaṃ byādhinā phandamānaṃ maraṇena phandamānaṃ sokaparidevadukkhadomanassupāyāsehi phandamānaṃ nerayikena dukkhena phandamānaṃ tiracchānayonikena dukkhena phandamānaṃ pettivisayikena dukkhena phandamānaṃ mānusikena dukkhena phandamānaṃ gabbhokkantimūlakena dukkhena… gabbhaṭṭhitimūlakena [gabbheṭhitīmūlakena (ka.) mahāni. 11] dukkhena… gabbhāvuṭṭhānamūlakena dukkhena… jātassūpanibandhakena dukkhena… jātassa parādheyyakena dukkhena… attūpakkamena dukkhena… parūpakkamena dukkhena… dukkhadukkhena… saṅkhāradukkhena… vipariṇāmadukkhena… cakkhurogena dukkhena… sotarogena … ghānarogena… jivhārogena … kāyarogena… sīsarogena … kaṇṇarogena… mukharogena… dantarogena… kāsena… sāsena… pināsena… ḍāhena… jarena… kucchirogena… mucchāya… pakkhandikāya… sūlāya… visūcikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena… dadduyā… kaṇḍuyā… kacchuyā… rakhasāya… vitacchikāya… lohitena… pittena… madhumehena… aṃsāya… pīḷakāya… bhagandalena… pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena … opakkamikena ābādhena… kammavipākajena ābādhena… sītena… uṇhena… jighacchāya… pipāsāya… uccārena… passāvena… ḍaṃsamakasavātātapasarīsapasamphassena dukkhena… mātumaraṇena dukkhena… pitumaraṇena dukkhena… bhātumaraṇena dukkhena… bhaginimaraṇena dukkhena… puttamaraṇena dukkhena… dhītumaraṇena dukkhena… ñātimaraṇena dukkhena… bhogabyasanena dukkhena… rogabyasanena dukkhena… sīlabyasanena dukkhena… diṭṭhibyasanena dukkhena phandamānaṃ samphandamānaṃ vipphandamānaṃ vedhamānaṃ pavedhamānaṃ sampavedhamānaṃ. **Disvā**ti disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – phandamānaṃ pajaṃ disvā.

Macche appodake yathāti yathā macchā appodake udakapariyādāne kākehi vā kulalehi vā balākāhi vā paripātiyamānā ukkhipiyamānā khajjamānā phandanti samphandanti vipphandanti vedhanti pavedhanti sampavedhanti; evameva pajā taṇhāphandanāya phandanti…pe… diṭṭhibyasanena dukkhena phandanti samphandanti vipphandanti vedhanti pavedhanti sampavedhantīti – macche appodake yathā.

Aññamaññehi byāruddheti aññamaññaṃ sattā viruddhā paṭiviruddhā āhatā paccāhatā āghātitā paccāghātitā. Rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhaginīpi bhaginiyā vivadati, bhātāpi bhaginiyā vivadati, bhaginipi bhātarā vivadati, sahāyopi sahāyena vivadati; te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti, te tattha maraṇampi nigacchanti maraṇamattampi dukkhanti – aññamaññehi byāruddhe.

Disvā maṃ bhayamāvisīti. **Disvā**ti disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā bhayaṃ pīḷanaṃ ghaṭṭanaṃ upaddavo upasaggo āvisīti [āvīsīti (sī.), āvisatīti (syā.)] – disvā maṃ bhayamāvisi.

Tenāha bhagavā –

‘‘Phandamānaṃ pajaṃ disvā, macche appodake yathā;

Aññamaññehi byāruddhe, disvā maṃ bhayamāvisī’’ti.

172. **Samantamasāro loko, disā sabbā sameritā;**
Icchaṃ bhavanamattano, nāddasāsiṃ anositaṃ.

Samantamasāro lokoti. **Loko**ti nirayaloko tiracchānayoniloko pettivisayaloko manussaloko devaloko, khandhaloko dhātuloko āyatanaloko, ayaṃ loko paro loko, brahmaloko devaloko – ayaṃ vuccati loko. Nirayaloko asāro nissāro sārāpagato niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Tiracchānayoniloko…pe… pettivisayaloko… manussaloko… devaloko… khandhaloko… dhātuloko… āyatanaloko… ayaṃ loko… paro loko… brahmaloko… devaloko asāro nissāro sārāpagato niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā.

Yathā pana naḷo asāro nissāro sārāpagato, yathā eraṇḍo asāro nissāro sārāpagato, yathā udumbaro asāro nissāro sārāpagato, yathā setakaccho asāro nissāro sārāpagato, yathā pāribhaddako asāro nissāro sārāpagato, yathā pheṇapiṇḍo asāro nissāro sārāpagato, yathā udakapubbuḷaṃ [bubbulakaṃ (sī.), pubbuḷakaṃ (syā.)] asāraṃ nissāraṃ sārāpagataṃ, yathā marīci asārā nissārā sārāpagatā, yathā kadalikkhandho asāro nissāro sārāpagato, yathā māyā asārā nissārā sārāpagatā; evameva nirayaloko asāro nissāro sārāpagato niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā.

Tiracchānayoniloko… pettivisayaloko… manussaloko… devaloko asāro nissāro sārāpagato niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Khandhaloko… dhātuloko… āyatanaloko… ayaṃ loko… paro loko… brahmaloko… devaloko asāro nissāro sārāpagato niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vāti – samantamasāro loko.

Disā sabbā sameritāti. Ye puratthimāya disāya saṅkhārā, tepi eritā sameritā calitā ghaṭṭitā aniccatāya jātiyā anugatā jarāya anusaṭā byādhinā abhibhūtā maraṇena abbhāhatā dukkhe patiṭṭhitā atāṇā aleṇā asaraṇā asaraṇībhūtā. Ye pacchimāya disāya saṅkhārā…pe… ye uttarāya disāya saṅkhārā… ye dakkhiṇāya disāya saṅkhārā… ye puratthimāya anudisāya saṅkhārā… ye pacchimāya anudisāya saṅkhārā… ye uttarāya anudisāya saṅkhārā… ye dakkhiṇāya anudisāya saṅkhārā… ye heṭṭhimāya disāya saṅkhārā… ye uparimāya disāya saṅkhārā… ye dasasu disāsu saṅkhārā, tepi eritā sameritā calitā ghaṭṭitā aniccatāya jātiyā anugatā jarāya anusaṭā byādhinā abhibhūtā maraṇena abbhāhatā dukkhe patiṭṭhitā atāṇā aleṇā asaraṇā asaraṇībhūtā. Bhāsitampi cetaṃ –

‘‘Kiñcāpi cetaṃ jalatī vimānaṃ, obhāsayaṃ uttariyaṃ disāya;
Rūpe raṇaṃ disvā sadā pavedhitaṃ, tasmā na rūpe ramatī sumedho.

‘‘Maccunābbhāhato loko, jarāya parivārito;
Taṇhāsallena otiṇṇo, icchādhūmāyito [icchādhumāyiko (syā.)] sadā.

‘‘Sabbo ādīpito loko, sabbo loko padhūpito;
Sabbo pajjalito loko, sabbo loko pakampito’’ti.

Disā sabbā sameritā.

Icchaṃ bhavanamattanoti. Attano bhavanaṃ tāṇaṃ leṇaṃ saraṇaṃ gatiṃ parāyanaṃ icchanto sādiyanto patthayanto pihayanto abhijappantoti – icchaṃ bhavanamattano. **Nāddasāsiṃ anosita**nti. Ajjhositaṃyeva addasaṃ, anajjhositaṃ nāddasaṃ, sabbaṃ yobbaññaṃ jarāya ositaṃ, sabbaṃ ārogyaṃ byādhinā ositaṃ, sabbaṃ jīvitaṃ maraṇena ositaṃ, sabbaṃ lābhaṃ alābhena ositaṃ, sabbaṃ yasaṃ ayasena ositaṃ, sabbaṃ pasaṃsaṃ nindāya ositaṃ, sabbaṃ sukhaṃ dukkhena ositaṃ.

‘‘Lābho alābho yaso ayaso ca, nindā pasaṃsā ca sukhaṃ dukhañca;
Ete aniccā manujesu dhammā, asassatā vipariṇāmadhammā’’ti.

Nāddasāsiṃ anositaṃ.

Tenāha bhagavā –

‘‘Samantamasāro loko, disā sabbā sameritā;
Icchaṃ bhavanamattano, nāddasāsiṃ anosita’’nti.

173. **Osāne tveva byāruddhe, disvā me aratī ahu;**
Athettha sallamaddakkhiṃ, duddasaṃ hadayassitaṃ.

Osāne tveva byāruddheti. **Osāne tvevā**ti sabbaṃ yobbaññaṃ jarā osāpeti, sabbaṃ ārogyaṃ byādhi osāpeti, sabbaṃ jīvitaṃ maraṇaṃ osāpeti, sabbaṃ lābhaṃ alābho osāpeti, sabbaṃ yasaṃ ayaso osāpeti, sabbaṃ pasaṃsaṃ nindā osāpeti, sabbaṃ sukhaṃ dukkhaṃ osāpetīti – osāne tveva. **Byāruddhe**ti yobbaññakāmā sattā jarāya paṭiviruddhā, ārogyakāmā sattā byādhinā paṭiviruddhā, jīvitukāmā sattā maraṇena paṭiviruddhā, lābhakāmā sattā alābhena paṭiviruddhā, yasakāmā sattā ayasena paṭiviruddhā, pasaṃsakāmā sattā nindāya paṭiviruddhā, sukhakāmā sattā dukkhena paṭiviruddhā āhatā paccāhatā āghātitā paccāghātitāti – osāne tveva byāruddhe.

Disvā me aratī ahūti. **Disvā**ti disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – disvā. **Me aratī**ti yā arati yā anabhirati yā anabhiramanā yā ukkaṇṭhitā yā paritasitā ahūti – disvā me aratī ahu.

Athettha sallamaddakkhinti. **Athā**ti padasandhi…pe… padānupubbatāpetaṃ – athāti. **Etthā**ti sattesu. **Salla**nti satta sallāni – rāgasallaṃ, dosasallaṃ, mohasallaṃ, mānasallaṃ, diṭṭhisallaṃ, sokasallaṃ, kathaṃkathāsallaṃ. **Addakkhi**nti addasaṃ adakkhiṃ apassiṃ paṭivijjhinti – athettha sallamaddakkhiṃ.

Duddasaṃ hadayassitanti. **Duddasa**nti duddasaṃ duddakkhaṃ duppassaṃ dubbujjhaṃ duranubujjhaṃ duppaṭivijjhanti – duddasaṃ. **Hadayassita**nti hadayaṃ vuccati cittaṃ. Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. **Hadayassita**nti hadayanissitaṃ cittasitaṃ cittanissitaṃ cittena sahagataṃ sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ ekuppādaṃ ekanirodhaṃ ekavatthukaṃ ekārammaṇanti – duddasaṃ hadayassitaṃ.

Tenāha bhagavā –

‘‘Osāne tveva byāruddhe, disvā me aratī ahu;
Athettha sallamaddakkhiṃ, duddasaṃ hadayassita’’nti.

174. **Yena sallena otiṇṇo, disā sabbā vidhāvati;**
Tameva sallamabbuyha, na dhāvati na sīdati.

Yena sallena otiṇṇo, disā sabbā vidhāvatīti. **Salla**nti. Satta sallāni – rāgasallaṃ, dosasallaṃ, mohasallaṃ, mānasallaṃ, diṭṭhisallaṃ, sokasallaṃ, kathaṃkathāsallaṃ. Katamaṃ rāgasallaṃ? Yo rāgo sārāgo anunayo anurodho nandirāgo cittassa sārāgo…pe… abhijjhā lobho akusalamūlaṃ – idaṃ rāgasallaṃ.

Katamaṃ dosasallaṃ? ‘‘Anatthaṃ me acarī’’ti āghāto jāyati ‘‘anatthaṃ me caratī’’ti āghāto jāyati, ‘‘anatthaṃ me carissatī’’ti āghāto jāyati…pe… caṇḍikkaṃ asuropo anattamanatā cittassa – idaṃ dosasallaṃ.

Katamaṃ mohasallaṃ? Dukkhe aññāṇaṃ…pe… dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ. Yaṃ evarūpaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṅgāhaṇā apariyogāhaṇā [asaṅgāhatā apariyogāhatā (syā.), asaṅgāhanā apariyogāhanā (ka.)] asamapekkhanā apaccavekkhanā apaccakkhakammaṃ dummejjhaṃ bālyaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – idaṃ mohasallaṃ.

Katamaṃ mānasallaṃ? ‘‘Seyyohamasmī’’ti māno, ‘‘sadisohamasmī’’ti māno, ‘‘hīnohamasmī’’ti māno. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – idaṃ mānasallaṃ.

Katamaṃ diṭṭhisallaṃ? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikā diṭṭhi. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo [kumaggo (ka.) mahāni. 38] micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho viparītaggāho vipallāsaggāho micchāgāho ayāthāvakasmiṃ ‘‘yāthāvaka’’nti gāho yāvatā dvāsaṭṭhi diṭṭhigatāni – idaṃ diṭṭhisallaṃ.

Katamaṃ sokasallaṃ? Ñātibyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko antoḍāho antopariḍāho cetaso parijjhāyanā domanassaṃ – idaṃ sokasallaṃ.

Katamaṃ kathaṃkathāsallaṃ? Dukkhe kaṅkhā, dukkhasamudaye kaṅkhā, dukkhanirodhe kaṅkhā, dukkhanirodhagāminiyā paṭipadāya kaṅkhā, pubbante kaṅkhā, aparante kaṅkhā, pubbantāparante kaṅkhā, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhā. Yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhaṇā chambhitattaṃ cittassa manovilekho – idaṃ kathaṃkathāsallaṃ.

Yena sallena otiṇṇo, disā sabbā vidhāvatīti. Rāgasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati; evampi rāgasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati. Atha vā rāgasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato bhoge pariyesanto nāvāya mahāsamuddaṃ pakkhandati. Sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīsapasamphassehi pīḷiyamāno [rissamāno (sī. syā.)] khuppipāsāya miyyamāno tigumbaṃ gacchati, takkolaṃ gacchati, takkasīlaṃ gacchati, kāḷamukhaṃ gacchati, purapūraṃ gacchati, vesuṅgaṃ gacchati, verāpathaṃ gacchati, javaṃ gacchati, tāmaliṃ gacchati, vaṅkaṃ gacchati, eḷabandhanaṃ gacchati, suvaṇṇakūṭaṃ gacchati, suvaṇṇabhūmiṃ gacchati, tambapaṇṇiṃ gacchati, suppādakaṃ [suppārakaṃ (sī. ka.), suppāraṃ (syā.)] gacchati, bhārukacchaṃ gacchati, suraṭṭhaṃ gacchati, bhaṅgalokaṃ [aṅgalokaṃ (sī.), aṅgaṇekaṃ (syā.)] gacchati, bhaṅgaṇaṃ [gaṅgaṇaṃ (sī. syā.)] gacchati, paramabhaṅgaṇaṃ gacchati, yonaṃ gacchati, paramayonaṃ gacchati, vinakaṃ gacchati, mūlapadaṃ gacchati, marukantāraṃ gacchati, jaṇṇupathaṃ gacchati, ajapathaṃ gacchati, meṇḍapathaṃ gacchati, saṅkupathaṃ gacchati, chattapathaṃ gacchati, vaṃsapathaṃ gacchati, sakuṇapathaṃ gacchati, mūsikapathaṃ gacchati, daripathaṃ gacchati, vettācāraṃ gacchati; pariyesanto na labhati, alābhamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti, pariyesanto labhati, laddhā ārakkhamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti ‘‘kinti me bhoge neva rājāno hareyyuṃ na corā hareyyuṃ na aggi daheyya na udakaṃ vaheyya na appiyā dāyādā hareyyu''nti. Tassa evaṃ ārakkhato gopayato te bhogā vippalujjanti, so vippayogamūlakampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Evampi rāgasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Dosasallena…pe… mohasallena… mānasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati. Evaṃ mānasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Diṭṭhisallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato acelako hoti muttācāro hatthāpalekhano [hatthāvalekhano (syā.)], na ehibhadantiko, na tiṭṭhabhadantiko; nābhihaṭaṃ, na uddissakataṃ, na nimantanaṃ sādiyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā [khaḷopimukhā (sī.)] paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṃkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī. Na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko…pe… sattāgāriko vā hoti sattālopiko. Ekissāpi bhattiyā yāpeti, dvīhipi bhattīhi yāpeti…pe… sattahipi bhattīhi yāpeti. Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti…pe… sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ aḍḍhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. Evampi diṭṭhisallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Atha vā diṭṭhisallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato so sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tilabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojano. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinānipi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto viharati. Ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto, kaṇṭakāpassayiko hoti, kaṇṭakāpassaye seyyaṃ kappeti, phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti, ekāpassayiko hoti rajojalladharo, abbhokāsikopi hoti yathāsanthatiko, vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto, apānakopi hoti apānakattamanuyutto, sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Evampi diṭṭhisallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Sokasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Vuttañhetaṃ bhagavatā –

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā mātā kālamakāsi. Sā tassā kālaṃ kiriyāya ummattikā khittacittā rathiyāya rathiyaṃ, siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me mātaraṃ addassatha, api me mātaraṃ addassathā'ti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā pitā kālamakāsi… bhātā kālamakāsi… bhaginī kālamakāsi… putto kālamakāsi… dhītā kālamakāsi… sāmiko kālamakāsi. Sā tassa kālaṃ kiriyāya ummattikā khittacittā rathiyāya rathiyaṃ, siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me sāmikaṃ addassatha, api me sāmikaṃ addassathā'ti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa mātā kālamakāsi. So tassā kālaṃ kiriyāya ummattako khittacitto rathiyāya rathiyaṃ, siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – ‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti.

‘‘Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa pitā kālamakāsi… bhātā kālamakāsi… bhaginī kālamakāsi… putto kālamakāsi… dhītā kālamakāsi… pajāpati kālamakāsi. So tassā kālaṃ kiriyāya ummattako khittacitto rathiyāya rathiyaṃ, siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – ‘api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā’ti.

‘‘Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarā itthī ñātikulaṃ agamāsi. Tassā te ñātakā sāmikaṃ acchinditvā aññassa dātukāmā, sā ca naṃ na icchati. Atha kho sā itthī sāmikaṃ etadavoca – ‘ime, ayyaputta, ñātakā tava acchinditvā aññassa dātukāmā, ubho mayaṃ marissāmā’ti. Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ opāteti – ‘ubho pecca bhavissāmā’’’ti. Evaṃ sokasallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Kathaṃkathāsallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato saṃsayapakkhando hoti vimatipakkhando dveḷhakajāto – ‘‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ, nanu kho ahosiṃ atītamaddhānaṃ, kiṃ nu kho ahosiṃ atītamaddhānaṃ, kathaṃ nu kho ahosiṃ atītamaddhānaṃ, kiṃ hutvā kiṃ ahosiṃ nu kho atītamaddhānaṃ, bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ, nanu kho bhavissāmi anāgatamaddhānaṃ, kiṃ nu kho bhavissāmi anāgatamaddhānaṃ, kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho anāgatamaddhānaṃ, etarahi vā paccuppannaṃ addhānaṃ ajjhattaṃ kathaṃkathī hoti, ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī bhavissatī’’ti. Evaṃ kathaṃkathāsallena otiṇṇo viddho phuṭṭho pareto samohito samannāgato dhāvati vidhāvati sandhāvati saṃsarati.

Te salle abhisaṅkharoti; te salle abhisaṅkharonto sallābhisaṅkhāravasena puratthimaṃ disaṃ dhāvati, pacchimaṃ disaṃ dhāvati, uttaraṃ disaṃ dhāvati, dakkhiṇaṃ disaṃ dhāvati. Te sallābhisaṅkhārā appahīnā; sallābhisaṅkhārānaṃ appahīnattā gatiyā dhāvati, niraye dhāvati, tiracchānayoniyā dhāvati, pettivisaye dhāvati, manussaloke dhāvati, devaloke dhāvati, gatiyā gatiṃ, upapattiyā upapattiṃ, paṭisandhiyā paṭisandhiṃ, bhavena bhavaṃ, saṃsārena saṃsāraṃ, vaṭṭena vaṭṭaṃ dhāvati vidhāvati sandhāvati saṃsaratīti – yena sallena otiṇṇo disā sabbā vidhāvati.

Tameva sallamabbuyha, na dhāvati na sīdatīti. Tameva rāgasallaṃ dosasallaṃ mohasallaṃ mānasallaṃ diṭṭhisallaṃ sokasallaṃ kathaṃkathāsallaṃ abbuyha abbuhitvā uddharitvā samuddharitvā uppāṭayitvā samuppāṭayitvā [uppādayitvā samuppādayitvā (syā. ka.)] pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā neva puratthimaṃ disaṃ dhāvati na pacchimaṃ disaṃ dhāvati na uttaraṃ disaṃ dhāvati na dakkhiṇaṃ disaṃ dhāvati. Te sallābhisaṅkhārā pahīnā; sallābhisaṅkhārānaṃ pahīnattā gatiyā na dhāvati, niraye na dhāvati, tiracchānayoniyā na dhāvati, pettivisaye na dhāvati, manussaloke na dhāvati, devaloke na dhāvati, na gatiyā gatiṃ, na upapattiyā upapattiṃ, na paṭisandhiyā paṭisandhiṃ, na bhavena bhavaṃ, na saṃsārena saṃsāraṃ, na vaṭṭena vaṭṭaṃ dhāvati vidhāvati sandhāvati saṃsaratīti – tameva sallamabbuyha na dhāvati. **Na sīdatī**ti kāmoghe na sīdati, bhavoghe na sīdati, diṭṭhoghe na sīdati, avijjoghe na sīdati, na saṃsīdati na osīdati na avasīdati na gacchati na avagacchatīti – tameva sallamabbuyha, na dhāvati na sīdati.

Tenāha bhagavā –

‘‘Yena sallena otiṇṇo, disā sabbā vidhāvati;
Tameva sallamabbuyha, na dhāvati na sīdatī’’ti.

175. **Tattha sikkhānugīyanti, yāni loke gadhitāni;**
Na tesu pasuto siyā, nibbijjha sabbaso kāme;
Sikkhe nibbānamattano.

Tattha sikkhānugīyanti, yāni loke gadhitānīti. **Sikkhā**ti hatthisikkhā assasikkhā rathasikkhā dhanusikkhā sālākiyaṃ sallakattiyaṃ kāyatikicchaṃ bhūtiyaṃ komārabhaccaṃ [komāratikicchaṃ (syā.), komārasaccaṃ (ka.)]. **Anugīyantī**ti gīyanti niggīyanti kathīyanti bhaṇīyanti dīpīyanti voharīyanti. Atha vā gīyanti gaṇhīyanti uggaṇhīyanti dhārīyanti upadhārīyanti upalakkhīyanti gadhitapaṭilābhāya. Gadhitā vuccanti pañca kāmaguṇā – cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā. Kiṃkāraṇā gadhitā vuccanti pañca kāmaguṇā? Yebhuyyena devamanussā pañca kāmaguṇe icchanti sādiyanti patthayanti pihayanti abhijappanti taṃkāraṇā gadhitā vuccanti pañca kāmaguṇā. **Loke**ti manussaloketi – tattha sikkhānugīyanti, yāni loke gadhitāni.

Na tesu pasuto siyāti. Tāsu vā sikkhāsu tesu vā pañcasu kāmaguṇesu na pasuto siyā, na tanninno assa, na tappoṇo, na tappabbhāro, na tadadhimutto, na tadadhipateyyoti – na tesu pasuto siyā.

Nibbijjha sabbaso kāmeti. **Nibbijjhā**ti paṭivijjhitvā. ‘‘Sabbe saṅkhārā aniccā’’ti paṭivijjhitvā, ‘‘sabbe saṅkhārā dukkhā’’ti paṭivijjhitvā…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti paṭivijjhitvā. **Sabbaso**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – sabbasoti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca… pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmāti – nibbijjha sabbaso kāme.

Sikkhe nibbānamattanoti. **Sikkhā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. **Nibbānamattano**ti attano rāgassa nibbāpanāya dosassa nibbāpanāya mohassa nibbāpanāya…pe… sabbākusalābhisaṅkhārānaṃ samāya upasamāya vūpasamāya nibbāpanāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya adhicittampi sikkheyya adhipaññampi sikkheyya, imā tisso sikkhāyo āvajjanto sikkheyya jānanto sikkheyya…pe… sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – sikkhe nibbānamattano.

Tenāha bhagavā –

‘‘Tattha sikkhānugīyanti, yāni loke gadhitāni;
Na tesu pasuto siyā, nibbijjha sabbaso kāme;
Sikkhe nibbānamattano’’ti.

176. **Sacco siyā appagabbho, amāyo rittapesuṇo;**
Akkodhano lobhapāpaṃ, vevicchaṃ vitare muni.

Sacco siyā appagabbhoti. **Sacco siyā**ti saccavācāya samannāgato siyā, sammādiṭṭhiyā samannāgato siyā, ariyena aṭṭhaṅgikena maggena samannāgato siyāti – sacco siyā. **Appagabbho**ti tīṇi pāgabbhiyāni – kāyikaṃ pāgabbhiyaṃ, vācasikaṃ pāgabbhiyaṃ, cetasikaṃ pāgabbhiyaṃ…pe… idaṃ cetasikaṃ pāgabbhiyaṃ. Yassimāni tīṇi pāgabbhiyāni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni, so vuccati appagabbhoti – sacco siyā appagabbho.

Amāyo rittapesuṇoti. Māyā vuccati vañcanikā cariyā. Idhekacco kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā tassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati, mā maṃ jaññāti icchati, mā maṃ jaññāti saṅkappeti, mā maṃ jaññāti vācaṃ bhāsati, mā maṃ jaññāti kāyena parakkamati. Yā evarūpā māyā māyāvitā accasarā vañcanā nikati nikiraṇā pariharaṇā gūhanā parigūhanā chādanā paricchādanā anuttānīkammaṃ anāvikammaṃ vocchādanā pāpakiriyā – ayaṃ vuccati māyā. Yassesā māyā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati amāyo. **Rittapesuṇo**ti pesuññanti idhekacco pisuṇavāco hoti…pe… evaṃ bhedādhippāyena pesuññaṃ upasaṃharati. Yassetaṃ pesuññaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ, so vuccati rittapesuṇo vivittapesuṇo pavivittapesuṇoti – amāyo rittapesuṇo.

Akkodhano lobhapāpaṃ, vevicchaṃ vitare munīti. **Akkodhano**ti hi kho vuttaṃ, api ca kodho tāva vattabbo. Dasahākārehi kodho jāyati. ''Anatthaṃ me acarī''ti kodho jāyati…pe… yasseso kodho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati akkodhano. Kodhassa pahīnattā akkodhano, kodhavatthussa pariññātattā akkodhano, kodhahetussa upacchinnattā akkodhano. **Lobho**ti yo lobho lubbhanā lubbhitattaṃ…pe… abhijjhā lobho akusalamūlaṃ. Vevicchaṃ vuccati pañca macchariyāni – āvāsamacchariyaṃ…pe… gāho vuccati macchariyaṃ. **Munī**ti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Akkodhano lobhapāpaṃ, vevicchaṃ vitare munī**ti. Muni lobhapāpañca vevicchañca atari uttari patari samatikkami vītivattayīti [vītivattīti (ka.)] – akkodhano lobhapāpaṃ, vevicchaṃ vitare muni.

Tenāha bhagavā –

''Sacco siyā appagabbho, amāyo rittapesuṇo;
Akkodhano lobhapāpaṃ, vevicchaṃ vitare munī''ti.

177. **Niddaṃ tandiṃ sahe thīnaṃ, pamādena na saṃvase;**
Atimāne na tiṭṭheyya, nibbānamanaso naro.

Niddaṃ tandiṃ sahe thīnanti. **Niddā**ti yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ suppaṃ pacalāyikā suppaṃ suppanā suppitattaṃ. **Tandi**nti yā tandī [tandi (sī. syā. ka.)] tandiyanā tandiyitattaṃ tandimanakatā ālasyaṃ ālasyāyatā ālasyāyitattaṃ. **Thīna**nti yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ, thinaṃ thiyanā thiyitattaṃ cittassa. **Niddaṃ tandiṃ sahe thīna**nti. Niddañca tandiñca thinañca sahe saheyya parisaheyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – niddaṃ tandiṃ sahe thīnaṃ.

Pamādena na saṃvaseti. Pamādo vattabbo kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu. Cittassa vosaggo vosaggānuppādanaṃ [vossaggo vossaggānuppādanaṃ (bahūsu)] vā kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittacchandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati pamādo. **Pamādena na saṃvase**ti pamādena na vaseyya na saṃvaseyya na āvaseyya na parivaseyya, pamādaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, pamādā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – pamādena na saṃvase.

Atimāne na tiṭṭheyyāti. **Atimāno**ti idhekacco paraṃ atimaññati jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati atimāno. **Atimāne na tiṭṭheyyā**ti. Atimāne na tiṭṭheyya na saṃtiṭṭheyya, atimānaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, atimānā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – atimāne na tiṭṭheyya.

Nibbānamanaso naroti. Idhekacco dānaṃ dento sīlaṃ samādiyanto uposathakammaṃ karonto pānīyaṃ paribhojanīyaṃ upaṭṭhapento pariveṇaṃ sammajjanto cetiyaṃ vandanto cetiye gandhamālaṃ āropento cetiyaṃ padakkhiṇaṃ karonto yaṃ kiñci tedhātukaṃ kusalābhisaṅkhāraṃ abhisaṅkharonto na gatihetu na upapattihetu na paṭisandhihetu na bhavahetu na saṃsārahetu na vaṭṭahetu, sabbaṃ taṃ visaṃyogādhippāyo nibbānaninno nibbānapoṇo nibbānapabbhāro abhisaṅkharotīti. Evampi nibbānamanaso naro. Atha vā sabbasaṅkhāradhātuyā cittaṃ paṭivāpetvā [paṭivāsetvā (ka.)] amatāya dhātuyā cittaṃ upasaṃharati – ‘‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbāna’’nti. Evampi nibbānamanaso naro.

‘‘Na paṇḍitā upadhisukhassa hetu, dadanti dānāni punabbhavāya;
Kāmañca te upadhiparikkhayāya, dadanti dānaṃ apunabbhavāya.

‘‘Na paṇḍitā upadhisukhassa hetu, bhāventi jhānāni punabbhavāya;
Kāmañca te upadhiparikkhayāya, bhāventi jhānaṃ apunabbhavāya.

‘‘Te nibbutiṃ āsisamānasā [āsiṃsamānā (sī.), abhimānā (syā.)] dadanti, tanninnacittā [tanninnā tañcittā (ka.)] tadadhimuttā;
Najjo yathā sāgaramajjhupetā [sāgaramajjhagatā (syā.)], bhavanti nibbānaparāyanā te’’ti.

Nibbānamanaso naro. Tenāha bhagavā –

‘‘Niddaṃ tandi sahe thīnaṃ, pamādena na saṃvase;
Atimāne na tiṭṭheyya, nibbānamanaso naro’’ti.

178. **Mosavajje na niyyetha,** [nīyetha (ka.)] **rūpe snehaṃ na kubbaye;**
Mānañca parijāneyya, sāhasā virato care.

Mosavajje na niyyethāti. Mosavajjaṃ vuccati musāvādo. Idhekacco sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘‘ehambho purisa, yaṃ jānāsi taṃ vadehī’’ti, so ajānaṃ vā āha – ‘‘jānāmī’’ti, jānaṃ vā āha – ‘‘na jānāmī’’ti, apassaṃ vā āha – ‘‘passāmī’’ti, passaṃ vā āha – ‘‘na passāmī’’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti – idaṃ vuccati mosavajjaṃ. Api ca tīhākārehi…pe… catūhākārehi… pañcahākārehi… chahākārehi… sattahākārehi… aṭṭhahākārehi…pe… imehi aṭṭhahākārehi musāvādo hoti. **Mosavajje na niyyethā**ti. Mosavajje na yāyeyya na niyyāyeyya na vaheyya na saṃhareyya, mosavajjaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, mosavajjā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – mosavajje na niyyetha.

Rūpe snehaṃ na kubbayeti. **Rūpa**nti cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ. **Rūpe snehaṃ na kubbaye**ti. Rūpe snehaṃ na kareyya chandaṃ na kareyya pemaṃ na kareyya rāgaṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyyāti – rūpe snehaṃ na kubbaye.

Mānañca parijāneyyāti. **Māno**ti ekavidhena māno – yā cittassa unnati. Duvidhena māno – attukkaṃsanamāno, paravambhanamāno. Tividhena māno – ‘‘seyyohamasmī’’ti māno, ‘‘sadisohamasmī’’ti māno, ‘‘hīnohamasmī’’ti māno. Catuvidhena māno – lābhena mānaṃ janeti, yasena mānaṃ janeti, pasaṃsāya mānaṃ janeti, sukhena mānaṃ janeti. Pañcavidhena māno – ‘‘lābhimhi manāpikānaṃ rūpāna’’nti mānaṃ janeti, ‘‘lābhimhi manāpikānaṃ saddānaṃ…pe… gandhānaṃ… rasānaṃ… phoṭṭhabbāna’’nti mānaṃ janeti. Chabbidhena māno – cakkhusampadāya mānaṃ janeti, sotasampadāya…pe… ghānasampadāya… jivhāsampadāya… kāyasampadāya… manosampadāya mānaṃ janeti. Sattavidhena māno – atimāno, mānātimāno, omāno, sadisamāno, adhimāno, asmimāno, micchāmāno. Aṭṭhavidhena māno – lābhena mānaṃ janeti, alābhena omānaṃ janeti, yasena mānaṃ janeti, ayasena omānaṃ janeti, pasaṃsāya mānaṃ janeti, nindāya omānaṃ janeti, sukhena mānaṃ janeti, dukkhena omānaṃ janeti. Navavidhena māno – seyyassa ‘‘seyyohamasmī’’ti māno, seyyassa ‘‘sadisohamasmī’’ti māno, seyyassa ‘‘hīnohamasmī’’ti māno, sadisassa ‘‘seyyohamasmī’’ti māno, sadisassa ‘‘sadisohamasmī’’ti māno, sadisassa ‘‘hīnohamasmī’’ti māno, hīnassa ‘‘seyyohamasmī’’ti māno, hīnassa ‘‘sadisohamasmī’’ti māno, hīnassa ‘‘hīnohamasmī’’ti māno. Dasavidhena māno –

idhekacco mānaṃ janeti jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati māno.

Mānañca parijāneyyāti. Mānaṃ tīhi pariññāhi parijāneyya – ñātapariññāya, tīraṇapariññāya, pahānapariññāya. Katamā ñātapariññā? Mānaṃ jānāti ayaṃ ekavidhena māno – yā cittassa unnati. Ayaṃ duvidhena māno – attukkaṃsanamāno paravambhanamāno…pe… ayaṃ dasavidhena māno – idhekacco mānaṃ janeti jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunāti jānāti passati – ayaṃ ñātapariññā.

Katamā tīraṇapariññā? Etaṃ ñātaṃ katvā mānaṃ tīreti aniccato dukkhato…pe… nissaraṇato tīreti – ayaṃ tīraṇapariññā.

Katamā pahānapariññā? Evaṃ tīrayitvā mānaṃ pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti – ayaṃ pahānapariññā. **Mānañca parijāneyyā**ti mānaṃ imāhi tīhi pariññāhi parijāneyyāti – mānañca parijāneyya.

Sāhasā virato careti. Katamā sāhasā cariyā? Rattassa rāgacariyā sāhasā cariyā, duṭṭhassa dosacariyā sāhasā cariyā, mūḷhassa mohacariyā sāhasā cariyā, vinibaddhassa mānacariyā sāhasā cariyā, parāmaṭṭhassa diṭṭhicariyā sāhasā cariyā, vikkhepagatassa uddhaccacariyā sāhasā cariyā, aniṭṭhaṅgatassa vicikicchācariyā sāhasā cariyā, thāmagatassa anusayacariyā sāhasā cariyā – ayaṃ sāhasā cariyā. **Sāhasā virato care**ti sāhasā cariyāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyya careyya vicareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – sāhasā virato care.

Tenāha bhagavā –

‘‘Mosavajje na niyyetha, rūpe snehaṃ na kubbaye;
Mānañca parijāneyya, sāhasā virato care’’ti.

179. **Purāṇaṃ nābhinandeyya, nave khantiṃ na kubbaye** [khantimakubbaye (bahūsu)] **;**
Hīyamāne na soceyya, ākāsaṃ [ākassaṃ (syā.)] **na sito siyā.**

Purāṇaṃ nābhinandeyyāti. Purāṇaṃ vuccati atītā rūpavedanāsaññāsaṅkhāraviññāṇā. Atīte saṅkhāre taṇhāvasena diṭṭhivasena nābhinandeyya nābhivadeyya na ajjhoseyya, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – purāṇaṃ nābhinandeyya.

Nave khantiṃ na kubbayeti. Navā vuccati paccuppannā rūpavedanāsaññāsaṅkhāraviññāṇā. Paccuppanne saṅkhāre taṇhāvasena diṭṭhivasena khantiṃ na kareyya chandaṃ na kareyya pemaṃ na kareyya rāgaṃ na kareyya na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyyāti – nave khantiṃ na kubbaye.

Hīyamāne na soceyyāti. Hīyamāne hāyamāne parihāyamāne vemāne vigacchamāne antaradhāyamāne na soceyya na kilameyya na parāmaseyya na paridevеyya na urattāḷiṃ kandeyya na sammohaṃ āpajjeyya. Cakkhusmiṃ hīyamāne hāyamāne parihāyamāne vemāne vigacchamāne antaradhāyamāne, sotasmiṃ…pe… ghānasmiṃ… jivhāya… kāyasmiṃ… rūpasmiṃ… saddasmiṃ… gandhasmiṃ… rasasmiṃ… phoṭṭhabbasmiṃ… kulasmiṃ… gaṇasmiṃ… āvāsasmiṃ… lābhasmiṃ… yasasmiṃ… pasaṃsāya… sukhasmiṃ… cīvarasmiṃ… piṇḍapātasmiṃ… senāsanasmiṃ… gilānapaccayabhesajjaparikkhārasmiṃ hīyamāne hāyamāne parihāyamāne vemāne vigacchamāne antaradhāyamāne na soceyya na kilameyya na parāmaseyya na paridevеyya na urattāḷiṃ kandeyya na sammohaṃ āpajjeyyāti – hīyamāne na soceyya.

Ākāsaṃ na sito siyāti. Ākāsaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Kiṃkāraṇā ākāsaṃ vuccati taṇhā? Yāya taṇhāya rūpaṃ ākassati samākassati gaṇhāti parāmasati abhinivisati, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ… upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ ākassati samākassati gaṇhāti parāmasati abhinivisati; taṃkāraṇā ākāsaṃ vuccati taṇhā. **Ākāsaṃ na sito siyā**ti. Taṇhānissito na siyā. Taṇhaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, taṇhāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – ākāsaṃ na sito siyā.

Tenāha bhagavā –

> ‘‘Purāṇaṃ nābhinandeyya, nave khantiṃ na kubbaye;
> Hīyamāne na soceyya, ākāsaṃ na sito siyā’’ti.

180. **Gedhaṃ brūmi mahoghoti, ājavaṃ** [ācamaṃ (syā. ka.)] **brūmi jappanaṃ;**
Ārammaṇaṃ pakampanaṃ, [pakappanaṃ (syā. ka.)] **kāmapaṅko duraccayo.**

Gedhaṃ brūmi mahoghotīti. Gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Mahogho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Gedhaṃ brūmi mahoghotī**ti. Gedhaṃ ‘‘mahogho’’ti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – gedhaṃ brūmi mahoghoti.

Ājavaṃ brūmi jappananti. Ājavā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Jappanāpi vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Ājavaṃ brūmi jappana**nti ājavaṃ ‘‘jappanā’’ti brūmi ācikkhāmi…pe… uttānīkaromi pakāsemīti – ājavaṃ brūmi jappanaṃ.

Ārammaṇaṃ pakampananti. Ārammaṇampi vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Pakampanāpi vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlanti – ārammaṇaṃ pakampanaṃ.

Kāmapaṅko duraccayoti. Kāmapaṅko kāmakaddamo kāmakileso kāmapalipo kāmapalibodho [kāmapalirodho (sī. ka.)] duraccayo durativatto duttaro duppataro dussamatikkamo dubbītivattoti – kāmapaṅko duraccayo.

Tenāha bhagavā –

> ‘‘Gedhaṃ brūmi mahoghoti, ājavaṃ brūmi jappanaṃ;
> Ārammaṇaṃ pakampanaṃ, kāmapaṅko duraccayo’’ti.

181. **Saccā avokkamaṃ muni, thale tiṭṭhati brāhmaṇo;**
Sabbaṃ so paṭinissajja, sa ve santoti vuccati.

Saccā avokkamaṃ munīti. Saccavācāya avokkamanto, sammādiṭṭhiyā avokkamanto, ariyā aṭṭhaṅgikā maggā avokkamanto. **Munī**ti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so munīti – saccā avokkamaṃ muni.

Thale tiṭṭhati brāhmaṇoti. Thalaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo…pe… asito tādi pavuccate sa brahmā. **Thale tiṭṭhati brāhmaṇo**ti. Thale tiṭṭhati dīpe tiṭṭhati tāṇe tiṭṭhati leṇe tiṭṭhati saraṇe tiṭṭhati abhaye tiṭṭhati accute tiṭṭhati amate tiṭṭhati nibbāne tiṭṭhatīti – thale tiṭṭhati brāhmaṇo.

Sabbaṃ so paṭinissajjāti. Sabbaṃ vuccati dvādasāyatanāni – cakkhu ceva rūpā ca …pe… mano ceva dhammā ca. Yato ajjhattikabāhiresu āyatanesu chandarāgo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo, ettāvatāpi sabbaṃ cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ. Yato taṇhā ca diṭṭhi ca māno ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ettāvatāpi sabbaṃ cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ. Yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ettāvatāpi sabbaṃ cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhanti – sabbaṃ so paṭinissajja.

Sa ve santoti vuccatīti. So santo upasanto vūpasanto nibbuto paṭipassaddhoti vuccati kathīyati bhaṇīyati dīpīyati voharīyatīti – sa ve santoti vuccati.

Tenāha bhagavā –

‘‘Saccā avokkamaṃ muni, thale tiṭṭhati brāhmaṇo;
Sabbaṃ so paṭinissajja, sa ve santoti vuccatī’’ti.

182. **Sa ve vidvā** [viddhā (syā.)] **sa vedagū, ñatvā dhammaṃ anissito;**
Sammā so loke iriyāno, na pihetīdha kassaci.

Sa ve vidvā sa vedagūti. **Vidvā**ti vidvā vijjāgato ñāṇī vibhāvī medhāvī. **Vedagū**ti. Vedā vuccanti catūsu maggesu ñāṇaṃ…pe… sabbavedanāsu vītarāgo sabbavedamaticca vedagū soti – sa ve vidvā sa vedagū.

Ñatvā dhammaṃ anissitoti. **Ñatvā**ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā aniccā’’ti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntnti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Anissito**ti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. Taṇhānissayaṃ pahāya diṭṭhinissayaṃ paṭinissajjitvā cakkhuṃ anissito… sotaṃ anissito… ghānaṃ anissito…pe… diṭṭhasutamutaviññātabbe dhamme anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – ñatvā dhammaṃ anissito.

Sammā so loke iriyānoti. Yato ajjhattikabāhiresu āyatanesu chandarāgo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo, ettāvatāpi sammā so loke carati viharati iriyati vattati pāleti yapeti yāpeti…pe… yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ettāvatāpi sammā so loke carati viharati iriyati vattati pāleti yapeti yāpetīti – sammā so loke iriyāno.

Na pihetīdha kassacīti. **Pihā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā pihā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so kassaci na piheti khattiyassa vā brāhmaṇassa vā vessassa vā suddassa vā gahaṭṭhassa vā pabbajitassa vā devassa vā manussassa vāti – na pihetīdha kassaci.

Tenāha bhagavā –

‘‘Sa ve vidvā sa vedagū, ñatvā dhammaṃ anissito;
Sammā so loke iriyāno, na pihetīdha kassacī’’ti.

183. **Yodha kāme accatari, saṅgaṃ loke duraccayaṃ;**
Na so socati nājjheti, chinnasoto abandhano.

Yodha kāme accatari, saṅgaṃ loke duraccayanti. **Yo**ti yo yādiso yathāyutto yathāvihito yathāpakāro yaṃ ṭhānappatto yaṃ dhammasamannāgato khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā devo vā manusso vā. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Saṅgā**ti satta saṅgā – rāgasaṅgo, dosasaṅgo, mohasaṅgo, mānasaṅgo, diṭṭhisaṅgo, kilesasaṅgo, duccaritasaṅgo. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Saṅgaṃ loke duraccaya**nti. Yo kāme ca saṅge ca loke duraccaye durativatte duttare duppatare dussamatikkame dubbītivatte atari uttari patari samatikkami vītivattayīti – yodha kāme accatari, saṅgaṃ loke duraccayaṃ.

Na so socati nājjhetīti. Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati. ‘‘Cakkhu me vipariṇata’’nti na socati…pe… sotaṃ me… ghānaṃ me… jivhā me… kāyo me… rūpā me… saddā me… gandhā me… rasā me… phoṭṭhabbā me… kulaṃ me… gaṇo me… āvāso me… lābho me… yaso me… pasaṃsā me… sukhaṃ me… cīvaraṃ me… piṇḍapāto me… senāsanaṃ me… gilānapaccayabhesajjaparikkhārā me… mātā me… pitā me… bhātā me… bhaginī me… putto me… dhītā me… mittā me… amaccā me… ñātī me… ‘‘sālohitā me vipariṇatā’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti – na socati. **Nājjhetī**ti najjheti na ajjheti na upanijjhāyati na nijjhāyati na pajjhāyati. Atha vā na jāyati na jiyyati na miyyati na cavati na upapajjatīti – nājjhetīti – na so socati nājjheti.

Chinnasoto abandhanoti. Sotaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā sotā taṇhā pahīnā samucchinnā…pe… ñāṇagginā daḍḍhā, so vuccati chinnasoto. **Abandhano**ti rāgabandhanaṃ dosabandhanaṃ mohabandhanaṃ mānabandhanaṃ diṭṭhibandhanaṃ kilesabandhanaṃ duccaritabandhanaṃ, yassete bandhanā pahīnā samucchinnā…pe… ñāṇagginā daḍḍhā, so vuccati abandhanoti – chinnasoto abandhano.

Tenāha bhagavā –

‘‘Yodha kāme accatari, saṅgaṃ loke duraccayaṃ;
Na so socati nājjheti, chinnasoto abandhano’’ti.

184. **Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;**
Majjhe ce no gahessasi, upasanto carissasi.

Yaṃ pubbe taṃ visosehīti. Atīte saṅkhāre ārabbha ye kilesā uppajjeyyuṃ te kilese sosehi visosehi sukkhāpehi visukkhāpehi abījaṃ karohi pajaha vinodehi byantiṃ karohi anabhāvaṃ gamehīti. Evampi yaṃ pubbe taṃ visosehi. Atha vā ye atītā kammābhisaṅkhārā avipakkavipākā te kammābhisaṅkhāre sosehi visosehi sukkhāpehi visukkhāpehi abījaṃ karohi pajaha vinodehi byantiṃ karohi anabhāvaṃ gamehīti. Evampi yaṃ pubbe taṃ visosehi.

Pacchā te māhu kiñcananti. Pacchā vuccati anāgataṃ. Anāgate saṅkhāre ārabbha yāni uppajjeyyuṃ rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ, imāni kiñcanāni [ime kiñcanā (ka.) passa dī. ni. 3.305] tuyhaṃ mā ahu mā akāsi mā janesi mā sañjanesi mā nibbattesi mā abhinibbattesi pajaha vinodehi byantiṃ karohi anabhāvaṃ gamehīti – pacchā te māhu kiñcanaṃ.

Majjhe ce no gahessasīti. Majjhaṃ vuccati paccuppannā rūpavedanāsaññāsaṅkhāraviññāṇā. Paccuppanne saṅkhāre taṇhāvasena diṭṭhivasena na gahessasi na uggahessasi na gaṇhissasi na parāmasissasi nābhinandissasi nābhicarissasi na ajjhosissasi, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahissasi vinodessasi byantiṃ karissasi anabhāvaṃ gamessasīti – majjhe ce no gahessasi.

Upasanto carissasīti. Rāgassa santattā samitattā upasamitattā, dosassa santattā samitattā upasamitattā…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā upasamitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddho carissasi viharissasi iriyissasi vattissasi pālissasi yapissasi yāpissasīti – upasanto carissasi.

Tenāha bhagavā –

‘‘Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasī’’ti.

185. **Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;**
Asatā ca na socati, sa ve loke na jīyati.

Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitanti. **Sabbaso**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – sabbasoti. **Nāma**nti cattāro arūpino khandhā. **Rūpa**nti cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ. **Yassā**ti arahato khīṇāsavassa. **Mamāyita**nti dve mamattā – taṇhāmamattañca diṭṭhimamattañca…pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. **Sabbaso nāmarūpasmiṃ, yassa natthi mamāyita**nti sabbaso nāmarūpasmiṃ mamattā yassa natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ.

Asatā ca na socatīti. Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati. ‘‘Cakkhu me vipariṇata’’nti na socati, sotaṃ me… ghānaṃ me… jivhā me… kāyo me… rūpā me… saddā me… gandhā me… rasā me… phoṭṭhabbā me… kulaṃ me… gaṇo me… āvāso me… lābho me…pe… ‘‘sālohitā me vipariṇatā’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi asatā ca na socati.

Atha vā asatāya dukkhāya vedanāya phuṭṭho pareto samohito samannāgato na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi asatā ca na socati. Atha vā cakkhurogena phuṭṭho pareto…pe… ḍaṃsamakasavātātapasarīsapasamphassena phuṭṭho pareto samohito samannāgato na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi asatā ca na socati. Atha vā asante asaṃvijjamāne anupalabbhamāne ‘‘ahu vata me, taṃ vata me natthi, siyā vata me, taṃ vatāhaṃ na labhāmī’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti. Evampi asatā ca na socati.

Sa ve loke na jīyatīti. Yassa ‘‘mayhaṃ vā idaṃ paresaṃ vā ida’’nti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ atthi, tassa jāni atthi.

Bhāsitampi hetaṃ –

‘‘Jīno [jiṇṇe (sī.), jinno (syā.)] rathassaṃ [rathasse (sī.) pañcakanipāte (ādimhi) maṇikuṇḍalajātakaṭṭhakathā oloketabbā] maṇikuṇḍale ca, putte ca dāre ca tatheva jīno;
Sabbesu bhogesu asevitesu, kasmā na santappasi sokakāle.

‘‘Pubbeva maccaṃ vijahanti bhogā, macco dhane pubbataraṃ jahāsi;
Asassatā [asassakā (sī.), assakā (syā.)] bhāvino kāmakāmī, tasmā na socāmahaṃ sokakāle.

‘‘Udeti āpūrati veti cando, andhaṃ tapetvāna [atthaṃ gamitvāna (bahūsu)] paleti sūriyo;
Viditā mayā sattuka lokadhammā, tasmā na socāmahaṃ sokakāle’’ti.

Yassa ‘‘mayhaṃ vā idaṃ paresaṃ vā ida’’nti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi, tassa jāni natthi. Bhāsitampi hetaṃ – ‘‘‘nandasi, samaṇā’ti. ‘Kiṃ laddhā, āvuso’ti? ‘Tena hi, samaṇa, socasī’ti. ‘Kiṃ jīyittha, āvuso’ti? ‘Tena hi, samaṇa, neva nandasi na socasī’ti. ‘Evamāvuso’’’ti.

‘‘Cirassaṃ vata passāma, brāhmaṇaṃ parinibbutaṃ;
Anandiṃ anīghaṃ bhikkhuṃ, tiṇṇaṃ loke visattika’’nti.

Sa ve loke na jīyati. Tenāha bhagavā –

‘‘Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;
Asatā ca na socati, sa ve loke na jīyatī’’ti.

186. Yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ;
Mamattaṃ so asaṃvindaṃ, natthi meti na socati.

Yassa natthi idaṃ meti, paresaṃ vāpi kiñcananti. **Yassā**ti arahato khīṇāsavassa. Yassa ‘‘mayhaṃ vā idaṃ paresaṃ vā ida’’nti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti. Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ.

Vuttañhetaṃ bhagavatā – ‘‘nāyaṃ, bhikkhave, kāyo tumhākaṃ, napi aññesaṃ. Purāṇamidaṃ, bhikkhave, kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva sādhukaṃ yoniso manasikaroti – ‘iti imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāganirodhā saṅkhāranirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’’ti. Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ.

Vuttampi hetaṃ bhagavatā –

‘‘Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ ūhacca [uhacca (ka.) su. ni. 1125], evaṃ maccutaro siyā;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti.

Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ.

Vuttampi hetaṃ bhagavatā – ‘‘yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā… saññā… saṅkhārā… viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Taṃ kiṃ maññatha, bhikkhave, yaṃ imasmiṃ jetavane tiṇakaṭṭhasākhāpalāsaṃ, taṃ jano hareyya vā ḍaheyya [daheyya (sī. ka.) saṃ. ni. 3.33] vā yathāpaccayaṃ vā kareyya, api nu tumhākaṃ evamassa – ‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Na hi no etaṃ, bhante, attā vā attaniyaṃ vā’’ti. ‘‘Evameva kho, bhikkhave, yaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā… saññā… saṅkhārā… viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissatī’’ti. Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ. Bhāsitampi hetaṃ –

‘‘Suddhadhammasamuppādaṃ, suddhasaṅkhārasantatiṃ;
Passantassa yathābhūtaṃ, na bhayaṃ hoti gāmaṇi.

‘‘Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati;
Nāññaṃ patthayate kiñci, aññatra appaṭisandhiyā’’ti [paṭisandhiyāti (sī.)].

Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ. Vajirā bhikkhunī māraṃ pāpimantaṃ etadavoca –

‘‘Kaṃ nu sattoti paccesi, māra diṭṭhigataṃ nu te;
Suddhasaṅkhārapuñjoyaṃ, nayidha sattupalabbhati.

‘‘Yathā hi [yathāpi (bahūsu) saṃ. ni. 1.171] aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammuti [sammati (syā.)].

‘‘Dukkhameva hi sambhoti, dukkhaṃ tiṭṭhati veti ca;
Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī’’ti.

Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ. Vuttaṃñhetaṃ bhagavatā

‘‘Evameva kho, bhikkhave, bhikkhu rūpaṃ samannesati yāvatā rūpassa gati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ samannesati yāvatā viññāṇassa gati. Tassa rūpaṃ samannesato yāvatā rūpassa gati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ samannesato yāvatā viññāṇassa gati, yampissa taṃ hoti ‘aha’nti vā ‘mama’nti vā, ‘asmī’ti vā, tampi tassa na hotī’’ti. Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ.

Āyasmā, ānando, bhagavantaṃ etadavoca – ‘‘‘suñño loko, suñño loko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, suñño lokoti vuccatī’’ti? ‘‘Yasmā kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccati. Kiñcānanda, suññaṃ attena vā attaniyena vā? Cakkhu kho, ānanda, suññaṃ attena vā attaniyena vā. Rūpā suññā, cakkhuviññāṇaṃ suññaṃ, cakkhusamphasso suñño, yadidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ… sotaṃ suññaṃ… saddā suññā… ghānaṃ suññaṃ… gandhā suññā… jivhā suññā… rasā suññā… kāyo suñño… phoṭṭhabbā suññā… mano suñño… dhammā suññā… manoviññāṇaṃ suññaṃ… manosamphasso suñño, yadidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā. Yasmā kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatī’’ti. Evampi yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ.

Mamattaṃ so asaṃvindanti. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca… pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ. Taṇhāmamattaṃ pahāya diṭṭhimamattaṃ paṭinissajjitvā mamattaṃ avindanto asaṃvindanto anadhigacchanto appaṭilabhantoti – mamattaṃ so asaṃvindaṃ.

Natthi meti na socatīti. Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati. ‘‘Cakkhu me vipariṇata’’nti na socati, ‘‘sotaṃ me…pe… sālohitā me vipariṇatā’’ti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjatīti – natthi meti na socati.

Tenāha bhagavā –

‘‘Yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ;
Mamattaṃ so asaṃvindaṃ, natthi meti na socatī’’ti.

187. **Aniṭṭhurī ananugiddho, anejo sabbadhī samo;**
Tamānisaṃsaṃ pabrūmi, pucchito avikampinaṃ.

Aniṭṭhurī ananugiddho anejo sabbadhī samoti. Katamaṃ niṭṭhuriyaṃ? Idhekacco niṭṭhuriyo hoti, paralābhasakkāragarukāramānanavandanapūjanāsu issati usūyati [ussuyyati (syā.), ussūyati (ka.)] issaṃ bandhati. Yaṃ evarūpaṃ niṭṭhuriyaṃ niṭṭhuriyakammaṃ issā issāyanā issāyitattaṃ usūyā usūyanā usūyitattaṃ – idaṃ vuccati niṭṭhuriyaṃ. Yassetaṃ niṭṭhuriyaṃ pahīnaṃ samucchinnaṃ…pe… ñāṇagginā daḍḍhaṃ, so vuccati aniṭṭhurīti. **Ananugiddho**ti. Gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yasseso gedho pahīno samucchinno…pe… ñāṇagginā daḍḍho, so vuccati ananugiddho. So rūpe agiddho sadde…pe… diṭṭhasutamutaviññātabbesu dhammesu agiddho agadhito amucchito anajjhosanno, vītagedho vigatagedho cattagedho vantagedho muttagedho pahīnagedho paṭinissaṭṭhagedho, vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo, nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – aniṭṭhurī ananugiddho.

Anejo sabbadhī samoti. **Ejā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā ejā taṇhā pahīnā samucchinnā…pe… ñāṇagginā daḍḍhā, so vuccati anejo. Ejāya pahīnattā anejo. So lābhepi na iñjati, alābhepi na iñjati, yasepi na iñjati, ayasepi na iñjati, pasaṃsāyapi na iñjati, nindāyapi na iñjati, sukhepi na iñjati, dukkhepi na iñjati, na calati na vedhati nappavedhati na sampavedhatīti – anejo. **Sabbadhī samo**ti sabbaṃ vuccati dvādasāyatanāni. Cakkhu ceva rūpā ca…pe… mano ceva dhammā ca. Yato ajjhattikabāhiresu āyatanesu chandarāgo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo, so vuccati sabbadhi samo. So sabbattha tādi sabbattha majjhatto sabbattha upekkhakoti – anejo sabbadhī samo.

Tamānisaṃsaṃ pabrūmi, pucchito avikampinanti. Avikampinaṃ puggalaṃ puṭṭho pucchito yācito ajjhesito pasādito ime cattāro ānisaṃse pabrūmi. Yo so aniṭṭhurī ananugiddho anejo sabbadhi samoti brūmi ācikkhāmi…pe… pakāsemīti – tamānisaṃsaṃ pabrūmi pucchito avikampinaṃ.

Tenāha bhagavā –

‘‘Aniṭṭhurī ananugiddho, anejo sabbadhī samo;
Tamānisaṃsaṃ pabrūmi, pucchito avikampina’’nti.

188. **Anejassa vijānato, natthi kāci nisaṅkhati** [nisaṅkhiti (bahūsu)] **;**
Virato so viyārabbhā, [viyārambhā (bahūsu)] **khemaṃ passati sabbadhi.**

Anejassa vijānatoti. **Ejā** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā ejā taṇhā pahīnā samucchinnā…pe… ñāṇagginā daḍḍhā, so vuccati anejo. Ejāya pahīnattā anejo. So lābhepi na iñjati, alābhepi na iñjati, yasepi na iñjati, ayasepi na iñjati, pasaṃsāyapi na iñjati, nindāyapi na iñjati, sukhepi na iñjati, dukkhepi na iñjati na calati na vedhati nappavedhati na sampavedhatīti – anejassa. **Vijānato**ti jānato ājānato vijānato paṭivijānato paṭivijjhato. ‘‘Sabbe saṅkhārā aniccā’’ti jānato ājānato vijānato paṭivijānato paṭivijjhato, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’ntnti jānato ājānato vijānato paṭivijānato paṭivijjhatoti – anejassa vijānato.

Natthi kāci nisaṅkhatīti. **Nisaṅkhatiyā**e vuccanti puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro. Yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ettāvatā nisaṅkhatiyo natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – natthi kāci nisaṅkhati.

Virato so viyārabbhāti. Viyārabbho vuccati puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro. Yato puññābhisaṅkhāro ca apuññābhisaṅkhāro ca āneñjābhisaṅkhāro ca pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ettāvatā ārabbhā viyārabbhā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – virato so viyārabbhā.

Khemaṃ passati sabbadhīti. Bhayakaro rāgo bhayakaro doso bhayakaro moho…pe… bhayakarā kilesā. Bhayakarassa rāgassa pahīnattā…pe… bhayakarānaṃ kilesānaṃ pahīnattā sabbattha khemaṃ passati sabbattha abhayaṃ passati sabbattha anītikaṃ passati sabbattha anupaddavaṃ passati sabbattha anupasaggaṃ passati sabbattha anupasaṭṭhattaṃ [passaddhaṃ (syā.)] passatīti – khemaṃ passati sabbadhi.

Tenāha bhagavā –

‘‘Anejassa vijānato, natthi kāci nisaṅkhati;
Virato so viyārabbhā, khemaṃ passati sabbadhī’’ti.

189. **Na samesu na omesu, na ussesu vadate muni;**
Santo so vītamaccharo, [vītamacchero (sī.)] **nādeti na nirassati.** [iti bhagavā]

Na samesu na omesu, na ussesu vadate munīti. **Munī**ti. Monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. ‘‘Seyyohamasmī’’ti vā ‘‘sadisohamasmī’’ti vā ‘‘hīnohamasmī’’ti vā na vadati na katheti na bhaṇati na dīpayati na voharatīti – na samesu na omesu, na ussesu vadate muni.

Santo so vītamaccharoti. **Santo**ti rāgassa santattā samitattā santo, dosassa…pe… mohassa… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti – santo. So **vītamaccharo**ti. Pañca macchariyāni āvāsamacchariyaṃ…pe… gāho vuccati macchariyaṃ. Yassetaṃ macchariyaṃ pahīnaṃ samucchinnaṃ…pe… ñāṇagginā daḍḍhaṃ, so vuccati vītamaccharo vigatamaccharo cattamaccharo vantamaccharo muttamaccharo pahīnamaccharo paṭinissaṭṭhamaccharoti – santo so vītamaccharo.

Nādeti na nirassati, iti bhagavāti. **Nādetī**ti rūpaṃ nādiyati na upādiyati na gaṇhāti na parāmasati nābhinivisati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ… upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ nādiyati na upādiyati na gaṇhāti na parāmasati nābhinivisatīti – nādeti. **Na nirassatī**ti rūpaṃ na pajahati na vinodeti na byantiṃ karoti na anabhāvaṃ gameti, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ… upapattiṃ … paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ na pajahati na vinodeti na byantiṃ karoti na anabhāvaṃ gameti. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti yadidaṃ bhagavāti.

Tenāha bhagavā –

‘‘Na samesu na omesu, na ussesu vadate muni;
Santo so vītamaccharo, nādeti na nirassati’’. [iti bhagavā]

Attadaṇḍasuttaniddeso pannarasamo.

16. Sāriputtasuttaniddeso

Atha sāriputtasuttaniddesaṃ vakkhati –

190. **Na me diṭṭho ito pubbe, [iccāyasmā sāriputto]**
Na suto uda kassaci;
Evaṃ vagguvado satthā, tusitā gaṇimāgato.

Na me diṭṭho ito pubbeti. Ito pubbe me mayā na diṭṭhapubbo so bhagavā iminā cakkhunā iminā attabhāvena. Yadā bhagavā tāvatiṃsabhavane pāricchattakamūle paṇḍukambalasilāyaṃ vassaṃvuttho [vassaṃvuṭṭho (syā.)] devagaṇaparivuto majjhe maṇimayena sopāṇena saṅkassanagaraṃ otiṇṇo imaṃ dassanaṃ pubbe na diṭṭhoti – na me diṭṭho ito pubbe.

Iccāyasmā sāriputtoti. **Iccā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissavacanametaṃ – āyasmāti. **Sāriputto**ti tassa therassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti – iccāyasmā sāriputto.

Na suto uda kassacīti. **Nā**ti paṭikkhepo. **Udā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – udāti. **Kassacī**ti khattiyassa vā brāhmaṇassa vā vessassa vā suddassa vā gahaṭṭhassa vā pabbajitassa vā devassa vā manussassa vāti – na suto uda kassaci.

Evaṃ vagguvado satthāti. Evaṃ vagguvado madhuravado pemanīyavado hadayaṅgamavado karavīkarutamañjughoso [karavikarudamañjussaro (syā.)]. Aṭṭhaṅgasamannāgato kho pana tassa bhagavato mukhato ghoso niccharati – visaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādi ca. Yathā parisaṃ kho pana so bhagavā sarena viññāpeti, na assa bahiddhā parisāya ghoso niccharati, brahmassaro kho pana so bhagavā karavīkabhāṇīti – evaṃ vagguvado.

Satthāti satthā bhagavā satthavāho. Yathā satthavāho satte kantāraṃ tāreti, corakantāraṃ tāreti, vāḷakantāraṃ tāreti, dubbhikkhakantāraṃ tāreti, nirudakakantāraṃ tāreti uttāreti nittāreti patāreti khemantabhūmiṃ sampāpeti; evameva bhagavā satthavāho satte kantāraṃ tāreti, jātikantāraṃ tāreti, jarākantāraṃ tāreti, byādhikantāraṃ…pe… maraṇakantāraṃ… sokaparidevadukkhadomanassupāyāsakantāraṃ tāreti rāgakantāraṃ tāreti dosakantāraṃ… mohakantāraṃ… mānakantāraṃ… diṭṭhikantāraṃ… kilesakantāraṃ… duccaritakantāraṃ tāreti, rāgagahanaṃ tāreti, dosagahanaṃ… mohagahanaṃ… mānagahanaṃ… diṭṭhigahanaṃ… kilesagahanaṃ… duccaritagahanaṃ tāreti uttāreti nittāreti patāreti khemantaṃ amataṃ nibbānaṃ sampāpetīti. Evampi bhagavā satthavāho.

Atha vā bhagavā netā vinetā anunetā paññapetā nijjhāpetā pekkhetā pasādetāti. Evampi bhagavā satthavāho.

Atha vā bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatāti. Evampi bhagavā satthavāhoti – evaṃ vagguvado satthā.

Tusitā gaṇimāgatoti. Bhagavā tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkantoti. Evampi tusitā gaṇimāgato.

Atha vā devā vuccanti tusitā. Te tuṭṭhā santuṭṭhā attamanā pamuditā pītisomanassajātā devalokato gaṇiṃ āgatoti. Evampi tusitā gaṇimāgato. Atha vā arahanto vuccanti tusitā. Te tuṭṭhā santuṭṭhā attamanā paripuṇṇasaṅkappā arahantānaṃ gaṇiṃ āgatoti. Evampi tusitā gaṇimāgato. **Gaṇī**ti gaṇī bhagavā. Gaṇācariyoti gaṇī, gaṇassa satthāti gaṇī, gaṇaṃ pariharatīti gaṇī, gaṇaṃ ovadatīti gaṇī, gaṇamanusāsatīti gaṇī, visārado gaṇaṃ upasaṅkamatīti gaṇī, gaṇassa [gaṇossa (sī.)] sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapetīti gaṇī, gaṇaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetīti gaṇī, bhikkhugaṇassa gaṇī, bhikkhunigaṇassa gaṇī, upāsakagaṇassa gaṇī, upāsikāgaṇassa gaṇī, rājagaṇassa gaṇī, khattiyagaṇassa… brāhmaṇagaṇassa… vessagaṇassa… suddagaṇassa… devagaṇassa… brahmagaṇassa gaṇī, saṅghī gaṇī gaṇācariyo. **Āgato**ti upagato samupagato samupapanno [sampatto (syā. ka.)] saṅkassanagaranti – tusitā gaṇimāgato.

Tenāha thero sāriputto –

‘‘Na me diṭṭho ito pubbe, [iccāyasmā sāriputto]
Na suto uda kassaci;
Evaṃ vagguvado satthā, tusitā gaṇimāgato’’ti.

191. Sadevakassa lokassa, yathā dissati cakkhumā;
Sabbaṃ tamaṃ vinodetvā, ekova ratimajjhagā.

Sadevakassa lokassāti sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāyāti – sadevakassa lokassa.

Yathā dissati cakkhumāti yathā bhagavantaṃ tāvatiṃsabhavane pāricchattakamūle paṇḍukambalasilāyaṃ nisinnaṃ dhammaṃ desentaṃ devatā passanti tathā manussā passanti. Yathā manussā passanti tathā devatā passanti. Yathā devānaṃ dissati tathā manussānaṃ dissati. Yathā manussānaṃ dissati tathā devānaṃ dissatīti. Evampi yathā dissati cakkhumā. Yathā vā paneke bhonto samaṇabrāhmaṇā adantā dantavaṇṇena dissanti, asantā santavaṇṇena dissanti, anupasantā upasantavaṇṇena dissanti, anibbutā nibbutavaṇṇena dissanti.

‘‘Patirūpako mattikākuṇḍalova, lohaḍḍhamāsova [lohamāsova (syā.)] suvaṇṇachanno;
Caranti loke parivārachannā, anto asuddhā bahi sobhamānā’’ti [ayaṃ gāthā saṃ. ni. 1.122 dissati].

Na bhagavā evaṃ dissati. Bhagavā bhūtena tacchena tathena yāthāvena aviparītena sabhāvena danto dantavaṇṇena dissati, santo santavaṇṇena dissati, upasanto upasantavaṇṇena dissati, nibbuto nibbutavaṇṇena dissati, akappitairiyāpathā ca buddhā bhagavanto paṇidhisampannāti. Evampi yathā dissati cakkhumā.

Atha vā bhagavā visuddhasaddo gatakittisaddasiloko [bhaṭakittisaddasiloko (syā.)] nāgabhavane ca supaṇṇabhavane ca yakkhabhavane ca asurabhavane ca gandhabbabhavane ca mahārājabhavane ca indabhavane ca brahmabhavane ca devabhavane ca ediso ca tādiso ca tato ca bhiyyoti. Evampi yathā dissati cakkhumā.

Atha vā bhagavā dasahi balehi samannāgato, catūhi vesārajjehi, catūhi paṭisambhidāhi, chahi abhiññāhi, chahi buddhadhammehi, tejena ca balena ca guṇena ca vīriyena ca paññāya ca dissati ñāyati paññāyati.

‘‘Dūre santo pakāsenti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā [rattikhittā (sī.) dha. pa. 304] yathā sarā’’ti.

Evampi yathā dissati cakkhumā.

Cakkhumāti bhagavā pañcahi cakkhūhi cakkhumā – maṃsacakkhunāpi cakkhumā, dibbacakkhunāpi cakkhumā, paññācakkhunāpi cakkhumā, buddhacakkhunāpi cakkhumā, samantacakkhunāpi cakkhumā.

Kathaṃ bhagavā maṃsacakkhunāpi cakkhumā? Maṃsacakkhumhi bhagavato pañca vaṇṇā saṃvijjanti – nīlo ca vaṇṇo, pītako ca vaṇṇo, lohitako ca vaṇṇo, kaṇho ca vaṇṇo, odāto ca vaṇṇo. Akkhilomāni ca bhagavato. Yattha ca akkhilomāni patiṭṭhitāni taṃ nīlaṃ hoti sunīlaṃ pāsādikaṃ dassaneyyaṃ umāpupphasamānaṃ. Tassa parato pītakaṃ hoti supītakaṃ suvaṇṇavaṇṇaṃ pāsādikaṃ dassaneyyaṃ kaṇikārapupphasamānaṃ. Ubhato akkhikūṭāni bhagavato lohitakāni honti sulohitakāni pāsādikāni dassaneyyāni indagopakasamānāni. Majjhe kaṇhaṃ hoti sukaṇhaṃ alūkhaṃ suddhaṃ pāsādikaṃ dassaneyyaṃ addāriṭṭhakasamānaṃ. Tassa parato odātaṃ hoti suodātaṃ setaṃ paṇḍaraṃ pāsādikaṃ dassaneyyaṃ osadhitārakasamānaṃ. Tena bhagavā pākatikena maṃsacakkhunā attabhāvapariyāpannena purimasucaritakammābhinibbattena samantā yojanaṃ passati divā ceva rattiñca. Yadāpi caturaṅgasamannāgato andhakāro hoti sūriyo ca atthaṅgato hoti; kāḷapakkho ca uposatho hoti, tibbo ca vanasaṇḍo hoti, mahā ca kāḷamegho abbhuṭṭhito hoti. Evarūpepi caturaṅgasamannāgate andhakāre samantā yojanaṃ passati. Natthi so kuṭṭo vā kavāṭaṃ vā pākāro vā pabbato vā gaccho vā latā vā āvaraṇaṃ rūpānaṃ dassanāya. Ekañce tilaphalaṃ nimittaṃ katvā tilavāhe pakkhipeyya, taññeva tilaphalaṃ uddhareyya. Evaṃ parisuddhaṃ bhagavato pākatikamaṃsacakkhu. Evaṃ bhagavā maṃsacakkhunāpi cakkhumā.

Kathaṃ bhagavā dibbena cakkhunāpi cakkhumā? Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti – ‘‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti. Ākaṅkhamāno ca bhagavā ekampi lokadhātuṃ passeyya, dvepi lokadhātuyo passeyya, tissopi lokadhātuyo passeyya, catassopi lokadhātuyo passeyya, pañcapi lokadhātuyo passeyya, dasapi lokadhātuyo passeyya, vīsampi [vīsatimpi (sī.)] lokadhātuyo passeyya, tiṃsampi lokadhātuyo passeyya, cattālīsampi lokadhātuyo passeyya, paññāsampi lokadhātuyo passeyya, satampi lokadhātuṃ passeyya, sahassimpi cūḷanikaṃ lokadhātuṃ passeyya, dvisahassimpi majjhimikaṃ lokadhātuṃ passeyya, tisahassimpi lokadhātuṃ passeyya, mahāsahassimpi lokadhātuṃ passeyya, yāvatakaṃ pana ākaṅkheyya tāvatakaṃ passeyya. Evaṃ parisuddhaṃ bhagavato dibbacakkhu. Evaṃ bhagavā dibbena cakkhunāpi cakkhumā.

Kathaṃ bhagavā paññācakkhunāpi cakkhumā? Bhagavā mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño paññāpabhedakusalo pabhinnañāṇo adhigatapaṭisambhido catuvesārajjappatto dasabaladhārī purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantañāṇo anantatejo anantayaso aḍḍho mahaddhano dhanavā netā vinetā anunetā paññapetā nijjhāpetā pekkhetā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā.

So hi bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. Natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya. Atītaṃ anāgataṃ paccuppannaṃ upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti. Yaṃ kiñci neyyaṃ nāma atthi jānitabbaṃ [atthi dhammaṃ jānitabbaṃ (ka.) mahāni. 156] attattho vā, parattho vā, ubhayattho vā, diṭṭhadhammiko vā attho, samparāyiko vā attho, uttāno vā attho, gambhīro vā attho, gūḷho vā attho, paṭicchanno vā attho, neyyo vā attho, nīto vā attho, anavajjo vā attho, nikkileso vā attho, vodāno vā attho, paramattho vā attho, sabbaṃ taṃ antobuddhañāṇe parivattati.

Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate appaṭihataṃ ñāṇaṃ, paccuppanne appaṭihataṃ ñāṇaṃ. Sabbaṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti. Sabbaṃ vacīkammaṃ… sabbaṃ manokammaṃ buddhassa bhagavato ñāṇānuparivatti. Yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ; neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ; neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi; aññamaññapariyantaṭṭhāyino te dhammā. Yathā dvinnaṃ samuggapaṭalānaṃ sammāphusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati, aññamaññapariyantaṭṭhāyino; evamevaṃ buddhassa bhagavato neyyañca ñāṇañca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ; neyyaṃ atikkamitvā ñāṇaṃ na pavattati, ñāṇaṃ atikkamitvā neyyapatho natthi; aññamaññapariyantaṭṭhāyino te dhammā.

Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā ākaṅkhapaṭibaddhā manasikārapaṭibaddhā cittuppādapaṭibaddhā. Sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesaṃ sattānaṃ bhagavā āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbābhabbe satte pajānāti. Sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati.

Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya antomahāsamudde parivattanti; evameva sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati. Yathā ye keci pakkhī antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti; evameva yepi te sāriputtasamā paññāya tepi buddhañāṇassa padese parivattanti; buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā abhibhavitvā tiṭṭhati. Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te pañhe abhisaṅkharitvā abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti gūḷhāni ca paṭicchannāni ca. Kathitā visajjitāva te pañhā bhagavatā honti niddiṭṭhakāraṇā upakkhittakā ca. Te bhagavato sampajjanti. Atha kho bhagavāva tattha atirocati, yadidaṃ paññāyāti. Evaṃ bhagavā paññācakkhunāpi cakkhumā.

Kathaṃ bhagavā buddhacakkhunāpi cakkhumā? Bhagavā buddhacakkhunā lokaṃ volokento [olokento (sī.)] addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante appekacce naparalokavajjabhayadassāvino viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakaṃ accuggamma tiṭṭhanti anupalittāni udakena; evamevaṃ bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante appekacce naparalokavajjabhayadassāvino viharante. Jānāti bhagavā – ‘‘ayaṃ puggalo rāgacarito, ayaṃ dosacarito, ayaṃ mohacarito, ayaṃ vitakkacarito, ayaṃ saddhācarito, ayaṃ ñāṇacarito’’ti. Rāgacaritassa bhagavā puggalassa asubhakathaṃ katheti; dosacaritassa bhagavā puggalassa mettābhāvanaṃ ācikkhati; mohacaritassa bhagavā puggalassa uddese paripucchāya kālena dhammassavane kālena dhammasākacchāya garusaṃvāse niveseti; vitakkacaritassa bhagavā puggalassa ānāpānassatiṃ ācikkhati; saddhācaritassa bhagavā puggalassa pasādanīyaṃ nimittaṃ ācikkhati buddhasubodhiṃ dhammasudhammataṃ saṅghasuppaṭipattiṃ sīlāni ca attano; ñāṇacaritassa bhagavā puggalassa vipassanānimittaṃ ācikkhati aniccākāraṃ dukkhākāraṃ anattākāraṃ.

> ‘‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
> Tathūpamaṃ dhammamayaṃ sumedha, pāsādamāruyha samantacakkhu;
> Sokāvatiṇṇaṃ janatamapetasoko, avekkhassu jātijarābhibhūta’’nti.

Evaṃ bhagavā buddhacakkhunāpi cakkhumā.

Kathaṃ bhagavā samantacakkhunāpi cakkhumā? Samantacakkhu vuccati sabbaññutañāṇaṃ. Bhagavā sabbaññutañāṇena upeto samupeto upagato samupagato upapanno samupapanno samannāgato.

> ‘‘Na tassa adiṭṭhamidhatthi kiñci, atho aviññātamajānitabbaṃ;
> Sabbaṃ abhiññāsi yadatthi neyyaṃ, tathāgato tena samantacakkhū’’ti.

Evaṃ bhagavā samantacakkhunāpi cakkhumāti – yathā dissati cakkhumā.

Sabbaṃ tamaṃ vinodetvāti sabbaṃ rāgatamaṃ dosatamaṃ mohatamaṃ mānatamaṃ diṭṭhitamaṃ kilesatamaṃ duccaritatamaṃ andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanikaṃ nuditvā panuditvā jahitvā pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvāti – sabbaṃ tamaṃ vinodetvā.

Ekova ratimajjhagāti. **Eko**ti bhagavā pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāya pahānaṭṭhena eko, ekantavītarāgoti eko, ekantavītadosoti eko, ekantavītamohoti eko, ekantanikkilesoti eko, ekāyanamaggaṃ gatoti eko, anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko.

Kathaṃ bhagavā pabbajjāsaṅkhātena eko? Bhagavā daharova samāno susu kāḷakeso bhadrena [bhaddena (syā.)] yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ vilapantānaṃ ñātisaṅghaṃ pahāya sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vattati pāleti yapeti yāpeti – evaṃ bhagavā pabbajjāsaṅkhātena eko.

Kathaṃ bhagavā adutiyaṭṭhena eko? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko carati, eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vattati pāleti yapeti yāpeti – evaṃ bhagavā adutiyaṭṭhena eko.

Kathaṃ bhagavā taṇhāya pahānaṭṭhena eko? So evaṃ eko adutiyo appamatto ātāpī pahitatto viharanto najjā nerañjarāya tīre bodhirukkhamūle mahāpadhānaṃ padahanto māraṃ sasenaṃ kaṇhaṃ namuciṃ pamattabandhuṃ vidhamitvā taṇhājāliniṃ visaritaṃ visattikaṃ pajahasi vinodesi byantiṃ akāsi anabhāvaṃ gamesi.

> ‘‘Taṇhādutiyo puriso, dīghamaddhānasaṃsaraṃ;
> Itthabhāvaññathābhāvaṃ [itthaṃ bhāvaññathābhāvaṃ (ka.) itivu. 15, 105], saṃsāraṃ nātivattati.
>
> ‘‘Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
> Vītataṇho anādāno, sato bhikkhu paribbaje’’ti.

Evaṃ bhagavā taṇhāya pahānaṭṭhena eko.

Kathaṃ bhagavā ekantavītarāgoti eko? Rāgassa pahīnattā ekantavītarāgoti eko, dosassa pahīnattā ekantavītadosoti eko, mohassa pahīnattā ekantavītamohoti eko, kilesānaṃ pahīnattā ekantanikkilesoti eko.

Kathaṃ bhagavā ekāyanamaggaṃ gatoti eko? Ekāyanamaggo vuccati cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo.

‘‘Ekāyanaṃ jātikhayantadassī, maggaṃ pajānāti hitānukampī;
Etena maggena tariṃsu [atariṃsu (syā.)] pubbe, tarissanti ye ca taranti ogha’’nti.

Evaṃ bhagavā ekāyanamaggaṃ gatoti eko.

Kathaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko? Bodhi vuccati catūsu maggesu ñāṇaṃ paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Bhagavā tena bodhiñāṇena ‘‘sabbe saṅkhārā aniccā’’ti bujjhi, ‘‘sabbe saṅkhārā dukkhā’’ti bujjhi, ‘‘sabbe dhammā anattā’’ti bujjhi, ‘‘avijjāpaccayā saṅkhārā’’ti bujjhi…pe… ‘‘jātipaccayā jarāmaraṇa’’nti bujjhi; ‘‘avijjānirodhā saṅkhāranirodho’’ti bujjhi…pe… ‘‘jātinirodhā jarāmaraṇanirodho’’ti bujjhi; ‘‘idaṃ dukkha’’nti bujjhi, ‘‘ayaṃ dukkhasamudayo’’ti bujjhi, ‘‘ayaṃ dukkhanirodho’’ti bujjhi, ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti bujjhi; ‘‘ime āsavā’’ti bujjhi…pe… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti bujjhi; ‘‘ime dhammā pariññeyyā’’ti bujjhi… pahātabbāti… bhāvetabbāti… sacchikātabbāti bujjhi, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’ntnti bujjhi.

Atha vā yaṃ kiñci bujjhitabbaṃ anubujjhitabbaṃ paṭibujjhitabbaṃ sambujjhitabbaṃ adhigantabbaṃ phassitabbaṃ sacchikātabbaṃ, sabbaṃ taṃ tena bodhiñāṇena bujjhi anubujjhi paṭibujjhi sambujjhi sammābujjhi adhigacchi phassesi sacchākāsi. Evaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko.

Ratimajjhagāti. **Rati**nti nekkhammaratiṃ vivekaratiṃ upasamaratiṃ sambodhiratiṃ ajjhagā samajjhagā adhigacchi phassesi sacchākāsīti – ekova ratimajjhagā.

Tenāha thero sāriputto –

‘‘Sadevakassa lokassa, yathā dissati cakkhumā;
Sabbaṃ tamaṃ vinodetvā, ekova ratimajjhagā’’ti.

192. **Taṃ buddhaṃ asitaṃ tādiṃ, akuhaṃ gaṇimāgataṃ;**
Bahūnamidha baddhānaṃ, atthi pañhena āgamaṃ.

Taṃ buddhaṃ asitaṃ tādinti. **Buddho**ti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ pāpuṇi [patto (syā.)], balesu ca vasībhāvaṃ pāpuṇi. **Buddho**ti kenaṭṭhena buddho? Bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, sabbaññutāya buddho, sabbadassāvitāya buddho, anaññaneyyatāya buddho, visavitāya buddho, khīṇāsavasaṅkhātena buddho, nirupakkilesasaṅkhātena buddho, ekantavītarāgoti buddho, ekantavītadosoti buddho, ekantavītamohoti buddho, ekantanikkilesoti buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivihatattā buddhipaṭilābhattā buddho. Buddhoti netaṃ mātarā kataṃ na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ. Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti, yadidaṃ buddhoti – taṃ buddhaṃ. **Asita**nti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca. Katamo taṇhānissayo? Yāva taṇhāsaṅkhātena sīmakataṃ odhikataṃ [pariyādikataṃ (syā.)] pariyantakataṃ pariggahitaṃ mamāyitaṃ – idaṃ mama, etaṃ mama, ettakaṃ mama, ettāvatā mama, mama rūpā saddā gandhā rasā phoṭṭhabbā, attharaṇā pāvuraṇā dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā, khettaṃ vatthuṃ hiraññaṃ suvaṇṇaṃ, gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, kevalampi mahāpathaviṃ taṇhāvasena mamāyati, yāvatā aṭṭhasataṃ taṇhāvicaritaṃ – ayaṃ taṇhānissayo.

Katamo diṭṭhinissayo? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikā diṭṭhi. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaññojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho viparītaggāho vipallāsaggāho micchāgāho ‘‘ayāthāvakasmiṃ yāthāvaka’’nti gāho yāvatā dvāsaṭṭhi diṭṭhigatāni – ayaṃ diṭṭhinissayo.

Buddhassa bhagavato taṇhānissayo pahīno, diṭṭhinissayo paṭinissaṭṭho; taṇhānissayassa pahīnattā diṭṭhinissayassa paṭinissaṭṭhattā bhagavā cakkhuṃ asito, sotaṃ… ghānaṃ… jivhaṃ… kāyaṃ… manaṃ asito, rūpe… sadde… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ … kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme asito anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – taṃ buddhaṃ asitaṃ.

Tādinti bhagavā pañcahākārehi tādī – iṭṭhāniṭṭhe tādī, cattāvīti tādī, tiṇṇāvīti tādī, muttāvīti tādī, taṃniddesā tādī.

Kathaṃ bhagavā iṭṭhāniṭṭhe tādī? Bhagavā lābhepi tādī, alābhepi tādī, yasepi tādī, ayasepi tādī, pasaṃsāyapi tādī nindāyapi tādī, sukhepi tādī, dukkhepi tādī; ekacce bāhaṃ gandhena limpeyyuṃ, ekacce bāhaṃ vāsiyā taccheyyuṃ, amukasmiṃ natthi rāgo, amukasmiṃ natthi paṭighaṃ, anunayapaṭighavippahīno ugghātinigghātivītivatto anurodhavirodhaṃ samatikkanto. Evaṃ bhagavā iṭṭhāniṭṭhe tādī.

Kathaṃ bhagavā cattāvīti tādī? Bhagavatā [bhagavato (syā.)] rāgo catto vanto mutto pahīno paṭinissaṭṭho, doso…pe… moho… kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā… sabbe duccaritā… sabbe darathā… sabbe pariḷāhā… sabbe santāpā … sabbākusalābhisaṅkhārā cattā vantā muttā pahīnā paṭinissaṭṭhā. Evaṃ bhagavā cattāvīti tādī.

Kathaṃ bhagavā tiṇṇāvīti tādī? Bhagavā kāmoghaṃ tiṇṇo, bhavoghaṃ tiṇṇo, diṭṭhoghaṃ tiṇṇo, avijjoghaṃ tiṇṇo, sabbaṃ saṃsārapathaṃ tiṇṇo uttiṇṇo nittiṇṇo atikkanto samatikkanto vītivatto. So vuṭṭhavāso ciṇṇacaraṇo gataddho gatadiso gatakoṭiyo pālitabrahmacariyo uttamadiṭṭhippatto bhāvitamaggo pahīnakileso paṭividdhākuppo sacchikatanirodho. Dukkhaṃ tassa pariññātaṃ, samudayo pahīno, maggo bhāvito, nirodho sacchikato, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ. So ukkhittapaḷigho [ukkhittapaligho (syā. ka.) mahāni. 6] saṃkiṇṇaparikkho abbūḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto pañcaṅgavippahīno chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño kevalī vusitavā uttamapuriso paramapuriso paramapattippatto. So nevācinati, nāpacinati; apacinitvā ṭhito neva pajahati, na upādiyati; pajahitvā ṭhito neva saṃsibbati, na usineti;

visinetvā ṭhito neva vidhūpeti, na sandhūpeti; vidhūpetvā ṭhito, asekhena sīlakkhandhena samannāgatattā ṭhito, asekhena samādhikkhandhena samannāgatattā ṭhito, asekhena paññākkhandhena samannāgatattā ṭhito, asekhena vimuttikkhandhena samannāgatattā ṭhito, asekhena vimuttiñāṇadassanakkhandhena samannāgatattā ṭhito, saccaṃ sampaṭipādiyitvā ṭhito, ejaṃ samatikkamitvā ṭhito, kilesaggiṃ pariyādiyitvā ṭhito, aparigamanatāya ṭhito, kaṭaṃ samādāya ṭhito, muttapaṭisevanatāya ṭhito, mettāya pārisuddhiyā ṭhito, karuṇāya pārisuddhiyā ṭhito, muditāya pārisuddhiyā ṭhito, upekkhāya pārisuddhiyā ṭhito, accantapārisuddhiyā ṭhito, atammayatāya pārisuddhiyā ṭhito, vimuttattā ṭhito, santusitattā ṭhito, khandhapariyante ṭhito, dhātupariyante ṭhito, āyatanapariyante ṭhito, gatipariyante ṭhito, upapattipariyante ṭhito, paṭisandhipariyante ṭhito, bhavapariyante ṭhito, saṃsārapariyante ṭhito, vaṭṭapariyante ṭhito, antime bhave ṭhito, antime samussaye ṭhito, antimadehadharo bhagavā.

‘‘Tassāyaṃ pacchimako bhavo, carimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi tassa punabbhavo’’ti.

Evaṃ bhagavā tiṇṇāvīti tādī.

Kathaṃ bhagavā muttāvīti tādī? Bhagavato rāgā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, dosā cittaṃ… mohā cittaṃ… kodhā… upanāhā… makkhā… paḷāsā… issāya… macchariyā… māyāya… sāṭheyyā… thambhā… sārambhā… mānā… atimānā… madā… pamādā… sabbakilesehi… sabbaduccaritehi… sabbadarathehi… sabbapariḷāhehi… sabbasantāpehi… sabbākusalābhisaṅkhārehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ. Evaṃ bhagavā muttāvīti tādī.

Kathaṃ bhagavā taṃniddesā tādī? Bhagavā sīle sati sīlavāti taṃniddesā tādī, saddhāya sati saddhoti taṃniddesā tādī, vīriye sati vīriyavāti taṃniddesā tādī, satiyā sati satimāti taṃniddesā tādī, samādhismiṃ sati samāhitoti taṃniddesā tādī, paññāya sati paññavāti taṃniddesā tādī, vijjāya sati tevijjoti taṃniddesā tādī, abhiññāya sati chaḷabhiññoti taṃniddesā tādī, dasabale sati dasabaloti taṃniddesā tādī. Evaṃ bhagavā taṃniddesā tādīti – taṃ buddhaṃ asitaṃ tādiṃ.

Akuhaṃ gaṇimāgatanti. **Akuho**ti tīṇi kuhanavatthūni – paccayapaṭisevanasaṅkhātaṃ kuhanavatthu, iriyāpathasaṅkhātaṃ kuhanavatthu, sāmantajappanasaṅkhātaṃ kuhanavatthu.

Katamaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu? Idha gahapatikā bhikkhuṃ nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. So pāpiccho icchāpakato atthiko [atittiko (sī.), itthiko (syā.), purābhedasuttaniddese pāṭhanānattaṃ natthi] cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ bhiyyokamyataṃ upādāya cīvaraṃ paccakkhāti, piṇḍapātaṃ paccakkhāti, senāsanaṃ paccakkhāti, gilānapaccayabhesajjaparikkhāraṃ paccakkhāti. So evamāha – ‘‘kiṃ samaṇassa mahagghena cīvarena! Etaṃ sāruppaṃ, yaṃ samaṇo susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ karitvā dhāreyya. Kiṃ samaṇassa mahagghena piṇḍapātena! Etaṃ sāruppaṃ, yaṃ samaṇo uñchācariyāya piṇḍiyālopena jīvitaṃ kappeyya. Kiṃ samaṇassa mahagghena senāsanena! Etaṃ sāruppaṃ, yaṃ samaṇo rukkhamūliko vā assa sosāniko vā abbhokāsiko vā. Kiṃ samaṇassa mahagghena gilānapaccayabhesajjaparikkhārena! Etaṃ sāruppaṃ, yaṃ samaṇo pūtimuttena haritakīkhaṇḍena osadhaṃ kareyyā’’ti tadupādāya lūkhaṃ cīvaraṃ dhāreti, lūkhaṃ piṇḍapātaṃ paribhuñjati, lūkhaṃ senāsanaṃ paṭisevati, lūkhaṃ gilānapaccayabhesajjaparikkhāraṃ paṭisevati. Tamenaṃ gahapatikā evaṃ jānanti – ‘‘ayaṃ samaṇo appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhavīriyo dhutavādo’’ti bhiyyo bhiyyo nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. So evamāha – ‘‘tiṇṇaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, saddhāya sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, deyyadhammassa sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, dakkhiṇeyyānaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati. Tumhākañcevāyaṃ saddhā atthi, deyyadhammo ca saṃvijjati, ahañca paṭiggāhako. Sace ahaṃ na paṭiggahessāmi, evaṃ tumhe puññena paribāhirā [paṭibāhirā (ka.)] bhavissatha, na mayhaṃ iminā attho, api ca tumhākaṃyeva anukampāya paṭiggaṇhāmī’’ti. Tadupādāya bahumpi cīvaraṃ paṭiggaṇhāti [paṭigaṇhati (sī.)], bahumpi piṇḍapātaṃ paṭiggaṇhāti, bahumpi senāsanaṃ paṭiggaṇhāti, bahumpi gilānapaccayabhesajjaparikkhāraṃ paṭiggaṇhāti. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu.

Katamaṃ iriyāpathasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo, ‘‘evaṃ maṃ jano sambhāvessatī’’ti gamanaṃ saṇṭhapeti, ṭhānaṃ saṇṭhapeti, nisajjaṃ saṇṭhapeti, sayanaṃ saṇṭhapeti, paṇidhāya gacchati, paṇidhāya tiṭṭhati, paṇidhāya nisīdati, paṇidhāya seyyaṃ kappeti, samāhito viya gacchati, samāhito viya tiṭṭhati, samāhito viya nisīdati, samāhito viya seyyaṃ kappeti, āpāthakajjhāyīva hoti. Yā evarūpā iriyāpathassa āṭhapanā ṭhapanā saṇṭhapanā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ iriyāpathasaṅkhātaṃ kuhanavatthu.

Katamaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo ‘‘evaṃ maṃ jano sambhāvessatī’’ti, ariyadhammasannissitaṃ vācaṃ bhāsati. ‘‘Yo evarūpaṃ cīvaraṃ dhāreti so samaṇo mahesakkho’’ti bhaṇati; ‘‘yo evarūpaṃ pattaṃ dhāreti… lohathālakaṃ dhāreti… dhammakaraṇaṃ [dhammakarakaṃ (sī. syā.) abhidhānappadīpikābhinavanissayaṃ oloketabbaṃ] dhāreti… parissāvanaṃ dhāreti… kuñcikaṃ dhāreti… upāhanaṃ dhāreti… kāyabandhanaṃ dhāreti… āyogaṃ dhāreti, so samaṇo mahesakkho’’ti bhaṇati; ‘‘yassa evarūpo upajjhāyo so samaṇo mahesakkho’’ti bhaṇati; ‘‘yassa evarūpo ācariyo… evarūpā samānupajjhāyakā… samānācariyakā… mittā… sandiṭṭhā… sambhattā… sahāyā, so samaṇo mahesakkho’’ti bhaṇati; ‘‘yo evarūpe vihāre vasati, so samaṇo mahesakkho’’ti bhaṇati; ‘‘yo evarūpe aḍḍhayoge vasati… pāsāde vasati… hammiye vasati… guhāyaṃ vasati… leṇe vasati… kuṭiyā vasati… kūṭāgāre vasati… aṭṭe vasati … māḷe vasati… uddaṇḍe vasati… upaṭṭhānasālāyaṃ vasati… maṇḍape vasati… rukkhamūle vasati, so samaṇo mahesakkho’’ti bhaṇati.

Atha vā korajikakorajiko, bhākuṭikabhākuṭiko, kuhakakuhako, lapakalapako, mukhasambhāvito ‘‘ayaṃ samaṇo imāsaṃ evarūpānaṃ vihārasamāpattīnaṃ lābhī’’ti. Tādisaṃ gambhīraṃ gūḷhaṃ nipuṇaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaññuttaṃ kathaṃ katheti. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu. Buddhassa bhagavato imāni tīṇi kuhanavatthūni pahīnāni samucchinnāni vūpasantāni paṭipassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. Tasmā buddho akuhoti – akuhaṃ.

Gaṇimāgatanti. **Gaṇī**ti gaṇī bhagavā. Gaṇācariyoti gaṇī, gaṇassa satthāti gaṇī, gaṇaṃ pariharatīti gaṇī, gaṇaṃ ovadatīti gaṇī, gaṇaṃ anusāsatīti gaṇī, visārado gaṇaṃ upasaṅkamatīti gaṇī, gaṇassa sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapetīti gaṇī, gaṇaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetīti gaṇī, bhikkhugaṇassa gaṇī, bhikkhunīgaṇassa gaṇī, upāsakagaṇassa gaṇī, upāsikāgaṇassa gaṇī, rājagaṇassa gaṇī, khattiyagaṇassa gaṇī, brāhmaṇagaṇassa gaṇī, vessagaṇassa gaṇī, suddagaṇassa gaṇī, brahmagaṇassa gaṇī, devagaṇassa gaṇī, saṅghiṃ [saṃghagaṇassa gaṇī (sī.)] gaṇiṃ gaṇācariyaṃ. **Āgata**nti upagataṃ samupagataṃ samupapannaṃ [sampattaṃ (bahūsu)] saṅkassanagaranti – akuhaṃ gaṇimāgataṃ.

Bahūnamidha baddhānanti. Bahūnaṃ khattiyānaṃ brāhmaṇānaṃ vessānaṃ suddānaṃ gahaṭṭhānaṃ pabbajitānaṃ devānaṃ manussānaṃ. **Baddhāna**nti baddhānaṃ baddhacarānaṃ paricārakānaṃ sissānanti – bahūnamidha baddhānaṃ.

Atthi pañhena āgamanti. Pañhena atthiko āgatomhi [atthikāmha āgatā (sī. ka.) evamīdisesu dvīsu padesupi bahuvacanena], pañhaṃ pucchitukāmo āgatomhi, pañhaṃ sotukāmo āgatomhīti. Evampi atthi pañhena āgamaṃ. Atha vā pañhatthikānaṃ pañhaṃ pucchitukāmānaṃ pañhaṃ sotukāmānaṃ āgamanaṃ abhikkamanaṃ upasaṅkamanaṃ payirupāsanaṃ [payirupāsanā (syā. ka.)] siyā atthīti.

Evampi atthi pañhena āgamaṃ. Atha vā pañhāgamo tuyhaṃ atthi, tvampi pahu [imāni tīṇi padāni natthi syā. potthake], tvamasi alamattho mayā pucchitaṃ kathetuṃ visajjetuṃ ‘‘vahassetaṃ bhāra’’nti. Evampi atthi pañhena āgamaṃ.

Tenāha thero sāriputto –

‘‘Taṃ buddhaṃ asitaṃ tādiṃ, akuhaṃ gaṇimāgataṃ;
Bahūnamidha baddhānaṃ, atthi pañhena āgama’’nti.

193. **Bhikkhuno vijigucchato, bhajato rittamāsanaṃ;**
Rukkhamūlaṃ susānaṃ vā, pabbatānaṃ guhāsu vā.

Bhikkhuno vijigucchatoti. **Bhikkhuno**ti puthujjanakalyāṇassa vā bhikkhuno sekkhassa vā bhikkhuno. **Vijigucchato**ti jātiyā vijigucchato, jarāya… byādhinā… maraṇena… sokehi… paridevehi… dukkhehi… domanassehi… upāyāsehi vijigucchato, nerayikena dukkhena… tiracchānayonikena dukkhena… pettivisayikena dukkhena… mānusikena [mānusakena (sī. syā.) mahāni. 171] dukkhena… gabbhokkantimūlakena dukkhena… gabbhaṭṭhitimūlakena dukkhena… gabbhavuṭṭhānamūlakena dukkhena… jātassūpanibandhakena dukkhena… jātassa parādheyyakena dukkhena… attūpakkamena dukkhena… parūpakkamena dukkhena… dukkhadukkhena… saṅkhāradukkhena … vipariṇāmadukkhena… cakkhurogena dukkhena… sotarogena dukkhena… ghānarogena dukkhena… jivhārogena dukkhena… kāyarogena dukkhena… sīsarogena dukkhena… kaṇṇarogena dukkhena… mukharogena dukkhena… dantarogena dukkhena… kāsena… sāsena… pināsena… ḍāhena… jarena… kucchirogena… mucchāya… pakkhandikāya… sūlāya… visūcikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena… dadduyā… kaṇḍuyā… kacchuyā… rakhasāya… vitacchikāya… lohitena… pittena… madhumehena… aṃsāya… piḷakāya… bhagandalena… pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena… opakkamikena ābādhena… kammavipākajena ābādhena… sītena… uṇhena… jighacchāya… pipāsāya… uccārena … passāvena… ḍaṃsamakasavātātapasarīsapasamphassena dukkhena… mātumaraṇena dukkhena… pitumaraṇena dukkhena… bhātumaraṇena… bhaginimaraṇena… puttamaraṇena … dhītumaraṇena… ñātibyasanena… bhogabyasanena… rogabyasanena… sīlabyasanena… diṭṭhibyasanena dukkhena vijigucchato aṭṭīyato harāyato jigucchatoti – bhikkhuno vijigucchato.

Bhajato rittamāsananti. **Āsana**ṃ vuccati yattha nisīdati – mañco pīṭhaṃ bhisi taṭṭikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāro palālasanthāro [palāsasanthāro (sī. syā.)]. Taṃ āsanaṃ asappāyarūpadassanena rittaṃ vivittaṃ pavivittaṃ, asappāyasaddassavanena rittaṃ vivittaṃ pavivittaṃ, asappāyehi pañcahi kāmaguṇehi rittaṃ vivittaṃ pavivittaṃ. Taṃ pavivittaṃ āsanaṃ bhajato sambhajato sevato nisevato saṃsevato paṭisevatoti – bhajato rittamāsanaṃ.

Rukkhamūlaṃ susānaṃ vāti. Rukkhamūlaṃyeva rukkhamūlaṃ, susānaṃyeva susānanti – rukkhamūlaṃ susānaṃ vā. **Pabbatānaṃ guhāsu vā**ti. Pabbatāyeva pabbatā, kandarāyeva kandarā, giriguhāyeva giriguhā. Pabbatantarikāyo vuccanti pabbatapabbhārāti – pabbatānaṃ guhāsu vā.

Tenāha thero sāriputto –

‘‘Bhikkhuno vijigucchato, bhajato rittamāsanaṃ;
Rukkhamūlaṃ susānaṃ vā, pabbatānaṃ guhāsu vā’’ti.

194. **Uccāvacesu sayanesu, kivanto** [gīvanto (syā.) moggallānabyākaraṇaṃ oloketabbaṃ] **tattha bheravā;**
Ye hi bhikkhu na vedheyya, nigghose sayanāsane.

Uccāvacesu sayanesūti. **Uccāvacesū**ti uccāvacesu hīnappaṇītesu chekapāpakesu. Sayanaṃ vuccati senāsanaṃ vihāro aḍḍhayogo pāsādo hammiyaṃ guhāti – uccāvacesu sayanesu. **Kivanto tattha bheravā**ti. **Kivanto**ti kivanto [kuvanto (sī.), gīvanto (syā.)] kūjanto nadanto saddaṃ karonto. Atha vā **kivanto**ti kati kittakā kīvatakā kīvabahukā te. **Bheravā**ti sīhā byagghā dīpī acchā taracchā kokā mahiṃsā hatthī ahi vicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vāti – kivanto tattha bheravā.

Ye hi bhikkhu na vedheyyāti. **Ye hī**ti ye hi bherave passitvā vā suṇitvā vā na vedheyya nappavedheyya na sampavedheyya na taseyya na uttaseyya na parittaseyya na bhāyeyya na santāsaṃ āpajjeyya, abhīrū assa acchambhī anutrāsī apalāyī, pahīnabhayabheravo vigatalomahaṃso vihareyyāti – ye hi bhikkhu na vedheyya.

Nigghose sayanāsaneti. Appasadde appanigghose vijanavāte manussarāhasseyyake paṭisallānasāruppe senāsaneti – nigghose sayanāsane.

Tenāha thero sāriputto –

‘‘Uccāvacesu sayanesu, kivanto tattha bheravā;
Ye hi bhikkhu na vedheyya, nigghose sayanāsane’’ti.

195. **Kati parissayā loke, gacchato agataṃ disaṃ;**
Ye bhikkhu abhisambhave, pantamhi sayanāsane.

Kati parissayā loketi. **Katī**ti kati kittakā kīvatakā kīvabahukā. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca. Katame pākaṭaparissayā? Sīhā byagghā dīpī acchā taracchā kokā mahiṃsā hatthī ahi vicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vā, cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso pināso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitaṃ pittaṃ madhumeho aṃsā piḷakā bhagandalā, pittasamuṭṭhānā ābādhā…pe… sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassā – ime vuccanti pākaṭaparissayā.

Katame paṭicchannaparissayā? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ rāgo doso moho kodho upanāho makkho paḷāso issā macchariyaṃ māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā – ime vuccanti paṭicchannaparissayā.

Parissayāti kenaṭṭhena parissayā? Parisahantīti parissayā, parihānāya saṃvattantīti parissayā, tatrāsayāti parissayā.

Kathaṃ parisahantīti parissayā? Te parissayā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddanti. Evaṃ parisahantīti – parissayā.

Kathaṃ parihānāya saṃvattantīti parissayā? Te parissayā kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Katamesaṃ kusalānaṃ dhammānaṃ? Sammāpaṭipadāya anulomapaṭipadāya apaccanīkapaṭipadāya aviruddhapaṭipadāya anvatthapaṭipadāya dhammānudhammapaṭipadāya sīlesu paripūrakāritāya indriyesu guttadvāratāya bhojane mattaññutāya jāgariyānuyogassa satisampajaññassa catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogassa catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogassa – imesaṃ kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Evaṃ parihānāya saṃvattantīti – parissayā.

Kathaṃ tatrāsayāti parissayā? Tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayā. Yathā bile bilāsayā pāṇā sayanti, dake dakāsayā pāṇā sayanti, vane vanāsayā pāṇā sayanti, rukkhe rukkhāsayā pāṇā sayanti; evameva tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayāti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Sāntevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ na phāsu viharati. Kathañca, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharati? Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya uppajjanti pāpakā akusalā dhammā sarasaṅkappā saññojaniyā, tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsikoti vuccati. Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati. Evaṃ kho, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharatī’’ti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Tayome, bhikkhave, antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko, doso, bhikkhave…pe… moho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā’’.

‘‘Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhantamaṃ [andhatamaṃ (syā. ka.) mahāni. 156; itivu. 88] tadā hoti, yaṃ lobho sahate naraṃ.

‘‘Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ doso sahate naraṃ.

‘‘Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

‘‘Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
Andhantamaṃ tadā hoti, yaṃ moho sahate nara’’nti.

Evampi tatrāsayāti – parissayā. Vuttañhetaṃ bhagavatā –

‘‘Tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya. Katame tayo? Lobho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya; doso kho, mahārāja…pe… moho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya. Ime kho, mahārāja, tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā’’ti.

‘‘Lobho doso ca moho ca, purisaṃ pāpacetasaṃ;
Hiṃsanti attasambhūtā, tacasāraṃva samphala’’nti.

Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Rāgo ca doso ca itonidānā, aratī ratī lomahaṃso itojā;
Ito samuṭṭhāya manovitakkā, kumārakā dhaṅkamivossajantī’’ti.

Evampi tatrāsayāti – parissayā. **Loke**ti manussaloketi – kati parissayā loke.

Gacchato agataṃ disanti. Agatā disā vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Agatapubbā sā disā na sā disā gatapubbā iminā dīghena addhunā.

‘‘Samatittikaṃ anavasesaṃ, telapattaṃ yathā parihareyya;
Evaṃ sacittamanurakkhe, patthayāno [patthayamāno (syā.)] disaṃ agatapubbaṃ’’.

Agatapubbaṃ disaṃ vajato gacchato abhikkamatoti – gacchato agataṃ disaṃ.

Ye bhikkhu abhisambhaveti. **Ye**ti ye parissaye abhisambhaveyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – ye bhikkhu abhisambhave.

Pantamhi sayanāsaneti. Ante pante pariyante selante vā vanante vā nadante vā udakante vā yattha na kasīyati na vapīyati, janantaṃ atikkamitvā manussānaṃ anupacāre senāsaneti – pantamhi sayanāsane.

Tenāha thero sāriputto –

‘‘Kati parissayā loke, gacchato agataṃ disaṃ;
Ye bhikkhu abhisambhave, pantamhi sayanāsane’’ti.

196. **Kyāssa byappathayo assu, kyāssassu idha gocarā;**
Kāni sīlabbatānāssu, pahitattassa bhikkhuno.

Kyāssa byappathayo assūti. Kīdisena byappathena samannāgato assa kiṃsaṇṭhitena kiṃpakārena kiṃpaṭibhāgenāti vacīpārisuddhiṃ pucchati. Katamā vacīpārisuddhi? Idha bhikkhu musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Catūhi vacīsucaritehi samannāgato catudosāpagataṃ vācaṃ bhāsati, bāttiṃsāya tiracchānakathāya ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharati. Dasa kathāvatthūni katheti, seyyathidaṃ – appicchakathaṃ santuṭṭhikathaṃ pavivekakathaṃ asaṃsaggakathaṃ vīriyārambhakathaṃ sīlakathaṃ samādhikathaṃ paññākathaṃ vimuttikathaṃ vimuttiñāṇadassanakathaṃ satipaṭṭhānakathaṃ sammappadhānakathaṃ iddhipādakathaṃ indriyakathaṃ balakathaṃ bojjhaṅgakathaṃ maggakathaṃ phalakathaṃ nibbānakathaṃ katheti. Vācāya yato yatto paṭiyatto gutto gopito rakkhito saṃvuto – ayaṃ vacīpārisuddhi. Edisāya vacīpārisuddhiyā samannāgato assāti – kyāssa byappathayo assu.

Kyāssassu idha gocarāti. Kīdisena gocarena samannāgato assa kiṃsaṇṭhitena kiṃpakārena kiṃpaṭibhāgenāti gocaraṃ pucchati. Atthi gocaro, atthi agocaro.

Katamo agocaro? Idhekacco vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārīgocaro [thūlakumārīgocaro (syā. ka.)] vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti, pānāgāragocaro vā hoti, saṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṃsaggena. Yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni akkosakaparibhāsakāni anatthakāmāni ahitakāmāni aphāsukāmāni ayogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirupāsati – ayaṃ vuccati agocaro.

Atha vā antaragharaṃ paviṭṭho vīthiṃ paṭipanno asaṃvuto gacchati, hatthiṃ olokento, assaṃ olokento, rathaṃ olokento, pattiṃ olokento, itthiyo olokento, purise olokento, kumārikāyo olokento, kumārake olokento, antarāpaṇaṃ olokento, gharamukhāni olokento, uddhaṃ olokento [ullokento (sī. ka.) mahāni. 157 natthi pāṭhanānattaṃ], adho olokento, disāvidisaṃ vipekkhamāno gacchati – ayampi vuccati agocaro.

Atha vā cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ…pe… manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa na saṃvarāya paṭipajjati, na rakkhati manindriyaṃ manindriye na saṃvaraṃ āpajjati – ayampi vuccati agocaro.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti, evarūpaṃ visūkadassanaṃ anuyutto hoti – ayampi vuccati agocaro.

Pañcapi kāmaguṇā agocarā. Vuttañhetaṃ bhagavatā – ‘‘mā, bhikkhave, agocare caratha paravisaye. Agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno agocaro paravisayo? Yadidaṃ pañca kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ayaṃ vuccati, bhikkhave, bhikkhuno agocaro paravisayo’’ – ayampi vuccati agocaro.

Katamo gocaro? Idha bhikkhu na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārīgocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti, na pānāgāragocaro hoti, asaṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṃsaggena. Yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvapajjotāni isivātapaṭivātāni atthakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirupāsati – ayampi vuccati gocaro.

Atha vā bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno saṃvuto gacchati, na hatthiṃ olokento, na assaṃ olokento, na rathaṃ olokento, na pattiṃ olokento…pe… na disāvidisaṃ vipekkhamāno gacchati – ayampi vuccati gocaro.

Atha vā bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti…pe… manindriye saṃvaraṃ āpajjati – ayampi vuccati gocaro.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ ananuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ…pe… anīkadassanaṃ iti vā iti, evarūpā visūkadassanā paṭivirato hoti – ayampi vuccati gocaro.

Cattāropi satipaṭṭhānā gocaro. Vuttañhetaṃ bhagavatā – ‘‘gocare, bhikkhave, caratha sake pettike visaye. Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati, vedanāsu…pe. … citte…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, bhikkhuno gocaro sako pettiko visayo – ayampi vuccati gocaro. Edisena gocarena samannāgato assā’’ti – kyāssassu idha gocarā.

Kāni sīlabbatānāssūti. Kīdisena sīlabbatena samannāgato assa kiṃsaṇṭhitena kiṃpakārena kiṃpaṭibhāgenāti sīlabbatapārisuddhiṃ pucchati. Katamā sīlabbatapārisuddhi? Atthi sīlañceva vatañca, atthi vataṃ na sīlaṃ. Katamaṃ sīlañceva vatañca? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yo tattha saññamo saṃvaro avītikkamo – idaṃ sīlaṃ. Yaṃ samādānaṃ – taṃ vataṃ. Saṃvaraṭṭhena sīlaṃ, samādānaṭṭhena vataṃ – idaṃ vuccati sīlañceva vatañca.

Katamaṃ vataṃ na sīlaṃ? Aṭṭha dhutaṅgāni – āraññikaṅgaṃ, piṇḍapātikaṅgaṃ, paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, sapadānacārikaṅgaṃ, khalupacchābhattikaṅgaṃ, nesajjikaṅgaṃ, yathāsanthatikaṅgaṃ – idaṃ vuccati vataṃ na sīlaṃ. Vīriyasamādānampi vuccati vataṃ na sīlaṃ. Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisabalena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatīti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ na sīlaṃ.

‘‘Nāsissaṃ na pivissāmi, vihārato na nikkhame [na nikkhamiṃ (syā.) mahāni. 17];
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate’’ti.

Cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ na sīlaṃ. Na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatīti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. Na tāvāhaṃ imamhā āsanā vuṭṭhahissāmi… na tāvāhaṃ imamhā caṅkamā orohissāmi… vihārā nikkhamissāmi… aḍḍhayogā nikkhamissāmi… pāsādā nikkhamissāmi… hammiyā… guhāya… leṇā… kuṭiyā… kūṭāgārā… aṭṭā… māḷā… uddaṇḍā… upaṭṭhānasālāya… maṇḍapā… rukkhamūlā nikkhamissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatīti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. Imasmiññeva pubbaṇhasamayaṃ ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmīti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ. Imasmiññeva majjhanhikasamayaṃ… sāyanhasamayaṃ … purebhattaṃ… pacchābhattaṃ… purimayāmaṃ… majjhimayāmaṃ… pacchimayāmaṃ… kāḷe… juṇhe… vasse… hemante… gimhe… purime vayokhandhe… majjhime vayokhandhe… pacchime vayokhandhe ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmīti – cittaṃ paggaṇhāti padahati. Evarūpampi vīriyasamādānaṃ vuccati vataṃ, na sīlaṃ – ayaṃ sīlabbatapārisuddhi. Edisāya [kīdisāya (sī.), īdisāya (syā.)] sīlabbatapārisuddhiyā samannāgato assāti – kāni sīlabbatānāssu.

Pahitattassa bhikkhunoti. **Pahitattassā**ti āraddhavīriyassa thāmagatassa daḷhaparakkamassa anikkhittacchandassa anikkhittadhurassa kusalesu dhammesu. Atha vā pesitattassa yassatthāya pesito attatthe ca ñāye ca lakkhaṇe ca kāraṇe ca ṭhānāṭhāne ca. ‘‘Sabbe saṅkhārā aniccā’’ti pesitattassa, ‘‘sabbe saṅkhārā dukkhā’’ti pesitattassa, ‘‘sabbe dhammā anattā’’ti pesitattassa, ‘‘avijjāpaccayā saṅkhārā’’ti pesitattassa …pe… ‘‘jātipaccayā jarāmaraṇa’’nti pesitattassa, ‘‘avijjānirodhā saṅkhāranirodho’’ti pesitattassa…pe… ‘‘jātinirodhā jarāmaraṇanirodho’’ti pesitattassa, ‘‘idaṃ dukkha’’nti pesitattassa… pe… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti pesitattassa, ‘‘ime āsavā’’ti pesitattassa…pe… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti pesitattassa, ‘‘ime dhammā abhiññeyyā’’ti pesitattassa…pe… ‘‘ime dhammā sacchikātabbā’’ti pesitattassa, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca pesitattassa, pañcannaṃ upādānakkhandhānaṃ… catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca pesitattassa, ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’ntnti pesitattassa. **Bhikkhuno**ti puthujjanakalyāṇakassa vā bhikkhuno sekkhassa vā bhikkhunoti – pahitattassa bhikkhuno.

Tenāha thero sāriputto –

‘‘Kyāssa byappathayo assu, kyāssassu idha gocarā;
Kāni sīlabbatānāssu, pahitattassa bhikkhuno’’ti.

197. **Kaṃ so sikkhaṃ samādāya, ekodi nipako sato;**
Kammāro rajatasseva, niddhame malamattano.

Kaṃ so sikkhaṃ samādāyāti kaṃ so sikkhaṃ ādāya samādāya ādiyitvā samādiyitvā gaṇhitvā parāmasitvā abhinivisitvāti – kaṃ so sikkhaṃ samādāya.

Ekodi nipako satoti. **Ekodī**ti ekaggacitto avikkhittacitto avisāhaṭamānaso samatho samādhindriyaṃ samādhibalaṃ…pe… sammāsamādhi. **Nipako**ti nipako paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu…pe… citte…pe… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato. So vuccati satoti – sato. Kaṃ so sikkhaṃ samādāyāti adhisīlasikkhaṃ pucchati. **Ekodī**ti adhicittasikkhaṃ pucchati. **Nipako**ti adhipaññāsikkhaṃ pucchati. **Sato**ti pārisuddhiṃ pucchatīti – kaṃ so sikkhaṃ samādāya, ekodi nipako sato.

Kammāro rajatasseva, niddhame malamattanoti. Kammāro vuccati suvaṇṇakāro, rajataṃ vuccati jātarūpaṃ. Yathā suvaṇṇakāro jātarūpassa oḷārikampi malaṃ dhamati sandhamati niddhamati, majjhimakampi malaṃ dhamati sandhamati niddhamati, sukhumakampi malaṃ dhamati sandhamati niddhamati; evameva bhikkhu attano oḷārikepi kilese dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti, majjhimakepi kilese… sukhumakepi kilese dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti.

Atha vā bhikkhu attano rāgamalaṃ dosamalaṃ mohamalaṃ mānamalaṃ diṭṭhimalaṃ kilesamalaṃ duccaritamalaṃ andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanikaṃ dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti.

Atha vā sammādiṭṭhiyā micchādiṭṭhiṃ dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. Sammāsaṅkappena micchāsaṅkappaṃ…pe… sammāvācāya micchāvācaṃ… sammākammantena micchākammantaṃ… sammāājīvena micchāājīvaṃ… sammāvāyāmena micchāvāyāmaṃ… sammāsatiyā micchāsatiṃ… sammāsamādhinā micchāsamādhiṃ… sammāñāṇena micchāñāṇaṃ… sammāvimuttiyā micchāvimuttiṃ dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti.

Atha vā ariyena aṭṭhaṅgikena maggena sabbe kilese sabbe duccarite sabbe darathe sabbe pariḷāhe sabbe santāpe sabbākusalābhisaṅkhāre dhamati sandhamati niddhamati pajahati vinodeti byantiṃ karoti anabhāvaṃ gametīti – kammāro rajatasseva niddhame malamattano.

Tenāha thero sāriputto –

‘‘Kaṃ so sikkhaṃ samādāya, ekodi nipako sato;
Kammāro rajatasseva, niddhame malamattano’’ti.

198. **Vijigucchamānassa yadidaṃ phāsu, [sāriputtāti bhagavā]**
Rittāsanaṃ sayanaṃ sevato ve;
Sambodhikāmassa yathānudhammaṃ, taṃ te pavakkhāmi yathā pajānaṃ.

Vijigucchamānassa yadidaṃ phāsūti. **Vijigucchamānassā**ti jātiyā vijigucchamānassa, jarāya… byādhinā… maraṇena… sokehi … paridevehi… dukkhehi… domanassehi… upāyāsehi…pe… diṭṭhibyasanena dukkhena vijigucchamānassa aṭṭīyamānassa [aṭṭiyamānassa (syā. ka.)] harāyamānassāti – vijigucchamānassa. **Yadidaṃ phāsū**ti yaṃ phāsuvihāraṃ taṃ kathayissāmi. Katamo phāsuvihāro? Sammāpaṭipadā anulomapaṭipadā apaccanīkapaṭipadā aviruddhapaṭipadā anvatthapaṭipadā dhammānudhammapaṭipadā sīlesu paripūrakāritā indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satisampajaññaṃ cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo nibbānañca nibbānagāminī ca paṭipadā – ayaṃ phāsuvihāroti – vijigucchamānassa yadidaṃ phāsu.

Sāriputtāti bhagavāti. Taṃ theraṃ nāmenālapati. **Bhagavā**ti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggakaṇḍakoti bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji [paṭibhaji (sī. syā.) mahāni. 50 natthi pāṭhanānattaṃ] dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā; bhaji vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ āruppasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhiññāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā; bhagavāti netaṃ nāmaṃ mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ; vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – sāriputtāti bhagavā.

Rittāsanaṃ sayanaṃ sevato veti. Āsanaṃ vuccati yattha nisīdati – mañco pīṭhaṃ bhisi taṭṭikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāro palālasanthāro. Sayanaṃ vuccati senāsanaṃ vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. Taṃ sayanāsanaṃ asappāyarūpadassanena rittaṃ vivittaṃ pavivittaṃ, asappāyasaddassavanena…pe… asappāyehi pañcahi kāmaguṇehi rittaṃ vivittaṃ pavivittaṃ. Taṃ sayanāsanaṃ sevato nisevato saṃsevato paṭisevatoti – rittāsanaṃ sayanaṃ sevato ve.

Sambodhikāmassa yathānudhammanti. Sambodhi vuccati catūsu maggesu ñāṇaṃ paññā paññindriyaṃ paññābalaṃ…pe… dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Taṃ sambodhiṃ bujjhitukāmassa anubujjhitukāmassa paṭibujjhitukāmassa sambujjhitukāmassa adhigantukāmassa phassitukāmassa sacchikātukāmassāti – sambodhikāmassa.

Yathānudhammanti katame bodhiyā anudhammā? Sammāpaṭipadā anulomapaṭipadā apaccanīkapaṭipadā aviruddhapaṭipadā anvatthapaṭipadā dhammānudhammapaṭipadā sīlesu paripūrakāritā indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satisampajaññaṃ – ime vuccanti bodhiyā anudhammā. Atha vā catunnaṃ maggānaṃ pubbabhāge vipassanā – ime vuccanti bodhiyā anudhammāti – sambodhikāmassa yathānudhammaṃ.

Taṃ te pavakkhāmi yathā pajānanti. **Ta**nti bodhiyā anudhammaṃ. **Pavakkhāmī**ti pavakkhāmi ācikkhissāmi desessāmi paññapessāmi paṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsissāmi. **Yathā pajāna**nti yathā pajānaṃ yathā pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto na itihitihaṃ na itikirāya na paramparāya na piṭakasampadāya na takkahetu na nayahetu na ākāraparivitakkena na diṭṭhinijjhānakkhantiyā sāmaṃ sayamabhiññātaṃ attapaccakkhaṃ dhammaṃ, taṃ kathayissāmīti – taṃ te pavakkhāmi yathā pajānaṃ.

Tenāha bhagavā –

‘‘Vijigucchamānassa yadidaṃ phāsu, [sāriputtāti bhagavā]
Rittāsanaṃ sayanaṃ sevato ve;
Sambodhikāmassa yathānudhammaṃ, taṃ te pavakkhāmi yathā pajāna’’nti.

199. **Pañcannaṃ dhīro bhayānaṃ na bhāye, bhikkhu sato sapariyantacārī;**
Ḍaṃsādhipātānaṃ sarīsapānaṃ [siriṃsapānaṃ (sī. ka.)], **manussaphassānaṃ catuppadānaṃ.**

Pañcannaṃ dhīro bhayānaṃ na bhāyeti. **Dhīro**ti dhīro paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. Dhīro pañcannaṃ bhayānaṃ na bhāyeyya na taseyya na santaseyya na uttaseyya na parittaseyya na santāsaṃ āpajjeyya, abhīrū assa acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃso vihareyyāti – pañcannaṃ dhīro bhayānaṃ na bhāye.

Bhikkhu sato sapariyantacārīti. **Bhikkhū**ti puthujjanakalyāṇako vā bhikkhu sekkho vā bhikkhu. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu…pe… citte… dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato – so vuccati sato. **Sapariyantacārī**ti cattāro pariyantā – sīlasaṃvarapariyanto, indriyasaṃvarapariyanto, bhojane mattaññutāpariyanto, jāgariyānuyogapariyanto.

Katamo sīlasaṃvarapariyanto? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Antopūtibhāvaṃ paccavekkhamāno anto sīlasaṃvarapariyante carati, mariyādaṃ na bhindati – ayaṃ sīlasaṃvarapariyanto.

Katamo indriyasaṃvarapariyanto? Idha bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ…pe… cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ susaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā nānvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Ādittapariyāyaṃ paccavekkhamāno anto indriyasaṃvarapariyante carati, mariyādaṃ na bhindati – ayaṃ indriyasaṃvarapariyanto.

Katamo bhojane mattaññutāpariyanto? Idha bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. Akkhabbhañjanavaṇapaṭicchādanaputtamaṃsūpamaṃ paccavekkhamāno anto bhojane mattaññutāpariyante carati, mariyādaṃ na bhindati – ayaṃ bhojane mattaññutāpariyanto.

Katamo jāgariyānuyogapariyanto? Idha bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Bhaddekarattavihāraṃ [bhaddekarattivihāraṃ (sī. ka.)] paccavekkhamāno anto jāgariyānuyogapariyante carati, mariyādaṃ na bhindati – ayaṃ jāgariyānuyogapariyantoti – bhikkhu sato sapariyantacārī.

Ḍaṃsādhipātānaṃ sarīsapānanti. Ḍaṃsā vuccanti piṅgalamakkhikāyo. Adhipātakā vuccanti sabbāpi makkhikāyo. Kiṃkāraṇā adhipātakā vuccanti sabbāpi makkhikāyo? Tā uppatitvā uppatitvā khādanti; taṃkāraṇā adhipātakā vuccanti sabbāpi makkhikāyo. Sarīsapā vuccanti ahīti – ḍaṃsādhipātānaṃ sarīsapānaṃ.

Manussaphassānaṃ catuppadānanti. Manussaphassā vuccanti corā vā assu mānavā vā katakammā vā akatakammā vā. Te bhikkhuṃ pañhaṃ vā puccheyyuṃ vādaṃ vā āropeyyuṃ akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viroseyyuṃ hiṃseyyuṃ vihiṃseyyuṃ heṭheyyuṃ viheṭheyyuṃ ghāteyyuṃ upaghāteyyuṃ upaghātaṃ vā kareyyuṃ. Yo koci manussato upaghāto – manussaphasso. **Catuppadānan**ti sīhā byagghā dīpi acchā taracchā kokā mahiṃsā hatthī. Te bhikkhuṃ maddeyyuṃ khādeyyuṃ hiṃseyyuṃ vihiṃseyyuṃ heṭheyyuṃ viheṭheyyuṃ ghāteyyuṃ upaghāteyyuṃ upaghātaṃ vā kareyyuṃ. Catuppadato upaghāto yaṃ kiñci catuppadabhayanti – manussaphassānaṃ catuppadānaṃ.

Tenāha bhagavā –

‘‘Pañcannaṃ dhīro bhayānaṃ na bhāye, bhikkhu sato sapariyantacārī;
Ḍaṃsādhipātānaṃ sarīsapānaṃ, manussaphassānaṃ catuppadāna’’nti.

200. **Paradhammikānampi na santaseyya, disvāpi tesaṃ bahubheravāni;**
Athāparāni abhisambhaveyya, parissayāni kusalānuesī.

Paradhammikānampi na santaseyya, disvāpi tesaṃ bahubheravānīti. Paradhammikā vuccanti satta sahadhammike ṭhapetvā ye keci buddhe dhamme saṅghe appasannā. Te bhikkhuṃ pañhaṃ vā puccheyyuṃ vādaṃ vā āropeyyuṃ akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viroseyyuṃ hiṃseyyuṃ vihiṃseyyuṃ heṭheyyuṃ viheṭheyyuṃ ghāteyyuṃ upaghāteyyuṃ upaghātaṃ vā kareyyuṃ. Tesaṃ bahubherave passitvā vā suṇitvā vā na vedheyya na pavedheyya na sampavedheyya na taseyya na santaseyya na uttaseyya na parittaseyya na bhāyeyya na santāsaṃ āpajjeyya, abhīrū assa acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃso vihareyyāti – paradhammikānampi na santaseyya disvāpi tesaṃ bahubheravāni.

Athāparāni abhisambhaveyya, parissayāni kusalānuesīti. Athāparānipi atthi abhisambhotabbāni abhibhavitabbāni ajjhottharitabbāni pariyādiyitabbāni madditabbāni. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca…pe… evampi tatrāsayāti – parissayā. **Kusalānuesī**ti sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ aviruddhapaṭipadaṃ anvatthapaṭipadaṃ…pe… ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ esantena gavesantena pariyesantena parissayā abhisambhotabbā abhibhavitabbā ajjhottharitabbā pariyādiyitabbā madditabbāti – athāparāni abhisambhaveyya parissayāni kusalānuesī.

Tenāha bhagavā –

‘‘Paradhammikānampi na santaseyya, disvāpi tesaṃ bahubheravāni;
Athāparāni abhisambhaveyya, parissayāni kusalānuesī’’ti.

201. **Ātaṅkaphassena khudāya phuṭṭho, sītaṃ athuṇhaṃ** [atuṇhaṃ (sī. ka.)] **adhivāsayeyya;**
So tehi phuṭṭho bahudhā anoko, vīriyaparakkamaṃ daḷhaṃ kareyya.

Ātaṅkaphassena khudāya phuṭṭhoti. Ātaṅkaphasso vuccati rogaphasso. Rogaphassena phuṭṭho pareto samohito samannāgato assa; cakkhurogena phuṭṭho pareto samohito samannāgato assa, sotarogena… ghānarogena… jivhārogena… kāyarogena…pe… ḍaṃsamakasavātātapasarīsapasamphassena phuṭṭho pareto samohito samannāgato assa. Khudā vuccati chātako. Chātakena phuṭṭho pareto samohito samannāgato assāti – ātaṅkaphassena khudāya phuṭṭho.

Sītaṃ athuṇhaṃ adhivāsayeyyāti. **Sīta**nti dvīhi kāraṇehi sītaṃ hoti – abbhantaradhātuppakopavasena [abbhantaradhātusaṅkopavasena (syā.)] vā sītaṃ hoti, bahiddhā utuvasena vā sītaṃ hoti. **Uṇha**nti dvīhi kāraṇehi uṇhaṃ hoti – abbhantaradhātuppakopavasena vā uṇhaṃ hoti, bahiddhā utuvasena vā uṇhaṃ hotīti – sītaṃ athuṇhaṃ. **Adhivāsayeyyā**ti khamo assa sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ [tippānaṃ (sī. syā.)] kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko assāti – sītaṃ athuṇhaṃ adhivāsayeyya.

So tehi phuṭṭho bahudhā anokoti. **So tehī**ti ātaṅkaphassena ca khudāya ca sītena ca uṇhena ca phuṭṭho pareto samohito samannāgato assāti – so tehi phuṭṭho. **Bahudhā**ti anekavidhehi ākārehi phuṭṭho pareto samohito samannāgato assāti – so tehi phuṭṭho bahudhā. **Anoko**ti abhisaṅkhārasahagataviññāṇassa okāsaṃ na karotītipi – anoko. Atha vā kāyaduccaritassa vacīduccaritassa manoduccaritassa okāsaṃ na karotītipi – anokoti – so tehi phuṭṭho bahudhā anoko.

Vīriyaparakkamaṃ daḷhaṃ kareyyāti. Vīriyaparakkamo vuccati yo cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī appaṭivānī thāmo dhiti asithilaparakkamatā anikkhittacchandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo. **Vīriyaparakkamaṃ daḷhaṃ kareyyā**ti. Vīriyaṃ parakkamaṃ daḷhaṃ kareyya thiraṃ kareyya, daḷhasamādāno assa avatthitasamādānoti – vīriyaparakkamaṃ daḷhaṃ kareyya.

Tenāha bhagavā –

‘‘Ātaṅkaphassena khudāya phuṭṭho, sītaṃ athuṇhaṃ adhivāsayeyya;
So tehi phuṭṭho bahudhā anoko, vīriyaparakkamaṃ daḷhaṃ kareyyā’’ti.

202. **Theyyaṃ na kāre na musā bhaṇeyya, mettāya phasse tasathāvarāni;**
Yadāvilattaṃ manaso vijaññā, kaṇhassa pakkhoti vinodayeyya.

Theyyaṃ na kāre na musā bhaṇeyyāti. **Theyyaṃ na kāre**ti idha bhikkhu adinnādānaṃ pahāya adinnādānā paṭivirato assa dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā vihareyyāti – theyyaṃ na kāre. **Na musā bhaṇeyyā**ti idha bhikkhu musāvādaṃ pahāya musāvādā paṭivirato assa saccavādī saccasandho theto paccayiko avisaṃvādako lokassāti – theyyaṃ na kāre na musā bhaṇeyya.

Mettāya phasse tasathāvarānīti. **Mettā**ti yā sattesu metti mettāyanā mettāyitattaṃ anudayā anudayanā anudayitattaṃ [anuddayā (sī.) evamīdisesu dvīsu padesupi dvibhāvavasena. anudā anudāyanā anudāyitattaṃ (syā. ka.)] hitesitā anukampā abyāpādo abyāpajjo [abyāpajjho (syā. ka.)] adoso kusalamūlaṃ. **Tasā**ti yesaṃ tasitā taṇhā appahīnā, yesañca bhayabheravā appahīnā. Kiṃkāraṇā vuccanti tasā? Te tasanti uttasanti paritasanti bhāyanti santāsaṃ āpajjanti; taṃkāraṇā vuccanti tasā. **Thāvarā**ti yesaṃ tasitā taṇhā pahīnā, yesañca bhayabheravā pahīnā. Kiṃkāraṇā vuccanti thāvarā? Te na tasanti na uttasanti na paritasanti na bhāyanti santāsaṃ na āpajjanti; taṃkāraṇā vuccanti thāvarā. **Mettāya phasse tasathāvarānī**ti. Tase ca thāvare ca mettāya phasseyya phareyya, mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihareyyāti – mettāya phasse tasathāvarāni.

Yadāvilattaṃ manaso vijaññāti. **Yadā**ti yadā. **Manaso**ti yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Kāyaduccaritena cittaṃ āvilaṃ hoti luḷitaṃ eritaṃ ghaṭṭitaṃ calitaṃ bhantaṃ avūpasantaṃ. Vacīduccaritena…pe… manoduccaritena… rāgena… dosena… mohena… kodhena… upanāhena… makkhena… paḷāsena… issāya… macchariyena… māyāya… sāṭheyyena… thambhena… sārambhena… mānena… atimānena… madena… pamādena… sabbakilesehi… sabbaduccaritehi… sabbadarathehi… sabbapariḷāhehi… sabbasantāpehi… sabbākusalābhisaṅkhārehi cittaṃ āvilaṃ hoti luḷitaṃ eritaṃ ghaṭṭitaṃ calitaṃ bhantaṃ avūpasantaṃ. **Yadāvilattaṃ manaso vijaññā**ti. Cittassa āvilabhāvaṃ jāneyya ājāneyya vijāneyya paṭivijāneyya paṭivijjheyyāti – yadāvilattaṃ manaso vijaññā.

Kaṇhassa pakkhoti vinodayeyyāti. **Kaṇho**ti yo so māro kaṇho adhipati antagu namuci pamattabandhu. Kaṇhassa pakkho mārapakkho mārapāso mārabaḷisaṃ mārāmisaṃ māravisayo māranivāso māragocaro mārabandhananti pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti. Evampi kaṇhassa pakkhoti vinodayeyya. Atha vā kaṇhassa pakkho mārapakkho akusalapakkho dukkhuddayo dukkhavipāko nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattanikoti pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti. Evampi kaṇhassa pakkhoti vinodayeyya.

Tenāha bhagavā –

‘‘Theyyaṃ na kāre na musā bhaṇeyya, mettāya phasse tasathāvarāni;
Yadāvilattaṃ manaso vijaññā, kaṇhassa pakkhoti vinodayeyyā’’ti.

203. **Kodhātimānassa vasaṃ na gacche, mūlampi tesaṃ palikhañña tiṭṭhe;**
Athappiyaṃ vā pana appiyaṃ vā, addhā bhavanto abhisambhaveyya.

Kodhātimānassa vasaṃ na gaccheti. **Kodho**ti yo cittassa āghāto paṭighāto…pe… caṇḍikkaṃ asuropo anattamanatā cittassa. **Atimāno**ti idhekacco paraṃ atimaññati jātiyā vā gottena vā…pe… aññataraññatarena vā vatthunā. **Kodhātimānassa vasaṃ na gacche**ti. Kodhassa ca atimānassa ca vasaṃ na gaccheyya, kodhañca atimānañca pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – kodhātimānassa vasaṃ na gacche.

Mūlampi tesaṃ palikhañña tiṭṭheti. Katamaṃ kodhassa mūlaṃ? Avijjā mūlaṃ, ayoniso manasikāro mūlaṃ, asmimāno mūlaṃ, ahirikaṃ mūlaṃ, anottappaṃ mūlaṃ, uddhaccaṃ mūlaṃ – idaṃ kodhassa mūlaṃ. Katamaṃ atimānassa mūlaṃ? Avijjā mūlaṃ, ayoniso manasikāro mūlaṃ, asmimāno mūlaṃ, ahirikaṃ mūlaṃ, anottappaṃ mūlaṃ, uddhaccaṃ mūlaṃ – idaṃ atimānassa mūlaṃ. **Mūlampi tesaṃ palikhañña tiṭṭhe**ti. Kodhassa ca atimānassa ca mūlaṃ palikhaṇitvā uddharitvā samuddharitvā uppāṭayitvā samuppāṭayitvā pajahitvā vinodetvā byantiṃ karitvā anabhāvaṃ gametvā tiṭṭheyya santiṭṭheyyāti – mūlampi tesaṃ palikhañña tiṭṭhe.

Athappiyaṃ vā pana appiyaṃ vā, addhā bhavanto abhisambhavaiyyāti. **Athā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – athāti. **Piyā**ti dve piyā – sattā vā saṅkhārā vā. Katame sattā piyā? Idha yāssa [yassa (syā.) suttamālā oloketabbā] te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā puttā vā dhītā vā mittā vā amaccā vā ñātī vā sālohitā vā – ime sattā piyā. Katame saṅkhārā piyā? Manāpikā rūpā manāpikā saddā… gandhā… rasā… phoṭṭhabbā – ime saṅkhārā piyā. **Appiyā**ti dve appiyā – sattā vā saṅkhārā vā. Katame sattā appiyā? Idha yāssa te honti anatthakāmā ahitakāmā aphāsukāmā ayogakkhemakāmā jīvitā voropetukāmā – ime sattā appiyā. Katame saṅkhārā appiyā? Amanāpikā rūpā amanāpikā saddā, gandhā… rasā… phoṭṭhabbā – ime saṅkhārā appiyā. **Addhā**ti ekaṃsavacanaṃ nissaṃsayavacanaṃ nikkaṅkhavacanaṃ advejjhavacanaṃ adveḷhakavacanaṃ niyyānikavacanaṃ apaṇṇakavacanaṃ avatthāpanavacanametaṃ – addhāti. **Athappiyaṃ vā pana appiyaṃ vā, addhā bhavanto abhisambhaveyyā**ti. Piyāppiyaṃ sātāsātaṃ sukhadukkhaṃ somanassadomanassaṃ iṭṭhāniṭṭhaṃ abhisambhavanto vā abhibhaveyya adhibhavanto vā abhisambhaveyyāti – athappiyaṃ vā pana appiyaṃ vā addhā bhavanto abhisambhaveyya.

Tenāha bhagavā –

> ‘‘Kodhātimānassa vasaṃ na gacche, mūlampi tesaṃ palikhañña tiṭṭhe;
> Athappiyaṃ vā pana appiyaṃ vā, addhā bhavanto abhisambhaveyyā’’ti.

204. **Paññaṃ purakkhatvā kalyāṇapīti, vikkhambhaye tāni parissayāni;**
Aratiṃ sahetha sayanamhi pante, caturo sahetha paridevadhamme.

Paññaṃ purakkhatvā kalyāṇapītīti. **Paññā**ti yā paññā pajānanā vicayo pavicayo dhammavicayo…pe… amoho sammādiṭṭhi. **Paññaṃ purakkhatvā**ti idhekacco paññaṃ purato katvā carati paññādhajo paññāketu paññādhipateyyo vicayabahulo pavicayabahulo pekkhāyanabahulo [okkhāyanabahulo (bahūsu)] sampekkhāyanabahulo [samokkhāyanabahulo (sī. syā.)] vibhūtavihārī taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyoti. Evampi paññaṃ purakkhatvā.

Atha vā gacchanto vā ‘‘gacchāmī’’ti pajānāti, ṭhito vā ‘‘ṭhitomhī’’ti pajānāti, nisinno vā ‘‘nisinnomhī’’ti pajānāti, sayāno vā ‘‘sayānomhī’’ti pajānāti, yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānātīti. Evampi paññaṃ purakkhatvā.

Atha vā abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhibhāve sampajānakārī hotīti. Evampi paññaṃ purakkhatvā.

Kalyāṇapītīti buddhānussativasena uppajjati pīti pāmojjaṃ [pāmujjaṃ (syā.)] – kalyāṇapītīti. Dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati ānāpānassati maraṇassati kāyagatāsativasena upasamānussativasena uppajjati pīti pāmojjaṃ – kalyāṇapītīti – paññaṃ purakkhatvā kalyāṇapīti.

Vikkhambhaye tāni parissayānīti. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca…pe… ime vuccanti pākaṭaparissayā…pe… ime vuccanti paṭicchannaparissayā…pe… evampi tatrāsayāti – parissayā. **Vikkhambhaye tāni parissayānī**ti. Tāni parissayāni vikkhambheyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – vikkhambhaye tāni parissayāni.

Aratiṃ sahetha sayanamhi panteti. **Aratī**ti yā arati aratitā anabhirati anabhiramaṇā [anabhiramanā (bahūsu) vibha. 856] ukkaṇṭhitā paritassitā. **Sayanamhi pante**ti pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu aratiṃ saheyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – aratiṃ sahetha sayanamhi pante.

Caturo sahetha paridevadhammeti. Cattāro paridevanīye dhamme saheyya parisaheyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – caturo sahetha paridevadhamme.

Tenāha bhagavā –

‘‘Paññaṃ purakkhatvā kalyāṇapīti, vikkhambhaye tāni parissayāni;
Aratiṃ sahetha sayanamhi pante, caturo sahetha paridevadhamme’’ti.

205. **Kiṃsū asissaṃ kuva vā** [kuhiṃ vā (sī.), kuvaṃ vā (syā.), kutha vā (ka.)] **asissaṃ, dukkhaṃ vata settha kuvajja sessaṃ;**
Ete vitakke paridevaneyye, vinayetha sekho aniketacārī [aniketasārī (syā.)] **.**

Kiṃsū asissaṃ kuva vā asissanti. **Kiṃsū asissāmī**ti kiṃ bhuñjissāmi odanaṃ vā kummāsaṃ vā sattuṃ vā macchaṃ vā maṃsaṃ vāti – kiṃsū asissaṃ. **Kuva vā asissa**nti kattha bhuñjissāmi khattiyakule vā brāhmaṇakule vā vessakule vā suddakule vāti – kiṃsū asissaṃ kuva vā asissaṃ.

Dukkhaṃ vata settha kuvajja sessanti imaṃ rattiṃ dukkhaṃ sayittha phalake vā taṭṭikāya vā cammakhaṇḍe vā tiṇasanthāre vā paṇṇasanthāre vā palālasanthāre vā. Āgāmirattiṃ [āgamanarattiṃ (syā.)] kattha sukhaṃ sayissāmi mañce vā pīṭhe vā bhisiyā vā bimbohane vā vihāre vā aḍḍhayoge vā pāsāde vā hammiye vā guhāya vāti – dukkhaṃ vata settha kuvajja sessaṃ.

Ete vitakke paridevaneyyeti. **Ete vitakke**ti dve piṇḍapātapaṭisaññutte vitakke, dve senāsanapaṭisaññutte vitakke. **Paridevaneyye**ti ādevaneyye paridevaneyyeti – ete vitakke paridevaneyye.

Vinayetha sekho aniketacārīti. **Sekho**ti kiṃkāraṇā vuccati sekho? Sikkhatīti – sekho. Kiñca sikkhati? Adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati. Katamā adhisīlasikkhā…pe… ayaṃ adhipaññāsikkhā. Imā tisso sikkhāyo āvajjanto sikkhati, jānanto passanto paccavekkhanto cittaṃ adhiṭṭhahanto sikkhati, saddhāya adhimuccanto sikkhati, vīriyaṃ paggaṇhanto, satiṃ upaṭṭhapento, cittaṃ samādahanto, paññāya pajānanto sikkhati, abhiññeyyaṃ abhijānanto sikkhati, pariññeyyaṃ parijānanto, pahātabbaṃ pajahanto, bhāvetabbaṃ bhāvento, sacchikātabbaṃ sacchikaronto sikkhati ācarati samācarati samādāya sikkhati. Taṃkāraṇā vuccati – sekho. Vinayāya paṭivinayāya pahānāya vūpasamāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya. Imā tisso sikkhāyo āvajjanto sikkheyya jānanto…pe… sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – vinayetha sekho.

Aniketacārīti. Kathaṃ niketacārī hoti? Idhekacco kulapalibodhena samannāgato hoti, gaṇapalibodhena… āvāsapalibodhena… cīvarapalibodhena… piṇḍapātapalibodhena… senāsanapalibodhena… gilānapaccayabhesajjaparikkhārapalibodhena samannāgato hoti. Evaṃ niketacārī hoti. Kathaṃ aniketacārī hoti? Idha bhikkhu na kulapalibodhena samannāgato hoti, na gaṇapalibodhena… na āvāsapalibodhena… na cīvarapalibodhena… na piṇḍapātapalibodhena… na senāsanapalibodhena… na gilānapaccayabhesajjaparikkhārapalibodhena samannāgato hoti. Evaṃ aniketacārī hoti.

‘‘Magadhaṃ gatā kosalaṃ gatā, ekacciyā pana vajjibhūmiyā;
Migā viya asaṅghacārino [māgadhā visaṅghacārino (syā.)], aniketā viharanti bhikkhavo.

‘‘Sādhu caritakaṃ sādhu sucaritaṃ, sādhu sadā aniketavihāro;
Atthapucchanaṃ padakkhiṇaṃ kammaṃ, etaṃ sāmaññaṃ akiñcanassā’’ti.

Vinayetha sekho aniketacārī. Tenāha bhagavā –

‘‘Kiṃsū asissaṃ kuva vā asissaṃ, dukkhaṃ vata settha kuvajja sessaṃ;
Ete vitakke paridevaneyye, vinayetha sekho aniketacārī’’ti.

206. Annañca laddhā vasanañca kāle, mattaṃ sa jaññā [mattaṃ so jaññā (syā.)] **idha tosanatthaṃ;**
So tesu gutto yatacāri gāme, rusitopi [dūsitopi (ka.)] **vācaṃ pharusaṃ na vajjā.**

Annañca laddhā vasanañca kāleti. **Anna**nti odano kummāso sattu maccho maṃsaṃ. **Vasana**nti cha cīvarāni – khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅgaṃ. **Annañca laddhā vasanañca kāle**ti. Cīvaraṃ labhitvā piṇḍapātaṃ labhitvā na kuhanāya, na lapanāya, na nemittikatāya, na nippesikatāya, na lābhena lābhaṃ nijigīsanatāya, na dārudānena, na veḷudānena, na pattadānena, na pupphadānena, na phaladānena, na sinānadānena, na cuṇṇadānena, na mattikādānena, na dantakaṭṭhadānena, na mukhodakadānena, na cātukamyatāya, na muggasūpyatāya, na pāribhaṭyatāya, na pīṭhamaddikatāya, na vatthuvijjāya, na tiracchānavijjāya, na aṅgavijjāya, na nakkhattavijjāya, na dūtagamanena, na pahiṇagamanena, na jaṅghapesanikena, na vejjakammena, na piṇḍapaṭipiṇḍakena, na dānānuppadānena dhammena samena laddhā labhitvā adhigantvā vinditvā paṭilabhitvāti – annañca laddhā vasanañca kāle.

Mattaṃ sa jaññā idha tosanatthanti. **Mattaṃ sa jaññā**ti dvīhi kāraṇehi mattaṃ jāneyya – paṭiggahaṇato vā paribhogato vā. Kathaṃ paṭiggahaṇato mattaṃ jānāti? Thokepi diyyamāne kulānudayāya [kulānuddayāya (sī. ka.)] kulānurakkhāya kulānukampāya paṭiggaṇhāti, bahukepi diyyamāne kāyaparihārikaṃ cīvaraṃ paṭiggaṇhāti kucchiparihārikaṃ piṇḍapātaṃ paṭiggaṇhāti. Evaṃ paṭiggahaṇato mattaṃ jānāti. Kathaṃ paribhogato mattaṃ jānāti?

Paṭisaṅkhā yoniso cīvaraṃ paṭisevati yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṃ.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca.

Paṭisaṅkhā yoniso senāsanaṃ paṭisevati yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṃ.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati yāvadeva uppannānaṃ veyyābyādhikānaṃ [veyyābādhikānaṃ (sī. syā.)] vedanānaṃ paṭighātāya abyāpajjaparamatāya.

Evaṃ paribhogato mattaṃ jānāti. **Mattaṃ sa jaññā**ti. Imehi dvīhi kāraṇehi mattaṃ jāneyya ājāneyya paṭivijāneyya paṭivijjheyyāti – mattaṃ sa jaññā.

Idha tosanatthanti. Idha bhikkhu santuṭṭho hoti itarītarena cīvarena itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno, ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti, na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato – ayaṃ vuccati bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

Puna caparaṃ bhikkhu santuṭṭho hoti itarītarena piṇḍapātena itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno, ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṃseti, na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato – ayaṃ vuccati bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

Puna caparaṃ bhikkhu santuṭṭho hoti itarītarena senāsanena itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca senāsanaṃ na paritassati, laddhā ca senāsanaṃ agadhito amucchito anajjhāpanno, ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkaṃseti, na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato – ayaṃ vuccati bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

Puna caparaṃ bhikkhu santuṭṭho hoti itarītarena gilānapaccayabhesajjaparikkhārena, itarītaragilānapaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādī, na ca gilānapaccayabhesajjaparikkhārahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca gilānapaccayabhesajjaparikkhāraṃ na paritassati, laddhā ca gilānapaccayabhesajjaparikkhāraṃ agadhito amucchito anajjhāpanno, ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaragilānapaccayabhesajjaparikkhārasantuṭṭhiyā nevattānukkaṃseti, na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato – ayaṃ vuccati bhikkhu porāṇe aggaññe ariyavaṃse ṭhitoti – mattaṃ sa jaññā idha tosanatthaṃ.

So tesu gutto yatacāri gāmeti. **So tesu gutto**ti cīvare piṇḍapāte senāsane gilānapaccayabhesajjaparikkhāre gutto gopito rakkhito saṃvutoti. Evampi so tesu gutto. Atha vā āyatanesu gutto gopito rakkhito saṃvutoti. Evampi so tesu gutto.

Yatacāri gāmeti gāme yato yatto paṭiyatto gutto gopito rakkhito saṃvutoti – so tesu gutto yatacāri gāme.

Rusitopi vācaṃ pharusaṃ na vajjāti. Dūsito khuṃsito vambhito ghaṭṭito garahito upavadito pharusena kakkhaḷena nappaṭivajjā nappaṭibhaṇeyya, akkosantaṃ na paccakkoseyya, rosantaṃ nappaṭiroseyya, bhaṇḍantaṃ na paṭibhaṇḍeyya, na kalahaṃ kareyya, na bhaṇḍanaṃ kareyya, na viggahaṃ kareyya, na vivādaṃ kareyya, na medhagaṃ kareyya, kalahaṃ bhaṇḍanaṃ viggahaṃ vivādaṃ medhagaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, kalahabhaṇḍanaviggahavivādamedhagā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – rusitopi vācaṃ pharusaṃ na vajjā.

Tenāha bhagavā –

> ‘‘Annañca laddhā vasanañca kāle, mattaṃ sa jaññā idha tosanatthaṃ;
> So tesu gutto yatacāri gāme, rusitopi vācaṃ pharusaṃ na vajjā’’ti.

207. **Okkhittacakkhu na ca pādalolo, jhānānuyutto bahujāgarassa;**
Upekkhamārabbha samāhitatto, takkāsayaṃ kukkuccañcupacchinde
[kukkucciyūpacchinde (syā.)] **.**

Okkhittacakkhu na ca pādaloloti. Kathaṃ khittacakkhu hoti? Idhekacco bhikkhu cakkhulolo, cakkhuloliyena samannāgato hoti, ‘‘adiṭṭhaṃ dakkhitabbaṃ, diṭṭhaṃ samatikkamitabba’’nti ārāmena ārāmaṃ uyyānena uyyānaṃ gāmena gāmaṃ nigamena nigamaṃ nagarena nagaraṃ raṭṭhena raṭṭhaṃ janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ anuyutto ca hoti rūpadassanāya. Evampi khittacakkhu hoti.

Atha vā bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno asaṃvuto gacchati hatthiṃ olokento, assaṃ olokento, rathaṃ olokento, pattiṃ olokento, itthiyo olokento, purise olokento, kumārake olokento, kumārikāyo olokento, antarāpaṇaṃ olokento, gharamukhāni olokento, uddhaṃ olokento, adho olokento, disāvidisaṃ vipekkhamāno [pekkhamāno (bahūsu)] gacchati. Evampi khittacakkhu hoti.

Atha vā bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya nappaṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Evampi khittacakkhu hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā. Evampi khittacakkhu hoti.

Kathaṃ na khittacakkhu hoti? Idhekacco bhikkhu na cakkhulolo na cakkhuloliyena samannāgato hoti ‘‘adiṭṭhaṃ dakkhitabbaṃ diṭṭhaṃ samatikkamitabba’’nti na ārāmena ārāmaṃ na uyyānena uyyānaṃ na gāmena gāmaṃ na nigamena nigamaṃ na nagarena nagaraṃ na raṭṭhena raṭṭhaṃ na janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ ananuyutto ca hoti rūpadassanāya. Evampi na khittacakkhu hoti.

Atha vā bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno saṃvuto gacchati na hatthiṃ olokento…pe… na disāvidisaṃ vipekkhamāno gacchati. Evampi na khittacakkhu hoti.

Atha vā bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti…pe… cakkhundriye saṃvaraṃ āpajjati. Evampi na khittacakkhu hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā…pe… anīkadassanaṃ iti vā. Evarūpā visūkadassanānuyogā paṭivirato hoti. Evampi na khittacakkhu hotīti – okkhittacakkhu.

Na ca pādaloloti. Kathaṃ pādalolo hoti? Idhekacco bhikkhu pādalolo pādaloliyena samannāgato hoti, ārāmena ārāmaṃ…pe… dīghacārikaṃ anavaṭṭhitacārikaṃ anuyutto hoti rūpadassanāya. Evampi pādalolo hoti.

Atha vā bhikkhu antopi saṅghārāme pādalolo pādaloliyena samannāgato hoti, na atthahetu na kāraṇahetu uddhato avūpasantacitto pariveṇato pariveṇaṃ gacchati. Vihārato…pe… iti bhavābhavakathaṃ katheti. Evampi pādalolo hoti.

Na ca pādaloloti. Pādaloliyaṃ pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya, pādaloliyā ārato assa virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyya, paṭisallānārāmo assa paṭisallānarato ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgāraṃ jhāyī jhānarato ekattamanuyutto sadatthagarukoti – okkhittacakkhu na ca pādalolo.

Jhānānuyutto bahujāgarassāti. **Jhānānuyutto**ti dvīhi kāraṇehi jhānānuyutto – anuppannassa vā paṭhamassa jhānassa uppādāya yutto payutto āyutto samāyutto, anuppannassa vā dutiyassa jhānassa…

tatiyassa jhānassa… catutthassa jhānassa uppādāya yutto payutto āyutto samāyuttoti. Evampi jhānānuyutto. Atha vā uppannaṃ vā paṭhamaṃ jhānaṃ āsevati bhāveti bahulīkaroti [bahuliṃ karoti (ka.)], uppannaṃ vā dutiyaṃ jhānaṃ … tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ āsevati bhāveti bahulīkarotīti. Evampi jhānānuyutto.

Bahujāgarassāti idha bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi katvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetīti – jhānānuyutto bahujāgarassa.

Upekkhamārabbha samāhitattoti. **Upekkhā**ti yā catutthe jhāne upekkhā upekkhanā ajjhupekkhanā cittasamatā cittappassaddhatā majjhattatā cittassa. **Samāhitatto**ti yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi. **Upekkhamārabbha samāhitatto**ti. Catutthe jhāne upekkhaṃ ārabbha ekaggacitto avikkhittacitto avisāhaṭamānasoti – upekkhamārabbha samāhitatto.

Takkāsayaṃ kukkuccañcupacchindeti. **Takkā**ti nava vitakkā – kāmavitakko, byāpādavitakko, vihiṃsāvitakko, ñātivitakko, janapadavitakko, amaravitakko, parānudayatāpaṭisaññutto vitakko, lābhasakkārasilokapaṭisaññutto vitakko, anavaññattipaṭisaññutto vitakko – ime vuccanti nava vitakkā. Kāmavitakkānaṃ kāmasaññāsayo, byāpādavitakkānaṃ byāpādasaññāsayo, vihiṃsāvitakkānaṃ vihiṃsāsaññāsayo. Atha vā takkānaṃ vitakkānaṃ saṅkappānaṃ avijjāsayo, ayoniso manasikāro āsayo, asmimāno āsayo, anottappaṃ āsayo, uddhaccaṃ āsayo.

Kukkuccanti hatthakukkuccampi kukkuccaṃ pādakukkuccampi kukkuccaṃ hatthapādakukkuccampi kukkuccaṃ, akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā, vajje avajjasaññitā. Yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho – idaṃ vuccati kukkuccaṃ.

Api ca dvīhi kāraṇehi uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho – katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho? ‘‘Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita’’nti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. ‘‘Kataṃ me vacīduccaritaṃ… kataṃ me manoduccaritaṃ… kato me pāṇātipāto, akatā me pāṇātipātā veramaṇī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. ‘‘Kataṃ me adinnādānaṃ… kato me kāmesumicchācāro… kato me musāvādo… katā me pisuṇavācā… katā me pharusavācā… kato me samphappalāpo… katā me abhijjhā… kato me byāpādo… katā me micchādiṭṭhi, akatā me sammādiṭṭhī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. Evaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho.

Atha vā ‘‘sīlesumhi na paripūrakārī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘indriyesumhi aguttadvāro’’ti… ‘‘bhojane amattaññūmhī’’ti… ‘‘jāgariyaṃ ananuyuttomhī’’ti… ‘‘na satisampajaññena samannāgatomhī’’ti… ‘‘abhāvitā me cattāro satipaṭṭhānā’’ti… ‘‘abhāvitā me cattāro sammappadhānā’’ti… ‘‘abhāvitā me cattāro iddhipādā’’ti… ‘‘abhāvitāni me pañcindriyānī’’ti… ‘‘abhāvitāni me pañca balānī’’ti… ‘‘abhāvitā me satta bojjhaṅgā’’ti… ‘‘abhāvito me ariyo aṭṭhaṅgiko maggo’’ti… ‘‘dukkhaṃ me apariññāta’’nti… ‘‘dukkhasamudayo me appahīno’’ti… ‘‘maggo me abhāvito’’ti… ‘‘nirodho me asacchikato’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. **Takkāsayaṃ kukkuccañcupacchinde**ti. Takkañca takkāsayañca kukkuccañca upacchindeyya chindeyya ucchindeyya samucchindeyya pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – takkāsayaṃ kukkuccañcupacchinde.

Tenāha bhagavā –

‘‘Okkhittacakkhu na ca pādalolo, jhānānuyutto bahujāgarassa;
Upekkhamārabbha samāhitatto, takkāsayaṃ kukkuccañcupacchinde’’ti.

208. **Cudito vacībhi satimābhinande, sabrahmacārīsu khilaṃ pabhinde;**
Vācaṃ pamuñce kusalaṃ nātivelaṃ, janavādadhammāya na cetayeyya.

Cudito vacībhi satimābhinandeti. **Cudito**ti upajjhāyā vā ācariyā vā samānupajjhāyakā vā samānācariyakā vā mittā vā sandiṭṭhā vā sambhattā vā sahāyā vā codenti – ‘‘idaṃ te, āvuso, ayuttaṃ, idaṃ te appattaṃ, idaṃ te asāruppaṃ, idaṃ te asīlaṭṭha’’nti. Satiṃ upaṭṭhapetvā taṃ codanaṃ nandeyya abhinandeyya modeyya anumodeyya iccheyya sādiyeyya patthayeyya pihayeyya abhijappeyya. Yathā itthī vā puriso vā daharo yuvā maṇḍanajātiko sīsaṃnhāto uppalamālaṃ vā vassikamālaṃ vā adhimuttakamālaṃ vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpetvā nandeyya abhinandeyya modeyya anumodeyya iccheyya sādiyeyya patthayeyya pihayeyya abhijappeyya; evameva satiṃ upaṭṭhapetvā taṃ codanaṃ nandeyya abhinandeyya modeyya anumodeyya iccheyya sādiyeyya patthayeyya pihayeyya abhijappeyya.

‘‘Nidhīnaṃva [nidhinaṃva (ka.) dha. pa. 76] pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje.

‘‘Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo;
Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo’’ti.

Cudito vacībhi satimābhinande, sabrahmacārīsu khilaṃ pabhindeti. **Sabrahmacārī**ti ekakammaṃ ekuddeso samasikkhatā. **Sabrahmacārīsu khilaṃ pabhinde**ti. Sabrahmacārīsu āhatacittataṃ khilajātataṃ pabhindeyya, pañcapi cetokhile bhindeyya, tayopi cetokhile bhindeyya, rāgakhilaṃ dosakhilaṃ mohakhilaṃ bhindeyya pabhindeyya sambhindeyyāti – sabrahmacārīsu khilaṃ pabhinde.

Vācaṃ pamuñce kusalaṃ nātivelanti. Ñāṇasamuṭṭhitaṃ vācaṃ muñceyya, atthūpasaṃhitaṃ dhammūpasaṃhitaṃ kālena sāpadesaṃ pariyantavatiṃ vācaṃ muñceyya pamuñceyyāti – vācaṃ pamuñce kusalaṃ. **Nātivela**nti. **Velā**ti dve velā – kālavelā ca sīlavelā ca. Katamā kālavelā? Kālātikkantaṃ vācaṃ na bhāseyya, velātikkantaṃ vācaṃ na bhāseyya, kālavelātikkantaṃ vācaṃ na bhāseyya, kālaṃ asampattaṃ vācaṃ na bhāseyya, velaṃ asampattaṃ vācaṃ na bhāseyya, kālavelaṃ asampattaṃ vācaṃ na bhāseyya.

‘‘Yo ve [ca (syā.)] kāle asampatte, ativelañca bhāsati;
Evaṃ so nihato seti, kokilāyeva [kokiliyāva (syā.)] atrajo’’ti.

Ayaṃ kālavelā. Katamā sīlavelā? Ratto vācaṃ na bhāseyya, duṭṭho vācaṃ na bhāseyya, mūḷho vācaṃ na bhāseyya, musāvādaṃ na bhāseyya, pisuṇavācaṃ na bhāseyya, pharusavācaṃ na bhāseyya, samphappalāpaṃ na bhāseyya na katheyya na bhaṇeyya na dīpayeyya na vohareyya. Ayaṃ sīlavelāti – vācaṃ pamuñce kusalaṃ nātivelaṃ.

Janavādadhammāya na cetayeyyāti. **Janā**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. Janassa vādāya upavādāya nindāya garahāya akittiyā avaṇṇahārikāya sīlavipattiyā vā ācāravipattiyā vā diṭṭhivipattiyā vā ājīvavipattiyā vā na cetayeyya cetanaṃ na uppādeyya cittaṃ na uppādeyya saṅkappaṃ na uppādeyya manasikāraṃ na uppādeyyāti – janavādadhammāya na cetayeyya.

Tenāha bhagavā –

‘‘Cudito vacībhi satimābhinande, sabrahmacārīsu khilaṃ pabhinde;
Vācaṃ pamuñce kusalaṃ nātivelaṃ, janavādadhammāya na cetayeyyā’’ti.

209. **Athāparaṃ pañca rajāni loke, yesaṃ satīmā vinayāya sikkhe;**
Rūpesu saddesu atho rasesu, gandhesu phassesu sahetha rāgaṃ.

Athāparaṃ pañca rajāni loketi. **Athā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – athāti. **Pañca rajānī**ti rūparajo, saddarajo, gandharajo, rasarajo, phoṭṭhabbarajo.

‘‘Rāgo rajo na ca pana reṇu vuccati, rāgassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitvā [paṭivinoditvā (ka.)] paṇḍitā, viharanti te vigatarajassa sāsane.

‘‘Doso rajo na ca pana reṇu vuccati…pe…;
Viharanti te vigatarajassa sāsane.

‘‘Moho rajo na ca pana reṇu vuccati…pe…;
Viharanti te vigatarajassa sāsane’’.

Loketi apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloketi – athāparaṃ pañca rajāni loke.

Yesaṃ satīmā vinayāya sikkheti. **Yesa**nti rūparāgassa saddarāgassa gandharāgassa rasarāgassa phoṭṭhabbarāgassa. **Satīmā**ti yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo – ayaṃ vuccati sati. Imāya satiyā upeto samupeto upagato samupagato upapanno samupapanno samannāgato. So vuccati satimā. **Sikkhe**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. Katamā adhisīlasikkhā…pe… ayaṃ adhipaññāsikkhā. **Yesaṃ satīmā vinayāya sikkhe**ti. Satimā puggalo yesaṃ rūparāgassa saddarāgassa gandharāgassa rasarāgassa phoṭṭhabbarāgassa vinayāya paṭivinayāya pahānāya vūpasamāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya adhicittampi sikkheyya adhipaññampi sikkheyya, imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya…pe… sacchikātabbaṃ sacchikaronto sikkheyya ācareyya samācareyya samādāya vatteyyāti – yesaṃ satīmā vinayāya sikkhe.

Rūpesu saddesu atho rasesu, gandhesu phassesu sahetha rāganti. Rūpesu saddesu gandhesu rasesu phoṭṭhabbesu rāgaṃ saheyya parisaheyya abhibhaveyya ajjhotthareyya pariyādiyeyya maddeyyāti – rūpesu saddesu atho rasesu gandhesu phassesu sahetha rāgaṃ.

Tenāha bhagavā –

‘‘Athāparaṃ pañca rajāni loke, yesaṃ satīmā vinayāya sikkhe;
Rūpesu saddesu atho rasesu, gandhesu phassesu sahetha rāga’’nti.

210. **Etesu dhammesu vineyya chandaṃ, bhikkhu satimā suvimuttacitto;**
Kāle so sammā dhammaṃ parivīmaṃsamāno, ekodibhūto vihane tamaṃ so. [iti bhagavā]

Etesu dhammesu vineyya chandanti. **Etesū**ti rūpesu saddesu gandhesu rasesu phoṭṭhabbesu. **Chando**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ…pe… kāmacchandanīvaraṇaṃ. **Etesu dhammesu vineyya chanda**nti. Etesu dhammesu chandaṃ vineyya paṭivineyya pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyyāti – etesu dhammesu vineyya chandaṃ.

Bhikkhu satimā suvimuttacittoti. **Bhikkhū**ti puthujjanakalyāṇako vā bhikkhu, sekho vā bhikkhu. **Satimā**ti yā sati anussati…pe… sammāsati satisambojjhaṅgo ekāyanamaggo – ayaṃ vuccati sati. Imāya satiyā upeto samupeto…pe… so vuccati satimā.

Bhikkhu satimā suvimuttacittoti. Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, dutiyaṃ jhānaṃ samāpannassa vitakkavicārehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, tatiyaṃ jhānaṃ samāpannassa pītiyā ca cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, catutthaṃ jhānaṃ samāpannassa sukhadukkhehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ; ākāsānañcāyatanaṃ samāpannassa rūpasaññāya paṭighasaññāya nānattasaññāya cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññāya cittaṃ… ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññāya cittaṃ… nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññāya cittaṃ muttaṃ vimuttaṃ suvimuttaṃ; sotāpannassa sakkāyadiṭṭhiyā vicikicchāya sīlabbataparāmāsā diṭṭhānusayā vicikicchānusayā tadekaṭṭhehi ca kilesehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, sakadāgāmissa oḷārikā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, anāgāmissa anusahagatā kāmarāgasaññojanā paṭighasaññojanā anusahagatā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, arahato rūparāgā arūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimittehi cittaṃ muttaṃ vimuttaṃ suvimuttanti – bhikkhu satimā suvimuttacitto.

Kālena so sammā dhammaṃ parivīmaṃsamānoti. **Kālenā**ti uddhate citte samathassa [samādhissa (sī.)] kālo, samāhite citte vipassanāya kālo.

‘‘Kāle paggaṇhati cittaṃ, niggaṇhati punāpare [athāpare (syā.)];
Sampahaṃsati kālena, kāle cittaṃ samādahe.

‘‘Ajjhupekkhati kālena, so yogī kālakovido;
Kimhi kālamhi paggāho, kimhi kāle viniggaho.

‘‘Kimhi pahaṃsanākālo, samathakālo ca kīdiso;
Upekkhākālaṃ cittassa, kathaṃ dasseti yogino.

‘‘Līne cittamhi paggāho, uddhatasmiṃ viniggaho;
Nirassādagataṃ cittaṃ, sampahaṃseyya tāvade.

‘‘Sampahaṭṭhaṃ yadā cittaṃ, alīnaṃ bhavatinuddhataṃ;
Samathassa ca so [samathanimittassa so (sī. ka.)] kālo, ajjhattaṃ ramaye mano.

‘‘Etena mevupāyena, yadā hoti samāhitaṃ;
Samāhitacittamaññāya, ajjhupekkheyya tāvade.

‘‘Evaṃ kālavidū dhīro, kālaññū kālakovido;
Kālena kālaṃ cittassa, nimittamupalakkhaye’’ti.

Kālena so sammā dhammaṃ parivīmaṃsamānoti. ‘‘Sabbe saṅkhārā aniccā’’ti sammā dhammaṃ parivīmaṃsamāno, ‘‘sabbe saṅkhārā dukkhā’’ti sammā dhammaṃ parivīmaṃsamāno, ‘‘sabbe dhammā anattā’’ti sammā dhammaṃ parivīmaṃsamāno…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti – sammā dhammaṃ parivīmaṃsamāno.

Ekodibhūto vihane tamaṃ so, iti bhagavāti. **Ekodī**ti ekaggacitto avikkhittacitto avisāhaṭamānaso samatho samādhindriyaṃ samādhibalaṃ sammāsamādhīti – ekodibhūto. **Vihane tamaṃ so**ti rāgatamaṃ dosatamaṃ mohatamaṃ diṭṭhitamaṃ mānatamaṃ kilesatamaṃ duccaritatamaṃ andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanikaṃ haneyya vihaneyya pajaheyya vinodeyya byantiṃ kareyya anabhāvaṃ gameyya.

Bhagavāti gāravādhivacanaṃ. Api ca bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā, bhaggamānoti bhagavā, bhaggadiṭṭhīti bhagavā, bhaggakaṇḍakoti bhagavā, bhaggakilesoti bhagavā, bhaji vibhaji pavibhaji dhammaratananti bhagavā, bhavānaṃ antakaroti bhagavā, bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaññoti bhagavā, bhaji vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānīti bhagavā, bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā, bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā, bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā, bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbavihārasamāpattīnanti bhagavā, bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ dasannaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā, bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā, bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā, bhagavāti netaṃ nāmaṃ mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ; vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yadidaṃ bhagavāti – ekodibhūto vihane tamaṃ so iti bhagavā.

Tenāha bhagavā –

‘‘Etesu dhammesu vineyya chandaṃ, bhikkhu satimā suvimuttacitto;
Kālena so sammā dhammaṃ parivīmaṃsamāno, ekodibhūto vihane tamaṃ so’’. [iti bhagavāti]

Sāriputtasuttaniddeso soḷasamo.

Aṭṭhakavaggamhi soḷasa suttaniddesā samattā.

Mahāniddesapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāpaṇāmapāṭha

(Buddhavandanā)

1. So, ko; Ne, saṃ;
2. Satthā, nesaṃ; Khemaṃ, dātā;
3. Heḷāta-kkāro so; Jantūnaṃ, no mā nu;
4. So lokandhaṃ, hantvā nakko;
Sattambojaṃ, bodhetā nu.

5. Jinasūriyo, tibhavanabhe;
Muhatimiraṃ, abhitapaye.

6. Jeno jinamūle, disvā janakāyaṃ;
Saṃsāranimuggaṃ, sabbaññuta micchaṃ.

7. Hitvā karupetaṃ, mokkhaṃ paṇidhānaṃ;
Vattesi dayāṇā, yo taṃ muni vande.

8. Sutāyubhariyā me, dhanaṅgamapi cajjaṃ.
Cinaṃ budhinidāne, agā muniyaṃ metaṃ.

9. So sasajātiya dehaṃ, cajjiya dānavarañca;
Nāgusabho varasīlaṃ, pūrayi samparicāgo.

10. Nekkhammaggaṃ rājā hutvā, senabbidvā paññāseṭṭhaṃ;
Vedehindo vīrukkaṃsaṃ, khantīvādī khantīseṭṭhaṃ.

11. So sutasomo tathagaṃ, temiya dhiṭṭhānavaraṃ;
Ekabhugo mettavaraṃ, lomahasopekkhataraṃ.

12. Pāramī tidukkarāva, pūriyāna seṭṭhabodhi;
Pāpuṇittha yo ananta-dhammasāradaṃ namāmi.

13. Pahāya cakkavattikaṃ, karopanīta maddiyaṃ;
Bhusidhare sasenakaṃ, ajeni pāpimaṃ name.

14. Athuttaraṃ jayākaraṃ, bahūpakārataṃ jino;
Paṭicca nimmisakkhibhi, udikkhate namāmi taṃ.

15. Caṅkame maruvimati yo, chindayaṃ kami rataniye;
Iddhipāṭihiraṇakaro, cakkhumaṃ tamabhipaṇame.

16. Atha ratanaghare buddho, chadidhiti janayaṃ saṅkhyaṃ;
Sīmīsā tamabhidhammaṃ yo, suranaramahitaṃ vande.

17. Nigrodhantika nubbhavī sukhaṃ, dhammaṃ yo vicinaṃ nadhīvaro;
Kicchāladdha manaññabodhiyaṃ, vande taṃ sugataṃ nigrocaraṃ.

18. Sabbhogehi tha mucalindena,
Nāgindena rahasi pāvutto;
Sokhyaṃ yo nubhavi vimuttiṃtaṃ,
Vande mārāji atulappañño.

19. Kāruṇiko rājāyatane yo,
Bhoja muḷāraṃ bhojjarasekaṃ;
Vāsa makā nantagguṇadhāro,
Ekagato vandāmi mahesī.

20. Keyyaṃ keyyaṃ abhijayaketuṃ,
Jeyyaṃ jeyyaṃ varajayapānaṃ;
Peyyaṃ peyyaṃ suvici name taṃ,
Neyyaṃ neyyaṃ samatamupekkhiṃ.

21. Satta ca sattāhe vijitāvī,
Khepiya nigrodhaṃ puna gantvā;
Dhammasududdasyaṃ pati jāto,
Dhammakathā pposukka vitakko.

22. Marugaṇehi brahmunā samaṃ,
Ratanadāmameruṇā dadā;
Samabhiyācito paṭissavaṃ,
Dasabalo namāmi desituṃ.

23. Gantvā isippātakkānanañca,
Satthā migaddāyaṃ desayittha;
Saccappakāraṃ yo dhammacakka-
Suttaṃ name chabbīdhaṃsu tāva.

24. Rañño magadhassa katappaṭiñño,
Gantvānatha rājagahaṃ vineti;
Satte malarogayute gadaggaṃ,
Pāyetuna taṃ paṇame bhisakkaṃ.

25. Sakyādhivāse kapile saññatiṃ,
Mānaddhajaṃ bhindiya middhivātā;
Dhammāmataṃ pāyi pituppabhuti,
Vandāmi sakyinda manomadassiṃ.

26. Anāthapiṇḍoti vhayena nanta-
Ddhanaṃ cajitvā sukate vihāre;
Vihāsi bhiyyo janatā hitatthaṃ,
Sudhammabheriṃ vadayaṃ bhivande.

27. Upetapuññaṃ varalakkhaṇokaṃ-
Ṇokaṃ visuddhaṃ jalitappadīmaṃ;
Dīpaṃ pajānaṃ anighaṃ navajjaṃ-
Navajjavācaṃ sugataṃ namāmi.

28. Munibhānu dhammapabhāhi jana-
Mbuja muddhatandhatamo sutapo;
Karuṇāruṇo samabodhayi yo,
Bhavisītalattapano paṇame.

29. Indu viyambaramajjhatale yo,
Rājati tāragaṇena munindo;
Ariyagaṇapparito tibhave taṃ,
Sādara muggatasobha mavandi.

30. Mūlāmūlā tiṃsatipāramiyo,
Sākhāsākhā majjhimajjhānakāyā;
Pattāpattā buddhacakkhuni yassa,
Pupphāpupphā kāruṇā maggakhandho.

31. Sārāsārā yamakā pheggubhiññā,
Sabbālambaṅkurakaṃ sīlavaṇṭaṃ;
Sesādhammā madhupakkapphalāni,
Raṃsīchallī sutacā lakkhaṇāni.

32. Chāyupagā suṃ puthunaradevā,
Mārajidīpaṅkara mahijātaṃ;
Patthatanantañca kusalabījaṃ,
Ekaruhaṃ pādapamuni vande.

33. Māratitthiyaripuṃ tamañca yo,
Dhaṃsayaṃ nagaradhamma māpayaṃ;
Sīlanīvaraṇa dvārakoṭṭhakaṃ,
Esikāparamasaddha muttamaṃ.

34. Dvārapālasuyataṃ satiṭālaṃ,
Ñāṇacaccara sighāṭapadiddhiṃ;
Dhammamaggakuṭisāla sahittaṃ,
Dhammasenapatisārijabhūtaṃ.

35. Dutiyasutaparohitaṃ mahā-
Dhutaguṇadharamaggha dassikaṃ;
Vinayacinaka dhammarakkhakaṃ,
Tibhavapatika dhammarājiyaṃ.

36. Sutaṃ sutaṃ sabbadhi sajjanaṃjanaṃ,
Mitaṃ mitaṃ nantaguṇālayaṃ layaṃ;
Hutaṃ hutaṃ jantunamānamaṃ namaṃ,
Bhave bhave tebhavamaṅgalaṃ galaṃ.

37. Lokābhirāmaṃ ramaṇeyyaveduraṃ,
Lokantaguṃ antubhayānupāgataṃ;
Lokaddhajaṃ mānadhajappahārakaṃ,
Lokaggaruṃ aggaru paccaye name.

38. Makuṭaggaphalaṃ nayanañcanikaṃ,
Savanabbhusanaṃ vadanabbhusanaṃ;
Galamaṇḍanamiddhi manaññurasaṃ,
Kiriyaññudaraṃ dvikhaṇaññukaraṃ.

39. Kaṭivibhūsana majjhimaññaṇakaṃ,
Dayavilepana dhāraṇamaṇḍanaṃ;
Paṭakhilaññunivattha manuttaraṃ,
Munimaruttama meka mahaṃ name.

40. Sativara sucakaṃ ibbhaggapaññaṃ,
Suvīriyavasuvāhaṃ pītiselaṃ;
Gahapatisamathaggaṃ thīpasaddhiṃ,
Asaṇiyasunupekkhaṃ sattabhogaṃ.

41. Catudisikiddhippada masahāyaṃ,
Suparivutaṃ khattiyavirajānaṃ;
Suciparisaṃ devanara manāpaṃ,
Dasabalacakkādhipati bhivande.

42. Samādhibbahiddhaṃ saticchaṭṭhaselaṃ,
Virappañcamā jīvamajjhaṃ sukamma-
Ttatiyaṃ suvācādutiyaṃ bhiseṭṭhaṃ,
Samātakkapubbañca sattappavāraṃ.

43. Vividhañāṇapabhutibbasākaraṃ,
Bahumahiddhika marūna māsayaṃ;
Dhuṃvapabhājalitarāmaṇeyyakaṃ,
Sugatanerunagarāja māname.

44. Sīlajjalaṃ ratanadhamma mākaraṃ,
Bhiññāviciṃ satikulaṭṭhi gambhiraṃ;
Vitthiṇṇañāṇa mariyodajāsayaṃ,
Aṭṭhambīdhacchariyakaṃ asandanaṃ.

45. Bahunajjamosaraṇa mekarasaṃ,
Durupaggamaṃ acitasambharinaṃ;
Puthupotapuññavatameva name,
Dvīpaduttamaṇṇava nadindavaraṃ.

46. Abhiniharadhanuṃ guṇapāramiṃ,
Naḷamatimanabājarahammukhā;
Dhitisamitasarena sudhārayaṃ,
Malama gagaṇa mekapavedanā.

47. Yo pāvedhesiṃ aggamaggañca tūṇiṃ,
Dhammālaṅkārabbamma mekabbalaṃ taṃ;
Nettiṃsānantañāṇa gīrellimantaṃ,
Sabbaññussāsaṃ iddhidaṇḍaṃ namāmi.

48. Varatapavuṭṭhi subījakasaddhā,
Matiyuganaṅgala hīrutapīsā;
Susamatharajju satidvijatuttaṃ,
Vīriyadurāvaha saccanidānaṃ.

49. Vatisaṃvaraṃ soratamocanañcaṃ,
Saraṇā nivattabbahanatthaṃ yassa;
Amatapphalaṃ nekarasehupetaṃ,
Sugataṃ mahākassaka mābhivande.

50. Devaggo tidasapure varāsane yo,
Devānaṃ janikapabhutinaṃ bhidhammaṃ;
Bālakkova laḷayamācale timāsaṃ,
Desesyā paravisayaṃ name ajeyyo.

51. Mahāyaso vividhasubhappakāsakaṃ,
Kurūsu yo amitaguṇo tamonudo;
Parappavādahari subhānuyoginaṃ,
Namāmi taṃ kathayi satippaṭhānakaṃ.

52. Samathakapaliko sasnehasammāsati,
Paramamatiginī savaṭṭiparakkamo;
Sakalajutikaro sudhammapadīpako,
Ima mupajalito jinena namāmahaṃ.

53. Vigatagatamalaṃ malagatavigataṃ,
Mahita hitamanaṃ manahitamahitaṃ;
Vibhavabhavakaraṃ karabhavavibhavaṃ,
Sujana janaguṇaṃ guṇajanasujanaṃ.

54. Sīlaggadaṇḍavicitaṃ susamādhipattaṃ,
Sobhāsamujjala manantaga ñāṇasīkhaṃ;
Saddhammaseṭṭharatanañca tilokaketuṃ,
Vandāmi locanabhiseka susobhayuttaṃ.

55. Vinayanaya manayavinaya manamitaṃ,
Vijayajaya majayavijaya matulitaṃ;
Vibhajabhaja mabhajavibhaja mananakaṃ,
Visamasama masamavisama mabhiname.

56. Paramarama maramaparama matiguṇaṃ,
Pagahagati magatipagata mamamakaṃ;
Pacayacaya macayapapaya manaṇakaṃ,
Pakatakata makatapakata macalakaṃ.

57. Ujuka mayanamagge mokkhadesaṃ niyāsi,
Vararathakujarena cammacakkena satthā;
Hiritapadukapālambena dhammassutena,
Satinivarayutena ppāṭihiraddhajena.

58. Avihananakkhinā suyama nemupakkharā,
Udariyamabbhinā paripuraṅgasaccinā;
Kusalavibhūsinā nimadakupparena yo,
Akharanatesinā gupitasilanandanā.

59. Anusanughātinā matipurejavena kāla-
Ññutamatisārike na ca visāradatthidaṇḍā;
Satituda dhītirasmi manadammasindhavena,
Vinayagaṇe namāmi ta matulyasatthavāhaṃ.

60. Yamakkaggijālaṃ paravisaya maccherasahitaṃ,
Dudiṭṭhandhubbāhaṃ yugagahaṇatitthīna makarī;
Bahūnaṃ majjhe yo ratanakamane pāṭihariyaṃ,
Jayakketussāpi ta mabhinami kaṇṭambasamipe.

61. Nakhajutirajaṃ cakkaṅgopeta pādavarambujaṃ,
Subhasirimato raṃsijālaṅgulidasasaṃsubhiṃ;
Pavarasirasā devādevā sadā na pilandhayuṃ,
Ta mativa manorammaṃ tittīkarā nami yassa ke.

62. Buddhopyeko nidhanaguṇino vaṇṇaye yāvajīvaṃ,
Kāmaṃ aññaṃ kathamabhaṇa māsuṃ khiyethā yukappo;
Na tvevā yaṃ khaya mupavajje yassa vaṇṇo ananto,
Taṃ sabbaññuṃ sakalarirī nekanāthaṃ namāmi.

63. Pādidīpādaṃ dvinayanadijaṃ dhammakāyaṃ dhisoṇḍaṃ,
Bhāṇīsoṇḍaggaṃ saraṇasirasiṃ maggāvālaṃ subhaṅgaṃ;
Sīlālaṅkāraṃ vimalibhavu taṃ sattatiṭṭhidhidabbaṃ,
Nāthebhindaggaṃ phalakariṇukaṃ mokkhabhojaṃ namāmi.

64. Malāloḷullolaṃ atibhayajanaṃ duggasaṃsārasinduṃ,
Phiyabbhāniggāho sivataṭamukho nāvi kajjeṭṭhanātho;
Padappārakkāmaṃ bahujanagaṇaṃ ekamaggattaramhi,
Samāropetvā mattari ta matulasādarañcā bhivande.

65. Byāmaṃsugghanadhāra makkuḷusatabbhāṇujjalantattanaṃ,
Ukkaṃsajjuti ketumālavicitaṃ saddhammajotindharaṃ;
Bundinniggatapajjalanta didhitiṃ ajjatthanā yāva ca,
Vandetaṃ muni sakyapuṅgava mahaṃ puṇṇinduvattampi ca.

66. Sattamaṃtamaṃ vināsakaṃsakaṃ dadaṃ vineyyakānameva,
Bhāvanaṃvanaṃ dhulīkaraṃ karaṃ tidukkaraṃ pajābhibhuñja;
Gāravaṃravaṃ manoharaṃharaṃ narānarānayaṃ namāmi,
Sādaraṃdaraṃ vinodakaṃdakaṃ pavassakaṃ pajānamiva.

67. Buddho nigrodhabimbo mudukaracaraṇo brahmaghoseṇijaṅgho,
Kosacchādaṅgajāto punarapi sugato suppatiṭṭhitapādo;
Mudodātuṇṇalomo athamapi sugato brahmujuggattabhāvo,
Nīlakkhī dīghapaṇhī sukhumamalachavī thomyarassaggasaggī.

68. Cattālīsaggadanto samakalapanajo antaraṃsappapīṇo,
Cakkenaṅkītapādo aviraḷadasano mārajussaṅkhapādo;
Tiṭṭhantonomento bhayakaramudunā jaṇṇukānā masanto,
Vaṭṭakkhandho jino gotaruṇapakhumako sīhapubbaḍḍhukāyo.

69. Sattappīṇo ca dīghaṅgulaṃ matha sugato lomakūpekalomo,
Sampannodātadāṭho kanakasamataco nīlamuddhaggalomo;
Sambuddho thūlajivho atha sīhahanuko jālikappādahattho,
Nātho uṇhīsasīso iti guṇasahitaṃ taṃ mahesiṃ namāmi.

70. Vaṭṭacitānupubbakasubhaṅgulī ruhiramaṭṭhatuṅganakhako,
Nigguḷagopphako samapado sīhosabhibha haṃsasannibhakamo;
Dakkhiṇatāvatakkami samantamaṇḍala nigaṇṭhi jāṇusubhako,
Byañjanapuṇṇaposatanu nābhigambhīra achiddadakkhiṇavaṭo.

71. Dviradakarappakāsurubhujo suvibbhajanupubbamaṭṭhaanunā-
Nunaalinānupubbarucira ttilādirahitabbisuddhatanuko;
Dasasatakoṭi hatthibaladhāraṇo kanakatuṅganāsikasubho,
Suruhiradantamaṃsatha sucisiniddhadasano tha lokasaraṇo.

72. Suddhapasādindri ca vaṭṭataradāṭho ruhiroṭṭha ca suranaranātho,
Āyatasobhabbadano tha muni gambhīrujukāyatasuruciralekho;
Byāmapabhāmaṇḍalabundi supuraggaṇṇi ca āyatavisaṭasubhakkhī,
Pañcapasādakkhi ca kuñcikasubhaggapakhumo mudutanuruṇajivho.

73. Sommasiniddha tyujjalakomala varuṇavimalatanu ca amitaguṇo,
Komala dakkhiṇāvaṭa añjanabhidasarisanilaka mudutanuruho;
Dakkhiṇavaṭṭakomala saṇusamasunila alulita siraruhi jino,
Sobhaṇasaṇṭhāno tha siniddhasiraruhi ca supacitasatakusala jo.

74. Nigguḷonigganticchattassarisaatisubhagasira cāyatāruci kaṇṇako,
Sosaṇṭhānassaṇhāhārānukamapahutabhamutha suāyatabbhamuko ca so;
Suggandhaggatto muddhicātha vadani ca puthulakanalāṭa āyatasobhaṇo,
Assāsappassāsātissaṇu dharamasamasama nami ketumālavicittakaṃ.

75. Buddhuppādo kimaṅgaṃ atidulabhataraṃ ghosamattampi loke,
Tasmā nānappakāraṃ saparahitasukhaṃ viddhasū patthayantā;
Yātiṭṭhatthāva haṃ taṃ suranarasaraṇaṃ antarāyappahānaṃ,
Puññakkhettekabhūtaṃ sugatamaviratam sādhu vandantu santo.

76. Khettavaraṅgatatthutipure javapaṇama tejasā idha bhave,
Rogabhayādyupaddavahato anunasukha bhogapuññamatiko;
Devamanussabhogapavaraṃ paratthanubhāvañca antimabhave,
Aññataro tibodhipavare bhavissati yathāsayaṃ katanato.

77. Puññenānena sohaṃ nipuṇajavamati pemavāco sakhīlo,
Saddho kalyāṇamittotisaraṇagamano sīlavā cāgayogo;
Hirottappī sudakkho avitasucarito dhitimā saccabhāṇī,
Bāhussacci vibhāgi saparahitakaro vaggurāvo bhirupo.

78. Dīghajjīvi nirogo sucikulapassuto dhammaratto viratto,
Niccāpalyo kataññu atimudujumano sādhubhāvādiviññū;
Dhammājīvo bhaveyyaṃ bahukusalarato appakodho aluddho,
Evañcaññaṃ kareyyaṃ paṇidhi carimake mokkhanibbānabhāgī.

79. (1) Mahākathaṃ buddhaghoso, tanumeva karaṃapi;
Cajaṃ heyyā diyā deyyaṃ, akarittha yathā tathā.

80. (2) Mahāpaṇāmaporāṇaṃ, kiñci eva punappunaṃ;
Kāmokkamaṃ dudhārañca, cajaṃ deyyā diyaññattha.

81. (3) Sutajjaya anubhava-ṭṭhapanatthena lañchinā;
Sutena garunānena, katoyaṃ paṇāmo navo.

82. (4) Ekakkharāya gāthāyo, yāva chabbisatakkharā;
Jātiya pajjasattatyā, saṅkhato caturādhikā.

83. (5) Aṭṭhādhikā sahevuyyo- janādīhi midaṃ nataṃ;
Yathāvuttatthakā kāmā, ye niccaṃ dhārayantu te.

84. Rājātirājātimanoharo yo,
Devātidevātiguṇoghadhārī;
Brahmātibrahmātibhavantagū taṃ,
Saṅghātisaṅghātivirāva vande.

85. Anaṅganaṅgaṃ naradevadevaṃ,
Aniñjaniñjaṃ bhayatāṇatāṇaṃ;
Anaṇḍanaṇḍañca anāthanāthaṃ,
Khayantayantaṃ paṇamāmi māmi.

86. Tambasiniddhatuṅganakhako nuṃvaṭṭasucituraṅguli ca muniso,
Sīhusabhobhahaṃsasamago nigūḷasama gopphakāyatamukho;
Komaladakkhāṇāvaṭatanuruho sucimalujjalābhasariro,
Pañcapasādayuttanayano sugandhamukhatuṅganāsikayuto.

87. Koṭisahassanāgabaliko surattamadharo suvaṭṭadasano,
Āyatasaṇulomabhamūko muduttanukaratta jivhasahito;
Chattasamānasobhaṇasiro sukesavara ketumālavicito,
Iccanubyañjanebhi sahitaṃ munindapavaraṃ namāmi sirasā.

88. Sakalamalehi so muni sudūratāya ca malāriniṃ hatatayā,
Tibhavarathe samānitamanārakāni ca namālayo naravaro;
Malakaraṇe rahāraha manantañeyya mabhijānanā muni tathā,
Caraṇayuto tivijji ca suvācatā sugamanā janesu sugato.

89. Lokavidū so nitalokatayatā sākalato asamanaradamā so,
Sārathi jino anusāsanakaro satthavaho dupathataraṇasattā;
Bujjhati sāmaṃ catusaccamakhilaṃ bodhayi jantugaṇamiti ca buddho,
Bhākaraābhāphuṭapaṅkajasamo maggiyañāṇaphuvikasito ca.

90. Bhaggakileso so bhagavā tibhava vamita gamana sujana bhajanato,
So bhaji saddhamme pavibhatta sarasa chabhagayuta garukaraṇiyato;
Sattanikāye kenapitulyaguṇamapamita sirighaṃnajutisusubhaṃ,
Devanarānaṃ ekapatiṭṭha mavitathutiyasa masaki mabhaṃname.

91. Buddhuppādo kimmaṅgaṃ bho atidulabhataramidha bhave sughosa mapāparo,
Tasmā patthentā sabbaññuṃ vividhahitasukha manadhikaṃ namantu ca sādhavo;
Puññenānenete diṭṭhe bhayaaghaṃpīḷanaṭṭha virahitā parattha cubho subhe,
Bhutvānante ve hessante avikalasukhasirimatikā anuttara bhāgino.

92. So cakkopetapādo mudubhujacaraṇo suppatiṭṭhitapādo,
Eṇījaṅgho ca buddho kanakanibhataco āyatapaṇhi nātho;
Kosonaddhaṅgajāto atisudhumachavī jālikappānaheṭṭhā,
Ussaṅkhapādayutto abhinilanayano āyataṅguliyogo.

93. Ṭhito kho no namanto kirubhayaputhunājāṇuyo āmasanto,
Lomakūpekekalomo samataladasano añjanuddhaggalomo;
Brahmaddehujjugatto aviraḷamukhato sattakaṅgussado so,
Nigrodhappāribimbo migapatihanuko sīhapubbaḍḍhakāyo.

94. Puṇṇattālīsadanto supahutarasano sobhaṇodātadāṭho,
Saṇhodātuṇṇalomo samavaṭalagalo antaraṃsapiṇo so;
Brahmagghoso munindo punapi gupakhumo uṇhisasamphullasīso,
Bāttiṃsaṅgopasobhaṃ mudurasahaṇī lokajeṭṭhaṃ name taṃ.

Mahāpaṇāma niṭṭhitā.

Tigumbacetiya thomanā

Namo tassa bhagavato arahato sammāsambuddhassa

1. Yo dīpaṅkaramūlamhi, padaṃ hattagataṃ caji;
Sammāsambodhi mākaṅkhaṃ, vande tassa siroruhaṃ.

(Pathyāvattagāthā).

2. Pūretvā bodhisambhāra-mahesaṃ yo anuttaraṃ;
Alattha buddhattaṃ tassa, kesadhātuvaraṃ name.

(Pathyāvattagāthā).

3. Laddhā buddhattaṃ chaṭhāna-matikkamma pavedayi;
Vimuttiṃ rājāyatane, tassa kesavaraṃ name.

(Rakāra bhakāravipulā pathyāvattagāthā).

4. Tattha sakkadattiyampi, nāgalataṃ harītakaṃ;
Anotattodakaṃ bhuñji, vande tassa siroruhaṃ.

(Rakāravipulā pathyāvattagāthā).

5. Tadā muggaselapattaṃ, mahārājūhi dinnakaṃ;
Tathāgato paṭiggaṇhi, vandāmi tassa sīsajaṃ.

(Rakāravipulā pathyāvattagāthā).

6. Tadā dvinnaṃ dvebhātika-janehi madhupiṇḍikaṃ;
Paribhuñjesi manthampi, tassa sīsasiriṃ name.

(Takāravipulā pathyāvattagāthā).

7. Yo tapussabhallikānaṃ, tadā dvisaraṇaṃ adā;
Lokamhi sabbapaṭhamaṃ, tassa sīrivahaṃ name.

(Rakāra nakāra vipulāpathyāvattagāthā).

8. Tadā tatthupaṭṭhakānaṃ, tesaṃ kese adā aṭha;
Lokahita mapekkhanto, nātho yo tassa te name.

(Rakāravipulā pathyāvattagāthā).

9. Tepi taṃ āhāritvāna, pokkharabbatiyaṃ karuṃ;
Sajīvakesa cetiyaṃ, nametaṃ sabbapubbakaṃ.

(Makāravipulā pathyāvattagāthā).

10. Uposathuposathamhi, muñcantaṃ nīlarasmiyo;
Bhagavāva lokaatthaṃ, karontaṃ taṃ sadā name.

(Rakāravipulā pathyāvattagāthā).

11. Cūḷāmaṇidussacetyaṃ, kālamhi bodhisattake;
Buddhakāle idaṃ sabba-paṭhamaṃ taṃ namāmahaṃ.

(Rakāravipulā pathyāvattagāthā).

12. Namāmahaṃ vandāmahaṃ, pūjemahaṃ siroruhaṃ;
Puññamidaṃ bhavatu me, paccayo āsavakkhaye.

(Takāra nakāravipulā pathyāvattagāthā).

Tigumbacetiyathomanā niṭṭhitā.

Vāsamālinīkya

Namo tassa bhagavato arahato sammāsambuddhassa

1. Vuḍḍhopi jinānaṃ, buddhosi vijānaṃ;
Pubboditi māhaṃ, kubbomi vimānaṃ.

(Tanumajjhāgāthā)

2. Mahāsamatakūlaṃ, narāpavarapūjaṃ;
Jahā abhayapūraṃ, namā kanakarūpaṃ.

(Kumāralalitāgāthā)

3. Narāsabhasubuddhaṃ, pajāmatanuruttaṃ;
Dayākaramuduttaṃ, namāma ha usukkaṃ.

(Kumāralalitāgāthā)

4. Hitaṃ vahasusīlo, pamodati sukhatte;
Name tamapabuddhaṃ, jinaṃ gatasukhantaṃ.

(Kumāralalitāgāthā)

5. Bandhu ca santakileso, yo pitavaṇṇapabhāso;
Gotamagottasuññato, tassa namo narasīho.

(Citrapadāgāthā)

6. Buddhaṃ suddhaṃ lokesītaṃ, ukkaṃ yuttaṃ yoge haṃ;
Vantātītaṃ oghe sīdaṃ, vandāpīhaṃ sokehīhaṃ.

(Vijjummālāgāthā)

7. Bhogavatī yopakhamī, sītadayā lokasakhā;
Dhātutaye kitti sa ve, dātu jaye-tassa ca me;

(Māṇavakagāthā)

8. Mānito lukho rutotha, sannibho subho sukho ca;
Jānito dharo namo ca, tassa yo thuto guṇova.

(Samānikāgāthā)

9. Jayaṃ dhajaṃ pajāpuge, ṭhitaṃ lilaṃ mahāsukhe;
Subhaṃ phuṭaṃ pabhaṃ name, hitaṃ sukhaṃ dadātu me.

(Pamāṇikāgāthā)

10. Puṇṇapuññajanitasubhaṃ, jātiñātithutiyaguṇaṃ;
Bhedaveravimalajinaṃ, ñāṇapādacaraṇa-mahaṃ.

(Halamukhīgāthā)

11. Sati mati suci yo-bhāso, thuti muni sukhito kāyo;
Manujapumasuto nātho, jayavara mu-sabho dāto.

(Bhujagasusugāthā)

12. Yo buddho pavaro lilo puge,
Lokutto abhayo ṭhito sukhe;
Uttiṇṇaṃ nisabhaṃ hitaṃ vahe,
Monindaṃ vimalaṃ jinaṃ name.

(Suddhavirājitagāthā)

13. Devindaṃ varagaṇatherindaṃ,
Niṭṭhānaṃ bhavajananibbānaṃ;
Niddosaṃ raṇarajanipphoṭaṃ,
Vande-haṃ subhamukhasoṇṇemaṃ.

(Paṇavagāthā)

14. Gotamagotte ketuva ñātaṃ,
Lokajakhette meruva jātaṃ;
Thandilajeṭṭhe bheditamāraṃ,
Paṇḍitamajjhe medhiva bhāṇaṃ;
Mantiya vande sevitanāthaṃ.

(Rummavatīgāthā)

15. Buddho sukko amitaguṇīso,
Yutto mutto sasiva timīto;
Khe yo tejo tapasiva akko,
Phelo theto tava namakāro.

(Mattāgāthā)

16. Yo jitamāre ve aji sabbaṃ,
Tho mitasāre he-dhitapattaṃ;
Saṃsitapuṇṇo so nami tassa,
Paṇḍitaphullo so matikassa.

(Campakamālāgāthā)

17. Kanakarūpa mūpameyyakaṃ,
Pavarasūra pūjasevataṃ;
Kamalabhūma dhūradesakaṃ,
Naramarūpa rū name ta-haṃ.

(Manoramāgāthā)

18. Deve gate dvevārā gamāsi,
Sele cale ye ñātā pacāyi;
Uddhaṃ tale tevāsaṃ akāsi,
Buddhaṃ mate esāhaṃ namāmi.

(Ubbhāsakantagāthā)

19. Ukke sunutaṃ puthukañca theraṃ,
Vutte sukhumaṃ ujukaṃ tathetaṃ;
Dibbe paṭimaṃ kiriyaṃ vadetaṃ,

Iddhe mahitaṃ kathitaṃ namehaṃ.

(Upaṭṭhitagāthā)

20. Dibbassa pūre pavarehi gutto,

Siddhattha bhūte nagarehi vuṭṭho;
Saṅkassa pūre ma-gaṇehi buddho,
Aññattha pūje paname ni kubbo.

(Indavajirāgāthā)

21. Subhaṃ thutaṃ yo rajataṃ balatthaṃ,
Yugaṃ hutaṃ so kanakaṃ kamatthaṃ;
Citaṃ ṭhitaṃ lohitakaṃ manāpaṃ,
Lilaṃ itaṃ soraci taṃ namāhaṃ.

(Upendavajirāgāthā)

22. Pinitaṃ viṇaṃ sakhilaṃ yaji taṃ,
Susukhaṃ dhujaṃ biluvaṃ niyutaṃ;
Ṭhapiyaṃ simaṃ thunutaṃ puthulaṃ,
Nami haṃ khiṇaṃ sukhumaṃ mudukaṃ.

(Sumukhīgāthā)

23. Sogati bodhayiṃ gāhiya pattaṃ,
Otari sonami jānita atthaṃ;
Bhūpati pūjayi sākiya vaṃsaṃ,
Sūjadhi ūpadhi bhāsita dhammaṃ.

(Dodhakagāthā)

24. Cattāro-me yācite so pavutthe,
Laddhā bhoge kāmite oghamutte;
Kattā tose-taṃ name colayutte,
Tatthā-loke taṃpate kho padukke.

(Sālinīgāthā)

25. Sattā-loko sarito yo dhajukkaṃ,
Tatthā-gopo raciyo-noja-muddhaṃ;
Bhaddā-soko-pacito-bho pabuddhaṃ,
Saddhāyogo bhaji so-ho-namuccaṃ.

(Vātompīgāthā)

26. Ñātamarūnaṃ upari ṭhitānaṃ,
Vālapasūkaṃ huvati jinānaṃ;
Devasuyāmo jinamiti ñāto,
Tena sukhā-bho vinami idā so.

(Sirīgāthā)

27. Puṇṇakena kusumena sevataṃ,

Kuñjareva thunutena khe gataṃ;
Sundarena nami tena me jayaṃ,
Puññatejakari-dhesa ve dadaṃ.

(Rathoddhatāgāthā)

28. Mātu āyu khiṇu-ke iha pubbe,
Tāsu sādhu visute-disakucce;
Vāta tāla khaciteni-dha soṇṇe,
‘‘Tāta tāta’’ yaji te-tisa vande.

(Svāgatagāthā)

29. Upari kamalayoni sobhitaṃ,
Juhati dhavalajoti-dositaṃ;
Sukari ya-matabodhi-mocitaṃ,
Sunami caraṇaloki-dho-rimaṃ.

(Bhaddikāgāthā)

30. Vane jino yo vinayaṃ supekkhi-maṃ,
Mate ṭhito-bho dijakaṃ dubajjitaṃ;
Aghe-nidho khobhi-taraṃ mune-cchi-daṃ,
Name-bhito bodhimahaṃ lukha-jjhitaṃ.

(Vaṃsaṭṭhagāthā)

31. Yo jāti-domānī-mupāsi lambi taṃ,
Kodhehi lokehi dubhāsi paṇḍitaṃ;
Pūrepi mūlepi pahāsi diṭṭhikaṃ,
Sabbehi pattehi namāmi icchitaṃ.

(Indavaṃsāgāthā)

32. Verañjake pūravare vibhūsite,
Nelañjane dūmavane vikūjite;
Khemaṅkare thūlatare vidū site,
Eta-ṅgame pūna name virūpi ve.

(Indavaṃsāgāthā)

33. Adhunāpi sa sārisuto nimalaṃ,
Tamupāsi matāpi kuto ci nayaṃ;
Karuṇāyi dha yāci budho vinayaṃ,
Garukāpi namāmi su-yo jita-haṃ.

(Toṭakagāthā)

34. Janavaro muni so sarito vane,
Vasabhato udito-pari gotame;
Gamanaso guṇiko gami-to name,
Nagara-do juti-mo ghatito-sathe.

(Dutavilambitagāthā)

35. Bhagavati kuṭigāre yo nisinne,
Dhanavati suvisāle-ko isinde;
Ya-malabhi muni lābhe molichinne,
Sa panami juti-māse-to kilinne.

(Puṭagāthā)

36. Paṭhapita-miccassa sidatu sabbaṃ,
Paṭhami-dha sikkhassa hitasukhatthaṃ;
Pavadiya giddhassa khiṇalukhatthaṃ,
Panami ca kiccassa sikhamukappaṃ.

(Kusumavicittāgāthā)

37. Nilobhāsi dhūmehi yu-cco vilāse,
Ṭhito cā-bhi bhū tehi rukkho-digāhe;
Yi-to tāni pūrepi luddho dvivāre,
Jino-kāsi pūjemi buddho hitā-se.

(Bhujaṅgappayātagāthā)

38. Janarame dasasare visālake,
Munivare kuṭighare-riyāpathe;
Dhutatare-subhakathe caji sa ve,
Tatiyake-ta-midha ve ṭhapi name.

(Piyaṃvadāgāthā)

39. Vesālike tu vasi kātu cātukaṃ,
Te ñāhi tesu labhi-dhā-mukā-mukaṃ;
Negāmikesu bhaji phāsu sā-yukaṃ,
Etā-dhikesu nami-kāsu-dā-tulaṃ.

(Lalitāgāthā)

40. Vadi suppiyo duvacanaṃ tamato,
Sahi muttiko guṇakathaṃ tathato;
Gami māṇavo durapathaṃ carato,
Nami sādhavo budhavaraṃ paraso.

(Pamitakkharāgāthā)

41. Yu-pagami vimalo sakhilo tadā,
Yuvavati-pivano rami yo brahmā;
Ekasayi ṭhitato kathi kho guṇe,
Esa nami jina-mo padhi-do-juke.

(Ujjalāgāthā)

42. Jānaṃ sabbesaṃ desi yo kho-dhimuttaṃ,
Ānandattheraṃ vedito coḷisuttaṃ;
Kāyassammukhe kātuno-lokiyaṃ-se,
Ṭhāna-ssa-ppuge kāruṇo hoti vande.

(Vessadevī gāthā)

43. Sukathiya majjhimasīla-maparaṃ,
Yu-pacita-metthi-dha cīra-manayaṃ;
Budhayi ca bhajjita-mīṇavataraṃ,
Sunami pavajjita-mīha-mamalaṃ.

(Tāmarasagāthā)

44. Mahakañhi sīlampi abhāsi kante,
Brahmathandilī mamhi manāpi ramme;
Calakampi gīrampi kadāci ambe,
Varapaṇḍi khīṇampi namāmi taṃ ve.

(Kamalāgāthā)

45. Mohante jini paṭhame jaye jitāyaṃ,
Soramme isipatane vane nivāsaṃ.
Khobhante kiri sakale vade vilāsaṃ,
Ghoraṃve vinidamane name jinā-haṃ.

(Pahāsinīgāthā)

46. Divārakaṃ bajanagaraṃ phitaṃ vase,
Nisāya taṃ janagaṇanaṃ ṭhitaṃ mate;
Vijānakaṃ tamajaṭakaṃ sitaṃ vane,
Hitāvahaṃ narapavaraṃ imaṃ name.

(Ruciragāthā)

47. Racita-maviralaṃ manussa mathā paṇaṃ,
Pasiya tatiyakaṃ catuttha makā sayaṃ;
Karita-madhikataṃ akhubbhamalā sabhaṃ,
Jahitagatiparaṃ panujja namāma-haṃ.

(Parājitāgāthā)

48. Nagara-majaya-mesa nivasi tha pare,
Mahati sa maṇike sakuṇakujavane;
Yapati vasati ve hitasivavahane,
Surata mubhayame-sita mima paname.

(Paharaṇakalikāgāthā)

49. Chaṭṭhaṃ vase athu-da tattha vane mune saṃ,
Sabbaṃ dhare makulapabbatake upedaṃ;
Cattaṃ male manuja matthavase sudesaṃ,
Bhattaṃ name lahuka mappa mare dhune taṃ.

(Vasantatilakagāthā)

50. Nuna upavasati idha tha puna parime,
Sukhaguṇamahati tidasapura ajite;
Yuganuta mavadi vitatha mughatari ve,
Hutathuna manami simada tula mariye.

(Sasikalāgāthā)

51. Jinapati susumāraṃ bhesakallāvane-saṃ,
Nivasati puthuñāṇaṃ khve-sa nandālaye-taṃ;
Vimala-mi dhu-jukāyaṃ bhedasantāpa-sesaṃ,
Vijaha-pi sukhumālaṃ esamantā name-haṃ.

(Mālinīgāthā)

52. Mahati sukantiye atha ca tattha sītale,
Vasati kusambiye navamavassa-pī-tare;
Avahi sukha-ntime pajaha-mattha-mī-dha ve,
Panami nudaṃ hine sakalasatthavasaye.

(Pabhaddakagāthā)

53. Yudhavati pālileyyaka vane pahāya nāge,
Upaṭhahi nāgi-dhe-sa dasame jahāya bāle;
Sukhavasi kāyike ca manake tadāsa sāte,
Yuta-madhi vāhite ca paname payāta māre.

(Vāṇinīgāthā)

54. Ito patte nāḷe vasati dijagāmepi dasame,
Hitopatthenā-yeka adhiki-dha vādehi vadake;
Vilomatthehā-neka-sahi ṭhita-māghepi samaye,
Viyogatthe-tā-neja-mapi pihavāsehi paname.

(Sikharaṇīgāthā)

55. Dviadhiki-tare verañjāyaṃ tato dasamaṃ pare,
Nivasi nilake khedaṅghātaṃ karo paramaṃ vane;
Kilami idha ve vehaṅgānaṃ manoramakaṃ vase,
Viraji-sigaṇe medhaṅkāraṃ asokadadaṃ name.

(Hiriṇīgāthā)

56. Yo sampuṇṇe upari tirase cāliye pabbatepi,
Sobhaṃ phulle suvasi itare kāmite appamehi;
Sāvatthikkenu-da catudase kārite ālayepi,
Kāmo-cchidde tu bhaya muname ñātime dvārakehi.

(Mandakkantāgāthā)

57. Sakko kappile kariya madake niggaho yoti pañce,
Dakkho kappiye vasidha yamake iddhako bhohi aññe;
Yakkho dabbike damiya nagare soḷase-topi vaṅke,
Aggo-ghattite paciya paname bodhake monipaññe.

(Kusumitalatāvellitagāthā)

58. Duladdhe pūre yopari ca dasato rājagehaṃ bhajanto,
Tu satte kūle kho kari dha yapato vāsamejaṃ jahanto;
Dumaṭṭhe pūneso ramita-calato ṭṭhārasetaṃ dadaṃ so,
Guṇasse vūpeto namidha karabho kāyakhedaṃ sahanto.

(Meghavipphujjitagāthā)

59. Cālīye parime tatheva acale-kūnepi vīse lilaṃ,
Bhāgī ce sa hite pageva pavase sūrehi nisevitaṃ;
Kārite ramike pare ca nagare pūrepi vīse imaṃ,
Hārite vasime jahena paname mūlepi khīṇe jitaṃ.

(Saddūlavikkīlitagāthā)

60. Pañcapañca-mākare tatopi piṇḍakena jetakānane ca,
Aññamañña-mādarena yo nisinnakena te ca māpayeva;
Pubbapubbaārāme payoji-pāsikāya vāramāvasedha,
Suddhasuddha-māmalena poriyātimāya mānasā namesa.

(Vuttagāthā)

Puññenā'nena saṃsāramupadhi suci sappūrise vo paseve,
Tehā dinnaṃ sugāho suciparisaupeto arogo bhaveyyaṃ;
Dīghāyūko mahāpañña yasadhanasulābho ca kalyāṇamitto,
Lokādibbo ca maggo samamatiparivārova nibbānapatto.

(Saddharāgāthā)

Ka. Nassati sāsane chanavutādhike ca tivise sate kaliyuge,
Dvesatacuddasādhikasahassake sakalaraṭṭhakaṃ khubhi gate;
Bhātikayuddhakena nagaraṃ tadā bhavati chārikā yatigaṇo,
Dukkhagato mahāpaharaṇehi jivitakhayampi eti piṭake.

(Bhaddakagāthā)

Kha. Udisaka cetyakepi vikiriya nāsati dha so thiro sagaṇato,
Vijahiya purato ttaravaneka kumbhakaragāmakaṃ nivasaye;
Satagaṇakehi tattha janakopi ''bhota idha vāsa sabbayatinaṃ,
Upaṭṭhahamī''ti tamhi katipāhanaṃ vasati kho vimaṃsiya sukhaṃ.

(Lalitagāthā)

Ga. Tattha araññe ramito sucari saddhamma-timāni suyatīhi tipīko,
Dhūrasuyutto parigāhiya sujāto supaṭṭhāti kunadita-muyānaṃ;
So satamaccehi kataṃ nagari daṃ tassa ca pācina raha dhikakose,
Paccayanāyāsu da chāyabahuko suddhayatipi idha vasanakāle.

(Tanugāthā)

Gha. Phaggunamāse chadine raciya niṭṭhaṃva gato paramari iminā-yaṃ,
Sijjhatu pemaṃ vata rakkhatu sudevo uda vaḍḍhatu jinavacane taṃ;

Vāsamālinī niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mahārahanīti

Paṇḍitakathā

1. Mahāraharahaṃ sakya,
Muniṃ nīvaraṇā taṇhā;
Muttaṃ muttaṃ sudassanaṃ,
Vande bodhivaraṃ varaṃ.

2. Muninā munināgena,
Duṭṭhapabbajjitā jitā;
Yathā yathāasaddhamma-
Puraṇā puraṇādayo.

3. Tathā tathāgatovādā,
Nugate lokanītiyaṃ;
Katayogena vidūnā,
Jeyyovānattha kārino.

4. Nitīdha jantunaṃ sāro,
Mittācariyāca pītarā;
Nītimā subuddhi byatto,
Sutavā atthadassimā.

5. Kaviheraññakā katvā,
Suttattaṃ satthakañcanaṃ;
Gajjapajjādyālaṅkāraṃ,
Karontīdha manorammaṃ.

6. Vutyaṃ visadañāṇassa,
Ñāto atthotarassa na;
Surappabhāya ādāso,
Chāyaṃ disse na mākare.

7. Mahātejopi tejoyaṃ,
Mattikaṃ namudukaṃkaro;
Āpo āpeti mudukaṃ,
Sādhuvācāca kakkhaḷaṃ.

8. Mudunāva ripuṃ jeti,
Mudunā jeti dāruṇaṃ;
Nosiddhaṃ mudunā kiñci,
Yatvato mudunā jaye.

9. Candanaṃ sītalaṃ loke,
Tato candaṃva sītalaṃ;
Candanacandasītamhā,
Vākyaṃ sādhusubhāsitaṃ.

10. Pattakalloditaṃ appaṃ,
Vākyaṃ subhāsitaṃ bhave;
Khudditassa kadannaṃpi,

Suttaṃ sāduraso siyā.

11. Satthakāpi bahūvācā,
Nādarā bahubhāṇino;
Sopakāramudāsīnaṃ,
Nanudiṭṭhaṃ nadījalaṃ.

12. Saṃsāravisarukkhassa,
Dvayamevāmataṃphalaṃ;
Subhāsitassasārādo,
Sādhūhirasamāgamo.

13. Pāsāṇachattaṃ garukaṃ,
Tato devānacikkhanā;
Tato vuḍḍhānamovādo,
Tato buddhassa sāsanaṃ;

14. Tulaṃ sallahukaṃ loke,
Tato capalajātiko;
Tatonovādiko tato,
Yati dhammepamādako.

15. Aha gacchati hāyantī,
Sattānamidha jīvitaṃ;
Tasmāhi māpamattatvaṃ,
Gacchantu jinasāsane.

16. Paṇḍitassa pasaṃsāya,
Daṇḍobālena dīyate;
Paṇḍito paṇḍiteneva,
Vaṇṇitova suvaṇṇito.

17. Satesu jāyate sūro,
Sahassesuca paṇḍito;
Vuttā satasahassesu,
Dātā bhavativā navā.

18. Bhūpattaṃca paṇḍitattañca,
Nevatulyaṃ kadācipi;
Sadesepūjito rājā,
Buddho sabbatthapūjito.

19. Kvātibhāro samatthānaṃ,
Kiṃdūro byavahārinaṃ;
Kovideso savijjānaṃ,
Koparo piyavādinaṃ.

20. Nanu te yevasantā no,
Sāgarā nakulācalā;
Appampi mariyādaṃ ye,
Saṃvaṭṭevi jahantino.

21. Palayetītamariyādā,
Bhavantikira sāgarā;
Mariyādātikaṃ sādhu,

Naicchanti palayepi.

22. Sataṃ dīghāyukaṃ sabba,
Sattānaṃ sukhakāraṇaṃ;
Asataṃpana sabbesaṃ,
Dukkhahetu nasaṃsayo.

23. Pāmokkhe sujane sante,
Sabbepi sujanā janā;
Jātekasmiṃsāragandhe,
Sabbe gandhamayā dumā.

24. Attanā yadi ekena,
Vinatena mahājanā;
Vinayaṃ yanti sabbepi,
Ko taṃ nāseyya paṇḍito.

25. Sarīrassa guṇānañca,
Dūramaccanta mantaraṃ;
Sarīraṃ khaṇaviddhaṃsi,
Kappantiṭṭhāyino guṇā.

26. Yadi niccamaniccena,
Nimalaṃ malavāhinā;
Yo so kāyena labhetha,
Kiṃnaladdhaṃ bhave nukiṃ.

27. Dhammatthakāmamokkhānaṃ,
Pāṇaṃ saṃsiddhikāraṇaṃ;
Tannighātā kinnahataṃ,
Rakkhanā kinnarakkhitaṃ.

28. Attā bandhu manussassa,
Ripu attāva jantunaṃ;
Attāva niyato ñāti,
Attāva niyato ripu.

29. Attanoparicāgena,
Yaṃsitamanurakkhanaṃ;
Karonti sajjanāyeva,
Na taṃ nītimatā mataṃ.

30. Tiṇāni bhūmirudakaṃ,
Catutthī vākyasuṭṭhutā;
Etāni hi sataṃgehe,
Nochindante kadācipi.

31. Ambuṃ pivantino najjo,
Rukkho khādatino phalaṃ;
Megho kvacipi no sassaṃ,
Paratthāya sataṃdhanaṃ.

32. Sataṃ pharusavācāhi,
Nayāti vikatiṃ mano;
Tiṇukkāhi nasakkāva,

Tāpetuṃ sāgare jalaṃ.

33. Sampatyaṃ mahattaṃceto,
Bhavatyuppalakomalaṃ;
Vippatyañca mahāsele,
Silāsaṅghādakakkaso.

34. Atthaṃ mahantamāpajja,
Vijjaṃ sampattimevaca;
Careyyāmānathaddhoyo,
Paṇḍito so pavuccati.

35. Nālabbhamabhipatthenti,
Naṭṭhampi nacasocare;
Vippatyañca namuyhanti,
Yenarā teva paṇḍito.

36. Gaṇṭhiṭṭhāne ekapade,
Nātimaññeyya paṇḍito;
Kiṃ akko veḷupabbhāro,
Timahādīpabhānudo.

37. Guṇadosesumekena,
Natthi koci vivajjito;
Sukhumālassa padumassa,
Naḷā bhavati kakkasā.

38. Sumahantāni satthāni,
Dhārayanto bahussutā;
Chettāro saṃsayānantu,
Kilante lobhamohatā.

39. Dosampi saguṇe disvā,
Guṇavādī vadantino;
Na loko vijjamānampi,
Cande passati lañchanaṃ.

40. Nipuṇe sutameseyya,
Vicinitvā sutatthiko;
Bhattaṃ hukkhaliyaṃ pakkaṃ,
Bhājanaṃpi tathā bhave.

41. Guṇā kubbanti dūtattaṃ,
Dūrepi vasataṃ sataṃ;
Ketake gandha ghāsāya,
Gacchanti bhamarā sayaṃ.

42. Paṇḍito sutasampanno,
Yatthaatthīti cesuto;
Mahussāhena taṃṭhānaṃ,
Gantabbaṃ sutaresinā.

43. Sabbasutaṃ madhīyetha,
Hīnamukkaṭṭha majjhimaṃ;
Sabbassaatthaṃ jāneyya,

Naca sabbaṃ payojaye;
Hoti tādisakokālo,
Yattha atthāvahaṃ sutaṃ.

44. Ṭhito cirattanaṃ nīre,
Sakkharo nantaraṃsuto;
Dabbho nīrantike jāto,
Sabbakālantaraṃsuto.

45. Vasuṃ gaṇhanti dūraṭṭhā,
Pabbate ratanocite;
Na milakkhā samīpaṭṭhā,
Evaṃ bālā bahussute.

46. Hiraññena migānaṃva,
Susīlaṃpi asīlino;
Adhammikassa dhammena,
Bālānaṃpi sutena kiṃ.

47. Sutena hadayaṭṭhena,
Khalo nevasusīlavā;
Madhunā koṭaraṭṭhena,
Nimbo kiṃ madhurāyate.

48. Sakiṃpi viññu dhīrena,
Karoti sahasaṅgamaṃ;
Attatthañca paratthañca,
Nibbānantaṃ sukhaṃ labhe.

49. Haṃso majjhe nakākānaṃ,
Sīho gunnaṃ nasobhati;
Gadrabhānaṃ turaṅgono,
Bālānañca napaṇḍito.

50. Ākiṇṇopi asabbhīva,
Asaṃsaṭṭhova bhaddako;
Bahunā sannajātena,
Gacche nummattakenidha.

51. Nadītire khatekūpe,
Araṇītālavaṇṭake;
Navade āpādi natthīti,
Mukheca vacanaṃ tathā.

52. Sutasanniccayā dhīrā,
Tuṇhibhūtā apucchitā;
Puṇṇā subhāsitenāpi,
Ghaṇḍādyaghaṭitāyathā.

53. Apuṭṭho paṇḍito bherī,
Pajjunno hoti pucchito;
Bālo puṭṭho apuṭṭhoca,
Bahuṃ vikattate sadā.

54. Sampannaguṇā laṅkāro,

Sabbasatta hitāvaho;
Nacareyya parattatthaṃ,
Kuto so paṇḍito bhave.

55. Saparatthaṃ care dhīro,
Asakkonto sakaṃ care;
Tathāpica asakkonto,
Pāpāttānaṃ viyojaye.

56. Bālecummattake bhūpe,
Gurumātāpitūsvapi;
Nadosaṃ kariyā paññо,
Saṅgheca jeṭṭhabhātari.

57. Atthanāsaṃ manotāpaṃ,
Ghareduccaritānica;
Vañcanaṃ avamānañca,
Matimā napakāsaye.

58. Paradānaṃ janettīva,
Leṭṭuva paradabbakaṃ;
Attāva sabbabhūtāni,
Yo passati so passati.

59. Parūpavāde padhiro,
Paravajjesvalocano;
Paṅgulo aññanārīsu,
Dussakappesvacetano.

60. Sabbaṃ suṇāti sotena,
Sabbaṃ passati cakkhunā;
Nacadiṭṭhaṃ sutaṃ dhīro,
Sabbaṃ uccitumarahati.

61. Cakkhumassa yathāandho,
Sotavā padhiroyathā;
Paññāvāssa yathāmūgo,
Balavā dubbaloriva;
Atha atthesamuppanne,
Sayetha matasāyitaṃ.

62. Pāpamitte vivajjetvā,
Bhajeyyu ttamapuggalaṃ;
Ovādecassa tiṭṭheyya,
Patthento acalaṃsukhaṃ.

63. Sususā sutavaḍḍhanaṃ,
Sutaṃ paññāyavaḍḍhanaṃ;
Paññāya atthaṃ jānāti,
Ñāto attho sukhāvaho.

64. Pāmojja karaṇaṃ ṭhānaṃ,
Pasaṃsāvahanaṃsukhaṃ;
Phalānisaṃso bhāveti,
Vahanto porissaṃdhuraṃ.

65. Atisītaṃ atiuṇhaṃ,
Atisāya midaṃahu;
Iti visaṭṭha kammante,
Khaṇā accanti māṇave.

66. Yoca sītañca uṇhañca,
Tiṇātiyo namaññati;
Karaṃ purisa kiccāni,
So sukhā navihāyati.

67. Yasalābhaṃ jigīsantaṃ,
Naraṃ vajjenti dūrato;
Apatthetvāna te tasmā,
Taṃmaggaṃ maggaye budho.

68. Desamosajja gacchanti,
Sīhā sappurisā gajā;
Tattheva nidhanaṃ yanti,
Kākā kāpurisā migā.

69. Yasmiṃdese nasammāro,
Napiti nacabandhavā;
Nacavijjāgamo koci,
Natattha vasatī vasse.

70. Dhanavā gaṇako rājā,
Nadī vejjā imejanā;
Yattha pañca navijjante,
Na tatthavasatī vase.

71. Asanaṃ bhayamantānaṃ,
Maccānaṃ maraṇaṃ bhayaṃ;
Uttamānantusabbesaṃ,
Avamānaṃ paraṃ bhayaṃ.

72. Amānanā yattha siyā,
Santānaṃ avamānanā;
Hīnasamānanāvāpi,
Na tatthavasati vase.

73. Yatthālasoca dakkhoca,
Sūro bhīruca pūjito;
Na santā tattha vassanti,
Avisesakarena ko.

74. Dukkho nivāso sambādhe,
Ṭhāne asucisaṅkaṭe;
Tato rimhipiyānante,
Tatoca akataññunaṃ.

75. Siṅgīnaṃ pañcahatthena,
Satena vājinaṃ caje;
Hatthīnantu sahassena,
Desacāgena dujjane.

76. Caje ekaṃ kulassatthaṃ,
Gāmassatthaṃ kulaṃ caje;
Gāmaṃ janapadassatthaṃ;
Attatthaṃ pathavī caje.

77. Calatyekenapādena,
Tiṭṭhatyekena paṇḍito;
Asamikhyaparaṃṭhānaṃ,
Pubbamāyanaṃnacaje.

78. Ṭhānabhaṭṭhā nasobhanti,
Dantākesāna khānarā;
Matimā itiviññāya,
Saṭhānaṃ nacaje lahuṃ.

79. Caje dhanaṃ aṅgavarassahetu,
Aṅgaṃ caje jivitaṃ rakkhamāno;
Aṅgaṃ dhanaṃ jivitañcāpi sabbaṃ,
Caje naro dhamma manussaranto.

80. Sotaṃ suteneva na kuṇḍalena,
Dānena pāṇī natu kaṅkaṇena;
Ābhāti kāyo purisuttamassa,
Paropakārena na candanena.

Sambhedakathā

81. Sattha kappavicārena,
Kālo gacchati dhīmataṃ;
Byasanena asādhūnaṃ,
Niddāya kalahenavā.

82. Sokaṭhānasahassāni,
Bhayaṭhānasatānica;
Divasedivase muḷhaṃ,
Āvīsanti napaṇḍitaṃ.

83. Atidīgho mahāmuḷho,
Majjhimoca vicakkhaṇo;
Vāsudevaṃ purakkhitvā,
Sabbevāmanakā saṭṭhā.

84. Na loke sobhate muḷho,
Kevalattapasaṃsako;
Api sampihite kūpe,
Katavijjo pakāsate.

85. Madantadamanaṃ satthaṃ,
Khalānaṃ kurute madaṃ;
Cakkhusaṅkhārakaṃ tejaṃ,
Uluṅkāna mivandhakaṃ.

86. Atyappamapi sādhūnaṃ,
Silālekheva tiṭṭhate;
Jalelekheva nīcānaṃ,

Yaṃ kataṃ taṃpi nassati.

87. Dabbamappaṃpi sādhūnaṃ,
Jalaṃ kūpeva nissayo;
Bahuttaṃpi asādhūnaṃ,
Naca vāriva aṇṇave.

88. Duṭṭhacitto panāhissa,
Kodho pāsāṇalikkhito;
Kujjhitabbe sujanassa,
Jalelekhā ciraṭṭhito.

89. Bālassa jīvitaṃ pāpaṃ,
Mitarassi taraṃ bhave;
Janakāyassa rājāva,
Rājadhammova rājunaṃ.

90. Sappādānaṃ balī sīho,
Puḷāvako tato kippīlikā,
Narā tato balī rājā,
Sabbesa mantako balī.

91. Bhūpoṇṇava ggi thī sippi,
Abhijjhālucapuggalo;
Etesaṃpi mahicchānaṃ,
Mahicchitā aniccatā.

92. Niddāluko asantuṭṭho,
Akataññūca bhīruko;
Sakkuṇantina sācāraṃ,
Sikkhituṃ te kadācipi.

93. Niddālu kāmarāmoca,
Sukhito bhogavālaso;
Nicchanto kammarāmo ca,
Sattete satthavajjitā.

94. Samiddho dhanadhaññena,
Kaṭṭho dakatiṇaggihi;
Sabbato duggatenaṭṭho,
Tasmā nadukkataṃ kare.

95. Puññapāpaphalaṃ yo ce,
Nasaddhahati saccato;
So ve khippaṃva attānaṃ,
Ādāsatalamānaye.

96. Samparāyikamatthaṃ yo,
Nasaddhahati cepiso;
Āvāse sagga gāmīnaṃ,
Mākkabhe kiṃnapassati.

97. Mahantaṃ vaṭṭarukkhādiṃ,
Khuddabījaṃ bahūphalaṃ;
Sakkhikatvā udikkheyya,

Puññapāpakaro naro.

98. Yassa sallahukaṃ hoti,
Gurusakkāramānanaṃ;
Tassa sallahukāyeva,
Vijjāsampattisampadā.

99. Upajjhācariyānañca,
Mātāpitūnamevaca;
Sakkaccaṃ yonupaṭṭhāti,
Suto tassapitādiso.

100. Dese dese kulānīca,
Desedese ca bandhavo;
Tādisaṃ sahajā yattha,
Desaṃ passāminevatu.

101. Puttaṃvā bhātaraṃ duṭṭhaṃ,
Anusāseyya nojahe;
Kiṃnu chejjaṃ karaṃpādaṃ,
Littaṃ asucinā siyā;

102. Bahuputte pitāeko,
Avassaṃ poseti sadā;
Bahuputtā nasakkonti,
Posetuṃ pitarekakaṃ.

103. Atijātamanujātaṃ,
Puttamicchanti paṇḍitā;
Avajātaṃ naicchanti,
Yohoti kulagandhano.

104. Pañcaṭhānāni sampassaṃ,
Puttamicchanti paṇḍitā;
Jātovā no bharissati,
Kiccaṃvā no karissati.

105. Kulavaṃso ciraṃ tiṭṭhe,
Dāyajjaṃ paṭipaccati;
Athavāpana petānaṃ,
Dakkhiṇaṃnupadassati.

106. Antojāto dhanakkīto,
Dāsabyopagato sayaṃ;
Dāsākaramarānīto,
Ccevante catudhā siyuṃ.

107. Dāsā pañceva corayya-
Sakhañātyattasadisā;
Tathā viññūhi viññeyyā,
Mittādārāca bandhavā.

108. Tayova paṇḍitā satthe,
Ahamevātivādīca,
Ahamapiti vādīca,

Nāhantica imetayo.

109. Vinā satthaṃ nagaccheyya,
Sūro saṅkāmabhūmiyaṃ;
Paṇḍitaddhagū vāṇijjo,
Videsagamano tathā.

110. Sammā upaparikkhitvā,
Akkharesu padesuca;
Coraghāto siyā sisso,
Guru coraṭṭakārako.

111. Sādhuttaṃ sujanasamāgamā khalānaṃ,
Sādhūnaṃ nakhalasamāgamā khalattaṃ;
Āmodaṃkusumabhavaṃdadhātibhūmi,
Bhūgandhaṃ naca kusumāni dhārayanti.

112. Saṭṭhena mittaṃ kalusena dhammaṃ,
Paropatāpena samiddhibhāvaṃ;
Sukhena vijjaṃ pharusena nāriṃ,
Icchanti ye te navapaṇḍitāva.

Mittakathā

113. Katvāna kusalaṃkammaṃ,
Katvācā kusalaṃ pure;
Sukhitadukkhitā honti,
So bālo yo napassati.

114. Sayaṃkatena pāpena,
Aniṭṭhaṃ labhate phalaṃ;
Te me so me janentīti,
Punāguṃ kurute jaḷo.

115. Kālakhepena hāpeti,
Dānasīlādikaṃ jaḷo;
Athirampi thiraṃ maññe,
Attānaṃ sassatīsamaṃ.

116. Bālova pāpakaṃ katvā,
Nataṃchaṭṭetumussahe;
Kiṃ byagghatādi gacchanto,
Padaṃ makkhetumussahe.

117. Paranassanato naṭṭho,
Pureva paranāsako;
Sīghaṃvā dassanaṃ yāti,
Tiṇaṃ pāsādajjhāpakaṃ.

118. Bhojanā methunā niddā,
Gave poseca vijjati;
Vijjā viseso posassa,
Tatohīno gosamo bhave.

119. Muḷhasisso padesena,

Kunārībharaṇenaca;
Khalasatthūhisaṃyogā,
Paṇḍitopyavasīdati.

120. Dvecimekaṇṭakā tikkhā,
Sarīrasobhitā kāme;
Nidhano yoca kāmeti,
Yocakuppatyanissāro.

121. Nidhanocāpi kāmeti,
Dubbalo kalahaṃpiyo;
Mandasattho vivādatthi,
Tividhaṃ muḷhalakkhaṇaṃ.

122. Appasuto sute appe,
Bahuṃmaññati mānavo;
Sindhudakama passanto,
Kūpetoyaṃva maṇḍuko.

123. Tadamināpi jānāti,
Sobbhesu padaresuca;
Sunantā yanti kusumbhā,
Tuṇhīyanti mahodadhi.

124. Yaṃ ūnakaṃ taṃ sunati,
Yaṃ pūraṃ santameva taṃ;
Aḍḍhakumbhūpamo bālo,
Rahato pūrova paṇḍito.

125. Budhehibhāsamānopi,
Khalo bahutaketavo;
Ghaṃsiyamāno aṅgāro,
Nilamattaṃ nagacchati.

126. Cārutā paradārāya,
Dhanaṃ lokatappatiyā;
Pasutaṃ sādhunāsāya,
Khale khalatarā guṇā.

127. Ito hassataraṃ loke,
Kiñci tassa navijjati;
Dujjanotica yaṃāha,
Sajjanaṃ dujjano sayaṃ.

128. Rogaṇḍacaṅkuro tejo,
Visamassataro ghaṇo;
Avināsiya samanti,
Na khaloca sanissayaṃ.

129. Navinā paravādena,
Ramante dujjanā khalu;
Na sā sabbarase bhutvā,
Vinā vacce natussati.

130. Tappate yāti sandhānaṃ,

Davo bhavati vanataṃ;
Muduṃ dujjanacittaṃ kiṃ,
Lohena upamīyate.

131. Tasmā dujjanasaṃsaggaṃ,
Āsīvisa mivoragaṃ;
Ārakā parivajjeyya,
Bhūtikāmo vicakkhaṇo.

132. Dujjanena hi saṃsaggo,
Sattutāpi nayujjate;
Tatto dahati aṅgāro,
Santātu kālataṃkaro.

133. Dujjano vajjanīyova,
Vijjāyālaṅkatopi ce;
Maṇinā laṅkato santo,
Sappo kiṃ nabhayaṅkaro.

134. Aggino dahato dāyaṃ,
Sakhābhavati māluto;
Sova dīpaṃtu nāseti,
Khale nattheva mittatā.

135. Nasmase katapāpamhi,
Nasmase alikavādini;
Nasmasettatthapaññamhi,
Atisantepi nasmase.

136. Māretuṃ kittakā sakkā,
Dujjanā gagaṇūpamā;
Māritā kodhacittetu,
Mārito honti dujjanā.

137. Bhūmi kaṇṭakasaṃkiṇṇā,
Chādituṃ nevasakyate;
Upāhana mattakena,
Channā bhavati medanī.

138. Sattā sadāpasevanti,
Sodakaṃ vāpiādikaṃ;
Sabhogaṃ sadhanañcevaṃ,
Tucchāce te jahanti te.

139. Dhanahīnaṃ caje mitto,
Puttadārā sahodarā;
Atthavantaṃva sevanti,
Attho loke mahāsakhā.

140. Na rūpinī na paññāṇo,
Nakulīno padhānatā;
Kāle vipattisampatte,
Dhanimāva visesatā.

141. Kalyāṇamittaṃ kantāraṃ,

Yuddhaṃ sabhāyaṃ bhāsituṃ;
Asatthā gantu micchanti,
Muḷhā tecaturojanā.

142. Ahitā paṭisedhoca,
Hitesuca payojanaṃ;
Byasanesva pariccāgo,
Saṅkhepā mittalakkhaṇaṃ.

143. Āture byasanepatte,
Dubbhikkhe sattu viggahe;
Rājadvāre susāneca,
Yo tiṭṭhati sabandhavo.

144. So bandhu yo hiteyutto,
So pitā yo tu posako;
So ñāti yatra visāso,
Sā bhariyā yatra nibbūti.

145. Hitesino sumittoca,
Viññūca dullabhā janā;
Yatho sadhaṃca sāduṃca,
Rogahārīca sujano.

146. Agaruko anālasso,
Asaṭṭhoca saccavā suci;
Aluddho atthakāmoca,
Ediso suhaduttamo.

147. Yo dhuvāni pariccajja,
Adhūvānyupasevati;
Dhuvāpi tassa nassanti,
Adhuvesu kathāvakā.

148. Luddhamatthenagaṇheyya,
Thaddha mañjalikammunā;
Chandānuvattiyā muḷhaṃ,
Yathābhūtena paṇḍitaṃ.

149. Uttamaṃ pāṇipātena,
Sūraṃ bhedena vijaye;
Nicaṃ dabbapadānena,
Vikkamena samaṃ jaye.

150. Yassayassa hi yobhāvo,
Tenatena hi taṃnaraṃ;
Anupavissa medhāvī,
Khippamattavasaṃ naye.

151. Yena icchati sambandhaṃ,
Tena tīṇi nakāraye;
Vivāda matthasambandhaṃ,
Parokkhe dāradassanaṃ.

152. Accābhikkhaṇasaṃsaggā,

Asammosaraṇenaca;
Etena mittā jīranti,
Akāle yācanāyaca.

153. Tasmā nābhikkhaṇaṃ gacche,
Nacagacche cirāciraṃ;
Kālena yācaṃ yāceyya,
Evaṃ mittā najīraye.

154. Ete bhiyyo samaṃ yanti,
Sandhi tesaṃ najīrati;
Yo adhippannaṃ sahati,
Yoca jānāti desanaṃ.

155. Sace santā vivādanti,
Khippaṃ sandhiraye puna;
Bālā pattāva bhijjanti,
Na te samathamajjhaguṃ.

156. Yenamittena saṃsaggo,
Yogakkhemo vihīyati;
Pubbeva jjhābhavantassa,
Rakkhe akkhiva paṇḍito.

157. Yenamittena saṃsaggā,
Yogakkhemo pavaḍḍhati;
Kareyyattasamaṃ vutti,
Sabbakiccesu paṇḍito.

158. Guṇo sabbaññutulyopi,
Sīdate ko anissayo;
Anaggha mapimāṇikkaṃ,
Hemaṃ nissāya sobhate.

159. Pabbepabbe kamenucchu,
Visesarasivaggato;
Tathā sumittiko sādhu,
Viparitova dujjano.

160. Teneva muninā vuttaṃ,
Yekecilokiyādhammā;
Tathā nibbānagāmīno,
Santi lokuttarādhammā.

161. Kalyāṇamitta 1 māgamma,
Sabbe te honti pāṇinaṃ;
Tasmā kalyāṇamittesu,
Kātabbo ādaro sadā.

162. Yo ve kataññū katavediko dhiro,
Kalyāṇamitto daḷhabhattica hoti;
Dukkhitassa sakkaccaṃ kareti kiccaṃ,
Tathāvidhaṃ sappurisāti vadanti.

163. Yassahi dhammaṃ puriso vijaññā,

Yecassa kaṅkhaṃ vinayanti santo;
Tañhissa dīpañca parāyanañca,
Na tena mittaṃ jirayetha pañño.

Nāyakakathā

164. Kassako vāṇijomacco,
Samaṇo sutasīlavā;
Tesu vipulajātesu,
Raṭṭhampi vipulaṃ siyā.

165. Tesu dubbalajātesu,
Raṭṭhampi dubbalaṃ siyā;
Tasmā raṭṭhampi vipulaṃ,
Dhāraye raṭṭhasāravā.

166. Mahārukkhassa phalino,
Āmaṃ chindati yo phalaṃ;
Rasañcassa najānāti,
Bījañcassa vinassati.

167. Mahārukkhupamaṃ raṭṭhaṃ,
Yo adhammena sāsati;
Rasañcassa najānāti,
Raṭṭhañcāpi vinassati.

168. Mahārukkhassa phalino,
Pakkaṃ chindati yo phalaṃ;
Rasañcassa vijānāti,
Bījañcassa nanassati.

169. Mahārukkhupamaṃ raṭṭhaṃ,
Dhammena yo pasāsati;
Rasañcassa vijānāti,
Raṭṭhañcāpi nanassati.

170. Janappadañca yorājā,
Adhammena pasāsati;
Sabbo sadhihi sorājā,
Viruddho hoti khattiyo.

171. Tatheva nigame hiṃsaṃ,
Ye yuttā kayavikkaye;
Suṅkadānabalīkāre,
Sa kosena virujjhati.

172. Mahāravarakhettesu,
Saṅga, me katanissame;
Ussite hiṃsayaṃ rājā,
Sabalena virujjhati.

173. Tatheva isayo hiṃso,
Saṃyame brahmacāriyo;
Adhammacāri khattīyo,
So saggena virujjhati.

174. Sayaṃkatā naparena,
Mahānajjo juvakatā;
Issarena tathā raññā,
Saraṭṭhe adhipaccatā.

175. Pāpaṃvāpi hi puññaṃvā,
Padhāno yaṃ karotice;
Lokopevaṃ karotyeva,
Taṃ vijāneyya paṇḍito.

176. Kacchapīnañca macchīnaṃ,
Kukkuṭīnañca dhenūnaṃ;
Puttaposā yathāhoti,
Tathā maccesu rājūnaṃ.

177. Anāyakā vinassanti,
Nassanti bahunāyakā;
Thīnāyakā vinassanti,
Nassanti susunāyakā.

178. Bahuvo yattha netāro,
Sabbe paṇḍitamānino;
Sabbe mahattamicchanti,
Kataṃ nesaṃ vinassati.

179. Nodayāya vināsāya,
Bahunāyakatā bhūsaṃ;
Nomilanti vinassanti,
Padmā nyakkehisattahi.

180. Asantuṭṭho yatī naṭṭho,
Santuṭṭhoca mahīpati;
Salajjā gaṇikā naṭṭhā,
Nilajjātu kulaṅganā.

181. Na gaṇassa ggato gacche,
Siddhe kamme samaṃphalaṃ;
Kammavippatti cehoti,
Mukharo tatra haññate.

182. Padhiro ca tapassīni,
Sūro raṇavaṇo tathā;
Majjapo patithī rājā,
Ete nasaddahāmahaṃ.

183. Jāneyya pesane bhaccaṃ,
Bandhavāpi bhayāgate;
Āpadāsu tathā mittaṃ,
Dārañca vibhavakkhaye.

184. Raṇā paccāgataṃ sūraṃ,
Dhanañca gharamāgataṃ;
Jiṇṇa mannaṃ pasaṃseyya,
Dārañca gatayobbanaṃ.

185. Saddhāpemesu santesu,
Nagaṇe māsakaṃ sataṃ;
Saddhāvemesva santesu,
Māsakaṃpi sataṃ gaṇe.

186. Adantadamanaṃ dānaṃ,
Dānaṃ sabbatthasādhakaṃ;
Dānena piyavācena,
Unnamanti namantica.

187. Dānaṃ sinehabhesajjaṃ,
Maccheraṃ dussanosadhaṃ;
Dānaṃ yasassabhosajjaṃ,
Maccheraṃ kappanosadhaṃ.

188. Dubbhikkhe annadātaṃca,
Subhikkheca hiraññadaṃ;
Bhayecābhayatādānaṃ,
Saggepi bahu maññate.

189. Sataṃcakkhu sataṃkaṇṇā,
Nāyakassa sutā sadā;
Tathāpi andhapadhīro;
Esā nāyakadhammatā.

190. Khamā jāgariyu ṭṭhānaṃ,
Saṃvibhāgo dayikkhaṇā;
Nāyakassa guṇāete,
Icchitabbā hitatthinā.

191. Paribhūto mudū hoti,
Atitikkhoca veravā;
Etañcaubhayaṃ ñatvā,
Anumajjhaṃ samācare.

192. Nekantamudunā sakkā,
Ekantatikhiṇenavā;
Attaṃ mahante ṭhapetuṃ,
Tasmā ubhaya mācare.

193. Piṭṭhito kkaṃ niseveyya,
Kucchinātu hutāsanaṃ;
Sāmikaṃ sabbabhāvena,
Paralokaṃ amāyāya.

194. Naseve pharusaṃsāmiṃ,
Taṃpi sevena maccharimṃ;
Tato paggaṇhakaṃseve,
Seve niggaṇhakaṃ tato;

195. Na sā rājā yo ajeyyaṃ jināti,
Na so sakhāyo sakhāraṃ jināti;
Na sā bhariyā patino virodhati,
Na te vuttā ye nabharanti jiṇṇakaṃ.

196. Na sā sabhā yattha nasanti santo,
Na te santo ye navadanti dhammaṃ;
Rāgañca dosañca pahāya mohaṃ,
Dhammaṃ bhaṇantāva bhavanti santo.

197. Sutassa rakkhā satatābhiyogo;
Kulassa vattaṃ purisassa vijjā;
Rañño pamādo pasamodhanassa,
Thīnantu jānāmi na jātu rakkhaṃ.

Itthikathā

198. Namātarā dhītuyā vāpi,
Bhagīniyā vicakkhaṇo;
Navivittāsane mante,
Nārī māyāvinīnanu.

199. Vijjutānañca lolattaṃ,
Satthānañcatitikkhaṇaṃ;
Sīghataṃ vāyutejānaṃ,
Anukubbanti nāriyo.

200. Dviguṇo thīna māhāro,
Buddhicāpi catugguṇo;
Chaguṇo hoti vāyāmo,
Kāmotva ṭṭha guṇobhave.

201. Ekamekāyaitthīyā,
Aṭṭhaṭṭhapatino siyuṃ;
Sūrāca balavantoca,
Sabbākāmarasāharā;
Kareyya navame chandaṃ,
Unnattā hi napūrati.

202. Lapanti saddhimaññena,
Passantaññaṃ savibbhamā;
Cittakaṃ cintayantaññaṃ,
Nārīnaṃnāma ko piyo.

203. Jivhāsahassiko yo hi,
Jīve vassasataṃ naro;
Tena nikammuno vutto,
Thīdoso kiṃkhayaṃgato.

204. Aggi āpo thiyo muḷho,
Sappo rājakulānica;
Payatanāpagantabbo,
Maccupāṇaharāniti.

205. Itthīnaṃ dujjanā nañca,
Visāsonopapajjate;
Vīsassa siṅgino roga,
Nadīrājakulassaca.

206. Satthaṃ sunicchitamatīpi vicintanīyaṃ,

Svārādhitopya vanipo parisaṅkanīyo;
Hatthaṅgatāpi yuvatīparirakkhanīyā,
Satthāvanīpayuvatīsu kutovasitthaṃ.

207. Ayuttakammāraddhanaṃ virodho,
Saṅghassa yuddhañca mahābalehi;
Vissāsakammaṃ pamādāsu niccaṃ,
Dvārānimaccussa vadanti paññā.

208. Vātaṃ jālena naro parāmase,
Osiñce sāgaraṃ ekapāṇinā;
Sakenatālena janeyya ghosaṃ,
Yo sabbabhāvaṃ pamadāsu osaje.

209. Itthīpi hi ekacciyā,
Seyyā vuttāva muninā;
Bhaṇḍāna muttamaṃ itthī,
Aggupaṭṭhāyikātica.

210. Yo naṃ bharati sabbadā,
Niccaṃ ātāpi ussuko;
Sabbakāmaharaṃ posaṃ,
Bhattāraṃ nātimaññati.

211. Nācāpi sotthi bhattāraṃ,
Issācārena rosaye;
Bhattuca garunosabbe,
Paṭipūjeti paṇḍito.

212. Uṭṭhāyikā anālāsā,
Saṅgahitaparijjanā;
Bhattu manāpaṃ carati,
Bhattakaṃ anurakkhati.

213. Evaṃ vattati yānārī,
Bhattuchandavasānugā;
Manāpānāma tedevā,
Yattha sā upapajjati.

214. Kokilānaṃ saro rūpaṃ,
Nārīrūpaṃ patibbataṃ;
Vijjā rūpa marūpānaṃ,
Khamā rūpaṃ tapassīnaṃ.

215. Āneya kulajaṃ pañño,
Virūpamapi kaññakaṃ;
Hīnāyapi surūpāya,
Vivāhaṃsadisaṃ kare.

216. Visamhāmatamādeyya,
Amajjamhāpikañcanaṃ;
Nicamhāpyuttamāvijjā,
Ratanitthīpidukulā.

217. Bālitthī makkhikātuṇḍaṃ,

Isīnañca kamaṇḍaluṃ;
Setambu phalaṃ tambulaṃ,
Nocchiṭṭhamupajāyate.

218. Bālakko paṇṇadhūmoca,
Vuddhitthī pallalodakaṃ;
Āyukkhayakaraṃ niccaṃ,
Rattoca dadhibhojanaṃ.

219. Thiyo seveyya naccantaṃ,
Sāduṃ bhuñjeyyanāhitaṃ;
Pūjaye mānaye vuddhe,
Guruṃ māyāya nobhaje.

220. Ācāro kula mākhyāti,
Desa mākhyāti bhāsitaṃ;
Sambhavo pema mākhyāti,
Deha mākhyātibhojanaṃ.

221. Dehītivacanādvārā,
Dehaṭṭhāpañcadevatā;
Sajja niyanti dhī kitti,
Hirī sirī matīpica.

222. Dehītivacanaṃ dukkhaṃ,
Natthītivacanaṃ tathā;
Vākyaṃdehītinatthīti,
Mābhaveyya bhavebhave.

223. Bodhayanti nayācanti,
Dehīti pacchimājanā;
Passa vatthumadānassa,
Mābhavatūti īdiso.

224. Mahā atyappakaṃ yāti,
Niguṇe guṇavāpiha;
Aṭṭhānaṭṭheyyabhāvena,
Gajindoiva dabbake.

225. Mahantaṃ nissayaṃkatvā,
Khuddopyatimahā bhave;
Hemapabbatamāpajja,
Sovaṇṇākira pakkhino.

226. Bahūna mappasārānaṃ,
Ekibhāvo hidujjayo;
Tiṇena vaṭṭate rajju,
Tāya nāgopi bandhate.

227. Asahāyo samatthopi,
Tejasi kiṃ karissati;
Nivātasaṇṭhito aggi,
Sayamevūpasammati.

228. Khantuṃ tapanajotejo,

Sakkāhoti na vaṇṇajo;
Bhūpādīhi katodaṇḍo,
Sakkāhoti na bhaccajo.

229. Thīsaṃsagge kutosuddho,
Maṃsabhakkhe kutodayā;
Surāpāṇe kutosaccaṃ,
Pakodhamhi kutotapo.

230. Thīyā guyhaṃ nasaṃseyya,
Amittassaca paṇḍito;
Yocā missena saṃhīro,
Hadayattheno yonaro.

231. Guyhamattha
Sambodhayati yonaro;
Mantabhedabhayā tassa,
Dāsabhūto titikkhati.

232. Vahe amitta khandhena,
Yāvakāle anāgate;
Tamheva cāgate kāle,
Bhinde ghaṭami vuppale.

233. Khalaṃ sālaṃ pasuṃ khettaṃ,
Gantvācassa abhikkhaṇaṃ;
Mitaṃ dhaññaṃ nidhāpeyya,
Mitañca pācaye ghare.

234. Kodhaṃ lobhaṃ madaṃ mānaṃ,
Tandiṃ missaṃ pamattakaṃ;
Soṇṭhaṃniddhālukaṃ makkhaṃ,
Maccherañca jahe budho.

235. Kodho abbhantare jāto,
Dhūvaṃ nāseti kodhanaṃ;
Vatthālaṅkārapuṇṇāyaṃ,
Mañjūsāyaṃ sikhīyathā.

236. Uppajjate sace kodho;
Āvajje kakacūpamaṃ;
Uppajje ce rase taṇhā,
Puttamaṃsūpamaṃ sare.

237. Guṇa maddhisamaṃ makkhe,
Parena kalahe sati;
Addhisamaṃ pakāseti,
Aṇumattaṃvavajjakaṃ.

238. Tasseva tena pāpīyo,
Yo kuddhaṃ paṭikujjhati;
Kuddha mapaṭikujjhanto,
Saṅgāmaṃ jeti dujjayaṃ.

239. Rāgonāma manosallaṃ,

Guṇatthavaratakkaro;
Rāhu vijjāsasaṅkassa,
Tapodhanahutāsano.

240. Pamādo jāyate madā,
Pamādā jāyate khayo;
Khayā padosā jāyanti,
Madaṃ kiṃ najahe budho.

241. Namanti phalinorukkhā,
Namanti vibudhājanā;
Sukkhakaṭṭhañca muḷhoca,
Bhijjateva nanamanti.

242. Ṭhāne vuddhāna mokāsaṃ,
Dade vuddhāpacāyiko;
Nanu tālo ajīvopi,
Samīpa ññe paronato.

243. Garukātabbaposesu,
Niccavuttiṃ karoti yo;
Nicattaṃ so pahantāna,
Uttamatte patiṭṭhati.

244. Yattha posaṃ najānanti,
Jātiyā vinayena vā;
Na tattha mānaṃ kariyā,
Vasa maññātakejane.

245. Aññātavāsaṃ vasatā,
Jātavedasamenāpi;
Khamitabbaṃ sapaññena,
Api dāsassa tajjitaṃ.

246. Dhanadhaññāpayogesu,
Tathā vijjāgamesuca;
Dūteca byavahāreca,
Cattalajjo sadā bhave.

247. Nahi koci kate kicce,
Kattāraṃ sammapekkhate;
Tasmā sabbānikammāni,
Sāvasesāni kāraye.

248. Iṇaseso aggiseso,
Sattuseso tayoime;
Punappunaṃpi vaḍḍhanti,
Tasmā sesaṃ nakāraye.

249. Natthi vijjāsamaṃ vittaṃ,
Natthi byādhisamo ripu;
Natthi attasamaṃ pemaṃ,
Natthi kammaparaṃ balaṃ.

250. Attanā kurute lakkhī,

Alakkhīcāpi attanā;
Nahi lakkhī alakkhīca,
Añño aññassa kurute.

251. Sayaṃ āyaṃ vayaṃ raññā,
Sayaṃ jaññā katākataṃ;
Attanāva bhavakkheyya,
Katāni akatānica.

252. Upakāraṃ hiteneva,
Sattunā sattu muddhare;
Pādalaggaṃ karaṭṭhena,
Kaṇṭakena kaṇṭakaṃ.

253. Name namantassa bhaje bhajantaṃ,
Kiccāni krupassa kareyya kiccaṃ;
Nā natthakāmassa kareyya atthaṃ,
Asambhajantaṃpi nasambhajeyya.

254. Caje cajantaṃ navataṃ kariyā,
Apetacittena nasambhajeyya;
Dijo dumaṃ khīṇaphala mañatvā,
Aññaṃ sapekkheyya mahāti loko.